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# THE Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

**Prepared by More than Four Hundred Scholars and Specialists**

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# OPEN LETTER TO THE PATRON-SUBSCRIBERS OF THE JEWISH ENCYCLOPEDIA

[FROM DR. ISIDORE SINGER, PROJECTOR AND MANAGING EDITOR]

At the beginning of the year 1898, when I proposed the publication of THE JEWISH ENCYCLOPEDIA to the FUNK & WAGNALLS COMPANY, the magnitude and originality of the enterprise appealed to them strongly; but when they realized the enormous difficulties such a pioneer work necessarily presented, they felt some measure of dismay. However, as they were loath to forego the honor of publishing so great a literary undertaking if it were at all feasible, they felt their way cautiously, and were soon convinced that the entire Jewish public of America and Great Britain looked upon the ENCYCLOPEDIA not as an ordinary, every-day publication, but as a great Judeo-national work, to further the distribution of which was felt to be a duty and a privilege. The leaders of Israel throughout the civilized world openly encouraged the publishers to make the venture.

After the publication of the first prospectus, scores of prominent Jewish writers offered their services as propagandists for the work; the editors of the Jewish papers, and almost every one of the two hundred American rabbis from New York to San Francisco and from Montreal to New Orleans, received the representatives of THE JEWISH ENCYCLOPEDIA as missionaries of a cause that deserved their energetic support; and the FUNK & WAGNALLS COMPANY accordingly resolved to make this undertaking another *magnum opus* of their publishing-house. In the first announcement, issued August, 1898, the expense of producing the entire work, to comprise twelve volumes in all, was estimated at $100,000. More than this amount has already been spent in the preliminary work and in the production of the first volume; and the FUNK & WAGNALLS COMPANY believe that considerably more than $500,000 will be required to render this undertaking worthy of the great causes of Truth and Justice which I am convinced it is destined to serve.

An encyclopedia of this magnitude could be produced only as a subscription work on the instalment plan; and to bring it to a successful completion the publishers rely upon the continued cooperation of the Patron-subscribers, to whom they now extend their thanks for the interest and support so freely given. More than half of the Patrons are Jews of foreign origin, and have but recently arrived in America. When the representatives of the FUNK & WAGNALLS COMPANY, in order to avoid any misunderstanding, explained to these eager supporters of Jewish lore the legal aspects of the engagement into which they had entered, their answer was invariably to this effect: "Every Jew considers his word a solemn pledge; and twice solemn does he consider his pledge if it be given to a non-Jew, especially if, as in the present case, the non-Jew serves the cause of Israel. Every Jewish subscriber would consider it as a *chillul ha-Shem* [profanation of the Holy Name] to place in the way of the Christian publishers of a Jewish work the slightest obstruction to the carrying out of the obligation signed by him."

I, as a Jew, knew this to be the attitude of my coreligionists; but, having assumed the responsibility of inducing a firm of Christian publishers to enter a field of literature comparatively new to them, and to venture upon such a costly enterprise, I felt bound to furnish them with the strongest guaranties I could command. My expectations were more than realized. A great many of the Patron-subscribers of the work—bankers, merchants, and other business men—volunteered their services to advertise the work among their personal friends. One of the first subscribers, a rich manufacturer of Baltimore, wrote: "There are twenty thousand well-to-do Jews in the United States who can afford to buy your book and will do so if properly approached and by the right person. I deem it a duty

and a privilege to introduce the ENCYCLOPEDIA whenever and wherever I have the opportunity to do so. If every one of your Patron-subscribers will take it on himself to secure, through his personal efforts, only two additional supporters for your enterprise, then your work will have laid the foundation of a Jewish library in twenty thousand Jewish families, and the old love for Jewish learning will have been awakened throughout our land."

One Friday afternoon DR. EMIL G. HIRSCH, of Chicago, that foremost representative of the American Jewish pulpit, called at the editorial rooms. The large assemblage of scholars, translators, revisers, typewriters, and proof-readers who were assiduously working in order to tell the world of Israel's glorious record, "to show in one vast, imposing array what sublime teachings Judaism has promulgated, what a thrilling history has been that of our ancient people, and how numerous and varied have been the talents of its sons and daughters," manifestly impressed the rabbi of Sinai Temple. In reply to my inquiry as to the probable number of subscriptions that THE JEWISH ENCYCLOPEDIA might receive in Chicago, DR. HIRSCH replied solemnly: "Sir, I guarantee five hundred in my own congregation. Send me your agents; I will provide them with personal letters of introduction to each of my friends; and wherever your agent fails to obtain a subscription I will accompany him, for to my mind this work of yours is what we call a veritable *Kiddush ha-Shem* [glorification of God]; and every Jew who knows what this term implies will feel in duty bound to do his part toward carrying to completion a work begun in such a disinterested spirit."

It is impossible to tell in detail the many proofs received of the sincerity of the support tendered in the course of the last three years—such support as led the FUNK & WAGNALLS COMPANY to believe that they could rely with confidence on material assistance from Anglo-American Israel to complete this undertaking successfully.

An illustration, however, of the appreciation of the educational value of the ENCYCLOPEDIA I must mention, for the instance is characteristically Jewish, and redounds to the honor of Jewish idealism. Two years ago a subscription blank—written in Hebrew characters and signed by a well-to-do Russian merchant—was received from Philadelphia. It was endorsed as follows: "Although I don't know the English language and will, therefore, not be able to read this book myself, nevertheless I will buy and pay for it, for I wish my children raised in the love of the holy Torah of the Lord." And this Russian immigrant in his naive style truly penned the conviction of the leading Jewish and non-Jewish thinkers of our day concerning the great importance of this ENCYCLOPEDIA for the future development of Israel.

ISRAEL ZANGWILL, the widely known Anglo-Jewish novelist and art critic, writes: "It is curious that a century greedy of all knowledge, anxious to explore every nook and cranny of history, should have neglected the story of Jewish life and thought, especially as that story is essentially of the center, however it may have got crushed into the background of the world's thought. But the century, repentant in its dying hour, is making splendid amends by the inception of THE JEWISH ENCYCLOPEDIA. Christianity will learn from it to understand Judaism and to respect Jews. Jews will learn from it to understand and respect themselves. The publication of THE JEWISH ENCYCLOPEDIA is an historical event, which is bound to have far-reaching effects both on Judaism and Christianity."

Similar thoughts are expressed on the Christian side. Thus, the late PROF. MAX MÜLLER, of Oxford University, wrote: "I and many more want to know a great deal more of the origin and the historical development of the Jewish race than is known at present. To my mind the differences between the Jewish and the Christian religion seem to be very small as far as essentials are concerned, and a thorough knowledge of the causes that made Jews and Christians differ from each other, such as THE JEWISH ENCYCLOPEDIA is sure to supply, will, I trust, serve to bring the two more closely together in the future. Both Jews and Christians consider themselves the chosen people

of God. Why should they not consider themselves as brothers, worshiping the same Father and bearing with each other as brothers ought to do?"

We Jews have nothing to lose, but much to gain, by this encyclopedic work. Justice, once set on foot, will spread in our favor as did cruelty against us, for justice no less than cruelty is contagious. Despite the discord and strife that still divide nations, creeds, and classes in these days of universal enlightenment, it can not be denied that a deeper longing for the truth is making itself felt throughout the world, and a fuller recognition of the rights and claims of humanity is being granted to-day to each race and individual. Fanaticism is giving way to fairness; the hostile attitude of former days is being transformed into one of friendly intercourse. Justice and truth—the foundations of the throne of Israel's God—are becoming more and more the pillars of the world's tribunal.

But in order fully to attain the end which the Projector, Publishers, and Editorial Board have sought from the outset, and which has been so eloquently set forth by scores of Christian and Jewish thinkers, it will not be sufficient simply for this ENCYCLOPEDIA to become a household book in every Jewish family; it must become the spiritual property of the *civilized world at large.*

THE JEWISH ENCYCLOPEDIA will collect, sift, and analyze the vast material accumulated by more than forty generations of Jewish and Christian scholars; in it the whole range of human knowledge accessible to us at the present hour will be exploited in order to throw full light on the past and to enable us eventually to foretell somewhat of the future of the Jewish race. It will be more than a mere compilation of twelve volumes, aggregating 8,000 pages and including 2,000 illustrations. It is destined to inaugurate, on the one hand, an epoch of revival within Jewish literature itself, and, on the other, to advance in great measure the literature of the world in so far as the knowledge of Jewish matters is concerned. I hope that before the twelfth volume of the work shall have been placed on the shelves of the forty thousand public and private libraries now extant in the world, the governments of Europe and high-minded Mæcenases of the United States will have come to the conclusion that no curriculum of a university can be complete without including a series of lectures on the literature and history of the Jews. In a word, to render the Science of Judaism *universitätsfähig* was the first and principal impulse of my efforts. This ENCYCLOPEDIA once firmly established as an indispensable instrument of scientific instruction, not only in the libraries referred to, but also in the studies of the hundreds of thousands of Catholic and Protestant clergymen, professors and teachers, lecturers and journalists, lawyers and physicians, the full truth about Judaism and the Jews will begin to spread steadily from the pulpits of cathedrals and churches, from the professors' and masters' platforms, and through the columns of thousands of magazines and newspapers, to the millions of those to whom the framers of public opinion address themselves day by day.

It is somewhat embarrassing to plead one's own cause; may I, therefore, be allowed to present to our Patron-subscribers, to whose zealous support I owe the realization of the ideal of my life, the peroration of a sermon delivered March 16, 1901, by the rabbi of Temple Emanu-El, New York: "The success of the technical and financial sides of THE JEWISH ENCYCLOPEDIA is assured. It remains now to give its educational value the largest possible scope. Every Jewish home must possess a copy; but that will not be sufficient in order that Israel and humanity may gain the greatest possible benefit therefrom. This ENCYCLOPEDIA should be universally accessible in the smallest city and village of America and Europe, so that wherever any discussion arises concerning a point pertaining to Judaism and Israel this work will be at hand for consultation.

"I propose, therefore, that Jews of means buy copies of this ENCYCLOPEDIA, not only for themselves, but also for distribution among the libraries in those cities and villages that lack the necessary funds to purchase copies. No better investment can be made in

behalf of Israel and Judaism. When every library is thus equipped there will be no more justification or excuse for misrepresenting Judaism and Israel in press or pulpit or on the rostrum. The facts will be readily available, and low indeed must be the mind that will refuse to learn the truth when it is within easy reach.

"I trust my words will be heeded. I trust many will esteem it an honor and a privilege to make such a donation to some library. MR. ANDREW CARNEGIE has set a noble example to the world in establishing about two hundred libraries in Europe and America. Let the Jews emulate his example, at least to the extent of placing in every school, church, or public library a copy of THE JEWISH ENCYCLOPEDIA, and thus contribute to the propagation of the truth, to the glory of Israel, and to the welfare of humanity."

And now, after having briefly related my efforts and expressed my hopes, I wish to tender my hearty thanks to those who extended to me their personal support, their advice, and their moral encouragement while the work was still in its preliminary stage: HON. JACOB H. SCHIFF; HON. OSCAR S. STRAUS, late ambassador to Turkey; JUDGE MAYER SULZBERGER, of Philadelphia; EMANUEL LEHMAN; LEONARD LEWISOHN; MORITZ ELLINGER, editor of "The Menorah"; DR. HERMANN BAAR, late superintendent of the Hebrew Orphan Asylum, and MOSES OTTINGER, trustee of the Jewish Theological Seminary. My thanks are respectfully tendered likewise to all our PATRONS—for PATRONS they are indeed, and their names deserve to appear on the Roll of Honor appended to the first volume of the ENCYCLOPEDIA. This imposing list, wherein the names of Catholic and Protestant archbishops, English nobles, presidents of American universities, and American statesmen are side by side with those of small Jewish storekeepers and dealers who landed but a few years ago on these shores as fugitives from persecution, is an historic list, and as such it will go down to posterity reproduced in the chronicles of Israel in future generations. Such a harmonious association for a common purpose, for the great ideal of "Justice to the Jew," formulated so eloquently a couple of years ago by an American Christian clergyman, was possible only on the free soil of America.

Although still early in the undertaking, this JEWISH ENCYCLOPEDIA has already initiated a notable spiritual movement: the Renaissance of the Science of Judaism in our country. One rabbi after the other mounts the steps of his pulpit on the Sabbath, and, in referring to this great work that you as Patron-subscribers have made possible—for without your help this enterprise could not have been undertaken—tells his congregation of the grandeur of Israel's literature, of its great scholars and artists, and kindles the fire of enthusiasm in the hearts of Jewish youth. Young Israel is being taught to consider this ENCYCLOPEDIA a household book, to conceive for it a portion of the same reverence as his ancestors paid to the Talmud, with which, indeed, for vastness and breadth and influence to be wrought on coming generations, it has already been compared by one of the most eminent American rabbis, a professor of Rabbinical literature at one of our universities.

American and English Judaism seems destined to take the lead in the fortunes of Israel in the twentieth century. To have contributed to this great and beneficent evolution in the history of the People of the Book through this work, will afford much satisfaction to the FUNK & WAGNALLS COMPANY and to myself. The COMPANY will continue to bear the burden of financial administration and technical supervision required to carry on the work. As to the rest, the book is the book of modern Israel; it is the national property of the tribe of Judah. Jewish scholars preside over its literary form, and the Jewish merchant and clerk are destined to become the financial mainstay of this vast undertaking, which is not only a great monument of the glorious past of Israel, but shall be also a mighty bulwark for its future.

ISIDORE SINGER, PH.D.,
*Projector and Managing Editor of The Jewish Encyclopedia.*

NEW YORK, *May 15, 1901.*

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# PREFACE

OWING to their long history and their wide dispersion, the Jews have been connected with most of the important movements in the history of the human race. The great monotheistic religions are based upon the Jewish Bible; medieval philosophy and science are inseparably associated with the Jews as intermediators; and in modern times there has been hardly a phase of human thought and activity in which the participation of Jews may not be discerned. While they have thus played a prominent part in the development of human thought and social progress throughout the centuries, there has been no faithful record of their multifarious activity. THE JEWISH ENCYCLOPEDIA is intended to supply such a record, utilizing for this purpose all the resources of modern science and scholarship. It endeavors to give, in systematized, comprehensive, and yet succinct form, a full and accurate account of the history and literature, the social and intellectual life, of the Jewish people—of their ethical and religious views, their customs, rites, and traditions in all ages and in all lands. It also offers detailed biographical information concerning representatives of the Jewish race who have achieved distinction in any of the walks of life. It will accordingly cast light upon the successive phases of Judaism, furnish precise information concerning the activities of the Jews in all branches of human endeavor, register their influence upon the manifold development of human intelligence, and describe their mutual relations to surrounding creeds and peoples.

The need of such a work is sufficiently obvious. Jewish history is unique and therefore particularly liable to be misunderstood. The Jews are closely attached to their national traditions, and yet, in their dispersion, are cosmopolitan, both as to their conceptions of world-duty and their participation in the general advancement of mankind. To exhibit both sides of their character has been one of the objects of THE JEWISH ENCYCLOPEDIA.

The history of the Jewish people has an absorbing interest for all who are concerned in the development of humanity. Connected in turn with the principal empires of antiquity, and clinging faithfully to their own ideals, the Jews developed a legal system which proved in course of time their bulwark of safety against the destruction, through external forces, of their national life. The Roman code, in its Christian development, assigned an exceptional position to the Jews; and it becomes one of the most interesting problems for the student of European constitutions to reconcile the status thus allotted to the Jew with the constitutional principles of the various Christian states. The struggle of the Jew to emancipate himself from this peculiar position has made him an efficient ally in the heroic endeavors of modern peoples toward the assertion of human rights.

Throughout all the divergences produced by different social environments and intellectual influences, the Jews have in every generation conserved the twofold character referred to above: as representatives of a nation, they have kept alive their Hebrew traditions; and, as cosmopolitans, they have taken part in the social and intellectual life of almost all cultured nations. In the period when Jewish and Hellenic thought came

into mutual contact in Alexandria, they originated new currents of philosophic speculation. They then joined with the Arabs in the molding of the new faith, Islam, and of the entire Arabian-Spanish civilization. In the Europe of the Middle Ages, the process by which the science of Greece reached the schools of Bologna, Paris, and Oxford can be made clear only by taking account of the part played by Jewish translators and teachers. Scholastic philosophy was also influenced by such great medieval Jewish thinkers as Ibn Gabirol and Maimonides, while the epoch-making thought of Spinoza can be understood only by reference to his Jewish predecessors. In modern times the genius of the Jews has asserted its claim to intellectual leadership through men like Mendelssohn, Heine, Lassalle, and Disraeli. The twofold spirit of Judaism is displayed even through the medium of the Yiddish dialect, that modern representative of the Judæo-German of the Middle Ages. Preserved in this dialect, Jewish legends, customs, and superstitions, all of which still retain the traces of their connection with the various lands wherein the Jews have dwelt, serve to elucidate many an obscure feature of general folk-lore and ethnic superstition.

In the development of the Jewish faith and religious literature the same processes of internal growth and of modification through environment have incessantly gone on. The Bible, that perennial source of all great religious movements in western civilization, has been interpreted by the Jews from their own peculiar point of view; but their traditions on the whole represent the spirit of progress rather than the blind worship of the letter. The Biblical characters as they lived in Jewish traditions differed greatly from the presentation in the Scripture record. These traditions are embodied in the Rabbinical literature, with its corresponding Hellenic counterparts, those numerous Apocrypha which form the connecting links between the Old Testament and the New, between the Bible and the Talmud on the one hand and the patristic literature and the Koran on the other. Drawing upon these traditions, the Jews have gradually formulated their interpretation of the Law and an elaborate system of religious belief—in a word, Jewish theology. So, too, the Jewish system of ethics has numerous points of contact with the ethical and philosophical systems of all other peoples.

The Jews have been important factors in commerce through all the ages; the Egypt of the Ptolemies, the Rome of the emperors, the Babylonia of the Sassanid rulers, and the Europe of Charlemagne felt and acknowledged the gain to commerce wrought by their international connections and affiliations. In all the great marts of European commerce they were pioneers of trade until, with the rise of the great merchant-gilds, they were in some degree ousted from this sphere and confined to lower pursuits. It becomes thus a matter of supreme interest to follow the Jews through all their wanderings, to observe how their religious, social, and philanthropic activities were variously developed wherever they dwelt. To give a faithful record of all this abundant and strenuous activity is the proper purpose of a Jewish encyclopedia.

Hitherto the difficulties in the way of such an adequate and impartial presentation have been insuperable. Deep-rooted prejudices have prevented any sympathetic interest in Judaism on the part of Christian theologians, or in Christianity on the part of the rabbis. These theological antipathies have now abated, and both sides are better prepared to receive the truth. It is only within the last half-century, too, that any serious attempts have been made to render accessible the original sources of Jewish history scattered throughout the libraries of Europe. As regards Jewish literature, the works, produced in many ages and languages, exist in so many instances in manuscript-sources not yet investigated, in archives or in *genizot*, that Jewish scholars can hardly be said to command a full knowledge of their own literature. The investigation of the sociological conditions and the anthropology of the Jewish people is even now only in its initial stages.

In all directions, the facts of Jewish theology, history, life, and literature remain in a large measure hidden from the world, even from Jews themselves. With the publication of THE JEWISH ENCYCLOPEDIA a serious attempt is made for the first time to systematize and render generally accessible the knowledge thus far obtained.

That this has now become possible is due to a series of labors carried on throughout the whole of the nineteenth century and representing the efforts of three generations of Jewish scholars, mainly in Germany. An attempt was made, indeed, in the sixteenth century by Azariah de' Rossi toward a critical study of Jewish history and theology. But his work remained without influence until the first half of the nineteenth century, when Krochmal, Rapoport, and Zunz devoted their wide erudition and critical ingenuity to the investigation of the Jewish life and thought of the past. Their efforts were emulated by a number of scholars who have elucidated almost all sides of Jewish activity. The researches of I. M. Jost, H. Graetz, and M. Kayserling, and their followers, have laid a firm foundation for the main outlines of Jewish history, as the labors of Z. Frankel, A. Geiger, and J. Derenbourg paved the way for investigation into the various domains of Jewish literature. The painstaking labors of that Nestor of Jewish bibliography, Moritz Steinschneider—still happily with us—have made it possible to ascertain the full range of Jewish literary activity as recorded both in books and in manuscripts. THE JEWISH ENCYCLOPEDIA now enters upon the field covered by the labors of these and other scholars, too numerous to mention, many of whom have lent their efforts toward its production and have been seconded by eminent coworkers from the ranks of Christian critics.

With the material now available it is possible to present a tolerably full account of Jews and Judaism. At the same time the world's interest in Jews is perhaps keener than ever before. Recent events, to which more direct reference need not be made, have aroused the world's curiosity as to the history and condition of a people which has been able to accomplish so much under such adverse conditions. THE JEWISH ENCYCLOPEDIA aims to satisfy this curiosity. Among the Jews themselves there is an increasing interest in these subjects in the present critical period in their development. Old bonds of tradition are being broken, and the attention of the Jewish people is necessarily brought to bear upon their distinctive position in the modern world, which can be understood only in the light of historical research.

The subject-matter of this ENCYCLOPEDIA naturally falls into three main divisions, which have been subdivided into departments, each under the control of an editor directly responsible for the accuracy and thoroughness of the articles embraced in his department. These are: (1) History, Biography, Sociology, and Folk-lore; (2) Literature, with its departments treating of Biblical, Hellenistic, Talmudical, Rabbinical, Medieval, and Neo-Hebraic Literatures, and including Jurisprudence, Philology, and Bibliography; (3) Theology and Philosophy.

## I. HISTORY, BIOGRAPHY, AND SOCIOLOGY.

From the time of Josephus and the author of First Maccabees down to the nineteenth century Judaism did not produce a historian worthy of the name. What medieval times brought forth in this branch of literature were mostly crude chronicles, full of miraculous stories. Nor were the chronicles of the seventeenth and eighteenth centuries much better.

But the interest displayed by Christian scholars of the seventeenth century in Rabbinical literature had the effect of directing attention to the history of the Jews. Jacques Basnage de Beauval, a French Protestant clergyman (1653–1723), has the merit of

having done pioneer work with his "Histoire de la Religion des Juifs" (5 vols., Rotterdam, 1707–11).

The pioneer of modern Jewish history is Isaac Marcus Jost (1793–1860). His "Allgemeine Geschichte des Juedischen Volkes," and "Neuere Geschichte der Israeliten," in spite of their shortcomings due to the lack of preparatory studies, were real historiographic achievements, while his "Geschichte des Judenthums und seiner Sekten" remains a standard work to the present day. Next to Jost is to be mentioned Selig (Paulus) Cassel (1821–92), whose article on Jewish history in the "Allgemeine Encyclopädie der Wissenschaften und Künste" of Ersch and Gruber (vol. xxvii.) may justly be called a memorable work. Both of these, however, were overshadowed by H. Graetz (1817–91), whose "Geschichte der Juden," in eleven volumes, although inadequate in many details, owing mainly to the absence of sufficient preparatory investigations, is still the only comprehensive and indispensable work on the subject. Since the appearance of Graetz's history, a great deal of critical research has been carried on by a number of younger scholars, the results of which have been published in monographs and magazines. The labors of Isidore Loeb, D. Kaufmann, and A. Harkavy in this field deserve special mention. THE JEWISH ENCYCLOPEDIA, by stimulating research in detail, will have paved the way for the future writer of a universal Jewish history based on thoroughgoing scientific investigation.

The historical matter in this work is presented according to a system which may be indicated as follows: The history of all communities of any importance is given in detail; this information is summarized in connection with the various divisions of the different countries containing Jewish communities; lastly, a general sketch with cross-references to these subdivisions has been provided for each country. In addition to this, numerous general topics have been dealt with in their relations to the Jews, such as the Papacy, the Crusades, the Inquisition, Protestantism, etc. Strange as it may seem, there is no country that possesses an adequate history of its Jews, though of late years considerable activity has been shown in collecting material for such histories. There exists no comprehensive history of the Jews of Germany, Austria, France, Holland, England, Italy, Poland, or the United States, or even of such political divisions as Bohemia, Moravia, and Galicia, or of congregations of such historic importance as those of Amsterdam, Frankfort-on-the-Main, London, Prague, or Wilna.

**Jews in America.**

The entire field of the history, sociology, economics, and statistics of the Jews in America has hitherto been left almost uncultivated. There has, for example, been no attempt to present a comprehensive account concerning the foundation of the earliest Jewish communities, either in North or South America or in the West Indies. The developmental stages through which Judaism has passed in America, although of extreme interest, not only in themselves, but as promising to react upon the shaping of Judaism over all the world, have received but little attention. In THE JEWISH ENCYCLOPEDIA the facts concerning Jews and Judaism in the New World are for the first time adequately presented.

There is no section of Jewish history that has been more meagerly treated than that pertaining to the Jews of Russia. Graetz in his work devotes very little space to Russia, Poland, and Lithuania, a defect remedied to some extent in the Hebrew translation of his history, by S. P. Rabbinowitz, with notes by A. Harkavy. In the reform period of Emperor Alexander II. the government archives were partially thrown open, so that scholars like Harkavy, Orshanski, Fuenn, and Bershadski were enabled to furnish valuable material for the early history of the Russian Jews. Dubnow has contributed largely to the history of the Hasidim, the Frankists, and the old Jewish communities. In 1900 the first volume of the "Regesti i Nadpisi" (documents, epitaphs, and extracts

from old writers) was published by the Society for the Promotion of Culture among the Jews of Russia; it covers the period from 70 to 1674. The 662 documents collected by Bershadski and published by the same society in 1882, under the title of "Russko-Yevreiski Archiv," contain material relating to the Jews in Lithuania from 1388 to 1569. Very little has been written about the development of the Russian Jews in the second half of the nineteenth century, although many of them have distinguished themselves in the industries and professions, finance, railroad-building, science, literature, and the fine arts. About 1,500 topics dealing with the Jews in Russia will be found included in THE JEWISH ENCYCLOPEDIA, the greater part figuring for the first time in an English work, and the information being drawn in large measure from the most recent collections of Russian sources.

**Jews in Russia.**

Of all branches of the science of Judaism, biography, and especially modern biography, has been most neglected. The whole Jewish biographical literature of the nineteenth century, general and individual, of any scientific value, would form only a very moderate collection. In the great biographical dictionaries of a general character, like those of Bayle, Moreri, Ladvocat, Michaud, and Hoefer, the "Allgemeine Deutsche Biographie," etc., Jews were almost entirely omitted. Only in the last two or three editions of such comprehensive encyclopedias as those of Meyer and of Brockhaus has Jewish biography received some attention, but the natural limitations of these books do not admit of detailed treatment. To a greater degree the want has been supplied by "La Grande Encyclopédie" and the "Dictionary of National Biography." But were one to take all national, local, and professional biographical dictionaries of the world together, one would find in them but a very small proportion of the Jewish biographies that appear in this JEWISH ENCYCLOPEDIA. There are biographical dictionaries of dead and of living divines and benefactors of the various Christian churches, but there is not a single systematically compiled collection of the biographies of the thousands of rabbis and Hebrew scholars, educators, and philanthropists who have worked prominently in the various countries of the world, and have contributed by their deeds to the spiritual and moral uplifting, as well as to the material welfare, of the Jewish people. THE JEWISH ENCYCLOPEDIA is an endeavor to supply this deficiency.

While the present work has studiously sought to avoid exaggerating the merits of the more distinguished subjects of its biographical sketches, it has felt bound, on the other hand, to give due prominence to those less known men and women who have played an honorable part in Jewish life, and whose names should be redeemed from undeserved oblivion. THE JEWISH ENCYCLOPEDIA will thus offer an alphabetically arranged register, as complete as possible, of all Jews and Jewesses who, however unequal their merits, have a claim to recognition. Under no circumstances, however, have personal or other motives been permitted to lower the standard of inclusion adopted for the ENCYCLOPEDIA.

A word must be said touching two features pertaining particularly to the biographical department of a Jewish encyclopedia. It is often difficult in the case of writers, artists, and others, to determine positively whether they belong to the Jewish race, owing to the fact that social conditions may have impelled them to conceal their origin. To settle such delicate questions it has frequently been necessary to consult all manner of records, public and private, and even to ask for information from the persons themselves. While every care has been taken to insure accuracy in this regard, it is possible that in a few instances persons have been included who have no claim to a place in a Jewish encyclopedia.

An even more delicate problem that presented itself at the very outset was the attitude to be observed by the ENCYCLOPEDIA in regard to those Jews who, while born

within the Jewish community, have, for one reason or another, abandoned it. As the present work deals with the Jews as a race, it was found impossible to exclude those who were of that race, whatever their religious affiliations may have been. It would be natural to look in a Jewish encyclopedia for such names as Heinrich Heine, Ludwig Börne, Theodor Benfey, Lord Beaconsfield, Emin Pasha: to mention only a few. Even those who have Jewish blood only on one side of their parentage—as Sir John Adolphus, Paul Heyse, and Georg Ebers—have been included.

In treating of those Jews whose activities have lain outside of distinctively Jewish spheres, it has been deemed sufficient to give short sketches of their lives with a simple indication of what their contributions have been to their particular fields of labor. Only occasionally, and for reasons of weight, has a departure been made from this policy. A summary of the contributions thus made to the various sciences will be found under the respective headings.

## II. LITERATURE.

How to deal with the vast amount of literary material that offered itself to the pages of a Jewish encyclopedia was a serious problem. While the Old Testament is the foundation of Jewish literature in all its aspects, as well as of Jewish life and thought, information on Biblical subjects is so readily accessible elsewhere that it did not seem desirable to develop the treatment of purely Biblical topics in these pages to the length which would be demanded in a work whose scope was confined to the Bible alone. In particular, it was considered unnecessary to compete with the "Dictionary of the Bible," prepared under the direction of Dr. Hastings, or with the "Encyclopædia Biblica" of Professor Cheyne, both published simultaneously with this ENCYCLOPEDIA. While all sides of Biblical research are represented in these pages, they are treated concisely and, in many cases, with little reference to disputed points. With regard, however, to two special aspects of Biblical subjects, it has seemed desirable to treat the Scriptures on somewhat novel principles. Among Jews, as among Christians, there exists a wide diversity of opinion as to the character of the revelation of the Old Testament. There are those who hold to the literal inspiration, while others reject this view and are of the opinion that the circumstances under which the various texts were produced can be ascertained by what is known as the Higher Criticism. It seemed appropriate in the more important Biblical articles to distinguish sharply between these two points of view, and to give in separate paragraphs the actual data of the Masoretic text and the critical views regarding them. Again, there exists nowhere a full and adequate account of the various rabbinical developments of Bible exegesis—which would be of especial value to the Christian theologian and Bible exegete—and it was evidently desirable in a Jewish encyclopedia to devote considerable attention to this aspect of Biblical knowledge. The plan was adopted of treating the more important Biblical articles under the three heads of (*a*) Biblical Data, giving, without comment or separation of "sources," the statements of the text; (*b*) Rabbinical Literature, giving the interpretation placed upon Biblical facts by the Talmud, Midrash, and later Jewish literature; (*c*) Critical View, stating concisely the opinions held by the so-called Higher Criticism as to the sources and validity of the Biblical statements. As kindred to the rabbinical treatment of Bible traditions, it has been thought well to add occasionally (*d*) a statement of the phases under which they appear in the Koran and traditions of Islam generally.

**Bible.**

It is here proper to point out that, inasmuch as the treatment of Biblical passages is mainly from the Jewish point of view, the chapter and verse divisions of the Hebrew

text have, as a rule, been adhered to in citations, while any discrepancies between them and those of the Authorized Version have been duly noted.

In thus keeping abreast of the times in Biblical matters, THE JEWISH ENCYCLOPEDIA aims to acquaint the student with the results of modern research in many fields that are altogether new and bristling with interesting discoveries. This feature of the work extends over the fields of Assyriology, Egyptology, and archeological investigation in Palestine, the inexhaustible treasures of which are constantly casting unexpected light on every branch of Biblical history and archeology. The soil of Africa has within the last thirty years enriched our knowledge of the life of the Jews of Egypt, and many apocryphal works unearthed there form a valuable link in connecting the Old Testament with the New, and the Biblical with the Rabbinical literature. The nineteenth century witnessed a great advance in the investigation of Hellenistic literature. The forms and syntactical constructions of the Hellenistic dialect have been set forth in dictionaries and grammars, so as greatly to facilitate the study of the documents. Valuable critical and exegetical works have shed light upon such topics as the texts of the Septuagint, of Aquila, and of Theodotion. Two new editions of Josephus have appeared, and the sources of his history have been investigated. The dates and origins of the apocryphal and pseudepigraphic books have been approximately determined. Around Philo of Alexandria, a whole literature has grown up, and the true nature of his thought has been fairly well established. The result has been to determine with some definiteness the relation of the Hellenistic literature to the Jewish and Greek thought of the period, and its position in the general intellectual development of the age which produced Christianity. In these investigations Jewish scholars have taken a distinguished part. It has been the aim of THE JEWISH ENCYCLOPEDIA to present in the most thorough manner the results achieved by critical investigation in the domain of Hellenistic literature. Of all Hellenistic productions of Jewish interest critical accounts and critical discussions are given, and the necessity of apprehending the ideas contained in them as products of their times, and of tracing their origin and development and their influence on contemporary and on later life, has constantly been kept in view. The New Testament, as representing the rise of a new religion, stands in a separate category of its own; yet from one point of view it may be regarded as a Hellenistic work—some of its authors having been Jews who wrote in Greek and more or less under the influence of Greek thought—and therefore its literature properly finds a place in the ENCYCLOPEDIA.

**Hellenistic Literature.**

The Talmud is a world of its own, awaiting the attention of the modern reader. In its encyclopedic compass it comprises all the variety of thought and opinion, of doctrine and science, accumulated by the Jewish people in the course of more than seven centuries, and formulated for the most part by their teachers. Full of the loftiest spiritual truth and of fantastic imagery, of close and learned legal disquisition and of extravagant exegesis, of earnest doctrine and of minute casuistry, of accurate knowledge and of popular conceptions, it invites the world of to-day to a closer acquaintance with its voluminous contents. THE JEWISH ENCYCLOPEDIA has allotted to the subject of the Talmud an amount of space commensurate with its importance. Besides the rabbinical treatment of Biblical topics referred to, the Talmudic department includes those two great divisions known as the Halakah and the Haggadah, the one representing the development of the law, civil, criminal, and ceremonial; the other, the growth, progressive and reactionary, of the ethical principles of the Torah. The legal topics are treated from a strictly objective point of view, irrespective of their application, or even applicability, to our own days and conditions, but with incidental comparisons with Greek and Roman or with modern law, such as may be of interest to

**Talmud.**

the student of comparative jurisprudence and of social economy. The Haggadah, on the other hand, attaining its fullest development in its treatment of the Biblical text, is therefore frequently included in the second paragraph of the Biblical articles. While in other directions its utterances bear more directly upon matters of theology, much remains both in legend and in proverbial wisdom which is discussed under the appropriate heads.

The rabbis of Talmudic times—the Tannaim and Amoraim—those innumerable transmitters of tradition and creators of new laws, receive ample treatment in the pages of the ENCYCLOPEDIA. Not a few of them mark epochs in the development and growth of the halakic material, while others are interesting from their personal history or from the representative pictures of their times which their lives and teachings afford. Most of them being at the same time teachers and preachers, their biographies would be incomplete without specimens of their homiletic and ethical utterances. Those familiar with the labyrinthine structure of the Talmudim and Midrashim as far as arrangement of subjects and chronological order are concerned, and with the chaotic state of the text, particularly with regard to proper names, need not be told that the difficulties in identifying men and times are sometimes insurmountable, and much must be left to conjecture, in spite of the efforts made both in early ages and in recent days. The composition not only of well-known haggadic and halakic collections, but also of the single treatises of the Mishnah, will be separately treated. The work of Zunz, Buber, and Epstein in the provinces of Haggadah, and that of Frankel, Brüll, and Weiss in Halakah, have rendered it possible to give a history of Talmudic literature.

What the Bible had been for the Talmud, the Talmud itself became for the later Rabbinical literature, which, based on the Talmud, applied itself to the further development of the Halakah and the Haggadah. Although this Rabbinical literature extends over a period of 1,400 years, and represents the only genuinely Jewish writings of that period, it is the least understood, not to say the most misunderstood, department of Jewish literature. The present ENCYCLOPEDIA affords for the first time a survey of the growth of the Halakah and the Haggadah in post-Talmudic times (500–1900). During that period, the civil and religious laws of the Jews, although based upon the Talmud, underwent many a change, while the Haggadah developed new motives and broadened its foundations, until it differed essentially in character from the Haggadah of the Talmudic times. Two new branches were developed: the dispersion of the Jews in this period throughout the civilized world produced the responsa literature; and the exclusion of the German-Polish Jews from all share in general culture produced casuistry. A subject that has received due consideration is the period of the Geonim (500–1000), which, though not spiritually productive, powerfully influenced rabbinical Judaism.

**Rabbinical Literature.**

An attempt has been made to fill the hitherto existing gap in literary history in regard to the activity of the Arabic-Spanish school (1000–1500) in the labyrinth of the Talmud, and equal consideration has been bestowed upon the French, German, and Italian Talmudists of the same period, to whom is largely due our knowledge of the Talmud, and through whose initiative the Jewish spirit was diverted to new lines of activity and kept alive, when it was denied every other mode of asserting itself. Adequate attention has been given to the Rabbinical literature of the past four centuries, which have been chiefly characterized by the casuistic works of the German and Polish Talmudists, and the critical treatment of the Talmud in recent times finds full expression in these pages.

Jews have written in almost all languages that have a literature, and the ENCYCLOPEDIA has taken account of this literary activity in its broadest range. The vast

majority of productions of Jewish interest are, however, written in Hebrew and the allied tongues, and greater attention has naturally been paid to this section of Jewish literature. While the ENCYCLOPEDIA does not attempt to give a complete bibliography of this extensive subject, it is hoped that there will be found under the various authors' names an account of almost all works of importance written in Hebrew.

**History of Literature.**

After the destruction of the national life of the Jews, nearly their whole energy was directed toward the inner life and found expression in their literature. Their productiveness in this respect was remarkable, and is testified to by the large collections of Hebrew manuscripts and books which are to be found in private and in public libraries. When printing was invented they eagerly seized upon the new art, as it gave them a further means of spreading within their own ranks a knowledge of their literature. The history of Jewish books and Jewish bookmaking from the technical point of view is one of great interest and has, up to the present time, hardly received systematic treatment.

For the history of their own literature the Jews did little during the Middle Ages, and even when they did work along these lines the motive was in most cases other than purely literary. Such works, for example, as the "Seder Tannaim we-Amoraim," and the well-known "Letters" or "Responsa" by Sherira Gaon on the composition of the Talmudic literature, were not written with the purpose of giving a history of literature, but of proving the validity of tradition.

In modern times Christian scholars were among the first to attempt a comprehensive view of the contents of Jewish literature, though important bio-bibliographical works were compiled by Conforte, Heilprin, and Azulai. Hottinger (died 1667) gave this literature a place in his "Bibliotheca Orientalis," and Otho (1672) sought to describe in the form of an encyclopedia the work and times of the teachers of the Mishnah. The most ambitious work of this kind was the "Bibliotheca Magna Rabbinica" of Bartolocci (died 1687), together with the additions of Imbonati (1694), which was followed up by the colossal work of Johann Christian Wolf (1683–1739). That these attempts failed was due to the fact that the time was not ripe for any such comprehensive presentation, as the preliminary work in detail was still to be done. Order was first wrought in this chaos when the modern spirit of research had engendered what is now known as "the science of Judaism." Zunz's great work, "Die Gottesdienstlichen Vorträge" (1832), was the first attempt to give an accurate account of the development of one branch of this literature, the homiletic. He followed this up with histories of the religious poetry and of the literary productions connected with the Synagogue; and in 1836, a few years after Zunz's first book, a Christian scholar, Franz Delitzsch, in his "Zur Geschichte der Jüdischen Poesie," wrote a history of Jewish poetry which, even at this date, has not been superseded. Steinschneider's remarkable attempt at a comprehensive history of Jewish literature, first published (1850) in Ersch and Gruber's "Allgemeine Encyclopädie der Wissenschaften und Künste," and translated into English (London, 1857) and Hebrew (Warsaw, 1900), has as yet found no imitator, though special departments have received careful treatment at various hands. Neubauer's exhaustive volumes on the history of Jewish literature in France during the fourteenth century have at least placed all the material for that period at our disposal, and Steinschneider's "Hebräische Uebersetzungen des Mittelalters" has brought together a mass of material on the special activity of the Jews in transmitting the science of antiquity to western Europe. In addition to the above publications, attempts have been made at a more comprehensive popular presentation in the compendium of David Cassel (1879), in Karpeles' "Geschichte der Jüdischen Literatur" (1886), and in Winter and Wünsche's "Jüdische Literatur," the last of which is rather a collection of extracts than a history. Making use of all this

material, THE JEWISH ENCYCLOPEDIA has endeavored to present a faithful picture of what the Jews have done, not only for their own special literature, but also for the great literatures of the world in the various countries in which they have had their abode. Due attention has also been paid to the varied activity of the Jewish press.

**Hebrew Philology.**

Hebrew philology possesses peculiar interest. The history of the Hebrew alphabet, in its origin and changes, shows the relation of the Jews in the most ancient times to their Semitic neighbors, while its development follows certain lines of cleavage which indicate actual divisions among the Jewish people. Certain peculiarities of grammar and vocabulary, when traced historically to their source, determine whether the Jews developed their language solely on their own national lines or whether they borrowed from other nations, of their own or of different stock. These points are brought out in the ENCYCLOPEDIA under various general heads. Among the Jews Hebrew philology followed two distinct lines of development. The one was purely from within; for the desire to preserve the text of the Bible intact, for future generations, gave rise to the school of Masoretes, who laid the foundation upon which future scholars built. The other starts from without and is due to the influence of the Arabs, to whom the science of philology was (as Steinschneider has said) what the Talmud was to the Jews. Under this influence and commencing with Saadia, a long line of grammarians and philologists appears, extending not only through Europe but into Africa and even into Persia.

Of course, an encyclopedia like the present can not confine itself to the philological work done by the Jews themselves. The ENCYCLOPEDIA contains articles upon the chief non-Jewish Hebrew philologists, whether they were influenced by Jewish writers as were Reuchlin and his followers, or were not so influenced, as is the case with most of the modern school, Gesenius, Ewald, Stade, and others. This is all the more necessary as during the nineteenth century Jews themselves took but a small part in the philological study of their ancient tongue. The reverse, however, is true of the post-Biblical Hebrew. While in the Middle Ages only one dictionary of the Talmudic language was produced, the "Aruk" of Nathan ben Jehiel, in recent times and upon the basis of this splendid work, a band of Jewish scholars have made this subject peculiarly their own.

**Jewish Bibliography.**

A great deal of attention is paid in this work to Jewish bibliography. From Bartolocci to Steinschneider and his pupils, there is a vast amount of unclassified bibliographical material. The ENCYCLOPEDIA furnishes, for the first time, the ancient and the modern literature of many thousand topics in alphabetical order; and thus includes, besides complete dictionaries of the Bible, of the Talmud, and of the history and literature of the Jewish people, some approach to a handbook of Hebrew bibliography classified as to subjects, at least. Containing, as it does, however, the contributions of so many collaborators, this work has done its best to introduce some degree of uniformity in the methods of citation employed by the various scholars of different countries.

With regard to proper names, it was found impossible in the present state of Hebrew bibliography to follow a consistent plan; the reader will understand this if he considers the fact that until the eighteenth century the Jews in many countries had no family names. The best-known forms of the names have been selected (to facilitate reference), but in all cases the variant forms have been indicated. It has not been thought wise to follow exclusively either Zedner's system, as shown in his masterly "Catalogue of Hebrew Books in the British Museum," nor that of Steinschneider, in that *magnum opus* of Hebrew bibliography, the "Bodleian Catalogue"; instead, what seemed to be the best features of the entire bibliographical literature have been combined.

Valuable information may be found concerning the most important Jewish libraries

(past and present), as well as the Jewish departments of the public libraries of America and of Europe. Summary histories of the chief Jewish presses are introduced, together with technical details of the typographic art as applied to Hebrew. Among the numerous illustrations which enrich this department of the ENCYCLOPEDIA are facsimiles of fragments of the oldest and most interesting Hebrew manuscripts in the world.

## III. THEOLOGY AND PHILOSOPHY.

The broad subject of theology, including the Jewish religious philosophy of the Middle Ages, has never yet received systematic treatment at the hands of Jews. Thus far very little has been done either in the way of expounding from a philosophical point of view the various subjects pertaining to Jewish belief and doctrine, or of presenting them historically in their successive phases as they developed from their origins in Scripture and tradition, and as they were influenced by other creeds and beliefs. Only a few sporadic attempts have been made in our age to bring the religious ideas and moral teachings of Rabbinical Judaism into anything like systematic form. We may instance Zacharias Frankel, Solomon Munk, Leopold Loew, J. Hamburger, S. Schechter, David Kaufmann, M. Lazarus, and S. Bernfeld as having made valuable contributions in this direction. It was only the practical side of religion—the Law in all its ramifications, the rites and observances—which was systematically codified and summarized by the medieval authorities. The doctrinal side of Judaism, with its theological and ethical problems, was never treated with that clearness and thoroughness or with that many-sidedness and objectivity which historical research in our modern sense of the word demands. Even the great philosophers of the Middle Ages who molded Jewish thought for centuries approached their themes only with the view of proving or supporting their own specific doctrines, and omitted all questions that did not come within the scope of their argument. Consequently, many topics had to be formulated for treatment in THE JEWISH ENCYCLOPEDIA, and many of them were suggested by the theological works of non-Jewish writers. Desiring to present both the doctrines and the practises of Judaism in that scientific spirit which seeks nothing but the truth, and this in the light of historical development, THE JEWISH ENCYCLOPEDIA, in its theological department, takes full cognizance of the pre-Talmudic sources, the Hellenistic and New Testament literature, and, in addition to the copious Rabbinical literature, treats of the successive stages of Jewish philosophy and Cabala. The various sects (including the Samaritans and Karaites), rationalism and mysticism, conservative and progressive Judaism, are discussed fully and impartially. The mutual relations of Jewish and non-Jewish creeds and philosophical systems and the attitude of Judaism to the social and ethical problems of the day receive due consideration.

Among the services which THE JEWISH ENCYCLOPEDIA has undertaken to render to the general reader is that of enlightening him with regard to characteristic terms (familiar enough perhaps to the Jew) pertaining to Jewish folk-lore and to ancient and modern customs and superstitions, and (what will be a distinctive feature) of acquainting him with the important parts of the Jewish liturgy, its general history and its music. It is hoped that nothing of interest concerning the character and life of the Jew has been omitted.

**Anthropology.**

There remains a class of topics relating to the Jews, such as their claims to purity of race, their special aptitudes, their liability to disease, etc., which may be included under the general term of anthropology. Very little research has hitherto been devoted to this subject, and it is in this ENCYCLOPEDIA that, for the first time, the attempt is made to systematize the existing information regarding the anthropometry

**Aal** wird zu den schuppenlosen Fischen gezählt, deren Genuß nach (Lev. 11, 10.) und (Deut. 14, 10.) den Israeliten untersagt ist. Doch hatte bereits R. Asche an einem dem Aale ähnlichen Fische, gegen das Sonnenlicht gehalten, dünne Schuppen bemerkt (Aboda sara 39a), welches die neuere Naturforschung auch hinsichtlich des gemeinen Aals (muraena anguilla) bestätigt. Nach rabbinischen Grundsätzen ist übrigens der Genuß eines Fisches gestattet, wenn dessen Schuppen auch so unmerklich sind, daß sie nicht mit bloßen Augen, sondern erst dann entdeckt werden, wenn man den Fisch in ein Tuch oder in ein mit Wasser angefülltes Gefäß gelegt hat. Jore dea 83, 2. Vgl. Fische.

**Aaron** s. Ahron.

**Aas**, gefallenes Vieh, נְבֵלָה; dessen Genuß untersagt das mosaische Gesetz (Deut. 14, 21.) den Israeliten, erlaubt jedoch, es „dem in deinen Thoren sich aufhaltenden Fremden" zu schenken oder „dem Ausländer" zu verkaufen, gestattet sonach die Nutzung des Aases. — Nach der vom Judenthum aufgenommene Auffassung erstreckt sich jenes Verbot nicht auf wirklich gefallenes, sondern auch auf alles nicht vermöge des vorgeschriebenen Halsschnittes geschlachtetes Vieh oder Geflügel (Mischna Chulin 2, 4. Vgl. Schlachtung), wogegen eigentlich stinkendes Aas (סרוחה), als ohnehin ungenießbar nicht unter dem gesetzlichen Verbot begriffen wird, weil hierbei die in der heil. Schrift gegebene Befugniß, es einem Fremden schenken zu können, nicht anzuwenden ist (Aboda sara 67b.). — (Levit. 22, 8. und Ezech. 44, 31.) wird der Genuß gefallenen und zerrissenen Viehes nur den Priestern insbesondere (mithin nicht allen Israeliten) verboten (vgl. auch Ezech. 4, 14.); allein erstere Stelle wird u. A. dahin erklärt, daß dort mehr das Verunreinigende solchen Genusses, besonders für die Priester, welche größere Ursache haben, sich rein zu halten, hervorgehoben ist; wie auch die Worte „um nicht dadurch unrein zu werden" andeuten; Ezechiel aber schärft das Verbot vornehmlich darum den Priestern ein, damit Letztere, gewöhnt den Geflügelopfern den Kopf abzukneipen (wie Levit. 1, 15. vorgeschrieben ist) nicht etwa in den Irrthum gerathen, ihnen als Priestern sie ausnahmsweise den Genuß ungeschlachteten Viehes gestattet (Menach. 45a). — Auch verunreinigte das Berühren und Tragen des Aases, worüber vgl. Reinheit. **Dr. B. Beer.**

**Abbreviaturen** im Hebräischen bestehen vorzüglich in Anfangsbuchstaben (ראשי תיבות, Rasche Teboth), aus Raumökonomie, Furcht u. a. Ursachen. Alter u. Entstehung der A. so wie der Termen dafür ist noch sehr unsicher[1]). In der Bibel hat man A. bisher nicht nachgewiesen. Die biblische Namendeutung hat freilich den Charakter einer so zu sagen mündlichen A. z. B. אב = אברהם המון[2]) (Gen. 17, 4.). Spätere Talmudisten suchen nach ihrer Weise den Gebrauch der A. in der Bibel nachzuweisen (Sabb. 105a.) u. beweisen damit nur die Unbekanntschaft mit dem ältern Ursprung u. die Herrschaft derselben zu ihrer Zeit. Als spielender midraschischer Witz ist Ibn-Esra's ähnliche Deutung von

---

1.) Schon die Griechen kannten A. (σημεῖον סימן) die Geschwindschreiber (σημειόγραφοι). Tiro (235 v.) bildete diese Kunst aus und Tiro vervollständigte sie. Nach ihm nannte man die A. (notae) später **notae tironianae** (woher nach Einigen נוטריקון) und **alphabetum tironianum** (אלף ביתא). Die Kunst hieß **ars notaria**, von den Schreibern **notarii** (נוטרין) j. Sota 7, 5. Sota 35b. נוטריא Schem. R. c. 31. und daher die A. (**signum**) **notaricum**, in der Mischna gräcisirt „**notaricon**" (נוטריקון), während die Gemara das echt griechische סימן hat.

2.) Vielleicht war der ursprüngliche Ausspruch R. Jose b. Simra's (Sabb. 105a.) so zu verstehen und die Deutung von אב המון nach Initialen erst Eigenthum des Referenten R. Jochanan. Jehuda di Modena (Leb ha-Arjeh II, c. 1. bezeichnet die bibl. Namengebung als mnemotechnisch.

and vital statistics of the Jews, and to present a view of their social and economic condition.

**Illustrations.**

It has been one of the special aims of the ENCYCLOPEDIA to bring together as full a body of illustrative material as possible. Many topics of a historical or archeological character lend themselves to illustration through the reproduction of the remains of antiquity or of ecclesiastical art. Objects connected with the Jewish synagogue service and Jewish modes of worship will be found fully illustrated. Prominent Jewish personages are portrayed, the chief monuments of Jewish architecture are represented by pictures of such synagogues as are remarkable architecturally or historically, and the department of literature is enriched with illustrations of the externals of book-lore. This feature of the work, which was placed in charge of MR. JOSEPH JACOBS, will, it is believed, prove of great educational value in every Jewish household.

**Former Attempts.**

In determining the plan and proportions of the present undertaking, the Editorial Board has labored under the special difficulties that attach to pioneer work. No successful attempt has heretofore been made to gather under one alphabetical arrangement all the innumerable topics of interest to Jews as Jews. Apart from the Bible, the only department which has as yet been put in encyclopedic form is that of Rabbinic Literature, for which there exist encyclopedias, one—the פחד יצחק (Pahad Yizhak)—compiled by Isaac Lampronti in the seventeenth century in Hebrew, and one prepared in modern times by J. Hamburger, the "Realencyklopädie für Bibel und Talmud," in German. Each of these productions labors under the disadvantage of being the work of one man. Of the more comprehensive encyclopedia planned by Rapoport, ערך מלין ('Erek Millin), only the first letter appeared in 1852. The plan of a publication somewhat on the same lines as the present was drawn up by Steinschneider in conjunction with Cassel as far back as 1844, in the "Literaturblatt des Orients," but the project did not proceed beyond the prospectus (a specimen page from which is shown on the opposite page) and a preliminary list of subjects. Dr. L. Philippson in 1869 and Professor Graetz in 1887 also threw out suggestions for a Jewish encyclopedia, but nothing came of them.

**The Present Work.**

The present undertaking is the realization of an ideal to which DR. ISIDORE SINGER has devoted his energies for the last ten years. After several years spent in enlisting the interest of European scholars in the enterprise, he found that it was only in America that he could obtain both that material aid and practical scholarly cooperation necessary to carry out the scheme on the large scale which he had planned. Thanks to the enterprise and liberality of the FUNK & WAGNALLS COMPANY, which generously seconded the energetic initiative of DR. SINGER, the cooperation of the undersigned staff of editors, together with that of the consulting boards, both American and foreign, was rendered possible. The preliminary work was done in the winter of 1898–99, by DR. SINGER, PROFESSOR GOTTHEIL, and DR. KOHLER. These were soon joined by DR. CYRUS ADLER, of Washington, D. C.; DR. G. DEUTSCH, of Cincinnati; DR. MARCUS JASTROW and PROF. MORRIS JASTROW, JR., of Philadelphia; and PROF. GEORGE F. MOORE, of Andover. Organization of the work was effected by these gentlemen at meetings held in New York, March 1 and 6, and July 12, 1899, DR. I. K. FUNK, of the FUNK & WAGNALLS COMPANY, presiding, and the plan of operation submitted by the firm was adopted by them. To these was added later MR. JOSEPH JACOBS, of London, as well as DR. LOUIS GINZBERG and DR. F. DE SOLA MENDES, both of New York city. PROFESSOR MOORE, having assumed additional duties as president of the Andover Theological Seminary, found himself obliged to withdraw, and PROF. C. H. TOY was elected in his place in January, 1900.

The carrying out of the project on so large a scale presented peculiar difficulties. To reduce the work of nearly 400 contributors, writing in various tongues, to anything like uniformity was itself a task of great magnitude, and necessitated the establishment of a complete bureau of translation and revision. The selection of the topics suitable for insertion in such an encyclopedia involved labor extending over twelve months, and resulted in a trial index of over 25,000 captions. The determination of the appropriate space to which each of these subjects was entitled was no easy task in the absence of any previous attempt in the same direction. The problem of the transliteration of Hebrew and Arabic words has been very perplexing for the members of the Editorial Board. While they would have preferred to adhere strictly to the somewhat elaborate method current among most Semitic scholars, the repellent effect of strange characters, accentual marks, and superscript letters deterred them from using it in a work intended as much for the general public as for scholarly use. There were also typographic difficulties in the way of using the more elaborate scheme. The board trusts that the system pursued here, which is, in the main, that proposed by the Geneva Congress of Orientalists, and adopted by the Royal Asiatic Society of England, the Société Asiatique of Paris, and the American Oriental Society, will suffice to recall to the Jewish scholar the original Hebrew, while indicating to the layman as close an approximation to the proper pronunciation as possible. Even here, however, having to deal with contributions emanating from scholars using different schemes of transliteration, they can not hope to have succeeded altogether in avoiding lack of uniformity. It may perhaps be well to emphasize the fact that names occurring in the Bible have been throughout kept in the form familiar from the King James Version of 1611.

**Transliteration.**

While acknowledging the possibility—nay, the certainty—of errors and omissions in a work so comprehensive and so full of minute details as the present work is, the editors consider themselves justified in asserting that no pains have been spared to secure accuracy and thoroughness. Each article has been subjected to a most elaborate system of revision and verification, extending in each case to no less than twelve different processes. PROF. WILHELM BACHER, of the Budapest Seminary; REV. DR. F. DE SOLA MENDES, MR. LOUIS HEILPRIN, and other scholars, in addition to the departmental editors, have read through all the proof-sheets with this special end in view.

It remains only to give due acknowledgment to the many institutions and friends, other than contributors, who have rendered services to the ENCYCLOPEDIA. The HON. MAYER SULZBERGER, of Philadelphia, has loaned many valuable and rare works for the purposes of verification and illustration. Much is due to the NEW YORK PUBLIC LIBRARY, particularly to its director, DR. J. S. BILLINGS, to MR. CHARLES BJERREGAARD, chief of the Readers' department, and to MR. A. S. FREIDUS, chief of the Jewish department, for special privileges accorded and assistance rendered; to the UNITED STATES NATIONAL MUSEUM, SMITHSONIAN INSTITUTION, which has placed at the disposal of the ENCYCLOPEDIA photographs of many objects of Jewish worship preserved in the department of Oriental Antiquities; to the COLUMBIA UNIVERSITY LIBRARY; to the American Jewish press for repeated notices; and to the proprietors of the "JEWISH CHRONICLE" (London), for having placed the files of their journal at the disposal of the ENCYCLOPEDIA. M. VIGOUROUX'S "Dictionnaire de la Bible," now in process of publication, has been of especial value in suggesting the latest sources of Biblical illustration. Pictorial material has been loaned by, among others, MR. J. D. EISENSTEIN, MR. FRANK HAES, MR. ARNOLD BRUNNER, PROF. R. GOTTHEIL, and the PALESTINE EXPLORATION FUND, for which the editors and publishers beg to return their acknowledgments.

**Acknowledgments.**

The Editorial Board desires especially to thank the Rev. Dr. I. K. Funk for the unfailing tact and matchless generosity with which he has met all their wishes and smoothed away many difficulties. Pioneer work as this has been, the need of encouragement to perseverance under adverse conditions was repeatedly felt by all concerned, and this encouragement has been continuously extended to us by our respected chief. Our thanks for courteous consideration are also eminently due to Mr. A. W. Wagnalls, vice-president of the Funk & Wagnalls Company; to Mr. R. J. Cuddihy, its treasurer and general manager, for his organizing skill; to Mr. Edward J. Wheeler, literary editor of the Company and member of the American Board of Consulting Editors of this work; and to Mr. William Neisel, chief of the manufacturing department, and his assistant, Mr. Archibald Reid. Mr. Herman Rosenthal, to whom the important section of the history and literature of the Jews in Russia has been entrusted, has faithfully discharged his difficult task.

We are indebted for much valuable cooperation and watchful care to the restless energy of Frank H. Vizetelly, the Secretary of the Editorial Board, to whom was entrusted the general office supervision of this work in all its stages, and whose executive ability, practical knowledge, and experience have been most useful. Mr. Isaac Broydé, by his thorough knowledge of Arabic, has been of the greatest service to the work; while Mr. Albert Porter, formerly of "The Forum," as chief of the subeditorial staff of the Encyclopedia, has rendered intelligent and attentive service in the preparation of the copy for the press. Mr. Moses Beer, who has been connected with the work almost from the beginning, has been of great assistance to the office-staff in various departments, and especially in verifying the Hebrew. Hearty thanks are due also to all the members of the office-staff—translators, revisers, proof-readers, and others—for their faithful, painstaking service in their respective departments.

The editors have felt a special sense of responsibility with regard to this work, in which for the first time the claims to recognition of a whole race and its ancient religion are put forth in a form approaching completeness. They have had to consider susceptibilities among Jews and others, and have been especially solicitous that nothing should be set down which could hurt the feelings of the most sensitive. They consider it especially appropriate that a work of this kind should appear in America, where each man's creed is judged by his deeds, without reference to any preconceived opinion. It seemed to them peculiarly appropriate under these circumstances that The Jewish Encyclopedia should appear under the auspices of a publishing house none of whose members is connected with the history or tenets of the people it is designed to portray. Placing before the reading public of the world the history of the Jew in its fullest scope, with an exhaustiveness which has never been attempted before—without concealing facts or resorting to apology—The Jewish Encyclopedia hopes to contribute no unimportant share to a just estimate of the Jew.

Cyrus Adler, Marcus Jastrow,
Gotthard Deutsch, Morris Jastrow, Jr.,
Louis Ginzberg, Kaufmann Kohler,
Richard Gottheil, Frederick de Sola Mendes,
Joseph Jacobs, Crawford H. Toy,
Isidore Singer.

New York, *May 1, 1901.*

# SYNOPSIS OF THE JEWISH ENCYCLOPEDIA

## I. History, Biography, and Sociology.

**1. History of the Jews,** as based on the Biblical accounts and on the Discoveries in Assyria, Babylonia, Egypt, Palestine, and Persia; later phases according to the narratives of Greek and Roman authors; the Talmudic sources; modern local researches; Documents found in archives, etc.

**2. General Historical Movements** influencing Jewish history; such as the Crusades, the Black Death, Persecutions, Expulsions, Blood Accusation, Inquisition, Discovery of America, Reformation, the Emancipation, anti-Semitic and Zionistic movements.

**3. Jewish Settlements and Congregations** in the Old World and the New.

**4. Jewish Societies,** Religious, Literary, Philanthropic, etc., which have become an important feature in the life of the modern Jew: Fraternities and Sisterhoods, Alliance Israélite Universelle, Anglo-Jewish Association, Central Conference of American Rabbis, Deutsch-Israelitischer Gemeindebund, etc.

**5. Documents** having special significance with regard to the Jews and their history; such as decrees, edicts, bulls, etc.

**6. Civilization** (*Culturgeschichte*) **of the Jews,** including Customs, Education, Art. The part taken by the Jews in the development and advancement of civilization, in ancient, medieval, and modern times; in the arts and sciences; in statesmanship and politics, jurisprudence, sociology, and economics.

**7. Historical Geography and Archeology of Palestine** and other countries intimately connected with Jewish history.

**8. Biography of Biblical Characters and Post-Biblical Personages:** Medieval and modern men of eminence; scholars; teachers; theologians; men of letters; artists; statesmen; soldiers; inventors; philanthropists; founders of important branches of commerce and industry.

**9. Distinguished Jewish Families:** Their history and genealogy.

**10. Accounts of Prominent Non-Jews:** Kings, Popes, Statesmen, Men of Letters who have exercised influence upon Jewish history.

**11. Anthropology,** Biostatics, Measurements; Morbidity of Jews with special reference to their liability to, or immunity from, particular diseases; question of purity of race.

**12. Sociology:** Statistics of Jewish communities; occupations of Jews; number of Artisans and Agriculturists; social condition and Criminology.

**13. Folk-lore;** Superstitions; Customs; Folk-Medicine; Legends and Fables.

## II. Literature.

**1. The Old Testament:** History of the Canon; Masorah; history of Bible exegesis among Jews and Christians from Talmudical times; translations of the Bible; Bible concordances and dictionaries; Biblical chronology.

**2. Hellenistic Literature:** Apocrypha, Apocalyptic and Pseudepigraphic Literature; New Testament in so far as it concerns Judaism.

**3. Talmud and Midrash:** Critical analysis of each treatise; Talmudical jurisprudence compared with Greek and Roman codes and modern law.

**4. Rabbinical Literature:** Commentaries and supercommentaries of Talmud and Midrash; codes of Law; Responsa, Casuistics.

**5. Literature of the Middle Ages and Modern Times:** Belles-Lettres; secular poetry of the medieval and modern ages; relation of Neo-Hebraic literature to the literature of the world.

**6. Historical and Geographical Literature:** Travels, etc.

**7. Translations** by Jews in the Middle Ages and in recent times.

**8. Dialect-Literature:** Ladino, Judæo-German, and Yiddish.

**9. Periodical Literature;** annuals; quarterlies; monthly, weekly, and daily papers; almanacs.

**10. Hebrew Philology;** history and principles of Hebrew Grammar and Lexicography; prosody.

**11. Hebrew Bibliography;** Paleography; Typography; Catalogues; History of Jewish libraries; History of Hebrew book-trade.

**12. History of Jewish Learning and Education;** the Academies; elementary Schools (*ḥedarim*); History of the Yeshibahs and modern Rabbinical seminaries.

## III. Theology and Philosophy.

**1. Doctrines of Judaism** in their development from Biblical times. Angelology; Demonology; Eschatology; Creeds; Attributes of Deity; Free Will and Providence; Problem of Evil; Sin and Atonement, etc.

**2. Relation of Judaism to Christianity,** Islam, and other religions; Conversion and Apostasy; Apologetic and Polemic literature.

**3. Jewish Religious Life** in home and synagogue: Sacrifices; Festivals; Priesthood; Temple; Customs; Ceremonies; Ritual Observances.

**4. Synagogue Liturgy,** Poetry, and Music; History of Reform Movement in Europe and America.

**5. Jewish Sects:** Pharisees; Sadducees; Essenes; Therapeutæ; Samaritans; Karaites; Sabbatarians; Ḥasidim; Frankists; and minor sects; Messianic movements.

**6. Jewish Philosophy:** Alexandrian School; Religious Philosophy in the Middle Ages; Cabala; Systems of Jewish philosophers.

**7. Jewish Ethics** in its historic development; Altruism and Hedonism; Motives and Standard; Ideals; Ethical Wills.

**8. Homiletical Literature** and history of modern pulpit eloquence.

# SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

## A.—Rules for the Transliteration of Hebrew and Aramaic.

**1.** All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

**2.** Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

**3.** Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

**4.** The following system of transliteration has been used for Hebrew and Aramaic:

| | | | | |
|---|---|---|---|---|
| א *Not noted at the beginning or the end of a word; otherwise' or by dieresis; e.g., Me'ir or Meïr.* | | | | |
| ב *b* | ז *z* | ל *l* | פ *with dagesh, p* | שׁ *sh* |
| ג *g* | ח *ḥ* | מ *m* | פ *without dagesh, f* | שׂ *s* |
| ד *d* | ט *ṭ* | נ *n* | צ *ẓ* | ת *t* |
| ה *h* | י *y* | ס *s* | ק *ḳ* | |
| ו *w* | כ *k* | ע ' | ר *r* | |

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

**5.** The vowels have been transcribed as follows:

| | | | | |
|---|---|---|---|---|
| ַ *a* | ֻ *u* | ָ *a* | ֵ *e* | ֹ *o* |
| ֶ *e* | ֳ *e* | ֳ *o* | ִי *i* | |
| ִ *i* | ְ *e* | ָ *a* | ֻ *u* | |

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

**6.** The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah*.]

## B.—Rules for the Transliteration of Arabic.

**1.** All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

| | | | | |
|---|---|---|---|---|
| أ *a* | خ *h* | ش *sh* | غ *gh* | ن *n* |
| ب *b* | د *d* | ص *s* | ف *f* | ه *h* |
| ت *t* | ذ *d* | ض *d* | ق *ḳ* | و *w* |
| ث *th* | ر *r* | ط *ṭ* | ك *k* | ي *y* |
| ج *j* | ز *z* | ظ *z* | ل *l* | |
| ح *ḥ* | س *s* | ع ' | م *m* | |

**2.** Only the three vowels—a, i, u—are represented:

ـَ *a* or *ā* ـِ *i* or *ī* ـُ *u* or *ū*

No account has been taken of the *imālah*; *i* has not been written *e*, nor *u* written *o*.

* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has been followed.

**3.** The Arabic article is invariably written *al;* no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abū al-Salt*, not *Abu-l-Salt; Nafīs al-Daulah*, not *Nafīs ad-Daulah.* The article is joined by a hyphen to the following word.

**4.** At the end of words the feminine termination is written *ah;* but, when followed by a genitive, *at; e.g.*, *Risālah dhāt al-Kursiyy*, but *Hī'at al-Aflāk.*

**5.** No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'akūb*, not *Ya'akūbun;* or in a title, *Kitāb al-amānāt wal-'itikādāt.*

## C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

| | | | | | |
|---|---|---|---|---|---|
| А а | *a* | Н н | *n* | Щщ | *shch* |
| Б б | *b* | О о | *o* | Ъ ъ | mute |
| В в | *v* | П п | *p* | Ы ы | *y* |
| Г г | *h, v,* or *g* | Р р | *r* | Ь ь | half mute |
| Д д | *d* | С с | *s* | Ѣ ѣ | *ye* |
| Е е | *e* and *ye* at the beginning. | Т т | *t* | Э э | *e* |
| Ж ж | *zh* | У у | *u* | Ю ю | *yu* |
| З з | *z* | Ф ф | *f* | Я я | *ya* |
| И и | *i* | Х х | *kh* | Ѳ ѳ | *F* |
| К к | *k* | Ц ц | *tz* | Ѵ ѵ | *œ* |
| Л л | *l* | Ч ч | *ch* | Й й | *i* |
| М м | *m* | Ш ш | *sh* | | |

## Rules for the Citation of Proper Names, Personal and Otherwise.

**1.** Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meiri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini*, from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

**2.** When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz, *Isaac* of Corbeil.

**3.** Names containing the word *d'*, *de*, *da*, *di*, or *van*, *von*, *y*, are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas.*

**4.** In arranging the alphabetical order of personal names the words *ben*, *da*, *de*, *di*, *ibn*,* *of*, have not been taken into account. These names thus follow the order of the next succeeding capital letter:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Ze'eb
Abraham Benveniste

**5.** In order to facilitate reference, complete groups of all persons bearing such common names as Aaron, Abraham, Jacob, are given in small type in a group immediately under the first key-word.

* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

# LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliography, are not included here.]

| | |
|---|---|
| Ab. | Abot, Pirḳe |
| Ab. R. N. | Abot de-Rabbi Nathan |
| 'Ab. Zarah | 'Abodah Zarah |
| Allg. Zeit. d. Jud. | Allgemeine Zeitung des Judenthums |
| Am. Jew. Hist. Soc. | American Jewish Historical Society |
| Am. Jour. Semit. Lang. | American Journal of Semitic Languages |
| Apoc. | Apocalypse |
| Apocr. | Apocrypha |
| Apost. Const. | Apostolical Constitutions |
| Aq. | Aquila |
| 'Ar. | 'Arakin (Talmud) |
| Arch. Isr. | Archives Israélites |
| art. | article |
| A. T. | Das Alte Testament |
| A. V. | Authorized Version |
| b. | ben *or* bar |
| Bab. | Babli (Babylonian Talmud) |
| Bacher, Ag. Bab. Amor. | Bacher, Agada der Babylonischen Amoräer |
| Bacher, Ag. Pal. Amor. | Bacher, Agada der Palästinensischen Amoräer |
| Bacher, Ag. Tan. | Bacher, Agada der Tannaiten |
| Bar. | Baruch |
| B. B. | Baba Batra (Talmud) |
| B.C. | Before the Christian era |
| Bek. | Bekorot (Talmud) |
| Benzinger, Arch. | Benzinger, Hebräische Archäologie |
| Ber. | Berakot (Talmud) |
| Berliner's Magazin. | Berliner's Magazin für die Wissenschaft des Judenthums |
| Bik. | Bikkurim (Talmud) |
| B. K. | Baba Ḳamma (Talmud) |
| B. M. | Baba Meẓi'a (Talmud) |
| Brüll's Jahrb. | Brüll's Jahrbücher für Jüdische Geschichte und Litteratur |
| Cant. | Canticles (Song of Solomon) |
| Cant. R. | Canticles Rabbah |
| ch. (in Bibliog.) / chap. (in text) | chapter |
| Cheyne and Black, Encyc. Bibl. | Cheyne and Black, Encyclopædia Biblica |
| I Chron. | I Chronicles |
| II Chron. | II Chronicles |
| C. I. A. | Corpus Inscriptionum Atticarum |
| C. I. G. | Corpus Inscriptionum Græcarum |
| C. I. H. | Corpus Inscriptionum Hebraicarum |
| C. I. L. | Corpus Inscriptionum Latinarum |
| C. I. S. | Corpus Inscriptionum Semiticarum |
| Col. | Colossians |
| Cor. | Corinthians |
| D. | Deuteronomist |
| Dan. | Daniel |
| Dem. | Demai (Talmud) |
| Deut. | Deuteronomy |
| Deut. R. | Deuteronomy Rabbah |
| E. | Elohist |
| Eccl. | Ecclesiastes |
| Eccl. R. | Ecclesiastes Rabbah |
| Ecclus. (Sirach) | Ecclesiasticus |
| ed. | edition |
| 'Eduy. | 'Eduyyot (Talmud) |
| Encyc. Brit. | Encyclopedia Britannica |
| Eng. | English |
| Eph. | Ephesians |
| 'Er. | 'Erubin (Talmud) |
| Esd. | Esdras |
| Esth. | Esther |
| Esther R. | Esther Rabbah |
| *et seq.* | and following pages |
| Eusebius, Hist. Eccl. | Eusebius, Historia Ecclesiastica |
| Ex. | Exodus |
| Ex. R. | Exodus Rabbah |
| Ezek. | Ezekiel |
| Fürst, Bibl. Jud. | Fürst, Bibliotheca Judaica |
| Fürst, Gesch. d. Karäert. | Fürst, Geschichte des Karäerthums |
| Gal. | Galatians |
| Geiger's Jüd. Zeit. | Geiger's Jüdische Zeitschrift für Wissenschaft und Leben |
| Gem. | Gemara |
| Gen. | Genesis |
| Gen. R. | Genesis Rabbah |
| Gesch. | Geschichte |
| Gesenius, Gr. | Gesenius, Grammar |
| Gesenius, Th. | Gesenius, Thesaurus |
| Ginsburg's Bible. | Ginsburg's Masoretico-Critical Edition of the Hebrew Bible |
| Giṭ. | Giṭṭin (Talmud) |
| Hab. | Habakkuk |
| Hag. | Haggai |
| Ḥag. | Ḥagigah (Talmud) |
| Ḥal. | Ḥallah (Talmud) |
| Hamburger, R. B. T. | Hamburger, Realencyklopädie für Bibel und Talmud |
| Hastings, Dict. Bible. | Hastings, Dictionary of the Bible |
| Heb. | Masoretic Text |
| Hebr. | Epistle to the Hebrews |
| Hom. | Homiletics *or* Homily |
| Hor. | Horayot (Talmud) |
| Ḥul. | Ḥullin (Talmud) |
| *ib.* | same place |
| *idem* | same author |
| Isa. | Isaiah |
| Isr. Letterbode | Israelitische Letterbode |
| J. | Jahvist |
| Jaarboeken | Jaarboeken voor de Israëliten in Nederland |
| Jacobs, Sources. | Jacobs, Inquiry into the Sources of Spanish-Jewish History |
| Jacobs and Wolf, Bibl. Anglo-Jud. | Jacobs and Wolf, Bibliotheca Anglo-Judaica |
| Jahrb. Gesch. Jud. | Jahrbuch für die Geschichte der Juden und des Judenthums |
| Jastrow, Dict. | Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim |
| Jellinek, B. H. | Jellinek, Bet ha-Midrash |
| Jer. | Jeremiah |
| Jew. Chron. | Jewish Chronicle, London |
| Jew. Hist. Soc. Eng. | Jewish Historical Society of England |
| Jew. Quart. Rev. | Jewish Quarterly Review |
| Jew. World. | Jewish World, London |
| Josephus, Ant. | Josephus, Antiquities of the Jews |
| Josephus, B. J. | Josephus, De Bello Judaico |
| Josephus, Contra Ap. | Josephus, Contra Apionem |
| Josh. | Joshua |
| Jost's Annalen. | Jost's Israelitische Annalen |
| Justin, Dial. cum Tryph. | Justin, Dialogus cum Tryphone Judæo |
| Kayserling, Bibl. Esp.-Port.-Jud. | Kayserling, Biblioteca Española-Portugueza-Judaica |
| Ker. | Keritot (Talmud) |
| Ket. | Ketubot (Talmud) |
| Ḳid. | Ḳiddushin (Talmud) |
| Ḳil. | Ḳilayim (Talmud) |
| Ḳin. | Ḳinnim (Talmud) |
| Lam. | Lamentations |
| Lam. R. | Lamentations Rabbah |
| *l.c.* | loco citato |
| Lev. | Leviticus |
| Lev. R. | Leviticus Rabbah |
| Levy, Chal. Wörterb. | Levy, Chaldäisches Wörterbuch |
| Levy, Neuhebr. Wörterb. | Levy, Neuhebräisches Wörterbuch |
| LXX. | Septuagint |
| Ma'as. | Ma'aserot (Talmud) |
| Ma'as. Sh. | Ma'aser Sheni (Talmud) |
| Macc. | Maccabees |
| Mak. | Makkot (Talmud) |
| Maksh. | Makshirin (Talmud) |
| Mal. | Malachi |
| Mas. | Masora |
| Massek. | Masseket |
| Matt. | Matthew |
| Meg. | Megillah (Talmud) |
| Me'i. | Me'ilah (Talmud) |
| Mek. | Mekilta |
| Men. | Menaḥot (Talmud) |
| Mid. | Middot (Talmud) |
| Midr. | Midrash |
| Midr. R. | Midrash Rabbah |
| Midr. Teh. | Midrash Tehillim (Psalms) |
| Mik. | Mikwaot (Talmud) |
| M. Ḳ. | Mo'ed Ḳatan (Talmud) |
| Monatsschrift. | Monatsschrift für Geschichte und Wissenschaft des Judenthums |
| MS. | Manuscript |
| Müller, Frag. Hist. Græc. | Müller, Fragmenta Historicorum Græcorum |
| Naz. | Nazir (Talmud) |
| n.d. | no date |
| Ned. | Nedarim (Talmud) |
| Neg. | Negaim |
| Neh. | Nehemiah |
| N. T. | New Testament |

Neubauer, Cat. Bodl. Hebr. MSS. — Neubauer, Catalogus Bodleianus Hebrew Manuscript
Neubauer, G. T. — Neubauer, Géographie du Talmud
Num. — Numbers
Num. R. — Numbers Rabbah
Obad. — Obadiah
Oest. Wochenschrift. — Oesterreichische Wochenschrift
Oh. — Ohalot (Talmud)
Onk. — Onkelos
O. T. — Old Testament
P — Priestly code
Pal. Explor. Fund. — Palestine Exploration Fund
Pent. — Pentateuch
Pes. — Pesaḥim (Talmud)
Pesh. — Peshito, Peshitta
Pesik. R. — Pesikta Rabbati
Pesik. R. K. — Pesikta de-Rab Kahana
Phil. — Philippians
Pirḳe R. El. — Pirḳe Rabbi Eliezer
Prov. — Proverbs
Ps. — Psalms
R. — Rabbi *or* Rab (before names)
Rahmer's Jüd. Lit.-Blatt. — Rahmer's Jüdisches Litteratur-Blatt
Rev. As. — Revue Asiatique
Rev. Bib. — Revue Biblique
Rev. Ét. Juives. — Revue des Études Juives
Rev. Sém. — Revue Sémitique
R. H. — Rosh ha-Shanah (Talmud)
Rom. — Romans
R. V. — Revised Version
I Sam. — I Samuel
II Sam. — II Samuel
Sanh. — Sanhedrin (Talmud)
S. B. O. T. — (Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schrader, C. I. O. T. — Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans.
Schrader, K. A. T. — Schrader, Keilinschriften und das Alte Testament
Schrader, K. B. — Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F. — Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch. — Schürer, Geschichte des Jüdischen Volkes
Sem. — Semaḥot (Talmud)
Shab. — Shabbat (Talmud)
Sheb. — Shebi'it (Talmud)
Shebu. — Shebu'ot (Talmud)
Shek. — Shekalim (Talmud)
Smith, Rel. of Sem. — Smith, Religion of the Semites
Stade's Zeitschrift — Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl. — Steinschneider, Catalogue of the Hebrew Books in British Museum
Steinschneider, Hebr. Bibl. — Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers. — Steinschneider, Hebräische Uebersetzungen
Suk. — Sukkah (Talmud)

*s.v.* — under the word
Sym. — Symmachus
Ta'an — Ta'anit (Talmud)
Tah. — Taharot (Talmud)
Tan. — Tanḥuma
Targ. — Targumim
Targ. O. — Targum Onkelos
Targ. Yer. — Targum Yerushalmi *or* Targum Jonathan
Tem. — Temurah (Talmud)
Ter. — Terumot (Talmud)
Theod. — Theodotion
Thess. — Thessalonians
Tim. — Timothy
Tos. — Tosafot
Tosef. — Tosefta
Tr. Soc. Bibl. Arch. — Transactions of the Society of Biblica Archæology
transl. — translation
T. Y. — Tebul Yom (Talmud)
'Uḳ. — 'Uḳzin (Talmud)
Univ. Isr. — Univers Israélite
Urkundenb. — Urkundenbuch
Vess. Isr. — Vessillo Israelitico
Vos. — Voskhod (Russian magazine)
Vulg. — Vulgate
Weiss, Dor. — Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G. — Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R. — Winer, Biblisches Realwörterbuch
Wisd. Sol. — Wisdom of Solomon
Wolf, Bibl. Hebr. — Wolf, Bibliotheca Hebræa
W. Z. K. M. — Wiener Zeitschrift für die Kunde des Morgenlandes
Yad. — Yadayim (Talmud)
Yalḳ. — Yalḳuṭ
Yeb. — Yebamot (Talmud)
Yer. — Yerushalmi (Jerusalem Talmud)
YHWH. — Jehovah
Zab. — Zabim (Talmud)
Z. D. M. G. — Zeitschrift der Deutschen Morgenländischen Gesellschaft
Zeb. — Zebaḥim (Talmud)
Zech. — Zechariah
Zedner, Cat. Hebr. Books Brit. Mus. — Zedner, Catalogue of the Hebrew Books of the British Museum
Zeit. f. Assyr. — Zeitschrift für Assyriologie
Zeit. Deutsch. Paläst. Ver. — Zeitschrift des Deutschen Palästina-Vereins
Zeit. f. Hebr. Bibl. — Zeitschrift für Hebräische Bibliographie
Zeph. — Zephaniah
Zunz, G. S. — Zunz, Gesammelte Schriften
Zunz, G. V. — Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch. — Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus — Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P. — Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G. — Zunz, Zur Geschichte und Literatur

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NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA; PUMBEDITA; VOCALIZATION.

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# THE JEWISH ENCYCLOPEDIA

## A

**AACH:** A small town in the circle of Constance, Baden, Germany, at one time belonging to the landgraviate of Nellenburg. The first mention of Jews in Aach is found in a document of the year 1518, in which the Jews of Geisingen are accused of having murdered a Christian child. In another document, of the year 1522, reference is made to a debt due to a Jewish tradesman of Aach from an inhabitant of Beuren. In the archives of Carlsruhe there are three documents dealing especially with the Jews of Aach during the last half of the sixteenth century. Every ten years the Jews of Nellenburg were required to renew their permits of residence in the landgraviate. The first document shows that between the years 1560 and 1570 only five Jewish families received such permits; and it is expressly stated that they were then entitled to all the rights enjoyed by the other citizens of Aach; but no Jew was allowed to harbor more than five strangers in his house. The arrival of any Jewish visitor had to be announced to the *Landvogt* and burgomaster; but no such stranger was allowed to trade with the people of Aach. The second document is an edict of Emperor Ferdinand I., dated Aug. 1, 1559, which deals with the laws regarding usury. The third document, dated at Innsbruck, Oct. 10, 1583, renews the right of residence for six Jewish families of Aach. The provisions of this act are much more severe than those included in the document relating to the period between the years 1560 and 1570, referred to above. The renewal of residence was granted for five years only; Jews were forbidden to deal in agricultural products, and they were no longer allowed to chant in the synagogue. This difference in the treatment of the Jews of Aach was due to the attitude of Emperor Rudolph II. The landgraviate of Nellenburg was sold in 1645 to Austria, and has belonged to Baden since 1810.

BIBLIOGRAPHY: Löwenstein, in *Zeit. für die Gesch. der Juden in Deutschland*, ii. 383–388, iii. 74–77.

G.

**AACHEN.** See AIX-LA-CHAPELLE.

**AARGAU:** A canton in northern Switzerland, formerly the only one in which Jews were permitted to live. The two townships Endingen and Lengnau, situated in the district of Baden and about three miles apart, formed for several centuries the Swiss ghetto. In the seventeenth century, or probably at an earlier period, when the Jews were banished from the confederation, several Jewish families were collected here under special protection as "Schirm- und Schutzjuden." They were, however, forbidden to buy land or to own houses, and they were not permitted to live under the same roof with Christians.

The gulf separating them from the Christians was further widened in 1671, when a special oath was formulated for all Jews who appeared in the court of justice (see OATH, JEWS'). The Jews were also heavily taxed. The authorities, who renewed their charter every sixteen years, received pay for protection. The provost and the district clerk and his secretary received "recognition money" and "settlement dues"; and whenever the Jews passed through a locality in the canton they paid a polltax. In 1712, when the Jews at Lengnau were pillaged by the country people, the former had their charter renewed for sixteen years, and again, at its recurrent expiration, in 1728, 1744, and 1760—on the last occasion even in spite of the subprovost's urgent demands that they be banished.

**Renewals of Charter.**

The renewal of the charter to the Jews in 1760 was granted only upon the express condition that "they should not multiply nor allow marriages between poor persons, and that all brides from without should bring with them a dowry of at least 500 gulden"; but there was the further restriction that "they could neither acquire houses, nor practise usury, nor buy estates, nor discount notes, without the permission of the authorities." In 1792 a condition was added forbidding Christian and Jew to live under the same roof; but this was the last time that the "Hebrews," as the Swiss were accustomed to call the Jews, had to renew the charter. Influenced by the results of the Revolution in France, several broad-minded Swiss statesmen gave their attention to the improvement of the precarious position of the Jews, who had increased from thirty-five to one hundred and forty-seven families during the interval between the years 1702–92. In the year 1799 all special tolls and imposts were abolished, and in 1802 the polltax was also abrogated. On Sept. 21 of the same year, during the French occupation, a riot broke out at Endingen and Lengnau; the Jews' dwellings were sacked, and they lost nearly all their possessions in spite of General Ney's attempts to protect them. Yet this check could not stem the tide of Jewish emancipation. By a law of May 5, 1809, the right of citizenship was granted to Jews, and they were permitted to engage in trade and agriculture. The right of settlement, however, still remained restricted to Endingen and Lengnau until May 7, 1846, when they were allowed to settle in any portion of the canton of Aargau. Ten years later (Sept. 24, 1856) the federal council voted them equal political rights with other Swiss citizens in that canton, as well as entire freedom of

**Emancipation Movement.**

commerce; but the opposition of the Christian population prevented the decision from being generally carried out.

**Enfranchisement Considered.**

In 1860 the government of Aargau seriously considered a bill granting full enfranchisement to the Jews, the intention being to give them suffrage in all communal and cantonal rights, and to constitute the communities of Endingen and Lengnau autonomous villages. This bill was strenuously opposed by the Christian population, and led to serious disorders which threatened Jewish property. Notwithstanding the violent opposition of the Ultramontane party through its press, the government bill was carried May 15, 1862, by a vote of 113 to 2. This law should have become operative on July 1 of that year; but the dissatisfaction having become general throughout the canton, the law was repealed by a referendum. Jewish emancipation now became a federal affair, and was submitted for decision to the federal council. The federal authorities in July, 1863, granted the Swiss Jews the fullest rights of citizens, a result due largely to the efforts of the Swiss Jewish "Kulturverein" (Culture Society), founded in 1862 and dissolved after an existence of twenty years. Full civil equality was obtained only when they received the formal rights of citizenship, which had long been withheld from them in their own communities of Endingen and Lengnau. A resolution of the "Grosse Rath" of Aargau, May 15, 1877, granted citizens' rights to the members of the Jewish communities of those places, giving them charters under the names of New Endingen and New Lengnau. The prohibition against the Jewish mode of slaughtering, which by a plebiscitum became the law of the canton (see SWITZERLAND), bore especially hard on the Jewish communities of Aargau.

**Religious and General Progress.**

The civil, intellectual, and religious life of the Jews in Aargau differed little from that in other countries. For a long time the Swiss Jews were not allowed to bury their dead in Swiss soil. Their burial-place was an island in the Rhine near Coblenz (Switzerland), which is still called Judenäule, or JEWS' ISLE, bought for that purpose from the community of Waldshut, in Baden. It was only about the middle of the eighteenth century that they received permission to acquire a joint cemetery situated between Endingen and Lengnau, which has been in use ever since. The first synagogue was erected at Lengnau in 1755, it being the first on Swiss soil after the general expulsion; and nine years later the congregation of Endingen had the satisfaction of assembling in their own house of worship. After a lapse of ninety years beautiful synagogues were erected in both communities. In 1810 considerable funds were collected for the maintenance of communal schools, which were put on an equal footing with those of the Christians in 1835 and subsidized by the government.

Originally one rabbi served both communities. The first one mentioned Loeb Pinschow, is buried with his wife on Jews' Isle. He was succeeded by Jacob ben Isserle Schvaich. Toward the end of the eighteenth century Raphael Ris, surnamed Raphael Hagenthal, was appointed rabbi of the two communities. He died in 1818, and was succeeded by Isaac Luntschütz, surnamed Isaac of Westhofen, who held the office but one year. His successor was Raphael Ris' son, Abraham Ris, previously rabbi at Mühringen. After a lapse of three years a conflict arose between the two communities, which was settled by the government's appointing Abraham Ris rabbi for Endingen only and Wolf Dreifus for Lengnau. The subsequent appointment of Leopold Wyler as rabbi of Endingen gave rise to grave dissensions in the community, which culminated in his retirement from office. The government issued a decree in 1853 regulating the appointment and the duties of the rabbis, and in 1854 Julius Fürst was elected rabbi of Endingen, but resigned three years later. After the death of Dreifus the two communities reunited; and at the close of 1861 the government appointed M. KAYSERLING to the rabbinical office, which he held until 1870.

**Dissensions.**

Besides that of Endingen and Lengnau, there exists in the canton Aargau a Jewish community at Baden with about 2,000 persons, who have a rabbi and a school. A few families live at Aarau and Bremgarten. In 1875 there were 1,368 Jews at Aargau (Engelbert). Since the right of free movement has been accorded to them, Jews have settled in several cantons of the Swiss Confederation.

BIBLIOGRAPHY: J. C. Ulrich, *Sammlung Jüd. Gesch. in der Schweiz*, pp. 266 *et seq.*; the same, *Eidgenössische Abschiede*, viii. 477 *et seq.*; the same, *Argovia*, ii. 153 *et seq.*; *ibid.* iv. 133 *et seq.*; F. A. Stöcker, *Die Verhältnisse der Juden im Aargau*, Aarau, 1861; the same, *Die Judenfrage vor dem Grossen Rathe des Kantons Aargau*, Aarau, 1862; Kayserling, *Die Emancipation im Aargau*, in *Monatsschrift*, xii. 412 *et seq.*; *ibid.* 441–454; the same, *Die Judeninsel und der Schiffbruch bei Koblenz, Ein Gedenkblatt*, Baden, 1872; *Rawiacia Illustrirte Blätter für das Volk*, 1861, Nos. 48 *et seq.*; Grätz, *Gesch. d. Juden*, vii. 365 *et seq.*

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**AARON.—Biblical Data:** One of two brothers who play a unique part in the history of the Hebrew people. He was the elder son of Amram and Jochebed of the tribe of Levi; MOSES, the other son, being three years younger, and MIRIAM, their sister, several years older (Ex. ii. 4). Aaron was the great-grandson of Levi (Ex. vi. 16–20) and represented the priestly functions of his tribe. While Moses was receiving his education at the Egyptian court and during his exile among the Midianites, Aaron and his sister remained with their kinsmen in the eastern border-land of Egypt. Here he gained a name for eloquent and persuasive speech; so that when the time came for the demand upon PHARAOH to release Israel from captivity, Aaron became his brother's *nabi*, or spokesman, to his own people (Ex. iv. 16) and, after their unwillingness to hear, to Pharaoh himself (Ex. vii. 9).

**His Function.**

Aaron's function included the duties of speaker and implied personal dealings with the court on behalf of Moses, who was always the central moving figure. The part played by Aaron in the events that preceded the Exodus was, therefore, ministerial, and not directive. He shared the miraculous powers of Moses, and performed "signs" before his people which impressed them with a belief in the reality of the divine mission of the brothers (Ex. iv. 15, 16). At the command of Moses he stretched out his rod in order to bring on the first three plagues (Ex. vii. 19, viii. 1, 12). In the infliction of the remaining plagues he appears to have acted merely as the attendant of Moses, whose outstretched rod drew the divine wrath upon Pharaoh and his subjects (Ex. ix. 23, x. 13, 22). The potency of Aaron's rod had already been demonstrated by its victory over the rods of the Egyptian magicians, which it swallowed after all the rods alike had been turned into serpents (Ex. vii. 9 *et seq.*). During the journey in the wilderness Aaron is not always prominent or active; and he sometimes appears guilty of rebellious or treasonable conduct.

At the battle with Amalek he is chosen with Hur to support the hand of Moses that held the "rod of God" (Ex. xvii. 9 *et seq.*). When the revelation was given to Moses at Sinai, he headed the elders of Israel who accompanied Moses on the way to the summit. Joshua, however, was admitted with his leader to the very presence of the Lord, while Aaron and Hur remained below to look after the people (Ex. xxiv. 9–14). It was during the prolonged absence of Moses that Aaron yielded to the clamors of the people, and made a golden calf as a visible image of the divinity who had delivered them from Egypt (Ex. xxxii. 1–6). At the intercession of Moses, Aaron was saved from the plague which smote the people (Deut. ix. 20; Ex. xxxii. 35), although it was to Aaron's tribe of Levi that the work of punitive vengeance was committed (Ex. xxxii. 26 *et seq.*).

**Becomes Priest of Israel.**

At the time when the tribe of Levi was set apart for the priestly service, Aaron was anointed and consecrated to the priesthood, arrayed in the robes of his office, and instructed in its manifold duties (Ex. xxviii. and xxix.). On the very day of his consecration his sons, Nadab and Abihu, were consumed by fire from the Lord for having offered incense in an unlawful manner (Lev. x.). This stroke Aaron bore in silence.

From the time of the sojourn at Sinai, where he became the anointed priest of Israel, Aaron ceased to be the minister of Moses, his place being taken by Joshua. He is mentioned in association with Miriam in a jealous complaint against the exclusive claims of Moses as the Lord's prophet. The presumption of the murmurers was rebuked, and Miriam was smitten with leprosy. Aaron entreated Moses to intercede for her, at the same time confessing the sin and folly that prompted the uprising. Aaron himself was not struck with the plague on account of sacerdotal immunity; and Miriam, after seven days' quarantine, was healed and restored to favor (Num. xii.). It is noteworthy that the prophet Micah (vi. 4) mentions Moses, Aaron, and Miriam as the leaders of Israel after the Exodus (a judgment wholly in accord with the tenor of the narratives). In the present instance it is made clear by the express words of the oracle (Num. xii. 6–8) that Moses was unique among men as the one with whom the Lord spoke face to face. The failure to recognize or concede this prerogative of their brother was the sin of Miriam and Aaron. The validity of the exclusive priesthood of the family of Aaron was attested after the ill-fated rebellion of Korah, who was a first cousin of Aaron.

**Rebellion of Korah.**

When the earth had opened and swallowed up the leaders of the insurgents (Num. xvi. 25–35), Eleazar, the son of Aaron, was commissioned to take charge of the censers of the dead priests. And when the plague had broken out among the people who had sympathized with the rebels, Aaron, at the command of Moses, took his censer and stood between the living and the dead till the plague was stayed (Num. xvii. 1–15, xvi. 36–50, A.V.). Another memorable transaction followed. Each of the tribal princes of Israel took a rod and wrote his name upon it, and the twelve rods were laid up over night in the tent of meeting. On the morrow Aaron's rod was found to have budded and blossomed and borne ripe almonds (Num. xvii. 8; see Aaron's Rod). The miracle proved merely the prerogative of the tribe of Levi; but now a formal distinction was made in perpetuity between the family of Aaron and the other Levites. While all the Levites (and only Levites) were to be devoted to sacred services, the special charge of the sanctuary and the altar was committed to the Aaronites alone (Num. xviii. 1–7). The scene of this enactment is unknown, nor is the time mentioned.

Aaron, like Moses, was not permitted to enter Canaan with the successful invaders. The reason alleged is that the two brothers showed impatience at Meribah (Kadesh) in the last year of the desert pilgrimage (Num. xx. 12, 13), when they, or rather Moses, brought water out of a rock to quench the thirst of the people. The action was construed as displaying a want of deference to the Lord, since they had been commanded to speak to the rock, whereas Moses struck it with the wonder-working rod (Num. xx. 7–11). Of the death of Aaron we have two accounts. The principal one gives a detailed statement to the effect that, soon after the above incident, Aaron, with his son Eleazar and Moses, ascended Mount Hor. There Moses stripped him (Aaron) of his priestly garments, and transferred them to Eleazar. Aaron died on the summit of the mountain, and the people mourned for him thirty days (Num. xx. 22–29; compare xxxiii. 38, 39). The other account is found in Deut. x. 6, where Moses is reported as saying that Aaron died at Mosera and was buried there. Mosera is not on Mount Hor, since the itinerary in Num. xxxiii. 31–37 records seven stages between Moseroth (Mosera) and Mount Hor.

**Death.**

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**——In Apocryphal and Rabbinical Literature:** The older prophets and prophetical writers beheld in their priests the representatives of a religious form inferior to the prophetic truth: men without the spirit of God and lacking the will-power requisite to resist the multitude in its idolatrous proclivities. Thus Aaron, the typical priest, ranks far below Moses: he is but his mouthpiece, and the executor of the will of God revealed through Moses, although it is pointed out (Sifra, Wa-yiḳra, i.) that it is said fifteen times in the Pentateuch that "the Lord spoke to Moses *and* Aaron." Under the influence of the priesthood which shaped the destinies of the nation under Persian rule, a different ideal of the priest was formed, as is learned from Mal. ii. 4–7; and the prevailing tendency was to place Aaron on a footing equal with Moses. "At times Aaron, and at other times Moses, is mentioned first in Scripture—this is to show that they were of equal rank," says Mekilta שבתא, 1; and Ecclesiasticus (Sirach), xlv. 6–24, expressly infers this when introducing in his record of renowned men the glowing description of Aaron's ministration. According to Tan. (ed. Buber, ii. 12), Aaron's activity as a prophet began earlier than that of Moses. The writer of the Testaments of the Patriarchs, however, hesitates to rank Moses the faithful, "him that speaks with God as with a father," as equal with Aaron (Testament of Levi, viii. 17). The rabbis are still more emphatic in their praise of Aaron's virtues. Thus Hillel, who in Herod's time saw before him mainly a degenerate class of priests, selfish and quarrelsome, held Aaron of old up as a mirror, saying: "Be of the disciples of Aaron, loving peace and pursuing peace; love your fellow creatures and draw them nigh unto the Law!" (Abot, i. 12). This is further illustrated by the tradition preserved in Abot de-R. N. xii. Sanh. 6*b*, and elsewhere, according to which Aaron was an ideal priest of the people, far more beloved for his kindly ways than was Moses. While Moses was stern and uncompromising, brook-

**Typical Signification.**

**Moses and Aaron Compared.**

ing no wrong, Aaron went about as peacemaker, reconciling man and wife when he saw them estranged, or a man with his neighbor when they quarreled, and winning evil-doers back into the right way by his friendly intercourse. The mourning of the people at Aaron's death was greater, therefore, than at that of Moses; for whereas, when Aaron died the whole house of Israel wept, including the women (Num. xx. 29), Moses was bewailed by "the sons of Israel" only (Deut. xxxiv. 8). Even in the making of the Golden Calf the rabbis find extenuating circumstances for Aaron (Sanh. 7*a*). His fortitude and silent submission to the will of God on the loss of his two sons are referred to as an excellent example to men how to glorify God in the midst of great affliction (Zeb. 115*b*; Josephus, "Ant." iii. 8, § 7). Especially significant are the words represented as being spoken by God after the princes of the Twelve Tribes had brought their dedication offerings into the newly reared Tabernacle: "Say to thy brother Aaron: Greater than the gifts of the princes is thy gift; for thou art called upon to kindle the light, and, while the sacrifices shall last only as long as the Temple lasts, thy light of the Law shall last forever" (Tan., ed. Buber, בהעלתך, 6).

**Death of Aaron.**

In fulfilment of the promise of peaceful life, symbolized by the pouring of oil upon his head (Lev. R. x., Midr. Teh. cxxxiii. 1), Aaron's death, as described in the Haggadah, was of a wonderful tranquillity. Accompanied by Moses, his brother, and by Eleazar, his son, Aaron went to the summit of Mount Hor, where the rock suddenly opened before him and a beautiful cave lit by a lamp presented itself to his view. "Take off thy priestly raiment and place it upon thy son Eleazar!" said Moses; "and then follow me." Aaron did as commanded; and they entered the cave, where was prepared a bed around which angels stood. "Go lie down upon thy bed, my brother," Moses continued; and Aaron obeyed without a murmur. Then his soul departed as if by a kiss from God. The cave closed behind Moses as he left; and he went down the hill with Eleazar, with garments rent, and crying: "Alas, Aaron, my brother! thou, the pillar of supplication of Israel!" When the Israelites cried in bewilderment, "Where is Aaron?" angels were seen carrying Aaron's bier through the air. A voice was then heard saying: "The law of truth was in his mouth, and iniquity was not found on his lips: he walked with me in righteousness, and brought many back from sin" (Mal. ii. 6, 7). He died, according to Seder 'Olam R. ix., R. H. 2, 3*a*, and Josephus, "Ant." iv. 4, § 7, on the first of Ab. Josephus says also that "he died while the multitude looked upon him." The pillar of cloud which proceeded in front of Israel's camp disappeared at Aaron's death (see Seder 'Olam, ix. and R. H. 2*b*–3*a*). The seeming contradiction between Num. xx. 22 *et seq.* and Deut. x. 6 is solved by the rabbis in the following manner: Aaron's death on Mount Hor was marked by the defeat of the people in a war with the king of Arad, in consequence of which the Israelites fled, marching seven stations backward to Mosera, where they performed the rites of mourning for Aaron; wherefore it is said: "There [at Mosera] died Aaron." See Mek., Beshallaḥ, Wayassa', i.; Tan., Ḥukkat, 18; Yer. Soṭah, i. 17*c*, and Targ. Yer. Num. and Deut. on the above-mentioned passages.

The rabbis also dwell with special laudation on the brotherly sentiment which united Aaron and Moses. When the latter was appointed ruler and Aaron high priest, neither betrayed any jealousy; instead they rejoiced in one another's greatness. When Moses at first declined to go to Pharaoh, saying: "O my Lord, send, I pray thee, by the hand of him whom thou wilt send" (Ex. iv. 13), he was unwilling to deprive Aaron, his brother, of the high position the latter had held for so many years; but the Lord reassured him, saying: "Behold, when he seeth thee, he will be glad in his heart" (Ex. iv. 14). Indeed, Aaron was to find his reward, says Simon ben Yoḥai; for that heart which had leaped with joy over his younger brother's rise to glory greater than his was decorated with the Urim and Thummim, which were to "be upon Aaron's heart when he goeth in before the Lord" (Cant. R. i. 10). Moses and Aaron met in gladness of heart, kissing each other as true brothers (Ex. iv. 27; compare Song of Songs, viii. 1), and of them it is written: "Behold how good and how pleasant [it is] for brethren to dwell together in unity!" (Ps. cxxxiii. 1). Of them it is said (Ps. lxxxv. 10): "Mercy and truth are met together; righteousness and peace have kissed [each other]"; for Moses stood for righteousness, according to Deut. xxxiii. 21, and Aaron for peace, according to Mal. ii. 6. Again, mercy was personified in Aaron, according to Deut. xxxiii. 8, and truth in Moses, according to Num. xii. 7 (Tan., Shemot, ed. Buber, 24–26).

When Moses poured the oil of anointment upon the head of Aaron, Aaron modestly shrank back and said: "Who knows whether I have not cast some blemish upon this sacred oil so as to forfeit this high office." Then the Holy Spirit spake the words: "Behold the precious ointment upon the head, that ran down upon the beard of Aaron, that even went down to the skirts of his garment, is as pure as the dew of Hermon" (Ps. cxxxiii. 2, 3, *Heb.*; Sifra, Shemini, Milluim; Tan., Korah, ed. Buber, 14).

Bibliography: *Num. R.* xix.; *Lev. R.* x.; *Midr. Petirat Aharon* in Jellinek's *Bet ha-Midrash*, i. 91–95; *Yalḳ. Num.* 764; Baring-Gould, *Legends of Old Testament Characters*; *Chronicles of Jerahmeel*, ed. M. Gaster, pp. cxi. 130–133; B. Beer, in Wertheimer's *Jahrb.*, 1855; Hamburger, *Der Geist der Haggada*, pp. 1–8; the same, *Realencyklopädie für Bibel und Talmud*, s. v.

K.

——**Critical View:** It has always been found difficult to construct a complete and consistent biographical story from the Biblical details as outlined above. According to most modern critics, the difficulties arise from the fact that these details come from different sources, and that the sources themselves are of different dates and represent separate stages in the development of the Hebrew religion and ritual. The Jahvistic document (usually cited as J) and the Elohistic (E) are held to have proceeded from the ninth or eighth century B.C.; while the Deuteronomic (D) reflects the time of Josiah, and the priestly document (P) the periods of the Exile and the Return. The genealogy (Ex. vi.) belongs to the priestly source (distinguished as P), while the details are about evenly divided between P and J (Jahvist) and E (Elohist) narratives, and one account of Aaron's death appears in the Deuteronomic source. It is found that what concerns Aaron's consecration to the priesthood and the acts of himself and his family in that office, as well as his relations to the tribe of Levi, proceed from the priestly source (P). This embraces most of what is said on these topics in Exodus (xxv.–xl.), Leviticus, and Numbers. Now it is claimed that for historical purposes a sharp dividing-line must be drawn between P (which has for its aim to describe the rise and progress of the Aaronic priesthood) and the earlier documents. The explanation of the distinction takes account of the fact that Moses and Aaron represent the genius and the mission of Israel as no other men do; the one being the great lawgiver and prophet, the other

the first and typical high priest. Together they thus represent the moral and religious functions which Israel had to fulfil. With this idea in mind, the later Biblical writers treated the character and work of the two men representatively, so that they present not only a historical, but an idealized, Moses and Aaron. It is, moreover, significant that, leaving P aside, a fairly consistent biography may be made out, and this must be adhered to in the main; for P throughout is constructive and idealistic, using its narrative to indicate how the postexilian priestly system must have grown up to its ideal completeness in the course of Israel's history. Much has been theorized by some critics, tending to show that Aaron the priest was a figment devised to give validity to the sacerdotal order. Even, however, if some interpolations in the documents earlier than P, due to priestly hands, be assumed, there remains a substantial historical basis of fact for the career of Aaron as the assistant and spokesman of Moses, as the deputy of his brother during the desert wanderings, and as the chief priest of his people. Among other considerations, a guaranty for the soundness of the tradition in the record of personal actions is afforded by the fact that what is disadvantageous to Aaron is told as well as what is favorable, and that he is shown, especially in the affair of the calf-worship, to have been influenced by the moral and spiritual limitations of his age and environment. See also PRIESTS, PRIESTHOOD, etc.

J. F. McC.

**AARON'S ROD.—Biblical Data:** A rod which, in the hands of Aaron, the high priest, was endowed with miraculous power during the several plagues that preceded the Exodus. In this function the rod of Moses was equally potent. Upon two occasions, however, the singular virtue of spontaneous power, when not in the grasp of its possessor, was exhibited by Aaron's Rod. At one time it swallowed the rods of the Egyptian magicians, and at another it blossomed and bore fruit in the Tabernacle, as an evidence of the exclusive right to the priesthood of the tribe of Levi (see AARON). In commemoration of this decision it was commanded that the rod be put again "before the testimony" (Num. xvii. 10). A later tradition asserts (Heb. ix. 4) that the rod was kept in the Ark of the Covenant. The main fact, however, is thus confirmed, that a rod was preserved in the Tabernacle as a relic of the institution of the Aaronic priesthood.

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**——In Rabbinical Literature:** The Bible ascribes similar miraculous powers to the Rod of Aaron and to the staff of Moses (compare, for example, Ex. iv. 2 *et seq.* and vii. 9). The Haggadah goes a step further, and entirely identifies the Rod of Aaron with that of Moses. Thus the Midrash Yelamdenu (Yalḳ. on Ps. cx. § 869) states that

"the staff with which Jacob crossed the Jordan is identical with that which Judah gave to his daughter-in-law, Tamar (Gen. xxxii. 10, xxxviii. 18). It is likewise the holy rod with which Moses worked (Ex. iv. 20, 21), with which Aaron performed wonders before Pharaoh (Ex. vii. 10), and with which, finally, David slew the giant Goliath (I Sam. xvii. 40). David left it to his descendants, and the Davidic kings used it as a scepter until the destruction of the Temple, when it miraculously disappeared (נגנז). When the Messiah comes it will be given to him for a scepter in token of his authority over the heathen."

That so wonderful a rod should bear external signs of its importance is easily to be understood. It was made of sapphire, weighed forty seahs (a seah=10.70 pounds), and bore the inscription דצ"ך עד"ש באח"ב, which is composed of the initials of the Hebrew names of the Ten Plagues (Tan., Waëra 8, ed. Buber).

Legend has still more to say concerning this rod. God created it in the twilight of the sixth day of Creation (Ab. v. 9, and Mek., Beshallaḥ, ed. Weiss, iv. 60), and delivered it to Adam when the latter was driven from paradise. After it had passed through the hands of Shem, Enoch, Abraham, Isaac, and Jacob successively, it came into the possession of Joseph. On Joseph's death the Egyptian nobles stole some of his belongings, and, among them, Jethro appropriated the staff. Jethro planted the staff in his garden, when its marvelous virtue was revealed by the fact that nobody could withdraw it from the ground; even to touch it was fraught with danger to life. This was because the Ineffable Name of God was engraved upon it. When Moses entered Jethro's household he read the Name, and by means of it was able to draw up the rod, for which service Zipporah, Jethro's daughter, was given to him in marriage. Her father had sworn that she should

Aaron's Rod. (From the Serajevo Haggadah.)

become the wife of the man who should be able to master the miraculous rod and of no other (Pirḳe R. El. 40; Sefer ha-Yashar; Yalḳ. Ex. 168, end). It must, however, be remarked that the Mishnah (Ab. v. 9) as yet knew nothing of the miraculous creation of Aaron's Rod, which is first mentioned by the Mekilta (*l. c.*) and Sifre on Deut. (Ber. xxxiii. 21; ed. Friedmann, p. 355). This supposed fact of the supernatural origin of the rod explains the statement in the New Testament (Heb. ix. 4) and Tosef., Yoma, iii. 7 (it is to be interpreted thus according to B. B. 14*a*), that Aaron's Rod, together with its blossoms and fruit, was preserved in the Ark. King Josiah, who foresaw the impending national catastrophe, concealed the Ark and its contents (Tosef., Soṭah, 13*a*); and their whereabouts will remain unknown until, in the Messianic age, the prophet Elijah shall reveal them (Mek. *l. c.*). A later Midrash (Num. R. xviii. end) confuses the legends of the rod that blossomed with those of the rod that worked miracles, thus giving us contradictory statements. There exists a legend that Moses split a tree trunk into twelve portions, and gave one portion to each tribe. When the Rod of Aaron produced blossoms, the Israelites could not but acknowledge the significance of the token. The account of the blossoming of Aaron's Rod contained in Clement's first letter to the Corinthians (ep. 43) is quite in haggadic-midrashic style, and must probably be ascribed to Jewish or, more strictly speaking, Jewish-Hellenistic sources. According to that account, Moses placed upon each of the twelve staffs the corresponding seal of the head of a tribe. The doors of

**Haggadic Modification.**

the sanctuary were similarly sealed, to prevent any one from having access to the rods at night. This legend of the rod as given by the Syrian Solomon in his "Book of the Bee" ("Anecdota Oxoniensia, Semitic Series," vol. i. part ii.) has Christian characteristics. According to it the staff is a fragment of the Tree of Knowledge, and was successively in the possession of Shem, of the three Patriarchs, and of Judah, just as in the Jewish legend. From Judah it descended to Pharez, ancestor of David and of the Messiah. After Pharez's death an angel carried it to the mountains of Moab and buried it there, where the pious Jethro found it. When Moses, at Jethro's request, went in search of it, the rod was brought to him by an angel. With this staff Aaron and Moses performed all the miracles related in Scripture, noteworthy among which was the swallowing up of the wonder-working rods of the Egyptian Posdi. Joshua received it from Moses and made use of it in his wars (Josh. viii. 18); and Joshua, in turn, delivered it to Phinehas, who buried it in Jerusalem. There it remained hidden until the birth of Jesus, when the place of its concealment was revealed to Joseph, who took it with him on the journey to Egypt. Judas Iscariot stole it from James, brother of Jesus, who had received it from Joseph. At Jesus' crucifixion the Jews had no wood for the transverse beam of the cross, so Judas produced the staff for that purpose ("Book of the Bee," Syr. ed., pp. 50–53; Eng. ed., pp. 50–52). This typological explanation of Moses' rod as the cross is not a novel one. Origen on Exodus (chap. vii.) says: "This rod of Moses, with which he subdued the Egyptians, is the symbol of the cross of Jesus, who conquered the world." Christian legend has preserved the Jewish accounts of the rod of the Messiah and made concrete fact of the idea. Other Western legends concerning the connection of the cross and the rod may be found in Seymour, "The Cross," 1898, p. 83.

**Christian Modifications.**

The rod is likewise glorified in Mohammedan legend, which, as is usually the case with the Biblical accounts of the Mohammedans, is plainly derived from Jewish sources. The following passage will serve as an illustration:

> "Moses flung his staff upon the ground, and instantly it was changed into a serpent as huge as the largest camel. It glared at Pharaoh with fire-darting eyes, and lifted his throne to the ceiling. Opening its jaws, it cried aloud, 'If it pleased Allah, I could not only swallow up the throne with thee and all that are here present, but even thy palace and all that it contains, without any one perceiving the slightest change in me'" (G. Weil, "Biblische Legenden der Muselmänner," p. 140, Frankfort-on-the-Main, 1845).

L. G.

**AARON'S TOMB:** The burial-place of Aaron, which, according to Num. xx. 23–28, was Mount Hor, on the edge of the land of Edom. A later tradition, evidently of Mohammedan origin, refers to this hill as the one near Petra, called the Hill of Aaron. On its summit Aaron's tomb is still pointed out. This identification, however, does not agree with the itinerary of the Hebrews from Kadesh, as given in Num. xxxiii. 37, 38. G. B. L.

**AARON:** An amora mentioned twice in the Babylonian Talmud (B. K. 109*b*, Men. 74*b*). In both places he is represented as furnishing Rabina, head of the rabbinical academy at Sura from 488 to 499 and one of the editors of the Babylonian Talmud, with information concerning the Baraitot (tannaitic traditions not embodied in the Mishnah) of which the latter was ignorant. L. G.

**AARON ABAYOB.** See ABIOB, AARON.

**AARON ABBA HA-LEVI BEN JOHANAN:** A prominent rabbi; born about the close of the sixteenth century; died in Lemberg, June 18, 1643. He was president of a rabbinical college in Lemberg. His decisions are found in the responsa of Abraham Rapoport, Joel Särkes, and Meir Lublin; the last-named especially speaks very highly of him. While he hardly presents an individual type, it may be stated that in one case he condemns rigorism in the Law.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 21, Cracow, 1895.

D.

**AARON ABRAHAM BEN BARUCH SIMEON HA-LEVI:** A cabalist, born in the first quarter of the sixteenth century. He published a small cabalistic work, "Iggeret ha-Ṭe'amim" (Letter on the Accents), about the middle of the century, in which each accent and its specific name are explained as containing references to both the Ten Sefirot and the people of Israel. Upon this work Shabbethai Sheftel ben Akiba Hurwitz, cabalist and physician at Prague, wrote in 1612 a voluminous commentary, "Shefa' Ṭal," asserting in the introduction (p. 13) that R. Aaron was one of the greatest masters of the Cabala, and that his work contained the most profound secrets which he (Hurwitz) wished to disclose. But in reality it contains only cabalistic trifles which attempt to show that the solution of the mystery of the Ten Sefirot is indicated in the names of the accents (*ṭe'amim*).

Aaron Abraham b. Baruch is not identical with AARON OF CARDENA.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 4344, 6865; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1816, 1995; Michael, *Or ha-Ḥayyim*, No. 268.

L. G.

**AARON BEN ABRAHAM IBN ḤAYYIM.** See IBN ḤAYYIM, AARON BEN ABRAHAM.

**AARON BEN ABRAHAM BEN SAMUEL SCHLETTSTADT.** See SCHLETTSTADT, AARON, BEN ABRAHAM BEN SAMUEL.

**AARON BEN ABRAHAM BEN VIDAL ẒARFATI.** See ẒARFATI, AARON BEN ABRAHAM BEN VIDAL.

**AARON ALFANDARI.** See ALFANDARI, AARON.

**AARON BEN ASHER OF KARLIN (Rabbi Aaron II. of Karlin):** One of the most famous rabbis of the ḤASIDIM in northwestern Russia; born in 1802; died June 23, 1872. He had an immense number of followers, and many thousands of them used to visit him annually, about the time of the Jewish New Year, as is the custom among that sect. Notwithstanding his severity of manner and the not infrequent rudeness of his behavior, he was highly esteemed by his adherents. He "reigned" in Karlin, near Pinsk, in the government of Minsk, in succession to his father and his grandfather, Aaron ben Jacob; but a few years before his death he had a quarrel with a rich family of Karlin and removed from there to Stolin, a town several miles distant. Considering the amount of business that the yearly influx of strangers brought to the city where he resided, his removal was regarded as a misfortune for Karlin. He died, aged seventy years and seventeen days, in Malinovka, near Dubno, in Volhynia, while on a journey to the wedding of his granddaughter, and was succeeded by his son, **Asher of Stolin,** whose chief claim to distinction is that he spent most of his time at the *miḳwah* (bath). Asher died in Drohobycz about one year after the death of his father, and was succeeded by his five-year-old son, the so-called Yenuḳa (Baby) of Stolin, against whose

rabbinate (in the Ḥasidic sense) Schatzkes—or, according to others, Judah Lob Levin (called Yehallel of Kiev)—under the pseudonym "Ḥad min Ḥabraya" (One of the students), wrote a well-known satire in "Ha-Shaḥar" (vi. 25-44). Aaron is the author of "Bet Aharon" (Aaron's House; Brody, 1875), which contains his cabalistic and ethical expositions of the Pentateuch. It also contains all the extant writings of his grandfather, of his father, and of his son.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 18; *Ḳinat Soferim*, note 1294, Lemberg, 1892.

P. WI.

**AARON THE BABYLONIAN.** See AARON BEN SAMUEL HA-NASI.

**AARON, BARNEY:** English pugilist, nicknamed "The Star of the East"; born in London, November 21, 1800, at Duke's Place, Aldgate; died in Whitechapel, 1850. His career as a pugilist extended over fifteen years. When but nineteen years old he met and defeated in turn William Connelly (1819), Manny Lyons, Ely Bendon, and Samuel Belasco. He also opposed Angel Hyams and Tom Collins in interrupted contests. In 1823 he met Ned Stockman (May 6), whom he defeated after a battle of forty rounds; Tom Lenney (August 5 and November 11), and Frank Redmond (December 30). The next year he beat Peter Warren (April 6), but two months later was defeated after fifty-seven rounds by Arthur Matthewson (June 21). He fought Dick Hares (March 21, 1826), who, after forty-three rounds, claimed the fight on a foul blow, which was disallowed, the contest being awarded to Aaron. The latter met Dick Curtis at Andover, England (February 27, 1827), and after fighting fifty minutes knocked him out by a blow on the throat. Aaron again fought Frank Redmond, on October 23, and defeated him in forty-two rounds. Among other combatants whom Aaron met and fought with varying success were Marsh Bateman (July 4, 1828), Harry Jones (November 21), Jem Raines (May 26, 1829), and Tom Smith (April 1, 1834). See PUGILISM.

BIBLIOGRAPHY: Egan Miles, *Pugilistica*, 1880, ii. 504-515 (with port.); *Boxiana* (Anon.); *Fistiana* (Anon.).

F. H. V.

**AARON BEN BENJAMIN PORGES.** See PORGES, AARON BEN BENJAMIN.

**AARON BEN BENJAMIN WOLF:** Rabbi at Berlin and also at Frankfort-on-the-Oder; born about 1670; died in Frankfort-on-the-Oder, July 25, 1721. His father, Isaac Benjamin Wolf ben Eliezer Liebman, author of "Naḥlat Binyamin" (Amsterdam, 1682), rabbi in the mark of Brandenburg, was the brother of the court Jew Jost Liebman, who played a prominent part in the congregation of Berlin in the earliest period of its history. Aaron married Resel, the daughter of his uncle, who founded for him a Talmudical school and supported not only Aaron but also his disciples. In 1697, when the declining health of Shemariah, then rabbi of Berlin, necessitated the appointment of a successor, Aaron was made rabbi of the mark, and in 1709 was appointed by King Frederick I. to the office of chief rabbi of Berlin, with jurisdiction over all the Jews living in the mark. But with the death of King Frederick I. conditions changed. Esther, the widow of Jost Liebman, fell into disfavor with Frederick William I., her property was confiscated, and she died of a broken heart in 1714. These reverses made it impossible for Aaron to maintain his students; and the factions in the congregation of Berlin caused him constant anxiety, especially since he had always sided with his wife's family, which was very unpopular with the community. He was finally forced to leave Berlin and went to Frankfort-on-the-Oder, where he officiated as rabbi until his death. He left some works, though none has been printed. He wrote several approbations (*haskamot*) to books, published in Berlin, notably that to the first edition of Samuel ben Meir's commentary on the Pentateuch (1705), the manuscript of which was in the possession of David Oppenheimer, to whom he was related by marriage. His approbation of Nehemiah Ḥayyun's cabalistic work, "'Oz le-Elohim" (1712), caused him great annoyance, because of the charges of heresy brought against the work, which he, like David Oppenheimer, had indorsed without reading. In Berlin his brother-in-law Michael Ḥasid succeeded him.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 279, Frankfort-on-the-Main, 1891; Grätz, *Gesch. der Juden*, 3d ed., x. 316; L. Geiger, *Gesch. der Juden in Berlin*, i. 25, Berlin, 1871; Landshuth, תולדות אנשי שם, pp. 6-8, Berlin, 1874; ההוקר, ed. S. Fuchs, i. 155.

D.

**AARON BERECHIAH BEN MOSES BEN NEHEMIAH OF MODENA:** Italian cabalist, who died in 1639. He was a pupil of Rabbi Hillel of Modena (surnamed Ḥasid we-Ḳaddosh, that is, "The Pious and Holy") and of Rabbi Menahem Azariah of Fano. At the request of the Ḥebrah Ḳaddisha (Burial Society) at Mantua he instituted rites for them. He is the author of "Ma'abar Yabbok," which contains dissertations on פרישות (separation), טהרות (purity), and קדושה (holiness). Added to these are prayers to be offered for the sick and the dead, as well as rules for their treatment. To avert possible criticism for failing to discuss these themes philosophically, he makes use of the statement of Isaac Arama in his book "'Aḳedat Yiẓḥaḳ" (chap. xxv.): "Reason must surrender some of its rights to the divine revelations which are superior to it." Other works written by him are: (1) Ashmoret ha-Boḳer" (The Watches of the Morning), prayers to be said in the early morning, arranged for the society called "Me'ire ha-Shaḥar" (Awakeners of the Morning), and therefore also published under this name. (2) A commentary on "Tiḳḳune ha-Zohar." (3) "Me'il Ẓedaḳah" (The Cloak of Righteousness), on worship and study, published at Mantua in 1767, together with (4) "Bigde Ḳodesh" (Garments of Holiness), on the same subject. (5) "Ḥibbur be-Ḳabbalah," a work on the Cabala, consisting of four volumes: (*a*) "Shemen Mishḥat Ḳodesh" (The Oil of Holy Anointment), on the principles of the Cabala according to Moses Cordovero and Isaac Luria; (*b*) "Shemen Zait Zak" (The Pure Oil of the Olive), public addresses on the same subject; (*c*) "Shetil Poreaḥ" (The Blossoming Plant), on the mysterious meaning of prayers and ceremonies: (*d*) "Imre Shefer" (Words of Beauty), and miscellaneous matter; this whole work was seen in manuscript by Azulai at Modena, and is found in parts in some libraries. (6) "Magen Aharon" (Shield of Aaron), containing a compendium of Luria's works. This fertile writer is said to have been, like Joseph Caro, in constant communion with a spirit called the MAGGID.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 280; Benjacob, *Oẓar ha-Sefarim*, p. 166; Steinschneider, *Cat. Bodl.* No. 4348.

J. L. S.

**AARON THE BOOKSELLER:** Italian dealer in Hebrew and other ancient manuscripts; flourished at the beginning of the fourteenth century. He spent seven years in Toledo, searching successfully for Arabic and Hebrew books, and was able to circulate among the young students of Perugia a catalogue of eighty Hebrew and Arabic manuscripts.

Immanuel de Romi and his friends, on one occasion, took advantage of Aaron's absence from home, broke open his book-cases, hastily copied some manuscripts, and Immanuel added insult to the harm done by writing, in the form of a letter, a bitter satire on Aaron.

BIBLIOGRAPHY: Immanuel, *Maḥberot*, viii. 45b–47, 1st ed.; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 330.

L. G.

**AARON OF CANTERBURY:** English exegete, mentioned in "Minḥat Yehudah" (The Offering of Judah) by Judah ben Eliezer on Deut. xxvi. 2, in association with Rashi and R. Jacob of Orleans, and thus, seemingly, of the twelfth century. But a passage in the Close Roll of 1242 refers the decision in a divorce case to three "magistri," Mosse of London, Aaron of Canterbury, and Jacob of Oxford, and makes it probable that the Aaron mentioned in "Minḥat Yehudah" was of the thirteenth century and acted as an ecclesiastical assessor, or dayyan, in London about 1242. If so, his name was Aaron fil (son of) Samson.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 96; *Univers Israélite*, 1852, p. 357; *Jew. Quart. Rev.* v. 61; Jacobs, *Jews of Angevin England*, pp. 98, 417.

J.

**AARON OF CARDENA:** A cabalist, about whose life little is known. He wrote a book containing "profound secrets" under the title of "Ḳarnayim" (Rays)—see Hab. iii. 4. The work was erroneously ascribed to Isaac b. Abraham b. David, surnamed "the Blind," which fact shows the esteem in which it was held and also the age in which it was written. The author refers at the close of chap. iii. and at the beginning of chaps. v. and vii. to two of his other works, "Kitro Yeshu'ah" (His Crown is Salvation—compare Ps. xxxiii. 16) and "Peraḥ Ẓiẓ" (The Blossom of the Priestly Diadem—compare Num. xvii. 23), the titles of which seem to refer to his name, Aaron, as priest. The work "Ḳarnayim" was first published at Zolkiew, in 1709, together with a commentary, "Dan Yadin," by R. Simon b. Pesaḥ of Astropol, and additions by his nephew, under the title of "Liḳḳuṭe Shoshanim." In 1805 it was republished at Jitomir together with the commentary "Parashat Eliezer," by Eliezer Fishel, grandson of R. Isaac of Cracow, and in 1835 it was again published at Leghorn together with the commentary "Ḳeren Ẓebi" and another work, "Peraḥ Shoshan," by Samuel b. Joseph Shamama.

Regarding another work, "Iggeret ha-Ṭe'amim," ascribed to our author, see AARON ABRAHAM B. BARUCH SIMON.

J. L. S.—K.

**AARON CHORIN.** See CHORIN, AARON.

**AARON CUPINO** or **KUPINO:** Talmudist and head of a *yeshibah* at Constantinople; flourished about the close of the seventeenth century. He was a pupil of Ḥayyim Shabbethai at Salonica, whence he afterward moved to Constantinople. Here he founded a Talmudic school, from which were graduated several pupils who afterward acquired notable reputations, among whom were Aaron ben Isaac Sason and Isaac Raphael Alfandari. Aaron Cupino maintained a scholarly correspondence with R. Benveniste (1601–76), the author of the "Keneset ha-Gedolah," and with several other scholars.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 312, p. 147.

L. G.

**AARON BEN DAVID COHEN OF RAGUSA:** Rabbi in Ragusa; born about 1580. His maternal grandfather was Solomon Oheb, also rabbi in the same city. Aaron studied in his native city and later in Venice, whence he returned to occupy a pulpit in Ragusa. In 1623 he was imprisoned as a supposed accomplice of Isaac Jeshurun, who had been falsely accused of ritual murder. Rabbi Aaron's sermons, "Zeḳan Aharon" (Aaron's Beard), together with his grandfather's sermons, "Shemen ha-Ṭob" (The Good Oil), and the history of Isaac Jeshurun's martyrdom, were published at Venice in 1657, after his death.

Aaron's account of the alleged ritual murder, together with documents from the Ragusa archives, were published in 1882.

BIBLIOGRAPHY: Jellinek, *Literaturblatt des Orients*, vii. 252; Michael, *Or ha-Ḥayyim*, No. 282; Rahmer's *Literaturblatt*, 1883.

D.

**AARON BEN DAVID ḤAYYUN.** See ḤAYYUN, AARON BEN DAVID.

**"AARON, SON OF THE DEVIL":** The name given to a portrait or caricature of an English Jew of the year 1277, drawn on a forest-roll of the county of Essex, in connection with a number of fines imposed on some Jews and Christians who pursued a doe that had escaped from the hounds near the city of Colchester. This was an offense against the forest laws of the time, and a fine had to be paid by a Jew who had evaded arrest and who, when he returned, was probably the subject of the caricature.

"Aaron, Son of the Devil."

This caricature is the earliest dated portrait of a Jew, and shows marked Jewish traits. The Jew wears a cowl, a sign that he had no outdoor work to perform and that he belonged to the professional classes; on his upper garments is fixed the English form of a Jewish badge, which was in the shape of the two tables of the Law, in saffron taffeta, six fingerbreadths long and three broad. This differs from all the other forms of the badge, which was generally in the shape of a quoit.

BIBLIOGRAPHY: Jacobs, *Jewish Ideals*, pp. 229–233; W. Rye, *History of Norfolk*, 1887, p. 52; J. R. Green, *Short History of the English People*, illus. ed., 1892, i. 393.

J.

**AARON IBN EL-BARGARDI.** See BARGARDI, AARON IBN EL-.

**AARON BEN ELIEZER:** German Talmudist, who flourished in the thirteenth century. That he was considered a great man at that time is proved by the actions of his contemporary, R. Meir ben Baruch of Rothenberg, acknowledged to be the greatest rabbinical authority of that age. Of R. Aaron the latter modestly remarks, in one of his responsa (ed. Prague, p. 246), "I must be brief, the matter being under consideration by great men; namely, by the high court of R. Aaron." Abigdor ha-Kohen, chief

rabbi of Austria, who kept up a regular correspondence with him, referred to him with great respect, calling him "my teacher." He appears to be identical with that R. Aaron of whom it is said in "Or Zaru'a" (p. 103*b*), "Now everything depends on R. Aaron, the only man who combines scholarship, ripe experience, and authority in one; he is called upon to fight for God and His law, and we are ready to follow him."

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, Nos. 10, 275; *Ha-Eshkol* (Hebrew Encyclopedia), i. 454.

L. G.

**AARON BEN ELIEZER** (called **Saggi Nehor**—euphemism for "The Blind"): A liturgical poet, who lived in Safed from the year 1545. He was the author of a collection of poems and prayers printed at Mantua in 1561, entitled "Sefer ha-Miẓnefet" (The Book of the Miter). His booklet treats chiefly of the glories of Palestine, for love of which land he had left his home; and it includes a number of poems upon the thirteen articles of the Jewish creed. This Aaron is probably the same as the one honorably mentioned by a writer of 1500–35 given in Luncz, "Jerusalem Yearbook," iii. 98, 104, Hebrew part.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 308, and Dukes in *Orient*, 1844, p. 453.

L. G.

**AARON BEN ELIEZER LIPMAN**: Rabbi of the town of Zempelburg, West Prussia, formerly included in the kingdom of Poland; flourished toward the middle of the seventeenth century. He was an intimate friend of Shabbethai Hurwitz, rabbi of Prague. His work, "Ḳorban Aharon" (The Offering of Aaron), was first published at Amsterdam, in 1646, and has gone through several editions. It summarizes in alphabetical order the decisions which R. Moses Isserles (RMA) has laid down in his ritualistic work, "Torat Ḥaṭat." Aaron is also known as the author of an acrostic meditation (*teḥinnah*), beginning "Elohai dalfah 'eni" (My eye droppeth tears, O my God!).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 536; Steinschneider, *Cat. Bodl.* No. 4354.

P. B.

**AARON BEN ELIJAH, THE YOUNGER, of Nicomedia**: Karaite theologian, born in Cairo about 1300; died in Constantinople in 1369. To distinguish him from Aaron ben Joseph, the elder Karaite theologian of Constantinople, he was called Aaron the Younger, or the Later. Aaron ben Elijah lived for a long time in Nicomedia, Asia Minor (hence his agnomen, "Nicomedi"), but spent the closing years of his life in Constantinople, at that time the center of Karaite learning. Of his character little is known. The Karaites claim for him a rank equal to that of Maimonides in rabbinical Judaism. In point of fact, he seems to have made it the ambition of his life to rival the famous Rabbi Moses of Cairo, defending at the same time the doctrines of his own sect against Maimonides' attacks. For this purpose he studied carefully the entire philosophical literature of the Moslems and Jews, familiarizing himself with the rabbinical writings as well as with all the works of his Karaite predecessors. Thus prepared, he took as a model Maimonides' "Moreh Nebukim," and, imitating it both in plan and style—betraying also at times an almost slavish dependence upon it in matters of detail—he wrote his philosophical work "'Eẓ ha-Ḥayyim" (The Tree of Life), which he finished in the year 1346. In 1354, while in Constantinople, he composed his work "Gan Eden" (The Garden of Eden), on the Biblical commandments, and finally, in the year 1362, he wrote "Keter Torah" (The Crown of the Law), a comprehensive commentary on the Pentateuch.

Aaron was not of the same profound and independent cast of mind as Maimonides, for whom he entertained great esteem even when opposing him, but was a versatile compiler and eclectic philosopher rather than an original thinker. Still he was eminently successful in his masterly efforts to restore to the Karaites some of the prestige and self-respect which had shown signs of decline ever since Saadia of Fayoum had begun his systematic warfare against them. He, like his predecessor, Aaron the Elder, effected a healthy regeneration of Karaite theology, a fact which the partiality of Grätz, the historian, failed to appreciate (see "Gesch. d. Juden," vi. 375, 376). Nor, in fact, can an impartial judgment deny him the merit of having often criticized Maimonides quite justly, and of having advanced sounder, because less rationalistic, theological views.

**Aaron's Philosophy.**

Like Maimonides and all other Judæo-Arabic students of philosophy, Aaron stands under the dominating influence of Aristotelianism. There is, however, a distinction between Aaron and Maimonides. The latter, in his "Moreh Nebukim," i. 71, disagrees with the Motazilites, or liberal Moslem theologians, regarding their system of the KALAM theology, because, in order to harmonize revelation with philosophy—especially on the question of creation—the Motazilites combine atomism with the theories of Aristotle, while Maimonides defends the dogma of the creation against the Stagirite, himself making use of that philosopher's own arguments. Aaron is opposed to Aristotelianism, and, like the rest of the Karaite theologians, adheres to the liberal system of the Motazilites; herein differing from Aaron ben Joseph, who frequently sides with the rabbinists against the Karaite traditions. Accordingly, at the very beginning of his book, "'Eẓ ha-Ḥayyim," he declares that the theology of the Kalam is the natural religion arrived at by Abraham through meditation and systematized by the Mosaic Law; while Greek philosophy, adopted by Christianity because of its hostility to Judaism, is a heterogeneous foreign product and obnoxious to the development of the Torah in its purity. He further declares the restoration and clearer presentation of the Kalam to be the object of his work.

Of the one hundred and fourteen chapters which the book contains the first fifteen are devoted to the doctrine concerning God's existence, His incorporeality, and the creation of the world, the heavenly spheres being considered, as in the "Moreh," as ruled by separate intelligences or angels. All these doctrines are shown to be logical deductions and therefore prior to his "'Eẓ ha-Ḥayyim" revelation, which is only the confirmation of truth otherwise known.

In the succeeding forty-seven chapters, the Biblical anthropomorphic expressions (see ANTHROPOMORPHISM) are explained as figurative expressions of the divine energies and activities, the words of Maimonides being at times literally reiterated or epitomized, though Aaron claims that Maimonides merely followed Judah Hadassi, whose work, "Ha-Eshkol," appeared twenty-nine years before the "Yad ha-Ḥazaḳah." To him also, as to Maimonides, the Biblical theophany of Ezekiel ("Merkabah") has a physical meaning, and so has the Tabernacle with its symbolism. In demonstrating the unity of God in the following chapters the author opposes Maimonides and Hadassi, who reject

all but the negative attributes; Aaron, however, declares power, knowledge, life, will, and existence to be positive (affirmative) attributes inseparable from His essence and consequently in no way infringing upon His unity. This leads him to an explanation of the usual names of God which denote His activity as distinguished from His specific name, the Tetragrammaton denoting His essence as the author of all existence.

**His Views of Divine Providence.**

In chapters 78–95 divine providence is then discussed with special reference to the existence of evil in its fourfold nature, physical and psychical, moral and non-moral. This had been a favorite topic of the older Karaite philosophers such as Joseph al-Bazir and Joshua, based upon the Aristotelian view, followed also by Maimonides, that evil is only a defect inherent in matter, and therefore not to be ascribed to God, unless—and this is well brought out by Aaron and his Karaite predecessors—God makes it the means of man's moral improvement. While Maimonides assumes an especial providence of God only for man and not for creatures without reason, Aaron extends divine providence over all beings, God's universal knowledge embracing, according to Karaite theology, also sympathy with all beings. The ruling principle of divine action he takes to be not His wisdom, as does Maimonides, but, with a far deeper theological insight, His justice.

Accentuating the superiority of the moral above the intellectual power, Aaron takes a higher view of the suffering of the righteous than do Maimonides and some of his Karaite predecessors, who speak of *temurah* (the law of compensation for grief, which also rules over animal life); and he postulates, with especial reference to Abraham and Job, goodness as a divine principle underlying all trials imposed upon man for his spiritual benefit. As to the purposes of the world, man can only comprehend his own sublunary world, of which he forms the highest end as God's servant. From chapter 95 to the end of the work, revelation and law, with the soul's perfection, its immortality and future bliss, are the subjects treated. The two trees in paradise are taken as symbols of the higher and the lower spheres of human life, man's fall from the one to the other necessitating the special commandments of God, until finally the Law becomes the means of man's full restoration to his twofold nature. This leads to a discussion of the nature of prophecy in general and of its highest degree attained by Moses; also of the object of the Law and its various commandments given for the purpose of the perfection of the individual as well as of the human race in general.

The Law of Moses was intended for and offered to all nations, and it can never be changed, improved, or (as the rabbanites claim) augmented by an oral law. Essentially different from the attitude of Maimonides, and in fact from that of all Aristotelian thinkers, is Aaron's attitude toward immortality, which he bases chiefly upon moral grounds, the postulate of retribution; but for this very reason his eschatology is rather obscure, being half-rational and half-mystical, a blending of many beliefs. A call to repentance forms the conclusion of his work.

In his great work on the Commandments, entitled "Gan Eden," consisting of twenty-five sections and one hundred and ninety-four chapters, besides nine smaller juridical articles, which became of paramount importance to the Karaites, Aaron follows a system of rationalism similar to the one expounded by Maimonides in his "Moreh Nebukim," whereas the Karaites prefer to compare it with the "Yad ha-Ḥazakah." He starts with the principle enunciated in the "'Ez ha-Ḥayyim," that the inculcation of the belief in God's unity, and especially in His government of the world, is the main purpose of every single precept of the Law; wherefore it is our duty to search after the object of each commandment. The Sabbath day has for its special object the inculcation of the belief in the divine creation and guidance of the world, while other festivals are intended to counteract the influences of paganism and fatalism. Two treatises of this work have appeared as separate books: one comprising five sections and twenty-two chapters on *shehitah* (the law for the slaughtering of animals); another, "Zofnat Pa'aneah" (Discloser of Secrets), comprising eight chapters on incestuous marriages. The whole work is the best and most comprehensive exposition of the Karaite system of the Law, and presents the opinions of all Aaron's predecessors with impartial and frank criticism. It is chiefly owing to this work that he exerts a great influence upon the Karaites.

**Aaron's Interpretation of the Law.**

Aaron's third work, "Keter Torah" (the Crown of the Law), is composed after the manner of Ibn Ezra's commentary on the Pentateuch. Like his other works, it also contains a review of the philosophical and exegetical interpretations by all his predecessors, with a fair criticism of the same, and helps to supplement and elucidate his ritual work. Of special interest is his preface, in which are stated the main differences between the rabbanites and Karaites in regard to Biblical exegesis.

The "'Ez ha-Ḥayyim," of which many manuscripts exist in Leyden, Munich, Vienna, and Leipsic, was first published, with a large commentary ("Or ha-Ḥayyim") by Luzki, in Koslov, 1835. A critical edition, with valuable information and a summary of the one hundred and fourteen chapters in Hebrew by Caleb Afandopulo, and one in German by the editor, Franz Delitzsch, appeared in Leipsic, 1841. Of the "Keter Torah" there is extant a Koslov edition (1866), besides manuscripts in the Bodleian Library, Oxford, in Vienna, and in Leipsic; while the "Gan Eden" exists in manuscript only, in Leyden and Leipsic. Portions of the latter have been published by Schuparth, Trigland, Danz, and Lanzhausen.

**Editions of Aaron's Works.**

BIBLIOGRAPHY: Jost, *Annalen*, 1839, No. 11; Jost, *Gesch. d. Judenthums*, ii. 362–366; Fürst, *Gesch. d. Kardert.* ii. 261–280; Neubauer, *Aus der Petersburger Bibliothek*, p. 58; Hamburger, in Winter and Wünsche's *Jüdische Literatur*, ii. 99–108, where a few specimens of Aaron's writings are given in German translation; M. Schreiner, *Der Kalam in der Jüdische Literatur*, in *Thirteenth Report of the Berlin Lehranstalt*, 1895, pp. 57–60.

K.

**AARON EZEKIEL ḤARIF** (more fully **AARON JACOB BEN EZEKIEL ḤARIF**): Hungarian scholar; died at Nikolsburg, April 10, 1670. As successor to Gerson Ashkenazi he held the post of rabbi in Nikolsburg at the same time that he was chief rabbi of the province of Moravia. The epithet "Ḥarif" (The Keen Thinker) was also bestowed upon four of his ancestors, Ezekiel, Jacob, Ezekiel, and Isaac. Possibly he attained to the title by personal merit; for an inscription on his tombstone compares his death to the loss of the Ark of the Covenant.

BIBLIOGRAPHY: M. H. Friedländer, *Beiträge zur Geschichte der Juden in Mähren*, 1876, p. 24.

A. F.-G.

**AARON FRANCO PINHERO.** See PINHERO, AARON FRANCO.

**AARON BEN GERSHON ABULRABI OF CATANIA** (called also **Aldabi** or **Alrabi**): Sicilian scholar, cabalist, and astrologer; flourished between 1400 and 1450. He was a son-in-law of Don Moses Gabbai, an exile from Majorca. Aaron was the youngest of five brothers, all rabbinic scholars; the others were Shallum, Baruch, Moses, and Isaac. He studied in Treviso, Italy, and was familiar with the scientific and philosophic literature of his age; he was a good grammarian, and well acquainted with the Arabic language. Like his father, he believed in astrology, and loved to observe the horoscope. He was also an adept in the Cabala, though at times his critical spirit came in conflict with its doctrines. On his travels he visited Turkey, Egypt, Palestine, Damascus, and Kaffa in the Crimea. In Jerusalem he had many disputations with the Karaites, to which his commentary on the Pentateuch refers with evident pride, as having vindicated the cause of rabbinical theology. While in Rome he was admitted to the presence of Pope Martin V., who was surrounded by his cardinals. Martin V. was kindly disposed toward the Jews, and often discussed religious questions with them in a friendly manner. On this occasion he propounded to Aaron a number of very pointed questions concerning Biblical and Talmudical passages. Among other things he asked if the use of the cherubim in the Holy of Holies was not rather antagonistic to the Second Commandment, which prohibits idolatry. Aaron in his commentary refers several times to this discussion and to the answers he gave.

Coming often in contact with learned Christians, Aaron had many occasions to defend Judaism against the polemics of the Church, on the one hand, and the attacks of the Karaites on the other. It was this unceasing conflict that induced him to write a book, called "Maṭṭeh Aharon" (The Staff of Aaron), in defense of the Law and tradition. Keenly observant, and of an independent and critical spirit, he judged persons and opinions freely and openly. He excels as a writer and as a Bible commentator, and often upbraids the Jews of his native land for their ignorance and hollow pretensions, at the same time pointing with admiration to the numerous Jews of high breeding he has met on his travels. Following the principle of a rational Biblical exegesis, he does not hesitate occasionally to refute haggadic traditions which seem to conflict with reason and common sense; and at times, like Ibn Ezra and Samuel ben Meir, he even states his disagreement with halakic interpretation. He was fully conversant with the views of the Karaites and Samaritans and eager, in his explanation of the Bible, to refute now Christian and now Mohammedan doctrines. He boldly exposes errors wherever he finds them, claiming "that it is more honorable for the wise to commit an error than knowingly to misrepresent the truth."

**As Writer and Bible Commentator.**

Nor does he shrink from pointing out the blemishes he finds in the character of the Patriarchs. Being guided solely by a love of truth, he, as a matter of course, does not spare such great Bible commentators as Rashi and Naḥmanides. For the former Aaron entertained a very high regard; of the latter he frequently says, "With due deference to his honor, he misunderstood the Talmud" (see his commentary upon Gen. xxvii. 22; Ex. xxiii. 11, xxv. 9). Like Samuel ben Meir and Maimonides, he explains the law, "Thou shalt not seethe a kid in its mother's milk" (Ex. xxiii. 19), as a warning against a certain idolatrous practise. Notwithstanding his liberal mind and his keen investigating spirit, he was held in high esteem by his contemporaries, as may be seen from David Abi Zimra's mention of him as "Aaron our Rabbi" in No. 10 of his responsa, where he commends him for his liberty of thought. He was a devoted Jew, who deeply deplored the political and social condition of the Jews of his time, and all the more fervently gave expression to his hope for the speedy advent of the Messiah. For his cabalistic views he quotes Recanate and Joseph Sar Shalom, but not the Zohar.

Aaron states that he wrote a Hebrew grammar entitled "Ha-Meyasher" (The Leveler of the Road); "Maṭṭeh Aharon," referred to above, a cabalistic or metaphysical work; "Nezer ha-Ḳodesh" (The Crown of Holiness); "Perah ha-Elohut" (The Blossoming of the Godhead), probably of a similar character, and "Sefer ha-Nefesh" (The Book of the Soul). All of these works are known only through his own quotations in his supercommentary on Rashi. This work, published from an incomplete manuscript, together with another supercommentary on Rashi by Samuel Almosnino, by Moses Albelda, and by Jacob Canizal, is one of the earliest books printed at Constantinople, and is therefore very rare. According to his own testimony, it was written in the year 1420 (as Perles has shown); but he intended to compose, or, as Perles thinks, actually did compose, a larger commentary on the Pentateuch. Perles has furnished ample proof that Aaron Aldabi—or, as he called himself, Aaron Alrabi—was a man of great originality and merit, and it is to be hoped that his lost works will be discovered, and that editions of his commentary, based on clear manuscripts existing in Oxford and elsewhere, will fully vindicate his character, though Graetz and Karpeles, in their histories, have attacked him.

**Aaron's Works.**

J. H. Schorr, in "Zion," 1840, first called attention to Abulrabi, erroneously calling him Aaron ben Mose Alrabi; but, owing to a misunderstanding of his remarks, he ascribes to him the strange assertion that Moses translated the Pentateuch from the Arabic into Hebrew—a misunderstanding repeated by Grätz, "Gesch. d. Juden" (third edition), viii. 250, and by Karpeles, "Gesch. der Jüdischen Literatur," p. 771—whereas the author, in his commentary upon Gen. xviii. 5, referring to the rabbinical Haggadah that the angels who came to Abraham appeared as Arabs, says that they spoke in Arabic, and that Moses rendered their words in Hebrew—a remark which he repeats in his comments upon Gen. xxiv. 23 and Ex. ii. 10. Zunz, "Z. G.," pp. 518–520, and Steinschneider, "Cat. Bodl.," call him Alrabi. Aaron's true name, however, is given in the acrostic written by him at the end of his published commentary.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 281; J. Perles' article, *Aaron Gershon Abulrabi* in *Rev. Ét. Juives*, xxi. 246–269; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2245; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 68. For correct reading of name, see *Jew. Quart. Rev.* xi. 609.

J. L. S.—K.

**AARON HAMON.** See HAMON, AARON.

**AARON (BEN ABRAHAM BEN SAMUEL) IBN ḤAYYIM:** Moroccan Biblical and Talmudic commentator; flourished at the beginning of the seventeenth century at Fez; died at Jerusalem in 1632. He was a member of the bet din, or court of justice, of Fez, and removed to Venice about 1608, to print his voluminous manuscripts. From Venice he went to Jerusalem, where he spent the last years of his life. Aaron published: (1) "Leb

Aharon" (Aaron's Heart), commentaries on Joshua and Judges in a double form, one containing simple explanations of words (*peshaṭ*), the other being of a homiletic character (*derush*); (2) "Ḳorban Aharon" (Aaron's Offering), a commentary on the Sifra; (3) "Middot Aharon" (Aaron's Rules), an important treatise on the thirteen hermeneutic rules, perhaps the only adequate treatment of this difficult subject in existence. All three were published at Venice in 1609, and went through a second edition at Dessau in 1742. Aaron's responsa were published in Mordecai ha-Levi's "Darke No'am," Venice, 1697. While at Venice, Aaron lectured in several of the congregations; and when the news of his death reached that city the famous preachers Azariah Figo ("Binah la-'Ittim," lxxii.) and Judah Aryeh of Modena delivered eulogistic addresses concerning him.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 272; Fürst, *Bibl. Jud.* i. 159.

M. B.

**AARON BEN ḤAYYIM:** An exegete who lived in the first half of the nineteenth century at Grodno, Russia. He wrote "Moreh Derek" (He Who Shows the Way), tracing the exodus of the Israelites from Egypt, their wanderings in the desert, and the partition of Canaan among the Twelve Tribes. Appended to this work is a colored map of Palestine. The book was published at Grodno in 1836.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 309.

M. B.

**AARON IBN ḤAYYIM** (the Younger). See ḤAYYIM, AARON IBN.

**AARON BEN ḤAYYIM ABRAHAM HA-KOHEN PERAḤYAH.** See PERAḤYAH, AARON BEN ḤAYYIM ABRAHAM HA-KOHEN.

**AARON BEN ḤAYYIM HA-KOHEN** (called **The Saint**): Nephew of Simeon of Coucy-le-Château and of Jacob of Corbeil; flourished about 1200. In 1227, after having compared all the copies of the French Maḥzor he could obtain, he wrote the Maḥzor, Code Uri, No. 225, to which he added a commentary consisting chiefly of compilations of written and traditional explanations from his uncle Ephraim ben Menahem, and from Shemaiah bar Isaac, Moses ben Kalonymus ha-Zaken, and Meshullam bar Simson ("Cat. Bodl. Hebr. MSS." No. 1206). Neubauer thinks that MS. No. 1209 in the same collection is a shorter form of the same compilation. Aaron seems to have known some Arabic, and quotes French and German words.

BIBLIOGRAPHY: Zunz, *Ritus*, p. 194; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1206 and 1209.

K.

**AARON BEN ISAAC DE LA PAPA.** See LA PAPA, AARON BEN ISAAC DE.

**AARON BEN ISAAC OF RECHNITZ** (modern **Rohoncz**, Hungary): Author of a midrashic commentary on the Bible, the first portion of which (Genesis) was published in 1786 at Sulzbach under the title "Bet Aharon" (House of Aaron).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 70; Wiener, *Bibliotheca Friedlandiana*, No. 1238.

L. G.

**AARON BEN ISAAC SASON:** Author and Talmudist; born in Constantinople in 1629. He was a grandson of Aaron ben Joseph Sason, an eminent Talmudist, and cousin of Ḥayyim Benveniste, the famous scholar. Aaron Cupino, rabbi of Constantinople, was his teacher in Talmudic lore, and was so successful that at the age of twenty his pupil engaged in Talmudic controversies with Moses Benveniste, who thought them worthy of publication. The great Palestinian Pilpulist, Judah Rozanes, referred with respect to an unpublished work, "Hen Yeshallah," by R. Aaron. Whether the work "Sefat Emet" should be credited to R. Aaron or to his grandfather, Aaron ben Joseph, is uncertain. The latter is more probably its author. Shabbethai Bass, the only writer who mentions that particular book, in his "Sifte Yeshenim," throws no light on this question, merely mentioning that it is by Aaron Sason. See AARON BEN JOSEPH SASON.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 298; *Ha-Eshkol* (encyclopedia), col. 457; Benjacob, *Oẓar ha-Sefarim*, No. 415, p. 141; *ibid.* No. 1205, p. 608; Azulai, *Shem ha-Gedolim*, ed. Benjacob, p. 19.

L. G.

**AARON, ISRAEL:** American rabbi; born at Lancaster, Pa., Nov. 20, 1859. His father was a native of Hesse-Darmstadt, where he served many years in the army, holding several minor military offices. After leaving the High School Israel, Aaron entered the Hebrew Union College at Cincinnati. From 1883 to 1887 he was rabbi at Fort Wayne, Ind., and since 1887 has been at Buffalo, N. Y. He has written on "The Relation of the Jews and Arabs to the Renaissance," and "The Megillah of Saragossa," in the "Menorah"; also translations of Franz Delitzsch's "Colors in the Talmud" and J. Stern's "Woman's Place in the Talmud."

BIBLIOGRAPHY: *Our County* [Erie] *and its People*, Buffalo, N. Y., 1880.

F. S. W.

**AARON BEN ISRAEL BRODA.** See BRODA, AARON BEN ISRAEL.

**AARON BEN JACOB BEN DAVID HA-KOHEN:** French ritualist; one of a family of scholars living at Narbonne, France (not Lunel, as Conforte and others say), who was a sufferer by the expulsion of the Jews in 1306. He emigrated to Majorca, and there, some time before 1327, composed a ritual work of great merit bearing the title "Oraḥot Ḥayyim" (The Paths of Life). The first part deals chiefly with the laws concerning the daily prayers, the Sabbath, and the festivals, and was published in Florence in 1752; the second, and larger, part is now being edited by M. Schlesinger. The work is rather a compilation of Talmudic laws and discussions than an original system, and was conceived on a plan similar to Jacob ben Asher's great code, the "Arba'ah Ṭurim," which appeared soon afterward and superseded it as a ritual guide on account of its more practical character. The "Oraḥot Ḥayyim," however, contains some ethical and doctrinal chapters which are not found in Jacob ben Asher's code. Aaron ha-Kohen was especially fond of mystic lore and of rabbinical discussion. A less strict legalist than his more famous contemporary, his "Oraḥot Ḥayyim" is of greater value to the student of literature than to one who seeks practical decisions.

An abridgment of the work, under the name of "Kol Bo" (All Is in It), a thesaurus, compiled most probably by Shemariah ben Simḥah, a German scholar (according to others by Joseph ben Tobiah of Provence), came into common use, replacing the original work.

BIBLIOGRAPHY: Gross, *Aaron ha-Kohen und sein Ritualwerk Oraḥot Ḥayyim*, in *Monatsschrift*, 1869, pp. 433-450, 531-541; idem, *Gallia Judaica*, pp. 290, 420; Michael, *Or ha-Ḥayyim*, No. 300; Benjacob, *Oẓar ha-Sefarim*, pp. 51, 239.

K.

**AARON BEN JACOB HA-LEVI HOROWITZ.** See HOROWITZ, AARON BEN JACOB HA-LEVI.

**AARON BEN JACOB OF KARLIN:** Known among the ḤASIDIM as Rabbi Aaron the Great, or

simply as the "Preacher" or "Censor"; born in 1738; died 1771. He was one of the early great rabbis of the sect who helped the rapid spread of Ḥasidism in eastern Europe, and was distinguished for the fiery eloquence of his exhortations. He died one year before his master, the great Rabbi Baer of Mezhirich, and was succeeded by his son, Asher of Karlin (I.). Aaron is the author of the Sabbath hymn which begins יה אכסוף נעם שבת and is still a part of the liturgy of the Ḥasidim. His ethical will (*zewaah*) and some collectanea are printed in the work of his grandson, Aaron ben Asher of Karlin.

Bibliography: *Kinat Soferim*, note 1294, Lemberg, 1892; *Bet Aharon*, Brody, 1875.

P. Wi.

**AARON JAROSLAW.** See Jaroslaw, Aaron.

**AARON JEITELES.** See Jeiteles, Aaron.

**AARON OF JERUSALEM** (called also **Abul-Faraj Harun ben Alfarez, the Grammarian of Jerusalem**): Karaite of the eleventh century. He was acknowledged by the Rabbanites as one of the principal representatives of Karaitic learning and as a great authority on grammar and exegesis. He is quoted by Abraham ibn Ezra in the preface to his "Moznayim" as "the sage of Jerusalem, not known to me by name, who wrote eight books on grammar, as precious as sapphire." Moses ibn Ezra refers to him as "the sage of Jerusalem who wrote the 'Mushtamil,'" and also quotes him as "Sheik Abulfaraj of Jerusalem, who is no adherent of our religious community." Judah ibn Balaam likewise mentions "the grammarian of the Holy City"; and Abulwalid in his "Riḳmah" relates that Jacob de Leon brought him from Jerusalem "the copy of a book by an author who lived there, but whose name he refrains from mentioning," because, as Bacher surmises, he was a Karaite. Little was known of Aaron until Neubauer discovered, among the manuscript collection of Firkovitch in St. Petersburg, important fragments in Arabic of the "Mushtamil" (The Comprehensive), a Hebrew grammar consisting of eight books. Bacher, while studying these fragments, succeeded in rediscovering the unknown grammarian. S. Poznanski published some valuable specimens of Aaron's work; and, following a suggestion of Harkavy, he threw new light on the author and some other works of his—namely, the "Kitab al-Kaphi," a commentary on the Pentateuch, often quoted by Karaite writers, and a lexicographical work bearing the title "Sharḥ Alalfaẓ," a part of which is extant in the British Museum.

Bibliography: Fürst, *Gesch. d. Karäert.* i. 99, 100; Bacher, in *Rev. Ét. Juives*, xxx. 232–256; Poznanski, *ibid.*, 1896, xxxiii. 24–39, 197–218; Pinsker, *Likḳuṭe Ḳadmoniot*, pp. 109 *et seq.*

K.

**AARON OF JITOMIR** or **ZHITOMIR**: A disciple of Baer of Mezhirich and a representative of the sect of the Ḥasidim; born about 1750; died about 1820. He wrote cabalistic homilies on the Pentateuch under the title "Toledot Aharon" (The Generations of Aaron), Berditchev, 1817.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 19, No. 111, Warsaw, 1879.

A. B. D.

**AARON, JONAS**: First known Jewish resident of Philadelphia; mentioned in an article entitled "A Philadelphia Business Directory of 1703," by Charles H. Browning, published in "The American Historical Register," April, 1895. There the name of Jonas Aaron is referred to as being upon the account-books of Judge Trent.

Bibliography: A. S. W. Rosenbach, *Notes on the First Settlement of Jews in Pennsylvania*, 1655–1703, in *Publications of the Am. Jew. Hist. Soc.*, No. 5, p. 191, 1897.

A. S. W.-R.

**AARON BEN JOSEPH OF BEAUGENCY:** French Bible commentator and rabbinical scholar, who flourished in the twelfth century at Beaugency, near Orleans. He was the contemporary of Rabbenu Tam (about 1110–75), with whom he maintained a scholarly correspondence.

Bibliography: Zunz, *Z. G.* p. 80; Gross, *Gallia Judaica*, p. 116.

L. G.

**AARON BEN JOSEPH OF BUDA (Ofen)**: A Judæo-German poet of the seventeenth century, who was captured in the city of Ofen, the capital of Hungary, on September 2, 1686, when the imperial troops, under the command of Duke Charles of Lorraine, finally wrested it from the power of the Turks. He was the author of "Ein Schoen Neu Lied von Ofen" (Bak, Prague, 1686), a Judæo-German poem describing the fate of the Jews of Buda, and especially laudatory of one Sender ben Joseph Tausk, to whom the poem is dedicated.

Bibliography: Steinschneider, *Serapeum*, 1848, p. 352, No. 110a; idem, *Cat. Bodl.* Nos. 3654, 4358; Kaufmann, *Die Erstürmung Ofen's*, 1895.

G.

**AARON BEN JOSEPH HA-LEVI** (abbreviated **RAH** = **R**abbi **A**aron **H**a-Levi): Talmudist and critic; a direct descendant of Zerahiah ha-Levi, and probably, like him, a native of Gerona, Spain; flourished at the end of the thirteenth century; died before 1303. About the middle of the thirteenth century he studied under Naḥmanides, at Gerona, where he also met, as a fellow pupil, Solomon ben Adret, who later came to be his opponent. Aaron especially mentions among his teachers his brother Phinehas (who migrated later to Canet near Perpignan, after which place he is surnamed), and his nephew Isaac, the son of his brother Benveniste. His life appears to have been spent in Spain. In 1285 he was rabbi in Saragossa, where he was so highly respected that Nissim ben Reuben, in 1350, did not dare to annul a decision given by Aaron to a community in that city, even though he considered it illegal (Isaac ben Sheshet, responsa, No. 390). About 1291 Aaron lived for a short time in Toledo. The assertion of some modern historians that, when advanced in age, he emigrated to Provence, is based on a misunderstanding of Meiri (see below), where the correct reading is והן instead of והוא, and מרביצי תורה instead of מרביץ תורה (see Neubauer's edition, p. 230).

According to Isaac de Lattes, Aaron wrote commentaries on most of the treatises in the Talmud, of which but few exist to-day; namely, those on the treatises Beẓah and Ketubot, also commentaries on the Halakot of Alfasi, of which the portions on Berakot and Ta'anit have been published by S. and N. Bamberger (Mentz, 1874) under the title "Peḳudat ha-Lewiyim." He wrote also several compendiums of laws concerning the precepts of various rituals. The "Precepts Concerning Wine," which is added to the work "'Abodat ha-Ḳodesh" by his opponent, Solomon ben Adret (Venice, 1602), is the only one published; another part is in manuscript in the Bodleian Library. His pupil Yom-Ṭob Ashbili (that is, of Seville) has preserved, in his novellæ ("Ḥiddushim") to the Talmud, many of the explanations of Aaron. The reputation of Aaron as a high Talmudic authority did not arise from any of the above works, which were not widely published, but from his "Bedeḳ ha-

Bayit" (Breaches of the House), a criticism of the great work, "Torat ha-Bayit" (The Precept of the House), written by Solomon ben Adret.

Several times during his rabbinical career Aaron came into conflict on important points with Solomon ben Adret, the leading spirit of the Spanish Jews. On one occasion they failed to agree in the decision of a subject submitted to them, and neither being willing to acknowledge the superiority of the other, they were obliged to refer the case to the French authorities.

No sooner had Adret published his important work, "Torat ha-Bayit," than Aaron submitted it to a severe but just criticism. It reflects great credit upon Aaron that he treated his opponent with the greatest deference, never allowing himself to descend to personalities. The same thing can not be said of Adret's counter-criticism, "Mishmeret ha-Bayit" (Defense of the House), which is written in an acrimonious, not to say malicious, tone: that may perhaps be the reason that Adret published it anonymously, for it was only in later years that he acknowledged his authorship. These two distinguished pupils of Naḥmanides differed also in many other points. While Adret inclined to mysticism, Aaron treated important dogmatical questions in a fashion which was distasteful to the orthodox, as, for instance, his opinion on resurrection. Without denying resurrection, he maintained that the body would have to undergo certain changes until it acquired an ethereal nature which would permit it to appear before God and to look upon the glory of heaven. Aaron was at first credited with the authorship of the "Sefer ha-Ḥinnuk"—an error corrected by Rosin ("Ein Compendium der Jüdischen Gesetzeskunde," 1871, pp. 131–134). See Aaron ha-Levi of Barcelona.

Bibliography: Menahem Meiri, *Bet ha-Beḥirah*, in Neubauer, *Mediæval Jew. Chron.* ii. 230; *ibid.* David of Estella, p. 232; Isaac de Lattes, *Sha'are Zion*, ed. Buber, p. 46 (neither of them knows anything of Aaron's sojourn in Provence); Neubauer, in *Monatsschrift*, 1871, p. 513; Geiger, *Jüd. Zeit.* x. 128; Neubauer, *Cat. Oxford*, index; Grätz, *Gesch. d. Juden.* vii. 161, 162; Renan, *Les Rabbins Français (Histoire Littéraire de la France*, vol. xxvii.), pp. 523–528; Gross, *Gallia Judaica*, pp. 327–332, 460, 461; Michael, *Or ha-Ḥayyim*, No. 293; J. Perles, *R. Salomo ben Abraham ben Aderet*h, pp. 4, 62.

L. G.

**AARON BEN JOSEPH, THE KARAITE** (called **the Elder** to distinguish him from Aaron ben Elijah of Nicomedia, the Younger): Eminent teacher, philosopher, physician, and liturgical poet in Constantinople; born in Sulchat, Crimea, about 1260; died about 1320. He took a prominent part in the regeneration of Karaism by the help of philosophical elements borrowed from Rabbanite literature. When only nineteen years of age he had mastered the theological knowledge of his time to such a degree that he was elected the spiritual head of the Karaite community of his native town, and in that capacity he engaged the Rabbanite teachers in a public dispute to determine the correct time for the new moon. He then journeyed through many lands and diligently studied the works of Ibn Ezra, Maimonides, Naḥmanides, and Rashi. Being, as he said, eager to arrive at "the truth without bias and prejudice, and free from partizan spirit," he determined to accept the results of his investigation, even if they conflicted with Karaite teachings and traditions. In this spirit of fairness he wrote, in 1294, while following the profession of a physician in Constantinople, the work which established his fame and influence despite his Rabbanite proclivities. This work was the "Mibḥar" (The Choice), a commentary on the Pentateuch, written in the terse, concise, and often obscure style and after the critical method of Ibn Ezra, and this became to the later generation of Karaite teachers a source of instruction in religious philosophy, in exegesis, and in practical theology, that is, the observance of the Law.

**His Theology.**

Like Ibn Ezra, he presents his theology not in systematic and coherent form, but in observations made throughout the book, in connection with the various portions of the Torah. Unlike Ibn Ezra, however, he avoids references to hidden mysteries of the Biblical text, insisting always on its plain meaning or its possible figurative significance. For the latter he especially uses the commentary of Naḥmanides, whose pupil he is erroneously said to have been. Like Judah Hadassi and Maimonides, he accentuates the spirituality of God; but, unlike these, he assumes certain attributes of God to be inseparable from His essence, but to be taken rather as human forms of speech. In connection with this he dwells especially on the will of God, by which the world was created, and by which the celestial bodies are moved and governed. Angels are to him intelligences emanating from the divine intellect, not created beings; and the existence of demons he rejects as an absurdity. God's saying, "Let us make man!" he explains as signifying the cooperation of the spiritual with the sensuous in the creation and evolution of man; and when God is described as giving names to things, the meaning is that He prompts man to do so. Still, he opposes that rationalism which dissolves miracles into natural occurrences. Prophecy he explains as a psychological, not a physical, process, manifested in different forms; either the inner eye or ear perceiving the object in a vision or dream, or, the truth being on a higher plane, communicated intuitively. Only Moses received the divine revelation directly and clearly without any mind-obscuring vision. Abraham's call to sacrifice his son he takes to be a mere vision. Aaron is very outspoken on the subject of man's free will, opposing emphatically the notion held by Ibn Ezra and others, that human destiny or disposition is influenced by the planets. The expression, that God hardened the heart of Pharaoh, he so interprets as not to contravene the principle of free will.

The most important of the Commandments Aaron declares, against older Karaite teachers and in accordance with the Rabbanites, to be the first of the Ten Words, which makes of the knowledge of God a positive command, as this alone gives to the observance of all the other laws its inner value and its life-consecrating character. Often, in the interpretation of the Law or in regard to its spirit, as in regard to the law of retaliation, "eye for eye and tooth for tooth," he sides with the Rabbanites. Everywhere he shows himself to be of sound, independent judgment. He virtually accepts the principle of tradition, rejecting it only when it conflicts with the letter of Scripture. His conception of the human soul is peculiar and probably influenced by his medical studies: it seems to him in its various functions dependent upon the brain, the blood, and the spinal cord or marrow; whereas otherwise he claims full independence for the immortal spirit. Here his physiology and theology do not harmonize.

Aaron ben Joseph achieved more permanent results for the Karaites by his liturgical work than by his commentary. It was his "Seder Tefillot" (Book of Prayers and Hymns) that was adopted by most of the Karaite congregations as the standard prayer-book, and that probably earned for him the epithet

"ha-Ḳadosh" (the Saint). He not only enlarged the older Karaite ritual by his own compositions, many of which are rather mystical in character and not of great literary merit, but he also embodied in this ritual the hymns of Ibn Gabirol, Judah ha-Levi, Ibn Ezra, and other great liturgical poets of the Rabbanites, thus showing his broadness of mind as well as his fine judgment and taste. He also composed a didactic poem, presenting in brief rimes for popular instruction and education the contents and spiritual lessons of each weekly portion of the Pentateuch. He wrote, besides, brief commentaries on the earlier Prophets; on the later Prophets, of which only that on Isaiah has been preserved; and on the Hagiographa, of which the one on Job is mentioned in his Pentateuch commentary, and the one on the Psalms has been preserved only in part. He wrote, also, a grammar under the title of "Kelil Yofi" (Diadem of Beauty), a compilation from older works, with his own additions, among which was a chapter on Bible exegesis; but he left it unfinished. It was completed by Isaac Tishbi and published at Constantinople, in 1581, and at Koslov, in 1847.

**His Liturgical and Other Works.**

Aaron ben Joseph's "Mibḥar" (existing in Leyden, London, Paris, and elsewhere in manuscript) was published with a commentary by Joseph Solomon ben Moses Yerushalmi, at Koslov, in 1835. For other commentaries see Tishbi, Elijah Rabbani ben Judah, Kalai, Samuel ben Joseph, and Luzki, Mordecai ben Nissan. His commentary on the earlier prophets and Isaiah, chaps. i.–lix., was edited under the title "Mibḥar Yesharim," by Abraham Firkovitch, who completed the commentary on Isaiah, at Koslov, 1835; better manuscripts are in Leyden. Aaron ben Joseph's commentary on the Psalms exists in Leyden in manuscript only and is incomplete. His liturgy, "Seder Tefillot," appeared first in Venice (D. Bomberg), 1525–29; then in Kale, 1734 and 1805; and in Koslov, 1836.

Bibliography: Grätz, *Gesch. d. Juden*, vii. 323 *et seq.*; Fürst, *Gesch. d. Karäert.* ii. 238-250; Jost, *Gesch. d. Judenthums* ii. 356-361; Neubauer, *Aus d. Petersburger Bibliothek*, p. 56; Hamburger, in Winter and Wünsche's *Jüdische Literatur*, ii. 93-99, where a few specimens of his style are given in German translation; Schreiner, *Der Kalam in d. Jüdischen Literatur*, 1895, p. 57.

K.

**AARON BEN JOSEPH SASON:** Talmudic author; born toward the middle of the sixteenth century, probably at Salonica, where he received his rabbinical education under the supervision of Mordecai Matalon, an eminent scholar. During the last decades of the sixteenth century Aaron ben Joseph engaged in teaching, and some of his pupils ranked among the eminent rabbis of Turkey. With these, as well as with his colleagues, he maintained a lively correspondence on Talmudic questions, the summary of which (232 responsa) was published at Venice in 1625 under the title "Torat Emet" (Law of Truth). In the introduction to this work he mentions his commentaries on "Yad ha-Ḥazaḳah" of Maimonides and on the "Ṭur" of Jacob ben Asher, as well as his treatises on various halakic subjects, which do not appear to have been published, and which are perhaps altogether lost. It seems probable that the work "Sefat Emet" (Lip of Truth), which, according to the testimony of Shabbethai Bass, contains scholia to the Talmud and to the Tosafot, was written by Aaron ben Joseph and not by his grandson, Aaron ben Isaac Sason. This probability is supported to some extent by the title, "Sefat Emet," which corresponds with the title of his collection of responsa, as well as by the above cited statement in his introduction to "Torat Emet," that he had written scholia to the Talmud.

Bibliography: Conforte, *Ḳore ha-Dorot*, see index of Cassel's edition; Azulai, *Shem ha-Gedolim*, ed. Benjacob, letter *Aleph*, No. 139; Michael, *Or ha-Ḥayyim*, No. 294; Fürst, *Bibl. Jud.* iii. 250; *Ha-Eshkol* (encyclopedia), pp. 457, 458.

L. G.

**AARON KUPINO.** See Aaron Cupino.

**AARON LEVI.** See Montezino, Antonio.

**AARON HA-LEVI OF BARCELONA:** Spanish Talmudist of the end of the thirteenth century; author of the first book of religious instruction among the Jews of the Middle Ages. Though his work the "Sefer ha-Ḥinnuk" (Book of Education) was well known, having been repeatedly commented on and republished in more than a dozen editions, it was reserved for Rosin to discover anything accurate concerning the personality of the author. The book itself is anonymous; and the statement by Gedaliah ibn Yaḥyah (dating from the middle of the sixteenth century), that its author was the celebrated Talmudist Aaron ben Joseph ha-Levi, has been generally accepted. It is now, however, certain that the author was a Spanish instructor of youth, of modest position, one who had contented himself with but the faintest allusion to his own identity in symbolically applying to himself the verse Mal. ii. 5, at the end of the prefatory letter to the book; in an old Midrash (Sifra, Shemini, ed. Weiss, i. 45*d*) this verse is referred to Aaron. He lays no claim to original research. The book was simply intended to impart to Jewish youth a knowledge of the Law, and to present in simple form the principles of Judaism to the unlearned layman. The writer seems to have had this lay-public always before him; and his work is in this respect different from that of his predecessors, Maimonides, Naḥmanides, and Moses of Coucy, from whose works he liberally draws. The "Ḥinnuk" is an enumeration of the six hundred and thirteen affirmative and negative precepts of the Mosaic Law, arranged in the order of the weekly lessons (*parashot*), with their ethical and halakic aspects, based upon rabbinical tradition of the Talmudic and post-Talmudic periods, for which latter feature he relies upon Alfasi, Maimonides, and Naḥmanides as main authorities. His chief and original merit is displayed in the ingenuity and religious fervor with which he dwells upon the ethical side of the Law, avoiding most admirably all abstruse philosophical and mystical theories, such as are only too abundant in his guides, Maimonides and Naḥmanides. The following are some specimens of his method. Upon the precept concerning the treading ox (Deut. xxv. 4) the "Ḥinnuk" remarks:

**The "Ḥinnuk."**

> "It is the duty of man to accustom himself to show kindness, compassion, and consideration to his fellow creatures. When we therefore treat considerately even the animals given for our use, and withdraw not from them some of the fruits of what their labor obtains for us, we educate our soul thereby to be all the kinder to our fellow men, and accustom ourselves not to withhold from them what is their due, but to allow them to enjoy with us the result of that to which they have contributed" (par. 601).

Some of his explanations of purely ritual ordinances betray likewise a deep religious sentiment. Thus, he says, the counting (see 'Omer) of the seven weeks between Passover and Pentecost (Lev. xxiii. 15) is intended to cause us to meditate upon the real and deeper meaning of both those festivals. Israel's redemption from Egypt was only the beginning of true freedom for the nation; its full measure was not attained until the Revelation was given, which event is commemorated by the latter festival. On that day Israel may be truly said to have become a free people; therefore let the true Israelite reveren-

tially and lovingly count the very days intervening between the date that brought him bodily liberty and that which perfected it by adding spiritual enfranchisement. Even in the citation of rabbinical traditions and amplifications of the Law, the author displays rare judgment and proper feeling, thus completely justifying the popularity which this book has for centuries enjoyed.

The author's enumeration of the fundamental doctrines (*'iḳḳarim*) of Judaism is noteworthy; namely, "the eternity, omnipotence, unity, and omniscience of God; creation of the world by God; rewards and punishments for human actions; and the truth of Jewish tradition" (introduction to the "Ḥinnuk"). Compared with the familiar principles of faith as enumerated by Maimonides, one is struck by the fact that the "Ḥinnuk," representing the official orthodoxy of the time, mentions neither the unchangeableness of the Law nor resurrection. This is owing undoubtedly to the aversion of rabbinical Judaism to the Maimonidean attempt to set up dogmas.

The "Ḥinnuk" has been translated into Spanish and Latin; the former version seems to have been in existence about a hundred years ago, but has entirely disappeared. An abbreviation of the Latin translation was published by J. H. Hottinger under the title "Juris Hebræorum Leges 261 . . . Ductu R. Levi Barcelonitæ," Zurich, 1656, and a French extract under the title, "Instruction Religieuse et Morale," by E. Halévy.

BIBLIOGRAPHY: David Rosin, *Ein Compendium d. Jüd. Gesetzeskunde*, etc., Breslau, 1871; Joseph ben Moses of Tarnopol, *Minḥat Ḥinnuk* (a very learned commentary on the *Ḥinnuk*, in 3 vols.), Lemberg, 1869.

L. G.

**AARON HA-LEVI BEN MOSES OF STAROSELYE:** A Talmudic scholar and cabalist of note, who flourished in Poland during the latter part of the eighteenth century and the early part of the nineteenth. He was one of the most enthusiastic and steadfast disciples of the cabalist Senior Salman, rabbi of Lozhne and Lody, and studied under him until he had acquired a full knowledge of his mystic lore. He urged Salman to publish his work, "Tanya" (Slavita, 1796); and when the latter was imprisoned by a royal decree in 1798, Aaron traveled from town to town to collect money from his master's followers, to ransom him, or at least to bribe the jailer and the prison warders to allow them to see Salman. After the latter's death in 1812, Aaron took up his residence as rabbi at Staroselye, and many flocked to him to have the Law explained in accordance with the teachings of his master. These formed a school known as the Ḥasidim of Staroselye. Aaron was the author of "Sha'are 'Abodah" (The Gates of Worship), Shklov, 1820–21, a work which is also known by the name "'Abodat ha-Benonim" (The Worship of the Humble). It is divided into five sections: the first on the unity of God; the second on the union of souls; the third on divine service; the fourth on the Law and the Commandments; and the fifth on repentance. He also wrote "'Abodat ha-Lewi," Lemberg, 1861, a commentary on the Pentateuch. All of Aaron's teachings are based on the oral traditions of Salman and on his work, "Tanya."

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 603; Walden, *Shem ha-Gedolim he-Ḥadash*, No. 105; Rodkinson, תולדות עמודי החב"ד.

J. L. S.

**AARON HA-LEVI OETTINGEN (אויטינגן):** Galician rabbi; born about the beginning of the seventeenth century; died in Lemberg about 1670. He was one of a prominent family of rabbis, and officiated for the congregations of Javorov and Rzeszow. His father, Ḥayyim Judah Loeb ben Eliezer, was rabbi of Lemberg, as was also his father-in-law, Ḥayyim Cohen Rapoport, author of responsa, ultimately published at Lemberg, 1861. Aaron strongly opposed the Ḥasidism which arose in Galicia, and especially attacked Elimelech of Lezaysk, the author of "No'am Elimelech" (compare "Torat ha-Ḳenaot," p. 26). His approbations are found in various works of that period.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 25, Cracow, 1895.

A. B. D.

**AARON OF LINCOLN:** English financier; born at Lincoln, England, about 1125; died 1186. He is first mentioned in the English pipe-roll of 1166 as creditor of King Henry II. for sums amounting to £616 12*s.* 8*d.* (about $3,083, the equivalent of $100,000 of the present day) in nine of the English counties (Jacobs, "Jews of Angevin England," p. 43). He conducted his business through agents (M. D. Davis, "Shetaroth," pp. 287, 288, No. 148; Jacobs, *l.c.*, p. 277), and sometimes in conjunction with Isaac, fil Joce; by these methods building up what was practically a great banking association that spread throughout England. He made a specialty of lending money for the purpose of building abbeys and monasteries. Among those built were the Abbey of St. Albans ("Gesta St. Albani," ed. Riley, p. 193), Lincoln Minster (Giraldus Cambrensis, "Opera," ed. Dymock, vii. 36), Peterborough Cathedral ("Benedict Abbas," ed. Stubbs, i. 106), and no less than nine Cistercian abbeys ("Memorials of Fountains Abbey," ii. 18). They were all founded between 1140 and 1152, and at Aaron's death remained indebted to him in no less a sum than 6,400 marks (£4,800 or $24,000, probably equal to $750,000 at the present day). Some of these debts may, however, have been incurred by the abbeys in order to acquire lands pledged to Aaron. Thus the abbot of Meaux took over from Aaron lands pledged to the latter in the sum of 1,800 marks (£1,200 or $6,000, equal to $180,000 at the present day); Aaron at the same time promising to commute the debt for a new one of only 1,260 marks, which was paid off by the abbey. After Aaron's death the original deed for 1,800 marks was brought to light, and the king's treasury demanded from the abbey the missing 540 marks ("Chron. de Melsa," i. 173 *et seq.*). This incident indicates how, on the one hand, Aaron's activity enabled the abbeys to get possession of the lands belonging to the smaller barons, and, on the other, how his death brought the abbeys into the king's power.

**His Transactions.**

Aaron not only advanced money on land, but also on corn (Jacobs, *l.c.*, p. 66), armor (Giraldus Cambrensis, "De Instructione Principum," ed. Brewer, p. 45), and houses ("Rotulus Cartarum," i. 55*b*; Jacobs, *l.c.*, p. 60), and in this way acquired an interest in properties scattered through the eastern and southern counties of England. When he died, in 1186, Henry II. seized his property as the escheat of a Jewish usurer (see USURY), and the English crown thus became universal heir to his estate. The actual cash treasure accumulated by Aaron was sent over to France to assist Henry in his war with Philip Augustus, but the vessel containing it went down on the voyage between Shoreham and Dieppe ("Benedict Abbas," ed. Stubbs, ii. 5). However, the indebtedness of the smaller barons and knights still remained, and fell into the hands of the king to the amount of £15,000 ($75,000, probably equal to $2,500,000 at the present day), owed by some four hundred and thirty persons dis-

tributed over the English counties in the following proportions (Jacobs, *l.c.*, pp. 142, 143):

| | | | | | |
|---|---|---|---|---|---|
| Berkshire | 1 | Hereford | 5 | Shropshire | 3 |
| Buckingham | 4 | Lincoln | 186 | Sussex | 1 |
| Cambridge | 1 | London and Middlesex | 40 | Warwick and Worcester | 21 |
| Cumberland | 6 | Norfolk | 35 | Wiltshire | 3 |
| Gloucester | 2 | Northampton | 28 | Yorkshire | 80 |
| Hampshire | 7 | Oxford | 7 | | |

So large was the amount that a separate division of the exchequer was constituted, entitled "Aaron's Exchequer" (Madox, "History of the Exchequer," folio ed., p. 745), and was continued till at least 1201, that is, fifteen years later, for on the pipe-roll of that year most of the debts to Aaron (about £7,500) are recorded as still outstanding to the king, showing that only half the debts had been paid over by that time, though, on the death of Aaron, the payment of interest ceased automatically, since the king, as a Christian, could not accept usury.

Aaron's significance is due to the fact that his career illustrates the manner in which the medieval Jewish communities could be organized into a banking association reaching throughout an entire country; while the ultimate fate of the wealth thus acquired shows that, in the last resort, the state was the arch-usurer and obtained the chief benefit from Jewish usury.

BIBLIOGRAPHY: Jacobs in *Tr. Jew. Hist. Soc. Eng.* iii. 157-179; idem, *Jews of Angevin England*, passim.

J.

"AARON'S HOUSE" AT LINCOLN.
(From a photograph.)

The house of Aaron of Lincoln still stands, and is probably the oldest private stone dwelling in England the date of which can be fixed with precision (before 1186). It is on the right-hand side of the Steep Hill of Lincoln, on the way up toward the cathedral, and is figured in Jacobs, *l.c.*, opposite p. 91, and in "Tr. Jew. Hist. Soc. Eng.," iii., opposite p. 181 (where accurate details are given). Originally the house had no windows on the ground floor—an omission probably intended to increase the facilities for protection or defense.

**AARON MARKOVICH OF WILNA:** Agent (court Jew) of King Ladislaus IV. of Poland in the seventeenth century. The only known document in which his name occurs is a letter, dated January 11, 1638, in the official correspondence between the Russian and Polish courts in the reign of Mikhail Feodorovich, the first Russian ruler of the Romanof dynasty. In it Ladislaus asks of the czar permission for Aaron Markovich, "the king's agent," to visit Moscow for the purpose of purchasing (with the privilege of exemption from custom duties) certain utensils for the royal household; also that he be allowed to take with him, for sale, some "precious goods." This request, together with the fact that Ladislaus was not very favorably disposed toward the Jews (see LADISLAUS), is evidence of the influential standing of Aaron with the Polish king. The czar did not grant the request, a fact

probably due to the strained relations of the two courts at the time.

BIBLIOGRAPHY: *Regesty i Nadpisi*, 1899, No. 817; Bantysh-Kamenski, *Perepiska Mezhdu Rossiei i Polshei*, etc., 1862, vol. iv.; Gradovski, *Otnoshcniya k Yevreyam v Drevnei i Sovremennoi Russi*, 1891, i. 305.

H. R.

**AARON BEN MEIR OF BREST:** Lithuanian rabbi; born about the beginning of the eighteenth century at Brest-Litovsk (בריסק), Russia; died there Nov. 3, 1777. He was a descendant of the family of Katzenellenbogen-Padua, and received his Talmudical instruction from Eliezer ben Eliezer Kolir, a well-known Pilpulist and the author of a number of rabbinical works. Aaron carried the Pilpul method to its extreme limits, and was the author of "Minḥat Aharon" (Aaron's Offering, Novydvor, 1792), a work containing glosses on the Talmudic treatise Sanhedrin, and a masterpiece of rabbinical dialectics (PILPUL). At the end of the work is an appendix, called "Minḥah Belulah," which contains responsa and commentaries on Talmudic topics. Some of his responsa may be found in the "Meḳor Mayim Ḥayyim" (Sudilkov, 1836), a work by his grandson, Jacob Meir of Padua. Aaron's father was one of the leaders (*allufim*) of the Jewish community of Brest-Litovsk; and his signature is attached to a letter sent in 1752 by that community to Jonathan Eybeschütz assuring him of their support in his dispute with Emden.

BIBLIOGRAPHY: Eisenstadt Wiener, *Da'at Ḳedoshim*, pp. 124–125, St. Petersburg, 1897-98; Feinstein, *'Ir Tehillah*, p. 33, Warsaw, 1886; Benjacob, *Oẓar ha-Sefarim*, p. 340.

L. G.—D.

**AARON BEN MENAHEM MENDEL:** Russian rabbi, who flourished at the beginning of the nineteenth century. He wrote "Seyag la-Torah" (Fence to the Law), which was printed at Lemberg in 1810. This work contains references to all the passages of the Babylonian Talmud quoted in the Tosafot, but is a plagiarism from a similar work by MORDECAI JAFFE.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 25; Benjacob, *Oẓar ha-Sefarim*, p. 419.

L. G.

**AARON BEN MESHULLAM BEN JACOB OF LUNEL:** Ritualist; flourished about the end of the twelfth century and the beginning of the thirteenth; died about 1210 (according to "Shebeṭ Yehudah"). He was one of the five sons of Meshullam ben Jacob and seems to have written a book on Dinim, from which the author of the "Sefer Asufot" (MS. in the Montefiore College Library; see Gaster, "Judith Montefiore College Report, 1893," pp. 33 *et seq.*) quotes several passages. His decisions and interpretations are also referred to in the "Sefer ha-Hashlamah" of his nephew, Rabbi Meshullam (for example, in his notes on Baba Ḳamma, end of chap. x.; Baba Meẓi'a, beginning of chap. vii.), who calls him "ḥakam" for his general knowledge.

Judah ibn Tibbon, in his ethical will (ed. H. Edelman, in "The Path of Good Men"), recommends his son Samuel to seek in all things the advice of Rabbis Aaron and Asher, these being trusted friends; and he refers to Aaron's skill in computation of the calendar and in other branches of rabbinic knowledge. In the literary controversy about certain theories and decisions of Maimonides, carried on at the time by the Maimonists and Antimaimonists, Rabbi Aaron sided with the former.

Rabbi Meir ha-Levi Abulafia (רמ"ה), the leader of the Antimaimonists, informed Rabbi Aaron of the criticisms of Abba Mari on the works of Maimonides. The reply of R. Aaron ("Responsa of Maimonides," ed. A. Lichtenberg, part iii. 11 *et seq.*), in defense of Maimonides, is distinguished by its elegance of style, its appropriate use of Biblical and Talmudic phrases, and its skill in literary criticism. After a long panegyric on the greatness of Maimonides, R. Aaron places him above ordinary criticism. He says that if Abba Mari discovered in the works of Maimonides passages that appeared strange and unintelligible, he should have expressed his doubts in moderate terms, like a disciple who seeks information, and not like a master who corrects his pupil. Rabbi Aaron only discusses one topic of the controversy, namely, Maimonides' interpretation of the principle of resurrection.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 280, 290; Renan, *Les Rabbins Français*, pp. 448, 511, 518, 733; Lubetzki, preface to *Sefer ha-Hashlamah*, Paris, 1885; Michael, *Or ha-Ḥayyim*, No. 306.

M. F.

**AARON BEN MORDECAI OF RÖDELHEIM** (near Frankfort-on-the-Main): Translator, who flourished early in the eighteenth century. He translated the two Targums on Esther into Judæo-German in the early years of the eighteenth century; and the first edition, bearing the title "Meẓaḥ Aharon," appeared at Frankfort-on-the-Main in 1718. It has since been reprinted (Steinschneider, "Cat. Bodl." col. 724).

L. G.

**AARON BEN MOSES BEN ASHER** (commonly called **Ben Asher**; Arabic, **Abu Said**): A distinguished Masorite who flourished in Tiberias in the first half of the tenth century. He was descended from a family of Masorites which can be traced back through six generations to Asher the Elder, who flourished in the last half of the eighth century. While merely the names of elder critics have been preserved, that of Aaron ben Moses is the first that appears in the full light of history, and with him the MASORA may, in a certain sense, be considered as closed. He wrote a manuscript of the Old Testament and marked it with vowel-signs and accents. He spent many years of study in preparing this codex, and revised it several times. It became the standard for all later generations; and with a few exceptions (where it follows his contemporary rival, Ben Naphtali) the present Masoretic text is based on his work. The belief that this codex has been preserved in a synagogue at Aleppo is unfounded, and the opinion that Aaron ben Asher was a Karaite is untenable. He wrote short treatises on Masoretic and grammatical subjects, which occur in several manuscripts under various titles. The title "Dikduḳe ha-Ṭe'amim" (Grammatical Rules of the Accents), under which S. Baer and H. L. Strack published them (Leipsic, 1879), was probably that selected by the author himself. He also compiled a list of eighty homonyms, "Shemonim Zugim," which was afterward incorporated in the "Masora Finalis," *s.v.* א, and in the "Oklah we-Oklah" (אכלה ואכלה). Aaron ben Moses may be regarded as the connecting link between the Masorites and the grammarians.

BIBLIOGRAPHY: S. Baer and H. L. Strack, *Dikduḳe ha-Ṭe'amim*, Leipsic, 1879; Harris, *The Rise and Development of the Massora*, in *Jew. Quart. Rev.* vol. i.; Bacher, *Die Massora*, in Winter and Wünsche's *Jüdische Literatur*, ii.; idem, *Rabbinisches Sprachgut bei Ben Ascher*, in Stade's *Zeitschrift*, xv.; idem, *Die Anfänge der Hebräischen Grammatik* in *Z. D. M. G.* vol. xlix., reprinted Leipsic, 1895; and A. Harkavy's *Notes* to Rabbinowitz's Hebrew translation of Grätz, *Gesch. d. Juden*, vol. iii.

C. L.

**AARON MOSES BEN JACOB TAUBES.** See TAUBES, AARON MOSES BEN JACOB.

**AARON BEN MOSES MEIR PERLS.** See PERLS, AARON BEN MOSES MEIR.

**AARON MOSES BEN MORDECAI:** One of the few cabalistic writers of recent times in East Prussia: author of a work, "Nishmat Shelomoh Mordecai" (The Soul of Solomon Mordecai; Johannisberg, 1852), so called in remembrance of his son, who died in early childhood. On the title-page the statement is made that the work is a commentary on M. Ḥ. Luzzatto's "Ḥoḳer u-Meḳubbal"; indeed the text of this treatise is printed in the volume. Aaron used the name of Luzzatto merely to give greater vogue to his own book, because of the waning influence of the Cabala in Poland at the time. In reality, Aaron's work is a commentary on the "'Eẓ Ḥayyim" of Ḥayyim Vital, the arch-apostle of the cabalistic school of Luria. Aaron Moses states (*l.c.* p. 46*a*) that he was the author also of a commentary on the Midrash Tanḥuma, entitled "Zebed Ṭob" (A Goodly Gift). This has not been printed.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 405 and 151, where the last work is wrongly ascribed to Dob Baer of Slonim.

L. G.

**AARON BEN MOSES MOSESSOHN.** See MOSESSOHN, AARON BEN MOSES.

**AARON MOSES PADUA.** See PADUA, AARON MOSES.

**AARON BEN MOSES TEOMIM:** Rabbinical scholar; born about 1630, probably in Prague, where the Teomim-Fränkel family, from Vienna, had settled; died in Chmelnik, Poland, July 8, 1690. In 1670 he was called as rabbi to Worms, where he succeeded Samson Bacharach. Prior to this he had been a preacher at Prague. In a serious illness which overcame him on Passover evening, 1675, he vowed he would write a commentary on the Haggadah if he should be restored to health. On his recovery he published this commentary under the title "Maṭṭeh Aharon" (Aaron's Rod), Frankfort-on-the-Main, 1678. Another work, "Bigde Aharon" (Aaron's Vestments), homilies on the Pentateuch, was published after the author's death at Frankfort-on-the-Main, 1710. His "Glosses on Shulḥan 'Aruk, Ḥoshen Mishpaṭ" remained in manuscript. Responsa of his are found in the collections of Jair Ḥayyim Bacharach, "Ḥawwot Yair," and in those of Eliakim Goetz b. Meir of Hildesheim, "Eben ha-Shoham." In 1677 Aaron received a call to Lissa in Poland, which he declined; but in 1690 he accepted a call to the rabbinical seat of Cracow. He was there but three months when a Polish nobleman, probably in order to blackmail the congregation, ordered his arrest in Chmelnik, whither he had gone to attend the congregational Meeting of the Four Lands (ARBA' ARAẒOT). On Sabbath, July 8, 1690, he was arrested, placed on horseback, and hurried to prison. He fell off the horse several times and was as often remounted. Before the jail was reached he had died of fright and ill-treatment. He was buried at Pintchov.

As a character and as a rabbinical scholar, Aaron Teomim did not rise above the level of his contemporaries. In his rabbinical works, Teomim is a typical Pilpulist. His scholastic discourses are in accordance with the vogue of that age. That his theories, as exhibited in his treatment of the Haggadah, were appreciated by his contemporaries, is proved by the fact that his Haggadah was reprinted three times: at Amsterdam, in 1695; at Frankfort-on-the-Main, in 1710; at Amsterdam, in 1712.

A severe criticism which Jair Ḥayyim Bacharach wrote under the title "Maṭṭeh Aharon," and which he did not dare to publish, was certainly not free from personal motives. Bacharach, the son and grandson of former rabbis of Worms, living in that city after he had lost his position in Coblenz, had hoped to succeed his father; and he wished to show that the congregation had not chosen a better man. Bacharach's interesting criticism was published by Jellinek in the first volume of "Bikkurim," a periodical edited by Naphtali Keller.

BIBLIOGRAPHY: J. M. Zunz, *'Ir ha-Ẓedeḳ*, p. 132, Lemberg, 1874; Fuenn, *Keneset Yisrael*, p. 88, Warsaw, 1880; Dembitzer, *Kelilat Yofi*, ii. 71*b*, Cracow, 1893; Kaufmann, *Jair Chaim Bacharach*, pp. 54 *et seq.*, Treves, 1894.

D.

**AARON BEN MOSES BEN ẒEBI HIRSCH TEOMIM.** See TEOMIM, AARON.

**AARON BEN NATHAN NAṬA' OF TREBOWLA:** Author: flourished about the middle of the eighteenth century. He published at Zolkiev, in 1755, "Shem Aharon" (Aaron's Name), a work containing halakic novellæ to the whole Talmud, and midrashic interpretations of the Pentateuch under the sub-title, "Netibot la-Shebet." He also published a commentary on Talmudic discussions on the Pentateuch, which bears the title "Maḳlo shel Aharon" (Aaron's Staff) and was published in 1768.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 25; Benjacob, *Oẓar ha-Sefarim*, pp. 368, 591.

L. G.

**AARON OF NEUSTADT** (surnamed **BLUMLEIN**): Talmudist who with Shallum and Jaekel of Vienna formed a triumvirate of Talmudic scholars in Austria at the end of the fourteenth and beginning of the fifteenth century; uncle and chief instructor of Isserlein, who frequently alludes in his works to the decisions and opinions of his teacher. Jacob Mölln (Maharil) also refers to him and his colleagues. Aaron suffered the death of a martyr, at Vienna, on March 13, 1421. He wrote a digest, "Hilkot Niddah," which is mentioned by Isserlein. A collection of sermons by Aaron is now known only through three citations in the works of Jacob Mölln and of Isserlein.

BIBLIOGRAPHY: A. Berliner, in *Monatsschrift*, 1869, p. 134; Michael, *Or ha-Ḥayyim*, No. 277.

L. G.

**AARON BEN PEREZ OF AVIGNON:** French rabbi and scholar; born about the middle of the thirteenth century; died in the first quarter of the fourteenth century. He was one of the leading scholars of Argentière, Languedoc, France. With other influential members of the congregation of Argentière, he signed an address to Solomon ben Adret during the great anti-Maimonist controversy of 1303–05. The address, with the signatures, can be found in Abba Mari Don Astruc's "Minḥat Ḳenaot," p. 47. This appeal was intended to encourage Abba Mari in his efforts to stem the tide of false doctrines rapidly spreading among the younger scholars.

BIBLIOGRAPHY: Renan, *Les Rabbins Français*, p. 675; Gross, *Gallia Judaica*, p. 67.

M. F.—L. G.

**AARON OF PESARO:** Flourished in the sixteenth century at Pesaro, Italy, and wrote "Toledot Aharon" (The Generations of Aaron), an index to Scriptural quotations in the Talmud, arranged in the order of the Bible. This was first printed at Freiburg in 1583, and, in an abbreviated form, is found in rabbinic Bibles.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 310; Steinschneider, *Cat. Bodl.* No. 4377.

M. L. M.

**AARON BEN PHINEHAS:** Member of the rabbinical college of Lemberg, and appears in that capacity among the rabbis who had to decide a case in matrimonial law with regard to the marriage of the widow of a man who had been killed by the bands of Chmielnicki. Aaron died at Lemberg, June 20, 1651.

Bibliography: Abraham Rapoport, *Etan ha-Ezraḥi*, responsum No. 21, Ostrog, 1796; Buber, *Anshe Shem*, p. 22, Cracow, 1895.

A. B. D.

**AARON OF PINSK:** Rabbi in Kretingen, in the government of Kovno, and afterward in Pinsk, where he died in 1841. He wrote "Tosafot Aharon," in which he attempted to solve the questions of the Tosafists in various Talmudic treatises, notably in Zera'im, Mo'ed, and Niddah. The book, which contains also scholastic and cabalistic discourses, was printed in 1858.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 19, No. 122, Warsaw, 1879; Benjacob, *Oẓar ha-Sefarim*, p. 626.

D.

**AARON SABAONI** (הסבעוני)**:** Editor of Moses Albaz's cabalistic ritual, "Hekal ha-Ḳodesh," to which he added notes, and which was printed in Amsterdam, 1653. It is conjectured that he was named after the city of Sabbionetta; but in the seventeenth century he resided in Sale, and, with Jacob Sasportas, participated in the condemnation of the followers of Shabbethai Ẓebi for refusing to keep the four chief fast-days, on the ground that the Messiah had already arrived.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 136.

A. B. D.

**AARON BEN SAMUEL:** Hebrew author; born about 1620; flourished in Germany during the latter half of the seventeenth century. He published his "Bet Aharon" (Aaron's House) at Frankfort-on-the-Oder in 1690, being at that time of advanced age. This work, which received the approval of the greatest rabbinic authorities of the time, gives the places in the Talmud, the Midrashim, the Zohar, and many other rabbinic and cabalistic works where each verse of the Bible is either cited or explained.

Although Aaron owes much to his predecessors (Aaron of Pesaro, Jacob Sasportas, Manasseh ben Israel, and others), his work, because of its completeness, is a monument of remarkable industry and wide reading. In the introduction he states that he spent ten long years at the work, although assisted by several scholars who lived with him for this purpose. In this introduction Aaron mentions three of his other works, which, however, seem to have been lost: (1) "Sissera Torah," a midrashic commentary on Judges, iv. v.; (2) "Ḥibbur Masora," a midrashic commentary on the Masora, of which he gives several specimens; and (3) "Shaloah Manot," a short commentary on the treatise Megillah.

At the request of his wife, Aaron translated into Judæo-German the Midrash on the death of Moses, "Peṭirat Mosheh Shem 'Olam," Frankfort-on-the-Oder, 1693. This book was very popular with the Jewish women of Poland and Russia, and has gone through many editions. Aaron must have reached a very great age; for in 1701 he published a commentary on "Perek Shirah," which is appended to a prayer-book printed that year in Berlin (see Steinschneider, "Cat. Bodl." Nos. 4000 and 4380).

L. G.

**AARON BEN SAMUEL:** A simple farmer of Hergershausen (Hessen), who was the first person in Germany to attempt, at the beginning of the eighteenth century, to bring about the use of the vernacular in lieu of the Hebrew in the daily prayers. His "Liebliche Tefilah, oder Greftige Artznei vor Guf un Neshamah" (A Lovely Prayer, or a Tonic for Body and Soul), Frankfort-on-the-Main, 1709, though not the first Judæo-German adaptation of the prayer-book, was original in that it sought to give a literary form to the vernacular version, by amplifying considerably the original text of the prayers. The object of the writer is clearly expressed in the introduction to the book, namely, to bring about the substitution of this Judæo-German version for the Hebrew text in those spheres in which the "Holy Language" was no longer understood. Aaron's attempt failed; for the orthodox Jews protested so vigorously against the innovation that the rabbis throughout the Palatinate placed the book under the ban. And so quickly and so well was the order of the rabbis obeyed, that not a copy of the "Liebliche Tefilah" could be found till about 1830, when large numbers of the work were discovered in the synagogue lofts of Hessen.

Bibliography: Karpeles, *Gesch. d. Jüd. Lit.* ii. 1014; Zunz, *Z. G.* pp. 166, 170, 449.

W. M.

**AARON SAMUEL.** See Kaydanower, Aaron Samuel.

**AARON SAMUEL BEN MOSES SHALOM OF KREMNITZ:** Author of "Nishmat Adam," Hanau, 1611, which contains dissertations on the nature of the soul, purpose of man's existence, the future world, and rewards and punishments.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 318; Benjacob, *Oẓar ha-Sefarim*, p. 404.

J. L. S.

**AARON BEN SAMUEL HA-NASI** (called also **Abu Aaron ben Samuel ha-Nasi of Babylonia**)**:** A personage who was considered until recently a fictitious creation of the Traditionists (Zunz)—those who, in their desire to find teachers and originators for everything, invented him in order to announce him as the father of prayer-interpretation and mysticism. But the publication of the "Chronicle of Ahimaaz" (written in 1054), by Neubauer, has demonstrated that Aaron is not altogether a creature of the imagination. It is true that legend has far more than history to say about him, and that only the barest outlines of his real career are accessible. Aaron was the son of a high dignitary in Babylonia, a certain Samuel, who, according to R. Eliezer of Worms, was a *nasi* (prince). In the "Chronicle of Ahimaaz" Aaron is said to have been a member of the house of Joab, which means that he was the son of an ab bet din, or chief of the court of justice; since in Jewish legend (Yer. Mak. ii. 31*a*; Tan., Mas'ey, 12) Joab is referred to as the chief justice in the reign of David. Disagreements between father and son, about the middle of the ninth century, caused Aaron to leave home. He traveled through Palestine to Italy, and landing at Gaeta went to Benevento. He did not stay there long, but went to Oria, in southern Italy, the center of Jewish life in Italy at that time. In that place he associated with the learned brothers, Shephatiah and Hananeel, sons of Amittai, under whose fostering influence he taught successfully—a vocation for which his profound knowledge of the Law, acquired in Babylonia, seemed especially to fit him. Aaron's activity bore fruit not only in Italy, but also beyond the borders of that country. Among his pupils were numbered Moses ben Ḳalonymus of Lucca, who, under one of Charlemagne's successors, went to the land of the Franks (Mentz), and there became the spiritual head of the Jews in that coun-

try. In spite of his success as a teacher in Italy, Aaron was seized by a secret longing for home; and seeing that the seed which he had carefully sown was bearing fruit, he considered himself entitled to return quietly to the land of his fathers. He embarked at Bari, to the great sorrow of his pupils and friends, among the latter being the ruler of the town, who tried to detain him by force. Nothing further is known of him. The cabalists considered him as one of the chief pillars of their mysticism, ascribing to him the cabalistic works, "Nikḳud" and "Pardes"; but see Botarel's commentary on Sefer Yeẓirah, i. 1, 5; ii. 4, and Moses Cordovero in his "Pardes Rimonim." That he is considered to be identical with "Aaron the Babylonian" appears from the fact that Botarel (*l.c.* iv. 2) describes the latter as making use of the ineffable name of God in working the most wonderful miracles in exactly the same way as Aaron ben Samuel is said, in the "Chronicle of Ahimaaz," to have done. Graetz's identification of this Aaron with the Aaron who was a candidate for the gaonate in 814—according to Isaac Halevi even earlier—is impossible upon chronological grounds. Aaron's activity in Italy is placed by the "Chronicle" half a century later than this date; in 870 he was still in Italy.

BIBLIOGRAPHY: Rapoport, in *Bikkure ha-'Ittim*, 1829, x. 112; Zunz, *S. P.* p. 105; Neubauer, *Rev. Ét. Juives*, xxiii. 230–237; idem, *Mediæval Jew. Chron.* ii. 112–115, 119; Kaufmann, in *Monatsschrift*, 1896, xl. 462–471, 501; *Jew. Quart. Rev.* iv. 615; Grätz, *Gesch. d. Juden*, v. 421, 422; Michael, *Or ha-Ḥayyim*, No. 267; Isaac Halevi, *Dorot ha-Rishonim*, pp. 235–238; Steinschneider, in *Jew. Quart. Rev.* ix. 623.

L. G.

**AARON IBN SARGADO:** Gaon in Pumbedita and a son of Joseph ha-Kohen. According to the chronicle of Sherira, Sargado officiated from 943 to 960; others declare he died in 942. He was successor to the gaon HANANIAH, the father of Sherira. Not of a family of scholars, but an extremely wealthy merchant, he was elevated to the gaonate (presidency of a rabbinical academy) through the influence of his family. Caleb ibn Sargado, the determined opponent of Saadia, who spent 60,000 zuzim (89,000) in order to bring about the deposition of the gaon of Sura, was probably identical with Aaron, as Harkavy has shown (see "Seder 'Olam Zuṭṭa" in "Anecdota Oxoniensia," ii. 83). Four of Sargado's legal decisions on religious problems are preserved, and are printed in the collection, "Ḥemdah Genuza," Nos. 37–40. One of these, it appears, was the answer to an inquiry from Kairouan. Like his opponent Saadia, Aaron was a Bible commentator, and parts of his commentary are extant in St. Petersburg. Abraham ibn Ezra quotes some of his philosophical sayings.

BIBLIOGRAPHY: Joel Müller, *Mafteaḥ*, 1891, p. 177; Neubauer, *Mediæval Jew. Chron.* i. 66, 92, 190; Zunz, in Geiger's *Jüd. Zeit.* iv. 389; Winter and Wünsche, *Jüdische Literatur*, ii. 247; Geiger, *Jüd. Zeit.* i. 297.

A. K.

**AARON SELIG BEN MOSES OF ZOLKIEV:** Author; flourished in the seventeenth century. He wrote "'Amude Sheba'" (Seven Pillars) containing: (1) Commentaries and glosses on the old and the new Zohar, explaining the foreign words therein; (2) treatises not included in the old Zohar; (3) references where commentaries on the treatises of the old and the new Zohar can be found; (4) similar indications of the book "Tikḳunim"; (5) remarks on the style of the Zohar. The work was published at Cracow in 1637.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 443; Fürst, *Bibl. Jud.* i. 26; Steinschneider, *Cat. Bodl.* No. 4371.

J. L. S.

**AARON SOLOMON:** Merchant of Philadelphia, Pa., who, about 1777, signed an agreement to take the colonial paper currency sanctioned by King George III. in place of gold and silver. He left Philadelphia for Europe in 1785.

BIBLIOGRAPHY: H. P. Rosenbach, *The Jews in Philadelphia Prior to 1800*, p. 12, Philadelphia, 1883.

A. S. W.-R.

**AARON BEN SOLOMON AMARILLO.** See AMARILLO, AARON BEN SOLOMON.

**AARON BEN SOLOMON BEN HASUN:** Talmudist who flourished in Turkey at the beginning of the sixteenth century. He ranked high among the prominent Oriental Talmudic scholars of his time. Except some responsa, which may be found in the works of his pupils and colleagues, he left nothing in writing. Among his pupils were many important Talmudists of the East.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 313.

L. G.

**AARON BEN SOLOMON BEN SIMON BEN ẒEMAḤ DURAN.** See DURAN, AARON BEN SOLOMON BEN SIMON BEN ZEMAḤ.

**AARON OF TRANI.** See TRANI, AARON OF.

**AARON (ḤAYYIM) VOLTERRA, MASSA DI CARRARA.** See VOLTERRA, AARON (ḤAYYIM), MASSA DI CARRARA.

**AARON BEN WOLF.** See WOLFSSOHN, AARON.

**AARON WORMS:** Chief rabbi of Metz and Talmudist; son of Abraham Aberle; born July 7, 1754, at Geislautern, a small village near Saarbrück (not at Kaiserslautern, as some writers assert); died at Metz, May 2, 1836. He came of a family of rabbis, and was destined for a rabbinical career. He received his early education from his father, Abraham Aberle, and afterward was sent to Metz, the nearest city having a rabbinical college. This institution was directed by Chief Rabbi Loeb Günzburg, with whom Aaron gained such high favor that at the early age of fifteen he was allowed to deliver a lecture on a halakic subject in the synagogue of Metz. Through Günzburg's instrumentality he was appointed in 1777 to the rabbinate of Kriechingen in German Lorraine. Having lived in that town for seven years, he returned to Metz, where, after the death of Loeb Günzburg (June 23, 1785), Aaron was chosen principal of the rabbinical college. For many years he officiated as associate rabbi and deputy chief rabbi, and on June 12, 1832, was unanimously elected chief rabbi. The government confirmed his election, although he had not mastered the French language, as required by the law regulating the appointment of rabbis. Four years later he died, revered and beloved by both the orthodox and the progressive Jews. Aaron was so conservative in his views that even in his practical life he did not acquire a thorough knowledge of the language of his country, and still regarded the Zohar as a sacred book and as the composition of Simeon ben Yoḥai. Nevertheless, he gave expression to opinions that in some measure prepared the way for Jewish reforms.

**Rabbinical Career.**

So greatly was he influenced by the French Revolution that he even dressed himself in the uniform of the National Guard and, to accord with military regulation, removed his beard. Aaron fully realized that the Jews, in receiving rights, had also duties to fulfil; and in a sermon preached during the Revolutionary period, he strongly rebuked the Jews for their aversion to handicrafts, and, as an example for them, ap-

**Attitude Toward the French Revolution.**

prenticed his son Elijah to an artisan. As a member of the Great Sanhedrin convened by Napoleon, he delivered an impressive address on the "Relations of the Jews to Non-Jews according to Rabbinic Law," in which he demonstrated that the Talmudic opinions concerning the heathen should not be used as guides in the regulation of practical life under the conditions that existed then. Again, in purely Jewish affairs, in questions concerning rites and ceremonies, he showed himself remarkably broad-minded. Upon the occasion of his taking the oath as chief rabbi, administered by the government officials, his hat was handed him to cover himself. He refused it with a smile, saying: "God does not wish to impose upon us the duty of approaching Him bareheaded; but if we do so voluntarily, so much the better!" (compare Lev. R. xxvii. 6). This can not be regarded simply as a *bon mot*; for he did not hesitate publicly to declare himself in accord with the reform tendencies which were then beginning to force their way into the Synagogue.

Aaron was perhaps the only conservative rabbi of that period who expressed the opinion that it was better to pray in the vernacular than to mutter Hebrew prayers without understanding their meaning. On this ground he refused to join the agitation against the reforms of the Hamburg Temple. His insight into the necessity of a reform in divine service is further shown by his protest against the custom of interrupting the ritual prayers by the insertion of *piyuṭim*, of whose authors he often spoke derisively. Such a man could not be a friend of superstitious customs, and he made a vigorous stand against them. He looked also with a critical eye upon other customs which he would not regard as obligatory on the mere ground of usage, and more than once he remarked, with an undertone of bitterness, that Moses Isserles (RMA, רמ"א) desired to force all Jewry under the yoke of Polish customs; but he saw no reason why German and French Jews should yield.

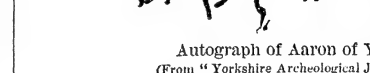
**Reform Tendencies.**

Aaron was the author of "Meore Or" (Flashes of Light), Metz, 1789–1830. This work, published anonymously (the author modestly limiting himself to a mere suggestion of his name), is unique of its kind. It contains critical remarks as well as comments on most of the treatises of the Talmud and on a considerable part of the "Shulḥan 'Aruk, Oraḥ Ḥayyim," which exhibit a thoroughly scientific spirit as well as an extraordinary acumen. A Christian admirer of Aaron justly said that half of that work would be sufficient to open the gates of any European academy to its author. In addition to this, Aaron published short notes on the Maḥzor and the Passover Haggadah (Metz editions). With the exception of a Bible commentary which has not been published, Aaron's other numerous manuscripts were destroyed in compliance with his wishes as expressed in his will.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. letter *Mem*, 14; *La Régénération*, ed. S. Bloch, 1836, pp. 226–231; B. Cohen, *Rev. Et. Juives*, 1886, xiii. 114, 118–124; N. Brüll, in *Ozar ha-Sifrut*, edited by Graber, 1887, pp. 20–31.

L. G.

**AARON OF YORK (Fil Josce):** Jewish financier and chief rabbi of England; born in York before 1190; died after 1253. He was probably the son of Josce of York, the leading figure in the York massacre of 1190. Aaron appears to have obtained some of his father's money and commercial connection, for he was appointed presbyter, or chief rabbi, of the Jews of England in 1237, in succession to Josce of London. This would imply that he was very wealthy, as only the wealthiest of the Jews obtained this position. He did not hold the office more than a year, as he was succeeded in 1237 by ELYAS OF LONDON (Prynne, "Short Demurrer," ii. 38). In 1236 Aaron agreed to pay to King Henry III. of England 100 marks a year to be free of all taxes (Tovey, "Anglia Judaica," Oxford, 1738, p. 108). Notwithstanding this, in 1273 he was mulcted in 4,000 marks of silver and four of gold (Matthew Paris, "Chronica Majora," iv. 260). This was not an unusual occurrence; for in 1250 he was fined 14,000 marks of silver and ten of gold, for the use of the queen, on the charge of having falsified a



Autograph of Aaron of York.
(From "Yorkshire Archeological Journal.")

deed. On this occasion he told Matthew Paris himself that he had paid the king altogether no less a sum than 30,000 marks in silver and 200 in gold (*ibid.* v. 136). There are still in existence a number of Hebrew *sheṭaroth* dealing with Aaron's transactions, one of them entirely in his own handwriting.

BIBLIOGRAPHY: Matthew Paris, *Chronica Majora*, iv. 260, v. 136; M. D. Davis, *Sheṭaroth*, Nos. 93, 102, 108, 109 (autograph), 196–198; *Papers of Anglo-Jewish Exhibition*, 1887, p. 41; Tovey, *Anglia Judaica*, 1738, p. 108; R. Davies, *On the Medieval Jews of York*, in *Yorkshire Archeological and Topographical Journal*, iii. 147–197; Moses Margoliouth, *History of the Jews in Great Britain*, 1851, i. 164.

J.

**AARON ZALAHA.** See ZALAHA, AARON.

**AARON BEN ZERAH:** French Jew, who suffered martyrdom at Estella in Navarre, March 5, 1328. Banished from his original home in 1306 by order of King Philip the Fair, of France, who confiscated his property, he sought refuge at Estella, where, after a residence of twenty years, he, his wife, and several of his sons were slaughtered by the Christians. The horrors of that event are described in "Zedah la-Derek," a work written by Aaron's son Menahem, who escaped death.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 2d ed., vii. 312.

L. G.

**AARON BEN-ZION IBN ALAMANI:** Dayyan, or judge, and prominent Jew of Alexandria in the twelfth century. His family name probably means *al-Umani*, or "the man of Oman" (Judah ha-Levi, "Diwan," ed. Harkavy, p. 180; Steinschneider, "Jew. Quart. Rev." xi. 486). His father, whose name was Joshua, was, it seems, a physician of some repute. It was at Aaron's house that Judah ha-Levi lived while in Alexandria; and the poet is extravagant in the praise of his friend, who, to judge from the titles given him, must have been a man of importance. Two of Ha-Levi's poems are addressed to Aaron: one of them he sent with a letter in rimed prose, which letter is included in the "Diwan." Ha-Levi also mentions Aaron in a letter which he sent from Damietta to Samuel Nagid.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 2d ed., vi. 150; Kaempf, *Nichtandalusische Poesie Andalusischer Dichter*, i. 284; Luzzatto, *Betulat bat Yehudah*, p. 111; Judah ha-Levi, *Diwan*, ed. Brody, pp. 207–210, 212; *idem*, ed. Harkavy, pp. 37, 146, 161.

G.

**AARON ZOROGON:** Turko-Jewish scholar, who flourished about the middle of the seventeenth century. He was the author of "Bet Aharon" (House of Aaron), which contains sixty homilies, arranged in the order of the sections of the Pentateuch, as well

as some comments on the "'En Ya'akob," the haggadic collection of Jacob Habib. The book was published after his death by his son Elihu in Constantinople, 1678–79.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 314; Steinschneider, *Cat. Bodl.* No. 4385; Wiener, *Bibliotheca Friedlandiana*, No. 1234.

L. G.

**AARONITES (AARONIDES).** See COHEN, PRIEST.

**AARONSBURG:** A post village situated in Haines township, Center county, Pennsylvania, founded by AARON LEVY in 1786, and named for him. In June, 1779, Aaron Levy bought of a Mr. Wetzel a tract in Center county known as the Alexander Grant warranty. Upon this he laid out and planned the town of Aaronsburg, the town plan being recorded at Sunbury on October 4, 1786. A plot of ground known as Aaron's Square was reserved by the founder for public uses, and one of the streets was named Rachel's Way in honor of his wife. On November 16, 1789, Levy gave to the trustees of the Salem Evangelical Church a lot upon which to erect a church and schoolhouse. Aaronsburg is the first town in Pennsylvania (and probably in the United States) that was laid out by and named after a Jew.

BIBLIOGRAPHY: *Aaron Levy*, by Isabella H. Rosenbach and Abraham S. Wolf Rosenbach, in *Publ. Am. Jew. Hist. Soc.* No. 2, 1894, pp. 157–163.

A. S. W. R.

**AB:** The Babylonian name adopted by the Jews for the fifth month of the year, corresponding to part of the modern July and part of August. It always consists of thirty days. The first day of Ab is, according to rabbinical tradition ("Seder 'Olam R." ix.; R. H. 2*b*, 3*a*) and Josephus ("Ant." iv. 4, § 7), the anniversary of the death of Aaron. Concerning the fast on the Ninth and the feast on the Fifteenth, see AB, FIFTEENTH OF, and AB, NINTH OF. The Eighteenth of Ab was once a fast-day because on that day the western light (*ner ma'arabi*; compare Tosef., Soṭah, xiii. 7) of the Temple candelabrum went out in the days of King Ahaz (possibly a reference to one of the Maccabean dynasty). See CALENDAR.

K.

**AB, NINTH DAY OF:** Day set aside by tradition for fasting and mourning, to commemorate the destruction of Jerusalem and the Temple by the Chaldeans (586 B.C.) and by the Romans (70); a movable fast falling approximately in the beginning of August of the Gregorian calendar. In II Kings, xxv. 8, 9 it is stated that the Temple was burned on the seventh day of the fifth month; in Jer. xxxix. 8 no exact date is given; while in Jer. lii. 12 the tenth day of the fifth month is assigned as the date. In connection with the fall of Jerusalem three other fast-days were established at the same time as the Ninth Day of Ab: these were the Tenth of Tebet, when the siege began; the Seventeenth of Tammuz, when the first breach was made in the wall; and the Third of Tishri, the day when GEDALIAH was assassinated (II Kings, xxv. 25; Jer. xli. 2). From Zech. vii. 5, viii. 19 it appears that after the erection of the Second Temple the custom of keeping these fast-days was discontinued. Since the destruction of Jerusalem and of the Second Temple by the Romans, the four fast-days have again been observed. It has indeed been suggested that the sacredness of the day is due to its being the anniversary of the fall of Bethar at the end of the Bar Kokba war, thus making it a national rather than a religious ceremony.

**The Fall of Jerusalem.**

In the long period which is reflected in Talmudic literature the observance of the Ninth Day of Ab assumed a character of constantly growing sadness and asceticism. Still it seems that, about the end of the second century or at the beginning of the third, the celebration of the day had lost much of its gloom. Judah ha-Nasi was in favor of abolishing it altogether or, according to another version, of lessening its severity when the feast has been postponed from Saturday to Sunday (Meg. 5*b*). A tendency to a less ascetic construction is also noticeable in the Talmudic explanation of Zech. viii. 19—namely, that the four fast-days would become feast-days during times of peace; on which Rashi remarks: "Peace means when the oppression of the Jews on account of their religion shall have ceased" (R. H. 18*b*). The growing strictness in the observance of mourning customs in connection with the Ninth Day of Ab is especially marked in post-Talmudic times, and particularly in the darkest period of Jewish life, from the fifteenth century to the eighteenth.

**Waning Significance.**

Ninth Day of Ab.
(From Kirchner, "Jüdisches Ceremonial.")

Maimonides (twelfth century), in his code, says that the restrictions as to the eating of meat and the drinking of wine refer only to the last meal before fasting on the Eighth Day of Ab, if taken after noon, but before noon anything may be eaten (Ta'anit, v. 8). R. Moses of Coucy (thirteenth century) claims that it is the universal custom to refrain from meat and wine during the whole day preceding the Ninth of Ab ("Semag, Hilkot Tish'ah be-Ab," p. 249*b*, ed. Venice). R. Joseph Caro (sixteenth century) says some are accustomed to abstain from meat and wine from the beginning of the week in which the Ninth Day of Ab falls; and still others abstain throughout the three weeks from the Seventeenth of Tammuz ("Shulḥan 'Aruk, Oraḥ Ḥayyim," § 551). The same gradual

**In the Middle Ages.**

extension can be traced in the abstention from marrying at this season (*ib.* § 551, 2d annotation by R. Moses Isserles) and in other signs of mourning. So R. Moses of Coucy says that some do not use the phylacteries on the Ninth Day of Ab ("Semag," p. 249*c*), a custom which later was universally observed. In this manner all customs originally designated as marks of unusual piety finally became the rule for all. Shabbethai Zebi abolished the Ninth of Ab in view of the same rabbinical legend [and the women in the East anoint themselves in the afternoon, because the Messiah is to be born on this day—L. G.].

p. 129; also by Edward G. King in "Jew. Quart. Rev." vii. 464.

As long as the Jews were everywhere regarded as strangers and treated as such, the rights of citizenship being denied them, it was but natural that the Ninth Day of Ab should be observed as a day of deep mourning, and that the season leading up to it should be full of gloom. But even then confidence in the help of God and in the final victory of justice and truth was never lost; and the Sabbath immediately following this day was called "Sabbath of Comfort" (Shabbat Naḥmu), because the comfort-

SYNAGOGUE SERVICE ON THE NINTH DAY OF AB.

(From Bodenschatz, "Kirchliche Verfassung.")

In the liturgy the Book of Lamentations was, through many centuries, recited at the initiatory evening service. "The sorrow for departed glory would probably have been satisfied with these Biblical chapters if new sufferings had not constantly caused the production of fresh plaints" (Zunz, "Ritus," p. 88). Finally, the collection of plaintive songs (KINOT) for the day was expanded into an entire volume. Some of these songs are of superior poetic beauty and full of the finest religious sentiment; especially the ode to Zion by Judah ha-Levi. The best of the *ḳinot* were translated by Mrs. H. Lucas in "Jew. Quart. Rev." v. 652, and were reprinted in "The Jewish Year,"

**Growth of Commemorative Hymns.**

ing message from Isa. xl., beginning with the words "Naḥmu, naḥmu," etc. (Comfort ye, comfort ye, etc.), was then read in the synagogues.

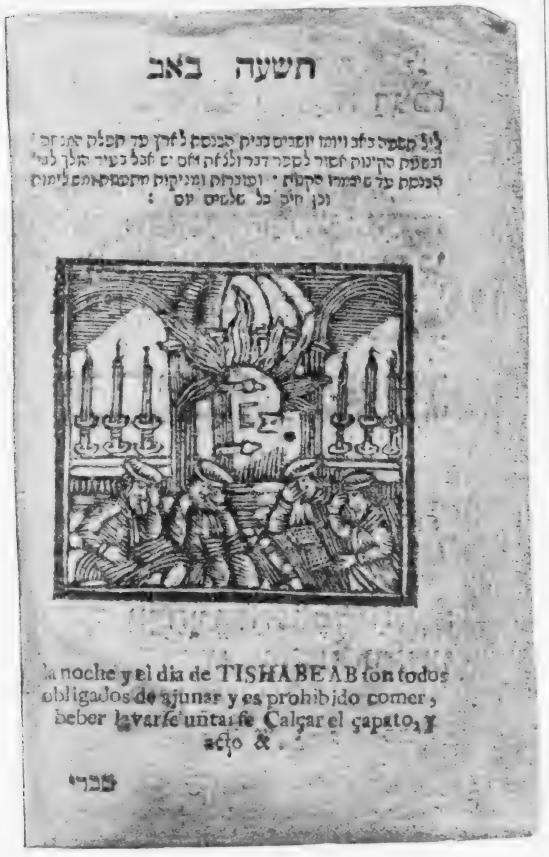
The attitude of modern reformed Judaism toward the Ninth Day of Ab and the event it commemorates is thus expressed by one of its leaders, David Einhorn:

**Reform View.**

"Reformed Judaism beholds in the cessation of the sacrificial service the termination of a special nationality and the scattering of the Jews among all nations the fundamental conditions for the fulfilment of their mission among mankind. Only after the destruction of Jerusalem was it possible for Israel to become a kingdom of priests and a holy nation; a conception which even in the Talmud is intimated in the saying, 'On the day of the destruction of the Temple the Messiah was born'" ("Ner Tamid," p. 100).

M. L.

[According to rabbinical tradition (Ta'anit, 29*a*), the real destruction under both Nebuchadnezzar and Titus took place on the Tenth of Ab, the fire-brands having been thrown in the evening before. Josephus ("B. J." vi. 4, § 5) says: "God had doomed the Temple to the fire, according to the destiny of the ages, on that same fatal day, the tenth day of the month Lous (Ab), on which it was formerly burned by the king of Babylon." R. Johanan, the amora of the third century, says (*l.c.*), "If I had been living at the time, I would have instituted the fast on the Tenth rather than on the Ninth of Ab." Indeed, the Karaites celebrate the Tenth of Ab as a fast-day. From the remark of R. Eliezer ben Zadok (Meg. Ta'anit, v. and Bab. Ta'anit, 12*a*) it appears, moreover, that the Ninth of Ab was celebrated as a fast-day before the destruction of the Second Temple. At any rate, the day was marked still more as the day of national gloom in the war of Bar Kokba, when the fall of the fortress of Bethar, in 135, sealed the fate of the Jewish nation forever. The Mishnah (Ta'anit, iv. 4) speaks of five national misfortunes that occurred on the Ninth of Ab, the first one being that night "when the Israelites were doomed to stay in the wilderness" for forty years (Num. xiv. 1 *et seq.*), the second and third the destruction of Jerusa-




The Ninth Day of Ab.
(Woodcut from Amsterdam "Minhagim," 1768.)

lem under Nebuchadnezzar and Titus, the fourth the fall of Bethar, and the fifth misfortune was the drawing of the plow over the Holy City and the Temple a year later, in order to turn the place into a Roman colony (compare Jerome, Zech. viii. 11). Henceforth the Ninth of Ab was like the Day of

Eve of the Ninth Day of Ab.
(From Bodenschatz.)

Atonement, the national fast-day "beginning with the evening before, no enjoyment whatever, whether in the way of eating and drinking or of bathing and anointing, being permitted from evening to evening. Even the study of the Law was to be confined to matters of a sad character (Ta'anit, 30*a*), nor should any work be done on that day." "He who does work on the Ninth of Ab," says Akiba, "will see no blessing in it" (Ta'anit, 30*b*). As an especially noticeable sign of mourning, people were to go about without sandals or shoes. In the course of time the pious Jews would not wear the phylacteries, at least not the one on the head, or the *tallit*—some only not during the morning service (see "Yad ha-Hazakah Hilkot Ta'aniot," v. 11; "Hagahot Maimuni" of Meir of Rothenburg; "Semag," "Rokeah," and others quoted in "Bet Yosef Tur Orah Hayyim," 555)—these being regarded as ornaments. In Jerusalem the people recite in the synagogue morning and evening *Haazinu* (Deut. xxxii.) to the Ekah melody, and, after the evening service, the lights are extinguished and the oldest man addresses the assembly in the Spanish language, closing with words of comfort, after which the lights are rekindled. The scroll of the Law as well as the holy shrine is draped in black, and the people have their heads strewn with ashes. In the afternoon the people visit the Wall of Wailing. K.]

**AB, FIFTEENTH DAY OF:** Popular festival in Judea during the time of the Second Temple, corresponding approximately to the fifteenth day of August. According to a tradition preserved in the Mishnah (Ta'anit, iv. 9, 10; Gem. pp. 26, 31), on that day, as well as on the Day of Atonement, the maidens of Jerusalem, rich and poor, without exception, dressed in white, went out to dance in the vineyards with the young men, asking them to make their choice of a partner for life. The fair ones sang: "Young men, turn your eyes to beauty; for woman stands for beauty." The patricians' daughters sang: "Young men, turn your eyes to noble parentage; for woman is the preserver of family pride." Those possessing neither beauty nor noble birth sang: "Grace is beautiful and beauty is vain: but a woman that feareth the Lord, she shall be praised." Of the many reasons given in the Talmud for the celebration of this day, that attested by the oldest authority, R. Eliezer ben Hyrcanus of the first century (Megillat Ta'anit, v.) is that

it was the great day of wood-offering, when both priests and people brought kindling-wood in large quantities to the altar, for use in the burning of sacrifices during the whole year. This day being Midsummer Day, when the solar heat reached its climax, the people stopped hewing wood in the forest, probably until the Fifteenth Day of Shebaṭ (February), to bring wood for the altar on that day so that there should never be any lack of fuel for the eternal fire." Zipser suggested that the day, called also the Day of the Breaking of the Ax, was celebrated by bonfires in the same fashion that the Syrians, according to Lucian, celebrated Midsummer Day ("De Syria Dea"). The festival had a purely secular character,

ABANA RIVER AT DAMASCUS.
(From a photograph by Bonfils.)

the so-called New-year's Day of the trees (see R. H. i. 1), because the new sap of spring entered vegetation on that day.

Various reasons are given in the Talmud for this celebration. One is that the tribes were allowed to intermarry (Num. xxxvi.) on that day; another, that the interdict on the tribe of Benjamin was removed on that day (Judges, xxi. 15 *et seq.*); again another, that the death penalty following the bad report of the spies (Num. xv. 32) had ceased; or that the interference with the pilgrimage to Jerusalem at the festal season by Jeroboam I. (I Kings, xii. 32) was removed by Hosea on that day. Others, by a strange anachronism, maintain that those slain on the battle-field in the war of Bar Kokba received the customary burial rites on this day. The actual explanation is given in Meg. Ta'anit, v. and Mishnah, iv. 5, according to which nine families of Judah brought at certain times during the year the wood for the burning of the sacrifices on the altar, in accordance with Neh. x. 34; on the Fifteenth Day of Ab, however, all the people, the priests as well as the Levites, took part in the wood-offering.

Josephus ("B. J." ii. 17, § 6) also mentions this festival, and calls it the Feast of Xylophory ("Woodbearing"), but places it on the Fourteenth of Ab (Lous), saying that "it was the custom for every one like the Fifteenth Day of Shebaṭ (February), the one being an ancient midwinter, the other a midsummer, festival of pagan origin; while the various explanations and stories given in Megillat Ta'anit and the Talmud show that in the course of time the main reason was forgotten. Compare the St. Valentine's Day celebrations and the bonfires on the hills among the various nations in connection with marriage, and the St. John's Day festivities, in Mannhardt's "Baumkultus," pp. 449–552.

BIBLIOGRAPHY: *Bab. Talmud Ta'anit*, pp. 26*b*, 30*b*, 31*a*; Herzfeld, *Gesch. d. Volkes Israel*, i. 67, 68, 144; ii. 126, 182; Grätz, *Gesch. d. Juden*, 3d ed., p. 612; Zipser, *Des Flavius Josephus Werk, Ueber das Hohe Alter des Jüdischen Volkes (nach Hebr. Originalquellen*, etc.), ed. Dr. A. Jellinek, 1871, p. 127; *Ha-Tehiyyah*, i. Nos. 43, 45, 49, Chicago, 1900.

K.

**ABADDON** ("Realm of Destruction"): In rabbinic and New Testament literature, the second department of Gehenna, the nether world; almost synonymous with Sheol (Midr. Konen; compare Joshua ben Levi in 'Er. 19*a*). In Rev. ix. 11 Abaddon is personified as the Angel of Hell: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." In the Old Testament, however, the word is peculiar to

the "Wisdom" literature, being found in Job, xxviii. 22, xxvi. 6, xxxi. 12; Prov. xv. 11; Ps. lxxxviii. 12. In Prov. xxvii. 20 the Hebrew text has Abaddoh, but the marginal reading has Abaddon.

G. B. L.—K.

**ABADIA, JUAN DE LA:** A Marano of the fifteenth century. He engaged in a project to subvert the Inquisition in Aragon; failing in this, he joined in a plot to assassinate the inquisitor Pedro Arbues, who was killed on September 15, 1485. Juan was apprehended, and, according to Graetz, committed suicide in prison. Kayserling states that his attempt at suicide was unsuccessful, and that he was drawn, quartered, and consigned to the flames.

BIBLIOGRAPHY: Kayserling, *Christopher Columbus and the Participation of the Jews*, etc., pp. 36, 37; Graetz, *History of the Jews*, iv. 329-331.

A.

**ABADIAS:** Son of JEZELUS, one of the sons of Joab, found in the list of those who returned with Ezra (I Esd. viii. 35). In the corresponding list of Ezra, viii. 9, he is called Obadiah, the son of Jehiel.

G. B. L.

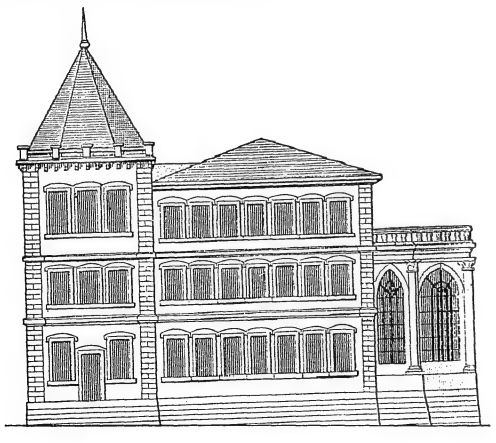
**ABAGTHA:** A chamberlain of Ahasuerus (Esth. i. 10). The name is probably of Persian origin.

G. B. L.

**ABANA:** A river rising in the Anti-Libanus, flowing through Damascus, and disappearing in the Meadow lakes. Reference to it is found only once in the Bible (II Kings, v. 12), in the exclamation of Naaman, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" At the present time it is known as Nahr Barada (see AMANA). The proper reading of the name is probably "Amana," as given in the *ḳeri* of II Kings, v. 12. See illustration on opposite page. G. B. L.

**ABARBANEL.** See ABRAVANEL.

**ABARBANEL LIBRARY IN JERUSALEM** (מדרש אברבנל): A collection of books intended for a national Jewish library; founded by Dr. JOSEPH CHAZANOWICZ, one of the Zionist leaders in Russia, who devoted almost the whole of his income to the collection of Hebrew books. In 1900 the library contained more than 15,000 volumes, nearly all of which had been sent from Byelostok, where Dr. Chazanowicz was a practising physician. A movement was on foot in 1900 to build a modern fire-proof library building in which to house the collection, which has become a center for the diffusion of knowledge in the Holy City. Ephraim Cohen was director of the library in 1899.



Elevation of Abarbanel Library.

BIBLIOGRAPHY: S. Abel, *The National Jewish Library in Jerusalem*, in *Jewish Comment*, June 1, 1900, p. 2.

G.

**ABARIM** ("The Parts Beyond"; that is, beyond the Jordan).—**Biblical Data:** A term applied to the edge of the Moabite plateau. From its most prominent headland, Mount Nebo, the western part of Judea was plainly visible (Jer. xxii. 20; Num. xxvii. 12, xxiii. 47; Deut. xxxii. 49, and see Ezek. xlix. 11, revised text, "S. B. O. T."). G. B. L.

——**In Rabbinical Literature:** The Midrash remarks that this mountain has four names: Abarim, Hor, Nebo, and the Heights of Pisgah. This is accounted for by the fact that the mountain was situated on the frontiers of four adjoining kingdoms. Since all were proud to have a share in Palestine, each regarded the mountain as belonging to itself and gave it a suitable name (Sifre, Deut. xxxvii; 76*b*, ed. Friedmann). L. G.

**ABAYE** (called also **Abayi, Abaya, Abbaye**): Babylonian amora; born about the close of the third century; died 339 (see ACADEMIES IN BABYLONIA). His father, Kaylil, was the brother of Rabbah bar Naḥmani, a teacher at the Academy of Pumbedita. Abaye's real name was Naḥmani, after his grandfather; but being left an orphan at an early age, he was adopted by his uncle, Rabbah bar Naḥmani, who nicknamed him Abaye ("Little Father"), to avoid confusion with his grandfather of the same name, and thenceforth he was known as Abaye, without any other title. It is a curious fact that he perpetuated the memory of his foster-mother, probably a slave in Rabbah's household, by mentioning her name in many popular recipes and dietetic precepts, some of which seem to be based on superstitious notions. He introduced each recipe with the phrase, "My mother told me." Abaye's teachers were his uncle Rabbah and Joseph bar Ḥama, both of whom successively became presidents of the Pumbedita Academy. When Joseph died (333), this dignity was conferred upon Abaye, who retained it until his death some five years later. Rabbah trained him in the application of the dialectic method to halakic problems, and Joseph, with his stores of traditional lore, taught him to appreciate the value of positive knowledge.

Superior as Abaye no doubt was in his dialectic analysis of halakic sentences, he was, nevertheless, surpassed in this regard by Raba, with whom he had been closely associated from early youth. To the disputations between these amoraim we owe the development of the dialectic method in the treatment of halakic traditions. Their debates are known as the "Hawayot de-Abaye we-Raba" (Debates of Abaye and Raba), the subjects of which were then considered such essential elements of Talmudic knowledge that by an anachronism they were thought to be known to Johanan ben Zakkai, who lived some centuries before (Suk. 28*a*). Their halakic controversies are scattered throughout the Babylonian Talmud. With the exception of six of his decisions, the opinions of Raba were always accepted as final. Abaye was never so happy as when one of his disciples had completed the study of a Mishnah treatise. On such occasions he always gave a feast to his pupils (Shab. 118*b*), though his circumstances were needy, and wine never appeared upon his table. His peace-loving disposition and his sincere piety are well exhibited in his maxims (Ber. 17*a*), among which occur the following: "Be mild in speech; suppress your wrath; and maintain good-will in intercourse

with your relatives as well as with others, even with strangers in the market-place."

Abaye urged his disciples to conduct themselves in such a way as to lead others to the love of God (Yoma, 86*a*). In Biblical exegesis he was one of the first to draw a distinct line between the evident meaning of the text (*peshat*) and the sense ascribed to it by midrashic interpretation. He formulated the following rule, of great importance in Talmudic exegesis (Sanh. 34*a*): "One Bible verse can be referred to different subjects, but several different Bible verses can not refer to one and the same subject." He defended the Apocryphal book Ecclesiasticus against his teacher Joseph. By quoting from it a number of edifying passages he showed that it did not belong to the heretical books which are forbidden, and even compelled his teacher to admit that quotations might with advantage be taken from it for homiletical purposes (Sanh. 100*b*). Possessing an extensive knowledge of tradition, Abaye became a most eager disciple of Dimi, the Palestinian amora, who had brought to Babylonia a perfect treasury of interpretations by Palestinian amoraim. Abaye considered Dimi, as a representative of the Palestinian school, a qualified Bible exegete, and used to ask him how this or that Bible verse was explained in "the West," or Palestine. Of his own interpretations of Biblical passages only a few, of a haggadic nature, are preserved; but he often supplements, elucidates, or corrects the opinions of older authorities.

BIBLIOGRAPHY: Lampronti, *Paḥad Yiẓḥaḳ*, s.v.; Heilprin, *Seder ha-Dorot*, pp. 22–25; Hamburger, *R. B. T.*, 1883, part ii., s.v.; Kohut, *Aruch*, s.v. (in which is found an enumeration of all the passages of the Talmud containing Abaye's name); Bacher, *Ag. Bab. Amor.* s.v.; Weiss, *Dor*; M. S. Antokolski in *Ha-Asif*, 1885, ii. 503–506, with Straschun's notes.

W. B.

**ABBA** (אַבָּא; Ἀββᾶ).—**In Theology:** The Aramaic word for "Father," "my Father," which, together with the Greek equivalent, occurs three times in the New Testament. It is an invocation to God, expressive of a close personal or filial relation of the speaker to God. It is found in Mark, xiv. 36, the parallel passage, Matt. xxvi. 39, having only the Greek words "my Father." Paul, in Rom. viii. 15 and Gal. iv. 6, shows that, in admitting proselytes to membership in the new faith, they were declared to be the children of God while addressing Him as "Abba, Father." But there is nothing specially Christian about this. It was the formula for addressing God most familiar to Jewish saints of the New Testament times:

"To Ḥanan, the grandson of Onias, the children came during a great drought, crying, 'Abba [Father], give us rain!' whereupon the saint prayed: 'O Ruler of the world, for the sake of these little ones who can not discriminate between the Abba [the Father] who giveth rain and the Abba [the father] who can only pray for, but can not give, rain, hear my prayer!'—and behold rain came" (Ta'anit, 23*b*).

Of Onias, the grandfather of Ḥanan, we read (Ta'anit, 23*a*) that he prayed to God, saying: "Lord, I am as a son in Thy house, and by Thy great name I beseech Thee, nor will I leave this spot until Thou hast shown mercy to Thy children and granted my request." Then Simon ben Shetaḥ, the leader of the Pharisees, said to Onias:

"I would excommunicate thee for thine irreverent mode of prayer, were it not that before God thou art a privileged son, who sayeth to his father, 'Abba, do this and do that for me,' and the father granteth him whatever he wisheth."

Thus, in Tanna debe Eliyahu R. ix. Elijah addresses the Lord as "My Father in heaven." Compare the expression "My Father in heaven" in a Midrash of the Hadrianic time, Mek., Yithro, 6, and elsewhere. Likewise in Mishnah, v. 1, Bab. Gem. 30*b*, Ber. v. 1:

**Father in Prayer.**

"The ancient Ḥasidim spent an hour in silent meditation before the prayer so as to put their hearts in the right relation to their Father in heaven."

Almost the same expression is found in the Apostolic Constitutions, vii. 24:

"Pray thrice a day, preparing yourselves beforehand, so as to be worthy of being called the children of the Father, lest when you call Him 'Father' unworthily, you be reproached by Him, as Israel, His first-born son, was told, 'If then I be a father, where is mine honor? and if I be a master, where is my fear?' (Mal. i. 6.)"

For the appellation "Father" as it occurs in the Bible with special reference to Israel (Deut. xxxii. 6; Isa. lxiii. 6, lxiv. 7; Jer. iii. 4; Mal. i. 6, ii. 10), see FATHERHOOD OF GOD. For the universal Fatherhood of God, compare Wisdom, ii. 13; Ecclesiasticus, iv. 10; I John, iii. 2; Abot, iii. 28 [18]; Abot, v. 30; Sifre, Deut. 96, 1; Yoma, viii. 9; Tosef., Peah, iv. 21; see also ABINU MALKENU, and Dalman, "Die Worte Jesu," i. 156.

God is called "Father" by Josephus ("Ant." ii. 6, § 8; iv. 8, § 24); "the Father of the whole human race" by Philo ("Sacrifice of Abel," 18, and elsewhere; see Drummond, "Philo," ii. 63; Test. Patriarchs, Judah, 24; Wisdom, xii. 3; Sirach, xxvi. 1 and li. 10; and Tobit, xiii. 4).

**Father in the Apocrypha.**

Still, as is shown by Dalman ("Die Worte Jesu," i. 150–155), the fatherly relation of God to man was only gradually recognized and expressed by the worshiper. In the Book of Wisdom, ii. 16 (compare ii. 13, 18), it is the righteous man only who claims that God is his Father and he His child; or it is the priest, whose holy ministration entitles him to the privilege of addressing God as "Father" (Test. Patriarchs, Levi, xvii. 18). Therefore it became customary to speak of God in connection with worship as the Father of the worshiper (see Tosef., Sanh. vii. 9), "Israelites lift up their eyes to their Father in heaven" (Midr. Teh. cxxi. 1), "Israel was shielded under the wings of his Father in heaven" (Mek., Amalek, i.; R. H. iii. 8). In the first century Johanan ben Zakkai referred to "the altar as establishing peace between Israel and his Father in heaven" (Tosef., B. K. vii. 6, 7); also, when referring to the mysteries of God, he said: "Blessed be the God of Israel for this son of Abraham, who has penetrated into the glories of our Father" (Tosef., Ḥag. ii. 2).

Subsequently Akiba, comforting his people in the misery after the destruction of the Temple, says: "Happy are ye, O Israel, your Fountain of Purification is your Father in heaven" (Yoma, *l.c.*). Likewise Simon ben Yoḥai calls God "the Father in heaven" (Sifre, Deut. xlviii.).

The paternal relation of God, while chiefly applied to Israel as the correct worshipers of God, was also applied to individuals who maintained this spiritual relationship (Soṭah, ix. 15; Ab. v. 20; Mek., Yithro, 6.; Midr. Teh. ix. 4; Ps. xii. 5, xciv. 2, cxxiii. 1). Wherefore the very invocation, "Abinu Malkenu!" (Our Father, our King!), uttered by a devout worshiper, was regarded by the people as endowed with special efficacy. The opinion expressed by Weber ("see Altsynagogale Theologie," p. 150) and others, that Jesus was the first to invoke God by the name of Father, does not rest on a solid foundation, and has already been refuted by Dalman.

BIBLIOGRAPHY: Zunz, *Gottesdienstliche Vorträge*, pp. 330, 333, 336.

K.

**ABBA.—As a Prænomen:** A word signifying "father," used as a masculine name as early as the time of the Tannaites (see Peah, ii. 6; Yeb. 15*a*; see following article). The name was particularly common among the Amoraim of Palestine and Babylonia. In the latter country Abba, by fusion with the initial R of the title Rab, became Rabba or Raba. In Palestine this was shortened to Ba and Va. For the probable meaning of the name see "Revue des Études Juives," xxxvi. 104. As an inseparable element in names we find Abba, especially in the time of the Tannaites. This word, originally an address of esteem or affection, was closely prefixed to the name proper; for instance, Abba Jose, Abba Saul. The more prominent of those bearing the name of Abba are treated below. W. B.

**ABBA: 1.** A brother of Rabban Gamaliel, probably Gamaliel II.; perhaps identical with Abba, a contemporary of Johanan ben Zakkai, mentioned in Peah, ii. 6. Besides Gamaliel's daughter, Abba had at the same time another wife; and when Abba died childless, Gamaliel married his widow, in accordance with the law of levirate marriage (Yeb. 15*a*). Abba's polygamy is the only instance known among the authorities of the Talmudic period. The assertion that he was a member of the Sanhedrin at Jabneh (Chajes, "Rev. Ét. Juives," xxxix. 40 *et seq.*) is based on an impossible conjecture in Tosefta, Sanh. viii. 1. L. G.

**2.** A Palestinian amora of Babylonian birth who flourished in the third and fourth centuries. He was a pupil of Huna and Judah, the Babylonian masters, and settled in Palestine, where he achieved a high reputation. In the Babylonian schools Abba is always meant when reference is made to "our teacher in the land of Israel" (Sanh. 17*b*). He was wealthy and had a peculiar method of dispensing charity in secret (Ket. 67*b*). He is important as a halakist. As a haggadist he selected chiefly psalm verses for his texts.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 517-525.
W. B.

**ABBA BAR ABBA:** A Babylonian amora of the second and third centuries, distinguished for piety, benevolence, and learning. He is known chiefly through his son Mar Samuel, principal of the Academy of Nehardea, and is nearly always referred to as "Samuel's father." Abba traveled to Palestine, where he entered into relations with R. Judah I., the patriarch, with whose pupil Levi bar Sisi he was on terms of intimate friendship. When Levi died Abba delivered the funeral oration and glorified the memory of his friend.

BIBLIOGRAPHY: *Midr. Samuel*, ed. Buber, 1898, x. 3; *Yer. Peah*, viii. 21*b*; *Ket.* 51*b*; Frankel, *Mebo*, pp. 56*a et seq.*; Heilprin, *Seder ha-Dorot*, 1882, ii. 3.
W. B.

**ABBA B. ABINA:** An amora who flourished in the third century. He was a native of Babylonia and a pupil of Rab. He emigrated to Palestine, where he became well known in tradition, particularly through his various haggadic sayings. The confession which he composed for the Day of Atonement deserves special mention. It reads:

"My God, I have sinned and done wicked things. I have persisted in my bad disposition and followed its direction. What I have done I will do no more. Be it Thy will, O Everlasting God, that Thou mayest blot out my iniquities, forgive all my transgressions, and pardon all my sins" (Yer. Yoma, end 45*a*).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 526, 527; Heilprin, *Seder ha-Dorot*, ii. 15.
W. B.

**ABBA OF ACRE (Acco):** A Palestinian amora who flourished at the end of the third century. He was greatly respected by Abbahu and praised as an example of modesty (Soṭah, 40*a*).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 526.
W. B.

**ABBA ARIKA** (usually called **RAB):** Celebrated Babylonian amora and founder of the Academy of Sura; flourished in third century; died at Sura in 247. His surname, "Arika" (Aramaic, אריכא; Hebrew, ארך; English, "Long"—that is, "Tall"; it occurs only once—Ḥul. 137*b*), he owed to his height, which, according to a reliable record, exceeded that of his contemporaries. Others, reading "Areka," consider it an honorary title, "Lecturer" (Weiss, "Dor," iii. 147; Jastrow, "Dict." *s.v.*). In the traditional literature he is referred to almost exclusively as Rab the Master (both his contemporaries and posterity recognizing in him a master), just as his teacher, Judah I., was known simply as Rabbi. He is called Rabbi Abba only in the tannaitic literature (for instance, Tosefta, Bezah, i. 7), where a number of his sayings are preserved. He occupies a middle position between the Tannaim and the Amoraim, and is accorded the right, rarely conceded to one who is only an amora, of disputing the opinion of a tanna (B. B. 42*a* and elsewhere).

Rab was a descendant of a distinguished Babylonian family which claimed to trace its origin to Shimei, brother of King David (Sanh. 5*a*; Ket. 62*b*). His father, Aibo, was a brother of Ḥiyya, who lived in Palestine, and was a highly esteemed scholar in the collegiate circle of the patriarch Judah I. From his associations in the house of his uncle, and later as his uncle's disciple and as a member of the academy at Sepphoris, Rab acquired such an extraordinary knowledge of traditional lore as to make him its foremost exponent in his native land. While Judah I. was still living, Rab, having been duly ordained as teacher—though not without certain restrictions (Sanh. *l.c.*)—returned to Babylonia, where he at once began a career that was destined to mark an epoch in the development of Babylonian Judaism.

**Beginning of the Talmudic Age.**

In the annals of the Babylonian schools the year of his arrival is recorded as the starting-point in the chronology of the Talmudic age. It was the 530th year of the Seleucidan and the 219th year of the common era. As the scene of his activity, Rab first chose Nehardea, where the exilarch appointed him *agoranomos*, or market-master, and Rabbi Shela made him lecturer (amora) of his college (Yer. B. B. v. 15*a*; Yoma, 20*b*). Thence he removed to Sura, on the Euphrates, where he established a school of his own, which soon became the intellectual center of the Babylonian Jews. As a renowned teacher of the Law and with hosts of disciples, who came from all sections of the Jewish world, Rab lived and worked in Sura until his death. Samuel, another disciple of Judah I., at the same time brought to the academy at Nehardea a high degree of prosperity; in fact, it was at the school of Rab that Jewish learning in Babylonia found its permanent home and center. Rab's activity made Babylonia independent of Palestine, and gave it that predominant position which it was destined to occupy for several centuries.

The method of treatment of the traditional material to which the Talmud owes its origin was established in Babylonia by Rab. That method takes the Mishnah of Judah ha-Nasi as a text or foundation, adding to it the other tannaitic traditions, and deriving from all of them the theoretical explana-

tions and practical applications of the religious Law. The legal and ritual opinions recorded in Rab's name and his disputes with Samuel constitute the main body of the Babylonian Talmud. His numerous disciples—some of whom were very influential and who, for the most part, were also disciples of Samuel—amplified and, in their capacity as instructors and by their discussions, continued the work of Rab. In the Babylonian schools Rab was rightly referred to as "our great master."

**Rab as Teacher.**

Rab also exercised a great influence for good upon the moral and religious conditions of his native land, not only indirectly through his disciples, but directly by reason of the strictness with which he repressed abuses in matters of marriage and divorce, and denounced ignorance and negligence in matters of ritual observance.

Rab, says tradition, found an open, neglected field and fenced it in (Ḥul. 110*a*). Especial attention was given by him to the liturgy of the Synagogue. He is reputed to be the author of one of the finest compositions in the Hebrew prayer-book, the Musaf service of the New Year. In this noble prayer are evinced profound religious feeling and exalted thought, as well as ability to use the Hebrew language in a natural, expressive, and classical manner (Yer. R. H. i. 57*a*). The many homiletic and ethical (haggadistic) sayings recorded of him show similar ability. As a haggadist Rab is surpassed by none of the Babylonian Amoraim. He is the only one of the Babylonian teachers whose haggadistic utterances approach in number and contents those of the Palestinian haggadists. The Palestinian Talmud has preserved a large number of his halakic and haggadistic utterances; and the Palestinian Midrashim also contain many of his Haggadot. Rab delivered homiletic discourses, both in the college (*bet ha-midrash*) and in the synagogues. He especially loved to treat in his homilies of the events and personages of Biblical history; and many beautiful and genuinely poetic embellishments of the Biblical record, which have become common possession of the Haggadah, are his creations. His Haggadah is particularly rich in thoughts concerning the moral life and the relations of human beings to one another. A few of these utterances may be quoted here:

**Ethical Teaching.**

"The commandments of the Torah were only given to purify men's morals" (Gen. R. xliv.). "Whatever may not properly be done in public is forbidden even in the most secret chamber" (Shab. 64*b*). "It is well that people busy themselves with the study of the Law and the performance of charitable deeds, even when not entirely disinterested; for the habit of right-doing will finally make the intention pure" (Pes. 50*b*). "Man will be called to account for having deprived himself of the good things which the world offered" (Yer. Kid. end). "Whosoever hath not pity upon his fellow man is no child of Abraham" (Beẓah, 32*b*). "It is better to cast oneself into a fiery furnace than publicly to put to shame one's fellow creature" (B. M. 59*a*). "One should never betroth himself to a woman without having seen her; one might subsequently discover in her a blemish because of which one might loathe her and thus transgress the commandment: 'Thou shalt love thy neighbor as thyself'" (Kid. 41*a*). "A father should never prefer one child above another; the example of Joseph shows what evil results may follow therefrom" (Shab. 10*b*).

Rab loved the Book of Ecclesiasticus (Sirach), and warned his disciple Ḥamnuna against unjustifiable asceticism by quoting advice contained therein — that, considering the transitoriness of human life ('Er. 54*a*), one should not despise the good things of this world. To the celestial joys of the future he was accustomed to refer in the following poetic words:

**Reproves Extreme Asceticism.**

"There is naught on earth to compare with the future life. In the world to come there shall be neither eating nor drinking, neither trading nor toil, neither hatred nor envy; but the righteous shall sit with crowns upon their heads, and rejoice in the radiance of the Divine Presence" (Ber. 17*a*).

Rab also devoted much attention to mystical and transcendental speculations which the rabbis connect with the Biblical account of creation (Gen. i., Ma'aseh Bereshit), the vision of the mysterious chariot of God (Ezek. i., Ma'aseh Merkabah), and the Divine Name. Many of his important utterances testify to his tendency in this direction (Ḥag. 12*a*, Ḳid. 71*a*).

Concerning the social position and the personal history of Rab we are not informed. That he was rich seems probable; for he appears to have occupied himself for a time with commerce and afterward with agriculture (Ḥul. 105*a*). That he was highly respected by the Gentiles as well as by the Jews of Babylonia is proved by the friendship which existed between him and the last Parthian king, Artaban ('Ab. Zarah, 10*b*). He was deeply affected by the death of Artaban (226) and the downfall of the Arsacidan dynasty, and does not appear to have sought the friendship of Ardeshir, founder of the Sassanian dynasty, although Samuel of Nehardea probably did so. Rab became closely related, through the marriage of one of his daughters, to the family of the exilarch. Her sons, Mar Ukba and Nehemiah, were considered types of the highest aristocracy. Rab had many sons, several of whom are mentioned in the Talmud, the most distinguished being the eldest, Ḥiyya. The latter did not, however, succeed his father as head of the academy: this post fell to Rab's disciple Huna. Two of his grandsons occupied in succession the office of exilarch (*resh galuta*, Ḥul. 92*a*).

**Status in Life.**

Rab died at an advanced age, deeply mourned by numerous disciples and the entire Babylonian Jewry, which he had raised from comparative insignificance to the leading position in Judaism (Shab. 110*a*, M. Ḳ. 24*a*).

BIBLIOGRAPHY: I. H. Weiss, in *Kokbe Yiẓḥaḳ*, No. 8, pp. 22–30; No. 9, pp. 49–55; No. 10, pp. 16–21; the same, *Dor*, iii. 147–161; Abr. Lewysohn, in Kobak's *Jeschurun* (Hebrew part), vi. 114–120 and vii. 6–16; Jos. Umanski, in Gräber's *Ozar ha-Sifrut*, v. 159–212; M. I. Mühlfelder, *Rabh, Ein Lebensbild*, 1871; Bacher, *Ag. Bab. Amor.* pp. 1–33; Reifmann, in *Ha-Maggid*, 1871, No. 12; D. Kahana, in *Ha-Shiloaḥ*, 1898, pp. 432–440; M. S. Antokolski, in *Ha-Asif*, ii., with notes by Straschun.

W. B.

**ABBA BAR BENJAMIN BAR ḤIYYA,** (called also **Abba b. Minyomi** or **Minyomin b. Ḥiyya**): A Palestinian scholar of the third and fourth centuries, contemporary of R. Abbahu. While the country of his birth can not be named with certainty, he was probably born in Babylonia; for he is found there (Ḥul. 80*a*) seeking halakic information from Rab Huna b. Ḥiyya, the son-in-law of R. Jeremiah b. Abba, who lived in Babylonia (Bek. 31*a*) and who was probably the brother of Benjamin b. Ḥiyya, the father of Abba and disciple of Rab Ḥisda, who also lived in Babylonia. Hence, it may be assumed that Abba b. Benjamin was a native of the same country and that he removed to Palestine, where he established himself at Arbela. Here R. Abbahu once visited him (Yer. Shebi'it, vi. 36*d*). In the Palestinian Talmud he is always referred to as Abba b. Benjamin. Twice (Yer. Ber. v. 9*d*, and Yer. Giṭ. v. 47*b*) he is quoted by the name of Abaye b. B.; this, however, is the result of a clerical error, as clearly appears from the reading of the manuscript Syrileio (Yer. Ber. *ad loc.*) and of the parallel passages in the Babylonian Talmud (R. H. 35*a*; Soṭah, 38*b*). In the latter Talmud he is sometimes quoted by the appellation of

b. Benjamin, and sometimes as b. Minyomi or Minyomin (a dialectic form of Benjamin). Hence he should not be confounded with the Abba bar Minyomi who is identical with Abba b. Martha. The Babylonian Talmud, in quoting him, generally adds to his name that of his grandsire Ḥiyya (Ḥul. 80*a*; Yeb. 122*b*), and he may also be recognized by the character of the traditions cited in his behalf, which usually refer to Baraitot.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 17; Bacher, *Ag. Pal. Amor.* i. 117.

S. M.

**ABBA B. BIZNA:** A Palestinian amora of the fourth century, who is occasionally mentioned as a haggadist, and as having handed down certain halakic opinions (Yer. B. Ḳ. v. 5*a*).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 17; Bacher, *Ag. Pal. Amor.* iii. 647.

W. B.

**ABBA BUMSLA (BEN SOLOMON).** See BUMSLA, ABBA (BUNZLAU, BOHEMIA).

**ABBA OF CARTHAGE:** A Palestinian amora, who flourished at the end of the third century. His birthplace was Carthage, and it is incorrect to refer his surname to Cartagena in Spain or to a town of Armenia. He is frequently mentioned in the Jerusalem Talmud and in the haggadic traditions.

BIBLIOGRAPHY: Frankel, *Mebo*, p. 66*a*; Bacher, *Ag. Pal. Amor.* ii. 218.

W. B.

**ABBA COHEN OF BARDELA:** A scholar of the last tannaitic generation (about the beginning of the third century). The few Halakot emanating from him refer to the rabbinical civil law. In Biblical homiletics several of his expositions have been preserved (Sifre, Deut. 2; Gen. R. 23, 76, 93). The last-mentioned passage runs as follows: "Wo to mankind, because of the day of judgment; wo, because of the day of trial! Balaam, the wisest among the Gentiles, was confounded at the reproof of his ass (Num. xxii. 30). Joseph, one of the youngest of Jacob's sons, silenced his elder brethren (Gen. xlv. 3). How will man be able to endure the judgment of the omniscient Lord?" (B. M. 10*a*; Yer. Giṭ. viii. 49*c*; Yer. B. M. i. 7*d*; Yer. B. B. viii. 16*b*).

S. M.

**ABBA DORESH** (or **HA-DORESH**; that is, "The Interpreter of Scripture"): A tanna, whose period can not be determined. Two of his interpretations have been preserved in Sifre, Deut. 308 and 352, and refer to Deut. xxxii. 5 and xxxiii. 11, respectively (see also Ex. R. 42).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 547.

W. B.

**ABBA (RABBA) BAR DUDAI:** Head of the Academy of Pumbedita from 772 till about 780. Sherira Gaon adds to Abba's name the words "our grandfather," which, however, are not meant to indicate that Dudai was an immediate ancestor of Sherira. A copyist's attempt to change the rare name "Dudai" into "Judai" adds to the confusion; for Judai Gaon, the actual grandfather of Sherira, lived a full century later than Dudai.

BIBLIOGRAPHY: *First Letter of Sherira Gaon*, in Neubauer's *Mediæval Jew. Chron.* i. 36.

L. G.

**ABBA GLUSK LECZEKA:** A poem by Adalbert von Chamisso, published in 1832. It relates the story of one Abba, who, at the age of sixty, attracted by the fame of Moses Mendelssohn, went to Berlin to acquire secular knowledge. In his native town, Glusk, Abba was persecuted by the fanatical representatives of the orthodox Jewish community for his liberal views. He had to leave the town, and traveled from place to place as a wandering preacher (*maggid*). When he came to Wilna, he had thirteen works ready for publication, but on account of their radical tendencies they were burned in the courtyard of the synagogue. Probably he himself would have fared badly had not a rabbi come to his assistance. In an article published in "Ha-Karmel," 1872, No. 5, where a Hebrew translation of Chamisso's poem is given, it is stated that Joshua Selig Saikind in his childhood witnessed the burning of the "Glusker maggid's" books, and that Elijah, the gaon of Wilna, saved him from the mob. Kayserling thinks that Abba Glusk Leczeka is a poetical presentation of Solomon Maimon's real adventures, but S. Stanislavski (in "Voskhod," 1887, No. 12) contends that he is the GLUSKER MAGGID.

BIBLIOGRAPHY: Chamisso's *Werke*, ed. Max Koch, pp. 271–278; *Ha-Karmel*, 1872, No. 5, pp. 234 *et seq.*; Kayserling, *Moses Mendelssohn*, p. 431, Leipsic, 1888.

H. R.

**ABBA GORION OF SIDON:** A tanna, who flourished in the second century. He handed down to posterity a saying of Abba Saul (Mishnah, Ḳid. iv. 14, Yerushalmi version) and one of Rabban Gamaliel II. That of Gamaliel, quoted in the introduction to Esther R., forms the beginning to a Midrash on the Book of Esther, for which reason the latter is called Midrash Abba Gorion (see MIDRASH).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 95, ii. 368.

W. B.

**ABBA ḤANIN and his son, ABBA JOSE.** See ḤANIN, ABBA, and JOSE, ABBA.

**ABBA BAR ḤIYYA B. ABBA:** A Palestinian amora, who flourished at the beginning of the fourth century. He was the son of Ḥiyya bar Abba, the well-known pupil of Johanan, and transmitted to his generation the sayings of Johanan, which in their turn had been delivered to him by his father (Yer. Soṭah, ix. 24*c*). He was on terms of intimate friendship with Zeira (Ḥul. 86*b*).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 57*a*; Bacher, *Ag. Pal. Amor.* iii. 648.

W. B.

**ABBA HOSHAYA** (called also **Oshaya, Yeshaya**) **OF TURYA,** or **TRAYA:** A Palestinian wool-washer of the third century, of whose scholarly attainments, if he had any, nothing is recorded, but whose piety and honesty afforded the haggadists opportunities for legends and religious speculations. He is said to have been born on the day of a certain Rabbi Abun's death; and, with reference to this circumstance, R. Abba b. Kahana observes: "What particular wisdom is shown in Solomon's saying (Eccl. i. 5), 'The sun rises, and the sun sets.' Do we not see the alternation of light and darkness daily? The saying refers to a peculiarity in the history of Israel; namely, that there is never a vacancy in the line of pious men: the sun of one saint rises before the sun of another sets. Thus . . . before Rabbi Abun died, Abba Hoshaya had been born" (Gen. R. lviii. 2; Eccl. R. i. 5. Compare Zunz, "G. V.," 2d ed., 185; "Bet Talmud," iv. 12–14). It is related that Abba Hoshaya once found some jewels which a Roman princess had lost. He brought them to her, but she would not accept them, remarking that she did not value them much, and that they belonged to him by

right (compare B. M. 28*b*). Abba replied that the Jewish Law orders the restoration to its owner of anything found; whereupon the princess exclaimed, "Praised be the God of the Jews!" (Yer. B. M. ii. 8*c*; compare "Pene Mosheh.") Therefore, at his funeral, the Scriptural verse (Cant. viii. 7), "If a man would give all the substance of his house for love, it would utterly be contemned," was applied to Abba Hoshaya's love of God (Lev. R. 30, Cant. R. to *l.c.*, where "Rabbi" is to be corrected into Abba; Tosef., B. Ḳ. xi. 14; Yer. B. Ḳ. x. 7*c*).

S. M.

**ABBA HUNA HA-KOHEN.** See Huna, Abba, ha-Kohen.

**ABBA** or **RABA (RABBAH) BAR JEREMIAH:** A Babylonian amora of the third century, the son of Jeremiah b. Abba and a pupil of Rab. He lived at Sura and transmitted to his generation the sayings of Rab and Samuel. One of his sayings, several of which are preserved in Palestinian sources, may be here quoted. Prov. ix. 1–3: "Wisdom hath builded her house," etc., refers to the Messianic age. The "house" is the newly erected Temple at Jerusalem; the "seven pillars" are the seven years following the defeat of Gog and Magog, which are indicated in Ezek. xxxix. 9; the "feast" is that described in Ezek. xxxix. 17; and the verse, "She hath sent forth her maidens," etc., means: "The Lord sent forth the prophet Ezekiel with the message to the birds and beasts" (Lev. R. xi.).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 529, 530; Heilprin, *Seder ha-Dorot*, ed. 1882, ii. 336.

W. B.

**ABBA JOSE BEN DOSITAI.** See Jose, Abba, ben Dositai.

**ABBA JOSE BEN ḤANIN.** See Jose, Abba, ben Hanin.

**ABBA JOSE OF MAḤUZA.** See Jose, Abba, of Maḥuza.

**ABBA JUDAH.** See Abba Judan.

**ABBA JUDAN** (or **JUDAH**): A philanthropist who lived in Antioch in the early part of the second century. As an example of his generosity, it is recorded that once he sold half of his property, already considerably reduced by the demands of charity, to avoid turning away empty-handed Rabbis Eliezer, Joshua, and Akiba, who were collecting donations for educational purposes. The record adds that the blessings conferred upon him by these rabbis bore fruit, for shortly afterward, by a happy accident, he discovered a treasure (Yer. Hor. iii. 48*a*, Lev. R. v. 4). His name was not permitted to fall into oblivion, and for centuries later the name "Abba Judan" seems to have been applied in Palestine to every unusually benevolent man (Lev. R. *l.c.*, Deut. R. iv. 8). It is thus the Jewish parallel to the name Mæcenas which is still applied, two thousand years after the life of its original bearer, to every great patron of art.

L. G.

**ABBA ḲOLON:** A mythical Roman mentioned in a Talmudic legend concerning the foundation of Rome, which, according to the Haggadah, was a result of the impious conduct of the Jewish kings. According to the legend, the first settlers of Rome found that their huts collapsed as soon as built, whereupon Abba Ḳolon said to them, "Unless you mix water from the Euphrates with your mortar, nothing that you build will stand." Then he offered to supply such water, and for this purpose journeyed through the East as a cooper, and returned with water from the Euphrates in wine-casks. The builders mixed this water with the mortar and built new huts that did not collapse. Hence the proverb, "A city without Abba Ḳolon is not worthy of the name." The newly built city was therefore called "Babylonian Rome" (Cant. R. i. 6).

Probably this legend was intended to show the dependence of the Roman empire upon the natural resources of the East; but it contains a number of points that still remain unexplained. The above-mentioned Roman, or, more properly, Greco-Roman, proverb is just as obscure as the name "Abba Ḳolon," which, originating in some classic word, was distorted by the Jews into "a father of a colony," not without the mental reservation that "Ḳolon" is the Aramaic equivalent of "shame." An attempt has been made to identify the name with that of Deucalion (Krauss, "Lehnwörter," ii. *s.v.*), to which it bears no philological or historical relation. The most probable identification is that by Brüll, who refers to a legend in John Malalas' "Chronicles," p. 301, of a magician named Ablaccon, under the emperor Tiberius. This Ablaccon protected the city of Antioch, by the aid of a rampart of stone, against the overflow of the mountain streams.

Bibliography: Brüll, in Kobak's *Jeschurun*, vi. 3; Krauss, *Griechische und Lateinische Lehnwörter im Talmud*, etc., ii. s.v. Berlin, 1899; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 86.

L. G.

**ABBA BEN MARI.** See Rabba ben Mari.

**ABBA MARI BEN ELIGDOR** (called also **Senior Astruc de Noves** or **de Negre,** נגרי, his family name): A distinguished Talmudist, an eminent philosopher, and an able physicist and astronomer; flourished in the fourteenth century in Salonica. In 1335 he was already very old (Samuel of Marseilles, in "Écrivains Juifs," p. 562, according to which the note in "Rev. Ét. Juives," ix. 59, must be corrected). Of the many writings of Abba Mari, who, according to his contemporary, Isaac de Lattes, wrote commentaries on the Pentateuch, Job, parts of the Talmud, and Pirḳe de-Rabbi Eliezer, as well as works on physics, logic, and metaphysics, merely fragments are extant, and these in manuscript only. His commentary on Job is found in several European libraries; it is not a commentary in an exegetical or historical sense, but is full of philosophical disquisitions upon the Biblical theodicy. The existence of Job is doubted by Abba Mari, as by some of the Talmudic rabbis (B. B. 15*a*). He says that, at any rate, the book bearing his name was not written by Job, as some authorities in the Talmud admit, but by Moses. Job's four friends represent in their personalities four different views of evil in the world. Eliphaz, representative of tradition, denies altogether the reality of evil, in agreement with Deut. xxxii. 4. Bildad, on the other hand, does not deny its reality, but holds, as if he had been the loyal disciple of the old rabbis and Motazilites, that God allows the just to suffer here in order to reward them the more in the future life. Zophar, too, considers evil a reality; with the Ascharites, with whom many rabbis agree, he insists on man's ignorance of the divine will, which finite man ought not to investigate. Elihu is of the same opinion as Eliphaz, but with the difference that what Eliphaz accepts as a matter of faith, Elihu demonstrates philosophically. It can thus be seen that Abba Mari was a loyal student of Maimonides, and that, like him, he considered revelation and true philosophy as identical. Whether a philosophical and allegorical commentary on the Song of Songs, in manuscript in the Cambridge and Oxford libraries and ascribed to him, is really his, or should be

credited to Moses of Narbonne, with whom Abba Mari is elsewhere confounded, is uncertain. The same doubt holds concerning the Hebrew translation of Gazzali's "Tendencies of Philosophers," which is ascribed to Abba Mari, but possibly also belongs to the aforesaid Moses. But there is no reason for Steinschneider's doubt concerning a Munich manuscript, containing the introduction to the first book of Euclid, with the superscription, "Written by Abba Mari, philosopher and teacher of truth"; it certainly belongs to our Abba Mari, and the words *Abba Mari* are not to be translated "My Lord and Father," for these two words would otherwise have their proper place at the beginning and not at the end of the sentence. Abba Mari also wrote "Refutations," in which he assailed Joseph Caspi's "Book of Secrets." This book, with the exception of a few quotations from it in other writers, has disappeared.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 508; *Histoire Littéraire de la France*, vol. xxxi. (*Les Écrivains Juifs Français*), pp. 548–552; Gross, *Gallia Judaica*, p. 389; idem, in *Rev. Ét. Juives*, ix. 59 (date of daughter's marriage wrongly given).

L. G.

**ABBA MARI BEN ISAAC OF ST. GILLES:** Flourished about the middle of the twelfth century, and lived at St. Gilles, near Lunel, in Languedoc. According to Benjamin of Tudela, who visited the Jewish community of that place, Abba Mari held the office of *bailli* (magistrate) about 1165, having been appointed by Raymond V., who was friendly to the Jews. The monarch made St. Gilles the second capital of his country. That a Jew was in those times chosen to so high an office is a fact of some importance, as it goes far to show the position which the Jews occupied in southern France previous to the war with the Albigenses. The war lasted until 1229. Some scholars pretend to see in this Abba Mari the father of Isaac ben Abba Mari, the author of the "'Ittur." In this work Isaac refers to his father as a prominent Talmudist, from which circumstance it is inferred that the subject of this sketch was not only a high official but also a Talmudic scholar—a deduction which has been completely set aside by Gross.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed. vi. 226; Renan, *Les Rabbins Français*, p. 520; Gross, *Gallia Judaica*, pp. 372, 651.

L. G.

**ABBA MARI BEN JOSEPH IBN CASPI.**

See Caspi, Abba Mari ben Joseph ibn.

**ABBA MARI BEN MOSES BEN JOSEPH DON ASTRUC (En Astruc) OF LUNEL** (Graetz and others have, incorrectly, **En Duran**): Leader of the opposition to the rationalism of the Maimonists in the Montpellier controversy of 1303–1306; born at Lunel—hence his name, Yarḥi (from Yeraḥ = Moon = Lune). He was a descendant of Meshullam ben Jacob of Lunel, one of whose five sons was Joseph, the grandfather of Abba Mari, who, like his son Moses, the father of Abba Mari, was highly respected for both his rabbinical learning and his general erudition. Abba Mari moved to Montpellier, where, to his chagrin, he found the study of rabbinical lore greatly neglected by the young, who devoted all of their time and zeal to science and philosophy. The rationalistic method pursued by the new school of Maimonists (including Levi ben Abraham ben Ḥayyim of Villefranche, near the town of Perpignan, and Jacob Anatoli) especially provoked his indignation; for the sermons preached and the works published by them seemed to resolve the entire Scriptures into allegory and threatened to undermine the Jewish faith and the observance of the Law and tradition. He was not without some philosophical training. He mentions even with reverence the name of Maimonides, whose work he possessed and studied; but he was more inclined toward the mysticism of Naḥmanides. Above all, he was a thorough believer in revelation and in a divine providence, and was a sincere, law-observing follower of rabbinical Judaism. He would not allow Aristotle, "the searcher after God among the heathen," to be ranked with Moses.

**Defender of Law and Tradition.**

Abba Mari possessed considerable Talmudic knowledge and some poetical talent; but his zeal for the Law made him an agitator and a persecutor of all the advocates of liberal thought. Being himself without sufficient authority, he appealed in a number of letters, afterward published under the title of "Minḥat Ḳenaot" (Jealousy Offering), to Solomon ben Adret of Barcelona, the most influential rabbi of the time, to use his powerful authority to check the source of evil by hurling his anathema against both the study of philosophy and the allegorical interpretations of the Bible, which did away with all belief in miracles. Ben Adret, while reluctant to interfere in the affairs of other congregations, was in perfect accord with Abba Mari as to the danger of the new rationalistic systems, and advised him to organize the conservative forces in defense of the Law. Abba Mari, through Ben Adret's aid, obtained allies eager to take up his cause, among whom were Don Bonafoux Vidal of Barcelona and his brother, Don Crescas Vidal, then in Perpignan. The proposition of the latter to prohibit, under penalty of excommunication, the study of philosophy and any of the sciences except medicine, by one under thirty years of age, met with the approval of Ben Adret. Accordingly, Ben Adret addressed to the congregation of Montpellier a letter, signed by fifteen other rabbis, proposing to issue a decree pronouncing the anathema against all those who should pursue the study of philosophy and science before due maturity in age and in rabbinical knowledge. On a Sabbath in September, 1304, the letter was to be read before the congregation, when Jacob Maḥir Don Profiat Tibbon, the renowned astronomical and mathematical writer, entered his protest against such unlawful interference by the Barcelona rabbis, and a schism ensued. Twenty-eight members signed Abba Mari's letter of approval; the others, under Tibbon's leadership, addressed another letter to Ben Adret, rebuking him and his colleagues for condemning a whole community without knowledge of the local conditions. Finally, the agitation for and against the liberal ideas brought about a schism in the entire Jewish population in southern France and Spain.

**Opponent of Rationalism.**

Encouraged, however, by letters signed by the rabbis of Argentière and Lunel, and particularly by the support of Ḳalonymus ben Todros, the nasi of Narbonne, and of the eminent Talmudist Asheri of Toledo, Ben Adret issued a decree, signed by thirty-three rabbis of Barcelona, excommunicating those who should, within the next fifty years, study physics or metaphysics before their thirtieth year of age (basing his action on the principle laid down by Maimonides, "Moreh," i. 34), and had the order promulgated in the synagogue on Sabbath, July 26, 1305. When this heresy-decree, to be made effective, was forwarded to other congregations for approval, the friends of liberal thought, under the leadership of the Tibbonites, issued a counter-ban, and the conflict threatened to assume a serious character, as blind party zeal (this time on the liberal

side) did not shrink from asking the civil powers to intervene. But an unlooked-for calamity brought the warfare to an end. The expulsion of the Jews from France by Philip IV. ("the Fair"), in 1306, caused the Jews of Montpellier to take refuge, partly in Provence, partly in Perpignan and partly in Majorca. Consequently, Abba Mari removed first to Arles, and, within the same year, to Perpignan, where he finally settled and disappeared from public view. There he published his correspondence with Ben Adret and his colleagues. K.

Abba Mari collected the correspondence and added to each letter a few explanatory notes. Of this collection, called "Minḥat Ḳenaot,"

**His Works.** there are several manuscript copies extant; namely, at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS.", Nos. 2182 and 2221); Paris, Bibl. Nat. No. 976; Günzburg Libr., St. Petersburg; Parma; Ramsgate Montefiore College Library (formerly Halberstam, No. 192); and Turin. Some of these (Oxford, No. 2221, and Paris, Bibl. Nat.) are mere fragments. The printed edition (Presburg, 1838), prepared by M. L. Bislichis, contains: (1) Preface; (2) a treatise of eighteen chapters on the incorporeality of God; (3) correspondence; (4) a treatise, called "Sefer ha-Yarḥi," included also in letter 58; (5) a defense of "The Guide" and its author by Shem-Ṭob Palquera (Grätz, "Gesch. d. Juden," vii. 173). As the three cardinal doctrines of Judaism, Abba Mari accentuates: (1) That of the recognition of God's existence and of His absolute sovereignty, eternity, unity, and incorporeality, as taught in revelation, especially in the Decalogue; (2) that of the world's creation by Him out of nothing, as evidenced particularly by the Sabbath; (3) that of the special providence of God, as manifested in the Biblical miracles. In the preface, Abba Mari explains his object in collecting the correspondence; and in the treatise which follows he shows that the study of philosophy, useful in itself as a help toward the acquisition of the knowledge of God, requires great caution, lest we be misled by the Aristotelian philosophy or its false interpretation, as regards the principles of *creatio ex nihilo* and divine individual providence, השגחה פרטית. The manuscripts include twelve letters which are not included in the printed edition of "Minḥat Ḳenaot."

The correspondence refers mainly to the proposed restriction of the study of the Aristotelian philosophy. Casually, other theological questions are discussed. For example, letters Nos. 1, 5, 8 contain a discussion on the question, whether the use of a piece of metal with the figure of a lion, as a talisman, is permitted by Jewish law for medicinal purposes, or is prohibited as idolatrous.

**Contents of the Minḥat Ḳenaot.** In letter No. 131, Abba Mari mourns the death of Ben Adret, and in letter No. 132 he sends words of sympathy to the congregation of Perpignan, on the death of Don Solomon Vidal and Rabbi Meshullam. Letter 33 contains the statement of Abba Mari that two letters which he desired to insert could not be discovered by him. MS. Ramsgate, No. 52, has the same statement, but also the two letters missing in the printed copies. In the "Sefer ha-Yarḥi" Abba Mari refers to the great caution shown by the rabbis of old as regards the teaching of the mysteries of philosophy, and recommended by men like the Hai Gaon, Maimonides, and Kimḥi. A responsum of Abba Mari on a ritual question is contained in MS. Ramsgate, No. 136; and Zunz ("Literaturgesch. der Synag. Poesie der Juden," p. 498) mentions a *ḳinah* composed by Abba Mari.

The "Minḥat Ḳenaot" is instructive reading for the historian because it throws much light upon the deeper problems which agitated Judaism, the question of the relation of religion to the philosophy of the age, which neither the zeal of the fanatic nor the bold attitude of the liberal-minded could solve in any fixed dogmatic form or by any anathema, as the independent spirit of the congregations refused to accord to the rabbis the power possessed by the Church of dictating to the people what they should believe or respect. At the close of the work are added several eulogies written by Abba Mari on Ben Adret (who died 1310), and on Don Vidal, Solomon of Perpignan, and Don Bonet Crescas of Lunel.

BIBLIOGRAPHY: Geiger, *Zeit. für Jüdische Theologie*, v. 82; Zunz, *Z. G.* p. 477; Renan, *Les Rabbins Français*, pp. 647-695; Gross, *Gallia Judaica*, pp. 286, 331, 466; idem, in *Rev. Ét. Juives*, 1882, pp. 192-207; Perles, *Salomo ben Abraham ben Adereth und seine Schriften*, pp. 15-54; Grätz, *Gesch. der Juden*, iii. 27-50, Breslau, 1863.

M. F.—K.

**ABBA B. MARTHA** (identical with **ABBA B. MINYOMI,** and generally quoted with both appellations; very rarely as **Abba b. Martha** alone, or **Abba b. Minyomi** alone; Beẓah, 22*a*; Giṭ. 29*b*): A Babylonian scholar of the end of the third century and beginning of the fourth. He seems to have been in poor circumstances. Once he incurred a debt to the *resh galuta* (exilarch), which he could not repay, and only by disguising himself did he at the time escape arrest for it (Yeb. 120*a*). Later he was apprehended and sorely pressed for payment; but when the exilarch discovered that his debtor was a rabbinical scholar, he released him (Shab. 121*b*). His mother, Martha, seems to have been in easy circumstances; for, when Abba was bitten by a rabid dog and, in accordance with contemporary therapeutics, was obliged to drink through a tube of copper (compare Brecher, "Das Transcendentale im Talmud," p. 219, note), Martha substituted one of gold (Yoma, 84*a*). Notwithstanding his pecuniary straits, Abba did not take advantage of the Biblical and Talmudic law (Mishnah, Sheb. x. 1), according to which the Sabbatical year cancels all debts. He once owed some money to Rabbah, and paid it in the year of release, using the form of a donation (Giṭ. 37*b*). S. M.

**ABBA BAR MEMEL:** A Palestinian amora, who lived toward the end of the third century. He belonged to the circle of Ammi at Tiberias, and enjoyed the reputation of a great halakist. In three propositions he limited and rendered practically harmless the application of the Gezerah Shawah, the second of the thirteen hermeneutic rules of R. Ismael, which otherwise might easily have led to arbitrary ritual decisions (Yer. Pes. vi. 33*a*). His proposed reforms were never carried into practise, no other amora having joined him to form a valid legislative body (Yer. M. Ḳ. ii. 81*b*). Among his haggadic passages the most significant is one on the names of God (Ex. R. iii.):

"God spake to Moses: 'Thou desirest to know My name, I AM THAT I AM (Ex. iii. 14). That is, I am called according to my revealed activities. When I am judging mankind, I am called *Elohim*; when I am going out to war against the wicked, I am called *Zebaot*; when I am holding judgment in suspense over the sins of men, I am called *El Shaddai*; when showing mercy to the world, I am called YHWH, because this name denotes the quality of mercy in God' (Ex. xxxiv. 6)."

W. B.

**ABBA NASIA (נשיא), JOSEPH:** Chief justice in Majorca, 1405; died, 1439.

BIBLIOGRAPHY: Zunz, *Zur Gesch. und Literatur*, p. 517.

G.

**ABBA BAR PAPPAI (or PAPA):** A Palestinian amora, of the fourth century who died 375. As the second link in the transmission by tradition of

Levi's haggadic sayings, he is generally mentioned together with Joshua of Siknin, who was the first link (Yer. Ber. iv. 7*b*; Yer. Bik. ii. 64*c*; Yer. Yoma, iv. 41*b*). He addressed halakic questions to Jose and Mani the son of Jonah, who in turn placed halakic problems before him (Yer. Shab. iii. 5*d*).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 650, 651; Frankel, *Mebo*, p. 58*a*.

W. B.

**ABBA SAḲḲARA** (or **SIḲRA** *): Insurrectionary leader; lived in the first century in Palestine. According to Talmudic accounts (Giṭ. 56*a*), he took a very prominent part in the uprising against Rome in 70, being then at the head of the Zealots at Jerusalem. He was the nephew of Johanan ben Zakkai, at that time leader of the Peace party. After the Zealots had destroyed all storehouses, thus causing a famine in the besieged city, Johanan ben Zakkai invited Abba to an interview and asked him: "Why do you act in such a manner? Will you kill us by famine?" Abba replied: "What shall I do? If I tell them anything of the kind, they will slay me." Thereupon Johanan said to him: "Try and invent for me some possibility of escape so that I may be able to save something out of the general wreck." Abba complied with the request; and the Talmud gives a full account of the device by which he enabled his uncle to flee to the Romans.

The historical character of this account is not beyond doubt, and it is especially surprising that Josephus knows nothing of Abba as leader of the Zealots. The fact that Josephus does not mention him, can not, however, be accepted as a sufficient proof against the Talmudic account, for he ignores also Johanan ben Zakkai, one of the most important and influential men at the time of the destruction of the Second Temple. Purely personal motives may have actuated the vainglorious historian to ignore both uncle and nephew. There exists, however, a Midrash which tends to show that there is at least a grain of truth in his account. In Eccl. R. vii. 11 it is related: "There was at Jerusalem a certain Ben Baṭiaḥ, a nephew of Johanan ben Zakkai, who was in charge of the storehouses, which he destroyed by fire" (see also Kelim, xvii. 12; Tosef., Kelim, vii. 2, and the article BEN BAṬIAḤ).

This account is quite independent of that in the Talmud, since they differ not only with regard to the names, but also materially; for, whereas the Talmudic account states that Johanan escaped from Jerusalem by the aid of his nephew, it is related in the Midrash that he barely escaped death at the hands of his nephew. It might, therefore, be assumed that there existed a third and older source from which both the Talmudic and midrashic accounts were derived, and also that the traditions thus handed down underwent some change in the course of transmission.

BIBLIOGRAPHY: Rapoport, *'Erek Millin*, pp. 1-2, 257; Derenbourg, *Essai*, p. 280; *Lam. R.*, ed. Buber, p. 66. All three hold that "Abba Saḳḳara" of the *Bab. Talmud* is a misinterpretation of the Palestinian "Rosh Kisrin" or "Rosh Sikrin" (Head of the Sicarii). But Abba can not be used in this sense in Aramaic. Besides, the *Bab. Talmud* itself renders "Rosh Sikrin" with "Resh Baryone."

L. G.

**ABBA SAUL BEN BOTNIT.** See SAUL, ABBA B. BOTNIT.

**ABBA SAUL.** See SAUL, ABBA.

**ABBA OF SIDON:** A Palestinian amora of the latter part of the third century or the early part of the fourth. He is mentioned only once, as a transmitter of a haggadic saying of Samuel b. Naḥman (Midr. Sam. xxiii.; Eccl. R. vii. 1).

W. B.

**ABBA THE SURGEON (UMANA):** Mentioned in the Talmud as an example of genuine Jewish piety and benevolence (Ta'anit, 21*b et seq.*). Although dependent upon his earnings, he was so unselfish and considerate that, in order to avoid embarrassing the poor among his patients, he would never accept pay directly from any one, but instead attached to a certain part of his house a box in which each might place what he pleased. Abba's confidence in humanity was once tested by two young disciples in a remarkable manner. Having lodged with him one night, in the morning they took the mattresses upon which they had slept and offered them to him for sale at his own price. He recognized his own property, but, rather than abash the young men by reclaiming it, he excused their peculiar conduct in his mind on the plea that they certainly must need the money for a benevolent object. When the joke was explained to him, he refused to take back the amount paid, on the ground that, in his heart, he had dedicated it to a charitable purpose. Of Abba the legend is told (Talmud, *l.c.*) that he daily received greetings from heaven, whereas Abaye, 280–339, the greatest Talmudic authority of that age, was deemed worthy of divine notice once a week only.

L. G.

**ABBA (BA) BAR ZABDAI:** A Palestinian amora, who flourished in the third century. He studied in Babylonia, attending the lectures of Rab and Huna, and subsequently settled at Tiberias, where he occupied a respected position by the side of Ammi and Assi. Mention is made of his custom of saying his prayers in a loud voice (Yer. Ber. iv. 7*a*). Of his haggadic productions there exists, among others, a sermon for a public fast-day, on Lam. iii. 41 (Yer. Ta'anit, ii. 65*a*), from which the following may be quoted: "Is it, then, possible to 'lift up our heart with our hands'? This verse is intended to advise us 'to put our heart — our bad inclinations — in our hands,' in order to remove them, and then to turn to God in heaven. As long as a man holds an unclean reptile in his hand, he may bathe in all the waters of creation, but he can not become clean: let him throw it away and he is purified."

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 533, 535; Frankel, *Mebo*, pp. 66*a*, 67.

W. B.

**ABBA BAR ZEBINA** (or **ZEMINA**): A Palestinian amora of the fourth century. He was a pupil of R. Zeira, in whose name he transmitted many sayings. He was employed in Rome as a tailor in the house of a Gentile who, under the threat of death, tried to force him to break the dietary laws. Abba, however, steadfastly refused to yield to this, and showed so much courage that the Roman admiringly exclaimed: "If you had eaten, I should have killed you. If you be a Jew, be a Jew; if a heathen, a heathen!" (Yer. Sheb. iv. 35*a et seq.*).

Tanḥuma b. Abba relates another anecdote concerning a pious tailor at Rome (Gen. R. xi.), who bought the most expensive fish; this anecdote may

* With regard to the appellation Saḳḳara, which means "the dyer," it may be remarked that both the first edition and the Benveniste edition of the Talmud have the word without ' (*yod*), which seems to forbid the reading "Sikra" and the connecting of this name with the revolutionary party name of the Sicarii (see SICARII).

refer to our Abba bar Zebina (but see Shab. 119*a*, where the same story is told of Joseph, "the reverer of the Sabbath").

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 651, 652; Frankel, *Mebo*, pp. 56*a*, 57.

W. B.

**ABBAHU:** A celebrated Palestinian amora of the third amoraic generation (about 279–320), sometimes cited as R. Abbahu of Cæsarea (Ḳisrin). His rabbinic education was acquired mainly at Tiberias, in the academy presided over by R. Johanan, with whom his relations were almost those of a son (Yer. Ber. ii. 4*b*; Giṭ. 44*b*; B. B. 39*a*). He frequently made pilgrimages to Tiberias, even after he had become well known as rector of the Cæsarean Academy (Yer. Shab. viii. 11*a*; Yer. Pes. x. 37*c*). He was an authority on weights and measures (Yer. Ter. v. 43*c*). He learned Greek in order to become useful to his people, then under the Roman proconsuls, that language having become, to a considerable extent, the rival of the Hebrew even in prayer (Yer. Soṭah, vii. 21*b*); and, in spite of the bitter protest of Simon b. Abba, he also taught his daughters Greek (Yer. Shab. vi. 7*d*; Yer. Soṭah, ix. 24*c*; Sanh. 14*a*). Indeed, it was said of Abbahu that he was a living illustration of the maxim (Eccl. vii. 18; compare Targum), "It is good that thou shouldest take hold of this [the study of the Law]: yea, also from that [other branches of knowledge] withdraw not thine hand: for he that feareth God shall come forth of them all" (Eccl. R. to vii. 18).

**Knowledge of Greek Literature.**

Being wise, handsome, and wealthy (B. M. 84*a*; Yer. B. M. iv. 9*d*), Abbahu became not only popular with his coreligionists, but also influential with the proconsular government (Ḥag. 14*a*; Ket. 17*a*). On one occasion, when his senior colleagues, Ḥiyya b. Abba, Ammi, and Assi, had punished a certain woman, and feared the wrath of the proconsul, Abbahu was deputed to intercede for them. He had, however, anticipated the rabbis' request, and wrote them that he had appeased the informers but not the accuser. The witty enigmatic letter describing this incident, preserved in the Talmud (Yer. Meg. iii. 74*a*), is in the main pure Hebrew, and even includes Hebrew translations of Greek proper names, to avoid the danger of possible exposure should the letter have fallen into the hands of enemies and informers (compare 'Er. 53*b*). After his ordination he declined a teacher's position, recommending in his stead a more needy friend, R. Abba of Acre (Acco), as worthier than himself (Soṭah, 40*a*). He thereby illustrated his own doctrine that it is a divine virtue to sympathize with a friend in his troubles as well as to partake of his joys (Tan., Wa-yesheb, ed. Buber, 16). Later he assumed the office of rector in Cæsarea, the former seat of R. Hoshaya I., and established himself at the so-called Kenishta Maradta (Insurrectionary Synagogue; Yer. Naz. vii. 56*a*; Yer. Sanh. i. 18*a*; compare Josephus, "B. J." ii. 14, § 5; Jastrow, "Dict." p. 838), whence some of the most prominent teachers of the next generation issued. He did not, however, confine his activity to Cæsarea, where he originated several ritualistic rules (Yer. Dem. ii. 23*a*, R. H. 34*a*), one of which—that regulating the sounding of the *shofar*—has since been universally adopted, and is referred to by mediæval Jewish casuists as "Takkanat R. Abbahu" (the Enactment of R. Abbahu; compare "Maḥazor Vitry," Berlin, 1893, p. 355). He also visited and taught in many other Jewish towns (Yer. Ber. viii. 12*a*; Yer. Shab. iii. 5*c*).

**Rector in Cæsarea.**

While on these journeys, Abbahu gathered so many Halakot that scholars turned to him for information on mooted questions (Yer. Shab. viii. 11*a*; Yer. Yeb. i. 2*d*). In the course of these travels he made a point of complying with all local enactments, even where such compliance laid him open to the charge of inconsistency (Yer. Ber. viii. 12*a*; Yer. Beẓah, i. 60*d*). On the other hand, where circumstances required it, he did not spare even the princes of his people (Yer. 'Ab. Zarah, i. 39*b*). Where, however, the rigorous exposition of laws worked hardship on the masses, he did not scruple to modify the decisions of his colleagues for the benefit of the community (Shab. 134*b*; Yer. Shab. xvii. 16*b*; Yer. M. Ḳ. i. 80*b*). As for himself, he was very strict in the observance of the laws. On one occasion he ordered some Samaritan wine, but subsequently learning that there were no longer any strict observers of the dietary laws among the Samaritans, with the assistance of his colleagues, Ḥiyya b. Abba, Ammi, and Assi, he investigated the report, and, ascertaining it to be well founded, did not hesitate to declare the Samaritans, for all ritualistic purposes, Gentiles (Yer. 'Ab. Zarah, v. 44*d*; Ḥul. 6*a*).

R. Abbahu's chief characteristic seems to have been modesty. While lecturing in different towns, he met R. Ḥiyya b. Abba, who was lecturing on intricate halakic themes. As Abbahu delivered popular sermons, the masses naturally crowded to hear him, and deserted the halakist. At this apparent slight, R. Ḥiyya manifested chagrin, and R. Abbahu hastened to comfort him by comparing himself to the pedler of glittering fineries that always attracted the eyes of the masses, while his rival was a trader in precious stones, the virtues and values of which were appreciated only by the connoisseur. This speech not having the desired effect, R. Abbahu showed special respect for his slighted colleague by following him for the remainder of that day. "What," said Abbahu, "is my modesty as compared with that of R. Abba of Acre (Acco), who does not even remonstrate with his interpreter for interpolating his own comments in the lecturer's expositions." When his wife reported to him that his interpreter's wife had boasted of her own husband's greatness, R. Abbahu simply said, "What difference does it make which of us is really the greater, so long as through both of us heaven is glorified?" (Soṭah, 40*a*). His principle of life he expressed in the maxim, "Let man ever be of the persecuted, and not of the persecutors; for there are none among the birds more persecuted than turtle-doves and pigeons, and the Scriptures declare them worthy of the altar" (B. Ḳ. 93*a*).

**Abbahu and Ḥiyya b. Abba.**

R. Abbahu, though eminent as a halakist, was more distinguished as a haggadist and controversialist. He had many interesting disputes with the Christians of his day (Shab. 152*b*; Sanh. 39*a*; 'Ab. Zarah, 4*a*). Sometimes these disputes were of a jocular nature. Thus, a heretic bearing the name of Sason (=Joy) once remarked to him, "In the next world your people will have to draw water for me; for thus it is written in the Bible (Isa. xii. 3), 'With joy shall ye draw water.'" To this R. Abbahu replied, "Had the Bible said 'for joy' [*le-sason*], it would mean as thou sayest; but since it says 'with joy' [*be-sason*], it means that we shall make bottles of thy hide and fill them with water" (Suk. 48*b*). These controversies, though forced on him, provoked resentment; and it is even related that his physician, Jacob the Schismatic (*Mînaah*), was slowly poisoning him, but R. Ammi and R. Assi discovered the crime in time ('Ab Zarah, 28*a*).

Abbahu had two sons, Zeira and Ḥanina. Some writers ascribe to him a third son, Abimi (Bacher,

"Ag. Pal. Amor."). Abbahu sent Hanina to the academy at Tiberias, where he himself had studied; but the lad occupied himself with the burial of the dead, and on hearing of this, the father sent him a reproachful message in this laconic style: "Is it because there are no graves in Cæsarea (compare Ex. xiv. 11) that I have sent thee off to Tiberias? Study must precede practise" (Yer. Pes. iii. 30*b*). Abbahu left behind him a number of disciples, the most prominent among whom were the leaders of the fourth amoraic generation, R. Jonah and R. Jose. At Abbahu's death the mourning was so great that it was said, "Even the statues of Cæsarea shed tears" (M. K. 25*b*; Yer. 'Ab. Zarah, iii. 42*c*).

There are several other Abbahus mentioned in the Talmudim and Midrashim, prominent among whom is Abbahu (Abuha, Aibut) b. Ihi (Ittai), a Babylonian halakist, contemporary of Samuel and Anan ('Er. 74*a*), and brother of Minyamin (Benjamin) b. Ihi. While this Abbahu repeatedly applied to Samuel for information, Samuel in return learned many Halakot from him (Naz. 24*b*; B. M. 14*a*, 75*a*; see BENJAMIN B. IHI).

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 2d ed., iv., 304, 307–317; Jost, *Gesch. des Judenthums und seiner Sekten*, ii. 161–164; Frankel, *Mebo*, pp. 58*a*–60; Weiss, *Dor*, iii. 103–105; Bacher, *Ag. Pal. Amor.* ii. 88–142.

S. M.

["When does your Messiah come?" a Christian (Minaah) once asked Abbahu in a tone of mockery; whereupon he replied: "When you will be wrapped in darkness, for it says, 'Behold, darkness shall cover the earth, and gross darkness the nations; then shall the Lord rise upon thee and His glory shall be seen on thee' [Isa. lx. 2]," (Sanh. 99*a*). A Christian came to Abbahu with the quibbling question: "How could your God in His priestly holiness bury Moses without providing for purificatory rites, yet oceans are declared insufficient?" (Isa. xl. 12). "Why," said Abbahu, "does it not say, 'The Lord cometh with fire'?" (Isa. lxvi. 15). "Fire is the true element of purification, according to Num. xxi. 23," was his answer (Sanh. 39*a*). Another question of the same character: "Why the boastful claim: 'What nation on earth is like Thy people Israel' (II Sam. vii. 23), since we read, 'All the nations are as nothing before Him'?" (Isa. xl. 17), to which Abbahu replied: "Do we not read of Israel, he 'shall not be reckoned among the nations'?" (Num. xxiii. 9, Sanh. as above). Abbahu made a notable exception with reference to the Tosefta's statement that the Gilionim (Evangels) and other books of the Minæans are not to be saved from a conflagration on Sabbath (Shab. 116*a*); "the books of those at ABIDAN may be saved." Of special historical interest is the observation of Abbahu in regard to the benediction "Baruk Shem Kebod Malkuto" (Blessed be the Name of His glorious Kingdom) after the "Shema' Yisrael," that in Palestine, where the Christians look for points of controversy, the words should be recited aloud (lest the Jews be accused of tampering with the unity of God proclaimed in the Shema'), whereas in the Babylonian city of Nehardea, where there are no Christians, the words are recited with a low voice (Pes. 56*a*). Preaching directly against the Christian dogma, Abbahu says: "A king of flesh and blood may have a father, a brother, or a son to share in or dispute his sovereignty, but the Lord saith, 'I am the Lord thy God! I am the first; that is, I have no father, and I am the last: that is, I have no brother, and besides me there is no God; that is, I have no son'" (Isa. xliv. 6; Ex. R. 29). His comment on Num. xxiii. 19 has a still more polemical tone: "God is not a man that he should lie; neither the son of man, that he should repent. If a man say, 'I am God,' he lieth, and if he say, 'I am the son of man,' he will have to repent, and if he say, 'I shall go up to heaven,' he will not do it, nor achieve what he promises" (Yer. Ta'anit, ii. 65*b*).

Some of his controversies on Christian theological subjects, as on Adam (Yalk., Gen. 47), on Enoch (Gen. R. 25), and on the resurrection (Shab. 152*b*), are less clear and direct (see Bacher, "Ag. Pal. Amor." ii. 97, 115–118). K.]

**ABBAS:** This name does not appear in the long lists of Jewish names in pre-Islamic Arabia, nor does it occur among the Jews in general until the twelfth century. This shows that there is not much evidence to support the theory that the name was used as an Arabic equivalent of Judah ("Lion"). The correct meaning of Abbas is "man of stern countenance," the term "lion" being merely secondary.

BIBLIOGRAPHY: Steinschneider, *Jew. Quart. Rev.* xi. 332.

H. HIR.

**ABBAS (ABAS), AARON:** Editor and printer at Amsterdam, at the beginning of the eighteenth century. He was the publisher of two works: (1) Aaron Perahyah's responsa, known under the name of "Perah Matteh Aharon" (Amsterdam, 1703), the title-page of which is adorned with artistic woodcuts representing scenes from the life of the high priest Aaron. The book contains, in the nature of a preface, a dedicatory epistle, by Azriel ha-Kohen Perahyah, addressed to Isaac Emanuel Belmonte and Solomon Curiel. (2) The Talmudic treatise Hagigah (Amsterdam, 1706), which seems to have formed part of an attempted complete edition of the Babylonian Talmud by various editors. See ABBAS, RAPHAEL BEN JOSHUA.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 725; Wolf, *Bibl. Hebr.* iii. 70 (s.v. *Aves*), 80; Ersch and Gruber, *Encyklopädie*, xxviii. 69, note 98.

W. M.

**ABBAS, JOSEPH:** Copyist of "MS. Kauffmann," No. 45; lived at the end of the seventeenth century. H. HIR.

**ABBAS, JUDAH IBN, OF FEZ:** A poet, and author of the *piyuṭ* "'Et Sha'are Raẓon." He was the first Jew known by the name of Abbas: died at Mosul in 1163. His Arabic name was Abu al-Baga ibn Abbas al-Maghribi. Alharizi (Taḥkemoni, Mak. iii.) states that Judah left the Maghreb and went to the East, where he lived now in Bagdad, and now in Aleppo, and that he had a son who was refractory. Judah is evidently identical with the father of Samuel, who became a convert to Islam, and who speaks of his father as Judah b. Abun. The latter is mentioned in the "Poetics" of Moses ibn Ezra. He is said to have been a friend of Judah ha-Levi. The collector of Ha-Levi's "Diwan" has preserved one of the poems of Judah which called forth an answer from Ha-Levi.

BIBLIOGRAPHY: Luzzatto, *Betulat bat Yehudah*, p. 15; Landshuth, *'Ammude ha-'Abodah*, p. 300; Grätz, *Gesch. d. Juden*, vi. 133; Steinschneider, *Cat. Bodl.* col. 2442; Brody's *Zeit. f. Hebr. Bibl.* iii. 178; *Monatsschrift*, xlii. 124, 411.

H. HIR.

**ABBAS, JUDAH B. SAMUEL BEN:** A Spaniard of the thirteenth century. This form of his name is authenticated in the headings of his two works in "MS. Loewe," viii.; namely, (*a*) "Minhat Yehudah," a fragment of two leaves only, also styled "Mekor Hayyim" (Source of Life). Under the latter title the work is quoted in (*b*) "Yair Netib," also styled "Shebeṭ Yehudah." Judah affirms that he composed this work at the age of

twenty. It is of a moral and religious character. The fifteenth chapter contains a complete system of studies arranged according to pedagogical principles. It has been translated from the Bodleian manuscript by M. Güdemann, "Jüd. Unterrichtswesen," i. 147. Commencing with the reading and interpretation of the Bible, he would have the child study, in regular order, morals, medicine, arithmetic, logic, physics, and, as the very last subject, metaphysics.

BIBLIOGRAPHY: *Monatsschrift*, xxxviii., reprinted by James H. Loewe in *A Descriptive Catalogue of a Portion of the Library of Dr. Louis Loewe*, p. 58; Steinschneider, *Hebr. Uebers.* p. 35.

H. HIR.

**ABBAS, MOSES:** A name borne by several persons of whom the following three are mentioned in Zunz ("Literaturgesch." p. 342): **1.** Moses Abbas flourished about 1400 and carried on a correspondence with the Provençal poet Solomon Bonfed, who dedicated several poems to him. Isaac ben Sheshet mentions him as the pupil of Hisdai ben Solomon. **2.** Moses ben Jacob Abbas of Tyre, physician and poet; flourished in the second half of the sixteenth century. About 1578 he addressed a poem to the poet Saadia Longo in Salonica. **3.** Moses Judah Abbas, of Hebron; lived about 1660.

BIBLIOGRAPHY: Montefiore (Jews' College) MS., No. 242, fol. 12; No. 243, fol. 162; Conforte, *Kore ha-Dorot*, pp. 40, 49; Carmoly, *Hist. des Médecins Juifs*, pp. 65, 295; idem, *Chronicles of the Yahya Family* (Hebr.); Steinschneider, *Hebr. Bibl.* xiv. 79; De Rossi, *Dizionario Storico* (German ed.), p. 1.

H. H.

**ABBAS, MOSES JUDAH:** A Hebrew poet; lived about the middle of the seventeenth century at Rosetta, in Egypt. He was a descendant of the Abbas family, whose poetic bent continued to manifest itself even when the neo-Hebrew poetry was on the decline. Moses Judah Abbas ben Meir (this is his full name according to Pollak) was also eminent as a Talmudist. He left a commentary on the Talmudic treatises Kallah, Soferim, and Semahot, which were in the possession of Azulai, and several responsa, which still exist in manuscript in the Bodleian collection.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 52*a*, ed. Cassel; Azulai, *Shem ha-Gedolim*, No. 53, p. 67; Steinschneider, *Hebr. Bibl.* xiv. 79; G. Pollak, *Ha-Karmel*, ii. 294; Landshuth, *'Ammude ha-'Abodah*, p. 309.

L. G.

**ABBAS (ABAS), RAPHAEL BEN JOSHUA:** Printer and editor at Amsterdam; contemporary, and undoubtedly a relative, of AARON ABBAS. He supplemented the work of Aaron Abbas by publishing the other book of Aaron Perahyah, "Pirke Kehunah" (Amsterdam, 1709). He is probably identical with the Raphael b. Joshua de Palacios (whose name Steinschneider transcribes "di Palasios"), co-editor with Samuel ben Solomon Marques (Steinschneider, "Marches," "Markis") of the treatise 'Erubin (Amsterdam, printing-office of Immanuel Benveniste, 1716). This edition bears the stamp of approval of the censor Marcus Marinus.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 725, 3023; Wolf, *Bibl. Hebr.* iii. 998; Ersch and Gruber, *Encyklopädie*, xxviii. 72.

W. M.

**ABBAS (ABAS, ABATZ), SAMUEL B. ISAAC:** Rabbi in the latter half of the seventeenth century at Amsterdam, where his death occurred about 1693. He translated into Portuguese, from the Hebrew version of Ibn Tibbon, Bahya's "Hobot ha-Lebabot" (Amsterdam, 1670), which gave to this widely circulated work a decided accession of popularity among the Sephardic communities of western Europe. This translation, apart from the language, does not differ greatly from the Judæo-Spanish and Spanish versions existing at the time of its appearance.

Abbas was the possessor of a valuable collection of books in Hebrew, Spanish, Portuguese, and Latin. A thirty-page catalogue of the collection, printed in Amsterdam, appeared in the year of his death.

BIBLIOGRAPHY: Kayserling, *Bib.-Espa.-Port. Jud.*, p. 1; Steinschneider, *Cat. Bodl.* col. 782; Zunz, *Z. G.* p. 235; Wolf, *Bibl. Hebr.* pp. 177, 413, 1068.

W. M.

**ABBAS, SAMUEL ABU NASR IBN:** A son of JUDAH IBN ABBAS OF FEZ; lived in the twelfth century. Joseph Sambari and the "Yuhasin" call him Samuel ben Azariah ("Rev. Et. Juives," iv. 188, v. 52), which Steinschneider believes to be a mistake originating in his Arabic name, "Abu Nasr." Abbas studied philosophy, mathematics, and medicine; and for purposes of study he traveled in Irak, Syria, Azerbaijan, and Kohistan. In the city of Maragha he claimed to have had two visions (on the 9th of Zul-Hijjah, 558 = November 8, 1163, though this date seems to be too late), in which Mohammed appeared to him. He thereupon embraced Islam, taking the name of Samau'al Yahya al-Maghrabi. He composed a polemical treatise, "Ifham al-Yahud" (Confutation of the Jews), called also "Kitab-al-nakd wal-ibram" (Hirschfeld, "Das Buch al-Chazari," p. v.). In this work he points out that from time to time the abrogation of the Law is necessary and that, in fact, it has often occurred in Judaism. He tries to prove the prophetic character of Jesus and of Mohammed; claiming that the first of these is referred to in Gen. xlix. 10, and the latter in Gen. xvii. 2 (במאד מאד has numerically the same value as מוחמד Mohammed). He affirms that the Jews of his time possess the Torah of Ezra and not that of Moses, and that too many laws have been added by the sages of the Mishnah and the Gemara.

Kaufmann has shown that Abraham ibn Daud, in 1161, knew of this treatise ("Rev. Et. Juives," x. 251), and Maimonides seems to refer to it in his "Iggeret Teman"; but otherwise it exercised no influence on Jewish literature ("Z.D.M.G." xlii. 530). For reference to less known philosophical works of Abbas, see Steinschneider, "Hebr. Bibl." xix. 35, "Cat. Bodl." col. 2442. Upon the basis of his "Ifham al-Yahud" there was compiled in the fifteenth century the celebrated antijewish writing called "Epistola Samuelis Maroccani," which is said to have been translated from the Arabic by ALFONSUS BONIHOMINIS. Including the first edition of 1475, this tract went through at least nine editions in Latin, five in German, and one in Italian. In the Escurial there exists a Spanish translation in manuscript (see Jacobs, "Sources," No. 1267; compare Kayserling, in "Jew. Quart. Rev." viii. 497; Steinschneider has called attention to this in his "Cat. Bodl." col. 2438). A Russian version was issued in 1855 by the Kiev Pecherskaya Lavra (Monastery). An English version appeared at York in 1649 under the title of "The Blessed Jew of Morocco; or, the black Moor Made white." There exists also, in manuscript, a "Disputatio Abutalib Saraceni et Samuelis Judæi," consisting of seven epistles, translated from Arabic into Latin by Alfonsus Bonihominis. Its connection with the subject of this article has not yet been ascertained.

BIBLIOGRAPHY: Steinschneider, *Polem. und Apolog. Lit.* pp. 26, 137; Schreiner, in *Monatsschrift*, xlii. 123–133, xliii. 521. M. Wiener, in *'Emek ha-Baka*, p. xxv., has published a portion of the *Ifham*, which deals with David Alroy; compare also *ibid.*, p. 168; *Rev. Et. Juives*, xvi. 215; *Zeit. f. Hebr. Bibl.*, 1897, ii. 189; *Jew. Quart. Rev.* xi. 332; Güdemann, *Das Jüd. Unterrichtswesen während d. Spanisch-Arabischen Periode*, p. 38.

H. HIR.—G.

**ABBAS, YOM-ṬOB BEN JONAH:** Mentioned in the responsa of Judah ben Asher (fols. 30 and 35). H. H.

**ABBASI or (IBN ABBASI), JACOB BEN MOSES IBN** (erroneously, **'Aksa**): Translator and scholar, who flourished in the second half of the thirteenth century at Huesca, Spain. His father, Moses ibn Abbasi the Martyr (the son signs himself בבה"ק, which can only mean בן הרב הקדוש), was surnamed Bedersi, which might indicate that the Abbasi family came from Béziers, in southern France. Jacob translated (about 1298) Maimonides' commentary on Seder Nashim, from the Arabic into Hebrew. He prefixed to the translation a philosophical disquisition on Eccl. vii. 22, in which he makes a clear distinction between worldly knowledge, which is bounded by the limitation of human understanding, and the knowledge of things Jewish; meaning by this the study of the Law, which is open to everybody. The Law, it is true, has its own mysteries, which can be understood by a few only of the elect, who are versed in the Cabala. But the real Torah consists only of the Law together with its elucidation in Talmudic literature; and this every mortal can comprehend. A translator of Maimonides, a student of the "Morch Nebukim," a scholar familiar with the works of Plato and Aristotle, and, finally, an admirer of the mystics as well as a strict Talmudist, Abbasi is a fair illustration of the spirit which pervaded the Spanish Jews at the end of the thirteenth century. As a rabbinical authority, Maimonides was unreservedly acknowledged by the Spanish Jews, but as a philosopher he was pushed into the background by the triumphant march of mysticism. The Arabic original not being accessible, it is impossible to judge of Abbasi's powers as a translator. His Hebrew seems to be weak, but it is clear; and, unlike the translators of the other parts of the Mishnah commentary of Maimonides, Abbasi left no Arabic word untranslated. From his scholarly correspondence with Solomon ben Adret, the greatest Talmudic authority of the time, it appears that Abbasi possessed a fair Talmudic knowledge. One of Adret's letters, a commendation of his literary activity, was reproduced by Abbasi in the preface to his translation.

Bibliography: J. Perles, *Rabbi Salomo ben Abraham ben Adereth*, pp. 10, 60; Steinschneider, *Hebr. Uebers.* p. 924; *Jew. Quart. Rev.* xi. 333.

L. G.

**ABBASI, JOSEPH:** A wealthy Jew of Oporto, where, in 1376, he was farmer of taxes for the city and its territory.

Bibliography: Mendes do Remedios, *Judios em Portugal*, p. 163; J. A. de los Rios, *Historia de los Judios*. ii. 279.

M. K.

**ABBASI (ABBAS), MOSES:** Disciple of Rabbi Hasdai ben Solomon of Valencia and Tudela (1378). He corresponded with Isaac ben Sheshet and the poet Solomon da Piera (see Steinschneider, "Hebr. Bibl." xiv. 79). M. K.

**ABBASSID CALIFS:** The position of the Jews during the five centuries of the domination of the Abbassid Califs (750–1258) differed from that under their predecessors, the Ommiads, as the Abassids were troubled by no fears that Jewish influence would check the spread of Islam. The foundation of Bagdad by Al-Mansur (the second Abbassid Calif) brought the seat of Moslem government in close proximity to the two centers of Jewish spiritual life, Sura and Pumbedita. Contrary to the policy of the earlier califs, who removed the Jews to the extreme borders of the empire, Bagdad was allowed to retain a Jewish community.

It is not to be inferred that under the Abbassids the Jews enjoyed continual peace. They suffered not only from the incessant civil wars and revolutions, but ancient and forgotten restrictions and humiliations were occasionally renewed. Harun-al-Raschid (786–809) revived Omar's regulation ordering non-Moslems to wear distinguishing marks on their clothing (see Badge), and forbidding them to ride horses. Although these regulations fell into disuse under the next califs, they were renewed with great vigor under the reactionary Al-Mutawakkil (850), who caused many synagogues to be converted into mosques, and levied tithes on the houses of non-Moslems. Yet under Al-Mutadhid (892–902) many Jews were employed in the service of the state.

The decline of the temporal power of the califs, which occurred before the end of the tenth century, could not fail to affect the fate of the Jews in the eastern portions of the empire, because the viziers, and afterward the sultans, were too much occupied with other cares to trouble themselves about the Jews (see Crusades). Bagdad, especially, suffered heavily; yet in the middle of the twelfth century its Jewish community numbered one thousand families, while that of Mosul was even larger. The calif Mohammed al-Muktafi (1136–60) made Bagdad the seat of the exilarch, who became the recognized head of nearly all the Jews of the Abbassid empire. This favorable state of things was due mainly to the tolerant reign of the Seljuk sultans, especially Zengi, Nur-ed-Din, and Saladin (see also Alroy).

H. Hir.

**ABBAYE:** An amora. See Abaye.

**ABBAYE OF CONSTANTINOPLE:** Talmudic scholar of the sixteenth century. He carried on a learned correspondence with Samuel di Medina (מהרשד"ם), rabbi of Salonica, who refers to him as the "greatest of our teachers." He wrote also a preface to Moses Nagara's "Leḳaḥ Ṭob," Constantinople, 1574.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 20.

M. B.

**AB BET DIN** ("Father of the court of justice"): **1.** Title, according to some scholars, of the judge next in authority to the *nasi* (prince or president), and who would, accordingly, be vice-president of the Sanhedrin. On the disputed question of the relation of the Ab bet din to the nasi, see Nasi. **2.** In recent times, the title of the chief assessor at the rabbinical court. K.

**ABBREVIATIONS:** The oldest term for abbreviation, נוֹטָרִיקוֹן = *νοταρικόν*, is found in tannaitic literature as early as 150 B.C. (Krauss, "Lehnwörter," ii. *s.v.*; Bacher, "Die Älteste Terminologie"). Authorities of the third century use also the term סִימָן (later סִיכָּן) = *σημεῖον* (according to Krauss, "Lehnwörter," and אֶלֶף בֵּית, Yoma, 37*b*; Git. 60*a*), and, for a certain kind of abbreviation, סְרוּגִין (Yoma, 38*a*; Git. *ib.*). In the fourth century is met the expression רָאשֵׁי אוֹתִיּוֹת (Tan. Ex., ed. Buber, fol. 54*a*), a term which must have been in common use, since the Maghrebi Arabic *ruus ḥuruf* is borrowed from it. In later literature the common expression is רָאשֵׁי תֵבוֹת (heads of words), first found in the Masora, and, for another kind, סוֹפֵי תֵבוֹת (ends of words) (Frensdorff, "Die Masora Magna," glossary). Elias Levita, the first writer on the subject, refers to Abbreviations as חֻקְצָרִים וְהַנִּשְׁבָּרִים וְהַמְלוֹת בְּנוֹטָרִיקוֹן

**Terminology.**

וּבְרָאשֵׁי הֵבוֹת (שברי לוחות, מסורת המסורה) וּבְהֶרֶךְ רְסִיוָה וּקְרִיצָה כְּמִין הֶבֶּה פְּרוּצָה contractions and fragments, the words being in Abbreviations and initials, in the manner of suggestions and contractions (as a broken word). Joseph Ḳalman (מבוא המסורה, iii.) calls them מִלּוֹת מֻגָּרוֹת קְצָרוֹת וכו׳. Compare the Arabic *ḥarf muḳṭiah*. Among the cabalists a certain kind of abbreviation or combination of letters is called צֵרוּף or צֵרוּף אוֹתִיּוֹת. The verb צָרַף is already found in the Talmud (Ber. 55*a*) and in the ספר יצירה (ii. 2 *et passim*). Later writers use for צֵרוּף the term גִּלְגּוּל (S. Donnolo) or גִּלְגֵּל (A. Abulafia). For the verbs צָרַף or גִּלְגֵּל one finds also עִגֵּל (Naḥmanides' commentary to ס׳ יצירה, *ib.*) and חִבֵּר (J. S. del Medigo, בכתב אחוז), and the nouns עִגּוּל and חִבּוּר also occur. The terms *νοταρικόν* = *notaricum*, and *σημεῖον* originally denoted shorthand signs, but among the Jews they received the meaning "Abbreviations." For the doubtful expressions גיגוטין or גיגנטין and גלבורי, see Krauss, "Lehnwörter," and Jastrow, "Dict."

**Origin.**

Abbreviations really begin with the development of the Hebrew alphabet out of ideographic pictures. Hence, they must date from the earliest times. The modern letters were originally signs or symbols. After the symbols had become letters, representing not only concepts, but sounds, the names were, nevertheless, retained and transferred to the corresponding sounds. The time when that transfer took place is unknown; but it may be assumed that even for some time later ideograms for well-known words were still used. By analogy with those ideograms the use of conventional signs for frequently recurring words probably came into vogue, and this was the beginning of Abbreviations (compare Perles, "Analekten," p. 10). Abbreviations are found in Punic, Assyrian, and Minean inscriptions, and also in an Aramaic inscription of the year 526 B.C. (compare Perles, *op. cit.*). At first but few in number, lack of space, economy of writing material, a desire for secrecy, religious scruples, and the convenience of the writer multiplied their number to the extent found to-day.

**Graphic Representation.**

Thus, on the Maccabean coins are found the Abbreviations א for "first year": שנת ב, שנת ג, שנת ד for "second, third, fourth year"; הי for היהודים "the Jews"; יש or ישר for ישראל "Israel"; לחר for לחרות "of freedom," produced for lack of space (Théodore Reinach, "Monnaies Juives," p. 44). The abbreviation ר׳ for רבי or רבן, common in the Mishnah, is due to the convenience of the writer. The abbreviation י or ה for יהוה is due to religious scruples. The numerous Abbreviations found in the Masora are due to lack of space, scarcity of writing material, and the convenience of the scribe. Some scholars, being unused to writing, signed sigla for their names (Giṭ. 36*a*). In times of religious persecution certain sacred objects were marked with sigla (Ma'as. Sh. iv. 11).

On the Maccabean coins there is no sign to denote abbreviation. This may be due to lack of space. However, such a practise is met with much later; compare the Bible fragments publiished by Neubauer ("Jew. Quart. Rev." vii. 363) and סלקא דעתך סר (Lowe, "A Fragment of the Talmud Bab. Pesaḥim," fol. 8*a*, col. 1, l. 5). The Punic inscription ("Corpus Inscrip. Semit." i. No. 170) omits after the abbreviated word the dot otherwise found at the end of every word written out in full. A similar mode of marking Abbreviations might have existed also among the Jews. In medieval writings Abbreviations marked by various signs are found. Thus, in the "Talmudical Fragments," published by Schechter and Singer (Cambridge, 1896), one and three dots are found: הקדוש ברוך הוא = הקב״ה (p. 28, l. 17), יהוה = יי׳ (p. 27, ll. 23, 24), יי אלהינו יי אחד = יי׳ א׳ (p. 28, l. 17), לעולם הבא = ל׳ ה׳ ב׳ 4883 A.M. (p. 26, l. 24). In the Talmudical fragment published by Lowe (Cambridge, 1879) are seen the single dot, the double dot, and the single line slanting in two directions, while the double slanting line is used for a full stop: שהחיינו וקיימנו והגיענו = שהחיינו וקיומנו והגיענו (fol. 1*a*, col. 2, l. 8); אוקבוצ׳ = אוקבוצ׳ אומר אשר קדשנו במצותיו (l. 9); אף על פי = אע״פ (fol. 1*b*, col. 1, l. 19); רבי = ר׳ (fol. 8*b*, col. 2, ll. 19, 21, 29); אמר להו = אמ׳ להו (fol. 2*a*, col. 2, l. 19); מתניתא: בדיקה: מתניתא: וכית הילל אומרים = וב״ה אומר (fol. 2*b*, col. 2, l. 6). In the manuscript fragment published by C. Levias in the "Am. Jour. Semit. Lang." xv. there are, besides the dot, the horizontal line and the semicircle: אלהים, אלהי = אים, אהי (p. 162). In the Arabic period is found the Arabic sign ~ (Steinschneider, "Gab es Eine Hebräische Kurzschrift?" p. 6). With the abbreviated name of God sometimes there occurs a broken line z or ʒ (Perles, "Analekten," p. 26, note 1; Greenburg, "The Haggadah According to the Rite of Yemen," p. 1; Kohut, "Aboo Manzûr al-Dhamâri," p. 15). In addition to the sign above the abbreviated word, the last remaining letter is at times not written out in full; for example, אקבוצ׳ = אקבוצ (Lowe, "A Fragment of the Talmud," fol. 1*a*, col. 1, l. 21), דא׳ = דא (fol. 7*b*, col. 1, l. 1). In modern times two signs only are used—the single and the double slanting lines. The single line is used at the end of an abbreviated single word; for example, רבי = ר׳ or וגומר = וגומ׳. The double line is used between the letters of an abbreviation of two or more words; for example, קל והומר = ק״ו or הקב״ה = הקדוש ברוך הוא.

**Methods.**

Words are abbreviated in various ways. Distinction must be made chiefly between the abbreviation of a single word and that of more than one. Single words may be abbreviated in the following ways:

(1) הֵבוֹת גְּזֵרוֹת: When a single word consists of only two letters it is very rarely abbreviated; for example, אל = א׳, בן = ב׳. When it consists of more than two letters, one or more of the final letters are dropped: for example, וגומר or וגומ׳ = וגו׳ = בק׳; פרשת = פ׳ or פרק = פ״ם; כתיב = כ׳ or כתני׳ = כתניתא; כקצור = כ״ק. Words beginning with a preposition or conjunction or verbs in the imperfect can not be abbreviated to one letter: for example, כתוב = כ״כ, יתעלה = י״תע׳; יתברך = י״תב׳; שנאמר = ש״נ׳; דכתיב = ד״כ׳. Compound names are treated sometimes as two words, and so abbreviated: for example, נבוכדנאצר = נ״נ; שוורמאן = ש״מ; פעטערסבורג = פ״ב.

(2) הֵבוֹת נְשָׁבָרוֹת: The middle of a word is omitted, both ends remaining: for example, אהי = אֶהְיֶה ("Am. Jour. Semit. Lang." xv. 162); אים = אֱלֹהִים (in the same place); אינו = אֱלֹהֵינוּ ("Jew. Quart. Rev." xi. 646); אא = אָבָא (in the same place). This mode of abbreviation is very rare.

(3) אֶמְצָעִי הֵבוֹת: A middle letter stands for the whole word. Of this kind only one example is known, namely, ה׳ = יהוה (compare Perles, *op. cit.* p. 16).

(4) סוֹפִי הֵבוֹת: The beginning of the word is omitted; for example, ם׳ = אֱלֹהִים ("Am. Jour. Semit. Lang." xv. 162), ן׳ = אבן or בן before family names; especially common in the Arabic period, but affected also by some modern writers.

(5) The name of God is now usually written י״י; but in antiquity it was written in a great many ways, too many to record here (see TETRAGRAMMATON).

When there are two or more words, the following modes of abbreviation prevail:

(6) רְאשֵׁי תֵבוֹת: (*a*) The initial letter of every word, whether it be a radical or a formative element or an inseparable particle, is retained—the rest is omitted; for example, אִי אֶפְשָׁר = א״א; אַבְרָהָם אָבִינוּ = א״א; עָלָיו = ע״ה; הַשָּׁלוֹם = ק״ו = קַל וָחֹמֶר. It is to be noticed, however, that, if the first word of the combination begins with an inseparable particle, such particle is not counted; for example, אֲבָל תּוֹסִיף = הא״ס; הָאֵין סוֹף = אב״ת; שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל = שא״ל; וּבְעַל פֶּה = וּבע״פ. An exception to this rule is the article in combination beginning with הָרַב רַ״ב; for example, הָרַב רַבֵּנוּ נִסִּים = הר״ן; הָרַב רַבִּי שִׁמְעוֹן בֶּן גַּמְלִיאֵל = הרשב״ג; הָרַב רַב שֵׁם טוֹב בַּר אַבְרָהָם, and הַשֵּׁם יִתְבָּרַךְ = הי״ת, but more usually written הש״י.

(*b*) Two letters are retained of one or several words; for example, אֱלֹהֵי = אא״ב; אֶגֶרֶת בְּקֹרֶת = אג״ב; אָסוּר בִּנְעִילַת הַסַּנְדָּל = אבנה״ס; אָדָם הָרִאשׁוֹן = אדה״ר; אֲבוֹתֵינוּ = אבה״ע; בּוֹרֵא עוֹלְמֵי עוֹלָמִים = בעש״ב.

(*c*) When the first or last word of the combination is short, it is sometimes retained in the abbreviation entire; for example, שְׁנָא נָא = שנ״ח; אַף עַל פִּי = אעפ״י; אֲבִי הָעִזְרִי = אבי״ה; שְׁנָא נָא = שנ״ע.

(*d*) When an abbreviation is formed of a larger complex of words the resulting lengthy abbreviation is rarely written in one group (for example, וּלְהַשְׁמִיעַ יִנָּעֵם וְתָבוֹא עָלָיו בְּרָכַת טוֹב = ולהשמיעתע״ט), but is frequently broken up into two or more groups; for example, אֵין אוֹכְרִין אֶל אֲחֶךָ אַפַּיִם = א״א ואא״ה; אֶחָד אוֹסֵר אֲכִילָה וְאֶחָד אוֹסֵר הֲנָאָה = א״א מ״פ בב״ח; אֵין אָדָם מֵעֵז פָּנָיו בִּפְנֵי בַּעַל חוֹבוֹ. This splitting up into groups is at times guided by no principle (for example, הֲגָאוֹן אַב בֵּית דִּין דְּפֹה הַקְּהִלָּה = הגאב״ד דפה״ק), but more frequently the tendency is apparent to form such groups as would make sense when read as entire words, or would represent a series of numbers, or would give a certain assonance; for instance, בְּרָכַת הַטּוֹב וְהַמֵּטִיב = בה״ט וה״מ gives the words בָּנוֹ בָּהּ; בֵּין בָּךְ וּבֵין בָּהּ = בב״ו gives the words כַּהַט בָּהֶם; זְכוֹר אֶת בּוֹרְאֲךָ וְהַצֵּנַע לֶכֶת בִּירֵאַת אֱלֹהִים = זא״ב ולבי״א gives the words עֲז כַּנָּמֵר = ע״כ וק״כ ר״ב וג״כ; וְאֵב וְלָבִיא וְחָל כַּנֵּשֶׁר רָץ כַּצְּבִי וְגִבּוֹר כָּאֲרִי עַכ וְנָקֹ רַכ וְנָכ (compare *Pronunciation*, below); כֻּלָּם אֲהוּבִים כֻּלָּם בְּרוּרִים כֻּלָּם גִּבּוֹרִים = כ״א כ״ב כ״ג gives the serial numbers 21, 22, 23.

(*e*) In longer groups, particles and sometimes one or more whole words may be left unrepresented; for example, בְּנוּחָכָא [ד]הָהוּם רַבָּא = בנח״ר; דָּם צְפַרְדֵּעַ = דצ״ך עֵרֹ״ש באה״ב; חֲנַנְיָה מִישָׁאֵל [וְ]עֲזַרְיָה = ימש״ק; פְּנִים עֲלֵב הֶבֶר שְׁחִין בָּרָד אַרְבֶּה חֹשֶׁךְ [מַכַּת] בְּכוֹרוֹת גְּזֵרָה לְגֵרָה = גזל״ג ל״א; וַיַּצַּעֲקוּ מִשְׁלֵי שִׁיר [הַשִּׁירִים] קְהֵלַת יום [טוב] = יל״ע; חַמְדָּתִיאֵל [בֶּן]קְדֹשׁ לְחֹל = המק״ל; לָא [נָזוּרְנָן] נָא אַקְנוֹן; נְכָרָא פְּרוֹשׁ תּוֹסְפוֹת [הַתְּחוּנִים] = גפ״ת; לִיפְמַאן צוּנִין בְּרִיךְ שְׁמֵהּ [דְּאַרְנִי אֱלָהִינוּ מֶלֶךְ קְיוֹקָם] אֲשֶׁר חִדְּשָׁנוּ בְּקִדּוּשָׁיו וְצִוָּנוּ = (Lowe, "A Fragment of the Talmud," fol. 1*a*, col. 1, l. 21).

(*f*) A species of Abbreviations consists in the use of the letters with numerical value. Such use goes back to antiquity, and was already known to the authors of the Biblical books (compare Holzinger to Gen. xiv. 14, and Bertholet to Ezek. iv. 5, in Marti's "Kurzer Hand-Kommentar zum Alten Testament"). On this use is also based the hermeneutic rule of GEMATRIA. These letters with numerical value may be written by themselves, as, י״ש = 310; הרי״ג = 613; or together with the Abbreviations of words, as, שְׁתַּיִם שֶׁהֵן = בש״ר; בְּשִׁבְעִים לָשׁוֹן = בע״ל; עֶשֶׂר סְפִירוֹת = י״ס אַרְבַּע. It is further to be noticed that in modern times the use of י״ה, ו״ו for 15, 16 is avoided (such groups being part of the divine name) and ט״ז ט״ו substituted in their stead. In some cases the numeral ח״י is written ח״י and pronounced חַי with allusion to the meaning "alive," "living," which the word has in Hebrew.

(*g*) סוֹפֵי תֵבוֹת: Sometimes the final letters of several words are combined into a group. This, where the initials make no sense, is done for mnemotechnic purposes; for example, [חוֹשַׁעְנָא]רַבָּאבְּ[ט֯]בָּאבְּ = אברה״ם [יום]כִּפּוּר[רֹאשׁ]הַשָּׁנָה[פּוּרִים].

(*h*) סְרוּגִין: When quoting Scriptural passages, on account of religious scruples, only the first word is written out in full, the rest being given in Abbreviations. This mode is especially common among Karaitic authors (compare "Jew. Quart. Rev." vii. 363).

(*i*) צְרוּפִין: The mystic combination of letters, to which dynamic powers were attributed, dates from the early Gnosis, and was very common in the Middle Ages. This kind of abbreviation does not properly belong to our subject. On the origin of such צְרוּפִים, compare Grätz, "Gnosticismus im Judenthum," p. 106, and כרם חמר, viii. 90; see also the articles CABALA and NOTARIKON.

**Pronunciation.**

(1) Owing to the fact that Abbreviations were frequently formed into groups which, when read as a word, gave a meaning and were used as a help to the memory in oral study, all kinds of Abbreviations, even such as have no meaning when taken as words, came in later times to be pronounced with supplied vowels; for example, עֶגְבֵ״ר (B. B. 46*b*), עבו״ם (לוח אחיאסף, vii. 96), יְשׁ״שׁ (*ib.* 98). This is especially common with names of authors and books; for example, רִישׁ״י, רִיבַ״שׁ, הֲרַמְבַּ״ן, רַמְבַּ״ם, שָׁלָ״ה, כַּהַרְשָׁ״א; Equally frequent is such pronunciation of numbers, especially of more than two places; for example, שְׁסַ״ח, רַמַ״ח, הֲרַמַ״ג.

(2) Such pronounced Abbreviations are accepted in modern literature as real words, and even form derivatives. They are used both in prose and in poetry, and the abbreviation signs are not always written —a source of perplexity to the uninitiated. Compare הַשַּׁ״צִיוּת, "the heresy of Shabbethai Ẓebi," from צ״ש, the initials of that name (Gottlober, "Toledot ha-Ḳabbalah," p. 11); שִׁיר לַפַּ״י, "a poem the numerical value of whose letters in every line is equivalent to the date of the year in which it was composed" (הכוכבים, p. 30, note):

עִם הַלַּפִּידִים כֹּה אָרִיבָה, = 618
וְלֵאלֹהָּ בְּגִמּוּל יָדָם לְהָם אָשִׁיבָה, = 618
וּבְלַפָּק, אוֹן הַיּוֹם בָּזִדוֹן אָזַּמָּרָה! = 618
מַה לָּהֶם לְעַמִּי הָגָה יָגִיעַ הֶבֶל? = 618

(Gottlober, "Toledot ha-Ḳabbalah," p. 31). This poem yields the לפ״ק = לִפְקֻדַּת קְטָנָן, "the date of the year with the omission of the thousands." Hence, 618 = 5618 A.M. = 1858 B.C. (see also "Luaḥ Ahiasaf," ii. 31; Dolitzky, "Shire Menahem," p. 105).

**Uses.**

Abbreviations may be divided into general and special. To the latter class belong discretionary Abbreviations formed for special cases or by certain authors; while the general Abbreviations, through their connection with the history of culture and of literature, have become monuments of ideas and of sentiments, and have come to possess historic significance (compare Zunz, "Z. G." p. 450). The oldest regular uses of Abbreviations as found in the Talmud are:

(1) The abbreviation of the name of God (see § (5), above).

(2) As mnemonic signs, for a help to the memory in oral study. This latter kind of abbreviation was especially called סִיָּן (see *Terminology*, above). Instead of these סימנים representing words, they sometimes represent numbers (Mishnah, Men. xi. 4; see also R. Judah in Pesaḥ Haggadah and Sifre, כי תבא, 301). For the mnemonic signs of the Talmud, compare D. Pardo, "La-Menaẓeaḥ le-David," Salonica, 1765 or 1795; Pinner's introduction to his German translation of Berakot, p. 22; J. Brüll, "Doresh le-Zion" (Mnemotechnik of the Talmud), Vienna, 1864; F. Lebrecht in "Hebr. Bibl." vii. 99–102; also Rapoport in "Kerem Ḥemed," vi. 252.

Especially numerous is this kind of Abbreviations in the Masoras and in grammatical literature. On the mnemonic signs in the Masoras, compare Frensdorff's glossary in his "Die Masora Magna"; on some of the mnemonic signs in grammar compare D. Rosin in "Jew. Quart. Rev." vi. 475–501. A complete list, both of Masoretical and grammatical mnemonic signs, will be found in the appendix to the writer's "Dictionary of Philological Terminology in Hebrew and Aramaic," now in preparation. Mnemonic signs are also commonly used in calendars.

(3) In vituperative language Abbreviations are used for the purpose of euphemy (compare Meg. 25*b*; גייופא שיטא or שטיא = ג"ש "the lewd woman").

In later literature we find the frequent and habitual use of Abbreviations in the following cases:

(4) In the standing formulas for blessing, wishing, praying, and imprecation, and in standing phrases concluding a composition, which formulas frequently consist of Biblical verses or phrases. This kind of sigla, having developed different characteristics according to various times and countries, since it was employed in epigraphs, documents, on tombstones, etc., has become an important part of Hebrew paleography. On this see Zunz, *l.c.*; Steinschneider in the "Jahresberichte der Geschichtswissenschaft," i. 43, ii. 59, v. 36; and the same, "Zur Literatur der Hebräischen Paläographie" in "Centralblatt für Bibliothekswissenschaft," 1887, pp. 158 *et seq.*

(5) In the quotation of names and titles of authors and especially in the books or treatises and chapters of the Talmud titles. The titles of Hebrew books are, in a sense, proper names, usually consisting of a Biblical phrase of two words, whose initial letters are used in quoting them, even without mention of the author (see TITLES).

The names of authors consist mainly of their first names with the addition of בֶּן "son of," followed by the name of their father. In the Middle Ages it became the custom to add to the name of every author the title רַבִּי, abbreviated to ר', and from this have arisen Abbreviations of the names of famous and popular authors; as רַמְבַּ"ם Moses Maimonides, רשב"י Solomon ben Isaac, etc. In some cases real family names have grown out of such or similar Abbreviations, especially in more modern times when the Jews were required by the various states to adopt them. Thus, the name "Brill" or "Brüll" is ברי"ל Ben Rabbi Judah Loeb ha-Levi; "Katz" is כה"ן צדק=כ"ץ; "Sack" is זרע קדש = ז"ק; "Segal" is סגן לויה=סג"ל.

In Germany and in France it was customary in the Middle Ages to abbreviate names so as to form a word denoting some personal quality; as, ר"א "head" for רִבְּנוּ אָשֵׁר. Lack of knowledge in such matters has produced some very ridiculous misunderstandings. A list of such names is given by Steinschneider in the introduction to his "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana" and in his "Hebräische Bibliographie," xvi. 6, xxi. 103. On the titles of Hebrew books compare Schechter, "Studies in Judaism," pp. 328–342.

(6) In the technical expressions of various disciplines Abbreviations are frequently used according to the needs of the particular subject. They are, however, invariably made on one or other of the principles indicated above.

BIBLIOGRAPHY: The older literature on Abbreviations will be found enumerated in Wolf, *Bibl. Hebr.* ii. 574–590, iv. 250–267; H. J. Köcher, *Nova Bibl. Hebr.* ii. 136 *et seq.*, Jena, 1782; Zunz, *Z. G.* p. 448; Steinschneider, *Gab es Eine Hebr. Kurzschrift?* p. 8 (this is a reprint from *Archiv für Stenographie*, 1887, Nos. 466 and 467); P. Perreau, *1700 Abbreviature e Sigle Ebraiche, Chaldaiche, Rabbiniche, Talmudiche . . . Autografia Edizione di 60 Esemplari*, Parma, 1882, augmented under the title *Oceano delle Abbreviature e Sigle Ebraiche*, 1883, *Autogr. 2a Edizione di 60 Esemplari Notevolmente Accresciuta*; and an appendix to this, *Appendice all' Oceano delle Abbreviature*, 1884, *Autogr. Ed. di 60 Esemplari* (an exhaustive review of the last two works was published by D. Kaufmann in the *Göttinger Gelehrte Anzeigen*, 1884, pp. 749–755); Joseph Ezekiel, כהנה יוסף *A Handbook of Hebrew Abbreviations with their Explanations in Hebrew and English*, etc., Bombay, 1887; Philip Lederer, *Hebräische und Chaldäische Abbreviaturen . . . ins Deutsche Übersetzt und Erläutert*, Frankfort-on-the-Main, 1894; G. H. Händler, ערכי הנוטריקון *Lexikon der Abbreviaturen. Anhang zum Aramäisch-Neuhebräischen Wörterbuch von Gustaf H. Dalman*, Frankfort-on-the-Main, 1897 (of which the author is now preparing a revised, separate edition); A. Bernstein, *Sefer Roshe Tebot*, London, 1896.

C. L.

——**In Biblical Manuscripts:** The fragments of two Bible manuscripts of Egyptian origin, which were discovered by Neubauer and deciphered by Friedländer, show a manner of writing in an abbreviated form hitherto unknown; another example was exhibited at the Oriental Congress at Rome, October, 1899, by Dr. C. D. Ginsburg. Only the first word of each verse is written out in full; of the remaining words only one letter (not necessarily the initial letter) is given. This method of abbreviation seems to be what the Talmud designates by the term סְרוּגִין (Yoma, 38*a*; Giṭ. 60*a*; according to the interpretation of Rashi). Abbreviations of the ordinary character are rarely found in Bible manuscripts. There are none, of course, in the Scrolls. In view of the Abbreviations to be found on Jewish coins (יה for היהודים, etc.), the question arises whether words were abbreviated in pre-Masoretic Bible manuscripts. As positive information is obviously wanting, recourse must be had to conjecture, on the basis of variants gleaned from the ancient versions (particularly from the Septuagint) or of evident errors in the Masoretic text, which are satisfactorily explained if it is assumed that Abbreviations were customary in the manuscripts antedating the Septuagint. Thus, when the Septuagint has in Jonah, i. 9, in the place of עִבְרִי "the servant of the Lord" (that is, עֶבֶד יְהוָה), it may be assumed that the י was taken by the translator as an abbreviation of the divine name. In Isa. xlii. 2 ישא may originally have been an abbreviated יְשַׁאֵג. In his brilliant dissertation ("Analekten zur Textkritik des Alten Testaments"; see chap. i. Munich, 1895) F. Perles makes an extensive use of the assumed pre-Masoretic habit of abbreviating words. He even interprets the accentual signs פָּסֵק and מֻנַּח (see ACCENTS IN HEBREW) in I Sam. ix. 12 (where he reads with Lagarde לְפָנֶיךָ הָרֹאֶה, in the place of our לְפָנֶיהָ הַתַּר), and in Ps. lxxxix. 51 (where בְּלִמָּה should replace the meaningless בָּל) as remnants of the signs of abbreviation customary in rabbinical writings. While some of the emendations proposed by Perles and his predecessors are ingenious and plausible, the thesis that words were abbreviated in pre-Masoretic Bible manuscripts may perhaps still be said to be unproved. The omission of parts of words may not be due to a

fixed habit of abbreviating, but may have been resorted to only sporadically; for example, at the end of a line; and, in some cases, lacunæ, which were not treated as such by copyists, should perhaps appear. It is certainly hazardous to ascribe so early a date to the rabbinic signs of abbreviation.

BIBLIOGRAPHY: *Jew. Quart. Rev.* iii. 363, 564-566.

M. L. M.

**ABD**=("Servant"): An Arabic word that forms the first part of many compound proper names of Jews of Arabic-speaking countries. The name following it is invariably that of a deity, and is either (1) the proper name of a god, as in early times, or (2) an adjective expressing some attribute of God which is thus used as a synonym of the Deity. The former usage was current among the early Semites, as is shown by the existence of such names among the preislamitic Arabs as *Abd-Uzza* or *Abd-Shams* ("-of the Sun-god"); among the Phenicians, as *Abd-Eshmun*; among the Arameans, as *Abd-Hadad*, and even among the Hebrews, in the form *Abdel* (Obadiah). With the growth of monotheism among the Jews and later among the Mohammedans, it became customary to substitute for the name of the idol that of God or an adjective signifying one of His attributes, as *Abd-ul-Aziz* ("Slave of the Mighty"). This difference in formation enables the student of history and literature to distinguish the dates of persons bearing the names.

BIBLIOGRAPHY: Renan, *Les Noms Théophores Apocopés dans les Anciennes Langues Sémitiques*, in *Rev. Ét. Juives*, 1882, pp. 165-167; Wellhausen, *Reste des Arabischen Heidenthums*, 1897, pp. 1-4; Steinschneider, in *Monatsschrift*, 1882, pp. 325-330; idem, in *Jew. Quart. Rev.* xi. 333, 338.

L. G.

**ABDA** ("Servant of the Lord"): **1.** The father of Adoniram, the superintendent of the tax levied by SOLOMON (I Kings, iv. 6). **2.** A Levite residing in Jerusalem (Neh. xi. 17), called OBADIAH in the corresponding list of I Chron. ix. 16.

BIBLIOGRAPHY: Renan, in *Rev. Ét. Juives*, 1882, v. 165.

G. B. L.

**ABD-AL-DAIM:** Son of Abd-al-Aziz, son of Muhasan ha-Israeli, physician and descendant of a line of Jewish physicians. Abd-al-Daim flourished about 1300, and on August 30, 1316, he completed an Arabic work entitled "The Two Sciences," in two parts, one on physics, the other on metaphysics. It is arranged as a series of questions and answers. The manuscript of the work is in the Bodleian Library in Oxford.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 814, 815; Steinschneider, in *Jew. Quart. Rev.* xi. 337.

K.

**ABD-AL-MALIK:** Ommiad calif who ruled at Damascus 685 to 705, and who, unlike his predecessors, was not very religious, but showed a certain tolerance toward the Jews, who hitherto had been roughly handled. Abd-al-Malik, indeed, employed as minister a Jew named Someir.

On the accession of the Ommiad dynasty, in 661, a marked change took place in the policy of the califs, religious interests being superseded by a policy calculated to perpetuate the dynasty. In Abd-al-Malik's time Damascus displaced Medina as the seat of the califate, and this event was regarded as evidence that the spread of the Moslem faith was no longer to be the sole care of the princes of the ruling house. Close upon this and other innovations followed the splitting up of Islam into various sects, which broadened the religious horizon and brought to the Jews in Mohammedan countries a period of comparative peace.

H. HIR.

**ABDALLAH:** As a Jewish name the Arabic equivalent of the Hebrew Obadiah and similar names. Its first appearance among the Jews was not due to religious motives. The name Abdallah was common in Arabic before the rise of Islam, and if it be found—though not very frequently—among Jews, it has been, like many other pure Arabic names, only adopted by them. The first Jew of this name is not Abdallah ibn Salam, as Steinschneider assumes ("Jew. Quart. Rev." xi. 335), for he was called Abdallah only on being converted to Islam. On the other hand, we find Abdallah ben Dheif, of the Banu Ḳainuḳa'a, and Abdallah ibn Saura, the rabbi of the Banu Tha'laba ibn Fityaun. For the other and very rare instances see Steinschneider's article referred to above.

H. HIR.

**ABDALLAH IBN SABA:** A Jew of Yemen, Arabia, of the seventh century, who settled in Medina and embraced Islam. Having adversely criticized Calif Othman's administration, he was banished from the town. Thence he went to Egypt, where he founded an antiothmanian sect, to promote the interests of Ali. On account of his learning he obtained great influence there, and formulated the doctrine that, just as every prophet had an assistant who afterward succeeded him, Mohammed's vizier was Ali, who had therefore been kept out of the califate by deceit. Othman had no legal claim whatever to the califate; and the general dissatisfaction with his government greatly contributed to the spread of Abdallah's teachings. Tradition relates that when Ali had assumed power, Abdallah ascribed divine honors to him by addressing him with the words, "Thou art Thou!" Thereupon Ali banished him to Madain. After Ali's assassination Abdallah is said to have taught that Ali was not dead but alive, and had never been killed; that a part of the Deity was hidden in him; and that after a certain time he would return to fill the earth with justice. Till then the divine character of Ali was to remain hidden in the imams, who temporarily filled his place. It is easy to see that the whole idea rests on that of the Messiah in combination with the legend of Elijah the prophet. The attribution of divine honors to Ali was probably but a later development, and was fostered by the circumstance that in the Koran Allah is often styled "Al-Ali" (The Most High).

BIBLIOGRAPHY: Shatrastani al-Milal, pp. 132 *et seq.* (in Haarbrücken's translation, i. 200-201); Weil, *Gesch. der Chalifen*, i. 173-174, 209, 259.

H. HIR.

**ABDALLAH IBN SALAM:** Jewish convert to Islam in the time of Mohammed; died 663. According to the Moslems, he was one of the most important Jewish personages in the history of Mohammed's career at Medina, owing to the fact that he was converted to Islam. His reputation among believers is so great that the standard works on Moslem tradition have special chapters devoted to the "High Qualities of Abdallah ibn Salam." Indeed, he is the prototype of Jewish converts to Islam, of whom there existed a small number during Mohammed's lifetime. He belonged to the tribe of the Banu Ḳainuḳa'a. His name was Al-Husain, and he claimed to be a descendant of Joseph. After his conversion he assumed the name of Abdallah ibn Salam. There are several more or less fanciful stories about his conversion, all of which are unreliable, because they describe him as a Moslem soon after Mohammed entered Medina, whereas he was not converted till eight years later, or two years before Mohammed's death.

The share which even modern scholars believe Abdallah to have had in the production of the Medinian part of the Koran is, therefore, illusory, because at this period the work was, in the main, completed. Abdallah was, however, able to provide Mohammed during this period with information from Jewish sources, which subsequently reappeared in the form of sayings attributed to Mohammed. Therefore he may be regarded as one of the fathers of the Hadith, and especially of several important legends which tend to glorify Mohammed's youth.

To Abdallah is ascribed a small pseudonymous catechism (printed in Cairo) styled "Queries by Abdallah ibn Salam," containing questions he is said to have addressed to Mohammed. Abdallah left two sons, Mohammed and Yusuf.

BIBLIOGRAPHY: Sprenger, *Leben d. Mohammad*, i. 46, 54; Hirschfeld, *Beiträge zur Erklärung d. Korân*, p. 52; Steinschneider, *Polemische und Apologetische Lit.* p. 112; Wolf, *Muhammedanische Eschatologie*, p. 69; El-Nawawi, *The Biogr. Dict. of Illustrious Men*, ed. Wüstenfeld, p. 347.

H. HIR.

**ABDALLAH IBN SAURA:** One of those whom Moslem traditionists number among Mohammed's opponents in Medina. He was the rabbi of the Banu Tha'laba ibn Fityaun, and, according to several traditions, one of the most learned of Medinian rabbis. Whenever Mohammed entered into theological discussions, Abdallah ibn Saura was put forward by his coreligionists, and is said to have caused the revelation of sura ii. 129 by summoning Mohammed to embrace Judaism. Abdallah's refusal to adopt Islam is alleged to have led to the revelation of sura iv. 50. On one occasion Mohammed inquired of him whether there was not a law in the Torah with respect to adultery. Thereupon Abdallah acknowledged Mohammed to be a prophet, but afterward withdrew his confession. Later traditions give several other details, which are, however, unreliable.

BIBLIOGRAPHY: *Das Leben Muhammed's nach Muhammed ibn Ishak*, ed. Wüstenfeld, pp. 351, 380, 390; Hirschfeld, *Beiträge zur Erklärung des Koran*, p. 53.

H. HIR.

**ABDALLAH IBN UBAIY:** A chief of the Arab tribe Banu al-Khazraj at Medina and a powerful opponent of Mohammed, who had undermined Abdallah's influence in that city. He was the head of the party that Mohammed called "Hanifa." Being an ally of the Banu Ḳainuḳa'a and jealous of Mohammed's growing power, he succeeded in preventing their slaughter after they had surrendered. He also encouraged the Banu al-Nadhir to resist Mohammed, but failed to come to their aid when they were attacked. When Mohammed mobilized the Moslem forces for the expedition against Syria in 630, Abdallah, with his Jewish allies who had remained in Medina, formed a separate camp, which, however, did not join the main army. His disappearance was a death-blow to the party which still showed opposition to Mohammed, and also caused the final expulsion of the Jews who had been allowed to stay in Medina.

BIBLIOGRAPHY: Wellhausen, *Muhammed in Medina*, p. 439; Sprenger, *Leben d. Mohammad*, iii. 572.

H. HIR.

**ABDAN** or **ABIDAN** (contraction of **ABBA YUDAN**): A Palestinian scholar of the first amoraic generation, who lived about the beginning of the third century. As a disciple and clerk (amora) of Rabbi (Judah I.) he seems at times to have been too officious in his bearing toward the members of the rabbinical college. Thus, when R. Ishmael ben Yose, who was very corpulent, seemed to be forcing his way into the college in a manner contrary to the college rules, Abdan exclaimed, "Who is he that strides over the heads of the holy people?" When the innocent man replied, "It is I, Ishmael ben Yose, who am come to learn the Law from Rabbi," Abdan retorted, "Art thou worthy to learn from Rabbi?" Piqued by this insolence, Ishmael asked, "Was Moses worthy to learn from the Almighty?" Thereupon Abdan inquired, "And art thou Moses?" To which Ishmael made the reply, "And is thy master the Almighty?"

On that very occasion, however, after Rabbi had entered the college hall, an opportunity presented itself for Ishmael to prove himself an expert in halakic knowledge, while Abdan, who, coming back from an errand, attempted to force his way through the assembled crowd, was ordered by Rabbi to remain at the door. Legend adds that Abdan was severely punished for his arrogance. He himself was visited with an attack of eczema, and two of his sons were drowned. His memory, however, was revered as that of a good man, for R. Nahman b. Isaac, in referring to this legend, thanked God for abasing Abdan in this world and not reserving his punishment for the world to come.

BIBLIOGRAPHY: *Yeb.* 105*b*; *Yer. Ber.* iv. 7, v. 8*d*; *Bab. ibid.* 27*b*; *Niddah*, 66*a*; *Gen. R.* x. 8.

S. M.

**ABDEEL** or **ABRIEL** ("Servant of God"): Father of Shelemiah, who was one of the men ordered by King Jehoiakim to capture Jeremiah and his scribe Baruch (Jer. xxxvi. 26). The Septuagint omits the name. G. B. L.

**ABDI:** **1.** Son of Malluch, a Levite descended from Merari (I Chron. vi. 44). **2.** Father of Kish, a Levite, also of the family of Merari, but living in the time of Hezekiah (II Chron. xxix. 12). **3.** One of the sons of Bene Elam who had "taken strange wives" (Ezra, x. 26; I Esd. ix. 27).

G. B. L.

**ABDI HEBA:** A king of Jerusalem about 1400 B.C., whose name (read by some, **Ebed Ṭob**) is recorded in the El-Amarna Tablets. From the letters sent by Abdi Heba to the Pharaoh of Egypt it appears that the former owed his kingship not to royal parentage, but to the direct favor and appointment of Pharaoh. Abdi Heba had the misfortune to be king when the whole country was in fear of conquest by the Habiri (Letter 179), and he asks repeatedly for an army (Letters 179–183) or, at least, an officer to command (Letter 182). As the result of a conspiracy false charges are made against Abdi Heba, who defends himself (Letter 179). The outcome is not known.

BIBLIOGRAPHY: See the text in Abel and Winckler's *Thontafelfund von Tell el-Amarna*, translated by Winckler in Schrader's *K. B.* v. 303 *et seq.* (Eng. trans. of this vol., London, 1896); W. M. Flinders Petrie, *Syria and Egypt*, pp. 129 *et seq.*, New York, 1898; Zimmern, *Die Keilinschriftbriefe aus Jerusalem* in *Zeitschrift für Assyriologie*, vi. 245–263; Morris Jastrow, *The Letters of Abdi Heba*, ix. 24–46.

G. B. L.

**ABDIAS:** Obadiah, the prophet (IV Esd. i. 39).

G. B. L.

**ABDIEL** ("Servant of God"): Son of GUNI, of the tribe of Gad (I Chron. v. 15). G. B. L.

**ABDIMA** (called also **Abdimi, Abudma, Abudmi,** all equivalent to **Ebdimus = Eudemus** —compare Jastrow, "Dict." p. 3; and in the Babylonian Talmud frequently contracted to **Dimi**): Name of several Palestinian amoraim, known also in Babylonia. One of them is mentioned in the

Palestinian Talmud simply as R. Abdimi or R. Abudmi, without any cognomen. He flourished in the fourth century, contemporaneously with R. Jose II., who survived him, and with R. Eliezer II. See Yer. Er. x. 26*a*; Yer. B. B. ix. 16*d*; doubtful, Yer. Ket. xi. 34*b*.

The Palestinian Talmud and the midrashic literature mention several more amoraim by the name of Abdima or one of its variants, some of whom will be found under DIMI. S. M.

**Abdima (Dimi) of Ḥaifa:** A Palestinian amora of the third generation (third and fourth centuries). He was a recognized authority in halakic matters, prominent contemporaries as well as successors citing his views in support of their own; nor was he less distinguished in the field of the Haggadah. According to him, this rule of etiquette should be observed: When a scholar (*ḥakam*) passes to take his seat at college, one should rise in his honor within a distance of four cubits, and remain standing till he has passed to a like distance. In honor of a vice-president of the Sanhedrin (*ab bet din*), one should rise as soon as one perceives him coming, and remain standing until he has passed to a distance of four cubits; but when the president of the Sanhedrin (*nasi*) passes, one should rise as soon as one observes him approaching, and remain standing long enough for him to reach his place and be seated; for thus the Bible (Ex. xxxiii. 8) says, "All the people stood up . . . and looked after Moses, until he was gone into the tent" (Kid. 33*b*). Commenting on Eccl. xii. 7, "And the spirit shall return to God who gave it," the famous haggadist, R. Samuel b. Naḥman, remarks that R. Abdima of Ḥaifa thus illustrates this passage: "A priest who belonged to the order known as Ḥaberim [see HABER], the members of which were very strict in all observances of Levitical cleanliness, entrusted a sacred loaf of *terumah* to one less strict ('Am ha-Areẓ), saying, 'Behold, I am clean, and my house is clean, and my utensils are clean, and this loaf is clean: if thou wilt return it to me in the condition in which I hand it to thee, well and good; if not, I shall burn it in thy presence.' Thus says the Holy One—blessed be He!—to man, 'Behold, I am pure, and My mansion is pure, and My ministers are pure, and the soul which I give into thy keeping is pure: if thou wilt return it to Me as I give it to thee, it shall be well; otherwise, I shall burn it in thy presence'" (Eccl. R. *ad loc.*). One of Abdima's aphorisms is: "With the destruction of the First Temple the gift of prophecy was taken from the prophets and bestowed upon the learned" (B. B. 12*a*). Another: "Before man eats and drinks he has two hearts; after he eats and drinks he has but one" (B.B. 12*b*; Yalḳ., Job, § 906).

BIBLIOGRAPHY: *Yer. Meg.* iii. 74*b*; *Bab. Meg.* 29*b*; *Yer. M. K.* iii. 82*c*; *Yer. Niddah*, ii. 50*a*; *Lam. R.* to i. 1; *Midr. Teh.* to *Ps.* xxxi. 6, and lxviii. 10; *Yalḳ. Teh.* 717; Bacher, *Ag. Pal. Amor.* iii. 536-538. S. M.

**Abdima (Dimi) bar Ḥamar** (sometimes with the addition **b. Ḥasa**): A Palestinian who immigrated into Babylonia; senior contemporary of Raba and Joseph, of the fourth century. His name is connected with but a small number of Halakot, and only few of his Haggadot are preserved. Commenting on the words of Moses (Deut. xxx. 11–13), "This commandment is not in the heaven. . . Neither is it beyond the sea," he observes: "And were it even so; were the Law in heaven, it would be man's duty to ascend to obtain it; were it beyond the seas, he would be obliged to cross them in quest of it" ('Er. 55*a*). In using Biblical texts for homiletic purposes he follows the usual method of straining the text, or playing upon similarities of expression or even of sound; for example, the Biblical statement (Ex. xix. 17), "They stood at the base (*beṭaḥtit*) of the mount," he construes as implying that "the Holy One—blessed be He!—had bent the mountain over the Israelites, saying to them, 'If you accept the Law it will be well; otherwise here will be your grave'" (Shab. 88*a*; 'Ab. Zarah, 2*b*). Elsewhere he is reported as interpreting the term "Taanath" in the passage (Josh. xvi. 6), "And the border went about eastward unto Taanath-shiloh," as if it were related to *taaniyah* (sorrow) or to *anaḥ* (to sigh); and, therefore, he understands by Taanath-shiloh the spot at the sight of which man is reminded of the sacrificial rites once practised in Shiloh, and sighs at their discontinuance (Zeb. 118*a et seq.*; compare "Dikduḳe Soferim," *l.c.*, and Yalḳ., Deut. § 881). In Yer. Meg. i. 72*d* a different interpretation of the same text, but also taking Taanath in the sense of sorrow, is reported in the name of R. Abdima of Sepphoris. S. M.

**Abdima b. Ḥamdure** or **Ḥamdude:** An amora of the third century. He is probably identical with (Mar) Bar Ḥamdure, the disciple of Samuel (Shab. 107*b*; compare "Dikduḳe Soferim," *ad loc.* 125*a*; Yoma, 87*b*; Suk. 20*a*; Men. 38*b*). S. M.

**Abdima Naḥota:** A Palestinian amora of the fourth century; contemporary of the Babylonian amoraim Rab Ḥisda and Rab Joseph. He was senior to R. Assi II., who delivered halakic decisions in his name. Like Abin III., he was wont to travel and to disseminate traditions among the academies of his native country and of Babylonia; hence his surname Naḥota, which means one who is wont to go down to Babylonia. See DIMI.

BIBLIOGRAPHY: *Yer. Shab.* viii. 11*b*; *Yer. 'Er.* i. 19*b*; *Yer. Kid.* i. 60*d*; *Yer. B. B.* iii. 13*d*. S. M.

**Abdima (Abdimi) of Sepphoris:** A Palestinian amora of the fifth century; disciple of R. Mana III. and of R. Huna II. He was a distinguished scholar in his age, as is evident from his father being quoted as Immi, the father of Abdima of Sepphoris (Yer. Beẓah, i. 60*d*).

BIBLIOGRAPHY: *Yer. Bcr.* iv. 8*a*; *Yer. Ta'anit*, ii. 65*c*; *Yer. Ket.* i. 25*b*; *Yer. Niddah*, ii. 50*b*. S. M.

**Abdimi Mallaḥa** ("The Sailmaker"): A contemporary of R. Ḥiyya b. Abba and Jacob b. Aḥa, who was one of the numerous class of scholars engaged in handicraft (Yer. B. M. iv. 9*d*; Yer. Suk. ii. 53*a*). S. M.

**Abdimus ben R. Jose:** One of the variants of the popular name of R. Menahem ben R. Jose. The other forms are Abirodimus, Avradimus, Vradimas, and Vradimus. For the etymology of the name see Jastrow, "Dict." i. 375.

BIBLIOGRAPHY: *Yer. Yeb.* i. 2*b*; *Yer. Sheb.* viii. 38*b*; *Sifra*, *Emor*, 10, 13; *Shab.* 118*b*; *Ned.* 81*a*. S. M.

**ABDON:** **1.** One of the last of the Ephraimite judges; a son of Hillel of Pirathon. He aided in restoring order in central Israel after the disastrous feud with Jephtha and the Gileadites (Judges, xii. 13–15). **2.** A family of the tribe of Benjamin (I Chron. viii. 23). **3.** A Gibeonite family (I Chron. viii. 30, ix. 36). **4.** A court official in the days of Josiah (II Chron. xxxiv. 20). In II Kings, xxii. 12, his name is given as Achbor. J. F. McC.

**ABDON**: A city in the domain of Asher, given to the Levites, Bene Gershon (Josh. xxi. 30, and in the corresponding list of I Chron. vi. 74). Identified by Guérin with Abdeh, to the north of Acre.

G. B. L.

**ABDON, MOSES BEN REUBEN**: Rabbi at Rome in 1543, and a member of the communal board of administrators (stewards of the ghetto) up to the year 1564. In 1558 he, with other prominent Jews of Rome, guaranteed to refund to Elijah Corcos the sum of 1,000 scudi (about $970), which the latter had paid to the papal authorities of Rome as a fine inflicted upon the Jewish community for their failure to burn certain Hebrew books.

**Reuben Abdon,** his son, was steward after him, from 1576 to 1584.

A **Samuel b. Moses Abdon** is also mentioned in 1507.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 99, 156, 312, 420; *Jew. Quart. Rev.* xi. 338; Berliner's *Magazin*, i. 80.

W. M.

**ABDUCTION** ("Genebat Ish, Genebat Nefesh" = Theft of Man, Theft of Soul): Talmudic jurisprudence bases the decree prohibiting this offense upon the eighth of the Ten Commandments, which it interprets as meaning "Thou shalt not steal [a human being]." The rabbis argue that the unlawful abstraction of chattels is forbidden by the injunction, "Ye shall not steal" (Lev. xix. 11), which stands in juxtaposition to the prohibitions of embezzling, lying, and defrauding—all offenses against property; while the context in the Decalogue, standing in juxtaposition to the crime of homicide, refers to heinous crimes against persons: therefore the prohibition "Thou shalt not steal" applies exclusively to the unlawful seizure or stealing of a person (Sanh. 86*a*). This prohibition, however, sets forth neither the particulars that constitute the crime nor the penalty incurred by its commission; the rabbis, therefore, adduce the following Scriptural passages: "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death" (Ex. xxi. 16), and, "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him: then that thief shall die" (Deut. xxiv. 7). From these decrees the Talmud deduces the following rules regarding (1) the malefactor, (2) the victim, (3) the crime, and (4) the penalty:

**Rabbinical Presentation.**

(1) To be amenable to the law for the crime of Abduction the malefactor, like the perpetrator of any other crime, must be a person—man or woman—of the legal age of responsibility, and of sound mental condition; and since the Hebrew commonwealth was based on the principles of national unity and equality, the Israelite, the Levite and the priest, the free-born and the slave, were alike answerable for the crime. Even the high priest could be called upon by a competent tribunal of seventy-five judges to defend himself in case of his infraction of the laws; and, down to the change of dynasties in the Maccabean epoch, royalty itself was subject to the judiciary (see S. Mendelsohn, "Criminal Jurisprudence," §§ 38, 45–50).

**Malefactor and Victim.**

(2) The victim of the crime must be a person, male or female, child or adult, who is free-born or made free. If the victim be a slave, or even "half a slave"—which might happen in the case of a person formerly owned by two partners, but emancipated by one of them (Giṭ. 42*a*)—no conviction for Abduction can follow, since, in the eyes of rabbinic law, "the slave has no brotherhood" (עבד אין לו אחוה—Sanh. 86*a*), and, consequently, there is no "stealing any of his *brethren* of the children of Israel." Nor is the offender, if found guilty of stealing such a being, obliged to pay the double fine which the Bible (Ex. xxii. 3) imposes upon convicted thieves; the slave, in Talmudic law, being placed in the same category with immovable property which can not be taken away by theft (Mishnah, B. M. iv. 9, Gem. *ib.* 56*b*).

**Crime and Punishment.**

(3) To constitute the crime itself there must be (*a*) actual Abduction of the victim, (*b*) detention by the criminal, (*c*) enslavement, and (*d*) selling. (*a*) The Abduction must be complete; the victim must be removed from his home and from his family. If the victim be subjected to all the indignities forming constituent parts of the crime, while he still remains on his own premises the perpetrator of the indignities can not be convicted of Abduction. Also, where the victim is naturally or habitually under the offender's care—as when the victim is the offender's child, or ward, or pupil—the law will not convict of Abduction; for the law (Ex. xxi. 16) says, "If he be found in his hand," and thereon Talmudic law bases the conclusion that the words "If he be found" exclude him who is habitually found there, that is, in the offender's power (Sanh. 86*a*). (*b*) Detention as a constituent of Abduction must actually take place on the abductor's premises. If the victim be detained anywhere else, though by and under the abductor's authority, the condition is not fulfilled: "And he [the abducted] had been found in his [the abductor's] hand," which means within the abductor's own domains. (*c*) Enslavement must be accompanied by consciousness on the part of the victim. Hence, if the victim be in a state of unconsciousness—as in a profound sleep—at the inception of the crime, and remain in such state throughout the process of the crime and until its accomplishment, the crime is incomplete; there being in the eyes of the law no actual enslavement, since there could be no coercion at any stage of the whole procedure. If, however, the victim awake before he is sold, even though he has failed to realize his degradation up to the last act, the condition will be considered as fully complied with and the crime as complete (Maimonides, "Genebah," ix. 2 *et seq.*). To constitute enslavement the service imposed may be trivial. Thus, when the offender merely leans on the victim, or uses him as a screen against a draft, and that even while the subject is asleep, it will be sufficient evidence of enslavement. (*d*) By selling him the Talmud implies the sale of the victim as bondmen are sold (Lev. xxv. 42); that is, the whole person is conveyed. Therefore, if the victim be a pregnant woman, and be sold with the stipulation that only her prospective offspring shall become the property of her purchaser—although rabbinic law considers the embryo as part of its mother (עובר ירך אמו הוא—Sanh. 80*b*)—this will not constitute selling in the meaning of the law. Nor does the sale of part of the victim's person complete the crime. Thus, if he be sold with the proviso that he be half a slave only (that half of his time shall belong to his purchaser, and he shall be free to dispose of the other half at his own pleasure), even this will not constitute the selling required in Abduction; for, from the Biblical expression, "or selleth him," the rabbis deduce the legal maxim, "If he sell him, but not half of him" (Mek., Mishpaṭim Nezikin, § 5). The sale must

**Conditions of Crime.**

also constitute a transfer of the victim to strangers. If he be sold to his own kin, though all other conditions exist, the crime is incomplete, there being no separation from "his brethren" (Sanh. 85*a*).

These four conditions must follow one another in the order here designated. Where a single condition is lacking, or where the sequence is changed, there can be no conviction.

Each step in the crime must be attested by at least two qualified persons; the rabbinic legal maxim in this respect being, "Wherever the Bible says, 'One is found,' it means by witnesses." And it matters not whether one set of witnesses is able to testify to the whole aggregation of circumstances, or each circumstance be witnessed by a different set, so long as the details in the case are corroborated by the testimony of qualified eye-witnesses.

(4) When a legal number of qualified eye-witnesses testify to all the various steps in the case, and the culprit and the victim are of legal capacity, and no mitigating circumstances are presented by the defense, then the court—which, as in all capital cases, must consist of twenty-three qualified members—shall adjudge the culprit guilty of Abduction, the penalty for which is death by strangulation. See Mishnah Sanh. x. (xi.); Gem. *ib.* 85*b* and 86; Mek., Mishpaṭim Nezikin, § 5; Sifre, Deut. 273; Maimonides, "Genebah," ix. 1–6; "Semag," Prohibition, 154. S. M.

**ABD-UL-ḤAMID II.:** Thirty-fourth Ottoman sultan; born Sept. 22, 1842; succeeded his brother, Murad V., Aug. 31, 1876. The Turkish Jews rightly regard his reign as the inauguration and guaranty of their prosperous condition in the Turkish empire. Abd-ul-Ḥamid always showed the greatest solicitude for their welfare; and he was the first Turkish sovereign to grant them equality before the law with their Mohammedan fellow citizens. On ascending the throne he ordered the payment of regular salaries to the chief rabbis of Turkey—giving them by that means the position of officials of state—and initiated the practise of sending to the chief rabbi of Constantinople every Passover the sum of 8,000 francs for distribution among the poor Jewish families of the Turkish capital. When, in 1881, the Cretan government refused to allow Jews to take part in the municipal elections, Abd-ul-Ḥamid annulled the elections and sharply admonished the authorities for their infringement of the rights of the Jews. When, by the terrible conflagration that occurred in the Jewish quarter, Haskeni, in 1882, six thousand Jewish families of Constantinople were left without shelter, Abd-ul-Ḥamid did everything in his power to relieve their distress. In 1883, when the sultan conferred the order of the Osmanie on the chief rabbi of Constantinople, Moses Levy, he expressed his sympathy for the Jews and his reprobation of the persecutions endured by them in many European countries. "As for me," he said, "I am very much satisfied with the Jewish officials for their activity and zeal; and I will in the future increase their number." As a result of this promise the entry of Jews to official life in Turkey is now less difficult than formerly. The Council of State includes one Jewish member, Behar Effendi Ashkenazi; in the diplomatic service there are about fifteen Jewish chancellors, consuls, and vice-consuls, representing Turkey abroad; at home a few Jews are at the head of provincial governments; while several have been honored with the title of pasha—a title that until lately was never bestowed upon Jews. Quite recently the sultan showed his kindly feelings toward his Hebrew subjects by permitting persecuted Rumanian Jews to settle in Asia Minor, granting them land and pecuniary aid.

BIBLIOGRAPHY: *Bulletin de l'Alliance Israélite Universelle*, 1883, part 2; *Archives Israélites*, Sept. 20, 1900, pp. 909–910.

I. Br.

**ABD-UL-MALIK.** See ABD AL-MALIK.

**ABD-UL-MEJID:** Sultan of Turkey, 1839–61. If the Jews of Turkey owe their deliverance from the unremitting outrages and excesses of the janizaries to Sultan Mahmoud II., they are equally indebted to Abd-ul-Mejid for their recent political standing. In fact, as *rayas*, or subjects, the Israelites now enjoy all the privileges and liberties conceded to the Christians by the "Ottoman Charters," known under the names of "Hatti-Sherif of Gul-Hane" (Nov. 3, 1839) and "Hatti-Humayoun" (read at the Sublime Porte on Feb. 18, 1856), the former of which was confirmed by the grand viziers Riza Pasha (1843) and Reschid Pasha (1846). Since the promulgation of the first of these charters the testimony of Jews has been accepted in the courts of law; torture has been abolished; the Jews are no longer subjected to wilful confiscations, and those persons against whom they have cause for complaint are punished, if convicted, without regard to their rank or their dignity. The second charter, which in a measure was promised to Albert Cohn at the audience accorded him by the sultan on Aug. 20, 1854, besides reassuring the Jews of their right to personal liberty and the security of their possessions, contains the following new dispositions in their favor: In common with all other subjects, they receive equality before the law as well as in taxation; admission to public offices and to military service; religious liberty and unrestricted public instruction; revision of privileges and immunities of non-Mussulman communities; a guaranty of their immunities and of purely spiritual privileges; just representation of their communities in provincial and common councils and in the supreme courts of justice; and, lastly, the confirmation of the civil jurisdiction exercised in certain cases by the Council of Patriarchs in non-Mussulman communities.

It should be added that, owing to the difficulties in the application of a reform in the military service, the clause referring to this service was revoked.

Provisionally the system of replacement or substitution, which still exists, was admitted. Instead of the old *kharadj* (poll-tax), which took the place of military service, the *bedel y askeryeh* (exemption tax) was substituted, from which only the non-Mohammedan inhabitants of Constantinople were exempt. Acceding to the request presented by the ambassadors of the European powers and by Nathaniel de Rothschild, concerning the charge of ritual murder pending against the Jews of Damascus and the island of Rhodes, the sultan exhibited his regard for justice by issuing a firman, July 27, 1840, whereby he ordered a revision of the latter of these trials. This revision established the innocence of the accused. Moreover, at the instance of Moses Montefiore, who was received in audience Oct. 28, 1840, another firman was promulgated wherein the sultan, besides renewing to the Jews equality of rights and privileges, declared "that a thorough examination of the religious books of the Hebrews has demonstrated the absolute prohibition of the use of either human or animal blood in any of their religious rites. It follows from this defense that the charges against them and their religion are calumnies" (Nov. 6, 1840).

Justice was also accorded (May 11, 1860) to those Jews accused of having pillaged the Christian quar-

ters in Damascus during the Maronite massacre perpetrated by the Druses and Mussulmans. Fuad Pasha dismissed these charges, and completely rehabilitated the Jews in public opinion.

Besides the improvement in the general condition of the Jews, this monarch's appreciation of his Jewish subjects is signalized by the appointment of Dr. Spitzer, a Jew, as his private physician, and the allowance, in 1856, of a monthly pension to the family of Carmona. This family, descended from the celebrated Chelibi Behar, who had been assassinated and whose fortune had been confiscated under the preceding government, had, through the intervention of the Board of Deputies of British Jews of London, obtained a firman to that effect. Several Jews were decorated during Abd-ul-Mejid's reign.

BIBLIOGRAPHY: Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 143-161.

A. D.

**ABD-UL-MESIH.** See ASHER BEN LEVI.

**ABEDNEGO** (Aramaic, **Abed Nego; עבד נגו**, Dan. i. 7, ii. 49, iii. 12 *et seq.*: once עבד נגוא, iii. 29): The name given to Azariah, one of Daniel's three companions at the court of Nebuchadnezzar. The name is evidently a corruption of Abed Nebo (עבד נבו), "Servant of [the Babylonian god] Nebo," a name found (written in both the cuneiform and the Aramaic characters) in an inscription of the seventh century B.C. (Rawlinson, "Inscriptions of Western Asia," iii. 46, col. i. 81 *et seq.*), and in certain early Syriac documents (see Payne-Smith, "Thesaurus"). It is probable that the substitution of Nego (so also all the old versions) for Nebo was intentional, the purpose being to disfigure, or to get rid of, the name of the heathen deity (see Kohler in "Zeitschrift für Assyriologie," iv. 49). Similarly, the name Barnabas appears to be a slightly disguised form of Barnebo (בר נבו), "Son of Nebo" (see BARNABAS). T.

**ABEL** (הבל).—**Biblical Data:** The younger brother of Cain and the second son of Adam and Eve. He was the first shepherd, while Cain was a tiller of the soil. The writer of Gen. iv. tells us that when the brothers came as a matter of course to present their offerings to God, the sacrifice of Abel—the firstlings of his flock—was preferred to that of Cain, who gave of the fruits of the earth. The acceptance of Abel's offering aroused the jealousy of Cain, who, in spite of the warnings of God, wreaked his vengeance upon the favorite by murdering him.

J. F. McC.

——**In Hellenistic and Rabbinical Literature:** Abel was regarded as the first innocent victim of the power of evil, represented by Cain; the first martyr-saint, with the title the Just. In Enoch, xxii. 7 the soul of Abel is the chief of the martyr-souls in Sheol, crying to God for vengeance until the seed of Cain shall be destroyed from the earth. In the vision of the bulls and lambs (Enoch, lxxxv. 3-6) Abel, whose death is deeply mourned by Eve, is the red bull pursued by Cain, the black bull. In the Testament of Abraham (recension *A*, chap. xiii., and recension *B*, chap. xi.) Abel is described as the judge of the souls:

"an awful man sitting upon the throne to judge all creatures, and examining the righteous and the sinners. He being the first to die as martyr, God brought him hither [to the place of judgment in the nether world] to give judgment, while Enoch, the heavenly scribe, stands at his side writing down the sin and the righteousness of each. For God said: I shall not judge you, but each man shall be judged by man. Being descendants of the first man, they shall be judged by his son until the great and glorious appearance of the Lord, when they will be judged by the twelve tribes [judges] of Israel [compare Matt. xix. 28], and then the last judgment by the Lord Himself shall be perfect and unchangeable."

Josephus ("Ant." i. 2, § 1) calls Abel "a lover of righteousness, excellent in virtue, and a believer in God's omnipresence; Cain altogether wicked, greedy, and wholly intent upon 'getting' [קבל]."

According to the Ethiopic Book of Adam and Eve (ii. 1-15) and the Syrian Cave of Treasures, both works of half-Jewish, half-pagan (Egyptian) character (see Gelzer, "Julius Africanus," ii. 272 *et seq.*), the body of Abel the Just, after many days of mourning, was placed in the Cave of Treasures. Before this cave, Adam and Eve and their descendants offered their prayers; and "by the blood of Abel the Just" Seth and his descendants adjured their children not to mingle with the seed of the unrighteous.

It is, therefore, an awful curse hurled against the Pharisees when Jesus is represented as saying: "Upon you may all the righteous blood shed upon the earth come, from the blood of the righteous Abel [compare Epistle to the Hebrews, xi. 4, and I John, iii. 12] unto the blood of Zechariah, son of Berechiah, whom ye slew between the sanctuary and the altar" (Matt. xxiii. 35). From Josephus ("B. J." iv. 5, § 4) it appears that this murder took place thirty-four years after the death of Jesus.

Abel, according to Midrash, protested against Cain's denial of a divine judgment and of a future retribution, and declared for the existence of a divine judgment and a judge, a future world with reward for the righteous and punishment for the wicked. "With the first produce of the field the Lord blessed all the saints from Abel until now," says Issachar (Test. Patriarchs, p. 5). According to Pirḳe de-R. Eliezer (chap. xxi.), Abel's dog watched by his corpse to keep off the beasts of prey; and while Adam and Eve were sitting there, weeping and mourning, a raven came and buried a bird in the sand. Thereupon Adam said, "Let us do the same"; and he dug up the earth and buried his son.

Regarding the mourning over Abel, compare the Book of Jubilees, iv. 7, with the strange interpretation of Abel as "Mourning" (as if the name were written אבל). Compare Philo, "De Migratione Abraham," xiii., and Josephus, "Ant." i. 2, § 1. K.

God's favorable attitude toward Abel's sacrifice (Gen. iv. 4) is shown in the fact that it was consumed by fire from heaven. This is a haggadic idea known to Theodotion, accepted by the Christians, and found in the works of many Church Fathers, such as Cyril of Alexandria, Jerome, Ephraem Syrus, and Aphraates. In midrashic literature, however, it is found only in later works (Midrash Zuṭṭa, p. 35, ed. Buber, Berlin, 1899).

Woman was at the bottom of the strife between the first brothers. Each of the sons of Adam had a twin-sister whom he was to marry. As Abel's twin-sister was the more beautiful, Cain wished to have her for his wife, and sought to get rid of Abel (Pirḳe R. Eliezer, xxi.; Gen. R. xxii. 7, according to Ginzberg's emendation; Epiphanius, "De Hæresi," xl. 5, "Schatzhöhle," ed. Bezold, p. 34; compare, too, "The Book of the Bee," ed. Budge, pp. 26, 27).

Abel, stronger than Cain, overcame him in a struggle between them, but mercifully spared his life. Cain, however, took Abel unawares and, overpowering him, killed him with a stone (Gen. R. xxii. 18)—some say with a cane, or even that he choked him with his fingers (compare Ginzberg, cited below, pp. 229, 230, 298, 299).

The place where Abel was killed remained desolate forever, never producing vegetation (Midrash Canticles, ed. Shechter; "Jew. Quart. Rev.," 1894-95, vii. 160. Jerome, "Commentary on Ezekiel," xxvii.

18, supported by Jewish tradition, held it to be Damascus (Heb. דמשק: דם blood; שק drink). According to another version, the earth refused to take up Abel's blood (Apocalypsis Mosis, xl.).

Since man had no knowledge of burial, Abel's corpse remained unburied for some time. At God's command, two turtle-doves flew down; one died; the other dug a hollow place and moved the dead one into it. Thereupon Adam and Eve did likewise to Abel's body (Tan., Bereshit, § 10; Pirḳe R. Eliezer, xxi., see also Gen. R. *l.c.*; compare "Denkschrift d. Wiener Akademie," xx. 52, and Ginzberg, *l.c.* 295).

BIBLIOGRAPHY: Ginzberg, in *Monatsschrift*, 1899, 226-230, 294-298.

L. G.

——**In Mohammedan Legend:** The story of Cain and Abel is thus told in the Koran (sura v. 30 *et seq.*): "Recite to them the story of the two sons of Adam: Truly, when they offered an offering and it was accepted from one of them, and was not accepted from the other, that one [Cain] said, 'I will surely kill thee.' He [Abel] said, 'God only accepts from those who fear. If thou dost stretch forth to me thine hand to kill me, I will not stretch forth mine hand to kill thee; verily, I fear God, the Lord of the worlds; verily, I wish that thou mayest draw upon thee my sin and thy sin, and be of the fellows of the fire; for that is the reward of the unjust.' But his soul allowed him to slay his brother, and he slew him, and in the morning he was of those who perish. And God sent a crow to scratch in the earth and show him how he might hide his brother's shame; he said, 'Alas for me! Am I too helpless to become like this crow and hide my brother's shame?' And in the morning he was of those that did repent" (compare Pirḳe R. El. xxi).

No further mention is made of Abel; and the absence of his name here causes the commentator Baidawi and the historian Tabari to say that the two mentioned here were not sons of Adam, but "children of Adam" or merely descendants. The Arabic historians (Ya'ḳubi, Tabari, Ibn al-Athir, etc.) call Abel "Habil"; and, following Jewish tradition, they say that to each one of the brothers a sister or sisters were born. Adam wished that each should marry the sister of the other; but Cain's sister was the handsomer of the two and had been born in paradise; while Abel and his sister had been begotten outside of the garden. Adam suggested that the question should be settled by each one bringing an offering. Abel brought of the best of his flock, but Cain of the worst of the products of the ground. Fire fell from heaven, and consumed only the offering of Abel. The sister of Abel is called Kelimia; that of Cain, Lubda (compare Lebuda and Kelimat in the Syriac "Schatzhöhle," ed. Bezold, trans., p. 8; and in the "Book of the Bee," ed. Budge, trans., p. 25; in the Ethiopic Midrash the names are Aklemia and Lubuwa; see Malan, "Book of Adam and Eve," pp. 93, 104). According to another tradition, Adam's height shrank considerably through grief at the death of Abel.

BIBLIOGRAPHY: Weil, *Biblische Legenden der Musulmänner*, p. 30; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 67 *et seq.*

G.

——**Critical View:** The Biblical account of Abel comes from one writer (J) only, and is so brief and fragmentary that much is left to speculation when we try to get the original form of the story. The name itself can not be satisfactorily explained, as it is only clear that the narrative comes from a very old tradition. The Assyrian word for son is *hablu*, and the derivation from a Babylonian source seems to be quite probable (Stade's "Zeitschrift," 1884, p. 250). The story is intended to set forth: First, the superiority of the pastoral over the agricultural occupation. This prejudice naturally inhered in the nomadic life. The fact confirms the antiquity of the original story. Secondly, it emphasizes the peculiar value of the choicest animal sacrifices as developed later in the ritual system. Thirdly, it shows how deep-seated was the jealousy and rivalry between people of different occupations, who in ancient times formed separate communities and were continually at war. Fourthly, there also lurks in the story a consciousness that certain people are more pleasing to God than others, and that the difference is, in part at least, connected with modes of worship and sacrifice. Neither Abel nor Cain is referred to in later Old Testament books. The New Testament has several references. J. F. McC.

**ABEL** ("Meadow"): Prefixed to six names of places, cognate with the Assyrian *abalu* (to be full, fruitful), and its probable derivatives *ablutum* (fulness) and *ublu* (vermin); Delitzsch, "Assyrisches Handw." p. 7. J. D. P.

**ABEL-BETH-MAACHAH** (R. V., **Maacah**): A place-name occurring six times in the Old Testament. The question whether Abel was one place and Beth-maachah another, or whether Abel-beth-maachah must be regarded as a single locality, is open to doubt. The name occurs in various forms: (II Sam. xx. 15, A. V.) "in Abel of Beth-maachah"; (I Kings, xv. 20, A. V.) "Abel-beth-maachah." In II Sam. xx. 14, however, we find (A. V.) "to Abel and to Beth-maachah," with which should be compared the Greek versions in II Sam. xx. 14 and II Kings, xv. 29. Owing to this apparent separation of the two names, it is possible that Abel and Beth-maachah may have been different places, especially as the name Abel occurs alone, undoubtedly used for the same town, in II Sam. xx. 18 (A. V. and R. V., "Abel"). These slight discrepancies are perhaps to be explained by the supposition that Abel was the chief, possibly the only, town of Maachah or Beth-maachah, a small Syrian state. It is important to note that the parallel passage to I Kings, xv. 20—that is, II Chron. xvi. 4—gives the place-name as ABEL-MAIM, "Abel of the waters" (so also both versions), which would agree well with the modern Christian village Abil, or Abil-el-Ḳamh ("of the wheat"—owing to the fertile soil). This settlement is situated in a well-watered district on the chief highway between BANIAS and the coast, on a lofty hill near the NAHR-BAREIGHIT. This place is probably identical with (A)-bi-il, mentioned in a mutilated passage in the inscriptions of Tiglath-pileser III., among other cities conquered by that king (II Kings, xv. 29). J. D. P.

The confusion of the ancient name Abel, meaning "Meadow," with the Abel of later date, meaning "Mourning," gave rise to the legend recorded in the Book of Enoch, xiii. Enoch sat down at the water of Dan to the south of Mount Hermon, and there read the petition of the fallen angels until he fell asleep. "And when I awoke I came to them and saw them sitting together weeping at Abelmaim [Ethiopic, "Ublesjael"], which is between Lebanon and Serion [Ethiopic, "Seneser"]." K.

**ABEL-CHERAMIM** (so in R. V.: but "plain of the vineyards" in A. V.): Mentioned only in Judges, xi. 33 (a Deuteronomistic document) as the place where Jephthah paused in his pursuit and slaughter of the Ammonites. According to Eusebius and Jerome ("Onomastica Sacra," ed. Lagarde, 2d ed.,

96, 10; 225, 5) it was situated six or seven Roman miles from Philadelphia (Rabbath-Ammon) but it is not possible to define the exact modern site. In the time of Eusebius, the place was still noted for its vineyards. J. D. P.

**ABEL-MAIM** ("Meadow of the Waters"): A tract in Upper Galilee, now known as Abil-el-Ḳamḥ, taken by the Syrians under Ben-hadad (II Chron. xvi. 4). In the corresponding list of I Kings, xv. 20 it figures as ABEL-BETH-MAACHAH, which town was taken by the Assyrians 732 B.C. (II Kings, xv. 29). G. B. L.

**ABEL-MEHOLAH** ("Dance-Meadow"): The name occurs three times in the Old Testament: (1) In Judges, vii. 22 it is stated that Gideon followed the Midianites as far as the "lip" of Abel-meholah under (*i.e.*, near) Tabbath. It has been conjectured that this "lip" is the bank marking the edge of the Jordan valley. (2) In I Kings, xix. 16 it is mentioned as the home of Elisha. (3) In I Kings, iv. 12 it appears as one of the limits of the province assigned to Baana, the son of Ahilud, one of Solomon's officers. It is highly probable also that Barzillai the Meholathite (I Sam. xviii. 19, II Sam. xxi. 8) was a native of Abel-meholah (see BARZILLAI). Eusebius and Jerome ("Onomastica Sacra," ed. Lagarde, 97, 11; 227, 35) state that Abelmaul (or Ἀβελμαελαί) was situated ten Roman miles south of Beth-shean (Scythopolis), in the territory of Issachar, and that it was inhabited in their time. This Maelai was situated where the Wadi-al-Malih enters the Jordan valley (see also Testaments of Patriarchs, Levi, chap. ii.). J. D. P.

**ABEL-MIZRAIM:** Occurs only in Genesis (l. 11). It is interpreted by Septuagint, Vulgate, and the Peshito (followed by A. V.) as "Mourning of the Egyptians," or "of Egypt"; and there can be no doubt that it was intended to suggest a connection with Abel. The narrative states that Joseph, attended by a great company (ver. 9), took his father's body out of Egypt, and at the first village across the Canaanitish border held the customary funeral rites, peculiar to Syria even at the present time. In Genesis (l. 10) the locality is called "the threshing-floor of Atad" (= "buckthorn" or "bramble"; compare Assyrian *etidu* = buckthorn, *rhamnus*, Linn.), and its situation is given as being "beyond Jordan." This expression, "beyond Jordan," repeated in verse 11, seems very strange, as it implies that the mourning party went around the north end of the Dead Sea. On this account, Cheyne (in "Ency. Bibl." i. 7, 8) suggests, with some reason, that the original reading was Sihor, a branch of the Nile, which is mentioned (Josh. xiii. 3) as marking the Egyptian-Canaanitish frontier. This would place Abel-mizraim in Canaan just over the Egyptian border, where one would naturally expect to find it.

From the analogy of such names as Abel-meholah, Abel-shittim, etc., it seems clear that Abel here has no connection with אבל, "to mourn," but simply means "meadow of Egypt" (compare Winckler in "Altorientalische Forschungen" p. 34, who thinks that Mizraim here is a later change from an original "Muṣri," in northern Arabia). J. D. P.

——**In Rabbinical Literature:** The rabbis say that both names, signifying respectively "The Mourning of Egypt" and "The Thorn Threshing-floor," are derived from the mourning over Jacob. According to the rabbinical account the sons of Jacob had scarcely crossed the frontier at Abel-mizraim with the body of their father, when their cousins, the sons of Ishmael, Esau, and Keturah, appeared in large numbers against them, believing that the Egyptians, of whom there were many in the procession, intended to invade Palestine. But when they perceived Jacob's bier, and Joseph's crown carried behind it in state, the thirty-six princes among them sent their crowns also, to be carried in the funeral procession. Hence the name "Thorn Threshing-floor"; for Abel-mizraim was so encircled by a row of crowns as to remind one of a threshing-floor, which is usually surrounded by a hedge of thorns (Soṭah, 13*a*; Tan., Wa-yehi, 18, ed. Buber, i. 222, and the parallels there cited). L. G.

**ABEL-SHITTIM** ("Acacia Meadow"): Found only in Num. xxxiii. 49; but Ha-Shittim ("The Acacias"), evidently the same place, is mentioned in Num. xxv. 1, Josh. iii. 1, and Micah, vi. 5. It is clear from these passages that this locality was a town, or perhaps a district, of Moab, which was the final headquarters of Joshua before he crossed the Jordan. Josephus ("Ant." iv. 8, § 1; v. 1, § 1) states that there was in his time a town, Abila, full of palm-trees, at a distance of sixty stadia (seven and one-half Roman miles) from the Jordan, and describes it as the spot where Moses delivered the exhortations of Deuteronomy. Robertson Smith may be right in identifying it with the modern Khirbet-el-Kefrein (Cheyne, "Ency. Bibl."), where ruins still exist. There is to this day an acacia grove not far from the place, although the palms mentioned by Josephus are no longer there. In I Sam vi. 18, the words "even unto the great stone of Abel" can contain no allusion to our Abel-shittim. The acacia (*shiṭṭah*), an Egyptian loan-word (Tristram, "Natural History of the Bible," p. 390), is the *Spina Egyptiaca* of the ancients and the *Mimosa Nilotica* of Linnæus. See ACACIA. J. D. P.

**ABEL, SOLOMON BEN ḲALMAN HA-LEVI:** Russian educator and ethical writer; born March 11, 1857, at Novomyesto-Sugint (Neustadt), district of Rossieny, government of Kovno, Russia; died at Telsh, government of Kovno, Oct. 12, 1886. His success as a teacher at the Yeshibah of Telsh led to its being placed in the highest rank of the educational institutions of Lithuania. Abel is generally known by his posthumous work "Bet Shelomoh" (The House of Solomon), published at Wilna, 1893, a most characteristic product of modern Hebrew literature, showing exceptional nobility of tone in its application of rabbinic ideas to the current affairs of every-day life and business. It gives a full compendium of the rabbinical jurisprudence dealing with business and inheritance, though incidentally it contains the rules concerning the Sabbatical and Jubilee years, as also of almsgiving (*ẓedaḳah*), and it is distinguished from other works dealing with the same or similar topics by the excellence of its style, which is in a pure Neo-Hebraic, recalling in many respects that of Maimonides' "Yad ha-Ḥazaḳah," and by no means in the usual crabbed style of later Talmudic authors. It was especially designed by its author for popular use, though it has every mark of having been written by a thorough student and scholar of Talmudic law. The writer especially emphasizes the ethical side of his subject, as is shown by the following remark about taking interest from non-Jews:

"The Torah did not forbid taking interest from non-Jews, for commerce entails such; but that the passage can not be construed as favoring usury may be seen from the fact that, according to the Talmud, viands otherwise permitted to Jews may not be eaten if they excite disgust. Thus, continued Abel, how much less is it permissible to do things which excite moral disgust, such as usury and the like, when the welfare of our soul must be of at least as much importance to us as the health of our body?"

Personally Abel was distinguished by his power of attracting young people by his modesty, kindliness, and enthusiasm for knowledge, which caused him never to pass a day without study. He was a student of political economy and wrote polemics against anarchism and socialism.

BIBLIOGRAPHY: *Ha-Asif*, 1886, pp. 64, 65.

L. G.

**ABELARD, PETER:** French scholastic, philosopher, and theologian—the boldest thinker of the twelfth century; born 1079 in a small village near Nantes, France; died 1142 at the priory of St. Marcel near Châlons-sur-Saône. Abelard was one of the most acute, most rationalistic, and most contentious of the Christian theologians of the Middle Ages. Just as he was reaching the height of his fame as a theological teacher, he became involved in a love affair with Heloisa, the niece of Canon Fulbert, whom he secretly married; she, however, steadfastly refused to allow him to wreck his career by owning her as his wife. Her relatives wreaked their vengeance on him by emasculating him. The rest of his life was spent in monasteries, where, with broken spirit, he labored diligently to the end, being greatly hampered by the necessity of maintaining an orthodox position.

Abelard lacked the courage of a martyr, and, though radically opposed to the dominant Catholicism of the age, weakly yielded to ecclesiastical authority. There is no evidence of his acquaintance with medieval Jewish philosophy, which had then begun to influence Christian thought. He pictures Heloisa, his pupil and wife, as learned in Hebrew; and he must have had some acquaintance with the language, for he complains of its neglect by his contemporaries, though there is little evidence in his writings of its effective use. His "Colloquy between a Philosopher, a Jew, and a Christian" is intended as an apology for Christianity. The philosopher, a deist who finds "natural law" a sufficient explanation of the universe and a sufficient basis for correct living, argues with the Jew, seeking to prove to him that his religion is a failure, inasmuch as the promised rewards of the Old Testament are all temporal and carnal and, with the fall of the Jewish nation, have become impossible of attainment. The Jews, trusting in fallacious promises, despised and persecuted, are the most miserable of men.

The defense of Judaism by its representative is a vindication of the Old Testament from the charge of materialism and carnality, and an effort to show that, even in those troublous times, it was worth while to be a Jew. Abelard shows plainly that he strongly disapproved the oppressive measures that had limited the activity of the Jews to mercantile pursuits and money-lending; and he considered that these restrictions either superinduced or exaggerated the characteristics which made the Jews odious. Abelard earnestly desired toleration for himself, and there is reason to believe that he would have rejoiced in universal toleration. He went even so far as to say that the Jews had done less wrong by killing Jesus than if they had shown him mercy against their convictions ("Opera," ed. Migne, p. 659).

BIBLIOGRAPHY: Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland*, pp. 17, 18, note; Abelard's *Dialogus inter Philosophum, Judæum, et Christianum* is given in his *Opera*, ed. Migne, cols. 1611–1685, 1855; a Hebrew translation of a Russian biographical sketch of Abelard is found in S. Schreider's *Toledot Anshe ha-Shem*, 1873, pp. 5–15.

A. H. N.

**ABELE, ABRAHAM COHEN, OF KALISZ.**
See ABRAHAM ABELE GUMBINER.

**ABELE ZION** ("Mourners for Zion"): According to Jost and others, those Karaites who, after the capture of Jerusalem by the Crusaders, left the Holy City, and settling in Constantinople adopted this name in memory of their beloved former home. This is denied by Frankl (in "Monatsschrift," 1882, p. 74), who refers to Benjamin of Tudela's description (ed. Asher, p. 70) of the Abele Zion and Abele Yerushalayim ("Mourners for Zion and Jerusalem") in southern Arabia, who dress in black, live in caves, keep fasts during the week-days, and abstain from meat and wine, continually praying for the return of Israel, and bearing the name of Rechabites. Zunz, in his notes to Benjamin of Tudela, sides with Jost, although the Abele Zion mentioned by Benjamin on p. 111 are German Jews wearing black clothes in memory of Jerusalem. Hadassi, quoted by Frankl (*ibid.*), called himself "Ha-Abel" (the Mourner), not, as Jost and Fürst assert, because his father was a Jerusalem refugee, but from profound grief over Israel's exile, to which he often gives expression in the "Eshkol." The name "Abele Bet ha-'Olamim" (Mourners for the Eternal House) in the "Chronicle of Ahimaaz," ed. Neubauer, is rather an argument against the Crusader theory.

BIBLIOGRAPHY: Jost, *Annalen*, 1839, p. 153; Fürst, *Gesch. d. Karäert.* ii. 212; Bacher, in *Rev. Et. Juives*, 1896, p. 149, note; *Monatsschrift*, 1882, p. 74; Neubauer, *Mediæval Jew. Chron.* ii. 25, 128.

K.

**ABELES, MARCUS:** Physician and instructor (privat-docent) at the University of Vienna; born at Nedraschitz, Bohemia, in 1837; died at Vienna, Dec. 31, 1894. Having completed a classical course at Prague he was matriculated at the Vienna University in 1858, and was graduated from there in 1863 with the degree of M.D. Abeles did not at once become a practitioner, but continued his technical training at the Allgemeines Krankenhaus ("General Hospital") of Vienna. At the conclusion of his studies he left Europe and settled in Cairo, Egypt, where he soon gained a high reputation and commanded a large practise, besides occupying the position of director of the European Hospital there. His professional career in Egypt terminated in Alexandria, to which city he removed on being delegated by the Austrian government to the International Sanitary Commission.

In 1870 Abeles returned to Europe and settled in Carlsbad, practising with great success there during the summer months, and devoting the rest of his time to scientific research in Vienna. The results of his careful investigations became the property of the public when in 1884, upon the recommendation of the medical faculty of the University of Vienna, Abeles was invited to deliver to the students of his alma mater a course of lectures on internal pathology. In the same year he was appointed privat-docent at the university, which position he held till his death.

Abeles was a knight of the Imperial Austrian Order of Francis Joseph, and of the Order of the Italian Crown. His numerous essays treat chiefly of diabetes, and have been published in the "Jahrbücher der Kaiserlich Königlichen Gesellschaft der Aerzte," "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," "Wiener Medicinische Wochenschrift," "Zeitschrift für Physiologische Chemie," "Centralblatt für die Medicinische Wissenschaft," etc.

BIBLIOGRAPHY: *Jahrbuch der Wiener Universität*, 1893–94; Eisenberg, *Das Geistige Wien*, ii. 751.

A. S. C.

**ABELES, SIMON:** A supposed martyr of the Roman Catholic Church in Prague. According to

the report of the Jesuit John Eder, he was killed by his father, Lazarus Abeles, March 21, 1694, because he persisted in his desire to embrace the Christian religion. The father, who was thrown into prison, strangled himself with his *tefillin*. Söbl, or Levy Kurtzhandl, was imprisoned as an alleged accomplice, and put to death with horrible tortures. The body of Simon was buried in the Teyn Church of Prague with great pomp and with the honors due a martyr. The report of the Jesuit is naturally one-sided, full of miracles and many improbabilities. An impartial investigation of the sources is still lacking.

BIBLIOGRAPHY: Eder, *Mannhafte Beständigkeit des Zwölfjährigen Knaben Simons Abeles*, Prague, 1694—extracts from this work are found in Gustav Freytag's *Bilder aus der Deutschen Vergangenheit*; *Allg. Zeit. d. Jud.* 1841, pp. 514 *et seq.*, evidently from the same source.

D.

**ABELITES** (called also **Abelonii** or **Abelonitæ**): A North-African Christian sect, probably of gnostic antecedents, limited to a few small communities in the neighborhood of Hippo in the time of Augustine, late in the fourth or early in the fifth century. Doubtless the name refers to the son of Adam, who was supposed to have died childless. The recorded tenets of the sect were the following: (1) They contracted matrimony, yet abstained from connubial intercourse. (2) They regarded the procreation of children as unlawful, but sought to perpetuate their society by adopting for each husband and wife a male and a female child, who should inherit their property and adopt their continent form of married life. In case one of the children died, another was adopted in its stead. As they possessed considerable means, they found little difficulty in securing the needful children. The remnant of the party was destroyed under the emperor Arcadius in 407. In addition to the notice by Augustine ("De Hæresibus Liber," p. 87), they are mentioned in the anonymous work, "Prædestinatus," i. 87. Some have supposed that their founder was a certain Abel of the immediately preceding time; but there are no facts to support this theory. Others have connected the Abelites with the Essenes or Therapeutæ.

A. H. N.

**ABELMAN, ILIA SOLOMONOVICH:** A Russian astronomer; born at Dünaburg, now Dvinsk, in 1866; died at Wilna, December 29, 1898. His early education was received at the gymnasium of Riga, whence he graduated in 1887, gaining the gold medal. He proceeded to the University of Moscow, and, after graduating in astronomy and geodesy, took a year's course (1892–93) at the University of Berlin. He afterward worked in the observatories of Pulkovo and St. Petersburg. In 1887, while at the Riga gymnasium, he published "Sbornik Algebraicheskikh Zadach." His treatise "O Padayushchikh Zvyezdakh" was adopted by the University of Moscow as a text-book for young astronomers. Another of his works, "O Dvizhenii Nyekotorykh Meteornykh Potokov," was published in 1898 by the Imperial Russian Astronomical Society of St. Petersburg, of which he was a member. Abelman also published a series of articles on astronomy in the "Russkiya Vyedomosti," in "Novosti," in "Astronomische Nachrichten," and in some other German periodicals.

BIBLIOGRAPHY: *Achiassaf*, 1899; *Voskhod*, Jan. 10, 1899.

H. R.

**ABELSON, JUDAH BEN ISAAC:** A merchant, who devoted the greater part of his time to study; lived toward the end of the eighteenth century at Sherwenty, in Lithuania. His devotion to the study of the Talmud was so intense that, according to his grandson, the rabbi of Kamienetz, for twenty years he did not remove his clothes for sleep.

Abelson wrote a methodology of the Mishnah and introductions to the Order of Kodashim and Teharot under the title, "Zikron Yehudah" (Judah's Memorial). Only certain parts of the latter work have been published, the introduction to Ṭeharot, under the sub-title "Pithe Ṭeharot" (Gates of Purity), Wilna, 1851, and some contributions to a system of the Mishnah and Halakah under the title, "Huḥak le-Zeker" (Engraved for Remembrance), Wilna, 1860.

P. B.

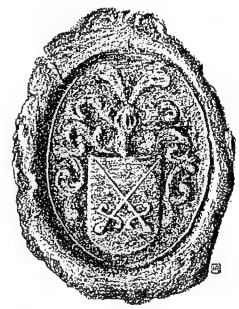
**ABEN IN JEWISH NAMES.** See IBN.

**ABENABAZ.** See ABBAS, MOSES IBN.

**ABENABEZ, MOYSES.** See MOSES BEN MOSES OF CALATAYUD.

**ABENATAR MELO, DAVID.** See MELO, DAVID ABENATAR.

**ABENDANA (אבן דנה):** The name of a number of Spanish- and Portuguese-Jewish (Sephardic) families in Amsterdam and London. The first person to assume it was the Marano **Francisco Nuñez Pereyra,** who fled from Spain through dread of the Inquisition at the beginning of the seventeenth century and settled in Amsterdam, where he married his cousin Justa Pereyra. The children born of this marriage died, and, their death being attributed by his wife to the fact that he had not been received into the Covenant of Abraham, they separated until that rite was performed. He took the name David Abendana, and was one of the founders of the first synagogue in Amsterdam. He died Feb. 14, 1625. He left two sons, **Manuel** and **Abraham.** Manuel was ḥakam of the Amsterdam congregation and died June 15, 1667, having contributed much to the spiritual edification of his brethren. Besides those mentioned below, the names of other members of the Abendana family will be found in the lists at the end of D. H. de Castro, "De Synagogue de Portugeesch-Israelietisch Gemeente te Amsterdam, 1875." There is a modern Spanish name "Abendanu" ("Jew. Quart. Rev." x. 520).



Seal of the Abendana Family.
(From the Archives of the Amsterdam Portuguese Congregation.)

**Aaron ben Samuel Costa Abendana:** A proofreader in Amsterdam about 1726–30.

**Abraham di Costa Abendana:** A member of the Talmudic academy ʻEẓ Ḥayyim in Amsterdam in 1751.

**Daniel Abendana:** A brother of Jacob and Isaac Abendana, and author of an apologetic work dedicated to Isaac Levi Ximenes, bearing the title, "Respuesta á las Proposiciones de uno que Siendo de la Nacion Judaica por se Mostrar tan Católico Cristiano" (Manuscript in the Stadtbibliothek at Hamburg).

**Isaac Ḥayyim de Brito Abendana:** Ḥakam of the Portuguese community in Amsterdam, where he died at the great age of one hundred years, April 5, 1760. He published "Sermão Exhortatoria," Amsterdam, 1753. He was at the head of the Talmudical academy ʻEẓ Ḥayyim, known in Spanish as Árbol de las Vidas. Assisted by his colleagues, SOLOMON AYLLON and DANIEL ISRAEL ATHIAS, and by

his successors, Solomon Salem and David Cohen d'Azevedo, he took part in the preparation of a collection of rabbinical decisions, which appeared in nine volumes published in Amsterdam in 1732 and 1733, under the title "Peri 'Eẓ Ḥayyim" (Fruits of the Tree of Life).

Bibliography: *Monatsschrift*, ix. 34; Kayserling, in *Rev. Ét. Juives*, xiii. 272; idem, in *Steinschneider-Festschrift*, pp. 89, 90.

M. K.

**ABENDANA, ISAAC:** Teacher of Hebrew at Oxford University. Born about the middle of the seventeenth century; died about 1710. He was a brother of the celebrated Jacob Abendana, the distinguished Spanish physician and ḥakam. Having lived at Hamburg and Leyden, where he studied medicine, he settled in England, and there became professor of Hebrew at Oxford University. Previously to this he had been at Cambridge, where it appears from the books of the senior bursar of Trinity College that one "Abendana the Jew" (presumably Isaac) received from the college £6 (about $30) per annum during the years 1664–66. He taught Hebrew and Rabbinic to any one who might engage to pay for his services, but he was not in any sense the incumbent of a chair at the university. The retaining fees paid by Trinity College and the payments from private pupils do not appear to have provided sufficient funds for him, as in 1671 he made a Latin translation of the whole Mishnah, which he sold to the university; and apparently when this work was finished he left Cambridge for Oxford. There he stood in high favor with the president of Hertford College, to whom he dedicated the Jewish calendars published in 1695, 1696, and later. Besides these calendars and the Latin translation of the Mishnah (which manuscript is in the Cambridge Library and consists of six large quarto volumes), Abendana wrote a comprehensive work entitled "Discourses on the Ecclesiastical and Civil Polity of the Jews" (1706). This work is an elaboration of the essays already commenced in the calendars. Like his brother, he entered into correspondence with several of the Christian savants of his time; and there are extant two letters addressed to Buxtorf the younger, in Hebrew and Latin respectively.

Bibliography: Carmoly, *Médecins Juifs*, p. 178; *Jew. World*, Dec. 5, 12, and 26, 1879; Singer, in *Tr. Jew. Hist. Soc. Eng.* iii. 42; *Rev. Ét. Juives*, xiii. 272 *et seq.*; *Steinschneider-Festschrift*, p. 89.

G. L.

**ABENDANA, JACOB:** Ḥakam of London; born 1630; died Sept. 12, 1695. He was the oldest son of Joseph Abendana, and attended the rabbinical academy De los Pintos in Rotterdam. In 1655 he accepted a call as ḥakam to Amsterdam. In the same year, on May 3, he delivered a memorial address in honor of the Maranos Nuñez and Almeyda Bernal, who had suffered martyrdom at the stake in Cordova. A few years later he published, in connection with his brother Isaac, the Bible commentary "Miklal Yofi" of Solomon ben Melek, together with his own additions known as "Leḳeṭ Shikḥah" (Gleanings). The work was published by subscription at Amsterdam in 1660, and a second edition in 1685.

The Abendanas were the first Jewish authors to compel approbation from contemporary Christian scholars, such as Johann Buxtorf in Basel, Johann Coccejus and Jacob Golius in Leyden, and others. In Leyden, whither Jacob Abendana had gone to obtain subscribers, he met Professor Anton Hulsius, whom he assisted very materially in his Oriental studies, and who endeavored to convert Jacob to Christianity. They maintained an epistolary dispute concerning the meaning of Haggai, ii. 9, which correspondence lasted from Sept. 24, 1659, to June 16, 1660, and was published by Hulsius in 1669. The attempt to convert him induced Abendana to translate the "Cuzari" of Judah ha-Levi into Spanish. This translation is highly prized for the care with which it was made. In 1675 Jacob delivered an address at the dedication of the great new synagogue at Amsterdam. He was called to London to succeed Ḥakam Joshua da Silva in 1680, and there he is said to have completed the translation of the Mishnah into Spanish. He died without issue in London, Sept. 12, 1695, and was interred in the Portuguese burial-ground at Mile End. His published works are: "Cuzari, Libro de Grande Sciencia y Mucha Doctrina. . . . Traduzido, . . . del Ebrayco en Español, Comentado por el H. H. R. Yahacob Abendana" (Cuzari, a Book of Great Wisdom and Plentiful Doctrine, Translated from the Hebrew into Spanish, and Explained by the Ḥakam Jacob Abendana), Amsterdam, 1663; "Sermon en Memoria di Abraham Nuñ. Bernal in Elogios que Zelosos Dedicaron en d . . . la Memoria. . . ."

Bibliography: Rose, *Biographical Dict.* i. 49; Chalmers, *Biographical Dict.* s.v.; Didot's *Biographie Générale*, s.v.; *Jewish World*, Dec. 5, 12, and 26, 1879; *Monatsschrift*, ix. 30 *et seq.*; *Rev. Ét. Juives*, xiii. 272 *et seq.*; Kayserling, *Bibl. Esp.-Port. Jud.* pp. 1, 2 *et seq.*

M. K.

**ABENDANA, JOSEPH:** A refugee from the rage of the Spanish Inquisition who settled in Hamburg; he was related to the ḥakam of that name. A relative, **Mordecai Abendana,** was prominent among the founders of the Hamburg Bank, in 1620. Jacob and Isaac, the sons of Joseph Abendana, who were born in Spain (not in Hamburg, as some assert), devoted themselves to learned pursuits. M. K.

**ABEN-EZRA.** See Judah and Moses ibn Ezra.

**ABENGDOR (Abigdor, Abengedor) ḲANAH.** See Ḳara, Abigdor.

**ABENHEIM, JOSEPH:** Violinist and orchestra leader; born at Worms in 1804; died Jan. 18, 1891, at Stuttgart. He received his first musical instruction from Schlösser, and in his early youth joined an orchestra at Mannheim. In 1825 he became a member of the royal orchestras at Stuttgart, playing both at the palace and at the theater. After a sojourn in Paris, and some further study under Reicha, Abenheim returned to Stuttgart, where he often replaced the official leader Lindpaintner. In 1854 he was put at the head of the orchestra. It was he who directed the so-called vaudeville performance given by members of the royal family and the nobility.

Abenheim composed many songs and pieces, among which were two "Nocturnes," "Polonaise," "Songs without Words," a hymn, "Der Deutsche Rhein"; also several overtures and ballets, as well as the music for the drama "Hariadan," which was produced at Stuttgart in 1842. Very few of his compositions have, however, been published.

Bibliography: *Jüd. Athenäum*, s.v., Grimma and Leipsic, 1851; Champlin-Apthorp, *Cyclopedia of Music and Musicians*, s.v., New York, 1893; Riemann, *Musik-Lexikon*, s.v., Leipsic, 1900.

W. M.

**ABENHUACAR.** See Wakkar, Samuel ibn.

**ABENSUR, DANIEL:** A Portuguese Jew, who died in Hamburg in 1711. At one time he advanced a considerable sum of money to the Polish Crown, and later became minister resident of the King of

Poland, at Hamburg. He was buried in the cemetery of the Portuguese congregation at Altona.

BIBLIOGRAPHY: De Barrios, *Epistola Harmonica al Señor D. Abensur*; Grätz, *Gesch. der Juden*, 2d ed. x. 341.

A. FE.

**ABENSUR, JACOB:** Probably a son of Daniel Abensur; was also Polish minister resident at Hamburg, after 1695. By instituting private religious services in his own house, in 1701, he caused a division in the Portuguese congregation, in respect to which the elders of the congregation vainly besought the authorities to interfere (from archives of the Staatsarchiv in Hamburg). A. FE.

**ABENTREVI, JOSEPH:** Physician in ordinary to King James I. of Aragon, by whom, in January, 1271 or 1272, Abentrevi was allotted an annual allowance of 500 sueldos (about $12.50, or £2 10*s.*). The name is probably derived from the Arabic *Ibn Tarf*.

BIBLIOGRAPHY: *Jew. Quart. Rev.* xi. 624.

M. K.

**ABENYULY, ELIAU, OF GIBRALTAR.** See IBN YULEE, ELIAU.

**ABERDEEN (Scotland):** The chief city of northern Scotland, capital of Aberdeenshire. Jews have but recently settled in this city, the only synagogue of which (at 34 Marischal street) was founded in 1893. Six years later the whole Jewish population numbered seventeen families, of whom no less than twenty-three persons were seat-holders.

BIBLIOGRAPHY: Jacobs, *Jewish Year-book*, 1899, p. 78.

J.

**ABERLE (RABEL), ABRAHAM:** Moravian Hebraist; lived at Austerlitz in the third decade of the nineteenth century. All his literary productions—poems, metrical translations, exegetical notes, and riddles—were published in vols. ix. and x. of "Bikkure ha-'Ittim," a periodical.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 6,788.

M. B.

**ABERLE, ABRAHAM BEN ABRAHAM SOLOMON:** called also **Abele Posveller.** See ABRAHAM ABELE BEN ABRAHAM SOLOMON.

**ABERLE, JACOB BENEDICT (BENNET).** See BENEDICT (BENNET), JACOB (ABERLE).

**ABERLE (ABRIL), SOLOMON B. ABRAHAM:** Author of "Binyan Shelomoh" (The Structure of Solomon), homilies on the Pentateuch, published at Shklov in Posen, 1789 (see Benjacob, "Oẓar ha-Sefarim," p. 81). K.

**ABERLE, RAB.** See ABRAHAM OF HAMBURG.

**ABERLES, ISAAC B. ABRAHAM COHEN ẒEDEḲ OF CRACOW:** Author of "Sefer Toledot Yiẓḥaḳ" (The Generation of Isaac), homilies on the Pentateuch, only the first part of which was published by his son Solomon, at Frankfort-on-the-Oder, in 1691 (see Benjacob, "Oẓar ha-Sefarim," p. 620).

K.

**ABETMENT:** The legal term for encouraging, aiding, or instigating an illegal act. The abettor may take no part in the actual commission of the offense and yet be liable for the thought or intention involved in his relations to the actual offender. In capital, or even corporal, punishment Talmudic jurisprudence takes no cognizance of thoughts or words (Sanh. 63*a*). To be liable to capital punishment by Talmudic law, one must be the principal actor in the crime. Hence, when one counsels, commands, or procures another to perpetrate a capital crime, that other, and not the instigator, incurs the death penalty for the commission of the crime (Kid. 43*a*). For, although the abettor is morally as guilty as the principal, the law will take cognizance of the principal only, it being an axiom in Talmudic jurisprudence that "One can not be an agent in an illegal act" (*ib.* 42*b*, and elsewhere).

**In Homicide.**

Again: *A* is provided with a shield against deadly arrows when *B* shoots at him; but, as the arrow darts from the bow, *C* deprives him of the shield, and *A* is killed. Though *C* personally aids in the killing, neither *B* nor *C* can be capitally punished, the latter not having fired the missile which was the direct cause of *A's* death (Sanh. 77*b*; Maimonides, "Hilkot Roẓeaḥ," iii. 11). But even where one is a principal in the crime, but does not accomplish it by himself—as, for instance, being one of several persons who simultaneously fire deadly missiles at a man and kill him—no capital punishment can legally be visited on the participant. From the Biblical passage (Lev. xxiv. 17, *Heb.*), literally translated, "If a *man* slayeth the *whole* life of a man he shall surely be put to death," the rabbis deduce the judicial maxim, "One person must slay the whole being" (Sifra, Emor, chap. xx.; Sanh. 78*a*); and since in the case before us no one has fulfilled this condition, no capital punishment can be inflicted on any single one of the parties to the crime (Sanh. *l.c.*).

As in homicide, so in all capital crimes Talmudic jurisprudence does not convict more than one person of a crime which can be accomplished by a single person. There is, however, this difference: In all other cases of capital crime, when the slightest requirement for conviction has not been fully complied with, the accused is declared "not guilty before the human tribunal," and is liberated. But in cases of bloodshed the law is more rigorous: whoever wilfully occasions unlawful loss of life is prevented from repeating the crime by being deprived of his liberty: the abettor in murder is imprisoned (Sanh. 81*b*; Maimonides, "Hilkot Roẓeaḥ," ii. 5, iv. 8). A notable exception to these rules is the case of the instigator to idolatry. The Jewish commonwealth was a theocracy, a politico-religious state ruled by God; hence, idolatry among the Jews was an offense against the state, and any attempt to incite people to apostasy was, in the eyes of the Jewish law, an attempt to overthrow the state; it was high treason against the Divine King. Therefore, even though there was no bodily action on the part of the instigator, and even when his efforts did not succeed in leading any one astray, he was capitally punished (Sanh. 61*a*; Maimonides, "Hilkot 'Ab. Zarah," v. 2). And his punishment was the same—death by stoning—whether he was simply a *mesit*, trying to seduce an individual, or a *maddiaḥ*, endeavoring to mislead a community (Mishnah, Sanh. vii. 4).

**Capital Crimes.**

The juridical maxim, "One can not be an agent in an illegal act," for "where the orders of the master conflict with those of the servant, whose orders must be obeyed?" (B. Ḳ. 56*a*, Sanh. 29*a*) is applied by the rabbis to penal offenses as well as to capital crimes. Hence, when one suborns witnesses to defeat justice in a civil cause, and the witnesses are found guilty of testifying falsely, they, and not the suborner, are liable for the losses of the injured party. The suborner in such cases is declared "exempt from punishment at the instance of the human tribunal, but guilty before the court of heaven." In a case of mayhem involving damages and amercements, where, for instance, *A* procures *B* to commit an assault on *C*, not only will the court condemn *B* to pay all amercements accruing from the

**Penal Offenses.**

assault, but even if *A* had, prior to the assault, made himself responsible to his accomplice for all damages resulting therefrom, he is not bound to keep his promise. Moreover, where at his own solicitation *A* has a mutilation inflicted on himself by *B*, assuring *B* beforehand that no damages will be claimed, *A* has the legal right to claim, and *B* will be required by law to pay (B. Ḳ. 93*a*; see Rashi, *ad loc.*, and Maimonides, "Hilkot Ḥobel u-Mazzik," v. 11). In all these cases, the instrument of the offense has his option to do or not to do the bidding of the abettor: "If he so chooses, he obeys, and if he chooses otherwise, he obeys not" (B. M. 10*b*); and where there is option there can not be said to exist any agency, since the order of the master must supersede that of the servant. On the other hand, where the abettor has a legal right to command and to exact obedience, he will be held responsible for the misdeeds of his instrument. Thus, according to the Bible (Ex. xxii. 7), as interpreted by rabbinic law (Mishnah, B. M. vii. 8; Gem. *ib.* 93*a*, 94*b*), the gratuitous bailee, if he has taken only ordinary care of the deposit, is not responsible for it even when lost by theft. Now *A*, being such a gratuitous bailee, orders his slave to abstract the deposit: when the plot is discovered, *A* is held responsible for the slave's deed, and is subjected to the laws concerning convicted thieves. In this case the slave was obliged to comply with the command of his master; therefore his act is considered to be the act of his abettor, or as the Talmud (*ib.* 96*a*) expresses it, "The hand of the slave is like the hand of his master" (*ib.* 10*b*, 44*a*; "Shulḥan 'Aruk, Ḥoshen Mishpaṭ," § 292, 5, § 348, 8, Hagahot).

**Civil Causes.**

It is a principle in Talmudic jurisprudence, "One must not save himself at the expense of another" (B. Ḳ. 60*b et al.*). Accordingly, when one's premises are invaded by unlawful tax-gatherers, and he informs them of the whereabouts of another's property which he holds in bailment, his responsibility will depend on his circumstances. If he be known to be wealthy, the court will assume that the alien tax-gatherers were attracted by his goods; therefore, his pointing out the goods of another will be considered as an effort to save his own at the expense of another's, and he will be required to pay to the injured party compensatory damages. When, on the contrary, there is no reason for such an assumption, he being known to be a poor man, then the court will assume that the deposit was the attraction, and he will not be required to make good its loss. Again, when a place is invaded by pillagers, and one citizen points out to them the property of another, the informer's responsibility for the property carried off will depend on the presence or absence of duress. If force be used to compel him to reveal the hiding-place of the property, he will not be held responsible; but where no force is used on him, and he voluntarily exposes to the pillagers another's property, the court will adjudge him responsible for its loss. And even where force is used, the court will clear him only when his Abetment is confined to the bare pointing out; but where he personally hands over the property to the pillagers, he will be held responsible to its rightful owner. In case a man be expressly required to surrender his own property, and he reveals the whereabouts of his neighbor's, in addition to his own, after physical force had been exercised on him to wrest from him the disclosure regarding his own, even though he personally lays no hands on his neighbor's property he will still be required by law to make good his neighbor's losses (Mishnah, B. Ḳ. x. 5; Gem. *ib.* 116*b*–117*b*; Maimonides, "Hilkot Ḥobel," viii. 1–8; "Shulḥan 'Aruk, Ḥoshen Mishpaṭ," § 388, 2–8, "Semag," § 70).

**Ritual Matters.**

The Bible says, "And if any one of the common people sin through ignorance, when he doeth any one of the prohibitions," etc. (Lev. iv. 27, *Heb.*). From this the rabbis deduce the following two legal maxims with regard to ceremonial sins: "When one person commits a ceremonial sin, he is guilty; when two persons commit it, they are not guilty"; and the one is guilty "when he does the whole, but not when he does a part only" (Shab. 3*a*, Yer. *ib.* i. 2*c*). A third legal maxim reads: "Abetment has no reality"; that is, is not considered (Shab. 93*a*). Now, if on a Sabbath day one transfers an inanimate object from private premises to the public thoroughfare, or *vice versa*, he is guilty of a violation of the Sabbath, and if the deed was the result of ignorance of the sanctity of the day, he is obliged to make a sin-offering (Mishnah, Shab. i. 1); but if two able-bodied men transfer an object which each of them could manage by himself, neither incurs guilt; each of them having perpetrated but half of the transgression. Only when the performance of the task requires the services of both does the Law declare both guilty. And when one of the two persons is able to accomplish the task by himself, while the other is not, the weaker accomplice goes free; his Abetment does not constitute a punishable act, inasmuch as the other could accomplish the task without his assistance, while he could not do so without the assistance of the other (Mishnah, Shab. x. 5; Gem. 92*a*). The following is an exception to these rules: In case an Israelite has the corners of his hair cut away (compare Lev. xix. 27), both the barber, if he also is an Israelite, and the one whose hair is cut are punishable. In this case, while the subject of the transgression does virtually nothing, as he merely offers himself to the barber's shears, he is nevertheless amenable for Abetment (Sifra, Ḳedoshim, chap. vi.; Naz. 57*b*; Tos. *ib. s.v.* "R. Adda").

**Physical or Moral Guilt.**

Finally, it should be stated that in rabbinic law, in all the cases cited and in all similar ones, the abettor is held not guilty before the human tribunal, but guilty before the tribunal of heaven (Ḳid. 42*b*; B. Ḳ. 56*a et al.*); in other words, the perpetrator is not guilty legally, but is guilty morally. The same is the case with any one in whose power it is to prevent the violation of any law, but who fails to exert his influence in that direction. On this head the Talmud says: "Whosoever has it in his power to prevent a transgression by his household, and does not prevent it, is answerable for his household; if he has like power over a community, he is answerable for the community; and where his power extends over the whole world, he is answerable for the whole world" (Shab. 54*b*). Elsewhere the Talmud construes the Biblical saying (Lev. xxvi. 37) literally, "And they shall stumble, a man over his brother," as "They shall stumble, a man on account of the sins of his brother"; and the rabbis add: "This proves that all men are morally responsible for one another" (Sanh. 27*b*). On the other hand, where merit is concerned, rabbinic ethics teaches: "He who induces others to do a good deed stands in the sight of heaven higher than the one that does the deed" (B. B. 9*a*; Num. R. chap. xiii.; see also ACCESSORIES).

S. M.

**ABI AND AB IN PROPER NAMES (אבי, אב):** *Abi* and *Ab* are used both as the first element, as in Abijah, Abishur, Abinoam, Abner, and as the second element, as in Eliab, Joab, and Ahab. Their

exact meaning is still under dispute. Each of the foregoing proper names may be a sentence; for example, Abinoam="Father is pleasantness"; or it may be only a phrase, as "Father of pleasantness." Further, the *i* in *Abi* may be either the connecting vowel or the pronominal suffix (first person). The weight of authority favors the sentence form. Opinions differ as to the phrase form: but it is safe to say that the forms with the connecting vowel and with the suffix have been confused, so that the translation will depend largely on the other element in the name (Gray, "Hebrew Proper Names," pp. 22–34, 75–86; see also NAMES). G. B. L.

**ABI AYUB.** See SOLOMON BEN ALMUALLEM.

**ABI SAHULA.** See ISAAC BEN SOLOMON IBN ABU SAHULA.

**ABI ZIMRA** (זמרא, זמרה; or perhaps **Zamiro**—זמירו): A family which can be traced from the thirteenth to the sixteenth century, of which the following were the more important: **Judah ben Ephraim,** 1245–1330; **Moses ben Judah;** his son, **Ephraim ben Moses,** 1470; ABRAHAM BEN MEIR, 1492; **David ben Solomon,** first half of the sixteenth century; **Isaac Mandil,** second half of the sixteenth century.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 424; Steinschneider, in *Jew. Quart. Rev.* x. 528; idem, *Cat. Bodl.* No. 4850.

G.

**ABI ZIMRA, ABRAHAM BEN MEIR:** Flourished in Malaga, and seems to have left his home in 1492, going to Oran, and dwelling later in Tlemçen. He enjoyed quite a reputation as a poet, but very few of his writings have been preserved. His composition נפשי למתי תסכלי דרך ("My soul, how long wilt thou err in thy way?"), an address to his soul to appease its longing for truth and eternity, written in 1493, in Oran, deserves special mention.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 424; idem, *Literaturgesch.* p. 528.

H. B.

**ABI ZIMRA, DAVID BEN SOLOMON,** known as **RADBAZ** (רדב"ז). See DAVID BEN SOLOMON ABI ZIMRA.

**ABIAH.** See ABIJAH.

**ABIASAPH.** See EBIASAPH.

**ABIATHAR** ("Father of Plenty").—**Biblical Data:** A son of Ahimelech or Ahijah (*melech* and *yah* apparently interchanging; compare I Sam. xiv. 3, xxii. 9); the chief priest of the sanctuary at Nob. He alone escaped from the massacre of his family by Saul (I Sam. xxii. 20) and found a refuge with David. By means of the priestly ephod which he brought with him, he was able officially to ascertain the will of YHWH (I Sam. xxiii. 9, xxx. 7). Having shared David's hardships, he also profited by the exaltation of David to the kingship. At the time of Absalom's rebellion Abiathar remained loyal to his old patron (II Sam. xv. 24–36); but later, like Joab, he espoused the cause of Adonijah rather than that of Solomon. On this account he and his family were banished to their estate at Anathoth, and their priestly rights and duties in connection with the Temple were transferred to the rival house of Zadok (I Kings, ii. 26–33). C. F. K.

——**In Rabbinical Literature:** The rescue of the chief priest Abiathar, in the massacre of the priests of Nob ordered by Saul, was fortunate for the house of David; for if he had lost his life, David's descendants would through divine retaliation have been entirely wiped out of existence at the hands of Athaliah (Sanh. 95*b*). It was David's acts that had really brought about the death of the priests, and to make amends he appointed Abiathar high priest. Abiathar retained the office until he was deserted by the Holy Spirit, without which the high priest could not successfully consult the Urim and Thummim. When David, on his flight from Absalom, recognized this loss in Abiathar, he felt compelled to put Zadok in his place. See Seder 'Olam R. xiv.; Yoma, 73*b*; Soṭah, 48*b*; Ber. 4*a* (Rashi); Sanh. 21*a*. Compare also Ginzberg, "Haggada bei den Kirchenvätern," i., on II Sam. xv. 24, 25. L. G.

**ABIATHAR:** A Palestinian amora, the contemporary of R. Judah (217–299) and of his successor, R. Ḥisda, the head of the Sura Academy, with both of whom Abiathar maintained a correspondence. The great number of Babylonian students who thronged to the Palestinian schools aroused his displeasure and induced him to remonstrate in a letter to Judah, the head of the Babylonian Jews (Giṭ. 6*b*). The reason of his displeasure was that the Babylonian students generally married before graduating (Kid. 29*b*, where Rashi's opinion is preferable to that of the Tosafot), and when they left for Palestine their wives and children became a burden on the community. He quoted in this connection Joel, iv. 3 (iii. 3, A. V.), and harsh as the parallel may seem, it is not unjustified (Giṭ. 6*b*). Thereupon R. Judah declared the emigration from Babylonia to Palestine to be a religious offense, but his denunciations were of no avail (Ket. 111*a*). Abiathar's letter to R. Ḥisda, the successor of R. Judah (Giṭ. *l.c.*), shows that the close connection between the Babylonian students and Palestinian teachers did not end with the declaration of R. Judah. Abiathar was revered as a model of piety and holiness, and the Babylonians believed that he was in spiritual communication with the prophet Elijah (see Giṭ. *l.c.* In the Midrash he is mentioned in Gen. R. lxxxviii. 2. Concerning his Haggadah, see Bacher, "Ag. Pal. Amor." iii. 563, 564). L. G.

**ABIATHAR IBN CRESCAS HA-KOHEN.** See CRESCAS, ABIATHAR IBN.

**ABIATHAR, JOSEPH BEN ISAAC.** See ABITUR, JOSEPH BEN ISAAC.

**ABIATHAR HA-KOHEN OF CAIRO:** *Nagid* (chief) of the Egyptian Jews, which office he inherited from his ancestors. He flourished at the end of the eleventh century and is known to have died before 1112. He took a prominent part in the Messianic movement of the year 1096, which assumed significant proportions. The first Crusade for the possession of the Holy Land was then in progress, and was considered by the Jews of that day as the harbinger of a new era. The Jewish community of Nablus, in Palestine, indeed, addressed a formal letter to Rabbi Abiathar, asking for positive information concerning the matter. The answer, together with the inquiry, was sent to Constantinople, the center of the Messianic agitation of the time. Abiathar's reply favored the movement, and, therefore contributed still more to the excitement among the Jews in the Mohammedan countries, which was further increased by the fact that his missive, through the indifference of the messenger, was not delivered into the hands of those to whom it was directed.

Abiathar had a son, Elijah, for whom the "Mushtamil" of Abu al-Faraj Harun was copied in 1112. His grandfather, Abiathar Cohen-Zedek, met Hai Gaon in Jerusalem, according to the author of the "Sefer Ḥasidim," ed. Wistinetzki, p. 169.

BIBLIOGRAPHY: Neubauer, in *Jew. Quart. Rev.* ix. 27–29; Kaufmann, in *Jew. Quart. Rev.* x. 139–151; Bacher, in *Jew. Quart. Rev.* ix. 358. L. G.

**ABIATHAR HA-KOHEN OF SARAGOSSA:** Founder of a widespread noble Spanish family that flourished in the fifteenth century. He had two daughters, Esther and Leah. Don Alphonso of Aragon, an illegitimate son of King John of Aragon, fell in love with Esther, who is said to have been very beautiful. After she had been baptized he married her, and of this marriage there were three sons and one daughter. The eldest son, John of Aragon, became count of Ribagorza and married a daughter of Lopez de Guerrea, the sole heiress to the large estates of her father. Alphonso, the second son, entered the Church, and in a short time became bishop of Tortosa and, under Ferdinand the Catholic, archbishop of Tarragona. The third son, Fernando, became commander of the Order of San Juan. Esther's granddaughter, Juana of Aragon, married Don Francisco de la Cavallesía, grandson of the Jew Bonafos. Leah married the Marano Martin Sanchez (see "Revista de España," xviii. 548). M. K.

**ABIB** ("Ears of Grain"): Name of the first month of the Hebrew year (Ex. xii. 2; compare xiii. 4), corresponding to the Babylonian and postexilian Hebrew Nisan. According to the Babylonian system, which probably prevailed in Palestine, it began in ordinary years in the last third of March, but in every third or intercalary year a month later (see CALENDAR). J. F. McC.

**ABIBAS** (literally, "Beloved," *i.e.*, "Ḥabib"): A mythical son of R. Gamaliel, the teacher of Paul, concerning whom a Christian legend existed that he and his father were baptized by John and Peter. Lucianus, bishop of Jerusalem in the year 415, wrote that Gamaliel appeared to him in a vision and revealed the fact that the body of Abibas lay exposed to the sun and rain, awaiting decent burial; that the body was recovered and properly buried. Thereafter the ashes of Abibas were used as remedial agencies in disease, and they are said to have effected miraculous cures.

BIBLIOGRAPHY: Photius, *Bibliotheca*, p. 383, ed. 1612; Lucian, *De Stephano*, in Augustine, *Opera*, vii. appendix.

K.

**ABICHT, JOHANN GEORG:** Christian Hebraist; born 1672 at Königsee, in the principality of Schwarzburg-Rudolstadt; died 1740. He studied first at Jena and afterward at Leipsic. On the completion of his university course he became instructor in Oriental languages at the University of Jena (1702). In 1707 he went to Danzig, where he became rector of the gymnasium, holding simultaneously the pastorate at the Church of the Holy Trinity. In 1729 he was called to Wittenberg to fill the offices of general superintendent and chief professor of theology at the university, as well as that of pastor at the city church.

Abicht excelled in Oriental languages and Hebrew archeology. His scholarly interests embraced both the history and the literature of the Jews. The rabbinic commentaries, in particular, claimed his attention; and he showed his partiality for them by translating selections into Latin. These translations, among which may be mentioned selections from the commentaries of Rashi, Abravanel, and Ibn Ezra, which appeared under the title "Selecta Rabbinica" (Leipsic, 1703), and a rendering of Isaiah di Trani's commentary upon the Book of Joshua, form but part of his publications. In the "Selecta Rabbinica" are contained, also, fragments from the theology of Maimonides; while under the title "Porta Accentuum" he produced in a Latin garb Moses Nakdan's book on Hebrew accentuation, "Sha'ar ha-Neginot" (Leipsic, 1715). He also wrote in Latin a dissertation on "Sefer ha-Yashar" (Leipsic, 1732), an anonymous work on Jewish history. Among his numerous productions his "Methodus Linguæ Sanctæ" (Leipsic, 1718) is the one most generally known.

BIBLIOGRAPHY: Jöcher, *Gelehrten-Lexicon*, cols. 23*f et seq.* and supplement, ed. Adelung, i. col. 53, Leipsic, 1787; *Allgemeine Deutsche Biographie*, i. 20; Steinschneider, *Cat. Bodl.* col. 662; idem, *Christliche Hebraisten*, in *Zeit. f. Hebr. Bibl.* i. 112; Wolf, *Bibl. Hebr.* ii. 1438; Rauft, *Leben Sächsischer Gottesgelehrten*, i. 1; idem, *Unparteiische Kirchenhistorie*, iii. 327; McClintock and Strong, *Cyclopedia*, xi. 13.

H. G. E.

**ABIDA** or **ABIDAH** ("Father Knoweth"): A son of Midian, and grandson of Abraham and Keturah (Gen. xxv. 4, and in the genealogical list in I Chron. i. 33). G. B. L.

**ABIDAN** ("Father is Judge"): A son of Gideoni, chief of the tribe of Benjamin after the Exodus (Num. i. 11, ii. 22, vii. 60, 65, x. 24). G. B. L.

**ABIEL** ("Father is God"): **1.** Father of Kish and Ner, and grandfather of Saul (I Sam. ix. 1, xiv. 51). Another account makes him the great-grandfather of Saul; Ner, by that account, being the father, instead of the brother, of Kish. The mistake is probably due to an error of the scribe (I Chron. viii. 33, ix. 39). **2.** One of the "thirty men" of David (I Chron. xi. 32). In the list given in II Sam. xxiii. 31, Abiel is called Abi-Albon, which Budde, "S. B. O. T." p. 80, reads Abi-Baal.

G. B. L.

**ABIEZER** ("Father is Help"): **1.** A clan of Manasseh, the most important member of which was Gideon, in whose time the seat of the clan was at Ophrah on the western side of the Jordan (Josh. xvii. 2; Judges, vi. 11, 24, 34, viii. 2; I Chron. vii. 18; Num. xxvi. 30 has Jeezer). **Abiezrite** is the Gentile name, and is found in Judges, vi. 11, 24, viii. 32; Num. xxvi. 30 has Jeezerite. **2.** Abiezer the Anethothite, one of the "thirty men" of David, and commanding officer of 24,000 men in the ninth month (II Sam. xxiii. 27; I Chron. xi. 28, xxvii. 12).

G. B. L.

**ABIEZER, JUDAH BEN ISAAC, of Tiktin:** A Jewish author of the nineteenth century. He resided in Jerusalem and wrote "Mishmeret ha-Berit" (The Charge of the Covenant), a defense of Judaism against the irreligious, published in Jerusalem, 1846; "Sha'are Zedek" (The Gates of Justice), upon the prerogatives of the Holy Land and upon the sufferings of Jerusalem and of Safed in this century (Jerusalem, 1848); "Mekor ha-Berakah" (The Source of Blessing), being the first part of a work in three volumes, called "Berakah Meshulesheth" (The Threefold Benediction), upon the Talmudical treatise Berakot (Lemberg, 1851). He is considered a great authority among rabbinical writers, and his work, "Sha'are Zedek," is full of interesting details concerning Palestine. [A copy with his autograph in the New York Public Library shows that his second name was Judah, though this is not mentioned in the title-pages of his works or in bibliographies. H. R.]

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 6, Warsaw, 1886; *Ha-Eshkol* (encyclopedia), p. 111, Warsaw, 1887.

D. G.

**ABIGAIL** ("Father is Joy"): **1.** A daughter of Jesse and sister of David, who married Jether the Ishmaelite, and became the mother of Amasa (I Chron. ii. 16, 17). In II Sam. xvii. 25 she is again

mentioned as the mother of Amasa, but is called Abigail the daughter of Nahash, and her husband is called Ithra the Israelite. This version of her husband's name is probably nearer the truth. For the rabbinical view see B. B. 17, and Targ. II Chron. ii. 17, after Yebamot, 77*a*.

**2. Biblical Data:** The prudent and beautiful wife of Nabal, a prosperous but avaricious Calebite noble of the town of Carmel in southern Judah (I Sam. xxv. 3). When Nabal refused to pay David compensation for his protection, Abigail on her own initiative met the outlaw prince with gifts and a conciliatory address, thereby winning his favor and delivering her husband from the threatened attack on his life. Nabal died soon after, and Abigail became the wife of David, bringing to him her wealth and sharing with him his trying experiences as a vassal of the king of Gath (I Sam. xxvii. 3, xxx. 5). While he was king at Hebron, she bore him a son, Chileab, or Daniel, who appears, however, to have died before reaching manhood (I Sam. xxv. 42; II Sam. iii. 3). C. F. K.

——**In Rabbinical Literature:** The Haggadah regards Abigail as one of the most remarkable women in Jewish history. She was one of the four great beauties, the other three being Sarah, Rahab, and Esther (Meg. 15*a*). Her charm was irresistible to all who gazed on her. David, who first beheld her while she was still the wife of Nabal, almost fell a victim to her charms and was only restrained by Abigail's moral strength and dignity (Meg. *l.c.*). She was also a prophetess: in saying to David, "This shall be no grief unto thee" (I Sam. xxv. 31), Abigail foreshadowed that another woman (Bathsheba) would one day play a disastrous rôle in his life. With all her superior qualities Abigail was not free from feminine coquetry; for when she begged David for mercy toward her husband, she added the seemingly insignificant words: "then remember thine handmaid" (*ib.*). It is for this conduct, unbecoming in a married woman, as the Haggadah observes, that, in the following verse, Abigail is written without the letter "yodh" (thus, "Abagal"), to intimate that Abigail had shown herself unworthy of the letter with which the name of God begins (Midr. Sam. xxiii.; see Meg. 14*a*, 15*b*; Midr. Teh. to Ps. liii.; compare also Sanh. ii. 4). L. G.

**ABIGDOR:** A prænomen, as well as a family name, which first appeared in the Middle Ages and which is still in use. In Russia it is pronounced "Vigder." It is supposed to be the Biblical אבי גדר ("Father of Gedor"; I Chron. iv. 18); though some scholars have connected it with the Latin "Victor." The reason for the frequent use of the name is that, according to the passage in Chronicles, "Abigdor" was one of the appellations of Moses (see Lev. R. in the beginning of the first chapter). Compare Avigdor; see Names. G.

**ABIGDOR, ABRAHAM** (called also **Bonet ben Meshullam ben Solomon**): A physician, philosopher, and translator; born in Provence, probably at Arles, in 1350. He should not be confounded with Maestro Abraham Abigdor, who in 1386 was the proprietor of a house at Arles ("Monatsschrift," 1880, pp. 410, 411). Abraham Abigdor devoted his early life to the study of medicine and philosophy. At the age of seventeen (1367) he wrote "Sefer Segullat Melakim" (Royal Treasure), a work on logic in rimed prose—in the main a Hebrew imitation of the "Tendencies of the Philosophers," by Ghazali, but of independent value in the more purely logical portions of the book. Afterward he went to Montpellier to study medicine and to be instructed, as he himself writes, by Christian scholars. He translated the following Latin works into Hebrew: (1) Under the title, "Mebo bi-Melakah" (Introduction to the Practise of Medicine), the treatise on *materia medica* of the chancellor or dean of the faculty, Bernard Alberti, which treatise is based on book iv. of the "Canon of Avicenna." According to Steinschneider ("Hebr. Uebers." p. 777), the original Latin has been printed under the title "Gentilis de Fulgineo." (2) The "Medicationis Parabolæ" of Arnauld de Villeneuve (1378). (3) Under the title, "Sefer Mebo ha-Ne'arim" (Introduction for the Young), the elementary treatise on fevers, by Gerard de Solo (1379). (4) "Megillah," the treatise of Arnauld de Villeneuve on "Digestive and Purgative Medicines" (1381). (5) "Almanzuri," the abridged commentary of Gerard de Solo on the ninth book of Razi's "Ad Almansorem." The translation is greatly abbreviated, but remarks of his own, derived from personal experience, are added. (6) "Tratato" or "Higgayon," from the "Tractatus Summularum," a treatise on logic, by Pierre d'Espagne. (7) Explanations of the middle commentary of Averroes (ibn Roshd) on the first three parts of the "Organon": the "Isagoge," the "Categories," and the "Interpretation." This is derived not only from Arabic but also from Latin sources.

In 1399 Abigdor assisted his son Solomon, then only fifteen years of age, in the translation of the Latin treatise, "De Judiciis Astronomiæ," or "Capitula Astrologiæ," of Arnauld de Villeneuve into Hebrew, under the title "Panim ba-Mishpaṭ." See Abigdor, Solomon.

Bibliography: *Les Écrivains Juifs Français*, pp. 717-721; Gross, *Gallia Judaica*, pp. 333, 334.

S. K.

**ABIGDOR COHEN:** Italian rabbi, distinguished for learning and wealth, who lived in Ferrara about the middle of the fifteenth century. Joseph Kolon, the most important Talmudist of Italy at that time, speaks of him in terms of the highest respect. It can not be said with certainty that he is the author of the Vatican manuscript "Sha'are ha-Musar" (Gates of Moral Law), as Michael asserts. The name of the person to whom this manuscript is ascribed was borne by a number of medieval rabbis, and it is more probable that Abigdor Cohen of Vienna is the author; for he was held in especial honor in Rome, as may be inferred from almost every page of the "Shibbole ha-Leḳeṭ."

Bibliography: Michael, *Or ha-Ḥayyim*, No. 12.

L. G.

**ABIGDOR BEN ELIJAH HA-KOHEN** (called also **Abigdor Cohen Ẓedeḳ**): The earliest of the great Talmudists of Austria; flourished about the middle of the thirteenth century. He was the pupil of R. Simḥa of Speyer (who flourished about 1220), but he knew also R. Joel ha-Levi of Bonn (who flourished about 1175). Abigdor lived in Vienna, and from there administered the religious affairs of the Jewish population of Austria. Of his writings we possess only a commentary on the Pentateuch and the five Megillot, which still exist in manuscript. From various sources we know that he also wrote Tosafot to the treatise Ketubot. The most prominent scholars of Germany often applied to him for advice on difficult ritualistic problems, theoretical or practical, and attached great importance to his decisions. He had also distinguished pupils, among whom was the eminent Rabbi Meir of Rothenburg.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 10; Zunz, *Z. G.* pp. 38, 42, 193.

L. G.

**ABIGDOR DE FANO.** See Fano, Abigdor de.

**ABIGDOR ḤAYYIM.** See Ḥayyim, Abigdor.

**ABIGDOR BEN ISAAC:** A French rabbinic scholar; lived during the second half of the thirteenth century. He is probably identical with the "Abigdor the Frenchman" mentioned in old manuscripts, who wrote a commentary on the Maḥzor. From a note in manuscript (Munich, No. 92), "Abigdor the Frenchman" appears to have been an adherent of the Cabala. It is possible that the rabbis Isaac and Abigdor of Béziers, whom Naḥmanides mentions in his letter to the Jewish community of that town, are "Abigdor the Frenchman" and his father Isaac. On the other hand, it seems improbable that Abigdor ben Isaac is identical with Abigdor mentioned in "The Mordecai." The latter is no doubt the Austrian Talmudist Abigdor ha-Kohen, who lived not long before and in the same region as Mordecai.

Bibliography: *Rev. Ét. Juives*, iii. 3; Zunz, *Ritus*, p. 194; *Les Écrivains Juifs Français*, p. 758.

L. G.

**ABIGDOR BEN HA-KANAH.** See Kanah.

**ABIGDOR ḲARA.** See Ḳara, Abigdor.

**ABIGDOR BEN MENAHEM:** German Talmudist; lived at the beginning of the fifteenth century. The Bodleian collection of manuscripts contains responsa by him. Abigdor ben Menahem, to judge from the place assigned to him in the collection, seems to have been a contemporary of R. Jacob Mölln (died 1427) and of R. Jacob Weil (1410). It is certain, however, that he was not living at the time when the responsa were collected, seeing that the collector puts after Abigdor's name the memorial formula זק"ן שמ"י (that is, *Zikron ḳedushato neẓaḥ, shalom mishkabo yihyeh* = The memory of the holy be everlasting; may he rest in peace).

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 820.

L. G.

**ABIGDOR BEN MOSES** (called also **Abigdor Sofer of Eisenstadt** or **Abigdor Izmunsh**): Lived in the sixteenth century in Cracow. He translated certain portions of the prayer-book into German.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4171; Michael, *Or ha-Ḥayyim*, No. 13.

G.

**ABIGDOR BEN NATHAN OF AVIGNON:** French Talmudist; flourished in the thirteenth and at the beginning of the fourteenth centuries. He was the teacher of Abraham ben Nathan, the author of "Ha-Manhig," in which work Abigdor is twice mentioned. In 1304, when "Ha-Manhig" was written, Abigdor was still living.

Bibliography: Gross, *Gallia Judaica*, p. 2; Michael, *Or ha-Ḥayyim*, No. 14; Zunz, *Z. G.* p. 104; Halberstamm, in Kobak's *Ginze Nistarot*, iv. 17; Steinschneider, *Hebr. Bibl.* xi. 24.

L. G.

**ABIGDOR BEN SAMUEL:** A rabbi in Pruzhany, Rushony, Wilkowyszky, and Selva (Lithuania and Poland), from 1719 to 1768. Toward the close of his life he removed to Wilna, where his son Samuel was rabbi. He died there March 1, 1771. Responsa of his are found in the collection of Saul ben Moses of Lomzha.

Bibliography: *Giba't Shaul*, Zolkiev, 1774; Fuenn, *Keneset Yisrael*, p. 5, Warsaw, 1886.

A. B. D.

**ABIGDOR BEN SIMḤA** (called also **Abigdor Levi**; *nom de plume*, אביגדור לוי מנלונא=אל"ם): A German author, who was born in Glogau in the second quarter of the eighteenth century. After having been a tutor for some time in Berlin, he removed to Prague in 1768, and there followed the same vocation. Early in 1773, while traveling through Saxony, he was arrested on a false charge, and lingered in the prison of Pirna without an examination for ten months. During his confinement he pursued his studies in the Bible, the Talmud, and medieval Hebrew philosophy without interruption. At last he found an opportunity to send a letter in Hebrew describing his predicament to Moses Mendelssohn. Mendelssohn's reply, dated January 13, 1774, was written in German, and, as anticipated, was opened and read by the authorities. When they saw that the Hebrew scholar whom they held in custody was a friend of Mendelssohn, they cleared him of all suspicion and set him at liberty. Through the aid of Isaac Dessau and his relative, R. Hirschel Levin (Ẓebi Hirsch) of Berlin, he was enabled to return to Prague.

The first work Abigdor published was an elementary Hebrew grammar entitled "Dabar Ṭob" (A Good Thing), with a table of conjugations, to which he added Moses ibn Ḥabib's "Marpe Lashon," Prague, 1783. In 1792 he edited the first series of letters which Mendelssohn had addressed to him (אגרות רמ"ד), and in 1797 supplemented it with a second series. This supplement forms the appendix to his poem, "Ḥotem Toknit" (The Perfect Seal), on which he prided himself very much. It is a didactic poem, and aims at proving that the teachings of the Bible surpass all the systems of philosophy ever invented, from Socrates to Kant. It does not, however, deserve the name of poetry: it is nothing but a string of feeble arguments couched in obscure language. The commentary which the author found necessary to supply does not make the poem more intelligible; nor does the acrostic, which gives the name and place of birth of the author, and the date of composition, relieve the poem of its glaring faults—lack of imagination and appropriate diction. In 1802 Abigdor edited the Pentateuch with the commentary of Mendelssohn and an introduction of his own. The last of his literary efforts was a poem embodied in S. W. Büchner's "Ẓaḥot ha-Meliẓah," Berlin, 1810.

I. D.

**ABIGDOR B. SIMON COSTELLEZ** or **KOSTELIZ.** See Kosteliz (Costellez), Abigdor b. Simon.

**ABIGDOR, SOLOMON BEN ABRAHAM:** A Hebrew translator; born in Provence in 1384. Assisted by his father, Abraham Bonet ben Meshullam, he, at the early age of fifteen years, translated Arnauld de Villeneuve's work, "De Judiciis Astronomiæ," from Latin into Hebrew under the title "Panim ba-Mishpaṭ" (Methods of Judgment). This translation still exists in manuscript. In 1399 he also translated Sacrobosco's "Sphæra Mundi" (On the Astronomy of the Spheres), under the title "Mareh ha-Ofanim" (The Indicator of the Spheres). The last-mentioned work was printed in Abraham bar Ḥiyya's "Ẓurat ha-Areẓ" (Offenbach, 1720), with notes by Mattathiah Delacret, Manoah Hendel, and others.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2254; idem, *Hebr. Uebers.* pp. 643, 782.

L. G.

**ABIGDOR ZUVIDAL:** Italian rabbi of German descent, who flourished in the sixteenth century; died Nov. 13, 1601. David de Pomis, in the preface to his dictionary, "Ẓemaḥ David," states that Abigdor was of German descent. It was at the request of Abigdor and some of his friends that Judah Moscata was prompted to write his commentary on the "Cuzari." Abigdor was a disciple of Samuel

Judah Katzenellenbogen, and subsequently became his assistant in the rabbinical college of Venice. He participated in the controversy on the *mikweh* (ritual bath) of Rovigo, on which several books were published ("Milḥamot Adonai," Venice, 1601), and his name is mentioned with respect even by his opponents. His disciple, Jacob ben Elhanan Heilprin, author of the responsa "Naḥlat Ya'akob," Padua, 1623, testifies to the high standing of Abigdor in the rabbinical world of his age. His eulogy was pronounced by Leon Modena in "Midbar Yehudah," No. 71, where a copy of the inscription on his tombstone is also to be found.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 15.

D.

**ABIḤAIL** ("Father is Might"): **1.** The father of Zuriel, a Levite of the family of Merari (Num. iii. 35). **2.** Wife of Abishur (I Chron. ii. 29). **3.** Son of Huri, a Gadite resident in Gilead (I Chron. v. 14). **4.** Wife of Rehoboam and daughter of Eliab, the brother of David (II Chron. xi. 18). **5.** The father of Esther (Esth. ii. 15, ix. 29). In the two last-named passages the Septuagint reading gives Aminadab.

G. B. L.

**ABIHU** ("He is Father").—**Biblical Data:** He is mentioned in Ex. xxiv. 1, 9, where he and his brother are classed with Moses and Aaron as the leaders or chiefs of the "elders" of Israel, who go up into the mount to eat the covenant meal with YHWH.

In other passages Abihu is designated as the second son of Aaron and Elisheba (Ex. vi. 23), and with his father and brothers is consecrated to the priesthood (Ex. xxviii. 1). With Nadab he is put to death for offering strange fire to YHWH (Lev. x. 1; Num. iii. 2, 4, xxvi. 60, 61). Elsewhere in the Old Testament he is only mentioned in I Chron. vi. 3 and II Chron. xxiv. 1, 2.

G. A. B.

——**In Rabbinical Literature:** The haggadic representation of the death of Nadab and Abihu (Lev. x. 1–6) is wholly an idealization of the Biblical narrative. Despite the fact that the latter ascribes the death of the sons of Aaron to an offense committed by them, an old Midrash applies the verse in Ecclesiastes (vii. 15), "There is a righteous man that perisheth in his righteousness," to Nadab and Abihu, who, it is said, brought an incense-offering into the sanctuary in order to honor God, and while doing so were consumed by fire (Yalk. on Eccl. *l.c.* § 976; so also Jerome, in his commentary *ad loc.*). In accordance with this, the Midrash places the time of the offering of Nadab and Abihu before the fall of the heavenly fire, and indeed to bring down the fire was the very purpose that Nadab and Abihu had in mind (Sifra, Shemini Milluim, ed. Weiss, p. 44*b*; somewhat differently Ephraem Syrus; compare Gerson, in "Monatsschrift," 1868, xvii. 102).

The words in Lev. x. 2, "they died before God," are used because the death of the children of pious parents during their lifetime affects God closely (Lev. R. xx. 10). Moreover, since the death of the pious has an expiatory effect (*l.c.*), the Biblical account of their death is read on the Day of Atonement.

In order that the death of Nadab and Abihu may not appear entirely unjustifiable, the Haggadah seeks to reconcile God's justice with the blamelessness of pious men (Tan., Aḥre, 6, ed. Buber, 7): they died in an attempt to put off corporeality.

Philo testifies to the great age of this Haggadah when, in his customary allegorization of Biblical material, he says: "Nadab and Abihu, who approached God and gave up mortal life in order to receive immortality, were naked; that is, they broke every bond connecting them with mortal needs and passions" ("De Allegoriis Legum," ii. 15, ed. Cohn and Wendland, p. 101). The reference to nakedness is made clear by a Midrash, which remarks that the transgression of the sons of Aaron lay in the fact that they performed their duties מיהוסרי בגדים without the prescribed apparel of the priests, which they forgot in their ecstasy. They were not necessarily naked, however, as Philo has it. According to another view, the sons of Aaron were killed by fire from God; their bodies and clothes were not consumed, the marvelous fire taking only their breath from them (Sifra, *l.c.*, ed. Weiss, p. 45*b*; Sanh. 52*a*).

Eliezer b. Hyrcanus and Akiba find them blameworthy only in so far that they ventured upon so important an act without consulting Moses. R. Ishmael holds the view that they did not bring their sacrifice at the right time (Sifra, *l.c.*, ed. Weiss, 45*b*, and Aḥre, beginning; Yoma, 53*a*; 'Er. 63*a*). The latter explanation made its way into the Peshito, which adds to "strange fire" (אש זרה) the words "not at the right time." Originally, the addition was, of course, an explanatory gloss, which in course of time came to be embodied in the text. Following the trend of R. Eliezer's ideas, the later Haggadah attaches blame to the sons of Aaron because of their too great self-esteem. They remained unmarried, because they did not regard any woman as good enough for them. They even considered themselves more important than Moses and Aaron, and secretly longed for the time when they should stand at the head of the people (Pesik., ed. Buber, pp. 172*b et seq.*; Tan., ed. Buber, *l.c.*, where the parallels are given in notes).

The endeavor of the old Haggadah to interpret the fault of the sons of Aaron as a trivial offense had, however, an effect contrary to that anticipated. When, at a subsequent period, the varying opinions were all accepted as correct, the sons of Aaron, instead of being represented as models of virtue, came to be invested with many mischievous traits (see Pesik. and Tan. *l.c.*; especially the opinions of Levi and Bar Ḳappara, which are shared by the Church father Ephraem Syrus, as shown in "Monatsschrift," *l.c.*).

L. G.

——**Critical View:** The death of Nadab and Abihu probably represents the memory of some calamity to a portion of the priesthood, which, in the contest for the establishment of the Levitical law, was a warning to all who might violate that law.

G. A. B.

**ABIHUD** ("Father is Majesty"): A grandson of Benjamin, mentioned in the genealogical list of I Chron. viii. 3.

G. B. L.

**ABIJAH** or **ABIAH** (uncontracted, **ABIYAHU** = "My father is YHWH"): Name of several Old Testament personages, of whom the following are the most notable:

**1.—Biblical Data:** Son of Samuel, who, with his elder brother Joel, judged Israel in Beersheba. Their inefficiency and venality were the ostensible reasons that induced the elders of Israel to petition Samuel to appoint a king over them (I Sam. iii. 1–5).

J. F. McC.

——**In Rabbinical Literature:** Some rabbis endeavor to exculpate Abiah and his brother in part from the charges against them referred to in I Sam. viii. 2, 3. By Akiba and his disciples it is maintained that the offense of the sons of Samuel consisted in the inconsiderate and proud manner with which they appropriated what was theirs by right, or in exacting more than was their due. Others go

so far as to declare that their sole offense consisted in the fact that, unlike their father, they did not travel about the country in order to ascertain its condition, but established themselves in one place, surrounded themselves by a royal court, and left the people to be exploited by officials (Shab. 56*a*). Others, again, assert that Joel and Abiah were originally wicked, but that they improved to such a degree that they were found worthy of prophecy (Ruth R. on ii. 1). On the other hand, Pseudo-Jerome, in his "Commentary on Chronicles" (vi. 14), undoubtedly following Jewish tradition, declares that Abiah, the judge, was the only sinner, but that his brother was blameworthy because he had not endeavored to turn Abiah to better ways. See JOEL, SON OF SAMUEL.

BIBLIOGRAPHY: Rahmer, *Ein Lateinischer Kommentar zu den Büchern der Chronik*, pp. 29-31, Thorn, 1866.

L. G.

**2.—Biblical Data:** Son of Jeroboam I., king of northern Israel, whose story is told in I Kings, xiv. 1–18. He having fallen sick, his mother went in disguise to the prophet Ahijah to inquire as to the prospects of her son's recovery. Ahijah, recognizing her, informed her that the child would die, and at the same time, predicted the calamities that were to befall the kingdom. The narrative in the accepted text associates all national disasters with the religious apostasy of Jeroboam. The Septuagint (Vatican and Lucian) has a briefer narrative; and critics have pointed out that this simpler, and presumably earlier, form of the story deals with a stage in Jeroboam's life antecedent to his public career, to which it makes no reference whatever (see H. Winckler, "Alttestamentliche Untersuchungen," pp. 12 *et seq.*). J. F. McC.

**——In Rabbinical Literature:** The passage, I Kings, xiv. 13, in which there is a reference to "some good thing [found in him] toward the Lord God of Israel," is interpreted (M. K. 28*b*) as an allusion to Abijah's courageous and pious act in removing the sentinels placed by his father on the frontier between Israel and Judah to prevent pilgrimages to Jerusalem. Some assert that he himself undertook a pilgrimage. L. G.

**3.—Biblical Data:** The second king of Judah, son of Rehoboam. His reign lasted three years (B.C. 918–915). From the account in I Kings, xv. 1–8 (where he is called Abijam), it would appear that he was a wicked ruler, "who walked in all the sins of his father," and that it was only for the sake of David, his ancestor, that the royal line was continued in him. "God gave him a lamp in Jerusalem to set up his son after him, and to establish Jerusalem: because David did that which was right in the sight of the Lord and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." The only other matter there touched upon is his relations with the northern kingdom, as to which it is merely said that there was constant war between him and Jeroboam I. In II Chron. xiii. much is said of Abijah, and all of it with direct or implied approbation. Indeed, no two accounts of the same person could be more contradictory. In I Kings, xv. 2, his mother is said to have been Maachah, daughter of Abishalom; this is confirmed by II Chron. xi. 20 in its account of the reign of Rehoboam. But in II Chron. xiii. 2 she is called "Michaiah, the daughter of Uriel of Gibeah" (see Targ. Chron. for the rabbinical view). The chronicler records an address by Abijah to Jeroboam before a battle with that monarch, congratulating the people of Judah upon their devotion to YHWH, and dealing minutely with the matters of worship and ritual in which they were superior to the people of the Ten Tribes, against whom the judgment of YHWH is invoked (II Chron. xiii. 4–12). The chronicler also gives a detailed account of this battle, in which Judah was victorious. We are warned by the case of Uzziah (Azariah) not to hastily infer from the silence of the Book of Kings with regard to events narrated in Chronicles that such events are unhistorical. There was doubtless a continuation under Abijah of the state of feud that had prevailed from the beginning of the schism; and the tradition of a signal victory gained by Abijah over Jeroboam must have had a well-grounded basis. But the details given in Chronicles are impossible. The number of men engaged in battle is greater than the whole adult male population of the kingdoms at any epoch, and much greater than that of any armies that ever faced one another during the world's history. As a result of his defeat, Jeroboam is said to have lost Bethel and two other districts with their towns. This was at best but a temporary gain for Judah. The chronicler adds that Abijah waxed mighty and married fourteen wives, and begat twenty and two sons and sixteen daughters (II Chron. xiii. 21). The context implies that this occurred after Abijah's accession and during his reign of three years. The account is closed with the statement that these and other facts are to be found in the Midrash of the prophet Iddo.

J. F. McC.

**——In Rabbinical Literature:** Although Abijah took up God's cause against Jeroboam, the idolatrous king of Israel, he was not permitted to enjoy the fruits of his victory over the latter for any considerable time, dying as he did shortly after his campaign (Josephus, "Ant." viii. 11, § 3). The rabbis recount many transgressions committed by Abijah against his fellow men, which resulted in drawing God's vengeance upon him more speedily than upon Jeroboam's idolatries. Thus it is stated that he mutilated the corpses of Jeroboam's soldiers, and even would not permit them to be interred until they had arrived at a state of putrefaction. Nor did Abijah show himself zealous in God's cause after all; for when, by the conquest of Bethel (II Chron. xiii. 19), the golden calves came into his possession, he did not destroy them as the law (Deut. vii. 25) enjoined. The rabbis also point out that it was improper for Abijah to accuse the whole of Israel of idolatry and to proclaim the appointment of Jeroboam as king to have been the work of "vain men, the children of Belial" (II Chron. xiii. 7), since in point of fact it was the prophet Ahijah, the Shilonite, who made him king (I Kings, xi. 37). For these reasons Abijah's reign was a short one.

BIBLIOGRAPHY: *Seder 'Olam R.* xvi.; *Yer. Yeb.* xvi. 15*c*; *Gen. R.* lxv. 20; *Lev. R.* xxxiii. 5; *Yalk.* ii. 205.

L. G.

**4.—Biblical Data:** Mother of Hezekiah, king of Judah. II Chron. xxix. 1.

**——In Rabbinical Literature:** Abi saved the life of her son Hezekiah, whom her godless husband, Ahaz, had designed as an offering to Moloch. By anointing him with the blood of the salamander, she enabled him to pass through the fire of Moloch unscathed (Sanh. 63*b*). L. G.

**ABILA.** See ABILENE.

**ABILENE:** A small district of Syria on the eastern slope of Anti-Libanus. It was so called from the town of Abila, on the northern declivity of Mt.

Hermon, about eighteen miles northwest of Damascus. The district was given as a tetrarchy to Lysanias by the emperor Tiberius about 26 B.C. (see Luke, iii. 1), and was bestowed upon Herod Agrippa by Claudius about 41 (Josephus, "Ant." xix. 51). Abila, called "Abila of Lysanias," to distinguish it from other places of the same name, was thought to be the burial-place of Abel, owing to the similarity of the names. J. F. McC.

**ABILENE:** A village situated northwest of Sepphoris (Neubauer, "Géographie du Talmud," p. 259). According to Grätz ("Gesch. d. Jud." 2d ed., ii. 257), a district of Perea (Lev. R. xvii.; Pesiḳ. Wa-yeḥi, 66*a*). G. B. L.

**ABIMAEL:** Son of Joktan (Gen. x. 28); found also in the corresponding genealogical list of Shem's descendants in I Chron. i. 22. G. B. L.

**ABIMELECH** ("My Father is King," or "My Father is Melech," probably the name of a deity):
**1.** Son of GIDEON (surnamed Jerubbaal), the great "judge" of Israel. By virtue of his father's dictatorship or semiroyalty, he claimed to rule over Ephraim. He was, however, merely the son of Gideon's concubine; and to make good his claim he resorted to force. Aided by his mother's relatives, he put to death all of his half-brothers except the youngest, Jotham, and ruled three years in Shechem. His adherents were mostly of the old Canaanitish race, to which his mother probably belonged. The Israelitish party rebelled and gained control in Shechem. After prolonged strife, Abimelech took the city by assault. While besieging the neighboring stronghold, Thebez, he was struck on the head with a millstone thrown by a woman. Conscious that he was mortally wounded, he commanded his armor-bearer to kill him at once with his sword. As a result of his death, Shechem and its environs were made permanently Israelitish. J. F. McC.

**2.** King of Gath, mentioned in the superscription to Ps. xxxiv. In I Sam. xxi. 20 he is called Achish.

**3.—Biblical Data:** King of Gerar, with whom both Abraham and Isaac came into close connection. The stories that are told in both cases are very much alike in all details, which induces the Bible critics to believe that there is really only one (Gen. xx., xxi., xxvi. 1–17). G. B. L.

——**In Rabbinical Literature:** One of the few pious persons among the heathens whose name became the typical appellation for the rare class of pagans designated as pious by the rabbis (Midr. Teh. xxxiv.). He was endowed with the gift of prophecy (Gen. R. lii.). His attempted seizure of Sarah (Gen. xx.) is explained by the fact that he was childless, and that he hoped, through his marriage with a pious woman like Sarah, to be blessed with offspring. When, therefore, Michael, Abraham's guardian angel, descended from heaven and wanted to kill Abimelech with his sword, the latter could plead in his defense that he was ignorant of the criminal character of his deed and had acted with good intentions (Pirḳe R. El. xxvi.). But as Abraham was really in part to blame for the conduct of Abimelech toward him, Abimelech's curse, "May this one that will be thine have a covering on his eyes" (haggadic translation of הנה הוא לך כסות עינים, Gen. xx. 16), took effect and resulted in Isaac's blindness in his old age (Meg. 15*a*).

Another occasion on which Abraham's conduct toward Abimelech incurs the reproach of the Haggadah is that of the consummation of the league of friendship between them, which was to continue in effect for four generations.

God said to Abraham: "Thou hast given seven lambs to Abimelech in concluding the league of friendship with him; by thy life, for seven generations shall I retard the joy of thy offspring; from Abraham unto Moses. Thou hast given him seven lambs; by thy life, seven righteous of thy race shall the Philistines [descendants of Abimelech] slay: Hophni, Phinehas, Samson, Saul, and his three sons. Thou hast given him seven lambs; by thy life, seven sacred possessions of thy people will his children destroy: the tabernacle, the sacred objects in Gilgal, Nob, Gibeon, and Shiloh, and the two temples. Thou hast given him seven lambs; seven months shall the holy Ark of the covenant abide in the land of the Philistines" (Gen. R. liv. 4; Midr. Sam. xii. 1; Yalk. § 103 on I Sam. vi. 1).

On the other hand, a very unfavorable picture is drawn by the Haggadah of the treatment of Isaac by Abimelech, wherein the latter allowed himself to be misguided by his envy. Among the inhabitants of Gerar the saying went, "I would rather possess the dung of Isaac's stables than the gold and silver of Abimelech." This exasperated Abimelech to such an extent that he sought to engage Isaac in a quarrel by declaring that the latter owed his wealth to the Philistines, to whom it rightfully belonged. In punishment for this, Abimelech, like Job, was visited by disease, and his house was robbed by thieves (Gen. R. lxiv. 7). L. G.

**4.** A priest mentioned in I Chron. xviii. 16, where he is erroneously described as the son of Abiathar, whose father he was. Elsewhere he is called AHIMELECH. G. B. L.

**ABIMI** (a contraction of **ABBA-IMMI** or **ABBA-AMMI**): The name of several Amoraim, distinguished for proficiency in the Halakah. The most prominent of these are the following: **1.** A Babylonian halakist of the third century, always quoted without cognomen. Most of his doctrines have been transmitted through Rab Ḥisda, to whom, however, in later years he turned for information on some Baraitot which he had forgotten (Men. 7*a*; 'Ar. 22*a*). Rab Judah b. Ezekiel, the founder of the Pumbedita Academy, also reported Halakot in his name ('Er. 24*a*; Ḥul. 48*a*). Abimi has the tradition that, after the completion of the First Temple, the Mosaic Tabernacle, together with all its boards, hooks, bolts, pillars, and thresholds, was secreted in the subterranean chambers beneath the Temple (Soṭah, 9*a*; Suk. 16*b*; Giṭ 79*a*; B. Ḳ. 13*b*; Sanh. 15*a* and 81*b*; Zeb. 26*a*; Men. 77*b*; 'Ar. 5*b*).

**2.** A Babylonian amora of the fourth century, disciple of Rabbah b. Naḥmani. He and his brother 'Efa (Ḥefa) are cited as "the ingenious scholars of Pumbedita" (Sanh. 17*b*). In the Palestinian Talmud he is designated as Abimi, the brother of Ḥefa (Yer. Ned. ii. 37*b*; Yer. Shebu. iii. 34*d*); but the Babylonian Talmud (Sanh. *l.c.*) gives Raḥba as the name of his father (see, however, Bunk in "Rev. Ét. Juives," 1898, pp. 191–197). According to Ḳid. 39*a*, Abimi and his brother attempted to abrogate the Biblical law concerning uncircumcised fruit (Lev. xix. 23) for Babylon. S. M.

**ABIMI B. ABBAHU:** A scholar of the third century. Abimi's native country and parentage are doubtful. He is always cited as Abimi, the son of R. Abbahu; he was as fond of quoting Baraitot as was R. Abbahu of Cæsarea of collecting them; and once he applied to a R. Abbahu for legal advice (Ket. 85*a*). These circumstances point to Palestine as his native country and to R. Abbahu of Cæsarea as his father; hence Bacher ("Ag. Pal. Amor." ii. 101) so describes him. On the other hand, it is a remarkable fact that his name does not appear in the Palestinian Talmud, and that even where the latter quotes Abbahu as illustrating filial piety, the filial piety of Abimi, praised by his father in the Babylonian Talmud, is not mentioned. Moreover, Abimi never refers to Abbahu, and settles debts in Baby-

lonia through Ḥama b. Rabbah b. Abuha (Ket. *l.c.*), who never was in Palestine. Frankel (Mebo, p. 60*a*), holding the two names Abbahu and Abuha to be identical, believes Abimi to have been a Babylonian, and a brother of Rabbah b. Abuha. Abimi is often mentioned as reporting Baraitot. One of these, treating of the honor due to parents, says: "One man feeds his father on pheasants and yet tires him of this world; while another yokes his father to the treadmill and yet prepares him for the enjoyments of the world to come" (Ḳid. 31*a*). Elsewhere this paradox is thus explained: The first case is that of one who was in the habit of furnishing his father with stuffed birds, and who, when the father once inquired, "Son, whence dost thou get all this?" replied, "Old man, eat and be silent as dogs do." The second is the case of one who was engaged in turning a millstone when his father was drafted to do public service. The son exchanged places with his father, remarking that he was more able to bear the abuses incident to such service than was his aged father (Yer. Peah, i. 15*c*; Yer. Ḳid. i. 61*c*.; compare Rashi to Babli Ḳid. *l.c.*). Abimi himself was cited by his own father as an example of filial piety. Though blessed with five learned sons, all of whom had been found worthy of ordination, he would not permit them to take his place in waiting on their grandfather. Once his father called for water to drink. Abimi hastened to bring it, and, finding his father asleep, remained reverently standing over him until he awoke. It is said that Abimi then and there conceived an ingenious explanation of the Seventy-ninth Psalm (see Lam. R. on iv. 11; Midr. Teh. *l.c.*). According to another Baraita cited by Abimi, the Messianic epoch of Israel will extend over a period of seven thousand years: for the Scripture says (Isa. lxii. 5), "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee"; and as the bridal feast lasts seven days, and the Lord's day is equal to a thousand of man's years, it follows that the bridal feast between the Lord and Israel is to continue for seven thousand years (Sanh. 99*a*, Rashi *ad loc.*; see Shab. 119*b*; Ket. 85*a*; Shebu. 42*a*; 'Ab. Zarah, 34*b*; Ḥul. 63*b*). S. M.

**ABIMI OF HAGRONIA** (possibly **Agranum**; see Neubauer, "Géographie du Talmud," p. 347): A Babylonian amora of the fourth century, disciple of Raba b. Joseph and teacher of Rab Mordecai, the colleague of Rab Ashi. One of his aphorisms reads: "For the man whom women have slain there is no law and no judge" (B. M. 97*a*); that is, where a man suffers injury through his own weakness, he can not invoke the protection of the law (see Yeb. 64*b*; B. M. 77*b*; B. B. 174*b*; Mak. 13*b*). S. M.

**ABIN R.** (called also **Abun, Abuna, Bun, Rabin,** variant forms of the same name of Talmudic authorities and used promiscuously): Rabin is a contraction of R. Abin, and appears more frequently in the Babylonian than in the Palestinian Talmud. R. Abin and R. Abun, on the contrary, occur in the latter more frequently than in the former; while the abbreviated form, Bun, is peculiar to the Palestinian Talmud. Among the twoscore or more of amoraim cited in rabbinic literature by one or the other form of the name, the most prominent are the following:

**1.** A teacher of the second amoraic generation, some of whose halakic deliverances are preserved in the Palestinian Talmud through R. Eleazar ben Pedat (Yer. Ta'anit, i. 64*c et passim*). He is probably identical with Rabin Saba (R. Abin the Elder) of the Babylonian Talmud, who sat at the feet of Rab, and with the one who is said to have died about the time his son of like name was born (compare **3** below).

**2.** A Palestinian amora, junior contemporary of the preceding (Yer. Shek. iv. 48*c*). He is mentioned, together with R. Measha and R. Jeremiah, as carrying on a halakic controversy with R. Abbahu II., R. Hanina ben Papa, and R. Isaac Nappaha (the Smith). R. Abbahu calls all of the opposition "youngsters"; he nevertheless manifests special regard for the intelligence of R. Abin, to whose approval he refers with satisfaction (B. B. 142*b*). The same compliment is paid to R. Abin by R. Zeira (Niddah, 42*a*).

**3.** An amora of the fourth and fifth generations, very frequently mentioned in both Talmuds and in contemporary rabbinic literature. Born in Palestine, where he was educated under R. Jeremiah (Shab. 63*b et passim*), Babylonian academies could nevertheless claim him as their disciple; for he frequently traveled between the two countries, from each of which he conveyed halakic decisions and exegetical remarks of his predecessors and contemporaries. Occasionally he transmitted to Babylon by letter Palestinian decisions (Ket. 49*b*; Niddah, 68*a*); but generally he delivered them orally, for he considered it one of the great distinctions of the Jewish nation that most of its laws were unwritten (Yer. Peah, ii. 17*a*). But, whether written or oral, his communications were treated with great respect, the most prominent Babylonian teachers of the fourth generation, Abaye and Raba, placing more reliance upon them than upon those of other learned rivals. R. Abin knew neither of his parents; his father having died shortly before, and his mother soon after his birth (Yer. Peah, i. 15*c*; compare Gen. R. lviii.). As his children died at an early age (Pes. 70*b*; Ḥul. 110*a*), there were no natural ties to bind him to his native country; and when, in the reign of Constantius, persecutions of the Jews occurred in Palestine, R. Abin, with a considerable number of scholars, deserted his native land and settled in Babylonia (Ḥul. 101*b*; compare Graetz, "History of the Jews," ii. 567). In his old age, however, he returned to Palestine, where he died, and where R. Mana ordered general mourning for his death (Yer. M. Ḳ. iii. 83*b*, top).

The following may serve as specimens of Abin's homiletic observations:

> Referring to Ps. xv. 4, "He that sweareth to his own hurt, and changeth not," R. Abin says: "That is, he who reduces his purse to the extent of self-deprivation, in order to do a good deed" (Midr. Teh. *ad loc.*).
>
> "Great is the power of the benevolent: they need not seek protection under the shadow of the wings of the earth or of any heavenly beings, but can take refuge under the shadow of the Holy One, blessed be He! Thus it is written (Ps. xxvi. 7), 'How excellent is Thy loving kindness, O God! therefore the children of men [practising it] take refuge under the shadow of Thy wings'" (Pesiḳ. xvi. 124*a*; compare Ruth R. to ii. 12).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 397–403, where fuller details are given.

S. M.

**ABIN** or **ABUN**: An eminent cabalist of Le Mans (about 1040), a descendant of R. Simon of Le Mans, and grandfather of R. Simon the Great, the contemporary of R. Gershom ben Judah of Metz.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 25 and note; Zunz, *Z. G.* p. 595, reads *Abun*, as does also Gross, *Gallia Judaica*, p. 363.

K.

**ABIN BEN ADDA**: A Babylonian amora of the fourth century, disciple of Rab Judah ben Ezekiel and senior contemporary of Raba ben Joseph. Although no original thinker, he served the cause of both the Halakah and the Haggadah, by storing up in his mind and transmitting decisions

and observations of his eminent predecessors, particularly those of R. Isaac. Among these is the following:

"Whence do we learn that the Holy One—blessed be He!—is with those assembled in synagogues? It is said (Ps. lxxxii. 1), 'God standeth in the congregation of God' [A.V. "the mighty"]. And whence do we learn that, when ten persons are engaged in prayer, the Divine Presence [Shekinah] is with them? It is said, 'God standeth in the congregation of God' [*edah* signifying in rabbinic lore an assembly of ten persons]. And whence do we learn that the Divine Presence is with three persons sitting in judgment? It is said (Ps. *l.c.*), 'He judgeth among the judges' [A.V. "gods"]. And whence do we know that, when only two persons are engaged in the study of the Torah, the Divine Presence is with them? It is said (Mal. iii. 16), 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it.' And whence do we learn that, even when a single individual occupies himself with the study of the Torah, the Divine Presence is with him? It is said (Ex. xx. 24), 'Wherever I cause my name to be remembered, there will I come to thee and bless thee'" (Ber. 6*a*).

S. M.

**ABIN, BENEDICT.** See Ahin, Bendich.

**ABIN B. RAB ḤISDA (Ḥasdi):** A Palestinian amora, a disciple of R. Johanan (Giṭ. 5*b*). In addition to some halakic opinions, a few exegetical remarks by him are preserved in the midrashic literature, from which it appears that he was a linguist and tried to define the meaning of Hebrew Biblical words by reference to cognate languages (Tan. Ki Tissa, ed. Buber; Pesiḳ. R. x.; Cant. R. to vii. 3 and 9). S. M.

**ABIN B. ḤIYYA:** A Palestinian amora of the fourth generation, and a colleague of R. Jeremiah. His teachers, R. Zeira I. and R. Hila, were among the greatest authorities of the third generation, and his younger contemporaries recognized him as an authority in halakic matters. After a short life of diligent study and earnest teaching he died, mourned by his contemporaries; and R. Zeira II. thus applied to him and illustrated the Scriptural passage (Eccl. v. 12):

"The sleep of a laboring man is sweet, whether he eat little or much." "A king had hired many laborers, among whom there was one who accomplished more than was expected of him. The king, noticing this, often invited the man to accompany him on his leisurely walks. When the time came to pay the laborers, this one received as much as any of the rest; and when the laborers complained of partiality, the king replied, 'This man has accomplished in a couple of hours more than you have in a whole day.' So, R. Bun accomplished in the eight and twenty years which he devoted to the study of the Law what no other distinguished scholar could accomplish in a century" (Eccl. R. to v. 11).

S. M.

**ABIN B. KAHANA:** A Palestinian amora, one of the teachers of R. Abun ben Ḥiyya (Tem. 20*b*), and junior colleague of R. Hoshaya II. (Yer. Ter. viii. 45*c*). R. Jonah, of the fourth amoraic generation, transmits a halakic discussion in his name (Yer. Hor. ii. 46*d*). S. M.

**ABIN HA-LEVI:** A Palestinian amora of the second half of the fourth century, distinguished as an original haggadist. In the midrashic literature the title Berabbi is often appended to his name (Tan., ed. Buber, Wa-yera, 46; Ḥayye, 2; Wa-yishlaḥ, 21 *et passim*). The following maxim, which tradition ascribes to him, may here be quoted:

"Him who forces the hour, the hour will force aside.
Make way for the hour, and the hour will make way for thee."
(Ber. 64*a*.)

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 357–432.

S. M.

**ABIN NAGGARA:** ("The Carpenter"): A Babylonian amora of the second and third generations. A carpenter by trade, he devoted his nights to study; and Rab Huna I., noticing the constant light in Abin's home, foretold that learned sons would issue from that house. His prediction was verified. Ḥiyya bar Abin and R. Iddi bar Abin were sons of Abin Naggara (Shab. 23*b*).

S. M.

**ABIN B. NAḤMAN:** A beloved disciple of R. Judah ben Ezekiel (B. M. 107*a*). He is mentioned as a transmitter of Baraitot (Yeb. 84*b*; B. B. 94*b*).

S. M.

**ABIN BEN TANḤUM BAR ṬERIFON:** A Palestinian scholar who, by a curious calculation, tries to prove that the Biblical saying, "That soul shall be cut off from his people" (Gen. xvii. 14), signifies a premature death before the expiration of the fiftieth year of age (Yer. Bik. ii. 64*c*).

S. M.

**ABINA** (called also **Abuna** or **Buna**): An amora of the third and fourth centuries, always cited without any cognomen. He was a Babylonian by birth, a disciple of Rab Huna I., and befriended by Geniba (Giṭ. 65*b*; Yer. Giṭ. vi. 48*a*), in whose name he reports a Halakah (Ḥul. 50*b*). Most of his knowledge, however, he seems to have acquired from R. Jeremiah b. Abba, who is likewise often cited in the Palestinian Talmud without patronymic (compare Shab. 12*b*; Yer. Shab. i. 3*b*); for it is in R. Jeremiah's name that he most frequently transmits decisions (Shab. 137*b*; Yer. Shab. xix. 17*b*). In Babylonia he had halakic controversies with Rab Ḥisda and Rab Sheshet (Ket. 24*b*, 43*a*); but in his later years he migrated to Palestine, where R. Zeira I. (Zera) and R. Jacob b. Aḥa became his friends. They and other amoraim of the third generation frequently reported Halakot they had learned from him (Yer. Pes. v. 32*c*; Yer. 'Er. iv. 21*d*; Yer. Yeb. iii. 4*c*; Yer. Ket. xiii. 36*a*; Yer. Shebu. vi. 37*a*). The rabbinic rule on the pronunciation of the Tetragrammaton (written YHWH and pronounced Adonai; see Adonai and Tetragrammaton) he bases on the passage in Ex. iii. 15, "This is my name forever, and this is my memorial unto all generations," applying the first to the written form (*ketib*), and the second to the reading (*ḳeri*) (Pes. 50*a*, Ḳid. 71*a*). A heretic once remarked to R. Abina (a variant reading attributes it to Abbahu): "It is written (II Sam. vii. 23), 'What one nation is like thy people, even like Israel,' an only nation on earth? Wherein consists your distinction? Ye also are included among us; for the Bible says (Isa. xl. 17), 'All nations before him are as nothing.'" To this R. Abina replied: "By one of your own people it has been established concerning us, as it is written (Num. xxiii. 9), 'He [Israel] shall not be reckoned among the nations'" (Sanh. 39*a*). The assumption that there were two scholars of the name of Abina unaccompanied by a cognomen has resulted from confounding R. Jeremiah b. Abba, when cited without his patronymic, with a later amora.

A R. Abuna Zeira (the younger) is mentioned in connection with his enforced violation of the Sabbath as a consequence of religious persecutions (Yer. Sheb. iv. 35*a*), but nothing more is known of him.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 539, 540.

S. M.

**ABINADAB** ("Father is Generous"): **1.** A resident of Kirjath-jearim, who kept the Ark of the Covenant in his house during the twenty years immediately following its restoration by the Philistines (I Sam. vii. 1; I Chron. xiii. 7). In II Sam. vi. 3, 4, Gibeah is given as his home. **2.** The second son of Jesse (I Sam. xvi. 8; I Chron. ii. 13). He was

one of the three sons of Jesse who followed Saul to fight the Philistines in the valley of Elah (I Sam. xvii. 13). **3.** A son of Saul (I Chron. viii. 33), who was killed in the battle of Gilboa while fighting against the Philistines (I Sam. xxxi. 2; I Chron. x. 2). He is also mentioned in the genealogical list of Benjamites living in Gibeon (I Chron. ix. 39). See also BEN ABINADAB. G. B. L.

**ABINOAM** ("Father is Delight" or "Father of Delight"; Ab may be the name of the Deity): Father of Barak; is mentioned in Judges, iv. 6, 12, v. 1, 12. In all the Greek versions the name is transliterated Abineem, except in the Alexandrine codex (Judges, iv. 12), where it is given as Iabin. This is a name similar in construction to Ahinoam and Elnaam, and may be rendered "My father is delight." The suffix *i* with "Ab" is not the sign of the ancient construct or genitive, but is the possessive ending of the first person. Cheyne ("Ency. Bibl." p. 19) understands *Abi* in Abinoam as referring to the Divine Father, and renders the name "The (Divine) Father is pleasantness"; but this is doubtful.

BIBLIOGRAPHY: Gray, *Hebrew Proper Names*, pp. 80 *et seq.*, where an excellent discussion of compounds with *ab* and *abi* may be found.

J. D. P.

**ABINU MALKENU** (אבינו מלכנו Our Father! Our King!): The initial words and name of a portion of the liturgy recited with special solemnity on the Penitential Days from New Year to the Day of Atonement inclusive. In the ancient liturgy the two invocations, "Our Father" and "Our King," found separately in the Bible (Isa. lxiii. 16, lxiv. 8: "Our Father!" also in the Itala version of Tobit, xiii. 4, and Isa. xxxiii. 22: "Our King"), are either placed together in corresponding sentences, as in the Eighteen Benedictions, the fifth and the ninth, "Forgive us, Our Father, for we have sinned! Pardon us, Our King, for we have transgressed!" or simply combined as in the prayer known as "Ahabah Rabbah" and in the Musaf of the Festivals: "Our Father! Our King! Reveal the glory of Thy kingdom to us speedily!" This combination became a standing formula, like "Our Father in Heaven!" or "Our God in Heaven!" particularly in penitential prayers. During a great drought the usual fast-day was held, and the Twenty-four Benedictions prescribed for such occasions were recited by Eliezer ben Hyrcanus, yet without avail; but no sooner did Akiba step forth and recite the prayer, "Our Father! Our King! Thou art our Father! Our Father! Our King! We have no King besides Thee! Our Father! Our King! We have sinned before Thee! Our Father! Our King! Have mercy upon us! Our Father! Our King! Act unto us for Thy name's sake!" than rain came (Ta'anit, 25*b*, according to the better version in Jacob ibn Ḥabib's "'En Ya'aḳob"). This story by no means implies, as has been assumed by many writers, that Akiba was the first to recite the "Abinu Malkenu," as quite the contrary is the case. That word of defiance to the worldly rulers, "We have no King but Thee!" originated in circles of which Akiba was only a late though a faithful follower. Of how many verses the original "Abinu Malkenu" prayer consisted it is difficult to tell. In our printed Talmud two verses only are mentioned in the story of Akiba: Alfasi has three. In all probability there was at first no fixed number or order, the arrangement being left entirely to the one who offered the prayer on the occasion.

The introduction of the "Abinu Malkenu" in the liturgy of the Penitential Days naturally led to certain changes and to a more or less fixed system. The confession of sin received the first place, and prayers for the New Year, for an inscription in the Book of Life, and (with a view to the Day of Atonement) for an inscription in the Book of Pardon and Forgiveness suggested themselves. Still, there remained a wide divergence in the various liturgies. According to one tradition ("Tanya," p. 74) the "Abinu Malkenu" consisted originally of nineteen verses, corresponding with the Nineteen Benedictions of the augmented "Shemoneh 'Esreh." There is, indeed, a relation between some of the verses of the "Abinu" and some of the Benedictions. "Our Father! Our King! bring us back to Thee in repentance!" corresponds with the fifth section of the "Shemoneh 'Esreh"; "Pardon our sins!" "Forgive our Transgressions!" with the sixth; "Send Healing!" with the eighth; "Inscribe us in the Book of Sustenance!" with the ninth; "Destroy the devices of our enemies!" "Let salvation sprout forth!" "Lift the horn of Israel!" and "Lift the horn of Thine anointed!" correspond with the tenth, twelfth, fourteenth, and fifteenth Benedictions respectively; "Hear our voice!" "Receive our prayer!" with the sixteenth; but the rest show no connection with the other ten Benedictions. Nor, in fact, are the nineteen verses singled out in "Tanya" found in Amram Gaon's text of the "Abinu Malkenu."

From Amram Gaon we learn that the "Abinu Malkenu," in the time of the Geonim, was regarded as an institution of the ancients, to be recited on the Ten Penitential Days. Jacob Asheri ("Tur," i. 602) writes that Amram Gaon's "Abinu Malkenu" contained twenty-two verses (this is probably the meaning of the words, "after the order of the Alphabet," which Zunz took too literally), and that it became a German custom to recite them both morning and evening after the "Shemoneh 'Esreh" during the Ten Penitential Days (whereas in Spain they were for some time recited only on New-year's Day and the Day of Atonement). In the "Seder Rab Amram" the number of verses has increased to twenty-five, in the Sephardic liturgy to twenty-nine, in the German to thirty-eight, in the Polish to forty-four, and in the Salonican to fifty-three. In the course of time the more rigidly pious also recited the "Abinu Malkenu" throughout the year, omitting it on Sabbaths and holy days, when penitential prayers were not in order. In the Reform Ritual the "Abinu Malkenu" is employed only on the solemn New-year's Day and the Day of Atonement. The traditional melody renders the recitation of the "Abinu Malkenu" by the reader (cantor) and the response by the congregation especially impressive (Zunz, "Ritus," pp. 118–120). K.

BIBLIOGRAPHY: Dembitz, *Jewish Services in Synagogue and Home*, 1898, pp. 163, 164.

**ABIOB, AARON** (probably **Abi Ayyub**, Steinschneider in "Jew. Quart. Rev." x. 130): Author of "Shemen ha-Mor" (Oil of Myrrh), a commentary on the Book of Esther. He flourished in Salonica about 1540, and his work was first printed there in 1601. M. L. M.

**ABIOB, SIMON B. DAVID:** Cabalist of the seventeenth century. He removed to Hebron, one of the chief gathering-places of the Jewish mystics of his day. His work, "Bat Melek" (The King's Daughter), dealing with cabalistic questions, was edited by Solomon Altaras at Venice in 1712.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 2169*b*; Steinschneider, *Cat. Bodl.* col. 2598.

H. G. E.

**ABIRAM** ("My Father is the High One"): **1.— Biblical Data:** Son of Eliab, one of the conspira-

tors against Moses (Num. xvi. 1; Ps. cvi. 17). Deut. xi. 6 places him in the tribe of Reuben. G. B. L.

——**In Rabbinical Literature:** Abiram—who obtained his name from the fact that he fled from God—belonged, together with his friend Dathan, to the quarrelsome and seditious personages in Egypt and in the wilderness who sought, on every occasion, to place difficulties in the way of Moses. Being identified with the two Israelites at strife who were the cause of Moses' flight from Egypt (Ex. ii. 13–15), the two were thus regarded as having interfered with him at the beginning of his career. Later, as punishment for their wickedness, they became poor and were degraded in rank; yet they did not cease their hostility to Moses, and opposed his first endeavor to deliver Israel. It was Abiram and Dathan who were the immediate cause of the bitter reproaches made to Moses and Aaron recounted in Ex. v. 20, 21. When, despite this, the exodus from Egypt took place, Dathan and Abiram tried to induce the people at the Red Sea to return (Ex. xiv. 11, 12); and in the failure of this attempt, they made an effort, through disregard of Moses' commands, to incite the people against their leader—Ex. xvi. 20 being applied to them—until they thought they had a following sufficiently numerous to risk the great rebellion under Korah. On this occasion, also, Dathan and Abiram were conspicuous for their wickedness. Not only were they among Korah's chief supporters, but they were impertinent and insulting in their speech to Moses, who, in his modesty and love of peace, went to them himself in order to dissuade them from their pernicious designs (Sanh. 109*b*; 'Ab. Zarah, 5*a*; Ex. R. i.; Num. R. xviii. 4). L. G.

**2.** The first-born son of Hiel, who died at the refounding of Jericho by his father (I Kings, xvi. 34; compare Josh. vi. 26). Perhaps he was immured, according to the well-known superstitious practise.

Bibliography: Trumbull, *Threshold Covenant*, 1896, pp. 18, 50; Baring-Gould, *Strange Survivals*, 1894, p. 47.

G. B. L.

**ABISHAG.—Biblical Data:** A beautiful Shunammite, brought by the servants of David to his harem to minister to the aged king in the hope of reviving his failing powers (I Kings, i. 1–5). After the accession of Solomon, Adonijah, his elder brother, sought through Bathsheba to secure Abishag as his wife. Solomon, interpreting this request for the wife of the late king as evidence of a plot on the part of Adonijah to strengthen his claim to the throne (since according to archaic law, a man's concubines became the inheritance of his heir), put his rival to death (I Kings, ii. 12–24). C. F. K.

——**In Rabbinical Literature:** Abishag, the Shunammite, though only half as beautiful as Sarah, merited the rank of queen on account of her beauty (Sanh. 39*b*). David did not marry her, since he had already the allotted number of eighteen wives (see Sanh. ii. 3, 21*a*), and he preferred to renounce the lovely virgin rather than send away one of his wedded wives (*ib.* 22*a*). Although Abishag never became David's wife, yet, since by virtue of her personal service she belonged to the royal household, it was treasonable on the part of Adonijah to petition Solomon to grant him the Shunammite as his wife. It was not fitting for a subject to appropriate things or persons that belonged to royalty (*ibid.*). L. G.

**ABISHAI** or **ABSHAI.—Biblical Data:** A son of David's sister Zeruiah. Abishai ranked as a general in command second only to his brother Joab (II Sam. x. 10, 14, xviii. 2, 5, 12). By saving David's life (II Sam. xxi. 17) and by the slaughter of three hundred warriors (II Sam. xxiii. 18), he secured a prominent place among the king's bodyguard. He was as relentless and cruel toward his foes as he was loyal to his family and king. David's moderation alone restrained him from slaying Saul as he lay asleep in his camp (I Sam. xxvi. 7–9). With Joab, Abishai treacherously murdered Abner in revenge for the death of their brother Asahel (II Sam. iii. 27, 30). He was a good example of those soldiers of fortune whose courage and blind devotion made David master of the Canaanitish kingdom. In the margin of I Chron. ii. 16 he is called "Abshai."

C. F. K.

——**In Rabbinical Literature:** The rescue of David by Abishai, as narrated in II Sam. xxi. 16, 17, is elaborated by the Haggadah in the following manner:

David, on a hunting expedition, is enticed over the Philistine frontier by Satan in the form of a stag; he is then seized by Ishbi, the brother of Goliath, who intends to put him to death. David's distress, however, is revealed in a miraculous manner to Abishai—according to some, by the sudden turning of the water in which he is bathing to a blood-red color; according to others, through a sign given by a dove, the symbol of Israel (Ps. lxviii. 14). Abishai immediately sets off toward David, when, by another miracle, he is brought thither in the space of a moment (the Haggadah uses the phrase "*ḳefiẓat derek*"—jumping of the road—in this instance as well as in the wondrous journeys of several other pious men). On his arrival Abishai first encounters Orpah, the giant's mother, and, when he becomes aware of her evil intent toward him, slays her. Ishbi, on catching sight of Abishai, forces his spear into the ground, point upward, and seizing David in his hands, raises him on high in order to dash him upon the point. Thereupon Abishai utters the ineffable name of God, and therewith arrests David's descent midway. Both David and Abishai then pray to God for help; and as the latter again pronounces God's name, David falls to the ground unhurt. Both are immediately attacked by the enraged giant, who would soon have overcome them, but for the shock he experiences when Abishai informs him of his mother's death. This paralyzes him to such an extent that David and Abishai find no difficulty in slaying him (Sanh. 95*a*; compare also Jellinek, "B. H." iv. 140–141).

As with all other Biblical heroes, the Haggadah is inclined to see in Abishai also a man of spiritual prominence. The phrase used in II Sam. xxiv. 16, רב עתה ("it is enough now"), is translated by the Haggadists, "take the greatest (*rab*) among them now," a command to the destroying angel; the reference being to Abishai, whose demise was regarded as more important than that of the seventy thousand of the people, or even than that of the majority of the Sanhedrin (Ber. 62*b*; Midr. Sam. xxxi. end; Midr. Teh. xvii. 12; Pirḳe R. El. xliii.). L. G.

**ABISHALOM.** See Absalom.

**ABISHUA** ("Father is Riches"): **1.** Son of Phinehas and great-grandson of Aaron, the high priest, ancestor of Ezra (Ezra vii. 5). Found also in the genealogy of Aaron and the high priests succeeding him (I Chron. vi. 4, 5, 50). **2.** A grandson of Benjamin (I Chron. viii. 4). G. B. L.

**ABISHUR** ("Father is a Wall"): A Jerahmeelite, son of Shammai (I Chron. ii. 28, 29).

**ABITAL:** A wife of David, who bore to him, during his residence at Hebron, his fifth son, Shephatiah (II Sam. iii. 4, I Chron. iii. 3). C. F. K.

**ABITUB** ("Father is Good"): A Benjamite (I Chron. viii. 11).

**ABITUR, JOSEPH BEN ISAAC BEN STANS IBN:** Talmudist and liturgical poet, who, according to statements made by Moses ben Ezra, and according to one of Abitur's own acrostic poems, was born in Merida about the beginning of the tenth century. He died in Damascus about the year 970. The word Abitur is most probably derivable from the Arabic *Abi Thor*; yet it also appears in a variety of shapes, such as היתום and אליתום, which Meiri distorts into אביתום". The name Stans also occurs in different forms. It is found in the older authorities and in Moses ben Ezra's "Kitab al-Muḥadarah" as שנטאם, שטנאם, סטאנם, and is also written סאטנם. The identification of Abitur with Jose ben Jose, a poet earlier than Saadia, has long been recognized as erroneous.

From Merida, Abitur went to Cordova, which was destined to become his dwelling-place, where he sat at the feet of Rabbi Moses, "the prisoner of Bari," and became one of his most distinguished pupils. Upon Rabbi Moses' death, the congregation elected his son, Rabbi Ḥanok, as his successor; but Abitur, who had a following, though a smaller one, also aspired to the position. In the struggle which ensued the calif Al-Ḥakim favored Ḥanok, who, in order to silence and intimidate his opponents, excommunicated them. A further attempt to secure the calif's favor resulted in an intimation to Abitur that it was advisable that he should leave the country. Embittered by these experiences and by the burden of excommunication, Abitur went abroad to seek repose and, if possible, consolation and vindication; but nowhere did he seem to find favor: Rabbi Samuel Cohen of Fez would not even see him. In a letter written in Aramaic the homeless wanderer in vain set forth that the sentence of excommunication was both unjust and illegal: Samuel was not to be moved. Even the gaon then in office at Babylon—the tradition that it was Rab Hai is chronologically impossible—considered that Rabbi Ḥanok's sentence must be respected, and accordingly denied Abitur an interview. Abitur's last effort having failed, he lost all hope of obtaining the position at Cordova; but this harsh treatment served only to make him more resigned to his fate. At this time, however, a change took place in his prospects; for a certain silk manufacturer of Cordova, Jacob ibn Gau, a friend and former patron of the exile, was appointed supreme head of the Jewish communities from "Segelmesa unto the Douro." He hastened to depose Ḥanok and to cause the heads of the congregation to invite Abitur to return and become the rabbi of Cordova. But Abitur declined the invitation and vigorously condemned the wrong intended to Ḥanok, "a man whose equal could not be found from Sepharad [Spain] to Babylonia."

**Contest with Ḥanok.**

Unfortunately, very few of the literary productions of Abitur have been preserved, owing in some degree, no doubt, to the sentence of excommunication under which he suffered. There is a tradition recorded by Abraham ibn Daud that he translated into Arabic part of the six Orders of the Mishnah for the library of the calif Al-Ḥakim, a lover of culture. The few responsa which have been preserved show us that Abitur was considered by his contemporaries an authority in Talmudic law. His diction is tinged with Aramaic, of which language he seems to have been very fond; for example, his commentary on the Psalms is full of Aramaisms. Of this commentary only a few fragments are known, and these resemble the Midrash in style.

**Abitur's Literary Work.**

But it was in the field of poetry that Abitur especially distinguished himself. Alḥarizi relates that Abitur was the first in Spain to compose a Ma'amad. There exist a few fragments of it, to which the printed 'Abodah (poem on the sacrificial service for the Day of Atonement) belongs. In contents, the poem resembles other piyuṭim or liturgical poems. After an introduction declaring the praise of God, the poet rehearses, in the 'Abodah proper, the Biblical history from the Creation down to Aaron, and adds a description of the sacrificial services in the Temple on the Day of Atonement, according to the descriptions of the Bible and the Talmud. The distinguishing features of Abitur's 'Abodah—features in which he far excels other poets—are the skilfully involved form and the manifold rimes and acrostics which he employs. The poem consists of twenty-three strophes, each of four stanzas; each stanza of two halves, again divided into halves: the strophe thus contains eight verses, and each stanza four half-verses, which rime on the plan *a—c*, *b—d*. The strophes may properly be said to proceed in alphabetical order, since each strophe with its eight verses or lines begins with one of the twenty-two letters (see the strophe printed below, which begins with Aleph), while the last strophe (the twenty-third) contains the author's name, given acrostically. This system is further complicated by the internal arrangement of the verses, their words, and the system of rimes. As to the former, the first, third, and fifth verses contain the strophe-letter twice; that is, initially in its first two words; whereas in the second, fourth, sixth, and seventh, the strophe-letter appears only once, initially. The letter of the next strophe is indicated initially in the second word of the seventh verse and in the first word of the eighth. The rime is set by the second word of the first half-verse (*a*), for the ending of the second half-verse (*b*), and the end of the stanza (*d*), while the riming of the third half-verse (*c*) is left open. Thus the second word of each stanza rimes with the last word of the same and with the first word of the next stanza.

The climax of the whole system is reached in the manipulation of the fourth half-verse of every stanza, which not only rimes but consists of a Biblical quotation of the required number of feet. The whole 'Abodah (omitting the introduction) is preceded by two verses, which are constructed on the same plan. In illustration of the foregoing description the opening of the 'Abodah is here presented:

1 אֱלֹהִים אֵל — בך יצדקו צדוק || כל זרע ישראל
2 אֵז בטרם חוג ודוק || ומעולם ועד עולם אתה — אֵל.

* * *

1 אֵל אֶחד — גדול ורב || ארוממנו בלי פחד
2 אַף ממזרח וממערב || ה" אחד ושמו — אֶחד.

3 אֶחד אֱלֹהים — מיוחד בפי כל || בורא ארקים וגבוהים
4 אֶפס זולתו כל יכול || מלך כל הארץ — אֱלֹהים.

5 אֱלֹהים אֹמר — יהודו מפי לא אכרית || איחדנו בלי ממר
6 אֶרץ וערץ ערבית ושחרית || יום ליום יביע — אֹמר.

7 אֹמר בְּדעת אז מלל || בשומו אדני מטבעת
8 בְּשלשה עולם שכלל || בחכמה ובחבונה — ובְּדעת.

All these self-imposed shackles of the rime are borne by the poet with the greatest ease: all difficulties are admirably surmounted. Novel word-formations and comparatively few instances of harshness of expression are peculiarities inherent in the

piyuṭic style, and are not the results of any straining after artificial form.

Strange, often interesting, expressions are found in the less artificial poems of Abitur, and indeed even in his prose commentary on the Psalms. Of other pieces by Abitur, the introduction to the prayer ברוך שאמר in the morning service for the Atonement Day is most notable; it begins ברוך אשר אשש. This poem, which is also a fragment of the "Ma'amad," was made the subject of a commentary by Simon ben Ẓemaḥ Duran, written for a pupil, David ben Samuel Ḥalajo. Besides the "Ma'amad," Abitur composed a large number of piyuṭim for Sabbaths, New-year's Day, and the three Festivals, a lengthy set of Hosh'anot for the Tabernacles festival, as well as propitiatory prayers (*seliḥot*) for the days of penitence. His productions are embodied in the Provençal, Catalonian, African, and many other liturgies.

Bibliography: Lebrecht, *Litteraturblatt des Orients*, 1844, col. 702; Frankel's *Monatsschrift*, 1848, p. 430; Jost, *Gesch. der Israeliten*, vi. 128–130; Sachs, *Religiöse Poesie*, pp. 248–255; Steinschneider, *Cat. Bodl.* cols. 1437, 1438; Kämpf, *Nicht-Andalusische Poesie Andalusischer Dichter*, ii. 185–189; Zunz, *Literaturgesch*, pp. 178–186, 573; Landshuth, *'Ammude ha-'Abodah*, pp. 92–94; Grätz, *Gesch. der Juden*, 2d ed., v. 345, 354–361; Mueller, *Die Responsen der Spanischen Lehrer des Zehnten Jahrhunderts*, in *Siebenter Bericht der Lehranstalt für die Wissenschaft des Judenthums*, especially p. 23; Harkavy, in *Monatsschrift*, 1885, pp. 285, 286; Bacher, in Winter and Wünsche, *Die Jüd. Litteratur*, ii. 258; Abitur's *Seder 'Abodah*, together with a commentary by Ḥayyim Galipapa, is printed in Rosenberg's קובץ מעשי ידי גאונים קדמונים, ii. 19–25, 117–122. The poem אשר אשש, wrongfully ascribed to Isaac ben Giat, is printed with Duran's commentary in Goldberg's חפש מטמונים, pp. 85–92.

H. B.

**ABIUD:** Son of Zerubbabel, from whom was descended Joseph, the husband of Mary, the mother of Jesus (Matt. i. 13). He is omitted from the list of Zerubbabel's sons given in I Chron. iii. 19, 20.

G. B. L.

**ABLAT:** A Gentile sage and astrologer in Babylonia. The close friendship which existed between him and Mar Samuel (died 254) shows that the legal restrictions of their religion did not prevent the Babylonian Jews from social communication with their heathen neighbors. An anecdote given in 'Ab. Zarah (30*a*) illustrates the kind consideration and courtesy which prevailed on both sides. Ablat was a guest in the house of Mar Samuel on an occasion when wine was usually served. The rabbinic law forbids Jews to use wine that has come in contact with idolaters. Knowing this, Ablat declined to take his wine before Mar Samuel, whom he called "the wisest of the Jews." But Mar Samuel, anticipating this very difficulty, had met it by ordering mulled wine, which was not under the ban; and he thus overcame a restriction that practically prevented his friend from partaking of his hospitality (Shab. 129*a*).

Ablat enjoyed great popularity among the Jews, as is shown by the fact that the Jerusalem Talmud (Shab. iii. 6*a*) cites a question respecting a rabbinical precept put by him to a Jewish scholar and the latter's answer.

L. G.

**ABLITAS, EZMEL (SAMUEL) DE:** Son of Don Juceph; born in the village of Ablitas, near Tudela, from which place he derived his name; died in 1342. He was known as "the rich Jew of Ablitas." He had business relations with the King of Navarre and Aragon. The King of Aragon and the nobles of Navarre borrowed from him large sums, which they failed to repay. On this account Ablitas was unable to fulfil his obligations to the state. After his death his grandson, Don Ezmel de Ablitas, and a Christian citizen of Tudela were made administrators of his estate and obliged under oath to deliver his whole property, consisting of furniture, money, gold and silver vessels, vases, carvings, and the like, his whole fortune, both personal and real, being confiscated in 1343 by the Queen of Navarre. How large a sum must have come to the treasury by this confiscation can be seen from the record of documents published by Jacobs—a single indebtedness from the king of £53,000 is cited (see "Jew. Quart. Rev." viii. 487). Of his sons two are mentioned, **Funes** and **Judah.** The latter name is found in a document at Pamplona (Jacobs, "Sources of History of Jews in Spain," xxxviii. 85). **Don Solomon de Ablitas,** under Carlos II. of Navarre, was *administrador de los bienes de su consejero* (administrator of the property of his counselor), 1362–67. An **Esezkiel de Ablitas** (1422) is mentioned in Jacobs' "Sources."

Bibliography: Kayserling, *Juden in Navarra*, pp. 53 *et seq.*; Jacobs, *Sources*, Nos. 1433, 1437, 1439.

M. K.

**ABLUTION:** For the purpose of actual or ritual purification, ablutions or washings form an important feature of the Jewish religious ceremonial. Judaism is in thorough accord with the proverb, "Cleanliness is next to godliness" (see Mishnah, Soṭah, ix. 15): indeed, it goes further; for it holds practically that cleanliness is godliness itself. There are three kinds of Ablution recognized in Biblical and rabbinical law: (1) Washing of the hands, (2) washing of the hands and feet, and (3) immersion of the whole body in water.

**Modern Practise.**

The ritual washing of the hands is not explicitly prescribed by the Bible, but is inferred by the rabbis (Ḥul. 106*a*) from the passage, Lev. xv. 11, in which it is stated that if a person afflicted with an unclean issue have not washed (or bathed) his hands his touch contaminates. The passage, Ps. xxvi. 6, "I will wash mine hands in innocency: so will I compass thine altar, O Lord," also warrants the inference that Ablution of the hands is requisite before performing any holy act. This particular form of Ablution is the one which has survived most completely and is most practised by Jews. Before any meal of which bread forms a part, the hands must be solemnly washed and the appropriate benediction recited. Before prayer, too, the hands must be washed; also after any unclean bodily function or after contact with an unclean object. The precepts concerning the carrying out of the ritual washing of the hands are contained in the rabbinical code "Shulḥan 'Aruk, Oraḥ Ḥayyim," §§ 117–165. The chief rules are these: The water must be in a state of natural purity, not discolored or defiled by the admixture of any foreign substance; it must not have been previously used for any purpose, and must be poured out by human act, the mere natural flow of water not sufficing. If a hydrant or stationary receptacle is used, the cock must be opened separately for each hand. This precept, that the water must be poured out by human act, is based on the fact that Scripture describes the pouring of water upon the hands as performed by one person for another, and considers it an appropriate act for the disciple to do for his master. The pouring on of water was a sign of discipleship. Thus, Scripture says of Elisha that he poured water (יצק מים) upon the hands of Elijah, meaning that he was his disciple. The hands may also be purified by immersion; but in that case the same rules must be observed as in the case of immersion of the entire body in a regular ritual bath, or *mikweh*. If water is not obtainable, the hands should be rubbed with some dry, clean substance, such as cloth. The hands must also be washed after eating. The Ablution before grace is known technic-

ally as *mayim rishonim* (first waters), and the subsequent Ablution as *mayim aḥaronim* (last waters). The latter Ablution is by no means generally observed.

**Ancient and Modern Temple Service.**

Washing of the hands and feet is only prescribed by the Mosaic Law for those desiring to perform priestly functions. Scripture states that whenever Moses or Aaron or any of the subordinate priests desired to enter the sanctuary (Tabernacle) or approach the altar, they were bound to wash their hands and feet from the laver which stood between the Tabernacle and the altar (Ex. xxx. 19, xl. 31). This rule was, of course, also observed in the Temple at Jerusalem.

**Immersion of the Whole Body.**

The washing of the whole body is the form of Ablution most frequently ordained in Scripture, and for the greatest number of causes. According to rabbinical interpretation, this is only valid when performed by immersion, either in a natural fountain or stream or in a properly constructed mikweh, or ritual bath, containing at least forty *seahs* (about one hundred and twenty gallons) of water (see Baths). The following are the cases in which the Mosaic Law requires immersion of the whole body, the object being either purification or consecration: (*a*) No leper or unclean person of the seed of Aaron could eat of holy flesh until he had washed his whole body in water (Lev. xxii. 4–6). (*b*) When a leper was healed of his leprosy, he shaved off his hair, offered up the prescribed sacrifices, washed his clothing, bathed his person in water, and became clean (Lev. xiv. 8, 9). (*c*) Any person who came into contact with the body of, or with articles of furniture used by, a person having an unclean issue (זוֹב), or with any article used by him, was obliged to wash both his body and his garments, and was unclean for a whole day (Lev. xv. 5–10). (*d*) On the Day of Atonement the high priest, after sending off the scapegoat (see Azazel), was obliged to wash his whole body in water in a holy place. The same duty devolved upon the man who took away the goat and upon him who burned the ox and the goat of the sin-offering; and they were also required to wash their garments (Lev. xvi. 24, 26, 28). According to the Talmud, on the Day of Atonement the high priest immersed his whole person five times and washed his hands and feet ten times (Mishnah, Yoma, iii. 3). (*e*) A sufferer from an unclean issue to be clean required immersion of the whole person (Lev. xv. 16, 18). (*f*) Whoever touched a menstruous woman, or any article used by her, required immersion of the whole person (Lev. xv. 19–27). (*g*) A native Israelite or a proselyte eating unclean flesh of a beast which had died of itself, or had been torn, became thereby unclean for a day, and was obliged to wash his whole body (Lev. xvii. 15). (*h*) The priest who tended the red heifer, itself intended as a rite of purification, became unclean for a day and was obliged to wash his whole body (Num. xix. 7, 8). (*i*) Whoever came into contact with a corpse or a grave was unclean for seven days. On the third and seventh days he was sprinkled with water in which ashes from the burnt carcass of the red heifer had been dissolved. On the seventh day he washed his whole body and his garments in water and became clean (Num. xix. 19). (*j*) Among the ceremonies at the installation of priests was the washing of the whole body (Ex. xxix. 4, xl. 12). (*k*) The Levites were purified by having water of the sin-offering sprinkled upon them (Num. viii. 15). (*l*) A menstruous woman requires immersion, as is shown by II Sam. xi. 2, 4, and the rabbinical interpretation of Num. xxxi. 23. Most of the above purifications, with the exception of the last, are in abeyance at the present time, it being impossible, in the judgment of rabbinical authorities, to observe them properly in the dispersion. The immersions for the sake of ritual purity at the festivals are, however, still observed by the pious. The Karaites follow all the laws of purity. The numerous sects of the Ḥasidim are especially scrupulous in their ablutions. A Gentile wishing to become a proselyte must also immerse his whole body. This ceremony is, no doubt, historically allied to Baptism, which is thought by modern authorities to have originated among the Essenes, who were very scrupulous respecting ablutions, and in the observance of the rules of purity (see Lustration; Sprinkling).

The only priestly function still observed among Jews as a part of the public worship is the blessing of the people. On festivals and holy days, the descendants of Aaron pronounce upon the congregation the threefold benediction (Num. vi. 24–26). On this occasion the Levites pour out the water for the priests at the washing of hands, which takes place previous to the benediction, and for which a special pitcher and basin, both usually of silver, are used. Levites, in consequence, often have on their tombstones lavers as heraldic symbols of their Levitic descent.

Bibliography: For older authorities see McClintock and Strong, *Cyclopedia*; Hamburger, *Realencyklopädie für Bibel und Talmud*, i. 145, 872; Nowack, *Biblische Archaeologie*, ii. 275–299; Samuel Spitzer, *Über Baden und Bäder bei den Alten Hebräern*, 1884.

B. D.

——**Historical Presentation:** The rite of Ablution forms part of the system of purification practised at all times and in all lands by such as strive for holiness or for a communion with the Deity. It may have a twofold object: (1) the cleansing of the body from impurity, first in a physical sense, and then on a higher stage in a symbolical sense, and (2) the preparing of the body for a higher degree of holiness. Persons were not allowed to enter a holy place or to approach the Deity with sacrifice or prayer without having first performed the rite of Ablution or, as it is also called, sanctification (Ex. xix. 10; I Sam. xvi. 5; II Chron. xxix. 5; and Josephus, "Ant." xiv. 11, § 5, where we are told that the whole people purified themselves for the approaching festival; compare Ta'anit, 19*b*–20*a*). The priests were especially enjoined to wash their hands and feet before entering the sanctuary or before officiating at the altar (Ex. xxx. 19 *et seq.*). Similarly the priests in Egypt had to wash themselves twice every day and twice every night in cold—probably identical with living or flowing—water (Herod. ii. 37); and the Greeks, we learn from Hesiod ("Opera et Dies," verse 722), were warned "never with unwashed hands to pour out the black wine at morn to Zeus or the other immortals" (compare Homer, "Iliad," vi. 266; "Odyssey," iv. 759). It is partly in view of this almost universal practise that the Psalmist says: "I will wash mine hands in innocency: so will I compass thine altar" (Ps. xxvi. 6), or "Verily I have cleansed my heart in vain, and washed my hands in innocency" (Ps. lxxiii. 13); partly also in view of an especial rite prescribed (Deut. xxi. 6) in the case of the commission of a murder by an unknown person, when the elders of the nearest city had to wash their hands over the blood of an expiatory heifer (parallels to which have been found in Vergil, "Æneid," ii. 217, and scholiast on Sophocles' "Ajax," 664, in i. 80 of the London edition, 1758). "Clean hands" became syn-

onymous with hands free from guilt (see Ps. xviii. 20, xxiv. 4; Job, ix. 30).

Following the custom of the priests, the pious Israelite bathed, or at least washed his hands, every morning before prayer. Thus the God-fearing Jews are represented in Sibylline Books, iii. 591–593 as "such who, rising from their bed early in the morning, wash their hands in water to lift them ever pure to heaven in prayer." The same is related of Judith (Judith, xii. 7), and of the seventy-two elders who are said to have translated the Scriptures for Ptolemy we are told, in the Letter of Aristeas, 305, that, in accordance with Jewish custom, they washed their hands in the sea every morning before offering their prayers. For this reason it became "a tradition of the fathers to build houses of worship near the water" (see the decree of Halicarnassus in Josephus, "Ant." xiv. 10, § 23; and Acts of the Apostles, xvi. 13).

So fixed became this custom of washing the hands before divine service that the Christian Church adopted the Jewish custom of providing the worshipers with fountains or basins of water (see Eusebius, "Hist. Eccl." x. 4, 40), exactly as the Temple, or Tabernacle, had the laver, or the molten sea, for the use of the priests (Ex. xxx. 18; II Chron. iv. 2, 6). The rabbis instituted a special benediction to be recited every morning: "Blessed be Thou O Lord, King of the Universe, who hast sanctified us by Thy laws and commanded us to wash the hands" (Ber. 60*b*). Some erroneously derive the term used for washing, "*neṭilat yadayim*" (lifting up of the hands) from *natla* = Greek ἀντλίον (B. B. 58*b*; see S. Fränkel, "Aramäische Fremdwörter im Arabischen," p. 65), the name for the jar of water used (Ḥul. 107*a*); others, from the prescribed manner of pouring the water upon the uplifted hands until it reached up to the wrist (*perek*) —Yad. ii. 3; Tosef., Yad. ii. 2; Soṭah, 4*b* — but it seems rather to be taken from Ps. cxxxiv. 2, "Lift up your hands in the sanctuary, and bless the Lord!" referred in Targ. Yer. to the officiating priests. The Apostolic Constitutions, viii. 32, also have the rule, "Let all the faithful, whether men or women, when they rise from sleep, before they go to work, pray, after having washed themselves" (νιψάμενοι = "washed their hands").

Among the Mohammedans the ablution preparatory to prayer, called *waẓâ*, becomes far more burdensome because it is required five times a day—before each of the stated prayers, before touching the holy Koran, and after every ritual defilement; and the washing of each hand and part of the face is accompanied by prayer: "O believers, when ye prepare yourselves for prayer wash your faces and hands up to the elbows, and wipe your heads and your feet to the ankles" (Koran, sura v. 8). In all the principal mosques there are tanks or wells, which supply water for the rites of Ablution (T. P. Hughes, "Dictionary of Islam" *s.v.* "Ablution").

**Ablution among Mohammedans.**

With the Jews, Ablution was also required before each meal, inasmuch as the participation in the meal by the members of the Pharisean brotherhood was to assume the same character as the sacrificial or sacred meal, of which the priest could partake only after having undergone the rite of Ablution; and the name of God had to be pronounced over it, as was done over the sacrifice (I Sam. ix. 13, xvi. 5). According to rabbinical tradition, King Solomon, the builder of the Temple with its molten sea, instituted the practise (Shab. 14*b*; 'Er. 21*b*). The twofold injunction, "Sanctify yourselves and be ye holy" (Lev. xx. 7), was interpreted as commanding a twofold Ablution, the second being in preparation for the grace after meals (Ber. 53*b*; see 43*b*, 46*b*). Edersheim ("Life of Jesus," ii. 11) erroneously identifies the *mayim rishonim* and *mayim aḥaronim* with the *rishonot* and *sheniyot* of Yadayim, and says: "The 'first waters' were poured upon the uplifted hands to remove the defilement, and if the water did not reach up to the wrist the hands were not clean; while the 'second waters' were to wash away the water that had absorbed the defilement. These pourings preceded the grace before meals; and to this reference is made in Mark, vii. 3: 'The Pharisees and all the Jews eat not except they wash their hands to the wrist'" (πυγμῇ; A. V. 'often' reads as if = πυκνὰ). In the Mishnaic time only the ablution after the meal is spoken of by the Hillelites and Shammaites (Ber. iii. 1). The washing of the hands *after* the meal—originally a sanctification before saying grace—soon fell into desuetude. In vain the Amoraim contended that this duty was superior to the ablution preceding the meal (Yoma, 83*b*; Ḥul. 106*a*). Later rationalists explained the custom away, as having arisen from the danger of wiping the eyes with fingers on which the salt of Sodom, used in the food, might have remained, and therefore declared it antiquated (Tosef., Ber. 53*b*; Alfasi, Ber. 48*b*; "Shulḥan 'Aruk, Oraḥ Ḥayyim," § 181, 10). Akiba, when in prison, deprived himself of the water given him to quench his thirst rather than neglect the rite of Ablution ('Er. 21*b*); and according to the Mishnah the people at large might only in extreme cases, as on a battle-field, dispense with the rite ('Er. i. 10, p. 17*a*). According to one of the Amoraim, the eating of bread with unwashed and undried hands is eating unclean bread, or is tantamount to committing an act of unchastity; according to others it leads to sudden destruction or poverty (Soṭah, 4*b*; Shab. 62*b*). Still Rab says (Ḥul. 106*b*), "One may perform the rite of Ablution in the morning and take care that it should apply to the meals of the whole day." Anomalous as this teaching of an amora may seem, it was probably the same for which Eleazar b. Ḥanok was long before excommunicated, as undermining the authority of the elders (see 'Eduy. v. 6). A similar opposition was shown by Simeon the Essene (ha-Ẓenu'a = "the Saint"), Tosef., Kelim, B. Ḳ. i. 6, who entered the holy place without having washed his hands and feet, claiming a greater degree of holiness for himself than the high priest because of his ascetic life.

**In the Mishnaic Time.**

This seems to cast new light on the attitude of Jesus toward the rabbinical law of Ablution. According to Matt. xv. 1–20 and Mark, vii. 1–23, Pharisees and scribes that had come from Jerusalem had seen some of the disciples eat their bread with profane (*ḥullin*), that is, unwashed, hands: for, says Mark, the Pharisees and all the Jews, unless they wash their hands up to the wrist (see Edersheim, *l.c.*), eat not, holding fast to the tradition of the elders; and when they come from the market-place, except they have first sprinkled themselves, they eat not. The Pharisees and the scribes ask Jesus: "Why walk not thy disciples according to the traditions of the elders, but eat their bread with profane hands?" And he answers them: "Well did Isaiah prophesy of you Pharisees (hypocrites), 'This people draw nigh with their mouth, and with their lips they honor me; but their heart is far from me and their fear of me is a precept of men learned by rote' (Isa. xxix. 13, Masoretic text). Ye leave the commandment of God and hold fast to the tradition of men" (compare the rabbinical phrase העמידו דיניהם על דין תורה, B. M. 30*b*). What follows in Mark, or precedes in Matthew, has

no bearing on the question of Ablution and is the outcome of Pauline antinomianism. Another record is that of Luke, xi. 37–41: "Now as he spake, a Pharisee asked him to breakfast with him, and he went in and sat down to meat. And as the Pharisee saw this he marveled that he had not bathed [ἐβαπτίσθη] before breakfasting. And Jesus said unto him: 'Now ye Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. Ye foolish ones, did not He that made the outside make the inside also? However, give the things that are within over to righteousness [צדקה, not alms], and behold all things are clean unto you.'"

In the course of time it became customary to pour water three times upon the hands to cleanse them from impurity; and in a Baraita (Shab. 109*a*) the opinion is expressed by R. Nathan, that the spirit of impurity, resting upon man during the night, will not leave him until he has poured water three times upon his hands. The cabalists go still further, and maintain that man incurs the penalty of death if he walks a distance of four yards from his bed without Ablution (Meir ibn Gabbai in his "Tola'at Ya'aḳob"; see "Shulḥan 'Aruk, Oraḥ Ḥayyim," iv. 1, 2, and Magen Abraham). So too a passage in the Zohar ("Wayishlaḥ," p. 387) says: "Whosoever sleepeth at night in his bed tasteth of death, for his soul leaveth him for the nonce. Being thus bereft of its soul, an unclean spirit possesseth his body and defileth it. Wherefore I say, let no man pass his [unwashed] hand over his eyes in the morning, by reason of the unclean spirit which resteth on it." The hygienic intent of these prescriptions is manifest. K.

**ABNER:** Cabalist and teacher of Isaac of Acco (Acre) about 1150, mentioned by Isaac as a great authority in mystic philosophy.

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K.

**ABNER** or **ABINER** ("My Father is Ner").—**Biblical Data:** According to I Chron. viii. 29–33, and Josephus ("Ant." vi. 6, § 3), an uncle of Saul; while I Sam. xiv. 51 and Josephus ("Ant." vi. 6, § 6) seem to show that he was Saul's cousin. The latter view is regarded as the more probable, although it involves a slight emendation of the Masoretic text in I Sam. xiv. 51 (read "sons" of Abiel instead of "son"). Abner was Saul's captain of the host (I Sam. xiv. 50, xvii. 55). After the fatal battle at Mt. Gilboa, Abner kept all the tribes except Judah faithful to Ishbosheth, now in refuge at Mahanaim. The disastrous battle at the pool of Gibeon (II Sam. ii. 8–30) sealed the fate of Saul's kingdom. Abner, smarting under a malign charge of Ishbosheth (II Sam. iii. 7–11), privately turned over his allegiance and influence with the tribes to David (II Sam. iii. 12–21). Joab, David's captain of the host, through jealousy and out of vengeance for Asahel's death (II Sam. ii. 19–23), treacherously slew Abner (II Sam. iii. 27–30), who was buried, amid royal mourning, in Hebron (II Sam. iii. 33–38). According to a Jewish tradition, Abner was the son of the Witch of En-dor. I. M. P.

——**In Rabbinical Literature:** Son of the Witch of En-dor (Pirḳe R. El. xxxiii.), and the hero par excellence in the Haggadah (Yalḳ., Jer. 285; Eccl. R. on ix. 11; Ḳid. 49*b*). Conscious of his extraordinary strength, he exclaimed: "If I could only catch hold of the earth, I could shake it" (Yalḳ. *l.c.*)—a saying which parallels the famous utterance of Archimedes, "Had I a fulcrum, I could move the world." According to the Midrash (Eccl. R. *l.c.*) it would have been easier to move a wall six yards thick than one of the feet of Abner, who could hold the Israelitish army between his knees. Yet when his time came (נפלה שעתו), Joab smote him. But even in his dying hour, Abner seized his foe like a ball of thread, threatening to crush him. Then the Israelites came and pleaded for Joab's life, saying: "If thou killest him we shall be orphaned, and our women and all our belongings will become a prey to the Philistines." Abner answered: "What can I do? He has extinguished my light" (has wounded me fatally). The Israelites replied: "Entrust thy cause to the true judge [God]." Then Abner released his hold upon Joab and fell dead to the ground (Yalḳ. *l.c.*).

The rabbis agree that Abner deserved this violent death, though opinions differ concerning the exact nature of the sin that entailed so dire a punishment on one who was, on the whole, considered a "righteous man" (Gen. R. lxxxii. 4). Some reproach him that he did not use his influence with Saul to prevent him from murdering the priests of Nob (Yer. Peah, i. 16*a*; Lev. R. xxvi. 2; Sanh. 20*a*)—convinced as he was of the innocence of the priests and of the propriety of their conduct toward David, Abner holding that as leader of the army David was privileged to avail himself of the Urim and Thummim (I Sam. xxii. 9–19). Instead of contenting himself with passive resistance to Saul's command to murder the priests (Yalḳ., Sam. 131), Abner ought to have tried to restrain the king. Others maintain that Abner did make such an attempt, but in vain, and that his one sin consisted in that he delayed the beginning of David's reign over Israel by fighting him after Saul's death for two years and a half (Sanh. *l.c.*). Others, again, while excusing him for this—in view of a tradition founded on Gen. xlix. 27, according to which there were to be two kings of the house of Benjamin—blame Abner for having prevented a reconciliation between Saul and David on the occasion when the latter, in holding up the skirt of Saul's robe (I Sam. xxiv. 11), showed how unfounded was the king's mistrust of him. Saul was inclined to be pacified; but Abner, representing to him that David might have found the piece of the garment anywhere—possibly caught on a thorn—prevented the reconciliation (Yer. Peah, *l.c.*, Lev. R. *l.c.*, and elsewhere). Moreover, it was wrong in Abner to permit Israelitish youths to kill one another for sport (II Sam. ii. 14–16). No reproach, however, attaches to him for the death of Asahel, since Abner killed him in self-defense (Sanh. 49*a*).

**His One Sin.**

It is characteristic of the rabbinical view of the Bible narratives that Abner, the warrior pure and simple, is styled "Lion of the Law" (Yer. Peah, *l.c.*), and that even a specimen is given of a halakic discussion between him and Doeg as to whether the law in Deut. xxiii. 3 excluded Ammonite and Moabite women from the Jewish community as well as men. Doeg was of the opinion that David, being descended from the Moabitess Ruth, was not fit to wear the crown, nor even to be considered a true Israelite; while Abner maintained that the law affected only the male line of descent. When Doeg's dialectics proved more than a match for those of Abner, the latter went to the prophet Samuel, who not only supported Abner in his view, but utterly refuted Doeg's assertions (Midr. Sam. xxii.; Yeb. 76*b et seq.*).

One of the most prominent families (Ziẓit ha-Kesat) in Jerusalem in the middle of the first cen-

tury of the common era claimed descent from Abner (Gen. R. xcviii.). L. G.

**ABNER OF BURGOS** (called also **Alfonso of Valladolid** and **Alfonso of Burgos**): A Jewish convert to Christianity and polemical writer against his former religion; born 1270; died 1348, or a little later (Grätz). As a student he acquired a certain mastery in Biblical and Talmudical studies, to which he added an intimate acquaintance with Peripatetic philosophy and even with astrology. He was graduated as a physician at the age of twenty-five, but throughout a long life he seems to have found the struggle for existence a hard one. Not being of those contented ones who, as Moses Narboni says in his "Maamar ha-Beḥirah" (Essay on the Freedom of the Will; quoted by Grätz, p. 488), are satisfied with a peck of locust-beans from one Friday to another, he resolved to embrace Christianity though at the advanced age of sixty, according to Paulus de Santa Maria ("Scrutinium Scripturarum"); according to other writers he took this step soon after he was graduated in medicine. The only point certain from the statements of his contemporaries is that he was converted, not from spiritual conviction, but for the sake of temporal advantage. Something of the apostate's pricking conscience seems to have remained with him, however, although he was immediately rewarded with a lucrative sacristan's post in the prominent Metropolitan Church in Valladolid (whence he took the name of Alfonso of Valladolid). In an essay entitled "Iggeret ha-Gezerah" (Epistle on Fate), he sought to disclaim responsibility for his act of apostasy by setting up the remarkable plea that man's actions are ruled and compelled by planetary influence, and that therefore there can be no option or free will for mortals. Both his conversion and this defense aroused general and fervent protests from his quondam Jewish friends, protests marked by great bitterness. Isaac Pulgar, to whom Abner had dared to send a copy of his attempted justification, returned it with a biting satire referring to the Biblical test of the adulterous woman (Num. v. 11–30). Deeply stirred by the wordy war ensuing, Abner was not slow to make his vindictiveness felt, and in a direction where it would most keenly be experienced. He presented charges before the just and energetic Alfonso XI., king of Castile, accusing his former brethren of using a prayer-formula in their ritual which blasphemed the Christian God and cursed all Christians. The prayer referred to was a formula that had been used only in olden Roman times, when the early Jewish converts to Christianity persistently molested the Jews. The king ordered a public investigation at Valladolid, in which the representatives of the Jewish community were confronted with Abner. The conclusion was announced in the shape of a royal edict forbidding the use of the formula in question (February, 1336); a barren victory on both sides, for the Jews had no idea of ever using it, and Abner of course failed to prove that they had. Undaunted, he then prosecuted his literary activity against his brethren with unabated virulence until his death. He accuses them, for instance, of constantly warring among themselves and splitting into hostile religious schisms; in support of this statement he adduces an alleged list of the "sects" prevailing among them, in which he gravely enumerates Sadducees, Samaritans, and other extinct divisions as if they were still extant. He makes two "sects" of Pharisees and Rabbinites, says that cabalists believe in a tenfold God, and speaks of a brand-new "sect" believing in a dual Deity, God and Meṭaṭron.

The following is a list of Abner's writings: (1) A supercommentary on Ibn Ezra's commentary on the Decalogue, written before his apostasy. (2) "Moreh Ẓedek" (The Teacher of Righteousness), also in a Spanish version, "El Mostrador de Justicia," a dialogue containing ten chapters of discussions between a religious teacher (Abner?) and a Jewish controversialist. The Spanish manuscript is in the Bibliothèque Nationale at Paris (Kayserling). (3) "Teshubot 'al-Sefer Milḥamot Adonai le-Kimḥi" (Reply to Kimḥi's book on the "Wars of the Lord"). This too was translated into Spanish, by request of the Infanta Doña Blanca, prioress of a convent in Burgos, under the similar title "Los Batallos de Dios." (4) "La Concordia de las Leyes," an attempt to provide Old Testament foundations for Christian dogmas. (5) "Libro de las Tres Gracias," manuscript in the Madrid National Library (Kayserling). (6) "Minḥat Ḳenaot" (The Offering of Jealousy), with other works, in defense of astrology against Pulgar's attacks; not extant. (7) Three "Letters" against Judaism, and "A Reply to the Replies." (8) "Iggeret ha-Gezerah" (Epistle on Fate). It is also practically certain that he was the translator into Latin of the "Letter of Samuel ibn Abbas," though the name is generally given as Alfonsus Bonihominis.

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F. de S. M.

**ABNIMUS HAGARDI.** See Œnomaos of Gadara.

**ABO:** Capital of the government of Abo-Björneborg in Finland, Russia, situated near the entrance of the Auraioki river into the Gulf of Bothnia.

Formerly no Jews were permitted to live in Abo, owing to the Swedish law of 1782, which excluded them from all Finland (see Finland). When this region was annexed to Russia, a ukase was issued (March 29, 1858) by which Jews who had served in the army there received the right to settle in that province. The same privileges were granted to their widows and children. Soon after the publication of this ukase the Jews began to settle in Abo. In 1883 the local merchants and artisans applied to the senate to withdraw all privileges from the Jews, including even the right of settlement in Abo. On June 27, 1883, a mob invaded the synagogue of Abo during the service and tried to cause a disturbance. The police quickly restored order. Thereupon a commission was appointed to regulate the Jewish question in Finland. Jews were subsequently permitted to settle in Abo, but their permits had to be renewed each year. Of the population of Abo, which, in 1898, aggregated 34,339 persons, only 220 were Jews, the remainder comprising 19,000 Finns and 13,000 Swedes.

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H. R.

**ABOAB** (also written **Abohab, Abuab, Aboaf, Abof,** and **Abohaf**; אבוהב, also אבוהאב, "Jew. Quart. Rev." x. 130; אבאיוב, *ibid.* xi. 527): The name of an ancient and widely distributed Spanish family, among whose members were many most able scholars. The family can be authentically traced to the thirteenth century, and representatives thereof are to be found in Holland, Italy, Turkey, Africa, and America. Some branches of this family, in which the names Abraham, Isaac, Jacob, Joseph, and Samuel frequently occur, can be followed genealogically. Through marriage, and by following the Spanish cus-

tom of joining together the paternal and maternal names, there arose the families of Aboab y Cardoso, Aboab y Lopez, Aboab y Brandaõ, Aboab y Coronel, Aboab y Osorio, Aboab de Paz, etc. (Kayserling, "Bibl. Esp.-Port. Jud." pp. 2 *et seq.*; "Jew. Quart. Rev." x. 130; "Rev. Ét. Juives," xxv. 203, where further data will be found; and see also the lists at the end of D. H. de Castro's "De Synagogue van de Portugeesch Israelietisch Gemeente te Amsterdam," which contain a number of additional names).

**1. Abraham Aboab** (probably identical with Abuhafa Ham in Jacobs, "Sources," p. 19) is the oldest Aboab known to us. He lived at Pelof, Aragon. He received in 1263 from the king Don Jaime a tower called Altea, with the surrounding dairy farms and all rights and privileges of ownership. **2.** Another **Abraham,** a learned contemporary of JUDAH BEN ASHER, lived in 1340 at Toledo. He was the son of ISAAC ABOAB, the author of the "Menorat ha-Maor." **3.** Among the earliest Spanish emigrants to Amsterdam were **Abraham,** and his son Jacob, who died in 1604. **4.** The son of the latter, **Abraham,** was, in 1639, ḥazan of the congregation Bet Jacob in Amsterdam. **5.** Another **Abraham,** who lived in 1655, was a proof-reader and publisher at Venice. **6.** Philanthropist of the first half of the seventeenth century. A profoundly religious man, devoted to the study of Hebrew literature. About the year 1627 he established at Hamburg a synagogue called Keter Torah, as well as Jewish schools in Palestine, Mantua, and other places. He was widely known and honored on account of his extraordinary benevolence. The last years of his life were passed at Verona, Italy, where his favorite son, SAMUEL ABOAB, was rabbi, and there he died at a very old age, in March, 1642. The preacher Azariah Figo delivered his funeral discourse, which is printed in Figo's "Collection of Sermons" (No. 77). **7.** Son of SAMUEL ABOAB; was rabbi in Venice and died there in the same year as his father, 1694.

**Abraham ben Jacob Aboab:** A grandson of Samuel; a learned and benevolent man. He died in Salonica in the middle of the eighteenth century.

**Daniel Zemaḥ Aboab:** Was a physician in Amsterdam. In 1668 he married Rebecca, the daughter of Jacob Lopez.

**David Aboab: 1.** In Amsterdam, was the author of a work completed in 1685 (but never printed), entitled "Catalogo de Diferentes Remedios para Diversas Sortes de Achaques, Achados por Experiencia Haverem Sido Bonos" (Catalogue of Diverse Remedies for Various Ailments, Found by Experience to Have Been Good). **2.** Gave in Venice a rabbinical decision concerning the singing of the priestly benediction, in response to a question of Nehemiah ben Baruch, rabbi in Ferrara.

**Elijah Aboab: 1.** Established the first synagogue in Hamburg in 1625. **2.** Another **Elijah** was a publisher of Hebrew books in Amsterdam about 1645.

**Immanuel Aboab:** Portuguese scholar; a great-grandson of Isaac Aboab (died 1493); was born in Oporto, Portugal, about 1555; died at Venice in 1628. He early became an orphan and was reared by his grandfather Abraham Aboab. He emigrated to Italy, and after living some time at Pisa he removed to Corfu, where he became acquainted with Horazio del Monte, a nephew of the duke of Urbino. In Reggio he became acquainted with Menahem Azaria de Fano; thence he went to Spoleto and elsewhere in Italy, and finally settled at Venice. Here he had occasion, in 1603, to defend his coreligionists, in the presence of an exalted commission, against malicious accusations, and he proved with ease that the Jews had never lacked the courage and devotion to make the greatest sacrifices on behalf of the country that protected them in their rights and which they could truly call "fatherland." Aboab had the intention of going to Palestine and publishing there his works, "The Kingdom of the Intellect" and "The Foundations of Truth," which he had written in defense of the Talmud. He was the author of a defense of the traditional law and of a chronological list of that law's exponents. He worked at this treatise, which was much prized by the pious, for ten years, and completed it in 1625. It was published by his heirs at Amsterdam, in 1629 (2d ed., *ibid.*, 1727), under the title, "Nomologia o Discursos Legales, Compuestos por el Virtuoso Hakam Rabi Imanuel Aboab de Buena Memoria." A manuscript of this work exists in the library of the Historical Academy in Madrid.

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M. K.

**Isaac Aboab:** Author of "Menorat ha-Maor"; lived in Spain about 1300. As shown by Zunz ("Ritus," pp. 204–210), he is not to be confounded with ISAAC ABOAB, rabbi of Castile, the supercommentator of Naḥmanides, who died in 1493 (see following article).

He was a man of affairs, who, toward the close of his life, devoted much time to literary work and to preaching, as he found, he complained, that great Talmudic scholars and important seats of learning were rare. In his time the Jews for whom he wrote still understood and spoke Arabic. He belonged to a period of intellectual decline when men took naturally to eclecticism. He combined extensive rabbinical knowledge with philosophical erudition, and was fond of mystic interpretation of the Mosaic laws and ceremonies. He quoted Aristotle and Plato, though only from secondary sources, and endeavored to illustrate passages from the Talmud and the midrashic literature, with which he was especially familiar, by utterances taken from the philosophical, the ethical, and the mystic literature of his time. His chief aim was the popularization of knowledge and the elevation of the masses.

Aboab wrote three books. The first, on Jewish rites, under the title of "Aron ha-'Edut" (The Ark of the Testimony), was divided, after the manner of the Decalogue, into ten sections, each again subdivided into chapters and paragraphs. The various ritual laws were therein traced to their Talmudic sources, and the decisions of the Geonim and later interpretations added. His second book, on the prayers and benedictions, was called "Shulḥan ha-Panim" (Table of the Showbread), and was divided into twelve sections, symbolizing the twelve loaves of the showbread in the Tabernacle; both works unfortunately are lost.

His third book has survived, and has won considerable fame for the author, though in his humility he assures his readers that he composed it chiefly for his own use as a public speaker. But besides this it has contributed probably more than any other medieval book to the popularization of rabbinical lore and to the religious edification and elevation of the masses. It belongs to that class of ethical works which sprang up in the thirteenth century in a time of reaction against the one-sided manner in which the Talmudic studies had been previously pursued.

"These Talmudists," he says in the preface, "consider it their duty to propose difficult questions and answer them in a witty and subtle manner, but leave unnoticed the precious pearls that lie upon the bed of the Talmudic ocean, the haggadic passages so rich in beauty and sweetness."

He conceived, therefore, the plan of grouping together the rich material stored up in the vast treasure-house of the Haggadah from the religious and ethical point of view, and of presenting it in a book which he called "Menorat ha-Maor" (The Candlestick of Light; compare Num. iv. 9), intending by it to illumine the minds and the hearts of his coreligionists. With reference to the seven-armed candlestick in the Tabernacle (Ex. xxv. 31; Num. viii. 2), he divided the book into seven sections, each of which bears the title of "Ner," or "Lamp," subdivided into separate parts and chapters. It can hardly be said that the division of the matter treated is very logical and systematic, nor indeed does the work lay any claim to originality; but in presenting the beautiful moral and religious truths of Judaism in homely form, Aboab supplied to the average reader a great need of the time. Its skilful arrangement of the various Biblical and rabbinical topics and its warm tone of deep earnestness and sincerity could not fail to appeal to the popular heart. And as in the course of time the sermon, then still in use among the Spanish Jews, ceased to be a part of the divine service because the preacher had to give way to the ḥazan, or precentor, the "Menorat ha-Maor" became a substitute for the living voice of the preacher. It was translated into Spanish and read to attentive assemblies of the people, particularly to those not versed in the Law. It thus became the household book of the medieval Jews. It was published with a Spanish translation (Leghorn, 1657), with a Hebrew commentary and a Judæo-German translation by Moses Frankfurter (Amsterdam, 1701), with a modern German translation by Fürstenthal and Behrend (Krotoschin, 1844–46). It was translated also into Yiddish, Wilna, 1880. The book must not be confused with a work of the same name by Israel Alnaqua.

Bibliography: Zunz, *Ritus*, pp. 204–210; *Menorat ha-Maor*, introduction by Behrend, Krotoschin, 1844; see also Brüll's *Jahrb.* ii. 166, where attention is called to a passage in Aboab on the holiness of the marital relations, *Menorat ha-Maor*, §§ 181–186, taken almost literally from Naḥmanides' *Iggeret ha-Kodesh*. Against the charge of plagiarism, see Steinschneider, *Hebr. Bibl.* 1876, p. 89.

S. B.—K.

**Isaac Aboab:** Spanish Bible commentator; presumably a descendant of preceding; born at Toledo in 1433; died in January, 1493. He was the pupil and successor of Isaac Campanton, and was called "the last gaon of Castile." After Ferdinand and Isabella issued the decree of expulsion in 1492, he with thirty others of the most respected Jews of the land went to Lisbon in order to negotiate with King John II. of Portugal for the reception of his banished coreligionists. He and his companions were allowed to settle under favorable conditions in Porto. He died a few months after the expulsion. His disciple, the chronicler and mathematician Abraham Zacuto, delivered his funeral address. Many of Aboab's disciples attained to great distinction. Of his works the following have appeared in print: "Nehar Pishon," a collection of sermons, Constantinople, 1538; "A Supercommentary to Naḥmanides' Pentateuch-Commentary," Constantinople, 1525; Venice, 1548, etc. A supercommentary to the commentary of Rashi on the Pentateuch and a number of rabbinical decisions exist in manuscript.

**Isaac Aboab:** Son of Mattathiah; a contemporary of Isaac da Fonseca Aboab and often confounded with him. He was born in Amsterdam, and became ḥakam of the Portuguese congregation there; he was a friend of the learned Surenhuysius (Bloch, "Oest. Wochenschrift," 1899, No. 48, p. 902). He died about 1720 at Amsterdam. He wrote a book of exhortation and admonition for his son, which appeared at Amsterdam, in 1687, under the title "Exortação Paraque os Tementes do Senhor na Observança dos Preceitos de sua S. Ley." A number of his works exist in manuscript, among them a genealogy of the Aboab family and a "Comedia de la Vida y Successos de Josseph."

Bibliography: Kayserling, *Bibl. Esp.-Port. Jud.* pp. 3, 4.

M. K.

**Isaac da Fonseca Aboab:** Ḥakam at Amsterdam; born at Castrodaire, Portugal, in 1605; died on April 4, 1693, aged eighty-eight; was the son of David Aboab and Isabel da Fonseca, who was in her fifty-first year at the time of his birth. In order to be distinguished from Isaac de Mattathiah Aboab, he added his mother's name to his own.

In fear of danger from the Inquisition, David fled with his family to St. Jean de Luz, a small town on the Franco-Spanish frontier. Here he appears to have died, and his widow, Isabel, not yet feeling herself safe, emigrated in 1612 with her son to Amsterdam, where relatives of her husband had already settled. Here Isaac studied under the direction of the ḥakam Isaac Uzziel and made such progress that in 1619 he already held a public office. When twenty-one years of age he became ḥakam of the community. When the three congregations of Amsterdam were united in 1639, Aboab was confirmed in his post; but his position can not have been very remunerative, for in 1642 he accepted a call to Pernambuco, Brazil, at that time in the hands of the Dutch. Here, however, he could not permanently remain. In 1649, war broke out between the Dutch and the Portuguese regarding the possession of Brazil, in which the former were victorious. All the Jews were obliged to leave the country. Aboab returned to Amsterdam. Such was the esteem in which he was held, that he was reappointed ḥakam. His duties were to preach three times monthly and to give instruction at the Talmud Torah, as well as at the Yeshibah, or Talmudic Academy, established by the rich brothers De Pinto, of which latter institution he was the head. Aboab was an able preacher, an excellent Hebrew poet—as can be seen from his occasional poems—and was also acquainted with the natural sciences. He was inclined to the Cabala, and translated into Hebrew the Spanish works of Alonso de Herrera on the Cabala. In his old age he was a secret adherent of Shabbethai Ẓebi. For more than half a century Aboab presided over the community and did much to promote its welfare. He gave the first impulse to the building of the great synagogue. He had an extensive library, a catalogue of which was printed in 1693. Aboab was the first Jewish author in America. Of his works the following have appeared: "Parafrasis Comentada sobre el Pentateuco," Amsterdam, 1681; "Sermão en Memoria de Abraham Nuñez Bernal"; "Sermão Funebre en Memoria de Dr. Joseph Bueno," Amsterdam, 1669; "Sermão no Alegre Estreamente e Publica Celebridade da Esnoga," Amsterdam, 1675; "Sermão . . . por Hatan

Isaac da Fonseca Aboab.
(From the portrait in the Archives of the Amsterdam Portuguese Congregation.)

Torah Sr. Yahacob Israel Henriques," Amsterdam, 1678. He wrote in Hebrew, under the title זכר עשיתי לנפלאות אל, an account of the war between the Portuguese and the Dutch in Brazil, and of the sufferings of the Jews there. This work has been partially published in the "Publications Am. Jew. Hist. Soc." No. 5, 129 *et seq.*

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port. Jud.* pp. 4, 5; *Publications of the Am. Jew. Hist. Soc.* iii. 14–20, 103 *et seq.*, v. 125–136; Grätz, *Gesch. d. Juden*, x. *passim*; De Castro, who gives the epitaphs of Aboab and his wives, in *Keur van Grafstcenen*, pp. 67 *et seq.*

M. K.

**Isaac Ẓemaḥ Aboab:** A physician, like his brother Daniel, at Amsterdam. He was a friend of Benedict de Castro, physician in ordinary to Queen Christina of Sweden, and of Benjamin Musaphia in Hamburg. An **Isaac Aboab** is mentioned as living in Barbados in 1680 ("Publications Am. Jew. Hist. Soc." i. 105).

**Jacob Aboab:** **1.** Rabbi at Venice; was the son and successor of Samuel Aboab. He died after 1727 at Venice. He edited and published, at the expense of his wealthy elder brother, DAVID ABOAB, the rabbinical decisions of his father, and provided the book with a detailed biography of its author. He paid especial attention to Biblical antiquities and natural science. He conducted an active literary correspondence with Theophil Unger, a pastor at Herrenlaurnschütz, who was an enthusiastic collector of Hebrew manuscripts. These letters are preserved in the City Library of Hamburg (No. 335, 3). Christian Wolf mentions this Aboab in his "Bibl. Hebr." in sixty places. Aboab also maintained, from 1682 to 1692, a scientific correspondence with the learned imperial councilor Job Ludolf, at Frankfort-on-the-Main. These letters are preserved in the Frankfort City Library. He wrote a number of rabbinical decisions, which are preserved in the works of others; for instance, in the "Paḥad Yiẓḥak" of Isaac Lampronti. **2.** A physician at Mecca at 1626. **3.** Another **Jacob Aboab** was one of the earliest Jewish immigrants to New York, where he arrived in 1654, probably from Holland ("Publications Am. Jew. Hist. Soc." ii. 77, vi. 83). **4.** Son of a Hebrew proof-reader, ABRAHAM ABOAB; was a printer at Venice, 1669–82. **5.** Son of BENJAMIN ABOAB, lived about 1675 in Amsterdam and was renowned for his keen intellect. **6.** Son of ISAAC ABOAB, "the last gaon of Castile"; published the religious discourses of his father in 1538.

**Joseph Aboab:** Son of Samuel; was for some time rabbi at Venice. He was the author of rabbinical decisions, as yet not printed. He emigrated to Palestine and died at Hebron.

**Judah Aboab:** A grandson of ISAAC ABOAB, the "last gaon"; was a dayyan (*juez*) at Alcazarquivir in Africa. He had many disciples, among them David Fayon, who provided Immanuel Aboab with much information concerning the expulsion of the Jews from Spain and Portugal ("Nomologii," 302).

**Mattathiah Aboab:** Represented the congregation Bet Jacob in Amsterdam, in 1639. His son Moses was later president of the united Portuguese community.

Letters of denization were granted in New York (June 25, 1684) to a **Moses Aboab** ("Publications of the Am. Jew. Hist. Soc." vi. 104).

**Raphael Aboab:** Emigrated in 1669 to Surinam.

**Samuel Aboab:** Son of Abraham; was a very prominent rabbi of the seventeenth century. He was born at Venice in 1610; died there Aug. 22, 1694. He very early began the study of rabbinical literature. When thirteen years of age, he became the pupil of the learned DAVID FRANCO. From him Aboab received the intellectual tendency which he followed all his life. When eighteen years of age, he married the portionless daughter of Franco, named Mazzal-Tob, a proceeding unusual at that time. He was first appointed rabbi in Verona, whither his father and brothers soon followed him. Here he gained such a reputation for learning that disciples from far and near sought him, and the rabbis of Italy turned to him with difficult religious questions. He became known by the name RaSHA (רש"א), a word formed from the initial letters of his Hebrew name. Aboab was not only profoundly learned in all Jewish science, but also acquainted with secular learning and a master of several languages. He understood Latin and German, spoke Italian, and read and wrote Spanish. He was rigid, even ascetic, in his piety; fasted much, studied the Law day and night, and ate no meat on week-days. He was extremely modest and charitable, supported his disciples, and visited the poor in their dwellings. In 1650 he was called to Venice as rabbi. There he became involved in the controversy concerning Shabbethai Ẓebi and his representative or apostle, Nathan of Gaza. The latter confessed to Aboab, as president of the rabbinical tribunal (bet din) of Venice, that his (Nathan of Gaza's) prophecies concerning the Messianic character of Shabbethai Ẓebi were mere deceptions. In advanced age Aboab became the victim of many misfortunes. Domestic troubles and severe illness afflicted him, and in his eightieth year he was compelled to leave Venice and his family, and to wander from place to place. It was only shortly before his death that he received permission from the doge and the senate of Venice to return to the city and to reassume his office, which in his absence had been conducted by his son Joseph, who resembled him in piety and modesty. Before his death he called together his four sons, Abraham, David, Jacob, and Joseph, and besought them never to pronounce carelessly the name of God, to be scrupulously honest in all their dealings, never to calumniate, never to give any one a contemptuous appellation or nickname, but to care for the education of the young, and to attend synagogue daily. Of his works there have appeared: "Debar Shemuel" (Word of Samuel), a collection of rabbinical decisions (Venice, 1702); and, anonymously, "Sefer ha-Zikronot," a treatise on ethical conduct (Venice, 1650). Rabbi JOSHUA JOSEPH BEN DAVID, of Venice, composed an elegy upon his death, printed in the collection of poems "Kos Tanḥumim" (Venice, 1707).

M. K.

**'ABODAH** ("Divine Service"): Originally the benediction recited during the morning sacrifice while the Temple still existed, and afterward the benediction containing the prayer for the restoration of the Temple sacrifice, recited also as part of the morning and evening prayer (Mid. v. 10). 'Abodah was the regular name for the divine service in the Temple, and people took an oath by the 'Abodah as they did by the TEMPLE itself, or as is done to-day by the Bible (Levy, "Neuhebr. Wörterb." *s.v.*).

K.

**'ABODAH OF THE DAY OF ATONEMENT:** An essential part of the Musaf service of that day, based upon the detailed account given in the Mishnah Yoma of the sacrificial service performed by the high priest in the Temple at Jerusalem. The basis for this elaborate function is found in Lev. xvi. Originally this part of the service seems to have consisted only in the recital of the Mishnah treatise, Yoma. Gradually it was further elaborated, and be-

came the most solemn and impressive portion of the Atonement service.

The ritual in the order (Maḥzor) most universally used begins with a beautiful prayer for the synagogue reader, followed by a cursory review of the Biblical history from Adam down to Aaron. Then the whole Temple service is minutely described: the preparation of the high priest during seven days preceding the festival, the appointment of a substitute to meet the emergency of the high priest's becoming disqualified, the preparation of the holy vessels, the offering of the regular morning sacrifice, the baths and ablutions of the high priest, and his different changes of garments.

Laying his hands upon the head of a young bullock, his own sin-offering, the high priest made confession for himself in these words:

"O Lord, I have sinned, I have trespassed, I have done wrong before Thee, I and my house. O Lord, grant atonement for the sins, trespasses, and wrongs which I have committed before Thee, I and my house, as it is written in the Torah of Thy servant Moses, 'For on this day he shall atone for you to cleanse you from all your sins before the Lord' [Lev. xvi. 30]."

He then proceeded to the eastern part of the court, where he found two goats and drew lots for them, selecting one for God and one for Azazel. On the head of the latter he tied a red woolen thread, and then, returning to his bullock, laid his hands upon its head and made the second confession, including therein the children of Aaron, that is, the whole priestly tribe. Then he killed the bullock, received the blood in the sprinkling bowl, and had it stirred lest it should coagulate while he performed the fumigation. He next took burning coals from the altar, put them into a golden censer, and after having provided himself with two handfuls of incense, he entered through the veil into the Holy of Holies. Between the two staves of the ark (or on the stone which took its place) he deposited the censer and cast the incense upon the coals. And when the whole place was filled with a cloud of smoke, he left it and, walking backward, took the blood from the person who had stirred it, entered with it into the Holy of Holies, and sprinkled with the blood once upward and seven times downward, counting the numbers in the prescribed manner. Then he returned, slaughtered the goat, and, with its blood, received in another bowl, sprinkled as before. After having once more sprinkled with the blood of the bullock, he poured the two bowls of blood together and purified the golden altar by putting the mingled blood round the horns, and sprinkling it seven times. Thereupon he went to the living goat and over its head he made confession of the people's sins, inserting in the formula recited before, "Thy people, the house of Israel."

**Description of Temple Service.**

In all the three confessions he pronounced the distinctive name of God (the Shem ha-meforash). And the priests and the people who were in the court, when they heard the holy name of God coming from the high priest's mouth, bent their knees, fell down and worshiped, and exclaimed, "Blessed be the name of His glorious kingdom forevermore." Then the scapegoat was led away into the wilderness and put to death by being thrown down a rocky precipice. The high priest sacrificed the pieces of the other goat and the bullock, read the lesson of the day from the Scriptures, and put on his gold-embroidered garments. Thereupon he offered up a ram for himself and one for the people, put on his linen garments, and brought the censer from the Holy of Holies. Then he took off his linen garments, which were put away forever, and, clothed in the gold-embroidered garments, offered the daily evening sacrifice and the incense and lighted the candles.

During the long and elaborate service he bathed five times and washed his hands and feet ten times. With joy and exultation he was then accompanied home by his friends, to whom he gave a feast, because he had left the sanctuary unharmed.

The so-called prayer of the high priest after the completion of the service is then recited. Now follows a glowing description—after Ecclesiasticus (Sirach), 46 *et seq.*—of the beauty of the appearance of the high priest, and those are pronounced happy who had seen all the old glory, while the misfortune is deplored of the living who are deprived of Temple, altar, and priest, and have constantly to submit to new and intolerable sufferings. The service closes in the ancient ritual with ardent prayers for the reestablishment of the pristine conditions and the magnificent ritual. In the reform ritual expression is given to the view of an atonement for mankind by the sacrifice which Israel, as the martyr priest, is destined to bring.

M. Lan.

**'ABODAH, MUSIC OF:** By its liturgical position, the "'Abodah" stands out as the central point of the services on the Day of Atonement. The confession of sin being the most essential and characteristic element in those services, a peculiar importance and solemnity attach to that form of the confession introduced in the "'Abodah" which is couched in the very words uttered by the high priest—according to the record of the Mishnah (Yoma, iii. 8, iv. 2, vi. 2.)—when laying his hands upon the head of the scapegoat. In sympathy with the exhortation of Hosea, xiv. 2, the pious Jew would at any time devoutly read of the Atonement, as of other sacrifices, that he might mentally, at least, go through the "order of the service." But on the "great fast" itself his devotions would arouse poignant grief that, "because of abundant iniquities," he was not privileged to be present in the great Temple at Jerusalem to behold those solemn rites of which he read. Accordingly, the recital of the "'Abodah" is followed by a long series of piyuṭim giving utterance to this grief, in such expressions as: "Happy the eye which beheld all this; only to hear of it wringeth our heart."

Among the northern Jews it was the function of the ḥazan not merely to lead the liturgical song of the congregation, but rather, by his singing, to interpret and elucidate the liturgy to the congregation. Even in medieval times the cantors were inspired by a subconscious sentiment of this kind, to voice in the "'Abodah" all of Israel's longing for rest and liberty; and at times they would approach to the expression of sublimest emotion. Whenever the contrast between the servitude they knew and the glory they read of was more than usually keen, a particular intensity was lent to the Atonement liturgy; and there developed, probably before the modern period, a rhapsody replete with inarticulate vocalization; although its lines were distinct enough for successive generations of ḥazanim so to utilize the traditional matter that, in the rendering of the "'Abodah," the climax of the cantor's art was reached. These main lines, through their parallel employment in the "Ḳedushah," have remained distinct under the growth of improvised cadences.

**Expression of Emotion.**

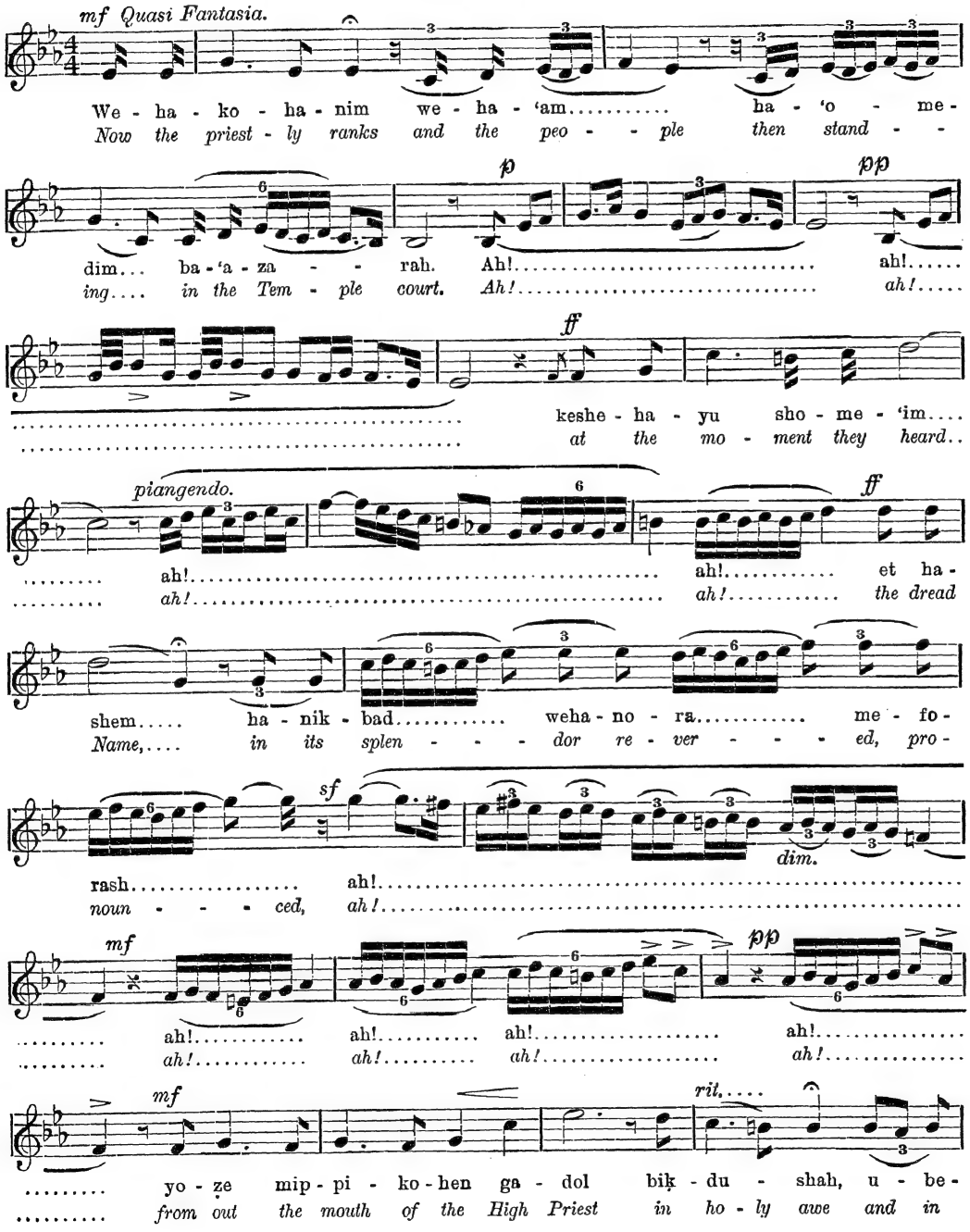
Some such adornments were, no doubt, but an echo of the unending scale-passages and sequences of rapid figures so common in both vocal and instrumental music two centuries ago. But so far

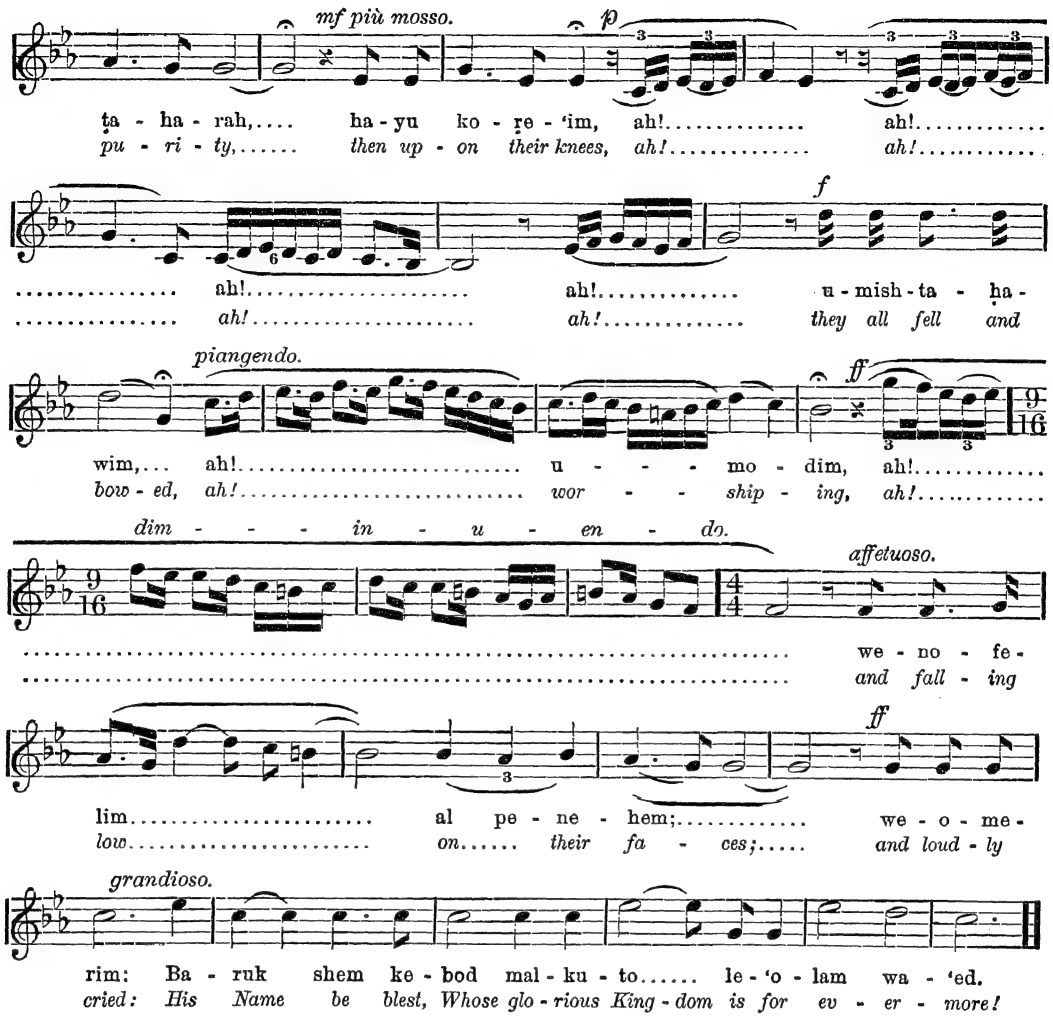
from all being derived thence, it must be remembered that many of the ornamental phrases in general vogue closely resemble what is to be noticed in the performances of Arab musicians, and others recall the melismatic chant so frequent in the graduals of the medieval church. Had not the original Oriental elements in the synagogical intonations and the contemporary example of earlier European neighbors alike fostered such vocal embroidery, the ornamentation of the seventeenth century would have been rigidly excluded as *ḥukḳat ha-goyim* ("Gentile usage").

**Ornamental Phrases.**

The experiment has been tried in Berlin and elsewhere of omitting such ornamental phrases, especially those termed "pneuma," to which no words are sung, and of rendering only what seemed to the musical analyst to be the essential sections of such

## 'ABODAH






rhapsodical intonations. But this residuum, besides appearing cold and unmoving, in its brevity and its overfrequent repetition, to those who were not familiar with the traditional rendering, revealed plainly to those who had previously listened to the fervor and rich variation of the melismatic chant the total loss of intensity in its lack of the vocal passages between the words. Lewandowski's artistic treatment of the central melody of the "'Abodah," in which he relegates to the organ accompaniment the ornamental passages between the notes on which the words themselves are sung, was rightly enough conceived. But the experiment was not a success; and no transcription that fails to provide such a rhapsody with some representation of this customary elaboration can hope to do justice to the effect of the traditional rendering.

In the German and Polish rituals the verses of Meshullam ben Kalonymus are divided off into sections of irregular length at the six points where a quotation from the Scripture or the Talmud occurs. The quotations וכך היה אומר ("Thus did he say") — containing the confession of sin, first of the high priest personally, then of the Aaronites, then of all Israel — and וכך היה מונה ("Thus did he count") — where Aaron counts the sprinklings on the altar — are chanted responsively, each phrase by cantor and congregation in rotation. Compositions of the modern masters have largely taken the place of the old plain-song chant, itself mainly a rising modulation and then a falling tone.

**Phases of the Music.**

But the Talmudic passage commencing והכהנים ("Now the priests"), which occurs after each confession, and describes the scene when the Tetragrammaton was pronounced, reverses this order. It is first uttered by the congregation (usually led by some individual), who prostrate themselves when reciting the words describing that action. Then comes the turn of the ḥazan, who intones the passage given above. In this transcription the opportunity is afforded by the repetition of the melody to present both the chief forms of ornamental development, the first being rather German, the other rather Polish, in tradition. It will be noticed that the cantor commences calmly to intone the words of the Mishnah in the major mode, but that the mystic solemnity of the scene in the Temple court soon overcomes his imagination, and he breaks away into the weird strenuousness of

the Oriental chromatic scale (HAZANUT, NIGGUN) at the thought of the Divine Presence. He attempts a return to the calmness of the original key, but the thoughts conjured up by the words again overwhelm his intention, and drive him on to an ecstatic climax. F. L. C.

**'ABODAH ZARAH** (עבודה זרה, "Idolatrous Worship"): The name of one of the treatises of the Mishnah, of the Tosefta, and of the Babylonian and the Palestinian Talmud, belonging to the Order Nezikin. It is divided into five chapters. As indicated by the name, it treats of the laws regulating the conduct of the Jews toward idolatry and idolaters. These laws are based principally on the legislation of the Pentateuch, which proscribed idolatry in all its forms and manifestations, and even interdicted such close association with the heathen nations in Palestine as might mislead the Israelites to participate in their idolatrous worship.

Although, after their return from the Babylonian exile, the Jews appeared to have been radically cured of idolatry, there was danger of a relapse in the period preceding the Maccabees, and still more in the period of the Roman conquest. The religious authorities, therefore, found it necessary to renew with increased rigor the Biblical injunctions against idolatry and against social intercourse with the worshipers of idols. A codification of the rabbinical laws on this subject is presented in the treatise of the Mishnah and the Tosefta bearing the name of 'Abodah Zarah, while the Gemara (or Talmud) referring to that Mishnah contains the comments and discussions of the Palestinian and the Babylonian rabbis (Amoraim) on these laws.

The numerous provisions of the rabbinical laws embodied in the Mishnah of 'Abodah Zarah may be divided into the two following classes: (1) Provisions for guarding against the least appearance of favoring idolatry, directly or indirectly, and for preventing the danger of coming in contact with it. (2) Provisions for guarding against the immoral practises prevailing among the heathen.

The first of the two classes may be illustrated by the following examples: It is forbidden to have any business dealings with the heathen during three days before their principal public festivals, such as the calends of January, the Saturnalia, etc. If, however, a heathen celebrate a private festival, it is forbidden to deal with him on that day only (Mishnah, 'Ab. Zarah, i. 1–3). In cities in which idolatrous fairs are held stores which are festooned with laurels must not be visited, as the sales in such stores are generally for the benefit of the idolatrous temples (i. 4). It is not allowed to sell to a heathen any object for the use of idolatry or to rent to him a house in which to place his idols. Objects that in any way may be connected with idolatry are forbidden to be sold (i. 5, 8, 9). Wine belonging to a heathen, who may have poured out some of it as a libation, is not only forbidden to be used, but even any indirect benefit derived from this wine is prohibited (ii. 3). No one may sit in the shade of a tree that has been planted for idolatrous purposes, nor make any use of the wood taken from such a tree; even the bread baked in an oven that has been heated by such wood is not to be used (iii. 7–9).

**Restrictions in Intercourse with the Heathen.**

The following examples will illustrate the other class of prohibitions against corruption by immoral practises: The barbarous gladiatorial shows, especially the public fights with wild beasts, wherein the heathen, particularly the Romans, delighted, were regarded as so inhuman that no Jew was permitted to sell for such a purpose bears, lions, or even any instrument of cruelty, or to erect for such use buildings in which blood was to be shed or cruelty practised (i. 7). On account of the depravity among the heathen, a Jew must not entrust his animal to their care. A Jewish woman must not be in the company of a heathen, as he is under suspicion of sexual immorality; neither must a Jew remain in a lonesome place with heathen, lest he be assassinated by them (ii. 1). That such suspicions of the moral character of the heathen were not unfounded is evident from the contemporaneous classical literature describing the moral corruption prevailing in Rome and in the chief cities of Asia under the emperors in the first centuries of the common era.

Interspersed among the above-mentioned laws, contained in the Mishnah treatise of 'Abodah Zarah, are also some characteristic narratives in reference to idols and idolatry. Of these the following is of special interest: The Jewish elders in the city of Rome were once asked by a heathen, "If your God is displeased with idols, why does He not destroy them?" The answer was, "Because among the worshiped objects are also the sun, the moon, and the stars, which are necessary for the world. Should God destroy the world on account of the fools that worship those celestial bodies?" "But," rejoined the questioner, "why then does your God not destroy those worshiped objects which are not absolutely needed for the existence of the world?" And the elders replied, "This would merely confirm the heathen the more in their false belief that the sun, the moon, and the stars must be worshiped as deities, since they can not be destroyed" (iv. 7). In the Tosefta the answer of the elders closes with the remark, "The world goes its natural course, undisturbed by the foolish acts of man; but God will call the wicked to account for their folly" (vii. 7).

**Reasons for Existence of Idols.**

The Gemara (Talmud Babli and Yerushalmi), elaborately commenting on the Mishnah treatise of 'Abodah Zarah, discusses the reasons and the applications of the various laws contained therein, and abounds in ethical sentences and exegetical remarks. Moreover, it contains numerous historical and ethnographical records, and especially many statements and legends which throw much light on the customs of the heathen world. Both the Mishnah and the Gemara show a remarkable familiarity with heathen, especially Roman and Greek, life, and are a storehouse of archeology yet to be explored. There is a history of some Jewish martyrs during the Hadrianic persecutions contained in folio 18 of the Babylonian Talmud.

BIBLIOGRAPHY: The *Mishnah* and the *Babylonian Gemara of 'Abodah Zarah* were translated into German by F. C. Ewald and the *Yerushalmi Gemara* by M. Schwab in his translation of this *Talmud Yerushalmi*.

M. M.

**ABOLAFIO, JUAN FERNANDEZ:** A Marano of Seville, who lived in the fifteenth century. He was among those who endeavored most zealously to prevent the introduction of the Inquisition into Seville in 1480. For his zeal he forfeited his life at the stake. He was a very learned man, being for a number of years *alcalde de justicia* ("criminal judge") and farmer of the royal taxes.

BIBLIOGRAPHY: De los Rios, *Historia de los Judios de España*, iii. 248; De Castro, *Historia de los Judios en España*, p. 117, where, instead of *Abalasia*, read *Abolafio*.

M. K.

**ABOLITION OF SLAVERY.** See ANTI-SLAVERY MOVEMENT.

**ABOLITIONISTS, JEWISH, IN AMERICA.** See ANTISLAVERY MOVEMENT.

**ABOMINATION:** Rendering in the English versions of different Biblical terms denoting that which is loathed or detested on religious grounds and which, therefore, is utterly offensive to the Deity. These terms differ greatly in the degree of the abhorrence implied and should be distinguished in translation, as follows:

(1) תועבה (*to'ebah*): Abomination of the highest degree; originally that which offends the religious sense of a people. Thus (Gen. xliii. 32): "The Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians." The reason is that the Hebrews, as foreigners, were considered an inferior caste. According to Herodotus, ii. 41, no Egyptian would kiss a Greek on the mouth, or use his dish, or even taste meat cut with a carving-knife belonging to a Greek. But especially as shepherds the Hebrews were "an abomination unto the Egyptians" (Gen. xlvi. 34). The eating of unclean animals is a religious offense called to'ebah: "Thou shalt not eat any abominable thing" (Deut. xiv. 3). This is the introduction to the laws prohibiting the use of unclean animals (see CLEAN AND UNCLEAN ANIMALS). Still more offensive to the God of Israel is the practise of idolatry. The idol itself is called an Abomination: "for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house and thus become a thing set apart [tabooed=*ḥerem*] like unto it; thou shalt utterly detest it and utterly abhor it, for it is a thing set apart [tabooed]" (Deut. vii. 25, 26, *Heb.*): "Cursed be the man that maketh a graven or molten image, an abomination unto the Lord" (Deut. xxvii. 15). Often the word to'ebah is used for idol or heathen deity; for instance, in Isa. xliv. 19; Deut. xxxii. 16; II Kings, xxiii. 13, and especially Ex. viii. 22 (26, A. V.), it is to be taken in this sense. When Pharaoh had told the Israelites to offer sacrifices to their God in Egypt, Moses replied: "How may we sacrifice the abomination of the Egyptians [that is, the kind of animals worshiped by them] before their eyes, and they not stone us?" (see Ibn Ezra, *ad loc.*).

All idolatrous practise is an Abomination because of its defiling character: "Every abomination to the Lord which he hateth have they done unto their gods" (Deut. xii. 31; compare Deut. xiii. 15, xvii. 4, xx. 18). Also magic and divination are an Abomination (Deut. xviii. 12). Sexual transgression is particularly denounced as an Abomination (to'ebah) (Deut. xxii. 5, xxiii. 19 [18, A. V.], xxiv. 4); especially incest and unnatural offenses (Lev. xviii. and xx.): "For all these abominations have the men of the land done who were before you, and the land became defiled; lest the land vomit you out also when ye defile it" (Lev. xviii. 27, 28, *Heb.*; compare also Ezek. viii. 15 and elsewhere).

But the word to'ebah also assumes a higher *spiritual* meaning and is applied also to moral iniquities: "Thou shalt not have in thine house divers measures, a great and a small. . . . For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God" (Deut. xxv. 14–16). In the same strain we are taught that "lying lips" (Prov. xii. 22), "the perverse" (*ib.* iii. 32, R. V.), the "proud in heart" (*ib.* xvi. 5), "the way of the wicked" (*ib.* xv. 9), "thoughts of evil" (*ib.* xv. 26, *Heb.*), and "he that justifieth the wicked and he that condemneth the righteous" (*ib.* xvii. 15) are an Abomination. "These six things doth the Lord hate, yea, seven things are an abomination to him: haughty eyes; a lying tongue; hands that shed innocent blood; a heart that deviseth wicked imaginations; feet that be swift in running to mischief; a false witness that uttereth lies, and he that soweth discord among brethren" (*ib.* vi. 16–19, *Heb.*). In another direction the prohibition of an abominable thing is given an ethical meaning: "Thou shalt not sacrifice unto the Lord thy God an ox or a sheep wherein is a blemish, for that is an abomination unto the Lord thy God" (Deut. xvii. 1, *Heb.*). Here the physical character of the sacrifice is offensive. But prophet and sage declare that any sacrifice without purity of motive is an Abomination: "Bring no more an oblation of falsehood—an incense of abomination it is to me" (Isa. i. 13, *Heb.*; compare Jer. vii. 10). "The sacrifice of the wicked" (Prov. xv. 8, xxi. 27) and the prayer of "him that turneth his ear from hearing the law" (Prov. xxviii. 9, *Heb.*) are an Abomination.

(2) שקץ (*shekeẓ*) or שקוץ (*shikḳuẓ*): Expresses detestation, or a detestable thing of a somewhat less degree of horror or religious awe; also rendered "Abomination" in the Authorized Version of the Bible. It is applied to prohibited animals (Lev. xi. 10–13, 20, 23, 41, 42; Isa. lxvi. 17; Ezek. viii. 10): "Ye shall not make yourselves abominable" (Lev. xi. 43). But it is also used for that which should be held as detestable; often parallel to or together with to'ebah and applied to idols and idolatrous practises (Deut. xxix. 17; Hosea, ix. 10; Jer. iv. 1, xiii. 27, xvi. 18; Ezek. xi. 18–21, xx. 7, 8). See especially Milcom, "the detestable thing of the Ammonites," the god of the Ammonites (I Kings, xi. 5), used exactly as to'ebah in the passages referred to above (see also ABOMINATION OF DESOLATION).

(3) פגול (*piggul*): Unclean, putrid; used only for sacrificial flesh that has become stale and tainted (Lev. vii. 18, xix. 7; Ezek. iv. 14; Isa. lxv. 4); compare *leḥem megoal*, "the loathsome bread," from *gaal*, "to loathe" (Mal. i. 7). For the later rabbinic conception of piggul, see SACRIFICE. H. P. M.

**ABOMINATION OF DESOLATION:** An expression occurring in Matt. xxiv. 15 and Mark, xiii. 14 (A. V.), where the Greek text has τὸ βδέλυγμα τῆς ἐρημώσεως. The Greek itself, however, is referable to a Hebrew expression, שִׁקּוּץ מְשֹׁמֵם, found in Dan. ix. 27 (where the ם of שקוצים has been added, through a copyist's error, from the מ of the ensuing word); in Dan. xi. 31, and in Dan. xii. 11 (with omission of the prefixed מ).

The context of these passages leaves no room for doubt as to what was intended by this somewhat odd expression; namely, the transformation, by Antiochus Epiphanes, of the sacred Temple at Jerusalem into a heathen one. In both Biblical and rabbinical Hebrew abomination is a familiar term for an idol (I Kings, xi. 5; II Kings, xxiii. 13; Sifra, Ḳedoshim, beginning, and Mekilta, Mishpatim, xx. ed. Weiss, 107), and therefore may well have the same application in Daniel, which should accordingly be rendered, in agreement with Ezra, ix. 3, 4, "motionless abomination" or, also, "appalling abomination." The suggestion of many scholars—Hoffmann, Nestle, Bevan, and others—that שקוץ שמם, as a designation for Jupiter is simply an intentional perversion of his usual appellation "Baal Shamem" (בעל שמם, "lord of heaven") is quite plausible, as is attested by the perversion of "Beelzebub" into "Βεελζεβούλ" (Greek version) in Mark, iii. 22, as well as the express injunction found in Tosef., 'Ab. Zarah, vi. (vii) and Babli 'Ab. Zarah, 46*a*, that the names of idols may be pronounced only in a distorted or abbreviated form (see the examples quoted there). Though the expression "Abomination of Desolation" is accordingly recog-

nized in the light of this interpretation as a mistranslation of the phrase used in Daniel, there is no doubt that in the circles directly influenced by the Book of Daniel—the same circles that originated the apocalyptic literature—the expression was employed to designate an important eschatological conception. For it is only in an eschatological sense that the expression can be adequately explained in the New Testament passages above mentioned.

According to most modern commentators, these passages are a Jewish apocalypse, somewhat tinged with Christianity, intended to prophesy the end of time, when the Antichrist, as the Abomination of Desolation, shall be enthroned as a ruler in God's Temple. The closely related "smaller Apocalypse" in II Thess. ii. 1–12 is a conclusive justification of this view; for it shows that neither the Romans (as Weiss in his commentary, *ad loc.*, holds), nor the Zealots (Bleek, "Synoptische Erklärung," and others), nor Caligula with his self-deification (Spitta, in his "Offenbarung Johannis") can be intended.

**—In Rabbinical Literature:** The rabbis as a whole consider that the expression שקוץ שמם refers to the desecration of the Temple by the erection of a Zeus statue in its sacred precincts by Antiochus Epiphanes (see APOSTEMOS). Some rabbis, however, see in it an allusion to Manasseh, who, as related in II Chron. xxxiii. 7, set up "a carved image . . . in the house of God" (Yer. Ta'anit, iv. 68*a*, and Rashi on the passage in Babli, *ibid.* 28*b*). The Haggadah narrates that two statues were erected, one of which fell over upon the other and broke off its hand. Upon the severed hand the following inscription was found engraved: "I sought to destroy God's house, but Thou didst lend Thy hand to its protection" (Ta'anit, 28*b et seq.*; compare Rabbinovicz, "Variæ Lectiones," on the passage for variant readings).

BIBLIOGRAPHY: Compare modern commentators—Meinhold, Bevan, Weiss, Prince—upon the passages in Daniel and Matthew; also Bousset, *Der Antichrist*, English translation, 1896, especially index; Spitta, *Offenbarung Johannis*, pp. 493–497; Grätz, *Gesch. d. Juden*, iv. note 15; Chajes, *Markus-Studien*, p. 72.

L. G.

**ABOT** ("The Fathers") or **PIRḲE ABOT** ("Chapters of the Fathers"): The name of a small but highly valuable treatise of the Mishnah containing the oldest collection of ethical maxims and aphorisms of rabbinical sages. It is the last of the nine treatises belonging to Neziḳin, the fourth section of the Mishnah collection. The word "Abot" in the title of this treatise is used in the sense of chief authorities whose favorite sayings are quoted in this work. On account of the preeminently ethical character of its contents, the treatise is commonly designated as "The Ethics of the Fathers." It is divided into five chapters, which are subdivided into paragraphs. The first chapter opens by stating the continuity of tradition from Moses to the Men of the Great Synod, and from these down to the principal teachers of the Mishnah. The object of this historical statement was evidently to give the ethical teachings collected in this treatise more weight and authority by linking them through the chain of tradition to the Law of Moses proclaimed on Sinai. At first the treatise comprised only the chain of tradition down to the school of Johanan ben Zakkai, but it was gradually enlarged and interpolated (see Hoffman, "Die Erste Mishnah," p. 26, and "Seder Neziḳin," p. 20, Berlin, 1898).

The first four chapters of Pirḳe Abot contain sentences of sixty distinguished teachers who flourished during a period covering about four hundred and fifty years that extends from the time of Simon the Just to the close of the compilation of the Mishnah. Every teacher is credited with one, and some of them with several sayings. The sentence thus ascribed to a certain teacher is generally one which was habitually in his mouth as his favorite maxim, or one which is a condensed summary of his experience and wisdom. Like the Biblical proverbs, these rabbinical sentences are generally brief and concise in style, each conveying some important truth or precept. Some of them are like precious stones of many facets; for instance, Hillel's sentence: "If I do not care for myself, who will care for me? and if I care only for myself, what am I? and if not now, when?" (i. 14); which sentence reminds us of the duties of self-preservation and self-cultivation, and at the same time warns against selfishness and against procrastination. Some of the sentences are either a condensation or an amplification of Scriptural teachings. Thus, the Biblical laws of justice and love toward fellow men are summarized in the sentences: "Thy neighbor's property should be precious to thee as is thine own" (ii. 12); "Let thy neighbor's honor be as dear to thee as thine own" (ii. 10); "Meet every man with kindness and friendliness" (i. 15, iii. 12). In some instances the rabbis gave a new setting to a Biblical maxim. Thus, the Biblical teaching "A good name is better than precious ointment" (Eccl. vii. 1) is beautifully set in the rabbinical sentence: "There are three crowns, the crown of learning, the crown of priesthood, and the crown of royalty; but the crown of a good name excelleth them all" (iv. 13). In some of the sentences we find single pearls of Biblical wisdom gracefully applied to practical life, as in the following sentence of Ben Zoma (iv. 1):

**Amplification of Biblical Passages.**

"Who is wise? He who learns from everybody, as is said (Ps. cxix. 99, *Heb.*): 'From all who could teach me have I obtained instruction.' Who is a hero? He who suppresses his passion, as it is said (Prov. xv. 32, *Heb.*): 'He that ruleth his spirit is better than he that taketh a city.' Who is rich? He who is satisfied with his lot, as it is said (Ps. cxxviii. 2, *Heb.*): 'When thou eatest the labor of thine hands, thou shalt be happy, and it is well with thee.' Who is honorable? He who honors his fellow men, as it is said (I Sam. ii. 30, *Heb.*): 'Those that honor me I will honor'" [implying that in honoring the creature you honor the Creator].

The fifth chapter differs in form and in contents from the preceding four chapters, and was evidently an additional collection made by another compiler. With the exception of the last four paragraphs, the sentences of this chapter are not quoted in the name of their authors, but are given anonymously. They contain historical, legendary, and ethical aphorisms, arranged, in the main, according to certain numerals, especially the numbers ten, seven, four, and three, as:

"By ten divine words the world was created," etc. (v. 1). "Seven are the characteristics of the wise and seven of the uncultured." etc. (v. 7). "There are four kinds of dispositions among men," etc. (v. 10). "He who possesseth the following three virtues is of the disciples of Abraham," etc. (v. 19).

Although ethics is not treated in Pirḳe Abot in a coherent system, but given in single pithy sentences coming from the mouths of various teachers who belong to different periods, still these rabbinical sentences, if properly arranged, present an almost complete code of human duties. They are, besides, replete with wise observations, practical rules of life, and also with some purely religious aphorisms concerning prayer, repentance, and the future life.

The treatise Abot holds the same place in the rabbinical literature as does the Book of Proverbs in the Bible. A celebrated Babylonian teacher of the fifth century properly remarked: "He who wants

to become truly pious and virtuous, let him study and practise the teachings of Abot" (B. K. 30*a*). The high estimation in which this little treatise is held in Judaism is evident from the fact that it was embodied in the old prayer-book as a part of the liturgy for the Saturday afternoon service during the summer months. In that prayer-book, the five chapters of Abot are increased by a sixth chapter containing rabbinical sentences collected in a Baraita (extraneous Mishnah), called "Kinyan Torah" (Acquisition of the Law). Through this liturgical use the treatise Abot became the most popular of all rabbinical writings, and in this way its ethical contents exercised the most beneficial influence on the Jewish masses.

There is no Gemara on Abot, as the nature of the contents of this treatise admitted of no discussions; but see ABOT DE-RABBI NATHAN.

BIBLIOGRAPHY: (1) *Editions:* The treatise *Abot* is printed in all editions of the *Talmud* and in those of the *Mishnah*, as well as in numerous separate editions. An edition of the Hebrew text, accompanied with useful literary notes in German, was published by Prof. Hermann L. Strack, Leipsic, 1882.

(2) *Commentaries:* Besides the general commentaries on all parts of the *Mishnah* there are numerous Hebrew commentaries exclusively on *Pirḳe Abot*. A collective commentary under the title of *Midrash Shemuel* was published by Samuel da Uceda (Venice, 1579), and has since passed through seven editions. Valuable comments on the first three chapters of *Abot* are published in Abraham Geiger's *Nachgelassene Schriften*, iv. 281–344. The value of *Abot* from a historical point of view was investigated by Z. Frankel, in his article *Ueber den Lapidarstyl der Talmudischen Historik*, in *Monatsschrift*, 1852, pp. 203 *et seq.*, 403 *et seq.*

(3) *Translations:* Latin translations of *Abot* were published, one by Sebastian Münster, the celebrated disciple of Reuchlin, Basel, *sine anno*, and one by Paulus Fagius, Isny, 1541. It has since been translated into almost all modern languages. As to English translations, special mention may be made, on account of its valuable notes, of Charles Taylor's *Sayings of the Jewish Fathers*, 2d ed., Cambridge, 1899. For a full list of translations see Bischoff, *Kritische Geschichte der Talmud-Uebersetzungen*, § 56.

(4) *Homiletical Works on Abot* in modern languages: Lazarus Adler, *Sprüche der Väter*, Fürth, 1851; W. Aloys Meisel, *Homilien über die Sprüche der Väter*, Stettin, 1855; Alexander Kohut, *The Ethics of the Fathers*, translated from the German by Max Cohen, New York, 1885.

M. M.

**ABOT DE-RABBI NATHAN** (אבות דר' נתן): A work which in the form now extant contains a mixture of Mishnah and Midrash, and may be designated as a homiletical exposition of the Mishnaic treatise Pirḳe Abot, having for its foundation an older recension of the treatise. Touching its original form, its age, and its dependence on earlier or later recensions of the Mishnah, there are many opinions, all of which are ably discussed in Schechter's introduction. There are two recensions of this work, one of which is usually printed with the Babylonian Talmud in the appendix to the ninth volume, containing also the so-called Minor Treatises, and another which, until recently, existed in manuscript only. In 1887 Solomon Schechter published the two recensions in parallel columns, contributing to the edition a critical introduction and valuable notes. In order to distinguish the two recensions, the one which is printed with the Talmud may be called *A*; and the other, *B*. The former is divided into forty-one chapters, and the latter into forty-eight. Schechter has proved that recension *B* is cited only by Spanish authors. Rashi knows of recension *A* only.

In contents the two recensions differ from each other considerably, although the method is the same in both. The separate sentences of the Mishnah Abot are generally taken as texts, which are either briefly explained—the ethical lessons contained therein being supported by reference to Biblical passages — or fully illustrated by narratives and legends. Sometimes long digressions are made by introducing subjects which are connected only loosely with the text. This method may be illustrated by the following example: Commenting on the sentence of Simon the Just, in Pirḳe Abot, i. 2, which designates charity as one of the three pillars on which the world rests, the Abot de-Rabbi Nathan (recension *A*) reads as follows:

"How [does the world rest] on charity? Behold, the prophet (Hosea, vi. 6) said in the name of the Lord, 'I desired charity [mercy], and not sacrifice.' The world was created only by charity [mercy], as is said (Ps. lxxxix. 3), 'Mercy shall be built up for ever' (or, as the rabbis translate this passage, 'The world is built on mercy'). Rabbi Johanan ben Zakkai, accompanied by R. Joshua, once passed Jerusalem [after its fall]. While looking upon the city and the ruins of the Temple, R. Joshua exclaimed, 'Wo unto us, that the holy place is destroyed which atoned for our sins!' R. Johanan replied, 'My son, do not grieve on this account, for we have another atonement for our sins; it is charity, as is said, I desired charity, and not sacrifice" (ch. iv.).

The chapters of the two recensions of Abot de-Rabbi Nathan correspond with those of the Mishnah Abot as follows: Chaps. i. to xi. of recension *A* and chaps. i. to xxiii. of recension *B* correspond with chap. i. 1–11 in Pirḳe Abot; chaps. xii. to xix. of *A* and chaps. xxiv. to xxix. of *B* correspond with chap. i. 12–18 and the whole of chap. ii. in Pirḳe Abot; chaps. xx. to xxx. of *A* and chaps. xxx. to xxxv. of *B* correspond with chaps. iii. and iv. in Pirḳe Abot; chaps. xxxi. to xli. of *A* and chaps. xxxvi. to xlviii. of *B* correspond with chap. v. in Pirḳe Abot.

Rabbi Nathan, whose name appears in the title of the work under treatment, can not possibly have been its only author, since he flourished about the middle of the second century, or a generation prior to the author of the Mishnah. Besides, several authorities are quoted who flourished a long time after R. Nathan; for instance, Rabbi Joshua ben Levi. The designation "De-Rabbi Nathan" may perhaps be explained by the circumstance that R. Nathan is one of the first authorities mentioned in the opening chapter of the work. Perhaps the school of the tannaite R. Nathan originated the work. It is also called Tosefta to Abot (see Horowitz, "Uralte Tosefta's," i. 6, Frankfort-on-the-Main, 1889; Brüll's "Jahrbücher," ix. 139 *et seq.*). The two recensions of the work in their present shape evidently have different authors; but who they were can not be ascertained. Probably they belonged to the period of the Geonim, between the eighth and ninth centuries.

BIBLIOGRAPHY: Zunz, *G. V.*, 1st ed., pp. 108 *et seq.*; S. Taussig, *Neweh Shalom*, Munich, 1872, in which pamphlet a part of *Abot de-Rabbi Nathan*, recension *B*, was for the first time published, according to a manuscript of the Munich Library; S. Schechter, *Abot de-Rabbi Nathan*, Vienna, 1887; *Monatsschrift*, 1887, pp. 374–383; Steinschneider, *Hebr. Bibl.* xii. 75 *et seq.* A Latin translation of *Abot de-Rabbi Nathan* was published by Franz Tayler, London, 1654: *Tractatus de Patribus Rabbi Nathan Auctore, in Linguam Latinam Translatus.* An English version is given by M. L. Rodkinson in his translation of the *Babylonian Talmud*, i. 9, New York, 1900. Schechter gives the commentaries to *Abot de-Rabbi Nathan* in his edition, xxvii. *et seq.* Emendations were made by Benjamin Motal in his collectanea, called *Tummat Yesharim*, Venice, 1622. Commentaries have been written by Eliezer Lipman of Zamosc, Zolkiev, 1723; by Elijah ben Abraham, and notes by Elijah Wilna, Wilna, 1833; by Abraham Witmand, *Ahabat Hesed*, Amsterdam, 1777; by Joshua Falk, *Binyan Yehoshu'a*, Dyhernfurth, 1788. Steinschneider, *Cat. Bodl.* col. 2034; Benjacob, *Ozar ha-Sefarim*, p. 654.

M. M.

**ABRABALIA,* JOSEPH** and **MOSES**: Spanish statesmen who flourished in Aragon in the latter

* Kaufmann thinks it possible that this name is derived from Ibn Albalia; Steinschneider, however, thinks that it is not an Arabic name (*Jew. Quart. Rev.* x. 130). Don Samuel Abrabalia was a member of a deputation sent in 1418 to Pope Martin V. (Grätz, *Gesch. d. Juden*, 3d ed., pp. 60, 128). A Solomon Abrabalia is mentioned as a printer living in Salonica in the year 1520 (Steinschneider, *Cat. Bodl.* No. 9076). G.

half of the thirteenth century. Joseph was minister of finance to King Pedro III. (1276–85). Solomon ben Adret refers to Joseph and Moses as the "two great princes." The incident which brought them into notice is connected with the history of one of those informers from whom medieval Jews suffered so much and on whom Jewish law was so severe.

About the close of the reign of King James I. of Aragon (1213–76) there appeared at Barcelona an informer, favored by the authorities, who became a source of danger to the Jews of Aragon. Pedro III., on ascending the throne, summoned the representatives of the Jewish communities into his presence to answer certain charges. Knowing that these could emanate only from the informer of Barcelona, the Jews entreated him to withdraw his charges, at least on this occasion; but the renegade refused to be turned aside from his purpose. At this moment Joseph Abrabalia interceded with the king, exposing the evil designs of the informer and requesting his punishment. Joseph's intercession met with entire success. Pedro III. caused the informer to be seized and delivered over to the Jews. Jonah of Gerona (Geronda), and later also Solomon ben Adret, investigated the case. They condemned him, though with reluctance, and the man was executed by the state authorities about 1281. It seems that this drastic measure, which was prompted chiefly by Joseph, did not meet with unanimous approval, and three years after the latter's death many gave vent to their resentment. This bitter feeling caused the leading men of Gerona (Geronda) to ask Solomon ben Adret to revise the whole case. Adret unreservedly approved of the action of Joseph, and in order fully to appease the agitated communities, he also laid the matter before Meir of Rothenburg, who fully concurred in his decision. These responsa make it possible to ascertain the date of Joseph's death, on which the authorities are greatly at variance. Steinschneider, Zunz, and H. Brody place it in 1324, which is quite impossible, as Adret, who died not later than 1310, mentions Joseph Abrabalia with the memorial formula ע"נ. D. Kaufmann places the date of death at 1283, which is more in accordance with Adret's statements. A Moses Abrabalia is also mentioned in the responsa of Isaac ben Sheshet, though it is doubtful whether he is to be identified with Moses Abrabalia, the brother of Joseph.

Bibliography: D. Kaufmann, in *Jew. Quart. Rev.* viii. 222 *et seq.*, where the responsa referred to are reproduced.

M. B.

**ABRABANEL.** See Abravanel.

**ABRABANEL DORMIDO, DAVID (MANUEL MARTINEZ).** See Dormido, David Abravanel.

**ABRACADABRA:** Magic word or formula used in incantations, especially against intermittent fever or inflammation, the patient wearing an amulet upon his neck, with the following inscription:

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

The underlying idea was to force the spirit of the disease gradually to relinquish its hold upon the patient. It is first mentioned by Serenus Sammonicus, physician to the emperor Caracalla, whose work, "De Medicina Præcepta," was admired by the emperors Geta and Alexander Severus. He prescribes that the word be written in the form of an inverted cone, the whole word being written out at first, then with one letter less on each line until one letter stands alone (see King, "Gnostics and Their Remains," p. 317). The explanation that it is a corruption of *Ha-Bracha* and *Dobar* hardly deserves consideration. The Jewish Cabala probably had nothing to do with it. But it finds a striking parallel in Pesaḥim, 112*a*, which recommends the same means of gradually reducing the power of disease by an incantation formula which subdues the invoked spirit of the disease. The person who is in danger of becoming a victim of the spirit Shabriri ("Blindness") is told to say: "My mother hath told me to beware of

S H A B R I R I
A B R I R I
R I R I
R I R
R I."

It is, therefore, probable that the word was originally the name of a demon which is no longer recognizable. It has been the subject of the following stanza (King, *l.c.*):

"Thou shalt on paper write the spell divine,
Abracadabra called, in many a line;
Each under each in even order place,
But the last letter in each line efface.
As by degrees the elements grow few
Still take away, but fix the residue,
Till at the last one letter stands alone
And the whole dwindles to a tapering cone.
Tie this about the neck with flaxen string;
Mighty the good 'twill to the patient bring.
Its wondrous potency shall guard his head,
And drive disease and death far from his bed."

K.

**ABRAHAM.—Biblical Data:** According to the Bible, Abraham (or Abram) was the father of the Hebrews. The Biblical account of the life of Abram is found in Gen. xi. 26 to xxv. 10. According to this narrative, he was the son of Terah and was born at Ur of the Chaldees. Terah, with Abram, Sarai (Abram's wife), and Lot (Abram's nephew), left Ur to go to the land of Canaan; but they tarried at Haran, where Terah died (Gen. xi. 26–32). There the Lord appeared to Abram in the first of a series of visions, and bade him leave the country with his family, promising to make of him a great nation (*ib.* xii. 1–3), a promise that was renewed on several occasions. Accordingly, Abram with Sarai and Lot started for Canaan; and at the site of Sichem (or Shechem) the Lord promised the land as an inheritance to the patriarch's seed. After sojourning for a while between Beth-el and Hai (or Ai), Abram, on account of a famine, went to Egypt. Here, to guard against Pharaoh's jealousy, he passed Sarai off as his sister. Pharaoh took her into the royal household, but, discovering the deception, released her and sent Abram and his family away (*ib.* xii. 9–20). Abram returned northward to his former place of sojourn between Beth-el and Hai. There his shepherds quarreled with those of Lot, and the uncle and nephew separated, Lot going east to Sodom, while Abram remained in Canaan (*ib.* xiii. 1–12). Again the Lord appeared to the patriarch, and promised him an abundant progeny which should inherit the land of Canaan (*ib.* xiii. 14–17).

**Birth and Wanderings.**

Abram now removed to Mamre (*ib.* xiii. 18) in

Hebron, whence he made a successful expedition against Chedorlaomer, king of Elam, and his confederate kings, from whom he rescued Lot, whom Chedorlaomer had captured in the course of an attack upon Sodom and Gomorrah. On his return from this expedition, Abram was blessed by Melchizedek, king of Salem, and refused to retain the recaptured booty offered him by the king of Sodom (*ib.* xiv.).

Once more the Lord appeared to Abram with a promise of abundant offspring, at the same time foretelling their captivity for four hundred years in a strange land and their subsequent inheritance of the land between "the river of Egypt" and the Euphrates. "And he believed in the Lord; and he counted it to him for righteousness" (*ib.* xv. 6). Sarai had hitherto been barren. She now gave Abram her handmaid Hagar, an Egyptian, as wife; and the latter bore a son, Ishmael, Abram being at the time eighty-six years old (*ib.* xvi.). Again the Lord appeared to the patriarch with the promise of a numerous posterity. At the same time, in token of the promise, Abram's name was changed to Abraham ("Father of Many Nations"), and that of Sarai to Sarah ("Princess"). The Lord also instituted the "covenant of circumcision," and promised that Sarah should bear a son, Isaac, with whom he would establish it. Abraham thereupon circumcised himself and Ishmael (*ib.* xvii. 1–21). Soon after, three angels in human guise were hospitably entertained by Abraham in Mamre, where the Lord again foretold Isaac's birth, and when Sarah doubted the promise, the Lord himself appeared and renewed it (*ib.* xviii. 1–15).

**Birth of Ishmael.**

In recognition of Abraham's piety the Lord now acquainted him with His intention to destroy Sodom and Gomorrah on account of their wickedness; but, after several appeals from Abraham, He promised that Sodom should be spared if ten righteous men could be found therein (*ib.* xviii. 17–32). The cities were destroyed; but Lot and his family, who had been warned, fled from Sodom before its destruction. Abraham now journeyed to Gerar, between Kadesh and Shur, and for the second time passed Sarah off as his sister. Abimelech, king of Gerar, took her into his house; but, on being rebuked by God, released her precisely as Pharaoh had done (*ib.* xx.).

TRADITIONAL HOUSE OF ABRAHAM.

(From a photograph reproduced by permission of the Palestine Exploration Fund.)

At the appointed time Isaac was born, Abraham being a hundred years old. Soon after, Ishmael, Hagar's son, was seen "mocking" by Sarah, and at her solicitation he and his mother were banished. Hagar was comforted in the wilderness by an angel of God (*ib.* xxi. 1–12). Abraham was now a powerful man; and at the solicitation of Abimelech, king of Gerar, he made a covenant with that monarch at Beer-sheba in the land of the Philistines. At Beer-sheba Abraham sojourned many days (*ib.* xxi. 22–34).

**Birth and Sacrifice of Isaac.**

The greatest trial of the patriarch's life came when God bade him offer up his only son as a burnt offering. Without a moment's hesitation Abraham took Isaac and proceeded to the land of Moriah, where he was just about to sacrifice him, when an angel of the Lord restrained him, once more delivering the prophecy that the patriarch's seed should be "as the stars of the heaven, and as the sand which is upon the seashore," and that in them all the nations of the earth should be blessed. Instead of Isaac a ram caught in a thicket was sacrificed (*ib.* xxii. 1–18). Abraham returned to Beer-sheba, and was sojourning there when Sarah died at Kirjath-arba (also called Hebron and Mamre), at the age of one hundred and twenty-seven (*ib.* xxiii. 1, 2). Abraham went to Mamre and bought the cave of Machpelah as a burial-place; and there he buried Sarah (*ib.* xxiii. 3–20).

Isaac was now thirty-six years old, and Abraham sent Eliezer, his servant, to bring a wife for him

from among Abraham's own people. Eliezer journeyed to Nahor, and returned with Rebekah, Abraham's grandniece, whom Isaac married (*ib.* xxiv.). Abraham now married again, taking as his wife Keturah, by whom he had several children. Before his death he "gave all that he had" to Isaac, and sent the sons of his concubines away after bestowing some gifts upon them (*ib.* xxv. 1–6). Abraham died

Abraham and Isaac.
(From the Sarajevo Haggadah.)

at the age of one hundred and seventy-five years; and Isaac and Ishmael buried him beside Sarah in the cave of Machpelah (*ib.* xxv. 7–9). C. J. M.

**——In Apocryphal and Rabbinical Literature:** In the Old Testament Abraham presents the type of a simple Bedouin sheik who wanders from place to place in search of pasture for his herds, a kind-hearted, righteous, and God-fearing man whom God chose on account of his faithful and righteous character to be the father of a nation peculiarly favored by Him in the possession of the coveted land of Canaan. Once he is spoken of as a "prophet" (Gen. xx. 7). Incidentally we learn that his father, Terah, was an idolater, like the rest of the Chaldeans (Josh. xxiv. 2); but how Abraham became a worshiper of the Lord, or why God singled him out and led him forth to Canaan, is left to surmise. No sooner, however, did the Jewish people come into closer contact with nations of higher culture, especially with the Greeks in Alexandria, than the figure of Abraham became the prototype of a nation sent forth to proclaim the monotheistic faith to the world while wandering from land to land. Accordingly, the divine promise (Gen. xii. 3, xxii. 18) is understood to mean: " . . . in thee [instead of "with thee"] shall all the families of the earth be blessed" (see LXX. *ad loc.*).

**Prototype of the Jewish Race.**

In the third and second centuries B.C., Alexandrine Jews, writing under the name of Hecatæus and Berosus, and Samaritans, like Eupolemus, composed works on Jewish history, from which Josephus ("Ant." i. 7, § 8) gives the following: Abraham, endowed with great sagacity, with a higher knowledge of God and greater virtues than all the rest, was determined to change the erroneous opinions of men. He was the first who had the courage to proclaim God as the sole Creator of the universe, to whose will all the heavenly bodies are subject, for they by their motions show their dependence on Him. His opposition to astrology provoked the wrath of the Chaldeans, and he had to leave their country and go to Canaan. Afterward, when he came to Egypt, he entered into disputes with all the priests and the wise men, and won their admiration and, in many cases, their assent to his higher views. He imparted to them the knowledge of arithmetic and astronomy, which sciences came to Egypt from Chaldea only in the days of Abraham. Abraham's revolt from Chaldean astrology is spoken of in Philo ("On Abraham," xvii.), in connection with Gen. xv. 5 (compare Gen. R. xliv.).

**Propagator of the Knowledge of God.**

Concerning his religious awakening in his father's house, the Book of Jubilees, written probably in the time of John Hyrcanus, relates (xi.) that, in order not to participate in the idolatry practised in connection with astrology by the whole house of Nahor, Abraham, when he was fourteen years of age, left his father, and prayed to God to save him from the errors of men. Abraham became an inventor of better modes of agriculture, showing the people how to save the seeds in the field from the ravens that devoured them. He then tried to persuade his father to renounce idol-worship, but Terah was afraid of the people and told him to keep silent. Finally, when Abraham met with the opposition of his brothers also, he arose one night and set fire to the house in which the idols were kept. In an attempt to save these, his brother Haran was burned to death.

**Opposes Idolatry.**

When, in the night of the new moon of Tishri (the New-year), Abraham was watching the stars to forecast the year's fertility, the revelation came to him that, in view of God's omnipotent will, all astrological predictions were valueless, and, after fervent prayer, he received word from God to leave the Chaldeans and set out on his mission to bless the nations by teaching them the higher truths. An angel of God taught him Hebrew, the language of revelation, by which he was enabled to decipher all the secrets of the ancient books (see Gen. R. xlii). Leaving his brother Nahor with his father, Abraham went to the Holy Land and observed there all the festivals and new moons (afterward prescribed to the Israelites, but already written on the heavenly tablets re-

Abraham and Isaac.
(From a tombstone in the graveyard of the Amsterdam Portuguese Congregation.)

vealed to Enoch), besides many other customs observed by the priesthood of the second century B.C.

According to one opinion, Abraham attained the true knowledge of God when he was three years old; according to others, at ten; and again a more sober opinion claims that he was forty-eight years old (Gen. R. xxx).

In his warfare against the hosts of Amraphel and

other kings, Abraham cast dust upon them, and it turned into swords and lances, and the stubble turned into bows and arrows (according to Isa. xli. 2). Og, the giant king of Bashan, was the one "that escaped" (*ha-palit*), and brought him the news of the capture of Lot. Og was of the remnant of the giants that lived before the Flood (Deut. iii. 11). He cast a lustful eye upon Sarah, and hoped to see Abraham killed in the war in order that he might take her to wife.

Far more explicit is the story of Abraham's life in his Chaldean home as told by the Palestinian rabbis of the second century, and afterward further developed under the influence of Babylonian folk-lore. He was born in Kuta, another name for Ur of the Chaldees (B. B. 91*a*). On the night when he was born, Terah's friends, among whom were councilors and soothsayers of Nimrod, were feasting in his house, and on leaving late at night they observed a star which swallowed up four other stars from the four sides of the heavens. They forthwith hastened to Nimrod and said: "Of a certainty a lad has been born who is destined to conquer this world and the next; now, then, give to his parents as large a sum of money as they wish for the child, and then kill him." But Terah, who was present, said: "Your advice reminds me of the mule to whom a man said, 'I will give thee a house full of barley if thou wilt allow me to cut off thy head,' whereupon the mule replied: 'Fool that thou art, of what use will the barley be to me if thou cuttest off my head?' Thus I say to you: if you slay the son, who will inherit the money you give to the parents?" Then the rest of the councilors said: "From thy words we perceive that a son has been born to thee." "Yes," said Terah, "a son has been born to me, but he is dead." Terah then went home and hid his son in a cave for three years. When, on coming out of the cave, Abraham saw the sun rising in all his glory in the east, he said to himself: "Surely this is the Lord of the universe, and Him I will worship." But the evening came, and lo! the sun set and night befell him, and seeing the moon with her silver radiance, he said, "This, then, is the Lord of the world, and all the stars are His servants; to Him I will kneel." The following morning, when moon and stars had disappeared and the sun had risen anew, Abraham said: "Now I know that neither the one nor the other is the Lord of the world, but He who controls both as His servants is the Creator and Ruler of the whole world." Forthwith Abraham asked his father: "Who created heaven and earth?" Terah, pointing to one of his idols, replied: "This great image is our god." "Then let me bring a sacrifice to him!" said Abraham, and he ordered a cake of fine flour to be baked, and offered it to the idol, and when the idol did not eat it, he ordered a still finer meal-offering to be prepared, and offered it to the idol. But the idol did neither eat nor answer when addressed by him, and so Abraham grew angry and, kindling a fire, burned them all. When Terah, on coming home, found his idols burnt, he went to Abraham and said: "Who has burned my gods?" Abraham replied: "The large one quarreled with the little ones and burned them in his anger." "Fool that thou art, how canst thou say that he who can not see nor hear nor walk should have done this?" Then Abraham said: "How then canst thou forsake the living God and serve gods that neither see nor hear?"

**His Birth.**

According to Gen. R. xxxviii. and Tanna debe Eliyahu, ii. 25 (probably a portion of Pirḳe R. El.), Terah was a manufacturer of idols and had them for sale. One day when Terah was absent and Abraham was left to take charge of the shop, an old, yet vigorous, man came in to buy an idol. Abraham handed him the one on top, and he gave him the price asked. "How old art thou?" Abraham asked. "Seventy years," was the answer. "Thou fool," continued Abraham, "how canst thou adore a god so much younger than thou? Thou wert born seventy years ago and this god was made yesterday." The buyer threw away his idol and received his money back. The other sons of Terah complained to their father that Abraham did not know how to sell the idols, and so Abraham was told to attend to the idols as priest. One day a woman brought a meal-offering for the idols, and, as they would not eat, he exclaimed: "A mouth have they but speak not, eyes but see not, ears but hear not, hands but handle not. May their makers be like them, and all who trust in them" (Ps. cxv. 5–8, *Heb.*), and he broke them to pieces and burned them. Abraham was brought before Nimrod, who said: "Knowest thou not that I am god and ruler of the world? Why hast thou destroyed my images?" Then Abraham said: "If thou art god and ruler of the world, why dost thou not cause the sun to rise in the west and set in the east? If thou art god and ruler of the world, tell me all that I have now at heart, and what I shall do in the future." Nimrod was dumfounded, and Abraham continued: "Thou art the son of Cush, a mortal like him. Thou couldst not save thy father from death, nor wilt thou thyself escape it." According to Gen. R. xxxviii, Nimrod said: "Worship the fire!" "Why not water that quenches the fire?" asked Abraham. "Very well, worship the water!" "Why not the clouds which swallow the water?" "So be it; worship the clouds!" Then Abraham said: "Rather let me adore the wind which blows the clouds about!" "So be it; pray to the wind!" "But," said Abraham, "man can stand up against the wind or shield himself behind the walls of his house." "Then adore me!" said Nimrod. Thereupon Nimrod (Amraphel; see Pesiḳ. R. § 33, 'Er. 53*a*) ordered Abraham to be cast into a furnace. He had a pile of wood five yards in circumference set on fire, and Abraham was cast into it. But God Himself went down from heaven to rescue him. Wherefore the Lord appeared to him later, saying: "I am the Lord who brought thee out of the fire of the Chaldeans" (*Ur Kasdim*, Gen. xv. 7). The legend betrays Persian influence (compare the Zoroaster legend in Windischmann, "Zoroastrische Studien," pp. 307–313). Regarding the cave in which Abraham dwelt, see *ib.* p. 113; compare also B. B. 10*a*. The dialogue with Nimrod, pointing from fire, water, the cloud, wind, and man to God, has its parallel in Hindu legend (see Benfey, "Pantschatantra," i. 376).

**Breaks Idols.**

Abraham is thereupon commissioned by God to propagate His truth throughout the world, and he wins many souls for Him: while he wins the men, Sarah, his wife, converts the women. In this manner "they made souls in Haran" (Gen. xii. 5, *Heb.*). He awakens the heathen from slumber and brings them under the wings of God. He is the father of the proselytes (Gen. R. xliii; Mek., Mishpaṭim, § 18).

Henceforth he was to become "like a stream of blessing to purify and regenerate the pagan world." Of the manner in which he converted the heathen it is related that he had a palatial mansion built near the oak-tree of Mamre or at Beer-sheba on the crossing of the roads, wherein all kinds of victuals and wine were spread on the table for the passers-by, who came through the doors kept open on all sides; and when they, after having partaken of the meal, were about to offer their thanks to him before

**As a Philanthropist.**

going on their way, he pointed to God above, whose steward he was and to whom alone they owed thanks. Thus, by his love for man, he taught people how to worship God. ABRAHAM'S OAK, in connection with which the Midrash (to Gen. xxi. 33) relates these things, is mentioned also by Jerome (quoted in Uhlman's "Liebesthätigkeit," p. 321). This philanthropic virtue of Abraham is specifically dwelt upon in the TESTAMENT OF ABRAHAM.

**Prophetic Vision.**

His prophetic vision (Gen. xv.) furnished especially grateful material to apocalyptic writers, who beheld foreshadowed in the four different animals used for the covenant sacrifice the "four kingdoms" of the Book of Daniel (see also the Midrashim and Targums and Pirḳe R. El. xxviii; compare Apocalypse of Abraham, ix.).

Regarding Abraham's relation to Melchizedek, who taught him new lessons in philanthropy, see MELCHIZEDEK. Whereas the Bible speaks of only one trial that Abraham had to undergo to give proof of his faith in and fear of God (the offering of his son Isaac, Gen. xxii.), the rabbis (Ab. v. 4; Ab. R. N. xxxiii. [B. xxxvi.]; and Pirḳe R. El. xxvi. *et seq.*; compare also Book of Jubilees, xvii. 17, and xix. 5) mention ten trials of his faith, the offering of his son forming the culmination. Yet this was sufficient reason for Satan, or Maṣṭemah, as the Book of Jubilees calls him, to put all possible obstacles in his way.

**Supreme Test of Faith.**

When Abraham finally held the knife over his beloved son, Isaac seemed doomed, and the angels of heaven shed tears which fell upon Isaac's eyes, causing him blindness in later life. But their prayer was heard. The Lord sent Michael the archangel to tell Abraham not to sacrifice his son, and the dew of life was poured on Isaac to revive him. The ram to be offered in his place had stood there ready, prepared from the beginning of creation (Ab. v. 6). Abraham had given proof that he served God not only from fear, but also out of love, and the promise was given that, whenever the 'Aḳedah chapter was read on the New-year's day, on which occasion the ram's horn is always blown, the descendants of Abraham should be redeemed from the power of Satan, of sin, and of oppression, owing to the merit of him whose ashes lay before God as though he had been sacrificed and consumed (Pesiḳ. R. § 40 and elsewhere).

According to the Book of Jubilees (xx.–xxii.), Abraham appointed Jacob, in the presence of Rebekah, heir of his divine blessings. Jacob remained with him to the very last, receiving his instructions and his blessings. But while the same source informs us that he ordered all his children and grand-children to avoid magic, idolatry, and all kinds of impurity, and to walk in the path of righteousness, JEREMIAH BAR ABBA (in Sanh. 91*a*) tells us that he bequeathed the knowledge of magic to the sons of his wife, Keturah.

**Abraham's Death.**

About his death rabbinical tradition has preserved only one statement—that the Angel of Death had no power over him (B. B. 17*a*). There is nevertheless a beautiful description of his glorious end in the Testament of Abraham (see ABRAHAM, TESTAMENT OF). The same work gives a touching picture of his love for man, while Ab. R. N. (xxxiii.) offers illustrations of his spirit of righteousness and equity. ABBA ARIKA (Rab) even professed to know how the men of Abraham's time expressed their grief at his bier: "Alas for the ship that hath lost its captain! Alas for humanity that hath lost its leader!" (B. B. 91*a, b.*)

Besides the discovery of astronomy, we find ascribed to Abraham the invention of the alphabet, the knowledge of magic, and of all secret lore ('Ab. Zarah, 14*b*; Eusebius, "Præp. Ev."; D'Herbelot, "Bibliothèque Orientale," *s.v.* "Abraham"; "Sefer Yeẓirah," toward the end). All this is based on Gen. R. to Gen. xv. 5: "God lifted him above the vault of heaven to cause him to see all the mysteries of life." It is related (Tosef., Ḳid., at end) that he wore a pearl or precious stone of magic power on his neck, wherewith he healed the sick; and that all the secrets of the Law were disclosed to him, while he observed even the most minute provisions of the rabbis (Mishnah Ḳid., at end; Gen. R. lxiv.). Even in physical size he towered above the rest of men, according to Gen. R. xlix. and Soferim, xxi. 9.

**True Type of Humanity.**

There is a deep undercurrent of his true humanity in all the legends about Abraham. "Until Abraham's time the Lord was known only as the God of heaven. When He appeared to Abraham, He became the God of the earth as well as of heaven, for He brought Him nigh to man" (Midr. R. to Gen. xxiv. 3). Abraham, called "the One" (Isa. li. 2, *Heb.*, and Ezek. xxxiii.), rendered the whole human family one (Gen. R. xxxix) Whosoever has a benign eye, a simple heart, and a humble spirit, or who is humble and pious, is a disciple of Abraham (Ab. v. 29, and Ber. 6*b*), and he who lacks kindness of heart is no true son of Abraham (Beẓah, 32*a*). But it is particularly Abraham, the man of faith, the "friend of God" (Isa. xli. 8), upon whom are founded alike the Synagogue (see Pes. 117*b*; Mek., Beshallaḥ, § 3; I Macc. ii. 52; Philo, "Who is the Heir?" xviii.–xix.), the Church (see Rom. iv. 1; Gal. iii. 6; James, ii. 23), and the Mosque (Koran, sura iii. 58–60). "Abraham was not a Jew nor a Christian, but a believer in one God [a Moslem], a hater of idolatry, a man of perfect faith" (*ib.* suras ii. 118, iv. 124, vi. 162, xvi. 121). When God said, "Let there be light!" He had Abraham in view (Gen. R. ii.).

Many Arabic legends concerning Abraham based on the Koran found their way back to Jewish works (see Jellinek, "B. H." i. 25, and introduction, xv.).

BIBLIOGRAPHY: Weil, *Bibl. Legenden der Muselmänner*, p. 68; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 91–93; B. Beer, *Leben Abrahams, nach Auffassung der Jüdischen Sage*, especially pp. 95–210, Leipsic, 1859 this book contains a very full account, with valuable references, of the rabbinic traditions concerning Abraham); Hughes, *Dictionary of Islam*, s.v.

K.

**——In Mohammedan Legend:** Of all the Biblical personages mentioned in the Koran, Abraham is undoubtedly the most important. As is the case with all the Biblical material contained in the Koran, its source must be looked for not in any written documents, but in the stories, more or less tinged by midrashic additions, which Mohammed heard from his Jewish or Christian teachers and friends. Care must also be taken to distinguish the various periods in the preaching of the Arabian prophet; for in these matters Mohammed lived from hand to mouth, and his views as to the importance of Biblical personages varied with changing circumstances and changing needs. In his early preachings Mohammed shows very little knowledge of the patriarch. The only mention of him during the early Meccan period is found in sura lxxxvii. 19 (compare sura liii. 37), where Mohammed makes a passing reference to the "Suḥuf Ibrahim" (the Rolls of Abraham); these can not have reference, as Sprenger thinks ("Leben u. Lehre Mohammeds," ii. 348, 363 *et seq.*), to any real apocryphal books, but merely to a reminiscence

of what Mohammed had heard about the mention of Abraham in the sacred books of the Jews and Christians (Kuenen, "National and Universal Religions," p. 297, note 1, and pp. 317–323, New York, 1882). Similarly in sura liii. 37—a passage certainly not older than the end of the first Meccan period (Nöldeke, "Gesch. des Korans," p. 79)—he speaks of Abraham as of one that had fulfilled his word, giving as his reference the same Rolls of Abraham (Hirschfeld, "Beiträge zur Erklärung des Korans," p. 12; compare Gen. xxii. 16). To this later Meccan period may also belong what Mohammed has to say of Abraham as one who was oppressed for preaching the true religion and for championing his God. This part of Abraham's career appealed very strongly to Mohammed; for he saw in it a certain prototype of his own early and severe struggles with the patricians of his native city. As Mohammed is the last of the prophets, so Abraham is among the first. Abraham is evidently—though this is not directly stated—one of the seven bearers of Maṭani, the messages repeated from out of the heavenly book (sura xv. 87; compare xxxix. 24). The other six are the prophets of Ad, Thamud, and Midian, and Noah, Lot, and Moses. Abraham is a righteous man (צדיק) and prophet (sura xix. 42).

In the later suras Mohammed seems to have learned more about Abraham. In sura vi. 75 he relates how the prophet came to worship God by watching physical phenomena: "Thus did we show Abraham the kingdom of heaven and of the earth, that he should be of those who are sure. And when the night overshadowed him he saw a star and said, 'This is my Lord'; but when it set he said, 'I love not those that set.' And when he saw the moon beginning to rise he said, 'This is my Lord'; but when it set he said, 'If my Lord guides me not I shall surely be of the people who err.' And when he saw the sun beginning to rise he said, 'This is my Lord, this is the greatest of all'; but when it set he said, 'O my people, verily, I am clear of what ye associate with God; verily, I have turned my face to Him who created the heaven and the earth.'"

**"Great, Greater, Greatest."**

The name of Abraham's father is said to have been Azar, though some of the later Arab writers give the name correctly as Teraḥ. Others claim that Azar was his real name, while Teraḥ was his surname (Nawawi, "Biographical Dict. of Illustrious Men," p. 128; but see Jawaliḳi, "Al-Mu'arrab," ed. Sachau, p. 21; "Z. D. M. G." xxxiii. 214). Still a third class of authorities say that Azar means either "the old man" or "the perverse one." Modern scholars have suggested that the word is a mistake for תאזרחי (B. B. 15*a*; see Pautz, "Mohammed's Lehre von der Offenbarung," p. 242). This Azar was a great worshiper of idols, and Abraham had hard work in dissuading him from worshiping them. The story is told in sura xxi. 53 *et seq.*: "And we gave Abraham a right direction before; for about him we knew. When he said to his father and to his people, 'What are these images to which ye pay devotion?' said they, 'We found our fathers serving them.' Said he, 'Both ye and your fathers have been in obvious error.' They said, 'Dost thou come to us with the truth, or art thou of those that sport?' He said, 'Nay, but your Lord is Lord of the heavens and of the earth, which He created; and I am of those who testify to this, and, by God, I will plot against your idols after ye have turned and shown me your backs.' So he brake them all in pieces, except a large one that haply they might refer it to [lay the blame upon] him. Said they, 'Who has done this with our gods? Verily, he is of the wrong-doers.' They said, 'We heard a youth speak of them, who is called Abraham.' Said they, 'Then bring him before the eyes of men; haply they will bear witness.' Said they, 'Was it thou who did this to our gods, O Abraham?' Said he, 'Nay, it was this largest of them; but ask them if they can speak. . . .' Said they, 'Burn him and help your gods if ye are going to do so.' We said, 'O fire! be thou cool and a safety for Abraham.'" In suras xxvii. and xxxix. Mohammed returns to this story, and adds the account of the messengers that came to Abraham, of the promise of a son named Isaac, and of the coming destruction of Sodom and Gomorrah. "We turned these cities upside down and rained on them stones of baked clay" (compare sura li. 34). The destruction of the two cities served Mohammed as a warning, taken from history, which he desired to impress upon his opponents in Mecca.

The *'Akedah*, or sacrifice of Isaac, is mentioned in several places in the Koran. The following account is found in sura xxxvii. 100 *et seq.*: "And when he reached the age to work with him he said: 'O my boy! verily I have seen in a dream that I should sacrifice thee; look, then, that thou seest right.' Said he, 'O my sire! do what thou art bidden; thou wilt find me, if it please God, one of the patient.' And when they were resigned and Abraham had thrown him down upon his forehead, we called to him, 'O Abraham! thou hast verified the vision; verily, thus do we reward those who do good. This is surely an obvious trial.' And we rewarded him with a mighty victim."

Mohammed, however, went further than this, and, in order to strengthen his position against his Jewish opponents in Medina, made out of Abraham the most prominent figure in premohammedan religious history. He alleges that Abraham was the real founder of the religion that he himself was preaching; that Islam was merely a restatement of the old religion of Abraham and not a new faith now preached for the first time. Abraham is the "friend of God" (sura iv. 124), an appellation that the followers of Islam now usually apply to him, and on account of which to-day the city of Hebron is called Al-Ḥalil (compare Isa. xli. 8; Ab. R. N. 61*a*). He is also said to have been an imam, or religious leader (compare suras ii. 118, xvi. 121), and perhaps also a "ḥanif"; "he was not one of the idolaters. . . . [God] chose him, and He guided him unto the right way. . . . Then we inspired thee, Follow the faith of Abraham, a ḥanif, for he was not of the idolaters." The exact meaning of "ḥanif" is uncertain; but it seems in general to designate a man who searched after the truth and despised idolatry (Kuenen, *l.c.* note 2, pp. 323–326; Wellhausen, "Skizzen," iii. 207).

**Prominence Given to Abraham.**

Characteristic is the following saying: "Abraham was not a Jew nor yet a Christian, but he was a ḥanif resigned, and not of the idolaters. Verily, the people most worthy of Abraham are those that follow him and his prophets, and those that believe" (sura iii. 60). With the same theological intent Mohammed makes various references to the *Millat Ibrahim* ("Religion of Abraham") as the one he desires his people to follow (suras xvi. 124, ii. 124, xxii. 77).

During the latest period of Mohammed's activity in Medina he became still bolder, and, in developing his theory in regard to Abraham, left entirely the beaten track of Jewish and Christian Midrash. It had become necessary for him to break entirely with the Jews, who refused to acknowledge him as prophet. The *ḳiblah*, or direction of prayer, was still toward Jerusalem. As the Jews had refused to follow Mohammed it was necessary to dissociate

his religion from theirs, and to turn the faces and thoughts of his followers from Jerusalem to Mecca. In order that the change might be effected with as little friction as possible, Mohammed connected Mecca and its holy house, the Kaaba, with the history of Abraham, the real founder of his Islam. It is here that Ishmael comes for the first time prominently forward. In one of the latest suras (ii. 118 *et seq.*) a passage reads: "And when we made the house a place of resort unto men, and a sanctuary, and (said) take the station of Abraham for a place of prayer; and covenanted with Abraham and Ishmael, saying, 'Do ye two cleanse my house for those who make the circuit, for those who pay devotions there, for those who bow down, and for those, too, who adore. . . .' And when Abraham raised up the foundations of the house with Ishmael, 'Lord, receive it from us. Verily, Thou art hearing and Thou dost know. Lord, and make us, too, resigned unto Thee and of our seed also a nation resigned unto Thee, and show us our rites, and turn toward us; verily, Thou art easy to be turned and merciful. Lord, and send them an apostle from amongst themselves, to read to them Thy signs and teach them the Book and wisdom, and to purify them; verily, Thou art the mighty and the wise'" (compare suras iii. 90–93, xxii. 27–31).

There is no local tradition connecting Abraham with Mecca; and we are forced to put this down as a pure invention on the part of the prophet, based on political as well as on theological reasons. According to Shahrastani (Arabic text, p. 430), this Kaaba was the reproduction of the one in heaven. The "Makam Ibrahim," or Station of Abraham, is still pointed out within the sacred enclosure at Mecca; and the footsteps of the patriarch are believed by the worshipers still to be there (Snouck Hurgronje, "Het Mekkaansche Feest," p. 40; Mekka, i. 11).

**Mohammedan Midrash on Abraham.**

The stories in regard to Abraham, told in a few words in the Koran, naturally form the basis for further midrashic expansion among the Arabs. The likeness of the history of Abraham to certain features in the life of their own prophet made him a favorite subject in the hands of commentators and historians. Mohammedan writers had two sources from which they drew their knowledge of the Bible and of its midrashic interpretation: verbal information from the *akhbar* ("rabbis"), and a study of the text of the Bible itself, and occasionally of comments upon it. The former source was undoubtedly the more prolific of the two. The material is to be found in the standard commentators on the Koran—Zamakhshari, Baidawi, Tabari; but more have been incorporated in the works of Arabic historians, who commenced their histories with the earliest accounts of man, and were thus bound to have a more or less close acquaintance with the Taurat (Torah) and the Midrash upon it. Some of the historians are quite exact, as Ibn Ḳutaibah, and the first philosopher of history, Ibn Khaldun; others, however, are less critical, as Tabari, Masudi, Ḥamza, Biruni, Makrizi, Ibn al-Athir, Abu al-Fida (compare Goldziher, "Über Mohammedanische Polemik gegen die Ahl al-Kitab," in "Z.D.M.G." xxxii. 357). They have much to say about the trials that Abraham underwent in fighting idolatry. They dilate upon the great furnace that Nimrod had built in Kutha for this purpose, and how the furnace was changed into a garden. A Kurd named Hayun, Haizar, or Haizan, is said to have advised Nimrod to have Abraham burnt. Abraham's father is said to have been a carver of images; and Abraham, in selling his father's wares, attempted to convert the people by crying out, "Who wishes to buy that which neither hurts nor betters?" Large midrashic additions are made in order to bring Nimrod into connection with Abraham. It is said that the star-gazers warned him that a boy would be born that would in the future break all the idols; that Nimrod gave orders to put to death all children born; but that when Abraham was born his mother hid him in a cave in which, during a few days, he grew to man's estate, and thus foiled the purpose of the king.

The incongruity of Mohammed's connecting Abraham with the building of the Kaaba was evidently clearly felt, and it is therefore added that his going to Mecca was due to the rupture between Sarah and Hagar. God told Abraham to take the bondmaid and her child, Ishmael, into Arabia; and it was at the Zemzem well within the sacred enclosure that the water rose up which slaked the thirst of the boy. On two occasions Abraham is said to have paid a visit to Ishmael's house in his absence; and, by the answers which each wife gave to her father-in-law, Abraham advises his son, in the one case, to send his first wife away, and in the other to keep his second wife. In the building of the Kaaba, Abraham was assisted by the Shekinah (שכינה); others say by a cloud or by the angel Gabriel. Abraham acted as muezzin, delivered all the necessary prayers, and made the various circuits demanded by the later ritual. It was he also who first threw stones at Iblis (the devil) in the valley of Mina, a procedure which still forms part of the ceremonies connected with the *ḥajj*. It is natural that in these later accretions Ishmael should take the place of Isaac. Some authors even state that it was Ishmael who was to have been offered up; and that he therefore bears the name Al-Dhabiḥ ("Slaughtered One"). The place of the 'Aḳedah is also transferred to Mina, near Mecca. The ram offered up in lieu of the son is said to have been the same as the one offered by Abel. The slaughtering of Isaac is dwelt upon at length, as well as the firmness of Abraham in resisting the enticement of Iblis, who placed himself directly in his path. This is said to have been one of the trials (sura ii. 118) which Abraham underwent. Arabic commentators, however, speak of three trials only, and not of ten, as does the Jewish Haggadah.

Many of the religious observances that are now found in Islam are referred to Abraham; parallels to which, as far as the institution of certain prayers is concerned, can be found in rabbinical literature.

Abraham is often called by Arabic authors the "father of hospitality"; and long accounts are given of the visit of the angels. He is also said to have been the first whose hair grew white. Of his death an Arabic Midrash has the following: When God wished to take the soul of Abraham He sent the Angel of Death to him in the form of a decrepit old man. Abraham was at table with some guests, when he saw an old man walking in the heat of the sun. He sent an ass to carry the man to his tent. The old man, however, had hardly sufficient strength to put the food set before him to his mouth; and even then he had the greatest difficulty in swallowing it. Now, a long time before this, Abraham had asked God not to take away his soul until he (Abraham) should make the request. When he saw the actions of this old man he asked him what ailed him. "It is the result of old age, O Abraham!" he answered. "How old are you, then?" asked Abraham. The old man gave his age as two years more than that of Abraham, upon which the patriarch exclaimed, "In two years' time I shall be like him! O God! take

me to Thyself." The old man, who was no other than the Angel of Death, then took away Abraham's soul.

Rabbinical midrashic parallels can easily be found to most of the legends referred to above: a large number are given in Grünbaum ("Neue Beiträge zur Semitischen Sagenkunde"). It is of interest to observe that these Mohammedan additions have also, in some cases, found their way into Jewish literature. They are met with in works that have been written under Arabic influence in one form or another. Abraham's visit to Ishmael is found in the Pirḳe R. El. xxx. and in the "Sefer ha-Yashar." In the "Shebeṭ Musar" of Elijah ha-Kohen there is an appendix entitled "Tale of That Which Happened to Our Father Abraham in Connection with Nimrod." Elijah lived in Smyrna at the beginning of the eighteenth century, which fact will explain the Arabic influence.

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G.

**Etymology.**

——**Critical View:** The original and proper form of this name seems to be either "Abram" or "Abiram" (I Kings, xvi. 34; Deut. xi. 6), with the meaning, "my Father [or my God] is exalted." The form "Abraham" yields no sense in Hebrew, and is probably only a graphic variation of "Abram," the *h* being simply a letter, indicating a preceding vowel, *a*; but popular tradition explains it "father of a multitude" (*ab hamon*), given as a new name on the occasion of a turning-point in the patriarch's career (Gen. xvii. 5). The name is personal, not tribal; it appears as a personal name in Babylonia in the time of Apil-Sin (about 2320 B.C.; Meissner, "Beiträge zum Altbabylonischen Privatrecht," No. 111), and is not employed in the Old Testament in an ethnical sense (for example, it is not so employed in Micah, vii. 20, nor in Isa. xli. 8).

**National Significance.**

In the earlier so-called Jahvistic narrative, Abraham embodies particularly the conception of Israel's title to the land of Canaan. He comes from the East to Canaan, receives the promise of the land, separates from Lot (Moab and Ammon), from Ishmael (Arabian tribes), and from the sons of Keturah (other Arabian tribes), thus eliminating any possible future contention as to the title to the country. A continuous process of selection and exclusion is here exemplified, the result of which is to identify Abraham with Canaan; such was the popular conception of him as late as the time of Ezekiel (Ezek. xxxiii. 24). In the narrative which the critics regard as postexilian, or the Priestly Code, Abraham further represents the formal covenant of God (El Shaddai) with the nation, sealed by the rite of circumcision (COVENANT). He stands, in a word, for the premosaic religious constitution of the people.

**Character.**

Abraham's singularly majestic and attractive personality, as it appears in Genesis, is in this view the outcome of generations of thought. Each age contributed to the portrait of what it held to be purest and noblest and worthiest of the first forefather. The result is a figure, solitary, calm, strong, resting unswervingly on God, and moving unscathed among men. Later he was thought of as "the friend of God" (Isa. xli. 8). Paul calls him the father of all who believe (Rom. iv.). Mohammed takes him as the representative of the absolute primitive religion, from which Judaism and Christianity have diverged, and to which Islam has returned. The character shows, however, a commingling of high and low. There are generosity (Gen. xiii.), bravery (Gen. xiv.), a fine sense of justice (Gen. xviii.). But tradition, in order to bring out God's special care of the hero, twice makes him guilty of falsehood (Gen. xii., xx.); this last fact throws light on the ethical ideas of the eighth century.

**Relation to History.**

Is there any historical kernel embedded in the narrative? Obviously it contains much legendary matter. The stories of Lot, Hagar, and Keturah are ethnological myths; the theophanies and the story of the destruction of the cities are legends; circumcision was not adopted by the Israelites in the way here represented; and the story of the attempted sacrifice of Isaac is a product of the regal period. Abraham's kinsfolk (Gen. xxii. 20–24) are personifications of tribes, and his predecessors and successors, from Noah to Jacob, are mythical or legendary. What is to be said of the much debated fourteenth chapter? First, it must be divided into two parts: the history of the Elamite invasion, and Abraham's connection with it. The first part may be historical, but it no more follows that the second part is historical than the reality of the miraculous rôle assigned to Moses follows from the reality of the Exodus. On the contrary, the mention of Salem and of tithes points to a postexilian origin for the paragraph. The invasion may be historical—כדרלעמר (Chedorlaomer) and אריוך (Arioch) are Elamite, and a march from Babylonia to Canaan is conceivable—but no mention of it has been found in inscriptions, and it is not easy to reconcile it with known facts. If אמרפל (Amraphel) be Hammurabi, Abraham's date is about 2300 B.C.

The biography of Abraham in Genesis is probably to be regarded as legendary; it has grown up around sacred places, ideas, and institutions. Yet there can be little doubt that the name involves some historical fact, and that this fact has to do with tribal migration: the name, though personal, not tribal, may represent a migration. By reason of the paucity of information the whole question is obscure, and any conclusions must be largely conjectural.

The text represents Abraham as coming to Canaan from the Tigris-Euphrates valley. A migration of Hebrew ancestors from that region is not necessary for the explanation of what we know of Hebrew history. But weight must be attached to the well-formed and persistent tradition, and a migration of

this sort, as the Tell-el-Amarna inscriptions indicate, must be regarded as possible. If a motive for the movement be sought, it may be found in the wars which were constantly going on between the thickly settled and feebly organized inhabitants of the valley between the rivers. Distinct indications of an Abrahamic migration from Babylonia are found by some scholars in the similarity between Babylonian and Hebrew institutions (as the Sabbath) and myths (Creation, Flood, etc.); by others this similarity is referred to Canaanite intermediation, or to later borrowing from Assyria or Babylonia.

The supposed relation of the names "Sin" (the wilderness) and "Sinai" (the mountain, and a Canaanite tribe) to the Babylonian moon-god, Sin, is doubtful. The migrating tribes would speak Babylonian or Aramaic, but would speedily become absorbed in their new surroundings and adopt the language of the region. If such a body settled in northern Arabia, this might account for the connection of Abraham with Hagar and Keturah. The Hebrew tribes proper, coming to dwell in that region, may have found his name as that of a local hero, and may gradually have adopted it. But of the condition of things in Canaan from 2300 to 2000 B.C. nothing is known, and between Abraham and Moses there is almost an absolute blank in the history.

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T.

**ABRAHAM, APOCALYPSE OF:** An apocryphon that has been preserved in Old Slavonic literature. Its title does not fully explain its contents, for about one-third of it might more appropriately be called "The Legend of Abraham," as this contains an account of Abraham's conversion from idolatry to monotheism quite apart from the Apocalypse which follows.

**Abraham the Iconoclast.**

Abraham, the son of the idol-maker TERAH (Gen. R. xxxviii. 13), was, like his father, a thorough-going idolater, being chiefly devoted to the worship of the stone idol called Merumat ("Eben Marumah," stone of deceit and corruption). But on a journey to a place near Fandana (Padan-aram), some of his idols were smashed, and having long felt misgivings as to their power, he became convinced of the unreality of such deities. Henceforth he fearlessly propagated this new truth, defending it even against his own father, whom he in vain endeavored to convert. He threw the wooden idol Barisat—(א)בר אשת ("Son of the Fire")—into the flames, and when remonstrated with declared that it must have thrown itself in, in order to hurry the boiling of the food (compare a similar anecdote related of Abraham in Gen. R. xxxviii. 13). But not even this argument influenced his father; and his more elaborate ones in favor of monotheism, which almost to the very letter are identical with those found in the Midrash (Gen. R. *l.c.*), also proved futile. Finally God told Abraham to leave his father's house, which, no sooner had he done, than it was consumed by fire, as was also his father. The Biblical "Ur of the Chaldees" (Gen. xi. 31, xv. 7) is here interpreted as the fire of the Chaldees, and later in fuller detail in the Book of Jubilees, and still more fully in the Midrash, Gen. R., and in Pes. 118*a*. In the last passage the account of the death of Haran and of the miraculous escape of Abraham from the fire of the Chaldees is based on a combination of this Apocalypse with the Book of Jubilees. The relative age of these works can be determined by comparing the legend of Abraham as contained in the Apocalypse with those in the Talmud and in the Book of Jubilees. The legend of the raven in the Book of Jubilees (xi. 18) and the account of the conversion of Abraham in his boyhood are still unknown to the Apocalypse, while the legend of the fire of the Chaldees is found there still in its incipient stage. The mockery of the idol Barisat is more extended in the Midrash than in the Apocalypse; also the condemnation of Terah as an idolater, as related in the Apocalypse, discloses the older Haggadah (Gen. R. xxxix. 7), whereas the Book of Jubilees presents the later one (compare Gen. R. xxx. 4, xxxix. 7, where Terah is treated quite mildly). As the Book of Jubilees can not have been written later than 70 (see JUBILEES, BOOK OF), the date of the composition should be set before the middle of the first century.

**Date of Its Composition.**

It is by no means difficult to ascertain with some degree of certainty the language in which this legend was originally written. The sarcastic names given to the idols presuppose a familiarity with a Semitic dialect which a Greco-Jewish writer would scarcely have expected of his readers. It is not certain whether the book was written in Hebrew or Aramaic. The frequent phrase, "And I said, Behold me," suggests the Hebrew idiom הנני, while the expression "silver" for "money" is common to both languages.

**Its Original Language.**

The second part of the book, the main Apocalypse, is a commentary on Gen. xv., which is not only interpreted by the Haggadah as a revelation of the future destinies of Israel up to their final redemption (Gen. R. xliv. 15), but also as implying the fact that "God lifted Abraham above the firmament" and told him to "look down upon the world beneath." The Apocalypse relates minutely the circumstances under which this ascension, mentioned in the Midrash, took place. According to this, Abraham's sacrifice of the animals (Gen. xv.) took place, by God's command, on the holy Mount Horeb, whither Abraham was led by the angel יהואל (Yahoel) after a journey of forty days. The angel introduces himself to Abraham, the "friend of God" (Book of Jubilees, 19; Men. 53*b*), as a being possessed of the power of the Ineffable Name שם הויה (Name of the Existing), a quality assigned elsewhere by the rabbis to METATRON, "whose name is like unto that of God Himself" (Sanh. 38*b*). This also explains why, in the Apocalypse, the name Yahoel is evidently a substitute for the Ineffable Name (יהוה), of which even the writing out in full was forbidden. Yahoel is also the heavenly choirmaster, who teaches the angels their hymn (שירה), a function which, according to Yalḳuṭ, i. § 133, is assigned to Michael. Similarly, the control over "the threats and attacks of the reptiles" ascribed here to Yahoel is assigned to Michael (see Schwab, "Vocabulaire," p. 283). Even Michael's chief task of protecting and watching over Israel (Dan. xii. 1) is assumed by Yahoel, who says to Abraham: "I am . . . with the generation prepared from of old to come from thee, and with me is Michael." These are the oldest instances of the gradual transformation of Michael, originally the guardian angel of Israel, into Meṭaṭron—that is, unto the one who concentrates in himself all that is great, a development in Jewish angelology of the greatest influence upon the Christian doctrine of the Logos (see ABRAHAM, TESTAMENT OF). Under

**Abraham and the Angels.**

the guidance of Yahoel, and assisted by many other angels, Abraham offers up his sacrifice (Gen. xv.), but not without being disturbed by Azazel, the fallen archangel and seducer of mankind, as he is characterized in the Apocalypse (in agreement with the Midr. Abkir, Yalḳ., Gen., § 44). In the form of an unclean bird he swoops down "upon the carcasses" (Gen. xv. 11), and, speaking with a human voice, tries to persuade Abraham to leave the holy place. But Abraham was not the man to be seduced by Satan (Sanh. 89*b*). Yahoel spoke to Azazel, saying: "Listen, thou [evil] adviser, leave this man alone, thou canst not lead him astray; thou canst not tempt the righteous." According to Baba Batra, 17*a*, Abraham was one of the three righteous ones, over whom Satan (יצר הרע the Evil Spirit) had no power. Yahoel then adds that the celestial garments which Satan had worn now belong to Abraham; which is also expressed in Pirḳe de-Rabbi Eliezer, xx. and in Targum Yer. Gen. iii. 21, where it is said that the garments of light (כתנות אור for כתנות עור, Gen. R. xx. 29) of the first two human beings were made out of the skin of the primeval serpent. The Apocalypse understands Azazel's sin to have consisted in "scattering the secrets of heaven upon earth" (compare Book of Enoch, viii. 1) and in devising rebellion against the Mighty One (אביר); compare also Gen. R. xix. and Pirḳe R. El. xiii.

**Abraham's Ascension.**

After this interview with Satan, Abraham, borne by a dove (compare Matt. iii. 16), ascended to heaven, the splendor and glory of which are described at great length, and particularly the rivalry of the living creatures about the heavenly throne (חיות הכסא; see Tan., ed. Buber; Gen. x.). He also saw there the angels that are born daily, and disappear as soon as they have sung their hymn (Gen. R. lxxviii. 1.) He repeats the prayer spoken for him by the angel, especially the following passage: "Thou, O Light, didst shine before the primeval morning [the Slavonic text has "morning-light," a mistranslation of the original נהורא קדמייא or אור ראשון] upon Thy creatures, to cause the day to illumine the earth by the light of Thy countenance," which is also found in the ritual. This view rests upon an ancient conception known to the students of the Merkabah mysteries, and is rendered in Gen. R. iii. 4: "God wrapped Himself in a garment of light, with which He illuminated the earth from one end to the other."

Ascending higher, Abraham reaches the seventh heaven, where he sees the throne, but he does not see God, as He is invisible. Here he is shown by God everything that exists in the heavens: the angels, the celestial bodies, also the earth, and everything that is moving upon it. He sees, in addition, the Leviathan and its possessions in the nethermost waters (compare Cant. R. on i. 4), and the world founded upon its fins (compare Pirḳe R. El. ix.). Furthermore, he sees the rivers and their origin, and paradise (Syriac Apoc. of Baruch, iv. 4). The fall of mankind is explained to him, just as in the Slavonic Book of Baruch and Pirḳe R. El. xxi. Adam and Eve are led to commit (sexual) sin by Azazel (Satana-El in the Book of Baruch; Sama-El in Pirḳe R. El.) through his causing them to eat from the forbidden fruit, a grape from the vine (compare Slavonic Book of Baruch and Ber. 40*a*). God informs Abraham that, notwithstanding *yeẓer ha-ra'* ("the lustful desire"), and זוהמא של נחש ("the pollution of the serpent"), with which man from that time has been possessed, he has a free will of his own and may choose to abstain from sin. Abraham then obtains an insight into the future of both individuals and nations, and especially is he forewarned of the sufferings of the people of Israel and their final redemption in the Messianic time. The destruction of the Temple, which sorely grieves Abraham, is declared by God to be a necessary punishment for the sins of the people of Israel; and, as in Pirḳe R. El. xxviii., a time is hinted for the end of their sufferings under the four empires. The description of the period preceding the Messianic time is the only part containing Christian interpolations, which are easily separated from the main part, all of which has a decidedly Jewish character. This is evidenced by the mention of the ten plagues which shall befall the heathen nations, a constantly recurring feature in the description of the Messianic time (see Tan., ed. Buber, ii. 30; Ex. R. ix. 13), and by the concluding part of the Apocalypse, which contains the prophecy of the gathering of Israel in the Promised Land, to be ushered in by a trumpet-blast from God (Jellinek, "B. H." vi. 58), and by the judgment to be passed upon the heathen and the wicked.

**Date of Composition.**

Concerning the date of the composition of the Apocalypse proper, it clearly can not have been written before the destruction of the First Temple, as it contains Abraham's lamentations over that catastrophe. The emphasis laid on the freedom of will, notwithstanding the fall of man, presupposes a knowledge of the Christian doctrine of sin, against which this passage seems to be directed. But this very opposition to the Christian dogma shows that at the time the Apocalypse was written Christianity was not far removed from Judaism, at least not in Palestine, where, since he used a Semitic language, the author must have lived. The last decades of the first century appear to be the period in which the Apocalypse was written. This remark, however, applies to the main part of the book, and not to its Christian and Gnostic interpolations. In connection with these must be considered the statement found in the Apocalypse that Azazel, who is described as being endowed with twelve wings (which description coincides exactly with that given in the Haggadah, Pirḳe R. El. xiii.), shares with God the power over Israel. This is, no doubt, the Gnostic doctrine of the God of the Jews as Kakodaimon; and in this connection Irenæus may be quoted, who says of the Ophitic Gnostics ("Contra Ἔλεγχος," i. 30, 9), "et projectibilem serpentem duo habere nomina, Michael et Samael, dicunt" (and they called the wretched serpent two names, Michael and Samael). Thus, in the mind of these Gnostics, Samael (נחש עקלתון "the entwined serpent") and Michael were fused into one being. Therefore, it is quite probable that certain parts of the heretical Apocalypse of Abraham, which was in circulation among the Gnostics (Epiphanius, Πανάριον 39, 5), were incorporated in the present text. Subtracting, then, the first part, which does not belong to the Apocalypse, and the Gnostic and Christian interpolations, only about three hundred lines remain, and this number would exactly correspond with the number which, according to the stichometry of Nicephorus, the Apocalypse of Abraham contained. Outside of this, no trace of the Apocalypse is found in ancient writings. The quotation by Origen ("In Lucam," hom. 35) from an apocalypse of Abraham certainly does not refer to the present text. Compare also Azazel and Abraham, Testament of.

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L. G.

**ABRAHAM'S BOSOM:** In the New Testament and in Jewish writings a term signifying the abode

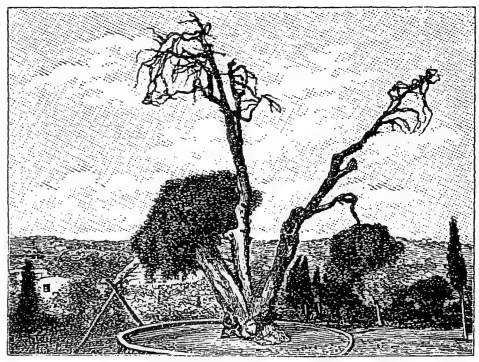
of bliss in the other world. According to IV Macc. xiii. 17, the righteous who die for their faith are received by Abraham, Isaac, and Jacob in paradise (compare Matt. viii. 11: "Many shall come from the east and the west and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven"). In Ḳid. 72*b*, Adda bar Ahaba, a rabbi of the third century, is said to be "sitting in the bosom of Abraham," which means that he has entered paradise. With this should be compared the statement of R. Levi (Gen. R. xlviii.): "In the world to come Abraham sits at the gate of Gehenna, permitting none to enter who bears the seal of the covenant" (see CIRCUMCISION).

In the Hellenistic Testament of Abraham it is Adam, the representative of humanity, who sits at the gate of hell and paradise; the Jewish view of later times placed Abraham, the progenitor of Israel, in Adam's place. This was also the view of the New Testament writers as presented in Luke, xvi. 19–31, the story of Lazarus and the rich man. Lazarus, the beggar, died and was carried by the angels into Abraham's Bosom; the rich man died and was put into Gehenna, where he saw Lazarus in the Bosom of Abraham, full of joy, whereas he suffered great torment. Thereat he cried: "Father Abraham, have mercy on me!" and finally he asked Abraham to send Lazarus to his father's house to admonish his five brothers to lead lives characterized by repentance, in order not to meet the same fate as his own. Whereupon Abraham said: "They have the law of Moses and the teachings of the prophets; let them be mindful of these, and they will enter paradise as well as Lazarus." On Lazarus (Eliezer) and Abraham see Geiger's "Jüdische Zeitschrift für Wissenschaft und Leben," vii. 200. It is plain that Abraham is here viewed as the warden of paradise, like Michael in Jewish and St. Peter in Christian folk-lore ("Texts and Studies," v. 55, 69, Cambridge). Of Abraham as attorney pleading for Israel, R. Jonathan also speaks (Shab. 89*b*). K.

**ABRAHAM'S OAK:** A famous and venerable oak (*Quercus pseudo-coccifera*) which still stands at Mamre, half an hour's journey west of Hebron, and is surrounded by a wall over which it projects. Josephus probably refers to it ("Ant." i. 10, § 4), or a predecessor on the same spot, when he mentions that Abraham dwelt by an "ogygian" (prehistoric)

Abraham's Oak in 1847.

tree. According to tradition, it was opposite this oak that Abraham's tent was pitched at the time that the angels came to him and promised him a son and heir; also when he was negotiating with Ephron the Hittite for the cave of Machpelah (Gen. xviii. and xxiii.). Some have connected the oak with an earlier stage of tree-worship. In Jerome's time, fairs were held under it. During the Crusades Abraham's Oak was visited frequently by the pilgrims; and it became customary to hold the Feast of the Trinity under its shadow, connecting the subject of the feast with the three angels of the Biblical narrative. The inventive traveler Odoricus (1286–1331)



Abraham's Oak as it appeared in 1897.

connects the oak with the legend of the Cross ("Itinerarium," chap. xlvi.). Josippon states that it lasted until the days of the Emperor Theodosius, when it withered. Its wood was used for medicinal purposes, the belief being that such a use prevented any illness up to the day of death (Chronicle of Jerahmeel, pp. lxxi. and 78).

Near the oak in former times, on its north side, stood a terebinth, which, according to Josephus ("B. J." iv. 9, § 7), had existed since the beginning of the world. It was under this tree that, in Hadrian's time, the great sales of Jewish slaves, numbering, it is said, no less than 135,000, took place.

Abraham's Oak has become considerably weakened in recent years, as is shown by the accompanying illustrations, taken in the years 1847 and 1897 respectively. In 1852 a large branch was broken off by lightning; and the wood from it formed eight camel-loads.

BIBLIOGRAPHY: Sepp, *Jerusalem und das Heilige Land*, i. 611–626; Palestine Exploration Fund, *Quarterly Statement*, 1899, pp. 39, 40.

F. H. K.—J.

**ABRAHAM, TESTAMENT OF:** An apocryphal book, published for the first time by Montague Rhodes James, in two different recensions, in Robinson's "Texts and Studies," ii. No. 2 (Cambridge, 1892), and translated from the Greek original by W. A. Craigie in the "Ante-Nicene Library," ix. 182–201. Ethiopic, Slavonic, and Rumanian versions also have been found, and some of them published.

**Recent Discovery of Book.**

The book contains the story of the death of Abraham, told in exactly the same form as that in which the death of Moses is described by the ancient Haggadah; with the view of portraying in poetic style the pious man, on the one hand, struggling against the fate of mortality, and yet, on the other, enjoying, while still in mortal garb, the privilege of surveying the whole world with the eyes of an immortal being (see MOSES, ASCENSION OF, and ABRAHAM, APOCALYPSE OF). Abraham, the model of a beneficent, hospitable, and just man, having reached the full measure of life, God sends Michael, his chief general (compare Slavonic Book of Enoch, xx. 6, and Buber's "Midrash Agadah," p. 162, interpreting Josh. v. 14), to prepare him for the approaching end. The archangel appears as a common traveler

to Abraham in the field, and is received with customary hospitality and invited to Abraham's house. On their way home, Abraham, who understands the language of trees) as did Johanan ben Zakkai, Sukka, 28*a*), hears the huge tamarisk-tree with its three hundred and thirty-one branches (= אש"ל; Gen. xxi. 33) singing a song which seems to be the foreboding of some misfortune (Zohar, Wayera, Gen. xviii. 1, end). Tears spring to his eyes as he washes the feet of the archangel; and Michael weeps also, his tears turning into pearls which Abraham catches quickly, hiding them under his cloak. Michael, before sitting down at the table, departs for a few moments, as it is sunset, the time when the ministering angels sing the praise of the Lord in heaven, and Michael, their chief, must lead them (Yalḳ., Gen. § 133). But, in addition to this, Michael shrinks from bringing the tidings of approaching death to Abraham, whose equal for goodness of heart is not to be found in the world. When God reassures him by the promise that He will send a prophetic dream to Isaac, announcing to him the death of his father, another difficulty presents itself in reentering Abraham's house: How can he, a celestial being, partake of the meal spread before him? God tells him to sit down at the table, and that He will send over him "a devouring spirit that shall eat up everything out of his hands and mouth." Compare Justin Martyr, "Dial. cum Tryph." lvii., where the eating of the angels is compared with the eating of fire, a view which differs from the Docetic one, which regards the eating of the angels as merely apparent, not real (Tobit, xii. 19; Josephus, "Ant." i. 11, § 2; Philo, "De Abrahamo," § 23, ed. Mangey, ii. 18; B. M. 86*b*; Gen. R. xlviii. 14, and most of the Church Fathers), and differs also from the ingenuous one in the Targum on Gen. xviii. 8, and Tanna debe Eliyahu R. 12.

Immediately after midnight (the time of divine favor, Ber. 3*b*) Isaac dreams of his father's death. Having related the dream to Abraham, son and father begin to weep, thus rousing Sarah, who recognizes Michael as one of the three angels (Gen. xviii. 1–10). According to recension *A*, Michael had been the speaker of the three; while, according to recension *B*, he had gone to rescue Lot (see Gen. R. l. 2, and B. M. 86*b*). Abraham confirms Sarah's observation; saying that, when washing Michael's feet, he saw that the stranger was one of the angels ("for their feet were straight feet; and the sole of their foot like the sole of a calf's foot," Ezek. i. 7; compare Gen. R. lxv. 21). Michael had also appeared to Isaac, in his dream, as a man of gigantic size, shining more than seven suns (see Isa. xxx. 26), or, according to *B*, "like the father of light" (see also Apoc. Mosis, § 36: "father of lights"). He introduces himself to Abraham as the archangel who stands before the face of the Lord (Sar ha-Panim, "Prince of the Presence," is Michael's original title before he is transformed into the Meṭaṭron—Tanḥuma, Genesis, ed. Buber, p. 17, and Slavonic Book of Enoch, xxii. 6), and reveals to him the meaning of the dream. But Abraham refuses to give him his soul. Michael returns to the Lord, who orders him to plead with Abraham, and to tell him that all the descendants of Adam and Eve must die, but that, as an especial token of divine favor, he will be transferred to a better world without pain or the pangs of death.

Finally Abraham yields; but at the same time he requests Michael to intercede with the Lord and to ask that he (Abraham) may be permitted to see the whole world created by one word (the "ten creative words"—Ab. v. 1—is a later rabbinical view; see Mek., Shirah, x., ed. Weiss, 52*b*, end) before his death. The Lord consents, and orders Michael to take a cloud of light, *'anan kabod* (the rabbinical *'amuda de-nura*, Ket. 17*a*, 62*b*), and angels of the chariot (*merkabah*), and to place Abraham in the chariot of the cherubim and to carry him (compare II Kings, ii. 11, and Tanna debe Eliyahu R. v.) to heaven, whence he would be able to survey the whole universe. His ride begins with the Great Sea (mistranslated in the Apocr. "ocean"; but compare Slavonic Book of Enoch, iii. 3, and "the waters above the firmament," Gen. i. 6). While surveying all the world with its joys and woes, its beautiful and evil things, he is filled with indignation at the sight of the awful crimes committed; and he asks the archangel to smite all malefactors with instant death—which he did. But a voice resounds from heaven, crying: "O Archangel Michael, order the chariot to stop, and turn Abraham away, lest, seeing that all live in wickedness, he destroy all creation. For behold Abraham, not having sinned himself, has no pity for sinners; but I, who made the world, take no delight in destroying any, but await the death of the sinner, that he may be converted and live." Michael directs the heavenly chariot eastward toward paradise (B. B. 84*a*; Ethiopic Book of Enoch, xxxii.; and Slavonic Book of Enoch, xlii. 3), near which Gehenna lies, separated only by a handbreadth (Yalḳ., Eccl. § 976). At this point an interesting picture of the Judgment of the Souls is presented: Two gates, one narrow and one wide, lead into heaven; and before them sits upon a golden throne a man whose appearance is terrible like that of the Lord. It is Adam, the image of the Lord (B. B. 58*a*); and all the souls pass by him—the just through the narrow gate and the wicked through the wide gate, each by his own merit or demerit, but none encumbered by Adam's sin (Tan., Num., ed. Buber, p. 124; Zohar, Gen. vii. 6). Abraham is allowed to watch the procedure of judgment within the wide gate. He sees the scourging angels called *malake ḥabbalah* (Eccl. R. iv. 3), *malake saṭan* (Tosef., Shab. xvii. 3), "fierce of appearance, pitiless of mind, lashing the souls with fiery tongues." On a table is spread a book ten cubits in breadth and five cubits in thickness (a combination of Ezekiel, ii. 9, and Zechariah, v. 1, 2; see 'Erubin, 21*a*), in which all the good and all the bad actions of man are recorded by two angels. As to the many parallels in the apocryphal literature, compare Harnack's notes to his edition of "Hermæ Pastor" i. 3, § 2, and Baraita, R. H. 16*b*; also Slavonic Book of Enoch, xix. 5. While the two angels officiate temporarily as recorders during the judgment (Ḥag. 16*a*), the permanent recorder is Enoch (see Book of Enoch and Targ. Yer. Gen. v. 24), "the teacher of heaven and earth, the scribe of righteousness." But the actions of the man are also weighed in the scales, to find out whether the good outweigh the bad, enabling the soul to enter paradise, or whether the bad prevail, resulting in the consignment of the soul to Gehenna. In case, however, his good and evil deeds are equal in weight, the soul has to undergo the process of purification by fire, remaining in an intermediate state (Benoni) corresponding to the purgatory of the Church (compare Tosef., Sanh. xiii. 3; 'Er. 19*a*; Ḥag. 27*a*; Origen, in Psalm xxxvii. hom. 3; Ambrose, *enarratio* in Psalm xxxvii. No. 26). But the weighing of the sins is also done for the purpose of ascertaining their quality, since there are light and heavy ones, sins such as adultery being compensated for only by

**Abraham's Visit to Heaven.**

many good actions (R. H. 17*a*). The name of the weighing angel is very significant—Dokiel (compare Isa. xl. 15, 21, "by the dust [דק] in the balance"; see Jerome on this passage), while the angel who probes the soul is called Puriel, from the Greek word for fire, πῦρ. This apocrypha contains an utterance of God which is peculiar to it: "I shall not judge man [see Gen. vi. 3]; therefore shall Abel, the first man born of woman, be judge."

Abraham is then represented in a touching way as pitying a soul that is just being weighed, and that lacks but one meritorious act to outbalance its evil doings. He intercedes on its behalf; the angels join in; and the soul is at last admitted into paradise. The merit of the pious helping the sinner is often mentioned in rabbinical and apocryphal literature (compare Slavonic Book of Enoch, vii. 4, and Apoc. Mosis, 33; Soṭah, 10*b*). Abraham now reproaches himself for having previously caused the death of the malefactors by his excessive zeal, but is assured by God that "an uncommon mode of death works pardon for all sins," and that, consequently, his act was beneficial (compare Sanh. 43*b*).

Abraham, having seen the entire world above and below, is carried back to his own house by the archangel, who for the third time is commanded by God to take Abraham's soul; but (as is the case with Moses in the legend) Abraham persistently refuses to surrender it to him. Michael returns to the Lord, saying: "I care not to lay hand upon Abraham, who was Thy friend from the beginning and has none like him on earth, not even Job, the marvelous man"; meaning that Abraham had learned to worship the One God as a child of three (or thirteen) years (see ABRAHAM, where the different traditions of the rabbis are given), whereas Job became a worshiper of the Lord only when he was king (see JOB, TESTAMENT OF). Furthermore, Abraham worshiped God from love, while Job only feared the Lord (compare Mishnah Soṭah, v. 5 [27*b*]).

**Abraham Refuses to Yield His Soul.**

Another plan for obtaining the soul of Abraham is resorted to. Death (Azazel), the angel of the dauntless countenance and of the pitiless look, who spares neither young nor old, is commanded to appear in the guise of a bright and beautiful angel before Abraham. This disguise is considered necessary lest Abraham, as Moses did after him, might drive Death off at once by using the power of the Holy Name (שם המפורש), but when the angel tells him that he, "the bitter cup of death" (Samael), has come to take his soul, Abraham refuses to go with him. The Angel of Death thereupon arouses Abraham's curiosity by saying that the form in which he appears is not his real one; the very sight of which would, by its terrors, bring death to the sinner. Abraham naturally expresses the wish to see him in his true form, and the angel then appears with his seven serpent-heads and fourteen faces; and the very sight kills seven thousand male and female slaves of Abraham's household, Abraham himself becoming sick unto death (compare M. K. 28*a*, concerning the "terrors of the Angel of Death," and the description in 'Ab. Zarah, 20*b* of his face full of many terrible eyes and of the bitter cup of poison which he carries with him to cast into the mouths of mortals as they open them at the ghastly sight, so as to kill them; see also Jellinek, "B. H." i. 150). Abraham restores the lives of the seven thousand slaves by his prayer, and then causes the Angel of Death to explain to him all the terrible faces which he has shown to him, as well as the seventy-two kinds of death, timely and untimely, that men may meet.*

Abraham, however, does not fully recover from the shock; and God (according to recension *B*, which is here more consistent than *A*) removes his soul "as in a dream"—for which the more poetic expression of the rabbis is "by a kiss" (B. B. 17*a*).

**God Takes Abraham's Soul.**

Then Michael, the heavenly caretaker of souls (Apoc. Mosis, ed. Tischendorf, 20*f*, and "Peṭirat Mosheh"), with a host of angels, comes and wraps Abraham in heaven-spun linen and anoints him with paradisiacal incense (comp. ADAM, BOOK OF), and after the lapse of three days they bury him under the tree of Mamre (compare Gen. R. c.). Then, amid hymns and praises of the saints, they carry his soul up to heaven, and having prostrated himself before God the Father, Abraham, the friend of God, is brought into paradise to the pavilions of the righteous (compare B. B. 75*b*: "The Lord shall build pavilions for the righteous ones, for each according to his merit," "where there is neither trouble nor grief nor anything but peace and rejoicing and life unending"—Ber. 17*a*).

The above description of the contents of the apocrypha, with the numerous parallels given from rabbinical literature, which extend to the smallest detail, leaves not the least room for doubt as to its Jewish origin. In fact, apart from some late Christological additions made in a few manuscripts by copyists, there is not a single Christian interpolation found in the whole book. In claiming a Christian origin for the Testament of Abraham, James erroneously points (p. 50) to Luke, i. 19, where the position of chief angel that stands "in the presence of God" is intentionally assigned to Gabriel; while ancient Jewish angelology ascribes it to Michael, the heavenly chieftain of Israel. Neither is the idea of the "two ways" and the "two gates" taken from Matt. vii. 13. Aside from the fact that the "Two Ways" is originally a Jewish work (see DIDACHE), the conception is known to Johanan b. Zakkai (Ber. 28*b*), and is found also in the Greek allegorical work, "Tabula Cebetis," by the Theban philosopher Cebes, a pupil of Socrates. Dr. James has failed to observe that Luke, xxii. 30, presents the Christianized view of the Jewish doctrine concerning "the future judgment of the world by the twelve tribes of Israel," referred to in chap. xiii. of the Testament of Abraham, and also expressed in Yalk., Dan. § 1065, thus: "In the time to come the Lord will sit in judgment, and the great of Israel will sit on thrones prepared by the angels and judge the heathen nations alongside of the Lord." Luke, as a Pauline writer, transformed the twelve tribal representative judges of Israel into the twelve tribes of Israel being judged. The very spirit of this passage is decidedly non-Christian. It does not contain so much as an allusion to the Messiah as the judge. The very belief in a personal Messiah seems to be unknown; nor is Adam's fall anywhere referred to in chap. xi. *A*, or viii. *B*, where there was ample occasion for mentioning it. Death does not show any relation to Satan. All these facts, together with the view of the world's creation by one word instead of ten words (see Ginzberg, "Die Haggada bei den Kirchenvätern" in "Monatsschrift," 1899, p. 410),

**Jewish Origin of the Book.**

* This number seventy-two has nothing to do with the seventy-two nations (M. R. James), but is the same as the seventy-two plagues which visit the body of Adam in consequence of his sin in paradise (Vita Adæ et Evæ, 34), and is found in Tanna debe Eliyahu R. v. and originally as a rabbinical tradition of Akabia b. Mehalalel (Sifra, Tazri'a, 2).

point to a very early date for the Testament of Abraham. But there are also clear indications of the existence of a Hebrew original; as, for example, the name of the angel Dokiel (chap. xiii. *A*); the allusion to the names Azazel, עז פנים and Samael, סמא דמותא ("Poison of Death"); and particularly the misunderstanding of the Greek translator (chap viii. *B*), who mistook the heavenly "Great Sea" (ים הגדול) for "the ocean beneath," which is the usual neo-Hebrew designation for "ocean." The expression "thrice holy" (chap. xx.) has nothing to do with the Christian Trinity, as Dr. James thinks (p. 50), but is the translation of the rabbinical term, *shillush ḳedushah*, for the angelic song (Isa. vi. 3, Tanna debe Eliyahu R. vi.).

Whether the author of the book was a Pharisee or, as Kohler asserts, an Essene, can not be determined here, though it is significant that the Law is not once mentioned. The view of retribution, as presented in the Testament, certainly precludes Sadducean authorship. As regards the two recensions, *A* and *B*, neither is probably a faithful translation of the Hebrew original: and the reconstruction, here attempted for the first time, depends sometimes upon one and sometimes upon the other.

BIBLIOGRAPHY: See the valuable preface and notes by M. R. James to his ed. of the *Testament of Abraham*, 1892; Schürer, *Gesch.*, 3d ed., iii. 252; and especially on the Jewish origin and character of the book: K. Kohler, *The Pre-Talmudic Haggadah*, in *Jew. Quart. Rev.* 1895, vii. 581-606.

L. G.

**ABRAHAM, TOWER OF:** Often mentioned in the Book of Jubilees as a mansion of great importance, said to have been built on the height of Hebron by Abraham, who bequeathed it to Jacob, his grandson (xxii. 24; xxix. 16, 19; xxxvi. 12-20; xxxvii. 14; xxxviii. 4, 8).

A midrashic fragment at the close of Masseket Soferim IX. mentions an iron citadel built by Abraham, of such a height that the sun's rays could not penetrate it: it received its light from a disk made of precious stones. Abraham gave it to the sons of Keturah, and when at the last days sun and moon shall pale before the full light of God's glory, this tower will be opened in order to shelter God's own.

BIBLIOGRAPHY: J. Müller, *Masseket Soferim*, 1878, p. 301.

K.

**ABRAHAM BEN AARON DE BOTON.** See BOTON, ABRAHAM BEN AARON DE.

**ABRAHAM AARON BEN SHALOM BRODY.** See BRODY, ABRAHAM AARON BEN SHALOM.

**ABRAHAM BEN AARON TROKI.** See TROKI, ABRAHAM BEN AARON.

**ABRAHAM ABELE BEN ABRAHAM SOLOMON:** Known as Abele Posveller (from Poswol in the government of Kovno); acting rabbi of Wilna; died July 29, 1836. He was considered one of the leading Talmudists of his age. Although he has left no independent literary work, he contributed to the rabbinical compositions of many of his contemporaries. Among these were the novellæ of Ẓebi Hirsch Katzenellenbogen, "Netibot 'Olam" (Wilna, 1822); the responsa of Simon of Slonim, "Minḥah Belulah" (Wilna, 1832); the novellæ of Dob Baer Ḳadisch, "Yehegeh Ḥokmah" (Wilna, 1836); and the responsa of Samuel of Byelostok, "Bigde Yesha'" (Wilna, 1844). Solomon ben Judah Loeb of Wilna pronounced a eulogy on him, which was published under the title "'Emek ha-Bakah" (Vale of Tears), Wilna, 1836. With Akiba Eger and Moses Sofer he exercised a powerful influence on the religious practises of the Russian Jews. He was distinguished as the only conservative rabbi of his time who gave his approbation to a work by I. B. Levinsohn, "Te'udah be-Yisrael," which initiated the HASKALAH movement in Russia. His charity and kindness became proverbial at Wilna.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 9, Warsaw, 1886; idem, *Ḳiryah Neemanah*, pp. 244-246.

L. G.—D.

**ABRAHAM ABELE GOMBINER:** Polish Talmudist; born about 1635 at Gombin, in Russian Poland; died at Kalisz about 1683. He was a son of Ḥayyim ha-Levi, who was killed by the Cossacks in 1655. Abraham was one of the most eminent Talmudists of his time; a fact clearly shown by his commentary on the "Shulḥan 'Aruk, Oraḥ Ḥayyim," entitled "Magen Abraham" (Shield of Abraham), written by him at the age of thirty, and which was published in 1692 at Dyhernfurth. This work has exercised a remarkable influence on the religious practises of the Jews, and still continues to do so. German and Polish Jews generally were guided by its decisions; consequently the work was frequently commented upon by the later rabbis. Besides this book, he wrote the "Zayit Ra'anan" (Green Olive Tree), Dessau, 1704, containing cabalistic and pilpulistic dissertations, to which he appended a part of his Pentateuchal commentary, "Shemen Sason" (Oil of Gladness), printed as far as the weekly portion Ḥayye Sarah, and a commentary on the Order Neziḳin of the Tosefta, Amsterdam, 1732. In addition, he wrote a commentary on the "Shulḥan 'Aruk, Eben ha-'Ezer," with a special essay on the correct spelling of Jewish names in official documents, and scholia to the treatises Zebaḥim and Menaḥot. Neither of these works is now extant. He also attempted to write *piyuṭim*; but the result showed that he lacked all poetic instinct. Abraham spent nearly all his life at Kalisz, Poland, where he held the position of assistant rabbi, or dayyan. His last wish was that his name and the titles of his works should be his only epitaph.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 94; Landshuth, *'Ammude ha-'Abodah*, p. 2; *Ha-Shaḥar*, ix. 16; Freudenthal, *Aus der Heimath Mendelssohn's*, p. 20.

L. G.

**ABRAHAM ABELE BEN JEREMIAH:** Interpreter of the Masora; flourished in the middle of the eighteenth century at Kalwaria, in the government of Suwalki, Russian Poland. He wrote "Seder Abraham" (Order of Abraham), Frankfort-on-the-Oder, 1752, containing interpretations of the Masoretic notes on the Pentateuch, arranged in alphabetical order, and he edited and annotated מדבר סין (Frankfort on the Oder, 1769), a poem made up of all the Hebrew words commencing with the letter Sin (ש).

BIBLIOGRAPHY: Roest, *Cat. d. Rosenthalschen Bibl.* ii. appendix, No. 960; Zedner, *Cat. Heb. Books Brit. Mus.* p. 18; Benjacob, *Oẓar ha-Sefarim*, p. 409; Fuenn, *Keneset Yisrael*, p. 31.

D.

**ABRAHAM ABELE BEN NAPHTALI:** Rabbi in Kherson in the first half of the nineteenth century; author of "Bet Abraham" (House of Abraham), Szydlkow, 1837, containing (1) notes on the ritual codes, chiefly excerpted from the literature of the responsa; and (2) various novellæ and homilies and three responsa.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 28.

D.

**ABRAHAM BEN ABIGDOR:** Bohemian rabbi; born in the latter part of the fifteenth century; died at Prague, Oct. 7, 1542. For the last twenty years of his life he was rabbi of Prague, and as such had many pupils, among whom was Abraham Jaffe,

father of Mordecai Jaffe. Abraham wrote glosses on the "Ṭur Oraḥ Ḥayyim" of R. Jacob b Asher, some of which were published at Augsburg in the year 1540. They are characterized by clearness and vigor, and are mainly restricted to simple verbal explanations, in opposition to the more elaborate system of the *pilpul*, which was then coming into use in the schools of Poland and Germany. Abraham was trained in secular learning, and legend ascribes to him a knowledge of the "seven sciences." It is probable that Mordecai Jaffe's predilection, both for secular scholarship and for literal explanation (*peshaṭ*), then very rare, was due to the influence of Abraham ben Abigdor, whose pupil, Abraham Jaffe, was Mordecai's father and teacher.

According to David Gans, Abraham also wrote a supercommentary on Rashi. This is probably no longer extant; but a *seliḥah* (penitential prayer), which he wrote on the threatened expulsion of the Jews from Bohemia in 1542, still forms part of the Polish liturgy, and is found in some of the prayer-books of Germany. It is recited on Yom Kippur Ḳaṭan.

BIBLIOGRAPHY: D. Gans, *Zemaḥ David*, p. 56, Warsaw edition, 1890; Landshuth, *'Ammude ha-'Abodah*, p. 2; Michael, *Or ha-Ḥayyim*, No. 32; Zunz, *Literaturgesch.* p. 390. The inscription on Abraham's tombstone is given in גל עד, No. 121.

L. G.

**ABRAHAM BEN ABIGDOR ḲARA.** See Ḳara, Abraham ben Abigdor.

**ABRAHAM ABOAB.** See under Aboab.

**ABRAHAM, ABRAHAM:** English author and communal worker; died March 31, 1863, at Liverpool. He resided at Liverpool for forty years, during thirty of which he took a leading part in the Jewish affairs of that city; holding various honorary offices in the synagogue, the presidency of the Philanthropic Institution, as well as of the Jewish school. Though actively engaged in commerce, he found leisure for scientific and literary studies.

Abraham is chiefly noteworthy for his efforts toward the introduction of regular vernacular sermons in the synagogue services of England. Through his exertions pulpit instruction was established in 1827 at Liverpool, whence it extended to the provincial synagogues. At a later date it was adopted in London. In 1827 a pulpit was erected in the synagogue at Liverpool. The innovation was hailed with derision, and not until Prof. D. M. Isaacs was formally installed in office was pulpit instruction successful.

Abraham was the author of several publications designed to benefit the young. He translated, from the French, Cahen's "Catéchisme" and Ben Levi's "Matinées du Samedi"; the latter is known under the title of "Moral and Religious Tales for the Young of the Hebrew Faith."

BIBLIOGRAPHY: *Jew. Chron.* April, 1863.

G. L.

**ABRAHAM (ABRAM), JACOB:** German medalist and lapidary; born at Strelitz in 1723; died at Berlin, June 17, 1800. He learned the art of engraving from a workman in the Polish town of Lissa. For nearly half a century he worked in the royal mints of Stettin (1752), Königsberg (1757), and Berlin. He began his career as a heraldic engraver, and although he could neither design nor model, he brought his art to a surprising state of perfection.

The more noteworthy of his medals are those that commemorate the victories of Frederick the Great during the Seven Years' War, such as the one commemorating the victory at Torgau, in 1760, cut from Ramler's model and Meil s design. In addition may be mentioned the medal containing the effigy of Prince Potemkin and the fortress of Otchakov: "Otschakovia Expugnata"; and that struck in commemoration of the Jubilee festival of the French community in Berlin, June 10, 1772, from the design of D. Chodowiecki. Another of his successful medals was one representing Sigmund van der Heyde, the defender of Kolberg, 1760.

Jacob Abraham was reputed the foremost medalist of his time in Germany, and his three sons, of whom Abraham and Jacob are known, inherited his talent (see Abrahamson, Abraham). The similarity of the names has led to the confusion of father and son by historians.

BIBLIOGRAPHY: Füssli, *Künstlerlexikon*, 2d edition, part ii. 2, Zürich, 1806; Schlickeysen, *Erklärungen der Abkürzungen auf Münzen*, 1857, p. 144; Julius Meyer, *Allg. Künstlerlexikon*, i. 32, Leipsic, 1872.

H. R.

**ABRAHAM ABUSH BEN LEVI HIRSCH KATZENELLENBOGEN.** See Katzenellenbogen, Abraham Abush ben Levi Hirsch.

**ABRAHAM, ADOLPHE:** French colonel; born at Thionville, France, March 21, 1814. When eighteen he enlisted as a volunteer, and was assigned to the 52d Regiment of the line, which started immediately afterward for the siege of Antwerp. He is one of the last survivors of that siege. From the ranks he advanced step by step to the grade of lieutenant, which he attained on April 27, 1846. After the Paris rising of June, 1848, he received the Cross of the Legion of Honor as a reward for organizing and conducting to the front the 2d battalion of the National Guard of the Seine, which captured the Panthéon from the mob. Promoted captain in 1851, he fought through the Crimean war, and took part in the assault on Sebastopol.

During the war against Austria in Italy in 1859 he was present at the battle of Magenta, June 4, and at the capture of the railway-station there, where he was wounded at the side of General Lespinasse. He was appointed major (commandant) at Solferino on the very morning of the battle (June 24). He stormed and captured Casa Nuova and four guns. For this he was mentioned in the "orders of the day" of the 85th Regiment. After having passed three years with the army of occupation in Rome, Abraham asked, in 1866, to be retired on account of ill health. But a life of inactivity weighed upon him, so in 1868 he was entrusted with the reorganization of the Garde Mobile, in the department of the Seine. Recalled to active service in 1870, he was promoted lieutenant-colonel of the 51st Infantry, which at that time formed a part of the army of Paris, and fought in two battles at Champigny, Nov. 30 and Dec. 2.

In the days of the Commune, Abraham rendered efficient service to the national government.

At the request of General Berteaux, in 1875, Colonel Abraham assumed the command of the 19th Infantry (reserve), which he retained till 1879, when, attaining the age limit, he was permanently retired. Colonel Abraham, who received the military medal of Sardinia and the cross of the Order of Pius IX., was created officer of the Legion of Honor in 1864. From Queen Victoria he received the Crimean medal.

Abraham remained steadfast to the Jewish faith, and was elected president of the congregation of Versailles. He discharged the functions of this office till 1891, when he withdrew to Granville.

J. B.

**ABRAHAM IBN AKRA BEN SOLOMON.** See Abraham ben Solomon Akra.

**ABRAHAM ALASHKAR.** See Alashkar, Abraham.

**ABRAHAM IBN ALFACHAR.** See ALFACHAR, ABRAHAM IBN.

**ABRAHAM ALFAQUIN.** See ALFAQUIN, ABRAHAM.

**ABRAHAM ALGAZI.** See ALGAZI, ABRAHAM.

**ABRAHAM AL-TABIB.** See AL-TABIB, ABRAHAM.

**ABRAHAM AMIGO.** See AMIGO, ABRAHAM.

**ABRAHAM OF ARAGON:** A skilful oculist, who flourished in the middle of the thirteenth century. Shortly after the Council of Béziers, in 1246, had forbidden Jewish physicians to practise, Abraham was requested by Alphonse, count of Poitou and Toulouse, and brother of Louis IX. of France, to treat him for an affection of the eye. The count at first implored Abraham's help in vain; for he, being a man of independent spirit, held stoutly to the opinion that even the brother of a king was not exempt from the decree of a council. It was only after the seigneur of Lunel, with the assistance of his Jewish agent, had persistently pleaded with Abraham that the latter consented to cure the count.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 2d ed., vii. 114.

L. G.

**ABRAHAM ARYEH LOEB B. JUDAH HA-LEVI:** A Talmudic author and rabbi, who lived at Stryzhow (Galicia, Austria) at the close of the eighteenth century and the beginning of the nineteenth. His works, bearing the general title "Derishat Ari" (A Lion's Comment), contain: (1) "Eben Pinnah" (The Corner-Stone), dealing with the Jewish laws concerning family life; (2) "Otot ha-Shamayim" (The Signs of Heaven), on circumcision, phylacteries, Sabbath, and festivals; (3) "Ḥok u-Mishpaṭ" (Law and Justice), on civil law (Lemberg, 1804; Jitomir, 1805).

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 17; Benjacob, *Oẓar ha-Sefarim*, p. 115.

M. B

**ABRAHAM (ASHER JACOB) BEN AR-YEH LOEB ḲALMANḲES.** See ASHER, JACOB ABRAHAM BEN ARYEH LOEB ḲALMANḲES.

**ABRAHAM (BEN GEDALIAH) BEN ASHER (= ABA):** A commentator; native of Safed, Syria; held rabbinical office at Aleppo in the second half of the sixteenth century. He was a pupil of Joseph Caro (1488–1575), with whom in later years he maintained a learned correspondence. Abraham wrote a commentary on the Midrash Rabbot, entitled אור השכל ("The Light of Reason"), only a part of which—that on Genesis Rabbah—has been published under the subtitle "Ma'adanne Melek" (Royal Delicacies), Venice, 1567, by his brother-in-law, Senior ben Judah Falcon of Venice. The other parts of the commentary are still extant in manuscript, and include also a midrashic commentary attributed to Rashi.

BIBLIOGRAPHY: Roest, *Catalog der Rosenthal'schen Bibliothek*, i. 24; Benjacob, *Oẓar ha-Sefarim*, p. 28.

W. B.

**ABRAHAM BEN ASUS DE BOURGUEIL.** See BURGIL FAMILY.

**ABRAHAM AUERBACH.** See AUERBACH, ABRAHAM.

**ABRAHAM OF AUGSBURG:** Proselyte to Judaism; died a martyr's death Nov. 21, 1265. He seems to have adopted his new faith with such enthusiasm that he publicly assailed Christianity and attacked images of the saints, for which he was sentenced to torture and death. The incident attracted considerable attention, and it forms the subject of elegies by Mordecai ben Hillel (who himself suffered martyrdom in 1298) and by the liturgical poet Moses ben Jacob.

BIBLIOGRAPHY: Zunz, *S. P.* pp. 350, 364; S. Kohn, *Mordecai ben Hillel*, pp. 46–49 and appendix I.; Perles, in *Monatsschrift*, 1873, pp. 513, 514; Salfeld, *Martyrologium des Nürnberger Memorbuches*, pp. 22, 149, 150.

L. G.

**ABRAHAM OF AVILA:** A pseudo-Messiah and wonder-worker, who lived at the end of the thirteenth century. There seems to be some doubt concerning the name of this man, though the facts are well attested by Solomon ben Adret and the apostate Abner of Burgos. The mystic propaganda carried on in Spain by Abraham Abulafia influenced at least two men to turn to their own advantage the credulous excitability of the people. Nothing is known of the private life of this pseudo-Messiah other than that he was an ignorant man, unable either to read or to write, and that he made the acquaintance of Abulafia in Messina. He claimed that by the intervention of an angel he had written a voluminous work, פלאות החכמה ("Wonders of Wisdom"), and a commentary upon it.

Abraham came to the community of Avila, Spain, with a forged letter from David Ashkenazi, calling first upon Solomon ben Adret. In perplexity the community turned to Adret, the greatest rabbinical authority of that day, for advice as to the attitude to be maintained toward the new prophet. Adret, without directly condemning him, expressed strong doubts as to his prophetic gifts. Prophecy, he said, did not rest upon an ignorant man, nor was it a time for prophetic inspiration; furthermore, the prophetic gift was given by God in Palestine exclusively. For these reasons Adret urged care and further investigation into the reputed miracles. The community took him at his word, and awaited with curiosity the last day of the fourth month of the year 1295 — the day on which the Messianic time was to begin. The people assembled in the synagogue in the white burial garments used on the Day of Atonement; and the story goes that on these garments small crosses appeared. Such an impression was made upon Abner of Burgos by this "miracle," that it helped toward his conversion about twenty-five years later.

BIBLIOGRAPHY: Solomon ben Adret, *Responsa*, No. 548, which has been wrongly taken by Landauer and Jellinek to refer to Abulafia (Steinschneider, *Jew. Lit.* p. 308, § 47). From the responsum in question it is impossible to tell whether the name of the false prophet was Nissim ben Abraham, as Perles (*Salomo ben Adereth*, p. 5) supposes, or whether Nissim was the bearer of a letter to Adret on the subject, as Kaufmann, in *Rev. Ét. Juives*, xxxvi. 288, thinks. For Alfonso (Abner) of Burgos, see *Rev. Ét. Juives*, xviii. 57, 58; compare also Grätz, *Gesch. der Juden*, 2d ed., vii. 318–321; *Monatsschrift*, 1887, p. 557.

G.

**ABRAHAM BEN AZRIEL OF BOHEMIA:** A Bohemian Talmudist and grammarian, who flourished in the first half of the thirteenth century and probably lived at Prague. Among his works, yet unpublished, is a commentary on the Maḥzor, entitled "Arugat ha-Bosem" (Bed of Spices), probably the most ancient Jewish literary effort in any Slavonic country. In this Abraham shows himself to have been a faithful follower of the scholars of northern France, who, uninfluenced by Arabo-Spanish philosophy, devoted their attention solely to the Bible and the Talmud. As a Talmudist Abraham exhibited a strong tendency to casuistry, while as a Bible exegete he was simple and sound, working chiefly after the method of RaSHBaM, whose commentary he often quotes. It is not certain that he enjoyed actual personal intercourse with his French brethren; he may have been influenced only by their literary productions.

The explanation of many obscure Hebrew words by their Bohemian equivalents in Abraham's work shows that the Jews of Bohemia at that time made use of the vernacular; and some of the Bohemian expressions there adduced are among the oldest in the language.

BIBLIOGRAPHY: Berliner's *Magazin*, i, 2, 3; Perles, in *Monatsschrift*, 1877, pp. 360-373; Kaufmann, *ibid.* 1882, pp. 316-324, 360-370, 410-422; 1886, pp. 129 *et seq.*

L. G.

**ABRAHAM BALI BEN JACOB.** See BALI, ABRAHAM.

**ABRAHAM DE BALMES (or DE PALMIS) BEN MEIR:** Italian physician and translator of the early sixteenth century; born at Lecce, in the old kingdom of Naples; died at Venice, 1523. A short time before his death he was physician in ordinary to the cardinal Dominico Grimani at Padua. See Steinschneider, "Hebr. Bibl." xxi. 7 and 67; "Hebr. Uebers." p. 62; Perles, "Beiträge," pp. 193, 197, etc. Through his Latin translations of many Hebrew works on philosophy and astronomy he attained a great reputation in the Christian world. He dedicated to Cardinal Grimani two of these translations: (1) of an astronomical work in Arabic by Ibn al-Heitham (died 1038), which had been translated into Hebrew by Jacob ben Machir, in 1372, under the title "Liber de Mundo"; (2) of the "Farewell Letter" of the Arabic philosopher Ibn Baga (Avempace), which he translated from the Hebrew under the title "Epistolæ Expeditionis" (MS. Vat. No. 3897. The dedication is published in "Revue des Études Juives," v. 145). In Padua Abraham delivered philosophical addresses to Christian audiences. He also compiled a Hebrew grammar, in which he attempted to treat philosophically the construction of the Hebrew language and to refute the opinions of the eminent grammarian David Ḳimhi. In this work Abraham was the first to treat the syntax (which he called in Hebrew *ḥarkabah*) as a special part of the grammar. The book was published, with a Latin translation and a supplementary treatise on the Hebrew accents, under the title "Miḳneh Abram," by Maestro (Calo) Ḳalonymos ben David, a well-known translator. Grätz ("Gesch. der Juden," ix. 215) suggests, without evidence, that the printer Daniel Bomberg (who is supposed to have learned Hebrew from Balmes) translated this grammar. At his death, honors were paid to his memory by his Christian pupils.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 667; idem, *Hebr. Uebers.* §§ 206, 348, 581; idem, *Bibliographisches Handbuch*, No. 164, Leipsic, 1859; T. Willesz's dissertation, Budapest, 1895.

H. M.

**ABRAHAM BEN BARUCH:** Writer on ritual; brother of Meir of Rothenburg; lived in southern Germany about the end of the thirteenth century. He wrote "Sefer Sinai" (The Book of Sinai), a collection of legal and ritualistic decisions, compiled from different rabbinical authorities. The work is still extant in manuscript at Wittenberg. According to the copyist, the word סיני was chosen by the author as the title on account of its having the numerical value of ענוה ("humility"); but it is really one less; the copyist evidently counted the word itself as an additional unit. Abraham is mentioned by his contemporary R. Mordecai b. Hillel Ashkenazi, the author of the "Mordecai" (on Giṭ. § 404).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 68; Zunz, *Z. G.* p. 162; Benjacob, *Oẓar ha-Sefarim*, p. 419.

M. B.

**ABRAHAM BEN BARUCH MIZRAḤI.** See MIZRAḤI, ABRAHAM BEN BARUCH.

**ABRAHAM OF BEJA:** A learned Jew who lived in Alemtejo, Portugal, during the latter half of the fifteenth century. Being an extensive traveler, he knew many languages, and for that reason King John II. ordered him to accompany Joseph Zapateiro of Lamego upon the latter's expedition to discover Covilham, who had himself been sent in search of the mythical Christian king, Prester John. They discovered Covilham in Lower Egypt, and brought back news of his welfare, together with information that led to the epoch-making voyage of Vasco da Gama.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, viii. 380 (in the English translation this name is erroneously given as Abraham de Beya); Kayserling, *Columbus*, pp. 19, 20; Jacobs, *Story of Geographical Discovery*, p. 89.

W. M.

**ABRAHAM BENDIG.** See BENDIG, ABRAHAM.

**ABRAHAM BEN BENJAMIN AARON:** A Polish Talmudist of the first half of the seventeenth century; died at Brest, Lithuania, in 1642. He was rabbi at Tarnopol in 1636, and officiated in other Polish towns. In the latter year he was called to the rabbinate of Brest, then the largest community in Poland, and remained there till his death. The leading rabbis of that time—Joel Sirkes, Meir Kohen-Żedeḳ, and Rabbi Heschel, of Cracow—treat him in their writings with the greatest respect and veneration. Besides his responsa, contained in the works of the above-mentioned rabbis, he also left scholia to the "Ṭur Oraḥ Ḥayyim," which are appended to his father's work.

His father, BENJAMIN AARON (died 1620), was the author of "Masat Binyamin," a collection of responsa.

BIBLIOGRAPHY: Feinstein, *'Ir Tehillah*, pp. 26, 118, 136, 154, 170, 202, Warsaw, 1886; Michael, *Or ha-Ḥayyim*, No. 64.

L. G.

**ABRAHAM BEN BENJAMIN ZE'EB BRISKER:** Polish author of the seventeenth century; went to Vienna, and, on the expulsion of the Jews from that city in 1670, went to Brest, Lithuania, where he married a daughter of Elijah Lipschütz. He was the author of "'Asarah Maamarot" (Ten Words), a work treating of the ten divine words which, according to Pirḳe Abot (v. 1), were used in the creation of the world; also of the Decalogue, published in 1680 at Hamburg or Frankfort-on-the-Oder. In 1685 he published "Zera' Abraham" (Abraham's Seed), on the connection of the weekly lessons in their Pentateuchal order. In 1698 he wrote the cabalistic treatise, "Perush 'al 'Eser 'Aṭarot" (Commentary on the Ten Crowns), on the Decalogue, in which Abraham mentions his intention to emigrate to Palestine. The additions to the "Yefeh Mareh" (Fair of Countenance) of Samuel Jaffe (Amsterdam, 1727), attributed to Abraham by Steinschneider ("Cat. Bodl." col. 2427), are not his, but were written by Abraham Hellen, rabbi in Glogau, and author of a commentary on Midrash Rabbah.

BIBLIOGRAPHY: Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, p. 223; Feinstein, *'Ir Tehillah*, pp. 32, 158, 191.

P. B.

**ABRAHAM BENVENISTE.** See BENVENISTE, ABRAHAM.

**ABRAHAM, BERNARD:** French brigadier-general of artillery, retired; born at Nancy, Jan. 12, 1824. His father, who was a member of the Jewish Consistory of Nancy, was known as Moïse, though his name was Moïse Abraham. The sons were all called Moïse, and Édouard, a brother of the general, an artist at Paris, has retained the paternal appellation in the spelling Moyse (MOYSE, ÉDOUARD). After passing through the Lycée at

Nancy, Abraham entered the École Polytechnique at the age of nineteen, Nov. 1, 1843. Thence he went to the School of Applied Sciences at Metz, from which he was graduated in 1847, after which he served for several years at Strasburg as a lieutenant. He was promoted to the rank of captain in 1854, and served in the Crimea on the staff of General Lebœuf. After the fall of Sebastopol he received the cross of chevalier of the Legion of Honor, as Captain Bernard Moïse. Having returned to France he was detailed in 1856 for service at the ordnance foundry at Strasburg. Two years later he married, and was obliged to assume the name of Abraham, under which he was registered in all the civil documents. In 1859 he took part in the campaign in Italy against Austria. For some time after the convention of Villefranche, Abraham remained in Milan, but subsequently returned to France. On the restoration of peace he was assigned to the department of artillery at Strasburg. He went to Paris, was promoted major, and took part in the Franco-Prussian war of 1870. He was detailed to the army of the Rhine at Metz, and there, after the battle of Gravelotte, was decorated with the cross of an officer of the Legion of Honor. After the war Abraham was appointed secretary of the committee on coast defenses, and became a member of the military commission on railways. He advanced in rank rapidly, reaching the grade of lieutenant-colonel in 1874 and that of colonel in 1877. As the latter he commanded the Seventeenth Infantry, for several years, at La Fère. He was finally made brigadier-general June 2, 1883, and remained in active service till Jan. 12, 1886.

Bernard Abraham.

In 1895 Abraham succeeded Dr. Widal in the Central Consistory of the Israelites of France, and retained the seat for several months. J. W.

**ABRAHAM BIBAGO BEN SHEM-ṬOB.** See Bibago ben Shem-Ṭob, Abraham.

**ABRAHAM OF BOHEMIA:** Prefect of the Jews of Great and Little Poland at the beginning of the sixteenth century. In 1512 King Sigismund I. of Poland issued a decree notifying his subjects in Great Poland and Little Poland that he had appointed Abraham, a Jew of Bohemia, prefect over them, and that one of Abraham's duties was to collect all taxes due from them and to deliver the same into the king's treasury ("Acta Tomiciana," iii. No. 252; "Metrika Koronnaya," 1518–20, book No. 33, p. 118). Abraham was recommended to Sigismund by the latter's brother, the king of Hungary and Bohemia, and by Emperor Maximilian of Germany. Both attested his honesty and blameless life. The law courts of Poland had no jurisdiction over Abraham, he being responsible only to the king's own court.

Abraham was one of the many Jews who emigrated from Bohemia to Poland. He was also from time to time counselor for some of the Jewish communities of Poland, as is apparent from the king's order to the Jews of Cracow to pay Abraham 200 florins, promised him as a reward for a defense "against certain accusations." The Polish Jews were not pleased with their new Bohemian prefect, who had become so powerful. The king ordered all the Jews of Poland, and especially the rabbis, to respect the liberties and privileges granted to Abraham, and not to encroach upon them by excommunication or in any other way. For these privileges Abraham paid an annual personal tax of 20 ducats (about $300 or $400, nominal).

Bibliography: Bershadski, *Iz Istorii Yevreyev v Litvye i Polshye* in *Yevreiskaya Biblioteka*, vii, 30-35, St. Petersburg, 1879; idem, *Materialy Dlya Istorii Yevreyev v Polshye* in *Vos.* Sept., 1893, pp. 111–126. H. R.

**ABRAHAM IBN BOLAT.** See Bolat, Abraham ibn.

**ABRAHAM BRODA BEN SAUL.** See Broda, Abraham, ben Saul.

**ABRAHAM BRUNSCHWIG.** See Brunschwig, Abraham.

**ABRAHAM CABRIT.** See Cabrit, Abraham.

**ABRAHAM DE CASLAR BEN DAVID.** See Caslari, Abraham ben David.

**ABRAHAM (VITA) DE COLOGNA:** An Italian rabbi, orator, and political leader; born at Mantua, 1755; died at Triest, 1832. While holding the post of rabbi of his native city he was elected a member of the Parliament of the Napoleonic kingdom of Italy, and in 1806 a deputy to the assembly of notables in Paris. Upon the formation of the Sanhedrin in 1807 he was appointed vice-chairman, and in 1808 a member of the French Central Consistory; later also of the Consistory of Turin. Abraham exhibited all the characteristics of men of transition periods: a strong desire for reform, and an indefinite conception of the aims and means necessary to realize that desire. He left a volume of sermons and apologetic essays.

Abraham de Cologna.

Bibliography: Kahn, *Archives Israélites*, 1840, p. 32. M. B.

**ABRAHAM OF COLOGNE (BEN ALEXANDER):** German rabbi; flourished about 1240. He was considered the most eminent pupil of Eleazar of Worms. Solomon ben Adret relates ("Teshubot," i. No. 548) that he saw Abraham when he came to the king of Castile, probably Ferdinand II. (the Saint). On this occasion Abraham assumed the name of Nathan to conceal his identity. Adret also claims to have heard from an old man that Abraham of Cologne preached on Num. vii. 1, in the house of Adret's father before a great many eminent rabbis, and displayed much erudition.

Abraham was the author of a small book entitled "Keter Shem-Ṭob" (The Crown of a Good Name), the concluding chapter of which—containing an explanation of the Sefirot, or Ten Mystical Spheres—is ascribed in some manuscripts to Menahem Ashkenazi, another pupil of Eleazar of Worms. Certainly either Abraham of Cologne or Menahem was the first representative of German mysticism to show a familiarity with the doctrine of the Sefirot.

Bibliography: Jellinek, *Auswahl Kabbalistischer Mystik*, No. 4; Steinschneider, *Cat. der Hebr. Handschriften*, Royal Library at Munich, Nos. $112^{33}$, $341^{17}$; idem, *Hebr. Bibl.* vi.

126, viii. 147, xii. 112; Kobak, *Jeschurun*, vi. 169, where Abraham calls his father *Achseldar* or *Achselrad*. This name may be a misprint.

P. B.

**ABRAHAM CONQUE OF HEBRON.** See CONQUE (CUENQUI), ABRAHAM, OF HEBRON.

**ABRAHAM BEN DANIEL:** Poet and rabbi; born at Modena in 1511. For several years he was a tutor at Viadana, Modena, Rivarolo, Arezzo, and Forli, and finally he became rabbi at Ferrara. From 1536 to 1552, despite unceasing bodily ailments, he composed over a thousand poetical prayers in various meters and forms, six of them being in the Aramaic language. Several of the poems were written for friends, or suggested by public events, papal oppressions, or prevalent sickness; and one of them is in honor of his cousin Hadassah, whom he married in 1539. A manuscript collection of his prayers in the Bodleian Library, Oxford, bears the title "Sefer ha-Yashar" (The Book of the Righteous).

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 535; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1181.

M. K.

**ABRAHAM IBN DAUD (=DAVID) HA-LEVI;** called **Ben Daud** (erroneously **Daur, Dior**); also **RABaD,** from the initials of his name, and **RABaD I** to distinguish him from ABRAHAM BEN ISAAC OF NARBONNE (RABaD II.) and ABRAHAM BEN DAVID OF POSQUIÈRES (RABaD III.): Spanish astronomer, historian, and philosopher; born at Toledo about 1110; died, according to common report, a martyr about 1180. His mother belonged to a family famed for its learning. His chronicle, a work written in 1161 under the title of "Sefer ha-Ḳabbalah" (Book of Tradition), in which he fiercely attacked the contentions of Karaism and justified rabbinical Judaism by the establishment of a chain of traditions from Moses to his own time, is replete with valuable general information, especially relating to the time of the Geonim and to the history of the Jews in Spain. An astronomical work written by him in 1180 is favorably noticed by Isaac Israeli the Younger ("Yesod 'Olam," iv. 18). His philosophical work, "Al-'akidah al-Rafiyah" (The Sublime Faith), written in 1168, in Arabic, has been preserved in two Hebrew translations: one by Solomon b. Labi, with the title "Emunah Ramah"; the other by Samuel Motot. Labi's translation was retranslated into German and published by Simson Weil.

**His Position as Philosopher.**

Ibn Daud was by no means an original thinker, nor did he produce a new philosophy; but he was the first to introduce that phase of Jewish philosophy which is generally attributed to Maimonides and which differs from former systems of philosophy mainly in its more thorough systematic form derived from Aristotle. Accordingly, Ḥasdai Crescas mentions Ibn Daud as the only Jewish philosopher among the predecessors of Maimonides ("Or Adonai," chap. i.). But having been completely overshadowed by Maimonides' classical work, the "Moreh Nebukim," Abraham ibn Daud's "Emunah Ramah" (Sublime Faith), a work to which Maimonides himself was indebted for many valuable suggestions, received scant notice from later philosophers.

The only Jewish philosophical works that Ibn Daud had before him, according to his own statement ("Emunah Ramah," p. 2, or in German trans., p. 3), were Saadia's "Emunot we-De'ot," and "The Fountain of Life" by Solomon ibn Gabirol. On the one hand, he fully recognizes the merits of Saadia, although he does not adopt his views on the freedom of the will, notwithstanding that the solution of this problem was to be the chief aim and purpose of his whole system ("Emunah Ramah," p. 98; German trans., p. 125). On the other hand, his attitude toward Gabirol is entirely antagonistic, and even in the preface to his "Emunah Ramah" he pitilessly condemns Gabirol's "Fountain of Life." See Kaufmann, "Studien über Solomon ibn Gabirol," Budapest, 1899.

Being the first strict Aristotelian among the Jews—who considered Aristotle and his Arabic commentators, Alfarabi and Ibn Sina, to be the only true philosophers (*ib.* pp. 23, 50, 62; German trans., pp. 30, 65, 78)—Ibn Daud feels himself provoked to constant opposition by the doctrines of Gabirol, who represents the Neoplatonic philosophy. Impartial enough to accord to childlike faith its full rights, Ibn Daud desires also to defend the rights of reason, and, consequently, resists with the utmost energy any attempt to set bounds to science; regarding this as a culpable encroachment upon the plan of the Divine Ruler, who did not endow man with the faculty of thought without intent.

True philosophy, according to Ibn Daud, does not entice us from religion; it tends rather to strengthen and solidify it. Moreover, it is the duty of every thinking Jew to become acquainted with the harmony existing between the fundamental doctrines of Judaism and those of philosophy, and, wherever they seem to contradict one another, to seek a mode of reconciling them. Ibn Daud insists that, however highly philosophy may be valued, the religion of Judaism is preferable. Knowledge, which had been acquired by philosophers through the evolution of several thousands of years, and after overcoming the gravest errors, had been bestowed upon Judaism from the beginning through revelation (*ib.* p. 62; German trans., p. 79). As to moral truths, it may be even assumed as probable that the philosophers did not attain to them through independent study, but rather under the influence of the doctrines of Holy Scripture (*ib.* p. 101; German trans., p. 130).

**Ibn Daud and Aristotle.**

It is true that on certain points Ibn Daud could not always avoid conflict with the doctrines of Aristotle: this was especially true in regard to the latter's theory of the Creation. According to Aristotle, all coming into being results from the fusion of matter into a certain form; matter, therefore, is the necessary basis for any genesis; primary matter itself, as the substance common to all things existent, must, therefore, be without beginning and must be eternal. But the acceptance of preexistent and eternal matter can not be reconciled with the Biblical history of creation, which implies a creation out of nothing, and subject to time. From this conflict, which later caused Maimonides to dispute the authority of Aristotle in all matters transcendental, Ibn Daud was not able to extricate himself; and, therefore, he rather tries to glide over the existing difficulties than to solve them. For he represents the course of creation as a series of creative acts; which recalls Gabirol's doctrine concerning the succession of the various substances. But he himself subsequently admits that this was only a hypothesis to satisfy the need of giving an architectonic finish to our notions, intended to mark that gradual process of things which would result, had creation really gone through all the stages of existence, from primary matter, which is imperceptible to us, to all individual things, though some of these stages may be regarded as partly existing only in abstract notions. To concede the possibility of such a gradual process of creation, however, would be, according to Ibn Daud, a contradiction of our conception of God's mode of acting.

As to the doctrine of God, Abraham ibn Daud,

like Aristotle and his Arabic interpreters, proceeding from the principle of motion, and basing his argument upon the proof of the impossibility of a *regressus in infinitum*, arrives at the conception of a First Cause of all motion, or of a Prime Mover, who Himself, as First Cause, can not have any other cause of motion above Him, and must, therefore, be thought of as motionless. The Prime Mover is God. But this proof of the existence of God leaves still open two important questions relating to the truth of our knowledge of God: one concerning the incorporeality, and the other respecting the unity of God.

**His Doctrine of God.**

As to the incorporeality of God, it follows logically from the notion of infinity which belongs to the First Cause of motion that no corporeal thing can be infinite itself; nor can infinite force be attributed to it. But the Prime Mover is infinite; for, since He Himself is without motion, His force also remains unaffected by the motion of change and transformation. Therefore the Prime Mover—that is, God—can not be corporeal (*ib.* p. 47; German trans., p. 60).

But as a being of necessary existence, God must also be absolutely simple and single; inasmuch as the conception of a plurality in His essence would, at the same time, nullify the notion of the necessity of His existence. For the consolidation of this plurality into a unity must have been effected by another being different from itself; hence the existence of this plural being would be no more necessary, that is, determined by its own essence, but would be dependent upon that other being which brought about the unification (*ib.* p. 49; German trans., p. 63).

From the notion of absolute unity results the conception of the uniqueness of God; for if two beings of this kind could exist, the unity of God would be nullified, since to one, at least, of the units a special character must be attributed so as to distinguish it from the other (*ib.*). With the doctrine of the unity of God is connected the doctrine of the divine attributes, which is preceded in Abraham ibn Daud's system by the doctrine of the negative attributes, already accepted by Baḥya ibn Paḳuda ("Ḥobot ha-Lebabot," i. 10) and by Judah ha-Levi (Cuzari, ii. 2) from the older Arabic theology. According to Ibn Daud, only negative attributes, in the strict and proper sense, can be imputed to God; so that, whatever multiplicity of these negative attributes may be ascribed to Him, no multiplicity in the essence of God can result. Certainly this is equivalent to a renunciation of a positive conception of the Divine Being; for negative statements may suffice to prevent erroneous ideas, but a positive knowledge can never be obtained through them alone (*ib.* p. 5; German trans., p. 65). Indeed, our whole knowledge of God is limited to two certainties, (1) that He exists and (2) that His essence is incomprehensible (*ib.* p. 56; German trans., p. 71). In addition to the negative attributes, only relative attributes can be predicated of God; for even these latter, how many soever may be assumed, since they do not apply to the essence of God but only to His relation to the world, produce no modification in the notion of the unity of the Divine Being (*ib.* p. 54; German trans., p. 69).

From the speculative doctrines of faith, the truth of which can be proved only by reasoning, are to be distinguished the historical dogmas whose authenticity is based principally upon divine revelation, or, to speak more exactly, upon the historical tradition of such a revelation (*ib.* p. 69; German trans., p. 87). The tradition concerning an event that is reported to have taken place publicly before a great body of men, which originated, so to say, under the control of public opinion, without having been disputed by contemporaries, and has descended with an uninterrupted continuity, possesses an argumentativeness which can not be controverted even by the professional logician (*ib.* pp. 78, 81; German trans., pp. 98, 103). The trustworthiness of historical tradition forms a presumption in favor of the truth of prophecy. In the true sense of the word, according to the axioms established above for the reliability of historical tradition, there can be only assertion of real prophecy when the divine revelations apply to important public matters; while those revelations which pertain to less important matters, or even to the personal affairs of a single individual, can not be classed under this head (*ib.* p. 71; German trans., p. 89). Thus, as Ibn Daud remarks, perhaps with a reference to the miracles attributed to Jesus, the authenticity of the Torah would be in a sorry plight if, instead of being based on miracles of real historic certainty, such as those of Moses, it were supported merely by miracles of such private character as the resurrections effected by Elijah and Elisha (*ib.* p. 80; German trans., p. 101).

Relying upon the doctrines of Alfarabi and of Ibn Sina, Ibn Daud, whom Maimonides follows in many ways in his conception of prophecy, further sets forth that the gift of prophecy must not be considered as a phenomenon, interrupting the continuity of the development of the human mind, but in a certain sense as the final stage of a natural evolution whose lower phases, though they must be distinguished from prophecy proper, are nevertheless connected with the same faculty through a certain identity of nature. And even if the true stage of prophecy is reached, this gift is, nevertheless, still capable of progressive development, although it may exceptionally at once reach the highest perfection in particularly gifted individuals.

**His Theory of Prophecy.**

The connection between the mind of the prophet and the higher intellects, principally with the Active Intelligence, furnishes a sufficient explanation of the higher cognitive faculty of the prophet, as well as of his power of transcending natural law. Appointed to become an intermediary between God and man, the prophet is elevated almost to the plane of the separated intelligences, or angels (*ib.* p. 73; German trans., p. 91).

Based upon the philosophical system developed above, and after the exposition of the doctrine of faith, the problem of human free-will and its relation to faith in a divine providence, or predestination, may be regarded as much nearer its solution. The objection that faith in a divine providence is inconsistent with the existence of evil in the world, because God can not be the author of evil and good at the same time, is refuted by the fact that evil has no existence in itself, but is only the natural result of the absence of actual good, and that, consequently, evil needs no creator. The defects and imperfections which appear in this world are in nowise contradictory to the wisdom and goodness of God. The defects appear only to a finite conception which considers things separately and in themselves, and not in their connection with the whole. Viewed from a higher standpoint the imperfections adhering to things or individuals would perhaps, in their relation to the whole, even prove to be perfections and advantages (*ib.* p. 95; German trans., p. 121).

**On Predestination.**

The human free-will as a subjective principle has for its objective correlate the notion of possibility, by which one of two alternatives may occur. This

does not cause the divine omniscience to undergo any limitation; unless, misled by common usage, one should designate as "possible" those things whose undetermined state results not from their own essence, but only from our deficient knowledge of the essence. But this kind of possibility, which, indeed, is no possibility at all, must be eliminated from God as quite irreconcilable with His omniscience. In its strict and precise form, the notion of possibility is not at all antagonistic to the omniscience of God; for it is easily conceivable that God from the beginning regulated creation, so that for certain cases both alternatives should be "possible" events; that the Creator, in order to grant to human liberty the opportunity to display its own energy, left the final issue of certain actions undecided even for His own knowledge (*ib.* p. 96; German trans., p. 123).

Human free-will, it is true, suffers a certain limitation through the variety of moral dispositions, partly due to natural causes, to be found in single individuals, as also in entire nations. But man is able to overcome his natural disposition and appetites, and to lift himself to a higher plane of morality, by purifying and ennobling himself (*ib.* p. 97; German trans., p. 124). The Torah, and the study of ethics which forms a part of practical philosophy and is designated, by an expression borrowed from Plato ("Gorgias," 464), as the "doctrine of the healing of souls," are the guiding stars to this exalted plane; but no scientific presentation of practical philosophy approaches in this regard the lofty heights of the Scriptures, wherein are clearly expressed the most sublime moral principles known to philosophers (*ib.* pp. 98, 101; German trans., pp. 126, 130).

The ceremonial laws also serve the purpose of moral education, and are, therefore, in view of their ethical tendency, to be numbered among the moral laws; although when compared with the doctrines of faith and the ethical laws proper, they have only a subordinate importance, as the Holy Scriptures also attribute to the sacrifices a relatively minor importance in comparison with the moral laws (*ib.* p. 102; German trans., p. 131).

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J. G.

**ABRAHAM BEN DAVID.** See YIẒḤAḲI, ABRAHAM.

**ABRAHAM BEN DAVID OF OSTROG (Volhynia):** Commentator; flourished about 1500. He wrote כור לזהב ("Furnace for Gold"), a commentary on the Targumim to the Pentateuch. Some also attribute to him a treatise on the thirteen hermeneutical rules of Rabbi Ishmael, published at Canterbury in 1597, by the converted Jew Philip Ferdinand.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 4215, 4216, 5053.

M. L. M.

**ABRAHAM BEN DAVID OF POSQUIÈRES (RABaD III. ראב"ד):** French Talmudic commentator; born in Provence, France, about 1125; died at Posquières, Nov. 27, 1198. Son-in-law of Abraham ben Isaac Ab-Bet-Din (RABaD II). The teachers under whose guidance he acquired most of his Talmudic learning were Moses ben Joseph (according to Michael, "Or ha-Ḥayyim," p. 24, the latter was the chief teacher of RABaD, but the manuscript note to which Michael refers reads quite differently in Buber's introduction to "Shibbale ha-Leḳeṭ") and Meshullam ben Jacob of Lunel. RABaD (abbreviation for Rabbi Abraham ben David) remained in Lunel after completing his studies, and subsequently became one of the rabbinical authorities of that city. He went to Montpellier, where he remained but a short time, and then removed to Nîmes, where he lived for a considerable period. Moses ben Judah ("Temim De'im," p. 6*b*) refers to the rabbinical school of Nîmes, then under Abraham's direction, as the chief seat of Talmudic learning in Provence.

**Persecution.**

But the real center of RABaD's activity was Posquières, after which place he is often called. It is difficult to determine when he removed to Posquières; but about 1165 Benjamin of Tudela, at the outset of his travels, called upon him there. This traveler speaks of RABaD's wealth and benevolence. Not only did he erect and keep in repair a large school-building, but he cared for the material welfare of the poor students as well. It was his great wealth which brought him into peril of his life; for, in order to obtain some of it, Elzéar, the lord of Posquières, had him cast into prison, where, like Rabbi Meir of Rothenburg, he might have perished, had not Count Roger II. of Carcassonne, who was friendly to the Jews, intervened, and by virtue of his sovereignty banished the lord of Posquières to Carcassonne. Thereupon Abraham ben David returned to Posquières, where he remained until his death. Among the many learned Talmudists who were his disciples in Posquières were Isaac ha-Kohen of Narbonne, the first commentator upon the Talmud Yerushalmi; Abraham ben Nathan of Lunel, author of "Ha-Manhig"; Meir ben Isaac of Carcassonne, author of the "Sefer ha-'Ezer"; and Asher ben Meshullam of Lunel, author of several rabbinical works. RABaD's influence on Jonathan of Lunel also is evident, though the latter did not attend his lectures.

**Literary Works.**

Besides being an active teacher, Abraham was a prolific author; for he not only wrote answers to hundreds of learned questions—which responsa are still partially preserved in the collections "Temim De'im," "Oṛhot Ḥayyim," and "Shibbale ha-Leḳeṭ"—but he also wrote a commentary on the whole Talmud and compiled several compendiums of rabbinical law. Most of his works are lost; but those which have been preserved, such as the "Sefer Ba'ale ha-Nefesh" (The Book of the Conscientious), a treatise on the laws relating to women, published in 1602, and his commentary on Torat Kohanim, published in 1862 at Vienna, are sufficient evidence of his untiring industry and remarkable intellect. Neither his codifications of law nor his commentaries are true examples of his strength. The title of "Baal Hasagot" (Critic), given him frequently by the rabbis, shows that they realized the direction in which his ability lay. Indeed, critical annotations display his powers at their best, and justify his being ranked with Alfasi, Rashi, and Maimonides.

It may, in addition, be safely asserted that Abraham ben David did even more for the study of the Talmud (which for so many centuries was for the Jews their only intellectual sphere) than the celebrated Spanish scholars. Without accusing Maimonides of intending to supplant the study of the Talmud itself by means of his compendium, the "Yad ha-Ḥazaḳah," it is nevertheless a fact that if Alfasi and Maimonides had not encountered such keen opposition, rabbinical Judaism would have degenerated into an exclusive study of the legal code, which would have been fatal to any original intel-

lectual development in a considerable portion of the Jewish people. This danger was not so imminent for those Jews who lived in lands where Arabian culture ruled; for there the study of the Hebrew language and poetry, and especially of the sciences and philosophy, would always have afforded a wide field for intellectual development. It was, therefore, sufficient that the leading Jewish rabbis domiciled in Moorish countries should devote much attention to furnishing a clew to the labyrinth of the Talmud, intricate and perplexing as the latter had become by the addition of the copious post-Talmudic literature of law and custom. Some sort of guide had become imperatively necessary for the practical application of this voluminous and intricate material. But in Christian countries like France and Germany, where the largest communities of Jews existed, throughout the Middle Ages there was no such outlet for Jewish intellectuality as the culture of literature or of the sciences which existed in Moorish Spain. Their own religious law was the only field open to the intellects of the Jews of Germany and northern France.

**Rashi and RABaD.**

That the Jewish mind remained fresh and productive, in spite of the restrictions that hampered the people during the Middle Ages, is due mainly to the efforts of such men as Rashi and Abraham ben David, who utilized the Talmud as an arena in which they could exercise their intellect. In his commentary, Rashi furnished a smooth and well-paved road to the Talmud; while RABaD, by his acute criticism, pointed out the way intelligently and with discrimination. This critical tendency is characteristic of all the writings of RABaD. Thus, in his commentary upon Torat Kohanim (pp. 41*a*, 71*b*; compare also Harkavy's "Responsen der Geonim" in "Studien und Mittheilungen," iv. 164), we find the caustic observation that many obscure passages in rabbinical literature owe their obscurity to the fact that occasional explanatory or marginal notes not tending to elucidate the text have been incorporated.

**Attitude as a Critic.**

The real strength of RABaD is shown by his criticisms of the works of various authors. The tone which he employs is also characteristic of his attitude toward the persons under criticism. He treats Alfasi with the utmost respect, almost with humility, and refers to him as "the sun by whose brilliant rays our eyes are dazzled" ("Temim De'im," p. 22*a*). His language toward Zerahiah ha-Levi is harsh, almost hostile. Though only eighteen years old, this scholar possessed the courage and the ability to write a sharp criticism upon Alfasi, and RABaD refers to him as an immature youth who has the audacity to criticize his teacher. However, in fairness it must be stated that Zerahiah had himself provoked this treatment by sharply criticizing RABaD, and by incorporating into his own work some of RABaD's interpretations without acknowledgment to the author (compare Gross, *l.c.*, 545, and Reifmann, "Toledot," p. 54).

Abraham's criticism of the "Yad ha-Ḥazakah" of Maimonides is also very harsh This, however, was not due to personal feeling, but to radical differences of view in matters of faith between the two greatest Talmudists of the twelfth century. Maimonides' aim was to bring order into the vast labyrinth of the Halakah by presenting final results in a definite, systematic, and methodical manner. But in the opinion of RABaD this very aim was the principal defect of the work. A legal code which did not state the sources and authorities from which its decisions were derived, and offered no proofs of the correctness of its statements, was, in the opinion of Abraham ben David, entirely unreliable, even in the practical religious life, for which purpose Maimonides designed it. Such a code, he considered, could be justified only if written by a man claiming infallibility—by one who could demand that his assertions be accepted without question. If it had been the intention of Maimonides to stem the further development of the study of the Talmud by reducing it to the form of a code, RABaD felt it his duty to oppose such an attempt, as contrary to the free spirit of rabbinical Judaism, which refuses to surrender blindly to authority.

**Maimonides and RABaD.**

RABaD was thus an opponent to the codification of the Halakah; but he was even more strongly opposed to the construction of a system of dogmas in Judaism, particularly according to the method followed by Maimonides, who often set up the concepts of the Aristotelian philosophy as Jewish theology. Maimonides, for instance, in accordance with his philosophical conviction and in the true spirit of Judaism, declares the incorporeality of God to be a dogma of Judaism, or, as he formulates it, "whosoever conceives God to be a corporeal being is an apostate" ("Yad ha-Ḥazakah, Teshubah," iii. 7). In the circles with which RABaD was connected, a certain mystical anthropomorphistic conception of the Deity was usual; and therefore it was but natural that a statement which practically declared his best friends apostates should arouse his resentment. He, therefore, appended to Maimonides' formula this brief but emphatic criticism: "Why does he call such persons apostates? Men better and worthier than he have held this view, for which they believe they have found authority in the Scriptures and in a confusing view of the Haggadah." The phrase concerning the Haggadah shows that RABaD is himself far from advocating the anthropomorphistic view. His opposition to Maimonides' statement of the doctrine of the incorporeality of God is only directed against its being raised into a dogma. Judaism is to Abraham ben David a religion of deed, and not one of dogmas. His attitude toward the teachings of Maimonides in regard to the future life and the eternity of the world is in harmony with this point of view. According to him the opinion of Maimonides on this question was as distinctly heretical as the corporeality of God from the standpoint of Maimonides; yet he has no word of vituperation for its author, but merely contents himself with recording his difference of opinion (*l.c.* viii. 2, 8).

**Judaism a Religion of Deed, not of Dogma.**

Thus, the ultra-conservative Talmudist was broader-minded and more tolerant than the greatest of the medieval Jewish philosophers (compare Smolensky, "'Am 'Olam," chap. 13).

Abraham ben David is particularly severe on the attempts of Maimonides to smuggle in his philosophic views under cover of Talmudic passages. To cite one example: Sorcery, according to both Biblical and rabbinical law, is, under certain conditions, an offense punishable with death. The opinions in the Talmud on the various acts coming under the category of sorcery differ widely, owing, no doubt, to the fact that it was not practicable to look upon every superstitious practise, from which Talmudic Judaism itself was not entirely free, as a heinous offense Maimonides, who, from the point of view of his philosophy, looks upon sorcery, astrology, augury, and the like as pure absurdities, decides that even the innocent actions which Scripture narrates of Eliezer (Gen. xxiv 14), and of

Jonathan (I Sam. xiv. 8–10) are to be considered as falling under the ban. Here RABaD is not content with merely correcting the statement of Maimonides, but he declares that, in his opinion, Maimonides deserves the ban for the calumnious views he expresses concerning these Biblical personages (Yad. 'Akum, xi. 4). This suffices to explain the principle that actuated Abraham ben David in his intense opposition to Maimonides, and particularly to his "Yad ha-Ḥazaḳah," which David himself designates as a great achievement (Kilayim, vi. 2). However, his criticisms are not merely bitter, but wonderfully skilful. They are seldom more than a few lines long; yet the defenders of Maimonides have written without success page after page of laborious reasoning in support of their master. Abraham's remarkable command of the entire Talmudic literature, his extraordinary acuteness of intellect, and his phenomenal critical powers are shown at their best in this criticism of "Yad ha-Ḥazaḳah"; and, as he wrote it only a few years before his death, and at an advanced age, it is all the more noteworthy.

The cabalists look upon Abraham ben David as one of the fathers of their system, and this is true to the extent that he was inclined to mysticism, which led him to follow an ascetic mode of life and gained for him the title of "the pious." He frequently spoke of "the holy spirit (or Elijah) disclosing to him God's secrets in his studies" (see his note to "Yad ha-Ḥazaḳah," Lulab, viii. 5; Bet ha-Behirah, vi. 11), great mysteries known only to the initated ("Yesode ha-Torah," i. 10). It may be asserted with confidence that RABaD was not an enemy to secular science, as many deem him. His works prove that he was a close student of Hebrew philology; and the fact that he encouraged the translation of Baḥya's "Ḥobot ha-Lebabot" (compare Gross, *l.c.* 1874, p. 165) proves that he was not hostile to philosophy. This philosophic work argues strongly against the anthropomorphistic conception of the Deity; and the favor with which Abraham ben David looked upon it is sufficient ground on which to acquit him of the charge of having held anthropomorphistic views. Moreover, his works show acquaintance with philosophy; for instance, his remark on "Hilkot Teshubah," v., end, is a literal quotation from Honein b. Isaac's "Musre ha-Philosophim," pp. 11, 12—or Loewenthal, p. 39, below—which is extant only in Alḥarizi's translation.

BIBLIOGRAPHY: Gross, in *Monatsschrift*, 1873-74; Renan, *Les Rabbins Français* (*Histoire Littéraire de la France*, vol. xxvii.); Michael, *Or ha-Ḥayyim*, No. 79; The Catalogues of Steinschneider and Neubauer of the Munich and Oxford libraries, under *Abraham ben David*.

L. G.

**ABRAHAM BEN DAVID PROVENÇAL:** Italian Talmudist of the sixteenth century. He was a member of an illustrious family of Italian rabbis who came originally from Provence in the south of France. Abraham officiated as rabbi in Casale-Monferrato and in Mantua, Italy. Besides being a learned Talmudist, he possessed a thorough knowledge of Latin and philosophy. He taught Abraham Portaleone, and was a friend of Azariah dei Rossi, who refers to him as a storehouse of science. According to Michael ("Or ha-Ḥayyim," p. 31) he was still living in 1608. He wrote a preface to Elijah di Vidas' cabalistic work, "Reshit Ḥokmah," Venice, 1593.

BIBLIOGRAPHY: Zunz, *Biography of Azariah dei Rossi* in מצרף לכסף ed. Wilna, 1865, p. 21; Michael, *Or ha-Ḥayyim*, No. 82.

D.

**ABRAHAM DOB BAER BEN DAVID OF OVRUCH:** Rabbi of Jitomir, Russia, about 1840. His Talmudic studies were pursued under Mordecai, rabbi of Chernobyl and a disciple of Israel Ba'al Shem (Besht). He wrote homilies upon the Pentateuch, called "Bet Ḥayyim" (House of Life) which treat the Scripture text according to the fourfold method of interpretation known as פרד"ס, that is, *perush* ("literal explanation"), *remez* ("allegorical"), *derush* ("homiletical"), *sod* ("mystical"). The work also contains inquiries concerning points of rabbinical law and responsa. The closing years of his life were passed at Safed, Palestine.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 31.

S.

**ABRAHAM DOB BAER BEN SOLOMON:** Rabbi in Orsha in the latter half of the eighteenth century. He wrote באר אברהם ("Abraham's Well"), containing Glosses on the First Part of the Code Shulḥan 'Aruk, Yoreh De'ah, Shklov, 1783.

D.

**ABRAHAM BEN ELIEZER:** Commentator (probably a contemporary of Elijah Mizraḥi); lived in the fifteenth and sixteenth centuries, probably at Constantinople. He wrote a supercommentary on Rashi's Bible Commentary. Only a small fragment of it, covering the weekly portion "Mas'ey," has been published in Jacob Canizal's collectanea, a very rare collection of supercommentaries on Rashi (Steinschneider, "Cat. Bodl." No. 5515). Abraham died in 1525, at a very old age.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, Nos. 47, 281.

L. G.

**ABRAHAM BEN ELIEZER HA-KOHEN:** Polish *darshan*, or preacher; flourished in the seventeenth and eighteenth centuries. He was the great-grandson of Issachar Baer, surnamed Baerman Ashkenazi, the commentator of the Rabbot. At Amsterdam, in 1673, he edited his grandfather's work, "Mareh Kohen," to which he added an introduction. Subsequently he was stricken with blindness. Forty years later, being then well advanced in years, he published his own work, "Ori we-Yish'i" (Berlin, 1714), containing a selection of his sermons, treating of repentance, prayer, and charity. The title of his work, "My Light and My Salvation," was suggested by the facts that he had regained his sight, and that he had had a fortunate escape from a dangerous fire.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 50.

L. G.

**ABRAHAM BEN ELIEZER HA-LEVI:** German Talmudist; flourished in the second half of the thirteenth century. Probably he was a pupil of R. Meir of Rothenburg (died 1293), to whom he applied for decisions in difficult ritualistic cases. He also maintained a learned correspondence with his relative, Asher ben Jehiel (born 1250; died 1327), also a pupil of R. Meir, and did not interrupt it even when Asher emigrated to Spain in 1302.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 49.

L. G.

**ABRAHAM BEN ELIEZER HA-LEVI BERUKIM:** A cabalistic writer; born before 1540; lived for a long time in Jerusalem, and died at an advanced age in 1600. A pupil of Moses Cordovero and Isaac Luria (died 1572), and a man of great piety and sincerity, Abraham, by his earnestness, won many people to a scrupulously religious life. His chief aim was to see the Sabbath observed as strictly as possible and to warn Israelites against its desecration. To this end he urged them to begin its celebration before sunset, and therefrom derived his title "Berukim" (The Sayer of Benedictions). His chief work is "Tiḳḳune Shabbat" (Ordinances of the Sabbath),

cabalistic dissertations on the Sabbath, published together with "Ḳizzur Menorat ha-Maor," Amsterdam, 1663, and "Reshit Ḥokmah ha-Ḳazer," Verona, 1600.

Other works written by him, but not published, are: (1) "Gale Razyya" (Revealer of Mysteries), on the transmigration of souls; (2) "Ẓirufim" (Alphabetical Combinations and Gematria); (3) "Ha-Beriah" (On Creation), two volumes on the Cabala of Isaac Ashkenazi (see Oppenheimer, "Catal." fol. 886; quarto 930, 1033, 1036, 1056). According to Azulai ("Shem ha-Gedolim") he actually saw the Shekinah, or glorious presence of God, at the Wall of Wailing ("Kotel Ma'arabi") of the Temple ruins.

Michael ascribes to him also the authorship of "Mashre Ḳitrin" (Untier of Knots), an apocalyptic work on the Messianic time. Michael also attributes to him the commentary on the Prophecy of Nahman Kaṭofa; a journal of his wanderings as exile—"Sefer Migroshaw"; another cabalistic work, "Masoret ha-Ḥokmah"; a work on the duty of surrendering life during persecutions ("Megillat Amraphel"); "Ohel Mo'ed," on the Ten Sefirot; and "Sefer Zikkaron," a supercommentary to Rashi, but these are really the works of Abraham ha-Levi the Elder (ha-Zaken).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 670; Michael, *Or ha-Ḥayyim*, No. 153, who believes this Abraham to be identical with Abraham ha-Zaken.

J. L. S.—K.

**ABRAHAM BEN ELIJAH.** See Pikes, Abraham.

**ABRAHAM BEN ELIJAH BRODA.** See Broda, Abraham ben Elijah.

**ABRAHAM BEN ELIJAH HA-KOHEN:** German ritualist; flourished in the fifteenth century. His epitome of the precepts governing prohibited articles of food was printed for the first time in 1599, as an appendix to the Basel edition of Isaac Düren's "Sha'are Dura." The author did not address himself to scholars, but to the masses, whom he desired to instruct in a concise manner on the subject of forbidden food. A letter to the community of Halberstadt, which is inserted as an introduction to his epitome (p. 84), is an appeal to the members of that community to circulate the booklet among the people of the neighboring communities and to explain it in German to those who do not understand Hebrew.

Identical with this Abraham seems to be Abraham Cohen-Zedek, who, according to a note in the responsa (No. 88) of Solomon Luria (died 1573), had put the Passover *dinim* into rime, in order to afford useful entertainment to those people who, according to ancient custom, spent the larger portion of the first two nights of the Passover in joyous devotions.

It is quite possible that he composed the above halakic poem at the request of the community of Halberstadt. The opinion of Michael, that this Abraham ben Elijah ha-Kohen is identical with the one mentioned by Maharil (R. Jacob ben Moses Mölln), must be rejected on chronological grounds; for this Abraham flourished later than Maharil, as may be seen from Luria (*l.c.*). Abraham ben Elijah ha-Kohen left some responsa in manuscript, which are now in the Bodleian Library, Oxford, England ("Cat. Bodl. Hebr. MSS." No. 820), and which furnish, at least approximately, the date of his life. The period of his activity could not have extended much beyond the year 1470.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 42; Zunz, *Z. G.* i. 161, 194; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 820.

L. G.

**ABRAHAM BEN ELIJAH OF WILNA:** Russian Talmudist and author; born in Wilna about 1750; died there Dec. 14, 1808. The son of Elijah, the gaon of Wilna, a prominent Talmudist, he was educated under the supervision of his father, who was opposed to the fanciful mysticism of the Ḥasidim, as well as to the dry scholasticism which so absolutely dominated the rabbis of Poland at that time as to prevent the growth of all scientific interests. According to the custom of the time, he married at the age of twelve years, but continued his studies in the Talmudic colleges in other cities, and after a few years returned home, where he finished his studies under his father. It was due to his father's influence that he developed a literary activity of a far more scientific character than was usually found at that age or in that country. Especially interested in the history of the old homiletical literature, he edited the "Midrash Agadat Bereshit," with a number of other mostly pseudepigraphic works of similar character (Wilna, 1802), adding valuable notes. The best part of this edition is the preface, in which, for the first time so far as we know, an attempt was made to give a complete history of the midrashic literature. A plagiarist, Jacob ben Naphtali Herz, of Brody, reprinted this edition with the preface (Zolkiev, 1804), but was careful to omit the name of Elijah Gaon wherever the son had mentioned him. He omitted, also, on the title-page the mention of Abraham of Wilna's edition, referring only to the one which had been printed in Venice in 1618. Zunz, not knowing the real author, gave credit for the work to the plagiarist (Zunz, "G. V.," 2d ed. p. 268), and so did Zunz's critic, Getzel of Brody (ס' ראביה, p. 4, Budapest, 1837).

This introduction was only part of his greater work, "Rab Po'alim" (From Many Works), published by Simon Chones, Warsaw, 1894. This book is an alphabetical index of all Midrashim known to the author. It seems that Abraham of Wilna believed literally in the statement that the eighty concubines of King Solomon (Cant. R. vi. 8) meant eighty Midrashim. This is at least testified to by Samuel Luria in a letter to Simon Chones ("Rab Po'alim," p. 9). The book, however, contains over one hundred and twenty midrashic works. While Abraham of Wilna shows greater interest in literature and literary questions than is found among his contemporaries, he has no idea of the meaning of literary criticism. He ascribes the Zohar to Simeon ben Yoḥai, in spite of the many proofs against its authenticity produced by various writers since the time of Abraham Zacuto. He makes, however, the admission that the book was preserved for several generations by oral tradition. So he considered the Pirḳe R. Eliezer (a fanciful Midrash written about the middle of the ninth century) to be written by R. Eliezer ben Hyrcanus about 100. Still, in spite of its many shortcomings, the book is a very valuable one (even after Zunz has treated the same subject in his methodical manner), because the author has collected many valuable references from rabbinical literature.

Abraham's interest in secular knowledge, quite rare in his environment, is also manifest in the writing of a Hebrew geography, "Gebulot Erez," published anonymously, Berlin, 1821. He edited Menahem Mendel's index to the Zohar, "Tamim Yaḥdaw," to which he added an introduction and notes, Wilna, 1808. Of his numerous manuscripts which contained glosses to the Talmud, Midrash, "Shulḥan 'Aruk," and explanatory notes to his father's works, a commentary on the introduction to the "Tikḳune Zohar" (Wilna, 1867), a commentary on Psalms i.–c.,

באר אברהם (Warsaw, 1887), "Sa'arat Eliyahu," exegetical notes and biographical data about his father (Jerusalem, 1889), and "Targum Abraham," notes on Targum Onkelos (Jerusalem, 1896), have been published. The last-mentioned were edited by his great-grandson Elijah, who calls himself Landau. Abraham of Wilna was very much interested in Talmudic philology and archeology; but while very industrious and well versed in rabbinical literature, he betrays a lack of secular knowledge.

Abraham Wilna, like his father, never officiated as rabbi, but was a highly respected member of the Jewish community of Wilna, in which he held various offices.

BIBLIOGRAPHY: Fuenn, *Kiryah Neemanah*, pp. 207 *et seq.*, Wilna, 1860; idem, *Keneset Yisrael*, p. 21, Warsaw, 1880; Chones' introduction to *Rab Po'alim*, Warsaw, 1894.

D.

**ABRAHAM, ÉMILE:** French playwright; born at Paris, 1833. He devoted himself entirely to the drama, as playwright, as theatrical critic, and as editor of "L'Entr'acte," the theatrical column of the "Petit Journal." Later he became general secretary of the Porte St. Martin and the Gymnase theaters. He is the author of a number of comedies and vaudevilles, among which may be mentioned: "Chapitre V." (1863); "Le Lorgnon de l'Amour" (1863); "Les Parents de Province" (1865), with Jules Prével; "L'Amour d'une Ingénue" (1866); "L'Avenue des Soupirs" (1866); "Nicaise" (1867); "Les Petits Crevés" (1868), with A. Flan and J. Prével; "La Clef Perdue" (1876); "La Charité Chrétienne" (1885).

Abraham also wrote a number of librettos for operettas, among which are: "L'Homme entre Deux Âges" (1862); "Un Drame en l'Air" (1865), with Adrien Marx and Cartier; "Le Train des Maris" (1868); "Les Croqueuses de Pommes" (1869), with Eugène Grangé; "La Cruche Cassée" (1870), with H. Lucas; "Les Flâneurs de Paris" (1876), with Eugène Grangé.

Under the pseudonym "Adrien Laroque," Abraham published a theatrical biographical annual, "Acteurs et Actrices de Paris."

BIBLIOGRAPHY: Vapereau, *Dictionnaire Universel des Contemporains*, s.v.

J. S.

**ABRAHAM BEN EPHRAIM NIEDERLÄNDER SOPHER OF PRAGUE.** See NIEDERLÄNDER, ABRAHAM BEN EPHRAIM, SOPHER OF PRAGUE.

**ABRAHAM BEN EPHRAIM BEN SANCHO.** See SANCHO, ABRAHAM BEN EPHRAIM BEN.

**ABRAHAM IBN EZRA.** See IBN EZRA.

**ABRAHAM GALANTE.** See GALANTE, ABRAHAM BEN MORDECAI.

**ABRAHAM GASCON.** See GASCON, ABRAHAM.

**ABRAHAM GUERDI CORDOVA.** See ABRAHAM THE MONK.

**ABRAHAM OF HAMBURG** (called also **Rab Aberle**): Warden and leading spirit of the Ashkenazic community of London; born at Hamburg after 1650; died at London after 1721. By inducing the *shamas* (sexton) of the only Ashkenazic synagogue at that time surreptitiously to mutilate the *ṭallit*, or prayer-scarf, of the rabbi Judah Loeb ben Ephraim Anschel—in which condition he unwittingly used it—he forced Anschel to go, and installed Uri Phœbus in his place (1705). Abraham interfered not only in the affairs of the Ashkenazic, but also in those of the Sephardic community; for it was he who drew Ẓebi Ashkenazi's attention to an expression in a sermon of David Nieto's on Providence (1705) which savored of heresy. In this case Abraham failed to carry his point; and he was equally unsuccessful in trying to induce Ashkenazi to confirm a decree of excommunication against Mordecai Hamburger, who thereupon seceded and founded the HAMBRO' SYNAGOGUE. Later in life Abraham became involved in difficulties, owing to a lawsuit with his brother-in-law at Hamburg and to the conduct of his son, who dissipated at Paris the fortune Abraham had made at his trade as jeweler.

BIBLIOGRAPHY: D. Kaufmann, in *Transactions of the Jewish Historical Soc.* iii. 104–119; Schudt, *Jüd. Merkwürdigkeiten*, iv. 1–35; references in Uri Phœbus, *Urim we-Tumim*, 1707, and Johanan Holleschau's answer, *Ma'aseh Rab*, 1707; also in Jacob Emden, *Megillat Sefer*, ed. D. Kohn, pp. 77 *et seq.*, Warsaw, 1897.

J.

**ABRAHAM IBN HASSAN HA-LEVI:** Author of a work on the six hundred and thirteen Biblical precepts, published as an appendix to the "first" rabbinic Bible (by Daniel Bomberg, Venice, 1517) under the title, "Commands and Prohibitions, by Rabbi Abraham Ibn Hassan ha-Levi." This work, originally written in Arabic, contained at first only a list of the Biblical precepts, arranged in the order of the weekly lessons, where they are recorded, and annotated with the corresponding references to Maimonides' "Yad ha Ḥazakah." Later, however, it was considerably enlarged by its Hebrew translator, Judah ben Shoshan or Shushan, who is otherwise unknown; he added to it corresponding passages from the Talmud and Sifre. Through this enlargement its original purpose of serving as a short educational guide was lost. The Hebrew text was published only once, but a Latin translation of it, made by the converted Polish Jew, Philip Ferdinand, was printed at Canterbury in 1597, and afterward reprinted by J. von Lenz in his "Theologia Judaica," in 1694. Ferdinand gives the name of the author as Abraham ben Kattani and the title of the book as "Ḳol Adonai." Upon what grounds he does so is not clear, since he himself refers to the Bomberg Bible as his source. In some manuscripts of Abraham's work he is more fully described as one coming from "Arnut in the land of Lanardu," which does not afford much help. Yet we may safely assume that the author came from a country where Arabic was generally spoken among the Jews; for only this language can be implied when Judah ben Shoshan describes himself as the translator of the work. This assumption finds strong support in the Arabic names Hassan and Shoshan, and renders improbable Neubauer's assertion that the work of Hassan is identical with the well-known law digest, "Sefer ha-Ḥinnuk," written originally in the rabbinic Hebrew idiom.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* 4230, 5053; Neubauer, in *Monatsschrift*, 1877, xxi. 181, 182; idem, *Cat. Bodl. Hebr. MSS.* Nos. 73, 887, 2323, 2455.

L. G.

**ABRAHAM BEN ḤAYYIM** (called also **Abraham ben Ḥayyim ben Reuben** and **Abraham ben Ḥayyim ben Abraham ben Reuben**): Rabbi of Narbonne, where he lived in the first half of the thirteenth century. He was a brother of Reuben ben Ḥayyim, the pupil of Isaac ha-Kohen of Narbonne, and the teacher of Menahem Meïri. Abraham left his native place about 1240 and settled at Villefranche-de-Confluent, a small town in Roussillon, where his son, the philosopher Levi ben Abraham, author of "Liwyat Ḥen," was born. The son took an active part in the religious discussions that lasted from 1303 to 1306.

In the introduction to his work, "Bet ha-Beḥirah," Menahem Meiri refers to Abraham ben Ḥayyim in the highest terms, and names him among the most famous rabbis of Narbonne ("Rabbins Français," p. 543). Grätz ("Gesch. d. Juden," vi. 466) confounds him with Abraham ben Ḥayyim of Béziers, to whom Abraham ibn Ezra, while in that city in 1155, dedicated his "Sefer ha-Shem." He is, rather, to be identified with the poet Abraham ben Ḥayyim, the author of the four liturgical compositions (*ḳerobot*) embodied in the ritual used in the city of Carpentras, France, and which were recited on Sabbath Parah in the ancient Comtat-Venaissin. Indeed, one of these poems bears the acrostic of Abraham and another that of Abraham bar Ḥayyim.

Bibliography: Renan, *Les Rabbins Français*, p. 629; Zunz, *Literaturgesch.* p. 481; Gross, *Gallia Judaica*, p. 421.

S. K.

**ABRAHAM ḤAYYIM BEN GEDALIAH:** Galician Talmudist. He flourished early in the nineteenth century, was a disciple of the brothers Phinehas and Samuel Horowitz, and, like his teachers, is considered one of the most erudite of the Ḥasidim. He did not derive his Ḥasidic principles from these teachers, but directly from the *maggid* (preacher) of Mezhiritz, whose utterances he frequently quotes in his "Oraḥ la-Ḥayyim" (The Way to Life), Zolkiev, 1817. This work appeared posthumously and contains an introduction by R. Ephraim Solomon Margaliot.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 14; Benjacob, *Oẓar ha-Sefarim*, p. 49.

L. G.

**ABRAHAM BEN ḤAYYIM LISKER.** See Lisker, Abraham ben Ḥayyim.

**ABRAHAM BEN ḤAYYIM BEN REMOK** (רמוך): Spanish scholar; born in Barcelona about the middle of the fourteenth century. He wrote a commentary on the Psalms which is still extant in manuscript at Oxford (Bodleian, No. 326). Abraham ben Ḥayyim, the author of "Ẓiẓ ha-Zahab," a commentary on the Song of Songs and Ruth, is perhaps identical with Abraham ben Ḥayyim ben Remok. In the introduction to the commentary on the Psalms, the author gives a short autobiography, which throws some light on the conditions which prevailed at the time among the Jews in southern Europe. He was obliged to leave his native town on account of the persecutions that began about the end of June, 1348 (Grätz, "Gesch. d. Juden," vii. 363), and moved to Barbastro, Aragon, where he remained over thirty years—in fact, until 1391 (Grätz, *ib.* viii. 60 *et seq.*), in which year the persecution of the Jews began. His house was pillaged, his property destroyed, and he himself thrown into prison. However, he was liberated after having taken part in a public disputation (Tortosa, 1413 and 1414) between Jews and Christians. Jewish scholars were even forbidden to study the Law, and as Abraham states, "in those times they were not allowed to retain the Torah or the prayer-book, but had to deliver them up to the churches."

Bibliography: Steinschneider, *Hebr. Bibl.* ix. 111, xv. 109; *Jew. Quart. Rev.* xi. 612, where references are given to the pronunciation of the name *Remok*; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 326 and 1151.

L. G.

**ABRAHAM ḤAYYIM RODRIGUEZ.** See Rodriguez, Abraham Ḥayyim.

**ABRAHAM HEILBUT.** See Heilbut, Abraham.

**ABRAHAM DE HERRERA.** See Herrera, Abraham de.

**ABRAHAM BAR HILLEL:** One of the few Hebrew poets in Egypt; lived in the second half of the twelfth century, and wrote the "Megillah Zuṭṭa" in elegant rimed prose, narrating an important episode of Jewish history in Egypt. As a prologue and an epilogue, he added poems which show their author to have been a skilful versifier. This work was completed in 1176. In view of the fact that there are very few literary remains of the Jews who dwelt in Egypt during the Middle Ages, these efforts of Abraham bar Hillel, which were only discovered in 1896 in the *genizah* of Cairo, have especial value.

Bibliography: Neubauer, in *Jew. Quart. Rev.* 1896, viii. 541–561; D. Kaufmann, *ibid.* 1897, ix. 168–172.

L. G.

**ABRAHAM BAR ḤIYYA HA-NASI** (called by non-Jews **Abraham Judæus,** and frequently **Savasorda,** which is a corruption of the Arabic *saḥib al-shurṭah*—"governor of a city").—**As a Mathematician and Astronomer:** A celebrated Jewish mathematician, astronomer, and philosopher of the twelfth century. He lived in Barcelona in 1136. According to S. D. Luzzatto, there exists a manuscript, dated April 10, 1136, in which the scribe adds to the name Abraham bar Ḥiyya the formula for the dead, זצ"ל ("May the memory of the righteous be blessed"). From this it may be inferred that 1136 was the year of his death. Perhaps, further proof of this is afforded by the circumstance that the translator Plato of Tivoli, having completed the translation of the "Quadripartitum" of Ptolemy, October 20, 1138, does not mention Abraham bar Ḥiyya, although before that time Plato had availed himself of his services as interpreter. But some scholars think that the Magister Abraham who dictated "De Astrolabio" (probably at Toulouse) to Rudolph de Bruges (a work that the latter finished in 1143) was identical with Abraham bar Ḥiyya. As the title "Sephardi" (Spaniard) is always appended to his name, it is certain that he was Spanish. Nevertheless, he must have passed several years in southern France, as he composed some works for the Provençal Jews, in which he complains of their ignorance of mathematics. Steinschneider has proved that he was not a disciple of R. Moses ha-Darshan or the teacher of Ibn Ezra.

**Original Works.**

Abraham bar Ḥiyya, together with Abraham ibn Ezra, occupies an important place in the history of Jewish science. He was, indeed, one of the most important figures in the scientific movement which made the Jews of Provence, Spain, and Italy the intermediaries between Mohammedan science and the Christian world. He aided this movement not only by original works, but also by translations, and by acting as interpreter for another great translator, the celebrated Plato of Tivoli. Steinschneider has also shown that his original works were written in Hebrew and not, as some have thought, in Arabic. These original works are:

(1) יסודי התבונה ומגדל האמונה ("The Foundations of Understanding and the Tower of Faith"), an encyclopedic work, which is said to treat of arithmetic, geometry, optics, astronomy, and music. Unfortunately only a few short fragments of this work have been preserved (MSS. De Rossi Library, No. 1170; Berlin Library, No. 244; Munich Library, No. 36; and, under a false title, MSS. Bodleian, 1268, No. 7).

(2) חבור המשיחה והתשבורת ("Treatise on Geometry"), probably intended to be a part of the preceding work. This is the celebrated geometry

translated in 1116 (?) by Plato of Tivoli, under the title "Liber Embadorum" (see Boncompagni in "Atti dell' Accademia dei Lincei," 1851, iv. 275; "Hebr. Bibl." vii. 84; "Serapeum," 1858, p. 34; it was edited by Steinschneider in the "Publications of the Mekize Nirdamim," 1895, vol. xi.).

(3) צורת הארץ ("Form of the Earth"), an astronomical work on the formation of the heavens and the earth, which was to have been followed by a second part on the course of the stars (see No. 4). A portion was translated into Latin by Sebastian Münster and by E. O. Schreckenfuchs. It appears also that complete translations into Latin and French were made (Steinschneider, "Abraham Judæus," 12). MS. 2033 in the Bodleian Library at Oxford contains a copy with a commentary, apparently by Ḥayyim Lisker.

(4) חשבון מהלכות הכוכבים ("Calculation of the Courses of the Stars"), the sequel to the preceding work, which is found sometimes in manuscripts with the notes of Abraham ibn Ezra (MS. 37 of Leyden, according to the catalogue of Steinschneider, p. 147; MS. 203 of Rome, "Bibl. Casanatense," according to the catalogue of Sacerdote).

(5) לוחות or לוחות הנשיא ("Tables" or "Tables of the Prince"), astronomical tables, called also "Tables of Al-Battani," because the author followed the Arabic astronomer of that name (see Battani). Several manuscripts of this work contain notes by Abraham ibn Ezra; and this fact has occasioned some confusion between the "Tables" of these two authors.

(6) ספר העבור ("Book of Intercalation"). This work was published in 1851, in London, by Filipowski. It is the oldest Hebrew work treating of the calculation of the calendar (see Calendar).

(7) הגיון הנפש ("Meditation of the Soul"), an ethical work upon a rationalistic religious basis. It was published in 1860 by Freimann, with a biography of the author (by the editor), a list of his works, and a learned introduction by Rapoport.

(8) מגלת המגלה ("Scroll of the Revealer"), a controversial work, in defense of the theory that the Messiah would appear in the year 5118 (1358; MS. Munich, 10³, סוד הגאולה).

(9) An apologetic epistle addressed to Judah ben Barzilai al-Barzeloni.

**Translations.**

As has already been stated, Abraham bar Ḥiyya assisted a number of scholars in their translations of scientific works. But there is still a great deal of doubt as to the particulars. A number of Jewish translators named Abraham existed during the twelfth century; and it is not always possible to identify the one in question. It is only possible, therefore, to give the titles of the works thus translated, without touching upon the question of authorship, or inquiring into the language of the originals, as follows:

(10) "De Horarum Electionibus," the well-known treatise of Ali ben Aḥmad al-Imrani.

(11) "Capitula Centiloquium," astrological aphorisms.

(12) A commentary of Aḥmad ibn Yusuf on the "Centiloquium," attributed to Ptolemy.

(13) "De Astrolabio" of Rudolph de Bruges.

(14) "Liber Augmenti et Diminutionis," a treatise on mathematics; a manuscript in the Bibliothèque Nationale of Paris (7377 A).

Bibliography: Steinschneider, *Abraham Judæus*, in *Zeitschrift für Mathematik und Physik*, 1867, xii. 1 *et seq.*; idem, *Abraham ibn Ezra*, ibid. 1880, xxv. 119, 125; idem, *Hebr. Bibl.* vii. 84; idem, *Hebr. Uebers.* pp. 502, 525, 529, 532, 550, 572, 585, 594, 972; idem, *Cat. of Hebr. Manuscripts in the Library of Leyden*, p. 148; Wolf, *Bibliotheca Hebræa*, i. 51. iv. 761; Rapoport, preface to *Hegyon ha-Nefesh*; Boncompagni, in *Atti dell' Accademia dei Lincei*, 1863, p. 935; Woepke, *Mémoire sur la Propagande des Chiffres*, p. 80; *Kerem Ḥemed*, vii. 77; Geiger, *Mosheh ben Maimon*, p. 70; Gross, *Gallia Judaica*, p. 369; Bacher, *Die Bibelexegese der Jüdischen Religionsphilosophen vor Maimuni*, ch. iv.

G. S.

**As a Moral Philosopher:** Abraham b. Ḥiyya or (as Rapoport in his introduction to the "Hegyon ha-Nefesh," p. 63, suggests) Ḥayya, so as to rime with Zakkaya, was a pioneer in his field of work. In the preface to his book, "Ẓurat ha-Areẓ" he modestly states that, because none of the scientific works such as exist in Arabic was accessible to his brethren in France, he felt called upon to compose books which, though containing no research of his own, would help to popularize knowledge among Hebrew readers. His Hebrew terminology, therefore, occasionally lacks the clearness and precision of later writers and translators.

**As Moral Philosopher.**

Not only as mathematician and astronomer, but also as moral philosopher, the author of the profoundly religious work, "Hegyon ha-Nefesh" (Meditation of the Soul) deserves special notice. In this field of philosophy he had also pioneer work to do; for, as is shown by Guttmann ("Monatsschrift," 1900, p. 195), in refutation of Kaufmann's assumption that the "Hegyon ha-Nefesh" was originally written in Arabic ("Z. D. M. G." xxx. 364; "Die Spuren Al-Baṭlajûsis," p. 28, and Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen des Mittelalters," p. 82), Abraham b. Ḥiyya had to wrestle with the difficulties of a language not yet adapted to philosophic terminology. Whether composed especially for the Days of Repentance, as Rapoport (*ibid.*) and Rosin ("Ethik des Maimonides," p. 15) think, or not, the object of the work was a practical, rather than a theoretical, one. It was to be a homily in four chapters on repentance based on the Haftarot of the Day of Atonement and Sabbath Shubah. In it, with the fervor of a holy preacher, he exhorts the reader to lead a life of purity and devotion. At the same time he does not hesitate to borrow ideas from non-Jewish philosophers; and he pays homage to the ancient sages of the heathen world who, without knowledge of the Torah, arrived at certain fundamental truths regarding the beginning of things, though in an imperfect way, because both the end and the divine source of wisdom remained hidden to them ("Hegyon," pp. 1, 2). In his opinion the non-Jew may attain to as high a degree of godliness as the Jew ("Hegyon," p. 8*a*).

Abraham b. Ḥiyya's philosophical system is like that of Gabirol and of the author of "Torot ha-Nefesh" (Reflections on the Soul), ed. Broydé, 1896—Neoplatonic as Plotinus has stated it: Matter, being void of all reality, requires form to give it existence. Now the union of these two by the will of God, which brings them from a state of potentiality into one of actuality, is creation, time itself being simultaneously produced with the created things. Both matter and form consist of two different elements. There is pure and there is impure matter. So also there is form too sublime to mingle with matter, such as that of the angelic or the upper world; and form which, being receptive and hollow, is susceptible to mixture with matter. The upper world, while gazing upon the lower and radiating its higher light, causes the mixture of matter with receptive form, the *tohu wa-bohu*; and out of pure matter the celestial bodies, and out of impure matter the four elements, were evolved. But while the first formed into an inseparable combination and the mix-

ture of the latter is one which constantly changes, a third form exists which mixes with matter for a certain time, to live again in a disembodied state after its separation; and this is the human soul. According to its wisdom—which makes it seek the upper world, the pure lasting form—or its folly—which makes it follow the impure matter of the perishable world below—the soul of man partakes of the nature of either the one or the other: but, his destination being to live forever like the angels, man has been appointed by God to be the ruler of all beings on earth; and in the same measure in which he fulfils or deviates from his destination, does he rise or fall in dignity above or below his fellow creatures. Says Abraham b. Ḥiyya, in common with Aristotle ("Ethics," vii. 11), and others: "Greater is he who has succeeded in training himself to abandon every thought of worldly passion and longs only for the service and adoration of the Most High, than he who has still to wrestle with the appetites of the flesh, though he overcome them in the end." For after all, says he with Plato ("Phædo," p. 64), the soul in this world of flesh is, as it were, imprisoned, while the animal soul craves for worldly pleasures, and experiences pain in foregoing them. Still, only the sensual man requires corrections of the flesh to liberate the soul from its bondage; the truly pious need not, or rather should not, undergo fasting or other forms of asceticism except such as the law has prescribed ("Hegyon," p. 16*a*). But, precisely as man has been set apart among his fellow creatures as God's servant, so Israel is separate from the nations ("Hegyon," p. 7), the same three terms (*bara*, *yaẓar*, *'asah*) being used by the prophet for Israel's creation (Isa. xliii. 7) as for that of man in Genesis.

**Matter and Form.**

Like Baḥya ("Ḥobot ha-Lebabot," ix. 3) Abraham b. Ḥiyya distinguishes three classes of pious men: (1) such as lead a life altogether apart from worldly pursuits and devoted only to God ("these are but few in number and may in their sovereignty over the world be regarded as one individuality"; Alfarabi, "Model State"; see Guttmann, *ib.* p. 212, note); (2) such as take part in the world's affairs, but are, as regards their conduct, ruled only by the divine laws and statutes without concerning themselves with the rest of men (these form the "holy congregation" or the "faithful city"); and (3) such as lead righteous lives, but take care also that the wrong done outside of their sphere is punished and the good of all the people promoted (these form the "kingdom of justice" or the "righteous nation"). In accordance with these three classes of servants of God, he finds the laws of the Torah to be divided into three groups: (1) The Decalogue, containing the fundamental laws with especial reference to the God-devoted man who, like Moses, lives solely in the service of God (the singular being used because only Moses or the one who emulates him is addressed). The first of the Ten Commandments, which he considers merely as an introductory word, accentuates the divine origin and the eternal goal of the Law; the other nine present the various laws in relation to God, to domestic life, and to society at large. Each of these three classes again refers either to the heart or sentiment, to the speech or to the action of man. (2) The group of laws contained in the second, third, and fourth books of Moses, intended for the people of Israel during their wandering in the desert or during the Exile, to render them a holy congregation relying solely upon the special protection of God without resorting to warfare. (3) The Deuteronomic legislation intended for the people living in an agricultural state and forming a "kingdom of justice." However, in the time of the Messianic redemption, when the evil spirit shall have vanished altogether, when the sensual man shall have become a spiritual one, and the passions that created hatred and strife shall have given way to love of man and to faithful obedience to the will of God, no other laws than those given to the God-devoted one in the Decalogue—the law written upon the heart of man—will be necessary. Men, imbued solely with love for their fellows, free from sin, will rise to the standard of the God-devoted man, and, like him, share in the eternal bliss of God. Against Rapoport, Guttmann has shown ("Monatsschrift," p. 201, note 2) that Naḥmanides read and used the "Hegyon ha-Nefesh," though occasionally differing from it; but while Saadia is elsewhere quoted by Abraham b. Ḥiyya, he never refers to him in "Hegyon" (Guttmann, in "Monatsschrift," pp. 199, 200). Characteristic of the age is the fact that while Abraham b. Ḥiyya contended against every superstition, against the *tekufah* ("Sefer ha-'Ibbur," p. 8), against prayers for the dead ("Hegyon," p. 32*a*), and similar practises (*ib.* p. 40*a*), he was, nevertheless, like Ibn Ezra, a firm believer in astrology. In his "Megillat ha-Megallch" he calculated from Scripture the exact time for the advent of the Messiah to be the year of the world 5118 (see "Ben Chananja," 1869, iv. 7, 8). He wrote also a work on redemption, from which Isaac Abravanel appropriated many ideas. It is in defense of Judaism against Christian arguments, and also discusses Mohammed, "the Insane"; announcing the downfall of Islam, according to astrological calculation, for the year 4946 A.M.

**Three Classes of Pious Men.**

Bibliography: Steinschneider, *Z. D. M. G.* 1876, p. 633; idem, *Hebr. Bibl.* 1861, iv. 108–109 (where Rapoport's reading of the name "Hayyah," instead of "Ḥiyyah," is adopted); 1876, xvi. 90 (where the name "Albargeloni" is declared to be a pure invention). See also Brüll's *Jahrb.* ii. 189.

J. G.—K.

**ABRAHAM BEN ISAAC AUERBACH:** Liturgical poet of the seventeenth century; born at Kosfeld and became rabbi at Münster. During a visit to Amsterdam in 1675, he was made acquainted with an attempt by a clergyman, named Christopher Bernard, to asperse the Jews, who triumphantly disproved the charges. Abraham ben Isaac composed a number of *seliḥot* (penitential hymns) and *pizmonim* (triumphant odes), the former while the danger was impending, the latter when it was past. These were printed by Joseph Athias at Amsterdam in 1677, in a brochure which has become very rare and which is distinguished by the number of rabbinical authorities who expressed their approbation of Auerbach's poetical efforts. Both the past and present rabbis of the German congregation of Amsterdam, Isaac Aboab, the ḥakam of the Portuguese congregation, besides rabbis and rabbinical assessors of Posen, are included among the signatories of the *haskamah* (approbation).

Bibliography: Steinschneider, *Cat. Bodl.* No. 2941; Roest, *Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek*, p. 25.

J.

**ABRAHAM BEN ISAAC BEDARESI.** See Bedaresi, Abraham ben Isaac.

**ABRAHAM BEN ISAAC OF GRANADA:** Cabalist of the thirteenth century. He wrote: (1) A work on the Cabala, under the title of "Sefer ha-Berit." This is quoted by Moses Botarel in the introduction to his commentary on the "Sefer Yeẓirah," which passage contains a reference to Maimonides' "Moreh." (2) Another work on the Cabala, under the title "Berit Menuḥah," valued highly

by Isaac Luria for its profound comments. Its language, as well as the manner in which Simon ben Yoḥai is introduced as speaker, shows striking resemblance to the Zohar, and it may be that the author had a larger version of the Zohar before him than is now extant. (3) A work entitled "Megalle ha-Ta'alumot," quoted by the author in the work previously mentioned.

Bibliography: Jellinek, *Auswahl Kabbalistischer Mystik*, i. 9 (German part); Michael, *Or ha-Ḥayyim*, No. 146; Benjacob, *Oẓar ha-Sefarim*, pp. 84, 86, 292.

K.—J. L. S.

**ABRAHAM BEN ISAAC ḤAYYOT:** Commentator; lived in the seventeenth century. He is the author of "Holek Tamim" (He Who Walks Perfect), explaining the laws of the Pentateuch after the fourfold method of interpretation known as פרד"ס; that is, *perush* ("literal explanation"), *remez* ("allegorical"), *derush* ("homiletical"), and *sod* ("mystical") (Cracow, 1634).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 14.

M. B.

**ABRAHAM BEN ISAAC BEN JEHIEL OF PISA:** Grandson of the famous philanthropist, Jehiel of Pisa, whose charity did much to alleviate the sufferings of the Spanish exiles in 1492. Abraham was a worthy member of that distinguished family. He died, according to the report of Gedaliah ibn Yaḥyah, in 1654, in the prime of manhood. Michael is mistaken in thinking him to be identical with that Abraham ben Isaac of Pisa from whose pen a responsum exists in the collection of Menahem Azariah da Fano, who died in 1620.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 144.

D.

**ABRAHAM BEN ISAAC HA-KOHEN:** A hymn-writer who flourished in Germany about 1096; probably the son of Isaac ben Eleazar ha-Kohen, who lived in Mentz in 1093. He is the author of several liturgical works, in one of which reference is made to the cruelties perpetrated upon the Jews by the crusaders. He composed several *yoẓerot* for Sabbath Ḥanukkah, in one of which the story of Judith and Holofernes is repeated.

Bibliography: Zunz, *Litteraturgesch.* p. 153.

J. C.

**ABRAHAM BEN ISAAC HA-LEVI:** A Spanish Talmudist and author; born at Barcelona in the early part of the fourteenth century; died at Narbonne in October, 1393. He was a religious poet and leader of the Jewish community in Gerona (Catalonia), and is praised not only for his deep Talmudic knowledge, but more especially for the disinterested manner in which he performed his functions. It is probable that he left Gerona at the time of the terrible persecution of 1391 and settled in Narbonne. A poem for the Passover service and four poetical lamentations from his pen are preserved in manuscript. In 1394, Profiat Duran wrote a memorial notice of Abraham (printed in "Ma'aseh Efod," edited by Friedländer and Kohn, Vienna, 1865, p. 191). A letter exists in manuscript, addressed by Moses Vidal ha-Levi to Abraham Isaac ha-Levi, identified by Neubauer with the subject of this article.

Bibliography: Zunz, *Litteraturgesch.* p. 512; Grätz, *Gesch. d. Juden*, viii. 408; *Ma'aseh Efod*, p. 6; *Rev. Ét. Juives*, ix. 117; Gross, *Gallia Judaica*, p. 117.

G.

**ABRAHAM BEN ISAAC IBN MIGAS.** See Ibn Migas, Abraham ben Isaac.

**ABRAHAM B. ISAAC OF NARBONNE** (commonly called **RABaD II.** from the initial letters of his official designation "ab bet din" = chief judge). Distinguished Talmudist of Languedoc; born probably at Montpellier about 1110; died at Narbonne, 1179. His teacher was Moses b. Joseph b. Merwan ha-Levi, and during the latter's lifetime RABaD II. was appointed president of the rabbinical board of Narbonne—composed of nine members—and was made principal of the rabbinical academy. In the latter capacity he taught two of the greatest Talmudists of Provence—namely, Abraham b. David III., who afterward became his son-in-law, and Zerahiah ha-Levi.

Like most of the Provençal scholars, RABaD II. was a diligent author, composing numerous commentaries upon the Talmud, all of which, however, have been lost with the exception of that upon the treatise Baba Batra, of which a manuscript has been preserved in Munich. Numerous quotations from these commentaries are to be found in the writings of Zerahiah Gerondi, Naḥmanides, Nissim Gerondi, and others. Many of his explanations of Talmudical passages are also repeated in his responsa which give his method of treatment. In Abraham's comments on the Talmud he seems to have taken Rashi as his model; for they are marked by the same precision and clearness of exposition. An idea of this writer's Talmudical knowledge may be gathered from his book "Ha-Eshkol" (three parts of which were published by M. Auerbach, Halberstadt, 1867–68). This work, the fourth part of which exists in manuscript in the library of the Alliance Israélite of Paris, **Ha-Eshkol.** was modeled after the well-known work of Alfasi, and was the first important attempt at a legal code made by the French Jews. It can not, however, be said to equal Alfasi's work either in originality or in depth, but it contained some noteworthy improvements upon its model, such as the arrangement of its contents according to subject-matter, which greatly facilitated its practical use. RABaD II. also drew upon the Jerusalem Talmud and the gaonic literature much more fully than Alfasi, and treated at much greater length many subjects which were only briefly considered by the latter. His depth and acumen, however, are shown to much better advantage in his responsa, quoted in the collection "Temim De'im" (part iv. of "Tummat Yesharim," by Benjamin Motal, Venice, 1622), and in the "Sefer ha-Terumot" of Samuel Sardi. Other responsa sent to Joseph ben Ḥen (Graziano) of Barcelona and Meshullam ben Jacob of Lunel are found in a manuscript belonging to Baron de Günzburg in St. Petersburg. As an acknowledged rabbinical authority and president of the rabbinical board, he was frequently called upon to give his decision on difficult questions; and his answers show that he was not only a lucid exegete, but also a logical thinker.

Though he lacked originality Abraham's influence upon Talmudical study in Provence ought not to be underrated. Languedoc formed politically a connecting link between Spain and northern France; in like manner Jewish scholars played the rôle of intermediaries between the Jews of these countries. Abraham b. Isaac represented this function; he was the intermediary between the dialectics employed by the tosafists of France and the systematic science of the Spanish rabbis. The French-Italian codifiers—Aaron ha-Kohen of Lunel, Zedekiah b. Abraham, and many others—took Abraham b. Isaac's "Ha-Eshkol" for their model; and it was not until the appearance of the "Tur," written by Jacob b. Asher, a German Jew resident in Spain, that "Ha Eshkol" lost its importance and sank into comparative oblivion. The school founded by Abraham b. Isaac, as exemplified in RABaD III. and Zerahiah ha-Levi, was nevertheless the creator of a system of Talmudic criticism;

and the method it employed was in fact no other than the tosafist dialectic modified and simplified by Spanish-Jewish logic.

Bibliography: H. Gross, in *Monatsschrift*, 1868, xvii. 241-255, 281-294; idem, *Gallia Judaica*, pp. 414-415; Renan, *Les Rabbins Français*, pp. 510, 518, 520, 543; Michael, *Or ha-Ḥayyim*, No. 133; Zunz, in Geiger's *Zeitschrift f. J. Theol.* ii. 307-309.

L. G.

**ABRAHAM BEN ISAAC SHALOM.** See Shalom, Abraham ben Isaac.

**ABRAHAM BEN ISRAEL COHEN RAPOPORT ("Schrenzel").** See Rapoport.

**ABRAHAM ISRAEL PEREYRA.** See Pereyra, Abraham Israel.

**ABRAHAM, JACOB.** See Abraham (Abram), Jacob.

**ABRAHAM BEN JACOB BERAB.** See Berab, Abraham ben Jacob.

**ABRAHAM BEN JACOB DE BOTON.** See Boton, Abraham ben Jacob de.

**ABRAHAM BEN JACOB MOSES HELIN.** See Helin, Abraham ben Jacob Moses.

**ABRAHAM BEN JACOB ẒEMAḤ:** Palestinian rabbi and author; born about 1670. He was a rabbi at Jerusalem, and a member of the bet din, or rabbinical tribunal, presided over by Moses ben Jonathan Galante. He is the author of a theological work called "Berit Abraham" (The Covenant of Abraham). Ḥayyim Abulafia quotes him in his book "'Ez Ḥayyim," and elsewhere.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 132.

J. L. S.

**ABRAHAM JAFE ḲALMANḲES.** See Ḳalmanḳes, Abraham Jafe.

**ABRAHAM JAGHEL BEN HANANIAH DEI GALICCHI.** See Jaghel, Abraham.

**ABRAHAM JEDIDIAH BEN MENAHEM SIMSON.** See Basilai, Abraham Jedidiah.

**ABRAHAM BEN JEHIEL COHEN PORTO.** See Porto, Abraham ben Jehiel.

**ABRAHAM JEKUTHIEL SALMAN LICHTENSTEIN.** See Lichtenstein, Abraham.

**ABRAHAM JESOFOVICH:** Secretary of the treasury of Lithuania under King Sigismund I. of Poland; born in the middle of the fifteenth century; died at Brest-Litovsk, 1519. When Alexander Jagellon expelled the Jews from Lithuania in 1495 (from which banishment they returned in 1503), the most prominent Jews of the principality were the three brothers Jesofovich of Brest: Abraham, Michael, and Isaac. Abraham was then assessor of Kovno, and as soon as the edict for the banishment of the Jews was issued, he went to Wilna to return the accounts of the district which had been entrusted to him. He probably emigrated to Poland with the rest of his coreligionists, but returned and embraced Christianity. This so pleased Alexander that he elevated him to the rank of nobility, giving him the supplementary name "Jastrzhembetz." In 1506, when Abraham farmed the revenue of the customs of Kovno, he held the titles of alderman of Smolensk and prefect of Minsk, and the king presented him with the estate of Voidung. When King Sigismund I. ascended the throne in 1506, he confirmed the titles and gifts granted Abraham by Alexander and farmed out to him many other taxes, together with the mint of Lithuania. Abraham stood high in the royal favor, and in 1509 Sigismund I. granted him the estates and manorial rights of Grinkov and two estates in the district of Troki. In 1510 Abraham was appointed secretary of the treasury of Lithuania, which position he held until his death. His brothers Michael and Isaac did not change their religion. Nevertheless, they were always on good terms with their brother. Probably owing to Abraham's influence, Michael was appointed "senior" of all the Lithuanian Jews, with the power of jurisdiction over them.

The will of Abraham, dated at Brest-Litovsk, September 25, 1519, bears among other signatures the names of his brothers Michael and Isaac. Through the influence of Duke Albert of Prussia and "in memory of the services of the late Abraham Jesofovich," etc., the king in 1525 raised the Jew Michael Jesofovich to the rank of nobility. He died about 1530. Many of the descendants of Abraham Jesofovich held high positions in Lithuania. Thus, in the eighteenth century, a certain senator, Andrei Abramovich, was castellan of Brest-Litovsk (1757–63).

Bibliography: Bershadski, *Litovskie Yevrei*, St. Petersburg, 1883, p. 240 ff. 263 ff. and *Abram Jesofovich*, Kiev, 1888; Wolff, *Żyd Ministrem Króla Zygmunta*, Cracow, 1885; Berchin, *Yevrei Ministr Vos.*, 1885, v. 105 *et seq.*

H. R.

**ABRAHAM (JACOB JOSEPH) BEN JOEL ASHKENAZI KATZENELLENBOGEN.** See Katzenellenbogen, Abraham.

**ABRAHAM BEN JOSEPH HA-LEVI, OF CRACOW:** Polish commentator, born at Cracow about 1620; died, probably in Hamburg, about 1670, or at least some time after 1659. In consequence of the persecution of the Jews of Poland by the Cossacks in 1656 he fled from his native city and sought asylum in Hamburg. Here he produced a commentary upon Megillat Ta'anit, which was printed at Amsterdam, in 1659, and went through several editions. His work, however, was not favorably received by his contemporaries, for both Ephraim Cohen, author of "Sha'ar Ephraim," a collection of rabbinical decisions, and Abraham Gombiner, author of "Magen Abraham," refer to him somewhat disparagingly.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 124.

L. G.

**ABRAHAM BEN JOSEPH OF ORLEANS:** French Talmudist; lived at Orleans, and perhaps at London, in the twelfth century. He belongs to the older tosafists, and his interpretations of the Talmud are quoted several times in the Tosafot. He is mentioned as the father of three daughters. He was the father-in-law of Judah ben Isaac, of Paris, surnamed Sir Leon (1166–1224), and therefore a contemporary of Rabbenu Tam of Ramerupu, the head of the tosafistic school in the middle of the twelfth century. It has been suggested by Jacobs that he is identical with the Abraham fil Rabbi Joce, mentioned in the English records of the twelfth century.

Bibliography: Zunz, *Z. G.* p. 47; Jacobs, *Jews of Angevin England*, pp. 409, 417; Gross, *Gallia Judaica*, p. 57.

L. G.

**ABRAHAM BEN JOSEPH SOLOMON HA-ḤAZAN:** Karaite rabbi at Koslov, now Eupatoria, Crimea, in the first half of the nineteenth century. His father, Joseph Solomon, whom he succeeded in the rabbinate, instructed him in the literature and science of the Karaites. He is the author of six Hebrew poems, which are found in the "Karaite Liturgy" (Vienna ed., pp. 168 *et seq.*). In a poem, composed in honor of Simḥa Bobowich, who was head of the Koslov community—which poem is also incorporated in the "Liturgy" (p. 187)—he calls himself, from the initials of his father's name, Ibn Yashar.

Bibliography: Fürst, *Gesch. d. Karäert.* iii. 138; Gottlober, *Bikḳoret le-Toledot ha-Ḳaraim*, p. 151.

I. Br.

**ABRAHAM JOSHUA HOESHL:** Rabbi at Kolbushowa, and later at Miedzyboz, Poland; lived in

the beginning of the nineteenth century. He wrote two commentaries on the Pentateuch: "Torat Emet" (The Teaching of the Truth) and "Oheb Yisrael" (The Lover of Israel). In both works Abraham gives four different explanations of the Scripture: the literal, the homiletic, the allegoric, and the mystic.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 13.

I. B.

**ABRAHAM BEN JOSIAH OF JERUSALEM:** A Karaite author, who flourished in the first half of the eighteenth century. He went from Palestine to the Crimea, where, in 1712, he finished "Emunah Omen," a work on Karaite theology, edited by Jacob ben Abraham Firkovitch, Eupatoria, 1846. He treats of divinity and the immutability of the Law, on the main issues between Karaite and Rabbinite doctrines, and on the relations of science to religion. Without exhibiting any originality of thought, the work is remarkable as displaying the thorough familiarity of the author with the entire rabbinical literature; it shows also the high esteem in which he held such authorities as Maimonides and Ibn Ezra. In 1715, under the pseudonym Abraham Kalai (after the town in which he resided at the time), he wrote, under the title שאל שאל ("Shaol Shaal"), a work on the rules for the slaughtering of animals, a favorite Karaitic subject. Jost's doubts as to his identity with Abraham Yerushalmi were dispelled by Gottlober, "Biḳḳoret le-Toledot ha-Ḳaraim," p. 151.

K.

**ABRAHAM BEN JOSIAH HA-ROFE:** A Karaitic scholar and physician, born in Troki, a town near Wilna, in Lithuania, about 1636; died there in 1688. He was one of the leading scholars of his time, and, according to Karaitic tradition, a disciple of Joseph Solomon Delmedigo. In his later years he was appointed physician in ordinary to King John Sobieski (1674–96). He wrote a number of works on medicine and natural science, which, however, were never printed.

BIBLIOGRAPHY: Neubauer, *Aus der Petersburger Bibliothek*, pp. 72, 128; Fuenn, *Keneset Yisrael*, pp. 28 *et seq.*

S. M. D.

**ABRAHAM JUDÆUS.** See ABRAHAM IBN EZRA.

**ABRAHAM JUDÆUS MEDICUS.** See ABRAHAM BEN SHEM-TOB.

**ABRAHAM BEN JUDAH:** Flourished in the thirteenth century at Barcelona, Spain. According to De Rossi ("Dizzionario," p. 237) there is, among the manuscripts of the Vatican library, an unpublished philosophical work by him, in four parts, called "Arba'ah Ṭurim" (The Four Rows), which treats of God's existence, of divine providence, of the reasons for the Mosaic laws, and of the purpose of the Jewish prayers.

M. K.

**ABRAHAM BEN JUDAH:** A physician who wrote in Hebrew a medical work, "Mareot ha-Shetanim" (Aspects of the Urine); date of birth and death unknown. According to a statement in the introduction, the author intended his work to be a guide for young practitioners and a reference book for laymen. He promised, also, to make a compilation on this same subject, drawn from the writings of the best authorities. It is not unlikely that his book is only an extract from the work on urine written by ISAAC ISRAELI, who died about 950.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 759.

L. G.

**ABRAHAM BEN JUDAH BERLIN:** German rabbi; died at Amsterdam March 13, 1730; son of the famous court Jew, Jost Liebman, and disciple of Isaiah Horowitz, the second of that name at Posen. He was rabbi in Halberstadt in 1692 (Auerbach, "Geschichte der Israelitischen Gemeinde Halberstadt," 1866, p. 331), and in 1715 or 1717 he was called to Amsterdam, where until his death he officiated as rabbi and preacher. He left no work behind him, and, judging from his contributions to the works of others, he does not appear to have possessed any originality, as shown by the responsa אבן השהם by Eliakim Goetz, rabbi of Hildesheim, No. 56 (Dyhernfurth, 1733), and also by Abraham's scholastic notes on the Talmud, found in the collection קול יהודה of Judah Loeb ben Ḥanina Selig of Glogau, Amsterdam, 1729; reprinted various times, and lastly at Lublin, 1897.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 107.

D.

**ABRAHAM BEN JUDAH DE BOTON.** See BOTON, ABRAHAM BEN JUDAH DE.

**ABRAHAM BEN JUDAH EBERLEN.** See EBERLEN, ABRAHAM BEN JUDAH.

**ABRAHAM BEN JUDAH ELIMELECH (ALMALIK):** A cabalistic writer who lived at Pesaro (Italy) about the end of the fifteenth century and was probably a Spanish exile. He wrote a book entitled "Likḳute Shikḥah u-Peah" (Gleanings), a cabalistic commentary on haggadic portions of the Talmud. In its preface the author gives some detail of his life. It was published, together with Joseph ben Ḥayyim's commentary on the Ten Sefirot, and Joseph Giquitilla's treatise on cabalistic subjects, Ferrara, 1556.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 106; Benjacob, *Oẓar ha-Sefarim*, No. 310, p. 267.

J. L. S.

**ABRAHAM BEN JUDAH ḤADIDA.** See ḤADIDA, ABRAHAM BEN JUDAH.

**ABRAHAM BEN JUDAH IBN ḤAYYIM.** See ḤAYYIM, ABRAHAM BEN JUDAH IBN.

**ABRAHAM BEN JUDAH LOEB.** See MASKILLEJSON, ABRAHAM.

**ABRAHAM BEN JUDAH LOEB SARAVAL.** See SARAVAL, ABRAHAM BEN JUDAH LOEB.

**ABRAHAM BEN JUDAH SEGRE.** See SEGRE, ABRAHAM BEN JUDAH.

**ABRAHAM KABASSI.** See KABASSI, ABRAHAM.

**ABRAHAM ḲIMḤI.** See ḲIMḤI, ABRAHAM.

**ABRAHAM KIRIMI.** See KIRIMI, ABRAHAM.

**ABRAHAM KLAUSNER.** See KLAUSNER, ABRAHAM.

**ABRAHAM KOLISKER.** See KOLISKER, ABRAHAM.

**ABRAHAM KONAT BEN SOLOMON.** See KONAT, ABRAHAM, BEN SOLOMON.

**ABRAHAM LANIADO BEN ISAAC.** See LANIADO, ABRAHAM, BEN ISAAC.

**ABRAHAM LANIADO BEN SAMUEL.** See LANIADO, ABRAHAM, BEN SAMUEL.

**ABRAHAM OF LERIDA:** Physician, surgeon, and astrologer. All that is known of him is that, on September 12, 1468, he couched a cataract in the right eye of King John II. of Aragon, and afterward was equally successful with the left eye.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, p. 88, note 2.

M. K.

**ABRAHAM HA-LEVI.** See ABRAHAM BEN ISAAC ẒEMAḤ HA-LEVI.

**ABRAHAM HA-LEVI:** Tosafist, not yet fully identified. In "Piske Tosafot" an Abraham ha-Levi is quoted who is not known otherwise than under this name. However, it is probable that he was identical with one of the many German or French tosafists of the name of Abraham, as the addition "ha-Levi" may have been dropped for convenience. He is possibly identical with Abraham ben Baruch, brother of Meïr (ha-Levi) of Rothenburg, who flourished about 1225–93, and was the author of a work which still exists in manuscript.

BIBLIOGRAPHY: Zunz, *Zur Geschichte und Literatur*, pp. 47, 48, 60, 162.

L. G.

**ABRAHAM HA-LEVI BEN ELIEZER HA-ZAḲEN (the Elder):** Spanish exile in Palestine, author and cabalist of the early part of the sixteenth century. He was brother-in-law of Abraham Zacuto, the author of the "Yuḥasin." On being exiled from Spain, 1492, he lived for a brief period in Egypt and Constantinople. Subsequently he went to Jerusalem and Safed, where he studied the Cabala. At Jerusalem he was admitted to the school of Samuel Misod of Safed and Jacob ben Mani. In a letter sent by the bet din to a philanthropist, his name stands at the head, showing that he was the ab bet din. Later he was appointed head of the school of David ben Susan.

His courageous attitude is manifested in the responsum to Isaac Sholal—at that time *nagid* of Egypt—on the question whether it is allowable to pray to the angels. Therein he strongly opposes those cabalists who, as he says, "while leaving the path of righteousness to go into the paths of darkness, serve idols, but not the Lord God." Of certain old customs, he says: "These are not usages, but . . . Pay no attention to what is found in treatises written by unknown men; for many falsifications are found in them." On inquiries into dreams, which often occupy the attention of the cabalists, based upon I Sam. xxviii. 6, 15, he says: "Deep thought and exaggerated imagination suggest to you sometimes a Bible passage, in which the anxious mind accidentally finds an answer."

He wrote a commentary on the little book called "Nebuot ha-Yeled" (The Prophecy of the Child), attributed to an imaginary person named Naḥman Katofa and said to have been found in the ruins of the city of Tiberias, written on old parchment and hidden in an earthen jar. The meaning of this manuscript was very obscure. The commentary was published in 1516. Abraham is also the author of "Mashre Kiṭrin" (The Untier of Knots), Constantinople, 1510, a commentary on the seventy weeks of Daniel's prophecy (Dan. ix. 24–27), a subject treated also in "Nebuot ha-Yeled." According to Abraham's explanation, the year of redemption should have been 1530. He also wrote "Tikḳune Shabbat," mystical reflections on the Sabbath ritual, which went through several editions in Venice, Amsterdam, Basel, Wandsbeck, Cracow, Frankfort-on-the-Oder, Zolkiev, etc.; "Masoret ha-Ḥokmah," on the Ten Sefirot, and "Megillat Amraphel" on the merits of an ascetic life. See ABRAHAM BEN ELIEZER HA-LEVI BERUKIM, with whom he has sometimes been confounded.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 153.

J. L. S.

**ABRAHAM HA-LEVI SHIMSHUNI OF PRAGUE.** See SHIMSHUNI, ABRAHAM HA-LEVI, OF PRAGUE.

**ABRAHAM LICHTSTEIN.** See LICHTSTEIN, ABRAHAM.

**ABRAHAM OF LUNEL:** A celebrated French philologist of the sixteenth century, who is said to have mastered twenty languages. He embraced Christianity, and about 1537 was made professor of Hebrew at Avignon. As he grew older, however, love for his old faith revived in him, and being unable to conceal his true sentiments, he was accused of being a Jew in secret, and in 1593 was deprived of his office. To avoid a worse fate he fled to Venice, where he openly returned to Judaism.

BIBLIOGRAPHY: *Gallia Christiana*, i. 884; Gross, *Gallia Judaica*, p. 296.

L. G.

**ABRAHAM (ABULMENI) MAIMUNI I.** See MAIMON, ABRAHAM BEN MOSES.

**ABRAHAM MAIMUNI II.** See MAIMUNI II., ABRAHAM.

**ABRAHAM MALAK, or HA-MALAK:** Russian rabbi; only son of Dob Baer of Mezhirich, who was the first leader of the South Russian Ḥasidim; follower of Ba'al Shem-Ṭob, and son-in-law of Meshullam Phœbus of Kremenetz; died, while comparatively young, at Fastov, a village in the government of Kiev, about 1780. He was educated in the principles of the Ḥasidim and the Cabala, but on account of his retiring habits and his unpractical nature did not succeed his father as head of the sect. He withdrew after Rabbi Baer's death to the village of Hannipol, where he led the life of a hermit, admitting into his presence only a few *ẓaddiḳim* ("pious men"), among whom were Zalman of Lyady, his friend and schoolmate, and Naḥum of Chernobyl. Naḥum procured for Abraham the position of preacher at Fastov, where, until his death, he continued his secluded, introspective mode of life. It was on account of his pious seclusion from the world and of his strict observance of Ḥasidic ordinances that the epithet Malak ("Angel") was given to him. His son was Shalom of Pogrebish.

Abraham's commentary on the Pentateuch, which, combined with that of his friend Abraham ha-Kohen Kalishker, was published under the title "Ḥesed le-Abraham," long after his death, by his grandson, Israel of Rozenoi (Czernowitz, 1851; Warsaw, 1883), is partly cabalistic in character, and partly historical, and contains many passages reproving the degenerate Ḥasidim of his generation. Two passages are characteristic as to the personality and standpoint of the author. In the preface he complains that whereas wisdom (Cabala) represents the purest religious metaphysics, it had become obscured by a grossly materialistic conception, as was also the case with the sublime teachings of true Ḥasidism. "This is the protest of a noble soul against the commencing degradation of Ḥasidism," says Dubnov, "against the irreverent and intemperate degradation of the worship of God and the crude idolatry which manifests itself in the cult of the ẓaddiḳim." In another place Abraham describes the ideal ẓaddiḳ, and it is an echo from his own soul when he mourns that "this generation can not comprehend the great mission of such a one. Like Saul of old, he is taller than his contemporaries, and so absorbed in the meditation of divine wisdom that he can not descend to the lower steps upon which ordinary people stand."

BIBLIOGRAPHY: Dubnov, in *Vos.*, Dec., 1890, pp. 142 *et seq.*; Gottlober, in *Ha-Boker-Or*, Jan., 1881; *Seder ha-Dorot*, p. 29; Walden, *Shem ha-Gedolim he-Ḥadash*, No. 36; *Seder ha-Dorot he-Ḥadash*; Rodkinson, *Toledot 'Ammude Ḥabad*; החב"ד; *Ha-Eshkol* (Hebrew Ency.), Warsaw, 1888.

H. R.

**ABRAHAM MALAKI:** A poet who flourished at Carpentras, near Avignon, about the end of the

thirteenth century. In his poem, "The Flaming Sword," Abraham Bedarshi recognizes his poetic talent. Zunz ("Literaturgesch." p. 500) mentions a liturgical poet of the name of Abraham of Carpentras. He identifies him with Abraham ben Isaac, surnamed Don Abraham of Montpellier, one of the partizans of the anti-Maimonist Abba Mari of Lunel, and thinks he is the author of the introduction to Ibn Gabirol's "Azharot," which were recited on the first and second nights of Shabu'ot (Pentecost) in the communities of the ancient county of Venaissin, and are still in the Sephardic liturgy. Gross, however, with more reason, attributes this poem to Abraham Malaki, who is called by some Abraham the Old, and by others simply Abraham ("Gallia Judaica," p. 607). The unfortunate poet Isaac ben Abraham Gorni, who was at Carpentras at the same time, speaks of Abraham Malaki in the highest terms. "Abraham," he said, "will intervene in favor of the sinners of Sodom [Carpentras], where there are not ten righteous."

Bibliography: Extract from Gorni's *Divan*, in *Monatsschrift*, 1882, p. 512; Zunz, *Literaturgesch.* p. 500; Gross, *Gallia Judaica*, p. 607.

S. K.

**ABRAHAM MANELES.** See Bachrach, Abraham.

**ABRAHAM (ALLUF) MASSARAN.** See Massaran, Abraham.

**ABRAHAM BEN MATTATHIAS:** Compiler of the קוא בוך ("Kuh-Buch"), a collection of animal fables in Judæo-German prose and verse, published at Verona in 1555.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4269; Fürst, *Bibl. Jud.* i. 9.

G.

**ABRAHAM MEDINA.** See Medina, Abraham.

**ABRAHAM MEIR** (called **MEIRI**). See Meiri, Abraham.

**ABRAHAM BEN MEIR ABI ZIMRA.** See Abi Zimra (ibn Zimra), Abraham ben Meir.

**ABRAHAM BEN MEIR IBN EZRA.** See Ibn Ezra, Abraham ben Meir.

**ABRAHAM BEN MEIR IBN KAMNIAL.** See Kamnial, Abraham ben Meir ibn.

**ABRAHAM BEN MEIR HA-KOHEN:** Rabbi and hymn-writer of the end of the eleventh century; lived probably at Speyer. He was a colleague of Rashi, with whom he carried on a learned correspondence. In 1096 he composed an elegy (*ḳinah*) on the persecutions of the Jews, of which he was an eye-witness.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 160; Landshuth, *'Ammude ha-'Abodah*, p. 5; Zunz, *S. P.* p. 464.

L. G.

**ABRAHAM BEN MEIR HA-LEVI EPSTEIN.** See Epstein, Abraham ben Meir ha-Levi.

**ABRAHAM BEN MENAHEM MANASSEH BACHARACH.** See Bacharach, Abraham ben Menahem Manasseh.

**ABRAHAM MESHULLAM BEN ABIGDOR.** See Abigdor, Abraham Bonet ben Meshullam.

**ABRAHAM BEN MESHULLAM OF MODENA:** Hebrew scholar; one of the correctors of the first edition of the Zohar, published at Mantua in 1558–60, in praise of which he wrote verses which were printed in the preface. He has been frequently mistaken for Abraham Abigdor ben Meshullam, author of several philosophical treatises.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 187.

L. G.

**ABRAHAM DE MEYRARGUES:** A physician who lived in Marseilles, France, during the first quarter of the fifteenth century. He is mentioned in commercial and official documents of that town for the years 1405–13.

Bibliography: Barthélemy, *Les Médecins à Marseille*, in *Rev. Ét. Juives*, vii. 294; Gross, *Gallia Judaica*, p. 343.

W. M.

**ABRAHAM MINZ.** See Minz, Abraham.

**ABRAHAM THE MONK:** A Palestinian friar who lived in a monastery on Mount Sinai. He was born about the close of the sixth century, and became a convert to Judaism about 615. As a Christian, he spent his life in penance and prayer. Doubts as to the Christian dogma grew in his mind, and, after a prolonged struggle, he deserted his cell in the monastery on Sinai and wandered through the desert into Palestine, finally reaching Tiberias. Here he submitted to circumcision and became a Jew, receiving the name Abraham, by which he was subsequently known.

Bibliography: *Bibliotheca Patrum*, ed. Leyden, xii. 265; Grätz, *Gesch. d. Juden*, v. 26, 388.

L. G.

**ABRAHAM MONSON.** See Monson, Abraham.

**ABRAHAM OF MONTPELLIER:** Commentator on the greater part of the Talmud. His commentaries on Ḥullin and Ketubot are quoted by Jacob ben Moses of Bagnols, who wrote between 1357–61, and by Menahem di Lonzano, who lived in the second half of the sixteenth century. He has been mistaken for the father of the celebrated anti-Maimonist Solomon ben Abraham of Montpellier, who flourished in the middle of the thirteenth century. Isaac de Lattes, in his "Sha'are Zion" (ed. Buber, p. 42), names Rabbi Abraham among the scholars of the generation succeeding Solomon, of whose father he speaks simply as "Abraham," without the title of rabbi.

Bibliography: De Lattes, *Sha'are Zion*, ed. Buber, p. 42; Neubauer, in *Rev. Ét. Juives*, 1884, xvii. 53; Gross, *Gallia Judaica*, p. 326.

L. G.

**ABRAHAM BEN MORDECAI FARISSOL.** See Farissol, Abraham ben Mordecai.

**ABRAHAM BEN MORDECAI GALANTE.** See Galante, Abraham ben Mordecai.

**ABRAHAM BEN MORDECAI HA-LEVI:** An Egyptian rabbi of the end of the seventeenth century. In 1691 he edited at Venice his father's responsa, "Darke No'am," adding a treatise of his own on circumcision, which, however, met with a great deal of opposition from contemporary rabbis. Abraham's own collection of responsa, "Ginnat Weradim" (Garden of Roses), arranged in the same order as the four "Turim," and his treatise on divorce, "Yaïr Netib" (Illuminator of the Path), were published at Constantinople in 1716–18, by his son-in-law Ḥayyim ben Moses Tavila, physician in ordinary to the sultan.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, pp. 99, 212.

W. B.

**ABRAHAM MORPURGO.** See Morpurgo, Abraham.

**ABRAHAM BEN MOSES (SCHEDEL):** Printer and corrector for the press; flourished in Prague about 1600. Abraham met with some success in authorship. He translated the Book of Ezekiel into Judæo-German rime, and printed it in his own establishment in 1602. He shows himself to have been

one of the best cultivators of that particular field of literature from which sprang the Judæo-German folk-songs.

His father, Moses ben Abraham, lived at Prague (1585–1605), being preacher and judge there, as well as author of a commentary on the Passover Haggadah, entitled "Ḥelḳat Meḥoḳeḳ" (Portion of the Lawgiver). He was employed as proof-reader in the printing establishment of Mordecai Cohen. His brothers, Judah (known also as Loeb or Loew) and Azriel, also occupied themselves with the "holy art of printing," as they styled it.

Bibliography: Steinschneider, *Jewish Literature*, p. 239; idem, *Cat. Bodl.* No. 7722; Zunz, *Z. G.* p. 282.

H. B.

**ABRAHAM BEN MOSES ALASHKAR.** See Alashkar, Abraham ben Moses.

**ABRAHAM B. MOSES COHEN:** A learned rabbi, probably of Spanish origin; lived in Italy during the first half of the sixteenth century; died about 1550. The data given by writers who mention him are conflicting. The earlier bibliographers, Bartolocci ("Bibliotheca Rabbinica," Nos. 44, 80, 107) and Wolf ("Bibl. Hebr." i., No. 100), confound him with Abraham of Pisa.

Abraham b. Moses Cohen was the editor of Judah he-Ḥasid's "Sefer Ḥasidim," to which he added a table of contents of one hundred columns, a lengthy introduction, and an epilogue. He also wrote a supercommentary on Rashi, and another on the "Sheiltot," and made a collection of his sermons and responsa; but none of these works has been published.

He is perhaps identical with the Abraham Cohen of Bologna mentioned in the responsa of Benjamin b. Mattathiah, published in 1539 (§§ 12 and 249), as well as with the Abraham b. Moses praised by Solomon Athias (1549) and with the Abraham Cohen mentioned in the "Yuḥasin" among the learned rabbis of Italy.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1322, 2825, 2826; idem, *Hebr. Bibl.* i. 43; Abraham Zacuto, *Yuḥasin*, p. 165; Conforte, *Ḳore ha-Dorot*, p. 34.

W. M.

**ABRAHAM BEN MOSES DE FANO.** See Fano, Abraham ben Moses de.

**ABRAHAM BEN MOSES KOLOMITI.** See Kolomiti, Abraham ben Moses.

**ABRAHAM BEN MOSES OF REGENSBURG** (called "The Great Rabbi Abraham"): German tosafist, who flourished about 1200 at Ratisbon, Germany. His interpretations of the Talmud and halakic decisions are found in the Tosafot and in other writings.

Bibliography: Zunz, *Z. G.* p. 48; Michael, *Or ha-Ḥayyim*, No. 179.

L. G.

**ABRAHAM MOTAL OF SALONICA.** See Motal, Abraham, of Salonica.

**ABRAHAM BEN MUSA (Moses):** Moroccan rabbi and cabalist of the first half of the seventeenth century, who studied the Cabala with Abraham Azulai. He wrote commentaries upon several treatises of the Talmud. His commentary on Nazir has been printed in the collection "Berit Ya'aḳob" (Jacob's Covenant), published by Jacob Feitusi, Leghorn, 1800. His commentaries on Yoma and Soṭah exist in manuscript in the Bodleian Library at Oxford.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 167; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 461.

W. B.

**ABRAHAM NAFTALI HIRSCH HA-LEVI SPITZ BEN MOSES.** See Spitz, Abraham Naftali Hirsch ha-Levi, ben Moses.

**ABRAHAM NAHMIAS:** Translator of Thomas Aquinas' "Commentary on Aristotle's Metaphysics." See Nahmias, Abraham, 1.

**ABRAHAM NAHMIAS OF VENICE.** See Nahmias, Abraham, 2.

**ABRAHAM NAHMIAS,** in Joseph Caro's "Berit Joseph." See Nahmias, Abraham, 3.

**ABRAHAM NAHMIAS,** in responsa of David Nahmias. See Nahmias, Abraham, 4.

**ABRAHAM BEN NATHAN:** French author; born in the second half of the twelfth century, probably at Lunel, Languedoc. He received his education in that town, after which he is sometimes called ("RABN" = **R**abbi **A**braham **b**en **N**athan — R. Eliezer ben Nathan has also the same designation— "ha-Yarḥi" = of Lunel, since the Hebrew *yareaḥ* is the equivalent of the French *lune*), perhaps under the guidance of RABaD III. (see Abraham ben David of Posquières). His regular rabbinical studies, however, were pursued at Dampierre, in northern France, at the academy of R. Isaac ben Samuel, called R. Isaac ha-Zaḳen. Abraham subsequently left his birthplace, and, after much traveling, finally settled in Toledo in 1204, where his learning quickly gained for him the favor of the rich and learned Joseph ibn Shushan and that of his sons, Solomon and Isaac. To these patrons he dedicated his work "Ha-Manhig" (The Guide), or as the author called it, "Manhig 'Olam," which he began in 1204 and completed some years later. In its present form the book consists of two distinct portions, the first of which comprises a collection of responsa, compiled from his numerous written and oral decisions, some of the former of which still bear the usual epistolary conclusion: "Shalom! A. B. N." (Greeting! Abraham ben Nathan). The second part contains extracts from the halakic works of Alfasi, Isaac ibn Giat, and Isaac ben Abba Mari, a relative of Abraham's.

The "Manhig" did not exert any important influence on halakic literature and is only occasionally mentioned by rabbis of the Middle Ages. However, it must be considered as of some importance in the history of Jewish literature, for it contains numerous literal quotations from the two Talmuds and most of the halakic and haggadic Midrashim, as well as from certain collections of the Haggadot which have been wholly lost; so that the "Manhig" contributes considerably to the textual criticism of all of those works. It gives interesting and instructive details concerning special synagogical usages, personally observed by the author in northern France, southwestern Germany, Burgundy, Champagne, Provence, England, and Spain, and for which there is no other source of information. Thus, he tells us that it was the custom in France for children to bring their Christian nurses to the courtyard of the synagogue on Purim, where their parents and relatives loaded them with gifts (p. 43*a*, ed. Berlin). He relates also that this custom was strongly objected to by many, because the Jewish poor were losers thereby, and Rashi is said especially to have denounced it.

Abraham is said also to have written a work entitled "Maḥaziḳ ha-Bedeḳ," upon the ritual for slaughtering animals for food, mention of which, however, is made by but one writer in 1467. Renan was mistaken in saying that this work is mentioned in "Ha-Manhig" (p. 1*b*; Renan, "Les Rabbins Français," p. 747), for the words *sifri maḥaziḳ ha-bedeḳ* refer, as may be seen from page 2*b*, line 6, to the "Ha-Manhig," which was designed to counteract any

schism (ברק) in matters of ritual. Zacuto, in "Yuḥasin" (ed. Filipowski, p. 221), who is followed by Conforte, in his "Ḳore ha-Dorot" (ed. Berlin, 19*b*), ascribes, without giving his authority, a certain book entitled "Maḥaziḳ ha-Bedeḳ" to Abraham ben Nathan. But Reifmann's assertion that RABN was the author of a work entitled "Bet Zebul" (Habitation) is wholly unwarranted; for these two words, occurring in the introduction to "Ha-Manhig" (p. 1, l. 6), refer to the "Ha-Manhig" itself, as is evident from the passage on page 2, line 6. RABN wrote also a commentary on the treatise "Kallah," which is extant in fragmentary form only; specimens of it were given in the Hebrew weekly "Ha-Maggid" (1865, pp. 149, 150, 157, 158).

During his long stay in Spain, Abraham learned Arabic sufficiently to translate into Hebrew a responsum by Saadia, which is to be found in the "Ha-Manhig" (ed. Berlin, p. 95). Quite recently also his responsa were published in Wertheimer's "Ginze Yerushalayim," 1896.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 19*b*, 20; Renan, *Les Rabbins Français*, pp. 521, 747; D. Cassel, in the *Zunz-Jubelschrift*, pp. 122–137; Gross, *Gallia Judaica*, p. 283; Reifmann, in *Magazin f. d. Wissensch. d. Jud.* v. 60–67.

L. G.

**ABRAHAM OF NIORT:** Talmudic commentator; lived at Niort (now in the department of Deux Sèvres), France, in the second half of the fourteenth century. Isaac de Lattes, in his chronicle "Sha'are Zion," refers to him as a notable scholar and commentator on the Talmud. The name of his native town is variously spelled in Hebrew literature; it appears, among other forms, as ניראטש, which Gross identifies with Niort, the Latin Niortium.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 392, 618.

L. G.

**ABRAHAM BEN NISSIM ḤAYYUN.** See ḤAYYUN, ABRAHAM BEN NISSIM.

**ABRAHAM, PHILIP:** English and Hebrew author; born 1803; died in London, Dec. 17, 1890. He published: (1) "The Autobiography of a Jewish Gentleman" (1860); (2) "Autumn Gatherings," a collection of prose and poetry (London, 1866); (3) "Ha-Nistarot weha-Niglot" (The Secret and Revealed Things); (4) "Curiosities of Judaism: Facts, Opinions, Anecdotes, and Remarks Relative to the Hebrew Nation" (London, 1879).

BIBLIOGRAPHY: *Jew. Chron.* Dec. 19, 1890, p. 9; Allibone, *Dictionary of English Literature*, supplement, vol. i., Philadelphia, 1891.

B. B.

**ABRAHAM, PHINEHAS:** West Indian merchant; born in the island of Jamaica about the beginning of the nineteenth century; and died Feb. 19, 1887. He was one of the last survivors of the body of West Indian merchants who contributed in a high degree to the prosperity of the West Indian colonial possessions. In former years Abraham was one of the largest landed proprietors in the island of Jamaica. He held various offices outside of the Jewish community. He was senior justice of the peace for the parish of Trelawny in Jamaica, an agent of Lloyds' and the last surviving captain in the Trelawny militia. He was also one of the earliest members of the Berkeley Street Synagogue, London.

BIBLIOGRAPHY: *Jew. Chron.* Feb. 25, 1887.

G. L.

**ABRAHAM PROCHOWNIK** ("The Powder-maker"): A legendary personage said to have been nominated prince of Poland, in 842, under the following circumstances: After the death of Prince Popiel, the Poles held a council at Krushwitz, to elect a successor. They disagreed for a long time, and finally decided that the person who first entered the city on the following morning should be their ruler. This was none other than the Jew Abraham the Powder-maker (*prochownik*), who was escorted to the council-hall and proclaimed prince of Poland. Abraham declined the honor and insisted upon their electing the wise Pole Piast, who became the founder of the Piast dynasty (compare the similar legend concerning SAUL WAHL). A choice of king by lot or chance encounter is found in many folk-tales.

BIBLIOGRAPHY: A. Kraushar, *Historya Żydów w Polsce*, i. 42; Sternberg, *Gesch. der Juden in Polen*, p. 4.

H. R.

**ABRAHAM PROVENÇAL.** See ABRAHAM BEN DAVID PROVENZAL.

**ABRAHAM OF PRZEMYSL** (pronounced *pshĕ'mishl*): Polish rabbi who flourished about the close of the seventeenth century; son of Judah Loeb, rabbi of Ulanov, in Galicia. At an early age he went to Fürth, in Germany, with the intention of publishing his father's work, "'Eẓ Kol Peri" (Trees of Every Fruit), but encouraged by the court agent, Model, son of Amshel of Ansbach, he published instead his own work, "Petaḥ ha-Ohel" (Entrance of the Tent). It consists of two parts, the first, an alphabetical collection of popular haggadic subjects, mostly selections from homiletic and cabalistic works, which were eagerly read in those times; the second, an alphabetical arrangement of difficult and much disputed legal points in the Talmud and the casuistic works. Abraham of Przemysl was related to Joel Heilprin, rabbi of Lemberg.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 113.

P. B.

**ABRAHAM BEN RAPHAEL ḤALFON.** See HALFON, ABRAHAM BEN RAPHAEL.

**ABRAHAM BEN RAPHAEL DI LONZANO.** See LONZANO, ABRAHAM BEN RAPHAEL DI.

**ABRAHAM BEN RAPHAEL MELDOLA.** See MELDOLA, ABRAHAM BEN RAPHAEL.

**ABRAHAM REUBEN.** See HOSHKE, REUBEN.

**ABRAHAM SABA:** A preacher in Castile, where he was born in the middle of the fifteenth century. He became a pupil of Isaac de Leon. At the time of the expulsion of the Jews from Spain he took refuge in Portugal, where he met with further misfortune; for scarcely had he settled in Oporto when King Emanuel ordered all Jews to be expelled from Portugal, all Jewish children to become Christians, and all Hebrew books to be burned (Dec. 24, 1496). Saba's two sons were forcibly taken from him, and he fled from Oporto, abandoning his entire library and succeeding only at the risk of his life in saving his own works in manuscript. He fled to Lisbon, but before reaching there was told of a new order of the king decreeing the death of any Jew with whom a Hebrew book or *tefillin* (phylacteries) were found. He hid his manuscripts and tefillin under an olive-tree and entered the city. Upon leaving Lisbon he attempted to recover his hidden treasure, but being discovered by the king's guards, he was thrown into prison, and after a six months' confinement was sent across the frontier. He went to Fez, Morocco, where he resided for ten years. Soon after his arrival he fell ill; his great privations and terrible sufferings having undermined his health. On his recovery he recommitted to paper from memory the following works, the original manuscripts of which had been lost in Portugal: (1) "Eshkol ha-Kofer" (A Cluster of Camphire), a commentary on Ruth and Esther; (2) "Ẓeror

ha-Ḥayyim" (Bundle of Life), commentaries on the Song of Songs and the treatise Berakot; (3) "Ẓeror ha-Mor" (Bundle of Myrrh), a commentary on the Pentateuch, containing interpretations according to both the ordinary sense and the mystical method of the Ẓohar; (4) "Ẓeror ha-Kesef" (Bundle of Silver), legal decisions (compare "Monatsschrift," 1853, pp. 246, 247, and the Leyden Catalogue, pp. 94, 96). A manuscript of his commentary on the Book of Job was in Jellinek's library. Saba wrote also a commentary on Pirḳe Abot, mentioned in his commentary on Genesis, pp. 3 and 5.

According to Azulai ("Shem ha-Gedolim"), who read the anecdote in a work entitled "Dibre Yosef," Abraham in journeying from Fez to Verona became sick on the ship in mid-ocean during a great storm. The captain, unable to control the ship, had given up all hope, and implored Rabbi Abraham to pray for divine assistance. Abraham stipulated that in case of his death his body should be delivered to the Jewish community of Verona, and then prayed for the safety of the vessel. His prayer was heard, the storm abated, and the ship went safely on. Two days later Abraham died, and the captain, keeping his promise, brought the body to Verona, where it was buried with great honors. Abraham is not to be confounded with R. Abraham Saba of Adrianople, who is mentioned in the responsa of R. Elijah Mizraḥi, No. 52.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4301; Grätz, *Gesch. d. Juden*, 2d ed., viii. 219, 379; Michael, *Or ha-Ḥayyim*, No. 199.

J. L. S.

**ABRAHAM IBN SAHL:** See ABU ISḤAḲ, IBRAHIM IBN SAHL.

**ABRAHAM SAMUEL:** Talmudist, preacher, and liturgical poet; flourished about the middle of the sixteenth century. He was a pupil of Abraham Motal, rabbi of Salonica, and later became teacher and preacher at Istib (Rumelia). He died childless about the year 1650. In order to prevent his name from falling into oblivion, Nissim ben Moses Cohen of Venice published, in 1719, a part of his manuscripts under the title, "Shirat Dodi" (The Song of My Friend), a versification of the halakot contained in Mishnah Shabbat. As poetry it has no value whatsoever, as might have been expected, considering the dry legal matter he had to handle.

The authorship of the תוכחות, printed in the "Nagid u-Meẓawweh," p. 22 (Amsterdam, 1712), can not be ascribed to him. Inasmuch as the memorial formula זצ"ל is omitted after his name, the author of the *tokaḥot* must have lived after 1712, whereas Abraham Samuel died about 1650. The writer of these tokaḥot is called Abraham ben Samuel, and not Abraham Samuel.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, ed. 1846, p. 52*b*; Steinschneider, *Cat. Bodl.* No. 4308; Michael, *Or ha-Ḥayyim*, No. 254. Both Steinschneider and Michael overlooked Conforte's note and therefore fell into errors.

L. G.

**ABRAHAM BEN SAMUEL:** Physician in Barcelona about 1030; contemporary of Abraham ben Ḥiyyah. He was highly esteemed at the court of Count Berenger for his knowledge of medical science.

M. K.

**ABRAHAM BEN SAMUEL BEN ALDEMAGH:** Hebrew poet of the thirteenth century, some of whose verses are found in Hebrew translations of Maimonides' Arabic commentary on the Mishnah.

BIBLIOGRAPHY: *Catalogue des Manuscrits Hébreux et Samaritains de la Bibliothèque Nationale de Paris*, p. 44.

G.

**ABRAHAM BEN SAMUEL COHEN OF LASK,** known as **"The Ḥasid [Pious] of Amsterdam":** A Jewish ascetic who flourished at the end of the eighteenth century. He went to live at Jerusalem in 1785, but afterward traveled through Europe as an agent for the collection of donations for the Polish Jews in Palestine, making Amsterdam his center; he died as ḥakam at Safed, Palestine, during a riot against the Jews, who had protested against excessive taxation. He was an ascetic of a remarkable type; he fasted six days of the week, from Sabbath night to Sabbath eve, but feasted quite luxuriously on the Sabbath. Often he devoted entire days and nights to the study of the Torah, standing upright during that time. He took his daily ablutions in the river before offering his prayers in the morning, often breaking through the ice in winter for this purpose. Yet in spite of all this austerity he was a man of uncommon vigor.

Once in Palestine, together with a number of Jewish scholars, Abraham was dragged to prison by some Turkish officials, and subjected to the bastinado, for no other reason than that it was the usual method pursued by the Turkish government for extorting money from the Jews. Abraham and another rabbi alone survived. At every stroke received Abraham uttered the rabbinic phrase, גם זו לטובה ("This, too, is for the best"). He was held in reverence by the best men of the time as "the holy man of God." He published several cabalistic homilies, one under the title of "Weshab ha-Kohen" (The Priest Shall Return), Leghorn, 1788; another, "Weḥishab lo ha-Kohen" (The Priest Shall Reckon), Fürth, 1784; a third, "Bet Ya'aḳob" (Jacob's House), Leghorn, 1792; and a fourth, "'Ayin Panim ba-Torah" (Seventy Meanings of the Law), Warsaw, 1797. The last work gives seventy reasons for the order of the sections in the Pentateuch, as well as seventy reasons why the Law begins, "In the beginning God created the heavens and the earth" (Gen. i. 1). All are filled with fantastic numerical and alphabetical combinations.

BIBLIOGRAPHY: Münz, *Rabbi Eleazar Shemen Roḳeaḥ*, pp. 29–31; Zedner, *Cat. Hebr. Books Brit. Mus.* s. v.; Fürst, *Bibl. Jud.* ii. 223.

K.

**ABRAHAM BEN SAMUEL ḤASDAI.** See ḤASDAI, ABRAHAM BEN SAMUEL.

**ABRAHAM BEN SAMUEL MEYUḤAS.** See MEYUḤAS, ABRAHAM BEN SAMUEL.

**ABRAHAM SON OF SAMUEL THE PIOUS:** An eminent Talmudic scholar and elegist, the brother of Judah the Pious (of the Ḳalonymus family); was born at Speyer about the second half of the twelfth century. He attained a very old age, for Rabbi Eliezer ben Nathan (RABN) of Mayence, whose death occurred before 1170, considered him a rabbinical authority of the first order, and Isaac of Vienna, the author of "Or Zaru'a," who flourished about 1250, knew him personally. Abraham was the author of several elegies on the sufferings of the Jews during the first (1096) and the second (1147) Crusades, as also of a few *seliḥot* or penitential poems. He was also active as an apologist for Judaism, as is shown in the "Nizẓaḥon."

BIBLIOGRAPHY: Zunz, *S. P.* p. 283; Michael, *Or ha-Ḥayyim*, No. 248; *Monatsschrift*, 1895, xxxix. 448; 1897, xli. 146.

L. G.

**ABRAHAM, SAMUEL, OF SOFIA:** A Turkish Talmudist who flourished in the middle of the seventeenth century. In collaboration with Michael ben Moses ha-Kohen he wrote "Moreh Ẓedeḳ" (Teacher of Righteousness), which was

printed in Salonica in 1655. This is in the nature of a concordance to the works of the Aḥaronim, or later casuists.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 6393, 6912; Michael, *Or ha-Ḥayyim*, No. 254.

L. G.

**ABRAHAM SANCI.** See SANCI (SANCHI), ABRAHAM.

**ABRAHAM BEN SAUL BRODA.** See BRODA, ABRAHAM BEN SAUL.

**ABRAHAM SCHRENZEL.** See RAPOPORT, ABRAHAM.

**ABRAHAM HA-SEPHARDI:** Hebrew poet and ritualist. He was rabbi at Arta in 1521. Though not a Karaite, he has been credited with the authorship of the seven poems of four lines each which precede the different sections of the Nineteenth Psalm, printed in the Karaite prayer-book for use during the seven days of Passover.

BIBLIOGRAPHY: Zunz, *Ritus*, p. 161; idem, *S. P.* p. 543.

G.

**ABRAHAM BEN SHABBETHAI COHEN OF ZANTE** (called also **Abraham Cohen Rofe**): Physician and poet; born in Crete in 1670; died in 1729. He must have removed at an early period to Zante. He studied under Hezekiah Manoah Provençal, a physician of Verona. He was the author of a poetical paraphrase of the Psalms, which he published, together with other poems of his own, under the title "Kehunat Abraham" (Abraham's Priesthood), Venice, 1719. A specimen of this work, now quite rare, was reprinted in the periodical "Ha-Measseḥ," iii. 1, and in "Bikkure ha-'Ittim," v. 83. While he shows a good command of the Hebrew language, his poetry is not of a high order.

BIBLIOGRAPHY: Delitzsch, *Zur Geschichte der Jüdischen Poesie*, p. 74; Steinschneider, *Cat. Bodl.* col. 705; Michael, *Or ha-Ḥayyim*, No. 230.

D.

**ABRAHAM SHALOM.** See SHALOM, ABRAHAM.

**ABRAHAM SHALOM BEN ISAAC BEN JUDAH BEN SAMUEL.** See SHALOM, ABRAHAM, BEN ISAAC BEN JUDAH BEN SAMUEL.

**ABRAHAM SHAMSULI.** See SHAMSULI, ABRAHAM.

**ABRAHAM BEN SHEM-ṬOB:** Medical writer; born in the middle of the thirteenth century, probably at Marseilles, where his father, Shem-Ṭob ben Isaac of Tortosa, practised medicine. He is author of a medical handbook (חבור רפואה בדרך קצרה) in ninety-one paragraphs. Of this, two manuscripts are in the Bibliothèque Nationale de Paris (Hebr. MSS. Nos. 1181, 1182), in which the scribe adds after the name of the author the eulogy יחי לנו ("God preserve him"). He is also called "Abraham the Hebrew of Tortosa," by Bonafos Bonfil Astruc, the Hebrew translator of the "Liber Practicæ" of Zahrawi, and "Abraham Judæus Tortuosensis," by Simon of Genoa, also known as a medical writer. He studied probably in Italy, as the last chapter of his handbook shows the influence of the Italian physician Gentile. Abraham ben Shem-Ṭob assisted in the translation of "Serapion de Simplicibus" (printed in 1473), and also translated chapter twenty-eight of the "Liber Practicæ," under the special title "Liber Servitoris." It treats of the preparation of simple medicaments. The Hebrew translation is lost, but the Latin version still exists under the title "Liber Servitoris XXVIII. de Præparatione Medicinarum Simplicium, translatus a Simone Januensi, interprete Abrahamo Judæo," Venice, 1471. Abraham was the actual translator and Simon merely added his name.

BIBLIOGRAPHY: Neubauer, in *Rev. Ét. Juives*, v. 45; Steinschneider, *Hebr. Uebers.* pp. 657, 972; Gross, *Gallia Judaica*, p. 376.

M. S.

**ABRAHAM BEN SHEM-ṬOB BIBAGO.** See BIBAGO, ABRAHAM BEN SHEM-ṬOB.

**ABRAHAM BEN SHERIRA:** Gaon in Pumbedita; successor to Rabbi Joseph bar Abba, from 816 to 828. He was inclined to mysticism, and was reputed to have the ability for predicting future events by watching the motion of the branches of trees. He is quoted in 'Aruk, *sub radice* סח.

A. K.

**ABRAHAM SHMOILOVICH:** A Lithuanian merchant known also as "The Honorable Sir Abraham, the Jew of Turisk," who flourished at the end of the sixteenth and the beginning of the seventeenth century. His name figures in the books of the Brest-Litovsk custom-house for the year 1583 as an exporter of lumber and cereals. On May 19, 1595, Alexander Pronski, the warden of Troki, leased, for a term of three years, to the "Noble Sir Burkatzki" and the "Honorable Sir Abraham Shmoilovich" of Turisk a feudal estate in the district of Vladimir, with its population and all its appurtenances. Even the resident Jews and the income derived from them were included in this list. The lessees also acquired the right to collect all the revenues, and in fact enjoyed the privileges of full manorial lords. On May 27, 1595, the Prince and Princess Grigori Sangushko leased to Shmoilovich and to his wife, Rikla Odinna, the village of Koshar and others adjoining, and six years later, Aug. 29, 1601, still other towns and hamlets.

BIBLIOGRAPHY: *Archeograficheski Sbornik*, iv. 260; *Pamyatniki Vremennoi Kommissii*, vol. i., parts ii., ix., and x.; *Arkhiv Yugo-Zapadnoi Rossii*, vol. i., part vi., p. 283; *Regesty i Nadpisi*, etc., Nos. 673, 701, 713, 724, St. Petersburg, 1899.

H. R.

**ABRAHAM SHOFEṬ (BEN SAMUEL):** A Karaite leader; lived in Poland at the end of the seventeenth century. He was a favorite of King John Sobieski (1674–96), and largely instrumental in the foundation of Karaite colonies in the neighborhood of Lemberg, Galicia. According to a Hebrew manuscript concerning the Karaites in Poland, it was King John Sobieski who conceived the plan of these colonies, and in 1688 ordered Abraham Shofeṭ to issue invitations to several Karaite families in Lithuania and the Crimea to settle in Galicia. Many from Troki complied, and on them grants and privileges were bestowed as well as communal autonomy. As to the surname Shofeṭ ("Judge"), Neubauer surmises that the ḥakam, or spiritual leader, of the Lithuanian Karaites was clothed with judicial authority.

BIBLIOGRAPHY: Neubauer, *Aus der Petersburger Bibliothek*, pp. 71, 72; Fürst, *Gesch. d. Karäert.* iii. 85.

M. B.

**ABRAHAM IBN SHOSHAN:** Well-known philanthropist and financier; member of the famous Spanish family, to which the Sassoons trace their descent. He lived in Spain (most likely at Toledo) in the fourteenth century. He is mentioned several times in the responsa of Asher ben Jehiel, and also in David Abudraham's work on the ritual.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 233.

D.

**ABRAHAM IBN SHOSHAN OF CAIRO:** Rabbi in Cairo, Egypt, in the sixteenth century, who together with RaDBAZ (David ibn Abi Zimra), gave a decision on a point of ritual.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 234.

J.

**ABRAHAM BEN SIMEON HAIDE (HAIDA).** See HAIDA, ABRAHAM BEN SIMEON.

**ABRAHAM BEN SIMEON BEN JUDAH BEN SIMEON OF WORMS:** Cabalist; born 1410; died 1440. He was the author of "Segullat Melakim" (Royal Devices), a treatise containing information on practical Cabala and on magic and natural science, which he collected on his travels. This treatise he wrote for his son Lamech, whom he warned against magic, which he denounced as the "black art." The work is divided into four parts, of which only the first part and the table of contents to the other three parts are preserved, in a manuscript originally belonging to David Oppenheimer's library, now in Oxford. Abraham was a pupil of R. Jacob Elim in Egypt, contemporary of Pope Martin V.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2051; Michael, *Or ha-Ḥayyim*, No. 257.

K.

**ABRAHAM SIRALAVO.** See SIRALAVO, ABRAHAM.

**ABRAHAM BEN SOLOMON:** Talmudic scholar, who flourished in Italy at the beginning of the thirteenth century. Some of his interpretations and decisions are recorded by Zedekiah ben Abraham 'Anaw, the author of the "Shibbole ha-Leḳeṭ" (Ears of Gleaning), who probably had before him some of Abraham's manuscripts. Abraham had the critical faculty sufficiently developed to consider Isa. xlv. 7, "I form the light and create darkness," as directed against the dualism of the Parsees (*l.c.* 12).

BIBLIOGRAPHY: Zedekiah ben Abraham, *Shibbole ha-Leḳeṭ*, p. 6*b*; Buber, introduction to *Shibbole ha-Leḳeṭ*, 8*b*; Michael, *Or ha-Ḥayyim*, No. 237.

L. G.

**ABRAHAM BEN SOLOMON AKRA:** An Italian scholar and editor of scientific works; lived at the end of the sixteenth century. He edited the work "Meharere Nemerim" (Venice, 1599), a collection of several methodological essays and commentaries on various Talmudic treatises. Akra is the author of a methodological treatise on the Midrash Rabbot, which Isaiah Horwitz (ישל"ה) embodied in his work "Shene Luḥot ha-Berit" (ed. Amsterdam, p. 411), without credit. The same thing occurs in the Wilna edition of the Midrash Rabbot, where Akra's treatise is reproduced from the "Shene Luḥot ha-Berit." Akra's work appeared originally as an appendix to the "Arze Lebanon," a collection of cabalistic essays, Venice, 1601. Abraham makes there the interesting statement that he saw in Egypt the manuscript of the Midrash Abkir. This is the last trace of the existence of that small Midrash.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 247.

L. G.

**ABRAHAM BEN SOLOMON CONTI.** See CONTI, ABRAHAM BEN SOLOMON.

**ABRAHAM SOLOMON OF SAINT MAXIMIN:** Physician, who flourished in the fifteenth century, being in high favor with René of Anjou, count of Provence. Cæsar of Nostradamus, himself of Jewish origin, in "L'Histoire et Chronologie de Provence," p. 618 (Lyons, 1624), says:

"There was in the city of Saint Maximin a Hebrew, very learned and widely known in medicine, a celebrated philosopher named Abraham Solomon, who, despite the fact that he was a Jew, stood in high favor with the grandees of his day, especially with René of Anjou. As the king desired to keep him in his service, he was excused from paying the taxes usually levied upon the Jews."

This is not surprising on the part of René, who devoted a great part of his life to art, and especially to the collection of the poetry of the Provençal troubadours, being himself an author of some renown. Abraham was not the only Jewish physician in the service of the count. According to Nostradamus (p. 621), it was through his Jewish physicians that he became aware of the miserable condition in which the Provençal Jews lived, and he did what he could to ameliorate it.

Abraham probably belonged to the Abigdor family, and has been identified as the Abraham Abigdor (1433–48) mentioned in a list of physicians at Marseilles during the fourteenth and fifteenth centuries ("Rev. Ét. Juives," vii. 294). Here Abraham Solomon really means Abraham ben Solomon, the word "ben" being often omitted in such names. There is reason to believe that his father may have been Solomon ben Abraham Abigdor, a translator of some repute.

BIBLIOGRAPHY: Gross, in *Monatsschrift*, xxix. 410; Steinschneider, *Hebr. Uebers.* p. 643; Depping, *Les Juifs dans le Moyen Age*, p. 335, Paris, 1839; Nübling, *Die Judengemeinden des Mittelalters*, p. 86.

G.

**ABRAHAM BEN SOLOMON SELAMA.** See SELAMA, ABRAHAM BEN SOLOMON.

**ABRAHAM BEN SOLOMON OF TORRUTIEL (Spain):** Historian; lived at the end of the fifteenth century and at the beginning of the sixteenth. When only nine or ten years old, he was compelled to leave Spain (1492) in the company of those whom Ferdinand and Isabella had driven from their homes. He seems to have been of the family of Asher ben Jehiel, whom he calls אדוני, while he speaks of Asher's father as זקיני. Apparently, his teacher was one Jacob לואל; which name Graetz takes to be a mistake of the copyist for Alfual, while Harkavy emends it to "Al-Wali." Abraham went with a number of the exiles to Fez, Morocco, and with them suffered much through want, and by a fire which broke out in the city eight months after his arrival.

In later years Abraham ben Solomon wrote an appendix to "Sefer ha-Ḳabbalah," the historical work of Abraham ibn Daud, continuing an account of the Jews from the year in which Abraham ibn Daud died (1180) to the year 1525. This appendix is made up of three parts: (1) A list of learned men not mentioned by Abraham ibn Daud, taken largely from the "Sefer Zeker Ẓaddiḳ" of Joseph ibn Ẓaddiḳ; (2) a list of learned men from the time of Abraham ibn Daud down to that of Isaac Campanton (1463)—a man for whom he expresses the highest admiration; (3) a history of the kings that ruled in Spain up to Ferdinand; an account of the expulsion of the Jews from Spain, of the learned men that lived after Campanton, and of the fortunes of the exiles in Fez. In the preface he promises to add what Abraham Zacuto has to say upon the events that happened between the years 1509 and 1534.

The third section is of the most interest. Like the author of the "Shebeṭ Yehudah," Abraham, though young at the time, was an eye-witness of the events that he narrates with so much feeling. He speaks with much bitterness of the attitude of the rich men of Spain, who, with Abraham Senior, chief rabbi of Castile, at their head, preferred to change their faith rather than suffer martyrdom or exile. He holds that the expulsion of 1492 was a just sentence of God upon the Jews of Spain, because of their many sins, and especially on account

of the arrogance of their great men, who neglected the Law and left it to be observed only by the poor and lowly.

BIBLIOGRAPHY: The manuscript of the *Sefer ha-Kabbalah* with the appendix of Abraham ben Solomon was brought from the East by Abraham Harkavy, and is now in the Bodleian. It was printed by Neubauer in his *Medieval Jewish Chronicles*, 1887, i. 101–114 (compare p. xiv.), and was again edited with critical notes by A. Harkavy in Rabbinowitz's Hebrew translation of Grätz's history, 1898, vol. iv. (*Hadashim gam Yeshanim*, ii. 2); Grätz, *Gesch. d. Juden*, 3d ed., viii. 484; Fidel Fita, in *Buletin de la Real Academia de Historia*, ix. 245.

G.

**ABRAHAM BEN SOLOMON TREVES ẒARFATI.** See TREVES, ABRAHAM BEN SOLOMON.

**ABRAHAM BEN SOLOMON YARḤI ẒARFATI.** See YARḤI, ABRAHAM BEN SOLOMON.

**ABRAHAM BEN SOLOMON OF ZAMORA (Spain):** Eschatological writer of the thirteenth century. His work exists in the library of Munich (Codex 47, 7*d*), but has not yet been published. It has been conjectured by Zunz that one of Abraham ibn Hiyyah's works was dedicated to him. In the bibliographical sources, however, some confusion seems to exist between him and SOLOMON BEN ABRAHAM. There is a scribe of the same name who wrote in the year 1299 a codex found in the Saraval collection.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 2270, 2354; idem, *Jüd. Lit.* (see index); idem, *Hebr. Bibl.* iv. 109; idem, *Leyden Catalogue*, 162; idem, *Munich Catalogue*, 22, 46, 5; Zunz, addition to *Leipsic Catalogue*, 323.

J.

**ABRAHAM SULMAR.** See SULMAR, ABRAHAM.

**ABRAHAM TALMID.** See TALMID, ABRAHAM.

**ABRAHAM IBN TAVVAH.** See TUVVAH, ABRAHAM IBN.

**ABRAHAM TAWIL BEN ISAAC.** See TAWIL, ABRAHAM, BEN ISAAC.

**ABRAHAM OF TOLEDO** (called also **Don Abraham Alfaquin** = Arabic *ḥakim*, "physician" or "wise man"): Physician of King Alfonso the Wise of Castile, who esteemed him highly; flourished in the second half of the thirteenth century. At the king's request he translated several books from Arabic into Spanish. One of these was Al-Heitham's treatise on the construction of the universe, the Latin translation of which ("De Mundo et Cœlo") is based on Abraham's Spanish version. It is not strictly a translation, but rather a paraphrase of the Arabic original, as observed by the anonymous Latin translator, who remarks in his preface that the king had requested Abraham "to arrange the work in better order than it was, and to divide it into chapters." More widely known is Abraham's Spanish translation (1277) of Zarkali's "Astrolabe," which furnished the foundation for the Latin and Italian translations. The French translation of the seventieth sura of the Koran, by Bonaventura de Sene, is also based on the Spanish translation made by Abraham in 1264. Some writers have tried to identify this Abraham with Abraham Judæus Tortuosensis, who, toward the end of the thirteenth century, translated several works from the Arabic and perhaps also from the Latin; for instance: "'De Simplicibus opus ex Dioscoride et Galeno aggregatum,' interprete Abrahamo Judæo Tortuosensi," and "'Liber Servitoris,' interprete Abrahamo Judæo Tortuosensi" (Venice, 1471). Compare ABRAHAM B. SHEM-ṬOB.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* §§ 347, 370, 474*b*, 476, 581; idem, *Hebr. Bibl.* vi. 75; Grätz, *Gesch. d. Juden*, vii. 447.

L. G.

**ABRAHAM TROKI BEN JOSIAH.** See ABRAHAM BEN JOSIAH HA-ROFE.

**ABRAHAM OF TROYES:** Head of the community of Troyes, France; lived about the middle of the twelfth century. He was a contemporary of Rabbenu Tam. The influence that he exercised at Troyes gave rise to a somewhat curious legal incident. Eleazar ha-Nadib (the word *nadib* denotes a Jewish Mæcenas), against whom he had brought an action, demurred to appearing before the rabbinical court at Troyes; and, being supported by Isaac ben Samuel of Dampierre, had his case referred to another tribunal (Gross, "Gallia Judaica," pp. 165, 239). Yom-Ṭob ha-Nadib, the son of Eleazar, being placed in a similar position, also refused to be judged at Troyes, and was sustained in his contention by Judah Sire Leon of Paris ("Rev. Ét. Juives," vii. 42). At the same time Simson ben Abraham of Sens took the part of the son-in-law of Simson of Troyes, who, being afraid of the influence of the opposite party, also objected to being tried before the rabbinical court of that town (Gross, *l.c.*).

S. K.

**ABRAHAM OF VALLADOLID.** See ABNER OF BURGOS.

**ABRAHAM DEL VECCHIO OF FERRARA.** See DEL VECCHIO, ABRAHAM, OF FERRARA.

**ABRAHAM HA-YAKINI** (this name seems to be of Turkish origin, and is pronounced somewhat like Haikini): One of the chief agitators in the Shabbethaian movement, the son of Pethahiah of Constantinople; born—according to a not entirely reliable source, מאורעות צבי (Lemberg, 1871, p. 3)—on Sept. 8, 1611. He studied under Joseph di Trani of Constantinople (died 1644), and under Mordecai, a German cabalist. From the latter he probably derived the touch of mysticism which, combined with cunning and great intelligence, made him the most suitable representative of Shabbethai Ẓebi. Ha-Yakini persuaded Shabbethai, who at that time was convinced that he was the Messiah but was timid and fearful of proclaiming himself, boldly to declare his claims. It was in Constantinople, about 1653, that Shabbethai Ẓebi became acquainted with Ha-Yakini, who, on account of his learning and oratorical powers, enjoyed a great reputation in his native town. He is described by contemporaries as the best preacher of his day.

Ha-Yakini put into the hands of Shabbethai Ẓebi a spurious book in archaic characters, which, he assured him, contained the Scriptural proof of his Messianic origin. This fabrication, entitled "The Great Wisdom of Solomon," began as follows:

> "I, Abraham, was confined in a cave for forty years, and I wondered greatly that the time of miracles did not arrive. Then was heard a voice, proclaiming, 'A son will be born in the year 5386 [1626] to Mordecai Ẓebi and he will be called Shabbethai. He will humble the great dragon . . . he, the true Messiah, will sit upon My [God's] throne.'"

In this manner, and in a style imitating the ancient apocalypses, this fabrication, attributed to Ha-Yakini, who was a master of Hebrew diction, continues to describe the vision which had appeared to the fictitious Abraham. Shabbethai Ẓebi accepted this work as an actual revelation and determined to go to Salonica—the paradise of cabalists—and there begin his public activity. Ẓebi was not ungrateful, and later appointed Ha-Yakini among the kings whom he purposed to enthrone over his prospective world-wide empire. Ha-Yakini on his side proved himself not unworthy of the confidence shown by his master. He gave proof of his devotion at the time when Shabbethai Ẓebi was in prison in Constantinople, and when even the greatest enthusiast could no longer be in doubt concerning his true character. He

forged official opinions of the rabbinical council of Constantinople in favor of Shabbethai's claims to Messiahship. With great subtlety he obtained influence over two Polish rabbis who, as delegates of the Jews of eastern Europe, had come to Constantinople in order to investigate the claims of Shabbethai, and exercised such influence over them as to lead them to declare themselves his adherents. The conversion of Shabbethai to Mohammedanism put an end to the career of Ha-Yakini as an agitator. Notwithstanding his activity in this direction, he found time for literary work, which is of such merit that, had it not been for the deceptions he practised, it would have secured him an honorable place among the Jewish scholars of his time. He is the author of one hundred and fifty psalms (composed in imitation of those in the Bible), which appeared under the title "Hod Malkut" (Glory of the Kingdom), Constantinople, 1655. He also wrote "Eshel Abraham" (Abraham's Oak), a collection of sermons, and "Tosefet Merubbah" (Additions to Additions), a commentary upon the Tosefta, and responsa. At the request of the Dutch scholar and bibliophile L. Warner, whom he knew personally and for whom he copied many Karaitic manuscripts, he composed a work on the genealogy of the patriarch Abraham, which is still preserved in the Warner collection at Leyden. From a Hebrew letter of Ha-Yakini to Warner it is learned that the former was in favor with the Dutch minister at the Turkish court, and it must be stated to the credit of Ha-Yakini that he used his influence in behalf of strangers. It may be mentioned that with the Crimean Jews (Crimchaki) Ha-Yakini is still a name to conjure with; at their prayers in memory of Israel's great dead his name is mentioned with special solemnity.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4240; idem, *Leyden Catalogue*, p. 290; Fürst, *Gesch. d. Karäert.* iii. 53; *Anmerkungen*, p. 92; Grätz, *Gesch. d. Juden*, 3d ed., x. 191, 211, 217; D. Kahana, *Eben ha-To'im*, pp. 6, 29, 37; Azulai, *Shem ha-Gedolim he-Hadash*, letter *Aleph*, No. 58; Deinard, *Massa Krim*, ii. 159.

L. G.

**ABRAHAM BEN YEFET (JAPHETH):** Karaite poet; born about the beginning of the fifteenth century; died after 1460. He traced his descent to MOSES DAR'I, the celebrated Karaite poet. He copied the religio-legal compendium of Samuel ha-Rofe ha-Ma'arabi in 1460. Abraham ben Yefet is probably identical with the Karaite poet Abraham ha-Rofe, since Rofe is a cognomen of many of the ancestors of Abraham ben Yefet. Even in his work as scribe he reveals his poetic nature by subjoining an epigram at the end of each manuscript that he copied.

BIBLIOGRAPHY: Pinsker, *Likkute Kadmoniot*, p. 49, and supplement, pp. 115, 125; Steinschneider, *Hebr. Uebers.* p. 322, note.

L. G.

**ABRAHAM YIẒḤAḲI OF SALONICA.** See HOESHEL, ABRAHAM JOSHUA.

**ABRAHAM BEN YOM-ṬOB BONDI.** See BONDI, ABRAHAM BEN YOM-TOB.

**ABRAHAM BEN YOM-ṬOB OF JERUSALEM:** Astronomer and rabbi of Constantinople; born about 1480. He was a pupil of Elijah Mizraḥi, and is quoted by Joseph Caro as a high authority. In 1556, at the instance of Joseph Nasi, he joined the rabbis of Constantinople who attempted to interdict commerce with Ancona on account of the oppression that the Maranos of that port suffered under the jurisdiction of the popes. Abraham ben Yom-Ṭob edited a calendar for the Jewish, Christian, and Mohammedan years, which is printed in the Greek Maḥzor (ed. Elijah ha-Levi, Constantinople, 1526). He follows the system of Ulugh Beg, which he verified, he says, by means of an instrument divided into minutes, the diagonal of which was almost twenty-four spans long. He cites Isaac Israeli.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 2587; idem, *Mathematik bei den Juden*, in *Abhandlung zur Gesch. d. Mathematik*, part ix. 475, Leipsic, 1899.

A. K.—G.

**ABRAHAM BEN YOM-ṬOB OF TUDELA:** Commentator, who flourished in Spain about 1300. He was the author of a commentary on Baba Batra, which is still extant in manuscript in the Bodleian Library, Oxford, England.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 446.

M. K.

**ABRAHAM ẒARFATI.** See ẒARFATI, ABRAHAM.

**ABRAHAM ẒARFATI (BEN SOLOMON TREVES).** See TREVES, ABRAHAM BEN SOLOMON.

**ABRAHAM IBN ẒARẒAL.** See ẒARẒAL, ABRAHAM IBN.

**ABRAHAM ẒEBI OF PIOTRKOW:** Polish Talmudist; flourished at the beginning of the nineteenth century. He was a rabbi in several Polish communities, including Piotrkow, where he died. His work, "Berit Abraham" (Dyhernfurth, 1818), contains responsa covering the field of all four parts of the "Shulḥan 'Aruk." Besides this there are several responsa of his in the works of his contemporaries.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 85.

L. G.

**ABRAHAMS, ABRAHAM:** Writer on *shehiṭah* (laws of ritualistic killing of animals); born at Siedlce in Poland, December, 1801, and died at Jerusalem, January 23, 1880. He was familiarly known as Rabbi Abraham, and for nearly half a century he performed the duties of principal *shoḥeṭ* in London. Owing to the persecution of the Jews by the Russian government, he fled from Poland to England in 1837, and received the appointment of shoḥeṭ at Leeds. Two years afterward he became chief shoḥeṭ of London. As an authority on shehiṭah he enjoyed a very wide reputation, being the author of several popular Hebrew works upon this and other Talmudical subjects. His opinions on the minutiæ of the ritual and observances were greatly respected, especially in Poland. His best-known works are "Bet Abraham" and "Yizkor le-Abraham," the latter being his autobiography. A year before his death he settled in Jerusalem, in order to end his days in study in that city. One of his last acts was to present to the Mishkenot Israel Building Society the house he had purchased in the Holy City, directing that it be used in perpetuity as a synagogue. His son by a second marriage was BARNETT ABRAHAMS.

BIBLIOGRAPHY: *Jew. Chron.* Feb. 13, 1880; *Jew. World*, Feb. 13, 1880.

G. L.

**ABRAHAMS, BARNETT:** Dayyan, or assistant rabbi, of the Spanish and Portuguese Congregation of London, England, and principal of Jews' College. He was born in Warsaw, Poland, in 1831, and died in London, November 15, 1863. Abrahams was educated at University College, and received the degree of B.A. from the University of London. He received his rabbinical instruction from his father. From a minor position in the Spanish congregation Abrahams became dayyan, performing at the same time the duties of hakam. On the resignation of Dr. Loewe Abrahams became principal of

Jews' College, a position for which he was eminently fitted, as the bent of his mind was toward the education of the young. With this object before him he succeeded in founding the Society for the Diffusion of Religious Knowledge Among the Young, and he remained one of its most influential members till his death. He wrote several of the tracts published by the society. Two of his sons, Joseph and Moses, became Jewish ministers, and a third son, Israel, is senior tutor of Jews' College.

BIBLIOGRAPHY: *Jew. Chron.* Nov. 20, 1863.

G. L.

**ABRAHAMS, ISRAEL:** English author and teacher; born in London, November 26, 1858; son of BARNETT ABRAHAMS. He received his education at Jews' College, of which his father was principal, and at University College, London. He received the degree of M.A. from the University of London in 1881. Abrahams taught secular subjects as well as homiletics at Jews' College, and was appointed senior tutor of that institution in 1900. He is a forceful lecturer and an earnest lay preacher. As honorary secretary of the Jewish Historical Society of England and as a member of the Committee for Training Jewish Teachers, he has been very active. He is also a member of the Committee of the Anglo-Jewish Association, and of several other institutions of the community.

Abrahams was joint author with Claude G. Montefiore of "Aspects of Judaism," published in 1895. His chief works are "Jewish Life in the Middle Ages," 1896, and "Chapters on Jewish Literature," 1898. Since 1889 he has been joint editor of the "Jewish Quarterly Review," and has helped materially to raise it to its present high position. He is a prolific contributor to periodical literature, and is especially well known for his articles on literary subjects, which appear weekly in the "Jewish Chronicle" under the title of "Books and Bookmen."

BIBLIOGRAPHY: *Who's Who?* 1900; Harris, *Jew. Year Book*, 1900.

G. L.

**ABRAHAMS, LOUIS BARNETT:** Head master of the Jews' Free School, London; born at Swansea, South Wales, 1842. He was educated in the Jews' School at Manchester, whither his family had removed in 1845. In 1854 he was indentured to Moses Angel at the Jews' Free School, London, as a pupil-teacher, and in 1864 he was appointed principal instructor of English. For the next twenty years Abrahams had charge of nearly all the teaching staff of the boys' department of the school. In 1884 he was appointed vice-master. When, in December, 1897, failing health compelled the retirement of Moses Angel, Abrahams was elected head master of the school, while Moses Angel became principal; on the death of the latter in September, 1898, Abrahams succeeded him.

Abrahams is a graduate of the London University, and one of the founders of the Jewish Educational Board and of the Teachers' Training Committee. His published works are: "A Manual of Scriptural History for Jewish Schools and Families," London, 1882; "A Translation of the Prayer-Book for School Use"; "A Chronological History of England."

On the establishment of the "Jewish Record," in 1868, Abrahams acted as its first editor. He has been also a frequent contributor to other Jewish periodicals.

BIBLIOGRAPHY: *Jew. Chron.* Dec. 10, 1897, p. 9; *Jew. Year Book*, 1899; *Young Israel*, Dec., 1899 (portrait).

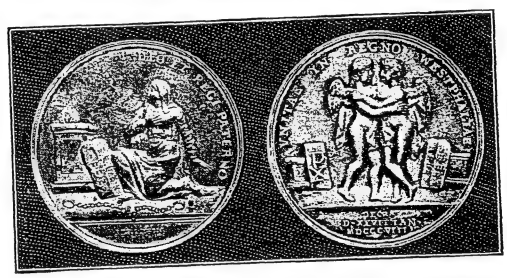
G. L.

**ABRAHAMS, NICOLAI CHRISTIAN LEVIN:** Danish scholar, professor of the French language and literature at the University of Copenhagen; born at Copenhagen Sept. 6, 1798; died there Jan. 25, 1870. He entered the university in 1815, and graduated in law in 1818. He was one of the twelve Danes (*tylvten*) who sent the literary challenge to the Danish author Baggesen in reply to his criticism of the literary idol of the time, Adam Oehlenschläger. For four years, in order to continue his studies, he traveled in foreign countries, and in 1828 he returned to Copenhagen and wrote, to gain the degree of master of arts, a dissertation on Wace's "Roman de Brut." A year later he was appointed lector of French at the University of Copenhagen, and in 1832 was promoted to a professorship after he had been baptized. Abrahams did much for the promotion of the study of French in Denmark, not only by his lectures, but also by his publications, of which some are scientific and others are of a more popular nature. In 1857 he retired from his position at the university and became notary public. For some years he was president of the Society of Fine Arts in Copenhagen, a history of which he wrote in 1864. He was also president of the Society for the Development of Danish Literature. Among his works are "Description des Manuscrits Français du Moyen-Âge de la Bibliothèque Royale de Copenhague," 1844; "Fransk Sprogläre," 1845; "Balthasari Castilioni Aulici Liber Tertius Secundum Veterem Versionem Gallicam," 1848; "Meddelelser of mit Liv," published by his son in 1876.

BIBLIOGRAPHY: Bricka, *Dansk Biografisk Lexikon*, s.v.; Salmonsen, *Store Illustrerede Konversations Lexikon*, s.v.

A. M.

**ABRAHAMSON, ABRAHAM:** German medalist and master of the Prussian mint; born at Potsdam, 1754 (1752 ?); died in Berlin, July 23, 1811. As an engraver he was considered one of the

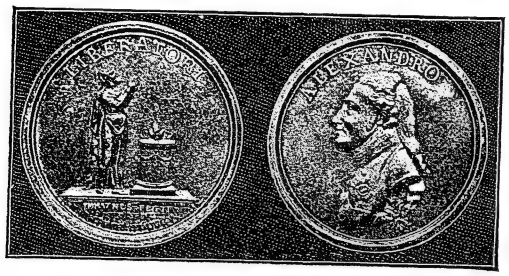


Medal Commemorating Enfranchisement of Jews in Westphalia.

best of his time. Having learned the art of engraving from his father, JACOB ABRAHAM, he soon excelled him in artistic execution. There exists a medal of the actor Brockmann, which is said to be the joint production of father and son.

Abrahamson was much influenced by the designs of Chodowiecki, and sought to draw nearer to nature than did the latter, and thus avoid the dangers of too pedantic a style. On account of this the obverse sides of his medals are much finer than the reverse, which always exhibit the poverty and coldness of allegorical creation. Up to the year 1788 Abrahamson had engraved only the designs of others; then, in search of ideas and to study form, he set out for the various art centers of Europe. He spent four years abroad, and on his return most of the medals he made were of his own design. The following are by far the best of his numerous productions:

"Equipping the Prussian Troops" (1778); "Peace of Teschen" (1779); "Death of Duke Leopold of Brunswick"; "Peace with Russia" (1762); "Occupation of the District of the Netze" (1772); "The King's Seventy-first Birthday" (1782); "Introduction of Silkworm Culture" (1783); "Meeting of the Monarchs at Tilsit" (1808); "Death of Queen Louise" (1810); "Enfranchisement of the Jews in Westphalia"; "The Emancipation of the Jews by Alexander I.": the last two are known as historic thalers.



Abrahamson's Medal commemorating the Emancipation of the Jews by Alexander I.

He also designed and engraved a medal commemorating the death of Queen Marie Antoinette; but his greatest work was a medal bearing the bust of Frederick the Great on a stone pediment that crushes a sphinx. The legend on this medal reads, "Fredericus Legislator 1785." In addition to these Abrahamson executed a series of medals of the great men of his time. This included Moses Mendelssohn, Kant, Lessing, Wieland, Ramler, Sulzer, Euler, Spalding, D. Bernouilli, Overbeck, Roloff, Marggraff, Formey, Martini, Gall, Burg, Gebhardi, Weisse, Spiegel, and others. The frontispiece of the eighty-sixth volume of the Krünitz-Flörke "Ökonomische Encyklopädie" (Berlin, 1802) is a copperplate portrait of Abrahamson. He is the author of "Versuch über den Geschmack auf Medaillen und Münzen" (Essay on Style in Medals and Coins), Berlin, 1801. Many other designs created by him have been cut by Daniel Berger, and afterward reproduced in copperplate as engravings for books.

BIBLIOGRAPHY: Meusel, *Teutsches Künstlerlexikon*, 1808; Nicolai, *Beschreibung Berlin's*, iii. 3, appendix, Berlin, 1786; Füssli, *Künstlerlexikon*, ii. 2; *ibid.*, supplement, p. 9; Schlickeysen, *Erklärungen der Abkürzungen auf Münzen*, 1857, pp. 41, 43, 54; Berger, *Werke*, Nos. 259, 646-648, 566; Julius Meyer, *Allg. Künstlerlexikon*, i. 33, Leipsic, 1872.

F. S. W.

**ABRAHAMSON, AUGUST:** Swedish philanthropist, and founder of the Sloid Seminary of Nääs, near Göteborg; born Dec. 29, 1817, at Karlskrona, Sweden, where his parents, originally from Germany, had settled; died May 6, 1898, at Nääs. August in his fourteenth year was apprenticed to a hardware merchant in Göteborg, and eventually he became founder and owner of one of the most extensive businesses in Sweden.

The large fortune which he thus accumulated was used by him for the improvement of the educational system of his native country. In 1868 he retired from business, and bought the magnificent estate of Nääs, with its picturesque old castle. Here he at once devoted himself to philanthropic and educational work, founding free schools, and otherwise furthering the material and spiritual interests of the community in which he lived. Later his efforts were directed to wider enterprises. In 1872 he established at Nääs an industrial school for boys, and two years later a similar institution for girls, in both of which instruction in manual training formed an important feature. At the head of these schools he placed his nephew, Otto Salomon, to whose efforts the remarkable success of the undertaking was largely due.

To meet the growing demand for instructors in handicrafts, Abrahamson and his nephew added in 1874 a sloid-training department for teachers. Sloid work may be described as a series of carefully graduated exercises in the making of articles of common household use, varying from simple objects, such as a pen-rest, to a table or cabinet. This sloid-training department developed into the great Sloid Seminary of Nääs, which, by Abrahamson's will, became possessed of his entire estate (380,000 crowns, or about $102,600) on condition that the institution should be continued under the name "August Abrahamson's Stiftelse." Every year large numbers of students from all parts of the world receive at the seminary gratuitous instruction in sloid work. The splendid results achieved, and the world-wide renown of the institution, are worthy memorials of the pioneer of manual training in the Scandinavian peninsula.

BIBLIOGRAPHY: *Chambers' Ency.* under *Sloyd.*

A. S. C.

**ABRAHAMSON, DAVID:** German physician; born in Danzig, 1740; died there in 1800. He studied medicine at Königsberg, and from 1775 practised his profession at Hasenpoth in Kurland. Shortly before his death he returned to his birthplace. He published "Betrachtungen eines Arztes am Krankenbette seines Patienten," Königsberg, 1785.

BIBLIOGRAPHY: Wunderbar, *Gesch. der Juden in Liev- und Kurland*, Mitau, 1853; Rosenthal, *Toledot Anshe Shem be-Kurland* in *Ha-Meliz.*

H. R.

**ABRAHAMSON (ABRAMSON), MEYER:** A German physician and writer on medicine; born at Hamburg, 1764; died there October 21, 1817. He graduated from the University of Göttingen in 1783 and began practise in his native city, where his father had also been a medical practitioner. Shortly afterward he was appointed physician to the Jewish Hospital in the city of Hamburg and to the poor of that city. In 1784 he began his literary career and became a prolific and popular writer on medical subjects. Most of his essays were published in "Richter's Chirurgische Bibliothek," "Baldinger's Magazin," "Meckel's Neues Archiv der Practischen Heilkunde," and "Hufeland's Journal." In book form he published: "Abhandlungen und Beobachtungen über Einige Krankheiten der Augen" (1785); "Unterricht für Diejenigen, die mit Leibesbrüchen Behaftet Sind" (1786); "Einige Worte an das Publikum über die Wichtigkeit der Kuhpocken-Impfung" (1801); "Hämorrhoiden" (third ed., 1815; translated into Swedish, 1807); "Gicht" (1815; second ed., 1816); "Der Arzt für Hypochondrische und Hysterische Frauenzimmer" (1817). Of a more scientific character is his treatise, "Untersuchungen über die Grosse Sterblichkeit unter Schwangeren, Wöchnerinnen und Neugeborenen Kindern" (1806). Abrahamson was a member of several scientific societies of Germany and Sweden.

BIBLIOGRAPHY: Schröder and Klose, *Hamburger Schriftsteller*, v. 233; *La Grande Encyclopédie*, s. v.

M. B.

**ABRAMOVICH, MIKHAIL SOLOMONOVICH:** Russian poet, son of Solomon (Shalom) Abramovich; born at Berditchev in 1859, and educated at the Gymnasium of Jitomir. At the age of

twenty he went to St. Petersburg, only for a short time. Being implicated in a revolutionary movement, he was banished first to the government of Archangel, then to Samara and Kazan. In 1887 he graduated at St. Petersburg, where in 1901 he practised law. His earliest poems appeared in "Voskhod," "Nedyelya," and other periodicals, and were published in book form in 1889. Excepting those devoted to Judaism or that treat of Biblical subjects his poems do not exhibit much originality.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, s. v.

H. R.

**ABRAMOWITSCH, SOLOMON (SHALOM) JACOB,** "The Jewish Cervantes," known also by the name of his work, "Mendele Mocher Seforim" (Mendele the Bookseller): A Hebrew and Judæo-German writer; born at Kopyl, Lithuania, in 1836. He studied Talmud at the ḥeder and bet ha-midrash until the death of his father, which occurred in 1849. As a youth he wandered from town to town, visiting Slutsk and Wilna, and learning Hebrew literature in the rabbinic colleges of those towns. Early in life the poetic side of his nature asserted itself, and he wrote several Hebrew lyrics, but without much success. Through family circumstances he was compelled to remove from Lithuania and to go to Volhynia and thence to Podolia. During his wanderings he became thoroughly acquainted with the conditions of Jewish life in Russia. At the age of eighteen he settled in the city of Kamenetz-Podolsk, where he made the acquaintance of the Hebrew poet Abraham Gottlober, and began the study of modern Russian and German literature, under the guidance of Gottlober's elder daughter.

**Wanderings.**

S. J. Abramowitsch.

In 1856 he became a teacher in the Jewish Boys' College of the government in Kamenetz, and in the same year he published his first essay, under the title "On Education," in the periodical "Ha-Maggid." At this time a strong progressive movement took possession of the cultured Jews in Russia in consequence of the reforms of Alexander II. (see HASKALAH). Abramowitsch entered into the fight, and wrote political articles for the periodicals and likewise published many essays in Hebrew on natural science. Two volumes, made up of collected articles on politics, were published by him under the titles "Mishpaṭ Shalom" (Peaceful Judgment), 1860, and "'En Mishpaṭ" (Critical Eye), 1866. In 1862 Abramowitsch began the publication of his work "Toledot ha-Ṭeba'" (Natural History), adapted from the "Naturgeschichte" of H. O. Lenz. Three volumes of this work were finished before 1872. They aroused great interest in the study of natural science among the younger generation.

But it was not in this line of literature that the talent of Abramowitsch reached its fullest development. He was by nature an artist, a novelist who penetrated the depths of the great mass of the people and their customs. In 1868 he published a novel under the title "Ha-Abot we-ha-Banim" (Fathers and Sons), a descriptive tale of life among the Russian Jews of his generation, in which he pictured the struggles between the orthodox parents and their progressive sons. This work has been translated into Russian. Abramowitsch's talent manifested itself especially in his tales of the life of the common people, written in the Judæo-German dialect. His first novel in this line, entitled "Das Kleine Menschel," was written in 1865 and published under the pseudonym "Mendele Mocher Seforim" (Mendele the Bookseller). It was a biting satire on an unworthy Jewish favorite of the governor of his province. Not content with attacking such an influential person, he published in 1869 "Die Taxe oder die Bande Stadt-Baale-Tobot" (The Gang of City Benefactors), translated into Russian by Joseph Petrikovski (Byelaya Tzerkov, 1884), a very sharp satire on the Russian *parnasim* who managed the affairs of the congregation in their own interest. This work provoked the wrath of the zealots at the head of the congregation of Berditchev, where Abramowitsch lived, and he was forced to move to Jitomir, which was then the center of the *Maskilim* (Progressists). In 1873 he published "Die Kliatsche," partly translated by Wiener under the title "Dobbin" ("Yiddish Literature" pp. 277–281), an allegory which describes the life of the Jews in their exile, both in the past and present, with a remarkable psychological thoroughness. This book was later translated into Russian, but the censor interdicted its circulation after the publication of the first few chapters. A few years later the novel "Kiẓẓur Mas'ot Binyamin ha-Shelishi" (An Abridged Account of the Travels of Benjamin III.), of which a specimen is translated by Wiener, pp. 285–295, gave a satirical picture of the life in the small towns of Volhynia. Both "Kliatsche" and "Mas'ot" were translated into Polish by the Christian author, Clemens Junosza of Warsaw. The translation of the second book bears the title "The Jewish Don Quixote." From 1888 to 1890 he published two remarkable novels: "Fischke der Krummer," describing the life of wandering Jewish beggars and soothsayers with considerable psychological skill and subtlety, and "Wünschfingerl," of a more historical cast, dealing with the times of Nicholas I. and Alexander II. In 1881 Abramowitsch removed to Odessa, where he became principal of the Talmud Torah School. In 1884 the twenty-fifth anniversary of his literary activity was celebrated.

**Novels.**

In later years Abramowitsch was again inclined to write in the classical Hebrew, to which, through his literary talent, he gave a new shape and which he enriched by new terms. In this language he published his books, "Shem we-Yaphet ba-'Agalah" (Shem and Japhet in the Chariot), 1890; "Bi-Yeme ha-Ra'ash" (In the Days of Storm), 1894; "Bi-Yeshibah shel Ma'alah" (In Celestial Councils), published in Sokolow's "Ahiasaf," 1895; and "Be-'Emek ha-Baka" (In the Vale of Tears"), in "Ha-Shiloah," 1897–98. The last novel was the author's own Hebrew translation of his book, "Wünschfingerl," but with many additions and corrections. In recent years Abramowitsch has become a contributor to the Judæo-German paper, "Der Jud," which is edited in Russia and published at Cracow, Austria. In this paper he published a novel with an autobiographic notice under the title "Shelomoh Rabbi Ḥayyim's." The influence of such a literary talent as that of Abramowitsch on his contemporaries has been very great, and he has more than any other helped to shape the style adopted in Yiddish litera-

ture, to which he added many expressions borrowed from his native Lithuanian dialect.

BIBLIOGRAPHY: L. Binstock, in *Vos.* 1884, No. 12; Sokolow, *Sefer Zikkaron*, Warsaw, 1889 (*Abramowitsch, Autobiographical Sketch*); *Alle Kessowim von Mendele Mocher-Seforim*, i. ii., Odessa, 1888-90; Wiener, *Yiddish Literature*, pp. 150-160, 362, 363 (list of works).

S. M. D.

**ABRAMS, HARRIET:** English soprano vocalist and composer; born 1760; died in the first half of the nineteenth century. She was the eldest of three sisters (Harriet, Theodosia, and Eliza), all excellent vocalists. Harriet herself was a pupil of Dr. Arne, and made her début at Drury Lane Theater, London, in her master's musical piece, "May Day," October 28, 1775. She and her sister Theodosia sang at the opening of the Concerts of Ancient Music in 1776. She sang also at the Handel Commemoration in Westminster Abbey in 1784 and at the principal London concerts for several years afterward, when she and her sisters retired into private life. Harriet Abrams composed several pleasing songs, two of which, "The Orphan's Prayer" and "Crazy Jane," aided by the impressive singing of her sisters, became very popular. She published, further, in 1787, a collection of Scotch songs harmonized for three voices, besides other pieces at later dates.

BIBLIOGRAPHY: Brown, *Dictionary of Musicians*, s.v.; Grove, *Dict. of Music and Musicians*, 1890, vol. i.; Champlin, *Cyclopedia of Music and Musicians*, i. 4, New York, 1893.

G. L.

**ABRAMSON, ARTHUR VON:** Russian civil engineer; born at Odessa, March 3, 1854. He was educated at the gymnasium of his native city, and studied mathematics at the University of Odessa, which he left to take a course in civil engineering at the Polytechnikum of Zurich, Switzerland, from which he was graduated in 1876. Returning to Russia in 1879, he passed the state examination at the Russian Imperial Institute of Roads and Communications, and was appointed one of the directors of the Russian state railway at Kief. He devised, built, and managed the sewer system of Kief, and constructed the street-railroad of that city. In 1881 he founded and became editor-in-chief of a technical monthly, "Inzhener" (The Engineer). He was appointed president of the local sewer company and director of the Kief city railroad.

H. R.

**ABRAMSON, BERNARD:** Russian physician of the nineteenth century. He was a corresponding member of the St. Petersburg Academy of Science, and for valued work in sanitation was made a hereditary honorary citizen by the Russian government. Owing to his interest in Jewish matters, he was requested by the government to draw up a curriculum for the Jewish school at Uman in the government of Podol. In 1849 the title of collegiate councilor was conferred upon him; and in the same year he was elected a member of the Odessa English Club (composed of Russian noblemen). He wrote various medical works.

BIBLIOGRAPHY: *Orient*, 1849, pp. 31, 112; *Jüd. Athenäum*, s.v., Leipsic, 1851.

H. R.

**ABRASS, JOSHUA (OSIAS);** called also **Pitzi:** A famous ḥazan, or cantor; born in Austria about 1820, and died at Odessa in 1883. He was cantor in Tarnopol, 1840-42; afterward in Lemberg, 1842-60; and from 1860-83 he was chief cantor of the great synagogue of Odessa. He composed זמרת יה ("Hymns and Religious Songs for Sabbaths and Festivals of the Year"), Vienna, 1873. His daughter was Abrastzova, a popular Russian singer.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*, s.v.

H. R.

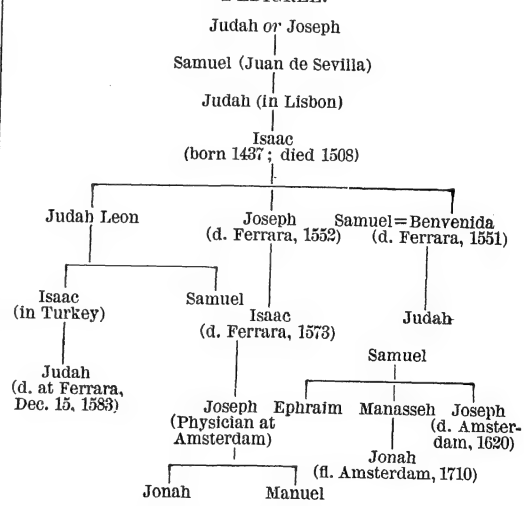
**ABRAVALLA (אבראבאליא), SAMUEL,** called **THE GREAT:** The richest Jew in Valencia. He was forced during the persecution of 1391 to accept Christianity. The *jurados* of Valencia reported on this baptism on July 14, 1391, as follows: "Yesterday there was baptized the great Don Samuel Abravalla with great solemnity in the palace of En Gasto under the patronage of the marquis, and he has received the name of Alfonso Ferrandes de Villanueva, from an estate which he owns in the marquisate, called Villanueva" (De los Rios, "Hist. de los Judíos de España y Portugal," ii. 603). This Samuel Abravalla can scarcely be identical with Don Samuel Abravanel, who was also baptized in 1391, but took the name Juan de Sevilla. Abravalla soon returned to Judaism, as did also Abravanel. He was sent with Don Solomon ha-Levi to Rome as ambassador of the Spanish Jews, and had an interview with the pope.

BIBLIOGRAPHY: *Shebeṭ Yehudah*, No. 41; Grätz, *Gesch. d. Juden*, iv. 219.

M. K.

**ABRAVANEL, ABARBANEL,** or **ABRABANEL:** One of the oldest and most distinguished Spanish families, which traces its origin from King David. Members of this family lived at Seville, where dwelt its oldest representative, Don Judah Abravanel. Samuel Abravanel, his grandson, settled at Valencia, and Samuel's son, Judah (or perhaps he himself), left Spain for Portugal. Isaac, the son of Judah, returned to Castile, where he lived till the time of the great expulsion of the Jews from Spain in 1492. Then, with his three sons, Judah, Joseph, and Samuel, Isaac went to Italy. Their descendants, as well as other members of the family who arrived later from the Iberian peninsula, lived in Holland, England, Turkey, and elsewhere during and since the sixteenth century.

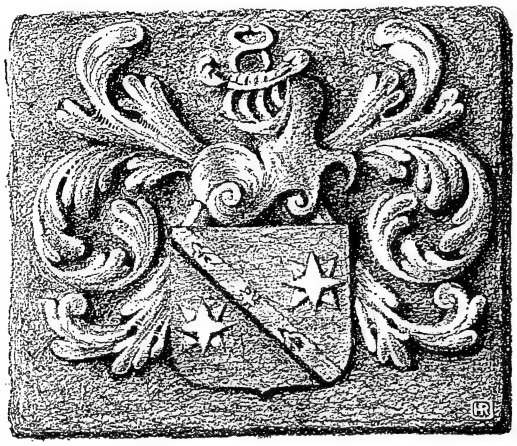
PEDIGREE.




**Isaac Abravanel:** Statesman and Bible commentator, son of the Portuguese treasurer, Dom Judah, was born in the year 1437 at Lisbon, and died at Venice in 1508. He was buried in Padua.

Abravanel received a careful education and was a pupil of Joseph Ḥayyim, rabbi of Lisbon. Well versed in Talmudic literature and in the learning of his time, endowed with a clear and keen mind, and full of enthusiasm for Judaism, he devoted his early years to the study of Jewish religious philosophy,

and when scarcely twenty years old wrote on the original form of the natural elements, on the most vital religious questions, on prophecy, etc. His political abilities also attracted attention while he was still young. He entered the service of King Alfonso V. of Portugal as treasurer, and soon won the confidence of his master. Notwithstanding his high position and the great wealth he had inherited from his father, his love for his afflicted brethren was unabated. When Arzilla, in Morocco, was taken by the Moors, and the Jewish captives were sold as slaves, he contributed largely to the funds needed to manumit



Abravanel Coat of Arms.

(From the Archives of the Amsterdam Portuguese Congregation.)

them, and personally arranged for collections throughout Portugal. He also wrote to his learned and wealthy friend Jehiel, of Pisa, in behalf of the captives. After the death of Alfonso he was obliged to relinquish his office, having been accused by King John II. of connivance with the duke of Bragança, who had been executed on the charge of conspiracy. Abravanel, warned in time, saved himself by a hasty flight to Castile (1483). His large fortune was confiscated by royal decree. At Toledo, his new home, he occupied himself at first with Biblical studies, and in the course of six months produced an extensive commentary on the books of Joshua, Judges, and Samuel. But shortly afterward he entered the service of the house of Castile. Together with his friend, the influential Don Abraham Senior, of Segovia, he undertook to farm the revenues and to supply provisions for the royal army, contracts that he carried out to the entire satisfaction of Queen Isabella. During the Moorish war Abravanel advanced considerable sums of money to the government. When the banishment of the Jews from Spain was decreed, he left nothing undone to induce the king to revoke the edict. In vain did he offer him 30,000 ducats ($68,400, nominal value). With his brethren in faith he left Spain and went to Naples, where, soon after, he entered the service of the king. For a short time he lived in peace undisturbed; but when the city was taken by the French, bereft of all his possessions, he followed the young king, Ferdinand, in 1495, to Messina; then went to Corfu; and in 1496 settled in Monopoli, and lastly (1503) in Venice, where his services were employed in negotiating a commercial treaty between Portugal and the Venetian republic (Zurita, "Historia del Rey Don Fernando el Católico," v. 342*a*). M. K.

Abravanel's importance, however, lies not only in his changeful and active career. Although his works can scarcely be said to be of an absolutely original character, they contain so much instructive material, and exerted so wide an influence, that they demand special attention. They may be divided into three classes, referring to (1) exegesis, such as his commentary upon the entire Bible with the exception of the Hagiographa; (2) philosophy, dealing with philosophy in general and particularly with that of the Jewish religion; (3) apologetics, in defense of the Jewish doctrine of the Messiah. Characteristic of Abravanel's exegetic writings is his accurate estimation of the historical standpoint in the ancient annals of the Jewish people. All preceding Jewish exegetes had been too far removed from the tumult of the great world to possess a proper estimate of the historical epochs and episodes described in Scripture. Abravanel, who had himself taken part in the politics of the great powers of the day, rightly perceived that mere consideration of the literary elements of Scripture was insufficient, and that the political and social life of the people must also be taken into account. He recognized also the value of prefacing the individual books of the Bible with a general introduction concerning the character of each book, its date of composition, and the author's intention; he may consequently be considered as a pioneer of the modern science of Bible propædeutics. These excellences of Abravanel's commentaries were especially appreciated by the Christian scholars of the seventeenth and eighteenth centuries. No less than thirty Christian writers of this period—among them men of eminence, like the younger Buxtorf, Buddeus, Carpzov, and others—occupied themselves with the close study of Abravanel's exegetical writings, which they condensed and translated, and thus introduced to the world of Christian scholarship. Possibly somewhat of this appreciation of Abravanel by Christians was due to the latter's tolerance toward the Christian exegetes—Jerome, Augustine, and Nicholas de Lyra—all of whom were closely studied by him and quoted without prejudice, receiving praise or disapprobation as the case demanded.

**As Author and Exegete.**

Isaac Abravanel.

(Traditional portrait.)

Abravanel's Jewish predecessors in the realm of philosophy, whoever, by no means received the same amount of tolerance at his hands. Men like Albalag, Palquera, Gersonides, Narboni, and others, were roundly denounced by Abravanel as infidels and misleading guides, for venturing to assume a comparatively liberal standpoint in religio-philosophical questions. Although he was the last Jewish Aristotelian, Abravanel was essentially an opponent of philosophy, for his entire conception of Judaism, opposed to that of Maimonides and his school, was rooted in a firm conviction of God's revelation in history, and particularly in the history of the selected people. Had Abravanel not been misled by the "Guide" of Maimonides, for whom he shared the traditional veneration, he might have

**As Philosopher.**

given an exposition of his views on the relations of philosophy and religion. As it is, however, these views are confused, being at one and the same time Maimonistic, anti-Maimonistic, and, in a measure, even cabalistic. A characteristic instance of his vacillation is afforded by his most important religious work, the "Rosh Amanah" (The Pinnacle of Faith), based on Cant. iv. 8. This work, devoted to the championship of the Maimonidean thirteen articles of belief against the attacks of Crescas and Albo, ends with the statement that Maimonides compiled these articles merely in accordance with the fashion of other nations, which set up axioms or fundamental principles for their science; but that the Jewish religion has nothing in common with human science; that the teachings of the Torah are revelations from God, and therefore are all of equal value; that among them are neither principles nor corollaries from principles: which certainly is rather a lame conclusion for a work purporting to be a defense of Maimonides. It would not be just, however, to assert that Abravanel makes a pretense of championing Maimonides, while being actually opposed to him. Abravanel is no hypocrite; wherever he thinks that Maimonides deviates from traditional belief, he does not hesitate to combat him strenuously. He thus assails Maimonides' conception that the prophetic visions were the creations of imagination. Abravanel will not hear of this explanation even for the *bat kol* of the Talmud, which, according to him, was a veritable voice made audible by God—a miracle, in fact (commentary on Gen. xvi.). In like manner Abravanel exceeded all his predecessors in combating Maimonides' theory of the "Heavenly Chariot" in Ezekiel ("'Aṭeret Zeḳenim," xxiv., and commentary on the "Moreh," part iii. 71–74, ed. Warsaw). Indeed the most noteworthy feature of all Abravanel's philosophical disquisitions is the success with which he demonstrates the weak points in the Maimonidean system.

**As Apologete.**

One point of Maimonides' system, however, and one that was not strictly in the line of tradition, found in Abravanel a zealous imitator: the belief in a Messiah. He felt deeply the hopelessness and despair which possessed his brethren in the years following their expulsion from Spain, and set himself, therefore, to champion the Messianic belief and to strengthen it among his desponding brethren. With this aim he wrote the following three works: "Ma'yene ha-Yeshu'ah" (Sources of Salvation), completed Dec. 6, 1496; "Yeshu'ot Meshiḥo" (The Salvation of His Anointed), completed Dec. 20, 1497; and "Mashmia' Yeshu'ah" (Proclaiming Salvation), completed Feb. 26, 1498—all of them devoted to the exposition of the Jewish belief concerning the Messiah and the Messianic age. The first-named of these is in the form of a commentary upon Daniel, in which he controverts both the Christian exposition and the Jewish rationalism of this book. Curiously enough, in opposition to the Talmud and all later rabbinical tradition, he counts Daniel among the prophets, coinciding therein—but therein only—with the current Christian interpretation. He is impelled to this by the fact that Daniel furnishes the foundation for his Messianic theory. The remainder of his commentary is devoted to an exhaustive and caustic criticism of the Christian exposition.

The second work is probably unique in being an exposition of the doctrine concerning the Messiah according to the traditional testimony of Talmud and Midrash; it is valuable for its exhaustive treatment and clearness of presentation. Of no less importance is his third apologetic work, which contains a collection of all the Messianic passages of the Bible and their interpretations, in the course of which latter Abravanel very frequently attacks the Christian interpretation of these passages. It contains (pp. 32*c*–34*b*, ed. Amsterdam) a description of the Messianic age as conceived by the Jewish orthodoxy of the Middle Ages. These apologetic works of Abravanel were widely read by his coreligionists, as is evidenced by their frequent republication, and they contributed undoubtedly to the reassurance of many of his brethren as to a better future for Israel.

The following list of Abravanel's works is arranged alphabetically, according to the Hebrew alphabet, the date of the first edition being given in each case:

(1) "'Aṭeret Zeḳenim" (Crown of the Ancients), Sabbionetta, 1557; (2) "Yeshu'ot Meshiḥo" (The Salvation of His Anointed), Karlsruhe, 1828; (3) "Maamar Kaẓer" (Short Treatise), Venice, 1574; (4) "Ma'yene ha-Yeshu'ah" (Sources of Salvation), Ferrara, 1551; also at Naples, no date, possibly *ed. princeps*; (5) "Mashmi'a Yeshu'ah" (Proclaiming Salvation), Salonica, 1526; (6) "Mif'alot Elohim" (Works of God), Venice, 1592; (7) "Mirkebet ha-Mishneh" (Second Chariot), Sabbionetta, 1551; (8) "Naḥlat Abot" (The Paternal Inheritance), Constantinople, 1505; (9) "Perush" (Commentary) on the Pentateuch, Venice, 1579; (10) "Perush" on the Earlier Prophets, Pesaro, 1511 (doubtful); (11) "Perush" on the Later Prophets, Pesaro, 1520 (?); (12) "Perush" on Maimonides' "Moreh Nebukim," Karlsruhe, 1831; (13) "Rosh Amanah" (The Pinnacle of Faith), Amsterdam, 1505; (14) "Shamayim Ḥadoshim" (The New Heavens), Rödelheim, 1828; (15) "Ẓurot ha-Yesodot" (Forms of the Elements), Sabbionetta, 1557; (16) "Teshubot" (Responsa), addressed to Saul ha-Kohen of Candia, Venice, 1574. See also ARAMA, DAVID; BIBAGO, ABRAHAM.

BIBLIOGRAPHY: Autobiographical notices are given in the introduction to his commentaries on Joshua, Kings, and Deuteronomy and in his *Teshubot*; Baruch חזקיהו, preface to Abravanel's *Ma'yene* (is of great value); Carmoly, in Jost's *Annalen*, 1839, p. 101; also an anonymous writer, *ib.* p. 181; Luzzatto, *ibid.* 1840, pp. 17, 24; Jost, *Gesch. d. Israeliten*, iii. 104–109; Grätz, *Gesch. d. Juden*, viii. and ix., see index; M. H. Friedländer, *Chachme ha-Dorot*, Brünn, 1880, pp. 136–150; Schwerin-Abarbanel, in Berliner's *Magazin*, 1891, xviii. 133–145, 235–241; Steinschneider, *Cat. Bodl.* No. 5302; Fürst, *Bibl. Jud.* pp. 11–15; The *American Israelite* (Cincinnati, O.), 1862, pp. 212, 220, 228, 236, 244, contains a translation (incomplete) of the *Rosh Amanah*.

L. G.

**Isaac Abravanel: 1.** Son of Joseph Abravanel, and grandson of the Bible-commentator; was distinguished for his philanthropy and his devotion to science. He lived at Ferrara, Italy, where he died in 1573. He entrusted the education of his children to Isaac de Lattes in 1567. Amalus Lusitanus was in friendly intercourse with him and a frequent visitor at his house. **2.** A rich and highly respected man who lived at Venice in 1668.

**Jonah Abravanel: 1.** Poet; flourished at Amsterdam in the seventeenth century; died there Aug. 11, 1667. He was the son of the physician Joseph Abravanel, and a nephew of Manasseh ben Israel. He wrote "Elegio em Louvar da Nova Yesiba, institudo por o Senhor Yshac Pereira, de que he Ros Yesiba o Senhor Haham Menasse ben Israel" (Amsterdam, 1644). He wrote also elegies upon the martyrs Isaac de Castro Tartas (1647) and the Bernals (1655). He published with Dr. Ephraim Bueno, after 1630, ritualistic works and "Psalterio de David . . . transladado con toda fidelidad" (Amsterdam, 1644). **2.** A learned and highly respected man who lived also at Amsterdam, where

he died Feb. 19, 1707. **3.** Son of Manasseh Abravanel; was a member of the Talmudical Academy 'Ez Ḥayyim in Amsterdam, 1710.

**Joseph Abravanel:** **1.** Physician and scholar; son of Isaac Abravanel; born at Lisbon in 1471; died about 1552. He lived at Venice and later at Ferrara, and enjoyed a great reputation. **2.** A physician, brother of Manassch Abravanel; flourished at Amsterdam in the seventeenth century; died about 1620. **3.** A member of the Academy 'Ez Ḥayyim at Amsterdam, in 1706.

**Judah Abravanel:** **1.** Receiver of customs at Seville, Spain, in 1310. He rendered substantial service to the grandees of Castile. The infante Don Pedro, in his will, dated Seville, May 9, 1317, ordered that Judah be paid: (1) 15,000 maravedis ($36,000) for clothes delivered; (2) 30,000 maravedis ($72,000) as part of a personal debt, at the same time requesting Judah to release him from paying the rest. Judah had been in great favor with King Alfonso the Wise, with whom he once had a conversation regarding Jews and Judaism. **2.** Grandson of the preceding; Portuguese treasurer about 1400. He managed the financial affairs of the infante Dom Fernando, who assigned to him, in 1437, over half a million reis blancos. **3.** See Leo Hebræus. **4.** The grandson of Judah Abravanel, or Leo Hebræus, bore also the name of Judah. He was a much respected man, who died Dec. 15, 1583, at Ferrara, at the age of fifty. He lived with his brother Jacob Abravanel and another Judah Abravanel, who was renowned for his wealth and for his philanthropy.

**Samuel Abravanel:** Son of Judah Abravanel of Seville; settled in Castile. He became a patron of learning. He supported the scholar, Menahem ben Zerah, and had him elected rabbi of Toledo. As a mark of his gratitude Menahem dedicated to Abravanel his work, "Zedah la-Derek" (Provision for the Journey). During the persecution of 1391 he submitted to baptism and was named, according to Zacuto, Juan of Seville. He soon, however, returned to Judaism. See also Abravalla, Samuel.

**Samuel Abravanel:** Youngest son of Isaac Abravanel, and grandson of Judah; was born in 1473, at Lisbon. His father sent him to Salonica to pursue his Talmudic studies, where he became the pupil of Joseph Fasi. He lived at Naples, and was employed as financier by the viceroy Don Pedro de Toledo. He made the best possible use of his great wealth, which amounted to more than 200,000 gold zecchini or sequins (about $450,000). The poet Samuel Usque said that he deserved the surname "Tremegisto," that is, "thrice great": great in scholarship, great in name (ancestry), and great in wealth. "He generously employs his wealth in promoting the welfare of his coreligionists. He enables many orphans to marry, supports the needy, and endeavors strenuously to free captives, so that in him are combined all the great qualities which make one fitted for the gift of prophecy." By his contemporaries he was surnamed "Nasi" (Prince), and was much respected. His second wife, Benvenida Abravanela, a woman of prudence, culture, grace, piety, and charity, nobly seconded his efforts. The viceroy of Naples permitted his daughter Leonora, later grand duchess of Tuscany, to be on friendly terms with Benvenida and even to become her pupil. Leonora looked up to her with filial love and respect.

Samuel Abravanel was a patron of Jewish learning. His house was a favorite resort for Jewish and Christian scholars. The Portuguese refugee, David ben Yaḥya, whom Samuel succeeded in placing as rabbi at Naples, and the cabalist Baruch of Benevento, were his intimates. Following in the footsteps of his father, and aided by his noble wife, Samuel was always ready to defend his brethren in faith. When Charles V. issued an edict to expel the Jews from Naples, Benvenida, with the assistance of Leonora, intervened in their behalf so effectively that the decree was revoked. But several years later, when Charles V. ordered the Jews either to leave the land or to wear the badge, the Abravanels settled in Ferrara, where Samuel died in 1551, and Benvenida three years later.

The following were also prominent members of the family: the wealthy and learned "Prince" Ḥiyya Abravanel, who lived at Salonica with the preacher Senior Abravanel (died 1620); Hirsh Abravanel, who was head of the rabbinate at Lissa, Prussia (died 1863).

Bibliography: Usque, *Consolaçam*, p. 206; Grätz, *Gesch. d. Juden*, ix. 47 *et seq.*, 327 *et seq.*; Kayserling, *Gesch. d. Juden in Portugal*, p. 264; idem, *Die Jüdischen Frauen*, pp. 77 *et seq.*

M. K.

**ABRAVANEL DORMIDO, DAVID.** See Dormido, David Abravanel.

**ABRAXAS** or **ABRASAX** (Ἀβράξας, oftener Ἀβρασάξ): A term of Gnostic magic, of uncertain etymology. According to Irenæus ("Adversus

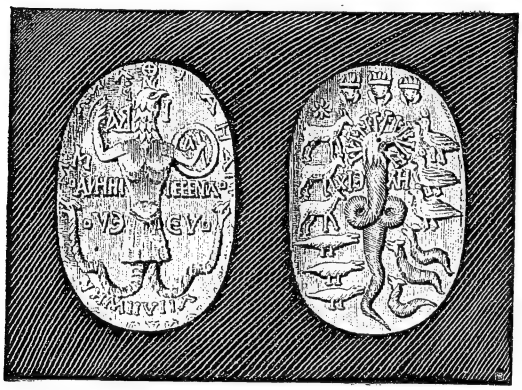
Abraxas God (Gnostic Gem, Obverse and Reverse).
(From King's "Gnostics.")

Hæreses," i. 24, 3–7), the Gnostic Basilides (died about 130) gave the name of Abraxas to the highest Being, who presides over the 364 kingdoms of spirits ($52 \times 7 = 364$), because the numerical value of the letters of this name is equivalent to 365 (a = 1, b = 2, r = 100, a = 1, x = 60, a = 1, s = 200)—*i. e.*, the 364 spirits + the Highest Being Himself. In a magic papyrus it is expressly stated that Abraxas is equivalent to 365, the number of days in the year (Wessely, "Neue Zauberpapyri," p. 56; Dieterich, "Abraxas," p. 46). Bellermann ("Versuch über Gemmen mit Abraxasbild," Berlin, 1817–19, derives this word from the Coptic. He claims it is a compound of *Abrak* and *sax*, meaning "the holy Word," "the blessed Name." See, on the other hand, Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 189, note 1. Other etymologies and a summary of all investigations in the matter are given by Matter in his "Histoire Critique du Gnosticisme," 1828 (German trans. by Dörner, ii. 56 *et seq.*, Heilbronn, 1834). Güdemann sees in Abraxas some connection with the magic formula of the papyri, "arbathiaoth" (which he identifies with ארבע אותיות), the four-lettered name of God ("Festschrift zum Achzigsten Geburtstage Moritz Steinschneider's," p. 15). Moïse Schwab suggests that Abraxas is the equivalent of אב ברא ("the Father created") ("Vocabulaire de l'Angélologie," p. 383). Geiger suggested a derivation for Abraxas from the Hebrew *ha-berakah* ("the blessing"); this is approved by King, "Gnostics," p. 251, but rightly rejected by Krauss in Pauly-Wissowa, "Realencyklopädie," p. 7.

As has been shown by Schmidt ("Gnostische Schriften in Kopt. Sprache," pp. 562 *et seq.*), Abrasax stands in no organic connection with the Basilidian

system and its 365 worlds corresponding with the numerical value of the Greek letters of Abrasax. Like Barbelo and other similar names mentioned by Priscillian, Abrasax represented a demiurge, a divine potency elevated by some heretic sect to the position of a god. From the papyri and the magic gems it is certain that the word refers to the use of the Ineffable Name as a master-key with which the powers of all the upper and the nether world are locked or unlocked, bound or loosened, by the great Manda da Haye (Wisdom of Life = God). Now there occurs in the mystical writings the name Raza Rabba ("the Great Secret"), met also in the Cabala under the name of Raza de Razin (" Secret of Secrets "). This suggests the etymology from Ab Raza, "Father of the Secret," which is the same as "Master Secret." See Brandt, "Mandaeische Schriften," pp. 143 *et seq.*; "Mandaeische Religion," pp. 213 *et seq.*

Abraxas-gems are engraved stones of varying material and form upon which this word appears, either alone or with other names of God, and in connection with mystic figures and groups of letters.



Abraxas (Gnostic Gem, Obverse and Reverse).
(From King's " Gnostics,")

The most frequently encountered Abraxas figure is a human form with a fowl's head and the extremities of a serpent, carrying in the one hand a shield and in the other a whip. These Abraxas-stones, especially those which from their material are used for superstitious practises, are also of interest from the standpoint of Judaism, inasmuch as they often bear Hebraic names of God: Iao, Sabaoth, Adonai, Eloai. Beside an Abraxas figure the following, for instance, is found: ΙΑΩ ΑΒΡΑΣΑΞ ΑΔΩΝ ΑΤΑ, "Iao Abrasax, thou art the Lord" (Bellermann, "Versuch," iii., No. 10). With the Abraxas-shield are also found the divine names Sabaoth Iao, Iao Abrasax, Adonai Abrasax, etc. (Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 189 *et seq.*). All these stones are used as amulets, and they furnish indisputable evidence of Jewish influence over the views of heathen nations of antiquity. The magic papyri reflect the same ideas as the Abraxas-gems. The following example will suffice: "Iao Sabaoth, Adonai . . . Abrasax" (Wessely, "Neue Zauberpapyri," p. 27, No. 229; see the index). In the group "Iakoubia, Iaosabaoth Adonai Abrasax" (*ibid.* p. 44, No. 715), the first name seems to be composed of Jacob and Ya. The patriarchs are sometimes addressed as deities; for which fact many instances may be adduced. The magic word "Ablanathanalba," which reads in Greek the same backward as forward, also occurs in the Abraxas-stones as well as in the magic papyri. This word is usually conceded to be derived from the Hebrew (Aramaic), meaning "Thou art our father" (אב לן את), and also occurs in connection with Abraxas; the following inscription is found upon a metal plate in the Carlsruhe Museum:

ΑΒΡΑΣΑΞ
|| ΒΛΑΝΑΘ
ΑΝΑΛΕΛ

It is evident that the last two lines ought to be read Ablanathanalba, which Baudissin (*l.c.* 202) has overlooked. From the examples adduced it is evident that Abraxas probably means " holy name," seeing that it is often attached to divine appellations. It does not seem to be of Hebrew origin, as there is no possible derivation or etymology for it (a fact which in itself would be remarkable in view of the unchanged adoption of the names Adonai, Sabaoth, Eloe, and Iao), nor has it maintained itself in Jewish lore, while names of God play as important a part in Jewish mysticism as they do in Gnostic-heathen-Jewish magic, the most important testimonies to which are the magic papyri. There is not a single reliable instance of אברכסם or אברכסם occurring in Hebrew. Schwab, in his " Vocabulaire de l'Angélologie," under אברגג Abragag (=Abrasax), refers to "Sefer Raziel," 37*b*; under אברסכם he refers to the article יאיר, where also there is nothing more than a reference to "Raziel" (7*a*) again. In Gaster, "The Sword of Moses" (London, 1896), on p. 8, No. 6, among certain unintelligible magic groups of letters, אבכסם is found, which Gaster emends אברכסם. As the older and much more frequent form of the word is Abrasax, this emendation is certainly a hazardous one.

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L. B.—K.

**ABRECH.—Biblical Data:** The proclamation of the criers on the approach of Joseph (Gen. xli. 43). It has been variously explained. Some favor an Egyptian origin, others a Semitic one. Jewish commentators derive it from *barak* (to bend the knee) and recognize in it a *hiphil* formation. The general opinion of scholars at present is in favor of Semitic origin. Delitzsch ("Hebrew Language," p. 25) refers it to the Assyrian *abarakku* (a titled personage), which has much in its favor. The El-Amarna tablets prove the possibility of a Semitic word finding its way into Egypt at an early date.

G. B. L.

——**In Rabbinical Literature:** The term Abrech, which occurs only once in the Scriptures, engaged the attention of the rabbis from an early date. The following two explanations were given in the middle of the second century of the common era: Judah b. Ilai considered Abrech as a compound of אב (father) and רך (tender), and explained Joseph's title to mean one who is a father in wisdom but young in years. This explanation was held by Judah's contemporary, Jose, "son of a woman of Damascus," to be a perversion of words. According to Jose, Abrech is identical with the title "Alabarchos," given to the head of the Jews in Egypt (Sifre, Deut. i.; Mek. on Deut. i. 1, published by Hoffmann in the Hildesheimer "Jubelschrift," Hebrew part, p. 5). Despite the opposition to it, Judah's explanation prevailed among the Jews (see Gen. R. xc. 3). Origen and Jerome, in

their commentaries on the word, doubtless obtained Judah's explanation from their Jewish teachers, though Origen supplements his remarks by saying that Abrech is to be literally rendered as *γονατίζειν* (bending of the knee). This view is advocated by Jewish grammarians from the time of Jonah ibn Ganah. An interpretation different from the foregoing, which is of Palestinian origin, is that given by Babylonian scholars, who explain the word as being a compound of "ab" (father) and "rak" (Old Persian *arjaka* = king), signifying "father of the king" (B. B. 4*a*; Targ. O., Targ. Yer. *ad loc.*). The Babylonian etymology is followed by Peshito as well as by the Arabic translator, both rendering the word "father and ruler" (see Brüll, in Geiger's "Jüd. Zeit." iii. 281 *et seq.*; Ginzberg, in "Monatsschrift," 1899, xliii. 545). L. G.

**ABREST, PAUL D'** (pen-name of **FRIEDRICH KOHNABREST**): Journalist; born at Prague, 1850; died at Vöslau, near Vienna, in July, 1893. He received his education at the Lycée Bonaparte in Paris, and on its completion he devoted himself to journalism. He was a frequent contributor to "Le Petit Journal," "La Vérité," "Le Rappel," "Le Siècle," and "L'Indépendance Belge." Later he became correspondent of the "Temps" at Vienna, at the same time contributing to Austrian and Hungarian journals. During the Russo-Turkish war he represented the "Siècle"; and afterward, at the instance of the French government, he went to Bosnia to investigate the economic condition of that country. Besides his articles, several collections of which have appeared in book form, Abrest wrote: "Vienne sous François Joseph," a "Life of General Hoche," and a history of the opera.

BIBLIOGRAPHY: *Jewish Chronicle*, August 4, 1893, p. 6.

B. B.

**ABROGATION OF LAWS:** In Deut. xiii. 1 (xii. 32, A.V.) Moses is described as saying: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Taking this injunction literally, the Sadducees, and later the Karaites, rejected the rabbinical development of Judaism, as additions to and modifications of the Mosaic laws. But the injunction could not have meant that for all future time, without regard to varying circumstances, not the least alteration or modification should be made in the religious and civil laws established for the people of Israel.

**Rabbinical Authority.**

The ancient rabbis claimed authority, not only to make new provisions and to establish institutions as a "hedge" for the protection of the Biblical laws, but under certain circumstances even to suspend and to abrogate a Biblical law. They derived this authority from the passage in Deut. xvii. 8–11, in which mention is made of a supreme court consisting of priests, Levites, and "the judge that shall be in those days." Doubtful questions of law were to be brought before this court, and unconditional obedience to this supreme authority in all religious, civil, and criminal matters is emphatically enjoined in the words:

"According to the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not depart from the word which they may tell thee, to the right or to the left."

In reference to this, Maimonides teaches in his celebrated code "Hilkot Mamrim," i. 1:

"From the Sanhedrin in Jerusalem, law and decision should go forth to all Israel. Whatever it taught either as tradition or by interpretation according to the hermeneutic rules, or whatever it enacted according to the exigencies of the time, must be obeyed."

"A later court has a right to reject a decision based on the interpretation of a former though higher court, for Scripture says: 'Go to the judge who will be in those days,' meaning, you shall go according to the authority of your own time" (*ibid.* ii. 1). And again:

"Any religious court [kol bet din] has the power to set aside even a Biblical law as a temporary measure. If they find it necessary to suspend for the time being an injunction, or to permit one to act against a prohibition in order to bring the masses back to the Torah, or in order to prevent a greater evil, those in authority may do according to the exigency of the time. Just as a physician is sometimes compelled to amputate the limb of a patient in order to save his life and general health, so those in authority [bet din] may at any time decree the temporary suspension of some laws in order to secure the fulfilment of the religious law in general" (*ibid.* ii. 4).

Although Maimonides here refers only to the right of temporarily suspending a law, there are cases mentioned in the Talmud, as will be seen later, in which a Biblical law was entirely abrogated. Besides, the simile used by Maimonides in the passage just quoted applies rather to the abrogation than to the temporary suspension of a law; for the amputation of a limb to save the life and health of the patient is not a mere temporary separation.

**Talmudic View.**

The Talmud contains the following maxims by which the religious authorities of various periods were guided in abrogating certain laws: "The abrogation of a law is sometimes equivalent to the maintenance of the law"; that is, to set a law aside is sometimes as meritorious as to establish it (Men. 99*b*). "It is better that a single law be uprooted than that the whole Torah be forgotten" (Tem. 14*b*). "There are times when the duty of working for the glory of God requires the abolition of a law" (Ber. 54*a* and 63*a*). "The court [the religious authority] may, under circumstances, decree to uproot a positive law of the Bible" (Yeb. 89*b*). In citing some examples of suspension and of abrogation of Mosaic laws in different periods, one may be recorded from the Bible. According to I Kings, xviii. 31, the prophet Elijah offered a sacrifice upon the altar erected on Mount Carmel. This was in contravention of the law in Deut. xii. 13, which forbade the offering of sacrifices outside of the central sanctuary. The rabbis defend the act of the prophet on the ground that it was a temporary measure necessitated by the circumstances (Yeb. 90*b*).

**The Prosbul.**

Of more importance are the following cases of the abrogation of a Biblical law as stated in the Talmud: Ezra (according to Yeb. 86*b*, Ḥul. 131*b*) decreed that the first tithe should be given to the priests, contrary to the Mosaic Law in Num. xviii. 21, which ordained that they should be given to the Levites. In consequence of this abrogation another law had to be abrogated, namely, that which referred to the solemn profession which, according to Deut. xxvi. 12–15, every farmer had to make annually in the Temple; for the passage in this confession, "have given it [the tithes] to the Levite," could not any longer be said in truth (Soṭah, 47*b*, after Tosef., Soṭah, xiii. 10).

Hillel the Elder enacted a measure, termed PROSBUL, which was tantamount to an abrogation of the Biblical law in Deut. xv. 2, concerning the release from debt in the Sabbatical year. Finding that this law, which was intended to benefit the poor, proved in the course of time rather a disadvantage to them, as no one was willing to lend them money lest he lose his claim at the approach of the Sabbatical year, Hillel, by virtue of his authority as head of the Sanhedrin, caused a law to be enacted

by which the creditor could transfer the debt to the court in writing, so that the latter might collect it in spite of the Sabbatical year (Mishnah Sheb. x. 3, 4). See ACCOMMODATION OF THE LAW.

**Discontinuance of Jubilee.**

While the Sabbatical year, especially in so far as it concerned the fallow land (Lev. xxv. 3–7), was strictly observed during the period of the second Temple, and even after its destruction, there is no historical record of the observance of the jubilee year as ordained in Lev. xxv. 8–12. According to the Talmud ('Ar. 32*b*), the observance of the jubilee ceased from the time when the tribes of Reuben and Gad and the half-tribe of Manasseh were carried off by the king of Assyria. The Talmud justifies the abrogation of this Biblical institution by a rather too literal interpretation of the words in the law concerning the jubilee year: "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof"; only when all the inhabitants were in the land was the jubilee to be observed, but not when some tribes were exiled from it ('Ar. *ibid.*). The abrogation of other Biblical laws on account of changed circumstances is ascribed to Rabbi Johanan ben Zakkai, as the abrogation of the water of the ordeal, ordained in Num. v. 11–31 for the trial of a woman suspected of adultery (Soṭah, ix. 9), and the abrogation of the solemn rite of expiation ('Eglah 'Arufah) for a murder the perpetrator of which is unknown, as ordained in Deut. xxi. 1–9 (Tosef., Soṭah, xiv. 1 and *ibid.*).

**After the Second Temple.**

In consequence of the destruction of the Second Temple by the Romans numerous laws were suspended, especially the sacrificial laws and most of the laws concerning Levitical uncleanliness and purification. The Sanhedrin of Jabneh, on the motion of Rabbi Joshua ben Hananiah, permitted an Ammonite to enter the Jewish congregation of Israel, thus actually abrogating the Biblical law in Deut. xxiii. 4 [A. V. 3]: "An Ammonite shall not enter into the congregation of the Lord." The reason for setting this Biblical law aside was that it was claimed by the rabbis that, in consequence of the conquest of the land of the Ammonites by Sennacherib, the real descendants of that nation could not with certainty be identified (Mishnah Yad. iv. 4). In connection with the above-mentioned cases in which Biblical laws were abrogated, the following one may here be referred to; though it does not concern any express Biblical law, it deals with one which was considered to have a Biblical basis. For many centuries it was regarded as a transgression of the Law to commit the traditional law to writing; it was to be transmitted only from mouth to mouth, and was therefore called the oral law, in contradistinction to the written Law contained in the Pentateuch. The purpose of this prohibition was probably that the traditional law should not be regarded as of equal sanctity with the Law of Moses. A Biblical basis for this prohibition was found in the passage of Ex. xxxiv. 27: "Write thou these words," etc. By emphasizing the word "these" the passage was interpreted to mean: "Only these words (of the divine Law) you may write, but not the traditional law." Nevertheless, when in the course of time the subject-matter of the oral law had accumulated to such an extent that it became almost impossible to preserve it by oral transmission, it was written down in the Mishnah and kindred works; and the abrogation of the prohibition so long regarded as Biblical is justified in the Talmud by a reference to the principle: "It is better that one law be set aside rather than that the whole Law be forgotten" (Tem. 14*b*).

**Abrogative Power of Later Courts.**

As regards the abrogation of rabbinical laws, customs, and institutions, the following principles are laid down in the Talmud: "A later court [that is, an authoritative assembly of scholars] may abrogate the decision of a former court only when it is superior in learning and in numbers" (Mishnah 'Eduy. i. 5). "A prohibition passed by a majority of votes requires for its abrogation another majority of votes" (Beẓah, 5*b*). "We must not impose on the community a restriction which the majority can not endure" ('Ab. Zarah, 36*a*). In accordance with these principles and their actual application in cases mentioned in the Talmud, Maimonides formulates in his code the following rules:

1. Laws and customs, whether prohibitory or mandatory, if established by a former authority and generally accepted in all Israel, may only be abrogated by a later assembly that is superior to the former, both in learning and in number. By the latter term is meant the number of contemporaneous scholars endorsing the authority and the decision of that assembly.

2. Restrictive measures, however, which were enacted by a former authority as a necessary "hedge" to protect the Torah, and which have been accepted in all Israel, may not be abrogated by a subsequent though higher authority.

3. If it is found that such laws are not as generally accepted or as generally tolerable as was formerly supposed, a later though inferior assembly may abrogate them.

4. Every law, however, may be set aside temporarily by a minor authority, when it is necessary for the maintenance of religion in general ("Hilkot Mamrim," ii. 2–7).

Mention may here be made of cases where the motives which had caused the enactment of a law have ceased to operate. According to Maimonides even such a law can be abrogated only by an assembly of superior authority; while, according to Abraham ben David, the celebrated critic of Maimonides' code, and according to Asheri and others, the abrogation of such a law can be decided by any rabbinical assembly, though it be of lesser authority than that which had enacted the law. During the Middle Ages and down to the last century the religious leaders in Israel kept within the limits of the above-stated rules regarding the Abrogation of Laws. In the seclusion of their ghetto life, and under the oppression and persecution which they had to endure, the Jews felt neither the necessity nor the desire to abrogate any of the sacred laws and customs inherited from their forefathers. The teachers were in general inclined rather to increase than to diminish the burden of the law.

**Modern Times.**

From the time, however, when in most of the civilized countries the Jews began to enjoy the blessings of emancipation and to participate in the modern culture of the world, the necessity for abrogating some of their ancestral laws and customs which were not compatible with their new circumstances became more and more apparent. Not having, as heretofore, their own judicature, the civil law of the Pentateuch, so elaborately developed in the Talmud and in the rabbinical codes, was of necessity set aside. In this respect even the most conservative willingly acquiesced in its abrogation, following the principle laid down by Samuel, one of the most prominent teachers in the beginning of the third century, *dina de-malkuta dina* ("the civil law of the land in which we live is our law," Giṭ. 10*b*).

Many of the ritual and ceremonial laws and customs fell of themselves into disuse; others were either abolished or modified by the various rabbinical conferences held during the last half century in Germany and in the United States. The authority of these conferences has been recognized by the reform Jews only. See CONFERENCES, RABBINICAL.

BIBLIOGRAPHY: D. Herxheimer in Geiger's *Wissensch. Zeit. für Jüd. Theologie*, ii. 226-245; L. Loew, *Gesammelte Schriften*, i. 15-29; Steinschneider, *Polemische und Apologetische Literatur*, pp. 322, 323.

M. M.

**ABSALOM** ("The Father of Peace").—**Biblical Data:** Third son of King David, born in Hebron in the early years of that king's reign. His mother, Maachah, was the daughter of Talmai, king of Geshur (II Sam. iii. 3; II Sam. xiii. 37; I Chron. iii. 2).

Absalom appears as the avenger of his sister Tamar, who had been entrapped, outraged, and shamefully cast aside by her half-brother Amnon, David's eldest son. Having heard of the crime, the king was greatly irritated, but he had not the courage to punish Amnon, on account of his love for his firstborn. The victim sought refuge in the house of Absalom, who advised her to bear the insult in silence. Absalom himself did not at first resent it otherwise than by systematically ignoring Amnon (II Sam. xiii. 1-22), but on the occasion of a banquet two years later, at which all David's sons were present, Absalom's servants, at the command of their master, fell upon Amnon and slew him (II Sam. xiii. 23-33). The other sons of David hurried back to Jerusalem, where a rumor had already spread that Absalom had killed all his brothers; and the king deeply mourned over the death of Amnon. As for Absalom, he fled to Talmai, his grandfather, in Geshur, and remained there three years (II Sam. xiii. 33-38).

But soon David longed to see Absalom, and Joab, David's nephew, moved by sympathy for the murderer, availed himself of this opportunity to persuade the king to recall Absalom. David consented, and Joab went to Geshur and brought Absalom to Jerusalem, where he was restored to his house and

Absalom Caught in a Tree.
(From the Yiddish "Yosippon," Fürth, 1769.)

family, but was granted no privileges of rank at court. Through the influence of Joab a reconciliation between father and son was brought about (II Sam. xiv. 1-24). At this time Absalom is represented as a handsome and full-grown man. His beauty, in combination with an amiable disposition, rendered him popular among the people, and he took advantage of this popularity to strengthen

The Traditional Tomb of Absalom.
(From a photograph.)

his own position and to arouse dissatisfaction with David (*ibid.* 25-35). Absalom asked his father's leave to go to Hebron, and he used the opportunity to encourage a rebellion against David (II Sam. xv. 1-9). Ahithophel, David's counselor, joined Absalom, while Joab remained faithful to David. The rebellion assumed such large proportions as to oblige David to leave Jerusalem and seek refuge beyond the JORDAN. Absalom entered Jerusalem, and, on the advice of Ahithophel, appropriated the harem of David as a symbol of having entered upon royal control (II Sam. xv. 10-xvi. 23).

Ahithophel proposed to pursue David with 12,000 picked soldiers and to bring back to Absalom all the people that had fled with David. This plan was frustrated by Hushai, who counseled that all Israel be gathered from Dan to Beer-sheba, unto Absalom, and that the latter should then go to battle in his own person (II Sam. xvii. 7-13). It is very likely that, during this interval, Absalom was anointed king (II Sam. xix. 11). But the delay gave David time to reach the Jordan unmolested and also to strengthen his army. While the king himself remained in Mahanaim he sent forth his warriors divided into three columns (II Sam. xviii. 1-4). The encounter took place in the forest of Ephraim. Absalom was defeated, and while he was fleeing through the forest his long hair was caught in the branches of a tree. One of Joab's men found him suspended from the tree and reported the fact

to Joab, who thrust three darts through the heart of the rebellious prince. The death of Absalom put an end to the rebellion. According to II Sam. xviii. 33, xix. 1–5, David's mourning was greater for Absalom than for Ammon. See Absalom's Tomb.

H. H.

——**In Rabbinical Literature:** The life and death of Absalom offered to the rabbis a welcome theme wherewith to warn the people against false ambition, vainglory, and unfilial conduct. The vanity with which he displayed his beautiful hair, the rabbis say, became his snare and his stumbling-block. "By his long hair the Nazarite entangled the people to rebel against his father, and by it he himself became entangled, to fall a victim to his pursuers" (Mishnah Soṭah, i. 8). And again, elsewhere: "By his vile stratagem he deceived and stole three hearts, that of his father, of the elders, and finally of the whole nation of Israel, and for this reason three darts were thrust into his heart to end his treacherous life" (Tosef., Soṭah, iii. 17). More striking is the following: "Did one ever hear of an oak-tree having a heart? And yet in the oak-tree in whose branches Absalom was caught, we read that upon its heart he was held up still alive while the darts were thrust through him [Mek., Shirah, § 6]. This is to show that when a man becomes so heartless as to make war against his own father, nature itself takes on a heart to avenge the deed."

Popular legend states that the eye of Absalom was of immense size, signifying his insatiable greed (Niddah, 24*b*). Indeed, "hell itself opened beneath him, and David, his father, cried seven times: 'My son! my son!' while bewailing his death, praying at the same time for his redemption from the seventh section of Gehenna, to which he was consigned" (Soṭah, 10*b*). According to R. Meïr (Sanh. 103*b*), "he has no share in the life to come." And according to the description of Gehenna by Joshua ben Levi, who, like Dante, wandered through hell under the guidance of the angel Duma, Absalom still dwells there, having the rebellious heathen in charge; and when the angels with their fiery rods run also against Absalom to smite him like the rest, a heavenly voice says: "Spare Absalom, the son of David, My servant."

Bibliography: Ma'aseh de-Rabbi Joshua ben Levi, in Jellinek's *Bet ha-Midrash*, ii. 50, 51.

K.

Traditional Tomb of Absalom, Showing its Position Near the Wall of Jerusalem.
(From a photograph.)

**ABSALOM'S TOMB:** A tomb twenty feet high and twenty-four feet square, which late tradition points out as the resting-place of Absalom. It is situated in the eastern part of the valley of Kidron, to the east of Jerusalem. In all probability it is the tomb of Alexander Jannæus (Conder, in Hastings' "Dict. Bible," article "Jerusalem," p. 597). It existed in the days of Josephus ("Ant." vii. 10, § 3). See illustrations on pp. 133, 134.

Bibliography: Sepp, *Jerusalem*, i. 276–278.

G. B. L.

**ABSALOM** ('Αψάλωμος): One of the five sons of John Hyrcanus, who was thrown into prison with

his mother and two of his brothers when Judas Aristobulus ascended the Hasmonean throne (105 B.C.). However, after a year's suffering, the king's death released him. His brother, Alexander Jannæus, then assumed the royal dignity, and caused the execution of another brother, who had aimed at the crown, while Absalom, who preferred the life of a subject, he covered with honors. Nothing more is known concerning Absalom's career, except that he outlived all his brothers, and was taken prisoner by Pompey when he captured Jerusalem in 63 B.C. Through his daughter, who married his nephew Aristobulus II., Absalom became the great-grandfather of Mariamne, the wife of Herod the Great.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 11, § 1; 12, § 1; 14, § 1; idem, *B. J.* i. 68, 71, 85; Grätz, *Gesch. d. Juden*, iii. 117, 164.

M. BR.

**ABSALOM THE ELDER:** A Tanna, the dates of whose birth and death are unknown. A homiletic interpretation of Ex. xiv. 15 is recorded in his name in the Mekilta, Beshallaḥ, 3. There is no certainty about his name, for in a parallel passage (Ex. R. xxi. 8) he is quoted as "Abṭolis," "Abṭelos" (an abbreviation of Abtolmus-Eutolemus). Elijah Wilna corrected his name in accordance with this in the passage of Mekilta, an emendation fully justified considering the fact that copyists were generally not familiar with Greek names. L. G.

**ABSALOM BEN MOSES MIZRAḤI.** See MIZRAḤI, ABSALOM BEN MOSES.

**ABSBAN, SOLOMON** (אבסבאן): Rabbi of Aleppo about 1580; was a grandson of Jacob Berab. He was highly esteemed for his learning, prudence, sagacity, and piety by contemporary scholars, such as Moses Alsheik, Samuel Laniado, and others, with whom he corresponded.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, 39*b*, 41*b*, 43*a*; Ghirondi and Nepi, *Toledot Gedole Yisrael*, p. 326.

M. K.

**ABSOLUTE, THE** (from the Latin *absolutus*= loosened, removed from other things; Greek *καθ' αὑτό*= self-existing, by itself): A philosophic term indicating a being or substance free from contingency and external determination. It is defined by the philosophers in various ways. Spinoza defines it as the *causa sui*, the cause of itself; Kant as the *Ding an sich*, the thing in itself; Fichte as the *gänzlich Unumschränktes*, the completely unlimited; Schopenhauer as *das An-nichts-Geknüpfte*, the unconnected; Spencer as "the Unknowable." The opposite idea is that of *the relative, the conditional, the determined*. From Aristotle down, the notions of Deity and of The Absolute are identified with each other in philosophy; for Deity is universally conceived as the uncaused cause of all other existences, as the *causa prima*, as the first, unpreceded source of all existence (Aristotle, "Metaphysics," ii. 2, xii. 7 *et seq.*; "Physics" viii. 5; Maimonides, "Morch Nebukim," i. 69). This first cause is called in Arabic by two synonymous terms, *illah* and *sabab*, which are reproduced in the philosophic Hebrew by the terms, also synonymous, עלה and סבה. The Absolute forms the limit of the conceivable, the highest point of related thought.

The pyramid of logical thinking must pause or reach its summit at the crowning point; a *regressus in infinitum*, that is, a pushing of thought beyond this last reach of mental ability, is impossible. According to Maimonides (*l.c.*, lxviii.) and the other Arabic-Jewish philosophers, this highest attainable goal of thought is identical with God and The Absolute. The classical representative of German philosophic romanticism, Schelling, approaches very closely in his views to the Arabic-Jewish conception of The Absolute, in which the thinking subject and the thought-object become one. L. S.

**ABSTINENCE:** Refraining from enjoyments which are lawful in themselves. Abstinence can be considered a virtue only when it serves the purpose of consecrating a life to a higher purpose. The saints, or adherents of religious and philosophical systems that teach the mortification of the flesh, practise asceticism only with the view of perfecting the soul for the higher state of bliss for which they believe it to be destined (see ASCETICISM). The Jewish religion, having for its fundamental ethical principle the law of holiness: "Ye shall be holy: for I the Lord your God am holy" (Lev. xix. 2), accentuates the perfectibility of the whole man, while demanding the sanctification of all that pertains to human existence. "The Lord did not create the world for desolation; he formed it for human habitation" (Isa. xlv. 18) is the principle emphasized by the rabbis (Pes. 88*b*). In the ideal state of things nothing should be profane. "In that day there shall be [inscribed] upon the bells of the horses: Holiness unto the Lord! And the pots in the Lord's house shall be like the bowls before the altar" (Zech. xiv. 20, 21). This view is expressed in no uncertain terms by Rab in Yer. Ḳid. iv., at the end: "Man in the life to come will have to account for every enjoyment offered him that was refused without sufficient cause." Accordingly we find asceticism, or abstinence as a principle, condemned in the Talmud. "Why must the Nazarite bring a sin-offering at the end of his term? (Num. vi. 13, 14). Because he sinned against his own person by his vow of abstaining from wine," says Eliezer ha-Kappar (Sifra, *ad loc.*, and Ned. 10*a*), drawing his conclusion from this Biblical passage: "Whosoever undergoes fasting and other penances for no special reason commits a wrong." "Is the number of things forbidden by the Law not enough that thou venturest to add of thine own accord by thy inconsiderate vow?" says R. Isaac (Yer. Ned. ix. 41*b*). See Maimonides, "Yad ha-Ḥazaḳah, De'ot," iii. 1, where the monastic principle of abstinence, whether in regard to marriage or to eating of meat and drinking of wine, or to any other personal comfort, is most emphatically condemned as antagonistic to the spirit of Judaism.

Still abstinence is frequently considered meritorious, if not actually necessary, as a means of self-discipline. Simon the Just said: "I partook of a Nazarite meal only once, when I met with a handsome youth from the South who had taken the vow. When I asked him the reason, he said: 'I saw the Evil Spirit pursue me as I beheld my face reflected in the water, and I swore that these long curls shall be cut off and offered as a sacrifice to the Lord.' Whereupon I kissed him upon his forehead and blessed him, saying: 'May there be many Nazarites like thee in Israel!'" (Nazir, 4*b*). In this sense abstinence is supposed to have a positive value, as a training in self-control. Consequently the law: "Be holy!" was interpreted: Exercise abstinence in order to arrive at the state of purity and holiness ('Ab. Zarah, 20*b*; Sifra, Ḳedoshim, beginning). Excessive indulgence in wine or in any form of enjoyment being harmful (Prov. xxiii. 20), man must learn self-restraint in due time. "Haste!" people say to the Nazarite. "Pass quickly around the vineyard, come not too near the grape" (B. M. 92*a*) became the proverbial warning. "Make a fence around the Law" (Ab. i. 1; Ab. R. N. ii.). "Abstain from everything evil and from whatsoever is like unto it," a rule found alike in the "DIDACHE," iii. 1, and in the Talmud

(Ḥul. 44*b*)—a saying based on Job, xxxi. 1. "Abstain from lusts of the flesh and the world" ("Didache," i. 4). All the Mosaic laws concerning diet are declared by Rab to have for their purpose the purification of Israel (Lev. R. 13)—to train the Jew in self-discipline.

Accordingly there were those that taught and practised abstinence for the purpose of self-consecration. Such were the followers of the Rechabites (Jer. xxxv. 2) among the Essenes, "the water-drinkers" (Mek., Yithro, Amalek 2). A revival of their principles was attempted in Persia by ABU ISA AL-ISPAHANI in the eighth century, who added to the prohibition of wine also that of meat. With this may be compared the vegetarianism of the modern sect of ḤASIDIM. The tendency to mysticism induced moral philosophers of the Middle Ages like Baḥya ibn Paḳuda to favor abstinence as a mode of moral self-elevation (see "Ḥobot ha-Lebabot," ix. 5, xi. 6).

The Biblical narrative, however, according to which man, in the golden age of innocence (Gen. i. 29), abstained from eating the flesh of animals, while after the flood, in an age of decline, the eating of meat, with the exception of the blood, was permitted (Gen. ix. 2 *et seq.*), is in striking accord with Greek or Aryan tradition (Plato, "De Legibus," vi. 782; Plutarch, "Symposion," viii. 83; Porphyrius, "De Abstinentia," iii. 25, 26; Diogenes Laertius, viii. 20; Spiegel, "Eranische Alterthümer," i. 455).

As a rule, however, Jewish opinion has been against total abstinence, and is best represented by Maimonides, who advocates the "golden middle way" of moderation ("Yad ha-Ḥazakah, Hilkot De'ot," i.–iii.). K.

**ABTALION, POLLION,** or **PTOLLION:** A leader of the Pharisees in the middle of the first century B.C. and by tradition vice-president of the great Sanhedrin of Jerusalem. He was of heathen descent (Bab. Yoma, 71*b*; 'Eduy. v. 6; Giṭ. 57*b*; Yer. M. Ḳ. iii. 81*b*; see Weiss, "Dor Dor we-Dorshaw," i. 1, and Landau, p. 319). Despite this fact, Abtalion, as well as his colleague, Shemaiah, the president of the Sanhedrin, was one of the most influential and beloved men of his time. Once, when the high priest was being escorted home from the Temple by the people, at the close of a Day of Atonement, the Talmud (Yoma, 71*b*) relates that the crowd deserted him upon the approach of Abtalion and his colleague and followed them. Abtalion used his influence with the people in persuading the men of Jerusalem, in the year 37 B.C., to open the gates of their city to Herod. The king was not ungrateful and rewarded Abtalion, or, as Josephus calls him, "Pollion," with great honors (Josephus, "Ant." xv. 1, § 1). Although there is no doubt that, in this passage of Josephus, Abtalion is meant by this name Pollion (the original form of the name is presumably "Ptollion," which explains both the prefixed *A* in the Talmud and the omission of the *t* in Josephus), in another place ("Ant." xv. 10, § 4), where this name recurs, it is doubtful whether Abtalion is intended or not. Josephus relates there how Herod exacted the oath of allegiance under penalty of death, and continues: "He desired also to compel Pollion, the Pharisee, and Sameas, together with the many who followed them, to take this oath; they, however, refused to do this, but nevertheless were not punished as were others who had refused to take it, and this indeed out of consideration for Pollion." Since this episode took place in the eighteenth year of Herod's reign (20 or 19 B.C.), this Pollion can not have been Abtalion, who died long before, as we learn from authoritative Talmudic sources, according to which Hillel, the pupil and successor of Abtalion, was the leader of the Pharisees about 30 B.C. It is probable, therefore, that Josephus was misled by the similarity of the names Shemaiah and Shammai, and so wrote "Pollion and Sameas" instead of "Hillel and Shammai."

Very little is known concerning the life of Abtalion. He was a pupil of Judah ben Tabbai and Simon ben Shetaḥ, and probably lived for some time in Alexandria, Egypt, where he and also his teacher Judah took refuge when Alexander Jannæus cruelly persecuted the Pharisees. This gives pertinence to his well-known maxim (Ab. i. 12), "Ye wise men, be careful of your words, lest ye draw upon yourselves the punishment of exile and be banished to a place of bad water (dangerous doctrine), and your disciples, who come after you, drink thereof and die, and the name of the Holy One thereby be profaned." He cautions the rabbis herein against participation in politics (compare the maxim of his colleague) as well as against emigration to Egypt, where Greek ideas threatened danger to Judaism. Abtalion and his colleague Shemaiah are the first to bear the title *darshan* (Pes. 70*a*), and it was probably by no mere chance that their pupil Hillel was the first to lay down hermeneutic rules for the interpretation of the Midrash; he may have been indebted to his teachers for the tendency toward haggadic interpretation. These two scholars are the first whose sayings are recorded in the Haggadah (Mek., Beshallaḥ, iii. 36, ed. Weiss.). The new method of *derush* (Biblical interpretation) introduced by Abtalion and Shemaiah seems to have evoked opposition among the Pharisees (Pes. 70*b*. Compare also Josephus, *l.c.*, Πολλίων ὁ Φαρισαῖος, where a title is probably intended). Abtalion and Shemaiah are also the first whose Halakot (legal decisions) are handed down to later times. Among them is the important one that the paschal lamb must be offered even if Passover fall on a Sabbath (Pes. 66*a*). Abtalion's academy was not free to every one, but those who sought entrance paid daily a small admission fee of one and a half tropaika; that is, about twelve cents (Yoma, 35*b*). This was no doubt to prevent overcrowding by the people, or for some reasons stated by the Shammaites (Ab. R. N. iii. [iv.] 1).

BIBLIOGRAPHY: *Monatsschrift*, i. 118–120; Grätz, *Gesch. d. Juden*, 2d ed., iii. 187 *et seq.*, 617–618; Landau, in *Monatsschrift*, vii. 317–329; Herzfeld, *ibid.* iii. 227; idem, *Gesch. d. Volkes Israel*, ii. 253; Derenbourg, *Essai*, pp. 116, 117, 149, 463; Weiss, *Dor*, i. 148 *et seq.*, 152, 153; Brüll, *Mebo*, pp. 25–27; Hamburger, *R. B. T.* ii., s.v. *Semaya*; Lehman, in *Rev. Ét. Juives*, xxiv. 68–81.

L. G.

**ABTALION (OTTAVIANO), SON OF MORDECAI (MARCO) OF MODENA:** Italian Hebrew scholar; born in Modena in 1529; died in Ferrara in 1611. From the fact that Azariah de Rossi in his "Meor 'Enayim," p. 98*b*, refers to him as איש מודינה ("a man of Modena"), it is assumed that he was a native of that city. The mere family name De Modena, when not implying actual birth or residence, is expressed in Hebrew by ממודינה ("of Modena"). The descendants of this family now bear the simple name "Modena." The family originated in France, whence it emigrated to Italy during one of the expulsions of the Jews. Mordecai, the father of Abtalion, was a very learned rabbi and distinguished physician in Bologna. Abtalion, the youngest of four sons, removed to Ferrara, where he distinguished himself through his knowledge of Hebrew and his secular attainments. Both he and his father seem to have written much, though nothing has been printed.

Abtalion is remembered chiefly because of his intercession with Pope Gregory XIII., who in 1581

had decreed that all Jews, under threat of severe penalties, deliver up all the copies of the Talmud and other rabbinical works in their possession, in order that they be burnt. The Jews were naturally anxious to secure the repeal of this decree, and, as Abtalion was well acquainted with Latin, a number of Jewish congregations in his district chose him as their delegate. The pope admitted him to several audiences. A long and well-conceived address in choice Latin, which Abtalion delivered before the pope and many of the Church dignitaries, made a deep impression upon them, and the decree was revoked. Abtalion appears to have been in his youth a cabalist, for it was commonly reported that he had invoked the prophet Elijah, who revealed himself to him.

BIBLIOGRAPHY: Ghirondi and Nepi, *Toledot Gedole Yisrael*, s.v.; Grätz, *Gesch. d. Juden*, x. 141; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 176. A relic of an old family archive is in the possession of a descendant, Abd ul-Kader Modena, assistant librarian of the University of Padua. It contains, among others, a letter sent to Abtalion from Rome, dated 1581, informing him of the steps which had been taken to secure the revocation of the Talmud decree by the Papal See. In this letter his name is written Ottaviano da Modena.

E. L.

**ABTALION BEN SOLOMON:** Italian rabbi; born at Consiglio about 1540; died Oct. 26, 1616. He was a pupil of Samuel Judah Katzenellenbogen, rabbi of Padua. His veneration for his teacher was so great that he had his portrait painted and hung in his study. When asked to explain this act, then an uncommon one among the Jews, he wittily replied that Isaiah had said (Isa. xxx. 20), "And thine eyes shall see thy teachers." After having completed his studies he settled as rabbi at Rovigo. A decision rendered by Abtalion on a question concerning the ritual fitness of a *miḳweh* (ritual bath) gave rise to a heated discussion among the Italian rabbis, his opponents being the rabbis of Venice, who were the most learned in the country. Apart from several decisions on that *cause célèbre*, scattered through the works of the most important rabbis of those times, there are four books wholly devoted to the subject; namely: "Milḥamot Adonai" (Venice, 1608); "Miḳweh Yisrael" (Venice, 1607); "Palge Mayim" (1617) for, and "Mashbit Milḥamot" (1606) against, Abtalion. Abtalion vehemently condemned the *pilpul* method, and opposed it. Leon de Modena, the critic (1571–1648), glorified Abtalion's name in an elegy which was used as the latter's epitaph.

BIBLIOGRAPHY: Ghirondi and Nepi, *Toledot Gedole Yisrael*, pp. 15, 17; Michael, *Or ha-Ḥayyim*, No. 8.

L. G.

**ABTERODE (APTROD), DAVID:** Rabbinical writer; great-grandfather of DAVID SINZHEIM; probably born at Abterode near Frankfort-on-the-Main, in which town he lived toward the end of the seventeenth and at the beginning of the eighteenth century. He wrote commentaries on the "Sefer Ḥasidim" and on the "Yoẓerot" (Liturgies for Festivals); but the manuscripts were completely destroyed by the great fire in that city in 1711. His son Solomon Zalman rewrote from memory the commentary on "Sefer Ḥasidim," and published it in 1724.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 768.

M. B.

**ABTOLMUS.** See EUTOLEMUS.

**ABU:** Arabic word meaning "father." With its different cases *aba* (accusative) and *abî* (genitive), as well as its abbreviated form *bu*, it is frequently used in Arabic as the first element in certain compound names. The relation between "Abu" and the succeeding name is either of genealogical, historical, or attributive nature, as Steinschneider designates it.

The genealogical relation is the oldest and most original, for in olden times Abu denoted the actual father of a son (more rarely of a daughter), upon whose own proper name the word Abu followed. Thus, when a man whose real name was Ibrahim married and had a son whom he named Isḥaḳ (Isaac) he would thenceforward be called Abu Isḥaḳ.

The use of Abu in the formation of names in those cases wherein some relationship in history or legend is to be expressed is called the historical relation of the word. When, for instance, any one of the name of Ibrahim (Abraham) receives the cognomen of Abu Isḥaḳ (Isaac), the particle Abu is intended to recall the particular Ibrahim mentioned in the Bible and Koran, who actually was Abu ("Father") of Isaac. Owing to the extensive use of these names among the Arabs and the great difficulty they offer to Europeans, the following list of historical names, called *kunya* by the Arabs, may be of service: (1) The usual cognomen for Ibrahim is Abu Isḥaḳ. (2) Isḥaḳ is Abu Ibrahim: in which Abu has entirely lost its original signification of "father." (3) Ya'akub (Jacob) is called Abu Yusuf (Joseph). (4) Yusuf again is called Abu Ya'akub. (5) Musa (Moses) has two cognomens, Abu' Imram (Amram) and Abu Harun (Aaron). (6) Harun's kunya is Abu Musa. (7) Da'ud (David) is called Abu Sulaiman (Solomon). (8) Sulaiman is called Abu Da'ud, or even Abu Ajub (Job).

Abu is used attributively in conjunction with adjectives or abstract nouns, forming names like the English "Goodman," "Prettyman," "Longman," "Longfellow," etc., as, for instance, Abu al-Kheir, "Father of the Good." The following adjectives, according to Steinschneider, are those most employed by Judæo-Arabic writers in connection with Abu, either with or without the definite article:

| | | | |
|---|---|---|---|
| Afla or Aflyya | Fath | Maḥasin | Sa'id |
| 'Alâ | Fihm | Manẓur | Ṭahir |
| 'Ali | Ḥajuj | Muna | Taur or Thur |
| Barakat | Ḥasan or Ḥassan | Munadim | Walid |
| Fada | Hashim | Nasr | |
| Fa'dhil | Jayyid | Ridha | |
| Faraj | Kheir | S'ad or Sa'ad | |

BIBLIOGRAPHY: Steinschneider, in *Jew. Quart. Rev.* ix. 228–230, 616–630.

L. G.

**ABU AARON OF BAGDAD.** See AARON BEN SAMUEL OF BABYLON.

**ABU ABDALLAH MOHAMMED AL-NASIR:** Almohade sultan; ruler of Morocco and southern Spain at the beginning of the thirteenth century. The rule of the Almohade sultans necessarily proved oppressive to the Jews under their sway. They had to choose between conversion to Islam and quitting the country. Many adopted the former course, though only outwardly, a practise sanctioned to a certain extent by Maimonides' father, as well as by Maimonides himself. This was not unknown to the Jewish authorities, who acquiesced in it. Abu Yusuf Ya'akub (1184–98), himself a noted theological authority among the Almohade rulers, hoped to make the proselytes better Moslems by ordering them to wear a special garb, consisting of a black gown with long sleeves, a coarse veil to serve as headgear. As soon as his son Abdallah al-Nasir ascended the throne, the Jews of the Maghreb tried to induce him to repeal this law; but they met with small success. He only changed the colors and ordered them to wear yellow. This was the beginning of a distinguishing costume worn by Jews in the Middle Ages, and the practise was soon imitated in European countries. See BADGE.

BIBLIOGRAPHY: Abd-ul-Wahid al-Marrekoshi's *History of the Almohades*, ed. Dozy, 2d ed., 1881, p. 223; Grätz, *Gesch. d. Juden*, vii. 23.

H. H.

**ABU ALI.** See JEPHET.

**ABU AMRAM JOSEPH IBN ḤASDAI.** See JOSEPH IBN ḤASDAI.

**ABU AMRAM (IMRAM) MUSA (MOSES) AL-SA'AFRAM AL-TIFLISI.** See MUSA OF TIFLIS.

**ABU AMRAMITES.** See MUSA OF TIFLIS.

**ABU ANAN YIẒḤAḲ BEN ALI BEN YISḤAḲ.** See ISḤAḲ IBN ALI.

**ABU AYUB (SULAIMAN IBN ALMUALLEM) OF SEVILLE.** See SULAIMAN IBN ALMUALLEM.

**ABU AL-BARAKAH HIBAT ALLAH.** See HIBAT ALLAH.

**ABU FADHL ḤASDAI.** See ḤASDAI, ABU FADHL.

**ABU AL-FARAJ FURḲAN IBN ASAD.** See JOSHUA BEN JUDAH.

**ABU AL-FIHM LAWI IBN YA'ḲUB IBN AL-TABBEN.** See AL-TABBEN, LEVI BEN JACOB IBN.

**ABU AL-ḤASAN IBN SAHL.** See IBN SAHL, ABU AL-ḤASAN.

**ABU IBRAHIM ISḤAḲ IBN BARUN.** See ISAAC IBN BARUN, ABU IBRAHIM.

**ABU IBRAHIM ISḤAḲ IBN ḤALFON.** See ISAAC IBN ḤALFON.

**ABU IBRAHIM ISḤAḲ IBN JASOS IBN SARTAR.** See ISAAC IBN JASOS IBN SARTAR.

**ABU ISA OBADIAH.** See OBADIAH, ABU ISA.

**ABU ISḤAḲ AL-ELVIRI:** Mohammedan poet; lived in Spain toward the middle of the eleventh century. In one of his poems he attacked Jews in general, and in particular Joseph ibn Nagrela, whom Badis, king of the Berbers, had appointed vizier. Abu Isḥaḳ's inflammatory verses hastened, if they did not directly cause, the assassination of Joseph ibn Nagrela.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, vi. 58; Munk, *Notice sur Aboulwalid*, pp. 102 *et seq.*

W. M.

**ABU ISḤAḲ IBRAHIM IBN SAHL (or SUHL) AL-ISRAILI OF SEVILLE:** Spanish poet of the thirteenth century; died at sea in 1259 or 1260. Under the pressure of the Almohade rule he embraced the Mohammedan faith, but it was believed in Spain that he recanted before he died. There exist three editions of his works (Cairo, 1875 and 1885; Beirut, 1885), which were written in Arabic, and were edited by Ḥasan b. Mohammed al-'Aṭṭar, who also appended a biography of the poet, in which he broadly discussed the question of the sincerity of Ibn Sahl's conversion mentioned above. The poems are mostly of a religious character; a specimen may be found in Ḥaji Khalfah's article on the poet (vol. iii. 241, "Diwan," p. 52). Larger extracts are given in Mohammed ben Shakir's biographical dictionary ("Faawat al-Wafayat," Bulak, 1866, pp. 29–35). The attention paid to this poet is probably due to the circumstance that he was a converted Jew; for this reason the authenticity of many of his poems is open to grave doubt. Abu Sahl ranks among the oldest poets who developed the species of *muwashshah* songs, or girdle rimes, consisting of rimed stanzas headed and concluded by verses of different rimes, but repeated in each subsequent strophe. One of Abu Sahl's *muwashshahs* is printed together with six other poems in a little volume entitled "The Seven Sparkling Stars"; that is, the Andalusian Muwashshahs," p. 9, Beirut, 1864. The text, however, shows considerable variation from Al-'Aṭṭar's edition, both as regards the arrangement of the stanzas and the wording.

BIBLIOGRAPHY: *Al-Makkari*, trans. by Gayangos, i. 158 *et seq.*; Ḥaji Khalfah's *Lexicon Bibliographicum et Encyclopedicum*, and Al-'Aṭṭar; Steinschneider, in *Jew. Quart. Rev.* xi. 315.

H. HIR.

**ABU ISḤAḲ IBRAHIM IBN ZAHAB.** See IBRAHIM IBN ZAHAB.

**ABU ISḤAḲ (= IBRAHIM) IBN AL-MUHAJIR:** Spanish-Arabic vizier of the middle of the twelfth century mentioned in the "Diwan" (collection of poems) of Moses ibn Ezra, with the title "vezir." This is the only fact known about him, but the importance of the position assigned to him by Ibn Ezra has led to two attempts at identification. According to Steinschneider he is identical with the Abraham ibn Meir to whom Moses dedicated his "Tarshish." (See "Kerem Ḥemed," iv. 29; Grätz, "Gesch. d. Juden," 3d ed., vi. 100; Steinschneider, "Cat. Bodl." col. 1808; "Jew. Quart. Rev." ix. 619.) A poet, Joseph ben Meir ibn Muhajir, is supposed by Steinschneider to have been a brother of Abu Isḥaḳ ("Cat. Bodl." col. 1809). Luzzatto supposed that he was the son of Abu Ibrahim ibn Muhajir, to whom Judah ha-Levi dedicated a poem ("Betulat bat Yehudah," p. 20).

Abu Sulaiman (=David) ibn Muhajir, possibly a relative, is mentioned, together with Isaac Alfasi and Judah ibn Balaam, by Moses ibn Ezra in his "Kitab al-Muhadarah" (Fürst's "Literaturblatt des Orients," x. 203; Steinschneider, "Cat. Bodl." col. 1809), although Schreiner does not speak of him in his description of Ibn Ezra's work ("Rev. Ét. Juives," xxi. xxii.). Abu Sulaiman is not to be confounded with David ibn Hajar mentioned in "Sha'are Zedeḳ," as was done by Grätz, "Gesch. d. Juden," 2d ed., vi. 112.

BIBLIOGRAPHY: Steinschneider, in *Jew. Quart. Rev.* x. 524.

G.

**ABU JACOB BEN NOAH,** Karaite. See YUSUF BEN NOAH, ABU YA'AḲUB.

**ABU KARIB TUBBA.** See DHU NUWAS.

**ABU-OMAR JOSEPH IBN ḤASDAI.** See JOSEPH IBN ḤASDAI.

**ABU SAHL ADONIM BEN TAMIM OF KAIRWAN.** See DUNASH BEN TAMIM.

**ABU SAHL ALI.** See ALI, ABU SAHL.

**ABU SAHULA, ISAAC BEN SOLOMON IBN.** See ISAAC BEN SOLOMON IBN ABU SAHULA.

**ABU SAID.** See LEVI BEN JAPHET.

**ABU SARI SAHL BEN MAẒLIAḤ.** See SAHL BEN MAẒLIAḤ.

**ABU SULAIMAN DAUD IBN HUSAIN.** See DAUD IBN HUSAIN.

**ABU SULAIMAN IBN AL-MUHAJIR.** See ABU ISḤAḲ IBN AL-MUHAJIR.

**ABU TALIB:** Imaginary name of the Mohammedan disputant in the controversial epistles of Samuel Maroccanus (see ABBAS, SAMUEL ABU NASR IBN). The name is given in some editions as **Abucalis** or **Abucalib.** The manuscripts in which the name occurs attribute the "translation" to Alfonsus Bonihominis, identified by Steinschneider with ABNER OF BURGOS. But it is extremely doubtful whether any Arabic original existed, and the name of the defender of Islam is probably therefore quite fictitious. It cannot be identified with any known Arabic writer.

BIBLIOGRAPHY: Steinschneider, *Polemische und Apologetische Literatur*, p. 137.

J.

**ABU YA'AḲUB IBN BAHLUL.** See IBN BAHLUL, ABU YA'AḲUB.

**ABU YA'AḲUB IBN NOAH.** See ISAAC BEN NOAH.

**ABU-YUSUF,** Almohade prince. See ALMOHADES.

**ABU-YUSUF BEN ISAAC IBN SHAPRUT.** See Hasdai Abu Yusuf ibn Shaprut.

**ABU YUSUF HA-ZAḲEN.** See Joseph ha-Zaḳen.

**ABUBUS:** Father of Ptolemy, who murdered Simon at Jericho, where he was stationed as military officer. (I Macc. xvi. 11, 15.) G. B. L.

**ABUDARHAM** (Arabic: **Abu-dirham** or **Abu-darahim,** "Father of the Dirhems"—or tax): A family name borne by Spanish Jews, for the first time by **David Abudarham,** who was a tax-collector and elder of the congregation of the Jews of Tudela during the reign of Sancho the Great, king of Castile and Leon (1258–95). Sancho was the first to regulate the taxes which the various Jewish communities had to pay to the royal treasury. For this purpose a commission of the four chief men of the communities was summoned to meet at Huete, September, 1290. In the event of the commission failing to agree, it was the king's order that the whole matter be referred to David, and both parties were to abide by his decision. See the document in Jacobs, "Sources," p. 141, where Don **Dani Abudarham** is equivalent to Don **David Abudarham;** Kayserling, "Rev. Ét. Juives," xxxviii. 254; Grätz, "Gesch. d. Juden," vii. 167, 168. In an elegy on the catastrophe which overtook the Jews of Toledo in 1391 ("Letterbode," vi. 33–37) mention is made of "the Synagogue of Abudirham" (אבודרהם), probably so called after this David, who must have caused it to be built (Kayserling, in "Rev. Ét. Juives," xxxviii. 254). David's son's name was Joseph, and his grandson's David, the best known of the family.

In 1524 **Moses** and **Isaac Abudarham** are mentioned as living in Rome and entertaining Moses Reubeni for a short while (Vogelstein and Rieger, "Gesch. d. Juden in Rom," ii. 44).

A certain **Abraham Abudarham** while at Agramunt in 1444 copied the Hebrew translation of Aristotle's "Nicomachean Ethics" (Neubauer, "Cat. Bodl. Hebr. MSS." col. 508, No. 1426).

About 1790 Romanelli mentions the family Abudarham in North Africa ("Jew. Quart. Rev." xii. 116), and a certain **J. Abudarham** is said to have lived in Gibraltar in 1843 ("Voice of Jacob," vol. iii., list of subscribers). An Abudarum is mentioned in Marseilles in 1887; and in Tunis the family Abou-Derham is to be found at present (Cazes, "Essai sur l'Histoire des Israélites de Tunisie," 1888, p. 177).

Bibliography: On Dirham as an Arabic proper name, see Seybold, *Ibn al-Afir's Kunja Wörterbuch*, p. 245, last line, Weimar, 1896; Yaḳut's *Geogr. Dict.*, Index, p. 425. Compare the use of "Dinar" in a similar sense, Seybold, p. 98; Yaḳut, same place. Steinschneider, *Jew. Quart. Rev.* x. 130, believes it to be a by-name of some one named Joseph, because Ḥajjaj ben Yusuf was the first minter.

G.

**ABUDARHAM (or ABUDRAHIM), DAVID BEN JOSEPH BEN DAVID:** A commentator on the Synagogue liturgy, who lived at Seville, Spain, about 1340, and was a pupil of Jacob ben Asher. He belonged to the class of writers who, in an age of decline, felt the need of disseminating in popular form the knowledge stored up in various sources of rabbinical literature, and thus obtained a well-deserved fame. His book has no specific title beyond the name "Ḥibbur Perush ha-Berakot we-ha-Tefillot," probably because it was intended to serve as a running commentary to the liturgy. In the preface he states that he desired to afford the people, whom he found lacking in knowledge, the means of using the liturgy intelligently, and for this purpose he collected, from both the Babylonian and the Palestinian Talmuds, from the Geonim and all the commentators down to his own time, the material for the explanation of each portion of the prayer-book. In order to elucidate the meaning and origin of each observance connected with divine worship throughout the year, he made use of all the works concerning the rites he could obtain, some of which were very rare. In addition he gave a systematic exposition of the Jewish calendar; but at the same time, he lays no claim to any originality. He certainly succeeded, as no one did before him, in writing a commentary which is very valuable, if not altogether indispensable, to the student, and which deserves to be translated and condensed for the benefit of those who still use the ancient ritual.

**His Account of the Ritual.**

Though he was a believer, like most of his contemporaries, in the mystical sense of words and numbers, he combined a fair grammatical knowledge (in spite of occasional errors, as, for instance, his derivation of *minḥah* from *menaḥ yoma*), good common-sense, and a comprehensive rabbinical erudition, and thus was better qualified than many of his predecessors to give a satisfactory explanation of almost every phrase of the prayer-book. The work started by Rashi and Meir of Rothenburg, and prosecuted especially in France, Spain, and Germany during the fourteenth century (see Zunz, "Ritus," pp. 22–30), found in Abudarham's profound spirituality and wise judgment a fitting conclusion and consummation. Three introductory chapters on the reading of the Shema' (Deut. vi. 4), the Daily Prayer, and the various Benedictions precede the commentary, which begins with the Night Prayer, and then follows the order of the prayer-book, chiefly of the Sephardic Minhag, from beginning to end: first the Daily Morning, Afternoon, and Evening Prayers; then the Sabbath, the New Moon, and the Passover Prayers (including the Passover Haggadah) and the Pentecost Prayer. Considerable space is given to the prayers of the fast-days in general, besides those of the national fast-days in commemoration of Jerusalem; then follow New-year's Day and Atonement Day and the Sukkot festival prayers. This section is followed by a chapter on the Haftarot, and then follow one on the calendar and a special discourse on the Tekufot and the superstitious belief concerning it.

The last section treats, in nine chapters, of the various Benedictions, as for example before and after meals. The closing paragraph quite characteristically contains the rules regarding the cutting of nails, and ends by stating: "This book was completed in Seville in 5100 after the Creation of the World, by Abudarham." In the manner of an eclectic he frequently states, or suggests, many explanations for one fact; but a certain warmth of religious feeling pervades the whole book and makes it a harmonious unit, giving it an edifying, rather than a merely legal, character. That the work supplied a commonly felt need is shown by its nine editions. The first edition appeared in Lisbon in 1489; the second in Constantinople in 1513; the third and fourth in Venice in 1546 and 1566 respectively; the fifth in Amsterdam in 1726 (in this a portion of the calendar was omitted); the sixth and seventh in Prague in 1784 and 1817 respectively; the eighth in Lemberg in 1857; and the ninth in Warsaw in 1877. A manuscript exists in the Friedländer Library at St. Petersburg.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 729; Steinschneider, *Cat. Bodl.* col. 855; S. Wiener, *Cat. Bibliotheca Friedlandiana*, p. 1; De Rossi, *Annales Heb. Typographici in saeculo xv.* p. 67. See also Brüll's *Jahrb.* ii. 165, where attention is called to the passage on the teleology of the organs of the human body, taken literally from Shabbethai Donolo, *Commentary on the Book Yeẓirah*, ed. Prague, p. 11b.

K.

**ABUDIENTE:** Name of a Marano family living at Lisbon. **Gideon Abudiente,** about the end of the sixteenth century, is the earliest bearer of this name of whom we have cognizance. His son, together with some other members of the family, emigrated, early in the seventeenth century, to Amsterdam, where they reverted to the Synagogue. From here some Abudientes went to Hamburg, and others to London, where they seem to have borne the double name Gideon-Abudiente; but in England the descendants discarded the second part of the name and called themselves GIDEON. In the lists of the Portuguese congregation at Amsterdam, for the year 1675, the names **Eliau Obediente, Jeudah Obediente,** and **Jeudah Raphael Obediente** appear.

BIBLIOGRAPHY: De Castro, *De Synagoge van de Port.-Israel. Gemeente te Amsterdam*, 1875, pp. 51, 54; Kayserling, in *Monatsschrift*, ix. 69; Lucien Wolf, *The Treves Family in England* (reprinted from the *Jew. Chron.*), p. 15, London, 1896.

G.

**Abraham ben Gideon Abudiente:** A prominent Dutch scholar and mystic; born about the beginning of the seventeenth century; died after 1666. He lived in Amsterdam, and his signature is among the first on the letter of homage sent by twenty-four distinguished men of Amsterdam to SHABBETHAI ẒEBI in October, 1666.

BIBLIOGRAPHY: *Monatsschrift*, 1876, pp. 141–143.

M. K.

**Daniel Abudiente:** Uncle of MOSES GIDEON ABUDIENTE, whose "Grammatica Hebraica" he commemorated in a Spanish sonnet prefixed to the work.

**Gideon Moses Abudiente:** A son of MOSES GIDEON ABUDIENTE, and, like his father, gifted with poetical talent. He wrote a eulogy on Joseph ben Isaac Penso's "Pardes Shoshannim" (Garden of Lilies), Amsterdam, 1673.

**Judah Abudiente:** Probably a son of DANIEL ABUDIENTE; lived at Amsterdam, and published "Or Ṭob" (Good Light), a Hebrew-Spanish glossary for the young (p. 32, Amsterdam, 1675).

**Moses Gideon Abudiente:** Portuguese poet and Hebrew grammarian; born at Lisbon early in the seventeenth century; moved to Amsterdam, Holland, about 1624; and died at Hamburg, Germany, February 24, 1688. For some years previous to his removal to Hamburg he lived at Glückstadt, Holstein. He wrote in Portuguese "Grammatica Hebraica," the first part of which appeared in Hamburg, 1633, and included in the fourth part, devoted to Hebrew style, some of his own poems. He also published "Fin de los Dias Publica ser Llegado, y Fin de los Dias Pronosticado por todos los Prophetas," Glückstadt, 1665, treating of the theology of the prophets, in which, according to Da Costa, he seems to follow Shabbethai Ẓebi ("Israel en de Volken," 1873, 2d ed., p. 515). His Hebrew poems are said to exist in manuscript; some of them were published in "Ha-Meassef" (the Hebrew magazine issued in 1785), and reprinted in "Bikkure ha-'Ittim."

BIBLIOGRAPHY: Delitzsch, *Zur Gesch. d. Jüd. Poesie*, p. 82; Steinschneider, *Cat. Bodl.* col. 1762; Kayserling, in *Monatsschrift*, ix. 69.

M. K.

**Solomon Abudiente:** Relative of Moses Gideon Abudiente; lived at the beginning of the seventeenth century; author of Hebrew and Spanish poetry, still in manuscript at Oxford.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port. Jud.* p. 8; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2251, No. 4.

G.

**ABUDIENTE, SAMSON.** See GIDEON, SAMSON.

**ABU-L-FADHL DAUD.** See DAUD, ABU FADHL.

**ABU-L-KHEIR** ("Father of the Good"; called also **Isaac ben Samuel**): A Spanish scholar and translator, who flourished in the fifteenth century. He was expelled from Spain in 1492, and settled at Padua, where, in 1496, he completed his Hebrew commentary upon Al-Fergani's "Extract from the Almagest," which, however, as Steinschneider showed, is in part plagiarized from Ḥandali's commentary. Two years later he translated Albubather's "Liber de Nativitatibus" from Latin into Hebrew, under the title of "Sefer ha-Moladot," and also Rajil's astronomical work, "Completus." Abu-l-Kheir's works have not been printed, but are to be found in manuscript in many European libraries.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* ii. 546, 557, 580.

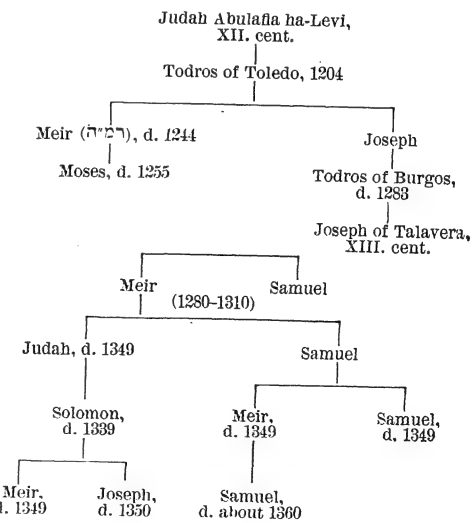
L. G.

**ABU-L-RABI.** See SOLOMON BEN ABRAHAM BEN BARUCH.

**ABU-L-SAR BEN JUTA.** See SAHL BEN MAẒLIAḤ.

**ABU-L-WALID MERWAN IBN JANAḤ.** See IBN JANAḤ.

**ABULAFIA** or **ABU AL 'AFIYAH** (אבו אל־עפיא, אבולעפיא, that is, "Father of Health"; written also אבולאפיו; from which the Italian name "Bolaffi" and the English "Bolaffey" are certainly derived. See Steinschneider, "Jew. Quart. Rev." xi. 488. The name appears as Abenefeia in the Barcelona list of 1383. "Rev. Ét. Juives," iv. 66): Name of a widely scattered Jewish family of Spanish origin, one of whose branches, for the sake of clearer designation, bore the surname of Ha-Levi. Members of this family were found in various cities of the Orient and in Africa in the sixteenth century. From the data collected by Zunz, "Z. G." pp. 432–434, the following imperfect genealogical trees can be drawn up; for later descendants see BOLAFFEY:




The first Abulafia lived in the twelfth century in Toledo, and the first Jew to settle in Spain in modern times was an Abulafia from Tunis. It is probable that Moses and Solomon Afia (עפייה), mentioned in 1445 as prominent men in Saragossa, belonged to the same family.

M. K.—G.

**ABULAFIA, ABRAHAM BEN SAMUEL:** One of the earliest cabalists; born 1240 at Saragossa, in Aragon; died some time after 1291. Very early in life he was taken by his parents to Tudela, in Navarre, where his aged father carefully instructed him in the Bible and Talmud. When eighteen years old his father died, and two years later Abraham began a life of ceaseless wandering. His first journey was to Palestine, whence he intended to start and find the legendary river Sambation and the lost Ten Tribes. He got no further than Acre, however, owing to the desolation wrought in the Holy Land by the last Crusades. He then determined to go to Rome, but stopped short in Capua, where he devoted himself with passionate zeal to the study of philosophy and of the "Moreh" of Maimonides, under the tutelage of a philosopher and physician named Hillel —probably the well-known Hillel ben Samuel ben Eliezer of Verona. Although he always holds Maimonides in the highest estimation, and often makes use of sentences from his writings, he was as little satisfied with his philosophy as with any other branch of knowledge which he acquired. He thirsted after the highest. He was of a communicative disposition, able and eager to teach others. He wrote industriously on cabalistic, philosophical, and grammatical subjects, and succeeded in surrounding himself with numerous pupils, to whom he imparted much of his own enthusiasm. On his return to Spain he became subject to visions, and at the age of thirty-one, at Barcelona, immersed himself in the study of the book "Yeẓirah" and its numerous commentaries. This book, and particularly the commentary and method of the German mystic, Eleazar of Worms, exercised a deep influence upon him, and had the effect of greatly increasing his mystical bent. Letters of the alphabet, numerals, vowel-points, all became symbols of existence to him, and their combinations and permutations, supplementing and explaining one another, possessed for him an illumining power most effectively to be disclosed in a deeper study of the divine names, and especially of the consonants of the Tetragrammaton. With such auxiliaries, and with the observance of certain rites and ascetic practises, men, he says, may attain to the highest aim of existence and become prophets; not in order to work miracles and signs, but to reach the highest degree of perception and be able to penetrate intuitively into the inscrutable nature of the Deity, the riddles of creation, the problems of human life, the purpose of the precepts, and the deeper meaning of the Torah. His most important disciple, and one who carried his system further, was the cabalist Joseph Chiquitilla. Abulafia soon left Spain again, and in 1279 wrote at Patras, in Greece, the first of his prophetic books, "Sefer ha-Yashar" (The Book of the Righteous). In obedience to an inner voice, he went in 1280 to Rome, in order to effect the conversion of Pope Nicholas III. on the day before New Year, 5041. The pope, then in Suriano, heard of it, and issued orders to burn the fanatic as soon as he reached that place. Close to the inner gate the stake was erected in preparation; but not in the least disturbed, Abulafia set out for Suriano and reached there August 22. While passing through the outer gate, he heard that the pope had succumbed to an apoplectic stroke during the preceding night. Returning to Rome, he was thrown into prison by the Minorites, but was liberated after four weeks' detention. He was next heard of in Sicily, where he appeared as a prophet and Messiah. This claim was put an end to by a letter to the people of Palermo, which most energetically condemned Abulafia's conduct. It was written by R. Solomon ben Adret, who strove with all his power to guide men's minds aright in that trying time of hysterical mental confusion. Abulafia had to take up the pilgrim's staff anew, and under distressing conditions compiled his "Sefer ha-Ot" (The Book of the Sign) on the little island of Comino, near Malta, 1285–88. In 1291 he wrote his last, and perhaps his most intelligible, work, "Imre Shefer" (Words of Beauty); after this all trace of him is lost.

Abulafia calls his cabalistic system "prophetical cabala," distinguishing it thus from that of his predecessors, which he considers of lower grade, because it satisfied itself with the characterization of God as *En-Sof* ("the Being without end"), with the *Sefirot* as vague intermediaries, and with the doctrine of the transmigration of souls, and because its method remained essentially speculative. Such is only a preliminary and inferior grade of knowledge; the highest goal is prophetism, assuring men a certain degree of community with God. Means hereunto are afforded by the close study of the names of God, particularly of the four-lettered YHWH, and also by *gematria*, the symbolical employment of letters as numerals. In this the letters of a word are to be considered not only as letters, giving the sound, but as numerals, the sum of which may be replaced by the equal sum of other letters, producing, of course, a new word, which must prove to be identical in significance, or at least allied, with the first word whose sum it equals. Thus Abulafia calls himself sometimes רזיאל and sometimes זכריהו, because the total of the letters in each of these words equals 248, which is likewise the total of the letters in his own given name אברהם. In one place, desiring to call himself "Berechiah," he misspells it ברכהיהו in order to make it aggregate 248 (Steinschneider, "Cat. Munich," No. 409). He also employs the processes of *notarikon* (regarding each letter in a word as the initial of some other word, and so making of it an acrostic), of *temurah* (substitution of one letter for another), and of *ziruf* (connecting various letters of the same word). He claims to have derived his system of letter-symbols from Moses Naḥmanides; but he probably drew it, especially the gematria and the play with the names of God and the necessary attendant ascetic life and contemplation—כוונה—from the German mysticism of Eleazar of Worms. His view of prophetism or the prophetic gift as the highest goal seems to indicate the influence of Judah ha-Levi's "Cuzari," but his idea of the nature of prophecy itself is rather in accord with Maimonides.

Abulafia's influence upon the further development of the Cabala was rather of a retarding than a fostering nature. He gave it a visionary turn. Owing to his influence there was a growing tendency to juggle with the names of God and angels, and to employ gematria in its most diverse forms. He was the first one, too, to allow the Christian idea of the Trinity to show a faint glimmer in the Cabala.

Abulafia began his fruitful literary activity in 1271; he himself states the number of his writings to be twenty-six, of which twenty-two are "prophetical." Of these the following have been printed: "Sefer ha-Ot" (in the "Grätz-Jubelschrift," Hebrew part, p. 65); וזאת ליהודה ("And this is for Judah"), consisting of a reply to Solomon ben Adret's attack, in Jellinek, "Auswahl Kabbalistischer Mystik," p. 13; "Sheba' Netibot ha-Torah" (The Seven Ways of the Law), and "Imre Shefer," in Jellinek, "Philosophie und Kabbala"; a part of his autobiography from his "Ozar Eden Ganuz" (The Hidden Treasure of Eden), in Jellinek, "B. H.," iii. introduction, p. xl.

[Jellinek, in his preface to "Sefer ha-Ot," says: "In the Spaniard Abraham Abulafia of the thirteenth century Essenism of old found its resurrection. Preaching asceticism and the highest potentiality of the spirit through communion with God, effected by a perfect knowledge and use of His names, he was thoroughly convinced of his prophetic mission, and considered himself to be the God-sent Messiah and Son of God. He differs, however, from the Messiahs who have risen at different times in his many-sided philosophical training as well as in his perfect unselfishness and sincerity. He addresses himself not to the masses, but to the educated and enlightened, and does not confine his mission to his coreligionists, but is filled with the desire to extend it to the adherents of the Christian church also. It seems that, for the sake of influencing these, he tried to construct a Trinitarian system, though it was a Trinity in form merely, and did not touch the essence of God's personality. Before his vision stood the ideal of a unity of faith, the realization of which he longed to bring about. Imbued with this spirit, his disciples worked in Spain and Italy, emphasizing still more the Trinitarian idea while treating of the 'Ten Sefirot' in order to win the adherents of the Church. Hence the terms Father, Mother, Son, and Holy Ghost, borrowed from the Christian creed, in the cabalistic literature of the thirteenth century. In order to understand Abulafia psychologically and judge him correctly and without bias in the light of history, it must be borne in mind that his cradle was in Spain, the home of religious ecstasy, and that the age in which he lived was that of the Crusades, so favorable to mystic speculation, an age in which many longed to see the barriers separating Judaism, Christianity, and Islam broken down, and in which the Messianic hopes of the Jews found new nourishment in many hearts." K.]

Jellinek gives a list of Abulafia's works in the introduction to "Philosophie und Kabbala," p. 7; but it needs correction from Steinschneider, "Catalog," 2d ed., No. 285 *et passim*, Munich. Abulafia's writings are not wanting in excellent ideas and beautiful illustrations, but these are so overgrown with mystic obscurity and abstruseness that a perusal of them is not very edifying.

BIBLIOGRAPHY: M. H. Landauer, in *Literaturblatt des Orients*, 1845, pp. 381 *et seq.* (this scholar disinterred Abulafia from his long obscurity); Jellinek (who devoted a great deal of study to this author), in the works already mentioned and in his *Beiträge zur Gesch. der Kabbala*, pt. ii.; Steinschneider, *Catalog der Hebr. Handschriften der Staatsbibliothek zu München*, 2d ed., Nos. 28 *et alia*, containing references to *Hebr. Bibl.*; Grätz, *Gesch. d. Juden*, vii. 7; Bloch, *Gesch. d. Entwickelung d. Kabbala*, pp. 46 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 247 *et seq.* (needs some emendation).

P. B.

**Ḥayyim Abulafia (Abolafia):** Author of "Shibbe Tannaim" (The Praises of Tannaim), Salonica, 1872, a work glorifying the Tannaites.

**Ḥayyim ben David Abulafia:** Talmudist, who lived in Palestine at the end of the eighteenth century. He held rabbinical posts in Safed, Larissa, and Smyrna. An extensive work from his pen on the Book of Commandments ("Semag" = "Sefer Miẓwot Gadol") was destroyed by fire in Smyrna. He was the author of some haggadic expositions which are to be found in the collection of rabbinical decisions, "Esh Dat" (The Fire of the Law), by Joseph Naḥmuli, Salonica, 1790. Several of his rabbinical decisions and sermons appeared after his death under the title "Nishmat Ḥayyim" (The Breath of Life), Salonica, 1806.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 54.

**Ḥayyim ben Jacob Abulafia:** Rabbinical authority; born in Palestine; died at Damascus, 1744. He was the grandfather of Ḥayyim ben David Abulafia and grandson of Isaac Nissim aben Gamil. Abulafia was a rabbi in Smyrna, where he instituted many wholesome regulations. In his old age he restored Tiberias. He is the author of several works: (1) "Miḳrae Ḳodesh" (Holy Convocations), Smyrna, 1729, containing treatises on Biblical and Talmudical themes; (2) "Yosef Leḳaḥ" (Increase of Learning), Smyrna, 1730–32, a work in three volumes on the Pentateuch; (3) "Yashresh Ya'aḳob" (Jacob Will Take Root), Smyrna, 1729; and (4) "Shebut Ya'aḳob" (The Captivity of Jacob), Smyrna, 1733, an elaborate commentary on the haggadic compilation "'En Ya'aḳob," by Jacob ibn Ḥabib and others (Steinschneider, "Cat. Bodl." col. 820). M. K.

**Ḥayyim Nissim Abulafia:** Chief rabbi of Jerusalem; born near the beginning of the nineteenth century, probably in Tiberias, Palestine; died at Jerusalem, Feb. 21, 1861. He was a descendant of Ḥayyim Abulafia (Fürst, "Bibl. Jud." i. 16, and "Zimrat ha-Areẓ" by Jacob Berab, son-in-law of Ḥayyim Abulafia, 1st ed., Mantua, 1745), who, at the invitation of Sheik Dahir al-Emir, came from Smyrna to Tiberias in the middle of the eighteenth century. Ḥayyim Nissim was chosen chief rabbi of Jerusalem, to succeed R. Isaac Kobo, in the fall of 1854, and was recognized as such by the pasha of Jerusalem, although, like his predecessor, he was not confirmed by the central government of Constantinople. He held the office for six years and four months, when he died. He left many works in manuscript, but as far as known none has been published. R. Abraham Ashkenazi was his successor.

BIBLIOGRAPHY: Luncz, *Jerusalem Year Book*, iv. 212, 213. For his epitaph *ibid.* i. 145–147.

P. Wi.

**Isaac Abulafia:** Rabbi at Aleppo, and author of "Pene Yiẓḥaḳ" (Isaac's Countenance), Smyrna, 1871.

**Jacob Abulafia:** Rabbi; died at Safed, Palestine, at the beginning of the eighteenth century; father of Ḥayyim ben Jacob Abulafia and grandson of Jacob Berab. Abulafia was a pupil of Asbasan and a rabbi in Damascus. His rabbinical decisions are still extant in manuscript (Azulai, "Shem ha-Gedolim," No. 140; Ghirondi and Nepi, "Toledot Gedole Yisrael," No. 213).

**Joseph ben Meir Abulafia:** Spanish rabbi in Seville, Spain; died at Toledo, 1349.

**Joseph ben Todros Abulafia:** Spanish writer; lived in Talavera, and published a defense of Maimonides, which he addressed to the rabbis of Provence. Moses de Leon dedicated his book "Sheḳel ha-Ḳodesh" (The Shekel of the Sanctuary), 1292, to him (Zunz, "Z. G." pp. 433 *et seq.*).

**Meir ben Joseph Abulafia:** Spanish rabbi in Toledo, 1305.

**Meir ben Todros ha-Levi Abulafia** (known sometimes as **Ramah = Rabbi Meir ha-Levi):** Nasi and Talmudist; born at Burgos, Spain, about 1180; died March 29, 1244. He was the son of Todros ben Judah, to whom the physician Judah ben Isaac dedicated his poem, "The Conflict of Wisdom and Wealth," published in 1214. Meir, the schoolmate of Moses Naḥmanides, was so highly esteemed at Toledo that on his father's death in 1225 the latter's honorary title of *nasi* (prince) was applied to him. Although he did not hesitate to place interpretations of his own on Talmudic passages wherever they seemed contradictory to his idea of a perfect God

and His attributes, his unflinching orthodoxy led him to cling to the most extraordinary legends and opinions of the Talmud, believing them to be literally true. No wonder that the manner in which Maimonides treated the doctrine of resurrection in his "Yad ha-Ḥazaḳah" made a painful impression upon him. Meir wrote a letter to the leading men of Lunel in order to express his indignation. He met, however, with scant approval; for Aaron ben Meshullam answered him harshly, rebuking him for his presumption and arrogance.

**Contest with Maimonides.**

Meir, who was so haughty that he thought it derogatory to his dignity to pay a visit to his father, could not quietly suffer such a rebuke, and replied with great self-confidence. He next applied to the scholars of northern France regarding the same matter, but his success with them was not greater. None the less he remained throughout his lifetime an opponent of Maimonides and an adherent of the Cabala. On account of advanced age he took no part in the controversies which broke out later with regard to the "Moreh."

Meir was the author of "Yad Ramah" (an allusion to his name), a commentary on the Talmudic treatises Baba Batra and Sanhedrin (2 vols., Salonica, 1790, 1798), and of the valuable work, "Masoret Seyag la-Torah," containing Masoretic notes on the Pentateuch, alphabetically arranged (Florence, 1750; Berlin, 1761). His correspondence with the "Sages of Lunel" was published from the manuscript by J. Brill under the title "Kitab al-Rasa'il-Sefer Iggerot" (Paris, 1871). Compare AARON BEN MESHULLAM.

BIBLIOGRAPHY: Geiger, *Jüd. Zeit.* ix. 282 *et seq.*; Grätz, *Gesch. d. Juden*, vii. 39 *et seq.*

**Moses Abulafia** (or **Abu Amrum Musa**): Spanish musician; died 1283. He was the son of Joseph Abulafia, and wrote a treatise on music (Steinschneider, "Hebr. Bibl." viii. 70, xix. 40 *et seq.*; idem, "Hebr. Uebers." p. 689). Another Moses Abulafia was a rabbi in Toledo between 1470 and 1480 (Zunz, "Z. G." p. 434).

**Samuel ha-Levi Abulafia** (or **Al-Levi**, but erroneously **Allavi**): Spanish financier; born at Toledo about 1320; was treasurer to Don Pedro the Cruel of Castile. In 1350 he was recommended to the king as chief treasurer by the minister Juan Alfonso de Albuquerque, whose estates he managed. He soon became privy councilor of his new master, and was the most influential man in Castile. Through his friendship for Doña Maria de Padilla, the mistress of Pedro, he drew on himself the hatred of the legitimate queen and of the grandees who adhered to her cause. In 1354, while with the king in the fortress of Toro, he was suddenly seized by the enemies of the monarch and thrown into prison. He succeeded in procuring his release through the payment of a large ransom and escaped, together with the king, who had also been seized. Don Samuel ha-Levi restored the thoroughly disorganized finances of the state, and by rigorous control of the tax-collectors, on the one hand, and by an arrangement which he made with the creditors, on the other, he managed to accumulate a large amount of money in the royal treasury. He appointed a number of his relatives collectors of taxes. His nephew, **Don Joseph ha-Levi**, became tax-collector of Seville. Don Samuel ha-Levi occupied a mansion in Toledo, which is still known as Palacio del Judío ("Jew's Palace"). Several synagogues were built at his expense in various parts of Castile, among them a magnificent one in Toledo. This synagogue was finished in 1357, and was afterward converted into a church under the name of EL TRÁNSITO. Hebrew inscriptions, still preserved on the side walls of this edifice—to-day a national monument—perpetuate the memory of his good deeds. Samuel maintained himself nearly twenty years in his high position. In 1360 Don Pedro discovered the existence of a widespread conspiracy in which the archbishop of Toledo and Don Samuel were said to be implicated. The archbishop was expelled, but Don Samuel, who, it is said, had been denounced by envious coreligionists, was dragged to Seville and imprisoned, together with his wealthy relatives. His entire fortune and that of his relatives, consisting of 190,000 doubloons ($950,000 or £195,737), twenty boxes filled with jewelry and silk and velvet clothing, and eighty slaves, were confiscated by the king. He died under torture in Seville, November, 1360. "From the prison, in which his king caused him to be afflicted, the Lord summoned him to a heavenly habitation."

BIBLIOGRAPHY: Amador de los Rios, *Historia de los Judíos*, ii. 223 *et seq.*; Grätz, *Gesch. d. Juden*, vii. 411 *et seq.*; Kayserling, *Don Pedro und sein Schatzmeister Samuel Levi*, in *Monatsschrift*, vi. 365 *et seq.*

**Samuel ha-Levi Abulafia:** Translator of Toledo, who was still living in 1278. At the command of King Alfonso X. of Castile he translated from Arabic into Spanish "Fabrica y Usos del Orlogio della Candela" (Manufacture and Uses of the Candle Clock).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1358; idem, *Hebr. Uebers.* p. 986; Grätz, *Gesch. d. Juden*, vii. 469; Kayserling, *Bibl. Esp.-Port. Jud.* p. 99.

M. K.

**Todros Abulafia:** Spanish Talmudist, religious poet, and cabalist; born in 1234; died at Seville after 1304 (according to Grätz, "Gesch. d. Juden," viii. note 12; Zacuto in the "Yuḥasin" gives 1288; Azulai, 1283; Zunz, "Literaturgesch." p. 481, 1283). He was a son of Joseph ben Todros ben Judah ha-Levi Abulafia and a nephew of Meir ben Todros Abulafia. He was wealthy and influential and enjoyed the royal favor of King Sancho IV. of Castile (1284–95). At one time he fell into disgrace, was imprisoned and in danger of capital punishment. While in prison he had a vision foretelling his speedy release, which happened on the following morning. He was an especial favorite of Queen Maria de Molina and, as one of her retinue, accompanied the monarchs of Castile to their meeting with the king of France on Provençal soil. Upon this occasion great respect was shown him by the Jews of southern France, and the poet Abraham Isaac Bedersi composed some eulogistic verses in his honor. A poetic dedication by Todros himself is mentioned by Zunz ("S. P." p. 481), and he was also the author of "Sefer 'Aliyot Yebamot," containing novellæ upon the Talmudic treatise Yebamot (Azulai, "Shem ha-Gedolim"). He devoted most attention, however, to the Cabala.

He, like his sons Joseph and Levi, liberally supported cabalistic scholars. He wrote two cabalistic works, (1) "Sha'ar ha-Razim" (The Gate of Secrets), a commentary on Ps. xix., in which he discusses its mysteries in connection with the Sefirot; (2) "Oẓar ha-Kabod" (The Treasury of Glory), an interpretation of the Talmudic Haggadot in a cabalistic sense. The section of this treatise dealing with Berakot and Mo'ed has been printed (Novydvor, 1808). Quotations from the Zohar occur in it for the first time (27*a*; מהיטבאל בת מטרד, Zohar, i. 36*a*, 145*b*).

This is the first attempt at a cabalistic explanation

of the Haggadot. In these two works Todros Abulafia appears as an open opponent of Maimonides, whom he otherwise greatly honors.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 432; idem, *Literaturgesch.* p. 481; Grätz, *Gesch. d. Juden*, 3d ed., vii. 188 and note 12; Michael, *Or ha-Ḥayyim*, No. 937.
P. B.

**ABULFARAJ BAR HEBRÆUS.** See BAR HEBRÆUS, ABULFARAJ.

**ABULḤASSAN, JUDAH BEN SAMUEL HA-LEVI (IBN ALLEVI).** See JUDAH HA-LEVI.

**ABUMAI:** Gaon in Sura from 811 to 819; brother of Rabbi Mordecai. He appears to have been the father of the gaon of Sura, Cohen-Zedek, who is renowned for his many ritual and judicial decisions. See GEONIM.
A. K.

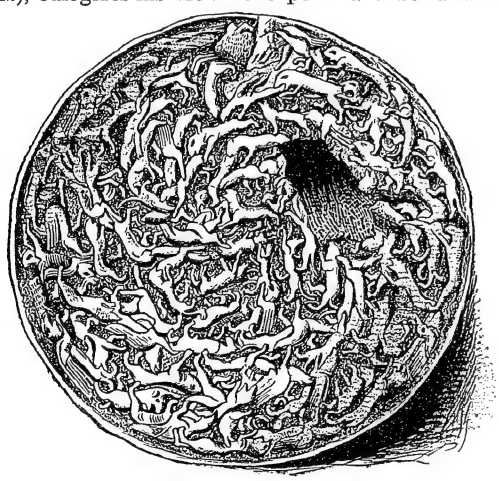
**ABUMAI BEN ABRAHAM:** Gaon in Pumbedita from 810 to 814. No responsa in his name are known. See GEONIM.
A. K.

**ABUN ASTRUC.** See ASTRUC, DESMAISTER BEN.

**ABUN BEN SAUL:** An elegist who was probably a pupil of Isaac Alfasi and, most likely, is the one whose death Moses ibn Ezra deplores in a poem. Two of his elegies are found in the Maḥzor of Avignon.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 343; Luzzatto, in *Kerem Ḥemed*, iv. 31, 32, 85, 86.
M. R.

**ABUN BEN SHARADA:** A Spanish poet; flourished at the beginning of the eleventh century, first at Lucena, afterward at Seville. None of his poetical works has survived; and his name is known only from quotations made by poets like Solomon ibn Gabirol, Moses ibn Ezra, and Judah Alḥarizi. In a poem attributed to Solomon ibn Gabirol (compare Dukes, in "Orient," xi. 267) Abun is mentioned immediately after the lexicographer Menahem ben Saruk. Moses ibn Ezra, in his "Diwan" (compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 1972, ii. 12), eulogizes his life in one poem and bewails his



Tiamat, the Assyrian Abyss.
(From Ball, "Light from the East.")

death in another. The eulogy, however, seems to be concerned with the man rather than with the poet. Indeed, Judah Alḥarizi ("Taḥkemoni," iii.) classes Abun among the poets whose works have been forgotten because they were of but little interest.

BIBLIOGRAPHY: Dukes, *Naḥal Ḳedumim*, p. 7; *Kerem Ḥemed*, v. 86; Moses ibn Ezra, *Diwan*, pp. 13, 14; Brody, in the *Steinschneider-Festschrift*, Hebrew part, p. 34; Steinschneider, *Cat. Bodl.* cols. 1739, 2314, 2462.
I. BR.

**ABYSS:** Term for the תהום (Gen. vii. 11) of the Old Testament, used in the apocalyptic, New Testament, and cabalistic literature for the place of punishment of the wicked; hell; the abode of certain demons. As such the Abyss of Fire is mentioned in the Book of Enoch (xviii. 11–16, 19; xxi. 1–6; xc. 21–25) as the prison-house of impure angels (compare Luke, viii. 31; Rev. ix. 1; xi. 7—Abyss, the seat of the dragon; xx. 3, where "Satan is cast into the abyss, shut up and a seal set upon him"). According to the Prayer of Manasseh, verse 3, the Lord has closed and sealed up the Abyss by His awful and mystic name. There was a place beneath the altar of the Temple at Jerusalem believed to lead down to the very Abyss of the world, the foundation-stone of the earth being placed there (Suk. 49*a*, 53*a*; see Targ. Yer. Ex. xxviii. 30, and Zohar, iii. 61). In the cosmography of the rabbis (Midr. Konen) the Abyss forms part of Gehenna; it is beneath the ocean, and consists of three, or seven, departments, one above the other. In the Cabala the opening of the great Abyss in the lower world, sealed with the seal that bears the Holy Name, plays a great rôle as the seat of the evil spirits, and with it corresponds the opening of the great Abyss in the upper world as a cosmogonic element. See GEHINNOM; SHEOL.
K.

The Acacia.
1. Flowering branch. 2. Seed-pod.

**ABYSSINIA.** See FALASHAS.

**ACACIA.—Biblical Data:** A hard and durable but light wood; at first yellowish, but gradually turning very dark, like ebony. Of this the Ark and its altars, with their staves, and the bars of the Tabernacle were made (Ex. xxxv. 7; Deut. x. 3). The Acacia-tree is called in Hebrew *shiṭṭah* (for *shintah*), plural *shiṭṭim*; שטה, שטים, Arabic, *sant*; an Egyptian loan-word. It is the *Spina Ægyptiaca* of the ancients (*Mimosa Nilotica*, Linn.). It is a large, spreading, thorny tree with many branches, found in Africa and Arabia. The name of this tree (shiṭṭim) is found in various locality names mentioned in the Bible: Shittim (Num. xxxv. 1); Abel-Shittim (*ibid.* xxxiii. 49); Beth-Shittah (Judges, vii. 22). It appears to have been highly prized (Isa. xli. 19).

BIBLIOGRAPHY: Jablonsky, *Opuscula*, ed. te Water, i. 260; Rosenmüller, *Handbuch der Bibl. Alterthumskunde*, iv. part i. p. 272; Robinson, *Bibl. Researches in Palestine*, ii. 249; Imanuel Löw, *Aramäische Pflanzennamen*, p. 59; p. 197 (for the meaning of *shiṭṭah* = *sant* = *Acacia*, *Acacia Nilotica*), p. 388 (for the meaning of *toranita* = cypress).
J. P. P.

—**In Rabbinical Literature:** R. H. 23*a*, referring to Isa. xli. 19, counts the shiṭṭah (explained as *toranita* = "cypress-tree" according to Löw, "Pflanzennamen," p. 388; according to others = "pine") among the ten kinds of cedar-trees; so also B. B. 80*b*; but Yer. Ket. vii. 31*d*; Tan., Terumah, § 9; Ex. R. xxxv., mention twenty-four cedar-trees, seven of which are derived from Isa. xli. 19 (compare the fourteen trees in Enoch, iii. and Book of Jubilees, xxi. 12, where, instead of *shaḳed* (almond), shiṭṭah (Acacia) was most likely the original reading; see Dillman, "Das Buch Henoch," p. 91, where reference is made to Isa. xli. 19, lv. 13, lx. 13; compare also "Geoponica," xi. 1, where fourteen evergreen trees are enumerated). See Tan. *l.c.*: "Of all these the shiṭṭim-wood alone was selected in order to atone for the sin that Israel was to commit in Shittim [Num. xxv. 1 *et seq.*]. Indeed, while Phinehas assuaged the divine wrath [Num. xxv. 7], the Holy One—blessed be He!—said: 'I shall in the future heal the plague of Shittim: A fountain shall come forth from the house of the Lord, and shall water the valley of Shittim'"; see Joel, iv. 18, *Heb.* (Tan. *l.c.*).

"Acacia trees without any knots or fissures were cut by Jacob the patriarch in Migdal Ẓebo'aya, Palestine, and were taken down by him to Egypt to be preserved by his children for future use in the wilderness; wherefore we read (Ex. xxxv. 24): 'Every man with whom was found shiṭṭim [R. V. acacia] wood.' R. Hananiah was asked regarding the Acacia-trees that were still growing there whether it was right that people should refrain from using them for common purposes in order that the wood might be consecrated solely for the Ark, to which he replied: 'By all means remain true to the custom of your fathers,'" which was not to use Acacia for such purposes (Gen. R. xciv.; Cant. R. i. 12; Yer. Pes. iv. 30*d*; see also Testament of the Patriarchs, Simeon, § 8).

K.

**ACADEMIES IN BABYLONIA:** The Jews of Babylonia, no doubt, shared in the changes and movements that Ezra and his successors, who came from Babylonia, introduced into Palestine. But for the four centuries covering the period from Ezra to Hillel there are no details; and the history of the succeeding two centuries, from Hillel to Judah I., furnishes only a few scanty items on the state of learning among the Babylonian Jews. Sherira Gaon, in his famous letter (the chief source of information on the Babylonian schools) referring to those dark centuries, wrote: "No doubt, here in Babylonia public instruction was given in the Torah; but besides the exilarchs there were no recognized heads of schools until the death of Rabbi [Judah I.]." The principal seat of Babylonian Judaism was NEHARDEA, where there certainly was some institution of learning. A very ancient synagogue, built, it was believed, by King Jehoiachin, existed in Nehardea. At Huẓal, near Nehardea, there was another synagogue, not far from which could be seen the ruins of Ezra's academy. In the period before Hadrian, Akiba, on his arrival at Nehardea on a mission from the Sanhedrin, entered into a discussion with a resident scholar on a point of matrimonial law (Mishnah Yeb., end). At the same time there was at Nisibis, in northern Mesopotamia, an excellent Jewish college, at the head of which stood Judah ben Betera (Bathyra), and in which many Palestinian scholars found refuge at the time of the persecutions. A certain temporary importance was also attained by a school at Neharpeḳod, founded by the Palestinian immigrant Hananiah, nephew of Joshua ben Hananiah, which school might have been the cause of a schism between the Jews of Babylonia and those of Palestine, had not the Palestinian authorities promptly checked Hananiah's ambition.

Among those that helped to restore Palestinian learning, after Hadrian, was the Babylonian scholar Nathan, a member of the family of the exilarch, who continued his activity even under Judah I. Another Babylonian, Ḥiyya, belonged to the foremost leaders in the closing age of the Tannaim. His nephew, ABBA ARIKA, afterward called simply Rab, was one of the most important pupils of Judah I. Rab's return to his Babylonian home, the year of which has been accurately recorded (530 of the Seleucidan, or 219 of the common era), marks an epoch; for from it dates the beginning of a new movement in Babylonian Judaism—namely, the initiation of the dominant rôle which the Babylonian Academies played for several centuries. Leaving Nehardea to his friend Samuel, whose father, Abba, was already reckoned among the authorities of that town, Rab founded a new academy in Sura, where he held property. Thus, there existed in Babylonia two contemporary academies, so far removed from each other, however, as not to interfere with each other's operations. Since Rab and Samuel were acknowledged peers in position and learning, their academies likewise were accounted of equal rank and influence. Thus both Babylonian rabbinical schools opened their lectures brilliantly, and the ensuing discussions in their classes furnished the earliest stratum of the scholarly material deposited in the Babylonian Talmud. The coexistence for many decades of these two colleges of equal rank originated that remarkable phenomenon of the dual leadership of the Babylonian Academies which, with some slight interruptions, became a permanent institution and a weighty factor in the development of Babylonian Judaism.

**Nehardea, Sura, Pumbedita, and Maḥuza.**

When Odenathus destroyed Nehardea in 259—twelve years after Rab's death, and five years after that of Samuel—its place was taken by a neighboring town, PUMBEDITA, where Judah ben Ezekiel, a pupil of both Rab and Samuel, founded a new school. During the life of its founder, and still more under his successors, this school acquired a reputation for intellectual keenness and discrimination, which often degenerated into mere hair-splitting. Pumbedita became the other focus of the intellectual life of Babylonian Israel, and retained that position until the end of the gaonic period.

Nehardea once more came into prominence under Amemar, a contemporary of Ashi. The luster of Sura (also known by the name of its neighboring town, Mata Meḥasya) was enhanced by Rab's pupil and successor, Huna, under whom the attendance at the academy reached unusual numbers. When Huna died, in 297, Judah ben Ezekiel, principal of the Pumbedita Academy, was recognized also by the sages of Sura as their head. On the death of Judah, two years later, Sura became the only center of learning, with Ḥisda (died 309) as its head. Ḥisda had in Huna's lifetime rebuilt Rab's ruined academy in Sura, while Huna's college was in the vicinity of Mata Meḥasya (Sherira). On Ḥisda's death Sura lost its importance for a long time. In Pumbedita, Rabbah bar Naḥmani (died 331), Joseph (died 333), and Abaye (died 338) taught in succession. They were followed by Raba, who transplanted the college to his native town, Maḥuza. Under these masters the study of the Law attained a notable development, to which certain

Palestinian scholars, driven from their own homes by the persecutions of Roman tyranny, contributed no inconsiderable share.

After Raba's death, in 352, Pumbedita regained its former position. The head of the academy was Naḥman bar Isaac (died 356), a pupil of Raba. In his method of teaching may be discerned the first traces of an attempt to edit the enormous mass of material that ultimately formed the Babylonian Talmud. Not Pumbedita, however, but Sura, was destined to be the birthplace of this work. After Raba's death, Papa, another of his pupils, founded a college in Naresh, near Sura, which, for the time being, interfered with the growth of the Sura school; but after Papa's death, in 375, the college at Sura regained its former supremacy. Its restorer was ASHI, under whose guidance, during more than half a century (Ashi died 427), it attained great prominence, and presented such attractions that even the exilarchs came there, in the autumn of each year, to hold their customary official receptions. The school at Pumbedita recognized the preeminence of that of Sura; and this leadership was firmly retained for several centuries.

**Rab Ashi, Founder of the Babylonian Talmud.**

The unusual length of Ashi's activity, his undeniable high standing, his learning, as well as the favorable circumstances of the day, were all of potent influence in furthering the task he undertook; namely, that of sifting and collecting the material accumulated for two centuries by the Babylonian Academies. The final editing of the literary work which this labor produced did not, it is true, take place until somewhat later; but tradition rightly names Ashi as the originator of the Babylonian Talmud. Indeed, Ashi's editorial work received many later additions and amplifications; but the form underwent no material modification. The Babylonian Talmud must be considered the work of the Academy of Sura, because Ashi submitted to each of the semiannual general assemblies of the academy, treatise by treatise, the results of his examination and selection, and invited discussion upon them. His work was continued and perfected, and probably reduced to writing, by succeeding heads of the Sura Academy, who preserved the fruit of his labors in those sad times of persecution which, shortly after his death, were the lot of the Jews of Babylonia. These misfortunes were undoubtedly the immediate cause of the publication of the Talmud as a complete work; and from the Academy of Sura was issued that unique literary effort which was destined to occupy such an extraordinary position in Judaism. Rabina (R. Abina), a teacher in Sura, is considered by tradition the last amora; and the year of his death (812 of the Seleucidan, or 500 of the common era) is considered the date of the close of the Talmud.

The three centuries in the course of which the Babylonian Talmud was developed in the academies founded by Rab and Samuel were followed by five centuries during which it was zealously preserved, studied, expounded in the schools, and, through their influence, recognized by the whole diaspora. Sura and Pumbedita were considered the only important seats of learning: their heads and sages were the undisputed authorities, whose decisions were sought from all sides and were accepted wherever Jewish communal life existed. In the words of the haggadist (Tan., Noah, iii.), "God created these two academies in order that the promise might be fulfilled, that the word of God should never depart from Israel's mouth" (Isa. lix. 21). The periods of Jewish history immediately following the close of the Talmud are designated according to the titles of the teachers at Sura and Pumbedita; thus we have "the time of the GEONIM and that of the SABORAIM. The Saboraim were the scholars whose diligent hands completed the Talmud in the first third of the sixth century, adding manifold amplifications to its text. The title "gaon," which originally belonged preeminently to the head of the Sura Academy, came into general use in the seventh century, under Mohammedan supremacy, when the official position and rank of the exilarchs and of the heads of the academy were regulated anew. But in order to leave no gaps between the bearers of the title, history must either continue the Saboraim into the seventh century or accept an older origin for the title of gaon. In point of fact, both titles are only conventionally and indifferently applied; the bearers of them are heads of either of the two academies of Sura and Pumbedita and, in that capacity, successors of the Amoraim.

**Saboraim and Geonim.**

The inherited higher standing of Sura endured until the end of the eighth century, after which Pumbedita came into greater importance. Sura will always occupy a prominent place in Jewish history; for it was there that Saadia gave a new impulse to Jewish lore, and thus paved the way for the intellectual regeneration of Judaism. Pumbedita, on the other hand, may boast that two of its teachers, Sherira and his son Hai (died 1038), terminated in most glorious fashion the age of the Geonim and with it the activities of the Babylonian Academies.

The official designation of the Babylonian Academies was the Aramaic *metibta* (Hebrew, *yeshibah*), session, meeting. The head of the academy was accordingly called *resh metibta* (Hebrew, *rosh yeshibah*). There is a tradition that Huna, the second principal of Sura, was the first to bear the title. Before him the usual appellation in Babylonia was *resh sidra*; *resh metibta* remained the official designation for the head of the academy till the end of the gaonic period, and was by no means displaced by the title gaon, which, in fact, signifies merely "Highness" or "Excellency."

**Organization of the Academies.**

At the side of the *resh metibta*, and second to him in rank, stood the *resh kallah* (president of the general assembly). The *kallah* (general assembly) was a characteristic feature of Babylonian Judaism altogether unknown in Palestine. Owing to the great extent of Babylonia, opportunities had to be furnished for those living far from the academies to take part in their deliberations. These meetings of outside students, at which of course the most varying ages and degrees of knowledge were represented, took place twice a year, in the months Adar and Elul. An account dating from the tenth century, describing the order of procedure and of the differences in rank at the kallah, contains details that refer only to the period of the Geonim; but much of it extends as far back as the time of the Amoraim. The description given in the following condensed rendering furnishes, at all events, a curious picture of the whole institution and of the inner life and organization of the Babylonian Academies:

**The Kallah.**

"In the kallah-months, that is, in Elul, at the close of the summer, and in Adar, at the close of the winter, the disciples journey from their various abodes to the meeting, after having prepared in the previous five months the treatise announced at the close of the preceding kallah-month by the head of the academy. In Adar and Elul they present themselves before the head, who examines them upon this treatise. They sit in

the following order of rank: Immediately next to the president is the first row, consisting of ten men; seven of these are reshe kallah; three of them are called 'haberim' [associates]. Each of the seven reshe kallah has under him ten men called 'allufim' [masters]. The seventy allufim form the Sanhedrin, and are seated behind the above-mentioned first row, in seven rows, their faces being turned toward the president. Behind them are seated, without special locations, the remaining members of the academy and the assembled disciples.

**Procedure at the Kallah.**

"The examination proceeds in this wise: They that sit in the first row recite aloud the subject-matter, while the members of the remaining rows listen in silence. When they reach a passage that requires discussion they debate it among themselves, the head silently taking note of the subject of discussion. Then the head himself lectures upon the treatise under consideration, and adds an exposition of those passages that have given rise to discussion. Sometimes he addresses a question to those assembled as to how a certain Halakah is to be explained: this must be answered only by the scholar named by the head. The head adds his own exposition, and when everything has been made clear one of those in the first row arises and delivers an address, intended for the whole assembly, summing up the arguments on the theme they have been considering. . . .

"In the fourth week of the kallah-month the members of the Sanhedrin, as well as the other disciples, are examined individually by the head, to prove their knowledge and capacity. Whoever is shown to have insufficiently prepared himself is reproved by the head, and threatened with the withdrawal of the stipend appropriated for his subsistence. . . . The questions that have been received from various quarters are also discussed at these kallah assemblies for final solution. The head listens to the opinions of those present and formulates the decision, which is immediately written down. At the end of the month these collective answers [responsa] are read aloud to the assembly, and signed by the head."

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W. B.

**ACADEMIES IN PALESTINE:** According to an oft-quoted tradition of Hoshayah (a collector of Tannaite traditions, who lived in Cæsarea in the first half of the third century), there existed in Jerusalem 480 synagogues, all of which were destroyed with the Temple. Each of these synagogues was provided with a school for Biblical instruction, as well as one for instruction in the oral law. Besides these schools of the lower and middle grades mentioned by the tradition (which is not to be too readily discredited, though it may have exaggerated their number for the sake of a good round figure), there existed in Jerusalem a sort of university or academy — an institution composed of the scribes (sages and teachers), whose pupils, having outgrown the schools, gathered around them for further instruction and were called, therefore, *talmide ḥakamim* ("disciples of the wise"). There is, however, no certain information as to the organization of this institute, or of the relation in which it stood to the Great Sanhedrin, whose Pharisee members certainly belonged to it. The most important details of its activity are afforded by the accounts concerning the schools ("houses") of Hillel and Shammai, whose controversies and debates belong to the last century of the period of the Second Temple, and relate not only to the Halakah, but also to questions of Biblical exegesis and religious philosophy. For example, it is said that the schools of Shammai and Hillel occupied two and a half years in discussing the question whether it had been better for man not to have been created ('Er. 13*b*).

The destruction of Jerusalem put as abrupt an end to the disputes of the schools as it did to the contests between political parties. It was then that a disciple of Hillel, the venerable Johanan ben Zakkai, founded a new home for Jewish Law in Jabneh (Jamnia), and thus evoked a new intellectual life from the ruins of a fallen political existence. The college at Jabneh, which at once constituted itself the successor of the Great Sanhedrin of Jerusalem by putting into practise the ordinances of that body as far as was necessary and practicable, attracted all those who had escaped the national catastrophe and who had become prominent by their character and their learning. Moreover, it reared a new generation of similarly gifted men, whose task it became to overcome the evil results of still another dire catastrophe—the unfortunate Bar Kokba war with its melancholy ending. During the interval between these two disasters (56–117), or, more accurately, until the "War of Quietus" under Trajan, the school at Jabneh was the recognized tribunal that gathered the traditions of the past and confirmed them; that ruled and regulated existing conditions; and that sowed the seeds for future development. Next to its founder, it owed its splendor and its undisputed supremacy especially to the energetic Gamaliel, a great-grandson of Hillel, called Gamaliel II., or Gamaliel of Jabneh, in order to distinguish him from his grandfather, Gamaliel I. To him flocked the pupils of Johanan ben Zakkai and other masters and students of the Law and of Biblical interpretation. Though some of them taught and labored in other places—Eliezer ben Hyrcanus in Lydda; Joshua ben Hananiah in Beḳiin; Ishmael ben Elisha in Kefar Aziz, Akiba in Bene Beraḳ; Hananiah (Ḥanina) ben Teradyon in Siknin—Jabneh remained the center; and in "the vineyard" of Jabneh, as they called their place of meeting, they used to assemble for joint action.

**Jabneh, Temporary Center of the Jewish Nation.**

In the fertile ground of the Jabneh Academy the roots of the literature of tradition—Midrash and Mishnah, Talmud and Haggadah—were nourished and strengthened. There, too, the way was paved for a systematic treatment of Halakah and exegesis. In Jabneh were held the decisive debates upon the canonicity of certain Biblical books; there the prayer-liturgy received its permanent form; and there, probably, was edited the Targum on the Pentateuch, which became the foundation for the later Targum called after Onkelos. It was Jabneh that inspired and sanctioned the new Greek version of the Bible—that of Akylas (Aquila). The events that preceded and followed the great civil revolution under Bar Kokba (from the year 117 to about 140) resulted in the decay and death of the school at Jabneh. According to tradition (R. H. 31*b*), the Sanhedrin was removed from Jabneh to Usha, from Usha back to Jabneh, and a second time from Jabneh to Usha. This final settlement in Usha indicates the ultimate spiritual supremacy of Galilee over Judea, the latter having become depopulated by the war of Hadrian. Usha remained for a long time the seat of the academy; its importance being due to the pupils of Akiba, one of whom, Judah ben Ilai, had his home in Usha. Here was undertaken the great work of the restoration of Palestinian Judaism after its disintegration under Hadrian. The study of the Law flourished anew; and Simon, a son of Gamaliel, was invested with the rank that had been his father's in Jabneh. With him the rank of patriarch became hereditary in the house of Hillel, and the seat of the academy was made identical with that of the patriarch.

**Palestinian Judaism Restored.**

In the time of Simon ben Gamaliel the seat of the Sanhedrin was frequently changed; its first move being from Usha to Shefar'am (the modern Shef'a 'Amr, a village about twelve miles eastward of Haifa); thence, under Simon's son and successor, Judah I., to Bet Shearim; and finally to Sepphoris (Zipporin), the modern Sefoorieh, where a

celebrated disciple of Akiba, Jose ben Ḥalafta, had been teaching. Only with great difficulty could Simon ben Gamaliel establish his authority over this pupil of Akiba, who far outshone him in learning. Simon's son, Judah I., however, was fortunate enough to unite with his inherited rank the indisputable reputation of a distinguished scholar, a combination of great importance under the circumstances. JUDAH, in whom "Torah and dignity" were combined, was the man appointed to close an important epoch and to lay the foundation of a new one. The academy at Sepphoris, to which eminent students from Babylonia also flocked, erected an indestructible monument to itself through Judah's activity in editing the Mishnah, which attained to canonical standing as the authentic collection of the legal traditions of religious practise. In the Mishnah, the completion of which was accomplished soon after the death of its author or editor (about 219), the schools both of Palestine and of Babylonia received a recognized text-book, upon which the lectures and the debates of the students were thenceforward founded. The recognition of Rabbi Judah's Mishnah marks a strong dividing line in the history of the Academies and their teachers: it indicates the transition from the age of the TANNAIM to that of the AMORAIM.

**Movements of the Sanhedrin.**

After Judah's death Sepphoris did not long remain the seat of the patriarch and the Academy. Gamaliel III., the unpretentious son of a distinguished father, became patriarch; but Ḥanina ben Ḥama succeeded him as head of the school, and introduced the new order of things that commenced with the completion of the Mishnah. In Ḥanina's lifetime the last migration of the Sanhedrin occurred. His pupil, JOHANAN B. NAPPAḤA, settled in TIBERIAS, and the patriarch Judah II. (grandson of Judah I.) soon found himself compelled to remove to that city. The imposing personality and unexampled learning of Johanan rendered Tiberias for a long period the undisputed center of Palestinian Judaism, the magnet which attracted Babylonian students.

**Centers of Learning.**

When Johanan died in 279—this is the only settled date in the whole chronology of the Palestinian amoraim—the renown of the Tiberias Academy was so firmly established that it suffered no deterioration under his successors, although none of them equaled him in learning. For a time, indeed, CÆSAREA came into prominence, owing solely to the influence of HOSHAYA, who lived there in the first half of the third century, and exercised the duties of a teacher contemporaneously with the Church father, Origen, with whom he had personal intercourse. After Johanan's death the school at Cæsarea attained a new standing under his pupil Abbahu; and throughout the whole of the fourth century the opinions of the "sages of Cæsarea" were taken into respectful account, even in Tiberias. Sepphoris also resumed its former importance as a seat of learning; and eminent men worked there in the fourth century, long after the disaster to the city wrought by the forces of the emperor Gallus. From the beginning of the third century there had been an academy at LYDDA in Judea, or "the South," as Judea was then called. This academy now gained a new reputation as a school of traditional learning. From it came the teacher to whom Jerome owed his knowledge of Hebrew and his insight into the "Hebræa Veritas." But neither Cæsarea, Sepphoris, nor Lydda could detract from the renown of Tiberias.

Tiberias accordingly remained the abode of the official head of Judaism in Palestine and, in a certain sense, of the Judaism of the whole Roman empire, as well as the seat of the Academy, which considered itself the successor of the ancient Sanhedrin. The right of ordination which, since Simon ben Gamaliel, the patriarch alone had exercised (either with or without the consent of the Council of Sages), was later on so regulated that the degree could only be conferred by the patriarch and council conjointly. The patriarchal dignity had meanwhile become worldly, as it were; for exceptional learning was by no means held to be an essential attribute of its possessor. The Academy of Tiberias, whose unordained members were called *ḥaberim* (associates), never lacked men, of more or less ability, who labored and taught in the manner of Johanan. Among these may be mentioned Eleazar b. Pedat, Ami and Assi, Ḥiyya bar Abba, Zeira, Samuel b. Isaac, Jonah, Jose, Jeremiah, Mani, the son of Jonah, and Jose b. Abin, who constitute a series of brilliant names in the field of the Halakah. In the department of the Haggadah—always highly prized and popular in Palestine—the renown of Tiberias was also greatly augmented by many prominent and productive workers, from the contemporaries and pupils of Johanan down to Tanḥuma b. Abba, who was illustrious as a collector and an editor of haggadic literature.

**The Jerusalem Talmud.**

The imperishable monument to the school of Tiberias is the Palestinian or, as it is commonly called, the Jerusalem Talmud, of which Johanan b. Nappaḥa laid the foundation; for which reason he is generally styled, although erroneously, its redactor or author. In point of fact, however, this work was not completed until nearly a century and a half after Johanan's death; and its close is undoubtedly connected with the extinction of the patriarchal office (about 425). But Tiberias did not therefore cease to be a seat of learning, although very little of its subsequent activity is known. According to a Babylonian legend, a scion of the Babylonian exilarch's house fled to Tiberias in the first third of the sixth century, and there became a *resh pirḳa* (ἀρχιφερεχίτης = head of the school); a hundred years later a Syrian bishop made an appeal to the sages of Tiberias for the purpose of inducing Du Nuwas, the Jewish king of South Arabia, to cease his persecution of the Christians there.

**The Tiberian Punctuation.**

Further importance was gained by Tiberias as the seat of the Masoretic traditions and innovations; for there in the seventh century was introduced that system of punctuation which was destined to aid so efficiently in the proper reading and understanding of the Biblical text. This system, which achieved universal recognition, is called the "Tiberian punctuation." At Tiberias flourished, about the middle of the eighth century, the Masorite Phinehas, called also Rosh Yeshibah ("Head of the Academy"), and Asher the Ancient, or the Great, forefather of five generations of Masorites (Nehemiah, Moses, Asher, Moses, and Aaron), was to a certain extent his contemporary. The last-named Aaron ben Moses ben Asher (briefly called Ben Asher), a contemporary of Saadia, brought the Tiberian school of Masorites to a distinguished end. Tiberias thereafter ceased to play any part in Jewish learning, until, in the twelfth century, it emerged for a brief period, and again in the sixteenth century, when it became the object of the pious ambition of Don Joseph Nasi of Naxos.

W. B.

**AÇAN (or ḤAZAN), MOSES:** Identical perhaps with the MOSES BEN JOSEPH ḤAZAN, who lived in 1245 at Toledo, and maintained business connections with Alfonso X., the Wise, king of Castile. When Alfonso was in Cuença in 1271, Moses Açan informed him of the business relations that existed between himself and the infante and Don Nuño de Lara, as well as the grandees of Castile.

BIBLIOGRAPHY: Mattyriço, *Hist. de la Ciudad de Cuença*, p. 312.

M. K.

**AÇAN (or ḤAZAN), MOSES DE ZARAGUA:** Native of Catalonia, who flourished in the fourteenth century. He wrote a rimed treatise on chess in the Catalonian dialect, which he begins by referring to the creation of the world, and exhorts his fellow man to glorify the Creator by the practise of virtue. Favoring chess, he opposed all games of chance, particularly card-playing, which, he declared, would ruin all addicted to it. This treatise, a manuscript of which is preserved in the Escurial, was translated into Spanish in 1350, probably by a Castilian Jew.

BIBLIOGRAPHY: De los Rios, *Estudios*, p. 290; Steinschneider, *Schach bei den Juden*, p. 25; Kayserling, *Bibl. Esp.-Port. Jud.* p. 8.

M. K.

**ACAZ, JACOB:** Keeper of the royal lions in Saragossa. In 1384 or 1385, by order of King Pedro of Aragon, Acaz took some lions to Navarre as a present to King Charles II. A certain Abraham Azen is mentioned in 1408 as his successor in Saragossa.

BIBLIOGRAPHY: M. Kayserling, in *Rev. Ét. Juives*, xxv. 255.

M. K.

**ACBARA.** See OKBARA.

**ACCAD** or **AKKAD (Archad,** Septuagint, or in some manuscripts, **Achad).—Biblical Data:** Word occurring once in the Old Testament (Gen. x. 10), as the name of a city; one of the four cities which formed the beginning of the kingdom of Nimrod. The exact location is unknown. On the Assyrian and Babylonian cuneiform tablets Akkad appears as the name of a city, and also in an inscription of Nebuchadnezzar I. (about 1135 B.C.), but the connection in which it occurs gives no hint of its locality or history. See "Keilinschriftliche Bibliothek," iii. 170, 171. Some critics are inclined to identify this place with the city of Agade in northern Babylonia, of which Sargon I. was king about 3800 B.C., but there is no positive proof that the two are identical. The word Akkad, as used both by Assyrians and Babylonians, occurs most frequently as a part of a royal title much affected both in early and in later periods. In the early inscriptions it is *lugal Kengi* (*Ki*) *Uri* (*Ki*), which appears in Semitic in the form *shar* (*mât*) *Shumēri u* (*mât*) *Akkadi*; that is, king of Sumer and Accad. There has been much controversy in recent times regarding the exact meaning of this title, and it can hardly be said that a conclusive decision has yet been reached (see BABYLONIA). It is at least reasonably clear that both the Babylonian and Assyrian kings who bore it claimed, by its use, to govern the whole of Babylonia. In this use Accad designates northern Babylonia, and Sumer southern Babylonia.

R. W. R.

—**In Rabbinical Literature:** The old Jewish traditions differ as to the identity of Accad. According to the Palestinian tradition (Targ. Yer. i. and ii. to Gen. x. 10, Gen. R. xxxvii.), Accad is identical with Nisibis. Jerome and Ephraem Syrus, in their commentaries on the passage, accept this view. The Babylonian authorities considered Accad to be the city of Bashkar (or Kashkar; see Rabbinowitch, "Dikduḳe Soferim" to Yoma, 10*a*, note 10; Jastrow, "Dict." p. 676), mentioned several times in the Talmud (*e.g.*, Yoma, 10*a*). Its situation, however, is unknown.

BIBLIOGRAPHY: Ginzberg, in *Monatsschrift*, xliii. 486; Neubauer, *G. T.* p. 346.

L. G.

**ACCENTS IN HEBREW:** Symbols denoting vocal stresses on particular syllables in pronouncing words or sentences. 1. In every word we utter, one syllable is spoken with greater emphasis and clearer enunciation than the rest. About it, as the strongly stressed or accented element, the other unaccented, or rather less strongly accented, syllables are grouped. Thus, in the word "con*tra*dict" the last syllable is the bearer of the main accent; a weaker, secondary accent rests on the first, while the italicized intermediate syllable is unaccented. Similarly, in a sentence, some words are pronounced with marked distinctness, while others are spoken hastily, almost without a stop, and made to lean forward or backward, as the italicized words in "*he is a* man *of the* world"; "*I* knew *it.*" Both the accent which belongs to every word in itself ("word-accent") and the one which indicates its rank in a sentence ("sentence-accent") are to be regarded as the vital force which welds disjointed speech-elements into harmonious sense-units. The stops become particularly noticeable when, in a larger complex of clauses, they serve to mark the limits of each clause and its relation to the others. Some pauses are bound to be made, on physical grounds, to take breath; it is nearly always so arranged that the logical pauses shall coincide with those intervals. In an ordinary page of English the word-accent is never indicated (as it is in Greek), nor do the signs of punctuation (. : ; ,) show all the stops which careful reading in accordance with sense (especially oratorical delivery or the forceful recital of a literary masterpiece) requires. In the Hebrew text of the Bible, on the contrary, is found an elaborate system of signs (notations of stresses, or Accents) by which the stronger as well as the weaker stresses belonging to syllables and words are marked, so that a reader who is acquainted with the use of the symbols may recite the sacred texts correctly and, in appearance at least, intelligently, without considering grammar or sense.

**Name.**

2. The Hebrew (Aramaic) word טַעֲמָא (טַעֲמָא), plural טְעָמִים (טַעֲמֵי), which is used in the MASORAH in the sense of "accent," "accents," denotes, in the first place, "taste" (in the literal sense, as in Ex. xvi. 31); then, "judgment," "good sense" (see I Sam. xxv. 33); in Talmudic Hebrew, "sense" (דְּבָרִים שֶׁל-טַעַם "words of sense"; יֹצֵא לְכַמָּה טְעָמִים "admitting of more than one sense"). This is the oldest term which thus conclusively proves that the Biblical system of accentuation was primarily designed to mark the various degrees of logical, or sense, pausation. This method of punctilious distribution of great and small pauses led, however, to a peculiar intonation in a half-singing style which is called CANTILLATION; this may still be heard in (orthodox) Jewish synagogues. The Accents have the secondary function of marking this intonation, each symbol being equal to several musical notes. Hence their appellation in Arabic, *laḥn*, plural *alḥan*, as early as Ibn Koreish, and the Hebrew term נְגִינָה "melody," plural נְגִינוֹת.

On the term "trop" (the same as the English "trope," in the sense of a musical cadence) used by the Jews in their vernaculars, see Berliner, "Beiträge

zur hebräischen Grammatik in Talmud und Midrasch," p. 29, note 4, Berlin, 1879.

3. All of the Hebrew Accents are properly "sentence-accents." Hence they vary in form (֭, ֮, ֯, ֬, etc.) in accordance with their varying pausal functions. The sign once chosen, the "word-accent" is indicated by its place in the accented syllable, above or below the initial consonant in the center; when there is a vowel sign below, the latter occupies the center, while the accent sign is placed farther to the left: תִּכְלָנָה, יִשְׁפֹּט, לַחֲרֹשׁ, בְּשֵׂר. Some of the accents are placed, without regard to the accented syllable, invariably at the beginning or at the end of the word (hence termed *prepositives* and *postpositives*: אֲמַרְתִּי, הַמֶּלֶךְ; in the editions of Baer, the notation is repeated on the accented syllable: הַמֶּלֶךְ). A secondary accent (מֶתֶג "bridle," that is, check) is indicated by ֽ: הָאִשָּׁה. A word may lose its accent; then it is joined by means of a hyphen (מַקֵּף "coupler") to the next following word: יִקְרָא-לוֹ, וַיִּשְׁמַר-צְאֹתָךְ, וְאֶת-כָּל-הַבְּהֵמָה; the words thus united are regarded, for purposes of accentuation, as one word: מִתֶּגֶת-אַבְרָם.

**Sentence-Accent.**

Hebrew words have their main accent either on the last syllable (מִלְּרַע "below") or on the penult (next to the last syllable) (מִלְּעֵיל "above"). The accent is never found farther back (for a seeming exception see below). In the majority of words (word-types) the accent falls upon the last syllable: אָנֹכִי, זֶהָב, עֵגֶל, etc. Penultimate accentuation is found in the pronouns אֲנַחְנוּ (and the shorter form נַחְנוּ), הֵמָּה, אַתֶּנָּה, הֵנָּה (similarly in the dissyllabic suffixes -כֶּנָּה, -הֶם, -הֶן); in verbal forms of all stems (conjugations) ending in -תָּ (-תָּ), -תִּי, -נוּ, -נָה; in the causative stem (*hif'il*), additionally in the forms ending in -הָ and -וּ; the latter rule applies also to verbs ע״ע and ע״וי in all stems (except those which follow the analogy of triliteral verbs), hence קָלָה, etc.; in the noun in forms with a helping vowel like מֶלֶךְ (compare מַלְכִּי+הוּ), as in verbal forms like וַיֹּאכַל; similarly in the dual ending -יִם; with the so-called locative ending -ָה (with a few exceptions); in verb and noun before the suffixes -נִי, -הוּ (-הָ) (when preceded by [ֶ] and in forms of the type יְקַטְּלֵהוּ and יְקַטְּלֶנּוּ, hence יְקַטְּלֵךְ; similarly מַמְתֶּךָ), -וּ (in קְטָלְתֶּם, יְקַטְּלוּנִי) and -כִי, in -וֹךְ, before -הוּ, -הָ, -נוּ, -ם (in קְטָלְתֶּם), מִי- and -נָה; in the adverbs לָמָּה (also לְמָּה) and פֹּה and those with the locative ending -ָה like אָנָּה and שָׁמָּה (although not uniformly); in וַיִּקְטֹל forms (not uniformly, although with more regularity in verbs ע״ע and ע״וי) when the last syllable is closed and the next to the last is open, hence וַיִּצְּבָר, וַיִּבְרַךְ, וַיִּקַּח, וַיִּשְׁכַּב, etc.; in forms of the type וְקָטַל the accent remains on the penultimate before -נִי and (less uniformly) in all forms with an open penultimate.

**Place of Word-Accent.**

Penultimate accentuation may also be due to *recession* (נָסוֹג אָחוֹר "stepping back"), as in קָרָא לַיְלָה, that is, when a non-pausal accent (see § 4) due on the ultimate precedes a pausal accent (*ibid.*) due on the penultimate; the non-pausal then recedes to the penultimate (and even farther back in מַיִם) on the same conditions as the secondary accent if the two words were hyphenated (see below); in point of fact, the non-pausal is intended as a substitute for the secondary accent (see § 4); the rule, however, is not followed consistently (see Jos. Wijnkoop, "Darke ha-Nesiga, sive Leges de Accentus Hebraicæ Linguæ Ascensione," Leyden, 1881; also in Hebrew, דַּרְכֵי הַנְּסִיגָה, Amsterdam). Finally, penultimate accentuation is due to recession in *pause*, that is, when the accent is a pausal one, ֑, ֒, ֓, less often ׀, ׃, etc.; in אֲנִי, אָנֹכִי, אַתָּה; in verbal forms ending in -ָה and -וּ, hence יְקַטְּלוּ, יְקַטְּלָה, etc.; also in שֶׁכֶם, וַיְהִי, וַיְקַטְּלָתְ, וַיְקַטְּלָתָּ; in forms like פְּרִי, וַיְהִי (for the non-pausal forms פְּרִי, וַיְהִי); before the suffix -ָךְ, hence חָסְדֶּךָ, etc.; in adverbs and participles, for example, הֵנִּנִי, עָתָּה. Conversely, the pausal accent may bring about ultimate accentuation as in וַיֵּסַב, וַיֵּשֶׁת, וַיִּגְמַל.

Properly, the secondary accent is due upon the second syllable from the main accent, provided the intervening syllable is long, that is, open with a long vowel, closed with a short vowel, or opened, that is, originally closed, with a short vowel: הָאִשָּׁה, הָאָדָם. The syllable receiving the secondary accent must also be long (open with a long vowel, opened with a short vowel: הַחַיִּים, עַמְּרִי; with a closed syllable the sign is implied, but never expressed: אַבְרָהָם). When the syllable preceding the main accent is overlong, that is, closed with a long vowel, the secondary accent will be placed there: שָׁמְרָה מְבָרֵךְ אֲנִי, שָׁח-לִי, בָּתִּים, הָעִזָּה (imperative) and similar instances, owing to a retarded pronunciation of *o* which is thus raised to *å*. Similarly, the secondary accent will fall upon the syllable preceding the main accent when it is long (open with a long vowel, opened with a short vowel) and the syllable bearing the main accent is a compound one, that is, consists of an ordinary (simple) syllable preceded by a consonant and an incompletely reduced vowel (a חָטֵף: ֲ, ֱ, ֳ), or by a consonant and a completely reduced vowel (a vocal שְׁוָא: ְ) at the beginning of a word; neither combination is capable of forming a syllable by itself, nor may it be joined in speech to the preceding syllable: כִּי-לְגוֹי, עֲשָׂלָה, וּגְלֻלֵי. When a word is long enough, another subsidiary accent may become necessary; it is placed at the same distance from the secondary accent as the latter from the main accent, and upon the same conditions (the one to the right being the stronger): וּמַהֲתַהְיֹכֹנוֹת, מֵהַתַּחְתֹּנוֹת, הָקִים-אִתָּךְ, וְהַשְׁמַלֵּקִי, וַאֲבָרֶכְךָ. When the second syllable from the main accent is closed (with a short vowel) and the syllable next preceding is open, the secondary accent is placed upon the latter, the interval between the two accents thus exceeding the limit of one syllable: פָּרֶס-וּמָנֵי, הָאַרְבָּעִים (observe that -וּ prefixed never takes a secondary accent).

**Secondary Accent (מֶתֶג).**

Distinct from the מֶתֶג in the cases just mentioned (also in all forms of the verbs הָיָה and חָיָה in which the guttural closes a syllable with a short vowel, for instance, לִהְיוֹת, יִחְיֶה, וְחִיִּיתֶם), which the Hebrew grammarians term "light מֶתֶג," is the so-called "heavy מֶתֶג" which is found, on certain conditions, with closed syllables containing a short vowel (הַמְּטַהֵר, וַיְחַדְּלוּ, הֲכִזֹּנָה, etc.), or (in Psalms, Proverbs, Job) with reduced vowels (vocal שְׁוָא, חָטֵף: בְּנֵי נֵכָר, קָרְאֲנָא, אֲנִי עַבְדֶּךָ, and so on). A third kind which does not concern us here at all is the so-called "euphonic

מֶתֶג." See Gesenius-Kautzsch, "Hebrew Grammar" (Clarendon Press edition), § 16, 2; Stade, "Hebräische Grammatik," §§ 53–56; both rest upon S. Baer, "Die Methegsetzung," in Merx's "Archiv für Wissenschaftliche Erforschung des A. T.," 1867, pp. 56 *et seq.*; 1868, pp. 194 *et seq.*, also in Latin in his edition of Proverbs. The accent is often an aid to sense, especially in words similar in sound, but different in meaning, as שָׁתָה "he drank," שָׂתָה "she put"; רָחֵל בָּאָה "Rachel is coming," רָחֵל בָּאָה "Rachel came." Similarly, the מֶתֶג; compare יִרְאוּ, "they will fear" and יִרְאוּ "they will see," etc.

**Use of Hyphen.**

Small words of frequent occurrence, as the monosyllabic prepositions and conjunctions (-אֶל, -אֵת, -עַד, -עַל, -עִם; -גַּם, -כִּי, -פֶּן-), the words -אֵין, -לֹא, -כָּל, also אֲשֶׁר, are, as a rule, joined to the following (long) word. Not only two, but three, and even four, words may be hyphenated thus: אֶת-כָּל-עֲשֶׂב, כָּל-אֲשֶׁר-לִי. On the other hand, a long word will occasionally be joined to a following small word: הִתְהַלַּךְ-נַח, נִשְׁבְּרוּ-לָךְ. There is always a close syntactical relation between the hyphenated words. Indeed, in every union of words, sense and rhythm are equal determining factors.

**Place of Sentence-Accent.**

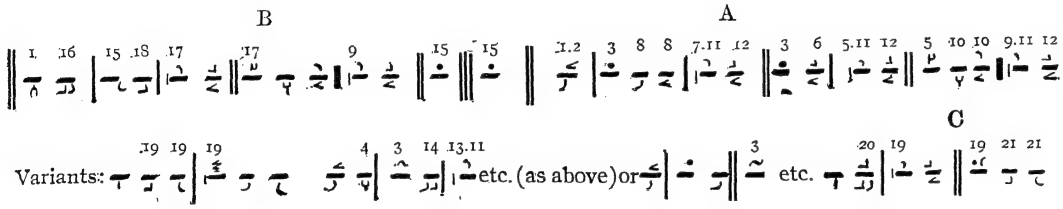
4. The verse (פָּסוּק) is adopted as sense-unit. It is certainly the natural unit in the poetical portions of the Bible in accordance with the RHYTHM OF PARALLELISM. It is there equally natural to divide the verse into two halves. Accordingly, in a part of the recently discovered fragments of the Hebrew text of Ecclesiasticus, each verse occupies two short lines (stichs) running across the page; for example:

עֵר עוֹלָם הָגִיד נִהְיוֹת  וְנִסְתָּרוֹת לִפְנֵי בוֹאָן׃

The Song of Moses (Deut. xxxii.) is still arranged in this fashion in the SCROLLS and in the ordinary editions of the Hebrew Bible.

**Determination of Accent.**

Elsewhere the VERSE-DIVISION is an arbitrary, though convenient, innovation which was not permitted to penetrate into the Scrolls (the sign, marking the end of a verse, must be kept out of them; see Soferim, iii. 7). The whole of the Bible was to be read according to a rhythmical swing which even in the poetical compositions is largely determined by sense. The traditional verse, as a glance at the English Bible will show, does not always coincide with our period; nor is it always of the same length. For purposes of accentuation each verse must be dealt with separately. The problem is invariably: given a verse, determine the accentuation. The leading principle of the system is halving (extended from the poetical portions to the rest of the Bible). Each verse is divided into two parts not necessarily equal; these parts are each divided into two other parts; this process is continued until an indivisible complex of words is reached. The greater pauses are regulated by sense. Frequently, however, the logical pause is sacrificed to rhetorical effect. A characteristic deviation from the accepted method of punctuation consists in passing over introductory clauses or phrases which are treated as a subordinate part of what follows; for example, "*And God said*, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Gen. i. 6). The lesser pauses obey the laws of syntactical construction, which are obviously various in different languages. The English sentence "And the earth was waste and void" properly reads in Hebrew: "And the earth—it was waste and void"; hence there will be a pause in Hebrew after "and the earth." The order of words differs also. Compare the very opening of the Bible in Hebrew and in English. Rhetorical effect makes itself felt in connection with the smaller no less than in the case of the greater pauses. Thus, for the sake of emphasis, the pause may be shifted from one place to another; or it may be introduced within a group of words which is properly indivisible. In general, greater latitude is permissible in dealing with the slighter pauses. Individual taste will there play an important part. Rhythm is another factor. A group must consist of more than two words to admit of a marked pause within it. When thus the stops have been properly distributed in a verse, our next task is to indicate both the presence and the absence of a pause by the corresponding signs (accents). The accents are either pausal (מַפְסִיקִים "stops") or non-pausal (מְשָׁרְתִים "servants," *servi*). The notation differs in Job, Proverbs, Psalms (אִיּוֹב מִשְׁלֵי תְּהִלִּים; hence, טַעֲמֵי אֱמֶ"ת, אֱמֶ"ת) from that employed in the other (twenty-one) books (טַעֲמֵי כ"א סְפָרִים). The two systems must be treated separately, that of the three books first.




### A. טַעֲמֵי אֱמֶ"ת.

**List of Accents.**

*Pausal*: ֫ (סִלּוּק "cessation"), ֭ (עֹלֶה וְיוֹרֵד "ascending and descending"), ֮ (אַתְנָח "rest"), ֯ (רְבִיעַ "rhomb"), ֒ (רְבִיעַ מְגֻרָּשׁ, "רְבִיעַ *gereshatum* [see below]"), ֓ (צִנּוֹר "water-channel"), *postpositive*, ֑ (דֶּחִי "thrust back"), *prepositive*, ֕ (פָּזֵר "shake" or "trill"), ׀ (great שַׁלְשֶׁלֶת "chain"), and ׇ (אֲזְלָא) לְגַרְמֵהּ and מְהָפֵךְ לְגַרְמֵהּ; "by itself"), that is, pausal (for the meaning of מְהָפֵךְ and אֲזְלָא see below).

*Non-pausal*: ֪ (מֻנַּח[אַ] "lengthening"), ֬ (טַרְחָא "laboring, heavy, slow"), ֬ (אֲזְלָא "going on," that is, not pausing), ֪ (מוּנַח "settled," that is, unvarying in its tone), ֦ (עִלּוּי "placed above"), ֭ (מְהָפֵךְ "turned round"; the older form was ֪), ֫ (גַּלְגַּל "wheel"; the older form was ֬, ֪), ׀ (little שַׁלְשֶׁלֶת), ֥ (קְנִיָּרִיָּה), *pretonic*. The names, it will be observed, are derived from the musical value or from the form of the accents. Other names are met with; but those given are the most common. The diagram printed above will be employed to illustrate the use of the various signs.

EXPLANATORY NOTES.

1. The proper measure of a poetical verse is two short lines (a distich or couplet). Such is the form of an ordinary verse in Proverbs. The main cesura is then marked by ֽ. But frequently, as in Psalms, a verse will contain three short lines (a tristich or triplet; that is, rhythm is sacrificed to sense); or a verse may contain four short lines (a tetrastich or quatrain; that is, two rhythmical verses making one sense-verse); or a verse, not necessarily long, may be trisected purely for reasons of sense or for the sake of oratorical emphasis. The main cesura will then be marked by ֑ (a stronger ֽ), while ֽ will be reserved for the secondary cesura (that is, the one between ֑ and ֽ). In the diagram the three by no means coordinate sections of the verse are designated by the letters A, B, and C. In a short verse, therefore, drop A, and retain B and C. In a still shorter verse (one consisting of but one short line), drop A and B, and retain C. *This principle applies equally to the smaller sections on the diagram (that is, those limited by a pausal accent), the beginning of which may be lopped off to suit varying lengths.*

There will be found ֑ in the sixth word from ֽ and farther; it will be replaced by ֑ occasionally in the fifth, and almost always in the fourth word; ֑ is never used farther to the left: ֑ is replaced by ֛ always in the first, occasionally also in the second, word (see note 19).

2. רִשָּׁעִים, הַמְצִא, אֶל תַּק (for אֶל-תַּק), יְהַאֲנֵי טוֹב, שׁוּב נָא.

3. The main cesura in section A is marked by ֛; when a second cesura becomes necessary, ֛ is repeated. *Observe, in general, that whenever an accent is repeated, the one farther to the left is the weaker.* Between ֛ and ֑ there must be no word (in which case ֛ is called little ֛) or at least two words (then we have great ֛). Two ֛s must equally be separated by at least two words. When ֛ becomes impossible, ֜ takes its place. The shortest measure of section A is two words; a cesura is always required.

4. The servus of ֑ is ֽ (or ֑, when properly the hyphen should be employed; or ֽ־, that is, with a פָּסֵק). This ֽ may occur in the same word with ֑ (in place of the light מֻנַּח).

Here פָּסֵק, "cutting off," "separating," is a line similar to the one used with שַׁלְשֶׁלֶת and לַגַּרְמֵה. It occurs (*a*) before or after the divine name "to prevent its being joined, in the reading, to a word which—in the opinion of the accentuators—it was not seemly to bring into contact with it"; (*b*) between two words of which the first ends in the same letter with which the second begins; (*c*) elsewhere, to mark an emphatic intonation. In all these cases, פָּסֵק introduces a slight pause after a non-pausal accent.

5. In the section limited by great ֛ (great ֛'s section), the main cesura is marked by ֛ (rarely by ֛־) and the secondary cesura by ֛־. When only one cesura is required, it is marked by ֛־ (that is, the ֛ section is cut off); but ֛ is found in exceptional cases, and necessarily, when two servi are introduced (see note 12). Sections of two words may and may not have a cesura. If required, it will, of course, be marked by ֛־. The shortest measure is one word.

6. Great ֛ never has more than one servus, which is ֜ (exceptionally ֑; particularly when another ֛ precedes). When a pausal accent (֛ or ֛־) precedes, it is ֛, but ֑ when an open syllable directly (that is, no חָטֵף intervening) precedes the tone-syllable; these accents may appear in the same word with great ֛ (֑ taking the place of light מֻנַּח).

7. Sections of two words will occasionally have a cesura; it is omitted in the case of small words standing at the beginning of the section and accented on the first syllable, unless emphasis is desired. The cesura in little ֛'s section is marked by ֛־. The shortest measure of little ֛'s section is one word.

8. Little ֛ may have two servi, ֑ ֑ (or ֑ ֛־); or one servus, ֑. The two servi (֑ ֑) appear occasionally in the same word (when the syllable immediately preceding the tone is open); but this rule is not always obeyed.

9. The cesura in ֛'s section is marked by the same accent, and is dependent upon the same conditions as the cesura in little ֛'s section (see note 7). A secondary cesura is seldom required; the accent marking the main cesura will then be repeated. The shortest measure of ֛'s section is one word.

10. ֛ may have two servi, ֑ ֑ (*i.e.*, ֛ when the tone falls on the second letter and farther; ֑ when on the first); or one servus, ֑ (it may appear instead of light מֻנַּח in the same word with ֛) (or ֛־). In a few instances three servi are found: ֑ ֑ ֑.

11. ֛, when a servus precedes; or when the tone falls on the third syllable or farther; in all other cases, ֛־ (the latter always between ֛ and ֽ).

12. There is no cesura in ֛'s section. Its shortest measure is one word. Except in two instances, ֛ has never more than one servus, ֑, when the tone is on the first syllable (but in two instances in the place of the hyphen); or on the second when it is simple and the first syllable is a simple closed one without heavy מֻנַּח; ֑ when the condition mentioned in note 6 is fulfilled; ֛ in all other cases (but ֑ in a few instances where the חָטֵף or פָּתַח preceding the tone-syllable is abnormal). Two servi: ֑ ֑; ֑ in the place of a hyphen.

13. The rules for the division of ֜'s section are the same as those laid down for great ֛ (see note 5).

14. ֜ has properly only one servus, ֑, when the tone is on the first syllable; ֑ when on any other syllable (but ֛־; also ֑ exceptionally in two places; in one of them two consecutive ֜'s are found); always ֑ when under a dageshed letter, except in three places, where ֑ is found again. Exceptionally two servi are found: ֑ ֑; the first is properly in the place of a hyphen; once we find ֑ ֑, where again the first is in the place of a hyphen.

15. The main cesura in section B is marked by ֛; for a second cesura, ֛ will be repeated; and so on. The ֛s may follow each other closely. Properly, between ֛ and ֑ at least two words should intervene. This must always be the case when ֛ marks a subordinate cesura; otherwise an interval of one word is frequently sufficient. When ֛ becomes impossible or undesirable, ֜ takes its place. The interval between ֜ and ֜ must never exceed one word. ֜ is frequently found in the second word from ֑. It is found in the first only when ֑'s word is long; that is, when the tone-syllable therein is preceded by at least two syllables, or by one syllable, provided it is the bearer of a secondary accent (see § 3); otherwise ֜ gives way to a servus. The shortest measure of B is two words (except after ֑,

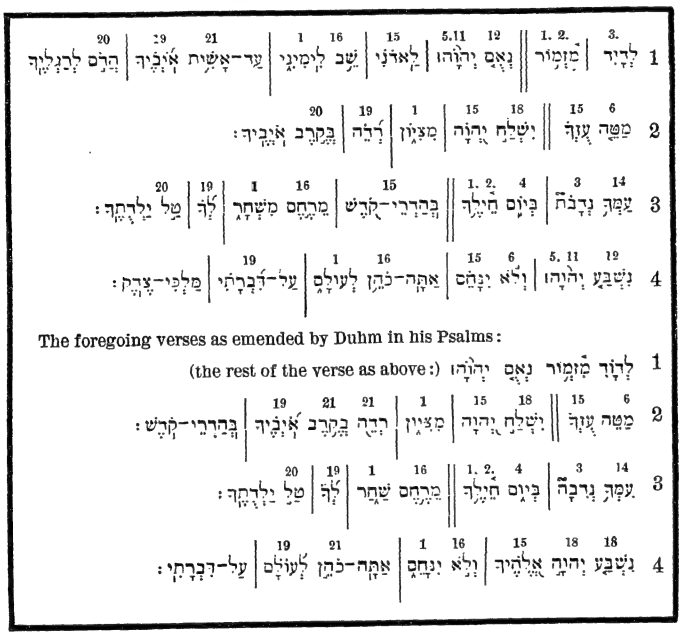
when one word is sufficient). Sections of two words may and may not have a cesura.

16. ֜ should properly never have more than one servus. In all cases where two or more servi are found the servus immediately preceding ֜ is a substitute for ֜ (see note 15). Three servi: ֜ ֜ ֜ (but ֜ ֜, *i.e.*, ֜ when the tone is on the third syllable; or on the second syllable when the first syllable is overlong; ֜ when the condition mentioned in note 6 is fulfilled; ֜ in all other cases). In three instances ֜ takes the place of the middle servus; it is preceded by ֜ and followed by ֜ (when the tone is due on the first syllable) or by ֜ (when the usual condition is fulfilled). Two servi: ֜ ֜ (but ֜ ֜). One servus: ֜ after ֜ (but ֜) ; ֜ in all other cases. More than three servi are found in three instances: in one ֜ occupies the second place before ֜; in the others the multiplication of servi is due to the resolution of hyphenated words.

17. Theoretically, ֜ marks the main, and ֜ the secondary cesura in ֜'s section; but ֜'s section is usually too short to require two cesuras. One expects ֜ to be the accent where only one cesura is required. Such is frequently the case. But ֜ is employed when the section in front of the cesura must itself be bisected, or when the pausal accent requires two servi before it (in either case ֜ is out of the question; see note 12); sometimes (in three instances) for no apparent reason (֜ and ֜ are so nearly alike in pausal force that occasionally one is placed for the other). Between ֜ and ֜ there must be at least one word. Otherwise ֜ gives way to a servus. The shortest measure of ֜'s section is one word. Sections of two words, of course, have no cesura. The cesura fails likewise in the case of small words standing at the beginning of the section and accented on the first syllable, unless emphasis is desired. The foregoing rules remain in force, even when ֜ gives way to a servus (see note 15).

18. ֜ should properly never have more than one servus: ֜ (it may be found, instead of light מֵתֶג, in the same word with ֜ only when the syllable preceding the tone-syllable is overlong and has *a* or *o* for its vowel). When two servi appear, the one adjoining ֜ (֜) is a substitute for ֜ (see note 17), while the one farther to the left is ֜'s servus (see note 12): ֜ ֜. Once three servi are found: ֜ ֜ ֜; ֜ takes the place of a hyphen.

19. The main cesura in section C is marked by ֜; the secondary cesura by ֜. When only one cesura is required, ֜ should properly mark it. However, ֜ is employed (the two accents are presumably regarded as of equal force; see, for a similar substitution, note 17). Between ֜ and ֜ there must be at least one word. When ֜ is due in the word immediately preceding ֜, it is replaced by a servus, ֜. Another servus, ֜, may be placed in the next preceding word. This necessitates a further change: ֜ (marking the main cesura), which does not permit ֜ immediately after it, and is transformed into ֜. ֜ may be found in the word adjoining ֜ only when ֜'s word is long; otherwise ֜ gives way to a servus. This may necessitate a further change: when the word adjoining ֜ is itself short (that is, with only one syllable, which is not the bearer of a secondary accent, before the accented syllable): ֜, when due on the next preceding word, is replaced by ֜. The shortest measure of C is one word. But ֜ does not permit ֜ immediately before it; the latter accent will then be replaced by ֜, the other accents remaining the same as before ֜. Sections of two words have a cesura, provided the last word is of sufficient length to permit ֜ before it (see above).



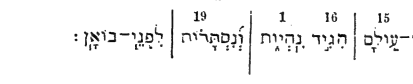

First Four Verses of Psalm cx.

20. ֜ should properly never have more than one servus. In all cases where two or more servi are found, the servus immediately preceding ֜ is a substitute for ֜ (see note 19). Three servi: ֜ ֜ ֜, that is, ֜ and ֜ upon the same conditions as before ֜ (see note 16); where ֜ is used before ֜ ֜ will be employed here. Two servi: ֜ ֜; but ֜ ֜; ֜ may take the place of light מֵתֶג in the same word with ֜ (provided that ֜ does not precede; see note 19); in a few places the servi are altogether irregular. One servus: ֜ (when the tone is on the first syllable; but ֜), ֜ (when on any other syllable), or ֜ (after ֜). In a few instances four servi are found.

21. There is no cesura in ֜'s section. Its shortest measure is one word. Except in a few instances, ֜ has never more than two servi. Three servi: ֜ ֜ ֜ (֜ or ֜ according to the usual rule); in three passages: ֜ ֜ ֜ and ֜ ֜ ֜. Two servi: ֜ ֜. One servus: ֜. The servi of ֜ are the same as those of ֜.

As an illustration of the application of the above diagram and rules to concrete cases, the first four verses of Psalm cx. are given above. The cesuras are indicated as in the diagram; the figures refer to the notes.

The verse from Ecclesiasticus quoted above would be accented as follows:




B. טַעֲמֵי כ״א סְפָרִים

**List of Accents.**

*Pausal*: ֒, ֑, ֓ (סְגוֹלְתָּא "cluster of grapes"), *postpositive*, ֔, ֕, and ֖ (great and little זָקֵף, "upright"), ֗ (טִפְחָא "handbreadth," or טָרְחָא), ֘, ֙ (זָרְקָא, "scatterer"), *postpositive*, ֚ (פָּשְׁטָא "stretching out"), *postpositive*, ֛ (יְתִיב "resting"), *prepositive*, ֜ (תְּבִיר "broken"), ֝ (גֶּרֶשׁ "expulsion"), ֞ (גְּרָשַׁיִם "double גֶּרֶשׁ"), ֟, ֠ (great פָּזֵר), ֡ (great תְּלִישָׁא "drawing out"), ֢ (לְגַרְמֵהּ—that is מוּנַח לְגַרְמֵהּ).—*Non-pausal*: ֣, ֤, ֥, ֦ (double ֥), ֧ (דַּרְגָּא "trill"), ֨, ֩ (little תְּלִישָׁא), ֪.

EXPLANATORY NOTES.

1. The verse may be of varying length. In a long verse ֑ marks the main cesura. The two sections are designated in the diagram by the letters A and B. In a short verse drop A and retain B. The shortest measure of a verse is two words. The cesura never fails.

֑'s proper place is in the fifth word from ֒ and farther; when due in the fourth and farther to the left, it may be replaced by ֓ or ֖ (in accordance with the rules laid down for the position of those accents in note 2); the substitution is common in short verses; it necessarily takes place in verses of three or two words; in the first word before ֒ (even in a long verse), ֑ is rarely used (except in cases of a marked logical pause).

2. The main cesura in A is marked by ֓; the second by ֔; for every following cesura ֔ is repeated until the last is reached, which is marked by ֖. Between ֓ and ֑ at least three words must intervene; but the proper place is at a considerable distance from ֑. Between ֔ and ֑ there must be at least one word. When ֑'s word and the one adjoining it are both short the distance between ֔ and ֑ must amount to two words. When ֔ becomes impossible ֖ takes its place. In a few instances where the two words immediately preceding ֑ are very short, that is, monosyllables, and properly subject to hyphenation, ֖ is found in the third word; this is its utmost limit to the right. The shortest measure of A is one word. Sections of two words always have a cesura.

3. ֑'s servus is ֒ (which is repeated in the few instances which call for a second servus; see note 2). In a few instances ֖ is found in the same word with ֑; grammarians incorrectly call it a servus (מָאוּלָא "inclined").

4. The main cesura in ֓'s section is marked by ֔, which is repeated for every following cesura until the last is reached, which is marked by ֖. Between ֒ and ֓ there must be at least one word. When ֓'s word or the one adjoining is long, ֔ is admissible in the second word, but is not necessary. When ֔ becomes impossible or undesirable, ֖ takes its place. ֖ is comparatively rare in the third word; this is its utmost limit to the right. The shortest measure of ֓'s section is two words. The cesura never fails. When only one word is available ֔ takes the place of ֓.

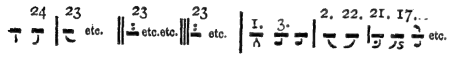
5. Between two ֔'s there must be at least three words. When the interval is shorter the one to the left is transformed into ֕; the change does not affect the ֔ next to the left, which always maintains its position, there being a sufficiently long interval between it and the ֔ preceding it. Between ֕ and ֖ or ֖ there must be at least two words; otherwise ֕ is transformed into ֖ or ֖. But ֕ may precede another ֕; this is the only case in which two ֕'s may come together.

6. ֓ may have one or two servi, both ֒'s.

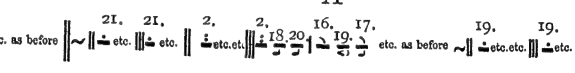
7. The main cesura in ֔'s section is marked by ֕, which is repeated for every following cesura until a point is reached when ֕ is inadmissible or undesirable (see below); then it gives way to ֖; the next cesura is marked by ֗; then comes ֘ which may be repeated. Between ֕ and ֔ there must be at least four words. It is rarely found in the fourth word. It necessarily replaces there ֖ when the next cesura is due immediately before ֔; ֘ then becomes unavailable (see below), and ֗ takes its place (that is, ֘'s section is obliterated); the interval between ֗ and ֖ must never exceed one word; otherwise ֖ and ֗ (the servus due in the second word before ֗; see note 13) would come together, and, on musical grounds, the two accents can not come together without a pausal accent between them. In a few instances ֕ takes the place of ֖ in the fourth or third word for no apparent reason. Between ֖ and ֔ there must be at least two words; it is found in the second only when the two next following words are both long; its utmost limit appears to be the fifth or sixth word (where it replaces ֕ for the main cesura). When ֖ becomes unavailable it gives way to ֗. Between the latter and ֔ there need be no interval; its utmost limit is the fourth word. Between ֘ and ֔ there must be at least one word; it is found in the first only in the place of ׀ (that is, פָּסֵק) when the latter sign is due before ֔ (strangely enough, the notation remains the same); its utmost limit appears to be the third word. In a section consisting of only three words ֘ may take the place of ֗ in the second word. The shortest measure of ֔'s section is one word. Sections of two words may or may not have a cesura; the cesura is likely to occur when the last word is long, but it is not necessary even then. The cesura may be left out also in sections of three words provided it is due immediately before ֔.

In the twenty-one books פָּסֵק is especially employed to mark a stop in long sections limited by ֕, ֖, or ֗, for the subdivision of which by means of pausal accents there exists no provision in the accentual system; or to mark a stop immediately before ֖, ֕, or ֖, neither ֘ nor ֗ being available (see note 15).

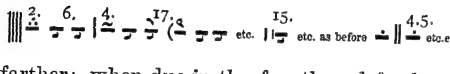
B



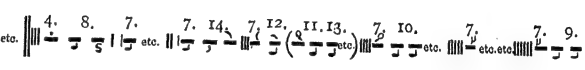

A




D




C



8. ֑ may have one or two servi. Two servi: ֒ ֒. One servus: ֒. The latter is occasionally found in the same word with ֑, especially in order to indicate a compound word (אֵילֵי, Eccl. iv. 10, for example).

9. There is no cesura in ֑'s section. Its shortest measure is one word. ֑ may have from one to six servi, all ֒'s. ֑֯ is found in sixteen instances; in every instance ֑ might have been used. ֯ never stands alone; it may have as many as six servi: ֒ ֒ ֒ etc.

10. There is no cesura in ֯'s section. Its shortest measure is one word. ֯ may have from one to five servi, all ֒'s. ֯ and ֑ are constantly interchanged, particularly where the former is subordinated to ֟ (see note 11) or to the servus that takes the place of ֟ (see note 15).

11. ֟'s section should properly be indivisible. But very often a division is introduced. The main cesura is then marked by ֟, and the second by ֯. Between ֑ and ֟ at least two words should properly intervene; the former is rarely found in the second word. Sometimes, when there are only two words in ֟'s section, a cesura is introduced. Similarly, in a few very rare instances, ֯'s section is bisected; ֑ then marks the cesura. The reason for the phenomena just mentioned is apparently the slight and almost imperceptible difference in pausal force between the three accents: ֑, ֯, and ֟. The shortest measure of ֟'s section is one word.

12. ֟ when the accent is on the penultimate, or when ֕ precedes; ֑ when the accent is on the ultimate, and ֕ does not precede.

13. ֟ may have from one to five servi, but ֑ can have only one. Three or more servi: ֕ ֯ ֒ ֒, etc. Two servi: ֕ ֯. One servus: ֒ (when the accent is on the first letter of the word, this is the only servus ֑ can take), or ֕ (when on any other letter). ֕ may take the place of light מֻנַּח in the same word with ֟ when no other servus precedes (except when the מֻנַּח divides ֒֒ or ֒֒֒, or when ֕ follows, unless at the same time ֯ precedes).

14. There is no cesura in ׀֒'s section. Its shortest measure is one word. ֒ may have one or two servi: ֒ ֕, ֒.

15. The rules for the division of ֒'s, ֕'s, and ֒'s sections are nearly the same as those governing the division of ֟'s section (see note 7). The following differences should be noted: ׀֒'s section is seldom available (only three instances are recorded). ֯ may be found in the second word before ֒, etc., though not frequently, even when the two words next following are both short; its utmost limit appears to be the fifth word (where it replaces ֟ for the main cesura). In five passages ֯ and ֟ are found in the same word (second from ֒, etc.); there was evidently a difference of opinion among the accentuators; both accents are now chanted, ֟ first. Between ֟ and ֒ there must be at least one word (but see below); its regular utmost limit is the third word; it is found in the fourth only when the next following cesura is marked by ׀֒ (see above), or when it and ֯ change places, as in Gen. i. 12; only in the latter case ֟ may be found in the fifth word (see Deut. xvii. 5); ֯ and ֟ may also change places when the latter accent is due in the third word. When ֟ becomes unavailable it gives way to a servus, its own servi remaining; ֟ may remain when the last word is long. The section limited by ֒, etc., may contain no more than one word. Sections of two words may and may not have a cesura: a cesura is admissible when the latter of the two words is long and the interval between the tone-syllables considerable; but even then it is rarely introduced; the accent marking the cesura is ֑. The cesura may be left out occasionally also in sections of three words even when it is due at a sufficiently long distance (that is, after the first word of the section) to make ֟ available.

16. When ֕ is due on the first letter of the word and no servus precedes, it is replaced by ֒.

17. ֒, etc., may have as many as six servi. Four or more servi: ֒֒ ֕ ֯ ֒ ֒. Three servi: ֒֒ ֕ ֯. Two servi: ֒֒ ֕—that is, ֒ when on the first letter, and ֕ when elsewhere; the two servi may occasionally appear in the same word, the first replacing the light מֻנַּח or indicating the end of the first part in a compound word; ֒ may take the place of ֒ between ֕ and ֯ when מֻנַּח occurs in the latter's word, or when פָּסֵק precedes. One servus: before ֒: ֒֒, that is, ֒, when two or more syllables intervene between the servus and ֒, שְׁוָא at the beginning of a word and furtive פַּתַח counting as syllables; ֒ when only one syllable (even an overlong syllable) or none at all intervenes; ֒ always remains before פָּסֵק; ֒, provided no other servus precedes, may replace מֻנַּח (in the same word with ֒) when the latter is due in an overlong syllable (immediately before ֒); but not in an open syllable separated from ֒ by another open syllable or by an incompletely reduced vowel (חֲטַף ); before ֕: ֒֒, that is, ֒, when one or more syllables intervene between the servus and the tone-syllable of ֕'s word, שְׁוָא at the beginning of a word and furtive פַּתַח counting as above; in a few compound words ֒ appears in the same word with ֕; ֒ when no syllable intervenes; ֒ always remains before פָּסֵק; before ֯: ֒.

18. ֑ when a servus precedes; otherwise ֑֯ is used.

19. The rules for the division of ֑'s section are the same as those governing the division of ֟'s section except that for ֯ there is used here ֕. The shortest measure of ֑'s section is two words. Sections of two words may or may not have a cesura. The cesura always fails when the second word is short; when it is long a cesura must be introduced, unless the first word is very short, or is a word of frequent occurrence.

20. ֟ may have one or two servi, both ֒s. ֒ may appear in the same word with ֟, provided that no second ֒ precedes, in place of light מֻנַּח (it must not divide ֒֒ or ֒֒֒; see note 13), but not on the first letter; when ֒ is inadmissible and the pausal accent preceding is not ֕, ֕ (called here מְתֻנָּה, or a kind of מֻנַּח) is introduced in the place of the heavy מֻנַּח; when neither ֒ nor ֕ is admissible ֑ is necessarily employed.

21. The rules for the division of ֒'s section are the same as those governing the division of ֟'s section except that for ֕ there is used here ֒. The shortest measure of ֒'s section is one word. Sections of two words may or may not have a cesura (a cesura may be introduced only when ֒'s word is long).

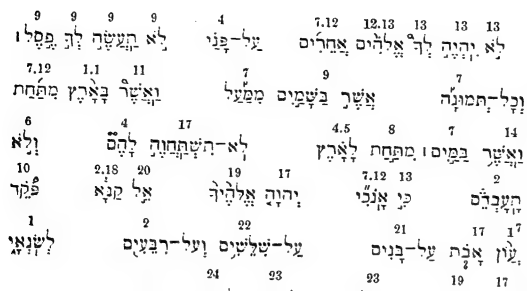
22. ֒ has usually only one servus: ֒. It occasionally appears in the place of light מֻנַּח, or in compound words, in the same place with ֒. In fourteen instances ֒ is preceded by two servi: ֒ ֒ (֒ is properly a weakened ֒; ֒ is ֒'s servus).

23. The rules for the division of section B are the same as those governing A except that ֟ is not available here. The shortest measure of B is one word. Sections of two words always have a cesura.

24. ֒'s servus is ֒. In a few instances ֒ is found in the same word with ֒ (אֶחָיְלָא; see note 3).

For the sake of illustration the Second Com-

mandment (Ex. xx 3–6) is here subjoined (according to the טַעֲמֵי הָעֶלְיוֹן; see below):



The use of a separate system for the three books requires an explanation. Luzzatto (in his "Prolegomeni ad Una Grammatica Ragionata della Lingua Ebraica," pp. 177 *et seq.*; letter to Baer appended to the latter's treatise, תּוֹרַת אֱמֶ"ת, p. 55) writes that the different method of chanting in vogue for those books called for a different notation. Baer (תּוֹרַת אֱמֶ"ת, p. 3), and before him Elias Levita, believed that the shorter measure of the poetical verses is responsible for the change of the accentual system. Wickes ("Poetical Accentuation," pp. 7 *et seq.*) seems to combine both views when he says that the system of accentuation found in אֱמֶ"ת involves "a refinement of a purely musical character," and that "the idea seems to have been to compensate for the shortness of the verses by a finer and fuller, more artificial and impressive melody." It would seem that Baer's opinion needs but a slight modification to be accepted as an adequate explanation. The accentuation of the three books may be said to be designedly adjusted to the stichic form of the poetical texts (see beginning of this section; also טַעֲמֵי אֱמֶ"ת, note 1). In the majority of cases the distich was found to cover the sense-verse. ׀ was the natural sign; it is the sign of bisection in a verse in the other books of the Bible. But occasionally the sense required a sense-verse of three stichs. Had ׀ been used to mark the main cesura, the rhythmical trisection would have been entirely obliterated. With the introduction of ׀́, ׀ was kept in its place and the rhythmical division left recognizable. Monostichs were not infrequently found in the texts. It was thought desirable to mark them as such accentually by avoiding ׀. The poetical accentuation (the name will now be found appropriate), while primarily serving the requirements of sense, aims at the same time to do justice, as far as it can, to rhythm. It could safely be employed in books like Job, Proverbs, and Psalms, which were not read in public service, and for which therefore no established method of chanting existed (as is the case with Canticles and Lamentations); there was, of course, no room for it in the case of Ps. xviii. and cv. 1–15, which are repeated in II Sam. xxii. and I Chron. xvi. 8–22 in non-poetical surroundings. We subjoin here Ps. xviii. 16 = II Sam. xxii. 17, *Heb.* 16, which will illustrate the transposition of one system into the other:

| | |
|---|---|
| וַיֵּרָאוּ אֲפִיקֵי יָם | וַיֵּרָאוּ אֲפִיקֵי־מָיִם |
| וַיִּגָּלוּ מוֹסְדוֹת תֵּבֵל | וַיִּגָּלוּ מוֹסְדוֹת תֵּבֵל |
| מִגַּעֲרָתְךָ יְהוָה | בְּגַעֲרַת יְהוָה |
| מִנִּשְׁמַת רוּחַ אַפֶּךָ׃ | מִנִּשְׁמַת רוּחַ אַפּוֹ׃ |

A double accentuation is found in Gen. xxxv. 22 (one is intended for the verse ending at the Masoretic section; the other extends farther so as to slur over the uncomplimentary story concerning the misconduct of Reuben, מַעֲשֶׂה רְאוּבֵן; or in order to imply the fanciful idea that, in spite of his misconduct, Reuben was still counted with the other sons of Jacob; see Rashi, *ad locum*, and sources) and in the Decalogue, Ex. xx. 3 *et seq.* and Deut. v. 7 *et seq.* (one divides the Decalogue into ordinary verses, neither too long nor too short; the other divides it into ten verses, one for each Commandment). According to the predominance of the lower (֜, ׀, ֝) or upper (׀́, ׁ, ׂ) signs, one accentuation is spoken of as the "lower" טַעַם הַתַּחְתּוֹן, and the other as the "upper" טַעַם הָעֶלְיוֹן.

With the superlinear vocalization goes a system of superlinear accentuation. The signs for the pausal Accents differ; some of them represent the actual or modified initial letters of their names; they are placed invariably above the line. The signs for the non-pausal Accents are the same as in the ordinary system, and are infralinear. The system also aims at simplicity. Ambiguous signs are avoided; ֜ is used in the place of ֝ and ׀ which are wanting, also in the place of ֜ repeated, and in other cases. There is no separate notation for the three books. Wickes ("Prose Accents," pp. 142 *et seq.*) proves conclusively that the superlinear system is derived from the ordinary one. Facsimiles may be found in Ginsburg's "XV. Facsimiles of Manuscripts of the Hebrew Bible," plate ii., London, 1897, and in Stade's "Hebräische Grammatik"; see also the reproduction in Baer's edition of Job. Compare also the literature quoted in article VOCALIZATION.

**Accentuation Supposed to be of Divine Origin.**

5. The general belief of the Jews in the Middle Ages was that both the vocalization and accentuation originated with Ezra and the mythical GREAT SYNAGOGUE. Thus BEN ASHER (דִּקְדּוּקֵי הַטְּעָמִים, § 16 and elsewhere) speaks of the Accents as introduced by the prophets and princes of the diaspora (the exiled Jews in Babylon), to whom the interpretation of every word (Scriptural passage) was revealed; the accentuation which bears the seal of the prophets is therefore inspired. Some even maintained that the Torah Pentateuch which Moses received on Sinai and delivered to Israel was furnished with vowel-points and accent-signs, both of which were indeed as old as the alphabet and the language (communicated to Adam in paradise). The Sinaitic origin of the punctuation was emphatically denied by Mar Natronai II. (859–869), who accordingly prohibited its introduction into the Scrolls (see "Mahzor Vitry," p. 91, Berlin, 1893, and Grätz, "Gesch. der Juden," 2d ed., v. 503).

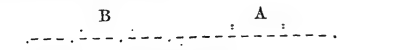
Ben Asher's opinion of the sacredness of the Accents was shared by the contemporaries of Saadia (892–942). This gaon was accused by his detractors of ascribing to himself the gift of prophecy because he had written a treatise in Biblical style with vowel-points and Accents. In his defense Saadia pointed to extracanonical writings (such as Sirach, Scroll of the Hasmoneans, and others) which were pointed and accented. While Saadia evidently does not assign to the accentuation special sacredness, he is nevertheless far from suspecting its recent origin; for, speaking of Sirach's book, he says that he (Sirach) furnished it with points and Accents (wj'alahu musammanan mut'aman). See Saadia's סֵפֶר הַגָּלוּי, ed. Harkavy, St. Petersburg, 1891, קנא; also קפא, note 2; נב, note *. The recently found fragments of Sirach have traces of points and Accents (see "Rev. Ét. Juives," xl. i. *et seq.*); on a text of the Scroll of the Hasmoneans with points and Accents (among the Cambridge manuscripts brought from Cairo), see

Abrahams, "Jewish Quarterly Review," 1899, xi. 291 *et seq.*

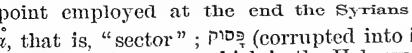
6. The accentuation, like the vocalization, is certainly a post-Talmudic innovation. The treatise Soferim, in which for the first time reference is made to points marking the beginning (or, as it may be called, the end) of a verse (iii. 7), and possibly also to signs (points) by which the subdivisions of a verse are indicated, is post-Talmudic. פָּסַק (Soferim, iii. 7) apparently means "to cut up a verse"; compare Meg. 22*a*: לֹא-הֻתַּר לִי לְפַסֵּק, "I was not permitted to break up a verse"; in xiii. 1, reference is made to the stichic form of the texts of Psalms, Job, and Proverbs in which a verse (that is, a long verse) is said to be broken up into three parts by a blank left after the opening portion (פְּתִיחָה, קְפָדָה; corresponding to ס's section), at the אִתְּנָח (this is apparently the correct reading; see the edition of Müller, Leipsic, 1878) and at the end (סוֹף). Observe that the terminology is far from fixed. In the Talmud itself reference is made to the practise of reciting the text in a manner according with the logical pauses (Meg. 3*a* = Ned. 37*b*; Ḥag. 6*b*; in Ber. 62 mention is made of a system of hand movements used by teachers in training their pupils to pause in the proper places), and apparently also to the habit of chanting (Meg. 32*a*), but not to written signs by which pauses are marked. The beginnings of our system of accentuation may therefore safely be placed in the sixth century. The first to prove the post-Talmudic date of the points and Accents was Elias Levita (מַסֹרֶת הַמַּסֹרֶת, 1538). See Vocalization.

**Post-Talmudic Origin.**

7. One is led to the same conclusion by an examination of the Syriac system of accentuation introduced at the end of the fifth century by the grammarian Joseph Huzaya (Wright, "A Short History of Syriac Literature," pp. 115 *et seq.*, London, 1894), to which the Hebrew system bears a striking resemblance and from which it is apparently derived. The Syrians, apt disciples of the Greeks, adopted from the latter their method of reading, and accordingly also their system of punctuation. The Greeks distinguished three kinds of reading (*ἀνάγνωσις*): oratorical or dramatic delivery implying declamation and gesticulation (*καθ' ὑπόκρισιν*); reading in accordance with the tone, that is, word-accent (*κατὰ προσῳδίαν*), and reading in accordance with pauses required by the sense (*κατὰ διαστολήν*). A single point (*στιγμή*), placed above or below or in the middle of the line, indicated the pauses; the upper point (*τελεία στιγμή*) at the end of a period complete in itself (*αὐτοτελής*), the lower point (*ὑποστιγμή*) between protasis and apodosis, and the middle point (*μέση στιγμή*) in a long sentence in order to permit the reader to take breath. Upon this modest system, which is found in our oldest Syriac manuscripts, Huzaya founded a more elaborate one to mark the subordinate divisions in a more regular and careful manner. The following diagram will illustrate the system (A means protasis, and B apodosis):




Compare with this the Hebrew (prose) system in its essential parts:



The point employed at the end the Syrians call *paṣoḳa*, that is, "sector"; פָּסוּק (corrupted into פָּסוֹק) was apparently the name which in the Hebrew system belongs to the double point (:) marking the end of a verse. The Greeks also had a sign called *ὑφέν* (from which our "hyphen" is derived) to mark the coalescing of two syllables into one (synalepha). The Syrians employed the same sign to join together two Syriac words used in translation of one Greek word; hence the Hebrew hyphen (see § 3). In the Hebrew system the rhetorical Accents (they were the signs of interrogation, exclamation, etc.) are wanting. However, in distributing the pauses the Jewish accentuators frequently pay attention to the requirements of rhetorical declamation (see the quotation from the "Manuel du Lecteur," in Merx, p. 69, note 2; also Ḳalonymus ben David at the end of the Hebrew grammar of Abraham de Balmis, Venice, 1523). See Merx, "Historia Artis Grammaticæ apud Syros," pp. 62 *et seq.*, Leipsic, 1889. On the origin (and function) of the minor pausal Accents see Büchler, "Untersuchungen zur Entstehung und Entwickelung der Hebräischen Accente," Vienna, 1891 (see also Grätz, "Monatsschrift," 1882, pp. 385–409).

8. It is doubtful whether the vocalization and accentuation were introduced simultaneously. Perhaps the latter followed the former. Both became an object of care to the Masoretes, who, in addition to the task of preserving the traditional consonantal text intact, undertook to watch over the traditional vowel-points and accent-signs. Compare, for example, the Masoretic note to Jer. i. 7: דִּבְּרָא, that is, the words וַיֹּאמֶר יְהוָה אֵלַי occur four times (i. 7, iii. 11, xi. 6, xv. 1; contrast iii. 6 and xi. 9) in Jeremiah thus accented. On the accentual variations of the Orientals (יְדִידָאֵי) and Occidentals (מַעֲרְבָאֵי) see Masorah. Even more minute are the differences between Ben Asher and Ben Naphtali. Our editions usually follow the former, who is the authority of the West.

9. The accentuation offers an invaluable aid to the understanding of the Biblical text. One must, however, constantly bear in mind its limitations, which are of a twofold character. On the one hand, in attempting to accomplish too much, the system fails in important points. In short verses its pauses are unnecessary; in long verses there are not enough of them. Sense is not infrequently sacrificed to rhetorical effect. The imperfection of the system is particularly noticeable in the awkwardness with which a parenthesis is indicated (compare, for example, Jer. xx. 1). Nor is it always easy to tell just what the accentuators had in mind in choosing a certain mode of accentuation. While, for the finer points of Biblical exegesis, a knowledge of the Accents is indispensable, the beginner in the study of the Bible should not be burdened with learning more than a few of the important pausals, which are quite sufficient for ordinary purposes. On the other hand, the accentuation represents the interpretation current in the Jewish schools at a comparatively late period. While, on the whole, the accentuation endeavors to be true to the natural meaning (*peshaṭ*; which see) of the Biblical documents, it does not altogether keep itself free from dogmatic prejudices (see I Sam. iii. 3), which it indeed shares with the ancient versions. At best the accentuation is representative of traditional Jewish exegesis, which the student of the Bible is frequently forced to overrule. The rule laid down by Abraham ibn Ezra: כָּל-פֵּרוּשׁ שֶׁאֵינֶנּוּ עַל-פִּרּוּשׁ הַטְּעָמִים לְאֹ-תֹאבָה לוֹ וְלֹא-הִשְׁבִּיעַ אֲלֵיו, "no interpretation of a Biblical passage which does not follow the accentuation should be accepted," was sinned against by every Jewish commentator of importance, including Ibn Ezra

**Value in Bible Interpretation.**

himself. It should, of course, be remembered that the deviations from the accentual interpretation which are met in rabbinical commentaries were not always conscious transgressions. The minutiæ of the accentuation were not always present to the mind of the commentators. But there are cases where the Accents are avowedly disregarded (see Ḳimḥi on Hosea, xii. 12: אֵין כָּל- מַעֲמֵי הַפְּרוּשִׁים הֹלְכִים אַחֲרֵי מַעֲמֵי הַנְּקוּד "in interpreting Scripture we are not always bound by the accents"; see also Luzzatto, "Prolegomeni," pp. 187 *et seq.*).

In Isa. xl. 3 there is a famous case where the accentuation (קוֹל קוֹרֵא בַּמִּדְבָּר) is unquestionably right. Accordingly the Revised Version (text) translates: "The voice of one that crieth, 'In the wilderness,'" etc. The quotation of the verse in Mark, i. 3 connects "in the wilderness" with "the voice of one crying" (implying the accentuation קוֹל קוֹרֵא בַּמִּדְבָּר). The New Testament accentuation (hardly invented for the occasion; the punctuation in the Septuagint is due to New Testament influence) is probably nothing more than a haggadic interpretation of the kind so often met with in midrashic works. A puzzling accentuation which goes with the rendering of the Septuagint and Vulgate may be found in Isa. vii. 3: וּשְׁאָר יָשׁוּב בְּנֶךָ (*et qui derelictus est, Iasub filius tuus*; see Baer's edition, "Additamenta," p. 67).

The Accents in the ordinary editions of the Bible are frequently unreliable. Baer's and Ginsburg's Bible editions (where also important variants are noted) are indispensable to one interested in Biblical accentuation.

BIBLIOGRAPHY: The oldest rules on the subject of the Biblical Accents may be found in Ben Asher's treatise, דִּקְדּוּקֵי הַטְּעָמִים, edited by Baer and Strack, §§ 16-28, 30-35, 41, 42, 47, Leipsic, 1879. A treatise falsely ascribed to Judah ben Bil'am (הוֹרִית הַקְּרָא, ed. Mercerus, Paris, 1565) deals with the subject at greater length (the same treatise in Arabic may be found in Wickes, *Poetical Accentuation*, pp. 102 *et seq.*). In Ḥayyuj's סֵפֶר הַנְּקוּד (ed. Nutt, pp. 126-129, London, 1870) there is found a chapter on the Accents, which, however, was not written by the famous grammarian himself. *Manuel du Lecteur* is the name given by J. Derenbourg to a treatise on points of grammar and Masora, edited by him (Paris, 1871) from a Yemen manuscript; it contains rules on the Accents. A useful compilation from the works of early Jewish writers on the prose Accents is Wolf Heidenheim's work, מִשְׁפְּטֵי הַטְּעָמִים, Rödelheim, 1808. A few other treatises are mentioned in Wickes. To Christian writers of the seventeenth and eighteenth centuries (Bohlius, Wasmuth, Spitzner, and others) belongs the merit of formulating the principle of halving (see § 4). The paragraphs devoted to the subject in the current Hebrew grammars are more or less superficial (beginners will find the chapter on Accents in Driver's *Hebrew Tenses*, Oxford, 1892, very serviceable). An elaborate discussion is found only in the grammars of Luzzatto (§§ 69-164; compare also his *Prolegomeni*, 177-191), Ewald (§§ 95-100; Ewald rejects the principle of halving, in the place of which he puts his own principle of tripartition; the discussion is quite abstruse) and Olshausen (§§ 41-53; compare the diagram for the prose Accents on pp. 98 and 99, which resembles the diagram given above, § 4). Baer's treatise, תּוֹרַת אֱמֶ"ת, Rödelheim, 1853, deserves notice (compare also Baer in Delitzsch, *Commentary on the Psalms*, 1860). The most thorough works on Biblical accentuation (from which much of the material available for § 4 has been taken, with the necessary simplification) are the ones by William Wickes. *Poetical Accentuation*, Oxford, 1881; idem, *Prose Accentuation*, Oxford, 1887. Compare also Japhet, מוֹרֵה הַקּוֹרֵא, *Die Accente der Heiligen Schrift*, Frankfort-on-the-Main, 1896; König, *Gedanke, Laut, und Accent als die Drei Factoren der Sprachbildung*, Weimar, 1874; Grimme, *Abriss der Biblisch-Hebräischen Metrik*, in *Z. D. M. G.* li. 529 *et seq.*, 683 *et seq.*; idem, *Grundzüge der Hebräischen Accent- und Vokallehre*, Freiburg (Switzerland), 1896; idem, *Collectanea Friburgensia*, fasc. v.; Prætorius, *Ueber den Rückweichenden Accent im Hebräischen*, Halle-on-the-Saale, 1897; Ackermann, *Das Hermeneutische Element der Biblischen Accentuation*, Berlin, 1893; Nathan, *Die Tonzeichen in der Bibel*, in *Programm der Talmud-Tora-Realschule*, Hamburg, 1893; Friedlander, *Die Beiden Systeme der Hebräischen Vokal- und Accentzeichen*, in *Monatsschrift*, xxxviii. 311 *et seq.*

M. L. M.

**ACCENTS, MUSICAL VALUE OF.** See CANTILLATION.

**ACCEPTANCE:** In law, the assent by one party to an offer made by another, or to any act which becomes operative only by such assent; in commerce, the question whether the assent has been given before the withdrawal of the offer or incomplete act arises most frequently over "time contracts," when two parties seek to agree upon buying, by quality or quantity only, at a future time goods or effects not identified; as, so many bushels of red wheat, so many pounds of mess beef. This class of contracts is void according to Talmudic law: no one may sell what he does not own at the time, for instance, a fisherman may not sell his next haul, nor a son his share in a dying father's succession, nor may one who is still bargaining for the purchase of a field sell the field to a third person (B.M. 16*a*, *b*). Exceptions to the rule are allowed only on the score of a pressing emergency.

The Mohammedan law annuls all such sales or contracts as a species of gambling; but the Talmud seems to proceed only on the technical ground that the ownership can not be transferred in the way which the law points out for each species of property. But however helpless to enforce agreements of this kind human law might have been deemed by the old sages, they assure us that

"He who punished the generation of the Flood and the generation of the Dispersion will punish the man who does not stand by his word" (Mishnah B. M. iv. 2).

Even where a specific thing, whether land or chattel, is the subject of a bargain, the Talmudic law does not seem to distinguish between a sale and an "executory contract," that is, an agreement to sell and to buy, though there are "purchases on condition." The question as to when the minds of buyer and seller have so far met that neither of them "can go back" can be treated under the head of ALIENATION only; for it is merely a question of change of title (ḲINYAN), that is, as to what precise moment the title in the thing sold or exchanged vests in the buyer. The older Roman law similarly did not recognize executory sales; for *emptio et venditio* was a real not a consensual contract; that is, it became binding not by consent of the parties alone, but by the bodily delivery of the thing sold according to prescribed forms.

The question of the acceptance by the wife of a bill of divorce written by the husband is extensively discussed in the Talmud. Strictly, delivery only is necessary. Scripture says, and he shall "give it in her hand" (Deut. xxiv. 1), which, according to the oldest authorities, is complied with by putting it "on her roof, in her yard, or on her shed," even without her consent. For the requisites of delivery, and how the wife can hasten it by a voluntary acceptance through her agent, see DIVORCE.

A discussion very much like that about the bill of divorce is found in the Talmud, concerning the moment at which a deed of manumission becomes final; but the rules in the two cases differ somewhat, because the principle adopted in the Halakah assumes that the deed of manumission is in its nature wholly beneficial to the slave; while the delivery of a bill of divorce is in its nature an unfriendly act (Giṭ. 12*b*).

This question of Acceptance or finality is often complicated with the law of AGENCY; for when documents are sent by "messengers," that is, agents, or when the party who is to receive a document empowers another to receive it, there is more room for dispute as to the moment of finality than when the two parties deal with each other in person.

L. N. D.

**ACCESSORIES:** In English and American law an accessory is a person who, without committing a criminal act with his own hands, or without even being present, aiding and abetting the criminal, nevertheless shares in the guilt of the act, in one of two ways: either by counseling, advising, or procuring the act to be done, in which case he is called "an accessory before the fact," and is considered fully as guilty as the principal offender,

**Definition.**

or by shielding such offender from punishment, after the act is committed, when the person so shielding becomes an accessory after the fact, whose degree of guilt is lower than that of the principal. The Bible treats very fully of Accessories to one offense, that of idolatry. An individual who advises another to worship false gods is guilty of a substantive offense, and is known as מסית=seducer (Deut. xiii. 7–12; see ABETMENT). Such seducer is to be put to death by stoning, because "he has sought to mislead thee" (Deut. xiii. 10, *Heb.* 11). It is, therefore, not necessary that any one should have been actually misled, as the very attempt at seduction is punishable with death. The verses Deut. xiii. 13–19 begin by assuming that a few worthless men may mislead the inhabitants of a city into idol-worship and command that the city be destroyed, but say nothing about any special punishment for the instigators. Hence, neither the first nor the second passage deals with the case of a true "accessory before the fact"; that is, with the one who is punished, because he has counseled the commission of a crime which has been committed by others.

The Mishnah (Sanh. vii. 10) defines the offense of a private person (not a prophet) who seduces individuals (not a whole city) and sets forth the manner of procedure against him. In Deut. xiii. 8, *Heb.* 9, the person sought to be seduced is commanded: "Neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him." Here, then,

**Biblical and Talmudic View.**

is a law declaring that to shield this class of offenders from punishment is sinful. But one who thus becomes an accessory after the fact to the offense of shielding cannot be punished; for the Torah proceeds in the next verse to lay upon the person sought to be seduced the duty of bringing the tempter to justice; and according to the established rule (Mak. iii. 4) wherever a prohibition in the Torah is followed by the command to do an opposite act, the prohibition carries no punishment with it. For Accessories before the fact to other offenses than idolatry the written law pronounces no penalty; nor does it anywhere say in set terms: Do not counsel or procure forbidden acts to be done by others. Hence, the Scriptural punishment of death, or of forty stripes save one, can not be adjudged even against him who employs a murderer to take a man's life; for it is the foremost principle of the Talmudic criminal law that sentence of death or stripes must not be awarded for any offense not expressly denounced in the written law, but derived from it only by construction or by "searching." How this and some other principles unduly favoring the accused would, if faithfully followed in practise, lead to the immunity of the guilty, and how the rabbis of Mishnaic and Talmudic times were compelled to contrive a new system of procedure and of punishment by the side of that which they taught as the truly Scriptural system, are shown under CRIMINAL LAW and CRIMINAL PROCEDURE.

However, in a discussion on the law of agency we find a saying of the old sages (Ḳid. 43*a*):

"Where one says to his agent: Go and kill such a person, the slayer is punishable and he who sends him goes free; but Shammai taught under a tradition from Haggai, the prophet, that he who sends him is punishable; for in II Sam. xii. 9 [*Heb.*] David is told: 'It is thou who hast killed him, by the sword of the children of Ammon.'"

It is admitted by all that he who directs a murder is punishable in the sight of God; but the distinction between Shammai and the other sages is that Shammai would inflict the heavy punishment of death, and the others a lighter one, though this is not named.

L. N. D.

**ACCHO** (called also **Acco, Acre, Ptolemais, St. Jean d'Acre).** See ACRE.

**ACCIDENT:** Term used in philosophy to express a characteristic of an object or notion which does not necessarily follow from its nature and is not essential to its concept, but is connected with the object as an unessential, seemingly, by chance or Accident. The opposite notion is that of the essential, that is, a necessarily contained characteristic, without which the object would lose its identity. That a

**Philosophic Notion.**

human being is mortal or a biped is necessarily contained in the notion "human being," but to be white is only the chance or accidental characteristic of any particular human being, for negroes are also human beings.

Among the Arabic and Jewish philosophers the doctrine of accidents = מחודשות or חדושים, also מקרים, assumes special importance, particularly as a proof of the existence of God (compare Munk, "Guide des Égarés," i. 385, 398, 424; Kaufmann, "Gesch. der Attributenlehre," p. 281). Descartes, Hobbes, and Locke substitute for the term "Accident," which had been universally used in the Middle Ages, the term "modus" (= temporary condition), and this change was adopted by Spinoza ("Ethics," part i., definition 5). The logical relation is that of subject and predicate, the metaphysical relation that of substance and Accident (עצם ומקרה in Arabic-Jewish philosophic phraseology). The relation of Accident, as a chance quality, to attribute, as a permanent characteristic of the substance (הצורה הטבעית) has been clearly explained by Maimonides, "Moreh Nebukim," ii. 19. Maimonides distinguishes between separable and inseparable accidents, מקרה נפרד and מקרה קים.

BIBLIOGRAPHY: Maimonides, *Morch*, i. 73, ii. 19; idem, *Yesode ha-Torah*, iv. 8; idem, *Millot ha-Higgayon*, § 9; Schmiedel, in *Monatsschrift*, xiii. 186.

L. S.

——**In Law:** In daily life, Accident means unforeseen harm that comes to persons or things, presumably through lack of care. When the contributor to an Accident is another than the person injured, or is the owner of the things destroyed or depreciated, there is room for litigation, which, in every system of jurisprudence, is governed by special laws.

The Torah treats of the law of negligence in Ex. xxi. 28–36 and xxii. 4, 5, the leading cases being those of an ox goring a man or beast; an open, unprotected pit; fire spreading to a neighbor's property; also, to a certain extent, trespassing cattle. For the rules of Ex. xxii. 6–14, concerning the liability of a person lawfully possessed of another's goods for loss or destruction, see BAILMENTS. In the language of the Mishnah the chief instances given in the Torah for a more broadly applicable law, such as those relating to the GORING OX or those relating to any animal that inflicts unusual harm, or to the open pit or any similar inanimate thing, are called אבות ("fathers"); other instances derived from these are known as תולדות ("descendants"). The latter may be called "derivatives."

The Mishnah and the Tosefta treat the law of compensation for results of negligence in Baba Ḳamma, i.–vi., commented on in the Babylonian Talmud, 2–62*b*, and in the Jerusalem Talmud, 2–5*c*. Maimonides, in his "Yad ha-Ḥazakah," treats the subject under the heading "Nizḳe Mamon" (Damage to Property).

**The Four "Fathers," or Leading Cases.**

The "goring ox" with its derivatives is put aside, because full compensation for its acts can be demanded only when the master has been forewarned, and the treatise opens with the following four "fathers" for full compensation, under the technical names of "ox," "pit," "chewer," and "kindling." Here the "ox" means an animal allowed to trespass on a stranger's land and do injury with its foot; the "chewer," a like animal that does harm with its teeth. Both examples are derived from Ex. xxii. 4. The damage done may far surpass the gain to the owner of the animal. The "pit" refers to Ex. xxi. 33, the "kindling" to Ex. xxii. 5. It may be remarked that Abba Arika, the eminent Babylonian authority, understands the "ox" among the "fathers" to embrace both the foot and tooth, and regards the word here rendered "chewer" as standing for man; for when a man himself commits an injury he is always mulcted in full damages (B. Ḳ. 3*b*).

**Derivative Cases.**

Any tame animal permitted wilfully or carelessly to go on a neighbor's land, and which does mischief by knocking things over with its body, or by dragging them along by means of its hair, tail, harness, bridle, or yoke, or by the burden which it carries, or by rubbing against a post or wall, is a derivative of the "ox," while an animal breaking down a post or wall by rubbing against it, or defiling grain or grass with its excrements, is a derivative of the "chewer." But striking with the body, or maliguantly biting, or crouching on something, or kicking, is treated on the same principle as "goring." Chickens, dogs, cats, and even hogs are named among the animals for which the owner is made liable. Derivatives of the "pit" are a stone, knife, burden, or a mound; in short, anything over which one can stumble or from which one can receive injury if left in רשות הרבים (public domain); that is, on the highway or on common lands. Derivatives of the "kindling" are articles which the owner has left on his roof, whence the wind carries them off to the injury of person or property. For whatever damage arises indirectly, the ultimate author is liable to the extent of only half compensation. Thus, when the foot, in striking the ground, kicks up pebbles, and these cause an injury, or when the animal upsets any implements, which in turn fall upon other implements and break them, the damage is considered remote, and only half compensation is given. These remote damages, when caused by animals, are known generally as the "case of pebbles."

**Placing the Liability.**

Herein the Jewish law differs very widely from the English common law, as laid down in the leading case of Scott *versus* Shepherd (the "Squib case"), well known to lawyers. The four "fathers" and their derivatives have this in common: The entire estate of the owner of the guilty beast or thing is liable for the full damage, to be paid from "the best"; for Scripture (Ex. xxii. 4) says, "Of the best of his own field and of the best of his own vineyard shall he make restitution." For the explanation of "the best" see Appraisement. The ground of liability is based upon the natural tendency of animals to do harm, and the owner is bound to watch them. The general principle is thus stated: "I am considered to have caused the injury done by anything I am bound to watch; and if I have actually caused the injury in part, I am bound to make good the whole injury" (B. Ḳ. i. 2). This latter point is thus illustrated: "If a pit be nine palms in depth and I dig it down a tenth palm, so as to make it deep enough to kill a beast that falls into it, I am as liable as if I had dug the whole pit" (B. Ḳ. 10*a*). While in the case of the "ox" and the "chewer" the owner is bound only for damage done on the land of the injured party, the "pit" is supposed to be on the public domain; the fire may start from that, or on the guilty party's own ground, presumably from the latter, and he is liable. The "ox" and the "chewer" make their owner liable for harm done to man or beast, to buildings or goods; the "pit," according to the words of Scripture, should "an ox or ass fall therein" (Ex. xxi. 33), only for the killing or maiming of animals—as ox or ass is supposed to exclude human beings and goods (בלים, literally "implements"); though R. Judah, one of the older sages, who is mentioned as dissenting on this point of law, held that satisfaction must be made for goods. The law, however, remains such that there is no liability for loss or destruction of goods, other than the falling animal, by the "pit" or by any of its derivatives, even when man and goods or beast and goods fall in together. But while no redress is given for persons that fall into a pit and die,

**Contingent Results.**

there is redress for injuries not fatal (B. Ḳ. 28*b*). For the death of a beast, only the owner of the pit is liable, when it happens at night or when the beast, by reason of youth, blindness, or deafness, is not able to take care of itself; but it is otherwise when the beast is injured, but not killed. The digger of a pit on his own ground may become liable if he open the property to public use and an injury ensue from the pit. On the other hand, where there are public places in which it is customary to deposit certain articles—for instance, jars of wine around a wine-press—the owner of these utensils is not liable if man or beast stumble over them. Again, whoever throws water from his house, or cellar, or yard, into the highway, is liable for any damage to man or beast, from sliding and falling, but not for damage to goods; for such water on the highway is legally considered in the nature of a "pit." As to derivatives of the "pit," the Mishnah teaches: If a jar be left upon the highway, and a traveler stumble over it and break it, the traveler is not liable for the loss, but, on the contrary, the owner of the jar is liable if the traveler is hurt by the water or the potsherds (Mishnah B. Ḳ. iii. 1). A distinction is attempted by some who say that when the article thus left on the highway or public domain has been abandoned by its owner he is no longer responsible for the injuries caused by it: but this is disallowed by most authorities (Maimonides, "Nizḳe Mamon," xiii. 2).

If any one start a fire on the field of another, he is of course liable for the result; if he start it on his own ground, and there is either a stone fence of sufficient height to check the flames, or a stream, or a public road (sixteen cubits in width), between the place and a neighbor's ground, the crossing over of the flames or the sparks is regarded as the result of unusual forces, against which human foresight can not avail. But in case of a fire that passes from point to point, whoever starts it is liable for whatever damage it may do at any distance. The starter of a fire is responsible for injuries to anything except things hidden, as in the Scriptures (Ex. xxii. 5) mention is made only of "stacks of corn, or the standing corn, or the field." Goods hidden in a field or among the

hayricks need not be paid for by one that starts a fire; but such a one is liable for the furniture in a house and, it would seem, for the goods in a shop; for things of value are expected to be deposited in a house, but not in a field (Maimonides, *l.c.*, xiv. 12).

**Indirect Liability.**

When a spark is emitted from a hammer and does damage the striker is liable. "When a camel laden with flax passes along the highway, and the flax, being pressed into the shop, catches fire from a lamp of the shopkeeper, and the house is burnt, the owner (*ba'al*) of the camel is liable" (B. Ḳ. vi. 6). Here is shown the kindling of a fire treated as damage arising from the ordinary walk of an animal; for it is not the driver, but the owner, of a camel on whom the blame is laid. Maimonides declares him liable because the camel was too heavily laden. But when the shopkeeper leaves his lamp on the outside, he is liable to the owner of the flax. The above-mentioned passage of the Mishnah is remarkable for the closing words (which are, however, not good law): "R. Judah says, when it is the Ḥanukkah lamp, he is not liable," for this happens to be the only mention made of the Ḥanukkah lamp in the whole compilation known as the Mishnah.

Other cases are discussed in the Mishnah, such as the aggravation of "pit" and "fire," when occurring on the ground of the injured party or on the common ground of injurer and injured.

From the Scriptural phrase "the ox of his neighbor" the principle is drawn that damages for negligence can not be exacted where the thing injured belongs to a heathen, or is consecrated property, or *res nullius*, such as the estate of a convert dying without issue. The term *mu'ad* ("witnessed against" or "forewarned") is derived from the case of the goring ox in Scripture (Ex. xxi. 29), extended by the Mishnah to those agents who, without any proof of former viciousness, are held responsible for any damage that they inflict. Thus, as already stated, a human being is mu'ad whether acting wilfully or unwittingly, whether awake or asleep; if he blind his neighbor's eye or break his implements, he must pay the full damage. But the word *nezeḳ* for damage must be here taken in the narrow sense of depreciation; for the one that unwittingly or unwillingly inflicts a personal injury is liable for the lasting injury only, not for the four other causes of damage—pain, loss of time, cost of cure, and disgrace—for which the wilful assailant must answer (Maimonides, *l.c.*, xliii. 1–5; "Ḥobel," i. 11 *et seq.*).

Such animals as a wolf, a lion, a bear, a panther, a leopard, and a serpent are held to be always vicious, and their owner is consequently "forewarned"; the exception sought to be made in favor of such animals, when tamed, is disallowed by the majority (B. Ḳ. i. 4).

**Value of a Human Life.**

With the exception of the ransom which the owner of the "forewarned" ox has to pay in certain cases for a man or woman killed by the beast—this being demanded by the very words of Scripture—no compensation is ever paid for causing the death of a human being; for the idea of atoning by money for the loss of human life was abhorrent to the Hebrew mind. This rule was applied even when a slave was killed by an Accident; wherein the Talmud differs from the Roman law, which says only *liber homo nullius est pretii* (a freeman can have no valuation put upon him). It is only since Lord Campbell's Act, in 1846 (9 and 10 Vic. c. 93), that the English common law has allowed compensation for the death of persons by negligence. The master of a slave is not liable for the torts done by him, even to the extent of giving him up in compensation for them; nor is the husband bound for the torts of his wife. But should the slave be manumitted, or the woman be divorced or become a widow, he or she may be sued for the damage done during slavery or coverture. Deaf-mutes, insane persons, and minors (boys not over thirteen) are not liable for their own torts, while other persons are liable to them or to their representatives (Mishnah B. Ḳ. viii. 4).

**Legal Status of Agent.**

The maxim of the Roman and the English law, *qui facit per alium facit per se* (he who acts through another acts of himself), has its equivalent in the phrase of the Talmud, "A man's agent [literally, "messenger"] is like himself"; and this should lead to the master's liability for the acts of his agents and servants (not slaves), which in modern law is the most important point in the law of negligence.

On the contrary, the Mishnah says, when one delivers his cattle to an independent herdsman, the liability devolves on the latter. But where the offending beast has been entrusted to a person unfit to care for it, such as a deaf-mute, an insane person, or a minor, the owner is liable for all mishaps, as if he had retained personal control (B. Ḳ. vi. 2). While full damages are held a personal debt of the owner, half damages are to be paid only "from the body" of the offending animal. The law in Exodus says: "They shall sell the live ox, and divide the money of it; and the dead ox also they shall divide" (Ex. xxi. 35). The old sages showed how this law, when literally enforced, might often work hardship, as when a worthless steer or he-goat should kill a valuable cow, worth more as a carcass than her living slayer; hence they deduced their own rule. The owner in such cases pays half the damage, but only as far as the animal causing the injury will satisfy it. This corresponds to *pauperies* of Roman law, by which, however, slaves as well as animals can be surrendered in satisfaction for any harm done by them; and it finds an analogue in modern maritime law, in which the liability of the ship-owner is in most cases narrowed down to what can be realized upon the ship. The rule that half damages are always paid "from the body" only, has one exception, known as that of "the pebbles" and referred to above.

Full damages are deemed to be of the nature of a debt, and may therefore be adjudged upon the wrongdoer's admission; half damages are regarded in the light of a penalty, and can only be adjudged on the testimony of witnesses, as in prosecutions for crime. But all appraisement of either full or half damages must be made by a court of experts; that is, on the judgment of ordained judges, not of private men chosen by the parties. Hence, when all semblance of ordination had come to an end the Jewish rabbis could no longer adjudge these damage cases except by way of arbitration, conciliation, and religious advice; consequently the later practical codes, like the "Shulḥan 'Aruk," are silent on the whole subject.

For the rules by which a tame animal becomes "forewarned," together with the liability of its owner for the death of human beings, see Goring Ox.

L. N. D.

**ACCO, ISAAC.** See Isaac ben Samuel of Acre.

**ACCOMMODATION OF THE LAW:** An adaptation of laws to circumstances; the mitigation of the rigor of a law in order to reconcile it with the exigencies of life under changing circumstances. Cases of accommodating the law to existing condi-

tions are mentioned in the Bible as well as in the rabbinical literature. According to Ex. xii. 18, and xiii., the Passover was to be kept annually on the fourteenth day of the first month, at even; but according to Num. ix. 1–14, when the second Passover was celebrated in the wilderness, certain men were prevented from keeping it, owing to their being defiled by contact with the dead. On inquiring what they should do, a later Passover was instituted for the benefit of any one who had been prevented from keeping it at the ordinary time in the first month, and this was to be observed on the fourteenth day of the second month. In conformity with this Accommodation of the Law in peculiar circumstances, King Hezekiah, at the beginning of his reign, celebrated the great Passover in the second month, being unable to complete the sanctification of the Temple at the regular season of the feast (II Chron. xxx.).

**Passover in Duplicate.**

Another instance is that of PROSBUL (derived from the words *πρὸς βουλήν*, "before the court I herewith deposit"), instituted by Hillel the Elder (see ABROGATION OF LAWS). Finding, under the changed circumstances of his time, that the Mosaic law, which canceled all debts in the Sabbatical year, had proved disadvantageous rather than beneficial to the poor (since no one would lend them money lest the claim might be repudiated at the approach of the Sabbatical year), Hillel modified the law so that the Sabbath year should not annul the indebtedness, provided the creditor transferred it to the court by a document termed Prosbul. Another example of Accommodation of the Law concerns the evidence of an absent husband's death, intended to permit the wife to remarry, and thus avoid the stigma of being an 'AGUNAH or deserted wife. In all civil and criminal cases, and in all matrimonial affairs, it was an established rule of the law that everything must be proved by two witnesses (Deut. xix. 15), but in this instance the testimony of a single witness was considered sufficient; even the testimony of near relatives, and of persons otherwise regarded as incompetent witnesses by the rabbinical law, might be admitted to establish the death of the absent husband. The Accommodation of the Law in this case is justified by the rabbis for the reason that "some allowance is to be made in favor of the deserted woman, who, otherwise, would have to remain forever in unhappy widowhood" (Yeb. 88*a*, Giṭ. 3*a*).

**Debts; 'Agunot.**

The following example will illustrate the mitigation of the rigor of a traditional law in order to adjust it to practical life. From the injunction to the manna-gatherers, "Abide ye every man in his place, let no man go out of his place on the seventh day" (Ex. xvi. 29), rabbinic tradition derived for all future generations the two following prohibitions: (1) No Israelite shall on the Sabbath day go farther than 2,000 cubits from the place of his abode, the so-called Sabbath journey. (2) No Israelite shall carry any object from private to public premises, or vice versa, on the Sabbath. These two restrictive laws led, of course, to great inconvenience in practical life, for, through their operation, almost all freedom of locomotion on the Sabbath was prohibited. In order to lessen the inconvenience caused by these two injunctions, the rabbis introduced certain legal formalities termed *'erube teḥumin*, *'erube ḥaẓerot*, and *'erube meboöt* (connection of boundaries, premises, and approaches), by which a Sabbath journey could be extended to 4,000 cubits, and certain public premises be considered as having been changed into private common premises, from which it was permitted to carry objects to adjoining private houses and vice versa (Mishnah 'Er. i.–iv.).

**Locomotion on the Sabbath.**

Again, in fixing the JEWISH CALENDAR care was taken to arrange it in such a manner that the tenth of the month of Tishri should never fall either on a Friday or on a Sunday, because it would, in some respects, be very inconvenient to celebrate the Day of Atonement either immediately before or immediately after the weekly Sabbath (R. H. 20*a*). To prevent such an inconvenient occurrence, it was determined that in some years either a day should be added to the regular number of days of the preceding month of Heshwan, or a day taken from the regular number in the month of Kislew.

Although the ancient rabbis were in general very strict where ritual and ceremonial laws were concerned, they did not hesitate to accommodate these laws to times and circumstances. The following are some of the principles they established: Referring to the passage in Lev. xviii. 5, "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them," they say, "man shall *live* in the laws of God, but not *die* by means of them" (Sanh. 74*a*; Yoma, 85*b*). "Where human life is in danger, any laws may be set aside, except those concerning idolatry, incest, and murder" (Yoma, 82*a*). In cases of illness and in any, even the remotest, danger, a deviation from the strict observance of the precepts relating to the Sabbath is permitted (Mishnah Yoma, viii. 6). "The Sabbath is delivered into your hand, not you into the hand of the Sabbath" (Mek. to Ki Tissa, p. 110, ed. Weiss; Yoma, 85*b*). "You may desecrate one Sabbath in order to be able to keep many Sabbaths" (Mek., *l.c.*; Shab. 151*b*).

**Sabbath for Man, not Man for Sabbath.**

Likewise, concerning the fast of the Day of Atonement, though it was regarded as of the utmost importance and consequently observed with extreme strictness, the rabbinical law easily accommodated itself to circumstances. If, for instance, on that day an Israelite be attacked by the disease of בולמוס (craving hunger), he is allowed to eat even that food which is otherwise strictly forbidden (Mishnah Yoma, viii. 6). In case of illness, too, the patient may break the fast of that day, either when he himself or his physician finds it necessary (Yoma, 83*a*).

The principle of accommodation is applied also in modern Judaism by the advocates of moderate reform. Under the protection of rabbinical authority they seek by various modifications to accommodate the ritual and liturgical laws to present conditions and circumstances. This endeavor is, however, disapproved by the advocates of strict orthodoxy, who rigorously and tenaciously adhere to every inherited religious form and custom, even though it be incompatible with modern thought and modern needs and conditions. Neither does the principle of accommodation satisfy those who advocate a radical reform of religious laws and institutions. The advocates of moderate reform hold that the principle of accommodation helps to reconcile the present with the past, to harmonize ancestral laws and institutions with the changed conditions of our time; that it prevents a breach of the unity in Israel; and that slowly, but surely, it introduces many essential improvements into Jewish religious life and institutions, thus exercising a wholesome influence upon the development of Judaism.

BIBLIOGRAPHY: LÖW, *Gesammelte Schriften*, i. 17 *et seq.*

M. M.

**ACCUSATORY AND INQUISITORIAL PROCEDURE:** Two methods by which persons suspected of crime may be tried. In the Inquisitorial method the judges or other officials seek to draw from the suspected person an acknowledgment of guilt by examining him regarding all the circumstances of the crime and about his own past life. They compel him in many cases to give such answers as they wish to hear. Formerly they resorted to the rack or thumbscrew; in some countries even to-day infliction of blows or close confinement is not uncommon. In the Accusatory method, a representative of the commonwealth, perhaps of the injured party, frames a written accusation, in which it is set forth that the accused, at a specified time and place, committed a certain offense. This accusation being denied by the accused, or standing controverted by operation of the law, the prosecutor brings his witnesses and other proofs as a plaintiff would do in a civil suit for the recovery of property; and if the guilt of the accused is not established by the witnesses and proofs (evidence being also adduced in defense) to the satisfaction of the judges or jurors, an acquittal follows and the accused goes free.

Among those nations that pay little or no regard to the freedom or rights of the individual, the Inquisitorial method is in vogue even at the present day, at least during the preliminary stages of a prosecution; and the admissions of guilt that have been wheedled or extorted from the accused are brought out against him on the final trial, which, in concession to the spirit of the times, is cast into the Accusatory form. Neither Great Britain, with her colonies, nor the United States of America, recognize the Inquisitorial method at any stage; and under the laws that govern the trial of criminals in these countries all confessions or admissions that have been elicited by playing upon the hopes or fears of the criminal are ruled out.

**Status of Witnesses.**

The system that the Jewish sages worked out from the written law is altogether Accusatory, like the Anglo-American method. It goes even farther, for it makes no use whatever of admissions or of confessions of guilt, either in or out of court; the Scriptural command, "At the mouth of two witnesses or at the mouth of three witnesses shall the matter be established" (Deut. xix. 15), is understood as excluding the mouth of the accused; and the principle is laid down, "No one can make himself out guilty" (or "wicked"), and it appears often throughout the Talmud.

The witnesses can testify only to what they have seen; or, when the offense consists of spoken words, as to what they have heard. Testimony as to the admissions of the accused is inadmissible; for even if they were made in open court, the judges would not listen to them, nor be influenced by them in their decision.

The treatise Sanhedrin (chaps. iii.–vi.) deals with criminal procedure in cases in which the punishment is death or exile to the cities of refuge, and incidentally in those cases in which the infliction of forty stripes might be adjudged. The first chapter of the treatise Makkot deals with the proceedings against false witnesses (see Deut. xix. 16–21).

The form in which the accusation should be drawn is not touched upon either in the Mishnah or in the Gemara; it is not even clear that the accusation was reduced to writing: although probably it was, since writing entered into other parts of the procedure, and two or three secretaries were employed by the court to record the views of the judges, and heralds were sent forth at the execution to read the sentence. At any rate, as the constitution of the court varied according to the seriousness of the crime (it being in some cases constituted of three, in other cases of twenty-three, judges), a definite charge must have been made before the trial could begin.

We find nothing in the Talmud as to discrepancy or "variance" between the accusation and proof, by reason of which so many criminals escape under the English-American methods; but a discrepancy between the witnesses on a material point would lead to an acquittal, whenever two witnesses do not testify to the same criminal act.

**Cross-examination of Witnesses.**

Cross-examination (*derishah wa-ḥakirah*) is the same in criminal as in civil cases; the judge who carries it the farthest is praised; of course, the witnesses are confronted with the accused in open court; "disciples of the wise," who might be considered as theologians, but are also lawyers, sit in three rows in front of the judges, and practically form the bar. Any one of these disciples is permitted to raise and argue a point on behalf of the accused, and the latter also may argue on his own behalf; arguments in favor of acquittal may be raised even after sentence, up to the very moment of execution. Only when all doubt is at an end the condemned criminal is exhorted to confess, in order that he may find forgiveness in another world; but his confession never can be used against him to assure his punishment on earth.

**Confession of Crime.**

Curiously enough, this custom of exhorting the condemned man to confess his guilt in his last moments is based on the example of Joshua (Josh. vii. 19), who besought Achan, when he had been pointed out by an ordeal as the guilty man who took for his own use part of the spoil of Jericho, that he should glorify the God of Israel by confessing his sin before his execution.

This short method of dealing with a man who has by his misdeed brought God's wrath down upon his people was deemed "a decision for the hour" (*horaat sha'ah*), not to be taken as a precedent in the affairs of life in later days. The sages whose institutions are discussed in the Mishnah never asked a culprit to confess, except at the last moment, and then only for the good of his soul (see Mishnah Sanh. iv. 1, 3, v. 2, 4, vi. 1, 2). L. N. D.

**ACELDAMA** (R. V., **Akeldama**, חקל דמא = "Field of Blood"): An ancient ossuary on the southern extremity of Jerusalem, near the ravine of Hinnom. The field once contained rich clay deposits which were worked by potters. A red clay is still dug in its neighborhood. The "potter's house" mentioned in Jer. xviii. 1–6 is thought to have stood there; not far from it was the gate Harsit and "the valley of the son of Hinnom" (see Jer. xix. 2). Later it was used as a cemetery for non-Jews. Christian tradition connects it with the death of Judas Iscariot, who is supposed to have bought it, or agreed to buy it, with the money he received for betraying Jesus (Matt. xxvii. 6–8; Acts, i. 19). The Aceldama (Hakl-ed-damm) of to-day presents a large, square sepulcher, of which the southern half is excavated in the rock, the remainder being built of massive masonry. In the center stands a huge pillar, constructed partly of rough blocks and partly of polished stones. The floor is covered with moldering bones, this repository having been in use as late as the first quarter of the nineteenth century. Much of its clay was taken away by Empress Helena and other prominent

Christians, for sarcophagi. There may be some connection in name between Aceldama and אפס דמים

TRADITIONAL SITE OF ACELDAMA IN THE VALLEY OF HINNOM.
(From a photograph by Bonfils.)

(I Sam. xvii. 1), which is translated in Yer. Sanh. ii. 20*b*, Ruth R. iv. (on ii. 3) ii. 9, Midr. Sam. xx. by חקל סומקתא.

BIBLIOGRAPHY: Sepp, *Jerusalem und das Heilige Land*, i. 297; *Ency. Bibl.* s.v.; C. Schick, in *Pal. Explor. Fund Quart. Statement*, 1892, pp. 283–289; H. Melander, in *Zeit. Deutsch. Paläst. Ver.* xvii. 25–35.

M. B.

**ACHAN** (in I Chron. ii. 7, **Achar,** probably from Achor, the valley mentioned in Josh. vii. 26).—**Biblical Data:** The son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, who committed sacrilege during the capture of the city of Jericho by the people of Israel in taking a portion of the spoil devoted to the Lord. Since the war was a holy war (see BAN and HEREM), he involved the whole nation in guilt, and caused its defeat in the battle of Ai, in which thirty-six men of Israel were killed. To assuage the wrath of the Lord kindled against the people, the twelve tribes were assembled according to their clans and households, and the sacred lot was cast in order to discover the guilty family that had come under the ban. Achan was singled out, and confessed that he had stolen silver and gold and a costly Babylonian mantle, and had hidden them in his tent. The stolen things were immediately sent for and laid before the Lord, and Achan and his family, his cattle, his asses, his sheep, and all his belongings were brought to the valley afterward called the "Valley of Achor" (עכור "Trouble"). Joshua said to him there: "Why hast thou troubled us? The Lord shall trouble thee this day." Achan and all that belonged to him were stoned to death and, with the whole of his possessions, burned, and "a great heap of stones" was raised over the ashes (Josh. vii. 24–26). This mode of expiation for sacrilegious theft appears somewhat harsh and inhumane, particularly so if we understand the words, "And all Israel stoned him with stones; and they burned them with fire and stoned them with stones" (Josh. vii. 25), to refer not only to Achan, his goods, and his beasts, but also to "his sons and daughters" mentioned in the preceding verse (see W. Robertson Smith, "Religion of the Semites," 2d ed., p. 162).

——**In Rabbinical Literature:** The Jewish exegetes, Rashi, Gersonides, and others, maintain that the stoning (Josh. vii. 25) was inflicted only on the beasts, and that the sons and daughters were brought there merely to witness and be warned. This seems to be the opinion also of the rabbis in the Talmud (see Rashi on Sanh. 44*a*), although they say that the wife and the children were accessories to the crime, in so far as they knew of it and kept silent. According to another and apparently much older rabbinical tradition, Achan's crime had many aggravating features. He had seen in Jericho an idol endowed with magic powers, with a tongue of gold, the costly mantle spread upon it, the silver presents before it. By taking this idol he caused the death, before the city of Ai, of thirty-six righteous men of Israel, members of the high court. When Joshua, through the twelve precious stones of the high priest's breastplate, learned who was the culprit, he resorted to the severest measures of punishment, inflicting death by stoning and by fire both on him and his children, in spite of Deut. xxiv. 16; for these had known of the crime and had not at once told the chiefs of the hidden idol. They thus brought death upon more than half the members of the high court (see Pirḳe R. El. xxxviii.; Tan., Wa-yesheb, ed. 1863, p. 43). Another view expressed by the rabbis is that Achan committed incest, or violated

the Sabbath, or was otherwise guilty of a fivefold crime. This view is based upon the fivefold use of the word גם ("also," "even") in Josh. vii. 11 ("They have also transgressed my covenant," etc.), as well as upon his own confession: "Thus and thus have I done" (Josh. vii. 20). Achan is held up by the rabbis as a model of the penitent sinner; because his public confession and subsequent punishment saved him from eternal doom in Gehenna. "Every culprit before he is to meet his penalty of death," says the Mishnah Sanh. vi. 2, "is told to make a public confession, in order to be saved from Gehenna's doom." Thus Achan confessed to all his sins when he said: "Of a truth I have sinned against the Lord, the God of Israel, and thus and thus I have done." That his avowal saved him from eternal doom may be learned from Joshua's words to Achan: "Why hast thou troubled us? So may the Lord trouble you this day," which are taken to mean "in the life that now is, so that thou mayest be released in the life to come" (Sanh. 43*b*–44; see also Ḳimḥi on Josh. v. 25).

——**Critical View:** Bible critics are inclined to ascribe the story of Achan to two different writers, since the words in the first part of Josh. vii. 25, "All Israel stoned *him* with stones" (וירגמו), show a different style and tradition from those at the end of the verse: "they stoned *them* with stones" (ויסקלו אתם). See Dillmann's commentary *ad loc.*, and Bennet on Joshua in "S. B. O. T." p. 66. K.

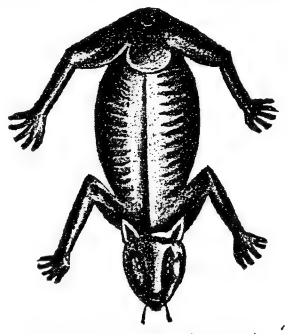
**ACHAWA: 1.** German annual published at Leipsic (C. L. Fritzsche) under the title, "Achawa, Jahrbuch für 1865 = 5625," from 1865 to 1868 by the Society for the Help of Needy Jewish Teachers, their Widows and Orphans. The annual treated specially of pedagogical questions, with here and there literary *morceaux* and articles by M. Wiener on the history of the Jews in Germany. **2.** A monthly journal published at Amsterdam and founded about 1888 by a society of teachers bearing the same name. It is devoted exclusively to pedagogy. I. Br.

**ACHBOR** ("Mouse"): **1.** Father of Baal-hanan (comp. Hannibal), king of Edom (Gen. xxxvi. 38, 39, and in the corresponding list of I Chron. i. 49). It has been suggested that the name implies a species of totemism (W. R. Smith, "Kinship and Marriage in Early Arabia," p. 302), and the discovery of sacrificial mice by the Palestine Exploration Fund ("Quart. Statement," 1893, p. 296; see illustration in next column) gives the theory some interest. The name Baal-hanan ben Achbor finds an exact parallel in the inscription on the accompanying seal, Hananyahu bar Achbor.

Hananyahu bar Achbor.
(From Benzinger.)

**2.** One of the men sent by King Josiah to consult the prophetess Huldah concerning the finding of the "book of the law" (II Kings, xxii. 12, 14); son of Michaiah. In II Chron. xxxiv. 20 his name is given as Abdon, but the existence of the name Achbor on an archaic Hebrew seal found at Jerusalem (see illustration above) proves this to be a misreading. Achbor is referred to again only as the father of Elnathan (Jer. xxvi. 22, xxxvi. 12). G. B. L.—J.

**ACHERON,** or **ACHERUSIAN LAKE:** The fiery river of Hades in Greek mythology, mentioned in Plato's "Phædo," 113A, which figures also in Jewish eschatology. In the Sibyllines, i. 301 (also in Enoch, xvii. 6), the souls of the dead traverse Acheron to enter the realms of bliss. In the Book of Adam and Eve (Apocalypsis Mosis, ed. Tischendorf, p. 37) one of the six-winged seraphim takes the body of the dead Adam, casts it into the Acherusian Lake, and washes it in the presence of God, who, after three hours, raises it and hands it over to Michael the archangel, to take it into the third heaven.



Sacrificial Mouse (see ACHBOR).
(From "Quart. Statement," Pal. Expl. Fund.)

In the Christian Apocalypse of Paul (written after some Jewish model), Paul is shown a river with waters white as milk, and told that it is the Acherusian Lake (the Syrian version has changed it into the Sea of the Eucharist), within which there was the city of God. Into this lake those who repent of their sins are cast by Michael the archangel, after which they are brought by him into the city of God, where the righteous dwell (see Apoc. Paul, ed. Tischendorf, iii. 22). The Acherusian Lake is probably the same as the *nehar di-nur*, the river of fire (Enoch, xvii. 5), in which the souls must bathe, according to Jellinek's "B. H." iii. 31 and 139, v. 183, to receive their baptism of purification before entering paradise, but at times they bathe in streams of balsam ("B. H." ii. 29).

Bibliography: Roscher, *Reallexikon der Vergleichenden Mythologie*, s. v.; Dieterich, *Nekyia*, pp. 218 *et seq.*; S. Beer on passage of *Enoch* and Fuchs on *Apoc. Mosis*, xxxvii. in Kautzsch, *Die Apokryphen und Pseudepigraphen des A. T.* pp. 248, 525.
K.

**ACHISH.—Biblical Data:** King of Gath in the time of David and Solomon (I Sam. xxi.–xxix. 1; I Kings, ii.). David, when fleeing from Saul, twice sought asylum with Achish, the first time incognito. He was, however, recognized, whereupon he feigned madness, and escaped (I Sam. xxi. 10–15, xxii. 1). The second time he was also recognized, but was well treated as a supposed enemy of Saul (I Sam. xxvii.). Achish led the Philistine attack on Israel which resulted in the death of Saul and his sons. He was also at the battle of Gilboa (I Sam. xxviii.–xxxi.). Two servants of Shimei fled to Achish (I Kings, ii. 39–46). The superscription to Ps. xxxiv. reads "Abimelech," apparently by error for Achish.
D. G. L.

——**In Rabbinical Literature:** The Haggadah elaborates David's insanity as follows: Among Achish's body-guard were the brothers of Goliath, who immediately sought to slay their brother's conqueror. Achish forbade this, pointing out that the combat had been a fair one. The brothers retorted that then, according to the terms of the agreement (I Sam. xvii. 9), Achish must relinquish his throne to David. The only way out of this complication was for David to feign madness, but just at that time a daughter of Achish became really insane, and her mania was augmented by David's actions; therefore he was driven away (Midr. Teh. xxxiv.). L. G.

**ACHMETHA:** Name given in the Old Testament (Ezra, vi. 2) to the Persian city called by the Greeks Ecbatana or Agbatana. In Old Persian it is called Hagmatana; in Babylonian, Agamatanu; while in the works of Arabic historians it appears as Hamadan, the modern form of the name. When the Median kingdom arose, in the seventh century B.C., Ecbatana was the chief city. At a later period it was the summer residence of the Persian kings. According to Herodotus (i. 98), the city was surrounded by high and strong walls, the turrets of which had different colors. The inner wall surrounded the palace and treasury. The royal archive mentioned in Ezra, vi. 2, was probably found within the inner wall. A greatly exaggerated description of the walls occurs in Judith, i. 2, where Arphaxad (Gen. x. 22-24, xi. 13) is said to have been the builder of the city. It is also mentioned in the Talmud (Ḳid. 72*a*; Yeb. 17*a*; see Neubauer, "G. T." p. 376). F. Bu.

**ACHOR:** A valley near Jericho. From Josh. xv. 7 it would appear that it was situated upon the northern boundary of Judah. Its exact position has not, however, been ascertained. Eusebius ("Onomasticon," ed. Lagarde, p. 105) and Jerome ("Liber de Situ et Nominibus Locorum Hebraicorum," xxiii. 868) allude to it as a valley north of Jericho; whereas some modern writers identify it with Wadi el-Kelt, a deep ravine south of Jericho. According to Josh. vii. 24–26, Achan was stoned there; and, in view of the trouble that he brought upon his people and upon himself, the place assumed a typical character, symbolizing an accursed desolation that will only be redeemed in the times of the Messiah (Hosea, ii. 15; Isa. lxv. 10). M. B.

**ACHSA** or **ACHSAH** ("Anklet"): Daughter of Caleb (I Chron. ii. 49), who was promised by her father to the man who should capture Kirjath-sepher. Othniel, the son of Kenaz and nephew of Caleb, took it and married Achsah (Josh. xv. 16, 17). In Judges, i. 12, 13, the story is repeated, but here Achsah asks springs of water in addition to the "south land," and both the upper and the lower springs are granted her. G. B. L.

**ACHSELRAD, BENEDICT (Bendet ben Joseph ha-Levi):** A darshan, or preacher, of Lemberg in the first half of the seventeenth century. He was the author of several homiletical works, of which the following have been published: "Ben Da'at" (The Son of Knowledge), Hanau, 1616, containing one hundred and fifty homiletic discourses on the Psalms; "Derush 'al 'Aseret ha-Dibberot," an Interpretation of the Decalogue, Hanau, 1616, containing homilies on the Ten Commandments; and "'Abodat ha-Levi" (The Office of the Levite), Cracow, between 1632 and 1648, containing sermons and homiletic interpretations on Genesis. The last is merely a fragment of a work which treated the whole Pentateuch in the same manner: it has not been published. There must also have existed a homiletic commentary by him on Proverbs, which is mentioned several times by Achselrad himself, and the existence of which is also confirmed by Aaron Samuel, rabbi of Fulda, in his introduction to Achselrad's "Ben Da'at."

Bibliography: Steinschneider, *Cat. Bodl.* col. 785; Michael, *Or ha-Ḥayyim*, No. 341; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v. *Bendet*.

L. G.

**ACHSHAPH:** Town mentioned in Josh. xi. 1 and xii. 20 as the seat of a north Canaanitish king. Robinson ("Biblical Researches," iii. 55, London, 1856) identifies it with the ruins at Kesaf, or Iksaf, a village northwest of Hunin and south of a branch of the Nahr el-Kasimiye (Guérin, "Galilee," ii. 269). This would agree with Josh. xi. 1, but not with xix. 25, as in the latter passage this town must be looked for in the neighborhood of the coast. The identification of Achshaph with the Aksap of the Egyptian list of Thothmes is uncertain.

Bibliography: W. Max Müller, *Asien und Europa*, p. 154.

F. Bu.

**ACHZIB** (called also **Chezib, Chozeba**): **1.** A town of Judah, in the southern Shephelah or lowland (Josh. xv. 44), coupled with Mareshah in Micah, i. 14, where it appears as paronomastic with deceit. In Gen. xxxviii. 5, it reads Chezib, and in I Chron. iv. 22, it appears as Chozeba, and is there connected with the Judean clan of Shelah. Comparisons with the names of modern places, such as 'Ain Kus(s)abe (Robinson, "Socin-Bädeker"), six miles southeast of Tell el-Hesy, or a doubtful 'Ain el-Kezbeh near Bet Nettif (G. A. Smith), have little probability.

**2.** Phenician city, claimed by the Asherites (Josh. xix. 29), but not conquered (Judges, i. 31). The Greeks called it Ecdippon (compare Josephus, "B. J." i. 13, § 4; *idem*, "Ant." v. 1, § 22, where the form Arce occurs). Akzibi is mentioned in a cuneiform inscription of Sennacherib. It is the small village, now Ez-Zib, nine miles north of Acre (Acco), on the seashore. On the importance of this place in the Talmud, as determining the southern limits of Palestine for certain ritual purposes, see Neubauer, "La Géographie du Talmud," under "Kezib," p. 233.

W. M. M.

**ACME** (Ἀκμή): Jewish slave of Livia, wife of the Emperor Augustus. During the family troubles which clouded the last nine years of Herod's life, she came under the influence of his son Antipater, while he lived at Rome. Induced by large presents and specious promises, she forged a compromising letter from Herod's sister Salome to her mistress, the empress Livia, which she forwarded to Herod through the agency of Antiphilus, a friend of Antipater in Egypt. Acme's guilt was discovered by an intercepted letter to Antipater, in which she speaks of having forged the letter at Antipater's request. Herod reported the matter to Augustus, and Acme was put to death in the year 5 B.C.

Bibliography: Josephus, *B. J.* i. 32, § 6; idem, *Ant.* xvii. 5, § 7.

G.

**ACOSTA, CRISTÓVAL:** Spanish physician and botanist of the sixteenth century. He was born in Africa, whither his parents fled when exiled from Spain. He studied medicine, and for several years traveled through Africa and Asia, particularly through China. While on his travels he made the acquaintance of the most important physicians in Arabia, Persia, China, Turkey, and other lands. On his return he established himself at Burgos, Spain, and published a work entitled, "Tratado de las Drogas i Medicinas de las Indias Orientales con sus Plantas Debujadas al Vivo" (1578) (Treatise on the Drugs and Medicines of the Indies with their Plants Illustrated from Nature); which was translated into Italian (Venice, 1585), and into French by Antoine Collin. Death prevented him from completing a work he had projected on the flora and fauna of India. Acosta was baptized, but at what time is uncertain.

Bibliography: De Castro, *Historia de los Judios en España*, pp. 204 *et seq.*

M. K.

**ACOSTA, DUARTE NUÑES D'**: Merchant at Hamburg during the first half of the seventeenth century; descendant of a prominent Marano family from Portugal. When, about 1640, King John IV. of Portugal established his agency at Hamburg, he made Acosta the first incumbent of the office, with the title of "noble of the house," in spite of local prejudice against the Jews due to the propaganda against them led by JOHN MÜLLER. Throughout the existence of the agency, to the year 1795, other members of the Acosta family held the office.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, x. 26; Kayserling, *Gesch. d. Juden in Portugal*, p. 312; idem, *Sephardim*, p. 229.

W. M.

**ACOSTA, GERÓNIMO NUÑEZ D'** (called also **Moses Curiel**). See CURIEL, MOSES.

**ACOSTA, JOAN D'**: Jester at the court of Peter the Great of Russia in the first half of the eighteenth century. Originally he was a broker at Hamburg, but met with such small success that he removed to Russia, and received an appointment as jester. His appearance was droll; he is described as having been very clever and witty, and master of almost all European languages. According to Doran ("History of Court Fools"), Peter met him among the patients at the "Water Cure" at Alonaitz in 1719. Kostomarov calls him Lyacosta. It is said that Czar Peter enjoyed discussing theological questions with him, and that these discussions often led to heated arguments. As a reward for his services the czar gave him the sandy and uninhabited island of Sammer, in the Gulf of Finland. He retained his position as court jester under Empress Anne.

BIBLIOGRAPHY: Shubinski, *Istoricheskie Ocherki*, p. 5; Sternberg, *Gesch. d. Juden in Polen*, p. 149; Kostomarov, *Russkaja Istorija*, 2d ed. p. 143, St. Petersburg, 1893; Doran, *History of Court Fools*, p. 305, London, 1858.

H. R.

**ACOSTA, LUIS D'**: Marano of Villa-Flor, Portugal; born in 1587. At the age of forty-five, he was condemned to the galleys because he had been secretly following the law of Moses.

BIBLIOGRAPHY: Kayserling, *Sephardim*, p. 203.

W. M.

**ACOSTA, URIEL** (originally, **Gabriel da Costa** *): Noted writer and rationalist; born at Oporto, 1590; died at Amsterdam, April, 1647. Born and reared in a Marano family, all of whose members had become strict Catholics—his father held an ecclesiastical position—young Gabriel seems to have pondered secretly on the race and faith of his fathers, to which he felt himself powerfully attracted. When apprenticed to the legal profession he found time to study the Law and the Prophets, and he experienced the influence of their broad humanitarian views and of their noble conceptions of the Deity. Dissatisfaction with the formal routine of Catholicism was probably responsible for his spiritual uneasiness, as suggested by Grätz ("Gesch. d. Juden," x. 133). In 1615 force of circumstances compelled him to accept the semi-legal, semi-clerical office of treasurer of an endowed church in Oporto: his father being dead, the support of his mother and young sister and brothers devolved upon him. Cautiously revealing to these relatives his heart's longing for Judaism, he found them acquiescent; and in 1617 or 1618, after running great danger of detection and punishment, the family emigrated from Portugal to Amsterdam, where they could openly live as Jews.

**Religious Scruples.**

In Amsterdam they abjured Christianity; and Gabriel and his four brothers (Kayserling, "Gesch. d. Juden in Portugal," p. 287) entered the Abrahamic covenant, Gabriel discarding his name for Uriel.

Full of enthusiasm for Judaism—an enthusiasm that had fed upon his dreams and fancies of the unknown faith and the bygone history of his people—it was almost in the nature of things that Acosta should be doomed to suffer severe disenchantment through the realities he encountered. The days of Moses and Isaiah no longer existed: in place of their broad principles and declarations he found in the Judaism of Amsterdam a rigid, cumbersome, and

prosaic accumulation of ritual and observance, "line upon line, and precept upon precept." This was very different from the free and liberal religion which his inexperienced fancy had pictured to him in his native land. Feeling the inspiration of his high ideals, he was frank enough to express outspokenly his disgust with the formal Judaism of the day.

**Disappointment at Amsterdam.**

Something of his Christian training may have shaped his phraseology when he openly spoke against "the Pharisees" of the Amsterdam synagogue; but he naturally knew nothing of the fierce heat of suffering which had fused the faith of Isaiah, and welded it into the rigid forms he found extant. On their side the Amsterdam Jews, who had known persecution and were grateful even for the tacit tolerance of the Netherlands, were not disposed calmly to see an impetuous and ill-informed young enthusiast openly assail the ancestral faith. By his criticisms against Judaism, Acosta thus condemned himself to a life of severe isolation almost from the hour of his arrival in Amsterdam. When it got abroad that he was preparing a book which should set forth his grave doubts as to the immortality of the soul and the reality of future reward or punishment, and should, moreover, point out the discrepancies between the Bible and rabbinical Judaism—soundly rating the latter for its accumulation of mechanical ceremonies and physical observances in lieu of spiritual maxims and philosophic conceptions—he was answered even before he had spoken, as it were, by the publication of a work in Portuguese, written by a certain physician, Samuel da Silva, in 1623, "Tratado da Immortalidade da Alma, Composto pelo Doutor! . . . em que Tambem se Mostra a Ignorancia de Certo Contrariador," etc. But this only served to expedite Acosta's work, which appeared in 1624, also in Portuguese, under the title "Examen dos Tradiçoens Phariseas Conferidas con a Ley Escrita por Uriel, Jurista Hebreo, com Reposta a hum Semuel da Silva, seu Falso Calumniador." Acosta's lack of clearness, either of expression or of thought, or of both, is shown by the fact that in this work he reiterates that the soul of man is not immortal—the very heresy of which Da Silva had accused him.

The matter had now become so public that the officials of the Amsterdam Jewish community could not but take notice of it. Accordingly, Acosta was indicted before the magistracy for the utterance of views subversive of the foundations not only of Jewish, but of Christian, faith; and judgment was

*The Latin and more familiar form of the surname is "Acosta," used by Gutzkow in his well known drama devoted to the subject of this article; Uriel himself signed "da Costa."

asked against him as a public enemy to religion. He was arrested, thrown into prison, and fined 300 gulden ($120); and his book was condemned to be publicly burned. Acosta seems to have fled to Hamburg after this (see Perles, in "Monatsschrift," 1877, p. 206), but he eventually returned; for doubtless he felt himself completely ostracized there too by Jew and Christian alike. Moreover, he was ignorant of the German language. He returned to Amsterdam in bitter resentment. He found he could not live in seclusion; he yearned for companionship; he desired to marry again—he seems to have lost his wife in the interim (see Perles, *l.c.*, p. 209)—and as the guardian of his younger brothers he feared their financial interests would suffer through his disgrace. Accordingly, he resolved to swallow the bitter draft. He volunteered, as he says, "to become an ape among the apes," and in 1633 he offered his formal submission to the officers of the synagogue; he would be a dissenter and a sinner no more.

**Abjures His Errors.**

Though outwardly obedient, Acosta's enthusiastic religious bent had evolved a new tendency away from Judaism. "I doubted whether Moses' law was in reality God's law, and decided that it was of human origin, as many others in the world have been." One step led to another. A species of natural religion, free from form or formula, bereft of all ceremony and ritual, seemed to him to be the true religion for man. He became a Deist. God is in nature the ruler of the external world: He has no concern with doctrines or modes of worship, all of which are equally vain in His sight. Nature teaches peace and harmony: religion uses the sword or the stake, or else the ban of excommunication. All the religion he would approve is contained in the seven Noahidic commandments ("Exemplar Humanæ Vitæ," ed. Limborch, p. 666).

Unfortunately for himself, Acosta could not be a perfect hypocrite: in his mode of life he continually transgressed Mosaic and rabbinical regulations, such as those touching the Sabbaths and festivals, the dietary laws, etc.; and people soon knew of it. His own relatives severely condemned him for this unfaithfulness, but to no purpose. Finally it was learned that he had dissuaded two Christians—a Spaniard and an Italian—from carrying out their avowed intention of embracing the religion of Israel; and this treachery, as it seemed, once more brought the lightnings of authoritative Judaism about his head. Summoned again before the officials of the congregation, he was required to renounce the errors of his way under penalty of the "greater ban." He would not submit; and again he was excommunicated. This further stroke of bigotry, as he considered it, was borne by him in sullen silence for seven years, during which time he suffered the indignity of being avoided by all, even by his nearest relatives. At the end of that period he succumbed and once more gave in his submission to authority, and was made to testify to it by the most degrading penances. Before the assembled hundreds in the synagogue—men and women—he recited a public confession of his sin and a recantation; this was followed by a public scourging then and there, to the extent of the Biblical "forty stripes save one"; and as the crowning act he was laid prostrate upon the threshold of the holy place, to be stepped over or trampled on by the gathered crowds. A proud and indomitable spirit like Acosta's might submit outwardly to such terrible formalities; but it could not brook them tamely. He went home, and shortly after ended his stormy career by shooting himself, having used the interval to write a few pages of what he called "Exemplar Humanæ Vitæ" (A Specimen of Human Life), a sketch of his own career. It is almost the only source of information respecting the life of this eccentric and unfortunate thinker, and was published with a refutation by Philip Limborch, a Dutch theologian, as an appendix to his own work, entitled "Amica Collatio cum Erudito Judæo," Gouda, 1687; republished 1847.

**Second Excommunication and Suicide.**

The "Exemplar Humanæ Vitæ," even making allowance for the intense mental stress under which it was written, and for the natural temptation to leave behind as crushing an indictment of his opponents as he could frame, shows Acosta to have been an ill-balanced thinker, impulsive to a degree, impatient, and presumptuous in the face of grave disabilities. Had careful religious training in Judaism been joined to more wisely directed energies, the uncommon intellectual endowments he undoubtedly possessed might have made of him a powerful champion of the ancestral faith, a "Pharisee of the Pharisees." He had all the superabundant zeal necessary for the equipment of such a defender of the faith.

**His "Exemplar."**

An interesting reference to Acosta was discovered (see Perles, in "Monatsschrift," 1877, xxvi. 193) in a letter printed in a volume of responsa by a certain learned Venetian merchant, Jacob b. Israel ha-Levi (2d ed., Venice, 1632, art. 49). In this letter, advice is asked of Ha-Levi as to the propriety of interring in the congregational cemetery the mother of an unnamed renegade, who had herself shared in her son's apostasy. The description given of the unnamed apostate's acts and writings, as well as the date of the letter and the known literary correspondence of the Amsterdam ecclesiastical authorities with Ha-Levi, leaves no room for doubt that Acosta was the excommunicate in question.

The tragic life of Acosta has furnished material for the dramatist and the novelist. The most important dramatic production is Gutzkow's tragedy, entitled "Uriel Acosta" (Leipsic, 1847), translated into Hebrew by Solomon Rubin, Vienna, 1856. The novelist Zangwill has also used the material for a sketch in his "Dreamers of the Ghetto" (pp. 68-114, Philadelphia, 1898).

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F. DE S. M.

**ACQUI:** A city on the Bormida, in the province of Alessandria, Italy, famous for its hot springs and its ancient Roman ruins. According to its archives, Jews have lived there since 1400. In the first decades of the nineteenth century the Jews at Acqui aggregated about 700; in 1899 they numbered but 220 individuals, many having emigrated to the more important cities of Turin and Milan. The congregation of Acqui possesses many charitable institutions. In 1881 the old synagogue, together with the ghetto, was demolished; and a new one has been constructed in the Via Jona Ottolenghi, owing to the munificence of the man after whom the street is named. See OTTOLENGHI, VITA.

In 1899 the rabbi of the congregation was Adolfo Ancona, a pupil of Prof. Eude Lolli.

F. S.

**ACQUISITION (LAW), TALMUDICAL.** See ALIENATION AND ACQUISITION.

**ACQUITTAL IN TALMUDIC LAW:** The Jewish court for hearing capital offenses was composed of twenty-three judges, and according to the opinion of many sages, even offenses of a lower degree, such as were punishable by stripes only, must be tried by a like number of judges. Still it must not be thought that the Jewish court corresponded in any way to an English or American jury. Modern jurors are supposed to render a verdict upon the facts adduced by the evidence, while the presiding judge instructs them on the law in the case. But the twenty-three judges of the Jewish Criminal Court were all supposed to be versed in the law. According to the pharisaic idea, it was requisite that they be "disciples of the wise," that is, learned in the traditions. It was not so much their business to weigh conflicting evidence as to decide upon the competency and the sufficiency of the testimony given by the witnesses according to certain hard and fast rules. But it was deemed the highest duty of the judges to see that no innocent man be condemned; in fact, that no one should be convicted who was not guilty both morally and legally, and whose guilt was not established in a strictly legal way; and for this purpose they were to carry on a most searching cross-examination of the prosecuting witnesses.

**Composition of Jewish Court.**

The Talmud speaks in the main of Acquittal from lack of sufficient evidence. As there must be two eye-witnesses to a criminal act in order to convict, or two ear-witnesses in the few cases in which the offense consists of spoken words (for example, incitement to idol worship), if one of the two, having been examined separately, breaks down, or if the two contradict each other in any material point, an Acquittal must follow. Here a difference comes in between the failure to answer under the general cross-questioning on the time and place of a criminal act, which is known as *ḥakirah* (searching), and the free and rambling cross-examination known as *bedi-ḳah*. As to the former, the answer "I don't know" by either of the witnesses destroys the testimony of both; for such an answer makes it impossible eventually to fulfil the Scriptural law as to "plotting witnesses" (see ALIBI) by proving that the witnesses were, at the exact time named by them, at other places. But either witness or both witnesses may fail to answer some of the questions put to them relative to surrounding circumstances, without destroying the effect of their testimony. Of course, if two witnesses answer concerning the circumstances of an offense in such a way that one plainly contradicts the other, the testimony of both falls to the ground; whereof the best known example is given in the story of Susannah, told in the Apocryphal additions to the Book of Daniel. But within certain limits contradictions, even as to time and place, are not fatal. Thus, considering the uncertainty of the lunar calendar, one witness might place the crime on the second day of the month, the other on the third; because one might know whether the preceding month had twenty-nine days or thirty days, while the other witness did not. However, if upon cross-examination it should appear that both knew the right time of the new moon, and that they meant different days, their testimony is really contradictory, and fails in effect. If they differ by two days—say the third and the fifth—the discrepancy can not be reconciled, and there must be an Acquittal. As to the hour when the deed was done, a difference of one hour is immaterial; when the witnesses differ by two hours, both, however, naming an hour in the forenoon, or both an hour in the afternoon, the oldest authorities (R. Meir and R. Judah) are divided in opinion, and most of the modern codifiers hold with the latter sage, that a difference of even two hours might be charged to an innocent mistake on the part of one or both. But if one says at the fifth hour, and the other says at the seventh hour (from dawn), the variance is fatal; for forenoon and afternoon are easily distinguished by the position of the sun in the east or in the west (Sanh. v. 3). "If the judges find a point in favor of the accused, they acquit him immediately" (Sanh. v. 5); while, if there is an inclination to convict, there must be an adjournment to the next day. In the discussions before the final session, those who have once declared for Acquittal must not argue on the side of conviction, but they may vote for it, if brought over to it by the arguments of the other side. Such at least is the understanding expressed by Maimonides and by Obadiah de Bertinoro in their commentaries on the Mishnah.

**Agreement of Witnesses.**

Unanimity of the judges was not required either to convict or to acquit. But the majority of one for Acquittal was deemed sufficient by all, while if the majority among the judges for conviction was no greater than one, new judges had to be added to the court until a result was reached; either a conviction by a greater majority than one or an Acquittal. In the highly improbable event of the court having come to no decision after being increased to its utmost limit, that is seventy-one, or for the rare cases triable before the great Sanhedrin (also of seventy-one judges), it was provided that upon a division of thirty-six for conviction and thirty-five for Acquittal, the judges should discuss the matter in secret session until one was brought over to the side of the defense (Sanh. v. 5). There is no doubt, however, that until judgment was rendered, any one of the judges was free to change his mind either way. If less than twenty-three judges gave an opinion one way or the other, that is, if one or more of the bench of judges said that they did not know which way to decide, it was the same as if the full number of twenty-three had not been empaneled, and there could not be an Acquittal any more than a conviction. New judges had to be added to the bench, two by two, till there were twenty-three ready to give their opinion one way or the other. An Acquittal once pronounced was irrevocable; the judgment could never be reopened, nor the trial resumed, though the clearest evidences of guilt might thereafter come to light, or though the court had erred most grievously in applying the law. The principle that "no one must be twice put in jeopardy of life and limb," so highly valued in English law, and which is imbedded, as a part of the Bill of Rights, in every American Constitution, was derived from the words of the Scripture (Ex. xxiii. 7): "And the innocent and righteous slay thou not: for I will not justify the wicked." The principle is expressed in the Mishnah (Sanh. iv. 1) thus: מחזירין לזכות, "in cases involving property, they 'turn back' (that is, go to a new trial) as much to acquit the accused as to condemn him; in capital cases (or criminal cases in general), however, they 'turn back,' only to acquit, but not to condemn."

**Majority Necessary for a Decision.**

**An Acquittal Was Final.**

A new point calculated to bring about Acquittal may be adduced even while the convicted man is on the way to execution.

Taking into account that all circumstantial evidence of guilt and also the testimony of women, of slaves, and of Gentiles were excluded; considering

also the many chances, as shown above, of the breaking down of a witness, or contradiction between the necessary two witnesses, and, lastly, the requirement of a warning (*hatraah*), without which no capital sentence (except for incitement to idol worship) could be pronounced (Mak. i. 8, 9)—a requirement which must, however, have crept into the law at a very late day—it is not to be wondered at that death-sentences were rare.

**Rarity of Condemnation.**

A Sanhedrin which puts one person to death in seven years is called bloody—Rabbi Eleazer ben Azariah says, if it puts one person to death in seventy years; R. Tarfon and R. Akiba both claim if they had been on the Sanhedrin nobody would ever have been put to death; whereupon Rabban Simon, son of Gamaliel, retorts: "The men who talk in this way multiply the shedders of blood in Israel" (Mishnah Mak. i. 10).

It may be stated that the rules herein given favoring acquittals did not apply to prosecutions for theft. As the only punishment for this crime was compensation in double (in some cases four times or five times) the value of the thing stolen, the prosecution was deemed to be in the nature of a civil suit for the recovery of money or property (though non-payment might bring about the temporary enslavement of the accused). See Accusatory and Inquisitorial Procedure, Criminal Laws, Criminal Procedure.

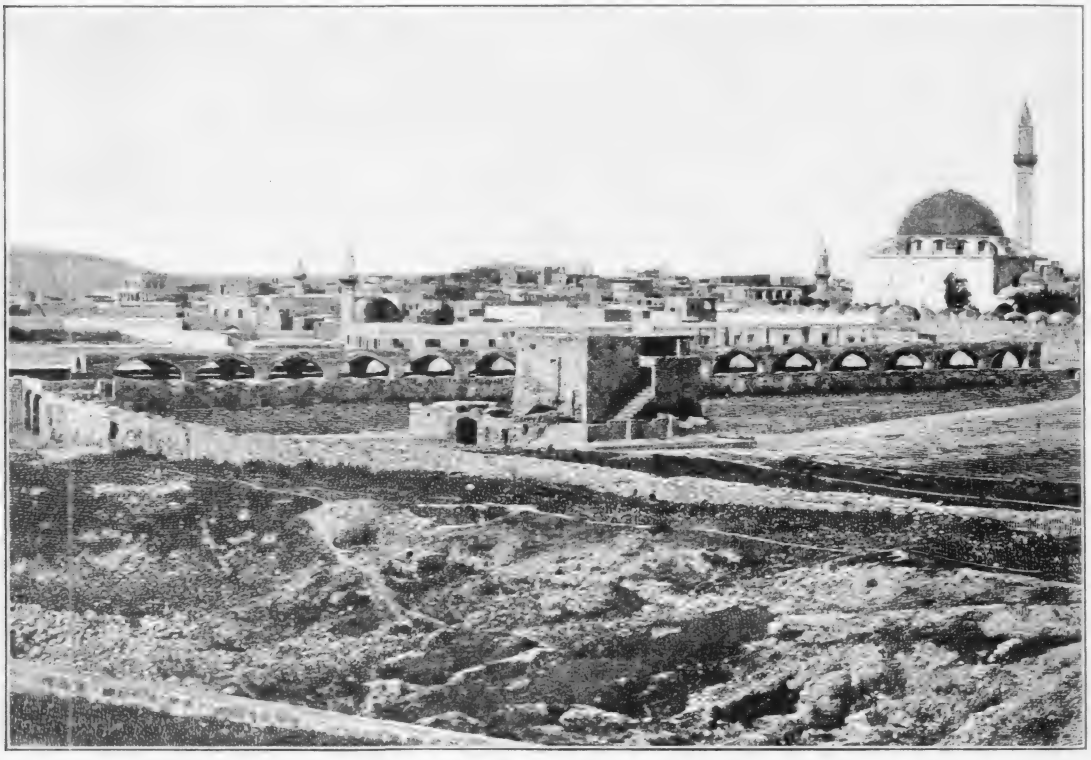
L. N. D.

**ACRA:** Fortress built by Antiochus Epiphanes in the year 173 B.C. at Jerusalem, on an outlying spur of the Temple mount toward the south, where he placed a garrison, stored provisions, and kept armor. The Greek (I Macc. i. 33) reads "Acra," which has been translated as if it were not a proper name.

Bibliography: Josephus, *B. J.* v. 4, § 1; vi. 6, § 3; xii. 5, § 4; Schürer, *Gesch.* i. 154.

G. B. L.

**ACRE** (called also, at different times, **Acca, Akka, Accho, Acco, St. Jean d'Acre,** and **Ptolemais**): City and seaport of Phenicia, situated on a promontory at the foot of Mount Carmel (compare Josephus, "Ant." ii. 10, § 2), having (1901) a population of about 9,800, among whom there are a few Jews. Acre is mentioned in hieroglyphic inscriptions about 1500 B.C. under the form of *A-ka* and in the El-



The Modern City of Acre.
(From a photograph by Bonfils.)

Amarna Tablets (Winckler's ed., Nos. 11, 65, 157, *et seq.*) as *Ak-ka*, the seat of a rapacious prince. On Phenician coins its name is עך. The tribe of Asher claimed it (Josh. xix. 30, where the name is distorted into *Ummah*, but is still correctly read 'Ακκώ in the better manuscripts of the Septuagint; see Dillmann, "Commentary," and Hollenberg, in Stade's "Zeitschrift," i. 100), but the tribe was unable to conquer it (Judges, i. 31, where the name is written *Accho*). Sennacherib conquered *Akkû* in 701 B.C., and gave it as a fief to Tubaalu (Ethobalos) of Sidon. Josephus ("Ant." ix. 14, § 2) refers this (after Menander) to the time of Shalmaneser (IV.). Asurbanipal, returning from his expedition against the Arabs (about 645 B.C.), suppressed a revolt of Akkû and Ushû (Schrader, "C. I. O. T." 161; Delitzsch, "Paradies," p. 284; Winckler, "Geschichte," pp. 252, 288). In Greek times the old name *Akē* (Strabo, 758) was little used;

which of the Ptolemean kings of Egypt gave the new name *Ptolemais* to the city is doubtful (usually Ptolemy I., Soter, is assumed).

The great importance of the city as a port on the harborless coast of Palestine was manifest, especially in the wars of the Maccabees, when it was repeatedly the basis of operations against Palestine (I Macc. v. 15–22, xi. 22, xiii. 12). Demetrius could offer no greater inducement in order to win the Jews than to promise Ptolemais as a gift to the Temple of Jerusalem (compare I Macc. x. 39). The population showed a specially intense hatred toward the Jews (II Macc. xiii. 25). Jonathan the Maccabee was treacherously murdered there by Tryphon (I Macc. xii. 48). Alexander Jannæus vainly attempted to conquer it (Josephus, "Ant." xiii. 12, § 2). Ptolemy X. and his mother, Cleopatra III., disputed its possession with each other until Cleopatra handed it over to the Syrian king as the dowry of her daughter Selene. Tigranes plundered it 70 B.C. Under the emperor Claudius, Acco "received the rights of a Roman colony" (Pliny, 5, 17). Conquered by the Arabs in 668, the city reached its highest importance during the Crusades as a base of operations for the Christians. It was, for a time, the seat of the Latin kingdom of Jerusalem and, until 1291, of the Knights of St. John, who transformed its name to St. Jean d'Acre. In modern times its successful defense by the Turks and English against Bonaparte in 1799, its conquest by the Egyptians under Ibrahim Pasha in 1832, and its recapture with European aid in 1840 are the most notable events. W. M. M.

**ACROSTICS:** Compositions, usually rhythmical, in which certain letters (generally the first or last of each line), taken consecutively, form a name, phrase, or sentence. Several instances of alphabetical Acrostics occur in the Hebrew Bible. According to Pesikta Rabbati, § 46, ed. Friedmann, p. 187, the first verse of Ps. xcii. is an acrostic on the name Moses. Acrostics are usually held to be of late date, but if Bickell and Gunkel have rightly detected traces of an alphabetical arrangement in Nahum, i. ii. and iii., it follows that the Hebrew acrostic is at least as old as the seventh century B.C. On the other hand, the attempt to discover nominal Acrostics in the Hebrew Bible has not been successful. Much ingenuity has been expended on the endeavor to find the name of God acrostically in the Book of Esther. Two suggestions, made by Lagarde and Luzzatto, have, however, some plausibility; namely, "Pedahel" (end of Ps. xxv.) and "Simon" (Ps. cx. 1–4). The Simon referred to might be Simon the Maccabee (142–135 B.C.). See Lagarde, "Symmicta," i. 107; Gunkel, in Stade's "Zeitschrift," xiii. 224; Cheyne, "Origin and Religious Contents of the Psalter," p. 228, New York, 1891; compare "Theologische Literaturzeitung," 1892, No. 26, col. 637.

**Biblical.**

The alphabetical Acrostics of the Bible (on which see Driver, "Introduction," p. 337) are confined to the Psalms, Proverbs, and Lamentations. They include Psalms ix.–x. (incomplete); xxv. (extra verse at end, ו line missing); xxxiv. (resembles xxv., but here the פ verse seems originally to have preceded the ע verse; otherwise there is no subject to צעקו in verse 18, unless it refers to "the doers of evil" in verse 17: Duhm thinks that יהוה in verse 23 belongs to the author's name); xxxvii. (ע verse missing, but perhaps to be restored from the long verse 28); cxi. and cxii. (a half-verse to each letter); cxix. (eight verses to each letter); and cxlv. (נ line missing, but supplied in the Septuagint). In all these Psalms the alphabetical arrangement seems to have been chosen as an artificial link between verses not logically connected.

Besides the Psalms, the two other books above mentioned contain passages alphabetically arranged. Prov. xxxi. 10–31 is alphabetical (in the Septuagint the פ precedes the ע), and if, as Bickell assumes, chap. li. of Ecclus. (Sirach) contained an alphabet, this would be due to imitation of Proverbs. The Cairene fragment of Sirach discovered by Professor Schechter does not present a complete alphabet (see Schechter and Taylor, "The Wisdom of Ben Sira," pp. lxxvi. *et seq.*). Lam. i.–iv. are alphabetical; chap. iii. is a triple acrostic. In ii.–iv. the פ line precedes the ע. Chap. v. is not alphabetical, but it contains twenty-two verses. In Lamentations the alphabetical order is associated with a defined elegiac measure. It should be added, finally, that H. P. Chajes has lately advanced the very improbable view that in their original form chaps. x.–xxii. 16 of the Biblical Book of Proverbs were arranged alphabetically ("Proverbia-Studien," Berlin, 1899).

Beginning with the gaonic age, Acrostics, either (1) alphabetical, (2) nominal (giving the author's name), or (3) textual (giving a Biblical quotation), are frequently found in Hebrew literature. The Midrash (Cant. R., beginning) ascribes to King Solomon the composition of Acrostics; but elsewhere the Midrash alludes to Greek Acrostics (*ἀλφαβητάρια*) (Eccl. R. to vii. 8). These Greek Acrostics were probably used in the ancient oracles, and were afterward adopted by the Christian Greek writers (Krumbacher, "Geschichte der Byzantinischen Litteratur," pp. 697 *et seq.*). Acrostics were also popular in early Syriac literature. Ephraim of Edessa (307–373) wrote alphabetical poems; and at about the same period Aphraates arranged his homilies under the twenty-two letters of the Syriac alphabet. This may be compared with the method of the Karaite Judah Hadassi, whose "Eshkol ha-Kofer" (written in 1148) is arranged in an elaborate series of alphabets. The medieval Church was fond of alphabetical hymns (Julian, "Hymnology," pp. 3, 4 *et seq.*). These "abecedaria" were sometimes composed for dogmatic purposes (Bingham, "Works," v. 17).

**Post-Biblical.**

Acrostics obtained a firm hold on Hebrew writers in the gaonic period. The letters of that age often open with Acrostics on the writer's name; and later the same fact may be noted in prefaces to treatises. The liturgy was soon embellished with acrostic passages, and this independently of the introduction of rime. The earliest acrostic prayers are collected in Zunz, "Gottesdienstliche Vorträge," 2d ed., p. 391. Sometimes patriarchal names are thus introduced, as Abraham in ישתבח; Isaac and Rebekah in בפי ישרים. The order of the lines in "En Kelohenu" (originally מי כאלהינו) was ingeniously disarranged to introduce the acrostic אמן ברוך אתה; the words אל מלך נאמן inserted before the Shema' also form the acrostic "Amen."

The extent to which Acrostics were used by medieval Hebrew liturgical poets (see Piyuṭ) is not easily determined. Kalir, the first great name among them, was followed in this, as in other points, by his imitators; but the Spanish poets, equally with the Kalirian, were victims to the fancy. A large number of Judah ha-Levi's hymns and secular verses are Acrostics on his name; most frequently he uses יהודה, but sometimes the fuller form אני יהודה הלוי בר שמואל חזק אמן. Abraham ibn Ezra wrote many Acrostics on his name אברהם; occasionally, like other poets, he introduced into his letters the name of his correspondent.

Some writers wove into their verses Acrostics consisting not only of their own names, but of long, continuous passages from Scripture introduced word by word (these are referred to above as textual Acrostics). A very elaborate instance is Simon b. Isaac's piyuṭ ויושע שושני פרח (for the seventh day of Passover). A special kind of acrostic was the repetition of the same initial throughout the composition. The "Thousand Alephs" of Abraham b. Israel Bedersi, of Joseph ibn Latimi, and of J. Cohen Ẓedeḳ are cases in point. The alphabetical Midrashim, such as the Alphabet of Sirach (pseudonymous), do not belong to Acrostics proper.

Acrostics were also employed for MNEMONICS and for charms. Many of these are ABBREVIATIONS rather than Acrostics. The oft-used cabalistic formula קרע שטן is, however, a genuine acrostic; the phrase has a meaning, and the letters forming it are, according to some, the initial letters of the second line of the early morning prayer beginning אנא בכח. Acrostics were very little used in Hebrew as RIDDLES. As an example, however, of what may be done in this way, witness the following quadruple Hebrew acrostic, attributed to Abraham ibn Ezra. It is a response to a question in ritual law, and reads identically forward and backward, upward and downward.

פ ר ש נ ו
ר ע ב ת ן
ש ב ד ב ש
נ ת ב ע ר
ו נ ש ר ף

I. A.

**ACSÁDY, IGNATZ (IGNATIUS)**: Hungarian historian; born at Nagy-Károly, September, 9, 1845. He was educated at Debreczin and Budapest, and he began his journalistic career in 1869 as contributor to "Századunk," a political journal. In 1870 he joined the staff of the "Pesti Napló" and remained a regular contributor. In acknowledgment of his merits as a historian he was elected corresponding member of the Hungarian Academy of Sciences in 1888. His researches deal chiefly with the economic life of the sixteenth and seventeenth centuries in Hungary. He has also tried his hand at writing novels and dramas. Since 1894 he has taken an active part in the work of the Hungarian Jewish Literary Society as chairman of the committee on documents.

Ignatz Acsády.

His more important works are: "Az Általános Államjog és a Politika Története" (The Common State Law and the History of Politics), Budapest, 1875–76, published by the Hungarian Academy; "Zsidó és Nem Zsidó Magyarok az Emanczipáczio után" (Jewish and Non-Jewish Hungarians after the Emancipation), 1883; "Az Osztrák Császári Czim és Magyarország" (The Austrian Imperial Title and Hungary), Budapest, 1877; "Széchy Mária" (1885); "Magyarország Budavár Visszafoglalása Korában" (Hungary at the Time of the Reoccupation of Buda), prize essay, 1886; "Magyarország Pénzugyei I. Ferdinand Alatt" (The Financial Affairs of Hungary under Ferdinand I.), 1888, and "Közgardaszégi á Lapotsunk XVI. és XVII. Szazadban" (Our Economic Conditions in the Sixteenth and Seventeenth Centuries), 1889.

In 1891 he edited the "Kis Cyclopedia" at the request of the Athenæum Society. He wrote the fifth and sixth volumes of Szilágyi's "National History of Hungary," published in 1895–98, on the occasion of the thousandth anniversary of the existence of Hungary. The fifth volume of this work deals with the conditions prevailing in Hungary after the battle of Mohacs, 1526, and the sixth with the reigns of Leopold I. and Joseph I.

He has been a prolific contributor to Hungarian journals, such as "Magyar Tanügy," "Budapesti Szemle," "Századunk," "Magyar Zsidó Szemle," etc.

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M. W.

**ACTS OF PARLIAMENT RELATING TO THE JEWS OF ENGLAND**: The legislature of England expresses its will in formal documents known as Acts, and thus the record of the legislative enactments concerning the Jews of England is to be found in the collected Acts known as the "Statutes of the Realm." As Parliament, in the modern sense of the term, had scarcely begun to exist before the Jews were expelled from England in 1290, there are only a few references to the Jews in the statutes of the fourteenth century. A reference to them in the Statutes "De Mercatoribus" (Statutes, i. 100), "De Pistoribus" (*ib.* pp. 202, 203), and the Statute 1 Ed. III., st. 2, c. 3, exhaust the list. But after the return of the Jews to England many Acts relate to their position with regard to marriage laws, etc., and especially to their legal disabilities. The most interesting of these are the two Acts removing and replacing these disabilities during the "No Jews!" agitation of 1753. The following is a list of the chief Acts of the English Parliament (including some Acts of the Colonial Parliaments) relating to the Jews:

1694.—6 & 7 Wm. III., cap. 6, sec. 63.
Jews cohabiting as man and wife to pay the duty imposed by this statute on marriages.

1702.—1 Anne, cap. 30 (repealed in 1846).
An Act to oblige the Jews to maintain and provide for their Protestant children.

1740.—13 Geo. II., cap. 7.
An Act for naturalizing such foreign Protestants and others therein mentioned (including Jews) as are settled or shall settle in any of His Majesty's colonies in America.

1753.—26 Geo. II., cap. 26.
An Act to permit persons professing the Jewish religion to be naturalized by Parliament, etc.

1753.—26 Geo. II., cap. 33.
Lord Hardwicke's Act for prevention of clandestine marriages. (Sec. 18 exempts Jewish marriages.)

1754.—27 Geo. II., cap. 1.
An Act to repeal an Act of the twenty-sixth year of His Majesty's reign, intituled, An Act to permit persons professing the Jewish religion to be naturalized by Parliament, etc.

1820.—Barbados—An Act concerning the vestry of the Hebrew nation resident within the island. (For electing five representatives to settle taxation.)

1823.—Geo. IV., cap. 76.
Repealing Lord Hardwicke's Act. (Sec. 31 exempts Jews.)

1830.—Copy of a bill which has recently passed the House of Assembly in Jamaica. (Repealing the clauses disabling Jews from being elected members of the Corporation of Kingston.)

1836.—6 & 7 Wm. IV., cap. 85.
An Act for marriages in England. (Sec. 2. Jews may contract marriage according to Jewish usages, provided that both parties are of the Jewish religion, and that the registrar's certificate has been obtained.)

1836.—6 & 7 Wm. IV., cap. 86.
An Act for registering births, deaths, and marriages in England. (Sec. 30. The president of the London Committee of Deputies of the British Jews is to certify to the registrar-general the appointment of secretaries of synagogues to act as marriage registrars.)

1840.—3 & 4 Vic., cap. 72.
An Act to provide for the solemnization of marriages in the districts in or near which the parties reside. (Sec. 5. Jews exempted from operation of the Act.)

1844.—7 & 8 Vic., cap. 81.
An Act for marriages in Ireland. (Sec. 12. Jews may contract marriages according to their usages, provided they give notice to the registrar and obtain his certificate. Sec. 13. Jewish registrars to be certified by the president of Jewish Board of Deputies.)
1845.—8 & 9 Vic., cap. 52.
An Act for the relief of persons of the Jewish religion elected to municipal offices.
1846.—9 & 10 Vic., cap. 59.
An Act to relieve Her Majesty's subjects from certain penalties and disabilities with regard to their religious opinions. (Sec. 2. Jews are to be subject to the same laws as Protestant dissenters with regard to their schools, places of religious worship, education, and charitable purposes, and the property held therewith.)
1847.—10 & 11 Vic., cap. 58.
An Act to remove doubts as to Quakers' and Jews' marriages, solemnized before certain periods. (Declares all marriages among Jews solemnized in England before April 1, 1837, or in Ireland before April 1, 1845, according to their usages, are good in law, if both parties were Jews.)
1855.—18 & 19 Vic., cap. 81.
An Act to amend the law concerning the certifying and registering of places of religious worship in England. (Sec. 2. Synagogues may be certified as such to the registrar-general, and to be exempt from the provisions of the Charitable Trusts Act, 1853, with certain exceptions.)
1855.—18 & 19 Vic., cap. 86.
An Act for securing the liberty of religious worship. (Sec. 2 provides that 9 & 10 Vic., cap. 59, *vide supra*, is to be construed with reference to this Act.)
1856.—19 & 20 Vic., cap. 119.
An Act to amend the provisions of the marriage and registration Acts. (Sec. 21. Marriages of Jews may be solemnized by license. Sec. 22. Twenty members of the West London synagogues of British Jews, or of any synagogue in connection therewith, may certify a secretary to the registrar-general, as a registrar of marriages.)
1858.—21 & 22 Vic., cap. 49.
An Act to provide for the relief of Her Majesty's subjects professing the Jewish religion. (Sec. 1 empowers either House of Parliament to modify the form of oath, so as to enable a Jew to sit and vote. By Sec. 3, Jews are precluded from holding certain offices. By Sec. 4, the right of presenting to any ecclesiastical benefice possessed by Jews is to devolve on the Archbishop of Canterbury.)
1860.—23 & 24 Vic., cap. 63.
An Act to amend the Act of the twenty-first and twenty-second years of Victoria, chapter forty-nine, to provide for the relief of Her Majesty's subjects professing the Jewish religion. (Repealed by 29 & 30 Vic., cap. 19, which removed the words "on the true faith of a Christian" from the oath.)
1870.—32 & 33 Vic. Workshop Act permits Jews to work on Sunday.
1871.—33 & 34 Vic., cap. 116.
An Act for confirming a scheme of the Charity Commissioners for the Jewish United Synagogues.
1872.—35 & 36 Vic., cap. 33. The Ballot Act. (Schedule I., sec. 26. If a Parliamentary election takes place on Saturday, the presiding officer may mark a Jewish elector's ballot-paper for him.)
1878.—41 & 42 Vic., cap. 16.
An Act to consolidate and amend the law relating to factories and workshops. (Sec. 50 provides means by which Jewish manufacturers closing on their Sabbath may employ young persons and women in such a way as to make up the lost time. Sec. 51. Jewish employees in factories or workshops are permitted to be employed on Sunday, subject to certain restrictions.) J.

[For statutes affecting the Jews in other countries see articles on respective countries.]

**ADAFINA.** See Ani.

**ADAH.—Biblical Data:** One of Lamech's two wives (Gen. iv. 19, 20). The name is mentioned in the poem in verses 23 and 24.

The names of Lamech's wives have been variously explained. "Ornament" and "Shadow" are the meanings most often given, but Böttcher suggests "Migrant" and "Protectress," Ewald and others "Aurora" (or "Light") and "Shade"—that is, "Day" and "Night"; whence Goldziher and Lenormant find a basis for a mythical origin (compare Dillmann, "Genesis," and Lenormant, "Origines," i. 183 *et seq.*). Cheyne regards the names as epithets of old chieftainesses. In the poem from which the names are taken Lamech stands for the typical warrior, whose power to avenge himself is complete. "Adornment" and "Shade"—that is, "Protection"—could easily have been poetically conceived as his wives, and Naamah (נעמה), or "Pleasure," as the daughter of Zillah (ver. 22). The possibility of a personal origin of the names, as Cheyne conceives it, can not, however, be denied. G. A. B.

**——In Rabbinical Literature:** The Midrash interprets Adah, the name of one of the wives of Lamech, as the "deposed one" (Aramaic עדא), and the name of the other, Zillah, as signifying that "she shaded herself" (Hebrew צל) at the side of her husband. It states in explanation that the immoral generation before the Deluge was in the habit of marrying two wives; one for the perpetuation of the race, the other for indulgence in sensual pleasure. In Lamech's case the former was Adah, who was the slave tyrannized over by her husband; the latter was Zillah, the mistress who commanded him (Gen. R. xxiii. 2). L. G.

**ADAH:** Wife of Esau (Gen. xxxvi. 2–16), thought by modern writers to be added by the final redactor (R) of the Pentateuch. Adah is said (verse 2) to be the daughter of Elon the Hittite. The priestly narrator (P) (Gen. xxvi. 34) has Judith, the daughter of Beeri the Hittite, as the corresponding wife. Dillmann is no doubt right in the opinion that the redactor had before him another source in which the names of Esau's wives differed from those given in the source employed by the priestly writer, and that his modification (Gen. xxxvi.) is due to this. The Kenites and Edomites were contiguous clans, and this Adah and that of the Kenite Lamech may have a common origin (compare Halévy, "Recherches Bibliques," in "Rev. Ét. Juives," ix. 219). G. A. B.

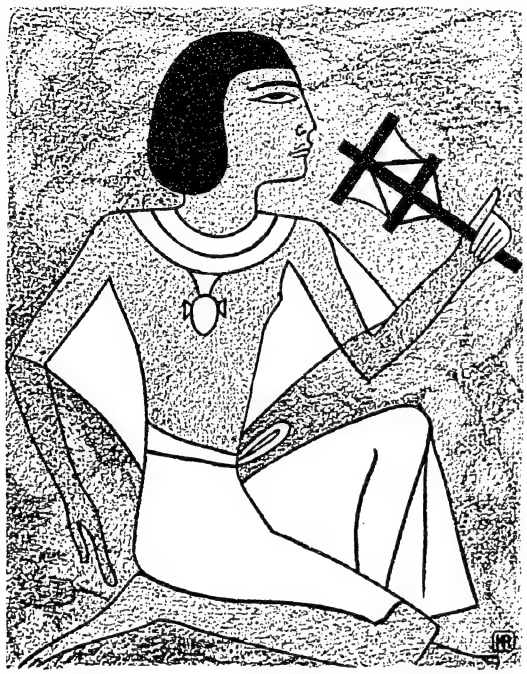
**ADAIAH** ("The Lord has Adorned"): **1.** A man of Boscath, father of Jedidah, the mother of King Josiah (II Kings, xxii. 1). **2.** Two members of the Bani family who had taken foreign wives (Ezra, x. 29, 39). **3.** The son of Joiarib of the tribe of Judah, residing in Jerusalem (Neh. xi. 5). **4.** A Levite of the family of Gershon (I Chron. vi. 26). In the chronological list in I Chron. xi. 6 he is called Iddo. **5.** Son of Jeroham, a priest holding office in Jerusalem (I Chron. ix. 12; Neh. xi. 12). **6.** Son of Shimei, mentioned in the genealogical list of Benjamin (I Chron. viii. 21). **7.** Father of Maaseiah, who helped Jehoiada in the religious reformation, in dethroning Athaliah, and in crowning Joash (II Chron. xxiii. 1, where the Hebrew has "Adaiahu"). G. B. L.

**ADALBERG, SAMUEL:** Polish author; born at Warsaw in 1868. He published "Liber Proverbiorum Polonicorum cum Adagiis ac Tritioribus Dictis ad instar Proverbiorum Usitatis," Warsaw, 1889–94. This work, containing forty thousand proverbs, is the largest collection of its kind. Adalberg, besides, made valuable contributions to Polish and to Jewish proverb literature ("Wisla," iv. 1890; the latter was issued as a book of 985 pages).

Bibliography: *Encyklopedja Powszechna*, i. Warsaw, 1898; Ignac Bernstein, *Katalog Dziel Tresci Przysłowiowej Składajacych Bibljoteke*, i. 5, 6, Warsaw, 1900. H. R.

**ADAM.—Biblical Data:** The Hebrew and Biblical name for man, and also for the progenitor of the human race. In the account of the Creation given in Gen. i. man was brought into being at the close of the sixth creative day, "made in the image of God," and invested with dominion over the rest of the animate world. Man was thus created, male and female, charged to replenish the earth with his own kind and to subdue it to his own uses. In Gen.

ii. a more particular account of man's creation is given. The scene is in Babylonia, near the confluence of the Euphrates and Tigris rivers, in the country of Eden. After the soil had been prepared by moisture "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7).



Receiving the Breath of Life through the Nostrils.
(From Naville's Egyptian "Book of the Dead.")

He was then placed in a garden planted for him in Eden, to "till and tend it." Of all that grew in the garden he was permitted to eat freely, except "the fruit of the tree of the knowledge of good and evil." Man next made the acquaintance of all the lower animals, learning their qualities, and giving them names. But among these he found no fit companion. Hence God, by express creative act, made for him a mate, by taking a rib from his side and constructing it into a woman.

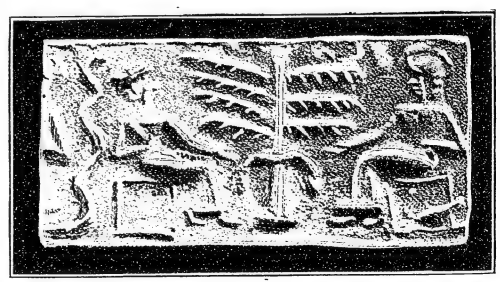
**Curse of Disobedience.**

In Gen. iii. the first chapter in the moral history of mankind is given. The woman was tempted by the serpent, who told her that if she and her husband would partake of the forbidden fruit their eyes would be opened, and they "would be as gods, knowing good and evil" (Gen. iii. 5). She ate of the fruit, and gave to her husband, who also ate of it. This act of disobedience was followed by a divine judgment. The serpent was cursed because he had tempted the woman, and between his and her descendants there was to be perpetual enmity. The woman was condemned to the pangs of child-bearing and to subjection to her husband. As a punishment for the man the ground was cursed: thorns and thistles were to spring up; hard labor would be needed to insure the production of human food; and toil would be the lot of man from childhood to the grave. Finally, the man and his wife were expelled from the garden "to till the ground from which he was taken." Of Adam and his wife, now called "Eve" (חוה) because she was the mother of all living (חי) it is only known that after their exile from the garden they had children born to them (see Gen. v. 3, 4). J. F. McC.

**—In Apocryphal and Rabbinical Literature:** While the generic character that the name of Adam has in the older parts of Scripture, where it appears with the article ("the man"), was gradually lost sight of, his typical character as the representative of the unity of mankind was constantly emphasized (compare Sanh. iv. 5; the correct reading in Tosef., Sanh. viii. 4–9):

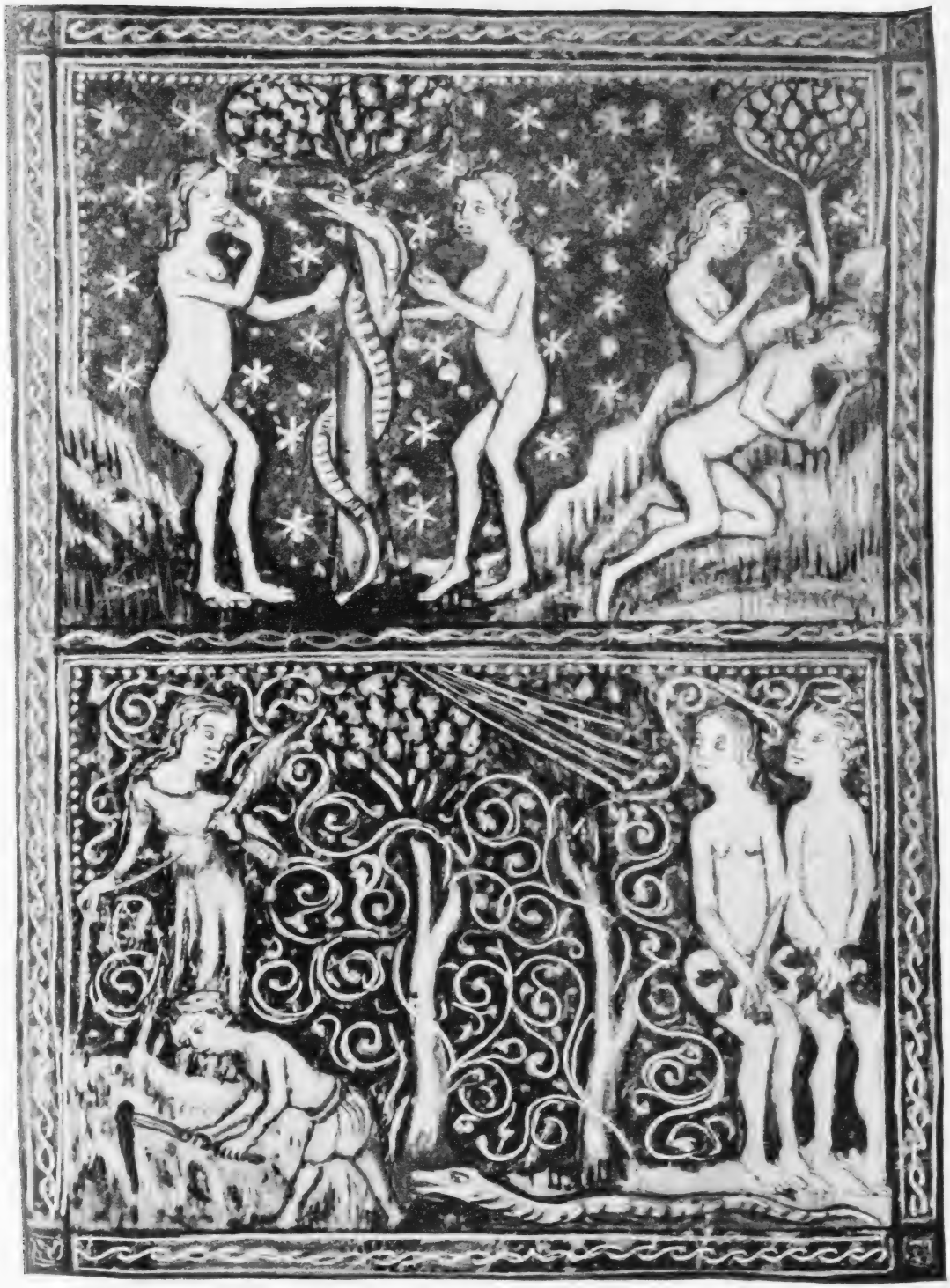
> "Why was only a single specimen of man created first? To teach us that he who destroys a single soul destroys a whole world and that he who saves a single soul saves a whole world; furthermore, in order that no race or class may claim a nobler ancestry, saying, 'Our father was born first'; and, finally, to give testimony to the greatness of the Lord, who caused the wonderful diversity of mankind to emanate from one type. And why was Adam created last of all beings? To teach him humility; for if he be overbearing, let him remember that the little fly preceded him in the order of creation."

In a dispute, therefore, as to which Biblical verse expresses the fundamental principle of the Law, Simon ben 'Azkai maintained against R. Akiba—who, following Hillel, had singled out the Golden Rule (Lev. xix. 18)—that the principle of love must have as its basis Gen. v. 1, which teaches that all men are the offspring of him who was made in the image of God (Sifra, Kedoshim, iv.; Yer. Ned. ix. 41*c*; Gen. R. 24). This idea, expressed also by Paul in his speech at Athens, "[God] hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts, xvii. 26), found expression in many characteristic forms. According to Targ. Yer. to Gen. ii. 7, God took dust from the holy place (as "the center of the earth"; compare Pirḳe R. Eliezer xi., xx.) and the four parts of the world, mingling it with the water of all the seas, and made him red, black, and white (probably more correctly Pirḳe R. El. xi. and Chronicle of Jerahmeel, vi. 7: "White, black, red, and green—bones and sinews white; intestines black; blood red; skin of body or liver green"); compare Philo, "Creation of the World," xlvii.; Abulfeda, "Historia Ante-Islámica." The Sibylline Oracles (iii. 24–26) and, following the same, the Slavonian Book of Enoch find the cosmopolitan nature of Adam, his origin from the four regions of the earth, expressed in the four letters of his name: **A**natole (East), **D**ysis (West), **A**rktos



Supposed Assyrian Representation of the Temptation.
(From the British Museum.)

(North), and **M**esembria (South). R. Johanan interprets אדם as being an acrostic of אפר (ashes), דם (blood), and מרה (gall; see Soṭah, 5*a*). But this interpretation seems to have originated in other circles; for we find Isidor of Seville ("De Natura Rerum," ix.) declare that Adam was made of blood (*sanguis*), gall (*cholē*), black gall (*melancholia*), and phlegm: the four parts constituting the temperaments, which correspond to the four elements of nature, as does the microcosm to the macrocosm (see



ADAM AND EVE.

(From the Sarajevo Haggadah of the fourteenth century.)

Piper, "Symbolik der Christlichen Kirche," 90, 469). R. Meir (second century) has the tradition that God made Adam of the dust gathered from the whole world; and Rab (third century) says: "His head was made of earth from the Holy Land; his main body, from Babylonia; and the various members from different lands" (Sanh. 38*a* *et seq.*; compare Gen. R. viii.; Midr. Teh. cxxxix. 5; and Tan., Pekude, 3, end).

There are, however, two points of view regarding man's nature presented in the two Biblical stories of man's creation; and they are brought out more forcibly in the Haggadah, and still more so in the older Hellenistic literature. "Both worlds, heaven and earth, were to have a share in man's creation; hence the host of angels were consulted by the Lord when He said, 'Let us make man'" (Gen. i. 26, Gen. R. viii.). But the old haggadists loved especially to dwell on the glory of God's first-created before his fall. He was "like one of the angels" (Slavonic Book of Enoch, xxx. 11; compare Christian Book of Adam, i. 10; also Papias in Gen. R. xxi.; Pirḳe R. El. xii.; Ex. R. xxxii.; Targ. Yer. Gen. iii. 22). "His body reached from earth to heaven [or from one end of the world to the other] before sin caused him to sink" (Ḥag. 12*a*, Sanh. 38*b*; compare also Philo, "Creation of the World," ed. Mangey, i. 33, 47). "He was of extreme beauty and sunlike brightness" (B. B. 58*a*). "His skin was a bright garment, shining like his nails; when he sinned this brightness vanished, and he appeared naked" (Targ. Yer. Gen. iii. 7; Gen. R. xi.; Adam and Eve, xxxvii.). When God said: "Let us make man in our image," the angels in heaven, filled with jealousy, said: "What is man that Thou thinkest of him? A creature full of falsehood, hatred, and strife!" But Love pleaded in his favor; and the Lord spoke: "Let truth spring forth from the earth!" (Gen. R. viii.; Midr. Teh. viii.). Far older, and blended with Babylonian mythology (Isa. xiv. 12), is the story preserved in Adam and Eve, the Slavonic Book of Enoch, xxxi. 3–6 (compare Bereshit Rabbati, ed. Epstein, p. 17; Pirḳe R. El. xiii.; Chronicle of Jerahmeel, xxii.; and Koran, sura ii. 34; xv. 30), according to which all the angels were commanded by Michael the archangel to pay homage to the image of God; whereupon all bowed before Adam except Satan, who, in punishment for his rebelliousness, was hurled from his heavenly heights to the depth of the abyss, while his vacant throne was reserved for Adam, to be given to him at the time of the future resurrection. Henceforth, Satan became the enemy of man, appearing to him in the guise of an angel of light to seduce him (compare II Cor. xi. 14). A somewhat modified midrashic legend (Gen. R. viii.) relates that the angels were so filled with wonder and awe at the sight of Adam, the image of God, that they wanted to pay homage to him and cry "Holy!" But the Lord caused sleep to fall upon him so that he lay like a corpse, and the Lord said: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. ii. 22). Another version (Pirḳe R. El. xi.; Tan., Pekude, 3) is that all other creatures, marveling at Adam's greatness, prostrated themselves before him, taking him to be their creator; whereon he pointed upward to God, exclaiming: "The Lord reigneth, He is clothed with majesty!" (Ps. xciii. 1). Still, the Book of Wisdom (ii. 23, 24) seems to allude to the older legend when saying, "God created man for immortality, but through the envy of Satan death entered the world" (compare Josephus, "Ant." i. 1, § 4; Ab. R. N. i.; Gen. R. xviii., where the serpent is represented as moved by jealousy).

**Two Natures in Adam.**

Adam in paradise had angels (agathodæmons or serpents) to wait upon and dance before him (Sanh. 59*b*, B. B. 75*a*, Pirḳe R. El. xii.). He ate "angel's bread" (compare Ps. lxxiii. 26; Yoma, 75*b*; Vita Adæ et Evæ, § 4). All creation bowed before him in awe. He was the light of the world (Yer. Shab. ii. 5*b*); but sin deprived him of all glory. The earth and the heavenly bodies lost their brightness, which will come back only in the Messianic time (Gen. R. xii.; Vita Adæ et Evæ, § 21; Philo, "Creation of the World," p. 60; Zohar, iii. 83*b*). Death came upon Adam and all creation. God's day being a thousand years (Ps. xc. 4), Adam was permitted to live 930 years—threescore and ten less than one thousand (Book of Jubilees, iv. 28, and Gen. R. xix.), so that the statement "in the day that thou eatest thereof, thou shalt surely die" might be fulfilled. The brutes no longer stood in awe of man as their ruler; instead, they attacked him. But while sin was of fatal consequence, and the effect of the poison of the serpent is still felt by all following generations, unless they should be released from it by the covenant of Sinai ('Ab. Zarah, 22*b*; IV Book of Esdras; Apoc. Mosis, xx.; see articles Sin and Fall), the Jewish haggadists emphasize one point not mentioned in the Bible, but of great doctrinal importance in comparison with the teachings of Paul and his followers. The deadly effect of sin can be removed by repentance. Hence, Adam is represented as a type of a penitent sinner. Thus, he is described in Vita Adæ et Evæ, as well as by the rabbis of the second century ('Er. 18*b*; 'Ab. Zarah, 8*a*; Ab. R. N. i.; Pirḳe R. El.), as undergoing a terrible ordeal while fasting, praying, and bathing in the river for seven and forty days (seven weeks, Pirḳe R. El.), or twice seven weeks—the shortening of the days after Tishri being taken by Adam as a sign of God's wrath, until after the winter solstice the days again grew longer, when he brought a sacrifice of thanksgiving. Another view is that when the sun rose the following morning he offered his thanksgiving, in which the angels joined him, singing the Sabbath Psalm (Ps. xcii.). About Adam and the one-horned ox (the Persian *gaiomarth*), see Kohut, in "Z. D. M. G." xxv. 78, n. 6.

**The Fall.**

On account of the Sabbath the sun retained its brightness for the day; but as darkness set in Adam was seized with fear, thinking of his sin. Then the Lord taught him how to make fire by striking stones together. Thenceforth the fire is greeted with a blessing at the close of each Sabbath day (Pesiḳ. R. xxiii.; Pirḳe R. El. xx.; similarly, Pes. 54*a*).

When Adam heard the curse, "Thou shalt eat of the herbs of the earth," he staggered, saying: "O Lord, must I and my ass eat out of the same manger?" Then the voice of God came reassuringly: "With the sweat of thy brow shalt thou eat bread!" There is comfort in work. The angels taught Adam the work of agriculture, all the trades, and also how to work in iron (Book of Jubilees, iii. 12; Gen. R. xxiv.; Pes. 54*a*). The invention of writing was ascribed to Adam.

**Adam in the Future World.**

On the day Adam covered his naked body for the first time, he beheld in clothing a mark of human dignity, and offered God a thanksgiving of incense (Book of Jubilees, iii. 22). The garments made by God were not of skin, but of light (Gen. R. xx.), and robes of glory were made of the serpent's skin (Targ. Yer. Gen. iii. 21).

Adam, "the first to enter Hades" (Sibylline Oracles, i. 81), was also the first to receive the promise of

resurrection (Gen. R. xxi. 7, after Ps. xvii. 15). According to the Testament of Abraham, Adam sits at the gates, watching with tears the multitude of souls passing through the wide gate to meet their punishment, and with joy the few entering the narrow gate to receive their reward.

The Jewish view concerning Adam's sin is best expressed by Ammi (Shab. 55*a*, based upon Ezek. xviii. 20): "No man dies without a sin of his own. Accordingly, all the pious, being permitted to behold the Shekinah (glory of God) before their death, reproach Adam (as they pass him by at the gate) for having brought death upon them; to which he replies: 'I died with but one sin, but you have committed many: on account of these you have died; not on my account'" (Tan., Ḥukḳat, 16).

To Adam are ascribed Ps. v., xix., xxiv., and xcii. (Midr. Teh. v. 3; Gen. R. xxii., end; Pesiḳ. R. xlvi.; see Bacher, "Ag. Pal. Amor." ii. 337 *et seq.*). His body, made an object of worship by some semi-pagan Melchisedician sect, according to the Christian Book of Adam, was shown in Talmudic times at Hebron, in the cave of Machpelah (B. B. 58*a*, Gen. R. lviii.), while Christian tradition placed it in Golgotha near Jerusalem (Origen, tract 35 in Matt., and article Golgotha). It is a beautiful and certainly an original idea of the rabbis that "Adam was created from the dust of the place where the sanctuary was to rise for the atonement of all human sin," so that sin should never be a permanent or inherent part of man's nature (Gen. R. xiv., Yer. Naz. vii. 56*b*). The corresponding Christian legend of Golgotha was formed after the Jewish one.

Bibliography: Ginzberg, *Die Haggada bei den Kirchenvätern*, in *Monatsschrift*, 1899; Kohut, in *Z. D. M. G.* xxv. 59-94; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 54, 79; Dillman, *Das Christliche Adambuch*; Malan, *Book of Adam and Eve*, 1882; Bezold, *Die Schatzhöhle*, 1883, 1888; Siegfried, *Philo von Alexandrien*. For further bibliographical references see Schürer, *Geschichte*, 3d ed. iii. 288-289.

K.

——**In Mohammedan Literature:** No mention is made of Adam in the early suras of the Koran. Though Mohammed speaks of the creation of man in general from a "clot of blood" or a "drop of water" (suras lxxv. 34, lxxvii. 20, xcvi. 1), it is only in the later Meccan suras that the original creation of man is connected with a particular individual. But in these suras the theory is already developed that Satan's designs against man are consequent upon the expulsion of the former from paradise at the time of man's creation. Geiger has incorrectly remarked ("Was Hat Mohammed aus dem Judenthume Aufgenommen?" p. 100) that this is not a Jewish idea (see Vita Adæ et Evæ, § 16). It belongs also to the cycle of the Christian-Syriac Midrash (see Budge, "The Book of the Bee," p. 21, trans.; Bezold, "Die Schatzhöhle," pp. 5, 6, trans.). In the earliest account the name Adam does not occur; nor does Iblis vow vengeance upon a single individual, but rather upon the whole race of mankind:

"When thy Lord said to the angels, 'Verily, I am about to create a mortal out of clay; and when I have fashioned him, and breathed into him of My spirit, then fall ye down before him adoring.' And the angels adored, all of them save Iblis, who was too big with pride, and was of the misbelievers. Said He, 'O Iblis! what prevents thee from adoring what I have created with My two hands? Art thou too big with pride? or art thou amongst the exalted?' Said he, 'I am better than he; Thou hast created me from fire, and him Thou hast created from clay.' Said He, 'Then go forth therefrom; for verily thou art pelted, and verily upon thee is My curse unto the day of judgment.' Said he, 'My Lord! then respite me until the day when they are raised.' Said He, 'Then thou art amongst the respited until the day of the stated time.' Said he, 'Then, by Thy might, I will surely seduce them all together, except Thy servants amongst them who are sincere!' Said He, 'It is the truth, and the truth I speak; I will surely fill hell with thee and with those who follow thee amongst them all together'" (sura xxxviii. 70–85).

**Iblis, the Devil, Respited.**

At a later period Mohammed develops the personal character of the first man and his direct relationship to God, whose vicegerent (*khalifah*, calif) he is to be on earth. At the same time Satan is represented as being the one who drove Adam from paradise:

"And when thy Lord said unto the angels, 'I am about to place a vicegerent in the earth,' they said, 'Wilt Thou place therein one who will do evil therein and shed blood? We celebrate Thy praise and hallow Thee.' Said [the Lord], 'I know what ye know not.' And He taught Adam the names, all of them; then He propounded them to the angels and said, 'Declare to Me the names of these, if ye are truthful.' They said, 'Glory be to Thee! no knowledge is ours but what Thou Thyself hast taught us; verily, Thou art the knowing, the wise.' Said the Lord, 'O Adam, declare to them their names'; and when he had declared to them their names He said, 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what ye show and what ye are hiding?' And when He said to the angels, 'Adore Adam,' they adored him save only Iblis, who refused and was too proud, and became one of the misbelievers.

**Adam as Vicegerent of God.**

"And He said, 'O Adam, dwell, thou and thy wife, in paradise, and eat therefrom amply as you wish; but do not draw near this tree or ye will be of the transgressors.' And Satan made them backslide therefrom, and drove them out from what they were in, and He said, 'Go down, one of you the enemy of the other; and in the earth there are an abode and a provision for a time.' And Adam caught certain words from his Lord, and He turned toward him; for He is the Compassionate One easily turned. He said, 'Go down therefrom altogether, and haply there may come from Me a guidance, and whoso follows My guidance no fear is theirs, nor shall they grieve'" (sura ii. 29–36).

In sura vii. 10 *et seq.* the same story is repeated, though with several additions. In particular, Mohammed has now learned the manner in which Satan tempted Adam:

"But Satan whispered to them to display to them what was kept back from them of their shame, and he said, 'Your Lord has only forbidden you this tree lest ye should be twain angels or should become of the immortals'; and he swore to them both, 'Verily, I am unto you a sincere adviser'; and he beguiled them by deceit, and when they twain tasted of the tree their shame was shown them, and they began to stitch upon themselves the leaves of the garden. And their Lord called unto them, 'Did I not forbid you from that tree there, and say to you, Verily, Satan is to you an open foe?' They said, 'O our Lord, we have wronged ourselves —and if Thou dost not forgive us and have mercy on us, we shall surely be of those who are lost!' He said, 'Go ye down, one of you to the other a foe; but for you in the earth there are an abode and a provision for a season.' He said, 'Therein shall ye live and therein shall ye die; from it shall ye be brought forth'" (sura vii. 19–24).

**Satan Beguiles Adam.**

In suras xvii. 63, xviii. 48, references are also made to the refusal of Iblis to worship Adam. The latter was created from earth (iii. 51) or from clay (xxxii. 5).

That Adam is the first of the prophets is only hinted at in the Koran. In the passage (ii. 35) cited above, "And Adam caught certain words [*kalimat*] from his Lord," the reference may be to a supposed revelation to Adam. For this reason, in iii. 30, Mohammed says, "Verily, God has chosen Adam, and Noah, and Abraham's people, and Imram's people [the Christians]"; making Adam the representative of the antediluvian period.

To these somewhat meager accounts later Arabic writers and commentators have added various details which find their parallel in the Jewish and Christian Midrash. Hamzah al-Ispahani expressly says that a Jewish rabbi in Bagdad, Zedekiah by name, told him, among other things, that Adam was created in the third hour of the sixth day, and Eve in the sixth hour; that they were made to dwell in Gan-Eden (גן עדן), from which they were expelled after the ninth hour; that God sent an angel to them, who taught Adam how to sow and to perform all the other work connected with agriculture. The same angel instructed Eve how to perform all manner of household duties. The historians Tabari, Masudi, Al-Athir, etc., have evidently culled from similar sources. They tell us that when God wished to form Adam He sent first Gabriel, then Michael, to fetch soil for that purpose. The earth, however, refused to give the soil, and yielded only to the Angel of Death, who brought three kinds of soil, black, white, and red. Adam's descendants, therefore, belong either to the white, the black, or the red race.

**Adam's Creation.**

The soul of Adam had been created thousands of years previously, and at first refused to enter the body of clay. God forced it violently through Adam's nose, which caused him to sneeze. As it descended into his mouth, he commenced to utter the praises of God. He tried to rise; but the soul had not yet descended into his feet. When he did stand upright, he reached from earth up to the throne of God, and had to shade his eyes with his hand because of the brilliancy of God's throne. His height was gradually diminished, partly as a punishment for his sin, and partly through grieving at the death of Abel.

Adam wished to see the generations which were to come from him. God drew them all from out of his back; they stood in two rows—one of the righteous, the other of the sinners. When God told Adam the span of life given to each, he was surprised to find that only a small number of years had been allotted to David, and made him a present of forty years; of which present, says the Mohammedan Midrash, a formal document was drawn up and signed.

**The Future Unveiled to Him.**

When Adam was driven from paradise, he first alighted on the island of Sarandib (Ceylon). Here his footprint (seventy ells long) is still to be seen, as is that of Abraham in Mecca. From Ceylon Adam journeyed to the holy city in Arabia, where he built the Kaaba, having through fasting and silence gained the partial forgiveness of God.

Another legend connects the building of the Kaaba with Abraham. When the time came for Adam to die, he had forgotten the gift of forty years to David, and had to be reminded of it by the Angel of Death. He is said to have been buried in the "Cave of Treasures"—a Christian, rather than a Jewish, idea. Several of these peculiar features are found again in the Pirḳe de-Rabbi Eliezer, a work that was compiled under Arabic influence (Zunz, "G. V." 2d ed., pp. 289 *et seq.*).

Bibliography: *Koran*, suras xxxviii. 71-86, ii. 28-32, vii. 10-18, xv. 28-44, xvii. 63-68, xviii. 48, xx. 115, and the commentaries on these passages; Gottwaldt, *Hamzæ Ispahanensis Annalium Libri x.* pp. 84 *et seq.*; Tabari, *Annales*, ii. 115 *et seq.*; Ibn al-Athir, *Chronicon*, ed. Tornberg, i. 19 *et seq.*; Al-Nawawi, *Biographical Dict. of Illustrious Men*, ed. Wüstenfeld, pp. 123 *et seq.*; Yakut, *Geographisches Wörterbuch*, ed. Wüstenfeld, vi. 255 (index). Compare Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* pp. 100 *et seq.*; Weil, *Biblische Legenden der Muselmänner*, pp. 12 *et seq.*; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 54 *et seq.*, where a large number of rabbinical parallels will be found.

G.

——**Critical View:** According to modern critics, the story of the creation of man is presented in two sources. One of these forms the beginning of the document known as the Priestly Code (P), and the other is written by the so-called Jahvist (J). The former makes the Creation to be the first of a series of stages in the development of the history of Israel and the theocracy, which is the great end of the divine government. Each event is to man a gradation leading up to a final act of Providence. This first stage fitly ends with the making of man in the image of God, which follows upon the creation of light, the sky, the earth, and the sea; of plants, and of animals of the water, the air, and the land. This narrative as found in the final form of the Hexateuch is interrupted in Gen. ii. 4 by the second narrator, and is not resumed till Gen. v. 1, where the second stage begins with the "generations [*toledot*] of Adam."

The second narrative (Gen. ii. 4–iv.) is the beginning of a history written much earlier than the priestly document. Its interest centers in Adam not as the first link in the chain of the history of Israel, but as the founder of the human race. The descriptions are naive and anthropomorphic, telling of man's home in Eden, his divinely given mate, his progress in knowledge, his sin, his banishment from paradise, and the fate of his children.

The etymology of the word "Adam" is of importance. The writer of Gen. ii. 7 gives his own explanation when he says: "God formed man of dust of the ground." That is to say, the man was called "Man" or "Adam" because he was formed from the ground (*adamah*). Compare Gen. iii. 19. This association of ideas is more than an explanation of the word: it is also suggestive of the primitive conception of human life. According to the oldest Semitic notions, all nature was instinct with life; so that men not only came from and returned to the earth, but actually partook of its substance. The same notion declares itself in the Latin *homo* and *humanus*, as compared with *humus* and the Greek χαμαί, in the German *gam* (in *Bräutigam*), and the English *groom*; also in the Greek ἐπιχθόνιος and similar expressions. Modern critics are the less inclined to ridicule this as a mere barbaric fancy now that the doctrine of evolution has made them familiar with the unity of nature. This view of the word implies that it was originally not a proper name; for names of persons (for which fanciful etymologies are often given by the sacred writers) are not made up after such a fashion.

**Etymology of "Adam."**

A closer examination of the narrative will show that the word is primarily used in a generic sense, and not as the name of an individual. In Gen. i. its use is wholly generic. In Gen. ii. and iii. the writer weaves together the generic and the personal senses of the word. In all that pertains to the first man as the passive subject of creative and providential action the reference is exclusively generic.

Indeed, it is doubtful whether "Adam" as a proper name is used at all before Gen. iv. 25 (J) and v. 3 (P). Here the same usage is manifest: for in the two opening verses of chap. v. the word is used generically. It may also be observed that the writer in Gen. ii., iii. always says "the man" instead of "Adam," even when the personal reference is intended, except after a preposition, where, however, a vowel has probably been dropped from the text. The explanation of the variation of usage apparently is that, as in the case of most of the early stories of Genesis, the material of popular tradition, which started with the forming of man out of the earth, was taken up and worked over for higher religious uses by thinkers of the prophetic school. Adam is not referred to in the later Old Testament books, except in the genealogy of I Chron. J. F. McC.

**ADAM, BOOK OF:** The Talmud says nothing about the existence of a Book of Adam, and Zunz's widely accepted assertion to the contrary ("G. V." 2d ed., p. 136) is erroneous, as appears upon an inspection of the passage in 'Ab. Zarah, 5*a*, and Gen. R. xxiv. 2. There can be no doubt, however, that there existed at an early date, perhaps even before the destruction of the Second Temple, a collection of legends of Adam and Eve which have been partially preserved, not in their original language, but somewhat changed. It is possible to prove that the apocryphas, Apocalypsis Mosis—as Tischendorf, following a copyist's erroneous inscription, called the book—and Vita Adæ et Evæ, and to a certain degree even their Slavonic, Syriac, Ethiopic, and Arabic offshoots, are of identical Jewish origin. According to these apocryphal works and to the Eastern and Western forms of the Apocalypsis, the Jewish portion of the Book of Adam must have read somewhat as follows (the parallels in apocryphal and rabbinical literature are placed in parentheses):

**Adam in the Garden of Eden.**

Adam, the handiwork of the Lord (Ab. R. N. i., end), lived with Eve in the Garden of Eden, which was situated in the East (Book of Enoch, xxxii.; B. B. 84*a*). Their food, which they also distributed to the lower animals (Gen. R. xix. 5), consisted of the fruit of the trees in the garden, the only nourishment then allowed to living beings (Sanh. 59*b*). For their protection two angels were set apart (Ḥag. 16*a*), known (Ber. 60*b*) as מכובדים or the partakers of the majesty (כבוד) (*kabod*), called in Latin *virtutes*, from *virtus*, corresponding to *kabod*. But one day when the guarding angels had ascended to heaven to sing their hymn (שירה) to the Lord (Ḥul. 91*b*), Satan thought the time opportune to carry out his evil designs against Adam. Satan hated Adam, for he regarded him as the cause of his fall. After God had created man, He ordered all the angels to prostrate themselves before Adam, but Satan rebelled against God's command, despite the direct bidding of Michael "to worship the image of YHW" (יהו), and answered proudly: "If God be angry against me, I will exalt my throne above the stars of God" (compare Isa. xiv. 13). Whereupon God "cast him out from heaven with all his host of rebellious angels" (Slavonic Book of Enoch, xxxi. 18, and Mek., Shirah, § 2). And Satan the Adversary (Suk. 52*a*) selected the serpent for his tool, as it was not only the most subtle of all animals, but also very similar to man, for it had been endowed with hands and legs like him (Gen. R. xix. 1). And Satan spoke to the serpent: "Be my instrument, and through thy mouth will I utter a word which shall enable thee to seduce man" (Pirḳe R. El. xiii.). After some pleading the serpent succeeded in persuading Eve to eat of the forbidden fruit of the tree of knowledge—a fig-tree (Gen. R. xv. 7)—which the serpent had shaken for her (Ab. R. N. i. 4, ed. Schechter). But the serpent had infused lust into the fruit, and when Eve had eaten of it the sexual desire awoke in her (Slavonic Book of Baruch, xcvii.; Apoc. Abraham, xxiii., and Pirḳe R. El. xxi.), and at the same moment she became aware that she had been undone and "had lost the garment of righteousness in which she had been clothed" (Gen. R. xix. 6, Pirḳe R. El. xiv.). Adam, too, after he had eaten of the forbidden fruit, experienced a sense of loss and cried out: "What hast thou done? Thou hast removed me from the glory of the Lord" (Ab. R. N. i. 6, ed. Schechter).

**The Divine Verdict.**

Soon after they had sinned they heard the trumpet-blast (*shofar*) of Michael ("B. H." ed. Jellinek, ii. 61) calling the angels: "Thus saith the Lord, 'Come with me into the Garden of Eden and hear the sentence which I will pass on Adam'" (Gen. R. xix. 8). And the Lord then spoke to Adam, saying: "Where art thou hidden? Dost thou think I can not find thee? Can a house hide itself from its builder? [Targ. Yer. to Gen. iii. 9]. Because thou hast broken my commandment I will inflict seventy-two ailments upon thy body" (Mishnah Neg. i. 4). And to the woman He said: "Because thou didst not hearken to my commandment I shall multiply thy labor-pains, and vainly [ἐν *ματαιοῖς* of the Greek, by a mistake in reading הבלים (habalim) for חבלים (ḥabalim) in the Hebrew] thou wilt then confess and cry: 'Lord, save me, and I will not turn any more to carnal sin.' But thy desire shall be again to thy husband" (a midrashic explanation of Gen. iii. 16, based on the hermeneutic rule of *semikot*—explanation by context—and to be found word for word in Gen. R. xx. 7). Nor did the serpent escape punishment, for it lost its hands and legs (Gen. R. xx. 5), and a spirit of enmity was established between it and man unto the day of judgment; according to Targ. Yer. Gen. iii. 15, "until the time of Messiah" (see Soṭah, 49*b*). However, the heaviest punishment for Adam was his expulsion from the Garden of Eden. All his supplications, as well as those of the angels, to mitigate the sentence only induced God to promise him, saying:

**Adam Exiled from the Garden of Eden.**

"If after having left the Garden of Eden thou wilt guard against evil until thou diest" ["be prepared to die" is not correct, being based on the confusion of the Hebrew עתיד למות (wilt die) with the Aramaic עתיד (prepared)], "I will raise thee at the time of resurrection" (an old haggadic Targum to Gen. iii. 17, 22, which is also found in Targ. Yer. i. and Gen. R. xx. 10; compare the benediction *meḥayye ha-metim* (He raises the dead), in Apost. Const. vii. chap. xxxiv). In the future world God will be among men (Tan., Num. 145, ed. Buber), and the Evil Spirit will be no more (Gen. R. xlviii. 11).

The sentence of God was carried into effect. Banished from the garden, which was henceforward surrounded by a sea of ice (Book of Enoch, Hebrew version; "B. H." iv. 132), Adam and Eve settled in the neighborhood of Eden in the East (Gen. R. xxi. 9). They were no sooner out of their blissful abode than a paralyzing terror befell them. Unaccustomed to the earthly life and unfamiliar with the changes of the day and of the weather—in paradise an eternal light had surrounded them (Gen. R. xi. 2)—they were terrified when the darkness of night began to fall upon the earth ('Ab. Zarah, 8*a*), and the intercession of God's word (מימרא) was necessary to explain

to them the new order of things. From this moment the sufferings of life began; for Adam and Eve were afraid to partake of earthly food, and fasted for the first seven days after their expulsion from paradise, as is prescribed in Talmudic law before an imminent famine (Mishnah Ta'anit, i. 6).

**Repentance of Adam.**

Humiliated and weakened by hunger and suffering, Adam became conscious of the gravity of his sin, for which he was now prepared to atone ('Er. 18*b*, Gen. R. xxii. 13). He, therefore, like Moses, Elijah, and Abraham (Apoc. Abraham, 12), fasted for forty days, during which he stood up to his neck in the waters of the river Gihon (גיחון), the name of which is etymologically connected by the writer with the roots נחן "to stoop" and נחי "to pray aloud" (Pirḳe R. El. xx.). According to the Vita Adæ et Evæ, Adam stood in the Jordan—a version which may be ascribed to the Christian copyists, who, for obvious reasons, wished to represent Adam as having had his baptism in the Jordan, forgetting that since Eve, as they themselves stated, bathed in the Tigris, Adam would have selected another of the rivers of paradise for that purpose.

The days of repentance having passed, the twins Cain and Abel were born to Adam and Eve (Gen. R. xxii. 2). And soon Cain rose, ran away, and brought a reed to his mother (קנה = קין; compare Gen. R. xxii. 8): "Cain killed his brother with a reed (קנה)"; for, according to the unanimous opinion of the Haggadah, the children of Adam and Eve were born fully developed (Gen. R. xxii. 2). Eve saw in a dream that Cain had assassinated his brother, and Abel was found slain with a stone (Gen. R. xxii. 8; Book of Jubilees, iv. 31); but the earth refused to receive his blood (Giṭ. 57*b*). As a compensation for the murdered Abel, God promised Adam a son who should "make known everything that thou doest."

**Illness and Death of Adam.**

Adam, at the age of nine hundred and thirty years, became very ill; for God had cursed him with seventy-two ailments. He sent his son Seth, with Eve, to the Garden of Eden for the oil of healing, to restore him to health (Pirḳe R. El. xxxv). On his way to paradise Seth was attacked by a wild animal. Upon Eve's demanding how an animal could dare to attack an image of God, the animal replied that she herself, through her sin, had forfeited the right to rule over the animal kingdom (Pesiḳ. v. 44*b*, ed. Buber, and Sanh. 106*b*). Not until Seth exclaimed: "Wait until the day of judgment!" or, "Stop! If not, thou wilt be brought to judgment before God" (both readings based on עד) did the animal let him go. However, the mission of Seth was in vain, for the angel Michael, to whom God had given the control over the human body—for he it was who had gathered the dust for Adam's creation (Midr. Konen, in "B. H." ii. 27), told him that his father's life was at an end, and his soul would depart from him within the course of a week.

**Funeral of Adam.**

Three days after the death of Adam (Gen. R. vii), which took place, as in the case of Moses and Aaron, in the presence of many angels and even in the presence of the Lord, his soul was handed over by God to Michael, who assigned it an abode in the third heaven (Ḥag. 12*b*) until the day of resurrection. The body was interred with exceptional honors; the four archangels, Michael, Gabriel, Uriel, and Raphael (in the exact order of enumeration given by the Haggadah; see Kohut, "Angelologie," p. 25), buried it in the neighborhood of paradise, the precise spot being (Pirḳe R. El. xii. and xx.) Hebron near Jerusalem; for the site of the altar in the Temple, whence the dust of Adam was taken, is the gate to paradise.

A few days after the interment of Adam by the *virtutes*, Eve felt that her end was approaching. She called her children together and ordered them to write down the names of the first two human beings on two slabs of clay and stone, for she had learned from Michael that God had decided to bring a flood and a destructive fire over the earth and that only these slabs would escape destruction (Josephus, "Ant." i. 2, § 3). Eve passed away after a lapse of six days—that is, after the mourning week of Adam—as the שבעה (*shib'ah*) may consist, according to Talmudic law, of six days only and a few moments of the seventh day (M. K. 19*b*). Eve was buried by the angels at the side of Adam, and the angels instructed Seth not to mourn more than six days, and to rest and rejoice on the seventh day, for on that same day God and the angels would receive in gladness the soul which is lifted above all earthly matter (Sanh. 65*b*), and, moreover, rest upon the seventh day was to be the symbol of the resurrection in future ages יום שכולו שבת (Sanh. 97*a*).

The reconstruction of the Jewish Book of Adam here attempted may be hypothetical in some points, for neither the Apoc. Mosis nor the Vita can be considered to represent a true copy of the original. But it makes clear that these two apocryphas are based on the Hebrew or Aramaic Book of Adam and that the latter belongs to the midrashic literature, as many of its allusions can only be explained by the Midrash. The legends of Adam with which rabbinical literature abounds seem to point to the same source. Thus the statement in Abot de-Rabbi Nathan (i. 6, ed. Shechter) that Eve always addressed Adam as "lord" is apparently not intelligible, until compared with the Vita and the Slavonic Book of Adam, both of which contain similar statements, which, therefore, must have existed in the original, from which they both drew independently of each other. With regard to the alleged Christian elements and reminiscences of the New Testament in the Apoc. Mosis and Vita they will be sufficiently characterized by the following examples: Apoc. Mosis, iii., "Child of Wrath," is based on a haggadic etymology of the name Cain, and has nothing to do with Eph. ii. 3; and Apoc. Mosis, xix., "Lust is the beginning of all sin," is thoroughly Jewish (see above), and need not therefore have been taken from such a source as James, i. 15. This, moreover, is the case with all the other alleged Christian passages in the Apoc. Mosis, which would prove nothing, even if they were of Christian origin; for it can not be surprising to find Christian allusions in the language of a book so widely read among Christians as the Apocrypha. Even passages where one would expect that a Christian editor or compiler would interject Christological notions are quite free from them; all of which tends to show that neither the Apoc. Mosis nor the Vita was in any way tampered with by Christian writers.

Bibliography: Schürer, *Gesch.* 3d ed., iii., 288 *et seq.*; Fuchs, in *Die Apokryphen und Pseudepigraphen des Alten Testaments* (trans. and ed. by E. Kautzsch), ii. 506-529; Ginzberg, *Die Haggada bei den Kirchenvätern*, in *Monatsschrift*, 1899, pp. 63 *et seq.* The most important editions of the *Books of Adam* are: *Apoc. Mosis*, in *Apocalypses Apocryphæ*, ed. Tischendorf, 1866; *Vita Adæ et Evæ*, ed. H. Meyer, in *Abhandlungen der Bayrischen Akademie der Wissenschaften, Philosophisch-Philologische Klasse*, xiv. (1878); the Old Slavonic *Book of Adam*; Jagic, in *Denkschriften der Wiener Akademie der Wissenschaften, Philosophisch-Historische Klasse* (1893), i. *et seq.*, xlii.; Malan, *Book of Adam and Eve*, translated from the Ethiopic, London, 1882. L. G.

**ADAM** ("Red"): City near the Jordan. In Josh. iii. 16, Adam is described as the city "that is beside

Zaretan," on the Jordan, near the spot where the Israelites crossed the river on dry ground. It is probably to be identified with the modern Tel Damieh. G. B. L.

**ADAM ḲADMON** (more correctly, **ḲADMONI***—*Adam*, Hebrew for "man"; *Ḳadmon* or *Ḳadmoni*, "first" or "original"): The various philosophical (Gnostic) views concerning the original man are, in spite of their differences, intimately related, being a compound of Oriental mythology, Greek philosophy, and rabbinical theology. The first to use the expression "original man," or "heavenly man," is Philo, in whose view the γενικός, or οὐράνιος ἄνθρωπος, "as being born in the image of God, has no participation in any corruptible or earthlike essence; whereas the earthly man is made of loose material, called a lump of clay" ("De Allegoriis Legum," I. xii.). The heavenly man, as the perfect image of the Logos, is neither man nor woman, but an incorporeal intelligence purely an idea; while the earthly man, who was created by God later, is perceptible to the senses and partakes of earthly qualities ("De Mundi Opificio," i. 46).

**Philo.**

Philo is evidently combining Midrash and philosophy, Plato and the rabbis. Setting out from the duplicate Biblical account of Adam, who was formed in the image of God (Gen. i. 27), and of the first man, whose body God formed from the earth (Gen. ii. 7), he combines with it the Platonic doctrine of ideas; taking the primordial Adam as the idea, and the created man of flesh and blood as the "image." That Philo's philosophic views are grounded on the Midrash, and not vice versa, is evident from his seemingly senseless statement that the "heavenly man," the οὐράνιος ἄνθρωπος (who is merely an idea), is "neither man nor woman." This doctrine, however, becomes quite intelligible in view of the following ancient Midrash. The remarkable contradiction between the two above-quoted passages of Genesis could not escape the attention of the Pharisees, to whom the Bible was a subject of close study. In explaining the various views concerning Eve's creation, they taught ('Er. 18*a*, Gen. R. viii.) that Adam was created as a man-woman (*androgynos*), explaining זכר ונקבה (Gen. i. 27) as "male and female" instead of "man and woman," and that the separation of the sexes arose from the subsequent operation upon Adam's body, as related in the Scripture. This explains Philo's statement that the original man was neither man nor woman.

This doctrine concerning the Logos, as also that of man made "in the likeness" ("De Confusione Linguarum," xxviii.), though tinged with true Philonic coloring, is also based on the theology of the Pharisees. For in an old Midrash (Gen. R. viii. 1) it is remarked: "'Thou hast formed me behind and before' (Ps. cxxxix. 5) is to be explained 'before the first and after the last day of Creation.' For it

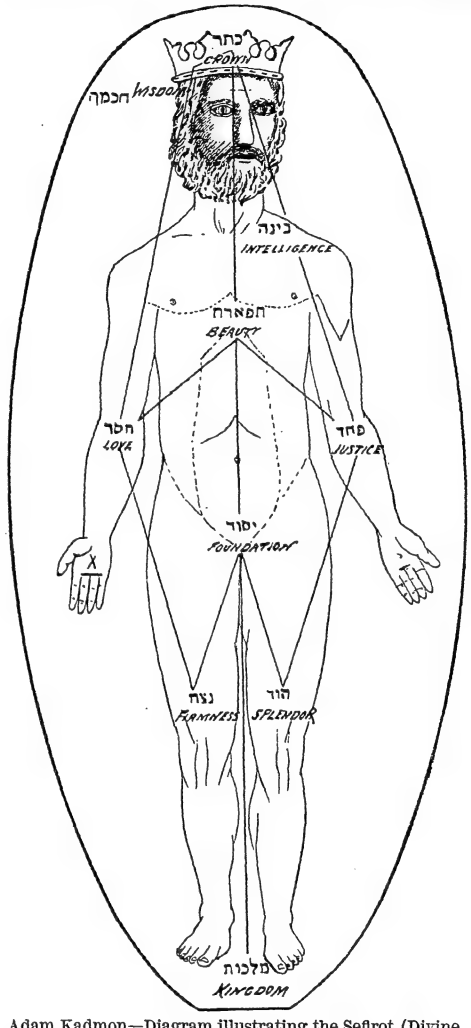
**Midrash.**

is said, 'And the spirit of God moved upon the face of the waters,' meaning the spirit of the Messiah [" the spirit of Adam " in the parallel passage, Midr. Teh. to cxxxix. 5; both readings are essentially the same], of whom it is said (Isa. xi. 2), 'And the spirit of the Lord shall rest upon him.'" This contains the kernel of Philo's philosophical doctrine of the creation of the original man. He calls him the idea of the earthly Adam, while with the rabbis the רוח (spirit of Adam) not only existed before the creation of the earthly Adam, but was preexistent to the whole of creation. From the preexisting Adam, or Messiah, to the Logos is merely a step.

The above-quoted Midrash is even of greater importance for the understanding of the Pauline Christology, as affording the key to Paul's doctrine of the first and second Adam.

**Paul.**

The main passage in Pauline Christology is I Cor. xv. 45–50. According to this there is a double form of man's existence; for God created a heavenly Adam in the spiritual world and an earthly




Adam Ḳadmon—Diagram illustrating the Sefirot (Divine Attributes).
(From Ginsburg, "The Kabbalah.")

one of clay for the material world. The earthly Adam came first into view, although created last. The first Adam was of flesh and blood and therefore subject to death—merely "a living soul"; the second Adam was "a life-giving spirit"—a spirit whose body, like the heavenly beings in general, was only of a spiritual nature. The apparently insuperable difficulty of the Pauline Christology which confronts the expounders of the New Testament (see, for instance, Holtzmann, "Lehrbuch der Neu-Testamentlichen Theologie," ii. 75 *et seq.*) disappears entirely when reference is made to the Midrash. As a pupil of

*The oldest rabbinical source for the term "Adam ha-Ḳadmoni" is Num. R. x., where Adam is styled, not as usually, "Ha-Rishon" (the first), but "Ha-Ḳadmoni" (the original). Compare the very ancient expression "*naḥash ha-ḳadmoni*" (the original serpent, the devil).

Gamaliel, Paul simply operates with conceptions familiar to the Palestinian theologians. Messiah, as the Midrash remarks, is, on the one hand, the first Adam, the original man who existed before Creation, his spirit being already present. On the other hand, he is also the second Adam in so far as his bodily appearance followed the Creation, and inasmuch as, according to the flesh, he is of the posterity of Adam. Paul, therefore, is not dependent upon Philo for his Christology, as most scholars hold; indeed, he differs from him on most essential points. With Philo the original man is an idea; with Paul he is the personality of Jesus. With Philo the first man is the original man; Paul identifies the original man with the second Adam. The Christian apostle evidently drew upon the Palestinian theology of his day; but it can not be denied that in ancient times this theology was indebted to the Alexandrians for many of its ideas, and probably among them for that of preexistence. The Midrash thus considered affords a suitable transition to the Gnostic theories of the original man.

It has been said that the Midrash already speaks of the spirit (*πνεῦμα*) of the first Adam or of the Messiah without, however, absolutely identifying Adam and Messiah. This identification could only be made by persons who regarded only the spirit of the Scripture (meaning, of course, their conception of it) and not the letter as binding; who lived in a medium more exposed to the heathen mythology than that of the rabbinical schools. In such circles originated the Clementine "Homilies" and "Recognitions," in which the doctrine of the original man (called also in the Clementine writings "the true prophet") is of prime importance. It is quite certain that this doctrine is of Judæo-Christian origin. The identity of Adam and Jesus seems to have been taught in the original form of the Clementine writings. The "Homilies" distinctly assert:

**The Clementines.**

> "If any one do not allow the man fashioned by the hands of God to have the holy spirit of Christ, is he not guilty of the greatest impiety in allowing another, born of an impure stock, to have it? But he would act most piously if he should say that He alone has it who has changed His form and His name from the beginning of the world, and so appeared again and again in the world until, coming to his own times, . . . He shall enjoy rest forever" ("Hom." iii. 20).

The "Recognitions" also lay stress upon the identity of Adam and Jesus; for in the passage (i. 45) wherein it is mysteriously hinted that Adam was anointed with the eternal oil, the meaning can only be that Adam is the anointed (משיח). If other passages in the "Recognitions" seem to contradict this identification they only serve to show how vacillating the work is in reference to the doctrine of the original man. This conception is expressed in true Philonic and Platonic fashion in i. 18, where it is declared that the "interna species" (*ἰδέα*) of man had its existence earlier. The original man of the Clementines is, therefore, simply a product of three elements, namely, Jewish theology, Platonic-Philonic philosophy, and Oriental theosophy; and this fact serves to explain their obscurity of expression on the subject.

In close relationship to the Clementine writings stand the Bible translator Symmachus and the Jewish-Christian sect to which he belonged. Victorinus Rhetor ("Ad Gal." i. 19; Migne, "Patr. Lat." viii. col. 1155) states that "The Symmachiani teach 'Eum—Christum—Adam esse et esse animam generalem.'" The Jewish-Christian sect of the Elcesaites also taught (about the year 100) that Jesus appeared on earth in changing human forms, and that He will reappear (Hippolytus, "Philosophoumena," x. 25). That by these "changing human forms" are to be understood the appearances of Adam and the patriarchs is pointed out by Epiphanius ("Adversus Hæreses," xxx. 3), according to whom the Jewish-Christian sects of Sampsæans, Ossenes, Nazarenes, and Ebionites adopted the doctrine of the Elcesaites that Jesus and Adam are identical.

**Other Gnostic Systems.**

A portion of these Gnostic teachings, when combined with Persian and old Babylonian mythology, furnished Manes, or Mani, with his particular doctrine of the original man. He even retains the Jewish designations "Insan Kadim" (= אדם קדמון) and "Iblis Kadim" (= נחש קדמון), as may be seen in the Fihrist. But, according to Manes, the original man is fundamentally distinct from the first father of the human race. He is a creation of the King of Light, and is therefore endowed with five elements of the kingdom of light; whereas Adam really owes his existence to the kingdom of darkness, and only escapes belonging altogether to the number of demons through the fact that he bears the likeness of the original man in the elements of light concentered in him. The Gnostic doctrine of the identity of Adam, as the original man, with the Messiah appears in Manes in his teaching of the "Redeeming Christ," who has His abode in the sun and moon, but is (as Kessler, in Herzog's "Realencyclopädie für Protestant. Theologie," 2 ed. ix. 247, has pointed out) identical with the original man. It also appears in this theory that Adam was the first of the sevenfold series of true prophets, comprising Adam, Seth, Noah, Abraham, Zoroaster, Buddha, and Jesus. The stepping-stone from the Gnostic original man to Manicheism was probably the older Mandæan conception, which may have exercised great influence. Of this conception, however, there remains in the later Mandæan writings little more than the expression "Gabra Ḳadmaya" (=Adam Ḳadmon; Kolasta, i. 11).

**Manicheism.**

The relation of the Mohammedan sects to Jewish Gnosticism in their teachings concerning the incarnation of the Divine Being is very uncertain. It is only known that their theories contain more Gnostic than Buddhist elements; and in this connection it was probably not by mere accident that the founder of one of their sects, Abdallah ibn Saba (652), was a Jewish apostate. Their Gnostic character plainly appeared a century later (765), when Abdallah's views were systematized by the Ismailians. Their doctrine was then stated as follows: "God has effected seven successive incarnations of His being, in the shape of prophets whom He sent into the world; and these were Adam, Noah, Abraham, Moses, Jesus, Mohammed, and the Mahdi" (August Müller, "Der Islam," i. 588). It is not difficult to discern herein the Clementine theory of the sevenfold prophetic chain beginning with Adam and ending with the Messiah (Mahdi).

**Mohammedan Sects.**

A further development of the Mohammedan doctrine is that of Darosi, whose adherents, under the name of Druses, form at the present day an independent community, religiously as well as politically. Darosi in 1017 publicly preached in the mosques that Adam's soul had passed into Ali, his son-in-law, and from him to the Fatimides (Müller, *ib.* i. 632). It is interesting to note that the identification, partial or complete, of Adam (the original man) with the Savior of man is universal, however varying the conception of the Messiah-Mahdi may be.

**The Druses.**

For practical reasons the consideration of the subject of Adam Ḳadmon in the Cabala has been reserved for the end of this article. Before discussing the subject it will be well to revert to the ancient rabbinical sources already referred to. There is a fundamental theosophical statement by Akiba in the Talmud relative to this topic to which no reference has yet been made. He says, in Abot, iii. 14, "How favored is man, seeing that he was created in the image! as it is said, 'For in the image, אלהים made man'" (Gen. ix. 6). That "in the image" does not mean "in the image of God" needs no proof; for in no language can "image" be substituted for "image of God." There is, moreover, another difficulty in this passage: the verse quoted is not that of Gen. i. 27, wherein the creation of man in the image of God is primarily stated. Gen. ix. 6 treats only secondarily of man's creation. The selection of a secondary quotation in support is not a little surprising to those familiar with the usual rabbinical mode of quotation. In point of fact Akiba does not speak only of the image (צלם) according to which man was created, but also of the likeness (דמות; Gen. R. xxxiv. 14). בצלם really has no other signification than "after the image." Akiba, who steadfastly denies any resemblance between God and other beings—even the highest type of angels—teaches that man was created after an image—that is, an archetype—or, in philosophical phrase, after an ideal, and thus interprets Gen. ix. 6, "after an image God created man," an interpretation quite impossible in Gen. i. 27. Compare the benediction in Ket. 8*a*, בצלמו בצלם דמות תבניתו, wherein God is blessed because "He made man in His image [בצלמו], in the image of a form created by Him." The concluding explanatory words of this benediction intimate, in Akiba's style, that Adam was created after the image of a God-created type (תבנית).

**Akiba.**

Closely related to the Philonic doctrine of the heavenly Adam is the Adam Ḳadmon (called also Adam 'Ilaya, the "High Man," the "Heavenly Man") of the Zohar, whose conception of the original man can be deduced from the following two passages: "The form of man is the image of everything that is above [in heaven] and below [upon earth]; therefore did the Holy Ancient [God] select it for His own form" (Idra R. 141*b*). As with Philo the Logos is the original image of man, or the original man, so in the Zohar the heavenly man is the embodiment of all divine manifestations: the Ten Sefirot, the original image of man. The heavenly Adam, stepping forth out of the highest original darkness, created the earthly Adam (Zohar, ii. 70*b*). In other words, the activity of the Original Essence manifested itself in the creation of man, who at the same time is the image of the Heavenly Man and of the universe (Zohar, ii. 48), just as with Plato and Philo the idea of man, as microcosm, embraces the idea of the universe or macrocosm.

**Zohar.**

The conception of Adam Ḳadmon becomes an important factor in the later Cabala of Luria. Adam Ḳadmon is with him no longer the concentrated manifestation of the Sefirot, but a mediator between the En-Sof ("Infinite") and the Sefirot. The En-Sof, according to Luria, is so utterly incomprehensible that the older cabalistic doctrine of the manifestation of the En-Sof in the Sefirot must be abandoned. Hence he teaches that only the Adam Ḳadmon, who arose in the way of self-limitation by the En-Sof, can be said to manifest himself in the Sefirot. This theory of Luria's, which is treated by Ḥayyim Vital in "'Eẓ Ḥayyim; Derush 'Agulim we-Yosher" (Treatise on Circles and the Straight Line), leads, if consistently carried out, to the Philonic Logos.

**Luria.**

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L. G.

**ADAMAH** ("Red Land"): Fortified city of Naphtali, northwest of the Sea of Galilee (Josh. xix. 36); identified by Conder with modern 'Admah, north of Beth-shean. G. B. L.

**ADAMANT:** This term occurs three times in the Old Testament (Ezek. iii. 9, Zech. vi. 12, Jer. xvii. 1), and is used as a translation for *shamir*. Although no definite idea can be gathered concerning the identity of the substance intended from these passages, it is possible to determine its nature and the uses to which it was put. A very hard substance is clearly indicated in all the passages, and in Jer. xvii. 1 it is compared with the engraver's tool of iron. In the two other passages it is used figuratively to express an unyielding, stubborn, and defiant spirit. The diamond can not be meant by Jer. xvii. 1, for the diamond was not used for engraving by the ancients, and indeed it is doubtful whether the diamond in its polished form was known to them. The substance used for engraving was corundum (Petrie, "Pyramids and Temples of Gizeh," p. 173), and this is probably intended by the "adamant" of the Bible. The reading "adamant" in Ecclus. xvi. 16 is evidently wrong. It does not give any intelligible meaning, and in the manuscript discovered by Schechter, the Hebrew reads "for the sons of man" ("Wisdom of Ben Sira," ed. Schechter and Taylor, 1899, p. 10, text). The Talmud, explains SHAMIR as a miraculous worm that was used in engraving the stones on the breastplate of the high priest, and according to a widespread legend which became known to the Arabs, Solomon was assisted by this worm in the building of the Temple (Soṭah, 24*b*, 48*b*).

G. B. L.

**ADAMANTIUS:** Jewish physician, author, and naturalist (*ἰατρικῶν λόγων σοφιστής*; see Socrates, "Hist. Eccl." vii. 13); lived in Alexandria in the fourth century. He prepared an abridgment, in two volumes, of the *Φυσιογνωμικά*, a work on physiognomy, written by Polemon the rhetor, who is supposed to have lived in the time of Hadrian. Of this work an Arabic version in manuscript exists in the University Library at Leyden. He dedicated his abridgment to the emperor Constantius. The various editions of this work are "Adamantii Sophistæ Physiognomica," in Greek, Paris, 1540; "Adamantii Sophistæ Physiognomicon, id est de Naturæ Indiciis Cognoscendis Libri Duo," in Greek and Latin, Basel, 1544; in Greek, together with the works of Ælian, Polemon, and others, Rome, 1545. An uncritical edition in Greek and Latin was published by I. G. Franz under the title "Scriptores Physiognomiæ Veteres," Altenburg, 1780. Another work by Adamantius, "On the Winds" (*Περὶ Ἀνέμων*), was published by V. Rose, in "Anecdota Græca," i. 29. Two quotations from this are known, one cited by Ætius, a physician of Amida (see Photius, "Bibliotheca," cod. 221, iii. 163), *Περὶ Ἀνέμων, Ἀδαμαντίου Σοφιστοῦ*, ed. I. Hirschberg, Leipsic, 1899, and one in the late Byzantine period by Joannes Diaconus Galenus. Adamantius himself declares that in this work he followed more the method of the "Physiognomica" of Aristotle

than any other, an important fact for the textual criticism of the works both of Aristotle and of Adamantius. Adamantius was also a naturalist; medicaments introduced by him are mentioned by Oribasius, who compiled a medical work during the reign of the emperor Julian.

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S. Kr.

**ADAM-SALOMON, ANTONY SAMUEL:** French sculptor; born at La Ferté-sous-Jouarre, in the department of Seine-et-Marne, France, 1818; died in Paris, April 29, 1881. Adam-Salomon was intended for a mercantile career, which he followed for some time at Fontainebleau; but he afterward entered the factory of Jacob Petit as modeler, a calling for which he had shown talent in his youth. He was sent by the authorities of his department with a scholarship to Paris, where he studied sculpture thoroughly; and then, to perfect himself in his art, he traveled in Switzerland and England. The bust of Béranger which he produced at once established his reputation, and was repeatedly copied. It is said that, as the poet declined to sit for him, he modeled the features from memory. Adam-Salomon exhibited twice in the Salon, under the pseudonym of "Adama" (1844 and 1848).

His other productions included medallions of Copernicus and of Amyot, busts of Rossini, Delphine Gay, George Sand, Lamartine, Halévy, Garnier-Pagès, and others. Lamartine had a special esteem for Adam-Salomon; and the sculptor, after the death of the poet, took a cast of his head. He also made a medallion of Marchand Ennery, chief rabbi of France. Besides these works his bas-relief of Charlotte Corday and the tomb of the duke of Padua are worthy of mention.

Adam-Salomon.

Toward the end of his career, Adam-Salomon devoted himself to photography, and assisted in the development of this art. In 1850 he married Mlle. Georgine Cornélie Coutellier, a fellow artist, of Christian birth, who embraced the Hebrew faith and remained true to it till her death in 1878. The remains of Adam-Salomon rest in Fontainebleau.

BIBLIOGRAPHY: *Nouveau Larousse Illustré*, i. 77; Vapereau, *Dict. Univ. des Contemp.*, s.v.

J. W.

**ADAMS, HANNAH:** American author of a Jewish history; born at Medfield, near Boston, in 1755 or 1756; died at Brookline, Mass., November 15, 1832; one of the earliest women writers of America. She acquired the rudiments of Greek, Latin, and Hebrew from some university students boarding with her father who encouraged her religious and historical studies. She wrote extensively on topics connected with her favorite studies, and though her writings brought her little pecuniary profit, they secured her many distinguished friends, among them the Abbé Grégoire, with whom she carried on a correspondence that formed the nucleus for her "History of the Jews." Among her various works are "A View of Religious Opinions" (1784), of which several American and English editions appeared, the fourth edition under the title "Dictionary of Religions"; "History of New England" (1799); "Evidences of Christianity" (1801); an "Autobiography," and the "History of the Jews from the Destruction of Jerusalem to the Present Time" (Boston, 1812; London, 1818). The last work became popular in Europe and America, and a German edition was printed in two volumes at Leipsic in 1819–20. This history of the Jews after Biblical times was the first issued in America, and it contains, among other interesting features, a great deal of information about the Jews of America that was reproduced by Jost. It is based chiefly on the works of Grégoire, Basnage, Buchanan, and others.

G. A. K.

**ADAMS, JOHN:** Second president of the United States; born at Braintree, Mass., Oct. 19 (old style), 1735; died at Quincy, Mass., July 4, 1826. In the later years of his life he devoted much time and thought to the consideration of the history of religions. Upon this subject he carried on an extensive correspondence with Jefferson, in which he exhibited an intimate knowledge of Jewish history and of the contributions of the Jews to the civilization of the world. In expressing his opinion in February, 1809, he wrote ("Works of John Adams," ix. 609, 610):

"... In spite of Bolingbroke and Voltaire, I will insist that the Hebrews have done more to civilize men than any other nation. If I were an atheist, and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing nations. If I were an atheist of the other sect, who believe, or pretend to believe, that all is ordered by chance, I should believe that chance had ordered the Jews to preserve and propagate to all mankind the doctrine of a supreme, intelligent, wise, almighty Sovereign of the universe, which I believe to be the great essential principle of all morality, and consequently of all civilization. I can not say that I love the Jews very much, nor the French, nor the English, nor the Romans, nor the Greeks. We must love all nations as well as we can, but it is very hard to love most of them."

In 1818 he expressed himself similarly in a letter to Mordecai M. Noah (see Noah, "Travels in England, France, Spain," etc., appendix, p. xxvi.).

H. Fr.

**ADAR** (R. V., **ADDAR**): **1.** A Benjamite, son of Bela (I Chron. viii. 3). **2.** A border town of Judah (Josh. xv. 3).

G. B. L.

**ADAR** (Assyrian, **Ad-da-ru**): The twelfth ecclesiastical and sixth civil month (Esth. iii. 7, ix. 1; Ezra, vi. 15). It has usually twenty-nine days, of which the following have been set apart for commemoration: The seventh day is observed as the anniversary of the death of Moses. The ninth of Adar was made a fast-day, because, says the Megillat Ta'anit, the Hillelites and Shammaites strongly opposed each other on the seventh of Adar (compare Shab. 17*a*). The thirteenth day was originally a festival, called Nicanor Day, commemorating the death of Nicanor (see Adarsa), the Syrian general in the Maccabean war, who aroused the indignation of the people by his insulting language concerning the sanctuary (II Macc. xv. 36; Ta'anit, 18*b*; Megillat Ta'anit). Subsequently the thirteenth of the month was made a day of fasting in memory of Esther's fast (Esth. iv. 16), and it was called the Fast of Esther. It was the preparatory day to the festival of Purim, celebrated on the fourteenth day, and in Shushan also on the fifteenth day. At present Adar coincides approximately with March.

K.

**ADAR, THE SEVENTH OF:** According to tradition or calculation (compare Deut. xxxiv. 8 and Josh. i. 11, iii. 2, iv. 19), the anniversary of the death of Moses (Megillat Ta'anit, last chapter). Josephus ("Ant." iv. 8, § 49) gives the first day of Adar as the day of Moses' death. The day is mentioned with the rest of the ancient fast-days in "Ṭur Oraḥ Ḥayyim," § 580, and "Kol Bo," but Joseph Caro in his commentary states that he has no knowledge of any of them being observed by the people. In the seventeenth century in Turkey and Italy, and later in northern Europe as well, it became customary for pious Jews to observe the day as a fast-day and to read portions from the Midrash relating to the life and death of Moses, arranged in a special *tiḳḳun* by Samuel Aboab, rabbi of Venice. K.

**ADAR SHENI (WEADAR):** The Second, or intercalary, Adar, the thirteenth month of a Jewish embolismic year; it has twenty-nine days and the first Adar has then thirty. Purim is celebrated on the fourteenth of this later month of Adar in embolismic years. An anniversary of a death (*Jahrzeit*) that has occurred in Adar Sheni is observed in that month in an embolismic year, but otherwise in the first Adar. See CALENDAR. K.

**ADARBI, ISAAC BEN SAMUEL:** A casuist and preacher of the Shalom Congregation of Salonica; lived in the sixteenth century. He was the pupil of JOSEPH TAITAZAK and the schoolmate of Samuel di Medina (מהרשד"ם). Adarbi wrote: (1) "Dibre Ribot" (Polemics), consisting of four hundred and thirty responsa, which are interspersed with keen discussions on halakic problems occurring in the Talmud and its commentaries (Salonica, 1581; Venice, 1587; Sudilkov, 1833); (2) "Dibre Shalom" (Words of Peace), containing thirty sermons preached on various occasions, as well as homiletic commentaries on the weekly lessons of the Pentateuch (Salonica, 1585). In these sermons he often reproduces observations made by his teacher Taitazak. A second edition was published by Eliezer ben Shabbethai, who added an index of the Biblical passages dealt with and some notes (Venice, 1586; *ibid.* 1587).

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M. B.

**ADARSA** (called also **Adasa):** A village in Judea, thirty furlongs from BETH-HORON, and a three days' march from Gazera. Eusebius ("Onomasticon," *s.v.*) describes it as being near Guphna. Under the name of Adasa it is mentioned in I Macc. vii. 40, and in Josephus, "Ant." xii. 10, § 5, as the scene of the decisive battle between Judas Maccabeus and the Syrian general Nicanor, which took place on Adar 13, 160 B.C., and in which the latter was vanquished. Although the former had only 3,000 men (I Macc.), or according to Josephus (*l.c.*) only 1,000, while his enemy commanded 9,000, Nicanor, who fell in the battle, was vanquished. His defeat occurred on the day before Mardocheus' (Mordecai's) Day, that is, the Thirteenth of Adar, the day before PURIM. In commemoration an annual festival called Nicanor's Day was instituted (I Macc. vii. 49; II Macc. xv. 36). According to the Talmud (Yer. Meg. ii. 66*a* and Megillat Ta'anit, xii.) it was a semi-festival. F. DE S. M.

**ADAVI, MOSES BEN SAMUEL:** A Talmudic scholar and author, who flourished in Tunis about the middle of the eighteenth century. He was a pupil of Isaac Lumbroso and Abraham Ḥayat. Adavi was the author of novellæ and collectanea to several treatises of the Babylonian Talmud and to the "Yad ha-Ḥazaḳah" of Maimonides, which were published in book form at the expense of the sons of Samuel Nataf at Leghorn (1759), and which for that reason bear the title "Bene Shemuel" (Sons of Samuel). This was the first work published by a Tunisian Jew.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 38; Cazès, *Notes sur les Israélites Tunisiens*, p. 152.

M. K.

**ADBEEL:** A name found in the genealogical list of the sons of Ishmael, in Gen. xxv. 13, and in the corresponding list of I Chron. i. 29.

G. B. L.

**ADDA:** The name of two amoraim, neither of whom had a distinguishing patronymic or cognomen. The elder was a Palestinian, and lived in the first generation (third century). He was a colleague of R. Jonathan (Yer. Ter. x. 47*b*). The younger was a disciple of Raba, and a contemporary of R. Ashi (Men. 43*a*, 59*b*). S. M.

**ADDA B. ABIMI (BIMI):** A Palestinian amora of the fourth generation, disciple of R. Ḥanina b. Pappi, and contemporary of R. Hezekiah. It is surmised that his patronymic Abimi was changed into Ukmi or Ikkuma, that is, "the Dark," because his memory was not retentive enough to guard him against the misquoting of traditions (Yer. Ber. ix. 14*a*; Yer. Ta'anit, iii. 64*b*; 'Er. 9*b*, 12*a*; Beẓah, 26*b*). S. M.

**ADDA B. AHABAH (AḤWAH): 1.** A Babylonian amora of the second generation (third and fourth centuries), frequently quoted in both the Jerusalem and the Babylonian Talmud. He is said to have been born on the day that Rabbi (Judah I.) died (Ḳid. 72*a*, *b*; Gen. R. lviii; see ABBA HOSHAYA). He was one of the disciples of Abba Arika (Rab), at whose funeral he rent his garments twice in token of his mourning for the great scholar (Yer. B. Ḳ. ii. 3*a*; Ber. 42*b* *et seq.*). In Pumbedita R. Adda gathered about him a great many pupils, whom he taught sometimes in the public thoroughfares (Yeb. 110*b*). He lived to a very old age, and when interrogated on the merits that entitled him to be so favored of heaven, he gave the following sketch of his life and character:

"No one has ever preceded me to the synagogue, nor has any one ever remained in the synagogue after my departure. I never walked as much as four cubits without meditating on the Law, and never thought of its contents at places not scrupulously clean. Nor did I prepare a bed for myself to enjoy regular sleep, nor did I disturb my colleagues by walking to my seat at college among them. I never nicknamed my neighbor nor rejoiced at his fall. Anger against my neighbor never went to bed with me, and I never passed the street near where my debtor lived; and while at home I never betrayed impatience, in order to observe what is said (Ps. ci. 2), 'I will walk within my house with a perfect heart'" (Yer. Ta'anit, iii. 67*a*; somewhat different in Babli, *ibid.* 20*b*).

Yet where sanctity of life and the glory of heaven were concerned, he lost his patience and risked much. Thus, on one occasion, when he observed on the street a woman named Matun dressed in a manner unbecoming a modest Jewess, he violently rebuked her. Unfortunately for him the woman was a Samaritan, and for the attack on her he was condemned to pay a fine of 400 zuz (about $60 actual value, or £12), and thereupon he repeated a popular saying, "*Matun, matun* [waiting, patience] is worth 400 zuz!" (Ber. 20*a*).

Such a character is generally surrounded by a halo of legend, and later ages supplied this. It is said that R. Adda's piety was so highly valued in the sight of heaven that no favor asked by him was ever refused.

In times of drought, for example, when he pulled off but one shoe (preparatory to offering prayer), an abundance of rain descended; but if he pulled off the other, the world was flooded (Yer. Ta'anit, *l.c.*). Even his teacher, the famous Rab, realized Adda's protective influence. On one occasion when he and Samuel, accompanied by Adda, came to a tottering ruin, and Samuel proposed to avoid it by taking a circuitous route, Rab observed that just then there was no occasion for fear, since R. Adda b. Ahabah, whose merits were very great, was with them; consequently no accident would befall them. Samuel's great colleague R. Huna I. also believed in and availed himself of R. Adda's supposed miraculous influence with heaven. This rabbi had a lot of wine stored in a building that threatened to collapse. He was anxious to save his property, but there was danger of accident to the laborers. Therefore he invited Rab Adda into the building, and there engaged him in halakic discussions until the task of removing its contents was safely accomplished; hardly had the rabbis vacated the premises when the tottering walls fell (Ta'anit, 20*b*).

**Legends as to His Sanctity.**

Of Rab Adda's numerous noteworthy observations on Biblical texts, the following may be quoted: "The man who is conscious of sin and confesses it, but does not turn away from it, is like the man who holds a defiling reptile in his hand; were he to bathe in all the waters of the world, the bath would not restore him to cleanness. Only when he drops it from his hand, and bathes in but forty seahs (= about 100 gallons) of water he is clean." This follows from the Biblical saying (Prov. xxviii. 13), "Whoso confesseth and forsaketh them shall have mercy"; and elsewhere it is said (Lam. iii. 41), "Let us lift up our heart as well as our hands unto God in the heavens" (Ta'anit, 16*a*; compare Tosef. *ibid.* i. 8).

**2.** A disciple of Raba, addressed by the latter as "my son." In a discussion the elder rabbi once rebuked him as devoid of understanding (Ta'anit, 8*a*; Yeb. 61*b*; Sanh. 81*a*, *b*). Subsequently he studied under R. Papa and waited on R. Naḥman b. Isaac (B. B. 22*a*; see version in Rabbinowicz, "Dikduḳe Soferim," *ad loc.*, note 6; Ḥul. 133*b*, where some manuscripts read "bar Ḥana" or "Ḥanah"). S. M.

**ADDA OF CÆSAREA (KISRIN):** A disciple of R. Johanan, and a teacher in the third amoraic generation. Because of his cognomen he is erroneously supposed to have been the son of R. Abbahu of Cæsarea (Abbahu II.; Yer. Ber. 4, 8*c*; Yer. M. Ḳ. iii 82*c*; Bab. *ibid.* 20*b*). S. M.

**ADDA, CALENDAR OF.** See CALENDAR.

**ADDA B. ḤUNYA:** The homiletic observation on Eccl. i. 4 ("One generation passeth away, and another generation cometh: but the earth abideth forever") has thus been transmitted by him: "Consider the present generation as good as the generation that is passed and gone. Say not, 'Were R. Akiba living, I would study the Bible under him; were R. Zerah and R. Johanan living, I would read Mishnah before them.' But consider the generation that has arisen in thy days, and the wise men of thy time, as good as the previous generations and as the earlier wise men that have been before thee" (Eccl. R. *ad loc.*; compare Midr. Sam. § 15). S. M.

**ADDA B. MATNA:** A Babylonian amora of the fourth century, disciple of Abaye and of Raba. He appears to have obtained some halakic information from Rabina I., and in his later years to have associated with Rabina II. To satisfy his thirst for knowledge, he felt obliged to leave his home, and when his wife asked, "What will thy little ones do?" he laconically replied, "Are the water-plants in the marshes all gone?" (Shab. 48*a*; Ket. 28*a*, 77*b*, 85*a*; Shebu. 18*a*; Meg. 28*b*; 'Er. 22*a*).

S. M.

**ADDA, MESHOḤAAH** (משוחאה "Surveyor"): A disciple of R. Judah b. Ezekiel, who instructed Raba how to measure city limits for the regulation of Sabbath walks ('Er. 56*b*, B. M. 107*b*). S. M.

**ADDA B. MINYOMI:** A Babylonian amora of the third century, junior contemporary of Rabina I. and of Huna Mar b. Iddi. He is sometimes quoted anonymously as "The Court of Nehardea" (B. Ḳ. 31*b*, Ḥul. 49*a*, Sanh. 17*b*). S. M.

**ADDA B. SIMON:** A Palestinian amora, who is known chiefly for ethical rules quoted in the name of his predecessors (Yer. Ber. ii. 4*d*; Yer. Meg. 1. 71*c*; Eccl. R. iv. 17). S. M.

**ADDAN:** A city of Babylonia, some of the inhabitants of which migrated with the Jews under Zerubbabel, but were unable to prove their Israelitish descent (Ezra, ii. 59). In the corresponding list of Neh. vii. 61, the place is called **Addon.** I Esd. v. 36 has **Charaathalan** which is probably due to a running together of the words Cherub and Addan.

G. B. L.

**ADDER** (שפיפון): Reptile mentioned only in Gen. xlix. 17. It is the modern Arabic *shiphon*, a horned sand-snake, or *Cerastes haselquistii* (Hart, "Animals of the Bible," pp. 13, 14). This viper, which is only about a foot long and of a grayish tint, lurks in ruts and footprints, and bites with deadly effect man or beast that passes by. It is found in Africa, where it appears in great variety and in large numbers. See SERPENT. I. M. P.

**ADDIR HU** (אדיר הוא): A hymn in the Seder, the home service for Passover eve, and so called from its initial words, but also known by its refrain of "Bimherah" (Speedily). It is one of the latest constituents of the HAGGADAH, in which it does not appear much before the end of the fifteenth century. Originally, according to the Avignon Maḥzor, it was a hymn for the festivals generally. But a little later it was adopted as a pendant to the hymn "Addir bimlukah" or "KI LO NAEH," which was chanted on the first evening of Passover. Each hymn has a thought to the promised redemption of Israel. But while "Addir bimlukah" is rather a hymn in praise of the Omnipotence which alone can bring on the redemption of Israel, "Addir Hu" is more strictly a prayer to that Omnipotence to hasten it by the restoration of the ancient center of Israel's religious organization. Originally, therefore, the former was chanted on the opening night of the Passover, and the latter on the second. But with the accretive tendency often evident in the development of the Jewish liturgy, it became the custom, about two centuries ago, to chant both hymns on each occasion.

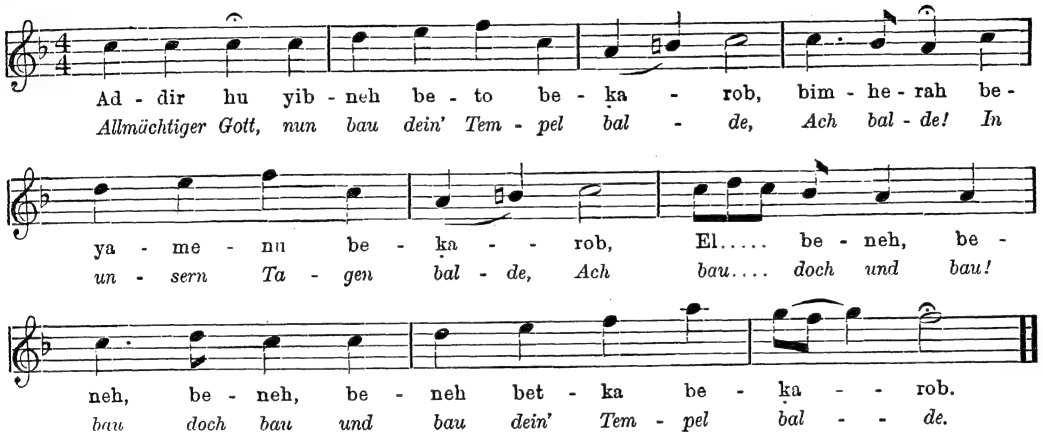
The verses of these hymns differ in the first words only, these being a series of adjectives bearing an alphabetical acrostic. After the initial letter א they are usually grouped three together, thus forming the second to eighth stanzas. A quaint Judæo-German version once had great vogue, and it is still in use. It runs, "Allmächtiger (Barmherziger, etc.) Gott, nun bau dein' Tempel schiere," and so on. This German version appears even in a Haggadah of the Spanish rite (Amsterdam, 1612).

The tune seems to be the successful inspiration of a Jewish singer of the early part of the seventeenth century. It has succeeded beyond any other Hebrew melody in maintaining its position against all other airs for the words with which it is traditionally associated. The tune is first met with in the Hebrew, Latin, and German Haggadah published by J. S. Rittangel, electoral professor of Oriental languages at Königsberg, in 1644. He gives it, with a bass part to both Hebrew and German texts, as illustrated below (A). The melody was then of comparatively recent origin, and took a form which, translated into modern notation, is as follows.

**Suitability of the Tune.**

A

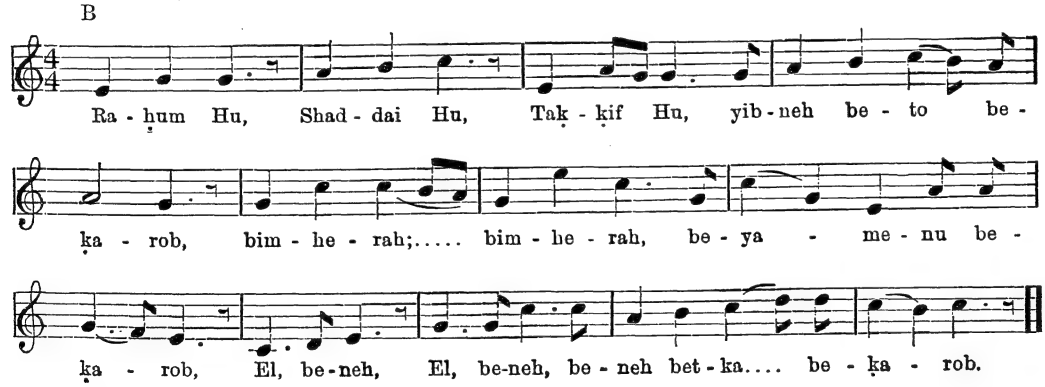
**ADDIR HU**




Here, it will be seen, the melody is very simple, and little beyond speech-song suggested by the rhythm of the words (obviously according to the old German disregard of the stress-syllables) and their phrasing. The cadence itself is likewise but a conventional ending of familiar character. The modulation with the sharpened fourth is perhaps due not so much to the vocalist as to the transcriber. Altogether, the melody of 1644 has the character of a droning intonation rather than of a set melody. If taken by the father or other precentor of the family circle at an extreme pitch, as in Rittangel's transcription, the basses at the table would be tempted to sing "seconds," and would soon arrive at musical phrases nearer to some of the forms now customary. And this is, indeed, what happened: for in Gottfried Selig's "Der Jude," of 1769, just midway between Rittangel's days and ours, the melody is given almost precisely as it is now sung in North Germany. In this it illustrates the history of most Hebrew melodies, which thus gradually crystallized into a tuneful and definite shape, altogether congenial to the ears of the Jews who sang them, and transmitted them modified by the "personal equation" of each depositary of the tradition. The present melody (B), having become familiar to Jews accustomed in their every-day life to the Germanic folk-song, was easily reproduced by them in the family circle, where the ability would be wanting—among the children necessarily—to reproduce the more difficult intervals and ornaments of the synagogue plain-song. Hence it developed but little further; and although three or four variants exist of some of its phrases, they are not of essential importance, and, indeed, are often interchanged by the singer. Perhaps the version most widely followed is the following (set to the concluding stanza):

**Adapted for Family Song.**

B

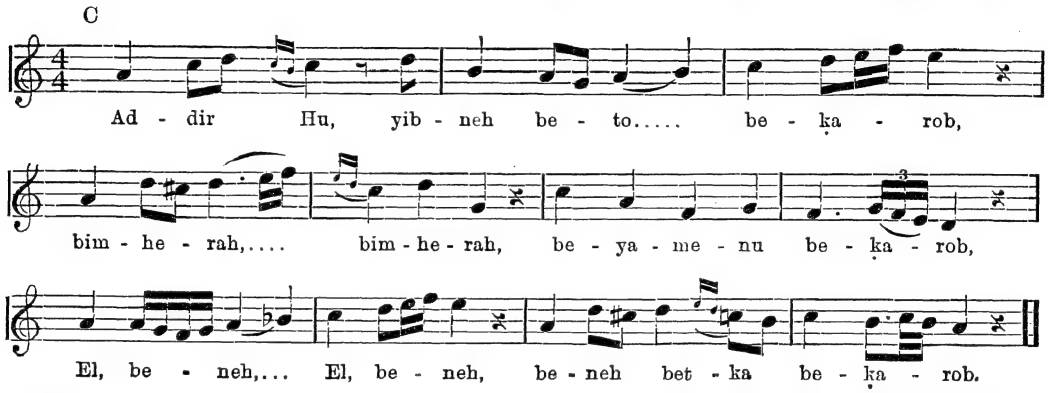



The uniform employment of this melody, in contrast with the divergence of the tunes in use for each of the other Seder hymns, is also due to its selection as the "representative theme" (*niggun*) for the festival of Passover, inasmuch as it is an old custom to chant the responses in Ps. cxviii. to it. The custom, however, does not date back to Rittangel's day, since he tells us that these verses of the HALLEL then had their own "very beautiful

and delightful melody," which, unfortunately, he omitted to transcribe.

The old German tune spread rapidly east and west, being still modified to suit the local ear at each stage of its journeying. It even reached Asia and Africa, where it came into the region of a musical system widely differing from that of its northern fatherland. Thus this melody was affected by the peculiarities of the Perso-Arab music, with its plaintive sadness, its frequent repetition of brief phrases, its tendency to ornamentation, and its undiatonic tonality. When, therefore, the orientalized form was chanted to E. Lubbert in Egypt about forty years ago, he did not readily recognize its descent from the "Addir Hu" of the north; but transmitted it to Fétis, the historian of music, simply as a melody

**Its Wide Popularity.**




"traditional in the synagogue at Alexandria." When, however, the version which is given above (C) is divested of the local coloring of the melody and shifting of the accent which would inevitably suggest themselves in the mouth of a Jewish cantor in Egypt, very little variation in essentials remains from the version either of old Königsberg or of modern New York.

BIBLIOGRAPHY: Rittangel, *Liber Rituum Paschalium*, Königsberg, 1644; Naumburg, *Recueil de Chants des Israélites*, Paris, 1874; Marksohn and Wolf, *Auswahl Alter Synagogal-Melodien*, Leipsic, 1875; Japhet, *Haggadah für Pesach*, Frankfort-on-the-Main, 1884; Schoenfeld, *Recitative und Gesänge zum Vortrage am Ersten und Zweiten Abende des Ueberschreitungsfestes*, Posen, 1844; Pauer and Cohen, *Traditional Hebrew Melodies*, London, 1896; A. A. Green, *The Revised Haggadah*, London, 1897.

F. L. C.

**ADDISON, JOSEPH:** English essayist; born at Milston, in England, May 1, 1672; died June 17, 1719. He has been fittingly characterized as "the chief architect of English public opinion in the eighteenth century." For this reason his attitude toward Jews and Judaism is of importance.

By his writings he greatly influenced the public estimate of the Jews in respect to their social and economic status; and for a century after he wrote, legislation and judge-made law both emanated from the classes who read and enjoyed the writings of the chief author of the "Spectator."

**Attitude Toward the Jews.**

An examination of Addison's writings discloses at least five distinct references to Jews and Judaism, in all of which he shows a sympathetic attitude and a comparatively intimate knowledge of the subject, considering the circumstances of the day. (See the "Spectator," Nos. 405, 495, 531; "The Freeholder," No. 5, and passages in his "Dialogue on Medals.") The only one of these references to which special attention needs be given here is an essay that appeared in the "Spectator," No. 495, September 27, 1712, which is devoted wholly to the subject of the Jews. The other essays show his recognition of the debt that the English language owes to the Hebrew tongue for the idioms it has absorbed, the influence upon English custom and law of Jewish veneration for the name of God, and the prevalence of patriotism and love of country among the ancient Jews while they still had a country. No. 495 of the "Spectator" contains an interesting characterization of the Jews, and deals with their dissemination throughout the trading world, their numbers, their adherence to their religion, and the natural and providential reasons that may be assigned for these facts. The most interesting and significant passages in this essay are those dealing with the economic value of the Jews, resulting from their dispersion throughout the world. As to this fact, he says:

"They are, indeed, so disseminated through all the trading parts of the world, that they are become the instruments by which the most distant nations converse with one another, and by which mankind are knit together in a general correspondence. They are like the pegs and nails in a great building, which, though they are but little valued in themselves, are absolutely necessary to keep the whole frame together."

It would be a serious error to regard Addison as merely echoing prevailing popular views of his time in these utterances. On the contrary, much stress must be laid here on Addison's kindly interest and sympathy, his knowledge of his subject, his curiosity concerning Jews and Judaism, his acquaintanceship with Jews, formed both at home and abroad, his information gained through the official channels of the state and colonial departments, and his indebtedness to his father, LANCELOT ADDISON, who published an appreciative volume on the Jews, a few years after his son's birth. When Addison's attitude toward the Jew is compared with that of Shakespeare in his "Merchant of Venice," one becomes impressed with the former's broad, as contrasted with the latter's seemingly narrow, point of view. That this liberal attitude was largely peculiar to Addison himself, even though it may have influenced English gentlefolk to the present day, becomes still more apparent from the fact that no such sympathetic treatment of the Jew as his appeared in English literature for approximately a century after Addison wrote.

**Addison and Shakespeare.**

Addison's reference to the Jews and international commerce is especially important, because it was a contemporary recognition of the great contribution to general civilization made by the Jews in the English possessions at that time.

[Addison's "Ode on Gratitude" was translated

into Hebrew by Shalom ben Jacob Cohen of Meseritz, under the title "Mizmor le-Todah," and published in "Bikkure ha-'Ittim," i. 104 (Steinschneider, "Cat. Bodl." col. 2513). G.]

BIBLIOGRAPHY: *Dict. of National Biography*, s.v.; *Spectator*, No. 495; Max J. Kohler, in *Menorah Monthly*, January, 1898.

M. J. K.

**ADDISON, LANCELOT:** English clergyman and author; father of Joseph Addison; born at Meaburn Town Head, in the parish of Crosby Ravensworth, Westmoreland, 1632; died April 20, 1703. He was educated at Queen's College, Oxford, and served seven years (1662–70) as chaplain of the garrison at Tangiers. While in that city he became sufficiently interested in the condition of the Jews to study their habits and customs, and subsequently published a book upon them. His sojourn in the Barbary states afforded him exceptional opportunities for the study of alien customs, rites, and government, and his inquiring and sympathetic bent of mind induced him to investigate these carefully. The results of his investigations appeared in several works which he wrote and published after his return home; these were entitled "Life and Death of Muhamed," "West Barbary," "The First State of Muhametism," and a work entitled "The Present State of the Jews (more particularly relating to those of Barbary)." The last work was published at London in 1675 (a second edition in 1676, and a third in 1682). There were very few Jews in England at this time, and that country scarcely afforded opportunities for such a study of Jewish conditions as Addison made in the Moorish states; in view of these facts, the success of his work is noteworthy. The book bears the supplementary title, "wherein is contained an exact account of their customs, secular and religious, to which is annexed a summary discourse of the Mishnah, Talmud, and Gemara." The title gives a fair idea of the work; this may be supplemented by the following suggestive passage from the preface:

> "As to the account it gives of the Jews, I conceive there is not any so modern, nor in many things so particular and true, this being the result of Conversation, and not of Report."

While Addison naturally manifests a strong bias in his view of a different creed, it must be conceded that his work exhibited a liberality of view and a keenness of perception not often encountered at that time. These qualities and the marked fearlessness which evidently characterized this ecclesiastic of the dissolute days of Charles II. are indicated in the following passage from his work:

> "For, setting aside the Artifices of Commerce and Collusions of Trade, they [the Barbary Jews] can not be charged with any of those debauches which are grown into reputation with whole Nations of Christians, to the scandal and contradiction of their name and Profession."

BIBLIOGRAPHY: *Dict. of National Biography*, s.v.

M. J. K.

**ADDO.** See IDDO.

**ADDON.** See ADDAN.

**ADELAIDE:** Capital city of South Australia. The history of the Jewish community of this city is closely connected with a pioneer settler, Jacob Montefiore, who took a prominent part in the foundation of both the colony and the community. The congregation, which now numbers about five hundred persons, dates from 1840. The synagogue on Rundle street was consecrated in 1871 and stands upon the site of a small hall that was used by the congregation in its early days.

The Jews of Adelaide have borne an honorable share in the service of the state. In the Legislative Council, Maurice Salem sat for nine years. In the Legislative Assembly, four Jews have occupied seats at various times: Judah Moss Solomon (1852–66), Emmanuel Solomon, Lewis Cohen (1887–93), and V. L. Solomon, who was elected in 1890 and who is still a member. The last named, who was one of the principal pioneers of the northern territory, has filled the highest office attainable by a citizen, having been chosen premier of the colony in November, 1899, though, owing to political combinations, he was in office only seven days. The highest civic office, that of mayor, has been held by three Jews; namely, J. Lazar (1855–58), J. M. Solomon (1869–71), and Lewis Cohen (1883–84). In trade also the Jews have received honors, M. Lazarus having been elected president of the Adelaide Chamber of Manufactures.

Since the community was established, Adelaide has known only one Jewish minister, the Rev. A. T. Boas, who has been associated with the congregation since 1871. Attached to the synagogue is a congregational school, which is attended by sixty children. There are four Jewish societies, of which the Hebrew Benefit and Medical Society is the most noteworthy. It was founded in 1877 by S. Saunders, a justice of the peace, and its assets now amount to over nine hundred pounds sterling (about $4,500). I. Asher has been its president for over fifteen years. The other three societies are the Jewish Philanthropic, the Ladies' Benevolent, and the Hebrew Literary and Social Society. Most of the Jewish public men have been connected, in one capacity or another, with the synagogue and these societies. D. I. F.

**ADELKIND:** A prænomen; also a family name among the Jews. As the former it is found in a list of martyrs in Nuremberg in the year 1298, and also occurs in a similar list for Weissensee of the year 1303. As a family name it is first met with in the case of Baruch Adelkind of Padua (but evidently of German origin), one of whose sons, Cornelius, became a well-known printer and publisher. The name is purely German, and occurs very early in German literature; the two words that form it, *Adel* (or *Edel* = "noble") and *Kind* (or *Kint*, *Chint* = "origin," "family"), are met very often in names for both men and women among the Jews of Germany.

BIBLIOGRAPHY: Salfeld, *Das Martyrologium des Nürnberger Memorbuches*, pp. 179, 216, 386.

W. M.

**Cornelius B. Baruch Adelkind:** Printer and publisher; lived in Italy during the first half of the sixteenth century; he was of German descent. From 1524 to 1544 he was in the employ of the Venetian publisher Daniel Bomberg, by whom were issued, with Adelkind's aid, texts of the Bible entire and in part, commentaries on the Bible, and prayer-books according to the German, Spanish, and Karaite rites. In 1544 he worked for another Venetian publisher, Giovanni di Gara, who, during that year, published editions of Baḥya b. Asher's famous commentary and of the pseudo-historical work, "Yosippon." In the following year Adelkind's name appeared on the title-page of the Midrash on the Pentateuch and the Megillot published in Venice by Giustiniani. From 1546 to 1553 he seems to have combined the functions of printer and publisher; for an edition of Solomon ibn Gabirol's "Mibḥar ha-Peninim" (Venice, 1546) and a reprint of a prayer-book of the German rite (Venice, 1549) bear his name alone. In 1553 he changed his residence from Venice to Sabbionetta, where he was employed by T. Foa, an edition of the Pentateuch, Megillot, and Haftarot (1553–55) being published with his aid.

The phrase "from the stem of Israel," that Adelkind and his brother (or brothers?) employ upon several occasions, has suggested to Steinschneider

the possibility that he might have been a convert to Christianity. But in the poem on a certain apostate Marano of Venice, which the publisher Soncino adds to his edition of Vidal Benveniste's "Meliẓat 'Efer we-Dinah" (The Poem of 'Efer and Dinah), he calls Adelkind "Cornelius the Israelite," as does Elias Levita in one of the poems addressed by him to Levi b. Gerson.

BIBLIOGRAPHY: Steinschneider, *Jüd. Typographie*, in Ersch and Gruber, *Encyklopädie*, xxviii. 44; idem, *Cat. Bodl.* No. 7765.

W. M.

**Daniel Adelkind:** Printer and publisher; son of Cornelius b. Baruch Adelkind. Little is known of him except for the years 1550–52; and even for that short period the only data are to be gleaned from the mention of his name on the title-pages of books. In 1550 he was engaged with Giustiniani of Venice, whom he assisted in publishing the first edition of the Hebrew translation, by Moses ibn Tibbon, of Maimonides' philosophical work, "Millot ha-Higgayon." In 1551 and 1552 he seems to have had, in Venice, a printing-office of his own; for the following four books, which bear his name as printer, mention no other as editor or publisher: Jacob Weil's "Bedikot," with a short glossary (Venice, 1551); Samuel Archivolti's ethical work, "Degel Ahabah" (Venice, 1551); "Megillat Sefer" (Venice, 1552); and, finally, the German "Præcepta Mulierum," or "Frauenbüchlein," in a short epilogue to which he begs his father to accept this "booklet" as a gift from his son (1st ed., Venice, 1552).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 3715, 3949, 5631 (3), 6513 (41), 7004 (1), 7766.

W. M.

**ADELSOHN, WOLF:** Russian-Hebrew scholar and teacher; born in Lithuania about the beginning of the nineteenth century; died in Odessa, August 13, 1866. Of his parentage nothing is known. Adelsohn was a disciple of Rabbi Manasseh ben Porath, called also Manasseh Ilier. While still a young man he obtained the position of teacher in the house of Lippe Ettinger in Brest-Litovsk. In 1833 he settled in Dubno, where he exercised great influence upon the rising generation of the Maskilim ("Progressists"), and where at the same time he was persecuted by the Ḥasidim for his rationalism. Later, for two years, he was a teacher in the house of Leon Chari in Meseritz, from which place he went to Odessa, where he had to struggle hard for subsistence. He died in extreme poverty from starvation; most of his papers were burnt to disinfect his lodgings.

Among Adelsohn's pupils were the grammarian Ḥayyim Zebi Lerner and the Russian censor Vladimir Feodorov (Z. H. Grünberg). Because of his philosophic character and contempt of conventionality he was called the "Diogenes" among the Maskilim. He wrote a critical treatise on "Esther," against the views of Isaac Samuel Reggio, and essays on Hebrew literature, which, after his death, came into the hands of L. Chari and Joel Baer Falkovich.

BIBLIOGRAPHY: Gottlober, in *Ha-Boker Or*, 1879, iv. No. 4; Sachs, in *Kerem Ḥemed*, Berlin, 1848; Chari, in an article on *Ecclesiastes*, Odessa, 1873.

D. G.

**ADEN:** Port in western Arabia on the shores of the Red Sea, near the strait of Bab-el-Mandeb; a British possession since 1839. In 1891 its population was 41,910. In 1881 there were in Aden 2,121 Jews, including 125 Beni Israel from Bombay. More recently the Jewish community has received an accession of 250 families from Yemen. Their occupations are those of mat- and reed-workers, masons, porters, bookbinders, money-changers, and jewelers; while the bumboatmen, also, who serve the mail-packets that stop at Aden, are mainly Jews. The trade in ostrich feathers is entirely in the hands of Jews. Their dress consists of kilt, shirt, *arba' kanfot*, waistcoat, and gabardine; and during prayer they wear over the head a tallit known as *mandil* (the Arabic word for handkerchief or shawl), with green silk corners, two of which are held in each hand. They use this also to carry home vegetables, etc., from market. The Jewesses wear trousers and shirt, and a sort of wig known as a *masr*; also a veil like the Moslem women. The Jews shave the head, except the *peot* (side-locks), every Friday. Their food is vegetables and fish; but they are said to be much addicted to date wine prepared by themselves.

There appears to be some trace of animal sacrifice among them, possibly borrowed from the neighboring Arabs. When a child is born, a goat is slaughtered and placed under the bed of the mother. On the first day of marriage a heifer is slaughtered; but in this latter case it may be rather for purposes of hospitality.

It is not known when Jews first settled in Aden, which in antiquity was an important mart, and continued so as late as Marco Polo (1254–1324). Some of the earlier rabbis are known as "Adeni," which would imply a congregation of some size. Aden has become important since the British occupation in 1839, at which date the Jews numbered but 250.

BIBLIOGRAPHY: Hunter, *Statistical Account of the British Settlement of Aden*, pp. 26, 45, 47, 52, London, 1877; Baines, *Results in the Presidency of Bombay*, 1881, ii. 6; *Univ. Isr.* 1900, pp. 498 *et seq.*, 535; Saphir, *Eben Safir*, part ii. ch. xi.; *Anglo-Jewish Association, Annual Reports*, 1875, 1876.

J.

**ADENI, SOLOMON BEN JOSHUA:** Arabian author and Talmudist, who lived during the first half of the seventeenth century at Sanaa and Aden in southern Arabia, from which town he received the name "Adeni" or "the Adenite." He was a pupil of the Talmudist Bezalel Ashkenazi and of the cabalist Ḥayyim Vital. In 1624, or, according to other authorities, in 1622, he wrote a commentary on the Mishnah, entitled "Meleket Shelomoh" (The Work of Solomon). Only a few fragments of this have been published, but they are quite sufficient to indicate the value of the whole work. In this commentary, Adeni exhibits considerable critical ability. He analyzes the Mishnah in a manner that is quite modern, and which is accompanied by a strictly scientific penetration that enables him to enter into the most minute details of the mishnaic text, its punctuation and spelling. The great value of Adeni's work was recognized by Manasseh ben Israel, who made use of its critical conclusions in his edition of the Mishnah of 1632. Adeni incorporated in his work Joseph Ashkenazi's valuable amendments to the Mishnah. In addition to his commentary he wrote "Dibre Emet" (Words of Truth), which, according to Azulai, contains critical notes on the Masorah. In 1854 the manuscript of "Meleket Shelomoh," his first work, was in the hands of Nathan Coronel of Jerusalem, whereas that of his second work, "Dibre Emet," seems to have been lost.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, I. letter *Shin*, No. 57; II. letter *Daleth*, No. 7; *Sambary*, ed. Neubauer, in *Med. Jew. Chron.* i. 152; Steinschneider, *Cat. Bodl.* No. 6890; idem, *Hebr. Bibl.* xvii. 54; *Jew. Quart. Rev.* 1898–99, xi. 339; Polak, *Perush Bertinoro*, Amsterdam, 1856; Kaufmann, in *Monatsschrift*, 1898, p. 40.

L. G.

**ADERSBACH, G. A.:** German poet; died in 1823. He belonged to the generation that, in the first quarter of the nineteenth century, took an

active part in the struggle for Jewish emancipation. In his contributions to the "Sulamith" (vol. v.) he manifests some poetical ability. Special mention may be made of his odes on the Jewish soldiers who fell in the battle of Waterloo, and on William Wilberforce, the English abolitionist.

BIBLIOGRAPHY: Jost, *Neuere Geschichte*, iii. 35.

M. B.

**ADHAN:** A family of northern Africa, several members of which figure in Jewish literature. The family name was originally Aldahhan. In Old Arabic this signifies "an oil merchant"; in the modern Arabic of Morocco it means "a painter" or "decorator" ("Z. D. M. G." xlix. 573; compare Steinschneider, in "Jew. Quart. Rev." x. 130). **1. Moses Adhan** is known from a rabbinical decision that he published in Iyyar, 1732 (printed in "Kerem Ḥemed," the "Responsa of Abraham Alnaqua," ii. 40*a*, Leghorn, 1869 and 1871). A manuscript in the collection of David Kaufmann contains a "lamentation" for the Ninth Day of Ab, with the acrostic "Moses Adhan." The style of this hymn (Stade's "Zeitschrift," ii. 1, xii. 261, etc.) shows that he was a writer of some merit ("Z.D.M.G." l. 236). **2. Jacob Adhan** was the author of a combined Hebrew and Arabic *piyut*, in which the community of Israel (Keneset Yisrael) is represented as pouring out its feelings to God, its beloved, and asking for renewed assistance (J. K. Zenner, "Z.D.M.G." xlix. 573; Kaufmann, *ib.* l. 238). Though evidently written in Morocco, the manuscript in which this piyut is found came from Tampa, in the state of Rio Grande do Sul, in Brazil.

G.

**ADHAN, SOLOMON BEN MASUD:** Translator and author, who lived in the first half of the eighteenth century. He went from Tafilet, Morocco, to Amsterdam so as to obtain the necessary means for the ransom of his family and of his synagogue from the hands of the Moors. He published a translation of Solomon Sasportas' "Zeker Rab" under the title "Memoria de los 613 Preceptos" (An Account of the 613 Precepts), Amsterdam, 1727; also "Bi-Neot Deshe" (In Green Pastures), containing ritualistic and ethical exhortations, as well as legends of Moses and Aaron (Amsterdam, 1735; 2d ed., in Russia, 1809).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port. Jud.* p. 8; Fürst, *Bibl. Jud.* i. 18; Benjacob, *Oẓar ha-Sefarim*, p. 80.

M. B.

**ADIABENE:** A district in Mesopotamia between the Upper Zab (Lycus) and the Lower Zab (Caprus), though Ammianus ("Hist." xviii., vii. 1) speaks of Nineveh, Ecbatana, and Gaugamela as also belonging to it. For some centuries, beginning with the first century B.C., it was semi-independent. In the Talmudic writings the name occurs as חדייב, חדייב, and חדייף, which is parallel to its Syriac form "Ḥadyab" or "Ḥedayab." Its chief city was Arbela (Arba-ilu), where Mar 'Uḳba had a school, or the neighboring Ḥazzah, by which name the Arabs also called Arbela (Yaḳut, "Geographisches Wörterbuch," ii. 263; Payne-Smith, "Thesaurus Syriacus," under "Ḥadyab"; Hoffmann, "Auszüge aus Syrischen Akten," pp. 241, 243). In Ḳid. 72*a* the Biblical Habor is identified with Adiabene (compare Yeb. 16*b et seq.*, Yalḳ. Dan. 1064), but in Yer. Meg. i. 71*b* with Riphath (Gen. x. 3; compare also Gen. R. xxxvii.). In the Targum to Jer. li. 27, Ararat, Mini, and Ashkenaz are paraphrased by הרמיני, קרדו, וחדייב, *i.e.*, Kurdistan, Armenia, and Adiabene; while in Ezek. xxvii. 23 וערן, וכנה, חרן are interpreted by the Aramaic translator as "Ḥarwan, Nisibis, and Adiabene."

**Relation to Neighboring Kingdoms.**

Under the Persian kings Adiabene seems for a time to have been a vassal state of the Persian empire. Ardashir III. (361–338 B.C.), before he came to the throne, had the title "King of Ḥadyab" (Nöldeke, "Geschichte der Perser," p. 70). The little kingdom attained a certain prominence on account of its kings during the first century. Izates became a Jew. His conversion took place before he ascended the throne and while he lived in Charax Spasinu. At about the same time his mother, Helena, was also converted. The times were troublous ones; for Parthian kings and counter-kings followed each other in quick succession. Artaban III. was king of Atropatene. He had succeeded Vonones, who, having been educated entirely at Rome, was unsympathetic toward the Parthians. Artaban soon had to flee to Hyrcania to escape from the rival king, Tiridates III. He returned, however, in 36, and, being afraid of a conspiracy, took refuge at the court of Izates, who was powerful enough to induce the Parthians to reinstate Artaban. For this service certain kingly honors were granted Izates, and the city of Nisibis was added to his dominions. However, in 45, Gotarzes, an adopted son of Artaban, was raised to the throne by the nobles, in preference to Vardanes, his half-brother. In 49 Meherdates (Mithridates V.), a son of Vonones, was sent from Rome by Claudius to take possession of the throne of Parthia. Izates played a double game, though he secretly sided with Gotarzes. A few years later, Vologeses I. set out with the intention of invading Adiabene and of punishing Izates; but a force of Dacians and Scythians had just entered Parthia, and Vologeses had to return home.

Izates was followed on the throne by his elder brother, Monobaz II. It is related that in the year 61 he sent a contingent of soldiers to Armenia to assist the Parthian candidate, Tiridates, against Tigranes, who had made an incursion into the territory of Adiabene. The troops of Monobaz, however, were beaten back at Tigranocerta. Monobaz was present when peace was concluded at Rhandea between Parthia and Rome in the year 63. The chief opponent of Trajan in Mesopotamia during the year 115 was the last king of independent Adiabene, Meharaspes. He had made common cause with Ma'nu (Mannus) of Singár (Singara). Trajan invaded Adiabene, and made it part of the Roman province of Assyria; under Hadrian in 117, however, Rome gave up possession of Assyria, Mesopotamia, and Armenia. In the summer of 195 Severus was again warring in Mesopotamia, and in 196 three divisions of the Roman army fell upon Adiabene. According to Dio Cassius, Antoninus took Arbela in the year 216, and searched all the graves there, wishing to ascertain whether the Arsacide kings were buried there. In later times Adiabene became an archbishopric, with the seat of the metropolitan at Arbela (Hoffmann, "Akten," pp. 259 *et seq.*).

**Conversion of Some of Izates' Subjects.**

It is impossible to tell how far the inhabitants of Adiabene had followed the example of their king and become Judaized. Josephus ("B. J." preface, § 2) refers to the "Adiabenoi" as Jews. Both Queen Helena and Izates showered presents upon Jerusalem, and the queen took the king's sons there to be educated. The remains of Helena and Izates were sent by Monobaz II. to Jerusalem for burial. There seems to be no doubt that there were a number of Adiabene Jews in Jerusalem, who probably belonged to the princely household. Josephus knew several, and in

"B. J." ii. 19, § 2 mentions a Kenedeus and a Monobaz as aiding bravely in the defense of Jerusalem against the Romans, and "the sons and brethren of Izates the king . . . were bound . . . and led to Rome, in order to make them hostages for their country's fidelity to the Romans" ("B. J." vi. 6, § 4). A certain Jacob Ḥadyaba is mentioned in B. B. 26*b*; and also Zuga of Ḥadyab, or Zawa (Heilprin, "Seder ha-Dorot," ed. 1882, ii. 115). The Talmud mentions a certain kind of scorpion in Adiabene (Bab. Shab. 121*b*; in Yer. Shab. xiv. 14*b*, the reading שנהריית is incorrect) that might be killed on the Sabbath day because of its venomous character. It also states (Bab. Men. 32*b*) that the followers of Monobaz (Yer. Meg. iv., end, בית מלון!) were accustomed to fix the *mezuzah* upon a staff, and to set the staff upright in any inn in which they happened to pass the night (Tosef., Meg. iv. [iii.] 30; Yer. Meg. iv. 75*c*).

All manner of false traditions have gathered around these statements. The Armenian historian Moses of Chorene, who wrote in the fourth or fifth century, has transferred the story of Izates' intervention in Parthia to Abgar, one of the kings of Edessa, making Helena the wife of Abgar, Ukkama (Von Gutschmid, "Kleine Schriften," iii. 45), probably because Abgar VII. was the son of Izates (Duval, "Histoire d'Edesse," p. 51). In later Jewish tradition Monobaz is made out to be a son of Agrippa II. (Ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "Med. Jew. Chron." i. 51; compare also "Seder 'Olam," *ib.* 170; and "Seder 'Olam Zuṭṭa," in one recension, *ib.* 71, which in another recension (*ib.* 75), however, is said to be impossible. The same is to be found in Zacuto's "Yuḥasin," ed. Filipowski, 93). According to Ẓemaḥ Gaon, he was a son of Herod ("Yuḥasin," 93, 2, below).

**Traditions.**

Bibliography: Chief authority is Josephus (*Ant.* xx. 2, § 4; *B. J.* ii. 19, § 2; iv. 9, § 11; v. 2, § 2; 3, § 3; 4, § 2; 6, § 1), who probably got his information from Adiabene Jews in Jerusalem (Von Gutschmid, *Kleine Schriften*, iii. 4). Notices may also be gathered from Pliny, *Historia Naturalis*, v. 66, vi. 44 *et seq.*; Ammianus, *History*, xviii. 7, § 1; xxiii. 6, § 21; Strabo, *Geography*, xvi. 745 *et seq.*; Brüll, *Adiabene*, in *Jahrb.* i. 58 *et seq.*; Grätz, in *Monatsschrift*, 1877, xxvi. 241 *et seq.*, 289 *et seq.*; Von Gutschmid, *Gesch. Irans*, pp. 140 *et seq.*; Schürer, *Gesch.* ii. 562.

G.

**ADIBE, JACOB:** A Jew, exiled from Portugal in 1496, who dwelt at Azamor in the province of Duccala, Morocco. In 1512 the ruler of Azamor had surrendered to the sovereignty of Portugal, but soon renounced his allegiance. King Manuel thereupon ordered a fleet to the rebellious city, entrusting his nephew, Don Jaime, duke of Bragança, with the supreme command. There ensued a fierce battle between the Moors and the Portuguese, which raged all day without apparent result. At dawn on the following morning, however, Adibe appeared before Don Jaime and announced to him the evacuation of the city. At the same time he asked for protection for his family and his coreligionists. The duke complied with this request; and under the protection of a military force, the Jews, numbering several thousands, were escorted out of the city and settled at Saffee and Fez. Adibe himself returned later to Azamor.

Bibliography: Dam de Goes, *Chron. do Rei D. Manuel*, pp. 372 *et seq.*; A. C. de Sousa, *Hist. General da Casa Real de Portugueza*, v. 522; D. L. de Barrios, *Historia Universal Judayca*, p. 13; *Monatsschrift*, vii. 445 *et seq.*

M. K.

**ADIDO.** See Ḥadido.

**ADIEL:** **1.** A prince of the family of Simeon, who captured Gedor in the days of Hezekiah (I Chron. iv. 36). **2.** A priest, son of Jahzerah (I Chron. ix. 12). **3.** The father of Azmaveth, who was "over the king's [David's] treasures" (I Chron. xxvii. 25).

G. B. L.

**ADINO THE EZNITE.—Biblical Data:** In II Sam. xxiii. 8 *et seq.*, in which the names of David's heroes are recorded, occur two mysterious words, עדינו העצני (according to the *ḳeri*), which came to be regarded as the designation of one of the heroes. They are thus interpreted in the Septuagint, which was followed by numerous other versions. The two words clearly represent a textual corruption for עורר את חניתו—that is, "brandishing his spear," as the parallel passage (I Chron. xi. 11) correctly reads—and instead of being a proper name, are merely descriptive of Yosheb Bashshebet (a euphemism for Esh-baal) the Tachmonite, mentioned at the beginning of the verse.

Bibliography: Wellhausen, *Text der Bücher Samuelis*, p. 212; Budde in his edition of *Samuel*, *ad loc.* in *S. B. O. T.*

J. Jr.

**—In Rabbinical Literature:** According to a Haggadah, this name is only a designation of David to denote two of his principal virtues. On account of his modesty he is called 'Adino ("pliant like a worm") because he bowed down and crawled in the dust before pious men and scholars. For his heroic deeds and his strength in battle he is called Ha-'Eẓni ("the man as strong as a tree [עץ]"; M. Ḳ. 16*b*). The Vulgate translation, "*tenerrimus ligni vermiculus*" (the most tender wood-worm), is based upon a somewhat different Haggadah. The Targum, on the other hand, also applies the name to David, but translates it as the one "adorned" with "weapons" (עדי and זין).

L. G.

**ADIYA.** See Samuel ibn Adiya.

**ADJIMAN:** Jewish family in Turkey, several members of which were treasurers and intendants-general of the janizaries. Meir Adjiman, who lived under Selim III., possessed such influence that he was able to promote a simple janizary private to the rank of a *saka-bachi*. The same janizary had him strangled a few years later. A similar fate overtook his successors, the brothers Baruch and Jacob, and also Isaiah Adjiman, the last of whom met his death under Mohammed II.

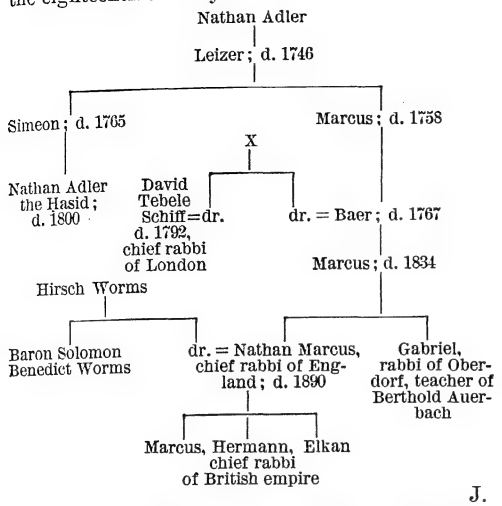
M. K.

**ADJURATION, TALMUDICAL MODE OF.** See Oath.

**ADLER:** A family that came originally from Frankfort, but which has been connected for more than a century with the chief rabbinate of England. Tebele Schiff, who was chief rabbi of London, was, it is true, only connected by marriage with Baer Adler, the two having married sisters. But there is little doubt that the family associations thus created with England had something to do with the candidature of N. M. Adler for the chief rabbinate of England in 1844. Though a Frankfort family—and thus related, directly or indirectly, with the Worms and Rothschilds—they have been, this century, more closely connected with Hanover, especially while it was under British sovereignty—another point of connection with England. The name has been derived from the eagle on the sign-board in the Frankfort ghetto, or from the outstretched hands in the priest's blessing, resembling the wings of an eagle, the Adlers being of priestly stock.

Tradition traces it back to Simon, the author of the "Yalḳuṭ Shimeoni"; but the actual pedigree, the

main features of which are contained in the following sketch, goes back only to the beginning of the eighteenth century:




J.

**ADLER, ABRAHAM JACOB ("Koppel"):** German rabbi, educator; born in 1813; died at Worms in 1856. He was the son of Isaac Adler, associate rabbi in Worms, and brother of Rabbi Samuel Adler. He studied at the universities of Bonn and Giessen, and afterward went to Frankfort-on-the-Main, where he became teacher at the Buchholz School, and to Gross-Kanizsa, Hungary, in 1839, where he was engaged as tutor in a private family. He was elected rabbi of Worms in 1842, but gave up his rabbinical career in the same year, and, assisted by his wife, founded a private school for young girls. At the rabbinical conferences at Frankfort-on-the-Main, in 1845, he distinguished himself as a great Talmudical scholar and radical reformer, siding with Holdheim, Geiger, and Einhorn, and wrote "Die 77 Sogenannten Rabbiner und die Rabbinesversammlung," Mannheim, 1845, a pamphlet which created some stir. In 1848 he established a political paper, and became a contributor to Nowack's "Kirchenzeitung." In the revolutionary movement of 1848 Adler espoused the cause of political freedom with all the ardor and eloquence of his enthusiastic nature. He did not commit any overt act which could be justly brought up against him, but after the scattering of the revolutionary forces by the Prussian arms he was seized in his study by gendarmes, on the eve of the Day of Atonement, and hurried away to the Iron Tower at Mayence. There he languished for many months, his wife lying at the same time at the point of death. At last he was acquitted by a jury, and was released from his prison. The position of rabbi at the New York Temple Emanu-El was first offered to him in 1854, but his poor health prevented him accepting the call, which his brother Samuel entered upon three years later. Broken in health by the trials through which he had passed, he died in the winter of 1856. Among his works are: "Geschichte der Juden in Frankfurt-am-Main," and "Reform des Judenthums," written with the aid of his friend Wagner of Mannheim, 1846.

Bibliography: Sermon by L. Lewysohn (of Worms) and another by Dr. Stein (of Frankfort-on-the-Main), in *Archives Israélites*, 1856.

S.

**ADLER, CYRUS:** Librarian of the Smithsonian Institution; founder of the American Jewish Historical Society. He was born at Van Buren, Arkansas, Sept. 13, 1863, and was educated at the Philadelphia High School, University of Pennsylvania (B.A., 1883; M.A., 1886), and Johns Hopkins University (Ph.D., 1887). He was fellow in Semitic languages at Johns Hopkins University, 1885–87, was appointed instructor in Semitic languages, 1887, and associate, 1892. Adler became assistant curator in the department of Oriental antiquities in the United States National Museum, in Washington, in 1887, and custodian of the section of historic religious ceremonials in 1889.

He went to the Orient for fifteen months as special commissioner for the World's Columbian Exhibition at Chicago, at which the Oriental exhibits were obtained mainly through his efforts; he also participated in the organization of the United States Government exhibits at the expositions at Cincinnati, 1888, at Chicago, 1893, and at Atlanta, 1895; of the last-named he, together with Dr. I. M. Casanowicz, published an illustrated catalogue in the "Report of the United States National Museum for 1896" (pp. 943–1023, with 46 plates). Adler may justly be regarded as the originator of the American Jewish Historical Society, which was the outcome of an appeal issued by him early in 1892. After acting as its secretary from that date he became its president in 1898. Of the many learned societies of which he is member he has acted as vice-president of the Anthropological Society of Washington, as member of council of the Philosophical Society of Washington, and as trustee of the American Jewish Publication Society and of Gratz College. In 1899 he was elected a member of the American Philosophical Society. He has played an important part in the organization of the international catalogue of scientific literature, and represented the United States at the conference on this subject held in London in 1898. Besides the catalogue of Biblical antiquities at the Atlanta Exposition and other papers in the reports and proceedings of the United States National Museum and in the journals of the learned societies of which he is a member, Adler has published, with Allan Ramsay, "Told in the Coffee House" (New York, 1898), a series of folk-tales collected in Constantinople; and has edited the "American Jewish Year Book" since 1899.

Bibliography: H. S. Morais, *The Jews of Philadelphia Prior to 1800*, Philadelphia, 1883; *Appleton's Cyclopedia*; *Who's Who in America*, s.v.; *Fifty Years' Work of the Hebrew Educational Society of Philadelphia*, p. 62.

J.

**ADLER, DANKMAR:** German-American architect and engineer; born in Stadt-Lengsfeld, Saxe-Weimar-Eisenach, July 3, 1844; died in Chicago, April 15, 1900. He was a son of Rabbi Liebman and Sara Eliel Adler, who emigrated to America in 1854. Educated at the public schools of Detroit and the University of Michigan, he settled in Chicago in 1861, at the beginning of the Civil War, and almost immediately enlisted in the artillery.

Adler was president of the Western Association of Architects, secretary of the American Institute of Architects, and president of the Illinois State Board of Examiners of Architects. He designed many important public buildings in Chicago, such as the synagogues of the Sinai, Zion, Anshe Ma'arabh, and Isaiah congregations, Grace Methodist Episcopal and Unity churches, McVicker's Theater, the Central Music Hall, Auditorium, and Stock Exchange. Among those that he designed and planned in St. Louis are the Wainwright, Union Trust, and St. Nicholas buildings; in New Orleans, the Union Station; in Pueblo, Col., the Opera House. In New York he was associate architect of Carnegie Music Hall. Adler was trustee of the United Hebrew Charities in Chicago, and was its secretary from 1873 to 1877.

J. Sto.

**ADLER, DAVID BARUCH:** Danish banker and politician; born May 16, 1826, at Copenhagen; died there December 4, 1878. In 1846 he became a partner in a commission house (Martin Levin & Adler) in London, where, in 1849, he married Jenny Raphael, daughter of the banker, John Raphael. In 1850 he returned to Copenhagen and became a partner in the banking house of D. B. Adler & Company, in which position his operations were directed toward the transfer of the financial center of Jutland's monetary affairs from Hamburg to Copenhagen. This circumstance placed him in a very difficult position during the financial crisis of 1857. In acknowledgment of the support given him during this period of financial stress he established, in 1864, a fund of 20,000 kroner for widows and daughters of impoverished merchants. He was an outspoken free-trader and was one of the founders of the Free Trade Society.

Adler was a member of the administration of the Copenhagen Privatbank, 1857; of the Handelsbanken, 1876, and of several financial institutions in Jutland. After the war of 1864 he contracted for the Danish public loan through Raphael & Son in London, and, in 1868, for a Swedish public loan. As a politician, Adler belonged to the left wing of the National Liberal party, and occupied an influential position. As a member of the Danish parliament he had a seat in the Folkething, 1864–69, serving on the finance committee, on one occasion, as president. From 1869 he was member of the Landsthing. Among other public offices, he held the position of town councilor in Copenhagen, 1858–64 and 1869–72; was member of the Chamber of Commerce (*Grosserer-Societetet*), of which he was one of the founders, 1875–78; member of the Maritime and Commercial Court, 1862–78, and member of the Board of Representatives of the Jewish congregation in Copenhagen.

Adler's great interest in Danish art and industry made him a very active member of the committee for the decoration of the National Theater in Copenhagen and of that for Denmark's participation in the Paris Exposition, 1878. His activity in the administration of the charity organization of Copenhagen was also of great importance.

BIBLIOGRAPHY: Bricka, *Dansk Biografisk Lexikon*, s.v.; *Illustrirct Tidende*, Dec. 15, 1878.

A. M.

**ADLER, ELKAN NATHAN:** Lawyer, and collector of Hebrew manuscripts; born at London, 1861; son of Chief Rabbi Nathan Adler. His early training was obtained successively in the City of London School and at University College, London. Mr. Adler spent several years in travel throughout the East, visiting all the countries containing small Jewish colonies. From 1888 to 1898 he made three journeys specially to Egypt and Palestine. In 1892 and 1894 he traveled from Spain to Morocco, and in the latter part of 1894 and at the beginning of 1895 visited Algiers and Tunis. During these journeys he made it a practise to seek Hebrew manuscripts, and in this way accumulated one of the largest private collections in the world. Among the positions held by Mr. Adler was that of honorary secretary of the Jewish Association for the Diffusion of Religious Knowledge. He was vice-president of the International Conference on the Russo-Jewish question at Berlin, 1891. He is joint secretary of the Jewish Convalescent Home, a member of the committee of the Stepney Jewish schools and Chovevi Zion Association, and superintendent of Sabbath-classes. Articles on the Egyptian and Persian Jews have been contributed by him to the "Jewish Quarterly Review" and other journals.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1899.

G. L.

**ADLER, FELIX:** Founder of the Society for Ethical Culture, educator, and author; second son of Rabbi Samuel Adler; was born at Alzey, Germany, Aug. 13, 1851. In 1857, when his father received a call to the ministry of Temple Emanu-El at New York, the family came to that city. Adler's preliminary education was obtained in public and private schools in New York city. He afterward entered Columbia College, whence he was graduated in 1870.

With the view of preparing himself for the Jewish ministry, he went to Germany, where he pursued theological, philosophical, and linguistic studies at the Hochschule für die Wissenschaft des Judenthums at Berlin, together with studies in philosophy and economics at the University. He later entered the University of Heidelberg, where he obtained the degree of doctor of philosophy in 1873.

Finding upon his return to New York that the attitude he had reached with regard to Jewish religious beliefs made it impossible for him to enter the active ministry, he accepted the chair of Hebrew and Oriental literature established for him by some of his friends at Cornell University, and held this position from 1874 to 1876. In the latter year he returned to New York and organized a society for ethical culture based upon the principle of the promotion of right living independent of religious, dogmatic, or sectarian views (see ETHICAL CULTURE, SOCIETY FOR). As a lecturer in connection with the Society for Ethical Culture Adler has shown great activity, and has made a mark on religious thought in the United States.

As a corollary to this work, and as an outgrowth of his own studies in pedagogics and didactics and social science, Dr. Adler has been instrumental in organizing in New York a system of district nursing in connection with the dispensaries (1878), a free kindergarten (1880), a workingmen's school, a movement for improving the dwellings of the poor, and a number of other institutions and movements. He has exerted great influence toward the introduction of manual training, science, and art teaching in the public schools.

His chief literary works are "Creed and Deed" (New York, 1877) and "The Moral Instruction of Children" (New York, 1898). He wrote the articles on Jews, Jewish History, and Jewish Literature in Johnson's "Universal Cyclopedia" of 1876.

G. H.

**ADLER, GEORGE:** German economist and author; born at Posen, May 28, 1863. His thesis for the doctor's degree (1883) was on Rodbertus-Jagetzow, the well-known Prussian state socialist. He is a remarkably prolific writer on economic and sociological questions, publishing many treatises, and contributing numerous articles to German reviews. He lectured as extraordinary professor on sociology in the University of Basel, Switzerland, and later became professor of political economy in the University of Freiburg, Germany. Adler has advocated a moderate social policy and bitterly opposed revolutionary socialism. Of his books may be mentioned: "Karl Marx'sche Kritik" (1886); "Internationaler Arbeiterschutz" (1888); "Social Reform und Theater" (1891); "Staat und Arbeitslosigkeit" (1894); "Die Imperialistische Socialpolitik" (1897); "Die Socialreform im Alterthum" (1898); "Geschichte des Socialismus und Communismus," i. (1900). In the last two works he dealt also with the social ideas of the ancient Hebrews.

BIBLIOGRAPHY: Kürschner, *Literatur-Kalender*, 1898.

M. B.

**ADLER, GOTTLIEB:** Austrian physicist and mathematician; born March 7, 1860; died Dec. 15, 1893, at Stecken, Bohemia. After receiving his early education at the gymnasium of Iglau, Moravia, being graduated in 1877, he entered the University of Vienna, and received the degree of Ph.D. in 1882. He then devoted himself principally to the study of mathematical physics, and in 1885 was appointed "privatdocent" (instructor) at the university. Shortly before his death he was promoted to the position of professor extraordinary at the same university.

The scientific papers of Adler relate almost entirely to researches in the domains of electricity and magnetism, and, with a few exceptions, were published in the "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften zu Wien," covering a period of nine years (1884–93). Brief notices of these investigations may be found in the "Fortschritte der Physik," xl.–xlix., Brunswick.

A. S. C.

**ADLER, GUIDO:** Austrian writer on music; born at Eibenschütz, Moravia, Nov. 1, 1855. His father, Joachim, a physician, died in 1857, whereupon his mother removed to Iglau. He was educated in Vienna, where he studied music at the conservatory under Bruckner and Desoff. In 1878 he was graduated from the Vienna University as doctor of jurisprudence, and in 1880 as doctor of philosophy. His dissertation, "Die Grundklassen der Christlich-Abendländischen Musik bis 1600" (The Chief Divisions of Western Church Music up to 1600), was reprinted in "Allg. Musikzeitung," 1880. In 1883 Adler became lecturer on musical science at Vienna University, on which occasion he wrote "Eine Studie zur Geschichte der Harmonie" (An Essay on the History of Harmony), published in the "Sitzungsberichte der Philosophisch-Historischen Klasse der Wiener Academie der Wissenschaften," 1881. In 1884 he founded with Friedrich Chrysander and Philip Spitta the "Vierteljahresschrift für Musikwissenschaft." In 1885 he was called to the German University of Prague, Bohemia, as ordinary professor of the history and theory of music, and in 1898, in the same capacity, to the University of Vienna. In 1886 he published "Die Wiederholung und Nachahmung in der Mehrstimmigkeit"; in 1888, "Ein Satz eines Unbekannten Beethovenischen Klavierkoncerts." In 1892–93 he edited a selection of musical compositions of the emperors Ferdinand III., Leopold I., and Joseph I. (two vols.). Since 1894 he has been the editor of "Denkmäler der Tonkunst für Österreich," an important publication for the history of music.

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*, 1899, s.v.

M. B.

**ADLER, HELENE:** German teacher and writer; born at Frankfort-on-the-Main in 1849, in the same house in which Ludwig Börne was born, and which was the property of her father, who was one of the minor officers of the Jewish community of Frankfort. She was graduated from the Wiesbaden Women's College in 1867, and for fifteen years was teacher in the school of the Frankfort Orphan Asylum. Miss Adler, who since 1882 has devoted herself entirely to literature, is the author of the following works: (1) "Beim Kuckuk" (poems), 1882; (2) "Religion und Moral" (a treatise on education), 1882; (3) "Waisenerziehung" (an essay on the education of orphans), 1885; (4) "Vorreden und Bruchstücke" (poems), 1897.

BIBLIOGRAPHY: *Lexikon Deutscher Frauen der Feder*, 1898, p. 4.

H. R.

**ADLER, HERMANN:** Chief rabbi of the United Hebrew Congregations of the British empire; born in the city of Hanover, May, 1839; second son of NATHAN MARCUS ADLER; educated at University College School and University College, London. He studied at Prague and Leipsic between 1860 and 1862, devoting especial attention to theology and the Talmud. In December, 1862, he received the degree of Ph.D. at Leipsic, and next year Chief Rabbi Rapoport of Prague conferred upon him the *hattarat horaah* (rabbinical diploma).

Chief Rabbi Hermann Adler.

In 1863 Dr. Adler became principal of Jews' College, an institution for which, like his father, he always entertained a special regard. Though he was appointed minister of the Bayswater Synagogue, London, in 1864, he remained the tutor of theology in Jews' College until 1879, when he relinquished his active duties there. However, he did not entirely sever his connection with the college; for when Sir Barrow Ellis died in 1887 he was unanimously elected chairman of the council, and at his election as chief rabbi in 1891 he became president of the institution.

When in 1879 advancing age compelled his father, the chief rabbi, to delegate to another some of his most onerous duties, Dr. Adler became his deputy, and when his father died in 1890 he was unanimously elected to succeed him (June, 1891).

**Extent of Influence.**

Dr. Adler's influence has been very wide-spread, covering the whole extent of the British empire and even reaching beyond. He is socially the recognized representative of English Jewry, and he is one of the most prominent figures in philanthropic circles. He is the minister of the Cathedral Synagogue in Duke's Place, as well as president of the London bet din.

Dr. Adler holds many honorary offices in the community, and in addition to being president of Jews' College, he is president of Aria College. For a time he was president of the Jewish Historical Society of England, and he has held the vice-presidency of the Jewish Religious Educational Board and of the Anglo-Jewish Association. He also takes an active part in the Russo-Jewish Committee, which he represented at Berlin in 1889 and at Paris in 1890. Outside the community, too, he holds important offices, and is vice-president of the Society for the Prevention of Cruelty to Children and of the Mansion House Association for improving the dwellings of the poor.

**His Works.**

He is the author of a volume of "Sermons on the Biblical Passages Adduced by Christian Theologians in Support of the Dogmas of Their Faith"; "Ibn Gabirol and His Relation to Scholastic Philosophy," in "University College Essays," 1864; "Jewish Reply to Bishop Colenso"; and various Sabbath readings published by the Jewish Association for the Promotion of Religious Knowledge. Dr. Adler has contributed numerous articles to reviews, among them an article in reply to Prof. Goldwin Smith, entitled

"Can Jews be Patriots?" ("Nineteenth Century," 1878) which attracted much attention.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, June, 1891; Jacobs, *Jewish Year Book*, 1899; *Who's Who?* 1899; *Young Israel*, 1897.

G. L.

**ADLER, ISAAC:** Son of Rabbi Samuel Adler, American physician and professor of clinical medicine in the New York Polyclinic Medical School and Hospital; born at Alzey, Germany, in 1849; emigrated to America in 1857. He was graduated from Columbia College in 1868, studied medicine in the universities of Heidelberg, Vienna, Prague, and Berlin; and received his degree of M.D. from Heidelberg in 1871. From the year 1875 Adler held the position of visiting physician to the German Hospital in New York city. In 1892 he became professor of clinical pathology at the New York Polyclinic Medical School. Adler was elected in 1898 consulting physician to the Montefiore Home. He is the author of a number of scientific monographs on medical subjects, one of which, "Observations on Cardiac Syphilis ("New York Medical Journal," lxxiii. 577), has had the distinction of being translated into French in "Revue Générale de Clinique et de Thérapie," xii. 818–824, Paris, 1898.

W. S.

**ADLER, JACOB:** Judæo-German actor; born at Odessa, Russia, January 1, 1855. Influenced by a Jewish troupe which came from Rumania to Odessa in 1875, he resolved to devote himself to a theatrical career. He made his first appearance in 1878 at the theater in Kherson, Russia, and from the outset proved himself a skilful interpreter of the sentiment and thought of the Russian ghetto. In 1883, when the Russian government prohibited all Jewish plays, Adler emigrated to London. In February, 1888, he removed to New York, where he became one of the leading actors on the Jewish stage. See DRAMA.

BIBLIOGRAPHY: M. Seifert, in *Die Idische Bühne* (Judæo-German), New York, 1897; H. Hapgood, in *Evening Post*, New York, October, 1900.

M. B.

**ADLER, KARL FRIEDRICH:** Austrian jurist; born at Prague, Bohemia, March 31, 1865. He is the son of Moritz Adler, author of "Der Krieg, die Congressideen, und die Allgemeine Wehrpflicht" (1868). Karl Adler studied at the universities of Prague and Vienna, was professor extraordinary of commercial law in the University of Vienna from 1893 to 1898, and in 1900 was professor of civil law at the University of Czernowitz, Bukowina. In 1898 he embraced Catholicism. Adler is the author of "Das Oesterreichische Lagerhausrecht" (1892), a treatise on the Austrian law concerning the regulation of storehouses; "Realcontract und Vorvertrag" (1892), a work dealing with contracts and first drafts; "Zur Entwicklungslehre und Dogmatik des Gesellschaftsrechts" (1895), an examination into the evolution and dogmatics of social law. He has contributed miscellaneous papers to "Zeitschrift für Handelsrecht" (vol. xxxv.), "Archiv für Bürgerliches Recht" (vol. iii.), "Conrad's Handwörterbuch der Staatswissenschaften," "Zeitschrift für Privat- und Oeffentliches Recht," "Monatsschrift für Handelsrecht," etc.

S.

**ADLER, LAZARUS (LEVI):** German rabbi, of the period of transition; born at Unsleben, Bavaria, Nov. 10, 1810; died at Wiesbaden, Jan. 5, 1886. He studied Hebrew literature at an early age, and, under his father's tuition, read both the Bible and the Talmud. In accordance with the system of education then prevailing, he was placed in the *yeshibah* (rabbinical academy) of Rabbi Hirsch Kunreuter, at Gelnhausen, where for five years he assiduously applied himself to Talmudic studies. Thence he went to Würzburg, Bavaria, partly to attend the lectures on the Talmud by Chief Rabbi Abraham Bing and partly to prepare himself for academic studies. In 1830 he was matriculated at the University of Würzburg. From his intercourse here with Einhorn and Dukes he received many spiritual suggestions. These were not wasted; and, under the advice of his teacher, Professor Wagner, he read Herder's writings, which definitely shaped his conception of the clerical calling in relation to preaching and practise.

In 1832, accompanied by friends, he journeyed to Munich, and in the winter of 1833 received the degree of doctor of philosophy at Erlangen. Returning home, he prepared for, and passed with honors, the Theological State Board examination, prescribed by law for teachers. With others of congenial views, Adler founded (Würzburg, 1837–38; Munich, 1839–45) "Die Synagoge," a non-partizan Jewish religious journal, whose sole aim was to instruct and to edify. At an assembly of representatives of Jewish congregations, convened at Würzburg by order of the Bavarian government, and which Adler attended as the representative of his native congregation, he showed the same moderate policy that he pursued throughout his life.

In 1840 Adler was elected district rabbi of Kissingen, a section of the country comprising twenty-four congregations. A memorandum on the civic position of the Jews in Bavaria, published by Adler in 1846 at Munich; a circular letter, addressed to the deputy Allioli, and entitled "Emancipation and Religion of the Jews, or the Jewish Race and its Adversaries" (Fürth, 1850); and an "Open Letter" (1852), addressed to the deputies Ruland, Sepp, and Allioli, were all well received.

In 1852 Adler received a call to Mayence; but, having also been offered the chief rabbinate of the electorate of Hesse, at Cassel, as successor to Philip Roman, who died 1842, he decided to accept the latter appointment. While at Cassel, in addition to his increasing ministerial duties, he contributed occasionally to the literature of his day. "Talmudische Welt- und Lebensweisheit" was the title of a work in which he intended to treat the Pirḳe Abot; but only the first volume appeared. A large number of excellent sermons that he published testify to his homiletic gifts. In the field of pedagogics he was also active, editing school-books, especially a reader for Jewish schools containing numerous translations (in German) from rabbinical literature. He also published "Discourses for the Promotion of Humanity" (in German, 3 vols., 1860, 1870, 1876). The Bavarian government would not permit him to attend the congresses of rabbis at Brunswick, Frankfort, and Breslau; but he took a prominent part in the proceedings of the congress at Cassel, over which he presided, and in those of the synods at Leipsic and Augsburg. An earnest speaker, he strenuously advocated moderation, pleading for union and peace. His last work, favoring wise reforms, bore the title "Hillel and Shammai, or conservative Reform and stable Conservatism; a message of peace to the congregation of Israel and its leaders," Strasburg, 1878.

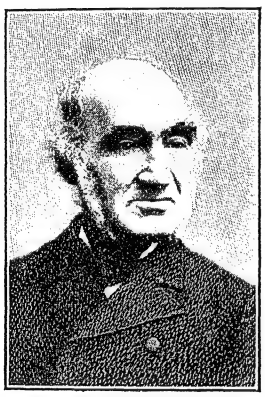
BIBLIOGRAPHY: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 222.

M. SI.

**ADLER, LIEBMANN:** American rabbi; born at Lengsfeld, near Eisenach, Saxe-Weimar, Germany, January 9, 1812; died in Chicago, Ill., January 29, 1892. He was educated in Biblical and rabbinical literature by Isaac Hess, rabbi of Lengsfeld; and,

under Rabbi Kunreuther, afterward continued his Hebrew studies in Gelnhausen, as well as at the Talmudic College in Frankfort, where, among others, Rabbi Solomon Trier and Rabbi Aaron Fuld were his teachers. On leaving the college, he pursued a course of pedagogical studies at the Teachers' Seminary at Weimar, and, after graduation there, accepted the position of teacher in his native town, Lengsfeld. In 1854 Adler emigrated to America, and soon after his arrival was elected teacher and preacher of the Jewish congregation at Detroit. In 1861 he received a call from the Ḳehillath Anshe Ma'arabh ("Congregation of the Men of the West"), of Chicago; with which he remained connected until his death. During the latter part of his life his congregation relieved him from the duties of his official position, and thus contributed to his ease and comfort in his declining years.

Adler was an exceedingly modest and unassuming man. He abhorred every kind of polemic, every expression of unkindness. In his religious views he was conservative; yet his conservatism did not prevent him from feeling the necessity for introducing, to a moderate extent, some reform in the liturgy of his congregation and in the ceremonial life of his people. In 1890 Adler published three volumes of sermons: "Betrachtungen über Texte aus den Fünf Büchern Mosis," 2 vols., and "57 Vorträge über Texte aus den Nachmosaischen Biblischen Büchern." A selection from Adler's sermons, in an English translation, was published by the Jewish Publication Society of America (Philadelphia, 1893), under the title of "Sabbath Hours."



Liebmann Adler.

BIBLIOGRAPHY: Felsenthal, *Liebmann Adler, eine Gedenkrede*, Chicago, 1892; Felsenthal and Eliassof, *History of Ḳehillath Anshe Ma'arabh*, Chicago, 1897.

B. F.

**ADLER, MARCUS NATHAN:** Born at Hanover, June 17, 1837; the eldest son of Chief Rabbi Nathan Marcus Adler; conspicuous for his labors in connection with education; communal worker. He entered University College, London, whence he was graduated as master of arts. He was a member of the council of Jews' College and of the Jewish High School for girls; also president of the Stepney Jewish schools.

Adler became a fellow of University College, London, and a fellow of the Royal Statistical Society, and he was also one of the founders of the London Mathematical Society. He is a vice-president of the Institute of Actuaries and the actuary of the Alliance Assurance Company. He was at one time confidential secretary of Sir Moses Montefiore. He has published numerous papers on life assurance, political economy, archeology, and Jewish history.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1899.

F. S. W.

**ADLER, MICHAEL:** English rabbi; born July 27, 1868. He was educated at Jews' Free School, Jews' College, and University College, London, and was graduated from the London University with the degree B.A. Adler was appointed minister of the Hammersmith and West Kensington Synagogue, London, in 1890. He became honorary chaplain at Wormwood Scrubs Prison, and senior master of Hebrew at Jews' Free School, in 1893. He is the author of "Elements of Hebrew Grammar" (1st ed. 1897, 2d ed. 1899), and "Students' Hebrew Grammar" (1899). He has contributed various articles to the "Jewish Quarterly Review" and the "Transactions of the Jewish Historical Society."

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1900.

S.

**ADLER, NATHAN:** German cabalist; born at Frankfort-on-the-Main, Dec. 16, 1741; died there Sept. 17, 1800. As a precocious child he won the admiration of Ḥayyim Joseph David Azulai, who, in 1752, came to Frankfort to solicit contributions for the poor of Palestine. Adler attended the rabbinical school of Jacob Joshua, author of "Pene Yehoshua'," who was at that time rabbi at Frankfort; but his principal teacher was David Tebele Schiff, afterward rabbi in London. In 1761 he established a *yeshibah* himself, in which several prominent rabbis received their early teachings, notable among whom were Abraham Auerbach, Abraham Bing, rabbi in Würzburg, and especially Moses Sofer (Schreiber), rabbi in Presburg. Nathan Adler was mystically inclined. He had devoted himself to the study of the Cabala, and adopted the liturgical system of Isaac Luria, assembling about himself a select community of cabalistic adepts. He prayed according to the Sephardic ritual, pronounced the priestly blessing every day, and in other ways approached the school of the Ḥasidim, who had at that time provoked the strongest censures on the part of the Talmudists of the old school. His followers claimed that he had performed miracles (Moses Sofer, "Ḥatam Sofer, Oraḥ Ḥayyim," 197), and turned visionaries themselves, frightening many persons with predictions of misfortunes which would befall them. Finally, the rabbis and congregational leaders intervened in 1779 and prohibited, under penalty of excommunication, the assemblies in Nathan Adler's house.

R. Nathan, however, paid no attention to these orders, but continued in his ecstatic piety. He even excommunicated a man who had disregarded his orders, although this was contrary to the laws of the congregation. His doors remained open day and night, and he declared all his possessions to be common property, that thus he might prevent the punishment of those who might carry away by mistake anything with them. Moreover, he commanded Moses Sofer, who had quarreled with his father, never to speak to his parent again. When the same disciple reported to him that he had gone through the whole Talmud, he advised him to celebrate that event by a fast of three days. In spite of the continued conflict with the congregational authorities, the fame of R. Nathan's piety and scholarship grew, and in 1782 he was elected rabbi of Boskowitz in Moravia. But his excessive and mystical piety having made enemies for him, he was forced to leave his congregation, and in 1785 returned to Frankfort. As he still persisted in his former ways, the threat of excommunication was renewed in 1789, which act was not repealed until shortly before his death. His wife, Rachel, daughter of Feist Cohen of Giessen, survived him. He left no children, though Nathan Adler, chief rabbi of London, was named after him. His mysticism seems to have been the cause of his repugnance to literary publications. The cabalists claimed that real esoteric theology

should never be published, but should only be orally transmitted to worthy disciples. In his copy of the Mishnah he wrote brief marginal notes, mostly cross-references. Some of them were collected and explained with admirable ingenuity by B. H. Auerbach under the title "Mishnat Rabbi Natan." One responsum is found among those of Moses Sofer on "Yoreh De'ah," 261.

BIBLIOGRAPHY: Auerbach, preface to "Mishnat Rabbi Natan," Frankfort-on-the-Main, 1862; M. Horovitz, *Frankfurter Rabbinen*, iv. 38 *et seq.*, Frankfort-on-the-Main, 1885; S. Schreiber, *Hut ha-Meshulash* (Biographies of Moses Sofer, Akiba Eger, and Abraham Samuel Benjamin Sofer), pp. 2*b et seq.* (full of legends), Pecs, 1887; L. Löw, *Gesammelte Schriften*, ii. 91–94, Szegedin, 1890.

D.

**ADLER, NATHAN MARCUS:** Chief rabbi of the British empire; born in the city of Hanover, Germany, January 15, 1803; died at Brighton, England, on January 21, 1890. He was the third son of Marcus Baer Adler, chief rabbi of Hanover. He came from a Jewish family of Frankfort, which, for several centuries, supplied theologians to the rabbinical chairs of the Continental ghettos. Born when Hanover was an appanage of the English crown under George III., he was a British subject, and was educated on the broadest lines. In addition to Hebrew and theological learning under his father's supervision, he received a liberal education in the classical and modern languages, attending successively the universities of Göttingen, Erlangen, Würzburg, and Heidelberg. After obtaining his degree at Erlangen he was appointed, in 1830, chief rabbi of Oldenburg, and within a year he became chief rabbi of the city of Hanover.

Nathan Marcus Adler.

In 1842 the chief rabbi of London, SOLOMON HERSCHELL, died. At this juncture a very critical subject agitated Anglo-Jewish communal life, being nothing less than a schism, which resulted in the formation, in Burton street, of a reform congregation, quite independent of the English rabbinate. Thus the election of a successor to the chief rabbi was naturally fraught with more than ordinary importance. There were fifteen candidates for the position. The final election resulted in the choice of Dr. Adler, who on July 9, 1845, was installed as chief rabbi in London.

**Election as Chief Rabbi.**

Dr. Adler's earliest efforts were directed to the improvement of Jewish education in England, and he foresaw the necessity of planning for the systematic training of future teachers. With this object in view he propounded a scheme for the training of Jewish ministers and teachers, with which a public day-school for the sons of the Jewish middle classes was to be connected. Many obstacles stood in the way of its realization, especially the question of endowments; but through Dr. Adler's perseverance these were overcome, and, on November 11, 1855, Jews' College was inaugurated, he himself being elected its first president. After this, Dr. Adler turned his attention to synagogal administration, and, on solicitation, consented to some slight modifications in the ritual. Nor did he neglect the provincial synagogues; undertaking occasional pastoral visits to them; he succeeded in bringing them more directly under his influence. To unite the various metropolitan synagogues under a central administration was the next object of his endeavors, and it was partly at his initiative that the foundation of the United Synagogue was undertaken. A clause was inserted in the scheme providing that the forms of worship, religious observances, and all other matters connected with the spiritual administration of the United Synagogue should be under the superintendence and control of the chief rabbi. This clause, however, was rejected by the House of Lords. He drew up a code of regulations and prescribed forms of service for special occasions. He received appeals from all over the world, and worked with the Board of Deputies and the Anglo-Jewish Association for the emancipation of the Jews in Rumania and their relief in the Holy Land. In 1866 he gave evidence before the Marriage Law Commission, and prepared an important memorandum on the operation of the marriage laws as affecting Jews in England. Dr. Adler may be considered the virtual founder of the Hospital Sabbath movement among Jews, the object of which was an annual collection for the hospitals, taken up in all British synagogues. In connection with this he compiled a service for the celebration of Hospital Sabbath in the synagogues. The organization of the London and provincial charities was undertaken at his suggestion, and a more discriminating and systematic method for dealing with the poor was adopted. Dr. Adler gave impetus to the system of free religious education, and supervised its progress in the community. In 1880 a conference of delegates of the various synagogues was held to consider the question of a revision of the ritual. Thereupon a report was submitted to Dr. Adler, who conceded many of the more important recommendations of the delegates.

**The United Synagogue.**

In the same year the United Synagogue, finding that the pressure of his official duties was increasing, appointed a deputy delegate chief rabbi; but, notwithstanding this, Dr. Adler continued to take active interest in the affairs of the Jewish community.

The keynote of Dr. Adler's life is to be found in his unflinching orthodoxy. His sincerity was everywhere admitted, and his love for Judaism and his loyalty to its orthodox presentation were acknowledged to be genuine and real. Great zeal for the cause of education, a benevolent disposition, and a union of Talmudic scholarship and general culture unusual among the rabbis of his generation were his most prominent characteristics.

**Orthodoxy.**

He was the author of: (1) Hebrew prayers, recited during critical episodes in English history; (2) a volume of "Sermons" in German and English, including his installation address in London, "The Jewish Faith," and "The Bonds of Brotherhood"; (3) several volumes of "Derashot" (Disquisitions), delivered by him semiannually to those interested in the study of the Talmud; (4) "Responsa," several having reference to ritualistic questions in the Anglo-Jewish community (manuscript); (5) "Ḥiddushim" (Novellæ), consisting of short notes on the Talmud and Posekim, especially the Turim, with some annotations on Hai Gaon's commentary, "Seder Ṭeharot," Berlin, 1856; (6) German translation of Judah ha-Levi's "Cuzari," with copious explanatory notes (manuscript); (7) commentary on the Targum of Onkelos entitled "Netinah la-Ger" (A Gift to the Proselyte), published with an edition of the Pentateuch, Wilna, 1875

**His Writings.**

(in connection with this commentary he edited the "Sefer Yaer," or "Patshegen," and a Masorah on the Targum); (8) "Ahabat Yonatan" (The Love of Jonathan), a work in the same style as the "Netinah" on the so-called Targum of Jonathan, consisting of three parts.

BIBLIOGRAPHY: *Jew. Quart. Rev.* ii. 381-384; *Jew. Chron.* and *Jew. World*, Jan. 24, 1890.

G. L.

**ADLER, SAMUEL:** German-American rabbi, Talmudist, and author; born at Worms, Germany, Dec. 3, 1809; died in New York, June 9, 1891. From his father, Isaac Adler, who had been one of the dayyanim, or associate rabbis, in Worms, young Adler received his first instruction in Hebrew and in the Biblical and post-Biblical literature of the Jews. When Rabbi Isaac Adler died (Dec. 23, 1822) he left his widow and five young children in straitened circumstances. Samuel, though then but thirteen, in spite of innumerable difficulties and extreme privation, continued his studies at the *yeshibot* (Talmudical colleges) in his native city and in Frankfort-on-the-Main, pursuing at the same time regular classical and general studies at the high schools of those cities. After graduating from the Frankfort Gymnasium, Adler entered, in 1831, the University of Bonn and later that of Giessen, where, in 1836, he received the degree of doctor of philosophy. His first official position was that of preacher and assistant rabbi in Worms. In 1842 he was elected rabbi of the Jewish congregations in Alzey and its neighborhood, and he remained in this position until 1857. About the beginning of that year he received a call from the congregation Emanu-El in New York, as successor to Dr. L. Merzbacher, who had died a few months previously. Adler accepted the call, and in March, 1857, entered on the duties of his office. He remained active as the spiritual head of this congregation until 1874, in which year he was made rabbi emeritus and relieved from active work for the rest of his life. G. Gottheil was his successor.

Samuel Adler was not merely a thorough Talmudical scholar; he was also a master of the entire field of knowledge concerning the Jews. Whatever had any relation to his coreligionists—their history, religion, literature, etc.—interested him and was studied by him. He was not only a scholar, but also a man of vigorous action. During the twenty-one years of his career in Germany he took part energetically in the efforts at that time being made to remove the civil disabilities of the Jews, especially the oath *more Judaico*. He succeeded in obtaining the introduction of the teaching of the Jewish religion in the lower and higher schools of Worms on equal terms with Protestant and Catholic teaching. He labored earnestly to secure the recognition of the equality of the sexes in matters of religion. It was through his influence that the barrier was leveled which had separated the women's synagogue from that of the men in the ancient synagogue of Worms. He gave his special attention to the improvement of the religious instruction of the young, both in the city and in the rural schools of which he had the supervision. He made it his aim to enhance the order, the solemnity, and the dignity of the public worship. He was instrumental in founding a number of new charitable institutions. Above all, he labored with patient zeal to instruct the congregations under his charge in their ancestral religion, to liberate them from the deadening influence of literalism, and to quicken in them the spirit of Judaism. In this endeavor he frequently drew upon the storehouse of his great Talmudic learning for the arguments which he used in his struggle for progress, seeking always to rest the reformation of manners upon a basis of inward conviction, and favoring a gradual transformation rather than an abrupt transition from the old to the new. He attended the three great rabbinical conferences held in Brunswick (1844), Frankfort-on-the-Main (1845), and Breslau (1846), respectively, and took a notable part in their proceedings. In 1854 he was elected rabbi and preacher by the Jewish reform congregation in Lemberg, Galicia, but he declined the call. Throughout his life Adler was an untiring student, and his happiest hours were those spent in his library. He belonged to what may be called the historico-critical school in the science of Judaism. He contributed scholarly articles to several learned periodicals; for example, "Contributions to the History of Sadduceeism," "Jewish Conference Papers" (New York, 1880), "Benedictions" (New York, 1882). Some of these the author collected and published under the Hebrew title, "Kobez 'al Yad" (Collections), New York, 1886, mainly as a souvenir for his friends. His extensive library of rabbinica was presented by his family to the Hebrew Union College, Cincinnati.

BIBLIOGRAPHY: *Sonntagsblatt der New Yorker Staatszeitung*, June 21, 1891.

B. F.

**ADLER, VICTOR:** Austrian physician, journalist, and leader of the Austrian labor movement; born at Prague, June 24, 1852. Having been graduated as M. D., he settled in Vienna, where his professional practise brought him in contact with the Vienna poor. Adler began to study their economic conditions, which led him to an examination of the whole social problem. So intense became his interest in this subject, that he gave up his practise and devoted himself entirely to socialism. When he joined the socialistic movement, the working classes of Austria were disorganized and wasted their energies in factional fights and anarchistic plots. Owing to his uncommon knowledge of economics, his keen wit, and organizing ability Adler became a power among them, and in 1890, after several years of educational work carried on as speaker and editor of the "Gleichheit," he united them into a strong political party. Under his leadership the chief efforts of the party were now directed toward securing universal suffrage. During this period of great agitation Adler was one of the most prominent figures in Austria. The government made concessions, and on March 9, 1897, for the first time in their history, the working men of Vienna went to the polls and elected fourteen of their candidates. Adler, who had been nominated in one of the parliamentary districts in Vienna, was defeated, owing to a combination of all the Antisemitic forces against him. He has published numerous pamphlets on political and economic questions and translated Stepniak's "Peasants" from Russian into German. Since 1894 he has been editor-in-chief of the "Wiener Arbeiter-Zeitung" and a contributor to several politico-economic reviews.

BIBLIOGRAPHY: Ludwig Eisenberg, *Das Geistige Wien*, i. 2; Bliss, *Encyclopedia of Social Reform*, s.v.

M. B.

**ADMAH** ("Red" or "Red Land"): A town named in the genealogical list of Canaan (Gen x. 19), whose king was Shinab (Gen. xiv. 2, 8). It was destroyed together with Sodom and Gomorrah. It is not mentioned in the narrative of the destruction of those two cities, but later accounts refer to it (Deut. xxix. 23; Hosea, xi. 8). G. B. L.

**ADMISSIONS IN EVIDENCE:** The best evidence in Jewish law must be attested by at least two witnesses, and be of a disinterested and impartial

character; hence self-admission, or voluntary confession, is not good evidence, and is not admissible except in the cases mentioned below.

——**In Criminal Cases:** Admission in criminal cases is entirely excluded, and is not even considered in evidence. Applying the Talmudic maxims אדם קרוב אצל עצמו ("Each man is his own near relative")—relatives can not bear witness against one another—and אין אדם משים עצמו רשע ("One can not incriminate himself"), the Jewish legislators probably thought by this means to prevent the methods prevailing in their times of extorting confessions by torture. The Talmud, endeavoring to give a legal aspect to the conviction of Achan on his own confession (Josh. vii. 10–24), has the following haggadic explanation: "Joshua pleaded before the Almighty: 'O Lord of the universe, tell me who is the man?' God answered: 'I do not divulge the secret of any person; furthermore, I am no informer. But go and make investigation among the tribes and families.' When Achan, the son of Carmi, was 'taken' he protested against such a method of conviction: 'Has not Moses our master taught us, "at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death"?' (Deut. xvii. 6). Joshua then spoke persuasively to Achan: 'My son, I pray thee, make confession.' Achan finally confessed, 'Thus and thus have I done'; and when his confession was substantiated by the finding of the property concealed 'in his tent and the silver under it,' this made the conviction legal" (Yer. Sanh. vi. 23*b*).

Regarding admission in perjury, the Rosh (Asher ben Jehiel) wrote the following responsum:

**In Perjury.**

"Replying to your inquiry: According to our laws, one who has sworn that he will do a certain thing and afterward admits, 'I have broken my oath and not done as I have sworn'—which fact could not be established by witnesses, but solely by his own admission—does not become thereby a disqualified witness for future cases, as the rule is, 'a man cannot incriminate himself,' and this person who took an oath to enter the accounts in the book justly, truthfully, and to the best of his ability, and now admits false and fraudulent entries, is not to be regarded a perjurer by law, inasmuch as it can not otherwise be proved that he has presumptuously broken his oath. However, should you think it advisable and proper to inflict a punishment on him for contempt and barefacedness for saying that he has broken his oath, you may act in accordance with your discretion.

"Attested by the writer,

"ASHER, son of Jehiel of blessed memory."

(Rosh, "Responsa" No. 5, rule ii.)

Admission involving the guilt of another person is valid, though not operative against the person making it, as in the case of unnatural offenses (Sanh. 9*b et seq.*). Raba's rule in this case is פלגינן דבורא ("We split the testimony"), the first part being excluded; otherwise the maxim is עדות שבטלה מקצתה בטלה כולה ("Testimony partly annulled is all annulled").

——**In Civil Cases:** Admission effecting one's own loss is regarded as good evidence, the maxims concerning criminal cases being reversed: אין אדם קרוב אצל ממונו ("One is *not* related to one's money"; Sanh. 10*a et passim*), and therefore man may testify against himself in civil cases and הודאת בעל דין כמאה עדים דמי ("The admission of the defendant is as good as a hundred witnesses"; Tosef. B. M. i. 10 *et passim*). The only benefit one can derive by one's admission is to save an extra fine; as in the case of a person admitting seduction, who must pay damages for degradation and impairment, but need not pay as a fine the amount of the legal dowry (Ex. xxii. 16, Shebu. v. 4, Ket. 42*a*). Similarly, in the case of a thief; if he admits his guilt, he must make restitution for the stolen property, but need not pay the fine of double, four, or five times the amount of the theft, as the case might otherwise require (Ex. xxi. 37, xxii. 3): provided, however, that the admission was made before the bet din, or court, and before he was sued and evidence was produced against him; otherwise his subsequent admission is of no avail to release him from the fine (Maimonides, "Hilkot Genebah," iii. 8, 9).

**Of a Debt.**

Admission of a debt must be made before two men expressly requested to serve as witnesses on this particular point; otherwise, if stated in the absence of the creditor, the debtor can claim that the statement was made for the purpose of making people believe he was poor. Then, again, if the creditor was present, the debtor can claim that the statement was made in fun, משטה הייתי ("I have been joking"). In fact, the debtor's silence to the creditor's demand, before witnesses, is a better indication of his consent than his admission under these circumstances. The best safeguard for the creditor is to have the debtor admit his indebtedness after due demand in court, when the debtor can not have recourse to any such excuses (Sanh. iii. 6, 29*a*; "Shulḥan 'Aruk, Ḥoshen Mishpaṭ," § 32).

Admission of a debt by a person on the point of death, however, is valid in any event, as אדם אינו משטה בשעת מיתה ("One is not likely to joke on his death-bed"; B. B. 175*a*; "Ḥoshen Mishpaṭ," § 81, 2).

Admission in writing must be made by the debtor dictating the contents, appointing the witnesses (אתם עדי), and ordering them to write and sign the note (כתבו וחתמו), which makes it a recorded document pledged by the debtor's landed property, which can be seized for the payment of the note even from subsequent purchasers; otherwise the note has no more value than an unsecured debt, and his property subsequently sold can not be held for the payment of the note. Hence the witnesses must not act without special instruction from the debtor (Maimonides, "Hilkot Malweh," xi. § 1).

If there are two partners, *A* and *B*, in a firm, admission made by partner *A* of the payment of a debt from *C*, a debtor of the firm, due the partnership, *A* claiming to have received the money and put it in the partnership treasury is not binding on partner *B*, who disputes the fact. However, *C* is released of his debt by the admission of *A*, who must prove his statement or reimburse *B* (Maimonides, "Hilkot Sheluḥin," x. 6).

**Of Part Payment**

Admission by a debtor of part payment, if made after suit has begun, subjects the debtor to an oath; whereas a debtor, by general denial, is legally exempt from the oath. The Talmud reasons that in the latter case a man having the effrontery to deny outright will not shrink from swearing falsely. In case witnesses testify to the full payment the oath is administered to the debtor who admits only part payment; but purchasers of his property can claim that they rely on the testimony of the witnesses as to the full payment of the note (Mishnah Shebu. vii. 1; Maimonides, "Hilkot Ṭo'en," iii. § 1, iv. § 1 *et seq.*).

BIBLIOGRAPHY: Hai Gaon, *Mishpeṭe Shebu'ot*, pp. 1–3, Hamburg, 1782; Sigmund Mayer, *Einleitung in die Gesetzgebung und Medicin des Talmuds* (translated from the French of J. M. Rabbinowitz), Treves, 1883; Frankel, *Der Gerichtliche Beweis*, pp. 339–341, Berlin, 1846; Blumenstein, *Die Verschiedenen Eidesarten nach Mosaisch-Talmudischem Rechte*, p. 6, Frankfort-on-the-Main, 1883; M. Bloch, *Die Civil-Process-Ordnung nach Mosaisch-Rabbinischem Rechte*, pp. 41–43, Budapest, 1882; J. Klein, *Das Gerichtliche Beweisverfahren*, p. 6, Halle, 1885.

J. D. E.

**ADMON B. GADDAI:** One of three police-court judges in Jerusalem mentioned in the Talmud —the others being HANAN B. ABISHALOM (Ḥanan the Egyptian) and NAHUM THE MEDIAN. Altogether there were nearly four hundred such judges in Jerusalem; but only the most prominent among them are mentioned by name, and of these Admon is the chief. These judges formed an exception to the rule forbidding judges to receive remuneration (Mishnah Bek. iv. 6), their salaries being paid from the funds of the Temple treasury. Each of them was allowed annually ninety-nine manah (see COINS); but where family circumstances required it the judge was allowed to draw a larger amount (Ket. 105*a*). At what particular age they flourished can not be ascertained with precision; but from the fact that Rabban Johanan b. Zakkai and Rabban Gamaliel expressly sanction some of Admon's and Ḥanan's decisions (Ket. xiii. 1–9) it necessarily follows that their terms of office preceded the fall of Jerusalem. S. M.

**ADMONI.** See RUFUS.

**ADOI:** Name of the father of Hananiah, a *resh galuta* (prince of the captivity), who flourished about 700. It is interesting as exhibiting the Persian form of a Semitic name, which is none other than the familiar Ida, or Ada (Adda), known from Jewish and Palmyrene sources, to which has been added the Persian suffix *oi*, as a term of endearment.

BIBLIOGRAPHY: Lazarus, in N. Brüll's *Jahrbücher*, 1890, x. 174.

L. G.

**ADOLESCENTOLI, DEGLI,** or **DEI, FANCIULLI** (הנערים): One of the four or five noble families which, according to legend, were transported by Titus (70–81) from Jerusalem to Rome. The history of this family, however, can only be traced to the fourteenth century. In the fifteenth century the family seat was at Bologna. A notable representative of this family was MOSES BEN JUDAH NAGARI. In the fourteenth and fifteenth centuries there were in Spain and in southern France families named Dels Infanz and Dels Fils, distinguished for wealth and learning. It is probable that they were connected with the Italian family Degli Adolescentoli.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, pp. 24, 299, 444; Neubauer, in *Zunz's Jubelschrift*, p. 139; Zunz, in *Kerem Ḥemed*, v. 132.

M. R.

**ADOLPHUS, SIR JOHN:** English lawyer, historical and political writer; born at London in 1768; died there July 16, 1845. His grandfather, a Jew of German extraction, was physician in ordinary to Frederick the Great of Prussia, and wrote a French romance, "Histoire des Diables Modernes." Adolphus' father was not in easy circumstances, and only through the liberality of an uncle was Adolphus enabled to live in London. To this relative he owed his education, as well as his indenture to an attorney in 1783. On completing his articles in 1790 he was duly admitted to the bar. In 1793 Adolphus married a Miss Leycester, of White Place, Berkshire, "a lady of good family and small fortune." For several years he continued to neglect law for literature. At first he assisted Archdeacon Coxe with his "Memoirs of Sir Robert Walpole," and then published his own "Biographical Memoirs of the French Revolution" (1799); "The British Cabinet, containing Portraits of Illustrious Personages, with Biographical Memoirs," and "History of England from the Accession of George III. to the Conclusion of Peace in 1783" (1802). The last-mentioned work exhibits considerable learning and independent research, and was commended by the "Edinburgh Review" (1802, No. 2) "for its perfect impartiality in narrating events and in collecting information."

Through the success of his work and the kind offices of Archdeacon Coxe, Adolphus was brought into contact with Addington, the prime minister, who engaged him for political work which included pamphleteering and electioneering. In 1803 he published a "History of France from 1790 to the Abortive Peace of Amiens," and a pamphlet, "Reflections on the Causes of the Present Rupture with France." Shortly afterward Adolphus resolved to return to the profession of law. He entered himself at the Inner Temple in 1803, and was called to the bar in 1807. He took up criminal law as a specialty, and became one of the leading members of the English bar. Among his more notable forensic successes is his ingenious defense of Thistlewood and the other Cato street conspirators in 1820. His legal career being now firmly established, he again devoted a part of his time to literature, and published "The Political State of the English Empire" (four volumes, 1818), "Observations on the Vagrant Act" (1824), and "Memoirs of John Bannister" (1839). Bannister was a comedian with whom he was intimately acquainted. In 1840 he resolved to continue his "History of England," and reissued the first volume, which had gone through four editions. By 1845 he had issued seven volumes, and was at work on the eighth when he died. Apart from these elaborate works, he wrote several essays for the "British Critic" and the "Annual Register."

BIBLIOGRAPHY: *Gentlemen's Magazine*, 1845; *Dict. of National Biography*, s.v.

M. B.

**ADOMIM BEN TAMIM.** See DUNASH BEN TAMIM.

**ADONAI** (אֲדֹנָי, literally "my Lord," the plural form of Adon, that is, "Lord" or "Lordship"): This word occurs in the Masoretic text 315 times by the side of the Tetragram YHWH (310 times preceding and five times succeeding it) and 134 times without it. Originally an appellation of God, the word became a definite title, and when the Tetragram became too holy for utterance Adonai was substituted for it, so that, as a rule, the name written YHWH receives the points of Adonai and is read Adonai, except in cases where Adonai precedes or succeeds it in the text, when it is read Elohim. The vowel-signs *e*, *o*, *a*, given to the Tetragrammaton in the written text, therefore, indicate this pronunciation, Aedonai, while the form Jehovah, introduced by a Christian writer about 1520, rests on a misunderstanding. The translation of YHWH by the word Lord in the King James's and in other versions is due to the traditional reading of the Tetragrammaton as Adonai, and this can be traced to the oldest translation of the Bible, the Septuagint. About the pronunciation of the Shem ha-Meforash, the "distinctive name" YHWH, there is no authentic information. In the early period of the Second Temple the Name was still in common use, as may be learned from such proper names as Jehohanan, or from liturgical formulas, such as Halelu-Yah. At the beginning of the Hellenistic era, however, the use of the Name was reserved for the Temple. From Sifre to Num. vi. 27, Mishnah Tamid, vii. 2, and Soṭah, vii. 6 it appears that the priests were allowed to pronounce the Name at the benediction only in the Temple; elsewhere they were obliged to use the appellative name (*kinnuy*) "Adonai." Philo, too, in referring to it says ("Life of Moses," iii. 11): "The four letters

**Pronunciation.**

may be mentioned or heard only by holy men whose ears and tongues are purified by wisdom, and by no other in any place whatsoever." According to Josephus ("Ant." ii. 12, § 4):

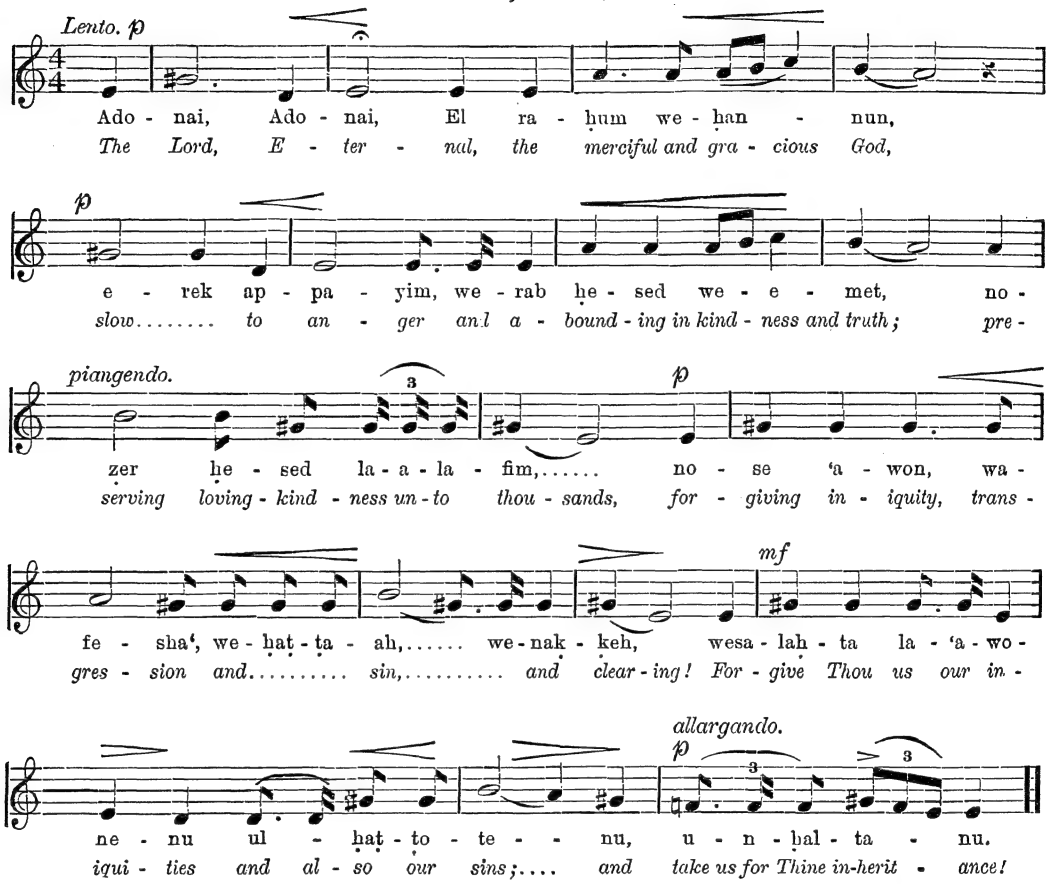
> "Moses besought God to impart to him the knowledge of His name and its pronunciation so that he might be able to invoke Him by name at the sacred acts, whereupon God communicated His name, hitherto unknown to any man; and it would be a sin for me to mention it."

Pronunciation of the Name by the Temple priests also gradually fell into disuse. Tosef., Soṭah, xiii. 8, quoted Menaḥot, 109*b*, and Yoma, 39*b*, relates that "from the time Simon the Just died [this is the traditional expression for the beginning of the Hellenistic period], the priests refrained from blessing the people with the Name"—in other words, they pronounced it indistinctly, or they mouthed or mumbled it. Thus says Tosef., Ber. vi. 23: Formerly they used to greet each other with the Ineffable Name; when the time of the decline of the study of the Law came, the elders mumbled the Name. Subsequently also the solemn utterance of the Name by the high priest on the Day of Atonement, that ought to have been heard by the priests and the people, according to the Mishnah Yoma, vi. 2, became inaudible or indistinct.

R. Tarfon (or Tryphon) relates (Yer. Yoma, iii. 40*d*): "I was standing in the row of young priests, and I heard the high priest mumbling the Name, while the rest of the priests were chanting." Thus the correct pronunciation became a secret, entrusted only to the *kasherim* (worthy ones) or the *zenu'im* (Essenes = "the humble or chaste ones"), but withheld from the frivolous, the Hellenists (*peruẓim*); and even the former were taught it only once every seven years, and then only after due purification and sanctification (see Ḳid. 71*a*; Yer. Yoma, *l.c.*, and compare Tosef., Yadayim, at the close, in Simson of Sens' commentary). "Wo upon you, ye Pharisees, who pronounce the Holy Name each morning without due purification!" said the Hemerobaptists; whereupon the Pharisees sarcastically replied: "Wo upon you who pronounce the Holy Name with an organ of the body, while your body itself is unholy!" However, it appears from Ta'anit, 19*a* and 'Ab. Zarah, 18*a*, that the Essene saints made use of the Name in their invocations and miraculous cures, which was afterward declared to be a grievous sin (Sanh. x. 1; compare also Book of Wisdom, xiv. 21). But while even among these the right pronunciation was forgotten in the course of time, and the hope was expressed by Phinehas b. Jair, "the Saint," that the knowledge and the correct use of the Name, so wondrously efficacious in the blessed days long gone by, would again be restored in the Messianic age (see Pes. 50*a*, Midr. Teh. to Ps. xxxvi. and to Ps. xci.), according to R. Mana of the fourth century (Yer. Sanh. x. 28*b*), the Samaritans then used the Ineffable Name in their oath, and Theodoret, the

**The Use of the Name.**

## ADONAI, ADONAI



Church father, in the fifth century, tells us that he heard it pronounced by them as *Yabe*, which is the equivalent of *Yahweh*. Even in the writing of the Name scrupulous care had to be taken by the scribes (see Soferim, v. 6).

The day on which the Pharisees succeeded in abrogating the ancient Sadducean custom of having the Sacred Name written in public documents was celebrated as a great day of thanksgiving (explained correctly by Dalman, against R. H. 18*b*; compare with Yadayim, iv. 8, "Wo upon you, ye Sadducees, who write the name of the temporary ruler alongside of the Sacred Name!"). No wonder, then, that the Greek translators of the Bible, even though some scribe might now and then write the Tetragrammaton in the archaic Hebrew form on the margin, ΠΙΠΙ, as found by Origen (see facsimile attached to article AQUILA), took great care to render the name ΠΙΠΙ regularly Κυριός, Lord, as if they knew of no other reading but Adonai. Translations dependent upon the Septuagint have the same reading of the Name. Not from "superstitious fear" or misapplication of the third command of the Decalogue or of Lev. xxiv. 11, but from a reverential feeling that the Name ought not to be pronounced except with consecrated lips and to consecrated ears, the substitute "Lord" came into use. Yet this simple measure, introduced to guard the Name against profane use, formed one of the most powerful means of securing to the Biblical God the universal character with which He is invested as the Lord of Hosts and the Ruler of men and nations. YHWH, as the God of Israel, might still be taken as a tribal God; *The Lord* is no longer the God of one people; He is Lord of all the world, the Only One. Compare NAME OF GOD, SHEM HA-MEFORASH, and TETRAGRAMMATON.

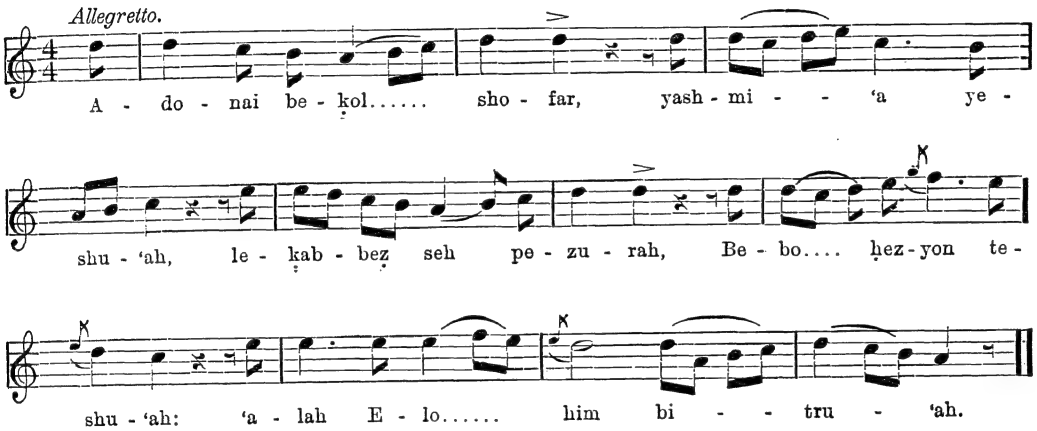
BIBLIOGRAPHY: Gustaf H. Dalman, *Der Gottesname Adonai und seine Geschichte*: Hamburger, *R. B. T.* i. and ii.; C. Taylor, *Sayings of the Jewish Fathers*, 1897, pp. 156 *et seq.*

K.

**ADONAI, ADONAI:** The *pizmon* (hymn) on the thirteen ATTRIBUTES OF GOD in the *selihot* (propitiatory prayers) for the fifth intermediate day of the TEN DAYS OF PENITENCE, according to the northern liturgies. It is repeated in full in the "Ne'ilah" service of the Day of Atonement. There are five verses bearing the acrostic Amittai, the author's name, with a refrain compounded of the thirteen attributes of God (Ex. xxxiv. 6, 7, according to Rosh ha-Shanah, 17*b*, and the final clause of ver. 9 of the same chapter); being the propitiatory versicle running through the whole system of selihot. This pizmon is usually associated with the beautiful melody given on the previous page, a characteristically Polish utilization of the plaintive Oriental chromatic scale. The melody is not of great age. F. L. C.

**ADONAI BEḲOL SHOFAR (יי בקול שופר):** A short *pizmon* of four stanzas, each ending and commencing with the respective halves of Ps. xlvii. 6. It is chanted in the Sephardic liturgy before the first sounding of the shofar on the Day of Memorial, or New-year festival. The traditional melody, which is repeated after the second sounding of the shofar in the *musaf* prayer, bears some resemblance to old tunes of Provence and Navarre, and may be fairly regarded as a folk-song from the Pyrenean region, adapted for use in worship by the Spanish Jews of the fourteenth century, in accordance with a practise already familiar in the day of Abraham ibn Ezra and Judah ha-Levi, and continuing down to the period of the Expulsion. The secular names of such melodies are given in the rubrics of many editions of the Sephardic Maḥzor, the hymns (*piyutim*) included in which, while comparatively few in number, more closely reproduce the meter and rhythm of the Gentile secular verse than the "rimed prose" which occurs so frequently in the northern liturgy. These hymns thus lent themselves readily to secular melodies. F. L. C.

ADONAI BEḲOL SHOFAR




**ADONAI MELEK (יי מלך):** A refrain of frequent occurrence, particularly during the services of the days of penitence, built up of the following Scriptural phrases: "The Lord reigneth" (Ps. x. 16, *Heb.*); "The Lord reigneth" (Ps. xciii. 1); and "The Lord shall reign for ever and ever" (Ex. xv. 18). Being introduced into the penitential services of both the Ashkenazic and Sephardic liturgies as a refrain, phrase by phrase, to poems in stanzas of three verses, the two traditional melodies may be quoted in contrast, since they are characteristic of the individual differences between the traditional music of the northern and that of the southern Jews of Europe. In the Sephardic liturgy (along, at least, the Dutch, which is also the British and Colonial, line of transmission;

for the Italians have perhaps approximated to the Ashkenazim in this respect) the melodies are intended more for congregational singing than for the cantor's elaboration. Thus they usually present a definite rhythmic form, with the simple outline of a folk-song, from which, indeed, many were first adapted; and their tonality rarely is other than the minor or the major mode. The Sephardim have more traditional strains suited for rendering by a congregational unison, and as a result these melodies have varied but little in local tradition.

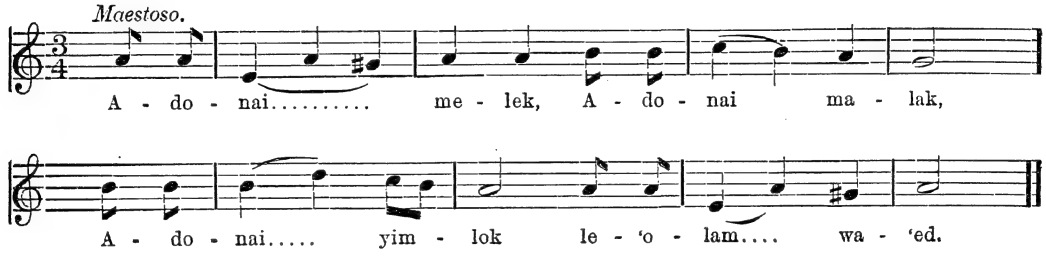
In the Ashkenazic liturgy, however, the cantor was, from ancient times, not so much the leader of the congregational song as the practised vocalist who musically interpreted the text to the listening congregation. More rarely, in consequence, were the melodies founded on, or imitated from, the secular music of the land and time; but they were developed from snatches of tune of earlier origin or from brief quotations from parts of the service-music of cognate intention. Thus the northern intonations for parallel passages are, generally, nearer to cantillation than to tune, of irregular and unrhythmic form, and the original lines are well overlaid with melismatic adornment, ill-adapted for congregational rendering, and frequently varying in non-essential details, according to the particular line of tradition. .

Moreover, the northern melodies handed down from the Middle Ages are largely "modal"—constructed, that is, in scales such as those of the Catholic plain-song, where the "tonic" is some note other than the *do* or *la* of the modern modes, and the semitones in consequence fall into a different position in the octave from those which characterize the major and minor scales.

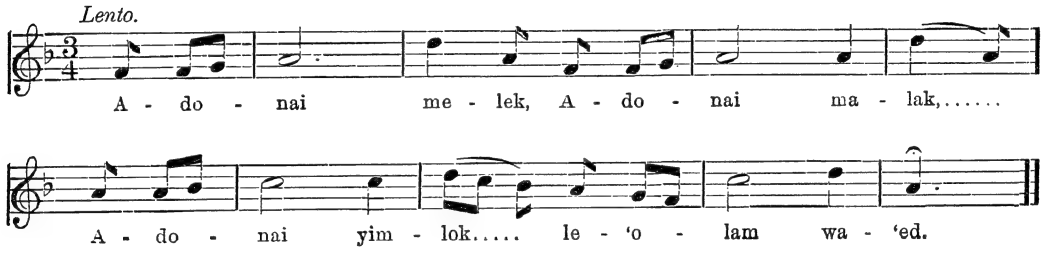
Finally, the old northern intonations often differ in the phrase with which they close, alike from the Sephardic and from modern melodies, since the cadence rarely rises to the keynote, but falls to it, or often to the dominant, as in the "plagal cadence," a frequent form of which is given in the example above. Bourgault-Ducoudray has drawn attention to the frequent occurrence of this interval in the melodies of the Levant. F. L. C.

## ADONAI MELEK

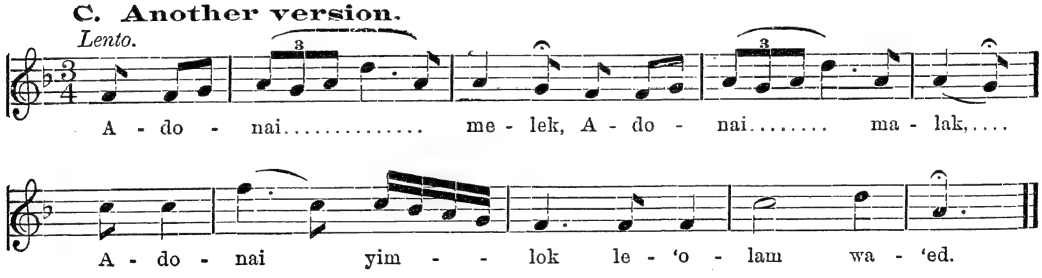
**A. Of the Sephardim.**




**B. Of the Ashkenazim.**




**C. Another version.**




**ADONI-BEZEK.**—**Biblical Data:** Canaanitish king (Judges, i.5–7), in the town of Bezek. He was routed by Judah and fled, but was caught. His thumbs and great toes were cut off, as a divine retribution—as he himself acknowledged—for the same mutilation visited by him upon seventy kings. Such treatment rendered the captives practically harmless in case of war, as they could neither run nor handle the bow. See ADONI-ZEDEK. I. M. P.

——**In Rabbinical Literature:** The Midrash suggests that the purport of the Biblical account of

Adoni-bezek's former greatness was to show how very powerful and wealthy were the Canaanites whom Israel conquered by the grace of God. For even Adoni-bezek, compared with others among them, must have been only an unimportant chieftain; since his name is lacking in the list of kings in Josh. xii. 9–24, and this in spite of the fact that he had subjugated seventy other kings (Yalḳ. on Judges, § 37, quoted from Sifre, but not found there). L. G.

**ADONIJAH** ("Yah is Lord"). — **Biblical Data:** 1. Fourth son of David, by Haggith. After Absalom's death he claimed to be the rightful heir to the throne, by summoning the court officials to a solemn sacrifice (I Kings, i. 5). Adonijah was supplanted by Solomon through the influence of Bathsheba, the mother of the latter, and through the diplomacy of the prophet Nathan. After his retirement he was put to death by Solomon for seeking in marriage Abishag, David's concubine. This was regarded as an act of constructive treason (I Kings, ii. 25 [A.V. 26]). J. F. McC.

——**In Rabbinical Literature:** According to the rabbis, the expression "and his mother bare him after Absalom" (I Kings, i. 6) is used to indicate that both these sons of David were of the same type and that their actions were similar (B. B. 109*b*, Midr. Teh. on ii. 7), as is shown by the fact that both were pretenders to the throne, and that each kept fifty runners. These were not ordinary footmen, but were men whose spleens had been cut out and the fleshy soles of whose feet had been cut away, both of which operations were held to make running easy (Sanh. 21*b*; 'Ab. Zarah, 44*a*). All this, however, was of no avail to Adonijah. His incapacity for the throne was revealed by the fact that the crown of David did not fit him: this crown miraculously fitted the legitimate kings of the house of David only (Sanh., *l.c.*). The rabbis ascribe Adonijah's death at the hands of Solomon to his anxiety to usurp the throne, in consequence of which Solomon seized the first pretext offered to put his brother out of the way (I Kings, ii. 13 *et seq.*; Yer. Peah, i. 16*a*). L. G.

2. A Levite of the time of Jehoshaphat (II Chron. xvii. 8). 3. One of the chiefs of the people at the time of the restoration (Neh. x. 16). In Ezra, ii. 13; viii. 13, and Neh. vii. 18 he appears under the name of Adonikam. The latter form is probably correct. J. F. McC.

**ADONIM HA-LEVI.** See Dunash ben Labrat.

**ADONIRAM** (also **ADORAM, HADORAM**; "The Lord is Exalted"): Superintendent of the collection of taxes in the reigns of David, Solomon, and Rehoboam ("Adoram," II Sam. xx. 24; "Hadoram," II Chron. x. 18). In both cases, the Septuagint gives "Adoniram." He was stoned to death by the seceding Israelites in the reign of Rehoboam, by whom he had been sent to collect the tax in the north (I Kings, iv. 6; v. 14; xii. 18). G. B. L.

**ADONIS (BAAL OF THE PHENICIANS).** See Tammuz.

**ADONIS PLANT.** See Naaman.

**ADONI-ZEDEK** ("Zedek is Lord"): King of Jerusalem at the time of the Hebrew invasion of Palestine (Josh. x. 1, 3). He led a coalition of five of the neighboring Amorite cities to resist the invasion, but the allies were defeated at Gibeon, and suffered at Beth-horon, not only from their pursuers, but also from a great hail-storm. The five allied kings took refuge in a cave at Makkedah and were imprisoned there until after the battle, when Joshua commanded that they be brought before him; whereupon they were brought out, humiliated, and put to death. The name Adoni-zedek seems to be corrupted into Adoni-bezek in Judges, i. 5–7.

Bibliography: G. F. Moore, *Judges*, in *International Critical Commentary*, p. 16.

D. G. L.

——**In Rabbinical Literature:** According to the Midrash, the name Adoni-zedek means "Master of Zedek"—that is, "of Jerusalem," the city of righteousness (*ẓedeḳ*; Gen. R. xliii. 6). L. G.

**ADON 'OLAM (אדון עולם) Music:** One of the few strictly metrical hymns in the Jewish liturgy, the nobility of the diction of which and the smoothness of whose versification have given it unusual importance. According to the custom of the Sephardim and in British synagogues generally, it is congregationally sung at the close of the Sabbath and festival morning services, and among the Ashkenazim also it often takes the place of the hymn Yigdal at the close of the evening service on these occasions, while both hymns are almost universally chanted on the Eve of Atonement. Because of this solemn association, and on account of its opening and closing sentiments, the hymn has also been selected for reading in the chamber of the dying. It is likewise printed at the commencement of the daily morning prayer, that its utterance may help to attune the mind of the worshiper to reverential awe. In the Sephardic version the hymn comprises six stanzas of two verses each, but the fourth (which is but an amplification of the third) is omitted by the Ashkenazim. For so wide-spread and beloved a hymn, the traditional tunes are singularly few. Only four or five of them deserve to be called traditional. Of these the oldest appears to be a short melody of Spanish origin (see A below).

Of similar construction is a melody of northern origin associated by English Jews with the penitential season (see B below).

This melody is often sung antiphonally, between precentor and congregation, although it was obviously intended for congregational rendering only, like the Spanish tune given above it. The best known of the other traditional antiphonal settings exists in two or three forms, the oldest of which appears to be the one given below (C).

Every one of the synagogal composers of the nineteenth century has written several settings for "Adon 'Olam." Most of them—following the earlier practise of the continental synagogues during the modern period (see Choir)—have attempted more or less elaborately polyphonic compositions. But the absurdity of treating an essentially congregational hymn so as to render congregational singing of it impossible is latterly becoming recognized, and many tunes in true hymn form have been more recently composed. Special mention should be made of the setting written by Simon W. Waley (1827–76) for the West London Synagogue, which has become a classic among the British Jews, having been long ago adopted from the "reform" into the "orthodox" congregations of England and her colonies. It is here excerpted from the music-book of that synagogue by the wardens' kind permission (see D below). F. L. C.

[The Adon 'Olam is one of the most familiar hymns in the whole range of the Jewish liturgy, employed in the various rituals all over the world, though not always at the same period of the service or on the same occasions; thus in the Roman Maḥzor it is placed at the end of the Sabbath service and

sung together with Yigdal (Zunz, "Ritus," p. 80). In the Sephardic liturgy it has twelve strophes; in the German, only ten. Baer, in his commentary on the "Prayer-book" (Rödelheim, 1868), says that the hymn seems to have been intended to be recited before retiring, as it closes with the words: "Into His hand I commit my spirit when I fall asleep and when I awake." It may be, however, that the beauty and grandeur of the hymn recommended its use in the liturgy, and that it was chanted indiscriminately at the beginning or the close of the service. The date and the name of the author are unknown.

The following translation of the hymn, in which the meter of the original has been preserved, is by F. de Sola Mendes:

ADON 'OLAM.

The Lord of all, who reigned supreme
Ere first Creation's form was framed;
When all was finished by His will
His Name Almighty was proclaimed.

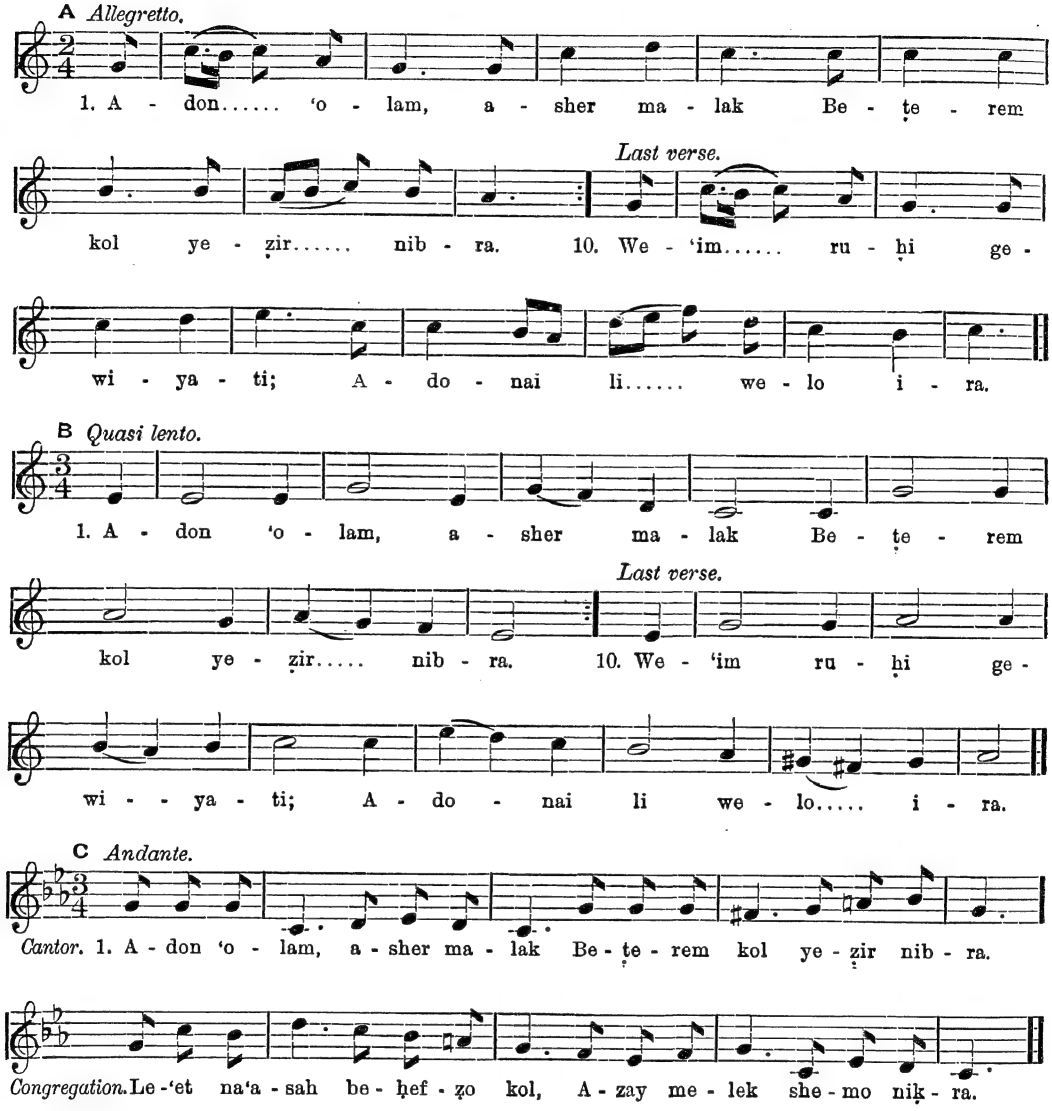
When this our world shall be no more,
In majesty He still shall reign,
Who was, who is, who will for aye
In endless glory still remain.

Alone is He, beyond compare,
Without division or ally;
Without initial date or end,
Omnipotent He rules on high.

He is my God and Savior too,
To whom I turn in sorrow's hour—
My banner proud, my refuge sure—
Who hears and answers with His power.

Then in His hand myself I lay,
And trusting, sleep; and wake with cheer;
My soul and body are His care;
The Lord doth guard, I have no fear!

## ADON 'OLAM




BIBLIOGRAPHY: Landshuth's note in *Siddur Hegyon Leb*, p. 5, Königsberg, 1845.

K.]

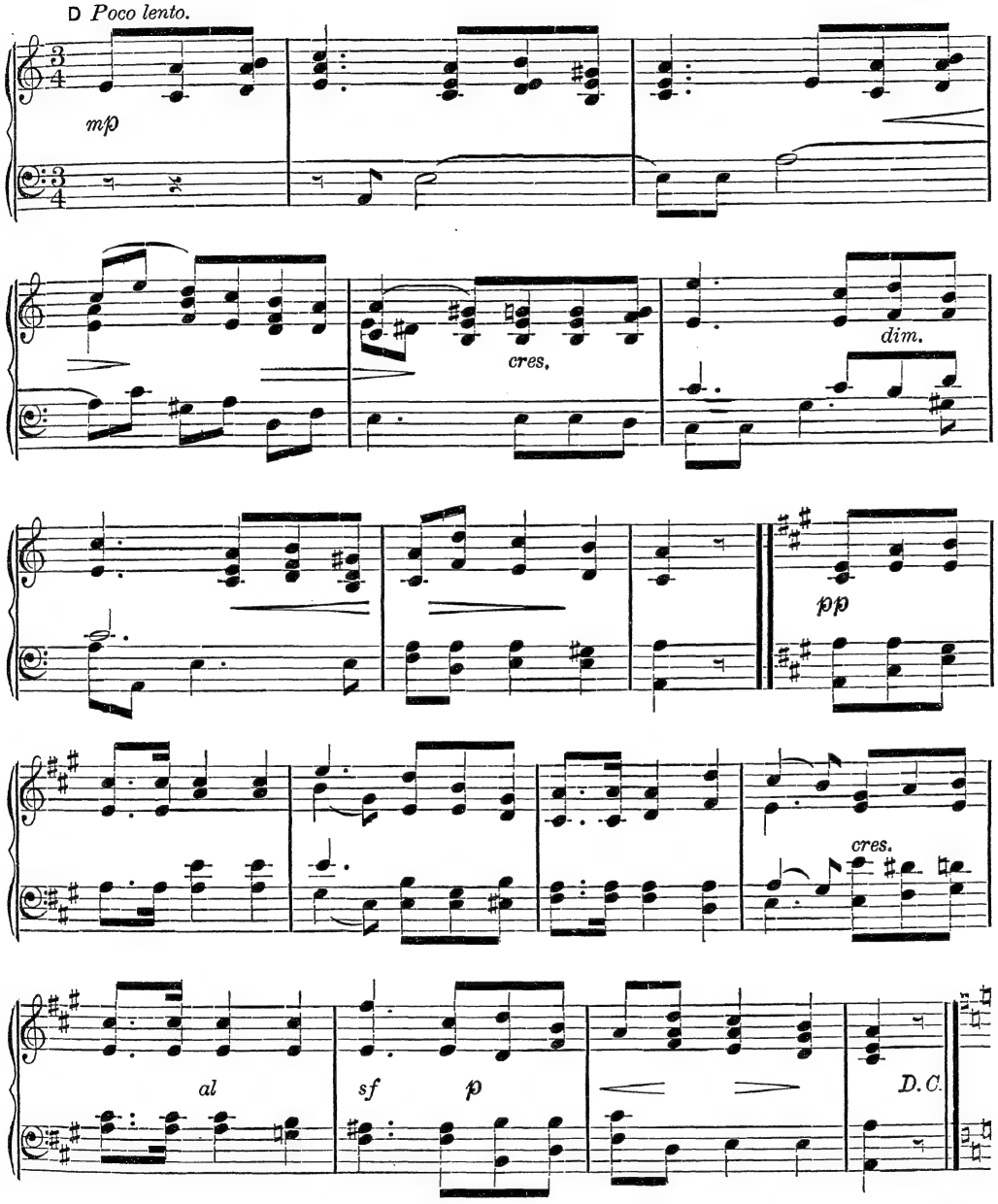
**ADOPTION:** The *adrogatio* of the older Roman law—a legal process by which a man can create be-

tween himself and a person not his child relations that properly belong only to father and child—is unknown to both Biblical and Talmudic law. But the feeling that the man and woman who bring up a child, and more especially those who teach the child virtue and the fear of God, should be honored as parents is strongly expressed in the Talmud (Sanh. 19*b*), which, in the usual way, strengthens the views of the sages with quotations from Scripture. Concerning the sons of Michal, daughter of King Saul, mentioned in II Sam. xxi. 8, Rabbi Joshua b. Ḳorḥa, one of the sages of Mishnaic times, asks:

"Did Michal bear them? Did not rather Merab bear them? Merab bore them, and Michal reared them; to teach us that whoever rears an orphan in his own house is, in the words of Scripture, deemed its parent. R. Ḥanina drew the same doctrine from Ruth, iv. 17. 'And the women her neighbors gave it a name, saying, There is a son born to Naomi.' Now, did Naomi bear him? Did not Ruth bear him? Ruth bore him and Naomi reared him; therefore he is called Naomi's child.

"R. Eleazar, quoting Ps. lxxvii. 15, finds the doctrine in these words: 'Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah!' And was not Jacob their father? Yes; Jacob begat them, but Joseph nourished them; therefore they take his name. R. Samuel b. Naḥmani says, on the authority of R. Jonathan: Whoever teaches the son of his companion the Law, has the right, in the sense of Scripture, to be deemed that person's father: for it is said (Num. iii. 1, 2): 'These are the generations of Aaron and Moses,' and farther on: 'And these are the names of the sons of Aaron'; this is to

## ADON 'OLAM



tell thee that Aaron begat them, and Moses taught them: hence they are set down under Moses' name."

By a similar exegetical process Moses is called the son of Bithiah, the daughter of Pharaoh (I Chron. iv. 18), whom legend identifies with the Egyptian princess who saved and reared Moses (Meg. 13*a*). As a matter of fact the Scriptures show how Pharaoh's daughter brought up Moses, as if she were his mother; and how Mordecai, after the death of Esther's father and mother, "took her unto himself for a daughter" (Esth. ii. 7), and Esther treated him with the implicit obedience due to a father. But it is not likely that, in case of his death, she would have inherited his estate in preference to nearer blood relations; neither does it appear that a method for creating such a relation between them as would make her his heiress was ever known to the laws of Israel.

**Adoption in Female Line.**

There is, however, one passage in Scripture (Gen. xlviii. 5), "Ephraim and Manasseh . . . are mine; as Reuben and Simeon, they shall be mine," which indicates that the writer was probably acquainted with Adoption in the legal sense, such as would give to the chosen children the right of inheriting from the person adopting them; for the obvious intent of the passage is to account for the establishment of two tribes, Ephraim and Manasseh, with distinct territories, on an equality with the tribes claiming descent from Jacob's sons. L. N. D.

Adoption in a legal sense is practically unknown in lands and conditions in which in case of childlessness a man may marry another wife in order to beget a son for his heir (see Koran, sura xxxiii. 3, and Hughes, "Dictionary of Islam," *s.v.* "Adoption"). In fact, the Mosaic institution of the LEVIRATE, by which the surviving brother is enjoined to marry his deceased brother's wife in order to give him a male heir, shows that Adoption in the Roman sense did not exist among the ancient Hebrews (see Deut. xxv. 5–6; compare, however, Sifre, ii. 289; Yer. Yeb. ii. 10*b*; Bab. Yeb. 24*a*, where this primitive view is no longer accepted). The Adoption of the slave as son and heir, as indicated in the Bible in the words of Abraham, "One born in my house is mine heir" (Gen. xv. 3), was probably practised frequently in the manner described in I Chron. ii. 34 *et seq.*, where Sheshan is mentioned as having given his daughter as wife to his servant and adopted their sons as his own.

Yet some form of Adoption was in use in Biblical times. At first, barren wives are found giving to their husbands their female slaves with the view of adopting any children borne by the latter (Gen. xvi. 2, xxx. 3), the mode of Adoption being that the handmaid brought forth her child upon the knees of the adoptive mother (Gen. xxx. 3; compare Gen. l. 23). According to Josephus ("Ant." i. 7, § 1), Abraham, being at first childless, adopted Lot as his son. According to Philo ("Vita Mosis," i. 5) and Josephus ("Ant." ii. 9, § 7), the daughter of Pharaoh formally adopted Moses as her son (Ex. ii. 10). So Ruth, iv. 16 and Esth. ii. 7 are understood by many (see Vulgate to Esther) as referring to Adoption; the placing of the child upon the knee or bosom (Ruth, iv. 16) resembling the old Teutonic mode of Adoption (Grimm, "Deutsche Rechts-Alterthümer," p. 464). According to Ewald ("Alterthümer," p. 191), the mode of Adoption was the casting of a garment upon the person to be adopted: the term "Mantelkind," in German, points to the same origin. Elijah cast his mantle upon Elisha to indicate that he had adopted him as his spiritual heir (I Kings, xix. 19–21); and so, Ewald thinks, should the words be explained which Ruth uses to Boaz: "Spread thy skirt over thy handmaid, for thou art the redeemer" (*go-el*) (Ruth, iii. 9). When the Lord finds Israel as a waif in the wilderness, He is described as performing the same symbolical rite: "I spread my skirt over thee, and covered thy nakedness, and entered into a covenant with thee" (Ezek. xvi. 8). Now, while the former sentence was rather to denote a nuptial relationship (see W. Robertson Smith, "Kinship and Marriage in Early Arabia," p. 87), it is probable that this was the original mode of recognizing paternal relations to a child with the duty of protection implied thereby. It is possible that spreading of the garment over a woman was a more primitive form of marriage; while the spreading of the mantle as in the case of Elisha was a mode of installation or investiture as prophet. Accordingly, the stranger who enters into new religious relation with the Deity of his adopted land is said to come under the wings of the Deity whose protection he seeks. Thus Boaz says to Ruth: "A full reward be given thee of the Lord, God of Israel, under whose wings thou art come to seek refuge" (Ruth, ii. 12). This became the standing expression for conversion to the Jewish religion in rabbinical times; for example, Abraham brought many Gentiles under the wings of the Shekinah (Ab. R. N. ed. Shechter, text *B*, xxvi., and elsewhere). God is in this manner represented as extending His Fatherly protection to the proselyte who recognizes Him as his God and Father. From this point of view Paul always speaks of conversion as "adoption" (*υἱοθεσία*), literally, acceptance as God's children: Rom. viii. 15, "Ye have received the Spirit of adoption [being accepted as children], whereby we cry, Abba, Father"; Rom. ix. 4, "Israelites, to whom pertaineth the adoption" [= the acceptance as God's children]; Gal. iv. 5, Eph. i. 5. Compare "Apost. Const." ii. 26 and 32, "The bishop, your father, leads you to a new birth for adoption."

BIBLIOGRAPHY: *Ben Chananja*, 1858, i. 391 *et seq.*; Fassel, *Das Mosaisch-Rabb. Civil-Recht*, § 178; Mayer, *Die Rechte der Israeliten, Athener, und Roemer*, ii. 426 *et seq.*

K.

**ADORAIM:** Fortified city built by Rehoboam in Judah; now called Dura (II Chron. xi. 9 *et seq.*).

G. B. L.

**ADORAM.** See ADONIRAM.

**ADORATION, FORMS OF:** The various gestures and postures expressive of homage. In religious adorations these gestures and postures were originally innate and natural expressions of religious feeling, but in the course of religious development they became merely external, without conscious regard to what they were supposed to express. From the time that man conceived his god in accordance with the analogies of the physical world around him (see ANTHROPOMORPHISM), the relationship of man to God expressed itself also in accordance with the characteristics of the two factors—man and God. Thus, with the ancient Hebrews, kissing and stroking the idol was one of the oldest characteristics of worship; so, too, their kinsmen, the Arabs, manifested reverence toward their stone images mainly by these two methods of caress (Wellhausen, "Reste d. Arabischen Heidenthums," p. 109). The Jews, in prophetic times, practised the kissing of Baal (I Kings, xix. 18) and also of the golden calves (Hosea, xiii. 2). Where the idol was inaccessible, it was considered sufficient to throw a kiss with the hand—a form of adoration widely prevalent among the Greeks and Romans of antiquity (see Job, xxxi. 27). The Latin *adoratio* and the Greek *προσκυνεῖν*, which are the terms generally used for adoration, signified, originally, this kiss from the hand. The significance of stroking the idol in

ancient Israel is shown by the expression חלה את פני ה' ("to implore God's grace"), which, according to Marti ("Geschichte der Jüdischen Religion," p. 34), originally meant "to propitiate the god" by stroking the face of the idol (compare Ps. xlv. 13; Prov. xix. 6, *Heb.*). To appear barefooted in the sanctuary was another ancient Semitic mode of adoration, as may be seen from Ex. iii. 5 and Josh. v. 15; and also from the fact that the heathen Arabs performed their sacred pilgrimage barefoot (Wellhausen, *l.c.* 110).

WORSHIPERS OF THE STARS.
(From Menant, "Glyptique Orientale.")

The underlying idea seems to have been to avoid polluting the deity residing in the shrine by bringing into that shrine the dust of the street.

**In Prophetical Times.**

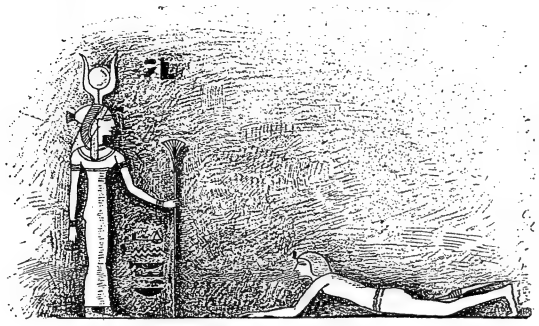
With the spiritual development of Jewish worship —in other words, with the triumph of the prophetic idea—the ancient Forms of Adoration could not remain unchanged, and were therefore, like so many other ancient customs, adapted to the newer religious views. Thus, the various gestures and positions of the body at prayer—especially in the preexilic period—betray quite distinctly their origin in the old places of worship. The spreading of the hands at prayer, frequently mentioned in the older portions of Scripture (Isa. i. 15, Ex. ix. 29), is, as the Assyrian bas-relief of Jews before Sennacherib indicates, the gesture of one standing before a superior and spreading his hands in petition toward him (Babelon, "Manual of Oriental Antiquities," p. 103, plate 1). Representing, as this Assyrian picture does, actually the attitude of entreaty toward a human king, there is no doubt that the religious mode of this same gesture was originally identical with it; hence the representations by Stade, Nowack, Benzinger, and most moderns, which depict it as similar to that of the Egyptian priests, with hands extended toward an altar, must be rejected. The adoration proper of the Bible, namely, lying prone with the face touching the ground, is a survival from the older sanctuaries. The Hebrew word for this gesture is השתחוה ("to prostrate oneself"), usually combined with נפל ("to fall down in surprise"; Josh. v. 14; Job, i. 20); at other times preceded by some form of the root קדד ("to bend the knee"); for the full השתחויה ("prostration") was preceded by a bending of the knee. The Old Testament mentions the Semitic practise of setting one's foot upon the neck of the conquered foe (Josh. x. 24, Ps. cx. 1), a custom also mentioned in the Assyrian inscriptions (see the plate in Riehm, "Handbuch d. Biblischen Alterthums," p. 889). It was a sign of complete subjugation, and was expressed symbolically by the ceremony of *proskynesis* ("lying down"), as shown, for instance, by the tribute-bearing legates on the Assyrian bas-reliefs, and was commonly practised among the Hebrews toward people of rank, or in the presence of the idol to whom one wished to express complete subjection. That the prophets have no words of reproach for this form of adoration—so inappropriate to the invisible God whom no place could contain—shows only how deeply this religious form of reverence had taken root in the habits of the people. The standing posture at prayer was also not reproved by them, although this was, as the Talmud declares it, "the attitude of the slave before his master" (Shab. 10*a*).

It is difficult to interpret the posture described in I Kings, xviii. 42, where Elijah at prayer is represented as having "cast himself down upon the earth, and put his face between his knees" (compare Ta'an. iii. 8). This probably refers to the custom prevailing among the Arabs of sitting solemnly, during a portion of the prayer, in an attitude in which the head can easily touch the ground. That this was no unusual posture at prayer may be seen from the fact that it was practised among the Jews about the year 60 of the common era (Ber. 34*b*). Probably the passage, II Sam. vii. 18—where it is stated that King David went into the house of the Lord and sat there —is to be similarly explained as referring to a peculiar and solemn mode of sitting.

Influenced by the Assyrians, among whom the act of kneeling in token of submission was quite general — as shown in the Assyrian delineations of the kneeling envoys from tributary nations— the Jews adopted this form of religious adoration

(I Kings, viii. 54; Ezra, ix. 6, and other passages). But the passage in I Kings. xix. 18, referring to kneeling down before Baal, must be understood as applying to prostrate adoration, which was preceded, as already stated, by a bending of the knee. About this time, too, the practise of spreading the hands wide at prayer was modified in consideration of the conception of the heavenly God, toward whom the hands were to be raised in the direction of heaven whither the seat of God had been transferred (I Kings, viii. 22, 54; Lam. iii. 41). A practise originating in the period of exile was that of turning the face during prayer toward the Holy Land, as the place favored by God (I Kings, viii. 48; Dan. vi. 11 [A. V. 10]).

**Exilian and Postexilian Times.**



Egyptian Mode of Adoration.
(From Wilkinson, "Ancient Egyptians.")

The scanty literary remains of the last three pre-Christian centuries contain so little concerning the Forms of Adoration that it is probable no essential modifications were made in them. The old *hishtaḥawayah* Form of Adoration was the favorite one in the Second Temple, and in accordance with the pharisaic love of minutiæ the number of bows in the Temple was exactly fixed. Every visitor to the sanctuary had thirteen השתחויות to perform, with the hands and feet spread out and the face touching the ground (Mishnah Sheḳ. vi. 1, 3; Tosef. *ib.* ii. 17). Other optional forms are mentioned, such as קידה (Ber. 34*b*) bending the knee with the face touching the ground, and נשיקה kissing the floor of the Temple (Suk. 53*a*,). When blessing the people in the Temple the priests raised their hands toward heaven; this practise, as we have seen, is the postexilian fashion of spreading the hands. But when the priestly benediction was pronounced in the synagogue, where it very early became an essential portion of the public service (see Dukan), the older fashion of spreading the hands horizontally was employed (Mishnah Soṭah, vii. 6). After every sacrifice the priests had to make the full prostration (Mishnah Tamid, vi. 1, 2). A further form of the השתחויה is the נפילת אפים the sudden and complete prostration with the face to the ground, which took place only once a year, on the Day of Atonement, when the high priest pronounced the Ineffable Name, on hearing which all present threw themselves on the ground (Yer. Yoma, iii. 40*d*. The Mishnah in Bab. Yoma, 66*a*, is a later insertion; see "Diḳduḳe Soferim" on the passage).

It is highly probable, in view of the great importance attached by the Pharisees to prayers, and of their love for rule and regulation, that those Forms of Adoration described in the oldest portions of the Mishnah date from the pre-Christian time. About the time of Jesus there was a dispute between the Hillelites and the Shammaites concerning the proper attitude in which to recite the Shema'. The latter, in opposition to the former, who were indifferent as to posture, insisted that this prayer must be said standing in the morning; but that, in the evening, the aforementioned posture of solemn inclination was the appropriate one. This dispute lasted until nearly the end of the first Christian century (Mishnah Ber. i. 3). The chief prayer, the Eighteen Benedictions, was, however, always said standing (Mishnah Ber. v. 1; Gem. 30*a*). Hence the name "'Amidah" (Standing) for the Eighteen Benedictions. Thus, in the New Testament it is said, "The Pharisee stood and prayed" (Luke, xviii. 11); and "they love to pray standing" (Matt. vi. 5). Prostration also occurred in the daily prayers, but not on festival days (B. M. 59*b*, where it is mentioned with reference to Eliezer b. Hyrcanus, a younger contemporary of the apostles).

**During Shema' and Shemoneh-Esreh.**

As a result of the adoption by the Christian Church of most of the Jewish Forms of Adoration, it came about that in Palestine, where the opposition between Synagogue and Church grew constantly stronger and more hostile, the old Forms of Adoration came to be looked upon with disfavor. Toward the end of the second century, the Palestinian teachers, relying on Lev. xxvi. 1, took השתחויה as meaning to spread oneself, and taught that it was forbidden outside of the Temple to prostrate oneself upon stone pavement, which was the usual flooring of synagogues, churches, and heathen temples (Sifra, Behar, end; Meg. 22*b*). Thus it came about, some decades later, that when Rab, the founder of rabbinical learning in Babylonia, returned to his home from Palestine, he ostentatiously remained standing in the synagogue when all others threw themselves prostrate on the ground. Since, however, opposition to Christianity was no factor of religious life in Babylonia, as it was in Palestine, and there was, therefore, no necessity for modifying ancient religious customs in obedience to it, the Palestinian prohibition of prostration was modified in Babylonia to the extent that the complete proskynesis, with extended hands and feet,

Mohammedan Form of Adoration.
(From a photograph by Bonfils.)

was forbidden outside of the Temple; other Forms of Adoration were permitted (Meg. *l.c.*).

Relative to other forms of gesture at prayer, the following may be mentioned: the bowing or bending of the upper part of the body at the beginning and the end of the Eighteen Benedictions—a relic of the old כריעה ("bending of the knee"); the raising of the eyes (Yeb. 105*b*; in Luke, xviii. 13, it was the poor sinner, the publican, who would not raise his eyes to heaven, indicating that it was the Jewish custom to do so); the placing of the feet close together during the recital of the principal prayer (Ber. 10*a*); and the placing the hand over the eyes while saying the Shema' (Ber. 13*b*). Of historical interest is the habit of Rabba (R. Abba b. Joseph) to fold the hands at prayer (Shab. 10*a*), which rather controverts the usual supposition that this gesture is of Germanic origin (see especially Vierordt, in "Studien und Kritiken," 1853, p. 89). It is by no means impossible that this gesture was borrowed from Semites, particularly as it seems to have been a common custom among the Assyrians, as shown by the Assyrian representations of petitioners folding their hands (Vigouroux, "Dictionnaire de la Bible," i. 235).

**Various Forms.**

The Talmud regulated religious ceremonies to such minute details that not much remained for later times to do in this particular; hence we find that the medieval Forms of Adoration are identical with those of the Talmud. In post-Talmudic times, the full prostration (proskynesis) took place only on the Day of Atonement, and then four times, and on New-year's Day once; while the נפילת אפים, originally a full prostration, had been modified as early as the time of the Geonim into a mere bowing the head forward upon the arm. Possibly the habit of swaying at prayers, mentioned by Judah ha-Levi in the "Cuzari" (ii. 79, 80), was known in the academies, and transplanted thence into the synagogue; for not alone does Samuel ha-Nagid (eleventh century) speak of the practise of swaying while studying (ed. Harkavy, p. 101), but, as Dukes remarks, Mohammed was acquainted with the habit, and the Talmudic במנוד ראש (Shab. 104*a*) must mean the same, for the Arabic lexicographers (see Fikh al-lugha, Paris edition, xix. § 3, p. 97, l. 14) explain *nawadan* (= Hebrew נוד) as "to shake," applied only to the Jewish mode of shaking the person at prayer or study ("Lit. Blatt. d. Orients," v. 707).

**Post-Talmudic Adorations.**

In their endeavors to purify Judaism from all rabbinical statutes, the Karaites rejected all rabbinical Forms of Adoration, and returned to the ancient Biblical usages. According to the Karaites, the indispensable Forms of Adoration at prayer are the following eight: (*a*) השתחויה bending of the head, which is their interpretation of this word; (*b*) בריכה bending of the upper part of the body until it touches the knees; (*c*) כריעה kneeling; (*d*) קידה a violent bowing of the head; (*e*) נפילה complete prostration (proskynesis); (*f*) נשיאת ידים raising the hands; (*g*) עמידה standing; (*h*) נשיאת עינים raising the eyes to heaven (Elijah Bashiatsi, "Aderet Eliyahu," 104*b*, Odessa, 1870; compare E. Deinard, "Massa Krim," p. 86).

**The Karaites.**

The three principal postures of the body at prayer prevalent among Jews in the time of Jesus—standing, kneeling, and prostration—were adopted by the Christians, at times to the minutest details. Among the early Christians the most customary of all the Forms of Adoration was standing, adopted from the Jewish attitude during the "Eighteen Benedictions"—the prayer of prayers. This may be seen from the numerous illustrations of that time in Aringhi's "Roma Subterranea," Rome, 1651–59. Their outspread hands and their faces turned eastward correspond exactly with the Jewish customs already mentioned, namely, with the ancient practise of turning toward Palestine, which for Jews in Europe is eastward, and with the practise prevalent in all synagogues, of placing the ark in the eastern wall. The custom of kneeling, especially in private prayer, was likewise adopted by the earliest Christians (Luke, xxii. 41; Acts, vii. 60; ix. 40; xxi. 5; Eph. iii. 14, etc.) and became general (see "Hermæ Pastor," i. 1; Clemens Romanus, i. 48; Tertullian, "Ad Scapulam," iv.; Origen, "De Oratione," xxxi.). Less prevalent in the early days of Christianity was the prostration to the ground, employed only on special occasions (Socrates, "Historia Ecclesiastica," iii. 13,17). How completely the Church ritual of early times was dominated by the Synagogue is shown by the usage prevalent in the Christian Church, and mentioned by Tertullian ("De Corona Militis," iii.), that on Sunday, and during the whole week of Pentecost, prayer was not to be said kneeling. The synagogal custom (*minhag*), as old as the first Christian century, omits the prostration on all festivals and semi-festivals (B. M. 59*b*).

**Christian Forms of Jewish Origin.**

But Islam, even more than Christianity, was influenced by the Jewish Forms of Adoration. At first Mohammed commanded that the faces of the faithful should, during prayer, be turned toward Jerusalem; and he only recalled this ordinance when he found that Jews were not to be captured by any such device. The very complicated postures adopted by Moslems at prayer (see Lane's pictures in "Modern Egyptians," i. 75) are probably borrowed from the Jews of Arabia, who, being far removed from Jewish lore, have preserved many archaic customs. These illustrations show all the Forms of Adoration above described as being existent among Jews, and especially that unusual form of sitting solemnly with the head upon the knees.

**Mohammedan Forms.**

BIBLIOGRAPHY: Wellhausen, *Reste des Arabischen Heidenthums*, pp. 105 *et seq.*; Stade, *Gesch. d. Volkes Israel*, i. 488, 489; Nowack, *Lehrbuch d. Hebräischen Archaeologie*, ii. 259–261; Benzinger, *Arch.* pp. 463, 464; Riehm, *Handwörterbuch des Biblischen Alterthums*, i. 484 *et seq.*; Augusti, *Handb. d. Christlichen Archaeologie*, ii. 149 *et seq.*

L. G.

**ADRAMMELECH.—Biblical Data: 1.** Mentioned in II Kings, xvii. 31, as a god of Sepharvaim, which until recently was supposed to be the Hebrew name for the Babylonian city Sippar. After the inhabitants of Sepharvaim had been deported to Samaria (II Kings, xvii. 24; Isa. xxxvi. 19) by Sargon, king of Assyria, they continued to worship their gods Adrammelech and Anammelech, accompanying their rites with the sacrifice of children by fire. There was, however, no Assyrian or Babylonian god bearing the name Adrammelech, although, according to some scholars, the form of the word, if it be regarded as Assyrian, points to a supposed original "Adar-malik" (see **2**). There is no reference throughout the cuneiform documents to human sacrifice by fire or otherwise, and it is not certain that the sculptures and bas-reliefs show any representation of such a rite. The reference in Jer. xxix. 22 to the roasting alive of the false prophets Zedekiah and Ahab by the king of Babylon is no doubt historically accurate, although the passage is not regarded by the best authorities (as, for example, Cornill, "Jeremiah," in "Sacred Books of the Old Testament," p. 61) as properly belonging to the text. In

any case it would merely show that such cremation was not unknown in Babylonia as a punishment. It could scarcely have existed as a religious observance, or even as a common form of torture; otherwise it would have been mentioned in the inscriptions.

The question whether Sepharvaim is necessarily the Babylonian Sippar at once arises. If this theory be correct, the name Adrammelech would have to be regarded as the secondary title of the sun-god Shamash, who was the tutelary deity of Sippar. But, as no such secondary title exists in the inscriptions, there is no evidence to support such a view. Many scholars suggest that Sepharvaim (LXX. Σεπφαρίν, Σεπφαρείμ) is identical with "Shabara'in," a city mentioned in the Babylonian Chronicle as having been destroyed by Shalmaneser II. As Sepharvaim is mentioned in connection with Hamath and Arpad (II Kings, xvii. 24, xviii. 34) there is every reason to regard it as a Syrian city. Sepharvaim may therefore be another form of "Shabara'in," which is probably the Assyrian form of Sibraim (Ezek. xlvii. 16), a city near Damascus. If this be so, then any attempt at seeking an Assyrian etymology for the god-names Adrammelech and Anammelech can not, of course, succeed. The fact, too, that the practise of sacrifice by fire was well known in Syria and is mentioned only once in connection with Babylon (compare Prince, "Daniel," p. 75) would appear to confirm this view. It is quite impossible with our present knowledge to arrive at any satisfactory conclusion with regard to the exact meaning of the god-name Adrammelech. The utmost that can be said is that the word "Adr" occurs in Phenician as a god-name in the form יתנאדר, "Itnadr" (Baethgen, "Beiträge zur Semitischen Religionsgeschichte," p. 54), and that "Adr" appears as an epithet in connection with another divine name in the proper name Adarbaal (Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 312). There is no essentially Syrian god Adar.

——**In Rabbinical Literature:** The Talmud teaches (Sanh. 63*b*) that Adrammelech was an idol of the Sepharvaim in the shape of an ass. This is to be concluded from his name, which is compounded of אדר "to carry" (compare Syriac אדרי), and מלך "a king." These heathen worshiped as God the same animal which carried their burdens (Sanh. *l.c.*; see also Rashi's explanation of this passage which interprets אדר "to distinguish," by "carrying"). Still another explanation of the name ascribes to the god the form of a peacock and derives the name from *adar* ("magnificent") and *melek* ("king"); Yer. 'Ab. Zarah, iii. 42*d*. L. G.

**2.** Son of Sennacherib, king of Assyria (II Kings, xix. 37; Isa. xxxvii. 38), who, with his brother Sharezer, slew their father while he was praying in the temple of Nisroch at Nineveh, and afterward fled to Armenia. The revolt against Sennacherib is clearly mentioned in the Babylonian Chronicle (iii. 34–35) which, like the account of Berosus, alludes to only one son, without giving his name. The narrative of Abydenus (Eusebius, "Armenian Chronicle," ed. Schoene, i. 35), however, like that of the Scriptures, mentions two sons—Nergilus and Adramelus—which Polyhistor gives in the form "Ardumusanus" (p. 27). It should be added, however, that the existence in Assyro-Babylonian of the form Adar as the name of a god is not altogether certain, although it is probable that the god-name which appears ideographically as Nin-ib should be read Adar. Adar is the name of the last month of the year; but if this be the name of a god, it can hardly be identical with the god Ninib-Adar, who represents the sun in the east—probably the vernal sun. It must also be borne in mind that it is by no means certain that the word Adar is concealed in the name Adrammelech.

J. D. P.

**ADRET:** A prominent Spanish-Jewish family, members of which are known from the thirteenth to the fifteenth century. In Spanish documents the name is always written Adret, and in a Hebrew manuscript in the Bodleian Library (No. 2218 = Pococke, p. 280*b*) we have the punctuation ר׳ שלמה בן אַדְרֶת. In a poem of the sixteenth century in favor of the study of philosophy, the name is punctuated אַדְרֵת (H. Hirschfeld, "Jew. Quart. Rev." xii. 141). The form "Adereth," given by some writers, is therefore wrong. The family very probably obtained its name from a place—either the village of Les Adrets, department of Var, France (compare François de Beaumont, Baron des Adrets), or from some town in Spain ("Rev. Ét. Juives," xxi. 148; compare below ABRAHAM DE ADRETO, and SOLOMON DE ADRET).

Following are the known members of the family:

**Abraham Adret,** who, after his conversion at Barcelona in 1391, took the name **Bernardo Lunez** ("Rev. Ét. Juives," iv. 61, No. 123).

**Abraham de Adreto,** mentioned in the archives of Aragon as having received a pardon after he had been condemned for consorting with a Christian woman, May, 1372 (Jacobs, "Sources," p. 38, No. 632).

**Abraham ben Solomon Adret.** Uncertain ("Cat. Bodl." col. 2269).

**Galvandarez Adret,** who was a victim of the Inquisition in Valencia in 1487 (Jacobs, "Sources," p. 7, No. 94).

**Nathan Adret,** who, after his conversion at Barcelona in 1391, took the name **Francisco Bertram** ("Rev. Ét. Juives," iv. 60, No. 108).

**Solomon Adret,** who is mentioned in a Barcelona document of the year 1262 (Jacobs, "Sources," p. 16, No. 215; compare p. 130); supposed to be the grandfather of SOLOMON ADRET (Ludovicus Guixar; see Kayserling, in "Jew. Quart. Rev." viii. 496). He is also mentioned as **Solomon de Adret** (Jacobs, "Sources," p. 42, No. 713). See SOLOMON ADRET, below.

**Solomon Adret,** who, after his conversion at Barcelona in 1391, took the name **Ludovicus Guixar** ("Rev. Ét. Juives," iv. 60, No. 71).

**Solomon Adret, of Tortosa,** who was punished by the Valencia Inquisition, October, 1490, together with Isabel, his wife—"por la ley de Mozen" (Kayserling, "Christopher Columbus," p. 90).

**Solomon ben Abraham Adret, of Genoa,** lived toward the end of the thirteenth century.

G.

**ADRET, MOSES:** Cabalist of the eighteenth century; lived and died in Smyrna. He possessed an extraordinary memory and was thoroughly acquainted with Talmudic and rabbinic literature. He composed twelve works, among which were commentaries on the "Mishneh Torah" of Maimonides, the "Halakot" of Asher ben Jehiel, and the ritual codes. Adret wrote also rabbinical decisions and novellæ to almost all of the treatises of the Babylonian Talmud, but only a few of these works have appeared in print, under the title ברך משה ("Moses Blessed"), Salonica, 1802.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 130.

M. K.

**ADRET, SOLOMON BEN ABRAHAM** (or **RaSHBa**): Spanish rabbi; born in 1235 at Barcelona; died in 1310. As a rabbinical authority his

fame was such that he was designated as El Rab d'España ("The Rabbi of Spain"). A manuscript purporting to be a certificate of indebtedness, dated 1262, in favor of a certain Solomon Adret, Jew of Barcelona, and a passport for the same Adret, dated 1269, are still extant (Jacobs, "Sources," pp. 16, 43, No. 130). Moses ben Naḥman (Naḥmanides) and Jonah of Gerona were his teachers. He was a master in the study of the Talmud, and was not opposed to the Cabala. Adret was very active as a rabbi and as an author. Under his auspices and through his recommendation, part of the commentary on the Mishnah by Maimonides was translated from the Arabic into Hebrew. His Talmudic lectures were attended by throngs of disciples, many of whom came from distant places. Questions in great number, dealing with ritual, with the most varied topics of the Halakah, and with religious philosophy, were addressed to him from Spain, Portugal, Italy, France, Germany, and even from Asia Minor. His responsa show evidence of wide reading, keen intelligence, and systematic thought. They also afford a clear insight into the communal life of the time, portraying Adret's contemporaries, and are of value for the study not only of rabbinical procedure but also of the intellectual development of the age in which he lived. Only half of these responsa have been published, as they number three thousand.

**Defense of Judaism.**

Adret had to contend with the external enemies of Judaism as well as with religious dissensions and excesses within its own ranks. He wrote a refutation of the charges of Raymund Martini, a Dominican monk of Barcelona, who, in his work, "Pugio Fidei," had collected passages from the Talmud and the Midrash and interpreted them in a manner hostile to Judaism. These charges also induced Adret to write a commentary on the Haggadot, of which only a fragment is now extant. He refuted also the attacks of a Mohammedan who asserted that the priests had falsified the Bible. M. Schreiner ("Z. D. M. G." xlviii, 39) has shown that this Mohammedan was Aḥmad ibn Ḥazm, and the book referred to was "Al-Milal wal-Niḥal" (Religions and Sects). Adret opposed also the increasing extravagances of the Cabalists, who made great headway in Spain and were represented by Nissim ben Abraham of Avila, a pretended worker of miracles, and by Abraham Abulafia, the cabalistic visionary. He combated these with vigor, but displayed no less animosity toward the philosophic-rationalistic conception of Judaism then prevailing, particularly in France, which was represented by Levi ben Abraham ben Ḥayyim, who treated most important religious questions with the utmost freedom, and who was joined by the Spaniard Isaac Albalag and others.

**Adret and Abba Mari.**

Opposed to these was another tendency, the chief object of which was the preservation of the pure faith of Judaism. At the head of this movement stood Abba Mari ben Moses ha-Yarḥi, called also En Duran Astruc de Lunel. He appealed to Adret for assistance. An extensive correspondence ensued between the authorities of southern France and northern Spain, Adret taking a most important part. Afterward this correspondence was collected and published by Abba Mari, in a separate work, entitled "Minḥat Ḳenaot" (The Offering of Jealousy), Presburg, 1838 (see full analysis in Renan's "Les Rabbins Français," pp. 647–694).

Adret, whose disposition was peaceable, at first endeavored to conciliate the opposing spirits. Ultimately he was called upon to decide the affair, and on July 26, 1305, together with his colleagues of the rabbinate of Barcelona, he pronounced the ban of excommunication (*herem*) over all who studied physics or metaphysics before the completion of their thirtieth year. A protest against this ban may be found in a poem in which Philosophy "calls out in a loud voice against . . . Solomon ben Adret and against all the rabbis of France . . . who have placed under the ban all people who approach her" (see H. Hirschfeld, "Jew. Quart. Rev." xii. 140). Those who desired to study medicine as a profession were exempted from the ban. A special ban was pronounced against the rationalistic Bible exegetes and the philosophic Haggadah commentators, their writings and their adherents. The enforcing of these bans caused Adret much trouble and embittered the closing years of his life. He left three sons, Isaac, Judah, and Astruc Solomon, all of whom were learned in the Talmud.

**His Works.**

Of the works of Solomon ben Adret there have appeared in print: (1) Responsa, Bologna, 1539; Venice, 1545; Hanau, 1610, etc. The second part appeared under the title "Toledot Adam" (The Generations of Man) at Leghorn in 1657, the third part at the same place in 1778, the fourth part at Salonica in 1803, and the fifth part at Leghorn in 1825. (2) A manual on the ceremonial laws to be observed in the home, "Torat ha-Bayit ha-Aruk" (The Complete Law of the House), published at Venice in 1607, at Berlin in 1762, at Vienna in 1811, etc. (3) The shorter manual, "Torat ha-Bayit ha-Ḳaẓir" (The Short Law of the House), published at Cremona in 1565, and at Berlin in 1871. A number of his commentaries and novellæ on Talmudic treatises have been printed. (4) Commentaries upon seven treatises published at Constantinople in 1720, and at Berlin in 1756. (5) Similar disquisitions upon five treatises were published at Venice in 1523 and at Amsterdam in 1715. He wrote besides a number of disquisitions upon single treatises. (6) The "Piske Ḥallah" (Decisions on Ḥallah), published at Constantinople in 1518, and at Jerusalem in 1876. (7) The "'Abodat ha-Ḳodesh" (The Holy Service), on the laws of Sabbath and festivals, published at Venice in 1602. His polemical work against Mohammedanism was edited by Perles, as an appendix to the latter's monograph on Adret.

Bibliography: Perles, *R. Salomo ben Adereth, sein Leben und seine Schriften*, Breslau, 1863; Steinschneider, *Cat. Bodl.* col. 2268 *et seq.*; Azulai, *Shem ha-Gedolim*, i. 161 *et seq.*; Grätz, *Gesch. d. Juden*, vii. 170 *et seq.*, 259 *et seq.*, 274 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 1189; *Jew. Quart. Rev.* vi. 600, viii. 222, 495, 527, xii. 140, 144; *Rev. Ét. Juives*, iv. 67, xxix. 214; *Z. D. M. G.* xlviii. 39; Kaufmann, *Die Sinne*, p. 19.

M. K.

**ADRIANOPLE:** A city of Turkey in Europe with a population of 70,000, of whom about 8,000 are Jews. The first trace of a Jewish settlement in this city (according to a somewhat doubtful source found in E. Deinard's "Massa Krim" (Burden of the Crimea), p. 13, Warsaw, 1878) was during the reign of Theodosius I. in the year 389. Here they dwelt for a long time, suffering the oppression of the Byzantine emperors, chiefly inaugurated by the codes of Theodosius II. (438) and of Justinian I. (527–565), which not only prohibited them from celebrating the festival of the Passover before the Christian Easter, but compelled them also to make use of the Greek and Latin translations of the Holy Scriptures in their Sabbath readings. Both Benjamin of Tudela (about 1171) and Judah Alharizi (about 1225) visited Constantinople, but neither of them makes any mention of the Jews of Adrianople. There is

no doubt that such a colony existed about this time, for family names such as Callo, Policar, Papo, Pilosophe, Hoursi, Zaffira, and even common names such as *pappou* (grandfather), *mana* (mother), *papas* (priest), *trandafila* (rose), *skoularitza* (earring), etc. —plainly of Greek origin—are prevalent to this day. Moreover, there exists also a synagogue of the "Gregos," or Greek-speaking Jews, having a special ritual, concerning which there is the following legend of Byzantine times: The sexton of a neighboring church noticed that after the ceremony of the *habdalah*, formerly held in the synagogue itself, the wine-filled chalice used in the service was secreted in a closet. He, therefore, clandestinely entered the synagogue and substituted blood for the wine; then he hastened to inform the judge of the blood-filled chalice and to accuse the Jews of ritual murder. During the same night the beadle of the synagogue had a dream in which the scheme was revealed to him, and he hurried to refill the chalice with wine—thus enabling the Jews to establish their innocence.

**Legendary Blood Accusation.**

The rich Jews of Adrianople and other cities of the interior, wearied with the exactions of the governors of the province and the zealous proselyting of the priests of the Greek Orthodox Church, removed to the cities of the coast, where they could live in comparative quiet and greater comfort and security. In 1361, when Amurath I. captured Adrianople, he found there only a small and impoverished Hebrew community, which hailed as their savior a conqueror whose religion so nearly resembled their own. They appealed to their coreligionists of Brusa to come and settle in the new Ottoman capital and teach them the language of their new masters. The rabbi—who had been invested by the sultan with administrative and judicial powers over the communities of Rumelia—established in Adrianople a rabbinical college, to the faculty of which all religious questions were referred by the Jews of Buda, Jassy, Galatz, and elsewhere. This college also received students from Russia, Poland, and Hungary. A group of Jews, expelled from Hungary in 1376 by Louis I., took refuge there under the protection of the Crescent. To this Hungarian influx the Synagogue Budoun (of Buda) owes its existence, and this name, like the family name "Magyar" still existing, shows the origin of the congregation. The Hebrew soldiers who began to serve in the Turkish army from the beginning of the Ottoman empire were enrolled in the *ghuraba* (non-Mussulmans, or strangers) organized by Amurath II. (1421–51). As a community, the Jews took no part in the riots of the dervishes under Mohammed I. (1413–21) fomented by Bedreddin, a resident of Adrianople, who used as his tool Torlak-Kiamal, a converted Jew. The Jews of Adrianople have always remained loyal to the sultans, and many of them have become distinguished scientists, so that Mohammed II. (1453) even made a Jew, Hakim Ya'aḳub, his physician, and afterward appointed him minister of finance (*defterdar*).

**Rabbinical College.**

The Karaitic community of Adrianople, one of whose members, Judah b. Elijah (1363–90), removed to the Crimea (see Deinard, "Massa Krim," p. 66), throve and, by additions from the Crimea and the south of Poland, greatly increased in numbers. Through the teachings of the rabbis and constant contact with the rabbinical Jews and their professors, such as Ḥanok Sasporta of Catalonia, and more especially the tolerant Mordecai b. Eliezer Comtino (1460–90), an astronomer, mathematician, and logician, the community was aroused from its spiritual lethargy. Spurred on by its leading men, Menahem Bashyatzi and his sons Moses, Menahem Maroli, Michael the Elder, and Michael's son Joseph, this Karaitic band instituted a reform in their ritual which permitted the use of a lighted lamp on Friday evenings and a fire on the Sabbath—a reform which triumphed over all the objections of the conservatives. After the conquest of Constantinople in 1453, the members of this sect migrated in a body to that city, leaving behind them no other traces of their former presence than the epitaph on a tombstone of a certain Moses Yerushalmi, מבני מקרא ("of the Karaites"), in the Rabbinite cemetery, dated Tuesday, 9th of Ḥeshwan, 5463 (1702).

**Karaitic Community.**

The Rabbinite community, on the contrary, remained at Adrianople and increased in numbers and in influence. Groaning under the burden of persecutions and being attracted by the glowing accounts of the kindness of the sultans and the liberties and favors which the Jews enjoyed in Turkey—graphically described in letters from Isaac Zarfati in 1454—the Ashkenazim flocked to Adrianople from Bavaria, Swabia, Bohemia, Silesia, and elsewhere, and there founded an Ashkenazic synagogue. Traces of the presence of German Jews appear in certain words of Judæo-German origin, like *roubissa* (rabbi's wife, רבנית), *boulissa* (housekeeper, landlady, בעלת הבית), and in family names like Ashkenazi, as well as in ritualistic usages. The only actual proof, however, is to be found in the epitaph of Moses Levi Ashkenazi Nasi (Prince) ben Eliakim (1466 or 1496). These settlers, together with a contingent which came a little later from Italy and founded the three synagogues of Italy, Apulia, and Sicily, joined forces with the Jews banished from Spain in 1492, who founded seven other synagogues under the names of Aragon, Catalonia, Evora, Gerush ("Exiled"), Majorca, Portugal, and Toledo. This increased the number of synagogues to thirteen.

The Sephardim imposed upon the native and German Jews the language, manners, and customs of Spain, which were adopted by all refugees arriving after the Spanish Jews, especially by the family Alamano, which, on account of the loyalty of its head, Joseph b. Solomon, at the capture of the city of Budapest by Solyman II. (the Magnificent) in 1526, obtained special exemption from imposts and service. Descendants of this family still live in Adrianople. Influenced by these immigrants, the students gradually lost interest in Talmudic studies and were thoroughly captivated by the Cabala, one of whose representatives, Abraham b. Eliezer ha-Levi, was the author of several mystic works. The ground was now prepared for the reception of the seed of the Messianic ideas of the dreamer Solomon Molko, who, in 1529, came to Adrianople to win over Joseph Caro, the well-known casuist, who was a friend of Aaron de Trani, the president of the college, and perhaps also of Yom-Ṭob Cohen and Abraham Saba, rabbis of that time. In 1522 Caro began his commentary ("Bet Yosef") on the "Ṭurim" of Jacob ben Asher, which was finished later at Safed. A printing-press, established by the brothers Solomon and Joseph Jabetz, existed at Adrianople before 1555; subsequently it was transferred to Salonica, on account of a plague raging in the former place. No other printing-press was established there till 1888, when "Yosef Da'at" (El Progreso), a periodical, appeared.

**Influence of the Sephardim.**

The study of history was encouraged at Adrianople; for Joseph ibn Verga, a Talmudist, finished there the famous chronicle ("Shebeṭ Yehudah")

begun by his grandfather, Judah, and continued by his father, Solomon. This was a timely work, for the *autos-da-fé* which it recorded were renewed in Ancona, in 1556, and aroused the indignation of the Jews in Turkey, including those of Adrianople, who, in order to take revenge on Pope Paul IV., thought of adopting Joseph Nasi's suggestion to cease shipping their merchandise to the port of Ancona and to transfer their commerce to Pesaro. Neither Joseph Zarfati, author of sermons ("Yad Yosef," 1617), nor Judah Bithon (1568–1639) witnessed the Messianic agitation instigated by Shabbethai Zebi, which came to an end at Adrianople, when both Zebi and his wife embraced Islam (Sept. 21, 1666) in the presence of Sultan Mohammed IV., of which fact legends are rife to this day.

Among the rabbis who opposed the propaganda which Shabbethai still continued in favor of Islam, and the agitation fomented by his prophet, Nathan of Gaza, who had been expelled from Ipsala and Comargena, were Abraham Amigo, Elijah and Jacob Obadia, Jacob Danon, Israel Adato, Phinehas Cohen, and Simeon Phinehas. Abraham Magrisso (died 1682 or 1687) appears to have been a most decided anti-Shabbethaian in spite of the presence of Samuel Primo, ex-secretary to the false Messiah, who died at Adrianople (1708).

The annals of the community at Adrianople, spread over many years, furnish only the names of rabbis, viz.: Abraham b. Solomon Kaṭan, 1719; Abraham Zarfati, 1722; Eliezer Nahum, 1663–1743, author of a commentary on the Mishnah, חזון נחום. There are, moreover, two families, who for nearly two centuries have supplied two parallel lines of rabbis. To the Behmoiras, of Polish origin, belonged Menahem I. ben Isaac (1666–1728); Mordecai I., author of מאמר מרדכי (died 1743 or 1748); Menahem II. (died in 1776 or 1781); Mordecai II. Chelibi (died 1821); Raphael I. Moses (died 1878), and Raphael II. (died 1897). There were also two non-officiating rabbis of this family, Salomon, author of חשק שלמה (Constantinople, 1767) and מכתב שלמה (Salonica, 1870), and Simeon, author of מטה שמעון (Salonica, 1819), and still another Menahem, author of דברי מנחם. The family Gueron furnished Raphael Jacob Abraham I. (died 1751), author of עטור סופרים (Constantinople, 1756); Eliakim I. (died at Constantinople about 1800); Yakir I. (Preciado Astruc, died at Jerusalem, 1817); Jacob Abraham II. (Cornorte or Menahem, died 1826), author of אביר יעקב (Salonica, 1838); Bekor Eliakim II. (died about 1835); and Yakir II. (Preciado; born in 1813; died at Jerusalem after a distinguished career, in 1874); Jacob Abraham III. and Mordecai (died 1889). Besides these two families, which for nearly two hundred years divided between them the honors of governing the community of Adrianople, there were also some able secretaries who efficiently aided in this task. They were Elijah Perez (died 1763), Abraham Perez Isaac Alḳabeẓ (died after 1831), and Samuel ibn Danon (adviser of Yakir II. Guéron) who in 1850 took a prominent part in the foundation of the schools, which were at first under the management of Joseph Halévy, now professor at the Sorbonne, Paris, and were afterward governed by directors sent there by the Alliance Israélite Universelle. Besides a school accommodating 380 scholars, there are also a Talmud Torah with 880 children; a private school (Tiferet Yisrael) with 200 pupils; a Jewish Alliance School with 470 girls; a Jewish club, a small hospital, and several benevolent and debating societies. Adrianople has had to endure its share of disasters: a fire in 1846; the cholera in 1865; and, finally, the calumny of ritual murder in 1872.

[The Alliance Israélite also maintains at Adrianople a school for boys (founded 1867), which in 1897 had 305 pupils. A theological seminary was founded there in 1896 by Mr. Abraham Danon in conjunction with the Alliance, but was, a year ater, transferred to Constantinople. G.]

Bibliography: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 204, 205, Paris, 1897; *Bulletin de l'Alliance Israélite Universelle*, 1897, series II, No. 22, p. 85.

A. D.

**ADRIANUS, MATTHÆUS:** Hebraist of the sixteenth century. He was a Jew of Spanish descent, but at an early age migrated to Germany, where he embraced Christianity. Though a physician by profession, he achieved eminence mainly as an instructor in Hebrew. Through the influence of Reuchlin and Conrad Pellican, the latter of whom was his pupil, he secured a tutorship in the house of Johann Amerbach, the printer of Basel, and became the instructor of Fabricius Capito at Bruchsall. In 1513 he was called to the chair of Hebrew at Heidelberg, where, among others, Johann Brenz and Joannes Œcolampadius came under his tuition. On the recommendation of Erasmus, in the year 1517, he was given a professorship in the newly established Collegium Trilingue at Louvain, where many hopes were centered in him. These, however, were shattered as early as 1519, when Adrianus publicly stated in one of his lectures that Jerome had often been subject to human errors. This assertion of Jerome's fallibility cost Adrianus the good-will of his colleagues, and particularly of Latomus, who subsequently was Luther's antagonist. Latomus attacked Adrianus' speech and caused his departure from the college. Adrianus' rash frankness, in fact, combined with his petulance and quarrelsome disposition, precluded his lengthy residence at any one place. In 1521 he was expelled from Wittenberg, where, upon his arrival, he had been received with open arms by Luther, and where he had instructed in Hebrew a number of noted men, among whom was Valentin Trotzendorf. Whether he went thence to Leipsic or Freiburg is uncertain, as are also the place and date of his death. Among his literary productions the "Introductio in Linguam Hebræam" and his translations into Hebrew of several Christian prayers, contained in his "Hora pro Domino," are regarded as rarities. But, on the whole, his reputation as one of the most noted Hebraists of his day rested more on his capacity as an instructor than on his writings.

Bibliography: *Allg. Deutsche Biographie*, i. 124; Geiger, *Das Studium d. Hebr. Sprache in Deutschland*, pp. 41–48, 134; Steinschneider, *Bibliographisches Handbuch*, p. 2; Hirt, *Orientalische u. Exegetische Bibliothek*, vi. 320.

H. G. E.

**ADRIEL:** The Meholathite to whom Merab (Saul's daughter) was given in marriage instead of to David (I Sam. xviii. 19); son of Barzillai (II Sam. xxi. 8). As to the meaning of the name, Adriel appears to be an Aramaized form of Azriel ("God is my Help"; I Chron. v. 24, xxvii. 19; Jer. xxxvi. 26), with which it is actually identified by the Syriac version, not only in the passage I Sam. xviii. 19, where Aramaisms might be expected, but also in II Sam. xxi. 8.

J. D. P.

**ADULA OF TUNIS:** A Jew who, to avoid being baptized, committed suicide in the house of the catechumen in Rome, on May 2, 1666, at the moment he was about to undergo the rite.

Bibliography: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 219; *Allg. Zeit.* No. 266, Munich, 1887.

M. B.

**ADULLAM:** An old Canaanitish capital in western Judah (Gen. xxxviii. 1; Josh. xii. 15, xv. 35). It was fortified by Rehoboam (II Chron. xi. 7), and was an inhabited city till the end of Old Testament times (Micah, i. 15; Neh. xi. 30; II Macc. xii. 38). The modern Id-el-Miyeh now occupies its site.

The famous **Cave of Adullam** was a resort of David when an outlaw (I Sam. xxii. 1; II Sam. xxiii. 13). Tradition has located it in the valley of Kharaitun, six miles southeast of Bethlehem. However, the locality mentioned above will suit the early history of David just as well, especially as it is probable that the word "cave" rests upon a false reading of the original and should be replaced by "stronghold." In later times Judas Maccabeus visited the city of Adullam (II Macc. xii. 38).

SITE OF THE ANCIENT CITY OF ADULLAM.
(By permission of the Palestine Exploration Fund.)

BIBLIOGRAPHY: Clermont-Ganneau, *Pal. Explor. Fund, Quart. Statement*, 1875, p. 177; Smith, *Historical Geography of the Holy Land*, pp. 229 *et seq.*; Baedeker, *Pal.*, 2d ed., p. 153.

J. F. McC.

**ADULTERY** (נאוף): Sexual intercourse of a married woman with any man other than her husband. The crime can be committed only by and with a married woman; for the unlawful intercourse of a married man with an unmarried woman is not technically Adultery in the Jewish law. Under the Biblical law, the detection of actual sexual intercourse was necessary to establish the crime (Lev. xviii. 20 [A. V. 19]; Num. v. 12, 13, 19); but this rule was so far modified by the Talmudic law, that circumstantial evidence was sufficient to justify legal procedure if the wife had been cautioned by her husband against intimate association with the suspected man (Soṭah, i. 2). When the Adultery is committed with a married woman who is within the prohibited degrees of consanguinity or affinity, the crime becomes INCEST. Although the common opinion of mankind is more inclined to condone the Adultery of the husband than that of the wife, modern law has ignored the distinction between the two crimes, and technically they are alike. But the ancient Jewish law, as well as other systems of law which grew out of a patriarchal state of society, does not recognize the husband's infidelity to his marriage vows as a crime, and it was not until comparatively recent times that the woman was legally entitled to enforce her husband's faithfulness, and was given the right to demand a bill of divorce for his sexual immorality (Isserles on "Eben ha-'Ezer," § 154,1). The sin of concubinage is, however, already severely condemned in Leviticus Rabbah, xxv.

**Woman's Rights Enforced.**

Although in ancient society and law Adultery was regarded as a private wrong committed against the husband, public law later on exercised control of its investigation and punishment; for organized society was impossible unless it punished this crime, which saps the very root of the social life. "Thou shalt not commit adultery" is not merely a command not to tamper with the domestic affairs of another, but a warning to refrain from unsettling the foundations of society.

The law, therefore, sought to guard the sacredness of the marriage relation by moral injunction and by legal restraints. In patriarchal times the purity of marriage was pictured as jealously guarded (see the cases of Sarah and Rebekah; Gen. xii. 18, 19, xx. 2–7, xxvi. 10, 11). The Biblical and Talmudical ideal of marriage had a strong influence in controlling those who were susceptible to purely moral influence and suasion. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh" (Gen. ii. 24). The woman is made sacred by the ceremony of *ḳiddushin*, and is thereby set apart for her husband alone (Ḳid. 2*b*). Idolatry, murder, and

**Sacredness of Marriage Relation.**

*gilluy 'arayot* (which comprises both incest and adultery) are three crimes never to be committed under any circumstances, and a man should sacrifice his life rather than commit them (Sanh. 74*a*). This was the decision of the rabbis at the meeting at Lydda, during the Hadrianic Revolt (see Graetz, "History of the Jews," ii. 422–424.) Thus law and morality went hand in hand to prevent the commission of the crime. For those, however, who were deaf to warnings of law and reason, the punishment of death was ordained. Both the guilty wife and her paramour were put to death (Deut. xxii. 22).

Unlawful intercourse with a woman betrothed to a man was adultery, because the betrothed woman was deemed as inviolable as the married woman. The punishment for this crime was stoning to death at the place of public execution (Deut. xxii. 24). The punishment for Adultery according to the Mishnah (Sanh. xi. 1) was strangulation; the rabbinical theory being that wherever the death penalty was mentioned in the Bible, without any specific statement of the manner of its infliction, strangulation was meant (Sifra, Ḳedoshim, 4, 9).

The priest's daughter who committed Adultery was burned to death, according to the rabbinical interpretation of the text in Lev. xxi. 9 (Sanh. 66*b*), and her paramour was strangled (Maimonides, "Yad ha-Ḥazaḳah, Issure Biah," iii. 3). When the crime is committed with a bondmaid betrothed to a man, it is not Adultery technically, because the woman is not free, and the death penalty is not inflicted, but as she has a quasi-marital status, she and her paramour are scourged (Lev. xix. 20). Ibn Ezra (*ad loc.*) takes the view that this case refers to the Hebrew maiden who has been sold by her father and who is intended to be the bride of her master or of his son, but who is not yet betrothed; for the betrothal would have made her free *ipso facto*.

**Talmudic View.**

Under the Talmudic law the severity of the Mosaic code was in many instances modified, and the laws relating to Adultery came under the influence of a milder theory of the relation of crime and punishment. Indeed, the rabbis went so far as to declare that a woman could not be convicted of Adultery unless it had been affirmatively shown that she knew the law relating to it—a theory that resulted in the practical impossibility of convicting any adulteress. No harm was done by this new view, because the right of divorce which remained to the husband was sufficient to free him from the woman, who, although guilty of the crime, was not punishable by the law. Upon this mild view followed the entire abolition of the death penalty, in the year 40, before the destruction of the Second Temple (Sanh. 41*a*), when the Jewish courts, probably under pressure of the Roman authorities, relinquished their right to inflict capital punishment. Thereafter, the adulterer was scourged, and the husband of the adulteress was not allowed to condone her crime (Soṭah, vi. 1), but was compelled to divorce her, and she lost all her property rights under her marriage contract (Maimonides, "Yad ha-Ḥazaḳah, Ishut," xxiv. 6); nor was the adulteress permitted to marry her paramour (Soṭah, v. 1); and if she married him, they were forced to separate.

The right of the husband to divorce his wife at his pleasure was a sufficient protection for him in case his wife was guilty of the crime of Adultery, even if he had no proof of it, but merely suspicion founded on circumstantial facts. If the wife had committed unlawful intercourse against her will, or if she had mistaken the adulterer for her husband, she was not guilty of Adultery, because she did not act as a free agent. The usual punishments are not inflicted in such cases, and the legal consequences of Adultery do not follow (Ket. 51*b*). Such crime is no cause for divorce, except if the woman be the wife of a priest. The priest is not allowed to keep her because of the peculiar sanctity of his office, which requires the highest degree of domestic purity (Yeb. 56*b*).

**Exceptions.**

As "the eye of the adulterer waiteth for twilight, saying, No eye shall see me" (Job, xxiv. 15), Adultery is a crime usually difficult of proof, and the Biblical code contained provision for the case of the woman who was suspected of Adultery by her husband. Moved by the spirit of jealousy, he brought her before the priest in the sanctuary, and she was there obliged to undergo the severe "ordeal of the bitter waters." A full account of the details of this ordeal is given in Num. v. 11–31; these details may also be found amplified in the Mishnah. The suspected woman was taken to the local court by her husband and there his charge was made. The court assigned two doctors of the law to escort the parties to the Great Sanhedrin at Jerusalem. The purpose of the hearing before the Sanhedrin was to evoke a confession. The Sanhedrin appealed to the woman and suggested various causes that might have induced her to go astray, and finally asked her to confess. If she admitted her crime, she was divorced from her husband at once and lost her property rights under her KETUBAH. But if she denied it, she was taken to the East Gate of the Temple, in front of the Nicanor Gate, and there was placed in charge of a priest, who performed the ceremony mentioned in the Book of Numbers. He rent her garment so that her breast was exposed, and loosened her hair; she was draped in black; all ornaments were removed from her person, and a rope was tied around her chest. Thus publicly exposed (only her servants being prevented from seeing her), the jealousy-offering was placed in her hands. It was a humble offering of barley meal, without oil or incense upon it, the feed of beasts, typifying the meanness of the crime that she was supposed to have committed. The priest then placed some of the dust of the Tabernacle in an earthen vessel full of water, and charged her with the solemn oath of purgation (Num. v. 19–22). After this the priest wrote the oath on parchment, blotted it out with the water, which he caused her to drink, and the jealousy-offering was then offered upon the altar (Soṭah, i. 4–6; ii. 1–3).

**Guilt Tested by Ordeal.**

If the woman refused to submit to the ordeal, and there was circumstantial evidence of her criminality, she was obliged to separate from her husband (Soṭah, i. 5). Whatever may have been the actual significance of this ordeal when first established, within Talmudic times it had merely a moral meaning. It was simply a test under which the woman, if guilty, was likely to succumb and confess. R. Akiba says: "Only when the man is himself free from guilt, will the waters be an effective test of his wife's guilt or innocence; but if he has been guilty of illicit intercourse, the waters will have no effect"; and he based his opinion on a text in Hosea, iv. 14 (Sifre, Naso, 21; Soṭah, 47*b*). In the light of this rabbinical dictum, the saying of Jesus in the case of the woman taken in Adultery acquires a new meaning. To those asking for her punishment, he replied, "He that is without sin among you, let him first cast a stone at her" (John, viii. 7).

This rabbinical interpretation of the law relating to the ordeal practically annulled it, and it soon fell

into disuse. During the Roman invasion of Palestine, and the last days of the commonwealth, the Sanhedrin, under the presidency of

**Ordeal Annulled.**

Johanan ben Zakkai, abolished the ordeal entirely; as the Mishnah states, "when adulterers became numerous, the 'ordeal of the bitter waters' ceased, and it was R. Johanan ben Zakkai who abolished it; as it is written (Hosea, iv. 14), 'I will not punish your daughters, when they commit whoredom, nor your spouses, when they commit adultery; for themselves are separated with whores, and they sacrifice with harlots'" (Soṭah, ix. 9). For it appears that under the Roman régime, immorality spread among the people, the judges became corrupt, the springs of justice were defiled, and general demoralization resulted (Graetz, "History of the Jews," ii. 237, 238). Probably for this very reason Queen Helena of Adiabene, the illustrious and munificent proselyte to Judaism, favored the ordeal; for she presented a golden tablet to the Temple with the chapter from the Law engraved on it, to be used for the rite of the ordeal (Tosef., Yoma, ii. 3; Mishnah Yoma, iii. 10; Gem. *ib.* 37*b*). But even if it had not been abolished, the rite would have sunk into abeyance with the fall of the Temple, because, according to the Law, the ceremony could not be performed elsewhere.

**The Law in Patriarchal Days.**

In the patriarchal days the Adultery of the wife required no proof, for whenever the head of the family suspected her, he could kill her. Thus Judah ordered his daughter-in-law, Tamar, to be burned because of her supposed Adultery (Gen. xxxviii. 24). Her crime consisted in unlawful intercourse with a man other than the brother of her deceased husband. For at first it was the custom, and afterward it became the law, for the widow of a man who had died without leaving issue, to marry his brother, so that the child of this union might be of the blood of the deceased and bear his name (Deut. xxv. 5, 6; see Levirate). In such cases the widow was really considered the betrothed of her brother-in-law, and her intercourse with another than himself was punishable as Adultery. When the punishment of the adulteress and her paramour was taken out of the hands of the husband and assumed by the civil law, this, like every other crime, had to be proved by two or more witnesses, before a conviction and sentence could follow (Deut. xix. 15; Maimonides, "Hilkot Ishut," xxiv. 18).

Under the theory of the Talmudists, which still further mitigated the severity of the law, the woman could not be convicted of Adultery until it was proved that she had been previously cautioned, in the presence of two witnesses, not to have any communication with the suspected man, and that, in spite of such caution, she had met him secretly under circumstances that would make the commission of the crime possible (Mishnah Soṭah, i. 1, 2; Gem. 2*b*). This caution was given to her because of the general tendency of the rabbinical law toward mercy, based in this case on a technical interpretation of the Biblical text (Num. v. 13). Practically, it worked an acquittal in nearly every case. If, however, the husband was not satisfied with the result, the right of divorce was left open to him, although, when divorced under such circumstances, the wife did not lose her property rights under the ketubah. If rumors of the wife's Adultery were circulated during the absence of the husband, the court had the right to summon and caution her with the same effect as though it had been done by her husband (Maimonides, "Hilkot Soṭah," i. 11).

**Status of Adulterer.**

The paramour was technically the adulterer (*noef*), and under the Biblical law suffered death together with the adulteress (*noefet*). His crime was held in the greatest abhorrence, and Raba and Rab voiced the general opinion when they said that nothing would excuse the wilful adulterer, nor would all his virtues save him from Gehenna (Soṭah, 4*b*). Even a lustful desire was deemed a moral crime, and the echo of "Thou shalt not covet thy neighbor's wife" rings throughout the Talmud and rabbinical writings, and is reechoed in the New Testament (Ex. xx. 17; Eben ha-'Ezer, 21; Matt. v. 27, 28). The adulterer's folly is condemned and makes him liable to the jealous wrath of the outraged husband (Prov. vi. 32–34; Job, xxxi. 9, 10). In Talmudic days, long after the abolition of the death penalty, the adulterer was punished by flagellation, and was forbidden to marry the faithless wife after she had been divorced. Even the mere suspicion of the crime was sufficient to prevent their marriage. A case, however, is suggested in the Talmud in which this restriction seems to have been removed. Here the woman having been suspected of Adultery was divorced, and having remarried was again divorced, and then married the man who had originally been suspected of having committed Adultery with her; the marriage was declared lawful, because it seems that the intervening marriage was considered in some degree a refutation of that suspicion, and acted as a limitation upon the original interdict (Yeb. 24*b*).

The child of an incestuous or adulterous connection was known as a Mamzer. It was not permitted to become a member of the Jewish body politic (Deut. xxiii. 3 [A. V. 2]), and could not intermarry with a Jew or Jewess (Ḳid. iii. 12), although it did not lose its right to inherit from the husband of its mother, who, while not the legitimate father, was for this purpose the putative father (Yeb. ii. 5; Maimonides, "Naḥalut," i. 7).

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D. W. A.

**ADUMMIM** ("The Red"): Steep road leading from the plain of Jericho to the hilly country around Jerusalem. It was a part of the boundary between Judah and Benjamin (Josh. xv. 7, xviii. 17). The name refers to the redness of the material of which the road is made. It is now called Tala'at ed-Dam.

Bibliography: Buhl, *Geographie des Alten Palästina*, pp. 75, 98.

G. B. L.

**ADUMMIM.** See Coins.

**ADVENT OF MESSIAH.** See Messiah.

**ADVENTISTS:** A Christian sect. Among the chief tenets of the Adventist faith are: (1) The restoration of the Jews to the Holy Land (see Bengel, "Gnomon on the New Testament"), and their conversion, based on Rom. xi. 25, 26 (Ritschl, "Gesch. des Pietismus," i. 565–584). Hence the interest shown by the Adventists in the Zionist movement, though many believe that the return will not take place till after the Resurrection, basing their views on the passage of Ezekiel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel"

(xxxvii. 12). (2) Literal interpretation of the whole Bible, including the Old Testament and the Mosaic law.

The notion of waiting for the Second Advent of Jesus, calculated to take place during the present generation, originated in England (E. Irving), spread over Ireland (A. Darby) and Germany (I. A. Bengel), and became especially popular in New England under the influence of W. Miller of Pittsfield, Mass., the prophet who predicted the coming of the Messiah in the year 1843, basing his calculation principally on the "seventy weeks" of Daniel. A division of the Adventists accentuated the Sabbath of Creation, and the consequence was the formation of the SEVENTH-DAY ADVENTISTS. Some insisted also on abstinence from swine's flesh, in accordance with the Mosaic law.

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K.

**ÆGIDIUS OF VITERBO (or ÆGIDIUS ANTONIUS CANISIUS):** Cardinal and Christian cabalist; born in 1470 at the Villa Canapina, in the diocese of Viterbo, of rich and noble parents. After a course of studies with the Augustinians at Viterbo, he was made doctor of theology, and in 1503 became general of his order. He died November 12, 1532. In Jewish history the name of Ægidius (or Egidio) is coupled first with the grammarian Elias Levita, who instructed him in Hebrew. When the turmoil of war drove Levita from Padua to Rome, he was welcomed at the house of Ægidius, where, with his family, he lived for more than ten years, all his wants being supplied. It was there that Levita's career as the foremost tutor of Christian notables in Hebrew lore commenced. The first edition of Levita's "Baḥur" (Rome, 1518) is dedicated to Ægidius. In return for his Hebrew instruction Ægidius quite willingly introduced Levita into the profane branches of learning and the Greek language, thus enabling the latter somewhat to utilize Greek in his Hebrew lexicographic labors—a debt freely acknowledged by Levita, who, in 1521, dedicated his "Concordance" to the cardinal. It must be noted, however, that Ægidius' anxiety to master the sacred tongue sprang neither from philological inclination nor from a desire to attain a better method of Biblical exegesis: his main motive was thus to be enabled to penetrate the mysteries of the Cabala. As a cabalist, Ægidius belonged to the interesting group of sixteenth-century Christians, among whom Reuchlin and Pico della Mirandola also were prominent, who believed that Jewish mysticism, and particularly the Zohar, contained incontrovertible testimony to the truth of the Christian religion (compare CABALISTS, CHRISTIAN). No wonder, then, that in the course of Reuchlin's conflict with the obscurantists (1507–21), in which the preservation of the Jewish books was at issue, the cardinal wrote (1516) to his courageous and enlightened friend: "While we labor on thy behalf, we defend not thee, but the law; not the Talmud, but the Church." Ægidius also engaged another Jewish scholar, Baruch di Benevento, to translate for him the Zohar (the mystic Book of Splendor). The scholar last named may also have been partly responsible for the numerous cabalistic translations and treatises which appeared under the name of Ægidius. The cardinal appears to have been a zealous collector of Hebrew manuscripts, of which many are still to be seen at the Munich Library, bearing both faint traces of his signature and brief Latin annotations. In the Angelica at Rome an exceedingly valuable old Bible manuscript is extant, which was given by Leo X. to Ægidius. The British Museum contains a copy of Makiri and the Midrash on the minor Prophets, written for the cardinal at Tivoli, in the year 1514, by Johanan b. Jacob Sarkuse. The study of Jewish literature led the cardinal to a friendly interest in the Jews themselves, which he manifested both in his energetic encouragement of Reuchlin in the struggle referred to above and in a vain attempt which he made in the year 1531, in conjunction with the cardinal Geronimo de Ghinucci, to prevent the issue of the papal edict authorizing the introduction of the Inquisition against the Maranos.

The writings commonly attributed to Ægidius are numerous. Most of them are to be found in manuscript form in the Bibliothèque Nationale, Paris, but their authenticity is still to be established. Aside from minor works on the Hebrew language, the majority by far are of a cabalistic nature. There is scarcely a classic of Jewish mediæval mysticism that he has not translated, annotated, or commented upon. Among these works may be mentioned the Zohar (Splendor); "Ginnat Egoz" (Nut-Garden); "Sefer Raziel" (Book of Raziel); "Ma'areket ha-Elohut" (System of Theology); "'Eser Sefirot" (Ten Sefirot).

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H. G. E.

**ÆLIA CAPITOLINA.** See JERUSALEM.

**ÆMILIUS, PAULUS** (called also **da Gin,** *i.e.*, **Grynæus):** Hebrew bibliographer, publisher, and teacher; born at Rödlsee, Germany, probably in the first quarter of the sixteenth century; embraced Christianity in Rome; died 1575. He was employed in copying Hebrew manuscripts, and for this purpose visited the libraries of Paris, Louvain, and Rome. In 1544 he edited and printed at Augsburg a Judæo-German translation of the Pentateuch and the Haftarot, dedicating it to Widmannstadt, custodian of the Hebrew department of the Munich Library. Grünbaum ("Jüdisch-Deutsche Chrestomathie," p. 14) thinks that Æmilius copied from the Cremona edition of 1540. The translation is, on the whole, the same which is used at the present time (1901) in Poland. Perles supposes that Æmilius, together with Isaac of Günzburg, was the editor of the Judæo-German "Sefer ha-Musar" (Book of Ethics), published at Isny in1542. In 1547 Æmilius was appointed professor of Hebrew at Ingolstadt; and in the following year he published an anti-Jewish pamphlet. In 1562 he edited a Judæo-German translation (in German characters) of the Books of Samuel, without, however, making known that it was a copy of a similar translation—though in Hebrew letters—published in Augsburg, 1543, by Ḥayyim Schwarz. In 1574 he was engaged for forty-six weeks at the Munich Library in making and revising the catalogue of Hebrew manuscripts and books. Thus Paulus Æmilius was the first Jewish bibliographer.

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M. B.

**ÆSHMA (ASMODEUS, ASHMEDAI):** In the Mazdian religion the chief of the dævas, or demons. Though the oldest sections of the AVESTA—the Gathas—present Æshma mainly as an abstract conception, still, in passages here and there, he is represented in the guise of a personal being ranging among the evil spirits that obey Angro-mainyush. In the later portions of the Avesta the personal character connoted by the name admits of no doubt. Æshma is an enemy of Sraoscha, one of the good angels that serve Ahuramazda. Æshma's design is directed preeminently toward imbuing the hearts of men with anger and revenge. Indeed, all the evil in the world is occasioned through his agency; he fortifies men in the pursuit of evil and seeks to keep them from entering the path of righteousness.

**His Function.**

Whether Æshma, like the Jewish Asmodeus in the Book of Tobit, or the ASHMEDAI of the Talmud, was, as a demon, specially characterized by carnal desire can not be determined. Against such a supposition the fact may be adduced that the Mazdian religion embraces another demon, Azi, who, as expressly stated, is the demon of carnal desire. It is, however, conceivable that Æshma may have had the same part assigned to him in the popular beliefs of the Persians, although the literary sources contain nothing to support the conjecture. The etymology of the word "Æshma" affords no possibility of arriving at any such conclusion. It is true that "Æshma" is connected with the verb *ish*, denoting "to desire," "to lust after"; but the abstract sense, "anger," that lies in the word "Æshma" in the Gathas, would seem to point to the necessity of referring the word to the same verb "ish" in its sense of "to throw," "to put in motion" (compare Justi's note to Baudissin's article "Asmodi," in Hauck's "Realencyklopädie").

**Etymology of the Word.**

Though "Æshma" does not occur in the Avesta in conjunction with "dæva," it is probable that a fuller form, such as "Æshmo-dæus," has existed, since it is paralleled by the later Pahlavi-form "Khashm-dev" ("Khashm dev" = "Æshma dev"), written with the Aramaic "sheda," but pronounced "dev." Corresponding to this form are *Ἀσμοδαῖος* (Asmodeus) of the Book of Tobit, and אשמדאי in the Talmud; for the last-named word is not to be derived from "shemad." In fine, Asmodeus (Ashmedai) embodies an expression of the influence that the Persian religion or Persian popular beliefs have exercised on the Jewish —an influence that shows itself very prominently in the domain of demonology. Thus *Ἀσμο*, אשם, corresponds to "Æshma," and the ending *δαῖος*, דאי, to "dæva," "dev."

Apart from this etymological coincidence—which, as is now generally agreed, has its basis in the fact that the Jewish word is borrowed from the Persian —Asmodeus of the Book of Tobit and Ashmedai in the Talmud bear no very great similarity to their Persian parallel, as Kohut, for instance, has sought to render plausible. All three are evil, harmful demons, though in different degrees; the worst of the three being undoubtedly the Persian Æshma. The Asmodeus of the Book of Tobit is attracted by Sarah, Raguel's daughter, and is not willing to let any husband possess her (Tobit, vi. 13); hence he slays seven successive husbands on their wedding-nights. When the young Tobias is about to marry her, Asmodeus purposes the same fate for him; but Tobias is enabled, through the counsels of his attendant angel Raphael, to render him innocuous. By placing a fish's heart and liver on red-hot cinders, Tobias produces a smoky vapor which causes the demon to flee to Egypt, where Raphael binds him (viii. 2, 3). Asmodeus would thus seem to be a demon characterized by carnal desire; but he is also described as an evil spirit in general: *Ἀσμοδαῖος τὸ πονηρὸν δαιμόνιον* or *τὸ δαιμόνιον πονηρόν*, and *πνεῦμα ἀκάθαρτον* (iii. 8, 17; vi. 13; viii. 3). It is possible, moreover, that the statement (vi. 14), "Asmodeus loved Sarah," implies that he was attracted not by women in general, but by Sarah only.

**Asmodeus in the Book of Tobit.**

This general designation of an evil spirit tallies with the description of Æshma in the Bundehesh (xxviii. 15 *et seq.*): "Seven powers are given Æshm that he may utterly destroy the creatures therewith: with those seven powers he will destroy seven of the Kayân heroes in his own time; but one will remain. There where Mitôkht ["Falsehood"] arrives, Arask ["Malice"] becomes welcome; [and there where Arask is welcome] Æshm lays a foundation; and there where Æshm has a foundation many creatures perish, and he causes much non-Iranianism. Æshm mostly contrives all evil for the creatures of Auhramazd, and the evil deeds of those Kayân heroes have been more complete through Æshm, as it says that Æshm, the impetuous assailant, causes them most" (E. W. West, "Sacred Books of the East," by F. Max Müller, v. 108).

**Special Office of Æshma.**

Less harmful in character than Æshma and Asmodeus is the figure of Ashmedai in the Talmud: he appears there repeatedly in the light of a good-natured and humorous fellow. But besides that, there is one feature in which he parallels Asmodeus, inasmuch as his desires turn upon Solomon's wives and Bath-sheba. Thus, while Asmodeus resembles Æshma-dæva with tolerable closeness, Ashmedai, on the contrary, would seem to come into direct comparison with a Greek satyr rather than with an evil demon. The historical element, however, that identifies him with Asmodeus on the one hand, and both with their Persian parallels on the other, is by no means to be ignored. Besides, if the Jews have merely borrowed the name from the Æshma-dæva of Parseeism, and have developed, independently, the idea of a demon corresponding to the name, it merely shows that the Jews shaped on lines of their own the materials they had borrowed from their neighbors.

However, it is not impossible that Æshma-dæva, too, may have had other qualities analogous, point for point, to those of Asmodeus and Ashmedai. It is probable that the belief in the existence of a number of carnally minded and lascivious spirits, which was prevalent among the Parsees as among other peoples with whom the people of Israel came in contact, exercised an influence not merely on the Hebrew conceptions of an Asmodeus or Ashmedai, but also on Jewish ideas in general with regard to the qualities of evil spirits. In later Judaism there may be observed an extensive evolution of the conceptions that are present by intimation in the mythological reminiscence found in Gen. vi. 1 *et seq.* This evolution would seem, in any case, to have been advanced by the views spread by foreign religions. Not the least was the influence of Parseeism. To what extent this influence made itself felt among the Jews of later times, it is of course impossible to determine from the mere presence of Asmodeus in the Book of Tobit or of Ashmedai in the Talmud. But this occurrence indicates one of the channels through which the influence of foreign religions found its

**Influence of Persian Beliefs on Judaism.**

way among the Jews. Just as several of the apocalyptic works seem to show that the ideas of the Persian religion have had a bearing upon Jewish theological modes of thought, so do the conceptions of the Book of Tobit with regard to Asmodeus, and the depiction of Ashmedai in the Talmud, show that the popular beliefs of the Persians have likewise had a bearing, presumably in the first instance, on popular beliefs, and later, through them, on their theological modes of thought.

BIBLIOGRAPHY: Baudissin, *Asmodi*, in Hauck's *Realencyklopädie für Theologie und Kirche*, ii. 142; Stave, *Einfluss des Parsismus auf das Judentum*, 1898; Kohut, *Plenus Aruch*, i. 318.

E. St.

**ÆSOP'S FABLES AMONG THE JEWS:** Recent research has shown an intimate relation between the fables associated with the name of Æsop and the jatakas, or birth-stories of the Buddha. Sakyamuni is represented in the jatakas as recording the varied experiences of his previous existences, when he was in the form of birds, of beasts, and even of trees. Such legends as these may very well be the natural sources of tales like those of Æsop, which represent beasts as acting with the sentiments and thoughts of human beings. The jatakas are now extant in Pali versions, derived from Ceylon.

**India the Probable Source.**

It is surmised that a number of them were introduced into the Greek-speaking world by a Cingalese embassy that visited Rome about the year 50, as the fables that can be traced in classical literature later than that date resemble the Indian fables much more closely than the earlier fables of Æsop, as represented by Phædrus. It is probable that these later Indian fables were connected by the Greeks with the name of a Libyan, called Kybises; Babrius, a writer of fables in the third century, couples him with Æsop. Thus, in the first century, there were two sets of fables—one associated with the name of Æsop, and the other with that of Kybises—while in the second century these two sets were included in one compilation, running to three hundred fables, by a rhetor named Nicostratus. In the third century these fables were turned into Greek verse by Babrius.

It would appear, from references in the Talmud, that the Talmudic sages knew of the fables, both in their separate and in their collected forms. It is

**Known to Tannaim.**

said of Johanan ben Zakkai (about the year 80), "He did not leave out of the circle of his studies . . . . . the speech of angels, of demons, and of trees, the Mishlot Shu'alim and the Mishlot Kobsim" (Suk. 28*a*). The author of this article has suggested that, as the phrase "Mishlot Kobsim" has no meaning except "fables of the washermen," the word *Kobsim** is a misreading for *Kubsis* (כובסים for כובסים); and interprets the passage as stating that Johanan was acquainted with Æsop's Fables and with the Fables of Kybises, the latter of which had just been introduced from Ceylon to the Greek-speaking world. In the next century it is stated (Sanh. 38*b*) that "R. Meir had three hundred Fox-Fables," which statement is interpreted as a reference to the collection of Nicostratus. The latest reference to fables in the Talmud is in the Mishnah (Soṭah, ix. 15), "With the death of R. Meir [about 190] fabulists ceased to be." The importance of the Talmudic references in the critical history of the Æsopic fables is the evidence it affords of a separate collection under the name of Kybises.

* For a different interpretation of the word, see FABLE.

That a number of the rabbis of the Talmud were acquainted with fables similar to those of Greece and India is evidenced by the list of Talmudic fables collected by Dr. Back (in "Monatsschrift," 1876–86). The following list will indicate the number of Talmudic fables (or sayings implying fables) that are dependent on the Indian and classical collections respectively:

| Title. | Talmudic Reference. | Indian Reference. | Classical Reference. |
|---|---|---|---|
| Oxen (Asses) and Pigs. | Esth. R. to iii. 1. | Jataka 30. | Avian 36.<br>Halm 113.<br>Phædrus v. 4. |
| Proud Jackal. | B. Ḳ. 117*a*. | Virocana Jataka; Jataka 233. | Halm 41.<br>Phæd. i. 11. |
| Oak and Reed. | Ta'anit, 20*b*. | Mahabharata xii. 4198. | Avian 19.<br>Babrius 64. |
| Camel and Horns. | Sanh. 106*a*. | Mahabh. xii. 4175.<br>Pantchatantra i. 302. | Halm 184.<br>Avian vii. 8.<br>Babr. 282. |
| Ass's Heart. | Yalḳ. Ex. § 182. | Pant. iv. 11. | Babr. 95. |
| Two Pots. | Esth. R. on iii. 6<br>Dukes Rabb. Blumenlese 530 | Pant. ii. 13, 14. | Avian ix. 11.<br>Babr. 184. |
| Lion (Wolf) and Crane. | Gen. R. lxiv. | Javasakuna Jataka. | Phæd. i. 8.<br>Babr. 94. |
| Lean Fox. | Eccl. R. to v. 14 | Benfey § 19. | Babr. 86c. |
| Scorpion (Rat) and Frog. | Ned. 41*a*. | Anvari Suhaili 133. | Phæd. App. Burmann, 6.<br>Babr. 182.<br>Halm 298. |
| Man and Wood. | Ta'anit, 7*a*.<br>Gen. R. v. | Raju, Ind. Fab. p. 47. | Phæd. App. Burm. 5.<br>Halm 123.<br>Babr. 2. |
| Man and Two Wives. | B. Ḳ. 60*b*. | Pant. i. 602; ii. 552.<br>Avadanas. ii. 138. | Phæd. ii. 2.<br>Halm 56. |
| Fox and Lion. | R. Meir, in Rashi on Sanh 39*a*. | Pant. iii. 14. | Avian 24.<br>Phæd. App. Burm. 30.<br>Babr. 103.<br>Plato, Alcib. i. 503. |
| Bird and Waves. | Esth. R. to iii. 6 | Kaka Jataka 146. | |
| Strife of Members. | Deut. R. v. | Pant. ii. 360. | Livy i. 30. |
| Tongue and Members. | Midr. Teh. Ps. xxxix. 1. | Upanishads. | |
| Strong, Stronger, Strongest. | Gen. R. xxxviii; B. B. 10*a*. | Pant. iii. 12. | |
| Fox and Fishes. | Ber. 61*b*. | Baka Jataka. | |
| Reanimated Lion. | Lev. R. xxii. | Pant. v. 4.<br>Sanjivaka Jataka. | |
| Man's Years. | Midr. Eccl. i. 2; Tan., Peḳude 3. | | Babr. 74. |
| Shepherd and Young Wolf. | Yalḳ. Deut. 923. | | Halm 374.<br>Babr. lxii. |
| Crow (Serpent) and Pitcher. | 'Ab. Zarah, 30*a*. | | Avian xx. |
| Fir and Bramble. | Ex. R. 97*b*. | | Avian xv. |
| Daw in Peacock's Feathers. | Esth. R. 88*b*. | | Phæd. i. 3.<br>Babr. 72. |
| Scorpion and Camel. | Yalḳ. Ps. § 764. | | Avian xxiii. |
| Chaff, Straw, and Wheat. | Gen. R. lxxxiii.<br>Midr. Teh. ii. | | |
| Caged Bird. | Midr. Eccl. ii. | | |
| Wolf and Two Hounds. | Sifre Num. 157. | | |
| Wolf at the Well. | Esth. R. on v. 3. | | |
| Cock and Bat. | Sanh. 98*b*. | | |
| Fox as Singer. | Esth. R. to iii. 1. | | |

Of about thirty fables found in the Talmud and in midrashic literature, twelve resemble those that are common to both Greek and Indian fable; six are parallel to those found only in Indian fable (Fables

of Kybises); and six others can be paralleled in Greek, but have not hitherto been traced to India.

**Talmudic, Indian, and Greek Fables.**

Where similar fables exist in Greece, India, and in the Talmud, the Talmudic form approaches more nearly the Indian, whenever this differs from the Greek. Thus, the well-known fable of "The Wolf and the Crane" is told in India of a lion and a crane. When Joshua ben Hananiah told that fable to the Jews, to prevent their rebelling against Rome and once more putting their heads into the lion's jaws (Gen. R. lxiv.), he spoke of the lion and not of the wolf, showing that he was familiar with some form derived from India. The Talmudic fables are, therefore, of crucial importance in distinguishing between the later Æsop's Fables—derived directly from India—and the earlier ones, in which a direct Indian source is difficult to prove.

It is absolutely impossible for these fables to have been invented by the Talmudic sages, inasmuch as they were extant in Greece and India in their time; nevertheless there is, in the Bible, evidence of fable literature among the early Hebrews (see FABLE).

Throughout the Middle Ages, Æsop's Fables were known mainly from the Latin prose versions of Phædrus, which were translated into Old French and other languages. A number of additional fables, however, are found among those of Marie de France (about 1200); and these show traces of Oriental origin. Here again Jewish literature helps to solve the problem of the sources of these new fables. There is extant a collection of one hundred and seven fables, with the Talmudic title "Mishle Shu'alim," compiled by one Berechiah ha-Naḳdan, containing fifty-three stories found in the work of Marie de France; of these, fifteen are peculiar to her and are not to be found in the classical Æsop. Hence, there can be no doubt that Berechiah derived these fables from the same source as Marie de France; and it has been suggested that this common source was an English translation by Alfred Anglicus of an Arabic version of the fables. He is known, from Roger Bacon's reference to him, to have translated from the Arabic. Marie de France declares that the source from which she derived her fables was an English version of Æsop made by King Alfred, which claim, being based on a mistake that could easily have arisen through confusion of the two Alfreds, is not tenable. Berechiah, as has been proved, lived in Oxford about 1190, and was known there as Benedictus le Puncteur. A further suggestion has been made that Alfred and Benedict worked together; Alfred producing the English version, from which Marie de France derived her fables, and Benedict, the Hebrew set. A careful collation of Benedict's fables with those of Marie de France should solve this problem in much the same manner as the Talmudic fables decided the question of the provenience of the classical ones (see BERECHIAH HA-NAḲDAN).

**The Medieval Æsop.**

Berechiah's fables seem to have been the chief source from which the Jews of the Middle Ages derived their knowledge of Æsop's Fables; and versions of Berechiah's fables exist in Judæo-German (see ABRAHAM BEN MATTATHIAS and MOSES WALLICH).

The only version of Æsop in Hebrew was first published at Constantinople in 1516, together with the Midrash on the death of Moses; and from the title it appears to be derived from one of the French versions, since Æsop is there called Ysopet. The Syriac of Syntipas is found written in Hebrew characters, which fact gave rise to Landsberger's theory that the fable was invented by the Hebrews.

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J.

**AFANASYEV-CHUZHBINSKI, ALEXANDER STEPANOVICH:** Christian Russian author and ethnographer (1817–75); he was an enlightened writer who did justice to the Jews. In his "Poyezdka v Yuzhnuyu Rossiyu" (2 vols., St. Petersburg, 1861–63) he gave a faithful picture of Jewish life in South Russia, and defended the Jews against the accusations of the prejudiced masses.

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H. R.

**AFENDOPOLO, CALEB B. ELIJAH B. JUDAH:** Polyhistor, brother of Samuel ha-Ramati, ḥakam of the Karaite congregations in Constantinople and of Judah Bali, brother-in-law and disciple of Elijah Bashyatzi; born at Adrianople before 1430; lived some time at Belgrade, and died about 1499 at Constantinople. According to a notice found in a Paris manuscript, he supported himself by giving private instruction; but this is questioned by Steinschneider. A pupil of Mordecai Comtino at Adrianople, Afendopolo attained great proficiency in science, and, while lacking depth and originality of thought, distinguished himself by prolific literary production, for which his large library, that included rare manuscripts, partly bought, partly copied by himself, offered him rare opportunities. He continued "Adderet Eliyahu" (Elijah's Mantle), a work on Karaite law left unfinished in his charge by his teacher, Elijah Bashyatzi, in 1490. The wife of Bashyatzi, who was Afendopolo's sister, having died before her husband, Afendopolo no longer referred to Bashyatzi as his brother-in-law, but called him teacher. Afendopolo died before completing Bashyatzi's treatise.

Afendopolo's own works give a fair insight into the erudition of the Karaites. Fragments only of many of them have been brought to light by Gurland in his "Ginze Yisrael" (Lyck, 1865), and less exactly by A. Firkovitch. His writings are: (1) An introductory index to Aaron ben Elijah's "Ez ha-Ḥayyim" (1497), giving the contents of each chapter under the title, "Derek Ez ha-Ḥayyim," published by Delitzsch in his edition (1840) of this work. (2) A similar introductory index to Judah Hadassi's "Eshkol," under the title "Naḥal Eshkol" (Koslov, 1836). (3) "Gan ha-Melek" (Garden of the King), his principal work, finished in 1495, a diwan, or collection of poetical essays on love, medicine, and the active intellect. (4) "'Asarah Mamarot" (Ten Discourses), containing homilies on the Passover lesson (Ex. xii. 14); on the Song of Songs as read on the seventh Passover Day; on Psalm cxix, read, according to Karaite custom, on the seven Sabbaths between Passover and Pentecost; and on the Pentecost lesson dealing with the Sinaitic revelation. The introductory chapter, much of which is reproduced by Mordecai ben Nissim in his "Dod Mordecai," dwells on the origin of the Karaite schism and the main questions at issue between the Karaites and the Rabbinites (see especially Steinschneider, "Leyden Catalogue," pp. 127 *et seq.*). Afendopolo's view of Jesus given therein is remarkable for its impartial tone. He places him,

**His Writings.**

it is true, a century before the common era, but adds:

"He was, according to the opinion of the lovers of truth, a wise man, pious, righteous, God-fearing, and shunning evil. Neither did he ever teach any law of practise contrary to the written law. Only after his death, a quarrel arose between his followers and those who had opposed him because of his wisdom, which was rooted in the law and not in their rabbinical additions; and many of these disciples of his, sent forth in his name, introduced practises and teachings altogether foreign to him, removing thereby the corner-stone of the Law, though winning the multitudes. Thus the New Testament originated, which separated the Christians from the Jews."

(5) "Abner ben Ner" (1488), a series of Hebrew *makamas*, or short, rimed narratives, introducing Saul, David, and the queen of Sheba into the dialogue. (6) Under the same title, an allegory on the Song of Songs, the same being applied to the relation of God to Israel. (7) "Iggeret ha-Sheḥiṭah" (1497), a work on the rites used in slaughtering animals, in the form of letters addressed to his son-in-law, Jacob b. Judah; the same in condensed form written at Kramaria near Constantinople (1497). (8) "Seder 'Inyan Sheḥiṭah," a similar work in rime, is extant in manuscript (Firkovitch's MS. No. 569). (9) On the use of arrack (in which the passage Deut. xxxii. 38 is applied to the Moslems, and the Christian sacrifice is alluded to; see Steinschneider, "Leyden Catalogue," p. 233; "Polemische Literatur," p. 374). (10) "Iggeret ha-Kimah" (Letter on the Pleiades), treating of forbidden marriages, and directed against Joshua's work on the subject. (11) "Patshegen Ketab ha-Dat" (1496), on the Pentateuch lessons and the Haftarot and other Bible selections. (12) A rejoinder to Maimonides in defense of the Karaite calculation of the seven weeks (Steinschneider, "Hebr. Bibl." vii. 11). (13) A defense of Aaron ben Elijah's "Gan Eden" against Moses ben Jacob ha-Ashkenazi (Steinschneider, "Hebr. Bibl." xx. 122). (14) A commentary on the Hebrew translation of the arithmetic of Nicomachus of Gerasa (first or second century), made from the Arabic by Kalonymus ben Kalonymus in 1317. The manuscript is in the Berlin Royal Library (Steinschneider, in "Monatsschrift," xxxviii. 76). Afendopolo has attached to this commentary a sort of general encyclopedia of the sciences. He commences with an analysis of the eight books of Aristotle's "Logic." Practical science, as he calls it, deals with man himself, with the house (family), and the state. Speculative science comprises physics, geometry, and metaphysics. In the same manner he runs through the other sciences, giving their various subdivisions. The highest science is theology, which treats of the soul, of prophecy, and of eschatology. The course of instruction which Afendopolo lays down follows that of Plato; namely, logic, arithmetic, geometry, astronomy, music, the science of aspects (המבטים), metrology, physics, and metaphysics. After discussing future bliss, he deals with two other sciences—law, especially as regards the relation of faith to works, and controversy ("Ḥokmat ha-Debarim"). In the latter he cites freely from Batalyusi, without, however, giving his authority (Steinschneider, in "Monatsschrift," xl. 90 *et seq.*). (15) An astronomical treatise, largely made up of a commentary on the portion קדוש החודש of Aaron ben Elijah's "Gan Eden" (Neubauer, "Catalogue," No. 2054), under the title "Miklal Yofi." (16) "Iggéret ha-Maspeḳet," a work on astronomical terminology, and on the construction of sun-dials, improving upon the method of his teacher, Comtino, by adding the odd hours (Gurland, "Ginze Yisrael," iii. 18, 19). (17) "Tiḳḳun Keli Rob ha-Sha'ot" (1487), which was known also to Joseph del Medigo. Afendopolo also wrote some penitential hymns which are to be found in the Karaite Maḥzor (Neubauer, "Catalogue," No. 2369, 3; Zunz, "G. V." p. 425; idem, 2d ed., p. 440); but most of these hymns were taken from Rabbinite poets (see David Kahana in "Ozar ha-Sifrut," vol. v., Cracow, 1896). Afendopolo had intended to translate the "Elements of Euclid," and to write commentaries on Jabir ibn Aflaḥ's "Kitab al-Hiyyah" (Compendium on Astronomy) and on Ptolemy's "Almagest."

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K.—G.

**AFFINITY.** See MARRIAGE LAWS.

**AFFRAS RACHMAELOVICH** (called also **Aphraschus Rachmailowicz**): A Jewish merchant of Mohilev and Riga, who lived about the end of the sixteenth century. Affras figured prominently in Lithuania as an importer of miscellaneous merchandise, and in White Russia as a farmer of taxes and distillery royalties. The records of Brest-Litovsk, for March 3, 1583, show that nineteen wagon-loads of miscellaneous goods, including cloths, pepper, cinnamon, prunes, and Hungarian leather, coming from Lublin, were passed through the custom-house in the name of Affras Rachmaelovich of Mohilev ("Regesty i Nadpisi," p. 298).

According to Sazonov ("Matters of Jurisprudence," part vii. p. 464), on June 3, 1589, an appeal was made by Jan Loveika, city marshal and royal secretary, to the bailiff of Mohilev, in the name of Affras, farmer of taxes and distilleries of Mohilev, to impose a fine of forty copes (1 Lithuanian cope =3 rubles 22½ kopecks) on Lukian Pilka, for unlawfully dealing in liquors discovered in his possession, by Moshka Julevich, Affras's "servant," in company with the "city servants." Affras also appears among the first Jews on the records of Riga, Livonia, that were summoned with others, about 1595, before the court of burgraves, in a suit concerning some produce of the forest. The representative of Riga at the Polish court received special instructions on his account.

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H. R.

**AFGHANISTAN:** Country of Asia, lying to the northwest of India. The Afghans themselves have a tradition that they are descendants of the lost Ten Tribes. They were carried away by Buktunasar (Nebuchadnezzar) to Hazarah, which they identify with the ARSARETH (R. V. Arzareth) of the Bible. In the "Tabaḳati-Nasiri," a native work, it is stated that at the time of the Shansabi dynasty there was a people called Bani Israel, who traded with neighboring countries; they had settled in the country of Ghor, southeast of Herat, and about the year 622 they were converted to Islam by a person called Kais or Kish (see TEN TRIBES). This throws no light, however, upon the source of the modern Jews of Afghanistan, said to number 40,000 in about sixty congregations, who are chiefly concentrated at Kabul (2,000 souls), Herat, Kandahar, Ghazni, and Balkh. The ruins of the synagogue at Kabul are said to date from the time of Nebuchadnezzar, but the present Afghan Jews speak Persian, and all their religious books and teachers come from Teheran or Muscat. They have in each of the above-mentioned five

towns a special quarter called the Mahall-i-Yehudiyeh, which is closed at sunset and opened at dawn. They dress like the rest of the Afghans, except that they wear a black turban, said to be mourning for the fall of Jerusalem, but probably as a distinctive mark (see BADGE). Several of them are doctors. They are exempt from military service, but instead pay a *harbieah*, or war-tax. In 1880 Ayub Khan ordered the Jews of Herat to supply for a harbieah 300 laborers and 2000 tomans (equal to 10,000 Austrian florins), and this caused many to flee back to Persia. See BALKH, KABUL, KANDAHAR, GHAZNI, and HERAT.

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J.

**AFIA, AARON:** A physician, philosopher, and mathematician of Salonica, who lived about 1540. He was the teacher of Daniel ben Perahyah, whom he assisted in the translation from the Spanish into Hebrew of Abraham Zacuto's "Almanac." He was also helpful to the preacher Moses Almosnino in his Hebrew translation of Juan Sacrobosco's "El Tratado de la Esphera" (Treatise on the Sphere). He wrote "Opiniones Sacadas de los mas Auténticos y Antiguos Philósophos que Sobre la Alma Escrivieron, y sus Definiciones" (Selected Opinions of the most Authentic and Ancient Philosophers on the Soul, and their Definitions), Venice, 1568.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 645; Kayserling, *Bibl. Esp.-Port. Jud.* pp. 8 *et seq.*

M. K.

**AFIḲOMEN (אפיקומן):** A piece broken off the cake of unleavened bread, *maẓẓah* (usually from the middle one of the three cakes called Cohen, Levi, and Israel), at the beginning of the SEDER service on Passover eve. It is secreted under the pillow of the head of the family, who presides at the *seder* table, and it is eaten at the conclusion of the meal. The word is of Greek derivation, according to some authorities from *ἐπὶ κῶμον*; that is, a call for the after-dinner pastime (*κῶμος*); others hold that it is from *ἐπικώμιον* (festal song). The Jewish form of it occurs in Mishnah Pes. x. 8, which says: "One should not break off the communion meal of the paschal lamb by starting another entertainment, called either *ἐπικώμιον* [festal song], or, according to others, *ἐπίκωμον* [an after-meal dessert or pastime]." This rule of making the paschal lamb the last thing to be partaken of in company was applied at a later time (see Rab and Samuel in Pes. 119*b*) to the Passover bread; and the piece eaten at the end of the meal received the name *Afiḳomen*.

In order to awaken the curiosity of the children the Afiḳomen was broken off the maẓẓah at the beginning of the seder; the custom arising perhaps from a misunderstanding of the passage in Pes. 109*a*, "They hasten [the eating of] the maẓẓah in order to keep the children awake," which may also be translated, "They snatch away the maẓẓah"; and so it became customary to allow the children to abstract the Afiḳomen from under the pillow of the master of the house, and to keep it until redeemed by him with presents.

Subsequently it became quite common among the Jews, by way of witticism, to say: "To eat much Afiḳomen is to live long"; and when a man died advanced in years it was said, "He ate too much Afiḳomen." A piece of the Afiḳomen used to be preserved in every house from year to year, and in Eastern countries it was supposed, when carried in a corner of the *arba' kanfot*, to guard against the evil eye.

BIBLIOGRAPHY: Jastrow, *Dict.* s. v.; L. Löw, *Lebensalter*, p. 318; Samuel Krauss, *Griechische und Lateinische Lehnwörter*, ii. 107.

K.

***AFRICA:** The Bible has no general name for Africa, any more than it has for Europe or Asia. The word "Ham," from the Hebrew root חמם (to be hot), which is applied in the later Psalms (lxxviii. 51; cv. 23, 27; cvi. 22) to Egypt, is the nearest approach to a general name, inasmuch as it applies directly to the hot southern countries (Book of Jubilees, viii.). Next in importance is the term "Cush," corresponding to the Greek *ἔθνος Κουσαῖον*, the Cushite tribe, in Plutarch's "Lives" ("Alexander," lxxii.), and also occurring frequently in the works of other Greek writers in the form Κοσσαῖοι (Knobel, "Völkertafel der Genesis," p. 250, Giessen, 1850).

**Biblical Age.** The "Kossaioi" or the "Kissia Chora" of the ancients, it is true, are to be sought in Asia, but it is supposed that a migration of these peoples took place, and there are many philological, historical, and ethnological proofs of such an occurrence. Since two of the peoples mentioned as belonging to the sons of Ham (Gen. x. 6), Mizraim and Canaan, are perfectly well known, it is evident that the enumeration proceeds from south to north; and on this basis Cush must be the southernmost of the Hamitic peoples. The ancient Greeks and Romans regarded these peoples collectively as Ethiopians (Knobel, "Völkertafel der Genesis"), which goes far to prove that the terms "Cush" and "Ethiopia" are nearly equivalent. Both terms were used originally to designate various nations in Asia and Africa, but their use was afterward limited to the countries south of Egypt. Even in its closer application, the Hebrew term "Cush," as used in Gen. x., includes peoples outside of Africa. One, at least, of the descendants of Ham, Sheba (Gen. x. 7), must be identified with a nation in southwest Arabia (Dillmann, "Die Genesis," 5th ed., p. 181, Leipsic, 1886). A definitely bounded African continent, as known to-day, was not thought of by the Biblical writers. On the contrary, the territory on both sides of the Red Sea formed for them an ethnic unit, which was sharply distinguished from the rest of Africa.

After Ethiopia, Egypt and Libya are the two most important lands of Africa. The Hebrew name for Egypt is מצרים (compare the Phenician *Muẓra*, for which read *Musra* in Stephanus Byzantinus under the word *Αἴγυπτος*; Babylonian, *Muẓri*, *Miẓir*—(Schrader, "K.A.T.," 2d ed., p. 69; ancient Persian, *Mudraja*; Septuaginta, *Mestrem*; South Arabian, *Miẓr*; Arabic *Maẓr*). The Hebrew term has not been sufficiently explained, but it certainly shows a dual form which can best be interpreted as referring to the upper and lower districts. From a philological standpoint, however, the form may be differently explained, and the seeming sign of the dual may be regarded as a locative ending (Barth, "Nominalbildung in den Semitischen Sprachen," p. 319). The two names Cush and Mizraim, therefore, designate the entire eastern portion of the African continent known to antiquity. Several of the countries adjacent to Egypt are also found in the table of peoples as given in Genesis. "Phut" is mentioned as of equal rank with Egypt (Gen. x. 6; compare also Nahum, iii. 9; Jer. xlvi. 9; Ezek. xxvii. 10, xxx. 5, xxxviii. 5). The Septuagint, a recognized authority in Egyptian

*The history of the Jews in the various subdivisions of the African continent is treated under separate headings. Here only a general survey of that history is presented.

matters, Josephus, and Jerome, all interpret Phut as referring to Libya (Dillmann, "Die Genesis," p. 178), from which it may be assumed that the Biblical writers included in their perspective also that great expanse of territory west of Egypt called Libya, by which name ancient writers often designate the whole of Africa. Authors like Herodotus were unacquainted with any African countries to the west of Libya. Some, indeed, have endeavored to explain the Biblical Havilah as an African region; and Josephus ("Ant." i. 6, § 1) even identifies it with the land of the Gætuli, which view is also held by the medieval chronicler Jerahmeel ("Jew. Quart. Rev." xi. 675; Gaster, "Chronicles of Jerahmeel," 1899, p. 68). The land of the Gætuli is placed by the ancients on the borders of the Sahara (Sallust, "Bellum Jugurthæ," xix. 11); though it is scarcely probable that writers who do not appear to have known even the western coast of North Africa should have been acquainted with an interior country south of ancient Numidia, now Algeria. The Old Testament takes no cognizance of the negro race, though Jer. xiii. 23 may be considered a passing reference to a dark-skinned people. Cush refers only to Ethiopia, and there exists no ground for assuming that the Biblical writers had a more extended knowledge of the African continent.

**Extent of Africa.**

All other Biblical names that have been supposed to apply to individual parts of Africa belong to the realm of myth.

The term "Sofala" for the east coast of Africa is of the same origin as the Hebrew שְׁפֵלָה (*shefelah*), or coastland (Winer, "B. R." 3d ed., *s.v.* "Ophir"), but the assertion that the Biblical gold-producing Ophir is to be located in that region is utterly without foundation. This semifabulous land has been located with more justification in Mozambique and Zambesia. The statement that Tunis is the Biblical Tarshish is erroneous, and was long ago refuted by Abraham Zacuto ("Yuḥasin," p. 231*b*, London, 1857). Nevertheless, it is the serious opinion of Zacuto that Epher (Gen. xxv. 4) gave his name to the continent when, as Zacuto thinks, the children of Keturah migrated thither ("Yuḥasin," p. 233*b*). This is also the opinion of the Arabian Ibn Idris (Rapoport, "'Erek Millin," p. 184). Benjamin of Tudela, a noted traveler of the twelfth century, considered Tunis the same as Hanes (Isa. xxx. 4), and also identified the modern Damietta with the Biblical Caphtor. According to legend, the city Sabta (סבתא) was built by Shem, the son of Noah, and it is even related that Joab, the general of David, reached it ("Yuḥasin," p. 226*a*). Israel ben Joseph Benjamin, a traveler of more recent times, whose descriptions of various countries were written in French, German, and English, and translated into Hebrew by David Gordon ("Mas'e Yisrael" [Israel's Travels], p. 109, Lyck, 1859), relates the same legend, but does not mention the "Yuḥasin." In a geographical work by Abraham Farissol, "Iggeret Oṛḥot 'Olam" (Letter on the Ways of the World), fols. 18 and 30, even paradise is said to have been situated in the Mountains of the Moon, in Nubia (Zunz, "Geographische Literatur der Juden," in "Gesammelte Schriften," i. 179, Berlin, 1875).

**Other Biblical Identifications.**

Without doubt Egypt is, historically, the most important of the countries of Africa. Indeed, it was considered by the ancients as belonging rather to Asia than to Africa, and was, with Palestine, the classic land of Jewish history. For centuries an important historic connection existed between the land of the Israelites and the kingdom of the Pharaohs, a connection which the tablets discovered in 1887 at Tell el-Amarna have established beyond the possibility of doubt. When the national life of Israel in Palestine ceased, an important section of the people, carrying with them the prophet Jeremiah, wandered back to Egypt. Thus, for the second time, Egypt became the home of the Jewish race, and much of later Jewish history was made upon its soil. To what importance the Jews attained here can best be inferred from legends concerning them, originating in other countries. An Ethiopic apocryphal book contains a legend respecting Jeremiah which narrates that, in answer to a prayer of the prophet, the reptiles of the dry land and the crocodiles of the rivers were exterminated (R. Basset, "Les Apocryphes Éthiopiens," i. 25, Paris, 1893; and also "Chron. Paschale," ed. Dindorf, i. 293; Suidas, under the word Ἀργολαι). According to Jewish legend similar blessings descended upon Egypt at the advent in the land of the patriarch Jacob (Midrash Tanḥuma on Gen. lxvii. 10, quoted by Rashi). A native legend declares also that, previous to the arrival of Joseph, the son of Jacob, the present province of Fayum was covered by a great lake, which received its water from the Nile, but that Joseph drained it and turned it into a dry plain (Baḥr Yusufs; Ritter, "Erdkunde," part i., "Afrika," p. 804, Berlin, 1822).

**Egypt.**

In ancient times the Jews performed military service for the Egyptians; for, according to the letter of Aristeas, King Psammetichus, probably the second of the name, employed Jewish mercenaries in a war against the Ethiopians, and it is reported that these Hebrew soldiers distinguished themselves by their courage. Even more remarkable is the legend recounted by Josephus ("Ant." ii. 10, § 2), according to which Moses himself was an Egyptian general, and conducted a successful invasion of Ethiopia (Meroe?). The Hebrew Josephus (Josippon, i. chap. ii.), indeed, reports that Zepho, son of Eliphaz, son of Esau, who was brought to Egypt as a captive by the viceroy Joseph, escaped thence to Carthage, where he was appointed general by King Angias. The source of this legend is not known, but it recalls the Talmudic legend (Yer. Shab. vi. 36*c*), that the Girgashites went to Africa, a statement based upon the fact that Carthage was colonized by Phenicians; hence from Canaan. Again Jerome, in "Onomastica Sacra," ed. Lagarde, Göttingen, 1887, represents Gergesæus as establishing colonies (*colonum eiciens*), which story is undoubtedly based on the Talmudic legend. This recalls the inscription said by Procopius to have been found in Africa, which describes Joshua as a robber, because he conquered Canaan (see "Jew. Quart. Rev." iii. 354; Barker, "Supposed Inscription upon 'Joshua the Robber,'" illustrated from Jewish sources). These wide-spread legends are ample proof that the continent of Africa occupied an important place in the thoughts of Jews.

**Jewish Soldiers in Egypt.**

The next most important land of Africa, from the point of view of Jewish history, is Cush (Ethiopia), the influence of whose king, Tirhakah, upon the history of Israel in the days of King Hezekiah is plainly discernible. According to II Chron. xiv. 8 *et seq.*, the Ethiopian king Zerah invaded Judah and advanced as far as Mareshah; but the passage offers many historical difficulties. A war of the Ethiopian king Kyknos with the Syrians and the Children of the East is described in Yalḳuṭ (Ex. § 168, 52*d*) and in the Sefer ha-Yashar (on Ex. ii.), but the source of the legend is unknown. Ezekiel indicates Ethiopia as the border-land of Egypt, and designates

**Ethiopia.**

(xxix. 10, xxx. 6) Syene, the present Assouan, as the most southern city. This probably exhausts what the Biblical sources and the legends connected with the Bible contain on Africa.

**Greek and Roman Age.**

About the time that Greek and Roman culture began to influence the northern portion of Africa the Jews began to spread into these regions; indeed, they went even beyond the confines of the Roman empire. Egypt, according to the testimony of Philo, was inhabited, as far as the borders of Libya and Ethiopia, by Jews whose numbers were estimated at a million. The great mercantile city of ALEXANDRIA was the intellectual and commercial center of African Jewish life. Alexander the Great had conferred upon the Jews full rights of citizenship, and they guarded these rights jealously. In Cyrene also they were of importance; and their progress may be traced by the aid of inscriptions as far as Volubilis, in the extreme west of Mauretania (Schürer, "Gesch." 3d ed., iii. 19–26). Throughout the Grecian countries they formed themselves into separate political communities (*πολίτευμα*; see P. Prerdrizet, in "Revue Archéologique," 1899, xxxv. 45), while in the Latin districts they not only founded communities, but built synagogues, some of which were very beautiful. According to Jerome, the Jews dwelt in a continuous chain of settlements, from Mauretania eastward, throughout the province of Africa, and in Palestine, reaching as far as India ("Ep. 129 ad Dardanum," ed. Vallarsi, i. 966). If they were interrogated on Biblical matters they gave no answer ("Ep. 112 ad Augustinum," i. 744), probably in order to avoid being drawn into disputes with Christians. Jerome, it is true, claims they did not know any Hebrew. When Jerome's Bible translation, the Vulgate, was to be introduced among the African Christians, the Jews spread the report that the translation was false and thereby aroused strife among the Christian congregations (Jerome, *ibid.*, and S. Krauss in the "Magyar Zsidó Szemle," vii. 530, Budapest, 1890). But Judaism in these regions did not dissolve or merge into Christianity; on the contrary, it continued to maintain its independent existence. Only in Egypt, particularly in Alexandria, where the path to Christianity had been smoothed by Jewish Hellenism, undoubtedly great masses of Jews went over to Christianity; but even there they continued to exist until the beginning of the fifth century, when Bishop Cyril expelled them from that city, which had been their home for many centuries. They must have returned at the first favorable opportunity, for in 640 the calif Omar, the conqueror of Egypt, found 40,000 Jews in Alexandria.

**Rabbinic Accounts.**

Rabbinical sources show much familiarity with, and great interest in, this part of the world. The Biblical names of Hamitic peoples are explained in the Talmud and Midrash from the standpoint of Greco-Roman geography. According to the researches of Epstein ("Les Chamites de la Table Ethnographique," in "Rev. Ét. Juives," xxiv. 8; S. Krauss, "Die Biblische Völkertafel im Talmud, Midrasch, und Targum," in "Monatsschrift," xxxix. 56) the following African peoples are mentioned: Syenians, Indians (that is, African Indians), Sembritæ (south of Meroe), Libyans, Zingians (on the east coast of Africa), Mazakians (in Mauretania, mentioned in Sifre, Deut. 320 and in Yeb. 63*b*; in Ex. R. iii. 4 reference is made to a Mauretanian girl). A collective term for the dark-skinned Africans is Cushites, which often occurs in this literature. The terms "Barbar" and "Barbaria," which very frequently occur in connection with the term Cushites, do not indicate the Berbers or Barbary country of Africa, but the Scythian peoples of the north of Europe. The word "Barbaria," which occurs in Ptolemy and in Cosmas Indicopleustes in about the same sense as the modern Barbary, and which has come to the Arabs in the form "Barbara" (Yakut, i. 543), only appears in later Jewish literature in this sense, and is applied to the coast of Somaliland (see Tomaschek, under the word "Barbaria," in the "Realencyklopädie für Classische Alterthumswissenschaft"). On the other hand, the rabbinical term אפריקא, which has been wrongly explained as Phrygia, or Iberia in the Caucasus, means nothing else than the present Africa ("Monatsschrift," *ibid.*), and is intended to denote either the entire continent or the Roman province Africa. Thus, when the "sons of Africa" appear before Alexander the Great to accuse the Jews of the reconquest of Palestine (Sanh. 91*a*), and the Egyptians almost immediately present another charge against them, the reference can only be to the province of Africa, since the "sons of Africa" who demand the restoration of Canaan are, without doubt, the Girgashites, who had been compelled to emigrate to Africa (Yer. Sheb. vi, 36*c*.). Since the legend of this Girgashite emigration is intimately connected with the founding of Carthage, Africa is thus identified with it even more closely (Tamid, 32*b*, and the parallel passage, where מדינת אפריקי, "African land," is evidently the same as Carthage). The Septuagint (Isa. xxiii. 1), and Jerome (on Ezek. xxvii.), who, though a Christian, was taught by Jews, and very often the Aramaic Targum on the Prophets, identify the Biblical Tarshish with Carthage, which was the birthplace of a number of rabbis mentioned in the Talmud (compare above the identification with Tunis). Africa, in the broader sense, is clearly indicated where mention is made of the Ten Tribes having been driven into exile by the Assyrians and having journeyed into Africa (Mek., Bo, 17; Tosef., Shab. vii. 25; Deut. R. v. 14; and especially Sanh. 94*a*). Connected with this is the idea that the river Sambation is in Africa. The Arabs, who also know the legend of the Beni Musa ("Sons of Moses"), agree with the Jews in placing their land in Africa (compare Bacher, "Ag. Tan." i. 298; Epstein, "Eldad ha-Dani," p. 15). The probable basis of this legend must be sought in the actual existence of the FALASHAS in Africa. Rabbi Akiba, who traveled in Africa, on one occasion made use of an African word (Rapoport, in "Bikkure ha-'Ittim," iv. 70, 1823).

**Meaning of "Africa."**

Besides the north of Africa, the great region to the west of the Red Sea—the land of Ethiopia or Abyssinia (Habesh), together with its adjacent countries, inhabited from time immemorial by the tribe of the Falashas, who profess the Jewish faith—possesses a special interest for Judaism. The native legend narrates that the queen of Sheba (I Kings, x.) bore a son called Menelek to Solomon, and that Menelek was educated in Jerusalem and afterward introduced the Mosaic law into his own country. This, however, only makes intelligible the rapid dissemination of Christianity in Ethiopia. With this may be compared the conversion of the eunuch of the queen Candace in Acts, viii. 27. According to the royal annals of Abyssinia, a large part of the land was inhabited by Jews, even before the common era. This refers, in all probability, to the FALASHAS (Ritter, "Erdkunde," part i., "Afrika," p. 218, Berlin, 1822). The undeniable relationship of the Ethiopian language (Geez) to other Semitic dialects stamps the Ethiopians

as a Semitic tribe, an assumption that is confirmed by their physical appearance. The nomadic Zalans, who live apart from the state church, also consider themselves Israelites (Flad, "Die Abyssinischen Juden," Basel, 1869; also the monograph of Metz in "Monatsschrift," 1879, xxviii.; and Epstein, "Eldad ha-Dani," Presburg, 1891).

**Medieval Period.**

The flourishing condition of North Africa brought about by Roman civilization did not last beyond the fourth century. The Vandal hordes conquered the province of Africa, and although as Arians they were well disposed toward the Jews, still the latter suffered greatly. When the Byzantines became masters of this region the little congregation of Borion, which claimed to trace its origin back to King Solomon, was forced by Justinian to accept baptism (Grätz, "Gesch. der Juden," v. 30). But the Byzantine dominion soon gave way to the Saracen; and the Jews were permitted to progress in peace. Under the influence of the vivifying Arabic culture the Jews awoke to a new life. The holy city of KAIRWAN, from which so many learned Jews have derived their names, is situated in Tunis (Ibn Ḥaukal, "Orient. Geogr." pp. 19, 20, quoted by Ritter, *l.c.*, p. 913), and is not identical with the ancient Cyrene, as Rapoport, the biographer of the North African scholars, asserts ("Bikkure ha-'Ittim," ed. 1826, p. 68; ed. 1831, p. 16).

**The Maghreb.**

The city of Kairwan, says the Spaniard Abraham ibn Daud, was the most strongly fortified place in the whole Ma'arab ("West"), as the Jews, following the example of the Arabic "Maghreb," called all North Africa, except Egypt. Natronai ben Habibai, who was a candidate for the exilarchate in Babylon, was obliged to go into exile in this region in 773 (F. Lazarus, in Brüll's "Jahrbücher," x. 176). Others, however, hold that, in the last instance, under the term "Ma'arab," Palestine must be understood.

The community of Kairwan was under the jurisdiction of a leader, who bore the title of *rosh* (head). The other congregations of the Maghreb were probably organized in the same manner. In Kairwan Jewish learning flourished greatly. The "sages of Kairwan" are mentioned in the "Pardes" of Rashi; to them the rabbinical decisions of the Geonim Zemaḥ (concerning the adventures of the traveler Eldad ha-Dani), Sherira (regarding the succession of the Amoraim and the Geonim), and Hai were addressed. In the tenth century the naturalist and philosopher Isaac Israeli lived in Kairwan. Like Saadia Gaon, he was of Egyptian birth, being a native of the plains of Fayum, not far from the Libyan desert, where the Jews lived in the undisturbed pursuit of their religious practises. Saadia being considered a descendant of the house of David, the Egyptian Jews must, therefore, have belonged to the noble families of Israel. From the eighth to the tenth century the Maghreb was, after Babylonia, the most important country for the Jews. The great rabbinical school upon which the Geonim Jacob ben Nissim, Ḥushiel, and Hananeel conferred great glory was also situated in Kairwan. Hananeel (commentary on Ex. x. 14) is authority for the statement that, in answer to the prayer of Moses, the locusts were banished from Egypt, and that thenceforward the land remained free from that plague. Hananeel shows also some knowledge of Greek, a surprising fact, inasmuch as the Arabic tongue and Arabic culture were all-prevalent in those regions. Abraham Zacuto, who lived in Tunis during the sixteenth century, writes in the "Yuḥasin" (p. 213, ed. London), as does also the chronicler Joseph ben Zaddik Arevalo (quoted by Neubauer, "Mediæval Jewish Chronicles," i. 92, Oxford, 1887), that the rabbinical administration had its seat in Kairwan. The next important town of Morocco was Fez, from which the Karaite Moses Alfasi and the Talmudist Isaac Alfasi derived their names. The Karaite Moses Dari derived his name from another Moroccan city. In the Middle Ages an extensive intercourse existed between Spain and the northern coast of Africa lying directly opposite; the commerce was maintained mainly by Jews. Leo Africanus ("Africæ Descriptio," Zurich, 1559), himself of Jewish birth, reports that in North Africa the Jews were the only masons, locksmiths, goldsmiths, metal-founders, potters, silk-weavers, painters, and minters (Kayserling, "Zur Gesch. der Juden in Marocco aus Alter und Neuer Zeit," in "Monatsschrift," 1861, x. 401).

In the twelfth century, while the ALMOHADES, who had come from North Africa, were devastating Spain, thousands of Spanish Jews were obliged to seek refuge in North Africa. In speaking of this persecution Abraham ibn Daud (ed. Neubauer, p. 77) says that Ibn Tumart had massacred all the Jews, from Zala, "the end of the world," to Almeria, in Spain. The same author (p. 80) mentions Tangier (טאנגה? Tangah) as the remotest settlement of Jews: compare the fragment, p. 190, "the congregation of Israel is scattered from the city of Zala in the extreme Maghrèb [Zala in Tripoli, on the Greater Syrtis, is probably meant] up to Tangier [Tanja, so read with the variant, תנדות, Tandut, which must be read תננא, Tanga] at the beginning of the Maghreb; also in the utmost end of Africa and in all Africa [this last clause is found only in London edition, p. 214*b*] and in Egypt." The lands of Asia and Europe then follow. Ibn Daud also calls the Maghreb "the land of the Philistines" (*ib.* p. 60).

**Renaissance of Egypt.**

The persecutions of the Almohades forced Moses Maimonides to leave Spain, and, after remaining for a short time in Fez, he took up his abode in Fostat, near Cairo, Egypt. Thus, through this great philosopher, the center of African Judaism became, for a time, transferred to Egypt. The office of *nagid* (in Arabic *raïs*), which made its holder the spiritual head of a large section of the Jews, remained for a long time in the family of Maimonides. It is only necessary to read the chronicle of Joseph Sambari (ed. Neubauer) to perceive that Egypt had become, as it were, a second holy land for Judaism. About 1170 Benjamin of Tudela traveled in Africa, and compiled some very exact data concerning Egypt. Compare Asher's edition, and also Lelewel ("Géographie du Moyen-Âge," vol. iv., Brussels, 1852). In connection with this, it is interesting to note that Benjamin knew of warlike Jews in Libya. The Jewish population of Cairo (New-Mizr) was composed of two elements—Palestinians (Syrians) and Babylonians (Irakians), who had separate synagogues—concerning which many legends were in circulation. The synagogue in Old Cairo (Fostat) was even more celebrated. An inscription on its wall announced that it had been erected thirty-eight years before the destruction of the Second Temple. According to Obadiah Bertinoro, who saw it, this was legible in the sixteenth century ("Jahrbuch für die Gesch. der Juden," iii. 246, Leipsic, 1863). The Arabic writers Abdallatif and Makrizi also mention it. See the note of Munk on "Benjamin of Tudela," ed. Asher, ii. 200. Judah Alḥarizi ("Taḥkemoni," chap. 46) came across a large congregation of Maghrebis in Cairo. Karaites also existed in Egypt in great numbers, and periodically stood higher in the esteem of the government than the Rabbinites. Concerning the Egyptian

Samaritans see the data of Heidenheim in the "Vierteljahrsschrift für Deutsche und Englische Theologische Forschung und Kritik," iii. 354–356 (1867), and N. Brüll in "Jahrbücher," vii. 43–45 (1885). Cazès treats of Jewish antiquities in Tripoli in the "Rev. Ét. Juives," 1890, xx. 78–87. The list of town names in Morocco and Algeria, given for halakic purposes ("Rev. Ét. Juives," v. 249), is of geographical importance.

**The Barbary States.**

In the Middle Ages only the northern part of Africa is of importance, for general as well as for Jewish history; but the adventurer Eldad ha-Dani attracted general attention in the ninth century by his romantic tales and thereby aroused interest in the Jews of unknown regions of Africa. Fleeing from the massacres in Spain in 1391 and seeking refuge in Africa, the Jews added materially to the population of the Barbary states. The cities of Algiers, Bougie, Constantine, Miliana, Oran, Tenez, Tlemçen and others were settled by exiled Jews and Maranos, and they became communities of importance by virtue of the intelligence peculiar to the Spanish Jews. Algiers sheltered such rabbinical authorities as Isaac ben Sheshet and Simeon ben Ẓemaḥ Duran. A century later, at the time of the great expulsion of the Jews from Spain and Portugal, the same process was repeated, but on a greater scale and under much sadder conditions. It was on the northern coast of Africa that the heartrending incidents took place which are described with such horrible vividness in "Shebeṭ Yehudah" and other chronicles. Hunger, pestilence, and the sword carried off the unhappy refugees by hundreds; those who escaped death were sold into slavery or were forced to renounce their faith. Since that time the descendants of these refugees have lived in the Barbary states, especially in Morocco, in continual misery. Only in Egypt did the Jews retain a position of some importance. In 1517 Egypt came under Turkish rule; and, as in the rest of Turkey, Jewish names came to the fore, mainly of Spanish scholars and diplomats. Under the viceroy Aḥmed Shaitan the Jews were greatly oppressed, but were saved in an almost miraculous manner. In the sixteenth century David Reubeni told a wonderful tale of a Jewish kingdom, by which he probably meant that of the Falashas. The Jews in the Maghreb were just as eager to listen to fantastic Messianic announcements as their brethren in other lands; they also loved to dwell in Jerusalem. In 1521 an anonymous Italian pilgrim reported that all classes of Jews were to be found in Jerusalem, there being among them Mostarbino, or Moriscos, and Maghrebim from the Barbary states "Shibḥe Yerushalaim," p. 21). Jews took a prominent part in the Portuguese conquests and discoveries in and around Africa. The Jews of Saffee and Arzilla also distinguished themselves by their bravery (Kayserling, "Theilnahme der Juden an den Portugiesischen Entdeckungen" in "Jahrb. für die Gesch. der Juden," iii.; also Kayserling, "Geschichte der Juden in Portugal," x. 157–166).

**The Modern Period.**

The number of Jews in Egypt greatly decreased in modern times, but recent events have again attracted them to the land which first saw them emerge as a nation. The census of 1897 enumerated 25,200, of whom fully one half were foreigners; the Fayum only contained nine. There have been indeed remarkable fluctuations in the Jewish population of Egypt. Meshullam Volterra, about 1490, found in Alexandria only sixty Jewish families (Luncz, "Jerusalem Jahrbuch," 1881, i. 176), yet the Jews there remembered the time when 4,000 families had dwelt within the city. Meshullam found neither Samaritans nor Karaites there. Jacob Safir ("Eben Sappir," Lyck, 1866) found no Jews in Upper Egypt or the Fayum, but 30,000 were reported to be in Syene (Assouan). South of Egypt, in Abyssinia, live the Falashas with a population variously estimated between 80,000 and 200,000 souls. The Jewish population of Morocco is estimated at about 100,000, according to Nossig ("Materialien zur Statistik des Jüdischen Stammes," p. 105, Vienna, 1887), who bases his figures upon the statistical reports of the Alliance Israélite Universelle in Paris and the data of Gerhard Rohlfs. Benjamin Gordon, however, gives their number as 200,000. The Jewish tax furnishes a profitable source of revenue for the government. Here the Jews are subject to the most degrading laws, to oppression and insult by both government and people, and they have even been murdered with impunity. The Alliance in Paris and the Anglo-Jewish Association in London do their utmost to protect them, but, unfortunately, with little success. These institutions also maintain excellent schools in all north Africa, as well as throughout the Orient. The Jews of Morocco and Algeria are of the true Oriental-Jewish type. Fair hair and blue eyes are never found among them. In Algeria, which has been under French rule since 1830, there were, in 1891, about 50,000 Jews. Both in Algeria and Morocco the Jews affect a peculiar pronunciation of the Hebrew (J. J. L. Bargès, "Tlemçen," Paris, 1859). All travelers, both of earlier and later time, remark upon their peculiar ritual (see Zunz, "Ritus"). Tunis, which is a French protectorate, contains about 45,000 Jews. Here the Italian and Spanish Jews, though much fewer than the natives, possess great influence, even greater than those in Egypt or Morocco. In the vicinity of Zaghwan, in Testur and Beni Zit, the Jews live in the mountains as nomads. In Tripoli (including Fezzan and Barka), which is under Turkish rule, they number about 6,000, of whom 3,000 live in Tripoli proper. In the Sahara there are about 8,000 Jews, whose settlements reach as far as Timbuctoo. Mordecai Abu Sereur, who traveled through Morocco, mentions a warlike tribe in the Sahara, the Daggatouns, who claim to be of Jewish origin (see his book, "Les Daggatouns, Tribu d'Origine Juive Demeurant dans le Désert de Sahara," translated from Hebrew into French by I. Loeb, Paris, 1881. English translation by Henry S. Morais, Philadelphia, 1881). According to the "Yuḥasin," 215*a*, the Jews of Ouargla were Karaites. Jews live also among the Kabyles (Benjamin Gordon, *l.c.*, pp. 117, 119, 120). In South Africa Jews live in Cape Colony, Natal, and in the former Boer republics. They enjoy great prosperity, and have formed congregations after the English model. Their number is probably about 20,000. In 1879 a report was circulated that French explorers had discovered Satikinga, an island near the coast of Africa, exclusively populated by Jews.

S. K.

Loeb, in the article "Juifs" in "Dictionnaire Universel de Géographie" of Vivien Saint-Martin, p. 28 of the reprint, Paris, 1884, gives the following numbers for Jews in Africa: Egypt, 8,000; Abyssinia (Falashas), 200,000; Tripoli, 60,000; Tunis, 55,000; Algeria and Sahara, 43,500; Morocco, 100,000; Cape Colony, 1,500; total, 468,000. Of these, the estimate for the Falashas is probably double the reality, while the numbers at the Cape have been largely increased —probably to 25,000.

J.

**AFRICANUS, SEXTUS JULIUS.** See Julius, Sextus, Africanus.

**AGA, BENJAMIN:** Leader of the Karaites of the Crimea, who died in 1824. He was the royal treasurer of Selim Ghyrey Khan, the last Tatar ruler of the Crimea, and therefore is called in Karaite literature Ha-Neeman ("the Trusted")—an appellation bestowed also upon his father Samuel, who died in 1770, and who probably held the same office under former khans. When Ghyrey Khan fled for his life from his rebellious subjects, and sought succor from his protectress Catherine II. in St. Petersburg, Aga followed him, hoping to collect the large sums of money that he had advanced to the fugitive. In 1795, after the Crimea had been under Russian rule for over a decade, Benjamin Aga, Solomon ben Nahamu Bobowitz, and the astronomer Isaac of Kalea, the son-in-law of Jacob Aga, who was the elder brother of Benjamin Aga, went to St. Petersburg as a delegation from the Crimean Karaites, to petition the empress to release their sect from the double rate of taxation which all the Jews then had to pay. Through the intervention of the notorious Count Zoubov (who was one of the assassins of Emperor Paul in 1801), the delegation obtained from the empress the exemption from the obnoxious "Jewish" taxes, some land grants, and other privileges which had not been asked for. This established an important precedent for exempting the Karaites from subsequent antijewish legislation. The extraordinary success of the mission served to arouse great enthusiasm among the Karaites, and Aga and his fellow delegates were received with great honor on their return. A large monolith, fashioned out of marble, with fitting inscription, was erected in the court of the synagogue at Guzlowo (Eupatoria or Koslov), to commemorate an event so important in the history of the Karaites of Russia.

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P. W.

**AGABUS:** A Jew of Jerusalem; one of the prophets who, after the dispersion of the early followers of Jesus, came to the city of Antioch (Acts, xi. 19–28, xxi. 10). He represents some of the spiritual forces that helped to shape the new faith. "By the power of the Spirit he predicted the great famine which afterward visited Judea under Claudius" between the years 44 and 48. This was the famine in which Queen Helena of Adiabene proved a great benefactress of the Jews (see Josephus, "Ant." xx. 2, § 5), and in which Barnabas and Paul were sent from Antioch with contributions for the relief of the Christians in Jerusalem. On another occasion Agabus had come from Judea to Cæsarea into the house of Philip, the preacher of the new tidings, whose four virgin daughters were prophetesses. There he took the girdle of Paul, and, having bound his own hands and feet therewith, said: "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts, xxi. 8–11). Paul insisted upon going, in spite of all entreaties, and met with the fate predicted. Prophesying—which by Pharisaic Judaism had been regarded as suspended (see I Macc. iv. 46, xiv. 41; Ezra, ii. 63; Neh. vii. 65; Ps. lxxiv. 9)—was a conspicuous phenomenon among the early Christians (see Matt. xxi. 26; I Cor. xii. 10, 28; "Didachè," x. xi. etc.), but was not unknown to those circles of the Jewish people who believed in the working of the Holy Spirit (see Book of Wisdom, vii. 27, and Josephus, "Ant." xiii. 12, § 1; xiv. 16, § 2; xvii. 13, § 3, 4; "B. J." i. 3, § 5).

K.

**AGAG.—Biblical Data:** King of the Amalekites, taken by King Saul after a successful expedition against him (I Sam. xv.). His life was spared by Saul; but the prophet Samuel, who regarded this clemency as a defiance of the will of YHWH, put him to death at Gilgal as a sacrifice similar to that sometimes performed by the early Arabs after a successful combat (W. Robertson Smith, "Religion of the Semites," 2d ed., p. 491). In Num. xxiv. 7 Balaam refers to Agag in a way that gives probability to the conjecture that the name was a standing title of the kings of Amalek.

J. F. McC.

**—In Rabbinical Literature:** The rabbis taught that the Jews took vengeance on Agag for the cruelties they had undergone at the hands of the Amalekites, who, to mock at the Jews, their God, and the rite of circumcision, mutilated every Jew that fell into their power (see AMALEK); Samuel, they say, treated Agag in the same way. According to some authorities, the death of Agag, described in the Bible by the unusual word *wa-yeshassef* ("hewed in pieces," I Sam. xv. 33), was brought about in a much more cruel way than the word denotes. Others think that the only unusual thing in the execution of Agag consisted in the fact that it was not carried out strictly in accordance with the provisions of the Jewish law, requiring witnesses to prove the crime; nor had he been specifically "warned" as the law required. But, Agag being a heathen, Samuel convicted him according to the heathen law, which demanded only evidence of the crime for condemnation (Pesiḳ. iii. 25*b*, Pesiḳ. R. xii. xiii. and the parallel passages quoted by Buber in Pesiḳ.). The execution of Agag, however, occurred in one respect too late, for had he been killed one day sooner—that is, immediately upon his capture by Saul—the great peril which the Jews had to undergo at the hands of Haman would have been averted, for Agag thereby became a progenitor of Haman (Meg. 13*a*, Targ. Sheni to Esth. iv. 13).

L. G.

**AGAI, ADOLF:** Physician and journalist; born March 31, 1836, at Jankovacz, Hungary. His father, Joseph Rosenzweig, at the age of thirteen, emigrated from Galicia to Hungary, where he studied medicine, became a physician, and wrote a book on asphyxia, which was ultimately published with the financial aid of the Hungarian secretary of state, Gábor Klauzal. He translated Hungarian classics into Hebrew. His son Adolf, who later adopted a Hungarian name and called himself Agai (Ag= German *Zweig*) was educated at Budapest and Vienna, and afterward traveled extensively in Europe, Asia, and Africa. His first literary production —a novel entitled "Antoinette"—was published in the columns of the "Hölgyfutár" in 1854. For this journal and for the "Vasárnapi Újság" he wrote letters from Vienna (1854–81), and occasionally contributed to the "Wanderer," "Gartenlaube," and "Fliegende Blätter." In 1865, under the pseudonym "Porzó," he wrote a series of spirited feuilletons, remarkable for their pathos and humor. From 1870 to 1879 he edited the "Nagyvilág," and in 1871 founded a comic weekly, "Borsszem Jankó," of which he was editor in 1900. The humorous characters he created are well known in Hungary, especially "Seifensteiner Salamon," a type of witty Jew. In 1871 Agai undertook the editorship of the "Kis Lap," which he had founded for the youth of his country. In that journal he writes under the pseudonym "Forgó Bácsi." His annual calendars, published under the names of the various humorous characters in his "Borsszem Jankó," are widely read. Agai is a successful lecturer, and has translated German and French books into Hungarian. He is a

member of the Kisfaludy Society and also of the Hungarian-Jewish Literary Society.

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M. W.

**AGAPE** (plural **AGAPÆ**—"Love-feasts"): The name given to the communion meals of the early Christians, at which the rich and the poor, the master and the slave, sat together at one table, merging all distinctions of rank in fraternal union and fellowship. A good description of the Agape is given in Tertullian, "Apologeticus," xxxix. It began and closed with thanksgiving and song (see GRACE AT MEALS), but had no specific religious character, nor any reference to the Last Supper of Jesus; at least not during the first century, as is seen from the "Didache," ix. x. (see "DIDACHE," and compare I Cor. xi. 20; Jude, 12, where the term *ἀγάπαι*, "love-feasts," first appears). The poor and the widows and orphans were the chief partakers of the Agape (Apost. Const. ii. 28). All these worthy recipients from the common dish (called *tamḥuy* in the Mishnah Peah, viii. 7) were regarded as "an altar to God" (Apost. Const. ii. 26, iv. 3). In rabbinical literature reference is made to a similar feast, where "the table spread by the rich in front of their doors for the support of the poor is likened to an altar which atones for the sins of the rich" (Targ. Yer. Ex. xl. 6). Every table at which portions were reserved for the poor is called "the table that is before the Lord" (Ezek. xli. 22; Ber. 55*a*; compare Ab. iii. 6): hence the term, "the Lord's supper" (I Cor. xi. 20), which originally did not refer to Jesus. Some of the saints in Babylon kept up the ancient custom of opening the door before breaking bread and crying forth: "Let all who are hungry come and partake of my meal" (R. Huna in Ta'anit, 20*b*). The provision made by the charity treasury for the needy was called KORBAN (Midr. Zuṭṭa; see Midr. Shir ha-Shirim, ed. Buber, 23). By referring to this "atoning altar of charity" Johanan b. Zakkai consoled his pupil Joshua b. Hananiah, who mourned over the destruction of the Temple, citing Hosea, vi. 6, "For I desired mercy, and not sacrifice," and pointed to the example of Daniel, who "worshiped the Lord" in exile, no longer by sacrifices of blood, but by providing for the poor (Ab. R. N. iv. 4).

BIBLIOGRAPHY: Herzog, *Realencyklopädie für Protestantische Theologie*, s. v.; Smith, *Dictionary of Christian Antiquities*, s.v.; Spitta, *Zur Geschichte und Litteratur des Urchristenthum*, pp. 262 *et seq.*

K.

**AGATE.—Biblical Data:** A precious stone, mentioned four times in the Authorized Version of the Bible—twice as the translation of *kadkod* (Isa. liv. 12, Ezek. xxvii. 16), and twice of *shebo* (Ex. xxviii. 19, xxxix. 12). The Agate derives its name from the place where it was first found—the banks of the river Achates in Sicily; but it is not confined to that locality, being met with in many parts of the world. It occurs near the ancient Chalcedon, in Asia Minor (whence the name "chalcedony"), as the white Agate. The sard (brown), carnelian (red), onyx (white and black), and sardonyx (white and red) are other varieties of the same mineral. Delitzsch, "Hebrew Language," 36, connects shebo with the Assyrian *shubu* ("the shining"). G. B. L.

——**In Rabbinical Literature:** According to Samuel bar Naḥmani (B. B. 75*a*), two angels, Gabriel and Michael, discussed in heaven the meaning of kadkod (Agate), occurring in Isa. liv. 12: "And I will make thy windows of agates [כדכד]." One maintained that this precious stone is identical with beryl, while the other thought it to be a jasper. Whereupon God intervened with a paronomasia, saying: "Kadkod will contain both [ליהוי כדין וכדין]." According to others, the discussion took place between the Palestinian amoraim Judah and Ezekiel, sons of R. Ḥiyya; see also Pesik. R. xxiii., and Midr. Teh. lxxxvii. M. B.

**AGDE:** A town in the department of Hérault, France, two miles from the Mediterranean Sea and thirty miles from Montpellier. Probably there was a Jewish community here some time before the sixth century; for the Council of Agde, which assembled in the city in 506, prohibited both Christian ecclesiastics and laymen from eating with the Jews or inviting them to their houses. This prohibition, which was only a repetition of that promulgated by the Council of Vannes in 465, proves that the Jews had been on good terms with their Christian neighbors. Agde was the center of great maritime commerce, and the Jews took an important part in the commercial activity of southern France. When William III., seigneur of Montpellier, concluded a treaty of commerce with the bishop and the viscount of Agde in 1195, he stipulated that all merchants of the city, whether Christians, Saracens, or Jews, should be upon a footing of equality. Except those who had been under the protection of the bishop for some time, the Jews of Agde, in the year 1278, were compelled to pay their taxes directly to the royal treasury. Those under the bishop's care continued to pay their taxes to the Church. The number of Jews in Agde can not have been large, as they possessed no cemetery there and had to bury their dead in Béziers, three miles away.

BIBLIOGRAPHY: Aaron ha-Kohen, *Orḥot-Ḥayyim*, i. 86*b*; Saige, *Juifs de Languedoc*, pp. 39, 309; Gross, *Gallia Judaica*, pp. 21, 22.

M. S.

**AGE, OLD:** Various terms are used in the Bible to designate the declining years of life. The most frequent is *zaḳen* (old, and old man). This term is applied first to Abraham and thereafter to other Biblical worthies, as Isaac, Jacob, Joshua, Eli, Samuel, and David. In a number of instances the term is defined by the additional expression "advanced in years." This term zaḳen is connected with the word *zaḳan* (beard), the gray beard being the most striking sign of age. From zaḳen are obtained the derivatives *ziḳnah* and *ziḳunim*, meaning "old age." We find also the following expressions: *sebah* (old age), *yashish* (an old man), *seba' yamim* (satiated with years), *melo yamim* (full of years), *kabbir yamim* (rich in years). Of the two terms most commonly used for Old Age, sebah designated a greater age than ziḳnah. In the Mishnah Ab. v. 21, where the ages of man are enumerated, the age of sixty is called ziḳnah, while that of seventy is called sebah. In the Bible itself (Ps. xc.) we find but one definite statement of the limit of life: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow" (Ps. xc. 10). In the Talmud we find a similar statement: "If one dies at eighty, he has reached old age" (M. K. 28*a*, B. B. 75*a*).

The physical ills attendant upon Old Age were fully appreciated by the Biblical and Talmudical sages. The author of Ecclesiastes in his celebrated dirge indicates the failing powers of age (Eccl. xii. 1–7); and the Psalmist makes pathetic reference to the infirmity of his declining years (Ps. lxxi. 9–18). In the Mishnah the greater inability of the aged to acquire learning is set forth by the following simile: "When the old receive instruction it is like writing a palimpsest" (Ab. iv. 20); and in a passage of the

Talmud, in which youth is compared with Old Age, there is the somewhat enigmatic statement, "Two are better than three" (Shab. 152*a*)—an expression strangely similar to the so-called "riddle of the Sphinx."

The fact that Abraham is the first person mentioned in the Bible as aged gave rise to the following Haggadah: "Until Abraham's time the young and the old were not distinguishable from each other; consequently, young people would jest with Abraham, taking him for their companion, whereas the old addressed Isaac in a manner becoming a man of years. This induced Abraham to pray to God for an outward token of dignity and honor for those advanced in years; and the Lord, granting his wish, said, 'Thou shalt be the first upon whose head the silver crown of old age shall rest'" (Tan., Ḥayye Sarah, ed. Buber, 4–5; Gen. R. lxv.; B. M. 87*a*; Sanh. 107*b*).

Old Age implies a state of inactivity; hence its helplessness entailed upon the young the duty of providing for the support and comfort of the old (Ruth, iv. 15). The Essene brotherhoods, especially, made it their object "to honor the old and provide for them; just as lawful children honored and provided for their parents, so they offered the aged all possible comfort by personal care and wise forethought" (Philo, ed. Mangey, ii. 459). During the Middle Ages the aged who lacked support found shelter in houses established by the Jewish community, called *heḳdesh* (see HEḲDESH and BENEVOLENT INSTITUTIONS).

**Respect for Old Age.**

Most marked are the teachings of Biblical and Talmudical ethics in regard to the respect due to Old Age. Age as such is regarded as venerable and deserving of consideration from the young. In Lev. xix. 32 the attitude of the young toward the old is expressed in no uncertain tone: "Thou shalt rise up before the hoary head, and honor the face of the old man." The respect entertained for Old Age is indicated in a number of expressions in Biblical and rabbinical literature, such as the following: "The hoary head is a crown of glory, if it shall be found in the way of righteousness" (Prov. xvi. 31); "Despise not thy mother when she is old" (Prov. xxiii. 22); "The beauty of old men is the gray head" (Prov. xx. 29). When Elihu is introduced as one of the speakers in the Book of Job, we read that "Elihu had waited till Job had spoken because they were elder than he" (Job, xxxii. 4). The Talmud also has numerous expressions of a similar tenor. Of Rabbi Meir it is told that he arose whenever he saw even an ignorant old man; for, said he, "the very fact that he has grown old must be due to some merit" (Yer. Bik. iii. 65*c*). Rabbi Johanan always arose before an aged heathen, because, as he said, of the sufferings the heathen must have endured in the course of a long life (Ḳid. 33*a*). "Respect even the old man who has lost his learning" is found in the Talmud; "for there were placed in the ark of the covenant not only the two perfect tablets of the Law, but also the fragments of the tablets that Moses shattered when he saw the people dancing before the golden calf" (Ber. 8*b*).

**Age Synonymous with Wisdom.**

In several passages of the Bible (Deut. xxviii. 50; Isa. iii. 5, xlvii. 6; Lam. v. 12) disrespect for the aged is considered as one of the marks of evil times; and in the Talmud it is stated that a sign of the troubled days preceding the coming of the Messiah will be the lack of respect and courtesy shown by the young toward their elders (Soṭah, 49*b*). The reason for the respect shown to Old Age lay chiefly in the circumstance that advanced years were supposed to bring experience and wisdom. The old man, having passed through the trials of life, was looked upon as a source of counsel, and as being filled with the spirit of discretion and knowledge (Job, xii. 12; xv. 10). Hence, the term zaḳen came to be used for wise man (counselor), and also for elder in the sense of ruler. Expressive of this is the definition of zaḳen which we find in the Talmud, "The zaḳen is he who has acquired wisdom" (Ḳid. 32*b*). Compare the pun in Sifra, Ḳedoshim, vii. 12 אין זקן אלא זה שקנה חכמה—which is obviously the older form. Another indication of it is the story told by Eleazar ben Azariah, who, having been elected president of the Sanhedrin at the age of eighteen, was considered too young. But a wondrous thing happened: his beard turned white, so that he had the appearance of an old man ("Lo! I am like a man of seventy"—Ber. 28*a*). In accordance with this thought, there is a strain running throughout the literature of the Jews, indicating that the experience of years is the best guide for deciding vexed questions. After the death of Solomon, his son Rehoboam, by disregarding the advice of the elders and following the counsel of young men, brought about the division of the kingdom (I Kings, xii. 13, 14). A similar incident is recorded in the Talmud. In the days of Hadrian, when the enthusiastic young men advised the rebuilding of the Temple of Jerusalem, some wise men reminded the people of the event that occurred in Rehoboam's time, and said, "If young people advise you to build the Temple, and old men say destroy it, give ear to the latter: for the building of the young is destruction; and the tearing down of the old is construction" (Tosef., 'Ab. Zarah i. 19). The classic passage on Old Age in the Book of Ecclesiasticus (Sirach, xxv. 4–6) lays stress upon the insight that comes with years: "How beautiful a thing is judgment for gray hairs, and for elders to know counsel! How beautiful is the wisdom of old men, and thought and counsel to men that are in honor. Much experience is the crown of old men; and their glorying is the fear of the Lord." Hence, "He who learns from the old is like one who eats ripe grapes and drinks old wine" (Ab. iv. 20).

Of the wise who have begun to acquire learning in early youth and continued to devote themselves to study after they have grown old, it is said, "The older scholars grow, the greater their wisdom becomes" (Shab. 152*a*). But there are statements in the Bible and the Talmud to the effect that mere length of years offers no claim to reverence (Job, xxxii. 6–9). The Psalmist exclaims, "I understand more than the aged, because I have kept thy precepts" (Ps. cxix. 100); and the Preacher declares, "Better is a poor and wise child than an old and foolish king" (Eccl. iv. 13). More emphatic is the author of the Book of Wisdom when he says: "Honorable old age is not that which standeth in length of time, nor is its measure given by number of years: but understanding is gray hairs unto men, and an unspotted life is ripe old age" (iv. 8, 9). Similarly, Rabbi Judah ha-Nasi advised, "Look not upon the vessel, but at what is in it, for there are new vessels full of old wine, and there are old vessels which do not contain even new wine" (Ab. iv. 207). In the Midrash, too, it is well said, "There is an old age without the glory of long life; and there is long life without the ornament of age: perfect is that old age which hath both" (Gen. R. lxix.). D. P.

**AGEDA, ALLEGED CONFERENCE OF:** In an English pamphlet, entitled "A Narrative of the Proceedings of a Great Council of Jews Assembled on the Plain of Ageda in Hungary, about Thirty

Leagues from Buda, to Examine the Scriptures Concerning Christ, on the Twelfth of October, 1650," London, 1655, a certain Samuel Brett gives a full report of a fictitious Jewish conference, said to have been held at Ageda, Hungary, in October, 1650. It was attended by three hundred rabbis and three thousand persons, who had come together from all parts of the world to consider their attitude toward Christianity. Only those Jews were admitted, he states, who understood Hebrew and were able to trace their pedigree to the Twelve Tribes. Six Catholic friars, specially delegated by the pope, were also present. The discussion, carried on in pure Hebrew, lasted for eight days. The doctrines of the Church, as expounded by the Roman friars, were rejected as idolatrous; and the Jews fell back to their former position. Some of them, however, expressed a favorable opinion of Protestantism, and especially of the London clergy.

This report found its way to Germany and Hungary, where it was variously reproduced ("Sulamith," II. i. 233–243; "Allg. Zeit. d. Jud." 1838; Fényes, "Magyaroszágnak Sat. Mostani Állapotja," iii. 27, and in many geographical and historical works; compare Leopold Löw, "Gesammelte Schriften," iv. 419). It is still found here and there in pamphlets of the Jewish missions in England, Germany, and Austria.

However, on critical examination, the story shows all the marks of a fictitious creation. There is no place in all Hungary known as Ageda; the requirement of a pedigree was foreign to Jews of that period; and the statement that the discussions were carried on in Hebrew is also very suspicious. Furthermore, an event of such magnitude would have created the deepest commotion in Israel, and would have given rise to heated polemics and much writing of responsa; whereas there is not the slightest evidence in Jewish literature to corroborate Brett's account. Manasseh ben Israel in his "Vindiciæ Judæorum" speaks of "the fabulous narrative" of the proceedings of this council.

It is probable that Brett wrote his apocryphal account with a twofold purpose: (1) to demonstrate the incapacity of Catholicism to fulfil its mission; and (2) to spur English Christendom to financial contributions for the Jewish missions.

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M. B.

**AGEN:** A town in the department of Lot-et-Garonne, France, on the banks of the Garonne, southeast of Bordeaux. Some Jews settled here in the beginning of the twelfth century. The records show that the Jews of Agen were the first victims of the persecutions by the fanatical "Shepherds" (PASTOUREAUX), a body of wandering friars, who, headed by a Hungarian monk, under the pretense of delivering Saint Louis, the king of France, then a prisoner in the hands of Saracens, committed barbarous ravages before they could be suppressed. From Agen, the bloody persecutions spread through more than 120 communities in Guienne and Gascony. The unfortunate Jews sent delegates to the king of France imploring his protection. That Jews were still in Agen and its environs in 1250 is proved by the fact that the seneschal there was ordered to find all prohibited Hebrew books, and that the Dominicans, who aided the authorities, threatened with excommunication all Christians who hid these books, or sympathized with the Jews.

There was a hamlet, also inhabited by Jews, called Agenais, near Agen.

BIBLIOGRAPHY: *Shebet Yehudah*, ed. Wiener, p. 4; *Shalshelet ha-Kabbalah*, ed. Amsterdam, p. 91; H. Gross, *Gallia Judaica*, p. 44.

M. S.

**AGENCY, LAW OF:** The Law of Agency deals with the status of a person (known as the agent) acting by direction of another (the principal), and thereby legally binding the principal in his connection with a third person. The person who binds a principal in this manner is his agent, known in Jewish law as *sheluaḥ* or *sheliaḥ* (one that is sent): the relation of the former to the latter is known as agency (*shelihut*). The general principle is enunciated thus: A man's agent is like himself (Ḳid. 41*b*).

**Appointment.**

1. Under the Jewish law an agent may be appointed without the formality of writing, that is, by spoken words; and witnesses are not needed to give effect to these words, except to prove, in case of dispute, that authority had been given, and the extent of such authority. The standard authorities draw this conclusion from the remark in Ḳiddushin, 65*b*, that witnesses are needed only to meet denials.

A woman as well as a man, and even a married woman, or the "Canaanite bondman" or bondwoman of an Israelite, may be an agent and bind the principal, *sholeaḥ* (sender), or *bayal ha-bayit* (master of the house). A deaf-mute, a person of unsound mind, or an infant (a boy under thirteen or a girl under twelve years of age) can not be an agent, being deemed deficient in reason (based on Mishnah B. Ḳ. vi. 4); but such a one may act as messenger to carry money or goods to the party in interest by his express consent. In no case is a Gentile recognized as the agent of an Israelite, either to bind him or to acquire anything for his benefit; and a bondman, not subject to the marriage laws, cannot qualify as the agent of a married woman to accept a bill of divorce for her (Ḳid. 41*b*, Giṭ. 23*b*).

An infant in the legal sense can not appoint an agent, even for acts for which he would be competent in person; thus, an infant wife can not depute one to receive her bill of divorce (Giṭ. vi. 3).

A paid agent—that is, a factor or broker (*sirsur*)—does not differ from the unpaid agent in the relations which he can establish between his principal and a third person.

One who wishes to authorize another to bring an action for him to recover money, land, or goods must make out a writing known as הרשאה (letter of attorney), which in form is a transfer of the claim or of the thing to be sued for. It must contain such words as: "Go to law, win, and get for thyself" (B. Ḳ. 70*a*); otherwise the defendant need not recognize the attorney as a proper party to the litigation. The Talmud refers to these letters of attorney only in cases where the return of a deposit is to be demanded.

Maimonides ("Hilkot Sheluhin," iii. 2, based on B. Ḳ. 70*a*) holds that the transfer of an aliquot part of the claim is enough to give to the attorney a standing in court; for a part owner may sue on behalf of himself and companions. This view is accepted by later casuists.

An agent may appoint a subagent (Ḳid. 41*a*); but under the Roman, as well as under the English-American law, he can do so only by special authorization. Probably this would also have been the ruling under the rabbinic law; but both the Talmud and the standard authorities are silent as to the conditions allowing the appointment of a subagent.

For the conditions under which substitutes are allowed for delivery of bills of divorce, see DIVORCE.

2. The powers of an agent may be revoked at any time, and whatever he does after revocation is not binding upon the principal. However, the revocation takes effect only from the time that it is brought home either to the agent or to the person with whom he deals (compare rules in Mishnah Giṭ. iv. 1, with reference to the recalling of a bill of divorce from the hands of the messenger sent to deliver it). But when a deed of manumission is handed to an agent for delivery to the bondman, it can not be recalled; for a person may be benefited in his absence: hence, the mere delivery to the agent gives the bondman his freedom (*ib.* i. 6). As in the Roman and in the English-American law, the death of the principal ends at once all the powers of the agent, and the heirs are in no wise bound by what he does thereafter, nor can they benefit by his acts—such as taking possession of land or chattels—unless they adopt him as their agent (*ib.*; and see Giṭ. 13*a et seq.*). But a request to an agent to make a gift of money to a person named is not revoked by death, it being carried out as the wish of a dying man; while a manumission under like circumstances could only take effect by delivery of the deed. The authority of a subagent is not terminated by the death of the intermediate, but only by the decease of the principal. The power of an attorney holding a *ḥarshaah* to carry on an action does not lapse by the death of the principal; as he is, in form at least, an assignee and acts in his own right.

**Revocation.**

3. It is a general principle that the agent who acts outside or beyond the power given to him "does not effect anything"; in other words, his acts are void, and neither bind nor benefit his principal. In construing the powers of an agent —especially those of one who is employed to buy or sell for his principal —the first rule is that the principal is supposed to have his own profit in view when he appoints an agent, and that he says to him in effect, "I sent thee out to gain, not to lose" (Ket. 99*b et passim*). When the agent exceeds his authority, his act is void; but this occurs only when he discloses the agency. As it is presumed that the agent is not to act so as to cause a loss to his principal, a transaction negotiated by an agent may be set aside if the other party to it be guilty of "overreaching," even though to an amount less than one-sixth of the value, which is the limit allowed between parties dealing with each other in person, and though the purchase or sale be of land or of a bond, to which the law on overreaching does not apply. But the principal is protected in this way only when those dealing with the agent are apprised of his character. When one is entrusted with his principal's money or goods, and deals with them as with his own without disclosing his principal, the person dealing with him has the same rights as if he dealt with the principal; and if the agent exceeds his authority, or disregards the implied limitation not to involve his principal in losses, the latter must look to the agent alone for redress (Maimonides, "Yad ha-Ḥazakah, Hilkot Sheluḥin," ii. 4).

**Extent of Powers.**

Any one appointing an agent may confer upon him wider powers, agreeing beforehand to any transactions into which he may enter; in this case the principal is bound by all the bargains which the agent may make, whether good or bad (*ib.* i. 3).

Among later casuists the opinion gained ground that one who has dealt with an agent may, in a dispute with the principal, claim that he has given to the agent this wider authority; and the principal will have to bring witnesses to the contrary, if he wishes to be relieved of the agent's bad bargain ("Ḥoshen Mishpaṭ," §§ 182–184).

4. No distinction seems to be made between paid and unpaid agents in their duty of protecting faithfully the interests of the principal. Thus, when an agent is entrusted with money to purchase land, it is understood that such a purchase must be accompanied by the usual warranty of title (*aḥarayut*); if he buys without a warranty deed, his principal, if he desires to keep the land, may insist on the agent's first taking it in his own name and then conveying it with his own warranty (Maimonides, *l.c.* i. 3, derived from B. B. 169*b*).

**Duty of Agent to Principal.**

In cases where an agent is sent out to buy an article of known fixed price, and the seller supplies him with a greater quantity, the excess is divided between principal and agent; where the price is not fixed, the whole excess goes to the principal. If an agent is entrusted with money to buy certain goods and he buys them for himself, he must surrender them; but when ordered to buy land and goods, if he puts his principal's money aside, and buys with his own money, he is considered a swindler, but no redress can be obtained. Such an act may even be blameless if the seller happens to dislike the principal, and is unwilling to sell to him, but is willing to deal with the agent. If an agent sent out to buy wheat buys barley, or vice versa, the principal may claim the profit if there be any, but he is permitted to throw the loss on the agent. A factor who has bought goods for his principal and stores them carelessly, so that they are injured by dampness, etc., is liable for the resultant loss ("Ḥoshen Mishpaṭ," *l.c.*).

5. A man may betroth a woman to himself in person or by proxy through an agent; a woman may be betrothed in person or through her agent (who accepts the coin or ring or anything of value under authority from her); a father can betroth his daughter while she is a girl (between twelve and twelve and a half), either himself or through his agent (Mishnah Ḳid. ii. 1).

**Non-Commercial Agencies.**

The messenger through whom a bill of divorce is sent by the husband for delivery to the wife, or who is sent by the wife to bring or to accept it, can not properly be called an agent; but agency enters into the law of divorce very broadly in the chapters of the Talmud in Giṭṭin. For agency in divorce, see DIVORCE. Betrothals of either party through an agent ceased long ago among Jews.

For the relation of an agent toward his principal in cases of taking possession, see ALIENATION.

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L. N. D.

**AGES OF MAN IN JEWISH LITERATURE, THE SEVEN:** The Biblical allusions to the various stages of human life (Jer. vi. 11, li. 22; Ps. cxlviii. 12) and the metaphors in Holy Writ concerning man in all his phases are brought together in Löw's "Die Lebensalter," pp. 12–20 (see AGE, YOUTH). In the Talmud, the idea of "ages of men" is expressed by the word פרק (literally "to break"; compare especially Obad., 14). To the rabbis, a threefold division of human life, viz., boyhood, youth, and old age, seemed more acceptable than any other. In the earlier Midrashim five periods are mentioned: יונקים, בחורים, קטנים, נערים, זקנים (Tan. to Ex., ed. Stettin, p. 180). In the same work (introduction to Haazinu; Pesiḳ. R. xx.; Löw, "Lebensalter,"

p. 24) human life is symbolically compared to the twelve signs of the zodiac (English translation in "Jewish Chronicle," Nov. 23, 1894, p. 11). The computation of fifteen years for each age, to be found in the addition to Abot, v. 21 (Taylor, "Sayings of the Fathers," Eng. ed., pp. 97, 98, Cambridge, 1897), and attributed to Ben Bag Bag, or Samuel ha-Ḳatan (*ibid.* p. 22), became very popular among Jews because of the educational hints thrown out in the saying, which was paraphrased in verse by Solomon ben Isaac Levi, in his commentary called "Leb Abot" (The Heart of the Fathers), published in Salonica, 1565. Abraham ibn Ezra's poem, entitled בן אדמה יזכור במולדתו וכו׳ ("Mortal Man Should e'er be Mindful of his Origin," etc.), has often been published (see, for instance, Abravanel, "Naḥlat Abot," p. 189*b*, Venice, 1567; "Midrash Shemuel" of Samuel Ucedo, Frankfort-on-the-Main ed., p. 56*a*; the poems of Ibn Ezra, ed. Aḥiasaf, Warsaw, 1893; Taylor, "Sayings of the Fathers," p. 22; compare Steinschneider in "Z. D. M. G.," 1850, iv. 164, n. 77). A German version of the poem which is incorporated in the Sephardic liturgy is given in Löw's book, pp. 38, 39; and another in Letteris, "Andachtsbuch," etc., pp. 149, 150, Prague, 1869. Other poetic selections by Spanish Jewish poets, ancient and modern, on the various stages of human life, are reproduced in Löw, *l.c.*, pp. 37–41.

The division into seven ages appears to have been originally Greek, and is attributed to Solon (flourished about 638–558 B.C.), who, according to Philo ("De Mundi Opificio," ed. Mangey, i. 25, 26), speaks of ten ages of seven years each. The seven ages are first met with in Hippocrates (died about 357 B.C.), and are also given by Philo, whose divisions are infancy, childhood, boyhood, youth, manhood, middle age, and old age.

Reference to the seven periods are quite frequent in the Midrash. There are some data which Löw has omitted to mention. The Midrash Tadsheh enumerates a number of things divisible into seven parts, such as festivals, stars, portions of the human anatomy, etc. Among others are the following: ז׳ קומות: ילד, נער, רובה, עלם, איש, שב, זקן, which are the equivalents of the designations in Hippocrates (see Jellinek, "B. H." iii. 168, Leipsic, 1855; Egers, in "Hebr. Bibl." xvi. 17). A satirical subdivision into heptads may be found in Eccl. R. to i. 2:

"The Seven Vanities of which the Preacher speaks correspond to the seven eons of man. The child of a year is like a king, put in a coach and adored by all; at two or three he is like a swine dabbling in filth; at ten he bounds like a kid; at twenty he is like a horse neighing and spirited, and desires a wife; when he has married a wife, behold! he is like an ass; when children are born to him, he is shameless as a dog in procuring the means of sustenance; when he has grown old he is like an ape—that is, if he is an *am ha-arez* [ignoramus]—but a learned man like David is a king, though old (I. Kings, i. 1)."

The same tradition is quoted in the unpublished Midrash ha-Gadol to Gen. ii. 1 with some peculiar variations. Parallels from folk-lore, especially on the zoological metaphors, are given by Löw ("Lebensalter," pp. 23, 24, 371, notes 40, 41) and by Egers ("Hebr. Bibl." xvi. 17). Renderings of the above in German are to be found in Wünsche, "Der Midrash Kohelet," p. 3 (Leipsic, 1880). Löw (*l.c.*, pp. 22, 23) and J. Dessauer, "Spruchlexikon des Talmud und Midrasch," pp. 125, 126, No. 948 (Budapest, 1876), give paraphrases of the tradition in verse (for English translations, see Taylor, "Sayings of the Fathers," p. 111; Hyman Hurwitz, "Hebrew Tales," American ed., 1847, pp. 75, 76; W. A. Clouston, "Flowers from a Persian Garden," pp. 257–259 (London, 1890), with parallels; compare also Schechter, "Studies in Judaism," 1896, pp. 295, 299, 300). There is also an interesting elaboration of the legend of the Seven Ages of Man in an old Midrash on the "Formation of the Child" (Yeẓirat ha-Welad), published in Wagenseil's Latin edition of the treatise Soṭah, pp. 71–79 (Altdorf, 1674); in Makir's "Abḳat Rokel," pp. 23*a*, 24*b* (Amsterdam, ed. 1696), and in Jellinek's "B. H." i. 154, 155 (Leipsic, 1853), where Plato's doctrine of preexistence is indicated. This version of the story is given in Yalḳ. to Eccl. i. 2 (ed. Warsaw, 1877), p. 1080, § 966, from Midr. Zuṭṭa, ed. Buber, p. 84, where it is ascribed to Judah bar Simon, who, in turn, transmits it in the name of Joshua ben Levi.

The fullest and most striking parallel to Shakespeare's "Seven Ages" (on which a special monograph was written by Dr. John Evans, entitled "Shakespeare's Seven Ages of Man, or the Progress of Human Life," London, 1834) is to be found in the Midrash Tanḥuma. The following is a translation:

"For now, seven worlds follow one another in rapid succession. In the first, the child may be compared to a king: all greet it and long to catch a glimpse of it; they embrace and kiss it, it being but one year old. In the second stage, when about two years old, it may be compared to the unclean animal which wallows in the mire. In the third period, it resembles a kid of the goats, which capers hither and thither in the presence of its mother—an object of delight and joy to its parents, making glad the hearts of all who look upon it. [This period would include the age at which it begins to walk alone along the public way, and extends to the years of maturity at the age of eighteen.] And now, in the fourth stage, he may be likened to a spirited steed, running in the race and confiding in the strength of youth. But there comes the fifth stage, in which he becomes as the saddled ass, when, at the age of forty, he is bowed down by the weight of wife and children, having to travel backward and forward in order to bring home sustenance for the members of his household. And how much keener this contest becomes in the sixth period of life, when, like a whining hound, the breadwinner of the family in shamelessness races and tears about, snatching from one in order to give to another. And, lastly, there arrives the seventh stage of man's existence, in which, ape-like, his countenance changes, and childlike, he asketh for everything, eating and drinking and playing as a child: and there he sits, even his children and his household mocking at him, disregarding him and loathing him; and when he utters a word, he hears such expressions as 'Let him alone, for he is old and childish.' This is the period in which his sleep is so light, that the flutter of a bird's wing would rouse him from his slumber; and this period extends to the time in which his hour of departure from this world is fixed, at which the selfsame angel comes to him and asks him, 'Dost thou recognize me?' to which he replies, 'Indeed, I do: but wherefore dost thou come to me just this day?' 'In order to take thee out of this world,' says the angel, 'for thy time has come to depart hence.' Immediately he commences to weep; and his cry pierces the world from one end to the other: addressing the angel, he exclaims, 'Hast thou not already caused me to quit two worlds, to enter this world?' to which the angel finally replies: 'And have I not already told thee, that against thy will thou art created—against thy will thou art born, against thy will thou livest, and against thy will thou must render account for thy actions before the Supreme King of Kings, blessed be He?'" (Ab. R. N. p. 22).

The first Jewish author who mentions the classification of Hippocrates is Solomon ha-Levi of Salonica, whose views may be found in a sermon delivered by him on the Feast of Tabernacles in 1574. He identifies the seven stages of Hippocrates with the seven names of the evil inclination ("Yeẓer hara'") spoken of in the Talmud (see his "Dibre Shelomoh" (The Words of Solomon), pp. 161*c*, 297*d*; Löw, *l.c.*, pp. 31, 32, 36). The physician Tobias Cohen (1652–1729) was also familiar with the division into heptads. "The life of man," he says, "according to the opinion of the physicians, is divisible into seven chapters, as follows: infancy, childhood, puberty, youth, prime, old age, and very old age" (see Löw, *l.c.*, pp. 36, 372, notes 82, 83). His views differ from those of Philo. Löw, *l.c.*, gives a German translation of Cohen's own ideas on the subject; despite his learning and culture, he seemed to be influenced by the symbolism of numbers (see his "Ma'aseh Tobiah," p. 73*a*). About other divisions

of human life by Jewish authors in the Middle Ages and in modern times see the résumé in Löw, *l.c.* pp. 26–41. Poetic contributions to this subject from the pen of Samuel ha-Nagid, Abraham ibn Ezra, and other poets of the Spanish school are especially interesting. See also SEVEN.

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G. A. K.

**AGGADA, THE.** See HAGGADAH, THE.

**AGGADISTS.** See HAGGADISTS.

**AGGEI, THE PROUD KING:** The original idea of the legend concerning the Proud King Aggei, which appears in various forms in folk-lore, is found also in the Talmud, the Midrashim, and the Targum. The Russian version, as rendered by Garshin, reads as follows:

"The wealthy and mighty czar Aggei, ruler of a great country, grew proud and haughty. One day, hearing the priest read from the Holy Scriptures that the rich may become poor and the poor rich, he became angry. Was it possible that he, Aggei, could ever become poor, and some beggar become rich in his stead? He ordered the priest to be imprisoned and the leaves containing the words he had expounded to be torn from the book. God thereupon resolved to humiliate Aggei for his arrogance. On one occasion, when hunting with his servants, he started a beautiful deer, which he pursued into a lonely place, far away from his retainers. When the deer took to the river, Aggei swam after it and followed it into a forest. The creature was an angel that had taken the form of a deer. Later, by the Lord's command, it assumed the appearance of Aggei, joined the hunters, and rode home with them. No one suspected that he was not the real czar, though all were surprised at the change in his behavior; for he became serious and meted out justice on every hand.

"The real Aggei, naked, hungry, and exhausted, met a shepherd, to whom he declared himself as the sovereign. The shepherd considered him an impostor and gave him a thrashing; but later, deciding that Aggei was insane, he threw a sheepskin about him to cover his nakedness. When Aggei returned to the city he went to the palace, but the guard drove him away. He then had to work as a common laborer. Convinced that a bold and impudent impostor had usurped his place, Aggei repaired to the church and, when the new ruler passed by, looked into his face and immediately recognized the angel of the Lord. Filled with horror and fear, he left the city, and soon became convinced that God had punished him for his haughtiness. In his humiliation he confessed his sins and prayed to God for mercy and strength. At the end of three years the new sovereign issued an order commanding all the beggars and the poor throughout the country to attend a grand reception and feast in his palace. Among them was a group of blind men, with Aggei as their leader. When the angel passed round, he asked Aggei: 'Are you also a beggar?' Aggei replied that he was but the servant of the beggars. The angel then told him that his punishment was at an end and that he might take the ruler's mantle, the sword, and the scepter again, and rule the people wisely and mildly. But Aggei did not wish to rule again; and he went away to lead the blind."

This legend is based upon the haggadic tales of Solomon (Sanh. 95*a*; Cant. R. to i. 10; Targ. Eccl. i. 12; Midr. Tan., Waera; Yer. Sanh. ii. 20; Git. 68*b*; see especially the old Russian legend of the "Czar Solomon and Kitovras" (that is, Asmodeus), which is to be found in the collection of legends on Biblical topics under the title "Paleya" (1477 and 1494), which are almost exactly the same in contents as the Talmudic Haggadah of "King Solomon and Asmodeus"). S. Beilin is of opinion that the Russians received the Talmudic legend in a Russian rendering from South Russian Jews in very early times ("Skazanie o Gordom Aggeye" (Tale of the Proud Aggei) in "Voskhod," November, 1899). Israel Lévi in his article, "L'Orgueil de Salomon" ("Rev. Ét. Juives," xvii. 58 *et seq.*), also tries to prove that the legend is not of Indian, but of Jewish, origin; while M. Vesselovski, in "Neue Beiträge zur Geschichte der Salomonsage" ("Archiv für Slavische Philologie," 1882, pp. 393–411), is of the opinion that traces of the Indian legend (from the "Vikramacharitra") are to be found in the Talmudic tale of "Solomon and Asmodeus."

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H. R.

**AGLA:** A cabalistic sign used as a talisman. It is a combination of the initial letters of "*Attah Gibbor Le'olam Adonai*," the first four words of the second benediction of Shemoneh 'Esreh (see Moses Botarel, commentary on "Sefer Yeẓirah," i. 2, and Ḥayyim Vital, "Peri 'Eẓ Ḥayyim, Sha'ar 'Amidah," 18, and Meir ibn Gabbai on "Shemoneh 'Esreh"). To the letters Jod, He, the numerical value of which equals fifteen, Isaac Luria added the numerical value of letters making twenty, which, when added to the fifteen, thus, $15+20=35$, is equivalent to the sum total of the letters in Agla, that is, $1+3+30+1=35$. Other cabalists identify the name with that of the thirty-five angelic princes of the Torah. Güdemann ("Gesch. der Erziehung der Juden in Italien," p. 336) calls attention to the singular fact that the four letters A G L A inscribed upon wooden dishes, together with Christian crosses, were used as a talisman against fire, the letters being said to signify: *Allmächtiger Gott, Lösche Aus* ("Almighty God, extinguish the flames"). J. L. S.—K.

**AGNATES** (Latin, *Agnati, Adgnati*): In Roman law, kindred on the paternal side only: the word is used in contradistinction to *cognati*, kindred on the mother's as well as on the father's side.

In Jewish law, the right of inheritance, based on the written law (Num. xxvii. 8–11), recognized among ascending and collateral kindred the Agnates only. The text reads:

"If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses."

The traditional construction of this law is found in the Mishnah (B. B. viii. 2). The order of succession is as follows:

"'If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter' [Num. xxvii. 8]: a son comes before the daughter, and all the descendants of the son come before the daughter. The daughter comes before her uncles; and all the descendants of the daughter come before her uncles. The brothers come before the father's brothers; and the descendants of the brothers come before the father's brothers. The general rule is this: Whoever is preferred in the order of succession, his descendants are also preferred; and the father precedes any of his descendants."

It will be seen that in default of issue the inheritance ascends to the father of the deceased. The Mosaic law does not provide for such a case; perhaps because the text deals with the original division of the Holy Land, the soil of which is supposed to be inalienable, so that no one can well have an inheritable estate in land until after his father's death. But during the second commonwealth the law of the Jubilee could no longer be carried out. Thus, it would often happen that the estate of a childless person would go to

his surviving father, as it did by the Roman law also; and this in preference to brothers and sisters and their descendants. Neither the Hebrews nor the Romans shared in the strange notion of the common law of England, that land must in no case "ascend."

Both Bible and Mishnah treat the daughter only in the singular; but if there were several daughters they divided equally. So did the several sons, aside from the double share of the first-born, which, however, attached only to an inheritance from the father (in which his eldest son, irrespective of the situation of the mother, had a double share—Deut. xxi. 15–17), and not to succession from the mother or brother. Under the words of Scripture, "of all that he hath" (literally, "all that is found with him"), it is held that the double share is allowed only of such estate as the father is possessed of at the time of his death. Hence, if the father's brother dies after him, the first son does not receive a double share of the estate which comes to the sons from this source through the father. And this notion is carried so far that even a loan or other demand owing to the father at the time of death, when collected, is divisible equally; and the eldest son must also recompense his brothers in money for the fruits or corn ears that have grown from buds and stalks since the father's death.

**Children's Share.**

When a first-born son has died before his father, his own children take the double share in the grandfather's estate. Thus, when *A* has two sons, *B* and *C*, who die before him, and *A* dies, *B's* daughter (if he has no son) receives two thirds of *A's* estate, and *C's* children one third (B. B. viii. 4, and Gem. *ibid.* 122*b et seq.*; "Ḥoshen ha-Mishpaṭ," § 278); and generally speaking, under the principle of representation, remote descendants of the decedent, or of a common ancestor, always take by families (*per stirpes*) and never by heads (*per capita*).

Sisters come after brothers and their descendants. Although they are not named in the Bible, the Mishnah takes account of them (B. B. viii. 1): "A man inherits from his mother, and the husband from the wife, and the children of sisters inherit, but do not transmit"; and with these words it excludes the cognates, that is, the kindred on the mother's side.

The right of the surviving husband to inherit the estate of his wife is not derived from Scripture. The Talmud (B. B. 111*b*) points only to an obscure hint in Num. xxvii. 11 to support the customary law of inheritance to this extent; but the wife never inherits from the husband.

Illegitimates inherit, transmit, or, as links in the line of descent, pass a succession, in the same manner as those born in wedlock; even a *mamzer* (child begotten in incest or adultery) has the same standing as a legitimate child. From this rule are excepted children that are the fruits of intercourse with a "Canaanite" bondwoman or with a Gentile; because such children are reckoned after the mother, not after the father (compare Deut. vii. 4). This full kinship of illegitimates (subject only to this exception) with the father and his Agnates is recognized not only for the purpose of succession, but for all purposes; thus the law of the levirate applies to a natural brother. In fact, the Mishnah lays down the rule of equality under the very head of the levirate (Yeb. ii. 5): "He who is a brother to somebody *from any source* puts his brother's wife under the duty of the levirate, and is a brother for every purpose, except when one brother comes from a bondwoman, or from a Gentile mother; when one is a son from any source, he frees his father's wife from the levirate, and is guilty of a deadly sin in striking or cursing the father, and is his son for all purposes, etc." (see also Maimonides, "Naḥalot," i. 7). The only difficulty resting on an heir, related through an illegitimate birth, is how to prove his kinship. Here the law deems recognition by the ancestor who transmits the inheritance sufficient; and the father's word is believed when he says "N. N. is my son" (B. B. viii. 6, see Maimonides, *l.c.*, iv. 1–8).

**Illegitimate Children.**

An Israelite who becomes an apostate does not lose his standing as an agnate thereby, neither do his children who are born of an Israelite mother.

Should the estate of a deceased Gentile fall under the jurisdiction of a Jewish court, it must be given to his Gentile kinsmen according to the rules of the Mosaic law. Though the sages held the chastity of the heathen in such low repute as not to recognize the kinship between heathens and converts, the reputed kinship between one heathen and another is deemed sufficient to determine the right of succession.

**Gentiles and Proselytes.**

Every full-blooded Israelite is supposed to have agnatic heirs; for, if need be, the common ancestor would be found in the head of his tribe. But a proselyte dying without issue born while he was a Jew has no heirs, as the marriage of Gentiles is not recognized as a basis of heirship, and the estate of a proselyte in such cases has no owner (see Mishnah B. K. iv. 7, and elsewhere).

The preference of sons over daughters is greatly moderated and often reversed by the right of the latter to maintenance, based on the marriage contract, or *ketubah*. R. Moses Isserles, in his notes to the "Ḥoshen ha-Mishpaṭ" (§ 276, 4) points out that a person born out of wedlock, whose father is unknown, stands on the same footing as a proselyte. If such a person acquires property and dies without issue, he has no heirs, and his estate belongs to the first occupant. In short, there is no heir by the mother's side either in the case of legitimate or of illegitimate children.

The right of hotchpot (*collatio*), by which advances made by the father in his lifetime to his children are reckoned as belonging to the estate, so as to equalize the shares of the children after his death, is known both to Roman and to English-American law, but was not recognized (Mishnah B. B. viii. 7, 8) either in sharing the inheritance or in providing maintenance for the daughters. The same rule for the inheritance of lands applies to goods, effects, or slaves; and, as under the Roman law, the whole estate is treated as one aggregate.

**Right of Hotchpot.**

Relationship is spoken of in the Mishnah as an objection against acting as judges—in criminal cases as in civil disputes—or as witnesses (Sanh. iii. 3, 4); but here Agnates are not the only kindred to whom the opposite party may object. In fact, affinity is ground enough.

"These are relations [for this purpose]: His [a person's] father, his brother, his father's brother, his mother's brother, his sister's husband, his paternal or maternal aunt's husband, his stepfather, his father-in-law, and his brother-in-law (by the wife), with their sons and sons-in-law, and his stepson."

This is the tradition according to R. Akiba; but the older tradition (first Mishnah) was as follows:

"His father's brother and his father's brother's son and whoever is capable of inheriting, or who is at the time connected by marriage with a woman nearest in descent."

This earlier view seems to have confined the objection to Agnates, and to have proceeded on the ground that the nearest agnate was interested in the property or demand in dispute, and was therefore unfit to act as judge, or to give impartial testimony.

L. N. D.

**AGNOSTICISM:** A term invented by Prof. Thomas H. Huxley in 1869, expressive of opposition to the claims of the Christian gnostic as "the one who knows all about God" (see Huxley in the "Nineteenth Century," February, 1889), in adaptation of the descriptive adjective found in St. Paul's mention of the altar "to the unknown God" (Acts, xvii. 23). The word agnostic with its derivative has passed into recent literature as the designation in the main of the theories of two groups of thinkers. In its original implication, corresponding to the position of its inventor, the term agnostic represented a state of suspended judgment with regard both to theism and atheism. On the ground that existing evidence does not justify either the affirmation or the denial of the being of God,

**Name and Meaning.**

God is held to be unknown. However, the word has assumed a secondary meaning. It has come to denote the theory that God is not only now unknown, but is forever unknowable, on the assumption that the nature of human knowledge is such as to preclude knowledge of ultimate things. In the former sense the agnostic position makes a reaction against the dogmatism of both the Church and of atheistic materialism. Each presumed to possess ultimate knowledge. A protest against the arrogant gnosis of these, Agnosticism represents a wholesome phase of modern thought. It is expressive of the recognized need of modesty and a higher degree of reverence. The dogmatism of the Church was neither modest nor reverent; and these, its failings, marred also the attitude of its antipode, insistent materialism.

Not content to teach that God is, the Church proceeded to catalogue what He is. In claiming for itself this knowledge, it ignored the limitations of human thought. It confounded analogy

**Man's Knowledge of God.**

with identity. The Church failed, furthermore, in self-consistency. It appealed to revelation, and thus conceded the position of those who insist upon the inability of human reason to arrive at a comprehensive knowledge of God. On the other hand, it assumed that the human mind, lacking the insight to attain unto the knowledge of God, may yet understand and interpret revelation, and proceeded to develop, from data beyond cognition, a theory of the Godhead and of God's relations to the world and every individual therein. This contradiction proved to be the vulnerable point which atheism was not slow to attack, but atheism in turn fell into the error of its antagonist. Refusing to acknowledge

**Agnosticism versus Atheism.**

reality beyond the visible, tangible, and sensuous world, it contradicted itself in building up a theory of the universe which transcended the data of immediate experience. Its denials were as dogmatic as were the affirmations of Church theism. Agnosticism, in proclaiming a truce to the verbalism of both contestants, came upon the world of thought as a refreshing breeze after a hot and stifling sirocco. As such a protest and reaction, it helped to clarify the atmosphere and contributed to the reexamination of the foundations of belief. It emphasized the necessity of clearer statements of the basic propositions at issue. But it could be only preliminary. The metaphysical interest in man is too strong to resign itself to inactivity, and the passion for unity and harmony is too insistently interwoven in the very constitution of the human soul to respect the lines drawn by this Agnosticism of "suspended judgment" in expectancy of further and fuller evidence.

In its own development Agnosticism had to progress beyond its first positions. Enunciating the doctrine that God is not only unknown, but forever unknowable, the later agnostic theories recur to the metaphysical epistemology of Kant and Comte, as modified in the synthetic philosophy of Herbert Spencer. Fundamental to this phase of Agnosticism is the thesis that knowledge is confined to phenomena—that the nature of ultimate things lies beyond the reach of human thought. The radical defect of this contention has often been pointed out. If it were true that our knowledge is limited to the phenomenal, by no possibility could we ever become aware of the limitation. To affirm that things-in-themselves exist, but that man can not know them, implies the contradiction of one half of the proposition in the other. If we can not know things-in-themselves, how do we know that they exist? If we know that they exist, then they are not unknowable. The knowledge that they are includes in a certain degree also the knowledge of what they are. The argument which proves that we can not know what things are in themselves tells against the knowledge that they are.

**Development of Agnosticism.**

In the Kantian system the principle of causation is relied upon to prove the existence of the things in themselves. But, if our knowledge is confined within the realm of phenomena, this principle, of necessity, will apply only to phenomenal existence. We can not take one step farther by the aid of this crutch. In knowing the limits, we have passed beyond them. This new Agnosticism controverts the position of the sensationists. It concedes that sensations must have a cause beyond themselves. Our knowledge of the outer world is regarded as an inference, depending on an act of abstract thinking. It is then conceded that we know more than the immediate data of experience, for sensations are the only states of experience. Yet we assume, on the principle of causation, the existence of a world beyond and antecedent to our sensations. In truth, the knowledge of sensations is not more direct than that of objects.

To know consists not in the act of immediate experience, but is a composite operation in which comparison and memory—that is to say, the conscious revivifying of experiences which have

**Consciousness and Knowledge.**

passed away and are no more—play considerable part. Self-consciousness as the basis of thought thus transcends the actual as clearly as does the inference of things beyond the phenomenal. But this world, to which our sensations, as interpreted by consciousness, point, and the knowledge of which, though beyond experience, is ours, we interpret by the data of our own consciousness. We project into the beyond our own personality. Our personal experience now, as Kant himself has pointed out, is in a certain sense out of and above time, since the conscious unity which is present in it all, and without which it could not exist, is no member of the temporal series, but is that which makes the very conception of time possible. Our own self thus asserts itself as free from the limitations of time, and, therefore, it is not proved that the reality underlying the All must, of necessity, be quite unlike what we know as human life. What we know of self we may not deny to the absolute.

The fear of falling into ANTHROPOMORPHISM AND ANTHROPOPATHISM is the fatal obsession of Agnosticism; but we think as men, and can not think otherwise. Mythopoetic construction is inherent in all mental synthesis. Science can not spare the privilege or resist the inclination. Any system of interpreting

nature to man must resort to the picture language, which alone evokes response from the human mind. Confusion in the use of the term knowledge has lent a semblance of cogency to the contentions of Agnosticism. What we know, we know as human beings: that is to say, in its relations to our conscious self. Sensations, the immediate material of our consciousness, we know in no manner different from the way in which we know the unities beyond and underneath these sensations. In their relations to us we know the things-in-themselves, the existence of which need not be established for us by a process of thought, but the knowledge of which is an original datum, which is presupposed in every act of thinking. Our own personal identity and self-consciousness are of things-in-themselves. As we know ourselves, we know them. The knowledge of our Ego, which is the consciousness of our unity, leads to the knowledge of the ultimate unity underlying all that is. While we may never know what God is in Himself, we do know what He is for us. As we are a part of the All, that which we are must also be in some degree of the essence and nature of the All. The All can not be less than we, a part thereof.

**Knowledge of God and the World.**

Judaism has little to learn, and still less to fear, from modern Agnosticism. Conceiving of man as created in the image of God, it bases its God-knowledge on the self-knowledge of man. By looking into himself, man learns to know his God; and it is in terms of this self-cognition that Judaism expresses its God-consciousness. The early Biblical writings are naively anthropomorphic and anthropopathic. The philosophers of Judaism, beginning with PHILO, prefer to hypostasize divine manifestations and powers, such as wisdom, grace, justice, prescience, to descriptions of His entity in human terms. This tendency finds expression in the nomenclature which borrows designations of space and locality to connote the Deity. "Being," "He who is," seem to suffice to name Him adequately. Beyond this ascription of Being, the pious disinclination to associate with Him other and less comprehensive connotations would not venture. The ḥazan who exhausted a rich vocabulary of attributive description in his zeal to magnify God was censured for his presumption (Bab. Ber. 33*b*). "The NAME" is the favorite synonym for God.

**Jewish Views.**

Fundamental to the theology of most of the philosophic writers among the Jews is the thesis that, while we may predicate existence of God, we can not attain unto the knowledge of His quality (Maimonides, "Moreh," i. 58). Joseph Albo reports the answer given by a "wise man" to the query, whether he knew the *what* of the Godhead: "Did I possess this knowledge, I myself would be God" ("'Ikkarim," ii. 30). The controversy concerning the ascription of attributes to the Deity was fanned into a high blaze in consequence of dogmatic disputes in the camp of Mohammedan theologians. Saadia devotes a series of chapters ("Emunot we-De'ot," ii. 4–9) to the discussion of the problem, and comes to the conclusion that attributes, in the strict sense of the word, can not be predicated of God. Those found in the Bible may be divided into such as indicate essence and such as connote action; the former are comprehended in God's unity and are a mere accommodation to the necessities of language, while those of activity are mere designations of God's power in nature and history.

Saadia was succeeded by a long series of thinkers, who contend that the attributes have in reality only a negative implication. They exclude their contraries, but do not affirm of God a positive reality, not included before in His Being. Maimonides, in his "Moreh Nebukim" (i. 50–60), on the whole is inclined to accept this theory. To attribute qualities to God would amount to limiting Him, and thus would degrade His Being. The attributes life, power, knowledge, and will constitute only a seeming exception. But while in man life and knowledge, thought and power are separate and divided, in God, the One and Indivisible, they are one. God's thought is not of the order of human thought. It is spontaneous. Why, then, adds Maimonides, in view of the essential difference of implication in the terms, use them in connection with God? From the very beginning, he adds, Jews had a dread of pronouncing the name of the Deity. The priests alone at certain times and in holy places could presume to utter the Ineffable Appellation. Others had to paraphrase it. Adonai and Elohim designate God as cognized from His works. Still Maimonides' thesis has also its positive side. The more we know what God is not, the nearer, says he, we draw by this road of negation to the perception of what is involved in the concept of the Deity as the One and Indivisible Unity.

**Qualification by Negation.**

In all essentials, modern Judaism shares the position of Maimonides. It regards all attempts at descriptive connotations of the Godhead as anthropomorphic makeshifts to find words for a thought which in reality is beyond the power of human tongue adequately to convey. God is. In Himself, He is unknowable. In so far as He is in relation to our own self, the life of Israel, the human family, and the world, He is known. Up to a certain point, then, Judaism is agnostic. It parts company with Agnosticism at the point where the certitude of our own immediate consciousness of the reality beyond the limited range of sensational experience is called into doubt. By the light of this consciousness, which is an immediate datum, by the facts of his own identity and persistency as a conscious entity in time and space—yet withal above time and space, and constituted into a moral personality by the additional data of Israel's history and the guidance of the world and humanity—the Jew, in accordance with Judaism's doctrine, draws the warrant for predicating in his faltering human language the existence of that "power not ourselves making for righteousness," paraphrasing attributes which agnostic metaphysics, in its confusion of the implications and the limitations of knowledge, refuses to admit. The Unknowable God, through the medium of human cognition, is apprehended as the God who is, and, as existing, is known by analogy and brought nearer to man by symbolism rooted in human experience and human self-consciousness. See also ANTHROPOMORPHISM.

**Modern Jewish Views.**

E. G. H.

**AGOBARD:** Bishop of Lyons; born 779; died June 6, 840; was one of the principal opponents of Judaism in the ninth century. In his time the Jews of Lyons inhabited a special quarter, situated at the foot of the hill of Fourvière. They obtained from King Louis the Debonair, of France—the son and successor of Charlemagne—a special magistrate (*magister Judæorum*) named Eberard—a prominent man of the court—to defend them against the intolerance of the clergy. This aroused the indignation of Agobard, which he expressed in four epistles—one to Louis, one to the priests of the palace, one to Bishop Hilduin, and one to Nibridius, bishop of Narbonne.

In the first letter, which he entitles "Concerning the Insolence of the Jews" (*De Insolentia Judæorum*), he complains bitterly of the agitations of Eberard and the royal commissioners, Gerric and Frederick, against his clergy and himself. "What have I done," he asks, "to incur the anger of the king? I have confined myself to giving to the faithful the following recommendations: not to sell Christian slaves to the Jews; not to permit the Jews to sell them in Spain, or to have Christians in their pay and employ; to prevent Christian women from observing the Sabbath with Jews, from working with them on Sundays, and from partaking of their meals during Lent; to forbid their servants eating meat during that period; not to buy meat that had been bled and rejected by them as being unclean and therefore called Christian meat, nor to sell it to other Christians; not to drink such wine as is sold only to Christians," etc.

Agobard tried to justify these recommendations by enumerating his grievances against the Jews.

**Accusations against Jews.**

"They boast," he says, "of being dear to the king and of being received by him with favor, because of their descent from the Patriarchs; they exhibit costly garments which, they say, have been presented to them by the relatives of the king, and gowns which their wives have received from the ladies of the palace; contrary to the law, they take the liberty of building new synagogues; ignorant Christians claim that the Jews preach better than the Christian priests; and the commissioners of the king have ordered a change of the market day, in order that the Jews might be able to observe their day of rest." He ends by accusing the Jews of stealing Christian children to sell them as slaves.

This first epistle is followed by a memorandum, countersigned by the bishops of Vienne and Châlons and entitled, "Concerning the Superstitions of the Jews." In it are recounted the judgments that the Fathers of the Church have passed upon the Jews, the restrictive measures taken against them by different councils, their false superstitions, and their refusal to believe in the divinity of Jesus. By citing numerous Biblical texts, endeavors are made to demonstrate that the society of Jews should be avoided still more than that of pagans, as Jews are the opponents of Christianity.

These writings did not produce on the king the effect expected by Agobard, who, by baptizing a female slave belonging to a Jew (despite the opposition of her master), alienated whatever regard the monarch had entertained for him. Of this he had evidence in the coldness of his reception by Louis at an interview in which Agobard attempted to justify himself.

In a second epistle, addressed by the bishop to the priests at the court, he consults the prelates Adalard, Uvala, and Helisachar upon the course to be pursued toward the pagan slaves, belonging to Jews, who desire to enter into the pale of the Church. Agobard was inclined to admit them.

The third epistle, addressed to Hilduin, prelate of St. Palais, and to the abbot Wala, reveals still more clearly Agobard's zeal for proselytism. He entreats them to induce the king to revoke the edict in favor of the Jews, forbidding the baptism of their slaves. He points out that it is a sacred duty for every priest to work for the salvation of those who are plunged in error; hence they must make use of their influence, "that the souls that could augment the flock of the faithful, and for whose salvation public prayers are offered to God by the Universal Church on Passion Day, should not remain, through the obstinacy of the unbelievers, through the wickedness of the enemies of heaven, as well as the pretended edict of the king, in the snares of Satan."

Not all prelates of that time shared Agobard's sentiments. Nibridius, bishop of Narbonne, did not hesitate to maintain cordial relations with the Jews, and even invited them to his table. Therefore Agobard considered it his duty to induce him to break off all intercourse with them. "It seems to me to be unworthy of our faith," he writes to him, "that the sons of light should associate with the children of darkness, and that the Church of Christ, which ought to present itself for the kisses of her celestial spouse without blemish and without wrinkle, be disgraced by contact with the defiled and repudiated Synagogue." And after having recalled to him all his efforts to prevent every intercourse between Jews and Christians, notwithstanding the opposition of Eberard and the royal commissioners, he adds: "You know that one should not only not make use of those who do not want to accept the apostolic preaching, but should shake off the dust of their dwellings; in the Day of Judgment, Sodom and Gomorrah will be pardoned sooner than they." And he concludes by requesting Nibridius not to allow any of the faithful to communicate with such accursed ones, and to exhort all the neighboring bishops to concur in that work. Besides their polemic interest, Agobard's writings about the Jews, especially his letter on their superstitions, throw light on their social history and give evidence of the existence of works like the "Otiot de R. Akiba," the "Shi'ur Ḳomah," and the "Hekalot," in the ninth century.

It is well known that Agobard openly sided in the revolt of the sons of Louis I. against their father. His wrath at having failed in his undertaking against the Jews was one of the causes that led him to this attitude. In 834 he was compelled to abandon his bishopric and to seek safety in Italy with Lothair, the son of the king; but three years later he was reconciled with Louis and resumed his episcopal duties.

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A. L.

**AGRAM (ZAGREB):** Austro-Hungarian city, capital of Croatia and Slavonia, situated near the Save river, about 160 miles from Vienna. The first two Jewish families that settled at Agram migrated thither during the second half of the eighteenth century. Soon after the Edict of Toleration had been issued by Emperor Joseph II. in 1781, the number of immigrants, consisting chiefly of merchants and mechanics, slowly increased. In 1811 they bought a lot for a cemetery, and twenty years later purchased a house which was used as a synagogue and as a residence for the rabbi. The Christian population resented the presence of Jews among them, and this led to occasional rioting. The most serious disturbance of this kind occurred in 1839, but did not assume proportions of great consequence. The turning-point in the history of the community dates from the foundation of its school in 1840. Shortly after the congregation elected a rabbi of modern views and German education. In the synagogue the German sermon and some trivial changes in the ritual led at first to friction between the progressive and conservative elements of the community. The latter, discontented with what they considered a departure from their ancestral religion, seceded in 1846,

and formed another congregation. In the mean time political questions occupied the attention of the community. The united congregations of the kingdom of Croatia (Agram, Kreutz, Warasdin, and Sissek) petitioned the Hungarian parliament to grant them the franchise, but their petition was rejected. The year of the revolution, 1848, witnessed insignificant rioting in Agram, in spite of which the Jews affiliated with the Croatian party, and some of them also served in the army that fought against the Hungarians.

In 1850 the keeping of records of births, marriages, and deaths was introduced, and the school, which had grown to such an extent that it required five teachers to instruct the classes, was reorganized. The conservative party of the community continued its separate organization, although in 1852 the governor had ordered it to disband, and threatened to punish every attempt at secession. But in opposition the archbishop, George Haulik, encouraged the conservatives, granting them a lot for a cemetery and a new synagogue. Four years later both congregations united and formed a new organization which lasted until 1867, when the introduction into the synagogue of an organ caused another secession of the conservative members. In the meantime the political conditions of the community had been improved by the right to own real estate, which was granted them in 1860, but a petition for full franchise, repeated in 1861, was again rejected. It was not until 1873 that the diet of Croatia granted the Jews full rights as citizens. Subsequently another attempt was made to bring the two congregations together, but as the small orthodox congregation demanded the maintenance of a separate synagogue, a shoḥet, and a ḥazan, the effort was unsuccessful. However, in 1879 the government recognized the orthodox congregation as forming a separate organization, which was, however, not able to erect a modern building until 1897.

The following figures illustrate the steady growth of the community: There were only thirty-two contributing members in 1833; in eight years this number increased to forty-five, and five years later to sixty-two. In 1899 five hundred and thirty-two members represented about two thousand persons comprising the community. This abnormal increase is explained by large accessions from Hungary, Bohemia, and Moravia. Still the growth does not seem to have been as rapid as these figures would indicate, as probably the number of families forming the community was considerably greater than might be inferred from the number of members contributing toward the synagogue, especially as the number of families paying the special Jew tax in 1843 is given as one hundred and four. This tax was a heavy burden on the congregation, both from a material as well as from a moral point of view. In vain did the congregation protest against it. In 1838 the tax amounted to 718 silver florins (about $359, or £72). In 1843 it increased to 800 florins, at which time the income of the congregation was only 1,075 florins, or $537. This income rose to 20,000 florins ($10,000, or £2,000) in 1899, and the value of the real estate owned by the congregation is appraised at 100,000 florins ($50,000, or £10,000).

The occupations followed by the members of the community are varied. Twelve lawyers and fifteen physicians practise in the city, and different manufactures and trades afford employment to numbers of Jewish merchants, mechanics, and clerks. The school of the community is attended by 240 children, and 260 Jewish children are admitted to the public schools. Besides its private school, the congregation maintains a separate school for religious instruction. A Talmud Torah and a Ḥebra Ḳadisha (burial society) were established in 1818, and there exist to-day also a ladies' society and a charitable association called Gemilut Ḥesed.

The following persons have officiated as rabbis at Agram: Aaron Palota up to 1840; J. Goldman, 1840–50, when he became a convert to Christianity; L. Rokonstein, 1850–58, and Dr. Hosea Jacobi since 1867. The last is the author of text-books for religious instruction written in the Croatian language.

G. S.

**AGRARIAN LAWS:** With the settlement of the Israelites in Canaan, and the consequent transition from their former nomadic mode of life to agricultural conditions, fixed tenure of landed property became a natural institution. At the time of the consolidation of the monarchy, not only each tribe but each clan and each household was permanently settled upon some well-defined, larger or smaller, area. The estate passed, through inheritance, from father to son: where the sentiment of filial affection was particularly strong, it was not permitted to become the possession of a stranger, as is shown in I Kings, xxi. 3, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee"; otherwise, there was nothing in the way of disposing of it by sale (Gen. xxiii. 9), or barter (I Kings, xxi. 2), or gift (Gen. xxiii. 11). Whenever the sale of an estate became necessary (as in the case of poverty), in accordance with an ancient custom, the next of kin enjoyed the privilege of preemption ("the right of redemption," Jer. xxxii. 7; Ruth, iv. 3, 4). According to the older accounts preserved in the Bible, for example, Judges, i., the conquest of Canaan was gradual and protracted; indeed, it was not completed before the reign of Solomon. Moreover, the invasions were made by the tribes singly; there was apparently at no time anything like a concentrated effort. Each invading horde naturally settled on the territory it conquered. But nothing is known about the manner in which the land was parceled out among the individual clans or households.

**Fixed Tenure of Land.**

The information contained in Joshua, chaps. xiii. *et seq.*, is based upon the theory that the conquest of the greater part of the country was the work of one generation under the leadership of Joshua, who, before his death, distributed the land by lot among the various tribes in shares proportionate to the number of souls constituting each household. The tribes of Reuben and Gad and the half tribe of Manasseh, to whom the country east of the Jordan had been assigned by Moses, were permitted to return to their homes. Special cities, forty-eight in number, scattered through the country, were allotted to the Levites. All this agrees in detail with the instructions which are found in the closing chapters of Numbers (xxxii.–xxxvi.), and which is assumed to belong to the later strata of the Priestly Code; they are probably nothing but the result of the unhistorical reflection of after-times. It is clearly provided (Num. xxxvi. 9) that in no case may land be transferred from one tribe to another.

**Distribution of Land.**

Somewhat older and quite idealistic in the expectation of miraculously altered geographical conditions is the plan of allotment adopted by the prophet Ezekiel in the constitution he outlines for the restored people (Ezek. xlv. *et seq.*). With the exception of a reservation for the Temple and its ministers (priests and Levites) and for the domain of the prince, the whole country is divided by the prophet into twelve

strips, which are to be inhabited by the Twelve Tribes. The wish is expressed that "my people be not scattered every man from his possession" (Ezek. xlvi. 18). Partly in consequence of the Syrian wars by which the northern kingdom was harassed for nearly a century, and partly through the rise of commerce and of a moneyed class in the population, the impoverished peasant was forced to mortgage or sell his small farm. Vast estates became concentrated in the hands of a few; they "joined house to house and field to field," unscrupulously dispossessing the poor, who hired themselves out as laborers or sold themselves and their children into slavery. Against this state of affairs the prophets, nearly all of whom were themselves children of the people, raised a cry of indignation, vehemently denouncing the greed of the rich landlords of Samaria and Jerusalem. Their denunciations, while perhaps barren of immediate results, ultimately led to the formulation of laws directed against aggression on the part of the ruling classes. Thus, the removal of landmarks is made one of those great offenses against which the divine curse is invoked (Deut. xix. 14, xxvii. 17; Hosea, v. 10).

**Rise of a Moneyed Class.**

The Jubilee year was mainly instituted in order to prevent violent changes in the tenure of lands (Lev. xxv. 23 *et seq.*). The land, the law declares, properly belongs to YHWH, who is sole landlord, while all the Israelites are but his tenants. Therefore the land must not be sold in perpetuity. It may be leased, or its crops may be sold; but in the Jubilee year the land returns to its original owner. The price paid for a piece of land must differ according to the number of crops expected before the next Jubilee, the year of release. The original owner may reclaim his property at any time he chooses—according to the Mishnah ('Ar. ix. 1), however, not within the first two years after the sale—by refunding to the buyer the value of the crops remaining until the Jubilee. When, through poverty, he is not in a position to redeem the property himself, the right and the duty of reclaiming it devolve upon his nearest kinsman. Houses in villages are reckoned as part of the ground; they may therefore be reclaimed at any time, and are released in the Jubilee year. But a house in a walled city may be reclaimed only during the first year after the sale; if it be not redeemed within that period it becomes the perpetual property of the buyer and is not released in the Jubilee year. Exception is made in favor of dwellings in Levitical cities, which may be reclaimed at all times, and are released in the Jubilee year. Pasture land around a Levitical city may not be sold. The release of land as a general institution appears nowhere in the earlier literature of the Bible. The nearest approach to it is the provision in the scheme of Ezekiel that, while the prince may give away parts of his domain to his sons in perpetuity, the lands received from him by his servants are to become his again in "the year of liberty" (Ezek. xlvi. 16, 17). The year meant is apparently the seventh year. According to the Deuteronomic code (Deut. xv. 7–13; also Jer. xxxiv. 14), it was the year for the release of debts and the manumission of slaves; the year of Jubilee seems to be modeled upon the Sabbatic year and represents a later and more comprehensive development. The law was probably never enforced. According to the Talmud ('Ar. 32*b*), the Jubilee ceased to be observed with the transportation of the trans-Jordanic tribes by the king of Assyria (I Chron. v. 26). For additional information concerning the rabbinical interpretation of the laws see Mishnah ('Ar. ix.); Maimonides, "Yad ha-Ḥazaḳah," iii. 7, 7. See also Jubilee, Shemiṭṭah.

**Institution of Jubilee Year.**

M. L. M.

**AGRICULTURAL COLONIES IN THE ARGENTINE REPUBLIC (ARGENTINA):** Excepting certain settlements of Jewish farmers in Brazil referred to elsewhere (pp. 265, 266), agriculture among the Jews in South America has been confined to the Argentine colonies established by the Jewish Colonization Association of Paris (of which the late Baron and Baroness de Hirsch were the founders and practically the sole stockholders). In August, 1891, by the direction of Baron de Hirsch, some 3,000 square leagues of land were purchased in various parts of the Argentine Republic, for $1,300,000 (£260,000). In all, over 17,000,000 acres were acquired. At first the project of settling Russian refugees on a large scale in Argentina met with a protest from the government, but the matter was amicably arranged. As early as 1889, independent attempts had been made by certain Jewish immigrants from Russia to establish colonies in Argentina, but this was not done on a well-ordered plan, and later these colonies and colonists were absorbed by the Jewish Colonization Association. The colonies were named for Baron and Baroness Maurice de Hirsch. At first two tracts were set apart for colonization: one, 9 leagues square, situated in the province of Buenos Ayres and called Mauricio; the other, 4½ leagues square, in the province of Santa Fé and called Moïseville. Colonists began to arrive in the summer of 1891 in such numbers that by the end of the year they numbered 2,850. The central administrative office was established in the city of Buenos Ayres; but considerable friction arose between the colonists and the non-resident executive officers, with the result that the very existence of the colony was threatened. There were other difficulties: the locusts, which were very numerous, destroyed the growing crops, and water was scarce. Although the colonies received constant accessions, it was necessary to deport so many discontented colonists to the United States—800 were deported within about two years—that in October, 1893, only 2,683 persons remained. Since then the executive office has been reorganized, and although there have been many desertions, due to discontent or to the damage done to the holdings by locusts and drought, as well as to the distance of the farms from the railroad stations and markets, the number of inhabitants has been slowly but steadily increasing, and the condition of the colonists has become fairly comfortable.

**Early Difficulties.**

**Moïseville,** in the province of Santa Fé, is the oldest of the Jewish Agricultural Colonies in Argentina. It was founded by Russian immigrants in 1890, before the establishment of the Jewish Colonization Association, but was reorganized by that association in 1891. Including the estates of Virginia and Santa Elena, Moïseville embraces nearly 60,000 acres (24,000 hectares), of which 22,500 acres are occupied by colonists. Although it has passed through several grave crises, Moïseville is the most successful of the Argentine colonies. Its success is attributable (1) to the fact that the colonists had time to gain the experience they needed, and (2) to the aid accorded them by the Jewish Colonization Association by the creation of lucerne fields. These fields not only favor the rearing of cattle, but yield forage which finds a ready market in the more northerly portions of Argentina, where fodder is often scarce. The colony is equidistant from the two railway stations of Palacios and

**Moïseville.**

MAURICIO RUSSO-JEWISH COLONY IN THE ARGENTINE REPUBLIC.
(From a photograph.)

Moïseville, which are connected by a good road, affording ample facilities for the transportation of crops to the markets. Moïseville has become a center for the purchase of provisions by neighboring colonists, many Italian settlers resorting to it for this purpose.

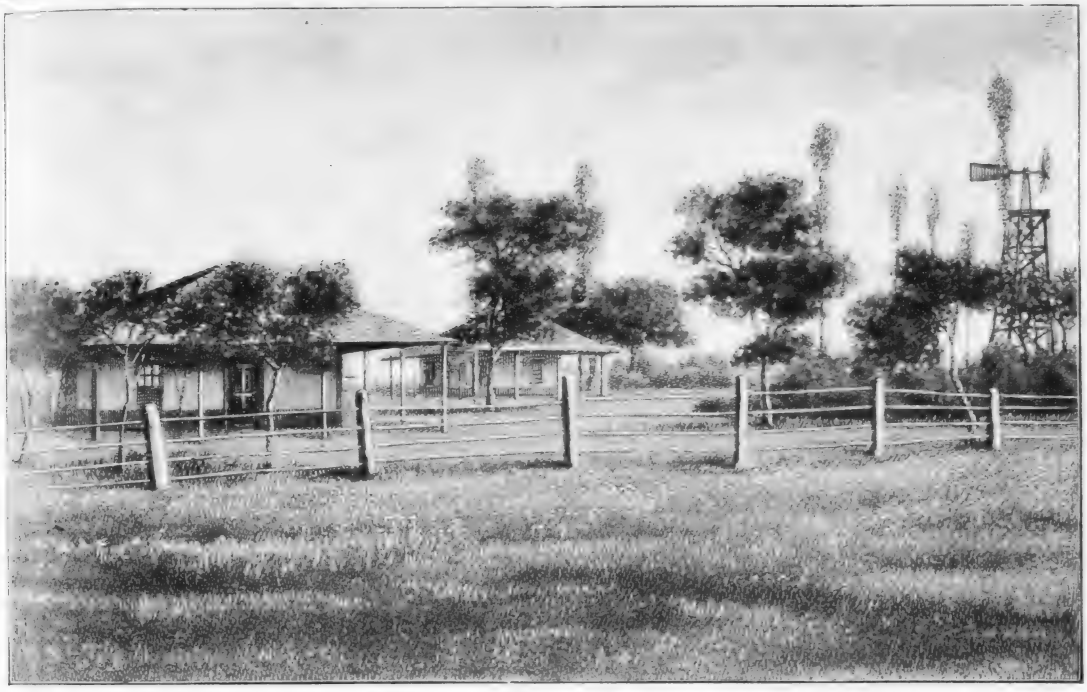
The colony contains 81 colonists, representing a total of 168 families and 825 persons. These families live in 130 brick houses, nearly all of which are surrounded by groves of fruit-trees and gardens planted by the colonists. According to the colony's report for 1899, it appears that in 1898 the area tilled was 20,574 acres (8,300 hectares), divided up as follows: wheat, 11,699; flax, 4,961; lucerne, 3,337; rye, 77; vegetables, 500. Yielding, as they do, six crops a year, the lucerne fields occupy an important place in the agricultural economy of the colony, and their cultivation has made it possible to establish a butter and cheese factory, to which the colonists sell their milk. This factory is conducted as a private enterprise by individuals not connected with the colony, the land, buildings, and a small bounty having been obtained by them from the Jewish Colonization Association. Some colonists sell from 1,800 to 1,900 quarts of milk a month to the factory. About 1,400 head of cattle, including 786 plow-oxen, have been placed at the disposal of the colonists by the Jewish Colonization Association; and in addition to these, many colonists have bought cows of their own. Moïseville contains a synagogue, a school, a pharmacy, and a communal bath. In the school 63 boys and 60 girls are taught. At present (1900) the facilities for education in other parts of the colony are inadequate, and two more schools are to be established shortly.

**Statistics.**

**Mauricio,** in the province of Buenos Ayres, comprises an area of about 62,000 acres (25,000 hectares). There are 164 colonists in Mauricio, representing 211 families, and a total of 1,045 persons. The soil is not so rich as that of other colonies in Argentina. The only way in which this inferiority can be overcome is by variation of crops, which system requires larger areas than are at the disposal of the colonists. As very high prices are asked for land adjacent to the colony, the administrators have met the difficulty by acquiring some not in its immediate vicinity, to which some of the families at Mauricio are to be transferred. This would permit of the allocation of more land to those that remain, thus enabling them to vary their crops. In 1898 the following crops were sown: wheat, 13,427 acres; maize, 6,952; lucerne, 1,475; flax, 7; barley, 12; rye, 71; oats, 7; tobacco, 2½; vegetables, 136; making a total of 22,089 acres, or about 9,000 hectares. Cattle-breeding being considered one of the most important forms of industry by the settlers, it has been necessary to form large lucerne fields at considerable expense, as natural pasturage is insufficient. Upward of 2,500 head of cattle have been placed at the disposal of the colonists by the Jewish Colonization Association, of which about 800 are plow oxen. A butter and cheese factory is about to be established. Mauricio has a hospital, a steam flour-mill, a slaughter-house, and a bath. The principal centers of the colony are Algarrobo and Alice. At each of these places there is a school, attended by 63 boys and 30 girls and 65 boys and 28 girls respectively. A third school has been opened in Mauricio, and is attended by 24 boys and 8 girls. The sanitary condition of the colony is good.

**Mauricio and Clara.**

By far the largest group of Jewish colonies in Argentina is that known as **Clara** (named after the Baroness de Hirsch) in the province of Entre Rios, which was established by the Jewish Colonization



MAURICIO—ADMINISTRATION BUILDINGS.
(From a photograph.)

MAURICIO—GROUP OF COLONISTS.
(From a photograph.)

Association in 1894. Some of the present settlers in Clara were brought there during the second exodus of the Jews from Russia, in 1891, and were selected from refugees that had arrived in Constantinople. But the more important body of colonists was organized in Russia in 1894; ten groups, of about forty families each, being formed. These were taken direct from the ships in which they arrived to the farms on which they were to settle, where houses, cattle, seeds, implements, and the food necessary for them between seed-time and harvest had already been provided. The first three groups to arrive were settled in three villages of fifty houses each; the next three were established upon a system midway between the village system and that of isolated farms; while some

**Characteristics of the Colonies.**

ville and Mauricio, where the maximum distance from railway stations is about nine miles. In Entre Rios certain groups are twenty miles or more from the railway. Considerable sums of money are being applied by the Jewish Colonization Association to the formation of lucerne fields in this province, as the breeding of cattle forms an important part of the economy of the colony. A large steam flour-mill is in operation, and there are three well-organized schools in which two hundred children receive instruction. The sanitary condition of the settlement is good. At Ceballos, in the northern portion of Entre Rios, the Jewish Colonization Association has established a

Clara Colony—Children on Horseback Starting for School.
(From a photograph.)

of the families of the remaining groups were established upon isolated farms only. The population of this colony has been increased by a considerable immigration, although many of the early settlers, discouraged by reverses and unable to endure the privations of pioneer life, have withdrawn. At first the houses in Entre Rios were built of clay, but they had to be reconstructed, and are now entirely of brick. It was found difficult to supply the necessary water, as wells had to be bored to a depth of 82 to 98 feet. At Moïseville and Mauricio water was found at a depth of 7 to 9 feet. These conditions made the installation of colonists very expensive.

The soil of this group of colonies is rich, but compact and heavy, as it has been plowed for only a few years; the yield, however, is not so good as might be expected. During 1898 the colonists sowed 66,656 acres, subdivided as follows: wheat, 33,838; lucerne, 4,705; flax, 27,852; barley, 242; rye, 19. In regard to the transportation of produce to market the colonists of Clara are not so well situated as those of Moïse-

cattle-breeding farm of 23,090 acres, which is under the supervision of the council at Buenos Ayres.

In Entre Rios the Jewish Colonization Association owns 381,779 acres, of which 195,545 are colonized. The colony of Clara is composed of 19 villages or groups, which with their populations (January, 1899) are enumerated in the following table:

Statistics of Clara Colony.

| Villages. | Men. | Women. | Boys. | Girls. | Total. |
|---|---|---|---|---|---|
| Baron de Günzberg | 133 | 138 | 289 | 185 | 745 |
| Baron de Hirsch | 32 | 34 | 49 | 33 | 148 |
| Barreros | 40 | 40 | 70 | 54 | 204 |
| Basavilbaso | 71 | 74 | 136 | 148 | 429 |
| Belez | 71 | 74 | 102 | 109 | 356 |
| Carmel | 42 | 49 | 61 | 46 | 198 |
| Eben ha-Roshah | 22 | 21 | 24 | 27 | 94 |
| Feinburg | 60 | 69 | 119 | 86 | 334 |
| Ida | 29 | 19 | 30 | 30 | 108 |
| Isolated Houses | 80 | 82 | 114 | 96 | 372 |

STATISTICS OF CLARA COLONY (*Continued*).

| Villages. | Men. | Women. | Boys. | Girls. | Total. |
|---|---|---|---|---|---|
| Kirjath-Arbah | 25 | 29 | 54 | 51 | 159 |
| Miguel | 21 | 22 | 44 | 36 | 123 |
| Moscas | 27 | 26 | 42 | 35 | 130 |
| Perlissa | 34 | 35 | 99 | 71 | 239 |
| Primero de Mayo | 73 | 74 | 120 | 116 | 383 |
| Rachel | 29 | 28 | 56 | 33 | 146 |
| Rosh Pinah | 24 | 26 | 34 | 23 | 107 |
| San Antonio | 40 | 41 | 78 | 67 | 226 |
| Sonnenfeld | 80 | 81 | 131 | 92 | 384 |
| | 933 | 962 | 1,652 | 1,338 | 4,885 |

M. R.

**AGRICULTURAL COLONIES IN CANADA:** Agricultural activity among Jews in Canada is a sequel to Russo-Jewish immigration occasioned by persecution. The Mansion House Committee of London, England, the Jewish Colonization Association of Paris, and a local committee in Montreal, Canada, have been the chief agencies that have fostered and directed the movement. Jewish farmers have met with a certain measure of success in the colonies established there; but Canada does not offer to novices in farming the natural advantages pertaining to favorably situated parts of the United States. The question of markets for the sale of produce is also a more serious one in the Dominion; and the long winters, during which little outside work can be done, have proved to be a test that many would-be colonists have been unable to stand.

The first Jewish agricultural colony in Canada was established under the auspices of the Mansion House Committee, which, in 1884, purchased several thousand acres of land in the district of **Moosomin** in the Northwest Territories, 220 miles west of Winnipeg, the capital of Manitoba. About 30 families received grants of land, cattle, implements, etc., as well as sufficient food and other necessaries to last until the end of the third harvest. Before the termination of this period the settlers had become discouraged, and had all abandoned their farms. Most of the colonists migrated to Winnipeg. The colony had been under the management of Sir Alexander Galt, then Canadian High Commissioner in London, who acted as trustee for the Mansion House Committee. While the land at Moosomin was good for agricultural purposes and was well supplied with water and timber, it was twenty to twenty-five miles distant from the railroad; consequently, the colonists found it impossible to obtain a market for their produce.

**Moosomin Colony.**

In 1891 a Jewish colony was founded at **Oxbow,** in eastern Assiniboia, twenty-five miles east of Hirsch, the first settlers being a farmer named Pierce and his two sons. In 1900 there were at this place 14 Jewish families, including some from Winnipeg, and some of the original Hirsch colonists, who, in order to avoid the repayment of advances made to them, removed to Oxbow with the cattle and implements provided for them by the Jewish Colonization Association of Paris.

It was in consequence of the very large influx of Russian refugees into the Dominion, at the time of the second great migration, that BARON MAURICE DE HIRSCH decided in 1892 to start an agricultural colonization movement among these people by placing some of them, selected as most suitable for the purpose, on farms in the Northwest Territories. The Young Men's Hebrew Benevolent Society of Montreal agreed to undertake this task; and, in consequence, the members of the Board of Trustees of that society were appointed trustees of the colonization fund, under the direction of the Jewish Colonization Association of Paris.

Careful investigations were made before the land for the colony of **Hirsch,** named after its founder, was finally selected. It lay in the extreme south of the district of Assiniboia, six miles from the Mouse River, and about twelve miles from the United States boundary line (102° W. long.; 49° 21′ N. lat.). The land was practically free, as it was obtained from the government upon payment of the homestead entries, which are repayable if the provisions of the Dominion Lands Act are complied with. At first, 49 families were sent to Hirsch and provided with houses, horses, cattle, implements, seed, and provisions for three years. It was soon found, however, that 24 additional homesteads were required for the sons, sons-in-law, and other relatives and friends of the original colonists, making a total of 73 farms of 160 acres each, or 11,680 acres in all. Before leaving Montreal each of the colonists signed an agreement to repay, in twelve annual instalments, the money advanced. At the expiration of the first three years, when nearly $50,000 had been expended for the benefit of the settlers, it was announced by the trustees that the colonists ought thenceforward to be self-supporting. Thereupon the majority of the settlers sold all their movable property, and with the proceeds departed—some going to Winnipeg, others to St. Paul, and a few even as far as San Francisco. In 1895, 5 families were brought from Red Deer to Hirsch; and in 1899, 3 families came from Winnipeg, and 5 from London. In 1900 there were 28 families at Hirsch—all doing well, especially those of the original settlers that remained. Two schools have been built, one of which was opened in 1899 and the other in 1900. A paid manager has now full charge of the colony, all responsibility being taken from the Montreal trustees. In this colony there is an abundant supply of water from wells throughout the year. The climate is healthful; and the soil is a clayey loam mixed locally with gravel or sand, having a rich vegetable mold as top-soil. It is fertile, and there is no barren land—buffalo-grass, which forms nutritious pasture, covering the uncultivated districts. The staple product of the district is wheat. Next to wheat, prairie-grass is the most important crop, on account of its usefulness in dairying and stock-raising.

**Colony Named after Baron Hirsch.**

**Wapella,** which is on the Canadian Pacific Railroad, in the eastern part of the district of Assiniboia, is on the site of a former settlement, and was formed in 1894 by 20 Jewish families. These colonists had means of their own and needed no outside assistance. However, they did apply for help to build a school, and funds were provided for that purpose; but before these could be sent, the settlers succeeded in raising sufficient money among themselves. The school was opened in 1898; and altogether the colony seems to be prospering. Wapella dates back to 1886, when Herman Landau, of London, sent John Hepner and four young Jews to Canada; forwarding, at the same time, $2,000 to the officials of the Canadian Pacific Railroad, to assist in locating them, and to provide the settlers with the necessary implements, cattle, tools, provisions, and seed.

**Wapella and Red Deer Colonies.**

Another settlement was formed in the **Red Deer** district by a few Russo-Jewish colonists, who were

assisted by some benevolent people of Chicago; but after remaining upon their farms for a year, they found that they were unable to make a living, and petitioned the colonization committee at Montreal to remove them to Hirsch. Their request was granted; and in the autumn of 1895 they were given cattle and implements and placed upon some of the farms abandoned by the original colonists at Hirsch. In 1900 they were said to be thriving.

One of the mistakes that the Jewish farmers of Canada have made has been the purchase of expensive farming implements on the instalment plan. The rate of interest on deferred payments—often as high as 12 per cent per annum—causes them to run into debt, and they seldom succeed in extricating themselves. Mixed farming is generally advised; and where this system is adopted success usually follows. All the settlements are suited to this kind of farming, since they embrace good grazing-land, as well as good soil for both grain and root crops. Hay grows in abundance; and the land is not subject to early frosts. M. R.

GENERAL VIEW OF THE RISHON LE-ZION COLONY, PALESTINE.
(From a photograph.)

**AGRICULTURAL COLONIES IN PALESTINE:** Since the dispersion of the Jews from their native land, many efforts have been made to induce them to return to Palestine and engage in agriculture. Probably the first of these to lead to any practical result occurred in the nineteenth century; though in the travels of Benjamin of Tudela, and of Petahyah of Ratisbon, there are records of small settlements of Jews in the Holy Land dating as far back as 1170. Three centuries later Meshullam ben Menahem Volterra, of Florence, while traveling through Palestine (1481), found sixty Jewish families in Gaza on farms, where they cultivated the vine and raised cereals (see his מכתב מסע, "Letter of Travels," ed. by M. Luncz, Jerusalem, 1882).

**Early History.** When, at the close of the sixteenth century, Joseph Nasi, duke of Naxos, began to rebuild the city of Tiberias, "where only Jews were to dwell," he planted mulberry-trees to encourage the inhabitants in the breeding of silkworms. His contemporary, Moses ben Joseph of Trani, in his responsa (Venice, 1629, i. § 46), relates that the Jews of Palestine devoted themselves at that time to such agricultural pursuits as cultivating cotton, growing cereals, raising vegetables, planting mulberry-trees, breeding silkworms, and apiculture.

These records show merely that agriculture was pursued, perhaps intermittently, by Jews in Palestine for several centuries; but they do not point directly to the founding of Agricultural Colonies as such. For the establishment of these one must look to comparatively modern times.

**Sir Moses Montefiore.** That Sir Moses Montefiore long cherished the idea of establishing Agricultural Colonies in the Holy Land is well known. On each of his seven visits there, he devoted much time and thought to the subject, particularly with reference to the problem of securing protection for the lives and property of any future colonists. Besides interviewing Boghuz Bey in 1838 ("Diaries," i. 199), on his second visit to Palestine, he held conferences with Israel Drucker (who had a farm at Djermek) and other landowners. On his fourth visit to the East, in 1854, he was received by the sultan and had an interview with the British Ambassador, Sir

Stratford de Redcliffe, respecting the purchase of land in Palestine. After consulting with a committee, Sir Moses selected thirty-five families from Safed, and provided them with the means necessary to begin farming (*ib.* ii. 47). Previous to this, however, Colonel Gawler, an officer in the British army, had formed in London a colonization society for the same purpose (1845); but on account of the unsettled state of the country that followed the war between Turkey and Egypt (1839–40), the plans could not be realized.

About 1860, several orthodox rabbis, among whom were Hirsch Kalischer and Elijah Gutmacher, developed a plan for the colonization of Palestine with Russian and Rumanian Jews; and this plan was soon after supported by the MASKILIM (Progressists). The latter induced the ALLIANCE ISRAÉLITE UNIVERSELLE, of Paris, to interest themselves in the matter, notwithstanding the circumstance that many members of the Alliance doubted the adaptability of the Jews to agricultural work. This organization sent CHARLES NETTER as its representative to Palestine to investigate. On his return he advised the Alliance to make a beginning by establishing a school for the purpose of training in agriculture the Jewish children of Palestine and those of other Oriental countries. The Turkish government presented the Alliance with 250 hectares (617 acres) of land near Jaffa, on the road to Jerusalem; and in 1870 a farm-school was established, under the supervision of Charles Netter, at **Miḳweh Yisrael**. Here all branches of horticulture, especially viticulture, are taught after the most modern methods, and so successfully that the proceeds derived from the sale of the produce are sufficient to defray all expenses. Former pupils of the institution are employed as teachers of agriculture in several of the more recently founded colonies, while others have received employment in the adjacent Turkish provinces. The population of this colony in 1898 aggregated 225 persons, including 100 pupils in the school.

In 1878 the idea of the Jewish colonization of Palestine was again brought before the public by Laurence Oliphant and the Earl of Shaftesbury. This resulted in the purchase, by several Jews of Jerusalem, of 270 hectares (767 acres) of land from Selim Kassar, an Arab of Jaffa; and the colony of **Petaḥ Tiḳwah** was started. This colony forms a part of the village of Omlebish (*Mulebbis*), and is situated on the road to Nablus, near the river 'Aujeh, about six miles from the sea. Jaffa is only six or seven miles distant. The colonists that settled near the river suffered from malaria; and most of them were compelled to leave. In 1883 a part of their land was bought by a few immigrants from Bielostok, Russia. For these colonists the Russian Chovevei Zion Society ("Lovers of Zion") built eighteen houses on more healthful and higher ground; and the settlers, who began by raising cereals, soon turned to viticulture and the cultivation of fruit-trees.

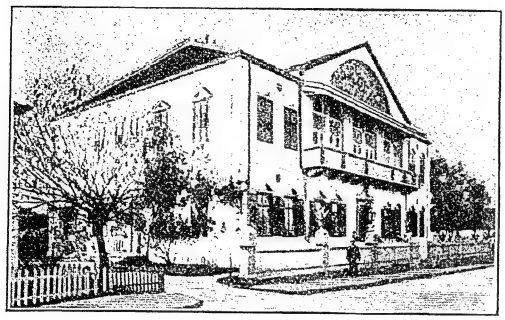
In 1887 Baron Edmond de Rothschild became interested in the colonies and bought some of the vacated land. He planted a number of eucalyptus trees around the marshes as a preventive of malaria. Emil Lachmann, of Berlin, another philanthropist, also bought a part of the land and planted a large orange grove and a number of grape-vines. Upon this tract there are now growing more than a million vines, besides a large number of orange-, lemon-, and other fruit-trees. Some of the colonists occupy themselves in growing wheat; others in the culture of silkworms. Another industry to which they give attention is floriculture. This

**Baron Edmond de Rothschild.**

GENERAL VIEW OF ZIḲRON YA'AḲOB COLONY, PALESTINE.
(From a photograph.)

began with the planting of the geranium, and led to the building, by Baron de Rothschild, of a perfume distillery. The total population of the settlement in 1898 was 802 persons.

The persecution of the Jews in Russia in 1881 did more than any other event to bring about the practical colonization of Palestine by Jews; certainly, it gave it the first impulse. At that time emigration began in earnest, and Russian-Jewish refugees migrated in masses. In nearly every Jewish center of Europe emigration committees were formed. The



Administration Building of the Zikron Ya'aḳob Colony.
(From a photograph.)

emigrants organized themselves into small communities, such as the 50 families from Kiev and Elizabethgrad and the "'Am 'Olam" (Perpetual People), who migrated to the United States of America, and founded colonies in Louisiana and Dakota; and the Biluits, who selected Palestine as their future dwelling-place.

At first the colonization of Palestine met with little encouragement from the Alliance Israélite Universelle; and the communities that expected support from that body were greatly disappointed. But the strong faith and self-reliance evinced by those that did venture to Palestine convinced Baron Edmond de Rothschild of the possibility of successfully colonizing the country, and he took the colonies under his care.

The year 1882 witnessed the foundation of the first of the Russian-Jewish Agricultural Colonies in Palestine. This community, which was called **Rishon le-Zion** (*Ajun-Kara*), consisted of only six Russian immigrants who established themselves on the road between Jaffa and Gaza, one hour and a half southeast from Jaffa and about one hour from the Mediterranean Sea, the site of the ancient En-hakkore (Judges, xv. 19). Soon after they had located themselves, Baron de Rothschild took them also in charge. The population of this colony, which covers an area of 618 hectares (1,545 acres), numbered 266 in 1890. Five years later it had increased to 450, and in 1898 to 531, exclusive of the members of the administration and of the day-laborers. The number of dwellings increased from 44 in 1890 to 62 in 1898. The chief products of the colony are wine and brandy, which are exported to Egypt, Constantinople, Russia, Germany, and to the United States. Over a million and a half of vines have been planted. An enormous cellar has been built, fitted with modern machinery and presses for the manufacture as well as the preservation of wine. Most of the grape-vines planted have been imported from America, and grafted with French varieties, the vines being thus made unsusceptible to the attacks of the phylloxera. The colony has produced as much as 15,000 hectoliters (396,300 gallons) of wine in a year, besides a quantity of good brandy. Over 20,000 mulberry-trees, used in silkworm culture, as well as a large number of fruit-trees, such as the almond, fig, pomegranate, apple, and citron, thrive in the settlement. Every family in the colony inhabits a stone dwelling, with a flower- and market-garden, and owns a horse and cart, together with at least one cow and some poultry. The indebtedness of each family to Baron Rothschild is being gradually liquidated. The colony supports a synagogue, a school, a public bath, a nursery garden, a library, a town hall, and a hospital. The internal affairs of the community are administered by an elective committee of settlers (Dalman in "Zeitschrift des Deutschen Palästina-Vereins," 1893, xvi. 194 *et seq.*; "Palästina," 1892–98; "Die Welt," 1897, No. 27; Luncz, "Luaḥ," 1896–1900; Leo Mozkin in "Die Welt," 1898, No. 36).

**First Russian-Jewish Colony in Palestine.**

A party of ninety Russian-Jewish students, members of the Society Bilu, migrated to Palestine in 1882, and set to work as common laborers, hoping to save enough money to found a separate agricultural colony. They took for their motto the word ביל"ו (*Bilu*), which is an abbreviation made up of the initial letters of בית יעקב לכו ונלכה ("House of Jacob, come, let us go!"). These young men, some of whom were graduates of Russian universities, at first suffered many privations; but in 1884, through the efforts of Jehiel Michael Pinnes, together with a number of immigrants from Kharkov who purchased one-fifth of the land, they joined the **Ghederah** colony, which was started by the Chovevei Zion Society of Paris. Ghederah, named after the village of Katra, is situated about four miles southwest of Ekron, and covers an area of 330 hectares (815 acres). One-fourth of this is under wheat; and on the remainder about 200,000 grape-vines and different kinds of fruit-trees have been planted. The colonists have a synagogue, a school, and a pharmacy. In 1898 twenty families settled in the colony, and the total population amounted to 130 (Mozkin makes the number 69). This colony was supported by the Russian Chovevei Zion Society; but recently it has been taken under the protection of the Jewish Colonization Association of London.

Reuben Lehrer, of Kherson, bought, likewise in 1882, 135 hectares (336 acres), in Wâdi-el-Ḥanin, about two miles from Rishon le-Zion, and founded a colony called **Naḥalat Reuben,** by selling some of the land to Russian immigrants. In 1896 the settlement numbered 18 families, or about 100 individuals, and in 1898 had increased to 121 persons. It has a large orange-grove, 150,000 grape-vines, and many thousands of fruit-trees of various kinds. The founder, Reuben Lehrer, occupies himself with apiculture. In 1895 his 200 hives brought an income of 4,000 francs ($772). The colony received support from the Odessa Aid Society, and recently the Jewish Colonization Association of London granted it a loan of 100,000 francs ($19,300).

In 1882 some Jewish immigrants from Rumania founded the colony **Zikron Ya'aḳob** in Samaria. This is the largest and finest of all the colonies in Palestine. It lies about four miles east of the Mediterranean, and about ten miles from Haifa. The population is about 1,000 (200 families), and the tract occupied is about 1,454 hectares (3,635 acres). The colonists engage in various occupations, such as growing wheat, breeding silkworms, keeping bees, and raising vegetables. As evidence of the

**Zikron Ya'aḳob Colonies.**

prosperity of the colony, reference must be made to the possession of a steam-plow, a steam-mill, an aqueduct, a large nursery-garden, paved streets, spacious vine-cellars, a library, a school, a synagogue, and a hospital. Further evidence of this is the establishment of the following branches: **Tantura,** the ancient **Dor,** now called **Aḥot Zikron Ya'aḳob,** situated four miles north, founded by Baron Edmond de Rothschild, with 20 families and some laborers who had worked in a glass factory which had to be given up, owing to the poor quality of the sand used; **Shefeya,** with 20 families; **Em el-Gammal (Umm al-Jimal),** with 4 families; and **Em el-Tut (Umm al-Tut).** According to the latest information, the **Zikron Ya'aḳob** colony, with its branches, has a population of about 2,000.

In the same year (1882) some immigrants from Rumania founded the colony **Rosh Pinah** (Jaunah).

**Rosh Pinah.**

No Jewish settlement in Palestine is more picturesquely situated. It lies about four miles north of Safed, on the slope of a mountain, and commands a magnificent view of Mt. Hermon and Lake Huleh (Merom). It covered 640 hectares (1,581 acres), which, in 1896, supported a population of 400, in 70 families, or, according to W. Bambus, 80 families, or about 500 souls. In 1898 the population had decreased to 315. The settlement possesses 60 houses, a small park, all the necessary communal buildings, a silk-factory (affording employment to some fifty lads from Safed), about half a million grape-vines, and about 20,000 mulberry-trees.

In 1883 immigrants from Russian Poland founded the colony **Yesod ha-Ma'alah** (Izbaid or Ḥurbat Zubad). They encountered difficulties, but many received aid from the Chovevei Zion of Russia and Baron de Rothschild. The settlement, located on the shores of Lake Huleh, occupied a tract of about 228 hectares (563 acres), and had a population of 100. Its irrigation facilities are unusual, receiving, as it does, an inexhaustible supply of water, by steam-power, from Lake Huleh. Large nursery-gardens and the cultivation of roses on an extensive scale constitute the chief industry of the colony. Attar of roses is made at a distillery erected by Baron de Rothschild. Some of the minor occupations, from which an additional income is derived, are fishing in Lake Huleh and cattle-breeding.

**Yesod ha-Ma'alah.**

GENERAL VIEW OF REHOBOTH COLONY, PALESTINE.
(From a photograph.)

In 1884 the colony **Mazkeret Bitya (Ekron)** was started by Baron Edmond de Rothschild, with eleven families of Jewish agriculturists from Rozenoi, Russia, on the site of Ekron of the Bible, the Akir of to-day. This is situated southwest of Er-Ramle, near Jabneh (Jamnia). The colonists, numbering, in 1900, 150, in 30 families, possessed 372 hectares (919 acres). At first the settlers did good work; but in 1888 they were led by agitators to discontinue operations in the year of the Shemiṭṭah, and this inactivity retarded the development of the colony. In a short time, however, they realized their mistake, and by extra industry redeemed their lost time; so much so, that they were the first among the colonists to manage without the aid of Baron de Rothschild. A portion of the land is devoted to the culture of about 16,000 fruit-trees of various kinds; the remainder to the growing of cereals, the conditions being especially suitable for the production of excellent wheat, sesame, and barley.

**Mazkeret Bitya.**

In 1884 a private individual purchased a large tract of land near the Bridge of the Daughter of Jacob, which is built over the Jordan near Lake Huleh. On a part of this land (200 hectares = 494 acres) 20 laborers settled, who had to pay off their holdings in instalments. Their site was called **Gesher ha-Yarden** ("Bridge of the Jordan"). The other half of this tract was sold to a teacher and 25 laborers from Safed. These latter colonists have been supported by the societies Chovevei Zion and Ezra of Berlin, and were, in 1898, under the protection of the Jewish Colonization Association of London. The colony occupying the entire tract is now called **Mishmar ha-Yarden**

**Mishmar ha-Yarden and Beer-Tobiah.**

the colony **Rehoboth** (Daran). It is situated four miles from Rishon le-Zion, and the same distance from Ramleh, a railroad station between Jaffa and Jerusalem. At first the Turkish government hindered the development of this colony by placing obstacles in its way; but in 1894, the friction between the authorities and the colonists having somewhat abated, Rehoboth began to thrive. In 1898 its population was 281, and its land holdings 955 hectares (2,387 acres). A fine vineyard, laid out by Jewish day-laborers, contains 250,000 vines (650,000 according to W. Bambus in "Palästina, Land und Leute," p. 67); and there are a great number of almond, mulberry, and other trees. Some of the settlers

**Rehoboth.**

GENERAL VIEW OF METULLAH COLONY, PALESTINE.
(From a photograph.)

("Watch on the Jordan"). In 1898 it had a population of 93.

In 1888 Baron de Rothschild bought 640 hectares (1,580 acres) of land in Kastinje (El-Kastine) from some Bessarabian Jews, and founded the colony known as **Beer-Tobiah.** It is situated about eight miles from Ghederah, on the main road to Gaza. The federated Chovevei Zion societies bought the land from Baron de Rothschild in 1895, and established upon it 20 families that had been laboring in the other colonies. This colony has developed into a typical Palestinian-Jewish village. Industrially it is devoted solely to the growing of wheat; and it is in a prosperous condition. Its population in 1899 was 118.

A party of wealthy Russian Zionists, with Rabbi Samuel Mohilever of Bielostok at their head, purchased in 1890 an area of 630 hectares (1,556 acres) from a person at Jaffa, for the Warsaw Agricultural Society (**Menuḥah we-Naḥalah**) and founded grow cereals. The fact that each household has a garden, horses, cattle, and poultry indicates a farming spirit among these Jewish settlers. The Jewish Colonization Association granted this colony a loan of 125,000 francs ($25,000). Rehoboth provides a good school for its children. Instruction is given in the Hebrew tongue. Close to this colony the Berlin Ezra Society, in conjunction with the London Chovevei Zion Society, has founded a small colony consisting of six families of laborers.

Russian colonization societies, from Riga, Wilna, and Kovno, in 1883 purchased 2,600 hectares (6,500 acres) in **El-Chuderah,** south of ancient Cæsarea, above the mouth of the Nahr el-Mefdshir, which flows into the Wâdi el-Chuderah, where a colony was founded in 1891 in which there were 153 colonists in 1898.

In 1891 some speculators bought 430 hectares (1,075 acres) of land about two miles north of Safed, in **'Ain Zeitun,** and sold it to a party of laborers.

Not having sufficient means to work the tract properly, the new owners transferred it to Baron de Rothschild, with whose beneficent aid 750,000 vines and many fruit-trees were planted in the course of six or seven years, and during this time a number of houses were built. The population in 1898 was 51.

**Some Minor Colonies.**

In the same year (1891) the little colony of **Mozah** was founded near Jerusalem. Three families settled on 59 hectares (147 acres) of land; and they are supported by the B'ne B'rith.

About the same time 5 families from Wilna settled west of Safed in **Shejur** near Kefr Anan.

In 1892 Baron de Rothschild purchased 11,700 hectares (29,250 acres) of land in Karife, in the vicinity of Shech Sad, in the old Trachonitis. He sold 970 hectares (2,425 acres) to the English Chovevei Zion Society. The railroad from Haifa to Damascus traverses the district.

In 1896 Baron de Rothschild founded the colony **Metullah,** which is situated at the foot of Mt. Hermon, not far from the ancient Dan (Laish), on the northern border of Palestine. The population of this colony in 1898 was 233, most of the male members of which were young men who had labored for several years in other colonies or were the children of colonists elsewhere. They cultivate wheat and tobacco.

A Jewish colonization society in Bulgaria, consisting of 50 members, bought 450 hectares (1,125 acres) of land from the English Mission, and founded the colony **Artuf,** or **Hartuf,** in 1896. Nine of the members came with their families, and formed a communistic society, working under the management of a superintendent elected by themselves. In 1898 they had not yet acquired title to their land.

In 1898 Leo Mozkin inspected the colonies on behalf of the Vienna Conference of Zionists, and his report showed a state of affairs not altogether satisfactory.

In 1898 there were in all the 25 colonies about 5,000 Jews. (According to the reports of L. Mozkin and others, there are in all Palestine about 4,500 Jewish colonists, occupying about 25,000 hectares—62,500 acres—of land.) Besides 300 families of day-laborers, there were 660 families of actual colonists, numbering 2,838 persons. Of these, 390 families, or 1,000 persons, were under the management of the Rothschild administration. In addition to the aid received from this source, various bodies support the colonists, more especially two organizations, viz., the Odessa Aid Society for Jewish Agriculturists and Artisans, and, in much larger measure, the Jewish Colonization Association. The following are the chief causes that retard the development of the Palestine colonies: (1) the dependence on charity, notably on that of Baron de Rothschild; (2) the lack of legal security of title; (3) want of publicity (see Leo Mozkin, in "Die Welt," 1898, Nos. 36–38).

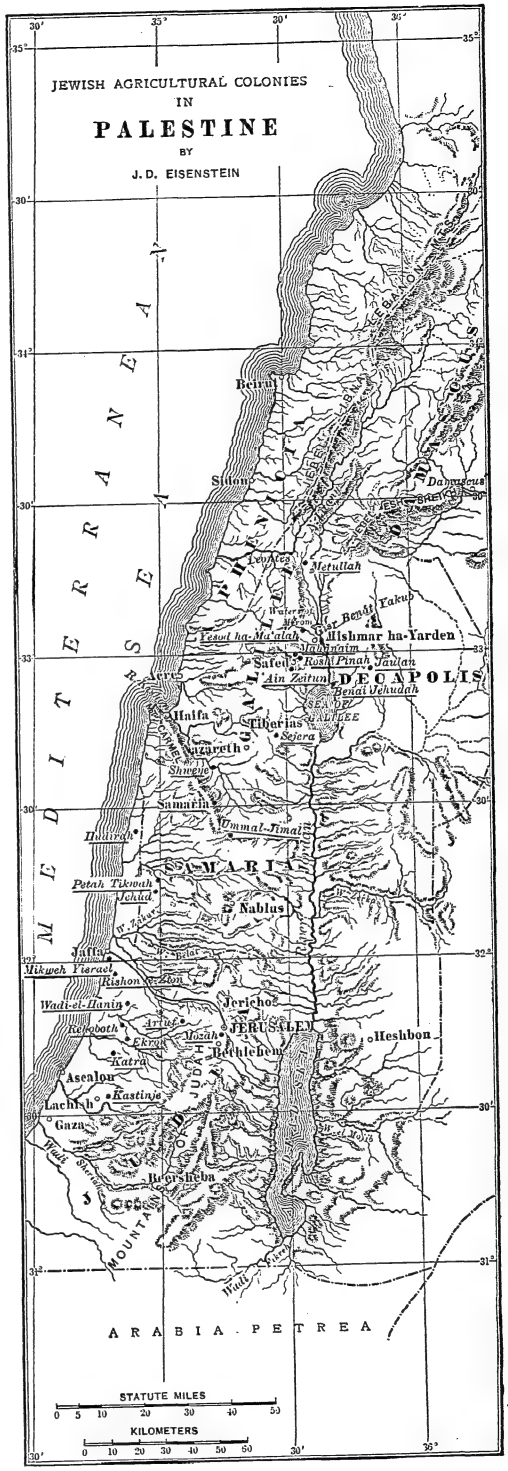
**General Condition of the Colonies.**

In 1899 the colony **Mahanaim** was founded by the Galician Ahabat-Zion Society, with the aid of the Jewish Colonization Association and of the Ezra Society of Berlin. They began with 10 Galician and 6 native families, and have already received from the government permission to build houses and enlarge the colony generally. This now covers about 800 hectares (about 2,000 acres), at the foot of Mt. Hermon. It is reached from Port Haifa, via Acre, in twelve hours.

**Mahanaim.**

**Change of Title.**

At the end of 1899 those Agricultural Colonies in Palestine whose title lay in the name of Edmond de Rothschild passed over to the management of the Jewish Colonization Association of London.




A list of colonies, with dates of foundation, population, and other details, is given on the next page:

| | Founded in. | Population in 1898. | Land. | |
|---|---|---|---|---|
| | | | Hectares. | Acres. |
| I. *In the Land of Judah.* | | | | |
| Artuf | 1896 | 28 | 450 | 1,125 |
| Beer-Tobiah (Kastinje) | 1888 | 105 | 518 | 1,295 |
| Ekron (Mazkeret Bitya) | 1884 | 150 | 372 | 930 |
| Ghederah (Katra) | 1882 | 69 | 330 | 825 |
| Mikweh Yisrael | 1870 | 225 | 236 | 590 |
| Mozah | 1890 | 15 | 59 | 147 |
| Nahalat Reuben (Wâdi-el-Hanin) | 1882 | 121 | 164 | 410 |
| Rehoboth | 1890 | 281 | 955 | 2,387 |
| Rishon le-Zion | 1882 | 531 | 618 | 1,545 |
| Totals | .... | 1,525 | 3,702 | 9,254 |
| II. *In Samaria.* | | | | |
| Ablit* | .... | .... | .... | .... |
| El-Chuderah | 1891 | 153 | 2,717 | 6,792 |
| Umm al-Jimal | .... | 98 | .... | .... |
| Kef v-Laba (private estate) | .... | .... | 675 | 1,687 |
| Petah Tikwah | 1878 | 802 | 1,260 | 3,150 |
| Shefeya | .... | 15 | 1,800 | 4,500 |
| Tantura* (owned by Rothschild) | .... | 95 | | |
| Zikron Ya'akob | 1882 | 870 | | |
| Totals | .... | 2,033 | 6,452 | 16,129 |
| III. *In Upper Galilee.* | | | | |
| 'Ain Zeitun | 1891 | 51 | 509 | 1,272 |
| Mahanaim | 1899 | 100 | 773 | 1,932 |
| Merom (private estate) | .... | .... | 182 | 455 |
| Metullah | 1896 | 233 | 1,092 | 2,730 |
| Mishmar ha-Yarden | 1884 | 93 | 216 | 504 |
| Rosh Pinah | 1882 | 315 | 1,273 | 3,182 |
| Sejera and vicinity (private estate) | .... | .... | 2,454 | 6,132 |
| Yesod ha-Ma'alah | 1883 | 100 | 1,136 | 2,840 |
| Totals | .... | 892 | 7,635 | 19,047 |
| IV. *In Transjordania (Vilayet of Damascus, Hauran).* | | | | |
| Bene-Yehudah, Chovevei Zion of London | .... | .... | 318 | 795 |
| Land of Chovevei Zion of New York | .... | .... | 2,782 | 6,955 |
| Land of Rumanian Society | .... | .... | 728 | 1,820 |
| " " Montreal " | .... | .... | 910 | 2,275 |
| " " Chicago " | .... | .... | 364 | 910 |
| " " Yekaterinoslav " | .... | .... | 227 | 567 |
| Sahem-Djalam, owned by Rothschild | .... | ... | 1,274 | 3,185 |
| Totals | .... | .... | 6,603 | 16,507 |

* The populations of Ablit and Tantura, not being known separately, are given together as 95 under the latter colony.

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H. R.

**AGRICULTURAL COLONIES IN RUSSIA:** The idea of colonizing the Jews as agriculturists in Russia originated with the Polish historian Czacki and Nathan Nata (Notkin), who in turn inspired the poet Derzhavin, whom Emperor Paul sent to White Russia in 1799 to investigate the famine in that government and to take proper measures of relief. "To check the selfish occupations of the Jews," Derzhavin recommended that a special class of agriculturists be formed and transferred to the governments of Astrakhan and New Russia, hoping thus to relieve White Russia of a portion of its dense population.

**First Suggestion.**

On October 9, 1802, a special commission, the first of its kind in Russia, was organized by the benevolent Emperor Alexander I., to consider Derzhavin's recommendation and to draft a plan for improving the condition of the Jews. One Jewish delegate from each government of the Pale of Settlement was elected to confer with the representatives of the government. As a result of the two years' work of this commission an "Enactment concerning the Jews" was sanctioned by the czar, and promulgated December 9, 1804. It contained the following provisions: (1) The Jews of Russia were to be grouped into five classes, viz., agriculturists, manufacturers, artisans, merchants, and minor burgesses. (2) The agriculturists were permitted to buy and rent lands in all the western and southwestern provinces and to cultivate their farms themselves or with hired help. (3) For those without means the government pledged itself to provide 30,000 deciatines (1 deciatine = 2.70 acres) of land in the western and southern governments. (4) All Jews that wished to become colonists were required to submit certificates of their physical fitness for agricultural pursuits; and each family had to give proof of the possession of not less than 400 rubles with which to pay for the land, implements, and household necessaries for settlement. (See "Polny chronologicheski Sbornik zakonov i polozheni kasayushchikhsya yevreyev" (Complete Chronological Collection of Laws and Regulations Concerning the Jews), compiled by V. O. Levanda, pp. 53 *et seq.*, St. Petersburg, 1874.

In 1806 many Jewish families from the governments Vitebsk and Mohilev on the Dnieper removed to southern Russia and founded the first seven agricultural colonies in the government of Kherson. They were named: Nahar-Ṭob, Har Shefer, Sede-Menuḥah, Bobrovy-Kut, Jefeh-Nahar, Jaazer, and Kamenka. These lands had previously been inspected by Nahum Finkenstein and Lieberman, who were commissioned to do so by the Jews of Vitebsk and Mohilev, with the consent of the minister of the interior (Nikitin, "Yevreiskiya Zemledelcheskiya Kolonii," 12).

**First Colonies.**

The authorities in charge of colonization were directed to establish settlements in territories well adapted for agricultural purposes. The colonies were to be founded at certain distances from Christian settlements, and the Jewish colonists were denied the right to purchase land in Christian villages. Every occupation not in the line of agriculture was strictly prohibited. The colonial authorities were to lend the Jews all possible assistance and protection. Unfortunately for the settlers, the officials selected territories more adapted for cattle-breeding and agriculture on a large scale than for small farms; and those colonists who had settled on their own account were left almost without the necessary means to purchase implements and food. Exhausted by the long and weary journey, and

unaccustomed to the climate of the sparsely settled South Russian steppes, many fell ill and died; while others sold their estates for next to nothing and returned to their old homes or left the country altogether. Only the poorest remained in the colonies; and these led a miserable existence, hoping in vain for the support promised by the government. Notwithstanding the drawbacks, 1,690 families had been settled in these colonies up to the year 1810. On April 6 of that year an edict was issued, discontinuing the transfer of Jews to New Russia, all the funds assigned by the government having been expended. In 1819 General Intzov, chief superintendent of South Russian colonies, inspected the Jewish settlements, and he reported on them so favorably that the question of continuing Jewish colonization was discussed at St. Petersburg. In 1823 a loan of 50,000 rubles was granted for colonization purposes, and this enabled 443 families to settle—partly in the old colonies and partly in new settlements. In the same year further emigration to New Russia was stopped by the government. Under the conscientious management of General Intzov, the economic condition of the colonies improved; but his strict administration and almost military discipline drove many of the colonists away. His plan of distributing the free farms—by which the colonists were grouped together, not by families, but to suit the convenience of the management—was detrimental to the development of the colonies.

**Second Era.**

The second period in the history of Jewish colonization in Russia begins with the edict concerning the Jews issued by Czar Nicholas I. on April 13, 1835. From this it was manifest that the czar intended to colonize New Russia with Jews, who were to be settled there in great numbers. Briefly the provisions of the edict were as follows: (1) Jews were permitted to join the peasant class in New Russia without being compelled to do so. (2) Forty candidates were entitled to the right of founding a colony. (3) Jews were granted the right to buy or rent lands from Christian owners or from the crown in territories where Jews were allowed to live. (4) Jews joining the peasant class were relieved from certain taxes and duties. (5) Jews colonizing fifty Jewish families on their estates were entitled to honorary citizenship, and those colonizing one hundred families were entitled to be raised to the nobility. (6) Colonists were granted the right to send their children to all public schools, gymnasiums, academies, and universities ("Russian Code," pp. 24–27, 104–117). Notwithstanding these privileges, the Jews, remembering the trials and sufferings encountered by the first colonists, showed but little enthusiasm for the scheme; and the czar, disappointed at the complete failure of his well-meant project, ordered a special commission, under the presidency of Count Kankrin, minister of finance, to investigate the matter. This commission attributed the failure to climatic reasons, and recommended the fertile territories of Siberia, with their healthful climate, as more suitable for colonization.

In 1836 the czar issued an order assigning 15,154 deciatines of land in the governments of Tobolsk and Omsk for colonization by Jews. This order had an unexpected and remarkable result. The enthusiasm of the Jews, rich and poor, learned and ignorant, knew no limits. Jewish scholars—I. B. Levinsohn, B. Mandelstamm, and others—supported the government plan by contributions to the press and by public speeches. Almost equal sympathy was shown by the Christian population of all classes.

**The Siberian Proposal.**

The first who sought to be colonized were 70 families, numbering 350 persons, from Mitau in Courland, who applied through their leaders, Meyer Mendelsohn and Elijah Mitauer, for permission to settle in the province of Ekaterinoslav. Numerous other applicants sent in similar requests for the provinces of Siberia, among them being 117 families from Courland, 200 from the estates of Prince Dolgorukov, and 427 from Mohilev. In all, 990 families forwarded applications to Count Bludov, minister of the interior. At the same time the minister received communications from many governors pointing out the impracticability of sending Jews to Siberia. Count Kankrin, however, remained firm in his conviction that Siberia was the most suitable country for Jewish colonization; and his plan was sanctioned by the czar, October 27, 1836 ("Vos." 1882, iii. 62). Kankrin proceeded with his arrangements, and in due course reported to the czar that all was ready for the expedition. To the intense disappointment of all concerned, the report was returned, January 5, 1837, with the following remark in the czar's handwriting, "The transfer of Jews to Siberia is to be stopped."

As soon as the new edict was issued Bludov gave orders to all governors and governor-generals of the Siberian provinces to seize the would-be colonists wherever they might be found and to send them, under proper convoy, to the government of Kherson. Shortly before the publication of the edict, 36 families had arrived at Omsk. With the permission of the authorities, they had migrated there on their own account. These were permitted to return to their former homes or to settle in New Russia.

**Difficulties of Kherson Colonists.**

Komarov was sent by Bludov to the government of Kherson to settle 738 families in the original nine colonies. But not until the year 1840 were the new colonists moved. There were then to be settled 346 families (1,552 persons) from Courland and 863 families (6,171 persons) from Lithuania and other northwestern provinces. The condition in which most of these colonists from Siberia and from the northwestern governments arrived at South Russia was pitiful. On the road many died, while others had to be placed in hospitals. The Courlanders—destined to be pioneers of colonization—were maltreated by the officials in charge during their voyage down the Dnieper, and were unable to begin work till the following year, as is shown in the report of Dr. Schindler to Prince Dalgorukov. Major Benkendorff, in a communication to Kisselev, declared in distinct terms that the czar's promises to the Jews of Courland, both written and verbal, had not been fulfilled. They found no houses, seeds, or agricultural implements. As soon as they had reached their destination the authorities of Kherson sent them to the old colonies. The result was that in a short time all the houses were overcrowded, and thousands had to camp in the open fields near the settlements. In Yanovka, for instance, two thousand settlers had to remain without shelter; and the provisions soon gave out. This famine brought on all kinds of sickness and finally caused the people to revolt. The authorities took strong repressive measures, the number of overseers was considerably increased, and the disturbers of the peace were severely punished. Count Vorontzov, the governor-general of Kherson, decided to found four new colonies; and he did his best to improve the wretched conditions of the old settlements. In June, 1841, he founded four colonies which, according to the wishes of the settlers, were called Novy Breslavl (New Breslau), Lvov (Lem-

berg), Romanov, and Novo Poltavka (New Poltavka), and settled there 700 families ("Vos." 1882, vol. 7). Kartzev's report of 1845 showed that there were 1,661 families (12,779 persons) in the Kherson colonies. Of these, 11,099 individuals were settled by the government; the rest, having paid for their farms, settled on their own account. From 1841 to 1845 the government expended 234,539 rubles in aiding Jewish colonists in Kherson.

**Statistics of Kherson Colonies.**

The following table shows the condition of the fifteen colonies in the government of Kherson in 1845:

| Name of Colony. | Families. | | Houses. |
|---|---|---|---|
| | Settled. | Not yet Settled. | |
| Bobrovy-Kut | 233 | 50 | 187 |
| Efengar | 111 | 15 | 159 |
| Inguletz | 151 | 14 | 130 |
| Israelevka | 91 | 20 | 82 |
| Izluchista | 70 | 9 | 60 |
| Kamenka | 85 | 30 | 60 |
| Lvov (Lemberg) | 119 | ... | 119 |
| Nagartov, Great | 111 | 14 | 95 |
| Nagartov, Little | 37 | 3 | 31 |
| Novy Breslavl | 28 | ... | 92 |
| Novo Poltavka | 150 | ... | 150 |
| Romanov | 128 | ... | 132 |
| Saigadak | 19 | ... | 19 |
| Seidemenuha, Great | 229 | 25 | 204 |
| Seidemenuha, Little | 35 | ... | 35 |
| Total | 1,597 | 180 | 1,555 |

In the fifteen colonies there were 5 synagogues, 12 houses of prayer, 6 town-halls, 7 warehouses, 7 bath-houses, 1 seed-warehouse, 8 windmills, 463 horses, 2,332 sheep, 3,322 oxen, 1,117 wagons, 289 plows, and 533 harrows. Of the colonists 3,308 were entered in the books as taxpayers.

The colonies had an income of 3,363 rubles per annum, besides rents from distilleries and restaurants kept by Jews who were not colonists. The local authorities of the fifteen Jewish villages named in the table were 11 mayors, 22 assessors, and 11 clerks. Religious affairs were administered by 12 rabbis, assisted by 30 *parnassim* ("directors") and 16 treasurers. The five synagogues were maintained at the expense of the communities. Most of the colonists originally belonged to the merchant class, 833 persons only being artisans. Only the tailors (359), shoemakers (144), and blacksmiths (11) found employment in the colonies; the others either sought employment or established themselves in surrounding towns. The death-rate of the colonies was very high. To every birth there were over twenty deaths. The poor results shown were due to the inexperience of the colonists, the corruption of the officials, and the absence of all instruction from more experienced colonists. This was practically confessed by the Russian officials in their reports to Czar Nicholas, who took a deep personal interest in the whole matter (see Kisselev's report, June, 1845). In 1846 the colonies were put under the management of the Ministry of Domains, a special Jewish fund, called *korobka* ("basket fund"), being set apart for the necessary expenditures.

As regards the colonies in Ekaterinoslav, a report made in 1847 by Baron Stempel, superintendent of the colonies, shows that the settlers on arriving in Ekaterinoslav generally found no provision made for them. They were not permitted to repair the dilapidated shanties which served for houses, and were not even allowed to seek shelter in the neighboring villages until spring, as Stempel had suggested. Those who did so were cruelly driven back by Cossacks. Epidemics of scurvy and smallpox occurred soon after ("Archives of Kherson-Bessarabia Board of Administration," report of Feb. 15, 1849, No. 116; see also Harold Frederic, "The New Exodus," pp. 78, 79, New York, 1892). After 1849, Jewish immigrants from northwestern Russia were directed chiefly to the government of Ekaterinoslav, where, up to 1856, fifteen colonies, sheltering 766 families, were founded. The Ekaterinoslav colonies were under the management of a director appointed by the Kherson-Bessarabia bureau of government domains, and were divided into four districts, with an overseer at the head of each. The colonists elected their own aldermen, all the other authorities being Christians. Hebrew schools (*ḥedarim*) were prohibited in the colonies.

**Colonies at Ekaterinoslav.**

The following table shows the condition of the Jewish colonies in the government of Ekaterinoslav in 1890:

| Name of Colony. | Land in Deciatines.* | Families. | Hired Help. |
|---|---|---|---|
| Bogodarovka | 1,050 | 278 | 4 |
| Gorkaya | 780 | 252 | 16 |
| Grafskaya | 910 | 181 | 3 |
| Khlyebodarovka | 570 | 81 | 1 |
| Krasnoselka | 1,260 | 319 | 3 |
| Mezhirech | 1,110 | 290 | 24 |
| Nadezhnaya | 1,230 | 351 | 12 |
| Nechayevka | 630 | 206 | 5 |
| Novozlatopol | 1,860 | 458 | 20 |
| Priyutnaya | 870 | 169 | 5 |
| Roskoshnaya | 780 | 178 | .. |
| Rovnopol | 1,190 | 219 | 4 |
| Sladkovodnaya | 840 | 193 | 2 |
| Trudolyubovka | 960 | 292 | 11 |
| Veselaya | 810 | 244 | 7 |
| Zatishye | 1,600 | 233 | .. |
| Zelionoepole | 1,170 | 370 | 4 |
| Total | 17,620 | 4,314 | 121 |

* 1 deciatine = 2.70 acres.

Of the hired help, 106 persons were Christians and 25 were Jews (K. Sluchevski, "Yevreiskiya Kolonii," in "Russki Vyestnik," iv. 206, 1890).

In 1856 Evzel (Joseph) Günzburg gave the government 10,000 rubles, the interest of which was to be applied in providing annual rewards for the best Jewish farmers; the recipients to be determined by the Minister of Domains ("Civil Code," vol. xxxi. No. 30, 672).

After 1856 only four more colonies were founded; namely, two in the government of Kherson and two in that of Ekaterinoslav. Under a law enacted in 1866 Jewish colonization ceased entirely. The measure was adopted mainly for financial reasons, the basket fund no longer sufficing for both colonization and education. Besides this, New Russia was no longer in need of artificial colonization. The reports of V. A. Islavin, an official who visited the colonies in 1851 and again in 1865, enable a comparison of those years to be made. Instead of the 15 colonies in 1847 there were 37 in 1865—20 in Kherson and 17 in Ekaterinoslav; the 2,210 families in 1851, consisting of 14,780 persons, had increased in 1865 to 2,873 families, consisting of 32,943 persons; and instead of 85,563 deciatines of cultivated land in 1851, there were in 1865, 129,521 deciatines.

**Contrast between 1851 and 1865.**

The following figures contrasting the condition of the colonies in 1851 and in 1865 will be of interest:

| | Kherson. | | Ekaterinoslav. | |
|---|---|---|---|---|
| | 1851. | 1865. | 1851. | 1865. |
| Public Buildings | 59 | 98 | 2 | 98 |
| Private Houses | 1,507 | 2,023 | 269 | 922 |
| Expert Farmers | 188 | 269 | 58 | 295 |
| Oxen | 1,205 | 440 | .... | 4 |
| Horses | 997 | 2,228 | 499 | 1,034 |
| Cows and Calves | 4,062 | 5,579 | 788 | 1,668 |
| Sheep | 1,393 | 4,291 | .... | 1,230 |

In 1869 the Ministry of Domains instituted an inquiry respecting the Jewish settlers of the New Russian colonies, in order to ascertain how many of them really occupied themselves with agriculture and how many were indigent and worthless. As a result, in the course of ten years 10,359 men, women, and children were expelled from the class of agriculturists. In 1874 all reserve lands, which had been counted as part of the colonies, were taken away from them.

In the western governments the Jewish Agricultural Colonies were founded after the publication of the edict of 1835. There the Jews were permitted to settle on government as well as on private lands, and for founding colonies wealthy Jews were rewarded with the title of honorary citizens. In 1848, 158 families, comprising 946 persons, settled on government lands. Eleven years later (1859) the settling of Jews on such land in the western governments ceased entirely; and in 1864 they were deprived of the permission even to settle on private lands. In 1870 there were 34,475 Jews settled in the Agricultural Colonies in the western governments, distributed as shown in the following table:

| Government. | Number of Settlements. | Number of Individuals. | Land in Deciatines. |
|---|---|---|---|
| Grodno | 20 | 1,376 | 2,655 |
| Kiev | 32 | 7,980 | 2,719 |
| Kovno | 15 | 2,477 | 2,252 |
| Minsk | 25 | 3,923 | 3,577 |
| Mohilev | 77 | 2,250 | 8,413 |
| Podolsk | 14 | 9,411 | 8,470 |
| Wilna | 18 | 2,960 | 2,069 |
| Vitebsk | 5 | 824 | 749 |
| Volhynia | 10 | 3,274 | 2,947 |
| Total | 216 | 34,475 | 33,851 |

The above numbers have since considerably decreased.

State of Russo-Jewish Agriculture.

| Government. | Owned by Landlords. | Owned by Small Farmers. | Leased. | Total Deciatines.* | Percentage of all the Land in the Government. | Percentage of Jewish Population in the Government. |
|---|---|---|---|---|---|---|
| Bessarabia | 109,210 | ..... | 167,539 | 276,749 | 9.1 | 12.1 |
| Chernigov | 79,876 | ..... | 139,505 | 219,381 | 5.8 | 4.4 |
| Ekaterinoslav | 61,007 | 30,257 | 58,058 | 149,322 | 2.5 | 3.2 |
| Grodno | 21,085 | 3,573 | 294,952 | 319,510 | 10.6 | 19.7 |
| Kherson | 218,843 | ..... | 254,050 | 472,893 | 8.4 | 9.5 |
| Kiev | 11,477 | ..... | 261,518 | 272,955 | 6.3 | 14.6 |
| Kovno | 4,033 | 2,252 | 36,432 | 42,717 | 1.3 | 19. |
| Podolsk | 6,857 | 2,006 | 240,108 | 248,971 | 6.9 | 18.7 |
| Poltava | 40,836 | ..... | 172,379 | 213,215 | 5.3 | 3.5 |
| Taurida (Crimea) | 84,580 | 161 | 24,891 | 109,632 | 2.1 | 2.5 |
| Vitebsk | 32,173 | 749 | 44,278 | 77,200 | 2.2 | 12.9 |
| Volhynia | 13,916 | 408 | 304,948 | 319,272 | 5.8 | 14.9 |

*1 deciatine = 2.70 acres.

The preceding table, published in "Statisticheski Vremennik Rossiskoi Imperii" (Statistical Annals of the Russian Empire), 3d series, part 2, edited by V. Alenitzyn, St. Petersburg, 1884, shows the extent of land owned and leased by Jews in western and southwestern Russia in 1881.

These results were the more remarkable because it was exactly in this year 1881 that the colonies received the greatest check to their development by the riots, which actually reached the colonies of Kherson and Bessarabia and disturbed the sense of security in all the rest. Several of the best Jewish farmers in Bessarabia emigrated in that year to the United States and Palestine.

The May Laws of 1882 (put into application in 1891) influenced the development of the Agricultural Colonies of Russia only indirectly. They put a stop to all immigration of the Jewish inhabitants of the towns into the villages, and indeed sent no less than 50,000 from the villages into the towns. By this means the development of agricultural tastes among the Russian Jews was effectively arrested.

But the Agricultural Colonies were particularly exempted from the operation of these enactments. In 1880 a fund to promote handicraft and agriculture among the Russian Jews was initiated, with a capital of 200,000 rubles, by S. Poliakov, Baron H. Günzburg, A. Sack, Leon Rosenthal, M. Friedland, and others. Seven years later (1887) the amount of this fund (1,110,271 rubles) was turned over to the general fund of the government treasury.

**Recent Progress.**

In 1891 an agricultural school, affiliated with the Jewish Orphan Asylum, was opened at Odessa. In 1899 the government granted Baron H. Günzburg permission to found a Jewish agricultural colony on his estate in the district of Bendery, government of Bessarabia. The colony is called Rossianka, and covers 500 deciatines of land, of which 400 are under cultivation, each farmer being entitled to 20. The remaining 100 deciatines are reserved for a common pasture and for future enlargements of the farms. All the settlers, except soldiers that have served their time, must be graduates of some agricultural school; and all storekeepers must be Christians ("Ahiasaf," 1899, p. 361).

In 1900, according to the latest reports, there were more than 100,000 Jewish agriculturists in Russia cultivating their own farms, 60,000 of whom are settled in 170 colonies. In South Russia, Jews in great numbers seek work on Christian estates and find ready employment there. In Siberia, especially in the district of Krasnoyarsk, there are numerous Jewish agriculturists who have established themselves on single farms; and, except as to their religion, they differ little from the general mass of the peasants.

**Poland.**

In Poland, according to the official statistics of 1887, Jews owned about 270,000 deciatines. In the government of Plotzk there are three settlements, Kukhari, Dzhikovich, and Rodolobovka, which were founded in the thirties by the local Jewish landowner, Solomon (Zelman) Posner, who enjoyed the protection of the vice-regent, Count Paskevich. These settlements are in a flourishing condition and are inhabited by 500 Jewish farmers. There are also some farmers scattered in the government of Radom. In Bessarabia many Jews cultivate the vine. There are nine colonies, mainly in the district of Soroki, with a population of 4,300 and an area of over 3,000 deciatines. In the same district there are about twenty villages entirely inhabited by Jews, who cultivate the vine, tobacco, and fruit ("Vos." April 20, 1900).

In the periodical "Kaspi" for April, 1895, a good

description is given of the Vartashen settlement in the district of Nookha (government of Elisabethpol), which is wholly inhabited by Jewish tobacco-planters (350 families).

The following two tables have been compiled by the Odessa Society for the Aid of Jewish Agriculturists and Artisans in Syria and Palestine. No. I. shows that in 1896 nearly 97,000 Jews in Russia were engaged in agriculture. Besides these colonists who were grouped in settlements there were numerous single families occupied in agricultural pursuits, as shown in table No. II.

I.—JEWISH AGRICULTURISTS IN RUSSIA, 1896.

| Governments. | Number of Jewish Agricultural Settlements. | Number of Persons. | Cultivated Land in Deciatines.* |
|---|---|---|---|
| Bessarabia | 7 | 2,100 | 2,900 |
| Ekaterinoslav | 17 | 7,849 | 16,220 |
| Grodno | 20 | 2,752 | 2,665 |
| Kherson | 22 | 19,419 | 41,790 |
| Kiev | 32 | 15,960 | 2,719 |
| Kovno | 15 | 4,954 | 2,252 |
| Minsk | 25 | 7,946 | 3,577 |
| Mohilev | 77 | 4,500 | 8,413 |
| Podolsk | 14 | 18,822 | 8,470 |
| Plotzk | 3 | 500 | 240 |
| Vitebsk | 5 | 1,648 | 749 |
| Volhynia | 10 | 6,548 | 2,947 |
| Wilna | 18 | 3,932 | 2,069 |
| Total. | 265 | 96,930 | 95,011 |

* 1 deciatine = 2.70 acres.

II.—JEWISH WORKERS ON PLANTATIONS IN RUSSIA, 1896.

| Governments. | Culture of Tobacco. | Gardening, etc. |
|---|---|---|
| Bessarabia | 1,358 | 245 |
| Chernigov | 384 | 92 |
| Ekaterinoslav | 168 | 5 |
| Grodno | 2,869 | 631 |
| Kherson | 1,138 | 77 |
| Kiev | 801 | 200 |
| Kovno | 612 | 1,351 |
| Minsk | 390 | 1,896 |
| Podolsk | 839 | 169 |
| Poltava | 308 | 6 |
| Taurida | 223 | 1 |
| Vitebsk | 320 | 30 |
| Volhynia | 125 | 51 |
| Wilna | 503 | 522 |
| Total | 10,038 | 5,276 |

There were also about 1,800 Jewish field-laborers employed in 1896 on about 25 different estates in Bessarabia, Grodno, Kherson, Kiev, Podolsk, and Poltava.

III.—JEWISH AGRICULTURAL COLONIES IN RUSSIA IN 1898-99. (DATA COLLECTED BY THE JEWISH COLONIZATION ASSOCIATION.)

| Governments. | Number of Colonies. | Number of Jewish Agriculturists. | Land Occupied by Them, in Deciatines. |
|---|---|---|---|
| Bessarabia | 6 | 3,960 | 2,906 |
| Ekaterinoslav | 17 | 8,597 | 17,660 |
| Grodno | 13 | 1,505 | 4,198 |
| Kherson | 21 | 22,801 | 42,336 |
| Kiev | 19 | 2,965 | 2,372 |
| Kovno | 20 | 1,520 | 2,854 |
| Minsk | 25 | 5,540 | 6,431 |
| Moghilev | 75 | 5,290 | 4,954 |
| Podolsk | 14 | 3,330 | 2,125 |
| Vitebsk | 19 | 865 | 110 |
| Volhynia | 14 | 4,940 | 5,426 |
| Wilna | 35 | 1,910 | 4,413 |
| Total | 278 | 63,223 | 95,785 |

IV.—JEWISH AGRICULTURISTS IN RUSSIA OUTSIDE OF THE COLONIES, IN 1899. INFORMATION GATHERED BY THE RUSSIAN JEWISH COLONIZATION COMMITTEE, RECEIVED THROUGH BARON DAVID GÜNZBURG.

| Governments. | Horticulture. | | Tobacco Culture. | | Viticulture. | | Number of Persons Engaged in Dairying, etc. | No. of Persons Engaged in Apiculture. |
|---|---|---|---|---|---|---|---|---|
| | Number of Persons. | Number of Deciat. | Number of Persons. | Number of Deciat. | Number of Persons. | Number of Deciat. | | |
| Bessarabia | 721 | 1,568 | 789 | 1,512 | 459 | 776 | 366 | 23 |
| Chernigov | 551 | 599 | 114 | 467 | .... | .... | 35 | 8 |
| Courland | 36 | 56 | .... | .... | .... | .... | 99 | |
| Ekaterinoslav | 3 | 15 | .... | .... | .... | .... | 3 | |
| Grodno | 2,047 | 1,174 | 35 | 25 | .... | .... | 844 | |
| Kalish | 44 | 53 | .... | .... | .... | .... | 72 | 1 |
| Kherson | 56 | 81 | 26 | 104 | 31 | 60 | 114 | 3 |
| Kiev | 170 | 240 | .... | .... | 4 | .... | 41 | 4 |
| Kovno | 1,495 | 1,633 | .... | .... | 3 | .... | 617 | 51 |
| Kyeltzy | 35 | 17 | .... | .... | .... | .... | 358 | 12 |
| Lomzha | 234 | 390 | 15 | .... | 1 | .... | 174 | |
| Lublin | 497 | 168 | .... | .... | 4 | .... | 452 | 13 |
| Minsk | 1,849 | 1,642 | .... | .... | .... | .... | 726 | 1 |
| Mohilev | 811 | 1,152 | 2 | 5 | 7 | 2 | 563 | 1 |
| Petrokov | 81 | 22 | .... | .... | .... | .... | 151 | |
| Plotzk | 194 | 146 | .... | .... | .... | .... | 140 | 2 |
| Podolsk | 935 | 805 | 441 | 357 | 117 | 260 | 407 | 22 |
| Poltava | 177 | 1,185 | 24 | 128 | .... | .... | 45 | |
| Radom | 44 | 811 | .... | .... | .... | .... | 210 | 1 |
| Suvalki | 445 | 938 | .... | .... | .... | .... | 222 | 4 |
| Syedletz | 165 | 260 | .... | .... | .... | .... | 181 | 11 |
| Taurida | 61 | 46 | .... | .... | 38 | 38 | 4 | 7 |
| Vitebsk | 105 | 55 | .... | .... | .... | .... | 305 | 1 |
| Volhynia | 490 | 393 | 300 | 48 | 1 | .... | 373 | 2 |
| Warsaw | 160 | 531 | .... | .... | .... | .... | 231 | 5 |
| Wilna | 578 | 1,132 | .... | .... | .... | .... | 452 | 5 |
| Total | 11,984 | 15,112 | 1,746 | 2,646 | 665 | 1,136 | 7,185 | 177 |

From numerous official reports of Benkendorff, Barons Hahn and Stempel, Kartzev and Islavin, up to 1886 (summarized in Nikitin), it is evident that the Jewish colonies in New Russia are in no way behind the Christian Russian villages in rational farming. If the colonies have not been as great a success as was anticipated, the fault lies rather with the method of foundation and the obstacles placed in the way by officials than with the Jewish colonists themselves.

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H. R.

**AGRICULTURAL COLONIES IN THE UNITED STATES:** With the exception of the partly successful experiment by thirteen Jewish families in the state of New York in 1837 (see below), Jewish agriculture and Agricultural Colonies in America are not of earlier date than the great Russo-Jewish migration of 1881–82.

**First Jewish Colony.**

The first agricultural colony settled by Jews in the United States was founded at **Wawarsing,** Ulster county, New York, in 1837, and was named SHOLOM ("Peace"). It was founded by thirteen Jewish families—under the leadership of a certain Moses Cohen—who left New York city, where they had been living, to engage in agriculture on farms which they had purchased. For five years they tried to

make farming pay, but were compelled to add to their earnings from the land by manufacturing on a small scale and by trading. Some of the original settlers moved out of the colony during this period, and other Jewish families joined; but finding it impossible to support themselves by farming, they sold their holdings and moved away (1842).

**Louisiana.**

The first agricultural colony of Russian Jews in the United States settled on **Sicily Island,** Catahoula parish, near Bayou Louis, Louisiana, in the eastern part of the state, not far from the Mississippi river. It comprised 35 families from Kiev and 25 families from Elizabethgrad, and had been partially organized in Russia. When the colonists arrived in America in October, 1881, they found that negotiations for the establishment of the colony in Louisiana had been completed by H. Rosenthal. A New York committee consisting of M. S. Isaacs, Dr. Julius Goldman, M. Ellinger, Charles L. Bernheim, and Henry S. Henry, acting as the representatives of the Alliance Israëlite Universelle of Paris, France, advanced the colonists the sum of $2,800, nominally as a loan; and they possessed about $2,800 of their own. A tract of land, comprising about 5,000 acres, was purchased at $8 an acre. On their arrival at their future home, the colonists were lodged temporarily in three old houses that still stood on the property, which before the Civil War had been a plantation, and since then had remained uncultivated. Lumber (for the erection of small houses), horses, farm implements, cattle, poultry, etc., were forwarded to the settlement from New Orleans by a local committee of the Alliance, which, under the chairmanship of Julius Weiss, had taken charge of the affairs of the colony.

The colonists, who numbered 173, were divided into three groups, so as to work most effectively on the land that had been purchased in three tracts. The ground was tilled, and corn, cotton, and vegetables were planted. The colonists worked with energy, building fences and generally improving the land, when, early in the spring of 1882, the entire region was flooded owing to an overflow of the Mississippi river—houses, cattle, implements, and crops being all swept away, and an expenditure estimated at over $20,000 was rendered nugatory. Some of the colonists removed to San Antonio, Texas, and St. Louis, Mo., while others purchased isolated farms in Kansas and Missouri, where they are now successfully engaged in agriculture.

In July, 1882, Herman Rosenthal, a Russian from Kiev, president of the Louisiana colony, headed a group of 20 Russian families, who settled on farms in the southeastern part of what is now South Dakota, and formed a colony which they called **Crémieux.** It was situated in Davison county, fourteen miles from Mt. Vernon, the nearest railroad station, and twenty-six miles from Mitchell, the county-seat. Most of the colonists had quarter-section farms of 160 acres each, while some of the farms covered as much as a square mile (640 acres). Among the settlers were several families that had joined the ill-fated settlement in Louisiana. The colonists at Crémieux had means of their own, and the first year met with a fair measure of success. Oats, wheat, rye, and barley were sown, and yielded good crops, while especial attention was paid to the raising of flax. In the second year wheat was more extensively cultivated; but the wheat-bug made its appearance, and a large part of the crop was destroyed. In addition to this, a prolonged period of drought caused the death of many cattle. In the third year thunderstorms were so de

**South Dakota.**

General View of Woodbine Colony, New Jersey.
(From a photograph.)

structive to the standing crops that the colonists were compelled to mortgage their farms; but the rate of interest demanded on loans was so high that most of the settlers sold out and moved away. A few remained a year or two longer; but excessive interest on their mortgages and a scarcity of water proved a combination too powerful for them, and in the latter part of 1885 they also left the settlement. The failure may likewise be attributed, in a measure, to the distance of the colony from the railroad and the county-seat.

Another attempt at Jewish colonization in South Dakota was made soon after, under the auspices of the Alliance Israélite Universelle. Twenty-five unmarried young men settled as farmers upon a tract of land near Crémieux at a place which they called **Bethlehem-Yehudah.** They carried on their work upon a communistic basis; but, notwithstanding outside support, the experiment proved unsuccessful. After a precarious existence of a year and a half, during which there were much strife and discontent in the community, the settlement was abandoned.

**Colorado.**

An attempt to establish a Jewish agricultural colony in Colorado met with no better success. On May 9, 1882, 12 families were sent to **Cotopaxi** in the state of Colorado, with means furnished by the Hebrew Emigrant Aid Society of New York. The colonists were settled on government land, 160 acres being allotted to each family; but of 1,780 acres 100 only were fit for cultivation. Water was scarce, except in the spring, when mountain floods endangered existence itself. During the first year of settlement there were in all 15 families at Cotopaxi, with a total of 64 persons. After many hardships the settlers were compelled to leave the colony, as they could not make a living from the soil, and had no other industries from which to derive an income.

**Oregon.**

In the summer of 1882 a Jewish agricultural colony of socialists was established in the southwestern portion of Oregon, near the California line, by a party of Jews from southwestern Russia, who called themselves "Sons of the Free," and named their settlement **New Odessa.** The colony was situated 265 miles from Portland, near the town of Glendale, on the California and Oregon Railroad. Originally there were 40 persons in this settlement, most of them unmarried, and many of them would-be social reformers. A grave mistake was made in the selection of the land, but one-fourth of it being capable of cultivation. Some of the settlers lost courage before the first harvest and went away. In March, 1884, 10 new settlers bought 760 acres for $4,800; of which about 100 acres were planted in oats, wheat, barley, and potatoes. A few of the colonists tried to support themselves by cutting ties and firewood for the railroad, but to little purpose. This colony, too, proved a failure, and was abandoned in 1888.

THE SCHOOLHOUSE, WOODBINE COLONY, NEW JERSEY.

(From a photograph.)

An attempt was made to found a colony of Russo-Jewish farmers in what is now North Dakota. This colony, known as **Painted Woods,** was located, in 1882, near the town of Bismarck. Twenty families, each receiving 160 acres, made the initial experiment, which was largely due to the efforts of Rev. J. Wechsler of St. Paul, Minn., and his Jewish fellow citizens. In the course of a year the colony had increased to 54 families, representing some 200 individuals; but, owing to prairie fires and severe drought during the winter of 1884–85, their losses were so heavy that there was much distress among the colonists. Before this period of misfortune began the population of the colony consisted of 71 men and 52 women and nearly 90 children. By the spring of 1885 only 40 colonists were left. Funds had been sent during the winter to relieve their wants; and, later, a sum of about $5,000 was furnished to provide seeds, implements, horses, and cattle. In all, about $20,000 had been spent upon the colony by the beginning of 1886. In that year the crops failed, entailing much suffering during the ensuing winter. In 1887 the colonists, having met with no more success than their predecessors, were obliged to give up. It is said that a few Jewish farmers, survivors of this colony, are still to be found scattered through North Dakota.

**North Dakota.**

On March 27, 1884, an agricultural colony was founded in Pratt county, in the southern part of Kansas, which was named after **Sir Moses Montefiore.** At first the prospects of this colony were promising; but it was soon found that the cultivation of the soil was beset with difficulties that had been underestimated. As the settlers were unfitted for the hard work entailed by farming in this region, they were compelled to sell the land and leave. Some of them settled at Alliance, in New Jersey, while most of them—in all, 17 families—were established, April, 1885, near **Lasker,** in Ford county, Kansas, by the Montefiore Agricultural Aid Society of New York. About nine square miles of land were purchased, and each family was given a farm of 160 acres. For some years the colony throve, but in the end was also unsuccessful.

Through the efforts of the Jewish community of Cincinnati another attempt at colonizing in Kansas had been made in 1882. This settlement, which was called **Beer-sheba,** was located in Hodgeman county. Here, again, prospects, apparently bright, were soon dimmed. Owing to disputes between the colonists and the managers of the settlement the latter sold all the animals and implements, thus subjecting the former to many hardships. In order to earn a livelihood the farmers sought employment in Dodge City, Garden City, and other places, where they worked at trades, while their families remained on the farms. They continued to struggle on, and in a few cases succeeded in making their farms moderately profitable; but as a colony the attempt was not a success.

**Kansas.**

A third agricultural colony, known as **Hebron,** was established in southern Kansas. This settlement comprised 80 families, one-half having private means, the other being aided by the Montefiore Agricultural Aid Society. Only a few families succeeded in making their farms pay, and, as a whole, the attempt was a failure.

In March, 1886, **Gilead,** in Comanche county, Kansas, was settled by 20 families, most of whom were Rumanian; while **Touro** was begun with 12 Russian families, and **Leeser,** in Finney county, with a still smaller number. What has been said of the other Jewish Agricultural Colonies of Kansas applies also to these. Each attempt was a struggle beset with hardships, rewarded by occasional success, and ending in complete failure.

In 1882 Lazarus Silberman, a banker of Chicago, settled 12 Russo-Jewish families on 300 acres of land in Michigan, lying on the shores of Carp lake, between Lake Michigan and Grand Traverse bay. After many difficulties with the settlers, who either would not or could not make any payments on the amounts advanced to them, Silberman abandoned the enterprise; and soon after the colonists disbanded. The failure was ascribed as much to lack of capital as to the fact that the colonists were not practical agriculturists.

In August, 1891, 16 families of Russian Jews settled in Huron county, Michigan, some three miles from the town of Bad Axe. They called their settlement **Palestine.** The land was wild but good. The colonists took it on five-year contracts, agreeing to pay $12 an acre for their holdings, each family contracting for 40 to 60 acres. This settlement, like most of the other attempts at Jewish colonization in the United States, was begun too hastily, and without sufficient means to tide the colonists over the unproductive period and to secure them against probable losses from drought, fire, and flood. They succeeded in erecting a few shanties and log houses, but these were insufficient for their needs; and they ran into debt for the few horses and cows that they were able to obtain. In the spring of 1892 the Beth-El Hebrew Relief Society of Detroit (a city one hundred and thirty-five miles southwest of the colony) sent food and tools to the colonists, and on their behalf applied to the Baron de Hirsch Fund, which, at this time and in subsequent years, gave them substantial help. In spite of this support the farmers have been unsuccessful. Four or five have given up their holdings, while the rest are still struggling on in the hope of eventually paying off their burden of debt. In October, 1897, there were 13 men, 11 women, and 39 children in the colony. In April, 1900, there were but 8 families, and these, too, would have left but for the frequent and substantial aid rendered by philanthropic organizations.

**Michigan.**

Among other Jewish Agricultural Colonies having only brief existence may be mentioned one established by 15 Jewish families in 1883 on land purchased with their own funds near the city of Washington, D. C. This colony they called **Washington,** and it, too, was doomed to failure. Through the efforts of some philanthropic Jewish residents of Baltimore 9 families were established in November, 1882, at a place called **Waterview,** on the Rappahannock river, in Virginia, but before 1886 this colony had disappeared. A dozen Jewish families were colonized in Middlesex county, Virginia, in 1882, but did not remain there long.

**Virginia.**

Among several other futile attempts at Jewish agricultural colonization between 1882 and 1892 was one in Calaveras county, California.

Jewish agricultural colonization in Connecticut dates from the settlement of three Jewish families, in 1891, at New London and Norwich, by the United Hebrew Charities of New York city, with money provided for the purpose by the Baron de Hirsch Fund. The families were sent to work in mills, but by strict economy they succeeded in a few years in saving enough money to enable the heads of the families, who had been dairy-farmers in Russia, to buy cheap farms near Norwich. Not long after, in

**Connecticut.**

1892, one Hayyim Pankin, a Russian Jew, aided by the Baron de Hirsch Fund, bought a farm near **Chesterfield.** He soon succeeded in inducing 28 other Jewish families to settle near the same place. They all engaged mainly in dairy-farming, as the soil was not rich enough to make market-gardening profitable, although each farmer raised his own fodder and the potatoes and other vegetables required for his family. The general method by which these farms were purchased was by the payment of one-third to one-half in cash, the balance remaining on mortgage at 5 or 6 per cent per annum. Later, the Baron de Hirsch Fund made loans on second mortgage to some of the farmers, to enable them to improve their holdings. The population of Chesterfield has been unstable. Of the 28 families that settled in August, 1892, only 15 remained in the autumn of 1894; but 18 others had come in the meantime, so that in the latter year the total number of Jewish farmers was 33. In 1897, through the good offices of the trustees of the Baron de Hirsch Fund, a steam creamery was erected and a synagogue was built. In size the farms range from 32 to 132 acres, the average being about 60; the price paid, including buildings, averages $15 an acre. While some of the original settlers who were unsuccessful left the colony, newcomers took their places, so that the population has not decreased.

The general statistics of Jewish Agricultural Colonies in Connecticut may be summarized as follows: In April, 1891, 2,376 acres of farm land were owned by 19 Hebrew immigrant families (compare "American Jewish Year Book," 1899–1900, pp. 281 and 283). These farms cost $20,800, of which sum $5,840 was paid in cash. The total Jewish farming population at that time was 143 persons. In January, 1892, the number of acres of woodland and pasture owned by Jewish farmers was 7,843, of which 1,420 acres were cleared. The purchase price of these lands was $89,600, of which $36,050 had been paid, the balance remaining on mortgage at 5 or 6 per cent. These farms were owned by 52 families, consisting of 491 persons. The farmers owned 229 head of cattle.

In December, 1899, there were 600 Jewish farmers in New England, mainly in Connecticut, with some scattered in Massachusetts. It was estimated that $1,100,000 had been invested by them in their holdings, $1,250,000 remaining on mortgage. The principal groups of settlements in Connecticut are at **Chesterfield, Colchester,** and **Montville,** with others near Norwich and New London.

**New Jersey.**

Of all the Jewish Agricultural Colonies in the United States the most important are those founded in New Jersey. With few exceptions they were all established in the southern part of the state, and include **Alliance, Rosenhayn, Carmel, Woodbine, Montefiore, May's Landing, Halberton, Malaga,** and **Hightstown.** Of these only the first four still (1900) remain. There were 300 Jewish farmers in New Jersey at the beginning of the movement in 1882, 200 in 1893, and only 76 at the end of 1896. Through aid extended by the Jewish Colonization Association of Paris in 1897, the colonists were given effective help, so that in 1900 it was estimated that there were 250 Jewish farmers in the state—most of whom were settled in the southern part. Of these probably not more than 100 families make a living exclusively by farming.

The colony of **Alliance** is situated in Salem county, New Jersey, about a mile north of Broadway—a station on the New Jersey Southern Railroad. It is about 43 miles southeast of Philadelphia, and 4 miles from Vineland, the nearest market-town.

The colony was named after the Alliance Israélite Universelle, which provided funds for its foundation. Three large wooden buildings were erected to afford temporary shelter for the colonists, who were brought thither in May, 1882.

The soil is a light sandy loam covered with the bush and scrub-oak common in southern New Jersey. At the outset 25 families, principally from cities of southern Russia (Elizabethgrad, Odessa, Kiev, etc.), settled at Alliance, but this number soon increased to 67 families. The first winter was passed by the colonists crowded together in the three buildings mentioned, their needs being provided for in part by the Hebrew Emigrant Aid Society. The next year the land was divided into fifteen-acre farms; houses consisting of two rooms and a cellar were erected, wells sunk, and other improvements made. Contracts were entered into under which each farmer was to pay within ten years $350 for his holding, the house being reckoned at $150. The number of acres devoted to communal purposes, school-buildings, factories, burial-ground, etc., was 150.

Each family during the first year of settlement received $8 to $12 per month for 9 months, according to the number of its members, and $100 worth of seed for planting. Each farmer also received some furniture, cooking utensils, small farming implements, etc. The second year each family received $30 worth of seed, and about 50 families were also supplied with sewing-machines. One of the large buildings above referred to was converted into a cigar factory during the second winter; but, the hands being unskilled, wages were very low. This industry was discontinued the next year, and the colonists suffered very much in consequence. Owing to these hardships and discouragements, by the end of 1884, 17 farmers abandoned their holdings, which reduced the population to 50 families, comprising 250 persons. About this time a party of delegates from the Mansion House Fund of London, England (Samuel Montagu, Benjamin L. Cohen, and Dr. A. Asher), visited and investigated the condition of the colony, with the result that $10,000 was sent for its aid to the New York Hebrew Emigrant Aid Society, the Alliance Land Trust being formed by Henry S. Henry, Isaac Eppinger, Leopold Gershel, Leonard Lewisohn, S. Muhr, F. de Sola Mendes, and others. About $7,000 was devoted to the completion of the purchase of the land in behalf of the colonists generally, the remainder being used to buy horses, cows, implements, etc., for the more deserving among them. New contracts were made whereby one-half of the farm was to be given to the holder free of charge, provided the other half was paid for in equal instalments extending over thirty-three years.

**Local Industries.**

Among the local industries established at Alliance were a shirt factory and a tailors' shop, the employment from which materially aided the colonists during the winter months. In 1889 the population of the colony was 529, of whom 282 were males and 247 females. The farmers owned 1,400 acres of land, of which 889 were cultivated. There were 92 houses in the colony, a synagogue (dedicated July 29, 1888), a library, a post-office, and a night-school. Through the joint efforts of the Baron de Hirsch Fund and the Jewish Colonization Association of London, tailors' shops have been established, thus affording a local market for produce. The most recent statistics obtainable regarding Alliance show that there are (1900) 96 Jewish families, aggregating 512 persons, in and around the colony (including **Norma**). Of these, 33 families devote themselves entirely to

farming, 15 entirely to tailoring, 12 combine farming and tailoring, and the remaining 36 not only till their farms but also follow some other craft, such as masonry, shoemaking, carpentry, etc. Over 1,500 acres of land are owned by these settlers, of which 530 are devoted to fruit, 577 to vegetables, and the remainder to fodder or pasture. There are 87 dwelling-houses, with 141 outbuildings. The capital invested in 1897 was $112,298, of which $68,033 had been repaid in cash. The balance remained due. The value of the yearly products of the soil was estimated at $17,808. The colonists then owned 55 horses, 79 cows, and 4,700 fowls. See also ALLIANCE, New Jersey.

Another Jewish agricultural colony in New Jersey is known as **Carmel,** and lies in Cumberland county, in the southern part of the state, midway between Bridgeton and Millville. The nearest railroad station to the colony is at Rosenhayn, about three miles to the north of Carmel. Seventeen Russo-Jewish farmers, aided by Michael Heilprin of New York, settled here in 1882, and called the place Carmel. A year or two after the settlement, 7 of the original immigrants, discouraged by the poor results, left the colony, but their places were soon filled by others who came from western Russia. In 1889 the colony contained 286 persons, of whom 150 were men and boys and 136 women and girls, living in 30 houses. Eighty-two of their children attended the public school. The farms comprised 864 acres, of which the Jewish colonists occupied 848 acres, although only 123 were under cultivation. Corn, rye, buckwheat, vegetables, and berries were the chief crops. During the winter the farmers supported themselves by tailoring. In the latter part of 1889, owing to a gift of $5,000 by Baron Maurice de Hirsch, 1,500 additional acres of land were purchased, and 36 new houses erected at an average cost of $800 each.

The condition of the colony at Carmel has been one of varying prosperity and depression. Outside aid, either by the establishment of local industries, by liberal loans on mortgage at a low rate of interest, or even by direct gifts, has from time to time been necessary to enable the colony to exist. Carmel contained, in 1900, 89 Jewish families, whose members aggregated 471 persons. The number of families engaged exclusively in farming is 19; 14 combine farming and tailoring, 13 are engaged in farming, 23 in trades other than tailoring, and 33 earn their living exclusively by tailoring. These families own 1,029 acres of land, of which 113 are devoted to fruit-growing, 504 to raising market produce, while the remaining land is devoted to pasture or fodder. Of the dwelling-houses, 46 are occupied, together with 86 barns and other outbuildings. The total value of these holdings is estimated at $84,574, on which there is an indebtedness of $26,273. The yearly produce of the soil was, in 1900, valued at $12,585; that actually sold brought $8,200, while the remainder was consumed by the producers. The settlers of Carmel own 36 horses, 114 cows, and 3,300 fowls. In the community several factories have been established—chiefly for the manufacture of clothing—and the employment they afford is a source from which many of the settlers derive their principal means of livelihood.

**Rosenhayn,** another colony in the same state, is situated in Cumberland county, on the New Jersey Southern Railroad. It was founded by the Hebrew Emigrant Aid Society of New York, 6 families having been sent to the northern part of Rosenhayn in 1883. In 1887 other Jewish families bought land near Rosenhayn, and, to pay for it, worked at tailoring in Philadelphia. In the following year 37 additional families settled in the neighborhood, where they were sold farm land on the condition that they should build houses and cultivate a certain part of their holdings within a specified time. This agreement imposed hardships on the colonists; for, in order to meet their payments, they had to work at tailoring. For some time they lived and toiled in a large wooden building opposite the Rosenhayn railway station. By the latter part of 1889 the Jewish settlers owned 1,912 acres at Rosenhayn, of which, however, only 261 acres were under cultivation—producing chiefly berries, corn, and grapes. There were 67 families, living in 23 houses, 6 of which were built by local Jewish carpenters. The population at that time amounted to 294, comprising 149 males and 145 females. Sixty of the children attended the public school. In this community there are 47 families, who derive a living wholly or in part from their farms, and who hold a total of 1,388 acres, of which 948 are under cultivation. They own 7,415 fruit-trees, 28,770 grape-vines, 128 horses and cows, and upward of 6,000 fowls. The value of their holdings is estimated at $85,520, upon which there is an indebtedness of

THE BAND OF THE WOODBINE COLONY.
(From a photograph.)

$26,986. Here, as at the other successful southern New Jersey Jewish colonies, there are factories where a portion of the people earn most of their living expenses, thus furnishing a local market that pays a fair price for their products and enabling them to avoid the expensive freight rates and commissions attaching to the sale of produce elsewhere.

**Woodbine,** situated in the northern part of Cape May county, New Jersey, at the junction of the West Jersey and Seashore and the South Jersey railroads, is, at the present time (1901), the most successful of the Jewish colonies in America. It was established August 28, 1891, by the trustees of the Baron de Hirsch Fund, and since that time has been carried on under their supervision. The land, comprising about 5,300 acres, was purchased for $37,500. The farms are located around the town, which contains several factories, a synagogue, a church, two public schools, a number of stores, and about a hundred neat frame dwellings, sheltering a population of about 1,000 souls. In 1901 there were 52 families of Jewish farmers at Woodbine, representing a total of about 400 persons. Of the farms 49 contain 15 acres each; two, 10 acres each, and one, 30 acres. Of the total of 785 acres no less than 500 are under cultivation. The principal products are berries, small fruits, and garden truck, as well as dairy products. The aggregate value of the farms is about $50,000. Besides these farms, the Baron de Hirsch Agricultural School has farm land to the extent of 270 acres, of which 121 acres are under cultivation. The town affords a local market for farm products, and the townspeople find sufficient employment in the local factories. It has been found that this system of combining local industries and farming gives the very best results.

Various other attempts to establish Jewish Agricultural Colonies in New Jersey have failed. The colony at **Estelleville,** established in 1882, not far from Alliance, was abandoned in the spring of 1883. Another colony at **Montefiore,** near Belle Plain, a station on the West Jersey Railroad not far from Woodbine, was also abandoned soon after its foundation, leaving 28 houses and a factory standing. In 1891 a syndicate of New York Jews bought up several thousand acres of land for farming purposes about four miles from May's Landing, in Atlantic county, but the colony has been of slight importance. Emphasis should be placed upon the fact that only by the combination of farming and local factory employment have the Jewish colonies in southern New Jersey been able to survive. M. R.

BIBLIOGRAPHY: Price, *Russkie Yevrei v Amerike*, pp. 46–73; J. D. Eisenstein, in *Ner ha-Ma'arabi*, ii. 8–15, 64–72, 129–136, 179–183; Landsberg, *Hist. of the Persecutions of the Jews in Russia*, art. entitled *Russian Jews as American Farmers*.

**AGRICULTURE.—Historical Aspects:** Agriculture was the basis of the national life of the Israelites; state and Temple in Palestine were alike founded on it. At the outset the Hebrews are represented as a pastoral tribe. "A roaming Aramean was my father," said the Israelite when offering his first-fruits as a thanksgiving before the Lord (Deut. xxvi. 5, *Heb.*). The Patriarchs are mainly herdsmen, pasturing their sheep and cattle on commons, without generally cultivating the soil: at the same time Isaac "sowed in that land [Gerar], and received in the same year a hundredfold" (Gen. xxvi. 12); and Joseph's dream of sheaves of corn in the field (Gen. xxxvii. 6, 7) seems to betoken familiarity with agricultural life. But Jacob and his sons enter Egypt as shepherds only (Gen. xlvii. 3); and this pastoral life was adhered to until even a later period by the tribes of Reuben, Gad, and by half of the tribe of Manasseh, inhabiting the trans-Jordanic plain (Num. xxxii. 1), and by the clans dwelling in the highlands of western Palestine (I Sam. xxv. 2). A certain dislike to agricultural life was, however, manifested among the sons of Rechab (Jer. xxxv. 7). The entire Mosaic legislation was conditioned upon Israel's possession of Canaan as the land promised to Abraham. The Sabbath had chief significance to a people that had passed the pastoral stage and that employed man and beast in agricultural labor (Ex. xxxiv. 21). Still more closely connected with agricultural life were the three festivals of the year (Ex. xxiii. 14–16). The system of public provision for the poor was based upon agricultural life: the Law claimed the gleanings of the harvest, of the vineyard, and of the olive-grove for the poor and the stranger (Lev. xix. 9, 10; Deut. xxiv. 19–21). The Sabbatical year of release—the produce of which was reserved for the poor, the stranger, and the cattle (Ex. xxiii. 11)—and the Jubilee year, with its restitution of the ancestral possessions (Lev. xxv. 28), were based upon an agricultural economy (see AGRARIAN LAWS; LAND TENURE; SABBATICAL YEAR).

**Israel Originally Pastoral.**

The whole conception of God as the bountiful giver, as well as that of His retributive justice—dealing blessings to the observer of the Law, and sorrows or "curses" to the transgressor—is founded altogether upon the fact of Israel's agricultural enjoyment of Canaan (Ex. xxiii. 25; Lev. xxvi. 3–6, 10, 20, 26; Deut. viii. 7–10, xxviii. 3–5, 12, etc.). Canaan was totally dependent for its fertility upon the rain of heaven, which God would grant or withhold according as Israel was faithful or unfaithful (see Driver, "Commentary on Deut." pp. 129 *et seq.*). The impression which Palestine—with its brooks and fountains, its valleys and hills, its fields of wheat and barley, its plantations of vines and fig-trees and pomegranates—made upon the Israelites, unaccustomed as they were to Agriculture, is vividly portrayed in the episode of the spies (Num. xiii. 23 *et seq.*). It appears that when the magnificent fruit of the country was shown to the people, far from awakening a desire to take possession of the land that "flowed with milk and honey," it filled them with fear by reason of its very size, just as did the uncommonly tall men and strong cities that the spies had seen. Canaanite agricultural development presented to the Hebrew shepherd-tribes a superiority from which they shrank with a self-depreciating awe.

**Direct Relations with God.**

Centuries had to elapse before Judah and Israel could dwell safely "every man under his vine and under his fig-tree, from Dan even to Beer-sheba" (I Kings, iv. 25), and before the Hebrew farmer could feel that it was his God who instructed him how to plow and to sow and to cast in the wheat and the barley and the rye (Isa. xxviii. 26). The subjugated Canaanites no doubt were made to initiate their Israelitish conquerors into the practises of agricultural life. The land hitherto held to be watered and made fruitful by the Canaanite gods, Baal and Astarte, was conceived to be henceforth under the tutelage of the national deity of Israel, but the art of its cultivation had to be learned from its former owners, and here was a fruitful cause for the people's continual lapses into Canaanite idolatry. The unbridled joy of the harvest and the vintage filled the land with songs and dancing (Judges, ix. 27); and the "high places," as centers of idolatrous worship, continued to exert a baneful spell upon the farming population settled

**Agriculture Learned from the Canaanites.**

in the vicinity. This was in the main the contest between Baal and YHWH in the time of the early prophets; and Hosea (ii. 10) complained that Israel did not know that it was God, and not Baal, who gave the corn and wine and oil. Only when the name of Baal should no longer be mentioned (*ib.* 18) would the blessings of Agriculture have no admixture of loss and suffering. "Baal" remained the name for the fructifying rain down to the time of the Mishnah (see Sheb. ii. 9, and elsewhere; compare *bet Baal*, the expression for a field watered by rain; see below).

That the Israelites practised Agriculture with success is learned from the statement that Solomon sent to Hiram annually 40,000 kor (about 440,000 bushels) of wheat and barley and 40,000 baths (340,000 gallons) of oil (I Chron. ii. 9 [A. V. 10]). In Ezekiel's time Judah traded extensively with Tyre; sending thither wheat, honey, oil, and balm (Ezek. xxvii. 17). On the other hand, in the time of the Judges, the Midianites and Amalekites regularly destroyed the produce of the soil when the sowing-time had passed (Judges, vi. 2, 3); and in King Saul's time there was no smith found in the land to sharpen the plowshares, because the Philistines would not allow the Israelites to furnish themselves with weapons of war (I Sam. xiii. 19, 20). The great stride forward made during the reign of Solomon indicates that a very large class of the Canaanite population must have been subjugated to perform the main labor of farming for Israel.

DIVISION OF FIELDS IN MODERN PALESTINE.
(From a photograph by Bonfils.)

The cultivation of the soil is described by the Bible as the destiny and duty of man from the beginning. Adam is placed in the Garden of Eden to dress it and keep it; and when expelled he is sent forth to till the ground (Gen. ii. 15, iii. 23; Ps. civ. 14). The millennium of peace will see a people given only to agricultural pursuits (Isa. ii. 4; Jer. xxxi. 11; Hosea, xiv. 7; Amos, ix. 13; Micah, iv. 4; Mal. iii. 11; Ps. lxxxi. 17 [A. V. 16]). The blessings of the Patriarchs and the Prophets were founded upon agricultural life (Gen. viii. 22, xxvii. 28; Deut. xxxiii. 13, 16, 28). Judges, prophets, and kings (Judges, vi. 11; I Kings, xix. 19; I Sam. xi. 5) are called from the plow to be leaders in Israel. King Uzziah is especially mentioned as a lover of husbandry (II Chron. xxvi. 10).

**Estimation of Agriculture in the Bible.**

If at times the cultivation of the soil was regarded as a curse (Gen. iii. 17, iv. 12), it was because the blessing of God was withdrawn from the soil for man's sin. If it was not always an easy task, all the greater was the joy of the harvest that rang through their psalms (Ps. lxv., lxxii.; Isa. xvi. 9, 10)—a joy which expressed itself in gratitude to God and in making the needy to be sharers in His gifts (Deut. xvi. 11–15, xxvi. 11). "He that tilleth his land shall have plenty of bread," says the Book of Proverbs (xii. 11, R. V.). "The king himself is served by the field" (Eccl. v. 8).

The love for Agriculture became so ingrained in the Jew that he contemptuously gave the trader the name of "Canaanite" (Zech. xiv. 21; compare Hosea, xii. 8 [A. V. 7]). This attachment to the soil and its cultivation increased rather than diminished during the Babylonian Exile. "Houses and fields and vineyards shall be possessed again in this land"—this was the divine message sent to the people through the prophet Jeremiah before the catastrophe came upon the land (Jer. xxxii. 15).

**In Post-exilic Times.**

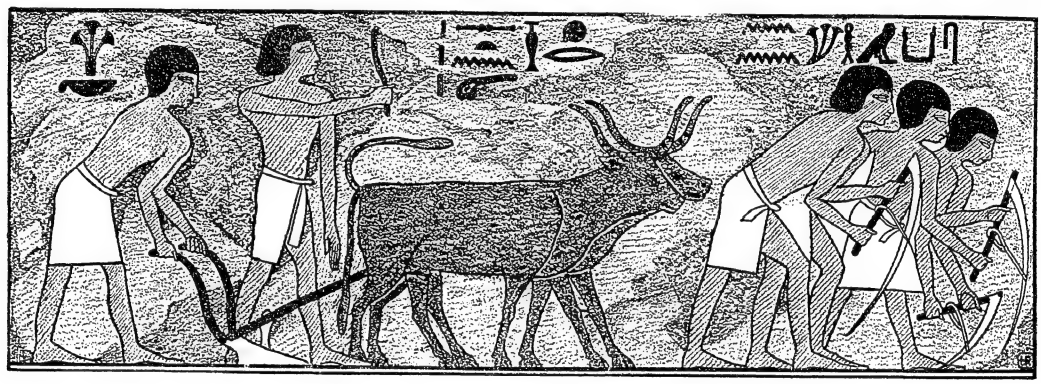
In fact, it was only because the land did not have its Sabbath years of rest, as the Law prescribed, that the people were delivered into the hands of the enemy, according to the warning of Lev. xxvi. 34, 43. Every prophetic vision of the future contained the promise of great agricultural prosperity for the exiled Jew (Amos, ix. 13 *et seq.*; Isa. xxxv. 1; Ezek. xxxiv. 26 *et seq.*). Not only those who wandered into Babylonian captivity, but those also who were left in Judea, became peaceful tillers of the soil (Jer. xxix. 5; II Kings, xxv. 12). The words of Neh. xiii. 15 give us an insight into the wine and fruit production of the Judean colony, which was considerable enough to induce the Tyrians to erect markets in Jerusalem, where

the Jews exchanged their produce with them even on the sacred Sabbath.

We have an excellent description of the fertility of the soil by a non-Jewish observer, in the Letter of Aristeas (§§ 107–114), written in the second century B.C., and in Hecatæus, fragments of which are preserved by Diodorus, xl. 3, 7. Josephus ("Contra Apionem," i. 22) says: "Unlike other cities which, having a large population, neglect agriculture, the inhabitants of the highland of Samaria and the neighborhood of Idumæa devote great labor to the cultivation of the soil. The land has large plantations of olive-trees, of wheat, barley, and other cereals, and an abundance of wine, dates, and other fruit. It is well adapted both for agriculture and commerce." In the same work (i. 12) he says: "We neither inhabit a maritime country nor do we delight in merchandise; having a fruitful country for our habitation, we take pains in cultivating that only." In his "B. J." ii. 3, §§ 2–4, he describes Galilee as "exceedingly fertile, full of plantations of trees of all sorts, no part of it lying idle; its many villages full of people owing to the richness of the soil." So Perea, "in spite of its rougher soil, is richly planted with fruit-trees, chiefly the olive, the vine, and the palm-tree." "Still more fruitful are the hills and valleys of Samaria and Judea. Besides their abundance of trees, they are full of autumnal fruit, both such as grow wild and such as require cultivation." Especially of the Ḥasidim or Essenes we are told by Philo ("On the Virtuous Being Free," xii., and in the fragment preserved by Eusebius, "Præp. Ev." viii. 10) that they devoted all their energy and skill to the cultivation of the soil as a truly peaceable pursuit of life. Indeed, it required no small share of self-sacrifice and piety to live as a farmer and observe the Mosaic laws concerning the tithes and other gifts claimed by priest and Levite, the altar and the poor, the Sabbatical year of release and similar precepts, while at the same time many a year's produce was spoiled by locusts and drought or other irresistible cause. What such a calamity meant for the nation may be learned from the Book of Joel and from Megillat Ta'anit. But, unlike the Israelites during the First Temple, the Jews of the second commonwealth conscientiously observed the seventh year of release (see Josephus, "Ant." xii. 9, § 5; xiv. 10, § 5). Still the rural population (*'am ha-areẓ*) was not as strict in these matters as the doctors of the law wished them to be, and they were consequently treated with suspicion. All the more rigorous were the Ḥasidim or Pharisees in their exclusivism. It is chiefly owing to this feature that we find agricultural life so extensively treated of in the Mishnah, the whole first section, Zera'im (with the exception of the first treatise), being devoted to it.

Love for Agriculture was assiduously inculcated by the Jewish sages. "Hate not toilsome occupation and husbandry appointed by the Most High" (Ecclus. [Sirach], vii. 15, *Greek*). In Vita Adæ et Evæ, 22, it is the archangel Michael who instructs Adam in paradise how to sow and to plant. In the Book of Jubilees, xi. Abraham is represented as the inventor of an improved method of plowing the field so as to protect the seeds against birds. In Ex. R. xxxix. we are told that the faithful observance of the agricultural seasons by the inhabitants of Palestine induced Abraham to make his stay there. In the Testaments of the Patriarchs it is Issachar, the model of Essene piety (compare Gen. R. xcviii. xcix.; Targ. Gen. xlix. 15), who says (Testament of Issachar, iii. 5): "I became a husbandman for my parents and brethren, and brought in the fruits of the field according to the season, and my father blessed me, for he saw that I walked in simplicity. . . . Keep therefore the Law of God, my children, and get simplicity. Bow down your back unto husbandry and labor in tillage of the ground in all manners of husbandry, offering gifts unto the Lord with thanksgiving, for with the first-fruit of the earth did the Lord bless me, even as He blessed all the saints from Abel even until now." Accordingly, many prominent rabbis in Judea and in Babylonia were industrious cultivators of the soil, notwithstanding Ecclus. xxxviii. 25: "How can he get wisdom that holdeth a plow?" (compare Ber. 35*b*); many instances in the Talmud (Peah, ii. 6; Shab. 150*b*; Ḥul. 105*a*) illustrate this fact. Rabba's pupils were exempted from attending his lectures in the months of Nisan and Tishri, as these sowing and harvest seasons required their presence in the field (Ber. 35*b*).

**In the East.**



PLOWING AND HOEING.

(From Wilkinson, "Ancient Egyptians.")

The Jews were probably the chief producers of wine and oil also in Syria and all the lands colonized by them, or otherwise the rabbinical prohibition of the wine and oil prepared by the heathen (Shab. 17*b*) could hardly have been adhered to. In Africa also the Jewish colonists produced wine, oil, and wheat, and the strange identification of the Egyptian god Serapis with Joseph made by both Jews ('Ab. Zarah, 43*a*; Tos., 'Ab. Zarah, v. [vi.] 1) and Christians (see "Vita Saturnini," quoted by Mommsen, "Römische Geschichte," v. 585, and King, "Gnostics," p. 161) probably owes its origin to the fact that the wheat exported from Alexandria was shipped to the Serapeum in Ostia under the symbolic tutelage

of Serapis, the god with a measure on his head, which suggested resemblance to Joseph, the seller of corn in ancient Egypt (Mommsen, *ibid.* v. 577; Suidas, *s.v.* "Serapis"). The Alexandrian Jews owned ships and were mariners themselves, undoubtedly owing to their living near the seashore and their being made exporters of corn by the Jewish farmers throughout Africa (see Grätz, "Gesch." i. 387, note 3). That the Jews of Alexandria were both farmers and shipowners we learn from Philo ("Contra Flaccum," viii.). But Herzfeld ("Handelsgeschichte des Jüdischen Alterthums," pp. 76–102) has shown that the Jews in Palestine, too, from the time of the Maccabees until the destruction of the state, exported, partly in their own ships, their produce of crops, oil, and wine, of balsam, honey, spices, and of drugs of all kinds, and that the Jews remained tillers of the soil in all parts of the Roman empire, while pursuing other trades as well, as may be learned from the fact that they bought slaves and converted them to Judaism until they were forbidden to do so by Constantius in 339 and by Theodosius in 393 ("Codex Theodos." xvi. 8, §§ 4, 9).

In Arabia the Jews of Yemen were in the time of Mohammed thrifty farmers. The Jewish colonists of Haibar especially were very successful in the cultivation of wheat and of palm-trees, before their wholesale slaughter by Mohammed.

The Jews of Abyssinia have always been farmers, and the Ten Tribes are described as agriculturists in the mythical story of Eldad ha-Dani.

The Jews of southern France pursued an agricultural life and were possessed of ships for their wine trade from the sixth to the ninth century (Cassel, article "Juden" in Ersch and Gruber, "Encyklopädie," xxvii. 61, 64; Grätz, "Gesch." v. 56, after Gregory of Tours. See also Stobbe, "Juden in Deutschland," p. 7). In Languedoc many were owners of the vineyards (J. Bédarride, "Les Juifs en France," p. 87; see Saige, "Les Juifs de Languedoc Antérieurement au XIV^e^ Siècle, 1881," p. 70). In the time of Charlemagne, Jews used to farm large tracts of land for their Christian neighbors who had no experience in agricultural life, but the legislative measures of the king, intended to render the Jews as a merchant class more serviceable to the state, prohibited this (Bédarride, *l.c.*, p. 75). It was especially the wine trade which they controlled (Depping, "Die Juden im Mittelalter," p. 53).

**In Western Europe.**

In Spain, in the early Middle Ages, the Jews were the chief agriculturists, and remained such, notwithstanding Visigoth legislation prohibiting them from working in the field on Sunday, and buying slaves and the like (see Grätz, "Gesch. der Juden," v. 70, 168). Under Egica, in 694, they were forbidden to own land and carry trade in their own ships, but in 711 the Arabs, after the invasion under Al-Tarik, restored the rights of the Jews, and the latter were quick to learn from their Moorish neighbors how to improve the method of irrigating the soil by hydraulic machines and the like (see Bédarride, *l.c.*, p. 94 and note 24 on p. 463). The great silk industry of the Spanish Jews (see Grätz, "Gesch. der Juden," v. 396 *et seq.*) makes it probable that they had also plantations of mulberry-trees, or perhaps the Sicilian Jews provided them with the raw material.

In Portugal the Jews were always allowed to cultivate the land and produce wine, while they were forbidden to do so in Spain under Christian rulers (see Kayserling, "Gesch. d. Juden in Portugal," p. 58).

In Greece the Jews during the twelfth century, says Hertzberg in his "Gesch. Griechenlands," were most prosperous as agriculturists. Benjamin of Tudela found Jews inhabiting the vicinity of Mount Parnassus occupied in tilling the soil ("Travels," ed. Asher, p. 16). In Italy the Jews were encouraged by Pope Gregory V. to be owners of land, though he would not countenance their having Christian slaves (Güdemann, "Gesch. d. Jüd. Cultur in Italien," p. 30). The Jews, first of Greece, then of Italy, devoted particular care to the culture of silk, which involved the plantation of mulberry-trees, and helped toward the improvement of land and commerce (see Grätz, "Gesch." v. 272, note 4; and Güdemann, "Gesch. d. Jüd. Cultur in Italien," p. 240).

In his "Gesch. d. Jüd. Cultur in Italien," p. 52, Güdemann calls attention to the warnings of the work Pirḳe Rabbi Eliezer against the wandering life of the trader, wherein occurs this sentence, A. ii.: "God particularly promised fertility of the land to the Israelites in order that they might lead a contented and quiet domestic life, and not be required to travel about from town to town."

In Germany the Jews, being compelled by the Jewish law, which forbids the use of non-Jewish wine, to manufacture their own, produced sufficient to sell some of their own wine to non-Jews also. A decree of Henry IV. permitted the Jews to sell their own wine and drugs—revoking thereby one of Charlemagne forbidding the sale of the same (see Stobbe, "Gesch. d. Juden in Deutschland," p. 231, note 90). Henry IV. also permitted the Jews of Speyer to own vineyards and gardens, which fact makes it probable that they superintended the work themselves. The Jews of Silesia, Austria, Switzerland, and Frankfort-on-the-Main likewise possessed vineyards (see the quotation in Stobbe, "Gesch. d. Juden in Deutschland," pp. 177, 276, note 171).

**In Central and Eastern Europe.**

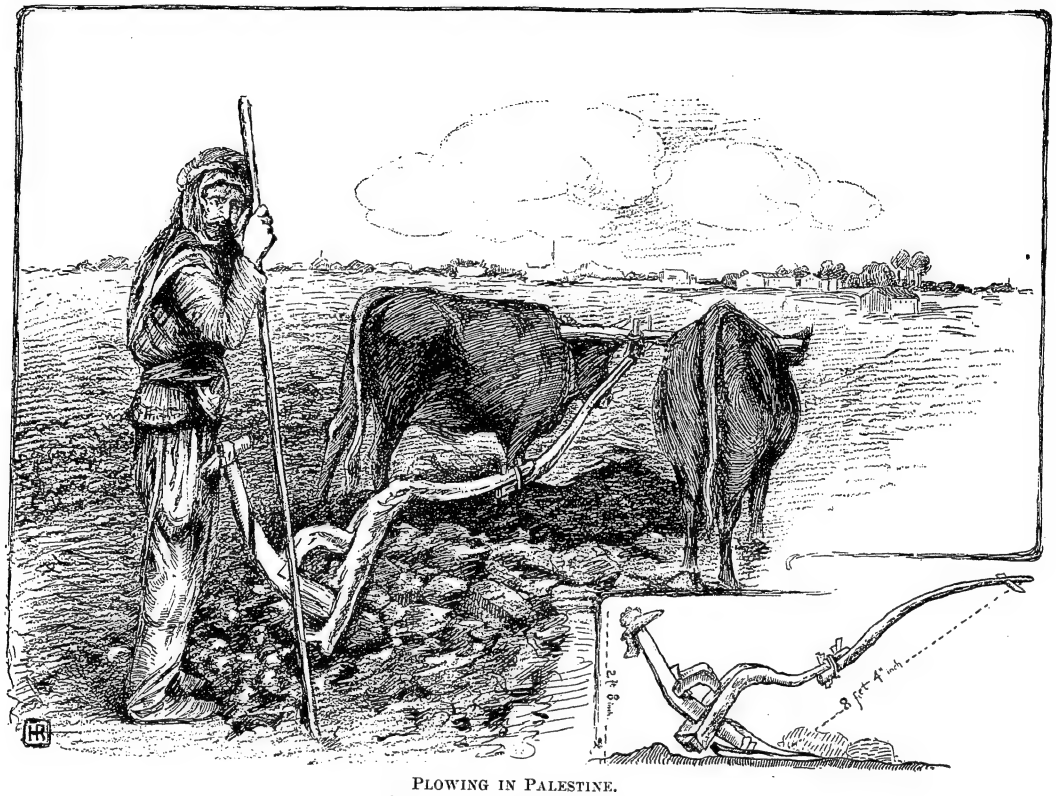
In modern Europe the Jews—partly under the impulse of the governments, partly of their own free will—have endeavored to reawaken their ancient love for agricultural pursuits. The Jewish communities of Warsaw and Kalish in 1842, in response to a memorandum by Prince Paskyevitch, organized societies for the promotion of Agriculture with apparently great success, for the time (see Jost, "Neuere Gesch." ii. 293–313; Cassel, article "Juden," in Ersch and Gruber, p. 139). Still greater was the success of such efforts made in Bavaria (Scheidler, "Juden Emancipation," in Ersch and Gruber, p. 307, note 5, where reference is made to statistics showing that more than 20 per cent of the Jewish population of Bavaria were devoting themselves in 1844 to agricultural and artisan pursuits).

Among the Jews in the Caucasus many were formerly large owners of orchards and vineyards; some produced wine, others a species of tobacco (Andree, "Zur Volkskunde der Juden," p. 281). According to J. J. Benjamin ("Eight Years in Asia and Africa," 2d ed., 1858, pp. 96 *et seq.*), the more prosperous Jews in Kurdistan are farmers; they go with their wives and children to the fields and the vineyards in the morning, and return only in the evening. They literally observe the law of leaving the corners of the field and some of the grapes for the widows and orphans (Lev. xix. 9, 10).

On the virgin soil of America the Jews were among the pioneers of Agriculture. While Louis de Torres introduced tobacco into use for civilized mankind (Kayserling, "Columbus," p. 95), Jews transplanted the sugar-cane from Madeira to Brazil in 1548 (according to Fishell; see M. J. Kohler, "Publ. Am. Jew. Hist. Soc." ii. 94) or in 1531 (Lindo, in G. A. Kohut's article, *ibid.* iii. 135; compare Joseph ha-Kohen, in R. Gottheil's translation, *ibid.* ii. 133). During the seventeenth

**In America.**

century the sugar industry was monopolized by the Jews, and with their expulsion from Brazil it was transplanted to the West Indies, where, in 1663, David de Mercato's invention of new sugar-mills benefited the sugar-trade in Barbados. The Jews in Georgia, chief among them Abraham de Lyon, transplanted vine and silk culture from Portugal to America ("Publ. Am. Jew. Hist. Soc." i. 10). But while De Lyon cherished great expectations in that direction, the Jews of Georgia in general found the production of indigo, rice, corn, tobacco, and cotton more profitable (*ibid.* p. 12). In fact, the cotton-plantations in many parts of the South were wholly in the hands of the Jews, and as a consequence slavery found its advocates among them. K.



PLOWING IN PALESTINE.
(After Benzinger, "Hebräische Archäologie.")

The following pithy sentences, culled from rabbinical literature, will serve to show the estimation in which Agriculture was held in the latter days of Jewish national life: "In time to come all handicraftsmen will turn to the working of the soil: for the soil is the surest source of sustenance to those that work it; and such occupation brings with it, moreover, health of body and ease of mind" (Yeb. 63*a*). "He that owns no land is no man" (*ib.*). "The verse, Deut. xxviii. 66, is to be thus expounded: 'Thy life shall hang in doubt before thee': this refers to him that buys his food-supplies from year to year; 'thou shalt fear day and night': this refers to him that buys them from week to week; 'thou shalt have none assurance of thy life': this refers to him that depends upon the store-keeper" (Men. 103*b*; Yer. Shab. viii. 11*a*; Yer. Shek. viii. 51*a*; Esther R., introduction). "He that toils and strives after money, the while he has no land of his own, what enjoyment hath he from all his travail?" (Lev. R. xxii.). "Although trading gives greater profits, these may all be lost in a moment; therefore, never hesitate to buy land." "Sow, but do not buy grain, even though grain be cheap and thy land be poor" (Yeb. 63*a*). "A man may not sell his field and put the money in his purse, or buy a beast, or furniture, or a house, except he be a poor man" (Sifra, Behar, 5). "When a man sold a field out of his patrimony, his relatives would bring barrels filled with cabbage-stalks and nut-shells and break them before him; the children would gather up the contents and shout, 'N. N. has cut himself off from his inheritance!'; and when he took it back again they did the same, shouting, 'N. N. has got back his patrimony'" (Yer. Ket. ii. 26*d*). "He that hath a little garden of his own, and fertilizes it, digs it, and enjoys its produce, is far better off than he that works a large garden upon shares" (Lev. R. iii.). "Hast thou a field? work it with all thy might: if a man make himself a slave unto his field, he will be satisfied with bread" (Sanh. 58*b*). "He that inspects his field every day will find a stater [Greek coin] in it" (Ḥul. 105*a*). In Eccl. R. ii. 20, a story is told of a very old man who labored early and late at planting trees, though, as the emperor Hadrian taunted him, he could not expect to enjoy their fruit: the moral of the interesting narrative being that every man is bound to till the ground, even though he may not expect to reap the fruit of his labor; for when he came into the world, he found that other men had subdued and cultivated it for him: therefore shall he not allow his portion to run wild or lie barren; for there are others that shall come after him.

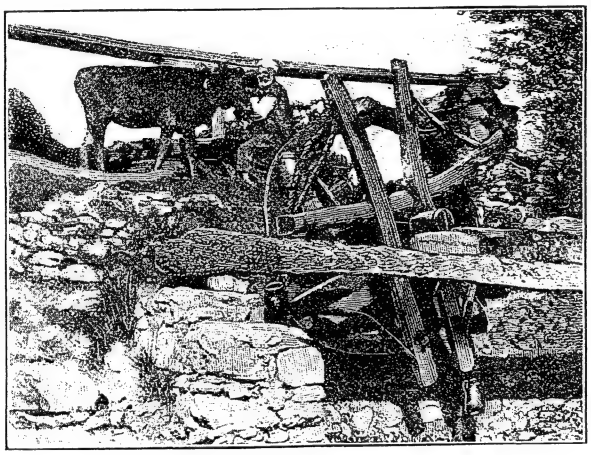
**In Rabbinical Literature.**

F. DE S. M.

—**Physical Aspects:** The various Physical Aspects of Agriculture among the Jews may properly be treated in their natural order of consideration: first as to the soil and climate; next as to the operations necessary to produce and secure crops.

**Soil Conditions.**

The soil of Palestine is of a most varied character and composition, consisting of alluvial deposits in the maritime plains and in the Jordan valley, and of the products of cretaceous limestone and basaltic rocks in the more elevated regions. The natural fertility of the former districts was carried into mountain regions by building low walls of "shoulder-stones" (Mishnah Sheb. iii. 9), and filling in the rock-ledges behind them with the inexhaustible alluvial earth of the valleys (*ib.* iii. 8). In this manner the mountainous districts of Samaria, Gilboa, Carmel, and other ranges were celebrated in ancient times for their fertility. But such artificial arrangements needed constant attention to keep them in condition and to protect them against heavy rains (see Anderlind, in "Zeit. Deutsch. Paläst. Ver." ix. 37); so that warfare and the subsequent depopulation have considerably diminished the productiveness of such regions.



Water-wheel in Palestine.
(From a photograph by Bonfils.)

The lofty plain between Lake Gennesaret on the west and the Hauran range on the east, with its underlying volcanic substratum, proved a most fertile soil for wheat, as many as two and three crops a year being gathered. The most fertile fields, however, were liable to be more or less thickly strewn with boulders (Matt. xiii. 5 and parallels; Mishnah Kil. ii. 10, vii. 1), the Mishnah mentioning that occasionally these were too large for a man's unaided strength to remove (Sheb. iii. 7). The easiest and best use that could be made of the troublesome smaller stones which abounded in rich, rocky soil was to lay them up in fence-rows, as protection against roaming cattle: such stone-rows were numerous in the extreme —if one may judge from the fields of to-day (see illustration on p. 263). In some regions stones were so abundant that they had to be removed after each annual plowing (see Vogelstein, "Die Landwirtschaft in Palästina," p. 10, note 14).

In Mishnaic times various kinds of soil were distinguished and classified, such as '*idit*, soil of first quality; *benonit*, medium; and *zibburit*, poor soil (Git. v. 1); also according to degree of moisture, "dry," "middling," and "arable" (Baraita, Ta'anit, 25*b*). Stones were held to show the fertility of the soil: if they were hard and flint-like (*ẓunama*), the soil was good; if of clayey consistency (*ḥarsit*), it was likely to be poor, forming hard clods and baking in the sun (Num. R. xvi.; Tan. Shelaḥ Leḳa, 12). Land which naturally produced thorn-bushes was good for wheat: if it grew weeds, it was fit for barley only (Yalḳuṭ, Job, § 918; compare Jer. xii. 13). A soil which had produced a crop of flax was held to be excellent for wheat; and land was sometimes tested by sowing a small piece in flax (Kil. ii. 7). A southern exposure was found to be beneficial; but such land required irrigation (Josh. xv. 19, Men. 85*a*).

**Climate.**

In contrast with Egyptian agriculture (which depended solely upon the river Nile), in Canaan the "first rains and the latter rains" became necessarily matters of especial importance and significant blessing (Lev. xxvi. 3–5; Deut. xi. 13, 14). The first (autumn) rains began in the middle of November (Ḥeshwan, or Kislew) and were called *yoreh* or *moreh* (Deut. xi. 14, Jer. v. 24). These were succeeded by the heavy and continuous winter rains, and, finally, by the *malḳosh*, or spring showers, in the month of Nisan (Joel, ii. 23; Ta'anit, 6*a*). So important was the rain after the long Syrian summer of extreme heat had parched the land, that the blessing asked for in the formula of Deut. xxvi. 15 was interpreted as a petition for rain and dew—prayers for which were likewise interpolated in the daily ritual (Mishnah Ta'anit, i. 1). Fast-days were appointed in times of drought (*ib.* 4–7). The fall rains were considered requisite to soften the ground preparatory to plowing and seeding; and the spring rains were equally necessary for the filling up of the grain in the ear, as expressed by the fellahin's proverb of to-day: "A shower in April is worth more than a plow and a yoke of oxen" (Klein, in "Zeit. Deutsch. Paläst. Ver." iv. 72, quoted by Vogelstein, *l.c.* 4, note 23). The transition from the rainy period of spring to the drought of summer is gradual, the showers growing lighter and less frequent. The mountain streams, however, continue to run high for a brief period, and then gradually slacken and dry up entirely. From Nisan to Tishri a rainstorm is a rarity, moisture being furnished by the heavy night-dews, which sometimes wet the ground to such an extent as to give it the appearance of having been rained upon.

**Crops.**

Of all the crops planted wheat (*ḥiṭṭah*) was the most important in Palestine as elsewhere: so great was the fertility of the land that more wheat was produced than was required for home consumption; and it was exported in considerable quantities (I Kings, v. 25; Ezra, iii. 7; Ezek. xxvii. 17; Acts, xii. 20). Two kinds were distinguished, light and dark (B. B. v. 6). Barley (*se'orah*) was used for bread mainly by the poorer classes (Ruth, iii. 15; Mishnah Neg. xiii. 9), and was also used for feed for animals (Tosef., Soṭah iii. 4). Spelt (*kusemet*), an intermediate grain between wheat and barley, was customarily sown in the borders of fields. Oats (*shifon*) were not much grown. Millet (*doḥan*), beans (*pol*), and lentils ('*adashim*) were also widely cultivated for food (II Sam. xvii. 28, Ezek. iv. 9). Flax (*pishtah*) was certainly grown (Josh. ii. 6), and possibly cotton (*karpas*). See Barley, Beans, Lentils, Millet, Spelt, and Wheat.

The first crops planted were the pulse varieties, early in Ḥeshwan (October); barley followed a few days later, and wheat last of all. A noteworthy

statute prohibited the sowing of a field "with mingled seed" (*kilayim*, Lev. xix. 19), an operation which in one harvest might exhaust the soil of all its fertile chemical constituents. Alongside of this may be placed the various humanitarian laws, reserving the corners of the harvest-field for the poor and the stranger (Lev. xix. 9), concerning the forgotten sheaf (Deut. xxiv. 19), and other similar regulations. The harvesting seasons were Nisan (April) for barley, Siwan (early June) for wheat, Tishri (September) for fruits. Concerning these latter, see the articles FIG, OLIVE, SYCAMORE, and VINE.

The various processes in Agriculture may now be considered.

**Clearing and Preparing the Land.**

To cultivate land for the first time, it was necessary to clear it either of forest timber (Josh. xvii. 18) or of stones (Isa. v. 2). When thus cleared it was ready for plowing, variously called in Hebrew *nir*, *ḥarash* (to cut into), *palaḥ* (to cleave asunder), *pataḥ* (to open), etc. If the soil was clayey, the resulting clods were broken up with mattock or hoe; for in the subsequent harrowing (*sadad*, Job, xxxix. 10) only a light harrow, probably a thorn-bush, was employed. Manure was used: it consisted of wood-ashes (Mishnah Sheb. ii. 4), leaves (*ib.* 'Ab. Zarah, iii. 8), the blood of slaughtered animals (*ib.* Yoma, v. 6; Yer. Sheb. iii. 34), oil-scum, or of the usual house and farmyard refuse, into which straw or other litter had been trodden by cattle (Isa. xxv. 10); but whether it was applied before or after plowing does not appear. Manuring is referred to in Ps. lxxxiii. 10; Jer. viii. 2, and ix. 21. It was applied to trees, about their roots, to preserve them and to stimulate them into fruitfulness (B. K. iii. 3). The passages Isa. v. 24 and xlvii. 14 refer rather to clearing the field of standing stubble by fire than to the direct use of ashes as a fertilizer. The institution of the seventh-year fallow was also a valuable factor in maintaining the fertility of the soil.

The implements used in the subsequent processes were the plow, the hoe or mattock, and a harrow of some kind. The hoe (*'eder*) was used to break up fields too steep or too cramped for plowing. The plow, which was of wood, usually oak, was of the simplest and lightest construction, being carried to and from the field on a man's shoulder. Its essential feature was the upright J-shaped timber, shod sometimes with iron at the point (I Sam. xiii. 20), and with a short crosshead at the top to serve as a guiding handle. This upright passed through a hole in a horizontal beam, which consisted of two stout poles lashed together, to the further end of which the yoke was secured. Consisting of so many pieces (see illustration p. 266), and these connected not strictly in the direct line of draft, the work can not have been very perfectly done: no greater depth of soil than four or five inches being penetrated and torn up. For stony or rooty ground it was of course altogether useless; such had to be "picked" with a heavy hoe (Isa. vii. 25). This was shaped something like the American corn-knife, but, the blade being set at a very acute angle to the handle, it was possible to reenforce it for its rough work by a thong or rope, as shown in the illustration (p. 264).

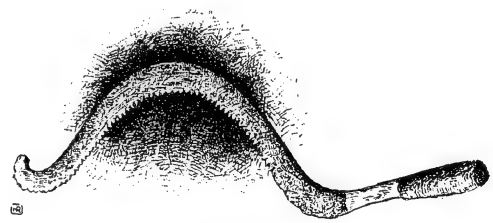
While the farmer's right hand grasped the handle of the plow, the team (*zemed*) of oxen (Amos, vi. 12), of cows (Job, i. 14, *Heb.*), or, sometimes, of asses (Deut. xxii. 10, Isa. xxx. 24), was urged onward with a goad (*malmad*, *dorban*)—a staff some eight feet long, provided with a sharp point for that purpose at one end, and at the other with a flat blade for cleaning the plow-point (Mishnah Oholot, xvii. 2) or for breaking chance clods—held in the plowman's left hand. As many as twelve teams were employed in the same field at one time; each, no doubt, in its own "land" or section (I Kings, xix. 19).

In Isa. xxviii. 25 three words are used for the act of sowing: namely, *hefiẓ* (to scatter) for sowing "fitches"; *zaraḳ* (to scatter) for sowing cumin; and *sum* (to place) for wheat and barley; the first two expressions evidently referring to broadcast sowing, the latter to drilling in the furrows. After sowing, the seed was plowed or brushed in with the light harrow to protect it from birds, mice, ants, and from the scorching sunshine. Sometimes the seed was sown broadcast before plowing, and covered in at one operation.

Egypt depended for irrigation upon Nile water lifted into elevated reservoirs, whence it was distributed to the fields through channels closed or opened by a hillock of earth, pushed into place by the foot (Deut. xi. 10). Palestine, on the contrary, had an abundance of brooks and rock-springs, ("fountains"); and was blessed with copious rains. From all these sources water was collected in cisterns, to guard against dry seasons when rain would be scarce and brooks and springs be dried up. An idea of the machinery used in Bible times may be obtained from that employed to raise the water from wells or springs in Palestine to-day. It consists of a horizontal wheel of roughly framed timbers, turned by a bullock or other animal tied to a sweep beneath it. This wheel connects directly with a vertical one of equally rude construction, carrying earthen jars, or other receptacles, fastened to its periphery. As these jars rise to the top they turn over and empty their contents into the conducting channels. (See illustration, p. 267.)

In addition, systems of channels and gutters were arranged to catch the heavy rains on inclined ground, and to distribute the water slowly and evenly over the soil. Such an artificially watered field was called *bet ha-shelaḥin* (place of pouring; see Job, v. 10, *Heb.*), while a field watered by rain was called *bet ha-ba'al* (place of rain; see B. B. iii. 1).

Crops ripe for harvesting were sometimes pulled up by the roots (Mishnah Peah, iv. 10), particularly pulse. Grain was sometimes dug up with the hoe, thus preparing the field for the next sowing (*ib.* Peah, iv. 4; B. M. ix. 1), but was more frequently cut with a *ḥermesh* (Deut. xvi. 9, xxiii. 26), or a *maggal*, or sickle (Joel, iii. *Heb.*, iv. 13; Jer. l. 16). Iron sickles of the earliest times have been found in the Tell el-



Modern Sickle.

(From Benzinger, "Hebräische Archäologie.")

Hesy excavations, as also some set with a cutting edge composed of flakes of flint (Mishnah Sheb. v. 6; see illus.). Barley was harvested at Nisan, Passover-time (Tosef., Suk. 3, 18); wheat and spelt a few weeks later (Tan., Wayḥi, 15; see also Ex. ix. 32); and grain-harvesting was finished by Pentecost (Siwan; Tosef., Suk. *ib.*).

The single handfuls (*ẓebatim*, Ruth, ii. 16) were tied into sheaves (*alummim* or *alummot*, Gen. xxxvii. 7; Ps. cxxvi. 6) by their own straw, were piled into

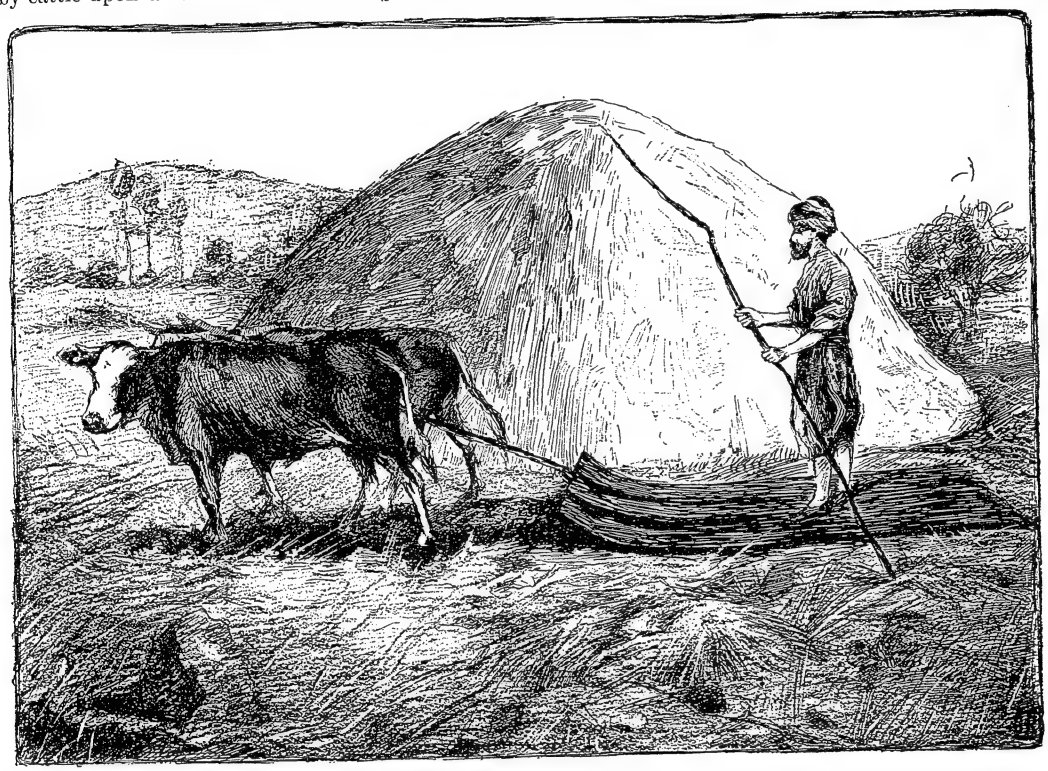
heaps (*'omer*, Lev. xxiii. 10; Job, xxiv. 10) and in due course were transported to the barns (*mezawim*, Ps. cxliv. 13) or the threshing-floor (*goren*), possibly in wagons (Amos, ii. 13), or, when in smaller quantity, in baskets or in panniers on asses, as in Egypt to-day.

**Threshing and Winnowing.**

There were two methods of threshing: *ḥabaṭ* (to beat out with a stick) and *dush* (to trample); the former evidently referring to the primitive practise of beating the full ears (or pods of pulse) with a rod or flail to extract the grain from the husks; the latter, to the trampling of them by cattle upon a hard and level floor (*goren*, Num. xv. 20, xviii. 27, 30; Ruth, iii. 2; II Sam. xxiv. 16). Sometimes the ears alone may have been stricken off the straw by the sickle and thrown upon the threshing-floor (Job, xxiv. 24); but the usual method was to scatter the loosened bundles of grain-bearing straw, as they came from the barn, upon the goren, to be threshed out, either by oxen, driven over them repeatedly (Hosea, x. 11)—thereby trampling them with their hoofs—or by causing cattle to draw certain heavy implements over the mass with the same result. These implements were the *ḥaruẓ* (Isa. xxviii. 27; Job, xli. 22) and the *morag* (Isa. xli. 15, I Chron. xxi. 23), both of which, to judge from their modern representatives, were heavy wooden drags, weighted additionally with large stones or with the driver's person; see illustration. The driver to-day not infrequently reposes at full length upon the drag, and even slumbers, while the docile oxen follow their monotonous round over the straw. The under side of these drags was fortified either with revolving metal disks, or, more commonly, with projecting teeth of stone (Isa. xli. 15)—little blocks of basalt, the size of a walnut in thickness—securely inserted in holes in the drag, and protruding a couple of inches (see Jastrow, "Dict." *s.v.* טורבל, p. 526, for citations).

These instruments are referred to figuratively in Amos, i. 3 and II Kings, xiii. 7. The humane legislation of the Pentateuch in Deut. xxv. 7 forbids the muzzling of the oxen while treading out the corn; and the Talmud (Kelim, xvi. 7) similarly enjoins that they be blindfolded as a safeguard against dizziness.

The result of so crude a system of threshing naturally was a large amount of worthless straw, torn into short lengths by the weighted teeth of the morag.



THRESHING IN PALESTINE.

Winnowing, as a consequence, became a very necessary and tedious operation. When sufficiently trampled and torn to pieces, the resultant mass of mingled grain, chaff, and short straw was tossed into the air with the *mizreh* (from *zarah*, to scatter; A.V. "fan," Isa. xxx. 24, Jer. xv. 7) and the *raḥat* (connected with *ruaḥ* = wind), properly a fork or a shovel: implements under these names are used in Palestine to-day. When a shovelful of the mingled mass upon the floor was lifted and thrown against the wind, the chaff (*moẓ*) was blown away (Ps. i. 4); the short straw would collect some distance away on the outer edge of the heap, and was used for provender (*teben*; Isa. xi. 7); while the heavier grain would fall at the winnower's feet (*'aremah*, Ruth, iii. 7; Cant. vii. 2). This grain was still further cleansed from ears which still held kernels, and from stubble, by being shaken through a sieve (*kebarah*, Amos, ix. 9). It is doubtful whether the word *nafah* (Isa. xxx. 28; A.V. "sieve") means a sieve at all. The mesh of the Palestinian sieve of to-day is made of slips of dried camel-hide, and is fine enough to pass the kernels and to hold the unthreshed

ears which are then collected and again thrown upon the threshing-floor.

Various names for storehouses or barns are given: *maabus*, Jer. l. 26; *asam*, Deut. xxviii. 8, Prov. iii. 10; *mammegurot*, Joel, i. 17; *mezawim*, Ps. cxliv. 13; *miskenot*, Ex. i. 11; I Kings, ix. 19; in rabbinical writings also *ozar*, *goren*, *megurah*, and *apoteki*, N. T. ἀποθήκη, all denoting magazines or granaries. Grain was sometimes stored in the field (Jer. xli. 8, Maksh. i. 6), probably in caves or cisterns, as is still the practise; in such receptacles it will remain good for years.

For a description of the various adverse influences to which the growing crops used to be exposed see Drought, East Wind, Locusts, Mildew.

Bibliography: Ugolino, *Commentarius de Re Rustica Veterum Hebræorum*, in his *Thesaurus Antiquitatum Sacrarum*, 1765, xxix. 1-518; Stade, *Gesch. d. Volkes Israel*, i. 7; Nowack, *Lehrbuch der Hebräischen Archäologie*, s.v. *Ackerbau*; Benzinger, *Hebräische Arch.* i. B, 1894, pp. 207-213; Thomson, *The Land and the Book* (popular ed., 1880), under *Manners and Customs*, on *Harvest, Irrigation, Planting, Plowing*; *Zeit. Deutsch. Palästina Ver.* ix.: *Ackerbau und Viehzucht*; *Quarterly Statements of the Pal. Explor. Fund* (see indexes); H. Vogelstein, *Die Landwirtschaft in Palästina zur Zeit der Mishnah*, Berlin, 1894; Adler and Casanoviz, *Biblical Antiquities*, p. 1005.

F. de S. M.

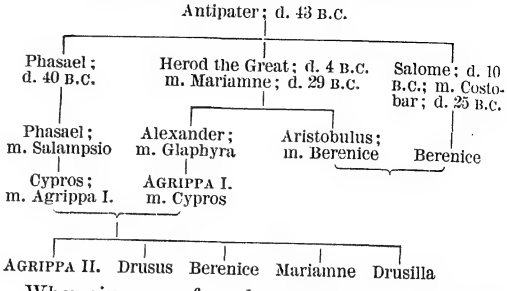
**AGRIGENTUM** (ארגינטי, ארזינטי, ארייגנטי; see Steinschneider, "Cat. Bodl." col. 1532; Luzzatto, "Hebr. Bibl." 1862, pp. 22, 46; now Girgenti): A town on the south coast of Sicily; was the seat of a large Jewish congregation as early as the time of Pope Gregory the Great (590–601). There is no information of the origin and age of this settlement and of its further history, and only the most meager details are available. Its internal management (see I. Loeb, in "Revue des Études Juives," xiii. 187 *et seq.*, xiv. 262 *et seq.*) and its relations with the non-Jewish population, as well as the social standing and mode of livelihood of its members, were no doubt identical with those prevailing all over Sicily. In the fifteenth century this congregation was still reckoned one of the most important in the island (Zunz, "Zur Geschichte," p. 495, and Güdemann, "Erziehungswesen," ii. 290). At that time it seems to have had an active intellectual life. The names and writings of several authors, whose chosen field was the Cabala, have come down to us. David of Agrigentum wrote a mystical commentary upon a special prayer ("Codex Oxford," 696, 8); and we have from Joseph ibn Shraga an extensive cabalistic commentary on passages from the Bible, Talmud, and Zohar, and on certain prayers ("Codex Bodl." 1663, 3, 4, 1666, 2221, 7, and "Codex British Museum," addition 27,014; compare Luzzatto). Ibn Shraga certainly, and David probably, had emigrated from Spain. With the year 1492, in which all Jews were banished from the island, the history of this congregation came to an end.

Bibliography: Giovanni di Giovanni, *L'Ebreismo della Sicilia*, Palermo, 1748; Zunz, *Z. G.* pp. 485, 494-496, 506; further literary notes in Güdemann, *Geschichte des Erziehungswesens u. der Cultur der Juden in Italien während des Mittelalters*, pp. 268-292, 337-341, Vienna, 1884; Picone, *Memorie Storiche Agrigentini*, Girgenti, 1865; Kayserling, *Gesch. d. Juden in Port.* p. 70.

M. Br.

**AGRIPPA I. (M. JULIUS AGRIPPA,** also known as **Herod Agrippa I.):** King of Judea; born about the year 10 B.C. ("Ant." xiv. 9, § 2); assassinated in 44. His career, with its abundant and extreme vicissitudes, illustrates in a remarkable manner the complete dependence of the royal family of Judea, even for the means of subsistence, upon the favor of the Roman emperors of the first century. His descent and posterity are shown in the following table:

Sketch Pedigree of the Herodians.




When six years of age he was sent to Rome for his education, and there enjoyed the companionship of the gifted Drusus Cæsar, son of Tiberius. The extravagance of court life accustomed him to splendor and luxury, and his prospects, which were brilliant, were the means of furnishing him with a never-failing supply of money, of which he availed himself in the style of a spendthrift. But his circumstances were changed in the year 23, when his friend and patron, Drusus, died suddenly. From that hour the emperor declined to receive the high-spirited young man, and very soon his boon companions also forsook Agrippa. Destitute of all resources, he meditated suicide; but at the request of his wife, Cypros, his sister Herodias, who had been since about the year 25 the wife of the tetrarch Herod Antipas, took pity on Agrippa and secured for him the appointment of market overseer in her new capital, Tiberias. But even this new fortune did not last; his brother-in-law took every opportunity to make Agrippa feel his dependent position. This Agrippa found too much to endure. He resigned his post, and, after many adventures, returned to Rome in 36. Here, once again, he succeeded in overcoming ill fortune by securing the patronage of the heir apparent, Caligula. With this return to prosperity his extravagant ideas resumed sway over him and brought him to want. Deeming himself free from listeners, he was one day thoughtless enough openly to wish for the time when Caligula would ascend the throne of the Cæsars. When this remark was carried to the aged Tiberius, he had him loaded with chains and cast into prison. He suffered here for six months in constant terror of death, until Caligula, having become emperor, freed him with his own hands, and appointed him to the tetrarchy of his uncle Philip, and to that of Lysanias, giving him the title of king. To these honors the senate added the rights and title of pretor.

**Early Career.**

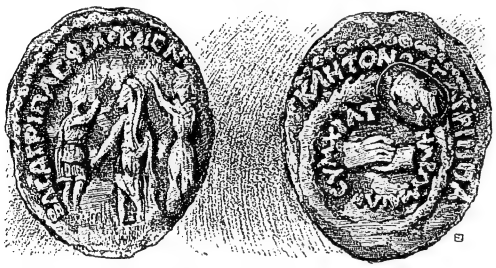
This wonderful change in his fortune excited the undisguised envy of his sister Herodias, and led her to urge her incapable husband to secure for himself at least equal rank and titles from the emperor. But Agrippa defeated her purpose. Her petition to the emperor was forestalled by a message from Agrippa, containing half-veiled intimations that his brother-in-law was meditating treason and independence. This was sufficient to destroy Herod Antipas. Land and throne were taken from him, and the districts of Galilee and the south of Perea, administered by him, were transferred to the charge of Agrippa (39).

The king soon found opportunity to gain the gratitude and good wishes of his coreligionists. Caligula, whose extravagant desires and cruelty savored of insanity, conceived the idea of ordering that

his statues be set up in all temples and receive divine honors. The Jews alone dared to offer resistance to this decree. They induced the Syrian governor, Petronius, to postpone this desecration of the sanctuary for a long time, and he at last determined to inform the emperor that the execution of his order would be impossible without terrible massacres. Agrippa happened to be in Rome at that time, and had succeeded in getting from Caligula a repeal of his odious edict (Philo, "Legatio ad Caium," §§ 30–43).

**Agrippa and Caligula.**

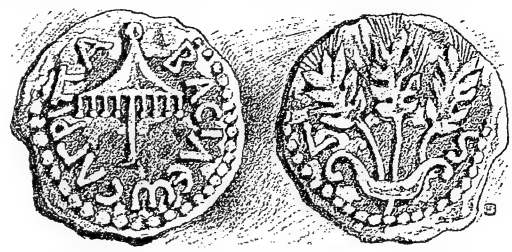
But when Petronius' report arrived that the Jews would rather suffer death than permit the erection of the imperial statues in their Temple, the emperor canceled his repeal, and ordered the forcible execution of his command. Fortunately, the tidings that the imbecile tyrant had been murdered by his body-guard arrived before his instructions to put his commands into effect (41). His successor, Claudius, showed himself grateful to Agrippa for important services rendered him, and upon his accession, placed under his rule the remainder of Palestine, the territories of Samaria, Judea, and Idumæa, formerly governed by Archelaus. Loaded with honors and titles, Agrippa returned home, and the few remaining years of his benevolent sway afforded the people a brief period of peace and prosperity. The evil consequences of a ruler's unbridled passions and tyranny had been sufficiently evident to him in Rome, and they had taught him moderation and strict self-control. His people regarded him with love and devotion, because he healed with tender hand the deep wounds inflicted upon the national susceptibilities by brutal Roman governors. He ruled his subjects with compassion and friendliness. Like the ancestral Asmoneans from whom he sprang through his noble grandmother Mariamne, he honored the Law. Like the merest commoner, he carried his basket of first-fruits to the Temple; with the people he celebrated appropriately the Feast of Tabernacles, and he devoted to the sanctuary a golden chain with



Copper Coin of Agrippa I. Celebrating Treaty with Rome.
(From Madden, "Coins of the Jews.")

which Caligula had honored him. On one occasion, while in the street, he met a bridal procession which drew up to let him pass, but he halted and bade it take precedence. He sought to lighten taxation, remitting the impost on houses in Jerusalem. On the coins minted by him he carefully avoided placing any symbols which could offend the people's religious sentiment. Thus, prosperity and comfort seemed to be dawning anew for the Jews.

The Romans, however, became jealous of this rising prosperity, and—sometimes covertly, sometimes openly—laid all manner of obstacles in his way. When he began to repair the fortifications of the capital, he was abruptly bidden to cease. His attempts to fraternize with neighboring peoples—vassals of Rome—were construed as portending rebellion. His assassination at the games in Cæsarea, 44, must be considered as a stroke of Roman politics. His death, while in the full vigor of his years, was deeply lamented by his people, notwithstanding the fact that he had made many considerable conces-



Copper Coin of Agrippa I. Showing Royal Umbrella.
(From Madden, "Coins of the Jews.")

sions to heathen manners and customs. The Christians looked upon his death as a judgment for his undisguised hostility to their young community (Acts, xii.).

BIBLIOGRAPHY: Josephus, *Ant.* xviii. 6, xix. 5-9; *B. J.* ii., ix., xi. *et seq.*; Philo, in *Contra Flaccum*, 55, 56; *Acts*, xii. For Talmudical references, see Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, pp. 209–219; N. S. Libowitz, *Herod and Agrippa*, 2d ed., New York, 1898. Coins, in Madden's *Coins of the Jews*, 1881, pp. 129–139; Inscriptions, in *Zeit. f. Wissenschaftliche Theologie*, 1873, pp. 248–255; Grätz, *Gesch. d. Juden*, iii. 318–361; Keim, in Schenkel's *Bibel-Lexicon*, iii. 49–56; Schürer, *Gesch.* i. 459–471; Haussleiter, in Herzog and Hauck, *Realencyklopädie*, i. 255 *et seq.*; Dessau, *Prosopographia Imperii Romani*, ed. H. Dessau, ii. 162; Reinach, in *Rev. Et. Juives*, xxxi. 161 *et seq.*, xxxii. 160, xxxiv. 196.

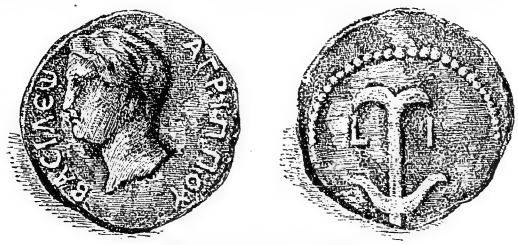
M. Br.

**AGRIPPA II.** (or in full **MARCUS JULIUS AGRIPPA**; known also as **Herod Agrippa II.**): Son of Agrippa I. He was born in the year 28, and, according to a statement that is not uncontradicted (Photius, "Bibliotheca," cod. 33), it is said that he died in the year 100. He was educated in Rome, where he saw much of the court life that had been so harmful to his father. It proved just as detrimental to him, for he reached maturity just at the time that Messalina and Agrippina dared to flaunt the most fearful depths of profligacy in public. On the sudden death of his father, the emperor Claudius desired him to enter into the full inheritance of all his rights and titles, but upon the advice of court favorites he refrained from doing so. Once again Judea was handed over to the care of procurators, and for the time being the young man was detained at court. Here he had the opportunity of being helpful to his coreligionists from time to time (Josephus, "Ant." xv. 11, § 4; xx. 1, § 2) and of acquiring proficiency in all the arts of courtly flattery.

**Succeeds Herod II.**

On the death of Herod II., Agrippa succeeded in having the former's post promised him. In the year 50, without regard to the rights of the heir to the throne, he had himself appointed ("B. J." ii. 12, § 1; "Ant." xx. 5, § 2; 9, § 7) to the principality of Chalcis by the emperor, and also to the supervisorship of the Temple at Jerusalem, which carried with it the right of nominating the high priest. Within three years—possibly before he left Rome to assume the dignity of his office—the emperor presented him with larger territory in exchange for Chalcis, giving him the tetrarchy of his great-uncle Philip—over which Agrippa's father had also ruled—together with that of Lysanias (Abilene), and the district of Varus ("Ant." xx. 7, § 1; "B. J." ii. 12, § 8). Nero, when he became emperor, added to this territory, giving him considerable tracts of Galilee and Perea.

These transfers took place probably in the years 53 and 61, and thus enabled him to inscribe these two years on his coins as the dates of the beginning of his reign ("Wiener Numismatische Zeit." iii. 451).



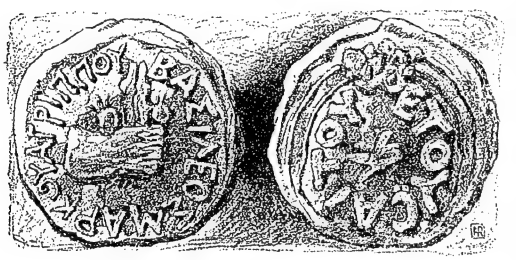
Copper Coin of Agrippa II., 10th year.
(From Madden, "Coins of the Jews.")

In the stamping of these coins he showed no consideration whatever for the religious scruples of the Jews. Nearly all of them bear the names and effigies of the reigning emperor (10th year, sometimes his own also), and even heathen emblems (11th year). He abused the right to appoint and remove the high priests, and in his selections rarely took the fitness of the appointee into consideration. He lived in constant strife and quarrel with the priests. At one time he encroached on their privileges by ordering the Levites to assume garments similar to those of the priests (see Büchler, "Die Priester u. der Cultus," p. 144). At another time he added a watch-tower to the Herodian palace in Jerusalem, which permitted him to see into the Temple courts; but in defiance the priests raised the Temple wall.

**Coins of Agrippa.**

He gratified his desire for the erection of beautiful buildings, especially in his capital, Cæsarea Philippi, which he adorned with magnificent edifices, and which, in order to flatter Nero, he called Neronias ("Ant." xx. 9, § 4). He led a lordly life, devoid of care, without a thought for the unhappy destiny of his people, who were inevitably hastening toward their national downfall. Unlike his father, whom he otherwise emulated in all things, he abandoned all attempt to secure political independence for the Jews from their Roman master. When the final struggle broke out he saw safety and salvation for his people only in blind submission to the emperor, and employed his brilliant eloquence to warn the inflamed leaders against extremes, and counseled the return, so far as possible, to calmness and deliberation. But his words were without avail ("B. J." ii. 16, §§ 4, 5); he barely escaped from Jerusalem with his life. From that time he stood unreservedly on the side of the Romans, and even assisted them with his troops. He actually went so far, after the capture of Jotapata, as to deliberately invite Vespasian and his army to his capital, to celebrate the occasion of the conquest of the Jews. The drunken festivities and unrestrained debauchery that ensued lasted for three weeks. He then joined the conquerors in their victorious march onward.

**Joins the Romans.**



Copper Coin of Agrippa II., 11th year.
(From Madden, "Coins of the Jews.")

As a reward for this valuable aid against his own brethren the Romans spared his beautiful city, Tiberias. On receipt of the news of the downfall of Nero, Vespasian sent his son Titus, accompanied by Agrippa, to Italy to pay homage to the new emperor. While on their journey the tidings reached them that the new emperor had already been murdered; Titus turned back, but Agrippa continued his journey to Rome ("B. J." iv. 9, § 2). He left Rome only when he heard that Vespasian had been exalted to the imperial throne (Tacitus, "Hist." ii. 81), and joined Titus, to whom Vespasian had entrusted the continuation of the war, and remained with him until the destruction of the Temple (Tacitus, "Hist." v. 1). In compensation for this new aid against the Jews, Vespasian enlarged his dominions (Photius, "Bibliotheca," cod. 33), and conferred upon him, in the year 75, the rank of pretor (Dio Cassius, lxvi. 15).

Copper Coin of Agrippa II., 14th year, under Vespasian.
(From Madden, "Coins of the Jews.")

Of his religious life very little that is praiseworthy can be mentioned. It is true that he insisted that the heathen princes who wooed his handsome sister should undergo circumcision ("Ant." xx. 7, §§ 1, 3), and that once, suffering from a revulsion of feeling, he shed tears before the assembled congregation on the reading of the passage Deut. xvii. 15–20 (see Tosef., Soṭah, vii. 15; Yer. Soṭah, 22; Bab. Soṭah, 7, 8). But the people hated him for his arbitrary treatment of the high-priesthood, and for the adoption of the heathen emblems on his coins. He certainly never desired to embrace Christianity, for the utterance attributed to him in Acts, xxvi. 28, is evidently to be taken as a jest.

**Character.**

His private life seems to have been anything but creditable. The worst of reports were current at home, as well as in Rome, concerning his relations with his beautiful but profligate sister Berenice, afterward the mistress of Titus ("Ant." xx. 7, § 3; Juvenal, "Satires," vi. 153). He died childless (100), surviving the downfall of Judea only a few decades. Josephus, the historian, was indebted to him for numerous corrections and additions. Probably Agrippa gave him these for the purpose of justifying and defending his own acts ("Vita," § 65; compare Eusebius, "Hist. Eccl." iii. 9). With him the race of Herod ends.

Copper Coin of Agrippa II., 26th year, with S[enatus] C[onsultum].

BIBLIOGRAPHY: Josephus, *Ant.* xix., xx.; idem, *B. J.* ii., vii. (ed. Niese, see index); *Acts*, xxv. 13 *et seq.*; on inscriptions see Schürer in Hilgenfeld's *Zeitschrift für Wissenschaftliche Theologie*, 1873, pp. 248 *et seq.*; *Zeit. Deutsch. Palüst. Ver.* vii. 121 *et seq.*; *Monatsschrift*, xix. 433 *et seq.*, 529 *et seq.*, xx. 13 *et seq.*; Bärwald, *Josephus in Galiläa u. sein Verhältniss zu den Parteien*, Breslau, 1877; Grätz, *Gesch. d. Juden*, iii. 4th ed., 14 *et seq.*; Libowitz, *Herod and Agrippa* (Hebrew), 2d ed., New York, 1898.

M. Br.

**AGRIPPA, CAIUS JULIUS:** Mentioned as propretor of the Roman province of Asia in an inscription at Ephesus; was probably a descendant of the royal house of Herod. His father, referred to in the inscription in question as King Alexander, was doubtless the Alexander appointed by Vespasian as "king of an island in Cilicia" (Josephus, "Ant." xviii. 5, § 4) and would thus be great-grandson of Alexander, son of Herod the Great, by Mariamne (see genealogical abstract below). His descendants soon lost all connection with Judaism and disappeared in heathendom (Josephus, *ibid.* 141).

Herod the Great, d. 4 B.C.,
husband of Mariamne, d. 29 B.C.
|
Alexander
|
Tigranes, king of Armenia
|
Alexander, husband of Jotapa, king in Cilicia
|
C. Julius Agrippa

BIBLIOGRAPHY: *Greek Inscriptions in the British Museum*, iii. 187, 537; *Prosopographia Imperii Romani*, ed. H. Dessau, ii. 162, 87; Schürer, *Gesch.* i. 2, part 468; Mommsen, in *Hermes*, 1870, iv. 190.

M. BR.

**AGRIPPA, SIMONIDES:** Youngest son of Flavius Josephus, the historian, by his second wife, a Jewess of distinguished family from the island of Crete; born about the year 82.

BIBLIOGRAPHY: Josephus, *Vita*, § 76; compare § 1.

M. BR.

**AGRIPPINA:** The depraved daughter of Germanicus and wife of the emperor Claudius, who at times interested herself in the internal affairs of Judea. Upon the pressing representations of Agrippa II., she succeeded in inducing the emperor to dismiss the governor CUMANUS for his oppression of the Jews, and he was sent into exile (Josephus, "Ant." xx. 6, § 3; Schürer, "Gesch." 2d ed., i. 476; see Grätz, "Gesch. d. Juden," iii. 725). How far-reaching her influence was may be gleaned from the fact that her name, with that of her imperial husband, is frequently met with on Palestinian coins.

BIBLIOGRAPHY: Madden, *Coins of the Jews*, pp. 184 *et seq.*; Schürer, *Gesch.* i. 478, note 19.

M. BR.

**AGUDAT AḤIM** ("United Brethren"): A name adopted by many Jewish societies throughout the world, the members of which pledge themselves to brotherly love, and to mutual assistance in time of need. In the United States the name of the birthplace of the majority of the members is added to the above designation, as: Agudat Aḥim Anshe Wilna, meaning "United Brethren of the Men of Wilna." The object of most of these societies is the alleviation of the immediate necessities of their members. Many of them have their own synagogues, where the members assemble for worship on the Sabbath and festivals, or even week-days. Some of them also own burial-places. A rabbi is engaged by some societies to lecture on Sabbaths or holidays. In Galicia there is a society of this name, the aim of which does not correspond with that of the above-mentioned societies, its purpose being to disseminate culture among the Jews of Galicia. It has already accomplished much good in combating anti-Semitism.

J. L. S.

**AGUILAR** (called also **Aguilar de Campo**): A district in the Spanish province of Valencia, which sheltered a considerable Jewish congregation in the Middle Ages. In consequence of the persecution by the Almohades, many of the Jews resident there pretended for a time to embrace Islam. In the year 1290 the Jews of the community paid 8,600 maravedis ($29,240 = £5,848) in taxes. In the civil war between Don Pedro the Cruel and his brother, Don Henry, the Jews of Aguilar suffered severely, and many of them were slain. A tombstone, with a Hebrew inscription dating from the fourteenth century, is to be found above the gate of Reinosa. The beautiful brass lamp, which toward the end of the sixteenth century still hung in the church of San Miguel in Aguilar, belonged originally to the synagogue there. It bears on its rim a Hebrew inscription, stating that it was made by Samuel ben Pinḥas Caro of Paredes. Many Spanish families have taken their name from this district.

BIBLIOGRAPHY: Samuel Zarza, in *Meḳor Ḥayyim*, reprinted in Wiener's ed. of *Shebeṭ Yehudah*, p. 132; *Boletin de la Real Academia de la Historia*, xxxvi. 340.

M. K.

**AGUILAR, ANTONIO D'.** See COHEN, FAYA.

**AGUILAR (AVELAR), DAVID UZZIEL D':** Friend and contemporary of De Barrios, and praised by the latter in the "Relacion de los Poetas." He is known for his translation into Spanish of the works of Philo. The manuscript of this translation seems to be lost.

BIBLIOGRAPHY: Kayserling, *Sephardim*, p. 252, and note 335; *Rev. Et. Juives*, xviii, 283.

W. M.

**AGUILAR, DIEGO D'** (or **MOSES LOPEZ PEREIRA**): A Marano who flourished in the eighteenth century; born probably in Spain; died at London in 1759. In 1722 he went from Lisbon to London, and thence to Vienna. From 1725 to 1747 he held the tobacco monopoly in Austria, and had the power to establish factories and regulate prices. When in 1747 he besought the government to return to him a part of the money that he had deposited on account of the revenues, the empress Maria Theresa replied: "This appears to me just. I owe him much more; therefore, return it to him." Aguilar was a great favorite with the empress, who commissioned him to rebuild and enlarge the imperial palace at Schönbrunn, and he advanced 300,000 florins for the work. In recognition of his services Maria Theresa created him a baron and privy councilor to the crown of the Netherlands and Italy. Aguilar, who together with his family enjoyed the greatest freedom of belief, was the founder of the Spanish or Turco-Jewish community in Vienna, and succeeded in obtaining many concessions for the relief of his oppressed coreligionists. As a result of his efforts the Jews of Moravia were protected from pillage in 1742, and the intention of Maria Theresa to expel the Jews from the whole of the Austrian empire, in 1748 or 1749, was abandoned. He left Vienna suddenly in 1749, because the Spanish government demanded his extradition. He went to London, where he had a brother, who, like himself, was reputed to be very wealthy (see AGUILAR, EPHRAIM LOPEZ). Before leaving he presented the community which he had founded there, as well as the Spanish-Jewish community of Temesvar, with beautiful silver crowns for the scrolls of the Law, upon which his name was inscribed. On the Day of Atonement a prayer is still said for the repose of his soul by the Turco-Jewish community of Vienna.

BIBLIOGRAPHY: Zemlinsky, *Historia de la Comunidad Israelita-Española en Viena*, Vienna, 1888; Frankl, in *Allg. Zeit. d. Jud.* 1854, p. 630 *et seq.*, 656 *et seq.*; G. Wolf, *Gesch. der Juden in Wien*, pp. 68, 277; Wilson, *Wonderful Characters*, p. 64.

M. K.

**AGUILAR, EPHRAIM LOPEZ PEREIRA, BARON D'**: Second Baron d'Aguilar; born in Vienna in 1739; died at London, 1802. In 1757 he was naturalized in England, where he had settled with his father. He married in 1758 the daughter of Moses Mendes da Costa, who is reported to have brought him a fortune of £150,000. He succeeded to his father's title and fortune in 1759, and for a time lived in luxurious style with twenty servants at Broad Street Buildings. But by the Revolutionary War in America he lost an estate there of 15,000 acres, and subsequently became known as a miserly and eccentric person, giving up his mansion in Broad street as well as his country houses at Bethnal Green, Twickenham, and Sydenham. His establishment at Colebrook Row, Islington, was popularly styled

Baron d'Aguilar on Starvation Farm.
(From Wilson, "Wonderful Characters.")

"Starvation Farm," because of the scanty food provided for the cattle. He died there in 1802, leaving, hidden in various parts of his dwelling, a fortune valued at £200,000 to his two daughters who survived him.

D'Aguilar held various positions in his own community, and served as treasurer of the Portuguese Synagogue; the minutes of the proceedings of the Mahamad bear the signature of Ephraim d'Aguilar. He was elected warden in 1765, but he declined to serve, and refused, on technical grounds, to pay the fine. Eight days were given him to accept or to submit to the penalty. He evidently submitted, for in 1767 he married the widow of Benjamin Mendes da Costa, which he would not have been able to do had he been lying under the ban. When he took up his eccentric life the couple separated. After twenty years a partial reconciliation took place between the baron and his wife, but only for a short time. He was again elected to office in 1770, and for some years thereafter remained a member of the synagogue.

BIBLIOGRAPHY: *Anglo-Jewish Hist. Exhib. Catalogue*, 1887; *Jew. Chron.* Jan., 1874; Wilson, *Wonderful Characters*, pp. 64-68; Piciotto, *Sketches of Anglo-Jewish History*.

G. L.—J.

**AGUILAR, GRACE**: English novelist and writer on Jewish history and religion; born at Hackney, London, June 2, 1816; died at Frankfort-on-the-Main, September 16, 1847, where her remains were buried in the Jewish cemetery. She was the oldest child of parents descended from Portuguese Maranos who sought asylum in England in the eighteenth century. To strengthen her constitution, which from infancy had been feeble, she was taken to the seashore and to various rural localities in England. Her love of nature was cultivated by these experiences; and at the age of twelve she devoted herself of her own accord to the study of natural science, augmenting a collection of shells begun by her at Hastings, when only four years old, and supplementing it by mineralogical and botanical collections.

**Early Training.**

Grace Aguilar was educated mainly by her parents. Her mother, a cultivated woman of strong religious feeling, trained her to read the Scriptures systematically; and when she was fourteen her father read aloud to her regularly, chiefly history, while she was occupied with drawing and needlework. She was an assiduous musician till her health became impaired. Her reading, especially in history, was extensive; her knowledge of foreign literature was wide. She evinced a literary tendency at the age of seven, when she began a diary, which she continued almost uninterruptedly until her death. Before she was twelve she had written a drama, "Gustavus Vasa." Her first verses were evoked two years later by the scenery about Tavistock in Devonshire. The first products of her pen to be published (anonymously in 1835) were her collected poems, which she issued under the title "The Magic Wreath." Her productions are chiefly stories and religious works dealing with Jewish subjects. The former embrace domestic tales, tales founded on Marano history, and a romance of Scottish history, "The Days of Bruce" (1852). The most popular of the Jewish tales is "The Vale of Cedars, or the Martyr: A Story of Spain in the Fifteenth Century," written before 1835, published in 1850, and twice translated into German and twice into Hebrew. Her other stories founded on Jewish episodes are included in a collection of nineteen tales, "Home Scenes and Heart Studies"; "The Perez Family" (1843) and "The Edict," together with "The Escape," had appeared as two separate volumes; the others were reprinted from magazines. Her domestic tales, of which new editions still appear, are "Home Influence" (1847) and its sequel, "The Mother's Recompense" (1850), both of them written early in 1836, and "Woman's Friendship" (1851).

**Literary Works.**

The first of Miss Aguilar's religious works was a translation of the French version of "Israel Defended," by the Marano Orobio de Castro, printed for private circulation. It was closely followed by "The Spirit of Judaism," the publication of which was for a time prevented by the loss of the original manuscript. Sermons by Rabbi Isaac Leeser, of Philadelphia, had fallen into her hands and, like all other accessible Jewish works, had been eagerly read. She requested him to revise the manuscript of the "Spirit of Judaism," which was forwarded to him, but was lost. The authoress rewrote it; and

in 1842 it was published in Philadelphia, with notes by Leeser. A second edition was issued in 1849 by the first American Jewish Publication Society; and a third (Cincinnati, 1864) has an appendix containing thirty-two poems (bearing date 1838–1847), all but two reprinted from "The Occident." The editor's notes serve mainly to mark dissent from Miss Aguilar's depreciation of Jewish tradition—due probably to her Marano ancestry and to her country life, cut off from association with Jews. In 1845 "The Women of Israel" appeared—a series of portraits delineated according to the Scriptures and Josephus. This was soon followed by "The Jewish Faith: Its Spiritual Consolation, Moral Guidance, and Immortal Hope," in thirty-one letters, the last dated September, 1846. Of this work—addressed to a Jewess under the spell of Christian influence, to demonstrate to her the spirituality of Judaism—the larger part is devoted to immortality in the Old Testament. Miss Aguilar's other religious writings—some of them written as early as 1836—were collected in a volume of "Essays and Miscellanies" (1851–52). The first part consists of "Sabbath Thoughts" on Scriptural passages and prophecies; the second, of "Communings" for the family circle.

Grace Aguilar.

In her religious writings Miss Aguilar's attitude was defensive. Despite her almost exclusive intercourse with Christians and her utter lack of prejudice, her purpose, apparently, was to equip English Jewesses with arguments against conversionists. She inveighed against formalism, and laid stress upon knowledge of Jewish history and the Hebrew language. In view of the neglect of the latter by women (to whom she modestly confined her expostulations), she constantly pleaded for the reading of the Scriptures in the English version. Her interest in the reform movement was deep; yet, despite her attitude toward tradition, she observed ritual ordinances punctiliously. Her last work was a sketch of the "History of the Jews in England," written for "Chambers's Miscellany." In point of style it is the most finished of her productions, free from the exuberances and redundancies that disfigure the tales—published, for the most part, posthumously by her mother. The defects of her style are mainly chargeable to youth. With her extraordinary industry—she rose early and employed the day systematically—and her growing ability of concentration she gave promise of noteworthy productions.

Miss Aguilar's later years were full of family trials. In 1835 she had an attack of illness, from the effect of which she never recovered. Finally her increasing weakness and suffering necessitated change of air, and in 1847 a Continental trip was arranged. Before her departure some Jewish ladies of London presented her with a gift and a touching address recounting her achievements in behalf of Judaism and Jewish women. She visited her elder brother at Frankfort, and at first seemed to benefit by the change; but after a few weeks she had to resort to the baths of Schwalbach. Alarming symptoms necessitated her return to Frankfort, and there she died. Her last words, spelled on her fingers, were, "Though He slay me, yet will I trust in Him," and her epitaph is the verse Prov. xxxi. 31.

BIBLIOGRAPHY: *Memoir* prefixed to *Home Influence*, 1849; *The Eclectic Review* (new series), February, 1858, pp. 134, 135; *The Art Union*, November, 1847, p. 378; *The Art Journal*, May, 1851, p. 133; Collected Works, 8 vols., London, 1861; Morais, *Eminent Israelites of the Nineteenth Century*, s. v.; *Dict. Nat. Biog.*, s. v.

H. S.

**AGUILAR, JACOB DE:** Pupil of Abraham de Fonseca at Hamburg, and ḥakam in one of the Brazilian communities, about 1640. M. K.

**AGUILAR (AGUYLAR), MOSES RAPHAEL DE** (not Raphael nor Raphael Moses): Born probably in Portugal; died in Amsterdam, Dec. 15, 1679. He was ḥakam and principal of the Talmud Torah at Amsterdam. In 1642 he went with Isaac Aboab da Fonseca, as ḥazan, to Brazil, where he remained till the reconquest of that country by the Portuguese, when he returned to Amsterdam and was reappointed to his former position. At the Talmud Torah he taught Talmud and Hebrew grammar. His mastery of Hebrew was so complete that he used this language in conversations with his pupils. He was a friend of the wealthy ABRAHAM ISRAEL PEREYRA, for whose chief literary work he wrote an approbation (*haskamah*). For several years they were both adherents of Shabbethai Ẓebi. Aguilar continued in his office for forty years until his death. He left a large library, the catalogue of which was printed at Amsterdam in 1680. He published "Epitome da Grammatica Hebrayca" (Leyden, 1660), a second edition of which appeared at Amsterdam in 1661, under the title "Compendio da Epitome Grammatica," with a treatise on Hebrew poetry. He also wrote "Dinim de Sehita e Bedica," which was published at Amsterdam, 1681. It is said that he left about twenty Spanish, Portuguese, and Hebrew works in manuscript, "Tratado da Immortalidade da Alma" (manuscript of twenty pages quarto) being among them. M. K.

**'AGUNAH:** A woman whose husband has either abandoned her or, being absent, has not been heard from for some time. Having no proof of her husband's death, or being without a bill of divorce from him, her status as a wife remains forever unchanged; for Jewish law does not admit the presumption of death from a prolonged absence merely, nor can a wife obtain a divorce from an absent husband.

In order to mitigate the hardship arising from such cases the rabbinical law relaxed the strict rules regarding evidence—which, to establish a fact legally, required the testimony of two competent witnesses—and accepted testimony that in other cases would not have been deemed competent. If the absent husband sent a bill of divorce to his wife, the messenger was permitted to testify that it was written and signed in his presence; and this testimony was deemed equivalent to that of two witnesses (Giṭ. 2*b*). Another concession was made in permitting the witnesses to attest the bill of divorce, although they could neither read nor write. The bill was read to them, and a tracing was made for their signature (Giṭ. 9*b*; Maimonides, "Hilkot Gerushin," i. 23).

In case the husband died while absent from his wife, the testimony of one witness was deemed sufficient to prove death (Yeb. 122*b*), so that the woman might not become an 'Agunah (Yeb. 88*a*), it being almost impossible in most cases to obtain two witnesses to prove death in a foreign land. In this case even hearsay evidence, as well as the testimony of persons otherwise utterly incompetent, was received.

Maimonides ("Hilkot Gerushin," xiii. 29) sums up the matter in these words:

"Let it not seem hard to thee that the sages have permitted remarriage of the wife upon the testimony of a woman, or a slave [male or female], or an idolater [speaking without motive], or upon hearsay or documentary evidence, and without cross-examination; for the Torah insists upon the testimony of two witnesses and upon the other rules of evidence only when the matter can not be otherwise determined—as, for instance, to prove murder, or to prove a loan—but where the matter can be otherwise determined and the testimony of a witness can be refuted, as in the case where he testifies that some one is dead, it is not to be presumed that he will bear false witness. Hence, the rule is relaxed so that Jewish women shall not be 'Agunot."

For 'Agunah in history see GEṬ; SOCIAL LIFE.

D. W. A.

**AGUR BEN JAKEH.—Biblical Data:** The compiler of a collection of proverbs found in Prov. xxx. The text (ver. 1) seems to say that he was a "Massaite," the gentilic termination not being indicated in the traditional writing "Ha-Massa" (compare Gen. xxv. 14). This place has been identified by some Assyriologists with the land of Mash, a district between Palestine and Babylonia, and the traces of nomadic or seminomadic life and thought found in Gen. xxxi. and xxxii. give some support to the hypothesis. Graetz, followed by Bickell and Cheyne, conjectures that the original reading is "Ha-Moshel," "the collector of proverbs." The true explanation is still uncertain. J. F. McC.

**——In Rabbinical Literature:** "Agur," and the enigmatical names and words which follow in Prov. xxx. 1, are interpreted by the Haggadah as epithets of Solomon, playing upon the words as follows: "Agur" denotes "the compiler; the one who first gathered maxims together." "The son of Jakeh" denotes "the one who spat out," that is, "despised" (from נקי, "to spit"), *le-Ithiel*, "the words of God" (*ot*, "word"; *El*, "God"), exclaiming, "I can [*ukal*] transgress the law against marrying many wives without fear of being misled by them." Another exposition is that "Agur" means "the one who is brave in the pursuit of wisdom"; "the son of Jakeh" signifies "he who is free from sin" (from *naḳi*, "pure"); *ha-massa* ("the burden"), "he who bore the yoke of God"; *le-Ithiel*, "he who understood the signs" (*ot*, "sign") and deeds of God, or he who understood the alphabet of God, that is the creative "letters" (*ot*, "letter") (see Ber. 55*a*); *we-Ukal*, "the master" (Tan., Waera, ed. Buber, 2, p. 18; Midr. Prov. xxx. 1; Yalḳ. on the passage, § 962). L. G.

**AḤA or AḤAI:** The name of nearly fourscore rabbis quoted in the Talmud and in midrashic literature. Some of these are misnamed through the errors of copyists; others appear but once or twice, and, consequently, can not be identified with any degree of certainty. Those mentioned below embrace the most prominent teachers of their respective generations; and the foremost of them are the following three sages, who are always quoted by that name, alone, without any patronymic or cognomen.

S. M.

**AḤA (AḤAI) I.:** A tanna of the second century, junior contemporary of Simon ben Yoḥai, with whom, as well as with others of the fourth and fifth tannaitic generations, he appears in halakic disputations. While he is, therefore, best known as a halakist, he is occasionally met also in the field of the Haggadah. Thus, commenting on Ex. xiv. 15, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward," he quotes Ps. cvi. 23, "Therefore he said that he would destroy them, had not Moses, his chosen, stood before him in the breach, to turn away his wrath, lest he should destroy them"; and remarks, "The Lord said to Moses, 'Why criest thou unto me? For thy sake I will save Israel. Had it not been for thy prayers I should have destroyed them ere this, because of their idolatry'" (Mek., Beshallaḥ, 3). Elsewhere he derives from Deut. vi. 7 ("And thou shalt talk of them [the commandments] when thou sittest in thine house, and when thou walkest by the way") the duty of man to have set hours for the study of the Torah, and not to make it subject to opportunity (Yoma, 19*b*; Tosef., Ber. 2, 2; Tosef., Shab. 15, 17; Bab. Shab. 127*a*; Tosef., Yeb. 14, 4; Tosef., Giṭ. 3, 1; Tosef., Niddah, 6, 13; Bab. Niddah, 21*b*).

S. M.

**AḤA (AḤAI) II.:** A Palestinian amora of the first amoraic generation (third century), surnamed Berabbi, Ha-Gadol or Roba ("the Great"). He systematized Baraitot at the Academy of Ḥiya ha-Gadol, and was teacher of Samuel ha-Zaḳen (Ber. 14*a*; Yer. Ber. ii. 5*a*; Yer. Sanh. ii. 20*c*, iv. 22*b*, v. 22*c*; Bek. 24*b*). The Midrash preserves the following homily of his on Num. xiii. 2: "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel," the last clause of which appears to be superfluous. Prefacing this homily with a quotation from Isa. xl. 8, "The grass withereth, the flower fadeth; but the word of our God shall stand forever," he illustrates his subject with the following simile:

"A king once had a friend with whom he made a covenant saying, 'Follow me and I will bestow a gift upon thee.' The friend obeyed the royal summons, but soon after died. Then the king spoke to his friend's son, saying, 'Although thy father is dead, I shall not cancel my promise of a gift to him; come, thou, and receive it.' The king is the Holy One—blessed be He! and the friend is Abraham, as it is said in Isa. xli. 8, 'the seed of Abraham my friend.' To him the Holy One had said, 'Follow me,' as we read in Gen. xii. 1, 'Get thee out of thy country unto a land that I will show thee.' And to him the Lord promised a gift; as it is said [Gen. xiii. 17], 'Arise, walk through the land; for I will give it unto thee'; and again [Gen. xiii. 15], 'All the land which thou seest, to thee I will give it, and to thy seed forever.' Abraham, Isaac, and Jacob were dead; but the Lord said to Moses, 'Although I promised to give the land to Israel's fathers, who are now dead, I shall not cancel my promise, but fulfil it to their children': thus we understand the text, 'The word of our God shall stand forever'" (Tan., Shelaḥ, 3; Num. R. xvi.).

S. M.

**AḤA (AḤAI) III.:** A Palestinian amora of the fourth century and associate of the most prominent teachers of the fourth amoraic generation, R. Jonah and R. Yose II. He was a native of Lydda in southern Palestine, but settled in Tiberias, where Huna II., Judah bar Pazi, and himself eventually constituted a bet din, or court of justice (Yer. Ter. ii. 41*d*; Yer. Shab. vi. 8*a*; Yer. B. B. viii. 16*a*; Yer. Sanh. i. 18*c*, end). Like his elder namesakes, he was a recognized authority on Halakah; but in Haggadah he surpassed them, being by far the most frequently quoted by haggadists of his own times and of subsequent generations. Commenting on Abraham's attempt to sacrifice Isaac, Aḥa tries to prove that the patriarch misunderstood the divine call. He refers to Ps. lxxxix. 35 [A. V. 34], "My covenant will I not break, nor alter the thing that is gone out of my lips," which he construes thus:

"My covenant will I not break, even that covenant in which I have assured Abraham: 'In Isaac shall thy seed be called' [Gen. xxi. 12], nor alter the thing which is gone out of my lips, when I said to him, 'Take now thy son' [Gen. xxii. 2]. This may be compared to a king, who expressed to his friend a wish to see a tender child put on his table. His friend immediately went forth, and returned with his own child, whom he placed on the table before the king. He again went forth, and returned with a sword to slay the child, whereupon the king exclaimed, 'What art thou doing?' 'Sire,' replied the anxious friend, 'didst thou

not express a desire for a tender child on thy table?' To which the king answered, 'Have I asked for a dead child? It is a live one I desire.' Even so, said the Holy One—blessed be He!—to Abraham: 'Take now thy son, and offer him there for a burnt offering;' whereupon Abraham built an altar, and placed his son upon it. But when he stretched forth his hand for the knife, the angel cried out, 'Lay not thine hand upon the youth.' And when Abraham inquired, 'Didst thou not tell me to offer my son?' the angel retorted, 'Did I tell thee to kill him?'" (Tan., Wayera, ed. Buber, 40; Gen. R. lvi.).

One of Aḥa's epigrams reads, "The Jew needs privations to lead him back to God" (Cant. R. i. 4; Lev. R. xiii.). His gratitude to the defenders of his people he expressed by saying, "To him who speaks a good word for Israel, the Lord will assign an exalted station in the world; for it is written [Isa. xxx. 18], 'He will exalt him who has pity on you'" (Pesiḳ. R. 32, 196*a*). For other homiletic observations, see Pesiḳ. R. 4, 39*b*, xiii. 111*b*, xvii. 131*a*, 133*b*, xxi. 145*a*, xxx. 191*b*; Tan., ed. Buber, index of authors; Midr. Teh., ed. Buber, index; Pesiḳ. R., ed. Friedmann, index; see also a full account in Bacher, "Ag. Pal. Amor." iii. 106–163. S. M.

**AḤA:** Brother of Abba, the father of Jeremiah b. Abba; a contemporary of Abba Arika (third century). The latter said that in the history of the world there never had been a man so penitent as King Josiah, and after him came Aḥa, the brother of Abba (Shab. 56*b*). S. M.

**AḤA B. ADDA:** An amora of the fourth century; born and educated in Palestine. He emigrated to Babylonia, where he became a disciple of Rab Judah ben Ezekiel and of Rab Hamnuna II. He frequently reported decisions of his Palestinian teachers. He survived all his associates of the third amoraic generation. As he grew old he became weak and his hands trembled; and it is related that, to imitate his signature in a judicial document, a forger made his own hand tremble like that of the aged scholar (Kid. 30*a*; Sanh. 90*b*; Suk. 21*b*, 26*a*; B. B. 167*a*). That Aḥa loved virtue for virtue's sake may be inferred from the construction he put on Mal. iii. 18. He says: "'Then shall ye return, and discern between the righteous and the wicked.' This means between the believer and the unbeliever. 'Between him that serveth God for God's sake and him that serveth Him not for His sake;' that is, man should not use his knowledge of the Law as an ax to cut with or as a crown wherewith to crown himself" (Midr. Teh. to Ps. xxxi., ed. Buber; compare Ab. iv. 5). S. M.

**AḤA AREKA.** See Aḥa (Aḥai) B. Papa.

**AḤA B. AWYA** or **'AWA:** A Babylonian halakist of the third generation of Amoraim. He once visited Palestine, where he attended the lectures of Rab Assi (Yasa I.), and seems to have met Rabbi Johanan. He was a disciple of Rab Ḥisda in Babylonia, and appears frequently in controversy with Rab Ashi I. (Pes. 33*b*; Yeb. 117*a*; B. B. 3*a*, 46*b*, 56*a*; Ḥul. 31*a*, 50*b*). S. M.

**AḤA BARDALA:** A Babylonian amora of the first generation, a contemporary of Abba Areka (Suk. 26*a*; Beẓah, 14*a*; Giṭ. 14*a*). S. M.

**AḤA OF DIFTI:** A Babylonian amora of the sixth generation (fifth century), frequently found in halakic discussion with Rabina II. For a time he acted as counselor (ḥakam) of the exilarch (*resh galuta*) Mar Zuṭra I. (441–450). After the death of Naḥman b. Ḥuna he would have been elected to the position of rector of the academy at Sura (once held by Ashi) but for the strategy of his friend Mar b. Ashi (Ṭabyomi), who considered himself entitled to the honor of filling the seat formerly occupied by his own father. While the members of the academy, resolved to elect Aḥa, were within, awaiting the appointed hour for voting, Mar had himself elected outside the academy (B. B. 12*b*; Yeb. 8*a*; Ned. 23*a*; Naz. 42*a*; Sanh. 42*a*; Men. 5*b*; Grätz, "Gesch. d. Juden," iv. 465, n. 68). S. M.

**AḤA (AḤAI) B. ḤANINA:** A Palestinian amora of the third and fourth centuries. He collected rare Baraitot among the leading scholars of Daroma in southern Judea, which he communicated to his colleagues elsewhere, even as far as the Babylonian academies. Often he reports Halakot on behalf of Joshua b. Levi (Ber. 8*b*; Suk. 54*a*; Yeb. 57*a*; Soṭah, 24*b*; Ḥul. 132*b*); also many Haggadot (see Bacher, "Ag. Pal. Amor." iii. 540–546). R. Levi, the famous haggadist of the second and third amoraic generations, received from Aḥa b. Ḥanina the reason for the collocation of the ninth and tenth benedictions in the Prayer of Benedictions, known by the name of "Shemoneh 'Esreh" (Yer. Ber. ii. 5*a*). He recommends visiting the sick as a means of facilitating a cure, declaring that every one who calls on a patient relieves him of one sixtieth part of his suffering (Ned. 39*b*). S. M.

**AḤA BAR ḤUNA:** A Babylonian amora of the fourth generation, disciple of Rabbah b. Naḥmani and of Sheshet. Ḥisda, another teacher of Aḥa, employed him for his halakic correspondence with Raba ben Joseph, who recognized in him a great and wise man (Pes. 47*a*, Yeb. 89*b*, Ned. 90*a*, B. B. 70*a*, Sanh. 43*a*, Shebu. 36*b*). It happened in his days that Ifra-Ormuzd, the queen-mother of Sapor II. of Persia, sent to Raba an animal to be sacrificed to the Jewish God and according to ancient Jewish rites; but as the sacrifices had ceased with the destruction of Jerusalem, Raba deputized Aḥa b. Ḥuna, together with Rab Safra, to burn the proffered sacrifice on a sand-bank by the sea, on a pyre prepared of newly felled wood (Zeb. 116*b*). S. M.

**AḤA B. IḲA:** A Babylonian amora of the fourth century, junior contemporary of Raba, and nephew of Aḥa b. Jacob. He is frequently quoted in halakic discussions by his contemporaries and successors, and received the title of Bar be-Rab (Fellow of the Academy) from his uncle Aḥa, with whom he carried on halakic controversies ('Er. 63*a*, Ket. 74*a*, Sanh. 42*a*, Naz. 42*a*). S. M.

**AḤA OF IRAK:** A Babylonian, who is alleged to have invented the Assyrian or Babylonian (superlinear) system of vowel-points and accents (נקוד). He is known only from Karaite sources, which are somewhat unreliable. Pinsker ("Likḳuṭe Ḳadmoniyot") thinks Aḥa is identical with Nissi ben Noah, the contemporary of Anan; and Graetz partly follows that opinion. But later investigators have proved that Nissi (if he existed at all) must have lived in the thirteenth century; his identity with Aḥa is, therefore, out of the question. Fürst places Aḥa in the first half of the sixth century, and thinks he may be identical with the Saborean Aḥa bar Abbuhu, who died in 511.

Bibliography: Fürst, *Gesch. d. Karäert.* i. 15, 133; Gottlober, בקורת להולדות הקראים; Frankl, *Concerning Simha Pinsker*, in *Ha-Shaḥar*, viii.; Harkavy, *Notes to the Hebrew edition of Grätz, Gesch. d. Juden*, iii.; *Jew. Quart. Rev.* i. 243.

P. Wi.

**AḤA B. ISAAC:** A Palestinian amora of the third generation (fourth century), junior contemporary of Zeira I., Ami I., and Abba (Ba) b. Mamel (Yer. Shab. iii. 6*a*, vi. 8*a*). Speaking of the glories

of Solomon's Temple, he relates that when King Solomon constructed the sacred edifice he placed in it all kinds of trees made of gold; and whenever any kind of tree blossomed outside, the corresponding one inside blossomed also. In proof of this, Aḥa quotes the Biblical passage (Isa. xxxv. 2), "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Lebanon was the symbolic name of the Temple (Yer. Yoma, iv. 41*d*). S. M.

**AḤA B. JACOB:** A Babylonian amora, senior contemporary of Abaye and Raba (B. Ḳ. 40*a*), and a disciple of Huna, head of the academy at Sura. So incessant was his application to study that it undermined his health, and brought on a serious illness, from which, however, he recovered. Seeing some of his former schoolmates, who had contracted similar ailments and had become chronic sufferers, he applied to himself the Scriptural saying (Eccl. vii. 12), "Wisdom giveth life to them that have it" (Yeb. 64*b*). Nor did he long remember the warning of his early experience. He devoted all his days to the study of the Law; and when worldly avocations compelled him to "borrow" part of the day, he would "repay" it by studying at night ('Er. 65*a*). After his ordination as teacher he established himself at Paphunia (Epiphania; supposed to be on the Euphrates), where he became an authority on ritual matters, as well as a distinguished haggadist. By degrees he earned the reputation of being one of the foremost men of his age ('Er. 63*a*). He is also reported to have been a skilful writer of Torah scrolls (B. B. 14*a*; Ḳid. 35*a*; B. Ḳ. 54*b*; Niddah, 67*b*; Sanh. 46*b*). Fragments of his homiletic sayings are preserved in Shab. 85*a*; 'Er. 54*a*; Pes. 3*a*; Yoma, 19*b*, 75*b*; Ḥag. 13*a*; Ḳid. 40*a*. In halakic discussion he is quoted in Yer. Sheb. vi. 36*b*; Pes. 116*b*, 117*b*; Yoma, 76*a*; Ḳid. 35*a*; Sanh. 36*b*; Hor. 5*b*, 6*b*; Ker. 5*b*.

In addition to his diligent pursuit of halakic and haggadic studies Aḥa appears to have applied himself to philosophy and mysticism (Ber. 59*a*, Shab. 66*b*, B. B. 75*a*), and legend represents him as an adept in the occult sciences. It relates that a demon had established himself in the neighborhood of Abaye's academy, and greatly harassed the frequenters of the school, even when they walked together in daylight. No one seemed able to dislodge him. When Abaye was informed that Aḥa bar Jacob was on his way to Pumbedita, he arranged with the inhabitants of the city to refuse to accommodate him, so that he should be compelled to lodge in the academy. Aḥa arrived, and no sooner had he completed his arrangements for his night's rest than the demon appeared to him in the shape of a seven-headed hydra. Aḥa immediately betook himself to prayer; and at each genuflection one of the heads of the hydra dropped off. In the morning Aḥa reproachfully said to Abaye, "Had not heaven seen fit to work a miracle, my life would have been endangered" (Ḳid. 29*b*; see Bacher, "Ag. Bab. Amor." pp. 137–139). S. M.

**AḤA B. JOSEPH:** A Babylonian amora who flourished in the fourth and fifth centuries. His life was an unusually long one; for in his youth he attended Ḥisda's lectures (306), and in his old age discussed halakic matters with Ashi II. (died 427). It is stated that he was afflicted with asthma, for which Mar Ukba prescribed three ounces of asafetida to be taken in the course of three days. During another severe attack, he was treated medically by Kahana (Shab. 110*b*, 140*a*; B. M. 87*a*, 109*b*; Men. 35*b*; 'Er. 29*b*; Yeb. 31*b*; B. M. 109*b*; Ḥul. 105*a*). S. M.

**AḤA (AḤAI) B. MINYOMI:** A Babylonian amora of the fourth generation (fourth century), disciple of Naḥman b. Jacob, and contemporary of Abaye. Aḥa b. Minyomi was probably a brother of Adda b. Minyomi (Yeb. 94*a*; Ḳid. 66*a*; B. Ḳ. 106*a*; B. B. 148*b*, 159*b*; 'Ab. Zarah, 7*b*). S. M.

**AḤA (AḤAI) B. PAPA** or **PAPI:** A Palestinian amora of the third generation (fourth century). He was the contemporary of Abbahu ("Die Ag. der Pal. Amor." iii. 546), Zeira I., and Abba II. He was surnamed Arika, an appellation of disputed meaning (compare Jastrow, "Dict." under אריכא, and Abba Arika; Shab. 111*a*, 113*a*; Yer. R. H. iv. 59*b*; Yer. Yeb. viii. 9*b*). Referring to repentance, Aḥa is quoted as saying, "Great indeed is the power of repentance! It counteracts heavenly decrees, and even annuls heavenly oaths!" The same sentence is attributed to Abba b. Papa (Pesiḳ. xxv. 163*a*, Buber's note; see Bacher, "Ag. Pal. Amor." iii. 651). That repentance counteracts heavenly decrees, he proves from the life of Jeconiah, "Write ye this man [Coniah] childless" (Jer. xxii. 30); yet we find (I Chron. iii. 17) that Jeconiah was the father of no less than eight sons, among them Shealtiel. That repentance annuls heavenly oaths he deduces from the same message by Jeremiah (xxii. 24), "As I live, saith the Lord, though Coniah, the son of Jehoiakim king of Judah, were the signet upon my right hand, yet would I pluck thee thence"; but at a later date Haggai (ii. 23) says, "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet" (Cant. R. to viii. 6). S. M.

**AḤA B. RAB:** A Babylonian amora of the third and fourth generations (fourth century). He was a contemporary of Rabina I. and the senior of Aḥa b. Jacob. His opinions were supported by his grandson, Mesharsheya (Sanh. 76*b*, 77*a*; Ḥul. 33*a*). S. M.

**AḤA (AḤAI) B. RABA:** A Babylonian amora, son of Raba b. Joseph, and a contemporary of Amemar II. and of Ashi; died in 419. During the last five years of his life he filled the rectorate of the academy at Pumbedita (Shab. 93*b*; Yeb. 46*a*; B. B. 124*b*; Men. 3*b*; "Letter of Sherira"; Grätz, "Gesch. d. Juden," 2d ed., iv. 379). S. M.

**AḤA SAR HA-BIRAH ("CASTELLAN"):** A Palestinian amora of the third generation (fourth century), contemporary of Tanḥum b. Ḥiyya of Kefar Acco. No original decisions or doctrines are recorded under his name in the Talmud; but in behalf of others he reported several Halakot and precedents. If his surname did not come to him by inheritance (compare Jonathan Sar ha-Birah), the social position indicated by it enabled him to be helpful to his unfortunate coreligionists. On one occasion, with the assistance of Tanḥum, he ransomed some Jewish captives who were brought to Tiberias (Yeb. 45). From the fact that he is said to have twice submitted Halakot to the sages at Usha, it seems probable that this place, a former seat of the Sanhedrin, was, even down to Aḥa's days, a center of attraction for learned Jews (Ket. 22*a*, 88*a*; B. B. 146*a*; 'Ar. 22*b*). But it is more likely that the reporter of the Halakot in Ket. 22*a* and B. B. *l.c.* was a tanna of the same name. S. M.

**AḤA (AḤAI) OF SHABḤA:** A prominent Babylonian Talmudist of the eighth century. He enjoys the distinction of being the first rabbinical author known to history after the close of the Tal-

mud. The gaon of Pumbedita having died, Aḥa was universally acknowledged to be the fittest man to succeed him. But a personal grudge entertained by the exilarch Solomon bar Ḥasdai induced the latter to pass over Aḥa, and to appoint Naṭronai, Aḥa's secretary, a man considerably his inferior in learning and general acquirements. Highly incensed at this slight, the eminent scholar left Babylonia and settled in Palestine, about 752–753, where he remained until his death. Notwithstanding Steinschneider ("Cat. Bodl." *s.v.*), who erroneously assigns 761 as the year, the exact date of his demise is unknown. It must have been in Palestine that Aḥa wrote his book entitled שאלתות ("Quæstiones" in the sense of disquisitions), as the title evinces; for this Aramaic word is employed in the sense of *quæstio* (the scientific investigation of a matter) by Palestinians only (Shab. 30*a*). "Sheilta" is of Palestinian origin, as is shown by the words *buẓina* and *bisha*, which accompany it. S. Mendelsohn is quite correct in his explanation of the term ("Rev. Ét. Juives," xxxii. 56). If, therefore, Simon Kahira made use of the "Sheiltot" in his Halakot, as is now certain, the statement of Abraham ibn Daud (according to whom Simon's work was completed in 750) must be erroneous, since Aḥa did not leave Palestine before 752; and we know that Samuel Gaon, whose successor he was to have become, did not die before 751–752. There are also other evidences of Palestinian influence in Aḥa's work. For example, his treatise indicates that besides the Babylonian Talmud (which, in the nature of things, was his chief authority) he made frequent use of the Yerushalmi, and of Palestinian Midrashim, Leviticus Rabbah, Ecclesiastes Rabbah, and Tanḥuma, all of which at this time were quite unknown in Babylonia (indeed, even Saadia Gaon, almost two hundred years later, knew comparatively little of them).

The whole character of the "Sheiltot" is Palestinian; and, as such, they are quite distinct from the contemporary synopses of Judah Gaon and Simon Kahira, which confine themselves to important decisions of the Talmud, with the omission of all discussions, and with the addition of short elucidations of words. Aḥa's method is quite different from that of the Babylonian rabbis, who, caring little for the instruction of the common people, wrote scholastically. The "Sheiltot," on the contrary, were written for thoughtful laymen. Aḥa's treatises upon Biblical and rabbinical precepts, numbering 190 or 191 (see Mendelsohn, *l.c.* 59), with additions from later writers, were written with special reference to the practise of such moral duties as benevolence, love, respect for parents, and love of truth. They are based upon the order of the *parashot*, the weekly readings from the Law.

**Aḥa's "Sheiltot."**

The beginning of the fourth "Sheilta," which is based upon the weekly lesson on "Noah," may serve as a specimen of the "Sheiltot." Stealing or robbery was explicitly forbidden to the Israelites; and the divine punishment for the transgression of this command is more severe than for other crimes. Thus, it is found that in the history of Noah, those of the generation of the Deluge suffered their hard fate solely on account of their violence, as it is said (Gen. vi. 13), "The end of all flesh is come before me; for the earth is filled with violence through them." This moral condemnation is elaborated by Aḥa, who quotes from the Talmud and Midrash many passages concerning the baseness and godlessness of such crimes. He follows this statement—preceded by the introductory formula, "It is, however, questionable" (*Beram ẓarik*)—with casuistic inquiries; as, for example, whether it is proper to include in the designation of robbery, for which the Law ordains a twofold restitution, the case of a theft committed in the interest of the victim

This illustration serves to show that the work is not intended for scholars alone, but also for popular instruction; and that the statement, so often repeated since the time of Meiri, that the "Sheiltot" was a book merely for the instruction of youth, is also baseless. It is more probable that it is a collection of haggadic-halakic sermons, which Aḥa delivered in Palestine, where certainly he was held in high regard. With the decline of rabbinical knowledge in Palestine, Aḥa would have found but few pupils for pure halakic instruction; and he therefore endeavored to add haggadic elements to his lectures, in obedience to the general disposition of the Palestinians, who just then favored Haggadah. This view best explains the word *derashah* (lecture), which occurs about thirty times in the "Sheiltot," in connection with the citation of passages from the Talmud. If the supposition be true that the "Sheiltot" were derived from sermons, they may properly be considered, in the form in which they appear, as extracts or abstracts of such sermons, giving the introduction and the conclusion of the original derashah; while of the derashah proper —which no doubt consisted of haggadic and halakic quotations from Talmud and Midrash—only the heading is mentioned. Considering them as portions of sermons, the frequent repetitions that occur in the "Sheiltot" are not strange, as this would happen to the best of preachers; while it would be difficult to explain them if they were found in the strictly literary productions of one man. Of course, there can be no certain conclusions concerning the composition of the "Sheiltot" until the manuscript has been examined. The printed text, while it contains much matter of later date, lacks much that, according to older authorities, was formerly included. An accurate edition of the "Sheiltot" would be very valuable for textual criticism of the Babylonian Talmud, as indeed for Aramaic philology in general, since Aḥa wrote in the Aramaic vernacular.

Aḥa's work very soon won great esteem; and the work "Halakot Gedolot," which does not date from the year 750, but belongs to the oldest literature of the gaonic times, copies no less than one hundred and fifty passages from the "Sheiltot." Sherira Gaon and his son, Hai Gaon, mention the book by title; and it was likewise freely consulted by Rashi and the author of the "'Aruk."

(1) The first edition of the "Sheiltot" appeared in Venice, 1546, and was succeeded by the following: (2) An edition with a short commentary by Isaiah Berlin (Dyhernfurth, 1786); (3) another under the title תועפות ראם, with the commentary of Isaac Pardo, Salonica, 1800–01; (4) with an extended commentary by Naphtali Ẓebi Judah Berlin (Wilna, 1861, 1864, 1867), which latter edition contains the commentary of Isaiah Berlin, as well as a number of variant readings taken from a manuscript of the year 1460, and a short commentary by Saul ben Joseph, who probably lived in the first half of the fourteenth century. Manuscripts of the "Sheiltot," but with essential divergences from the printed text, are to be found among the Hebrew manuscripts in the Bibliothèque Nationale, Paris, Nos. 308, 309, and in the Bodleian Library, Oxford, Nos. 539, 540, 1317. In the latter library may be found also the hitherto unprinted commentaries by Solomon ben Shabbethai (541), and Johanan ben Reuben (542).

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*Mittheilungen*, iv. xxvi. and p. 373; Isaac Halevy, *Dorot ha-Rishonim*, pp. 193, 211-214, Presburg, 1897; Rapoport, *Bikkure ha-'Ittim*, x. 20 *et seq.*; Fürst, *Literaturblatt d. Orients*, xii. 313; Steinschneider, *Cat. Bodl.* No. 4330; Jellinek, *Kuntres ha-Maggid*, p. 20, Vienna, 1878; S. Mendelsohn, in *Rev. Et. Juives*, xxxii. 56-62. L. G.

**AḤA B. SHILA OF KEFAR TAMRATA or TEMARTA:** A haggadist of the second amoraic generation (third century). Commenting on Esth. ii. 23, "And it was written in the book of the chronicles before the king," he is reported to have pointed out therein a lesson of encouragement to the God-fearing. If the chronicles written by mortals assure rewards for good deeds, how much more ought we to be assured that the pious will be duly rewarded, when the Holy One—blessed be He!—shall produce His book, concerning which it is said (Mal. iii. 16), "And the Lord hearkened and heard it, and a book of remembrance was written before him" (Esther R. to ii. 23; compare Meg. 16*a*). S. M.

**AḤA B. TAḤLIFA:** Babylonian amora of the fourth and fifth centuries; disciple of Raba, friend of Aḥa b. Ika, and senior colleague of Rabina II. (Sanh. 24*a*, 'Er. 63*a*, Giṭ. 73*a*). S. M.

**AḤA B. 'ULLA:** Babylonian amora, who flourished in the fourth century; disciple of Ḥisda (Shab. 54*b*, 66*a*). He emigrated to Palestine, where R. Jonah gave him tithes, saying, "Not because Aḥa is of priestly descent, but because he is assiduous in the study of the Torah," quoting II Chron. xxxi. 4 in support of this action. Aḥa himself represents King David as faithfully discharging the duty of tithe-giving, quoting Ps. xl. 9, implying that David took care that nothing which was not duly tithed should enter his body. The enforcement of this resolution was, according to Aḥa, David's object in appointing Jonathan, son of Uzziah, "over the store-houses in the fields, in the cities, and in the villages, and in the castles" (I Chron. xxvii. 25; Pesiḳ. § 9, 98*b*; Tan., Reeh 14).

For another Aḥa b. 'Ulla, see Bacher, "Ag. Pal. Amor." iii. 654 *et seq.* S. M.

**AḤA B. ZEIRA.** See Ahabah (Ahawah) b. Zeira.

**AHAB.—Biblical Data:** King of northern Israel, 875–853 B.C. He was the son and successor of Omri, the founder of Samaria, and the first king of the Ten Tribes who was able to maintain a strong and stable government. Ahab inherited his father's military virtues and defended his country against the powerful Aramean (Syrian) kingdom of Damascus. Though often hard pressed by the Syrians, he defeated them in several battles and forced them to concede trading privileges in the great emporium of Damascus (855 B.C.). It was toward the end of his reign that his foreign relations became most trying. At this period, when hard pressed by Damascus, he lost the suzerainty over Moab, with the possession of valuable territory in the northern portion of that kingdom, all of which had been acquired by Omri. This expulsion of Israel is recorded by Mesha, the contemporary king of Moab, on the famous Moabite Stone now in the Louvre in Paris.

Ahab was the first king of Israel who came into conflict with Assyria, and he is also the first whose name is recorded on the Assyrian monuments (see Schrader, "K. A. T."). It was in 854 B.C. that a combination was formed by eleven of the princes of the Mediterranean coastland against Shalmaneser II., who made several invasions into the west country during his long and warlike career. In this alliance the king of Israel found himself for once fighting by the side of the king of Damascus (Benhadad II.). Shalmaneser, who tells of the affair in three distinct inscriptions, gives a list of the kings in the longest account (on his monolith inscription). Besides Israel and Damascus, it is stated that Hamath, Ammon, and Arabia sent contingents. Ahab put 2,000 chariots and 10,000 soldiers into the field. The confederacy was soon dissolved by the battle of Karkar, where the Assyrians were victorious, though Shalmaneser could not follow up his success. The Assyrian invasions of the lands bordering on Palestine were repeated, but it was long before either northern or southern Israel was directly attacked. In the next year (853 B.C.) the war with Damascus was renewed. Ahab secured the help of Jehoshaphat, king of Judah, and the two kings fought side by side at Ramoth in Gilead. In this battle Ahab disguised himself as a common soldier so as not to become a mark for the enemy, but an arrow, "shot at a venture," mortally wounded him, and he died at the close of the day.

Besides the above-mentioned wars, certain events of great importance marked the reign of Ahab. One of these was the establishment of close relations between the kingdoms of Israel and Judah, a policy which put an end to the rivalry that had existed between them since the days of the great schism. Another was the encouragement afforded by Ahab and his queen, Jezebel, to the worship of the Phenician Baal. Jezebel was a daughter of Ethbaal, king of Tyre, and the family alliance thus cemented, while it was of political and commercial advantage to Israel, resulted in great moral and religious injury through this idolatrous and sensual cult. A third noteworthy event was Ahab's cruel and oppressive dealing with Naboth of Jezreel whose property the king wished to secure, and who, upon his refusal to sell it, was put to death by false accusation at the instigation of Jezebel. For this outrage upon the rights of a freeholder, the prophet Elijah predicted a violent death for Ahab and Jezebel and the destruction of their dynasty. Noticeable also is the increase of luxury in Israel, in consequence of foreign trade and the ambition of the king and nobles. Ahab's palace of ivory (I Kings, xxii. 39) is an indication of the fashions of the time. Finally there was inaugurated in the reign of Ahab the régime of the preaching prophets, of whom Elijah was the first and greatest example (see I Kings, xvii.–xxii.). J. F. McC.

——**In Rabbinical Literature:** One of the three or four wicked kings of Israel singled out by tradition as being excluded from the future world of bliss (Sanh. x. 2; Tosef., Sanh. xii. 11). Midrash Konen places him in the fifth department of Gehenna, as having the heathen under his charge. Though held up as a warning to sinners, Ahab is also described as displaying noble traits of character (Sanh. 102*b*; Yer. Sanh. xi. 29*b*). Talmudic literature represents him as an enthusiastic idolater who left no hilltop in Palestine without an idol before which he bowed, and to which he or his wife, Jezebel, brought his weight in gold as a daily offering. So defiant in his apostasy was he that he had inscribed on all the doors of the city of Samaria the words, "Ahab hath abjured the living God of Israel." Nevertheless, he paid great respect to the representatives of learning, "to the Torah given in twenty-two letters," for which reason he was permitted to reign for twenty-two successive years. He generously supported the students of the Law out of his royal treasury, in consequence of which half his sins were forgiven him. A type of worldliness (Ber. 61*b*), the Crœsus of his time, he was, according to ancient tradition (Meg. 11*a*), ruler over the whole world. Two hundred and thirty subject

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kings had initiated a rebellion; but he brought their sons as hostages to Samaria and Jerusalem. All the latter turned from idolaters into worshipers of the God of Israel (Tanna debe Eliyahu, i. 9). Each of his seventy sons had an ivory palace built for him. Since, however, it was Ahab's idolatrous wife who was the chief instigator of his crimes (B. M. 59*a*), some of the ancient teachers gave him the same position in the world to come as a sinner who had repented (Sanh. 104*b*, Num. R. xiv). Like Manasseh, he was made a type of repentance (I Kings, xxi. 29). Accordingly, he is described as undergoing fasts and penances for a long time; praying thrice a day to God for forgiveness, until his prayer was heard (Pirḳe R. El. xliii). Hence, the name of Ahab in the list of wicked kings was changed to Ahaz (Yer. Sanh. x. 28*b*; Tanna debe Eliyahu Rabba ix, Zuṭṭa xxiv.). K.

**AHAB, SON OF KOLAIAH.—Biblical Data:** One of the first captives deported by Nebuchadnezzar to Babylonia. As a false prophet he incurred the displeasure of Jeremiah, who wrote to the exiles denouncing him. He was to be "roasted in the fire" (Jer. xxix. 21, 22) by Nebuchadnezzar, perhaps for inciting the people to revolt. J. F. McC.

——**In Rabbinical Literature:** According to rabbinical tradition (Sanh. 93*a*; Tan., Lev. ed. Buber, p. 7; Pirḳe R. El. xxxiii.; Pesiḳ. 25), the false prophet who together with Zedekiah, son of Maaseyah, wanted to lure Semiramis, the wife (or the daughter) of King Nebuchadnezzar, to sin under the pretext that she would become the mother of great kings and prophets hostile to Israel. Consequently Ahab and Zedekiah were cast by the king into the furnace and "roasted alive." See Brüll's "Jahrb." iii. 9, *s.v.* "Susanna." K.

**AHABAH RABBAH** (אהבה רבה, "Great Love") and **AHABAT 'OLAM** (אהבת עולם, "Everlasting Love"): The initial words, and hence the names, of the two benedictions that precede the Shema'; the former used in the morning service of the German ritual, the latter in the evening service of both rituals and in the morning service of the Sephardic. The difference in the formulas goes back to the time when Rab and Samuel arranged (not composed, as is often erroneously stated) the prayers for the Babylonian schools; for we find Samuel insisting on that of Ahabah Rabbah, against the general tannaitic tradition, which favored the Ahabat 'Olam formula, claiming that the Ahabah Rabbah was the prayer recited by the priests in the Temple at the morning service after the leader's call, ברכו, and before the decalogue and the Shema' (Ber. 11*b*, Mid. v. 1). According to Tos. Ber. 11*b*, Ahabah Rabbah was the formula adopted for the morning service, Ahabat 'Olam for the evening. Thus it is also found in the Siddur of Amram Gaon; but the Maḥzor Vitry, following the Sephardic ritual and the Geonim, has Ahabat 'Olam also for the morning. The phraseology of the latter seemed preferable, it being more in accord with the Biblical verse (Jer. xxxi. 3), as pointed out in Ber. 11*b*; still, to distinguish the evening from the morning prayer, the German ritual adhered to Ahabah Rabbah. The benediction itself, like Yoẓer Or, the one that precedes it, is very old and probably dates from the time of the institution of the Shema' by the founders of the Synagogue (the men of the Great Synagogue), Yoẓer Or being the thanksgiving for the light of the day, Ahabah Rabbah the thanksgiving for the special love of God for Israel, manifested in the light of Revelation (Torah). Asher of Lunel, quoted by "Kol Bo," viii., and by Abudraham, says: "The sun gives light only in the daytime, the Torah by day and by night; as Ps. xix. praises God first for the sun and then for the Torah which enlightens the mind, so should we also give praise in these two benedictions." Compare Philo, "De Vita Contemplativa" (On a Contemplative Life), ed. Mangey, ii. 475:

"They [the Therapeutæ] are accustomed to pray twice every day: at morning, when the sun rises, they pray to God for the day of true happiness, because their minds are filled with the light of heaven; and at sunset they pray that their soul, being altogether lightened and relieved of the burden of the senses and outward things, be all the more able to trace out truth in its own resort and council-chamber."

There is a strain of profound love and zeal for God and the Law echoed in the benediction, which could only emanate from souls the very keynote of whose life is love and piety, such as was that of the ancient Ḥasidim, the Essenes (Rapoport, "Bikkure ha-'Ittim," x., on Kalir, 119). But, as is the case with all the prayers, individuals and generations occasionally added a word or a sentence, and the sixty-two words which Zunz ("G. V." p. 369) claims for the original Ahabah Rabbah were increased to one hundred and two in the German, one hundred and forty-one in the Sephardic Siddur, and one hundred and forty-two in the Maḥzor Vitry. A Genizah fragment from Cairo (Egypt), reproduced here, contains the Ahabah Rabbah version, which has some German and some Sephardic features, and aggregates one hundred and seventeen words. The following is a translation of the main benediction, the later interpolations being omitted:

Morning Benediction: "With abounding [Sephardic ritual: "with everlasting"] love, hast Thou loved us, O Lord our God [Jer. xxxi. 3]. With great and exceeding compassion hast Thou taken compassion on us [compare Isa. lxiii. 9]. Our Father, our King, for the sake of our fathers who trusted in Thee and whom Thou taughtest the statutes of life, be gracious unto us, and be Thou also our teacher. Enlighten our eyes in Thy law, and make our hearts cleave to Thy commandments; render our hearts one that we may love and fear Thy name, and not be ashamed. For in Thy holy name we trust; we rejoice and exult in Thy salvation. For Thou art the God who worketh salvation, and Thou hast chosen us from all peoples and tongues and brought us nigh unto Thy great name (Selah) in truth, that we give praise unto Thee and proclaim Thy unity in love. Blessed art Thou, O Lord, who hast chosen Thy people Israel in love" [compare the high priest's benediction, Yoma, vii. 1, Rashi and Asheri].

Evening Benediction [probably of later origin, as shown by the difference in style, and lack of rhythm]: "With everlasting love hast Thou loved the house of Israel Thy people; the Law and the Commandments, the statutes and ordinances hast Thou taught us. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on Thy statutes and rejoice in the words of Thy law and in Thy commandments forever. For they are our life and the length of our days; and on them we shall meditate day and night. Let not, therefore, Thy love ever fail us. Blessed art Thou, O Lord, who lovest Thy people Israel."

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K.

**AHABAH (AHAWAH, AḤA, AḤWA) B. ZEIRA (ZERA):** Palestinian amora of the fourth century, who taught at Cæsarea (Yer. Ḥal. i. 57*a*; Yer. Pes. ii. 29*b*), son of R. Zeira (Zera) I. His fame as a halakist spread beyond his native land, even reaching Babylonia, and sages consulted him on the ritual. Inquiries concerning his father's decisions were made of him (Yer. Ber. 3*d*), and even during his father's lifetime Ahaba transmitted the paternal Halakot to his colleagues ('Er. 96*b*, R. H. 30*b*). He is also favorably known in midrashic literature. Commenting on Ps. xxviii. 3, he points out a characteristic difference between Joseph's brothers and Absalom. He remarks that the good qualities of the sons of Israel may be gathered from the mention of their faults. Thus, it is said of them (Gen. xxxvii. 4), "And they hated him [Joseph], and could not speak peaceably unto him," which shows that what they felt in their hearts they expressed with their mouths. Of

Absalom, however, it is said (II Sam. xiii. 22), "Absalom spoke to Amnon neither good nor bad," hiding his feelings in his heart (Midr. Teh. xxviii.; Gen. R. lxxxiv.; Yalḳ., Gen. § 141). On Solomon's comparison of his beloved to the apple-tree (Song Sol. ii. 3) he remarks: "as the apple-tree sends forth its buds before the appearance of its leaves, so Israel expressed faith before hearing the purport of the divine message. Thus it is written (Ex. iv. 31), 'And the people believed and heard.' Also at Sinai (Ex. xxiv. 7), they promised first to do all the Lord should command and then to hearken to His voice" (Cant. R. ii. 3). Other homiletic remarks of his occur in Yer. Ber. v. 8*d*; Gen. R. lxxxiv; Lam. R. ii. 17; Eccl. R. iii. 11, ix. 11.

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S. M.

**AḤADBOI:** Babylonian amora of the sixth and seventh generations. He was president of the academy of Sura in its declining days, but filled the office for only six months. His death was then caused by an earthquake on the Day of Atonement in the year 822 of the Seleucidan era = 511. The name is a contraction of Aḥa de-Abba or De-Abboi ("Father's Brother") and corresponds with Ahab of the Bible.

BIBLIOGRAPHY: *Letter of Sherira*, ed. Neubauer, in *Mediæval Jew. Chron.* i.; Brüll's *Jahrb.* ii. 38; Jastrow, *Dict.* s. v.

S. M.

**AḤADBOI B. AMMI:** Babylonian amora of the fourth generation (fourth and fifth centuries), a disciple of Rab Ḥisda and Rab Sheshet (Pes. 75*a*; B. M. 91*a*; Sanh. 55*a*; Bek. 39*a*; Niddah, 37*b*). While the latter was discussing some intricate point of ritual, Aḥadboi, by facetious remarks, confused his teacher. The teacher felt grieved, and the disciple suddenly lost his power of speech. This was considered as a visitation from heaven for putting his master to shame. Thereupon Aḥadboi's mother, who had been Rab Sheshet's nurse, appealed, on behalf of her afflicted son, to her former foster-child to pardon the indiscretion of his pupil and pray for his recovery. At first Rab Sheshet refused her petition; but after she had pointed to her breasts, which formerly nourished him, and entreated him to be merciful on their account, he complied, and soon afterward Aḥadboi recovered his speech. His colleagues then stigmatized Aḥadboi as "the babe that confounded his mother's ways" (B. B. 9*b*; see Tos. *ad loc.* According to Rashi it was Rab Sheshet's own mother who interceded in behalf of Aḥadboi). Aḥadboi reports in R. Eleazar's name an observation calculated to encourage beneficence toward the poor. Quoting the prophet's metaphor (Isa. lix. 17), "He put on righteousness [*ẓedaḳah*—used in later Hebrew for "charity"] as a breastplate," he says: "That coat is composite in its nature; scale being joined to scale till the armor is completed. Similarly, with regard to ẓedaḳah, farthing is added to farthing; and ultimately there is a large amount to the giver's credit in heaven's register" (B. B. 9*b*).

S. M.

**AḤADBOI B. MATNAH:** Babylonian amora of the fourth generation, and contemporary of Raba b. Joseph (Shab. 24*a*, 60*b*). His sister, being ill, willed her belongings to a brother, Rab Tobi, it being customary to give a learned heir the preference over one unlearned. Aḥadboi represented to her that the world would say, "That one is a learned man; this one [himself] is not!" So the sister altered the will in his favor. The story ends with the statement that a lawsuit followed, and Rab Naḥman decided that as the testatrix, in the event of her recovery, would have had the right to annul her will, she had also the right to change it during her illness; hence, Aḥadboi was declared the legitimate heir (B. B. 151*a*).

S. M.

**AḤAI:** An appellation given to several rabbis who ordinarily bear the prænomen Aḥa, under which name they are grouped; while others better known by the name of אחי (or אחאי) are as follows: **1.** A Palestinian amora of the third century, contemporary of R. Ammi and R. Assi. He was judge of a divorce court (Git. 5*b*). **2.** A distinguished Babylonian teacher who flourished during the closing days of the amoraic period and at the beginning of the saboraic epoch. During his time the compilation and editing of the Babylonian Talmud, begun by Rab Ashi, gradually neared completion. His fame was not confined to his birthplace, Be-Ḥatim, or to his native country; for even in Palestine he was recognized as a great authority. Thus when the substance of a ritualistic controversy between him and Samuel b. Abbahu was submitted to a Palestinian academy for final adjudication, the rabbis decided in favor of the latter's opinion; but they added the significant warning, "Be careful of the views of R. Aḥai, for he is the light of the diaspora" (Ḥul. 59*b*). So, while but few of the sayings and teachings of his contemporaries are quoted in the Talmud, not less than ten distinct opinions of Rab Aḥai are incorporated in its pages (Yeb. 24*a*, 46*a*; Ket. 2*b*, 10*a*, 47*a*; Ḳid. 13*a*; Shebu. 41*b*; Zeb. 102*b*; Ḥul. 65*b*; Bek. 5*a*, 6*a*; Niddah, 33*a*). Rab Aḥai died in 506 ("Letter of Sherira"; Grätz, "Gesch. d. Juden," 1st ed., iv. 473). Brüll, "Jahrb." ii. 25 *et seq.*, identifies him with Rab Aḥai b. Ḥanilai; but the great majority of ancient and modern rabbinical chronicles identify him with Rab Aḥai b. Huna.

S. M.

**AḤAI B. JOSIAH:** Tanna of the fourth and fifth generations (second century). His father, Josiah, was probably the well-known tanna R. Josiah, a pupil of R. Ishmael. The following legend, intended to demonstrate the consciousness of the dead, and citing a conversation between an amora of the fourth century and Aḥai's ghost, incidentally points out the place of Aḥai's sepulcher:

> Grave-robbers engaged in digging in soil belonging to Rab Naḥman suddenly heard a groan issuing from the ground. They hastened to report this to R. Naḥman ben Isaac [see MS. M. in "Dikduḳe Soferim," *ad loc.*], who immediately repaired to the scene. The following dialogue tells the rest: *Naḥman*: Who art thou, sir? *Ghost*: I am Aḥai ben Josiah. *N.* Did not Rab Mari declare that the bodies of the pious dead returned to dust? *Gh.* Who is Mari? I know him not. *N.* Well, then, it is written in the Bible [Eccl. xii. 7]: The dust shall return to the earth as it was. *Gh.* Evidently he who hath taught thee the Book of Ecclesiastes did not teach thee the Book of Proverbs. There it is stated [xiv. 30]: Envy is rottenness of the bones. Whoever cherishes envy in his breast, his bones will become rotten; but he who doth not nourish envy in his breast, his bones shall not rot. [Here Naḥman touched the ghost, and finding it substantial, addressed it]: Arise, my master! and come into my house. *Gh.* Thou betrayest thy ignorance even of the Books of the Prophets; for there it is said [Ezek. xxxvii. 13]: Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves. Until then the dead can not rise. *N.* But is it not written [Gen. iii. 19]: Dust thou art and unto dust shalt thou return? *Gh.* That will come to pass shortly before the Resurrection [Shab. 152*b*].

Now, as Naḥman ben Isaac (compare "Dikduḳe Soferim" to *l.c.*) was a Babylonian, and his land lay in Babylonia, Aḥai's body, resting in Naḥman's ground, was also in Babylonia. Moreover, there is other evidence of Aḥai's having been in Babylonia during the course of his life. Judah I. states that there were some fishermen who violated the Sabbath by plying their trade on that day; and that Aḥai b. Josiah, observing this, excommunicated them. This happened in Birta de-Saṭia, in Babylonia (Ḳid. 72*a*). Further, we are informed that he had some personal property in Babylonia, while he himself was in Palestine; for the Talmud relates: R. Aḥai b. Josiah owned a vessel

of silver which was in Nehardea. He commissioned Dositai ben Jannai and Jose ben Kippar to reclaim it and, on their return to Palestine, to bring it to him (Giṭ. 14*a*). From all these data it is evident that Aḥai ben Josiah was buried in Babylonia, where he had spent his last days; that he had been in that country before the death of Judah I., and that he had some personal property in Babylonia, even while he himself was in Palestine. There is, in fact, little doubt that Aḥai spent his riper years on Babylonian soil and with Babylonian scholars. This accounts for the failure to find him mentioned in the Palestinian Talmud or the Palestinian Midrashim; while he is referred to in the Babylonian Talmud and in the halakic Midrashim compiled by the disciples of Rab (Be-Rab) in Babylonia ('Er. 13*a*, Giṭ. 45*a*, Mek. Bo, 3—twice; *ibid.* Baḥodesh, § 7; compare *ibid.* Ki Tissa; Sifre, Num. 106, 126).

As an ethical teacher, Aḥai tried to impress the strictest morality on the people. "Whoever eyes woman will eventually fall into sin; and whoever watches her step will rear unworthy children" (Ned. 20*a*). On domestic economy he observed:

"Whoso purchases breadstuff in the market is like the infant whose mother is dead, and who is therefore carried from door to door to suckle at strangers' breasts, never getting its fill. Whoso purchases bread in the market is like one interred. But whoso eats of his own store is like the child raised on its own mother's breasts." He also remarked, "As long as a man supports himself he enjoys peace of mind; but when he is dependent, even on his own parents or on his own children, he has no peace of mind: still less so when he depends on strangers" (Ab. R. N. xxxi. [ed. Schechter, xxx.]; compare Men. 103*b*, Yer. Shek. iii. 51*a*, and parallels).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 393, 394.

S. M.

**AHALI-TAURAT** ("People of the Torah"): The name adopted by the Persian Jews of Hamadan, Demavend, Teheran, and other districts, in contradistinction to Persian Jews of Indian origin, who are called "Israeli." They are not, however, remarkable for their knowledge of the Torah.

BIBLIOGRAPHY: Von der Hoven, *Iz Proshlavo i Nastoyashchavo Aziatskikh Yevreyev*, in *Sbornik Budushchnosti*, 1900, i. 221.

H. R.

**AHARAH.** See AHIRAM.

**AḤARONIM** (אחרונים "The Later Ones"): A technical term used in later rabbinical literature generally to indicate authorities who are contemporaries of the person quoting them or who belong to the generation immediately preceding him. It is especially applied to the rabbinical authors following the age of the "Shulḥan 'Aruk"—the end of the sixteenth century.

The religious mind is prone to accept the testimony of the past, and remoteness in time adds weight to an authority. Even in the time of Ecclesiastes there were people who believed "that the former days were better than these" (Eccl. vii. 10). In the Talmudic literature we rarely find an attempt to set aside the authority of former teachers. For example, none of the Amoraim is permitted to contradict the words of the Tannaim. It is said that Rab's words may contradict a Mishnah because he is a tanna (Ket. 8*a*). As a rule, it is taken for granted that past generations were superior to the present. The following from the Talmud may serve to illustrate this:

Says Rabbi Zeira in the name of Raba bar Zimona: "If our ancestors [ראשנים] were angels, we are human beings; and if they were human beings, we are asses" (Shab. 112*b*). Says Rabbi Johanan: "The finger nail of the ancestors is better than the whole body of the descendants." Said Resh Lakish to him: "On the contrary, the descendants are greater; for, in spite of their oppression, they study the Law." Said he (Johanan) to Resh Lakish: "The Temple will decide the question; for it was restored to the ancestors and not to the descendants" (Yoma, 9*b*). Says Rab Papa to Abaye: "Why were miracles done to the ancestors [ראשנים] and not to us?" Said Abaye: "The ancestors sacrificed their lives for the sanctification of the Name [the service of God], and we do not" (Ber. 20*a*).

With reference to the Mishnah (Mid. i. 2), which speaks of the heavy punishment meted out to the guards of the Temple who were found sleeping while on duty, Johanan says: "Blessed are our ancestors [ראשנים], who were punished even for succumbing to sleep" (Tamid, 28*a*). From all these passages it is apparent that even in Talmudic times the ancient authorities were considered superior in religious conduct to those of later generations.

This belief in the authority of the past, and, consequently, the lack of confidence in the present age and its immediate predecessors, are strongly upheld in the age of the Geonim and by the more strict observers down to our own era. Sherira Gaon, in the tenth century, says: "One who opposes a single word of the teachings of the Talmud is like one opposing God and His Law; for the words of the rabbis are the words of the living God" ("Sha'are Zedeḳ," introduction; see Weiss, "Dor," iv. 166). In the twelfth century R. Tam writes to R. Samson of Sens, who objected to a passage in Rashi's works: "God forbid that one should think for a moment of opposing the angel of our Creator" ("Sefer ha-Yashar," quoted by Azulai in "Shem ha-Gedolim" under "Samson of Sens"). Israel Isserlein of Marburg in the fifteenth century says: "No one has a right to contradict the rabbinical works that have been accepted by the majority of Israel" ("Terumat ha-Deshen," Pes. No. 241). Similar expressions of a strict belief in the authority of the past, on the ground that past ages were always superior to all succeeding generations, are found in rabbinical literature.*

A typical expression of the deference shown to the earlier authorities is found in a letter of Aaron Samuel Kaidanower (seventeenth century) to Samuel ha-Levi of Bamberg. He writes:

"You have given attention to the later authorities, David ha-Levi of Ostrog [died 1667] and Shabbethai Cohen [died about 1662]. This is not my method: My studies are limited—thank God!—to the Talmud and older authorities [פוסקים הראשנים]. And why should we nibble at the bones of the later authors when we can feast on the meat upon the golden table of the Talmud, Alfasi, Maimonides, Asher, the nails on which everything hangs [see Isa. xxii. 23]; for the later writers [אחרנים] confuse man's mind and memory. The good which is found in their works comes from our teacher, Rabbi Hoeschl of Cracow [died 1663]; and in that which is their own I can show any number of mistakes on every page. You would therefore do better to sell their books and buy an edition of the 'Tur' with Joseph Caro's commentary" ("Naḥalat Shib'ah," No. 50; Fünn, "Kiryah Neemanah," p. 81; Dembitzer, "Kelilat Yofi," p. 62*a*, Cracow, 1880).

The absence of a dictionary covering the post-Talmudic Hebrew and rabbinical literature renders it impossible to trace the usage of the word "Aḥaronim" in the sense in which it is now understood; but the only exception which can be found is in the work on Talmudic methodology, "Halikot Eli," by

* See Elijah de Vidas (sixteenth century), "Reshit Ḥokmah," ed. Fürth, p. 41*a*; Joseph Caro (1492–1575), in his notes on "Tur Yore Dea," ed. Warsaw, 1881, § 112, p. 177*b*, who attacks Jacob ben Asher for his criticism of Solomon ben Adret, "to whom all the paths of heaven were known"; Menahem Mendel Krochmal (died 1661), "Zemaḥ Zedeḳ," No. 6; Lipmann Heller (1577–1654), in his commentary on the Mishnah 'Eduy. v. 1, who says: "Every religious authority is, as a matter of course [בן חסרם], superior to the succeeding generations"; Menahem di Lonzano (died 1620), in his preface to "Derek ha-Ḥayyim," quoted by David Pardo in the preface to "Mizmor le-David" (Leghorn, 1818), and by Solomon Ḥazan in "Ha-Ma'alot li-Shelomoh" (Alexandria, 1894), p. 64*a*; Azulai, "Shem ha-Gedolim," under "Moses ben Naḥman"; Israel Landau, in the "'Aruk," edited by his son, M. I. Landau, under the title, "Rabbinisch-Aramäisch-Deutsches Wörterbuch" (Prague, 1835), ii. 206; Moses Sofer (1762–1839), in his responsa on "Eben ha-'Ezer," ii. 156; Lubetzki, rabbi in Paris, in his "Bidḳe Batim" (Paris, 1896), p. 44*b*; Eliezer Papo, in his dictionary of religious ethics, "Pele Yo'eẓ," under "Epiḳoros."

Solomon Algazi (No. 206, Smyrna, 1663), where, according to Isaac Lampronti's Talmudic dictionary, "Paḥad Yiẓḥaḳ," under "Aharonim," the word is used with reference to the Tosafists. On the question of the relative value of the Aharonim in the Halakah, which differs somewhat from the mere deference shown to the Rishonim, see notes to Samuel ha-Nagid's "Mebo ha-Talmud," and AUTHORITY.

D.

**AHASUERUS.—Biblical Data: 1.** Persian king, identical with Xerxes (486–465 B.C.). The Book of Esther deals only with one period of his reign. It tells us that he ruled over one hundred and twenty-seven provinces—"from India, even unto Ethiopia" (Esth. i. 1). In the third year of his reign he made a feast to show his riches and splendor; "the power of Persia and Media, the nobles and princes of the provinces, being before him" (*ibid.* i. 3). After this feast, which lasted one hundred and eighty days, he made another of seven days, to which "all the people . . . great and small" were invited. At the same time Vashti the queen gave a banquet to the women (i. 9). On the seventh day (i. 10) Ahasuerus summoned the queen to appear before him, and the banqueters, too, so that all might see her beauty. This Vashti naturally refused to do (i. 12); but the king, angered at her disobedience, took the advice of his counselors and set the queen aside. At the same time he sent proclamations throughout the land, declaring the husband the ruler in every household (i. 22). Between the events of the first chapter and those of the second some years may be supposed to intervene, during which Ahasuerus is busy with his attempt at enslaving Greece. He fails, and returns to Persia. On his return a second consort is found for him, and in the tenth month of the seventh year of his reign (ii. 16) Esther becomes queen. The Biblical account then introduces what must have been a very common episode in the life of Persian monarchs. Two eunuchs, Bigthan and Teresh (Persian, Bagatana and Tiris; Jules Oppert, "Commentaire Historique et Philologique du Livre d'Esther," p. 22), form a conspiracy against Ahasuerus, which might have succeeded, had not Mordecai (through a Jewish slave of one of the conspirators, suggests Josephus, "Ant." xi. 6, § 4; but through Mordecai's knowledge of seventy languages, suggests the Targum) discovered it to Esther, who in turn told Ahasuerus. The conspirators are hanged, and the account of the conspiracy and its discovery entered in the chronicles. Later on the king rewards Mordecai for his fidelity (Esth. vi. 2–12). Haman now comes to the front as the chief adviser of Ahasuerus (iii. 1). Mordecai will not do reverence to Haman, who thereupon, scorning to lay hands on Mordecai alone, plots to destroy all the Jews throughout the kingdom. The king gives his consent (iii. 11), but withdraws it on the intercession of Esther, puts Haman to death, and raises Mordecai to the position that Haman held. Fresh proclamations are sent out ordering the Jews to defend themselves and to take vengeance on their enemies (viii. 13). No further information about Ahasuerus is given in the Bible. Only once more is he mentioned—in Ezra, iv. 6. See ESTHER, HAMAN, MORDECAI, PURIM.

Alabaster Vase with Name of Xerxes in Persian, Susian, Assyrian Cuneiform and Egyptian Hieroglyphics.

(From the Louvre, Paris.)

**2.** Father of Darius the Mede (Dan. ix. 1).

G. B. L.

**——In Rabbinical Literature:** Ahasuerus, the Persian king of the Book of Esther, being identified by the rabbis with the one mentioned in Dan. ix. 1 as father of Darius, king of Media, and with the one mentioned in Ezra, iv. 6, is counted as one of the three kings of Biblical history who ruled over the entire globe, the other two being Ahab and Nebuchadnezzar (Meg. 11*a*; Targ. Sheni on Esth. i. 2 has four, counting also Solomon among them; see Meg. 11*b*). He was wicked from the beginning to the end of his reign. Upon the slanderous report of the Samaritans he stopped the work, begun under Cyrus, of the rebuilding of the Temple (Ezra, iv. 6; Esther R. intro.). Whether he was a wise ruler or a foolish one is a matter of dispute between Rab and Samuel (Meg. 12*a*). According to R. Gamaliel II., he was simply whimsical and vacillating (*ib.* 12*b*); according to another tradition which was handed down by Abba Gorion, he was so unstable that he sacrificed his wife to his friend, and his friend to his wife (Mid. Abba Gorion i. 1), probably meaning the emperor Domitian, of whom this statement was true (compare Bacher, "Ag. Tan." i. 96 *et seq.*). In his ambition Ahasuerus wanted to sit on King Solomon's wonderful throne, described in the Midrash and the Targum to Esther, but he could not. His "showing the riches of his glorious kingdom" to his princes (Esth. i. 4) was especially sinful, as he had all the sacred vessels from the sanctuary taken out of his royal treasure-house to the banquet in order to boast of these possessions, thus committing an offense against God and the Jews. He heaped up great treasures and in his miserliness hid them. Cyrus, his successor, found them, and offered them to the Jews in order that they might rebuild the Temple therewith. These are "the treasures of darkness" promised to Cyrus in Isa. xlv. 3 (Esther R. i. 4). The restlessness of Ahasuerus on that night which decided the fate of the Jews was caused by the archangel Michael (Gabriel), who knocked him to the ground 366 times, and then brought before him a company of butchers, bakers, and butlers, to whom the king in his anger said: "You have poisoned me!" They replied: "See whether Esther and Haman, who ate and drank with you, are poisoned." When Ahasuerus found that they were well he sent for the book of the chronicles, and there learned of Mordecai's unrewarded act (Midr. Abba Gorion).

Pirḳe Rabbi Eliezer, xi., in accordance with Targ. Sheni on Esther, at the beginning, counts ten kings as rulers over the entire globe: God, Nimrod, Joseph, Solomon, Ahab, Ahasuerus, Nebuchadnezzar, and Alexander the Great; then, as the ninth, the Messiah; and last, God Himself again. It is also said there that Ahasuerus was the wealthiest of all the kings of Persia and Media; that he is mentioned in Daniel (xi. 2), where it is said: "The fourth shall be far richer than they all"; and also that he set up couches of gold and silver in the thoroughfare of his capital to show all the world his riches; all the dishes and vessels he used were of gold, while the pavement of his palace was entirely of precious stones and pearls.

K.

—**Critical View:** Despite the fact that both Josephus ("Ant." xi. 6) and the Septuagint refer to Ahasuerus as Artaxerxes, modern scholars, such as Keil ("Commentary to Esther"), Bertheau, and Ryssel ("Commentary to Esther"), Wildeboer ("Kurzer Hand-Kommentar," 1898), Sayce ("Higher Criticism and the Monuments," p. 469), and Schrader ("K. A. T." p. 375), are agreed that Xerxes and none other is meant by Ahasuerus, and this for various reasons: (1) Ahasuerus is the attempt of the Hebrew to represent the Persian Khshayarsha, the aleph being prosthetic just as it is in Ahashdarpenim (Esth. iii. 12), where the Persian is Kschatrapawan (Wildeboer, *in loco*). The Greek represents it by Xerxes. (2) The description that Herodotus gives of the character of Xerxes corresponds to the Biblical and, later, the midrashic picture—vain, foolish, fickle, and hot-tempered. (3) The king must be a Persian; for the whole atmosphere is Persian. The court is at Shushan, and the officers are Persian. (4) Between the third and seventh years of his reign Ahasuerus is lost to view in the Biblical account; but that was just the time when Xerxes was engaged in the invasion of Greece.

There can therefore be no doubt that the monarch whose name passed among the Hebrews as Ahasuerus was the one known as Khshayārshā in the Persian inscriptions and among the Greeks as Xerxes. The Babylonian tablets spell his name Khisiarshu, Akhshiyarshu, etc. An Aramaic inscription ("C. I. S." ii. 1, 122) spells it חשיארש.

Whether there are any references to Ahasuerus in the Old Testament which are really historical is a serious question. The Ahasuerus of Dan. ix. 1, the father of Darius "of the seed of the Medes," is as unknown to history as is his son. Probably both are the confused ideas about Persian kings of a badly informed writer (see "Journal of Bibl. Lit." xvii. 71). In like manner the reference to Ahasuerus in Ezra, iv. 6 occurs where Cambyses or Darius is to be expected, if the statement is historical, and is no doubt the result of the ignorance of a late writer.

Concerning the references to Ahasuerus in the Book of Esther various opinions are entertained, and ultimate judgment depends upon the estimate of the book itself. See ESTHER, BOOK OF.

G. B. L.—G. A. B.

**AHASUERUS, THE LEGEND OF.** See WANDERING JEW.

**AHAVA:** A river—possibly a canal or branch of the Euphrates—upon the banks of which Ezra halted his expedition on its march from Babylon to Jerusalem (Ezra, viii. 15–31), to fast and to humble themselves before the Lord. From the fifteenth verse of the same chapter one might infer that Ahava was also the name of a village or town. In I Esd. viii. 41, 61, it is called Theras. G. B. L.

**AḤAWA.** See ACHAWA.

**AHAZ, King of Judah** (735–719 B.C.).—**Biblical Data:** Son of King Jotham. His reign is memorable as that in which Judah first became vassal to Assyria, and Assyrian (Babylonian) modes of worship were first introduced into the official worship at Jerusalem. The Hebrew authorities know only the form of his name given above, but the Assyrians called him Yauḥazi (= Jehoahaz: "Whom YHWH has held fast"); the former name being a contraction of the latter, like Nathan for Elnathan or Jonathan. Immediately upon his accession Ahaz had to meet a combination formed by northern Israel, under Pekah, and Damascus (Syria), under Rezin. These kings apparently wished to compel him to join them in opposing the Assyrians, who were arming a force against Syria and Palestine under the great Tiglath-Pileser III. (Pul). To protect himself he called in the aid of the Assyrians. Through their interference, and as a result of their invasion and subjection of the kingdom of Damascus and of Palestine outside of Judah, Ahaz was relieved of his troublesome neighbors; but his protector henceforth claimed and held suzerainty over his kingdom. This war of invasion lasted two years (734–732 B.C.), and ended in the capture and annexation of Damascus to Assyria and of the territory of Israel north of the border of Jezreel. Ahaz in the meanwhile furnished auxiliaries to Tiglath-Pileser. This appeal to Assyria met with stern opposition from the prophet Isaiah, who counseled Ahaz to rely upon the Lord and not upon outside aid. The sequel seemed to justify the king and to condemn the prophet. Ahaz, during his whole reign, was free from troubles with which the neighboring rulers were harassed, who from time to time revolted against Assyria. Thus it was that, in 722, Samaria was taken and northern Israel wholly incorporated into the Assyrian empire. But what was externally a blessing proved to be inwardly a curse. Ahaz, who was irresolute and impressible, yielded readily to the glamour and prestige of the Assyrians in religion as well as in politics. In 732 he went to Damascus to swear homage to Tiglath-Pileser and his gods; and, taking a fancy to an altar which he saw there, he had one like it made in Jerusalem, which, with a corresponding change in ritual, he made a permanent feature of the Temple worship. Changes were also made in the arrangements and furniture of the Temple, "because of the king of Assyria" (II Kings, xvi. 18). Furthermore, Ahaz fitted up an astrological observatory with accompanying sacrifices, after the fashion of the ruling people. In other ways Ahaz lowered the character of the national worship. It is recorded that he even offered his son by fire to Moloch. His government must be considered, on the whole, disastrous to his country, especially in its religious aspects; and a large part of the reforming work of his son Hezekiah aimed at undoing the evil that Ahaz had wrought.

BIBLIOGRAPHY: See the commentaries on II Kings, xvi., II Chron. xxviii., and Isa. vii., and the standard histories of Israel for the period in question. For the relations with Assyria and its consequences, see Schrader, *C. I. O. T.* 2d ed., pp. 257 *et seq.*; McCurdy, *History, Prophecy, and the Monuments*, i. chaps. iv and vii., especially §§ 317 *et seq.*; Price, *The Monuments and the Old Testament*, pp. 165 *et seq.*; Schrader, *K. B.* ii. 20.

J. F. McC.

—**In Rabbinical Literature:** According to the rabbis, who refer to II Chron. xxviii. 19–25, Ahaz was the king who persisted in his wickedness even in the face of all the trials to which he was subjected, and would not repent (Sanh. 103*a*, Meg. 11*a*). Worse than this, he threatened Israel's religion to its very foundation, in order to destroy all hope of regeneration. He closed the schools and houses of worship so that no instruction should be possible, and the Shekinah (or Glory of God) should abandon the land. It was for this reason that Isaiah had to teach in secret (Yer. Sanh. x. 28*b*; Gen. R. xlii.), though Ahaz always humbly submitted to the prophet's rebukes—his only redeeming feature (Sanh. 104*a*). K.

**AHAZIAH, King of Judah:** Son and successor of Jehoram, and grandson of Jehoshaphat. His reign, like that of his namesake of Samaria, was very brief, lasting but a year (843–842 B.C.). Shortly

after his accession he went to the help of Joram, king of Israel, against the Syrians of Damascus. Being related to the kingly house of Israel through his mother Athaliah, the daughter of Jezebel and Ahab, he was fully in sympathy with it, politically and religiously. Joram, having been wounded in battle, returned to Jezreel to recuperate. Ahaziah also left the field of conflict in Gilead, and, after a visit to Jerusalem, came to Jezreel for a conference with Joram. Meanwhile the great uprising under Jehu had begun. Joram was surprised by him and slain. Ahaziah fled by way of the "house of the garden." He was overtaken by Jehu's soldiers and wounded in his chariot; but the stroke was not immediately fatal. Ahaziah escaped southward, and died on reaching Megiddo. His body was taken to Jerusalem and buried in the royal sepulcher there (II Kings, viii. 25 *et seq.*; ix. 27, 28).

Such is the account given in the Book of Kings, which is more credible and consistent than the parallel narrative in II Chron. xxii. The anarchy which followed the death of Ahaziah greatly weakened the monarchy of Judah; but it was a necessary step in the purgation of the kingdom from the taint of Baal-worship. J. F. McC.

**AHAZIAH, King of Israel:** Son and successor of Ahab, king of northern Israel. In his brief reign of less than two years (853–852 B.C.) he continued his father's military activity. He hoped also to increase the wealth of Israel by taking part, with Jehoshaphat, king of Judah, in the Red Sea traffic with the land of Ophir. By his close relations with Phenicia he was in a position to furnish the king of Judah with better seamen than those that had suffered shipwreck at the head of the Elamitic gulf. Jehoshaphat declined the partnership, and the enterprise appears to have been given up (I Kings, xxii. 48, 49; Hebrew text, 49, 50). The early death of Ahaziah was due to a fall from a window of an upper room of his palace in Samaria. In his sickness he sought counsel of the oracle of Baal-zebub in Ekron. For this impious and disloyal act, as it appeared to Elijah, the prophet denounced him three times and predicted his death. His readiness to resort to an alien god and his persistence in foreign cults show the traits which marked the rulers of the house of Omri, and more than neutralized their energy and political patriotism. J. F. McC.

**AḤER.** See ELISHA BEN ABUYAH.

**AHIAB.** See HEROD.

**AHIAH.** See AHIJAH.

**AHIAM:** Son of Sharar the Hararite. He was one of the thirty mighty men of David (II Sam. xxiii. 33). In I Chron. xi. 35, he is called "the son of Sacar." G. B. L.

**AḤIASAF:** A Hebrew annual, published in Warsaw by the "Aḥiasaf" Publication Society. It was founded in 1893, and had immediate success, both literary and financial. Though an almanac in form, its chief merit rests upon the literary portion forming the bulk of the annual.

The "Aḥiasaf" is one of the agents at work in Russia aiming to bring about a revival of the ancient Hebrew tongue and to build up a modern Hebrew literature. Most of the best Hebrew writers, men like "Aḥad-ha-'Am" (A. Ginzberg), Lillienblum, Brainin, and others, are among its regular contributors. M. Ra.

**AHIEZER** ("Kinsman is Help"): **1.** Son of Ammishaddai, chief of the tribe of Dan in the second year after the Exodus (Num. i. 12), who brought his offering to the dedication of the Tabernacle on the tenth day (Num. vii. 66–71). **2.** Chief of the men who came to David at Ziklag (I Chron. xii. 3). G. B. L.

**AHIJAH (THE PROPHET).—Biblical Data:** A prophet from Shiloh, who foretold to Jeroboam that he would become king (I Kings, xi. 29). Later he prophesied the downfall of Jeroboam's house and of the kingdom of Israel (I Kings, xiv. 1–18). Beginning with the latter passage, the prophet's name is written in the Hebrew text "Ahijahu." Both narratives seem to be derived from a series of "Tales of the Prophets" by various hands. It is not clear whether, in II Chron. ix. 29, reference is made to these tales or to a later work ascribed to Ahijah. J. D. P.

——**In Rabbinical Literature:** Ahijah, the prophet of Shiloh, instigated Jeroboam's secession and predicted the downfall of his kingdom. The Midrash, basing itself on the fact that, according to II Chron. ix. 29, Ahijah is described as extremely aged in Jeroboam's time (I Kings, xiv. 4), and with no pedigree, identified him with Ahiah, son of Ahitub, the oracle-giving priest at Shiloh in King Saul's time (I Sam. xiv. 3). He is accordingly singled out by rabbinical tradition as one of the seven long-lived saints whose successive lives extend over the whole history of mankind; each having transmitted the sacred lore from his predecessor to the one succeeding him, while shielding the generations of his time by means of his piety. These saints are: (1) Adam; (2) Methuselah; (3) Shem (Tanna debe Eliyahu R. xxiv.); (4) Jacob (Gen. R. xciv.); (5) Serah, the daughter of Asher, or, as others have it, Amram, the father of Moses; (6) Ahijah of Shiloh; (7) Elijah the prophet, who lives until the coming of the Messiah (Ab. R. N. version B. xxxviii., Seder 'Olam R. i., and B. B. 121*b*). For the underlying idea, see Ḥag. 12*b*, and Yoma, 38*b*, with reference to Prov. x. 25, *Heb.*, "The righteous is the foundation of the world," and Prov. ix. 1, "Wisdom hath hewn seven pillars." According to this tradition Ahijah lived over six hundred years, having received his "wisdom" from either Amram, the father of Moses (see AMRAM), or from Serah, the daughter of Asher (see SERAH).

If from Serah, his age was considerably less, since she was supposed to have lived for more than four hundred years, until the days of David (Yalḳ., Sam. § 152). The reason why Ahijah was regarded as having attained so unusual an age seems to be that, according to II Chron. ix. 29, the history of Solomon's reign was written by him; and that he was supposed to be identical with Ahijah the Levite, who was placed by King David in charge of the treasures of the house of God and of the treasures of the dedicated things (I Chron. xxvi. 20; see B. B. 121*b*, Rashi).

Simon ben Yoḥai is reported to have said: "The world must have thirty righteous men to serve as its pillars. I and my son are counted among these . . . and if Abraham would carry the past generations by his merit, I will carry the future generations until the advent of the Messiah. And if Abraham would not, I would count Ahijah of Shiloh with me, and we together would carry the world by our merits" (Gen. R. xxxv.; see Suk. 45*b*, in which King Jotham is given in place of Abraham and Ahijah).

That Ahijah, though one of the pillars of righteousness, should have been sent to Jeroboam with a divine message inducing him to establish his idolatrous kingdom is explained by the rabbis in the following manner: They say that he was entrapped by a ruse of Jeroboam's idolatrous friends, who circulated a document requesting Jeroboam to become

king and stipulating that, if he were elected, he set up a golden calf at Dan and Beth-El. Ahijah signed this document, believing firmly that Jeroboam would not belie his trust. Herein he was mistaken in his pupil. Jeroboam had shown great wisdom and learning, and appeared to Ahijah "as pure as the new garment" he wore when Ahijah saw him coming out of Jerusalem (I Kings, xi. 29). Moreover, as he excelled all the rest of the pupils, he had been initiated by Ahijah into the innermost secrets of the Law (Sanh. 101*b* *et seq.*). Just as the words said of Isaac, "his eyes were dim, so that he could not see" (Gen. xxvii. 1), are taken to refer to spiritual blindness, because he favored his wicked son Esau, so the words, "Ahijah could not see, for his eyes were set by reason of his age" (I Kings, xiv. 4), imply spiritual blindness on the part of Ahijah, who favored a wicked pupil and set him up as ruler (Gen. R. lxv.). It was, however, only Jeroboam's son Abijah, and his friends, who, starting the rebellion against Rehoboam, followed Ahijah and called themselves "the children of Belial" (II Chron. xiii. 7), as if Ahijah were Belial. For this reason Ahijah was stricken with the plague (Gen. R. lxv., Yer. Yeb. xvi. 15*c* and parallels).

Maimonides, in his introduction to "Yad ha-Ḥazaḳah," says, rather inaccurately:

"Ahijah was a Levite, a disciple of Moses, one of those who went out of Egypt—the tribe of Levi not being included in the divine decree of death in the wilderness [see B. B. 121*b*], and also a disciple of David [Abraham ben David of Posquières, in his notes, corrects this, and says instead, "a member of David's court of justice"]; and finally he became the teacher of Elijah before his death."

K.

**AHIJAH, AHIAH, AHIJAHU (אחיה, אחיהו):** Etymology of the name uncertain. **1.** Youngest son of Jerahmeel; or it is possible to take the name as that of his first wife; Atarah, the second, being given in the next verse (I Chron. ii. 25). **2.** A Benjamite chief (I Chron. viii. 7). **3.** Priest at Shiloh, son of Ahitub, and great-grandson of Eli; was with Saul at Gibeah in the battle with the Philistines (I Sam. xiv. 3, 18); he had charge of the Ark of the Lord. **4.** The Pelonite, one of the "thirty" of David (I Chron. xi. 36). **5.** A Levite, who "was over the treasures of the house of God and over the treasures of the dedicated things" (I Chron. xxvi. 20). The text here is corrupt and the Septuagint reading, "the Levites their brethren," is preferable.

**6.—Biblical Data:** Son of Shisha, scribe for Solomon. His brother Elihoreph held a similar position (I Kings, iv. 3). G. B. L.

**——In Rabbinical Literature:** Concerning the deaths of Ahiah and his brother Elihoreph, the two scribes of Solomon, the Haggadah relates that Solomon once met the Angel of Death, who was very sad. Being asked for the reason of his sadness, the angel replied that he had been commanded to take the lives of his (Solomon's) two Ethiopians (Ahijah and his brother). As soon as Solomon heard this he dispatched the brothers to Luz, where the Angel of Death was supposed to have no power (see Luz). Ahijah and his brother were, however, overtaken by death when just at the gates of the town. The angel afterwards explained to Solomon that it had been a ruse on his (the angel's) part to induce the king to send the brothers to Luz; it having been destined that they should meet their death at its gates, and that there only he could fulfil his task. To this explanation Solomon replied: "The feet of man are his fate: wherever he is wanted, thither do they lead him!" (Suk. 53*a*). L. G.

**7.** Father of Baasha, who conspired against Nadab, killed him, and reigned in his place (I Kings, xv. 27, 33; xxi. 22). He was of the tribe of Issachar. **8.** One of the men who sealed the covenant with Nehemiah (Neh. x. 26).

G. B. L.

**AHIJAH:** A leader among the Babylonian Jews of the second century, perhaps a *resh galuta* (exilarch). He was the chief ally of Hananiah, the nephew of Joshua ben Hananiah, in his endeavor to emancipate the Jews of Babylonia from the intellectual domination of those of Palestine. The following words of the messengers sent by the Palestinian patriarch Simon ben Gamaliel from Palestine to Babylon, to dissuade the leaders there from their intention of introducing a calendar independent of that of Palestine, refer to this activity of Ahijah: "If ye persist in your intention, seek for yourselves another hill, where Ahijah can build you another temple, where Hananiah can play the harp for you [he was of the Levites who were the musicians of the Temple], and confess openly that ye have no more share in Israel's God" (Ber. 63*a*). Since Ahijah figures here as the sarcastically proposed builder of an illegal temple, and Hananiah as the priest in the same, it would seem that the former was considered as representing political rather than spiritual power. Geiger's suggestion ("Urschrift," p. 154), based upon Yer. Ned. vi. 40*a*, and Yer. Sanh. i. 19*a*, where the name is read Nehunian, that this is a reference to Onias, the builder of the well-known temple bearing his name, does not seem to be well founded (see Hananiah, nephew of Joshua). A. Krochmal's suggestion ("Scholia," p. 8, Lemberg, 1881), that this Ahijah was the father of the celebrated tanna R. Nathan, also lacks foundation.

BIBLIOGRAPHY: Geiger, *Urschrift*, pp. 154 *et seq.*; Grätz, *Gesch. d. Juden*, iv. 202, 478; Bacher, *Ag. Tan.* i. 390.

L. G.

**AHIKAM:** Son of Shaphan, the scribe, and father of Gedaliah. He was sent by King Josiah to consult Huldah, the prophetess, about the book of the Law. Later, in the reign of Jehoiakim, he protected Jeremiah from the hands of the enraged people (Jer. xxvi. 24; II Chron. xxxiv. 20; II Kings, xxii. 12, 14, and xxv. 22). G. B. L.

**AḤIḲAR:** Hero of a wide-spread legend, and supposed author of a number of proverbs. His name has been variously distorted, but probably was originally אחיקר (אֲחִיקָר or אַחִיקָר; Ἀχιάκαρος; compare יקר, the name of a tosafist, which survives among Jews to-day; the name איקא, in the Babylonian Talmud, is probably an abbreviation of it).

**Mentioned in Greek Literature.**

The earliest mention of Aḥiḳar is in the Book of Tobit (i. 21 *et seq.*, ii. 10, xi. 18, xiv. 10 *et seq.*). According to these passages, Aḥiḳar was a relative—the texts vary as to the precise relationship—and friend of Tobit, and at the same time was lord chancellor of the Assyrian empire under Sennacherib. Mention is also made there of a certain Nadab whom Aḥiḳar adopted, and who sought to repay the latter's kindness by burying him alive; "but God made good his dishonor in His sight and Aḥiḳar returned to the light, but Nadab went into darkness everlasting" (Tobit, xiv. 10, 11, according to the Codex Sinaiticus). Aḥiḳar is not unknown in the literature of the Greeks. Clement makes the statement ("Stromata," i. 15; ed. Migne, p. 772)—whether correctly or not is immaterial here—that Democritus obtained his wisdom in part from the Babylonian Akikarus. Probably identical with this Akikarus is the Achiakarus who, according to Strabo

("Geography," xvi. 2, § 39, p. 762), received almost divine honors from the inhabitants of Borsippa (*βορσιππηνοί* should undoubtedly be read, with Rendel Harris, instead of the impossible form *βοσπορηνοί*). A work of Theophrastus ("Diogenes Laertius," v. 50) also bears the name of Akicharus—probably another reference to the Babylonian sage. Finally, in a mosaic at Treves ("Antike Denkmäler des Archäologischen Instituts," i. 47), at the side of the muse Polyhymnia, there is the form of a man holding a scroll in his hand, whose name was deciphered by Studemund ("Archäologische Jahrbücher," v. 2 *et seq.*) as "Accicar."

None of the above statements by Greek writers concerning Aḥiḳar affords an explanation of the circumstances referred to in the Book of Tobit. It was reserved for recent research to discover that the Arabic, Armenian, Rumanian, Slavonic, and Syriac literatures have preserved references to a certain Aḥiḳar, which are not only of value for the comprehension of the references in Tobit, but are important in the consideration of the whole range of Jewish apocryphal literature, and also of the whole fund of Jewish folk-lore and legend. The credit of demonstrating the connection between the Aḥiḳar of the Book of Tobit and the hero of the Oriental legends grouped around the same name belongs to Georg Hoffmann ("Auszüge aus Syrischen Acten Persischer Märtyrer," pp. 182 *et seq.*), who was closely followed by Meissner and Lidzbarski with further investigations. Thanks to the publication and translation of the Oriental texts of Aḥiḳar by Conybeare, Rendel Harris, and Mrs. A. S. Lewis ("The Story of Aḥiḳar," London, 1898), and to the critical introduction to the last-named book, the subject may now be more fully discussed. The legend of Aḥiḳar, as current in the above-mentioned languages, is somewhat as follows:

Aḥiḳar was the wise and powerful chancellor of the Assyrian king Sennacherib, son of Esar-haddon (in II Kings, xix. 37 Esar-haddon is the son, and not the father, of Sennacherib; but compare, for a similar anachronism, Sanh. 94*a*: indeed the later Jewish legend did not always adhere strictly to Biblical accounts). He was sixty years of age, had sixty wives (compare Cant. vi. 8; in the Aramaic folk-lore of the Talmud the number sixty is a favorite one and usually denotes any large number: B. K. 92*b*, twice; B. B. 91*a*; Sanh. 7*a*; Ḥul. 58*b*), and no child had been born to him. The gods, to whom he brought many offerings, announced to him at last that he would never have a child; and they therefore desired him to adopt his sister's son, the lad Nadan (meaning "gift," like Nathan, but also possibly with a contemptuous secondary meaning, as in Ezek. xvi. 33). Rearing him tenderly, Aḥiḳar himself undertook the lad's instruction.

**Chancellor of Sennacherib.**

Nadan seemed a promising youth indeed, physically and intellectually, and Aḥiḳar might have rejoiced at such return for all his care; but morally the lad was thoroughly corrupt, and paid not the slightest heed to the wise counsels and maxims of his uncle. Not only was he offensively domineering in Aḥiḳar's household—so much so indeed that the latter had eventually to forbid him the house—but at court, too, where Aḥiḳar had presented him as his future successor in office, he used his influence with a view to destroying his benefactor. By means of forged letters and subtle intrigues Nadan succeeded in having Aḥiḳar accused of high treason and condemned to death. Only through the friendship of the executioner Nabusamak (compare the Hebrew name "Elisamak") did Aḥiḳar escape. Nabusamak concealed him in a subterranean hiding-place, and showed the body of a decapitated slave as that of Aḥiḳar. Nadan's triumph, however, was of short duration. The king repeatedly deplored the loss of the wise counsel of his former chancellor. Waiting his opportunity, Nabusamak came forward and declared himself able to produce the missing sage. This was done, much to the king's gratification; and the latter received his lost friend with great honor.

But Aḥiḳar had then no time to punish his rascally nephew; for he had to build for the king of Egypt a castle between heaven and earth, besides giving him other illustrations of Assyrian wisdom. It appears that Pharaoh had demanded of Sennacherib an architect competent to erect such a castle, and had promised to pay a large sum annually for several years if he could provide one; failing which, Sennacherib was to pay him tribute. Aḥiḳar not only performed his task in Egypt successfully, but at the same time gave so many instances of his superior wisdom that Pharaoh declared he could not compete with him, and dismissed him with rich rewards for himself and handsome presents for his master. On his return home the king delivered Nadan into Aḥiḳar's hands for punishment. Aḥiḳar loaded him with chains and threw him into prison, where, in contrast with the scanty food doled out to him, he was richly regaled with selections from his uncle's wise proverbs—the same that he had so spurned in his youth, and for the practical utilization of which he had now no opportunity. He died miserably in prison: "for he who digs a pit for his brother shall fall into it; and he who sets up traps shall be caught in them" (Arabic text, end; compare Ps. vii. 16; Eccl. x. 8).

**Architect for Pharaoh.**

The foregoing brief abstract of the legend is nearly the same in all the above-mentioned versions. But there is great diversity as regards the maxims and fables that form the beginning and the close of the legend, so that it is desirable to consider the development of the legend apart from that of the maxims.

It is evident, in the first place, that the Arabic version has come directly from the Syriac, and that it retains many Syriac expressions (compare, for instance, תמול רוחך, "Thou shalt have patience," p. 2, end, which is a literal translation of the Syriac אנר רוחך, p. 39, line 12; and p. 27, line 4 from bottom, the Syriac word סין is transliterated into the Arabic and left untranslated). The Armenian text also is derived from the Syriac; while the Slavonic version, from which the Rumanian is a translation, has the medieval Greek version for its foundation.

Much more intricate is the problem of the connection with the so-called "Life of Æsop," by Maximus Planudes (ed. Eberhard, "Fabulæ Romanenses," i. 225 *et seq.*), which relates of Æsop events similar to those ascribed to Aḥiḳar. Meissner, therefore, maintains that the Aḥiḳar legend in its present form is simply an elaboration of Planudes' "Life of Æsop," and claims to have detected traces of its Greek origin in the Semitic version. The nature of these supposed traces, however, is sufficiently indicated by one example. In the riddle of the years, occurring in both the Aḥiḳar legend and the "Life of Æsop," mention is made of two cords, one white and one black, representing day and night. Meissner claims that this proves the Indo-Germanic origin of the story; for Semites would have said "one black and one white," because they commence the day with the evening. Unfortunately for this ingenious hypothesis, in the Old Testament—the Semitic character

**Versions of Legend Compared.**

of which probably no one will deny—the expression "day and night" occurs nearly fifty times; while the inverted phrase is found only fourteen times. Indeed, if one were to judge simply from such external evidence, the Syriac version would undoubtedly be recognized as a direct translation from the Hebrew; for in the whole range of Syriac literature there is no work of such strongly marked Hebrew cast as this Aḥiḳar legend. The following examples will illustrate this: In the Syriac the expression "Bat Kol" (p. 38, line 4) is exactly the Neo-Hebrew בת קול (a voice from heaven), meaning in Syriac simply a word; on p. 38, line 10, "if thou," etc., is an imitation of Gen. xv. 3, the Hebrew הן of which is badly rendered by the Syriac אן; on p. 38, line 16, "linen and purple" is a reminiscence of Esth. viii. 15; on p. 39, line 1, there is a trace of Dan. ii. 4, and on p. 56, line 9, one from Dan. ii. 11. Such examples, which might easily be multiplied, show at least how closely the Syriac version follows Biblical style. In view of the fact that the narrative itself has no point of contact with Biblical literature, this close resemblance can be explained only by the assumption that the author of the Syriac version had a Hebrew original before him. This assumption becomes almost a certainty when it is perceived how deeply the Aḥiḳar legend is indebted to Jewish literature for many of its essential features, though it is by no means meant to be implied that the work itself is genuinely Jewish.

**Syriac Follows Hebrew Original.**

In its details the contest of wits between Aḥiḳar and the Egyptian sages resembles closely that in the Talmud (Bek. 8*b*) between Rabbi Joshua ben Hananiah and the Athenian wise men; and this resemblance exists not only in the individual details, but likewise in the general fashion of replying to one question impossible of solution with another question of exaggerated impossibility. For instance, the wise men of Athens require Joshua to sew together the fragments of a broken millstone and receive in reply the request for a few threads made of the fiber of the stone (see also Lam. R. to i. 1); exactly the same question and answer are recorded of Aḥiḳar in the Syriac version (p. 65) and in the Arabic (p. 24). The incident of the ropes of sand, mentioned in all the versions of the Aḥiḳar legend, is found in its simplest form in the Talmud: Joshua declares himself ready to transport an outlying well into the city if his questioners will supply him with ropes of bran. The form of Aḥiḳar's repartee seems a little too artificial. The resemblance between the account of Pharaoh's indebtedness to Sennacherib and a similar pleasantry related of Joshua has been pointed out by Meissner, who also demonstrates that Aḥiḳar's greatest triumph—the boys, upborne by eagles, who were to build a tower between heaven and earth—is also related of Joshua, though in a strongly Judaized form. The construction of a similar air-castle plays a great part also in the Hiram legend (Yalḳ. to Ezek. xxviii. 2, § 367; "B. H." v. 111 *et seq.*). It is to be remarked that the Aḥiḳar legend is in many respects similar to that concerning Hiram; thus, Hiram's self-deification (see Ginzberg, in "Monatsschrift," xliii. 542 *et seq.*) seems to be mildly paralleled in the colloquy between Aḥiḳar and Pharaoh, where the former refers to the Egyptian monarch's weakness and insignificance as compared with his almost divine Babylonian master, Sennacherib. The sarcasm of this comparison is intensified when one recollects that, according to Jewish legend, it was the Egyptian king who, like Hiram, claimed divine honors for himself (Mek., Shirah, § 8; Tan., ed. Buber, ii. 31).

Investigation as to the sources of the proverbs and fables in the Aḥiḳar legend is more difficult. Not only do the different versions differ widely in number and contents, but, from the very nature of legends, such material is extremely liable to modification and elaboration. Taking those in the Syriac version, the following numerous parallels to Aḥiḳar's maxims, culled from the Bible and Talmud, may throw some light upon the connection:

**Sources of the Proverbs and Fables.**

No. 1. Ab. iv. 17, Eccl. R. to xii. 11.
No. 2. Ecclus. (Sirach), xix. 10 (Syriac); Ab. ii. 14.
No. 5. Ecclus. (Sirach), xxv. 21 (Syriac). The Aḥiḳar text probably needs correction here.
No. 7. This is probably a pun upon the Hebrew word שקד, which means both "almond-tree" and "to hasten."
No. 8. Here, too, according to Halévy, is a play upon the Hebrew words עיר (city) and עיר (ass).
No. 9. A play upon the words בקע עצים (to split wood) and קבע משורה (to sit down to a meal).
No. 10. For the expression "to pour wine upon graves" compare Ecclus. (Sirach), xxx. 18.
No. 12. Compare Prov. xiii. 19, a maxim widely prevalent in various forms throughout Jewish literature; see Dukes, "Rabbinische Blumenlese," Nos. 180, 181, 600.
No. 13. Found literally in Gen. R. xliv. 12.
No. 15. Originally contained a play upon חֵלֶק (portion) and חָלַק (to quarrel).
No. 16. In place of "evil eye" (Prov. xxiii. 6) we have "a shameless one"; probably through confusion of the late Hebrew חמצן (see Kid. 53*a*) with the Syriac אתחמץ (to be ashamed).
No. 20. Matt. v. 44.
No. 21. Prov. xxiv. 16.
No. 23. Ecclus. (Sirach), xxx. 12 (compare Syriac).
No. 34. "Son" should probably be read here instead of "slave" (see Armenian version, No. 42), in agreement with Shab. 10*b*.
No. 40. "Alphabet of Ben Sira," letter *Lamedh*: "The wise man needs a nod; the fool requires a blow."
No. 43. Ecclus. (Sirach), xxxii. 11.
No. 44. Eccl. ix. 16.
No. 46. B. B. 98*b*, quoted as a saying of Sirach; identical with the Aḥiḳar maxim as to substance, but contradictory in form.
No. 49. Prov. xxvii. 10.
No. 50*a*. Ecclus. (Sirach), xxx. 17, xli. 2.
No. 50*b*. Eccl. vii. 2–4: the divergence is probably owing to an erroneous contraction of the verses in Ecclesiastes.
No. 51. To Eccl. R. iv. 6, quoted as a popular adage; see also a similar maxim in Pes. 113*a*.
No. 52. Ecclus. (Sirach), xxvii. 16.
No. 53. Ecclus. (Sirach), xx. 18, xxi. 16.
No. 54. Ecclus. (Sirach), xix. 10.
No. 55. Mek., Mishpaṭim, § 6.
No. 57. Prov. xxvii. 10, the word "not" is to be supplied.
No. 58. Ab. vi. 5.
No. 60. Prov. xxiv. 17, Ab. iv. 26; compare also No. 17 of the Aḥiḳar maxims.
No. 61. Lev. xix. 31.
No. 62. Pirḳe Rabbenu ha-Ḳadosh, ed. Schönblum, p. 22*b*; ed. Grünhut, p. 65.
No. 65. Ecclus. (Sirach), iv. 26, according to the text given in "Wisdom of Ben Sira," ed. Schechter; compare also Gen. R. xliv. 15, Meg. 16*b*, Ber. 7*b*.
No. 66. Eccl. i. 8, a play upon the Hebrew word עין, which means both "eye" and "fountain"; compare Tamid, 32*b*.
No. 71. "Alphabet of Ben Sira," end, where the text needs correction.
No. 73. Ps. cxli. 5, probably according to the Septuagint.
No. 74. Prov. xxv. 17.

The exhortations at the end of the Aḥiḳar legend, which borrow their imagery mainly from the animal world, may be also paralleled in rabbinical literature. The following is an illustration: Aḥiḳar refers to the relations between himself and his nephew when he says, "I have seen colts that were the slayers of their parents" (Syriac text, p. 70). The context seems to demand an opposite sentence; namely, that young colts sometimes die before their parents—a form which is actually found in Sanh. 52*a*, Lev. R. xx. 10. A comparison with the latter passage shows that the Syriac translator read the word שמיחין erroneously as שוחטין (slayers), thus giving it the opposite sense. It is interesting to note the almost complete agreement between Aḥiḳar (Syriac, p. 19) and Gen. R. xxvi. 5. The fable of the man and the wood, known both to Greeks and Indians (see Æsop's Fables), is also found in all forms of the Aḥiḳar

legend as well as in Gen. R. v. 10. It may also be mentioned that those maxims that do not occur in the Syriac version, but are met with in the others, may also be paralleled by rabbinical sayings (compare, for instance, the Slavonic version, No. 27, with Sanh. 112*b*, and the Armenian, No. 100, with Pes. 89*b*).

From all the preceding it seems fair to conclude that the Aḥiḳar maxims represent some ancient collection of Jewish popular proverbs, which at a later period were combined with the legend of the Babylonian sages. Legends and proverbs then traveled together through Europe and Asia. In addition to the above-mentioned versions of the Aḥiḳar story, the Hindus, like most of the European nations, possess the legend, as Benfey has shown; although he, unacquainted with the true facts, designated India as the original home of the story. It is remarkable in this connection that the Hindu version betrays many points of resemblance with the Talmudic material—points which obtain in no other forms of the story. Thus, for instance, one of Viçakha's problems was to determine the sex of two serpents which had no distinctive marks about them: both task and solution are found in the Midrash on Proverbs (i. 1) related of King Solomon. In the Hindu form of the legend and in cognate forms, it is considered the highest triumph of the sage to distinguish which end of a wooden rod was situated downward in the tree in which it grew, and which end upward. In the Jewish Solomon legend the same question is described as being the last and the most difficult of those propounded by the queen of Sheba to the king, and its solution is exactly in accord with that of the Hindu version (see the Yemen Midrash described by Schechter, in "Folk-Lore," 1890, pp. 349–358).

**Relation to the Hindu Version.**

Although the weight of the preceding testimony is in favor of the suggestion that the Aḥiḳar legend and the system of legends and maxims connected therewith point to a Jewish substratum, the material extant hardly warrants the conclusion that it is a product of genuine Jewish folk-lore. For a purely Jewish work there is too little religious material in it; a fact which in the postexilian period—for this is the earliest date possible—is somewhat surprising. The Aḥiḳar of the Book of Tobit and the Aḥiḳar of the legend have many points of similarity; but it can not be said with certainty that they are identical. That the Aḥiḳar legend finds employment in the New Testament is true only to the extent that some proverbial sayings of the Aḥiḳar collection appear in the latter in a somewhat modified form, which may really only show the extent to which the legend had spread, and not a strictly literary connection. Of the Aḥiḳar legend proper, the New Testament contains absolutely no traces, Halévy and Rendel Harris to the contrary notwithstanding.

**A Jewish Substratum.**

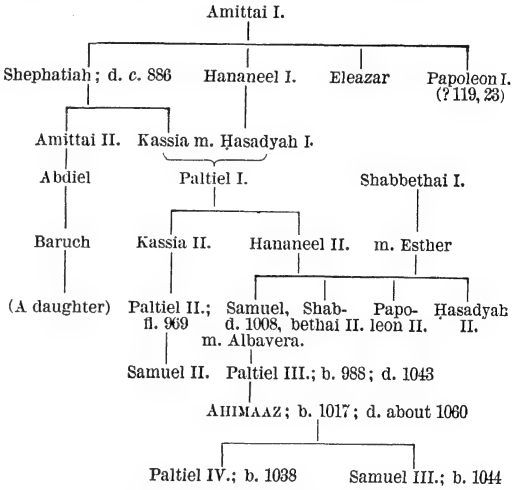
BIBLIOGRAPHY: Benfey, *Die Kluge Dirne*, in *Ausland*, 1859, pp. 457 *et seq.*, and especially 511 *et seq.*; Conybeare, Rendel Harris, and Agnes Smith Lewis, *The Story of Aḥiḳar*, London, 1898 (contains the Arabic, Syriac, Armenian, and Greek texts, with a translation of the first three, as well as a Slavonic version and an exhaustive introduction); Cosquin, in *Revue Biblique*, viii. 50 *et seq.*, 510 *et seq.*; Gaster, in *Journal of the Royal Asiatic Society*, 1900, pp. 301 *et seq.* (contains a Rumanian version and an English translation); Halévy, in *Revue Sémitique*, viii. 23 *et seq.*; Jagic, in *Byzantinische Zeitschrift*, i. 107 *et seq.*; Kuhn, *ibid.* pp. 127 *et seq.*; Lidzbarski, in *Z. D. M. G.* xlviii. 671 *et seq.*; *Die Neu-Aramäischen Handschriften*, i. ii.; Meissner, in *Z. D. M. G.* pp. 171 *et seq.*; Reinach, in *Rev. Et. Juives*, xxxviii. 1 *et seq.*

L. G.

**AHIMAAZ** ("Brother of Anger"): **1.** Father of Ahinoam, wife of Saul (I Sam. xiv. 50). **2.** Commissary-general of Solomon in Naphtali, who married Basmath, the daughter of Solomon (I Kings iv. 15). **3.** Son of Zadok, who, with Jonathan, the son of Abiathar, brought David the news from the camp of Absalom and, after the battle between the king's forces under Joab and those of Absalom, hastened to tell David of the victory, outrunning the Cushite who had started some time before him (II Sam. xv. 36, xvii. 17–20, xviii. 19 *et seq.*; I Chron. v. 34 *et seq.* He is mentioned in the list of high priests).

G. B. L.

**AHIMAAZ BEN PALTIEL:** Liturgical poet, and author of a family chronicle; born in Capua, Italy, 1017; died about 1060 in Oria. Very little is known about his life. He came of a family some of whose members are well known in Jewish literature as scholars and poets; for example, Hananeel, and his nephew Amittai ben Shephatiah. Ahimaaz had two sons, Paltiel and Samuel. The following family tree, reaching up to the middle of the eleventh century, is based on data given by Ahimaaz in his "Chronicle":




Benjamin of Tudela mentions an Ahimaaz ben Paltiel in Amalfi in southern Italy, in the year 1162 (see his "Travels," ed. Asher, i. 13, 14). This may well have been a descendant of his earlier namesake; for it is known that two brothers of the grandfather of Ahimaaz ben Paltiel were sent with presents to Paltiel by the prince of Amalfi (see "Rev. Ét. Juives," xxxii. 147). In a list of twenty-two *seliḥah* (elegiac) poets (Italy, fifteenth century?), Ahimaaz ben Paltiel is mentioned as the author of two poems; and a Maḥzor of the Roman rite attributes to him a seliḥah for the Feast of Esther.

Ahimaaz is better known as the compiler of the "Chronicle" mentioned above, which, though intended merely to glorify his own immediate ancestors, gives much important information in regard to the history of the early Jewish settlements in such towns as Oria, Bari, Otranto, Gaeta, Benevente, Capua, Amalfi, and Pavia in southern Italy. Written about one hundred years before Abraham ibn Daud, it covers a period (850–1054) our knowledge of which is extremely scanty; the only information hitherto having been obtained from a few inscriptions and from notices in the works of Shabbethai Donolo, who also was a native of Oria. Only one manuscript of the "Chronicle" is known to exist; it is in the library of the

**The Chronicle of Ahimaaz.**

cathedral at Toledo, Spain. It bears the title "Sefer Yuḥasin" (Book of Genealogies; compare Neubauer's ed., pp. 111–113, 132, 133), and is written in the peculiar rimed prose which the Arab Al-Hamdani had, in the *makamat*, brought into prominence fifty years before Ahimaaz, and which Hariri perfected fifty years after him: the same style that in Hebrew literature was affected by Judah Alḥarizi and Immanuel of Rome.

According to the traditions preserved by Ahimaaz, his family had its origin among the captives whom Titus brought to Italy after the destruction of the Temple. The first person he mentions is Amittai of Oria, whom he calls *sabbar* and *payyat*, a man versed in Talmudic law and a writer of liturgical poetry. In the "Chronicle" are given the first authentic data concerning the wonder-working Aaron of Babylon, the reputed teacher of Kalonymus of Lucca; also through an account by R. Silano additional information is gleaned about the Jewish community of Venosa, some epitaphs from which place had previously been published by G. J. Ascoli. Of the sons of Amittai, the "Chronicle" dwells especially upon Shephatiah, one of the earliest and most prolific liturgical poets (about 850-860), and gives some reliable data on the persecutions which the Byzantine Jews had to suffer under Basil I.; on the Saracen invasion of Sicily and Italy (872); on another liturgical poet, Amittai ben Shephatiah; and on the disputation which Hananeel ben Amittai was forced to hold with the archbishop of Oria. The author is obviously proud of the honor done to his family by one of its members, Paltiel, the vizier of Al-Muizz and 'Abd al-Manẓur (962–992) of Egypt; perhaps the first of the Egyptian *nagids*, whom De Goeje has tried to identify with Jauhar al-Rumi or al-Saḳlabi. Ahimaaz closes with short accounts of Hananeel, of his son Samuel in Capua, and of Paltiel ben Samuel (988–1043), father of the author himself.

The unique manuscript in Toledo bears the name of Menahem ben Benjamin in its signature. It is uncertain whether the word used there, נשלם ("finished"), refers to the composition or to the copying of the work. This signature is also in rimed prose; and it seems probable that at least part of page 132 (lines 12–23) in Neubauer's edition is by Menahem and not by Ahimaaz, for it contains an account of the author in language that one would not expect an author to use of himself.

There is no evidence that Ahimaaz made use of any literary records: he simply gathered together traditions that had been current in his family. In describing the activity of the vizier Paltiel, he refers to the "Chronicles of Egypt" as containing further data on the subject. Even in this case it is improbable that he has any individual work in mind. The body of the "Chronicle" contains no dates: a few are to be found in the last two sections, part of which may be, as stated above, a later addition.

The "Chronicle of Ahimaaz" is, however, of interest from another point of view. It is full of accounts of wonderful deeds and of superhuman efforts; and gives an interesting picture of the popular beliefs and superstitions of the author's day. It narrates the exploits of Aaron, who is able to lock up an evil spirit in a chest by means of the *Shem* (ineffable name of God); how his pupil Shephatiah is able miraculously to cover a great distance in a very short time so as to avoid profaning the Sabbath day; how Shephatiah is able to save the life of a child that two female demons had determined to put to death; how Hananeel is able to bring his cousin to life again; how heaven directly helps the same Hananeel; and how the moon remains obscured for a whole night in order to cover up an error made in an astronomical calculation. The tale is told of the "Sefer ha-Merkabah," a wonderful book from which Shephatiah draws his knowledge of heaven's mysteries: before this book a light burned upon the Sabbath day. In order that the book should not fall into the hands of those that were unworthy to use it, it was put into a case of lead and thrown to the waves, which receded perceptibly and carried away the mysterious gift. The power of Paltiel as an astrologer is dwelt upon; it was this power which, in a measure, insured for him the friendship of the conqueror of Egypt. In this "Chronicle" are also found the first traces of the story of the "Wandering Jew." Filled as it is with these legends, one would be tempted to disregard the "Chronicle" as a historical source. But the naïveté with which the story is told shows that there is no attempt at historical reconstruction; and one can feel certain that the basis upon which Ahimaaz's work rests is reliable family tradition.

**Popular Beliefs and Superstitions.**

The language in which the "Chronicle" is written bears out this view. In its formation of new nouns and verbs, in its biliteral roots, its peculiar plural endings, and in its use of the construct state, it recalls the style of Donolo and of the liturgical poets of the school of Kalir. Nor are evidences wanting of the influence of the Arabic and the Romance languages. From the rime one can also learn the pronunciation of Hebrew in the days of the author. The "Chronicle" contains a poetical elegy on Paltiel, which has a double alphabetic acrostic, as well as an acrostic upon the full name of the author.

BIBLIOGRAPHY: For Ahimaaz as a liturgical poet, see Zunz, *Literaturgesch.* pp. 264, 626. The first accounts of the manuscript of the *Chronicle* (Nos. 86, 25 in the catalogue of the library of the Cathedral of Toledo) were given by Neubauer, in *Rev. Ét. Juives*, xxiii. 236; idem, in *Jew. Quart. Rev.* iv. 614 *et seq.* Neubauer published the full text in his *Mediæval Jew. Chron.* ii. 111–132, from a facsimile and a photograph of the original. A complete résumé of the contents is given by Kaufmann, in *Monatsschrift*, 1896, pp. 462–473, 496–509, 529–554, together with emendations of the text, a discussion of its linguistic peculiarities, and a reprint of the elegy in a poetical form (not recognized as such, however, by Neubauer). Further corrections of the text may be found in the reviews by Brody, *Zeit. f. Hebr. Bibl.* iii. 159 *et seq.*; Bacher, in *Rev. Ét. Juives*, xxxii. 144–151. On the identity of Paltiel, see Kaufmann, *Beiträge zur Gesch. Aegyptens aus Jüd. Quellen*, in *Z.D.M.G.* li. 436–442; De Goeje, *Paltiel-Djauhar*, *ib.* lii. 75–80. On the general value of the *Chronicle*, see Steinschneider's remark in *Monatsschrift*, xliv. 239.

G.

**AHIMELECH** ("Brother is King").—**Biblical Data:** **1.** Son of Ahitub, grandson of Phinehas, and great-grandson of Eli. He was priest at Nob during David's halt in his flight from Saul (I Sam. xxi. 1–9). Owing to his friendship for David he was slain by Doeg the Edomite by order of Saul (I Sam. xxii. 11–19). The identity of Ahiah (I Sam. xiv. 3, 18) with Ahimelech is not established.

I. M. P.

——**In Rabbinical Literature:** The interview between Ahimelech and David concerning the hallowed bread hinges upon the following Halakah: David reached the priestly city on the Sabbath, and, finding the priests baking this bread, remarked to them that such work was fitting for the week-days only (the rabbinical interpretation of the words והוא דרך חל, "and it is in a manner common," I Sam. xxi. 5, 6); for the setting up of the showbread was permitted on the Sabbath day (Lev. xxiv. 8), but not the baking of it (Men. 95*b*, Yalḳ. Sam. 130). Concerning Ahimelech's hesitation to give up the bread, tradition states that David informed the priest that he was famishing, and that in such extremity all food was permitted to him (*l.c.*).

Similarly, the interview between Ahimelech and Saul turned upon a halakic point. Saul was of the opinion that the right to interrogate the Urim and Thummim belonged to the king exclusively, so that Ahimelech had made himself liable to the death penalty when he consulted them in David's behalf. Ahimelech, on the contrary, maintained that interrogation by anybody was justified when the affairs of state demanded it, and that David, as general of the Jewish army, certainly had the right to interrogate them. This question divided the scholars of Saul's court: Abner and Amasa sided with the priest, Doeg against him. The last-named was accordingly deputed to execute the sentence upon Ahimelech (Yalḳ. Sam. § 131). L. G.

**2.** A Hittite officer in the service of David (I Sam. xxvi. 6). I. M. P.

**AHIN.** See Ḥayyim.

**AHIN, BENDICH** (ברוך חיים): Mathematician and physician at Arles during the second half of the fourteenth century. Nostradamus says that Ahin was an excellent mathematician, well versed in Arabic, Greek, and Latin; that, because he was prudent, loyal, and very experienced in the art of medicine, he was appointed physician to Joanna of Anjou, queen of Naples (1369), was lodged in the royal palace, and was exempted, both for himself and his posterity, from all special taxes laid upon the Jews. Ahin seems also to have busied himself with astrology, as it is said that he predicted the tragic end of the queen. M. Kayserling has tried to identify Bendich with מאשטרי בנדיט (Maëstro Bendit), one of the ten men to whom Kalonymus ben Kalonymus dedicated his "Eben Boḥan"; but the identification is by no means certain.

Bibliography: Nostradamus, *L'Histoire et Chronique de Provence*, p. 427; Kayserling, *Eben Boḥan*, Budapest, 1877; Depping, *Les Juifs dans le Moyen Âge*, p. 334; Carmoly, *Histoire des Médecins Juifs*, p. 108; Landau, *Gesch. d. Jüd. Aerzte*, p. 45; Nübling, *Judengemeinden des Mittelalters*, p. 86. In these last authorities the name is wrongly spelled "Abin." Compare Gross, *Gallia Judaica*, p. 85. G.

**AHINOAM** ("Brother is Pleasantness"): **1.** Daughter of Ahimaaz and wife of Saul, first king of Israel (I Sam. xiv. 50). **2.** The Jezreelitess captured by David while at war with Saul (I Sam. xxv. 43); she became his wife. The Amalekites subsequently carried her away from Ziklag, but David soon rescued her (I Sam. xxx. 5, 18). At Hebron Ahinoam gave birth to Amnon, David's first-born (II Sam. iii. 2). I. M. P.

**AHIRAM** ("Brother is Exalted"): Son of Benjamin (Num. xxvi. 38; called Ehi in Gen. xlvi. 21). In the corresponding list of I Chron. viii. 1 he appears as Aharah. His family is referred to as that of the Ahiramites (Num. xxvi. 38). G. B. L.

**AHISHAR:** The overseer of Solomon's household (I Kings, iv. 6), whose position was one of responsibility similar to that of Joseph in Potiphar's house (Gen. xxxix. 4) and of Obadiah in Ahab's palace (I Kings, xviii. 3). I. M. P.

**AHITHOPHEL.—Biblical Data:** A native of Giloh in the highlands of Judah, and privy councilor to David. He was a man of extraordinary sagacity and insight in political affairs (II Sam. xv. 12, xvii. 21–23), but showed himself devoid of principle by his participation in the rebellion of Absalom and by his evil counsel regarding the royal harem. His advice to pursue the fleeing king in hot haste was wise from a military point of view, but was not accepted by Absalom; and the preference then shown to Hushai's counter-recommendation of delay offended him so sorely that he withdrew to his native city, Giloh, where he hanged himself. I. M. P.

**—In Rabbinical Literature:** The Talmud speaks of this councilor of David as "a man, like Balaam, whose great wisdom was not received in humility as a gift from heaven, and so became a stumbling-block to him" (Num. R. xxii.). He was "one of those who, while casting longing eyes upon things not belonging to them, lose also the things they possess" (Tosef., Soṭah, iv. 19). Ahithophel was initiated into the magic powers of the Holy Name, by means of which he could replace the foundation-stone of the world, removed by King David in his search for the great abyss, in the exact spot above which the Temple was to be built. And being thus familiar with all the secret lore as imparted through the Holy Spirit, he was consulted as an oracle like the Urim we-Tummim (II Sam. xvi. 23, Yer. Sanh. x. 29*a*, Suk. 53*a* *et seq.*). But he withheld his mystic knowledge from King David in the hour of peril, and was therefore doomed to die from strangulation (Tanna debe Eliyahu R. xxxi., Mid. Teh. iii. 7; Ex. R. iv., Mak. 11*a*). "Ahitophel of the house of Israel and Balaam of the heathen nations were the two great sages of the world who, failing to show gratitude to God for their wisdom, perished in dishonor. To them the prophetic word finds application: 'Let not the wise man glory in his wisdom,' Jer. ix. 23" (Num. R. xxii.). Socrates was said to have been a pupil of his. K.

The Haggadah states that Ahithophel, who was the grandfather of Bath-sheba (Sanh. 69*b*), was misled by his knowledge of astrology into believing himself destined to become king of Israel. He therefore induced Absalom to commit an unpardonable crime (II Sam. xvi. 21), which sooner or later would have brought with it, according to Jewish law, the penalty of death; the motive for this advice being to remove Absalom, and thus to make a way for himself to the throne. His astrological information had been, however, misunderstood by him; for in reality it only predicted that his granddaughter, Bath-sheba, the daughter of his son Eliam, would become queen (Sanh. 101*b*, Yalḳ. Sam. § 150). David, during his reign, had many disagreeable encounters with Ahithophel. Shortly after his accession the king seems to have overlooked Ahithophel in his appointments of judges and other officials. Consequently, when David was in despair concerning the visitation upon Uzzah during the attempted transport of the ark (II Sam. vi. 6; see Uzzah) and sought counsel of Ahithophel, the latter mockingly suggested to him that he had better apply to his own wise men. Only upon David's malediction, that whoever knew a remedy and concealed it should surely end by committing suicide, did Ahithophel offer him some rather vague advice, concealing the true solution, which was that the ark must be carried on the shoulders of men instead of upon a wagon (Num. R. iv. 20, Yer. Sanh. x. 29*a*).

**Curse upon Ahithophel.**

Ahithophel rendered a service to David upon another occasion; not, however, until he had been again threatened with the curse. It appears that David excavated too deeply for the foundations of the Temple, with the result that earth's deepest floods (תהום) broke forth, and nearly inundated the earth. None could help but Ahithophel, who withheld his counsel in the hope of seeing David borne away upon the flood. When David again warned him of the malediction, Ahithophel counseled the king to throw a tile, with the ineffable name of God written upon it, into the cavity; where-

upon the waters began to sink. Ahithophel is said to have defended his use of the name of God in this emergency by reference to the practise enjoined by Scripture (Num. v. 23) to restore marital harmony; surely a matter of small importance, he argued, compared with the threatened destruction of the world (Suk. 53*a*, *b*). David's repeated malediction that Ahithophel would be hanged was finally realized when the latter hanged himself.

Ahithophel's death was a great loss to David; for his wisdom was so great that Scripture itself (II Sam. xvi. 23) avoids calling him a man; in the passage quoted the Hebrew word for man, אִישׁ, is omitted in the text, being supplied only by the Masorah. Indeed, his wisdom bordered on that of the angels (Yer. Sanh. x. 2; Yalḳ. II Sam. § 142). His learning in the Law was also extensive, so that David did not scruple to call him "master" (Abot, vi. 2; the two things which David is there said to have learned from Ahithophel are more closely described in "Kallah," 16*a* (ed. N. Coronel). Ahithophel's disposition, however, was a jealous one; and he always sought to wound David by mocking remarks (Pesiḳ. ii. 10*b*; Midr. Teh. iii. 3, and parallel passages in Buber, note 68). His devotion to the study of the Law was not founded on worthy motives (Sanh. 106*b*). Ahithophel was thirty-three years old when he died (*l.c.*). In his will he left warning to his children never to side against the royal Davidic family, and to take no part in their dissensions (Yer. *l.c.*). Ahithophel is counted among those that have no share in the world to come (Sanh. xi. 1; B. B. 147*a*). L. G.

**AHITHOPHEL LOOSBUCH:** A book of fate used in popular divination and named after Ahithophel. In Jewish legends of the Middle Ages Ahithophel plays a rôle somewhat similar to that of Mephistopheles (see Steinschneider, "Pseudepigraphische Literatur," p. 80, note 2). Cassel would even translate "Ahithophel" as "the Brother of the Evil One"; regarding *tefel* as an ancient formation of *diabolus*, in support of which he cites the Germanic *tiuval* and *tievel-teufel* (compare "Mischle Sindbad," p. 330, Berlin, 1888). R. Moses Isserles, again, relates having read in a "very old book," in which were contained the philosophies and the portraits of various thinkers, that Socrates had received his wisdom from Asaf the Korahite and Ahithophel ("Torat ha-'Olah," i. xi.). In accordance with the popular view of Ahithophel's character, as being at once diabolic and omniscient, in the Middle Ages the authorship of a cabalistic work, "Sefer Goralot" (Book of Lots), was attributed to him. According to its preface, it discloses the "great secret of securing an answer without the drawing of lots or computation, by indifferently putting one's hand on a tablet containing the numbers one to ninety, or eighty-nine." The book furthermore is said to have lain hidden in Alexandria, and afterward to have been used in Tiberias and elsewhere, "the usual legend concerning pseudepigraphic writings," as Steinschneider puts it. Compare Lots, Books of.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 870.

H. G. E.

**AHITUB:** **1.** Father of Ahimelech, priest of Nob (I Sam. xxii. 9–19). The name Ahitub means, properly, "good friend," "good brother"; and is significant in connection with the fact that the house of Ahitub, through the acting priest, Ahimelech, was friendly to David at the risk of incurring King Saul's displeasure (*ibid.* 10). Ahitub was a son of Phinehas and an elder brother of Ichabod, of the house of Eli, and a direct descendant of Aaron (*ibid.* xiv. 3). It is doubtful whether Ahitub was ever high priest, since that is nowhere mentioned; but his house was certainly of high dignity—so much so that Saul, king of Israel, had to reckon with it—and it was a power in aiding David to secure the throne of the Hebrew nation.

**2.** Possibly the same as No. 1. He is referred to in II Sam. viii. 17 as the father of Zadok, a priest in the time of David. Ahitub is mentioned in several genealogical lists as the son of Amariah and the father of Zadok (I Chron. v. 33, 34; *ibid.* xviii. 16; Ezra, vii. 2).

**3.** A priest; descendant (in the seventh generation) of the preceding. He, also, had a son named Zadok (I Chron. v. 38, 39).

**4.** A priest; father of Meraioth. In the time of Nehemiah he was "the ruler of the house of God" (I Chron. ix. 11, Neh. xi. 11).

**5.** Ancestor of Judith (Judith, viii. 1, R. V.; A. V., "Acitho"). G. A. D.

**AHLAB:** A city which Asher failed to conquer (Judges, i. 31). Perhaps this is identical with the later Gush Halab, which is the same as Gischala (see Neubauer, "G. T." p. 230). G. B. L.

**AHLWARDT, HERMANN:** One of the most notorious of anti-Semitic agitators; born December 21, 1846, at Krien, near Anklam, in the province of Pomerania, Prussia. After having filled various positions as a teacher he was in 1881 appointed rector (school principal) in Berlin. His inability to manage his affairs involved him in financial difficulties, from which he tried to extricate himself by the aid of money-lenders. He was extricated from these and other difficulties by Jewish friends and lawyers, and for a time claimed to be a friend of the Jews.

In a letter dated January 25, 1885, published in "Mittheilungen aus dem Verein zur Abwehr des Antisemitismus," 1893, p. 192, he says: "Antisemitism is illogical; I have always condemned it, and shall continue to condemn religious intolerance until my last breath." As he did not find within the ranks of the Conservative party that success which he had hoped for, Ahlwardt joined the anti-Semitic movement, publishing such venomous pamphlets against the Jews as "Der Verzweiflungskampf der Arischen Völker mit den Juden," 1890; "Eid Eines Juden," 1891; and "Jüdische Taktik," 1892. These pamphlets did not rise above the average anti-Semitic literature; but an immense sensation was created by his two pamphlets, "Judenflinten," 1892, in which he made the statement that Ludwig Loewe & Company had furnished worthless guns to the army, and had been hired by the "Alliance Israélite Universelle" to cheat the commissary department in order to defeat Germany in her next struggle with France.

Ahlwardt's object was to demonstrate that the Jews possessed no patriotism; and the charges seemed the weightier since Ludwig Loewe, the founder of the firm in question, had been a member of the Reichstag. Although Chancellor von Caprivi declared these charges to be unfounded, and the leaders of all parties in the Reichstag expressed their condemnation of the tactics which destroyed the confidence of the soldiers in their leaders, Ahlwardt gained steadily in popularity. In spite of the protest of the Conservative party, he was nominated as a representative for the Reichstag from the district of Friedeberg-Arnswalde; and he was elected December 5, 1892, while still on trial for libel in a suit brought against him by Ludwig Loewe & Company. Four days later Ahlwardt was sentenced to five months' imprisonment.

Neither this punishment nor subsequent sentences for libeling public officials seemed to injure his popularity. His public lectures on "Jewish Guns"

and similar subjects, for which an admission fee was charged, were attended by large audiences; and in the general elections of 1893 he was returned to the Reichstag by two constituencies. In 1895 he visited America with the view of starting an anti-Semitic agitation there; but, although he remained in the country about a year, he failed in his object. Discharged from his position as rector, Ahlwardt edited various newspapers, among others the "Bundschuh"; but neither his journalistic nor his commercial enterprises were successful, though he employed the unscrupulous tactics which he claimed were practised by prominent Jews in the business world. He conducted a cigar-store under the name of his son-in-law in order to avoid attachments by creditors. In Germany his name, like that of Drumont in France, symbolizes the worst form of anti-Semitism.

BIBLIOGRAPHY: *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, 1893; Kayser, *Bücher-Lexicon*, xxvii. and register to xxvii. and xxviii. *s.v.* D.

**AḤMED HAMDI, PASHA.** See HAMDI, AḤMED.

**AḤMED-PASHA:** Turkish vizier and viceroy of Egypt under Solyman II., the Magnificent (1520–1566). He received these honors as rewards for valor displayed at the conquest of Rhodes (1523). But Aḥmed had hoped to be made grand vizier, and in his disappointment planned to detach Egypt from Turkey and to declare himself its independent ruler. He sought to induce the Jewish farmer of the mint Abraham de Castro to place his name on the coins. De Castro pretended compliance, and obtained a written order to that effect over Aḥmed's signature. With this evidence he secretly left Egypt for Constantinople and informed Solyman of Aḥmed's treason. Foiled thus in his plans, Aḥmed avenged himself upon the Jews of Cairo; he imprisoned some of them, and gave over the Jewish quarter to the Mamelukes to pillage, but recalled this permission when his adviser Mani reminded him that the Jews' property should by right belong to him and not to the plunderers. He then summoned to his palace twelve prominent Jews and ordered them to pay an exorbitant sum of money (200 silver talents) within a short time, under penalty of death to all the Jews of the city. For security he retained them as hostages. To a request for delay he gave no heed, but reiterated his threats. In this desperate condition the Jews instituted a public fast and day of prayer and penitence. Samuel Sidillo gathered children under the age of twelve to pray in the synagogue. In the meanwhile a large sum of money, amounting to about a tenth part of the sum demanded, was collected and offered as payment on account. Aḥmed's private secretary Zada, in reply, gave orders to put the collectors in irons, and announced that they and all the rest of the Jews would be put to death as soon as the viceroy should leave the bath where he then was. At the very moment when this threat was uttered, Aḥmed was attacked in the bath and severely wounded by a band of conspirators headed by one of his viziers, Mohamed Bey. Aḥmed escaped from his assailants, but was subsequently captured and beheaded (in Rebiul-Achir). These events, taking place in March, 1524 (Adar 27, 28), were long afterward commemorated by the Egyptian Jews as the Cairo Purim (Purim al Mizriyin). A "Megillah" (Purim narrative) detailing them was drawn up.

BIBLIOGRAPHY: Solomon ibn Verga, *Shebet Yehudah*, German translation by M. Wiener, pp. 228, 229, Hanover, 1856; Joseph ha-Kohen, *'Emek ha-Baka*, German translation by M. Wiener, p. 76, Leipsic, 1858; Grätz, *Gesch. d. Juden*, 3d ed., ix. 20 *et seq.*; Joseph von Hammer-Purgstall, *Gesch. des Osmanischen Reiches*, iii. 35 *et seq.*, Pesth, 1828; Conforte, *Ḳore ha-Dorot*, pp. 32*b* *et seq.* H. R.

**AHOLIBA.** See OHOLIAB.

**AHOLIBAMAH.** See OHOLIBAMAH.

**AḤOT ḲEṬANNAH,** אחות קטנה ("The Little Sister," Song Sol. viii. 8): A *pizmon* (ritual poem) of eight stanzas, signed with the acrostic of Abraham Ḥazan, and sung in the Sephardic ritual before the commencement of the New-year's evening prayer, the refrain running, "May the year end with her woes!" changed in the last stanza to "May the year begin with her blessings!" The author, a cantor who was born in Salonica in 1533, was probably also the composer of its beautiful melody in the hypo-dorian mode (minor scale without the leading note) which has been slightly developed in the course of tradition.

This melody has many striking points of similarity to contemporary airs from the region of the Greek archipelago, such as those analyzed by Bourgault-Ducoudray, which, he remarks, possess a certain amount of Italian coloring. In the present melody the Italian Jews have obviously modified the original air in the direction of a more definite coloring of this nature, but the Dutch, English, and West Indian Sephardim have retained some Oriental peculiarities that give their version the appearance of a more faithful tradition than the Italian. The music follows on page 295. F. L. C.

**AHRIMAN (Angro-mainyush; identical with Satan, the Devil, Armilus):** In the Mazdian religion, the evil deity, who has his real opposite in Spenta Mainyu, "the beneficent [holy] spirit." The latter was identified at a later period, if not originally, with Ahuramazda. Ahriman would seem to have existed as long as Ahuramazda; for, according to the conceptions of the Mazdian religion, immeasurable space has always existed, with its two hemispheres of light and darkness; each with its particular spirit: the one, that of light or life, and the other that of darkness or death—the spirits, in short, of good and of evil. Ahuramazda, however, is the real originator of this present world, for Ahriman created only the harmful and unclean animals, diseases, evil spirits (dævas), sin and death; and he seeks continually to destroy the whole good creation.

**Ahuramazda and Ahriman.**

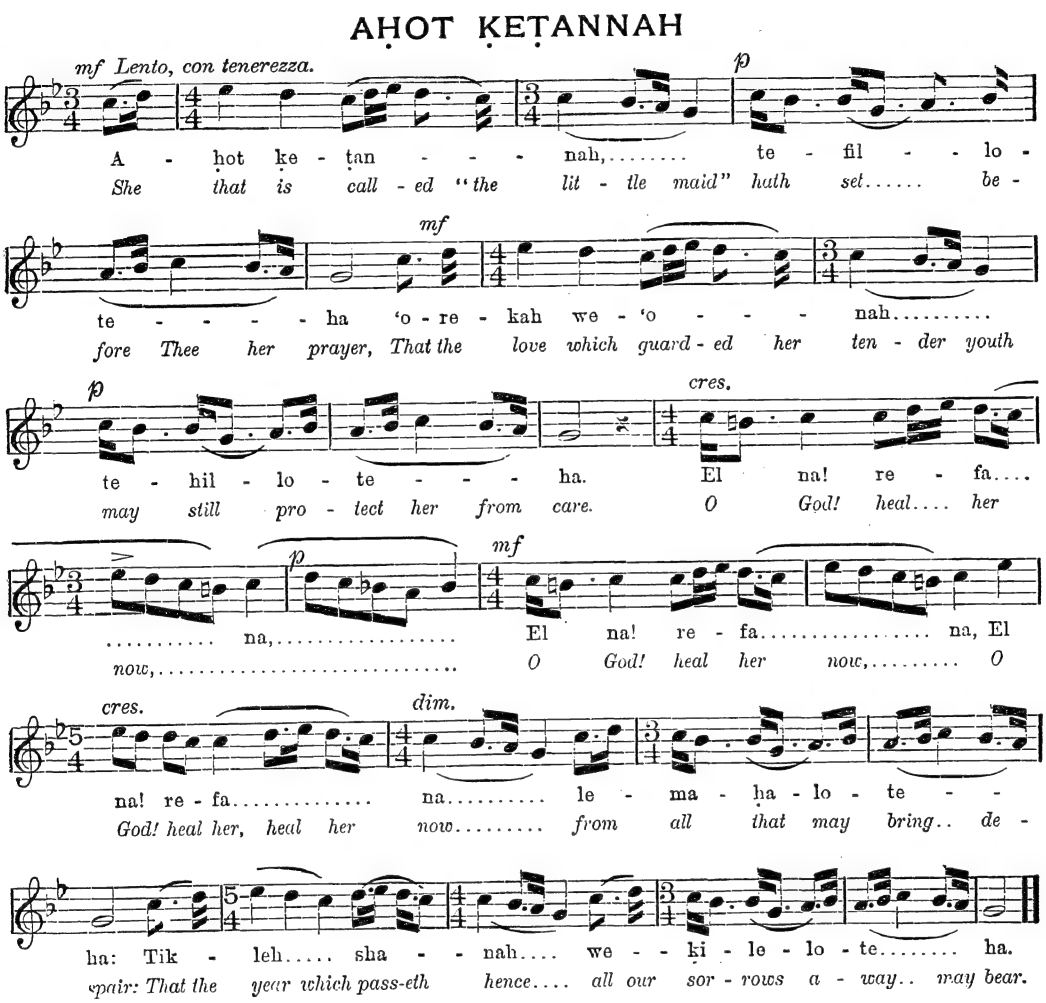
Ahriman's might, too, is very terrible in the eyes of the faithful believer of the Mazdian faith; for he possesses a whole kingdom of evil beings, who are obedient tools in his hands for annihilating the creations of Ahuramazda and for bringing men to violent destruction. Among these evil spirits there are six that are in intimate contact with his person, just as there are six Ameshaspentas that surround Ahuramazda. The number six may be an invention of a later period for the sake of arriving at a counterpart to Ahuramazda's body-guard. But it is certain that Ahriman, too, according to the testimony of the Mazdian religion in its earliest epoch, is surrounded by an army of evil beings like-minded with himself. The whole history of the world is one long-continued struggle between Ahuramazda and Ahriman. The course and outcome of the struggle are, however, settled beforehand. The conflict is to proceed for 12,000 years, divided into four periods of 3,000 years each.

At the close of the last period, the Saoshyat or Sosiosh, the Messiah of the Parsees, will arise and make an end of Ahriman's dominion, not, however, until he has been allowed to exercise his sway to an extent before unknown. Sosiosh will at the same time raise all the dead to life, hold final judgment upon the earth, and inaugurate the regeneration of the present world.

This tenet of the Persian religion has not been without its influence upon the ideas of later Judaism. As late a writer even as the Deutero-Isaiah (Isa. xlv. 7) expresses himself in such a way as to exclude beyond question any dualism in religion, if we are not to interpret his words as being a direct attack on the Parsee doctrine, a god of light and a god of darkness.

But after the Exile the Jewish mind becomes unable to refer to God, as formerly, everything that whole of the history of the non-Jewish world, from the point when the Babylonian power first comes into contact with Israel down to Antiochus Epiphanes, constitutes merely an outburst of the ill-will and enmity of the kingdoms upon the earth against God and His chosen people.

Dualism is even more clearly marked in the Book of Daniel than it is in the Parsee religion, for the divine and the secular kingdoms are unable to exist side by side. The use that is made in I Chron. xxi. 1 of




has happened and continues to happen in the world. As early as the prologue to the Book of Job, and in Zech. iii., Satan is spoken of in terms that show that he is no longer merely a servant of YHWH, but is, rather, a persecutor of man, actuated by personal motives in making mankind evil and in checking God's work. In I Chron. xxi. 1, where the word "Satan" appears without the article, we have a new step in the development of his character, in that the figure of Satan is employed to explain a matter hitherto ascribed without further thought to God (compare II Sam. xxiv. 1). Satan acts (according to I Chron. xxi. 1) entirely on his own account in enticing David to commit sin. According to the Book of Daniel—composed about the year 168 B.C.—the

**"Satan" in the Bible.**

the figure of Satan as an explanation of a certain historical event is continued in such passages as Book of Wisdom, ii. 24, where, in allusion to Gen. iii., it is stated that "by the envy of the devil death entered into the world." In agreement therewith the serpent in the Garden of Eden too becomes identified with Satan or the devil, or is said to have been his tool (compare the Jewish portions of Rev. xii. 9, xx. 2). Thus Satan (the devil) is here employed as an explanation of the origin of evil in mankind. In conjunction with this, and as a development from I Chron. xxi. 1, we have the version given in the Book of Jubilees of the story in Genesis; for there Satan (or Mastema, as he is there named) has repeatedly—whenever it is necessary to remove any feature that

**Rise of Dualism.**

might give offense to Jewish conceptions of that later time—to assume a part that in Genesis was assigned to God Himself. At the same time he is given an ever-increasing army of evil spirits to serve him: the ancient popular belief in harmful—not exactly evil—spirits becomes transformed into a belief in a dominion of evil under the sway of its head, the devil.

Consequently Satan (or the devil) obtained for Jewish ideas almost the same significance as Ahriman for Persian. Indeed, in certain respects he developed greater power than his Persian counterpart, inasmuch as he succeeded in corrupting the immediate followers of God, whereas Ahriman, in his contest with

The Ahriman Dragon.
(From Fergusson, "History of Architecture.")

Ahuramazda, did not achieve such success. The Jews tried to preserve the monism that was their original view by explaining the rise of dualism as due to a fall among the originally good spirits. The author of the Book of Enoch (chaps. vi. *et seq.*) attributed the question of the origin of evil to the conception of a fall of the angels who seduced the daughters of men (compare Gen. vi.), becoming thus the authors of all earthly sins, and especially of the demons, who, according to the same author, are descended from the giants which the daughters of men bore to the fallen angels. In accordance with another doctrine, the devil was said to have been actively present in the Serpent in the Garden of Eden (see above); while still another maintains that the principles of good and evil were opposed to each other from the very beginning.

Just as the dominion of the evil spirits was, in the Parsee theory, to come to an end with the advent of Sosiosh, so is the Messiah, according to the Jewish faith, to destroy the devil and his kingdom. Just as, again, Ahriman, in the Persian belief, was to do mankind terrible injury shortly before his end, so too, in the Jewish view, great tribulations were to precede the Messiah's coming. The Jews would seem to have expected an evil Messiah, an Antichrist; consequently, the teaching of the New Testament in this direction does not imply anything new. This Antichrist is, moreover, to be, on the hypotheses of several writers, nothing else than an incarnation of the devil himself. In consequence of the hatred of the Jews toward Rome, even after it had accepted Christianity, this Antichrist was also called ARMILUS, a Jewish rendering of Romulus; thus, in Pseudo-Methodius, "Romulus qui est Armilus" (compare W. Bousset, "Antichrist," pp. 33, 67).

**Antichrist the Incarnation of Satan.**

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E. S.

——**In Rabbinical Literature:** Ahriman (Angromainyush) is mentioned in Sanhedrin, 39*a*: Amemar, on being told by one of the Magi, "The upper half of thy body belongs to Ormuzd [הורמין], the good principle; the lower to Ahriman [אהורמין], the evil principle," replies satirically, "Why, then, does Ahriman permit Ormuzd to carry the water (the excreta) through his province?" The whole conception of Ahriman as the antagonist of the divine principle of goodness permeated Judaism in many ways. Just as Ahriman appears in the guise of a serpent and casts poison into man with the aid of Jeh, the personification of menstrual impurity ("Bundahish," iii.; in West, "Sacred Books of the East," vi. 6; Windischmann, "Zoroastrische Studien," p. 61), so does Samael, the fallen angel-prince, select the Serpent as the seducer of Adam (Pirḳe R. El. xiii.), and the poison of impurity in Eve is his work—*zohamo shel naḥash*—(Shab. 146*a*; Yeb. 103*b*; 'Ab. Zarah, 22*b*). "In the future the Holy One—blessed be His name—shall bring the Evil Spirit and slay him in the presence of the righteous and the wicked ones; the righteous will shed tears of joy at their victory over the gigantic foe, and the wicked will weep at their inability to defeat so small a power as he will then appear to them" (Suk. 52*a*).

This end of the archfiend goes back to an older form than is presented in "Bundahish," xxx. 30–33, according to which Ahuramazda at the last day with his seven archangels goes to war with Ahriman and the seven archfiends; each archangel crushing the archfiend opposed to him, until finally only Ahriman and the Serpent remain. Against these Ahuramazda rises as high priest with the magic girdle in his hand, and, assisted by Sraosha, brings final defeat upon them; so that the Serpent is burned in the molten metal of the nether world, into which Ahriman, too, casts himself to be consumed along with the whole infernal region, which is then purified and added to the regenerated world of Ahuramazda. The older view of the defeat of Ahriman may be learned from the sculptural presentations of Darius and Xerxes, in which there is the image of Ahuramazda stabbing a monstrous animal called, as a rule, the Ahrimanian beast, but which is, in point of fact, Ahriman himself. This is a repetition of the old Babylonian myth of Bel Marduk and the Tiamat (see illustrations from the

**Defeat of the Archfiend.**

Persepolis hall of one hundred columns, in Mme. Ragozin's "Media," p. 402, and in Justi's "Persien," p. 108, following Ker Porter's "Travels in Georgian Persia"; compare Nöldeke, "Gesch. d. Artachsir i Papakan," pp. 29, 55 *et seq.*: the story of Bel and the Dragon is repeated in the legend of the Persian king). This Evil Spirit was believed to be alluded to also in Joel, ii. 20: "I will remove far off from you הצפוני [the Concealed One—in the human heart; not, as the A.V. has it, "the northern army"], and drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great [insolent] things" (Suk. 52*a*; see Merx, "Die Prophetie des Joel," p. 213, who finds a Judæo-Mohammedan tradition identifying the "Northern One" with the Mohammedan Antichrist, Al-Dajjal—the Liar). But there is direct proof that the big monster slain and cast off as offensive is none other than Ahriman.

According to Targ. Yer. Deut. xxxiv. 3, Moses was before his end shown the history of Israel's tribulations, ending with the punishment of Armalgus the Wicked (ארמלגוס רשיעא), the war of Gog and Magog, and the appearance of Michael as his triumphant combatant. Compare with this the battle of Gabriel with the Leviathan at the end of days (B.B. 74*b*), and the Antichrist stories in Jellinek, "B. H." v. 127; "Assumptio Mosis," 10. Thus the Messianic prophecy (in the Targum to Isa. xi. 4), "With the breath of his lips [mouth] will he slay the wicked," refers to Armalgus—as the manuscripts have it, or as our printed edition has it, Armilus, which is the same as Armalyus = Armainyus. Bacher ("Targum zu den Propheten," in "Z. D. M. G." 1873, p. 31, note) has shown that all the manuscripts to Isa. xi. 4 have the ג, either ארמלגון or אדמלגון or ארמלגוס. He has also called especial attention to the tyrant Armalinus, the mythical builder of Memphis in Arabian folk-lore, who, according to Professor Fleischer, is Armalgus, whom Bacher also identifies with Angro-mainyush. Jellinek, "B. H." vi. xxx., found, in the Leipsic manuscript containing "Milḥamot ha-Mashiaḥ," the name written ארמינוס. Saadia ("Amunât," ed. Landauer, p. 239) calls him ארמליוס Armalyos.

**His Death Fulfils Prophecy.**

Owing to the identification of Rome's angel with Samael, chief of the evil spirits, Armilus in the course of time was identified with Romulus (see Bousset's "Antichrist," pp. 66, 67). The name given to Armainyush in other Jewish eschatologies was Belial (Beliar, II Cor. vi. 14; Sibylline Books, ii. 6,15, iii. 63; Testaments of the Twelve Patriarchs, Dan. v.), the same as "spirit of hell" (see Ps. xviii. 5 and Bäthgen's Comm.), hence the "son of perdition" (II Thess. ii. 3) and the "man of sin," that is, *rasha'*, "the Wicked" (Isa. xi. 4). Thus the Serpent is spoken of as *Ha-rasha'*, "the Wicked One," in Gen. R. xx., Bek. 8*a* (compare Targ. Yer. Gen. iii.13); and Rome as the wicked kingdom, *Malkut ha-resha'ah* (Gen. R. lxxvi.).

In the Hebrew apocalyptic literature (Midr. Wayosha'; Book of Zerubbabel; Otot ha-Mashiaḥ; The Secrets of Simon b. Yoḥai; and the Elijah Apocalypse in Jellinek, "B. H." i. 56, ii. 56, 60, iii. 65–80) Ahriman appears in many forms that gave rise to all kinds of conjectural interpretations: ארמילאוס, explained by Jellinek ("B. H." iii. xviii.) as Heremohaos; according to Grätz, in Levy, "Wörterbuch zu den Targumim," *s.v.*, a supposed translation of בל־עם, Bala 'am = "Destroyer of the people"; ארמילוס explained by Zunz, "G.V." p. 295 (who declares the passage in Targ. Yer. to Isa. xi. 4 to be a late interpolation), as a combination of Romulus and Remus; and by Hitzig (in his "Commentary on Daniel," p. 125) as referring to Caligula, whom Suetonius (chap. xxv.) represents as appearing *armillatus*. Then there are also the forms תרמלת and תרמילא, which convey no sense at all; and finally he is introduced as "Armilus whom the nations of the world will call Antichristus," a name which appears again in distorted forms as הבישרת and הרתחשסתא (see Elijah Apocalypse in Jellinek, "B. H." iii. 65). He is described as a monstrous figure of immense size, with one small and one large eye; with leprosy on his forehead; with one ear open and one closed; the left arm small, and the right very long; and of his origin the strange story is given that he is the son of Satan, and that a stone is his mother. There is in Rome a marble block "not made by human hands," in the shape of a beautiful maiden; and under the guiles of Satan the youths of Rome are filled with lust at sight of it; the stone gives birth to the monstrous giant who becomes king and Messiah of the Romans. It is he who leads the whole army of heathendom in battle against the Messiah, the son of Ephraim, and conquers him. His reign lasts, however, only forty or forty-five days, and he is at last defeated by the Messiah from the house of David, with the aid of Michael the archangel and Elijah.

**His Guises and Names.**

That this legend—evidently connected with that of Virgil, and with the stone of Rhea, brought to Rome in 204 B.C., and the impure cult of Sabazius, whose symbol was the serpent (see Preller, "Griechische Mythologie," i. 531, 576, 578)—has nothing to do with Romulus is clear. Nor can the Armilus-Antichrist legend be the product of the Arabic-gaonic age, as Zunz ("G. V." 2d ed., p. 295) thought, for Bousset in his work on Antichrist has clearly shown that it is of pre-Christian origin. Already Saadia (in "Emunot we-De'ot," viii. 122 *et seq.*) speaks of it as an ancient tradition. The Mandæans also speak of an Antichrist, *Nebu Mesiha*, as one full of lasciviousness and stricken with leprosy ("Right Genza," section ii., p. 59; Brandt, "Mandäische Schriften," pp. 95, 97 *et seq.*), who, with the aid of Ruha, his mother, casts the spirit of lust and fornication into the world. He is called the deceiver or Roman (Nöldeke prefers the latter translation; see Brandt, "Mandäische Religion," p. 228, and "Mandäische Schriften," p. 95, note 2). He is identical with the Mohammedan Al-Dajjal (The Deceiver or Liar), whose reign lasts forty days (see Bousset, p. 74, and compare ANTICHRIST).

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**AHRONY, ISAAC.** See COURLAND.

**AHRWEILER:** Town of Rhenish Prussia, twenty-three miles northwest of Coblenz, on the river Ahr. It is mentioned in the year 1248 as containing a Jewish colony. In 1255 and 1262 a number of Jews of Ahrweiler acquired property at Cologne; some of them are referred to as living at Bacharach at the beginning of the fourteenth century. Wolfram, archbishop of Cologne in 1335, ordered the same measures to be applied to the Jews of Ahrweiler, in regulating the meat trade, as were already in force among the Jews of Bonn. The community suffered greatly from the persecutions which broke out in the Rhine districts in 1348, during the prevalence of the black death, and in the archbishopric of Cologne alone no less than forty-four communities were annihilated. At the beginning of the fifteenth century

Ahrweiler was attacked by the soldiery of Brabant and Holland, and the Jewish community barely escaped destruction. Of its rabbis, a certain **Isaac of Ahrweiler** addressed ritual questions to Jacob Mölin of Worms (d. 1427), and wrote a commentary on the Pentateuch. In Ahrweiler was also Rabbi Issachar, whose daughter Frommet, the wife of Rabbi Samuel ben Moses, was so learned that she copied Samuel Schlettstadt's "Ḳizẓur Mordecai," in 1454, for her husband. The manuscript is now in the Bibliothèque Nationale in Paris. In the "Judenschreinsbuch der Laurenzpfarre" of Cologne there are mentioned as coming from Ahrweiler: Joseph and his wife, Richa, 1248–55; Gumpert, son of the preceding, 1270–75; Saul and his wife, Reggelin, 1318–26; Joseph and his wife, Genanna, 1291–1336. In the Palatinate records are to be found in addition: Simon, son of Vifanz (= Ḥayyim), 1346; Hanne (in Bacharach), 1367, widow of the preceding; to which may be added Baruch ben Simon, physician, poet, and glossarist (flourished in the fifteenth century). Ḥayyim Treves, son of Johanan Treves who wrote a commentary upon the Maḥzor and who succeeded Ruben Fulda in the rabbinate of Cologne, died at Ahrweiler in 1598. His son-in-law, Isaac ben Ḥayyim, also lived there. During the seventeenth century (1641 *et seq.*) we find the name of **Herz Ahrweiler** as one of the "Rabbinatsassessoren" at Frankfort-on-the-Main. His son Mattithiah Ahrweiler became rabbi of Heidelberg in 1708. The family name Ahrweiler occurs also at Prague and Worms. After this every trace of the community disappears.

The present Jewish community dates from the middle of the nineteenth century. In 1899 there were eighty-two Jewish families there. The new synagogue was built in 1895.

Bibliography: *Das Judenschreinsbuch der Laurenzpfarre zu Köln*, ed. Stern and Hoeniger, p. 188; *Das Martyrologium des Nürnberger Memorbuches*, ed. Salfeld, pp. 273, 287; Löwenstein, *Gesch. d. Juden in d. Kurpfalz*, p. 157.

A. F.

**AHRWEILER, MATTITHIAH:** German rabbi; born about 1650 at Frankfort-on-the-Main; died at Heidelberg, September 19, 1728. At the time of his birth his father, Herz, was dayyan. Mattithiah officiated as rabbi at Bingen (Jacob Popper, "Responsa," ii., No. 8, Frankfort, 1742), and subsequently at Mannheim, where he taught in the college (see Klaus) founded by Lemle Moses. In 1708 he took part in the dedication of the Lemle Institute. Shortly afterward he was called to Heidelberg as rabbi to the congregation of that city, with jurisdiction over all the congregations in the Palatinate, which position he held until his death. The local memorial book praises his piety and learning.

Bibliography: Löwenstein, *Gesch. d. Juden in d. Kurpfalz*, 1895, pp. 157 *et seq.*

D.

**AHUB BEN MEIR HANASIA.** See Hanasia, Aḥub ben Meir.

**AHUDI, SOLOMON.** See Solomon b. Jacob ibn Ayub.

**AHURAMAZDA.** See Ormuzd.

**AI** (or **HA-'AI**, probably from עי = "The Ruin"): A royal Canaanitish town, eastward from Beth-el in the northern part of the territory of the tribe of Benjamin, the seat of a king, destroyed by Joshua (Josh. viii.) after one unsuccessful attack (Josh. vii.). In Josh. viii. 28 it is described as "a ruin unto this day." It must have been rebuilt before the time of Isaiah, as it is mentioned in Isa. x. 28, where the name is given as Aiath. "Men of Beth-el and Ai" are mentioned after the Exile (Ezra, ii. 28); Aija and Beth-el were peopled by Benjamites (Neh. xi. 31). Ayya (as in many Hebrew manuscripts and the better Septuagint manuscripts, instead of Azzah-Gaza), in the latter passage, is a border city of Ephraim, I Chron. vii. 28. Aiath may be understood thus or as the northernmost city of Judea. According to Gen. xii. 8, xiii. 3, Abraham encamped on a mountain between Ai and Beth-el; and in Josh. vii. 11 Joshua's army is said to have pitched on the north side of Ai with a valley between that place and Ai. Ai is generally identified, according to Van de Velde, with the modern Tell el-Hajar, between Betin and Där Diwan; and, according to Robinson, with Khirbet Ḥayan, directly south of the latter.

Bibliography: Robinson, *Biblical Researches in Palestine*, ii. 119, 312 *et seq.*

W. M. M.

**AIBU (IBU):** By this name, unaccompanied by patronymic or cognomen, are known four amoraim, three of whom were members of the family of Abba Arika (Rab) in Babylonia, and the remaining one was a distinguished Palestinian. **1.** The father of Rab, and elder half-brother of Ḥiyya the Great, a lineal or lateral descendant of the royal house of David (Ket. 62*b*; Yer Ta'anit, iv. 68*a*; Gen. R. xcviii.). After the birth of Aibu, his father, having become a widower, married a widow who had a daughter, and from that union came Ḥiyya. Aibu married his stepsister, and was thus related to Ḥiyya as both half-brother and brother-in-law (Sanh. 5*a*, Pes. 4*a*). Aibu was a disciple of Eleazar b. Zadok (Suk. 44*b*); and Ḥiyya, speaking to Rab, often addressed him as Bar Paḥate (Son of Nobles; Ber. 13*b*), thus testifying to the noble gifts of his elder half-brother. **2.** A son of Rab, who inherited his name from his grandfather, but not his scholarly capacity. His father, seeing that Aibu was not endowed with great mental gifts, advised him to turn his attention to secular pursuits, and furnished him with a number of practical rules of conduct. Aibu became a farmer; and some had occasion to criticize him for not observing a rabbinical enactment (Pes. 113*a*; B. M. 93*b*; 'Ab. Zarah, 35*b*). **3.** A grandson of Rab (Suk. 44*b*). So little was he known as an authority on the Halakah, that the name of his Palestinian contemporary Abbahu was sometimes substituted for his (Pes. 46*a*, Ḥul. 122*b* *et seq.*). **4.** See following article. S. M.

**AIBU (IBU):** A prominent haggadist of the fourth amoraic generation (fourth century), contemporary of Judah (Judan) b. Simon (b. Pazzi; Midr. Teh. to viii. 2, cxiii. 1). He was versed in the Halakah, in which he often reported opinions in behalf of Rabbi Yannai (Ket. 54*b*, 104*b*; Ḳid. 19*a*, 33*a*; Zeb. 103*a*); but no original decisions have come down from him. In the field of the Haggadah, on the contrary, while we find him repeating observations of his predecessors (Gen. R. xliv., lxxxii.; Midr. Teh. to ci. 8), he is generally original in his remarks. Commenting on Jacob's order to Joseph, "Go and see whether it be well with thy brethren and well with the flock" (Gen. xxxvii. 14), the question is raised, Do flocks of sheep appreciate human greetings? Whereunto Aibu replies: "It is man's duty to pray for and look after the well-being of the dumb animal that contributes to his welfare" (Tan., Wayesheb, 13, ed. Buber; see Gen. R. lxxxiv.). In specifying the number of men that escorted Abraham on his journey to Moriah (Gen. xxii. 3), and Saul on his visit to the witch of En-dor (I Sam. xxviii. 8), Scripture, according to R. Aibu, intends to convey the practical lesson, that man when traveling should be accompanied by at least two servants, or else he may himself become his servant's servant (Lev. R. xxvi.).

In his Biblical exegesis, he aims to reconcile variations in Scriptural expressions. Thus, Aibu explains the reason assigned for God's mercies in the passage, "The Lord will not forsake his people for his great name's sake" (I Sam. xii. 22), and the omission of that reason in the similar message, "The Lord will not cast off his people" (Ps. xciv. 14), by applying the latter to the times of the people's piety, and the former to the days of heedlessness. God is always good: when the people are deserving of His goodness He showers it upon them for their own sake; when, on the contrary, they are not deserving, He forsakes them not for His great name's sake (Ruth R. to i. 6). Similarly, he explains the variation in the version of the Fourth Commandment, "Remember the Sabbath day" (Ex. xx. 8), and "Keep the Sabbath day" (Deut. v. 12). According to Aibu (on behalf of Resh Lakish) the term "remember" applies to cases when one is not able to rest on the Sabbath day, as, for instance, when one is on a sea voyage, and only remembering is possible; the term "keep" applies to ordinary circumstances, when "keeping" is obligatory (Pesiḳ. R. xxiii.).

Dwelling on the verse (Ps. viii. 4 [A. V. 3]), "When I consider thy heavens, the work of thy fingers," etc., Aibu remarks:

"There are three classes of men: (1) those who are contented with admiring the grandeur of the sky, with the moon and stars and planets; (2) those who pray to God to reserve all the good due to them for heaven in the hereafter; and (3) a class of lazy workingmen who say, 'Whatever thou wilt give us, give us now, both what may be our due and whatever may be bestowed upon us through our fathers' merits: give us whatever thy fingers have wrought'" (Midr. Teh. to Ps. viii. 4).

Elsewhere he says: "No man departs from this world having realized even half of his desires. When a man has acquired a hundred pieces of gold, he longs to increase them to two hundred; and when he has two hundred, he is anxious to double these again" (Eccl. R. i. 13, iii. 10). Aibu's homiletic observations are numerous, both those related in his own name and those reported in his behalf by the haggadists of his own and subsequent generations (compare Pesiḳ. i., iii., v., xvii., xxv., xxvii.; Pesiḳ. R. ed. Friedman, index; Tan., ed. Buber, index; Midr. Teh. ed. Buber, index; Bacher, "Ag. Pal. Amor." iii. 63–79). S. M.

**AIBU (IBU) B. NAGGARI:** A Palestinian amora of the fourth generation (fourth century), disciple of Hila, and contemporary of Judah b. (Simon b.) Pazzi. He reports Halakot in behalf of many of his predecessors (Yer. Shek. iv. 48*c*, Yer. Meg. i. 70*a*, Yer. Yeb. i. 2*c*), and also advances opinions of his own. Several of his homiletic observations are preserved. One of these makes the scriptural verse "When he shall be judged, let him be condemned" (Ps. cix. 7) the basis for the often-cited rabbinic doctrine that Satan is always ready to accuse at a man's critical moment (Yer. Shab. ii. 5*b*; Yalḳ., Gen. § 31). Another, and the one most frequently quoted, is that which exonerates David from the imputation that he really "sat before the Lord" (compare II Sam. vii. 18), whereas sitting in the Temple was strictly prohibited. Aibu interprets the Hebrew term *wayesheb* ("he sat") as if it were *wayasheb* ("he settled," or "prepared himself"), and interprets it as signifying that David composed himself for praying before the Lord (Yer. Pes. v. end, 32*d et al.*; the reading Bun b. Nagdi, in Midr. Sam. xxvii., is obviously a copyist's error). That Aibu received instructions directly from Johanan, as seems to be intimated in the Babylonian Talmud (R. H. 21*a*), is doubtful, since he was known to have been a disciple of Hila (see Frankel, "Mebo," pp. 63*a*, 75*b*; Bacher, "Ag. Pal. Amor." iii. 559–560). S. M.

**AIN** ("Fountain"): **1.** A city given to the Levites in the tribes of Judah and Simeon (Josh. xv. 32, xix. 7, xxi. 16; Neh. xi. 29). The Septuagint reading connects Ain and Rimmon and gives them as one; although the context of I Chron. iv. 32 is in favor of the supposition that they at least were regarded as distinct. The place corresponds to the modern Umm-er Rammamiu (Buhl, "Geogr. d. Alten Palestina," p. 183). **2.** A place on the northern boundary of Canaan, west of Riblah. Its identity is the subject of much dispute. Both the Jerusalem Targums refer it to the fountain in the grove of Daphne, near Antioch. Later geographers prefer the source of the Orontes; others identify it with a well at the foot of Mt. Hermon (Num. xxxiv. 11; Bacher, "Ag. Pal. Amor." iii. 659 *et seq.*). G. B. L.

**AIN KADES:** A well near the Arabah, first seen by Rowlands in 1842. He identified it with the KADESH BARNEA of the Bible. It was not seen again by Europeans till 1881, when it was visited by Trumbull, who has shown conclusively that Ain Kades and Kadesh Barnea are the same. See KADESH.

BIBLIOGRAPHY: Trumbull, *Kadesh Barnea*, pp. 272–275, 309–321, New York, 1884.

G. B. L.

**AIN MUSA** ("Spring [or "Springs"] of Moses"): A small oasis, about seven or eight miles southwest of Suez, Egypt. It is about 250 acres in extent, with luxuriant gardens and groups of palms and tamarisks. The water of some of its springs is undrinkable, while that of others has only traces of salt, so that the popular identification of it with MARAH (Ex. xv. 23) is not very plausible. Modern scholars have, more frequently, connected Ain Musa with ELIM (Ex. xv. 27). W. M. M.

**AIRE:** A fortified town on the river Adour, in southern France. There is no certainty that a Jewish community ever existed here; but about the middle of the thirteenth century a Hebrew poet composed a eulogy on his native town which, from its Hebrew spelling (אייר"ש), would seem to have been Aire. This poet was ISAAC BEN ABRAHAM HA-GORNI. The appellation Ha-Gorni ("he of the threshing-floor") is derived from the modern name of Aire, which signifies a barn or threshing-floor; and by a play on words, the poet applies this name to his native place. He mentions several of his fellowtowns men: one Samuel, whom he describes as "prophet," and Aaron, a learned Talmudist, besides a number of private individuals.

BIBLIOGRAPHY: *Monatsschrift*, 1878, p. 476; 1879, p. 17; 1882, pp. 510–523; Jedaiah Bedersi, *Hotam Taknit*, ed. Steinschneider, introd. p. 2; Gross, *Gallia Judaica*, p. 49; Steinschneider, *Cat. Munich*, Nos. 128 *et seq.*

M. S.

**AIX, or AIX-EN-PROVENCE:** A town in the department of Bouches-du-Rhône, France, the Aquæ Sextiæ of the Romans, and for a short period the capital of Provence. It is variously transcribed in Hebrew, and is sometimes translated in Hebrew literature by "'Ir ha-Mayim."

The first mention of Jews in Aix appears in a document of the year 1283, preserved in the annals of the Church of Aix, wherein it is stated that the community, in return for the yearly payment of two pounds of pepper, was permitted to have a synagogue and a cemetery. The greater part of the Jews of Aix inhabited the rue Venel, in the quarter of Saint-Sauveur, which was then known as the

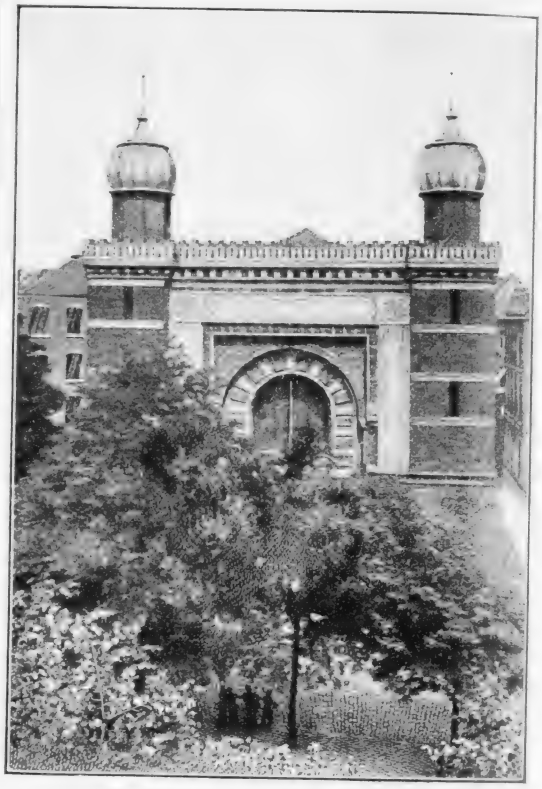
"Jews' Street." Their chief trade seems to have been in spices, silks, and wax. The exact number of Jewish families that made up the community can not be ascertained, except for the year 1341, when Aix contained 1,211 Jews, of whom 203 were landed proprietors. The ordinances against the Jews throughout Provence were rigorously applied to those of Aix, and were the cause of many complaints on the part of the Jewish community. They could not, for instance, testify against a Christian; nor were they allowed to visit the public baths on any day during the week but Friday, which was set aside for their exclusive use; they were forbidden to do work on Sundays; no Jew could embark for Alexandria, and only four could take passage by the same boat for any of the other ports of the Levant. This latter enactment often compelled Jewish merchants to send Christian messengers on their commercial expeditions. The failure, on the part of Jew or Jewess, to wear the distinguishing yellow toque, or the round patch, was severely punished. A local ordinance prohibited the Jews from engaging in dice-throwing with Christians. It is probable that the inquisitorial commission of Dominican friars, instituted in 1198 by Pope Innocent III., against the Albigenses, became likewise a source of annoyance to the Jews of Aix and of the other large cities of Provence; for, in 1276, Charles I. of Anjou promulgated an edict which abolished the right of this commission to molest the Jews within his territory.

With Charles I. the Jews of Aix, together with those of other towns of Provence, lost their protector. Charles II. (1285–1309) issued ordinances according to which the Jews were forbidden, on pain of a fine of two silver marks, to have a Christian servant, to hold a public office, and to lay aside the distinguishing yellow badge. The first half of the fourteenth century was relatively a happy epoch for the Jews of Aix, under the reign of Robert of Anjou, who showed them every kind of protection; but the second half was a very dark one. The presence of the wicked Joanna on the throne of Provence gave scope to the enemies of the Jews, and the most barbarous rescriptions were issued. In 1344 the Jews of Aix had much to suffer from the riots following the blood accusation against Samson of Reylhanc.

An incident fraught with frightful consequences to the Jews of Aix and Pertuis took place in the year 1436, during the otherwise tranquil reign of René of Anjou. A Jew of Aix, Astruc de Léon, was accused of having blasphemed the name of the mother of Jesus, and a fine of 100 livres was imposed upon him for this crime. But the populace considered this punishment too light, and demanded and obtained his death; and, not content even with this, a wholesale massacre of the Jews was begun which extended over a considerable area. The execution of Astruc took place near the Church of the Oratory, as proved by a commemorative column said to have been still in existence at the end of the eighteenth century. In the account given by Depping, it is related that 20,000 livres were offered by the Jews to René as a ransom for the accused, and that finally he was executed by disguised noblemen of Aix; but these statements are based chiefly upon very unreliable documents. Joseph ha-Kohen, in his "Emek ha-Baka," speaks of a massacre of the Jews of Aix during the year 1430, and states that in this uprising of the populace seventy-four Jews accepted baptism; but it is highly probable that there is an error of dates here, and that the massacre mentioned by Joseph ha-Kohen is the same as the incident of 1436. This massacre is also mentioned, though vaguely, in the "Shebeṭ Yehudah" of Solomon ibn Verga; but Wiener, in his edition, p. 114, erroneously has "Agen" for "Aix."

**Execution of Astruc de Léon.**

On the 10th of May, 1484, a band of marauders from the Dauphiné and Auvergne provinces pillaged the Jews of Aix ("Rev. Ét. Juives," xxxix. 110). When, in 1492, a convoy of Spanish Jews was brought to Marseilles to be sold into slavery, the Jews of Aix associated themselves with those of



The Synagogue at Aix-la-Chapelle (see p. 301).
(From a photograph.)

that city and procured their release, becoming in part responsible for them ("Rev. Ét. Juives," ix. 67).

Aix now belongs to the Consistory of Marseilles. It has also an aid association.

Among the few more or less eminent persons associated with the town of Aix may be mentioned: R. Isaiah ben Samuel, poet and savant, who lived about the end of the thirteenth century and who maintained a lively controversy, largely upon personal matters, with the poet Isaac Gorni; Abraham ben Joseph ben Neriya, rabbi at Aix toward the end of the thirteenth century and the beginning of the fourteenth, whose reputation for learning and wisdom spread throughout Provence, and who sided with Abba Mari ben Moses of Lunel and Solomon ben Adret in the theological conflict that took place in the south of France, from 1303 to 1306; Solomon ben Nathan Orgueiri, who, according to Johanan Alemanno, translated from the Latin into Hebrew a book of mysticism and superstition by "Apollonius" (about 1390); and Simon ben Joseph, a learned rabbi, originally of Perpignan, who settled at Aix during the expulsion of the Jews from northern France (1306). The term "of Aix" is appended to names found in various manuscripts, as, for instance, "Don

Bendig of Aix," in manuscript No. 2550 of the Bodleian Library, Oxford. See also NOSTRADAMUS.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Baka*, ed. Wiener, p. 50; Gross, *Gallia Judaica*, pp. 28, 29, 45–48, 148, 149, 464; Depping, *Die Juden im Mittelalter*, pp. 252 *et seq.*; *Monatsschrift*, 1878, pp. 156 *et seq.*, 1879, pp. 17 *et seq.*; Hananel Crémieux, in *La Famille de Jacob*, vii. 144.

W. M.

**AIX-LA-CHAPELLE (AACHEN):** A city in Rhenish Prussia, in which a Jewish settlement flourished during the time of the Roman empire. In the Carlovingian period there was a colony of Jews near the royal palace; and the Jewish merchants of Aix-la-Chapelle are referred to in a capitulary of the eighth century. In 802 Isaac, who had accompanied the ambassador of Charlemagne to the calif Harun-al-Raschid, made his ceremonial entrance into the royal residence of Aix-la-Chapelle. Among the Jews of Aix-la-Chapelle in 828, a certain David is mentioned, who had admired the wonderful cures of Einhard (Eginhard). For the next four hundred years the records are silent concerning the Jews; and not till 1227 is there another important entry. In that year Frederick II. presented the Jews to Count Wilhelm of Jülich as an imperial fief. The records of the Church of St. Mary show many Jewish converts in the thirteenth century. In 1247 a Jew of Aix-la-Chapelle, Mannis (also called Troist), acquired half a house called "Aquis" (that is, Aachen) at Cologne. An Isaac of Aachen and his son Jacob are mentioned in the "Judenschreinsbuch" of Cologne, 1270–75; also a Solomon of Aachen and his son Vivis, 1280–81. In the fourteenth century the presence of Jews at Aix-la-Chapelle is probable, though not certain. At the coronation of Maximilian I. (1486), the Jews offered homage and gave him magnificent presents. It is certain that Jews resided at Aix-la-Chapelle during the sixteenth and seventeenth centuries, and that they contributed largely to the state treasury. The expulsion of the Jews in 1629 caused the serious loss to the city in tax receipts of 136 gold guilders. In 1667, against the protest of the city council, six Jews were allowed to return. In 1777, the duke of Jülich yielded to the city of Aix-la-Chapelle the Jewish tax, which had been his prerogative. On May 16, 1815, the Jewish congregation, dating from about the end of the eighteenth century, offered homage in its synagogue to the Prussian king Friedrich Wilhelm III. The present synagogue was built in 1860 (see illustration opposite). A cemetery was acquired in 1851. The office of rabbi was held by Dr. Rothschild from 1847 to 1859; by Dr. Wolffsohn, 1861 to 1875; and by Dr. Taubes, 1876. Dr. Jaulus is the present rabbi. In 1900 there were 2,100 Jewish residents at Aix-la-Chapelle.

BIBLIOGRAPHY: O. Dresemann, *Die Juden in Aachen*, 1887; Stern and Hoeniger, *Das Judenschreinsbuch*, Nos. 27, 28, 118, 119, 120, 141–143; Aronius, *Regesten zur Geschichte der Juden in Deutschland*, p. 240.

J. F.

**AJALON:** A city in Palestine, from which the adjacent "Valley of Ajalon" took its name (Josh. x. 12). Its location is identical with that of the present Yâlo, a small village on the western spur of the south Ephraimitic mountain range (Robinson, "Researches," ii. 253; iii. 145; Guérin, "La Judée," i. 290; Pal. Explor. Fund, "Memoirs," iii. 19). The valley of Ajalon is either the fertile plain Merj ibn Umâr or the valley Wady Salmân, which lies west of Gibeon and leads to Ajalon. The city is mentioned in the El-Amarna tablets under the names Aialuna and Ialuna (Winckler, in "Keilinschrift. Bibliothek,"

GENERAL VIEW OF YÂLO—THE ANCIENT AJALON—PALESTINE.
(From a photograph.)

vol. v., Nos. 173, 180). According to Judges, i. 35, the Danites failed to conquer Ajalon; and it remained Canaanitic until subdued by the Ephraimites. It is included in the Danite territory referred to in Josh. xix. 42, xxi. 24 (compare I Chron. vi. 54); but in I Chron. viii. 13 it appears as a city of the Benjamites. Under the name of Aijurun it is mentioned by the Egyptian king Shishak, in the list of cities conquered by him in the time of Rehoboam (W. M. Müller, "Asien und Europa," p. 166). According to II Chron. xi. 10 it was fortified by Rehoboam, and II Chron. xxviii. 18 states that it was taken by the Philistines from Ahaz. Whether it occurred in the original text of I Sam. xiv. 31 is doubtful. Ajalon must not be confused with Aijalon in the territory of Zebulun (Judges, xii. 12). F. Bu.

**AJAS.** See Ayas.

**AKABAH, PALESTINE.** See Eloth.

**'AKABIA BEN MAHALALEL:** A religious teacher, probably of the second tannaitic generation (first and second centuries). Of his early history nothing is known; his teachers are nowhere named; and of his sayings comparatively few have been preserved (Mishnah 'Eduy. v. 6, 7; Mishnah Bek. v. 4; Mishnah Niddah, ii. 6; Mishnah Neg. i. 4, v. 3). The Mishnah portrays him as a man who, even in cases where different traditions were held by the majority of his colleagues, fearlessly and persistently maintained opinions on some Halakot, because those opinions were founded on traditions he had received from his learned predecessors. On one occasion the majority demanded that he renounce his divergent opinions, but he refused. It was even intimated to him that, in the event of his compliance, he would be elevated to the dignity of Ab bet din (president of the court); but 'Akabia rejected the proposition, remarking, "I would rather be called a fool all my lifetime than be a sinner for one moment."

In the course of the discussion of the Halakah concerning the administration of "the water of jealousy" (Num. v. 11–31), 'Akabia declared that, if the subject of the test was not a free-born Jewess, the test-water was not to be administered; while the majority declared a proselyte or an emancipated slave to be the equal of a free-born daughter in Israel. In support of their view the majority cited a case in point, where the former associate presidents of the Sanhedrin, Shemaiah and Abtalion, had the test made on a freed woman; whereupon 'Akabia disdainfully exclaimed, "Dugma hishḳuha." This might mean "To one like themselves they gave to drink," and may be construed as an allusion to an old rumor to the effect that these associate presidents were themselves lineal descendants of proselytes (Giṭ. 57*b*); or it might mean "They gave her a sham to drink." The memory of those chiefs being held in esteem, 'Akabia's insinuation gave offense; wherefore the sentence of *niddui* (isolation, excommunication) was passed on him. This he bore to the end of his days rather than violate his convictions. However, before his death, he admonished his son to submit to the views of the majority, even in the cases where he himself had shown such persistent opposition. His son expressing surprise at so apparent an inconsistency, the dying sage replied: "I have received my tradition from a majority of a school in my days, and so have my opponents. I was bound to conform to the tradition I had received; and so are they bound by their tradition. But thou hast heard the traditions both from myself and from my opponents; from a minority and from a majority, and it is proper for thee to reject the opinions of the individual and adopt the views of the majority" ('Eduy. v. 7).

Another characteristic trait of 'Akabia was the great stress he laid on personal merit. When, on his deathbed, he was requested by his son to recommend him to the sages, he declined to do so. His son inquired whether his father had discovered in him any trait which rendered him unworthy of such recommendation; and 'Akabia's reply was, "No! but thine own deeds will make thee welcome, or thine own deeds will make thee obnoxous" ('Eduy. v. 7).

'Akabia's motto in life was: "Remember whence thou hast come, whither thou goest, and before whom thou must be prepared to render an account of thy doings" (Ab. iii. 1; compare Ab. R. N. xix; Yer. Soṭah, ii. 18*a*; Derek Erez R. iii). Beyond this maxim and the Halakot enumerated above, nothing from him has been transmitted. As to his epoch scholars are divided. While some place him in the patriarchate of Hillel I. (30 B.C. to 10 of the present era), and even somewhat earlier, others bring him down to the first tannaitic generation (10–80); still others believe that he flourished during the patriarchate of Gamaliel II. (80–117). The circumstances and scholastic achievements of the second tannaitic generation render 'Akabia's excommunication more reasonable.

The decree of excommunication failed to obscure 'Akabia's merited fame; for his name reached subsequent generations surrounded by such a halo of glory as to throw doubt on the decree itself. "God forbid," exclaims Judah b. Ilai, one of the tannaim of the fourth generation (139–165), "that we should think that 'Akabia was excommunicated, for the Temple gates were never closed behind a man in Israel so great in wisdom and in the fear of sin as was 'Akabia ben Mahalalel" ('Eduy. *l.c.*). This expression, which is based on the law forbidding an excommunicated person to enter the Temple court, was in later days taken literally, and gave rise to forced halakic discussions and comments (Ber. 19*a*, Pes. 64*b*), as well as to hypothetical speculations about the age of 'Akabia. Elsewhere (Sifre, Num. 105) it is said, "Whoever asserts that 'Akabia was ever excommunicated will have to answer before the tribunal of heaven." This observation is wrongly attributed to Judah b. Betera I. (compare Shab. 97*a*); and conclusions as to 'Akabia's early age are erroneously deduced therefrom.

Bibliography: Brüll, *Mebo ha-Mishnah*, i. 49; Frankel, *Darke ha-Mishnah*, pp. 56 *et seq.*; Grätz, *Gesch. d. Juden*, 2d ed., iv. 39; Jost, *Gesch. des Judenthums und seiner Sekten* ii. 34; Weiss, *Dor*, i. 176; Hamburger, *R. B. T.* ii. 32; Derenbourg, *Essai sur l'Histoire de la Palestine*, p. 483; Mendelsohn, *Rev. Ét. Juives*, xii. 31–44.

S. M.

**AKBARITES.** See Okbarites.

**AḲDAMUT (אקדמות):** A mystical poem, written in Aramaic by Meïr ben Isaac Nehorai, which is in the Ashkenazic usage interpolated after the opening verse of the lesson from the Law on the first day of the Feast of Weeks. It is traditionally associated with two melodies of different dates. The older (A) is a chant, used also for "calling up" the *ḥatan Torah* (bridegroom of the Law) on the Feast of the Rejoicing of the Law. It is an interesting example of the eighth (hypomixolydian) mode in the medieval, or plain-song, system, which is the tonality of much of the older recitative music of the Synagogue. The other traditional melody (B) for this hymn is of much later origin. There is no reason to suppose it other than the composition of a ḥazan of Middle Germany in the eighteenth century. It has been elevated to the dignity of a representative theme for the festival (compare Addir Hu), and as such is

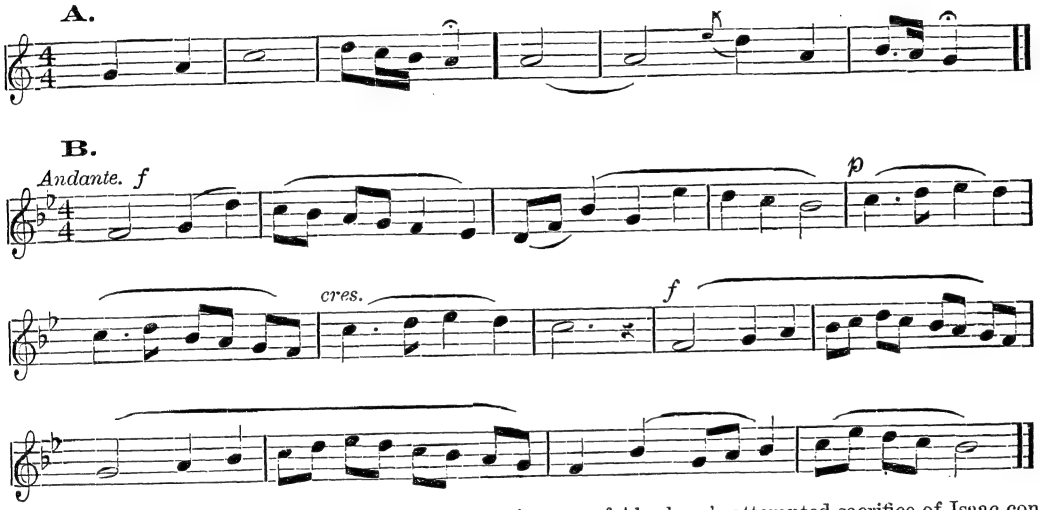
quoted extensively in the rendering of the HALLEL (Ps. cxvi. 16–19, cxvii.). Probably its finest musical treatment has been that by J. L. Mombach, written about 1870 for the Great Synagogue of London—a composition of great interest.

BIBLIOGRAPHY: Zunz, *Gottesdienstliche Vorträge*, p. 396.

F. L. C.

**'AḲEDAH, עקידה** ("The binding or sacrifice of Isaac"): This Biblical incident plays an important part in the Jewish liturgy. The earliest allusion to it in prayer occurs in the Mishnah (Ta'anit, ii. 4) in the litany for public fast-days, "May He who answered Abraham on Mount Moriah listen to our supplication." In the Gemara (R. H. 16*a*) the use of a ram's horn on New-year's Day is explained as a reminder of the ram which was offered in place of Isaac. Hence the following passage was inserted in the *musaf* arranged by Rab in the third century

AḲDAMUT




(Zunz, "S. P." p. 81; B. Beer, "Leben Abraham's," p. 186) for that day (see Gen. R. lvi.; Lev. R. xxxvi.):

"Remember in our favor, O Lord our God, the oath which Thou hast sworn to our father Abraham on Mount Moriah; consider the binding of his son Isaac upon the altar when he suppressed his love in order to do Thy will with a whole heart! Thus may Thy love suppress Thy wrath against us, and through Thy great goodness may the heat of Thine anger be turned away from Thy people, Thy city, and Thy heritage! . . . Remember to-day in mercy in favor of his seed the binding of Isaac."

Gen. xxii. was taken as the Biblical lesson for the second day of the New-year festival (Meg. 31*a*; compare Rashi, *ad loc.*).

In the course of time ever greater importance was attributed to the 'Aḳedah. The haggadistic literature is full of allusions to it; the claim to forgiveness on its account was inserted in the daily morning prayer; and a piece called "'Aḳedah" was added to the liturgy of each of the penitential days among the German Jews.

Before the first blasts of the shofar are sounded there is sung in the Sephardic liturgy a hymn which narrates the 'Aḳedah; this was written by Judah ben Samuel ibn Abbas, rabbi in Fez in the twelfth century.

This turn given to the attempted sacrifice of Isaac is certainly in conflict with the prophetic spirit. The occurrence is never again mentioned in the Bible; and even in the Talmud voices are raised in condemnation of its conception as a claim to atonement. The injunctions in Jer. xix. 5 and in Micah, vi. 7 against the sacrifice of children are explained as referring to the sacrifice of Isaac (Ta'anit, 4*a*; Yalḳ., Micah, § 555).

These protests were silenced by the persecutions in which Jewish fathers and mothers were so often driven to slaughter their own children in order to save them from baptism. This sacrifice is regarded as a parallel to that of Abraham (Zunz, "S. P." pp. 136–138). The influence of the Christian dogma of atonement by vicarious suffering and death, it has been suggested, induced the Jews to regard the willingness of Isaac also to be sacrificed in the light of a voluntary offering of his life for the atonement of his descendants (Geiger's "Jüd. Zeit." x. 170; "Nachgelassene Schriften," v. 352).

From the point of view of some advocates of reformed Judaism the great importance of the Biblical story of Abraham's attempted sacrifice of Isaac consists in the lesson that God does not desire such a sacrifice; accordingly many American reform rituals have abolished the 'Aḳedah prayers. At the same time stress is laid even by reformers on the typical character of the story as expressing the spirit of martyrdom which permeates Jewish history and has maintained the Jewish faith.

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M. L.

**AKERMAN, RACHEL**: The earliest Jewess to write German poetry; born probably at Vienna, 1522; died at Iglau, Moravia, 1544. She appears to have received an excellent education, having studied both Latin and Greek. She soon exhibited poetical powers, and began to exercise them at an early age. On account of her poem, "Geheimniss des Hofes" (The Mystery of the Courts), in which she described the intrigues of courtiers, Rachel and her father were expelled from Vienna, where they had lived. She died heartbroken at this treatment. M. K.

**AKHALTZYK** (meaning, in the Georgian language, "New Castle"): A fortified town of Transcaucasia, in the government of Tiflis, on an affluent of the Kur, 110 miles west of Tiflis. Of the 26,000 inhabitants about 3,000 are Jews; some of them

being very old settlers, while others emigrated from Abas-Tuman in the middle of the nineteenth century, owing to persecution by the Mohammedans of that region. They have a synagogue and schools, and are mainly cotton-weavers and small traders.

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H. R.

**AKIBA BAER BEN JOSEPH (SIMON, AKIBA BAER):** Son of Joseph Hanoks, a Talmudist and cabalistic writer, one of the refugees who, at the expulsion of the Jews from Vienna in 1670, went to Bavaria, to promote Talmudical learning among their brethren in their new home. Being thus reduced in circumstances he at first had to wander from town to town through Bohemia and parts of Germany as a teacher, highly reputed for his Talmudic and cabalistic knowledge as well as for his eloquence as a preacher. As the son-in-law of Veitel Isserles, rabbi of Kremsier, nephew of Gerson Ashkenazi and David ben Isserles in Trebitsch, a relative of Aaron Teomim of Worms and Menahem Mendel Bacharach in Bamberg, he was received everywhere with open arms. For six years he occupied the position of rabbi in the small community at Zeckendorf near Bamberg, and having found in the learned Parnes, Isaac Seligman ben Meir Levi, a congenial coworker, he published as the fruit of their common studies a small midrashic encyclopedia, based on the Midrashim Rabbot, under the title (taken from II Kings, ii. 9) of "Pi Shenayim" (A Double Share; Sulzbach, 1702), printed by Aaron ben Uri—also a Vienna refugee and friend of Akiba. His reputation as author, however, is due chiefly to a cabalistic commentary on the daily prayers, entitled "'Abodat ha-Boreh" (Worship of the Creator; Wilmersdorf, 1688), and divided into five sections corresponding with the five letters of his name AKIBA, at which he worked for a year while rabbi at Burgpreppach, Bavaria (1688). The book met with such general approval that he felt encouraged to issue a second edition (Berlin, 1700), and finally an enlarged third edition, comprising also a commentary on the Sabbath and holy-day prayers (Sulzbach, 1707). He then accepted a call to the rabbinate of the large community of Schnaitach, extended to him through the influence of Chief Rabbi Baerman of Ansbach; but owing to the political turmoil he failed to find there the looked-for rest. Upon a false accusation he was cast into prison, but, being soon released, he left and became rabbi of Gunzenhausen and assistant rabbi of his relative and benefactor, Rabbi Baerman at Ansbach, where he also won the friendship of Model Marx, the wealthy court Jew. Akiba was eminently a writer for the people, compiling rabbinical and cabalistic legends, and not even disdaining the use of the Judæo-German vernacular for the purpose of disseminating this quaint knowledge. The two works of this class that he published are: "Abir Ya'aḳob," a haggadic history of the Patriarchs, based upon the first forty-seven chapters of Genesis (Sulzbach, 1700), since reedited many times, and "Ma'asch Adonai" (The Deeds of the Lord), a collection of miraculous tales, compiled from the "Zohar," Isaac Luria, and other cabalistic writers (Frankfort-on-the-Main, 1691; afterward republished with addenda). His son Joseph was rabbi of Schaffa and Gewitsch in Moravia, then rabbi of the schoolhouse at Cleves, and afterward assistant rabbi at Amsterdam.

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K.

**AKIBA EGER THE ELDER, OF PRESBURG.** See EGER, AKIBA, THE ELDER, OF PRESBURG.

**AKIBA EGER THE YOUNGER, OF POSEN.** See EGER, AKIBA, THE YOUNGER, OF POSEN.

**AKIBA FRANKFURT.** See FRANKFURT, AKIBA.

**AKIBA BEN JOSEPH:** Palestinian tanna; born about 50; martyred about 132. A full history of Akiba, based upon authentic sources, will probably never be written, although he, to a degree beyond any other, deserves to be called the father of rabbinical Judaism (Yer. Shek. iii. 47*b*, R. H. i. 56*d*). Legend, which delights in embellishing the memory of epoch-marking personages, has not neglected Akiba (see AKIBA BEN JOSEPH IN LEGEND); but, despite the rich mass of material afforded by rabbinical sources, only an incomplete portrait can be drawn of the man who marked out a path for rabbinical Judaism for almost two thousand years.

**Parentage and Youth.**

Akiba ben Joseph (written עקיבא in the Babylonian style, and עקיבה in the Palestinian—another form for עקביה), who is usually called simply Akiba, was of comparatively humble parentage (Yer. Ber. iv. 7*d*, Bab. *ibid.* 27*b*).* Of the romantic story of Akiba's marriage with the daughter of the wealthy Jerusalemite, Kalba Sabu'a, whose shepherd he is said to have been (see AKIBA BEN JOSEPH IN LEGEND), only this is true, that Akiba was a shepherd (Yeb. 86*b*; compare *ibid.* 16*a*). His wife's name was Rachel (Ab. R. N. ed. Schechter, vi. 29), and she was the daughter of an entirely unknown man named Joshua, who is specifically mentioned (Yad. iii. 5) as Akiba's father-in-law. She stood loyally by her husband during that critical period of his life in which Akiba, thitherto the mortal enemy of the rabbis, an out-and-out *'am ha-arez* (ignoramus) (Pes. 49*b*), decided to place himself at the feet of those previously detested men. A reliable tradition (Ab. R. N. *l.c.*) narrates that Akiba at the age of forty, and when he was the father of a numerous family dependent upon him, eagerly attended the academy of his native town, Lydda, presided over by Eliezer ben Hyrcanus. The fact that Eliezer was his first teacher, and the only one whom Akiba later designates as "rabbi," is of importance in settling the date of Akiba's birth. It is known that in 95–96 Akiba had already attained great prominence (Grätz, "Gesch. d. Juden," 2d ed., iv. 121), and, further, that he studied for thirteen years before becoming a teacher himself (Ab. R. N. *l.c.*). Thus the beginning of his years of study would fall about 75–80. Earlier than this, Johanan ben Zakkai was living; and Eliezer, being his pupil, would have been held of no authority in Johanan's lifetime. Consequently, if we accept the tradition that Akiba was forty when beginning the study of the Law, he must have been born about 40–50. Besides Eliezer, Akiba had other teachers—principally Joshua ben Hananiah (Ab. R. N. *l.c.*) and Nahum of Gimzo (Hag. 12*a*). With Rabban Gamaliel II., whom he met later, he was upon a footing of equality. In a certain sense, Ṭarphon was considered as one of Akiba's masters (Ket. 84*b*); but the pupil outranked his teacher, and Ṭarphon became one of Akiba's greatest admirers (Sifre, Num. 75). Akiba probably remained in Lydda (R. H. i. 6), as long as Eliezer dwelt there,

* A misunderstanding of the expression "Zekut Abot" (Ber. *l.c.*), joined to a tradition concerning Sisera, captain of the army of Hazor (Git. 57*b*, Sanh. 96*b*), is the source of another tradition (Nissim Gaon to Ber. *l.c.*), which makes Akiba a descendant of Sisera.

and then removed his own school to Bene Berak, five Roman miles from Jaffa (Sanh. 32*b*; Tosef., Shab. iii. [iv.] 3). Akiba also lived for some time at Ziphron (Num. xxxiv. 9), the modern Zafrân (Z. P. V. viii. 28), near Hamath (see Sifre, Num. iv., and the parallel passages quoted in the Talmudical dictionaries of Levy and Jastrow). For another identification of the place, and other forms of its name, see Neubauer, "Géographie," p. 391, and Jastrow, *l.c.*

The greatest tannaim of the middle of the second century came from Akiba's school, notably Meir, Judah ben Ilai, Simeon ben Yoḥai, Jose ben Ḥalafta, Eleazar b. Shammai, and Nehemiah. Besides these, who all attained great renown, Akiba undoubtedly had many disciples whose names have not been handed down, but whose number is variously stated by the Haggadah at 12,000 (Gen. R. lxi. 3), 24,000 (Yeb. 62*b*), and 48,000 (Ned. 50*a*). That these figures are to be regarded merely as haggadic exaggerations, and not, as some modern historians insist, as the actual numbers of Akiba's political followers, is evident from the passage, Ket. 106*a*, in which there are similar exaggerations concerning the disciples of other rabbis. The part which Akiba is said to have taken in the Bar Kokba war can not be historically determined. The only established fact concerning his connection with Bar Kokba is that the venerable teacher really regarded the patriot as the promised Messiah (Yer. Ta'anit, iv. 68*d*); and this is absolutely all there is in evidence of an active participation by Akiba in the revolution. The numerous journeys which, according to rabbinical sources, Akiba is said to have made, can not have been in any way connected with politics. In 95–96 Akiba was in Rome (Grätz, "Gesch. d. Juden," iv. 121), and some time before 110 he was in Nehardea (Yeb. xvi. 7); which journeys can not be made to coincide with revolutionary plans. In view of the mode of traveling then in vogue, it is not at all improbable that Akiba visited en route numerous other places having important Jewish communities (Neuburger in "Monatsschrift," 1873, p. 393); but information on this point is lacking. The statement that he dwelt in Gazaka in Media rests upon a false reading in Gen. R. xxxiii. 5, and 'Ab. Zarah, 34*a*, where for "Akiba" should be read "'Uḳba," the Babylonian, as Rashi on Ta'anit, 11*b*, points out. Similarly the passage in Ber. 8*b* should read "Simon b. Gamaliel" instead of Akiba, just as the Pesiḳta (ed. Buber, iv. 33*b*) has it. A sufficient ground for refusing credence in any participation by Akiba in the political anti-Roman movements of his day is the statement of the Baraita (Ber. 61*b*), that he suffered martyrdom on account of his transgression of Hadrian's edicts against the practise and the teaching of the Jewish religion, a religious and not a political reason for his death being given.

**His Relations with Bar Kokba.**

Akiba's death, which, according to Sanh. 12*a*, occurred after several years of imprisonment, must have taken place about 132, before the suppression of the Bar Kokba revolution; otherwise, as Frankel ("Darke ha-Mishnah," p. 121) remarks, the delay of the Romans in executing him would be quite inexplicable. That the religious interdicts of Hadrian preceded the overthrow of Bar Kokba, is shown by Mek., Mishpaṭim, 18, where Akiba regards the martyrdom of two of his friends as ominous of his own fate. After the fall of Bethar no omens were needed to predict evil days. Legends concerning the date and manner of Akiba's death are numerous; but they must all be disregarded, as being without historical foundation (see Akiba ben Joseph in Legend).

Before proceeding to a consideration of Akiba's teaching, a word or two as to his personal character will be in place. According to the customary conception of the Pharisees, one would imagine him as being a typically proud and arrogant rabbi, looking down with contempt upon the common people. How modest he was in reality is shown by his funeral address over his son Simon. To the large assembly gathered on the occasion from every quarter, he said:

**His Personal Character.**

"Brethren of the house of Israel, listen to me. Not because I am a scholar have ye appeared here so numerously; for there are those here more learned than I. Nor because I am a wealthy man; for there are many more wealthy than I. The people of the south know Akiba; but whence should the people of Galilee know him? The men are acquainted with him; but how shall the women and children I see here be said to be acquainted with him? Still I know that your reward shall be great, for ye have given yourselves the trouble to come simply in order to do honor to the Torah and to fulfil a religious duty" (Sem. viii., M. Ḳ. 21*b*).

Modesty is a favorite theme with Akiba, and he reverts to it again and again. "He who esteems himself highly on account of his knowledge," he teaches, "is like a corpse lying on the wayside: the traveler turns his head away in disgust, and walks quickly by" (Ab. R. N., ed. Schechter, xi. 46). Another of his sayings, quoted also in the name of Ben 'Azzai (Lev. R. i. 5), is specially interesting from the fact that Luke, xiv. 8–12, is almost literally identical with it: "Take thy place a few seats below thy rank until thou art bidden to take a higher place; for it is better that they should say to thee 'Come up higher' than that they should bid thee 'Go down lower'" (see Prov. xxv. 7). Though so modest, yet when an important matter and not a merely personal one was concerned Akiba could not be cowed by the greatest, as is evidenced by his attitude toward the patriarch Gamaliel II. Convinced of the necessity of a central authority for Judaism, Akiba became a devoted adherent and friend of Gamaliel, who aimed at constituting the patriarch the true spiritual chief of the Jews (R. H. ii. 9). But Akiba was just as firmly convinced that the power of the patriarch must be limited both by the written and the oral law, the interpretation of which lay in the hands of the learned; and he was accordingly brave enough to act in ritual matters in Gamaliel's own house contrary to the decisions of Gamaliel himself (Tosef., Ber. iv. 12).

**Akiba and Gamaliel II.**

Concerning Akiba's other personal excellences, such as benevolence, and kindness toward the sick and needy, see Ned. 40*a*, Lev. R. xxxiv. 16, and Tosef., Meg. iv. 16. In this connection it may be mentioned that Akiba filled the office of an overseer of the poor (Ma'as. Sh. v. 9, and Ḳid. 27*a*).

Eminent as Akiba was by his magnanimity and moral worthiness, he was still more so by his intellectual capacity, by which he secured an enduring influence upon his contemporaries and upon posterity. In the first place, Akiba was the one who definitely fixed the canon of the Old Testament books. He protested strongly against the canonicity of certain of the Apocrypha, Ecclesiasticus, for instance (Sanh. x. 1, Bab. *ibid.* 100*b*, Yer. *ibid.* x. 28*a*), in which passages קורא is to be explained according to Ḳid. 49*a*, and חיצונים according to its Aramaic equivalent ברייתא; so that Akiba's utterance reads, "He who reads *aloud* in the synagogue from books not belonging to the canon as if they were canonical," etc. He has, however, no objection to the private reading of the Apocrypha, as is evident from the fact that he himself makes frequent use of Ecclesiasticus (Bacher, "Ag. Tan." i. 277; Grätz, "Gnosticismus," p. 120). Akiba stoutly defended, however, the canonicity of the Song of Songs, and Esther (Yad. iii.

5, Meg. 7*a*). Grätz's statements ("Shir ha-Shirim," p. 115, and "Kohelet," p. 169, respecting Akiba's attitude toward the canonicity of the Song of Songs are misconceptions, as Weiss ("Dor," ii. 97) has to some extent shown. To the same motive underlying his antagonism to the Apocrypha, namely, the desire to disarm Christians—especially Jewish Christians—who drew their "proofs" from the Apocrypha, must also be attributed his wish to emancipate the Jews of the Dispersion from the domination of the Septuagint, the errors and inaccuracies in which frequently distorted the true meaning of Scripture, and were even used as arguments against the Jews by the Christians.

Aquila was a man after Akiba's own heart; under Akiba's guidance he gave the Greek-speaking Jews a rabbinical Bible (Jerome on Isa. viii. 14, Yer. Ḳid. i. 59*a*). Akiba probably also provided for a revised text of the Targums; certainly, for the essential base of the so-called Targum Onkelos, which in matters of Halakah reflects Akiba's opinions completely (F. Rosenthal, "Bet Talmud," ii. 280).

**Akiba as Systematizer.**

Akiba's true genius, however, is shown in his work in the domain of the Halakah; both in his systematization of its traditional material and in its further development. The condition of the Halakah, that is, of religious praxis, and indeed of Judaism in general, was a very precarious one at the turn of the first Christian century. The lack of any systematized collection of the accumulated Halakot rendered impossible any presentation of them in form suitable for practical purposes. Means for the theoretical study of the Halakah were also scant; both logic and exegesis—the two props of the Halakah—being differently conceived by the various ruling tannaim, and differently taught. According to a tradition which has historical confirmation, it was Akiba who systematized and brought into methodic arrangement the Mishnah, or Halakah codex; the Midrash, or the exegesis of the Halakah; and the Halakot,* the logical amplification of the Halakah (Yer. Shek. v. 48*c*, according to the correct text given by Rabbinowicz, "Dikduḳe Soferim," p. 42; compare Giṭ. 67*a* and Dünner, in "Monatsschrift," xx. 453, also Bacher, in "Rev. Ét. Juives," xxxviii. 215.)

The *δευτερώσεις τοῦ καλουμένου Ραββὶ Ἀκιβά*† mentioned by Epiphanius ("Adversus Hæreses," xxxiii. 9, and xv., end), as well as the "great Mishnayot of Akiba" in the Midr. Cant. R. viii. 2, Eccl. R. vi. 2, are probably not to be understood as independent Mishnayot (*δευτερώσεις*) existing at that time, but as the teachings and opinions of Akiba contained in the officially recognized Mishnayot and Midrashim. But at the same time it is fair to consider the Mishnah of Judah ha-Nasi (called simply "the Mishnah") as derived from the school of Akiba; and the majority of halakic Midrashim now extant are also to be thus credited. Johanan bar Nappaḥa (199–279) has left the following important note relative to the composition and editing of the Mishnah and other halakic works: "Our Mishnah comes directly from Rabbi Meir, the Tosefta from R. Nehemiah, the Sifra from R. Judah, and the Sifre from R. Simon; but they all took Akiba for a model in their works and followed him" (Sanh. 86*a*). One recognizes here the threefold division of the halakic material that emanated from Akiba: (1) The codified Halakah (which is Mishnah); (2) the Tosefta, which in its original form contains a concise logical argument for the Mishnah, somewhat like the "Lebush" of Mordecai Jafe on the "Shulḥan 'Aruk"; (3) the halakic Midrash. The following may be mentioned here as the halakic Midrashim originating in Akiba's school: the Mekilta of Rabbi Simon (in manuscript only) on Exodus; Sifra on Leviticus; Sifre Zuṭṭa on Numbers (excerpts in Yalk. Shim'oni, and a manuscript in Midrash ha-Gadol, edited for the first time by B. Koenigsberger, 1894); and the Sifre to Deuteronomy, the halakic portion of which belongs to Akiba's school.

**Akiba's Halakah.**

Admirable as is the systematization of the Halakah by Akiba, his hermeneutics and halakic exegesis—which form the foundation of all Talmudic learning—surpassed it. The enormous difference between the Halakah before and after Akiba may be briefly described as follows: The old Halakah was, as its name indicates, the religious practice sanctioned as binding by tradition; to which were added extensions, and, in some cases, limitations, of the Torah, arrived at by strict logical deduction. The opposition offered by the Sadducees—which became especially strenuous in the last century B.C.—originated the halakic Midrash, whose mission it was to deduce these amplifications of the Law, by tradition and logic, out of the Law itself. It might be thought that with the destruction of the Temple—which event made an end of Sadduceeism—the halakic Midrash would also have disappeared, seeing that the Halakah could now dispense with the Midrash. This probably would have been the case had not Akiba created his own Midrash, by means of which he was able "to discover things that were even unknown to Moses" (Pesiḳ., Parah, ed. Buber, 39*b*). Akiba made the accumulated treasure of the oral law—which until his time was only a subject of knowledge, and not a science—an inexhaustible mine from which, by the means he provided, new treasures might be continually extracted. If the older Halakah is to be considered as the product of the internal struggle between Phariseeism and Sadduceeism, the Halakah of Akiba must be conceived as the result of an external contest between Judaism on the one hand and Hellenism and Hellenistic Christianity on the other. Akiba no doubt perceived that the intellectual bond uniting the Jews—far from being allowed to disappear with the destruction of the Jewish state—must be made to draw them closer together than before. He pondered also the nature of that bond. The Bible could never again fill the place alone; for the Christians also regarded it as a divine revelation. Still less could dogma serve the purpose, for dogmas were always repellent to rabbinical Judaism, whose very essence is development and the susceptibility to development. Mention has already been made of the fact that Akiba was the creator of a rabbinical Bible version elaborated with the aid of his pupil, Aquila, and designed to become the common property of all Jews; thus Judaizing the Bible, as it were, in opposition to the Christians. But this was not sufficient to obviate all threatening danger. It was to be feared that the Jews, by their facility in accommodating themselves to surrounding circumstances—even then a marked characteristic—might become entangled in the net of Grecian philosophy, and even in that of Gnosticism. The example of his colleagues and friends, Elisha ben Abuyah, Ben 'Azzai, and Ben Zoma strengthened him still more in his conviction of the necessity of providing some counterpoise to the intellectual influence of the non-Jewish world.

* For this meaning of Halakah, see especially Tosef., Zab. i. 5. סדר הלכות means to find logical foundation for the Halakot.

† In the second passage Rabbi Akiba has been corrupted into Barakiban, as also in Jerome's "Epistola ad Algasiam," 121, where, instead of Barachibas, Rab Achibas should be read. The statement in Epiphanius's "Adversus Hæreses," xlii. (ed. Migne, p. 744), that Akiba was born shortly before the Babylonian exile, is based upon the confusion of Akiba with Ezra, who was considered by Jewish authorities the founder of tradition (Suk. 20*a*), and as whose successor Akiba is designated (Sifre, Deut. 48).

Akiba sought to apply the system of isolation followed by the Pharisees (פרושים = those who "separate" themselves) to doctrine as they did to practise, to the intellectual life as they did to that of daily intercourse, and he succeeded in furnishing a firm foundation for his system. As the fundamental principle of his system, Akiba enunciates his conviction that the mode of expression used by the Torah is quite different from that of every other book. In the language of the Torah nothing is mere form; everything is essence. It has nothing superfluous; not a word, not a syllable, not even a letter. Every peculiarity of diction, every particle, every sign, is to be considered as of higher importance, as having a wider relation and as being of deeper meaning than it seems to have. Like Philo (see Siegfried, "Philo," p. 168), who saw in the Hebrew construction of the infinitive with the finite form of the same verb—which is readily recognizable in the Septuagint—and in certain particles (adverbs, prepositions, etc.) some deep reference to philosophical and ethical doctrines, Akiba perceived in them indications of many important ceremonial laws, legal statutes, and ethical teachings (compare Hoffmann, "Zur Einleitung," pp. 5–12, and Grätz, "Gesch." iv. 427). He thus gave the Jewish mind not only a new field for its own employment, but, convinced both of the unchangeableness of Holy Scripture and of the necessity for development in Judaism, he succeeded in reconciling these two apparently hopeless opposites by means of his remarkable method. The following two illustrations will serve to make this clear: (1) The high conception of woman's dignity, which Akiba shared in common with most other Pharisees, induced him to abolish the Oriental custom that banished women at certain periods from all social intercourse. He succeeded, moreover, in fully justifying his interpretation of those Scriptural passages upon which this ostracism had been founded by the older expounders of the Torah (Sifra, Mezora', end, and Shab. 64*b*). (2) The Biblical legislation in Ex. xxi. 7 could not be reconciled by Akiba with his view of Jewish ethics: for him a "Jewish slave" is a contradiction in terms; for every Jew is to be regarded as a prince (B. M. 113*b*). Akiba therefore teaches, in opposition to the old Halakah, that the sale of a daughter under age by her father conveys to her purchaser no legal title to marriage with her, but, on the contrary, carries with it the *duty* to keep the female slave until she is of age, and then to marry her (Mek., Mishpaṭim, 3). How Akiba endeavors to substantiate this from the Hebrew text is shown by Geiger ("Urschrift," p. 187). How little he cared for the letter of the Law whenever he conceives it to be antagonistic to the spirit of Judaism, is shown by his attitude toward the Samaritans. He considered friendly intercourse with these semi-Jews as desirable on political as well as on religious grounds; and he permitted—in opposition to tradition—not only eating their bread (Sheb. viii. 10) but also eventual intermarriage (Ḳid. 75*b*). This is quite remarkable, seeing that in matrimonial legislation he went so far as to declare every forbidden union as absolutely void (Yeb. 92*a*) and the offspring as illegitimate (Ḳid. 68*a*). For similar reasons Akiba comes near abolishing the Biblical ordinance of Kilaim; nearly every chapter in the treatise of that name contains a mitigation by Akiba. Love for the Holy Land, which he as a genuine nationalist frequently and warmly expressed (see Ab. R. N. xxvi.), was so powerful with him that he would have exempted agriculture from much of the rigor of the Law. These examples will suffice to justify the opinion that Akiba was the man to whom Judaism owes preeminently its activity and its capacity for development.

**Akiba's Hermeneutic System.**

Goethe's saying, that "in self-restraint is the master shown," is contradicted by Akiba, who, though diametrically opposed to all philosophical speculation, is nevertheless the only tanna to whom we can attribute something like a religious philosophy. A tannaitic tradition (Ḥag. 14*b*; Tosef., Ḥag. ii. 3) mentions that of the four who entered paradise, Akiba was the only one that returned unscathed. This serves at least to show how strong in later ages was the recollection of Akiba's philosophical speculation (see Elisha b. Abuya). Akiba's utterances (Abot, iii. 14, 15) may serve to present the essence of his religious conviction. They run: "How favored is man, for he was created after an image; as Scripture says, 'for in an image, Elohim made man'" (Gen. ix. 6). "Everything is foreseen; but freedom [of will] is given to every man." "The world is governed by mercy . . . but the divine decision is made by the preponderance of the good or bad in one's actions." Akiba's anthropology is based upon the principle that man was created בצלם, that is, not in the image of God—which would be בצלם אלהים—but after an image, after a primordial type; or, philosophically speaking, after an Idea—what Philo calls in agreement with Palestinian theology, "the first heavenly man" (see Adam Ḳadmon). Strict monotheist that Akiba was, he protested against any comparison of God with the angels, and declared the traditional interpretation of כאחד ממנו (Gen. iii. 22) as meaning "like one of us" to be arrant blasphemy (Mek., Beshallaḥ, 6). It is quite instructive to read how a contemporary of Akiba, Justin Martyr, calls the old interpretation —thus objected to by Akiba—a "Jewish heretical one" ("Dial. cum Tryph." lxii.). In his earnest endeavors to insist as strongly as possible upon the incomparable nature of God, Akiba indeed lowers the angels somewhat to the realms of mortals, and, alluding to Ps. lxxviii. 25, maintains that manna is the actual food of the angels (Yoma, 75*b*). This view of Akiba's, in spite of the energetic protests of his colleague Ishmael, became the one generally accepted by his contemporaries, as Justin Martyr, *l.c.*, lvii., indicates.

**Religious Philosophy.**

Against the Judæo-Gnostic doctrine ("Recognit." iii. 30; Sifre, Num. 103; Sifra, Wayikra, 2), which teaches that angels—who are spiritual beings—and also that the departed pious, who are bereft of their flesh, can see God, the words of Akiba, in Sifra, *l.c.*, must be noticed. He insists that not even the angels can see God's glory; for he interprets the expression in Ex. xxxiii. 20, "no man can see me and live" (וחי), as if it read "no man or any living immortal can see me." Next to the transcendental nature of God, Akiba insists emphatically, as has been mentioned, on the freedom of the will, to which he allows no limitations. This insistence is in opposition to the Christian doctrine of the sinfulness and depravity of man, and apparently controverts his view of divine predestination. He derides those who find excuse for their sins in this supposed innate depravity (Ḳid. 81*a*). But Akiba's opposition to this genetically Jewish doctrine is probably directed mainly against its Christian correlative, the doctrine of the grace of God contingent upon faith in Christ, and baptism. Referring to this, Akiba says, "Happy are ye, O Israelites, that ye purify yourselves through your heavenly Father, as it is said (Jer. xvii. 13, *Heb.*), 'Israel's hope is God'" (Mishnah Yoma, end).

**Freedom of Will.**

This is a play on the Hebrew word מקוה ("hope" and "bath"). In opposition to the Christian insistence on God's love, Akiba upholds God's retributive justice elevated above all chance or arbitrariness (Mekilta, Beshallah, 6). But he is far from representing justice as the only attribute of God: in agreement with the ancient Palestinian theology of the מדת הדין ("the attribute of justice") and מדת הרחמים ("the attribute of mercy") (Gen. R. xii., end; the *χαριστική* and *κολαστική* of Philo, "Quis Rer. Div. Heres," 34 Mangey, i. 496), he teaches that God combines goodness and mercy with strict justice (Ḥag. 14*a*). The idea of justice, however, so strongly dominates Akiba's system that he will not allow God's grace and kindness to be understood as arbitrary. Hence his maxim, referred to above, "God rules the world in mercy, but according to the preponderance of good or bad in human acts."

**God's Two Attributes.**

As to the question concerning the frequent sufferings of the pious and the prosperity of the wicked —truly a burning one in Akiba's time—this is answered by the explanation that the pious are punished in this life for their few sins, in order that in the next they may receive only reward; while the wicked obtain in this world all the recompense for the little good they have done, and in the next world will receive only punishment for their misdeeds (Gen. R. xxxiii.; Pesiḳ. ed. Buber, ix. 73*a*). Consistent as Akiba always was, his ethics and his views of justice were only the strict consequences of his philosophical system. Justice as an attribute of God must also be exemplary for man. "No mercy in [civil] justice!" is his basic principle in the doctrine concerning law (Ket. ix. 3); and he does not conceal his opinion that the action of the Jews in taking the spoil of the Egyptians is to be condemned (Gen. R. xxviii. 7). From his views as to the relation between God and man he deduces the inference that he who sheds the blood of a fellow man is to be considered as committing the crime against the divine archetype (דמות) of man (Gen. R. xxxiv. 14). He therefore recognizes as the chief and greatest principle of Judaism the command, "Thou shalt love thy neighbor as thyself" (Lev. xix. 18; Sifra, Ḳedoshim, iv.). He does not, indeed, maintain thereby that the execution of this command is equivalent to the performance of the whole Law; and in one of his polemic interpretations of Scripture he protests strongly against the contrary opinion of the Christians, according to whom Judaism is "simply morality" (Mek., Shirah, 3, 44*a*, ed. Weiss). For, in spite of his philosophy, Akiba was an extremely strict and national Jew. His doctrine concerning the Messiah was the realistic and thoroughly Jewish one, as his declaration that Bar Kokba was the Messiah shows. He accordingly limited the Messianic age to forty years, as being within the scope of a man's life—similar to the reigns of David and Solomon—against the usual conception of a millennium (Midr. Teh. xc. 15). A distinction is, however, to be made between the Messianic age and the future world (עולם הבא). This latter will come after the destruction of this world, lasting for 1,000 years (R. H. 31*a*). To the future world all Israel will be admitted, with the exception of the generation of the Wilderness and the Ten Tribes (Sanh. xi. 3, 110*b*). But even this future world is painted by Akiba in colors selected by his nationalist inclinations; for he makes Messiah (whom, according to Ezek. xxxvii. 24, he identifies with David) the judge of all the heathen world (Ḥag. 14*a*).

**Eschatology and Ethics.**

**The Messianic Age and the Future World.**

A man like Akiba would naturally be the subject of many legends (see AKIBA BEN JOSEPH IN LEGEND). The following two examples indicate in what light the personality of this great teacher appeared to later generations. "When Moses ascended into heaven, he saw God occupied in making little crowns for the letters of the Torah. Upon his inquiry as to what these might be for, he received the answer, 'There will come a man, named Akiba ben Joseph, who will deduce Halakot from every little curve and crown of the letters of the Law.' Moses' request to be allowed to see this man was granted; but he became much dismayed as he listened to Akiba's teaching; for he could not understand it" (Men. 29*b*). This story gives in naive style a picture of Akiba's activity as the father of Talmudical Judaism. The following account of his martyrdom is on a somewhat higher plane and contains a proper appreciation of his principles: When Rufus—"Tyrannus Rufus," as he is called in Jewish sources—who was the pliant tool of Hadrian's vengeance, condemned the venerable Akiba to the hand of the executioner, it was just the time to recite the "Shema'." Full of devotion, Akiba recited his prayers calmly, though suffering agonies; and when Rufus asked him whether he was a sorcerer, since he felt no pain, Akiba replied, "I am no sorcerer; but I rejoice at the opportunity now given to me to love my God 'with all my life,' seeing that I have hitherto been able to love Him only 'with all my means' and 'with all my might,'" and with the word "One!" he expired (Yer. Ber. ix. 14*b*, and somewhat modified in Bab. 61*b*). Pure monotheism was for Akiba the essence of Judaism: he lived, worked, and died for it. See also AKIBA BEN JOSEPH IN LEGEND.

**Legends.**

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L. G.

——**In Legend:** Akiba, who sprang from the ranks of the "plain people," loved the people; and they testified their admiration of his extraordinary accomplishments in the language of the people—in legend. The Haggadah, embodying the rabbinical legend—beginning with that all-important change in Akiba's life when, in the prime of life, he commenced to study—dwells upon every phase of his career and does not relinquish him even in death. Legendary allusion to that change in Akiba's life is made in two slightly varying forms, of which the following is probably the older:

Akiba, noticing a stone at a well that had been hollowed out by drippings from the buckets, said: "If these drippings can, by continuous action, penetrate this solid stone, how much more can the persistent word of God penetrate the pliant, fleshly human heart, if that word but be presented with patient insistency" (Ab. R. N. ed. Schechter, vi. 28).

According to another legend, it would appear that Akiba owed almost everything to his wife. Akiba was a shepherd in the employ of the rich and respected Kalba Sabu'a, whose daughter took a liking to him, the modest, conscientious servant. She consented to secret betrothal on the condition that he thenceforth devote himself to study. When the wealthy father-in-law learned of this secret betrothal, he drove his daughter from his house, and swore that he would never help her while Akiba remained her husband. Akiba, with his young wife, lived perforce in the most straitened circumstances. Indeed, so poverty-stricken did they become that the bride had to sell her hair to enable her husband to pursue his studies. But these very straits only served to bring out Akiba's greatness of character. It is related that once, when a bundle of straw was the only bed they possessed, a poor man came to beg some straw for a bed for his sick wife. Akiba at once divided with him his scanty possession, remarking to his wife, "Thou seest, my child, there are those poorer than we!" This pretended poor man was none other than the prophet Elijah, who had come to test Akiba (Ned. 50*a*).

**Akiba and His Wife.**

By agreement with his wife, Akiba spent twelve years away from her, pursuing his studies under Eliezer ben Hyrcanus and Joshua ben Ḥananiah. Returning at the end of that time, he was just about to enter his wretched home, when he overheard the following answer given by his wife to a neighbor who was bitterly censuring him for his long absence: "If I had my wish, he should stay another twelve years at the academy." Without crossing the threshold, Akiba turned about and went back to the academy, to return to her at the expiration of a further period of twelve years. The second time, however, he came back as a most famous scholar, escorted by 24,000 disciples, who reverently followed their beloved master. When his poorly clad wife was about to embrace him, some of his students, not knowing who she was, sought to restrain her. But Akiba exclaimed, "Let her alone; for what I am, and for what we are, to this noble woman the thanks are due" (Ned. 50*a*, Ket. 62*b et seq.*).

Akiba's success as a teacher put an end to his poverty; for the wealthy father-in-law now rejoiced to acknowledge a son-in-law so distinguished as Akiba. There were, however, other circumstances which made a wealthy man of the former shepherd lad. It appears that Akiba, authorized by certain rabbis, borrowed a large sum of money from a prominent heathen woman—a *matrona*, says the legend. As bondsmen for the loan, Akiba named God and the sea, on the shore of which the matrona's house stood. Akiba, being sick, could not return the money at the time appointed; but his "bondsmen" did not leave him in the lurch. An imperial princess suddenly became insane, in which condition she threw a chest containing imperial treasures into the sea. It was cast upon the shore close to the house of Akiba's creditor; so that when the matrona went to the shore to demand of the sea the amount she had lent Akiba, the ebbing tide left boundless riches at her feet. Later, when Akiba arrived to discharge his indebtedness, the matrona not only refused to accept the money, but insisted upon Akiba's receiving a large share of what the sea had brought to her (Commentaries to Ned. *l.c.*).

**Akiba and the Matrona.**

This was not the only occasion on which Akiba was made to feel the truth of his favorite maxim ("Whatever God doeth He doeth for the best"). Once, being unable to find any sleeping accommodation in a certain city, he was compelled to pass the night outside its walls. Without a murmur he resigned himself to this hardship; and even when a lion devoured his ass, and a cat killed the cock whose crowing was to herald the dawn to him, and the wind extinguished his candle, the only remark he made was, "This, likewise, must be for a good purpose!" When morning dawned he learned how true his words were. A band of robbers had fallen upon the city and carried its inhabitants into captivity, but he had escaped because his abiding place had not been noticed in the darkness, and neither beast nor fowl had betrayed him (Ber. 60*b*).

**His Favorite Maxim.**

Akiba's many journeys brought numerous adventures, some of which are embellished by legend. Thus in Ethiopia he was once called upon to decide between the swarthy king and the king's wife; the latter having been accused of infidelity because she had borne her lord a white child. Akiba ascertained that the royal chamber was adorned with white marble statuary, and, basing his decision upon a well-known physiological theory, he exonerated the queen from suspicion (Num. R. ix. 34). It is related that during his stay in Rome Akiba became intimately acquainted with the Jewish proselyte Ḳeṭia' bar Shalom, a very influential Roman—according to some scholars identical with Flavius Clemens, Domitian's nephew, who, before his execution for pleading the cause of the Jews, bequeathed to Akiba all his possessions ('Ab. Zarah, 10*b*). Another Roman, concerning whose relations with Akiba legend has much to tell, was Tinnius Rufus, called in the Talmud "Tyrannus" Rufus. One day Rufus asked: "Which is the more beautiful—God's work or man's?" "Undoubtedly man's work is the better," was Akiba's reply; "for while nature at God's command supplies us only with the raw material, human skill enables us to elaborate the same according to the requirements of art and good taste." Rufus had hoped to drive Akiba into a corner by his strange question; for he expected quite a different answer from the sage, and intended to compel Akiba to admit the wickedness of circumcision. He then put the question, "Why has God not made man just as He wanted him to be?" "For the very reason," was Akiba's ready answer, "that the duty of man is to perfect himself" (Tan., Tazri'a, 5, ed. Buber 7).

A legend according to which the gates of the infernal regions opened for Akiba is analogous to the more familiar tale that he entered paradise and was allowed to leave it unscathed. (Ḥag. 14*b*). There exists the following tradition: Akiba once met a coal-black man carrying a heavy load of wood and running with the speed of a horse. Akiba stopped him and inquired: "My son, wherefore dost thou labor so hard? If thou art a slave and hast a harsh master, I will purchase thee of him. If it be out of poverty that thou doest thus, I will care for thy requirements." "It is for neither of these," the man replied; "I am dead and am compelled because of my great sins to build my funeral pyre every day. In life I was a tax-gatherer and oppressed the poor. Let me go at once, lest the demon torture me for my delay." "Is there no help for thee?" asked Akiba. "Almost none," replied the deceased; "for I understand that my sufferings will end only when I have a pious son. When I died, my wife was pregnant; but I have little hope that she will give my child proper training." Akiba inquired the man's name and that of his wife and her dwelling-place; and when, in the course of his travels, he reached the

**Akiba and the Dead.**

place, Akiba sought for information concerning the man's family. The neighbors very freely expressed their opinion that both the deceased and his wife deserved to inhabit the infernal regions for all time —the latter because she had not even initiated her child into the Abrahamic covenant. Akiba, however, was not to be turned from his purpose; he sought the son of the tax-gatherer and labored long and assiduously in teaching him the word of God. After fasting forty days, and praying to God to bless his efforts, he heard a heavenly voice (*bat ḳol*) asking, "Wherefore givest thou thyself so much trouble concerning this one?" "Because he is just the kind to work for," was the prompt answer. Akiba persevered until his pupil was able to officiate as reader in the synagogue; and when there for the first time he recited the prayer, "Bless ye the Lord!" the father suddenly appeared to Akiba, and overwhelmed him with thanks for his deliverance from the pains of hell through the merit of his son (Kallah, ed. Coronel, 4*b*, and see quotations from Tan. in Aboab's "Menorat ha-Maor," i. 1, 2, § 1, ed. Fürstenthal, p. 82; also Maḥzor Vitry, p. 112). This legend has been somewhat elaborately treated in Yiddish under the title, "Ein ganz neie Maase vun dem Tanna R. Akiba," Lemberg, 1893 (compare Tanna debe Eliyahu Zuṭṭa, xvii., where Johanan b. Zakkai's name is given in place of Akiba).

Akiba ben Joseph.
(From the Mantua Haggadah, 1560.)

Akiba's martyrdom—which is an important historical event—gave origin to many legends. The following describes his supernatural interment:

**Akiba's Death.**

Contrary to the vision (Men. 29*b*), which sees Akiba's body destined to be exposed for sale in the butcher's shop, legend tells how Elijah, accompanied by Akiba's faithful servant Joshua, entered unperceived the prison where the body lay. Priest though he was, Elijah took up the corpse—for the dead body of such a saint could not defile—and, escorted by many bands of angels, bore the body by night to Cæsarea. The night, however, was as bright as the finest summer's day. When they arrived there, Elijah and Joshua entered a cavern which contained a bed, table, chair, and lamp, and deposited Akiba's body there. No sooner had they left it than the cavern closed of its own accord, so that no man has found it since (Jellinek, "Bet ha-Midrash," vi. 27, 28; ii. 67, 68; Braunschweiger, "Lehrer der Mischnah," 192–206).

L. G.

**AKIBA BEN JOSEPH, ALPHABET OF** (called also **Otiot de-Rabbi Akiba, Midrash** or **Haggadah de-R. Akiba**): The title of a Midrash on the names of the letters of the Hebrew alphabet. Two versions or portions of the same exist: **Version *A***, considered by Jellinek to be the older form, by Bloch thought to be of a much more recent origin, introduces the various letters as contending with each other for the honor of forming the beginning of creation (*bereshit*). It is based upon Gen. R. i. and Cant. R. on v. 11, according to which *Aleph* complained before God that *Beth* was preferred to it, but was assured that the Torah of Sinai, the object of creation, would begin with *Aleph* (*Anoki* = I am); it, however, varies from the Midrash Rabbot. The letters, beginning with the last, *Tav*, and ending with *Beth*, all assert their claim to priority. First *Tav*, as being the initial letter of Torah: it is told that it will be the mark on the forehead of the wicked (Ezek. ix. 4, Shab. 55*a*). Then *Shin*, as the initial letter of *Shem* ("the Name") and *Shaddai* ("Almighty"), puts in its claim: it is told that it is also the first letter of *sheḳer* ("falsehood"). *Resh* as the initial letter of *rosh* ("the beginning of thy word is truth," Ps. cxix. 160) and of *Raḥum* ("the Merciful One") next makes its demands; but it is told that *rosh* or *Resh* also occurs in evil things (Num. xiv. 4, Dan. ii. 32, *Heb.*) and is the initial also of *resh'a* ("wickedness"). Next comes *Koph*, as the beginning of *ḳadosh* ("holy"); but it is also the first letter of *ḳelalah* ("curse"). So all the rest complain; each having some claim, which is, however, at once refuted, until *Beth*, the initial letter of *berakah* ("blessing" and "praise"), is chosen. Whereupon *Aleph* is asked by the Most High why it alone showed modesty in not complaining; and it is assured that it is the chief of all letters, denoting the oneness of God, and that it shall have its place at the beginning of the Sinaitic revelation. This competition is followed by a haggadic explanation of the form of the various letters and by interpretations of the different compositions of the alphabet: AT BSH, AHS BṬ'A, and AL BM.

**Version *B* of "Alphabet."**

Version *B* is a compilation of allegoric and mystic Haggadahs suggested by the names of the various letters, the component consonants being used as acrostics (*notarikon*). Thus *Aleph* (אמת למד פיך = אלף, "Thy mouth learned truth") suggests truth, praise of God, faithfulness (*emunah*), or the creative Word of God (*imrah*) or God Himself as *Aleph*, Prince and Prime of all existence; at this point chapters from mystic lore on Meṭaṭron-Enoch, etc., are inserted. *Beth* (here named after the Arabic form *Be*) suggests house (*bayit*), blessing (*berakah*), contemplation (*binah*), which is prized as superior to the study of the Law. *Gimel* suggests *gemilut ḥasadim* (benevolence), especially God's benevolence, and the rain (*geshem*) of God's mercy and His majesty (*gaavah*) in the heavens. *Daled* (Arabic, instead of the Hebrew form *Daleth*) suggests care for the poor (*dal*). *He* recalls God's name, so does *Vaw* (see Shab. 104*a*), *Zayin* the key of sustenance (*zan*) in God's hand (also Shab. 104*a*), and a chapter follows on Zerubbabel at the unlocking of the graves for the resurrection. Here follows a chapter on Hell and Paradise continued in *Ḥet* = *ḥeṭ* = sin; *Teth* suggests *ṭiṭ*, the clay of earth, and hence, resurrection; *Jod* ("the hand") suggests the reward of the righteous; *Caph* ("hollow of the hand"—"palm"), the clapping of hands, and the congregation of Israel (*keneset*) led by Meṭaṭron to Eden. *Lamedh* recalls *leb* ("the heart"); *Mem*, the mysteries of the *merkabah* ("the heavenly chariot") and God's kingdom (*malkut*); *Nun*, *ner*, "the light (*ner*) of God is the soul of man" (Prov. xx. 27, *Heb.*); *Samek*, "God sustaineth (*somek*) the falling" (Ps. cxlv. 14, *Heb.*), or Israel, the Sanctuary or the Torah, inasmuch as the word *samek* has several different meanings. *Ayin* ("the eye") suggests the Torah as light for the eye; *Pe* recalls *peh*, the mouth, as man's holy organ of speech and praise; *Ṣade* suggests Moses as *Ṣaddiḳ*, the righteous; *Koph*, also Moses as the one who circumvented the stratagems of Pharaoh. *Resh* suggests God as the *rosh*, the head of all; *Shin*, the breaking of the teeth (*shen*) of the wicked (Ps. iii. 8, *Heb.*) and *Tav* the insatiable desire of man (*taavah*) unless he devotes himself to the Torah, the Law.

Both versions are given as a unit in the Amsterdam edition of 1708, as they probably originally belonged together. Version *A* shows more unity of plan, and, as Jellinek ("B. H." vi. 40) has shown, is older. It is directly based upon, if not coeval with, Shab. 104*a*, according to which the schoolchildren in the time of Joshua b. Levi (the beginning of the third century) were taught in such mnemonic forms which at the same time suggested moral lessons. Jellinek even thinks that the Midrash was composed with the view of acquainting the children with the alphabet, while the Shabu'ot festival (Pentecost) furnished as themes God, Torah, Israel, and Moses. On the other hand, version *B* (which Grätz, "Monatsschrift," viii. 70 *et seq.*, considered as being the original, and the Hebrew "Enoch," and the "Shi'ur Ḳomah" as sections of it) shows no inner unity of plan, but is simply a compilation of haggadic passages taken at random from these and other cabalistic and midrashic works without any other connection than the external order of the letters of the alphabet, but also based on Shab. 104*a*. Jellinek has shown the time of its composition to be comparatively modern, as is evidenced by the Arabic form of the letters and other indications of Arabic life. It has, however, become especially valuable as the depository of these very cabalistic works, which had come near falling into oblivion on account of the gross anthropomorphic views of the Godhead expressed therein, which gave offense to the more enlightened minds of a later age. It was on this account that the Alphabet of R. Akiba was made an object of severe attack and ridicule by Solomon ben Jeroham, the Karaite, in the first half of the tenth century. Version *A* was likewise known to Judah Hadassi, the Karaite, in the thirteenth century (see Jellinek, "B. H." iii., xvii. 5).

**Critical Estimate of Versions.**

As to Akiba's authorship, this is claimed by the writers of both versions, who begin their compositions with the words, "R. Akiba hath said." The justification for this pseudonymous title was found in the fact that, according to the Talmud (Men. 29*b*), Moses was told on Sinai that the ornamental crown of each letter of the Torah would be made the object of halakic interpretation by Akiba ben Joseph, and that according to Gen. R. i., he and R. Eliezer as youths already knew how to derive higher meaning from the double form of the letters כּ נ צ פ ך.

In fact, there exists a third version, called Midrash de-R. Akiba 'al ha-Taggin we-Ziyunim, a Midrash of R. Akiba treating on the ornamentations of the letters of the alphabet with a view to finding in each of them some symbolic expression of God, Creation, the Torah, Israel, and the Jewish rites and ceremonies. This version is published in Jellinek's "B. H." v. 31–33.

BIBLIOGRAPHY: Bloch, in Winter und Wünsche's *Jüd. Lit.* iii. 225–232, where specimens in German are given; on the various editions see Steinschneider, *Cat. Bodl.* col. 519; S. Wiener, *Bibliotheca Fridlandiana*, p. 71; Imber, *Letters of Rabbi Akiba; or, the Jewish Primer as it Was Used in the Public Schools Two Thousand Years Ago*, in *Report of U. S. Commissioner of Education, 1895-96*, pp. 701–719, Washington, 1897.

K.

**AKIBA [BEN JOSEPH]'S BOOK ON LETTER-ORNAMENTS** (ס"ס התגין): According to the Haggadah (Men. 29*b*), Akiba found a significance in every little ornament or flourish upon the letters of the Torah; to him therefore a Midrash has been ascribed, which treats of the little curves or embellishments upon the extremities of Hebrew letters, and also of the single letters found in the Hebrew text of Scripture of a different size from the others. This small Midrash forms a kind of supplement to AKIBA'S ALPHABET, which treats of the names and shapes of the letters, and it is not improbable that both of them are portions of a larger work of which other parts are lacking.

The date of this Midrash can not be later than the beginning of the ninth century, seeing that a Karaite, Solomon ben Jeroham—Saadia's opponent—attacked the authenticity of the "Alphabet." The book itself does not give the slightest indication of its date; nor does its literary style. The following may serve as a sample of its method:

"ב (Beth) has two strokes connected by a stalk, representing the earthly and the heavenly judgment places (bet din), which, despite intervening time and space, are yet but one.

"ל (Lamedh), the tallest letter, has its head bent downward, thus representing God, who is exalted above all and still looks down upon us.

"Why is the י (Yod) in יגרל (Num. xiv. 17) written large? In order to indicate that God's mercy is so great that it extends over all the inhabitants of the earth."

The first edition appeared in Abraham Portaleone's "Shilṭe ha-Gibborim," p. 177, Mantua, 1613, with annotations by the editor. It is also to be found in Bartolocci's "Bibliotheca Rabbinica," iv. 275, edited from a manuscript belonging to the duke of Parma. These two editions, together with that published in Jellinek's "B. H." v. 31–33, from a manuscript of the year 1398, contain only the portion concerning the ornaments of the letters. It has been published complete, and with an introduction by Senior Sachs, from a manuscript belonging to Baron Günzburg, in "Sefer Taghin," by J. L. Bargès, Paris, 1866.

L. G.

**AKIBA BEN JUDAH LOEB:** A German rabbi, who lived at Lehren-Steinsfeld, Württemberg, in the beginning of the eighteenth century. He wrote "Ha-Ohel 'Olam" (Everlasting Tent), containing novellæ on the Talmudic treatise Ketubot (Frankfort-on-the-Main, 1714). Appended to it are four responsa as well as an essay from his unpublished works, on Seder Zera'im. In addition to these he left two books on Seder Ṭaharot, which are still extant in manuscript.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 729; Benjacob, *Oẓar ha-Sefarim*, p. 124.

D.

**AKIBA HA-KOHEN, OF OFEN:** An eminent scholar, who lived in Hungary and Bohemia in the second half of the fifteenth century; died at Prague 1496. His learning, wealth, and benevolence secured for him the title "Nasi" (Prince), and an influential position at the court of King Matthew of Hungary about 1480. This promotion excited the envy of the nobles to such a degree that they slandered him to the king, and he was compelled to leave the country. He settled at Prague and there established a large Talmudic college, at which he himself lectured. Here, too, jealous enemies persecuted him, and even attempted his life. In grateful memorial of three fortunate escapes, he presented three of the synagogues of Prague with costly curtains for the Ark of the Law. Akiba, who was a kohen (a descendant of Aaron, the high priest), had twelve sons and thirteen daughters: twelve of the latter he gave in marriage to kohens. He was proud of the fact that with his sons and sons-in-law, aggregating, with himself, twenty-five (which number is represented by the Hebrew word כה, "thus"), he could fulfil literally the commandment of the priestly benediction (Num. vi. 23, Heb. version): "*Thus* shalt thou bless the people." His daughter Jochebed,

who married Shabbethai b. Isaiah Hurwitz, became the ancestress of a family renowned for its learned men; and his son Gerson was the progenitor of a noteworthy family of printers of that name.

BIBLIOGRAPHY: Frumkin, *Eben Shemuel*, pp. 111 *et seq.*; S. Kohn, *A Zsidók Tör Ténete Magyarországon*, i. 227 *et seq.*; *Ha-Nesher*, iv. 110 *et seq.* Concerning Akiba's descendants, see Meïr Perels, *Megillat Yuḥasin*.

M. K.

**AKIBA TRANI B. ELIJAH OF METZ:** Glossarist who lived in the eighteenth century. A collection of his casuistic glosses to the Talmudic treatises Zebaḥim and Menaḥot, still extant, was published in Metz, 1767, under the title "Ma'yan Ganim" (The Fountain of Gardens; Cant. iv. 15). Carmoly ("Itinerarium," p. 225) writes the name "Trenel," probably because it occurs among French Jews (Steinschneider, "Cat. Bodl." col. 729).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 349.

D.

**AKKAD.** See ACCAD.

**AKKERMAN:** District, town, and village in the government of Bessarabia, Russia, on the right bank of the Dniester estuary, twenty-seven miles southwest of Odessa. The Jewish population in the town in 1897 was 4,846, in the village 1,136, in the district 5,241. Akkerman has two public synagogues, three private prayer-houses, and seven Hebrew schools. H. R.

**AKKEZ.** See HAKKEZ.

**AKKUB: 1.** Son of Elioenai, of the Judean royal family (I Chron. iii. 24). **2.** A Levite, porter at the east gate of the Temple (I Chron. ix. 17; Neh. xi. 19, xii. 25). Children of Akkub are found (Ezra, ii. 42, 45; Neh. vii. 45) in the list of the Levites and their offices. Akkub is called Dacubi in I Esd. v. 28. **3.** A Levite who helped Ezra expound the Law (Neh. viii. 7), and who is mentioned in the account of I Esd. ix. 48, where he is called Jacubus—perhaps the same as the preceding. G. B. L.

**'AKKUM** (עכ"ום): An abbreviation formed by the initial letters of עובד כוכבים ומזלות ("worshiper of stars and constellations"). 'Akkum therefore came to be the Talmudical designation for heathen or idolater, and was originally applied to Chaldean star-worshipers. The term, however, plays quite a conspicuous rôle in the history of the calumniation of the Jews; for it has frequently been claimed that wherever harsh expressions or intolerant rules are given in the Talmud touching the 'Akkum, it is the non-Jew in general who is intended, and therefore the Christian as well. This, however, is erroneous, and every edition of the Talmud bears upon its front page the solemn declaration of contemporary rabbis that wherever either of the terms "'Akkum" or "Nokri" ("Stranger") was used, it referred only to the idolatrous nations of antiquity or of distant lands, but never to such as believe in divine revelation and worship the Lord who created heaven and earth, among whom the Jews would live at peace, recognizing their righteousness and praying for their welfare. Censors often substituted "'Akkum" for "Nokri" or "Goy," and thus the attacks were chiefly directed against the former word. But calumniators persisted in their malevolent misrepresentations of the Talmud. An instance of the extent of such misrepresentations was afforded by Professor Rohling of Prague, who, in his pamphlet "Meine Antwort an die Rabbinen" (1883), p. 18, had the effrontery to declare that 'Akkum in the "Shulḥan 'Aruk" is the abbreviation of 'Obed Christum u-Maria ("worshiper of Christ and Mary"). 'Akkum is, according to H. L. Strack in article "Talmud" in Herzog's "Encyclopedia," xviii. 320, note, and "Nathaniel," 1900, p. 128, note, not found in the oldest edition or manuscripts of the Mishnah, Talmud, "Yad ha-Ḥazaḳah," and "Shulḥan 'Aruk," but has been put there by the censors in place of the words "Goy," "Nokri," and "'Abodah Zarah."

BIBLIOGRAPHY: Franz Delitzsch, *Rohling's Talmudjude*, 1881, 7th ed.; idem, *Was Dr. August Rohling Beschworen Hat und Beschwören Will*, 1883.

K.

**AKNIN, JOSEPH BEN JUDAH IBN.** See JOSEPH BEN JUDAH IBN AKNIN.

**AKRA, ABRAHAM IBN.** See ABRAHAM IBN AKRA.

**AKRABAH** (עקרבה): A city situated one day's journey north from Jerusalem (Ma'as Sheni, v. 2; Beẓah, 5*a*, where the spelling is עקרבא). It is probably identical with Akrabattene mentioned by Josephus ("B. J." iii. 3, § 5), which in the years preceding the destruction of Jerusalem was the scene of many sanguinary conflicts between the Judeans and the Samaritans. The Munich manuscript and early editions have עקרבת (Akrabat) for עקרבה (Akrabah).

This district must not be confused with the Biblical Akrabbim, which lies on the southeastern border of Judea.

BIBLIOGRAPHY: Neubauer, *G. T.* pp. 76, 159; Grätz, *Gesch. d. Juden*, 2d ed., ii., second part, p. 354.

M. B.

**AKRABBIM** ("The Scorpion Ascent"): This is mentioned in connection with the southeastern boundary of Judah (Num. xxxiv. 4; Josh. xv. 3; Judges, i. 36). It is probably one of the passes which lead from the northern slope of the great Wadi-el-Fikre to the desert plateau and which afford communication between Edom and Judah. Though it is not possible to identify it absolutely with any particular pass, the suggestion that it is identical with the Nakb-el-Safa has two points in its favor; viz., (1) the evident antiquity of the pass, and (2) the traces of a path cut in the rock (Robinson, "Researches," ii. 120). Akrabbim may, however, be the Nakb-el-Yemen, which lies farther to the west, but is apparently an easier road (Trumbull, "Kadesh-Barnea," plate III.). From this pass the surrounding region derived the name of Akrabattene (Josephus, "Ant." xii. 8, § 1; "B. J." ii. 22, § 2; iv. 9, § 4; I Macc. v. 3). This region must not be confused with the mountain district of Akrabattene, which lies to the north of Beth-el (Josephus, "B. J." ii. 20, § 4; iii. 3, § 5; iv. 9, § 9; Eusebius, "Onomastica Sacra," ed. Lagarde, 214–261). F. BU.

**AKRISH, ISAAC B. ABRAHAM:** Scholar, bibliophile, and editor; born in Spain about 1489; died after 1578. The Arabic form of the name, as Steinschneider has pointed out, occurs in a manuscript of Algiers. In a list of forty-eight Jewish families living at Saguntum in 1352 (published by Chabret, "Hist. de Sagunte," ii. 186) the name Içach Acrix occurs, which Loeb ("Rev. Ét. Juives," xix. 159) rightly interprets as Isaac Akrish. No mention of Akrish is found in the medieval Jewish chronicles; not even in Sambari's historic sketch, where allusion to him in the annals of Egyptian Jewry might be expected. Some autobiographic data, however, are contained in his writings. The introduction to his edition of a triple commentary on the Song of Solomon informs us that he belonged to those exiles from Spain (1492) who, having settled at Naples, were afterward compelled to leave it also (1495). Though lame in both legs, he was a wanderer well-nigh throughout his life, among peoples "whose tongues he knew not, and who regarded neither old men nor

children." The course of his tiresome travels at length brought him to Cairo, Egypt. There he was taken into the house of R. David ibn Abi Zimra, an immigrant who had attained to a high communal position. For about ten years (about 1543–53) Akrish remained at Cairo as private tutor to David's children and grandchildren, until his patron's emigration to Palestine caused him again to take up the wanderer's staff. This time Constantinople was apparently his goal; but before he reached it he must have rested a while at Candia. According to his own testimony in the preface to Efodi's "Letter," he was at Candia when his beloved library was confiscated by the Venetian government "in the year of the burning of the Talmud" (the latter part of 1553).

When Constantinople was finally reached Akrish found in it a haven of safety and rest. The Jewess Esther Chiera, philanthropist and patron of art and letters, became his benefactress, and supported the wayworn Akrish liberally, especially after the extensive fire at Constantinople (1569), which devoured almost the whole Jewish quarter. Later Akrish was taken into the house of Joseph, duke of Naxos, where his scholarly inclinations and his love of books at last found ample field for activity. Record exists of his stay there as late as the year 1578, when Jacob Catalani Shem-Ṭob copied for him Ibn Shaprut's polemic work "Eben Boḥan."

Jewish literature is indebted to Akrish for the preservation of several important historic treasures. While at Constantinople, about 1577, he edited a collection of ten documents (afterward called "Ḳobeẓ Wikkuḥim"), containing notably the satirical letter addressed by Profiat Duran (Efodi) to his former friend David En-Bonet, "Al tehi ka-Aboteka" (Be Not Like Thy Fathers), which, as Akrish points out in his introduction, was so deceptive in its irony that Christians for a long while considered it a vindication of Christianity, citing it as "Alteca Boteca." The same volume contained, also, the proselyting epistle of the apostate Astruc Raimuch (Franciscus Dioscarne) to his young friend En-Shaltiel Bonfas, as well as the satirical reply to it by Solomon Bonfed.

He then edited (about 1577) a second collection of documents, largely of a historical character. The first part bore the title "Ma'aseh Bet David," and contained the history of Bostanai, the exilarch; the second, that of "Ḳol Mebasser." This last comprised the correspondence between Ḥasdai ibn Shaprut and the king of the Chazars; an account, by a certain Mohammedan named Ali, of the Jews who lived near the Sambation river (see Neubauer, in "Jew. Quart. Rev." i. 420), translated into Hebrew by Moses Ashkenazi of Crete; and the letter of Elijah of Ferrara. (German translations of this work appeared at Basel, 1600–9; Amsterdam, 1685; Prague, 1705; a Judæo-German one made its appearance under the title "Ein Wunderlich Geschächtniss . . . von einen der hot Geheissen Bostanai," Prague, about 1686–90.) In addition to other works, Akrish is said to have edited a triple commentary upon the Song of Songs.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 3d ed., ix. 8 *et seq.*, 394, 397, 563, 568 *et seq.*; Benjacob, *Ozar ha-Sefarim*, pp. 9, 521; Steinschneider, *Cat. Bodl.* col. 1084; Azulai, *Shem ha-Gedolim*, under *David ibn Abi Zimra*; Brüll, *Jahrbuch*, 1887, pp. 53–55; *Jew. Quart. Rev.* xi. 585, xii. 203; Zunz, *G. S.* i. 80.

H. G. E.

**AKRON, Ohio:** Capital of Summit county, forty miles from Cleveland. This city was first settled by Jews in 1850. The Akron Hebrew Congregation (Reform) was organized on April 2, 1865, and was incorporated September 16, 1866. On the latter date the burial-ground was purchased; the present synagogue building was acquired in April, 1885, and it was dedicated August 30 of the same year. The rabbis of the congregation were: Nathan Hirsch, October 1, 1865; N. L. Holstein, August 15, 1867; T. Jesselson, 1869; A. Schreier, 1876; D. Burgheim, 1878; S. M. Fleischman, 1880; B. Rabbino, 1886; M. Wasserman, 1889; B. Wohlberg, 1892; D. Klein, 1894; Isador G. Philo, 1896 to date. Other communal organizations are: the Schwesterbund (benevolent society), organized 1865; Montefiore Society (literary and social), organized 1883; Chautauqua Circle, organized 1899; Akron Hebrew Sabbath School (free); Francis Joseph Society, and a Hungarian Charity Association. Akron has also an orthodox congregation, which in 1900 purchased a lot on which to erect a synagogue.

In a total of about 50,000 Akron has 225 Jewish families. The vocations followed are those of merchant, bookbinder, public-school teacher, mining engineer, cigarmaker, physician, lawyer, foundryman, and bookkeeper. A.

**AKSAI (TASHKICHA):** A village in the province of Tersk, in the Caucasus, which has a Jewish community of about 1,000 persons. These Jews claim to be descendants of the exiles of Shalmaneser. Their progenitors emigrated in early days from Persia to Daghestan, and thence, in the seventeenth century, to the village of Andrei, where their old burial-grounds are to be found on the Dzuhot-tuba, "the hill of the Jews." As they suffered much from the persecution of the Mohammedans, they moved to Aksai in 1844. They are mainly merchants, butchers, and tanners.

BIBLIOGRAPHY: Cherny, *Sefer ha-Masa'ot*, see index; W. Miller, *Materialy dlya Izucheniya*, etc., St. Petersburg, 1883; A. Katz, *Die Juden im Kaukasus*, 1894, p. 7. H. R.

**AKSAKOV, IVAN SERGYEYEVICH:** Russian Panslavist leader; born October 7, 1823; died at Moscow, February 8, 1886. Aksakov was one of the founders at Moscow of a circle of Slavophils, whose aim was to restore Russia to the position it had held in the days prior to Peter the Great —a position independent of all West European civilization. As a logical consequence, they were opposed to all the foreign elements in the population of Russia—Germans, Poles, and, above all, Jews. Though, at first, Aksakov showed some signs of a liberal attitude toward the Jews, he as early as 1862 protested in his paper, the "Den," against the admission of Jewish graduates to the civil service; but at that time he was willing to grant them full civil rights, including that of residence throughout Russia. Later, his editorials in the same paper discussed the Jewish question from the religious (August 8, 1864) and economic (July 15, 1867) points of view. Aksakov's attention was again drawn to the Jewish question by the riots in South Russia in 1881; and he became leader of the reactionary movement which followed the death of Alexander II. He regarded the persecutions as a just revenge for the privileges granted to the Jews ("Rus," July 1, 1881), and vehemently supported the policy of General Ignatiev in promulgating the May Laws (*ib.* June, 1882).

At this time Aksakov's influence was paramount with both the government and the press; and there is no doubt that his attitude toward the Jews assisted Russia in her stubborn resistance to the protest of civilized Europe and America against her treatment of her Jewish population. One incident of Aksakov's campaign against the Jews deserves to be particularly mentioned. In 1883 he published in

"Rus" (No. 21) an article on the "Yevreiskaya Internatzionalka i Borba s Yevreistvom v Yevropye" (The Jewish International, and the Struggle with Judaism in Europe), in which he accused the Alliance Israélite of being a secret organization of the whole Jewish world to obtain control of all governments. This naturally aroused a considerable amount of protest; and the Alliance published a detailed refutation, which Aksakov reprinted in "Rus," No. 24.

BIBLIOGRAPHY: S. I. Aksakov, *Polnoe Sobranie Sochineni, Yevreiski Vopros*, vol. iii., Moscow, 1886; *Vos.* Feb., 1887; *Sistematicheski Ukazatel Statei*, etc., St. Petersburg, 1892, Nos. 6642, 6643, 8808; Vengerov, *Kritiko-Biograficheski Slovar*, vol. i., St. Petersburg, 1889.

H. R.

**AKSENFELD, ISRAEL:** A Judæo-German writer; born in Russia in the last quarter of the eighteenth century; died about 1868. He passed the first period of his life among the Ḥasidim, being himself a disciple of R. Naḥman Bratzlaver (of Bratzlav) and the companion of Nathan Bratzlaver, the editor and publisher of Naḥman's works. Later he abandoned his early associations, and removed to Odessa. By self-education he acquired a wide knowledge of law, literature, and science. He practised as a notary public, and was also a prolific writer of fiction. Like nearly all Russo-Jewish novelists, Aksenfeld was a realist. He derived the themes of his works from contemporary Jewish life, describing with the pen of an artist the conditions, manners, and customs of the Russian ghetto at the beginning of the eventful reign of Czar Nicholas I. He was the author of about twenty works, of which only five—one novel and four dramas—were printed; the others are still in manuscript, in the possession of a Polish family in St. Petersburg; and it is hoped they may soon be published. The most important of his dramatic works is "Der Erste Jüdische Rekrut," 1862, a tragedy which presents a remarkably vivid picture of the terrible commotion in the Russian ghetto when, in 1827, the ukase compelling the Jews to do military service was enforced for the first time. His novel, "Das Sterntüchel," describes the seamy side of Ḥasidism, its intolerance, bigotry, and hypocrisy, and contrasts it with the fair-mindedness and honesty of progressive Judaism.

BIBLIOGRAPHY: Gottlober, in *Jüdische Volksbibliothek*, Kiev, 1888, p. 258; Lerner, *Kriticheskij Razbor Sochineni I Aksenfeld*, Odessa, 1868; L. Rosenthal, *Toledot Hebrat Marbe Haskalah*, i. 6, ii. 21, St. Petersburg, 1885–1890.

H. R.

**AKYLAS.** See AQUILA.

**ALABAMA:** One of the southern states of the United States; admitted Dec. 14, 1819; seceded Jan. 11, 1861; and was readmitted July, 1868.

No definite date can be assigned to the first settlement of Jews in the state of Alabama. It is known, however, that Jews were settled in the district of Mobile, in the southwestern part of the state, as early as 1724. Mobile was then one of the nine districts of the French colony of Louisiana, over which Bienville had been placed as governor. In March, 1724, he, in the name of the king, issued his celebrated "Black Code," one of the provisions of which was that all Jews must leave the colony, and that the Roman Catholic religion would be the only religion tolerated there.

A searching investigation has been made with a view to discovering records referring to the Jews of the Mobile district, but no such records have been found. Not until about a half-century later is the name of a Jew found, and then in connection with incriminating charges preferred against Governor Farmer. By the treaty of Paris in 1763, the Mobile district became a part of the British possessions of North America; and the British authorities appointed Major Farmer governor of the district. He held the office until 1776, when he was charged with being guilty of "sending flour for the king to New Orleans or attempting to sell it there by means of Pallachio, a Jew." Nothing has been found in these accounts which would incriminate Pallachio.

**Early Settlements.**

In 1785 Abram Mordecai left Pennsylvania to settle in Alabama, in Montgomery county, where he was the pioneer Jewish settler. Albert James Pickett, in his "History of Alabama," refers to Mordecai as an "intelligent Jew, who lived fifty years in the Creek nation." He established a trading-post two miles west of Line creek, carrying on extensive trade with the Indians, and "exchanging his goods for pinkroot, hickory-nut oil, and peltries of all kinds." Mordecai believed that the Indians were originally Jews. Pickett is authority for Mordecai's assertion that in their green-corn dances he had often heard the Indians utter, in grateful tones, "Yavoyaha! Yavoyaha!" He was always informed by the Indians that this meant Jehovah, or the Great Spirit, and that they were then returning thanks for the abundant harvest with which they had been blessed. In October, 1802, Abram Mordecai established a cotton-gin, which was the first built in the state and which seems to have been constructed by two Jews, Lyons and Barnett of Georgia, "who brought their tools, gin-saws, and other material from that state on packhorses."

Jews settled in the towns of Claiborne and Uniontown as early as 1840, and in Selma, Huntsville, and Demopolis about 1850. There does not seem to have been a concerted movement toward the formation of a congregation in Alabama until 1841. In that year a number of Jews of Mobile united for the purpose of purchasing a plot of ground for a cemetery. The court records show that the congregation Sha'arai Shomayim purchased from the city authorities four lots for burial purposes at thirty dollars each. The deed was signed by the mayor of the city, Edward Hall, and attested by the clerk, H. P. Ensign, June 22, 1841.

**The First Congregation.**

Religious services were held by the members of this congregation during the years 1842 and 1843 at the residence of B. L. Tim; but not until Jan. 25, 1844, was the congregation duly incorporated. Its constitution and by-laws, with the name of the organization printed in Hebrew letters, were then recorded in the probate court at Mobile.

Montgomery was the next city to form a permanent congregation, which was organized and incorporated under the name Kahal Montgomery, April 12, 1852. It dedicated its first synagogue March 8, 1862. According to G. Jacobson, of Mobile, a congregation with an officiating rabbi was organized in Claiborne in 1855. Most of the Jews left Claiborne, however, and the congregation passed out of existence.

Jewish congregations have since been formed in Selma, Birmingham, Huntsville, Demopolis, Anniston, and Uniontown. All of them have well-equipped Sabbath-schools and organized benevolent societies, which distribute annually among the poor more than $10,000. During the year 1900 the cities of Huntsville and Selma dedicated new synagogues; and in Montgomery one was in course of construction.

Educational and literary societies are connected with the congregations in Birmingham, Montgomery, and Mobile, each of which cities has a local section of the Council of Jewish Women. The aim of

the congregational societies and the sections of the Council of Jewish Women is to foster a closer study of the Bible and a deeper knowledge of Jewish history and literature. The order B'ne B'rith is represented in Birmingham, Montgomery, Mobile, Selma, Huntsville, Anniston, Demopolis, and Uniontown. Sheffield, with about 3,000 inhabitants, has a Jewish cemetery and a Sabbath-school.

**Educational Institutions.**

When Sheffield was laid out in 1884 by a land company, two Jewish brothers by the name of Moses, of Montgomery, were among the prime movers in the enterprise. Capt. Alfred H. Moses, who had been in the Confederate service, was the first manager of the company; and under his able administration the undertaking prospered. At the outset lots were set apart for a Jewish house of worship; and separate grounds for a Jewish cemetery were laid out. The first postmaster of Sheffield was Morris Nathan, who received his appointment from President Cleveland.

Philip Phillips was a prominent Jew who lived in Alabama about twenty years. He was a native of Charleston, S. C., and removed to Mobile in 1835. He was elected to the legislature in 1844; the next year he published a digest of the decisions of the supreme court; in 1851 he was returned to the legislature, and two years later was elected to Congress over Hon. Elihu Lockwood, of Mobile county. Mr. William Garrett in his "Reminiscences of Public Men in Alabama" says that "Philip Phillips left Congress with a national reputation of which any man might feel proud." Judah P. Benjamin was a resident of Montgomery during the years 1862–65. He was appointed attorney-general of the provisional government of the Southern Confederacy in 1861, and in August of the same year was appointed acting secretary of war; but on being censured by a congressional committee he resigned his office after having held it for six months. He continued to retain the confidence of Jefferson D"vis, and was by him appointed secretary of state. Solomon Heydenfeldt, who was a native of Charleston, S. C., moved to Alabama, Tallapoosa county, when that county was first settled. He was chosen judge of the county court of Tallapoosa in 1840, and soon after moved to Russell county, where he practised law for several years. He then went to California, where he became justice of the supreme court. His brother, Elkin Heydenfeldt, was also an attorney of some standing in Tallapoosa county. Adolph Proskauer, who had been major in the Confederate army, served one term in the legislature in the year 1868, as did Nathan Straus in 1870. Solomon Block, of Camden, was a member of the state senate for several terms.

**Prominent Jews.**

Jews of Alabama have been appointed to the highest offices in the gift of their respective communities. They are found as mayors, presidents of chambers of commerce and of cotton exchanges, of the boards of education and of the public schools, members of the council, and in many similar important positions. Benjamin M. Mayer was, in 1900, editor of the "Birmingham Age-Herald," and Emil Lesser was editor of the "Birmingham Courier" (German). Emanuel Lehman, the philanthropist, lived for many years in Montgomery, Ala. Robert Loveman, a resident of Tuscaloosa during 1890–93, is a lyric poet of acknowledged merit. During his residence at Tuscaloosa the Burton Printing Company of that city printed for him two small collections of poems; see Stedman's "American Anthology," 1900.

In his book, "The American Jew as Patriot, Soldier, and Citizen," Simon Wolf has recorded the names of about one hundred and fifty Jews of Alabama who fought in the Confederate army, and of more than forty Jews who volunteered in the state regiments during the Spanish-American war of 1898. Philip Stern, of Montgomery, has held various posts in the regular army, and is now (1901) captain of the Twenty-ninth Alabama infantry, serving in the Philippines.

The population of Alabama, according to the census of 1900, is 1,828,697, which total includes 6,000 to 7,000 Jews. Jews are found in almost every occupation in which other citizens of the state are engaged.

**Statistics.**

Very few articles and no books are published which bear upon the Jews or the Jewish congregations and institutions of Alabama; and the early congregational records have, in the majority of instances, been lost. In cases where the latter have been preserved they have been so imperfectly kept that few correct or important data can be gathered from them.

BIBLIOGRAPHY: In 1895 Peter J. Hamilton, in an article on *The Pioneer Churches of Mobile*, in the *Hy Shy Ny*, a publication of the Young Men's Christian Association of Mobile, republished in the *Mobile Register*, makes passing reference to the formation and progress of the Jewish congregation at Mobile. The *Jewish Ledger* of New Orleans, May 19, 1899, published a Mobile edition of its paper, containing articles by Henry Hanan, S. Richards, and Dr. Mark J. Lehman on the early history of the Sha'arai Shomayim congregation and on the work of its various organizations. The *Jewish Ledger*, in a Birmingham edition, May 18, 1900, described the religious, charitable, and other organizations of the Jews of Birmingham; see also *Statistics of the Jews of the United States*, published by the Union of American Hebrew Congregations, 1880; and *American Jewish Year Book* for 5660 and 5661.

T. S.

**ALABARCH:** The title of an official who stood at the head of the Jewish population of Alexandria during the Grecian period. The etymology of the word ἀλαβάρχης (*alabarches*), and, therefore, the original nature of the office, is obscure. In former times it was customary to derive it from ἅλς (*hals*, sea), which derivation might indicate dominion over the sea. The word is, however, also written ἀραβάρχης, and in Latin *arabarches*, for which reason some think the term indicates dominion over Arabia—the old name of the part of Egypt east of the Nile. It is hard to understand how a Jew, even if he were the most prominent man of the congregation of Alexandria, could be called ruler of Arabia. The trend of modern opinion is to connect it with the Greek term for ink, ἄλαβα (*alaba*), taking ink in the sense of writing (*scriptura*), which, in those days, was a token for tax (*vectigal*). Such a derivation would imply that the Alabarch was a farmer of taxes, certainly from the time of the Ptolemies; and, judging by inscriptions which give a similar title to an office of the Thebaid in Egypt, he must also have collected the toll on animals passing through the country. Strabo (quoted by Josephus, "Ant." xiv. 7, § 2), who was in Egypt about 24 B.C., calls the governor of the Jews "ethnarch" (ἐθνάρχης), and remarks that he ruled over the Jews as over an autonomous community (ὡς ἂν πολιτείας ἄρχων αὐτοτελοῦς). If the term as used by Strabo is correct, then the Alabarch must have been known among the heathen as ethnarch; so that one would surmise that the term ἀλαβάρχης was used only by the Jews. Strabo's ethnarch is usually identified with the Alabarch, without further question; but Franz is of the opinion ("C. I. G." iii. 291*a*) that the Alabarch was only a subordinate functionary of the ethnarch. Grätz ("Monatsschrift," xxx. 206) considers the alabarchs to be descendants of the priest Onias, who emigrated to Egypt; and he includes the generals Hilkias and Ananias among the alabarchs, though authority for this is lacking.

The following alabarchs are known by name: **1.** ALEXANDER LYSIMACHUS. **2.** JULIUS ALEXANDER LYSIMACHUS, son of the preceding. The name Julius was also borne by his brother TIBERIUS (JULIUS) ALEXANDER (who afterward became prefect of Egypt), probably in honor of the imperial family of the Julii. The Herodians belonged also to the gens Julia; and Berenice, daughter of Agrippa I., who bore the cognomen Julia, was married to Marcus, son of the Alabarch Alexander. This Marcus appears to have died early ("Ant." xix. 5, § 1), for Berenice immediately after married another. **3.** DEMETRIUS ("Ant." xx. 7, § 3).

Philo relates that after the death of one of the Alabarchs, the Emperor Augustus appointed a Council of Elders (*γερουσία*) for the Jewish community of Alexandria: but in an edict of Claudius it is stated that, after the death of one of the Alabarchs, he permitted the appointment of a successor. Philo was himself descended from the Alabarch family ("Ant." xviii. 8, § 1), and was either the brother or the nephew of Alexander Lysimachus. It is impossible to fix the date of either the beginning or the end of the line of Alabarchs. It may have ceased during the disturbances under Trajan. The brothers Julianus and Pappus, the leaders of the Jews during this revolt, were indeed natives of Alexandria, but were not Alabarchs. Tannaites of the second century would appear to allude to the Alabarchs (see Sifre, Deut. 1, end; Yalḳ. Deut. § 792). In the Talmud there is no mention of them. Grätz has made it probable that the Nikanor after whom certain gates of the Temple—often mentioned in the Mishnah, Talmud, and Midrash—were named, and who was, therefore, a public benefactor and undoubtedly a wealthy man, belonged to the family of the Alabarchs.

BIBLIOGRAPHY: Haeckermann, in Jahn's *Neue Jahrbücher für Klassische Philologie*, 1849, xv. suppl., pp. 450-566; Grätz, *Die Jüdischen Ethnarchen oder Alabarchen in Alexandrien*, in *Monatsschrift*, 1876; Schürer, *Die Alabarchen in Ægypten (Zeit. für Wissenschaftliche Theologie*, xviii. 13); Marquardt, *Römische Staatsverwaltung*, i. 289; Berliner, *Magazin*, xx. 143; Willrich, *Juden und Griechen*, p. 141; Siegfried, *Philo von Alexandrien*, p. 5, note 3; Th. Reinach, in *Rev. Ét. Juives*, 1893, xxvii. 80.

S. KR.

**ALABASTER:** The Alabaster of the ancients was the stalagmitic variety of carbonate of lime, and differed from what now is commonly known as Alabaster, which is sulphate of lime. From this material vases were made to hold unguents (see Matt. xxvi. 7; Mark, xiv. 3; Luke, vii. 37). Gradually the vases themselves were called Alabasters; and this is the explanation of the Septuagint translation, *alabastron*, in II (IV) Kings, xxi. 13. Alabaster is still obtained from mines in the province of Oran in Algeria; it was found also in Thebes and on the western side of the Tigris. In Assyria it was used in bas-relief and was called *pilu*, though this term was a general one applied to various kinds of hard stones. Its employment can be traced back beyond the ninth century B.C.; and it may be assumed that even at an earlier period there was trade in Alabaster in Babylonia, since the mineral is not found in southern Mesopotamia. It was usually grayish and striated in appearance. G. B. L.

**ALAISH:** The name of a Spanish-Jewish family, which occurs in various forms; usually preceded by "abu." Abu-al-'aish means in Arabic "Father of Life" or "Father of Bread." In the form Bolaix (compare the Arabic Belcasem for Abu al-Kasim) it occurs in the list of Barcelona Jews of the year 1391 ("Rev. Ét. Juives," iv. 70). A Çag Abenayx (Isaac ibn al-Aish) was *almojariff* of Queen Maria (*ib.*). A Solomon ibn Aish is cited in a manuscript which once belonged to Carmoly, as well as in Samuel Zarza's "Meḳor Ḥayyim" (fol. 54). He is probably identical with the physician Solomon ibn Gais ben Baruch, who died in Seville, Siwan, 5105 (= 1345) ("Hebr. Bibl." xix. 93). Joseph ibn Alaish was rabbi in Alcala ("Algaish" of Wiener and Kayserling). Menaḥem ben Aaron ben Zerah tells us in his "Ẓedah la-Derek" that he "studied with Joseph particularly the Tosafot of R. Perez, which were greatly in vogue in his day" (Gross, "Gallia Judaica," pp. 566 *et seq.*). According to the text in Neubauer ("Mediæval Jewish Chronicles," ii. 244), Joseph died in the year 1349, and not 1361 (Wiener, "'Emeḳ ha-Baka," p. 185; Kayserling, "Juden in Navarra," p. 84). An Abolays is the supposed translator into Arabic of a Chaldean book on the magic powers of various stones (Steinschneider, "Hebr. Uebers." p. 238; "Z. D. M. G." xlix. 268). The modern form of the name is Belais or Balaiss.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xvi. 61; *Jew. Quart. Rev.* xi. 481. On a somewhat similar name, Yaez, see *Hebr. Bibl.* xix. 93.

G.

**ALAMAN, ASHKENAZI, or DEUTSCH:** Name of a many-branched and wide-spread Jewish family in the Turkish empire, whose ancestor, **Joseph ben Solomon of Ofen** (Buda), Hungary, is said to have been at the head of a deputation to hand over the keys of the citadel of Ofen to the sultan Solyman I., who was then advancing against it with his army (1529). Joseph, who afterward settled in Constantinople, received for himself, his sons **Satina** and **Joseph,** and their posterity, the privilege of exemption from all taxes and duties, and from compulsory service for all time to come. The privilege was confirmed by a firman, and has been successively ratified by all Ottoman rulers up to the present time (1901). Descendants of the Alamans, numbering about four hundred and fifty, still live in Constantinople, Adrianople, Brusa, Damascus, Gallipoli, Cairo, and several places in Bulgaria.

BIBLIOGRAPHY: *Yosef Da'at* or *El Progreso*, a Spanish-Hebrew journal, published by Abraham Danon, Constantinople, i. No. 1 *et seq.*

M. K.

**ALAMETH:** Son of Becher and grandson of Benjamin (I Chron. vii. 8). G. B. L.

**ALAMI, SOLOMON:** An ethical writer who lived in Portugal in the fourteenth and fifteenth centuries; contemporary of Simon ben Ẓemaḥ Duran (רשב"ץ). He is known through his ethical treatise "Iggeret Musar," which he addressed, in the form of a letter, to one of his disciples in 1415. He was an eye-witness of the persecutions of the Jews of Catalonia, Castile, and Aragon in 1391. Alami considers these and other severe trials inflicted upon the Spanish Jews as the effect of, and a punishment for, the moral and religious decadence into which his coreligionists had fallen; and he holds before his brethren a mirror of the moral degeneration extending through all circles of Jewish society.

"Let us search," he says in his book, "for the source of all these trials and sufferings, and we shall find that a state of dissolution prevails in the midst of us; that an evil spirit pervades our camp, which has split us into two parties. There are those of our brethren who expend all their energies in solving Talmudic problems and in writing numberless commentaries and novellæ dealing in minute distinctions and interpretations, full of useless subtleties as thin as cobwebs. They diffuse darkness instead of light, and lower respect for the Law. Others, again, clothe the Torah in strange garments, deck it with Grecian and other anti-Jewish ornaments, and endeavor to harmonize it with philosophy, which can only be detrimental to religion and lead ultimately to its decay. Worse than these, however, are the frivolous persons who have not acquired substantial knowledge, but, relying upon the smattering of Greek that they possess, venture to ridicule tradition and to contemn the commandments

of the Holy Law. Such frivolity prevails, above all, among the wealthy. We find these evil qualities among the proud representatives of the congregations, who have grown rich through dealing in money. They cast off everything that reminds them of their Judaism; they seek to dazzle by princely luxury; their wives and daughters array themselves in jewels like princesses; and, swelled with pride, they deem themselves the princes of the land. Therefore the great punishment came: it was inevitable. How much our rich coreligionists could learn from their Christian neighbors! The Christian princes and grandees rival one another in efforts to promote and uphold their religion and to train their youth in the pious sentiments of their ancestors. Our Jewish rich despise their faith, and permit the teachers of religion to eat the bread of sorrow and poverty."

The Hebrew style of the letter is dignified and impassioned; and its moral admonition reveals the noble courage of Alami. Each section of the "Iggeret Musar" is preceded by a Biblical verse suggesting its contents.

Zunz published an abridged German translation of part of it in Busch's "Jahrbuch für Israeliten," iv. (Vienna, 1844), and this also appeared in his "Gesammelte Schriften," ii. 177. An earlier edition appeared in Venice in 1712, as "Iggeret ha-Ḥokmah weha-Emunah" (Letter on Wisdom and Faith); but the name of the author was corrupted to Solomon ben Laḥmi. The best edition now extant of Alami's work is that issued by Jellinek (Vienna, 1872). Extracts of the "Iggeret" are given in "Or ha-Ḥayyim" of Joseph Jaabez and in Reggio's "Ha-Torah weha-Philosophia." On the name Alami, see Steinschneider, "Jew. Quart. Rev." xi. 486. S. B.

**ALASHKAR:** A Spanish-Jewish family whose name was probably derived from an Arabic word meaning "red."

The first member of the Alashkar family whose name has been handed down is **Samuel**, the physician, who lived at Seville toward the middle of the fourteenth century. His son **Judah,** also a physician, and, like his father, an influential member of the Jewish community of Seville, claimed to have received, in a dream, a visit from an angel, who predicted for the month of Siwan, 5151 (=1391), the downfall of the town and the ruin of all the Jews in Spain. On the advice of this angel, Judah emigrated, with his son **Moses,** to "Malaca on the seacoast"—that is, to Malaga—and his family remained there until the expulsion of the Jews from Spain. In 1492 **Judah** and **Joseph,** sons of Moses, emigrated to Algeria; the former settling at Mostaganem, and the latter at Tlemçen, where he soon became the chief of the rabbinical school. Joseph is the author of several treatises and commentaries, of which one has been lost; the others are still unpublished.

**Moses b. Isaac Alashkar,** member of another branch of the family, lived in Egypt, but subsequently resided in Jerusalem, during the latter part of the fifteenth century and at the beginning of the sixteenth. He was prominent among contemporaneous rabbis; and his opinions were held in esteem throughout the Levant, and even in Italy. In a letter to Elijah ha-Levi—the teacher of Elijah Mizraḥi—he complained that his large correspondence deprived him of much of the time due to his professional duties. The two following are the most important of his works: (1) "Hassagot" (Critical Notes), in which he demolishes the whole dogmatical structure built up in Shem-Ṭob ben Shem-Ṭob's "Sefer ha-Emunot"; (2) "Responsa," 121 in number. Both were printed together at Sabbionetta, 1553. A separate edition of the "Hassagot" appeared three years later at Ferrara. This collection, which reached even distant Jewish communities, is of importance for the geographical names in rabbinical writings and in bills of divorce.

**Abraham b. Moses Alashkar:** A Talmudic scholar; lived in Egypt in the first half of the sixteenth century. He carried on a correspondence on ritual topics with his father, Moses Alashkar, in whose "Responsa" he is often mentioned: and likewise with Joseph Caro, who answered him in his "Responsa Eben ha-Ezer" and in the "Abḳat Rokel."

BIBLIOGRAPHY: *Jew. Quart. Rev.* vi. 400, x. 133, xii. 119; *Oẓar Neḥmad*, iii. 105; Steinschneider, *Cat. Bodl.* col. 1765; Fürst, *Bibl. Jud.* i. 30; Michael, *Or ha-Ḥayyim*, No. 45.

W. M.—M. B.

**ALATINO:** A notable family of Jews that settled in Italy in the second half of the sixteenth century, and occupied an important position in the history of literature and of science. Its prominence originated with three brothers, Jehiel, Vitale, and Moses, who dwelt in the city of Spoleto, where they distinguished themselves in the practise of medicine, and also pursued the study of philosophy. Both Vitale and Moses are favorably mentioned in Tiraboschi's "Storia della Letteratura Italiana."

**Bonajuto (Azriel Pethahiah) Alatino** was not only a distinguished physician, but he also acquired no inconsiderable reputation as a rabbi, which office he accepted in 1600. His notes upon the "Shulḥan 'Aruk" are quoted as authoritative ("Piske Recanati ha-Aḥaronim," xxiv.). He also showed himself a valiant defender of the faith by advocating the Jewish side in a public debate on the immutability of the Mosaic law. This disputation, which took place in April, 1617, was ordered by the pontifical legate in Ferrara; and Alatino's opponent was the Jesuit Alfonso Ceracciolo. When the writer of the present article first published this debate, "Wikkuaḥ 'al Niẓḥiyut ha-Torah" (Debate on the Eternity of the Law), Leghorn, 1876, he was not able to identify the learned Israelite, but a few years later, when he removed to Ferrara, he had the good fortune to find another copy of the manuscript, upon which was noted "A Debate held at Ferrara by the learned physician Rabbi Azriel Alatino זצ"ל" (The memory of the righteous be blessed!). In 1621 Alatino was a member of a delegation sent by the Jewish community of Ferrara to the legate, with the view of preventing the closing of the Ghetto.

Nepi-Ghirondi ("Toledot Gedole Yisrael," p. 290), the authority here, referring to Alatino's death by the formula זצ"ל, mentions among his works one under the title "Torat ha-Muḳzeh," dealing with the laws of Sabbath and festivals, and a *pesaḳ* (rabbinical decision), in which he opposes the opinion of R. Nathaniel Trabotti. No other notices of him are known to exist. His son **Moses Amram** apparently succeeded him in the rabbinical office; for in the list of rabbis of Ferrara there occurs, under date of 1648, the name of Moses Amram, son of R. Azriel Alatino. Under date of 1645 we read the name of **Moses,** the son of Ḥayyim Alatino, who appears to have been the son of the above-mentioned Vitale.

Two members of this family distinguished themselves in the eighteenth century: **Giuseppe Benedetto Alatino** (died 1736) established a fund from which two Jewish women of Ferrara were to receive annually a dower (Pesaro, "Appendice alle Memorie Storiche," etc., p. 31); while **Ḥonajuto Alatino** was a much-admired preacher in Padua, in the synagogue of R. Isaac Raphael Finzi.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 126, note 128; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 128.

G. J.

**Jehiel Alatino,** probably the eldest of the three, established himself in Todi, where his nephew David de Pomis found him in 1532 in comfortable circum-

stances, as he states in the preface to his Hebrew "Zemaḥ David." He describes Alatino as a renowned physician, and states that he learned a great deal through intercourse with him. When De Pomis wrote this (1587), Jehiel was already dead, since he adds, in mentioning his name, ז"ל ("of blessed memory").

**Moses Alatino,** born in 1529, was the half-brother of Jehiel (see preface to "Zemaḥ David"). Moses' version of Themistius' paraphrase of the four books of Aristotle's "De Cœlo," printed at Venice, 1574, by Simone Galignano, gives several important facts. In the dedication to Cardinal Luigi d'Este (Aug. 1, 1573) Moses relates how, at the time that he studied philosophy at Perugia under Francesco Piccolomini, he came into possession of an ancient Hebrew manuscript, containing a version of Aristotle's "De Cœlo," and, overjoyed by so precious a discovery, showed it to Bartolomeo Eustacchio, the professor of medicine, who was also a Hebrew scholar, and to his own brother Vitale. Both were greatly pleased with the discovery.

In the course of the next five years (1568–73), Moses applied himself to the task of translating this Hebrew paraphrase into Latin, fully confident that he would thereby produce a work of much value to students. Owing, however, to protracted ill-health, he was unable to complete the work. On his recovery he was urged by several scholars to finish his task, among whom Benedetto Mangiolli of Modena, then in the service of Cardinal d'Este, may be mentioned. Following the dedication of this work is a preface addressed particularly to students of philosophy. Here Alatino gives briefly the history of this important paraphrase, which in the time of Averroes (Ibn Roshd) was translated into Arabic and afterward into Hebrew. He referred also to the many difficulties overcome in turning it into Latin, particularly the finding of clear interpretations for obscure passages, as well as for the Arabic expressions used by the Hebrew translator. Fortunately Alatino obtained the assistance he desired from a physician and philosopher, Elia Nolano, or Elijah ben Joseph of Nola, as has been shown by Kaufmann ("Rev. Ét. Juives," xxxv. 296 *et seq.*). N. Brüll has published some fragments of this dedication, together with the preface ("Central-Anzeiger für Jüdische Litteratur," Frankfort-on-the-Main, 1891, pp. 135 *et seq.*). But he omits, among other things, the beginning of the preface, which reads: "Last year I went to the hot springs of Padua in company with my illustrious and most worthy master, Camillo Varani, for the purpose of freeing myself of a peculiar and chronic disease, and when the cure was effected nothing was more agreeable to me than to go to the magnificent lord Francesco Piccolomini, the philosopher learned in every species of science and my most renowned and beloved teacher of philosophy, in order to greet him." Some time previously Piccolomini had been transferred from Perugia to Padua, and Alatino, his old pupil, visited him, in order to show him his version of Themistius' "De Cœlo," although as yet not corrected, and to obtain his opinion of it. Piccolomini examined a number of passages and encouraged Alatino to complete the work. Camillo Varani was one of the sons of Ercole (Hercules), last duke of Camerino; and it is significant that Moses Alatino always earned the respect of his masters and the confidence of distinguished persons. De Pomis states that all Ferrara held Alatino in great esteem, and that he also derived much satisfaction from his own son. The son, whom De Pomis does not mention by name, was doubtless the learned physician and rabbi **Bonajuto. Emanuel Alatino,** also a son of Moses, can only have been a child at this time, since he died a young man in 1605 ("Luḥot Abanim," p. 125). The version of the Canons of Avicenna (Ibn Sina) does not appear ever to have been completed, but Moses and Bonajuto were still busily occupied with it in July, 1592, as is stated in the *licentia medendi* (physician's diploma) conferred upon each of them by Pope Clement VIII. ("Rev. Ét. Juives," xix. 135). Moses subsequently became intimate with Josef Zarphati, a Moroccan Jew, who afterward renounced Judaism, and, as Andrea de Monte, became one of the most notorious inquisitors. Relying upon their former friendship, Alatino in 1577 wrote to the monk, telling him of his own studies, and succeeded in inducing De Monte to deal more magnanimously with Hebrew books. This letter, with two others written subsequently, is in the possession of Dr. S. H. Margulies, of Florence.

A certain Moses Amram Alatino writes to his brother Baruch Abram in such a manner as to convey the idea that he was a Marano and desired to enter the Abrahamic covenant, even at an advanced age. But in all probability he is not to be identified with the celebrated physician and philosopher. Moses Alatino, the brother of Vitale and Jehiel, must be identical with the Moses Amram whose epitaph is given in "Luḥot Abanim," No. 45. The date of the epitaph, Nisan 29, 5365, corresponds with the date April 17, 1605, in the mortuary record of the Jewish community of Venice, which mentions a Moses Alatino. Alatino translated the commentary of Galen on the work of Hippocrates, "De Aëre Aquis et Locis," from the Hebrew of Solomon b. Nathan ha-Meati into Latin. Several editions of this translation have been published (Steinschneider, "Cat. Bodl." No. 1768).

**Vitale Alatino** was known as of high repute in Spoleto, and throughout Umbria, as De Pomis states in his "De Medico Hebræo," where he records that among the various persons treated by Vitale were Pope Julius III. (1550–55) and a certain Bartolomeo Eustacchio, a physician and anatomist, who called Vitale to Perugia.

G. J.

**ALATRI, CRESCENZO:** Italian writer; born at Rome, 1825; died February 12, 1897. He was educated in the Talmud Torah of his native city, and graduated as rabbi, but never held any office. Alatri was the author of a "History of the Jews in Rome," several extracts of which were published in the "Educatore Israelita" (1856), pp. 262 *et seq.* This work is still extant in manuscript. He is often mentioned as the Italian and French translator of Moses Hazan's Hebrew poems, and as one of the founders of the Società di Fratellanza, the aim of which was to educate poor Jewish children and to promote arts and handicrafts among the Jewish population.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 372, 404.

M. B.

**ALATRI, GIACOMO:** Italian banker and philanthropist; son of Samuel Alatri; born at Rome in 1833; died there March 9, 1889. He was for several years president of the Banca Romana, which position he resigned when, in 1881, his propositions for the reorganization of the bank were rejected. The subsequent history of that institution, its ultimate bankruptcy in 1893, and the grave political disturbances occasioned by it throughout Italy, fully justified the courageous stand taken by Alatri. His chief philanthropic efforts were directed toward organizing kindergartens for the Jewish poor, to the

success of which he devoted all his energies. Alatri died at the age of fifty-six—two months before his father. His work on bank reform, entitled "Sul Riordinamento delle Banche d'Emissione in Italia," was published in Rome in 1888.

BIBLIOGRAPHY: Berliner, *Gesch. der Juden in Rom*, ii. 185, 209, 212-213.

M. B.

**ALATRI, SAMUEL:** Italian politician, communal worker, and orator; born at Rome in 1805; died there May 20, 1889. For more than sixty years he led the Jewish community of his native city, and bore the brunt of its contests for religious and political freedom. His public career began at an early age. When only twenty-three years old he was called upon to enter the council of the community, the material and spiritual interests of which he thereafter served with zeal and devotion. From 1840 to 1865 he made annual tours to foreign countries, coming thereby in contact with prominent Jews in France and in England, who inspired him with new hopes and encouraged him to persevere in the struggle for justice. Knowing, however, that, in order to lead to happiness, freedom must be supplemented by education, Alatri devoted his special attention to foreign scholastic institutions, accumulating experience which he used for the benefit of the Talmud Torah in Rome. The Roman Jews looked upon him as their legitimate leader and chose him spokesman of the deputations that annually waited on the pope (Gregory XVI.). The latter, though hostile to all progress, could not help being charmed by the oratorical gifts of Alatri, whom he nicknamed "our Cicero," and to whom, on one occasion, he said: "Whenever you have to defend a case of liberty and humanity, come to me." Alatri's influence with the pontiff proved effective only in individual cases, the general position of the Jews remaining as precarious as before.

Samuel Alatri.

With the accession of Pius IX., who at first showed himself a friend of progress, Alatri redoubled his activities and entered into association with some of the most influential men of Rome. In appreciation of his intellectual and moral qualities he was elected a director of the Pope's Bank, later the Banca Romana; and it is an undisputed fact that the crisis which threatened that institution in 1853 was warded off by Alatri's foresight.

Alatri's efforts on behalf of his brethren were crowned with success in 1870, when King Victor Emmanuel entered Rome and put an end to the temporal power of the pope. On Oct. 2 of that year a deputation, of which Alatri was a member, handed over to the king the result of the plebiscite by which the inhabitants of the Papal Territories declared in favor of annexation to the kingdom of Italy. Alatri was then appointed one of the commissioners to reduce to order the chaotic finances of the city. He acquitted himself with conspicuous success, and was elected to Parliament by the second district of the city of Rome. Here he was entrusted with the task of adjusting the Italian budget. Party life, however, was not congenial to him, and after a few years of parliamentary activity he returned to the narrower sphere of the city and the Jewish community.

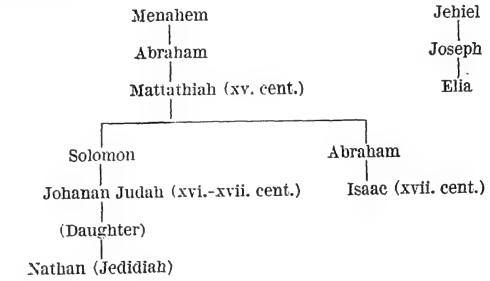
The services rendered by Alatri to his native city were acknowledged by the syndic of Rome, who at Alatri's funeral said: "The city of Rome loved him like a father, and now she mourns his death like that of a father." The following are some of his published speeches: "Discorsi al Dottor Albert Cohn," 1870; "Discorso Pronunziato nella Scuola del Tempio il 23 Aprile, 1881"; "Parole in Occasione della Professione di Fede," 1883; "Per la Inaugurazione del Collegio Rabbinico Italiano Celebrata il 15 Gennaio, 1887, nella Scuola del Tempio."

BIBLIOGRAPHY: Berliner, *Gesch. der Juden in Rom*, ii. 139, 141, 176, 209-212; Vogelstein and Rieger, *Gesch. der Juden in Rom*, vol. ii. (index).

M. B.

**ALATRINI:** Name of a distinguished Jewish family in Italy, derived from the name of the town Alatri. It has been often transcribed as **Alterini** and **Aletrini.** **Alatrino** and **Degli Alatrini** are other forms often occurring.

The following are the known members of this family:




The first known mention of an Alatrini is that of **Menahem ben Solomon,** who lived at Fermo, a small town in the vicinity of Ancona, in 1295. **Abraham ben Menahem Alatrini** is mentioned in manuscript sources as living, between 1420 and 1433, in central Italy.

**Elia ben Joseph ben Jehiel Alatrini:** Rabbi at Macerata, Italy, during the second half of the fourteenth century. He wrote (1372) a work on education, "Sefer ha-Ḥinnuk," still in manuscript; and in 1389 he copied a manuscript for Moses ben Daniel at Forli.

**Isaac ben Abraham Alatrini:** Rabbi at Cingoli, in the vicinity of Macerata, at the beginning of the seventeenth century; teacher and friend of Eliakim b. Samuel Sanguine. During the Easter holidays, 1605, he preached at Modena a sermon on the Song of Solomon, which was used by him later as a basis for his "Kenaf Renanim" (The Song-birds' Wing). The work is a sort of haggadic philosophical commentary, in five parts, on the Song of Solomon. As the author states in the preface, he has incorporated in his work parts of the "Dialoghi di Amore" of the "learned man and philosopher Judah Rofe," that is, Leo Hebræus. The "Kenaf Renanim" is still unpublished; a manuscript copy is in the Bodleian Library, Oxford.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 244; Neubauer, *Cat. Bodl. Hebr. MSS.* cols. 765, 767; *Literaturblatt des Orients*, v. 407, 439; Mortara, *Indice Alfabetico*, p. 2; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 214.

**Johanan Judah (Angelo) Alatrini ben Salomon:** Poet of the sixteenth and the seventeenth centuries. He was the author (1563) of a Hebrew poem on the commentary of his grandfather Matta-

thiah Alatrini, to the "Behinat 'Olam." Several of his other Hebrew poems are in manuscript in the Bodleian Library, Oxford (see Neubauer, "Cat. Bodl. Hebr. MSS." col. 680). His chief work is the adaptation into Italian verse of Baḥya's famous prayer, ברכי נפשי or תוכחה, which, together with the text of the original and a Hebrew translation of the Italian version by the author's grandson, Nathan (Jedidiah) b. Eliezer of Orvieto, was published at Venice in 1628. This poem, called by Angelo in a pun on the Italian form of his prænomen, "L'Angelica Tromba" (The Angel Trumpet), seems to have enjoyed a certain popularity in the Jewish communities of Italy. It is written in the terza-rima, and it renders into graceful and almost faultless meter the sentiment, though not always the sense, of Baḥya's prayer. In the Hebrew translation by Isaac Alatrini's grandson, called "Shir Barki Nafshi," an attempt was made to preserve in the Hebrew the metrical construction of the Italian poem.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 783, 1397, 2035; Benjacob, *Oẓar ha-Sefarim*, pp. 87, 578; *Monatsschrift*, xliii. 321; Mortara, *Indice Alfabetico*, etc., p. 2.

**Mattathiah ben Abraham Alatrini:** Rabbi in Italy during the second half of the fifteenth century, called the "Gaon," in the preface to the "Kenaf Renanim" of Isaac Alatrini. He wrote a commentary on Penini's "Behinat 'Olam," a manuscript copy of which is in the Bodleian Library, Oxford (Mortara, "Indice Alfabetico," p. 2).

BIBLIOGRAPHY: Steinschneider, *Hebräische Bibliographie*, x. 104.

W. M.

**ALBA, JACOB DI:** Italian rabbi; lived at the end of the sixteenth and beginning of the seventeenth century. He was rabbi in Florence, and author of homilies on the Pentateuch, entitled "Toledot Ya'aḳob" (Generations of Jacob), Venice, 1609.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 580, 611; iii. 440, 519; Steinschneider, *Cat. Bodl.* col. 1179; Mortara, *Indice Alfabetico*, p. 2.

W. M.

**ALBAGAL, SOLOMON IBN** (called also **Don Culema aben Albagal**): A Spanish farmer of taxes who lived in Villa-Real or Ciudad-Real, and held office during the reign of Maria de Molina (1300–10). He was the owner of a large fulling-mill, named "Batanejo," in Guadiana, which, when disposed of by the Knights of Calatrava, brought the sum of 15,000 gold maravedis (about $51,000, or £10,200). For many years he was in litigation with his partner, Israel Alḥadad, with regard to a large sum of money. The queen finally referred the dispute for settlement to R. Asher ben Jehiel of Toledo ("Resp." § 107, No. 6). The name of Albagal's wife was Joanila. Of their two children, a son, Samuel ibn Albagal, lived in Villa-Real, and a daughter, Dinah, was married to Abraham ben Xuxen (Susan), also a farmer of taxes, and died of the plague at Toledo in the year 1349.

BIBLIOGRAPHY: *Revue des Études Juives*, xxxix. 314.

M. K.

**ALBALAG, ISAAC:** A philosopher of the second half of the thirteenth century, who, according to Steinschneider ("Hebr. Uebers." pp. 299–306), probably lived in northern Spain or southern France. Graetz, without good reason, makes him a native of southern Spain. His liberal views, especially his interpretations of the Biblical account of the Creation in accordance with the Aristotelian theory of the eternity of the world, stamped him in the eyes of many as a heretic. Apart from this he showed little originality, and was eclectic in tendency. This is illustrated by the fact that though he was an unreserved follower of Aristotle, he showed a leaning toward the Cabala, the excesses of which, however, he energetically opposed, especially its arbitrary Biblical interpretations based on the assumed numerical values of the letters (see GEMATRIA). His most characteristic work was a translation (1292) of a part of Al-Ghazzali's "Maḳaṣid al-Falasifa" (Tendencies of the Philosophers), which embraces only two parts of the original; namely, logic and metaphysics. Albalag did not confine himself therein to the work of a translator, but often corrected the views of other philosophers as formulated by Al-Ghazzali, who intended to refute them himself in his later work entitled "Tahafut al-Falasifa" (Destruction of the Philosophers). Albalag remarked that Al-Ghazzali did not refute the philosophers, but his own errors, into which he had fallen by obtaining information not from Aristotle himself, but from his commentators, such as Ibn Sina (Avicenna) and others. According to Albalag, this charge applies also to Maimonides when attempting to refute Aristotle, as, for instance, on the eternity of the world.

In the composition of his work Albalag made it his main object to counteract the wide-spread popular prejudice that philosophy was undermining the foundation of religion. Religion and philosophy agree on the fundamental principles of all positive religion—which are "the belief in reward and punishment, in immortality, in the existence of a just God, and in Divine Providence"—and they both follow the same aim; namely, to render mankind happy. It is, no doubt, quite true that philosophy, which addresses itself to the individual, differs, in its mode of establishing those truths, from religion, which appeals to the great masses. Philosophy demonstrates; religion only teaches. Albalag, however, by no means asserts that the doctrines of the philosophers must entirely coincide with those of religion; and it is exactly in his conception of their mutual relation that his peculiar standpoint manifests itself. The idea, already expressed by Maimonides, that the naked philosophical truth is often harmful for the masses, and that therefore the Holy Scriptures had often to adapt themselves to the intellectual level of the people, was so strongly emphasized by him that it is probable he was influenced by Ibn Roshd (Averroes), who made this idea the central point of his book, "Theology and Philosophy"—"therefore, he errs doubly who rejects a philosophical truth on account of its apparent contradiction of Scripture: first, because he misses the true meaning of Scripture; second, because thereby he declares the real arguments of philosophy to be inconclusive."

In cases where an adjustment is absolutely impossible Albalag brings forward a very strange solution; namely, that the teaching of the philosopher is true from the speculative standpoint, and at the same time the utterance of Scripture is true from a higher, supernatural point of view—the philosophical mode of knowledge being altogether different from the prophetic. And as the philosopher is only intelligible to his compeers, so the prophet can be understood only by prophets. This view resembles the theory of double truth (the theological and the philosophical), originated and chiefly developed in the thirteenth century at the University of Paris (Lange, "Gesch. des Materialismus," 3d ed., i. 181). There is no evidence, however, of any direct influence of the Parisian thinkers on Albalag, as he could have come to his view by a more natural process; viz., by combining the two opposite influences of Ibn Roshd and Al-Ghazzali, whose idea of the difference between philosophical and prophetical knowledge

is at the bottom of the latter's work, the "Munkid." Accepting these two influences, the view of the double truth necessarily follows. It may be added that Albalag interpreted the Biblical account of the Creation as signifying that the six days represent the relative order of things, while he conceives the seventh day as pointing to the world of ideals.

BIBLIOGRAPHY: *He-Haluz*, iv. 83–94, vi. 85–94, vii. 157–169; Grätz, *Gesch. d. Juden*, vii. 236, 237; Steinschneider, *Hebr. Uebers.* pp. 299–306.

S. Ho.

**ALBALIA:** Name of one of the more ancient Jewish families in Spain. The tradition among its members was that they were descended from Baruch, the friend and companion of the prophet Jeremiah, or, according to more numerous and also more plausible accounts, from a noble family of Judea, one of whose members, Baruch, was sent by the emperor Titus to Merida at the request of the Roman proconsul, in order to establish silk-culture there. The family at a very early period settled in Cordova.

The name Albalia may be the Arabic al-Bali ("Jew. Quart. Rev." x. 137). A Solomon Albala is mentioned in a Barcelona document (Jacobs, "Sources," p. 20). Kaufmann ("Jew. Quart. Rev." viii. 222) suggests that there may be some connection between the names Albalia and Abrabalia. A Joseph and a David Albali are probably meant in Schiller-Szinessy's "Catalogue of Hebr. MSS. in the University Library of Cambridge" (No. 19, p. 30), where the spelling is אלכעלי. The following two members of the family were conspicuous:

**Baruch ben Isaac Albalia:** Talmudist, born at Seville in 1077; died in 1126. After the death of his father, and by his advice, he, being then only seventeen years old, went to Isaac Alfasi, who conducted a large rabbinical school at Lucena. Alfasi had long been hostile to Isaac Albalia; but he received his son Baruch with the utmost friendliness and promised to be a father to him. Baruch was not averse to the secular sciences. He was a fellow pupil of Joseph ibn Migash; and, like the latter, became the head of a celebrated rabbinical school.

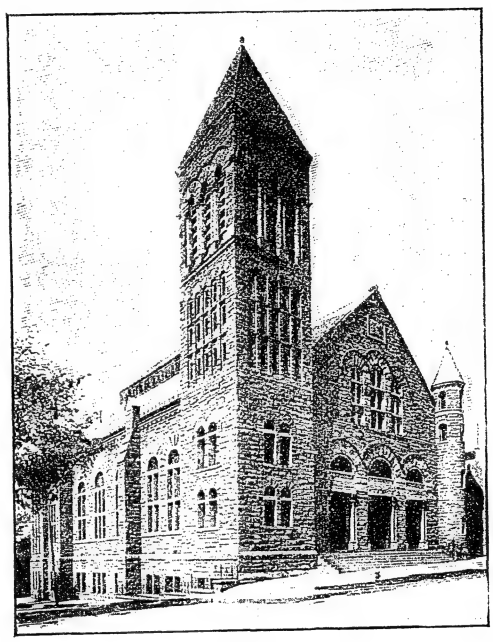
**Isaac ben Baruch Albalia:** Mathematician, astronomer, and Talmudist; born at Cordova, 1035; died in Granada, 1094; father of Baruch ben Isaac Albalia.

He was educated by a Jew from Perigord. His favorite subjects were Talmudic literature, mathematics, and astronomy. When barely thirty years old Isaac began to write קופת הרוכלים ("The Store of the Merchant"), a commentary on the most difficult passages of the Talmud. He was devoted to the study of mathematics and astronomy. Among his patrons were Samuel ibn Nagdilah and his son Joseph Nagdilah, to whom in 1065 he dedicated his astronomical work "'Ibbur," on the principles of the Jewish calendar. After the death of Joseph Nagdilah, Albalia settled at Cordova, where he became acquainted with Mohammed Abu-al-Ḳasim al-Mu'tamid, the Arab ruler, who appointed him astrologer at his court in Seville and made him *nasi* of all the Jewish congregations of his realm. Isaac also acted as rabbi of the Jewish congregations of Seville; and, with the books that he acquired from his patron Joseph as a nucleus, accumulated a large library, thus making Seville a center of Jewish learning.

M. K.

**ALBANY, New York:** Capital of the state of New York and of Albany county, situated on the west bank of the Hudson river. As early as 1661, when Albany was but a small trading post, a Jewish trader, named Asser Levi (or Leevi), became the owner of real estate there. Then the settlement was known both as Fort Orange and Beverwyck. To trade in the colony in those days it was necessary to acquire burghers' rights, and one of the conditions essential to the acquisition of such rights was the ownership of real estate. This probably accounts for the ownership at that time of real estate in Albany by this Jewish trader (see S. W. Rosendale in "Publications of Am. Jewish Historical Society," No. 3, pp. 61 *et seq.*; Daly's "Settlement of the Jews in North America"—edited by M. J. Kohler—note, p. 22). While Asser Levi seems to have been a resident of New York city, his carrying on trade at Albany at that early date in the history of the American colonies is worthy of note.

But the promiscuous trading of Asser Levi has little or no connection with the settling of a Jewish



Albany Synagogue.
(From a photograph.)

community at Albany. For the foundation of a Jewish settlement there one must look to much more recent times. During the early years of the nineteenth century a number of German Jews, principally from Bavaria, settled there; but it was not before 1838 that the Congregation Beth-El was organized (March 25), having its meeting-place first in Bassett and afterward in Herkimer street. The congregation had no rabbi regularly officiating at its services until the fall of 1846, when the Rev. Isaac M. Wise, then just entering upon his career, was gladly welcomed to the place. He remained at Albany eight years, during which time he introduced many reforms in the service of the synagogue. These reforms, and the frank utterances in his sermons in defense of them, produced such violent opposition on the part of some of the members of the congregation, that at the end of the fourth year of his incumbency the opposition had grown very bitter, even to personal violence, and caused a division in the congregation. The adherents of Dr. Wise organized the Congregation Anshe Emeth on

**First Congregation.**

October 11, 1850, and, having seventy-seven members, appointed him its rabbi. This congregation purchased a piece of property on South Pearl street, formerly used as a church, and converted it into a synagogue. Dr. Wise continued here until April 19, 1854, when he accepted the position of rabbi of the B'ne Yeshurun Congregation at Cincinnati, O. It was during his last year at Albany that Wise published the first volume of "The History of the Israelitish Nation from Abraham to the Present Time, Derived from the Original Sources." He was succeeded by the Rev. Elkan Cohn, who remained until 1862, and was followed by Dr. Myer. In 1864 the Rev. Max Schlesinger succeeded the latter. With Dr. Schlesinger as its rabbi the Anshe Emeth Congregation continued until 1885, when it consolidated with that of Beth-El, the united congregation being named the Beth-Emeth. This merging of the two congregations necessitating a larger place of worship, a handsome synagogue, costing $145,000, was built at the corner of Lancaster and Swan streets, and it was dedicated on May 24, 1889.

The members of the old Beth-El Congregation who would not follow Dr. Wise, nor adopt the reforms advocated by him, remained in Herkimer street until 1865, when they built a synagogue at the corner of South Ferry and Franklin streets. There they continued until 1885, when they joined with the Anshe Emeth Congregation as stated above. During that time their religious services were conducted by Revs. S. Falk, Gotthold, H. Birkenthal, Son, and Friedman.

**Eleemosynary Institutions.**

The principal charitable societies of the Jewish community of Albany are: The Hebrew Benevolent Society, a general charity, organized September 20, 1855, and incorporated April 5, 1869; two *chevras*, or societies—one for men and the other for women—being mutual aid associations, giving aid in cases of sickness and death; the Ladies' Sewing Society—also a general charity; the Jewish Home, having a permanent fund, and caring mainly for the aged poor by paying their board in families whose circumstances are such that they also need aid, thus helping both; the Albany Branch of the Alliance Israélite Universelle, established in 1865; the local branch of the Council of Jewish Women, which raised a fund to be devoted to defraying the expenses of establishing and maintaining a school for the education and training of children.

Although in the Jewish community of Albany merchants predominate, a great many persons are engaged in the manufacture of anilin dyes, potash, and clothing. In the legal and medical professions the Jewish community of Albany has had many distinguished representatives. Joseph Lewi practised medicine for many years in the city, and exerted a wide influence in the community. The population of Albany (1900) is about 100,000, of which upward of 4,000 are Jews. G. H. C.

**ALBARGELONI, ABRAHAM BEN ḤIYYA.** See Abraham ben Ḥiyya.

**ALBARGELONI, ISAAC BEN REUBEN.** See Isaac ben Reuben.

**ALBARGELONI, JUDAH BEN BARZILAI.** See Judah ben Barzilai.

**ALBAS, MOSES BEN MAIMON:** Cabalist of the sixteenth century; lived in northwest Africa. He was the author of the cabalistic work "Hekal ha-Ḳodesh" (The Holy Temple), which he began in 1575. It is a commentary on the prayer-book, compiled from the Zohar and other cabalistic works, and was published with an introduction by Jacob Sasportas, in 1653, at Amsterdam. M. K.

**ALBAS, SAMUEL:** Rabbi at Fez; born 1697; died 1749. He was well read in the Talmud and in rabbinical literature, and was highly esteemed by Ḥayyim ibn Atar and other of his contemporaries. He composed novellæ on the treatise 'Abodah Zarah of the Babylonian Talmud, which still exist in manuscript.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. No. 55.

M. K.

**AL-BATALJUSI.** See Bataljusi, Al-.

**ALBELDA** (formerly **Albeilda**): A town of Old Castile, in the vicinity of Logroño, which was inhabited by Jews as early as the eleventh century. The Jewish congregation there was subject to the authority of the bishop of Calahorra, and by order of Alfonso X. it paid taxes either to the bishop or to the chapter. In the thirteenth century the congregation, consisting of thirty-five families, was obliged to deliver to the chapter thirteen hens three days before each Ash Wednesday; and to the bishop, whenever he visited the city, a sufficient quantity of linen for himself and his suite. The chapter, to whom belonged all fines imposed upon the Jews, occasionally had them imprisoned. The Jewish congregation of Albelda, together with that of Alfacel, was obliged to pay an annual tax of 11,648 silver maravedis. Several Jewish scholars bore the name of Albelda.

Bibliography: *Boletin de la Real Academia de la Historia*, xxviii. 480 *et seq.*

M. K.

**ALBELDA** (sometimes erroneously written **Albilda** and **Albeylda**), **MOSES:** A Bible commentator (died 1549) who took his name from the town of Albelda, whence it is thought he or his ancestors must have come. About the beginning of the sixteenth century he settled at Salonica, Turkey, where he resided until his death at an advanced age. A supercommentary upon Rashi's Pentateuch commentary was written by him and published, presumably at Constantinople, about 1525, though neither place nor date of publication is mentioned in the work. M. K.

**ALBELDA, MOSES BEN JACOB:** Preacher and philosopher, grandson of the preceding; flourished in Turkey in the sixteenth century. He was a distinguished preacher, first at Valona, Turkey, and afterward at Salonica. After ten years of service in the community at Valona, one of his pupils disrespectfully demanded permission to deliver a religious discourse in one of the four synagogues not occupied at the time by Albelda; the latter refused. The congregation, which revered its rabbi, thereupon referred the matter to Abraham de Boton at Salonica, and he advised that the young man should not be permitted to preach (see Abraham de Boton's responsa "Leḥem Rab," No. 73). Albelda, who as a preacher was rather verbose, with a marked inclination to philosophizing, was also a very prolific writer. He published a series of theological treatises on providence, repentance, and similar themes (Venice, 1583), under the title "Reshit Da'at" (Beginning of Knowledge); and an ethical work, entitled "Sha'are Dim'ah" (The Gates of Tears), on the vanity of the world and the sufferings of human beings, together with a commentary on Lamentations (Venice, 1586). After his death his sons, Judah and Abraham Albelda, published under the title "'Olat Tamid" (The Perpetual Offering) his commentary upon the Pentateuch (Venice, 1601); and one year later his only surviving son, Judah, published under the title "Darash Mosheh" (What Moses Preached) his

sermons delivered in various synagogues on Sabbaths, festivals, and other occasions (Venice, 1602).

BIBLIOGRAPHY: De Boton, *Responsa Lehem Rab*, Nos. 73 *et seq.*; Roest, *Catalogue of the Rosenthal Library*, i. 851; Steinschneider, *Cat. Bodl.* No. 6427; Kaufmann, *Die Sinne*, passim (see index), Leipsic, 1884.

M. K.

**ALBERTI, CONRAD** (pseudonym for **CONRAD SITTENFELD**): German novelist, dramatist, critic, and actor; born at Breslau, July 9, 1862. Having finished his education in his native city, he went to Berlin, where he became an actor. After a few years he returned to his studies and devoted himself entirely to literary work. He was one of the pioneers of naturalism in Germany, which introduced realism into literature, sociological aspects into literary criticism, and which culminated in Sudermann and Hauptmann.

Among Alberti's many critical books and pamphlets may be mentioned: "Gustav Freytag" (1884; 2d ed., 1886), "Bettina von Arnim" (1885), "Ludwig Börne" (1886), "Ohne Schminke" (1887), "Der Moderne Realismus in der Deutschen Litteratur" (1889), "Natur und Kunst" (1891); among his novels: "Riesen und Zwerge" (1887; 2d ed., 1889), "Plebs" (1887), "Der Kampf ums Dasein" (a series of novels, 1888–94), "Fahrende Frau" (1895); among his dramas: "Brot!" (1888), "Ein Vorurteil" (1891), "Bluff" (1893), "Die Französin" (1894); and among his political writings: "Norddeutsche Reichspolitik" (1896), "Türkische Zustände" (1896).

BIBLIOGRAPHY: Meyer, *Konversations-Lexikon*, 5th ed., under *Sittenfeld*.

M. B.

**ALBERTUS MAGNUS (Count of Bollstadt)**: The most eminent German philosopher and theologian of the Middle Ages and the real founder of the scientific tendency within the order of Dominicans; born at Lauingen, Bavaria, 1193; died at Cologne on the Rhine in 1280. During his sojourn in Paris, whither he went in 1245 to acquire the degree of master of theology, he took part in the conference ordered by Pope Innocent IV. in 1248, which decreed the burning of the Talmud, a work which Albertus Magnus utilized through the instrumentality of Jewish authors, and to which he owed many useful suggestions (Joël, "Verhältniss des Albertus Magnus zu Maimonides," p. xiv.). In wide reading and versatility of knowledge he was hardly surpassed by any of his contemporaries. Albertus Magnus devoted special attention to Jewish literature so far as it was accessible to him. The famous Jewish physician and philosopher Isaac Israeli the elder, whose views, mostly taken from his works, "De Definitionibus" and "De Elementis," Albertus often quotes, and to whom he ascribes the identification adopted by the philosophers of ethereal spirits with the angels of the Bible ("Summa Theologiæ," ii. 2, quæstio 8; ed. Leyden, 1651, xviii. 76), is considered by him as a chief representative of the Jewish philosophy of Maimonides ("Metaphysica," xiii. quæstio 76; ed. Leyden, iii. 375).

Albertus Magnus devoted special study to the "Fons Vitæ" of AVICEBRON (SOLOMON IBN GABIROL). In a critical survey of the views of the elder philosophers, which is found at the beginning of his work "De Causis et Processu Universitatis," not only the doctrines of the Epicureans, of the Stoics, of Socrates, and of Plato, but also those of Avicebron, are thoroughly examined.

Although he contests very strongly most of the views of Avicebron, from the Peripatetic standpoint, he recognizes the originality of the system sketched out in the "Fons Vitæ." According to Avicebron's philosophy, the unity of the first principle which penetrates the universe was succeeded by a duality; namely, (*a*) the first form, identical with the intelligence, and (*b*) the first matter, by which the form is supported (*ibid.* v. 532). Form can neither exist without matter, nor matter without form (*ibid.* p. 562).

**Attitude Toward Avicebron.**

Albertus Magnus not only recognizes the originality of Avicebron in his doctrine of the first matter and the first form, but also in his doctrine of human free-will; he shows this by calling Solomon ibn Gabirol the only philosopher who represents the first principle as acting through an individual will (*ib.* p. 549). The strange impression which the doctrine, as outlined in the "Fons Vitæ," produced upon him led him even to suspect that this book was not written by Avicebron himself, but was foisted upon him by some sophist (p. 550; compare "Summa Theologiæ," i. quæstio 20; "De Intellectu et Intelligibili," I. i. chap. 6). This did not hinder him, however, from appropriating in certain points, as for instance in the division of forms, the doctrines outlined in that work ("De Natura et Origine Animæ," i. chap. 2; compare "Fons Vitæ," ed. Bäumker, iv. 32, 255). Quite different from his attitude toward the doctrine of Gabirol is his attitude toward that of Maimonides, the Rabbi Moyses Ægyptus, as he calls him, from whose "Moreh Nebukim," which he quotes under the title "Dux Neutrorum," he not only took single passages, but entire sections, and incorporated them into his works.

Like Maimonides, standing essentially upon the ground of Arabic-Aristotelian philosophy, Albertus Magnus, in his effort to harmonize the doctrines of Biblical revelation, followed in many points the author of "Moreh Nebukim." But, nevertheless, being inferior to the Jewish thinker in the energy and solidity of his conception of the world, he was not able to establish even approximately harmonious relations between reason and revelation as Maimonides had done. The fundamental principle of his doctrine of the knowledge of God was that, as between the finite and the infinite there exists not the least analogy, therefore the same attribute, applied to the finite and to the infinite, does not signify the same thing ("De Causis," p. 551). He was undoubtedly influenced by Maimonides ("Moreh," i. 56) when he agrees expressly with his allegation that, except by divine grace, there is no other knowledge of God possible than by negative qualifications ("De Causis," p. 593; "Moreh," i. 58).

**Follower of Maimonides.**

Albertus Magnus follows Maimonides in the theory of Creation to a greater extent than any one would suspect even from the lengthy verbatim quotations. World-beginning and eternity, Biblical and Aristotelian cosmogony, are two systems of philosophy that are irreconcilable. Albertus Magnus follows the guidance of Maimonides the more willingly on this point, since the latter had succeeded in shaking the Aristotelian proofs of the eternity of the world, without departing, however, from the principles of Aristotelianism ("Moreh," ii. 13–25; compare i. 74).

What Albertus says about this matter in his "Physics" (viii. 1, chaps. xi., xv.) is derived partly from the ideas contained in the "Moreh," partly from long textual selections taken from the same work. Following Maimonides, who refutes the proofs produced by the Peripatetics concerning the eternity of the world ("Physics," viii. 1, chap. xi.; "Summa Theologiæ," ii. 1, 4, 3; compare "Moreh," ii. 14), Albertus is of opinion that the eternity of the world must be

rejected principally for this reason, that, if any one accepts the views of the Peripatetics, the world would have been evolved by natural force, and would, therefore, not be the work of a Creator acting with liberty and intention ("Physics," viii. 1, chap. xiii.; compare "Moreh," ii. 19, 24).

Concerning the laws of a world already in existence, Aristotle committed the error of raising the question whether the world, and consequently these laws, be eternal or be simply evolved; a point explained more fully by a famous simile of Maimonides ("Physics," viii. 1, chap. xiv.; compare "Moreh," ii. 17). Albertus' attitude toward Maimonides' doctrine of prophecy was peculiar; he could scarcely avoid being powerfully influenced by Maimonides' ingenious exposition of this problem. Albertus' explanations concerning the difference between divination in the dream and vision, as well as his explanations of the fundamental diversities in the natural dispositions of men, by which also the varying capacity of different people for knowing the future and hidden things is accounted for ("De Divinatione," chap. iii. *et seq.*), are undoubtedly taken from the "Moreh Nebukim."

But since, according to his distinction between natural and supernatural knowledge, prophecy proper can not belong to the *lumen naturale*, he adopts the view of Maimonides for the explanation of natural prophecy only, as it occurred also in the pagan world. But, on the other hand, Maimonides' profound and penetrative method of bringing nearer to our understanding the historical phenomenon of prophecy, and of representing many visions of the prophets as merely psychical phenomena—which Maimonides supported on passages of the Bible—appears to Albertus but a frivolous attempt to trace back the opinions of the philosophers to the Bible ("Summa Theologiæ," xviii. 76; "De Causis," v. 563). Of the writings of Albertus which did not escape the attention of Italian and Spanish Jews, some were translated into Hebrew at the beginning of the fourteenth century (Steinschneider, "Hebr. Uebers." pp. 277 *et passim*).

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J. G.

**ALBINUS:** Roman procurator of Judea from 61 to 64 (Jos. "Ant." xx. 9, § 1). While on his way from Alexandria to his new post he was met by a delegation of Jews, who demanded the punishment of the high priest Ananias. Albinus sent him a threatening letter, and three months later deposed him. Albinus endeavored sincerely to restore peace in Jerusalem, and had many of the Sicarii executed. Some, however, he permitted to go free on payment of a ransom. In the dispute between Joshua (Jesus) ben Damnai and Joshua (Jesus) ben Gamla concerning the office of high priest, Albinus sided with the former, who sent him presents every day. This description of Albinus by Josephus in the "Antiquitates" is, as Grätz ("Gesch. d. Juden," 4th ed., iii. 445) remarks, much milder than that in the "De Bello Judaico," according to which Albinus administered his office far worse than even his predecessor, Festus. There was no wickedness he would not commit. He robbed individuals of their property, and imposed oppressive taxes upon the people. On receipt of bribes, he liberated Roman decurions who had been imprisoned for deeds of violence. Even the revolutionary elements of the land were able to buy his friendship, so that their number constantly increased. Josephus ("B. J." ii. 14, § 1) does not scruple to call him the robber chief (ἀρχιλῃστής) and the tyrant of the wicked. Hegesippus ("De Excidio Hierosolymitano," ii. 8) says of him that to the poor he was a tyrant and to the rich a slave. Zonaras, in his "Chronicle" (ed. Pinder, vi. 17), judges him more leniently.

Both Josephus and Hegesippus admit that, when compared with his successor, Gessius Florus, Albinus might be considered good, were it not that through his connivance with the robbers he sowed the seed of the subsequent rebellion. When a certain Jesus, son of Ananias (or Ananos), predicted the destruction of Jerusalem, he was brought before Albinus, who had him cruelly tortured; but when the procurator saw that the prophet would not recant, he allowed him to go free as a harmless madman (Josephus, "B. J." vi. 5, § 3; Hegesippus, v. 44). Lucceius Albinus, who was appointed to the governorship by Nero and subsequently to that of Tingitana by Galba, and previously by Nero to that of the province of Mauretania Cæsariensis (Tacitus, "Historia," ii. 58, 59), and who, together with his wife and intimate friends, was executed by order of Vitellius, is, according to all accounts, identical with Albinus. S. Kr.

**ALBO, JOSEPH:** Spanish preacher and theologian of the fifteenth century; known chiefly as the author of the work on the fundamentals of Judaism "'Iḳḳarim" (Principles). Little is known of the details of his life. Monreal, a town in Aragon, is generally assumed to have been his birthplace; but this surmise rests upon doubtful evidence. Astruc, in his report of the prolonged religious debate held at Tortosa in 1413–14, mentions Albo as one of the Jewish participants, and says that he was the delegate of the congregation of Monreal. But in the Latin account of the great verbal battle no reference is made to this locality; and there is, consequently, good ground for doubting the correctness of the assertion. Graetz believes that Albo could not have been less than thirty years of age when he was sent to take part in the disputation referred to, and he accordingly places the date of Albo's birth not later than 1380. It seems to be certain that he died in 1444, although some have been of the opinion that his death occurred in 1430. He is mentioned, however, as preaching at Soria in 1433.

The use Albo makes of medical illustrations creates the presumption that he was an adept in medical science, which suggests that he may have practised medicine, thus emulating the excellent tradition of earlier Jewish writers on philosophical subjects. He shows himself also fairly well versed in the systems of Arabic Aristotelians, though his knowledge of their works was in all probability only second-hand and obtained through Hebrew translations. His teacher was Ḥasdai Crescas, the well-known author of a religio-speculative book, "Or Adonai." Whether Crescas was still living when Albo published his "'Iḳḳarim" has been one of the disputed points among the recent expounders of his philosophy. Albo's latest critic, Tänzer ("Die Religionsphilosophie des Joseph Albo," Presburg, 1896), clearly establishes the fact that the first part of the work must have been composed before the death of Albo's master.

The opinions of modern students of medieval Jewish philosophy are divided as to the intrinsic worth of Albo's expositions. Munk, while conceding that "'Iḳḳarim" marks an epoch in Jewish theology, is exceedingly careful to accentuate its lack of value as a philosophical production (see Munk, "Mélanges," p. 507). Graetz is still more pronounced in

his refusal to credit the book with signal qualities calling for recognition. He charges the author with shallowness and a fondness for long-spun platitudes, due to his homiletic idiosyncrasies, which would replace strict accuracy of logical process by superabundance of verbiage (Grätz, "Gesch. d. Juden," viii. 157). Ludwig Schlesinger, who wrote an introduction to his brother's German translation of the "'Iḳḳarim" (Frankfort-on-the-Main, 1844), avers that Albo did little more than schedule, on a new plan, the articles of faith of Maimonides. On the other hand, S. Back, in his dissertation on Joseph Albo (Breslau, 1869), places him on a high pedestal as "the first Jewish thinker who had the courage to coordinate philosophy and religion, or even to make both identical." "Albo," says Back, "did not merely give the Jewish religion a philosophical foundation; he made philosophy preeminently religious in its contents." The purpose of the book was neither to coordinate religion and philosophy nor to build up a strictly logical system of dogmatics. Much fairer to the vital intentions of the author is the theory developed by Tänzer, that the "'Iḳḳarim" constitutes in reality a well-conceived contribution to the apologetics of Judaism.

**His Significance.**

The work was not composed in its entirety at once. The first part was published as an independent work. It develops the gist of Albo's thought; and it was only when its publication brought down upon him a perfect deluge of abuse and criticism that he felt impelled to add to it three more sections—by way, as it were, of amplification and commentary on the views advanced in the first. In his preface to the second part Albo delivers himself of a vigorous sermon on the subject of his censors: "He that would criticize a book should, above all, know the method employed by its author, and should judge all the passages on a certain subject as a whole." He castigates the hasty and careless procedure of those who will pass judgment on an author without remembering this fundamental requirement of sound criticism. Albo's opponents certainly did not handle him delicately. He was accused, among other things, of plagiarism. It was maintained that he appropriated the thoughts of his teacher Crescas especially, without giving him due credit. This accusation has been repeated, even in modern times, by no less a scholar than M. Joël. Examination of the incriminating evidence, however, does not substantiate the indictment. Crescas having been Albo's teacher, the similarities are only such as might be reasonably expected in the writings of both preceptor and disciple.

**His "'Iḳḳarim."**

Popular as the loose statement is, that Albo was actuated to write his "'Iḳḳarim" by a desire to reduce to a more handy number the thirteen articles of faith drawn up by Maimonides, it must be dismissed as erroneous. The enumeration of fundamental dogmas or principles of religion is an incidental result of Albo's inquiry, not the primary and essential motive. It is an open question how far the claim may be pressed that Judaism has produced an independent philosophy of religion. But whatever labor was devoted to this field by Jewish thinkers was, in every case, primarily prompted and inspired by the ardent desire to defend the citadel of Jewish faith against the assaults of its enemies. Taking a broad survey of the whole field, it may safely be said that at four different periods Judaism must have been under the stress of this duty. When, in Alexandria, Greek thought laid siege to the fortress of Judaism, the consequent urgency of a sufficient resistance produced Philo's system. The second reasoned exposition of Judaism was produced at the time of the controversies with Karaism and under the influence of the polemics of the Mohammedan schools. Maimonides, in turn, represents the reaction exerted by the Arabic Aristotelian schoolmen. And, finally, Albo enters the lists as Judaism's champion under the challenge of Christian doctrine. This characteristic element, in the genesis of whatever system of philosophical dogmatics Judaism evolved, must be constantly borne in mind in judging any phase or feature of the system, and especially in forming an estimate of Albo's method.

**Philosophy and Apologetics.**

Times of controversy concerning spiritual things call, naturally, for the systematization of one's own fund of philosophy. Much has been written on the subject of the dogmatic or undogmatic nature of Judaism. Certain it is that the inclination for elaborating creeds has tempted the Jewish theologians to frame dogmas only in critical times of heated controversy. Albo had many predecessors in this field, both among the Rabbinites and the Karaites. But, strange as it may seem, he only followed the example of Abba Mari ben Moses ben Joseph of Lunel, one of the most outspoken leaders of the anti-Maimonists (in his "Minḥat Ḳenaot"), and of Simon ben Ẓemaḥ Duran (in his "Magen Abot"), in limiting the fundamental "roots" to three—namely, the belief in the existence of God; in revelation; and in divine retribution, or, if it be preferred, in immortality. In the formulation of other articles of faith the controversies to which the compilers had been exposed, and in which they had taken part, influenced, to a large extent, both the selection of the specific principles to be accentuated and the verbal dress in which they were arrayed. Similarly in the case of Albo, his selection was made with a view to correct the scheme of Maimonides in those points where it seemed to support the contentions of the Christian dogmatists and controversialists. Maimonides himself had been influenced by a desire to obviate certain Christian and Mohammedan contentions. His emphasis upon the absolute incorporeality of God only finds its true light when the doctrine of the incarnation is borne in mind. His Messianic expectation, with the stress upon the constancy with which its future fulfilment is to be looked for, had also an anti-Christian bearing. But this very point, the Messianic dogma, had in turn—soon after Maimonides—become a source of grave anxiety to the Jews, forced, as they were, to meet in public disputations the champions of the regnant and militant Church. Among the spokesmen of the Church not a few were converts from Judaism. These were not slow to urge this Messianic dogma of Maimonides as far as they might, to embarrass the defenders of Judaism. Before Maimonides the question of the corporeality of the Messiah appears not to have been among the problems discussed and debated in the polemics between the Church and the Synagogue. But half a century after him, when his Messianic doctrine had been accepted as one of the essential articles of the faith, it is this very point that is pushed into the foreground of the discussions. Having participated in one of these public disputations, Albo must have become conscious of the embarrassment which the Maimonidean position could not but occasion to the defenders of Judaism. In his scheme, therefore, the Messiah is eliminated as an integral part of the Synagogue's faith. In its stead he lays stress upon the doctrine of divine retribution. Graetz has argued that Albo was prompted by a desire to

**Distinctive Features of Albo's Scheme.**

Christianize Judaism. The contrary is the truth. In order to deprive the Christian disputants of their favorite weapon, and with the clear purpose of neutralizing Maimonides in this respect, Albo ignores the Messianic hope.

This apologetic interest marks his disquisition in its entirety. The title of his book indicates his method at the very outset. Basic to his investigation is the recognition that "human happiness is conditioned by knowledge [עיון] and conduct." But "human intellect can not attain unto perfect knowledge and ethical conduct, since its power is limited and soon exhausted in the contemplation of the things the truth of which it would find; therefore, of necessity, there must be something above human intellect through which knowledge and conduct can attain to a degree of excellence that admits of no doubt." The insufficiency of human intellect postulates the necessity of divine guidance; and thus it is the duty of every man to know the God-given law. But to know it is possible only if one has established the true principles, without which there can be no divine law. Seeing that on this vital theme there are so much divergence, confusion, and shallowness, Albo resolves to erect a structure for the true religion.

His great criterion in this his search is the question, What principles are indispensable to a religion that is both divine and true? All revealed religions —and it is in behalf of revealed religion that he sets out on his excursion—recognize three fundamental principles. But would the identity of these three principles in revealed religions not entitle the devotees of each to claim their own as the one true religion? No, replies Albo: these three principles may be alike indispensable to the so-called revealed religions, and, therefore, basic to any religion claiming to be revealed; but only that religion is the true one that understands these basic thoughts correctly. And the test for this correctness of understanding he holds to be the further recognition of certain other truths and inferences that must follow logically from the acknowledgment of the three fundamentals. Unless a revealed religion accept all of these inferences, it is not to be recognized as the one true religion. Now Judaism is not only based upon the three fundamental principles, but it acknowledges also the binding force of the inferences from them. As a consequence, Judaism is the true revealed religion. Having drawn this conclusion, Albo has attained the end for which he undertook his investigation. His purpose, as this analysis of his introduction shows, was not to place Judaism upon a solid philosophical foundation, but to vindicate for Judaism, as opposed to the other revealed religions, the right to the distinction of being the true revealed religion. His argument may be open to serious objection. It is certainly true that he starts with a *petitio principii*. He assumes that religion is revealed; and writes as a theologian, not as a philosopher. But his theology is triumphant. Granting his premises, one can not but concede the consistency of his deductions.

**Fundamental Principles.**

Albo's terminology is probably original with him. The three fundamentals he designates *'iḳḳarim*, or roots (*'iḳḳar shorashim*; Dan. iv. 12 [15], 20 [26]). Hence the title of his work. The (eight) derived and necessary truths—upon the recognition and correct application of which depends whether the revealed religion prove itself to be the true religion—he calls *shorashim*, or secondary roots. Both of these—the 'iḳḳarim and the shorashim—are indispensable to the subsistence of the trunk of the tree. The branches, however, are not in this category. Traditional customs and other outgrowths, of which there are a great number in every religion—the *'anafim* (twigs), as he calls them—are not absolutely necessary to the life of religion. They may be removed or may die off, and still the trunk will subsist. Since the three 'iḳḳarim are the same in all religions, Albo calls them also the *'iḳḳarim kolelim* (the universal principles or roots; see Tänzer's work quoted above). The eight shorashim he styles sometimes *'iḳḳarim peratiyim*, as well as, in some cases, *'iḳḳarim meyuḥadim* (specialized or particular roots). But his terminology is not consistent throughout the work.

**His Peculiar Terminology.**

In the elaboration of his scheme Albo finds ample opportunity to criticize the opinions of his predecessors. He seems to be anxious to keep all heresy-hunting within proper bounds. Accordingly, he endeavors to establish the boundary-lines between which Jewish skepticism may be exercised without risk of forfeiture of orthodoxy. His canon for distinguishing heterodoxy from orthodoxy is the recognition of the truth of the Torah. But a remarkable latitude of interpretation is allowed; so much so, that it would indeed be difficult under Albo's theories to impugn the orthodoxy of even the most liberal. He rejects the assumption that creation *ex nihilo* is an essential implication of the belief in the Deity; and criticizes with a free hand the articles of faith by Maimonides, and also the six that Crescas had evolved. He shows that neither Maimonides nor Crescas keeps in view his own fundamental criterion; namely, the absolute indispensability of a principle without which the trunk of the tree could not subsist; and on this score he rejects most of their creed.

According to Albo, the first of his fundamental root-principles—the belief in the existence of God—embraces the following shorashim, or secondary radicals: (1) God's unity; (2) His incorporeality; (3) His independence of time; and (4) His perfection: in Him there can be neither weakness nor other defect. The second root-principle—the belief in revelation, or the communication of divine instruction by God to man —leads him to derive the following three secondary radicals: (1) The appointment of prophets as the mediums of this divine revelation; (2) the belief in the unique greatness of Moses as a prophet; and (3) the binding force of the Mosaic law until another shall have been divulged and proclaimed in as public a manner (before six hundred thousand men). No later prophet has, consequently, the right to abrogate the Mosaic dispensation. Finally, from the third root-principle—the belief in divine retribution—he derives one secondary radical: the belief in bodily resurrection. According to Albo, therefore, the belief in the Messiah is only a twig or branch. It is not necessary to the soundness of the trunk. It is, hence, not an integral part of Judaism. Nor is it true that every law is binding. Though every single ordinance has the power of conferring happiness in its observance, it is not true that every law, or that all of the Law, must be observed, or that through the neglect of one or the other law, or of any part of the Law, the Jew violates the divine covenant. The anti-Paulinian drift and point of this contention are palpable.

The style of Albo's work is rather homiletic. His phraseology suffers from prolixity; and his argumentation is at times exceedingly wearisome. Nevertheless, his book has come to be a standard popular treatise, and notwithstanding the severe polemics against Albo, made by Isaac Abravanel and others, it has wielded considerable influence in shaping the

religious thoughts and confirming the religious beliefs of the Jews.

[The first edition of the "'Iḳḳarim" appeared at Soncino, 1485; it was published with a commentary under the title of "Ohel Ya'aḳob," by Jacob ben Samuel Koppelman ben Bunem, of Brzesc (Kuyavia), Freiburg, 1584, and with a larger commentary ("'Eẓ Shatul") by Gedeliah ben Solomon Lipschitz, Venice, 1618. From the later editions the passages containing criticisms on the Christian creed, in Book III. chaps. xxv., xxvi., have been expunged by the censor, while Gilbert Genebrard wrote a refutation of the same with valuable notes. This refutation was published with his own remarks by the renegade Jew Claudius Mai, Paris, 1566 (see Schlesinger's translation, notes on p. 666). The "'Iḳḳarim" has been translated into German by Dr. W. Schlesinger, rabbi of Sulzbach, and his brother, L. Schlesinger, wrote an introduction to the same, Frankfort-on-the-Main, 1844.

A very favorable view of Albo's work is expressed by L. Löw, "Ha-Mafteaḥ" (Gross-Kanizsa), pp. 266–268; Karpeles, "Gesch. der Jüd. Lit." pp. 815–818; Brann, "Gesch. der Juden," ii. 208, and Bloch, in Winter and Wünsche, "Gesch. der Jüd. Lit." ii. 787–790. As to Albo's dependence on Crescas, Simon Duran, and others, see M. Joël, "Don Chasdai Crescas' Religionsphilosophische Lehren," pp. 76–78, 81, Breslau, 1866; Jaulus, in "Monatsschrift," 1874, pp. 462 *et seq.*; Brüll, in his "Jahrbücher," iv. 52; and Schechter, in "Studies in Judaism," pp. 167, 171, 352, and notes 19 and 24. K.]

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E. G. H.

**ALBY (ALBI):** Ancient cathedral town, capital of the department of Tarn, France, forty-two miles northeast of Toulouse. It gave its name to the famous Christian sect, the Albigenses, whose struggles against the Church of Rome were so fatal to the Jews of southern France. At the council held at Alby in 1254 for the purpose of exterminating the adherents of that sect, the most barbarous decrees were promulgated against the Jews. In 1320 the small Jewish community of Alby, together with the communities of Bordeaux and other towns, was annihilated during the Pastoureaux riots. The Jews, informed of the advance of the Pastoureaux, took refuge in Castel-Narbonnais. Hearing that the Pastoureaux had been arrested by the count of Toulouse, they left the castle. The mayor despatched to them a relation of his in order to shelter them in the fortified town of Carcassonne; but the messenger, animated by a hatred of the Jews, delivered them to their enemy, who slaughtered them all.

Bibliography: Muratori, *Scriptores Rerum Italicarum*, iii. 682; *'Emeḳ ha-Baka*, ed. Wiener, p. 46.

I. Br.

**ALCALÁ DE GUADAIRA:** A town seven miles east of Seville, Spain. At one time it had a small Jewish community, whose synagogue was razed by order of Archdeacon Ferrand Martinez, in December, 1390. Its members soon after were put to the sword. M. K.

**ALCALÁ DE HENARES:** A walled town in New Castile, Spain, situated on the right bank of the Henares, about seventeen miles from Madrid; birthplace of Cervantes (1547). In the Middle Ages its Jewish community was under the jurisdiction of the archbishop of Toledo, who exercised the right to nominate its rabbis and appropriated part of the taxes that the Jews were obliged to contribute, which, in 1291, amounted to 6,800 maravedis (about $23,000) in gold. The Ordinance of Alcalá, issued, in 1348, by Alfonso XI. of Castile, is well known for its important influence on Spanish-Jewish history. The community of Alcalá possessed several synagogues; the largest stood on the Calle de la Xinoga ("Synagogue Street"), in which, as well as in the Calle Mayor ("High Street"), the Jews had their dwellings. In the courtyard of a large house in the Calle Mayor was a small synagogue; and between the Calle Mayor and the Calle de Santiago the Jewish slaughter-house was situated. Menahem b. Zerah lived here as rabbi from 1361–68.

A convert, Pero Ferrus, who delighted in writing satirical verses upon his former coreligionists, once lampooned the rabbis of Alcalá. Equal to the occasion, the rabbis answered him in good Castilian poetry (Kayserling, "Sephardim," p. 73; Grätz, "Gesch. d. Juden," 2d ed., viii. 82). From the University of Alcalá the famous Polyglot Bible was issued during the years 1514–17. Many renegade Jews had a share in the compilation of this extraordinary work, which, from the proximity of Complutum—an ancient Roman town—was called also the Complutensian Bible. The most prominent among the Jewish collaborators were Alfonso de Zamora, who lived here from 1514 to 1544; and Paulo Coronel and Alfonso de Alcalá, who made the Latin translation. The magnificent palace built here by Cardinal Ximenez of Cisneros, at whose expense the work was undertaken, until recently contained the state records; and in its spacious halls were to be found, admirably arranged, the records of the victims of the Inquisition. There are several other cities in Spain that bear the name Alcalá.

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M. K.

**ALCALÁ LA REAL:** A town in Jaen, Spain, which sheltered a few Jews in the Middle Ages, and was the birthplace of Alfonso de Alcalá, so prominent in the preparation of the Polyglot Bible. M. K.

**ALCAN, EUGÈNE:** French litterateur, painter, and poet, who embraced Christianity; born in Paris in 1811; died about 1898. He was a brother of Alphonse Alkan; but the reason for the difference in the orthography of the family name has never been explained. Alcan was the author of the following works: (1) "La Légende des Âmes: Souvenirs de Quelques Conférences de Saint Vincent de Paul" (1879); (2) "La Flore Printanière: Souvenirs du Berceau et de la Première Enfance" (1882); (3) "La Flore du Calvaire: Traits Caractéristiques de Quelques Voies Douloureuses" (1884); (4) "Les Cannibales et Leur Temps: Souvenir de la Campagne de l'Océanie sous le Commandant Marceau, Capitaine de Frégate" (1887); (5) "Les Grands Dévouements et l'Impôt du Sang" (1890); and (6) "Récits Instructifs du Père Balthazar" (1892).

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F. H. V.

**ALCAN, FÉLIX:** French publisher and scholar; born at Metz, March 18, 1841; grandson of Gerson Lévy, author of "Orgue et Pioutim," and son of a well-known publisher at Metz. Having finished his

studies at the lyceum of his native city, he entered the École Normale Supérieure of Paris in 1862. When he left it in 1865 he became a lecturer on mathematics till 1869, when he undertook the management of his father's publishing business at Metz. In 1872 he went to Paris, where in the following year he entered the old publishing-house of Germer-Baillière, of which he became the head in 1883. In 1880 he originated a series of school-books for use in the lyceums; this series embraced works on science, history, and philosophy. The publications of his firm include the most considerable works on philosophic subjects published in France. In 1895 he was created knight of the Legion of Honor. He is a member of the Central Committee of the Alliance Israélite Universelle.

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I. B.

**ALCAN, MICHEL:** French engineer, politician, and author; born at Donnelay, in the department of Meurthe-et-Moselle, France, 1801; died at Paris, 1877. During his youth his merits as a mechanical engineer were recognized by the Society of the Friends of Labor, which awarded to him its silver medal. In Paris he took part in the political events connected with the revolutions of 1830 and 1848. In the latter year he was elected to the National Assembly, and voted with the advanced political party called "The Mountain." After a brilliant political career, he resumed his early studies and graduated from the École Centrale as engineer. In 1845 he was appointed professor of the arts of spinning and weaving in the Conservatoire des Arts et Métiers, which position he occupied until his death. In 1859 he was elected a member of the Jewish Consistory of Paris; in 1867, a member of the Central Consistory in place of Salomon Munk.

Among his works are: "Essai sur l'Industrie des Matières Textiles," 1847; 2d ed., 1859; "La Fabrication des Étoffes, Traité Complet de la Filature du Coton," 1864; "Traité du Travail des Laines," 1866; "Traité du Travail des Laines Peignées," 1873, etc.

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J. W.

**ALCAN, MOŸSE:** French publisher and litterateur; born in 1817; died in Metz, May 14, 1869; father of the Parisian publisher Félix Alcan. He was a member of the Jewish consistory of Metz and one of the judges of the Tribunal of Commerce. Alcan contributed to the "Archives Israélites" and the "Revue d'Austrasie" a number of poems, sonatas, and cantatas, such as "Noéma" (1841); "Ruth," a Biblical hymn, dedicated to Carmoly (1843); and "Spartacus," a cantata performed at the public concert of the Société de l'Union des Arts, at Metz in 1852, and at Damascus, 1860.

J. W.

**ALCAÑIZ:** A town in the province of Teruel, Aragon, Spain; situated sixty-three miles southeast of Saragossa. As early as the thirteenth century Jews were resident there. The grand master of the Order of Calatrava, to whom, in 1306, the king of Aragon had presented the town, received under his care, with the king's permission, thirty Jewish families, presumably refugees from France (Jacobs, "Sources," No. 914, p. 52, and the other documents listed, *ibid.* p. 245). To aid in the conquest of Naples, the Jews of Alcañiz loaned King Alfonso V. the sum of 2,225 florins (about $1,120, or £224) in gold. At the disputation in Tortosa, in 1413, they were represented by Don Joseph Ardot and Don Meir Alcoya. In Alcañiz there existed a law which imposed a fine of seven sueldos upon any Jew who wished to leave the city for the purpose of settling elsewhere.

M. K.

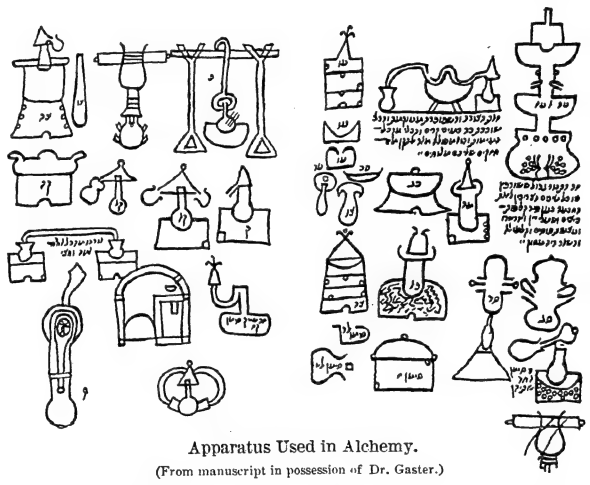
**ALCHEMY:** The undeveloped chemistry of the Middle Ages, characterized by belief in the transmutation of base metals into gold, the discovery of a panacea, etc. Traces of the connection of Jews with the science of Alchemy are very scanty in Hebrew literature. Not a single distinguished adept is found who has left in a Hebrew form traces of his knowledge of the subject. There is, however, scarcely a single important ancient work upon the science which is not directly related to the Jews, with their traditions and their science. Alchemy, like others of the exact sciences, suffered from the introduction of foreign elements, and developed from a more or less secret science belonging to a particular craft, into a mysterious science dealing with changes in the organic as well as the metallic world. From the art of gilding, it became that of the gold-maker; passing from the simple solutions and chemical baths used in the goldsmith's workshop, it aimed at compounding the elixir of life and the philosopher's stone. In the evolution of Alchemy there are at least three epochs: The first, the Greek and Egyptian period; the second, the Arabic of the Middle Ages; and the last, or modern, period, extending from the sixteenth century to the present day. Undoubtedly the home of Alchemy was Egypt; and the researches of Berthelot show conclusively that the ancient Egyptian tradition concerning Alchemy has survived political changes and been preserved in a surprisingly correct form in Greek, old Roman, and medieval tradition.

Alchemy had already in the second or third century assumed a mystical and magical character, exemplified in such recipes as appear in the magic papyri. The whole syncretism of the East—Jewish and Egyptian gnosis, Greek mysteries, and Ophite speculations—combined to produce a current of thought which affected every mental production of the age. They were all thrown into the same alembic; and the result was expected to be another kind of philosopher's stone—a stone that could change this base mundane life into one of ethereal spirituality. Alchemy partook of the same peculiarity. Gods of the Pantheon, with Hermes at their head, the gods of Egypt, the patriarchs and prophets were pressed into the service of magic and Alchemy. A whole series of so-called pseudepigraphic writings exist, though they are not all of a purely religious character. To be great in one department meant to be great in every department—in the knowledge of all the mysteries. Hence all of the sages of the past were credited with such knowledge, and were considered as authors of books containing the information sought. Adam and Abraham have in their turn been described as authors of alchemistic treatises, and Moses is repeatedly met with as the author of such works. To Moses are ascribed the Greek treatise known as "Diplosis" (that is, the art of doubling the weight of gold), and the treatise "The Chemistry of Moses" (dealing with metallurgy), published by Berthelot in his "Collection des Anciens Alchimistes Grecs," Paris, 1887–88, ii. 300–315, iii. 287–301. In the Greek manuscript of St. Mark of the ninth century Zosimos quotes long passages from "The Chemistry of Moses."

**Pseudepigraphic Writings.**

More important than these texts is the one preserved in the magical papyri of Leyden, especially papyrus *W*, which contains many such chemical recipes, probably the oldest known. Among other

powers and gods are mentioned Abraham, Isaac, Jacob, the angel Michael, and the Temple of Jerusalem. This work is the so-called "Eighth Book of Moses," or "The Key of Moses": the prototype for so many subsequent magical *claviculæ*, containing recipes intermingled with invocations and incantations. These recipes in the papyrus and in the "Book of Moses" are identical with those attributed to Pseudo-Demetrius, and belong to a particular class of practical recipes (Berthelot, *l.c.* iii. 288, note). Many of these recipes of practical metallurgy are to be found in the Latin *compositiones* of the eighth century. The date of the above-named papyrus is of the second or third century (compare Berthelot, "La Chimie au Moyen-Âge," i. 67). Berthelot refers to this work and to similar ones in order to show the Jewish origin of some portions of it (Berthelot, "Les Origines de l'Alchimie," pp. 53–57, Paris, 1885). King Solomon also comes in for a share in the history of Alchemy; and his "Labyrinth" is one of the old formulæ which have survived. Johanan Alemanno, in his "Ḥeshek Shelomoh" (Solomon's Desire) mentions a book of Alchemy as the work of Solomon (see Steinschneider, "Cat. Bodl." under "Solomon," col. 2296). One who lived much earlier had been credited with the knowledge of changing copper into gold: The name of Me-zahab, R. V. ("Waters of Gold"; Gen. xxxvi. 39), was interpreted to mean —according to Ibn Ezra in his commentary on the passage —that "he transmuted copper into gold."



Apparatus Used in Alchemy.
(From manuscript in possession of Dr. Gaster.)

Of a far less legendary character than all these seems to have been the Jewess Maria, who, according to Hoefer, made one of the most important discoveries in chemistry, for she is said to have discovered hydrochloric acid. Her name survives in the *balneum mariæ*, the *bain-marie*—a water-bath extensively used in chemical processes in which gentle heat is necessary; see cut, page 331. Manget, in his "Bibliotheca Chemica Curiosa" (Geneva, 1702), publishes (vol. ii., plate viii., fig. 6) the *symbolon* of "Maria Hebræa Moysis Soror" (see cut on next page). She is thus identified with Miriam, the sister of Moses. On the other hand, Ostanes, one of the oldest Greek writers, mentions her as "the daughter of the king of Saba" (Berthelot, "La Chimie au Moyen-Âge," iii. 125). In the Alexander book (2d part) of the Persian poet Nizami, Maria, a Syrian princess, visits the court of Alexander the Great, and learns from Aristotle, among other things, the art of making gold (see Bacher, "Leben und Werke Nizami's," ed. 1871, p. 76). Whatever the epoch of Maria may have been, her existence is a positive fact; and since she was mentioned by Ostanes, she belongs thus to the first period. Very extensive abstracts of her alchemistic works are given by Zosimus, the greatest of the Greek alchemists.

**Maria the Jewess.**

Syriac translations from the Greek (Berthelot, "Collection des Anciens Alchimistes Grecs," ii. 107, iii. 252), and then into Arabic—or, as it is often stated, into Hebrew—lead from the first to the second period. Kalid b. Jasiki—that is, Khalid b. Yazid (died 708)—figures as the oldest alchemist; and Berthelot does not question his existence. The following work is attributed to him: "Liber Secretorum Artis . . . ex Hebræo in Arabicum et ex Arabico in Latinum versus Incerto Interprete." This treatise has often been reprinted; in Manget, "Bibliotheca Chemica," ii. 183, and in the "Theatrum Chemicum," v. 186, Strasburg, 1660. Steinschneider ("Hebr. Uebers." pp. 852, 853) doubts the existence of a translation from "the Hebrew into Latin," as he has not seen it, and believes the statement to be an invention of the alchemists. Such a translation may have been made from the Arabic into Hebrew, as other treatises are in existence of which heretofore not the slightest indication had been found.

The Jewish writers of the Middle Ages were acquainted with this science. Judah ha-Levi mentions it in his "Cuzari" (iii. chap. liii.). Maimonides knew the writings of Hermes ("Moreh," iii. chap. xxix., where also other similar pseudepigraphic treatises are mentioned); in the same chapter Maimonides speaks of the Sabeans, whose statues of the planets correspond to the seven metals and the seven climates.

Gerson b. Solomon, the author of the compendium "Sha'ar ha-Shamayim," gives a succinct description of the fundamental theory of "Alkiminiya" (ii. chap. ii.), being the science of changing base metals into gold. Gerson derived all his knowledge on the subject from Hebrew translations of Arabic writings (see Steinschneider, "Hebr. Uebers." pp. 9 *et seq.*).

Of the next important Arabic writer, Abul Kasim Majriti (tenth century), only a fragment of the Hebrew translation has been preserved in the Munich manuscript, No. 214, תכלית החכם ("The Aim of the Wise") —a kind of a compendium made by an anonymous writer of the fourteenth century containing merely the magical portion, and omitting the first part, which dealt with Alchemy (see Steinschneider, "Zur Pseudepigraphischen Literatur," pp. 28–51, and "Hebr. Uebers." pp. 853–854). This manuscript contains, in addition, an alchemistic treatise ascribed to Maimonides, and briefly described by Steinschneider ("Zur Pseudepigraphischen Literatur," pp. 26–27). It is in the form of a letter, as so many alchemists' writings often are.

**Known to Jewish Writers.**

At the bottom of the last page (the whole numbering four leaves: folio, 29*b*–33*b*) there is a note by the Spanish owner of the manuscript describing a method of transmutation of silver into gold, which he claims to have taken from an old book. This manuscript—which, according to Steinschneider, belongs to the fifteenth century—contains, furthermore, a treatise on divination by means of the palm-tree, ascribed to a certain Abu Aflah al-Sarakusti; it is

described in detail by Steinschneider (p. 14). He was known in the fourteenth century to Profiat Duran and especially to Johanan Alemanno, the teacher of Pico di Mirandola, of the fifteenth century. Abu Aflah states that he derived his knowledge from the writings of King Solomon the Jew, thus connecting his science with old Hebrew tradition. From the same author a treatise on Alchemy is mentioned, by Alemanno, of which he made a copy in his "Likḳuṭim" (Collectanea) in the Hebrew translation. From this, Abraham Jagel—end of the sixteenth century; afterward called Camillo Jagel, author of the well-known Hebrew catechism "Leḳaḥ Ṭob" (The Good Doctrine)—made an abstract in his manuscript "Bet Ya'ar ha-Lebanon." I. S. Reggio, the first possessor of this manuscript, published a portion of this alchemistic treatise of Abu Aflah in "Kerem Ḥemed," ii. 46–48, v. 41–53, limiting himself to the historical introduction, in which it is set forth that the work is really that of a certain "Smn" (סמן) who had married the daughter of the king of Saba; his widow is the Biblical queen of Sheba, and she brought the knowledge of this stone—or other material which changed everything into gold—to Solomon, who then wrote it down in the book now translated by Abu Aflah.

**Abul Kasim and Abu Aflah.**

Jagel also wrote a chapter on the philosopher's stone in the same work, part iv., quoted above (see "Bikkure ha-'Ittim," 1828, ix. 14). The translation of the book on the palm-tree was, according to Steinschneider ("Hebr. Uebers." p. 849), made in the fourteenth century. It is dated 1391, and the author may have been the same who translated Majriti's work (*ib.* p. 854); in both cases the translation has evidently been made from the Arabic. The treatise ascribed to Plato in the same Munich manuscript is of a magic character. Steinschneider mentions further, in "Codex Berlin," 70, 2, a short treatise of only three pages on a subject somewhat akin to Alchemy, "Maleket Me ha-Zahab" (The Art of the Waters of Gold). See "Cat. Berlin," i. 46, and Steinschneider, "Hebr. Uebers." p. 967.

The "Codex Paris," No. 1207, contains, on some blank leaves, made by a late author, a Hebrew translation of the treatise "Quinta Essentia," written by a certain "Roman." Steinschneider ("Hebr. Uebers." p. 824) thinks it identical with the treatise of Pseudo-Raymond Lully, "Liber de Secretis Naturæ," or "Quintæ Essentiæ." His alchemistic writings—that is to say, those ascribed to him—are printed in full by Manget, "Bibliotheca Chemica Curiosa," i. 707–911. With Abraham de Portaleone's "De Auro, Dialogi Tres" (Venice, 1514), the end of all that has hitherto been written on the subject is apparently reached.

The Inventor of the Bain-Marie.
(From Manget, "Bibliotheca Chemica Curiosa.")

An important manuscript has, however, come into possession of the writer of this article which turns out to be a complete collection of alchemistic works. This manuscript—written in 1690, somewhere in the East or possibly Morocco, in a fine Spanish hand—is as complete a *bibliotheca alchemica Judaica* as one could desire. It is evidently a copy of a much older manuscript, as the copyist has often suggested corrections on the margin. It consists of two parts: the first embracing the Greek-Arabic period, with possibly one exception; the second, the alchemists of the Latin world. A large number of alchemists are mentioned here of whom no mention is made elsewhere, and the identification either of the authors or of the works of which abstracts are given in the Hebrew compilation is extremely difficult. In not few cases they have defied identification. The trend of the work is more in the direction of practical chemistry and of precise indications of the manner in which chemical operations are conducted. It resembles the so-called "Avicenna" of medieval Latin texts. Its completeness merits a tolerably full description. Passing through many hands, the original names have been corrupted, and thus the difficulty of identification is increased. That this compilation is old is shown by the fact also that we find here the alchemistic treatise of Abu Aflah al-Sarakusti, of which Alemanno had made the abstract mentioned above. It agrees absolutely with the manuscript.

**An Important Manuscript.**

The manuscript begins with a short note about the "Moon." In alchemistic terminology the moon is equivalent to silver, and the sun to gold. The next chapter deals with "Moon and Sun"; not a few treatises ascribed to Geber have the same title (compare "De Massa Solis et Lunæ," "Theatrum Chemicum," v. 429). Then follows a prescription entitled "La'alot ha-Zahab" (evidently a recipe for making gold, a "chrysopoiœa"). Now comes the treatise of Abu Aflah in full, with all the details that Reggio omitted when publishing Jagel's abstract. The next chapter is by the author of many anonymous—and, as a rule, old—treatises found in Manget and in the "Theatrum Chemicum." The chapter following is ascribed to a certain Johanan "Ashprmantt." This curious name seems to indicate the Greek alchemist "Johannes Archipresbyter," or according to medieval Greek, "Archiprètt." After these follows a compendium of fourteen books, counted as such, and each one taken from a different author. The first is called "Astuta," a name elsewhere unknown, but which may be identical with the mythical "Sastiton" mentioned in connection with another alchemistic or mystical work ascribed to King Solomon and quoted by Alemanno (see Steinschneider, "Cat. Bodl." col. 2297). This "Sastiton" is probably "Ostanes," the great alchemist, whose name is often written in medieval Latin texts "Astanes." The last two letters were afterward misread in the Hebrew into one by the copyist or by the writer of the older original. In this treatise is mentioned a master called "Humash" or "Homesh"; unquestionably Hermes is meant. The corruption was due to the Hebrew transliteration (המש=הרמש). About Ostanes, see Berthelot ("Chimie au Moyen-Âge," iii. 13, 116). Book ii. is ascribed to "Aliberto Manyo" (Albertus Magnus). The oldest Latin manuscript of Alchemy of the fourteenth century—studied in detail by Berthelot (*l.c.* vol. i.)—shows a marked similarity with this compilation (*ibid.* pp. 290 *et seq.*).

Book iii. is ascribed to "Spros" (unknown); Book iv., to "Aristotle"; Simon Duran (died 1425) knew a treatise written by Aristotle on four hundred stones and chemical preparations (see Steinschneider, "Zur Pseudepigraph. Lit." p. 82, Nos. 1 and 8). For a treatise of "Aristotle" agreeing more with this text, see Manget ("Bibliotheca," i. 638–650; and also "Theatrum Chemicum," v. 880–893). The sixth book is ascribed to "Yeber," the Pseudo-Geber (compare Manget, "Summa Perfectionis Magisterii," i. 519; and also Berthelot, "Chimie au Moyen-Âge," iii. 149). Of the authors of the following books,

"Arcturus" (book vii.) is unknown. "Archelaos" (book viii.) is, on the contrary, often mentioned by ancient alchemists. Book ix. is the book of "Light." It may be the translation of "Speculum," a name borne by many works, such as Roger Bacon's and Geber's; or it may be the "Liber Lucis" of Joan de Rupescissa (Manget, ii. 84–87; and "Theatrum Chemicum," 1659, iii. 284–292). Book x. is by "Irimans of Kostantina"—probably Morienus, or by his full name, Morienus Romanus. Book xi. deals with the "Thirty Paths." Book xii., "Avisina," is Avicenna. A methodical practical treatise in the old Latin manuscript of the fourteenth century bears his name (Berthelot, *l.c.* i. 293). This Latin text—which is, according to Berthelot, the source of the alchemistic sections in Vincentius of Beauvais's work "Speculum Naturale"—is of special interest, as in it is found an interpolated list of alchemists, among whom are "Isaac the Jew," and a certain "Jacob, a philosopher," who played important rôles. A pope is also mentioned; and among the authors in the manuscript is also "The Pope."

The book of "Razis"—here book xiii.—is found also in the old Latin manuscript; only the text has been divided into two sections, of which the first is ascribed to "Abubacar" and the second to "Razis" (Berthelot, *l.c.* i. 306–310, 311). The second treatise is identical with the one that goes under the name of Aristotle in "Theatrum Chemicum" (iii. 56) as "De Perfecto Magisterio," while Razis' treatise has the title "Lumen Luminis," and that of Abubacar "Liber Secretorum." The last book, xiv., is ascribed to Plato. In the Latin manuscript of the fourteenth century an alchemistic treatise was ascribed to Plato under the name of "Anagnensis," probably connected with the "Nomes" of Plato (see Steinschneider, "Zur Pseudepigraphischen Literatur," p. 52, and his "Hebr. Uebers." p. 849). In "Theatrum Chemicum," v. 101 *et seq.*, is also published "Platonis Libri Quatuor cum Commento Hebuhabes Hamed: Explicatus ab Hestole." It differs somewhat from the Hebrew text, and is mentioned here because Berthelot, in speaking of this treatise of Plato (found also in the old Latin manuscript), pointed to the "Aron noster," referred to in the commentary as being a Jew. This is doubtful, however, as he is not mentioned as "Judæus."

A double glossary of Arabic and Greek words concludes this first part of the manuscript, in which, with the exception of Albertus Magnus, all the authors mentioned belong to the Greek-Arabic period as reflected in compilations of the thirteenth century.

**Contents of Second Collection.**

To a later period belong the authors of the second "Collection" (גולל), as it is called in the manuscript. It must suffice to mention merely the names, as only a few of them are prominent and known elsewhere as authorities in Alchemy. The list begins with "Mestre Arnaldes"—Arnaldus de Villanova (flourished 1300). Many of his works have been translated into Hebrew (see Steinschneider, "Hebr. Uebers." pp. 778 *et seq.*, under "Arnaldes" in the index), but outside of this manuscript no trace has been found of the alchemistic writings. For the Latin texts, see Manget, *l.c.* i. 662–706; "Theatrum Chemicum," 1659, iii. 118–136, and iv. 515 *et seq.* "Joane Ashkenazi" is then mentioned; perhaps "Theodonicus" or "Theotonicus," whose name was afterward changed by popular etymology into "Teutonicus" (see Berthelot, *l.c.* i. 71). "Messir Piero Dabano" is none other than the famous Petrus Bonus, author of the "Margarita Pretiosa" (Manget, *l.c.* ii. 1–79; "Theatrum Chemicum," 1660, v. 507). Less known, or perhaps unknown, are the following names mentioned in this part of the manuscript (accompanying each some short abstract is given): Nicolo d'Inglitera, "who had left England together with his art"; Mestero Ermano de Normandia; Messer Andrea de Napoli; Bartolomeo dal Tempio; Messer Guaspare della Bolonya; Cristofano della Bolonya; Messer Joane Botrio; Frate Elia ("Helia," "Alia," occurs very often; a certain Ylia is mentioned in Plato's "Quartorum"); Messer Simone Reco, who had "made the white vestment"; Gulielmo da Monte Polaseno. The last on the list is a certain "Romito," who speaks on the "Partikolare." This name is the only one that might help to fix the time and place of this compilation. In folio 130*b* the following statement appears: "These artifices were given me by Mestro Yacopo Davinisia (*i.e.*, Jacob of Venice), who performed them in Rome before the Cardinal della Colonna, and I have given him, for teaching them to me, sixty florins." Unfortunately there were fourteen cardinals

BAIN-MARIE AS USED BY ALCHEMISTS.
(From Manget, "Bibliotheca Chemica Curiosa.")

of the name Colonna between the years 1230 and 1665—the latest possible date for this manuscript, which is a copy made in 1690. The reference to Rome, though explicit enough, may refer only to the place where Yacopo had been, but is not sufficient to place the author of the compilation: it points to Italy, at any rate, as his possible home. The manuscript was evidently compiled by a man who knew one or more of the Romance languages besides Latin: Italian and Latin words occur throughout the book. It is shown besides in the form of the proper names of the authors, and of the names of ingredient metals, etc., although they may just as well be considered as Catalan or even Provençal. It is an admitted fact that some of the oldest translations of alchemistic writings have been in these languages. In the works attributed to Lully, quotations in Provençal are found. In fact, all the oldest translations were made in Spain or Provence (see Berthelot, *l.c.* i. 66, and note), and in the twelfth or thirteenth century. One of the oldest is that made by Morienus, in 1182, while no Latin manuscripts earlier than 1300 are known to exist (*ibid.* p. 232). Undoubtedly the first books forming the foremost part of the manuscript were translated in Spain, either from Arabic or from Latin. Probably all the rest were translated from the latter language, at a period prior to the time of Johanan Alemanno, or before the end of the fifteenth century; for, as stated above, he copied the portion of Abu Aflah in his collectanea. Another proof of an earlier period than the fifteenth century for the original compilation lies in the fact that not a single alchemist who is known to have lived after that time is mentioned in the text. The absence of all the magic symbols is another proof for the early date of the compilation, as these symbols found in old Greek manuscripts disappear from the Latin and Arabic writings up to the fifteenth century (Berthelot, *l.c.* iii. 10). Its date must therefore be placed between 1300 and 1450. Moreover, the author must have been an adept; for on one occasion he remarks (folio 136*b*) that Cristofano della Bolonya "had operated in our house." One might feel inclined to ascribe this compilation to Alemanno, were it not for the fact that he would not in that case have copied the same text separately into his collectanea; besides which there is the fact that a profound difference exists between these alchemistic treatises and Picodella Mirandola's "Opus Aureum" (Manget, *l.c.* ii. 558–585; "Theatrum Chemicum" (1602), ii. 357; (1659), pp. 312 *et seq.*). Pico knows and quotes only classical writers, and, with the exception of Albertus Magnus and Vincentius, not one single name of the whole host of Greek and Arabic alchemists is given. It would at least be surprising, considering that he was the pupil of Alemanno, that the latter should not have communicated to him or drawn his attention to these alchemists.

**Date of Compilation.**

The closing pages of the manuscript are devoted to the description of alchemic alembics, retorts, furnaces, and other instruments. The drawings very closely resemble those made by Albertus Magnus, Lully, and Isaac Hollandus, which again confirms the date suggested for the compilation. An alphabetical index of names and subjects concludes this manuscript, which contains 181 small folios, written in an Eastern Sephardic hand, and dated in the year (5)450 [1690].

More modern writers from the time of Theophrastus combine Alchemy with cabalistic notions, derived, no doubt, from the Cabala literature, but not a single Jewish author is mentioned. The sixteenth century is the period of this cabalistic Alchemy, notably in the "Monas Hieroglyphica" of the London doctor, John Dee, "Theatrum Chemicum" (1602), ii. 203 *et seq.*; (1659), pp. 178 *et seq.*; and still more pronounced in the "Ars et Theoria Transmutationis Metallicæ" of Johannes Augustinus Pantheus (*ibid.* pp. 459, 528 *et seq.*). Jews themselves apparently took no more interest in the science of Alchemy, deprived, as they were, from that period on, of any further intercourse with the world of science.

M. Ga.

**ALCIMUS** (called also **Jakim**): Leader of the antinational Hellenists in Jerusalem, under Demetrius I. Soter of Syria (Josephus, "Ant." xi. 9, § 7); born about 200 B.C.; died at Jerusalem 160. He was of priestly family (I Macc. vii. 14). In consequence of the national movement under the Hasmoneans, and of the martial successes of Judas Maccabeus (164–163), the party lost influence and was partially expelled from Jerusalem. Immediately after Demetrius ascended the throne, Alcimus presented himself as a supporter of the imperiled authority of Syria in Judea, and requested the punishment of Judas Maccabeus. Demetrius entrusted Bacchides, the governor of Cœle-syria, with this task, and sent him to install Alcimus in the office of high priest, the object of his ambition. In Judea, because of his priestly rank, Alcimus obtained the confidence of the scribes and the rigidly pious (Assideans), who objected to the conflict on general principles, and, therefore, asked him to bring about peace. Yet, in spite of pledges of safety, he put many of them to death in order to intimidate the rest. Bacchides himself massacred all the followers of Judas Maccabeus who fell into his hands; and committing Judea, with a force sufficient for garrison duty, to the care of Alcimus, he returned to Syria. Alcimus, united now with his Jewish partizans, took up arms against the Maccabees to fight for the supremacy in Judea and for the post of ἀρχιερωσύνη (high-priesthood). He could not maintain his position, however, and repaired to the king for assistance (I Macc. vii. 5–25; "Ant." xii. 10, §§ 1, 3; II Macc. xiv. 1–10). In order to restore him to the office of high priest (II Macc. xiv. 13), Demetrius, in the same year (162), despatched his general Nicanor, who was defeated and killed in an encounter with Judas; and the anniversary, Adar 13, was celebrated in Jerusalem as the Nikanor Day (I Macc. vii. 26–50; "Ant." xii. 10, § 4; II Macc. xiv. 12–xv. 36). Soon after, Alcimus appeared before Jerusalem with Bacchides, who attacked Judas at Eleasa in such superior numbers that Judas was defeated and slain.

**Alcimus and the Maccabees.**

Alcimus and the Hellenists now assumed control in Judea and reveled in the persecution and slaughter of nationalist Jews. Herein Bacchides assisted effectively by continued war on the Hasmoneans Jonathan and Simon, and by the erection of a number of fortifications in Judea (I Macc. ix. 1–53; "Ant." xii. 11, § 1; xiii. 1, § 5). Alcimus does not appear in the account of these struggles; only his death (160) is reported in connection with his attempt to tear down the wall of the court of the inner Temple (I Macc. ix. 54; "Ant." xii. 10, § 6). He held office for three years ("Ant." xii. 10, § 6; xx. 10, § 3), and, as early as 163 under Antiochus V., was appointed successor to Menelaus ("Ant." xii. 9, § 7; xx. 10, § 3; II Macc. xiv. 3). It is possible that what is related in I Maccabees (vii. 5–25) occurred in the time of Antiochus V. (Schlatter, "Jason von Kyrene," p. 40).

Without doubt Alcimus held some office, as appears from I Macc. vii. 9; "Ant." xii. 9, § 7; xx.

10, § 3. The position which he strove for was expressed by the terms ἱερατεύειν (I Macc. vii. 5) and ἀρχιερωσύνη (I Macc. vii. 21, II Macc. xiv. 13); and as Josephus always refers to him as high priest, Alcimus is recognized as such by all authorities. A fact conflicting with this is that he mentions his ἀρχιερωσύνη to the king as being inherited from his ancestors (II Macc. xiv. 7); yet, without question, the members of another family up to this time had had uninterrupted possession of the high-priesthood. He could have meant only a higher priestly office, hereditary in his family for some generations. From the fact that the scribes and Assideans gave him their confidence only because he was priest of Aaron's family, it follows that his official position is to be sought elsewhere than in the high-priesthood.*

**As High Priest.**

There are no facts bearing on the relations of Alcimus as high priest to the Temple at Jerusalem, unless the destruction of the wall of the court of the inner Temple be regarded as evidence thereof. It may be noted that the wall was not destroyed, as is generally accepted, in order to give the pagans entrance to the sanctuary hitherto closed to them; but to deprive the nationalist Jews of their last refuge—the fortress-like Temple. On the other hand, much is said about his rule in Judea that is not at all in accord with the position of high priest. These data seem to point to the fact that Alcimus was not high priest of the Temple at Jerusalem, but the civil ruler of the province of Judea, appointed by the king of Syria, and that ἱερεύς or ἀρχιερεύς was the official Syrian designation for his position. His expulsion from Jerusalem involved, therefore, resistance to the king, and the governor of the entire province of Cœle-syria was sent to reinstate and protect him.

**As Civil Governor.**

The governor, as his superior, led him to Judea twice, and remained there till his death. The circumstance that Alcimus was the immediate successor to Menelaus, who was not of priestly stock, confirms this view. Alcimus' rule differed from that of Menelaus in that no opportunity was afforded him to make inroads upon the Temple treasury (since it was empty), nor to wound the religious susceptibilities of the Jews; for the terms of peace concluded between the Jews and Antiochus V. (162), to whom Alcimus probably owed his first appointment, had assured them religious liberty; and from that time on the struggle turned only on the supremacy of the Nationalists or of the Hellenists. The misleading title ἀρχιερεύς occurred in the sources drawn upon by Josephus; in I Maccabees, which evinces thorough knowledge of what happened in Judea, without any keen political insight; and in II Maccabees, which describes with accuracy occurrences at the Syrian court and camp, but in regard to Judean affairs gives free play to fancy. The ambiguity involved in Alcimus' title gave rise to the error that Alcimus was high priest, and this carried other errors in its train. Mention must be made of the legendary account in the Midrash (Gen. R. lxv. 22, and in Midrash Teh. to xi. 7) of Jakim of Ẓerorot (Ẓeredah), nephew of Jose, son of Joezer of Ẓeredah. He is probably identical with Jakim-Alcimus, and is represented as being present when his uncle, who may have been one of the scribes put to death by Alcimus, was led to execution. When he threatened his nephew with the tortures of hell for his faithlessness, Jakim killed himself.

*The older view as to Alcimus' high-priesthood is, however, still held by scholars to-day. See, *e.g.*, Reinach, *Rev. Ét. Juives*, xl. 99; Schürer, *Theologische Literatur Zeitung*, 1900, No. 12, cols. 364, 635.—R. G.

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A. Bü.

**ALCOHOLISM:** The morbid condition resulting from the excessive or prolonged use of alcoholic beverages.

In chronic Alcoholism, or dipsomania, alcoholic liquors have been taken in excessive quantities for long periods of time, and the drug acts as a slow poison, and causes disease in various organs of the body. Bright's disease of the kidneys is so frequent a result of chronic alcoholic poisoning that, according to Pitt, Guy's Hospital reports show that 43 per cent of chronic drinkers are affected by it. Nervous disease, ending in insanity, is a common sequel to alcoholic indulgence; and Savage states, as the result of the examination of 4,000 insane persons at the Bethlehem Hospital, that Alcoholism was the admitted and direct cause in at least 7 per cent of the cases.

**Alcoholism and Nervous Disease.**

Alcoholism is an important factor in the causation of disease; and in all diseases alcoholics are bad patients. In epidemics the mortality among drinkers is excessive; and the general power of resistance to disease, injury, and fatigue is diminished. Dr. Charles H. Hughes, editor of the "Alienist and Neurologist," estimates that 15 per cent of nervous, 10 per cent of digestive, and 10 per cent of heart diseases are due to it.

The mortality from Alcoholism is great, though exact figures are not attainable. Dr. B. W. Richardson estimated the annual number of deaths from intemperance in England and Wales at 50,000, or 10 per cent of the entire mortality ("Cyclopedia of Temperance and Prohibition," Funk & Wagnalls Co., New York, 1891). Alcoholism lessens the chance of life: the English life-insurance companies found that the presumptive length of life of non-drinkers was about twice that of drinkers. Neisson ("Contributions to Vital Statistics," 1857) compared the mortality of 6,111 drinkers with the general mortality of England, and found that there were 58.4 deaths per 1,000 per annum in the former, as against 19 in the latter category. On the other hand, the superior biostatics of Jews under normal conditions is well known, and may be connected with the absence of Alcoholism among them.

The close relationship of Alcoholism and crime is well known; and the statistics of Baer ("Der Alcoholismus," Berlin, 1878), Kurella ("Naturgeschichte des Verbrechens," 1893), Gallavardin ("Alcoholisme et Criminalité," Paris, 1889), and Sichart ("Ueber Individuelle Faktoren der Verbrechens," in "Zeitschrift für die Gesammte Staatswissenschaft," 1890, x.), show that from 25 to 85 per cent of all malefactors are drunkards. The rate of suicide varies with the general rate of consumption of alcohol in different countries (Morselli, "Der Selbstmord, ein Kapitel aus der Moralstatistik," 1881). On the other hand, Jews are little liable to this form of alienation (see Suicide). Intemperance is a contributing cause in 20 to 24 per cent of divorce cases; and its relation to pauperism is a matter of common experience.

The evil effects of Alcoholism are evident in the drunkard's posterity. Sichart found Alcoholism in the parents in 16 per cent, Peula in 30 per cent, and Marro in 46 per cent of large numbers of criminals examined. Epilepsy, insanity, idiocy, and various forms of physical, mental, and moral degeneracy are

very disproportionately prevalent among the offspring of alcoholics. These diseases are also very frequent among Jews, but are certainly not due in their case to Alcoholism.

**Rarity Among Jews.**

Alcoholism prevails all over the world, and is probably increasing, more especially among the northern nations. But among the Jews it is almost an unknown affection. Their sobriety is proverbial; and the experience among Jewish medical practitioners is unanimously to the effect that occasion to observe the disease in the person of a Jew is of excessive rarity. The Jews are undoubtedly subject to nervous diseases to a greater extent than the general community; but this is due to the social and hygienic conditions under which many of them live, and not to Alcoholism. The rate of suicide is far less in Jewish than in other communities; and this is undoubtedly connected with the absence of Alcoholism. Attention has already been called to the intimate connection of the two. It has been suggested that the absence of Alcoholism among contemporary Jews is due to the fact that those addicted to it in the past left families which have died out; but there is no evidence of any prevalence of Alcoholism among Jews at any period.

Statistics confirm the general opinion of Jewish sobriety. Selecting two typical hospitals, as possessing the most trustworthy records, a comparative investigation may be made as to the prevalence of Alcoholism among their patients. The Boston City Hospital has a general clientele in a town that does not contain a disproportionately large number of Hebrews. In 1899 there were 7,104 cases treated there; and of these, 226, a little over 3 per cent, were admitted for Alcoholism. The Beth Israel Hospital of New York city has an entirely Jewish clientele, the proportion of non-Jews treated there being a negligible quantity—not over one-fourth of 1 per cent. Its records show 4 cases of Alcoholism, or diseases directly attributable to it, in 3,000 cases that applied for admission during the last few years. This is a little over one-tenth of 1 per cent. Hence, the records show that Alcoholism is at least thirty times as prevalent among the general community, including the Jews, as in that race itself.

Dr. Norman Kerr, one of the highest authorities upon Alcoholism, says, in regard to drink among the Jews ("Inebriety, Its Etiology," etc., Lewis, London, 1889):

"Extensive as my professional intercourse with them has been, I have never been consulted for inebriety in the person of a Jew; while my advice has been sought for this complaint by a very large number of Christians. . . . In my opinion their general freedom from inebriety in almost every clime and under all conditions (there are a few exceptions to this rule), is as much due to racial as to hygienic influences, and more to racial than to religious influences. This extraordinary people has, amid wondrous vicissitudes, preserved a variety of distinctive characteristics; and I can not help thinking that some inherited racial power of control, as well as some inherited racial insusceptibility to narcotism, strengthened and confirmed by the practise of various hygienic habits, has been the main reason for their superior temperance. Even among those Jews in whom there has been an unusual amount of alcohol-drinking (though they were not 'drunk'), when there has been slight thickening of the speech, glibness of tongue, and unwonted exuberance of spirits, evidencing a certain amount of alcoholic poisoning, I have never detected the existence of the disease inebriety. Of this strong impulse to alcoholism or other narcotism, I have never seen a case amongst this distinctive people."

Other authorities believe that the sobriety of the Jews is rather dependent upon their social condition. Thus Samuelson ("A History of Drink; A Review, Social, Scientific, and Political," Trübner, London, 1880) says:

"Little need be said of the drinking habits of the modern Jews. They are notoriously a sober race, both in England and elsewhere; and their temperance is mainly due to two causes. First, they are a small community; and their partial isolation from other religious denominations has a tendency to make them careful of their morals. The most important reason, however, is that they do not follow any avocations which necessitate great physical exertion. Thus we seldom find them working as artisans or day-laborers; so that there is no great bodily waste to be repaired; and they are, moreover, removed from the temptations to excessive drinking to which the great mass of our working-people are exposed. Among Jews of the middle classes there is more intemperance. . . . As already remarked, however, on the whole, the Jews are a sober and exemplary race, whose habits in this respect are well worthy of universal imitation."

W. S. G.

**ALCOLEA (אלקוליאה):** City in the province of Jaen, Andalusia, the Jewish congregation of which, like many others of the country, enjoyed special privileges. According to the records of the congregation, a standing committee composed of twelve members was selected, whose duty it was to tax the members in accordance with their financial ability, a procedure which caused frequent quarrels and divisions. Any one who obtained remission of his taxes from the governor or prince was at once placed under the congregation's ban for a year. It appears that the Jews in Alcolea were of such overthrifty disposition that they at one time insisted that their cantor (synagogue-reader) should likewise be taxed toward the congregational expenses and even the payment of old congregational debts. The matter came to a lawsuit. In the earlier part of the year 1414 the small Jewish community of Alcolea accepted baptism. This wholesale conversion was but an episode in the triumphal evangelizing march of Vincente Ferrer.

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M. K.

**ALCONSTANTINI, ḤANOK BEN BAḤYA.** See ENOCH (ḤANOK) BEN BAḤYA, ALCONSTANTINI.

**ALCONSTANTINI, ḤANOK BEN SOLOMON.** See ENOCH (ḤANOK) BEN SOLOMON, ALCONSTANTINI.

**ALCONSTANTINI, ISAAC BEN ABRAM ANCONA.** See ISAAC BEN ABRAHAM ANCONA, ALCONSTANTINI.

**AL-CORSONO, JACOB BEN ISAAC.** See CORSONO, AL-, JACOB BEN ISAAC.

**ALDABI, MEIR IBN:** Writer of the fourteenth century; son of Isaac Aldabi, "He-Ḥasid" (The Pious); grandson of Asher ben Jehiel, and a descendant of the exiles from Jerusalem. His name (erroneously spelled Albadi, Albalidi, Alrabi, and Altabi) is ascertained from his chief work, "Shebile Emunah," wherein a poem is found in which every line begins with a letter of his name; and there it reads "Aldabi." In the preface to his book occurs the expression, "of the exiles of Jerusalem." This, together with Aldabi's statement that he was exiled from his country (Andalusia), caused Graetz to assume that he was banished to Jerusalem. Gractz failed to take into account Aldabi's words, "He [God] led me into a waste land," which he would not have used in reference to Jerusalem.

Aldabi belonged to the class of popular writers who, possessing extensive theological and scientific knowledge, commented upon the assertions of their predecessors with a clear understanding, expressing here and there their own opinions, and presenting some subjects from the standpoint of the Cabala. Aldabi was also one of those Talmudists whose conception of religion was wholly spiritual and who revered the Cabala: he can not, however, be called a true cabalist. In 1360 he wrote "Shebile Emunah" (The Paths of Faith), an exhaustive treatise on philosophical, scientific, and theological subjects. To

judge from the many editions that appeared from time to time, it was for centuries a favorite book with the educated.

"Shebile Emunah" is divided into ten chapters, which treat respectively of: (1) The existence of God, His attributes, His immateriality, unity, and immutability, which is not affected by prayer or even by miracles—introducing in each case a cabalistic discussion of the names of the Deity; (2) the creation of the world, which does not necessitate any change in God or any plurality in His nature; an explanation of the Biblical account being given, followed by a dissertation on the seven climates or zones of the earth as then conceived, the spheres, the stars, the sun and moon and their eclipses, and on meteorology; (3) human embryology and the generative functions; (4) human anatomy, physiology, and pathology; (5) rules for health and long life; (6) the soul and its functions; (7) the exaltation of the soul, which, through the fulfilment of the Law, becomes one with the Creator—the chapter being devoted chiefly to an explanation of the ethical value of the Mosaic commandments; (8) explanatory notes on the truth of the Law and of oral tradition, elucidating some of the Haggadot on the same lines as Solomon ben Adret; (9) reward and punishment, paradise and hell, immortality of the soul and its transmigration in man; (10) the redemption of Israel, the resurrection, and the world to come after resurrection; a general résumé of the book, followed by a poem.

[Steinschneider ("Hebr. Uebers." pp. 9–27) has shown Aldabi's "Shebile Emunah" to be a compilation from various older sources, chiefly from Gerson b. Solomon of Arles' encyclopedic work, "Sha'ar ha-Shamayim," of the thirteenth century. From Gerson's work the chapter on the members of the human body (§ 2, chap. iii.) is taken, and in part verbally. So are Aldabi's "Ten Questions on the Soul" (§ 6), interspersed with passages borrowed literally from Joseph ibn Zaddik and Hillel b. Samuel, only a modified form of the "Ten Discussions on the Soul," which Gerson himself adapted from a book on the soul, probably written by Ibn Gabirol. Against the charges of plagiarism raised in Brüll's "Jahrb." ii. 166–168, see Steinschneider, "Hebr. Bibl." 1876, p. 90. K.]

Bibliography: Steinschneider, *Cat. Bodl.* col. 1690; Grätz, *Gesch. d. Juden*, vii. 328; Karpeles, *Gesch. d. Jüd. Lit.* p. 764; Benjacob, *Oẓar ha-Sefarim*, p. 265. Many extracts from the *Shebile Emunah* may be found in Kaufmann, *Die Sinne*, see index.

J. L. S.

**ALDEAS DE LOS JUDÍOS** (Jewish villages): The name given to the villages Aznalfarache, Aznalcazar, and especially Paterna, situated in the neighborhood of Seville, presented by Alfonso X. (The Wise) of Castile, while still infante after the conquest of Seville (1248), to those Jews who had taken an active part in the battles against the Moors, or who in any other way had rendered assistance to the conqueror. Other valuable gifts, such as fields, olive- and fig-orchards, etc., were bestowed upon the *almoxarifes* (tax-farmers), Don Zag (Isaac) and his sons, Don Moses and Don Abraham, upon several of the Alfaquin family, an unnamed rabbi, Don Joseph of Lisbon, and upon many others. Paterna was known for a long time as Aldea de los Judíos (J. Amador de los Rios, "Hist. de los Judíos," i. 370 *et seq.*). According to the accounts of Gedaliah ibn Yaḥyah, Don Yaḥyah ibn Yaish, the progenitor of the Portuguese Jewish family Ibn Yaḥyah, received as presents from the king of Portugal, who highly esteemed him, several *aldeas*, such as Priala (see Kayserling, "Gesch. d. Juden in Portugal," p. 2). Similarly, the Jews on the island of Majorca received as a present from King Don Jaime of Aragon, the conqueror of the island, several *alquerías*, which word is identical with *aldeas*; also called *almudeynas de los Judíos*.

Bibliography: For the partition of Majorca (not exact in De los Rios, *Historia de los Judíos en España*, i. 399), *Collecion de Documentos Inéditos de Aragon*, 1856, ix. 14, 18, 20 *et seq.*

M. K.

**ALDERMEN.** See Municipal Officers.

**ALDROPHE, ALFRED-PHILIBERT:** A French architect; born in Paris, February 7, 1834. He attended the National School of Design and was a favorite pupil of Bellangé. His first position was in the employ of the Eastern Railroad of France, but he also took an active part in the organization of the two French international exhibitions of 1855 and 1867. Among other distinctions he was appointed one of the judges on the committee of awards at the London Exhibition of 1862, and was created an officer of the Legion of Honor in 1867. In 1871 he became the official architect of the eleventh arrondissement of Paris. When the new synagogue in the Rue de la Victoire was projected, Aldrophe was selected as architect, as also for that at Versailles. He is the designer of the Thiers and Isidore monuments in the cemetery of Père-la-Chaise, and the architect of numerous private residences in the French capital, including that of Baron Gustave de Rothschild on the Avenue de Marignan. S.

**ALDUBI (ALBUBI,** also possibly **Alrabbi), ABRAHAM BEN ISMAIL:** Talmudic scholar and author, who flourished in Spain in the first half of the fourteenth century. He was a pupil of Solomon ben Adret and the teacher of Jeroham ben Meshullam. He wrote many novellæ and responsa, which, however, are known only from the numerous quotations contained in the works of his pupil Jeroham. His chief work appears to have been "Seder 'Abodat Yom ha-Kippurim" (The Order of the Service on the Day of Atonement), an epitome of which was published in Jeroham's "Toledot Adam wa-Ḥawwah." Some novellæ and a commentary on Baba Batra are mentioned in Moses Alashkar's decisions, No. 39.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 54.

M. B.

**ALDUS MANUTIUS:** Italian publisher; born at Bassiano in 1449 or 1450; died at Venice, Feb. 6, 1515. Aldus studied the Latin classics at Rome under the direction of Caspar of Verona and Domizio Galderino, and afterward attended the lectures on Greek literature of Guarini at Ferrara. He became tutor to one of the children of Prince Carpi. With the assistance of Carpi's influential family, Aldus was enabled to execute the project, long cherished by him, of establishing a printing-house; and he began, in 1494, with the publication of Latin and Greek works, to which he prefixed learned introductions of his own.

Besides his Latin and Greek studies, Aldus cultivated Hebrew. In 1501 he published, as an addition to his Greek and Latin manuals, an abridged Hebrew grammar under the Latin title "Introductio per Brevis ad Linguam Hebraicam," or, under another title, "Introductio Utilissima Hebraice Discere Cupientibus." In the preface he says that he had studied the Hebrew from the "Doctrinale Alexandri de Villa Dei," a work written in barbarous verse in 1210, which was in vogue in the thirteenth,

fourteenth, and fifteenth centuries; but having seen the uselessness of that book, he decided to compose another. Aldus' work was the first printed Hebrew grammar, and was intended for Christian students. It contained the Hebrew alphabet, the manner of reading, the character of the vowels and their combination with the consonants, and a sermon in Hebrew translated into Latin. The Hebrew type which he used was probably cut by Maëstro Francesco of Bologna, the same who worked for Gerson Soncino. This will explain the similarity in the type used in both offices. This addition was reprinted at least eight times by the Aldine Press.

Aldus nourished kindly feelings toward the Jews, and had many Jewish friends, among whom was his colleague, the printer Gerson Soncino. This spirit of toleration he transmitted to his children. His son **Aldus Manutius the Younger** congratulated David de Pomis upon the publication of his "Apologia pro Medico Hebræo."

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**ALEKSANDRIA:** District, town, and village in the government of Kherson, Russia, on the Inguletz river. In 1897 the Jewish population was: district, 3,857; town, 4,794; village, 1,916. The town has two synagogues and two schools. H. R.

**ALEKSANDROVSK:** District and town in the government of Ekaterinoslav, Russia, on the left bank of the Dnieper, below the rapids. In 1897 the Jewish population of the town was 884, and of the district 5,316. The Jewish community has two synagogues and three schools. H. R.

**ALEKSEI:** Russian archpriest; convert to Judaism; born probably in Novgorod, 1425; died in Moscow, 1488. In the last quarter of the fifteenth century, when a schism arose in the Russian Orthodox Church and many new sects sprang up, Aleksei became a convert to Judaism. Some of the new sects had shown a decided tendency to revert to the old Mosaic law. This probably suggested to the influential Jew Skhariyah (Zechariah), of Kiev, the idea of spreading Judaism among the Russians of Pskov and Novgorod. Skhariyah belonged to the suite of Prince Michael Olelkovich, who came to Novgorod in 1471 as the king's vicegerent. The first convert in Novgorod was the priest Dionis, who introduced to Skhariyah his colleague, the archpriest (*protopapas*) Aleksei. The latter was the most zealous of the new converts, and did successful missionary work among all classes, especially among the clergy. The new community appreciated his labors so highly that the name of Abraham was conferred upon him, while his wife's name was changed to Sarah.

When the grand-duke of Russia, Ivan Vasilyevich, visited Novgorod in 1480, Aleksei found favor in his eyes. The grand-duke took Aleksei with him to Moscow and put him at the head of the Church of the Assumption, while his friend Dionis was at the same time appointed priest of the Church of the Archangel Michael in the same city. Aleksei enjoyed the confidence of the grand-duke in a high degree and had free access to him. He succeeded in converting his secretary, Feodor Kuritzyn, the archimandrite Sosima, the monk Zechariah, the princess Helena, daughter-in-law of the grand-duke, and many other prominent personages. The grand-duke at first, probably for political reasons, protected the heretics, but later on was constrained to persecute them.

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**ALEKSYEYEV, ALEKSANDER** (called also **Wolf Nachlass**): Author and convert to the Greek Catholic Church; born in 1820, at Nazarinetz, government of Podolsk, Russia, of poor Jewish parents. At the age of ten he was impressed into military service by the press-gang (*poimshchiki*) of Emperor Nicholas I., and sent away to the distant city of Volsk, government of Saratov. Nicholas I. believed that he could convert the Jews to the Orthodox Greek Church by taking the sons from their parents while young and placing them in military service. For a long time Aleksyeyev remained faithful to the religion of his forefathers, and the officials considered him a most stubborn subject.

However, about 1845, he changed his views entirely, and not only became a member of the Orthodox Russian Church, but managed to convert more than five hundred Jewish CANTONISTS, for which he was promoted in 1848 to the rank of a non-commissioned officer, and was honored by the emperor's thanks. About 1855 Aleksyeyev was so unfortunate as to lose the use of his legs. He then settled in Novgorod, and during his long illness wrote the following works on ethnographic and missionary topics: (1) "Torzhestvo Christianskavo Ucheniya nad Ucheniem Talmuda, ili Dushepolyezny Razgovor Christianina s Iyudeyem o Prishestvii Messii" (The Triumph of Christian Teaching over the Talmudic Teaching, or a Soul-saving Conversation of a Christian and a Jew on the Coming of the Messiah), St. Petersburg, 1859. (2) "Bogosluzhenie, Prazdniki i Religioznye Obryady Nynyeshnikh Yevreyev" (Religious Service, Holidays and Religious Rites of the Jews of To-day), Novgorod, 1861; 3d ed., 1865. (3) "Obshchestvennaya Zhizn Yevreyev, ikh Nravy, Obychai i Predrazsudki" (The Public Life of the Jews, their Habits, Customs, and Prejudices), Novgorod, 1868. (4) "Besyedy Pravoslavnavo Christianina Snovoobrashchennym," etc. (Colloquies of an Orthodox Christian with a Newly Converted Jew), St. Petersburg, 1872; 2d ed., Novgorod, 1875. (5) "Byvshi Yevrei za Monastyri i Monashestvo" (A Former Jew for Monasteries and Monasticism), Novgorod, 1875. (6) "Obrashchenie Yudeiskavo Zakonnika v Christianstvo" (The Conversion to Christianity of an Observer of the Jewish Law), Novgorod, 1882. (7) "Upotreblyayut li Yevrei Christianskuyu Krov?" (Do the Jews Use Christian Blood?), Novgorod, 1886; and several others.

His works are not devoid of interest; he was the first Jew in Russia to give a description of the life and customs of his coreligionists there. He refuted the absurd blood-accusation. But his attitude toward the Jewish religion and the Jewish rabbis remains a very hostile one.

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**ALEMETH:** 1. Son of Jehoadah, in the genealogy of Benjamin (I Chron. viii. 36). In I Chron. ix. 42 he is called the son of Jarah. 2. For Alemeth in I Chron. vi. 45 [A.V. 60] see ALMON. G. B. L.

**'ALENU:** The last prayer of the daily liturgy in most congregations, so called from its initial word, "'Alenu," which means "It is incumbent upon us,"

or "It is our duty." It is one of the most sublime prayers of the entire liturgy, and has a remarkable history, almost typical of the race from which it emanated. It became the cause of slanderous accusation and persecution, as a result of which it was in part mutilated through fear of the official censors. But having been thus mutilated, it is difficult to present it in its original form. To restore it and render it at least intelligible, recourse must be had to old books and documents. The following is a literal translation from the original so far as it can be restored:

**Original Form of the Prayer.**

"It is incumbent upon us to give praise to the Lord of the Universe, to glorify Him who formed creation, for He hath not made us to be like the nations of the lands, nor hath He made us like the families of the earth; He hath not set our portion with theirs, nor our lot with their multitude; . . . for they prostrate themselves before vanity and folly, and pray to a god who can not help. . . . But we bend the knee and prostrate ourselves and bow down before the King of the Kings of Kings, the Holy One, blessed be He! For it is He who stretched forth the heavens and laid the foundations of the earth, and the seat of His glory is in the heavens above, and His mighty dwelling-place (Shekinah) is in the loftiest heights. 'He is our God, and there is none other.' In truth, He is our King, there is none besides Him, as it is written in His Torah: 'And thou shalt know this day and lay it to thine heart that the Lord is God in heaven above and upon the earth beneath: and there is none other.'

"Therefore do we wait for Thee, O Lord our God, soon to behold Thy mighty glory, when Thou wilt remove the abominations from the earth, and idols shall be exterminated; when the world shall be regenerated by the kingdom of the Almighty, and all the children of flesh invoke Thy name; when all the wicked of the earth shall be turned unto Thee. Then shall all the inhabitants of the world perceive and confess that unto Thee every knee must bend, and every tongue be sworn. Before Thee, O Lord our God, shall they kneel and fall down, and unto Thy glorious name give honor. So will they accept the yoke of Thy kingdom, and Thou shalt be King over them speedily forever and aye. For Thine is the kingdom, and to all eternity Thou wilt reign in glory, as it is written in Thy Torah: 'The Lord shall reign forever and aye.' And it is also said: 'And the Lord shall be King over all the earth; on that day the Lord shall be One and His name be One.'"

Evidently this prayer was originally recited with the prostration of the whole assembled congregation before their departure from the house of God, or after the benediction given by the priests. In such solemn language (drawn from Jer. x. 6–16; Isa. xxx. 7, xlv. 23, li. 13; Deut. iv. 39) the congregation gives expression to its faith in the One Universal Ruler of the World, and to its hope for His universal kingdom when all the idolatrous nations around Israel shall have been converted to His truth. The omission of a personal Messiah from the expression of the Messianic hope points to a pre-Christian era; and the very title, "King of the Kings of Kings"—found in Dan. ii. 37—shows that the formula used at the prostration goes back to Persian times when kings bore the title of King of Kings.

The 'Alenu prayer had already been in use when there were attached to it the three portions of the liturgy of the New-year: (1) the Malkiyot (the Glorifications of God as King); (2) the Zikronot (the Divine Remembrances); and (3) the Shofarot (the Trumpet-blasts): these were probably originally prayers of the Hasidim (Watiḳim), recited on public fast-days (see Ta'anit, ii. 3, and R. H. iv. 5, 6). Zunz and his followers—who ascribe the prayer to Rab, simply because in his school the Jewish liturgy received its permanent form—disregarded the fact that it stands in no organic connection with the rest of the New-year's prayer. An old tradition, referred to by Simon ben Ẓemaḥ Duran in his responsa on Prayer 253; by Eleazar of Worms, in his "Rokeaḥ"; and afterward in Aaron ben Jacob ha-Kohen of Lunel's "Orḥot Ḥayyim," in "Kol Bo," i. 17, claims that it was written by Joshua upon his entrance into Canaan.

**Additions to 'Alenu.**

Manasseh b. Israel, in his "Vindiciæ Judæorum," iv. 2, ascribes the 'Alenu to the men of the Great Synagogue. Moses Mendelssohn also, in his memorandum (see below), declares the 'Alenu to be one of the oldest prayers of the nation, adducing as proof of its ancient and pre-Christian character the fact that no mention is made in it of the restoration of the Jewish Temple and state, which would scarcely have been omitted had it been composed after their destruction. It was obviously written, he says, at the time when the Jews still lived in their own land. The fact that neither Maimonides nor Abudarham mentions its separate recital at the close of the daily prayers, as does the Maḥzor Vitry, merely proves that it was not generally recited as part of the service. On the other hand, it is indisputable that during the Middle Ages it was invested with especial solemnity and awe.

The following is related by Joseph ha-Kohen in his "'Emeḳ ha-Baka" (ed. Wiener, p. 31), based upon contemporary records: During the persecution of the Jews of Blois, France, in 1171, when many masters of the Law died as martyrs at the stake, an eye-witness wrote to R. Jacob of Orleans that the death of the saints was accompanied by a weird song resounding through the stillness of the night, causing the Christians who heard it from afar to wonder at the melodious strains, the like of which they had never heard before. It was ascertained afterward that the martyred saints had made use of the 'Alenu as their dying song. It is quite probable, then, that it became the custom in those tragic days for the martyrs to chant the 'Alenu song in order to moderate the agonies of their death.

**Its Use by Martyrs.**

But this very fact seems to have given a welcome pretext to maligning persecutors, who claimed that the 'Alenu was a malicious attack upon the Church, whose Savior was characterized therein as "a god who can not help" and as "vanity and folly." An apostate, Pesach Peter, in 1399 went so far as to assert that in the word ויריק ("and folly"), (ישו) Jesus was alluded to, because the Hebrew letters of both words are equal in numerical value, amounting to 316. Antonius Margarita, in 1530, was the next to repeat this charge, in a book entitled "The Belief of the Jews." Seventy years later Samuel Friedrich Brenz, a converted Jew, repeated it in a book to which he gave the characteristic title "Jüdischer Abgestreifter Schlangenbalg" (The Jewish Serpent Slough). In vain did the leading rabbis, Solomon Ẓebi Uffenhausen in his "Theriak" and Lippman Mühlhausen in his "Niẓẓaḥon," protest against such misinterpretation of their ancient prayer, composed long before Jesus was born, and having solely idolaters in view. Even the learned Buxtorf in his "Bibliotheca Rabbinica" repeated the charge; but he was successfully refuted by Manasseh b. Israel, who devotes a whole chapter of his "Vindiciæ Judæorum" to the 'Alenu; and relates among other things that Sultan Selim, on reading the 'Alenu in the Turkish translation of the Jewish liturgy presented to him by his physician Moses Amon, said: "Truly, this prayer is sufficient for all purposes; there is no need of any other." But the acme of misrepresentation was reached by Eisenmenger ("Entdecktes Judenthum," i. 84), who pointed out that the words, "they bow to a god who does not help," were accompanied by spitting as a sign of utter contempt, and he asserted that reference was thereby intended to Jesus. In consequence of this charge, the indecorous practise of spitting while reciting the prayer was denounced by Isaiah Horwitz and other rabbis. But

**Calumnies Directed Against It.**

the charge was renewed again by Professor Kypke, government inspector of the Königsberg Synagogue, in a memorandum presented to the government in 1777, on the occasion of a memorial service held by the Königsberg Jews in honor of the Russian empress. This was refuted by Mendelssohn in a counter-memorandum presented to the government, the result of which was that, despite Kypke's protest, the matter was laid *ad acta*. Both documents were afterward published from the archives by L. E. Borowsky, pastor of Königsberg, in 1791 (see Mendelssohn, "Gesammte Schriften," vi. 418; Jost, "Gesch. der Israeliten," ix. 38).

**Coincidence in the Early Christian Church.**

Singularly enough, in the early Christian Church, converts before being baptized had to step forward at the end of divine service, and make public confession by first turning backward, renouncing the kingdom of Satan and spitting out as a sign of contempt; then turning forward in the name of the Creator of the world and of man, they took the oath of allegiance to Jesus as the Son of God (see Höfling, "Taufe," i. 381; Cyril, "De Mysteriis," i. 2). Possibly the prayer for the conversion of all heathen nations, contained in the latter portion of the 'Alenu, has some connection with the practise adopted by the Church of admitting proselytes at the end of the service.

BIBLIOGRAPHY: Zunz, *G. V.* p. 399; *Literaturblatt des Orients*, 1846, pp. 50-76; Brück, *Rabbinische Ceremonialbräuche*, pp. 55-58; Hamburger, *R. B. T.* supplement, ii. 6; Grätz, *Gesch. d. Juden*, viii. 76, x. 303, 310; Mendelssohn, *Gesammte Schriften*, vi. 418; Jost, *Gesch. der Israeliten*, ix. 38; I. H. Weiss, in Kobale's *Jeshurun* (Hebrew), 1864, pp. 168-171.

K.

**'ALENU (עלינו), MUSIC OF:** The traditional melody to which the 'Alenu prayer is chanted, while of comparatively late origin, is of suitable breadth and dignity. It consists essentially of the opening phrase, several times repeated, with the addition of a strain from the cantor's introduction of the 'AMIDAH and a passing reminiscence of the KOL NIDRE. The version given on the opposite page is somewhat simpler in detail than that favored by most cantors, some of whom prefer also to quote a strain from the melodies of the preceding evening prayers instead of the one here instanced.

F. L. C.

**ALEPH (א):** The first letter of the Hebrew alphabet. For its symbolic meaning, see Mishnah Shabbat, i. It was employed as a numeral to mark No. 1 of the shekel-boxes in the Temple (Shek. iii. 2). Aleph and Tav being the first and the last letters of the alphabet, the expression "from Aleph to Tav" signifies "from beginning to end." Hence, "the observers of the Law from Aleph to Tav" are those that keep the Law in its entirety. See ALPHABET; ALPHA AND OMEGA.

K.

**ALEPPO** (Arabic, **Haleb**; Hebrew, חליפו, אחלב, חלב, but generally ארם צובה, or abbreviated אר"ץ or צובה): Town of ancient and of modern Syria, and capital of a Turkish vilayet of the same name, between the Orontes and Euphrates rivers; situated on the banks of a little desert stream, Nahr-el-Haleb, seventy miles east of Alexandretta, its seaport on the Mediterranean. Formerly it derived its importance from being on the route to Bagdad and southern Persia; and it is said to have contained at one time as many as 200,000 souls. It can boast of sheltering one of the oldest Jewish communities, mentioned in Ps. lx. Though only ten days' journey north of Damascus, it was traditionally regarded, in letters of divorce (see GET), as the most northerly point a Palestinian Jew might visit without being considered a traveler, the southern limit being Alexandria in Egypt. In the sixteenth century one of the routes to India still passed through it, and on account of this the city became one of the great attractions for the Jews who traveled eastward.

Though the synagogue in Aleppo has many modern additions, Abbé Chagnot is of opinion that portions of it were erected as early as the fourth century. It contains several inscriptions, some carved in its walls, others painted on them; one dating as early as 833, another as late as 1861; the former in a chapel (קבה) said to have been erected by Ali ben Nathan ben Mebasser ben האזרם. The date is furnished in the usual way by starring letters in a Biblical quotation. The chief peculiarity of the structure is a raised pulpit, known as Elijah's Seat. Several chapels surround the main building; the one on the extreme west, behind the Ark, and corresponding to the lady-chapel of a European cathedral, is a damp shrine, with a stone sarcophagus, in which are preserved four Biblical manuscripts, the pride of the Aleppo Jews. The greatest superstitious reverence is attached to the codex now in Aleppo, which is ascribed to AARON BEN ASHER; it bears note of its dedication to the בעלי תלמוד and ישראל הרבנים, that is, to the Rabbinites of Jerusalem, and of its subsequent delivery to the Jerusalem Synagogue of Cairo, as well as of its having originally belonged to an inhabitant of Bassora, and to the Karaite community of Jerusalem.

**The Aleppo Code and Other Manuscripts.**

The codex, from its accentuation and general character, can hardly be of earlier date than the twelfth century; nor can it be the original written in 922. The epigraphs must have been copied from another manuscript, itself perhaps not the first. The other three manuscripts are: (1) Pentateuch (text and Targum) with full Masoretic lists, finished (probably in Italy) on the 15th of Tammuz, 1101 (1341); (2) Pentateuch with the commentary of Rashi in the margin and sundry additions of Ibn Ezra, Nahmanides, and Joseph Caro; (3) a huge but beautifully illuminated Masoretic Pentateuch with the Haftarot and the five Megillot. The synagogue is also the meeting-house of the congregants. On an upper floor is the rabbinical school with a fairly good Hebrew library. Stored near the roof of one of the chapels is a *genizah*, from which, in times of drought, the dust is removed and carried with much ceremony to the Jewish cemetery and there buried with fervent prayers for rain. There are said to be about 10,000 Jews in Aleppo, each of whom must pay a poll-tax. Besides the various primary schools, where Hebrew and Arabic are taught, there is a boys' school, founded by the Alliance Israélite Universelle in 1869, with 250 pupils, of whom 96 pay for tuition. There is also a school for girls, with 195 pupils, of whom 79 pay. The latter was founded in 1889.

**Modern Aleppo.**

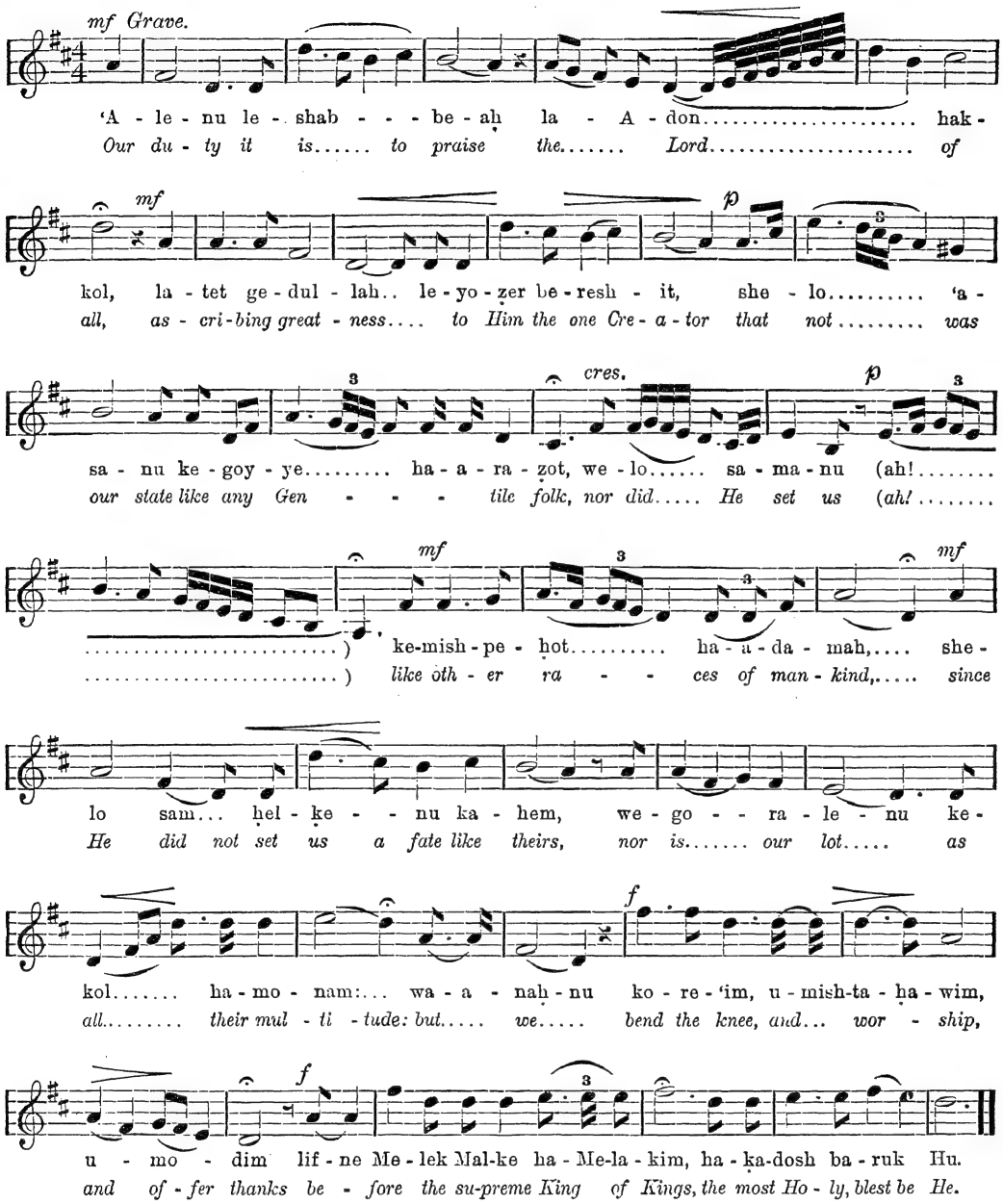
In the matter of dress the Jewesses of Aleppo adopt a costume resembling that of their Mohammedan sisters—a long black cloak enveloping them from head to foot, the face alone being visible. The girls in the Alliance school wear European dress.

Books are very rare in the city, but manuscripts abound, fifteen Hebrew ones having been recently collected there in two days. One was a unique diwan of secular poetry by Eleazer ha-Bable probably composed in Aleppo ("Jew. Quart. Rev." xi. 682). A printing-press for Hebrew was set up in Aleppo in 1898. In a private library there a Masoretic Bible, finished in 1307, has been found; this library also contains a cabalistic work, הקנה ם", written in Cochin in 1497.

Benjamin of Tudela visited Aleppo in 1173, when he found a Jewish community of 1,500 souls with three noteworthy rabbis attending to their spiritual needs: Moses Alconstantini, Israel, and Seth. Petahiah of Ratisbon was there between 1170 and 1180, and Alḥarizi fifty years later. The former calls the citadel the palace of King Nour-ed-din, and says that there were 1,500 Jews in Aleppo, of whom the chief men were Rabbis Moses Alconstantini, Israel, and Seth. Alḥarizi, author of the "Taḥkemoni," like Maimonides, has much to say of the Aleppo Jews (Makamat, Nos. 18, 46, 47, 50). In 1195 the leading Jew was Joseph ibn Aknin, who had migrated from Europe by way of Egypt, where he was the friend of Maimonides, who wrote for him the "Moreh Nebukim." Other men of learning were Azariah and his brother Samuel Nissim, the king's physician Eleazer, Jeshua, Jachin Hananiah, and Joseph ben Hisdai. Alḥarizi thought very little of the Aleppo poets, of whom he mentions Moses Daniel and a certain Joseph; the best was Joseph ben Ẓemah, who had good qualities but wrote bad verse. Their piety must have been extreme, for Eleazer is held up to scorn for having traveled on the Sabbath, although at the sultan's command.

**Prominent Members of the Community.**

## 'ALENU



In 1401 the Jewish quarter was pillaged, with the rest of the city, by Tamerlane; and a Jewish saint died there after a fast of seven months. In the sixteenth century Samuel Laniado ben Abraham and in the seventeenth century Ḥayyim Cohen ben Abraham were representative authors. The "Meḳor Ḥayyim" of the latter was published at Constantinople in 1649, and at Amsterdam by Menasseh ben Israel in 1650. Other Aleppo worthies are Isaac Lopes in 1690, Isaac Berakah in the eighteenth century, and Isaac Athia about 1810.

For four centuries the Jews of Cochin (India) have been in close relation with those of Aleppo. Wessely, in his edition of Farrisol's travels, publishes as an appendix a letter by Ezekiel Rechabi to Tobias Boas, relating how his father came to Cochin in 1646.

Aleppo was in touch with Italy as well as with India. Many Aleppo books were published in Italy; notably the ritual of the Aleppo Jews, recently discovered by A. Berliner and described in his "Aus Meiner Bibliothek." E. N. A.

**ALESSANDRIA:** Fortified town, situated in a province of the same name, in northern Italy, and founded, in 1168, by citizens from Cremona, Milan, and Piacenza. The earliest mention of a Hebrew community in Alessandria occurs in the last years of the fifteenth century, after the expulsion of the Jews from Spain, when the name of a certain Clemens (Kalonymus) Cohen Vitali of Valencia appears in the city records as one of the first Jewish settlers. Alessandria was then a dependency of Milan, and when it fell into the hands of Charles V. the Jews soon resented his intolerant treatment. Joseph ha-Kohen narrates, in his "'Emeḳ ha-Baka," that, in 1558, when the inquisitor confiscated a number of Hebrew books—though they contained nothing objectionable—and at the same time demanded a large sum for their redemption, the Jews of Alessandria petitioned the duke of Sessa, governor of Milan, to cause the return of their property. The duke immediately ordered that restitution be made. By command of Philip II. of Spain, the governor of Milan was directed to expel the Jews from that duchy in 1566, but no attempt was made to carry out the decree till 1592. About this time Rabbi Samuel Cohen of Alessandria went to Spain to petition the king in behalf of his oppressed coreligionists. He succeeded in interesting many influential persons at court and even gained the favor of Philip II. himself, who annulled the decree of expulsion issued in 1566. Notwithstanding this, in 1597 there remained in the duchy of Milan only two Jewish families at Cremona, and about as many at Lodi and Alessandria, whereas previously the Jewish population of these cities had reached 456 at Cremona, 130 at Lodi, and 103 at Alessandria. Though numerically insignificant, the Jews of Alessandria can not be considered unimportant. Gedaliah ibn Yaḥyah spent much of his time in Alessandria between the years 1576 and 1585, and it was in this city that he began to write several of his works (see his "Shalshelet ha-Ḳabbalah," ed. Venice, pp. 67, 68).

**Early History.**

Little is known of the later residents of this community beyond the fact that about the middle of the seventeenth century the city of Alessandria owed its safety to the loyalty of a Jew, who had discovered a new process of refining gunpowder which economized its use. As a result of his discovery, he was summoned to Alessandria so that his invention might be used in the defense of the city, which the French, under the duke of Modena, were threatening to besiege. The duke intercepted the Jew and tried to bribe him to destroy all the powder in the fortress. The Jew pretended to accept the duke's proposition, but as soon as he gained the city he disclosed the whole plot to the officials (see "Efemeridi Alessandrini," July 14, 1647, reprinted in "Educatore Israelitico" for 1858).

**Later History.**

Freed from the Spanish yoke in 1706, Alessandria became a part of Sardinia, only to be plunged into a still more deplorable condition until 1848, when, by the decree of March 29, civil rights were accorded to the Jews of Alessandria, and they were admitted even to the army and public service.

The names, with outlines of the achievements, of the various rabbis of Alessandria, are as follows:

**Rabbis of Alessandria.**

(1) Joseph b. Michael Ravenna, who flourished in the seventeenth century, was an authority on the Jewish ritual and an accomplished Hebrew poet. He is also credited with a responsum inserted in Lampronti's "Paḥad Yiẓḥaḳ," under the article "Ḳeriat Sefer Torah," written about 1641. Zunz mentions him in his "Literaturgeschichte," p. 444, but as the author of a *pizmon*, or liturgical poem. The date 1701, given by him, refers to the edition of the pizmon, and not to Joseph's rabbinate.

(2) Benjamin Cohen, rabbi of Reggio, was a native of Alessandria, and became rabbi in the latter city in 1675; he continued in office till called to Reggio in 1682. (3) Joel Uzziel ben R. Nathan Pincherle, rabbi of Alessandria in 1714 (see "Milḥamah la-Adonai"), resided there with his father in 1729 (see Richi, "Adderet Eliyahu," part ii.). One of his ritual decisions on *tefillin* (phylacteries) which appeared in Morpurgo's responsa (1716) is also found in the "Paḥad Yiẓḥaḳ" of Lampronti. After Pincherle, the distinguished family of Levi de Veali held the rabbinical office in Alessandria, son succeeding father for several generations. (4) Elijah, son of Raphael Solomon, was the first to adopt the name of De Veali, and held the office of rabbi from 1738 to 1792. Nepi eulogizes him, and cites his works. (5) Moses Zacuto, son of Elijah, occupied the rabbinate of Alessandria for twenty years. In 1812 the consistory of Paris elected him rabbi in Casale-Monferrato (see L. Della Torre, "Ṭal Yaldut," § 25). (6) Mattathias di Moses Zacuto succeeded his father in 1812. On June 5, 1835, together with 47 persons, including Rabbi Raphael Amar, he perished in the collapse of a building during a wedding celebration. (7) Elijah, son and successor of Mattathias (1836–80), was esteemed by G. B. de Rossi. He was created a knight of the crown of Italy.

During the last two decades the community of Alessandria has grown steadily smaller, and in 1900 numbered only 370 souls. Its members observe the Italian ritual, and support several religious and charitable institutions.

Bibliography: Joseph ha-Kohen, *'Emeḳ ha-Baka: Efemeridi Alessandrini*, July 14, 1647, in *Educatore Israelitico*, 1858; *Istructione e Allegatione per gli Hebrei dello Stato di Milano*, ib. 1862, p. 163. Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 129; Zunz, *Literaturgesch.* p. 444.

G. J.

**ALETRINO, ARNOLD:** A Dutch physician and professor of criminal anthropology at the University of Amsterdam; also served officially as surgeon to the city police and fire departments; born in Amsterdam, April 1, 1858. He is one of the leaders, in company with Professors Winkler and Jelgersma, in the Dutch school of anthropology which follows methods quite distinct from the French and Italian scientists. He contributed the following articles to the "Psychologische en Neuralgische Bladen":

"Over Uranisme" in 1897, "Over Elmira Reformatory" and "Beschouwingen over de Vrouwenkwestie" in 1898, and "Over Ontoerekenbaarheid" in 1899. In 1898 he published a volume of collected essays upon criminal anthropology.

He is also known as a writer of fiction, belonging to the modern realistic school which has flourished in Holland since 1880. Besides a number of smaller contributions to "De Nieuwe Gids," the first monthly organ of this school, he has published "Uit den Dood," 1890; "Zuster Bertha," 1891; "Martha," 1895, and a volume of short stories, 1895. J. Vr.

**ALEX, EPHRAIM:** Founder of the Jewish Board of Guardians, London; born in Cheltenham, 1800; died in London, Nov. 13, 1882. He was a successful business man, which fact eminently fitted him for the great charitable work to which he chiefly devoted his attention—that connected with the well-known Jewish Board of Guardians in London. To his ingenuity were due the practical steps which led up to the establishment of that institution; and to his zeal and public spirit, which he imparted to the community, were due its rapid development and perfect organization. A suggestion had indeed been made as early as 1802 by Joshua Van Oven to replace the loose and imperfect arrangement between the three German synagogues by a definite board of guardians for the Jewish poor. This suggestion was, however, lost sight of until 1858, when Alex was overseer of the Great Synagogue, and he became impressed with the inadequacy of the system for outdoor charity then prevailing. He ventilated the subject energetically before his own council and vestry as well as on various public occasions.

In February, 1859, he issued a circular proposing "a scheme for a board of guardians for the relief of the necessitous foreign poor." This scheme exhibited a great insight into the needs of the poor, as well as a comprehensive idea of the machinery necessary adequately to relieve them. The keynote of the circular and scheme was organization, and the subsequent development of the board has been strictly on the lines of Alex's original conception.

He was not a man of commanding intellect, but he possessed a genial and tactful disposition which attracted young men to the undertaking. He was the first president of the board, over which he continued to preside till 1869, when his physical infirmities compelled his retirement; as a member of the board, however, he continued to take part in its deliberations till the year of his death. He was also a life-member of the Council of the United Synagogue, and a member of the Committee of the Jews' Hospital in Mile End.

Bibliography: *Jew. Chron.* and *Jew. World*, Nov. 17, 1882.

G. L.

**ALEXA** (or **LEXA**): **1.** A foreign jurist of the third century, who discussed with the Palestinian amora R. Mana II. the question of collecting disputed debts in the absence of the debtor, as practised under the rabbinic law in Palestine and under the law of his own country. The conversation is preserved in two somewhat mutilated versions (Yer. Ket. ix. 33*b*, Yer. Shebu. vii. 38*a*), and it reads as follows:

"Alexa: We do better than you. We enter judgment: and if the debtor comes and disproves the claim, well and good—we annul the judgment; but if he does not come, we confirm the judgment on his property. Mana: We do likewise. We give notice through the public crier for thirty days [every Monday and Thursday of each week, see B. K. p. 113*a*]; if he appears before the court, good; otherwise we confirm the judgment on his property. A.: But suppose he is far away, and fails to hear of the notice in time to allow of his appearing within the thirty days? M.: We send after him three notices at intervals of thirty days, one in thirty days [after giving judgment], another thirty days thereafter, and a third thirty days later. If he comes, well; if he does not come, we declare the judgment on his property final" (compare B. K. p. 112*b*).

Margoliot ("Pene Mosheh" on Yer. Shebu. *l.c.*) maintains that this Alexa was a Babylonian amora; Frankel ("Mebo," p. 64*a*, on the authority of Rapoport in "'Erek Millin") considers him a Gentile judge. **2.** An amora of the third generation (third and fourth centuries), mentioned in the Jerusalem Talmud (Yer. Ket. v. 29*c*). R. Jacob b. Aha reports a Halakah in Alexa's name, transmitted by Hizkiah (b. Ḥiyya Roba). He is probably identical with R. Alexandri II. S. M.

**ALEXANDER THE GREAT:** The celebrated conqueror of the East, 356–323 B.C. By introducing Hellenic culture into Syria and Egypt, he had probably more influence on the development of Judaism than any one individual not a Jew by race. Yet, curiously enough, there are no personal details which connect him with Jewish history, except that after the siege of Tyre, 332 B.C., he marched through Palestine unopposed, except in the case of Gaza, which was razed to the ground. He is mentioned by name only in the Apocryphal I Macc. (i. 1–8, vi. 2). It is supposed that the Book of Daniel alludes to Alexander when it refers to a mighty king that "shall stand up, that shall rule with great dominion," whose kingdom shall be destroyed after his death (Dan. xi. 3). The vision of the "fourth beast, dreadful and terrible, and strong exceedingly," devouring and breaking all in pieces (*ibid.* vii. 7), may also be an allusion to Alexander. I. B.

The only historical event connecting Alexander the Great with the Jews is his visit to Jerusalem, which is recorded by Josephus in a somewhat fantastic manner. According to "Ant." xi. 8, §§ 4–6, Alexander went to Jerusalem after having taken Gaza. Jaddua, the high priest, had a warning from God received in a dream, in which he saw himself vested in a purple robe, with his miter—that had the golden plate on which the name of God was engraved—on his head. Accordingly he went to meet Alexander at Sapha ("View" [of the Temple]). Followed by the priests, all clothed in fine linen, and by a multitude of citizens, Jaddua awaited the coming of the king. When Alexander saw the high priest, he reverenced God (Lev. R. xiii., end), and saluted Jaddua; while the Jews with one voice greeted Alexander. When Parmenio, the general, gave expression to the army's surprise at Alexander's extraordinary act—that one who ought to be adored by all as king should adore the high priest of the Jews—Alexander replied: "I did not adore him, but the God who hath honored him with this high-priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea, promising that he would conduct my army, and would give me the dominion over the Persians." Alexander then gave the high priest his right hand, and went into the Temple and "offered sacrifice to God according to the high priest's direction," treating the whole priesthood magnificently. "And when the Book of Daniel was shown him [see Dan. vii. 6, viii. 5–8, 20–22, xi. 3–4], wherein Daniel declared that one of the Greeks [מלך יון] should destroy the empire of the Persians, he supposed that he was the person intended, and rejoiced thereat. The following day Alexander asked the people what favors he should grant them; and, at the high priest's request, he accorded them the right to live

in full enjoyment of the laws of their forefathers. He, furthermore, exempted them from the payment of tribute in the seventh year of release. To the Jews of Babylonia and Media also he granted like privileges; and to the Jews who were willing to enlist in his army he promised the right to live in accordance with their ancestral laws. Afterward the Samaritans, having learned of the favors granted the Jews by Alexander, asked for similar privileges; but Alexander declined to accede to their request. The historical character of this account is, however, doubted by many scholars (see Pauly-Wissowa, "Realencyclopädie," i. col. 1422). Although, according to Josephus ("Contra Ap." ii. 4, quoting Hecataeus), Alexander permitted the Jews to hold the country of Samaria free from tribute as a reward for their fidelity to him, it was he who Hellenized its capital (Schürer, "Gesch." ii. 108). The Sibylline Books (iii. 383) speak of Alexander—who claimed to be the son of Zeus Amon—as "of the progeny of the Kronides, though spurious." K.

——**In Jewish Legend:** All the accounts which the Talmud and Midrash give concerning Alexander Muḳdon (the Macedonian) are of a legendary character. Some of them pretend to be historical, as the following Baraita in Yoma. 69*a* (identical with Megillat Ta'anit, iii.):

"When the Samaritans had obtained permission from Alexander to destroy the Temple in Jerusalem, the high priest Simon the Just, arrayed in his pontifical garments and followed by a number of distinguished Jews, went out to meet the conqueror, and joined him at Antipatris, on the northern frontier. At sight of Simon, Alexander fell prostrate at his feet, and explained to his astonished companions that the image of the Jewish high priest was always with him in battle, fighting for him and leading him to victory. Simon took the opportunity to justify the attitude of his countrymen, declaring that, far from being rebels, they offered prayers in the Temple for the welfare of the king and his dominions. So impressed was Alexander that he delivered up all the Samaritans in his train into the hands of the Jews, who tied them to the tails of horses and dragged them to the mountain of Gerizim; then the Jews plowed the mountain [demolished the Samaritan temple]."

**Samaritan Intrigue.**

It is evident that this account wrongly assigns to the times of Alexander an event which occurred two centuries later, in the reign of John Hyrcanus I. It must therefore have been written at a late period, when the memory of historical incidents had become confused. The legend presents a striking resemblance to the narrative of Josephus ("Ant." xi. 8, § 1 *et seq.*). The point of the fable is the honor conferred by Alexander upon the high priest and the cause thereof; and, furthermore, the contrast between his good-will to the Jews and his hostility to the Samaritans. Both the narrative in the Talmud and that of Josephus are derived from an "Apology" of the Jews which aimed at discrediting the members of the Samaritan sect. It is even possible that this apology, as Büchler thinks ("Rev. Ét. Juives," lxxxvi. 1), had its origin in Alexandria, where the attitude of Alexander was of decisive importance in the eyes of the Greek public:

"In Gen. R. (lxi., end) the Samaritans are accused of playing a rôle equally despicable with that imputed to them in the above legend. When Alexander advanced toward Jerusalem, they informed him that the Jews would forbid his entrance to the Holy of Holies. A Jew, Gebi'ah ben Kosem [identical with Gebia ben Pesisa, a legendary character], asked the king, on the hill of the Temple, to remove his shoes and to put on the slippers ornamented with precious stones that he had brought for him, lest he should slip on the pavement of the Temple. Alexander complied with the request, and thus avoided a violation of the rabbinic law. When they arrived at the Holy of Holies, Gebi'ah said to the king, 'We are not permitted to proceed farther' (neither we nor you). 'When I have left the Temple,' replied the king, 'I will straighten your hump' (Gebi'ah signifies humpback). 'If you do,' answered Gebi'ah, 'you are a great physician, and deserving of high remuneration.'"

This anecdote is one of those naive inventions of which many are found in Midrash Ekah Rabbati, and which aim at exhibiting the ingenuity of the Jews in repartee. Alexander is made to play merely the part of a stage-king.

The same Gebi'ah appears in a narrative of quite a different type. Alexander is here represented as the great conqueror to whom the nations appeal for arbitration of their differences:

"The Arabs accuse the Jews of illegally withholding the heritage of their ancestor Ishmael; the Canaanites complain of having been wrongly deprived of their territory; and the Egyptians claim indemnity for the vessels that the Israelites had

Coin with Aramaic Inscription.

taken from them on leaving their country. Gebi'ah meets all these charges with great success: against the Egyptians he proves that it is they that are indebted to the Jews, whom they had exploited without paying them for their work, and Alexander was fully satisfied with the refutation" (Sanh. 91*a*, Gen. R. *l.c.*).

These pretended discussions, similar to those reported to have taken place between the Samaritans and the Jews before Ptolemy Philometor (Josephus, "Ant." xii. 1, § 10; xiii. 4, § 4), are the echo of the accusations against the Jews by pagan readers of the Bible at Alexandria. These imputations were taken up later by the Gnostics, who were the pupils of the Alexandrians, and especially by the Marcionites. Tertullian replied to Marcion, who had brought the same reproach against the Bible for the "larceny" committed by the Jews, by repeating the words of Gebi'ah; he even mentions the discussions between the Jews and the Egyptians ("nam et aiunt ita actum per legatos utrinque; Ægyptiorum quidem repetentium vasa; Judeorum vero reposcentium operas suas, et tandem vasis istis renuntiaverunt sibi Ægyptii"; "Adversus Marcionem," ii. 20).

Another group of legends is of a more popular character; they have nothing specifically Jewish, and are connected with the general legendary tales of Alexander. They may be given as follows:

**The Ten Questions of Alexander to the Sages of the South** (Tamid, 31*b et seq.*): This account is written in certain parts in a classical Aramaic, proving that it was borrowed from some written record; it is quite analogous to the conversations which, according to Plutarch ("Life of Alexander"), Alexander was reported to have had with ten gymnosophists who had rebelled against him; there the account continues with ten questions, some of which are identical with those of the Talmud. This episode seems, therefore, to be the fragment of a non-Jewish narrative, parallel with that of the Greek historian.

**Alexander's Journey to the Regions of Darkness** (Tamid, 32*a*): Alexander makes a journey into the region of darkness riding on young Libyan asses. There he stops at a fountain, which reanimates a dead fish that he has dipped into it. The same story is found in Pseudo-Callisthenes, II. chaps. xxxix.–xli. (version *B*). The legend as reproduced in the Talmud is the popular altered form of a later period.

**The Amazons** (Tamid, *ibid.*; Pesik. ix. 74, 74*a et*

*seq.*; Lev. R. xxvii.; Tan., Emor, 6; Hibbur Ma'asiot): Alexander comes to a place which is inhabited only by women. They say to him: "If you kill us, people will accuse you of murdering women. If we kill you, people will say: Behold a king who was overcome by women!" This is the well-known story of the Amazons, but reduced to its simplest expression. In the Pesiḳta the town inhabited by the women is called Ḳartagene, derived by folk-etymology from the Aramaic *ḳarta* (town) and the Greek *γυνή* (woman).

**The Gold Bread** (*ibid.*): Alexander asked the Amazons for bread, and they brought him, on a golden table, a loaf of gold bread. "Do you eat gold bread?" the king then said. "Well, if your desire be for ordinary bread, could you not get it in your own country without coming hither?" answered the Amazons. This satire on the ambition of conquerors recurs frequently in Jewish legends. It does not appear in Pseudo-Callisthenes and in the accounts derived from it; but is found in Plutarch's essay on the virtuous deeds of women. Pythes, a rich Greek in the times of Xerxes, who forces his fellow citizens to work for him in a gold-mine, is served by his wife with gold bread to demonstrate the absurdity of his greed. This moral is connected with Alexander also in another form: instead of the Amazons it was the king Kaẓia who gave the lesson to Alexander.

**King Kaẓia and His Judgment** (Yer. B. M. ii. 8*c*; Gen. R. xxxiii.; Pesiḳ.; Lev. R.; Tan., Emor, as above): King Kaẓia (ruler of a country situated behind the "Dark" mountains) invited Alexander to hear a lawsuit. The plaintiff declared that he had bought a piece of land and found in it a treasure; he wanted to return the treasure to the original owner, since, he claimed, he had bought the field only. The defendant replied that he had sold the field with everything that it contained. Then the king inquired of one of them: "Have you a son?"; of the other, "Have you a daughter?" "Marry them, and let the treasure be theirs." Alexander laughed at this judgment. "Is my decision a wrong one?" inquired the king. "No; but in our country we would have put the two parties to death and confiscated the treasure." "Do you have rain in your country?" "Yes." "And have you animals also?" "Yes." "Then it is surely for their sake and not for yours that the rain falls and the sun shines upon you." This satirical account seems to be of Jewish origin, although it is, in part, based on a popular theme—marriage as the solution of a lawsuit (compare a Cambodian tale in "Revue des Traditions Populaires," xv. 133). The Jewish form of the fable was embodied in the "Dicta Philosophorum" of Abu al Wafa Mubashshir ibn Faḳih (1053–54), a work which was translated into Spanish, Latin, English, and French (see Knust, "Mittheilungen aus dem Eskurial," Tübingen, 1879). In other Arabic texts the trial takes place before David and Solomon (Weil, "Biblische Legenden," p. 215). The anecdote seems to have been brought to Europe by a priest in 1083 ("Chronique de l'Abbaye de St. Hubert"; Pertz, "Monumenta Germanica, Scriptores," viii. 599).

**Alexander at the Gate of Paradise; the Eye:** The Talmud (Tamid, 32*b*) concludes with this narrative: Alexander arrived at the gate of paradise and asked that it be opened to him. "Only the just can enter here," came the reply. "I am a renowned king; present me with something." A little ball was given to him. He put it in a scale; and it outweighed all the gold and silver in his possession. In his astonishment he turned to the rabbis, who explained to him that it was an eyeball, which could never be satiated; but if covered with a handful of dust (buried) it would weigh nothing. This satire on greed, or the ambition to acquire wealth, seems likewise to be genuinely Jewish. This allegory, as it appears in the Talmud, is reproduced in better shape in "Alexandri Magni Iter ad Paradisum," a little work of the twelfth century, which has even preserved traces of its Jewish origin. In this it is an old Jew, of the name of Papas, who lectures the king. Both forms of the legend are evidently connected with a lost original.

**Alexander's Ascent into the Air** (Yer. 'Ab. Zarah, iii. 42*c*; Num. R. xiii.): This appears to be a reminiscence of a narrative in Pseudo-Callisthenes (II. xli.).

**Alexander's Descent into the Sea** (Ps. R. 103; compare Pseudo-Callisthenes, II. xxxviii.): In the Middle Ages the Jews confined themselves to translations of the romance of Alexander from the Arabic or the Latin, particularly in the form which it had received in the "Historia de Proeliis." A Hebrew translation of this work, made by an unknown writer after an Arabic version, was edited and published by Israel Lévi under the title "Toledot Alexander" (Life of Alexander), Paris, 1887. Another translation from a Latin text, by Immanuel ben Jacob de Tarascon, exists only in manuscript. A recension, the origin of which has not yet been clearly ascertained, was surreptitiously included in certain manuscripts of the Josippon (perhaps by Judah Mosconi). Another romance of Alexander, quite different from the rest, was written by a Jew in the west of Europe before the thirteenth century; it was published by Israel Lévi in Steinschneider's "Festschrift." Some portions of the legend were known to scholars by the Hebrew translation of "Sod ha-Sodot" (Secret of Secrets) and of "Musare ha-Filosofim" (Dicta of the Philosophers), containing whole chapters touching upon the legendary life of Alexander.

BIBLIOGRAPHY: *Rev. Ét. Juives*, iii. 239 *et seq.*, iv. 279; Steinschneider, *Hebr. Uebers.* pp. 894-898; Nöldeke, *Beiträge zur Gesch. des Alexander-Romans*, in *Denkschriften der Kaiserlichen Akademie der Wissenschaften, Philosophisch-Historische Classe*, xxxviii. ch. iv., Vienna, 1890; Fränkel, in *Z. D. M. G.* liv. 322; *Jew. Quart. Rev.* iv. 635; Bacher, *Nizami's Leben und Werke und der Zweite Theil des Nizamischen Alexanderbuches*, pp. 63 *et seq.*, Leipsic, 1871.

I. L.

**ALEXANDER I., of Judea.** See ALEXANDER JANNÆUS.

**ALEXANDER II., of Judea:** Born about 100 B.C.; died 47 B.C. He was the eldest son of Aristobulus II. and son-in-law of Hyrcanus. Upon the conquest of Jerusalem by Pompey in 63, he and his parents, brothers, and sisters were sent to Rome as prisoners of war. Alexander escaped on the way, and, returning to Judea, endeavored to throw off the Roman yoke by force of arms. Taking advantage of the straits in which the Romans just then found themselves in having to confront disturbances among the Arabs, Alexander took measures to restore the fortifications of Jerusalem destroyed by Pompey, though his action was opposed by the Roman garrisons in the country and by the weakling monarch Hyrcanus. He next secured possession of the fortresses of Alexandrion, Hyrcanion, and Machærus. When he had gathered around him a force of 10,000 heavy infantry and 1,500 horsemen he declared open war against Rome in the year 57 B.C. Gabinius, who had just arrived in Syria as proconsul, immediately sent his lieutenant Mark Antony (the subsequently celebrated triumvir) against him, and then followed with his main army, whose numbers were swelled by Romanized Jews, led by the half-Jew Antipater. Alexander endeavored in vain

to avoid a pitched battle. Near Jerusalem 3,000 of his followers died upon the field, while as many again were made captives, and he with a small remnant escaped to the fortress of Alexandrion. Although promised full pardon, he rejected Gabinius' summons to surrender; and only after a brave defense against the united efforts of Gabinius and Mark Antony did he capitulate upon condition of retaining his liberty. This result of his futile resistance to the Romans was followed by no further personal suffering for him; but it was different with the Jewish people. Even the nominal independence which Judea had hitherto enjoyed under its quasi-kings was now at an end; Gabinius deprived Hyrcanus of all political standing, and left him only the charge of the Temple. Thus the struggle of the brave Maccabees ended in the total loss of even the semblance of independence.

Alexander, however, had not yet given up all hope, and in the year 55, after the escape of his father and his brother Antigonus from Roman captivity (56), he again meditated opposition to the Romans. While Gabinius was temporarily absent from Palestine, Alexander gathered around him a considerable force, with which he vanquished such Roman detachments as opposed themselves to him, and compelled the enemy to withdraw to Mount Gerizim. Gabinius hastened back to Palestine from Alexandria, and upon his arrival fortune once more deserted Alexander. A considerable proportion of his force was detached from allegiance by the craftiness of Antipater, leaving him with only 30,000 men, who were unable to withstand Gabinius' attack, and fled from the battle-field of Itabyrium, leaving one-third of their number dead on the field. Alexander seems to have escaped to Syria, where, however, the unfortunate fate which pursued his unhappy family overtook him. In the year 49–48 B.C., just when the good star of the Maccabees, through the favor of Cæsar, seemed once again to be in the ascendant, Alexander, by direct command of Pompey, was beheaded at Antioch by Q. Metellus Scipio, Pompey's father-in-law, who was at the time proconsul of Syria.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 4, § 5; 5, § 2; 6, §§ 2, 3; 7, § 4; idem, *B. J.* i. 7, § 7; 8, §§ 2, 6; 9, §§ 1, 2; Grätz, *Gesch. d. Juden*, 2d ed., ii. 144, 148; Schürer, *Gesch.* i. 241, 276 *et seq.*

L. G.

**ALEXANDER, Son of Herod:** Born about 35 B.C.; died about 7 B.C. His mother was the Hasmonean princess Mariamne. The unfortunate fate which persistently pursued the Hasmonean house overtook this prince also. As heir presumptive to the throne by right of descent on his mother's side, he was sent to Rome for his education in the year 23 B.C. He remained there in the household of Asinius Pollio until about the year 17 B.C., when Herod himself brought him and his younger brother Aristobulus, who had been with him, home to Jerusalem. Shortly afterward Alexander received in marriage Glaphyra, daughter of the Cappadocian king Archelaus. But then the clouds began to gather around him. From his mother he inherited both the personal excellences and the failings of the Hasmonean house. His handsome presence and frank bearing made him a favorite with the people, and they fairly longed for the day when this noble scion of the house of the Maccabees should mount the throne instead of the usurper and half-Jew Herod. But, on the other hand, a certain degree of vanity and a spirit of vindictiveness, which marked him no less than his prepossessing qualities, rendered him extremely unpopular with the partizans of Herod, who had much to fear from a future King Alexander. Salome in particular incessantly warned Herod of the danger threatening him from Alexander and his brother Aristobulus. The king's evil conscience, on the one hand, convinced as he was by this time of Mariamne's innocence (see MARIAMNE), suggested that it was not impossible that her sons meditated revenge for her unjust execution; and on the other hand, the open antipathy expressed by them against their father combined to open the king's ear to the calumnies of Salome and her fellow-plotters. Herod's attempt to humiliate Alexander by restoring to honor Antipater, an older son by another wife, resulted disastrously. Antipater's insidious plotting and the open enmity to Herod shown by Alexander widened the breach between father and son to such an extent that in the year 12 B.C. Herod felt himself constrained to bring charges against his sons before Augustus. A reconciliation was brought about, but it was of short duration; and shortly afterward (about 10 B.C.) Alexander was thrown into prison upon the evidence of a tortured witness who accused him of planning the murder of Herod. Intercepted letters were produced which only too fully revealed Alexander's bitterness against his father. In vain did Archelaus, Alexander's father-in-law, endeavor to bring about better relations between them: the reconciliation was again but a brief one, although effected with great cleverness, so that once more the intrigues of Antipater and Salome succeeded in securing the incarceration of Alexander and Aristobulus (about 8 B.C.). Herod lodged formal complaint of high treason against them with Augustus, who put the matter into Herod's own hands, with the advice to appoint a court of inquiry to consist of Roman officials and his own friends. Such a court of hirelings and favorites was naturally unanimous for conviction. The attempts of Alexander's friends, by means of petition to King Herod, to avert the execution of the sentence, resulted in the death of Tero—an old and devoted servant of Herod who openly remonstrated with the king for the enormity of the proposed judicial crime—and of 300 others who were denounced as partizans of Alexander. The sentence was carried out without delay; about the year 7 B.C., at Sebaste (Samaria)—where thirty years before Mariamne's wedding had been celebrated—her sons suffered death by the cord.

BIBLIOGRAPHY: Josephus, *Ant.* xv. 10, § 1; xvi. 1, § 2; 3, §§ 1–3; 4, §§ 1–6, etc.; Schürer, *Gesch.* i. (see index); Grätz, *Gesch. d. Juden*, ii. (see index).

L. G.

**ALEXANDER II., POPE** (1061–73): Family name Anselmo Baggio; born at Milan; died April 20, 1073. He became pope in 1061, succeeding Nicholas II., and ruled until 1073. He was elected upon the proposal of Hildebrand, who later became his successor, and throughout his pontificate was guided by Hildebrand's policy and spirit. His election was contested by the imperial house, which caused an antipope, Honorius II., to be chosen. The latter, however, was later deposed by a council at Mantua. In spite of his multifarious duties, Alexander devoted considerable thought to the Jews. In all emergencies he was ready to extend to them his protection. On one occasion he commended the action of the Viscount Berengar of Narbonne, who vigorously thwarted an incipient anti-Jewish outbreak in 1063, and simultaneously he addressed an epistle to Bishop Wilfred of Narbonne bidding him to offer protection to the Jews in the future, if occasion should demand. Two years later he reprimanded Prince Landulph of Benevento for having forced certain Jews into baptism, referring both to the un-Christlike nature

of forced conversions and to the edict prohibiting them which had been issued by Gregory the Great.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 216.

H. G. E.

**ALEXANDER III., POPE.** See POPES, ATTITUDE OF.

**ALEXANDER IV., POPE** (1254–61): Was Count Rinaldo di Segni prior to his elevation to the pontifical throne in 1254, at a time of great turbulence; he ruled until his death, at Viterbo, Italy, May 25, 1261. He attempted to unite the Greek and Latin churches, and to annex the kingdom of Sicily to the papal domain; he established the Inquisition in France in 1255, and encouraged the orders of mendicant friars. Owing to the factional struggles in Rome and the undisputed sway of the senator Brancaleone, the pope's position was exceedingly weak, but none the less his influence did not remain unfelt in Jewish history. An edict which Alexander issued throws light on the contemporary position of the Jews in Rome. It is in this document that, for the first time in about 750 years, the names of Roman Jews (Angelus, Sabbatorius, Museus, Salamon, Consiliolus) appear in a papal manifesto. A number of prominent Jewish merchants seem to have stood in commercial relations to the papal court, as, indeed, the Jewish tradesmen almost always appear to have done. On February 1, 1255, the pope relieved these merchants of all road-taxes throughout the papal possessions. A similar franchise was granted on March 5 to the Roman citizens and merchants in general, and on April 6 to several Roman citizens mentioned by name. While it is true that this document bears witness to the distinction which existed between the Jews and the other Roman citizens and merchants, the former, no doubt, having been excluded from the common commercial gilds, it proves, also, that the Jewish merchants conducted their business in common with their Christian fellows, and that, as a rule, they were granted the same rights by the papal government. Nor was the granting of such privileges necessarily inspired by a real friendliness toward the Jews; it was due rather to the commercial indispensability of the latter. That Alexander IV. was swayed in his concessions by no motive of love for the Jews is evidenced by history. On Sept. 3, 1257, he reissued the edict concerning the Jewish badge, which, though it eventually fell into abeyance, seems at the outset to have been enforced throughout Italy and to have been the cause of a great deal of depression among the people, as is depicted in a liturgic elegy of a contemporary, Benjamin b. Abraham Anav. Alexander, likewise, in a bull addressed to the duke of Burgundy and the count of Anjou and Provence, ordered the confiscation of the Talmud, as containing "errors against the Catholic faith, and horrible and intolerable blasphemies."

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 239 *et seq.*; *Rev. Ét. Juives*, i. 116 *et seq.*; *Kobez 'al-Yad*, iv. 22 *et seq.*

H. G. E.

**ALEXANDER VI., POPE.** See POPES, ATTITUDE OF.

**ALEXANDER VII., POPE.** See POPES, ATTITUDE OF.

**ALEXANDER VIII., POPE.** See POPES, ATTITUDE OF.

**ALEXANDER I., PAVLOVICH, Emperor of Russia:** Born at St. Petersburg, Dec. 23, 1777; died at Taganrog, Dec. 1, 1825. During his reign (1801–25) more measures for internal reform were inaugurated than under any of his predecessors, from the days of Peter the Great (died 1725). He prepared the way for the emancipation of the serfs, and promoted education, agriculture, commerce and manufactures, literature and the fine arts.

CATHERINE II. (died 1796) had already exhibited a certain degree of liberality toward the Jews; and when Alexander succeeded to the throne, on the assassination of his father, Paul, in 1801, the liberal—or, rather, radical—disposition of the young ruler and of his advisers soon permeated all departments of the government and extended even to the public at large. Such a liberal spirit could not fail to prove beneficial to the Jews (Orshanski, "Iz Noveishei Istorii Yevreyev v Rossii," in "Yevreiskaya Biblioteka," 1872, ii. 218). At that time Michael Berr, the first French privy councilor of Jewish origin, issued an appeal to all sovereigns and nations, in the name of the "European inhabitants of the Jewish faith," urging that full justice be shown to the Jews, which appeal probably induced Alexander to attempt to ameliorate the condition of his Jewish subjects. For this purpose a special commission was summoned, by a ukase issued Oct. 9, 1802, to draft a set of regulations, which resulted in the "Enactment concerning the Jews" of Dec. 9, 1804. Under this enactment the Russian Jews obtained the right to buy and rent land in all the western and southern provinces (this led to the foundation of the first Jewish AGRICULTURAL COLONIES IN RUSSIA); to enter all the elementary and high schools and universities; to establish factories in all the provinces in which they were permitted to dwell; and to visit all other provinces of Russia on business, upon the condition that they and their families adopted the German style of dress, in order that they might not differ from the natives in outward appearance. They were promised all the rights of citizens as soon as they should have shown diligence and skill in agriculture and handicrafts. Alexander even offered the Jews land in the neighborhood of St. Petersburg and Moscow, provided they were willing to confine themselves to agricultural pursuits.

**Attitude toward the Jews.**

In 1805 Alexander showed his friendly disposition toward the Jews by contributing 3,000 rubles (about $1,500, or £300) toward the erection of a Jewish hospital in Wilna; and in 1806 he ordered 2,500 rubles (about $1,250, or £250) to be annually contributed from the public treasury to the same hospital. In 1809 the scheme of a forcible concentration of the Jews from rural districts into cities was referred to a special commission under the chairmanship of Popov. In the following year permission was granted them to live in Kiev; and at the same time the government established in Kremenchug a factory for carpet-making in order to promote that industry among them.

**Eleemosynary Donations.**

In 1815 a census of the Jews was taken, and surnames were given to all Jewish families. Alexander issued a ukase (1818) directing the election of three deputies from among the Jews, who should reside in St. Petersburg, and be empowered to bring all Jewish affairs before the government. At the general meeting called for the election of deputies, at Wilna, the following persons were elected: Sundel Sonnenberg, of Grodno; Beinash Baratz, of Vitebsk, and Michael Eisenstadt, of Mohilev on the Dnieper. As vice-deputies, Samuel Katzenellenbogen, of Wilna; Mordecai Lipler, of Vitebsk, and Eleazar Dillion, of Minsk, were elected. To cover the expenses of the deputies in St. Petersburg, estimated at 3,660 ducats (about $8,235, or £1,647) per annum, it was resolved to take the silver ornaments from

the *kittels* (shrouds) worn on the Day of Atonement and Passover Eve (S. J. Fünn, "Kiryah Neemanah," 1860, p. 34, and note, p. 47).

That Alexander was at this time much in earnest in his endeavors to ameliorate the position of the Jews is shown by his remark: "If, through my efforts to improve their condition, I should succeed in bringing forth only one Mendelssohn from among the Russian Jews, I shall be abundantly rewarded."

At that time the Russian government did not know much about the habits and the needs of the Jews, who were subjected to the influence of the conditions prevalent under the old Polish rule (Bäck and Brann, "Istoriya Yevreyev," Russian translation with supplement and addition by S. M. Dubnov, ii. 444, Odessa, 1897. While Jewish agriculturists received some privileges, Jews were prohibited from innkeeping and from renting country property, for which reason they were even forbidden to dwell in villages. The Pale, or territory assigned to the Jews, was limited, as before, to the provinces taken over from Poland, where the Jewish population was much crowded in cities; the *kahal*, or board of administration of the community, retained its old power, although it was placed under the control of the local authorities. The "Regulations" of 1804 present a system of reform, which, however, was afterward counteracted by reactionary tendencies.

**Congress of Aix-la-Chapelle.**

At the Congress of Aix-la-Chapelle (1818) Alexander brought forward the question of the condition of the Jews; being perhaps influenced in this by the enthusiastic and prophetic appeal of the English philanthropist Lewis Way, who had traveled in Poland to study the condition of the Jews there, and who was convinced that the Jewish nation would once more be restored to the land of its fathers.

After the Congress Alexander altogether abandoned his former liberal ideas and adopted a reactionary policy. Owing to this, the following restrictive measures characterized the closing years of the czar's reign: The rescript of May 4, 1820, forbidding Jews to keep Christian servants; that of Aug. 10, 1824, prohibiting foreign Jews from settling permanently in Russia; and the edict of Jan. 13, 1825, removing the Jews from villages to towns and cities in the governments of Mohilev and Vitebsk.

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H. R.

**ALEXANDER II., NIKOLAIEVICH, Emperor of Russia:** Born at St. Petersburg, April 29, 1818; assassinated there March 13, 1881. He succeeded his father, Nicholas I., March 2, 1855, before the end of the Crimean war, and when peace was concluded reforms of all kinds were initiated by him, the most important being the emancipation of the serfs in 1861. He also abolished capital punishment and the hereditary rights of the clergy, reorganized the administration of justice, gave an impetus to autonomy in various districts, cities, and provinces of the empire, abridged the term of military service, introduced some humane reforms into the army discipline, and enjoined universal conscription. Under his reign the press and public opinion developed to an extent previously unknown in Russia, by reason of the limitations placed upon the censorship; and every form of industry and commerce, art, science, and literature received a new impulse.

**His Reforms.**

Nicholas I. had tried in his own harsh, autocratic way to Russianize the Jews. Among other austere measures he introduced the cantonists' school for the military education of Jewish minors, who were forcibly torn from their parents. They had to pass through a rough discipline and were often compelled to join the Greek Orthodox Church. Aware of the mistakes his father had made in his despotic policy toward the Jews, Alexander endeavored to correct them, and early manifested a friendly disposition toward his Jewish subjects. He abolished the cantonists' school, admitted Jews to the high schools and universities, and by the laws of March 16, 1859, and of Nov. 27, 1861, he granted to Jewish scholars, university graduates, wholesale merchants, manufacturers, and (1865) artisans the privilege of settling, under certain conditions, outside of the Pale, in the interior provinces of Russia (Demidov San-Donato, "The Jewish Question in Russia," p. 36, St. Petersburg, 1883). It should not be overlooked, however, that the emancipation of the Jews had at that time been completed in most of the countries of western Europe; and that these privileges were granted only to certain classes of Jews in Russia for political and economic reasons, the object of the government being to promote the commercial and industrial interests of the interior provinces. For the masses of the Jewish population these reform laws accomplished little, since the 2,500,000 Jews within the Pale, not belonging to the privileged class, were still debarred from the right of settlement and could not emigrate from the overcrowded provinces of Poland and Lithuania.

**Favorable Treatment of Jews.**

These half-hearted measures, together with the numerous ambiguities in the new laws, left to corrupt officials plenty of room for abuse, and as a consequence Jewish artisans were always exposed to annoyances from them, and even liable to expulsion from their newly founded homes. Nevertheless, the Russian Jews fully appreciated the good intentions of the czar and have always regarded him as their liberator. It is remarkable how quickly they availed themselves of the opportunity to become Russianized, especially in St. Petersburg and Moscow, in the centers of Jewish learning as Wilna, Kiev, and Odessa, and throughout southern Russia. For the first time there were published Jewish periodicals in the Russian language: "Razsvyet" and "Sion," and later "Den," "Yevreiskaya Biblioteka," and "Voskhod"; and Russians were greatly surprised at the superior style of Osip Rabinovich, Pinsker, Soloveichick, Levanda, and many others who in the vernacular endeavored to acquaint the intelligent Russian public with the condition of the Jews, and to defend their rights. From among the orthodox Jews also there sprang up a number of liberal-minded men, young and old, who tried to enlighten the orthodox masses and to awaken in them patriotic sentiments and a love for liberal education and European culture by means of Hebrew periodicals, "Ha-Meliz," "Ha-Karmel," and "Ha-Zefirah," the first journals published in the Hebrew language in Russia. It was certainly not the fault of the Jewish masses that some of the quickly Russianized Jewish students

**Effect of Milder Legislation.**

and other youths took an active part in the revolutionary movement of the seventies. Alexander knew and always appreciated the loyalty of the great majority of his Jewish subjects, and on many occasions rewarded them for their services to the country. When the assassination of Alexander by nihilist conspirators became known, the Jews of Russia deeply mourned the loss of the benevolent czar and liberator.

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H. R.

**ALEXANDER III., ALEXANDROVICH, Emperor of Russia:** Born at St. Petersburg, March 10, 1845; died at Livadia, Nov. 1, 1894. He ascended the throne March 14, 1881, the day after the assassination of his father, Alexander II. The terrible fate of the latter produced an awful impression upon Alexander, but instead of continuing the reforms of the "Czar-Emancipator," as was expected, he at once gave proof of his reactionary tendencies by discharging the liberal minister Loris Melikov, and by his first manifesto, wherein he made it evident that he was determined to maintain his autocratic power against all attacks. In internal politics he followed the advice of his former teacher Pobiedonostzev, and ruled with rigorous absolutism, favoring the principles of the Panslavists. He permitted, and even encouraged, the oppression of the various foreign residents in Russia, and was particularly harsh in his persecution of the Jews. The participation of some Jewish youths in the revolutionary movement of the NIHILISTS was made use of to lead the Russian people to believe that the Jews were connected with the conspiracy which had resulted in the murder of Alexander II. Hostility against the Jews was fostered in order to divert the attention of the discontented elements, and if possible to suppress the revolutionary movement.

**His Reactionary Tendencies.**

Soon after Alexander III. had ascended the throne, anti-Jewish riots (POGROMY) broke out in Elizabethgrad (April 27, 28), Kiev (May 8–11), Shpola (May 9), Ananiev (May 9), Wasilkov (May 10), Konotop (May 10), and, during the following six months, in one hundred and sixty other places of southern Russia. In these riots thousands of Jewish homes were destroyed, many families reduced to extremes of poverty; women outraged, and large numbers of men, women, and children killed or injured. It was clear that the riots were premeditated ("Voskhod," May 24, 1881, p. 75). To give but one example—a week before the *pogrom* of Kiev broke out, Von Hubbenet, chief of police of Kiev, warned some of his Jewish friends of the coming riots. Appeals to the authorities for protection were of no avail. All the police did was to prevent the Jews from defending their homes, families, and property. "The local authorities," says Mysh in "Voskhod," 1883, i. 210, "surrounded the pillagers with an honorary escort, while some of the rabble shouted approval." To a delegation of the Jews of Kiev, Governor-General Drentelen said that he could do nothing for them; "for the sake of a few Jews he would not endanger the lives of his soldiers" ("Zeitung des Judenthums," May 31, 1881). On May 18, Baron Horace de Günzburg was received in audience by Grand Duke Vladimir, who declared that the motive of the anti-Jewish agitation was not so much resentment against the Jews as a general tendency to create disturbances ("London Times," May 19, 1881). On May 23, a deputation of the Jews of St. Petersburg waited upon the czar at Gachina. It consisted of Baron Günzburg, Sack, Pasover, Bank, and Berlin. The emperor assured its members that the Jewish question would receive his attention, that the disturbances were the work of anarchists, and he advised them to address a memorandum on the subject to the minister of the interior. Both the emperor and the grand duke Vladimir expressed their belief that race-hatred was not the real cause, but only the pretext, of the recent disorders. In accordance with the promise of the czar, an edict was issued Sept. 3, 1881, ordering the appointment of local commissions from all the governments to be under the direction of the governors, for the solution of the Jewish question. But on the same day, General Ignatiev by order of the czar issued a circular to the governors, in which he pointed out that the Jews had been exploiting the Slav inhabitants of the empire, and that this was the real cause of the riots. This contradiction may explain the conduct of Attorney-General Stryelnikov, who during the trial of the rioters before the court-martial at Kiev, instead of incriminating the guilty parties, turned upon the Jews and endeavored to cast the whole blame upon them. These persecutions, added to the distressing economic conditions then prevailing, gave rise to the emigration movement, which soon assumed extensive proportions. The intelligent classes of Russia condemned the medieval barbarities against the Jews, but the anti-Semitic propaganda of the "Novoe Vremya," "Kievlyanin," and other organs hostile to the Jews, did not cease even after the riots. The constant Jew-baiting of Aksakov, Suvorin, and Pichno had its effect on that class of the Russian people which was entirely unfamiliar with Jewish life, and therefore believed all the charges brought against the Jews by the agitators. That the South Russians especially had no cause for complaints against the Jews may be seen from the following statement made by the Russian economist Chicherin: "Those who have lived in Little Russia, which is densely inhabited by Jews, and have compared the conditions of the peasant there with those existing in the provinces of Great Russia, know how exaggerated are the accusations against the Jews. If there is a difference in the condition of these peasants, it is in favor of the Little Russians."

**Popular Outbreaks Against Jews.**

The second series of persecutions began with the riots of Warsaw on Christmas, 1881, and lasted for three days. Twelve Jews were killed, many women outraged, and two million rubles' worth of property destroyed. In the neighboring Lithuanian provinces the disturbances were slight, owing to the precautions taken by Count Todleben, governor-general of Wilna, who was not one of Ignatiev's disciples. Order was also maintained by General Gurko, governor-general of Odessa, and thus the riots in Odessa and vicinity were prevented from assuming great proportions. In Nyezhin the soldiers, who were called out to quell the riots, killed and pillaged a wealthy Jewish family. Other riots occurred in Kuzmintzy, Plitovich, Klimov, Okhrimotzy, and, on March 23, in Lubny, where three soldiers killed a Jewish family of six. Balta was the scene of another series of riots (Easter, 1882) resulting in the death of eight and the wounding of more than two hundred persons. Over a thousand houses were demolished and property to the value of over one million dollars was destroyed. These disgraceful acts aroused the public indignation of

**Further Persecutions.**

all Europe. Meetings were held by the citizens of New York and London, February 1, 1882, expressing sympathy with the persecuted Jews in the Russian empire, and protesting, "in the name of civilization, against the spirit of medieval persecution, thus revived in Russia." The only response to these friendly appeals was the issue of the "Temporary Laws" of May 15, 1882. These laws made the condition of the Russian Jews almost unbearable. They established a pale within the "Pale,"

**The "May Laws."**

positively prohibiting the Jews of the fifteen western governments from living outside of towns and cities, and canceling all mortgages and leases held by Jews on landed estates. Hundreds of thousands of Russian Jews removed to the United States of America, where they found a new home. Some went to Palestine and founded agricultural colonies. On June 12, 1882, Ignatiev retired from office. He is said to have been dismissed because convincing proof was furnished to the czar that he was using the persecution of the Jews to extort blackmail, and that he had taken advantage of his position to exempt his own estates from the disastrous effects of the May Laws, while those of the imperial family suffered (Harold Frederic, "The New Exodus," pp. 125–130). According to official statements, however, he was discharged because of a resolution of the senate that he "had not taken the necessary steps to prevent the riots" ("Voskhod," January, 1883, p. 53). He was succeeded by Count D. A. Tolstoi, who issued a circular, June 21, urging the governors to do their duty in preserving order and putting a stop to the riots. The circular had a good effect, yet some outbreaks occurred as late as the middle of August, 1882. Incendiary fires now ravaged the country and destroyed the property of over thirty thousand Jewish families in various towns and villages of the northwestern provinces. This fire-crusade was continued with more or less intensity until the end of Alexander's reign.

The May Laws were supplemented and partly enforced by the regulations of Jan. 7, 1885, and then followed a whole series of orders restricting the number of Jewish students in high schools and universities, and curtailing the rights of Jewish university graduates. Many other rigorous measures directed against the Jews betokened an entire reversal of the liberal policy inaugurated in the sixties. In 1890, Mr. Gladstone wrote to the "Jewish Chronicle" that he had "read with pain and horror the various statements respecting the sufferings of the Jews in Russia, and that the thing to do, if the facts could be established, was to rouse the conscience of Russia and Europe in regard to them." At a meeting at the Guildhall, London, December 10, 1890, it was resolved: "That a suitable memorial be presented to the Emperor of all the Russias, respectfully praying his Majesty to repeal all the exceptional and restrictive laws and disabilities which afflicted his Jewish subjects, and begging his Majesty to confer upon them equal rights with those enjoyed by the rest of his Majesty's subjects." This memorial was not even read by the czar, and was returned unopened to the lord mayor of London.

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H. R.

**ALEXANDER:** An English family of printers and translators that flourished during the latter part of the eighteenth century and at the beginning of the nineteenth. The founder of the firm was probably **A. Alexander (ben Judah Loeb),** whose first publication seems to have been the Haggadah (1770). He printed prayers for the fast-days (Sephardic rite), in 1776, and (for the German rite) in 1787; the Pentateuch, 1785; and daily prayers with English translation (Spanish rite), 1788, together with a special work on the Hosannas, in 1807. In 1817 he brought out a prayer-book on the Hamiltonian or interlineary system, called "Alexander's Interpreting Tefillot."

His son and successor, **Levy,** published a complete edition of the Bible in Hebrew and English in 1824. The translations were very slovenly pieces of work, displaying ignorance alike of English and Hebrew. Levy seems to have been of a somewhat quarrelsome disposition. A pamphlet of his, "The Axe Laid to the Root" (1808), dealt in somewhat indecorous terms with the conduct of Chief Rabbi Herschell; while his "Memoirs of the Life and Commercial Connections of the Late B. Goldsmid of Roehampton," of the same year, is little less than the *chronique scandaleuse* of the London community of the time.

Levy continued his abuse of the chief rabbi on the fly-leaves of the separate fascicles of his translation of the Bible, which are now very rare.

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J.

**ALEXANDER:** An amora. See ALEXANDRI (ALEXANDRA).

**ALEXANDER OF APHRODISIAS:** Greek commentator on Aristotle; flourished at the end of the second century and at the beginning of the third, in the reign of the emperors Septimus Severus and Caracalla. He was surnamed "the Exegete" and "Aphrodisiensis"; the latter designation being derived from his birthplace, Aphrodisias in Caria. His authority was equally high among the Arabians and the Greeks; and Maimonides, in a letter to Ibn Tibbon, the Hebrew translator of his "Guide to the Perplexed," especially recommends to him the study of the commentaries of Alexander ("Letters and Responsa of Maimonides," ed. Leipsic, p. 27).

Besides the commentaries, which for the most part have been translated into Arabic, Syriac, and Hebrew—the latter version has been

**His Idea of Intellect.**

of service in the reconstruction of the Greek text—Alexander paraphrased Aristotle's book on "The Soul." In this work, Alexander evolves a new theory of intellect, which theory was the subject of much controversy between the Mohammedan and Jewish philosophers. According to Alexander, intellect (*νοῦς*) in its primitive state is nothing but an aptitude associated with the other faculties of the soul, the formative principle of the organism. This primitive intellect, which has only a potential existence, is called *νοῦς ὑλικὸς* (the material intellect), because, like matter, it is capable by development of transformation and of assuming a distinctive form. In fact, this faculty passes from a potentiality into an actuality, and commences to have an effective existence when, by study and reflection, it acquires ideas, with which it identifies itself; for the act of

thinking can not be separated from the object of the thought. This new intellect, which is, accordingly, the primitive intellect recast by experience, is called the acquired intellect (שבל הנקנה). But what is the motive force that causes the material intellect to pass from a potentiality into an actuality? It is the universal spirit, which, indeed, is God Himself. But as the relation between the soul and God is only temporary, this intervention, this illumination by the Divinity, ceases at death; and the acquired intellect relapses into nothingness.

This system of psychology naturally aroused the strongest opposition on the part of the Arabian and Jewish philosophers, who, moved by sentiments of religion, sought to deaden the blows struck at the fundamental dogma of Islamism and Judaism: the immortality of the soul. Averroes (Ibn Roshd), in his treatise on the intellect, enunciates the opinion that the human intellect, so long as it is in the body, is virtually nothing but a potentiality, a mere capability, but that it becomes an intelligent agent, an actual substance, as soon as it relinquishes the body.

**Influence on Jewish Philosophers.**

Maimonides, in declaring the unity of souls, was certainly influenced by Alexander. Maimonides says on this subject: "But you know that these separate things—I mean those that are neither bodies nor faculties in a body, but pure intelligences—admit of no multiplicity, except in the sense that some among them are the cause of the existence of others, so that they are distinguished only by the fact that some are causes and others effects. But whatever survives the individual named 'Zeid' is neither the cause nor the effect of that which survives the individual named 'Amr'; this is why the aggregate is a unity" ("Moreh," i. 434, Munk's translation). The theory of Alexander, therefore, is that the finite intellect is nothing but a capacity moved by the Universal Soul, that is, God; and that it (the finite intellect) does not admit, accordingly, of any numerical or specific differentiation. The adversaries of Maimonides were justified, therefore, in accusing him of denying the immortality of the soul; for without an individual soul there can be no immortality.

**Levi ben Gerson and Alexander.**

Levi ben Gerson devotes a large part of his work, "Milḥamot ha-Shem" (The Wars of the Lord), to this important question of the human intellect, and after having passed in review all the opinions on this subject, ranges himself on the side of Alexander. But, in order to avoid the danger of seeming to deny immortality, he developed the conception further. The rational soul, he says, which is born with man, is but a mere disposition (הכנה) that has for its substratum the imaginative soul, allied to the sentient or animal soul. The different souls, or the different faculties of which the human soul is composed, are only a chain of "entelechies," or corporeal perfections, the one superior to the other, which have alternately played the rôle of matter and of form.

Moses of Narbonne, a contemporary of Levi ben Gerson, published a special work on Alexander's book, entitled "Alexander's Treatise on the Intellect, According to the Interpretation of Ibn Roshd." Not having the brilliant dialectic and philosophic qualities of Levi ben Gerson, he wavers between the theory of Alexander and that of Ibn Roshd, without being able to give a satisfactory solution of the problem of immortality.

In fine, Alexander was the pivot on which turned all the discussions of the scholastic circles of the Middle Ages.

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I. Br.

**ALEXANDER BALAS, King of Syria:** Date of birth unknown; died 145 B.C. A youth of lowly origin, he was set up as a pretender to the throne of Syria as being the son of Antiochus Epiphanes, in 153 B.C., in opposition to the Seleucid Demetrius Soter. The imposition was aided by his remarkable likeness to the Syrian king Antiochus V., Eupator, son of Antiochus IV., Epiphanes, which resemblance induced many to believe him a son of the last-named. His first official act, on being crowned in Ptolemais as king, was to send an embassy to the ruler of the Jews, Jonathan the Hasmonean, which ran as follows: "King Alexander to his brother Jonathan, greeting! We have heard of thee, that thou art a mighty man of valor, and meet to be our friend. And now we have appointed thee this day to be high priest of thy nation and to be called 'the King's Friend'—[and he sent unto him a purple robe and a crown of gold]—and to take our part and to keep friendship with us" (I Macc. x. 18–21). Jonathan did not hesitate to declare at once for Alexander Balas, and rejected all overtures made to him by Demetrius, which overtures in truth conveyed no such prospects of reward as those of Alexander. In addition, the political probabilities of the time were altogether in Alexander's favor.

Alexander's embassy was especially significant to the Jews, inasmuch as in accordance with it, on the Feast of Tabernacles, 152 B.C., Jonathan assumed the holy garb of the high-priesthood, and therewith became the spiritual head of the Jewish people. Indirectly, Alexander thus became the actual cause of the final displacement of the pro-Hellenic party in Judea. Jonathan on his side showed himself an able and faithful ally, being the only one who stood firmly by Alexander, when, a little later, he was hard pressed by the partizans of Demetrius II., son of Demetrius Soter. When one of them, Apollonius, governor of Cœle-syria, openly took up arms against Alexander, it was Jonathan who, in 147 B.C., successfully brought him to terms. He drove out a garrison which Apollonius had thrown into Joppa, and defeated the army led against him at Ashdod. In recognition of these services Alexander presented him with the town of Ekron and its adjoining district. In addition to this he loaded Jonathan with many personal marks of his esteem. On the occasion of his marriage with the daughter of Ptolemy Philometor of Egypt, 150 B.C., he invited Jonathan to the festivities, and placed him, arrayed in the royal purple, at his side, conferring upon him at the same time the titles of *strategos* and *meridarchos* (general and provincial-governor). When delegates from the Greek party came from Judea and laid complaint against Jonathan, he dismissed them unheard. Alexander Balas thus contributed to the advancement of the Jews, both in their internal and external affairs; and this attitude of his accounts satisfactorily for the love and devotion shown by them toward him; as the chronicler says, "he was the first that spake words of peace unto them" (I Macc. x. 47).

The name Balas seems to have been his own, and not a surname as Josephus ("Ant." xiii. 4, § 8) states. It may possibly be a Grecized form of some Aramaic name compounded with Baal (compare Septuagint, Jer. xl. 14, Βααλις).

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L. G.

**ALEXANDER, BERNHARD:** Hungarian writer and professor of philosophy and esthetics; born at Budapest April 13, 1850. He was educated in his native town, and later attended German universities, pursuing chiefly the study of philosophy, esthetics, and pedagogy. Upon his return to Hungary he was appointed to a professorship in a *real-schule* of Budapest, and in 1878 was admitted as a docent into the faculty of philosophy at the University of Budapest, where he became professor in 1895. Since 1892 he has been lecturing on dramaturgy and esthetics at the National Theater Academy, and on the latter science and the history of civilization at the Francis Joseph Polytechnicum. He is a corresponding member of the Hungarian Academy of Science and a member of the Kisfaludy Society. His chief works are: "A Filosafia Történetének Eszméje Tekintettel a Történetre Általában" (Budapest, 1878); "Kant Élete, Fejlödése és Filosofiája" (crowned by the Academy of Science, 1889); "A XIX. Ázszad Pessimismusa, Schopenhauer és Hartmann" (Budapest, 1884, prize essay). Alexander, together with Prof. József Bánóczi, is now editing the "Filosofiai Irók Tára" series. Among the ten volumes already published there are his popular translations, to which he has added annotations, of Descartes, Hume, and the "Prolegomena" to Kant. Conjointly with Bánóczi he translated Kant's "Kritik der Reinen Vernunft." He has also been a very active writer on pedagogical subjects. From 1882 to 1886 Alexander edited the pedagogical journal "Magyar Tanügy," and in 1891 the review "Országos Közepiskolai Tanárok Közlönye."

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M. W.

**ALEXANDER, THE FALSE:** A pretender to the throne of Judea. About 4 B.C., a Jewish youth living in Sidon and reared by a Roman freedman claimed the throne. He asserted that he was Alexander, the son of Herod and Mariamne, pretending that the assassins who had been instructed by Herod to slay both his sons, Alexander and Aristobulus, had taken pity on them, allowed them to escape, and substituted two corpses in their place. The striking resemblance borne by the pretender to the real Alexander deceived even those who had known the latter closely. It seems, however, that the youth was in reality the tool of a man intimately acquainted with the Herodian court, who hoped by placing his creature upon the throne, though for only a short interval, to secure enough plunder and then to disappear. The deceivers appeared first in circles in which Alexander had not been personally very well known. Thus he was welcomed in Crete and in Melos by the Jews, who willingly furnished him with ample funds and a royal equipment to undertake the journey to Rome, necessary to substantiate his claims with the emperor. The Jews in Rome likewise received him with open arms, and offered public thanks to God for the wonderful preservation of a scion of the beloved Hasmonean house. Augustus himself, however, was not so credulous. He knew Herod too well to believe that he would have allowed one he had condemned to death to escape; he was also closely acquainted with Alexander's features. On seeing the young man's robust form and toil-marked hands he was convinced of the fraud, and sought to move the pretender to confession by solemnly pledging him his life. The youth acknowledged the deception and told how his accomplice had led him to it. The emperor kept the promise to spare his life, but sent him to the galleys. The instigator of the plot was executed (see Josephus, "Ant." xvii. 12, and "B. J." ii. 7, §§ 1–3).

L. G.

**ALEXANDER DE FRANCISCIS, HEBRÆUS:** Author and bishop at Forli; lived in Rome in the sixteenth century. His Jewish name was Elisha de Roma. After his baptism he entered the order of the Dominican friars, in which he distinguished himself as an orator. Pope Clement VIII. appointed him proctor, then vicar-general, and, finally, bishop of Forli, which office he held from 1594 to 1597. The latter part of his life he spent as a civilian in Rome. He wrote: (1) Hebrew notes on Genesis and Exodus, with special reference to the text of the Vulgate; (2) a book entitled "De Tempore et de Sanctis."

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 285.

M. B.

**ALEXANDER THE GREAT.** See page 341.

**ALEXANDER OF HALES (Alexander Alensis):** An English theologian and a member of the Franciscan order; born in the county of Gloucester; died in Paris, 1245. He was educated at the latter place, where he afterward became a teacher. Alexander may be considered as the originator of the reformation of Christian scholasticism of the thirteenth century. In his "Summa Universæ Theologiæ" he for the first time made extensive use in the systematic treatment of Christian theology of Aristotle's "Logic" and such other works of this philosopher as were accessible in Latin translations. The dialectic method, which was afterward employed in the works of Christian scholastics, was probably developed and improved by him, whence he acquired among his contemporaries the title of "Doctor irrefragabilis et theologorum monarchus." Although steadfast in his theological convictions, he was not in the least intolerant toward other denominations; indeed, toward the Jews he exhibited exceptional clemency and impartiality. As to the question whether Jews and pagans with their religious practises should be tolerated among Christians, he deprecates the classing of Jews with pagans or Saracens who "usurp the Holy Land," and maintains that the Jews should be treated with forbearance for the reason that through them the Christians received the Law; Jesus of Nazareth was descended from their race, and their preservation is enjoined by Holy Writ.

In answer to an argument against the toleration of the Jews—namely, that the Talmud in many places slanders Jesus and his mother—he maintained that the Jews committed no wrong in writing such statements, as it was their religious belief that the Messiah had not yet come. He justified the punishment of Jews when they were guilty of public defamation or blasphemy, claiming, however, that even then it should not be more severe than the punishment of Christians committing like offenses; but all books containing revilings he held should be burnt ("Summa Universæ Theologiæ," book ii. p. 179, § 1). This verdict reflects the state of mind prevailing at that time in Paris, occasioned by the discussions and proceedings then pending relative to the burning of the Talmud. Relying upon a decision of the Council of Toledo (589), and moved by other motives as well, Alexander was opposed to constraining the Jews by punishment and menaces to embrace the Christian faith (*ibid.* book ii. p. 179, § 4). Unlike other theologians of his time who eagerly sanctioned the confiscation or plundering of the property of the Jews, he

contended that though the estates of Saracens or heretics might properly be seized by the government, the property of Jews ought not to be confiscated at all, since if the Jews were permitted to live, they should not be deprived of the means of living (*ibid.* book iii. 36, § 3).

In the "Summa Universæ Theologiæ"—the first fundamental work inaugurating the golden era of Christian scholasticism—are found traces of the two Jewish philosophers who exerted great influence upon the scholasticism of the thirteenth century—namely, Solomon ibn Gabirol (Avicebron) and Moses ben Maimon. Alexander affirms that not only corporeal but also spiritual substances—particularly the human soul—are composed of matter and form (*ibid.* book ii. ch. 12, § 1), a doctrine the logical consequences of which gave its original stamp to the system of Avencebrol (the name under which Gabirol is quoted by the scholastics), and which became from the time of John Duns Scotus (1274?–1308) the distinctive doctrine of the Franciscans as contrasted with that of the Dominicans. More numerous still are the instances of agreement with the "Moreh Nebukim" of Maimonides. The demonstration of Alexander that per se there is a knowledge of God, and that in addition to this independent knowledge there is a cognition of God from His acts, is undoubtedly taken from Maimonides. Referring to Ex. xxxiii. 23, he explains that to apprehend God from His acts is to see Him "from behind"; whereas to recognize God's essence as it is, is to know Him "face to face" (*ibid.* book i. ch. 2, § 1, art. 4; compare "Moreh," i. 21, 38, 54).

Alexander seems to have followed Maimonides both in his exposition of the proofs adduced by philosophers (*i.e.*, the Peripatetic school) regarding the eternity of the world, and in the refutation of the same ("Summa Universæ Theologiæ," book i. p. 12, § 8; compare "Moreh Nebukim," ii. 14, 17, 18). The proposition that from the beginning of Creation the force necessary to produce not only natural but also supernatural things was inherent in the universe, and that consequently the law in nature was not broken by miracles, recalls other well-known passages of the "Moreh" (ii. 42, 5, § 5; compare "Moreh," ii. 29).

Maimonides' explanation of the Mosaic legislation —which constitutes the chief contents of the third part of the "Moreh"—seems to have produced as great an impression upon Alexander as it did upon the later scholastics. Beneath the ceremonial laws, he says, must lie a deeper spiritual meaning, since the passage (Deut. iv. 6), "This is your wisdom and your understanding in the eyes of the nations," can not be construed to mean that on account of the mere strict observance of the law this people should be considered wise and intelligent (iii. 54, § 2; compare "Moreh," iii. 31).

His reference likewise to the opinion of the Jewish teachers of the law, that all commandments, the reason for which is not known to us, were given to the Jews for the purpose of keeping them from idolatry, plainly indicates the influence of Maimonides (iii. 28, § 2, art. 1; compare "Moreh," iii. 29, 52), and the same is the case with his assertion that the sacrifices were designed after the spread of idolatry, to serve as protection against this aberration (iii. 58; compare "Moreh," iii. 46).

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J. G.

**ALEXANDER, ISAAC:** German author; lived in South Germany in the second half of the eighteenth century, and wrote on philosophical subjects from a rationalistic point of view. His works include: "Von dem Dasein Gottes, die Selbstredende Vernunft," Ratisbon, 1775; "Anmerkungen über die Erste Geschichte der Menschheit nach dem Zeugnisse Mosis," Nuremberg, 1782; "Vereinigung der Mosaischen Gesetze mit dem Talmud," Ratisbon, 1786; "Einheitsgedichte," a German translation of the "Shir ha-Yiḥud," Ratisbon, 1788; "Abhandlung von der Freiheit des Menschen," and "Kleine Schriften," Ratisbon, 1789.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 33, 34.

M. B.

**ALEXANDER JAGELLON:** Grand duke of Lithuania and king of Poland; born 1460; died at Wilna, 1506. He was the son of King Casimir IV. He ascended the throne of Lithuania in 1492, and that of Poland upon the death of his brother, John Albert, in 1501. More prodigal even than the other Jagellons—noted for their extravagance—and weak in character, he was much swayed by his successive favorites, so that his attitude toward the Jews exhibits a wavering instability. Immediately upon ascending the throne, December 1, 1492, he not only confirmed the privileges granted to the Jews by his predecessors, but even added new ones, giving to the Jews of Troki the full rights of burghers; and the collection of taxes was farmed out to them as heretofore. He also repaid to the Jews the large indebtedness incurred by his father; and there was nothing that seemed to indicate the coming storm —the first persecution of the Jews in Lithuania. In 1495 Alexander, as grand duke of Lithuania, issued without warning an edict in the following terms: "The Jews must leave the country."

**Instability of His Character.**

The Lithuanian Jews at that time apparently were far more refined than their Polish coreligionists. They spoke and wrote the Russian language, did business in partnership with their Christian fellow citizens, and had social intercourse with them. At the end of the fifteenth century many among them bore Russian names, as, for instance, Zubetz, Ryabchik, Olsheika, Glukhoi, Mamotlivy, Kravchik (see article NAMES). They occupied themselves not only in commercial enterprises, but were also engaged in agriculture and the handicrafts. The majority of the Lithuanian Jews were not wealthy, but those leaseholders and tax-collectors among them who had become rich purchased estates from the nobility and developed into gentlemen farmers. Some of these Jews or their heirs finally embraced Christianity.

Neubauer ("Aus der Petersburger Bibliothek," p. 121) gives an account of two *kinot* (elegies) contained in Caleb Afendopolo's work "Mar 'Ober" (extant in manuscript in the St. Petersburg Public Library), dealing with the expulsion of "God's people" from Spain, Russia, and Lithuania, and giving the date of their expulsion from Lithuania as 1493, instead of the actual year, 1495. Etza Nisanowicz, the court physician of Prince Radziwill (who lived between 1595 and 1666), gives in the notes to his medical work the correct date, 1495, but names King Albert instead of Alexander as the one who brought the Jews back from Ratno, Poland, to Lithuania in 1503.

Among the Jewish writers who treat of the subject of the expulsion of the Jews from Lithuania, Prof. A. Harkavy refers to the following (Bershadski's article in "Voskhod," pp. 5 *et seq.*, January, 1892): In the work "Shushan-Sodot," written by Moses ben Jacob of Russia in April, 1495, and published in Venice, 1650 (2d ed., Koritz, 1784), it is said: "Our time is the time of calamities for the lost sheep [of the house of Israel]." Abravanel, in 1497, speaks of the hard times in store for the Jews of Germany, Lombardy, and Russia. Solomon ibn Verga, enumerating in "Shebet Yehudah" the epochs calamitous to the Jews, puts the ninth epoch of their misfortunes in the year 1490, when the Jews were driven from Savoy, Piedmont, Sicily, and Russia. In the preface to the prayer-book of the Crimean Jews, living in Kaffa and Karassu-Bazar, published in 1735, it is said that this prayer-book was arranged by Moses ha-Goleh (the Exile), who came with a great number of banished Jews from Russia to Constantinople.

**Works on Expulsion.**

According to Bershadski, the Jews were banished from the cities and districts of Brest, Troki, Wilna, Lutzk, Vladimir, and Kiev. They were admitted into Poland by Alexander's brother King John Albert, and remained in Ratno and vicinity until 1503, when they again returned to Lithuania by the order of Alexander.

**Banished Jews Return.**

In 1501 Alexander, after the death of his brother John Albert, was elected king of Poland. In his new dominions dwelt the Jews who had previously been expelled by him from Lithuania. As it was difficult for him to banish them from Poland owing to their wealth, their great numbers, and the protection of the influential Polish nobility, he found it politic to "permit" them to return to Lithuania. The colonists from Germany and Sweden, who were to have taken the place of the banished Jews, had failed to come; the new tax-collectors did not meet his expectations; and the war with Moscow required great sums of money. Accordingly the Jews were "permitted" to return to Lithuania in March and April, 1503, on the following conditions: They were to settle in the same places where they had lived before; and all their houses, stores, gardens, fields, meadows, etc., were to be sold back to them at the prices paid by the present owners. In their turn the Jews had the right to collect all outstanding debts not paid to them at the time of their banishment; they were obliged to furnish 1,000 horsemen for the army, and to pay a considerable annual amount to the authorities. Probably not long before the end of Alexander's reign the Jews contrived to have the obligation touching the 1,000 horsemen abolished, and had to pay taxes and additional imposts like all other burghers instead.

**As King of Poland.**

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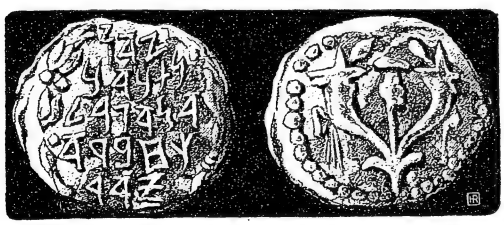
H. R.

**ALEXANDER JANNÆUS (Jonathan):** King of Judea; born about 126 B.C.; died 76 B.C. He was the third son of John Hyrcanus, by his second wife, and ascended the throne in the year 102 B.C. He was always badly treated by his father in order thereby to enhance the prestige of the heir apparent, Aristobulus I., and of his brother Antigonus—both children of Hyrcanus' former marriage. Aristobulus, when he became king, deemed it necessary for his own security to imprison his half-brother; and it was his queen, Salome, who first set him at liberty. Aristobulus died after a reign of one year, and Alexander, as the oldest living brother, had the right not only to the throne but also to Salome, the widow of his deceased brother, who had died childless; and, although she was thirteen years older than he, he married her. As, according to Pharisaic conceptions the dignity of high priest was not a hereditary one, the son of a deceased high priest could not claim the succession by right (Sifra, Ahare Mot, viii.). [It has been suggested that the Alexandra whom Alexander married was not the widow of Aristobulus: Deutsch, in Rahmer's "Literaturblatt, 1900."] Alexander, accordingly, did not conflict with Pharisaic views when he married a widow and later took possession of the high priest's office. Besides the Talmud itself (Yeb. 20*b*) considers the prohibition against a high priest's contracting a levirate marriage as a later prescription of the rabbis, as a "preventive" (גזירה) which possibly in Alexander's time had not even been theoretically considered. It is certain that the Sadducees, adhering to the literal conception of the Law (Lev. xxi. 13), considered the levirate marriage as inapplicable to the case of a high priest; so that the first public act of this new king—the marriage of his brother's widow—was one of anti-Sadducaic tendency. But in the beginning of his reign Alexander had no time to occupy himself with matters of internal political importance; and the statement that on his accession he put to death a brother whom he feared as a possible rival is therefore highly improbable. Such a step would certainly have alienated a considerable proportion of the people. Moreover, the plans of conquest that he cherished demanded large supplies of soldiers, which could certainly not be obtained, especially among Pharisaic Jews, by blood-stained hands.



Copper Coin of Alexander Jannæus.
(After Madden, "History of Jewish Coinage.")

Alexander's chief aim was to make Judea great and powerful; to this he devoted his life. His first expedition was against the city of Ptolemais (Acre). This campaign seems to have been well timed politically; for just then the two Antiochi of Syria, the eighth and ninth of that name, were actively engaged against each other, so that neither could lend any assistance to the beleaguered city. Help, however, came to the citizens of Ptolemais from Ptolemy Lathurus, who had been cast out by his mother, Cleopatra, queen of Egypt, and had founded for himself a kingdom in Cyprus. He landed a large army for the relief of the town; but Alexander met him with treachery, arranging an alliance with him openly while secretly he sought to obtain the help of his mother against him. As soon as Ptolemy learned of this intrigue, he marched against Asochis, near Sepphoris, which, together with 10,000 prisoners and much plunder, he captured upon a Sabbath. A similar attack upon Sepphoris failed; but in a later battle at Azophon on the Jordan, Alexander with his whole army suffered a woful defeat at the hands of Ptolemy with a much smaller force. To this defeat of the Jews Alexander's own temerity contributed not a little; for, relying upon his own strength, he allowed the enemy to cross the river unimpeded, in order that, as he thought, he might the more easily catch him between his army and the stream. He saw his error only when it was too late. The enemy fell upon the Jewish camp, women and children were struck down, their corpses were hacked to pieces, flung into caldrons and boiled, so that the people thought they were dealing with cannibals. Alexander might easily have lost his crown and Judea its independence as the result of this battle, had it not been for the assistance extended by Egypt in this extremity. Cleopatra's two Jewish generals, Helkias (חלקיה) and Ananias (חנניה), represented so vividly the dangers of allowing her banished son Ptolemy to remain victorious that she entrusted them with an army against him. As a result Ptolemy was forced to withdraw to Cyprus, and Alexander was saved. The Egyptians, it is true, as compensation for their aid, desired to annex Judea to their country; but considerations

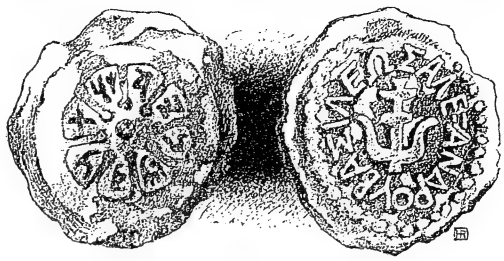
**His Wars.**

touching the resident Egyptian Jews, who were the main support of her throne, induced Cleopatra to modify her longings for conquest. The Egyptian army withdrawn, Alexander found his hands free; and forthwith he planned new campaigns. His operations in northeastern Palestine ended scarcely less disastrously. He captured Gadara and the strong fortress Amathus on the Jordan; but, in an ambush set for him by Theodorus, ruler of Amathus, he lost the whole of the rear-guard of his army—10,000 men—together with his baggage. He was more successful in his expedition against Philistia, capturing Raphia, Anthedon, and finally, in the year 96, the ancient city of Gaza, which he occupied through treachery, and gave up to be pillaged and burned by his soldiery.

Scarcely, however, had peace been restored in external affairs, when civil strife began to rage within. The newly adopted policy of the Hasmoneans, inaugurated by John Hyrcanus and zealously continued by his sons, which consisted in greater prominence being given to political interests and the repression of religious considerations, led at last to open conflict between the ruling dynasty and the Pharisees, who represented and ruled popular sentiment. The latter, the spiritual successors of the Maccabeans, sided with the Hasmonean princes when it was a matter of the defense of Palestine, inasmuch as a free country afforded the best opportunity for what lay closest to their hearts; namely, the free and untrammeled observance of Judaism. But with a policy of conquest they would have nothing to do; rightfully appreciating the course of events, they had no ambition to take part in the world's politics, reserving all their attention and energy for the ethical and religious development of the ancestral faith. This friction—which would have brought about dangerous results in the time of Hyrcanus I., had it not been for the strong personality and good luck of that prince, which enabled him to hold the balance between parties—came to a positive rupture in the reign of his son. The relations between Alexander and the Pharisees were probably never very cordial; though, according to the statement of the Talmud, Simon b. Shetaḥ, the head of the party, was a brother of the queen and a frequent guest at the palace. The inscription upon his coinage, יהונתן המלך, Βασιλεὺς Ἀλέξανδρος (King Alexander), must in itself have offended Pharisaic sensibilities; for them the house of David was the only legitimate royal house, all others being usurpers of the royal title. Even the phil-Hellenic Aristobulus I. took this into consideration when he permitted only Hebrew inscriptions upon his coins, and contented himself with the title of high priest upon them.

**Internal Dissensions.**

Possibly had Alexander's warlike undertakings been slightly more successful, the Pharisees might have pardoned him even worse transgressions than this. His continuous campaigns from 104–98 B.C. inflicted such hardships upon Palestine as to make his conquest of a few Philistine towns seem comparatively trivial. As a result of this warlike policy, Alexander felt compelled to maintain friendly relations with that class of the people most deeply interested in national political aggrandizement—the Sadducees, the aristocratic class. In order to show his affinity with the Sadducees, he, in his capacity of high priest, while offering the prescribed water libation on the Feast of Tabernacles, allowed the water to run upon his feet, thus expressing his contempt for this purely Pharisaic ceremony. The people present were so incensed at this demonstration against the Pharisees, with whom they in the main sided, that they pelted the king with the citrons which they carried in accordance with one of the customs of this festival. They assailed him with loud cries, and styled him "son of the captive," thus resurrecting the old Pharisaic charge against the members of the Hasmonean house and their eligibility to the priesthood (see John Hyrcanus). Alexander summoned his Pisidian and Cilician mercenaries and let them loose upon the people, slaying then and there 6,000 Pharisees.



Copper Coin of Alexander Jannæus.
(After Madden, "History of Jewish Coinage.")

But the matter did not end here. Returning from an unsuccessful expedition against Obedas, the king of the Arabs, he found his people, incited by the Pharisees, armed and arrayed against him; and for six years thereafter a state of actual war prevailed between the people and the royal troops, costing the lives of no less than 50,000 Jews. When, finally, Alexander, realizing his impotence, sought peace with the Pharisees, he was met with the response that the first and only condition of lasting peace was his death. His brutal cruelty in massacring the defenseless multitude in the sacred precincts of the Temple robs the reply of its harshness; and the Pharisees felt themselves justified in their bitterness. No excuse, however, can be found for their treasonable negotiations with the Syrian king Demetrius III., son of Demetrius Eucærus, whom they summoned to fight against their monarch. The rule of a foreigner, with free exercise of their religion, seemed to them a less evil than independence under a Sadducean ruler. Nevertheless, national feeling proved stronger than religious sentiment among the Pharisees, or at least among the Pharisaically inclined; for after the bloody battle near Shechem between Alexander and Demetrius, in which the former lost nearly his whole army, he himself escaping only as a fugitive into the mountains of Ephraim, a large number of the Pharisees who had taken service with the Syrians went over to Alexander, compelling Demetrius to withdraw from Judea. Alexander showed himself on this occasion even more short-sighted than his opponents. Instead of concluding an honorable peace with them, for which the opportunity was certainly at hand, he not only prosecuted his attacks upon hostile Pharisees, but treated them with excessive and inhuman cruelty. Upon the advice of a Sadducee favorite named Diogenes he caused in one day 800 captured Pharisees to be nailed on crosses. This monstrous deed is rendered still more horrible by the legendary statement that he caused the wives and children of the condemned to be executed before their eyes, while he, surrounded by feasting courtiers and courtezans, enjoyed the bloody spectacle. This ruthless act struck terror into the hearts of his Pharisee opponents, and they emigrated, to the number of 8,000, to Syria and to Egypt. Their subsequent fate was equally sad; that of those who settled in Syria especially so, for

**His Cruelty.**

there the hatred against the Jews was intense and accompanied with violence; the greater part of them were massacred near Chalcis, and only a small remnant found refuge in Bet Zabdai. Of those that escaped to Egypt, one of the most prominent was Judah ben Ṭabbai, while another leader, Simon b. Sheṭaḥ, dragged out a miserable existence among the Arabs.

**Last Campaigns.**

Alexander found that this semblance of peace at home, dearly bought as it was, by no means added to his strength against outside enemies. Hated by the people, he had to place his main reliance upon hired foreign troops; and yet he could not effectively counteract the increasing power of his nearest neighbor, the Arab king ARETAS. When the latter invaded Judea, Alexander was too weak to oppose him, and he purchased the enemy's withdrawal only by means of shameful concessions. The defeat suffered by Alexander at Adida—which commanded the road between Jaffa and Jerusalem—placed the key of the capital in the Arab's hands. But Alexander was not the man readily to admit himself beaten; and he sought to wipe out the disgrace of this defeat by the conquest of petty rulers. His three years' war east of the Jordan (about 85–82) was successful; and he conquered Pella, Dium, Gerasa, Gaulana, Seleucia, and the strong fortress Gamala.

**Death.**

His life in the field and the inebriety to which he had become addicted combined to bring on a persistent fever, which undermined his strength and rendered the last three years of his life full of suffering. Notwithstanding this, he continued his warlike enterprises until, at the siege of the fortified town Ragaba, he succumbed to his ailment at the age of fifty-one, in the year 78 B.C. His wife, Salome, was present at his death, and by his last will and political testament—as related by Josephus and the rabbis—he entrusted to her the reins of government, and gave her upon his death-bed the following instruction as to her attitude toward the conflicting parties in the nation: "Fear neither the Pharisees nor those that are not Pharisees [namely, the Sadducees], but guard thyself against the dyed ones [hypocrites] who do the deed of Zimri (Num. xxv. 14) and expect the reward of Phinehas" (Num. xxv. 10–13; Ps. cvi. 31; Soṭah, 22*b*). The body of Alexander was brought to Jerusalem and, thanks to the magnanimity of the Pharisees, who cherished no grudge against a dead tyrant, was interred with every mark of respect.

**Character and Importance.**

Alexander had only one aim in life: to increase the extent of his kingdom to its natural boundaries—the Mediterranean sea and the eastern desert. Its pursuit brought him into conflict with the Pharisees; that is, with the people in general. This opposition was based neither upon religious nor personal grounds, but upon political ones only. Alexander would probably have given way to the Pharisees in everything if they had kept him supplied with soldiers. He seems to have been the victor in this mutual antagonism; for, in spite of all adverse fortune, he approximately attained his goal. He not only maintained his hold upon the towns and fortresses received from his predecessors, but made conquests on both sides of the Jordan. In point of fact, however, Alexander's achievements were but of a temporary character; for as time was not granted to him in which to bind the people steadfastly to the Hasmonean dynasty, and as his cruel persecution of the Pharisees served only to intensify the love and devotion of the people to these, their religious guides; so in reality he did not permanently enlarge the Jewish kingdom, but, instead, undermined its very foundations. Alexander Jannæus must be considered as having contributed by far the largest share to the catastrophe which overtook Palestine soon after his death. Compare the articles SIMON B. SHEṬAḤ, PHARISEES, and SADDUCEES.

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L. G.

**ALEXANDER, LIONEL LINDO:** Political and communal worker; born in London May 14, 1852; died Jan. 31, 1901. He was educated at the St. Marylebone's and City of London schools. For nine years (1884–92) he filled the position of honorary secretary to the Jewish Board of Guardians of London. He was a member of several political associations and was active in organizing political campaigns in the metropolitan constituencies. He was president of the Jewish Workingmen's Club and Lads' Institute, vice-president of the Home and Hospital for Jewish Incurables, vice-president of Jews' College, having acted on its council since 1877; on committees of Jews' Infant School (1876), Stepney Jewish Schools (1876), Jews' Hospital and Orphan Asylum (1875), Jewish Board of Guardians (1879). Alexander was considered an authority on economic and sociological questions, and gave evidence before the House of Lords' and House of Commons' select committees on the "Sweating System" and on "Emigration and Immigration." He compiled "Jewish Population Statistics," and as honorary secretary for several years wrote the annual reports of the Jewish Board of Guardians.

G. L.

**ALEXANDER LYSIMACHUS** (known also by his prænomen of **Alexander** alone; Josephus, "Ant." xviii. 6, § 3): Alabarch; brother of the philosopher Philo, and father of Julius Alexander and Tiberius Julius Alexander. He held office under the emperors Tiberius and Claudius. He was imprisoned by Caligula, but was released and restored to office by Claudius, for whose mother, ANTONIA, he had filled the post of procurator. In Soferim, i. 9, where the editions read תורתו של אלכסנדרוס ("the Law of Alexander"), a manuscript reads אלכסנדריים. Graetz ("Jew. Quart. Rev." ii. 102) believes that reference is made to gilded letters in a scroll of the Law, belonging to the alabarch Alexander Lysimachus. This, however, is quite impossible, as Alexander Jannæus is meant. Alexander Lysimachus once refused Herod Agrippa I. (who was always in financial straits) a loan, but accorded it to Agrippa's wife Cypros. The gates of the Sanctuary were decorated by him in gold and silver (Josephus, "B. J." v. 5, § 3). See ALABARCH.

BIBLIOGRAPHY: Josephus, *Ant.* xix. 5, § 1; xx. 5, § 2.

S. KR.

**ALEXANDER, MAURICE ALEXANDER:** An Australian politician; born in London, Nov. 30, 1820; died in Sydney, N. S. W., January 27, 1874. He arrived in Sydney in 1834, and from the year 1863 represented Goulburn in the New South Wales House of Assembly. He acquired a very considerable fortune by careful investment in real estate. At his death, his widow, among other beneficent acts, founded a scholarship in the University of Sydney, and dedicated it to his memory.

BIBLIOGRAPHY: Heaton, *Australian Dictionary of Dates*, s.v.

G. L.

**ALEXANDER, MICHAEL SOLOMON:** First Anglican bishop of Jerusalem; born of Jewish parents at Schönlanke, in the grand duchy of Posen, May, 1799; died at Belbeis, Egypt, November 23, 1845. His training was strictly orthodox, and at the age of sixteen he became a teacher of the Talmud and of the German language. In 1820 he removed to England and lived as a private tutor in various country towns, marrying, in 1821, a Miss Levy, of Plymouth. His study of the New Testament and the Prophets, and the suggestions of several Christian clergymen whom he met, resulted in his conversion to Christianity and his baptism, June 22, 1825, at St. Andrew's Church, Plymouth, in which town he had been officiating as ḥazan to the Hebrew congregation. His wife followed his example six months later, and was baptized in Exeter. Soon afterward, Alexander removed to Dublin, where he became a teacher of Hebrew, was ordained by the archbishop of the diocese, and appointed to a small charge in that city, June 10, 1827. He then became interested in the work of the London Society for the Promotion of Christianity among the Jews, and subsequently proceeded to Danzig, establishing headquarters there, whence he undertook to evangelize the Jews of West Prussia and Posen. In May, 1830, he returned to England, where for nearly twelve years he acted as home missionary of the society. In 1832 Alexander was appointed professor of Hebrew and rabbinical literature in King's College, London, which position he retained till November, 1841. His inaugural address was upon the value of rabbinical literature. He was associated with Dr. Alexander McCaul in the translation into Hebrew of the revised edition of the New Testament, and also took a prominent part in the translation of the Anglican liturgy into the same language. In 1841 Professor Alexander was ordained at Lambeth Palace as bishop of the United Church of England and Ireland at Jerusalem, that he might ameliorate the condition of the Christians in the Holy Land. Into his charge was given the superintendence of the English clergy and congregations in Syria, Chaldea, Egypt, and Abyssinia. He was the first to be appointed to this position, one which had been established by an arrangement between the German, Lutheran, and Anglican churches, and which caused no little embarrassment to the High-church party of the English Church, who would not recognize Lutheran orders. His appointment indeed provoked much opposition from entirely opposite quarters, but especially from the Catholic communion: and it was the first inciting cause of Newman's secession to Rome. The bishop's progress to Jerusalem was conducted with much pomp and ceremony, and he overcame the difficulties of his position with much discretion and prudence. After nearly four years' stay at Jerusalem, during which he made partial tours of his extensive diocese, Alexander found it expedient, in November, 1845, to pay a visit to England. This he arranged to do by way of Cairo, but near Belbeis, within a few hours' journey of Cairo, he expired of heart disease.

He published "The Hope of Israel," a lecture, 1831; "The Glory of Mount Zion," 1839; "The Flower Fadeth"; "Memoir of Sarah Alexander," 1841.

BIBLIOGRAPHY: *Dictionary of National Biography*, s. v.; De le Roi, *Gesch. der Evangelischen Judenmission*, ii. 44–49; idem, *Michael Solomon Alexander, der Erste Evangelische Bischof in Jerusalem*, 1897.

G. L.

**ALEXANDER OF MILETUS** (called **Polyhistor** on account of the number of his writings on geography, history, grammar, natural science, rhetoric, and philosophy): Flourished between 105 and 40 B.C. He was the author of a book entitled Περὶ Ἰουδαίων ("Upon the Jews"). This work, of which only a few fragments have been preserved, quoted in the works of Eusebius and Clement of Alexandria, consisted evidently of excerpts from various Jewish, Samaritan, and heathen authors, touching the earlier history of the Jews, strung together with a pretense of chronological order. Although these excerpts reveal their author as nothing but a compiler without taste or judgment, and bereft of all literary ability, they possess, even in their meagerness, a certain value. In his compilation heathen and Jew are cited indiscriminately side by side; and to Alexander, therefore, the world is indebted for information on the oldest Jewish, Hellenic, and Samaritan elaboration of Biblical history in prose or poetry. The epic poet Philo, the tragic writer Ezekiel, the historian Eupolemus, the chronicler Demetrius (the so-called Artapanus), the historian Aristeas, and the Samaritan Theodotus, as well as an unnamed fellow countryman of the latter often confused with Eupolemus, the rhetorician Molon (an anti-Jewish writer)—all of these authors are known to posterity only through extracts from their works which Alexander embodied verbatim in his. Of some interest for the ancient history of the Jews is his account of Assyria-Babylonia, frequently drawn upon by Jewish and Christian authors; in it extracts are given, especially from Berosus, and also from the "Chronicles of Apollodoros" and the "Third Book of the Sibyllines." Josephus made use of the work (see Freudenthal, "Alexander Polyhistor," p. 25), and likewise Eusebius in his "Chronicles." Probably only Alexander's account of the Flood is taken from Berosus, who is confirmed by the newest Assyrian discoveries, while his account of the Confusion of Tongues is probably of Jewish-Hellenic origin. Another work of his seems to have contained considerable information concerning the Jews. What Eusebius quotes ("Præparatio Evangelica," ix. 20, 3) would seem to have been taken from this work, which is no longer extant, except indirectly through Josephus. It may be noted that Alexander twice mentions the Bible, which, however, he knew only superficially, as appears from his curious statement that the Law of the Jews was given to them by a woman named Moso, and that Judea received its name from Judah and Idumea, children of Semiramis. In his above-mentioned work, specifically devoted to the Jews (Περὶ Ἰουδαίων), he furnishes several useful notes touching Jewish history; and its method, or rather want of method, arises entirely from Alexander's lack of literary judgment in compiling haphazard from both heathen and Jewish sources.

The text of the fragments preserved is in very unsatisfactory shape, owing to insufficient collation of the manuscripts. How much of his originals Alexander himself omitted is difficult to say, in view of the corrupt state of the text of Eusebius, where most of his fragments are to be found. Abydenus—the Christian editor of Alexander's works—evidently had a different text before him from that which Eusebius possessed.

Text of the fragments Περὶ Ἰουδαίων is to be found in Eusebius, "Præparatio Evangelica," ix. 17; Clemens Alexandrinus, "Stromata," i. 21, 130, and Müller, "Fragmenta Historicorum Græcorum," iii. 211–230; prose extracts, from a new collation of the manuscripts, in Freudenthal, "Alexander Polyhistor," pp. 219–236.

BIBLIOGRAPHY: Freudenthal, *Alexander Polyhistor*, Breslau, 1875 (*Hellenistische Studien*, i. and ii.); Unger, *Wann Schrieb Alexander Polyhistor?* in *Philologus*, xliii. 528–531, *ib.*

xlvii. 177–183; Susemihl, *Gesch. der Griechischen Literatur*, ii. 356–364; Schürer, *Gesch.* 3d ed., iii. 346–349. An English translation of the fragments is to be found in Cory's *Ancient Fragments*, London, 1876; a French translation in Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, 1895, pp. 65–68.

L. G.

**ALEXANDER (SENDER) BEN MORDECAI:** Associate rabbi of Prague in the second half of the seventeenth century. His work, "Shelḥiṭot u-Bediḳot," in Hebrew and Judæo-German (Amsterdam, 1667), deals, as its title implies, with the precepts on the slaughtering of cattle and inspection of the inner organs.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 4397.

L. G.

**ALEXANDER BEN MOSES ETHAUSEN.** See ETHAUSEN, ALEXANDER BEN MOSES.

**ALEXANDER, SAMUEL:** Metaphysician and psychologist; born in Sydney, New South Wales, July 6, 1859. He was educated at Wesley College, Melbourne, after which he attended the Melbourne University, where he made an excellent academic record, and in 1877 gained a Balliol scholarship for classics, two years later achieving the distinction of a "double-first." In 1881 he took a first-class in the final school of classical honors and became a fellow in Lincoln College, Oxford. Subsequently he became tutor at Lincoln College, but resigned in 1890 to study experimental psychology under Münsterberg in Freiburg. In July, 1893, he was appointed to the chair of logic and philosophy at Owen's College, Manchester, and in 1896 became one of the examiners in philosophy at London University. Alexander's attainments as a philosopher form a worthy sequel to his distinguished university career. He is at once metaphysician and psychologist, and has assimilated both the English and the German methods. His book, "Moral Order and Progress," 1889, is a distinct contribution to ethics; in it Professor Alexander makes an attempt to combine evolutional with Hegelian ethics. He has also written several articles of importance for "Mind."

BIBLIOGRAPHY: *Jew. Chron.* July, 1893; *Jew. Year Book*, 1899.

G. L.

**ALEXANDER SEVERUS:** Roman emperor from 222 to 235; was especially friendly to both Jews and Christians. It was on this account, and not because of his Syrian descent, that the mocking inhabitants of Antioch and Alexandria, while celebrating their festivals, called him a Syrian synagogue-overseer and a high priest (*Syrum archisynagogum et archierum*; see Ælius Lampridius in his biography of Alexander Severus, chap. xxviii.). It seems that the emperor was accustomed to announce in advance the names of those whom he would appoint to important positions of state, in the same manner as the Jews and Christians used to call out in their synagogues and churches the names of their candidates for public office (*ibid.* chap. xlv.).

Either from Jews or Christians he had learned the golden rule, "Do unto others as thou wouldst have them do unto thee" (Hillel, Shab. 31*a*); and he adopted it as his motto, inculcating it upon his subjects whenever they were about to inflict a wrong on any one (*ibid.* Ælius Lampridius, li.). He caused this maxim to be inscribed also upon his palace and upon public buildings (*ibid.*). In his private chapel (*lararium*), where he was accustomed to pray every morning, he had, besides the images of Apollonius, Orpheus, and Jesus, also an effigy of Abraham (*ibid.* chap. xxix.). The reign of Alexander Severus was, indeed, a happy period for the Jews as well as for the whole Roman empire. He continued all former privileges of the Jews (*Judæis privilegia reservavit*, ibid. chap. xxii.). The verse in Dan. xi. 34, "Now when they shall fall, they shall be holpen with a little help," was interpreted by the Jews, says Jerome, as referring to Severus and Antoninus (*De Severo et Antonino*), "whom the Jews loved very much." Grätz, in his "Gesch. d. Juden," 4th ed., iv. 452, explains the words of Jerome as referring to one emperor only, Alexander Severus, whom he identifies with the Antoninus of whose friendly attitude toward Judaism and of his friendship for Judah the Patriarch the Talmudic sources frequently speak. Jerome refers very probably to Alexander Severus and to Antoninus Pius, whom he mentions after Alexander because he treats history retrogressively.

**His Liberal Attitude.**

Alexander Severus is mentioned also in the Talmud and Midrash, but in the confused manner not uncommon in these authorities. A certain Justina, daughter of "Severus, son of Antoninus," is said to have told "Rabbi" that she was married at an extraordinarily early age (Niddah, 45*a*). "Severus, the son of Antoninus," became, according to the Talmud ('Ab. Zarah, 10*a*), emperor during the life of his father, and through the efforts of the latter. At this time Antoninus promised "Rabbi" that Tiberias should be raised to the rank of a colony. Since Severus appears in these passages to have been friendly toward the Jews, it is rather surprising that the selection of his reign as an era to count from was looked upon as a punishment on Israel (Midrash Shir ha-Shirim Zuṭṭa, ed. Buber, i. 6, Berlin, 1894; also "Jew. Quart. Rev." vi. 685). He is mentioned in this account as having reigned eighteen years, although he actually reigned only thirteen. Other passages in the rabbinical writings, in which אסוירום is mentioned, refer perhaps to VERUS.

**In the Talmud.**

The ambitious mother of Alexander Severus, Mammæa, seems also to have found a place in rabbinical literature. A passage in the Hebrew Apocalypse of Elijah (published by M. Buttenwieser, Leipsic, 1897, and previously in Jellinek's "Bet ha-Midrash," iii. 65–68), wherein a Roman emperor is called, in veiled words, the son of a slave named Gigit, appears to refer to Mammæa, whose name may be construed to mean a "pipe" or "tube." Mammæa, who, while in Antioch, was wont to discuss religious matters with Origen (Gibbon, "Decline and Fall of the Roman Empire," chap. xvi.), probably took an interest in Jewish matters also, and in this way became known to the Jews. A synagogue in Rome was called the Synagogue of Severus (דאסוירום, also בנישתא דסוירום). It was so called either out of gratitude to Severus, or because a scroll of the Law, presented by Alexander Severus to the Temple in Jerusalem, was preserved here. Variants of this scroll from the Masoretic text are contained in "Bereshit Rabbati" (see A. Epstein, in "Monatsschrift," 1885, pp. 337 *et seq.*; "Recueil des Travaux Rédigés en l'Honneur de D. Chwolson," pp. 49 *et seq.*, Berlin, 1899). Although it is proved beyond a doubt that Alexander Severus was favorably inclined toward the Jews, nevertheless the opinion of Grätz (4th ed., iv. 224), that the Talmudic tradition which describes "Rabbi" and "Antoninus" as on terms of intimate friendship refers to Alexander Severus (in which case "Rabbi" would mean Judah II.), is open to serious doubt. For in the first place it is historically certain that Alexander Severus refused to bear the name of Antoninus; secondly, the Talmudic passages quoted above

**The Severus Synagogue.**

distinguish between Severus, son of Antoninus, and Antoninus himself; and thirdly, Christians were just as much favored by Alexander as Jews; he was tolerant toward all. See ANTONINUS. S. KR.

**ALEXANDER (SENDER) SHOR.** See SHOR, ALEXANDER.

**ALEXANDER SUSLIN HA-KOHEN OF FRANKFORT:** One of the most important Talmudists of his time; flourished in the first half of the fourteenth century. He was rabbi first in Cologne and Worms, and then moved to Frankfort-on-the-Main, where he died some time before 1349. Alexander was the author of the book "Aguddah" (Collection), the contents of which justify its title.

**"Aguddah."**

In concise fashion it enumerates the most important legal decisions, based on Talmudic law, made by preceding rabbinical authorities. Its purpose is to render such decisions accessible for guidance in their practical application. A comparison of the "Aguddah" with Jacob b. Asher's "Ṭur," written at the same time in Spain, reveals the deficiencies of the German Jews of that day in matters of method and systematization. While Jacob b. Asher, in spite of the fact that he partially discards Maimonides' order and method, exhibited in his "Yad ha-Ḥazakah," presents a comparatively concise compendium of the *dinim* (laws) in use, the "Aguddah" shows a conglomeration of legal enactments and personal comments on the Talmud—in which much foreign matter is interspersed—so that it would have proved actually worthless for the practical purpose for which it was intended. Among the German Jews, however, the "Aguddah" received a cordial welcome, while Sephardic Jews have almost absolutely ignored it. Such authorities of the beginning of the fifteenth century as Jacob Mölln (Maharil) and Jacob Weil consider Suslin's judgments to be decisive. Its reputation is also shown by the fact that extracts from the same were made a hundred years later (Hanau, 1610), under the title of "Ḥiddushe Aguddah" (Novellæ from the "Aguddah"), comprising a selection from Alexander's own explanations in the "Aguddah." Characteristic of the author, his work, and the period in which he lived is his decision—upon Ḥul. i. 32—that the תלמיד חכם ("pupil of the wise") of the present day can not claim the rights and privileges of the class thus named in the Talmud, because nowadays there is no longer any true *talmid ḥakam*. Alexander evidently acknowledged by this the decadence of Talmudical learning in his time and was conscious of his own inferiority.

BIBLIOGRAPHY: M. Horovitz, *Frankfurter Rabbinen*, i. 9-11; Michael, *Or ha-Ḥayyim*, No. 476.

L. G.

**ALEXANDER SÜSSKIND BEN MOSES OF GRODNO:** A great cabalist of the eighteenth century; died at Grodno, Lithuania, in 1794. He wrote "Yesod we-Shoresh ha-'Abodah" (The Essence and Root of Worship), Novydvor, 1782, a work frequently republished. It contains directions for the right use and comprehension of the ritual, the daily prayers, and those for the Sabbath and holy days; also divers exegetical articles on Rashi's commentary on the Prophets and Hagiographa, and articles on the Holy Land and the Temple. Alexander left also an ethical will to his sons, which contains admonitions regarding divine service. This work was published in Grodno in 1794.

BIBLIOGRAPHY: Friedenstein, *'Ir Gibborim*, pp. 62, 63; *Fuenn, Keneset Yisrael*, i. 313.

J. L. S.

**ALEXANDER SÜSSKIND BEN MOSES KANTSHIGER:** Biblical scholar of the eighteenth century. He was the author of "Miznefet Bad" (The Linen Miter), Zolkiev, 1747, a series of dissertations on the arrangement of the Pentateuch, divided according to the weekly sections. He should not be confounded with Alexander Süsskind ben Moses of Grodno. Fürst and Benjacob, in their bibliographical works, have Moses as the patronymic of the author of "Miznefet Bad."

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 39.

J. L. S.

**ALEXANDER SÜSSKIND BEN SAMUEL ZANWIL:** A grammarian and cabalist; born at Metz about the end of the seventeenth century. In 1717–18 he published at Köthen (Anhalt, Germany) a work on Hebrew grammar, entitled "Derek ha-Kodesh" (The Sacred Way); appended to it is a Judæo-German essay on the Hebrew accents. In manuscript No. 90 of the Leyden collection three works are found of an Alexander ben Samuel, whom Steinschneider identifies with this Alexander Süsskind. They are: (1) "Yedi'at Elohim" (Knowledge of God), on the existence of God, immortality, etc.; (2) "Meleket ha-Miḇṭa," a work on Hebrew grammar; (3) "Zori ha-Yehudim," or "Theriaca Judaica," a Hebrew translation of a German work by Solomon Uffenhausen. In 1758 he lived at Leyden, where he wrote for Prof. Philip Puseal a treatise on the Cabala under the title "Reshit Ḥokmah" (The Beginning of Wisdom), which is still extant in manuscript at Frankfort-on-the-Oder.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 398; Wolf, *Bibl. Hebr.* iii. 119; Michael, *Or ha-Ḥayyim*, No. 478; Steinschneider, *Leyden Catalogue*, pp. 305, 306.

J. L. S.

**ALEXANDER, TIBERIUS JULIUS:** Roman general of the first century; son of the alabarch Alexander, who gave him the name of Tiberius, probably in honor of the emperor Tiberius; but he himself assumed the name of Julius out of compliment to the reigning family of the Julii. Alexander, who was a nephew or cousin of Philo, forsook the faith of his ancestors and rose to high rank. In the year 46 he was appointed by Claudius procurator of Judea (Josephus, "Ant." xx. 5, § 2; *idem*, "B. J." ii. 11, § 6). Nero afterward made him a Roman knight, and, in the war against the Parthians, assigned him to the post of civil governor by the side of the military official, the general Corbulo (Tacitus, "Annales," xv. 28). He received from Nero the important post of prefect of Egypt; and Agrippa hastened from Jerusalem—where the rebellion had just broken out—to Alexandria, in order to congratulate Alexander.

The appointment of this apostate from Judaism to this exalted position was destined to be fatal to the Jews of Alexandria; for when they began their struggle with the Alexandrians in order to maintain their rights, Alexander ordered out the Roman legions, and they devastated the Delta, the quarter inhabited by the Jews, and slew about fifty thousand of them ("B. J." ii. 18, §§ 7, 8). In the contest between Vespasian and Vitellius for the position of emperor, Alexander, on receipt of a letter from Vespasian, caused (July 1, 69) the Egyptian troops to swear the oath of allegiance to the latter ("B. J." iv. 10, § 6; Tacitus, "Hist." ii. 79; Suetonius, "Vespasian," vi.). This was probably done at the instigation of Berenice, who was a relative of Alexander. As a reward for this service the latter was appointed to accompany Titus in the Jewish war as *præfectus prætorio*—"general of the army" ("B. J." v. 1, § 6), probably the highest military office to which a Jew

ever attained. In the council of war before Jerusalem Alexander voted for the preservation of the Temple (Renier, "Conseil de Guerre Tenu par Titus," in "Mémoires de l'Institut," 1867, xxvi. 294; Grätz, "Gesch. d. Juden," 4th ed., iii. 531).

In 1838 an inscription was found in Aradus, in which the council and the people of Aradus pay homage simultaneously to Pliny the Elder and to Alexander ("Corpus Inscriptionum Græcarum," iii. 1278, No. 4536 *et seq.*). The dignities of Alexander are stated in this inscription as follows: *ἀντεπίτροπος* (this appellation is found here only, and is equivalent to vice-procurator; see Mommsen in "Hermes," xix. 640); eparch of the Jewish host; governor of Syria; eparch of the twenty-second legion in Egypt. The stone bearing this inscription was brought to Paris in 1864 (Renan, "Mission en Phénicie," 1864, p. 29).

Bibliography: Schürer, *Gesch. des Jüd. Volkes*, i. 473, 524.

S. Kr.

**ALEXANDER ZABINAS:** King of Syria, 124–122 B.C. He was the young son of a merchant, but he allowed himself to be proclaimed by the Egyptian king Ptolemy Physcon as an adopted son of King Antiochus VII., Sidetes, of Syria, and became the ruler of the country. In the active political intrigues of the time, Alexander found it to his advantage to secure the interest of the Jewish king Hyrcanus; and, in compensation, he rendered various services to the state of Judea.

Bibliography: Schürer, *Gesch.* 2d ed., i. 133, 209; Kuhn, *Beiträge zur Gesch. der Seleukiden*, pp. 9 *et seq.*; Babelon, *Rois de Syrie*, p. 163; Graetz, *History of the Jews*, ii. 6, 7.

H. B.

**ALEXANDER THE ZEALOT:** One of the chiefs of the political party of Zealots about the year 50 of the common era. Led by him and his colleague Eleazar, an armed body of Jews fell upon the city of Samaria, pitilessly massacring old men, women, and children of the Samaritans, and burning their villages. The motive for this sanguinary deed was revenge for the murder, in the Samaritan village of Gema (Ginæa), of a number of Galilean Jews who were on a pilgrimage to Jerusalem. The Roman governor Cumanus immediately went in pursuit of the Zealots; but Alexander seems to have escaped unharmed, while many of his followers were either slain or carried to Rome. See also Cumanus, Felix, Zealots.

Bibliography: Josephus, *Ant.* xx. 6, §§ 1-3; idem, *B. J.* ii. 12, §§ 3-7; Schürer, *Gesch.* i. 476; Grätz, *Gesch. d. Juden*, 2d ed., ii. 323.

L. G.

**ALEXANDERSOHN, JONATHAN:** German rabbi; born at Grätz, in Posen, about the beginning of the nineteenth century; died at Altofen (Old Buda), Hungary, Nov. 24, 1869. About 1830 he was rabbi in Schwerin-on-the-Warthe, whence he removed to Hungary. Here Götz Kohn, rabbi of Baja and a native of Schwerin, recommended him to the congregation of Csaba, in the county of Borsod, which elected him rabbi in 1833. His violent temper soon made him many enemies. He pronounced a decree of divorce which brought upon him the enmity of the rabbi of Szántó, Eleazar Löw, whose contention was that no divorce had ever been pronounced in Csaba, because of the uncertainty of the Hebrew transliteration of the name, and therefore it was not lawful to grant a divorce in this place (see Divorce). Alexandersohn's enemies were encouraged by this contention to bring charges against him, and prevailed upon Löw to try him for heresy and for violations of the dietary and ritual laws. He was accused of disbelieving in a hereafter; of saying that he would take a lenient view in all legal questions; of sleeping bareheaded; of walking four cubits from his bed without washing his hands; and of other violations of Jewish rites. In 1835 a court, composed of three rabbis, declared him unworthy of the rabbinical office.

Moses Sofer, chief rabbi of Presburg, and Moses Teitelbaum, rabbi of Ujhely, the leader of the Hasidim in Hungary, confirmed this decision. Alexandersohn appealed to the civil courts in vain; but Solomon Rosenthal, a prominent member of the congregation in Budapest, and his old friend Götz Kohn of Schwerin, took up his case, and appointed a committee of five rabbis to consider it. The committee cleared him of all charges, and ordered the congregation to pay him 800 florins damages. Alexandersohn would not accept this indemnity, but demanded to be reinstated in his office. He brought other lawsuits against the congregation, and traveled through Germany, Belgium, France, England, and Italy in order to interest other rabbis and laymen in his behalf. Among those who defended him was Zacharias Frankel, then rabbi of Dresden, who addressed a letter to Moses Sofer, urging the latter to rescind his decision. All these efforts were unsuccessful, and in 1846 Alexandersohn published, in German and Hebrew, the documents relating to his case. He was finally reduced to beggary and thrown on public charity for his support, living the life of a tramp. He died in the Jewish hospital of Altofen, Nov. 24, 1869.

Bibliography: J. Alexandersohn, *Ehrenrettung und auf Dokumente Gestützte Widerlegung*, etc., Dessau, 1846 (the Hebrew part of this work, with the title תומך כבוד, was printed in Berlin in 1845); Jost, *Annalen*, 1840, No. 9 *et seq.*; L. Münz, *Rabbi Eleazar Genannt Schemen Rokeach*, pp. 131 *et seq.*, Treves, 1895; S. Kohn, in *Magyar Zsidó Szemle*, 1898, pp. 316-325, and 1899, pp. 17-29.

D.

**ALEXANDERSON (BEN ALEXANDER), DANIEL:** Theological writer of the seventeenth century. He embraced the Christian faith at Rouen (France) on April 21, 1621, and wrote in Syriac (rabbinic?) an open letter, setting forth the reason of his abandoning Judaism and calling upon his former coreligionists to do likewise. The letter was translated into several European languages and went through two English editions (London, 1688 and 1703).

Bibliography: Wolf, *Bibl. Hebr.* ii. 1003; Steinschneider, *Cat. Bodl.* col. 731.

M. B.

**ALEXANDRA:** Daughter of King Aristobulus II.; brought to Rome with her parents and brothers as prisoners of war by Pompey in the year 63 B.C. She was liberated by the senate in the year 56 B.C., it being held sufficient to detain Aristobulus only. Upon the death of her father, who was poisoned by the partizans of Pompey in the year 49 B.C., she found refuge with her mother and her brother Antigonus at the court of Ptolemy, prince of Chalcis. She married Philippion, Ptolemy's son. Unfortunately her father-in-law was entranced by her beauty, and, having secured the death of his son, espoused his widow.

Bibliography: Josephus, *Ant.* xiv. 4, § 5; 6, § 1; 7, § 4; Grätz, *Gesch. d. Juden*, ii. 149.

L. G.

**ALEXANDRA:** Daughter of Hyrcanus II., and wife of Alexander, son of Aristobulus II. She was one of the strongest and shrewdest supporters of the Hasmoneans at the court of Herod. When Hyrcanus was humiliated by Herod, on the occasion of the latter's entry into Jerusalem, Alexandra sought to stay the destruction of her father's house by

betrothing her daughter Mariamne to the Idumean conqueror. And when Herod, as king of Judea, appointed to the high-priesthood the obscure Ḥananel, she protested publicly against this injustice, and claimed the post for her young son Aristobulus. Upon the advice of Delius, the friend of Antony, who had assured her that nothing would be refused to the mother of two such pretty children, Alexandra even sent the pictures of Aristobulus and Mariamne to Antony and Cleopatra, begging them to aid her in obtaining her rights.

Herod must have realized that he had committed a grave error; for, upon learning of the step Alexandra had taken, he installed the sixteen-year-old Aristobulus in the high-priesthood (B.C. 35), stating that his reason for not having done so in the first place was the extreme youth of his brother-in-law. But he publicly charged Alexandra with conspiracy against him; and it was only through her consummate hypocrisy that she extricated herself from the inculpation. When the unfortunate Mariamne was condemned to death, Alexandra again escaped her doom by publicly denouncing her own daughter as a proud and vile woman and an enemy of Herod. This action, however, seems to have displeased all who witnessed the scene.

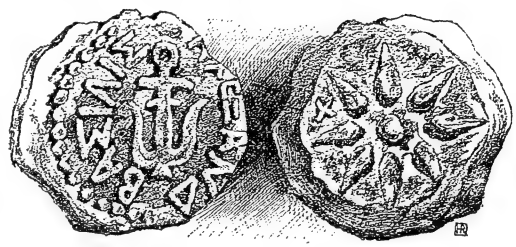
In the end, Alexandra shared the fate of her two children. Herod, after the execution of Mariamne, whom he had dearly loved, became addicted to fits of fury and was attacked by a dangerous malady. Alexandra thought this an opportune moment for the usurpation of power, and attempted to persuade the authorities of Jerusalem to surrender to her and to her sons the citadel and the Temple, lest at Herod's death they should fall into the hands of some other ruler. Her words were reported to Herod, and he decreed her execution (B.C. 28).

BIBLIOGRAPHY: Josephus, *Ant.* xv. 2, § 6; idem, *B. J.* i. 15, § 3; Schürer, *Gesch.* i. 309, 317; Grätz, *Gesch. der Juden*, iii. 168, 170; De Saulcy, *Histoire d'Hérode*, 1867; F. W. Farrar, *The Herods*, 1898.

W. M.

**ALEXANDRA** (Aramaic form of **Alexander**): Palestinian haggadist of the fourth century, contemporary of R. Levi. Commenting on Cant. iii. 1, R. Levi observes: "The congregation of Israel says to the Holy One—blessed be He!—'Lord of the Universe! In the past Thou wert wont to grant me intervals of light between nights; thus there was such an interval between the night I had spent in Egypt and the night I spent in Babylon, between that night and the one of Media [persecution of Haman], and between the Median and the Grecian nights, and between the Grecian and the Roman nights; but in these present times—naught but nights!'" Thereupon R. Alexandra says, "Yea, because I am asleep, neglectful of the study of Thy Law and the observance of Thy commandments, nights follow nights" (Cant. R. to *l.c.*). It is chronologically possible that this R. Alexandra is identical with R. Alexandra of Ẓadoḳa, of whom R. Zeira I. sought legal advice (Yer. Dem. ii. 22*c*); they stand, however, too isolated to allow of identification with each other or with Alexandri. As to the name Alexandra, an Aramaic form of Alexander, the Midrashim inform us that in those days Jews used to adopt the name Alexandra as an equivalent of Benjamin (Cant. R. to iv. 12, for which Lev. R. xxxii. reads Alexandri). S. M.

**ALEXANDRA (SALOME** [acc. to Eusebius Σαλίνα]; full Jewish name **Shalom Zion**): The only Jewish queen regnant with the exception of the usurper Athaliah; born 139 B.C.; died 67 B.C.; she was the wife of Aristobulus I., and afterward of Alexander Jannæus.* The statement, made by Josephus ("Ant." xiii. 11, §§ 1, 2), that during the reign of Aristobulus she brought about the death of the young prince Antigonus I., because she saw in him a rival of her husband, lacks confirmation. On Aristobulus' death (103 B.C.), she liberated his brother Alexander Jannæus, who had been held in prison. During the reign of Alexander, who married her shortly after his accession, Alexandra seemed to have wielded only slight political influence, as is evidenced by the hostile attitude of the king to the Pharisees. The frequent visits of the chief of the Pharisaic party, Simon ben Shetaḥ, who was said to be the queen's brother, to the palace, must have occurred in the early years of Alexander's reign, before he had openly broken with the Pharisees. Alexandra does not seem to have been able to prevent the



Copper Coin of Alexandra Salome.
(After Madden, "History of Jewish Coinage.")

cruel persecution of that sect by her lord; nevertheless the married life of the royal pair seems to have been a happy one, and on his deathbed Alexander entrusted the government, not to his sons, but to his wife.

This last political act of the king was his wisest; for the queen fully justified the confidence reposed in her. She succeeded especially in quieting the vexatious internal dissensions of the kingdom that existed at the time of Alexander's death; and she did this peacefully and without detriment to the political relations of the Jewish state to the outside world. Alexandra received the reins of government (76 or 75 B.C.) at the camp before Ragaba, and concealed the king's death until the fortress had fallen, in order that the rigor of the siege might be maintained. Her next care was to open negotiations with the leaders of the Pharisees, whose places of concealment she knew; and, having been given assurances as to her future policy, they declared themselves ready to give Alexander's remains the obsequies due to a monarch. By this step she astutely avoided any public affront to the dead king, which, owing to the embitterment of the people, would certainly have found expression at the interment, and might have been attended with dangerous results to the Hasmonean dynasty.

**Her Political Ability.**

The queen's accession brought freedom to hundreds whom Alexander had sent to languish in dungeons, and liberty to return home to thousands

*That Alexandra, the widow of Aristobulus I., was identical with her who married his brother Alexander Jannæus, is nowhere explicitly stated by Josephus, who no doubt took it for granted that the latter performed the levirate marriage prescribed by the law for the widow of a childless brother deceased. Josephus' statement ("Ant." xv. 6, § 3), that Hyrcanus, Jannæus' eldest son, was eighty years old when he was put to death by Herod, in 31 B.C., must be erroneous, for that would set the year of his birth as 111 B.C., and Jannæus himself was born in 125, so that he could have been but fourteen when Hyrcanus was born to him. It is difficult to understand how a thirteen-year-old boy married a widow of thirty.

whom the same cruel monarch had driven into exile. The Pharisees, who had suffered such misery under Alexander, now became not only a tolerated section of the community, but actually the ruling class. Alexandra installed as high priest her eldest son, Hyrcanus II.—a man wholly after the heart of the Pharisees—and the Sanhedrin was reorganized according to their wishes. This body had hitherto been, as it were, a "house of lords," the members of which belonged to the aristocracy; but it lost all significance when a powerful monarch was at the helm. From this time it became a "supreme court" for the administration of justice and religious matters, the guidance of which was rightfully placed in the hands of the Pharisees. Thus, the reign of Alexandra marks a most important epoch in the history of Jewish internal government.

**Reestablishment of the Sanhedrin.**

That the Pharisees, now that the control of affairs was in their hands, did not treat the Sadducees any too gently is very probable; although the execution of Diogenes, by whose advice King Alexander had 800 Pharisees nailed on the cross, speaks rather for their moderation than for their cruelty, inasmuch as the special reference to the execution of this reprobate shows that such acts of revenge must have been few. It was rather the evil conscience of the Sadducees that moved them to petition the queen for protection against the ruling party. Alexandra, who desired to avoid all party conflict, removed the Sadducees from Jerusalem, assigning certain fortified towns for their residence. Here, again, her shrewdness was displayed in so arranging that the important fortresses of Hyrcania, Alexandrion, and Machærus were not entrusted to their somewhat uncertain keeping. Alexandra's sagacity and tact succeeded in accomplishing what all the military genius of her husband had failed to effect; namely, to make Judea respected abroad. She increased the size of the army, and carefully provisioned the numerous fortified places; so that neighboring monarchs were duly impressed by the number of protected towns and castles which bordered the Palestinian frontier. Nor did she abstain from actual warfare; for she sent her son Aristobulus with an army to raise the siege of Damascus, then beleaguered by Ptolemy Menneus. The expedition was without result. The peril threatening Judea in the year 70 B.C. from the Armenian king Tigranes, in whose hands Syria then lay, fortunately passed over, as Alexandra's shrewd politics kept him away from Palestine. Only the last days of her reign were tumultuous. Her son Aristobulus endeavored to seize the government; and only her death saved her from the sorrow of being dethroned by her own child.

**Her Internal and External Policy.**

Rabbinical legend still further magnifies the prosperity which Judea enjoyed under Alexandra. The Haggadah (Ta'anit, 23*a*; Sifra, Ḥukkat, i. 110) relates that during her rule, as a reward for her piety, rain fell only on Sabbath (Friday) nights; so that the working class suffered no loss of pay through the rain falling during their work-time. The fertility of the soil was so great that the grains of wheat grew as large as kidney-beans; oats as large as olives; and lentils as large as gold denarii. The sages collected specimens of these grains and preserved them to show future generations the reward of obedience to the Law. See PHARISEES, SADDUCEES.

[The name "Shalom Zion" is variously modified in rabbinical literature: see Kraus, "Lehnwörter," s.v.; it occurs also in inscriptions; see Lidzbarski, "Handbuch der Nord-Semitischen Epigraphik," s.v., and art. ALPHABET in this vol., p. 443.]

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 11, § 12; 15, § 16; idem, *B. J.* i. 5; Ewald, *History of Israel*, v. 392–394; Grätz, *Gesch. d. Juden*, 2d ed., iii. 106, 117–129; Hitzig, *Gesch. d. Volkes Israel*, ii. 488–490; Schürer, *Gesch.* i. 220, 229–233; Derenbourg, *Essai sur l'Histoire et la Géographie de Palestine*, pp. 102–111; Wellhausen, *I. J. G.* pp. 276, 280–285; Madden, *Coins of the Jews*, pp. 91, 92; Willrich, *Judaica: Forschungen zur Hellenisch-Jüdischen Geschichte und Litteratur*, 1900, pp. 74, 96.

L. G.

**ALEXANDRE, ALBERT:** Chess-player; born at Hohenfeld-on-the-Main, Germany, about 1766; died in London, Nov. 16, 1850. Most of his life was spent in Paris, where he was one of the most frequent habitués of the Café de la Régence; but he returned for a short time to his native country in 1843, and afterward paid a visit to Egypt. A member of the French Chess School at the height of its predominance, he was distinguished for his brilliant combinations and his skill in solving problems, though not in the foremost rank as a player. He published (1) "Encyclopédie des Échecs" (Paris, 1837) and (2) "Collection des Plus Beaux Problèmes d'Échecs," giving 2,120 examples (Paris, 1846).

BIBLIOGRAPHY: Vapereau, *Dict. Universel des Contemporains*, s.v. Portrait in *Palamède* for 1844.

J.

**ALEXANDRE, ÉDOUARD:** French organ manufacturer and inventor; born in Paris December 4, 1824; died, 1888. He learned his trade in the factory established by his father, Jacob Alexandre, at Ivry near Paris, and in 1844 received an interest in the business. Father and son were the originators of the "piano-organ," the "piano-Liszt," and the "organ-melodium," called also "Alexandre organ." In 1856 the firm of Alexandre was awarded the medal of honor at the Paris Exhibition for its popular instruments, which had contributed much to the spread of a taste for music throughout France. Édouard was created chevalier of the Legion of Honor in 1860.

BIBLIOGRAPHY: Vapereau, *Dict. Universel des Contemporains*, s.v.; Larousse, *Nouveau Dict. Illustré*, s.v.

S.

**ALEXANDRI (-DRA, -DRAY, -DROS,** forms of **ALEXANDER):** There were probably two amoraim of this name, unaccompanied either by patronymic or cognomen; and as both were Palestinians, and both cultivated the field of the Haggadah, it is impossible to distinguish their respective teachings except in a few instances.

**1.** Two Midrashim preserve the following anecdote: R. Jannai was expounding the Law, when a trader was heard inviting the people to buy an elixir of life. The people crowded about the trader, and even R. Jannai was curious to see such a medicament. The trader was invited to approach the rabbi and to exhibit his wares; but he told the rabbi that neither he nor the like of him stood in any need of it. Importuned, however, to exhibit the elixir, the supposed trader produced the Book of Psalms, and pointing to a passage therein (Ps. xxxiv. 12–14), he read aloud: "What man is he that desireth life and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it" (Lev. R. xvi.; Tan., Meẓora', ed. Buber, 5). Elsewhere ('Ab. Zarah, 19*b*) the same anecdote is related, but instead of R. Jannai's name, that of the trader is given as R. Alexandri. Putting the several versions of the anecdote side by side, it is evident that Alexandri flourished in the first amoraic generation (third century), contemporaneously with R. Jannai, a junior contemporary of R. Judah I.

In the name of this R. Alexandri, R. Joshua b.

Levi reports an interpretation harmonizing certain seemingly contradictory passages in the Pentateuch. In one place (Deut. xxv. 19) the Lord is represented as commanding, "Thou shalt blot out the remembrance of Amalek"; and in another (Ex. xvii. 14–16, *Heb.*), as saying, "I will utterly put out the remembrance of Amalek from under heaven. . . . Yea, a hand on the throne of Yah: the Lord will have war against Amalek from generation to generation." By the first, says Alexandri, we are to understand that, as long as Amalek lays no hand on God's throne, thou must strive against him; by the second, when he lays hands on God's throne, the Lord Himself will blot out Amalek's remembrance, waging war against him from generation to generation (Tan. Ki Teze, 11; Pesiḳ. R. xii, 51*a*. Here the name appears as Alexandros).

Another of R. Alexandri's interpretations reported by the same R. Joshua suggests a Biblical support for the rabbinic enactment of blowing the *shofar* (trumpet) during the *musaf* (additional service) of the New-year, and not during the *shaḥarit* (morning service), by pointing out that in his prayer (Ps. xvii. 2) the Psalmist said, "Let my sentence come forth from thy presence," only after using several terms expressive of prayer and meditation. These terms he construes as follows: "Hear the right, O Lord," represents the recital of the SHEMA' (the declaration of God's unity); "Attend to my cry," the reading of the Law; "Give ear to my prayer" refers to that part of the service generally called TEFILLAH (prayer); "which I offer with unfeigned lips" refers to the additional prayer (Yer. R. H. iv. 59*c*; compare Pesiḳ R. xl.; Midr. Teh. on the verse). It is the same R. Alexandri in whose name R. Huna b. Aḥa (Roba) reports this observation: Come and see how great is the influence of those who perform pious deeds: generally where the Bible uses the term *hishḳif* (to look toward or down, as in Gen. xix. 28, Ex. xiv. 24), a curse is implied, while when used in connection with the discharge of duty, it means blessing, as in the prayer recited after the offering of tithes (Deut. xxvi. 12–15), which concludes with the expression: "Look down from thy holy habitation, from heaven, and bless" (Yer. Ma'as. Sh. v. 56, where the author's name is written Alexandra. Compare Tan. Ki Tissa, 14; Ex. R. xli; see Frankel, Mebo, 64*a*; Weiss, "Dor," iii. 53).

**Interpretation of Prayers.**

**2.** In the legendary portrayal of R. Ḥanina (Ḥinena) b. Pappa's life and death, the following incident is told: R. Ḥanina b. Pappa was dead, and people were ready to pay him the last honors; but a pillar of fire suddenly appeared and impeded their approach to the remains. At last R. Alexandri came near, and addressing the deceased, said, "Order the obstruction away, out of respect for the assembled sages"; but the deceased paid no attention to this demand, not even when requested to grant it out of respect for his own father (whose memory also would be honored by reverence shown to him). "Then do it out of respect for thyself," said R. Alexandri, whereupon the pillar disappeared (Ket. 77*b*). This legend, evidencing the popular esteem in which Alexandri was held, is also of chronological interest, because of its reference to Alexandri's presence at the funeral of an amora of the third generation (fourth century). Elsewhere (Ned. 41*a*) Alexandri reports sayings of R. Ḥiyya b. Abba. It is this R. Alexandri, who reports some Haggadot and Halakot in the name of Joshua b. Levi (Yoma, 53*b*, Sanh. 98*a*), and it is probably the same in whose name R. Aḥa III. reports (Tan. Lek Leka, ed. Buber, 1; Midr. Teh. on Ps. cii. 18).

Among the numerous homiletic observations coupled with the name of Alexandri, which may be the production of either of the two personages discussed above, are the following: The expression (Ps. x. 15), "Break thou the arm of the wicked," is applied to those who monopolize the market and raise the price of breadstuffs (Meg. 17*b*). From the tautology in the verse (Isa. xxvii. 5), "Let him take hold of my strength, that he may make peace with me: peace may he make with me," the doctrine is deduced, that, whosoever applies himself to the study of God's law—which is called עז strength—for its own sake, effects peace in heaven and peace on earth (Sanh. 99*b*). The reason for calling the same heavenly visitors "men" when in Abraham's company (Gen. xviii. 2), and "angels" when they visited Lot (Gen. xix. 1), is because with Abraham angels' visits were common occurrences, therefore the visitors were in his eyes only men; while to Lot—"the common man"—they were angels (Tan., Wayera, ed. Buber, 20; compare Gen. R. l.). The proverb (Prov. xi. 17), "He that is cruel troubleth his own flesh," refers to him who in hours of rejoicing neglects to invite his relatives because they are poor (Lev. R. xxxiv.). David is justified in applying to himself the term *ḥasid* (pious—Ps. xvi. 10, lxxxvi. 2) because whosoever hears himself reviled and resents not, when it is in his power to resent, is a partner of God, who is blasphemed by idolaters and resents not; and since David heard himself reviled when he could resent, and did not (II Sam. xvi. 5–12), he had the right to call himself ḥasid (Midr. Teh. lxxxvi. 1, and xvi. 10). With reference to the Psalmist's saying (Ps. li. 17), "A broken and a contrite heart, O God, thou wilt not despise," R. Alexandri remarks, "When a common man uses a broken vessel he is ashamed of it, but not so with the Holy One. All the instruments of His service are broken vessels." "The Lord is nigh unto them that are of a broken heart" (*ibid.* xxxiv. 19); "He healeth the broken in heart" (*ibid.* cxlvii. 3); "A broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 17); therefore, Hosea exhorts the Israelites, saying (Hosea xiv. 1), "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity" (Pesiḳ. R. xxv. 158*b*).

**Specimen of Haggadah.**

Two Alexandris, one of whom is surnamed "b. Haggai" (or Hadrin) and the other "Ḳarobah" (the liturgical poet), the former reporting a homiletic observation in the name of the latter, are also mentioned (Lev. R. xix., Cant. R. to v. 11). Their relation to the two Alexandris of this article must be a matter of conjecture only. As to the equivalent of the name, see ALEXANDRA.

BIBLIOGRAPHY: *Yer. Ber.* ii. 5*a*; *ibid.* ix. 13*b*; *Tan.*, ed. Buber, index; *Midr. Teh.*, ed. Buber, index: *Pesiḳ. R.* 130*a*, 167*b*, 180*b*, 193*b*; *Pesiḳ. R.*, ed. Friedmann, index; Bacher, *Ag. Pal. Amor.* i. 195–204.

S. M.

**ALEXANDRIA, Egypt—Ancient:** Historic city situated on the Mediterranean sea; fourteen miles west of the Canopic mouth of the Nile.

The history of the Jews of Alexandria dates from the foundation of the city by Alexander the Great, 332 B.C., at which they were present (Josephus, "Contra Ap." ii. 4; "Ant." xix. 5, § 2). From the very beginning their numbers seem to have been considerable: at all events, they formed a very large portion of the population under the successors of Alexander. A separate section of the city was assigned to them by the first Ptolemies, so that they might not be hindered in the observance of their laws by continual contact with the pagan population ("B. J." ii. 18, § 7). The site of this ancient Jewish quarter—the

existence of which is testified to also by Strabo ("Ant." xiv. 7, § 2)—can be fixed with tolerable accuracy: for Apion derisively refers to the Jews as a people living on a harborless shore: whereupon Josephus rejoins that this is a very excellent situation; for, as a consequence, they resided in the vicinity of the Royal Palace ("Contra Ap." ii. 4). The palace was built on the spit of land called Lochias, and the harbor was in proximity to it, west of Lochias. Therefore the Jews must have inhabited that part of the city that extended eastward from the palace. Moreover, the whole city was divided into five districts, which were named after the first five letters of the Greek alphabet. Of these five districts two were denominated Jewish districts, because the majority of their inhabitants were Jews (Philo, "Contra Flaccum," § 8; ed. Mangey, ii. 525). From this quite a clear conception of the strength of the Jewish population may be formed.

**The Jewish Quarter.**

According to Josephus, the fourth or "delta" district was populated by the Jews ("B. J." ii. 18, § 8); which fact warrants the inference that this isolation was already in existence in the time of Josephus (compare also "Ap." ii. 4). At that time, however, this isolation was not strictly enforced; for, according to Philo, there were many Jewish dwellings scattered throughout the city. There were even synagogues distributed all over the city (Philo, "De Legatione ad Cajum," § 20; ed. Mangey, ii. 565). As regards number and position, the Jews in Alexandria enjoyed a greater degree of political independence there than elsewhere. While the Jewish inhabitants of other cities of the Roman empire, without any political separation, formed private societies for religious purposes, or else became a corporation of foreigners like the Egyptian and Phenician merchants in the large commercial centers, those of Alexandria constituted an independent political community, side by side with that of the heathen population. Strabo thus describes their constitution ("Ant." xiv. 7, § 2): "At their head stands an ethnarch, who rules and judges the people; and, like the archon of an independent city, gives special attention to the proper fulfilment of the duties and to the compliance with the various regulations."

**Government.**

At the time of Augustus, a *gerusia* (council of elders) seems to have stepped into the place of this individual ruler. It appears indeed from a decree of the emperor Claudius that upon the death of the Jewish ethnarch, during the governorship of Aquila, Augustus permitted the appointment of an ethnarch ("Ant." xix. 5, § 2); but Philo distinctly states that at the time of Augustus the gerusia assumed the position of the *genarch*—this is the word he uses for ethnarch ("Contra Flaccum," § 10; ed. Mangey, ii. 527 *et seq.*). Since Philo mentions another governor than the one referred to by Claudius, it might be supposed that Augustus promulgated two different decrees upon this subject, and that during Aquila's tenure of office—the ethnarch having died—the emperor consented to a new election; but later, during the term of Magnus Maximus, the office of ethnarch again becoming vacant through death, he replaced it by the gerusia. But in this decree of Claudius, which gives a retrospect of the constitutional rights of the Alexandrian Jews, some mention of such a second decree would have been made. It is evident that Claudius refers to an ordinance which was still in force. Nor do the different names of the governors prove that there were different ordinances.

Soon after the death of the ethnarch, under the governorship of Aquila, a change took place in the governors, and the decree of Claudius was sent to Magnus Maximus, the successor of Aquila. As this occurred before his installation, it must refer to the same decree. Claudius intends only to make it apparent that Augustus permitted the Jews to retain their own government. Philo relates, more particularly, that the ethnarch was replaced by a gerusia. To the latter he frequently alludes in another passage of his work. The gerusia was presided over by archons, chief magistrates (Philo, "Contra Flaccum," § 10; ed. Mangey, ii. 528 *et seq.*). It numbered, as in Jerusalem, seventy-one members (Tosef., Suk. ed. Zuckermandel, iv. 198; Yer. Suk. v. 1). Josephus, also, refers occasionally to the "chiefs of the gerusia" ("B. J." viii. 10, § 1).

In consequence of their isolation, the Jews of Alexandria were unhampered in the exercise of their ceremonies, and were also enabled to regulate their civil affairs independently. The only restriction from which they suffered was due to official supervision delegated to royal, and afterward to imperial, representatives. The Jews of Alexandria, however, were quite independent of the council and civil government of the city proper. They formed a smaller political corporation by the side of the larger one. Moreover, there was no such thing as a council (*βουλή*) during the first two centuries of the Greek domination; this having been abolished by the Ptolemies, or, at the very latest, by Augustus, and only revived under Septimius Severus.*

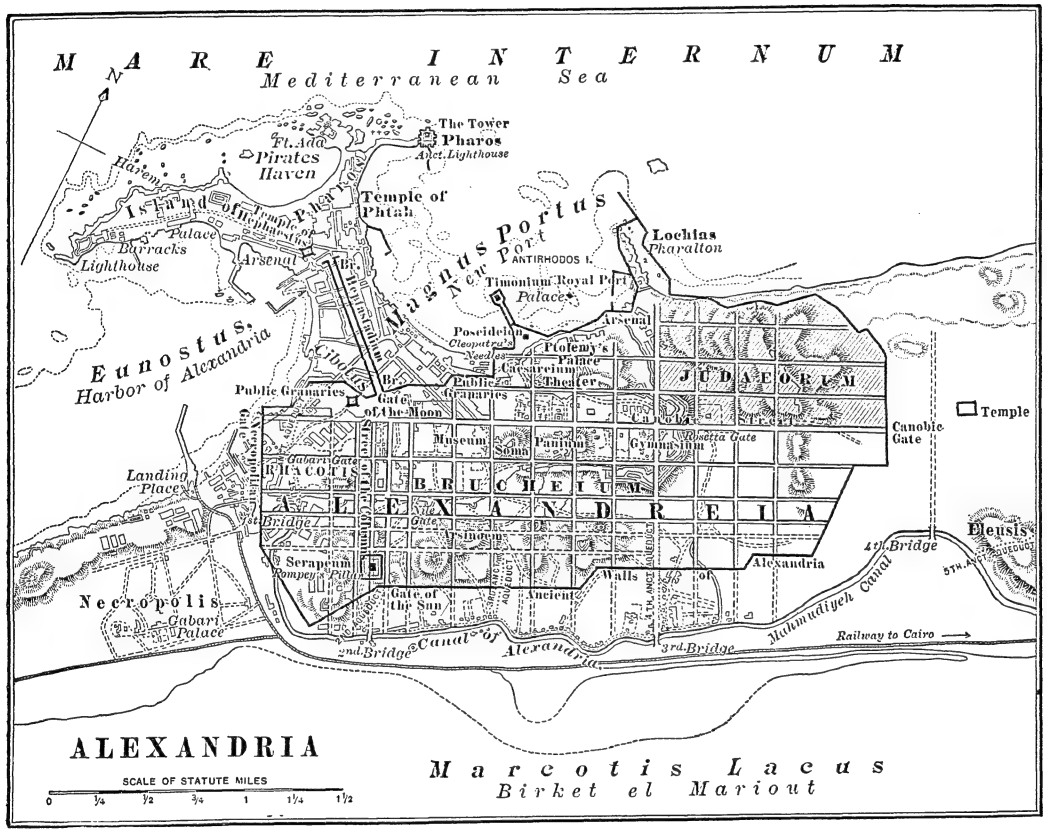
**Civil Rights.**

In spite of the political isolation of the Jews of Alexandria they did not lose their franchise as citizens. The doubts that have been expressed in connection with this by a few modern scholars are not supported by decisive evidence, but are based upon a general mistrust of Josephus, whose testimony, however, on all material points, is corroborated by Philo as well as by the decree of Claudius. Josephus says ("Ap." ii. 4): "Alexander gave them a place in which to live, and they also received the same rights as the Macedonians [Greeks], and up to the present their race has retained the appellation Macedonians." In another place ("B. J." ii. 18, § 7) he declares: "Alexander permitted them the same rights as the Greeks. This privilege they preserved under the successors of Alexander, who permitted them to call themselves Macedonians. Nay, when the Romans took possession of Egypt neither the first Cæsar nor his successors suffered the rights, which had been bestowed upon the Jews by Alexander, to be diminished." The decree by which Augustus confirmed the rights of the Jews, especially the civil rights of those in Alexandria, was engraved upon a tablet of brass which still existed at the time of Josephus ("Ap." ii. 4; "Ant." xiv. 10, § 1). Philo also gives prominence to the fact that the Jews enjoyed the civil rights of the Alexandrians (that is, of the Alexandrian citizens), and not those of the Egyptians ("Contra Flaccum," § 10; ed. Mangey, ii. 528).

In the persecutions that occurred during the reign of Caligula, Flaccus, governor of Alexandria, issued an edict in which he called the Jews "aliens and residents" ("Contra Flaccum," § 8; ed. Mangey, ii. 528).

* Dio Cassius, li. 17; Spartianus, in his biography of Severus, ch. xvii. Concerning the constitution of Alexandria, compare Strabo, xvii. p. 797; Kuhn, "Die Städtische und Bürgerliche Verfassung des Römischen Reiches," ii. 476 *et seq.*; Marquardt, "Römische Staatsverwaltung," 1881, i. 451 *et seq.*; Lumbroso, "Recherches sur l'Economie Politique de l'Egypte sous les Lagides," pp. 212 *et seq.*, Turin, 1870; Wilcken, "Observationes ad Historiam Ægypti Provinciæ Romanæ, pp. 7 *et seq.*, Berlin, 1885; Mommsen, "Römische Geschichte," v. 555–558; Jung, "Die Römischen Verwaltungsbeamten in Aegypten" ("Wiener Studien," 1892, xiv. 227–266).

But Claudius, the successor of Caligula, soon after his accession took pains to restore to them their old rights. In this last decree, especial reference is made to the rescripts and ordinances of the preceding emperors, from which it may be seen that the Jews had equal rights with the other citizens of Alexandria ("Ant." xix. 5, § 2). Finally, even Vespasian had occasion to interfere on behalf of the Jews, when he denied the petition of the Alexandrians to deprive them of their civil rights in the city ("Ant." xii. 3, § 1). The Jews not only enjoyed civil rights in Alexandria, but in public life occupied a more influential position than anywhere else in the ancient world. There they did not form the lower classes, as in many other towns; but by their




MAP SHOWING PLAN OF THE ANCIENT CITY—JEWISH QUARTER SHADED.

riches and education constituted a large and influential portion of society; possessing the confidence of the ruling powers, they attained also to public offices and posts of honor. The conduct of the Ptolemies toward them certainly varied, but that of the first members of that dynasty was uniformly favorable ("Contra Ap." ii. 4).

In connection with the alleged modern disinclination of the Jews to military service in foreign countries, it is curious to notice that they were often employed as soldiers in Egypt, and even attained to high military positions. Ptolemy I., Lagi, is said to have distributed 30,000 Jewish soldiers over the land as garrisons (Pseudo-Aristeas, ed. Wendand, 1900, § 13). Jewish camps have been found in several places in Egypt, which were without doubt the barracks of those Jewish troops; such a *castra Judæorum* was on the eastern side of the Delta ("Notitia Dignitatum Orientis," chap. xxv.), and a Ἰουδαίων στρατόπεδον on the western side of the Delta ("Ant." xiv. 8, § 2; "B. J." i. 9, § 4; compare Schürer, "Gesch." 3d ed., iii. 98).

**Jews as Soldiers.**

In an inscription found at Athribis in the southern part of the Delta, the first name on the list of those who built the synagogue is that of a "captain of the police" ("Rev. Ét. Juives," xvii. 235). Ptolemy VI., Philometor, and his consort, Cleopatra, "entrusted their whole kingdom to Jews, and the generals-in-chief of the army were the two Jews Onias and Dositheus ("Contra Ap." ii. 5). Another Cleopatra, their daughter, in a war that she waged against her son Ptolemy Lathyrus, also appointed two Jews as generals in her army, Helkias and Ananias, sons of the high priest Onias, who built the temple at Leontopolis ("Ant." xiii. 10, § 4; 13, § 1).

Under the Romans, rich Jews occasionally held the office of alabarch, as for example Alexander, the brother of the philosopher Philo, and later a certain Demetrius (see for Alexander, "Ant." xviii. 6, § 3; 8, § 1; xix. 5, § 1; xx. 5, § 2; Demetrius, *ib.* xx. 7, § 3). This office must not be confounded with that of the Jewish ethnarch; it was a civic trust, and probably identical with the *arabarch*, the chief tax-collector on the Arabian or eastern shore of the Nile (Schürer, "Gesch." 3d ed., iii. 88 *et seq.*). Such an office could only be filled by one who controlled a large capital, but it also provided a source from which great profit might be drawn.

**Jews as Public Officials.**

Josephus' remark ("Contra Ap." ii. 5, end) that the Roman emperors continued the Jews of Alexandria "in the positions of trust bestowed upon them by the former kings—namely, 'the control of the river'"—refers probably to the frequent employment of the Jews as alabarchs. By "control of the river" must be understood the collection of taxes from the commerce thereon.

From these facts it may be concluded that the Ptolemies, as well as the Roman emperors, upon the whole, treated the Jews of Alexandria with consideration. Of the Ptolemies, according to Josephus, Ptolemy VII., Physcon, formed the only exception in his hostility toward them; and his conduct was not influenced by any dislike of the Jewish religion, but was due to their attitude in party politics. When Ptolemy VII. strove to wrest the throne of Egypt from Cleopatra—the mother of Ptolemy VI.—the Jews, led by the general Onias, fought on the side of Cleopatra. It is said that Ptolemy VII., angered by their opposition, ordered those Jews that remained in Alexandria to be put in chains and cast before elephants. Contrary to expectations, the animals turned upon the enemies of the Jews, and Ptolemy VII. was persuaded by one of his concubines to undertake no further repressive measures against them ("Contra Ap." ii. 5). The same story is told of Ptolemy IV. in the third book of Maccabees, which, however, can not be considered a trustworthy source. Josephus (*l.c.*), as well as the third book of the Maccabees (vi. 36), makes note of a thanksgiving festival, annually celebrated in Alexandria in commemoration of this miraculous preservation of the Jews. That the latter enjoyed perfect religious freedom under the Ptolemies is not gainsaid. Some of their synagogues even seem to have exercised the right of asylum on an equality with the heathen temples. There is in the Egyptian Museum at Berlin a Greek inscription of the later Roman period ("Corpus Inscriptionum Latinarum," t. iii. supplem. n. 6583) found in lower Egypt, which says that the queen and the king (supposed by Mommsen to be Zenobia and Vaballathus) commanded the renewal of an old inscription, the main contents of which were that King Ptolemy Euergetes declared the synagogue inviolable—that is, granted it the right of an asylum. Both Ptolemy III. and Ptolemy VII., Physcon, bore the cognomen Euergetes; but a pronounced friendly attitude toward the Jews is to be expected from the former rather than the latter. Moreover, it is in consonance with the custom prevalent during the reign of Ptolemy VII., that the queen should be mentioned together with himself.

Ptolemy VI. also permitted the building of the Jewish temple in Leontopolis. The rights of the Jews were not altered under the Roman emperors. The persecution under Caligula was only a passing episode. The Jews had express permission to discard the practise of the Cæsarean cult, which was so contrary to their religion. Nevertheless, repeated and sanguinary conflicts occurred; but the Roman emperors, Caligula excepted, were not responsible for these unfortunate events, which had their cause largely in the deep-seated antipathy toward each other of the pagan and the Jewish populations. In Roman times this feeling became more intense, and often culminated in bloody strife. This mutual aversion was due to the religious peculiarities of Jews and Egyptians, and was equally strong on both sides. The flame of popular passion burst forth, sometimes on one side and sometimes on the other. These strained relations between the two races existed also in other cities, especially where the Jews enjoyed civil or political rights. In Alexandria, however, the situation was particularly dangerous, because the Jews formed a powerful element in the city. The fundamental causes of the persecutions under Caligula may be traced to this circumstance; though the emperor himself contributed to it in no small degree, by demanding of the Jews that divine veneration which agreed with an ancient custom prevailing since the rule of the Ptolemies, and which the heathen population therefore were quite willing to accord him.

**Under the Roman Empire.**

The actual conflict was begun by the heathen rabble of Alexandria; in the refusal of the Jews to obey the imperial decree, they saw an excuse for opening up hostilities against them. The persecution broke out in the autumn of the year 38, at the time when the Jewish king Agrippa was on a visit to Alexandria. The king was first made the subject of ridicule in a pantomime, in which an imbecile, named Karabas, was arrayed in imitation royal insignia, and scoffingly hailed as king, with the Syrian title *Maran* (Lord). Once aroused, the populace was not easily satisfied, and demanded that statues of the emperor be erected in the synagogues. Flaccus, the Roman governor, from his knowledge of the emperor's peculiarities, did not dare to oppose them; he acceded to all the demands of the Jew-baiters, who became more importunate with every concession made by the governor. In quick succession, Flaccus ordered the placing of statues in the synagogues; deprived the Jews of civil franchise by an edict; and finally permitted a general persecution of them. The enraged heathens now fell upon the Jewish inhabitants of Alexandria; their dwellings and shops were plundered; the Jews themselves were cruelly maltreated and killed, and their dead bodies mutilated. Some were publicly burned, and others dragged alive through the streets. Some of the synagogues were destroyed, and some desecrated with an image of Caligula. Flaccus not only made no attempt to restrain the violence of the mobs, but of his own initiative instituted barbarous regulations against the Jews. He caused thirty-eight members of the gerusia to be manacled and hurried to the theater, where, before the eyes of their enemies, they were publicly scourged, some of them to death.

**Riot in Alexandria.**

The subsequent events, from the autumn of 38 till the death of Caligula in 41, are not recorded in detail. Flaccus was suddenly recalled in the year 38, and banished to the island of Andros, where he was put to death by order of the emperor. It is highly improbable, however, that the condition of the Jews underwent any favorable change during the reign of Caligula. The commission that proceeded to Rome under the leadership of the philosopher Philo was treated with contempt by the emperor, and seems to have met with utter failure, due, no doubt, to the simultaneous appearance, before the emperor, of another delegation from Alexandria—headed by Apion, the well-known opponent of the Jews—which counteracted the endeavors of the Jewish commissioners. It was only upon the death of Caligula and the accession of Claudius that the Jews were enabled to regain their former rights; and this was followed by a considerable period of quiet.*

**Philo's Commission to Rome.**

* On ascending the throne Claudius immediately restored all rights to the Jews ("Ant." xix. 5, § 2), and among those liberated was the alabarch Alexander, who had been imprisoned by Caligula (*ib.* 5, § 1). The chief authority for the history of this persecution are the two works of Philo, "Contra Flaccum" and

New conflicts arose under Nero and Vespasian, closely connected with the great Jewish uprising in Palestine. In Alexandria a very serious struggle broke out, at about the same time as in Palestine, the cause of which was insignificant, but in which the Jews took such a threatening stand that the governor, Tiberius Alexander, a Jew by birth and a son of the alabarch Alexander, was obliged to call out the Roman troops against them. Peace was restored only after much shedding of blood ("B. J." ii. 18, § 7). A few years later, after the close of the war in Palestine, a serious revolt, instigated by the Sicarii in Alexandria, was suppressed by the more considerate element of the Jewish population. Nevertheless, the governor, Lupus, thought it advisable, after the destruction of the Temple of Jerusalem, to close the one at Leontopolis ("B. J." vii. 10). The great revolt of the Egyptian Jews under Trajan (114–117) was attended by enormous loss of life. At first the Jews had the advantage over the Greeks, who in a battle outside the gates of Alexandria were beaten and compelled to retreat into the city; but here they gained the upper hand, and massacred the Jewish inhabitants.*

**Renewed Persecution.**

Notwithstanding the marked contrast between the views of life held by the Jews and the pagans, the influence of Hellenism did not fail to impress a peculiar stamp upon the intellectual development of the Alexandrian Jews. Indeed, the commingling of the Jewish religious teachings with the spirit of Hellenism nowhere went so far as in that city; though here, as elsewhere, the Jews remained true, in all essentials, to the religion of their forefathers. Of this statement there are many convincing confirmations. Like their brethren in Palestine, they assembled in the synagogue every Sabbath to hear the reading of the Law and the Prophets, and for the other religious services. According to Philo, there were many synagogues (*προσευχαί*) scattered throughout the city of Alexandria. One of them is mentioned by him as being especially large and magnificent ("De Legatione ad Cajum," § 20; ed. Mangey, ii. 568). It is, without doubt, the same synagogue which is described in the rabbinical writings as being constructed in the form of a large basilica. It contained seventy-one golden chairs corresponding with the number of the elders. In the center was a wooden platform, upon which stood the ḥazan, who, at the conclusion of each blessing, gave the signal with a flag for the congregation to respond with the Amen. The worshipers were not indiscriminately seated, but were separated according to their respective trades (Tosef., Suk. iv.

**Hellenism Influences Judaism.**

ed. Zuckermandel, p. 198; Yer. Suk. v. i.). There can be little doubt that the Alexandrian Jews also observed the new moon and the annual festivities in the same manner as did the other Jews. Two feasts peculiar to the Alexandrians are casually mentioned; one in commemoration of the translation of the Bible into Greek (Philo, "Vita Mosis," ii. § 7; ed. Mangey, ii. 140 *et seq.*), and a second in celebration of the miraculous deliverance from the elephants. Very little reliable information is at hand concerning the part taken by the Alexandrians in the cult of the temple at Leontopolis. It is probable that they offered sacrifices there without in the least neglecting their duties toward the Temple of Jerusalem. Philo remarks incidentally that he himself proceeded to the paternal sanctuary (in Jerusalem) as a delegate to pray and to sacrifice ("De Providentia"; Eusebius, "Præparatio Evangelica," VIII. xiv. 64, ed. Gaisford; according to the Armenian translation in Aucher, "Philonis Judæi Sermones Tres," etc., p. 116).*

Although the religion of their forefathers was so faithfully followed, the Jews of Alexandria nevertheless imbibed, to a great degree, the culture of the Greeks. Not many generations after the founding of the community, the Torah was translated into Greek (perhaps under Ptolemy II.; at all events not much later). It was read in Greek in the synagogues; indeed this was the language chiefly used in the service (Schürer, "Gesch." 3d ed., iii. 93–95). Greek must, therefore, have been the vernacular of the lower classes also. The better classes studied Greek literature in the schools, and read Homer, the tragic poets, Plato, Aristotle, and the Stoics. This intimate acquaintance with Greek literature naturally exerted a profound influence upon the Alexandrian Jews. They became Greeks without, however, ceasing to be Jews.

**Greek in the Ritual.**

The philosophers whose views were accepted by a few of the highly educated Jews were Plato, Aristotle, and the Stoics. Under such influences the Jews of Alexandria produced an extensive and varied literature. They wrote history and philosophy, as well as epic and dramatic poetry. Apologetics and polemics against the heathen found an important place in their literature, for the battle between the two camps was fought out also in the literary arena. Distinguished Alexandrian literati attacked Judaism very bitterly (Manetho [or Manethon], Lysimachus, Chæremon, and Apion). The Jews, on their side, conducted their defense chiefly in such a manner as to bring out the sublimity of their faith and the grandeur of its history. They sometimes took the offensive, and disclosed the inanity of idolatry and the ethical evils of paganism, exhorting and admonishing the heathen population to conversion. Their favorite method was to attribute such admonitory utterances to pagan authorities, particularly the highly venerated Sibyl (see HELLENIC LITERATURE and also SIBYLLINE ORACLES).

The constant daily contact of the lower class of Jews with the pagans in Alexandria resulted in the absorption of many superstitions. Among the less intelligent, Jewish and pagan witchcraft joined hands, as did Jewish faith and Greek philosophy among the more enlightened (Schürer, "Gesch." 3d ed., iii. 294–304). This blending of religious ideas prevailed

"De Legatione ad Cajum" (compare "Ant." xviii. 8, § 1). The recently discovered papyri throw further light on this subject. They show how Claudius punished the instigators of the persecution. Philo mentions Isidorus and Lampon as the two worst agitators ("Contra Flaccum," §§ 4, 15–17). Both were ordered to Rome by Claudius; and in a solemn council, consisting of twenty-five senators and sixteen of consular rank, they were tried and condemned to death. This appears from a papyrus text, the fragments of which have been carefully published by Th. Reinach ("Rev. Ét. Juives," 1895, xxxi. 161–178). From a casual remark in another papyrus relating to events of a subsequent period, it appears that the sentence was carried into effect ("The Oxyrhynchus Papyri," ed. by Grenfell and Hunt, part I., 1898, No. 33; Deissmann, "Theologische Literaturzeitung," 1898, cols. 602–606).

* These events are recorded by Eusebius ("Hist. Eccl." iv. 2; "Chronicon," ed. Schoene, ii. 164 *et seq.*; "Orosius," vii. 12; the statement also in Yer. Suk. v. i, concerning a massacre caused by Trajan, must refer to these events. Compare Derenbourg, "Essai sur l'Histoire de la Palestine," pp. 410–412). The city itself must have suffered considerably from these contentions, for Hadrian found it necessary to restore it in great part (Eusebius, "Chronicon").

*According to the Mishnah Ḥallah, iv. 10, the Alexandrians also brought their Ḥallah to Jerusalem, which, however, was not accepted. Some Alexandrian Jews submitted various legal questions to Rabbi Joshua ben Hananiah (Neg. xiv. 13; Niddah, 69*b et seq.*; compare Bacher, "Ag. Tan." i. 185–187, 1884).

more or less wherever Jews and Gentiles came into direct contact, but was especially strong and marked in Alexandria (Hadrian, "Letter to Servianus"; in Vopiscus, "Vita Saturnini," chap. viii.; in the "Scriptores Historiæ Augustæ," ed. Peter, 1865, ii. 209). In spite of all this, Judaism retained its peculiar characteristics even here. From Philo's intimation that because of the allegorical interpretation, many had failed to give due value to the literal meaning of the Law, it must not be concluded that large numbers of Jews habitually broke the Law. Philo himself affords proof that even those who most favored the allegorical interpretation still kept to the letter of Scripture ("De Migratione Abraham," § 16; ed. Mangey, i. 450). A certain laxity may indeed have obtained in some quarters; but in its essential points, the law was everywhere observed by the Hellenizing Jews as long as they remained within the pale of the synagogue.

**Blending of Religious Ideas.**

It may be well to append here whatever is known of the history of the Samaritans in Alexandria and in Egypt (compare Juynboll, "Commentarii in Historiam Gentis Samaritanæ," pp. 38–41, 43–45, Leyden, 1846). Alexander the Great is said to have settled Samaritans in the Thebaid ("Ant." xi. 8, § 6, end). At the time Ptolemy I., Lagi, conquered Palestine, he took with him many prisoners, not from Judea or Jerusalem alone, but also from Samaria and from those living near Mount Gerizim, and settled them in Egypt ("Ant." xii. 1). In a papyrus belonging to the middle of the third century B.C., mention is made of a village called Samaria in central Egypt ("The Flinders-Petrie Papyri," part ii., ed. by Mahaffy, pp. [14] 2, [88] 9, [93] 4, [94] 22, [96] 12, Dublin, 1893). During the reign of Ptolemy VI., Philometor, the Jews and Samaritans in Egypt are said to have brought before the king a dispute as to which was the true center of worship, Jerusalem or Gerizim ("Ant." xiii. 3, § 4; compare xii. 1, end). The existence of the Samaritans in Egypt is also implied in letters of the emperors Valentinian, Theodosius, and Arcadius to the *præfectus Augustalis* ("Codex Theodosianus," ed. Hænel, xiii. 5, 18). It can further be proved that they lived there during the Middle Ages, and even till the seventeenth century (see Juynboll, pp. 43–45; Heidenheim, "Nachrichten über die Samaritaner [in Ægypten] aus einem Handschriftlichen Reisejournale aus dem 15. Jahrhundert" in "Vierteljahrsschrift für Deutsch- und Englisch-Theolog. Forschung u. Kritik," 1867, iii. 354–356; Brüll, "Die Samaritaner in Kairo" in Brüll's "Jahrb." 1885, vii. 43–45). For further reference to Jews in Alexandria in medieval times, see EGYPT. E. SCH.

**Samaritans.**

**ALEXANDRIA, EGYPT — Modern:** The Jewish community of Alexandria, numbering (in 1900) 10,000 persons, is governed by an elective body of prominent men called the "Communità." This body numbers sixteen members, four being elected annually to serve for four years; only those contributing to the congregational treasury have the right to elect. The amount qualifying for the voting privilege ranges from £1 ($5) to £10 ($50) annually, according to the circumstances of the individual. The constitution and by-laws of the community are registered with the Austrian government. The Communità has entire control of the finances and affairs of the several congregations, making no distinction between natives and foreigners, or between Sephardim and Ashkenazim. In the year 1899 there were distributed at Passover 1,700 kilos (3,400 pounds) of mazzot. The Communità is called upon almost every week to provide means of transport for poor travelers. For such cases of illness as do not need hospital treatment, it maintains in the city a dispensary with attendant physicians.

**Organization.**

The revenues of the community are derived from synagogue dues and offerings, burial fees, and the tax on "kosher-meat," as well as from real estate and the dowry tax. All ecclesiastical matters are in the hands of a chief rabbi.

A printing-house was founded in 1874 by Ḥayyim Mizraḥi, from which numerous prayer-books, sermons, and responsa, and many volumes in Arabic and Hebrew as well as in European languages have been issued. In equipment and in the quality of its work it bears comparison with the best European presses.

With the exception of the blood accusation of March, 1881 (see FORNARAKI AFFAIR), which threatened for a time the peace of the community, the condition of the Jews in Egypt has been very satisfactory. They are under no special restrictions. Their trade is with Europe in general, and with England in particular. Many of them are bankers and capitalists; while merchants, commercial travelers, scribes, and artisans are numerous among them. They are also represented among the lawyers and officials of the courts. The languages spoken by the Jews of Alexandria represent many tongues. They are of various nationalities, and include Syrians, Turks, Rumanians, Russians, Austrians, Germans, Italians, and Frenchmen, with all the diverse characteristics and customs of each nation.

Situated as it is on the Mediterranean highway, Alexandria always has a large transient population of poor Jewish emigrants, going east or west, and these often are a heavy tax upon the resources of the community.

The synagogues are: (1) "Keneset Eliyahu," the most ancient of all, recognized as the synagogue of the community, and so called because it is said that the Prophet dwelt on that spot for some time. In the year 1487 Rabbi Obadiah da Bertinoro visited Alexandria on his journey from Italy to Jerusalem, and referred to this synagogue, stating that there were about twenty-five Jewish families in the city, and two ancient synagogues, in the smaller of which (dedicated to Elijah the prophet) the majority of the community worshiped. About the year 1870, prominent men of the community set about restoring this relic of antiquity; and it is now an elegantly appointed building with marble pillars and pavement, glass windows, and modern sittings. The women's gallery runs round three sides of the auditorium, and the building is situated in a well-kept garden or park. One-storied houses face both sides of the park; and into these sick persons, both Jews and Mohammedans, are taken in the belief that miracles are performed there by the prophet Elijah. This synagogue is well attended by the wealthier portion of the community: on the Day of Atonement as many as five hundred persons worship there. Alongside is a large hall where funeral services are held.

**Synagogues.**

(2) The chief synagogue in Alexandria is known as the "Zeradel." Its antiquity is evidenced by a stone slab inserted in one of its walls, which bears the following inscription in square Hebrew characters: "I, Judah, son of R. Saul of Spain (unto whom be peace), bought this site and built this synagogue for the welfare of my soul and the souls of my family, in the year 1311 after the destruction. . . ." The remainder is obliterated by decay. The lowest

line reads: "These pillars and the lintel came from the door of the sanctuary . . . and this is the door . . . to support it upon them . . . for a memorial." A particular treasure of this synagogue is a Hebrew Bible in elegantly written square characters, the work of a veritable artist. Each column or page is surrounded with elaborate ornamentation consisting of the Masora, both "Great" and "Small," written in the most microscopic Hebrew letters, which are legible only with a magnifying-glass; the readings of Ben Asher and Ben Naphtali are also given. The last page bears the inscription, "The property of David ha-Kohen, called Kutina, 5127" (1367). The name of the writer and date are unknown. There is also a Pentateuch, together with the early prophets, written upon parchment of larger size, of about the same period. Both these valuable manuscripts are jealously guarded, and are taken from the ark only upon the annual festival of the "Rejoicing of the Law," to be borne around the synagogue in the customary Procession of the Scrolls. In 1880 this synagogue was repaired and restored.

(3) A synagogue named "'Azuz"; date unknown, smaller in size than the "Zeradel." In addition to these there are the following: (4) The Franks' (that is, the European Spanish) synagogue, founded in 1840. The building is hired, not owned, by the congregation. (5) A hired room used as a *bet ha-midrash* (college) and a synagogue by the Moroccan Jews. (6) A bet ha-midrash named after Jedidiah, a former rabbi of the city. (7) The Gohar synagogue founded by Elijah Gohar. (8) Two halls hired by the Ashkenazi Jews for worship according to their own particular rite. (9) The Menasce synagogue, founded in 1878 by Baron J. L. de Menasce: a handsome building with marble ark, pillars, and pavement, costing about £8,000 ($40,000). It is supported by the revenues of two houses set apart by the Baron for this purpose. In 1900 the president was M. Joseph Tilche, who has so carefully managed the funds derived from the synagogue offerings and fees that the interest received from their investment is sufficient to defray the expenses of the school connected with it. (10) A synagogue, projected by Abraham Green, to be erected in a suburb where there has been a steady settlement of Jews for the past twenty-five years. The hall hitherto hired for prayer-meetings becoming too small, M. Green purchased (1900) a site in a suitable location and will erect a building to cost about £5,000 ($25,000).

**Schools.**

The community possesses several schools, but owing to the lack of those conducted upon modern lines, the children of the upper- and middle-class Jews attend the Christian private schools of the city. The most important Jewish schools are (1) that established by Baron J. L. de Menasce at a cost of more than £5,000 ($25,000). This is pleasantly situated in ample grounds. In 1900 it had 160 pupils, who received free education in the Pentateuch and secular subjects. French, Arabic (the language of the country), and, of course, Hebrew were taught. The director was Joseph Tilche; and associated with him was M. Solomon Barda. School materials are supplied gratuitously to the pupils, the expenses being defrayed from the receipts of the Menasce synagogue. Needy pupils receive clothing twice a year. (2) A Talmud Torah school, called the Aghion School, established about the year 1880 by the brothers Moses and Isaac Aghion, owing to the fact that the Menasce School was unable for want of room to accommodate all applicants. On the death of these brothers their children set aside 20,000 fr. ($3,900) as a sinking-fund for its support; and Moses Jacob Aghion gave an additional sum of 20,000 fr. for a school for girls. In 1900 there were about 280 pupils, of both sexes, who received free education in religion, Hebrew, French, and Arabic. The salaries of teachers and expenses for materials amount to £880 ($4,400) annually; clothing-supplies, shoes, etc., cost £160 ($800) more. (3) Other small elementary schools teaching the Pentateuch, prayer-book, etc., according to the grades of their pupils. (4) A school established about 1896 by the Alliance Israélite Universelle for boys and girls, at which a moderate charge was made for tuition. In its first year the school was attended by more than 200 boys and 150 girls; but owing to frequent changes in the teaching staff, due to a dearth of capable teachers, the attendance fell rapidly. French, English, and Arabic were taught, as well as Hebrew and religious subjects; the girls were instructed additionally in sewing. A new teacher was secured in 1900; and there was then every indication of a return of the school's original prosperity.

**Charitable Institutions.**

A number of eleemosynary institutions have been founded in the community, and of these the following are the most important: (1) An association, "'Ezrat Aḥim," to aid poor and deserving Israelites, which expends annually £700 ($3,500) in donations of money, flour, and meat. It is supported by 370 members, who contribute three francs or more monthly. The president is Abramino Tilche, and its secretary Zemaḥ Amram, a son of Rabbi Nathan Amram. (2) The association "Berit Abraham," founded about 1880, extends assistance in obstetric cases among the poor, who receive medical attendance and small grants of money. It is supported by voluntary contributions. (3) The society "Hakhnasat Orḥim" (Care of Strangers) — founded, 1882, to assist poor travelers: it hires a house as a "refuge" and shelters and feeds them during their sojourn. It was established by subscription, but is now maintained by the Order of B'ne B'rith. (4) The Order of B'ne B'rith, the well-known Jewish-American order, was established here in 1892, with a membership of 150. It opened a trade-school which, however, gradually declined and has now only a feeble support. (5) In 1885 a Dowry Association was established, to assist eight poor girls annually, with a dowry of 500 fr. ($97.50) each. When the annual outlay of 4,000 fr. ($780) was no longer easily obtained from the membership — though, by reason of the growth of population, the number of deserving candidates had increased — Joseph Tilche and Moses Aziz exerted themselves in behalf of the association, and through a collection amounting to £6,000 ($30,000) provided a fund, the income of which secures every year a donation of £10 ($50) to each of forty maidens on her wedding-day. (6) The Menasce Hospital built by Baron J. L. de Menasce and his brother Felix, in memory of their father, Bechor, is a spacious edifice with ample grounds, situated outside the city proper, in a well-selected location. The building and appointments cost £5,000 ($25,000). Annual expenses are 30,000 fr. ($5,850). It is supported by a one-per-cent tax, levied on all marriage dowries of £100 ($500) and over. An annual entertainment is given in its behalf. The hospital is provided with a dispensary for the poor. (7) A Home for the Aged, devoted in part also to the reception of convalescents from the Menasce Hospital, who frequently need more care and nourishment than their own homes afford. At the laying of the corner-stone of the Green Synagogue, the chief rabbi took the opportunity to urge the attention of those assembled to the matter. A subscription was taken up at once and headed by Baron Jacques de Menasce,

the president of the community, who was supported by various other generous members. The sum, which amounted to £1,785 ($8,925), has been augmented by later collections. Aged Hebrews without means of support, as well as convalescents from the hospital, are thus provided for in this real "Home": the former for life; the latter until they have regained their strength. E. H.

**ALEXANDRIA, Louisiana:** City on the south bank of the Red river, 360 miles northwest of New Orleans. The foundation of a Jewish community in Alexandria took place in 1848 when several Jews settled there. The total Jewish population in 1900 was 600, or about one-fourteenth of the entire population of the city. Among the occupations followed by the Jewish citizens are banking, brokerage, and cotton-planting. There are besides a number of tradesmen and a few artisans. The congregation was probably founded in 1864. In 1866 a benevolent association was established here by the Jews, and four years later (1870) the first synagogue was erected. Other institutions were founded after the lapse of a few years. In 1882 a Young Men's Hebrew Association was established, and this was followed by a lodge of the Order of B'ne B'rith, which received its charter in 1884. Further advance in the development of the community was marked by the opening of a Sunday-school and Bible-class in 1890, and a branch of the National Council of Jewish Women in 1896. The following were rabbis of the community of Alexandria from its foundation to 1900: M. Klein, L. Meyer, J. C. M. Chumaceiro, S. Saft, I. Heineberg, J. Schreiber, and Alex. Rosenspitz. J. S. R.

**ALEXANDRIAN PHILOSOPHY:** While there were many earlier settlements of Jewish immigrants in Egypt, it was reserved for King Ptolemy I. to establish a large Jewish colony in Alexandria, either by compulsory deportation or by the encouragement of voluntary settlers, and thereby to lay the foundation of the historically important development of the Jewish diaspora in that part of the world. If Palestinian Judaism, up to the time of the Maccabees, failed to maintain rigid barriers against the powerful onslaught of Hellenism, and found it could not restrain the tide of foreign influences, still less could this distant Alexandrian colony avoid reckoning with Greek culture and intelligence. Constant intercourse with non-Jews would alone have led to the abolition of many religious observances, impracticable under the new conditions, and so have brought about a species of adaptation, voluntary as well as involuntary, leading, moreover, to the modification of all nationalist and separatist conceptions or prejudices.

Although such influences would naturally first find expression in the affairs of daily life, particularly through the ensuing neglect of the national language and the adoption of the Greek tongue, higher departments, especially literature, could not long thereafter escape the effect of this contact with foreign culture. From the time of Ptolemy I., Greek writers evince a keen interest in Jewish history and Judaism. And the latter likewise, on its side, for its own edification and for purposes of propaganda, is soon found adopting the outward forms of Greek literature.

**Influence of Hellenism.**

The Greek translation of the Torah, which is probably the oldest example of Jewish-Hellenic literature, arose essentially, no doubt, out of the religious requirements of the diaspora, and certainly had not that exclusively polemic purpose which later legend loves to see in it. It laid the foundation, however, of the free development of a literature no longer bound to national forms; and in addition it provided the linguistic material for such development. Jewish writers soon began to reproduce and amplify their sacred annals in the approved style of the Greek historians. The oldest fragment of the Jewish "Sibyllines" exemplified, in the middle of the second century B.C., the imitation of Greek poetical forms. Various attempts in epic and even dramatic form soon followed. According to some critics, indeed, the "Sibyllines" themselves were modeled after the considerably older fragments of Pseudo-Hecatæus, likewise composed for the purposes of Jewish propaganda and in the form of forged poetical "extracts" (Schürer, "Gesch." pp. 461 *et seq.*).

It took a long time, of course, for Judaism, under the influence of cosmopolitan Hellenism, to rise to the highest altitudes of Greek intellectual life, and to recast its own world-conceptions in the molds of Greek philosophy. One can readily understand that Judaism felt itself powerfully attracted by Greek philosophy. Wellhausen ("I. J. G." pp. 217, 218) has very rightly noted how the intellectual development of Judaism, with its tendency to become a purified monotheism, moves in the same direction toward which Greek thought tends, in occupying itself with speculative consideration of the universe. In monotheism, as well as in the abstract God-idea of Greek philosophy, the Jew could see the logical result and completion of that which his own great prophets had yearned for and declared. His delight in the purity of the Platonic conception of God, or the strict logic of the Stoic theodicy, would blind him to the fact that both in the Platonic transcendentalism and the Stoic pantheism the living personality of the Deity—a self-understood axiom of his conception—was well-nigh lost. In many respects, Greek philosophy must have appeared to him far superior to anything which the Jewish mind had ever evolved. There, in Judaism, was a scheme of thought concentered in the relation of God to the world and to His chosen people. Here was a philosophy which was not only a theology at the same time, but which, in response to a broader interest felt now by Judaism too, sought to penetrate with its investigations into every department of the universe and of life. There, in Judaism, was a collection of sacred books, of different ages and differing views; a disconnected mass of proverbial wisdom; an abundance of ceremonial usages which were tending more and more to resolve themselves into mere unintelligible customs; a system of casuistry regulated more by ritual than by ethical considerations. Here, on the other hand, was a logical system, ruling moral life through sound and noble principles; there, a sacred literature written in popular and unsophisticated form, without regard to artistic rules or laws of logic; here, a language which exhibited the influence of centuries of artistic development, and whose skilfully constructed periods charmed the ear.

**Judaism and Hellenism.**

It is, however, a very difficult question to decide just when Judaism attained to the dignity of a systematic idea of the universe (cosmogony) in the sense of the Greek philosophy, and under its influence. We refer, of course, to a perfect adaptation to Greek philosophy, not to the adoption of a few stray conceptions, or of a few trite commonplaces of proverbial wisdom. Let that opinion be first presented which until recently was the generally adopted one (see especially Gfrörer and Dähne: Zeller and Drummond inaugurated a reaction against this view, which still, however, predominates in many quarters). According to this theory, Philo's philosophical

system was already extant, at least in all its fundamentals, in the third century B.C. Underlying a large portion of the Jewish-Hellenic literature, this philosophy maintained itself through three centuries of continuous tradition and then found in Philo its most important, though not always original, exponent. The fundamental principles of this system are the following: the strict transcendence of God; the resulting necessary interposition of "middle causes" between God and the world (whether the same be called "Logos," "Powers," or "Wisdom"); mystic union with the Deity, with asceticism as the means thereunto; finally, the allegorical interpretation of Holy Scriptures, by means of which the truths of Greek wisdom are presupposed and demonstrated to be the true meaning and deeper sense of the divine revelation.

**Supposed Antiquity of Philonic Method.**

In order to render an intelligent judgment on the theory of the religious philosophy underlying Hellenic Judaism, it will be proper to review the several products of the literature, which would have to be explained under this assumption, and particularly to notice the various objections arising against it.

**Review of the Literature.**

(*a*) Freudenthal, in opposing the statement that the Septuagint is the oldest exponent of Alexandrian religious philosophy, shows that a whole series of general terms are therein employed, not in the mode of philosophical terminology, but quite in the ordinary and popular use of the words; and that the tendency to avoid all anthropomorphisms does not prove the influence of Greek philosophy ("Jew. Quart. Rev." ii. 205–222).

(*b*) Consideration of the Greek Esdras, II and III Maccabees, Ecclesiasticus, and the "Sibyllines," may be omitted, because only scattered resemblances have been claimed in them, and these, upon closer examination, to some extent disappear; and because, for the earlier periods, only the last two can necessarily be of any service.

(*c*) Whatever opinion be held about the date of the "Letter of Aristeas" (probably the beginning of the first century), it exhibits evidences of the adoption of only the most trivial views and conceptions. It is impossible to speak of any philosophical system in connection with it. But in one particular it is very instructive. It contains an allegorical interpretation of the Jewish dietary laws, such as is repeated in Philo, Aristobulus, and Barnabas, without any evidence that these writers had made use of Aristeas. From this, and from the general lack of independence in Aristeas, it may be concluded that already in his time the allegorical exposition of Scripture (and particularly a moralizing interpretation of the ritual laws) was extant. Philo himself tells us that herein he had tradition before him.

(*d*) Aristobulus would indeed be a witness of the greatest weight, even though a solitary one, as he would prove, not indeed the existence of a continuous tradition, but at least the possible extension of Greek philosophical influence among Alexandrian Jews in the second century B.C. But if Aristobulus is a Christian forgery of the second century (see ARISTOBULUS)—though this is denied by Schürer and many other scholars—he can not be adduced as a witness.

(*e*) The author of the Book of Wisdom betrays the fact that Platonic and Stoic philosophy had greatly influenced him. But he rather disproves the theory of the existence of a definite traditional system. For, though he shows himself closely akin mentally to Philo in general tendency, in fundamentals (as, *e.g.*, Bois demonstrates), he exhibits quite remarkable divergences from him. He is totally unaware of Philo's chief doctrines; and his few utterances concerning the Logos go no further than the Old Testament use of the word. These divergences are of so much the less importance as the book seems to have been written only a short time before Philo, who does not appear to have been acquainted with it.

(*f*) Those who explain Essenism as arising not from an internal Jewish origin and development, but from the influence of Orphic communities, can only claim for it the adoption of the Orphic mode of life and Orphic ritual. That it sprang from Greek philosophical influence can at least not be proved. The Pythagorean circles, from which some authorities insist on tracing many Essenic usages and notions, possessed no philosophical system whatever to transmit.

**Not from Essenism.**

What is told about the allegorical interpretation of Scripture by the Essenes leads no further than what is stated above concerning the "Letter of Aristeas." The mere existence of an esoteric wisdom, and the little one hears of it, do not permit the inference that it arose in essentials from any body of traditional philosophy; nor are its teachings indicated in any extant work, such as Kohler lately attempted to show in his essay on "The Testament of Job" ("Semitic Studies in Memory of A. Kohut," pp. 264–338). The same conclusion holds concerning the Therapeutæ, that neither the connection of this sect with the Essenes, nor the date of its establishment, can be proved. Great caution must always be observed in making use of the biased and Hellenic-colored statements of Philo and Josephus.

It is evident that violence has been done to texts, in order to compel them to testify for Alexandrian philosophy. Freudenthal effectively pointed out the arbitrariness of this procedure, and rightly showed that such testimony, in point of fact, presented rather a motley picture, tinged by the most divergent religious and philosophical conceptions ("Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," pp. 38, 39, 109, Breslau, 1869).

General considerations would also seem to indicate the improbability of the construction of a definite system by Jewish-Alexandrian philosophy. Both this philosophy in general and Philo, its chief representative, show an admixture of Platonism with Peripatetic and Stoic elements, quite similar to the systems of the later Platonists (see Freudenthal, "Der Platoniker Albinas," Berlin, 1879). It may, therefore, be inferred that Philo drew upon Platonism as it existed in his time. For it is unlikely that he could have embodied the identical admixture of diverse elements accepted by the later Platonists. To make the latter dependent upon Philo, as former writers have attempted to do, is impossible.

**Platonic Elements Present.**

The genesis of Philo's attempt to harmonize Biblical revelation and Greek philosophy is only intelligible, if he is considered to have based it, not upon a Platonism of his own construction, but upon the eclectic Platonism of his day, as he learned it perhaps from Areius, Didymus, and Potamon. This eclectic Platonism, like the kindred syncretism of Aristobulus (inconceivable in the second century B.C.), presupposes the approximation of the Middle Stoa to Platonic and Peripatetic views, a breaking down of all scholastic barriers, demonstrable also in the Platonists and Peripatetics of the first century. Such an admixture would only be possible, at the earliest, in the middle of the first century B.C., and it can only be explained by the eclectic spirit of that

age. Against placing this movement as early as the third century B.C., the fact obtains that philosophy held no firm footing in Alexandria until a considerably later period.

Before Philo there had existed a more or less powerful leavening of the Jewish-Hellenic literature by Greek philosophy, not necessarily limited in its effects to literary productions in Alexandria. But it is only in connection with Philo that an actual system can be indicated. No mention is made of any Jewish-philosophical school in Alexandria, and in a certain sense heathen philosophers should rather be considered to have been Philo's forerunners. One may speak of his Jewish forerunners, of course, but the term can mean only those who followed a similar method of Biblical interpretation with regard to certain loose and disconnected philosophical ideas, and who were not exponents of any complete system of interpretation (Cohn, "Philo von Alexandria," in "Neue Jahrbücher," 1898, i. 514–540, 525 *et seq.*). It has been mentioned above that there existed an allegorical method of Scripture exposition, consisting in the main, probably, of a moralizing, paraphrastic interpretation of ritual laws, long before Philo. Philo himself refers to such. He protests ("De Migratione Abrahami," 89 *et seq.*) against those who regarded the precepts as mere symbols of truths, accepting which they refused obedience to the literal precept. Because the Sabbath points out the working of the creative power in the unformed, and the repose of the formed, universe; or because the festivals are types of rejoicing and of gratitude to God; or because circumcision symbolizes the uprooting of lusts and passions, these ordinances are not by any means to be neglected as such. Adopting thus a twofold meaning for Scripture, Philo stands between the extremists of both sides—those who recognize only the deeper meaning, and those who believe in the letter only, of the Law. The latter of these he frequently reproves. And though he may have indeed chosen his illustrations not from any predecessors, but out of his own consideration of the subject (see the important passage, "De Circumcisione," i., ii. 211), he himself testifies that he had forerunners in the art of allegorical interpretation; and that their method was determined by philosophical influence is in itself quite probable. In the passage "De Abrahamo," xx. 20, Philo mentions allegorists who had interpreted the whole history of Abraham and Sarah as a moral allegory. In "De Specialibus Legibus," iii. 32, 329, he gives a philosophical allegorization of Deut. xxv. 11 *et seq.*, which he ascribes to the venerable men who consider most of the utterances of the Law to be "manifest symbols of things invisible, and hints of things inexpressible."

**Philo and the Extremists.**

Many attempts, then, to expound the Law allegorically and to read into it the dicta of Greek philosophy had been made before Philo. That such, however, were the expressions of any regular system of world-conception at all resembling a full-fledged philosophy can not be shown, and is improbable. Philo borrowed a few such expositions; but it can not be said that he adopted the greater part (Dähne, *l.c.* i. 69). What has been said must not be interpreted as a denial that any influence whatever was exercised by philosophy over Hellenic Judaism, but only as negativing the existence of any systematic and well-defined school of Jewish-Alexandrian thought. The degree in which this influence was exercised, and in what directions, will perhaps be best exhibited by the consideration of the two books which are acknowledged to show it most markedly, the Wisdom of Solomon and IV Maccabees. The personification of Wisdom had its origin, of course, in the Jewish mind (compare Prov. i. 20–33); but in the delineation of its characteristics and effects Stoic materials are considerably employed. Wisdom is represented as equivalent to the Stoic πνεῦμα; like it, Wisdom permeates the universe as the original Divine Power. And though the predominant religious bent of the author decks Wisdom out with a multitude of moral attributes, many of them betray the effects of Stoic materialism. He does not consider the problem whether God's wisdom is immanent in the universe, or whether it has an independent existence. The Logos plays a very insignificant part beside Wisdom; the latter, and not, as in Stoic fashion, the Logos, being considered the source of all human reason. What is said of the Logos (Wisdom, ix. 1, xii. 9, 12, xviii. 15) is based far more completely on Biblical foundations than is Philo's philosophy; and how vaguely the Logos is conceived is apparent from the fact that to it is assigned equal value with Wisdom, and that in xvi. 26 the ῥῆμα θεοῦ (divine word) appears with identical functions. To these ingredients must be added the Platonic conceptions of formless matter (xi. 17), of the preexistence of the soul (viii. 19, 20), of the body as a clog upon the soul; the four cardinal virtues, the Euhemerus-like criticism of polytheism (xiv. 15–21), and the adoption of Epicurean views in the description of the godless (ii. 3–8; see Usener, "Epicurea," p. 227).

**The Wisdom of Solomon.**

The author of IV Maccabees presents very faint reflexes of philosophical influence in his conception of the divine beings and attributes; but his psychological and ethical utterances are strongly colored by the later Stoa. In his consideration of the emotions, for instance, he is quite a Stoic—they are to him independent of the intellect—also in his theory of a material soul, in his intellectualism, and in his doctrine of the virtues. Nor are suggestions of other philosophical schools altogether wanting; his view of the immortality of the soul is undoubtedly tinged with Grecian thought.

**IV Maccabees.**

It can not, therefore, be supposed that either the "Wisdom of Solomon" is a forerunner of Philo, or that IV Maccabees is a disciple of his school. They are both quite independent, and have nothing in common with Philo's characteristic metaphysics. If their intermediary Wisdom reminds one at times of Philo's intermediary Logos, a strong argument against the resemblance is the fact that they are essentially different beings, with only partially similar attributes and influence. Philosophy is here only forcibly interjected into the original Jewish conception of the universe, and shows it, even externally, so to speak, by taking up very little room in it. A firm religious consciousness far outweighs any mere philosophical interest: the national conception of the divine rule of the universe, fortified by historical reflection, permits only scanty consideration of mere speculative questions. Accordingly, only passing references are found herein, only scattered components of Greek philosophy; and other writings of Jewish-Hellenic philosophy, now lost, would probably have given no more. Many works before Philo's time may indeed have exercised a species of preparatory or pioneer influence, providing for the consideration of the Jewish mind both philosophical problems and a strict philosophical phraseology for their discussion; and may have suggested to Jewish thought, moreover, a reconciliation and approximation of Greek and Jewish conceptions. But the first

man to formulate such harmonization consistently, and thus to found a system, was undoubtedly Philo.

It remains now to examine how these ideas may have come to Philo. He never refers, as Cohn shows, to a written source: he refers to his predecessors only in general terms, never by name. Both Cohn and Freudenthal ("Alexander Polyhistor," pp. 57 *et seq.*, Breslau, 1875; compare also Ritter, "Philo und die Halacha," Leipsic, 1879), starting from quite distinct standpoints, have arrived at the same conclusion; namely, that there must have existed a Hellenic Midrash, containing the most dissimilar elements in gross confusion. Since Greek had displaced Hebrew in the reading from the Law in the Hellenic synagogues, the homiletic addresses founded on it must also have been in Greek. Wittingly as well as unwittingly, Greek conceptions must have been infused into these sermons. In one place, for instance, it might be desired to harmonize two conceptions whose inherent mutual contradiction was hardly suspected, because so much that was new had already been added to the ancestral inheritance, being drawn in daily with the surrounding air. Here would arise at once that mental division, that opposition of parties, which has already been mentioned as being so often testified to by Philo. Traveling teachers and students would effect a lively interchange of Palestinian and Hellenic views on exegesis; and many Greek ideas, no doubt, thus found their way to the Palestinians through the Hellenic Midrash. One can indeed consider Philo's works in part as the precipitated deposit, or crystallization, of these public addresses (just as the Talmud is the great "hold-all" for the discussions of the rabbinical colleges lasting over many centuries; Cohn, p. 525). Some of his writings are actually nothing but such homilies (Freudenthal, "Das Vierte Maccabäerbuch," pp. 6 *et seq.*, 137 *et seq.*).

**Possible Hellenic Midrash.**

Philo borrowed his method from the synagogue sermons. The allegorical mode of interpretation was a means toward demonstrating specifically the presupposed identity of Jewish and Greek wisdom; this method was the recognized one in vogue among Greeks, and was the instrument most skilfully employed by the Stoics to reconcile the popular religion with philosophy. It was an excellent instrument wherewith to build a common foundation of Hellenic culture for all that agglomeration of conflicting philosophies and religions, and to make propaganda for cosmopolitanism. It was certainly a priori probable, and, moreover, demonstrable from a whole series of etymologies and allegorical explanations of the names of heathen deities, mentioned by Philo, that he was acquainted with this method of interpretation, as applied philosophically to Greek mythology, and particularly to Homer; just as his Greek successor Origen, according to the testimony of Porphyry, learned of it from the Stoic Chæremon.

But what distinguishes Philo above all his Jewish predecessors (as far as one can judge of these) is the fact that he collects the scattered elements of this method, and tries to give them a systematic coordination, in his mind, at least; not that he has merely picked up and adopted philosophical ideas from all sides, but that he has consistently molded his whole exegesis upon definite philosophical lines. That his philosophy can be described in its essentials without naming any specifically Jewish constituents as such is the best proof (as has well been observed) how thoroughly he had become saturated with the influence of the dominant thought of his day, though still rooted in Judaism, and remaining the Jew in his own consciousness and in his manner of dovetailing his ideas into Scriptural passages. However essential to the understanding of his mode of thought the consideration of this Jewish homiletic method may be, it is only his thorough permeation by Greek philosophy which makes him the master in it that he is—not master alone indeed, but actually its only literary representative of any account. It is probably not mere accident that no similar literature, either before or after him, is known of. Christian philosophy, germinating in earlier days, and hastening in Alexandria toward its blossoming, owed much to Philo: its nourishment was drawn from his method and his ideas. It is not likely that Christian thinkers, had there been any other considerable representative of this philosophy, would have allowed his thoughts and suggestions to escape them. Philo seems to have been the only one to transmit to the outer world, in skilled literary form, the ideas nurtured by the Synagogue and matured by him.

**System of Philo.**

Hence Alexandrian Philosophy, in the strict sense of the words, seems entirely centered in Philo's name and confined to him. Nor did he found any school. Greek ideas, it is true, penetrated, after him, into Talmudic writings, but probably through other channels than Philo. The prophet had no honor in his own country; his name would have disappeared, because his philosophy led away from the pure monotheism of the Jew, had not his mental bent persisted in the development of Christian doctrine.

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P. W.

**ALEXANDRIAN SHIPS:** The ships of the Alexandrians are mentioned several times in the Mishnah as used by Jews (Kelim, xv. 1; Ohalot, viii. 1, 3). They are described as containing large receptacles for drinking-water for long voyages. These vessels carried grain from Egypt to Rome; such a ship, "Isis," is described by Lucian ("De Navigatione," 1–14). It was a three-masted vessel, 180 feet long, more than 45 feet beam, and 44 feet depth of hold. Mention is often made in Greek and in Roman literature of the large Alexandrian Ships engaged in the grain-trade (see references in "Novum Testamentum Græcum," ed. Wetstein, 1752, ii. 638 on Acts, xxvii. 6; Marquardt, "Das Privatleben der Römer," 1882, ii. 388–399).

E. Sch.

**ALEXANDRIANS IN JERUSALEM:** In consequence of the active relations of the Alexandrian Jews with Palestine, many of them made their permanent home in Jerusalem. But since they had been accustomed to hearing the synagogue services in Greek, and had brought with them many other peculiar customs, they formed a separate community in Jerusalem, and built a synagogue of their own. There exists double proof of this. According to Acts, vi. 9, there arose against the young Christian congregation "certain of the synagogue which is called the synagogue of the Libertines, and

Cyrenians, and Alexandrians, and of them of Cilicia and of Asia." Rabbinical sources relate that Rabbi Eleazar, son of Zadok, bought a synagogue of the Alexandrians in Jerusalem (Tosef., Meg. iii. [ii.] 6; Yer. Meg. iii. 73*d*). Bab. Meg. 26*a* mentions a "Synagogue of the טורסיים" which modern scholars explain as "Synagogue of the Men of Tarsus or of Cilicia" (Derenbourg, "Essai sur l'Histoire de la Palestine," p. 263; Neubauer, "G. T." pp. 293, 315). The older explanation is, "Synagogue of the Coppersmiths." At all events, the reading of Tosefta and the Jerusalem Talmud is to be preferred to that of the Babylonian. E. Sch.

**ALEXANDRIUM:** A fortified castle in Palestine, situated on one of the mountains between Scythopolis and Jerusalem, and, judging from its name, probably founded by King Alexander Jannæus (104–77 B.C.). Alexandra kept her treasures at Alexandrium as well as at Hyrcania and Machærus (Josephus, "Ant." xiii. 16, § 4). When, in the year 64, Pompey marched past Pella and Scythopolis to Coreæ, on the northern boundary of Judea, Aristobulus II. fell back on Alexandrium ("Ant." xiv. 3, § 4; "B. J." i. 6, § 4). Aristobulus' son Alexander was besieged there by Gabinius, and when he saw that he could hold out no longer, he surrendered Alexandrium as well as Hyrcania and Machærus to the Romans, who on the advice of Alexander's mother demolished them, lest they should become strongholds in any subsequent wars ("B. J." i. 8, § 5). Herod's youngest brother, Pheroras, again fortified and provisioned Alexandrium ("Ant." xiv. 15, § 4; "B. J." i. 16, § 3). The fortress was finally destroyed, probably by Vespasian or Titus. Alexandrium is supposed by some to be the present Kefr Stuna; others look for it near Karn Sartabe, on the border of the plain of Jordan, north of Jericho.

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S. Kr.

**ALEXIS MIKHAILOVICH:** Second czar of the Romanof dynasty; born at Moscow, March 29, 1629; died February 9, 1676. He succeeded his father, Michael Fiodorovich, July 26, 1645. During his reign a considerable number of Jews lived in Moscow and the interior of Russia. In a work of travels, written at that time, but published later, and bearing the title, "Reise nach dem Norden" (Leipsic, 1706), the author states (p. 234) that, owing to the influence of a certain Stephan von Gaden, the czar's Jewish physician in ordinary, the number of Jews considerably increased in Moscow. The same information is contained in the work, "The Present State of Russia" (1658–66), by Samuel Collins, who was also a physician at the court of the czar.

From the edicts issued by Alexis Mikhailovich, it appears that the czar often granted the Jews passports with red seals (*gosudarevy zhalovannyya gramoty*), without which no foreigners could be admitted to the interior; and that they traveled without restriction to Moscow, dealing in cloth and jewelry, and even received from his court commissions to procure various articles of merchandise. Thus, in 1672, the Jewish merchants Samuel Jakovlev and his companions were commissioned at Moscow to go abroad and buy Hungarian wine. Again an edict, issued March 17, 1654, instructed a party of Lithuanian Jews to proceed from Kaluga to Nijni-Novgorod, and as a protection they received an escort of twenty sharpshooters ("Polnoe Sobranie Zakonov" —Russian Code—I. No. 148).

Alexis Mikhailovich afterward expelled the Jews from the newly acquired Lithuanian and Polish cities; from Mohilev in 1654; Wilna, 1658; and Kiev in 1660. But this may be ascribed to the desire of the government to conciliate the Christian merchants of that territory. It was not long after the horrible massacre of the Lithuanian Jews by Chmelnicki (1648–49), that the propaganda of Shabbethai Ẓebi—which spread through the south and southwest of the Lithuanian-Polish kingdom—had probably also converted many members of the Greek Orthodox Church. This induced the Little-Russian monk Joanniki Golyatovski to write his book, "Messiya Pravedny" (Messiah, the All-righteous), which is replete with all kinds of accusations against the Jews. So in 1671, the patriarch Nikon, in a letter to Alexis Mikhailovich, complains of the monks among the converted Jews of the Voskresenski monastery, saying that they "again began to foster the old Jewish faith," as well as to demoralize the young friars.

The fact is mentioned in the work of the English Ambassador Carlisle, that under Alexis Mikhailovich, Catholics and Jews were driven from Russia. An edict issued March 19, 1655, refers to the Lithuanian-Jewish prisoners of war, who were to be sent to Kaluga by the boyar Prince Alexis Trubetzkoi. These aggregated 108 families, 3 widows, and 21 single men; and in addition there were 92 Jews to be sent from Bryansk to Kaluga by Prince Volkonski ("Regesty i Nadpisi," No. 957). By the treaty of Andrussev arranged with John Casimir of Poland by Alexis Mikhailovich in 1667, the Jews, who then lived in the towns and districts that became Russian territory, were permitted to remain "on the side of the Russian czar," under Russian rule, if they did not choose to remain under Polish rule ("Regesty i Nadpisi," No. 1055). Jewish wives of Greek Orthodox Russians were permitted to remain with their husbands without being forced to change their religion. Altogether, taking into consideration the hatred of foreigners among the Russian population of his time, it is evident that Alexis Mikhailovich was kindly disposed toward the Jews.

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H. R.

**ALEXIUS.** See Aleksei.

**ALFAHAN, DON ZULEMA (SOLOMON):** Spanish chief rabbi over the communities under the jurisdiction of the archiepiscopal see of Toledo. Don Pedro Tonorio, the archbishop, removed him from office for neglect of duty in the year 1388, and appointed in his place Ḥayen (Ḥayyim), the archbishop's private physician, described in the document as "a good, prudent, and very learned man, descended from a good family." The deed of appointment is given in J. Amados de los Rios, "Historia de los Judíos," ii. 577 *et seq.* M. K.

**ALFAKAR** (Arabic, אלפכאר; Hebrew, היוצר "The Potter"): The name of one of the oldest Spanish-Jewish families, distinguished for its social position and scholarship; originally of Granada, and subsequently of Toledo. An Alfakar, who wrote a treatise "On Salvation," was a contemporary of Abraham ibn Ezra, who mentions him in his commentary on Daniel. Maimonides, a few years before his death, also mentions the venerable Ibn Matka Alfa. Ḥym or Ḥayyim Alfakar of Granada is referred to by Alfonso de Spina as being physician

in ordinary to King Alfonso. At about the same time (1190) there lived in Toledo the physician Joseph Alfakar, "the learned sage, the great *nasi* and physician," who was instrumental in suppressing the Karaites in Spain ("Rev. Ét. Juives," xviii. 62; "Jew. Quart. Rev." xi. 590). He was the father of Judah Alfakar and, probably, also of Abraham Alfakar. These two were considered the most celebrated of their line.

**Abraham Alfakar:** A highly honored member of the court of Alfonso VIII. of Castile; died in January, 1231 or 1239, in Toledo. He was a master of Arabic, and a versatile poet. He wrote a eulogy (see Makkari, "Analectes sur l'Histoire des Arabes d'Espagne," ii. 355; M. Hartmann, "Das Arabische Strophengedicht," 1896, p. 46) on his royal master, who honored him with a mission to Abu Yakub Almustanẓir, sultan of Morocco.

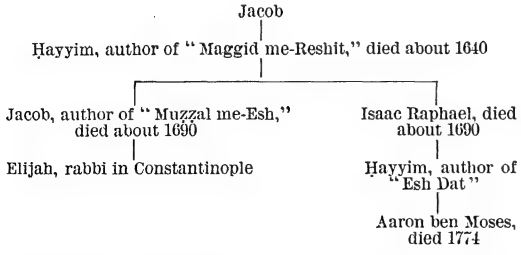
Not less distinguished was **Judah Alfakar** (died 1235), who is said to have been physician in ordinary to King Ferdinand III. Endowed with a keen intellect, he acquired an excellent scientific education, and exercised great influence in Toledo. In the controversy concerning the writings of Maimonides, he took sides with the opponents of the philosopher. The aged David Ḳimḥi attempted to win him over to the party of Maimonides, and undertook a journey to Toledo for this purpose, but falling ill on the road, Ḳimḥi addressed a letter to Alfakar, which began with the following words: "O Judah, thy brethren offer thee homage from afar; thou art adorned with wisdom, greatness, and modesty." But Judah, who was filled with Castilian intolerance, repelled his advances. A second letter from Ḳimḥi brought from Judah a most emphatic answer, in which he unsparingly condemned the attempt of Maimonides to reconcile the Greek or Aristotelian philosophy with Judaism, and set up a canon which several centuries later was approved by Spinoza. He reproached Maimonides with permitting himself to be influenced by mere philosophical hypotheses. He admitted that Maimonides was a great man, and entitled to much respect for the good he had done; but contended that he was only a human being, and that blindly to accept his errors would be sinful. The harsh manner in which Alfakar treated the universally respected Ḳimḥi aroused the outspoken disapproval even of his own friends.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 428; A. Geiger, *Das Judenthum und Seine Geschichte*, iii. 46 *et seq.*; *Oẓar Neḥmad*, ii. 172; Grätz, *Gesch. d. Juden*, vii. 63 *et seq.*; Steinschneider, *Hebr. Bibl.* xix. 41.

M. K.

**ALFALAS, MOSES.** See ALPALAS, MOSES.

**ALFANDARI:** A family of eastern rabbis prominent in the seventeenth and eighteenth centuries, found in Smyrna, Constantinople, and Jerusalem. The name may be derived from a Spanish locality, perhaps from Alfambra. The following is a list of the chief members of the family:




Members of this family are to be found to-day in Constantinople and in Beirut. A Portuguese family of the name Alphandéry still exists in Paris and Avignon. At the latter place there was a physician, Moses Alphandéry, in 1506 ("Rev. Ét. Juives," xxxiv. 253) and a Lyon Alphanderic, in 1558 (*ibid.* vii. 280). Compare the names Moses אלפנדריך (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2129) and Aaron אלפנדארק (*ibid.* No. 1080). For a possible explanation of the name, see Steinschneider, "Jew. Quart. Rev." xi. 591. In addition to the persons mentioned below, there is known a Solomon Alfandari (Valencia, 1367), whose son Jacob assisted Samuel Zarẓa in translating the "Sefer ha-'Aẓamim" of pseudo-ibn Ezra from the Arabic into Hebrew. A merchant, Isaac Alfandari, was wrecked in 1529 on the Nubian coast (Zunz, "Z. G." p. 425; Steinschneider, "Hebr. Uebers." p. 448). D.—G.

**Aaron ben Moses Alfandari:** Talmudic writer; born in Smyrna about 1700; died in Hebron in 1774. He emigrated to Palestine in his old age, where he met Azulai. He was the author of two works: "Yad Aharon" (Aaron's Hand), a collection of notes on "Tur Oraḥ Ḥayyim" (the first part of which was published in Smyrna in 1735, and the second in Salonica in 1791) and on "Tur Eben ha-'Ezer" (Smyrna, 1756-66); also of "Mirkebet ha-Mishneh" (The Second Chariot), a treatise on the first part of Maimonides' "Yad ha-Ḥazaḳah." His grandson, Isaac Ardit, wrote a eulogy on him in his "Yeḳar ha-'Erek," Salonica, 1836.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 302; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 40.

**Elijah Alfandari:** Writer on matrimonial law; rabbi at Constantinople in the latter half of the eighteenth and in the beginning of the nineteenth century. He published two works on matrimonial law, "Seder Eliyahu Rabbah we-Zuṭṭa" (The Great and Small Order of Elijah), Constantinople, 1719, and "Miktab me-Eliyahu" (A Letter from Elijah), Constantinople, 1723. His cousin, Ḥayyim Alfandari, the Younger, in a question of law which he submitted to him, refers to him as a great authority in rabbinical law ("Muẓẓal me-Esh," p. 39).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s. v.; Steinschneider, *Cat. Bodl.* col. 926.

**Ḥayyim ben Isaac Raphael Alfandari the Younger:** Rabbi in Constantinople during the latter half of the seventeenth and in the beginning of the eighteenth century. In his old age he went to Palestine, where he died. He was the author of "Esh Dat" (A Fiery Law), a collection of homilies printed together with his uncle's "Muẓẓal me-Esh" in Constantinople, 1718. Several short treatises by him are published in the works of others. Azulai speaks very highly of him as a scholar and as a preacher.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 854; Steinschneider, *Cat. Bodl.* col. 821.

**Ḥayyim ben Jacob Alfandari the Elder:** Talmudic teacher and writer; born in 1588; was teacher at Constantinople in 1618; died in 1640. He was the pupil of Aaron ben Joseph Sason. Some of his responsa were published in the "Maggid me-Reshit" (He Tells from the Beginning), Constantinople, 1710, which contains also the responsa of his son Isaac Raphael, and which was edited by his grandson Ḥayyim ben Isaac Raphael. His novellæ on several Talmudic treatises are still extant in manuscript.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s. v.; Michael, *Or ha-Ḥayyim*, No. 853; Steinschneider, *Cat. Bodl.* No. 4668.

**Isaac Raphael Alfandari:** Son of Ḥayyim, and father of Ḥayyim the Younger; died about 1690. He lived in Constantinople in the seventeenth century. Some of his responsa are published in his father's collection, "Maggid me-Reshit," Constantinople, 1710.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 291; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

**Jacob ben Ḥayyim Alfandari:** Talmudic writer and rabbi in Constantinople in the seventeenth century. In 1686 he refers to himself as an old man ("Muẓal me-Esh," p. 5). He was the author of a volume of responsa edited by his nephew Ḥayyim the Younger (Constantinople, 1718), entitled "Muẓẓal me-Esh" (Plucked from the Fire), because it was saved from a conflagration which consumed most of the author's manuscripts. Others of his responsa are printed in the collection of his father and in that of Joseph Kazabi (Constantinople, 1736; see Steinschneider, "Cat. Bodl." col. 1179). D.

**ALFAQUIN** (also **Alfaquein, Alfaqui, Alfuqui**): A surname given in Spain generally to the physician, and also to the secretary and interpreter, of the king. In Spain, Portugal, and Provence it corresponds to the name "ḥakim," which is the Arabic for "physician" or "sage" ("Jew. Quart. Rev." x. 531). M. K.

**ALFAQUIN, AARON:** A physician at Pamplona, who received from Charles III. of Navarre in 1413 a monthly stipend of 9 florins, as a reward for certain successful cures and as an encouragement for the future.

BIBLIOGRAPHY: Jacobs, *Sources*, p. 114, No. 1607.

M. K.

**ALFAQUIN, JOSEPH:** A physician to Don Sancho of Navarre in the twelfth century, and colleague of Don Moses ben Samuel. In gratitude for his services, the king presented him with a portion of the revenues derived from the Jews of Tudela.

BIBLIOGRAPHY: De los Rios, *Historia de los Judios*, ii. 30.

M. K.

**ALFAQUIN, MOSSE (MOSES):** A physician of Perpignan; mentioned in 1377.

BIBLIOGRAPHY: *Rev. Ét. Juives*, xv. 37, xvi. 180.

M. K.

**ALFAQUIN, SAMUEL, OF PAMPLONA:** A physician who, in 1379, treated an English knight, Sir Thomas Trivet, with such skill and success, that at the instance of the knight the King of Navarre presented him with a house in the Jewry of Pamplona (Jacobs, "Sources," Nos. 1480, 1519).

M. K.

**ALFAQUIN, SOLOMON:** A physician to King Sancho the Wise of Navarre, who valued the former's art so highly that he presented him with seven acres of land and twelve diets of vineyards at Mosquera and Fontellas (two villages near Tudela), and granted him the "infanzon privileges" (privileges of the nobility) for the whole kingdom. In 1193, his royal master transferred to him the ownership of the baths situated near the Albazares-gate at Tudela (Kayserling, "Gesch. d. Juden in Spanien," i. 20 *et seq.*). M. K.

**ALFARABI, ABU NASR MOHAMMED:** Arabian philosopher; born in Farab, Turkestan, about 870; died in Damascus about 950. He studied at Bagdad, then the seat of Greek philosophical learning, and traveled in Syria and in Egypt. The influence exerted by his philosophical works impressed itself permanently upon Jewish literature. Some of his writings are extant only in their Hebrew versions. He is the author of many essays on the "Logic" of Aristotle, of an introduction to his "Metaphysics," and of commentaries on his "Physics" and "Nikomachean Ethics." Of his original works the following are the best known: (1) "The Book of Principles" (Sefer ha-Tehalot), translated into Hebrew by Moses ben Samuel ibn Tibbon, 1248, and edited by Filipowsky in the Year-Book "Sefer ha-Asif" (1850–51). This work is a concise presentation of the entire Peripatetic philosophy. In it Alfarabi discusses the six principles of all Being, and the unity of God: (1) The divine principle, or the primary cause,—which is a unity; (2) the secondary causes, or the intellects of the celestial spheres; (3) the active intellect; (4) the soul; (5) form; (6) abstract matter. Only the first of these principles is absolute unity; the others representing multiplicity. The first three principles are not bodies, nor are they in direct relation with bodies; neither are the last three by themselves bodies, they are only united with them. Corresponding to these principles, there are six kinds of bodies: (1) the celestial; (2) the rational-animal; (3) the irrational-animal; (4) the vegetable; (5) the mineral; (6) the four elements. All these principles and bodies combined in a whole form the Universe. He teaches that God can not consist of conceivable parts; that, unlike man, who needs six different things to produce anything, He has no cause for His action but Himself. The problem of prophecy is also treated in this work, prophecy being in his opinion merely a natural manifestation of the intellect, permitting man to predict the future. Alfarabi declares for the freedom of man's will, and protests against the use of astrology. The first, or metaphysical, part of the book is followed by a political one, a dissertation on the various forms of government. The welfare of both individual and state depends upon speculative science. The prince must always be a philosopher. (2) "The Distribution of the Sciences," translated and condensed by Kalonymus ben Kalonymus of Arles (1314), a work that was of much value to Jewish authors because of its encyclopedic presentation of the sciences. (3) A "Treatise upon the Nature of the Soul," translated by Zerahiah ben Isaac, probably in 1284, in Rome, and edited by Edelmann in "Ḥemdah Genuzah." (4) ס' השבל והמושבלות, an essay on the various meanings of the word "intellect" in Aristotle, translated into Hebrew by Jedaiah Bedersi, 1300, and published in 1858 by Michael Rosenstein.

**His Works.**

Concerning Alfarabi's value as a philosopher, Maimonides remarks that in order to learn logic one needs occupy himself only with Alfarabi's writings, since all that he wrote, especially the "Book of Principles," is "fine flour"; that he was a distinguished scholar, and hence much could be learned from him. But even before Maimonides' praise of Alfarabi, he was a great favorite among Jewish students. Moses ibn Ezra (1130) quotes from a collection of philosophical aphorisms by Alfarabi, and cites a passage concerning poetry taken from his encyclopedia. The view that all creatures stand related to each other in a determined order of gradation, which is to be found in Judah ha-Levi ("Cuzari," i. 31), seems to have been drawn from Alfarabi's "Principles." It was especially Alfarabi's monotheistic tendency which attracted Jewish minds; with him metaphysics and the unity of God are identical. The idea expressed by Judah ha-Levi, that the limitations of our powers of sight do not permit us to conceive God ("Cuzari," v. 21), is derived from Alfarabi. But

**His Logic.**

Alfarabi's views concerning prophecy are stoutly contested by Judah ha-Levi. Alfarabi claims that prophecy emanates from a soul of purified reasoning powers; the soul associates itself with the active reason and receives from it aid and instruction. From this naturalistic explanation of prophecy Judah ha-Levi totally dissents, holding the opinion that prophecy is in reality God speaking (i. 87). Nevertheless, Alfarabi's conception of prophecy was shared by Abraham ibn Daud, who speaks of three gradations of reason: reason "in potentia," "in actu," and the "intellectus acquisitus." Maimonides also adopted Alfarabi's views concerning prophecy, while at the same time insisting on the selection by the divine will, and on the prophet's inner preparation by a higher moral standard and imaginative faculty (Moreh, ii. 36) and follows him in his classification of the soul-powers in his "Eight Chapters." From him, too, in all probability, Maimonides borrowed a passage concerning the seven divisions of medical science, which are to be found in Alfarabi's distribution of the sciences. Finally, in his "Moreh," ii. 27, Maimonides has made use of Alfarabi's commentary upon Aristotle's "Physics." Other writers likewise reflect Alfarabi's influence upon Jewish literature; Abraham b. Hiyyah Albargeloni, Joseph ibn Aknin, Shem-Ṭob Palquera, and Moses di Rieti knew and availed themselves of Alfarabi's writings.

**Influence on Jewish Philosophers.**

While Alfarabi's teachings were generally held in the highest esteem, his view concerning the immortality of the human soul was vigorously combated by Jewish authors. Arabic philosophers endeavored to solve the problem of immortality, left unsettled by Aristotle, by suggesting that during man's life the human intellect combines with the Active Intelligence of the Universe. Alfarabi considers this hypothesis as utterly absurd. Man's supreme aim is rather to elevate his capabilities to the highest degree of perfection attainable. This conception, which was expressed by Alfarabi in the lost commentary on the "Nikomachean Ethics," brought much reproof upon him; and for it Immanuel ben Solomon, in his "Final Judgment" (c. 28), consigns him to the infernal regions.

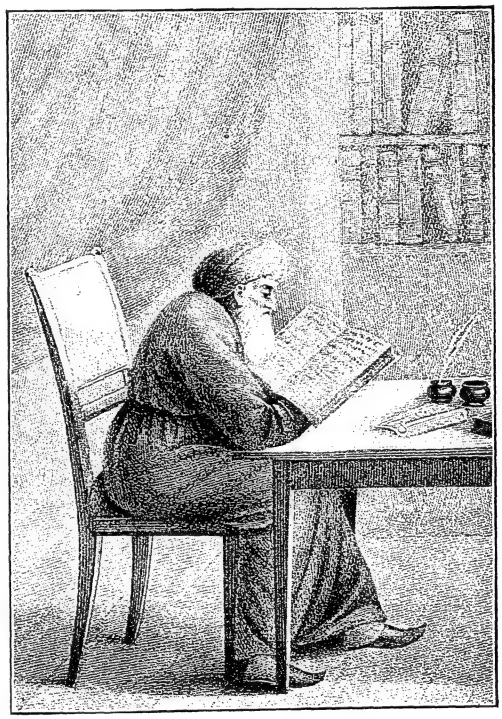
**On Immortality.**

BIBLIOGRAPHY: Steinschneider, *Al-Farabi's, des Arabischen Philosophen Leben und Schriften*, St. Petersburg, 1869; idem, *Hebr. Uebers.* index, s.v. *Farabi*; Brockelmann, *Gesch. d. Arabischen Literatur*, 1898, i. 210; Schmölders, *Documenta Philosophorum Arabum*, Bonn, 1836; Casiri, *Bibl. Arabico-Hispaniensis*, vol. i.; De Rossi, *Dizionario Storico degli Autori Arabi*, 1807.

A. Lo.

**ALFASI, ISAAC BEN JACOB** (called also **ha-Kohen** in the epitaph attached to his "Halakot"): Eminent Talmudist; born in 1013 at Kala't ibn Ḥamad, a village near Fez, in North Africa (whence his surname, which is sometimes attached also to Judah Ḥayyug, the grammarian); died at Lucena, 1103. Five scholars named Isaac, all distinguished Talmudists, flourished about the same time; viz., Isaac ben Baruch Albalia of Seville, Isaac ben Judah ibn Giat of Lucena, Isaac ben Reuben of Barcelona, Isaac ben Moses ibn Sakni of Pumbedita, and Isaac ben Jacob Alfasi. Of these the last-named was the most prominent. He seems to have devoted himself exclusively to the study of the Talmud, under Rabbis Hananeel and Nissim, both in Kairwan, the recognized rabbinical authorities of the age. After their death, Alfasi took their place in the estimation of his contemporaries, and was regarded as the chief expounder of the Talmud. Whatever his official position may have been, he had to abandon it in his old age (1088); for two informers, Ḥalfah, son of Alagab, and his son Ḥayyim, according to Abraham ibn Daud, denounced him to the government upon some unknown charge. He left his home and fled to Spain, whither his fame as the author of the "Halakot" ('Er. viii.) had preceded him. He went to Cordova, where he found support and protection in the house of Joseph b. Meir b. Muheyir ibn Shartamikosh. From Cordova he went to Granada, and thence to Lucena. Here he probably acted as the official rabbi of the congregation after the death of Isaac ibn Giat (1089), with whom he had some angry discussions. There was also some ill-feeling between Alfasi and Isaac Albalia. The latter, when on his death-bed, asked his son to go to Alfasi and tell him that he pardoned all his offenses against him, and begged Alfasi to do the same on his part and

**His Career.**



Isaac Alfasi.
(From a traditional portrait.)

to be a friend to his opponent's son. Isaac Albalia's wish was fulfilled, and his son found in Alfasi a true friend and a second father.

In his capacity as rabbi, Alfasi was both judge and teacher. As a judge he enjoyed the confidence of litigants, and his decisions were carefully studied by other rabbis as guides in similar cases. As a teacher, his great learning attracted a large number of students, eager to listen to his exposition of the Talmud; among them was Joseph ibn Migash, the teacher of Maimonides. Before his death Alfasi designated this Joseph ibn Migash as his successor, passing over his own son, though he likewise was an excellent Talmudic scholar.

Alfasi died, aged ninety years, at Lucena, on Tuesday, the tenth of Siwan (May 19), 1103 (the date given in the epitaph is impossible); and a monument was erected to his memory, whereon were inscribed the following somewhat hyperbolic lines (given at the end of Alfasi, vol. iii.; by Luzzatto in "Abne

Zikkaron" and in "Kerem Ḥemed," iv. 93, vii. 255; also by Geiger in "Divan des Jehudah ha-Levi"):

"It was for thee that the mountains shook on the day of Sinai;
For the angels of God approached thee
And wrote the Torah on the tablets of thy heart:
They set the finest of its crowns upon thy head."

The chief work of Alfasi is his "Halakot," often referred to as the "Rif" (**R.** **I**saac **F**asi) from the initials of Alfasi's name. Rabad described it as "the little Talmud," because it contains the essence of the Talmud in an abridged form. In the first place, Alfasi eliminated from the Talmud all haggadic comments; that is, the second of its two constituent elements (Halakah and Haggadah, or Law and Homily); in accordance with the title of the book, he retains only the Halakah. He gives the halakic discussions of the Gemara in a condensed form, adding occasionally criticisms on the interpretations and decisions given by post-Talmudic authorities. A further reduction in the bulk of the Talmud was effected in the following way: Alfasi contented himself with collecting practical Halakot only, omitting all treatises that are principally devoted to laws which are only practical in Palestine. The treatises included in Alfasi's work are therefore the following: 1, Berakot; 2, Small Halakot; 3, Shabbat; 4, 'Erubin; 5, Pesaḥim (omitting ch. v.–ix.); 6, Ta'anit; 7, Beẓah; 8, Rosh ha-Shanah (omitting ch. iii.); 9, Yoma (omitting ch. i.–vii.); 10, Sukkah (omitting ch. v.); 11, Megillah; 12, Mo'ed Ḳaṭan; 13, Yebamot; 14, Ketubot; 15, Giṭṭin; 16, Ḳiddushin; 17, Nedarim (only found in recent editions); 18, Ḥullin; 19, Baba Ḳamma; 20, Baba Meẓi'a; 21, Baba Batra; 22, Sanhedrin; 23, Makkot; 24, Shebu'ot (included in ch. ii. hilkot Niddah); 25, 'Abodah Zarah.

**His "Halakot."**

Ever since the completion of the Babylonian Talmud, attempts had been made to collect the Halakot it contained, and to elucidate, in each case, the final decision of the halakic discussion of the Gemara. The results of these attempts were such works as the "Halakot Gedolot" of the gaon Simon Kahira, "Halakot Pesuḳot" of the gaon Yehudai, and the "Sheiltot" of the gaon Aḥai of Shabḥa. These collections all proved insufficient; Alfasi's work was intended to be comprehensive and thorough. The merits of the "Halakot" are described by Maimonides in the introduction to his commentary on the Mishnah as follows: "The 'Halakot' of our great teacher, Rabbenu Isaac, of blessed memory, have superseded all their predecessors, because there is included therein everything useful for the understanding of the decisions and laws at present in force; that is, in the time of the Exile. The author clearly demonstrates the errors of those before him when his opinion deviates from theirs, and with the exception of a few Halakot whose number at the very utmost does not amount to ten, his decisions are unassailable." Alfasi based his "Halakot" on the Babylonian Talmud, without, however, neglecting the Palestinian Talmud, which is frequently quoted, and the dicta of which are accepted, provided they are not contradicted by the former. In case of difference between the two Gemaras Alfasi follows the Babylonian, arguing thus: "The Babylonian is younger than the Palestinian, and its authors knew the contents of the Palestinian Gemara even better than we do. Had they not been convinced that the passage from the Palestinian Gemara, cited in opposition to their opinion, was untrustworthy, they would never have deviated from it" ('Er., at end). Critics, however, attacked many of Alfasi's Halakot as contrary to the decisions of the Babylonian Talmud. In all such cases it will be found that the critic and the author differ in reality as to the right interpretation of the Talmudic passage, for in truth Alfasi never deviates from what he recognizes as the final decision of the Babylonian Talmud.

**Maimonides' Praise of the "Halakot."**

Alfasi is exceedingly self-conscious, decided, and firm in asserting the correctness of his decisions, and in rejecting the opinions of those who differ from him (Ket. x. 115, ed. Sulzbach, 1720; Ber. vii. 39*b*). He rarely wavers or doubts. Of previous authorities he mentions by name Gaon Hai, Gaon Judah, and Gaon Moses (Ket. iv. 84*b*); others he cites by the general term "Some of the rabbis." In three places (*ib.* x. 116*b*, 119; viii. 106) he refers to a lengthy explanation in Arabic, which he originally gave as an appendix to the treatise Ketubot, convinced "that he who will read these explanations will arrive at the true sense of the text of the Talmud." These explanations have been detached from their original place, and are at present known only by two Hebrew translations, the one being included in a collection of responsa by Menahem Azariah di Fano (Nos. 127–129), the other in "Temim De'im" (Nos. 218–220, the third part of "Tummat Yesharim"). The latter work contains also a few responsa of Alfasi, translated from the original Arabic by Abraham ha-Levi אבקרט (Nos. 221–223).

**Its Characteristics.**

The "Halakot" of Alfasi became famous both on account of the reputation of the author and of their intrinsic value. The work was studied like the Talmud, and soon had its commentators and its critics. The principal commentators are the following: Jonah, on Berakot; Nissim, on Seder Mo'ed, Makkot, Shebu'ot, 'Abodah Zarah, Seder Nashim (except Yebamot), and Ḥullin; Joseph Ḥabiba, on the smaller Halakot, Seder Neziḳin (except Makkot, Shebu'ot, and 'Abodah Zarah), and Yebamot; Joshua Boaz in his commentary "Shilṭe ha-Gibborim" includes notes of various scholars, both for and against Alfasi. The so-called commentary of Rashi, found in some editions, consists merely of extracts from Rashi's general commentary on the Talmud. Alfasi's chief critic is Zerahiah ha-Levi of Lunel, whose work "Ha-Maor" (The Luminary) consists of two parts, entitled respectively, "The Great Luminary" (Zerahiah, the sun) and "The Small Luminary" (Lunel, the moon), the former on Berakot and Seder Mo'ed, the other on Seder Nashim and Seder Neziḳin. Naḥmanides in "Milḥamot Adonai" (The Wars of the Lord) defended Alfasi. Rabad attacked Zerahiah's criticisms in defense of Alfasi, but at the same time wrote *Hassagot* (criticisms) of his own on the "Halakot" (see "Temim De'im"). Even a disciple of Alfasi, Ephraim, is found among his critics ("Temim De'im," No. 68). A long list of emendations is given by Joseph Shalom in "Derek Tamim." In addition to these commentaries and criticisms, there are to be mentioned the "Kelale ha-Rif," contained in "Yad Malachi" (pp. 123*a*, 124*b*). These rules show how to detect the different degrees of decisiveness which Alfasi desired to indicate in the "Halakot," when quoting the opinion of other authorities. Alfasi's "Halakot" appeared without commentaries (Cracow, 1597, 8vo; Basel, 1602, 8vo); the above-mentioned commentaries, and further notes and emendations, were added in subsequent editions (among others, Talmud and Alfasi, Warsaw, 1859, fol.). Besides the "Halakot," there is a collection of Alfasi's "Responsa," ed. Judah Aryeh Loeb Ashkenazi (Leghorn, 1821, 4to). The collection contains 320 questions, mostly referring to civil law cases; only a few

**His Commentators.**

have reference to religious rites. Some Arabic responsa of Alfasi are to be found in Harkavy, "Studien und Mitteilungen," vols. iv., xxv., and in S. A. Wertheimer, "Ḳohelet Shelomoh," Jerusalem, 1899; compare "Monatsschrift," xliv. 144.

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M. F.

**ALFASI, ISAAC BEN JOSEPH:** Descendant of a Spanish family; flourished in Adrianople in the sixteenth century. He translated Ghazzali's work, "Mishkat al-Anwar," into Hebrew, under the title, "Maskit ha-Orot u Pardes ha-Nizzanim" (The Chamber of Light and the Garden of Flowers). This work is still extant in manuscript in the Bodleian Library.

BIBLIOGRAPHY: Dukes, *Ozar Nehmad*, ii. 195; Fuenn, *Keneset Yisrael*, p. 593; Steinschneider, *Hebr. Uebers.* p. 345; idem, *Hebr. Bibl.* xxi. 75; Kaufmann, *Die Spuren Al-Baṭlajusi's in der Jüdischen Religionsphilosophie*, 1880, p. 22.

I. Br.

**ALFASI, ISAAC BEN REUBEN:** Sometimes stated to be a grandson of Isaac Alfasi. He is frequently cited as the author of "Sha'are Shebu'ot," a work in twenty chapters on oaths, usually printed with Alfasi's "Halakot" (Fürst, "Bibl. Jud." i. 36; Benjacob, "Oẓar ha-Sefarim," p. 605). It is probable, however, that the actual author was Isaac ben Reuben of Barcelona or an otherwise unknown Isaac ben Reuben, especially as he quotes the Rif without claiming relationship.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1148; Weiss, *Dor*, iv. 281. A *Song of Love* by Isaac ben Reuben has been translated into English by Nina Davis in *Jew. Quart. Rev.* viii. 271.

D.

**ALFASI, MASA'UD RAPHAEL:** Rabbi in Tunis at the end of the eighteenth century; died in 1776. He is the author of "Mishḥa de-Rabuta" (Oil of Anointing), a work containing notes on Joseph Caro's "Shulḥan 'Aruk" (Leghorn, 1805). He was assisted by his two learned sons, Solomon (d. 1801) and Ḥayyim (d. 1783), the former being the author of a similar work, "Kerub Mimshaḥ" (The Anointed Cherub), Leghorn, 1859, fol. M. F.

**ALFONSI, PETRUS** (called before baptism **Moses Sephardi**, "the Spaniard"): A controversialist and physician in ordinary to King Alfonso VI. of Castile; born at Huesca, Aragon, in 1062, and died in 1110 at the age of forty-eight. He embraced Christianity and was baptized at Huesca on St. Peter's day, June 29, 1106, in his forty-fifth year. In honor of the saint and of his royal patron and godfather he took the name of Petrus Alfonsi (Alfonso's Peter). Like all the apostates of his time, he sought to show his zeal for the new faith by attacking Judaism and defending the truths of the Christian faith. He composed a series of twelve dialogues against the Jews, the supposed disputants being Mose and Pedro (= Moses Sephardi and Petrus Alfonsi, or, in other words, himself before and after conversion). Though the work is overpraised by Raymund Martin, in his "Pugio Fidei," and others equally biased, it is but little known to-day; and, as Steinschneider observes ("Hebr. Uebers." p. 933), fully merits the oblivion into which it has fallen. The "Dialogi in quibus impiæ Judæorum . . . opiniones . . . confutantur," the full title of which is given in Wolf, "Bibliotheca Hebræa" (i. 971) and Fürst, "Bibl. Jud." (i. 36), appeared at Cologne in 1536 and later in "Biblioteca Patrum" (xii. 358, xxi.; ed. Lugdunensis, p. 172; ed. Migne, t. 157, p. 535). Other books are ascribed to him, and he is sometimes confounded with Petrus Hispanus of the thirteenth century. See Steinschneider (*l.c.* p. 470, § 282; p. 934, § 557, note 208), who regards him as the probable translator of the "Canones Tabularum" ("Cod. Corp. Chr." 283, 13; f. 141*b*) from the Arabic. It is ascribed to one Petrus Anfulsus, who is very likely identical with Alfonsi (see Steinschneider, "Hebr. Bibl." 1882, xxi. 38; "Hebr. Uebers." pp. 985, 986, § 589).

Another controversial tract, described as a dialogue "Inter Petrum Christianum et Moysem Hæreticum" (Codex Merton, 175*b*, f. 281; in Coxe's "Cat." p. 69), is said to have been written by Petrus Alphonsi (compare "Hebr. Bibl." xxi. 38). In Cambridge University, England, there is a manuscript of the fifteenth century bearing the title: "De Conversione Petri Alfonsi Quondam Judæi et Libro Ejus in Judæos et Saracenos," which is mentioned in Steinschneider's "Polemische und Apologetische Literatur," 1877, p. 224 (compare p. 235, No. 5, *s.v.* Epistola).

Alfonsi's fame rests chiefly on a collection of thirty-three tales, composed in Latin. This collection has enjoyed a most remarkable popularity, and is, on that account, an interesting subject of study in comparative literature. It is entitled "Disciplina Clericalis," or "A Training-school for the Clergy," and was often used by clergymen in their discourses, notwithstanding the questionable moral tone of some of the stories. The work is important as throwing light on the migration of fables, and is almost indispensable to the student of medieval folk-lore. Translations of it into French, Spanish, and German are extant; and Joseph Jacobs has recently discovered some of the stories at the end of Caxton's translation of the fables of Æsop, where thirteen apologues of "Alfonce" are taken from the "Disciplina Clericalis."

An outline of the tales, by Douce, is prefixed to Ellis' "Early English Metrical Romances." Nearly all the stories are adopted in the "Gesta Romanorum." Chapters ii. and iii. were done into Hebrew and issued under the title ספר חנך, "Book of Enoch," Constantinople, 1516; Venice, 1544 and 1605. An early French translation of this Hebrew extract was made prior to 1698 by Piques, and August Pichard published another version in Paris, 1838.

BIBLIOGRAPHY: The whole literature is put together and discussed in Steinschneider's *Hebr. Uebers.* (pp. 934–935). Mention should be made of the scholarly edition of F. W. V. Schmidt, Berlin, 1827, to whose notes Steinschneider offers very valuable emendations and parallels from Oriental and Western folk-lore. Steinschneider, *Manna*, 1847, pp. 102, 114; idem, *Cat. Bodl.* cols. 549, 550, 733, 734; idem, *Jewish Literature*, p. 174; the authorities mentioned in B. P[ick]'s article, *Pedro Alfonso*, in McClintock and Strong's *Cyclopedia*, vii. 864, 865; W. A. Clouston, *Flowers from a Persian Garden*, p. 100, London, 1890; Jacobs, *Jewish Ideals*, 1896, pp. 141–143, lays stress on Alfonsi's importance as one of the intermediaries between Eastern and Western folk-lore, and quotes one of Caxton's stories from "*Alfonce*."

G. A. K.

**ALFONSINE TABLES:** A series of astronomical tables giving the exact hours for the rising of the planets and fixed stars; compiled at Toledo at the request of Alfonso X. of Castile about the year 1252, the date given in the Latin editions being the year 1251. They are of considerable importance to the history of astronomy and even to that of geographical discovery, since it was by trusting to a revision of them by Abraham Zacuto that Columbus was enabled to reach the New World. According to Zacuto, the chief compiler of the tables was Isaac ibn Sid, a ḥazan or cantor of the city of Toledo; and astronomical observations of his, dating from the years 1263–66, were seen by Isaac Israeli.

In what language the original tables were compiled is doubtful. The Latin portion refers to Jews in uncomplimentary terms; and it is therefore not likely to be the work of Ibn Sid, who is, besides, known as a translator from Arabic into Spanish of other astronomical works. The tables were supposed by Humboldt in his "Cosmos" to have been compiled at a congress of Christian, Jewish, and Mohammedan astronomers, especially assembled for that purpose by Alfonso. This myth has been exploded by Steinschneider, who traced the tradition to Zacuto. Strange to say, the Alfonsine Tables proper were for the first time translated from the Latin into Hebrew by Moses ben Abraham of Nîmes, at Avignon, as late as 1460; though this translation was of little consequence to the history of science. There are, besides, several Hebrew manuscripts containing commentaries and explanations for the use of the Alfonsine Tables, giving the canons or ruling principles on which they were compiled.

The Alfonsine Tables must not be confounded with earlier astronomical tables composed at Toledo between 1061 and 1080 by Abu Isḥaḳ ibn Al-Zarkali of Cordova, which were translated into Spanish at the request of Alfonso X. by Don Abraham Faquin about 1277. This translation has been published by Rico in "Libros del Saber de Astronomia," Madrid, 1865.

Still another set of astronomical tables was compiled in Spain for Pedro IV. of Aragon, about 1367, by Jacob ben Isaac Carsono. These tables were translated into Hebrew, and still exist in manuscript at Parma and at Rome. David Gans, author of "Zemaḥ David," mistook them for the Alfonsine Tables. See also Isaac ibn Sid.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 616-626, 638, 639, 975; idem, *Jüdische Literatur* in Ersch and Gruber, *Encyklopädie*, xxvii. 439, 440.

J.

**ALFONSO III. OF PORTUGAL.** See Portugal.

**ALFONSO V. OF PORTUGAL.** See Portugal.

**ALFONSO IX. OF LEON.** See Spain.

**ALFONSO:** A mathematician of uncertain date, author of a treatise on squaring the circle, extant in a manuscript in the British Museum (additional manuscripts, 26,984). Alfonso claims in the prefatory remarks to have found and demonstrated the possibility of constructing a plane figure, equal—not merely approximately, but exactly—to the area of a given circle. He professes to have put an end to all doubts on the subject, such as were entertained by Aristotle, and controverts the opinions of Ibn Roshd and Ibn Sina, who had declared the demonstration to be impossible. S. A. H.

**ALFONSO DE ALCALA.** See Alfonso de Zamora.

**ALFONSO BURGENSIS.** See Abner of Burgos.

**ALFONSO COMPLUTENSIS.** See Alfonso de Zamora.

**ALFONSO DE SPINA.** See Spina, Alfonso de.

**ALFONSO OF VALLADOLID.** See Abner of Burgos.

**ALFONSO DE ZAMORA:** Spanish Marano of the sixteenth century; Hebraist and polemical writer; born in Zamora about 1474, and baptized in the Catholic faith in 1506. His father's name was Juan de Zamora, and he likewise seems to have become a Christian. Alfonso was professor of Oriental languages for several years at the University of Salamanca. His pure Hebrew style leads Neubauer to suppose that he attended a Jewish school before going to the university. Owing to this proficiency, Cardinal Ximenes employed him for over fifteen years in the preparation of the Complutensian Polyglot, to which he contributed largely. He wrote a number of grammatical and lexicographical works, and composed in Hebrew and Latin, interlined, an epistle to the Jews in Rome, wherein he seeks to admonish them and convert them to the Christian faith. The letter entitled "A Letter from the Kingdom of Spain to the Jews in the Roman Community" (Alcalà de Henares, 1526) does not seem to have disturbed the Roman Jews; in fact, Rieger questions whether they ever received it ("Gesch. d. Juden in Rom," ii. 47, Berlin, 1895).

Among his writings, enumerated in the subjoined references, may be mentioned two Hebrew vocabularies, published in 1515; an introduction to Hebrew Grammar ("Introductiones Artis Grammaticæ Hebraicæ," 1526), now very rare (second ed., Alcalà de Henares); translations of and commentaries on portions of the Bible (Jeremiah, Isaiah, etc.); an introduction to the Targum, 1532; a polemic entitled "Libro de la Sabiduria de Dios" (manuscript in Escurial, see Kayserling, "Bibl. Esp.-Port. Jud." p. 118); and letters and miscellaneous correspondence preserved in manuscript at Leyden (Codex Warner, 65). In a letter, dated March 30, 1544, he states that he was seventy years old and still professor of Hebrew at the University of Salamanca (Steinschneider, "Leyden Cat." p. 281). In one place he also calls himself teacher of Hebrew at the University of Alcalà de Henares.

Bibliography: De Castro, *Biblioteca Rabbinica Hispaniensis*, i. 399; De Rossi, *Annales Hebræo-Typographici*, 1501-40, p. 30; Delitzsch, *Wissenschaft u. Kunst im Judenthum*, pp. 289 *et seq.*; Steinschneider, *Cat. Bodl.* col. 733; idem, *Leyden Cat.* pp. 279-281; idem, *Bibliographisches Handbuch*, p. 4; Neubauer, in *Jew. Quart. Rev.* 1895, vii. 398-417; Blau, *ibid.* ix. 476.

G. A. K.

**ALFONSUS BONIHOMINIS:** The name taken by the Latin translator or adapter of an anti-Jewish pamphlet, originally written in Arabic by Samuel abu Naṣr ibn Abbas, better known as Samuel Maroccanus (of Morocco). The first edition bears the title, "Epistola ad R. Isaacum Contra Errores Judæorum, ex Arab. Latine per Alfonsum Bonihominis." Nothing is known about the translator; and Steinschneider is probably right in suspecting that he is none other than Paul of Burgos. The translation was made during the first half of the fourteenth century. Alfonsus Bonihominis is said to have also translated from the Arabic into Latin a "Disputatio Abutalib Saraceni et Samuelis Judei" (Discussion between Abutalib, a Saracen, and Samuel, a Jew), which is still in manuscript (see Abbas, Samuel abu Naṣr ibn; Abner of Burgos).

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 4407, 7055.

G.

**ALFUAL** (or, rather, **al-Fawwal,** "The Bean-Merchant"): The family name of a number of Spanish Jews (Steinschneider, "Jew. Quart. Rev." xi. 587), of whom the following are known:

**Abraham Alfual:** Of Tortosa; lived at the end of the fourteenth century. He is cited in the responsa of Isaac ben Sheshet.

**Ḥayyim ben Judah Alfual:** Of the eleventh century; mentioned in the responsa of Isaac ibn Megas.

**Ḥayyim ben Judah Alfual:** A rabbi on the island of Rhodes; lived in the sixteenth century.

He enjoyed a considerable reputation as a casuist. He is mentioned in the works of his contemporaries, Samuel di Medina (מהרשד"ם), David ben Abi Zimra (רדב"ז), and Joseph ibn Lab, who highly esteemed him.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 855.

**Isaac b. Ḥayyim b. Judah Alfual:** Cabalist; flourished in the second half of the sixteenth century; died 1579. Perhaps he is identical with the Alfual who lived in Chios in 1578 (Abr. de Boton, "Responsa," No. 24), and with the Isaac b. Samuel Ḥayyim, whom the author of the "Shalshelet ha-Ḳabbalah" mentions as a noted cabalist of Spanish origin (ed. Warsaw, 1889, p. 87). His posthumous work, "Nofet Ẓufim" (Drops from the Honeycomb), which was edited by his son, Ḥayyim ben Isaac Alfual, Constantinople, 1582, is now rare. It contains interpretations of the Torah, alphabetically arranged and based on the three cabalistic methods of exegesis; namely, *gematria*, *ẓirufim*, and *rashe tebot*—the numerical value, the combination, and the initials of words.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 1168, iv. 600; Steinschneider, *Cat. Bodl.* col. 1092; Benjacob, *Oẓar ha-Sefarim*, p. 394.

H. G. E.

**Joseph ben Ḥayyim Alfual:** Of Saragossa; lived in the thirteenth century.

**Joseph ben Isaac Alfual:** Lived in Huesca in the thirteenth century. He translated (1297) the Mishnah into Spanish, and the commentary of Maimonides on the section "Moed" from the Arabic into Hebrew. This translation is preceded by a poetical introduction in which each verse begins with the last word of the preceding verse (Steinschneider, "Hebr. Bibl." ix. 138; "Hebr. Uebers." p. 923).

**Joseph ben Solomon Alfual:** Wrote a commentary on the Canticles, a manuscript of which exists in the Vatican Library (see Salfeld in "Magazin," vi. 36, 204; *idem*, "Die Erklärer des Hohen Liedes," p. 175; and in "Hebr. Bibl." ix. 138).

**Munajjim ibn al-Fawwal:** Of Saragossa; lived in the eleventh century. According to Ibn Abi Oseibia, he was a physician of renown, and well versed in logic and philosophy. He wrote a work in Arabic, called "Kanz al-Maḳl," in the form of questions and answers, to which he added the rules of logic and the principles of physics (see "Ibn Abi Oseibia," ed. August Müller, ii. 50, Königsberg, 1884; Steinschneider, "Hebr. Uebers." p. 923).

**Samuel ben Judah Alfual:** Lived in Saragossa in the thirteenth century. G.

**ALGABA, JACOB B. MOSES DI:** Translator into Hebrew of the celebrated medieval romance, "Amadis de Gaul." The translation probably appeared at Constantinople between 1534 and 1546. A copy of the work, which is extremely rare, is in the British Museum (see the "Catalogue" of Van Straalen, p. 11, London, 1894).

The name Algaba, as Steinschneider suggests, may be either a patronym, or an apocope of the Hebrew word גבאי ("treasurer"). In the latter case its full form would be "Algabai."

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 965; *Jew. Quart. Rev.* x. 514; Benjacob, *Oẓar ha-Sefarim*, p. 39.

H. G. E.

**ALGAZI, ABRAHAM BEN SOLOMON:** Supposed to have lived at Smyrna in 1659, and to have been the son of the author of the book, "Shema' Shelomoh" (Solomon's Fame), Smyrna, 1659, containing homiletic explanations of a part of the Torah. Very little is known about his writings. J. Ch.

**ALGAZI, ḤAYYIM:** Rabbi in Constantinople in the seventeenth century. He was a disciple of Joseph di Trani, and the author of a commentary on "Sefer Mesharim" (The Book of the Righteous), which is the part that treats of civil law in the ritual code "Toledot Adam wa-Ḥawwah," by R. Jeroham ben Meshullam (thirteenth and fourteenth centuries). This commentary was published, under the title "Netibot Mishpaṭ" (The Paths of Justice), in Constantinople, 1668 (see Steinschneider, "Cat. Bodl." col. 821). D.

**ALGAZI, ḤAYYIM ISAAC:** Author of the books: "Derek Eẓ ha-Ḥayyim" (The Way of the Tree of Life), "'En Yamin" (The Right Eye), "Sha'ar Yehudah" (The Gate of Judah); all published at Salonica, 1822. J. Ch.

**ALGAZI, ḤAYYIM BEN MENAHEM:** Rabbi of the island of Rhodes and Smyrna; lived in the seventeenth century; author of "Bene Ḥayyai" (Sons of My Life), containing notes and novellæ in the sequence of the four Ṭurim. It was edited by the author's pupil, Meir Danon, Orthokoi (near Constantinople), 1712. Appended to it are the author's "Ḥiddushim," miscellaneous notes on Shebu'ot, Sanhedrin, Gittin, etc., edited by Ḥayyim ben Isaac Raphael Alfandari.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 80; Fürst, *Bibl. Jud.* i. p. 37.

D.

**ALGAZI, ISRAEL JACOB:** Great-grandson of Solomon Algazi the elder, and rabbi in Jerusalem in the eighteenth century. Besides contributing to dialectical, liturgical, and legal literature, he was the author of some valuable works on Talmudic methodology. Of these there exist: (1) "Ar'a de-Rabbanan" (The Land of the Rabbis), a treatise on Talmudic principles (Constantinople, 1745); reedited by Jacob Ayas with the commentary of Juda Ayas, his father, called "'Afra de-Ar'a" (The Dust of the Land) (Leghorn, 1783); (2) "Sheerit Ya'aḳob" (The Remnant of Jacob), consisting of homilies (Constantinople, 1751); the second part published at Leghorn, 1790; (3) "Neot Ya'aḳob" (The Habitations of Jacob), a volume of responsa and homilies (Smyrna, 1767); (4) "Shema' Ya'aḳob" (Hearken, O Jacob!), homilies on Genesis and Exodus, the first of which was delivered at the bar-miẓwah of his son and successor Yom-Ṭob (1739); (5) "Emet le-Ya'aḳob" (Jacob's Truth), on the laws concerning Scripture reading (Constantinople, 1764), of which Azulai made an epitome under the title "Le-David Emet" (David's Truth) (Leghorn, 1786), reprinted several times.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s. v. רובב; Steinschneider, *Cat. Bodl.* col. 1162.

D.

**ALGAZI, MOSES BEN ABRAHAM:** A rabbinical writer who flourished in Smyrna in the seventeenth century. He was the brother of Solomon Algazi the elder, and wrote annotations to "Dobeb Sifte Yeshenim" (Smyrna, 1671) and "Sefat Emet," two rabbinical works of his grandfather, Moses Benveniste the elder. The latter is a work on Hebrew etymologies published together with a poem of Isaac Tshelebi on the Hebrew words beginning with שׁ. According to Zedner, "Cat. Hebr. Books Brit. Mus." p. 766, it was published at Constantinople in 1799; but according to Benjacob, "Oẓar ha-Sefarim," p. 592, it was published there in 1722–23 and 1807.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v. רובב; Steinschneider, *Cat. Bodl.* col. 1769.

D.

**ALGAZI, MOSES JOSEPH:** Rabbi at Cairo, Egypt; born 1764; died after 1840, in which year he became prominent through the energetic support which he gave to Crémieux and Salomon Munk in their effort to establish schools for the Jews of Egypt. The movement was a direct outgrowth of the eastern journey of Montefiore, Crémieux, and Munk on the occasion of the Damascus blood-accusation, when the low plane of enlightenment prevalent among Egyptian Jews became manifest to the philanthropists. Munk issued an eloquent appeal in Hebrew and Arabic (September, 1840). At Alexandria, the local rabbi, assisted by a prominent layman, Valensino, headed the movement, while at Cairo, which contained about three hundred Jewish families, Algazi, though already seventy-six years of age, seconded by a leading layman, Adda, made such a strenuous effort on behalf of the plan that on Oct. 4, 1840, two schools—one for boys and one for girls—were opened. The institutions received the name of the Crémieux schools; and their sponsor made himself responsible for a European annual contribution of 6,000 francs toward their maintenance.

Algazi, moreover, showed an additional trait of tolerance when, despite the opposition of numerous fanatics, he supported Munk in the proposal to admit to the schools the children of the Karaites, of whom there were at Cairo about one hundred. The establishment of these institutions signified the beginning of secular culture among the Jews of modern Egypt; and soon after this event Moses Fresco, chief rabbi of Constantinople, issued a circular letter exhorting them to learn the language of the country.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 2d ed., xi. 545 *et seq.*; Munk's appeal (in Arabic), in *Zion*, i. 76-78 (the Hebrew text in *Literaturblatt des Orients*, 1841, col. 103); Jost, *Annalen*, 1840, No. 52; 1841, Nos. 11, 16; Letter of the Ḥakam of Constantinople in *Allg. Zeit. d. Jud.* 1841, p. 16.

H. G. E.

**ALGAZI (ALGHASI), SAMUEL BEN ISAAC BEN JOSEPH, of Candia (Crete):** Talmudical commentator and historian, died shortly before 1588. He came of a family of scholars, both father and grandfather being known as Talmudists. Joseph Solomon Delmedigo bestowed upon Algazi the title of "Gaon," at the same time declaring that he was the most prominent pupil of Delmedigo's ancestor Judah ben Elijah. Algazi does not seem to have left Crete; but the fact that this island belonged to Venice made it easier for Algazi's name to become known in Italy. Men of prominence ranked him among the great teachers of his time. Of his works, only a small chronicle, "Toledot Adam" (The Generations of Adam), was published by his grandson Samuel ben Moses Zarfati (Venice, 1605). This chronicle, which is based largely upon the "Yuḥasin" of Abraham Zacuto, begins with Adam and concludes with the burning of Hebrew writings in Italy on Sept. 9 (New-year's Day), 1553. His consolation was that in the small towns of Crete, God had saved a "brand from the burning"; meaning thereby that in Crete the Talmud and other Hebrew books had been spared.

Oddly enough, Algazi fixed upon the year 1583 as the beginning of a new era from which he reckoned all dates; for example, he would cite Adam and Eve as having lived in the year 5343 before that year. He was in a measure influenced by the Midrash, from which probably he obtained the names of the wives of Seth, Noah, and Terah. He placed the exodus of the Ephraimites from Egypt and their annihilation in the year 2924, or 2,420 years after the Creation. Concerning the Christian chronology he says:

"1672 years since the Nazarene, according to our tradition; according to their reckoning, 1613 since the birth [of Jesus]; that is, the eighteenth year of the one hundred and ninety-sixth cycle; that is, the two hundred and seventy-seventh year of the Seleucidan era, equivalent to the three hundred and seventeenth year of the Second Temple, and the fifteen hundred and eighty-second year since the foundation of their religion."

It would appear from this that he wrote his little book in the last four months of 1582; besides, he counts since September, 1553, thirty years.

Algazi chronicled the birth of Mohammed and the taking of Constantinople just as he did the most important events in the history of the persecution of the Jews or of their literary history. He knew the German Jews as well as the Spanish.

Algazi's unpublished works are: (1) "Biur 'Aruk Gadol," a commentary on the book "Yereim" by Eliezer of Metz, which was given the same importance as Joseph Caro's "Bet Yosef"; (2) "Kebuzat Kesef," a concordance to both Talmuds, Mekilta, Sifra, Sifre, and the Midrash Rabbot; (3) "Tanḥumot El," which is said to have contained glosses on the Psalms and probably sermons also; (4) "Derashot" (Disquisitions), which are probably identical with the "Shiṭot" (Novellæ) to eighteen Talmudic treatises and to the ן"ר (Rabbenu Nissim), mentioned by Delmedigo.

BIBLIOGRAPHY: Joseph Solomon Delmedigo, *Elim*, p. 44, Odessa, 1844; Azulai, *Shem ha-Gedolim*, s.v.; Wolf, *Bibl. Hebr.* i. 1086; Steinschneider, *Cat. Bodl.* No. 7000.

A. Le.

**ALGAZI, SOLOMON NISSIM, the Elder:** Rabbi in Smyrna and in Jerusalem in the seventeenth century. He must not be confused with his grandson and namesake, a rabbi in Egypt in the eighteenth century. Solomon Algazi was a prolific writer on all topics of rabbinical literature, and has won distinction by his treatment of Talmudic hermeneutics and methodology. His attempts to rationalize Talmudic Haggadot, while not scientific in a modern sense, still prove him to have been superior to the average Talmudist of his age. His best work is his Talmudic methodology, "Yabin Shemu'ah" (He Will Elucidate the Message), which is written in the form of a commentary to Joshua Levi's "Halikot 'Olam" (Venice, 1650; Leghorn, 1792). He wrote two other works on Talmudic methodology; namely, "Halikot Eli" (The Ways of My God; Smyrna, 1663), and "Gufe Halakot" (Principle of Halakah; Smyrna, 1675). Algazi was also the author of "Ahabat 'Olam" (Everlasting Love), a series of homilies (Constantinople, 1642; Dyhernfurth, 1693); "Hamon Rabbah" (The Great Multitude), an index of the Biblical passages quoted in Midrash Rabbah (Constantinople, 1644); "Zehab Sebah" (The Gold of the Hoary Head), on Talmudic Haggadot, (Constantinople, 1683); "Leḥem Setarim" (Secret Bread), Talmudic novellæ (Venice, 1664); "Me'ullefet Sappirim" (Overlaid with Sapphires), selections from the Zohar (Smyrna, 1665; Amsterdam, 1703); "Raẓuf Ahabah" (Inlaid with Love), or "Apirion Shelomoh" (Solomon's Palanquin), notes on the Tosafot to the haggadic passages in the Talmud (Smyrna, 1659; Amsterdam, 1710); "Ta'awah la-'Enayim" (A Delight to the Eyes), notes on the Talmudic Haggadot (Salonica, 1655; Sulzbach, 1687).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 82; Steinschneider, *Cat. Bodl.* col. 2277; Fürst, *Bibl. Jud.* i. 37, 38.

D.

**ALGAZI, YOM-ṬOB BEN ISRAEL JACOB:** Commentator; lived at Jerusalem in the eighteenth century; author of a commentary on Naḥmanides' "Hilkot Bekorot" (Laws Concerning Primogeniture), which was published at Leghorn in 1794. Some consider him to be the author of

"Shalme Zibbur," which is generally assigned to his more learned father, ISRAEL JACOB ALGAZI.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 589; Roest, *Cat. d. Rosenthal'schen Bibliothek*, i. 59.

D.

**ALGEBRA, SCIENCE OF.** See MATHEMATICS.

**ALGERIA:** Country on the coast of North Africa, now a French colony, but formerly belonging successively to Carthage, Rome, the Saracens, and the Ottoman Turks. The claim is put forth by several Jewish Algerian communities that they were established in North Africa at the time of the destruction of the Temple. Though this is unwarranted, the presence of Jews there since the first centuries of the common era is attested by epitaphs ("C. I. L." viii. 8423, 8499; "Bulletin Archéologique du Comité des Travaux Historiques," No. i. xiii. 64), from which two inferences may be drawn: first, that since the Jews mentioned bear Latin names, most of them came from Italy; secondly, that since the proportion of Jewish inscriptions to the great mass of Latin-Algerian inscriptions is very small, the number of Jews was not large. Under the fairly tolerant Vandals the Jews probably multiplied; for Justinian in his edict of persecution respecting North Africa, proclaimed by him after the overthrow of the Vandal empire, mentions them in the same category as Arians and heathens ("Novellæ," xxxvii.).

In the seventh century an important addition to the Jewish population was made by Spanish immigrants, who, fleeing from the persecutions of the Visigothic king Sisebut and his successors, escaped to Mauritania, and settled in the Byzantine cities. Whether they mingled with the Berber population, making converts among them, is an open question, to which, however, Arabic historians give an affirmative answer. Ibn-Kaldûn categorically maintains that several Berber tribes professed Judaism: the Nafusah in Ifrikiyyah (Tunis and a department of Constantine), the Faudalawah, the Fazaz, the Madiunah, the Bahlulah, and the Ghayyathah in the Maghreb al-Aksa (in the west of the department of Oran and Morocco). The powerful tribes of the Jarua and of the Aurès, whose queen, the Kahina Dihya, for a long time kept the Arabian generals in check, also practised the Jewish religion. Ibn-Kaldun adds that the existence of Judaism among the Berbers lasted until the reign of the founder of the Idriside dynasty. This prince devoted himself energetically to stamping out all traces of Judaism from his empire; but certain present usages among the tribes of the Aurès, such as house-cleaning at Passover time and Sabbath observance, must be considered as survivals of that religion. Moreover, some contend that certain portions of the tribe of the Henansha (south Constantine), leading in all particulars the pastoral life of the Arabs, still observe the religion of Moses.

Under Arabic domination the situation of the Algerian Jews was what that of "the People of the Book" (*Ahl-al-Kitab*) has always been in Moslem empires. Though they were compelled to pay the poll-tax (*jizyah*), the régime was relatively tolerant, and they maintained the free exercise of their religion. At the same time they were always exposed to the caprice of a prince or to an outburst of popular fanaticism. On several occasions under Idriside emirs they suffered persecution, but under the Aghlabites they experienced real tranquillity, and even a fair amount of favor. Two Jewish physicians, both named Isḥak ben Amram, appear to have attained a certain standing at the court of Ziyadat-Allah I. and of Ziyadat-Allah III., and to have been the confidants and counselors of those princes. The Almoravide dynasty seems to have left the Jewish communities of the Maghreb in peace; but the fanatical Almohades, who overthrew it (1146), followed a totally different policy toward the Jews. The first Almohade, 'Abd al-Mu'min, made them the object of frequent persecutions. In pursuance of a fanciful belief, of which it is impossible to find the least foundation in Moslem tradition, he pretended that Mohammed had permitted the Jews the free exercise of their religion for only five hundred years, and that if, at the expiration of that time, the Messiah had not appeared, they must be forced into Islam by fair means or foul. His successors pursued the same course, and their severe measures produced either emigration to the east or forced conversions. Becoming suspicious of the sincerity of the new converts, the Almohades, in order to distinguish them from Moslems of longer standing, obliged them to wear a special garb. Under the various dynasties, which after the fall of the Almohades divided the Maghreb among themselves, the Hafsides of Tunis, the Banu Ziyan of Tlemçen, and the Marinides of Fez, the situation of the Jews was somewhat improved. At any rate their situation was far better than that of Jews across the Mediterranean in Christian Spain; and the African coast cities became the natural shelter for refugees from Spanish persecutions.

In 1391, in consequence of that terrible uprising against the Jews which steeped Castile, Aragon, Andalusia, and the Balearic Isles in blood, groups of immigrants landed at Algiers, Oran, Mostaganem, and Bougie, penetrated into the cities of the interior, and settled there with the permission of the Moslem authorities. They had to pay a capitation fee of a doubloon for admission into the land. On the whole, they were well received by the Jewish communities already there, but for some time they formed separate groups.

**Spanish Immigration.**

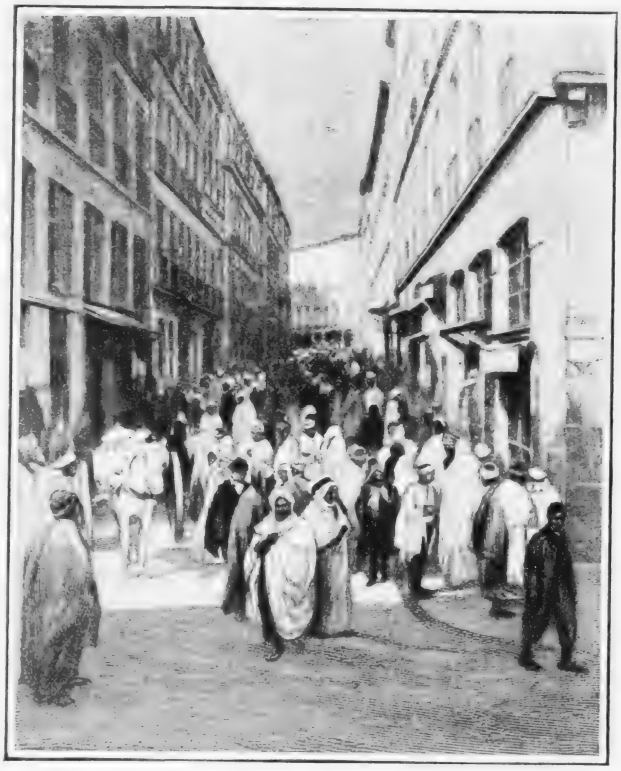
The ancient Algerian Jews were known as "wearers of turbans," the newcomers as "wearers of birettas." Greatly superior to the African Jew in culture and in intellectual and commercial activity, the Spanish Jew soon gained the upper hand, and from the first years of the fifteenth century rabbis who emigrated from Spain are found at the head of nearly all Jewish communities in Algeria: at Algiers, Isaac ben Sheshet Barfat, known by the abbreviation "Ribash," and Simon ben Zemaḥ Duran I., similarly called "Rashbaẓ"; at Oran, Amram ben Merovas Ephrati; at Constantine, Joseph ben Menir and Maimun ben Saadia Najar; at Medeah, Saadia Darmon; at Tlemçen, Abraham ben Hakin and Ephraim Ankawa; at Bougie, Benjamin Amer, etc.

Henceforth the number of Jews in Algeria continually augmented, the increase being most marked when a large immigration into Africa took place at the end of the fifteenth and the beginning of the sixteenth century. After the expulsion of the Jews from Spain (1492, 1502) four to five thousand of them repaired to Africa. An old chronicler says: "Those who arrived at Oran were so numerous that the Arabs, on seeing their vessels, thought that enemies were descending upon them and killed a number; but afterward the Moslem prince took pity on them, and, through the intervention of an influential Jew of the country named Dodiham, permitted them to land. He had board cabins erected outside the city for them and the cattle they brought with them." The conclusion may be drawn that these new immigrants found in the Algerian cities

**Arabic Domination.**

well-constituted Jewish communities, full of vitality, by which they were absorbed, despite their own strength and importance; for, in the first place, the division of the Jews into two groups, African and Spanish, that has existed at Tunis up to our own times, ceased in Algeria after the middle of the Turkish period; and, in the second place, Arabic has remained the current speech of the Algerian Jews, while the contrary is the case at Tetuan and Tangiers, where Spanish is the vernacular of the Jews.

At first Algeria did not offer the Jewish refugees from Spain a very secure asylum. When Cardinal Ximenes took Oran in 1509, he overwhelmed the Jews with his impositions; Peter of Navarre, in his conquest of Bougie (1510), pillaged, massacred, and reduced to slavery a considerable number of Jews.



Jewish Quarter of Algiers, After the Riots (1898).

But under Turkish domination, from 1519 onward, during the sixteenth, seventeenth, and eighteenth centuries, the Jews in the towns of the regency of Algiers enjoyed a fair amount of security, being practically guaranteed the free exercise of their religion and the liberty to administer their own affairs. However, they were despised, subjected to annoying treatment, forced to pay heavy taxes, and, if they complained, punished with the utmost rigor. In addition they were exposed to arbitrary acts at the hands of petty local tyrants. The pasha of Tuggurt, Mohammed al-Akhal ben Jallab, wished to convert the Jews to Islam by force, and the deys of Algiers on several occasions handed over the houses of the Jews to the populace for pillage. But it was chiefly in the villages occupied by the Spaniards and exposed to the wars between the regency and the Catholic kings that the Jews suffered from active fanaticism—the fanatical hate inspired by the Inquisition. The Spaniards in possession of Tlemçen in 1563 killed or enslaved fifteen hundred Jews there, and in 1669 Taxardo expelled from Oran the Jewish population, proscribed the free exercise of Judaism, and replaced the synagogue by a church dedicated to San Christo de la Patienza. It is no wonder, then, that the Algerian Jews publicly demonstrated their joy on several occasions when the Turks were victorious over the Spaniards. The following curious fact is worthy of mention: Emperor Charles V. sent a Jew of Oran named Jacob Cansino (1556) to represent him at the court of the emperor of Morocco, and to protect the interests of Spanish subjects in that country; the descendants of this Jacob Cansino, Isaac, Hayyim, Aaron, and Jacob, in direct succession from father to son, filled the office of consuls of Spain in Morocco until 1666.

**Turkish Domination.**

In the eighteenth century certain Jewish communities were reestablished or enlarged under the friendly rule of Turkish deys. Among the chief of these is the present community in Oran. In 1792, after the final evacuation of the city by the Spaniards, the dey Mohammed al-Kabir invited the Jews of Tlemçen, of Mostaganem, of Mascara, and of Nedroma to live there. On condition of the payment of certain taxes, and of building within fixed limits, he conceded to them a piece of land between what is now Chateau-Neuf and Saint-André. At Constantine the dey Salah donated to the Jews of the region some land with indefinite boundaries between the Souk al-Asear and the gate of El-Kantara. They established themselves there, erected buildings, and peopled that part of the city up to the desert.

In the seventeenth century a new Jewish element found its way into the chief cities of the regency, especially at Algiers. These Jews from Leghorn, Italy, called Gorneyim, soon attained great importance as social economic factors. It was their commercial activity that brought them to Algiers, and in the course of the eighteenth century they became the bankers of the deys, intermediaries between them and the European powers, and their respected and influential counselors, almost even their ministers.

**The Communities.**

The organization of the Jewish Algerian communities developed in the course of time. Definite information concerning the system during the Turkish period is in existence, and a short summary may be given. Placed at the head of the community was a *mukaddam* selected by the Arabic or Turkish governor of the city or the region. The mukaddam was the official representative of the community, and the sole legal intermediary with the Moslem authorities for all administrative and financial affairs. He was assisted by a council (*ṭobe ha-'ir*), appointed by himself, which, apart from its administration of the general affairs of the community, saw to the levying and collecting of the taxes imposed on the Jews of the country. The rabbinical tribunal possessed two judicial functions. In purely religious matters, it settled ritual questions and, if necessary, inflicted penalties, fines (*ḳenas*),

excommunications (*ḥerem*), and flogging (*malḳot*); in civil matters it exclusively pronounced judgment on questions pertaining to personal relations and succession. The muḳaddam executed the sentences. In civil matters other than those involving personal relations, the rabbinical tribunal was not necessarily the sole authority; the Moslem cadi had the same power if the parties concerned were agreed in bringing their differences to him, or when only one of the litigants was a Jew. The administration of religious matters was entrusted to various officials, hierarchical in character, in the following order: *gizbar*, *gabbai*, *ḥaber*. The first had the care of the synagogue and supervised the expenses attendant on the service. In certain cities the title of gizbar was merely honorary and was purchasable through donations. The gabbai and the ḥaber attended to mortuary ceremonies, and the latter took an important part in marriage celebrations. It was his duty to conduct the bride from her parents' home to the residence of her husband.

The revenues of the community were at first derived from taxation on articles of consumption levied on certain trades (the butcher's trade and the sale of Passover bread). Collections and voluntary gifts supplied the rest. There were generally four large collections a year: at the New-year, for the housing of the poor; on Yom Kippur eve, for food for the poor; at Ḥanukkah, for clothes for the poor; at Purim, for defraying the expense of the Passover.

The Algerian Jews were forced to reside in a restricted quarter, analogous to the Ghetto of mediæval Europe, and called by various names: *ḥarrah* and *sharah* in the provinces of Algiers and Constantine; and in the province of Oran, *mellah*, which is still the name that it bears in Morocco. Among the tribes, the Jews lived apart under the authority of the sheik. Their situation was wretched and precarious, and more so under Turkish than Arabic domination. Distinction, of course, must be made between the Leghorn or Frankish Jews and the native. The Turks imposed on the latter the most difficult drudgery without compensation, and subjected them to endless annoyances. They were officially obliged to wear a special costume: a *shachiah*, a skullcap of dark-colored cloth, a gray burnoose, and shoes without heels (*tcharpi* or *bettim*). The women dressed in a caftan, without the veil worn by Moslem women to cover their faces. Entrance into the mosques was absolutely prohibited to Jews, and before certain particularly venerated mosques they were compelled to take off their shoes. They were forbidden to ride upon a horse, an animal set apart for Moslems only, and could use only asses or mules; nor were riding-saddles permitted, merely pack-saddles and panniers. Through their muḳaddam, they had to pay to the Moslem authorities the taxes imposed by Islam on "the People of the Book." In certain cities they were subjected also to the same taxation as the Moslems. At Medeah, the *gharama*, payable by the entire population, was apportioned equally to the Jewish and Moslem communities, the latter numbering six thousand, the former only six hundred.

Religious antagonism and the scorn of the Moslems

THE SYNAGOGUE AT ALGIERS.—SENTRY RELIEF DURING THE RIOTS (1898).

for all those who denied the mission of Mohammed did not, however, create insuperable barriers between them and their subjects. On the contrary, there are still traces of the intercourse that undeniably existed between the two peoples. Unity of language, daily life side by side, and the economic position rapidly attained by the Jew in the slothful Moslem society, greatly contributed to create common usages and observances. It was not rare that rabbis commanded great respect from Arabs, and at the present day (1901) the Jews of the country zealously claim as sainted rabbis a number of highly venerated *walis*, Sidi Ya'kub (Jacob) and Sidi Yusif (Joseph) at Tlemçen, Sidi Yousha' (Joshua) ben Nun near Honaïn, etc., all bearing

**Relations of Jews and Moslems.**

Costume of an Algerian Jewess.
(From Jungmann, "Costumes, Mœurs et Usages des Algériens" (1837).

Biblical names, whom the Arabs, in consideration of their high qualities, exalted after their death to the dignity of Moslem *Marabouts*. The tombs of these illustrious personages have become sanctuaries, the resorts of pilgrims of both races, before which they practise the same observances, sometimes highly fanciful. Moreover, every year an Arab of Algiers, a self-constituted guardian of one of these marabouts of disputed origin, goes to the province of Oran to make collections among the Jewish communities, and is generally very successful. In the same category with these facts is the well-known veneration paid by the Arabs to the synagogue of Bona.

The existence among the Jews of a large number of usages and superstitions is to be attributed wholly to Moslem influence. Such are: the custom among women of mutilating their faces on the death of their kindred; belief in the sorcery of the jinn; and confidence in the efficacy of white fowls placed under the sick-bed, etc. These beliefs are widespread, and ministers of religion have difficulty in combating them.

For four centuries the family of the Duran provided heads of the community at Algiers. In other cities, owing to the emigration of 1391, Spanish rabbis in the course of the fifteenth century obtained the leadership of all the Jewries. At Tlemçen was the well-known Ephraim Ankawa (d. 1422); at Oran and Tlemçen, Abraham Abi Zimra, Isaac Abi Zimra, then Alal ben Sidun (fifteenth century), Joseph Alashkar, and Judah Ḥalaẓ (sixteenth century), and the family of the Gavisson, originally from Seville and Granada, who left Spain after 1492. At Constantine is the tomb of Ben Menir, surnamed "He-Ḥasid," who arrived there probably after the end of the fourteenth century. His successor was Najar, author of various casuistic and juristic treatises.

The French conquest freed the mass of Algerian Jews from the Turkish yoke. They welcomed it as a veritable deliverance—which it was—and the very day after the entrance of the French troops at Algiers, they became devoted allies of the civilizing power which made an end of Turkish barbarity in that country. The knowledge of the Arabic language possessed by the Jews made their services, of which they were not sparing, extremely valuable to the French. The roll of honor of the military interpreters contains the names of a number of Algerian Jews, some of whom died on the field. According to highly respected authorities, the brunt of the defense of Oran when besieged by Abd el-Kader in 1833 was borne by the Jews. Therefore it is easy to comprehend that from 1830 to 1870 opinion has been shifting in the direction of the assimilation of the Algerian Jews with the French citizens. Magazine articles, various publications, and the resolutions of the general councils did not cease since 1845 to pronounce such an assimilation to be most profitable for the future of French Algeria. And this desire, frequently expressed, naturally found an echo in the various legislative decisions, which, in the forty years before 1870, pretended to regulate the legal status of the Algerian population. In these decisions the statutes concerning the Israelites were always double in character. In the first place they clearly distinguish between Jew and Moslem among the natives; and in the second place, they more and more approximate the Jewish element to the French. To mention instances: after Aug. 10, 1834, the authority of the rabbinical tribunals was considerably restricted; henceforth they decided only on matters of marriage, divorce, and liturgy; and seven years later they were completely suppressed (ordinance of Feb. 28, 1841), though "prétoires" of the Moslem cadis in the meantime continued to be in operation. The decree of March 15, 1860, which in penal matters subjected the natives of the territories of the commando to martial law, was not applicable to the Jews, who, no matter in what part of Algeria they lived, were tried before the criminal courts of the civil law. The Mosaic law in secular matters had been suppressed by the statute of June 16, 1851, and the suppression was confirmed by the *Senatus-consulte* of 1865, which in addition, according to article 2, admitted native Jews to all the rights of French citizens on the demand of each individual. In 1866 they were granted a special representation in the municipal councils of Algeria. Finally, the decree of Oct. 24, 1870, better known as the decree of Crémieux, was the last stage in the long journey toward the legal assimilation of the Algerian Jews. It naturalized them as a whole, and, conforming to the principles of the Revolution of 1789, suppressed Judaism as a nationality in the new France of Africa, but permitted it to exist as a religion

**The French Conquest.**

recognized by the state. Such in the twentieth century is the situation of the Jews of Algeria. They are French citizens, and since 1870 they have made praiseworthy efforts to show themselves worthy of their new status. Their children attend the schools and colleges of Algeria, and every year a number enter the large schools of Paris.

**Recent Riots.**

Within recent years a strange phenomenon has manifested itself—active anti-Semitism attended by mob violence and bloodshed. The political anti-Semitic party had but one aim, to oppress the Jew, to drive him, if possible, from the country. To that end pamphlets were written, speeches were made, special papers, like "L'Algérie Française" and "L'Anti-Juif," were started, anti-Jewish songs were composed, lengthy books were written; all means were devised for making the life of the Jew unhappy. Jewish merchants were boycotted, indigent Jews could not avail themselves of the free hospital service open to others, attempts were made to render them ineligible to public office, and if Jewish children were not actually kept out of the public schools, they did not receive the same treatment as the others.

During February, 1897, an association of students made public manifestations against a Jewish professor recently installed at Algiers: but the signal for unleashing popular hatred was a common brawl at Mostaganem, begun by a party of cyclists from Oran, and ending in violence, pillage, and the complete sacking of the synagogue (May 18, 1897). The evil spread, and the same scenes were enacted at Aïn-Tedeles, Oran, Aïn-Temouchent, and several other places. "A bas les Juifs!" "Mort aux Juifs!" rang through the whole province. Jews were unsafe on the streets; stores and homes were plundered and many of them were wounded. From this time manifestations continued to be made, disturbances very frequently occurred, and street brawls were the order of the day. Justice, to put it mildly, was tardy; the police were lenient to the anti-Semites, and offenders against Jews received ridiculously small penalties. Hopes were founded on the new governor-general, Lépine, who assumed office at the end of 1897; but his policy was not sufficiently strong, and equally violent riots occurred in Algiers in January, 1898. The leader was Max Régis, elected mayor of Algiers in November, 1898. Other outbreaks occurred in July, 1898; February, April, and September, 1899, and the anti-Semites were victorious in the elections of May and November, 1898. By December, 1899, there was a sensible improvement; Jonnart, the new governor-general, in his reply to the grand rabbi's address of welcome, declared himself against anti-Semitism, but the anti-Semites were victorious in the municipal elections in all three provinces.

It is difficult to assign causes for the peculiar and violent character of Algerian anti-Semitism. Some ascribe it to jealousy created by the Crémieux decree. But the leaders of the movement were not natives who might be affected by such jealousy. It may be due to social conditions in Algeria. There is a large element of foreign adventurers of mixed nationalities who were too rapidly naturalized and who, disappointed in their hopes of making fortunes quickly, were ready to accept the teachings of clericalism and to turn against the easiest victims of their passions. The natives simply followed the lead of these agitators.

**Religion and Religious Organization.**

The religious organization by consistories is similar to that in France. Since July 10, 1861, the consistories have received legal recognition, and are managed by a rabbi and six laymen elected by the Jews themselves for eight years. The constitution of the consistories is settled by the ordinance of Nov. 9, 1845, which defined all functions, fixed the amount of sums to be spent, and specified the purposes of expenditures. The decree of Dec. 31, 1895, and still more that of Aug. 23, 1898, limited the power of the consistories, whose number was augmented that each might embrace a smaller sphere. The consistory of Algiers includes, besides five congregations in Algiers, fourteen outlying communities, one of which, Medeah, has a rabbi; the consistory of Constantine includes twenty-one communities, of which Bona has a rabbi; and the consistory of Oran embraces thirty-eight, including the community of Tlemçen.

**Vital Statistics.**

Up to 1856 the census of the natives in Algeria was made by the military administration and gave only approximate figures. From 1830 to 1870 there was no increase in population among the Jews, but after 1881 many came from Morocco and Tunis, in order to enjoy the fuller liberty conferred on Algerian Jews by the Crémieux decree. However, after 1895 the tribunals struck from the list of voters many such Jews. Leroy-Beaulieu gives the population of native Jews in 1891: Algiers, 14,895; Oran, 19,794; Constantine, 12,875—that is, a total of 47,564 out of a population of 4,169,650. Hazell's "Annual" (London) for 1900 gives the Jewish population as 50,000. The average number of births a year for the years 1891, 1892, and 1893 was 2,698, or 56.72 to 1,000 souls; the number of deaths was 1,812, or 38 to 1,000. This is a comparatively large death-rate, due to great mortality among infants.

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W. MA.

**ALGIERS:** A seaport of northern Africa; capital of the French colonial province of Algeria. The origin of its Jewish community, like that of all Algerian communities, is shrouded in obscurity. Doubt-

less a Jewish population existed at Algiers when the massacres of 1391 drove a number of refugees from Spain and the Balearic Isles to Africa: but probably it was not large; and the general opinion is that the real foundation of the Jewish community at Algiers should be attributed to the Spanish rabbis that settled there in the fourteenth and fifteenth centuries. The names of two of these of some distinction have been handed down; viz., Isaac ben Sheshet and Simon ben Ẓemaḥ Duran. The Duran family—originally from Provence, but settled for a long time in Majorca—occupied, almost without interruption, up to the eighteenth century, the foremost rank in Algiers, and provided the community with numerous rabbis of scholarly attainments and men of high character.

The Spanish persecution following upon the conquest of Granada (1492) resulted directly in an increase in the Jewish population of Algiers. The latter city—up to this time a mere provincial one, and a bone of contention between the kings of Tlemçen and Tunis—was advanced, on the advent of the Turks about this period, to the rank of capital. The new capital of the deys naturally attracted a large number of Spanish immigrants; and the conquerors—avaricious corsairs—seeing a source of profit in the Jews, regarded an increase in the number of the latter by no means unfavorably. In 1518 Khair al-Din permitted Jews to settle in Algiers, assigned them a quarter of the city, subjected them to a tax, and restricted them from opening more than a limited number of shops.

At the end of the sixteenth century there were in the Israelite population of the city three classes: Jews originally from Spain, those from the Balearic Isles, and native Jews. They were grouped in about one hundred and fifty families; they engaged in trades and manufactures; and at their head was a *caciz*. Though they suffered from maltreatment at the hands of the Moslem population, it seems certain that they considered their lot less miserable under the domination of the Turks than under that of the Catholic kings; for the defeat of Charles V. before Algiers in 1541 inspired real joy in the victims of Spanish fanaticism and their descendants. Prayers and poems of thanksgiving were composed on this occasion by the rabbis Moses 'Abd-al-Asbi and Abraham Ẓarfati; and long afterward these were recited in the synagogues on the anniversary of this memorable event. Two centuries later similar feelings of delight were manifested by the Jews of Algiers, when the expedition, led with a great flourish by O'Reilly against the corsairs' city, ended in lamentable defeat (1775).

**Turkish Domination.**

By the end of the seventeenth century the number of Jews in Algiers had increased considerably: a traveler in 1634 estimated them at 10,000. At that date the differences in origin had become less marked; and although a distinction might be made between the "Cheklien" (Jewish immigrants from Spain) and the "Kapossiem" (old native Jews), they all had the same customs, led the same life, and spoke the same language—Arabic blended with Spanish and Hebrew. Their position was always rather precarious. Events but little serious in themselves were often attended by after-consequences which included the pillage of the Jewish shops, and sometimes even the massacre of the proprietors.

Entirely different was the condition of a new Jewish element, that of the Leghorn, or Frankish, Jews, commonly designated "Gorneyim," who, from the beginning of the eighteenth century, added their numbers to the Hebrew population of Algiers. The first of these to attain celebrity was Sulaiman Jakete, farmer of the taxes on wax under the deys Ali Sha'ush and Mohammed ibn Ḥasan, of whom he was the trusted adviser. In the course of the century the Gorneyim acquired an ever-increasing importance in the economic and political life of the regency. Tolerably Occidentalized, they fell generally, by the régime of the capitulations, under the authority of the European consuls, and were the usual intermediaries between the consuls and the Turkish authorities. On the other hand, their activity, their knowledge of affairs, and their great wealth assured them wide influence over the deys, of whom they were often the bankers, agents, and even the political advisers. At the close of the eighteenth century two Gorneyim especially, Joseph Bakri and Naphtali Busnash, had attained a predominant position. The dey Ḥasan granted them a monopoly of the grain trade; during the dearth of 1795 they supplied France with a considerable quantity of wheat on credit; and on their advice the dey authorized a loan to the French "Directory" of five million francs, the credit for which was eventually transferred to them. Thirty years later the settlement of this loan was attended with the most serious consequences. Ḥasan's successor, Mustapha, owed his elevation to the influence of Busnash, who was his banker, and in whose hands he was but a tool. In Mustapha's reign the secret hate cherished by the janizaries and the Moors against the all-powerful Gorneyim manifested itself in a terrible riot. Busnash was killed at the gate of the dey's palace by a janizary, who, firing a pistol at him, cried out ironically, "Hail, king of Algiers!" The populace attacked the Jewish shops; a massacre ensued, which the dey, out of fear, countenanced; while the French consul sheltered in his house two hundred Jews in danger of their lives.

**The Leghorn Jews.**

In succeeding years the Gorneyim regained a part of their influence. Dey Ḥasan (1818–30) enforced the claim of the heirs of Bakri and Busnash in regard to the loan of 1795; and the difficulty arising on this occasion was the original cause of the definite rupture between the regency and France, of the expedition of 1830, and of the French conquest of Algeria. Despite the high position acquired by the Gorneyim under the regency in the eighteenth and nineteenth centuries, the less important Jews of Algiers were very harshly treated by the Turkish authorities. They were subjected to continual vexations: and at the time of the march on Algiers the French generals found, without shelter outside the walls, more than three hundred Jewish families, whom the dey had mercilessly driven from the city in anticipation of a siege.

Out of a total population of about 97,000, the Jewish residents of Algiers numbered in 1900 nearly 10,000, of whom 1,200 are of foreign birth. Large numbers of Jews are engaged in commerce and petty traffic; but since the charge has recently been made that they have unfairly monopolized all the trade in Algiers, it may be well to present some figures showing the proportion among them that follow handicrafts. There are 250 shoemakers; 155 tinners and blacksmiths; 200 tailors; 40 joiners and cabinet-makers; 70 house-painters; and 100 watchmakers and jewelers. Before the anti-Semitic troubles of 1897–99 the Algiers Bureau of Charity assisted about 600 families; and 1,200 have been aided since.

**Handicrafts.**

At the head of the community are a consistory and a grand rabbi, the latter being appointed by decree

of the president of the French Republic on the recommendation of the Central Consistory of Paris. There are, in addition, a considerable number of native rabbis and of minor officials, appointed by the consistory and paid by the community, and six honorary officials called *gizbarim*. Algiers has nineteen synagogues, of which six are official and thirteen private. The oldest of the former was founded in 1866; of the latter, nine existed before the conquest, the remainder being of comparatively recent establishment. Among the rabbis at Algiers before the conquest, besides Barfat and Duran already referred to, may be mentioned Judah Ayyas, Moses ben Isaac Meshiḥ, Ibn Ḥayyim, Joseph Azubib, and Nehoraï Azubib. Its native rabbis included Isaac ben Samuel, David Zaïs, Ẓemaḥ Duran, Judah Amar; and among its grand rabbis sent from France were Michel Weil, Lazare Cohen, Abraham Cahen, Isaac Bloch, Moïse Weil, and Abraham Bloch.

BIBLIOGRAPHY: For general information, see the bibliography under ALGERIA. Special works are: *Notes sur les Israélites de l'Algérie*, in *Rev. Ét. Juives*, x. 255; Cahen, *Erreur Chronologique à Alger*, in *Archives Israélites*, xxvi. 132.

W. MA.

**ALGUADEZ (אלגואדיש, אלגוריש), MEIR B. SOLOMON:** A Castilian court physician and chief rabbi of the fifteenth century; exact dates of birth and death unknown. He was presumably related to Don David Alguadez, a brother-in-law of the treasurer of Portugal, Don Juda, and to Salomon Alguadez, who lived in Peralta, in Navarre, in the year 1414; perhaps also to Abraham Alguadez, who resided in Vitoria in 1461. According to Zacuto, Meir Alguadez studied the Talmud at Toledo under the direction of Judah b. Asher, and also devoted himself to the study of medicine, which he followed as a profession. He "wandered from town to town, from land to land," though his residence was at the court of the king of Castile. Because of his skill, and of the successful cures he had effected, the king appointed him his body-physician. He enjoyed such favor with King Henry III. that he was made chief rabbi of all the Jewish communities in Castile. He ranked among the most influential men of his time. Salomon ha-Levi of Burgos, who, as Paul de Santa Maria, or Paul de Burgos, became bishop of Cartagena about 1393, addressed to him a Hebrew satire on the festival of Purim, and received in rejoinder the satirical letter entitled "Be not like thy fathers!" (אל תהי כאבותיך), which had been written by PROFIAT DURAN, who had been forced to undergo baptism in 1391, but soon after publicly returned to Judaism.

Meir Alguadez was always on the alert to defend Judaism and Jews, and was so highly esteemed by the Jewish communities of Castile that on his death they exhibited their gratitude by exempting from all communal taxation his widow, Bathsheba, and his daughter, Luna, who had married Don Meir ibn Alfakar of Toledo.

Though much occupied in other ways, Meir Alguadez found time for literary work. At the instance of his patron, Benveniste ibn Labi, of Saragossa, he translated "Aristotle's Ethics" from the Latin of Boëthius into Hebrew. He intended in the same manner to make Aristotle's "Œconomica" accessible to his coreligionists. About 1400 he wrote a number of prescriptions for various diseases, to which his pupil, Joseph, added others, and which the historian, Joseph ha-Kohen (Genoa, 1546) translated from Spanish into Hebrew under the title "Meḳiẓ Nirdamim," but did not publish. The translation of the "Ethics" was published by Isaac Satanow (Berlin, 1790).

Nothing definite is known concerning the last years of Don Meir Alguadez. The accusations that he poisoned the weakly and long-suffering King Henry III., or that, influenced by Paul de Burgos, he caused the desecration of the host, and being brought to torture, confessed it and was barbarously executed, were long ago characterized by the Spanish historians themselves as mere fables. Don Meir probably died before 1413, the date of the disputation at Tortosa; had he been alive, he would certainly have been present.

BIBLIOGRAPHY: M. Kayserling, *Das Castilianische Gemeinde-Statut*, in *Jahrbuch für d. Geschichte der Juden u. des Judenthums*, iv. 281 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 210 *et seq.*, 775.

M. K.

**ALGUM or ALMUG:** A tree, the identity of which is uncertain. Jastrow, "Dict." *s.v.*, suggests that it may be coral-wood; others, that it may be brazil-wood (so Kimḥi) or red sandal-wood. The name "Almug" (I Kings, x. 11) is said by some authorities to be a corrupted form or transposition of "Algum" (II Chron. ii.).

According to I Kings, x. 11 and II Chron. ix. 10, 11, the Almug was imported from Ophir; while, according to II Chron. ii. 8, algum-trees were obtained from the Lebanon mountains. The latter statement increases the difficulty of identification. Unless the words "out of Lebanon" be regarded as a gloss, the simplest solution seems to be that Algum and Almug were originally two different trees —as already suggested by Celsius—which have been confused with one another. Its wood was used by Solomon in his building operations, more particularly for terraces, stairs, and balustrades; it served also for making harps, psalteries, and other musical instruments (see the commentaries of Thenius, Keil, Kittel, and Benzinger on the Biblical passages in question and Talmudic and Midrashic references in Jastrow, *l.c.*). See Perles, in "Monatsschrift," xxxviii. 135.

G. B. L.

**ALḤADIB (Alchadib, אחדב, חדב, חאדב, חאדף,** "Jew. Quart. Rev." x. 530 = hunchback): Name of a family of which representatives are known from the beginning of the fourteenth to the end of the seventeenth century. The following list includes the more important members:

**Abraham ben Solomon Alḥadib:** Judge in Corfu in 1530.

**Eliakim Alḥadib:** Lived in Lepanto, seventeenth century.

**Ezra ben Solomon Alḥadib:** Venice, 1607. Samuel Aboab addressed a letter to him in 1647.

**Ḥayyim Alḥadib:** In the seventeenth century, who, according to Sambari's "Chronicle" (Neubauer, "Mediæval Jewish Chronicles," i. 140), composed an index "Meḳor Ḥayyim" to the Scripture passages found in homiletic works.

**Isaac Alḥadib:** Lived in the seventeenth century, in Cairo; mentioned by Sambari (*l.c.*, p. 162, two lines from bottom of page).

**Isaac ben Solomon ben Ẓaddiḳ Alḥadib:** An astronomer of note, in Castile (1370), in Sicily (1396–1429 ?), a pupil of Judah ben Asher and follower of Samuel Zarza. He composed a work on chronology called "Oraḥ Selulah" (Plain Way), in which he follows Al-Rakkam, the authority for astronomers in Tunis. He adds four tables taken from Al-Battani and one from Al-Kammad. According to a manuscript in private hands, he wrote also אגרת כלי חמדה (Letter on Desirable Instruments), in which he speaks of the instruments which he had invented in Sicily. According to Steinschneider, this is not the same as

his work כלי המכוצע (Planimetrical Instruments). He wrote also a treatise on theological terminology. According to Buxtorf, he was the author of "Leshon ha-Zahab" (Golden Tongue) on the weights and measures mentioned in the Bible. Finally, he is the author of a hymn on Esther—giving his own full name in acrostic—as well as of an addition to the poem with which Moses Handali opened his commentary on the Hebrew translation of Al-Fergani's astronomy. (See Steinschneider, "Munich Catalogue," p. 92; 2d ed., p. 256; "Hebr. Uebers." pp. 550, 556; "Hebr. Bibl." vii. 112; Zunz, "Z. G." p. 536.)

**Jacob ben Moses Alḥadib:** Lived in 1442; the writer of "Codex de Rossi, No. 950."

**Johanan Alḥadib:** Lived in the sixteenth century.

**Judah Alḥadib:** Lived in 1566, in Lepanto.

**Menahem Alḥadib:** Lived in the first half of the sixteenth century, in Arta.

**Menahem ben Samuel Alḥadib:** Lived in the sixteenth century, in Safed.

**Moses ben Isaac Alḥadib:** Lived in 1560; judge at Patros.

**Samuel Alḥadib:** Lived in the beginning of the fourteenth century.

**Samuel Alḥadib:** Lived in the second half of the sixteenth century, in Safed.

**Solomon ben Menahem Alḥadib:** Lived in 1543, in Venice.

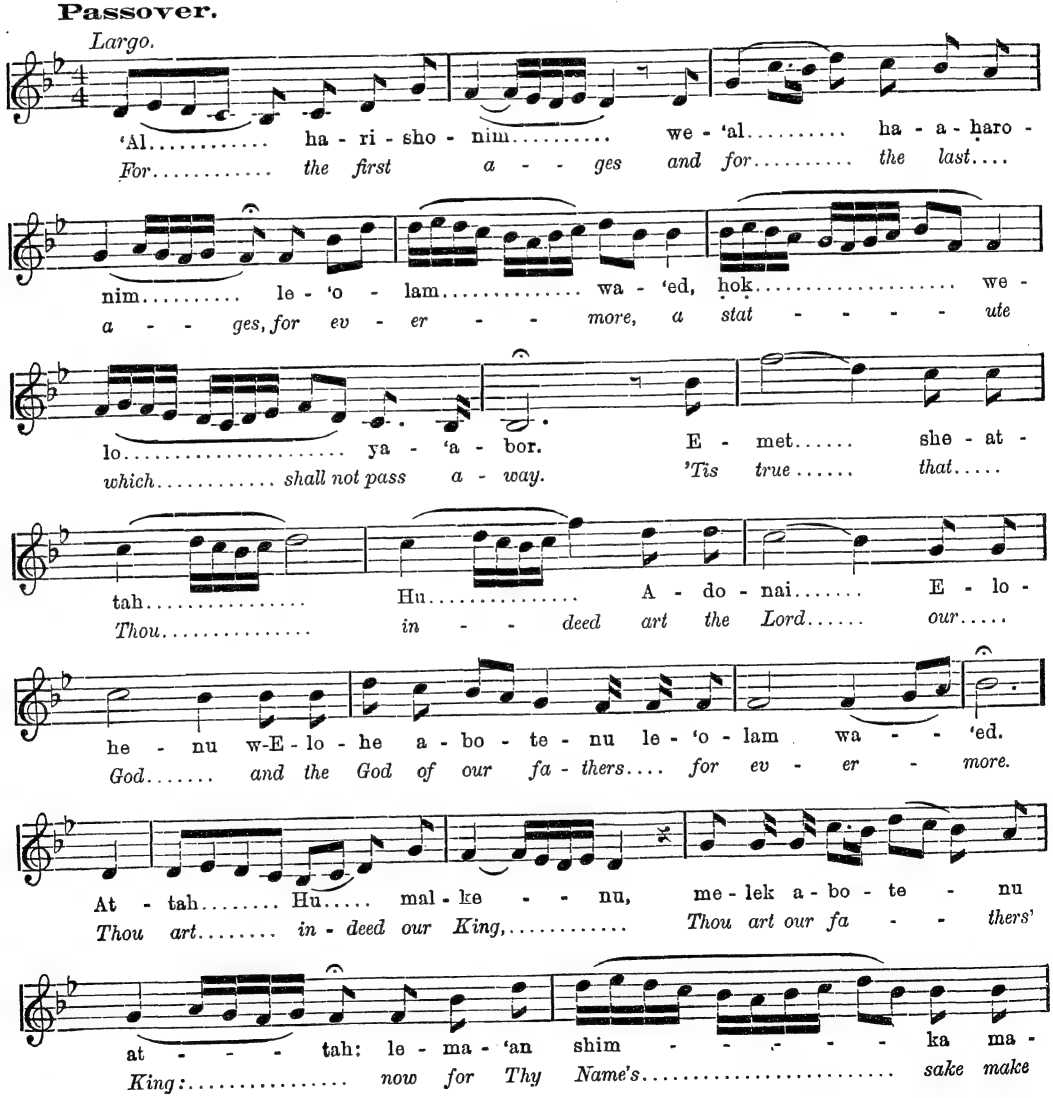
**Solomon ben Samuel Alḥadib:** Died of the plague while still young, in 1349.

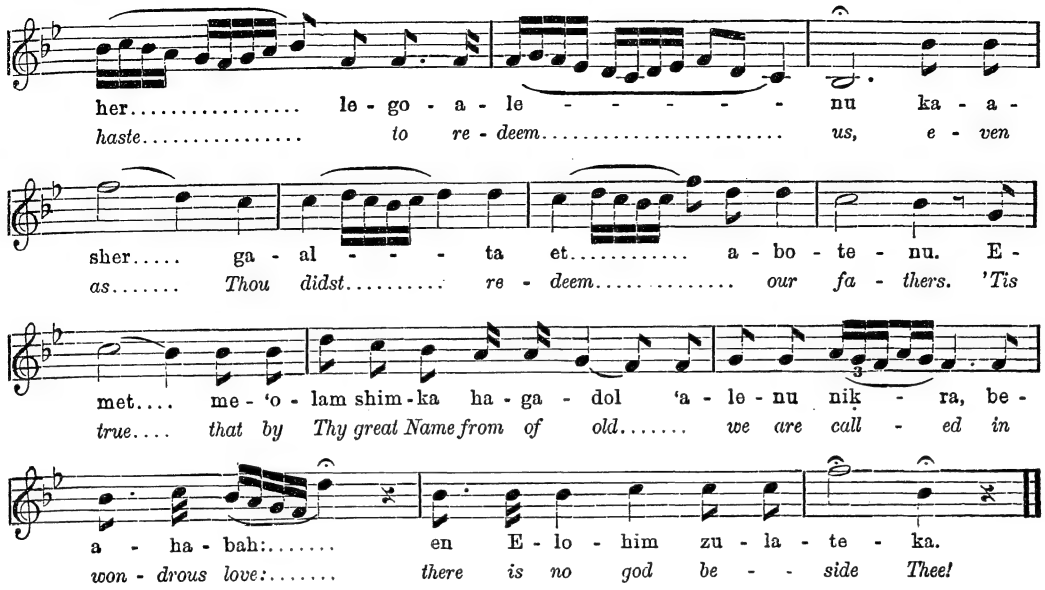
BIBLIOGRAPHY: Zunz, *Z. G.* pp. 423, 424; Steinschneider, *Cat. Bodl.* No. 5307; *Jew. Quart. Rev.* x. 530.

G.

**'AL HA-RISHONIM (על הראשונים):** A passage in the Morning Prayer coming between the Shema' and the 'Amidah. In the Northern rituals a variant is substituted on the festivals and special Sabbaths when the piyut termed "Zulat," from the concluding word of the passage, "Zulateka," is introduced. In honor of the occasion, the passage

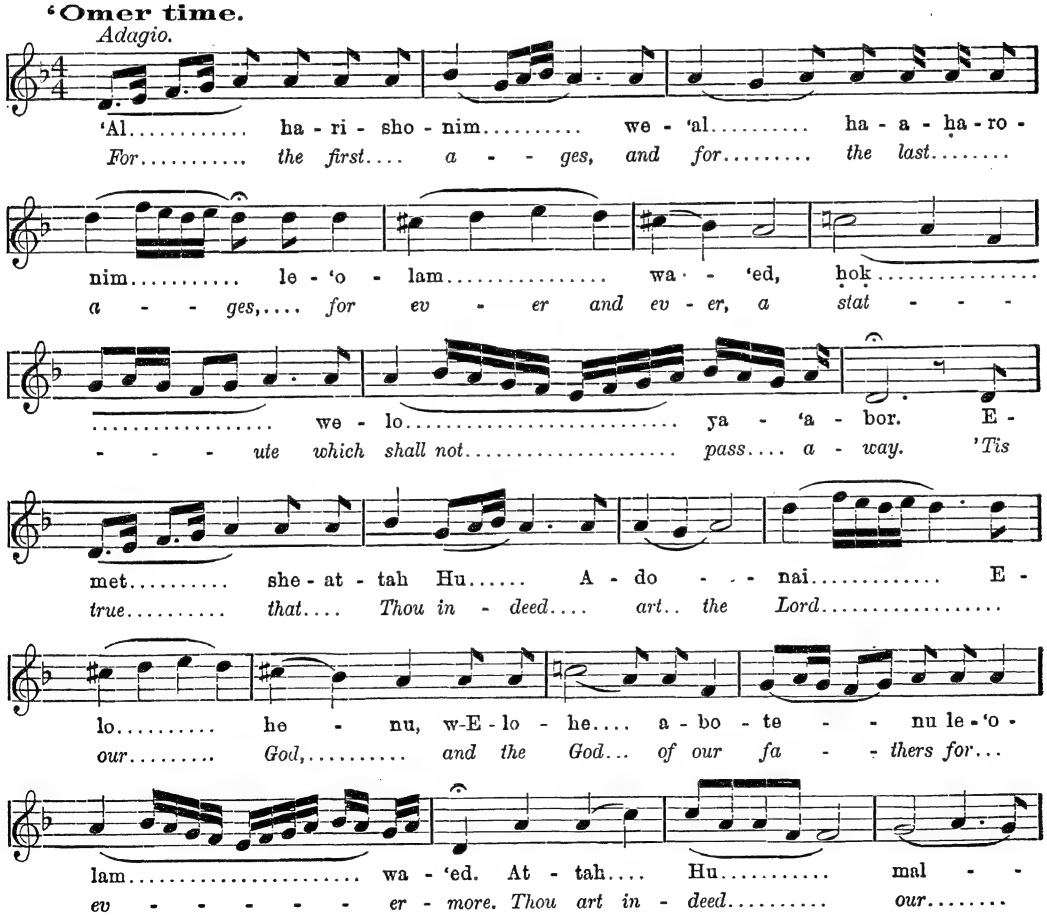
## 'AL HA-RISHONIM (A)

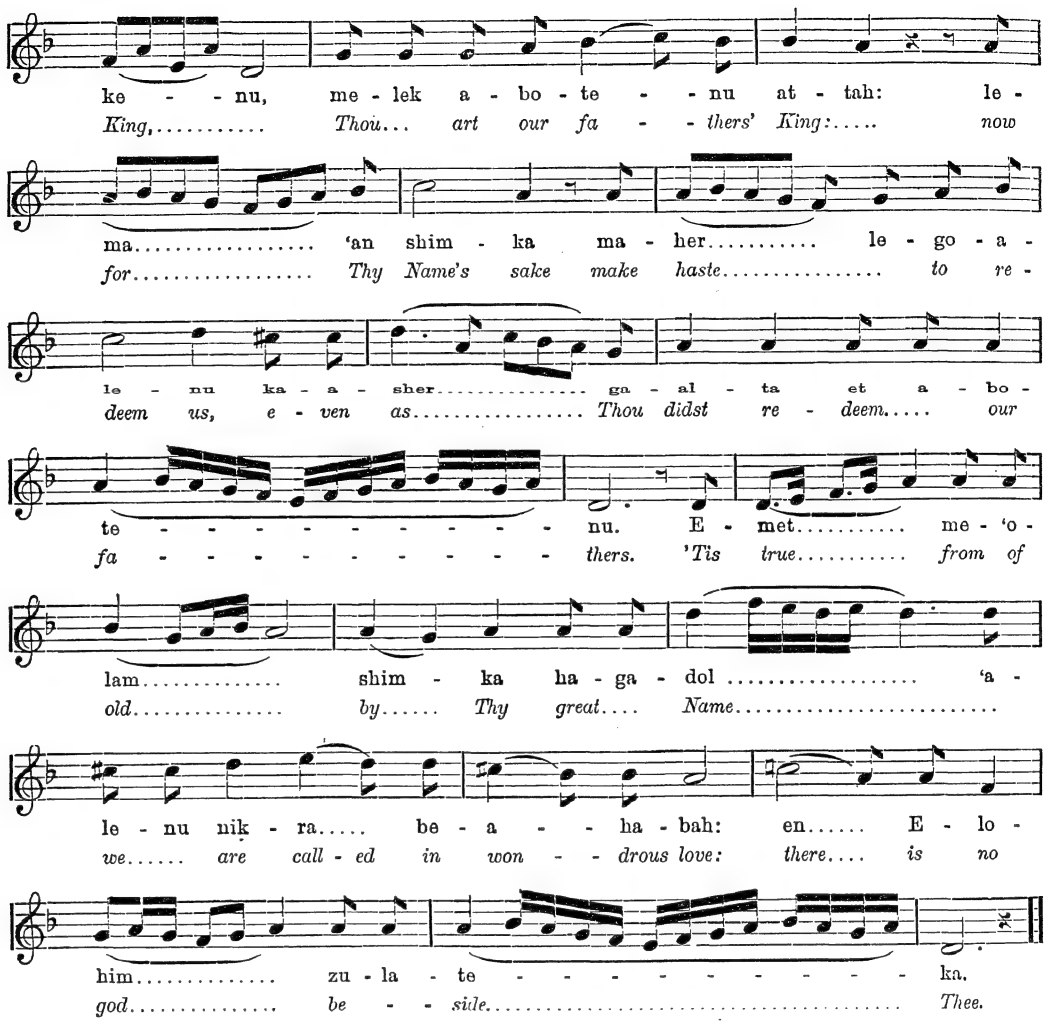





## 'AL HA-RISHONIM (B)

**'Omer time.**






"'Al ha-Rishonim" is chanted as an introduction to the piyut to some elaborate melody traditionally associated with the occasion. Three such melodies are widely known, one for Passover, the second for the other festivals, and the third for the Sabbaths of the 'Omer period. None of these melodies has any pretensions to antiquity, the material of construction, quoted partly from related sections of the service, being clearly traceable. But those for the Passover and for the 'Omer Sabbaths succeeding it may be quoted in juxtaposition to illustrate a principle underlying all the Jewish musical uses, in accordance with which the character, even the mode, of a melody varies rather according to the occasion on which it is to be chanted than according to the sentiment of the text. Here there is the grateful gaiety of the Passover melody in contrast with the plaintiveness of that for the later season of sad memories; the difference being obviously not suggested by the text, but by the historical associations of these two seasons of the Jewish year. F. L. C.

**AL-ḤARIZI, JUDAH B. SOLOMON B. HOPHNI** (surnamed **ALḤARIZI**): A celebrated Hebrew poet of the early part of the thirteenth century, who lived in Spain and traveled in the Orient. Neither the date of his birth nor that of his death is known. Possessing a masterly knowledge of Hebrew and Arabic, he seems to have been appreciated as a poet at home and on the various journeys he made to southern France. His disposition was a genial one; he loved what was witty and sparkling.

His first introduction to the literary world was in the shape of a translation of the celebrated "Makamat" of the Arabic poet, Hariri of Bozra, in which, in inimitable style, he faithfully adhered to the sudden rimes and abounding quaint conceits of his original. But, while a master of witty poetry, he was a serious student as well, understanding and appreciating the value of such works as Maimonides'

**Translator.** "Commentary on the Mishnah" and "Moreh Nebukim," both of which he likewise translated—the former only in part—from Arabic into Hebrew. In an evil hour for himself, he determined to travel to the Holy Land, as his distinguished predecessor, Judah ha-Levi, had done fifty years before. Unfortunately times had changed: Jewish poetry and the love for it had considerably declined since Ha-Levi had brought both to the highest pitch. This decline was not altogether without cause;

there were many poets in his days, though of far inferior rank; hence there was a certain indifference in the hearts of the former patrons of Hebrew literature. Alḥarizi was made to experience this painfully on his travels: he received no such welcome as Judah ha-Levi had; and he plaintively deplored the passing of the bygone times when Solomon Gabirol, Judah ha-Levi, and Moses ibn Ezra gained such valuable rewards from the lovers of literature. He found the well-springs of liberality closed to him; and thus he sang:

"The fathers of song, Salómo, and Judah,
And Moses besides—all shone in the west,
And rich men were rife then who purchased the pearls of their art;
How sad is my lot now times are so changèd!
The rich men have gone, and their glory hath set!
The fathers found fountains—for me ne'er a fountain will start!"

But though his journey brought him disappointment and possibly suffering, it stimulated him to the production of his masterpiece, "Taḥkemoni." He gives the following account of its origin: Speaking of his previous work of translating Hariri, he says, "Thus I gave what was demanded—by the Andalusian rich commanded—and I brought home unto each Israelite—the work of that rare Ishmaelite." Leaving his home, he traveled eastward by sea; and then there dawned upon him the folly of having given his efforts solely to the translation of an Arabic author:

**The "Taḥkemoni."**

"As if the word of the Lord of life—in Israel were no longer rife; like her of old—of whom we are told—'other vineyards I protected—my own, alas, that I neglected!'" (Cant. i. 6).

He therefore determined to write an original work in Hebrew (1218–20). He gave it the name of "Taḥkemoni," "the wise one" (?); see II Sam. xxiii. 8. As the "narrator" (see below) he selected Heman the Ezrahite, and as the "hero" of the narratives, Heber the Kenite. Although this was designed to be a wholly original work, he followed the model of his first favorite, Hariri, by adopting from him the peculiar form of the *makama*: that curious species of riming prose, with its desultory leaps and coincident assonances, its verbal quips and countless conceits. But what gave it exceptional zest for Jewish readers was Alḥarizi's deft interweaving of whole Biblical sentences, the incongruity of which as to the circumstances described, but their witty fitness in their new application, could not fail to evoke a constant series of smiles in the scholarly reader who knew his Hebrew Bible well. The makama is quite an old and familiar form of Arabic poetry; as early as 1054, the Arabic poet, Aḥmad Abu al-Fadhl b. Ḥusein, of Hamadan in Persia, composed several hundred makamas exactly in the style later adopted by Hariri. Concerning the makama, Kämpf says, "The Semites had no theater; but they had story-tellers, who related deeds and happenings in truly dramatic style." In this species of spoken drama, two personages were supposed to take part in constant dialogue: the hero who told of his doings, and the narrator who served as chorus to him, drawing him out, as it were, by interrogating him. Each episode described by the hero is the subject of a single makama (poem), and has no close connection with that which follows, but its rambling, riming prose is extended and diversified by the interpolation of smaller poems, in absolutely strict rhythm and rime, and generally of exalted strain. The manner of opening a makama may be understood from the following:

**The Makama.**

"From Siddim's vale—to Chaldea's pale—went I—and when arrived—the thought revived—to try—all to see—that there might be—rising, growing—coming, going, of the worst and the best, east and west. As I strode on the road—one day I espied on—a stone—all alone—at the highway side—a stranger sitting—resting him. As befitting—I addressed him—aiming at interesting him—as travelers do—when a few—or two—chance to meet—in a country street. And I said, What cheer—neighbor dear?—Whence hast thou strayed—and what thy trade?—He said, From daring feat—to daring feat—as it chances—my roving pleasure ever glances.—A fox I chase—or run a race—with the mountain sheep; no hill too steep—or vale too deep—for me to pace. Said I, Tell me, since thou so much hast wandered—some wondrous thing that thou hast pondered. He answered," etc. ("Taḥkemoni," makama x., "The Chanticleer's Reproach").

The episodes of the "Taḥkemoni" cover a wide field of remarkable experiences, varying from a banquet given to him in an important city of Babylonia (where, as the guest, Heman [Alḥarizi] tells of all the noble poets he has known in Spain) to a battle between Arabs "in the tents of Kedar," a debate between an ant and a flea, or a reproof by a village chanticleer escaped from the butcher's knife.

If any purpose can be said to underlie Alḥarizi's work, more serious than the one he himself alleges, namely, the entertainment and refreshment of wearied minds, it may possibly be discerned, as Kämpf suggests, in his constantly implied reminders to wealthy men that they are bound to patronize and protect those that make scholarship their wealth and art their worth. His own experience gave point and pith to these admonitions. But if his own sufferings served likewise as the inspiration of his song, one feels gratified to learn from himself that the bow of constant hope shone steadily for him. As he himself says:

לו ענני שחק בעיני יזלו,
לא דרכה רגל אנוש יבשת,
אמנם דעו כי לא למי נח לבד
כי גם לדמעי נראתה הקשת.

"If heaven's clouds should weep as my poor eyes have done,
Then were for man on earth no path that still were dry;
But know, that e'en for me, as erst for Lamech's son,
With all this deluge stood a rainbow in the sky!"

Alḥarizi's journey seems to have led him first to Alexandria, then to Palestine. In 1218 he was in Jerusalem, as he states in the twenty-eighth makama of the "Taḥkemoni." He mentions at the same time that it was in 1199—on the recapture of the holy city by the Mohammedans from the Christians—that the Jews were again allowed to live there. From Palestine his path led him to Syria, and there Damascus held him for a time. He has no high opinion of the Damascenes: they are "lovers of the wine-cup." Of one of the poets of the city he says that "when he a ditty writes or eke an ode—it sounds as if some pot or kettle did explode." Again, "they are nothing but shallow rimesters whose flow of eloquence or diction soon runs dry, sirs!" As a general thing, however, Alḥarizi's opinions concerning his rivals, Jewish or non-Jewish, were always more vehement than just (see Awani). Whether he visited Greece or not is not clear: he has no respect for Grecian poets, who, he says, "mingle roses and thorns" (of style) promiscuously. From the superscription of the last makama, it appears that in 1204, the year Maimonides died, he was back again in Toledo; but there is no intimation of his fate thereafter.

**His Criticisms.**

A remarkable illustration of his verbal dexterity may be mentioned: it is in the eleventh makama of the book which is entitled "Maḥberet Shirah bat Shalosh Leshonot" (The Song of the Three Languages). It contains an interpolated poem, twenty-three lines long, every line of which is written one-third in Hebrew, one-third in Arabic, and one-third in Aramaic.

The Arabic portion rimes with the Hebrew throughout; the Aramaic portions have one rime, and that a two-syllabled one, maintained throughout the whole poem.

Alḥarizi seems to have been a man of brilliant qualities, but a prey possibly to his impatience due to his trials and sufferings. Many of the better poems —those interpolated in the various makamas—betray a height of noble feeling which marks the true man of sentiment. Of his merits as a master of Hebrew versification there can be no doubt. Abraham b. Isaac Bedersi (end of the thirteenth century), in his "Ḥereb Hamithapeket" (Flaming Sword), mentions him together with Gabirol, Ibn Ezra, and Judah ha-Levi (Zunz, "Z. G." p. 463). The poet Immanuel of Rome speaks in the preface to his "Maḥberot" (Makamas), with reverence of him who wrote poetry and composed parables "diverse each one from the other," such as "the ancients knew not"; and he placed his poems, "taken with his sword and with his bow," in the names of other men, although he alone composed them; in the name of Heber the Kenite . . . thus he took in his hand "the rod" of his intelligence and "therewith performed the miracles." (The words in quotation-marks are Biblical phrases, in the mosaic style of writing then prevalent among Hebrew scholars.) In his twenty-eighth makama, he places Alḥarizi in paradise, in the choice company of Maimonides and Mattathias, the high priest of the Hasmoneans.

The following is the list of his writings:

Original works: (1) Commentary on Job (Zunz, p. 213); (2) the "Taḥkemoni"; (3) "Sefer 'Anaḳ" (The Necklace), an imitation of Moses ibn Ezra's work of the same name (Zunz, in "Allg. Zeit. d. Jud." 1839, p. 388); (4) a small work, "Sefer Goralot" (Book of Lots); (5) "Refuat Gewiyah" (Healing of the Body), a poem on dietetics (Steinschneider, "Monatsschrift," 1846, p. 279; Zunz, "Z. G." p. 213); (6) an introduction to the Hebrew language (see Neubauer, "Notice sur la Lexicographie Hebraique," p. 208).

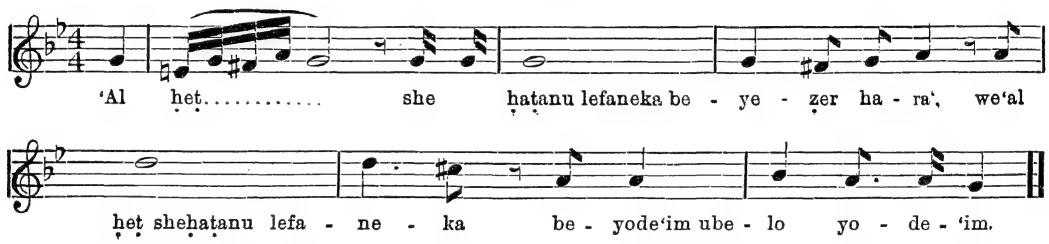
Translations: From the Arabic—(1) Maimonides' Mishnah Commentary: "Zera'im." (2) Maimonides' "Moreh Nebukim"; published by L. Schlossberg, London, 1851, with notes by Scheyer. (3) Makamat Al-Hariri (Hariri's Makamas), under the Hebrew title "Maḥberot Ithiel," ed. Chennery, London, 1872. From the Greek—(4) Aristotle's "Ethics" and "Politics"; reprinted in Leipsic, 1844. Graetz (*l.c.* note) mentions likewise (5) a translation of an essay by Galen against speedy interment, and (6) of a gynecological treatise by Sheshet Benveniste ("Segulah le-Harayon"; see also Kämpf, ii. 26); and (7) "Sefer ha-Nefesh" (Book on the Soul), also ascribed to "Galen, the prince of physicians," but translated from the Arabic (published by Jellinek, Leipsic, 1852). (8) "Musare ha-Filosofim" (Dicta of the Philosophers), done from Greek into Arabic by Ḥonain ben Isaac.

BIBLIOGRAPHY: The fullest and best appreciation of Alḥarizi is in Kämpf's *Nicht-Andalusische Poesie Andalusischer Dichter*, Prague, 1858; *Allg. Zeit. d. Jud.* 1837, Nos. 81, 86; 1838, No. 7; Krafft, *Jüd. Sagen*, Ansbach, 1839; *Literaturblatt des Orients*, 1840, Nos. 9, 11, 12, 13, 14; Lebrecht, *ibid.* 1845, p. 43; Zunz, *Z. G.* pp. 213 *et seq.*; Dukes, *Ginze Oxford*, 1851; *Monatsschrift*, 1846, p. 279; Grätz, *Gesch. d. Juden*, vii. 83; Steinschneider, *Hebr. Uebers.*, see index. The *Taḥkemoni* has been frequently edited: Constantinople, 1540, 1583, Amsterdam, 1729, Vienna, 1845, Berlin (part only), 1845, by Lagarde in 1883, Kaminka, 1899; but on this last, see adverse criticism in *Zeit. f. Hebr. Bibl.* iii. and iv. The Berlin edition (1845) was made by Kämpf, who revised, annotated, and vocalized the text, and translated it into German. A French translation was made by Carmoly (Brussels, 1843-44). Some portions of the *Taḥkemoni* were translated into Latin by Ure (London, 1772); into French by Silvestre de Sacy (Paris, 1833); and into English by F. de Sola Mendes in *Jew. Chron.* London, 1873. For Alḥarizi's contribution to the liturgy, see Zunz, *Literaturgesch.* p. 471; concerning his journey, see Kaminka, in *Monatsschrift*, 1900, pp. 217-220.

F. DE S. M.

**'AL ḤEṬ (על חטא):** The longer confession of sin (*Widdui*), each sentence of which begins with the formula, "Forgive us for the sin we have committed before Thee in . . ." the particular sins then being enumerated in alphabetical order. In the Sephardic usage, only one sin is mentioned for each letter, but among the Ashkenazim two sins are enumerated under each, the formula for the second being, "And for the sin," etc. This confession is inserted in each "'Amidah" of the Day of Atonement and its repetition, with the exception of the closing prayer, "Ne'ilah." Among the Sephardim an abbreviated form is used in the repetition. According to northern custom the confession is chanted at length in a minor key, and is broken into four sections by the prayer, "For all these, O God of forgiveness, forgive us, pardon us, grant us remission!" The interruption is marked by the employment of a special chant for the preceding couplet, the same strain being elsewhere used in the penitential prayers, and, singularly enough, also for the responsive formula inviting the company at table to join in the grace after meals. The music is as above.

'AL ḤEṬ




F. L. C.

**ALI B. ABRAHAM AL-TAWIL:** Karaite scholar; flourished at Ramleh, Egypt, in the twelfth century. He was the author of a commentary on the Bible, no longer extant. Indeed, his very name remained unknown until recently, when it was brought to the attention of scholars by the publication, by G. Margoliouth, of Al-Hiti's chronicle, which mentions Ali among the Karaite doctors of the twelfth century.

BIBLIOGRAPHY: Margoliouth, in *Jew. Quart. Rev.* ix. 434.

I. B.

**ALI HA-LEVI BEN SOLOMON:** Gaon; head of the academy at Bagdad in the first half of the twelfth century. His name occurs in an old Arabic responsum (Harkavy, "Responsen der Geonim," p.

186), also in "The Itinerary of Benjamin of Tudela" (ed. Asher, pp. 77 *et seq.*; and in Sambari, ed. Neubauer, "Med. Jew. Chron." i. 123), where he figures as the master of David al-Roi, the clever pseudo-Messiah, whom, under the name of ALROY, Disraeli has made the hero of a romance (compare Grätz, "Gesch. d. Juden," 2d ed., vi. 269 *et seq.*). Ali was probably the father of SAMUEL HA-LEVY, who also presided over the college at Bagdad, and who, though at first a friend of Maimonides, in the year 1190 in an open letter attacked the latter's doctrine regarding resurrection.

As to the orthography of the name, some writers render it "Eli" (Asher, *ib.* English translation, p. 122; Harkavy, "Zeit. f. Hebr. Bibl." ii. 125), which is preferred by Steinschneider ("Jew. Quart. Rev." xi. 484), while others have it "Âli" (Epstein, "Monatsschrift," xxxix. 512; Poznański, "Rev. Ét. Juives," xxxiii. 310; Kaufmann, *ib.* xvii. 304).

A poem addressed to Ali, the head of an academy, probably at Bagdad, on the occasion that his son, called Safi al-Din Joshua, had finished the Torah at the synagogue, was published by Steinschneider ("He-Ḥaluẓ," 1856, iii. 151 *et seq.*) and has been thought to refer to the subject of this article (compare Kobak's "Jeschurun," Hebrew part, iv. 92, note). The same poem, however, has now been found again by Steinschneider in an anonymous Hebrew diwan which is contained in a manuscript bought in the Orient by E. N. Adler ("Jew. Quart. Rev." xii. 115 *et seq.*, and 202). The diwan points to the early part of the thirteenth century as the date of its author, and contains two other occasional poems addressed to Ali, who, therefore, can not be identical with the gaon of the preceding century. This, moreover, is confirmed by the fact that in an earlier poem ("Diwan Adler," No. 6) the poet appears to have lamented the death of a daughter of the gaon Samuel ha-Levi, who, as mentioned above, succeeded Ali b. Solomon in the presidency of the academy. It is quite likely, therefore, that the Ali eulogized in the diwan, which speaks of him as "a descendant of the Geonim" (No. 179, vs. 7 and 9), was the son of Samuel and grandson of the first Ali, and that he succeeded his sires in the exalted office which Samuel, in particular, had invested with great dignity.

BIBLIOGRAPHY: Geiger's *Jüd. Zeit.* v. 89; *Literaturblatt d. Orients*, vi. 739; Steinschneider, *Cat. Bodl.* cols. 1902 and 1915; idem, *Jüd. Liter.*, in Ersch and Gruber, *Encyklopädie*, xxvii. 395, note 18.

H. G. E.

**ALI IBN SAHL IBN RABBAN AL-ṬABARI (ABU AL-ḤASAN):** Physician and writer on medical subjects in Irak about the middle of the ninth century; born in Taberistan. His father, Sahl, was well known as an astronomer and mathematician. For a time Ali lived at Rai, where Mohammed al-Razi was his pupil in medicine. From Rai he went to Samarra, and for some years acted as secretary to Mazyar ibn Ḳarin. He became a Mohammedan through the efforts of the Abbassid calif Al-Mu'taṣim (833–842), who took him into the service of the court, in which he continued under Al-Mutawakkel (847–861). Ali wrote the following works: (1) "Firdaus al-Ḥikmah" (Garden of Wisdom), called also "Al-Kunnash," a system of medicine in seven parts; (2) "Tuḥfat al-Muluk" (The King's Present); (3) a work on the proper use of food, drink, and medicines; (4) "Ḥafth al-Sihḥah" (The Proper Care of Health), following Greek and Indian authorities; (5) "Kitab al-Ruḳa" (Book of Magic or Amulets); (6) "Kitab fi al-Ḥijamah" (Treatise on Cupping); (7) "Kitab fi Tartib al-'Ardhiyah" (Treatise on the Preparation of Food).

BIBLIOGRAPHY: The chief authority is Al-Nadim (about 913–936), in his *Fihrist*, ed. Rödiger, i. 296, from which are drawn the notices in Al-Kifti, ii. 141, and in Ibn Abi Oseibia, ed. Müller, i. 309. Compare Leclerc, *Hist. de la Médecine Arabe*, i. 292; Wüstenfeld, *Gesch. der Arabischen Aerzte*, No. 55, p. 21; Brockelmann, *Gesch. der Arabischen Lit.* 1898, i. 231; Steinschneider, *Jew. Lit.* p. 194, and especially *Z. D. M. G.* liv. 46, where other authorities are cited; Grätz, *Gesch. d. Juden*, v. 224. An extract from the "Firdaus" is given by Schreiner, in *Monatsschrift*, xlii. 462.

G.

**ALI SULEIMAN.** See DAVID OF FEZ.

**ALIBI** (literally, "elsewhere"): A form of defense by which the accused undertakes to show that he was elsewhere when the crime was committed. Such a defense could of course be made in the criminal procedure of the ancient Jews: for witnesses were admitted for the defense as well as for the prosecution; and the rules concerning the competency of witnesses and the mode of examination were pretty much the same for the witnesses on either side. It is therefore needless to speak here about the Alibi of the accused. But there is another kind of Alibi which is peculiar to the Talmudic law, dealing as it does with the presence or absence of the witnesses of an alleged crime from the place where it was committed. It is drawn from the passages about the "plotting witnesses" (עדים זוממים): "If an unrighteous witness rise up against any man . . . then shall ye do unto him as he has thought [plotted] to do unto his brother" (Deut. xix. 16–19, R. V.).

The law against the "plotting witness" applied to civil as well as to criminal cases. The underlying principle is thus set forth in Mishnah Makkot, i. 4:

**The Plotting Witness.**

"Witnesses are not 'plotters' unless they are confuted as to their own persons. How is this? Suppose they say, 'We testify against such and such a man that he has killed somebody.' Now, if others should say to them, 'How can you say so? for the murdered man [or the supposed murderer] was at the time of the deed in our company at such and such a place.' This would not prove them 'plotters.' But if the opposing witnesses say: 'How can you testify so, seeing that you were with us on that day at such and such a place?' This proves them 'plotters'; and upon such testimony they may be put to death."

Two witnesses, being required to prove any fact, were called a set (בת); three witnesses were no more than a set (*ibid.* 7); and a new set of witnesses was deemed sufficient to refute the former set and to convict them of "plotting," provided they could prove an Alibi as to the two or three witnesses of the prosecution. But if these were at different places, the absence of each from the place where the disputed act occurred must be testified to by at least two witnesses.

**Effect of Contradictory Testimony.**

As to the casuistry of a case in which more than three witnesses (that is, more than one set) had testified, or in which one of the original witnesses was found to be disqualified by kinship or bad character, the balance of opinion is that the same set of counter-witnesses could refute and brand as plotters any number of original witnesses as they came up in separate sets.

The case is also put, in which witnesses (the first set) against the accused are branded as plotters by a second set, and those of the second set are exposed in like manner by a third set; that thereupon the man originally accused and the second set of witnesses would be punishable, and the first witnesses would stand justified. This process, following the opinion adopted in the Mishnah, may be continued indefinitely, as long as no execution of judgment has taken place. To this rule, however, R. Judah objects, on account of the mischief that would result from such encouragement of informers (*ib.* 5).

The Sadducees maintained that the false witnesses could not be punished until the sentence against the original defendant was carried into effect; but the

Pharisaic sages pointed to the words of Scripture, "as he had thought [plotted] to do"; not "as he did." However, any procedure against the plotting witnesses is to take place only after the defendant has been condemned; which rule is drawn from the words of Scripture, "soul for soul," the defendant being deemed dead when he is condemned.

In case the accused has been actually put to death upon false testimony, the plotters can not be punished; but when the judgment is only for stripes, or for money, or property, the execution of the judgment does not bar a prosecution of the plotters (Maimonides, "Hilkot 'Edut," xx. 2). Still, in all such cases the convicted plotters are rendered infamous, and can never be witnesses thereafter (*ib.* 1). It does not follow, however, that witnesses proving the absence of the witnesses for the prosecution from the *locus in quo* should not be heard at the trial, in a manner similar to other witnesses for the defense.

**Punishment of Plotting Witnesses.**

The punishment to be inflicted upon plotting witnesses when the defendant is condemned to death is distinct enough; but when he is condemned to exile in one of the cities of refuge for involuntary manslaughter, it does not suffice to send the false witnesses to the city of refuge: they must on the contrary be punished with stripes, on the ground that every offender against "thou shalt not" (negative commands) is thus punished, unless a different punishment is pronounced and is practicable.

An analogous case occurs where witnesses denounce a man of the priestly line as being the son of a divorced woman, which would render him unfit for the priestly function. In this case there can be no retaliation in kind, and the witnesses must be flogged (Mak. i. 1).

Again, if the false witnesses testify that the defendant's ox has killed a human being, or that some one is a Jewish bondman, or has by theft incurred the penalty of being sold into bondage—they are flogged: such is the tradition (Mak. 2*b*). The words of Scripture (Deut. xix. 21), "eye for eye, tooth for tooth, hand for hand, foot for foot," offer no difficulty; for as this law was in other cases carried out by the award of a money-compensation, the judgment rendered on the testimony of the plotting witnesses for the loss of an eye, a tooth, a hand, or a foot, would be a judgment for money simply. In case the false witnesses are condemned to make good in money the amount of an unjust judgment, they are not punished with stripes; the rule being that "those who pay do not suffer stripes." The plotting witnesses pay between them only once the sum which the party against whom they testified would have lost by their falsehood (Mishnah Mak. i. 3, Gem. 5*a*).

**Indemnity.**

In some civil cases it is not so plain how much injury would result from an unjust judgment; and here it seems that the sages felt the necessity for a calculus of probabilities. The Mishnah (Mak. i. 1) formulates these cases (of witnesses found guilty of "plotting"):

"We testify against N. N. that he has divorced his wife and has not paid her her jointure (*ketubah*). But [it is objected], will he not some day have to pay her that jointure? [Answer:] The judges should estimate how much a man is willing to pay of the given amount in acquittance of a jointure (inasmuch as it is payable only when the wife is widowed or divorced; while if she dies before the husband, no claim exists, since he is her heir). Or: We testify against N. N., that he owes A. a thousand zuz [$160] payable in thirty days (while in fact he owes him this sum payable in ten years). The judges should estimate how much a man will give to retain the money in his hand for ten years rather than for thirty days."

Such questions are often answered in modern times by life-tables, dower-tables, and, generally speaking, by the calculation of compound interest; but the Hebrew judges of early days had neither the statistical nor the mathematical elements on which to base their calculations. They had to guess as best they could. L. N. D.

**ALIENATION AND ACQUISITION:** The act of causing a thing to become the property of another—Alienation—is, in Roman and English law, the general term under which the change of title by gift, sale, or barter is treated. The rabbinical law looks at the transfer of property from the standpoint of the new, rather than of the old, owner: not from the view-point of him who alienates or parts with a thing, but of him who acquires ownership in it. The distinctions of the Mishnah and the discussions of the Talmud apply to *ḳinyan* (Acquisition). Acquisition is brought about in different ways, according to the nature of the thing to be acquired—a slave, land, a commodity, or a claim. As the old owner's title ceases at the same moment that the new owner's title begins, the Talmudic law of Acquisition covers the same ground as that of Alienation in the jurisprudence of more modern times. The leading maxims on Acquisition are given by the Mishnah in the first chapter of the treatise "Ḳiddushin" (Betrothals), which, beginning with the modes in which the right to a wife may be acquired, goes on to show how other rights are acquired,—for example, to a Jewish servant, a Canaanitish servant, a slave, land, etc.—and then how title is acquired in domestic animals, and other chattels (Ḳid. iv. 1). For the law touching commodities, and more especially for different kinds of currency, Baba Mezi'a, iv. 1–2, must be consulted. Setting aside the cases of the Hebrew bondman and bondwoman, who can not be transferred to another master, and omitting also the means by which the "Canaanite bondman" may obtain his freedom, the following general rules are given:

A bondman is acquired by the payment of money, by deed in writing (*sheṭar*), or by taking possession (*ḥazaḳah*) (Ḳid. i. 3). Animals are acquired according to their nature, by delivery to the purchaser, or by his removing or lifting them. The term most commonly used is *meshikah* (pulling, moving); and this is elsewhere applied to other movables (*ib.* 4). Things of value "bound by debt" (*aḥarayut*)—that is, land or things attached to the soil—and slaves are acquired by payment of money, by a written deed, or by taking possession (*ib.* 5). Other things, *i.e.*, movables, are in themselves acquired only by bodily removal; but they may be made an incident or accessory to land or immovables, and will then pass with these when the land or immovable thing is acquired as above (*ib.*). As a general rule, in the case of barter, when one thing of value becomes the price of another, the Acquisition of one immediately changes title in the other (*ib.* 6). But (see ACCEPTANCE) mere words of assent, though spoken by seller and buyer, or by donor and donee, in the presence of witnesses, have in themselves no force whatever.

**Modes of Acquisition.**

The Alienation of land (*ḳarḳa'*) is to be considered first. Whatever is attached to the ground is treated as land, except ripe fruits (such as grapes), which may be sold separately in the same manner in which movables are alienated. The Acquisition of

land by the payment of money or by taking a written deed is derived by the Talmud from the incidents related in Jer. xxxii., especially in the 44th verse: "Men shall buy fields for money, and subscribe the deeds and seal them." It may be remarked that in Talmudic language the sealing of a written document (*sheṭar* or *get*) means neither more nor less than the subscription by the witnesses. No "sealing" of the deed of conveyance, however, is required in any of the passages of the Mishnah or Baraita which treat of such deeds; though such attestation is contemplated sometimes (see PRIORITIES). While the proceedings described in Jer. xxxii. 9–14 imply a custom of leaving a copy of a deed for land at some public or secret place (a custom equivalent to the modern law of recording deeds), the Talmud shows only slight traces of this useful institution; and these point to Roman influence (Ḳid. iv. 5; Yer. M. Ḳ. ii. 81*b*; Giṭ. 44*a*; Tosef., B. B. viii. 2; see Jastrow, "Dict.," under the words ערבי and ערכי).

**Acquisition of Land.**

It seems that while a deed is always sufficient to complete a gift of land, it is not sufficient of itself to close a sale of land until the price is paid, except in a case in which the owner "sells land on account of its badness"; that is, in order to get rid of it, and is therefore willing to risk the buyer's solvency rather than give him time to reconsider. Neither the Talmud nor the later standards undertake to define what is meant by a sale of land on account of its badness. But where the seller, upon giving a deed of conveyance, takes a bond for the whole purchase-money, or for the unpaid part; or when he states in the deed that he has received such a part and remains a creditor for the balance, he shows that he does not insist on cash in hand, and the sale stands, no matter how long the payment is withheld (Ḳid. 26*a*; B. M. 77*b*, *et seq.*). But a partial payment of the purchase-money, unless it be expressly stated that the rest is held over by the buyer as a loan, with or without a written conveyance, entitles the purchaser only to a proportionate share of the land. This share is taken from the most desirable parts (*'iddit*), or from the least desirable parts (*zibburit*), according as the seller or the buyer demands the rescission; he who declines to carry out the contract has the "lower hand" (*ib.* 77*b*). When the seller, after receiving part of the price, continues to dun the buyer for the rest, it is proof that he does not consider the transaction closed, except in the case already mentioned, where he has sold the field on account of its badness (*ib.*).

The Tosafists on this passage remark that in the practise of their time these distinctions were dropped, and that dunning for the price does not defeat the sale. But the great standard works, such as that of Maimonides and the "Ḥoshen Mishpaṭ," maintain the rule about the seller who, in the words of the Talmud, "goes out and in" after his money.

Payment of the purchase-money is sufficient by itself to bind both parties, but only in countries in which it is the custom not to write deeds for the transfer of land: where the custom requires such a deed the money payment alone is insufficient (Ḳid. 26*a*). But the taking possession by the purchaser seems to be a full substitute for the writing of a deed. When possession is taken in the grantor's presence, his consent is implied; otherwise he must have given leave by such words as, "Take possession and acquire." Closing a fence or making a gap in it—no matter how small—or widening a gap, with a purpose of improving, or locking up a house, is an act of possession; and where the grantor delivers the key of a house, or the bucket of a cistern, which he has sold, such delivery is an authorization to take possession (Mishnah B. B. iii. 3, Gem. 52*b* *et seq.*). Walking up and down over a field does not secure possession of it; but where a footpath is sold, walking on it is enough; for this is its only use (B. B. 100*a*). Stony, unenclosed land, unfit for tillage, may be acquired by spreading fruit or letting one's cattle run over it (*ibid.* 29*b*). Of course, to sow or to reap or to gather fruit is an act of possession (*ibid.* 36*b*).

**Modes of Possession.**

Where several parcels of ground are granted together, though they be in several countries and of the most diverse kinds or descriptions, the act of taking possession of one parcel gives the purchaser title to all, and binds the bargain as to all. However, if the parcels are sold for money, it seems that the price of all must be paid, else only those that are paid for will pass (Tosef., Ket. ii. 1; Ḳid. 27*a* *et seq.*).

The most effective manner of acquiring land is the so-called "purchase by kerchief" (*ḳinyan sudar*), under the rule given above, that where one thing is made the price of another, the Acquisition of the one changes title in the other also. Now as an "implement" (*keli*) may be acquired by lifting it, it can easily be arranged that a kerchief—or any other object, such as a needle, even if worth less than a peruṭah (the smallest coin)—be made the nominal consideration, the real price being paid as the parties may agree. The custom was known also in the old German law, under the name of *Mantelgriff* (grasping the mantle). It is derived by the Talmud from the passage in Ruth, iv. 7: "to confirm all things, a man plucked off his shoe and gave it to his neighbor." The change of ownership in the land being thus established, there was a foundation for the promise of the buyer to pay a further sum, the real price of the land; and the bargain was at once closed, so that neither side could withdraw (B. M. 47*a*). Only "implements" can be used thus; not coins nor "fruits" (*perot*), the latter term comprising grain and other eatables sold by quantity (*ibid.* Ḳid. 28*b*).

The owner of land may sell or give it to another for a term of years—an arrangement which differs from a lease in so far as there is no stated rent—or he may sell and give its produce for a number of years. In the former case, the grantee may "build and tear down," or, in the language of the common law, he is a tenant "without impeachment or waste"; in the latter case, he is on the footing of an ordinary tenant. And just as land or its produce can thus be given for a stated time, one or more fruit-trees, or their fruit, can be thus sold or given. But the land or trees, or their produce or fruit, after the term of years, must be reserved to the original owner or his heirs. The grantee can not alienate any unexpired time to a third person; for the use of the land or its produce from and after a time in the future, being a "thing that has not come into existence," can not be the subject of sale or gift (Maimonides, "Hilkot Mekirah," xxiii.). Hence, what the English lawyer designates as a "strict settlement," and the layman calls "tying up an estate," is impossible under the Jewish law.

**Sale Limited by Time.**

A slave (Canaanite bondman) is in the main acquired like land; and what in the case of land is said as to a deed in writing or payment in money, would apply also to the purchase of a slave, except that there could be no apportionment of the thing bought to the part of the price that is paid. But the form of taking possession (ḥazaḳah)—which is the third manner of Acquisition—naturally differs from that in the case of land. Any service rendered by the bondman to the buyer, such as carrying articles for him, dressing or undressing him, rubbing or drying him after a bath, is sufficient.

The best opinion is that lifting or pulling, as in the case of domestic animals or of lifeless animals, is not applicable to a

slave: instead of the buyer lifting his new slave as an act of possession, it would be more proper for the slave to lift and carry his new master as an act of service. But the slave may, like land, be acquired by the form of bartering him for a "kerchief" or other implement (Ḳid. 22*b*). And a slave, like land, is deemed a thing "bound for debt"; hence, other things of value may be transferred with him as incidents.

**Sale of Movables.**

The rule that movables (*meṭaltelin*) do not pass by the payment of the price in money, but only by "lifting or removal or delivery," is by most of the later teachers (Resh Laḳish dissenting, B. M. 47*b*) spoken of as a mere rabbinical institution. They explain that the Torah gives a binding effect to the payment of the price; but that the early sages feared that when the price was paid before delivery, room would be left for fraud, as the seller after receiving his money might claim that the buyer's goods had been burned or otherwise destroyed in his (the seller's) barn or warehouse, while already at the buyer's risk. Hence, in an unusual case in which such fraudulent practise is not to be feared, delivery is not required; for example, when the seller is in debt to the buyer for the price of another commodity (not, however, for money loaned), an oral sale in satisfaction of this debt is held binding without delivery (*ib.* Maimonides, "Hilkot Mekirah," v. 4).

While lifting is sufficient in all places, delivery to the buyer gives title only when it takes place either on the public highway or in a courtyard not belonging to either; and the buyer's own act of moving (*meshikah*) gives him title only when it is done upon the sidewalk, or in a courtyard that belongs to both; for in the act of moving, the buyer brings the article into his own domain. When goods of any kind are already on the grounds of the buyer, the bargain itself, price and all terms being fixed, is sufficient to change the title and bind all parties: when the goods are on the grounds of the seller, or of a warehouseman of the seller's choice, the buyer can attain the desired end by renting the place upon which the goods are placed. He thus comes into virtual possession (B. B. 85*a*, Ḳid. 25*b*, 27*a*).

When a flock of sheep or when very bulky articles are bought, a formal renting of the place on which they are found is the easiest mode of closing the bargain, as the "purchase by kerchief" seems not to have been in vogue in dealing with chattels.

The Talmudic passage as to the requisites for changing title in a ship (B. B. 76*a et seq.*) is rather confused; and the commentators are not agreed either as to its true meaning or as to which of the disputants is right and should be followed. It seems clear that when the ship is in deep water, in the open sea, delivery is sufficient; but it is not clear what degree of removal is required when it is in a narrow, half-private inlet comparable to a sidewalk, or when it is drawn up on land.

Goods may be sold or given away as an incident to land. The Talmud (Ḳid. 26*b*) mentions a case that happened in Jerusalem where a wealthy person wished to give to a friend goods of great value in different parts of the country. Upon the advice of competent lawyers that there was no other way to bring about his purpose, he went with his friend to a lot which he owned beyond the walls, and, announcing his intent to give him that lot and the goods named, put him in occupation of the lot, which thus included the goods. A written deed for the lot and the goods would probably have been just as effective. As movables are not acquired by payment of the price in money, a question arose over the exchange of two kinds of money, and it was held that the more current among them is to be treated as money, the other as a commodity: the delivery of the latter therefore binds the bargain, not the delivery of the former. The less current "buys" the more current. Thus "gold buys silver; copper buys silver; bad (*i.e.*, worn or uncurrent) pieces buy good pieces; bath-checks buy coins"; but inversely, the bargain can not be clinched (Mishnah B. M. iv. 1).

**Exchange of Coins.**

The Gemara (44*a*) on this section refers to an older opinion—evidently inconsistent with the Mosaic law—that, as between gold and silver coins, the former are to be considered money, and the latter "fruits," *i.e.*, commodities. But gold or silver bars are commodities for all purposes.

With certain exceptions which necessity has engrafted on the rule, things not yet in existence, or which do not yet belong to the person attempting the sale, may not be sold (see ACCEPTANCE). Things of undefined quantity, not yet weighed or measured, may be sold, such as a field of growing wheat, a stack of wine-jars, etc., subject, however, to recourse for overreaching (see OVERREACHING); for the law does not allow chancing bargains. But when the nature of the objects is unknown to either of the parties, *e.g.*, "I sell to you whatever this house contains," the sale is void; though the goods may have been formally "moved" to satisfy the requirements of meshikah.

**Sanctity of Contracts.**

Although a trade between buyer and seller could not be enforced after the money had been paid but the goods not been delivered to, or removed by, the buyer, it was deemed binding in the forum of conscience, as the Mishnah says (B. M. iv. 2): "He who collected His demands from the age of the Flood and the age of the Dispersion, will hereafter collect His demand from the man who does not stand by his word." Upon a precedent given in the Talmud, the custom grew up that in such cases, the party taking advantage of the rule of law, by asking the return of the price, or by refusing to deliver the goods and tendering back the price, would be summoned before the judges, and be solemnly informed by them in the above words: "He who collected," etc. (to which is added, B. M. 48*a*: "and from the men of Sodom and Gomorrah and from the Egyptians who were drowned in the sea"). According to the better opinion this was an imprecation, the public warning being evidently meant as a punishment, and in the hope that the fear thereof would induce men to carry out their contracts of sale, though a rise or fall in the price of the commodity (such as salt or wine) might cause loss (B. M. 48*b*).

**Transfer of Claims.**

The old Mosaic law, like the early Roman and early common law, did not recognize the sale or transfer of a claim to a third person. But the Scribes, like the Roman and English jurists, devised ways and means of overcoming this defect and of treating claims as subjects of gift or sale (Git. 13*b et seq.*). An old Halakah establishes the validity of the transfer in one particular case known as the "meeting of three." This occurs when the creditor, the debtor, and the proposed assignee are all together: a transfer made even by word of mouth is then binding. This rule is stated as if it were arbitrary and rested on tradition alone; but it is thoroughly logical. For if the debtor is present and assents, there is, in fact, a new agreement on his part to pay his debt to the assignee; while the old creditor releases him, and the new promise is based on this release. But when the three do not meet, a delivery of the bond or written obligation (*sheṭar*) for the debt is insufficient to change the title; for the bond is not the debt, it is only evidence thereof. The creditor, besides delivering the bond, should give to the assignee a written order on the debtor; and thus the transfer is said to be made by "delivery and writing" (B. B. 75*b*, 77*a*).

But as the Mosaic law knows nothing of the sale of claims, the old creditor and his heirs would still have the power to "for-

give" [cancel] the debt; and the debtor might claim the benefit of such a release, because he was "bound" only to the original, not to the new, creditor. Hence, some of the later rabbis suggested that a clause be inserted in every bond to the effect that the debtor should be bound not only to the creditor, but to any one deriving rights from him; thus rendering it a note payable to "A. B., or order," which would be in a measure negotiable. (Note of Rabad on Maimonides, "Hilkot Mekirah," vi. 12.)

Another way of disposing of claims by sale or gift was found in the maxim above given, that things of value can be made to pass with land or slaves. Hence a debt, no matter how large, secured by a bond or an open account, might be made an incident to a plot of land, no matter how small; and if the proper steps were taken to pass title in the lot (for instance, by occupation), the title to the debt would pass also, though neither the debt nor the deed evidencing it, was in any way connected with the land (B. B. 77*b*).

**Acquisition by the Sanctuary (Heḳdesh).**

The "power above," which meant the representatives of the community of Jerusalem, whenever buying on behalf of the Sanctuary, could purchase both land and chattels without taking possession, either by the payment of the price or even by word of mouth. "'This ox is a burnt-offering,' 'This house is consecrated,' are effective words, though the objects be at the end of the world" (Mishnah Ḳid. i. 6, Gem. 28*b et seq.*).

**Privileges of Orphans.**

Orphans under guardianship are, as to their inherited goods, to some extent governed by the same rules as the Sanctuary, and even have certain privileges, not discussed by the Talmud as belonging to the Sanctuary. If, after the orphans have sold "fruits" but have not yet received the money, the value of the "fruits" rises, the orphans may set the sale aside; for their goods can be acquired by payment only. Should the goods fall in price, the buyer who acquired them in the usual way must keep them. If the orphans have received their money, and the "fruits" have risen in price before removal, the sellers may reconsider, like adults. Should the price of the "fruits" fall, then the buyers may withdraw, but remain under the imprecation mentioned above, "He who collected," etc. Again, when the orphans have bought commodities and taken possession, but have not yet paid the money, and the commodities rise in value, the orphans are no worse off than others and may insist on their contract. On the other hand, should the commodities become cheaper, the orphans may not withdraw; for under such circumstances no one would sell commodities to them on credit. Lastly, if the orphans have paid the price, but have not taken possession, they may withdraw like others, in case of a fall in price. But if the commodities have risen the seller may retire, and suffer the usual imprecation; for, should the rule be fixed that the orphans gain title by paying the price, the seller might pretend that the goods had since been lost by fire or been stolen by robbers while in his possession (Maimonides, "Hilkot Mekirah," ix. 3–6).

**Question of Priority.**

A question of priority may arise, when the same land has been sold, or disposed of by donation, to two or more parties. Among the early Amoraim there arose a dispute whether the parties should divide or the judge should use his discretion (*shuda de-dayyane*) to decide the priority of the claimants; the latter opinion prevailed, so that only in the absence of such evidence will the parties be called upon to divide. The decision will not be determined so much by the evidence of the witnesses whose attestation forms the seal of the deed, as by that of the witnesses to its delivery, if such there be; for deeds take effect not from the time of attestation, but from the time of delivery. Where the custom of marking the hour of delivery upon the deed obtains, a deed bearing the hour will prevail over the deed of the same day without the hour; and a deed bearing the day and month will prevail over the deed bearing the month only (Ket. 94*a et seq.*). According to the standard codes, a deed of gift will be rejected when in conflict with a subsequent sale of land, unless it has been made public, so as to warn all other persons against purchasing the subject of the gift. A deed of gift is under suspicion of fraud unless it contains words of request to the attesting witnesses to publish the gift widely; and even as between two deeds of gift the second should be preferred when it contains such words and is made public, while the first is kept secret or does not contain a request for publicity (Maimonides, "Hilkot Zekiyah u-Mattanah," chap. v.).

**Conditional Sales or Gifts.**

The law of conditional sales or gifts is rather obscurely stated in the Mishnah (B. M. vii. 11), and the Gemara upon it (94*a*) is too scanty to elucidate it. Rashi (*ad locum*) thinks that an impossible condition is to be disregarded, even if named as preceding the act. Maimonides ("Hilkot Mekirah," chap. xi.) derives from the Mishnah the following rules:

When one grants either land or goods, and conditions are set up by either the grantor or grantee which are possible of fulfilment, then if the conditions are fulfilled, the object passes; otherwise it does not (*ib.* xi. 1). This holds, however, only when the grant is made in the prescribed way (deed of land, moving of goods, etc.), and the grantee has to perform the condition thereafter; but if the title is not to pass at once, and it is agreed that it shall pass when the condition is performed, it will not pass even on performance; for there is an "insincere promise" (Asmakta), and the title can not pass, as it was not intended that it should (*ib.* xi. 2). For instance, A has sold or given his house to B, on condition that B shall, on a named day, go with him to Jerusalem; and B has occupied the house: then, if B goes on the date specified, the house is his. But if A tells B, "If you go to Jerusalem, I will give you the house, or sell it to you for so and so much," and B goes and thereafter occupies the house, the sale or gift does not take effect (*ib.* xi. 3). Hence where earnest-money is given to bind a bargain, with the understanding that the giver shall forfeit it if he withdraw from the bargain, but the receiver shall return it doubly if he withdraw, only the former part of the agreement can be carried out, and not the latter (*ib.* xi. 4). Though the conditional agreement for a transfer in the future be made before witnesses or by deed in writing, it can not be carried into effect (*ib.* xi. 6).

Bibliography: The subject of this article is discussed by Maimonides in *Hilkot Mekirah* and *Hilkot Zekiyah*; by the author and the annotators of the *Ḥoshen Mishpaṭ*, §§ 189–213, 241–249. H. R. Fassel, *Mishpete El: Das Mosaisch-Rabbinische Civil-Recht*, 1852–1854; idem, *'Asot Mishpaṭ: Das Mosaisch-Rabbinische Gerichtsverfahren*, 1858. Bloch, *Das Mosaisch-Talmudische Erbrecht*, Budapest, 1879; idem, *Das Mosaisch-Talmudische Besitzrecht*, Budapest, 1897.

L. N. D.

**ALIENS:** There are several designations for Aliens in the Old Testament. Of these, זר and נכרי mean specifically "foreign," a person outside the circle of the nation (Isa. i. 7; Judges, xix. 12) or of the class or family (Deut. xxv. 5, husband's family; Ex. xxix. 33, Aaron's family; Prov. ii. 16, a man's family), and so come to signify simply

another person" (Prov. v. 10). In Prov. v. 3 "a strange woman" = "adulteress," a woman, not a man's wife, with whom he has illicit relations. The most important term is גר, "resident alien," a foreigner who has come to dwell permanently among people with whom he, to a certain extent, identifies himself. Nearly equivalent to *ger* is תושב, "sojourner," a rare word in the Old Testament, apparently implying a less settled residence than ger (but compare Gen. xxiii. 4; Lev. xxv. 23). Most of the occurrences are in Lev. xxii. 25. In I Kings, xvii. 1 we should probably read with Septuagint *mit-tishbah*. To these two terms may be added שכיר, "hired man," a person who, though he may be a native (Deut. xxiv. 14), is often contrasted with the native (Deut. xv. 18) and associated with the *toshab* (Ex. xii. 45). Three classes of Aliens may be recognized: (1) Canaanites dwelling in Israelitish communities; (2) persons from other lands (fugitives, etc.) seeking permanent abode in Israel; (3) foreigners dwelling there temporarily. No sharp distinction is made in the Old Testament between the first and second classes.

**Canaanites and Israelites.**

As to the position of Aliens in the pre-Canaanite period, we have no knowledge. After the settlement in Canaan, up to the time of Solomon the relations between the Israelites and their neighbors seem to have been free and unrestricted. The clans dwelt side by side; there was no central government; intermarriages were common (Samson, Uriah, etc.); it was generally accepted that a man going to live in a community should adopt its religion (I Sam. xxvi. 19). This state of things lasted until the establishment of Israel's political supremacy and the birth of a distinct national feeling. Gradually the rights of citizenship were in part formally restricted to natives. Some of the foreign tribes were reduced to slavery (Josh. ix. 27; I Kings, ix. 20; compare I Chron. xxii. 2); and resident foreigners occupied an inferior position.

**Friendly Laws.**

Though Aliens did not enjoy full civil rights, and were not citizens in their own right, their interests were not neglected. Living, as they did, in close social relations with the natives, they were protected by the broad dictates of humanity. There seems to have been a relation similar to that of clientage (Lev. xxii. 10, xxv. 40). Gradually this kindly sentiment was formulated in laws. No prophet before Jeremiah speaks of duties to Aliens. Before his time public opinion had apparently not been directed to this point: it was a new social question. The alien, as well as indigent persons (Levites, widows, orphans), was to have a share in the third year's tithes (Deut. xiv. 29, xxvi. 12, 13) and in the offering of first-fruits (Deut. xxvi. 11); he had the right to glean (Deut. xxiv. 19–21; Lev. xix. 10, xxiii. 22); he might flee from the avenger of blood to the city of refuge (Josh. xx. 9, Num. xxxv. 15); and strict justice was to be meted out to him (Ex. xxii. 20 [A.V. 21]; Deut. xxix. 10 [A.V. 11], xxvii. 19; Jer. vii. 6, xxii. 3; Ezek. xxii. 7). The ordinary commercial regulations applied to him: he might become poor and be sold as a slave (Lev. xxv. 45), or grow rich and own slaves, even Israelitish slaves (Lev. xxv. 47); but should he be sold he remained a slave in perpetuity, whereas the Israelite slave was freed at the jubilee.

It was lawful to lend money at interest to a foreigner (Deut. xxiii. 21 [A.V. 20]) and to exact of him the payment of a debt (Deut. xv. 3); but it is not clear whether or not the rule applied to a ger. As to the right of the alien to own land, we have little information. In early times, probably, the right existed; see II Sam. vi. 10 (Obed-edom), xi. 8 (Uriah), xxiv. 24 (Araunah). It is distinctly affirmed by Ezekiel (Ezek. xlvii. 22, 23); whether it had been modified before his time, or was modified after his time, it is hardly possible to say. The tendency was to an extension of the rights of Aliens; see especially the broad tone of Num. ix. 14, xv. 15, xxxv. 15. The general rule of Lev. xxv., by which land reverted to the Israelite owner at the jubilee, is not incompatible with ownership of land by resident Aliens. On the whole, it seems likely that the right had never been denied them by law.

**Civil Rights.**

In the religious status of the ger we find a similar movement toward freedom and equality. At first he was not subject to the stricter ritual rules: he might eat of food from animals that had died a natural death (Deut. xiv. 21), or such a carcass might be sold to a foreigner (Deut. xiv. 21); but this permission was afterward rescinded (Lev. xvii. 15). He was required to observe the national holidays, Sabbath (Ex. xxiii. 12, xx. 10), the feasts of Weeks and of Booths (Deut. xvi. 11, 14), though this was perhaps a civil and social regulation, these being probably old Canaanitish festivals. It is probable also that from the beginning he observed the other agricultural festival, Mazzot; though such observance is not commanded in Deuteronomy, it is enjoined in Ex. xii. 19. The case is different with the nomadic festival, Pesah. This was at first not considered to be an affair of the ger; but after the Exile, when the community became religiously a unit, he was permitted to take part in it (Num. ix. 14).

**Religious Rights.**

Finally, as it would seem, the rite of circumcision was made a condition of such participation (Ex. xii. 48); probably at this time gerim were as a rule circumcised. But participation was forbidden to the foreigner (*nokri*), the sojourner (*toshab*), and the hireling (*sakir*) (Ex. xii. 43, 45). In other points equality came to be the rule: as to eating blood (Lev. xvii. 10), the cult of Melek (Moloch) (Lev. xx. 2), blasphemy (Lev. xxiv. 16), sins of inadvertence (Num. xv. 29), offerings (Lev. xvii. 8, xix. 10, xxii. 18; Num. xv. 14–16), the Day of Atonement (Lev. xvi. 29). The general statement of equality is made in Lev. xviii. 26.

The broadest conception of God's relation to the foreigner is given in Solomon's prayer in I Kings, viii. 41, 43: the prayer of the foreigner will be heard. The perfect ethical principle is announced in Deut. x. 19; Lev. xix. 34: the resident alien is to be loved as oneself. Israel is to remember that it was once an alien in Egypt.

The result in the Old Testament is the substantial fusion of Aliens with the nation. Yet from Ps. cxlvi. 9 it may be inferred that Aliens long continued to form a separate class; in some circles (Isa. lvi. 6) the admission of foreigners to national fellowship was advocated. For postexilic conditions see Proselytes.

Bibliography: Michaelis, *Das Mosaische Recht*, 1770; Works on Hebrew Archeology: Saalschütz, Ewald, Benzinger, and Nowack; W. Robertson Smith, *Religion of the Semites*, pp. 75 *et seq.* For Arabic parallels: idem, *Kinship and Marriage*, 1885, pp. 42 *et seq.*; Buhl, *Die Socialen Verhältnisse d. Israeliten*, pp. 47, 93; Bertholet, *Die Stellung d. Israeliten und der Juden zu den Fremden*, 1896; Hastings, *Dict. Bible*, s.v. *Foreigners*; Cheyne, *Ency. Bibl.* s.v. *Aliens*.

T.

**ALIMONY:** "The allowance made to a woman by an order of court, from her husband's estate or income, for her maintenance after her divorce or legal separation from him, or during a suit therefor" ("Standard Dictionary"). This is its definition in

modern law. Strictly speaking, under Jewish law the divorced woman had no Alimony.

The Jewish law, however, provided for the divorced woman by the marriage contract or marriage settlement, the substantial results of which were the same as those secured in modern times by an order of court. The marriage contract or settlement (KETUBAH) must be in writing. By the ketubah, which a husband gives to his wife, a certain sum of money is secured to her by her husband, to be paid out of his estate upon her widowhood or divorce. The sum thus secured to the wife is a lien on his estate, prior to all other debts; and it may be collected out of property which is no longer in his possession, even though it has been transferred to a third person (Ket. 82*b*) should he have no estate in possession sufficiently large to pay it. Consequently, as soon as a woman was divorced she could make demand for the payment of the amount guaranteed her by the ketubah; and the judges that presided in the divorce proceedings would enforce its payment.

Originally, the amount thus secured to the wife was paid to her father; and late in Talmudic times this was still the law in cases where the wife was a minor or was divorced before the marriage had been consummated. Eventually, however, the money was settled on the wife; remaining undivided in the estate of the husband, and being made payable to her on her divorce or widowhood.

As the heirs of the husband often defrauded the widow of her rights, it was ordained that the amount of the marriage settlement should be deposited with the father of the bride, thus making it secure against the adverse claim of her husband's heirs; but as it was the original purpose of the marriage settlement to act as a check upon the husband so that "it shall not be easy in his eyes to divorce her," the deposit of the money with the father of the bride destroyed the effect intended; for, the husband having no further payment to make, there were no financial considerations to hinder him from "giving" divorce whenever he pleased.

**Ketubah, or Marriage Settlement.**

It was thereupon provided by law that the amount of the marriage settlement should be invested in articles of value, and that these should remain in possession of the husband. This regulation, however, was found to give no greater satisfaction than the former one; for it was very easy for the husband to give the articles of value to his wife and to tell her to go.

The final remedy of the ketubah was provided by Simon ben Shetaḥ, which prescribed that the amount of the marriage settlement should remain in the possession of the husband and not be separated from his estate; but that it should be secured to the wife by a writing whereby all of his estate was charged with its payment (Ket. 82*b*).

The wife's right under the ketubah was absolutely guaranteed to her by the law; and she was not permitted, even voluntarily, to release her husband from his obligation to her (Maimonides, "Yad ha-Ḥazakah, Hilkot Ishut," x. 10). In case the husband refused his wife her conjugal rights, he was punished by a weekly addition to the ketubah, until he yielded. In such cases, the court, by its decree, increased the amount due to the wife under the ketubah (Mishnah Ket. v. 7), and such a decree was practically the same as the decree of a modern court of law for Alimony. The wife's right to receive payment of the amount to which she was entitled under the ketubah depended on her good conduct. The following women were not entitled to its payment: An adulteress (Mishnah Soṭah, iv. 5); a maiden (*betulah*) who had been guilty of antenuptial incontinence (Mishnah Ket. i. 2); a woman who practised fraud upon her husband leading to her marriage (Mishnah Kid. ii. 5, Ket. vii. 7); one who offended against some ethical or religious law or custom, involving moral turpitude (Mishnah Ket. vii. 6); the woman who, having been married during her minority, refused, upon attaining her majority, to continue to live with her husband (Mishnah Ket. xi. 6); a woman married to her husband in disregard of the prohibited degrees of consanguinity (*ib.*); a woman who deserted her husband (Ket. 110*b*), or who refused to cohabit with him (Ket. 63*b et seq.*).

**Women Not Entitled to Alimony.**

Although the husband was not legally obliged to pay his wife more than the amount specified in the ketubah or in the decree of the court, it was deemed commendable in him to support her if she was in want after she had been divorced.

It is related of R. Jose, the Galilean, who lived about the beginning of the second century, that after his divorced wife had remarried and had become impoverished, he invited her and her husband into his house and supported them, notwithstanding the fact that while she was his wife she had made his life miserable. His conduct is the subject of rabbinical laudation (Yer. Ket. xi. 34*b*, Gen. R. xvii., Lev. R. xxxiv.). "Do not withdraw from thy flesh," said Isaiah (lviii. 7, *Heb.*). "This," said R. Jacob b. Aḥa, "means, do not withdraw help from thy divorced wife" (Yer. Ket. *l. c.*). R. Moses Isserles cites this case with approval (Shulḥan 'Aruk, Eben ha-'Ezer, 119, 8, gloss), and adds that the support of the divorced wife is considered a better deed than the support of any other poor person, provided that for moral reasons the husband has no direct personal dealings with her, but sends the money for her maintenance by a messenger. See also DIVORCE and KETUBAH.

BIBLIOGRAPHY: Amram, *Jewish Law of Divorce*, ch. x.

D. W. A.

The following is a document of a legal sale of the husband's property, during his absence, for the support of his wife, called Alimony (אגרת מזון), from the collection of documents by Judah Barzillai of the twelfth century:

"Whereas, before us, the undersigned judges [dayyanim], appeared Mrs. . . . , daughter of Mr. . . . and wife of Mr. . . . , complaining of her straitened circumstances and want, pleading: 'Know ye, Rabbis, that my husband, Mr. . . . , is across the sea in foreign lands, and has left no rations to last me even for three months. I have no means to support myself and no income from my handiwork. I am now in sore need of means to sustain life. I therefore petition you, Rabbis, to inquire regarding my want and to decide upon my alimony.' And we, the judges, considering her claim as of right, have instituted a search for her husband's property, but found none that could be disposed of except a certain field [described] which we ordered to be sold. And after advertising it in the manner prescribed by the Rabbis, we found no purchaser willing to offer as much as A. ben A., whose bid was the sum of . . . dinarim, for which amount we, the judges, saw fit to sell it to the said person, and ordered him to pay out of the said sum an alimony allowance to the wife of Mr. . . . , namely, . . . dinarim per month, to which stipulation the said A. ben A. agreed. And in accordance with the rabbinical regulation, we, the judges, have written this legal document, certifying the sale of the said field for the support of the said wife; that neither the said husband, Mr. . . . , nor any one else, from now on and forever, shall have the least right or claim thereon. And now let the said A. ben A. go and take possession of the said field for the use of himself, his heirs, and successors. And he shall have the right to possess and to sell, to leave as an inheritance and to bequeath, and to do with it as he may please, from this day on and forever. And should her said husband at any time choose to sue the said purchaser, either in a Jewish or non-Jewish court of justice, his claims shall be null and void, like a valueless broken potsherd. And we the judges hereby admonish and impose a fine of . . . dinarim on the said husband, to be paid by him to the said purchaser, who may use it as he pleases, should he ever be sued in a Gentile court by the said husband for the recovery of the said field. Above all, he must

**Ancient Writ of Alimony.**

let the property stay in perfect possession of the purchaser. And as a consideration of the sale by us judges for the alimony of the said wife, it shall be the duty of her said husband and his heirs and successors to keep harmless, to repel, and remove from the said A. ben A. and from his successors all claims in the world arising on the said field by reason of our sale; but the same shall remain in the possession of himself and his successors, free of any cost to them, just as if he [the husband] himself had sold it. This guaranty shall remain in force like a guaranty given to any other legal deed of purchase or to any judicial writ of alimony in favor of married or widowed women by the custom in Israel, from this date on and forever.

"All of which was done before us judges on day . . . month . . . year . . . in the town of . . . , and being enlightened by the power of Heaven, we have written and signed this judicial act and delivered to A. ben A., to be in his hand and in the hands of his successors as a legal right and proof."

(Signed by the three dayyanim.)

J. D. E.

**ALISCH, ISAAC BEN MOSES.** See ELLES, ISAAC BEN MOSES.

**ALITYROS (ALITURUS):** Actor, of Jewish birth, at the court of Nero. Through him Josephus became acquainted with the empress Poppæa—whose special favorite the actor always had been—and obtained the pardon for those priests whom Felix, the procurator of Judea, had sent to Rome. In the novel by Sienkiewicz, "Quo Vadis," Alityros instructs Nero in the art of gesticulation, and accompanies the emperor to Greece.

BIBLIOGRAPHY: Josephus, *Life*, § 4; Vogelstein and Rieger, *Gesch. d. Jud. in Rom*, i. 21, 63, 101.

W. M.

**'ALIYAH:** In synagogal services, the going up, or being called up, to the reading-desk (*almemar*), for the reading of a portion of the Law. According to an ancient institution of the synagogue seven men are called up in succession to read the *sidra* (the weekly Pentateuch-lesson) on each Sabbath morning; six men, for the reading of the appointed portion on the Day of Atonement; and five, on the three chief festivals. In addition to these, there is the *maftir*, the one called up for the reading of a concluding chapter, who in addition reads the portion from the Prophets, called "Haftarah." On new-moon and half-holidays, four men, and on Sabbath afternoon, on Monday and Thursday mornings, on Ḥanukkah and Purim mornings, and on fast-days, only three men are called up; the portions read on these days being shorter. The first of the men called up in orthodox synagogues should be a Cohen or Aaronite, the second a Levite, the third and further members of the rota are ordinary Israelites, the one higher in rank always preceding the one inferior, with the exception of the maftir, who, though last, may be a Cohen or a Levite. Men are as a rule called up who have during the week had especial occasion for joy: a bridegroom or father of a bride; and the father of a new-born child, whose mother for the first time appears in the synagogue. On mournful occasions also men are called up, as at the anniversary (*Jahrzeit*) of a parent's death.

Down to the twelfth century, the men called up were themselves expected to read a portion aloud, those unable to read the Law being considered unworthy of the honor. The first concession to ignorance was made in the case of an illiterate Cohen: when there was no other present to be called up as the first, Saadia suggested that the reader should prompt him, in order to enable him to read his portion. (For further information on the origin and development of the reading from the Law, as part of the service, see LITURGY.) In the twelfth century it had become the established custom for the reader to prompt in the accentuation and cantillation of the words; and the next step was to have the reader prompt the actual words to those unable to read at all, in order to spare them the humiliation of never being called up to the Law. In the fourteenth century the whole sidra was read aloud by the reader, exception being made only with the BAR MIẒWAH, the youth to be initiated into the Law, who still reads his portion himself in order to give proof of his proficiency.

In Reform synagogues the reading from the Law, which is often on the shorter scale of the three years' cycle, is done exclusively by the reader, and no one is called up to read.

BIBLIOGRAPHY: *Git.* v. 59*a*, *b*; *Meg.* iii. 21; *Soferim*, x. i.; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, pp. 135–139; Maimonides, *Yad ha-Ḥazakah*, section *Tefillot*, § 12; Abudrahim, *Siddur*; Hamburger, *R. B. T.* ii. s.v. *Vorlesungen aus der Thora*. For the sale of the various privileges connected with 'Aliyah see MIẒWOT.

K.

**ALJAMA:** A Spanish term of Arabian origin used in old official documents to designate the self-governing communities of Moors and Jews living under Spanish rule. The Jewish communities of Spain, owing to their social isolation and to the religious and political regulations imposed upon them, had always formed groups apart from the rest of the population. The authority exercised by their own rabbis and the system of tax-collection by the heads of the congregations for the administration of communal affairs, placed them almost completely without the jurisdiction of the government of the country; and, as a result, they soon came to be dealt with by the officials not as subjects amenable to the general law of the land, but as collective bodies with special privileges and special duties. Thus, the Visigothic kings imposed a tax not upon each individual Jew or upon the heads of families, but upon the community as a whole, allowing the communal authorities to fix the individual rate of taxation. But both under the Visigoths and under the Moors there was neither regularity in the transactions of the rabbis and elders nor system in the attitude of the government toward the Jewish communities. With the re-establishment of Christian rule, however, the relation between the government and its Jewish subjects gradually became a well-defined one. In 1219 and 1284 in Toledo, in 1273 in Barcelona, in 1290 at Huete, and on more than one occasion during those years in Portugal, councils were held of Spanish officials and Jewish representatives for the purpose of establishing a just rate of taxation for Jewish communities, and of devising adequate means for tax-collection. This first official recognition by the government of the Jewish communities as separate bodies led to a still further change in the treatment of the Jewish congregations and in the legislation, both local and national, regarding them. The bishops of the various districts assumed immediate authority over them, and, in conjunction with Jewish representatives, formed rules which were henceforth to govern the communities. The elections of rabbis and judges were to be held at stated intervals, and the names of these dignitaries submitted to the bishop for approval; there was to be a "rabbi of the court" for the presentation of communal questions before the proper authorities; and the heads of the congregation were made answerable for the conduct of the community. In all government action, whether local or general, the unit considered was in most cases the community, not the individual Jew.

**Separate Jurisdiction.**

A good example of how much self-government was granted to the Jewish Aljamas is afforded by the "resolution of the meeting" or *tecana* (a Hebrew

word that, like *sanedrin*, has been incorporated into the Spanish language) arrived at by the Aljama of Valladolid in 1432. This report is written partly in Hebrew, and partly in Spanish with Hebrew characters, and is preserved in the Bibliothèque Nationale at Paris ("Fonds Hébreux," No. 585). From this document it is learned that, at Valladolid, electoral meetings were held by the community every ten years, and that the particular meeting of which an account is given in the document took place in the latter part of Iyyar (end of May) and lasted for ten days. The following were some of the matters decided or discussed: (1) The necessity of the Talmud Torah, or Hebrew school, and the rate of taxation for the maintenance of the same, which was decided upon as follows: five maravedis for each of the cattle killed, and one for each sheep; five maravedis for every flask of wine. Five maravedis were also to be paid by a married couple on the day of their wedding, and by a boy on the day of his "bar Miẓwah," or confirmation. A certain tax was also laid upon inheritances, and various other means of revenue were devised. In connection with this question the employment and salary of private or itinerant teachers were discussed. (2) The election of the judges and of the *rab de la corté* (rabbi of the court), to which much space is accorded in this tecana or report. (3) The attitude of the individual Jew in his relations with the state. This was by far the most important question discussed. Since permission to decide civil and criminal cases before Jewish judges had been granted by the Spanish government, and since "the Christians, though they be well versed in law, know nothing of Jewish laws," no Jew might plead before a Christian judge, whether religious or civil, except in cases where the taxes and imposts due to the ruler were in litigation, or where special permission was obtained from the dayyan, or chief judge of the Aljama. A Jew who arrested another Jew with the aid of a Christian was to be apprehended by the dayyan; for a second offense of the same nature, he was to be branded on the forehead and expelled; while the third offense was made punishable by death.

**"Tecana" of Valladolid.**

The word "Aljama" is derived from the Arabic "jama" (gather) plus the definite article "al," which meant originally "congregation," "assembly," "group," but which, even before the establishment of Spanish rule, was applied by the Arabs to their own religious bodies and the larger mosques, and especially to the Jewish communities in the midst of them, and to the synagogues and schools which formed the center of all Jewish life. The term was adopted by the Christians, and its meaning extended so as to designate also the quarters that Jews and Arabs had made their own. Very often, for purposes of distinction, such phrases as "Aljama de los Judios" (Aljama of the Jews) and "Aljama de los Moros" (Aljama of the Moors) were used. But the circumstance that the Arabs of Spain had by the term designated more especially the Jewish community has left its trace in the use of the word in the Spanish language; for in Spanish literature "Aljama," without any further specification, stands for "Sanedrin" or for "Juderia" (Jewry), or even for the Jewish place of worship, in the concrete as well as in the abstract sense. This use occurs at a very early date. In the "Poem of Alexander," in the "Milagros de Nuestra Señora," and in the "Duelo de la Virgen" of Gonzalo de Berceo, all of the thirteenth century, "Aljama" or "Alfama" is employed to designate the people of ancient Jerusalem; and the historian of the sixteenth century, Mariana, uses "Aljama" for the synagogue: "they devastated their houses and their aljamas."

From "Aljama" are derived the following: (1) "Aljamado," adjective and noun, the inhabitant of an aljama; (2) "Aljamia," the Spanish vernacular used by the Jews or Moors, but more especially the Spanish language written with Hebrew characters by the Jews, and with Arabic letters by the Moors; (3) "Aljamiado" (adjective and noun), he who speaks or knows the Aljamia.

BIBLIOGRAPHY: Francisco Fernandes y Gonzales, in *Boletin de la Real Academia de la Historia*, vii. 156 *et seq.*; F. Fita, *Acta de Toma de Posesion de Una Aljama Israelita*, in *Ilustracion Católica*, Nov. 21, 1880.

W. M.

**ALḲABIẒ, MOSES BEN SOLOMON.** See ALḲABIẒ, SOLOMON BEN MOSES HA-LEVI.

**ALḲABIẒ, SOLOMON BEN MOSES HA-LEVI:** A cabalist and liturgical poet born in Safed, who flourished in the first half of the sixteenth century and who was a contemporary of Joseph Caro, the author of the "Shulḥan 'Aruk," and teacher and brother-in-law of Moses Cordovero, one of the foremost representatives of Jewish mysticism. Like Caro and Cordovero, he belonged to the group of cabalists who had taken up their abode at Safed, in Upper Galilee, and made that city the Mecca of the mystics. Alḳabiẓ, who was a disciple of Joseph Taytatzaqk, migrated thither from Turkey, where he had lived at Salonica and Adrianople. The date of his death is unknown. According to Aripol, at the time Alsheich flourished he was sixty years old (compare Azulai, "Shem ha-Gedolim," ed. Benjacob, i. 164); in 1561, the year in which his commentary on the Book of Ruth appeared, he was still living, and even Elijah di Vidas, the pupil of Cordovero, whose "Reshit Ḥokmah" (The Beginning of Wisdom) was finished in 1575, in quoting a prayer composed by Alḳabiẓ, mentions him as yet alive (see Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 320). He, therefore, must have attained to a ripe old age. The exceptional esteem in which Alḳabiẓ was held, both by his contemporaries and by his immediate posterity, is attested by the legend woven around the circumstances of his death. The same account which popular fancy invented for the poet Ibn Gabirol is also allotted to Alḳabiẓ. It is as follows: An Arab, who remarked his wisdom and striking personality, was moved by envy to murder him. He buried his victim beneath a fig-tree, which straightway began to blossom in advance of the season, and thus attracted the attention of the townsfolk and their prince. The latter summoned the assassin, and finally succeeded in wringing from him a confession of his crime; whereupon the culprit was hanged on the self-same fig-tree (compare Landshuth, "'Ammude ha-'Abodah," p. 310). This is only one of the many legends with which mystic imagination adorned the memory of Alḳabiẓ. Another, telling of an ecstatic vision which Alḳabiẓ and Caro had seen one Pentecost night while yet in Turkey, may have been the cabalistic embellishment of the direct causes for the migration of the two masters to Palestine (see Isaiah Hurwitz, "Shene Luḥot ha-Berit," ed. Amsterdam, p. 180*a*).

Alḳabiẓ's popularity rests mainly on his liturgic poem for the Sabbath-eve service, which, under the name of "LEKAH DODI" (Come, My Beloved), has become more famous than its author. Not only was this mystic love-song to the Sabbath readily admitted into both the Spanish and the German rituals, but R. Isaac Luria, the leader of the contemporary cabalists, is said to have preferred it to all the poetry of Ibn Ezra and Ibn Gabirol. It has also been appreciated in modern days by the poet Herder, who translated it into German, and by Heinrich Heine, who, though he erroneously attributed it in his "Romancero" to Judah ha-Levi, also rendered it into German ("Werke," iii. 234, Hamburg, 1884), while Mrs. Alice Lucas has included a good English version in "The Jewish Year," pp. 167 *et seq.*, London, 1898. This poem, however, is but one of a large number written by Alḳabiẓ and embodied in several rituals.

Among his larger works, his cabalistic commentaries on several Biblical books require notice. The first of the series, a "Commentary on the Book of Esther," was written in 1529, when he sent it to his father-in-law as a Purim gift for his bride. It was not published till 1585, when it appeared at Venice, accompanied by the Hebrew text and several homilies,

under the title of "Manot ha-Levi" (The Gifts of the Levite). His commentary on the Song of Songs, called "Ayelet Ahabim" (The Dawn of Love), written in 1536, was published, with the text, in Venice, 1552; while "Shoresh Yishai" (The Root of Jesse), on the Book of Ruth, written in the year 1553, appeared, together with the text and an index by his son Moses, in 1561, at Constantinople. Besides this series he wrote a commentary on the Book of Hosea, which, however, has not been published, and quite a large number of cabalistic prayers and books. Among the latter his "Bet Adonai" (The House of the Lord) should be mentioned, which the authors of "Shalshelet ha-Ḳabbalah" and "Sifte Yeshenim," as well as Wolf, attribute to his son Moses, but which, no doubt, belongs to Alḳabiẓ senior, because he alludes to it as his own work both in his commentary on Ruth (iii. 14), and in a note to the Zohar (Gen. i. 16), which he sent to Joseph Caro, and which the author of "Seder ha-Dorot" claims to have seen (compare "Seder ha-Dorot," p. 243). De Rossi misreads the passage in question, and deduces from it the existence in manuscript of a commentary on the entire Zohar.

Azulai, furthermore, appears to have seen another work by this author, which possesses some biographical value, inasmuch as under the title of "Berit ha-Levi" (The Covenant of the Levite), Alḳabiẓ collected in it a cabalistic commentary on the Passover Haggadah, and a number of other esoteric disquisitions, all of which he left as a species of mystic souvenir to his disciples and associates at Adrianople, just prior to his departure for Palestine.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2279; Landshuth, *'Ammude ha-'Abodah*, pp. 310 *et seq.*; Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 164; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 320; Heilprin, *Seder ha-Dorot*, ed. Maskillethan, i. 243; iii. 25; Conforte, *Ḳore ha-Dorot*, ed. Petrokof, pp. 65 *et seq.*; De Rossi, *Dizionario Storico* (Germ. trans.), p. 38; Winter and Wünsche, *Jüdische Literatur*, iii. 94.

H. G. E.

**ALKABIZI, ABRAHAM:** Editor at Constantinople during the first quarter of the sixteenth century. In 1516 he, together with Judah Sason and Joseph Hamon, published the "Toledot Adam wa-Ḥawwah" of Jeroham b. Meshullam.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1384, 2817; idem, *Jüdische Typographie*, p. 38, note 18 in Ersch and Gruber's *Encyklopädie*, xxviii.

W. M.

**ALKALAI, ABRAHAM BEN SAMUEL:** Casuist, who lived in Turkey in the latter part of the eighteenth century and beginning of the nineteenth. He wrote "Zekor le-Abraham" (Remember Abraham), in which the laws of the four Ṭurim are alphabetically arranged and commented upon. The work appeared in two volumes, at Salonica, in 1798, and was reedited by Judah Ḥai Alkalai at Josefow, 1840. Alkalai also published two volumes of responsa under the title of "Ḥesed le-Abraham" (Mercy to Abraham), Salonica, 1813–14.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 43.

H. G. E.

**ALKALAI, ISAAC BEN JOSEPH.** See Alfasi, Isaac ben Joseph.

**ALKALAI, JOSEPH BEN DAVID:** Lived in Turkey in the early part of the nineteenth century. Author of "Amar Yoseph," containing notes to Maimonides and alphabetically arranged novellæ to the Talmud, as well as a number of homilies (Salonica, 1831).

Bibliography: Zedner, *Catalogue of the Hebrew Books of the British Museum*, p. 43.

H. G. E.

**ALKALAI, JUDAH BEN SOLOMON ḤAI:** Rabbi in Semlin, Croatia; died October, 1878. He became noted through his propaganda in favor of the restoration of the Jews to Palestine. By reason of some of his projects, he may justly be regarded as one of the precursors of the modern Zionists headed by Th. Herzl (see Zionism). His work, "Goral la-Adonai" (A Lot for the Lord), published at Vienna, in 1857, is a treatise on the restoration of the Jews, and suggests methods for the betterment of conditions in Palestine. After a somewhat able homiletical discussion of the Messianic problem, in which he shows considerable knowledge of the older writers, Alkalai suggests the formation of a joint-stock company, such as a steamship or railroad trust, whose endeavor it should be to induce the sultan to cede Palestine to the Jews as a tributary country, on a plan similar to that on which the Danube principalities were governed. To this suggestion are appended the commendations of numerous Jewish scholars of various schools of thought. The problem of the restoration of Palestine was also discussed by Alkalai in "Shema' Yisrael" (Hear, O Israel), 1861 or 1862, and in "Harbinger of Good Tidings" (compare "Jewish Chronicle," 1857, p. 1198, where his name is spelled Alkali). In his "Shelom Yerushalayim" (The Peace of Jerusalem), 1840, he replies to those who attacked his book, "Darke No'am" (The Pleasant Paths), which treated of the duty of tithes. Another work of his, "Minḥat Yehudah" (The Offering of Judah), Vienna, 1843, is a panegyric on Montefiore and Crémieux, who had rescued the Jews of Damascus from the horrors of the blood-accusation.

Bibliography: Fürst, *Bibl. Jud.* i. 39; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 43; Steinschneider, *Hebr. Bibl.* i. 28, v. 86; *Jew. Quart. Rev.* xi. 605.

H. G. E.

**ALKALAI, MOSES BEN DAVID:** Judæo-Spanish translator, and writer of Hebrew textbooks; lived in Turkey in the nineteenth century. With his father David, he translated Solomon ibn Verga's "Shebeṭ Yehudah" from Hebrew into Judæo-Spanish (Belgrade, 1859). He also wrote: (1) תקון סעודה (Belgrade, 1859), treating of laws concerning meals; (2) a Hebrew grammar (Bucharest, 1860); (3) בואו חשבון (Belgrade, 1867), a treatise on arithmetic.

Bibliography: Kayserling, *Biblioteca Española-Portugueza Judáica*, p. 10.

W. M.

**ALKAN, ALPHONSE** (known as **Alkan the Elder**): French printer, bibliographer, and author; born in Paris, 1809; died at Neuilly-sur-Seine, 1889. He first worked as a practical printer, then wrote for various typographical and bibliographical reviews, and subsequently was appointed secretary and proof-reader to the Count de Clarac, keeper of the Museum of Antiquities in the Louvre. Alkan was a prolific writer and the author of many books, pamphlets, and articles, which deal with the art and history of printing and illustrating as well as with bibliography. His more important books are: "Les Femmes Compositrices d'Imprimerie sous la Révolution Française de 1794, par un Ancien Typographe," 1862 (anonymous); "Les Graveurs de Portraits en France," 1879; "Documents pour Servir à l'Histoire de la Librairie Parisienne," 1879; "Les Livres et Leurs Ennemis," 1883; "Les Etiquettes et les Inscriptions des Boîtes-Volumes de Pierre Jannet, Fondateur de la Bibliothèque Elzévérienne," 1883; "Edouard René Lefèbvre de Laboulaye, un Fondeur en Caractères, Membre de l'Institut," 1886; "Berbignier et Son

Livre: les Farfadets," 1889; "Les Quatre Doyens de la Typographie Parisienne," 1889.

BIBLIOGRAPHY: De Gubernatis, *Dict. International des Écrivains du Jour*, s.v.

M. B.

**ALKAN, CHARLES HENRI VALENTIN (Morhange; called also Alkan the Elder):** French pianist and composer; born in Paris, Nov. 30, 1813; died there, March 29, 1888. On attaining his sixth year he was admitted to the Paris Conservatory of Music, and when but seven years old (1820) won the first prize for solfeggio; on this occasion he gave his first public performance on the violin. Alkan was the pupil, in pianoforte, of Pierre Zimmerman, laureate of the Institute of France in 1850, studied harmony under Victor Dourlen, and, in competition, was awarded the first prize for this subject in 1826. In 1828 he was appointed honorary professor at the Conservatory, which position he resigned in 1835. Besides achieving distinction in the technique of music he obtained the first prize for composition awarded by the Institute of France in 1831. Two years later he visited London, and on his return to France settled in Paris as a teacher of the pianoforte.

Alkan devoted a part of his time to composition, and produced seventy-two works, comprising études, concertos, sonatas, caprices, transcriptions, and songs. Writing of his music, James D. Brown ("Biog. of Musicians," p. 14) says: "The works of this composer abound with technical difficulties. . . . His studies are especially extravagant in construction, and require close attention from even the best performers to obtain adequate interpretation." According to Grove ("Dict. of Music and Musicians," i. 53, London, 1890), Alkan's two series of twelve études (op. 35 and 39) and his "Trois Grandes Études" belong to the most modern development of the technique of the instrument, and represent, in fact, the extreme point which it has reached. Though they can not stand comparison in point of beauty and absolute musical value with the études of Chopin and Liszt, yet, like those of Anton Rubinstein, which are in some respects akin to them, they have a valid claim to be studied; for "they present technical specialities nowhere else to be found, difficulties of a titanic sort, effects peculiar to the instrument carried to the very verge of impossibility."

The following are Alkan's chief compositions: "Étude Caprice," for the pianoforte (op. 12, 13, 15, and 16); "Le Preux," a concert study (op. 17); "Duet" for violin and pianoforte (op. 21); "Nocturne" for the pianoforte (op. 22); "Saltarelle" (op. 23); "Gigue" (op. 24); "Alleluja!" (op. 25); "Transcription from Mozart" (op. 26); "Étude" (op. 27); "Bourrée d'Auvergne" (op. 29); "Trio" for the pianoforte, violin, and violoncello (op. 30); "Twenty-five Preludes" for piano or organ (op. 31); "Collection of Impromptus" for the pianoforte (op. 32); "Sonata" (op. 33); "Three Marches" (op. 37); two books of "Chants" (songs without words, op. 38); another series of "Three Marches" (op. 40); "Three Fantasias" (op. 41); "Reconciliation," a caprice (op. 42); "Salut, Cendres du Pauvre," a paraphrase (op. 45); and a "Sonata" for pianoforte and violoncello (op. 47).

BIBLIOGRAPHY: Fétis, *Biographies Universelles*, i. 70, Paris, 1866; Mendel, *Musikalisches Konversations-Lexikon*, Berlin, 1870; Champlin, *Encyclopedia of Music and Musicians*, s.v. i. 36, New York, 1893; Vapereau, *Dict. Universel des Contemporains*, Paris, 1861; Grove, *Dict. of Music and Musicians*, s.v. London, 1890; Brown, *Biographies of Musicians*, London, 1886; Meyer, *Konversations-Lexikon*, i. 385, Leipsic, 1893; Salmonsen, *Store Illustrerede Konversationslexikon*, i. 545, Copenhagen, 1893; Baker, *A Biographical Dict. of Musicians*, pp. 12, 13, New York, 1900.

F. H. V.

**ALKAN, NAPOLÉON ALEXANDRE (Morhange):** French pianist and composer; born in Paris, 1826. He was a brother of CHARLES VALENTIN ALKAN, and, like him, entered the Conservatory of Music at a very early age. He studied under Adolphe Adam and Pierre Zimmerman. In 1850 he was appointed professor of solfeggio in the Conservatory, and held the appointment for nearly fifty years. Among the more prominent of his pupils were Bizet, Sarasate, Carvalho, Jules Cohen, the brothers Wieniadski, Melchisédec, Taudou, and Risler.

Alkan has not achieved great distinction as a composer; nevertheless in 1890 he obtained the second prize for composition awarded by the French Institute. His most notable work is an "Étude Fuguée sur 'Le Prophète.'"

BIBLIOGRAPHY: Vapereau, *Dict. des Contemporains*, s.v.; Larousse, *Grand Dict. Universel*, s.v. Paris, 1900; Grove, *Dict. of Music and Musicians*, s.v. London, 1890; H. Riemann, *Musik-Lexikon*, p. 23, Leipsic, 1900.

A. A. G.

**ALKIMUS JAKIM:** High priest, leader of the Hellenists. See ALCIMUS.

**ALLARIZ:** A Spanish town in the province of Orense, Galicia, in which, as in Coruña, Ferrol, and Pontevedra, there were Jews as early as the eleventh century. Upon a complaint by the prior of the monastery of Allariz, Isaac Ishmael, the head of the small Jewish community, was notified, 1289, that from that time no Jews would be allowed to live outside of the Jews' quarter, or to congregate on the streets or to appear in public during processions, etc. A similar ordinance existed prohibiting Christians from living in the Jews' quarter, in order that the latter might not be disturbed or molested in their worship or during their festivals. See also GALICIA, SPAIN.

BIBLIOGRAPHY: De los Rios, *Historia de los Judíos*, ii. 553 *et seq.*; *Boletin de la Real Academia de la Historia*, xii. 349 *et seq.*

M. K.

**ALLATIF, ISAAC BEN ABRAHAM IBN LATIF.** See LATIF, IBN.

**'ALLE HADAS** ("Myrtle Leaves," a Hebrew magazine). See PERIODICALS.

**ALLEGORICAL INTERPRETATION:** That explanation of a Scripture passage which is based upon the supposition that its author, whether God or man, intended something "other" (Greek, ἀλλος) than what is literally expressed. Expositors of this system may be called allegorists; the system itself, allegorism. Two modes of Allegorical Interpretation are found dealing with the Bible: the one, symbolic or typologic interpretation, derived mainly from Palestinian Jews; the other the philosophical or mystical modes, originating with the Alexandrian Jews of Egypt. Both methods originate in the same natural cause; whenever the literature of a people has become an inseparable part of its intellectual possession, and the ancient and venerated letter of this literature is in the course of time no longer in consonance with more modern views, to enable the people to preserve their allegiance to the tradition it becomes necessary to make that tradition carry and contain the newer thought as well. Allegorism is thus in some sense an incipient phase of rationalism. As soon as philosophy arose among the Greeks, Homer and the old popular poetry were allegorized. There being scarcely a people which underwent such powerful religious development and at the same time remained so fervently attached to its venerable traditions as the Jews, allegorism became of necessity a prominent feature in the history of their literature.

Accordingly, one of the first of the prophets whose writings are preserved, Hosea (xii. 5), is one of the earliest allegorists, when he says of Jacob's struggle with the angel that it was a struggle in prayer: this was because the idea of an actual physical contest no longer harmonized with the prophetic conception of heavenly beings. The activity of the Scribes at a later period made the Bible a book for scholars, and allegorism was fostered as a form of Midrash. The Book of Daniel supplied an illustration hereof, when it interpreted Jeremiah's prophecy of the seventy years of exile (xxix. 10) as seventy weeks of years, and thus gave hopes of redemption from the contemporary tyranny of the Greeks. The dread of reproducing Biblical anthropomorphisms—a thoroughly Jewish dread, and a characteristic feature of the oldest portions of the Septuagint—shows the original disposition of all allegorism; namely, to spiritualize mythology. See Anthropomorphism; Septuagint.

**Early Allegorism.**

Essential as allegorism thus was to the Palestinian Jews, it was none the less so to the Alexandrian Hebrews, who were made to feel the derision of the Hellenes at the naive presentations of the Bible. The Jews replied by adopting the Hellenes' own weapons: if the latter made Homer speak the language of Pythagoras, Plato, Anaxagoras, and Zeno, the Jews transformed the Bible into a manual of philosophy which also was made to contain the teachings of these philosophers. This polemic or apologetic feature of Alexandrian allegorism is at the same time characteristic of its relation to the Palestinian Midrash on the one hand, and the allegorized mythology of the Greeks on the other; in its purpose, Alexandrian allegory was Hellenic; in its origin and method, it was Jewish. But one would hardly be warranted in maintaining that allegorism was specifically Hellenic because the Alexandrians were the first Jews known to have cultivated it; nothing can be really proved from the absence of allegory in the few inconsiderable remains of Palestinian Scriptural lore of the two centuries before the common era.

**Alexandrian Allegorism.**

Closely connecting with the Palestinian Midrash is Aristobulus, rightly to be termed the father of Alexandrian allegory. His purpose, to prove the essential identity of Scripture and Aristotelianism, is of course the Alexandrian one; but his explanations of the Biblical anthropomorphisms is thoroughly Palestinian, and reminds one of Targum and Septuagint. Similarly, The Wisdom of Solomon, another Apocryphal book of the same period, is not specifically Hellenic in its allegorical symbolism. The explanation of the heavenly ladder in Jacob's vision, as a symbol of Divine Providence and the supersensual world, is just as little Hellenic as the Biblical narrative itself, the sense of which is very correctly given (Wisdom, x. 10). The influence of a Palestinian Midrash, preserved in the Mishnah (R. H. iii. 8), is evident in the explanation of the serpent (Num. xxi. 9), as a "symbol of salvation, while the salvation itself came from God" (Wisdom, xvi. 5). These and similar interpretations are so clearly of Palestinian origin that it would be wrong to assume any foreign influence for them. The literal reality of the Law and of the Biblical history is so strongly adhered to by the author of The Wisdom of Solomon, coming as it does from Pharisaic circles, that one can hardly speak of his treatment as an allegorization of the Bible.

**The Wisdom of Solomon.**

The Allegorical Interpretation of the Law in the Aristeas Letter exhibits Hellenic influence more decidedly. It seeks to give ethical motives for all the ritual and ceremonial laws. On the one hand, the flesh of birds of prey is declared unclean, it says, in order to teach how violence and injustice defile the soul; on the other, that of animals which chew the cud and divide the hoof is permitted. For the former characteristic typifies the duty of invoking God frequently; and the latter signifies the distinction between right and wrong, and the division to be maintained between Israel and nations practising abominations.

A further step, but an inevitable one, was taken by those allegorists of whom Philo writes ("De Migratione Abrahami," xvi.; ed. Mangey, i. 450), that they cut loose entirely from any observance of the Law, and saw in the records of Jewish revelation nothing but a presentation of higher philosophical truths. Such an extreme step could only provoke reaction; and the result was that many would have nothing whatever to do with Allegorical Interpretation, justly seeing in it a danger to practical Judaism. These anti-allegorists were specially represented in Palestine, where the warning was heard (about 50 B.C.) against those "evil waters" to be avoided by the young scholars "abroad," *i.e.* Egypt (see Abtalion). Nor were there wanting in Alexandria itself many determined opponents of this tendency (Philo, "De Somniis," i. 16; ed. Mangey, i. 635). But the extremists on both sides, allegorists as well as anti-allegorists, were in the minority; for most teachers held steadfastly to the ancestral faith as far as actual practise was concerned, and endeavored only theoretically to harmonize Judaism with the Hellenic philosophy by means of allegory. Philo informs us ("De Vita Contemplativa," III. ii. 475) that his predecessors in this allegorical tendency (from whom he quotes eighteen times—see the list in Siegfried's "Philo," p. 26) had committed their teachings to writing; but beyond those quotations nothing has been preserved. The following is an illustration: "Men versed in natural philosophy explain the history of Abraham and Sarah in an allegorical manner with no inconsiderable ingenuity and propriety. The man here [Abraham] is a symbolical expression for the virtuous mind, and by his wife is meant virtue, for the name of his wife is Sarah ["princess"], because there is nothing more royal or more worthy of regal preeminence than virtue" ("De Abrahamo," xx. 8; ed. Mangey, ii. 15).

**Radical Allegorism.**

It would not be just, in the absence of striking proof, to maintain that Josephus, who in his preface to the "Antiquitates" speaks of the literal sense and the allegorical, was influenced by Alexandrianism in general or by Philo in particular (Siegfried's "Philo," p. 270). His symbolical exposition of the Tabernacle with its utensils, and of the high priest's vestments ("Ant." iii. 7, § 7), and his interpretation that the Holy of Holies means the heavens, the showbread means the twelve months, and the candlestick means the seven planets, resemble Philo, but are merely resemblances. Similar explanations are repeatedly given by the Midrash; and this kind of symbolism was always a favorite in Palestine.

**Josephus.**

All achievements of preceding allegorists, however, were far surpassed by Philo, the most important representative of Jewish Alexandrianism. His philosophy furnished one foundation-stone to Christianity; his Allegorical Interpretation, in an even greater degree, contributed to the Church's interpretation of the Old Testament; and strange to say neither his philosophy nor his allegorism had the slightest

effect upon Judaism. Gfrörer has cleverly described Philo's allegorical bent in saying, "It is madness, but there's a method in it" (Gfrörer, "Philo," i. 113). Palestinian hermeneutics and Alexandrian allegorism are the two foundations upon which Philo builds his system of Bible interpretation. He detects allegorical secrets in parallel passages or duplicate expressions of Scripture, in apparently superfluous words, in particles, adverbs, and the like. In view of the numerous peculiarities of Hebrew in this direction—they are so prevalent that they may sometimes be detected even in the Septuagint translation—it was a very easy matter for Philo to discover many such secret hints where none existed. In addition to "rules" based upon the Palestinian Midrash, the Greek allegorists had set up an extensive system of the symbolism of things and numbers; and of this also Philo made considerable use. Thus the number one is God's number; two is division; five means the five senses; and similarly all simple numbers up to ten, and some compound ones such as 12, 50, 70, 100, 120, have their allegorical significance. Animals and winged birds, creeping things and swimming things, all have their symbolical import. Likewise, plants, stones, the heavenly bodies, certain species of animals—in short, everything that is finite was an allegory of some truth; this is one of the chief rules of Philo's allegorism.

**Philo.**

But it must be noticed that Philo none the less protected the rights of the literal word, without, however, being quite clear as to the proper relation of the written word to its Allegorical Interpretation. By means of such hermeneutic principles Philo expounded almost the whole Pentateuch in its historical as well as its legal portions. The following is an illustration from Genesis: "God planted a garden in Eden [Gen. ii. 5 *et seq.*]: that means God implants terrestrial virtue in the human race. The tree of life is that specific virtue which some people call goodness. The river that 'went out of Eden' is also generic goodness. Its four heads are the cardinal virtues; 'Pheison' is derived from the Greek *φείδομαι* (I abstain) and means 'prudence'; and, being an illustrious virtue, it is said 'to compass the whole land of Havilah where there is gold.'" The name "Gihon" means "chest" (see Gen. R. on the passage) and stands for courage, and it compasses Ethiopia, or humiliation. Tigris is "temperance"; the name is connected with a tiger because it resolutely opposes desire. Euphrates means "fertility" (Hebrew *parah*; see Gen. R.) and stands for "justice." In this way the patriarchs, however, are allegorized away into mere abstractions ("De Allegoriis Legum," i. 19 *et seq.*; ed. Mangey, i. 56 *et seq.*).

As to Palestinian allegorism, it was too deeply rooted in historical Judaism to permit itself to go to such extremes with the history as the Alexandrians, no matter how much it may have chosen to allegorize the Law. Nothing exhibits the genuinely Jewish character of the Palestinian allegory more clearly than its application to the Halakah; a mere Greek fashion—and one specifically antagonistic to the letter of Scripture—could never have taken part in the Halakah, which is professedly founded upon the Scripture text. Devoted as the Palestinians were to the Pentateuch, it is nevertheless a fact that the Halakah, both before and after Akiba, made use of allegorism. It is expressly stated that Rabbi Ishmael (died about 132) explained three Pentateuchal passages כמין משל by a species of parable (Mek., Mishpaṭim, vi.). His younger contemporary R. Jose of Galilee interprets Deut. xxiv. 6 also allegorically, or rather euphemistically after Job, xxxi. 10 (Gen. R. xx. 7). Akiba, although he more than any one else perceived the danger of this allegorization of the Law, which just then was fashionable in the Christian and the Gnostic worlds, could not refrain from adopting something of this method of interpretation. Thus, referring to the verse, "And she [the heathen captive] shall bewail her father and her mother" (Deut. xxi. 13), Akiba understands by "father and mother," "idols," according to Jer. ii. 27 (Sifre, Deut. 213); and in Lev. xix. 26 he perceives a warning to judges to partake of no food upon a day on which they are to consider a capital sentence (Sifra Ḳedoshim, vi. 90*a*). Similarly the verse, Deut. xxv. 4 (forbidding the ox to be muzzled when treading out corn), when taken in conjunction with the following law (by סמוכים or interpretation by sequence), is allegorically used to explain that the widow may not be compelled to enter into a levirate marriage with a leper. Just as the ox in the passage is not to be prevented from helping himself to a share of the harvest he is threshing, so the woman may not be deprived of her right to happiness in her marriage (Yeb. 4*a*).

**Palestinian Allegorism.**

The essential characteristic of Palestinian allegorism which distinguishes it from Alexandrian is its acceptance of the Scripture as the inalienable heritage of Israel. The Bible was a Jewish revelation, so that any hidden import discovered by means of allegorism was an inherent part of the history or of the religious life, the Torah of the Jews. An excellent exemplar of Palestinian allegorism is afforded by the Book of Jubilees. The periods prescribed in Lev. xii. for the purification of women are deduced by it from the legend that Adam was forty days old when he entered Paradise, and Eve eighty (iii. 9); in vi. 15, the Feast of Weeks is associated with God's covenant with Noah after the flood. These interpretations are strictly Haggadot rather than allegorisms, but nevertheless they show the typological character of Palestinian allegorism in the endeavor to expound the pre-Mosaic period by the light of the later period of the Law.

**Book of Jubilees.**

The oldest form of Palestinian *derush* (exposition), already archaic in the year 70 of the common era, is that of the דורשי רשומות Symbolists, literally "interpreters of signs"; called also ד' חמורות, "interpreters of parables" (Ber. 24*a*; see Bacher, "Die Aelteste Terminologie," *s.v.*). Their method is allegorical or symbolically allegorical; thus: "they found no water" (Ex. xv. 22) means "no Torah," as in Isa. lv. 1; "and God showed Moses a tree," that means God taught him—a play upon the word ויורהו, which means "to teach," as well as "to show"—the Law, as it is said, Prov. iii. 18, "It is a tree of life" (Mek., Beshallaḥ, Wayassa', i. 1). Another instructive example is the following: The Symbolists say that all, even the wickedest, kings of Israel shall enter the future world, as it is said, Ps. lx. 9; "Gilead is mine" means Ahab who fell at Ramoth-Gilead; "and Manasseh is mine," that is, literally, King Manasseh; "Ephraim is the strength of mine head" means Jeroboam who was an Ephraimite; "Judah is my law-giver" means Ahithophel, who was of the tribe of Judah; "Moab is my wash-pot" means Gehazi; "Over Edom will I cast out my shoe" means Doeg, the Edomite (Sanh. 104*b*).

**The Essenes.**

Closely allied with this ancient form of Palestinian allegorism must have been that of the Essenes. The author of a book sometimes ascribed to Philo reports that among the Essenes, after the public reading from the Scripture, "another, who belongs to the most learned, steps

forward and expounds that which is not known, for in greatest part such men explain by means of symbols in the old-fashioned manner" ("Quod omnis probus liber," xii.). They certainly possessed many such allegorical interpretations of Scripture in writing (see Philo, "De Vita Contemplativa," iii.).

To base upon the above report the inference that Essene allegorism was drawn from Hellenic sources—as Zeller ("Philosophie der Griechen," vol. iii, part 2, p. 293) has done—is erroneous; for no Alexandrian would have spoken so disparagingly of Hellenic allegorism as to call it "old-fashioned," whereas the Alexandrians may well have deemed the Palestinian Allegorical Interpretation out of date—it was too Judaic for them.

The early Haggadot of the Tannaim contain only few specimens of their Allegorical Interpretation.

**Early Tannaim.**

R. Johanan b. Zakkai is credited with five allegorical interpretations, four of which refer to Biblical passages (Ex. xx. 16, 25; xxxii. 16; Lev. iv. 22; see Tosef., B. K. vii. 3), and it is remarked that he explained the Scriptures as a parabolic charm (*ḥomer*); that is, allegorically, in the style of the Symbolists, דורשי חמורות (Bacher, "Ag. Tan." i. 33). This applies also to R. Johanan's younger contemporary Gamaliel II. (Soṭah, 15*a*). But the allegorizer of this period is Eleazar of Modiim, an uncle, according to rabbinical tradition, of Bar Kokba. The Mekilta upon Ex. xvii. 8 contains a running allegorization. Thus: Amalek's onset was directed against those who were weak in faith, wherefore Moses sent men without sin to their protection. "The top of the hill," where Moses took his stand, signifies the pious deeds of the patriarchs and matriarchs, who are considered as the highest pinnacles of the human race. "Moses' hands became heavy" whenever Israel's sins prevented the effects of prayer. Aaron and Hur represented the merits of their progenitors Levi and Judah. Moses vanquished Amalek by his prayers, wherefore it is written in verse 13, לְפִי חָרֶב, literally, "by the mouth of the sword"; by the mouth, prayer replaces the sword. Many such allegorical interpretations by R. Eleazar are contained in the Midrashim (see Bacher, *l.c.* i. 211 *et seq.*).

Though Akiba is not quoted as the author of so many allegorisms as Eleazar, he is known as the first tanna to allegorize an entire book of the Bible, the Song of Solomon. This was undoubtedly an important factor in quelling the opposition to the canonization of this book (Mishnah Yad. iii. 5). From the scant remains of this allegory only so much is evident, that he perceived in the Song of Solomon a representation of the relations between God and Israel, portraying in its passages the most conspicuous events in the history of the nation, past and to come. Alongside of this typological interpretation of this book, the essential features of which have been crystallized in Targum and Midrash, there may have stood that mystical interpretation which, according to Origen ("Canticum Canticorum," hom. iv.), was held in such high esteem among the Palestinian Jews that its study was forbidden to those not of mature years. Akiba's assertion (Mishnah, *l.c.*) that the Song of Solomon is "of the holiest of the holy," sounds in itself somewhat mystical. Akiba's favorite pupil, R. Meir, added to his master's interpretation of the book in the same spirit; thus upon ch. i. verse 12, he explains, "while the King sitteth at his table, the spikenard sendeth forth the smell thereof," as signifying that while the King of Kings was in heaven occupied in giving the Law to Moses, Israel fell into sin (Ex. xxxii.) with the golden calf, of which it is said, "These be thy gods, O Israel" (Cant. R., *in loco*).

**Akiba and His School.**

From the controversy that arose between Meir and Judah b. Ilai concerning this exposition, it is evident that there were other pupils of Akiba who accepted his typo-allegorical method of interpretation. Meir was in so far independent of contemporaries that he saw also the sinister events of Israel's history depicted in the book, while the general understanding was that, being a love-song between God and Israel, it could therefore contain nothing in the way of reproach. Meir allegorized the earliest Bible history as well; his explanation of כתנות עור "coats of skin" (Gen. iii. 21) as כתנות אור "coats of light" (Gen. R. xx. 12) is interesting; the same idea played quite a part in the earlier Gnostic and Christian literature.

Concerning R. Judah, the editor of the Mishnah, the important statement is made that he interpreted the Book of Job as an allegorical representation of the sin and punishment of the generation of the flood (Gen. R. xxvi. 7). Many allegorisms are quoted in the names of his disciples. Bar Ḳappara interprets Jacob's dream (Gen. xxviii. 12) in the following manner: "A ladder set up on the earth," that is the Temple; "the top of it reaching to heaven," that is the pillar of smoke from the sacrifices; "the angels ascending and descending on it," these are the priests who mount and descend the steps leading to the altar; "and behold the Lord stood above it," that refers to Amos, ix. 1, "I saw the Lord standing upon the altar" (Gen. R. lxviii. 12). Rab and Samuel, the founders of the academies in Babylonia, are also named as the authors of allegorisms which, however, have nothing specifically Babylonian about them, but are quite in the spirit of Palestinian interpretation.

**Judah the Patriarch.**

While the Babylonian schools did very little for the Haggadah in general and for allegory in particular, in Palestine the golden age of allegorism dawned when the Amoraim interpreted everything in the Bible—legend, history, and law—in an allegorical manner. But it would be incorrect to attribute the vast allegorical material of Midrash and Talmud exclusively to the particular Amoraim named as their authors. In the tradition of the Haggadah, the subject-matter was everything, the name of the author nothing; so that the same Haggadah is continually found quoted with different sponsors who applied the traditional interpretation to their own times. It is hardly to be supposed that a new and sudden development of the tendency toward allegorization took place at any one epoch. Only later generations which had the older material before them compiled that of the various epochs. The following illustrations are taken from different parts of the Pentateuch: R. Simeon b. Lakish explains the second verse of Gen. i. as follows: "The earth was without form," that means Babylon; "and void," that means Media; "and darkness," that means Greece (the Antiochian persecutions); "upon the face of the deep," that means the wicked empire (Rome); "And the spirit of God moved," that means the spirit of the Messiah; "upon the face of the waters," that is, when Israel shall be repentant; for water (compare Lam. ii. 19) symbolizes repentance (Gen. R. ii. 4).

**Palestinian Amoraim.**

Again, the four rivers of Paradise represent the four great kingdoms of the world: Pishon is Babylon, after Hab. i. 8—the land of Havilah which it compasses being Israel that watcheth for (מְחוֹלֵל) the Lord (Ps. xlii. 6) and has the gold of the Law. Gihon is Media, the home of Haman, the serpent-like crawler (נָחָשׁ, Gen. iii. 14); Hiddekel is the Seleucid

monarchy with its sharp (חד) and rapid (קל) anti-Jewish legislation; Euphrates (Perat) is Rome the destroyer (הפיר), the wine-press (פורה, Isa. lxiii. 3) of the Lord (Gen. R. xvi. 4). Such technical matters as the precepts concerning clean animals are also covered by allegorization; but it must never for a moment be forgotten that throughout Palestinian allegorism the literal word of the Law is endowed with complete reality, and any allegorical meaning found in it is always secondary to the import of its literal sense and does not in any way displace it. Thus in Lev. xi. 4–8, "the camel" means Babylon "because he cheweth the cud," for the Babylonians praise God (Dan. iv. 34); "and the coney," that is Media, because the Medians likewise praise God; "and the hare because he cheweth the cud," that means Greece, for Alexander the Great praised God; "and the swine," that is Edom (Rome); "he cheweth not the cud," he not alone praiseth not God but curseth and blasphemeth Him (Lev. R. xiii. 5). The preceding examples of Palestinian allegory were concerned with Israel and its history; but there are also many ethical doctrines in the form of allegories, though perhaps they are not so numerous as the preceding species. Thus, for instance, R. Johanan explains the passage, Num. xxi. 27: "Wherefore they that speak in proverbs say," so as to refer to those who control their passions (המושלים); "come into Heshbon," is interpreted as "let us estimate [חשבון] the good and the bad and weigh them against each other." "Let it be built and set up," "if thou doest thus, measuring good and evil, thou shalt be built up and established in this world and in the world to come," etc. (B. B. 78*b*). The whole is interesting inasmuch as it shows that the allegorization of Biblical proper names was by no means exclusively the characteristic of Alexandrian allegorism; the Palestinians were very fond of it, as shown by their interpretation of the genealogical lists in Chronicles, fragments of which have found their way into the Talmud, Meg. 13*b*, B. B. 91*b*, Sifre Num. 78, and Ruth R. repeatedly.

Of anagogic allegory—which, according to Origen, was a favorite mode among the Jews in the interpretation of the Song of Songs especially—there are but very few specimens in rabbinical literature. Thus a passage in Pirḳe R. El. xxi., the close relationship of which with Gnostic ideas has been demonstrated by Ginzberg ("Monatsschrift," 1899, 224), in commenting on Gen. iii. 3, interprets the sin of paradise as being sensual gratification.

Allegory in the Targums is hardly different from that of the Midrash. Onkelos is almost entirely free from it, though he occasionally uses it, as on Gen. xlix.; the Palestinian Targums frequently make use of it. The Targum to the Prophets, especially that upon Isaiah, frequently employs allegory. The Targum to the Song of Solomon is an allegorical Midrash in itself, preserved in part in the Midrash Rabbah upon the book.

**The Targums.**

Even those two prominent defenders of literal interpretation (*peshaṭ*), Rashi and Ibn Ezra, also at times succumbed to the influence of allegorical exposition. This is especially true concerning the Song of Solomon, which is interpreted allegorically by both writers, although in varying fashion. Rashi, the head of the French school of exegesis, sees in the book, like Akiba, the history of Israel, or, more properly, the history of Israel's sufferings, while Ibn Ezra, like a philosopher, descries in it an allegory of the intimate union of the soul with the universal intelligence, and explains it accordingly.

**Rashi and Ibn Ezra.**

It would seem that when the Arabian-Greek philosophy took root among the Jews, a philosophico-allegorical treatment of Scripture gradually developed. The Karaite Solomon b. Jeroham mentions Benjamin Nahawendi as the first Jewish allegorist (Pinsker, "Liḳḳute Ḳadmoniot," ii. 109), but the illustration he gives is quoted literally from the Midrash Rabbah on Ecclesiastes, so that he can scarcely be said to prove his statement by it. Shaharastani (Haarbrücker, p. 256) indeed relates of Judgan of Hamadan, a contemporary of Benjamin (about 800), that he explains Scripture allegorically and in opposition to the custom of the Jews. However much the Jewish philosophers of the Middle Ages may have agreed with the Alexandrians that revelation and philosophy taught the same truth, they contrived generally to avoid the mistake of the latter in straining to prove this by means of the most artificial and far-fetched allegorization. Saadia, the pioneer in Jewish religious philosophy, laid down a rule for the employment of allegory which was recognized generally until the time of Maimonides; it was that Allegorical Interpretation is only admissible in the four following cases: where the text contradicts (*a*) reality, (*b*) reason, (*c*) another text, or finally (*d*) rabbinical tradition (sec. vii. p. 212 of the Arabic text in Landauer). Saadia himself uses these rules in interpreting the anthropomorphisms of the Bible as conflicting alike with reason and tradition. He also shows how dangerous a free treatment of the literal word might become by showing how the Biblical account of Creation, and the history of the Patriarchs, and even the precepts themselves, could be so allegorized away that nothing of Holy Scripture would remain. Saadia's view of the proper use of Allegorical Interpretation was accepted by Baḥya ibn Pakuda, Abraham b. Ḥiyya, Abraham ibn Daud, and Judah ha-Levi. The last-named, by virtue of his antiphilosophical bent, even found a way to defend the literal conception of the Bible's anthropomorphic expressions; compare also Samuel b. Hophni.

**Philosophic Allegory.**

**Saadia.**

Quite apart stands Solomon ibn Gabirol, who in his philosophy gave no consideration to Judaism, but in his exegesis frequently made use of Allegorical Interpretation. His method is quite Philonic, without being influenced, however, either directly or indirectly by Philo. Here is an example of Gabirol's Allegorical Interpretation as quoted by Ibn Ezra (compare Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen," p. 46; Kaufmann, "Studien über Solomon b. Gabirol") in his commentary upon Genesis. Paradise is the world supernal; the garden, the visible world of the pious. The river going forth out of Eden is universal matter. Its four separating streams are the four elements. Adam, Eve, and the serpent represent the three souls; Adam, who bestows names, representing the rational soul, Eve the animal soul (the living חוה), and the serpent the vegetative. Thus, when it is said that the serpent shall eat dust, it indicates that the vegetative soul cleaves to the dust of materialism. The coats of skins typify the body; the tree of life is the perception of the upper intelligible world, just as the cherubim, the angels, are the intelligible beings of the upper world. In addition to this allegory of Gabirol's, Ibn Ezra quotes another interpretation of Jacob's dream; but while it is possible that he may have applied this method to visions or similar passages of the Bible, it is altogether unlikely that he presumed to apply it either to the Law or to the historical events chronicled in Scripture.

**Solomon ibn Gabirol.**

The head and front of all philosophical allegorism among the Jews in the Middle Ages was undoubtedly Maimonides, although of course he can not be held responsible for the excessive use made of it by those who followed in his footsteps. He was the first Jewish thinker to set up the principle that the superficial sense of Scripture compares with the inner or allegorical signification as silver does with gold. The benefit to be drawn by men from the literal word is quite insignificant compared with that derivable from the perception of that deeper truth which may be learned from the word's inmost sense (Introduction to the "Moreh," Arabic text, 6*b*). Maimonides distinguishes two kinds of allegorism—that of each individual word of a passage and that of the passage as a whole. Of the former his interpretation of Jacob's dream is an example. The "angels" are the prophets, who "ascend" the ladder of perception; "whose top reached to heaven"—that is, to God—who forever "stands" above it. When the angels have reached a certain height of perception "they descend on it" in order to instruct men ("Moreh," i. 15, 22). The second kind is illustrated by Prov. vii. 5, where in the admonition against the adulterous woman he perceives the warning against all carnal desires; for woman is the allegorical designation for matter, or the animal craving (Introd. 7*a*, 8*a*). Concerning the relation of the inner meaning to the superficial one, Maimonides somewhat inconsistently declares that the literal sense must give way when it contradicts the postulates of philosophy, and yet he leaves the Biblical miracles and many prophecies undisturbed in their literal acceptation, as not being irreconcilable with his particular philosophy. His statement that if the eternity of the world were philosophically proven, "the gates of Allegorical Interpretation would not be closed" (for this view, see Bacher, "Bibelexegese Mose Maimuni's," pp. 14–17, 85), is characteristic. All legal enactments, however, must be taken literally, and he energetically protests against that Christian allegorization of the Law which entirely strips away and destroys the significance of its commands and prohibitions ("Iggeret Teman," ed. Vienna, 1874, p. 18). Maimonides' allegorism is thus confined, as it were, between the barriers of his rationalism on the one hand and his fidelity to tradition on the other. But his interpretation of the Canticles ("Moreh," iii. 51, 126) and of Job (*ibid.* iii. 22, 44*b et seq.*) contains premonitions of that excessive allegorization which after his death so strongly menaced the position of rabbinical Judaism in southern France. Maimonides' modest conceptions of allegorism undoubtedly influenced such writers as David Kimḥi, as Bacher (Winter and Wünsche, "Jüdische Literatur," ii. 316) points out, so that the attempt to set up Samuel ibn Tibbon as the originator of the Provençal school of allegorists, with the assumption of Christian influence, is entirely gratuitous. Ibn Tibbon's allegorism in his work, "Yiḳḳawu ha-Mayim," is physical rather than ethical, as the Greek philosophers would say—that is, occupies itself chiefly with the Being of God and with natural phenomena—whereas Christian or Philonic allegorism, which is by some claimed to have influenced him, is mainly ethical, seeking in Scripture for the philosophical foundation of moral truths and of the idea of man's relation to God.

**Maimonides.**

In the Maimonidean "Pirḳe ha-Haẓlaḥah" (Chapters on Happiness)—largely interpolated by later writers (see Bacher, in "Jew. Quart. Rev." ix. 270–289)—and the "Ethical Will" (Zawwaah), falsely ascribed to Maimonides, the allegorization of Biblical personages and events is carried still further: Pharaoh is the evil inclination; Moses, the intellect; Egypt, the body; her princes, its members; the land of Goshen, the heart. Thus the Biblical narrative connected with these is simply a representation of the conflict between human reason and human passion for superiority in man. Even the minute and technical details of the construction of the desert tabernacle are allegorized into a physiological portrayal of the human body, its members and their functions. Although this "higher wisdom" at first did not dare to undermine the historical and legal passages of Scripture, accepting them in their true literalness, it was not long before it aspired to complete influence over the whole range of Scriptural interpretation. The fundamental proposition of these allegorists was then formulated, to the effect that all the narrative portions of Scripture, and especially those from the initial verse of Genesis down to Ex. xx. 2, are not to be taken literally; מבראשית עד מתן תורה הכל משל "From Creation to Revelation all is parable" (Minḥat Ḳenaot, p. 153); and that even some of the legislative enactments are to be understood symbolically. First of the conservative allegorists who respected the literal word was Jacob b. Abba Mari Anatoli, at the beginning of the thirteenth century. In his "Malmad ha-Talmidim" (Goad for Scholars), he allegorizes the story of Noah to the effect that, in order to preserve himself against the waters of sin, every man must make himself an ark out of his good deeds, and this ark must consist of three stories, the mathematical, physical, and metaphysical elements (*l.c.* 12*a*). Even Anatoli, however, understands the Wisdom-Books of the Bible to consist of philosophical reflections only. Although Levy b. Abraham, of Villefranche, who was so prominent in the conflict concerning Maimonides, protests most stoutly against radical allegorism, he, in his "Liwyat Ḥen," nevertheless allegorizes the campaign of the four kings against five (Gen. xiv.), making of Chedorlaomer a representation of the Imagination, the leader in the battle of the five senses against the four elements.

**Pseudo-Maimonidean Writings.**

**The Opposition to Maimonides.**

From the same school also came purely allegorical commentaries upon Scripture, of which the following, out of the few fragments extant to-day, is an illustration: "Out of the house of Levi" (Ex. ii. 1)—that means, from organic corporal association (לוי union)—"went a man"—that is, Form—and "took to wife a daughter of Levi"; Form unites with Matter. From this union a son is born, Reason. "The daughter of Pharaoh" is Active Reason, who is the daughter of God the Recompenser (פרעה, derived from פרע, to recompense), and who is therefore called Bithiah (literally, the daughter of God), as Moses' adoptive mother was traditionally named (Meg. 13*a*). It is of the nature of Active Reason to work among lower beings, and make their passive reason active reason too; wherefore it is said (verse 5) "the daughter of Pharaoh came down" (compare the Zunz "Jubelschrift," p. 159). That such explanations of Scripture in point of fact are tantamount to a perfect negation of its words is incontrovertible, and the conservatives of Provence were justified in opposing it by all the means at their command. The expulsion of the Jews from France in the beginning of the fourteenth century put an end to the conflict, but the subversive principles of extreme allegorism had no doubt by that time been completely checked. Gersonides, undoubtedly the most important genius among the

allegorists of the fourteenth century, never thought of allegorizing historical or legislative passages, and instead contented himself with a philosophical exposition of Proverbs and Job, and that in a most conservative manner. A contemporary, the Portuguese David b. Yom-Ṭob ibn Bilia, unconscious in his remote country of the conflict between philosophy and orthodoxy, was alone at this period in giving an Allegorical Interpretation to the miracles and narratives of Scripture.

A curious fact, characteristic of the varied mental gifts of the Polish Jews, is that Moses Isserles, called Rama (רמ"א), the greatest rabbinical authority of Poland in the sixteenth century, imitated the Provençal allegorists, some two hundred years after them, by allegorizing the Book of Esther. The quarrel between Ahasuerus and Vashti is the conflict between Form and Matter in the universe, just as Plato had presented the same opposition of existence as that of man and woman. The five senses and the five powers of organic life are symbolized for Isserles in the ten sons of Haman, who is himself the Evil Inclination (Commentary on Esther, "Meḥir Yayin").

**Mystical Allegorism.**

Though conservatism may thus be said to have vanquished philosophical allegorism in the fourteenth century and brought it to a halt, it could not prevent its development in another direction into that mystical allegorism, which in its turn became the most predominant method of Biblical interpretation. As far back as the "Sefer ha-Bahir" (first half of the twelfth century) this tendency had held sway in certain quarters, and it has survived down to the latest cabalistic work of modern Ḥasidim. The "Bahir" is the oldest cabalistic work of this kind. It says, "The earth was without form and void" (Gen. i. 2); the word "was" indicates that something was already existent; "void" also shows that there was a something; thus the preexistence of the universe before Creation is deduced from Scripture.

Though Naḥmanides made only a scant use of allegorism in his Bible commentary, he was the chief Talmudic authority of his age who with great insistence spoke a good word for it, and a pupil of his, Baḥya b. Asher, was the first to define the advantages of mystic allegorism over other modes of interpretation. While admitting the merits of *peshaṭ* (the literal meaning), of *remez* (philosophical allegorism), and *derush* (exposition), he claims that only in the path of the *sod* (Cabala) is there light (Introd. to Pentateuch commentary, begun in 1291). In his commentary he never fails to take cognizance of this mystical interpretation; thus he sees in the three festivals, the symbols of the three Sefirot, *ḥesed* (love), *din* (justice), and *raḥamim* (mercy), the last of which establishes equilibrium between the former two, which are mutual opposites. In the deliverance of the Jews from Egypt, God's love was displayed; in the revelation upon Sinai, His mercy, the intermediary between justice and love; and on the festival of the Holy Spirit (Tabernacles), the Sefirah of din (justice) stood revealed, an emanation of *ḥokmah* (wisdom). ("Commentary, Deut." ed. Riva di Trento, p. 256*b*.)

**Zohar.**

The masterpiece of Jewish allegorism, and next to Philo's writings the most interesting and most influential product of its kind, is the celebrated Zohar (Splendor), the gospel of the Jewish mysticism of the Middle Ages. It was this allegorical commentary upon the Pentateuch that coined the term **PaRDeS** (פרדס Paradise) for the four species of Biblical interpretation, forming it from their initial letters: thus **Peshaṭ** (literal meaning), **Remez** (allegorical), **Derush** (haggadic or halakic interpretation), and **Sod** (mystic meaning). As secondary forms of these four, the Zohar mentions in a passage (iii. 202*a*, ed. Amsterdam) the following seven: (1) literal meaning, (2) Midrash, (3) allegory, (4) philosophical allegory, (5) numerical value of the letters, (6) mystic allegory, and (7) higher inspiration. It may be remarked with regard to the last that Philo likewise claims "higher inspiration" for some of his interpretations ("De Cherubim," i. 9, 144; "De Somniis," i. 8, 627). Resting as it does upon rabbinical Judaism, the Zohar maintains the authority of the written word; but mysticism was already aware, at the time of the Zohar's origin, of its essential antagonism to the spirit of strict rabbinism, as appears from the following classical passage concerning the various methods of Scriptural interpretation:

"Wo unto the man who asserts that this Torah intends to relate only commonplace things and secular narratives; for if this were so, then in the present times likewise a Torah might be written with more attractive narratives. In truth, however, the matter is thus: The upper world and the lower are established upon one and the same principle; in the lower world is Israel, in the upper world are the angels. When the angels wish to descend to the lower world, they have to don earthly garments. If this be true of the angels, how much more so of the Torah, for whose sake, indeed, both the world and the angels were alike created and exist [an old Midrash; see Ginzberg, "Monatsschrift," 1898, p. 546]. The world could simply not have endured to look upon it. Now the narratives of the Torah are its garments. He who thinks that these garments are the Torah itself deserves to perish and have no share in the world to come. Wo unto the fools who look no further when they see an elegant robe! More valuable than the garment is the body which carries it, and more valuable even than that is the soul which animates the body. Fools see only the garment of the Torah, the more intelligent see the body, the wise see the soul, its proper being, and in the Messianic time the 'upper soul' of the Torah will stand revealed" (Zohar, iii. 152, בהעלתך).

This classical passage reads almost like a declaration of war against rabbinism, whose haggadic and halakic interpretation is designated "body," or substance by the rabbis themselves (Ab. iii. 28) and by the Zohar is as it were travestied, being a body without soul. Characteristic of the Zohar is the fact that it provides a general allegorization of the precepts of the Law which heretofore had been attempted only in scattered instances.

**General Allegorization of the Law.**

The following is the characteristic elucidation of the passage in Ex. xxi. 7, concerning the Jewish woman sold as a slave:

"When God, who in Ex. xv. 3 is called איש, the man, sells his daughter—that is, the holy soul—for a slave—that is, sends her into the material world—she shall not go out as the men-servants do. God desires that when she leaves this world and her state of servitude in it, she should go from it free and pure, and not after the manner of slaves, laden with sin and transgression; in this manner only can she be reunited with her heavenly Father. If, however, 'she please not her master,' so that she can not be united with him owing to impurity and sinfulness, 'then shall he let her be redeemed'; that is, man must do penance and liberate the soul from the punishments of hell, so that she shall not 'be sold unto a strange nation,' the evil angels."

Next to the Zohar, mention must be made of the mystic allegorical commentaries of Menahem di Recanati, about 1320, the first writer to mention the Zohar; of the books "Peliah" and "Ḳanah"—see Ḳanah—probably of the fourteenth century, antirabbinical works in the form of a commentary on the Biblical account of Creation; and of the "Ẓioni," by Menahem b. Zion of Speyer, beginning of the fifteenth century. The allegorism of these works is entirely derived from the Zohar. Extensive use of cabalistic allegorism was likewise made by Solomon Ephraim Lenczyz (end of the sixteenth century), who applied it even to rabbinical precepts. This homiletic application of allegorism was quite favored by the Polish "darshanim," or preachers,

the best examples being afforded by the often highly ingenious allegorizations of Jonathan Eibeschütz in his homilies, "Ya'arat Debash" (Honeycopse). When cabalism became incorporated in Hasidism, Allegorical Interpretation received a new impulse, the effects of which are still felt. The following allegorization of the passage concerning the two wives (Deut. xxi. 15) is from a work entitled "Ezor Eliyahu" (Elijah's Girdle), published at Warsaw, 1885: "When man's two inclinations [נְשִׂים, "rulers," for נָשִׁים, "wives"], the spiritual and the material, the one which a man readily obeys and the one to which he is not so obedient, both produce actual deeds, then only the offspring of the spiritual prompting—the one less beloved—shall be considered as the real 'first-born,' the meritorious one."

It was owing to mystic influence that, toward the end of the fifteenth century, philosophical allegorization, which had so long lain dormant as under a ban, once more raised its head in association with *derush* (exposition of Scripture). Quite the ablest of these allegorizing preachers was Isaac Arama, who, basing his attitude upon the above-mentioned declaration of the Zohar, strenuously maintained not only the propriety, but the necessity of Allegorical Interpretation ("Ḥazut Ḳashah," x.), without, however, detracting in the least from the authority of the literal word. Exactly in the words of Philo, but probably quite independent of him (compare Paul's allegory of the same Biblical narrative), "Sarah, the mistress, is the Torah; her handmaiden, Hagar, is Philosophy. The fruitfulness of Sarah [the Torah] followed only when the Egyptian handmaiden—that is, heathen Philosophy—had for centuries usurped the position of mistress. It was then that the real mistress, the Torah, resumed her sway, and Philosophy became her handmaid. But the latter sought to flee from her rule into the wilderness, where the angels found her at the well. Thus Philosophy essayed to separate herself from Revelation, and presumed to water the desert of mankind with mere human wisdom, water from her well; but the angels taught her that it were better for her to be a servant in Sarah's house [the Torah] than a mistress in the desert." Arama's deduction that philosophy is the handmaid of theology is thus exactly the opposite of the view of Maimonides and his successors.

**Isaac Arama.**

Next to Arama, mention may be made of Judah Moscato, the first darshan in Italy in the sixteenth century to make extensive use of allegorism. In the Biblical prescription for the Nazarite, he perceives the intimation that man must renounce the world and its enjoyments, until his hair, typifying his connection with the spiritual, has grown to such extent that he can enjoy the world without danger ("Nefuẓot Yehudah," hom. 15). In connection with this mention may be made of Don Isaac Abravanel, whose allegorism closely resembles that of the darshanim. He, too, takes his stand upon the Zohar's justification of allegorism and its distinction of garment, body, and soul in the Torah. Being an admirer of both Maimonides and the Cabala it is not seldom that he gives to a Biblical passage two interpretations, one philosophical and one cabalistic. Thus Adam is the type of Israel, the true man, into whom God breathed His spirit, the holy law. He placed him in Paradise, the Holy Land, where were the tree of life (the teachings of the Law and prophecy) and also the tree of knowledge (heathenism). And thereupon a philosophical interpretation follows, based principally upon Maimonides and Gersonides ("Commentary on Gen." iii. 22, ed. Amsterdam, 34*b*).

Of the New Testament writings, the Pauline and Deutero-Pauline are especially full of Allegorical Interpretation, in which the two elements of Palestinian and Hellenic Judaism are both conspicuous. Paul's allegorism is typological and betrays its Pharisaic origin. Thus it can not be said to be due to Alexandrian, still less to Philonic, influence, when Paul, in I Cor. ix. 9, 10, says, "Doth God take care for oxen?" (Deut. xxv. 4), "or altogether for our sakes." This is simply a modification of the old Halakah quoted above, which applies this law to explain that a woman may not be forced into an unsuitable levirate marriage, because she herself is entitled to the ordinary promise of happiness in return for her share in the bond of wedlock. So, too, his well-known allegorization of Sarah and Hagar (Gal. iv. 21–31) is fundamentally only a typological presentation of the Palestinian teaching, "Thou wilt find no freeman but him who is occupied in learning Torah" (Ab. vi. 2). Paul is not even original in his types, for the oldest Haggadah represents the conflict between Ishmael, the son of the maid, and Isaac, the son of the mistress, as a spiritual one (Sifre, Deut. xxxi.). Alexandrian influence is first discernible in the Epistle to the Hebrews, whereas Palestinian allegorism is suggested in the interpretation of the ark of Noah as representing the rite of baptism, in I Peter, iii. 20; compare Gen. R. xxxi. 9. Alexandrian influence is shown in Hebrews by the general tendency throughout rather than by individual instances. Paul never detracts from the historical reality of the narratives he allegorizes, but the Hebrews became the model for Alexandrian ingenuity by which Israel's history and legal enactments were construed as being in reality intimations of the mysteries of faith, concealing the spirit in the letter, and reducing the essentials of the Old Testament to mere shadows. This tendency is clearest in the Gospel of John, the author of which makes most use of Old Testament illustrations; the serpent upon a pole in the wilderness (Num. xxi. 8) becomes Jesus upon the cross (John, iii. 14). Jesus is the manna in the desert, the bread of life (*ibid.* vi. 31, 49).

**In the New Testament.**

**Epistle to the Hebrews.**

This pushing of the allegorization of the Old Testament to such an extreme that it would deprive it of all its independent life and character, or make of it a vague and feeble prophecy of the future, found favor among the Apostolic Fathers. Prominent among these for his allegorization was Barnabas (about the year 100), who, acquainted as he was with rabbinical and even halakic doctrine, aspired to show that the Jews did not themselves understand the Old Testament. The Biblical enactment of the scapegoat is typically applied to Jesus, who carried the sins of his crucifiers; the goat's flesh was devoured raw and with vinegar—an old Palestinian tradition—because Jesus' flesh was also moistened with gall and vinegar. The boys who sprinkle the water of purification are the apostles; they are three in number, in commemoration of Abraham, Isaac, and Jacob. These and other allusions make it sufficiently clear that Barnabas depended upon Palestinian sources rather than upon Philonic, as Siegfried would maintain ("Philo von Alexandrien," p. 331).

**The Apostolic Fathers.**

While Barnabas exhibits a not insignificant Hellenic bias, his methods were applied by Gnostics to the New Testament writings. Although they disclaimed any depreciation of the historical value of the Old Testament, they became the chief exponents in their time of that Alexandrian allegorism which made of the Biblical narrative nothing else than an

account of the emancipation of reason from the domination of passion. The Gnostics developed this theme with the modification that they detected this conflict between mind and matter, between reason and sense, in the New Testament in place of the Old. A different tendency was conspicuous among the older apologists of Christianity, who allegorized away the Old Testament, but regarded the New as absolutely historical. Justin Martyr is one of them, who ridicules the artificialities of Jewish exegesis ("Dialogus cum Tryphone," 113, 340),

**Gnosticism.**

but whose own allegorization of Old Testament passages is thoroughly Jewish, Palestinian as well as Alexandrian. Thus he says Noah was saved by wood and water, showing that Christians are delivered from sin likewise by the cross and by baptism (*l.c.* 138). In effect he transforms the whole Old Testament into a typology of Jesus and Christianity, so that Tryphon very pertinently remarks that God's word was holy indeed, but that Justin's interpretations were very arbitrary. With the gradual development of the Catholic Church out of Jewish primitive Christianity and Greek Gnosticism, the attitude of the Church toward the Old Testament was modified too, as is shown by Clement of Alexandria, or more strongly yet by his disciple Origen. The former is the first Church father to revert to Philo's methods of allegorism, distinguishing between the body (literal word) and spirit (Allegorical Interpretation) of Scripture. He finds allegorical meaning in both prophetical and legislative portions; he adopts Philo's allegorical rules and many of his individual interpretations. Nor does he fail to originate some expositions himself. Thus the unclean animals which chew the cud, but are of undivided hoof, are the Jews; heretics are those of divided hoof but who chew not the cud; while those who possess neither characteristic are the heathens ("Stromata," v. 52, vii. 109). Origen's intimacy with Palestinians prevented him from falling into such exaggerations of the Alexandrian tendency as marked his teacher Clement, and even a certain degree of historical appreciation of the Old Testament becomes evident. But the conflict in Origen, so apparent in his Christology, between speculative Gnosticism and the historical conception of Scripture, prevented any rational and consistent view of Scripture. He, too, must be made responsible for the gross exaggerations of Christian allegorists lasting down to modern times; Hilary, Ambrose, Jerome, and Augustine all borrowed their allegorizing method from Origen, who likewise originated the doctrine of the threefold meaning of Scripture, the literal, moral, and mystical ("De Principiis," iv. 8, 11, 14). The following may serve as specimens of his manner: The narrative of Rebecca at the well is to teach us that we must daily resort to the well of Scripture in order to find Jesus. Pharaoh slew the boy-children and preserved the girls alive, to show that he who follows pleasure kills his rational sense (masculine) and preserves the feminine (the sensual passions). Origen's allegorism was thus a triumph for Jewish Alexandrianism in the development of the Church, but Palestinian allegorism likewise celebrated its own victory in

**Antiochian School.**

the Church of Antioch. The basic principle of Jewish typology, "*Ma'aseh abot siman le-banim*" (the lives of the Patriarchs prefigured the lives of their descendants), became the motto of the Antioch school. Aphraates makes diligent use of this typology, and his successors do so in even greater degree; with them the aim of this typology is not always Messianic, and not even Christological. Thus Theodore of Mopsuestia regards Jacob's anointing of the stone (Gen. xxviii. 18) as a type of the erection and consecration of the Mosaic tabernacle, just as the Midrash does ("Nicephori Catena," *ad locum*).

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L. G.

## ALLEGORY IN THE OLD TESTAMENT:

Allegory is a sustained description or narration, treating directly of one subject, but intended as an exposition of another, the latter having a more spiritual nature than the former, yet bearing some perceptible resemblance to it. It is a comparison between two different groups of ideas on the basis of something possessed in common. It has for its purpose the illustration or inculcation of a higher truth.

In the Old Testament, allegory with its kindred didactic forms is comprised under the Ḥokmah (Wisdom), literature under the two terms *mashal* משל and *ḥidah* חידה (Ezek. xvii. 2; compare xxiv. 3; Dan. viii. 23). *Mashal*, now specifically maxim, or gnome, primarily denoted a comparison or simile. Under this older meaning, it was generally rendered in the Septuagint by *παραβολή* (parable). Originally, it was doubtless didactic in purpose, and derived a maxim for the conduct of life from the comparison of two apparently dissimilar objects. Later it was applied to any sententious or pointed saying, and even to obscure prophetic utterances, since these, too, aimed to instruct and usually employed comparison (Num. xxiii. 7, 18; xxiv. 3; compare Isa. xiv. 4; Micah, ii. 4; Hab. ii. 6). *Ḥidah*, properly a riddle, is used in a wider sense for figurative and significant speech (Judges, xiv. 14; I Kings, x. 1; compare Ps. xlix. 5; lxxviii. 2).

It is somewhat difficult to define the difference between allegory, parable, and fable. The parable and the fable may be considered species of the allegory, for, like it, they represent their subject in an image or in a complete figurative narration or description. The characteristic mark of the fable is that it employs for the vehicle of its expression the improbable, even the impossible — such as reason and speech in animals and plants — and that its lesson is confined to practical worldly expediency. It derives a truth, to be applied to one sphere of thought, by displaying that truth as manifest in a different but comparable sphere. An example is furnished by the more elaborate of the

**Fable.**

two fables in the Old Testament, that of the trees choosing a king. The valuable olive-tree, the fig-tree, and the vine refuse to be king over the trees, but the worthless bramble accepts (Judges, ix. 8–16). The truth derived is to be applied to Abimelech and the men of Shechem who choose him king. Like the bramble, Abimelech is worthless, and would serve only to set "fire to the other trees," that is, would bring only disaster to the men of Shechem. The second fable (II Kings, xiv. 9–10) is more like a proverb. King Amaziah of Judah challenges King Jehoash of Israel, and

receives for answer a comparison of himself to the weak thistle that woos the daughter of Lebanon, and is trodden down by the wild beast. The similitude between Amaziah and the thistle lies in the fact that each is weak and is punished for presumption; here the resemblance ends.

In the parable and allegory an actual basis of resemblance and actual points of contact exist between the primary subject and the analogous subject with which it is compared. Thus, each subject may serve as a figure for the other. In the parable the author himself indicates the analogy by placing interpretation next to image; but in the allegory, judgment is not expressed. An index to the meaning is provided by the condition and circumstances of hearer and speaker, and by the individual figures of the image which, as it were, form a veil through and beyond which the mind sees the real object. The interpretations are given, for instance, in the most finished parable of the Old Testament (Isa. v. 1), in the parable of the vine (Ezek. xv.), and in the parable of the poor man bereft of his ewe lamb by the rich man (II Sam. xii.). On the other hand, in the eightieth Psalm, the reference of the vine to Israel (compare Isa. v.) is not definitely indicated, but only understood from the connection. In Jer. ii. 21 the same thought is expressed as in Isa. v. and Ps. lxxx., but here it is in metaphoric form. In the New Testament (John, x.), Jesus' comparison of himself to a vine is also a metaphor, though somewhat lengthy, and often quoted as an instance of mixed allegory. Still more extended are the metaphors in Ezek. xvi. and xxiii. One of the finest pieces of allegorical imagery is the representation of the king of Babylon as an eagle, and the house of David as a cedar (Ezek. xvii. 2–10); but since the interpretation follows it is not strictly an allegory, and metaphors similar to it in character are given in Ezekiel (xix. 1–9; xxx. 2–17). The comparison of Jerusalem to a caldron (Ezek. xxiv. 3–6) is a parable rather than an allegory, and the allegorical description of old age (Eccl. xii. 2–6), in its individual figures, is rather in the nature of an enigma.

**Parable and Allegory.**

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I. M. C.

**ALLEGRI, ABRAHAM:** A contemporary of Moses Benveniste; lived at Constantinople about the middle of the seventeenth century. He wrote a commentary on the "Sefer ha-Mizwot" of Maimonides, in which he defended him against the attacks of Naḥmanides. He published this work at Constantinople, in 1652, under the title "Leb Sameaḥ" (A Gladsome Heart)—referring thereby to his own name, Allegri. Under the same title a number of his responsa were published in Salonica, 1793.

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M. K.

**ALLEMANNO, JOHANAN:** A cabalist who flourished in the second half of the fifteenth century; born in Constantinople. He migrated to Italy, and became distinguished there as the teacher of Pico della Mirandola, "the Italian prodigy," in Hebrew and the Cabala, thus contributing toward the spread of Jewish mysticism among the Christian humanists (see CABALISTS, CHRISTIAN). Allemanno's writings show great versatility and attainments. In his chief work, "Ḥeshek Shelomoh" (The Delight of Solomon), he evinces a certain philosophic acumen as well as a wide acquaintance with both the Arabic and the Greek philosophers. The introduction to this work is a discourse on the artistic and intellectual attainments of the human race, all of which are combined in King Solomon, whom the author places above Plato and his fellows (compare "Sha'ar ha-Ḥeshek," pp. 3–7). Excerpts from the introduction were published, with additions by Jacob Baruch b. Moses Ḥayyim, at Leghorn in 1790. Allemanno also wrote: "'Ene ha-'Edah" (The Eyes of the Congregation), a cabalistic commentary on the Torah (compare Gedaliah ibn Yaḥya's "Shalshelet ha-Ḳabbalah," ed. Warsaw, 1889, p. 86); "Ḥayye Olam" (Eternal Life), a treatise on immortality; "Likkutim Collectanea," a volume of about two hundred pages, containing stray thoughts, aphorisms, noteworthy quotations from rare authors, and exegetical remarks.

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H. G. E.

**ALLEN, JOHN:** English dissenting minister, educator, and author; born at Truro in 1771 and educated in the city of his birth by Dr. Cardue. He conducted a private school at Hackney, near London, for thirty years, and died at that suburb on June 17, 1839. He is best known by his "Modern Judaism; or a Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times" (London, 1816); that is, since the common era. This work has been commended by no less an authority on religious subjects than Edward Bickersteth, the English divine, for its "useful information." William Orme, a contemporary, characterized it as "the best work on modern Judaism in the English language"; and Thomas Harwell Horne, an English bibliographer, referring to it said: "In this well-executed volume the various traditions received and adopted by modern Jews, that is, by those who lived in, and subsequent to, the time of Jesus Christ, are fully and perspicuously treated." The book was reprinted in 1830. Allen also published other works, including an excellent translation of Calvin's "Institutes" (1815; 2d ed., 1838).

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F. H. V.

**ALLENSTEIN:** Town in the district of Königsberg, eastern Prussia. The small Jewish community there was established Feb. 25, 1862. Before that date there were only a few families in the town, and they rented a room for divine services. The community possessed a cemetery, in which the oldest tombstone is dated 1872. The synagogue was built in 1877; and a rabbi, Dr. Olitzki, was appointed in 1892. The following societies have also been organized: Society for the Care of the Sick and the Burial of the Dead (Ḥebra Ḳaddisha); Women's Society; Society for the Prevention of Vagrancy; Jewish Historical and Literary Society. In 1880 Allenstein contained forty Jewish families. In 1900 there were one hundred families, or about 450 souls.

H. V.

**ALLGEMEINE ZEITUNG DES JUDENTHUMS:** A German journal devoted to Jewish interests; founded in 1837 by Dr. Ludwig Philippson

(1811–89); published first in Leipsic and later in Berlin. At the time of its foundation there had been several Jewish journals in existence: "Sulamith," "Jedidja," Geiger's "Wissenschaftliche Zeitschrift für Jüdische Theologie," and Dr. Höninghaus' "Universal-Kirchenzeitung," which admitted Jewish contributors. Philippson felt that these did not satisfy the needs of the times. He determined to found a journal for the intelligent laity—one that should not only advance the knowledge of the Jews' past history, but should also plead the cause of the Jews of his day. The first number of his paper appeared May 2, 1837, and was published by Baumgärtner in Leipsic with the subtitle "Unparteiisches Organ für Alles Jüdische Interesse in Betreff von Politik, Religion, Literatur, Geschichte, Sprachkunde, und Belletristik" (Impartial Organ for All Matters of Jewish Interest Pertaining to Politics, Religion, Literature, History, Philology, and Belles-lettres).

During the first two years three numbers a week appeared; and for a year and a half a supplement was published three times a month, devoted to literature and homiletics. In 1839 the journal became a weekly. The "Allgemeine Zeitung" has never received a subsidy from any Jewish body. In 1848, when the publication of nearly all other Jewish journals was interrupted, the "Allgemeine Zeitung" braved the storm and spoke out plainly in the political turmoil. After 1853 a supplement was published regularly, entitled "Jüdisches Volksblatt zur Belehrung und Unterhaltung auf Jüdischem Gebiete" (A Popular Jewish Journal for Instruction and Entertainment on Jewish Subjects). On the death of Philippson, Gustav Karpeles became editor. The journal is now published in Berlin by Rudolf Mosse. Its first issue under Karpeles' editorship appeared Feb. 9, 1890. The outward appearance has been changed so that the literary part, which forms the bulk of the paper, is now separated from the part containing the news. The latter is paged separately, and bears the title "Der Gemeindebote."

From the outset the "Allgemeine Zeitung" met with success. A few weeks after the issue of its first number a society of students in Leyden (Holland) was formed to aid its circulation. Even in Poland it obtained several hundred subscribers; and within three months after the appearance of the first number Philippson felt justly confident of its material success. The journal aroused great enthusiasm in the cultured Jewish circles of Germany, Austria, and Holland, and exercised considerable influence on Judaism in general—more especially in Germany, where it became a distinct factor in the evolution of Judaism. To its influence is due in a large measure the establishment of a rabbinical seminary (Lehranstalt für die Wissenschaft des Judenthums in Berlin) and of a Jewish Publication Society (Institut zur Förderung der Israelitischen Literatur), as well as the calling together of a Jewish synod (Leipsic, 1869).

Philippson's chief aim was the civil emancipation of the Jews. He carried on the fight for that cause begun by Gabriel Riesser and others. But the paper gained further importance in connection with the inner communal and religious life of the Jews, since it devoted attention to the organization of religious instruction, to the form of worship in the synagogue, and to the cultivation of Jewish learning in all its branches. Jost, who in his "Neuere Geschichte der Israeliten" (iii. 149–156), devoted a whole chapter to the "Allgemeine Zeitung," said "that it became epoch-making in Jewish history by attempting for the first time to give a general view of the life and conditions of the Jews."

During the first years of its existence the paper had among its collaborators a number of the most distinguished scholars, some of whom were Gabriel Riesser, E. Carmoly, J. L. Saalschütz, S. D. Luzzatto, Leopold Zunz, Leopold Dukes, Julius Fürst, Leopold Löw, Franz Delitzsch, Adolph Jellinek, Abraham Geiger, and I. M. Jost. It is interesting to note that Phœbus Philippson, brother of Ludwig, contributed in the first year a series of eleven articles under the title "Ideas for an Encyclopedia and a Methodology of Jewish Theology."

Bibliography: Jost, *Neuere Gesch. der Israeliten*, iii. 149–156; Kayserling, *Ludwig Philippson*, 1898, pp. 54–64; *Das Erste Halbe Jahrhundert der Allg. Zeit. d. Jud.* in *Allg. Zeit. d. Jud.* 1887, No. 1, pp. 1-8.

S.

**ALLGEMEINES ARCHIV DES JUDENTHUMS:** A monthly publication, devoted, as its title indicates, to the general history of the Jews. It was founded and edited by Jeremiah (Jerome) Heinemann, who, prior to its publication in Berlin in 1839, had edited an annual entitled "Jedidiah." From the date of its first issue it appeared irregularly until 1844, when it had reached the middle of its third volume and its publication ceased (Winter and Wünsche, "Jüdische Literatur," iii. 861).

D.

**ALLIANCE ISRAÉLITE UNIVERSELLE:** A society founded in 1860 for the protection and improvement of the Jews in general, but mainly devoted to the interests of those in the east of Europe, North Africa, and Asia Minor. It was established by six Jews of Paris (France): Aristide Astruc, afterward chief rabbi of Belgium; Isidore Cahen, editor of the "Archives Israélites"; Jules Carvallo, civil engineer; Narcisse Leven, lawyer; Professor Eugène Manuel, and Charles Netter, merchant (died 1882)—all men of good standing, but at that time not particularly prominent in the Paris community. Repeated attacks upon the Jews by fanatical sects of various denominations had long made it apparent that something should be done on an organized scale. The assassination of Father Thomas at Damascus, in 1840, had given rise to an accusation of ritual murder against the Jews of that city. Sir Moses Montefiore, together with Adolphe Crémieux, a lawyer, and Solomon Munk, the eminent Orientalist, proceeded at once to Egypt to intercede with Mehemet Ali and to defend the accused. This event brought forcibly to light the necessity for a central organization that should undertake the defense of the oppressed Jews scattered throughout the world; and the Jewish journals of Germany and France made earnest appeals for the creation of such an institution. Owing, however, to lack of agreement or perseverance, their utterances remained without any practical issue for twenty years.

A crime perpetrated in the Papal States in 1858, with the connivance of the papal government, aroused world-wide indignation. A child, Edgar Mortara, was torn from his Jewish parents and forcibly baptized. This outrage against religious liberty contributed much to strengthen the general sentiment for organized protection; and, as a result, two years later the Alliance Israélite Universelle came into existence, under the auspices of the above-named public-spirited Jews of Paris.

In an "Appeal" addressed to the public in December, 1860, the task which the new society was about to assume is stated as follows:

"To defend the honor of the Jewish name whenever it is attacked; to encourage, by all means at our disposal, the pursuit of useful handicrafts; to combat, where necessary, the ignorance and vice engendered by oppression; to work, by the power of persuasion and by all the moral influences at our command, for the emancipation of our brethren who still suffer under the burden

of exceptional legislation; to hasten and solidify complete enfranchisement by the intellectual and moral regeneration of our brethren:—such, in its chief aspects, is the work to which the Alliance Israélite Universelle hereby consecrates itself."

**Program.**

This program is definitely formulated in Article I. of the statutes:—

"The society of the Alliance Israélite Universelle has for its aims:

"(*a*) To work everywhere for the emancipation and moral progress of the Jews.

"(*b*) To give effectual support to those who are suffering persecution because they are Jews.

"(*c*) To encourage all publications calculated to promote these ends."

To this program the Alliance has steadfastly and faithfully adhered. It must be admitted that the founders had a very practical conception of their undertaking. Disregarding any project which might cause dissension, they limited their field of activity to such questions only as to which there could be no divergence of opinion among the Jews. It was in this spirit that they declared at the outset that all political questions should be excluded, and that the Alliance would take no account of either the political convictions of its members or of their religious opinions. It recognized neither Orthodox nor Liberal, neither Conservative nor Reformer as such: it desired to stand upon the one platform of the defense and the regeneration of the Jews, exclusive of all political or theological distinctions.

**First Struggles.**

From the beginning the Alliance numbered many Protestants among its friends, clergymen as well as laymen. Dr. Pétavel of Neuchâtel and his sons, who at once sent their congratulations and good wishes to the infant society, deserve particular mention. Among other Christian subscribers, Alexandre Dumas, the younger, and Jules Simon, must be mentioned; they remained faithful adherents until their death.

The Alliance encountered obstinate opposition among the timorous, among those who hated action, and among those who thought that evil could be cured by ignoring it. There were distinguished men in Jewry, too, who combated the project—writers and rabbis who sought to hinder the foundation of the society. The Jewish journals of 1860 and 1861 are full of vigorous polemics on the subject; but time, reflection, and experience have quieted the opposition. At the present day there is very little diversity of opinion in the Jewish world as to the positive service rendered by the Alliance, particularly in the domains of education and philanthropy.

Until 1880 the society had to struggle with internal dissensions, especially after the Franco-German war of 1870–71. Again and again, both at general meetings and at other gatherings convened by the Central Committee, it was proposed to split up the "Universal Alliance" into a number of "National Alliances." At Berlin in 1872 and again in 1879 this idea was supported by men of great influence among the Jews of Germany. Fortunately they failed in their endeavors: a division would have greatly weakened the Alliance; and the scattered fragments would have been unable to accomplish anything durable or important. What happened in England and in Austria should be convincing in this regard. In 1871 the English Jews created in London an institution entitled "The Anglo-Jewish Association" in connection with the Alliance Israélite Universelle. This association has for the most part the same objects as the Alliance. It has almost daily correspondence with the Central Committee of the Paris institution, and contributes to the Alliance funds for the support of certain schools; but its sphere of activity can not well extend beyond the British empire, and it would be difficult for it to undertake work throughout the world or to approach the diplomatic authorities of any country but England. The Alliance Israélite, on the other hand, because of its universal character, is active everywhere and in all directions; appeals to sovereigns and governments indiscriminately; and founds schools where the teaching is carried on in German, English, French, Turkish, Arabic, or Russian. Another society, "Die Israelitische Allianz zu Wien" (The Israelitish Alliance at Vienna), was formed upon the same model in 1873; but its sphere of action is limited to Austria, and its principal purpose is to work for the elevation of the Israelites of that country.

**Central Committee.**

At present the Central Committee is composed of 23 members living in Paris and 39 outside of France. Of the latter 17 are in Germany, 1 in Austria, 2 in Hungary, 3 in Holland, 1 in London, 1 in Switzerland, 1 in Belgium, 6 in the United States, 4 in Italy, 1 in Denmark, 1 in Curaçao, and 1 in Turkey. French communities outside of Paris are not represented in the Committee, nor are those of Algeria or Tunis. According to article 8 of the statutes, the Central Committee is elected by the members of the society, by a majority of the votes cast. Article 9 provides that the members of the Committee shall hold office for nine years; three members retiring every three years, all being eligible for reelection. The first elections were held in 1862; the subsequent ones on the following dates: May 21, 1865; May 3, 1868; Oct. 20, 1872; March 19, 1876; Feb. 11, 1883; March 10, 1887; Oct. 13, 1889; Oct. 8, 1893. Up to the present time elections have thus been held almost regularly. In 1879 exceptional circumstances prevented an election. In 1897 the unanimous sense of the members of the Central Committee, supported by the great majority of local committees, decided that the electoral machinery should not be employed in that year, and that it was preferable to appoint the necessary new members of the Committee by the vote of the existing members of the board.

The society is managed by the Central Committee resident in Paris. Non-resident members participate in the work, but indirectly. They receive every month notice of the questions which are to be discussed and are invited to send in their opinions. When these questions are of general importance, the major part of them communicate their views in writing, and occasionally some of them are present at the sessions in Paris and take an active part in the deliberations. The Central Committee was presided over from 1860 to 1863 by L. J. Königswarter; from 1863 to 1867 by Adolphe Crémieux; in 1867 by Solomon Munk. At his death, the post remained vacant for a year; Crémieux being reelected in 1868, and retaining the office until his death in 1880. Out of respect to him it was left vacant until 1882, when S. H. Goldschmidt was appointed to the office, which he held until his death on Feb. 18, 1898. From this date the presidency has been entrusted to Narcisse Leven, one of the original founders of the Alliance, its general secretary from 1863 to 1883, and its vice-president from 1883 to 1898.

Article 13 of the statutes provides that the Central Committee shall convene a general meeting of the members at least once a year, and shall present a report of the condition of the society. During the first years of its existence this provision was regularly observed; but from 1874 general meetings have taken place only on March 14, 1875; Aug. 12, 1878, and May 16, 1881.

The Central Committee keeps in touch with the members of the Alliance by means of local or

territorial committees. In certain countries, notably France and the United States, the local committees are in direct correspondence with the Central Committee. In Germany, Holland, Italy, and Hungary, supervising the local committees, there are territorial committees, whose spheres of action are sometimes very extensive; but both territorial and local committees, except on rare occasions, are restricted in their actions to the carrying out of the resolutions passed by the Central Committee, to securing new subscribers, and to soliciting and collecting donations and assessments for the society. They are, as it were, the executive and propagating agents of the institution.

**Organization.**

During its whole existence, the Alliance has had as chief source of income the assessments and donations of its members; and even to-day these contributions represent an important portion of its receipts. The annual dues being fixed at the minimum rate of 6 frs. ($1.13), and by far the greater number of subscriptions not exceeding this amount, it required nearly 22,000 subscribers to make up the 158,719 frs. derived from this source in 1898. The number of members increased continuously until 1884, when their annual contributions amounted to 220,000 frs. From that period, this income has gradually diminished from year to year; and a vigorous effort would be necessary to increase it. There are many causes for this falling off: Anti-Semitism compels great sacrifices in France, in Germany, and elsewhere; many local benevolent societies and institutions have since been established; and to these causes must be added a certain false shame which holds many aloof from their coreligionists.

Since its organization the Alliance has published reports or "Bulletins" upon its progress and upon its work. Beginning with the appearance of the first "Appeal" in 1860, until the year 1862 these "Bulletins" were issued every two or three months. They contained extracts from the minutes of the meetings of the Central Committee, information on the condition of the Jews in various lands, a description of all the work in which the Alliance was participating or in which it might become interested, and, finally, a statement of receipts and expenses. From 1865 to 1893 the "Bulletin" was published semi-annually. When the society had grown considerably two "Bulletins" became necessary. Accordingly, from March, 1893, a monthly "Bulletin" has been issued, designed for the committees, for the principal coworkers, "and for all those willing to pay an additional yearly subscription." The semi-annual "Bulletin" gives an abstract of the monthly issues and a statement of receipts and expenditures; this is sent to all subscribers. In 1887 it was thought that, in view of the monthly "Bulletin," the semi-annual publication might be discontinued and an annual report substituted. The monthly and annual "Bulletins" appear in French and in German. Some issues have also been published in English, Hebrew, and Hungarian. In 1885, on the occasion of the twenty-fifth anniversary of its existence, the Alliance published a history of its work from its inception. This history has been translated into German, English, Arabic, Dutch, and Ladino, or Judæo-Spanish; so that subscribers of nearly every country can read it in their own tongue.

**Publications.**

The Alliance had hardly been established when it demonstrated the broad spirit animating its founders by opening a subscription for the Christians of Lebanon who were being persecuted by the Druses and dying of hunger. Both Crémieux and Sir Moses Montefiore appealed to the generosity of their coreligionists in behalf of these victims of Mussulman fanaticism; and a provisional committee took up their initiative and contributed efficiently to the mitigation of this undeserved suffering. About the same time the Alliance endeavored to procure the restoration to his father of the Jewish child Edgar Mortara.

**General Activity.**

In countries where liberty of conscience and equal rights are now deeply rooted in the national institutions, it is hard to realize that the Jews have enjoyed these benefits only for the last thirty years. In 1860, certain Swiss cantons still refused foreign Jews the right of residence and the right to hold property; the canton of Aargau denied equal civic rights to its own Jewish citizens. The liberal press of both France and Switzerland energetically seconded the steps undertaken by the Alliance to remove these vestiges of medievalism. Nothing was accomplished, however, until 1867, when France, Italy, Belgium, and Holland, having been notified by the Alliance of the continuance of this unfair treatment of citizens of Jewish faith, refused to renew their treaties with Switzerland unless absolute equality were guaranteed to the Jews.

The activity of the Alliance thus far had been of a sporadic nature exerted from time to time in favor of certain bodies of Jews. There were countries, however, where this action was unremittingly exercised for a long series of years and where it still continues at the present day. A distinction must be made between countries under Christian domination and those under Mussulman influence.

The situation of the Jews of Rumania and Servia called for the action of the Alliance from the day of its foundation. For seventeen years, up to the treaty of Berlin in 1878, the Alliance had worked unceasingly to succor the unhappy Jews of those countries. In 1860 Rumania seemed to be ripe for civilization. The French press especially had become infatuated with this small nation of Latin race and language, which declared itself permeated with the spirit of purest liberalism. Jews had been excluded from the enjoyment of political rights; they were considered as aliens, although a great majority of them had been born in the country and had never belonged to any other nationality. The members of the Central Committee of the Alliance, several of whom had the opportunity of making the acquaintance of Rumanian statesmen in Paris, saw no reason to doubt the good disposition of Rumania. The reigning prince himself, Alexander John (Cuza), in 1864 received the suggestions of the committee most graciously, and requested his representative at Paris to place himself in communication with the Alliance. In 1866 Crémieux went to Bucharest, and was heartily welcomed by government officials. Ministers and deputies vied with one another in expressions of regard. He was formally conducted to the Chamber of Deputies, and the members thronged around him to listen to his eloquent words. A vote was just then being taken on the adoption of the constitution which contained an article according all civil and political rights to the Jews, and Crémieux took his departure from Bucharest with the conviction that the emancipation of the Rumanian Jews was an accomplished fact. Scarcely had he left the city, when a riot broke out in which the synagogue was stormed and sacked. This was the first step in a policy of violence, injustice, and persecution which has prevailed ever since. It was followed by various prohibitions against living in villages; against owning houses, lands, or vineyards in rural districts; against dealing in liquor; against

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the possession of municipal rights, or the exercise of any public function; against following the profession of lawyer or pharmacist; and against the employment of Jews on the railroads. On March 15, 1884, an edict prohibiting peddling was promulgated, and thereby twenty thousand Jews were deprived of their means of support.

Dissatisfied with this, the Rumanians then invented a still more efficient method of harassing their Jewish fellow citizens. Since about the year 1894, the primary and secondary schools have been closed to Jewish children, and even the trades and commercial schools likewise. It is the hardest blow dealt at Rumanian Jewry, and one which it feels most keenly. These laws have caused the Alliance and the Jewish Colonization Association to lend generous support to Rumanian Jewish communities for the creation and maintenance of special schools. Such restrictive laws on education are more deadly than all the expuisions and all the riots which have stained the streets of Rumanian towns with Jewish blood. The question will be asked, "Was the Alliance idle during these odious persecutions?" It was its duty to proclaim to public opinion the bad faith and the intolerant spirit of the successive Rumanian ministries; to intercede with European governments, especially with the great powers, under whose guaranty Rumania obtained its independence in 1856. The truth was not sufficiently known either to the European public or to the various governments, and therefore had to be proclaimed; this was the especial function of the Alliance, and it did not fail in the emergency. Rumanian agents perverted the facts, and represented that the Jewish expulsions were hygienic measures. They claimed that the prohibitive laws were directed against aliens and not against Jews. Friends of the Alliance and of truth interpellated the government in various European parliaments concerning the conduct of the Rumanian government. Irrefragable statements were published by the Alliance in support of its accusations against the Rumanian government. Certain very grave events that had taken place at Ismaila in 1872 spurred the Alliance to still greater efforts. Under its auspices, a conference was held at Brussels, Oct. 29 and 30, 1872, of delegates from France, Germany, England, and the United States, presided over by Crémieux. It was decided to persevere in the struggle and meanwhile to assist the Rumanian Jews in their endeavors to obtain justice. Another meeting took place in Paris Dec. 11, 1875, at which it was resolved to solemnly demand of the powers their intercession in behalf of the Jews in Rumania. The memorial prepared by this conference was taken to the celebrated diplomatic congress at Constantinople by M. Charles Netter, a member of the Central committee.

**Berlin Congress, 1878.**

The failure of the conference of Constantinople, which was followed by the war between Russia and Turkey, is a well-known historical fact. The congress convened at Berlin in 1878 to settle the affairs of the East after the close of the war, was solicited to take up the question of the Rumanian Jews. The Alliance was represented by three delegates to the congress, Kann, Netter, and Veneziani. It was a solemn moment in the life of the Alliance. Its delegates were courteously received and were enabled to lay before the assembled European diplomats a full statement of their grievances and their demands. France took the initiative and proposed to the congress that in Rumania, Servia, and Bulgaria "differences of religious belief should not be considered as reason for disability in matters pertaining to the enjoyment of civil and political rights." This declaration is embodied in articles 5, 20, 35, and 44 of the treaty of Berlin. United Europe sanctioned the equality of all religions before the law and proclaimed the emancipation of the Jews. This significant episode is unique in the history of Judaism. But this concession was made practically inoperative. The government of Rumania deceived Europe, and evaded the treaty under pretense of modifying, as a matter of form only, an article of the constitution; with the result that Rumanian Jews, excepting a certain privileged number among them, continue to be considered by the law as "aliens" in a country where they have resided for almost seven centuries.

**Servia and Bulgaria.**

In Servia, the Alliance met with no fewer difficulties than in Rumania, but the result has been different. Servia conforms strictly to the requirements of the treaty of Berlin. There are no restrictions there upon the rights of Jews; their emancipation is complete. In Bulgaria, which was a Turkish province until 1878, the Alliance has likewise secured full emancipation. In that country, the Alliance, in addition to the political and economic benefits conferred, has added schools, which will be described further on in this article. The Jews of Bulgaria possess the full franchise. Many of them are members of the various elective bodies. They possess full equality, and their relations with their Christian fellow citizens are satisfactory.

**Russia.**

It is rather surprising to find that between 1860 and 1870, Russia regarded the activity of the Alliance with outspoken approval, and came near requesting its cooperation in the elevation of her Jewish population. Upon the occasion of the incident at Saratoff, wherein Jews were unjustly condemned as having slain a Christian child, the Russian ambassador at Paris received with great favor the representatives of the Central Committee, who waited upon him in 1862 with a memorial addressed to the emperor in behalf of the condemned. Again, at the request of the Alliance, the ambassador, M. de Budberg, consented in 1868 to inquire into the case of a young Jewish girl who was baptized in Russia against the will of her parents.

The first time the Alliance was called upon to intervene in favor of the Russian Jews was in 1869. Famine was ravaging Russian Poland; the number of its victims was enormous. The Alliance issued an appeal for the relief of the sufferers. A conference of delegates of the Alliance, under President Crémieux, with members of the committees of Berlin and Königsberg, took place at the Prussian capital, October, 1869. It was decided to assist a certain number of Jews to migrate into the interior of Russia, to convey others to the United States, and to erect at Königsberg a permanent institution for the care of Russo-Polish children. This program was carried out. In less than two years eight hundred emigrants were transported to America, where they were received by the Board of Delegates and aided in the establishment of new homes. Three hundred orphans were cared for by the Jewish communities of France and Germany. In Königsberg, Posen, Memel, and Cologne, trade-schools for Russian children were established; that of Königsberg exists today, and receives a considerable subvention from the Alliance.

In the great persecutions of 1881–82 the horrors of barbarism were reproduced. From Ekaterinoslav to Wilna, bands of rioters attacked the Jews. The scenes of murder, pillage, and incendiarism which Russia then presented raised a cry of indignation throughout

Europe and America. In Paris, Berlin, London, and the cities of the United States, meetings were called and resolutions passed vigorously denouncing the assailants, and expressions of sympathy and commiseration sent to their unhappy victims. But the case called for more effective action. The Alliance helped with large donations; it organized bureaus for relief and methodically directed emigration toward the United States. This emigration, which commenced in 1881, was attended with good results. The Jews of the United States accepted the charge thus laid upon their shoulders with most commendable generosity. The Board of Delegates, the Hebrew Emigrant Aid Society, the United Hebrew Charities of New York, and the various committees of Philadelphia, Boston, and many other places, applied themselves to the formidable task with a self-sacrifice and devotion which have never been exceeded. See Agricultural Colonies in the United States.

Twenty thousand poor Russian Jews were massed together on the Austrian frontier. Two members of the Central Committee journeyed thither, worked for several months, sending back those who could not support themselves in America, forwarding young and robust men to the United States, and settling in different parts of Europe those who could not be so conveyed, and who for one reason or another could not be returned to Russia. It was a colossal enterprise requiring much effort; but the Alliance was actively seconded by the committees in London, Vienna, and Berlin. It was especially due to the extraordinary munificence of the American Jews that it was able to succeed in this overwhelming task. The work accomplished in 1882 was also the starting-point for that spontaneous emigration from Russia to the United States which has already carried thither, according to statistics of entry at New York, Philadelphia, and Baltimore a population of over 600,000 souls (see "American Jewish Year Book," under "Statistics," 1899). In the interior of Russia the Alliance has always exerted itself in behalf of those Jewish communities that are subjected to misery or persecution; helping victims of expulsion, aiding families ruined by fire, relieving famine-stricken farming colonies, and rendering assistance to schools and poor students—efforts all unfortunately insufficient.

**In Mohammedan Countries.**

In Christian countries the inferior status of the Jews is almost always the result of exceptional legislation, of disabilities decreed by the law or by the will of the sovereign. In Mohammedan countries it is due to economic conditions, to the customs or to the fanaticism of the inhabitants, and to the greed of officials and governmental tyranny. It must be noted that if the Jews there are generally held in small esteem, the Christians are equally contemned, so that it is necessary for these latter to appeal to the Christian powers to prevent their ill-treatment or expulsion. But it is frequently the case that in Mohammedan countries the Christians are most hostile to the Jews. The incident of Father Thomas at Damascus, in 1840, with the tortures inflicted on innocent Jews, and hundreds of less important occurrences, show that the Christians of the Orthodox Greek Church, which predominates in Mohammedan countries, are possessed of a violent antipathy to the Jews.

**Turkey.**

While the Turkish government accords fair treatment to its Jews as such, the country is still in such a semibarbarous condition that cases frequently occur of outrage, of individual or collective violence, of private revenge or brigandage, as well as of spoliation by greedy or cruel functionaries.

Each time that an event of this kind has been brought to the knowledge of the Alliance, that organization has appealed to the Turkish government, and in every instance its representations have been favorably received.

The Jews of Turkey have always been a considerable burden upon the resources of the Alliance. As will be shown further on, there are numerous schools founded and supported by the Alliance throughout Turkey. The Alliance, properly considered, is not strictly a benevolent society; but when any disaster threatens a whole population or at least a large community, it can not remain indifferent, entrenching itself behind the strict letter of its by-laws—even when a body of Jews are not suffering "in their quality of Jews." Appeals made by it in cases of disaster overtaking a district or an important community have been numerous, but have always met with generous responses. In Turkey, such action on the part of the Alliance has been frequently called for: famine in Asia Minor in 1880; conflagrations at Constantinople in 1874 and again in 1883; and the earthquake at Chio in 1881. In 1877, after the Russo-Turkish War, a large subscription was opened which afforded opportunities to give substantial aid to those Turkish Jews who had fled before the Russian invasion and who had become successively the victims of marauding Russian, Bulgarian, and Turkish soldiers.

In Egypt the Jews have no need of assistance from the Alliance. In Abyssinia there exists a Jewish population, called Falashas. They

**Abyssinia.**

are scattered among tribes who follow agriculture and other forms of manual labor. Their number is reckoned at about 50,000, although some travelers set the estimate as high as 200,000. In 1867, the Alliance sent a learned Orientalist, Joseph Halévy, to visit them, and his reports were published in the Alliance "Bulletin" for the first half of 1869. The Alliance also published a Falasha prayer-book in Ethiopic, and in 1900 prepared a new expedition to Abyssinia, to reopen relations with these African brethren.

In Tunis, which is now a protectorate of France, the Jews, numbering about 60,000, live in absolute security. They labor under no legal

**Tunis.**

disqualifications or social inequalities. But for many years the Alliance had to combat the arbitrary and cruel conduct of the bey, and sometimes even governmental anarchy, as shown in the abduction of young girls and in unpunished murders of Jews upon the highways and even in cities. By means of complaints and appeals, the Alliance has usually succeeded in obtaining the energetic intervention of the consuls of the great powers and in putting an end to these crimes. See also Tunis.

In Morocco and in Persia, conditions are still very precarious. In both these Mohammedan countries the power of the government is feeble,

**Morocco.**

ill-directed, and scantily obeyed. The "Bulletins" of the Alliance are filled with narratives of murder committed upon Moroccan Israelites, of cruel exactions imposed by irresponsible officials, and of acts of violence perpetrated by an ignorant and fanatical populace. The intervention of the Alliance has become an almost daily occurrence in these countries; and if it has not been able altogether to modify the existing conditions which are responsible for such barbarous crimes, it has at least secured, according to its means, greater protection for the Jews. Upon its representations the powers of Europe and the United States have repeatedly compelled the Moroccan government to inflict

punishment on those guilty of crimes against Jews. Owing to the vigilance and untiring protests of the Central Committee, the powers assembled at the Congress of Madrid in 1880 guaranteed official protection to a certain number of communities containing resident Jews. The Alliance was represented by MM. Netter and Veneziani, who successfully pleaded the cause of humanity before the assembled diplomats. In energetic resolutions proposed by France and Italy, the congress did not confine itself to a mere guaranty of protection for Jews and Christians, but demanded of the sultan of Morocco that full religious liberty be granted to them. A reply from the sultan's government, dated Sept. 18, 1880, assured the powers that this request would be granted. The Jews of Morocco are very poor; the Ghettos in which they are compelled to reside are in a deplorably unhealthful condition, which often breeds epidemics. The Alliance has frequently come to their aid, not alone by establishing schools which are thriving to-day, but also by enabling them to improve the Jewish quarter. See Morocco.

**Persia.**

Persia is in a still more hopeless condition than Morocco if that be possible. The people there are fanatical in the extreme, belonging to the Shiite sect, which detests everything that is not Mohammedan. From its foundation the Alliance has striven to interest France and England in the fate of the Jews of this country; in addition, it has endeavored repeatedly to give them material aid. In 1873, when the shah of Persia, Nasr-ed-Dîn, journeyed through Europe, committees of the Alliance waited upon him with memorials in behalf of his Jewish subjects. The shah gave a very friendly welcome to these representations, but unfortunately the real power in Persia is vested in the hands of the priests. The government's influence is very limited, and the priests are ingenious in devising ways to humiliate and maltreat the Jews. They are forbidden to clothe themselves in European garb, to draw water from the public fountains, to purchase their provisions in the markets at the same time as Mohammedans. Murders and other organized acts of violence are numerous. The Alliance has sent frequent assistance to these much-tried communities, but with only temporary results. In 1898 the Central Committee decided to establish a school in Teheran. One of the Alliance's best teachers in the East was selected as its head, and he was received very cordially by the ministers of the shah, Muzaffer-ed-Dîn, and members of the diplomatic corps. The school was hailed by the Jews of Teheran with a gratitude and an enthusiasm that can be easily understood.

**Ritual Murder.**

The foregoing may serve as a rapid sketch of the protective action of the Alliance over its coreligionists. Before approaching the second portion of its program, a word must be said touching its efforts to combat the prejudice concerning ritual murder. This cruel and absurd accusation, which originated in Europe in the Middle Ages, was in more recent times the peculiar fancy of the Greek Orthodox nations, such as the Slavs, Greeks, and Bulgarians. From the Christian world it extended to the Mohammedan, and finally in these later years has made its appearance in more western countries: in 1882 in Hungary (the Tisza-Eszlár affair), and in 1899 in Bohemia (the Polna incident). No detailed account will be given here of all the lawsuits and investigations undertaken during the last forty years; but it must be said that no superstition has ever been combated by the Alliance with so much perseverance and warmth as this monstrous blood-accusation. Whenever the accusation has been brought forward the Alliance has intervened, either to save the accused Jews, to indemnify those who had suffered from the accusation, or to enlighten the judges and public opinion on the inanity of the charge. Such intervention could not always be open and direct for fear of exciting fanatical passion, but it has never been lacking. Declarations from churchmen, from scholars, from men of eminence and authority, have been elicited; consultations and expert opinion by physicians and physiologists have been procured and collected; and dozens of pamphlets and books with hundreds of newspaper articles published, in the untiring effort to counteract this odious slander.

**Educational Activity; Schools.**

Of all the enterprises of the Alliance its educational system is undoubtedly the most prosperous and beneficial. Travelers who visited Morocco, Turkey, and Tunis in the earlier part of the century were lamentably impressed by the low intellectual status of the Jews there and the absence of all modern culture. The only thing the children learned was barely to read and write Hebrew. Under the distressing influence of a life shut up in narrow Ghettos, the physical and spiritual force of the race had gradually diminished. Their mode of life and their prejudices restrained them from all serious manual labor, so that the Jews of Mohammedan countries were restricted for the means of subsistence to peddling and the more wretched trades. Schools were the only remedy for this state of affairs. The founders of the Alliance had this fact in view even before they actually turned to the task of improvement. As soon as there were funds at command, in 1862 it was decided to devote them to the erection of a school at Tetuan (Morocco). In 1864 another school was opened in Morocco, at Tangiers, and in 1865 a third at Bagdad. Since then this educational work has been developed steadily; to-day it covers Bulgaria, European Turkey, Turkey in Asia (from Jaffa to Aleppo and Bagdad), Egypt, Tunis, and Morocco. The beginning of the educational work was made in Rumania, and it now extends as far as Persia. Progress has been rapid since 1879. In 1880, the number of schools was 34; in 1890, 54; and in 1899, 94—58 of which were boys' and 36 girls' schools—with an attendance of 24,000 children. This development of the educational work of the Alliance has been rendered possible mainly through the munificence of Baron de Hirsch.

The curriculum can not be uniform in all these schools: in each, it has to be accommodated to the special needs and circumstances of the Jews of the particular country. Thus in the schools of Tunis instruction in French occupies the first place, in Bulgaria the language of that country, and in both European and Asiastic Turkey room is made in the curriculum, in some places for Turkish, in others for Arabic. Particular prominence and attention have long been given in certain schools to English and German; to the former in Bagdad, Egypt, and Morocco. The Alliance has a large school in Constantinople, where the instruction is carried on in German, and this language is also taught in other schools of Constantinople and in Smyrna, Adrianople, Salonica, and Jerusalem. Of other subjects taught, Hebrew naturally occupies a prominent place, together with the study of the Jewish religion and history. The geography and history of the country in which the school is situated are taught; while arithmetic, elementary geometry, physics, chemistry, and drawing complete the curriculum.

In Mohammedan countries more particularly than in others instruction for girls is extremely necessary.

The Jewess can not attain to the position she should occupy and which local custom denies her, unless she becomes the equal of the Jew in knowledge and education. It is conceded that the influence of the schools has been especially beneficial in this direction. In former times, in certain districts of Morocco, Tunis, and Turkey, girls were married at the age of eleven or twelve; nowadays such barbarous customs have disappeared, owing to the influence of the schools. The Alliance's schools are free only to the children of the very poorest; they are furnished not only with gratuitous instruction and books, but sometimes with clothing as well, and nearly everywhere with a hot lunch at noon. Parents of the more prosperous classes pay a school-fee, which in some schools is as high as twenty francs a month. These schools are, moreover, open to children of every faith; in 1899, about 300 non-Jewish pupils attended them—Catholics, Protestants, Greeks, Armenians, and Mohammedans. On the staff of instructors there are also Christian and Mohammedan teachers, especially for instruction in the several languages. Free courses for adults have been opened in many localities. They are attended by workingmen and small tradesmen who, not having attended any elementary school, can scarcely write their names, and who recognize the resultant drawbacks under which they labor.

**Rabbinical Seminary.**

After giving to Judaism a long succession of learned and illustrious rabbis, the congregations of the Orient have witnessed the gradual decay of learning among their spiritual leaders. With certain rare exceptions, the rabbis of the East and of Africa are devoid of all modern culture. Their Hebrew and Talmudic knowledge is likewise very slender, and they can not write the language of the country at all. The Alliance directed its attention to this matter long ago, but to introduce the needed reforms among the rabbis was felt to be a rather delicate task. It was necessary first to bring the congregations to see the necessity for the innovation, and in 1891 the movement took public shape. The Alliance then decided to establish in Constantinople a rabbinical seminary similar to those in Europe. The institution was organized in 1897; and it soon won the appreciation of the people. Instruction is given by scholarly teachers, one of whom was prepared for this office by the Alliance at the rabbinical seminary of Paris. This enterprise is the crowning achievement of the Alliance in its educational efforts toward the elevation of Oriental Judaism.

**Normal School.**

To direct these numerous schools it was necessary to supply a large staff of teachers. After various experiments the Central Committee decided to undertake this task too. In 1867 it founded in Paris a normal school for teachers, who are recruited from the countries for which teachers are required. The principals of the various schools in the Orient and in Africa select their best pupils and send them to Paris, where they remain in the Normal School for four years. They are then appointed to positions as teachers in their own countries. The Normal School of Paris has secured legal recognition from the government, enabling it to legally receive donations and legacies. Its full title is "École Normale Israélite Orientale." It is located in a handsome building upon a large estate which it owns, and which was purchased for this purpose by the Alliance. There were in the beginning from 20 to 25 young men and about 10 female students; but these numbers have been considerably increased since the work of the schools has assumed such vast proportions. Thus, on Dec. 31, 1899, there were 90 male and 37 female students. The former have their own building and grounds. They come from Oriental and African countries; among them are 16 young Rumanians, who, after sufficient preparation, will become instructors in their own land.

**Apprenticeship.**

Although these schools are admirable means toward progress and improvement, the education given to poor children does not always furnish them with a means of livelihood. Accordingly, instruction in trades came to be considered by the Alliance as a natural and necessary supplement to the ordinary schools. But the miserable industrial conditions of their native countries, the very limited needs of the people, the jealous exclusiveness of the trademasters, and the disinclination of children to follow callings of which their parents were ignorant, all made this question very difficult of solution.

Many obstacles and disappointments must, of course, be encountered before positive results can be looked for. Although not able to overcome everywhere the ill-will of non-Jewish "masters," the Alliance has at least succeeded in removing the prejudice against manual labor among Jewish children. Apprentice-schools exist in 28 localities of the East and Africa, and are attended by 700 lads who are taught remunerative crafts. Such trades as tailoring, shoemaking, tinsmithing, and those crafts which are easily learned and are already overcrowded, are not taught to pupils of the Alliance. Only those avocations which require some bodily strength, those which are not yet open to Jews, and those which are well paid, receive attention. The trade-school of the Alliance opened in Jerusalem in 1882 deserves particular mention, both by reason of the service it renders and of its especial organization. The establishment comprises a series of workshops, where the trades of carpentry, blacksmithing, locksmithing, coppersmithing, metal-founding, and wood-carving are carried on. All the teachers received their training in Europe. The equipment and arrangement are suited to the demands of each particular trade. These shops are attended by 200 apprentices, 50 of whom reside in the building and are supported by the institution. The organization of these trade-schools for boys necessitated a similar institution for poor girls graduating from the schools; this was organized in 1884. It is necessarily limited to a small number of trades by reason of certain conditions peculiar to Oriental life, and especially by the general absence of all industrial occupations among the women of the East. Classes in tailoring, sewing, and embroidery have brought good results. There are 15 shops where these trades are taught. The expense of the trade-schools is considerable.

**Farm-School in Jaffa.**

The present agitation for the employment of Jews in agriculture was early anticipated by the Alliance. At a time when no one thought for a moment of such a demand, the Central Committee of the Alliance established a complete school of agriculture in a most belated and fanatical Jewish quarter, that of Jaffa in Palestine. This institution received the significant name of Mikveh Israel (Hope of Israel). The Jaffa school was established in 1870, upon a grant of about 600 acres generously conceded by the sultan. Its great success is due to the indescribable devotion of a man whose name is associated with everything useful and noble that the Alliance has accomplished—Charles Netter. For a very long period it had to struggle against the prejudices of the children, the lack of sufficient resources, and the difficulty of finding a proper staff. Nothing discouraged Netter, and he succeeded in overcoming every

obstacle. But at the very moment when the institution was emerging from its formative stage and commencing to give assured results, Netter suddenly died, Oct. 2, 1882, while on a visit to Jaffa, and was buried in the grounds of the school. The Alliance, in recognition of his services, has erected a tomb to his memory. On Dec. 31, 1899, there were 210 pupils at the Jaffa school, all inmates. Management and tuition are entrusted to a professional staff, composed exclusively of Jews trained by the Alliance in the agricultural schools of western Europe. The course of instruction embraces all possible branches of agriculture, such as the care of olive-groves, orange-plantations, vineyards, grain-crops, orchards, and garden products, stock-breeding, and silkworm-raising. The receipts from all these sources reached, during the farm-year 1898–99, about 70,700 frs. ($14,140).

Apprentices at the Farm-School in Djedei (Tunis).

The expenses aggregated 46,000 frs. ($9,200), leaving a profit of about 24,000 frs. ($4,800).

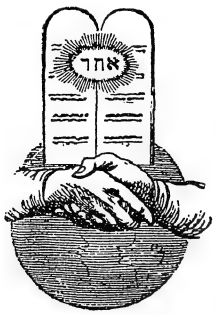
The question now presented itself whether, after leaving the farm-school, its pupils would become farmers themselves. The Alliance could not afford to establish them as such, while Jewish farm-hands had little prospect of employment with Turkish or Christian proprietors. Still a certain number of these graduates did succeed in finding positions as managers and as gardeners with various Turkish and Arab cultivators, though the demand for trained agriculturists was necessarily very limited. It was at this moment that the great persecutions of 1881–82 broke out in Russia. Even before that date, thousands of poor Russian Jews, animated by the desire of living as colonists in Palestine, had emigrated thither with the intention of becoming agriculturists. Other immigrants came from Rumania and Galicia. All these poor people went to Palestine possessed of a sublime faith. Some had means, but the majority were very poor. The Alliance assisted the immigrants, and the officers of the trade-school became their instructors and advisers. The officials of the Alliance gave them the benefit of their knowledge of land, and appointed graduates of Mikveh Israel to counsel and guide them. The farm-school at Jaffa thus became the foster-mother of the first colonies in Palestine (see Agricultural Colonies in Palestine). But with all this they could not possibly have succeeded had not more powerful aid been forthcoming. Baron Edmond de Rothschild assumed all the expenses of colonization and support, constructed houses, cleared lands, built wine-cellars, and planted vineyards and olive-groves. While this was happening in Palestine, another philanthropist, Baron de Hirsch, was settling Jewish colonies in the Argentine Republic. After various unfortunate experiments, Baron de Hirsch requested the Central Committee to furnish him with experienced men to take charge of the colonies. The Alliance placed at his disposal several excellent directors, among them M. Hirsch, who had long been at the head of the Jaffa farm-school, and who in this capacity was the first friend and counselor of the youthful Palestinian colonies. These men still continue in charge of the Argentine colonies.

**Agricultural Colonies in Palestine.**

The Jews of the north of Africa—Morocco, Algeria, Tunis, Tripoli, and Egypt—comprising a population of more than 300,000 souls, remained complete strangers to the movement for the cultivation of the soil, which for the last decade or so had made itself felt among the Jews. The Alliance conceived it to be its duty to lead their tastes in that direction. Tunis is essentially a farming country, and the French protectorate has established a regular government with absolute security; it therefore appeared to be a district peculiarly adapted for the experiment. A tract of about 3,000 acres, with a river running through it, affording opportunity for various crops and industries, was acquired in 1895 at Djedei, a few miles from Tunis. A

**Farm-School in Tunis.**

farm-school for children was there established, having at first only 25, but later (in 1899) 110 pupils, about half of whom were Tunisians, the others being from Algeria, Morocco, and Tripoli. In the year 1898–99 the farm products gave a surplus of more than 25,000 frs. ($5,000). The total expenses for the year 1900 amounted to about 70,000 frs. ($14,000). In Algeria, Tunis, and Egypt pupils graduating from this institution easily find employment; in these countries many Israelites possess farms, on which they are quite willing to employ these young Jewish agriculturists. A number of graduates of 1899 were engaged by a Jew of Sousa, in Tunis, who found work for them upon his estate (or farm-lands). The agricultural work accomplished or inspired by the Alliance marks undoubtedly an important era in the economic evolution of the Jewish people and in the development of their mental and moral qualities.



Official Device of the Alliance.

Regarding the last item of the society's program, "the encouragement of publications contributing to the emancipation or elevation of Jews," the first step taken was the announcement of a prize-contest. An excellent work by Elie Benamozegh, of Leghorn, "La Morale Juive," was awarded the first prize. But the Alliance soon observed that such prize-competitions were powerless to draw the attention of scholars away from their favorite studies, and that an important work could not be undertaken at the word of command, so that it would be preferable to leave to authors free scope and full liberty. It was therefore decided to restrict the society's activity to lending financial support to learned works of interest to Jews. For more than thirty years not a single important work upon such subjects has appeared without the assistance of the Alliance. This feature of the budget calls for an annual expenditure averaging 4,000 frs. The Alliance itself has brought out a number of publications devoted principally to Jewish statistics and the defense of Jewish interests.

**Encouragement of Jewish Literature.**

The Alliance possesses in its central office an important library, numbering to-day 22,000 volumes, and containing all documents and publications concerning Jewish history and such kindred subjects as statistics, anthropology, demography, legislation, literature, exegesis, theology, and polemics, as well as collections of the principal Jewish newspapers of the world. The library owes its existence to the late secretary of the Alliance, Isidore Loeb, who suggested the idea of its establishment, and who devoted his rare moments of leisure to the compilation of a catalogue and to searching for new acquisitions. He collected about 200 valuable manuscripts, many of which have been of assistance in the composition of a number of scholarly works. A systematic catalogue is now in course of preparation; but, unfortunately, the small income at the disposal of the library committee will scarcely admit of its publication. The gratuitous use of the library is offered to scholars and literary workers. Donations and important legacies from L. L. Rothschild assure the maintenance and development of this useful institution.

The following tables exhibit the state of the Alliance's activity and finances in 1899:

Schools.

| Towns. | Boys or Girls. | Date of Foundation. | Number of Pupils. | Subsidy of the Alliance. |
|---|---|---|---|---|
| Acre | Boys. | 1896 | 50 | *360.00 |
| Adrianople | Boys. | 1867 | 354 | 7,219.00 |
| | Girls. | 1875 | 470 | 6,490.00 |
| Talmud Torah | Boys. | .... | 878 | ..... |
| Apprentice | Boys. | 1878 | 52 | 4,052.35 |
| Apprentice | Girls. | 1885 | 30 | 1,050.00 |
| Aidin | Boys. | 1894 | 119 | 4,056.80 |
| Aleppo | Boys. | 1869 | 248 | 4,525.00 |
| | Girls. | 1889 | 198 | 1,800.00 |
| Apprentice | Boys. | 1882 | 20 | 780.00 |
| Alexandria | Mixed. | 1897 | 192 | 6,605.60 |
| Bagdad | Boys. | 1865 | 254 | 6,925.30 |
| | Girls. | 1895 | 132 | 3,500.00 |
| Apprentice | Boys. | 1890 | 14 | 800.00 |
| Apprentice | Girls. | 1891 | 27 | 750.00 |
| Bassora | Boys. | 1898 | 184 | 500.00 |
| Beirut | Boys. | 1879 | 290 | 14,803.35 |
| | Girls. | 1878 | 237 | 6,410.00 |
| Apprentice | Boys. | 1897 | 16 | 1,300.00 |
| Apprentice | Girls. | 1888 | 18 | 522.55 |
| Botoshani | Boys. | 1888 | 320 | 7,080.00 |
| Boorghas | Girls. | 1896 | 78 | 500.00 |
| Brusa | Boys. | 1886 | 128 | 3,927.00 |
| | Girls. | 1889 | 71 | 1,200.00 |
| | Boys. | 1897 | 11 | 738.00 |
| Cairo | Boys. | 1896 | 336 | 5,000.00 |
| | Girls. | 1897 | 145 | |
| Carnabat, Apprentice | Boys. | 1896 | 5 | 350.00 |
| Casablanca | Boys. | 1897 | 264 | 3,505.00 |
| Chio | Boys. | 1892 | 70 | 500.00 |
| Constantinople | | | | |
| Balata | Boys. | 1875 | 332 | 13,010.95 |
| | Girls. | 1882 | 317 | 5,391.50 |
| Conorte | Boys. | .... | .... | 600.00 |
| Couscundyuk | Boys. | 1879 | 243 | 6,110.00 |
| | Girls. | 1895 | 212 | 26,300.00 |
| Galata | Boys. | 1875 | 205 | 3,700.00 |
| | Girls. | 1886 | 463 | 6,620.80 |
| Apprentice | Girls. | 1884 | 7 | 1,730.00 |
| Apprentice | Girls. | 1884 | 8 | 1,920.00 |
| German School | Boys. | 1876 | 215 | 7,400.00 |
| Haskeny | Boys. | 1879 | 327 | 11,987.70 |
| | Girls. | 1879 | 366 | 4,638.30 |
| Apprentice | Girls. | 1885 | 41 | 1,000.00 |
| Ortakeny | Girls. | 1882 | 281 | 5,114.00 |
| Apprentice | Girls. | 1888 | 26 | 1,200.00 |
| Apprentice | Boys. | 1871 | 59 | 6,360.00 |
| Damascus | Boys. | 1880 | 229 | 10,042.00 |
| | Girls. | 1883 | 288 | 3,000.00 |
| Talmud Torah | Boys. | .... | 419 | 1,700.00 |
| Apprentice | Boys. | 1884 | 24 | 2,540.00 |
| Apprentice | Girls. | 1884 | 8 | 1,200.00 |
| Dardanelles | Boys. | 1878 | 105 | 4,115.00 |
| | Girls. | 1888 | 94 | 200.00 |
| Demotika | Boys. | 1897 | 102 | 300.00 |
| Fez | Boys. | 1883 | 171 | 5,305.00 |
| | Girls. | 1899 | 60 | 2,760.00 |
| Haifa | Boys. | 1881 | 181 | 8,085.00 |
| | Girls. | 1895 | 105 | 2,880.45 |
| Apprentice | Boys. | 1879 | 9 | 1,200.00 |
| Jaffa | Boys. | 1892 | 165 | 3,840.00 |
| | Girls. | 1894 | 247 | 3,040.00 |
| Apprentice | Boys. | 1895 | 5 | 800.00 |
| Jamboli | Boys. | 1881 | 254 | 3,100.00 |
| Apprentice | Boys. | 1885 | 8 | 525.00 |
| Jerusalem | Boys. | 1882 | 318 | 14,397.95 |
| Orphanage | Boys. | .... | .... | 2,500.00 |
| Apprentice | Boys. | 1882 | 140 | 25,000.00 |
| Kassaba | Boys. | 1897 | 72 | 830.00 |
| Kirkliseh, Apprentice | Boys. | 1897 | 4 | 300.00 |
| Kustendil, Apprentice | Boys. | 1897 | 5 | 250.00 |
| Magnesia (Manissa) | Boys. | 1892 | 182 | 1,700.00 |
| | Girls. | 1896 | 80 | 1,275.00 |
| Apprentice | Boys. | 1893 | 10 | 1,100.00 |
| Apprentice | Girls. | 1897 | 6 | 311.15 |
| Mogador | Boys. | 1888 | 111 | 2,720.00 |
| | Girls. | .... | .... | 500.00 |
| Monastir | Boys. | 1895 | 216 | 2,675.00 |
| Apprentice | Boys. | 1899 | 8 | 575.00 |
| Pergamos (Bergama) | Boys. | 1896 | 78 | 900.00 |
| Philippopolis | Boys. | 1881 | 442 | 4,878.50 |
| | Girls. | 1885 | 452 | 3,075.00 |
| Apprentice | Boys. | 1881 | 12 | 1,600.00 |
| Apprentice | Girls. | 1889 | 16 | 1,000.00 |
| Rodosto, Apprentice | Boys. | 1896 | 5 | 600.00 |
| Rustchuk | Boys. | 1879 | 276 | 3,900.00 |
| | Girls. | 1885 | 207 | 2,200.00 |

*The subsidies paid by the Alliance are recorded in francs.

SCHOOLS.—*Continued.*

| Towns. | Boys or Girls. | Date of Foundation. | Number of Pupils. | Subsidy of the Alliance. |
|---|---|---|---|---|
| Safed | Boys. | 1897 | 92 | 5,737.40 |
| | Girls. | 1897 | 90 | 5,500.00 |
| Apprentice | Boys. | 1898 | 10 | 600.00 |
| Salonica | Boys. | 1873 | 401 | 5,275.00 |
| | Girls. | 1874 | 350 | 1,700.00 |
| Popular Schools | Mixed. | 1897 | 325 | 12,750.00 |
| Apprentice | Boys. | 1877 | 108 | 10,500.00 |
| Apprentice | Girls. | 1887 | 25 | 1,000.00 |
| Samakov | Mixed. | 1874 | 268 | 2,200.00 |
| Apprentice | Boys. | 1885 | 18 | 1,200.00 |
| Shumla | Boys. | 1870 | 114 | 5,332.65 |
| | Girls. | 1874 | 110 | |
| Apprentice | Boys. | 1879 | 20 | 1,620.00 |
| Apprentice | Girls. | 1889 | 11 | 522.55 |
| Silistria | Boys. | 1897 | 41 | 300.00 |
| Smyrna | Boys. | 1898 | 285 | 7,150.00 |
| | Girls. | 1879 | 197 | 3,800.00 |
| Talmud Torah | Boys. | .... | 554 | 2,300.00 |
| Caratache | Mixed. | 1895 | 105 | 800.00 |
| Popular Schools | Boys. | 1898 | 327 | 3,155.10 |
| Apprentice | Boys. | 1878 | 47 | 5,700.00 |
| Apprentice, Talmud Torah | Boys. | 1894 | 37 | 500.00 |
| Apprentice | Girls. | 1884 | 18 | 2,000.00 |
| Sofia | Boys. | 1887 | | |
| | Girls. | 1896 | 1,235 | 12,400.00 |
| Apprentice | Boys. | 1888 | 40 | 3,000.00 |
| Apprentice | Girls. | 1889 | 20 | 1,500.00 |
| Soosa | Boys. | 1883 | 244 | 5,600.00 |
| Apprentice | Boys. | 1890 | 10 | 400.00 |
| Stara-Zagora, Apprentice | Boys. | 1899 | 5 | 600.00 |
| Tangier | Boys. | 1864 | 353 | 9,800.00 |
| | Girls. | 1883 | 298 | 1,200.00 |
| Apprentice | Girls. | 1899 | 17 | 1,000.00 |
| Tatar-Bazardjik | Boys. | 1880 | 193 | 3,600.00 |
| | Girls. | 1883 | 298 | 1,200.00 |
| Apprentice | Boys. | 1889 | 12 | 978.30 |
| Teheran | Boys. | 1898 | | |
| | Girls. | 1899 | 350 | 14,900.00 |
| Tetuan | Boys. | 1862 | 309 | 4,300.00 |
| | Girls. | 1868 | 312 | 4,400.00 |
| Apprentice | Girls. | 1892 | 14 | 750.00 |
| Tiberias | Boys. | 1897 | 120 | 7,456.00 |
| Apprentice | Boys. | 1898 | 17 | 7,200.00 |
| Tripoli | Boys. | 1895 | 145 | 9,862.50 |
| | Girls. | 1898 | 107 | 4,522.90 |
| Apprentice | Boys. | 1890 | 19 | 1,500.00 |
| Tunis | Boys. | 1878 | 1,044 | 17,447.50 |
| | Girls. | 1882 | 505 | 8,451.00 |
| Infant School | Girls. | 1891 | 320 | 1,700.00 |
| Commercial School | Boys. | 1899 | 52 | |
| Apprentice | Boys. | 1880 | 46 | 3,154.25 |
| Apprentice | Girls. | 1895 | 18 | 1,800.00 |
| Tyria | Boys. | 1897 | 143 | 1,000.00 |
| Varna | Boys. | 1860 | 127 | 2,100.00 |
| Apprentice | Boys. | 1885 | 11 | 630.00 |
| Apprentice | Girls. | 1899 | 8 | 400.00 |

INCOME AND EXPENDITURE FOR THE YEAR 1899.

| INCOME. | Francs. |
|---|---|
| Annual subscription | 160,691.00 |
| Donations to the general work of the Alliance | 6,605.95 |
| Various incomes | 421,553.75 |
| Income from the foundation of Baron de Hirsch | 50,692.00 |
| Income from reserve fund | 11,789.80 |
| Baroness de Hirsch, for work of giving meals | 12,500.00 |
| Various subventions for schools | 40,549.10 |
| Various subventions from the Jewish Colonization Association | 250,000.00 |
| Subvention from the Government of Tunis | 10,000.00 |
| Perpetual subscriptions | 19,988.55 |
| | 984,370.15 |

| EXPENDITURE. | | |
|---|---|---|
| Preparatory School for Boys | | 109,451.00 |
| Preparatory School for Girls | | 33,237.45 |
| Secondary and superior schools | | 15,345.00 |
| Elementary schools for boys and girls | | 456,313.15 |

EXPENDITURE.—*Continued.*

| | Francs. | |
|---|---|---|
| Apprenticing and manual works: | | |
| Agricultural school at Jaffa | 94,866.30 | |
| Farm at Djedei | 129,958.60 | |
| Professional school at Jerusalem | 55,090.30 | |
| Agricultural school at Hanover | 2,908.20 | |
| Apprenticing work (boys) | 68,472.90 | |
| Apprenticing work (girls) | 20,133.70 | |
| | | 372,030.00 |
| Working expenses | | 49,456.00 |
| Subventions and various grants | | 18,544.70 |
| Pensions | | 17,490.00 |
| Printing | | 12,091.60 |
| Postage | | 4,111.50 |
| General expenses | | 51,506.35 |
| Library | | 3,500.90 |
| Rents | | 7,400.00 |
| Perpetual subscriptions, placed to capital account | | 19,988.55 |
| Tranferred to reserve fund | | 11,789.80 |
| | | 1,182,256.70 |
| Expenditure | | 1,182,256.70 |
| Income | | 984,370.15 |
| Deficit | | 197,886.55 |

BIBLIOGRAPHY: The history of the Alliance Israélite Universelle can be traced in the publications of this organization. Since its foundation the administration has regularly published semi-annual and annual "Bulletins," containing detailed reports of its activity, statistics, tables, etc. They generally appeared in French, but now and then were published in English, German, Dutch, Italian, Judæo-German, and Hebrew. In 1885, on the occasion of its 25th anniversary, the Alliance published an extensive review of its work and of the results achieved for that period—in French, English, German, and Judæo-Spanish. Another pamphlet in French and English appeared in 1896, giving a general statement and a short review for the whole time of its existence (1860–95); this publication was especially designed for those who are not acquainted with the work and object of the organization.

J. BI.

**ALLIANCE, New Jersey:** An agricultural colony situated in the southeastern part of Salem county, New Jersey, five miles from Vineland, ten from Bridgeton, ten from Millville, and about thirty-five miles from Philadelphia. It was named in honor of the Alliance Israélite Universelle of Paris, and was founded May 10, 1882, by the Hebrew Emigrant Aid Society of New York and Philadelphia. The settlement of this pioneer colony followed the cruel persecutions in Russia that broke out in 1881, and it was colonized by a contingent of expatriated Russian Jews. There were about twenty-five families in this contingent, and the number was soon increased to forty-three and afterward to sixty-seven. Most of the settlers had been small traders or storekeepers at home.

The site chosen for colonization was covered with dense forest, but, working together over a tract of about thirty acres, the colonists cleared the land, and by the end of the first month (May) had planted corn. As quickly as more land was cleared, potatoes and other vegetables were planted.

Soon after the settlement, the Hebrew Emigrant Aid Society of New York erected several large buildings, and in each of these a number of families were housed. They were all fed from a common kitchen, the provisions being furnished by the society. This condition of things continued for about six months, during which time the colonists cleared or tilled more land. Many of the colonists worked part of the time for neighboring Christian farmers.

**Pioneering.**

In the meantime the Hebrew Emigrant Aid Society (which at a later stage developed into the Alliance Land Trust), with Henry S. Henry, Isaac Eppinger,

Leonard Lewisohn, Leopold Gershel, and Dr. F. de Sola Mendes at its head, purchased about 800 acres of land, including the tract upon which the colonists worked, and divided it into small farms of fifteen acres each. On these farms the society erected small houses and dug wells. It supplied household furniture and utensils, as well as stoves, to each family, and during the following winter and spring (1882–83) paid the colonists from eight to twelve dollars per month for living expenses, according to the size of the family. In addition to this help, tools, seeds, plants, and farming implements were furnished during the spring. Most of the settlers planted fruit-trees, grapevines, small fruit, and garden-truck for the use of their families.

During the summer and early fall of 1883 the colonists supported themselves by working out for the Christian farmers. In the fall the manufacture of cigars and shirts was undertaken in a part of one of the large buildings formerly occupied by the colonists, and these industries afforded employment for the settlers during the winter of 1883–84; about forty families occupied themselves with sewing, while twenty-six engaged in the manufacture of cigars. The idea of employing the colonists in the manufacture of cigars originated with Moses W. Mendel, of New York, who at a later period erected for this purpose the large brick building now used as a tailoring establishment.

**Manufacturing Industries Introduced.**

In the spring of 1884 the factory building was burned down, and this mishap abruptly terminated these industries. At this juncture the more prosperous of the farmers purchased horses and such farming implements as were necessary for the more systematic working of their own holdings, finding time also to assist their fellow farmers in this direction. Further funds were forwarded to the colony ony at this time by the Emigrant Aid Society, which were expended in planting additional vines and berries.

When the winter of 1884–85 set in, some of the settlers went to Philadelphia and New York, and secured tailoring work for their own and other families, which they took out to their homes.

Notwithstanding the help thus afforded, there was still great distress among a number of the settlers. On their behalf an appeal was made to the Association of Jewish Emigrants of the City of Philadelphia, which sent its president, Alfred T. Jones, and treasurer, Simon Muhr, to investigate. These officers made frequent visits to the colony and brought substantial aid to the distressed, furnishing food, clothing, household goods, tools, and agricultural implements. Through the generosity of Mrs. Joseph Reckendorfer, of New York city, who donated $1,000 for the purpose, the cigar factory was reestablished and run for some time by S. Jacobson, who, however, left Alliance. About this time Sir Samuel Montagu, Dr. Asher, and Mr. Benjamin L. Cohen, of London, visited the colony, and on behalf of the Mansion House Fund of London contributed $7,000 to pay off pressing mortgages, thus constituting the Fund mortgagee, with the Alliance Land Trust (formed for the purpose) to represent it. H. S. Henry was president of the Trust until his death in 1890, and was succeeded by Isaac Eppinger.

**External Assistance.**

In the spring of 1885 the farmers, who had reaped some measure of profit from the labor of previous years, were stimulated by this incentive to apply themselves with energy to the working of their lands. The conditions that prevailed during the fall and winter were identical with those of previous years, but a fresh impetus was given to farming in the spring and summer of 1886 by the fact that some of the farmers had raised on their lands products to the value of $200 to $400. A natural pride in this achievement led them to improve their farms further. They erected new dwelling-houses (those that they occupied were not adapted for a family of average size), barns, and other outbuildings. When fall and winter set in the farmers followed their former practise of hiring their labor to the neighboring Christian farmers, or engaged in tailoring and such work as was needed on their own farms.

From 1887 the affairs of the Alliance colony flourished. The success of the old settlers attracted other Jews who had settled in the cities and immigrants who had recently arrived. These were employed as tailors during the winter, and as farm-laborers in the summer. In this way many of the immigrants, who subsequently settled as farmers at Rosenhayn and Carmel, gained their experience while working on the farms of the Alliance colony. Prosperity again rewarded the efforts of the farmers in the summer of 1888.

According to a contemporary record ("Philadelphia Mercury," Oct. 20, 27, 1889), as soon as possible the settlers applied for naturalization papers and took active interest in local politics, in which their views were as varied as on religious topics. They determined to keep a record-book in which they gave a concise history of the reasons which caused them to leave their native land, and the course of events which had led to their settlement in the colony. A list of the benefactors who had assisted them was given, and of the main streets of the village that were named after them.

They also recorded in the book their determination to build a synagogue to be called Tiphereth Israel. This was erected in 1890; and the religious instruction of the young was cared for, by private teachers hired by the colonists as well as by public classes maintained by the Land Trust.

**Financial Troubles.**

In 1890 and the years that followed, most of the farmers were compelled to borrow money or mortgage their farms to various loan associations. With this money they paid the debts previously contracted and also made such improvements as were necessary on their farmsteads. As long as they were able, the farmers paid the interest on the loans they had negotiated, but a period of depression set in, and the prices obtained for farm products fell so low during the nineties that the farmers were unable to meet their obligations. Threats of foreclosure and ejectment were made by the second mortgagees (the Land Trust holds the first mortgages), but through the timely intervention of the officers of the Baron de Hirsch Fund these were averted.

The Baron de Hirsch Fund raised the mortgages on the farms and made arrangements with their tenants to repay the amounts expended for this purpose on a graduated payment basis. Under the auspices of the Fund, tailoring is again being encouraged in the colony, and improved conditions now prevail. On Oct. 30, 1900, the Land Trust resolved, with the approval of the Russo-Jewish Committee, to transfer all interest in the colony and its future management to the Baron de Hirsch Fund of New York.

The following Jewish organizations existed in Alliance in 1900: Eben ha-'Ezer and Tiphereth Israel synagogues; Norma Brotherhood, Alliance Israélite Library, Young People's Benevolent Society, Alliance Lodge No. 484, I. O. B. B.; Agudat Zion.

In addition to farmers and tailors, there are a few

carpenters, blacksmiths, and masons. Out of a total population of 700 there are 600 Jews. See also AGRICULTURAL COLONIES IN AMERICA.

BIBLIOGRAPHY: Cyrus Adler, in *Philadelphia Ledger*, July 31, 1882; Moses Klein, *Migdal Zophim (The Jewish Problem)*, 1889; *Reports of the Jewish Immigration Society of Philadelphia*; a series of articles by J. C. Reis in the *Jewish Exponent*, 1899–1900, especially Jan. 26, 1900.

J. C. R.

**ALLITERATION AND KINDRED FIGURES:** Successive use or frequent recurrence of the same initial letter or sound at the beginning of two or more words; specifically, the regular recurrence of an initial letter or sound in the accented parts of words in poetry; initial rime. Figures kindred to Alliteration are the following:

**I. Rime,** a correspondence of sounds in two or more words, especially in poetry; specifically, the occurrence of the same vowel, and succeeding consonant sounds (if there be any), in accented syllables at the end of two lines, or more rarely at the beginning of two or more words. Under the head of rime may be mentioned assonance—correspondence of the vowels, but not of the consonants, in riming syllables, such as "nice" and "night," "feel" and "need"—used in the Romance languages. In a wider sense assonance signifies correspondence of sound in general.

**Definitions.**

**II. Play upon Words** (pun, paronomasia, quibble), a combination of words of similar sound producing a witticism or jest. Pun is more specifically the witty use of a word in two senses, usually antithetic and more or less incongruous, in which the play of thought turns chiefly on the sense; or less strictly, a play on words of the same sound but of different meanings. But the most frequent and comprehensive term for these figures in ancient rhetoric is paronomasia, which, however, in the modern application of the term, signifies any use for effect of words similar in sound, but differing in meaning; a play on words in which the similarity of sound is the prominent characteristic. In Hebrew there is found in Ḳimḥi's commentary on Micah, i. 10 the expression לשון נופל על לשון דרך צחות, "*vox coincidens (sono) cum alia, elegantiæ causa.*"

Alliteration being the simplest and probably the oldest of the figures produced by similarity of sound, is also the most frequent of these figures in the Old Testament. Here its proper sphere is in syntactically coordinated words, as a rule synonyms, or related to one another in meaning, where, in not a few cases, it forms set phrases. The force of Alliteration in these combinations is, as in other literatures, that of emphasis and impressiveness: עפר ואפר "dust and ashes," Gen. xviii. 27; Job, xxx. 19; xlii. 6; עמל ואון "misery and wretchedness," or "sin and iniquity," Num. xxiii. 21; Isa. lix. 4, etc.; סופה וסערה "storm and tempest," Isa. xxix. 6, etc.; שם ושאר נין ונכד "name and remnant, progeny and offspring," Isa. xiv. 22; דבר ודם "pestilence and bloodshed," Ezek. v. 17; חנית והציים "spear and arrows," Ps. lvii. 5; בשמחה תצאו ובשלום תובלון "for ye shall go out with joy and be led forth with peace," Isa. lv. 12. In conjunction with onomatopœia: בוקה ומבוקה ומבלקה "empty, and void, and waste," Nahum, ii. 11; יום מהומה ומבוסה ומבוכה "a day of trouble, and of treading down, and of perplexity," Isa. xxii. 5. As seen from the few examples given above, Alliteration in Hebrew is not restricted, as in Latin, Anglo-Saxon, and Old German, to precisely the same letters; nor is it necessary that the combined words should follow in immediate succession.

**Alliteration in the Old Testament.**

Excluding the congruence of sound in the flexional endings, and confining it to the cases in which the similarity is in a stem-syllable, the number of instances of rime in the Old Testament is comparatively small, and it is always combined with the assonance of the whole word: אבלה נבלה הארץ "the earth mourneth and fadeth away," Isa. xxiv. 4; ותנעש ותרעש הארץ "the earth shook and trembled," Ps. xviii. 8; שריד ופליט "an escaped one and survivor," Jer. xlii. 17, etc.; תהו ובהו "waste and void," Gen. i. 2, etc.

**Rime and Assonance.**

Of assonance there is in Hebrew—in which the consonantal element predominates—hardly any instance, except perhaps בן סורר ומורה "a stubborn and rebellious son," Deut. xxi. 18, etc.

While in Alliteration and rime the stress lies on the form, in the play upon words both form and meaning come into consideration. Alliteration and rime combine, preferably, synonyms and coordinated ideas, while playing upon words or punning implies some surprising contrast.

**Paronomasia.**

The principal classes of play upon words in the Old Testament may be summed up as follows:

**1.** Where the words are the same or similar in form (homonyms) and the difference of meaning is contrasted: לא שמעתם אלי לקרא דרור איש לאחיו . . . הנני קרא לכם דרור . . . אל החרב "Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, . . . behold, I proclaim a liberty for you, . . . to the sword," Jer. xxxiv. 17; התרפית ביום צרה צר כחכה "If thou faint in the day of adversity, thy strength is small," Prov. xxiv. 10; בלחי החמור חמור חמרתים . . . הכיתי "With the jawbone of an ass, heaps upon heaps, . . . have I slain," Judges, xv. 16; כקול הסירים תחת הסיר "For as the crackling of thorns under a pot, so is the laughter of fools," Eccl. vii. 6; compare Isa. xxx. 16; Jer. iv. 17, 18; xi. 17; Hosea, viii. 11; Joel, i. 10–12; Dan. xi. 22, etc.

**2.** Where the same verb is used in different voices: אם תאבו ושמעתם טוב הארץ תאכלו: ואם תמאנו ומריתם חרב תאכלו "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword," Isa. i. 19, 20; compare Gen. xlii. 7; Lev. xxvi. 32; I Sam. i. 27, 28; I Kings, viii. 20; Jer. xxiii. 19; Prov. xxvi. 17, etc.

**3.** Where the words differ in form: בחלקי נחל חלקך "Among the smooth stones of the stream is thy portion," Isa. lvii. 6; ויקו למשפט והנה משפח לצדקה והנה צעקה "And he looked for judgment, but behold oppression; for righteousness, but behold a cry," Isa. v. 7; פאר תחת אפר "beauty for ashes," Isa. lxi. 3; ישם . . . מוצאי מים לצמאון "He turneth . . . watersprings into dry ground," Ps. cvii. 33; compare Deut. xxxii. 14; Jer. l. 35–38; Ezek. xxviii. 26; Joel, i. 15; Job, v. 21; xxxvi. 15; Eccl. xii. 11, etc.

A name, as representing something individual, is especially a tempting mark for a witticism or pun. In Hebrew, moreover (as also in the other Semitic languages), the proper names are still in living contact with the language; their meaning and form are still clear and transparent. Not only are thoughts and sentiments attached to proper names (compare the blessing of Noah, Gen. ix. 27, and that of Jacob, Gen. xlix.), but even most of the

**Play upon Proper Names.**

historical lore is grouped around them. The names of persons, tribes, and places are made to suggest the character attributed to them, or the important events connected with them. The plays upon proper names in the Old Testament may therefore be divided into two classes:

(1) Etymological explanations of names; in many of which it is apparent that merely a folk-etymology is aimed at, which is satisfied with the agreement of sound between the name and the appellative that is to explain it. This is the case, for instance, when Gen. v. 29 נח is explained by וְינחמנו (compare Gen. R. and Rashi on the passage); or שמואל by שאל I Sam. i. 20 (compare Driver, "Notes on the Hebrew Text of the Books of Samuel," p. 13). Many other instances could be cited.

(2) Plays either upon the sense or upon the sound of proper names: בחשבון חשבו עליה רעה . . . גם מדמן תדמי . . . "In Heshbon [Counting Town] they have devised evil against it. . . Also thou shalt be cut down, O Madmen [Dunghill]; the sword shall pursue thee," Jer. xlviii. 2; . . . כי עזה עזובה תהיה, ועקרון תעקר . . . "For Gaza shall be forsaken . . . and Ekron shall be rooted up," Zephaniah, ii. 4; והכרתי את כרתים "And I will cut off the Cherethim," Ezek. xxv. 16; רתם המרכבה לרכש יושבת לכיש "O thou inhabitants of Lachish, bind the chariot to the swift beast," Micah, i. 13, etc.

Like all other embellishments of speech, the figures based on the congruence of sound are an element of higher style. They are therefore most frequent in the Prophets and in the poetical books of the Old Testament. Plays upon words are most frequently to be found in the prophetic speech, which aims at reaching the conscience of the hearer and bringing home to him some truth in a striking manner. They are also of frequent occurrence in the Proverbs, which generally depend largely for their effect upon a happy form and pointedness of expression. But everywhere these figures are merely a casual, not an organic, element of diction.

**Euphonic Figures and Diction.**

The Talmud sometimes plays upon words in adages and maxims: בשלשה דברים אדם ניכר בכיסו בכוסו ובכעסו "The character of a man reveals itself in three things: in his behavior concerning his purse, his cup, and in his anger," 'Er. 65*b*. Compare Derek Erez Zuṭṭa v.: אוי לי מיוצרי אוי לי מיצרי "Wo is me from my Creator [who punishes sin], wo is me from my sinful inclination," Ber. 61*a*; תהא לוטא ואל תהא לאטא "Rather be [innocently] cursed than be cursing," Sanh. 49*a*; אכול בְּצל ושב בְּצל "Eat onions and live in the shadow of thy house" [*i.e.*, rather live poorly than make debts and be compelled to give up thy house], Pes. 114*a*. The Talmudic literature is especially rich in efforts to supply with etymologies those proper names that the Old Testament has left unexplained. For example: ירבעם שריבע עם "because he made the people crouch" [*i.e.*, made it degenerate]; or שעשה מריבה בעם "because he caused strife [*i.e.*, division] among the people"; and שעשה מריבה בין ישראל לאביהם שבשמים "because he caused strife between Israel and their Father in heaven," Jeroboam is called בן נבט "because" שנבט ולא ראה "he looked and did not see [his true position and destiny in history]," Sanh. 101*b*; מנשה "son of Hezekiah" שהנשיא את ישראל לאביהם שבשמים "because he caused Israel to forget their Father in heaven," Sanh. 102*b*; (compare Nimrod and Amraphel, who are identified, 'Er. 53*a* and Yalk. Gen. 72; Shinar, Shab. 113*b*; Samson and Delilah, Soṭah 10*a* and 9*b*, etc.).

**Word-Plays in the Talmud.**

Since the seventh century rime has become a regular feature in Hebrew poetry. The composers of *piyuṭim*, *yoẓerot*, *seliḥot*, *and ḳinot* indulged even to excess in rimes and alliterations. A further opportunity for this jingling was given in the introductions to books. Sometimes all the words were made to begin with the same letter (compare, for instance, the אלף אלפין in the Iggeret of Moses Zacuto, ed. Leghorn, 1780; or the בקשת המֵמין appended to many editions of Jedaiah Penini's "Beḥinat 'Olam"). The Hispano-Jewish writers sometimes formed plays upon words with great skill. So, for instance, Judah Alḥariẓi in his "Maḳamat" (ed. Lagarde, 1883): החכמה תעוז לחכם באורח חיים תַּנְחֵהוּ ומעמלו תניחהו בשכבו תשמר עליו ולא תַּנִיחֵהוּ "Wisdom gives power to the wise; she leads him in the path of life and affords him rest from his toil; when he lies down she watches over him and does not leave him alone," p. 2, § 2, v. 1, ושב היופי דופי, "and beauty is turned to disgrace," 17, 14, 28; בלשונם תִּפלָה ובקרבם תִּפלָה "On their tongue is prayer, and in their heart perverseness," 17, 4, 34. In the Azharot (hymns dealing with the 613 precepts), in the liturgy of the Feast of Weeks, ascribed to Solomon ibn Gabirol, we find: ולא תהיה קדישה בסוד עדה קדושה "And there shall not be a hierodule in the assembly of the holy congregation"; ונשך לא תַּשִּׁיך להשים על מַשְׁכֵּן "And thou shalt not practise usury upon the poor."

**In Post-Talmudic Literature.**

As an example of play upon words in modern Hebrew, the ingenious epigram of M. B. G. Abudiente may find place here ("Bikkure ha-'Ittim," iii. 22), in which many words are repeated in opposite senses:

אתמול לבושך בוץ ומעיל סרוח
שוכב בתוך ערשך עלי תולעת
היום לבושך בוץ ומעיל סרוח
שוכב בתוך ארצך עלי תולעת

which may be rendered as follows: "Yestreen thy garment was fine linen and robe a-trailing, lying in thy bed upon scarlet; To-day thy garment is mud and a rotten robe [Amos, vi. 4, after Sanh. 97*a*], lying in the grave upon worms."

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I. M. C.

**ALLON** ("Strong"?): **1.** Son of Jedaiah, in the genealogy of Simon (I Chron. iv. 37). **2.** One of those who returned with Zerubbabel (I Esd. v. 34),

perhaps the same as Amon of Neh. vii. 59, Ami of Ezra, ii. 57. (While R. V. has "Allon," the Greek and A. V. have "Allom.") G. B. L.

**ALLON BACHUTH** ("Oak of Weeping").—**Biblical Data:** An oak near Bethel, at the foot of which Deborah, the nurse of Rebekah, was buried (Gen. xxxv. 8). In Judges, iv. 5 a tree is referred to as the "palm-tree of Deborah," which has been identified by some with the "oak of weeping." G. B. L.

——**In Rabbinical Literature:** According to the Haggadah, the word "allon" is the Greek ἄλλον (another); and it explains the designation of the burial-place of Deborah as "another weeping," by stating that before Jacob had completed his mourning for Deborah, he received the news of the death of his mother. Scripture does not mention the place of Rebekah's interment, because her burial took place privately. Isaac was blind; Jacob was away from home; and Esau would have been the only one to mourn; and his public appearance as sole mourner would not have been to Rebekah's honor (Pesiḳ. Zakor, pp. 23*b et seq.*; Gen. R. lxxxi., end; Tan. Wayishlaḥ, xxvi.). L. G.

**ALLORQUI, JOSHUA BEN JOSEPH IBN VIVES.** See Ibn Vives Allorqui, Joshua ben Joseph.

**ALLUF** (or **RESH KALLAH**): In the Babylonian colleges, title of the chief judge, third in rank below the gaon. As a special distinction it was granted to prominent non-Babylonian scholars, particularly to those of Palestine. There were, however, others who bore this distinctive title, for there is record of a certain "Eliezer Alluf," or "Resh Kallah," of Spain in the ninth century. This title bears no direct relation to the Hebrew אלוף (duke), but is closely connected with אלופינו (our herds) (Ps. cxliv. 14), which, according to the Talmud (Ber. 17*a*), is a figurative appellation for pious and learned men in Israel. See Academies in Babylonia.

Bibliography: Zunz, *Ritus*, p. 190; Harkavy, *Studien und Mittheilungen*, iii. 48, iv. 377; Halévy, *Dorot ha-Rishonim*, pp. 217 *et seq.*

L. G.

**ALLUFE HA-ḲEHILLAH:** A general name for prominent members of any congregation, and typically used in regard to the leaders of the community in the old *kahals* (governing boards) of the Jews of Poland and Lithuania. The number of these leaders varied from five to ten according to the size of the community. Candidates were chosen from among them to replace absent members of the four elders (ראשים), or any of the three to five honorary members of the board (טובים). They were the so-called "reserve" of the kahal. H. R.

**ALMAGEST:** The Arabic title of the astronomical work of Claudius Ptolemy (flourished 150), entitled by him *μαθηματικὴ σύνταξις*, in order to distinguish it from another *σύνταξις* of Ptolemy's, devoted to astrology. The Almagest contains a full account of the Ptolemaic theory of astronomy, by which the retrograde movement of the inner planets was explained by a system of cycles and epicycles. It also gives, in the eighth and ninth books, a list of the fixed stars, with their positions, still of use to the astronomer. It continued to be the classical text-book of astronomy up to the time of Copernicus, and even of Newton, and was the foundation of the astronomical knowledge of the Jews (who became acquainted with it through Arabic translations) in the Middle Ages. One of the earliest Arabic translations is said to have been by an Oriental Jew, Sahl Al-Tabari (about 800), but no trace of it can be found. From Ptolemy, too, were derived the conceptions of the spheres and the *primum mobile*, which had so much influence upon the Cabala. The Almagest was translated into Hebrew from the Arabic, with both Averroes' and Al-Fergani's compendiums of it, by Jacob Anatoli about 1230, the latter from the Latin version of Johannes Hispalensis. Commentaries on parts of it were written by David ibn Naḥmias of Toledo, Elijah Mizraḥi, and Samuel ben Judah of Marseilles (1331); only the latter's commentary is extant. From the Almagest the Jews received their conception of the number of the fixed stars as 1,022; the comparison of the universe to an onion with its successive skins, corresponding to the spheres; and their idea of the size of the earth—24,000 miles in circumference—which indirectly led to the search for the New World, by inducing Columbus to think that the way westward to India was not so far as to be beyond his reach.

Bibliography: Steinschneider, *Jew. Lit.* pp. 184, 186; idem, *Hebr. Uebers.* pp. 520–525; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 2010–2013.

J.

**ALMALIA, JOSEPH:** Italian rabbi, of the beginning of the nineteenth century, whose responsa "Toḳfo shel Yosef" (The Strength of Joseph) were published in two parts at Livorno, in 1823 and 1855. His name is wrongly given as Almagia, by Mortara ("Indice Alfabetico," *s.v.*).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 672.

W. M.

**ALMALIḤ, JOSEPH B. AARON:** One of the patrons mentioned by Abraham Ankawa in the preface to his responsa, "Kerem Ḥemed" (Leghorn, 1869–71). Kaufmann regards him as the grandson of Jacob b. Joseph Almaliḥ, whose date may be fixed by an elegy composed by him on the persecution of the Jewish community at Morocco (1790). The persecution in question was, no doubt, due to the disturbed state of the country that ensued upon the death of Sultan Mulei Sidi Mohammed.

Bibliography: Kaufmann, *Zu den Marokkanischen Piutim*, in *Z. D. M. G.* l. 235 *et seq.*; *Rev. Ét. Juives*, xxxvii. 121; Steinschneider, *Jew. Quart. Rev.* xii. 196.

H. G. E.

**ALMANAC:** An annual table, book, or the like, comprising a calendar of days, weeks, and months. Among the Jews it was the holy prerogative of the patriarch or president of the Great Sanhedrin to fix the calendar and according to it proclaim the new moon. Witnesses who reported their having perceived the new moon were heard, their statements carefully examined, and perhaps compared with the result of some esoteric calculation. Hence the phrase "*sod ha 'ibbur*" (the mystery of the calculation), though it may perhaps apply altogether to the intercalation. These observations and researches gradually crystallized into a science, the oral traditions having been reduced to a literature on the Calendar (see Chronology).

*Luaḥ*, the Hebrew equivalent for Almanac, means literally a table or tablet. Most of the works on chronology naturally contained such a calendar. It included the proper designation of every day as part of the week as well as part of the month; the designation of the *parashah* (the weekly Sabbath portion of the Pentateuch); the dates of feasts and general and local fasts; furthermore, the exact date of the *molad* (new moon) and the *tekufot* (the quarter-days of the year), as well as the beginning and end of the *shealah* (the time when a short prayer for rain is added to the eighteen benedictions).

Quite another appearance is borne by calendars

which are calculated for more than one year, for a hundred years, or when they are meant to be perpetual. These must be classified as chronological literature. The Hebrew calendar contained originally no literary supplements, its only aim being to give a list in order of time of the days of the year. This changed, however, with the composition of the Jewish calendar in a European language. The nineteenth century introduced the literary annual which has become an almost indispensable part of the Almanac.

The Almanac first appeared as a tablet, then as a booklet, sometimes appended to the prayer-book or Pentateuch. In the synagogue the tablet was used exclusively. Written Hebrew calendars were easily lost; and, therefore, few have come down to us. But among the discoveries made in the Genizah of Cairo there are also some calendars, the margins of which are illuminated with arabesques. Only through the spread of the art of printing did this kind of literature grow up.

The first printed Almanac known came from the printing-office of di Gara at Venice, 1597. It is printed on a folio sheet. In towns where Hebrew printing-offices existed there appeared every year an Almanac on a single sheet or in a booklet. Thus almanacs have been annually published in the city of Prague since 1655, at Venice since 1670, and at Frankfort since about 1670. Owing to the great fire in the last-named city, 1711, the Almanac was published at Homburg; and from it was evolved the well-known Rödelheim Almanac, which is still being published there. Gradually these calendars were enlarged by the insertion of the memorable days in Jewish history, the civil dates, the Christian festivals, and the days of various fairs. Similar in composition and size are the bibliographically well-known calendars printed at Amsterdam since 1707, at Dyhernfurth since 1712, at Wilmersdorf since 1715, at Mantua since 1727, at Altona since 1738, at Berlin since 1739, and at Fürth since 1745. The Sulzbach Almanac contains not only all memorable days, among which it counts the fires at Prague (1689), Frankfort-on-the-Main (1715), Posen (1718), Nikolsburg (1721), but also the birthdays of the rulers and princes of Europe. Since 1758 a list of the most important highways has been added. The calendar printed at Cassel in 1790 gives a list of the Hesse-Cassel princely family and "information when all the mails at Cassel leave and arrive." The calendar of Metz gives also a list of the festivals and names of the months which were instituted by the French Revolution. The first Almanac which contained a literary supplement was published by J. Heinemann in Berlin, 1818–20, under the title "Almanach für die Israelitische Jugend," as the Oxford publication, "The Jewish Kalendar in the Year 5452" (1692), does not belong to this category.

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Jüdischer Volks-Kalender . . . herausg. im Auftrage der Zionistischen Vereinigung für Deutschland. Leipsic, 1896 and the years following.
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A. F.

**ALMANZA, ARON DE (or SELOMOH DE):** A Marano born at Salamanca, Spain, of Jewish parents. His first wife was Leonore de los Rios Sotte, whom he married in 1696 and with whom he obtained a dowry of "70,000 florins [$21,000, or £4,200] in money, 19,000 florins [$5,700, or £1,140] worth of jewels, and other presents." After her death he married a Christian woman. He migrated to England, and in 1703 he published, in English and Spanish, an account of his conversion, dedicated to Henry, Lord Bishop of London, entitled: "A declaration of the conversion of Mr. Aron de Almanza, a Spanish merchant, with his two children and nephew, from Judaism to the Protestant religion, according to the Doctrines of the Church of England, with his abjuration of the Jewish Rights (*sic*) and ceremonies," etc. In this work the author treats his former coreligionists very severely and, in a postscript, says that "Jewish rabbis, with the directors of the Jewish Synagogue and some other Jews in London," had spread a report to the effect that in Spain he had been a Catholic. He declares that he would be neither a

Catholic nor a Lutheran, believing in transubstantiation as little as in consubstantiation; and as for being a Calvinist, he would as lief have remained a Jew.

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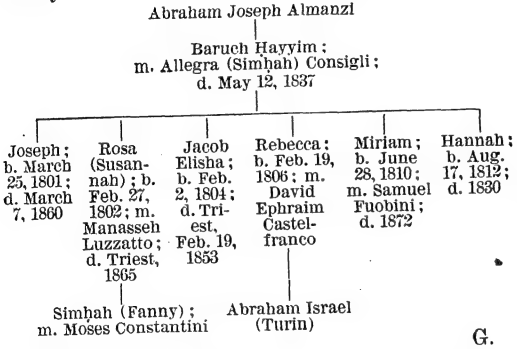
S. A. H.

**ALMANZI:** A family that, according to Luzzatto, derives its name from the city of Almansa in Murcia, Spain. The earliest member of the family of whom there is any knowledge is **Abraham Joseph Almanzi,** grandfather of JOSEPH ALMANZI. Abraham's son, **Baruch Ḥayyim Almanzi,** born in Scandiano, near Modena, Italy, was brought to Padua when quite young by Jacob of Triest. Baruch entered Jacob's business, living with him and his son Moses. He married Allegra (Simḥah) Consigli of Rovigo; and six children were the issue of the union. Baruch died May 12, 1837, and his wife, Feb. 2, 1857.

The following is a sketch pedigree of the Almanzi family:




G.

**ALMANZI, JOSEPH:** Bibliophile and poet; born at Padua, March 25, 1801; died at Triest, March 7, 1860. The eldest son of Baruch Ḥayyim Almanzi, a wealthy merchant; he received a good education by private tutors, one of whom was Israel Conian. According to the Italian custom, he began at an early age to write Hebrew poems on special occasions. At the age of twenty he was a devoted student of Jewish literature and an ardent collector of Hebrew books. Rare books and manuscripts that he could not purchase he copied. He had a good command over the Hebrew, Italian, Latin, German, and French languages, and is said also to have known Syriac. His tastes as a bibliophile were fed by the large and well-selected library formerly belonging to Ḥayyim Joseph David Azulai, which his father had bought from Azulai's son, Raphael Isaiah, at Ancona. This library was largely increased by Joseph Almanzi, its rare editions and manuscripts making it one of the most important in private possession. Its treasures were freely used by Luzzatto, Steinschneider, Zunz, etc. During the last few years of his life Almanzi lived at Triest, where he took a lively interest in all communal affairs. Here he died unmarried.

Few of Almanzi's poems have been published. He was a graceful writer, and, above all, a clever translator into pure Biblical Hebrew of the poems of the great Italian authors. After his death S. D. Luzzatto published a number of his Hebrew letters and of his poems, in a collection entitled "Yad Yosef" (The Hand of Joseph), Cracow and Triest, 1889.

Almanzi was the author of: (1) "Me'il Ḳinah" (The Robe of Mourning—a play on Isa. iix. 17), an elegy on Israel Conian (Reggio, 1824); (2) a biography of Moses Ḥayyim Luzzatto in "Kerem Ḥemed," vol. iii., reprinted by M. Wolf, Lemberg, 1879, together with Luzzatto's "La-Yesharim Tehillah"; (3) "Higgayon be-Kinnor" (A Reverie upon the Harp), a collection of poems on Judah di Modena and Isaac Abravanel and of translations from Savioli, Tasso, Phædrus, Petrarch, Vitorelli, etc. (Vienna, 1839); (4) an elegy on the death of Jacob Vita Pardo, printed together with S. D. Luzzatto's "Abne Zikkaron" (Prague, 1841; the copy of the inscriptions published by Luzzatto was made by Almanzi); and (5) "Nezem Zahab" (A Golden Ring), Hebrew poetry (Padua, 1858). He left a number of Hebrew poems in manuscript, among them translations from Horace (see "Bikkure ha-'Ittim," Vienna, 1845). Almanzi's family published in his honor a catalogue of his Hebrew library, which was compiled by his lifelong friend Luzzatto, who also wrote a preface. Luzzatto had already described the manuscripts of the collection in the "Hebräische Bibliographie" of Steinschneider (iv. 52, 121, 145; v. 20, 43, 101, 128, 144; vi. 49, 85, 141). The greater part of the manuscripts were bought by the British Museum; the collection of rare books found its way to the bookseller Frederik Müller in Amsterdam, and was bought in 1868 by the trustees of Temple Emanu-El in New York, who in 1893 presented it to the library of Columbia University.

Joseph Almanzi.
(Sketched from a photograph.)

BIBLIOGRAPHY: The notices in regard to the Almanzi family are taken from a Maḥzor in the Almanzi collection, on the fly-leaf of which the dates are inscribed in handwriting of both Baruch and Joseph Almanzi. R. Gottheil, *The Family Almanzi*, in *Jew. Quart. Rev.* iv. 500 *et seq.*; Steinschneider, *Hebr. Bibl.* iii. 30; S. D. Luzzatto, in *Yad Yosef*; *Cat. de la Bibliothèque . . . de feu Joseph Almanzi*, Padua, 1864, reprinted in *Yad Yosef, Monumenta Josephi* . . . with an Italian translation by Vittorio Castiglioni, 1869. On the collection of books Zunz, *Z. G.* p. 243; *Hebr. Bibl.* viii. 19; Geiger's *Jüd. Zeit.* iii. 218, 295; *Monatsschrift*, xiv. 146; Roest, *Catalog der Bücher, Handschriften . . . nachgelassen von Giuseppe Almanzi*, Amsterdam, 1868; M. Schwab, *Les Incunables Orientaux*, Paris, 1883. A number of letters to Almanzi will be found in S. D. Luzzatto's *Hebräische Briefe* . . . herausgegeben von E. Gräber, Przemysl, 1882.

D.—G.

**ALMAZAN (ALMAÇAN), MIGUEL DE:** A Marano of Saragossa, and private secretary to King Ferdinand of Aragon. He was burned at the stake on the accusation of being an adherent of Judaism. One month later, March 18, 1486, Manuel de Almaçan of Saragossa suffered the same fate.

M. K.

**ALMAZAN, PEDRO DE:** One of the conspirators against the inquisitor Pedro d'Arbuez. He escaped death by flight, but his wife Isabella, together with his brothers, Pedro junior and Manuel, were burned at the stake at Saragossa, January 25, 1487, while he himself was burned in effigy.

BIBLIOGRAPHY: *Libro Verde*, in J. Amador de los Rios, *Historia de los Judios*, iii. 628.

M. K.

**ALMEIDA, ISAAC:** Turkish rabbi and author; born in the latter half of the seventeenth century; died between 1723 and 1739. He was associate rabbi in Constantinople. His printed work, "Ḥiddushim we-Sheëlot u-Teshubot" (novellæ and

responsa), appeared as an appendix to "Shene ha-Meorot ha-Gedolim," a rare work by Elijah ben Judah Covo (Constantinople, 1739). After his death it was republished, edited partly by Joshua ben Joseph Chendali, publisher of the larger work mentioned, and partly by Almeida's son, Solomon. Almeida was living in 1723, as is attested by the fact that on page 18*a* of "Shene ha-Meorot" the work "Neeman Shemuel" is mentioned as having been recently printed; and this book appeared in Salonica in 1723. On page 15*a* it is mentioned that Almeida was associate rabbi (dayyan) in Constantinople.

Schiller-Szinessy, in the catalogue of the Cambridge manuscripts, p. 23, mentions an Isaac ben Solomon Almeida, who in a Bible manuscript of the fourteenth or fifteenth century was named as its owner. While he can not be positively identified as being of the family of Isaac Almeida, it is not impossible that such is the case.

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J. VR.

**ALMEIDA, LOPEZ D':** Head of the embassy sent by Alfonso V. of Portugal to Pope Sixtus IV., in the year 1472. His mission was twofold: to congratulate the pope upon his accession, and to inform him of the king's victory over the Moors of Arzilla, in Africa. Don Isaac Abravanel, who was prominent at the court, endeavored to induce the embassy at the same time to plead with the pope in favor of the Jews. He wrote to his Italian friend, Yehiel of Pisa, to perform all possible kindly offices toward Lopez d'Almeida and to win his good-will by impressing upon him the gratification of the Italian Jews at the generous attitude of Alfonso toward their coreligionists. The success of Abravanel's effort is doubtful (see SIXTUS IV.).

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H. G. E.

**ALMEMAR** or **ALMEMOR:** Corrupted from the Arabic *al-minbar*, "the chair," "the pulpit," is an elevated platform in the synagogue, on which the desk stands for reading the lessons from the Pentateuch and Prophets. In the synagogues following the Spanish ritual the prayers are also read from it.

THE ALMEMAR OR READING-DESK OF THE SYNAGOGUE AT FLORENCE, ITALY.

In Russia it still goes by its Talmudic name בימה, which is simply the Greek *βῆμα*, a speaker's tribune. Being the counterpart of the wooden pulpit from which Ezra read the Law to the assembled people who stood all around him (see Neh. viii. 4), its proper place seems to be in the middle of the synagogue (see the literature in "Ben Chananja," viii. No. 39, pp. 681–688; "Die Almemarfrage" by Leopold Löw, reprinted in "Gesammelte Schriften," iv. 93–107), but it has in modern times often been moved forward close up to the Ark.

L. N. D.

The Septuagint reading in the passage in Neh. is *βῆμα* for מגדל. In the *'Azarah*, or Temple hall, a *bema*, or wooden pulpit, was erected for the king when, every seventh year, he read the prescribed

section in Deut. xxxi. 10, 11 (Soṭah, Mish. vii. 8). The Alexandrian synagogues, also, had a wooden bema in the center (Suk. 51*b*). In both passages cited Rashi explains the word "bema" as "our almembra." In J. Weil's "Responsa," p. 147, it is called "altar" (see Berliner, "Aus dem Leben d. Deutschen Juden," 2d ed., p. 116, in which attention is called to "Or Zarua'," ii. 21, which latter, in turn, designates it also by the name "Katheder"). This term, however, goes further back. In "Rev. Ét. Juives," xxxiv. 299, Bacher calls attention to the קתדרא דמשה ("chair of Moses") mentioned by Aḥa, the Palestinian amora of the fourth century, in Pesik. ed. Buber, 7*b* (see Esther R. to i. 2 and Ex. R. xliii.). Bacher compares it with "the seat of Moses" in Matt. xxiii. 2. Under the same name, "the seat of Moses," an Almemar has been found by Father Gozani among the Jews of China, at Kai-Fung-Fu. It was described by him as "a large elevated seat in the middle of the synagogue, from which the Torah is read each Sabbath day" (see Mayer Sulzberger, "Rev. Ét. Juives," xxxv. 110).

So-called "Chair of Moses" in Synagogue at Kai-Fung-Fu, China.

(From "Jew. Quart. Rev.")

Regarding the question whether the Almemar must be in the center of the synagogue or not rabbinical authorities differ. Maimonides, "Yad ha-Ḥazakah" (Tefillah, xi. 3), Jacob Asheri, and Moses Isserles ("Oraḥ Ḥayyim," § 150, 5) hold the affirmative view, following Suk. 52*b*; while Joseph Karo in "Kesef Mishneh" to Maimonides, and all modern rabbis, with a few exceptions, hold the negative.

Bibliography: Leopold Löw, *Rabbinische Gutachten über Zulässigkeit und Dringlichkeit der Synagogen-Reformen*, in *Ben Chananja*, 1865, viii. 681–688; idem, *Gesammelte Schriften*, iv. 93–107. Opinions of Aub, Fassel, Frankel, Geiger, Hess, Herxheimer, Sam. Hirsch, Holdheim, Hamburger, Kahn, A. Kohn, Mannheimer, Maier, Neuda, Philippson, Schwab, L. Stein, Salomon, Shreinka, and Zipser, all in favor of placing the Almemar near the Ark.

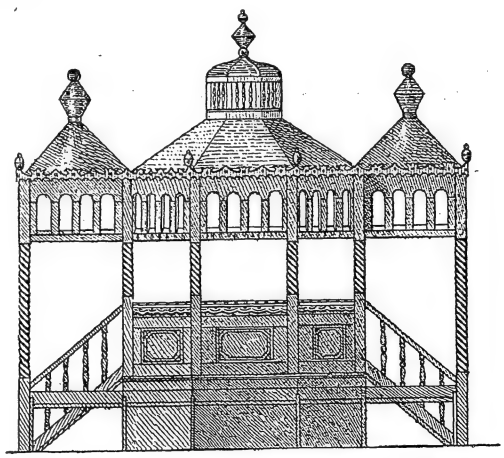
K.

**—Architecturally Considered:** The Almemar is generally rectangular in form, but sometimes the front or back is curved. The sides are open and are approached by steps, never less than three in number and sometimes more; and there are to be found various arrangements of railings or balustrades with lamps on the corner-posts. As a rule, wood is the material employed; but there are instances where marble and bronze are used. The desk is covered with rich drapery.

In the older synagogues, and in most orthodox ones, the position of the Almemar is invariably either in the center of the building or further back nearer the entrance. The space between it and the Ark is left open and entirely free of seats. Recently, however, the custom of combining the Almemar with the Ark has become general. The advantage of this is obvious: first, the service is not interrupted; secondly, a much larger area is secured for seats. So while tradition demands that the Almemar should stand by itself in the center of the floor, the practical necessity of a larger seating capacity has occasioned the adoption of the newer arrangement in the great majority of modern synagogues. At first the combination was made by simply moving the Almemar in its regulation form to a position immediately in front of the Ark. In this position, however, the reader could not face the congregation. Consequently the logical development of this scheme has resulted in enlarging the platform upon which the Ark rests, giving it capacity enough for the reading-desk and the pulpit, which latter is a separate structure often placed in front of the reading-desk on a slightly lower level.

In many of the Paris synagogues, and in the larger ones in New York, a fine decorative composition is the result of the combination of the Ark and Almemar. The synagogue in Munich is another example of this; and by the use of different levels and the arrangement of steps and balustrades great impressiveness and architectural interest are attained.

In the Florence synagogue, where the Almemar is near the Ark, no innovations are made except as to its position. It is constructed of richly inlaid wood; and the railings, which are of bronze, rest on a base of marble similar to that used for the floor and for the steps of the Ark. The pulpit is an independent structure, entirely separate, and is placed against one of the piers at the side of the building.



Almemar of Synagogue at Zabludow, Russian Poland.

(From Berson, "Kilka Slow.")

The Almemar in the Jewish synagogue at Kai-Fung-Fu in China—the oldest of which there is any knowledge—was a simple desk with the sides extended and the whole placed on a circular platform.

A. W. B.

**ALMEYDA, JOSE HENRIQUES DE:** A writer in Amsterdam in the early part of the eighteenth century. He published in Portuguese: "Anagrama Achrostica do Sagrado Nome de Tora, com hum Breve Discurso por Introito," Amsterdam, 1706. This was dedicated to D. Abraham Israel Suasso in Amsterdam, and consists of odes upon many words made by combining the letters of תורה (Torah). It is very rare indeed. He also published in the same language "Panegyrico Encomastico ao excell. Senhor D. Joaõ Gomez da Silva, Embaxadorextr. de Rey de Portugal, por Primeiro Plenipotenciario de paz à estas provincias de Holande," Utrecht, 1712; a volume of verse dedicated to Don J. G. de Silva, who had been sent as special peace plenipotentiary from the king of Portugal to the united provinces of Holland. The work is also extremely rare, not being found even in the Montezinos collection, so rich in Spanish and Portuguese works.

BIBLIOGRAPHY: Kayserling, *Biblioteca Española-Portug. Judaica*, p. 10.

J. VR.

**ALMILIBY, ADAM:** A Portuguese Jew who, together with Isaac Belamy, was appointed a farmer of the royal taxes in 1353 by King Alfonso IV. By virtue of this office both were exempted from wearing the Jew-badge, and were endowed with power to enforce the collection of the royal customs. During their term of office the Jews of Portugal were relieved of all imposts except the poll-tax.

BIBLIOGRAPHY: Mendes dos Remedios, *Os Judeus em Portugal*, p. 367.

M. K.

**ALMODAD** (Septuagint and Vulgate, read **Elmodad**): The eldest son of Joktan (Gen. x. 26, I Chron. i. 20). The meaning of the name is uncertain. The first element, "Al," may be the Arabic article, and the second perhaps a corruption of "Maudad" (see JOKTAN).

**ALMOHADES:** A Moorish dynasty in northwestern Africa and in Spain during the twelfth and thirteenth centuries. With the rise of the Almohades (Almuwaḥḥidin) dynasty, a radical change was suddenly apparent in the territories which it succeeded in bringing under its scepter. Religious laxity had penetrated the western parts of the Moslem world to such an extent that the most important tenets of the faith were utterly neglected. Being consummate theologians and imbued with the spirit of uncompromising orthodoxy as taught by Al-Ghazzali, the Almohade rulers initiated a reaction of the most thoroughgoing kind. The new state of things was felt by the Jews as soon as 'Abd al-Mu'min, the second Almohade prince, took Morocco in 1149, and not long afterward those of Mohammedan Spain were also made to feel the difference. It was only one of the consequences of the renewed rigidity of the law that non-Moslems should not be tolerated in the Almohade states. The Jews and Christians had to choose between conversion to Islam and emigration. Synagogues and churches were either destroyed or changed into mosques. Many people left their homes, others agreed to pronounce the formula of the Moslem

**Forced Conversion to Islam.**

ALMEMAR OF ASHKENAZIC SYNAGOGUE, JERUSALEM.
(From a photograph by the American Colony, Jerusalem.)

creed, while secretly continuing the observance of their own religion. In accordance with the established practise the merely formal adoption of Islam was deemed sufficient by the early Almohade rulers; and, as Moslem doctrine emphasized the unity of God in its most stringent fashion, many Jews thought it only a small transgression to so acknowledge in addition Mohammed as a prophet. In order to prevent the harm which it was felt must ultimately result from such a notion, Maimun b. Joseph, the father of Maimonides, who at that time had settled at Fez with his family, wrote his "Epistle of Consolation" in which he advised his brethren not to lose heart and faith. In the same cause his son Moses wrote his "Letter concerning Conversion," to encourage those who felt the gravity of even this outward desertion from the faith of their fathers.

But such proceedings did not remain unnoticed by the later Almohade princes, who were not satisfied with the mere utterance of a religious formula. Abu Yusuf Ya'ḳub Almansur, the fourth Almohade prince, suspecting the sincerity of the converted Jews, forced them to don a distinguishing garb, consisting of a black tunic with long sleeves, and a yellow scarf as head-covering. His successor Abu Abdallah changed the color of the gaberdine also to yellow. Before the middle of the thirteenth century the power of the Almohades was broken in Spain; but in northern Africa the lot of the Jews continues a hard one, even down to the present day, as a result of the Almohade reaction.

Bibliography: Grätz, *Gesch. d. Juden*, vii. 23, 98; for the Almohades in general, see Goldziher, *Materialien zur Kenntniss der Almohadenbewegung in Nord-Africa*, in *Z. D. M. G.* xli. 30-140; *Die Bekenntnissformeln der Almohaden*, ibid. 168-171, and the authorities there cited. On Maimun's letter, see Introduction to Simmonds' edition in *Jew. Quart. Rev.* ii. 62, 335 *et seq.*

H. Hir.

**ALMOLI, ALMULI,** or **ALMALI:** A Spanish-Jewish family name derived from the Arabic *al-mu'alli* ("the one who raises up"). In addition to those referred to in the following articles two other members of the family are known. A **Salomon Almuli** is mentioned in a Barcelona list for the year 1262 (Jacobs, "Sources," No. 212, p. 16). In a similar list occurs the name of **Gento Almuli of Calatyud** (Kayserling, "Jew. Quart. Rev." viii. 492).

G.

**Jesse Almoli:** Son-in-law of Rabbi Meir, of Boton, whose collection of responsa he arranged for publication in the year 1660. M. K.

**Nathaniel b. Joseph ibn Almoli:** A physician of Saragossa, Spain, at the end of the thirteenth century. He translated Maimonides' commentary on the fifth Order ("Ḳodashim" = sacred things) of the Mishnah from the original Arabic into Hebrew. In November, 1296, Rabbi Simḥah was sent by the Jewish community of Rome to Spain to obtain a Hebrew version of the commentary; and he was advised by Solomon ben Adret to procure a capable translator in Saragossa. A copy of the full commentary on the first five Orders was to be found only in that town; and as the first Order had already been translated by Alḥarizi, and the second and third by scholars in Huesca, there remained for the scholars of Saragossa only the fourth and fifth Orders. On Simḥah's arrival at Saragossa Almoli expressed his willingness to undertake the translation of one Order; and the fifth was assigned to him.

Unfortunately for the work, Almoli had not mastered the neo-Hebrew language; he had a defective manuscript to decipher, and, as he himself admits, he was not an experienced Talmudist. Furthermore, through want of care in copying, the translation has come down to modern times in a most deplorable condition. Almoli lacked utterly the faculty of adapting the correct Hebrew words to the Arabic originals, a faculty possessed in an eminent degree by Alḥarizi and the Tibbonides. Frequently Almoli's style is clumsy, and his expressions are often vague; therefore, his plea for indulgence is not altogether without reason. With all these defects, the translation still has the merit of first rendering this celebrated commentary accessible to those unacquainted with Arabic.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2051; idem, *Hebr. Uebers.* ii. 925; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 254, 420.

J. Vr.

**Solomon b. Jacob Almoli (Almuli):** Physician and Hebrew author of the sixteenth century; lived in Turkey, probably in Constantinople. As a physician he seems to have enjoyed quite a reputation, but he is better known as a Hebrew grammarian. In 1517 he wrote an introductory ode to Elisha b. Abraham b. Mattathia's "Magen David," which was a defense of Ḳimḥi's grammatical system against Profiat Duran's criticism. Shortly after, he published "Halikot Shewa," a grammatical essay upon the *sheva* (Constantinople, 1519). He also wrote "Meassef Lekol ha-Maḥanot" (The Collector from All Camps) (no date or place), which was, in a way, a prospectus for a Jewish encyclopedia. (The book is extremely rare; the Bodleian possesses only a manuscript copy of a part. Neubauer, "Cat. Bodl. Hebr. MSS." No. 1936, 4.) Best known and oftenest printed of all his works is his "Pitron Ḥalomot" or "Mefasher Ḥelmin" (Solution of Dreams), a dream-book, in which he explains all passages in the Talmud referring to dreams or their interpretation. It consists of three chapters upon the interpretation of dreams and upon the averting of evil dreams, and was first published in Salonica, about 1516. It was republished in 1518 in Constantinople, then later in Cracow; was printed in Amsterdam by Manasseh ben Israel, and in 1694 appeared in a Judæo-German translation. He also wrote a philosophical treatise upon the nature of the soul and its immortality, entitled "Sha'ar ha-Shem he-Ḥadash," Constantinople, 1533. He appears to have become a man of wealth in later years, for he published at his own expense numerous grammatical works. Thus in 1529 he published Ibn Ezra's "Yesod Mora," and in 1530 the work "Sefat Yeter" by the same author. To an edition of Ibn Yaḥyah's "Leshon Limmudim" in 1542 he supplied an introductory poem beginning with the words "Reu Sefer." Outside of the frequently reprinted "Pitron Ḥalomot," his other works are extremely rare.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2281; Carmoly, *Hist. des Médecins Juifs*, p. 159; Dukes, *Zur Rabbinischen Sprachkunde*, p. 70; *Literaturblatt des Orients*, xi. 265; Landau, *Gesch. d. Jüdischen Aerzte*, p. 85; Conforte, *Ḳore ha-Dorot*, 34*a*; Wolf, *Bibl. Hebr.* i. 1041, No. 1960.

J. Vr.

**ALMOLIK (ALMALIK), ABRAHAM BEN JUDAH ELIMELECH.** See Abraham ben Judah.

**ALMON:** A city in the territory of Benjamin given to the priests (Josh. xxi. 18); now called 'Almit. Found also in the corresponding list of I Chron. vi. 45 [A. V. 60], but there called Alemeth.

G. B. L.

**ALMOND** (שָׁקֵד): A term applied to a tree (Jer. i. 11, Eccl. xii. 5), to a fruit (Gen. xliii. 11, Num. xvii. 23 [A. V. 8]), and to a bud or flower (Ex. xxv. 33,

xxxvii. 19). Once (Gen. xxx. 37) the same tree is called *lûz*, its name in Aramaic, Arabic, and Ethiopic. The almond is the *Amygdalus communis* (L.), of the order *Rosaceæ*. Its Hebrew name (*sheḳed*) is derived from a stem meaning to "waken" or "watch," to which Jeremiah makes reference in his use of it (Jer. i. 11). The name is said to have been given because it was the first tree to awaken from the sleep of winter; but it more probably expresses its color or some other physical quality. About January the bare tree, still devoid of leaves, is suddenly covered with blossoms an inch or an inch and a half broad. The petals, pink at the bottom, become white at the top, producing the effect of a perfectly white tree. It is a native of western Asia. The fruit was considered a delicacy (compare Gen. xliii. 11). In Eccl. xii. 5 it is used metaphorically, according to most interpreters, of an old man's gray head.

G. A. B.

**ALMON DIBLATAIM:** A stopping-place in Moab in the Israelites' journey from Egypt (Num. xxxiii. 46, 47). Called Beth Diblataim in Jer. xlviii. 22. G. B. L.

**ALMORAVIDES (AL-MURABATIN):** A Moorish dynasty in northwestern Africa and in Spain in the eleventh and twelfth centuries. The rise of this dynasty marked a new epoch; for the first time non-Arab rulers occupied a Moslem throne. Yusuf ibn Tashfin, the founder of this dynasty, did not even understand Arabic. He was, therefore, unacquainted with many traditions and customs of Moslem government, but was also free from Moslem prejudices. Religious observances were anything but rigid; the treatment of non-Moslem subjects was, therefore, dictated by liberal principles. Yusuf was of a kind disposition and a lover of justice, and the Jews under his sway had little to complain of. In Africa he indirectly provided new homes for them by founding Morocco and Tlemçen (1062), and no doubt also brought about a welcome change for many Jews living in Spain when he conquered the Ommiades. Only on one occasion is he said to have threatened the Jews of Lucena with compulsory change of faith; but they ultimately bought him off with large sums of money. Under the rule of his son Ali (1106–43), when the Almoravides were at the height of their power, Jews occupied important posts. The poet Solomon Al Mu'allim (Abu Ayyub), praised by Alḥarizi for his great talent, was his physician. Among other prominent Jews was the physician Abraham ben Meir ibn Kamnial (Abu al-Ḥasan), to whom Judah ha-Levi (who spent the years of his training in a place belonging to the rulers) dedicated seven poems, Isaac (Abraham) ibn Muhajir, and Solomon ben Farusal (Ferrisol). The Almoravide dominion soon declined, and was superseded in Spain by that of the ALMOHADES in 1149. H. H.

**ALMOSNINO:** A distinguished Jewish family originally dwelling in Aragon. The name, according to Jellinek (see Steinschneider, "Cat. Bodl." No. 6430), is derived from the Arabic and denotes "an orator." The following members of the family are those best known to fame:

**Abraham Almosnino:** Father of Joseph, a physician, and Ḥayyim. He and **Abraham Canombrial** were grandfathers of the mother of Moses Almosnino, and were burned at the stake by the Inquisition (Steinschneider, "Cat. Bodl." col. 1771).

**Ḥasdai Almosnino:** Rabbi in Tetuan. He is the author of "Mishmeret ha-Ḳodesh" (The Holy Charge), a supercommentary on Rashi's commentary on the Pentateuch, published at Leghorn, 1825; and "Ḥesed El" (The Mercy of God), a series of annotations upon Biblical and Talmudical passages, published at Leghorn, 1826.

**Isaac Almosnino:** Rabbi at Gibraltar and later ḥakam of the London Spanish and Portuguese congregation (Bevis Marks); died in 1784.

**Isaac Almosnino:** Named as the author of a translation of Aristotle's "Ethics" into Hebrew (see Kayserling, "Bibl. Esp.-Port. Jud." p. 11); but in all probability he has been confused with Moses Almosnino.

**Joseph Almosnino:** Son of Isaac and grandson of Moses b. Baruch Almosnino; born 1642; died at Nikolsburg, Moravia, in 1689. He was rabbi at Belgrade, and author of numerous responsa, collected by his son Isaac under the title "'Edut bi-Yehosef" (Testimonies in Joseph) and published at Constantinople, 1711–33.

**Moses b. Baruch Almosnino:** Distinguished rabbi; born at Salonica, 1510; died in Constantinople about 1580; elected rabbi of Neveh Shalom community of Spanish Jews in that city in 1553, and of the Liwyat Ḥen congregation in 1560. He was eminent alike for knowledge of rabbinical matters and for scholarship in the science of his day, particularly natural physics and astronomy, furnishing commentaries upon many treatises translated from the Arabic and Latin. In 1565 he successfully represented his brethren at an audience with the sultan Selim II., petitioning for the confirmation of their civil rights. He wrote, in 1570, a rather prolix Hebrew commentary on the Biblical "Five Rolls," under the title "Yede Mosheh" (The Hands of Moses); also an exposition of the Talmudical treatise "Abot" (Ethics of the Fathers), published at Salonica in 1563; and a collection of sermons delivered upon various occasions, particularly funeral orations, entitled "Meammez Koaḥ" (Reenforcing Strength). These were published in Hebrew by his son Simon, the expense being defrayed by two other sons, Abraham and Absalom. Another Hebrew work by Almosnino was "Tefillah le-Mosheh" (The Prayer of Moses), an apologetic work on the Pentateuch, published at Salonica in 1563, and republished at Cracow in 1598 and 1805. In Spanish he wrote a homiletic work, "Regimiento de la Vida," which treats among other things of the origin of good and evil, the influence of the stars, Providence, the moral life, education of children, and freedom of the will. To this was appended a chapter on "Dreams, Their Origin and True Nature," written, as it is stated, at the request of Don Joseph Nasi, duke of Naxos. Although written in Spanish, the work was printed in Hebrew characters at the press of Joseph Jaabez, Salonica, 1564, and was republished at Venice in 1604, and at Salonica in 1729. An appendix of five pages contains a list of difficult Spanish words, occurring therein, translated into Hebrew. An edition in Spanish letters was published by Samuel Mendes de Sola and associates in Amsterdam, 1729, dedicated to Aaron David Pinto. This work is considered by Sanchez to be one of the rarest in the Spanish language. A historical work by Almosnino, "Extremos y Grandezas de Constantinopla," also in Spanish with Hebrew characters, was transliterated and republished by Jacob Cansino, Madrid, 1638.

According to Steinschneider ("Hebr. Uebers." p. 215), Moses Almosnino was also author of a commentary upon Aristotle's "Ethics." Carmoly (p. 12) mentions it under the title of "Pene Mosheh" (The Face of Moses), stating that it was written by Moses at Palestria near Salonica, and that his son Simon, after his father's death, desired to publish it (1584).

**Samuel Almosnino:** Rabbi at Salonica in the

sixteenth century. He was the author of a commentary on some of the minor prophets, published among the rare commentaries, in Moses Frankfurter's large Bible, Amsterdam, 1724–27; also of a commentary on the Pentateuch, with particular regard to Rashi's commentary.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 841, 1445, 1770–1773, 2404; idem, *Hebr. Uebers.* p. 124; Fürst, *Bibl. Jud.* i. 40; Kayserling, *Bibl. Esp.-Port. Jud.* pp. 10, 11; Carmoly, *La Famille Almosnino* (reprinted from *L'Univers Israélite*, 1850), in *Literaturblatt des Orients*, xii. 619; Sanchez, *Poesías Castellanas Anteriores al siglo*, xv. pp. 185 *et seq.*; *Jew. Quart. Rev.* xi. 136; Grätz, in *Monatsschrift*, xiii. 23 *et seq.*

F. DE S. M.

**Solomon Almosnino:** Secretary to the Bevis Marks Synagogue (Sephardic), in London, England; born Sept. 5, 1792; died in London, 1878. He was descended from an ancient Spanish family, his grandfather, who was chief rabbi of Gibraltar, having migrated to England in the middle of the eighteenth century. In the year 1814 Almosnino was appointed clerk to the secretary of the Bevis Marks Synagogue, and on the death of the secretary, in 1821, was elected his successor. He practically managed the affairs of the congregation; and its entire funds passed through his hands. He was concerned in all the historical events of his community for half a century. Being entirely bound up in his work, all his hopes, fears, and aspirations were concentrated in the *mahamad*-room (vestry-room) at Bevis Marks. His modest and unassuming kindness won for him the respect and friendship of all sections of the community.

Solomon Almosnino.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, January, 1878.

G. L.

**ALMS:** A word derived from the Greek ἐλεημοσύνη (mercifulness), used by Greek-speaking Jews to denote almost exclusively the offering of charity to the needy, from a feeling of both compassion and righteousness (*ẓedaḳah*). (See LXX. on Prov. xxi. 21, and Dan. iv. 24.) The word "almsgiving," however, is far from expressing the full meaning of the Hebrew ẓedaḳah, which is, charity in the spirit of uprightness or justice. According to the Mosaic conception, wealth is a loan from God, and the poor have a certain claim on the possessions of the rich; while the rich are positively enjoined to share God's bounties with the poor. A systematic mode of relief of the needy was, therefore, provided by the law and by the institutions of the synagogue (see CHARITY). But all these provisions could not entirely remove want. "The poor shall never cease out of the land," says the lawgiver, and commands: "Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. xv. 11). In the course of time the giving of Alms out of mere pity and without regard to the permanent relief of the recipient, became a meritorious practise, possessing, like sacrifice, the power of atoning for man's sins, and redeeming him from calamity and death. The verse Prov. xi. 4 (compare xvi. 6, xxi. 3) was expounded in this sense: "Water will quench blazing fire; so doth almsgiving make atonement for sins." "Lay up alms in thy store-house; it shall deliver thee from all affliction" (Ecclus. iii. 30, xxix. 12).

**Talmudic Conception.**

Accordingly, King Nebuchadnezzar is told by Daniel: "Break off thy sins by righteousness [ẓedaḳah—almsgiving] and thine iniquities by showing mercy to the poor" (Dan. iv. 27), and both Daniel and the king become models of charity (Midr. Zuṭṭa, Cant., ed. Buber, p. 21). (See ALTAR.) The entire story of Tobit is a lesson on almsgiving and its redeeming powers (Tobit, i. 3, 16; ii. 14; iv. 7–11; xii. 8, 9). "Alms deliver from death and purge away all sin" (compare Prov. xi. 4); whence the custom of giving Alms at funerals (see ẒEDAḲAH BOX). "Every one who occupies himself with charity shall behold the face of God," as it is written (Ps. xvii. 15, *Heb.*): "I behold Thy face by almsgiving" (*ẓedeḳ*; see Midr. Teh. *l.c.*, B. B. 10*a*). Almsgiving, prayer, and fasting constituted the three cardinal disciplines which the synagogue transmitted to both the Christian church and the Mohammedan mosque (see Tobit, xii. 8; and compare Matt. vi. 1–18; and the Koran, where almsgiving, called *zakat* (Aramaic *zakuta*), or *sadaḳa* (ẓedaḳah), is always mentioned in connection with prayer (sura ii. 40, 104; ix. 54). The Mandæans, too, made almsgiving (*ẓidka*) and fasting the means of obtaining eternal life and bliss (see Brand, "Mandäische Schriften," pp. 28 *et seq.*). According to Rab Assi of the third century, "almsgiving is equal in value to all other commandments" (B. B. 9*a*; compare Luke, xv.): "It saves man from sudden, unnatural death and the soul from doom" (R. Johanan, B. B. 10*a*, after Prov. x. 2): "Almsgiving is more than any sacrifice, though personal charity is superior even to almsgiving" (R. Eleazar, Suk. 49*b*). R. Eleazar states also that it should precede prayer, taking Ps. xvii. 15 also to mean, "After almsgiving I shall behold Thy face," B. B. 10*a*. Likewise each fast-day was virtually an occasion for almsgiving, as the day's offerings were handed over to the poor (Ber. 6*b*). Compare Midr. Zuṭṭa, Cant., ed. Buber, p. 21: "The Israelites fast and give their food and that of their children to the poor"—quoted by Origen, "Homilies to Leviticus," x. (see also Aristides, xv. 9).

"Almsgiving is a powerful paraclete (mediator) between the Israelites and their Father in heaven; it brings the time of redemption nigh" (B. B. 10*a*).

**The Gift of King Monobazos.**

In allusion to the various Biblical passages concerning ẓedeḳ and ẓedaḳah —righteousness in the sense of almsgiving—Tosef., Peah, iv. 20 (also B. B. 12*a*) narrates a story of King Monobazos, the husband of queen Helena of Adiabene, who lived about the year 18. He is in the legend probably confounded with his son Izates, who, after his father's death, became a convert to Judaism, and sent—in addition to the rich gifts of his mother—large sums to Jerusalem for the relief of the poor (Josephus, "Ant." xx. 2, § 5). "When the generous gifts he had bestowed upon the poor, in the time of great famine, provoked the protests of his brothers, who reproached him for having thus squandered what his royal ancestors had gathered together, he replied:

"My ancestors laid up here on earth; I in heaven (Ps. lxxxv. 12);
My ancestors laid up treasures where the human hand can reach them; I, where no human hand can reach them (Ps. lxxxix. 15);
My ancestors laid up treasures that bear no fruit; I, such as bear fruit (Isa. iii. 10);
My ancestors laid up treasures of Mammon; I, treasures of souls (Prov. xi. 30);

My ancestors gathered and will not reap the benefit; I have gathered and shall reap the benefit (Deut. xxiv. 19–22);
My ancestors laid up treasures for this world; I, for the world to come, as it is said (Isa. lviii. 8): 'Thy righteousness [almsgiving] shall go before thee and the glory of the Lord shall be thy rearward.'"

This contrast between the treasures of unrighteous Mammon (Prov. x. 2) and the treasures of righteousness laid up for the world to come (Isa. xxxiii. 6; see the translation in the Septuagint and Shab. 31*a*) is also alluded to in a similar utterance of Jesus, in Luke, xii. 33, 34; Matt. vi. 19–24: "Sell what ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is [whether of unrighteousness or righteousness] there will your heart be also [your soul—in the world to come]." Here follows in Matthew the passage of the single (sincere) eye and the evil eye, misplaced in Luke, xi. 34–36, which recalls several similar rabbinical utterances: "He that gives a free offering should give with a well-meaning [unbegrudging] eye" (Yer. B. B. iv. 11); whereas the rich man who shows an evil (begrudging) eye to the collectors of Alms, will lose his riches (according to Eccl. v. 12, Ex. R. xxxi.). Compare Paul in II Cor. ix. 7–9: "God loveth the cheerful giver," with B. B. 10*b* in connection with Ps. cxii. 9, God lavishes his bounty in the same measure as men give. Thus also R. Eleazar referring to Hosea, x. 12: "The kindness displayed in the giving of alms decides the final reward" (Suk. 49*b*). "Therefore no disciple of the wise should live in a city where there is no alms-box" (Sanh. 17*b*). Almsgiving should, therefore, be done in secret (Eleazar, B. B. 9*a*; Derek Erez Zuṭṭa, ix. 4, after Prov. xxi. 14), and not before men, for "he who gives before men is a sinner," as it is said, that God shall bring also "the good deed before his judgment" (Eccl. xii. 14, Ḥag. 5*a*, Shab. 104*a*, B. B. 10*a*). In view of the current exposition (see Sifre on the passage) of Deut. xv. 10, "Let not thine eye be evil against thy poor brother . . . thou shalt surely give him," as meaning "thou shalt surely give him—him directly—and no one shall stand between him and thee," the Essaioi or Essenes ("the secluded ones") had their treasury in a chamber of their own in the Temple, so that both the giving and the taking should remain unobserved (Mishnah Sheḳ. v. 6). Such a "chamber of the Essenes" (silent or modest ones) לשכת חשאים existed in every town in order that the poor of good families should be enabled to receive their support in seclusion (Tosef., Sheḳ. ii. 16).

**God and Mammon.**

In the same spirit Jesus, in the "Sermon on the Mount" (Matt. vi.) says: "Take heed that ye do not your alms [zedaḳah—righteousness] before men to be seen of them, otherwise ye have no reward of your Father which is in heaven." The Temple "treasury" in the story of the widow's mite (Luke, xxi. 2; Mark, xii. 41; compare Josephus, "Ant." xix. 61, "B. J." v. 2) into which rich and poor cast their gifts, consisted of thirteen trumpet-like receptacles of brass, so shaped to prevent dishonest people from taking out coins while pretending to cast them in (Sheḳ. v. 1 and Yer. 49, 3; 50*b*. For later times compare 'Er. 32*a* and Giṭ. 60*b*). The words of Jesus, "This widow hath cast in all the living that she had," refer to Lev. ii. 1, as interpreted by the rabbis (Lev. R. 3), "The poor widow bringeth her very life [*nefesh*] in her little 'meat-offering,'" and are an exact parallel to the story of the widow and the priest, or the poor and King Agrippa, given in the Midrash as illustrations. But while the gifts cast into the receivers were intended for Temple use and not for charity, the fact that the term *ḳorban* (sacrifice for the treasury) was retained for "charity" in Christian communities until the third century ("B. J." ii. 4; Mark, vii. 11, "Apost. Const." ii. 36; Cyprian, "De Oper." and "Eleemos." xiv.) shows that it was actually treated like the Temple gifts. Even the trumpet-shaped alms-holders seem to have been retained in the Church until the beginning of the fourth century, judging by the term *conchæ* (conch-shells) applied to the charity treasury (see Mehlhorn, "Aus den Quellen der Kirchen-Gesch." i. 27, note 10; against Ratzinger und Kraus quoted in Uhlhorn, "Christl. Liebesthätigkeit," p. 399). At any rate it is with an allusion to the trumpet-like form of the alms-box that Jesus said (Matt. vi. 2 *et seq.*): "Therefore when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and [at the public fasts] in the streets, that they may have glory of men. . . . Let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father, which seeth in secret, himself shall reward thee openly." The latter sentence may refer to Prov. xi. 21 (*yad le-yad* = "hand to hand") interpreted by the rabbis (Soṭah, 4*b*, 5*a*) as alluding to the giving of charity in secret. Compare also the Mandæan teaching (Brand, "Mandäische Schriften," pp. 28, 64):

**The Alms-Boxes.**

"If you give alms do not do it before witnesses. If you give with the right hand, do not tell it to your left; if you give with the left, do not tell it to your right. Any one who giveth and has witnesses, it shall not be accounted to him."

Almsgiving is regarded as an offering brought to God:

"They that give alms to the poor, give it to Me," says God, for it is said: "My korban, My bread" (Num. xxviii. 2). Surely God needs no bread, nevertheless He says: "I count your gifts as though you were My children supporting their father" (Midr. Zuṭṭa, Cant., ed. Buber, p. 23; compare the exact parallel in Matt. xxv. 45, where Jesus speaks simply in the name of God, the Father of all).

The abuse of almsgiving made itself felt occasionally in Talmudic times. "He who takes alms by deception, or without need of the same, will finally go to ruin," says an old Baraita (Ket. 68*a*). Compare Ecclus. xii. 1–6: "When thou wilt do good, know to whom thou doest it. Give unto the good and not unto the sinner" (compare "Didache," i. 5, 6). Still, says R. Eleazar (Ket. 68*a*): "Let us be thankful that there are deceivers among the needy, to excuse us somewhat for the guilt which the many uncared-for bring upon us."

**On Giving Alms.**

To give Alms only to such as are worthy was therefore made an object of special solicitude. "When given to undeserving persons it is not a meritorious act, receiving reward" (B. B. 9*b*). "Happy he that considereth the poor," says the Psalmist (Ps. xli. 2); not "he that giveth." This is an admonition to us to take personal interest in him and not simply to give him Alms (Lev. R. xxxiv.).

"He hath dispersed, he hath given to the poor; his righteousness [almsgiving] endureth forever" (Ps. cxii. 9). Compare Talmud Kallah: "What shall men do in order to acquire wealth for their children? Let them do the work of heaven by dispensing alms among the poor," in accordance with Ps. cxii. 9, and Yalḳ. to Prov. xi. 24: "He that lavisheth bountifully shall increase his wealth, and he that giveth sparingly shall see his fortune decrease."

In the course of time, almsgiving gave way to organized charity. See Charity.

Bibliography: D. Cassel, *Die Armenverwaltung des Alten Israel*, 1887.

K.

**ALMUG.** See ALGUM.

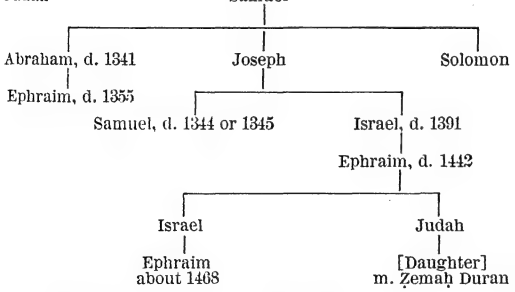
**ALNAHARWANAI (אלנהרואנאי), JOSE:** A Hebrew scholar of the gaonic period; probably of Nehardea. He is the author of a rimed alphabetical treatise in Hebrew on the Jewish calendar, printed in "Kerem Ḥemed," part ix. This poem is interesting for the light it throws on the history of the Jewish calendar as well as on the history of neo-Hebrew poetry.

BIBLIOGRAPHY: Steinschneider, in Ersch and Gruber, *Encyclopädie*, § 2, xxxi. 104; Harkavy, *Zikkaron la-Rishonim*, v. 115–118.

M. K.

**ALNAKIF, ISAAC BEN JOSEPH:** Liturgical poet of the thirteenth century (in Spain?), who composed a *zulat* (liturgical poem between the Shema' and 'Amidah) for the Passover service (see Zunz, "Literaturgesch." p. 504; "Jew. Quart. Rev." xi. 310). W. M.

**ALNAQUA:** An important family of Spanish Jews, the first mention of whom occurs late in the twelfth century. In Hebrew the name is written אלנאקוה or נקוה. It is the same as אנקווה or אנקאווא, though Steinschneider seems to be of a different opinion. In modern works the name appears as Alnaqua, Alnequa (Zedner), Aluncawi (Kayserling), and Ankoa. Originally from the Iberian peninsula, members of the family spread to northern Africa and Turkey, where by marriage they became related to the Durans and Benvenistes. The first two of whom mention is made are Judah and Samuel, who fell victims to court slanders in Toledo about the year 1200. The three brothers, Abraham, Joseph, and Solomon, who lived in the fourteenth century, came each to an untimely end: the first was assassinated (1341); the other two were cut off by the plague a few years later. In the fifteenth century the Alnaquas settled in northern Africa, where they became the leaders of the communities. From Zunz's notes the following genealogical tree may be traced:




In the sixteenth and seventeenth centuries the Alnaquas are to be found in Turkey, prominent as scholars and philanthropists. In the nineteenth century Abraham ben Mordecai Ankawa was a Halakist of some renown in Morocco (Steinschneider, "Hebr. Bibl." i. 113).

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 435–436; Solomon ibn Verga, *Shebet Yehudah*, ed. Wiener, p. 27; Kayserling, *Sephardim*, p. 114; Steinschneider, *Jew. Quart. Rev.* x. 132, xi. 310.

M. B.—G.

**Ephraim ben Israel Alnaqua (Alnucawi, Ankava, Ankoa;** called **Rab** in Africa): Physician, rabbi, and theological writer; founder of the Jewish community at Tlemçen, North Africa, in which place he died in 1442. According to a legend, Alnaqua escaped from the Spanish Inquisition, which had martyred his father and mother at the stake, and came to Africa mounted on a lion, using a serpent as a halter. Azulai refers to him as a miracle-worker. Alnaqua succeeded, after all other physicians had failed, in curing the only daughter of a king of the family Beni Zion. Refusing the reward of gold and silver offered him by the king, he begged only that the Jews living near Tlemçen might be united in it. In this way the community was formed. Alnaqua's first care was to establish a large synagogue: this is still in existence, and bears his name. Above the rabbi's chair, on which the verse Jer. xvii. 12 is engraved, a lamp burns perpetually. Alnaqua's grave, surrounded by those of his family, is in the old cemetery: it is sacred to North African Jews, and is frequently visited by pilgrims from all Algeria.

Alnaqua had two sons, Israel and Judah. The latter lived at Oran, Mostaganem, and, later, at Tlemçen, and became the father-in-law of Ẓemaḥ Duran. Alnaqua wrote for his elder son Israel "Sha'ar Kebod Adonai" (Entrance to the Glory of God), containing answers to the criticisms of Naḥmanides on the "Moreh" of Maimonides. Manuscripts of this work exist in the Bodleian Library, Oxford. He wrote, also, some religious hymns.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, p. 599; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 939, 2; 1258, 2; *Revue Africaine*, 1870, pp. 377–383; Zunz, *Z. G.* p. 435; idem, *Literaturgesch.* p. 524.

S.

**Israel ben Joseph Alnaqua:** Ethical writer and martyr; lived in Toledo, Spain; died at the stake, together with Judah ben Asher, in the summer of the year 1391. He is the author of an ethical work in twenty chapters, entitled "Menorat ha-Maor" (Candlestick). The work commences with a long poem, an acrostic on the author's name. Then follows a preface in rimed prose. The introduction to each chapter is headed by a poem, giving the acrostic of his name, Israel. It was printed in 1578. A manuscript of it is in the Bodleian. An abridgment of it was published at Cracow, 1593, under the title "Menorat Zahab Kullah" (Candlestick Wholly of Gold). It is divided into five sections, which contain observations (1) on laws in general; (2) on education; (3) on commerce; (4) on the behavior of litigants and judges in court; (5) on conduct toward one's fellow men. This is supplemented by a treatise, שפת אליהו רבה, consisting of Talmudic and midrashic sayings and maxims, which has been published in German (Hebrew characters) in Wagenseil's Belehrung der Jüd.-Deutschen Red- und Schreibart," Königsberg, 1699.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 435; Benjacob, *Oẓar ha-Sefarim*, p. 337, No. 1436; Steinschneider, *Cat. Bodl.* No. 5447; S. Schechter, *Monatsschrift*, xxxiv. 114, 234.

M. B.

**Yom-Ṭob Alnaqua:** Talmudist and author; lived at Salonica in the eighteenth century; author of שביתת יום טוב, containing, (1) Responsa on the four Ṭurim; (2) novellæ on various Talmudic treatises; (3) observations on the language of Maimonides and of the Ṭurim; and (4) homilies (Salonica, 1788).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 565.

J. S. R.

**ALNUCAWI, EPHRAIM.** See ALNAQUA, EPHRAIM.

**ALOES:** Translation of אהלים, occurring four times in the Old Testament (Num. xxiv. 6, Ps. xlv. 8, Prov. vii. 17, Cant. iv. 14), and of ἀλόη in the New

(John, xix. 39). In all these passages, with the exception of the first, it signifies a perfume used upon garments or a bed. It was the gum of the *Aloexylon* and *Aquilaria ovata* of Malacca and of *A. agallochum* of Bengal (Toy, "Proverbs," p. 153, in "International Critical Commentary"), and not the wood itself. It was distinct from the common bitter aloe used in medicine and from the American aloe ("Encyc. Bibl."). In Num. xxiv. 6 the word indicates a tree; but that a tree of southeastern Asia should be known to an eighth-century Israelitish poet sufficiently to be used in a simile is more than

The Aloe.
1. Plant showing method of growth. 2. Flower-stalk. 3. Leaf.

doubtful. In the Septuagint, in the passage in question, the word is rendered "tents"; but the occurrence of "gardens" before it and of "cedars" after it compels us to look for a tree of some kind. Dillmann (Com. to Num. xxiv. 6, 2d ed., p. 157) conjectures that the word was originally אילם (compare Ex. xv. 27, Gen. xiv. 6). אֵיל signifies also terebinth (compare Septuagint to Gen. xiv. 6), and this would accord with the context quite as well. G. A. B.

**ALONZO DE LA CALLE.** See America, Discovery of.

**ALONZO DE CARTAGENA, or DE SANTA MARIA:** Marano; born in Burgos, Spain, in 1385. Alonzo, together with his father, Salomon ha-Levi, or Paul de Burgos, and his brothers and sisters, was baptized in 1391. Having devoted himself to the study of philosophy and the Law, while yet young he became deacon of Santiago and Segovia. Owing to his erudition and adroitness he exerted great influence at the Castilian court, whence he was sent to Lisbon to negotiate peace between the kings of Castile and Portugal. Alvaro de Luna sent him, with Gonzalo Garcia de S. Maria, his brother, to represent Spain at the Council of Basel. Alonzo, who upon the death of his father received the episcopal see of Burgos, inherited also his father's hatred for the Jews. To his influence may be ascribed the malevolent decrees of the Basel Council, especially the bull, so hostile to the Jews, which Pope Eugenius IV., till then a most mild ecclesiastic, issued on August 8, 1442, to the bishops of Castile and Leon, by virtue of which all Christians were prohibited from intercourse with the Jews, and the latter were stripped of all their civil rights, and debarred from holding any public office. Alvaro de Luna, a man very friendly to the Jews, did all in his power to prevent the publication of the bull, and succeeded in winning the king over to a humane treatment of the Jews. This caused Alonzo to become the most violent opponent of Alvaro de Luna. De Luna was ultimately discharged from office, and subsequently assassinated. Alonzo, called "the joy of the Spaniard and the delight of religion," published several philosophical and theological works, as well as some erotic poems.

Bibliography: J. Amador de los Rios, *Historia de los Judios de España*, iii. 11 *et seq.*; idem, *Estudios Historicos Politicos y Literarios Sobre los Judios de España*, pp. 584 *et seq.*

M. K.

**ALONZO DE HERRERA:** Cabalist, philosopher. See Herrera, Alonzo de.

**ALPALAS (ALFALAS), MOSES:** A Jewish preacher at Salonica about the middle of the sixteenth century. Of his many homiletic and theological writings, there have appeared in print, "Wayakhel Mosheh" (And Moses Collected), a collection of sermons (Venice, 1597), and "Hoyl Mosheh" (Moses Was Content), apologetic essays on Judaism and the excellence of the Mosaic law (Venice, 1597). The name Alpalas is probably the same as the Arabic "al-Fallas" (The Money-Dealer; "Jew. Quart. Rev." xi. 591).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1768.

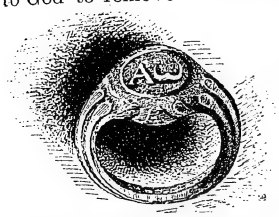
M. K.

**ALPHA:** The Greek name for Aleph was, according to the older tradition of R. Ishmael (Shekalim, iii. 2; compare Aleph), used as a mark for the first of the shekel boxes in the Temple. According to Men. ix. 1–6, Alpha designated the first quality of the flour used in the Temple (see Alphabet).

K.

**ALPHA AND OMEGA:** An expression found in several places in the Revelation of John (xxi. 6, xxii. 13, i. 8), a book which is to-day almost universally recognized by New Testament scholars of the critical school as derived from an originally Jewish work. It is found in passages like "I am the Alpha and the Omega, the beginning and the end" (xxi. 6); "I am the Alpha and the Omega, the beginning and the end, the first and the last" (xxii. 13); and also, "I am the Alpha and the Omega, the beginning and the end, saith the Lord, who is, who was, and who will come, the Almighty Ruler" (i. 8.). This is not simply a paraphrase of Isa. xliv. 6: "I am the first and the last," but the Hellenized form of a well-known rabbinical dictum: "The seal of God is Emet," which means Truth and is derived from the letters א מ ת, the first, the middle, and the last letters of the Hebrew alphabet, the beginning, the middle, and the end of all things. Thus Josephus defines God as "the beginning, middle, and end of all things." See Zipser's edition of Josephus "Contra Ap." edited by Jellinek, 1871, pp. 159, 160.

In Yoma, 69*b* and Sanh. 64*a*, the following is related: "The men of the Great Synagogue prayed to God to remove from the earth the Evil Spirit, as the cause of all the trouble. Immediately a scroll fell from heaven with the word אמת (Truth) written thereon, and thereupon a fiery lion came out of the sanctuary. It was the Spirit of Idolatry leaving the earth. "This legend shows," said R. Ḥanina, "that the seal of God is אמת —Truth." More light is thrown on the passage (Yer. Yeb. xii. 13*a*, Gen. R. lxxxi.), where the verse (Dan. x. 21), "I shall show thee what is marked upon the writing of truth" (*biketab emet*) is explained in the following manner: Whatever decree bears the signum of God, אמת, is immutable; for, says Simon ben Lakish: "א is the first, מ the middle, and ת the last letter of the alphabet—this being the name of God according to Isa. xliv. 6 explained Yer. Sanh. i. 18*a*: 'I am the first [having had none from whom to receive the kingdom]; I am the middle, there being none who shares the kingdom with me; [and I am the last], there being none to whom I shall hand the kingdom of the world.'" Evidently the original utterance in the Apocalypse referred to God (and not to Jesus). A careful investigation of the passage, however, makes it quite probable that the whole was originally written in Hebrew with reference to the verse in Daniel, and owing to its being translated into Greek, the connection between vers. 5 and 6, viz., the reference to אמת, was lost. Compare Justin's "Address to the Greeks," xxv., which says: "Plato, when mystically expressing the attributes of God's eternity, said, 'God is, as the old tradition runs, the end and the middle of all things'; plainly alluding to the law of Moses." Compare also Irenæus, "Adversus Hæreses," xiv. 3.



Antique Finger-Ring Bearing the Alpha and Omega, Found at Rome.
(From Vigoroux, "Dict. de la Bible.")

Bibliography: Gfrörer, *Geschichte des Urchristenthums*, ii. 285.

K.

**ALPHABET, THE HEBREW:** The characters of the Hebrew Alphabet are derived from the so-called Phenician or Old Semitic letters, to which almost all systems of letters now in use, even the Roman, can be traced. But this latter is in mediate relation only to the original source, while the Hebrew Alphabet has kept closer to the primitive signs. In spite of the great progress made in Semitic paleography during the last decades, which enables the student to follow, step by step, the several styles of characters used by the various Semitic peoples from the ninth century B.C. down to the present day, no opinion can as yet be expressed with any certainty as to the origin of these characters. Attempts have repeatedly been made to derive them from the Egyptians (see Bibliography 1, at end), or from the Babylonian (Bibliography 2), but with indifferent success. The reason for this uncertainty lies perhaps in the fact that the oldest known forms of these letters come from a time that had been preceded by a long period of development, during which time the characters themselves may have undergone important modifications. It may also be said with a certain amount of probability that the alphabet did not possess from the beginning all the characters that it now contains. Thus 𐤇 (ח) is manifestly an expansion of 𐤄 (ה); ⊕ (ט) is merely X (ת), enclosed in a circle; again by the addition of a horizontal line between the top and bottom strokes 𐤎 (ס) is formed from 𐤆 (ז), and a perpendicular stroke served perhaps to develop 𐤑 (צ) from W (ש). Though it may be impossible to determine with certainty of what race the inventor of these letters was, the alphabet undoubtedly received these expansions from a Semite. If it be conceded that the names of the letters of the alphabet originated with the same man, then, since their form is Aramaic, one could say that he was an Aramean; but they may also have arisen somewhat later. The names for the characters were chosen with reference to near-by things, such as parts of the body and other objects of the daily life peculiar to the Bedouins, the name of each of which began with the very sound the letter indicated. In a few cases the names seem to have been derived from the form which the sign represented. These names, as well as the order of the letters, certainly existed at least one thousand years B.C., for they were known when the Greeks adopted their alphabet from the Semites. At this period the alphabet must already have undergone local variations among the different ethnical groups of the northern Semites.

**Origin of Alphabet.**

The most important monument written in alphabetical characters of this epoch comes from a territory closely bordering on Palestine. Not only does the language of this section greatly resemble the Hebrew, but the writing already exhibits a coloring which approaches the epigraphic monuments of Palestine. This is the famous Moabite stone, which was discovered in 1868 by the Alsatian missionary Klein near Dibon in the land of Moab. Various governments attempted to obtain possession of this valuable stone; and when Turkey began to participate in the strife, the Bedouins, from intense hatred of the Turks, broke it into bits. The greater part of the fragments were, however, recovered and placed in the Museum of the Louvre in Paris. This monument dates from Mesha, king of Moab, mentioned in II Kings, iii. 4, who describes upon it his victorious wars against Israel and his doings in the interior of his land. The language, with slight deviations, is Hebrew, and reads almost like a chapter from the Book of Kings. The form of the letters is already essentially cursive. One peculiarity which the inscriptions on this monument have in common with Hebrew, and which the latter idiom has developed still further, is of special interest; namely, the tendency to bend the stems of the letters which slant to the left, so as to bring them nearer to the letter that follows, and also to extend the letters more in the width than in their length or perpendicular dimension. These are the eight lines of the inscription transliterated into the later Hebrew characters, according to Lidzbarski's "Handbuch," Plate I. See Moabite Stone, and Bibliography 3.

**Moabite Stone.**

1 אנך . משע . כן . כמש . מלך . מלך . מאב . הד
2 יבני | אבי . מלך . על . מאב . שלשן . שת . ואנך . מלכ
3 תי . אחר . אבי | ואעש . הבמת . זאת . לכמש . בקרחה | במשע . מ
4 שע . כי . השענני . מכל . המלכן . וכי . הראני . בכל . שנאי | עמר
5 י . מלך . וישראל . ויענו . את . מאב . ימן . רבן . כי . יאנף . כמש . באר
6 צה | ויהלפה . בנה . ויאמר . גם . הא . אעש . את . מאב | בימי . אמר . כדבר
7 וארא . בה . ובבתה | וישראל . אבד . אבד . עלם . וירש . עמרי . את . כל . אר
8 ץ . מהדבא | . ויש . בה . ימה . וחצי . ימי . בנה . ארבען . שת . ויש

Palestinian monuments of the earliest antiquity are very rare. From the preexilic time there exists but

one inscription of any length, found in the Siloam tunnel in 1881. It relates an episode from the construction of the conduit, and dates perhaps from the time of Hezekiah. The six lines below transliterated are taken from a photograph in the "Zeitschrift

INSCRIPTION FOUND IN THE SILOAM AQUEDUCT.
(From Vigoroux.)

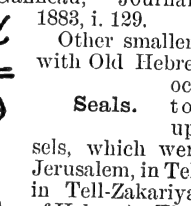
der Morgenländischen Gesellschaft," vol. xxxvi. See SILOAM INSCRIPTION, and Bibliography 4.

1 --- הנקבה . וזה . היה . דבר . הנקבה . בעוד ----------
2 הגרזן.איש . אל . רעו . ובעוד.שלש . אמת . להנקב . נשמ[ע] . קל . איש.ק
3 רא . אל . רעו . בי . היה . זדח . בצר . מימן . ו----אל . ובים . ה
4 נקבה . הכו . החצבם . איש . לקרת . רעו . גרזן . על[נ]רזן . וילכו
5 המים . מן . המוצא . אל . הברכה . במאתים . ואלף . אמה . ובא
ת . אמה . היה . גבה . הצר . על ראש . החצבם

As may easily be seen from the text the language is pure Hebrew, and differs externally only in the sparing use of the *matres lectionum*. The script, which was probably previously traced upon the polished stone by a ספר מהיר (a ready writer) with a reed, resembles the writing used in the preparation of a legal manuscript rather than that seen on monuments. It shows a conspicuous preference for curved lines, which not infrequently end in little strokes or flourishes. Besides this monument there exist from preexilic times only some very short inscriptions. They are mostly on seals, some of which may be even older than the Siloam inscription. They are characterized by the frequent occurrence of names composed with יהו; as well as by the utter absence of any representation of living things. There is, however, a series of seals that certainly bear Hebrew legends, and yet have pictures of animals or of Egyptian symbols.

Seal No. 1.
לקניו
(From Clermont-Ganneau, in "Archéologie Orientale.")

A peculiarity of these seals is the separation of the lines by two parallel strokes. See SEALS, and Bibliography 5. For seal No. 1 compare Lidzbarski, "Handbuch," p. 487, and Clermont-Ganneau, "Recueil d'Archéologie Orientale," iii. 189; for No. 3 compare Clermont-Ganneau, *ib.* 154 *et seq.*; for No. 2 Clermont-Ganneau, "Journal Asiatique," 1883, i. 129.



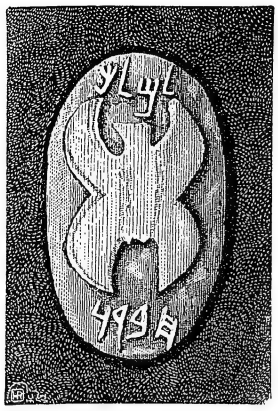
Seal No. 2.
להנניהו בן עזריהו
(From Clermont-Ganneau, in "Journal Asiatique.")

**Seals.** Other smaller inscriptions with Old Hebrew characters occur as "factory-marks" upon clay vessels, which were found in Jerusalem, in Tell-es-Safi, and in Tell-Zakariya (southwest of Hebron). These are probably the product of the royal potteries which existed in the different cities, and in addition to the word למלך, "to the king," the seals mention also the name of the town in which the pottery was situated (compare Lidzbarski, "Ephemeris," i. 54; Palestine Exploration Fund, Quarterly Statement, July, 1900, pp. 207 *et seq.* The following town-names have been found: Socho, Zif, Ezer, Ḥori, Hebron. This explanation of the legends is due to Clermont-Ganneau and Canon Dalton. It is more acceptable than the other which would see here the name of the king or some other person.

Seal No. 3.
לאכגיל אשת עשיהו
(From Clermont-Ganneau, in "Archéologie Orientale.")

The illustration accompanying this text shows למלך and חברן. These smaller monuments of epigraphy

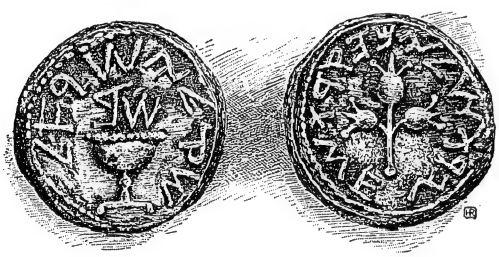
and most of the seals date from preexilic times. Like the Hebrew language, the Hebrew Alphabet at this time was almost exclusively used in Palestine. Only the upper classes, who were in relations with foreign lands, spoke and wrote Aramaic (II Kings, xviii. 26; compare G. Hoffmann, in Stade's "Zeitschrift," i. 337, note 1 to Isa. viii. 1). But a marked change took place after the Babylonian exile. The Aramaic language, which had then already spread over the whole of Asia Minor, though used by the side of the local dialects, was gradually accepted by the Jews, together with its script. But inasmuch as the Hebrew was still used as the literary, the "holy," language, the writers did not altogether give up the use of the ancient Hebrew characters.



Trade-Mark on Pottery Found at Lachish.

During the first centuries after the Exile, the Jews certainly used Hebrew in their writings. From this period up to the time of the Maccabees there are extant no monuments bearing inscriptions; for the following one there exist many remains, though in small dimensions, being mainly confined to coins. One would think that the characters used on a coin would be those most widely known; and, indeed, in Syria, Aramaic script and language are principally used upon coins. But the right to coin money was in olden times as to-day looked upon as a sign of political independence. Therefore, when the Jews, after their successful revolt against the Seleucids, felt themselves masters in their own land, they not only wanted to have their own coins, but, to give more forceful expression to their newly won independence, they inscribed legends in their own language and their own script. The letters on these coins resemble very closely those of the Siloam inscriptions and the smaller monuments. But what is there evidently the flourish of the reed as it hurried over the surface, or an imitation of it, appears here in fixed form. The curved stems of the old script have been broken at right angles, upon the lower leg of which the letter appears to rest. The appended stroke and flourishes, which before appeared accidental, became essential parts of the letter, while other original parts have been considerably reduced. Another peculiarity of this writing is the freedom observed in placing the character (see Plate I., cols. 4–6). For about a hundred years these characters were used upon the coins; they were then supplanted by the Greek.

**Coins.**



A. B.

Shekel of Simon Maccabeus, Second Year of Independence (140–139 B.C.).

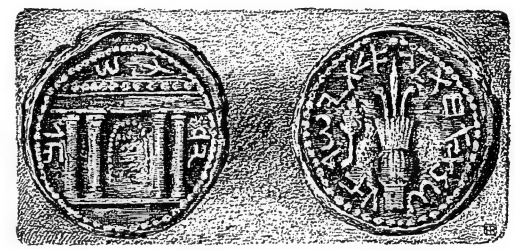
A, שקל ישראל ש[נת]ב B, ירושלים הקדושה

(After Madden, "Coins of the Jews.")

Not until the revolts against Nero and against Hadrian did the Jews return to the use of the old Hebrew script on their coins, which they did from similar motives to those which had governed them two or three centuries previously; both times, it is true, only for a brief period (see Coins, and Bibliography 6). In addition to the above, there exists only one other small monument bearing the same sort of letters. It is the capital of a column, discovered in 1881 by M. Clermont-Ganneau near Amwâs, with the inscriptions ברוך שמו לעולם and Εἷς Θεός* ("God is One"). This may, however, possibly be of Samaritan rather than of Hebrew origin.

While the Jews adopted the Aramaic alphabet, gradually abandoning their own, the Samaritans held fast to the original forms, in order to show themselves the veritable heirs of ancient Hebraism. They then not only used the Hebrew text for sacred books, but employed it in secular writings as well, and later on even used it for both Aramaic and Arabic. The letters already adorned with angles and corners were still further overloaded under their hands and developed into a sort of Gothic (see Plate I., cols. 8–10). It is the same character used in all the Samaritan books of to-day, and remains the only offshoot of the old Hebrew script extant, while the modern Hebrew Alphabet is of Aramaic origin.

**Samaritan Alphabet.**



A. B.

Copper Coin of the Revolt Against Nero (66–67).

A, ירושלם B, שנת אחת לגאלת ישראל

(After Madden, "Coins of the Jews.")

The Aramaic characters had undergone many changes in development before the Jews became acquainted with them. The oldest monuments with this alphabet are those discovered, about ten years ago, in or near the ruined mound of Zingirli, north of Nicopolis (Islahîe), and dating from the eighth

Inscription on Column Discovered Near Amwâs by Clermont-Ganneau.

* Compare "Archives des Missions Scientifiques et Littéraires," iii. series, ix. 292, xi. 211.

century B.C. The texts are partly in Aramaic and partly in the local dialect, which was a compromise between Aramaic and Hebrew (see Bibliography 7). Several hundred monuments of smaller dimensions represent the succeeding centuries, among which those worthy of special mention are the two tombstones found in the mound of Nerab, near Aleppo, which date from the seventh century B.C. (see note 8). A larger number of inscriptions came from the archives of Nineveh and Babylon. As a rule, these are cuneiform inscriptions relating to commerce, and giving short Aramaic legends somewhat in the fashion of a label. It is obvious from this that the official scribes of Nineveh and Babylon were not perfectly familiar with the complicated cuneiform alphabet, and therefore, in order to facilitate future reference to these archives, inscribed upon the tablets a brief explanatory synopsis of their contents in Aramaic (compare "Corpus Inscriptionum Semiticarum," ii. No. 15 *et seq.*).

**Aramaic Origin of Modern Hebrew Letters.**

These dockets, written entirely in cursive characters, are of special scientific value, because they allow us to follow up, step by step, the transition of the Aramaic alphabet from the original form to that in which it became known to the Jews in Babylonia, and even through some later developments (see plate II., col. 3). During that period the alphabet had undergone material changes, and at its close scarcely a symbol retained the form of three centuries before. The letters ב, ד, ר exemplify this evolution in a characteristic manner. Originally they were written with closed heads ( )though, in writing rapidly, less and less attention was paid to the juncture of the lines. But what was at first only negligence became later a fixed custom. The heads were opened more and more, and the former convergent strokes developed into parallel lines, so that these three letters took on the following forms: . In *'Ayin* (ע) the circle opened more and more until the curve ∪ became an angle open at the top: . In *Aleph* ( ) the sides of the angle separated, the upper one moving more and more to the right and becoming unrecognizably small. So also in *Kaph* : the upper side of the angle is moved to the left and placed perpendicularly at the end of the other leg; thus כ became , and therewith came to resemble closely ך and ר. In *He* the lower horizontal lines were detached from the perpendicular, one of them was gradually omitted, and the other attached to the horizontal cross-bar, as . The metamorphosis of = ו took place by the reduction of the head until it became entirely flat and ך is curved to a ר. Again in *Zayin* and *Yod* the double curved line is gradually straightened, the former becoming , while *Yod* develops into , which sign is gradually made smaller until it is reduced to scarcely more than a mere dot. In *Het*, the central horizontal stroke only was retained, and was moved more and more to the top: . In *Ṭet*, too, one line of the cross was omitted and the other fastened to the now open circle so that the letter could be made with one stroke: . In the case of *Mem* and *Shin* the broken line  first becomes  and for the latter of these two letters the middle stroke is then made parallel with the right one, so that a new sign results, , while in the case of *Mem*  becomes  or . In this latter form the straight stroke | extends above the curved line and soon becomes greatly lengthened. Similarly the head of (ס) is transformed into a zigzag , and gradually becomes which is simplified to . The circular head in *Koph* was at first not closed; it becomes first , and then by the addition of a hook to the left is changed to ק. In *Tav*, the cross-line ╲ forms an angle, the right side of which is lengthened until it reaches the base , ת.

The particular form given to these Aramaic letters with ink upon papyrus, at the close of this evolutionary period—that is, about the fifth or fourth century B.C.—is shown by a series of Aramaic papyri from Egypt collected in the "Corpus Inscriptionum Semiticarum," ii., table xv. Imitations of these cursive forms were also executed upon stone. A glance at the text in the "Corpus Inscriptionum Semiticarum," ii., table xvi., reveals the astonishing fact that not only the general features of the script are much like the cursive Hebrew of the Middle Ages, but that many of the signs taken by themselves are almost identical. It is scarcely probable that any material differences in the mode of writing existed in western Asia at the time when the use of the Aramaic alphabet became general among the Jews. The Jews in exile were certainly very quick to abandon their mother tongue for the Aramaic in word and script. When release came, the exiles returned in numbers to their native land, and it was among them that the art of writing as a profession was most prevalent. Meanwhile, masses of other nationalities had settled in Palestine, either from choice or from compulsion, and these people for the most part also spoke Aramaic; but the most important factor was the circumstance that the government functionaries both spoke and wrote Aramaic.

**Changes in Letters.**

An extended private epistolary correspondence among the Jews of Palestine at that time could hardly have existed; nearly all writing was limited probably to literary productions, or to commercial and official documents. For the former, the indigenous script could very well be retained, and since literature was mostly confined to the priests, it is also tolerably certain that they at least remained faithful to the ancient mode of writing. On the contrary, all official or semi-official documents had to be written in Aramaic. It became, therefore, necessary for business people to learn two alphabets, one for their social needs and the other to enable them to read the Holy Scriptures. Naturally Jews who lived in foreign lands, and whose numbers continually grew, were especially compelled to do this, which circumstance no doubt furnished a reason for writing even the holy books in the Aramaic character; and these established themselves so firmly, that they were regarded at the time of the Mishnah as the only sacred ones (compare Mishnah Yadayim, iv. 5).

**Causes of Adoption of Aramaic.**

The opinion, therefore, has been expressed that the Hebrew Alphabet slowly developed into the Aramaic (compare Bleek-Wellhausen, "Einleitung in das Alte Test." 5th ed., p. 551), but this view can hardly be upheld. Among the Jews the two alphabets co-existed

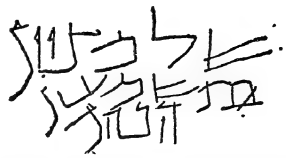
side by side, though this by no means precludes the possibility that a writer, either from ignorance or inadvertence, may have occasionally inserted Aramaic letters into his Hebrew text, or vice versa. Such errors would occur especially when the parallel letters differed very slightly. That this mixing of the letters occurred in the inscription below, which is regarded by authorities as the oldest one with square characters, may be due to chance. The inscription consists of only five letters, and not all even of these can be identified with certainty.

Inscription in a Cavern at 'Araḳ-el-Emir.

According to both Jewish and Christian tradition, the introduction of the Aramaic script and its use for the Holy Scriptures are directly attributed to Ezra the scribe (see Sanh. 21*b*, 22*a*; Yer. Meg. 71*a*; Origen, ed. Migne, ii., col. 1104: Jerome, "Prologus Galeatus"). The former statement is certainly not correct; nor can the latter be established satisfactorily. Supposing the introduction of the Aramaic script to have taken place in the fifth century or even later, the older manuscripts would hardly have been destroyed on that account. At all events, this much is assured, that, irrespective of the Samaritans, the knowledge of the older script still existed among the Jews for several centuries (Meg. *ib.*; Origen, "Hexapla" on Ezek. ix. 4, quotes the testimony of a converted Jew).

Ancient monuments with square letters are very rare. That at 'Araḳ-el-Emir, referred to above, southeast of Es-Salt on the Wadi es-Sir, may be considered the oldest (see Chwolson, "Corpus Inscriptionum Hebraicarum," 1; Lidzbarski, "Handbuch," pp. 117, 190, 484). It consists of one single word, the correct reading of which is probably ערביה. The cavern in which it is found is generally identified as the one which, according to Josephus ("Ant." xii. 4, § 11), was built by Hyrcanus, nephew of the high priest Onias II., in the land of the Ammonites when he fled thither. Since this flight took place in the year 183 B.C., the inscription could not have been cut earlier; unless it be that Hyrcanus did not, at that time, construct the grotto, but altered the work of others to suit his own purposes. In this word the letter ע has the old Semitic form and the letters ב, ה, and י are similar to the Aramaic characters of the Persian period, while the ר has taken the form of a much later date (see Plate III., col. 1).

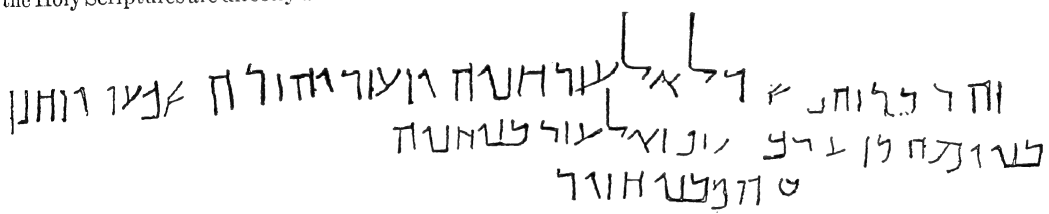
**The 'Araḳ-el-Emir Inscription.**



Ossuary Inscription of "Shalam-Zion, Daughter of Simeon the Priest."
שלמציון
בת שמעון
הכהן

The inscription of the Bene Ḥezir to be found on a family vault in the valley of Jehoshaphat probably dates from the first century B.C., and was afterward regarded as the resting-place of St. James (see "Corpus Inscriptionum Hebraicarum," Plate I., No. 6; Driver, "Notes on the Hebrew Text of the Book of Samuel," pp. xxiii.; and Berger, "Histoire de l'Écriture," 2d ed., pp. 257 *et seq.*). From about the same period are to be dated the ossuaries, or stone sarcophagi wherein the bones of those deceased were preserved; these are found in great numbers in Palestine (see Plate III., col. 2; "Corpus Inscrip. Hebra." col. 76; and Clermont-Ganneau, in "Revue Archéologique," série iii., i. 257). Notwithstanding the lack of care in the execution of the inscriptions and in spite of their uninteresting details, these stone chests possess an appreciable value, because by their aid may be traced the development of the square letters into characters which do not greatly differ from the present ones.

**Stone-Chest Inscriptions.**

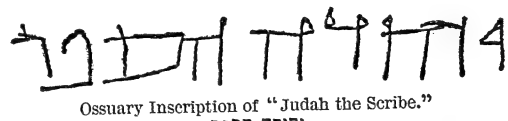


Inscription on Family Vault of the Bene Ḥezir.

וה קבר ומשכב (נ) לאלעזר חניה ויעזר יהודה שמעון[ן] יוחנן
בני ים ----- ב -- ח ואלעזר בני חניה
--- מבני חזיר

("This is the tomb and resting-place of Eleazar, Ḥoniah, Joezer, Judah, Simeon, Johanan, sons of . . . . . and Eleazar, sons of Ḥoniah, of the children of Ḥezir.")

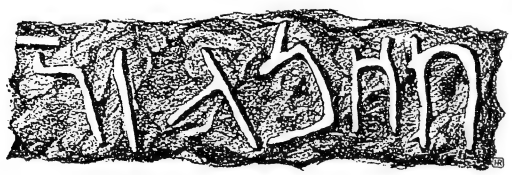
Even before the formation of the square characters, most of the letters could already be made with one stroke. But the attempt was presently made to give them such forms that a whole word might be written with as few breaks as possible, and each letter be gradually made to approach as near as possible the one following; thus in some of the letters which were originally closed by a perpendicular (דסוקין) line, this line was bent toward the left. But this bending of the perpendicular line took place naturally only when ligature with the next letter was desirable or permissible; when the letter stood at the end of the word, the change in the sign was unnecessary, and the final letters ך, ן, ף, ץ still retained their original downward stroke; though they are considerably lengthened in the forms of our present



Ossuary Inscription of "Judah the Scribe."
יהודה הספר

letters. In the letter מ the original bent stem was curved upward still more until it reached the upper horizontal stroke, so that the final *Mem* to-day has the form ם. The Palmyrene script possesses a final *Nun* with a lengthened stem; the Nabatean contains similarly final *Kaph*, *Nun*, *Ṣade*, and *Shin*, and further a closed final *Mem* and final *He*. In the same manner as exhibited in final *Mem* the zigzag on the head of *Samek* developed into a straight line, and—as was the case in the Palmyrene and Syriac script—the stem was again bent upward, so as to reach the upper horizontal line; but it remained open for a

**Final Letters.**



Boundary Inscription of the City of Gezer.
תחם גזר (Limit of Gezer).

longer period than *Mem* (compare, for the two letters, also Shab. 104*a*). As a result of the effort to approach the letter following it, the hook on *Lamed* has been lengthened and advanced more and more toward the front until it finally became ל. So also in the case of ע the right side was prolonged beyond the point of intersection and finally produced ע. In such letters as ר, ד, and ו the stem could not be bent to the left without conflicting, the first two with the letters ב, כ, and the third with נ. But since the head of ו gradually disappeared or became nothing but a short stroke, the whole letter approached very closely to ז, which even in the Persian times had been reduced to a mere |. But, in order to distinguish the one from the other, it was found necessary to add a small stroke on the left side of *Vaw*, thus ו. The treatment of *Yod* varied: it often occurs with a stroke on the left side, a remnant of the lower horizontal line; but this line was very insignificant and often was not written at all. The stem, as a rule, was made very small (Matt. v. 18, *ἰῶτα ἓν ἢ μία κεραία*); though, in order to make its form harmonize more nearly with that of the other letters, it was occasionally lengthened and then resembled the ו. In the earliest editions of the Septuagint, it is said that the Tetragram was written in Hebrew characters which looked like the Greek ΠΙΠΙ (Jerome, ed. Migne, i. 429; see also Gesenius, "Gesch. d. Hebräischen Sprache und Schrift," p. 176). Of the upper transverse line in *Aleph* only the left side remains, and in order to reach the base-line, it was gradually lengthened. The same is the case with נ, though there as well as in *Aleph*, the whole left member of the letter is pushed to the bottom. In the letter *He* the former lower horizontal line is gradually made parallel to the vertical stem and fastened to the upper cross line, from which, by a process of shortening, it has been separated only since the Middle Ages. Some of the older forms of this letter show an extension of the right-hand stem above the cross-bar. In the case of *Ḥet* H = ח, a system of curtailment affected the upper horns of this letter, gradually reducing it to its present form. An extension of the upper part of *Tav* is also noticeable in the older forms of this letter, which causes the *Tav* to approach in appearance the corresponding Syrian sign. As early as the middle-Aramaic period the letters ט, ק, ש appear in forms almost identical with those now in use, though in the older *Koph* the stem is not longer than in the other letters, and it hangs from the horizontal line; the stems of the *Shin* are drawn together to a point, and often the left-hand stem passes beyond this point. Compare Plate III., cols. 2, 3, and Talmud Shab. 104*a*.

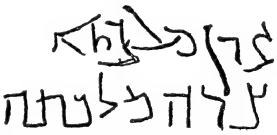
**Changes in Letters.**

The only inscriptions in square characters dating from the time of the destruction of Jerusalem are: (1) the monuments marking the boundaries of Gezer (see "C. I. H." ii.; compare also Lidzbarski, "Handbuch," p. 484, and "Ephemeris," i. 56), and (2) the bilingual legends upon the sarcophagus of Queen Ẓadda (see illustration below). Up to now (1901), five of these boundary-stones have been discovered, thanks to Clermont-Ganneau; they served to indicate the town limits of Gezer, beyond which it was forbidden to pass on the Sabbath. The sarcophagus bears the short legend צדה מלכתה, which is repeated in Syriac. The queen or princess צדה here referred to has been identified as the princess Helena of Adiabene, who is said to have settled in Jerusalem about the year 40 of the common era. From the fact that it preserves the oldest Syriac inscription known this bilingual stone possesses additional value. Several fragmentary inscriptions found in Jerusalem and vicinity may be assigned to the first centuries of the common era (Chwolson, Plate I., Nos. 3, 4, 7, 9). To the third and fourth centuries belong the inscriptions found in the synagogues of Kefr-Bir'im in Galilee, northwest of Safed; see illustration on following page.

**Inscriptions in Square Characters.**

Older even than these are the inscriptions over the Synagogue in Palmyra, which contain the Shema'. (See Plate II., col. 7; compare S. Landauer in "Sitzungsberichte der Berliner Academie," 1884, p. 933, and Ph. Berger, "Histoire de l'Écriture," 2d ed., p. 259.) The characters on the walls of the catacombs of Venosa are also very old, and belong probably to the period between the second and the fifth centuries; most of them are painted in red lead. Till now the oldest gravestones have been found in Italy (compare Ascoli, "Iscrizioni Inedite o Mal Note Grecche, Latine, Hebraiche di Antichi Sepolcri Giudaici," in the "Transactions" of the fourth Oriental Congress in Florence, published at Turin and Rome, 1880, and also "C. I. H." No. 24 *et seq.*). See Plate III., cols. 7 and 8.

The number of inscriptions relating to this period is very small, and their contents are of little importance. Owing to the many upheavals which took place, notably in Palestine, during this interval, much epigraphic material was undoubtedly destroyed, though it is certain that if very many monuments had been produced the existing remains would have been much greater. From the mode of execution it would appear that then there was not much activity in epigraphic work, for the script seems to come from inexperienced, clumsy hands. Compared with it, the degree of perfection to which the Palmyrene script had arrived is striking, though this in essence is the same as the Hebrew square script (compare Plate II., col. 7). The Nabatean alphabet also in a comparatively short period developed into a smooth and pleasing cursive, due entirely to the repeated effort to connect the letters with each other. The connection of single characters in words occurred even in the inscriptions of the Bene Ḥezir, but the general acceptance of ligature was systematically opposed. Such



Inscription on Queen Zadda's Sarcophagus. (From "C. I. S." ii. 156.)

at least was the case with the text of the Holy Scripture, as is proven by testimony of Men. 29*a* ("Any letter not entirely surrounded by clear parchment on all four sides is unlawful"). This injunction has not been barren of effect; for, despite the various modifications through which the Hebrew Alphabet has passed, of all the Semitic systems of letters it has departed least from its fundamental form. Nothing alters the individuality of the letters so much as the use of ligature, because the little stroke which serves to unite the letters is often made too important a factor, so that the letter sometimes is merged entirely in it. This is most clearly exemplified in modern Arabic.

As has already been remarked, specimens of writing from the oldest periods are afforded only by inscriptions; there are no manuscripts. And yet it may be safely asserted that toward the end of the ancient period the holy books were written substantially as now. A passage in the Talmud even declares that those small "ornaments," as they are called, the three זיונין or זיינין placed over the seven letters שעטנ"ז, were at the time not only customary but obligatory (Men. 29*b*). Whether written with ו or י, these signs were originally nothing more than ornaments which accidentally took the form of *Zayin*, and the letters which received them were simply all those which ended in a perpendicular stroke; for the heads that they now possess are of a later origin. At first they may have been nothing but thicker points, such as were made to terminate the strokes of the Samaritan ornamental writing (compare Plate I., col. 10), and since the great majority of the letters begin with a horizontal stroke, habit may have led the writer to add a small horizontal stroke to the others. ו and י are not included in the letters שעטנ"ז, because the stroke at the top is a part of their original form (see Plate III., col. 2); hence these two letters did not receive any of the זיונין. (For further information concerning the תגין and the קוצין of the letters compare J. Derenbourg's work cited in Bibliography, § 9, end of this article.) There is this further possibility, that these marks are diacritical. It may readily be supposed that ז received such a mark in order to distinguish it from ו and י; ג, to avoid confusion with ב; still this hypothesis is not tenable for all the letters. It would be just as difficult to determine why ק, ה, ד, ב, and in many manuscripts the letters י and ח, should receive a *zayin*. (For the form of the letters with these *zayinin* in modern German manuscripts, see Plate IV., col. 7.) It is certain that *Het* received its "roof" (Men. 29*a*; compare also col. 24) solely in order to differentiate it from ה.

**Ornamentation of Letters.**

As regards the names given to the Hebrew alphabets at the time of the Mishnah and the Gemara, the name *ketab 'Ibri* (Hebrew writing) needs no further explanation. Perhaps Rabbi Jose may be correct in his explanation of the term *ketab Ashuri* as the name for the modern script; according to him אשור is equivalent to Ασσυρία, Συρία, and אשורית therefore meant Syriac, Aramaic. Of interest also is an expression of Rabbi Judah which shows that the contrast between the straight lines and stiffness of the Aramaic, as compared with the angular irregularity of the Samaritan, was considered quite striking.

**Names for Hebrew Script.**

Much more difficult to understand are the other names for the Hebrew script: ליבונאה and רעץ; for רעץ the reading רעץ most often occurs, denoting the "broken" script. Again, in Stade's "Zeitschrift," i. 336, G. Hoffmann, referring to this appellation, says that in Epiphanius ("De Gemmis," xii. 63) this same script is called "deession," "deessenon," consequently רעץ would be the correct reading; and according to Hoffmann also, *ketab Da'az* meant first styliform script, and afterward script (used on coins). Both Hoffmann and Halévy ("Mélanges de Critique et d'Histoire," p. 435, Paris, 1883) recognize in לבונאה an adjective from the name of some locality. The former, with R. Hananeel in the Tosafot, adopts the reading לבונה for the place (north of Neapolis), while the latter reads ניבולאה (Neapolis). Since R. Ḥisda was a Babylonian it is quite conceivable that he was unacquainted with the Samaritan alphabet, and that he regarded the ancient forms as identical with those found upon the clay tablets—כתב לבינאה. This opinion of R. Hisda may have been strengthened by the existence of the name בוּתאי. According to R. Nathan, who was likewise a Babylonian, the theory might be held that ketab Da'az stood for styliform, incisive, or cuneiform text. Though this form of writing may not have been practised at this time, yet, both then and later, the rubbish of the old ruins supplied in numbers clay tablets covered with these characters, sufficient to perpetuate the knowledge that this was the form of the ancient script. A mention of the clay tablet inscriptions may be found even in the Fihrist of the An-Nadim, composed in the year 987 (compare M. Jastrow, Jr., in "Zeit. f. Assyr." x. 99).

Synagogue Inscription at Kefr Biri'm. (From "C. I. H." p. 17.)

יהי שלום במקום הזה ובכל מקומות ישראל יוסה הלוי בן לוי עשה השקוף הזה תבא ברכה במעשיו—
("May peace abide within this [holy] place and in all [holy] places of Israel! Jose ha-Levi, son of Levi, erected this lintel; blessing attend his works (?)!")

Owing to the inflexible rules governing the writing of the Torah rolls there could not be any material variation in the form of their letters. The great importance, however, which was attached to these manuscripts led to great care in the execution of the characters; the scribes strove to produce the most beautiful effect so far as could be done within the prescribed limitations. In the case of alphabets having a highly developed system of ligature, like the Arabic, the writer might obtain good results by artistic grouping of letters, but in a block text, such as the Hebrew, in which every letter must be strictly separated, efforts in the direction of ornamentation were confined to the individual letter. Hence the Hebrew script followed the same development undergone previously by the Palmyrene. Even at the early period when the Aramaic alphabet branched out into the Hebraic, Palmyrene, and Arabic, the symbols had an almost rectangular form (compare Lidzbarski, "Handbuch," Table XXVI., col. 4), and developed until the characters became almost perfect squares, and thus formed the *ketab merubba'* ("square writing").

**Influence of Ligature.**

From the earliest days, throughout West Asia writing was done with the calamus, imported in most cases from Egypt. Since this reed was easily

broken it was not found practical to make too sharp a point, and this circumstance resulted in producing an instrument analogous to the modern stub pen, which gave the characters in all texts of West Asia the form of a "round hand." The heavy and light strokes in the letters alternate in such a manner that gradually the horizontal strokes become heavy, while the perpendicular ones naturally diminish in thickness. Such a modification took place in the Hebrew, and all the horizontal strokes were made thick. As has been remarked above, the scribes, probably from force of habit, added even to the letters beginning with upright stems a short thin stroke quite similar to the little ornaments on the letters שעטנז"ג. The reed pen ("habilis calamus") glided easily over the surface. Consequently, wherever it was used as an instrument for writing—that is, in Saracen lands—the characters, in spite of being in the square form, show a tendency to roundness, the vertical strokes at the same time becoming more or less inclined at an angle. In the Occident, however, the quill was used, which offered a similar obstacle to sharp pointing, and as a consequence it assumed in its results much the character of the calamus. On the other hand, the walls of the quill are much thinner than those of the reed; and this gave rise to an appreciable difference between the pen-stroke and one made by the calamus. The ability of the quill to retain a sharper nib adapted it especially to the finer strokes of the letters, but its comparative flexibility led more easily to the breaking of the lines. Again, since the nibs of the quill pen parted very easily, in fact spread so far asunder that the ink failed to fill out the space between them, distinct scratches would sometimes make their appearance at the beginning, or sometimes at the end, of a thick stroke. In the Saracenic, or, as they were called, Sephardic (Spanish) lands the Hebrew Alphabet is distinguished for its roundness, for the small difference between the thickness of the horizontal and upright strokes as well as for the inclined position of the letters. The script of the Christian Occident—called Ashkenazic from the Hebrew name for Germany, where the Jews were the most populous—shows sharper corners, thinner upright stems, broken and pointed lines. Several minor peculiarities arose also in the letters ג, צ, ק.

**Influence of Writing Material.**

Within the range of these distinct features, in different countries various gradations and transitions occur; thus the characters used by the Jews of Southern France and Italy, owing to their proximity to the Jews of Spain, and those used by the Greek Jews, owing to their relations with their Oriental coreligionists, assumed a rounder form than the strictly Ashkenazic. The Ashkenazic alphabets may be divided, therefore, into a German, a northern and a southern French (כתב פרובינצאל); an Italian (כתב ועלש), and a Greek branch. Among the Sephardim there are fewer variations noticeable, yet it is possible to distinguish in the Sephardic alphabet variations due to North African, Palestinian, and Babylonian-Persian Jews. The same script used for the Torah rolls is employed for the rest of the Biblical books or other important works, only in this case the זיונין, תגין and the roof of the *Het* are omitted. In other works, however, embellishments and flourishes occur which were strictly prohibited in the preparation of the Torah. These ornamentations were influenced by the miniature illuminations used by Christians, and sometimes even artists of that faith were employed. Two works, freely used among the people, were thus especially illuminated, the Megillah (Book of Esther) and the Haggadah for Passover.

**Local Variations of Script.**

In the St. Petersburg Imperial Public Library may be found the oldest Hebrew Bible manuscript extant. It dates from 916–917, and the letters are in general the same as those made now, though several slight modifications appear. Thus in ד and ה the horizontal line projects to the right over the upright, besides in ה and in ק the left stem hangs from the cross beam. י is comparatively long, but ו not longer than the other letters (see Plate IV., col. 1). One or two centuries earlier is the manuscript of Ecclesiasticus discovered in Egypt, in which all these characteristics are wanting, but the very peculiar width of the lower part in ש may be noted (*ib.* col. 2). Columns 3, 4, and 5 in Plate IV. exhibit other Oriental alphabets; those of the Ashkenazim may be illustrated by specimens from illuminated German manuscripts. For the former, compare cols. 1–5; col. 6, in which the cusped letters predominate, is taken from a German Selihot manuscript of the thirteenth or fourteenth century (Steinschneider, "Verzeichniss der Hebr. Handschriften," Berlin, i. 4, 9; Tab. ii. 3). The more secular the work, the less importance was attached to it, and the less care was taken that the execution of its letters should conform to the rules set down for the writing of the Holy Scriptures, and be, as it was called, a כתיבה תמה (see Sifre on Deut. xxxvi. כתב שלם). In the Talmud (Shab. 103*b*) *ketibah tammah* means simply "correct" script, but later it was applied to the square as opposed to the cursive alphabet; thus Maimonides' statement (compare Steinschneider, "Vorlesungen über Hebräische Handschriften," p. 29), that the ketab tam designates the German square script as compared with the Oriental, seems to rest on an error.

**The "Ketibah Tammah."**

Still less care was taken in the execution of the letters in cases where the text transcribed was not even Hebrew. For though it is true that within their own country the Jews, in exchanging their language for that of another nation, adopted also the alphabet of that nation, yet, throughout the Diaspora, the vernacular of the country, which was invariably adopted by the Jews, was written by them with Hebrew characters. So that, whether the vernacular be German, French, Spanish, Italian, Arabic, Persian, or even Tatar, as is the case with the Karaites of Southern Russia, the Hebrew was the alphabet used. Accordingly there grew up in coexistence with the square a cursive script, the tendency of which was to give the letters such forms as would permit their being more easily and rapidly made. But the mandate against the use of the ligature in connection with the writing of the sacred texts was powerful enough to influence the development of this system of writing also; for the ligature occurs comparatively seldom even in the cursive script. Thus a most potent factor in the transformation of the alphabet was held in restraint.

**Transliteration of Foreign Languages.**

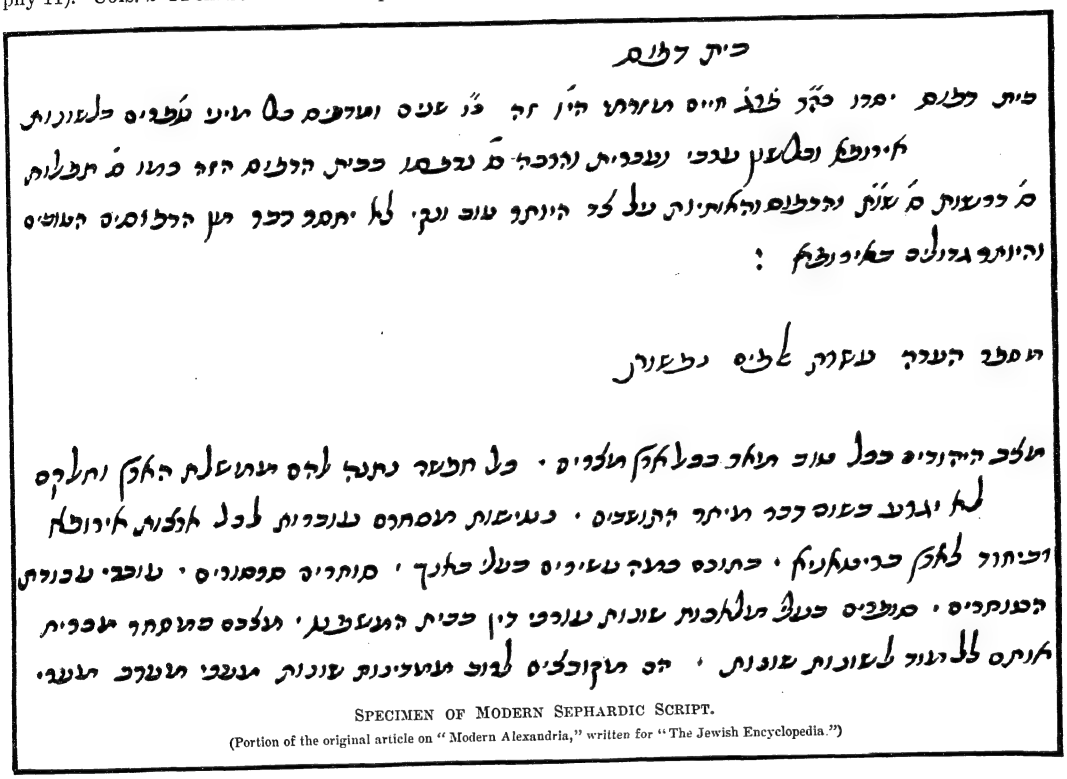
The primal difference between the two alphabets, square and cursive, was size. In unimportant works the lettering, for economy's sake, was small; such was also the case with marginal or explanatory notes. The former was called *ketibah gassah*, or "large script"; the smaller characters were known as *ketibah dakkah* or *ketannah*, "small script" (compare Steinschneider, *l.c.*, note 1, and Löw, "Graphische Requisiten," p. 73, where still other names for the various styles of script may be found). Through greater carelessness and haste in writing, the corners

of the square letters became somewhat rounded, and the heads were made smaller or disappeared altogether; later on, distinct modifications took place in some of the letters.

The brief inscriptions daubed in red ink upon the walls of the catacombs of Venosa are probably the oldest examples of cursive script. Still longer texts in a cursive alphabet are furnished by the clay bowls found in Babylonia and bearing exorcisms against magical influences and evil spirits (see Bibliography 10). These no doubt date from the seventh or eighth century, and some of the letters are written in a form that is very antiquated (Plate V., col. 1). Somewhat less of a cursive nature is the manuscript, which dates from the eighth century (see Bibliography 11). Cols. 2–14 exhibit cursive scripts of various countries and centuries. The differences visible in the square alphabets are much more apparent. For instance, the Sephardic rounds off still more, and, as in Arabic, there is a tendency to run the lower lines to the left, whereas the Ashkenazic script appears cramped and disjointed. Instead of the little ornaments at the upper ends of the stems, in the letters שעט"נז ג"ץ a more or less weak flourish of the line appears. For the rest the cursive of the Codices remains fairly true to the square text. Documents of a private nature were certainly written in a much more running hand, as the sample from one of the oldest Arabic epistles written with Hebrew letters (tenth century?) clearly shows in the papyrus, in "Führer durch die Ausstellung," Table XIX., Vienna, 1894, (compare Plate V., col. 4). But since the preservation of such epistles was not held to be of importance, material of this nature from the earlier times is very scarce, and as a consequence the development of the script is very hard to follow. The last two columns of Plate V. exhibit the German cursive script of a later date. The next to the last is taken from a manuscript of Elias Levita. The accompanying specimen presents Sephardic script. In this flowing cursive alphabet the ligatures appear more often. They occur especially in letters which have a sharp turn to the left (נ, ז, כ, נ, צ, ת), and above all in נ, whose great open bow offers ample space for another letter.

**Cursive Script.**

The following are the successive stages in the development of each letter: *Aleph* is separated into two parts, the first being written thus ≺, and the perpendicular stroke placed at the left א. In the modern German cursive these two elements are separated, thus ℵc, and the acute angle was rounded. It received also an abbreviated form connected with the favorite old ligature ל, and it is to this ligature of *Aleph* and *Lamed* that the contracted Oriental *Aleph* owes its origin (Plate V., col. 7). In writing *Bet*, the lower part necessitated an interruption, and to overcome this obstacle it was made ב, and, with the total omission of the whole lower line, ב. In *Gimel*, the left-hand stroke is lengthened more and more. *Dalet* had its stroke put on obliquely to distinguish it from *Resh*; however, since in rapid writing it easily assumed a form similar in appearance to ר, ד in analogy with ב was later changed to ד. A transformation very similar to this took place in the cases of final *Kaph* and of *Koph* (see cols. 2, 5, 11, 14), except that *Koph* opened out a trifle more than *Kaph*. The lower part of *Zayin* was bent sharply to the right and received a little hook at the bottom. The left-hand stroke of *Tet* was lengthened. *Lamed* gradually lost its semicircle until (as in both the Nabatæan-Arabic and Syriac



SPECIMEN OF MODERN SEPHARDIC SCRIPT.

(Portion of the original article on "Modern Alexandria," written for "The Jewish Encyclopedia.")

systems) it became a simple stroke, which was bent sharply toward the right in the most modern cursive script. Final *Mem* branches out at the bottom, and in its latest stage is drawn out either to the left or straight down. In *Samek* the same development also took place, but it afterward became again a simple circle. In order to write *'Ayin* without removing the pen from the surface, its two strokes were joined with a curl. The two *Pe*'s spread out in a marked flourish. As to *Ṣade* the right-hand head is made longer, at first only to a small degree, but later on to a considerable extent. In the beginning *Shin* develops similarly to the same letter in the Nabatæan, but afterward the central stroke is lengthened upward, like the right arm of *Ṣade*, and finally it is joined with the left stroke, and the first stroke is left off altogether. The letters ת, ר, ח, ך, נ, ת, ר, ח have undergone little modification: they have been rounded out and simplified by the omission of the heads.

When printing was introduced, the selection of a style of type depended upon the same conditions as in the case of the execution of manuscripts. Square or block letters were cast for biblical and other important works; in the various countries different models for letters were often followed; one form was preferred at one time, another at another; however, the style selected by the Ashkenazim prevailed and maintained its preeminence over all the others. Books of a secondary character, works which accompanied another text, such as commentaries and the like, were printed in the cursive; and here a style of type became popular which very closely resembled the Hispano-African cursive (compare Plate IV., col. 9). Since the script occurs oftenest in commentaries on the Bible and the Talmud by Rashi, it has become known as the Rashi script. For the printing of Judæo-German texts, a further development of the Ashkenazi alphabet, called "Weiber-Deutsch," has been created (compare Plate V., col. 13; see Bibliography 12).

**"Rashi" Script.**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# PLATE I.

## OLD HEBREW AND SAMARITAN ALPHABETS.

| Modern Hebrew | Mesha Stone, 875 B.C. | Seals, 8th–5th cent. B.C. | Siloam, 700 B.C. | Maccabean Coins, 2d cent. B.C. | Hasmonean Coins, 2d and 1st cent. B.C. | Revolutionary Coins, 1st and 2d cent. | Inscriptions. 4th cent. | Inscriptions. 5th cent. | Inscriptions. 5th cent. | MS. 1219. |
|---|---|---|---|---|---|---|---|---|---|---|
| א | 𐤀 | 𐤀 𐤀 𐤀 | 𐤀 𐤀 | 𐤀 𐤀 𐤀 𐤀 | 𐤀 𐤀 | 𐤀 𐤀 𐤀 𐤀 𐤀 𐤀 | | 𐤀 𐤀 | 𐤀 𐤀 | א |
| ב | 𐤁 | 𐤁 𐤁 | 𐤁 𐤁 | 𐤁 𐤁 𐤁 | 𐤁 𐤁 𐤁 | 𐤁 | 𐤁 | 𐤁 | 𐤁 | ב |
| ג | 𐤂 | 𐤂 𐤂 | 𐤂 | 𐤂 𐤂 | 𐤂 𐤂 | 𐤂 | | | | ג |
| ד | 𐤃 | 𐤃 | 𐤃 | 𐤃 𐤃 | 𐤃 | | | 𐤃 | 𐤃 | ד |
| ה | 𐤄 | 𐤄 𐤄 𐤄 | 𐤄 𐤄 | 𐤄 𐤄 | 𐤄 𐤄 𐤄 | 𐤄 | | 𐤄 | 𐤄 | ה |
| ו | 𐤅 | 𐤅 𐤅 𐤅 𐤅 | 𐤅 | 𐤅 𐤅 | 𐤅 𐤅 𐤅 𐤅 𐤅 | 𐤅 𐤅 𐤅 𐤅 | 𐤅 | 𐤅 | 𐤅 | ו |
| ז | 𐤆 | 𐤆 𐤆 𐤆 𐤆 | 𐤆 | | | 𐤆 𐤆 | | | 𐤆 | ז |
| ח | 𐤇 | 𐤇 𐤇 𐤇 𐤇 | 𐤇 𐤇 | 𐤇 𐤇 | 𐤇 | 𐤇 𐤇 | | 𐤇 | 𐤇 | ח |
| ט | 𐤈 | 𐤈 𐤈 | | | | | | 𐤈 | | ט |
| י | 𐤉 | 𐤉 𐤉 𐤉 𐤉 𐤉 | 𐤉 | 𐤉 𐤉 | 𐤉 𐤉 𐤉 𐤉 | 𐤉 𐤉 | | 𐤉 | 𐤉 | י |
| כ | 𐤊 | 𐤊 𐤊 𐤊 | 𐤊 | | 𐤊 𐤊 𐤊 𐤊 | 𐤊 𐤊 | 𐤊 | 𐤊 | 𐤊 | כ |
| ל | 𐤋 | 𐤋 𐤋 𐤋 𐤋 | 𐤋 | 𐤋 𐤋 | 𐤋 𐤋 | 𐤋 | 𐤋 | 𐤋 | 𐤋 | ל |
| מ | 𐤌 | 𐤌 𐤌 𐤌 𐤌 | 𐤌 | 𐤌 𐤌 | 𐤌 𐤌 | 𐤌 | 𐤌 | 𐤌 | 𐤌 | מ |
| נ | 𐤍 | 𐤍 𐤍 𐤍 𐤍 | 𐤍 | 𐤍 𐤍 | 𐤍 𐤍 𐤍 𐤍 | 𐤍 𐤍 𐤍 𐤍 | | 𐤍 | 𐤍 | נ |
| ס | 𐤎 | 𐤎 𐤎 | | | | | | | | ס |
| ע | 𐤏 | 𐤏 | 𐤏 | 𐤏 𐤏 | 𐤏 𐤏 | 𐤏 𐤏 𐤏 | 𐤏 | 𐤏 | 𐤏 | ע |
| פ | 𐤐 | 𐤐 | 𐤐 | | | | | | 𐤐 | פ |
| צ | 𐤑 | 𐤑 𐤑 | 𐤑 | 𐤑 𐤑 𐤑 | 𐤑 𐤑 | 𐤑 𐤑 | | 𐤑 | | צ |
| ק | 𐤒 | 𐤒 | 𐤒 | 𐤒 𐤒 | | | | 𐤒 | | ק |
| ר | 𐤓 | 𐤓 𐤓 | 𐤓 | 𐤓 | 𐤓 | 𐤓 𐤓 | 𐤓 | 𐤓 | 𐤓 | ר |
| ש | 𐤔 | 𐤔 𐤔 | 𐤔 𐤔 | 𐤔 𐤔 | 𐤔 [ ] | 𐤔 𐤔 | 𐤔 | 𐤔 | 𐤔 | ש |
| ת | 𐤕 | 𐤕 𐤕 | 𐤕 | 𐤕 | 𐤕 𐤕 | 𐤕 | | 𐤕 | 𐤕 | ת |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

# PLATE II.

## ORIGIN AND DEVELOPMENT OF THE HEBREW SQUARE ALPHABET.

# PLATE III.

## ANCIENT HEBREW INSCRIPTIONS.

| | * Palestine. | | | | | Palmyra. | Italy. | | Aden. |
|---|---|---|---|---|---|---|---|---|---|
| | 'Arak el-Emir, 2d cent. B.C. | Sarcophagi, 1st cent. B.C. to 1st cent. ? | "C.I.H." 2, 3; 1st cent. ? | "C.I.H." 6, 8; 1st B.C. to 1st cent. ? | "C.I.H." 17; 3d–4th cent. | 3d cent. ? | Venosa, 2d to 5th cent. | Brindisi, 7th cent. | "C.I.H." 66; year 718. |
| א | | | א | | | | | | |
| ב | | | ב | | | | | | |
| ג | | | ג | | | | | | |
| ד | | | | | | | | | |
| ה | | | | | | | | | |
| ו | | | | | | | | | |
| ז | | | | | | | | | |
| ח | | | | | | | | | |
| ט | | | | | | | | | |
| י | | | | | | | | | |
| כ | | | | | | | | | |
| ל | | | | | | | | | |
| מ | | | | | | | | | |
| נ | | | | | | | | | |
| ס | | | | | | | | | |
| ע | | | | | | | | | |
| פ | | | | | | | | | |
| צ | | | | | | | | | |
| ק | | | | | | | | | |
| ר | | | | | | | | | |
| ש | | | | | | | | | |
| ת | | | | | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |

# PLATE IV.

## MANUSCRIPT WRITING.

| | SQUARE CHARACTER. | | | | | | | RABBINICAL CHARACTER. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | EASTERN. | | | | | WESTERN. | | EASTERN. | | | | | | WESTERN. | | | |
| | Babylon, 916–917. | Egypt, 11th cent. | Babylon or Persia, 12th cent. | Babylon or Persia, 12th cent. | South Arabia, 1484. | German, 1347. | German (Ornam.), 19th cent. | Egypt, 8th cent.? | Africa, 1282. | Africa, 1363–64. | South Arabia, 1484. | Crimea, 14th cent. | Syria, 1190. | Italy, 1288–89. | France, 1091. | France, 1401. | Germany, 1347. |
| א | א | א | א | א | א | א | א | א | א | א | א | א | א | א | א | א | א |
| ב | ב | ב | ב | ב | ב | ב | ב | ב | ב | ב | ב | ב | ב | ב | ב | ב | ב |
| ג | ג | ג | ג | ג | ג | | ג | ג | ג | ג | ג | ג | ג | ג | ג | ג | ג |
| ד | ד | ד | ד | ד | ד | ד | ד | ד | ד | ד | ד | ד | ד | ד | ד | ד | ד |
| ה | ה | ה | ה | ת | ה | ה | ה | ה | ה | ס | ה | ה | ה | ה | ה | ה | ה |
| ו | ו | ז | ר | ו | ו | ר | ו | ו | ו | ו | ו | ו | ו | ו | ו | ו | ו |
| ז | ו | ז | ז | ז | ז | ז | ז | ז | ז | ז | | ז | ז | ז | ז | ז | |
| ח | ח | ח | ח | ח | ח | ח | ח | ח | ח | ת | ח | ח | ח | ח | ח | ח | |
| ט | ט | ט | ט | ע | ט | ש | ש | ט | ע | ע | ס | ט | ט | ע | ט | מ | |
| י | י | י | י | י | י | י | י | י | י | י | י | י | י | י | י | י | י |
| כ | דכ | דכ | רכ | רכ | רכ | דכ | דכ | דכ | דכ | דכ | דכ | רכ | דכ | דכ | דכ | דכ | כ־ |
| ל | ל | ל | ל | ל | ל | ל | ל | ל | נ | נ | ל | ל | נ | ל | ל | נ | ל |
| מ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ | סמ |
| נ | ונ | ונ | זנ | נ | ונ | זנ | זנ | כ | נ | נ | נ | נ | נ | כ | נ | נ | נ |
| ס | ס | ס | ס | ס | ס | ס | ס | ס | ס | ס | ס | ס | ס | ס | ם | ס | ס |
| ע | ע | ע | ע | ע | ע | ע | ע | ע | ע | ע | ע | ע | ע | ע | ע | ע | ע |
| פ | ופ | ופ | ופ | ופ | פ־ | פ־ | ופ | | ופ | פ־ | פ־ | ף | פ | פ־ | ופ | ף | פ־ |
| צ | ץ | ץ | ץ | ץ | צ־ | צ | ץ | ץ | ץ | ץ | צ־ | צ־ | ץ | צ־ | ץ | צ־ | צ־ |
| ק | ק | ק | ק | ק | ק | ק | ק | ק | ק | ק | ק | ק | ק | ק | ק | ק | ק |
| ר | ר | ר | ק | ר | ר | ר | ר | ר | ר | ר | ר | ד | ר | ר | ר | ר | ר |
| ש | ש | ש | ש | ש | ש | ש | ש | ש | ש | ש | ש | ש | ש | ש | ש | ש | ש |
| ת | ת | ת | ת | ת | ת | ת | ת | ת | ת | ת | ת | ת | ת | ת | ת | ת | ת |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |

# PLATE V.

## CURSIVE WRITING.

| | Eastern Forms. | | | | | | | | Western Forms. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Babylonian, 7th cent. ? | Egypt, 12th cent. | Constantinople, 1506. | 10th century. | Spanish, 1480. | Spanish, 10th cent. | Provençal, 10th cent. | Italian, 10th cent. | Greek, 1375. | Italian, 1451. | Italian, 10th cent. | German, 10th cent. | [German], 1515. | German, 1900. |
| א | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| ב | | | | | | | | | | | | | | |
| ג | | | | | | | | | | | | | | |
| ד | | | | | | | | | | | | | | |
| ה | | | | | | | | | | | | | | |
| ו | | | | | | | | | | | | | | |
| ז | | | | | | | | | | | | | | |
| ח | | | | | | | | | | | | | | |
| ט | | | | | | | | | | | | | | |
| י | | | | | | | | | | | | | | |
| כ | | | | | | | | | | | | | | |
| ל | | | | | | | | | | | | | | |
| מ | | | | | | | | | | | | | | |
| נ | | | | | | | | | | | | | | |
| ס | | | | | | | | | | | | | | |
| ע | | | | | | | | | | | | | | |
| פ | | | | | | | | | | | | | | |
| צ | | | | | | | | | | | | | | |
| ק | | | | | | | | | | | | | | |
| ר | | | | | | | | | | | | | | |
| ש | | | | | | | | | | | | | | |
| ת | | | | | | | | | | | | | | |

*seq.*, Leipsic, 1897; De Wette-Schrader, *Lehrbuch der Historisch-Kritischen Einleitung in das Alte Testament*, 8th ed., pp. 185 *et seq.*, Leipsic, 1869; B. Stade, *Lehrbuch der Hebräischen Grammatik*, i. 22 *et seq.*, Leipsic, 1879; Bleek and Wellhausen, *Einleitung in das Alte Testament*, 5th ed., pp. 580 *et seq.*, Berlin, 1886; C. Schlottmann, *Schrift und Schriftzeichen* in Riehm's *Handwörterbuch des Biblischen Altertums*, 2d ed., pp. 1416 *et seq.*; H. L. Strack, *Schreibkunst und Schrift bei den Hebräern* in *Real-Encyklopädie für Protestantische Theologie*, 2d ed., xiii. 690 *et seq.* Facsimiles of Hebrew manuscripts may be found in the following works: Chwolson, *C. I. H.* 1881 *et seq.*, in *Oriental Series* of the *Publications of the Paleographical Society*, London, 1875–83; Steinschneider, *Catalogues of the Hebrew Manuscripts of the Libraries of Leyden* (1858), *Munich* (1875), *and Berlin*, i. (1878); Neubauer, *Cat. Bodl. Hebr. MSS.* (facsimiles); B. Stade, *Gesch. des Volkes Israel*, i. Berlin, 1887. For a complete bibliography see M. Steinschneider in *Centralblatt für Bibliothekswesen*, iv. 155 *et seq.* For tables of alphabets see *Publications of the Paleographical Society*, lxxxvii. (Euting); Bickell and Curtiss, *Outlines of Hebrew Grammar*, Leipsic, 1877; Euting, in *Corpus Inscriptionum Hebraicarum*; Neubauer, *The Introduction of the Square Characters* (Brünnow).

PLATE I.

(Old Hebrew and Samaritan.)

1. Mesha Stone. 2. Seals and Gems; see Bibliography and Lidzbarski, *Handbuch*, Plates iii. 1, xlvi. 3. Siloam Inscription. 4–6. Coins, according to Madden. 7. Inscription from 'Amudas. 8–9. Inscriptions from the fifth century; compare Lidzbarski, *Handbuch*, i. 440; and Berger, *Histoire de l'Écriture*, 2d ed., pp. 200 *et seq.* 10. Samaritan-Pentateuch Manuscript of the year 1219, Hebrew and Arabic, according to the *Oriental series*, vol. xxviii. in the *Publications of the Paleographical Society*.

PLATE II.

(Origin and Development of the Hebrew Square Alphabet.)

1. Inscriptions of Zenjirli. 2. Inscriptions of Nerab. 3. Inscriptions on weights and clay tablets. 4. Inscriptions from Asia Minor; compare Lidzbarski, *Handbuch*, i. 446; and *Ephemeris*, i. 59 *et seq.* 5. Inscriptions from Arabia; see *C. I. S.* ii. 113–115. 6. Inscriptions and papyri from Egypt, *C. I. S.* ii. 122 *et seq.* 7–8. Palmyrene inscriptions; compare Lidzbarski, *Handbuch*, ii., plate xxvii. *et seq.*

PLATE III.

(Ancient Hebrew Inscriptions.)

1. Inscription from 'Araḳ-el-Emir. 2. Inscriptions on ossuaries, according to *C. I. H.* plate iv. 193. 3. *C. I. H.* 2 (Gezer) and 3. 4. *C. I. H.* 6 (Bene Ḥezir) and 8 (Gaza). 5. 17 (Kefr Biraim). 6. Inscriptions from Palmyra. 7. Inscriptions on the Catacombs of Venosa. 8. Tumulary inscriptions from Brindisi, seventh century. 9. Tumulary inscriptions from Aden, 66.

PLATE IV.

(Manuscript Writing.)

1. Babylonian Codex of the Prophets in St. Petersburg. 2. Manuscript of Sirach. 3. Pentateuch with Targum from Babylonia or Persia, twelfth century, British Museum, Oriental, 1467. (According to Paleographical Society, Oriental series liv.) 4. Manuscript of the Prophets, from Persia, Babylonia, or Southern Arabia, twelfth century, British Museum, Harl. MS. 5720 (Paleographical Society, Oriental series xl.). 5. Haftarot with the Targum Jonathan from Southern Arabia from the year 1484. 6. Hagiographa with Rashi. German (Ashkenazi), of the year 1347. Cambridge University Library, Ee 5, 9 (Paleographical Society, Oriental series xli.). 7. Modern German script of the nineteenth century with ornamental flourishes or strokes. 8. Papyri from Egypt. 9. MS. alphabet of the Tabamonim (African Sephardic) of 1282. British Museum, Additional Manuscr. of 27113 (Paleographical Society, Oriental series lv.). 10. *Sefer ha-Mishkol* written at Mustaghanem (Algeria), in 1363–64. Cambridge University Libr., Cod. 11. 22 (Paleographical Society, Oriental series xxx.). 11. See 5. 12. Epigraph from a Karaite Pentateuch roll from Theodosia (Crimea), about 1325 (*C. I. H.* 138). 13. Rashi on Baba Meẓi'a, written probably at Mosul (betraying the influence of a Greek-Ashkenazi hand) in 1190. British Museum, Oriental, 73. (According to Paleographical Society series xv.). 14. Talmud Yerushalmi, written at Rome in 1288–89 (Italian-Ashkenazi hand). Leyden University Library. Cod. Hebr. Scaliger 3. (Paleographical Society, Oriental series lvi.) 15. Menahem, *Maḥberot*, probably written in France in 1091 (French-Ashkenazi type). British Museum, Additional Manuscr. of 27214. (According to the Paleographical Society, Oriental series xiii.) 16. *Semak*, copied by R. Moses of Zurich (French-Ashkenazi), in 1401. Cambridge University Library, Additional Manuscr. No. 560 (Paleographical Society, Oriental series lxviii.). 17. See 6.

PLATE V.

(Cursive Writing.)

1. Incantation upon Babylonian dish, in *C. I. H.* 18. 2. Egyptian of the twelfth century. 3. Constantinople, 1506. 4. Tenth century. 5. Spanish, date 1480. 6. Spanish, tenth century. 7. Provençal, tenth century. 8. Italian, tenth century. 9. Greek, dated 1375. 10. Italian, dated 1451. 11. Italian, tenth century. 12. German, tenth century. 13. Eleazer of Worms, סדור רזיאל, copied at Rome in 1515 by Elias Levita, German-Ashkenazic, British Museum, Additional Manuscr. of 27199 (Paleographical Society, Oriental series lxxix.). 14. Ashkenazic from the nineteenth century.

M. Lr.

**ALPHABETUM SIRACIDIS.** See SIRACH, PSEUDO.

**ALPRON, JACOB:** Italian translator; died Dec. 22, 1622. He adapted and translated into Italian Benjamin ben Abraham of Solnik's "Miẓwot Nashim" (Precepts for Women) for the use of Jewish women in Italy. The translation became very popular and went through several editions at Padua and Venice (1625, 1652, and 1710). The name Alpron is corrupted from Heilprin=Heilbronn.

BIBLIOGRAPHY: *Monatsschrift*, xliii. 317; Fürst, *Bibl. Jud.* i. 49.

J. S. R.

**AL-RABI IBN ABU AL-ḤUḲAIḲ:** Jewish poet of the Banu-al-Nadhir in Medina, who flourished shortly before the Hegira (622). His family was in possession of the fort Al-Kammus, situated near Khaibar. Like most of the Medina Jews, he took part in the quarrels between the two Arab tribes of that town, and was present at the battle of Bu'ath, 617, which took place in the territory of the Banu Kuraiza. Al-Rabi was a poet of note. He had a contest at capping verses with the famous Arabic poet, Al Nabighah, the latter reciting one hemistich, while Al-Rabi had to supply the next, keeping to the same meter and finding a rime. He has been credited with the authorship of other poems, but upon dubious authority. One of these poems used to be recited by Abun, the son of the Calif Othman. From its contents, however (it criticizes the folly of his own people), it seems more likely to have been written by one of Abun's sons, who bore the same name as Al-Rabi. It might, then, have been composed after the submission of the Banu Kuraiza. Al-Rabi's brother Sallam and his three sons were among Mohammed's most bitter opponents. An account of Al-Rabi can be found in vol. xxi. of the Kitab al-Aghani, ed. Brünnow, p. 91. He is cited among the Arabic Jewish poets by Moses ibn Ezra in his "Kitab al-Mudhadarah" ("Rev. Ét. Juives," xxi. 102). Steinschneider can hardly be right in saying that he was a Moslem ("Jew. Quart. Rev." xi. 609, note 1), as the Arabic authorities are quite certain about his Jewish origin.

BIBLIOGRAPHY: Nöldeke, *Beiträge zur Kenntniss der Poesie der alten Araber*, pp. 72 *et seq.*; Hirschfeld, in *Rev. Ét. Juives*, vii. 152, 299.

H. Hir.—G.

**ALROY,** or **ALRUI, DAVID** (called also **El David** and **Menahem ben Suleiman ibn Alruhi**): A pseudo-Messiah who lived about 1160; born at Amadia in Kurdistan. He became thoroughly proficient in Biblical and Talmudic knowledge, studying under Ḥisdai, the Prince of the Exile, and under Ali, the head of the Academy in Bagdad. He was versed in the literature of the Moslems and known as a worker of magic.

The condition of the califate in the days of Alroy afforded a ready opportunity for a venturesome character to stir up political tumult. The crusades had caused a general condition of unrest and a weakening of the authority of the sultans of Asia Minor and Persia. On all sides there arose spirited chieftains who set up small independent states in defiance of their paramount ruler. This state of affairs was in itself a source of disturbance among the Jews of the califate, and was aggravated by the existence of a

vexatious poll-tax levied upon all males above the age of fifteen (see Lebrecht's essay on "The State of the Califate of Bagdad" in Asher's edition of "Benjamin of Tudela," ii. 318 *et seq.*).

The materials for a rebellion being thus at hand, David Alroy raised the banner of revolt against the Seljuk Sultan Muktafi, and called upon the oppressed people of Israel to regard him as their long-expected Messiah. He promised to lead his brethren to the recapture of Jerusalem, after which he would be their king, and they would forever be free. In the adjacent district of Adherbaijan there lived a number of warlike Jews who had their homes among the mountains of Chaftan, and these men Alroy sought to win over to his cause. To his brethren in Mosul, Bagdad, and other towns, he sent letters announcing his divine mission, and summoning them to aid him in waging war upon the Moslems and to shake off their yoke. His intimate knowledge of the magic arts is said to have convinced many Jews of the truth of his pretensions, and Alroy soon found himself with a considerable following, burning to free themselves from Moslem tyranny. He resolved to attack the citadel of his native town, Amadia, and directed his supporters to assemble in that city, with swords and other weapons concealed under their robes, and to give, as a pretext for their presence, their desire to study the Talmud with such a distinguished scholar as himself.

What followed is uncertain, for the sources of the life of Alroy tell each a different tale, and the subsequent events are closely interwoven with a mass of legends that have no historical basis. In all probability, the attack upon the fort at Amadia failed; Alroy and his deluded followers were defeated, and he himself was put to death.

The legends, however, are full of interest, and the version of Benjamin of Tudela, which is set forth as though made up of historical facts, is well worth reproducing.

**Benjamin of Tudela's Version.**

The news of Alroy's revolt reached the ears of the Sultan, who sent for the would-be Messiah. "Art thou the King of the Jews?" asked the Moslem sovereign, to which Alroy replied, "I am." The Sultan thereupon cast the Jewish pretender into prison in Tabaristan. Three days later, while the Sultan and his council were engaged in considering Alroy's rebellion, the pseudo-Messiah suddenly appeared in their midst, having miraculously made his escape from prison. The Sultan at once ordered Alroy's rearrest; but, by his magic, the rebel made himself invisible and left the palace. Guided by the voice of Alroy the Sultan and his nobles followed him to the banks of a river, where, having made himself visible, the marvelous wizard was seen to cross the water on a shawl, and make his escape with ease. On the same day he returned to Amadia, a journey which ordinarily took ten days, and, appearing to his followers, related to them his wondrous exploits.

The Sultan now threatened to put the Jews of his dominion to the sword if Alroy were not surrendered, and the Jewish authorities in Bagdad endeavored to induce Alroy to abandon his pretensions to the Messiahship for fear of the evil that might befall Israel. From Mosul also an appeal was made to him by Zakkai and Joseph Barihan Alfalah, the leaders of the Jewish community; but all in vain. At length, the governor of Amadia, Saif al-Din, bribed the father-in-law of the daring rebel to slay him, which was done, and the revolt was brought to an end. The Jews of Persia had considerable difficulty in appeasing the wrath of the Sultan, and were obliged to pay a large indemnity.

The death of Alroy did not entirely destroy the belief in his heaven-sent mission for the redemption of his people. Two impostors came to Bagdad and succeeded in perpetrating a huge fraud upon the credulous followers of the pseudo-Messiah. They announced that upon a certain night they were all commanded to commence a flight through the air from Bagdad to Jerusalem, and, in the meantime, the followers of Alroy were to give their property into the charge of these two messengers from their dead leader. The dénouement of this cunning scheme may be imagined; and yet, for many years afterward, a sect of Menahemites, as they were termed, continued to revere the memory of the so-called Messiah of Amadia.

**Literary Sources.**

The principal source of the life of Alroy is the "Itinerary" of Benjamin of Tudela (ed. A. Asher, i. 122–127). This version is followed in its main outlines by Solomon ibn Verga, in his "Shebeṭ Yehudah" (ed. Wiener, Hebrew text, p. 50). Ibn Verga states, on the authority of Maimonides (which, however, can not be substantiated), that, when asked for a proof that he was truly the Messiah, Alroy (or David El-David, as Ibn Verga and David Gans in his "Ẓemaḥ David" call him) replied, "Cut off my head and I shall yet live." This was done, and thus the pretender escaped a crueler fate. David Gans, Gedaliah ibn Yaḥya (in his "Shalshelet ha-Ḳabbalah"), who calls him David Almusar, and R. Joseph ben Isaac Sambari (see A. Neubauer, "Mediæval Jew. Chron." i. 123) closely follow Benjamin of Tudela's version. The name Menahem ibn Alruḥi ("the inspired one"), and the concluding episode of the impostors of Bagdad, are derived from the contemporaneous chronicle of the apostate, Samuel ibn Abbas (see Wiener's "'Emek ha-Baka," pp. 168 *et seq.*, xxv. *et seq.*). The name Menahem (*i.e.*, the comforter) was a common Messianic appellation. The name Alroy is probably identical with Alruḥi (see Wiener, *l.c.*; Grätz, "Gesch. d. Juden," pp. 269 *et seq.*, 426; Basnage, "Hist. des Juifs," vii. 9). Lord Beaconsfield's novel, "The Wondrous Tale of Alroy," is purely imaginary, and exalts a man who was probably a vulgar impostor into a high-souled "hero of a dramatic romance," and invests him with a halo of glory.

BIBLIOGRAPHY: Loeb, in *Rev. Ét. Juives*, xvi. 215, xvii. 304.

M. A.

**ALSACE:** A German territory which, together with Lorraine, forms a *Reichsland*, or imperial territory. It lies between the River Rhine and the Vosges Mountains. The precise date when Jews settled in this and the neighboring regions can not be definitely fixed. According to some historians there were Jews in Cologne in the fourth century: others date their presence in Mayence from the end of the eighth century. If these statements be true, it is not impossible that Jews resided also in the chief city of Alsace during the period of the Frankish and Carlovingian kings. This was Schoepflin's view in the last century ("Alsatia Illustrata," translated by Ravenez, v. 143); but he furnished no proofs. However, Benjamin of Tudela, in his account of his travels between the years 1160 and 1173, speaks of having met many rich and learned Jews in the towns of Treves, Worms, Speyer, and Strasburg; hence, Jewish communities must have existed there in the second half of the twelfth century. According to J. Euting ("Aeltere Hebräische Inschriften im Elsass," 1887), the oldest of the gravestones unearthed in 1868 in the Rue des Juifs at Strasburg dated from this time.

**Traces of Early Settlements.**

Another tombstone bore the date of 1223; but most of the remainder are of the fourteenth century.

The second code of laws, promulgated by the prince-bishop of Strasburg about the year 1200, prescribed that the Jews of that city should furnish the episcopal standards ("Urkundenbuch der Stadt Strassburg," i. 481). In 1233 a Jews' quarter existed in the city ("Urkundenb." i. 185), and the term "Jew" was applied to some of the Christian inhabitants either as a sobriquet, or because they were descended from baptized Israelites. Under the emperor Frederick II., there were Jews in Hagenau (Richer de Lenones, ad annum 1236; Boehmer, "Fontes," iii. 58); and, some time later (about 1260), those of Weissenburg were accused of ritual murder, and expelled from the town ("Annales de Colmar"; Boehmer, "Fontes," ii. 4). The author of the anonymous appendix to the "Annales de Colmar" (about 1300) says: "In Alsatia . . . chyrurgici pauci, physici pauciores; Judei pauci; hæretici in locis plurimis abundabant" (In Alsatia there were few surgeons and fewer physicians; Jews also were few, but in most places heretics abounded; "Annales de Colmar," ed. Gérard et Liblin, p. 230). When the bishop of Strasburg, Walter von Geroldseck, quarreled with the citizens, one of his grievances was the maltreatment of the Jews by his rebellious subjects; and in an agreement entered into with his successor the town council engaged not to exact the payment of imposts from the Jews for five years ("Urkundenb." i. 374).

**Era of Persecution.**

For nearly three quarters of a century the Jews of Alsace were simply tolerated; but in the last decade of the thirteenth century their persecution began. In 1290 the people of Mülhausen rose against the Jewish usurers. One of them, a certain Solman of Neuenburg, was beaten to death by the mob; and King Rudolph I. by proclamation annulled all debts to the Jews, amounting to 200 silver marks—about $20,000 or £4,000 of the present day (Mosmann, "Cartulaire de Mulhouse," i. 88). Two years later (1292) the Jews of Colmar were accused of ritual murder, and a riot ensued (Boehmer, "Fontes," ii. 30). During the following year the people of Rufach, aided perhaps by the avaricious clergy, began to show intolerance toward the Jews of that city, who fled precipitately to Colmar (*ib.* ii. 31). In the "Annales de Colmar" (p. 168) it is recorded that in 1296 a Jew of Sulzmatt, having been accused of theft, was hanged by his feet on a gibbet and remained in this position for eight days, when, according to the account, he succeeded in freeing himself. Another Jew was murdered at Ensisheim in 1299 (*ib.* p. 182).

Persecution, once begun, diminished somewhat at certain intervals, but never ceased entirely. When King Henry VII. of Germany in 1308 delivered the Jews of Rufach and Sulzmatt to John of Dirpheim, bishop of Strasburg, several of them were imprisoned, and others perished at the stake for unknown reasons. A second massacre of the Jews occurred in Rufach in the year 1338, on the anniversary of the conversion of St. Paul; and shortly afterward nearly all the Jews were expelled, at least temporarily, from the bishopric of Upper Alsace ("Alsatia Illustrata," iv. 262).

The period between 1337 and 1338 was particularly unfortunate for the Jews scattered over the neighboring country; and from the meager records of contemporary writers it appears that the movement against them ultimately developed into a general uprising of the peasantry. In May, 1337, Umbehoven, a knight of Dorlisheim, and Zimberlin, a noble of Andlau (according to another authority, a simple innkeeper), collectively taking the name of "König Armleder" (King Leather-arm), placed themselves at the head of a mob of peasants and massacred the Jews of Ensisheim,

**Massacres.**

Mühlhausen, Rufach, and other towns. They then marched on Colmar and summoned the magistrates of the city to surrender the Jews to them; but the citizens of Strasburg having decided to assist in the defense of the threatened city, the mob dispersed ("Chronique de Kœnigshoven," ed. Hegel, p. 759). At about the same time the Jews of Ribeauville, who in 1331 had been turned over by Louis of Bavaria to the Sieur de Ribeaupierre as surety for a loan of 400 marks in silver (corresponding to $80,000 of the present day), were accused of being poisoners and were massacred ("Alsatia Illustrata," iv. 262).

Isolated cases of murder also occurred at Strasburg. In 1337 a Jew accused of killing a little girl was burned; and the child was buried with great pomp, and honored by the crowd as a martyr (Grandidier, "Nouvelles Œuvres Inédites," v. 344). Still Strasburg practically remained the city of refuge for the Jews of Alsace up to about the middle of the fourteenth century; and as its com-

**Strasburg a City of Refuge.**

merce and industry developed, the imperial free city adjusted its relations with the Jews in a manner that, though onerous, was at least endurable. In accordance with an agreement made in 1325, the Jews occupied a quarter of their own in the city of Strasburg and had their own cemetery ("Urkundenb." ii. 394). If they could not acquire real estate, they were not compelled to submit their actions at law to any judges other than the mayor—a privilege that assured them a measure of protection, though it was doubtless costly. A certificate of protection (*Schutzbrief*) issued in 1338 to sixteen persons, and valid for five years, cost 1,072 marks, of which 1,000 were payable to the city, 60 to the king, and 12 to the bishop. As compensation for this, the Jews were permitted to engage in money-lending; the rate on loans being fixed for them at 5 or 6 per cent a week, or at 43 per cent per annum ("Chronique de Kœnigshoven," ed. Hegel, append. iv. 977).

The degree of culture among these Jews is shown, at least relatively, by the fragments of their gravestones which have recently been unearthed, and by the fact that Jews of other cities attended the lectures of the rabbis of Strasburg. There is still extant a letter of the mayor of Schlettstadt to the mayor of Strasburg praying the latter to allow some of the Jews of the former place to sojourn in Strasburg, in order that they might take advantage of the teaching of the rabbis there ("Urkundenb." v. 1029).

Then came that horrible "year of terror," which descended upon all Alsace and swept away most of its Jewish communities. A letter of

**"Confessions" Under Torture.**

Rudolph of Oron, bailiff of Lausanne (Nov. 15, 1348), announced to the mayor of Strasburg that certain Jews of Lausanne had confessed, under torture, that by order of, and in collusion with, their coreligionists of Italy they had poisoned all the wells in the Rhine valley. It was, they said, to avenge the cruelties of King Leather-arm that the Jews spread around this poison, which would not kill them, but would kill the Christians ("Urkundenb." v. 164–210). In December, 1348, the city council of Obernai (Enheim) notified that of Strasburg that they had put to the torture five Jews, arrested at the last large fair at Speyer, and that these had admitted their participation in this crime

("Urkundenb." v. 177). On Dec. 29, the council of Colmar also announced that a certain Hegmann, one of the Jews under its protection, had, under torture, accused Jacob, the cantor of the synagogue of Strasburg, of having sent him the poison which he put in the wells of Colmar: one of his cousins, a woman named Bela, had similarly poisoned the wells of Ammerschweier. Notwithstanding these accusations, the chief magistrates, influenced no doubt as much by self-interest as by humanity, continued to protect the Jewish community of their city. But a general uprising, instigated by the civic magnates and the neighboring nobles—possibly also by the clergy itself—broke out at Strasburg in February, 1349. The councillor, Peter Swarber, and his two colleagues were deposed, mulcted in heavy fines, and expelled. Afterward the new communal authorities constituted by this revolutionary movement decreed the extermination of all the Strasburg Jews as well as of all Jewish refugees residing temporarily in the city. At this time there were barely 2,000 Jews having settled dwelling-places in the city, which contained, at most, 15,000 or 20,000 inhabitants all told. On St. Valentine's day (February 14), 1349, the Jews in the city were burnt *en masse* on the site of their own cemetery. A small number who had abjured their faith, together with some children, were saved, the latter being snatched from the flames. The number of the victims of this horrible holocaust has been greatly exaggerated by tradition ("Chronique de Kœnigshoven," pp. 761–764). Undoubtedly they owed their fate chiefly to their wealth, as is attested by the chronicler: "Ir gelte vas ouch die sache davon die Juden getoedet wurden" (Their money was the cause of the Jews' death). Other Jews were burnt at Schlettstadt together with a supposed Christian accomplice ("Urkundenb." v. 195). At Colmar and in other towns the Jews were sacrificed without being heard in their own defense; only at Landau, where they were numerous, was an attempt at defense made, and there without success. The imperial authorities did absolutely nothing to protect the *servi cameræ imperialis* (servants of the imperial chamber), as the Jews were then called in the Holy Roman Empire. In April, 1349, Charles IV. of Germany laid claim to the proceeds of all the loans made by the Jews of Strasburg to the Count of Würtemberg. On June 5, 1349, a defensive alliance was formed between the municipal authorities of Strasburg, the bishop of Strasburg, and the Abbot of Murbach, the Count of Würtemberg, and a number of other Alsatian grandees, to repel any attempt to inquire into the massacre. Some months later Charles IV. absolved the people of Speyer from all responsibility for the massacre of February (Letter of Sept. 12, 1349, "Urkundenb." v. 207). These attempts at extermination did not annihilate the Jews of Alsace nor prevent accessions to their number.

**Strasburg the Scene of a Holocaust.**

The proper names recorded in the authorities cited prove that the greater part of the Jews who dwelt in Alsace during the fourteenth century came from the right bank of the Rhine. In 1356 there were Jews again at Mühlhausen; for Petri ("Mühlhauser Geschüchten," p. 45) gives an account of a Jew in that town who had been apprehended by the lord of Neuenstein, thrust into a sack, and carried to Franche-Comté in order that ransom might be extorted from him.

In granting new franchises to the town of Hagenau, Charles IV. accorded to it the right to receive or to reject at will protected Jews ("Alsatia Illustrata," v. 247); and in 1374 he extended the same privilege to the city of Kaisersberg (*ib.* v. 293). Jews were living at Colmar in 1385. In 1369 Jews were again admitted to Strasburg ("Urkundenb." v. 715). An ordinance (*Judenordnung*) concerning them, dated May 14, 1375, refers to the presence of a dozen families ("Urkundenb." v. 880); another, issued in 1383, directs that they be treated and protected as other citizens ("Urkundenb." vi. 89); and a short time afterward, on the recommendation of the Count of Öttinger, sixteen families were admitted from Ulm, Bretten, Breisach, Wesel, and Mosheim ("Urkundenb." vi. 95). In 1384 the mayor appointed a Jew, Maitre Gutleben, as physician, with a salary of three hundred crowns (about $360 nominal) per annum. Although the community was not large, it must have been rich, as in 1385 the Count Palatine Robert alone owed the Jews of Strasburg the sum of 15,400 fl. ($7,700 nominal; see "Urkundenb." vi. 143). Undoubtedly their wealth was a constant source of menace to them; for King Wenceslaus of Germany (Feb. 6, 1386) ordered the municipality to enforce against the Jews sumptuary laws in matters of dress, and to require them to resume the yellow shoes and sugar-loaf hats formerly worn by them ("Urkundenb." vi. 162; see BADGE). The same year the mayor fined them 20,000 fl. ($10,000). In 1387, delegates from the Rhenish cities assembled at Speyer (where in 1385 they had considered the Jewish question) and adopted resolutions inimical to the Jews. On the demand of the delegates from Strasburg it was resolved that neither male nor female Christians be allowed to act as domestic servants or wet-nurses in Jewish families, under penalty of being branded on the forehead ("Urkundenb." vi. 204). During this year King Wenceslaus placed under the ban all Jews of Colmar, Schlettstadt, and Hagenau who refused to pay the taxes he demanded for their protection, and even included three imperial cities that had retained for themselves such Jewish contributions ("Urkundenb." vi. 194). In the month of June a Jew of Italian or French origin (Mamelot der Morschele, der Walch) chanced to enter the cathedral of Strasburg; and though he had done nothing objectionable, he was beaten by the verger, expelled, and threatened with drowning if he should reenter the city ("Urkundenb." vi. 198).

The Jews were a source of considerable revenue to the city treasury. They numbered at that time about twenty families, who paid an annual tax of 727 fl. ($365.50 nominal); and the richest one among them, called in the records "der ryche Sigmund," paid 203 fl. ($101.59; see "Urkundenb." vi. 211).

In the autumn a new and much graver peril threatened the Alsatian Jews. A weaver of Bischheim, named Lauwelin, was accused of having offered his own child to the Jews of Strasburg for a ritual sacrifice, and—doubtless under torture—was convicted of the crime; and as a punishment his eyes were put out ("Urkundenb." vi. 207). By the beginning of the year 1388 the entire Jewish community was expelled and their real estate confiscated—a condition which was maintained until the French Revolution of 1793. In 1392 the scrolls and the tables of the Law belonging to the synagogue were still preserved in Strasburg ("Chronique de Kœnigshoven," pp. 975–986). Colmar was also the scene of acts of violence which did not end so brutally. Wenceslaus annulled all the claims of the Jews of that city against their Christian debtors in 1392 (Mossmann, "Juifs de Colmar," p. 8). In 1397 another story of poisoned wells was circulated in Upper Alsace through a certain Jew of Ribeauville, whose confessions implicated fresh victims (Schreiber, "Freiburger Urkundenb." ii. 108).

The fifteenth century was a period of comparative

calm for the Jews of Alsace. During that period they were the victims of incessant chicanery rather than actual persecution, except in the later decades of the century when acts of violence were renewed (1476–77), at the commencement of the general agitation produced by the Burgundian wars between Louis XI. and Charles the Bold. In 1436 Emperor Sigismund prohibited the citizens of Hagenau from renting or selling houses to the Jews ("Alsatia Illustrata," v. 170). On Oct. 31, 1437, he prohibited the Jews of Colmar from acquiring any real estate in the town or its suburbs, without special permission from the mayor, who seems to have wearied of his protégés; for in 1478 only two families were tolerated within the city. By decree of Emperor Frederick III. the Jews of Schlettstadt were, in turn, expelled from that city Dec. 12, 1479 (J. Gény, "Die Reichsstadt Schlettstadt," p. 206); but he refused to sanction the expulsion of those at Colmar—no doubt because they found influential defenders at his court (Mossmann, *op. cit.* p. 18).

**The Fifteenth Century.**

The opening of the sixteenth century marked a revival of economic and religious antipathy toward the Jews of Alsace. To the city of Münster, where during the Middle Ages there had been no Jews, Maximilian I. gave permission to admit or reject members of that race; but the citizens decided to exclude from the rights of citizenship all persons who even borrowed money from the Jews ("Alsatia Illustrata," v. 281). At length (Jan. 22, 1510), this ruler granted to the city of Colmar the long-desired right to expel the Jews, so that whenever their business affairs called them to that city they were compelled to pay a toll and to wear the yellow badge on their garments. Maximilian also presented the Jewish synagogue and the cemetery to his secretary, Jean Spiegel of Schlettstadt.

**The Sixteenth Century.**

Driven from the city, the Jews dwelt in the villages surrounding Colmar and continued to do business with its citizens: they were then prohibited from depositing their wares with Christians. In order to rid himself of his neighbors, the mayor obtained permission from Charles V. to forbid their entrance into the city (April 25, 1541). This did not hinder the imperial chancellery from renewing, on May 24, 1541, at the request of R. Josel of Rosheim, all the privileges enjoyed by the Colmar Jews. R. Josel exercised, though unofficially, the functions of collector of the customs and protector of the Jews of Alsace. These latter were far from being as numerous then as they were one or two centuries later. A detailed census ordered by the regency of Ensisheim showed only 52 families in the whole of Austrian Alsace; and in 1574 they were expelled from the country. Then there began between the city of Colmar and its Jewish inhabitants a struggle for the favor of the imperial chancellery—a struggle marked for its corrupt influence, and which, after continuing for several years, ended in 1549 disadvantageously for the Jews. From that time until its union with France, Colmar became the most important and the most anti-Semitic city of Upper Alsace. So strong was this sentiment in 1622 that the mayor positively refused the bishop of Strasburg, and through him the archduke Leopold of Austria, permission for one of his subjects, a Jewish horse-dealer named Kossmann of Wettolsheim, to enter the city; and it was only in 1691 that Jews were again allowed to set foot in Colmar ("Kaufhauschronik," ed. Waltz, p. 58). In the other cities similar conditions prevailed. In 1517 the mayor of Landau consented to admit ten Jewish families to the city on the payment of 400 fl. ($200) annually; but in 1525 he decided to expel them, and finally did so, although opposed by the Elector Palatine. At Obernai the chief bailiff, Jacques de Morimont, forbade Jews to enter the city except on market-days ("Alsatia Illustrata," v. 270). At Weissenburg an imperial edict declared void the agreements which the city had entered into with the Jews (*ib.* v. 247); while at Schlettstadt, after having greatly restricted the business of the Jews, under an imperial edict issued Feb. 24, 1521, the mayor availed himself of a suit for the recovery of a debt, brought by the Jews against some of the citizens, as a pretext for their total expulsion in 1529 (Gény, *op. cit.* p. 207).

In the seventeenth century a noteworthy immigration of Jews into Alsace began, caused mainly by the Thirty Years' War. They came from the right bank of the Rhine, where the authorities were powerless to control or impede them. At that time military rule superseded civil authority everywhere; and both the chiefs of the various factions and those of the army availed themselves of the keen commercial instinct of the Jews to equip their cavalry and to replenish their commissariats. To the soldiers they were indispensable as agents for the disposal of pillage. From the beginning of the Thirty Years' War Jews settled on the lands of the bishopric of Strasburg, in the county of Hanau-Lichtenberg, on the estate of the lords of Ribeaupierre, and in other cities, especially at Hagenau. Desiring to augment their revenues, the nobles of the vicinity of Lower Alsace sold to the Jews the right to settle in the villages; for there they preferred to dwell. Denizens of the cities in the Middle Ages, the Jews of Alsace, driven by irresistible force to the country districts in the seventeenth century, became a rural class with no taste for agricultural pursuits, and remained such even in the eighteenth century. By the Peace of Westphalia in 1648, Austria ceded her possessions in Alsace to France, and in 1681 Louis XIV. took possession of Strasburg.

**The Seventeenth Century.**

In the first general census of the "Jewish nation" of Alsace, taken in 1689 by order of Intendant Jacques de la Grange, a total for the whole province of 525 Jewish families is given. These, allowing at least five persons to each family, would represent about 2,600 souls. Of this number, 391 families belonged to Lower Alsace, 134 to Upper Alsace and to the Sundgau. The urban Jewish population was insignificant (Landau had 3 families, Hagenau 19, Weissenburg 8, Buchsweiler 18, Saverne 6, Obernai 3); but in certain small villages the number of families was larger. There were 37 families at Westhofen, 20 at Marmontier, 17 at Bollweiler, and 14 at Hegenheim ("Revue d'Alsace," 1859, p. 564).

From 1697 the increase in population was considerable; in his "Mémoire sur l'Alsace" (p. 229), revised to that date, La Grange gives 3,655 Jews in Alsace, of whom 897 were in Upper and 2,766 in Lower Alsace; and they formed about one-seventieth of the total population of that time. In 1716 there were 1,269 families, numbering over 6,000 individuals, and from that time, owing to the prolonged peace which the province enjoyed in the eighteenth century—doubtless also to the uninterrupted immigration—the growth was astonishingly rapid. The statistics for 1750 show the number of families to have been 2,585; in 1760 it had increased to 3,045, and in 1785 to 3,942 families, aggregating 19,624 individuals. The Jewish population of the cities did not show any material

**Statistics in the Eighteenth Century.**

increase. In Colmar, Schlettstadt, and Kaisersberg there was not a Jewish inhabitant; Strasburg, with a very bad grace, tolerated the presence of the family of the chief commissary of the army, Cerf-Beer, who had been appointed by Louis XV.; Hagenau had 325 Jews, Rosheim 268, Buchsweiler 297, Ribeauville 285, Landau 145, Weissenburg 165, and Obernai 196. But certain small cities of Upper Alsace had Jewish populations that outnumbered the Christian. At Darmenach there were 340 Jews, at Hegenheim 409, Niederhagenthal 356, Wintzenheim 381, Zillisheim near Mülhausen 332, Bischheim, a suburb of the city of Strasburg, 473 ("Dénombrement Général des Juifs d'Alsace," Colmar, 1785).

This rapid increase in population naturally added to the difficulties of earning a livelihood. With the liberal professions and the larger channels of trade closed to them, what could the Jews do? In the cities they were not considered eligible to membership in the gilds of trades and handicrafts; besides, the greater number of them were scattered over the country. Their own legitimate avenues of trade were cattle-dealing and the selling of second-hand goods. These were insufficient for their support; and they resorted to the lending of money on notes or mortgages, at an unfixed rate of interest often amounting to usury. The most hostile authors agree in depicting the Alsatian Jews of the end of the eighteenth century as poorly fed, clothed in rags, and possessing only a limited capital, which they loaned, and on the interest of which they realized enough to support themselves. The antipathy of the masses to them never died out, though toward the middle of the seventeenth century the humiliating badge that they had been ordered to wear disappeared. A copy of this badge—a small yellow disk, which was attached to their clothes—is found in "Le Cornelius Redivivus" of King Louis XIII., engraved in 1617. If no longer massacred (albeit in 1657 a mob at Dachstein burned several Jews), they suffered none the less from extortions and exactions. They were beset by narrow and tyrannical regulations, even in cities where they were received with more than ordinary toleration. Thus a decree of the Archduke Leopold of Austria (May 22, 1613) regulated everything pertaining to their public and private life, and prohibited them from acquiring real estate. By this decree they could not recover notes of credit against Christians until after they had been recorded by the registrar or provost of the locality. They were prohibited from publicly celebrating their religious rites, from sheltering a strange Jew for more than forty-eight hours, and from employing Christian servants on holidays or Sundays. For the privilege of passing from one town to another they were compelled to pay a special tax (*Judenzoll*). When Alsace came under the dominion of France the condition of the Jews was not ameliorated. At first Louis XIV. or his ministers inclined toward their expulsion (1651); later, by virtue of letters patent issued Sept. 25, 1657, the king took them under his special protection. But that did not prevent the lord-lieutenant, Poncet de la Rivière, from levying upon them, in 1672, an additional tax for royal protection (in addition to that which they paid to the lord of the manor direct), which amounted to 10½ fl. ($5.25) per family. The Jews soon learned how to make themselves useful to the new government as agents and as farmers of the revenues of those who held monopolies of the sale of salt, iron, and other minerals; above all, it was not long before they were considered necessary to provide remounts for the royal cavalry that garrisoned Alsace. After the Peace of Ryswick (1697) the question arose how best to relieve the province of its Jewish population. But the War of the Spanish Succession afforded new opportunities to the Jews to render special services, and on Jan. 31, 1713, Pontchartrain notified the provincial and local authorities that the king did not deem it fit to expel them.

**Attitude of Leopold of Austria.**

**Effect of Peace of Ryswick.**

Throughout the eighteenth century the condition of the Jews became more and more precarious. Though, at the close of the preceding century, La Grange had been able to say ("Mémoires," p. 239), "There were very few of them who were in easy circumstances, and none whom one might call rich," this was now even more the case. In the Sundgau the hatred of the farmers, who had been ruined by Jewish usurers, grew apace, and a series of decrees of the Sovereign Council, the parliament of Alsace, served to remind the Jews of the fact that they lived there only through the royal toleration. Thus, in 1726, the Council ordered the destruction of the three synagogues of Wintzenheim, Bischheim, and Hagenthal, which had been built without sovereign authority; in 1733 the king forbade the Jews to bake their bread on Sundays; in 1740 they were forbidden to dwell in the same houses with Christians, even though the Christians consented. All illicit intercourse between a Jew and a Christian woman was punishable by the gallows, or at the least the galleys for life, for the man; the woman being condemned to seclusion and a flogging.

From the date of the French conquest of Alsace, the organization of the Jewish communities of that province became more centralized. Formerly each lord of the manor, where the Jews were sufficiently numerous to warrant it, appointed a chief over the community—a rabbi who was entrusted with the administration of all the religious functions of the community, and who acted also as common judge in all the civil suits between Jews, the latter having the privilege of appeal from the rabbinical tribunal to the superior courts. Over these rabbis the government of Louis XIV. appointed a superior; and on May 21, 1681, nominated Aaron Wormser chief rabbi of the Jews of Upper and Lower Alsace, setting his residence at St. Louis de Brisach, and later at Colmar. At the outset this innovation met with opposition from those most concerned. In 1704, Samuel Lévy, the successor of Wormser, had much to contend with from recalcitrant rabbis and delinquent laymen, and the Sovereign Council authorized him to pronounce excommunication upon them.

**Status of the Rabbis.**

Little is known of the internal life of the Jewish communities of Alsace during the eighteenth century; and only a very vague idea can be formed of their intellectual and moral condition. One Hirtzel Lévi of Wettolsheim, condemned for armed robbery on false evidence and sentenced to be broken on the wheel at Colmar, Dec. 31, 1754, was exonerated by a decree of the Parliament of Metz, Sept. 24, 1755. The dark side of the Jewish question of that time is shown in the long and significant suit over forged receipts that engaged public attention in Upper Alsace during 1778 and 1779. It appears that the peasants strove to avoid their debts by the aid of forged receipts, made wholesale and sold to them by a number of daring swindlers, most of whom were caught and punished with imprisonment, the pillory, or at the galleys, or with death on the gallows. The disappointment of the peasants, who had been duped

**Forged Receipts.**

and who had hoped for immediate relief from their debts, only increased their hatred toward their creditors, who were almost as poor as themselves.

The royal edict of January, 1784, which relieved the Jews from certain odious taxes such as the poll-tax, and permitted them to follow agricultural pursuits, came too late to effect a change in their habits, which had been confirmed through centuries of time; nor did it allay the antagonism of their adversaries. The Christian rural population, burdened as it was with debt, found consolation in its traditional contempt for the Jewish minority. Fear of an energetic and well-organized police led the peasants to exercise some self-restraint. But all at once the question of granting equality to all the inhabitants without respect to religion suddenly presented itself. The sovereign power, paralyzed, was in no condition to control popular passion; and from that time it was feared that what had been considered merely the spirit of discord would ultimately develop into a display of physical resentment. From the outset public temperament was indicated in the *cahiers de doléance* (official instructions of the electors to the deputies at the States General as to their wishes and complaints), compiled by the various electoral districts of Alsace. Several districts called for a reduction in the number of Jews. The clergy of the districts of Colmar and Schlettstadt demanded that thenceforth in order to check their "astounding increase" only the oldest son in each Jewish family should be allowed to marry. The nobility of these districts declared that the very existence of the Jews was a public calamity. The bourgeoisie of Belfort and Hüningen wished to deprive the Jews of the right to lend money; that of Colmar and Schlettstadt desired that they at least be prohibited from lending money to Christians; while Strasburg insisted on the confirmation of its ancient anti-Jewish privileges and on the right to expel the family of Cerf-Beer.

When the news of the fall of the Bastile reached the province, disorder broke out everywhere; the castles and convents of Upper Alsace were pillaged; and in the Sundgau the peasants attacked the dwellings of the Jews. Under the leadership of an adventurer, who claimed to be the Duke of Artois, brother of Louis XVI., the peasantry devastated nineteen villages one after the other, demolishing the dwellings and burning the commercial papers and books of their Jewish creditors. Abandoning everything to the pillagers, the unfortunate Jews fled for safety to the republic of Basel and to the bishopric of the same name. Ultimately it became necessary to send a number of troops, under General de Vietinghoff, into the Sundgau and the valley of the Saint Amarin to restore peace, or at least its outward semblance, in those regions. Some philanthropists, who for years had interested themselves in the regeneration of the oppressed Jews, now degraded by a prolonged servitude, worked upon the public opinion of Paris and upon that of the National Assembly, in order to obtain for them civil rights, or at least official recognition of their social standing. In order to comprehend fully the struggle that now engaged the public opinion of Alsace and that of the capital, it must not be forgotten that the number of Jews that had settled elsewhere in France was relatively small, and that the Spanish or Portuguese Jews, the Jews of Bordeaux, of Avignon, and of Paris had generally attained a higher plane in development than the "barbarian Jews" of Alsace. Indeed, public opinion in the capital was more in favor of a reform of this kind because it almost ignored local conditions. But the deputies from the province were unanimous in their opposition to such a measure; and the majority of the inhabitants—Catholics, Lutherans, and Reformed—were in perfect accord with them. Rewbell, a deputy from Upper Alsace, was especially vehement in his defense of "his hard-working and unfortunate compatriots, who were oppressed in a most atrocious manner by a horde of cruel Africans that swarmed over the country"; he even declared that the decree which granted the Jews citizens' rights would be the signal for their destruction in Alsace (session of Sept. 21, 1789). Together with his colleagues he opposed the discussion of the Jewish question, and endeavored to have the matter adjourned. But one month later (Oct. 14, 1789) a deputation of Jews from Alsace and from Metz presented themselves at the bar of the National Assembly and prayed for the redress of their wrongs; and subsequently the Assembly decided that the question of the amalgamation of the Jews with the other citizens be placed on the agenda of the Assembly.

**Reforms Opposed.**

On Dec. 22, 1789, the Assembly debated the question of admitting to the public service all citizens without distinction of creed; but in spite of the unanimous opposition of the deputies from Alsace, the majority voted the admission of non-Catholics only, with the rider that it was not thereby intended to prejudge any matter concerning the Jews (session of Dec. 25, 1789). The opposition to the Hebrew race was not restricted to the floor of the Assembly; for innumerable pamphlets were published, most of which opposed the plan of amalgamation. Captain de Foissac, in command of the garrison of Pfalzburg, was the first to answer a brochure by the Abbé Grégoire. M. de Hell, deputy from the districts of Hagenau and Weissenburg, was the author of a tirade against the Jews; and his colleague Pflieger, deputy from Belfort and Hüningen, issued "an opinion" opposing the granting of civil rights to the Jews. Notwithstanding this agitation, a new petition from the French Jews, Jan. 28, 1790, reopened the discussion in the Assembly and met with some measure of success. A majority (374 yeas, 224 nays) supported the claims of the Portuguese Jews who had settled in France, and those of Avignon; but Francis Joseph Schwendt, a deputy from Strasburg, insisted on restricting the debate so as to exclude all reference to the Jews of Alsace. This, he claimed, was absolutely necessary for the reestablishment of the public peace and to guarantee the safety of the 26,000 German Jews. The Assembly, unwilling to oppose the public opinion of an entire province, postponed the settlement of this important problem, which was brought before them insistently on Feb. 26 and March 23. In the month of February, the Society of the Friends of the Constitution, founded at Strasburg, encouraged the sympathizers to raise their voices in favor of equality in Alsace itself. On the 17th of the same month, François-Xavier Levrault proposed that the society refute the charges made by Captain de Foissac; on the 20th they admitted to their society the first Jew member, Marx Beer, son of the rich banker, Cerf-Beer; and on the 27th M. Brunck of Frundeck, who had been appointed to consider the question of the civil status of the Jews, presented his report. This report was received with marked approbation; and the society ordered its publication in French and German. Thereupon there was intense excitement throughout the city. One hundred and fifty citizens petitioned that the primary assemblies be convened in order to discuss the question publicly. The petition was read to the General Council, and the permission prayed for granted. Ultimately, by an almost unanimous vote, the citizens of Strasburg

**Partial Redress.**

declared themselves opposed to the granting of civil rights to the Jews. On April 8 an address, signed by all the municipal officers and by thousands of the better classes of the citizens in Strasburg, was presented to the National Assembly: it declared that the signers did not wish to have any Jewish citizens within the city walls. The Assembly considered this address on April 13; and a few days later another from Colmar brought tidings of similar sentiments in the Upper Rhine region. In view of the constant agitation kept up by a flood of counter-revolutionary literature distributed over the disturbed districts by the emigrants and the contumacious clergy, a considerable time elapsed before the Constitutional Committee dared to propose any definite solution of the problem.

While theories were being discussed in Paris, the ill-treatment of the Jews in Alsace had not entirely ceased. In the new department of the Upper Rhine especially the local authorities frequently refused permission to Jews to establish themselves in the community, or prohibited them from collecting the promissory notes of the Christians. At Oberhagenthal, for example, the Jews were compelled to request the executive of the department to send troops, whom they offered to pay, to protect them against the exactions of the municipality (Procès-verbaux du Directoire du Haut-Rhin, March, 1791). In Hegenheim a Christian woman was compelled to do penance in the Catholic church for having kindled a fire on the Sabbath for a Jew (March 4, 1791). The mayor of Issenheim thrust into prison such of the Jews under his administration as did not send him the tongues of the oxen which they killed (May 31, 1791). Worse things happened in the department of the Lower Rhine. In December, 1790, the mayor of Obernai cast a young Jewish girl into prison and kept her there until after her delivery, in order that her child might forcibly be baptized in the Catholic church, although the father of the child, who was a Jew, had previously declared his intention of marrying the woman (see Ezekiel Landau's "Noda' bi-Yehudah," on Eben 'Ezer, 2d ed., No. 27).

The prolonged discussions on the civil constitution of the clergy led to the shelving of the Jewish question during the summer of 1791; but on Sept. 27, Adrien Duport proposed that the Jews of France be accorded the rights of active citizens. Rewbell and Victor de Broglie, two deputies from the Upper Rhine, opposed the proposition. The former insisted that, although the Assembly had no desire to shield Jewish usurers—who, he said, held notes to the amount of twelve or fifteen millions of francs against debtors whose personal estate never exceeded three millions in value—it would be held responsible for all the troubles which its vote might excite in Alsace. The Assembly desired to complete its humane work, but all that the old and the new representatives of Alsace, united in the conference, could obtain, was the decree of Sept. 28, which required the Jews to make a formal renunciation of the jurisdiction of their rabbis and to submit completely to the civil laws. "Few among them," wrote Schwendt to his constituents on the same day, "will wish to take this oath"; and on Oct. 8 he wrote: "Nothing remains of the Jewish nation in France; and Judaism is now nothing more than the name of a distinct religion: those who are unwilling to yield this will not enjoy any of the rights of French citizens." Henceforward it became necessary to respect the laws; but the wrath of the reactionaries manifested itself violently in many pamphlets, as, for example, in "Les Pourquois du Peuple à ses Représentants"—an interrogatory addressed by the electors to their representatives. The Liberals themselves were somewhat disturbed by this movement, which they considered premature and altogether too radical. The Jews seem to have had the majority on their side; but, either from fear of the future or from ignorance, they were quite indifferent to the signal victory which had been gained for them. However, here and there, they expressed their satisfaction, as at Bischheim, on Oct. 20, during the festival of the Constitution, when the rabbi and the priest fraternized before the national altar; and at a banquet given by a wealthy Israelite the patriotic inhabitants of all beliefs were united. Strasburg, in particular, held aloof for a long time; and it was only on Feb. 21, 1792, that the Jews of the vicinity were admitted to the city, to take the oath of allegiance prescribed by the decree of the Legislative Assembly, Nov. 13, 1791.

**More Efforts for Redress.**

It must be acknowledged that, as regards a very large number of the Jews of Alsace, the prolonged distrust of them was not altogether unjustifiable. Many of them engaged in questionable transactions in government bonds, such as assignats, promissory notes issued by the Revolutionary government, and in the surreptitious exportation of specie prohibited by law. Some became the agents in ordinary for the sale of the antirevolutionary pamphlets issued by the Cardinal de Rohan, and were the transmitters of the correspondence of those French citizens who had emigrated for political reasons; others instigated the emigration of young peasants harassed by the fractious priesthood. But there were also among them a number of patriots who were lavish in their gifts to the volunteers, and who to aid in similar contributions deprived themselves of their jewels, and even offered to the fatherland the candelabra of their synagogues. Soon they were treated with as much disfavor by the Radicals, who had come into power, as previously by the Liberals. When the Legislative Assembly called for 300,000 men, certain of the communes, such for instance as that of Wintzenheim, supplied the greater part of its quota from among the Jewish minority. It may be mentioned that while many of the numerous volunteers furnished by the Jews found means to evade military service, several rose to the rank of officer and took part in the battles of the Upper Rhine during the wars of the Republic.

**Causes of Oppression.**

In other places, as at Voegtlinshoffen, the Christians again sacked the dwellings and synagogues of the Jews (April, 1792). In February, 1793, a representative, named Couturier, who had been sent into the Lower Rhine district to investigate conditions there, declared in his report that he suspected most of the Jews of being "the agents of the English"; and in June, 1793, other representatives informed the Assembly that "the Jewish faith was abhorred in Alsace," because its votaries practised only usury and refused to work.

The Jacobin Club of Strasburg, successor of the "Society of the Friends of the Constitution" that had defended the Jews so zealously some years before, demanded on Oct. 17, 1793, the expulsion of all the Jews from the city, and on Nov. 19, Representative Baudot seriously proposed to devote himself to their regeneration by means of the guillotine. When the new revolutionary tribunal of the Lower Rhine began its circuit in the department (November, 1793), a number of Jews were guillotined; while others were sentenced to transportation to Madagascar for stock-jobbing, or for violations of the law regulating the

**The Jacobin Club.**

rates of interest. On Nov. 22 the Directory Council of the district of Strasburg decreed in an arbitrary manner the abolition of the rite of circumcision and of permission to wear a beard; and it ordered the public burning of all books written in the Hebrew language. On Dec. 1 a commissioner of the court, named Martin, ordered the arrest of all rabbis, cantors, and synagogue officials of the district of Bari. When the Reign of Terror spread to Alsace there was scarcely a Jew of any means who was not mulcted in heavy fines, and imprisoned (May, 1794) with other suspects, under the pretext of being guilty of stock-jobbing, selfishness, or fanaticism (R. Reuss, "Seligmann Alexander, ou les Tribulations d'un Israélite Strasbourgeois pendant la Terreur").

**Reign of Terror.**

In June, 1794, the Jacobin municipality of Saverne ordered, under very heavy penalty, the destruction of all the Jewish gravestones in the city, declaring them to be "manifestations of fanaticism." Meanwhile, although the Jews were denounced by the national agents as parasites, only one Jew suffered death as a victim of the Reign of Terror in the department of the Lower Rhine, in 1794. So far as can be ascertained, none suffered execution in the province of the Upper Rhine. But persecution continued till the fall of Robespierre, and on July 22, 1794, a decree of the people's representatives, Hentz and Goujon, ordered the arrest of all the priests, rabbis, and cantors in the districts of Schlettstadt and Altkirch, and their imprisonment in the citadel of Besançon, where they were detained till August.

The lot of the Jews was not altered immediately after the downfall of Robespierre. Public opinion was still hostile to them in Alsace, and in November, 1794, the Constitutional Committee of the Convention had to order the authorities of Strasburg to protect their Jewish citizens, against whom the keen business competition that existed in the city had been charged, and who had greatly increased in number during the war. It is stated that there were at one time as many as 8,000 Jews in Strasburg, the total population being 45,000.

When the rural districts had quieted down, the Jews gradually dispersed, but did not largely apply themselves to agriculture. Those who remained in the cities, when not occupied in money-lending, were engaged in some sort of brokerage. According to the report of Laumond, prefect of the Lower Rhine for the year X., there were at that time, in this department alone, 587 pedlers. In the meantime the government strove to get the Jews to take up the more regular and the more productive occupations, but without marked success. The secretary general of the administration of the Lower Rhine, named Bottin, in his annual report for 1799, refers in detail to Hirtzel Bloch, a Jew of Diebolsheim, as an example worthy of imitation, of one who had applied himself with energy and success to agricultural work.

In the first years of the Empire, the general situation was not materially changed. Considerable fortunes had been accumulated by Jews who had speculated in assignats; others applied themselves to banking and to wholesale trading. The intellectual development of a minority among them attained to the same level as that of the general population. Adepts in the liberal arts appeared with the new generation that had been emancipated by the Revolution; and public offices were no longer denied to worthy Jews. Napoleon determined to hasten the development of this new element. To this end he sought to condemn in an official manner, and by an authority that he deemed more powerful than the civil law, all regrettable practises of the Jewish race. The first step toward this was his decree of May 30, 1806, summoning a convention of the Jewish notables, among whom were many Alsatians, such as Rabbi David Sintzheim, who took an important part in the discussions. At the instance of Napoleon this convention, presided over by M. Molé, councilor of state, discussed and approved a series of propositions in practical morals, which were to combine the law of Moses with the Code Napoleon. Action on these propositions was taken later by a second assembly of a more ecclesiastical character, designated as the Great Sanhedrin of France, which was convened in February, 1807, by order of the emperor. The Jewish religion was then officially established in Alsace. It was to be governed by two consistories, one at Strasburg and the other at Colmar; and a synagogue, built at Strasburg in 1809, took the place of the private houses of worship that had existed up to that time.

**Under the Empire.**

**The Great Sanhedrin.**

From this period the history of the Jews of Alsace is merged in that of the Jews of France. The antagonism of a large part of the rural population still manifested itself from time to time, and almost in an official manner, either in orders of the Councils General of the departments of the Upper and Lower Rhine or in certain decrees of the royal tribunal of Colmar; but in the Chamber of Deputies, members spoke no more against them; and for the first time, thanks to the restricted suffrage under Louis Philippe, a Jew, Colonel Cerf-Beer, was elected to represent one of the electoral districts of the Lower Rhine. The progress of public instruction, the diffusion of liberal ideas, and the efforts of the Jews themselves—who established an industrial school at Mülhausen and a school of arts and trades at Strasburg—gradually improved the conditions of the various Jewish communities of the country, especially in the higher spheres of provincial society. A speech delivered by Crémieux at Saverne in 1844 led to the abolition of the oath, *more Judaico*, required until then by the courts of Alsace. Alsatian Jews in larger numbers took part in the municipal and departmental councils of the localities in which they dwelt; they became members of the faculties of the colleges and lyceums; and were appointed to chairs in the Academy of Strasburg. They distinguished themselves at the bar, in the world of art and letters, and in medicine. At certain epochs of great political commotion more or less violent awakenings of the former antipathies toward the Jews took place. To this may be attributed the disturbances which occurred in February, 1848, at Altkirch, and in some other localities of the department of the Upper Rhine as well as at Brumath and at Marmoutier in the Lower Rhine—disturbances that had to be suppressed by troops. It was from the same cause that in January, 1852, after the *coup d'état*, trouble arose at Roestlach, in the canton of Ferrette. Again, at the time of the war in Italy in 1859, anti-Jewish manifestations occurred at Rixheim and at Ottrott. Other instances of a similar nature, and of comparatively modern date, could be named with little difficulty. Nevertheless one can not deny the great progress that has been made by the Jews throughout Alsace in the course of the nineteenth century, nor the gradual disappearance of the religious and social antipathy in which the Jews at one time were held. The prevalence of juster notions is probably due to the fact that the fear, entertained during the Revolution, that in a brief period of time the Jewish population, by reason of its rapid natural increase, would gain the upper hand over the Christian population, has long since been dis-

**General Progress.**

pelled by fact. Just the reverse has taken place. In 1790, out of a population of about 600,000 in Alsace, there were from 20,000 to 23,000 Jews

**Statistics.** —more than one-thirtieth of the total. In 1871, more than eighty years later, the Jews numbered 30,000 in a total population of 1,200,000, or about one-fortieth of the whole. Moreover, through the removal of the Jews into the towns, the rural districts were relieved of a large part of the population, that could not live by other means than usury: such localities lost one-half of their Jewish inhabitants. Bergheim is an example of this. In 1784 this district had 327 Jews; in 1890 it had only 129. The population of Darmenach decreased from 340 to 232, and that of Hegenheim from 409 to 230.

The annexation of Alsace by Germany in 1871 led to the migration of a large number of Jews from the region to France (where anti-Semitism was then entirely unknown), to Switzerland, and even to America. In spite of the immigration of the German Jews in considerable numbers, the whole of Alsace-Lorraine, as late as 1890, contained but 34,615 Jews in a population of 1,560,000, or about one forty-fourth of the whole. Of this number Lower Alsace contained 17,810, Upper Alsace 9,760, and Lorraine only 7,075. The district of the city of Strasburg contained 4,023 Jews, that of Mülhausen 3,642, and that of Colmar 2,859, while the country district about Strasburg contained 2,606, and Hagenau 2,479; but there are several districts of the Upper Rhine that contain no more than 500 to 600 Jews each, and the larger number of those of Lorraine have only 600 or 700 Jews. In 1900 in Strasburg, of the total population of 136,000, the Jews numbered about 4,000.

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R. R.

**AL-SAMERI:** The man who made the golden calf in the wilderness. See SAMERI.

**ALSARI, JACOB:** Teacher of Hebrew and grammarian, who for eighteen years lectured in Hebrew in Zerkowo, Prussian Poland, near the Russian frontier. His son Joseph, born in Zerkowo in 1805, claims to have translated the family name into German, and acquired a reputation as Julius Fürst. Jacob Alsari wrote "Dore Ma'alah" on Angelology and on accents. He was also the author of a religious poem and notes to the Targumim. None of these works has been published. The name is said to be originally Arabic.

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P. WI.

**ALSARI, JOSEPH.** See FÜRST, JULIUS.

**ALSHECH** (Arab. "the Elder"?), **MOSES:** Rabbi in Safed, Palestine, in the second half of the sixteenth century, and son of Ḥayyim Alshech. He was a disciple of R. Joseph Caro, author of the "Shulḥan 'Aruk"; and his own disciples included the cabalist R. Ḥayyim Vidal. Although Alshech belonged to the circle of the cabalists who lived at Safed, his works very rarely betray any traces of the Cabala. He is celebrated as a teacher, preacher, and casuist.

Little is known of his life. In his works he avoids mention of himself, telling only of his course of study; thus in the preface to his commentary on the Pentateuch he says:

> "I never aimed at things too high or beyond me. From my earliest days the study of the Talmud was my chief occupation, and I assiduously attended the yeshibah [college] where I made myself familiar with the discussions of Abaye and Raba. The night I devoted to research and the day to Halakah. In the morning I read the Talmud and in the afternoon the Posekim (casuists). Only on Fridays could I find time for the reading of Scripture and Midrash in preparation for my lectures on the Sidra of the week and similar topics, which I delivered every Sabbath before large audiences, eager to listen to my instruction."

These lectures were afterward published as "Commentaries" (perushim) on the books of the Holy Scriptures, and Alshech gives a remarkable reason for their publication. He says: "Many of those who had listened to my lectures repeated them partly or wholly in their own names. These offenses will be prevented by the publication of my own work."

**His Lectures.**

These lectures, though somewhat lengthy for our taste, were not tedious to his audience. The author repeatedly declares that in their printed form (as "Commentaries") he greatly curtailed them by omitting everything which was not absolutely necessary, or which he had already mentioned in another place.

Like Abravanel and some other commentators, Alshech headed each section of his comments with a number of questions which he anticipated on the part of the reader; he then proceeded to give a summary of his view, and concluded with answering all the questions seriatim. His Commentaries abound in references to Talmud, Midrash, and Zohar, but contain scanty references to other commentaries, such as the works of Abravanel, R. Levi b. Gerson, or Maimonides. His explanations are all of a homiletical character; his sole object being to find in each sentence or in each word of the Scriptures a moral lesson, a support for trust in God, encouragement to patient endurance, and a proof of the vanity of all earthly goods as compared with the everlasting bliss to be acquired in the future life. He frequently and earnestly appeals to his brethren, exhorting them to repent, and to abandon, or at least restrict, the pursuit of all worldly pleasures, and thus accelerate the approach of the Messianic era. Alshech possessed an easy and fluent style; his expositions are mostly of an allegorical character, but very rarely approach mysticism. In his commentary on the Song of Solomon, he calls *peshaṭ* (literal explanation) and *sod* (mystical interpretation) the two opposite extremes, while he declares his own method of introducing allegorical exposition to be the safe mean between these extremes.

Alshech wrote the following commentaries, most of which have appeared in several editions:

1. "Torat Mosheh" (Commentary on the Pentateuch), first ed. Belvedere near Constantinople, about 1593. Complete, with Indexes, Venice, 1601.
2. An abstract of this commentary was prepared by Jos. b. Aryeh Loeb, and has appeared in various forms (Ḳizẓur Alshech 'al ha-Torah), Amsterdam, 1748.
3. "Marot ha-Ẓobeot" (Collected Visions), on the prophets and their prophecies, Venice, 1603–7.
4. Extracts from this commentary are included in "Minḥah Ḳetannah," a commentary on the earlier prophets; published in the Biblia Rabbinica (Ḳohelet Mosheh), Amsterdam, 1724.
5. "Romemot El" (Praises of God), on the book of Psalms, Venice, 1605.
6. "Rab Peninim" (Multitude of Pearls), on Proverbs, Venice, 1601.
7. "Helḳat Meḥoḳeḳ" (The Lawgiver's Portion), on Job, Venice, 1603.
8. "Shoshanat ha-'Amaḳim" (Lily of the Valleys), on the Song of Solomon. This commentary was the first to appear in print, and was edited by Alshech himself in 1591. According to this commentary, the Song is an allegory, and represents a dialogue between God and exiled Israel on the latter's mission.
9. "'Ene Mosheh" (Eyes of Moses), on Ruth. Alshech says of the book of Ruth, "Surely from it we might take a lesson how to serve God"; and illustrates this statement throughout his commentary, Venice, 1601.
10. "Debarim Niḥumim" (Comforting Words), on the "Lamentations of Jeremiah." The title is not merely a euphemism for Lamentations; the author repeatedly attempts to show that there is no cause for despair, God being with Israel, and though the Temple is destroyed the Shekinah has not departed from the Western Wall, Venice, 1601.
11. "Debarim Ṭobim" (Good Words), on Ecclesiastes. Alshech calls Ecclesiastes, on account of its deep thoughts, "Waters without end" (oceans). He endeavors in the commentary to illustrate, as the central idea of the book, the dictum, "All is vain, except the fear of the Lord, which is the essential condition of man's real existence," Venice, 1601.
12. "Massat Mosheh" (Moses' Gift), on the book of Esther, presented by the author to his brethren as a Purim gift, Venice, 1601.
13. The commentaries of Alshech on these last-named five books ("megi!lot" or rolls) appeared in an abridged form, edited by Eleazer b. Hananiah Tarnigrad, Amsterdam, 1697.
14. "Habaẓelet ha-Sharon" (The Rose of Sharon), on the book of Daniel, Safed, 1563, and Venice, 1592.
15. A commentary on the "Haftarot" called "Likḳute Man" (Gatherings of Manna), was compiled chiefly from "Marot ha-Ẓobeot," by E. M. Markbreit, Amsterdam, 1704.
16. "Yarim Mosheh" is the title of a commentary on Abot, gathered from the works of Alshech by Joseph B. M. Schlenker, Fürth, 1764.
17. A commentary of Alshech on the Haggadah (Home Service for the two nights of Passover) appears in the edition of the Haggadah called "Bet Ḥorim" (House of Free Men). The commentary is full of interesting remarks and earnest exhortations (Metz, 1767). Even in the introduction the laws for Passover and the order for the evening are treated allegorically, and made the vehicle for religious meditation. It is, however, not likely that Alshech wrote these notes for the Haggadah. They were probably gathered from his works long after his death, as otherwise the Haggadah would have been published with his commentary much earlier.
18. "Responsa"; as casuist he was frequently consulted by other rabbis, and his decisions were collected in a volume of responsa (Venice, 1605; Berlin, 1766). His contemporaries frequently quote his opinions. During his lifetime Azariah de Rossi produced his "Meor 'Enayim" (Light for the Eyes), in which the author rejected some beliefs generally received as traditional; Alshech, at the request of his teacher, R. Joseph Caro, wrote a declaration against the "Meor 'Enayim" as being contrary and dangerous to the Jewish religion (Kerem Ḥemed, v. 141).
19. Alshech wrote also a poem, "Dirge on the Exile of Israel," in a very simple style in ten rimed verses. It has been introduced into various earlier morning rituals, such as "Ayelet ha-Shaḥar" (The Morning Dawn). It is also contained in the collection of prayers and hymns called "Sha'are Zion" (The Gates of Zion).

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Steinschneider, *Cat. Bodl.* col. 1773–1777; De Rossi, *Dizionario Storico*, s.v.; on the name Alshech see Steinschneider, in *Jew. Quart. Rev.* xi. 616.

M. F.

**AL-TABBAN, LEVI B. JACOB IBN,** with the Arabic surname **Abu l'Fihm:** Grammarian and poet, flourished at Saragossa in the beginning of the twelfth century. He was the friend and elder contemporary of Judah ha-Levi, who probably was governed more by affection than by critical judgment, when he styled Al-Tabban "King of Song." Al-Ḥarizi's opinion of his poetic talent was not so high, for, in his enumeration of contemporary poets, he refers to "Levi and Jacob [which, as it has been suggested, may be a corruption of Levi *ben* Jacob] ibn Tabban" as verse-makers who "thresh poetry like straw" (compare "Taḥkemoni," chap. iii.). He is also alluded to by Abraham ibn Ezra in the preface to "Moznayim." He was the author of a grammatical work in Arabic, called "Miftaḥ" (The Key), of which only the title has been preserved. Of his liturgic poems a number are extant in the festival liturgies of Tripoli, Avignon, and Algeria, and can usually be easily identified by his customary acrostic, אני לוי or לוי בן יעקב. The spirit of melancholy which pervades his penitential poem in the Tripoli prayer-book (p. 63*a*), "To you, O men, I call," as well as the dirge-like recital of abuse and misery which it contains, shows the poem to have been produced in an age of persecution and tyranny practised against the Jews. To such circumstances point also others of his literary products, which are marked by distress and gloom. No doubt the allusions in them all are to the devastation of the province of Saragossa carried on by the Christians under Alfonso VI., whose triumphant advance Yusuf ibn Tashfin was called from Africa to check.

Bibliography: Sachs, *Die Religiöse Poesie der Juden in Spanien*, p. 290; Blumenfeld, *Ozar Nehmad*, ii. 81 *et seq.*; Edelmann and Dukes, *Treasures of Oxford*, p. 23, London, 1850; Steinschneider, *Cat. Bodl.* col. 1616; *idem*, in *Jew. Quart. Rev.*, xi. 621, translates the name Al-Tabban as "straw-merchant"; Zunz, *Literaturgesch.* pp. 217 *et seq.*; Grätz, *Gesch. d. Juden*, 2d ed., vi. 120; Bacher, *Abraham ibn Esra als Grammatiker*, p. 187; Kokowzoff, *Kitâb-al Muwâzana*, p. 8, St. Petersburg, 1893; Steinschneider, *Jewish Literature* (1857); Berliner's *Magazin*, iv. 103; Michael, *Or ha-Ḥayyim*, No. 46; Fürst, *Bibl. Jud.* ii. 289, note to Sol. Franco.

H. G. E.

**ALTABIB, ABRAHAM:** Spanish physician who lived in Castile in the first half of the fourteenth century. He was the contemporary of Abraham ibn Zarzal, the physician of Don Pedro the Cruel, king of Castile. He wrote a supercommentary to Abraham ibn Ezra's Pentateuch-commentary, in which he often opposes Solomon Franco and his supercommentary. Altabib's work is still only in manuscript.

Bibliography: M. Friedländer, *Essays on the Writings of Abraham ibn Ezra*, 1877, pp. 223, 243, 245.

M. K.

**ALTAR** (מזבח, *mizbeaḥ*, Aramaic מדבח, Ezra, vii. 17, "place of slaughter").—**Biblical Data:** In the book of Genesis it is often said that altars were erected (viii. 20, xii. 7, xiii. 8, xxvi. 25, xxxiii. 20, etc.). These altars were usually heaps of stones such as Laban and Jacob built to sacrifice upon (Gen. xxxi. 52 *et seq.*), for they are said to be "built" (בנה) in several instances (*e.g.*, viii. 20, xii. 7, etc.). Once (xxxiii. 20), the Altar is said to have been "erected" (נצב) and hence must have been a "pillar" (מצבה). Dillmann (*Com.* to Gen. xxxiii, 20), believes that here *mizbeaḥ* has been substituted for *maẓẓebah*. In the law of Ex. xx. 24 *et seq.*, the Altar which is preferred is an Altar of earth. Probably it is this kind of Altar which is referred to in Gen. xxxv. 1, 3, which was said to be made (עשה). The same law permits stone altars (Ex. xx. 25), but provides that they shall be made of unhewn stone and prohibits (v. 26) that they be ascended by steps. According to this law also altars may be built (or earthen altars made, עשה) wherever there is a theophany. Those referred to in Genesis mention as a rule no special theophany, though the pillar at Bethel (Gen. xxviii. 18–22), which was closely allied to an Altar, was erected in consequence

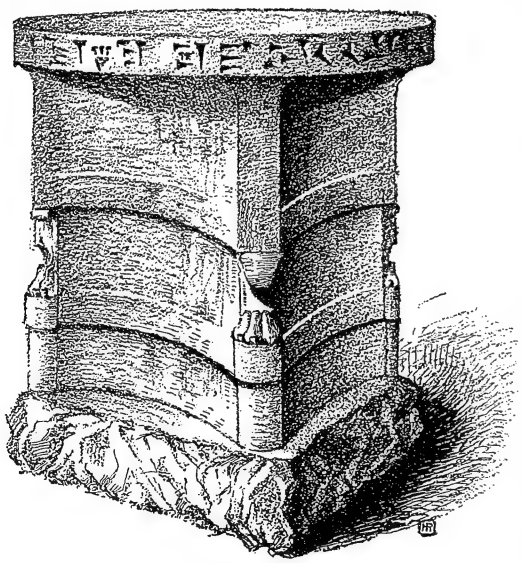
of such a theophany; and hence all were thought probably to be so built.

The Altar for the tabernacle (Ex. xxvii.) was made of acacia wood overlaid with bronze. It was five cubits square and three cubits high. It had a grating or network below (v. 4) and a ledge (v. 5), intended perhaps for the priests to stand upon. It had horns at the corners and also four brazen rings in which to insert poles for carrying it. The utensils for it are also described—pans for clearing away ashes, shovels, basins or saucers for catching blood, flesh-hooks and fire-pans for removing coals. According to Lev. vi. 12, fire was to burn on it perpetually.

**Altar in Tabernacle.**

An Altar of incense, also for the tabernacle, is described in Ex. xxx. It, too, was to be made of acacia wood and overlaid with gold. It was to be square, a cubit each way, and two and a half cubits high. There was a molding (זר) around it, and four rings at the corners for the insertion of poles for transportation—all overlaid with gold. The tabernacle was also provided with a table for showbread, made of acacia wood, with a crown or molding of gold around it (Ex. xxv. 23 *et seq.*, xxxvii. 10 *et seq.*, Lev. xxiv. 6, Num. iv. 7). In Deut. xii. the liberty of building altars in more than one place is withdrawn, but the form of the Altar which is favored is not specified.

In the period covered by the books of Judges and Samuel sacrifice was offered in many places as in the book of Genesis; especially where a theophany occurred (Judges, vi. 11 *et seq.*, xiii. 3 *et seq.*; II Sam. xxiv. 16 *et seq.*). These sacrifices were in the first instance offered on the natural rock (Judges, vi. 20, xiii. 19). A rock might do also when in stress for want of a better Altar (I Sam. xiv. 33, 34). Altars were afterward built on such spots (Judges, vi. 26; I Sam. xiv. 35; II Sam. xxiv. 18 *et seq.*). The altars of the period were probably for the most part made



Assyrian Altar.
(Now in the Louvre.)

of stone (see I Kings, xviii. 31, 32) and also had horns (I Kings, i. 50, 51).

The principal Altar in Solomon's Temple appears to have been of bronze (I Kings, viii. 64; II Kings, xvi. 14; II Chron. iv. 1 *et seq.*). If we may trust the chronicler it was of immense size—twenty cubits square and ten high (II Chron. iv. 1). If these dimensions are not exaggerated (Benzinger, "Archæologie," p. 388, accepts them), an ascent of steps must have been necessary for this structure. It was made, like all the furniture of Solomon's Temple, by workmen sent from Phenicia, and doubtless represented an innovation. The Temple seems also to have contained an Altar or table of showbread (I Kings, vi. 20 *et seq.*, vii. 48 *et seq.*), as did an earlier temple (I Sam. xxi. 6, 7), and the tabernacle. Ahaz modified the arrangements (II Kings xvi. 10 *et seq.*). While at Damascus he saw an Altar that pleased him, and he sent the pattern of it to Urijah, the priest, commanding that one like it be made for the Temple—a command which was carried out. It is inferred that this Altar was of stone since it was built (v. 11), and since the chief Altar of the temple was ever after of stone. Upon this Altar the daily sacrifices were offered thereafter, while the bronze Altar was reserved for the king. This stone Altar is called "the great Altar" (II Kings, xvi. 15). At the time of Josiah all the altars in the land but this were abolished, and the Temple became the sole place of sacrifice (II Kings, xxiii.), so that the history of the Altar is merged in that of the Temple.

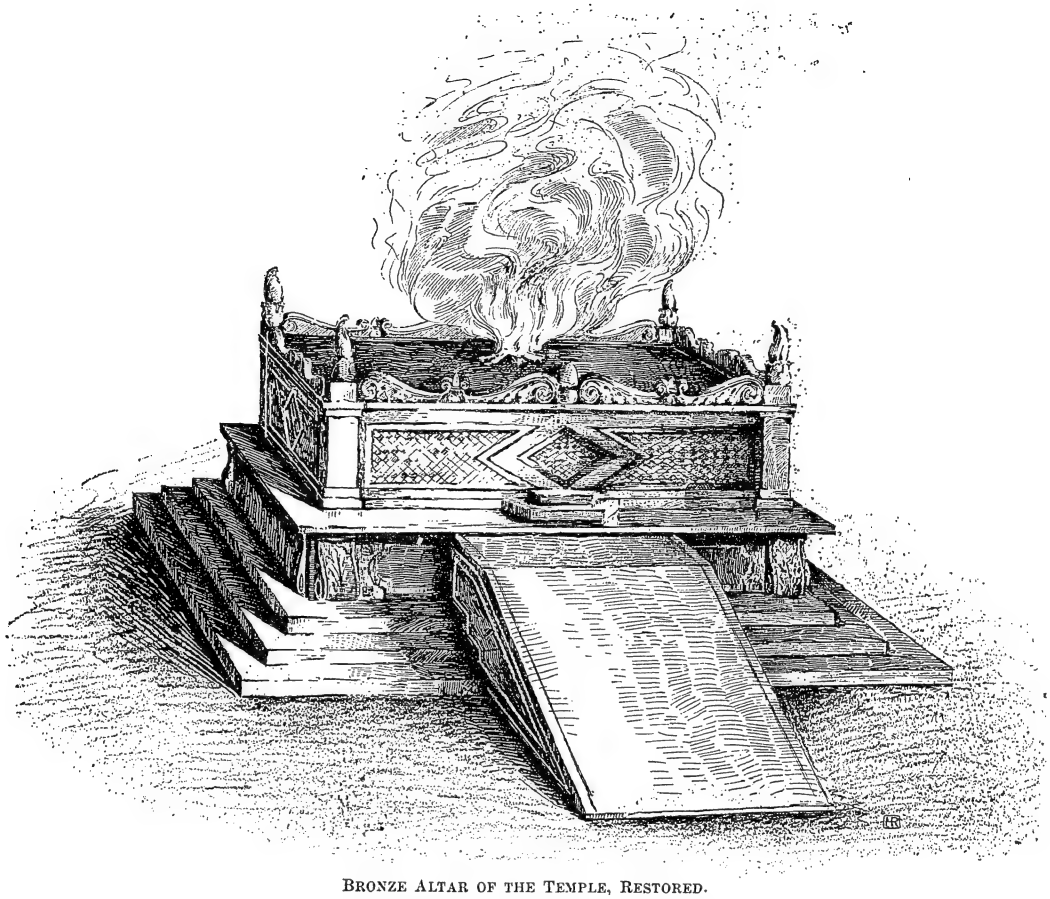
Persian Portable Fire-Altar.
(From Justi, "Gesch. der Alten Perser.")

**Altar in Solomon's Temple.**

In Ezekiel's ideal Temple the Altar of burnt offering was to be built as follows: a base eighteen cubits square and a cubit high to be surmounted by a platform sixteen cubits square and two high; on this another platform fourteen cubits square and four high

arose. Above this was the Altar hearth (אריאל), twelve cubits square and four high. This at each corner was surmounted by a horn a cubit in height (see Toy's "Ezekiel," S. B. O. T. p. 191). In the opinion of many scholars this description holds good for the Temple of Jerusalem, in which probably Ezekiel had served; perhaps therefore it was such an Altar as this which Ahaz saw at Damascus. Ezekiel is also in like manner a witness to the presence of the table-altar of showbread in the Temple (Ezek. xli. 22).

**Ezekiel.**



BRONZE ALTAR OF THE TEMPLE, RESTORED.
(After Calmet.)

In the postexilic temple the principal Altar was of stone (Hag. ii. 15, I Macc. iv. 44 *et seq.*), while the table of showbread or "golden" Altar and Altar of incense also found places (I Macc. i. 21, iv. 49 *et seq.*; Josephus, "Ant." xii. 5, § 4; "Contra Ap." i. 22). When these implements were defiled by the heathen sacrifice of Antiochus Epiphanes they were replaced by new ones (I Macc. iv. 44 *et seq.*, 49 *et seq.*).

**Postexilic Days.**

All these formed a part of Herod's temple. The main Altar was of stone, and according to Josephus ("B. J." v. 5, § 6), fifty cubits square and fifteen high, though the dimensions are differently given in the Mishnah (Middot, iii. 1). It was approached by a gradual ascent. G. A. B.

——**In Rabbinical Literature:** "The Altar is the means of establishing peace between the people of Israel and their Father in heaven; therefore, iron, which is used as an instrument of murder, should not be swung over it. What a guaranty for those that endeavor to establish peace between man and man, and between nations and nations, that no evil shall befall them!" said Johanan ben Zakkai (Mek. Jethro, 11; Tosef., B. K. vii. 6). And in the same spirit he said: "If the altar of the Lord must be built of whole stones (according to Deut. xxvii. 6), all the more should the men that perform the peaceful work of divine instruction be whole-souled and peaceful" (*ib.* 7). In a similar strain: "If the very stones of the altar are to be treated with respect and with decorum, how much more living man!" (Mek. *l.c.*, end).

The Hebrew name for Altar (מזבח) is explained as signifying, "It wipes away sin; it nourishes the higher man; it fosters love for God; and it atones for all guilt" (Ket. 10*b*): its four letters מחילה, זכות, ברכה, חיים (initials of *meḥilah, zekut, berakah, ḥayyim*), point to Forgiveness, Justification, Blessing, and Life (Tan., Terumah, 10). It was considered a miracle and a proof of the manifestation of the Shekinah that the continual fire upon the Altar did not destroy the copper with which the stones were overlaid (Lev. R. vii.; Tan., Terumah, 11).

**Metaphorical Meaning of Name.**

The Altar was made a special object of veneration

on the seventh day of the festival of Tabernacles, when the people made a circuit around it seven times, and addressed it on departing: "To thee belongeth beauty, O Altar! To Him, the Lord, and to thee, O Altar!" (Suk. iv. 5). The belief was that the Altar on Mount Moriah was the same that Noah built, and that Adam had already brought his first sacrifice to this identical spot (R. Ishmael, in Pirḳe R. El. xxxi.; Targ. Yer. Gen. viii. 20; xxii. 9). For "upon sacrificial worship rests the world" (Ab. i. 2; Ab. R. N. (*A*) iv.; (*B*) v.; Yer., Ta'anit, iv. 68*a*; Bab., Ta'anit, 27*b*; Meg. 31*b*).

Still this regard for the Altar was not universal among the Jews. Aversion to it was manifested not so much by the Ḥasidim (Essenes), whose opposition was directed rather against the illegally appointed high priests than against sacrifices in general, as by the priests themselves, among whom the cry was raised by Miriam, the daughter of Bilgah (who became an apostate in the time of the Syrian invasion of the Temple): "O thou wolf who swallowest all the wealth of Israel, and yet failest to give relief in time of need!" (Suk. 56*b*; Yer., Suk. end; Tosef., Suk. iv. 28). But this very expression "wolf," applied to the Altar, came into later popular use without any allusion to its voraciousness (Gen. R. xcix.; Targ. and Jerome on Gen. xlix. 27).

**Altars in the Temple.**

Of the two Altars in the Temple, the golden one for the incense is said to symbolize the devotion of the soul, whose nourishment is of a finer nature; the bronze Altar for animal sacrifice, that of the body, which is fed on flesh (Midr. Tadsheh xi.).

When the destruction of the Temple with its Altar filled the people with alarm as they thought of their unatoned sins, Johanan ben Zakkai comforted them saying: "You have another means of atonement as powerful as the altar, and that is the work of charity, for it is said: 'I desired mercy and not sacrifice'" (Hosea, vi. 6); and he referred to Daniel x. 11, "the man of desirable virtues" (*ish ḥamudot*, translated also by the Septuagint, ἐπιθυμιῶν, "the merciful one"), who served God by almsgiving and prayer (Ab. R. N. (*A*) iv. after Dan. x. 11). The Altar being called, also, the "table before the Lord" (Ezek. xli. 22; Mal. i. 7, 12), the Altar of incense placed before the ark of the covenant is said to be only the symbol of the study of the Law by the wise, while the Altar of sacrifice represents the charity offered by the rich, who spread their bounties for the poor on the table in front of their houses (Targ. Yer., Ex. xl. 5, 6; compare Ab. iii. 3; Men. 110*a*; Ber. 55*a*; Ḥag. 27*a*; Yoma 71*a*). Paul applied the same idea of the Altar as the table of the Lord to the Communion meal (I Cor. x. 18–21). And while among the rabbis indigent and non-resident students of the Law were the chief ones chosen as partakers of the meal in order to render it a "table of the Lord" (see Ber. 10*b*), according to the Apostolic Constitutions (ii. 26, iv. 3), widows and orphans were called "the altars of the Lord," the widows representing the Altar of burnt-offering, and the virgins the Altar of incense. Even the law concerning the exclusion of impure gifts from the Altar of God (Deut. xxiii. 19) was applied to the Church charity. In striking contrast to the Church view of the superior merit of virginity, Tan. (Wayishlaḥ, 6) says: "The pious wife, remaining modestly within her domestic circle, is like the altar, in that she is an atoning power for her household."

But the Altar was also taken as symbolic of the sacrifice of one's life in the cause of God. The celebrated mother who saw her seven sons die a martyr's death (according to the Talmudic legend, in Hadrian's time, and not in that of Antiochus Epiphanes), cried out: "O my sons, go forth and tell Abraham your ancestor (supposed to sit at the Gate of Gan Eden): 'Thou didst build one altar whereon to offer thy son as sacrifice: I have built seven altars!'" (Giṭ. 57*b*). In IV Macc. vi. 29, xvii. 22, we also read that the blood of these saintly martyrs (the seven sons) was an atonement for Israel's sins; an idea often repeated in the Talmud (M. Ḳ. 28*a*). The death of the righteous has the same atoning power as the Red Heifer. On this idea rests Paul's doctrine of the atoning power of Jesus' death (Rom. iii. 25, and elsewhere) and the identification of Jesus with the Altar in Heb. xiii. 10.

**Its Archetype in Heaven.**

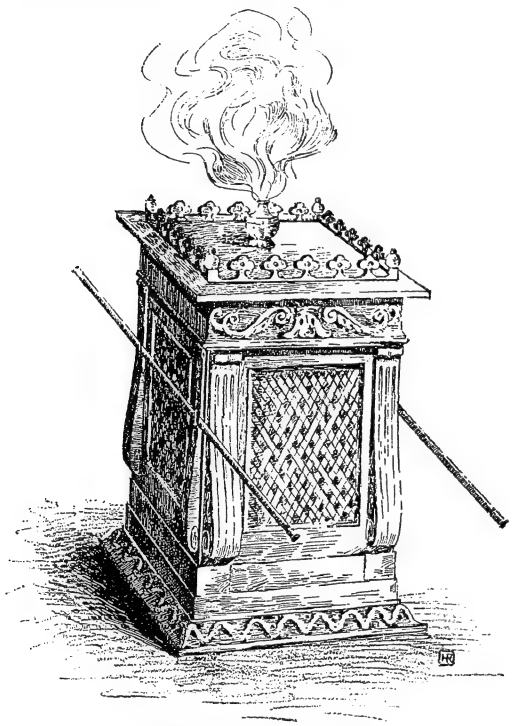
The Altar with its sacrifices on earth has, according to the ancient Gnostic view, its archetype in heaven; Michael, the archangel, as high priest offering (the souls of the saints) upon that Altar (Ḥag. 12*b*, Zeb. 62*a*, Men. 110*a*; Seder Gan Eden, and Midr. 'Aseret ha-Dibberot in Jellinek's "B. H." iii. 137). The same heavenly Altar is referred to constantly in the Church liturgy. Under this heavenly Altar the saints rest after death (Ab. R. N. (*A*) xxvi. and xii.). Similarly the souls of those slain for the word of God are said in Rev. vi. 9, viii. 9, to rest under the heavenly Altar. K.

**Critical View on Forms and Origin:** A glance at the above material makes it clear that in form the simplest Altar was a natural rock or stone. A stone with a large flat top, in which were natural depressions for receiving the blood and natural channels to act as conduits for it, was usually selected. Several such have been identified (see "Biblical World," ix. 229 *et seq.*). The first advance toward complexity was the substitution of a heap of earth or of stones for the simple rock. This heap was sometimes surrounded by a trench (I Kings, xviii. 32), evidently for the purpose of carrying off water and blood, as was the case with the ghabghab in the sanctuary at Mecca (Wellhausen, "Reste des Arabischen Heidenthums," p. 105). A great departure from this is found in the Altar of Solomon's Temple and the Altar of the Tabernacle. The former was of bronze and of Phenician workmanship. Its form is in doubt. The Chronicler (II Chron. iv. 1) makes it an enormous square ten cubits in height, but there is no mention of it among the utensils of the Temple in I Kings, vii. It is mentioned in I Kings, viii. 64 (a late insertion, see Kittel in Nowack's "Hand-Kommentar"). Wellhausen ("Proleg," 5th ed., p. 45), and Stade ("Gesch." i. 333) hold that it was omitted by a late redactor, who thought that the bronze Altar of the Tabernacle must have been moved into the Temple by Solomon. Robertson Smith ("Religion of the Semites," 2d ed., p. 487) objects that no separate bronze Altar is mentioned as having been carried away by Nebuchadnezzar (II Kings, xxv.), and seeks to show that the pillars Jachin and Boaz had *ariels* or fire-pans in them, in which fire was kept burning by fat of the sacrifice. Thus they became huge candlesticks or cressets (compare also Toy, "Ezekiel," in Haupt's "S. B. O. T." p. 186, who accepts this view). If this be so, the two *ariels* of Moab which Benaiah smote (II Sam. xxiii. 20, *Heb.*) were similar pillars before a shrine (compare "C. I. S." i. 281, for a cippus on which pillars or posts before a shrine are figured). We learn from the inscription of Mesha (lines 11, 12, 17 *et seq.*), that an *ariel* was a structure which could be carried off. Most scholars, however, hold that the Altar of

**Forms of Altar.**

Solomon was a real bronze Altar (compare Benzinger, "Arch.," p. 388; Nowack, "Arch." ii. 41, and Stade, "Gesch." i. 333), and that Wellhausen's explanation of its excision from I Kings, vii. is correct. In favor of this rather than the view of Smith is the fact that according to Ezekiel (xliii. 16), an *ariel* was part of a very different structure. Probably the reason that it was not carried away by Nebuchadnezzar is that in times of stress it had been previously disposed of (compare II Kings, xvi. 17, 18). A large channel in the Temple rock at Jerusalem is thought by some to mark the site of the Temple Altar, and to have acted as a conduit for the blood from the Altar (see Nowack's "Hebräische Archäologie," ii. 41).

That the form of the Altar of the Tabernacle differed still further from the primitive type than that in the Temple is evident from what has been said already of its form. The form of Altar introduced by Ahaz is probably given in Ezekiel's description (xliii. 13



Altar of Incense, Restored.
(After Calmet.)

*et seq.*), already noted. The later altars in the Temple were evidently built on this general plan, though they differed in detail and in size.

**Origin and Development.**

Among the early Semites deities were identified with natural rocks or trees, and when an offering was presented to them it was placed upon the rock or suspended from the tree (see W. Robertson Smith, *l.c.*, pp. 185, 209 *et seq.*, and Doughty, "Arabia Deserta," ii. 515). This custom of sacrifice prevails in all essential features in parts of Arabia to the present time (Doughty, *op. cit.* i. 449 *et seq.*). Natural rocks, in which were channels and depressions for conducting and receiving the blood, served as Altars in Israel, at least in places, till the period of the Judges (compare Judges, vi. 21 *et seq.*; xiii. 19 *et seq.*; "Biblical World," ix. 328 *et seq.*). A great advance was made over the religious thought of this early period when it was considered possible to persuade the god to come and reside in an object selected by the worshiper. Such objects among the Semites were usually stones, and were called by the Arabs *anṣâb* (sing. *nuṣb*), and the Hebrews *maẓẓebot* (sing. *maẓẓebah*). They served not only as a residence of the deity (a *beth-El*, Gen. xxviii. 17), but also as an Altar. Oil was poured on the Altar (Gen. xxviii. 18), and the fat of sacrifices was smeared on it to bring it as closely as possible into contact with the deity (see Anointing and Maẓẓebah, also W. Robertson Smith, *l.c.* pp. 204 *et seq.*, and Wellhausen, "Reste des Arabischen Heidenthums," 2d ed., pp. 101 *et seq.*). The conception of sacrifice at this time was, as Smith has shown, commensal (see Sacrifice), and the god was able to dispose of his portion if thus brought into physical contact with it.

**Fire-Altars.**

The transition to fire-altars came, first, from the custom of cooking the meal, and, secondly, from a more elevated conception of the deity which made men believe that the god inhaled the smoke of the burning offering and so took his part in that way. This necessitated the addition of a fire-hearth to the maẓẓebah. This transitional form has actually been found in Abyssinia in monoliths with fire-hearths attached (see Theodor Bent's "Sacred City of the Ethiopians," pp. 180 *et seq.*). Where sacrifice was offered on a natural rock, it could easily be burned there. After a heap of stones had been substituted for a natural rock the addition of a fire-hearth as in the Altar of Ezekiel would be necessary. Naturally it was placed at the top of the structure in imitation of the natural rock, and not at the side as in case of those which grew out of the maẓẓebot.

**Bronze and Stone Altars.**

Solomon's bronze Altar was an innovation of civilization and gave way later, through the revival of an earlier form, to the stone Altar.

The Altar of acacia wood overlaid with bronze is mentioned only by the Priestly writer and those dependent upon him. It would not have endured a sacrificial fire, and it is the opinion of modern scholars that it never had actual existence.

The Altar of incense belongs to the secondary elements or additions to the Priestly writer, and its existence before the time of Ezekiel is even more problematical.

The table or Altar of showbread is a survival in a different way of the commensal idea of sacrifice. The story of Bel and the Dragon in the Greek book of Daniel shows that the idea that the god actually consumed the food lay at the bottom of this part of the ritual. With advancing civilization the table increased in splendor till it was called the golden Altar.

**Horns of Altar.**

The origin of the horns of the various kinds of altars is shrouded in obscurity. Stade ("Gesch." i. 465) suggests that they arose in an attempt to carve the Altar into the form of an ox, while Robertson Smith held ("Religion of the Semites" 2d ed., p. 436), that they were substituted for the horns of real victims which had at an earlier time been hung on the Altar. At all events they were regarded as a most sacred portion of the Altar (I Kings, i. 51; ii. 28, and Lev. viii. 15; ix. 9; xvi. 18).

Bibliography: Smith, *Religion of the Semites*, 1894; Stade, *Gesch. Israels*, 1881-88, and in his *Zeit.* iii. 129 *et seq.*; Wellhausen, *Reste des Arabischen Heidenthums*, 2d ed., 1897; Kittel's *Könige-Bücher* and Kraetzschmar's *Ezekiel*, both in Nowack's *Hand-Kommentar*; Benzinger's *Könige* and Bertholet's *Hesekiel*, both in Marti's *Kurzer Hand-Kommentar*; Toy's *Ezekiel*, in Haupt's *S. B. O. T.*; Nowack, *Lehrbuch*

*Hebräischer Archäologie*, 1894; Benzinger's *Hebr. Arch.*, 1894; Greene, *Hebrew Rock Altars* in *Biblical World*, ix. 329 *et seq.*

G. A. B.

**ALTAR, JONAS (JONATHAN HA-LEVI):** Bohemian rabbi; born 1755; died March 25, 1855, in Goltsch-Jenikau. He represented the strictest orthodoxy as evidenced by his polemical pamphlet against Aaron Chorin, published in Prague in 1826, entitled, "Mefiboshet ben Yeonatan," in which he endeavors to prove the religious necessity of keeping the head covered during prayers. He wrote also a number of articles for the weekly "Zionswächter," edited by Enoch.

K. T.

**ALTAR, MEIR HA-LEVI:** Son of preceding; born in Goltsch-Jenikau, Bohemia, 1803; died there in 1868. He translated into German the Yozerot or liturgical pieces for Sabbath reading, published by M. I. Landau, Prague, 1836.

K. T.

**ALTARAS:** A family name variously spelled: טראם, טראע, טאראע and טרש. It is not certain whether this is the same name as that borne by the Spanish Karaite, Sidi ibn al-Taras (אלתראם), author of a work containing the opinions of Abu Alfaraj. Altaras is mentioned by Abraham ibn Daud ("Sefer ha-Ḳabbalah"; in Neubauer, "Mediæval Jew. Chron." i. 79) and by Joseph ben Ẓaddiḳ, in Neubauer, *ib.*, p. 93; see also Schreiner, "Jeschua' ben Jehudah," in "Program of the Berlin Lehranstalt für die Wissenschaft des Judenthums, 1900," p. 3).

Bibliography: Steinschneider, in *Jew. Quart. Rev.* xi. 118, 624.

G.

**ALTARAS, DAVID BEN SOLOMON:** An Italian rabbi and editor who flourished at Venice, 1675–1714. He wrote the short Hebrew grammar in the quarto Bible (Venice, 1675–78). He edited a daily prayer-book (Venice, 1696) and a vocalized edition of the Mishnah with short notes, Venice, 1756–60. His will is printed under the title ספר צוף דבש, Venice, 1714.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 548; Van Straalen, *Cat.* p. 11.; Steinschneider, *Cat. Bodl.* Nos. 4787, 7969 (list of works edited by him); idem, *Bibliogr. Handbuch*, No. 35.

D.

**ALTARAS, JACQUES ISAAC:** French shipbuilder and philanthropist; born in Aleppo, Syria, in 1786, and died at Aix (Department of Bouches-du-Rhône, France), Jan. 30, 1873. He was the son of a rabbi in Palestine, and left Jerusalem in 1806 to engage in business in Marseilles as a ship-builder trading with the Levant, in which he was successful.

In the middle of the century a project was started to assist Russian Jews to emigrate to Algeria, then recently conquered by France. Altaras took up the idea with zeal, and armed with letters of introduction from Guizot and with promises of support from many influential Jews, he started for St. Petersburg, in 1846, intending to petition the czar to allow 40,000 Jewish families to emigrate from Russia to Algeria, but he was promptly informed by the minister of foreign affairs, Count Nesselrode, that he had laid the matter before the czar, and that his application could only be supported on condition of an advance payment of about sixty rubles in taxes and fines for each family, in conformity with the Russian laws, which do not allow the Russian subjects to leave the country for lifetime. Altaras considered these difficulties insurmountable, and thus the project was abandoned. Altaras was president of the Marseilles Consistory for thirty years, and a knight of the Legion of Honor, and helped with Marini to found a school for Jewish children at Marseilles.

Bibliography: *La Famille de Jacob*, xiv. 1873; *Bulletin de l'Alliance Israélite Universelle*, No. 23, 1898; Ginzburg, *Debir*, ii. *Letters* from Berlin and Leipsic of Wolf Rosenthal to his brother Leon Rosenthal, Nos. 59, 61–63; *Leḳeṭ Amarim*, collection of articles, supplement to *Ha-Meliẓ*, pp. 81, 83, St. Petersburg, 1889.

H. R.

**ALTARAS, MOSES:** An Italian rabbi of the sixteenth and seventeenth centuries; known as the author of a translation into Judæo-Spanish (but in Latin characters) of the Shulḥan 'Aruk under the title "Libro de Mantenimiento de la Alma," Salonica, 1568; Venice, 1609 and 1713. It was written for the use of the Maranos who could not read Hebrew. According to Steinschneider, Altaras was merely the patron of the work, which was actually written by a man named Meir, otherwise unknown.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1777; Kayserling, *Bibl. Esp.-Port. Jud.* p. 11.

D.

**ALTARAS, SOLOMON:** Venetian rabbi of the eighteenth century, probably the son of David Altaras, edited among other works a collection of prayers under the title לקט האומר (A Collection of Prayers and Hymns), Venice, 1718.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 270; Steinschneider, *Cat. Bodl.* col. 3029.

D.

**ALT-BREISACH:** Ancient fortified city in the grand duchy of Baden, Germany; the scene of Jewish persecution.

In the fourteenth century, when the black death devastated the world (1348–51), this city, like that of Mayence, was the scene of a fearful massacre of the Jews, who were falsely accused of poisoning the public wells and thus causing the pestilence.

The total population in 1900 was 3,000, of whom about 450 were Jews. The community maintains fifteen benevolent foundations, and two sick-benefit associations.

Bibliography: Salfeld, *Martyrologium d. Nürnberger Memorbuches*, p. 284, Berlin, 1898; Hecker, *Epidemics of the Middle Ages*, ed. Sydenham Society, *s.v.*

F. H. V.

**ALTENKUNSTADT.** See Burkunstadt.

**ALTENKUNSTADT, JACOB (KOPPEL) BEN ẒEBI** (known also as **Koppel Ḥarif**): Rabbi at Verbo, Hungary; lived in the first half of the nineteenth century. He wrote "Ḥiddushe Yabeẓ" (novellæ) on the Talmudic treatise Ḥullin, Pressburg, 1837, which, as the author states in his introduction, is an extract from a more exhaustive series of novellæ written by him on the whole Talmud.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1180; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 29.

I. Br.

**ALT NEU SYNAGOGUE, PRAGUE.** See Prague.

**ALT-OFEN** (Hungarian; Ó-Buda, אובין): Old Hungarian city, now incorporated in Budapest as the third district. The earlier history of the Jews in Alt-Ofen begins with the twelfth century and ends with 1541, when the Turks obtained possession of the city. Jews probably settled at Ofen at the time of the Crusades, when so many fled from Germany into Hungary. The first certain information about the Jews in Alt-Ofen is of the year 1217, when Isaac ben Moses of Vienna, the author of "Or Zaru'a," mentions that the Jews of Ofen (meaning Alt-Ofen) submitted the question to him, whether the warm

springs there might be employed for ritual baths. In the last half of the fifteenth century, according to the testimony of Israel Isserlein (died 1470), of Wiener-Neustadt, there was a Jewish congregation at that place ("Pesuḳim u-Ketabim," 184).

The modern period began with the final expulsion of the Turks from Buda in 1686, when a few Jews returned. From this time on the congregation rapidly increased, fostered by the broad administration of the baronial family of Zichy de Vásonykeö, who as lords of the domain of Alt-Ofen exercised their feudal rights over the Jewish community in a most liberal and kindly manner. Owing to this attitude, the number of Jews constantly increased. In 1727 only 22 families lived there; in 1735 these had increased to 43 families, numbering 138 individuals, who collectively paid annually 160 florins "protection money" to the Zichy family. Two years later, the community was able to purchase the site of their synagogue from their feudal lord and a large district for a cemetery; the seller, Countess Susannah Zichy, contracting "to defend the Jewish congregation in the possession of this land against every one, native or foreign." On their part the congregation was bound to bury no stranger in this cemetery without permission of the feudal lord, under penalty of 24 Rhenish florins for each stranger. The burial tax was 6 florins for every corpse brought from outside the community; and one pound of pepper for the interment of every one dying by accident. This cemetery was located in the middle of the town (in the present Kasernengasse), upon the ruins of an old Roman bath, and was used by the Alt-Ofen community—which, in course of time, reached nearly 4,000 souls—until 1888. It was likewise used by the community of Pest until the year 1795. From the year 1765 until the end of the century it was the only Jewish cemetery in the territory of the cities of Pest, Ofen, and Alt-Ofen. The Ofen community, which in 1735 had numbered 32 families or 156 persons, was entirely disbanded in 1765, and the remains of those interred in their cemetery were exhumed and reinterred in the Alt-Ofen burial-place.

**Under Feudal Lords.**

Here reposes, among others, J. B. Oppenheim—the first rabbi of the community—who was buried in 1754; and the inscription upon his tombstone designates him as "a luminary of Judaism." He was followed in office by Nathan Günsburger of Belgrade, who was also buried in this cemetery, in 1781.

During the official life of these first two rabbis, the progress of the community of Alt-Ofen was continuous, owing to the constant acquisition of new rights and privileges conferred by their feudal governors. All these rights were secured by formal agreements, which were made—sometimes for a period of six years, sometimes for ten—with the baronial house of Zichy. Upon the transfer of Alt-Ofen back to the Crown, these privileges were confirmed by the successive kings of Hungary. These agreements secured to the Jewish community of Alt-Ofen at that time an aggregate of privileges of a character that scarcely another congregation in Hungary enjoyed. They were guaranteed the undisturbed practise of their religion under the protection of the baronial house; the right to decide, as a court of first instance, in disputes between Jews and Jews, and even between Christians and Jews; the liberty to buy and to sell the large mansions and grounds of the nobility upon securing specific permission in each case. In 1774 there were twelve such estates; and in 1806 twenty-four. These residences were exempt from the billeting of troops and the compulsory furnishing of post-horse relays. But new settlers, as well as those who desired to leave the city, had first to satisfy all congregational dues before they were entitled to the baronial protection. By this means the feudal lord secured to the community a source of revenue that at times was very considerable. In some cases as much as 1,500 florins was paid for the privilege of permanent residence.

**Under the Jurisdiction of the Crown.**

Marriage was permitted without hindrance until 1787, after which every young couple had to pay a "Kremnitz-ducat" to the count, in return for which they were enrolled in the list of Schutz-Juden (Jews under protection). On their own premises the Jews might dispense beer, brandy, and kosher wine; they could pasture their cattle on the town common; might dress every kind of meat in the slaughter-house that they owned; "Sabbathposts" (ʻEruvin) might be set up, under the protection of the government; they might follow any trade with the exception of shoemaking, in regard to which the royal government in 1818 enforced certain limitations. The amount of the protective tax the community paid varied from 1,350 to 1,800 florins annually; in addition they were required to present the count with 200 florins on his birthday and at the Christian festivals of the New-year, Easter, and Martinmas (Nov. 11). It was not difficult for the community to raise these relatively large sums, because their own indirect revenues were very considerable. For instance, the returns from the sale of kosher liquor in 1807 amounted, for wine alone, to 6,500 florins ($3,250), for beer and brandy 210 florins ($105), irrespective of 150 firkins (1,500 gallons) of untaxed wine for private use.

In addition to the rights guaranteed to the community, they enjoyed certain prerogatives not less important. The right of jurisdiction naturally brought with it the right to carry their verdicts into execution; and when the matter was of a police or religious nature, they could incarcerate the condemned in the prison which was in the synagogue yard, or inflict blows with a stick—a maximum of twelve blows being fixed by the government. The community had the care of funds belonging to orphans, the administration of estates, and the settlement of disputed inheritances. The community thus gradually attained almost to the power of a political body. It became interested in the disposition of public works, as for instance the laying out of streets; and, indeed, the baronial authorities consulted in such matters with the Jewish community as well as with the Christians.

The inner organization of the congregation was on a scale commensurate with this outward aspect. At its head was a judge, called "Judge of the Jews," who was elected by the twenty-four Councilors of the Community upon the issuance of the baronial permission, and in the presence of a baronial representative, of the rabbi and of two men learned in the Law. Of the Councilors, twelve belonged to the Inner, and twelve to the Outer Council. The tax-receiver, president of the community, and two "orphan-fathers" were also elected by the whole community. After their election they proceeded to the synagogue, where they took the oath of office at the hands of the rabbi. The Inner Council held sessions every Tuesday and Thursday, taking cognizance only of the more petty matters. Deliberation upon questions concerning the community as a whole required the presence of the Outer Council as well. The members of the Inner Council drew a small salary from the communal treasury, which was withheld, however, for unpunctuality. According

**The Inner Organization.**

to a decree of the baronial prefecture in 1801, absence from three sessions, without sufficient reason, was followed by arrest. Civil matters were decided by the judge and the Inner Council without consultation with the bet din—whose jurisdiction extended over religious affairs only—and they were paid after every session, the rabbi receiving 30 kreutzers,* the members or "dayyanim" 17 kreutzers each. The written transactions of the community were in charge of a notary, who was required to know both German and Hebrew, but the minutes had to be kept in German. The great power with which the Jewish judge was thus invested gave him considerable standing in the outer world as well as in the community; and this, after the fashion of the times, was expressed by various insignia of office. He carried a heavy staff embellished with an enormous silver knob as a sign of his rank, and in the street was always accompanied by a liveried footman.

SYNAGOGUE IN ALT-OFEN.
(From a photograph.)

The inner development of the community kept pace with its ever-growing influence and standing, and a number of religious, congregational, and benevolent institutions were organized in the second half of the eighteenth century. One of the first was certainly the Hebrah Kaddisha, which was founded in 1770 at the latest, as may be inferred from the fact that in 1780, at the instance of Dr. M. Oesterreicher—who was the first Jew to be graduated from the University of Pest—the Jewish hospital was established and placed under the management of the Hebrah. The still-existing "Bikkur Holim Association," which took care also of the young with a view to the inculcation of religion among children, was established in that period. Several private synagogues, in addition to the large congregational one, afforded ample religious facilities. The synagogue possessed more than thirteen scrolls of the Law in 1760, as is apparent from the appendix to the "Masoret" of Meir Todros; the "Buda" (the Hungarian name for Ofen) mentioned there is most undoubtedly Alt-Ofen, because at this time there were no Jews in Ofen proper.

**Institutions Founded.**

The greatest acquisition was, however, the Jewish public school, which, in pursuance of a special edict of Emperor Joseph II., was opened on May 17, 1784. This school was the first Jewish public school in Hungary. Considerable opposition attended its foundation, as it was generally feared that it would become a nursery of irreligion; indeed, so great was the fear of disturbance that public proclamation was made in all the synagogues by order of the prefect, that, under penalty of flogging, nobody should stand at the doors or windows of the school during sessions. The attendance was at first very sparse, so that endeavors were diligently made to close up the opposing private schools, and compel their pupils to attend the congregational one regularly. Slowly, however,

*The value of a kreutzer to-day is about half a cent (U. S.) or a farthing (Eng.).

the new institution won its way, and when in due time its accommodations became too small, Emperor Joseph II. presented the community with the adjoining house. Doubtless the loyalty and piety of the first teachers contributed a great deal to the increased esteem which the institution enjoyed; its fame extended through the length and breadth of the land. One of its first teachers was called to the public school of the Brody community, and the first preacher of the Pest community, Joseph Bach, was a teacher here.

From 1781–90, the community was without a rabbi. Nathan Günsburger died in 1781, and although the prefect urged it repeatedly, the community could arrive at no agreement as to a successor. Wolf Boskovitz, a wealthy man, well versed in Jewish literature and a member of the community, had a high opinion of his own fitness for the post, but his own family worked against him. Some Galician linen-dealers directed the attention of their Alt-Ofen friends to Moses Münz, born in Podolia, and living as a private citizen in Brody (Galicia).

**Moses Münz, Rabbi.**

An inquiry of Ezekiel Landau, the chief rabbi of Prague, elicited an answer which not only strengthened the recommendation, but styled Münz "a miracle of our times"; accordingly in 1790, Moses Münz, then forty years old, became chief rabbi of Alt-Ofen, which post he held until his death in 1831. The choice of the congregation was a most fortunate one; Münz's learning carried the reputation of the congregation far beyond the confines of Hungary. Numerous religious questions were submitted to him by congregations in all parts of the monarchy.

In 1799 a number of remarkable regulations were enacted by the Council and bet din of Alt-Ofen, which were no doubt dictated by the circumstances of the times. These regulations afford an insight into the social and religious life of those days. The following prohibition (Issur) was proclaimed in all synagogues: "It is forbidden to give or receive presents: (*a*) to or from newly elected officers of the congregation and ḥebrah; (*b*) upon a wedding engagement; (*c*) before or after a wedding; (*d*) upon a bar-miẓwah (a boy's religious majority), or upon receipt of the degree of 'ḥaber' [associate] or 'morenu' [rabbi]; (*e*) upon taking up residence in a new dwelling."

**Inner Life of the Community.**

The following were also forbidden: the extravagant "third" Sabbath-meal before and after a wedding (of which usually almost the whole community took part); the banquet after a bride took her ritual bath, and dancing by the young people on that night; the extravagant wedding-dinners, in which uninvited guests participated; and finally the procession by the newly married pair —a custom imported by Suabian Jews—free passage for which had to be purchased with money. The reason for these prohibitions was the tendency toward display which led many to the verge of financial ruin. Many refused to accept office in the congregation, or to perform certain religious functions, because of the very considerable monetary outlays attendant thereon, outlays which had been allowed to grow into a species of almost religious duty. Possibly also the continuous influx of newcomers, who were for the most part poor, had some influence in bringing about this curious legislation.

Parallel with these regulations of the community run many of humane and patriotic nature, dating from the first half of the nineteenth century. Whenever the country at large was in dire need, the community rose to the occasion. In the national troubles of 1800 they took up a collection among their members, heading it with a communal contribution of 400 florins ($200); in 1810 they gave 2,625 florins ($1,312.50)—in those days a considerable sum—toward the foundation of the National Museum; which evidence of generosity induced the Palatine Archduke Joseph to send a very cordial letter of thanks to the community. In 1830 they gave 150 florins ($75) to the vicar Alt-Ofen von Pécsy, toward the building of the Metropolitan Church at Gran.

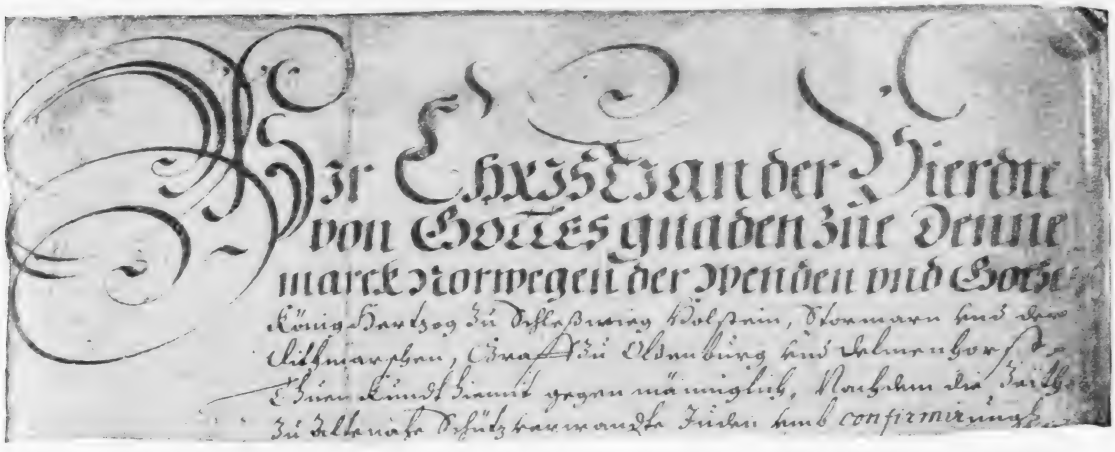
**Public Spirit.**

In 1831, Rabbi Moses Münz died, after a short illness, and before the close of the year of mourning intriguing for the vacant post began. A large majority of the congregation elected Hirsch Heller, called "Ḥarif" (sagacious or quick-witted), who had been formerly rabbi in Bonyhad, and just before his call to Alt-Ofen had accepted a like position in Ungvár. Heller declined at first, because, according to the testimony of a friend, he knew nothing of the outer world, and had been overwhelmed with threatening letters from a vigorous reform party which existed in the Alt-Ofen congregation. In addition, the Ungvar congregation declined to release him from his engagement with them until he had served them long enough to defray the expense they had been put to. Only when the Alt-Ofen congregation paid 2,500 florins in compensation to that of Ungvar, and Heller had been convinced that by far the larger majority of the members were enthusiastically in his favor, would he enter upon the position in Alt-Ofen (April, 1834), where he, however, died, six months later, on October 27th. After Heller's death the rabbinate remained vacant for twenty-seven years; all religious matters were, during that period, attended to by the dayyanim, among whom, as among their predecessors, there were many who enjoyed a wide reputation for Jewish scholarship; for instance, Elhanan Dayyan, P. L. Freudinger, Jacob Neuschloss of Wetsch, I. H. Oesterreicher, M. I. Oesterreicher, his son and successor, and his son again, P. L. Oesterreicher, who died in 1899. There were numerous scholars among the lay members of the community, who maintained their own schools, some of which attracted many Talmud students. Prominent among these scholars were L. L. Löwenthal, L. H. Schlesinger, and M. L. Boscovitz. There were other scholars, as F. Goldberger, I. Totis, and J. Reuss, who had synagogues in their own homes, in which stipendiary Talmud scholars studied, and for their maintenance rich legacies were provided.

**Jewish Scholarship.**

Closely following the death of Heller, several causes contributed to the decadence of the Jewish community at Alt-Ofen. Pest came rapidly into prominence, and since the feudal system of "protective agreements" fell into disuse, the wealthy merchants and residents of Alt-Ofen moved to Pest, leaving the poorer and straitened contingent behind to manage communal affairs. As a result, some 33,000 florins ($16,500) of the legacy-funds were applied to current communal expenses, thereby endangering the maintenance of many testamentary obligations. Another disintegrating influence was exercised by the growth of the many private synagogues, splitting up the community into many small congregations, and leading in 1851 to a bitter struggle between them and the official congregation, which continued till 1889, when the last of these small synagogues was definitively closed up. The political affairs of the country contributed much in those days to the decline of the community. Its patriotic stand in the fight for freedom in 1848 brought it almost to the verge of financial ruin. It donated of its own accord a large portion of the

synagogal silver paraphernalia to the Hungarian government for coinage into money. Inasmuch as its young men had been found bravely fighting in the ranks of the defenders of the country, General Haynau, "the hangman of the Hungarian nation," laid a war-contribution upon it of 14,270 florins ($7,135) and of 50 horses with complete equipment for the same: a burden imposed upon no other congregation in Hungary. Under this load the community labored until at last, in 1889, the king (Francis Joseph) was pleased, on the proposition of the minister of public worship, Count Csaky, and on the application of the chief rabbi, Dr. Julius Klein, to remit the payment of the balance, amounting to 1,328 florins ($664).



PREAMBLE OF THE CHARTER GIVEN TO THE JEWS OF ALTONA (SEE NEXT PAGE) BY KING CHRISTIAN OF DENMARK.

SIGNATURE AND SEAL OF THE CHARTER.

(From a photograph.)

The reawakening of the Hungarian nation after 1860 injected new vigor into the community, which began to recover from the saddened circumstances

of the previous decades. The first promising sign was the reappointment to the vacant rabbinate, of the young Marcus Hirsch, of Tisza-Bö, who in addition to profound Talmudic scholarship possessed wide secular knowledge, acquired at the university of Prague. Soon thereafter the management of the business affairs of the community was entrusted to the hands of Michael Stern and Samuel Ehrlich: two men of noble character and enthusiastic love for Judaism. They restored matters to something like order, and to their experienced administration it was owing that the sums which had been diverted from the legacy-fund were soon replaced. At this time (1863–65), too, the first Hungarian Jews were raised to the ranks of the nobility (S. W. Schossberger as "De Tornya" and Samuel F. Goldberger as "De Buda"); these were descended from Alt-Ofen families. In 1880, Dr. Hirsch was elected chief rabbi of Prague, and left Alt-Ofen, which remained without a rabbi another seven years till Dr. Julius Klein, of Szigetvár, became his successor. After his death in 1896, Dr. Elias Adler became rabbi.

**The Present Community.**

The following are statistics of the present condition of the community. It possesses a synagogue of classic architecture, built in 1820; owns thirty-eight Torah-rolls, silver synagogal paraphernalia weighing 23,000 grams; curtains for the Ark—some of which are masterpieces of the gold-embroiderer's art—all of which represent a value of 20,000 florins ($8,000). In its legacy-fund are nearly 100,000 florins ($40,000), the income from which is devoted to benevolent purposes. It has eighteen charitable societies, which are a veritable blessing for the numerous poor of the congregation. There are 810 families on its register, of whom nearly half are artisans, the majority of them being employed in the calico-print works of Samuel F. Goldberger & Sons, founded in 1780. Another important calico-factory is that of Gerson Spitzer, whose products find extensive sale in all parts of the world; it was founded in 1826. Other contributors to Hungarian industries are Wilhelm von Leipziger, knight of the order of the Iron Crown, who took a prominent part in securing the distillery law of 1889, which contributed so much to the rehabilitation of Hungarian finances.

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J. K.

**ALTONA:** City and port, situated on the Elbe, adjoining Hamburg, in Holstein, which was formerly a Danish duchy, but is now a part of the province of Sleswick-Holstein, Prussia. The Jewish community of this city was founded, under the jurisdiction of the counts of Schaumburg, at the beginning of the seventeenth century. The earliest tombstone in the old cemetery bears the date 1621. On August 1, 1641, the community received its charter from King Christian IV. of Denmark (see page preceding); and in 1671 it united with the congregation of Hamburg—then unimportant—and afterward with that of Wandsbeck, making one congregation known as the Three Communities אה"ו (א Altona, ה Hamburg, ו Wandsbeck). Their joint chief rabbi had his seat at Altona; and he exercised jurisdiction over the whole German-Jewish population of those communities as well as over that of the duchy of Holstein. These conditions continued until 1811, when, under the French occupation, Hamburg was ordered to form a Jewish community by itself. The union was dissolved; and the Altona community has since then been officially known as Hochdeutsche Israeliten-Gemeinde zu Altona (High-German Jewish Community of Altona). From the beginning of the eighteenth century until 1885, there existed also a Portuguese-Jewish community, known as Bet Jacob ha-Ḳaṭan, and later as Neweh Shalom, which was, however, but a branch of the Portuguese congregation of Hamburg.

The economic conditions of Altona were much improved by the settlement of Jews, on whom King Christian IV. bestowed the privilege of engaging in shipbuilding. The Hamburg Jews, who had no such privilege, turned their activities to Altona; and the growth of the Altona whale-fishery in the eighteenth century was due largely to their efforts.

The Three Communities had the following chief rabbis: Solomon Mirels of Neumark, 1678–1706; Ẓebi Ashkenazi (Ḥakam Ẓebi), and Moses ben Süsskind of Rothenburg (died 1712); Ezekiel Katzenellenbogen, known by his responsa "Keneset Yisrael," 1712–49; Jonathan Eibenschütz, born 1690, formerly rabbi at Prague and Metz, well known for his keen intellect and vast knowledge, author of "Kreti u-Pleti," "Urim we-Tummim," and other works (died 1764); Jacob Emden (1745), who had for a short time been rabbi of Emden, but who afterward lived privately in Altona: it was he who accused R. Jonathan of being a secret follower of Shabbethai Ẓebi, and attacked him in various pamphlets; Isaac Horowitz, 1767; David ben Loeb, Berlin (died 1771); and Raphael ha-Kohen (grandfather of Gabriel Riesser), 1776–99, who was particularly learned in Jewish civil law, and resigned his office on account of a conflict with the Danish government, which disputed his right of excommunication. Raphael intended to go to Palestine, but was prevented by the Napoleonic wars. He died in 1803. His successors were Ḥayyim Ẓebi, Berlin (1799–1802), and Ẓebi Hirsch Zamosz (1803–7), author of "Tiferet Ẓebi."

Among the chief rabbis who held office after the dissolution of the union were: Akiba Wertheimer, (1815–35); Jacob Ettlinger (1835–71), who, by his halakic writings and his activity as a teacher, greatly promoted the study of the Talmud, and upheld the rabbinical reputation of Altona; Dr. Loeb (1873–92), a scholar and eloquent preacher; and, finally, Dr. M. Lerner, who was elected in 1894. Besides the chief rabbi there were two rabbinical assistants (dayyanim, whose special function it was to render ritual decisions), Jacob Cohen and Elijah Munk (died 1899). Subject to the jurisdiction of the chief rabbi are several communities of Holstein: Kiel, Rendsburg, and Friedrichstadt; also the neighboring community, Wandsbeck, which, however, has its own rabbi.

The community of Altona possesses a synagogue, erected after the fire of 1713; a lecture-hall, founded by Ḥakam Ẓebi; an orphan asylum; a home for the aged; a school for boys and girls; and a society for the promotion of Jewish knowledge. The present cemetery is situated in the suburb of Bahrenfeld. In Altona itself there are, side by side, the old German-Jewish cemetery, in which Chief Rabbi Ettlinger was the last person interred, and the very interesting cemetery of the Portuguese Jews of Hamburg, which was purchased in 1611 and closed in 1871 (see illustration).

The Jewish population in 1900 numbered about 2,000, in a total of 150,000; whereas soon after the end of the Danish rule, in 1867, it numbered 2,350, in a total population of 50,000.

BIBLIOGRAPHY: *Zeit. f. d. Gesch. d. Juden in Deutschland*, i. 281, ii. 33 *et seq.*, 282; Baasch, *Beiträge zur Geschichte des Deutschen Seeschiffbaues*, p. 30, Hamburg, 1899.

A. F.

**ALTRUISM:** A term derived from the late Latin *alter hic* ("this other"); dative, *alteri huic*, contracted to *alteruic*. It seems to have been first used by Comte (1798–1857), to designate conduct impelled by motives utterly unselfish and inspired by the sole desire to bring about the happiness of another without regard to, or even at the expense of, one's own. As such it is opposed to egoism. It stands to reason that there is no equivalent of it in ancient or modern Hebrew. The very idea which it connotes, exaggerated self-obliteration, is not indigenous to Judaism. An analysis of the basic idea of Jewish ethics will reveal the reason why. Both Altruism and its contrary, egoism, belong to ethical systems founded on the concept of happiness as the ultimate motive of conduct and the *summum bonum*. According as the happiness of the individual self or that of the individual other or others is projected into dominant importance, hedonistic (*i.e.*, happiness) ethics becomes either egoistic or altruistic. And even those systems, largely theological, that seemingly have harmonized Altruism with egoism have done this by accentuating that self-happiness will only be attained through conduct leading to the increase or the establishment of the happiness of another.

PORTUGUESE CEMETERY OF ALTONA.
(From a photograph.)

In this sense both the ethics of Christianity and Buddhism were at one and the same time egoistic and altruistic. Self-obliteration in this life assures self-realization in the other. Self-realization being, according to Buddhism, the mother of all evil, self-obliteration is the road to permanent happiness.

**Ethics of Christianity and Buddhism.**

Buddhistic as well as Christian Altruism are thus founded on other-worldliness, which in the Christian scheme flowers in the assurance of personal felicity in a higher state, whereas in that of Buddhism it promises release from all evil of self-existence in the blissful and happy Nirvana.

The non-theological systems of ethics, almost without exception, have failed to establish a higher harmony between egoism and Altruism. In the more recent writings on evolutionary ethics—the school of Herbert Spencer—the endeavor is made. Upon psychological grounds it is maintained that every altruistic act is, if not in its motives, always in its effects egoistic. Maternal love, for example, leads to the happiness of the mother through her own self-sacrifice. The pre-Spencerian (hedonistic) schools have posited either self or the other as the fountain-head of moral conduct. Comte virtually reverted to the fundamental thought of the English moralists

of the seventeenth and eighteenth centuries, according to whom the sympathies rooted in human nature are the mainsprings of morality (Cumberland, Shaftesbury, Hutcheson, Butler, Paley, Adam Smith). Modern Altruism is a reaction against the exaggerated egoism of the philosophy of the French Revolution, leading to the exaltation of such figments and abstractions as the economic man—a being supposed to act upon one sole motive to the exclusion of any other; viz., unmitigated or even enlightened selfishness. Modern liberalism in politics, religion, and economics having taken its cue from the writings of Rousseau, Voltaire, and the encyclopedists, it was but natural that the pendulum of thought should swing back to the opposite pole and posit as the secret of all true life an equally excessive love for the fellow, in which the self of man failed to receive its legitimate due. This one-sided emphasis upon altruistic conduct in turn evoked the counter-revolution culminating in the apotheosis of the selfish, desocialized man, the "overman" of Nietzsche's doctrine, as before him Max Stirner had developed the theory of the selfish man's supremacy and autocracy.

This fatal antithesis beween self and others is avoided in the ethics of Judaism. The fundamental motive of the moral life is, according to Judaism, not the quest for happiness. Morality is summed up in service. The purpose of human life is service now and here. In the creation narrative man is destined to be ruler over every being and thing created. In this purpose all that live and breathe in the wide sweep of human fellowship have a part. None can be spared. He who should efface himself would commit as grievous a breach of the covenant as he who should crush another. The measure of the service which is upon us is contingent upon the strength, talent, possession, and power which have come to us. The ethical ambition on this basis runs to the desire for increase of strength, knowledge, possession, and power. Weakness is not a virtue. The stronger the man the better able he is to render service. Therefore, the appeal of Judaism is that each shall become a self and strive for the realization of the fullest possible measure of self. Self-realization is the realization of a part of the service placed upon all. But, on the other hand, and flowing from the same concept of service, what is ours is ours only as a means to enlarge the common life. We are stewards of our talents and property, trustees thereof in the service of all. As the weakness of one diminishes the sum of service rendered, it becomes the duty of the strong to look after the weak; to help them to strength, in order thus to increase the sum total of strength at the disposal of all.

**Morality Summed up in Service.**

In this way Judaism overcomes the opposition of egoism to Altruism and finds the higher synthesis on the basis of the community of service. Self-assertion flowers into the sympathy and help extended to others struggling for fuller self-realization. In the Jewish view of life as a service both *ego* and *alter* find their higher harmony. Hillel's maxim, "If I am not for myself, who will be? If I am only for myself, what am I? If not now, when then?" epitomizes this concordance of self and the others. Egoism is limited to its legitimate field, that developing every man into as strong a self as is possible with a view to more perfect service; and even so is Altruism saved from exaggeration. Self-effacement is contrary to the moral law of life. The highest aim in the economy of society and of creation is self-assertion in the service of all. Not egoism which feeds self at the expense of others, nor Altruism which effaces self while thinking of others, but mutualism as implied in the words, "Love thy neighbor as thyself," is the guiding principle of Jewish ethics.

E. G. H.

**ALTSCHUL, ALTSCHULER, ALTSCHUELER,** or **ALSCHULER:** Various forms of a family name borne by Ashkenazic Jews in many countries. Though each of these forms now represents groups that are distinct from one another, and that, apparently, are not interconnected by ties of relationship, they all seem to have had a common origin and to have been used and given without discrimination. It is, nevertheless, possible that the name at the outset was applied to more than one family. All records prove that the original seat of this family was Prague, the capital of Bohemia; and the transcription of the name in two separate words, אלט שול, or אלט שולר, or the abbreviation of the same, א"ש—which latter has often been misunderstood (see Nos. 19, 27, below)—clearly indicates its etymology. It is derived from the Alt'-Schul' or Old Synagogue, which still exists at Prague, and is not to be confused with the Altneuschul; and the first Altschuls, or Altschulers, were either prominent attendants at or patrons of this place of worship (see NAMES).

The name Altschul is supposed to have been first borne by a descendant of Provençal refugees who had settled in Prague about 1302. Prague, besides being the place of origin, was also the chief seat for several centuries of the Altschul or Altschuler family. But after the expulsion of the Jews from that city, in 1542, many of the Altschuls who found an asylum in other countries did not return; and so, from the sixteenth century on, we find them prominent in what is now Russian Poland, Lithuania, and Russia proper (see Nos. 9, 23, 30), and in Italy (see No. 28).

Later, members of the family dispersed still further (see Nos. 3, 4, 12, 25, 29); and to-day the name is borne by numerous families throughout Austria-Hungary, Germany, Russia (where it is claimed that the writer Moses Rivkes and even the Gaon of Wilna are Altschuls), England, and America. In the United States several Altschulers have achieved distinction, notably the Hon. Samuel Altschuler, candidate for the governorship of Illinois, and Alschueler, the violoncellist.

Reliable records from which to prepare a complete genealogical tree are lacking. The three charts given below are perhaps all that can be established with any degree of certainty. For the reason just stated, some members' names appear in the following biographical notices that are not in the charts, and vice versa. Because it occurs most frequently the form of "Altschul" has been adopted throughout the three tables, as well as in the list of individual members; though, as has been said, the other forms of the names also occur.

(Provençal refugee, 1302?)
|
(2) Abraham Eberle (*c.* 1490)
|
(17) Moses (*c.* 1542)
|
(15) Jacob (died 1596)

Eleazar Perles
|
Abraham Enoch Perles
|
(16) Judah Aaron Moses (*c.* 1610)

(8) Eleazar Perles (*c.* 1635)
|
(13) Isaac (died 1676)
|
(3) Abraham (*c.* 1680)

Hezekiah Ezekiel Ḥazzan
|
Selig
|
Eleazar Ḥanok (c. 1700)
|
(20) Moses Meir Perles (died about 1739) — (7) David Perles (died 1733)
|
(1) Aaron (died 1739)

H. B.

**1. Aaron ben Moses Meir Perles Altschul:** Died in 1739. He was the author of "Ṭeharat Aharon" (The Purity of Aaron), a commentary on Isaac ben Abba's "Seder ha-Niḳḳur"; making numerous additions to the text, and glossing many difficult passages in Judæo-German. The work was published at Offenbach in 1725 (some allege that it had been published in 1721 also); and a manuscript copy is in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 792).

**2. Abraham Eberle Altschul:** So far as known, the earliest bearer of the name of Altschul. He lived in Prague toward the close of the fifteenth century.

**3. Abraham ben Isaac Perles Altschul:** Printer and publisher at Amsterdam during the second half of the seventeenth century. His father also was a publisher and printer. In 1678 Abraham produced a prayer-book for the Sabbath, and in 1685 reedited the "Grammatical Table" of Joseph Shalit. He is also the author of a cabalistic commentary on the Pentateuch, as yet unpublished (Steinschneider, "Cat. Bodl." cols. 704, 1526, 2827).

**4. Abraham ben Jacob Altschul, of Leipa, Bohemia:** Printer at Frankfort-on-the-Oder, in 1697 (Steinschneider, "Cat. Bodl." col. 2817).

**5. Ascher Anschel ben Naphtali Herzel Altschul:** Printer in Moravia and Bohemia during the first quarter of the seventeenth century. In 1603 he was at Prossnitz; in 1604, at Prague with the sons of Moses Schedel; and from that year down to 1623 with various other Jewish publishers, notably the Prague firms of Ḥayyim Cohen, Moses Cohen, Katz, and Lemberger (Steinschneider, "Cat. Bodl." col. 2840).

**6. David ben Aryeh Loeb Altschul:** A learned member of the community of Prague; lived toward the close of the seventeenth century. He collected notes for a commentary on the Bible, which his son Jeḥiel Hillel (No. 28) completed and edited.

**7. David ben Eleazer Ḥanok Perles Altschul:** Cantor at the Pinkas synagogue in Prague; died in 1733. On the death of Emperor Leopold I. (May 5, 1705), he composed an elegy in Judæo-German, which he called "Ebel Kabed" — Grievous Mourning (Steinschneider, "Cat. Bodl." cols. 550, 884; "Serapeum," ix. 315, 344; Wolf, "Bibl. Hebr." ii. 1320).

**8. Eleazar b. Abraham Ḥanok Perles Altschul:** Editor and author; died in Prague between 1632 and 1638. He was the editor of several works, to most of which he added remarks, glosses, or comments of his own. In the epitaph written for him by his son Isaac (No. 13) he is quoted as the author of several works; but these are no longer extant. The only one that may perhaps be attributed to him in its entirety is the "Dikduḳe Yiẓḥaḳ," a grammatical work; but it has been claimed that even for this book the notes had been previously collected by his father-in-law, Isaac b. Jekuthiel (Kohen) Kuskes, and that the name was not given to the work merely in honor of the latter. The "Dikduḳe Yiẓḥaḳ" is still unpublished (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1497).

The following works were edited by Eleazar: (1) "Ḳeneh Ḥokmah" (Acquire Wisdom), or "Ḳeneh Binah" (Acquire Understanding). This book, which is really part of the "Sefer ha-Ḳanah," and which the editor, in the preface, claims to have copied from a parchment manuscript "several hundred years old," found by his father in a loft, is mainly a cabalistic exposition of the "Ḳeriat Shema'," as well as of the divine name of seventy-two "letters of abbreviation," etc. (Prague, 1609–11). The Zohar and other cabalistic sources have manifestly had an influence on this work (Steinschneider, "Cat. Bodl." col. 637; "Literaturblatt," xi. 761). (2) "Zebaḥ Todah" (Sacrifice of Thanksgiving), containing the "Prayer" of Solomon Luria, the "Thirteen Prostrations" of Abigdor Kara, and the "Supplication" of Ishmael ben Elisha, published at Prague in 1615 (Wolf, "Bibl. Hebr." vol. iii.). (3) "Yam shel Shelomoh," Solomon Luria's commentary on the treatise "Baba Ḳama" (Prague, 1616). (4) "Tiḳḳun Moẓaë Shabbat," a prayer-book for Sabbath night. A cabalistic exposition of the Sabbath-night service is added to the text; and toward the end of the volume there is a German adaptation of some of the prayers. The work was first published by Eleazar's son Isaac (No. 13) at Amsterdam in 1655; and with it is included the epitaph composed by Isaac for his father, of which mention has already been made (Steinschneider, "Cat. Bodl." col. 474).

**9. Eliakim (Gottschalk, Goetzel) ben (Zeeb) Wolf Altschul Brodsky:** Preacher and dayyan in Russia at the beginning of the nineteenth century. He wrote "Sheḥif 'Eẓ" (The Thin Board; see Ezek. xli. 16, where *sheḥif 'eẓ* is translated "wood"), a supercommentary on Rashi; and "Ereẓ Ḥemdah" (The Coveted Land), on the division of Canaan by Joshua. These two works, together with an edition of the "Zebed Ṭob" by his father (Zeeb) Wolf Altschul, were published in one volume in Warsaw, 1814 (Fürst, "Bibl. Jud." i. 43; Benjacob, "Oẓar ha-Sefarim," p. 151).

H. B.—W. M.

**10. Emil Altschul:** Austrian physician; born at Prague, Bohemia, April 8, 1812; died there 1865. The son of a rabbi, he was intended for a rabbinical career, and therefore studied Hebrew and the cognate languages. But a strong inclination for the study of medicine induced him to attend the University of Vienna, where he obtained the degree of M.D. in 1832. In Boskowitz, Moravia, where he practised, he made the acquaintance of a physician who called his attention to the high value of homeopathy, and from that time he devoted himself to this new school of medicine. In 1848 he became professor in the medical department of the University of Prague. He wrote: "Vollständiges Rezepten-Buch der Praktischen Augenheilkunde"; "Taschenwörterbuch der Praktischen Arzneimittellehre für Ausübende Augenärzte" (1836); "Miscellen aus dem Gesammten Gebiete der Medicin" (1838); "Der Homöopathische Zahnarzt" (1841); "Kritisches Sendschreiben über das Bisherige Verfahren mit den Sterbenden" (1846; this pamphlet, on the prevailing treatment of the dying, made a great stir among Jews); and "Lehrbuch der Physiologischen Pharmakodynamik" (1850).

Altschul founded and published, in 1853, the first homeopathic magazine in Austria, under the title "Monatsschrift für Theoretische und Praktische Homöopathie."

BIBLIOGRAPHY: Bermann, *Oesterreichisches Biographisches Lexikon*, vol. i.; A. Schmiedl, *Blätter für Literatur*, 1847, p. 400; Wurzbach, *Biographisches Lexikon der Oesterreichisch-Ungarischen Monarchie*, s. v.

S.

**11. Ḥanok ben Moses Altschul:** Learned member of the Jewish community of Prague; born in 1564; died in 1633. For thirty years he served as synagogue messenger and communal notary of his native town, and was one of the signers of the much-debated will of Mordecai Meisel. On one occasion, in 1623, Ḥanok narrowly escaped an ignominious death. Some tapestry had been stolen from the palace of Count Charles of Lichtenstein; and the investigation ordered by the "Stadthaupt" (city mayor), Albrecht von Waldstein, seemed to incriminate Ḥanok, as well as two Jews who had bought the stolen goods. The three were sentenced to be hanged; but, fortunately, facts exonerating Ḥanok were discovered and he was liberated.

**12. Ḥayyim ben Mordecai (Gumpel) Altschul:** Employed with his brother Raphael (No. 25) as a printer, probably at Amsterdam, from 1691 to 1732 (Steinschneider, "Cat. Bodl." cols. 2849, 3023).

**13. Isaac ben Eleazar Perles Altschul:** Author; died in 1676. He seems to have settled in Amsterdam about 1650; for he published in that city the "Tiḳḳun Moẓaë Shabbat" of his father, Eleazar Perles Altschul (No. 8), and another Sabbath prayer-book, that contained a Judæo-German version of many of the prayers. To Isaac is also ascribed the editing of two cabalistic works: "Siaḥ Yiẓḥaḳ" (The Meditation of Isaac), a collection of prayers, and "Wayizra' Yiẓḥaḳ" (And Isaac Sowed), a key to the Zohar (Steinschneider, "Cat. Bodl." cols. 474, 503, 1147, and in "Serapeum," x. 32).

**14. Israel ben Solomon Altschul:** Printer at Prague from 1613 to 1620 (Steinschneider, "Cat. Bodl." cols. 377, 2913).

**15. Jacob Altschul:** Son of Moses ben Abraham (Eberle). No. 16; died in 1596.

**16. Judah Aaron Moses ben Abraham Ḥanok Altschul:** Rabbi at Kromau, Moravia, about the beginning of the seventeenth century. He was the author of an ethical work known by the title of "Wayeḥal Mosheh" (And Moses Prayed; compare Ex. xxxii. 11). This, however, is really the name of only the first part of the work; that of the second being "Torat ha-Asham" (Precepts Concerning the Sin-offering). The "Wayeḥal Mosheh" is a cabalistic ascetic treatise on devotion; while the "Torat ha-Asham" enumerates the various modes of penance for each transgression of the Jewish laws (Prague, 1613; Frankfort-on-the-Oder, 1691; incorporated also in an edition of the daily prayer-book, printed at Amsterdam in 1881–82). Three other works —notably his "Baḥure Ḥemed" (Desirable Young Men, Ezek. xxiii. 6), a commentary on Ḳimḥi's "Miklol," and an independent work on ritual and dogma —are still unpublished (Steinschneider, "Cat. Bodl." cols. 331, 1291; Benjacob, "Oẓar ha-Sefarim," p. 148).

**17. Moses ben Abraham (Eberle) Altschul:** Son of No. 2; lived at Prague up to 1542. In that year, when Jews were expelled from the town, he sought refuge in Cracow, and there became *parnas* (president) of the Bohemian congregation, which had but recently been organized. Moses married a daughter of Eliezer Trebitsch, rabbi of Schlettstadt, Alsace; and his nephew, the young Eliezer Trebitsch, who had followed Moses to Cracow, became rabbi of the same Bohemian community.

**18. Moses Altschul:** Son of Ḥanok (No. 11); succeeded his father in his communal functions; died in 1643. He was the author of "Zikron Bayit" (In Memory of the House), still unpublished (Kisch, in "Grätz Jubelschrift," ii. 38, and in "Monatsschrift," xxxvii. 131 *et seq.*; compare also Moses ben Ḥanok Altschul, No. 19).

**19. Moses ben Ḥanok Altschul:** Commonly known as **Moses Ḥanoks,** and often—as early even as 1676, on the very title-page of the Frankfort edition of his work—mistaken for an *ish Yerushalayim* (a native of Jerusalem). This error is due, as stated above, to a corruption of the initial letters of his patronymic, א"ש into אש. The dates of his birth and death are not known; but as his son Ḥanok (No. 11) was sixty-nine years old when he died (1633), Moses must have been born about 1545 or earlier. It is probable that Moses b. Ḥanok died shortly after the publication of his work, the "Brantspiegel" (1602). The Moses b. Ḥanok (No. 18) who wrote "Zikron Bayit" is the grandson of the subject of this article.

Moses b. Ḥanok was a considerable figure in the history of Jewish literature or, more properly speaking, of Judæo-German literature; for he was one of the first to use the vernacular in a polished diction, though he dealt with a subject that was not new nor peculiar to the secular life—that of ethics. The "Brantspiegel" (Mirror), called in Hebrew "Sefer ha-Mareh," first published at Basel, was intended as a direct appeal to the Jews of the period to live in social and moral purity. The book is divided into chapters, the number of which varies from sixty-eight to seventy-six, according to the different editions. They all indicate the many roads to morality, and the penance that the Jew should undergo for deviating from these roads. The author alleges two reasons for the title of his book: (1) It was called "Spiegel" (Mirror) because the author wished that it should be constantly before the people, to show them their own presentments. (2) "Brant" or "Brand" (Burning; that is, Magnifying) was prefixed because, as the author states, ordinary mirrors make things appear very small; while this glass was intended to show objects (especially bad qualities) in enlarged forms, so that people would then try to remove them. The author remarks, in the preface, that his book may be read on Sabbath. The work became very popular; it called forth many imitations and analogous works, such as the "Sitten Spiegel," "Zier Spiegel," "Zucht Spiegel," and at a much later date the "Kleine Brantspiegel" (Small Mirror); and in the epitaph of Moses Altschul's son Ḥanok the work is expressly mentioned (Steinschneider, "Cat. Bodl." cols. 1312, 1823, 1824, and in "Serapeum," x. 325; Wolf, "Hebr. Bibl." i. No. 1544, ii. 1272, 107, iii. 750; see also, "Monatsschrift," xxxvii. 131).

**20. Moses Meir ben Eleazar Ḥanok Altschul:** A highly esteemed member of the Jewish community of Prague, who maintained friendly relations with Samson Wertheimer; died in 1739. Moses was the author of several works, of which only two have been published; namely, (1) the "Megillat Sefer" (The Roll of the Book), a commentary on Esther, which appeared, together with Solomon Isaki's analogous work (Prague, 1709–10), and (2) his edition of the "Yashir Mosheh" (Moses Sang), of Moses Cohen of Corfu (Prague, about 1710; Steinschneider, "Cat. Bodl." col. 1846).

**21. Moses (Nathaniel) ben Aaron Freund Altschul:** Printer at Prague toward the end of the seventeenth century. He was in the employ of the grandsons of Moses Katz in 1694–95, and in that of the grandsons of Judah Bak in 1696 (Steinschneider, "Cat. Bodl." col. 2996).

**22. Naphtali Herzel ben Asher Anschel Altschul:** Printer in the employ of Jacob Bok at Prague during the first half of the seventeenth century. His most notable production was a prayer-book for holy days—in editing which he was aided by his brother Simon—and the printing of "Ẓeënah

u-Reënah" (Go Out and See), the well-known translation of prayers into Judæo-German (Prague, 1629; Steinschneider, "Cat. Bodl." cols. 389, 3012, 3049).

**23. Naphtali (Hirsch) b. Asher Altschul:** Talmudic scholar; lived in Russia and Poland—principally at Lublin, Miczdyrzei, and Jitomir—toward the end of the sixteenth and at the beginning of the seventeenth century. He seems to have traveled extensively, and in 1607 was at Constantinople. In the preface to his commentary, he mentions Bendit ben Joseph Achselrad, the author of "'Abodat ha-Lewi," and Naḥman, a learned relative of his.

Naphtali was the author of two works, one of which was a commentary on the Prophets and the Hagiographa. This he called, in reference to his own name, "Ayyalah Sheluḥah" (A Swift Deer; see Gen. xlix. 21), and supplemented it by a Judæo-German glossary: it was published, with the text of the Bible, at Cracow, 1593–95. The other, "Imre Shefer" (Beautiful Words), was an alphabetically arranged catalogue of all matters that preachers and rabbis were at all likely to discuss in their sermons, with indications as to the various ways in which each topic might be treated (Lublin, 1602). A rabbinical decision of Naphtali's is found in the responsa of Meir Lublin (No. 59?; Steinschneider, "Cat. Bodl." cols. 53, 2021; *idem*, "Jüd. Lit." p. 454).

**24. Naphtali (Hirsch) ben Tobiah Altschul:** Editor and printer at Cracow toward the end of the sixteenth century, where he seems to have settled, after having resided at Lublin. He was popularly known as "Hirsch the editor"; and to him are due an edition of Joseph Caro's "Shulḥan 'Aruk" (Cracow, 1593–94) and the publication of the Psalms in liturgical order (Cracow, 1598; Steinschneider, "Cat. Bodl." cols. 55, 1482, 3011).

**25. Raphael ben Mordecai (Gumpel) Altschul:** Printer; employed, with his brother Ḥayyim (No. 12), probably at Amsterdam from 1691–1732 (Steinschneider, "Cat. Bodl." cols. 377, 2913).

**26. Samuel Altschuler:** Lawyer and politician; born of German-Jewish parentage in Chicago, Nov. 20, 1859; removed to Aurora, Ill., two years after and was educated in the public schools and high school of that city. Altschuler was admitted to the bar in 1880. He is affiliated with the Democratic party, and in 1892 was a candidate for Congress in the Eighth District, but was defeated, although he ran ahead of his ticket.

In 1893 Governor Altgeld appointed him a member of the Court of Claims. He was elected to the legislature in 1896 and again in 1898. As leader of the minority he rose to prominence by defeating two obnoxiously corrupt bills. In 1900 he was an unsuccessful candidate for the post of governor of the state of Illinois, although he received 3,400 more votes than the Democratic presidential candidate.

**27. Simon b. Ascher (Anschel) Herzel Altschul:** Printer and typesetter in the employ of the sons of Jacob Bok at Prague in 1629 (see No. 22).

**28. Simon ben Judah Loeb Altschul:** Communal notary (*sofer bet din*) at Prague in the opening years of the eighteenth century (Steinschneider, "Cat. Bodl." col. 3049).

**29. Solomon ben Joshua Altschul:** Writer; undoubtedly of German origin, perhaps from Prague; lived in Italy about the middle of the sixteenth century. He edited the "Megillat Sefer," a work on rhetoric by an unknown author, which is based on parts of the "Poetic Art" attributed to David ben Solomon ibn-Yaḥya (Venice: D. Adelkind, 1552). Owing to the fact that Solomon had established himself in Italy, his name has sometimes been transcribed from its Hebrew letters as "Altosol."

Bibliography: Steinschneider, *Cat. Bodl.* cols. 570, 2284; Mortara, *Indice Alfabetico*, p. 3.

**30. Yehiel (Jehiel) Hillel ben David Altschul:** Rabbi at Jaworow (Galicia) toward the middle of the seventeenth century. He completed the commentary on the Prophets and the Hagiographa which his father (No. 6) had begun, dividing it into two parts: (1) "Meẓudat Zion" (The Fortress of Zion), a lexicological glossary; and (2) "Meẓudat David" (The Fortress of David), a commentary on the Biblical text (in part: Leghorn, 1753, 1770; Berlin, 1770; numerous editions also appeared throughout the first half of the nineteenth century—at Slavuta, Wilna, Lemberg, Josefov, etc.). Jehiel was the author of "Binyan ha-Bayit" (The Building of the House), a work on the Temple of Ezekiel and the visions pertaining to it (Zolkiev, 1774; Leghorn, 1781).

Bibliography: Steinschneider, *Cat. Bodl.* cols. 144, 154, 1272, and Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 163, where the author's name is erroneously given as Alt-Schuld; Fürst, *Bibl. Jud.* i. 44, where the author is called Jehiel Michael, and is regarded as distinct from that of Jehiel Hillel; Azulai, *Shem ha-Gedolim*, ii. 18; Benjacob, *Oẓar ha-Sefarim*, p. 81.

**31. (Zeeb) Wolf ben (Dob) Baer Altschul:** Russian rabbi of the second half of the eighteenth century. He was the author of "Zebed Ṭob" (The Good Dowry; see Gen. xxx. 20), a work on the third Temple of Ezekiel. The title is intended as a pun on the author's name Zeeb (Shklov, 1794); another edition was published by his son Eliakim (No. 9); see Fürst, "Bibl. Jud." i. 44; Benjacob, "Oẓar ha-Sefarim," p. 15.

Bibliography: For the entire Altschul family, S. Hock, *Die Familien Prag's*, under *Altschul* and *Perles*; Joseph Kohn, in *Ha-Goren*, i. 20 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 913, 914; Michael, *Or ha-Ḥayyim*, No. 490, Zunz, *Z. G.* pp. 266, 289.

H. B.—W. M.—A. P.

**ALUPKA:** Village on the southern shores of the Crimea, Russia; mentioned in the letter of Joseph, king of the Chazars, to Ḥasdai ibn-Shaprut about 960) as one of the cities tributary to the Chazars.

Bibliography: A. Harkavy, *Soobshcheniya o Chazarakh*, in *Yevreiskaya Bibl.* vii. 160.

H. R.

**ALUSHTA:** Village on the southeastern shore of the Crimea, in the district of Yalta, Russia. Some ruins exist of the fort Aluston built there by Emperor Justinian in the sixth century. Under the name of Aluss the place is mentioned in the letter of Joseph, king of the Chazars, to Ḥasdai ibn-Shaprut (about 960) as one of the cities tributary to the Chazars. In the Middle Ages it was in the possession of the Genoese, and was known by the names of Lusta, Austa, and Alusta.

There are now only a few Jews in the village; and these are employed in the neighboring vineyards.

Bibliography: A. Harkavy, *Soobshcheniya o Chazarakh*, in *Yevreiskaya Bibl.* vii. 160, and private sources.

H. R.

**ALVA** or **ALBA, DUKE OF:** Fernando Alvarez de Toledo: born, 1508; died at Thomar, Portugal, 1582. A famous Spanish general who fought in the various campaigns of the Emperor Charles V. and of Philip II. After winning several decisive battles, he was sent as governor to the Netherlands in 1567 to suppress a revolt against Spanish tyranny, and became the most cruel and rigorous supporter of the Inquisition. He established, and presided over, the Council of Blood, the victims of which doubtless

included Jews as well as Christians. It seems to have been Alva's intention to rid the country of Jews. To the city council of Arnheim and Zütphen, for example, he wrote that in case any Jews were found in those places, they were to be arrested and held until further orders from him. The council evidently anticipated Alva's desire in the matter; for its report read that "there were no Jews among them." Furthermore, the few Jews remaining in the town of Waggeningen, Gelderland, were expelled in celebration of the birth of a Spanish infante. Alva's hostility, moreover, grew manifest in his attitude toward the books of the Jews. Both at Liège, and at Antwerp, there appeared under his auspices, in the years 1570 and 1571, copies of the Trent "Index of Prohibited Books," which had been published in 1564, and to which, in Alva's edition, were appended the most rigorous Spanish amendments. The latter interdicted "all books written in Hebrew, and those in any other language which contain Jewish ceremonies or which treat of Jewish life." Thus, the Romance translation of Josephus' "Antiquities of the Jews," was anathematized as heretical. (See CENSORSHIP OF BOOKS.)

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 3d ed., ix. 477; Reusch, *Der Index der Verbotenen Bücher*, i. 423 *et seq.*, Bonn, 1883–85; Popper, *The Censorship of Hebrew Books*, p. 55, New York, 1899.

H. G. E.

**ALVALENSI, SAMUEL:** Spanish author; born, 1435; died, 1487. He was the son of the learned Abraham Alvalensi, of Toledo, and pupil of Isaac Campanton, the last Gaon of Castile. He was the author of a small treatise, entitled "Kelale Ḳal we-Ḥomer" (Rules of the Deduction *a fortiori*), which treats of Talmudic methodology. It was published in a compilation, "Meharere Nemerim," by Abraham Akra, Venice, 1599. M. K.

**ALVALENSI, SAMUEL:** Perhaps the grandson of the above; was born in Spain at the end of the fifteenth century, was taken after the expulsion of 1492 to Fez, where he became the favorite of King Abu Said, of the Merines dynasty. About 1536 the Xarifes rose against the Merines, and Samuel Alvalensi, together with some of the loyal alcaldes, fitted out a fleet and sailed with four hundred men to Ceuta, which was then besieged by the rebels. Despite the numerical superiority of the enemy, who mustered 30,000 men, he inflicted upon them heavy losses and compelled them to raise the siege and to return to Fez. He showed similar courage in 1539 at the relief of Safi. Samuel afterward settled in Azamor.

BIBLIOGRAPHY: Diego de Torres, *Histoire des Chérifs*, French translation by the Duke of Angoulême, the father, p. 69; Aboab, *Nomologia*, pp. 305 *et seq.*; De Barrios, *Historia Universalis Judayca*, p. 8.

M. K.

**ALVAREZ** or **ALVARES:** Name of a Hispano-Portuguese family which has included among its members many scholars, distinguished men, and martyrs. Branches of the family have settled in Holland, France, England, and America.

**Duarte Henriques Alvares:** A Portuguese Marano; lived several years at Madrid, and afterward in the Canary Islands, where he occupied the position of royal treasurer. In 1653 he went thence to London, and was one of the first members of the small and secret Jewish community of that city. (See "Transactions of the Jew. Hist. Soc. Eng.," i. 83 *et seq.*)

**Garcia Alvarez,** of Astorga, whose Jewish name was Samuel Dios-Ayuda (= Joshua), was a wealthy and benevolent man. He is mentioned about 1400 in a satire written by the priest, Diego de Valencia, a converted Jew, and is therein called "the delight and the ornament of the whole Jewry."

**Isabel Nuñez Alvarez,** of Viseu in Portugal, wife of Miguel Rodriguez of Madrid; was the owner of a synagogue, situated on the street "de las Infantes" in Madrid. She died a martyr's death in the flames, July 4, 1632. The Inquisition ordered the synagogue to be torn down, and upon its site a Capuchin monastery was subsequently erected. (See Kayserling, "Sephardim," pp. 203, 346.)

**Jacob Alvarez,** a member of the academy "Arbol de las Vidas" (Tree of Life) in Amsterdam in 1684. He is spoken of as "its light," and "the shield of the Talmud."

**Joseph Israel Alvarez** was, in 1682, a member of the academy of poets ("de los Floridos") in Amsterdam; he was distinguished for the elegance of his diction.

**Juan Alvarez,** a physician of Zafra, the first victim of the Inquisition in Lima. He, his father Alonzo, his wife, and his children were all publicly burnt as adherents of Judaism about 1580. (See "Publ. Am. Jew. Hist. Soc." ii. 75; iii.; iv.; vi. 75.)

**Leonora Alvarez** was convicted of having several times lapsed to Judaism, and was burnt in Seville, June 6, 1723, at the age of forty. Alonzo Alvarez, her brother, was condemned to life-imprisonment at the same time for being a Jew.

**Meir b. Solomon Alvarez.** See ALGUADES, MEIR B. SOLOMON.

**Moses Alvarez** was a member of the academy "Arbol de las Vidas" in Amsterdam, from 1741 to 1761. Another Moses Alvarez was one of the first settlers in Newport, R. I. He was naturalized in 1741, and died in 1766. (See "Publ. Am. Jew. Hist. Soc." vi. 76.)

**Simon Alvarez,** of Oporto, was the first victim of the Inquisition in Coimbra, his place of residence. He was arrested on the charge of practising Judaism, found guilty upon evidence extorted from his little daughter, and, together with his wife, burnt at the stake.

**Antonio Alvarez-Soares,** a Spanish poet. He composed a poem upon the dedication of the first synagogue established in Amsterdam in 1607. The poet, Daniel Levi de Barrios, who possessed the manuscript of his poems, describes him as an able versifier.

**Antonio Alvarez-Soares,** of Lisbon, a namesake of the preceding, was also a poet. He was much esteemed in Lisbon for his lyrics. He published in 1628 a collection of poems called "Varias Rimas." He emigrated to Flanders in 1632.

BIBLIOGRAPHY: De Barrios, *Triumpho del Gov. Popular*, pp. 70 *et seq.*; Barbosa Machado, *Biblioteca Lusitana*, i. 202; Kayserling, *Sephardim*, pp. 175, 340.

M. K.

**ALVARO DE LUNA:** A gifted Spanish statesman of the fifteenth century who attained the highest military rank, that of Grand Constable. With Chancellor Don Juan Furtado de Mendoza and Don Abraham Benveniste, he exercised for many years unlimited influence over the young and weak king, D. Juan II. of Castile. Throughout his life Alvaro was a friend of the Jews and protector of the Maranos, both of whom were promoted by him to the highest offices.

Abraham Benveniste, with whom he was intimately associated for thirty years, and Joseph ha-Nassi were appointed by him as farmers-in-chief of taxes. Of the Maranos, Diego Gonsalez was made general receiver (contador mayor); Diego Arias Davila, manager of the royal revenues; Juan Alfonso de Baena, royal private secretary; and Juan Pacheco became through him the trusted companion of the king. Owing to

this well-known friendship for Jews and Maranos, Alvaro was for a long time a thorn in the flesh to both the Infante Don Henry and the aged Paul de Burgos, the primate of Spain, the Jew-hater. Paul's sons, Alvar Garcia de S. Maria and Alfonso of Cartagena—less from political than from religious reasons—became his bitterest enemies. They conducted a furious struggle against him for many years, which ended in his downfall. Alvaro, who, in his hours of leisure, devoted himself to literary matters and wrote a book about celebrated women ("Libro de las Mujeres Ilustres"), was taken prisoner, dragged to Valladolid, and beheaded there, July 2, 1453. Friar Alfonso de Espina, the fiercest enemy of the Jewish race—to which he himself belonged—accompanied him triumphantly on his walk to the scaffold.

BIBLIOGRAPHY: J. Amador de los Rios, *El Condestable Don Alvaro de Luna* in *Revista de España*, xix.; idem, *Historia de los Judios de España y Portugal*, iii. 22 *et seq.*

M. K.

**ALYASHAR, JACOB:** Talmudist; born at Wilna, Russia, about 1735; died in Safed about 1785. The congregation at Hebron in 1765 sent him as their emissary (*meshullaḥ*) to Persia. On the outbreak of a war in 1775, Bozrah, the city in which he resided, was besieged; but he, his wife, and newborn son, Eliezer Jeruḥam, escaped and settled in Safed. He celebrated his deliverance in Hebrew verses called "Megillat Paras" (The Roll of Persia), published by his grandson, R. Jacob Saul Alyashar, in "Ish Emunim" (Jerusalem, 1885). J. D. E.

**ALYASHAR** (more correctly **ELAYSCHAR**), **JACOB SAUL:** Ḥakam Bashi (chief rabbi) of Jerusalem; born at Safed, June 1, 1817. He was taken to Jerusalem in 1823. His teacher was R. Benjamin Mordecai Nabon, who, in 1828, married his widowed mother. In 1855 Alyashar was appointed associate judge to the Ḥakam Bashi, Abraham Ashkenazi; in 1869, chief dayan, holding the position until his promotion in 1893 to the post of Ḥakam Bashi by all parties in Jerusalem, as successor to the late R. Paniel. The sultan Abdul-ḥamid confirmed his appointment in a firman, sending him an official robe and a medal of the Medjidie order; and Emperor William II. of Germany, on his visit to Jerusalem in 1898, also presented him with a medal. He speaks Hebrew, Arabic, Turkish, Italian, and Greek.

The following is a list of his published works; the titles all contain the word "Ish" (אִישׁ), the component letters of which are the initials of his name: (1) "Ḳereb Ish" (Inward Thought of Man) (Ps. lxiv. 6); (2) "Ish Emunim" (Man of Faith), a collection of festival sermons, 1885; (3) "Ma'asch Ish" (The Work of Man), responsa, together with (4) "Derek Ish" (Man's Way), sermons, 1892; (5) "Simḥa le-Ish" (Joy to Man), responsa, published with (6) "Girsa de-Yankuta" (Early Teachings), explanations of Talmudic problems; (7) "Ya'aseh Ish" (Man Shall Do), and (8) "Dibre Ish" (Words of Man), in one volume, responsa and sermons, 1896; (9) "'Olat Ish" (Man's Offering), decisions, 1899; (10) "Sha'al Ish" (Man Asked), responsa, in course of publication in 1900.

BIBLIOGRAPHY: Luncz, *Almanac*, 1901, *Autobiography of Jacob Saul Alyaschar*, pp. 39-61.

J. D. E.

**ALYPIUS OF ANTIOCH:** Eminent geographer of the fourth century; intimate friend of the Roman emperor, Julian the Apostate. Alypius, of noble and generous character, was governor of Britain 355–360, whence he was recalled by the emperor to superintend the reconstruction of the Temple at Jerusalem. At first he showed much zeal in the accomplishment of his task, but, by degrees, seeing the little effort made by the Jews to aid him, he lost interest and left the field clear for the intrigues of the enemies of the Jews, who sought by every means to cause his failure in carrying out the generous purposes of the emperor.

BIBLIOGRAPHY: Th. Reinach, in *Auteurs Grecs et Romains*, p. 354; Grätz, *Gesch. der Juden*, iv. 371; Pauly-Wissowa, *Real-Encyclopädie*, col. 1709.

I. Br.

**ALZEY:** A town in Rhein-Hessen (Germany), on the Setez. While the first traces of the residence of Jews in the Palatinate, to which Alzey belonged from the time of the Emperor Frederick Barbarossa, date from the beginning of the thirteenth century, no date is given for the first settlement of Jews in Alzey itself. The name of the congregation appears for the first time in the "Martyrology" of Nuremberg, where it is mentioned as one of the places which suffered in the dreadful persecutions of the year of terror, 1349. The first reference to members of the congregation dates probably from the year 1383, where a certain Bonifant and his wife Jütte, and a Jew of the name of Lassarus, are mentioned. The congregation never played any very conspicuous part in history, and the number of its members until the beginning of this century was very small. The Jews of Alzey shared the unhappy fate of their persecuted brethren in the Middle Ages; at one time they were expelled from the town, at another residence therein was permitted them, all according to the inclination of the Count Palatine of the day. From the year 1391, when the Jews were driven from the Palatinate by Count Ruprecht II., they do not seem to have returned to Alzey for several centuries, or at best only temporarily; for in the census of the year 1550, which registered the names of all Jews living in the Palatinate, none are mentioned from Alzey, although this town was the official center where limited passports were issued at a fixed tariff to all Jews who traded in the region.

It is only toward the close of the seventeenth century that Jews again appear in Alzey as a regular congregation. Until the year 1791, religious services were held in private houses. The first synagogue was built in that year through the liberality of Elias Simon Belmont. A census in 1722 enumerated nine families in the congregation, and sixty-three families in the whole district. Twenty years later there were only eleven in the congregation. In 1748 the elector Karl Theodor set the legal limit of families in the town of Alzey at three. He added, that "since there were already more than that number, no additional families would be allowed to settle there until the number had been diminished by death to less than three." From the end of the eighteenth century the congregation grew steadily; in the fourth decade of the nineteenth century about fifty families are found, and there are now (1901) seventy-five. Of the 6,500 inhabitants of Alzey, about 320 are Jews, who devote themselves mainly to mercantile pursuits. The present synagogue was consecrated in the year 1854. The first rabbi (in this new building) was Dr. Samuel Adler, son of Isaac Adler, rabbi of Worms. By ministerial decree of August 17, 1842, he was appointed district-rabbi of Alzey, which post he held until the year 1856. He was called to the Temple Emanu-El in New York in 1857. His successor was Dr. David Rothschild, who officiated for nearly thirty years (from 1862 till June, 1891); he died January, 1892, in Aix-la-Chapelle. Since October, 1891, Dr. Joseph Levy has been the rabbi of this congregation.

Mention must be made of several members of the Belmont family, one of the oldest and most respected of the congregation. According to the Alzey

"Memorial-Book," Simḥah, son of Ephraim Belmont, was the first of that name to settle in Alzey; he had been head of the Jewish community in Beckelheim, near Kreuznach, which then belonged to the Palatinate. His son Joseph Jessel, called Rabbi Jessel of Alzey, held the same position in the Alzey district; he died in 1738. These men as well as their descendants were conspicuous for their piety and for their uncommon public spirit. The Elias Simon Belmont already mentioned and his nephew Simon founded the so-called "Belmont fund," which provides a marriage-portion for poor girls.

BIBLIOGRAPHY: Löwenstein, *Beiträge zur Gesch. d. Juden in Deutschland*, 1895, i. 4, 16, 28, 51, 146, 182. In the archives of the congregation there is a "*Memor-Buch*."

J. LE.

**AMADEO OF RIMINI.** See JEDIDIAH BEN MOSES OF RECANATI.

**AMADIA, AMADIAH, AMADIEH, AMADEEYAH:** A town in Asiatic Turkey, vilayet of Bagdad, north of Mosul, the birthplace of the pseudo-Messiah, David Alrui (Alroy). In 1163, according to the author of "'Emek ha-Baka," it had a Jewish population of about a thousand families. In 1895 it had a Jewish population of 1,900 persons, who owned about 150 houses. They trade chiefly in gall-nuts.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Baka* (German translation by M. Wiener), p. 27, Leipsic, 1858; Layard, *Nineveh and its Remains*, ii. 141; *Entziklopedicheski Slovar*, vol. i., St. Petersburg, 1891; *Longman's Gazetteer*, London, 1895.

H. R.

**AMADO, JOSHUA JUDAH:** Talmudist, of a Spanish family settled at Salonica in the early part of the nineteenth century. He wrote "Ohole Yehudah" (The Tents of Judah), published at Salonica in 1820. It contains (1) homilies on the Pentateuch, and (2) halakic dissertations on Maimonides' "Yad ha-Ḥazaḳah," on part of the treatise "Shebu'ot," and an epitome on the dietary laws.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 20.

I. BR.

**AMADOR DE LOS RIOS, JOSÉ:** Spanish historian of the Jews in Spain and Portugal, and archeologist; born 1818; died at Seville, 1878. De los Rios was for some time inspector-general of public instruction in Spain. He wrote many works archeological in character, two of which are of interest to Jews. In 1848 he published in Madrid "Estudios Históricos, Políticos, y Literarios sobre los Judíos de España." This was translated into French (Paris, 1861), and later on was expanded into the larger work on the same subject, "Historia Social, Política, y Religiosa de los Judíos de España y Portugal" (3 vols., Madrid, 1875–76). Amador de los Rios was interested chiefly in the constitutional position of the Jews; and his work, from this side, is very thoroughly done. He was, however, unacquainted with Hebrew, or Jewish sources; and his treatment of literary history in the earlier book is derived merely from the uncritical notes of De Castro.

José Amador de los Rios.
(From the frontispiece to his "Historia.")

BIBLIOGRAPHY: List of his sources given in Jacobs' *Sources of Spanish-Jewish History*, pp. 213-244, and summary of the contents of the book, pp. 214-221.

J.

**AMALEK, AMALEKITES.—Biblical Data:** Name of a nomadic nation south of Palestine. That the Amalekites were not Arabs, but of a stock related to the Edomites (consequently also to the Hebrews), can be concluded from the genealogy in Gen. xxxvi. 12 and in I Chron. i. 36. Amalek is a son of Esau's first-born son Eliphaz and of the concubine Timna, the daughter of Seir, the Horite, and sister of Lotan (Gen. xxxvi. 12; compare Timnah as name of an Edomite chief or clan, verse 40). On the other hand, Gen. xiv. 7 speaks of Amalekites, in southern Palestine, in the time of Abraham. That they were of obscure origin is also indicated in Num. xxiv. 20, where the Amalekites are called "the first of the nations." The Amalekites were the first to come in contact with the Israelites (Ex. xvii. 8), vainly opposing their march at Rephidim, not far from Sinai (compare Deut. xxv. 17, "smiting the hindmost, all that were feeble behind," and I Sam. xv. 2). Consequently, they must be considered as possessors of the Sinaitic peninsula, of the modern desert et-Tih, or at least of the northern part of it.

**Position and Connections.**

According to Num. xiii. 29, xiv. 25, which speaks of Amalekites defeating the Israelites in the lowland (verses 43, 45), they occupied also southern Palestine, partly together with the Canaanites; see also Gen. xiv. 7 (Amalekites in "En-mishpat, which is Kadesh"). The extreme south seems to be meant, the pasture lands of the Negeb, not the arable parts.

The relation of the KENITES to the Amalekites is not quite plain. According to I Sam. xv. 6, they live with them (or at their side; compare Judges, i. 16; Num. xxiv. 21), while elsewhere they are associated with Israel (I Sam. xxvii. 10) or even specially with the tribe of Judah (I Sam. xxx. 29; I Chron. ii. 55). This would indicate that the Kenites formed a connecting-link between the Israelites, or their southern tribes, and the Amalekites. Gen. xv. 19, which foretells dispossession of the Kenites by Israel, would agree with this (see CAIN; KENITES). A similar relationship might be assumed for the KENEZITES.

The Amalekites themselves always appear as hostile to Israel. Thus (Judges, iii. 13), together with the Ammonites, they assist Eglon of Moab, and (Judges, vi. 3, 33, vii. 12) they aid the Midianites and the children of the East against Israel. Ps. lxxxiii. 7 refers to both occasions. It is on this account that Saul leads an expedition against them (I Sam. xv.). The defeat and capture of the Amalekite king, Agag (the only Amalekite name preserved), by Saul seem to be referred to also by Balaam (Num. xxiv. 7). It is not known what locality is meant by "the city of Amalek," which evidently was situated "in the valley"—that is, the plain (I Sam. xv. 5). One would not expect that the settlements of such a wandering nation would deserve the name of a city.

**Enmity to Israel.**

David waged a sacred war of extermination against the Amalekites, who retaliated (I Sam. xxx. 1) by a successful surprise of Ziklag. David, however, followed and caught the Amalekites on the retreat, regaining their captives and spoils. On this occasion the Amalekites, like all desert warriors, made their raids upon camels. After this defeat Amalek disappears, so that it seems as though the nation had actually been exterminated by the wars with Saul and David. I Chron. iv. 42–43 states that in the time of Hezekiah five hundred Simeonites annihilated the last remnant "of the Amalekites that had escaped" on Mount Seir and settled there in the place

**Fate of Amalek.**

of Amalek. Thus the related tribes Amalek and Edom were united again at the end. W. M. M.

——**In Rabbinical Literature:** Amalek—the first foe to attack the people of Israel after they had come out of Egypt as a free nation; twice designated in the Pentateuch (Ex. xvii. 14–16, Deut. xxv. 19) as the one against whom war should be waged until his memory be blotted out forever—became in rabbinical literature the type of Israel's arch-enemy. In the tannaitic Haggadah of the first century Amalek stands for Rome (Bacher, "Ag. Tan." i. 146 *et seq.*, 211 *et seq.*); and so does Edom (Esau), from whom Amalek descended (Gen. xxxvi.). A kinsman of the Israelites, Amalek nevertheless displayed the most intense hatred toward them: he inherited Esau's hostility to his brother Jacob. When other nations hesitated to harm God's chosen ones, his evil example induced them to join him in the fray. "Like a robber he waylaid Israel"; "like a swarm of locusts"; "like a leech eager for blood"; "like a fly looking for sores to feed on"; Amalek (*'am laḳ* = the people which licketh) hurried over hundreds of miles to intercept Israel's march:

"Having taken the list of the tribes from the archives of Egypt, he arrayed his hosts in front of the Israelitish camp—over which God's glory rested in the sheltering pillar of cloud—and called the names of the tribes aloud, one after the other, and pretending to have business negotiations with them, he treacherously slew the last, or, rather, the guilty ones among them, those chosen by lot" (Tan. Ki Teẓe, ix., and Pesiḳ. iii. 26*b*).

According to some he also used witchcraft to secure victory for his men (Yalḳ. Reubeni, and Chronicle of Jerahmeel, xlviii. 13). "Moreover, he mutilated their bodies, making sport of the Abrahamic covenant" (see Pesiḳ. *l.c.* and Pesiḳ. R. xii., Mek. Beshallaḥ).

Evidently the colors for this picture are drawn from the palette of later experience. Accordingly, in rabbinical literature stress is rather laid on the moral lesson of the episode. Amalek was but the scourge in the hand of God to punish the people of Israel, who had become "faint and weary" in the observance of God's commands and "feared not God." They lacked the power of faith (play on the name "Rephidim" = *rafu yadayim*, "the hands became weak"), and therefore said: "Is the Lord among us or not?" (Ex. xvii. 7, 8). Like a wayward child that runs back to its father when a dog comes snarling along, the Israelites were unmindful of God's doings until like a dog Amalek came to bite them. Then Moses fasted and prayed, saying: "O Lord, who will in the future spread Thy Law, if Amalek succeeds in destroying this nation?" And with uplifted arms, holding the staff and pointing heavenward, he inspired Joshua and the people with his faith until the victory was won (Mek. *ib.*).

Harsh as seems the command to blot out Amalek's memory, its justification was seen in the leniency shown by King Saul, the son of Kish, to Agag, the king of the Amalekites (I Sam. xv. 9), which made it possible for Haman the Agagite to appear (Esth. iii. 1); his cruel plot against the Jews could only be counteracted by another descendant of Kish, Mordecai (Pesiḳ. R. xiii.). Every year, therefore, the chapter, "Remember what Amalek did unto thee" (Deut. xxv. 17–19), is read in the synagogue on the Sabbath preceding Purim.

With regard to the remarkable oath, "Truly the hand upon the throne of Yah! the Lord will have war with Amalek from generation to generation" (Ex. xvii. 16: A. V. is not literal here); the rabbis say: "Never will the throne of God—the Lord of Truth, Justice, and Love—be fully established until the seed of Amalek—the principle of hatred and wrongdoing—be destroyed forever (Pesiḳ., *l.c.*, and Targ. Yer. I. and II. to Ex. *l.c.*). Henceforth "Amalek" became the popular term for Jew-hater. K.

——**Critical View:** Modern critics have seen in the gencalogy of Amalek a mere indication that Amalek was closely allied to the Edomites, but very inferior in power to them (compare the lowly station of Timna, merely a concubine). In Judges, vi. 3, 33, vii. 12, the mention of Amalek is considered as a later gloss by Budde. Nöldeke ("Ency. Bibl." i. 128) considers the account of Saul's expedition to be exaggerated in the figures, and in the geographical definition. Winckler's view ("Gesch. Israels," p. 211) stands rather isolated. He considers, for example, Judges, iii. 13 as impossible (because the Amalekites did not touch upon Moabitish territory), and regards most passages quoting Amalek as parts of mythological or mythical stories (including even the larger part of the lives of Saul and David). Thus he comes to the conclusion that "probably the nation of Amalek rests on a mythological idea." On Egyptian and Assyrian monuments, various points of contact with the nomadic tribes of the Sinaitic peninsula in war or commerce are reported or even represented; hitherto, however, the name Amalek has not been discovered on them.

The territory ascribed to Amalek in I Sam. xv. 7, "from Havilah until thou comest to Shur," is perplexing. If Havilah is the same land mentioned in Gen. ii. 11, x. 29 (compare I Chron. i. 23), and xxv. 18 (hardly that of x. 7)—that is, the extreme eastern country of the wandering desert tribes, on the borders of Babylonia—then one would have to identify the Amalekite territory with northern Arabia, from Egypt to the Euphrates. It would embrace the land of the Midianites and other "sons of the East," but would hardly leave room for Edom. Therefore, the modern commentators either understand here another Havilah, or they change the text. So, *e.g.*, Wellhausen ("Text der Bücher Samuelis," p. 97), who changes "from Havilah" to "mi-Telem," that is, "from (the city of) Telem" in Judah (Josh. xv. 24) which (in I Sam. xv. 4) is mentioned as the starting-place of Saul's expedition. Certainly, Amalek appears elsewhere always as an insignificant robber nation, and the same correction seems necessary also in I Sam. xxvii. 8, where the Amalekites (with the Geshurites and Gezrites) are "the inhabitants of the land which [reaches] from Telem [read "mi-Telem" with the better manuscripts of the Septuagint, instead of the traditional "me-'Olam" (of old)] as thou goest to Shur." If this be so, Amalek had no territory east of the Edomites.

As to the presence of alleged Amalekites in Palestine proper, such colonies have been assumed on the basis of Judges, v. 14 and xii. 15. The first passage speaks of "Ephraim whose root is in [A. V. "was against"] Amalek"; in the second, the judge Abdon is stated to have been "buried in Pirathon [southwest of Shechem], in the land of Ephraim, in the hill-country of the Amalekite." The Septuagint, however, in both places, seems to have read (at least in the Codex Alexandrinus and in the recension of Lucian) "the valley, the lowland (*'emek*)" instead of Amalek, so that these two passages are, to say the least, unsafe authority. The existence of single Amalekites in the midst of Israel, such as the Amalekite, the "son of a stranger" (II Sam. i. 8, 13), is not surprising, and may possibly explain the expression "the mount of the Amalekites" in Judges, xii. 15. Thus, it is unnecessary to assume a northern branch or remnant of the Amalekites.

Arabic writers have attached great importance to the name of the Amalekites, and have invented many

stories about this primeval nation, which they fancied to have ruled over Arabia and the surrounding countries, especially over Egypt. Nöldeke ("Über die Amalekiter," Göttingen, 1864) has fully shown the fictitious character of all these tales.

W. M. M.

**AMAN:** 1. This name is found only in the Apocrypha, Tobit, xiv. 10. He is there mentioned as the persecutor of Achiacharus, but even in that passage the reading is not certain, the versions giving Nadab, Accab, and Adam as possible readings. See AHIKAR. 2. For AMAN in Apocr. Esther, xii. 6. xvi. 10, 17, read HAMAN. G. B. L.

**AMANA:** 1. River rising in Anti-Lebanon and flowing through Damascus, the modern Nahr Barada (II Kings, v. 12, where there is a variant, Abana; see ABANA). 2. Mountainous district of the Lebanon from which the Amana river rises (Cant. iv. 8). It occurs in cuneiform literature as Am-ma-na (Delitzsch, "Wo Lag das Paradies?" p. 103).

G. B. L.

**AMARAGI, ISAAC BEKOR:** Translator and historical writer of the nineteenth century, who lived in Salonica. He translated, from the Hebrew into Judæo-Spanish, Samson Bloch's geographical work, "Shebile 'Olam" (Salonica, 1853–57, 1860), with additions of his own, and wrote a short history of Napoleon.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port. Jud.* p. 12.

M. K.

**AMARAGI, MOSES:** Physician in ordinary to the court of Sultan Murad IV. (1623–40) in Constantinople. He was rich and learned and a patron of Jewish scholars. In his old age he returned to his native city, Salonica, where he died.

M. K.

**'AM HA-AREẒ:** A term used in common parlance in the sense of "ignoramus," applied particularly to one ignorant of Jewish matters. Compare Gamaliel's maxim (Abot, ii. 5): "No 'Am ha-Arez can be pious [ḥasid]; also Lev. R. xxxvii.: "Jephthah, the judge, who failed to obtain release from his rash vow, was an 'Am ha-Arez"—that is, "one of the multitude which knows not the Law" (see John, vii. 49). According to the Tannaim of the second century an 'Am ha-Arez is "he who does not eat his ordinary food in a state of priestly purity" (R. Meir); or, according to the majority of rabbis, "he who does not give his tithes in due manner"; according to R. Eliezer, it is "he who does not read the Shema' evening and morning"; according to R. Joshua, "he who does not put on the phylacteries [tefillin]"; according to Ben 'Azzai, "he who does not wear fringes [ẓiẓit] on his garments"; according to R. Nathan, "he who has no mezuzah on his doorpost" (Deut. vi. 9); according to R. Nathan ben Joseph, "he who has children and does not educate them in the Law"; and according to others, "he who has not associated with the wise in order to learn the practise of the oral law" (Ber. 47*b*; Soṭah, 22*a*; Giṭ. 61*a*). Ishmael b. Eleazar says: "The 'amme ha-arez [the vulgar crowds] incur the penalty of death by the disregard with which they treat the sacred Ark and the synagogue, calling the one simply 'chest' and the other 'the people's house'" (Shab. 32*a*).

'Am ha-Arez meaning literally "the people of the land" or "the rural population," this appellation, like pagan from "pagus" or heathen from "heath" in the early Christian centuries, came to denote the country people inaccessible to, or untouched by, the influence of the teachings offered by the religious community—in a word, by the Synagogue.

**Historical Origin.**

The history of the term 'Am ha-Arez leads us back to the beginning of the second commonwealth, or rather to the time of the exile, when "none remained, save the poorest sort of the people of the land" (II Kings, xxiv. 14): these had mingled with the rest of the surrounding people and lost their specific character as Jews. Then Ezra and Nehemiah made "separations from the peoples of the lands ['amme-ha-araẓot] the condition of admission to the congregation (Ezra, ix. 1; Neh. x. 31). Henceforth separation from the lawless multitude became the watchword, and the result was the formation of the party of the Separatists ("Ḥasidim" = the pious; like the Aramæan "Perushim" = those that separate themselves from all impurity). United in associations (ḥaberim) in every town for common worship and common meals, as well as for communal works of charity, the faithful observers of the law (Pharisees) shunned any contact with an 'Am ha-Arez, any one of "the vulgar crowd," as defiling, because such a one failed to observe conscientiously the Levitical laws of purity, or to give the portions of his produce due to the priest and the Levite. Moreover, he was regarded as a transgressor of the law, since he neglected to fulfil all those duties which the religious practise of the synagogue had in the course of time introduced as means of the sanctification of life. The very touch of his garment was defiling to the members of the Pharisaic brotherhood (Ḥag. ii. 7), nor was he trusted in matters of Levitical purity or of tithes even as a witness in court (Dem. ii. 2 *et seq.*, Pes. 49*b*). As a matter of course, no marriage relations with him were entered into by the Pharisees.

**Antipathy of the Pharisees.**

Such exclusiveness naturally tended to intensify the hatred between the masses and the Pharisees, and bitter expressions were used on both sides which can scarcely be taken literally. "When I was one of the uneducated, I used to say, 'Give me one of the learned scribes that I may bite him like an ass,'" said R. Akiba. R. Eliezer says, if they were subject to the 'Am ha-Arez, they could not be sure of their lives. Accordingly it is declared that an 'Am ha-Arez is so dangerous a man that he may be killed on the "Sabbath of Sabbaths"; or says another, "torn like a fish" (Pes. 49*b*). Such expressions have been taken perhaps too seriously by Montefiore ("Hibbert Lectures," 1892, p. 499); on the other hand, Lazarus ("Ethics of Judaism," i. appendix, note 48*a*, p. 258, English translation) goes too far in the other direction, taking them as mere jests. That a hostile feeling prevailed, is shown by the expression in John, vii. 49: "this people who knoweth not the law are cursed." Even more animosity is shown in the halakic dictum of Joshua ben Levi in the name of Antigonus: "The claim of the ḥaber upon the charity-treasury to provide his wife with raiment is greater than that of the 'Am ha-Arez for the support of his life" (Yer. Hor. iii. 48*a*; compare also B. B. 8*a*).

There can be no doubt that it was this contemptuous and hostile attitude of the Pharisaic schools toward the masses that was the chief cause of the triumphant power of the Christian church. In preaching the good tidings to the poor and the outcast, Jesus of Nazareth won the great masses of Judea. The Pharisaic schools, laying all stress on the Law and on learning, held the 'Am ha-Arez in utter contempt. The new Christian sect recruited itself chiefly from the ranks of the untaught, laying special stress on the merits of the simple and the

humble. As Montefiore well says: "The 'Am ha-Arez was probably the creation of the burdensome agrarian and purity laws." Still it is hardly correct to say that "after the destruction of the Temple the 'Am ha-Arez slowly disappeared." Nor is it more than mere conjecture of Hamburger that during the war of Bar-Kokba the 'Am ha-Arez furnished the informers and traitors. R. Judah at the close of the second century still points to the gulf separating the 'Am ha-Arez from the learned, and Judah ha-Nasi refuses him a share of the communal charity, probably because his disciples required it all for their own support (B. B. 8*a*). Now and then hatred gives way to love, as in the following: "A man should not say, 'Love the pupils of the wise but hate the 'Am ha-Arez'; but one should love all and hate only the heretics, the apostates, and informers, following David, who says: 'Those that hate Thee, O Lord, I hate'" (Ps. cxxxix. 21; Ab. R. N. ed. Schechter, xvi. 64). Again, "he who teaches the son of an 'Am ha-Arez the Law, for him the Lord will annul every misfortune decreed upon him" (B. M. 85*a*).

BIBLIOGRAPHY: Geiger, *Urschrift*, p. 151; Hamburger, *R. B. T.* ii. 54–56; Rosenthal, *Vier Apocryphische Bücher aus der Zeit und Schule R. Akiba's*, 1885, pp. 25–29; Bacher, *Ag. Tan.*, index *'Am ha-Arez*; Montefiore, *Hibbert Lectures*, 1892, pp. 497–502; Schürer, *Gesch.*, 3d ed., ii. 400.

K.

**AMARIAH:** **1.** The great-grandfather of the prophet Zephaniah (Zeph. i.) **2.** The son of Azariah, who was high priest-in Solomon's temple (I Chron. v. 37). According to Ezra, vii. 3, he was an ancestor of his. In I Esd. viii. 2, and II Esd. 1, 2, he is called Amarias. **3.** The great-great-grandfather of Azariah (I Chron. vi. 7, 52). **4.** One of the signatories to the covenant under Nehemiah (Neh. x. 3). **5.** A Judahite ancestor of Athaiah living in Jerusalem in the time of Nehemiah (Neh. xi. 4). **6.** A priest who returned from the captivity with Zerubbabel (Neh. xii. 2, 13). **7.** A son of Hebron and grandson of Kohath the Levite (I Chron. xxiii. 19, xxiv. 23). **8.** A priest who was put in charge of religious affairs in Judah by Jehoshaphat (II Chron. xix. 11). **9.** A Levite appointed by Hezekiah as assistant to Kore, who was stationed at the east gate of the Temple, and had charge of the free-will offerings to God (II Chron. xxxi. 15). **10.** A man of the sons of Bani who had taken a foreign wife (Ezra, x. 42).

G. B. L.

**AMARILLO, AARON BEN SOLOMON:** Talmudic author of the eighteenth century. He was a descendant of the Amarillos, a family of scholars that gave several great rabbis to Turkey. Like his father, Solomon, and brother, Moses, both authors of several rabbinical works, he was active as a writer, and published in 1796 his collection of responsa under the title "Pene Aharon." It is arranged after the order of the "Tur," and throws light on many subjects in the field of Jewish lore. (See Zedner, "Cat. Hebr. Books Brit. Mus." *s.v.*) L. G.

**AMARILLO, ABRAHAM:** Rabbi at Salonica about the beginning of the nineteenth century. His sermons on the Pentateuch were published under the title, "Sefer Berit Abraham" (The Covenant of Abraham), Salonica, 1802 (see Zedner, "Cat. Hebr. Books Brit. Mus." *s.v.*). W. M.

**AMARILLO (ḤAYYIM), MOSES BEN SOLOMON:** Rabbi at Salonica during the first half of the eighteenth century. He edited, and often annotated, the works of his father, SOLOMON AMARILLO, and is the author of a collection of novellæ on legal questions treated of by Maimonides. To this are added two separate collections of opinions and comments on criminal law, the first dealing with the payment of indemnities, the second with the laws concerning the sale, loss, and robbery of property. The three parts appeared together, under the title "Halakah le-Mosheh" (The Decision of Moses), Salonica, 1756. To a collection of his responsa which he had previously published he gave the title, "Debar Mosheh" (The Word of Moses), Salonica, 1742–50.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, pp. 102, 138; Fürst, *Bibl. Jud.* i. 44; Wiener, *Bibliotheca Friedlandiana*, No. 2059, p. 253.

W. M.

**AMARILLO, SAMUEL:** Collector of royal taxes at Tudela, Navarre, from 1380 to 1391, particularly of the duties paid by the Jews and the Moors of the town on real estate sold to Christians. At the court of Navarre he superintended the purchasing of clothing, spices, horses, etc.

BIBLIOGRAPHY: Jacobs, *Sources*, No. 1459.

M. K.

**AMARILLO, SOLOMON BEN JOSEPH:** Rabbi at Salonica, who died in 1722. Amarillo was the father-in-law of Solomon Abdallah and an intimate friend of the learned rabbi Joseph Cobo. Amarillo wrote a number of works, all of which were published during his lifetime by his son Moses. The latter first collected his father's sermons, ethical and theological in character, under the title, "Pene Shelomoh" (The Face of Solomon), Salonica, 1717. Next he edited, with numerous annotations and a preface, Amarillo's responsa, nearly all of them critical discussions on parts of the "Shulḥan 'Aruk." The work was called "Kerem Shelomoh" (The Vineyard of Solomon), and was published at Salonica in 1719. The "Shulḥan 'Aruk" seems to have been Amarillo's favorite theme of discussion; for in 1722 there appeared another volume, similar to the "Kerem Shelomoh" and intended as a sequel to it, "'Olelot ha-Kerem" (Gleanings in the Vineyard). This also was edited and published at Salonica by Moses, together with the analogous work by Ḥayyim Shabbethai, "Torat Ḥayyim" (Law of Life).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 833, 2285; Benjacob, *Ozar ha-Sefarim*, pp. 247, 431, 487; Azulai, *Shem ha-Gedolim*, i. 164, ii. 69*b*; Franco, *Histoire des Juifs dans l'Empire Ottoman*, p. 124.

W. M.

**AMARKOL** (אמרכל; from the Persian, *amarkir*; Armenian, *hamarakar* = master of finance): A title applied to "a Temple trustee superintending the cashiers" (Jastrow, "Dict."; see Shek. v. 2). While the three—or, according to Baraita, Tamid, 27*a*, thirteen—cashiers (*gizbarim*) handled all the money that flowed into the Temple treasury, "the *amarkolim*, seven in number, held the seven keys to the seven gates of the Temple hall [*'azarah*], none opening his gate before all the others had assembled" (Tosef., Shek. ii. 15, and Yer. *ib.* v. 49*a*). Above the seven amarkolim were two catholici, and these again were under the supervision of the high priest (Yer. Shek. v. *l.c.*).

Abba Saul ben Batnit, in his bitter attack against the priestly house of Ishmael ben Phabi, says: "They themselves are high priests, and their sons gizbarim, and their sons-in-law amarkolim" (Tos. Men. xiii. 21, Pes. 57*a*). In Targ. Yer. to Num. iii. 32, and Num. R. iii., Eleazar, the son of Aaron, "the chief over the chiefs of the Levites," is given the title of Amarkol. Eliakim, the son of Hilkiah, as keeper of the keys of the Temple is also called Amarkol, in Targ. Isa. xxii. 23, and Jeremiah ben Hilkiah is represented as a descendant of the amarkolim, who had

their inheritance in Anathoth (Targ. Yer. i. 1). In addition יוצר in Zach. xi. 13 (A. V., the potter) is translated in Targ., Amarkol = treasurer. Büchler has shown (against Schürer, "Gesch.," 1st ed., ii. 216) by referring to Josephus, "Contra Ap." ii. 8, that certain Temple officers handed the keys of the Temple to their successors each day, as a symbol of their charge—and these were none others than the amarkolim; who were, however, laymen and not priests. And it was in view of this that the title of Amarkol was applied to them.

In Targ. Yer. to Num. i. 6 *et seq.*, iii. 32; II Kings, xxii. 4; II Chron. xxxi. 13; Isa. xxii. 23, the title of Amarkol is, however, applied to *nesiim* (princes), to *pekidim* (overseers), and to *shomere ha-saf* (the doorkeepers), in accordance with Yer. Shek. v., Num. R. iii., Lev. R. v.

The etymology given in Tosef., Shek. ii. 15, *mar kol* ("master over all"), has no more value than the one given in Hor. 13*a*, *amar kulla* ("he who has everything to say"); wherefore the derivation from *catholicus* (Levy, "Neuhebr. Wörterb." under אמרכל; see Geiger, "Urschrift," p. 116) must be rejected.

BIBLIOGRAPHY: Schürer, *Gesch.* 3d ed., ii. 270 *et seq.* The first who called attention to the Persian (or Armenian) etymology of the word was Levy, in Geiger's *Zeitsch.* 1867, pp. 215–218, who referred to Prud'homme in *Journal Asiatique*, 1866, p. 115. Then followed Perles' *Etymologische Studien*, 1871; Noeldeke, in *Goettinger Gelehrte Anzeigen*, 1871; and Lagarde, *Armenische Studien*, 1877, No. 1216; *Semitica*, i. 45; see also Kohut, *Aruch*, i. 129; *Rev. Ét. Juives*, xvi. 156; Büchler, *Die Priester und der Cultus*, p. 94; *Jew. Quart. Rev.* viii. 673.

K.

**AMASA.—Biblical Data:** **1.** According to II Sam. xvii. 25, the son of Ithra, an Israelite; I Chron. ii. 17 calls his father Jether, the Ishmaelite. He was a nephew of David and cousin of Absalom, who made him chief of the army that rose against David (II Sam. xvii. 25). After the death of Absalom and the defeat of his army, David purposed making Amasa general-in-chief of his forces (II Sam. xix. 14). To him was entrusted the suppression of the uprising under Sheba, the son of Bichri (II Sam. xx.), but Joab murdered Amasa and took his place as leader of the host. For this treachery Joab was subsequently put to death (I Kings, ii. 5, 32). **2.** Son of Hadlai, of the Bene Ephraim, who, obeying the words of the prophet Obed, refused to receive as captives the Judeans who had been taken from Ahaz, king of Judah, by the victorious Israelites under Pekah (II Chron. xxviii. 12). G. B. L.

**——In Rabbinical Literature:** The Jerusalem Talmud relates (Sanh. x. 29*a*) that when Amasa and Abner, Saul's guards, refused to be participants in the murder of the priests (I Sam. xxii. 17), Amasa boldly said to the king: "Can you lay claim to anything more than our belts and mantles (our marks of distinction)? Here they lie at your feet!" This did not offend Saul; and Amasa remained near him during his entire reign, accompanying him when he went to the witch of En-dor (Tan., ed. Buber, Emor, 4, and the parallel passages quoted there). It was quite natural, therefore, that David should appoint as commander-in-chief, in place of Joab, one already tested by Saul. Amasa did not, however, possess the martial spirit of Joab; and when he was sent to gather an army, he devoted himself to the study of the Torah. God's law seemed more important to him than the will of the king. It was, therefore, wrong on the part of Joab to execute Amasa for transgressing the king's orders (Sanh. 49*a*).

L. G.

**AMASAI:** **1.** Son of Elkanah, a Levite of the Kohathite family (I Chron. vi. 10, 20; II Chron. xxix. 12). **2.** Chief of the captains who met David at Ziklag and offered their services to him. It is possible that he is identical with Amasa (I Chron. xii. 19). **3.** One of the priests who blew trumpets when David brought back the Ark of the Covenant (I Chron. xv. 24). G. B. L.

**AMASHAI** (R. V., **Amashsai**): A priest who dwelt at Jerusalem (Neh. xi. 13). G. B. L.

**AMASIA, AMASIEH,** or **AMASIYAH:** City in Asia Minor, on the Yeshil-Irmak (the ancient Iris). The population in 1900 was 23,000. The city is now of little importance; but, to judge from the number of Spanish fugitives that sought shelter there, it must have been prosperous during the sixteenth century.

A tragedy of interest to Judaism occurred in the sixteenth century within its precincts. A Christian had entered the house of a Jew and had not come out again. A number of Jews were suspected, and, under torture, confessed to his murder and were hanged. Among them was the learned R. Jacob ben Joseph Abiub. A few days later the Christian returned to the city: whereupon Sultan Solyman the Magnificent ordered that the perpetrators of the conspiracy receive summary punishment. R. Moses Hamon appeared before the court and obtained an order that in future any accusations of ritual murder should be tried before the "royal tribunal" and not before an ordinary judge. This is the account given by Joseph ben Solomon ibn Verga; and it is substantially the same as that given by Joseph ha-Kohen in his "'Emek ha-Baka," though the name of the place is not mentioned, and Joseph Abiub is the one who is said to have met his death. Gedaliah ibn Yahya gives the date of this false accusation as 1530. Joseph ha-Kohen, however, gives 1545; and he is followed by Zunz and Graetz.

BIBLIOGRAPHY: Solomon ben Verga, *Shebet Yehudah*, ed. Wiener, p. 111, German transl. p. 227; Joseph ha-Kohen, *'Emek ha-Baka*, ed. Letteris, p. 122, Cracow, 1865, M. Wiener's transl. p. 85, and note p. 207; Zunz, *S. P.* p. 58.

I. Br.

**AMATHUS** (the modern **'Amateh**): A fortress near the Jordan, north of the river Jabbok and 21 miles south of Pella. At the beginning of the first century B.C., Amathus was an important fortress held by the despot Theodorus. About the year 98, Alexander Jannæus captured but could not retain it, and therefore, a few years later, razed it. Amathus became the capital of one of the five districts into which the proconsul Gabinius divided Palestine in the year 57 B.C. According to the Talmud (Yer. Sheb. ix. 38*d*) Amathus, עמתו (probably only a phonetic modification of חמתו, whence the modern 'Amateh) is identical with the Biblical Zaphon (Josh. xiii. 27; Judges, xii. 1, *Heb.*), but the correctness of this identification, in view of the Asaphon mentioned by Josephus, is not beyond doubt. Amathus is called by the latter a son of Canaan (Josephus, "Ant." i. 6, § 2). Another form (found in Yer. M. K. iii. 82*a*) is עמתן, which suggests an original form, עמתון, unless the ן is simply an error for ו. It is nowadays called Tell-'Amateh.

BIBLIOGRAPHY: Buhl, *Geographie d. Alten Palestina*, pp. 86, 259; Neubauer, *G. T.* p. 249; Hildesheimer, *Beiträge zur Geographie Palästina's*, p. 48, note 385; Schürer, *Gesch.* i. 221, 224, 275, ii. 53.

L. G.

**AMATO (HABIB) LUSITANO:** Physician. See Juan Rodrigo de Castel-Branco.

**AMATUNI:** Members of one of the most powerful of the old Armenian clans, whose habitation was along the slopes of Mount Ararat. Their villages and castles—of which ruins are still visible—faced Mount Ararat across the plain. They controlled the district between Erivan and Gumri—the modern Alexandropol. Moses of Chorene (fifth century) relates (see Bibliography) that the clan was of Jewish origin and came from the eastern borders of the country of the Aryans, *i.e.*, Persia; and that they descended from an eponymous hero named Manue, after whom the Persians in his day still called them Manueans. He adds that Arsaces, the first of the Parthian kings, brought them into Armenia, and that they were in his day a powerful clan in the region of Ahmatan. The Armenian king Artashes—the mythical contemporary of Domitian, Trajan, and Hadrian—gave them villages. According to the same source, *Amatuni* meant *advenæ*, "new settlers," or, equally, "proselytes"; and it is perhaps the Persian word *amat*.

The Amatuni were probably a Judaized clan. They are mentioned in the fifth century by Agathangelos and Lazar of Pharp, and they furnished leading captains, counselors, and ecclesiastics to Armenia until the beginning of the crusading epoch. There is nothing improbable in the tradition preserved by Moses of Chorene, since all the towns in Armenia and Caucasian Iberia were, according to chroniclers of the fifth century, full of Jews. See also BAGRATUNI.

BIBLIOGRAPHY: Moses of Chorene, *History of Armenia*, ii. 84, 85, iii. 43, 51, 65; I. Berkhin, *Iz Davno Minuvshavo, Rod Amatuni*, in *Voskhod*, 1883, Nos. 11, 12.

F. C. C.

**AMAZIAH.—Biblical Data: 1.** Priest at Beth-el in the reign of Jeroboam II. When the prophet Amos came to Beth-el, and there prophesied the death of Jeroboam and the captivity of Israel, Amaziah tried to expel him from the kingdom of Israel (Amos, vii. 10, 12, 14). **2.** A Simeonite (I Chron. iv. 34). **3.** A Levite of the family of Merari and ancestor of Ethan (I Chron. vi. 30). G. B. L.

——**In Rabbinical Literature:** According to R. Meir, the priest Amaziah is identical with the false prophet mentioned in I Kings, xiii. 11 *et seq.* (Yer. Sanh. xi. 30*b* and Cant. R. ii. 5). See JONATHAN, SON OF GERSHOM. L. G.

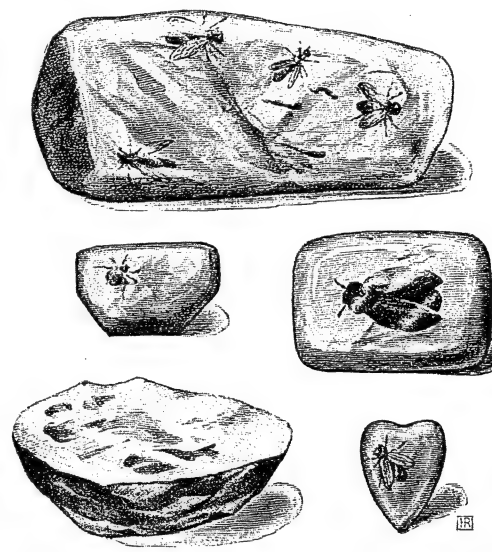
**AMAZIAH, KING OF JUDAH.—Biblical Data:** Son of Joash and father of Azariah (II Kings, xv. 1); came to the throne about 795 B.C. As soon as his kingdom was established he slew the murderers of his father (II Kings, xiv. 5), but contrary to custom permitted their children to live. Very early in his reign he fitted out an army to reconquer Edom, which had rebelled during the reign of Jehoram (II Kings, viii. 20–22), his great-grandfather. Amaziah achieved a great victory over the Edomites, and slew 10,000 (the chronicler, II Chron. xxv. 11, 12, says 20,000) of them. He carried home and set up the gods of Seir (II Chron. xxv. 14) as objects of worship. His brilliant victory over Edom inflated his pride, and he challenged to a combat Jehoash, grandson of Jehu, king of Israel (II Kings, xiv. 8–14). The latter's disdain and scorn for Amaziah are embodied in the stinging parable of the thistle and the cedar (II Kings, xiv. 9). In his resentment, Amaziah rushed into a disastrous battle at Beth-shemesh, and a humiliating defeat overtook his army and the land. The king was captured, 400 cubits of the wall of Jerusalem broken down, the city, Temple, and palace were looted, and hostages carried to Samaria. It is not known how long Amaziah survived these disasters, but the reconstructed chronology of the kings of Judah would reduce his twenty-nine years' reign to fourteen or fifteen years. He, like his father (II Kings, xiv. 19, 20, xii. 20, 21), was the victim of assassins, apparently bent upon putting out of the way one who had brought upon the land such dire disasters.

I. M. P.

——**In Rabbinical Literature:** Moses ibn Ḥabib, in his work, "Darke No'am" (ed. Rödelheim, 1806, p. 6*b*), gives an alleged epitaph of Amaziah's general, found in Morviedro, Valencia. It is as follows: שאו קינה בקול מרה לשר גדול לקחו יה ("Raise your voice in bitter lament, for the great chief whom God hath taken"); then follows something illegible; and at the end, לאמציה ("to Amaziah"). The epitaph, probably authentic, and belonging to some one of the name of Amaziah, gave rise to the belief that it referred to the "great chief" Amaziah.

L. G.

**AMBER:** The Hebrew word *ḥashmal*, rendered "amber" by the A. V., occurs only in Ezekiel (three



Specimens of Amber in the Mineralogical Museum of the Jardin des Plantes, Paris; exhibiting Flies, Spiders, and Beetles embedded.

times). Its meaning has puzzled commentators from Talmudic times to the present day. Ḥag. 13*b* gives the meaning as if it were a composite word, "beasts that utter fire." The Septuagint does not throw any light upon the subject, as its rendering, "elektron," is an ambiguous word, and may mean Amber or an alloy of silver and gold. Friedrich Delitzsch (in his notes to Baer and Delitzsch, text of Ezek. xii.) identifies "ḥashmal" with the Assyrian "eshmaru," which was a shining metallic alloy. The Assyrian home of this compound would explain why the word is peculiar to Ezekiel. If "Amber" is the correct rendering of Ezek. i. 4, 27, viii. 2, it refers to a bituminous substance found in various parts of the world in two different varieties; in the Baltic district it is of a yellow color, while in the south of Europe it is red. Neither variety, however, fits the requirements of the passages in Ezekiel, where something metallic and shining is intended.

G. B. L.

**AMBERG:** A town in the district of the Upper Palatinate and Regensburg (Ratisbon), Bavaria; inhabited by Jews from the thirteenth century. In 1298 the town authorities ordered that the rights of the Jews be respected; but in the same year the Jewish community suffered from persecutions instigated by the leader of the peasants, Rindfleisch. The Nuremberg "Martyrologium" gives the names of the following who died there for the faith: Kalonymus ben Shabbethai and his wife Gutlin; Judlin, his wife, step-daughter, and two children; Baruch ben Jehiel ha-Kohen, his wife Minna, and two children; Lemlin ben Baruch, a young teacher; Gershon ben Solomon ha-Levi; Moses ben Israel. In 1364 permission was given to Sussmann, "Hochmeister" of the Jews in Regensburg, to keep a school in Amberg; and in 1366 the Jews of that town obtained the same rights as their brethren in Heidelberg. In 1369 one Bendit and his son Noel were received into the community for three years without the payment of any tax. The same privilege was extended to the "Hochmeister" Mosse of Wene (Wien?), who also received permission to establish a school. All who attended his school were to be amenable only to Jewish law as interpreted by the "Hochmeister." Count Palatine Rupert promised full protection to all Jews settling in Amberg. In 1389 a Jew of Amberg, named Eberl, sold his house, which was situated near the synagogue. In 1390 another Jew, Noah, negotiated with the town council of Amberg. Toward the end of the fourteenth century, Jews were expelled from Amberg, and their synagogue was annexed to the church of the town, the Frauenkirche. They removed to the neighboring towns, Sulzbach, Schnaittach, and Sulzbürg, which, from that time, contained larger Jewish communities; but eventually the Jews returned to Amberg in small numbers. In 1900 there were 94 members in the congregation which now belongs to the rabbinate of Sulzbürg. The building in which the synagogue is situated was purchased in 1896.

BIBLIOGRAPHY: Salfeld, *Das Martyrologium des Nürnberger Memorbuches*, 1897, p. 182; Löwenstein, *Beiträge zur Gesch. d. Juden in Deutschland*, 1895, i. 5, 6; A. Eckstein, *Gesch. d. Juden im Bamberg*, p. 5.

A. F.

**AMBRON, AMBRAN,** or **EMBRON** (עמרון): An Italian family, prominent since 1492, at which period they emigrated from Spain ("Rev. Ét. Juives," ix. 70, 74). Of this family the following are known to have lived in Rome: Shem-Ṭob (1539); Zerahiah (1536); Judah ben Shem-Ṭob (1550); Jacob, who in 1618 was president of a charitable institution; Gabriel and Baruch, at the beginning of the seventeenth century; Gabriel (1720); Alexander (1737); Hezekiah ben Gabriel. The last-named paid the printing expenses of the prayer-book "Sha'are ha-Teshubah" (Venice, 1775).

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 278; Berliner, *Gesch. d. Juden in Rom*, ii. 57, 90, 136, 191, 192.

M. B.

**AMBRON, SHABBETHAI:** A philosophical writer; lived in Rome in the first half of the eighteenth century. His life-work was a book on the universe, with the somewhat ambitious title "Pancosmosophia." It was first mentioned in the Venice "Giornale de' Letterati" (1710), and soon after in the Leipsic "Neuer Bücher-Saal der Gelehrten Welt." According to these sources, the author made a systematic attempt to refute the astronomical views of Ptolemy, Copernicus, and Tycho Brahe, and to set up a cosmogony, the underlying principle of which was that the earth was flat. He attempted to support his views by an appeal to Jewish tradition. The author had already prepared some hundred copperplates to illustrate his theories, when the Roman Inquisition prohibited the printing of the work. Ambron sent his manuscripts to Venice, but here also his efforts were frustrated by the papal nuncio, Mottei. On learning that German scholars were interested in his work, he sent it with the plates to the publisher of the "Neuer Bücher-Saalder Gelehrten-Welt," who promised to print it. The work, however, has not been published, and all trace is lost of the manuscript.

Ambron also devoted considerable work to a projected Bibliotheca Rabbinica, with the intention of correcting Bartolocci's errors and misconceptions. This manuscript shared the fate of the foregoing.

In 1721 he is known to have been a member of the Roman *Congrega*. In a pasquil written against Lorenzo Ganganelli (later Pope Clemens XIV.) it is said: "Denam e Ambrun amò como fratelli—Uno inglese, uno ebreo, che fè il signore" (He loved Denam and Ambrun like brothers—one was an Englishman, the other a Jew who played the rôle of a lord). Considering the great difference in age between Shabbethai Ambron and Lorenzo Ganganelli (became pope in 1769), it is doubtful if the Ambrun of the pasquil is identical with the subject of this notice.

BIBLIOGRAPHY: *Giornale de' Letterati d'Italia*, ii. 521–524, Venice, 1710; *Neuer Bücher-Saal der Gelehrten-Welt* 1710, 1712, 1713, ii. 180, iv. 328 *et seq.*, xxv. 66, xxvi. 143; *Journal des Savants*, November, 1712; Wolf, *Bibl. Hebr.* i. 1022; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 328; Fürst, *Bibl. Jud.* iii. 183; Benjacob, *Ozar ha-Sefarim*, p. 159; Steinschneider, *Litteraturblatt des Orients*, 1843, p. 223; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 278–281.

M. B.

**AMBROSE:** Church father and author; born about 340 at Treves; died 397 in Milan. This audacious prelate—who as bishop of Milan dared to say of his emperor, "The Emperor is in the Church, but not over the Church"—is more renowned perhaps for his energy and zeal than for his learning. His attitude toward Jews and Judaism was uncompromisingly hostile. An address of his to Christian young people warns them against intermarriage with Jews ("De Abrahamo," ix. 84, xiv. 451). But his opposition assumed a more positive and active character in the matter of the bishop of Callinicum in Mesopotamia. It appears that in 388 a mob, led by the local bishop and many monks, destroyed the synagogue at Callinicum. The emperor Theodosius the Great, who can scarcely be accused of lack of religious zeal, was nevertheless just enough to order the reerection of the synagogue at the expense of the rioters, including the bishop. Ambrose immediately issued a fiery protest to the emperor. He writes to Theodosius ("Epistolæ," xl. xvi. 1101 *et seq.*) that "the glory of God" is concerned in this matter, and that therefore he can not be silent. Shall the bishop be compelled to reerect a synagogue? Can he religiously do this thing? If he obey the emperor, he will become a traitor to his faith; if he disobey him, a martyr. What real wrong is there, after all, in destroying a synagogue, a "home of perfidy, a home of impiety," in which Christ is daily blasphemed? Indeed, he (Ambrose) must consider himself no less guilty than this poor bishop; at least to the extent that he made no concealment of his wish that all synagogues should be destroyed, that no such places of blasphemy be further allowed to exist. He also states, in extenuation, that in the time of Julian, the Jews destroyed the Christian basilicas in Gaza, Ascalon, Alexandria, and elsewhere. It is hard to say just what foundation there is for this charge against

**The Callinicum Riot.**

the Jews, seeing that all the misfortunes which befell the Christians in Julian the Apostate's reign were laid upon their shoulders. Continuing in this strain Ambrose implored the emperor to recall his edict. The emperor made no reply to this appeal; but his silence, instead of disconcerting the energetic churchman, simply induced him to take advantage of the opportunity which a visit by Theodosius to Milan in the winter of 388–89 offered, to speak upon the matter from the pulpit in the emperor's presence ("Epist." xl., xvi. 1113). He was, however, shrewd enough to appeal to imperial magnanimity, and with the most favorable result; for after the service Theodosius greeted the bishop with the words, "Thou hast preached against me!" "Not against thee, but in thy behalf!" was the prelate's ready reply; and, taking advantage of the emperor's passing humor, he succeeded in obtaining his promise that the sentence should be completely revoked. In this manner, this altogether discreditable affair ended in the victory of the Church, with the very natural consequence that thereafter the prospect of immunity thus afforded occasioned spoliations of synagogues all over the empire. That Ambrose could nevertheless occasionally say a good word for the Jews is shown by a passage in his "Enarratio in Psalmos" (i. 41, xiv. 943), in which he remarks, "Some Jews exhibit purity of life and much diligence and love of study."

That in his literary activity Ambrose drew extensively upon Philo is well known; the fact even gained for him the name of "Philo Christianus," the Christian Philo (Aucher, introduction to Philo, "Quæstiones et Solutiones"). He was the channel through which many types and personifications originating with the Alexandrian Jewish philosophy were embodied in both the art and the literature of the Middle Ages down to Dante. So closely does he follow Philo that many corrupt passages of the latter's text may be emended through Ambrose's quotation of them, and many misreadings may in this way be corrected (compare Förster, "Ambrosius, Bischof von Mailand," p. 180, and the Vienna edition of Ambrose, xxii. pt. i. 360). Examples of Ambrose's indebtedness to Philo are to be found in his interpretation of the four rivers of Paradise (compare Ambrose, "De Paradiso," iii. 14, xiv. 280, with Philo, "Leg. Allegr." xix.) as the four cardinal virtues, wisdom, temperance, courage, and justice. The law concerning the children of the two wives (Deut. xxi. 15) is explained by Ambrose ("De Abel et Cain," i. 4, xiv. 322) almost exactly in the words of Philo ("De Abel et Cain," v.). Philo interprets Adam as signifying "reason"; Eve, "emotion." Ambrose has it: "Adam mentem diximus; Evam sensum esse significavimus" ("De Abrahamo," ii. 1, xiv. 455).

**Ambrose, the "Christian Philo."**

For a complete collection of allegorical interpretations drawn by Ambrose from Philo, see Siegfried "Philo von Alexandria," pp. 371–87. This collection will serve to show his indebtedness to Philo, not only in the matter of actual allegorical imagery borrowed from him and the adoption of his rules of interpretation, but also in the numerous echoes of the Philonic doctrines concerning God and man which therein abound. Besides Philo, the IV. Maccabees exerted great influence upon Ambrose, particularly in regard of his homiletic style, which in later days was regarded as unapproachably fine. Freudenthal shows how he quoted long extracts from this book in his sermons, frequently, indeed, word for word. But in addition to these Alexandrian sources it is not so generally known that there are numerous traces of Palestinian-Jewish influence upon Ambrose. Such Palestinian interpretations as that of the explanation of Jacob's blessing (Gen. xlix.) as referring to circumstances in the careers of the sons ("De Benedictione Patrum," ii. 8, iii. 2, xiv. 676–677) may have been derived from hearsay. That he adopts the Jewish conception of the Antichrist as springing from the tribe of Dan ("De Bened. Patr." vii. 32, xiv. 684) does not necessarily prove his acquaintance with rabbinical doctrine at first hand; for at this period the Church as a whole had adopted the Jewish conception of Antichrist. Ambrose's remark ("De Fide," iii. 11, 88, xvi. 607) that Melchizedek was not "an angel, as the Church hath received it from Jewish nonsense," but a holy man, shows that he was not above palming off as Jewish what is distinctly not so, for his statement is controverted by the old Haggadah which identifies Melchizedek with Shem, as Epiphanius ("Adv. Haer." ii. 1, etc. (see Ginzberg, "Monatsschrift," 1899, p. 495). But Ambrose's familiarity with Jewish traditions is evidenced by such statements as ("De Abrahamo," ii. 1, xiv. 455) that Abraham means "one who crossed over." This does not indicate, as has been charged, that he confuses Abraham with Eber; but that he follows the well-known Haggadah (Gen. R. xlii. 8) that Abraham is called "Ibri" (Gen. xiv. 13) because he "came over" the river Euphrates. That he confuses Korah's "children" with Korah's "followers" (see Förster, "Ambrosius," p. 316), also originates in Palestinian tradition; an old baraita (Sanh. 110*b*), commenting on Num. xxvi. 11, "notwithstanding the children of Korah died not," makes the statement that in Gehenna, into which Korah's conspirators descended, "a stronghold was formed for the children of Korah where they seated themselves and sang hymns." Ambrose's explanation that God brought all the animals before Adam, in order that he might note that each male had its female ("De Paradiso," i. 11, xiv. 299), is the old Haggadah in Gen. R. xvii. 11. He states that Adam exceeded the truth when he told Eve not to touch the Tree of Life (*l.c.* i. 12, xiv. 303), just as is narrated in "Ab. R. N." i., ed. Schechter, iv. When he says that angels visiting Abraham asked where Sarah was, in order to point out to him her modesty in avoiding strangers ("De Abrahamo," i. 5, end), he is drawing upon Jewish tradition (B. M. 87*a*). That Ambrose misquotes and misunderstands many Haggadot should not be surprising when Jerome—who for many years sedulously studied at the feet of Jewish rabbis—did the same. Thus Ambrose makes Barak the "son" of Deborah ("De Vidius," i. 8, 45; xvi. 248), whereas the Midrash declares him to have been her "husband" (Tanna debe Eliyahu R. vii.; Yalḳ. on Jud. v. 1; see also L. Ginzberg, "Haggada bei den Kirchenvätern," p. 5).

**Palestinian Influence upon Ambrose.**

Ambrose as a strenuous opponent of the Jews on the one hand, and as a faithful pupil of Jewish tradition and Jewish teachers on the other, affords a curious illustration of the peculiar treatment which Judaism has encountered at the hands of individuals as well as nations. See also HEGESIPPUS.

BIBLIOGRAPHY: First edition of Ambrose's works: Basel (Froben), 1527, by Erasmus; particularly the Benedictine edition, Paris, 1686–90; Venice, 1781 *et seq*; Migne, *Patrologia Latina*, xiv.–xvii., Paris, 1845; all quotations in this article are from this edition; an edition after the Milan MSS., by Ballerini, 1875–86, in 6 vols. A critical edition is now in course of publication in *Corpus Scriptorum Ecclesiasticorum Latinorum*, xxii.; *Bibliothek der Kirchenväter*, selected works by Schulte, vols. xv., xvi.; *Nicene and Post-Nicene Fathers*, 2d series, vol. x.; *Some of the Principal Writings of Ambrose*, trans. by de Romestin, New York, 1896; Baunard, *Gesch. des Heiligen Ambrosius*, 1874; Böhringer, *Die Kirche Christi*, x., Stuttgart, 1877; Förster, *Ambrosius, Bischof von Mailand*, 1884; Ebert, *Gesch. der Christlich-*

*lateinischen Lit.*, vol. i., Leipsic, 1889; Siegfried, *Philo von Alexandria*, Jena, 1875; Ihm, *Studia Ambrosiana*, 1889; Freudenthal, *Die Flavius Josephus beigelegte Schrift: Ueber die Herrschaft der Vernunft*, pp. 32–34, Breslau, 1869.

L. G.

**AMBROSIUS, MOSES:** One of the earliest Jewish settlers in New York, then called New Amsterdam. He was one of a party of twenty-three Jews who arrived in the New Netherlands in Sept., 1654, apparently having left Bahia, Brazil, upon its reconquest by the Portuguese from the Dutch West India Company. As each member of the party had made himself individually liable for the passage-money of all the party, and as the immigrants were unable to pay this money in full, Ambrosius was one of two who were placed under civil arrest by the municipal authorities; but he appears to have been released in a short time, and, with his associates, to have prospered on American soil under the Dutch flag.

M. J. K.

**AMBROSOLI:** An ecclesiastic dignitary of Rome, the events of whose life touched the history of the Jews of that city in 1848. He distinguished himself through his eloquent sermons on tolerance toward the Jews, and preached in Santa Maria di Trastevere during the agitation for the abolition of the Roman Ghetto. His eloquence was so effective that his audiences were said to have been anxious to tear down the walls of the Ghetto whenever he spoke on the subject. His influence, therefore, was quite marked in the movement which culminated in the edict signed by Pius IX. on April 17, 1848, to remove the walls and gates of the Roman Ghetto. Berliner relates that he heard from a prominent Roman Jew, Samuele Alatri, that on the eventful night when the Ghetto walls were torn down and the enthusiastic crowd cheered the torch-lit laborers, the pious and learned Ambrosoli was present. Under his coat he had concealed a crucifix, ready to draw it forth at any moment, and in the name of the Christian religion resist any possible interference.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 373; Berliner, *Letzte Tage aus dem Römischen Ghetto*, pp. 6 *et seq.*; *Jew. Chron.*, 1849, p. 382.

H. G. E.

**AMELANDER (AMLANDER), MENAHEM MANN BEN SOLOMON HA-LEVI:** A Dutch writer of the eighteenth century. He must have died before 1767, since in the edition of the Pentateuch published in that year many of his annotations are quoted with the addition to his name of the Hebrew letters ז"ל ("of blessed memory!"). The same edition shows that he was a recognized authority on Hebrew grammar, for he is therein frequently styled המדקדק ("the grammarian"). He was probably a teacher and preacher. The family name Amelander was discovered (by G. Polak) in the epitaph upon the tombstone of Amelander's daughter at the cemetery of Muiderberg. He was a pupil of the Amsterdam dayyan and publisher, Moses Frankfort, for whose celebrated "Biblia Rabbinica"—(Ḳchillat Mosheh) Amsterdam, 1724–28, he undertook the proof-reading of the Bible text. In 1725 he published, together with his brother-in-law Eliezer Rudelsheim, a Judæo-German Bible Commentary with text, under the title "Maggishe Minḥah" (they who bring an offering), in folio, a work which enjoyed considerable reputation, and, in view of its period, is not altogether without merit.

His edition of "Midrash Tanḥuma," published in 1733, contained marginal notes giving short verbal and technical explanations. The Pentateuch edition mentioned above (with the commentaries "Ḥinnuk" and "Debeḳ Ṭob") contains also a few extended annotations by him. In De Vidas' "Reshit Ḥokmah" (The Beginning of Wisdom), published in Amsterdam in 1776, the commentary entitled "La-Da'at Ḥokmah" (To Understand Wisdom), is by Amelander. His best-known work, however, is the Judæo-German continuation of "Josippon," which first appeared in Amsterdam in 1744. It contains, in addition to many legends, a compendium of Jewish history down to his time, but is especially valuable for information concerning the settlement and history of the Jews in Holland, particularly in Amsterdam. Indeed, for the history of the German and Polish Jews there, it is almost the only source of information. Proof of the great interest aroused by the book is to be found in the fact that as early as 1767 it was reprinted in Fürth. The edition that appeared in Amsterdam in 1771, entitled "Keter Malkut" or "Sheerit Yisrael," contained an additional chapter continuing the history of the Jews up to the year 1770. This chapter, however, does not appear to have been written by Amelander, but by the publisher of the work. A Dutch translation of "Sheerit Yisrael," which appeared in 1855, was made by the journalist, L. Goudsmit, then living in Amsterdam, and contained numerous annotations by Gabriel Polak.

BIBLIOGRAPHY: Biographical statements in the footnotes to the preface of Goudsmit's edition of *Sheerit Yisrael*; Steinschneider, *Cat. Bodl*, No. 6365; Fürst, *Bibl. Jud.* ii. 320; Rabbinovicz, *Katalog*, No. 12 (No. 917); Roest, *Cat. der Rosenthal'schen Bibl.* i. 63, 64; Zedner, *Cat. Hebr. Books, Brit. Mus.* p. 531; Benjacob, *Oẓar ha-Sefarim*, pp. 218, 562.

J. Vr.

**AMEMAR (= Ami Mar):** A compound word, of which the first element is the prenomen, the second a title often found among the Jewish sages in Babylonia, and meaning "master" (compare the dictionary 'Aruk under the word "Abaye"). There are two Babylonian teachers always quoted by that name alone.

**Amemar I.:** An amora of the third generation (fourth century), junior contemporary of R. Judah b. Ezekiel ('Ab. Zarah, 48*a*) and of Rab Sheshet (Ḥul. 107*a*). With the study of the Halakah he combined the study of the Scriptures, passages from which he often adduced to support either a legal enactment or a saying of the rabbis. Thus to the aphorism, by Abdimi of Haifa, that with the destruction of the first Temple the gift of prophecy was taken from the prophets and bestowed upon the sages, Amemar appends, "And the wise man is superior to the prophet, for thus the Bible says (Ps. xc. 12), ונביא לבב חכמה 'and the prophet is a wise heart'; and as in all definitions the lesser is defined by the greater, this proves that the wise man ranks higher than the prophet" (B. B. 12*a*).

This singular translation of the word "nabi" as a noun, in opposition to the ordinary conception of it as a verb, is also found in the Targum in Ibn Ezra on the passage, in the name of Moses ibn Gikatella, and also in Maimonides' "Moreh," ii. chap. 38, end, and has recently been adopted by Grätz in his "Kritischer Commentar zu den Psalmen," *ad loc.*

**Amemar II.:** A senior contemporary and friend of Rab Ashi, the projector of the Babylonian Talmud, with whom he frequently discussed important halakot (B. M. 68*a*; Ber. 12*a*; Bez. 22*a*; Ket. 21*b*; Ḳid. 72*b*; B. K. 79*a*; Ḥul. 53*b*, 58*a*). Amemar re-established the college at Nehardea, and restored it to its original reputable position—it having been destroyed over a century before by Odenathus (Bar Naẓar, Ket. 51*b*, Yer. Ter. viii. 46*b*; Grätz, 2d ed., iv., note 28)—and was its rector for more than thirty

years (390–422). In addition to that office he was the president of the court at Nehardea and introduced several changes in the ritual (R. H. 31*b*, Suk. 55*a*, B. B. 31*a*); and on royal festivals he, together with Rab Ashi and Mar Zuṭra, officially represented the Jews at the court of Yezdigerd II. (Ket. 61*a*). On one of these occasions, Huna bar Nathan was among the assembled dignitaries, and the king, happening to notice that Huna's girdle was deranged, adjusted it, remarking, "It is written of you (Ex. xix. 6), 'Ye shall be a kingdom of priests and a holy nation,' and you must therefore wear the girdle as priests do." When Amemar heard of this, he said to Huna, "On thee has been realized the prophetic promise (Isa. xlix. 23), 'Kings shall be thy attendants'" (Zeb. 19*a*). Amemar's erudition was continued in his son Mar, who often quoted him to Rab Ashi (Pes. 74*b*; Suk. 32*b*, 41*b*; B. M. 68*a*; B. B. 174*a*); and some of his homiletic observations have found their way into the Babylonian Talmud (Soṭah, 9*a*; B. B. 45*a*).

BIBLIOGRAPHY: Bacher, *Ag. Bab. Am.* p. 146.

S. M.

**AMEMAR B. MAR YANUḲA (YANḲA):** A Babylonian teacher of the fifth and sixth amoraic generations, who, together with the exilarch (Resh Galuta) Huna Mar II. and Mesharsheya b. Pakod, first suffered martyrdom in the cause of Judaism on Babylonian soil—victims of the persecutions inaugurated by King Firuz (Pheroces, 458–85). Amemar was executed in the month of Adar 470, two months after the execution of his fellow martyrs.

BIBLIOGRAPHY: *Epistle of Sherira Gaon*, ed. Neubauer; Grätz, *Gesch. d. Juden*, 2d ed., iv. 405; Heilprin, *Seder ha-Doroṯ*, ed. Maskilsohn, p. 72; Zacuto, *Yuḥasin*, ed. Filipowski, p. 115.

S. M.

**AMEN** ("So is it," or "So shall it be"): A word used at the conclusion of a prayer, or in other connections, to express affirmation, approval, or desire. It is derived from the Old Testament Hebrew, and is perhaps the most widely known word in human speech; being familiar to Jews, Christians, and Mohammedans. It occurs thirteen times in the Masoretic text of the Old Testament, and in the Septuagint in three additional passages (Jer. iii. 19, xv. 11, Isa. xxv. 1). From these passages it is possible to trace in part the gradual development of Amen from an adjective (or, according to Barth, "Die Nominalbildung in den Semitischen Sprachen," 5*c*, 7*b*, a noun, meaning "firmness," "certainty") into an indeclinable interjection.

The primitive use of Amen is in I Kings, i. 36, where also it serves to introduce an affirmative answer. This introductory Amen occurs also in Jer. xxviii. 6; but in another passage (xi. 5) Jeremiah shows familiarity with the detached Amen. The detached Amen is that use of the Amen in which the expected answer is omitted and left to be inferred from the context. Num. v. 22 (in which Amen is repeated twice), Deut. xxvii. 15 *et seq.*, and Neh. v. 13, show that the detached Amen was employed in solemn oaths for which the brief Amen was more effective than a whole sentence.

Similar to the detached Amen is the use of the Amen in Neh. viii. 6, I Chron. xvi. 36, and Ps. cvi. 48, from which it is learned that during the Persian epoch Amen was the responsory of the people to the doxology of the priests and the Levites. Too little is known, however, of the Temple worship of that period to make it possible to determine whether, as Graetz holds, Amen and Amen Halleluiah were the only responsories used. The passages in Psalms parallel to that cited above (xli. 14, lxxii. 18–19, lxxxix. 53) make it apparent that the responsory was longer; and there exists a reliable tradition (Tosef., Ber. vii. 22; Ta'anit, i. 11, 16*b*; Yer. Ber. 14*c*, end; Soṭah, 40*b*) that at a period not far removed from the oldest Pharisaic traditions Amen was not generally employed in the Temple liturgy. The opposite view of Graetz in his attempt to distort the evident meaning of the text in this Tosefta is disproved by Sifre, Deut. xxxii. 3, 306, which clearly shows that in ancient times the usual responsive formula in the synagogue and the Temple was: "Blessed be the name of the glory of his kingdom for ever and ever" ברוך שם כבוד מלכותו (ב"ש"כ"מ"ל"ו) לעולם ועד. Thus the statement in the Tosefta becomes intelligible: while synagogues adopted the Amen, the Temple preserved the longer form. Even in later times—at least during the existence of the Temple—the Amen could not entirely supplant the longer responsory ב"ש"כ"מ"ל"ו; and the

**Liturgical Amen.**

אמן יהא שמיה רבא מברך לעלם ולעלמי עלמיא (א"יה"ש"ר) ("Praised be the great Name [that is, the Tetragrammaton] for ever and ever") is a combination of the synagogue Amen with the Temple formula ב"ש"כ"מ"ל"ו, the Aramaic equivalent of which is א"יה"ש"ר. This explains the great significance which the Talmud (Shab. 119*b*) and the Midrash (Eccl. R. on ix. 14, 15) attaches to the blessing, a remnant of the Temple liturgy.

Since the rabbis paid strict regard to precise arrangement of prayer-formulas, naturally the use of Amen in the liturgy was rigorously determined by them. The Amen as a responsory of the people is already spoken of by the rabbis, but it is to be noted that Amen was only the responsory to the reader's doxology ברוך אתה יה" ("Blessed art thou, O Lord!" Mishnah Ta'anit, ii. 5; Suk. 51*b*. It is here recorded that in the great synagogue of Alexandria the attendant, at the conclusion of the reader's doxology, signaled the congregation with a flag to respond Amen). Of equal importance with this doxology was the priestly blessing, to each verse of which the congregation responded Amen (Mishnah Soṭah, vii. 3). As expressly stated in a Baraita (Ber. 45*a*), the use of Amen at the conclusion of a prayer, mentioned in Tobit, viii. 8, must have been very common among Jews in ancient times. Still, the Christian custom of concluding every prayer with Amen seems to have brought this use of Amen into bad repute among the Jews (Ber. *l.c.*); and it was decided in Babylonia, about 400, that only at grace after meals the third benediction (originally the last) should conclude with Amen (Ber. *l.c.*), while in Palestine (Yer. Ber. v. 4) Amen was used at the end of the last doxology. In the Middle Ages the Spanish ritual followed the Palestinian custom; the German and Polish Jews conforming to the Babylonian usage (compare "Shulḥan 'Aruk," § 1, 136, end, and the commentaries thereon).

The use of Amen in response to the expression of a good wish can be traced back to the first century of the Christian era (Ket. 66*b*); whence

**Desiderative and Responsive Amen.**

is derived the medieval custom of suffixing an Amen to every possible expression of a desire. Especially favorite phrases are אכי"ר = אמן כן יהי רצון ("Amen! may this be the will" [of God]) generally used after prayers which do not conclude with a doxology; שיחיה לימים = שליט"א טובים אמן ("May he live to see good days, Amen!"), a formula usually appended to the name in letters; and ונאמר א" ("And let us say Amen!"), with which

the reader concludes a special prayer or a prayer for a private person. The later responsive Amen is employed at the beginning and the conclusion of grace after meals (Ber. 47*a*); for, according to the rabbis, every doxology must be responded to with an Amen.

The meaning of Amen is discussed by Rabbis Eliezer ben Hyrcanus and Simon ben Yoḥai. The former, a younger contemporary of the Apostles, says: "When the dwellers of Gehenna chant their Amen at the very time that the holy name of God is praised by the congregations . . . the doors of hell yield and angels carry them in white robes into paradise on the last day" (Eliyahu Zuṭṭa xx.). That this utterance is not a later invention, is proved by the kindred sayings of Simon ben Yoḥai (Shab. 119*b*, Midr. Tehil., xxxi. 22). A poetical account of the power of Amen is given in Yalḳ. ii. 296 to Isa. xxvi. 2, in which the final release from hell is described as follows:

"After God shall have publicly revealed the new Messianic Torah, Zerubbabel will recite the Ḳaddish. His voice will be heard throughout the world, so that all dwellers upon earth, as well as Jewish sinners and righteous heathens in hell, will exclaim, 'Amen!' Moved to pity by this Amen from the dwellers of hell, God will bid the angels Michael and Gabriel release them from hell and place them in paradise; which command the angels will forthwith proceed to carry out."

A similar Haggadah occurs in Siddur R. Amram (13*b*, foot), which is referred to by Hogg ("Jew. Quart. Rev." ix. 17). The legend regarding a pious Jew who once neglected to answer Amen to the doxology, recounted by Jaffe in his introduction to "Lebush," i., belongs to the Middle Ages.

As the Amen was widely employed in the Jewish liturgy in the time of Jesus and the New Testament authors, Amen occurs extensively in the New Testament. But the use of almost one half the number of Amens found therein (fifty-two out of one hundred and nineteen) is peculiar to the New Testament writings, having no parallel in Hebrew (see however, Dalman, "Worte Jesu," p. 186); for, as is never the case in Hebrew, the Amen is sometimes found at the beginning of a sentence without reference to what precedes. The explanation of Delitzsch that this Amen is an erroneous form of the Aramaic אמינא ("I say"), is disproved not only by the fact that אמינא is exclusively Babylonian-Aramaic, but by the further fact that אמינא is used exclusively in a hypothetic sense (against 'Er. 32*a*), while in the New Testament, Amen expresses certainty. Another peculiarity is the use of ὁ Ἀμήν in Rev. iii. 14 as a designation of Jesus. The attempted explanation of this use from II Cor. i. 20 is altogether unsatisfactory.

**Amen in the New Testament.**

The primitive Christian Church borrowed the Amen, as it did most of its liturgy, from the Jewish synagogue. Of especial interest is the following passage of Paul (I Cor. xiv. 16), "When thou shalt bless with the spirit (במחשבה), how shall he that occupieth the room of the unlearned (*ἰδιώτου* הדיוט) say Amen?" Paul here speaks of the reader's duty to recite his prayers aloud in order that the ignorant people might have compensation in answering the Amen to the doxology. The very same teachings are given by the rabbis (Tosef., R. H. iv. [ii.] 12; Gemara, ib. *ἰδιώτου* שאינו בקי; compare also "Shulḥan 'Aruk Oraḥ Ḥayyim," § 124, 4–6; § 139, 6). It is known that in the time of Justin Martyr (about second century) Amen was pronounced after prayer and the Eucharist ("Apologia," i. § 65, 67). Jerome shows by his "*ad similitudinem cœlestis tonitrui Amen reboat*" ("Commentarius ad Galatias," preface to book ii.) that the Church had adopted from the Synagogue even the practise of enunciating the "Amen with the full power"—of the voice (Shab. 119*b*).

In accordance with the less public character of Mohammedan worship, Amen is very little used among the followers of Islam. Still it is universally employed by them after every recital of the first sura, the so-called *Surat al-fatiḥa*.

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L. G.

**AMERICA:*** The name "America" is used in this article in its broadest signification, as applied to the entire western world; that is, North and South America and all the adjacent islands.

The discovery of America by Columbus, and the earliest expeditions and attempts at settlement in various parts of the continent and in many of the contiguous islands, are intimately connected with the Jews and their history.

Columbus received great assistance from astronomical works prepared by Jews, and from scientific instruments of which Jews were the inventors. Luis de Santangel and Gabriel Sanchez—both Maranos—and Juan Cabrero, of Jewish descent, urged upon Queen Isabella the importance of the plans of Columbus, and were instrumental in securing the funds for the first and second voyages. The expenses of the latter were defrayed almost exclusively out of moneys derived from the confiscated properties of Jews.

**Jews Accompany Columbus.**

At least five persons of Jewish blood accompanied Columbus upon his first voyage, among whom special mention must be made of Luis de Torres, who was to have acted in the capacity of interpreter. Torres is said to have been the first European to tread the soil of America, and the first to discover the use of tobacco. He settled and died in Cuba.

On March 31, 1492, the Catholic monarchs issued a decree to the effect that within four months all Jews and Jewesses were to leave the kingdoms and lands of Spain. On April 30 the decree was publicly announced by the heralds; and on the same day Columbus was ordered to equip a fleet for his voyage to the Indies. On Aug. 2, 1492, about 300,000 Jews left Spain to settle wherever they might find a shelter; and on the following day the fleet of Columbus set sail. His journal opens with a reference to the coincidence in time of these two events. Columbus' first account of his discovery took the form of a letter to his Jewish patron, Santangel.

The facts mentioned suffice to explain the very early presence of Jews in America (see Kayserling, "Christopher Columbus and the Participation of Jews in the Spanish and Portuguese Discoveries," New York, 1894, and the article America, Discovery of).

**Brazil:** Brazil was discovered in 1499 by a Spaniard, Pinzon, and independently in 1500 by a Portuguese, Pedro Alvarez de Cabral. With him was a

*This article is intended as an outline; numerous details have therefore been omitted. Each state, all of the large cities, and many of the important towns are treated in separate articles. America is also treated under numerous subject-headings wherever appropriate. Text references have been intentionally omitted: they will be supplied in the individual articles.

Jewish mariner, Gaspar, who was of much assistance in the discovery of Brazil and who is favorably mentioned by Amerigo Vespucci (Kayserling, *l.c.* p. 117). Brazil was the part of America earliest inhabited by large numbers of Jews. Portugal sent annually two shiploads of Jews, and criminals, and also deported persons who had been condemned by the Inquisition. The Maranos are said to have quickly thrown off their mask and to have professed Judaism. As early as 1548 (according to some, 1531) Portuguese Jews, it is asserted, transplanted the sugar-cane from Madeira to Brazil; but whether this be true or false, it is indisputable that nearly all the large sugar-plantations of Brazil during the first half of the seventeenth century belonged to Jews.

**Early Portuguese Colonies.**

So extensive had the emigration to Portuguese colonies become in 1557 that on June 30 of that year an edict was issued forbidding Maranos to leave Portugal. A stringent law was passed prohibiting the settlement of Jews in the Spanish colonies as well, yet some of position and wealth were among the early settlers. This is indicated by the fact that the prohibition was removed in 1577 upon the payment by the Jews in the colonies of the enormous sum of 1,700,000 cruzados, equivalent to about $714,000. In 1611 mention is made of wealthy Maranos making the return trip from Bahia to Portugal.

That Jews had settled in Brazil, prior to the Dutch occupation, in sufficient numbers to make them a military factor, is shown by the argument advanced in favor of an attack by the Dutch West India Company on the Portuguese in Brazil, "that the Jews there would be ready to aid the Dutch in any attempt." This attack was successfully made in 1624, at which time all the Jews in the country united in the formation of a congregation. Jews had invested largely in the Dutch West India Company; and to this fact the favorable attitude of the Holland authorities is traceable. Those who had come over under Portuguese and Dutch rule were reenforced in 1642 by a party of 600 from Amsterdam, bringing with them Ḥakam Isaac Aboab, who settled at Recife (Pernambuco), and was probably the first rabbi in Brazil. Among these settlers was also Ephraim Sueiro, a step-brother of Manasseh ben Israel. Manasseh himself intended to emigrate to Brazil, as is learned from a letter of Vossius to Grotius; but he was dissuaded by the leading men of his community. There were also settlements at Parahiba, Bahia, and Rio de Janeiro. It is estimated that at Recife alone there were more than 5,000 Jews in 1654.

**Under Dutch Rule.**

The Brazilian Jews enjoyed the same rights as other Dutch subjects; and they rendered valuable services both as soldiers and in civil life.

The first Spanish and Portuguese settlers in America, other than banished criminals, were adventurers seeking land for the crown or gold for themselves. This was not true of the Jews. Expelled first from Spain, next from Portugal, they desired only a place in which they might have the opportunity to live and to throw off the mask of Christianity which they had been forced to wear. Though they engaged largely in commerce—in which they had especial advantages, having correspondents in Venice, in Turkey, and in other countries to which their coreligionists had emigrated—they counted among their number several scholars, and during the Dutch occupation maintained friendly relations with learned men in Amsterdam.

The first trace of Jewish literature in America is found in 1636, when some Brazilian Jews, in dispute about liturgical questions, sought counsel of Rabbi Ḥayyim Shabbethai of Salonica. In the middle of the seventeenth century there were living in Brazil, in addition to Rabbi Isaac Aboab mentioned above, a well-known Talmudist, Jacob Lagarto, and the poet Eliyahu Machorro. Apparently the first Jewish scholar born on American soil was Jacob de Velosino, born in Pernambuco in 1657, a philosopher, physician, and polemical writer of ability.

**First American Jewish Scholar.**

In 1646 war broke out between the Dutch and the Portuguese; and in this struggle, which lasted nine years, the Jews aided the Dutch until the end. The Dutch capitulation (1654) contained a rather ominous clause wherein the Portuguese promised to the Jews "an amnesty in all wherein they could promise it." The sufferings of the Jews in this war are related in a poem by Isaac Aboab, which is probably the earliest product extant of Jewish authorship on American soil.

Although it does not appear that the Inquisition was formally established in Brazil, there is evidence to the effect that the Holy Office seized suspected persons and sent them to Portugal for trial. At all events, the Portuguese conquest was followed by the dispersion of the Jewish colony. Many returned to Amsterdam, some went to the French settlements —Guadeloupe, Martinique, and Cayenne—some to Curaçao, and others to New Amsterdam. We have travelers' statements to the effect that as late as 1850 a few remained in Brazil as Maranos; and in very recent times small congregations have been formed.

**Mexico:** Mexico, which contained the most highly civilized aborigines on the American continent, was invaded by Cortez in 1519; the capital was captured in 1521, and the country made a Spanish colony under the name of Nueva España (New Spain).

The most authentic information concerning the Jews of Mexico is unhappily contained in the records of the Inquisition, from which accurate, if not detailed, accounts are derived.

The first auto da fé celebrated in New Spain was held in the year 1536; and the first Jew, or rather "Judaizer" (*Judaisant*), as he was called, mentioned in these records is a certain Francisco Millan, who was "reconciled" in the year 1539. His case seems, however, to have been a solitary one; since for many years after all of those tried by the Inquisition were Lutherans or persons otherwise suspected of heresy.

In 1571 the Inquisition was formally established in Mexico, for the purpose "of freeing the land, which had been contaminated by Jews and heretics, especially of the Portuguese nation."

**Jews and the Inquisition.**

It is not until 1578 that the names of Jews—three in that year—are again met with; and from that time on, until the close of the Inquisition records of Mexico in 1803 (the Holy Office was not formally disestablished in Mexico until 1820), a large proportion, possibly as many as one-half, of those tried were Jews. Since all of these were Maranos, and a great number of the secret Jews must have escaped the eye of the Inquisition, a fair conception may thus be obtained of the very considerable number who settled and lived in Mexico during this period. Paramus, the historian, writing in 1599, states that in spite of all obstacles the Jews publicly celebrated their Passover; but the statement is open to question.

Some idea of the number of Jews in Mexico in the middle of the seventeenth century may be gained

from the fact that, in a single trial by the Inquisition—that of a boy in 1642—the names of no less than eighty-six Judaizers are mentioned. It is generally assumed that one of the principal motives of the Inquisition was the confiscation of estates; and it is unquestionably true that a considerable proportion of the Jews tried in Mexico were mine-owners or merchants. Nevertheless, there must have been many Mexican Jews in the humbler walks of life. Between 1600 and 1650 the following occupations of Jews and Jewesses are recorded: butcher, gilder, baker, sugar-hawker, peanut-vender, silversmith, juggler, nurserymaid, and seamstress.

In recent times Jews have again immigrated to Mexico; and for a short time a Jewish journal was published in the capital city.

From 1590 until the revolt of Mexico from Spanish rule the Philippine Islands were governed through the viceroy and audiencia of Mexico; and prior to 1601 at least four Jews had gone from Mexico to the city of Manila.

**Other South American States:** Peru was captured by the Spanish in 1533–34; and many Spanish Jews took refuge in Lima. Philip II. took rigorous measures against them, and early introduced the Inquisition. From imperfect records it appears that a Jew was burnt there in 1581. In 1639 twelve Portuguese merchants, supposed to be Jews, were burnt, one of them being described as "the Judaizing millionaire Manuel Bautista Perez." Six thousand Portuguese, of whom it may be assumed many were Jews, purchased the right of residence upon the payment of 200,000 ducats. It appears to be the opinion of writers upon the Inquisition that in Lima the Holy Office was particularly rapacious, and that all rich Portuguese were charged with being Judaizers. Yet it is extremely likely that this cynical view is incorrect, and that the larger number of Portuguese in Peru in early days were actually Maranos. A few details of the history of the Jews in Peru are known, through a memoir composed from original manuscript sources by B. Vicuna MacKenna, of a certain Francisco Moyen, who suffered most grievously from the Inquisition in the eighteenth century. In very recent times Jews to the number of about 500 have resettled in Peru.

**Peru.**

Jews are also to be found in very small numbers in Venezuela, Costa Rica, and other South American states. To the Argentine Republic, however, there has been a systematic immigration, due directly to the efforts of Baron de Hirsch. It is estimated that there are now settled in that country about 6,755 Jews (see AGRICULTURAL COLONIES IN THE ARGENTINE REPUBLIC).

**Surinam:** As early as 1644 the Jews commenced to go in small numbers to Paramaribo. In 1662 Lord Willoughby secured from Charles II. permission to colonize Surinam; and two years later the Jewish colony of Cayenne, which had been disbanded, removed to Surinam.

In February, 1667, Surinam, then an English colony, surrendered to a Dutch fleet. The articles of surrender provided that English subjects disposed to leave the colony should be at liberty to do so. Six months later Surinam was retaken by the English fleet and became again an English colony; but by the treaty of Breda (July 16, 1667) it was restored to the Dutch. The circumstance became important because the British government made strong representations to Holland on behalf of Jewish residents of Surinam who, under this clause of the treaty, desired to leave for Jamaica, but to whom the Dutch authorities at Surinam refused permission to depart, on account of their wealth and standing. In spite of the "alien" status of Jews domiciled in English possessions from the point of view of British law, the Council of Great Britain found it expedient to recognize Jews as British subjects at this early date.

**Jews Regarded as British Subjects.**

The Dutch continued to the Jews the privileges which had been accorded them by the English. A synagogue was built at Savanna, which was called "Jews' Town," and is said to have been inhabited exclusively by Jews. Another and a larger synagogue was erected at Paramaribo.

Many of the colonists—probably the major part of them—left with the English fleet under Captain Willoughby, and settled in Jamaica and Barbados. In 1669 the Dutch government gave the Jews of Surinam a formal promise that they would be allowed the free exercise of their religion. They were largely engaged in agriculture, and were the first cultivators of the sugar-cane in Surinam. When, in 1689, a French fleet made a sudden attack upon Surinam it was met with brave resistance by the Jews, under Samuel Nassy; and on a second attack in 1712, the Jews, under Captain Isaac Pinto, made a stubborn fight. They were also foremost in the suppression of the negro revolts from 1690 to 1772. The first rabbi in Surinam was Isaac Neto: the date of his immigration to the colony must have been about 1674.

In 1685 the Congregation Berakah we-Shalom of Savanna built a splendid synagogue. This was probably rendered possible by the considerable additions to the colony from Brazil after the reconquest of the country by the Portuguese. In 1890 the Jews in Surinam numbered about 1,560, having two synagogues, one following the Spanish and the other the German rite.

**Cayenne:** A colony was established here probably as early as 1650; and this was augmented by a party of 152 which set sail for Cayenne in August, 1660. Among them was the Spanish-Jewish poet, historian, and litterateur Miguel (or Daniel) de Barrios. In 1664 the colony at Cayenne was dissolved; the inhabitants moving to Surinam (as stated above), to Jamaica, and to Barbados.

**Curaçao:** In 1650 twelve Jewish families were brought to Curaçao.

In 1652 two leagues of land along the coast for fifty families, and four leagues for one hundred families, were granted by the Dutch West India Company to Joseph Nuñez de Fonseca (alias David Nassi) and others, to found a colony of Jews in that island. As early as 1654, direct relations between these settlers and the inhabitants of New Netherlands were established. In that year immigrants of wealth and standing arrived in considerable numbers from Brazil. The first burial-ground was established in 1656; and by 1692 the Congregation Mikveh Israel had completed its synagogue. A second congregation, Neveh Shalom, was established in 1740, and in 1865 a Reform congregation, under the name "Emanuel." In 1690 a party of about ninety set sail for North America, and established themselves in Rhode Island (Newport).

**West Indies:** In 1502 King Ferdinand prohibited the settlement in the West Indies of any more Jews; and in 1506 he ordered the bishops to proceed against such as might be already settled there. As noted above, Luis de Torres, who accompanied Columbus on his first voyage, settled and died in Cuba. It is asserted that as early as 1493 young Jewish children were, after baptism, sent to the island of St. Thomas. In 1642 mention is made of

a certain Miguel Nuñez, a Marano in Cuba; and some authorities incline to the opinion that the first considerable settlement of Jews in New Amsterdam came from that island.

**Barbados:** Jews settled in Barbados as early as 1628; but the first definite information relates to the year 1661, when certain traders petitioned the king to permit them to live and trade in Barbados and Surinam. As early as 1664 reference is made to a Jew, named Señor Abraham Israel de Pisa, who found gold in the island. Another person of nearly the same name, Isaac Israel de Piso, fell under the king's displeasure in March, 1665, owing to his failure to find the expected gold-mines. In 1668 Jews are mentioned as owners of sugar-works. In 1671 Moses Pereyra was made a free denizen; and in 1673 the Jews began an agitation for recognition of their rights as citizens. On Feb. 18, 1674, a law was passed granting them the privilege of taking the oath upon the five books of Moses; and in January, 1675, a favorable response was made by the Assembly to their petition for the extension of their trade privileges. In 1676 Governor Sir Jonathan Atkins reported that there were about 30 Jewish families of Dutch extraction from Brazil. On Oct. 29, 1679, Jacob Senior arrived at Barbados. In the year 1680, according to a contemporary document, there were 54 adult Jews and 182 children, residing in and about the town of St. Michaels. These Jews owned a large number of slaves. In 1679 a few of the Barbados Jews emigrated—3 to London, 2 to Jamaica, and 1 to Surinam. According to the census of 1891 there were 21 Jewish families on the island.

**Privileges as to Taking Oath.**

**Jamaica:** Jews probably settled here in considerable numbers in the second half of the sixteenth century.

The first Jews—six in number—who were introduced into Jamaica under British government in 1663, came on the ship "Great Guest," Captain Bernard. In December, 1671, Governor Lynch reported to Lord Arlington that the king could have no more profitable subjects than the Jews. Meanwhile petitions of merchants against them were considered by the king's council; the request being that the Jews be restricted to wholesale trade, which proposition the council rejected. In 1700 the Jews presented to Sir William Beeston, governor-in-chief of Jamaica, a petition asking for exemption from special taxes, and reciting other grievances.

The trade between London and Jamaica was principally in Jewish hands; and by 1750 about 200 Jews resided and had been naturalized in that island. One of the best-known literary men of Jamaica was Daniel Israel Lopez, who translated the Psalms into Spanish. At the present day there is a flourishing Jewish community in Jamaica.

**Leeward Islands:** On Aug. 31, 1694, an act was passed to prevent Jews from engrossing commodities imported into the Leeward Islands, which act was repealed in 1701—an indication that there must have been an early settlement of considerable proportions there.

**Porto Rico:** Of Porto Rico nothing is known concerning any early Jewish settlement. In recent years, since the Spanish-American war, Jews have immigrated thither; and there is now a flourishing congregation.

**The Resettlement in England and Its Relation to America:** Not without great interest is the intimate connection between American history and the resettlement of Jews in England. According to Lucien Wolf, "American history really played a very considerable part in bringing about the return of the Jews to England." It was in America that religious liberty won its first victory. A Jewish traveler, Antonio de Montezinos, was fully persuaded that in the American Indians he had found the Lost Ten Tribes—a belief which has had an extraordinary vitality. He related this story to Manasseh ben Israel; and his narrative made a profound impression. This fact accorded with the view of the times, that the dispersion was complete except for one particular land, England; and Manasseh argued that if the Jews would return to England, the Messiah would come. This view he promulgated in his work, "The Hope of Israel." The notion that the American aborigines were the Lost Ten Tribes has played an important part among Americanists. Besides those named above, it was held by Roldan, Garcia, Thorowgood, Adair, and Lord Kingsborough; and, though without important adherents among students of the American aborigines, it is still discussed as a theory to be considered.

**Aborigines and Lost Ten Tribes.**

It seems not unlikely that some of the members of the Crypto-Jewish community in London, prior to the Restoration, came from the American continent.

**United States:** The greatest prosperity and the largest population reached by any nation on the American continent have been attained by the United States; it is not surprising, therefore, that it now contains a larger number of Jews than any country in the world save Russia and Austria.

About forty years after the settlement of New Amsterdam Jews commenced to arrive there. They gradually made their way to all of the original thirteen colonies; and by the time of the outbreak of the Revolutionary War, they had in several communities reached honorable positions in commerce and in society.

Most of the early colonists in North America were of Sephardic stock, and came from Brazil, West Indies, Portugal, and Holland. At a later date some came from England. Yet German and Polish Jews came to America much earlier than is usually supposed. Some of these settled in Pennsylvania, New York, Maryland, Virginia, and South Carolina in the earliest Colonial period. The Sephardim, however—at this time constituting the larger number—usually organized the congregations; and the fact of the early immigration of Ashkenazic Jews has thus been lost sight of by most writers. German Jews seem even to have been among the martyrs of the Inquisition in Mexico.

**Early Colonists Mainly Sephardic.**

**New York:** By a letter written April 4, 1652, from Amsterdam by the director of the West India Company to the governor and council of New Netherlands, it appears that Jews were on the muster-rolls of soldiers and sailors sent out to the colony, and that they engaged to serve for a term of one year. As early as 1655 there were both Portuguese and German Jews in the colony.

The first Jewish settler in New Amsterdam whose name has been handed down was Jacob Barsimson, who arrived on Nov. 9, 1654, in the ship "Pear Tree." He was followed in the same year by a party of 23, who arrived in the bark "St. Catarina." It is generally assumed that they came from Brazil, although it is also held that they started from some part of the West Indies, most likely Cuba; and some had, unquestionably, spent a longer or a shorter time in Jamaica. They were received in an unfriendly fashion by Stuyvesant, the Dutch

**First Jewish Settlers.**

governor of New Amsterdam, who wrote to the directors of the Dutch West India Company asking authority for their exclusion. This the directors refused to grant (April 26, 1655) on the ground of "the considerable loss sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in the shares of the company." They directed that "they [the Jews] shall have permission to sail to and trade in New Netherland, and to live and remain there."

**Early Privileges and Restrictions.**

This permission was modified on March 13, 1656, by the statement that the Jews were not privileged to erect a synagogue; and a little later they were precluded from employment in any public service, and from opening retail shops.

One of the sturdiest pioneers of the New Amsterdam colony was Asser Levy. In 1655 he, among others, applied to be enlisted in the militia; but permission was refused, and, in common with all other Jews, he was, instead, ordered to pay a tax. This he refused to do; and on Nov. 5, 1655, he petitioned for leave to stand guard like other burghers of New Amsterdam. The petition was rejected; but Levy seems to have appealed to Holland, for it subsequently appears that he was permitted to do guard-duty like other citizens. Step by step, through the courts and by appeals, he secured many other privileges (see NEW YORK and ASSER LEVY). He seems to have been the first Jew in the state of New York to hold real estate: a lot on what is now the site of Albany was owned by him in 1661.

Another of the most prominent of the early Jews in New Amsterdam was Abraham de Lucena, who in 1655 applied, with several others, for permission to purchase a site for a burial-ground. The request was refused with the statement that there was then no need for it. On July 14, 1656, however, the request was granted.

New Amsterdam was captured by the British in 1664 and its name changed to New York. For a half-century afterward but little is known respecting the Jewish residents. Their increase in numbers was very moderate. It seems likely that they had some sort of private worship very soon after 1655. and that they began to meet in a more or less public way in 1673. In 1682 the congregation rented a house on Mill street; and it was not until 1729 that this was exchanged for a regular synagogue building.

On Nov. 15, 1727, an act was passed by the General Assembly of New York providing that when the oath of abjuration was to be taken by any one of his British Majesty's subjects professing the Jewish religion, the words "upon the true faith of a Christian" might be omitted. Three days later an act was passed naturalizing one Daniel Nunez da Costa.

**Under British Rule.**

There was a very considerable antipathy in the colony both to Catholics and to Jews; but in the case of the latter this gradually relaxed, so that they soon came to receive most of the privileges accorded to other inhabitants of the town and province. In 1737, however, the Assembly of New York decided that no Jew might vote for a member of that body.

Before and during the Revolutionary War the Jews, like the other inhabitants of New York, were divided in their allegiance. Many were devoted to the patriot cause; and among these was the minister of the congregation, Gershom Mendes Seixas, who, upon the occupation of New York by the British, took all the belongings of the synagogue and, with quite a number of the members, removed to Philadelphia, where he founded the first regularly established congregation, the Mickve Israel. After the close of the war most of these Jews returned to New York, which, on the decline of Newport as a commercial city, took its place and rapidly attracted a large population. The tide of immigration now commenced to flow toward the United States, most largely in the first instance to New York city. Hither came Jews from the West Indies, from Germany, Poland, Russia, Rumania, in short, from every quarter of the globe. It is estimated that the city of New York alone now (1901) contains 300,000 Jews; and there are 110 congregations enumerated exclusive of numerous small ones. Jews are now represented in New York city in every walk of life, professional, commercial, and industrial.

**Modern Jewry of New York.**

From the city, Jews gradually penetrated to the state. A congregation was founded at Buffalo in 1835, one at Albany in 1837, and another at Rochester in 1848; and all of the larger and many of the smaller towns in New York state now have Jewish communities.

**Newport, R. I.:** The hostile attitude of Stuyvesant probably caused Jewish emigrants to leave New Amsterdam as early as 1655 and to settle in Newport. There is definite information to the effect that 15 Jewish families arrived in 1658, who brought with them the first degrees of Masonry. They were reinforced by a contingent from Curaçao in 1690.

Quite in contrast with the oppressive treatment in New Amsterdam was the generous reception accorded the Jews in Rhode Island, in consonance with the liberal principles propounded by Roger Williams. Already in the seventeenth century the Jews of Newport had commercial relations with their coreligionists in New Amsterdam.

**Jews Cordially Received.**

It is likely that religious services were first held in Newport in 1658, although no synagogue was erected until the following century. A burial-place, however, was purchased on Feb. 28, 1677.

In 1750 a very important accession was received in the families of Lopez, Rivera, Pollock, Hart, and Hays, all persons of wealth and enterprise engaged in manufacture and commerce. These families came from Spain, Portugal, and the West Indies. The extent of the property of Aaron Lopez is shown by the fact that at one time he owned as many as 30 vessels. Jacob Rodrigues-Rivera, a native of Portugal, came to Newport about 1745. He was the first person to introduce the manufacture of spermaceti in America.

In 1762 the erection of a synagogue was begun, which was completed and dedicated in the following year. Two years previously there had come from Jamaica the Rev. Isaac Touro, who was chosen rabbi; and under his auspices the synagogue was well attended until the outbreak of the American Revolution. In 1763 there were between 60 and 70 Jewish families in Newport. The first Jewish sermon preached in America which has been published was delivered in the Newport synagogue on May 28, 1773, by Rabbi Ḥayyim Isaac Karigel, in the Spanish language, and was afterward translated into English. Karigel appears to have come from Hebron in Palestine, and was a close friend of Ezra Stiles, the president of Yale University. As early as 1761 a Jewish club was formed, with a membership limited to 9 persons. Just before the outbreak of the Revolutionary War the Jewish population of Newport

**Synagogue Built.**

appears to have comprised about 200 families. The community was dispersed by the war; and it never regained its importance. In 1790 it presented an address to Washington. The Touro family bequeathed sufficient money to maintain the synagogue as well as the cemetery; and these are still in existence, although the number of Jews now resident in Newport is but small.

The Jewish community of Newport held an especially interesting and even a unique position in America, and impressed itself for all time on the town, once the leading port of the colonies and now the most fashionable summer resort in the United States.

**Other Parts of New England:** An occasional Jew may have strayed into other portions of New England in the early days; but the Puritan atmosphere was apparently not congenial. The best known of the early settlers was Judah Monis, who became a convert to Christianity, and filled the chair of Hebrew in Harvard College from 1722 until his death in 1764.

As early as 1670 there is mention of a Jew, Jacob Lucene, in the Colonial Records of Connecticut.

When the British took Newport many of the Jews there left and effected a temporary settlement at Leicester, Mass.; but this did not survive the close of the war. A number of Jews, including the Hays family, settled at Boston before 1800. About 1840 Jews began to emigrate from New York to New Haven and Boston; and congregations were formed in those cities in 1840 and 1842 respectively.

**New Haven and Boston.**

The communal life of the New England Jews was without especial incident; and their numbers increased but slowly until after the beginning of the great Russian emigration in 1882. Immediately the overflow from New York, as well as the emigration through Canada, commenced to pour into New England. It is estimated that 60,000 Jews now (1901) reside in Massachusetts alone, and nearly 20,000 more in the other New England states.

An interesting phenomenon has been noticed in connection with the shifting of agricultural industry in the United States. With the opening up of the Western country and the greater advantages offered by the virgin soil, many New England farmers absolutely abandoned their comparatively unfruitful farms and moved West. These abandoned farms, especially in Connecticut, have been taken up by Russian Jews, who, principally as dairy farmers, have added a new and useful element to the agricultural community.

**Russian Jews as Farmers.**

**Maryland:** It seems not unlikely that Maryland was the first colony in which Jews settled, though they were probably stragglers; and it was long before any communal life was established.

Scattered Jews seem to have arrived shortly after the establishment of the provincial government in 1634. At least as early as 1657 Dr. Jacob Lumbrozo was settled there, and in 1658 he was tried and remanded for blasphemy, his release being due to the general amnesty in honor of the accession of Richard Cromwell (declared March 3, 1658). Letters of denization were issued to him Sept. 10, 1663. He had a plantation and also practised medicine. He is described as from Lisbon; but he had a sister in Holland.

The history of the Jews in Maryland is of especial interest; since it was in this colony and state that the civil and political rights of Jews were most restricted, and it was here, of all America, that the most systematic efforts were put forth for obtaining the fullest recognition under the law. Maryland was one of the first colonies to adopt religious toleration as the basis of the state; but it was toleration and not liberty, since there was a proviso that any person who denied the Trinity was to be punished with death. Even after the Revolution, no one might hold any office of profit or trust under the state without signing a declaration that he believed in the Christian religion.

Efforts were made in 1801 and 1804 to obtain a revocation of this proviso; but on both occasions more than two-thirds of the legislature voted against its repeal. These efforts were renewed in 1819, and finally succeeded, so that in 1824 two Jewish citizens were elected members of the Council of Baltimore, being the first Jews to hold office in the state of Maryland. The success of these efforts was largely due to the persistent labors of a single family—the Cohens—who still maintain an honored position in the community.

**Jews Hold Public Positions.**

At the outbreak of the Civil War, Maryland, although remaining in the Union, numbered among her citizens a large body of sympathizers with the Confederate cause. The conflict of opinion was especially severe among the Jews, due to the pronounced antislavery attitude assumed by Rabbi David Einhorn, who was actually threatened with violence and was obliged to leave the city.

**Pennsylvania:** Jews from New Amsterdam traded along South river, subsequently named the Delaware, as early as 1655, and began to arrive as settlers in the colony of Pennsylvania not much more than ten years after its establishment. Unlike New York and Newport, a very considerable proportion of the early Pennsylvania colonists were not Portuguese, but German Jews; and they settled not in Philadelphia, but in towns in the interior of the state. The earliest settlements seem to have been in Schaefersville and Lancaster. Joseph Simon, who in the latter place was the pioneer, about 1740 embarked in the Indian trade and in real-estate transactions on a large scale. In 1747 the deed for a Jewish cemetery in Lancaster was made out in his name and in that of Isaac Nunes Ricus as trustees. Myer Hart was one of the founders of Easton in 1750. He was engaged in trade, and was there naturalized on Oct. 3, 1764. Aaron Levy settled in Northumberland county, Pa., about 1760, and was a large landowner. In 1786 he projected the town of AARONSBURG in that county.

**Schaefersville, Lancaster, and Easton.**

The Jewish community of Philadelphia was for a time the leading one in the United States, and was inferior in numbers only to that of New York. The first Jewish settler in Philadelphia of whom there is record was Jonas Aaron (1703), and the second was Arnold Bamberger (1726). As early as 1747 a number of persons who had joined together for the purpose of worship met for services in a small house in Sterling alley—afterward in Cherry alley—between Third and Fourth streets. They were mostly German and Polish Jews; and their differences as to the liturgy to be followed prevented at the time the formation of any regular congregation. When the British troops occupied New York during the Revolutionary War, the minister, Gershom Mendes Seixas, with a considerable portion of the New York congregation, came to Philadelphia, and, finding no regular services, they, with the help of the resident Jews, established one in accordance with the Portuguese rite. Seixas was the first minister. After him no man of importance held the position until Isaac Leeser, 1829. He was the leading

**Philadelphia.**

Jewish minister of his time; and not more than two or three others have left such an impress upon American-Jewish affairs as he. Minister, teacher, organizer, translator of the Bible, editor, and publisher, he was in every way indefatigable. Other prominent persons were the Phillips family, chief among them being Zalegman Phillips, Henry M. Phillips, the latter one of the leading lawyers of Philadelphia and a member of the Thirty-fifth Congress. There followed Leeser, as minister of the Mickve Israel Congregation, Sabato Morais, a native of Leghorn, Italy, who from 1851 until his death in 1897 was a leading figure in American-Jewish affairs. He first suggested the Jewish Theological Seminary in New York.

**Notable Philadelphia Jews.**

The first German congregation was the Rodeph Shalom, which received a charter on Aug. 12, 1802, but which no doubt had meetings at an earlier date. The most prominent of its rabbis was Marcus Jastrow; the best-known cantor, Jacob Frankel. The latter acted during the Civil War as chaplain of hospitals under the United States government. The first leading Reform minister installed in Philadelphia was rabbi Samuel Hirsch. Many other congregations have since been formed, more especially since 1882, when the Russian immigration brought large numbers to the city.

Philadelphia has always been prominent in educational matters. The first Jewish Sunday-school was organized there in 1838; the Hebrew Education Society, in 1848; and the Maimonides College, in 1867. The largest fund in the United States for higher Jewish education is that provided by a deed of gift from Hyman Gratz to the Mickve Israel Congregation in trust, from which Gratz College is supported. One of the most comprehensive of works relating to Jews of any single community in the United States is "The Jews of Philadelphia," by Henry Samuel Morais, published in Philadelphia in 1894. Philadelphia Jews have been prominent in many professions, in the fine arts, and in all the avenues of manufacture and commerce. Up to 1894 as many as 116 had been admitted to the bar; and the number has since been greatly increased. Three Jews served in Congress as representatives of the state.

**Maimonides and Gratz Colleges.**

Jews gradually made their way to the western part of the state, settling in large numbers in Pittsburg, which, after Philadelphia, is the next largest community in Pennsylvania. That of Wilkesbarre is notable for its numbers and for the high character of its members. Since the Russian immigration Jews have made their way to every part of the state; and there is scarcely a town of any size which is now without its community or congregation.

**Georgia:** In none of the colonies which afterward formed the United States did the Jews arrive in numbers so early after the establishment of the colony as in Georgia. On July 7, 1733, Oglethorpe, its founder and governor, had assembled the colonists, who had arrived one month previously, on the site of the present city of Savannah for the purpose of allotting to each settler his proportion of land. While the colonists were partaking of a public dinner, given at the close of the day's proceedings, there came up the Savannah river, from London, a vessel containing 40 Jewish emigrants. Their arrival was not expected; but on the whole they were kindly received. One of their number, Dr. Nunis, was especially valuable for his attention to the sick. The trustees in London were opposed to the settlement of the Jews; but Oglethorpe included the names of a half-dozen of them as grantors in a conveyance, executed Dec. 21, 1733, of town lots, gardens, and farms. These original settlers, all of whose names have been recorded, were the progenitors of families still in existence in various parts of the United States. The first male white child born in the state of Georgia was a Jew, Isaac Minis. Abraham de Lyon had prior to 1737 introduced the culture of grapes, he having been a winegrower in Portugal. By 1742 the number of Jews in Savannah was so diminished that the services in the synagogue had to be discontinued, three only of the original families remaining. A quarter of a century later several returned from Charleston.

**Savannah.**

In 1774 another congregation was started, which was gradually augmented until the outbreak of the American Revolution. Immediately after the close of the war many Jews returned to Savannah; and on July 7, 1786, they hired a dwelling-house for a place of worship. On Nov. 30, 1790, a charter for a congregation, under the name of "Mickve Israel of Savannah," was granted. The religious exercises of the congregation were conducted gratuitously by Dr. de la Motta; and in 1820, on the occasion of the consecration of the synagogue, he delivered an address which is still a document of the very greatest value to American-Jewish history. The synagogue was destroyed by fire in 1829, and was replaced by a substantial structure of brick.

Augusta was the next town in the state settled by Jews. The first arrival—about 1825—was one Florence accompanied by his wife. Other families followed in 1826 from Charleston. The first congregation, B'ne Israel, was organized in 1846. Atlanta, Columbus, and Macon have considerable communities; and a number of congregations are scattered throughout the state; but the community in Savannah is still the most important. At Atlanta there is a Home for Orphans, founded and managed by the Independent Order B'ne B'rith.

**Augusta, Macon, etc.**

**South Carolina:** As early as 1742 Jews left Savannah and settled in Charleston. A congregation was formed in 1750, and its members worshiped for seven years in a small wooden house in Union street, near Queen street. They purchased a burial-ground in 1757, and in 1781 a large building in Union street which was altered and prepared for a synagogue. In 1791, when the congregation was incorporated, it consisted of 51 families, numbering in all about 400 persons. Two years later these had increased so much that a new synagogue was erected at a cost of $20,000, which was completed in 1794. The community was augmented after the Revolution by a large number of Jews from New York, who settled in Charleston, and remained there till the commencement of the Civil War. Jews are now settled in small numbers throughout the state. The first Reform movement in any congregation in America was instituted in Charleston in 1825.

**Charleston.**

**North Carolina:** In 1808 an attempt was made to expel a member of the General Assembly of North Carolina because of his Jewish faith. In 1826 the number of Jewish settlers in the state was estimated at 400, which was considerably augmented after the emigration of 1848. The largest community at the present time (1901) is that of Wilmington.

**Virginia and West Virginia:** Stray Jewish settlers came to Virginia about 1658, some of whose names and transactions have been handed down. At least one Jewish soldier—possibly two—served

in Virginia regiments under Washington in his expedition across the Alleghany mountains in 1754. It is likely that quite a number of Jews removed from Baltimore and other points in Maryland to Richmond at an early date. The Congregation Beth Shalom was formed in the latter place about the year 1791. The Richmond community has since grown to considerable proportions, as has also that of Norfolk. Congregations now exist in about 20 towns in the state, and in at least 4 towns in West Virginia.

**Louisiana:** Judah Touro came to New Orleans as early as 1801. The first interment in the Jewish cemetery of that city took place on June 28, 1828. The community there grew rapidly from 1848 on; and numbers of congregations and important charitable organizations were established. Similar progress is noticeable throughout the entire state, 19 towns now having Jewish communities.

**Kentucky:** The first person of undoubted Jewish blood to settle in Kentucky was a Mr. Salamon, of Philadelphia, who established himself at Harrodsburg about 1808. In 1816 he was appointed cashier of the bank of the United States at Lexington. A service was established in 1838; and by 1843 there was a synagogue which, under the name of "Adas Israel," obtained a charter from the legislature.

**Louisville.** Louisville now (1901) has six congregations as well as a considerable number of philanthropic and educational institutions. The major portion of the Jews of Kentucky reside in Louisville; but there are communities in at least a half-dozen other towns in the state.

The remaining Southern states, with a single exception, can be but barely mentioned here. Jews settled in the territory which is now Alabama as early as 1724; and the first congregation was formed in Mobile in 1841. Birmingham, Mobile, Montgomery, and many smaller towns have flourishing communities.

**Texas:** Jews played a very considerable part in the settlement and development of Texas. The first Jewish settler was Samuel Israel, who came from the United States in 1821, when Texas was still a portion of Mexico. He received a grant of land in Fort Bend county, and later a bounty-warrant in Polk county for services in the army of Texas in 1836 and 1837. He was followed by Abraham C. Labat, of Charleston, S. C., who arrived in 1831. One of the first to take advantage of the new channel of trade opened to the United States by the results of the battle of San Jacinto in 1836, which made Texas an independent republic, was Jacob de Cordova, of Spanish Town, Jamaica. In 1837 he settled in Galveston and became a citizen of the republic; and he had a large share in settling persons on tracts of land in Texas.

**Early Settlers.** The most important of the early settlers, however, was Henry Castro, pioneer of that portion of Texas to the west of the city of San Antonio. He served in the French army, and emigrated to the United States after the fall of Napoleon in May, 1827, and, having become an American citizen, was appointed consul for Naples at Providence, R. I. On June 15, 1842, Castro entered into a contract with President Houston for settling a colony west of the Medina. This colony he inaugurated Sept. 3, 1844; and it is estimated that between 1843 and 1846 he introduced more than 5,000 emigrants into the state. On the admission of Texas into the Union, a Jew, David S. Kauffman, was elected one of her congressmen; and he served until his death in 1851. Texas, in proportion to her Jewish population, has had an unusually large number of Jewish citizens prominent in public life and in the learned professions. Thirty-two towns now have Jewish communities; the largest being those of Dallas, Galveston, Houston, San Antonio, and Waco.

**Western States.—Indiana:** As regards Hebrews in the Western states, the first definite information is of the arrival in Indianapolis in 1794 of Jews from England; but no congregation appears to have been organized there until 1856. This congregation was, however, preceded by those of Fort Wayne (1848), Lafayette (1849), and Evansville (1853). Twenty-three towns in the state now have Jewish communities.

**Michigan:** A congregation was organized in Detroit, Mich., in 1851. That city now has a considerable Jewish community. In no other place in the state have Jews settled in large numbers. They are, however, distributed in small numbers throughout the whole of Michigan, there being no less than 26 towns with Jewish communities, among which should be especially mentioned Alpena, Bay City, Grand Rapids, and Kalamazoo.

**Ohio:** The earliest Jewish community of importance in the West, and that which still plays a leading part in Jewish affairs in the United States, is the community of the state of Ohio, more especially that of Cincinnati.

The Jewish pioneer of the Ohio valley was Joseph Jonas, who was born in Exeter, England, and arrived in Cincinnati on March 8, 1817. In 1819 he was joined by three others. Many more, all of English birth, followed, until the year 1830, when a wave of German emigration flowed into Cincinnati. As early as 1819, services were held on New-year's Day and on the Day of Atonement. In 1825 a congregation was formed, under the name "Kahal Kadosh B'ne Yisrael." Two others were established in 1841, and a fourth in 1848. Largely through the influence of Isaac M. Wise, but powerfully aided by capable and public-spirited members of the community, Cincinnati has indelibly impressed itself upon Judaism in America. It is the seat of the Union of American-Hebrew Congregations, of the Board of Delegates, and of the Hebrew Union College, which now supplies the pulpits of a large majority of the Reformed congregations of the United States.

**Cincinnati.**

Second in importance is the community of Cleveland, in which town Jews settled as early as 1839. A congregation was founded in 1846, and a second in 1850. Jews are now settled in 20 towns in the state.

**Illinois:** The state of New York contains more than one-third of the Jewish population of the United States; and the states of Pennsylvania and Illinois together comprise one fifth, these two latter being about equal. This is all the more surprising in view of the comparatively recent opening-up of the western territory; though it is quite certain that there were Jewish settlers in the Illinois territory during French rule about 1700.

Chicago received its charter not earlier than the year 1837. The first authentic information of the settlement of Jews there dates back to 1841; and in 1843 a large number arrived. The first Jew to buy land in Cook county was Henry Meyer, who came to Illinois in the spring of 1847. In 1845 the first Jewish organization was established under the name of "The Jewish Burial-Ground Society." The Kehillat Anshe Ma'arab was organized in 1847, being the oldest congregation in the Northwest; a second, B'nai Sholom, was established in 1852. In 1858 the

first steps were taken toward the formation of a Jewish Reform association, which resulted in the establishment of the Sinai Congregation

**Chicago.**

in 1861. Since that time the growth of the Jewish community there has been in every way proportionate to the growth of the city itself, which, though not yet 70 years old, is in point of population the second city in the United States. Fifty congregations are known to exist; and there are no doubt many smaller ones whose names have not yet been ascertained. The Jewish community of Chicago has many notable educational establishments and hospitals, and has furnished distinguished members of the legal profession, architects, and musicians. Among its prominent rabbis Liebmann Adler, B. Felsenthal, and Emil G. Hirsch may be named. Jewish communities are known to exist in 16 cities and towns of the state.

**Central and Southwestern States:** Of these but a bare mention can be made here.

**Missouri:** For a year previous to the admission of Missouri into the Union as a state, the territory was inhabited by Jews, a family by the name of Bloch having settled there in 1816.

The first religious services were held in St. Louis in 1836, and in 1837 a congregation was established. St. Louis and Kansas City now have very considerable Jewish communities, and smaller ones exist in 8 other towns in the state.

**Tennessee:** There are Jewish communities in Memphis, Nashville, Knoxville, and other towns.

**Minnesota:** The first congregation in Minnesota was established at St. Paul in 1856, which now has a considerable community, as has also Minneapolis; Duluth ranking third. Milwaukee has also a large Jewish community, the first congregation having been established in 1852. It has now no less than 5 congregations; and there are congregations in 13 other towns of the state of Wisconsin.

**Iowa:** The oldest congregation in Iowa is that of Keokuk, founded in 1856. The largest congregation is in Des Moines; and Jews now live in 11 towns in the state, though in small numbers and greatly scattered.

**Kansas:** The earliest congregation seems to have been that of Leavensworth, founded in 1860. Eight towns now have Jewish communities.

**Nebraska:** The first Jewish congregation was founded about 1870 in Omaha, which now has a considerable community. There are also congregations at Lincoln and several smaller towns throughout the state.

**California:** Jews went to the Pacific coast in large numbers on the announcement of the discovery of gold in 1849; and as early as 1850 two congregations had been established in San Francisco. The community grew with great rapidity; and it differed somewhat from the other Jewish communities in the United States at that time, in that while the sole additions of population to the eastern part of the United States were from Germany, California received quotas from England, France, and Holland as well. Sacramento, Los Angeles, and many other towns have congregations; but the bulk of the Jews in the state are in San Francisco. There are at least 11 congregations in this city, a hospital, an orphan asylum, and many other organizations. As a result of this movement toward the Far West, settlements have been made in other states.

**Other States and Territories:** Jews were in **Oregon** as early as 1850, and in the city of Portland a congregation was founded in 1858.

At Salt Lake City a congregation was established in 1881; but it is asserted that Jews went there much earlier and furnished a few converts to Mormonism.

**Colorado** has its principal community in Denver, the earliest congregation there having been established in 1874. A National Home for Consumptives was opened in that city in 1899. There are communities in 7 other towns of the state.

The great wave of Russian immigration has also pushed westward. **Montana, Washington,** and **North** and **South Dakota** now have congregations. It may be confidently asserted that, in spite of the apparent congestion on the eastern seaboard, there is no state or territory in the Union which at the present writing (1901) is without a Jewish community. Indeed, this statement may be extended to include the distant territories recently brought under the jurisdiction of the United States; since there are already congregations in Porto Rico, in the Hawaiian Islands, and in the Philippines.

**Canada:** Aaron Hart, born in London, England, 1724, who was in the British army about 1760, seems to have been the first Jewish settler in Canada. In that decade a dozen or more men of means settled in Montreal; and in 1768 they formed a congregation which took the name of "Shearith Israel." In 1807 the question of the political status of the Jew was raised by the election of Ezekiel Hart as a member of the legislature. Refusing to take the oath on the faith of a Christian, he was allowed by the clerk to take it in the Jewish form and with head covered; but, after an exciting debate, his seat was declared vacant and the election null. He was reelected by a heavy majority, but was again prevented from taking his seat; and a bill was brought in to disqualify Jews for seats in the House of

**Political Status of Jews.**

Assembly. The governor-general on May 15, 1809, highly displeased with the legislature, dissolved the House; and it was not until 1831 that all the disqualifications of Jews were removed. It is a noteworthy fact that Canada extended full political rights to Jews more than a quarter of a century before the mother-country.

The first regular minister of the Montreal synagogue was J. R. Cohen, who settled in Montreal about 1778. The most distinguished minister of the congregation was Abraham de Sola, who held office from 1846 to 1882, and was a well-known author and professor of Hebrew in McGill University. A German congregation was established there in 1846, and a Reform congregation in 1882. Since 1890 a large number of Russian Jews have immigrated to Canada, many of whom have engaged in agricultural pursuits. Jews are also settled in Toronto, in Halifax (Nova Scotia), in Victoria, Winnipeg, and in various portions of Manitoba.

**Waves of Immigration:** All the great nations of historic times have been composed of immigrants. Pressure of population, the nomadic or seafaring spirit, the desire for adventure, for conquest, or for commerce, the tyranny of governments or of churches, have all contributed to turn the human race into a vast migratory species, more capable of adaptability as it is to new environment, than any other form of life. In the birth of intense national feeling following upon the establishment of the German empire, the fact has frequently been lost sight of that none of the peoples now inhabiting any great state is indigenous.

The expulsion of the Jews from Spain, and later from Portugal, and the activity of the Inquisition against the secret Jews, called Maranos, in those countries, coupled with the circumstance that these two peoples were the principal explorers and colon-

izers of Central and South America, were the factors in determining the early immigration of Jews to America, which was composed exclusively of Spanish and Portuguese exiles, who settled in all the islands to which ships from these countries went. This immigration began with the first settlement of the American continent, and was almost exclusively confined to Central and South America; although the settlers who arrived at Savannah, Ga., in 1733 went direct from Lisbon, making but the briefest stay in England. As the immigration gradually spread in South America small numbers of settlers made their way from Brazil, Curaçao, or the West India Islands to North America, and thence the first Jewish settlements in what is now the United States were derived.

**Spanish and Portuguese Exiles.**

To Spain and Portugal Holland succeeded as an exploring nation in the early part of the seventeenth century. With the outbreak of the revolt of the Netherlands against Spain in 1567 there developed, by way of protest against the bigotry of the Spaniards, the broadest toleration then known in Europe. By the middle of the century, when Holland had extorted recognition of her independence even from Spain, when she was in league with England and Sweden and was at the height of her power, many Jews of wealth, learning, and influence—largely though not exclusively Spanish exiles—had settled in her dominions; and these were deeply interested in the Dutch West India Company, which determined the attitude of the government toward the settlement of Jews in their new dominions. The Jews in Brazil, moreover, recognizing the favorable attitude of the Holland government toward their coreligionists, powerfully aided the Dutch in their successful attack upon Brazil in 1624. The Dutch dominion lasted until 1654; and during the intervening period many Dutch Jews came to Brazil and other settlements, thus reinforcing the original migration from Spain and Portugal. Owing to the reconquest of Brazil and the subsequent flight of the Jews, these Spanish, Portuguese, and Dutch Jews found their way to the West India Islands and to North America. Jews began to go to New Amsterdam from Holland probably as early as 1652. These, then, constitute the main source whence the Sephardic-Jewish settlers were derived, although stragglers came from France, from England, and even from the Orient, at an early period. It should be stated, however, that not all of the Dutch Jews were of Sephardic stock. Proportionate to the extent of English colonization in the West India Islands surprisingly few Jews went from England to the American colonies or the West India Islands. Some undoubtedly did go to Jamaica and other islands, as well as to the continent, even up to the beginning of the present century; and they were pioneers in several states, but rather as individuals than in any considerable bodies. This is no doubt due to the fact that at the period of the earliest settlement of America there were few if any Jews in England; and later on they were too well satisfied with the conditions there to seek a home elsewhere, although a small number did go to Canada.

**Dutch-Sephardic Jews.**

Jews of the Ashkenazic rite went early to America, but only as stragglers; an occasional one, to Mexico; and a few, from Holland, to New Amsterdam. From 1730 forward Germany was a theater of war and petty persecutions and of the drafting of able-bodied men into the armies, either for local purposes or to be sold as mercenaries to foreign powers. As the result of a desire to escape these hardships there ensued a steady immigration of Germans to New York, to Georgia, and, above all, to Pennsylvania, where Germans were most hospitably received. In 1750 the German settlers in Pennsylvania alone were estimated at 90,000 out of a total population of 270,000; and among this enormous number there was quite a considerable body of Jews. A lesser number had settled in New York within the same period.

**Ashkenazic Jews.**

The first partition of Poland in 1772, and the unsettlement of affairs consequent thereupon, brought the first contingent of Polish Jews (through Germany) to America; and this number gradually grew with the successive disasters to Poland and the incorporation of the territory and people with Russia, Germany, and Austria. The Napoleonic wars, the general misery which followed in Germany, the desire to avoid military conscription, the eager wish to partake of the advantages offered in the new country, all impelled a steady stream of German-Jewish immigration to the United States beginning about 1830, reaching its height between 1848 and 1850, and continuing until 1870, when it ceased to be a considerable factor. This immigration was principally from South Germany, from the Rhine provinces, and more especially from Bavaria. The immigrants were mostly from small towns; rarely from the larger cities or from North Germany, which contained well-organized Jewish communities.

**German-Jewish Immigration.**

The most momentous, and at the same time the most easily recognized wave of immigration was that from Russia, which practically began in 1882. Restrictive measures against the Jews had been for a long time enforced in the empire. The Jews were regarded as a legacy from Poland, and were practically confined to that region; but many had gradually settled in other parts of the empire. In May, 1882, a series of the most proscriptive laws ever passed against Jews in any country was promulgated. These laws practically forbade residence outside of a narrow pale of settlement, restricted higher and secondary education of Jews, mercantile and professional pursuits, and left open no course but emigration en bloc. A small portion of this emigration was directed by Baron de Hirsch to the Argentine Republic, and some to Canada; but the great bulk, by a natural impulse, came to the United States. In the past year (1900) it would appear from available figures that no less than 600,000 Russian-Galician Jews migrated to the United States; and within the year the proscriptive laws of Rumania have started a tide whose force none can foresee. These various movements have given America the third largest Jewish population in the world, and will probably in the future remove the center of Jewish activity to the United States.

**Russian Jews.**

**Education:** In the very earliest years of the establishment of the first Jewish congregation in New York city there was attached to the synagogue a school in which ordinary, as well as Hebrew, branches were taught. It was one of the earliest general schools in America. Religious education and instruction in Hebrew were established in connection with most of the early synagogues or were given privately; while for ordinary secular education the Jews resorted to the schools and colleges in existence, although these were largely under the patronage of one or another sect of the Christian church. There was a Jewish matriculate at the University of Pennsylvania, for instance, as early

as 1772. As has already been noted, there was established in Philadelphia as early as 1838 a general Sunday-school quite irrespective of congregational organization; and this was the beginning of a movement, which has spread throughout the country, for the organization of educational work along lines quite independent of congregational activities.

**Early Jewish Matriculates.**

A similar school was organized in Charleston, S. C., in the same year; in the following year, one in Richmond, Va.; in 1845 this movement spread to New York, being taken up first by the Emanuel Society, although the Shearith Israel congregation had started a Hebrew school system as early as 1808. In 1840 MORDECAI M. NOAH, a well-known traveler, politician, and journalist, urged the formation of a Jewish college in the United States; and in 1848 the Hebrew Education Society was founded at Philadelphia—originally a school for general instruction in the ordinary branches up to and through the grade of grammar school, coupled with instruction in Hebrew and in the Jewish religion. In 1864 the Hebrew Free School Association was incorporated in New York; and throughout various states of the Union a movement gradually spread for the organization of free religious schools which would bring into a common school system children from the various congregations in each city. These were largely intended to supersede the private instruction that had theretofore been given. They were, in the main, carried on by volunteer teachers; and their distinguishing feature was that the instruction was usually conducted by native-born persons and in the English language as against the German teaching in the congregational schools.

**Organization of Free Schools.**

The whole tendency of this educational work was toward the unification of the community and the bringing-out of its individual members from the rather narrow congregational life that had prevailed. Within the last decade or so there has been a decided reaction; and religious schools and Sabbath-schools have been highly organized in connection with individual congregations. Particular stress is laid upon them by the congregations; and much of the communal strength is derived from them. While the Hebrew education societies and schools continue in existence, they do not develop or flourish as might be expected; in fact, since 1882 they have largely taken upon themselves an entirely new function. With the sudden arrival in this country of the large number of Russian Jews having no knowledge of the English language, and in many cases without any particular handicraft, there devolved upon the American Jewish community the necessity of providing, first, day and night schools for teaching the new arrivals English; and, second, manual training and technical schools. These have been established in New York, Philadelphia, Chicago, and in other cities, more or less with the aid of the Baron de Hirsch Fund.

**Technical Schools.**

Of higher education there has been nothing general, but only special and theological. In 1855 I. M. Wise projected a theological college in Cincinnati under the name of "Zion College"; but the plan came to naught. In 1867 there was established, largely through the instrumentality of Isaac Leeser, Maimonides College at Philadelphia, which, however, was of scarcely longer duration than its predecessor. It was not until the year 1875 that there was founded, by the Union of American Hebrew Congregations, the Hebrew Union College of Cincinnati, which is devoted to the training of rabbis and teachers. While theoretically without partizan bias, it is practically the representative of the Reform wing in America. In 1886 there was established in New York the Jewish Theological Seminary, also for the training of rabbis and teachers, and representing the Orthodox wing of the community. In 1893 there was founded in Philadelphia, through a trust vested in the Mickve Israel congregation by Hyman Gratz, Gratz College, which is devoted to the preparation of teachers for Jewish schools, practically occupying the place of a normal school.

**Theological Institutions.**

Throughout the United States there have been established in connection with the various congregations, and also independently, societies and Young Men's Hebrew associations which are to a certain extent educational in their character. They usually sustain small libraries and provide lecture-courses on secular and religious topics. In 1893 there was founded the Jewish Chautauqua Society, which has branches all over the country and bears the same relation to the regular schools and colleges as does the University Extension movement, as interpreted in America, to regular colleges for university work. The COUNCIL OF JEWISH WOMEN has engaged to a considerable extent in educational work among its own members. In 1886 there was organized a Sabbath-school Union for the purpose of promoting uniformity and approved methods in Sabbath-school instruction. There are at present (1900) in the United States 415 Jewish educational organizations, 291 of which are religious schools attached to congregations, with 1,127 teachers and an attendance of about 25,000 pupils. There are also 27 Jewish free schools, chiefly in large cities, with about 11,000 pupils and 142 teachers.

Three societies have been organized in the United States to issue Jewish publications—the first, in Philadelphia in 1845; the second, in New York in 1873, and the third, in Philadelphia in 1888. This last is a flourishing organization, and has issued many instructive and important works. Among the educational activities should also be mentioned the American Jewish Historical Society organized in 1892. Associated with many of the schools there are now circulating and reference libraries, as well as several independent ones, the largest of which is the Aguilar Library in New York, founded in 1886. The Maimonides Library of the Independent Order B'ne B'rith in New York was organized in 1851.

**Publication Societies and Libraries.**

It should be said in this connection that this Order and many of the other Orders and lodges had educational features—lectures and otherwise—and did pioneer work in the education of their members.

Of Jewish periodicals and newspapers published at one time or another in the United States, not less than 83 have been in English or German, 16 in Hebrew, and 82 in Yiddish.

**Philanthropy:** Of the philanthropic work of Jews in America practically nothing is known outside of the United States and Canada; and under these heads the subject will be treated in detail. In a general way it may be said that, until a very recent time, philanthropic work took the form of ordinary charity. The poor were clothed, fed, and kept warm, the sick were visited, and the dead were buried. The higher philanthropic work, that of preventing poverty by improvement of conditions and surroundings, is but a recent development. From the earliest arrival of Jews in this country, it was

their ideal that none of their poor should become a charge upon the general community; and in the earlier days charity was dispensed by

**Early Individual Charity.**

by individuals, or by funds collected through the congregations; the former, however, being the prevalent means. A well-to-do family, or even one in but comfortable circumstances, would care for one or more poorer families, supplying them regularly with the necessaries of life. Gradually, as the Hebrew population increased, this method proved to be inadequate, and societies—generally small, and having specific objects—were formed. Some were for the visitation of the sick and the burial of the dead; some, in connection with congregations, for general charitable purposes; and some for the distribution of unleavened bread for the Passover. Still later, as the need grew, associations for the care of orphans, hospitals for the care of the sick, and, later still, homes for the aged were erected. Most of these societies and institutions were small; their work was done with insufficient funds

**Charitable Organizations.**

and by voluntary officers, and without a definite plan. It was seen that this scattering of forces produced waste, and it was feared that it tended to pauperism; so that in all the large cities a gradual amalgamation took place of the various charitable organizations into one society with a trained officer. These societies usually included all the organizations, with the exception of the hospitals and the orphan asylums, in a given city, and had for their purpose the rendering of immediate relief. Later still, in each of a few cities, a central organization was formed, which included the hospitals and orphan asylums, and whose object it was to have a central body to collect funds for all the charitable organizations in the city and to distribute them pro rata. Of recent years it has been realized that this highly organized method of distributing charity has resulted in placing the whole matter on a somewhat mechanical basis, and has not always been productive of such good results as the old and unscientific giving from man to man, which bore with it the evidence of a certain human sympathy. Consequently in all the large cities an endeavor is being made to return to a more personal relation between the rich and the poor; and Sisterhoods or Personal Service societies have been organized to aid in the intelligent and sympathetic distribution of relief.

The most recent development has been the National Conference of Jewish Charities in the United States, founded Dec. 1, 1899, in Cincinnati, and composed of 40 relief organizations. Its object is to promote reforms in administration and

**Philanthropic Homes.**

uniformity of action without interfering with the work of any local society. There are at present 15 homes for orphans, or societies for their care, in the United States; 12 homes for the aged; and 9 hospitals. It is estimated that there are 593 Jewish philanthropic organizations in the United States.

**Religious Development:** Until a very recent date, religious development was not marked by any special feature. The Jews who came to the Spanish and Portuguese settlements were all Maranos who, while attached to the Catholic Church at home, had secretly observed the tenets of their own religion, and had, to a certain extent, mingled the rites of Catholicism with those of their own faith. From the testimony given in Inquisition trials it appears that quite a series of new customs arose from this mixture.

In the Dutch settlements, the Dutch tradition was usually maintained, the rabbis being imported from Amsterdam. From the very beginning the Jews in the United States consisted of both Sephardim and Ashkenazim; but the former were at first in the majority, and organized the four earliest congregations in the country; namely, those of New York, Newport, Savannah, and Philadelphia. As early as 1766 a translation into English of the Prayers—probably the first English-Jewish Prayer-Book ever issued—was published in New York.

In Jamaica and in Canada there has always been more or less direct relation with England; but in the United States the entire religious life of Jews has been especially characterized by the absence of dependence upon any European authority, as well as by the absence of any central authority in America. Congregational autonomy has been the watchword.

The movement for ceremonial reform began in Charleston in 1825. It was strongly supported in Albany, and later in Cincinnati, by

**Reform Movement Begun in Charleston.**

I. M. Wise, from 1850, but did not make much headway until the arrival in the United States of David Einhorn and Samuel Hirsch. Under the influence of these men and of other rabbis, —principally from Germany—the trend toward alterations in the liturgy and ritual set in very strongly; but about 1880 a reaction against the radical tendencies took place, even on the part of some congregations professedly attached to the Reform movement, resulting in the formation of an intermediate or a Conservative group. With the influx of large numbers of Russian Jews, many congregations of the Orthodox type were established. The general attitude of Jews in America is one of very considerable attachment to the principles of their religion coupled with a gradual abandonment of many of the forms and ceremonies, although apostasy and actual defections from the synagogue are rare (see AMERICA, JUDAISM IN).

**Services to the State in Military and in Civil Life:** As has already been pointed out under "Brazil," the Jews rendered great service to the Dutch in their conquest of Brazil in 1624 and afterward in 1646–54 against the Portuguese. They also made a brave resistance against the French fleets which attacked Surinam in 1689 and 1712 respectively, and played a considerable part in the suppression of negro revolts in the same country between 1690 and 1772. They had a separate company of which David Nassy was captain, and, later, Isaac Carvalho (1743).

The first Jewish settlers in Canada were soldiers who came over in Braddock's army, and there is

**Earliest Jewish Settlers Were Soldiers.**

record of their being engaged later on in encounters with the Indians. There were one or two Jews in Washington's expedition across the Alleghanies in 1754. When the first agitation began which ended in the Revolutionary War, the Jews, like their fellow citizens, were divided. Some remained loyal to the British crown; but the great majority adhered to the Patriot cause. There were 9 Jewish signers to the "non-importation" resolutions of 1763; and when the war actually broke out, they not only risked their lives, but some, like Haym Solomon, helped with their money to equip and maintain the armies of the Revolution.

So far, the names of 45 Jews who served as officers and privates in the continental armies have been put on record; and this can hardly be the total number, as a considerable proportion were officers. Possibly the best known of the latter was David S. Franks, who was major, and afterward lieutenant-

colonel, on the staff of General Arnold. In the war of 1812 there were, as far as known, 43 Jews, of whom the most prominent was Brigadier-General Joseph Bloomfield, in charge of Military District No. 4, comprising Pennsylvania, Delaware, and western New Jersey. In the Mexican War there were 57 Jews, the most prominent being David de Leon, who twice received the thanks of Congress for gallantry. In the Civil War there were on both sides 7,038 Jewish soldiers, and in the Spanish-American War over 2,000. Besides, a fair number has been found in the regular army, as well as in the navy (see ARMY, JEWS IN, and UNITED STATES).

**Services in Civil Life.**

In civil service to the state nearly all of the information at hand relates to the United States. There have been 4 Jewish members of the United States Senate and about 20 of the House of Representatives. Many have been in the diplomatic and consular services, among whom may be specially mentioned Mordecai M. Noah, consul at Tunis; B. F. Peixotto, consul at Bucharest; Simon Wolf, consul-general in Egypt; Oscar S. Straus, twice minister to Turkey, and Solomon Hirsch, who held the same post.

Jews have served as mayors of cities, members of the legislature, judges of the courts; and they have held many minor offices of trust and confidence. Simon W. Rosendale was attorney-general of New York; Isador Raynor, attorney-general of Maryland.

The first statue to belong to the United States, and which originated Statuary Hall in the Capitol at Washington, was one in bronze of Thomas Jefferson by David d'Angers, a French sculptor. It was presented to the United States in 1838 by a Jew, Lieutenant, afterward Commodore, Uriah P. Levy, of the United States navy, and was formally accepted by Congress in 1874 on the motion of Senator Sumner.

**Civil and Political Rights:** In the colonies established on American soil more liberty or toleration was usually shown to the Jews than in the mother countries, yet they labored under serious disabilities. In Lima, in Peru, and in Mexico they were pursued by the Inquisition. In the Dutch West India Islands and provinces they were accorded the greatest freedom. In New Amsterdam, while there was some objection to them, and they were at first denied burghers' rights, the latter seem to have been granted them at a very early date—a result due largely, as already stated, to the persistence, both by petitions and before the courts, of Asser Levy. In Surinam, in 1669, Jews were formally granted the right of free exercise of their religion. The British Parliament in 1753 passed an act permitting "persons professing the Jewish religion to be naturalized by Parliament," which was repealed in the following year. Not until 1858 might Jews sit in Parliament; and it was only in 1860 that the words "on the true faith of a Christian" were removed from the ordinary oath.

**Varying Experiences of Early Settlers.**

The English provincial governors and assemblies exhibited a tolerant spirit much earlier. Dr. Lumbrozo was granted letters of denization in Maryland as early as Sept. 10, 1663. In 1670 Sir Thomas Lynch, governor of Jamaica, was instructed to give all possible encouragement to persons of differing religions. In 1672 Rabba Couty of New York appealed to the king in council, and promptly obtained redress for a grievance. In 1674 in Barbados Jews were allowed to take the oath upon the five books of Moses. A law passed in Jamaica in 1683 required applicants for naturalization simply to take the oath of allegiance. In 1727 the General Assembly of New York voted that Jews taking the oath of abjuration might omit the words "upon the true faith of a Christian."

**In the British Colonies.**

This liberality was not confined, however, to provincial assemblies. In 1740 Parliament passed an act for naturalizing, among others, such Jews "as are settled or shall settle in any of His Majesty's colonies in America." Of the 189 Jews who took advantage of this act, 151 were in Jamaica, 24 in New York, 9 in Pennsylvania, 4 in Maryland, and 1 in South Carolina. Following the Declaration of Independence in 1776 most of the states placed all citizens upon an absolute equality; the only notable exception being Maryland, in which state a prolonged struggle took place before full political rights were finally secured (see above, under "Maryland").

The stringent Sunday laws now in force in nearly all the states, forbidding Jews to work on the Christian Sunday, entail considerable hardship among Jews observing the Sabbath; but these laws are in the nature of police regulations, and are not discriminative against Jews as such.

**Science and Art, Literature, and the Learned Professions:** Jews have been members of all the learned professions—principally the legal and medical—and they have contributed to nearly all the sciences and to the fine arts. The fact has already been mentioned that some Jews have been elevated to the bench, and others elected to the post of attorney-general. Many eminent physicians, medical writers, and professors in medical schools are Jews. There has been at least one distinguished Hebrew sculptor, Moses Ezekiel, and there are several others of rank. Among artists and etchers should especially be mentioned the Rosenthals of Philadelphia, father and son; and of illustrators the best known is Louis Loeb. Jews are also found as inventors, *e.g.*, Emil Berliner, inventor of the telephone transmitter; as architects, Dankmar Adler of Chicago, and Arnold W. Brunner of New York, for instance; and as engineers, the most distinguished of whom is Mendes Cohen of Baltimore, one of the pioneer railroad builders of the country, and at one time president of the American Society of Civil Engineers.

**Jews Eminent in All Departments.**

Many Jews hold professorships in colleges: M. Bloomfield and J. H. Hollander at Johns Hopkins; Richard Gottheil and E. R. A. Seligman at Columbia; Morris Loeb at the University of New York; Morris Jastrow at the University of Pennsylvania, Joseph Jastrow at the University of Wisconsin; Charles Gross at Harvard; while a much larger number are assistant professors or instructors.

The most distinguished Jewish writer of poetry in the United States was Emma Lazarus; Michael Heilprin gained eminence as an editor and writer; A. Cahan and Emma Wolf are successful novelists; and Morris Rosenfeld is a gifted Yiddish poet.

**Music and the Stage.**

In music a number of Hebrews have acquired a reputable position. Jews are also prominent as actors and as dramatic authors. Among the latter may be mentioned Aaron J. Phillips, who first appeared in New York at the Park Theater in 1815 and was a very successful comedian; Emanuel Judah, who first appeared in 1823; and Moses S. Phillips, who acted at the Park Theater in 1827. Mordecai M. Noah, best known as journalist,

politician, and diplomat, was also a dramatic author of considerable note. Other dramatists and authors were Samuel B. H. Judah (born in New York in 1790) and Jonas B. Phillips; and at the present time David Belasco is a most successful playwright. It would be impossible to enumerate the Jews now on the stage. The introduction of opera into the United States was due largely to the instrumentality of Jews.

**In Commerce and Manufacture:** In commerce Jews were notably important in the eighteenth century. The fact that the earliest settlers were men of means, and were Spanish and Portuguese Jews who had relatives and friends settled throughout the Levant, gave them specially favorable opportunities for trading. Some were ship-owners; one man, Aaron Lopez of Newport, had before the Revolutionary War a fleet of thirty vessels. Jews very early traded between the West India Islands and the North American colonies, as well as with Amsterdam, Venice, etc.

The Jewish immigrants who arrived in America during the nineteenth century were in the main poor people who commenced trading in a small way, usually by peddling, which, before the existence of railroads, was a favorite method of carrying merchandise into the country districts. By industry and frugality they laid the foundations of a considerable number of moderate fortunes. The Jews in New York became an integral part of that great trading community.

In the early colonial period, more especially in Pennsylvania and in New York, many of the Jews traded with the Indians.

The organization under which the Stock Exchange of New York was formed, originated in an agreement in 1792 to buy or sell only on a definite commission; and to this document were attached the signatures of four Jews. Since then Jews have been very active in the Stock Exchange and in banking circles, both in New York and elsewhere. They have also taken a leading part in controlling the cotton trade. Jews are likewise very prominent in the manufacture of cloaks and shirts in the clothing trade, and more recently in cigars and jewelry.

**Jews Active in Financial Circles.**

In 1888 Markens estimated that the wholesale trade in the hands of Jews in the city of New York amounted to $248,000,000, and the holdings of real estate to $150,000,000.

**Agriculture:** Jews were the first to introduce the culture of the sugar-cane on the western continent and of the vine in Georgia. Otherwise their agricultural activity was extremely limited until the arrival of Russian Jews, from 1881 forward, and the powerful impulse given through them to agriculture by emigration societies, by the Baron de Hirsch Fund, and by their own great desire to revert to the cultivation of the soil (see AGRICULTURAL COLONIES IN THE UNITED STATES).

**Social:** The social organization of the Jews resident in America has differed little from that in other countries. In the early colonial period the wealthier Hebrews seem to have taken part with their Christian fellow citizens in the organization of dances and other social functions, and clubs; and it is a matter of record that the wealthier Jewish families lived with comparative good taste and possessed fine houses, objects of art, etc. Nevertheless, in the main, and without any compulsion, Jews preferred to live in close proximity to each other.

At the time when little toleration was shown in other countries, there were in America many interchanges of mutual good-will between Christians and Jews. Rabbi Haym Isaac Karigel was apparently a close friend of Ezra Stiles, president of Yale College. Gershom Mendes Seixas, minister of the Shearith Israel congregation, New York, was a trustee of Columbia College (1784–1815) although this organization was under the Episcopal Church; and the Episcopal bishop of New York occasionally attended service in the synagogue. After 1848 there arrived a large number of Jews who could not speak the English language, and to them a certain odium attached on this account; but this seems to have gradually worn off. The general American public exhibited great sympathy with the Jews in 1840 at the time of the Damascus murders, and again in 1882 on the occasion of the persecutions in Russia; and Hermann Ahlwardt, on his visit to America in 1895, found the soil an unfavorable one for his anti-Semitic propaganda.

**Jews and Christians Cooperate.**

The only indication of any prejudice against the Jews—shown mainly in the Eastern states—has been the exclusion of Jewish children from certain private schools and of Jews generally from some hotels.

Very early the Jews in America began to form social organizations. A club was started in Newport as early as 1769; and social clubs—some comprising many members and possessed of magnificent properties—have been established in many sections of the country. This development of Hebrew social clubs has been larger in the United States than anywhere else. American Jews have also been especially given to the forming of secret "Orders," which, while they had primarily an educational and charitable purpose, had much social influence, and tended powerfully toward the continued association of Jews with each other when the hold of the synagogue upon them relaxed. These were supplemented later by the formation of Young Men's Hebrew Associations, which, like the Orders, partook to some extent of the nature of social organizations.

**Hebrew Clubs.**

**Statistics:** In 1818 Mordecai M. Noah estimated the Jewish population of the United States at 3,000, and in 1826 Isaac C. Harby set it at 6,000. In 1840 the "American Almanac" gave the number as 15,000; and in 1848 M. A. Berk estimated it at 50,000. The first systematic attempt to obtain statistical information was undertaken by the Board of Delegates of American Israelites, through a committee, of which William B. Hackenburg, Simon Wolf, and others were members. They estimated the Jewish population in 1880 at 230,257. In 1888 Isaac Markens estimated it at 400,000.

In the reports on the statistics of churches in the United States at the eleventh census (1890), the Jewish statistics were collected by Philip Cowen. His investigations showed that there were 533 congregations with 130,496 communicants. Of these congregations, 301 worshiped in edifices with an approximate seating capacity of 139,284. Others occupied 232 halls and rooms, having an aggregate seating capacity of 28,477. The total value of the synagogue property was estimated at $9,754,257.

In 1897 David Sulzberger estimated the total population at 937,800; and in 1900 it was estimated at 1,058,135.

In the latter year it was estimated that there were upward of 791 congregations in the United States, 415 educational organizations, and 593 philanthropic organizations.

The total Jewish immigration to the United States through the ports of New York, Philadelphia, and

Baltimore, from 1881 to July 1, 1900, was 593,896. This does not take into account the emigration from Canada or to ports other than those mentioned.

Following are tables giving the estimated distribution of (1) Jews of the United States (including the Hawaiian Islands and Porto Rico), and (2) Jews of Canada, British Columbia, and South America:

Distribution of Jews of the United States.

| | | | |
|---|---|---|---|
| Alabama | 8,000 | Montana | 2,500 |
| Arizona | 2,000 | Nebraska | 3,000 |
| Arkansas | 4,000 | Nevada | 2,500 |
| California | 25,000 | New Hampshire | 1,000 |
| Colorado | 8,000 | New Jersey | 25,000 |
| Connecticut | 8,000 | New Mexico | 1,500 |
| North and South Dakota | 3,500 | New York | 400,000 |
| Delaware | 1,080 | North Carolina | 12,000 |
| District of Columbia | 3,500 | Ohio | 50,000 |
| Florida | 3,000 | Oregon | 5,500 |
| Georgia | 6,135 | Pennsylvania | 95,000 |
| Hawaiian Islands | 20 | Porto Rico | 100 |
| Idaho | 2,000 | Rhode Island | 3,500 |
| Illinois | 95,000 | South Carolina | 8,000 |
| Indiana | 25,000 | Tennessee | 10,000 |
| Iowa | 6,000 | Texas | 15,000 |
| Kansas | 3,000 | Utah | 5,000 |
| Kentucky | 12,000 | Vermont | 1,000 |
| Louisiana | 12,000 | Virginia | 15,000 |
| Maine | 5,000 | Washington | 2,800 |
| Maryland | 35,000 | West Virginia | 1,500 |
| Massachusetts | 60,000 | Wisconsin | 15,000 |
| Michigan | 9,000 | Wyoming | 1,000 |
| Minnesota | 6,000 | | |
| Mississippi | 5,000 | Total | 1,058,135 |
| Missouri | 35,000 | | |

Distribution of Jews of Canada, British Columbia, etc.

| | |
|---|---|
| Canada and British Columbia | 6,414 |
| Barbados | 21 |
| Jamaica | 200 |
| Argentine Republic | 6,755 |
| Costa Rica | 35 |
| Curaçao | 831 |
| Surinam | 1,250 |
| Peru | 498 |
| Venezuela | 411 |
| Total | 16,415 |

Jewish Immigration into the United States, 1881–1900.

| Years. | New York. | Philadelphia. | Baltimore. | Totals. |
|---|---|---|---|---|
| 1881–84 | ..... | ..... | ..... | 14,310 |
| 1885 | 18,535 | 1,056 | ..... | 19,611 |
| 1886 | 27,348 | 2,310 | ..... | 29,658 |
| 1887 | 25,788 | 1,680 | ..... | 27,468 |
| 1888 | 29,602 | 1,761 | ..... | 31,363 |
| 1889 | 22,674 | 1,288 | ..... | 23,962 |
| 1890 | 32,321 | 1,982 | ..... | 34,303 |
| 1891 | 62,574 | 4,984 | 1,581 | 69,139 |
| 1892 | 52,134 | 3,039 | 5,152 | 60,325 |
| 1893 | 25,678 | 5,324 | 1,941 | 32,943 |
| 1894 | 16,381 | 3,825 | 1,902 | 22,108 |
| 1895 | 27,005 | 2,791 | 2,221 | 32,077 |
| 1896 | 23,802 | 2,499 | 1,817 | 28,118 |
| 1897 | 17,278 | 1,752 | 1,654 | 20,684 |
| 1898 | 22,921 | 2,079 | 2,409 | 27,409 |
| 1899 | 12,909 | ..... | 1,463 | 14,372 |
| 1900 (to July) | 43,507 | ..... | 2,439 | 45,946 |
| | 460,517 | 36,390 | 22,579 | 593,796 |

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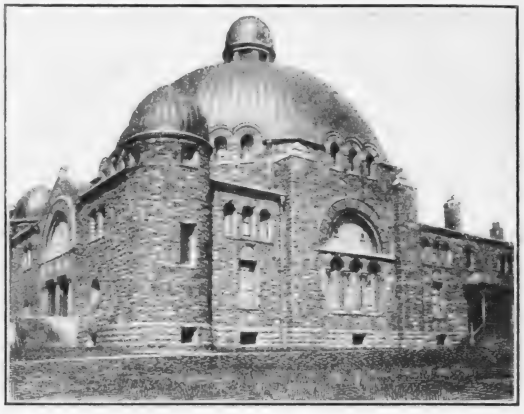
A.

——**Jewish Architecture:** The first Jewish settlers arrived in New York—which was originally called New Amsterdam—in 1654, and some appeared in Newport, R. I., in 1677; consequently,



Temple Beth Zion, Buffalo, N. Y.—*Byzantine.*

(From a photograph.)

it was in those places that the first synagogues in America were built. The oldest Jewish landmark in New York city is the cemetery at the junction of the Bowery and Oliver street, which was purchased in 1681 for a burial-place. Though of antiquarian interest, it contains no tombstones of importance from the point of view of design. The cemetery in Newport, of about the same date, was more pretentious; and at this day (1901), with its carved Egyptian entrance and high iron railings, erected by Judah Touro, it is one of the sights of Newport. Although the Jews had a place of public worship in New York as early as 1681, the first regular synagogue—that in Mill street—was not built till 1729. Like all early synagogues in America, it had no claims to architectural beauty, but was a simple, modest structure. It was subsequently taken down and more substantially rebuilt.

The first synagogue of note in America was erected at Newport in 1762. It is still intact; and no alterations have been made except for the introduction of gas-lighting. The building, which is an excellent example of the colonial style of the period, is constructed of brick, and has a carved-stone cornice and porch. The plan is rectangular, with windows on all four sides and a projecting north wing, containing a vestibule and the only entrance to the women's gallery. The porch is on the west side and the Ark on the eastern wall. The latter is neatly paneled, and its cornice is surmounted by the two tables of the Law. It is raised above the main floor; it has high railings all along it, with a space at the left for the pulpit. The reading-desk is in the center of the building; and there are no stationary seats. Twelve Ionic columns support the gallery, which extends on three sides of the building and is faced by a balustrade high enough to shield the occupants from view. The ceiling is flat, with a deep cove

above a modillion cornice. This little building was designed by Peter Harrison, an architect whose work in Boston and Newport is well known; it is treated in his customary style, and is a typical American synagogue of the earlier times. The columns, cornices, pilasters, balustrades, all of which are painted white with some of the carving sparingly gilded, are good examples of the best work of the day; while the plan of the interior is exactly adapted to the requirements of an Orthodox Jewish synagogue. There was even an oven connected with the building for the baking of unleavened bread.

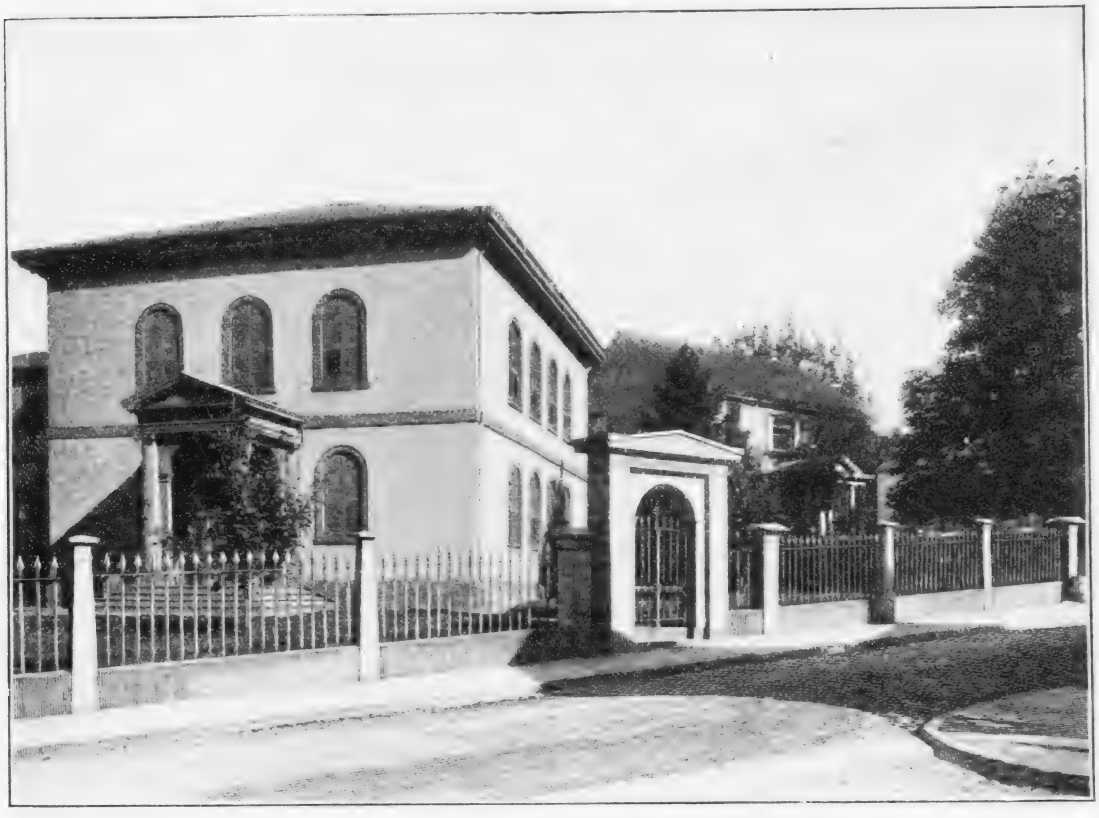
**The Newport Synagogue.**

In 1805 there were but five synagogues worthy of the name in the United States, but a little later they began to multiply in New York, Philadelphia, Charleston, Savannah, and other large cities. The rabbinic traditions regulating the position and number of windows and doors, the level of the main floor, the site, and other similar points appear to have been entirely neglected. It was generally understood that the Ark was to be at the eastern end of the building, the reading-desk in the middle, and the seats in rows under the women's galleries extending east and west. This was the usual arrangement, varied only in details or when existing conditions compelled some deviation from established custom. As the various congregations grew wealthier and could afford handsomer buildings, more attention was paid to their design; and attempts were made to secure individuality and expression which should be typically Jewish. Various styles of architecture were experimented with, but general preference seems to have been for the Moorish. This was due, no doubt, partly to the fact that some of the newer synagogues in Europe had been designed in this style, and partly to a vague impression that the style itself was Oriental and consequently appropriate.

There were many exceptions to the prevailing taste, and some of them most successful. A synagogue was built in Charleston, S. C., in the Greek style. It possessed some dignity, and was a fair copy of a Doric temple. The interior was treated in the Ionic order; the Ark, placed in the east, was of mahogany handsomely carved; and the details generally were well executed.

The congregation Shearith Israel, New York, the owners of the original building in Mill street referred to above, built in 1860 a synagogue on strictly classic lines on West Nineteenth street. The façade was ornamented by two orders, Ionic below and Corinthian above; and the edifice was crowned by an octagonal dome. The building, now demolished, was of unusual interest. The main entrance was on its south side. The entire ground floor was therefore devoted to vestibules and staircases, in order that the entrance to the synagogue proper should be at its western end, and the Ark placed at the east. The general effect of the interior was very imposing, the domed ceiling being of great height, and the Ark well proportioned. Corinthian columns supported the galleries; and pilasters, cornices, and balustrades were used. The windows were arched.

**Later Synagogues.**



JESHUAT ISRAEL SYNAGOGUE AT NEWPORT, R. I.—*Colonial.*

(From a photograph.)

with keystones; and classic forms were consistently employed.

Several synagogues were built in New York by the late Henry Fernbach, the first Jewish architect who practised in America. Like most of his work, they were all dignified, handsome buildings, well adapted to the requirements of the several congregations. They evidenced a marked tendency toward the Moorish style, which, even when departed from in the main design, was insisted upon in details. The most ambitious and noted example is the Temple Emanu-El, which Fernbach built in collaboration with Leopold Eidlitz. While exhibiting strong Gothic tendencies in its main lines and in its interior disposition, it is strictly Moorish in its details, which

Temple Emanu-El, New York.—*Moorish.*
(From a photograph.)

are well studied and of great beauty. It is undeniably one of the most splendid modern synagogues. Its exterior has graceful minarets and well-executed carving and tracery, in the manner of the Alhambra; and in the interior there are massive stone piers, with intermediate granite columns dividing the nave from the aisles. From the piers spring large horseshoe arches which interrupt the clerestory above the smaller arches, thus producing to some extent the effect of a transept, in the ends of which are circular stained glass windows. The Ark, in the east, is elaborately arcaded and paneled, and is set in an arched recess crowned by a smaller arcade. The colors are rich: blue, red, yellow, and gold are lavishly used; but they are so well blended that the general effect is harmonious. The galleries, which are of wood, extend behind the piers and columns, and seem to be of secondary importance. The platform in front of the Ark contains the reading-desk and pulpit; and the seats, which face the Ark, fill the nave. This disposition has become very general in modern

Shearith Israel Synagogue, New York.—*Classic.*
(From a photograph.)

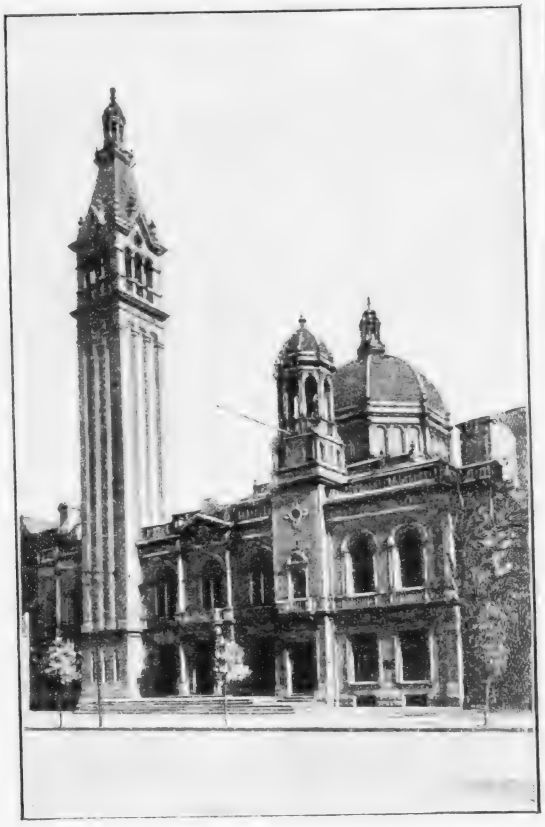
American synagogues; and the advantages of combining reading-desk and pulpit—thus concentrating the attention of the congregation as well as securing additional seating capacity—have made the arrangement a favorite one. A further development of this idea was adopted in

**Synagogues in New York City.**

Sinai Temple, Chicago.—*Romanesque.*
(From a photograph.)

the Temple Beth-El, corner of Fifth avenue and Seventy-sixth street, New York, designed by Arnold

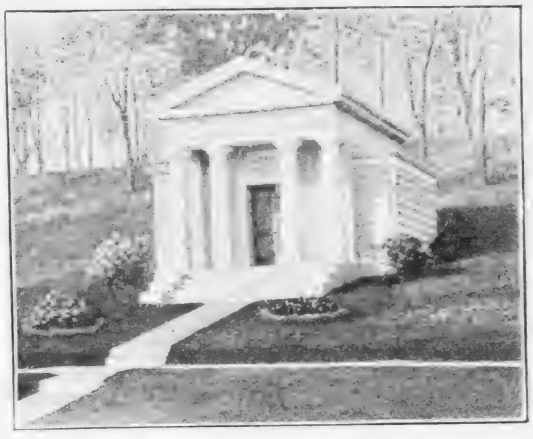
W. Brunner and Thomas Tryon, who built several of the newer synagogues. The benches are curved and so arranged that every seat directly faces the Ark, which is on a platform in a semicircular apse or recess. The reading-desk is in front of the Ark; and the pulpit is directly in front of the reading-desk. The surface behind the Ark is covered with mosaic; and above the Ark are eight marble columns supporting a half-dome and screening the organ and the choir. The ceiling of the building is vaulted, and is supported by arches springing from four columns. There are galleries on three sides, and double galleries at the west end. The building is designed in the Romanesque style, with round arches and elaborate detail



Temple Keneseth Israel, Philadelphia.—*Renaissance.*
(From a photograph.)

work, executed in marble and mosaic. The exterior is of limestone; and its main feature is a dome covered with gilded tracery.

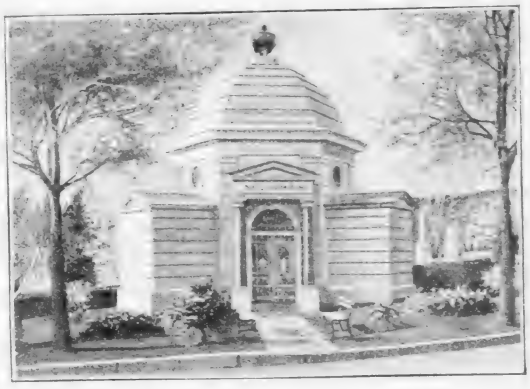
The desire for an unobstructed view of the pulpit and the Ark, that suggested the use of only four columns in the Temple Beth-El, has resulted in the planning of buildings wholly without columns, the roof being supported entirely by the walls. Other practical reasons in synagogue architecture have suggested the use and arrangement of chairs as in theaters; and light, perfect acoustics, ventilation, and comfort have been so assiduously sought after, that in the desire to secure a perfect auditorium in these respects the artistic element has frequently been forgotten, and the devotional ensemble, so important in a place of worship, has been entirely sacrificed. In some cases, as in the Keneseth Israel synagogue at Philadelphia, not only does the body of the building lack the expression of the old synagogue, but even the Ark itself has been modernized. The Temple at



Stern Mausoleum, Cypress Hills, N. Y.
(From a photograph.)

Cleveland, Ohio, is open to the same criticism: and there is danger that this fault in synagogue-building may become more pronounced as new examples multiply. This serious and unnecessary architectural defect is greatly to be deplored, especially in the two synagogues referred to, which are in other respects beautiful structures.

The present building of the congregation Shearith Israel in New York city, erected in 1897, is an instance of an important modern synagogue in which the orthodox arrangement of seats, pulpit, etc., has been retained. The plan is practically that of the original building in Mill street, so far as the position of the Ark, reading-desk, galleries, and seats are concerned; but the materials employed are costly. The exterior is entirely of stone; and in the interior marble and bronze are lavishly used. Classic traditions have been respected throughout in the design,



Seligman Mausoleum, Cypress Hills, N. Y.
(From a photograph.)

and in the interior as well as on the façades the Corinthian order has been adopted.

The synagogue in the thriving colony at Woodbine, N. J., is of interest, as having been built by members of the colony, who did their own work, even to the extent of making their own bricks. It

is the simplest possible structure both in design and construction, with no sins of bad taste; and it is an indication of earnest, well-directed endeavor to provide a fitting place of worship while the struggle for existence is still severe.

There has been much divergence of taste in the building of synagogues; but a vague Oriental tendency can generally be noticed in all of them. The preference for the Moorish style, at one time so much in favor, seems to have passed away, experience having shown it to be eminently unsuitable and un-Jewish. In America, as in other countries, if places for Jewish worship are built not entirely in the prevailing style of church architecture, they are at least strongly influenced by it. Churches in America have been built in Colonial, Gothic, Romanesque, classic, and the various forms of the Renaissance; and there are now many synagogues in all of these styles, except the Gothic. Like the synagogue at Cleveland and the Temple Beth-El at New York, the Sinai Temple at Chicago is Romanesque. It was built by the late Dankmar Adler, a Jewish architect of much ability, who, with Louis H. Sullivan, designed many noteworthy buildings. The synagogue Keneseth Israel at Philadelphia is a good example of Renaissance architecture, with a dome and a tower suggesting an Italian campanile. The synagogue at New Haven is Spanish; and many synagogues throughout the United States have been designed in other variations of Renaissance.

Domes are often used; and probably the most interesting example is the Temple Beth-Zion at Buffalo, which is an excellent Byzantine building entirely covered with a low copper dome. In Philadelphia, New York, Brooklyn, and Cleveland other examples of this treatment are to be seen. The general disposition of mass in the Temple Emanu-El, New York, which has two towers covered with minarets, is paralleled in the Temple Sinai, New Orleans, the Temple Emanu-El, San Francisco, the Temple, Cincinnati, and many others. This is a favorite arrangement, and is the natural outcome of the convenient plan of a tower on either side of the main entrance, containing staircases leading to the galleries.

In nearly every case provision is made in the synagogue or in an adjoining building for a religious school. Generally the school is in the lower story, and often occupies as much floor-space as the synagogue proper and contains a large assembly-room and numerous class-rooms. The school-rooms are generally well appointed; and much care is taken in their maintenance and equipment.

On the whole, synagogue architecture is rapidly reaching a high plane of excellence; and buildings of much beauty devoted to Jewish worship now abound, taking place among the monumental structures of America. Many of the interiors are impressive, and, while general simplicity of arrangement usually exists, the Ark and its surrounding walls afford opportunities for design that are not often neglected. In many cases the Ark is constructed of carved wood or rich marbles; and Mexican onyx, gold, and mosaics have been used with good effect.

Tombs and mausoleums are assuming architectural importance; and the latter, many of which are noteworthy for good design and great dignity, help to distinguish the cemeteries, in which much pride is taken. Buildings for various Jewish charities are

TOURO CEMETERY, NEWPORT, R. I.
(From a photograph.)

numerous and often of much interest. Orphan asylums, hospitals, homes for the aged and the infirm, libraries, schools, etc., have sprung up in all the large cities of the United States. While these are frequently models as to plans and arrangements, and are handsome in design, they can not be considered as specimens of distinctly Jewish architecture; for, though erected for Jewish purposes, they are equally adapted for the uses of other denominations, while, unlike synagogues, they give no indication of sectarian purpose. A. W. B.

OLD JEWISH CEMETERY, CHATHAM SQUARE, NEW YORK.
(From a photograph.)

**AMERICA, THE DISCOVERY OF:** Among the various discoveries of the fifteenth century, none is more intimately connected with the Jews and their history than the discovery of the New World. Indirectly and directly, the Jews contributed to the success of Columbus' voyage of exploration: indirectly, by means of several astronomical works prepared by them, such as "De Luminaribus et Diebus Criticis," by Abraham ibn Ezra; and directly by the invention of instruments for astronomical observation.

**A Jew Invents the Sea-Quadrant.**

The instrument for observing the stars called JACOB'S STAFF, a sea-quadrant, was the invention, not of Regiomontanus, as has long been considered, but of Levi ben Gerson, who was the first to describe it, as is proved by Steinschneider and Günther. Abraham Zacuto then applied this instrument in navigation to the determination of latitude without depending upon the sun's meridional height—sometimes unobtainable—using the altitude of the polar star at night to ascertain the ship's position. His Latin perpetual almanac (afterward translated into Spanish), with its astronomical tables, rendered Columbus incalculable service; indeed, on one occasion it saved the lives of his whole company.

A conspicuous part, too, in the discovery of America was taken by the Marano Luis de Santangel, against whose relatives the Inquisition waged a war of extermination, he himself being subjected to much inconvenience because of his Jewish origin. He was the farmer of the royal taxes and head of an important commercial house in Valencia; and, owing to his being a confidant of King Ferdinand, he became chancellor of Aragon. Together with a relative, the royal treasurer, Gabriel Sanchez (whose father was burned in effigy as a Jewish heretic at Saragossa in 1493), and his friend, the royal chamberlain, Juan Cabrero, who was likewise of Jewish stock, Santangel entered very energetically into the far-reaching plans of Columbus. He represented to Queen Isabella the advantages that would accrue to the crown and to Spain from the discovery of a sea-route to the Indies—immeasurable riches, accession of lands, and immortal fame. Under the influence of such glowing representations, she consented to Columbus' undertaking, and, since the state treasury was exhausted, was ready to pawn her jewels to procure the necessary funds to fit out his expedition. At this stage, Santangel sought permission to advance the necessary sum out of his private treasure, and accordingly loaned without interest, to the royal treasury, for the venture, 17,000 ducats (about $20,000, or £4,100; perhaps equal to $160,000 at the present day).

On April 30, 1492, Columbus received both the contract (concluded only thirteen days before, between him and Juan de Coloma on the part of the royal pair) and the royal commission to fit out the fleet for its voyage to India. A month earlier the edict expelling the Jews from Spain had been published in all public places in the dominions of the united kingdoms of Aragon and Castile. On August 2, about 300,000 Jews (some writers consider the number much greater) left the country; and on the next day, Friday, August 3, Columbus sailed with his three ships in quest of the unknown. Among the members of the expedition several were of Hebrew blood. Of these there may be mentioned Luis de Torres, who understood Hebrew, Chaldaic, and some Arabic, and who was to serve the admiral as interpreter; Alfonso de la Calle, who took his name from the Jewish quarter (*calle*), and died in Spain in 1503; Rodrigo Sanchez, of Segovia, who was a relative of the chancellor of the exchequer, Gabriel Sanchez, and joined the expedition in compliance with the special request of the queen; the surgeon, Marco; and the ship's doctor, BERNAL, who had lived formerly in Tortosa, and had been punished

**Jews with Columbus.**

in 1490 by the Inquisition, in Valencia, as an adherent of Judaism.

Luis de Torres was the first European to tread American soil, and the first to discover the use of tobacco. He settled in Cuba, and, having won the confidence and good-will of one of the chiefs, received from him large grants of land and many slaves as presents. From the king and queen he also received an annual pension of 8,645 maravedis (about $36, or £7). He died in Cuba. Luis de Santangel was the first to receive a detailed statement of the voyage and discoveries of Columbus, contained in a letter written by the admiral, February 15, 1493, in the Azores, where he stopped on his way home. From Lisbon, Columbus wrote a similar letter to Gabriel Sanchez, who published it in Barcelona. These letters have often been published in later times, both in Italian and in English.

The expenses of the second expedition, which sailed from Cadiz, Sept. 25, 1493, were covered by the funds procured from the sale of the gold and silver vessels taken from the expelled Jews, or from those who had wandered into Portugal, or from the converted Jews who remained behind, from whom the property was seized under pretext that it formerly belonged to the emigrants. Even Christians suspected of possessing any of the Jewish treasure were not allowed to retain it. All valuables of whatever sort, clothes, and other goods belonging to the exiles, notes of hand which they could not cash, the damask, velvet, and silk draperies of the Torah, were collected and sold to further the voyage. Of the treasure thus collected, Columbus received 10,000 maravedis, promised to the one who should first see land, and 1,000 golden doubloons (about $5,000, or £1,000) as a special present.

**Jewish Treasure Equips Second Expedition.**

By his haughtiness and harsh treatment, Columbus had made many enemies, and had also incurred the ill-will of Bernal, the ship's doctor. The conspiracy fostered by Bernal and Camacho was disastrous to the admiral, who in his desperate condition was compelled to call upon his old patrons, Gabriel Sanchez and Luis de Santangel, to intercede for him with the king and queen. For the services he had rendered to the state, Luis de Santangel obtained many privileges; perhaps the most important of them being a royal decree, issued May 30, 1497, by which he, his children, and his grandchildren were to be protected from any further molestation by the Inquisition.

Emigration to the newly discovered lands, upon which Columbus had set the seal of the Church, was strictly forbidden to those Maranos whom the Inquisition from time to time still persecuted. Nevertheless, Gabriel Sanchez was the first person to obtain a royal grant to export grain and horses to America. Spanish and Portuguese Maranos, well-to-do merchants and learned physicians, emigrated to New Spain in such numbers that the authorities of Castile felt themselves impelled, so soon after the discovery as 1511, to take steps against the Maranos and the children and grandchildren of those Jews who had fallen victims to the Inquisition, and to this end caused similar inquisitorial courts to be erected in the New World. One of the first victims in New Spain was Diego Caballero, a Marano from Barrameda. The edicts of June 30, 1567, and March 15, 1568, were intended to prevent any further emigration of the Jews.

Jewish writers soon began to devote their attention to Columbus and his discoveries. The first to mention them was Abraham Farissol of Avignon, who, according to the "Stories of the Discoveries of Columbus," which appeared in a collection, "The Journeys in the New World," Vicenza, 1567, refers to them in his geographical work, "Iggeret Orhot 'Olam," written in 1524 (Venice, 1587); translated into Latin by Thomas Hyde in 1691. More particular attention was devoted to these discoveries by Joseph Cohen, also of Avignon, who translated into Hebrew, in 1557, the "Historia General de las Indias," by Francisco Lopez de Gomara (2 vols., 1535), and included them in his Hebrew work, "Book of the Chronicles of the Kings of France," etc., Venice, 1552–53, Amsterdam, 1733; translated into English by Bialoblotsky, London, 1834–35.

**Mention in Jewish Writings.**

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M. K.

**AMERICA, JUDAISM IN:** Judaism in America—by its logical and historical development of Judaism in its most recent sphere of activity—promises to react upon and in certain directions modify all existing phases of the faith. It varies essentially from Oriental Judaism, and has surpassed even that of western Europe in its adaptation—more or less happy—of ancient ideas to modern forms. It is in much the inevitable creation of its novel environment in a new world; but it is not lacking in independent initiative along lines of thought that sometimes emanate far back in the common history. In its development three distinct threads of derivation may be discerned which, when woven together by the hands of time and circumstance, constitute the firm texture of its fabric to-day. These are: (1) Oriental Judaism (sometimes called "Orthodox," but more correctly "Ancient," Judaism), transplanted to this country by the earliest settlers, who were of Sephardic, Polish-German, and British origin: (2) Sephardic-Conservative, tracing back to the rationalistic thought of Spain (Sephard) in the early Middle Ages; (3) German-Reformed, derived from the influx of recent German thought brought hither by the living representatives of that school, to whom the rigid domination of Oriental Judaism in Europe had grown repugnant.

The first Jewish settlers in America naturally belonged to the Orthodox or Ancient section of the faith. They were observant Jews, mainly of the Orthodox Sephardic type, who had emigrated from Europe directly to South America and later on to the northern continent. Southey ("History of Brazil," quoted by Daly, "The Settlement of the Jews in North America," ed. Kohler, p. 6) states that the open joy with which the Jews of Bahia celebrated their religious ceremonies attracted unfavorable attention there, offending their Catholic neighbors; in Portugal they had been forced to be Maranos (pseudo-Christians). In 1656 a special burial-lot on the outskirts of the town was presented to the New York Jews, who had arrived in that city in 1654. In 1677 the community at Newport, R. I., where Jews had settled in 1657, consecrated a Jewish cemetery. By 1695 the New York colony had dedicated the first synagogue on the continent of North America, in Beaver street, New York. The chaplain to the English garrison (Rev. John Miller) describes a visit he paid to it in that year (see Daly, p. 27). In 1710 Abraham de Lucena, minister of the New York congregation, petitioned Governor Hunter for

exemption from certain civil and military duties by reason of his sacred office as rabbi and ḥazan (synagogue-reader), stating that the ministerial functions of his predecessors had secured for them the like immunity. Even as late as 1782, violations of the rabbinical laws were matters for inquisition at the hands of the congregational authorities, as, for instance, shaving on Sabbath ("Publ. Am. Jew. Hist. Soc." i. 18). Kalm, the Swedish traveler (quoted at length by Daly, p. 50, note), speaks of the strict observance by New York Jews of the Sabbath and dietary laws, and notes the covered heads at worship, the use of the *ṭallit*, and the seclusion of women-worshipers at the synagogue in New York in 1748.

**Orthodoxy.**

Nor were contemporary settlers of German origin any different then in the matter of Orthodox observance. Such cities as New York, Newport, Savannah (1733), Charleston (1750), and Philadelphia (some time before 1781), were sought by Orthodox Sephardic Jews, as the following names of settlers testify: Abrasias, Andrade, Da Costa, De Lucena, Gomez, Hendricks (Amsterdam), Henriques, Medina, Nunez or Nones, Pacheco, Rodriguez, Seixas, in New York; and Abendana, Cardozo, Da Costa, De Lucena, Gomez, Madeira, Marache, Sasportas, and Seixas, in Philadelphia. But the cities of Pennsylvania—Philadelphia, Lancaster, etc.—as well as Richmond, Va., were the favored dwelling-places for those of German extraction, to judge from such names of early residents as Arnold Bamberger (1726), Gratz, Barnitza, Etting, Frank, possibly also Marks, Josephson, Lyon, Philipps, Simon, all in Philadelphia; and Marx, Rehine, Elkan, Darmstadt, Woolf, Kursheedt, and Bloch, all in Richmond (from 1791). Of Michael Hart (Lancaster, 1776) his daughter writes (Markens, p. 83): "He was strictly observant of Sabbaths and festivals; the dietary laws were adhered to in his home, although he was compelled to be his own *shoḥeṭ* (slaughterer)." The German Jews were probably still in great minority; for divine services were everywhere conducted according to the Orthodox Sephardic ritual in its ancient forms, amplified and elaborated by certain abuses that had encrusted themselves upon it. Anticipating events, it may be here mentioned that the first synagogue founded by Orthodox Germans in Philadelphia, was extant in 1801; in New York, that of B'nai Jeshurun was founded in 1825; followed by Anshe Chesed in 1830 (consolidated in 1874 with Temple Beth-el). In 1840 a Polish congregation, Sha'are Zedek, was established there; in 1841 the Sha'are Hashomayim, which consolidated in 1899 with the Ahawath Chesed. (Concerning the foundation of synagogues in other states, see Markens, *l.c.*, pp. 78–125.) The first English translation of the Sephardic service was published in New York in 1766. See Lady Magnus, "Outlines of Jewish History," p. 347. For Isaac Leeser's edition, see list of publications at the end of this article.

The first notes of dissatisfaction with the existing routine of a lengthy and cumbersome liturgy—and thus the first utterances of Reform—were sounded in the Orthodox Sephardic congregation of Charleston, S. C., and by a Sephardi of the Sephardim. Isaac Harby (of the Morocco family Arbib), born at Charleston in 1788, was a noted publicist and dramatist and the first president of the Reformed Society of Israelites in that city. In his first annual address (Nov. 21, 1825) he expatiates on the principles and aims of the society—which were "to promote true principles of Judaism according to its purity and spirit"—and formulates the demands then recently made in a petition to the congregational authorities for the improvement of the liturgy. These consisted of the addition to the regular service of English versions of the principal parts thereof; "the abolition of rabbinical interpolations [extracts from rabbinical writings] and of useless repetitions; and to read or chant with solemnity." Further, the delivery by the ḥazan of a weekly lecture or discourse upon the section read from the Law was asked for; the same to be "explanatory of its meaning, edifying to the young, gratifying to the old, and instructive to every age and class of society." Other demands were made for the abolition of profane offerings, "and not to insult us with bad Spanish or Portuguese"; these demands having reference to the practise of making money donations in public at certain stages of the worship, which "offerings" were announced aloud in a mongrel Spanish-Portuguese dialect, replete with linguistic and grammatical errors. The society numbered nearly fifty members: but its efforts did not meet with the approval of the congregational authorities; and in 1828 Harby removed to New York, where he died the same year.

**First Reform of Sephardic Origin.**

Those remaining, however, rented a hall and conducted their worship according to their own modernized ideas; and thus the first conservatively Reform congregation in America, with David Nunez Carvalho as honorary reader, was formed by those of Sephardic stock, the lineal descendants of the rationalizing and cultured Sephardim of ancient days.

**First Reform Congregation in America.**

It may always be a moot question how far these innovations—which were then held to strike at the fundamental principles of Judaism—were influenced or suggested by the antecedent Reform movement in Germany, where, ten years earlier, Jacobson had originated a similar introduction of the vernacular into the Hebrew liturgy, and of the vernacular sermon and hymns (at Seesen, Berlin, and Hamburg). The probabilities seem greatly in favor of the supposition that the Charleston movement was independent, if for no other reason than that the aristocratic Sephardim of that community would have felt it derogatory merely to adopt what Ashkenazim (Germans and Poles) had inaugurated: such was the feeling existent in religious as well as social matters between these two great bodies of Jews. Thus inaugurated, this conservative reform, aiming at the esthetic and intelligent development of divine service, although perhaps not immediately successful, showed in the sequence of events that it had struck lasting root; for when, in 1840, a new synagogue was built by the congregation, then under the guidance of Rev. Gustavus Posnanski (of German extraction), who had been minister since 1835, an organ and choir were introduced, together with a prayer-ritual modified after the Hamburg prayer-book. This led to the secession of the Orthodox minority, and to the formation by them of a separate congregation; which schism continued until reconsolidation took place in 1866. The Charleston movement toward a conservative reform, thus inaugurated, gradually lost force, owing probably to the complete lack of theologically equipped leaders. It did not appear again with any prominence for three or four decades, when, under the name of Conservatives, various important congregations—hitherto Orthodox—adopted some of the features of Reform (introduction of the organ, family pews, and an abbreviated liturgy). Among these congregations were Bnai Jeshurun (Henry S. Jacobs, minister) and Shaaray Tefilla (F. de Sola Mendes, minister),

both in New York, the former in 1876, the latter in 1878.

But although the Charleston movement thus subsided for an interval, the opportunity had offered meanwhile for the interweaving on a larger scale of the third strand in the fabric of American Judaism, that of the more radical, more rationalistic, scholarly German Reform. In 1843 fifteen gentlemen in New York, of German extraction, having constituted a "Cultus Verein," organized the Emanu-El Society, "to introduce an improved form of divine service." They were in the main the same who were influential in founding the Order of B'ne B'rith. By 1845 their numbers had increased to 33; holding service in a private dwelling at the corner of Grand and Clinton streets, with Leo Merzbacher (born at Fürth, 1809; died, New York, 1856) as their rabbi and G. M. Cohen as ḥazan. About the same time, or possibly a little before, the Har Sinai Reform congregation was formed in Baltimore, with the adoption of the Hamburg Temple ritual ("Sinai," i. 199); and was incorporated Nov. 1, 1843. But for a considerable period Reform made little headway. The representative leaders of the Orthodox wing, who strenuously opposed all innovations, were, in the order of their arrival in America, Isaac Leeser, conspicuous for his literary activity (born in Westphalia, 1806; merchant and teacher in Richmond, Va., 1824; minister in Philadelphia, 1830; died there 1868); Samuel M. Isaacs (born in Holland, 1804; installed at New York, 1839; died there, 1878); Morris J. Raphall (born at Stockholm, 1797; installed at Birmingham, England, 1841, New York 1849; died, 1868), the latter two both active in New York; Abraham de Sola (born at London, 1825; installed at Montreal, 1847; died there, 1882); and Sabato Morais (born at Leghorn, 1823; installed at Philadelphia, 1851; died there, 1897).

**Foreign-Born Rabbis.**

On the other side, in addition to Dr. Merzbacher, the representatives of the more strenuous and, speaking generally, more scholarly German Reform movement were: Max Lilienthal (born in Bavaria, 1815; installed at New York 1844, at Cincinnati 1855, died there, 1882); Isaac M. Wise (born in Bohemia, 1819; installed at Albany 1846, Cincinnati 1854; died there, 1900); Isidore Kalish (born in Prussia, 1816; installed at Cleveland 1850, at Newark 1870; died there, 1886); James K. Gutheim (born in Prussia, 1817; installed at Cincinnati 1845, at New York 1866, at New Orleans 1868; died there, 1886); David Einhorn (born in Bavaria, 1819; installed at Pesth 1848, at Baltimore 1855, at New York 1866; died there, 1879); Samuel Adler (born at Worms, 1810; installed at Alzey 1844, at New York 1856; died there, 1891); B. Felsenthal (born in Bavaria, 1822; installed at Chicago 1854); and Liebman Adler, of a more conservative cast (born at Weimar, 1812; installed at Detroit 1855, at Chicago 1861; died there, 1892). These leaders avowedly belonged to the radical German Reform school, which, not content with such minor innovations in public worship as the Charleston congregation had inaugurated, demanded an adjustment to modern times and circumstances of the professed principles of Judaism, not of its forms merely.

The movement was of slow growth; for opposition to it was active, and feeling ran high. Before tracing the history of its final development, the successive arrivals in America of many destined to take part in the formative process must be noted. In the sixties came Samuel Hirsch (born in Rhenish-Prussia, 1815, officiated in Birkenfeld 1842, in Budapest 1852, in Philadelphia 1866; died, 1889); Benjamin Szold (born in Hungary, 1830; officiated at Baltimore 1860); and Marcus M. Jastrow (born at Rogasen, 1829; officiated at Warsaw 1857, at Worms 1863, Philadelphia 1866), both belonging to the more conservative wing of the Reform party, as did also Adolf Hübsch (born in Hungary, 1830; officiated at Prague 1861, at New York 1866; died there in 1884). Next in order of arrival in America were K. Kohler (born in Bavaria, 1843; officiated at Detroit 1869, at Chicago 1871, at New York 1879); Gustav Gottheil (born in Pinne, 1827; officiated at Manchester, England, 1860, and at New York 1873); and Alexander Kohut (born in Hungary, 1837; officiated at Stuhlweissenberg 1867, at Grosswardein 1875, and at New York 1884; died 1894), editor of the "Aruch Completum." To these must be added, as an exponent of the most radical features of Reform, such as the worship on Sunday in lieu of Saturday, Emil G. Hirsch (born in Luxemburg, 1851; officiated at Baltimore, Louisville and Chicago); and possibly as initiating a movement akin to certain sides of the Reform Judaism may be mentioned Felix Adler (born 1850), professor of Hebrew at Cornell University, and founder of the Society for Ethical Culture, New York.

A drawback to the usefulness of the older school of Reform, profound scholars though many of its members were, was felt to exist in the impossibility for those of German birth to acquire such complete mastery over the spoken English tongue as the pulpit demands. Many of them, indeed, continued to preach in German; but the use of English in the pulpit was much advanced by the foundation, through the indefatigable organizing power of I. M. Wise, first of the Union of American Hebrew Congregations in 1873, and next of the Hebrew Union College in Cincinnati (October, 1875) as the chief aim and purpose of that organization. The union began to make itself felt at once in American Judaism by the graduation annually since 1883 of native English-speaking rabbis, all of whom—so great was the dearth of native preachers—at once found positions. Up to the present (1901) over seventy have been graduated, the most prominent of whom are too conspicuous in the public eye to need individual mention here. Previous attempts at a theological seminary had been made, unsuccessfully, with "Zion College" at Cincinnati in 1855, and with "Maimonides College" at Philadelphia in 1867.

**Native Preachers.**

Such coherent shape as this German Reform Judaism of America possesses was given to it only slowly, and mainly through the agency of certain conferences of rabbis, which, in emulation of those held in Germany in the forties (Brunswick, 1844; Frankfort-on-the-Main, 1845), were directed to this task. At a conference held at Cleveland, O., in October, 1855, Wise, Lilienthal, Leeser, Cohn, and others were the dominant spirits; and a platform was promulgated so sweeping in its conservatism as to arouse the vigorous protest of the reformers. After stating that all Israelites agreed upon the divine origin of the Bible, it proceeded to declare the Talmud to be the sole legal and obligatory commentary on the Bible. Against this corollary (see "Sinai," 1855, i. 29) Einhorn protested most vigorously, as did also the New York Emanu-El congregation ("Sinai," *l.c.*); and their dissent was applauded by Leopold Stein and Ludwig Philipson in Germany. Nothing tangible was done, however, until 1869, when, in an appeal to their "theologically equipped colleagues" (published in the New York "Jewish Times," June 1, 1869), Einhorn and

**Rabbinical Conferences.**

Adler issued a call for another conference to meet in Philadelphia in November of that year, at which, mainly through Einhorn, the following principles of Reform Judaism were enunciated:

A.

I. Israel's Messianic goal is not the restoration of a Jewish state and its seclusion from other nations, but the union of all peoples in the knowledge of the One Supreme God, the unification of all mankind, and their elevation to purity and holiness.

II. The destruction of Israel's independence is not to be considered as the punishment for Israel's sinfulness, but as the fulfilment of the divine purpose in sending Israel forth into the world upon its priestly mission, to lead men to a correct knowledge of God and to the performance of His will.

III. The Aaronic priesthood and the sacrificial services in the Temple were but preparatory and temporary steps to the better fitting of Israel for this world-wide task. They have therefore disappeared now forever; and all references to them in our prayers should be in the way of historical mention only.

IV. The belief in a resurrection of the body has no religious foundation in Judaism: the belief in the immortality of the soul is the proper formulation for our belief in this connection.

V. The employment in worship of the Hebrew language, in which the priceless treasures of divine revelation have been preserved and the immortal monuments of a literature dominating all civilization have been handed down, must be regulated by the knowledge or ignorance of that language by the people for whom the ritual is arranged.

B.

The male child of a Jewish mother is by the fact of its birth, just as much as the female child, a member of the Jewish community, even without circumcision.

In addition, the subjects of marriage and divorce were discussed; the law of the land was recognized in such matters as the paramount authority, and various modifications in keeping with the age were promulgated.

Questions not fully discussed at the conference were postponed to another convention to be held the following year at Cincinnati. This projected conference did not take place, however; but in June, 1871, a convention was held there at which certain ill-considered utterances about revelation and a personal God were made, which provoked an indignant protest by Einhorn and eighteen other Reform rabbis (see CONFERENCES). No other Reform conferences of note took place until November, 1885, when at Pittsburg, in obedience to a call issued by Kohler, another attempt was made to formulate principles and to reconcile differences. The following is an abstract of the Pittsburg resolutions:

Art. 1 declares that Judaism conveys the highest conception of God and of His relation to man; that God is the Creator and Ruler of the World, Father and Educator of the human race.

Art. 2 treasures the Holy Scriptures as the record of Divine Revelation, and of the consecration of the Jewish people as the missionaries of the One God. In composition and literary arrangement, the Scriptures are only the work of men, with the unavoidable limitations of their age.

Art. 3 welcomes the results of natural science as the best helps to the understanding of the working of Divine Love in the world, the Bible serving as guide to illustrate the Divine Power working within us.

Art. 4 regards the Mosaic laws as intended for the training of the Jews of Palestine in their former surroundings; that only the moral laws are divine; and that all social, political, and priestly statutes, inconsistent with our modern habits and views, are to be rejected.

Art. 5 declares that the Mosaic-rabbinical laws on diet, purity, and dress fail to imbue modern Jews with the spirit of priestly holiness; and that their observance to-day would obstruct rather than enhance moral and spiritual elevation.

Art. 6 proclaims Israel's Messianic hope to be the hope for the establishment of the authority of peace, truth, justice, and love among all men. No return to Palestine is expected, nor the reinstitution there of a Jewish state, or of a worship conducted by descendants of Aaron.

Art. 7 declares Judaism to be an ever-growing, progressive, and rational religion of modern civilization, and asserts the necessity of preserving identity with the great past of the Jewish nation.

Art. 8 hails the efforts made by various religious denominations toward removing the barriers separating sect from sect.

Art. 9 declares it to be the duty of Jews to spread the knowledge of their religious truths and mission among Jews and Gentiles.

Art. 10 declares the present agitated state of Judaism to be a period of transition from a blind belief in authority and exclusion to a rational and humanitarian conception of religion; and that the masses, therefore, should be enlightened as to the history and mission of the Jewish people, and their social and spiritual condition elevated through press, pulpit, and school.

The declarations of the Pittsburg conference, while to a great extent acceptable to all shades of Judaism, contained, nevertheless, certain planks that gave dire offense to the more Orthodox—notably to those declaring against the hope for the restoration of Palestine as a Jewish home, and against the dietary laws, etc. Various pronouncements at the conference in favor of Sunday services and discussions arising from motions favoring the admission of proselytes without circumcision evoked a heated agitation, which eventually led to the foundation (May 9, 1886) of the Orthodox Jewish Theological Seminary in New York, the main moving spirit in which was Morais, who was its director until his death.

One of the first cares of the Reform movement was naturally for an improvement in the traditional prayer-ritual. Moderate changes, as already shown, had been advocated by the Charleston movement, and also in the various prayer-books successively put forth by Szold and Jastrow, by Wise in his "Minhag America," by Hübsch, and by others; but the most radical—embodying principles afterward formulated by the Philadelphia conference—was that of Einhorn, "'Olat ha-Tamid" (The Perpetual Offering), published 1856, with German translation; edited in English by E. G. Hirsch in 1896.

**The Union Prayer-Book.**

Good work in the line of harmonizing the various independent rituals that had sprung up in all the decades of attempted ritual reform was done by the Central Conference of American rabbis (organized in Detroit, 1889; Isaac M. Wise, first president) in producing the "Union Prayer-book," which, to a very large extent, was founded on the Einhorn book (1894–95). Laboring under certain imperfections of literary style and a rather vague expression of Reform ideas, it is nevertheless, in point of practical utility, a considerable improvement over its predecessors, and has accordingly been adopted in the majority of Reform and even Conservative congregations in America—contributing thus to the great desideratum of a uniformity of service all over the United States. A "Union Hymnal," published by the same conference in 1897, exhibits the weak features of the prayer-book to an even greater degree—a proposed new edition will probably remove the latter. Unification of Sunday-school instruction has also been a department in which the Central Conference has worked most acceptably (the Hebrew Sabbath-School Union being founded in 1886 with Rabbi David Philipson, of Cincinnati, as president). For the educational development in American Judaism, see SABBATH-SCHOOL and CONFIRMATION.

The distinctive tendency of progressive American Judaism has thus been toward a scholarly and earnest development from the Ancient or Orthodox phase, in the light of the circumstances and demands created by the new sphere and the modern age. As concerns its future course in the United States, it seems destined by its numbers and its vigor to be a prominent factor in the development of the Judaism of the world. Any future addition of qualifying elements can come only from the Orthodox side of European Jewry; that is, from the oppressed districts of eastern Europe. Since 1882, these have been arriving in large numbers throughout the United States. But possessed of learning as well as intelligence, such elements will in all probability, after a generation or two in their new surroundings, conform themselves to the mean between extreme

Orientalism and extreme Reform. It is to this mean that American Judaism as a whole is tending. Experience teaches that Oriental orthodoxy in a free country does not long successfully withstand the rationalizing influence of modern culture. It is true, however, that the principles of Reform Judaism have been frequently misunderstood by the masses and misapplied by incompetent leaders, with detrimental results. The error of disproportionate demolition, as well as the evil of restlessness, resulting in irreverence for things once held sacred, are beginning to be perceived and deplored. Nevertheless, fanatical hostilities between leaders of religious thought are no longer known, each side having arrived at the conclusion that in an interchange of ideas lies true wisdom. The restoration of Sabbath sanctity, the systematic education of the young, public worship well ordered and in the vernacular—these are the problems in which both sides are to-day joining hands for common effort. In connection with the last-named field, the efforts of the National Council of Jewish Women—formed in Chicago in 1893—are noteworthy. Remarkable also have been the attempts to lend a religious tinge to the common leisure-day (Sunday) by holding worship thereon in various Reform temples and the endeavors of the more conservative to similarly provide religious edification for those engrossed in commerce on the seventh day by holding special services late on Friday evenings. See SUNDAY SERVICES.

**Future Elements and Problems.**

A Sabbath Observance League was founded in New York in 1868, but it accomplished little. Resuscitated under various auspices from time to time, results are not even yet tangible; but the growing disposition in large cities to observe Saturday as a holiday in the commercial world, together with the dawning perception that the reputable Christian respects the Jew in direct proportion as, other things considered, he respects his ancestral religion, may yet achieve what formal attempts have failed to accomplish. While the rite of circumcision was violently denounced as barbarous by the early Reform rabbis of radical stripe (see L. Zunz on "Circumcision," Frankfort, 1844; also S. Holdheim, Schwerin and Berlin, 1844; Abraham Geiger, "Gesammelte Werke," v. 181, 202, and Einhorn, "Sinai," ii. 699, iii. 796), the tendency is now to listen to what medical science teaches of the prophylactic value of the rite from moral, mental, and sanitary standpoints (Bryant, "Phimosis" in "The Practice of Surgery," pp. 632, 708; Sayre, "Orthopedic Surgery," 1876; and T. Gaillard Thomas, "The Higher Functions of Medicine," pp. 7–10); and while to some extent not conforming to the rite, Reform is no longer violently antagonistic. Regarding the belief in the restoration of Israel to Palestine—so stoutly disavowed by earlier reform—see the article ZIONISM.

On the practical side any account of American Judaism would be incomplete without reference to the orders peculiar to it (see ORDERS). Perhaps the most potent agencies, in point of the greatest good to the greatest number in the educational field, are institutions such as the Jewish Trade Schools (New York Technical Institute, 1883); the Baron de Hirsch Trade School (founded in New York, 1890; enlarged, 1899); the Woodbine (N. J.) Agricultural School (founded 1894 by the Baron de Hirsch Fund); and the National Farm School at Doylestown, Pa. (founded 1896 by Rabbi Joseph Krauskopf of Philadelphia). The practical work of all of these is leavened by Jewish religious instruction. Young Men's Hebrew Associations exist in many cities. The parent association—and by much the most conspicuous of them—is that in New York (founded 1874), which of late (1901) has exhibited renewed vitality and vigor. Similar work on a very large scale has been for years accomplished in the lower portion of the city by the New York Educational Alliance (founded 1889), in a building erected by communal effort, but placed upon a permanent endowment footing by the wise munificence of Baron de Hirsch. All these institutions, to which may be added the benevolent "Sisterhoods" organized in the congregations for personal effort in philanthropic work (first suggested by Dr. Gustav Gottheil, Feb. 3, 1889), are destined to have an important influence in Americanizing a large number of the youth (of both sexes) born in the United States of European parentage, whose religious inclinations, on attaining adult age, are toward the mean of American Judaism, rather than toward the extremes of either the Oriental or the ultra-Reform phases.

**Orders and Associations.**

In point of literary activity, the productiveness of American Judaism has not been hitherto energetic. In addition to a very large number of periodicals, weekly and monthly (see PERIODICALS), the purposes of enlightenment have been served by the various successive publication societies (see AMERICAN JEWISH PUBLICATION SOCIETY and JEWISH PUBLICATION SOCIETY OF AMERICA). The following is a list of works in various departments of Judaism (theoretical and practical), published in the United States:

*Bible.*—I. Leeser, "Jewish Family Bible," 1853; A. de Sola, "Behemoth Hatemeoth" (Unclean Animals), 1848; *idem*, "Sanitary Institutions of the Hebrews," 1860; I. M. Wise, "Pronaos to Holy Writ"; M. Flügel, "Spirit of Biblical Legislation"; I. Kalish, "Guide for Rational Inquiries into Biblical Writings"; B. Szold, "The Book of Job, with a New Commentary" (Hebrew), 1886; M. Heilprin, "Historical Poetry of the Ancient Hebrews, Translated and Critically Examined," 1879; H. Berkowitz, "The Open Bible," 1896; A. B. Ehrlich, "Mikra ki-Pheschuto" (critical notes in Hebrew on the Bible), 1899–1900.

*Talmud.*—I. Kalish, "A Sketch of the Talmud"; A. Hahn, "Rabbinical Dialectics," 1879; M. Mielziner, "Jewish Law of Marriage and Divorce in Ancient and Modern Times," 1884; *idem*, "Introduction to the Talmud," 1894; S. Mendelsohn, "Criminal Jurisprudence of the Ancient Hebrews," 1891; B. C. Remondino, "History of Circumcision"; D. W. Amram, "The Jewish Law of Divorce," 1899; M. Jastrow, "Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature," 1886; Margolis, Max L., "Commentarius Isaacidis," 1891; *idem*, "The Columbia College MS. of Meghilla," 1892; C. Levias, "Grammar of the Aramaic Idiom of the Babylonian Talmud," 1900; M. L. Rodkinson, "New Edition of the Babylonian Talmud" (English translation), 1896; S. Sekles, "The Poetry of the Talmud," 1880; A. Huebsch, "Gems of the Orient," 1880; L. Weiss, "Talmudic and Other Legends," 1888; H. Polano, "Selections from the Talmud"; Alexander Kohut, "The Ethics of the Fathers," 1885; A. S. Isaacs, "Stories from the Rabbis," 1890; Henry Cohen, "Talmudic Sayings," 1894.

*Theology.*—I. Leeser, "The Jews and the Mosaic Law," 1833; I. M. Wise, "Essence of Judaism," 1857; *idem*, "The Cosmic God," 1876; A. Hähn, "Judaism and Christianity," 1883; *idem*, "Arguments for the Existence of God"; F. de Sola Mendes, "A Hebrew's Reply to the Missionaries," 1876; L. Grossman, "Judaism and the Science of Religion"; K. Kohler, "Ethical Basis of Judaism," 1887; M. Rabbinowitz, "Ha-Mahanaim" (Hebrew), 1888; J. H. Hertz, "Bachya, the Jewish Thomas à Kempis," 1898; B. Drachman, "The Nineteen Letters of Ben Uziel," 1899.

*Jewish History and Literature.*—History: M. J. Raphall, "Post-Biblical History of the Jews," 1856; A. de Sola, "The Jews of Persia," 1848; *idem*, "Shabbethai Tsevi," 1869; *idem*, "The Jews of Poland," 1870; *idem*, "The Jews of France," 1871; I. M. Wise, "History of the Israelitish Nation," 1854; *idem*, "History of the Second Commonwealth," 1880; *idem*, "Martyrdom of Jesus of Nazareth"; H. S. Morais, "Eminent Israelites of the Nineteenth Century," 1880; *idem*, "Jews of Philadelphia"; *idem*, "The Daggatouns," 1882; I. Markens, "The Hebrews in America," 1888; E. Schreiber, "Reform Judaism and Its Pioneers," 1892; E. G. Hirsch, "The Crucifixion," 1892; M. J. Kohler, "Rebecca Franks," 1894; D. Philipson, "European Jewries," 1886; S. Wolf, "The American Jew as Patriot, Soldier, and Philanthropist," 1895; *idem*, "Mordecai Manuel Noah," 1897; *idem*, "Influence of the Jews on the Progress of the World," 1898; J. Krauskopf, "The Jews and Moors in Spain," 1880; C. P. Daly and Max J. Kohler, "Settlement of the Jews in North America," 1893; M. Jahlomstein, "Dibre Yeme Arzot ha-Berit" (Hebrew), 1893; G. A. Kohut, "Correspondence between

the Jews of Malabar and New York," 1897; M. Flügel, "Israel, the Biblical People," 1900; H. Iliowizi, "Jewish Dreams and Realities." Literature: I. Kalish, "The Sefer Yezirah," 1877; Emma Lazarus, "Songs of a Semite," 1883; D. Philipson, "The Jew in English Fiction," 1889; G. Rosenzweig, "Masseket America" (Hebrew), 1892; H. Rosenthal, "Koheleth: Worte des Sammlers," 1893; *idem*, "Shir ha-Shirim: Das Lied der Lieder," 1893; M. Rosenfeld, "Songs from the Ghetto," 1898; M. M. Dolitzky, "Shire Menahem" (Hebrew), 1900; W. Popper, "Censorship of Hebrew Books," 1899; N. S. Lebowitz, "Yehudah Arieh mi-Modena" (Hebrew), 2d ed., 1901.

*Prayer-Books.*—I. Leeser, "Daily Prayers," 1847; I. M. Wise, "Minhag America," 1856; D. Einhorn, "Olat-Tamid," 1856; *ib.*, second edition, ed. by E. G. Hirsch, 1896; B. Szold and M. Jastrow, "Abodath Israel," 1864 and 1871; M. Jastrow, "Hegyon Leb (Hausandacht)," 1875; I. P. Mendes, "Pure Words," 1884; New York Board of Jewish Ministers, "Jewish Home Prayer-book," 1888; *idem*, "The Door of Hope" (prayers at the cemetery), 1898; Central Conference of American Rabbis, "Union Hebrew Prayer-book," 1894–95; G. Gottheil, "Sun and Shield," 1896; M. Jastrow, "The Haggadah Service for Passover"; H. Berkowitz, "Kiddush, or Sabbath Sentiment," 1897; Annie J. Levi, "Meditations of the Heart," 1900.

*Hymns.*—Penina Moise, "Hymns Written for the Use of Hebrew Congregations," 2d ed., 1856; I. M. Wise, "Hymns, Psalms, and Prayers," 1857; G. Gottheil, "Hymns and Anthems Adapted for Jewish Worship," 1887; F. de Sola Mendes, "Synagogue and School," 1887; I. S. Moses, "Sabbath-school Hymnal," 1894; Conference of American Rabbis, "Union Hymnal," 1897.

*Sermons.*—I. Leeser, "Sermons and Discourses on the Jewish Religion," 1837, etc.; D. Einhorn, "Ausgewählte Predigten"; J. Krauskopf, "Evolution and Judaism"; F. de Sola Mendes, "Tyndallism and Judaism," 1874; L. Adler, "Sabbath Home Thoughts"; A. Huebsch, "Sermons and Lectures" (memorial volume), 1885; H. Baar, "Addresses on Homely and Religious Subjects," 1880; K. Kohler, "Backward or Forward!" 1885; S. Schindler, "Messianic Expectations and Modern Judaism," 1886; M. H. Harris, "Temple Israel Pulpit," 1894–96; Conference of American Rabbis, "The American Jewish Pulpit," 1896.

*Calendars.*—J. J. Lyons and Abraham de Sola, "Jewish Calendar for Fifty Years, with an Introductory Essay on the Jewish Calendar," 1854; A. N. Coleman, "American Hebrew Manual, a Calendar for Eighteen Years," etc., 1883; E. M. Myers, "Centurial," 1890; Harkavy's "People's Calendar," 1895–1900; Cyrus Adler, "American Jewish Year Book," 5660, etc.

*School-Books.*—Simha C. Peixotto, "Catechism of Bible History"; J. Katzenberg, "Biblical History"; S. Deutsch, "Bible History," 1875; F. de Sola Mendes, "Child's First Bible," 1875; *idem*, "Outlines of Bible History," 1886; Adolph Moses and I. S. Moses, "The Pentateuch," 1884; *idem*, "The Historical Books of the Bible," 1884; *idem*, "Ethics of the Jewish Scriptures"; H. Abarbanel, "English School and Family Reader for Israelites," 1883; J. Krauskopf and H. Berkowitz, "Bible Ethics"; M. H. Harris, "The People of the Book," 1890; H. P. Mendes, "Jewish History, Ethically Presented," 1896; Annie J. Moses, "Bible Stories," 1900; S. Hecht, "Post-Biblical History," 1896. Religion: "Johlson's Mosaic Religion," translated by I. Leeser, 1830; I. Leeser, "Catechism for Jewish Children," 1839–56; M. N. Nathan, "Road to Faith," 1860; B. Szold and I. M. Wise, "Catechism of Judaism"; G. Jacobs, "Elementary Catechism of Judaism"; J. M. de Sola, "Jewish Student's Companion," 1880; *idem*, "Confirmation Manual" (no date); K. Kohler, "Guide for Instruction in Judaism," 1898. See also CHAUTAUQUA, JEWISH; AMERICAN JEWISH HISTORICAL SOCIETY; SUNDAY SCHOOLS; ZIONISM.

Judaism in the United States has been most fortunate in securing testimony of esteem from political authorities and from representatives of the Christian faith, to a degree unheard of—and perhaps impossible—in Europe. The highest legislative body in the land, the national Congress in Washington, has repeatedly invited Jewish ministers to open its public sessions with prayer; the earliest instance in the Senate was afforded by M. J. Raphall, Feb. 1, 1860, followed, among others, by Abraham de Sola, Jan. 9, 1872; L. Stern, Aug. 12, 1876; H. Pereira Mendes, 1884; J. Silverman, 1892. Similarly the House of Representatives there was opened by M. Jastrow in 1869; E. G. Hirsch, March, 1892; E. N. Calisch, April 7, 1892, and I. M. Wise, 1892. Of the numerous state legislatures, New York has invited Max Schlesinger of Albany (repeatedly since 1867); Virginia, E. N. Calisch (frequently since 1891); Alabama, Oscar J. Cohen of Mobile; and New Jersey, N. Rosenau, 1901. Isaac L. Leucht was honored in the same way by the Constitutional Convention of the state of Louisiana; and the Republican National Convention at St. Louis, in 1896, made Samuel Sale one of its chaplains.

**Cordial Relations with Christians.**

Nor has this cordial recognition of Judaism as a church been confined to non-religious bodies: Jewish ministers in America have been so frequently invited to address Christian audiences in the churches of the latter that the incident no longer attracts special attention. The earliest steps in this direction were taken by M. Lilienthal and I. M. Wise of Cincinnati, who repeatedly preached in Christian churches; while among those who have accepted similar invitations in Unitarian, Universalist, Lutheran, and Presbyterian churches have been J. Krauskopf, in Philadelphia, Kansas City, Des Moines, Cheyenne, also in Huntsville, Ala.; I. Aaron, in Buffalo, N. Y., and Hamilton, Ont.; H. J. Messing, in Hannibal, Mo., 1897; L. Stern, in Washington, D. C., 1899; I. L. Leucht and Max Heller in New Orleans, La.; S. Hecht, in Milwaukee, Wis.; S. Sale, in Baltimore, Md.; A. Guttman, in Syracuse, N. Y., 1899; R. Lasker, repeatedly at summer services in Winthrop, Mass.; W. S. Friedman, for ten successive Sundays in Denver, Col.; Emil G. Hirsch, very frequently in Chicago; G. Gottheil, in New York and Brooklyn; F. de Sola Mendes, at the Talmage "Jubilee" in Brooklyn; M. J. Gries, in Cleveland, O., and Chattanooga, Tenn.; L. Mayer, in Pittsburg; Joseph Leucht, Newark, N. J.; H. Berkowitz, First Unity Church of Philadelphia, also repeatedly in Methodist and Unitarian churches at Kansas City; E. N. Calisch, Baptist Church, Peoria; M. Schlesinger and Alexander Lyons, Congregational Church, Albany, N. Y.; O. J. Cohen, Methodist Church, Dallas, Tex.; and Meldola de Sola, at St. George's Church, Montreal, 1886 (lecture on the Jewish dietary laws). At the Parliament of Religions at Chicago in 1893 Emil G. Hirsch was one of the leaders in speech and action; while as recently as 1900, Jewish ministers were welcomed to prominent participation in the New York State Conference of Religions, both in preparing papers for the same (H. Berkowitz, M. H. Harris, R. Grossman) and in compiling a union ritual for the use of the conference (G. Gottheil).

Christian congregations have frequently worshiped in Jewish temples, as, for instance, St. George's Episcopal in the United Hebrew Congregations' Temple at St. Louis, 1888; several Presbyterian congregations and a Unitarian congregation in Pittsburg at the Jewish temple there, 1885, etc.; the First Baptist Church of Newark, N. J., at the local temple in 1889. In October, 1895, Miss Florence Buck, of the Unity Church, Cleveland, O., preached in the temple of that city, and vice versa Jewish congregations were offered the use of churches for their regular divine service on Sabbath and holy days. So, for instance, the Sinai congregation in Chicago, after the great fire had destroyed its temple in 1871, assembled for a long time in a Congregational church for regular worship.

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F. DE S. M.

**AMERICAN HEBREW, THE:** A weekly journal, the first number of which was published in New York city, Nov. 21, 1879. It was founded chiefly through the efforts of F. de Sola Mendes, who, together with Philip Cowen, the publisher of the paper from its first number, interested several other persons in the formation of a corporation to issue the paper,

which corporation was named "The American Hebrew Publishing Company." In the third number of this periodical, its policy was declared as follows: "It is not controlled by one person, nor is it inspired by one. Its editorial staff comprises men of diverse shades of opinion on ritualistic matters in Judaism, but men who are determined to combine their energies for the common cause of Judaism." At the outset of its career, "The American Hebrew" was conducted—and is to this day—by a board of editors, in which only one change has been made—that change being rendered necessary by the death of one of its members. To insure absolute impersonality in all matters pertaining to the paper, the names of the persons forming this board have never been published.

**Origin and Management.**

During the persecutions of the Rumanian Jews that followed the signing of the Treaty of Berlin (1878)—which treaty, it was hoped, would alleviate, rather than aggravate, the condition of the Jews of Rumania—"The American Hebrew" published a number of important letters on the subject from European writers, which led the American Jews to exercise their influence on behalf of their suffering coreligionists abroad.

The persecution of the Russian Jews that began with the enforcement throughout Russia of the May Laws in 1881 caused a large immigration of these Jews to the United States. In England and America, immigration aid associations were formed; and "The American Hebrew" assisted in the formation in New York of the "Hebrew Emigrant Aid Society," which cared for the immigrants on their arrival in the United States; though this journal was not connected in any other way with the society.

Among the leading figures in Jewish life that "The American Hebrew" has introduced to American Judaism may be named Emma Lazarus, who attained distinction as a poet. Under the management of this journal, Miss Lazarus published her "Dance of Death," a fourteenth-century tragedy, based on authentic documents placed at her disposal by Prof. Franz Delitzsch. Subsequently Miss Lazarus contributed the first poem she translated from the original Hebrew, which appeared in the issue for May 11, 1883. In "The American Hebrew" Miss Lazarus advocated industrial education for the younger generation of Russian refugees; her efforts in this direction, together with those of other earnest writers, leading ultimately to the founding of the "Hebrew Technical Institute" in New York city, which was the first institution of its kind in the United States.

Special numbers of "The American Hebrew" have been published from time to time. A noteworthy issue was that of the memorial number commemorative of the death of Emma Lazarus. This was published in December, 1887, and contained tributes in prose and verse from the pens of Browning, Whittier, Warner, Stedman, Hay, Burroughs, Dana, Eggleston, Boyesen, Maurice Thompson, and Savage.

Three years later (1890), "The American Hebrew" published a unique religio-literary symposium, entitled "A Consensus on Prejudice." Among the contributors to this number were such prominent educators as President James McCosh of Princeton University, President Charles W. Eliot of Harvard University, and Prof. Crawford H. Toy. The Christian Church was represented by Bishops Potter, Littlejohn, and Coxe, and Doctors Vincent, Dix, Crosby, Chadwick, Newton, Buckley, Hale, and Gladden. Literary men also contributed to this number; and among the leading ones were Holmes, Curtis, Burroughs, Howells, Hay, and Higginson. Zebulon B. Vance, Robert G. Ingersoll, and many others represented the public men. These persons all gave their views on the causes of the existing prejudice against the Jews, and suggested means for its dissipation. Among the more important literary contributions published in the columns of "The American Hebrew" must be instanced Max J. Kohler's edition of Judge Daly's work on the "Settlement of the Jews in America." There, too, many important discussions bearing on the development of Judaism in America have been carried on.

**Religio-Literary Symposium.**

Since its publication "The American Hebrew" has absorbed several Jewish periodicals, among which have been "The Jewish Chronicle" of Baltimore, Md., in 1880; "Jewish Tidings" of Rochester, N. Y., in 1895; "The Jewish Reformer," a weekly journal conducted for a time by Kaufmann Kohler, I. S. Moses, and Emil G. Hirsch, in 1886.

Among other matters of public interest in which "The American Hebrew" has taken an important part are the establishment in New York city of the Jewish Theological Seminary, and the dispatch, in 1900, of a special commissioner (David Blaustein) to visit Rumania for the purpose of ascertaining the condition of the Rumanian Jews. Mr. Blaustein contributed a series of comprehensive reports on the subject of his investigations; and in them he also discussed the question of emigration, which had then already begun. These reports appeared in the October and November issues of "The American Hebrew" for 1900.

**Active in Matters of Public Interest.**

Editorially, "The American Hebrew" stands for conservatism in Judaism. Nevertheless, the columns of this journal are ever open to the discussion of views with which it can in no way accord, but which may be of interest to its readers. Nearly all the prominent Jewish writers and communal workers in the United States have been contributors to its pages. "The American Hebrew" has always avoided the publication of purely private or social news, thus resisting an almost universal tendency among modern American newspapers.

F. H. V.

**AMERICAN ISRAELITE, THE:** A weekly journal established in Cincinnati, O., in July, 1854, by Isaac Mayer Wise under the title of "The Israelite." It had two objects: (1) to propagate the principles of Reform Judaism; and (2) to keep the Israelites that lived—often singly or in communities of two or three families, in the numerous small towns of the United States—in touch with Jewish affairs, thus contributing to save them to Judaism. "The American Israelite" has always advocated progressive—that is, Reform—Judaism, while planting itself on the platform of Americanism. It has constantly maintained that American Jews are differentiated from American Christians in religion only, not in nationality, and that there is no such thing to-day as a Jewish nation.

For some time Edward Bloch and Herman M. Moos were associated with Dr. Wise as publishers. On Jan. 1, 1875, Leo Wise, the eldest son of the editor, became business manager, and the editorial management gradually passed into his hands; though Dr. Wise wrote the leaders and most of the editorial paragraphs uninterruptedly up to the time of his death (March 26, 1900). Since the latter date the management has been assisted by Rabbi David Philipson of Cincinnati, as editorial writer, and by Dr. Louis Grossmann of Cincinnati, and Dr. Julius Wise of Chicago, as editorial contributors. On July 1, 1874, the title of the paper was changed to "The

American Israelite," as being more in consonance with the ideas it represented. In the West and the South this periodical has always had a wide circulation.

One of the first things that Dr. Wise learned when he undertook to extend the circulation of "The Israelite" was that there were very many Jews in the country who were not familiar with English. To reach and influence these, and to keep them from straying from Judaism altogether, he, in 1855, began the publication of "Die Deborah," printed in German. It was conducted on the same lines as "The Israelite," and had similar aims. In this work Dr. Wise had associated with him, at different times, S. Rothenberg, Max Lilienthal, Solomon H. Sonneschein, Heinrich Zirndorf, and Gotthard Deutsch. The "Deborah" was discontinued for a time at Dr. Wise's death, but has since been revived. Owing to the intimate relations of Dr. Wise with "The American Israelite," much special information about the Union of American Hebrew Congregations, the Hebrew Union College, and the various Rabbinical Conferences is contained in its pages.

As a record of the history of the Jews of America during the latter half of the nineteenth century, the files of "The American Israelite" and of the "Deborah" are of considerable value. They indicate the growth and development of Reform Judaism in America, and of its various institutions. Most of the prominent rabbis and Jewish thinkers of the United States have been among the literary contributors to both periodicals. L. Wi.

**AMERICAN JEWESS, THE:** A monthly (afterward quarterly) magazine printed in Chicago and New York. There were nine volumes, the first appearing in April, 1895, the last in March, 1899. The object of the magazine was to offer to the American Jewess a field for her talents, to bring the Jewish women of the United States into closer touch with each other, and to act as the official organ of Jewish women's organizations. The editor was Rosa Sonnenschein. R. K.

**AMERICAN JEWISH HISTORICAL SOCIETY:** A society organized at New York city, June 7, 1892, at a meeting convened by Cyrus Adler, of Washington, D. C. About forty persons were in attendance; Oscar S. Straus was chosen president, and Cyrus Adler secretary.

The objects of the society are the collection and preservation of material bearing upon the history of Jews in America. It is not sectarian but American, and welcomes all students interested in the work as part of American history. The society meets annually for the transaction of business and the reading of papers. Meetings have been held in New York, Philadelphia, Baltimore, and Washington. Nine volumes of publications had been issued. The articles of 1893–1900 cover a wide range and contain much information and many original documents never before published. Oscar S. Straus, in his presidential addresses, 1892–97, has each year dwelt upon some phase of the history of the Jews in America, and outlined work to be pursued by the members of the society. In 1899 Cyrus Adler was elected president and Oscar S. Straus honorary president. The researches of the members have established the fact that from an early date Jews participated in the social and political life of the American colonies. It is impossible to refer in detail to the subjects treated in the society's publications, but the following may serve to show the general lines on which its society's work has hitherto progressed.

J. H. Hollander and Leon Hühner have shown that in the English and Dutch colonies Jews claimed and were accorded political rights which were denied them by the home governments. Cyrus Adler, in his articles on the Inquisition in Mexico, has described the persecutions of the Holy Office in that country. Incidentally he has shown that Jews were among the early settlers there, and that a number, driven out by persecution, sought refuge in the seventeenth century, in the Philippine Islands and in England. G. A. Kohut has done a similar service for the Inquisition in South America. Max J. Kohler and A. M. Dyer have made important contributions to the history of the Jewish community of New York, as have Rev. Henry Cohen and Rev. David Philipson to that of the settlement of the Jews in Texas and Ohio respectively. Kayserling has described the colonization of the South American countries by the Jews and the early literary activity of the Jews in Brazil and Surinam. Herbert Friedenwald has portrayed the part played by the Jews in the American Revolution, and added considerably to the knowledge of the settlements in the British West Indies.

H. F.

**AMERICAN JEWISH PUBLICATION SOCIETY:** A society formed for the dissemination of Jewish literature, and the first of its kind in the United States; founded at Philadelphia in 1845 by Isaac Leeser. The same year an auxiliary society was established at Richmond, Va. The society published, under the general title of "Jewish Miscellany," the following works: (1) "Caleb Asher," 1845; (2) "Hebrew Tales," by Hyman Hurwitz, 1845; (3) "The Prophet's Daughter," by Marion Hartog, 1846; (4) "Moses Mendelssohn," by M. Samuels, 1846; (5) "Path of Israel," part i., by J. Ennery, 1847; (6) "Days of Old," by Charlotte Elizabeth (Mrs. Tonner); "Rachel Levi," a tale; "The Jews and Their Religion," by Isaac Leeser, 1847; (7) "The Perez Family," by Grace Aguilar, 1847; (8, 9, 10) "Patriarchal Times," by Adelaide O'Keeffe, 1847; (11) "Path of Israel," part ii., by J. Ennery, 1848; (12, 13) "Spirit of Judaism," by Grace Aguilar, 1849; (14) "Path of Israel," part iii., by J. Ennery, 1849.

In 1851 the Hart Building, at the corner of Sixth and Chestnut streets, Philadelphia—in which were stored the plates and books belonging to the society—was destroyed by fire, and the society ceased to exist.

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A.

**AMERICAN JEWISH PUBLICATION SOCIETY:** An association founded in 1873 by a number of New York Jews: Leopold Bamberger, Benjamin I. Hart, Myer Stern, Edward Morrison, Arnold Tanzer, and Louis Lewengood, with William B. Hackenberg of Philadelphia and Simon Wolf of Washington. It was at first called "The Jewish Publication Society"; but in 1874 it added the word "American" to its title. The publication committee consisted of Gustav Gottheil, Moses Mielziner, and F. de Sola Mendes, New York rabbis; Marcus Jastrow of Philadelphia, and Moritz Ellinger of New York, editor of "The Jewish Times." In 1873, as its first publication, the society issued the fourth volume of Grätz's "Geschichte der Juden," which had been translated by Rabbi James K. Gutheim of New Orleans. In 1875 two volumes were issued: (1) "Jewish Family Papers: Letters of a Missionary," by "Gustav Meinhardt" (Dr. William Herzberg), translated by F. de Sola Mendes; and (2) "Hebrew Characteristics," miscellaneous papers from the Ger-

man, comprising "extracts from Jewish moralists from the eleventh to the fifteenth century," from Zunz's "Zur Geschichte und Literatur"; "Jewish Marriage in Post-Biblical Times, a Study in Archeology," by Dr. J. Perles; and "On Interment of the Dead in Post-Biblical Judaism," also by Perles; all translated by Albert H. Louis.

Device of the American Jewish Publication Society of 1873.
"To the Law and to the Testimony."

The financial panic of 1873 and the ensuing commercial depression compelled the suspension of the society in 1875. See JEWISH PUBLICATION SOCIETY OF AMERICA. F. DE S. M.

**AMERICAN, SADIE:** Corresponding secretary of the Council of Jewish Women; born at Chicago, March 3, 1862.

Miss American has been connected with many philanthropic movements both in the general as well as in the Jewish community. She has been a member of the executive committee of the Chicago Civic Federation since 1896; member of the executive committee of the South Central District of Charities; vice-president of the Consumers' League since 1899; director of the Cook County League of Women's Clubs since 1899; chairman of the Vacation School and Playground Committee of Women's Clubs since 1896; president of the League for Religious Fellowship, 1897 and 1898.

Miss American has been prominently identified with the Council of Jewish Women since its organization, having always been its corresponding secretary, and she was secretary to the Jewish Women's Congress in the Parliament of Religions at Chicago in 1893, out of which the Council grew. In the capacity of corresponding secretary to the Council she has spoken before various national women's organizations, and she was delegate to the National Congress of Women at London in June, 1899. She has frequently been invited to occupy pulpits, and has delivered addresses in many places on social, religious, and educational topics. Besides editing the publications of the Council of Jewish Women, she has contributed to Jewish and secular journals numerous articles on the Council and on various subjects relating to educational and charitable topics. A.

**AMETHYST:** A variety of quartz of a clear purple or bluish violet color, much used as a precious stone. It is generally accepted that the Amethyst held the ninth place and was in the third row among the precious gems on the breastplate of the high priest (Ex. xxviii. 19, xxxix. 12); but the derivation of the Hebrew name *aḥlamah* is unknown (see PRECIOUS STONES). G. B. L.

**AMI.** See AMMI.

**AMI DES ISRAÉLITES, L'.** See PERIODICALS.

**AMICO** (originally **Amigo**), **JOSEPH:** Learned and influential rabbi born in Tunis (?), who went to Italy after the year 1550, when Moses Provençal was chief rabbi of Mantua. In the question of the legality of the divorce granted to Samuel Venturoso in Venice, on which the opinions of the contemporaneous rabbis were divided, Joseph Amico took sides with Moses Provençal and Felice Melli. In this case, as in a similar one at Ravenna, he couched his decision in moderate terms, and continually exhorted the contending sides to prudence. In a much-debated case dealing with the levirate law that came up for decision in 1573, Joseph Amico was also asked for an opinion, and he defended the thesis that "the law of levirate takes precedence over that of release (*ḥalizah*)." Since neither of these Responsa bears any indication of date or place, it is difficult to say where Joseph Amico lived, but it would appear, from the earlier form of his name, (Amigo), that he was of Levantine or quasi-Spanish origin. His name occurs also in the second part of the Responsa of Moses ben Joseph di Trani and in the collection of rabbinical consultations in the possession of M. Zadoc-Kahn. In the "Shalshelet ha-Kabbalah" (64*a*) mere mention is made of a Jacob Amigo, but the exact relationship between these two men can not be determined with any degree of certainty, nor for that matter can it be decided whether there is not a misprint in the name Jacob for Joseph.

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G. J.

**'AMIDAH.** See SHEMONEH 'ESREH.

**AMIGO, ABRAHAM:** A noted rabbi of Palestine; flourished about the middle of the seventeenth century. He was a contemporary of Moses ben Nissim Benveniste, the younger, author of the responsa, "Sefer Pene Mosheh." For his piety and learning, Amigo was highly respected by his contemporaries. He wrote "Peri Ḥadash" (New Fruit), a commentary on the subdivision Oraḥ Ḥayyim of the Shulḥan 'Aruk, from the laws of the Passover to the end. The work has been lost. Amigo was also the author of a large work, containing responsa as well as novellæ to the Talmud and the halakic literature, which came under the notice of Azulai.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Benjacob, ii. 122-138; Fünn, *Keneset Yisrael*, p. 11; Michael, *Or ha-Ḥayyim*, No. 53.

H. G. E.

**AMIGO, MEIR:** A Spanish Jew, who lived in the second half of the eighteenth century at Temesvar (Hungary). He was nicknamed "Re chico" (the little king) on account of his wealth, and was highly respected at the court of Maria Theresa. At Constantinople he had many connections, and was an intimate friend of Diego de Aguilar. When, through private sources, Aguilar learned of the imminent expulsion of the Jews from Bohemia, he wrote to Amigo asking the latter to go to Constantinople and bring his influence to bear in favor of his threatened coreligionists. Amigo went, and succeeded in persuading the sultan to send an envoy extraordinary—the Jew, CORONEL—with an autograph letter to the empress. By this means she was induced to repeal the decree of expulsion. Judah, Isaac, Menahem, and Joseph ben Meir Amigo, other members of this family, also lived at Temesvar.

BIBLIOGRAPHY: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, p. 121; A. von Zemlinsky, *Gesch. der Türkisch-Israelitischen Gemeinde zu Wien*, pp. 5 *et seq.*

M. K.

**AMILTAI** (probably identical with **Amalthea**): In Greek mythology, the goat, whose horn overflowing with nature's riches has become the symbol of plenty (the cornucopia), and that nursed the infant god Zeus with her milk. This name occurs twice in ancient Jewish legend: (1) Job's daughter, Kerenhappuch (Job, xlii. 14), is translated in the Septuagint "Amalthea's Horn," wherein the Hebrew words קרן הפוך are reproduced. This daughter of Job, Amalthea's Horn, plays a prominent rôle as a type of saintly beauty in the "Testament of Job"—a Jewish apocrypha (see Kohler, "Testament of Job" in "Semitic Studies in Memory of Al. Kohut," p. 288); her "unicorn-like beauty" and her "smaragd-like radiance" are dwelt on also in B. B. 16*b*. (2) The name of Abraham's mother, called Edna (the Graceful One) in the Book of Jubilees (xi. 13), is said by Rab (B. B. 91*a*) to have been Amiltai, the daughter of Karnebo, which seems to be a corrupt reproduction of Amalthea-Keren-happuch, the daughter of Job—Job's and Abraham's histories being constantly interwoven in ancient legend. Possibly the Zeus legend prompted the name, as it is narrated that the infant Abraham was miraculously nourished by milk and honey in the cave where he was hidden.

BIBLIOGRAPHY: Beer, *Leben Abrahams*, p. 102; Zipser and Hübsch, in *Ben Chananja*, vi. 709–713, 881–884.

K.

**AMITTAI:** Father of the prophet Jonah (II Kings, xiv. 25; Jonah, i. 1). According to rabbinical sources (Yer. Suk. v. 55*a*; Gen. R. xcviii.; Yalḳ., Jonah, § 550) Amittai came from the tribe of Zebulon and lived at Zarephath. There is a tradition that the widow who sustained the prophet Elijah there (I Kings, xvii. 9–24) was Amittai's wife, and that the child whom Elijah revived was Jonah (Pirḳe R. El. xxxiii.).

M. B.

**AMITTAI BEN ABIDA AHIZADEK.** See CARO, DAVID.

**AMITTAI BEN SHEPHATIAH:** A well-known liturgical poet, who flourished at Oria, Italy, in the beginning of the tenth century. The time of his activity was until recently a matter of doubt. Rabbenu Tam (died 1171) cites one of his piyutim (אשנבי שחקים; Yeb. 16*b*; Tos. *s.v.* פסוק); and Joseph ha-Kohen mentions him as one of the early poets, but without giving any further details ("'Emeḳ ha-Baḳa," ed. Letteris, p. 19, Cracow, 1895). According to Zunz and Landshuth, he lived after the persecutions of the first Crusade (1096). The only reliable information in regard to the personality of Amittai, however, is to be found in the "Chronicle of Ahimaaz," which states that he was the son of Shephatiah, who died toward the end of the ninth century, and the grandson of that Amittai with whom the "Chronicle" commences. Few details of his family life are given. He had a sister Kassia, who married her cousin Hasadyah; and it is said that Amittai composed a liturgical piece in honor of the wedding. He sometimes gave a public recitation of his elegies; and once, while thus officiating at a funeral, he took offense at the action of a brother of the deceased, a certain Moses, whom Kaufmann supposes to be Moses of Pavia. He was subsequently placed under the ban because of testimony which he had offered touching the morals of a woman.

Amittai was a most prolific poet. Zunz enumerates as many as twenty-four liturgical pieces written by him, among which is the *yoẓer* for a nuptial Sabbath commencing אדון מגיד מראשית אחרית. He makes use of the Midrash, and in one piyut versifies a piece of the Mekilta. At other times he has references to historical events; *e.g.*, in אהבתיך אהבת כלולה, where he mentions the forced conversion of Jewish children. In the *seliḥah* למה יי תעמוד מרחוק the date 1096 occurs; but for other than chronological reasons Zunz suspects that the verse is a later insertion. One of his seliḥot (יי יי אל רחום) still forms part of the Ne'ilah service of the Day of Atonement.

BIBLIOGRAPHY: *Chronicle of Ahimaaz*, in Neubauer, *Mediæval Jewish Chronicles*, ii. 124; Kaufmann, in *Monatsschrift*, xl. 506 *et seq.*; Bacher, in *Rev. Ét. Juives*, xxxii. 147; Landshuth, *'Ammude ha-'Abodah*, p. 46; Zunz, *Literaturgesch.* pp. 166, 256; idem, *Z. G.* p. 374; idem, *S. P.* pp. 185, 186 (translation of two piyutim); M. Sachs, *Festgebete der Israeliten*, 1874, part iv., 4th ed., p. 507, and Nina Davis, *Songs of Exile*, 1901, p. 69 (translations of the *Ne'ilah Seliḥah*).

G.

**'AMM, 'AMMI** (עמי): A name applied to Semitic gods and found in Biblical names like Amminadab, Ammiel, Ammishaddai. The word *'amm*, *'am*, properly "kinsman" (in Arabic, "paternal uncle"), was used among the Semites as an appellation of various gods in the same way as *ab*, "father," *aḥ*, "brother," *ḥal*, "maternal uncle," *ḥam*, "father-in-law," *dad*, "near kinsman," and the like. Traces of this use of *'am* are found in ancient proper names in many parts of the Semitic world; thus, in Babylonia (Hammu-rabi dynasty; see "Z.D.M.G." xlix. 524), Ammi-zaduga (צדק ?), Ammi-ditana. There is no sufficient reason for doubting the Babylonian origin of these names. The signification of the ending *i* in the Ammi of these and the following compounds is uncertain: Ammi-ba'al, a Canaanite ruler (time of Ashurnasirpal; Hommel, "Geschichte Babyloniens und Assyriens," 574 *et seq.*); Hebrew 'Ammi-el (compare Abi-el, etc.), Ammi-nadab (compare Abi-nadab, etc.), Eli-am (compare Eli-ab), etc., probably also Amram, Rehoboam (Raḥab-'am), Jeroboam (Yarob'am); Ammonite Ammi-nadab (time of Ashurbanipal; Delitzsch, "Paradies," 294); South-Arabian Ammi-yada', Ammianisa, Am-karib, and others.

There have thus far been found no certain indications that 'Am was at any time or place used as the proper name of a god (see, however, "Z.D.M.G," xlix. 525). That it should have been often and widely used in ways closely resembling the use of proper names is quite natural. It is intrinsically improbable that any of the words *ab*, *aḥ*, *'am*, *dad*, etc., should have become true proper names, and only the most direct and unmistakable evidence could establish the fact. It is obviously not permissible to conclude, as some have done, from such a passage as Gen. xix. 38, that the Hebrews believed the ancestor of the Ammonites to have borne the name Ben-Ammi, and that therefore the existence of an Ammonite god Ammi is to be assumed, whose name also appears in the name of the people (Bene Ammon). On the contrary, the Ammonite use of 'Am, 'Ammi, in proper names can not well be distinguished from the Hebrew or Arabic use, or from the exactly parallel use of the other words denoting kinship. See also AMMIEL, AMMINADAB, AMMISHADDAI.

BIBLIOGRAPHY: Gray, *Hebrew Proper Names*, pp. 41–60, 245, 254 *et seq.*, 323; *Expositor*, September, 1897, pp. 173 *et seq.*; Hommel, *Ancient Hebrew Tradition*, pp. 48, 83 *et seq.*, 106 *et seq.*; Jensen, *Zeit. f. Assyr.* x. 342 *et seq.*; Smith, *Religion of the Semites*, lecture ii.

C. C. T.

**AMMAR, DAVID B. SAMUEL:** An author of Leghorn, who wrote "Tefilah le-David" (A Prayer of David) on the hundred daily benedictions (Salonica, 1777; see Steinschneider, "Cat. Bodl." col. 857; "Jew. Quart. Rev." xi. 486).

H. G. E.

**AMMI, AIMI, or IMMI:** The name of several amoraim. In the Babylonian Talmud the first form only is used; in the Palestinian Talmud all three forms appear promiscuously, Immi predominating, and sometimes R. Ammi is contracted into "Rabmi" or "Rabbammi" (Yer. 'Ab. Zarah, v. 45*a*, *b*). The most distinguished of these is a Palestinian amora of the third generation (third century). His native country is not named, but it is generally assumed to be Babylonia. It seems probable that the lifelong friendship existing between R. Ammi and R. Assi had its origin in ties of blood. R. Assi is identical with R. Assi (Jose) b. Nathan, and R. Ammi's full name, as given by himself, is Ammi b. Nathan (Giṭ. 44*a*); both of them, moreover, were of priestly descent (Meg. 22*a*, Ḥul. 107*b*), so that they seem to have been the sons of the same father; and as R. Assi is a native Babylonian, there is reason for assuming R. Ammi's Babylonian nativity. In his early age Ammi attended the college at Cæsarea, presided over by R. Hoshaiah I. (Yer. Shab. iii. 5*d*), and later he went to Tiberias and became the disciple of R. Johanan, at whose death he voluntarily observed the ritual period of mourning prescribed on the death of nearest relatives only (M. Ḳ. 25*b*). When he once heard that his Babylonian contemporary, R. Naḥman, had expressed himself disrespectfully of a misapplied opinion of R. Johanan, he indignantly exclaimed, "Does Naḥman think that because he is the son-in-law of the exilarch, he may speak disparagingly of R. Johanan's opinions?" (Ḥul. 124*a*). In Tiberias he became the center of a large circle of learned friends, among whom were R. Abbahu, R. Ḥanina (Ḥinena) b. Pappi, R. Isaac, and R. Samuel b. Naḥmani (M. Ḳ. 17*a*, 20*a*; Yeb. 48*b*); but the closest and most enduring friendship existed between him and R. Ḥiyya b. Abba and R. Assi (Ber. 16*a*, Yer. Pes. iii. 30*b*), both of whom were Babylonian immigrants.

**Descent.**

Although R. Ammi had been in Palestine long before R. Assi, they were both ordained at the same time, and received a warm greeting from the students, who sang, "Such men, such men ordain for us! Ordain for us not those who use words like 'sermis' and 'sermit,' or 'hemis' and 'tremis'" (Ket. 17*a*, Sanh. 14*a*; see the explanation of these expressions in Bacher, "Ag. Pal. Amor." ii. 145, note 1; Krauss, "Lehnwörter," ii. 276; Jastrow, "Dict." p. 477; *idem*, "Future of Talmudic Texts," p. 15), which was an allusion to the simple language used by these rabbis as contrasted with the admixtures of foreign terms employed by other teachers. These two, together with R. Ḥiyya, constituted a court of justice, the administration of which at one time endangered their liberty, if not their lives. For a certain offense they had passed a severe sentence on a woman named Tamar, whereupon she preferred charges against them before the proconsular government for interfering with the Roman courts. Fearing the consequences of this denunciation they requested R. Abbahu to exert his influence with the government in their behalf; but he had anticipated the request, and nothing more was heard of the case (Yer. Meg. iii. 74*a*). Among their Babylonian contemporaries, Ammi and Assi were known as "the Palestinian judges," or as "the distinguished priests of Palestine" (Giṭ. 59*b*, Sanh. 17*b*). On the other hand, when R. Ammi quoted a doctrine of Rab or of Samuel, he introduced it with the expression, "Our masters in Babylonia say" (Shebu. 47*a*; compare Sanh. *l.c.*). Eventually R. Ammi succeeded to the rectorate of the college at Tiberias (Ḥul. 134*b*); but that did not prevent him from attending to his judicial functions, in conjunction with Assi. Indeed, it is reported that they interrupted their studies hourly, and, rapping at the college door, announced their readiness to hear causes if required (Shab. 10*a*). They would offer their prayers in the college building, preferring for that purpose the spaces between the pillars to all the thirteen synagogues in the city (Ber. 8*a*, 30*b*). Besides filling these offices, they, together with R. Ḥiyya, acted as inspectors and, where necessary, as organizers of schools for children and for adults. One of the instructions given by Ammi to the schoolmasters was to accommodate itinerant scholars in the schoolrooms (Yer. Meg. iii. 74*a*). In connection with one of the tours of inspection, the following characteristic anecdote is related:

**Tamar's Lawsuit.**

**Rector at Tiberias.**

> They came to a place where there were neither primary schools for children nor advanced schools for adults, and requested that the guardians of the city be summoned. When the councilmen appeared before them, the rabbis exclaimed, "Are these the guardians of the city? They are the destroyers of the city!" When asked who were the guardians, they replied, "The instructors of the young and the masters of the old; for thus the Scripture says (Ps. cxxvii. 1), 'Except the Lord keep the city, the watchman waketh but in vain'" (Yer. Ḥag. i. 76*c*, Midr. Teh. on *l.c.*).

Besides their familiarity with Halakah and Haggadah, Ammi and Assi also possessed some knowledge of the sciences of their time. They prescribed remedies in cases of sickness ('Ab. Zarah, 28*a*), and studied the habits of animals (Lev. R. xix. 1, Midr. Sam. v.). Much as they valued the study of the Law, they prized pious deeds still higher. Therefore they and R. Ḥiyya did not scruple to absent themselves from college and to miss a lecture by R. Eleazar, when the interment of a stranger required their attention (Yer. Pes. iii. 30*b*); and when once a considerable sum of money was presented to the college, Ammi took possession of it in the name of the poor, among whom it was subsequently distributed (Ḥul. 134*b*). Once R. Ammi, accompanied by R. Samuel b. Naḥmani, undertook a journey to the court of Zenobia, queen of Palmyra (267–273), to intercede for Zeir b. Ḥinena, who had been seized by her orders. Zenobia refused to liberate him, remarking, "Your God is accustomed to work miracles for you," when a Saracen, bearing a sword, entered and reported, "With this sword has Bar Nazar killed his brother"; this incident saved Zeir b. Ḥinena (Yer. Ter. viii. 46*b*). On another occasion he was ready to ransom a man who had repeatedly sold himself to the Ludi (lanistæ, procurers of subjects for gladiatorial contests—Jastrow, "Dict." p. 695). He argued that although the Mishnah (Giṭ. iv. 9) exempted a Jew from the duty of ransoming a man who repeatedly sells himself to non-Israelites, still it was his duty to ransom the children (to save them from sinking into idolatry); so much the greater was this obligation in a case where violent death was imminent. Ammi's colleagues, however, convinced him that the applicant for his protection was totally unworthy of his compassion, and he finally refused to interfere (Giṭ. 46*b et seq.*).

R. Ammi and R. Assi are very frequently cited in both Talmuds and in the Midrashim, and often together, either as being of the same opinion or as opposed to each other. Owing to this circumstance, the same doctrines are quoted sometimes in the name of one and sometimes in that of the other (compare Ber. 9*b*; Pes. 119*a*; Suk. 34*a*; Ta'anit, 3*a*; Suk. 44*a*; M. Ḳ. 3*b*). The same uncertainty manifests itself even where the reporter had probably received the tradition directly from one of them (Ḥul. 84*b*; Ber. 20*b*; Soṭah, 4*b*; Giṭ. 7*a*).

**R. Ammi as Exegete.**

Following are some specimens of R. Ammi's exegetics: Commenting on Lam. iii. 41, "Let us lift up our heart with our hands unto God in the heavens," he observes, "No man's prayer is heard of heaven, unless he carry his soul in the hands which he raises in prayer." "The prayer for rain is granted only for the sake of the men of faith." In support of this remark, Ammi, by means of an exegetical substitution of synonymous Hebrew words, quotes the verse (Ps. lxxxv. 11), "When Faith springeth forth from the earth, Beneficence looketh down from heaven" (Ta'anit, 8*a*). In Moses' designation of Israel as "a stiff-necked people" (Ex. xxxiv. 9), Ammi sees not so much a reproach as a praise of its firmness in religion, even in the face of persecution: "The Jew would either live as a Jew or die on the cross" (Ex. R. xlii.). According to R. Ammi, death is the consequence of sin, and suffering the penalty of wrongdoing; the first observation he derives from the Scriptural saying (Ezek. xviii. 4), "The soul that sinneth, it shall die"; the second from Ps. lxxxix. 33, "I will visit their transgressions with the rod (of chastisement), and their iniquity with stripes" (Shab. 55*a*, Eccl. R. on v. 4).

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 2d ed., iv. 300-307; Frankel, *Mebo*, p. 63*a*; Weiss, *Dor*, iii. 96; Bacher, *Ag. Pal. Amor.* ii. 143-173.

S. M.

**AMMIANUS MARCELLINUS:** Roman historian; born at Antioch, Syria, about 320; died about 395. He wrote a history of Rome, from Nerva to Valens, in which the Jews are mentioned in Books XIV. ch. viii.; XXII. ch. v.; XXIII. ch. i.; XXIV. ch. iv. It is interesting to note that from the passage xxii. 5, §§ 4, 5, the legend of the "fœtor judaicus" or evil smell of the Jews which was so widely believed in during the Middle Ages, took its origin. Reinach does not share the view of Joel ("Blicke in die Religionsgeschichte," ii. 131) and Loeb ("Rev. Ét. Juives," xx. 52) that the word "fœtentium" is a mistake of a copyist for "petentium." In xxiii. 1, §§ 2, 3, we have the only pagan account of the unsuccessful attempt of the Jews under the emperor Julian to rebuild the Temple; all the other authorities being church fathers (M. Adler, in "Jew. Quart. Rev." v. 617).

BIBLIOGRAPHY: Th. Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, pp. 351-355, Paris, 1895.

H. R.—G.

**AMMIEL** ("El is My Kinsman," or "My Kinsman is God"; compare ELIAM): A name of the following persons in the Old Testament: **1.** A Danite (Num. xiii. 12). **2.** Father of Machir, of Lodebar (II Sam. ix. 4 *et seq.*, xvii. 27). **3.** Father of David's wife, Bathsheba ("Bathshua") (I Chron. iii. 5; compare II Sam. xi. 3). **4.** A doorkeeper (I Chron. xxvi. 5). For the meaning of the element Ammi, compare names Abi-el, [A]hi-el, Eli-am, 'Ammi-baal; and see 'AMM, AMMI.

C. C. T.

**AMMIHUD:** **1.** Father of Elishama, the chief of Ephraim in the second year after the exodus (Num. i. 10, ii. 18); appears also in the genealogical list of Ephraim (I Chron. vii. 26). **2.** Father of Shemuel, who was to represent the tribe of Simeon in the division of the land and assist Eleazar and Joshua in the work (Num. xxxiv. 20). **3.** Father of Pedahel, the representative of Naphtali under the same circumstances as the father of Shemuel (Num. xxxiv. 28). **4.** Father of Talmai, the king of Geshur, father-in-law of King David, with whom Absalom took refuge after he had killed Amnon (II Sam. xiii. 37). The variant reading here is Ammihur. **5.** Son of Omri, a Judean living in Jerusalem (I Chron. ix. 4).

G. B. L.

**AMMIHUR.** See AMMIHUD (4).

**AMMINADAB** ("My Kinsman Has Given Freely"; compare the names Abi-nadab, Ahi-nadab, Jeho-nadab, and Kammush-nadab. See also Schrader, "Cuneiform Inscriptions and the Old Testament," p. 281; and see 'AMM, 'AMMI): **1.** The father of Aaron's wife Elisheba (Ex. vi. 23) and of Nahshon, the "head of the tribe of Judah" (Num. i. 7, ii. 3). Also the name of certain Levites (I Chron. vi. 7, xv. 10). **2.** The name of a king of the Ammonites in the time of Ashurbanipal (Delitzsch, "Wo Lag das Paradies?" p. 294).

C. C. T.

**AMMISHADDAI** ("Shaddai is My Kinsman"; compare SHADDAI, and the names Zurishaddai, Shedeur, and perhaps Absadai [Lidzbarski, "Handbuch der Nordsem. Epigraphik," p. 206]; also AMMI-EL, Ammi-baal, etc. See 'AMM, 'AMMI): Name of the father of the Danite Ahiezer, in Num. i. 12, ii. 25, etc. Gray, "Hebrew Proper Names," pp. 194 *et seq.*, 245, pronounces the name a late and artificial formation.

C. C. T.

**AMMON, AMMONITES.—Biblical Data:** A nation in eastern Palestine. As to their origin from Lot, compare Gen. xix. 38, in which "Ben-ammi" (son of my paternal uncle; that is, of my nearest relative) is paronomasia, not etymology. It is possible that Ammon is derived from the name of a tribal divinity.

**Derivation and Relationship.**

According to the pedigree given in Gen. xix. 37-38, the Ammonites were nearly related to the Israelites and still more closely to their neighbors in the south, the Moabites. This is fully confirmed by the fact that all names of Ammonitish persons show a pure Canaanitish character. But the above passage indicates also the contempt and hatred for the Ammonites felt by the Hebrews (Deut. xxiii. 4), even to the exclusion of their progeny from the assembly of the Lord (contrast Deut. ii. 19, 37, in which the consciousness of relationship seems to be at the root of the regard shown to Ammon).

The borders of the Ammonite territory are not clearly defined in the Bible. In Judges, xi. 13, the claim of the king of Ammon, who demands of the Israelites the restoration of the land "from Arnon even unto Jabbok and unto Jordan," is mentioned only as an unjust claim (xi. 15), inasmuch as the Israelitish part of this tract had been conquered from the Amorites whom the Moabites had, in part, preceded; while in Judges, xi. 22 it is stated that the Israelites had possession "from the wilderness even unto Jordan," and that they laid a claim to territory beyond this, so as to leave no room for Ammon. Num. xxi. 24 describes the Hebrew conquest (compare Judges, xi. 19) as having reached "even unto the children of Ammon, for the border of the children of Ammon was Jazer" (read the last word, with Septuagint, as "Jazer," instead of "'az," strong, A. V.; compare Judges, xi. 32). Josh. xiii. 25, defines the frontier of the tribe of Gad as being "Jazer . . . and half the land of the children of Ammon." The latter statement can be reconciled with Num. xxi. 24 (Deut. ii. 19, 37) only by assuming that the northern part of Sihon's Amorite kingdom had for merly been Ammonite. This explains, in part, the claim mentioned above (Judges, xi. 13). According to Deut. ii. 37, the region along the river Jabbok and the cities of the hill-country formed the border-line of Israel.

In Judges, xi. 33, a portion of the land of Ammon is mentioned. It extended from Aroer to Minnith, including twenty cities, and must have been an

extremely narrow strip of land, comprising only the northeastern quarter of the region called, at present, El-Belka. According to the Moabite stone, the southeastern quarter, attributed by many scholars to Ammon, could not have belonged to it; and nothing is known concerning an extension north of the Jabbok river. The village of the Ammonites (or according to the *Keri*, Ammonitess), Josh. xviii. 24, in Benjamin, does not point to former possessions west of Jordan. On the authority of Deut. ii. 20, their territory had formerly been in the possession of a mysterious nation, the ZAMZUMMIM (also called Zuzim), and the war of Chedorlaomer (Gen. xiv. 5) with these may be connected with the history of Ammon. When the Israelites invaded Canaan, they passed by the frontier of the Ammonites (Num. xxi. 24; Deut. ii. 19, 37; Josh. xiii. 25).

**Ammonites and Moabites.**

Sometimes a slight distinction only seems to be made between the Ammonites and their southern brothers, the Moabites. Deut. xxiii. 4, 5, for instance, states that the Ammonites and Moabites hired Balaam to curse the Israelites, while in Num. xxii. 3 *et seq.* Moab alone is mentioned. Some authorities overcome this discrepancy by the help of the emended text of Num. xxii. 5, according to which Balaam came "from the land of the children of Ammon." This is the reading of most ancient versions; the Septuagint, however, has it like the present Hebrew text: "the children of his people" ("*ammo*") (see BALAAM). In Judges, iii. 13, the Ammonites appear as furnishing assistance to Eglon of Moab against Israel; but in Judges, x. 7, 8, 9, in which not only Gilead is oppressed but a victorious war is waged also west of the Jordan, Ammon alone is mentioned. The speech of Jephthah which follows, however, is clearly addressed to the Moabites as well, for he speaks of their god Chemosh (Judges, xi. 18–24). Some scholars find that these varying statements conflict (compare Deut. xxiii. 3); others conclude that the brother-nations still formed a unit. The small nation of Ammon could face Israel only in alliance with other non-Israelites (compare II Chron. xx. and Ps. lxxxiii. 7). The attack of King Nahash upon the frontier city Jabesh in Gilead was easily repulsed by Saul (I Sam. xi., xiv. 47). From II Sam. x. 2, it may be concluded that Nahash assisted David out of hatred for Saul; but his son Hanun provoked David by ill-treating his ambassadors, and brought about the defeat of the Ammonites, despite assistance from their northern neighbor (*ibid.* x. 13). Their capital Rabbah was captured (*ibid.* xii. 29), and numerous captives were taken from "all the cities of the children of Ammon." David's treatment of the captives (*ibid.* xii. 31) was not necessarily barbarous; the description may be interpreted to mean that he employed them as laborers in various public works. The Chronicler, however, takes it in the most cruel sense (I Chron. xx. 3). Yet David could not have exceeded the savagery customary in ancient Oriental warfare; the Ammonites, themselves, for instance, were exceedingly cruel (I Sam. xi. 2; Amos, i. 13). The new king, Shobi, a brother of Hanun, evidently appointed by David, kept peace, his attitude being even friendly (II Sam. xvii. 27). There were Ammonite warriors in David's army (*ibid.* 23, 27) and Solomon's chief wife, the mother of his heir, was Naamah, the Ammonitess (I Kings, xiv. 21; compare xi. 1), probably a daughter of Shobi. After this, hostilities again broke out, under Jehoshaphat (II Chron. xx.), under Jeroboam II. (Amos, i. 13) and under Jotham, who subjected the Ammonites (II Chron. xxvii. 5).

**Ammonite Warriors in David's Army.**

According to the Assyrian inscriptions under Baasha (Hebrew, Ba'sha), the son of Rukhubi (Rehob), they had to send auxiliaries to the powerful king Birhidri (Benhadad) of Damascus to aid him in his war against Shalmaneser II. The following kings paid tribute to the Assyrians: Sanipu (or "Sanibu" of Bit-Ammanu; "bit," house, has either the sense of "reign" or "kingdom," or is added after the analogy of "Bît-khumri"—house of Omri—for Israel, etc.) to Tiglath-pileser III.; Puduilu to Sennacherib and Assarhaddon; Ammi-nadbi to Assurbanipal. An Assyrian tribute-list, showing that Ammon paid one-fifth of Judah's tribute, gives evidence of the scanty extent and resources of the country (see Schrader, "K.A.T." pp. 141 *et seq.*; Delitzsch, "Paradies," p. 294; Winckler, "Geschichte Israels," p. 215).

In the time of Nebuchadnezzar, the Ammonites seem to have been fickle in their political attitude. They assisted the Babylonian army against the Jews (II Kings, xxiv. 2); encroached upon the territory of Gad; and occupied Heshbon and Jazer (Jer. xlix. 1; I Macc. v. 6–8; compare Zeph. ii. 8); but the prophetic threatenings in Jer. ix. 26, xxv. 21, xxvii. 3, and Ezra, xxi. 20, point to rebellion by them against Babylonian supremacy. They received Jews fleeing before the Babylonians (Jer. xl. 11), and their king, Baalis, instigated the murder of Gedaliah, the first Babylonian governor (*ibid.* xl. 14, xli. 15). At the time of the rebuilding of Jerusalem, they were hostile to the Jews, and Tobiah, an Ammonite, incited them to hinder the work (Neh. iii. 35). But intermarriages between Jews and Ammonites were frequent (Ezra, ix. 1; I Esd. viii. 69, and elsewhere). It is stated (I Macc. v. 6) that the Ammonites under Timotheus were defeated by Judas; but it is probable that, after the exile, the term Ammonite denoted all Arabs living in the former country of Ammon and Gad. Ezek. xxv. 4–5 seems to mark the beginning of an Arab immigration, which is testified to by Neh. ii. 19, iv. 7, and is described by Josephus as completed ("Ant." xiii. 9, § 1).

Of the customs, religion, and constitution of the Ammonites, little is known. The frequent assumption that, living on the borders of the desert, they remained more pastoral than the Moabites and Israelites, is unfounded (Ezek. xxv. 4, II Chron. xxvii. 5); the environs of RABBA (later PHILADELPHIA), at least, were fertile and were tilled. In regard to other cities than Rabba, see Judges, xi. 33; II Sam. xii. 31. Of their gods the name of only the chief deity, Milcom —evidently a form of Moloch—is known (I Kings, xi. 5 [LXX. 7], 33; I Kings, xi. 7; II Kings, xxiii. 13). In Jer. xlix. 1, 3, "Malcam" is to be translated by "Milcom" (the god) and not as in A. V., "their king." W. M. M.

**Milcom Their Chief Deity.**

——**In Rabbinical Literature:** The Ammonites, still numerous in the south of Palestine in the second Christian century according to Justin Martyr ("Dialogus cum Tryphone," ch. cxix.), presented a serious problem to the Pharisaic scribes because of the fact that many marriages with Ammonite and Moabite wives had taken place in the days of Nehemiah (Neh. xiii. 23). Still later, it is not improbable that when Judas Maccabeus had inflicted a crushing defeat upon the Ammonites, Jewish warriors took Ammonite women as wives, and their sons, sword in hand, claimed recognition as Jews notwithstanding the law (Deut. xxiii. 4) that "an Ammonite or a Moabite shall not enter into the congregation of the Lord." Such a condition or a similar incident is reflected in the story told in the Talmud (Yeb. 76*b*, 77*a*; Ruth R. to ii. 5) that in the days of King Saul

**Ammonites and Jews Intermarry.**

the legitimacy of David's claim to royalty was disputed on account of his descent from Ruth, the Moabite; whereupon Ithra, the Israelite (II Sam. xvii. 25; compare I Chron. ii. 17), girt with his sword, strode like an Ishmaelite into the schoolhouse of Jesse, declaring upon the authority of Samuel, the prophet, and his bet din (court of justice), that the law excluding the Ammonite and Moabite from the Jewish congregation referred only to the men—who alone had sinned in not meeting Israel with bread and water—and not to the women. The story reflects actual conditions in pre-Talmudic times, conditions that led to the fixed rule stated in the Mishnah

GENERAL VIEW OF THE RUINS OF THE ROMAN THEATER AT AMMON.
(From a photograph by Bonfils.)

(Yeb. viii. 3): "Ammonite and Moabite men are excluded from the Jewish community for all time; their women are admissible."

The fact that Rehoboam, the son of King Solomon, was born of an Ammonite woman (I Kings, xiv. 21–31) also made it difficult to maintain the Messianic claims of the house of David; but it was adduced as an illustration of divine Providence which selected the "two doves," Ruth, the Moabite, and Naamah, the Ammonitess, for honorable distinction (B. K. 38*b*). K.

**AMNON** ("Steadfast"): **1.** The eldest son of David and Ahinoam, the Jezreelitess (II Sam. iii. 2). As heir presumptive to the throne he was an object of envy and dislike to ABSALOM. The dishonor done by Amnon to his half-sister Tamar—the full sister of Absalom (II Sam. xiii. 1 *et seq.*)—intensified these feelings and gave the younger brother a plausible justification for the murder of the offender, which was accomplished in the course of a sheepshearing feast, given by Absalom to all the king's sons (*ib.* 23–29 *et seq.*) two years after the commission of Amnon's offense. J. F. McC.

——**In Rabbinical Literature:** The sages of the Mishnah point out that Amnon's love for Tamar, his half-sister, did not arise from true affection, but from passion and lust, on which account, after having attained his desire, he immediately "hated her exceedingly." "All love which depends upon some particular thing ceases when that thing ceases; thus was the love of Amnon for Tamar" (Ab. v. 16). Amnon's love for Tamar was not, however, such a transgression as is usually supposed: for, although she was a daughter of David, her mother was a prisoner of war, who had not yet become a Jewess; consequently, Tamar also had not entered the Jewish community (Sanh. 21*a*). The incident of Amnon and Tamar was utilized by the sages as affording justification for their rule that a man must on no account remain alone in the company of a woman, not even of an unmarried one (Sanh. *l.c. et seq.*). L. G.

**2.** A son of Shimon, mentioned in I Chron. iv. 20. J. F. McC.

**AMNON OF MAYENCE (MENTZ):** Subject of a medieval legend that became very popular. It treats of R. Amnon, a wealthy and respected Jew of Mayence, whom the archbishop of Mayence, at various times, tried to convert to Christianity. On one occasion Amnon evasively asked to be given three days' time for consideration. When he failed to appear on the appointed day, the archbishop had

him brought guarded into his presence. Amnon, rebuked for his failure to keep his promise, pleaded guilty, and said that his tongue should be cut out, because it had expressed a doubt as to the truth of Judaism. The archbishop, however, pronounced the sentence that Amnon's feet, which had refused to come, and his hands should be cut off. This was accordingly done.

Amnon gave orders that he be carried into the synagogue, where New-year's day was being celebrated. The reader was about to begin the Ḳedushah, when he was asked by Amnon to wait. The latter then recited the prayer called, from its initial words, "U-netanneh Toḳef," which is a description of the Day of Judgment. No sooner had he finished the prayer than he expired; and his body immediately disappeared. Three days later he appeared to R. Kalonymus in a dream, taught him the prayer, and asked him to spread it broadcast in Israel.

The oldest mention of this story seems to be found in the notes on Asheri, written by Israel of Krems or Kremsier, about 1400 (R. H. i. § 4, in the Wilna edition of the Talmud, folio 36*a*). Israel of Krems merely says: The "U-netanneh Toḳef" was written by Amnon of Mayence with reference to his own history. He gives Isaac of Vienna's work, "Or Zaru'a," as his source. The story, as given above, is found in the Maḥzor of the Roman rite for the New-year's day, published 1541. From it Gedaliah ibn Yaḥya took it; and the other historians followed him. The Maḥzor editions reprinted it; and so the story became very popular. The Russian poet S. Frug took it as the subject of an epic; and Schakschansky wove it into a drama in Judæo-German.

The story is a legend without any historical value, based on the reminiscences of the persecutions during the Crusades, and inspired by the veneration for the "U-netanneh Toḳef," which, in vivid colors, pictures the divine judgment on New-year's day.

The material of the story is taken partly from the legend of St. Emmeram of Regensburg (see Amram of Mayence), who, having been accused by Uta, daughter of Thedo, Duke of Bavaria, of being her seducer, was tied to a ladder, where his limbs were cut off, one by one. He was then brought to the castle of Aschheim, where he expired praying and blessing his murderers ("Acta Sanctorum," September series, vi. 474).

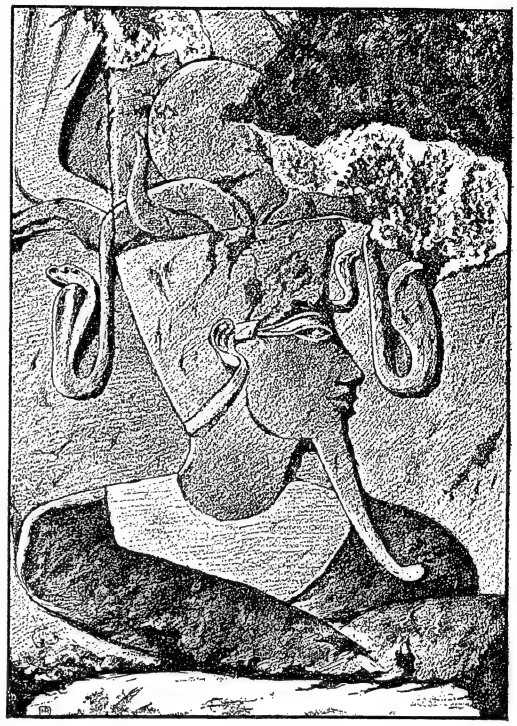
Bibliography: Heilprin, *Seder ha-Dorot*, ed. Maskillejtan, p. 218, where older sources are quoted; Heidenheim's edition of the *Maḥzor*, introduction, where an alphabetical index of the liturgical poets is given; Landshuth, *'Ammude ha-'Abodah*, 1857, i. 45.

D.

**AMOLO, BISHOP OF LYONS.** See Amulo.

**AMON** (according to Brugsch, "the Hidden One"): An Egyptian god, whose name occurs in Jer. xlvi. 25 ("Amon of No," R. V.) and in Nahum, iii. 8 (No-Amon). He was originally only the local divinity of Thebes; but on the accession of the eighteenth dynasty, became the supreme ruler of the Egyptian pantheon, and official god of the empire. In this rôle the name continues to appear even in the titles of some of the Ptolemies. The Libyans and Ethiopians accepted Amon as their highest divinity; and the Greeks identified him with Zeus. When represented in human form, he was commonly given a blue skin and a head-dress of feathers, similar to that of Min of Coptos. Frequently, however, he was portrayed with the head of his sacred animal, the ram.

The earliest vocalization of his name—it does not admit of any certain etymology—is found in the El-Amarna tablets, viz., "Amanu" (compare the Ethiopian pronunciation, "Amen"). Later the name was pronounced "Amon," and still later "Amun," or, without the accent (in the *status constructus*), "Amen." The Greeks, following a popular pronunciation, doubled the "m" = "Ammon." Identified with the



Bas-relief showing Amon, Egyptian God.
(From Steindorff, "Blütezeit des Pharaonenreiches.")

sun (Rē'), like most Egyptian gods, he is also frequently called Amen-rē'. W. M. M.

[Brugsch's etymology of Amon ("Ægyptische Religion," p. 87) compares with אמון מכוסה, אמון מוצנע ("the Hidden Amon") in Gen. R. i. and pseudo-Justin, "Cohortatio ad Græcos," p. 37:—"Ammonem qui deum occultissimum vocat." K.]

**AMON: 1.** Governor of Samaria during the reign of Ahab (I Kings, xxii. 26; II Chron. xviii. 25). To him Ahab handed over Micaiah, the prophet, on his prophesying unfavorably to the king. **2.** The "children of Amon" are mentioned in the long list of those who returned from Babylon under Zerubbabel (Neh. vii. 59). G. B. L.

**AMON, KING OF JUDAH.—Biblical Data:** The Biblical accounts of Amon are found in II Kings, xxi. 18–26 and in II Chron. xxxiii. 20–25; and he is mentioned in I Chron. iii. 14 among the descendants of King David. Elsewhere he is spoken of merely as the father of Josiah. He was the son of King Manasseh and of Meshullemeth, daughter of Haruz of Jotbah, and at the age of twenty-two succeeded to the throne on the death of Manasseh. His short reign of two years (about 640–638 B.C.) seems to have been chiefly remarkable for his repetition of the idolatrous practises of his father. In fact, according to the account in Chronicles, Amon was worse than his father; for Manasseh repented of his idolatry (II Chron. xxxiii. 12), but Amon "humbled not himself before the Lord, as Manasseh, his father, had humbled himself" (II Chron. xxxiii. 23), but sacrificed to all the graven images that his father had made. He was

assassinated in his palace by a band of conspirators composed of his own servants; but the people avenged his death by slaying the conspirators and putting the king's son, Josiah, on the throne. Amon was buried in the garden of Uzza, where his father had been buried before him (II Kings, xxi. 18).

C. J. M.

——**In Rabbinical Literature:** The fact that Amon was the most sinful of all the wicked kings of Judah (II Chron. xxxiii. 23) is brought out in the Talmud (Sanh. 103*b*) as follows:

> Ahaz suspended the sacrificial worship, Manasseh tore down the altar, Amon made it a place of desolation [covered it with cobwebs]; Ahaz sealed up the scrolls of the Law (Isa. viii. 16), Manasseh cut out the sacred name, Amon burnt the scrolls altogether [compare Seder Olam, R. xxiv. This is derived from the story of the finding of the Book of the Law, II Kings, xxii. 8]; Ahab permitted incest, Manasseh committed it himself, Amon acted as Nero was said to have done toward his mother Agrippina. And yet, out of respect for his son Josiah, Amon's name was not placed on the list of the kings excluded from the world to come (Sanh. 104*a*).

A midrashic fragment preserved in the Apostolical Constitutions, ii. 23, which appears to follow an account of the repentance of Manasseh according to a lost Jewish apocryphal writing, reads:

> "No sin is more grievous than idolatry, for it is treason against God. Yet even this has been forgiven upon sincere repentance; but he that sins from a mere spirit of opposition, to see whether God will punish the wicked, shall find no pardon, although he say in his heart, 'I shall have peace in the end (by repenting), though I walk in the stubbornness of my evil heart'" (Deut. xxix. 19). Such a one was Amon, the son of Manasseh, for the (Apocryphal) Scripture says: "And Amon reasoned an evil reasoning of transgression and said: 'My father from his childhood was a great transgressor, and he repented in his old age. So will I now walk after the lust of my soul and afterward return to the Lord.' And he committed more evil in the sight of the Lord than all that were before him; but the Lord God speedily cut him off from this good land. And his servants conspired against him and slew him in his own house, and he reigned two years only."

It is noteworthy that this very midrashic fragment casts light upon the emphatic teaching of the Mishnah (Yoma, viii. 9): "Whosoever says, 'I will sin and repent thereafter,' will not be granted the time for repentance."

K.

——**Critical View:** It is rather unfortunate that so little is known of the reign of Amon, king of Judah; for he lived evidently in a critical period. The endeavors of the prophets to establish a pure form of YHWH worship had for a short time been triumphant in Hezekiah's reign; but a reaction against them set in after the latter's death, and both Manasseh and his son Amon appear to have followed the popular trend in reestablishing the old Canaanitish form of cult, including the Ashera and Moloch worship. Whether Manasseh "repented," as the chronicle tells us, is more than doubtful. There is no record of this in the book of Kings, and absolutely no indication of such a change in the subsequent course of events. The people clearly were not yet prepared for the higher religious ideas; and the constant dread that Jerusalem would encounter the same fate as Samaria—so boldly proclaimed by the prophets—instead of leading the people closer to YHWH made them feel that the national deity had deserted them. It was in times of popular unrest that refuge was taken in the old rites, which appeared better able to stand the test of distressful events and impending disaster. In any case it is significant that Amon's death was caused by a palace intrigue, and that the "people of the land," as the account directly states (II Kings, xxi. 23), gathered to avenge his death. It is but fair to conclude from this that the king stood high in popular favor, and that his death was not only regretted by his subjects at large, but made so deep an impression as to lead to a popular movement which succeeded in securing the succession for Amon's son, Josiah, under whom the party of religious reform, guided by prophetical teachings, was destined to gain a permanent victory. For a more detailed view of the religious and political conditions prevailing before and subsequent to Amon's reign, see MANASSEH and JOSIAH.

BIBLIOGRAPHY: Kittel, *Gesch. d. Hebräer*, 1888, 1892, ii. 314-320; Guthe, in *Gesch. d. Volkes Israel*, 1881-88, pp. 206-210; Stade, *Gesch. d. Volkes Israel*, pp. 624-641; C. F. Kent, *Hebrew History, The Divided Kingdom*, pp. 172, 173.

J. JR.

**AMORA** (plural, **Amoraim,** אמוראים): A word signifying "the speaker," or "the interpreter," derived from the Hebrew and Aramaic verb *amar* ("to say," or "to speak"). It is used in the Talmud in a twofold sense:

**The Amora as Meturgeman.**

(1) In a limited sense, it signifies the officer who stood at the side of the lecturer or presiding teacher in the academy and in meetings for public instruction, and announced loudly, and explained to the large assembly in an oratorical manner, what the teacher had just expressed briefly and in a low voice. While the lecturer generally pronounced his sentences in the academic language, which was chiefly Hebrew, the Amora gave his explanations in Aramaic, the popular idiom (see Rashi on Yoma, 20*b*). The original term for such an office was *meturgeman* ("the translator," or "the interpreter"), which term, even later on, was often interchanged with that of Amora (M. Ḳ. 21*a*, Sanh. 7*b*, Ḳid. 31*b*). Some of these officers are mentioned by name, as R. Huẓpit, the interpreter at the academy of Rabban Gamaliel II. (Ber. 27*b*); Abdon, the interpreter appointed by the patriarch R. Judah (Yer. Ber. iv. 7*c*); R. Pedat, the interpreter of R. Jose; Bar Yeshita, the interpreter of R. Abbahu (Yer. Meg. iv. 75*c*); Judah bar Naḥmani, the interpreter of R. Simeon b. Laḳish (Ḳet. 8*b*). On his return from Palestine the celebrated teacher Rab (Abba Areka), while still unknown in Babylonia, in the absence of the regular Amora acted on one occasion as Amora in the academy of R. Shila (Yoma, 20*b*). It having been discovered that younger incumbents of this responsible office, in their endeavors to shine as orators (Soṭah, 40*a*), often failed to interpret the ideas of the presiding teacher correctly, R. Abbahu established the rule that no one under the age of fifty should be appointed to the position (Ḥag. 14*a*).

**Amoraim as Expounders of the Mishnah.**

(2) In a wider sense the term Amora was applied, in Palestine as well as in Babylonia, to all the teachers that flourished during a period of about three hundred years, from the time of the death of the patriarch R. Judah I. (219) to the completion of the Babylonian Talmud (about 500). The activity of the teachers during this period was devoted principally to expounding the Mishnah—the compilation of the patriarch R. Judah—which became the authoritative code of the oral law. This activity was developed as well in the academies of Tiberias, Sepphoris, Cæsarea, and others in Palestine, as in those of Nehardea, Sura, and later of Pumbedita, and in some other seats of learning in Babylonia. In these academies the main object of the lectures and discussions was to interpret the often very brief and concise expression of the Mishnah, to investigate its reasons and sources, to reconcile seeming contradictions, to compare its canons with those of the Baraitot, and to apply its decisions to, and establish principles for, new cases, both real and fictitious, not already provided for in the Mishnah. The teachers that were engaged in this work—which finally became embodied in the

Gemara—were properly called Amoraim; *i. e.*, interpreters or expounders (of the Mishnah). They were not as independent in their legal opinions and decisions as their predecessors, the Tannaim and semi-Tannaim, as they had not the authority to contradict decisions and principles unanimously accepted in the Mishnah itself or in the Baraitot. The Palestinian Amoraim, having been ordained, as a general rule, by the *nasi*, had the title of "rabbi"; while the Babylonian teachers of that period had only the title of "rab" or of "mar."

The Palestinian Amoraim are distinguished by their simple method of teaching and expounding the Mishnah. The Babylonians indulged more in dialectical discussions. This was especially the case in the Academy of Pumbedita, where the dialectical method reached its highest development. The hair-splitting dialectic prevailing in that academy is satirized in the proverb: "In Pumbedita they know how to pass an elephant through a needle's eye"; that is, by their dialectical argumentation they can prove even that which is absolutely impossible (B. M. 38*b*).

The period of the Babylonian Amoraim is generally divided into six minor periods or generations, which are determined by the beginning and the end of the activity of their most prominent teachers. The period of the Palestinian Amoraim, being much shorter than that of the Babylonian, ends with the third generation of the latter. Frankel, in his "Mebo Yerushalmi," treating especially of the Palestinian Amoraim, divides them also into six generations.

**The Chief Amoraim:** The Amoraim mentioned in the Talmud number many hundreds. The names of the most distinguished among them, especially those that presided over the great academies, are given here in chronological order.

I P. First generation of Palestinian Amoraim (from the year 219–279):

Jannai, the Elder; Jonathan, the Elder.
Oshay'a, the Elder; Levi bar Sisi.
Ḥanina bar Ḥama; Hezekiah.
Johanan bar Nappaḥa; Simon b. Laḳish.
Joshua ben Levi; Simlai.

I B. First generation of Babylonian Amoraim (219–257):

Shila, in Nehardea.
Rab (Abba Areka), in Sura.
Mar Samuel, in Nehardea.
Mar 'Uḳba, chief-justice in Kafri.

II P. Second generation of Palestinian Amoraim (279–320):

Eleazar ben Pedat, in Tiberias.
Ammi and Assi, in Tiberias.
Ḥiyya bar Abba; Simeon bar Abba.
Abbahu, in Cæsarea.
Zera (or Zeira).

II B. Second generation of Babylonian Amoraim (257–320):

Huna, in Sura.
Judah ben Ezekiel, in Pumbedita.
Ḥisda, in Sura.
Sheshet, in Shilhi.
Naḥman ben Jacob, in Nehardea.

Other distinguished teachers belonging to this generation were Rabba bar Bar-Ḥana and 'Ulla ben Ishmael.

III P. Third generation of Palestinian Amoraim (320–359):

Jeremiah, Jonah, Jose bar Zabda, } in Tiberias.

These three Amoraim were the last authorities in Palestine. The compilation of the Palestinian Talmud was probably accomplished in their time.

III B. Third generation of Babylonian Amoraim (320–375):

Rabbah bar Huna, in Sura.
Rabbah bar Naḥman, Joseph bar Ḥiyya, Abaye (Naḥmani), } in Pumbedita.
Raba, son of Joseph bar Ḥama, in Maḥuza.
Naḥman ben Isaac, in Pumbedita.
Papa bar Ḥanan, in Narash.

IV B. Fourth generation of Babylonian Amoraim (375–427):

Ashi, in Sura, compiler of the Babylonian Talmud.
Amemar, in Nehardea.
Zebid bar Oshay'a, Dimi bar Ḥinena, Rafram I., Kahana bar Taḥlifa, Mar Zuṭra, } in Pumbedita.
Judah Mani b. Shalom.
Eliezer b. Jose.
Jose b. Abin.
Tanḥuma.

V B. Fifth generation of Babylonian Amoraim (427–468):

Mar Yemar (contracted to Maremar), in Sura.
Idi bar Abin, Mar bar Ashi, Aḥa of Difta, } in Sura.
Rafram II., in Pumbedita.

VI B. Sixth generation of Babylonian Amoraim (468–500):

Rabbina bar Huna, the last Amora of Sura.
Jose, the last Amora of Pumbedita and the first of the Saboraim.

The Amoraim were followed by the Saboraim, who gave to the Talmud its finishing touch.

For particulars of the life and work of each of the above-mentioned Amoraim see articles under their respective names.

Bibliography: For the older literature on the Amoraim: Sherira Gaon, in his *Iggeret*; Zacuto, in his *Yuḥasin*; Heilprin, in his *Seder ha-Dorot*. Modern literature: Fürst, *Kultur- und Literaturgesch. d. Juden in Asien*, which treats especially of the Babylonian academics and teachers during the period of the Amoraim, Leipsic, 1849; Rapoport, *'Erek Millin*, 1852, article Amora; Frankel, *Mebo ha-Yerushalmi*, Breslau, 1870; Grätz, *Gesch. d. Juden*, ii., chaps. xviii.–xxii.; Weiss, *Dor*, iii.; Hamburger, *Realencyklopädie*, ii.; Mielziner, *Introduction to the Talmud*, chap. iv., Cincinnati, 1894; Strack, *Einleitung in den Talmud*; Bacher, *Ag. Bab. Amor.*; idem, *Ag. Pal. Amor.*

M. M.

**AMORITES.—Biblical Data:** The descendants of the fourth son of Canaan (Gen. x. 16, I Chron. i. 14). They form part of the ancient inhabitants of Palestine (Gen. xv. 21; Ex. iii. 8, 17, xxiii. 23; Joshua, iii. 10, xxiv. 11; I Kings, ix. 20; Ezek. xvi. 3, 45; also Isa. xvii. 9, where we ought probably to follow the Septuagint reading, "the forsaken places of the Amorites and the Hivites"). As representatives of the whole pre-Israelitish population, they are mentioned in Gen. xv. 16, xlviii. 22; Joshua, v. 1, xxiv. 15, 18; Judges, x. 11; I Sam. vii. 14; I Kings, xxi. 26; II Kings, xxi. 11; Amos, ii. 9, etc.

**Geographical Distribution.**

Some scholars claim that (I Sam. vii. 14) Philistines and Amorites are synonymous, so that the latter expression would include all non-Israelitish inhabitants of Palestine. Usually, however, the passage in question is interpreted to mean the isolated remnants of the Amorites, who in pre-Philistine and pre-Israelitish times had occupied a large part of the country west of the Jordan. Their territory is more exactly defined as follows:

(*a*) In the south they inhabit the hill-country of

the Amorites (Deut. i. 7, 19) on one side of the Canaanites (*ibid.* verses 27, 44), north of Kadeshbarnea. The Amorites in Hazezon-tamar (Gen. xiv. 7) and Mamre (ver. 13) belong to the same region.

(*b*) More to the north Joshua, x. 5, mentions five kings of the Amorites; namely, in Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, as "all the kings of the Amorites that dwell in the hill-country"; compare ver. 12. According to II Sam. xxi. 2, Gibeon also was Amoritish (Joshua, xi. 19: Hivitish), although it is more probable that the name Amorite has there the vague meaning discussed above, without precise ethnological signification. We find the "Amorites which were beyond Jordan, westward" (Joshua, v. 1, xxiv. 8), distinguished from the "Canaanites which were by the sea" (*ibid.* v. 1); Joshua, xi. 3, apportions the hill-country to the Amorites, together with three other nations, distinguishing them from "the Canaanites on the east and on the west." According to Judges, i. 34 [A. V. 35], however, at a somewhat later period, the Amorites dwelling "in Mount Heres, in Aijalon, and in Shaalbim," whose border began "from the ascent of Akrabbim," did not allow the Danites "to come down to the valley" and "forced them into the hill-country," although the Amorites afterward became subject to Israel. It is questionable if a remnant of the Amoritish territory properly speaking is meant; more probably the name Amorite has again the general meaning. One is even tempted to understand it as used of the Philistines (as I Sam. vii. 14; see above).

(*c*) Amorites dwell east of the Jordan (Num. xxi. 13): the Arnon is the frontier between Moab and the Amorites. This land of the Amorites reaching "from Arnon to Jabbok, even unto the children of Ammon" (*ibid.* 24), had been taken away from Moab by Sihon (*ibid.* 24, 26, 29), who built Heshbon to be his residence (*ibid.* 26, 27) directly before the immigration of Israel. Amorites dwelling in Jazer are specially mentioned (*ibid.* 32). These Amorites "which dwelt beyond Jordan" are also referred to (Deut. i. 1, 4, iii. 2; I Kings, iv. 19; Ps. cxxxv. 11, cxxxvi. 19; Josh. ii. 10, ix. 10). Og, king of Bashan in Ashtaroth, is also called an Amorite in Deut. iii. 8, iv. 47, where we learn that Og's territory extended "from the river of Arnon unto Mount Hermon." So the land of the Amorites, which is in Gilead (Judges, x. 8), seems to have embraced all the territory afterward owned by Israel, east of the Jordan. Deut. iii. 9 informs us that the name of Mount Hermon in the language of the Amorites was Shenir.

W. M. M.

**—In Rabbinical and Apocryphal Literature:** In Tosef., Shab. (vii. [viii.] 23), and generally in post-Biblical literature, the Canaanites are usually spoken of as the Amorites (compare Assumptio Mosis, xi. 16; B. M. 25*b*); and they were characterized by R. Jose, the chronicler, as the most intractable of all nations. To the apocryphal writers of the first and second pre-Christian century they are the main representatives of heathen superstition, loathed as idolaters, in whose ordinances Israelites may not walk (Lev. xviii. 3). A special section of the Talmud (Tosef., Shab. vi.–vii. [vii.–viii.]; Bab. Shab. 67*a et seq.*) is devoted to the various superstitions called "The Ways of the Amorites." According to the Book of Jubilees (xxix. [9] 11), "the former terrible giants, the Rephaim, gave way to the Amorites, an evil and sinful people whose wickedness surpasses that of any other, and whose life will be cut short on earth." In the Syriac Apocalypse of Baruch (lx.) they are symbolized by "black water" on account of "their black art, their witchcraft and impure mysteries, by which they contaminated Israel in the time of the Judges." This refers to the strange story of Kenaz, preserved in the "Chronicle of Jerahmeel" (Cohn in "Jew. Quart. Rev." 1898, pp. 294 *et seq.*, and translation of Gaster, p. 166), which relates how the tribes of Israel learned all their wickedness from the Amorites, the masters of witchcraft, whose books they kept hidden under Mount Abarim, and whose wonder-working idols—seven holy nymphs—they had concealed beneath Mount Shechem. Each of these idols was adorned with precious stones, which shone at night like the light of day, and by their power sight was restored to the blind. Kenaz, the son of Caleb and father of Othniel, when hearing of this, forthwith destroyed the idolatrous Israelites by fire, but tried in vain to destroy either the magic-books or the

**Masters of Witchcraft.**

AMORITES.
(From the pylon of the Ramesseum.)

stones. So he buried the books, but in the morning found them transformed into twelve precious stones, with the names of the twelve tribes of Israel engraved thereon, and later they were used in Solomon's Temple. Then, with the help of the angel Gabriel, he smote the Amorites with blindness and destroyed them with his sword.

These legends may be regarded as reflecting the prevalent belief of the Jewish people in Amorite witchcraft. But the ancient midrashic and apocryphal narratives of battles fought by the sons of Jacob with the Amorites seem likewise to rest upon the actual warfare which took place between the Jews and the surrounding nations during the second Temple. According to the Book of Jubilees, § xxxiv.; Testament of Patriarch Judah, 3–7; Midrash Wayis'u, in Jellinek, "B. H." iii. 1–5; "Chron. of Jerahmeel," ed. Gaster, §§ xxxvi., xxxvii., and Sefer ha-Yashar, xxxvii.–xl., the sons of Jacob fought with the sons of Esau, while the Amorites sided with the latter and were defeated. The battlefield described in the various sources being almost identical with the battle-place of the Maccabean heroes, it is much more likely that the story originated in the time of John Hyrcanus, when war was successfully waged against the Idumeans and other nations, than that it arose in the time of King Herod, as Gaster thinks ("Chronicle of Jerahmeel," preface and lxxxii.; compare Book of Jubilees and Edom). K.

——**Critical View:** The monumental evidence is as follows: Egyptian inscriptions (see W. M. Müller, "Asien und Europa," p. 218) call the land east of Phenicia and north of Palestine "the land of the A-ma-ra." The Amar, or Amor, of the texts is chiefly the valley between the Lebanon and Antilebanon mountains, the modern Beka'a. In the El-Amarna tablets (Winckler, Nos. 42, 44, 50), Aziru, the prince of the same region, is called "Prince of Amurru." The latter name does not seem to be much more comprehensive than in the Egyptian texts, and certainly does not apply to Palestine. Only in the later cuneiform texts the old expression Amurru (not to be read "Aharru") is used so vaguely that Phenicia and even neighboring countries are included (Delitzsch, "Paradies," p. 271). The Babylonian letter-group Im-martu, or Mar-tu for "West," hardly belongs here, but because of the similar sound in its earlier form it was written for Amurru in the Amarna tablets and still more frequently afterward in the extended signification of Amurru. At present it is not very easy to show the connection between the monumental Amorites and the Palestinian Amorites of the Bible. Winckler ("Gesch. Israels," i. 52) assumes that the Amorites, somewhere about the time of the El-Amarna tablets (after 1400 B.C.), descended into Palestine from their original northern habitations. He supports this by the fact that only those of the earlier Biblical traditions, which belong to the northern kingdom, contain the name Amorites; namely, the prophet Amos and those parts of the Pentateuch which the critics assign to E., the Elohistic or Ephraimitic writer (followed by Deuteronomy). For this critical distinction in the use of the name see E. Meyer, in Stade's "Zeitschrift," i. 122. Budde, in "Richter and Samuel," xvii. ascribes Judges, i. 34, to the Judaic or Yahwistic writer, but see above on the probably indistinct and not very archaic use of the name in that passage. Wellhausen ("Die Composition des Hexateuchs," ii. 341) assumes that Amorites and Canaanites are synonymous expressions, only that the former is used of the Canaanites exterminated by Israel, the latter to distinguish them from those living among the Israelites at the time of the kings. These conclusions are suggested by the circumstance that the territory of the Amorites as described above leaves very little room for the Canaanites in the territory occupied by Israel, and that both terms sometimes seem to be used interchangeably (compare Gen. xiv. 13 with Judges, i. 10; Num. xiv. 45 with Deut. i. 44 *et seq.*).

**In Monumental Inscription.**

Thus Amorite would be the more ancient name, obscure even to the earliest writers. It is not certain that these writers were influenced by the etymology of the word. If Amorites were equivalent to "highlanders," we should have to compare the application of the name to the highland of Judah (Num. xiii. 29; Deut. i. 7, 19, 20; Josh. v. 1, x. 6, xi. 32) as a secondary use or as a mere inference from the etymology. At present, however, that etymology has been discarded, as *amir* means "summit," not "mountains" or "highland." The Egyptian inscriptions, indeed, seem to treat the name of the original country Amor as a geographical term, always connecting it with the article, while Amorite is in the Bible an ethnic name. How the Amorites, or at least their name, came to Palestine, still awaits plausible explanation.

**Race and Language.**

Gen. x. 16 calls the Amorites a branch of the Canaanites. Amoritish names like Adoni-zedek (Josh. x. 3; compare verse 5) seem, indeed, to point to full identity in language with those tribes. The question, why the Amorites, with the rest of the pre-Israelitic population of Palestine, are (Gen. x.) classed among the Hamites, can not be discussed here. Sayce ("Races of the Old Testament," pp. 100 *et seq.*) has tried to explain this by assuming a connection between the Amorites (and the Canaanites in general!) with the ancient Libyans, entirely on the basis of a certain similarity of the facial type in one Egyptian sculpture of Rameses III. The numerous other Egyptian pictures of these nations, however, do not confirm this, and a linguistic comparison of Canaanitish (see above on its identity with Amoritish) and Libyan is impossible. The remote relationship between all Hamites and the Proto-Semites in race and language does not belong here.

Bibliography: Sayce, *Races of the Old Testament*, 1891, pp. 100 *et seq.*

W. M. M.

**Amos.—Biblical Data:** Jewish prophet of the eighth century B.C.; date of birth and death unknown. Among the minor prophets there is none whose personality is so familiar as that of Amos. His name occurs not only in the superscription of the book, but several times (vii. 8, 10 *et seq.*, 14; viii. 2) in the body of it. His home was in Tekoa in Judah, five miles to the south of Bethlehem. The original title of his book was merely "The Words of Amos of Tekoa"; the rest, "who was among the herdsmen," is a later addition emphasizing the fact gleaned from vii. 14, that Amos had been a herdsman before he became a prophet. From the margin this notice appears to have intruded itself into the text. The attempt has been made to discover a northern Tekoa for his home, but there is no need for that. That Amos was from Judah is the simplest interpretation of vii. 13. Amos himself tells us what his profession was: he was a herdsman and one who tended sycamore-figs (vii. 14). At Tekoa sycamores are not grown, but Amos could very well have been the proprietor of a sycamore-grove at some distance from Tekoa, in the Shefelah, the hill country leading down to Philistia, where there were sycamore-

**Home and Occupation.**

trees in "abundance" (I Kings, x. 27). He makes this statement of his occupation to Amaziah, the chief priest of Bethel, who, startled by the ominous utterances of Amos, advises him to make his escape to Judah and there to earn his livelihood by his profession of prophet. Amos denies both premises involved in this rebuke. He does not need to take fees for his prophecies, because he is well-to-do, and he is no prophet either by profession or extraction, but was called by God from behind his flock by special summons. Amos' attitude marks a turning-point in the development of Old Testament prophecy. It is not mere chance that Hosea, Isaiah (ch. vi.), Jeremiah, Ezekiel, and almost all of the prophets who are more than unknown personages to whom a few prophetical speeches are ascribed, give first of all the story of their special calling. All of them thereby seek to protest against the suspicion that they are professional prophets, because the latter discredited themselves by flattering national vanities and ignoring the misdeeds of prominent men. But Amos marks an epoch in Old Testament prophecy also in another respect. He is the first of the prophets to write down the messages he has received. It is easy to understand the reason for this innovation. He feels himself called to preach in Beth-el, where there was a royal sanctuary (vii. 13), and there to announce the fall of the reigning dynasty and of the northern kingdom. But he is denounced by the head priest Amaziah to King Jeroboam II. (vii. 10 *et seq.*), and is advised to leave the kingdom (verses 12 *et seq.*). Though nothing more is learned than the answer he gave Amaziah (verses 14 *et seq.*), there is no reason to doubt that he was actually forced to leave the northern kingdom and to return to his native country. Being thus prevented from bringing his message to an end, and from reaching the ear of those to whom he was sent, he had recourse to writing. If they could not hear his messages, they could read them, and if his contemporaries refused to do so, following generations might still profit by them. No earlier instance of a literary prophet is known, nor is it likely that there was any; but the example he gave was followed by others in an almost unbroken succession. It is true, it can not be proved that Hosea knew the book of Amos, though there is no reason to doubt that he was acquainted with the latter's work and experiences. It is quite certain, on the other hand, that Isaiah knew his book, for he follows and even imitates him in his early speeches (compare Amos, v. 21–24, iv. 6 *et seq.*, v. 18 with Isa. i. 11–15; Amos, iv. 7 *et seq.* with Isa., etc., ix. 7 *et seq.*, ii. 12). Cheyne concludes with great probability that Amos wrote the record of his prophetical work at Jerusalem, after his expulsion from the northern kingdom, and that he committed it to a circle of faithful followers of YHWH residing there.

**First to Write down Prophecy.**

Amos is undoubtedly one of the grandest personalities among the Old Testament prophets; indeed, the most imposing of all, if the fact be considered that he is the first of the writing-prophets. His lofty conception of Deity, his uncompromisingly moral conception of the order of the universe, and his superiority to all religious narrowness, are admirable indeed. Leaving the above-mentioned "doxologies" aside, YHWH is in vii. 4, ix. 2 the Ruler of the universe, and in i., ii., and ix. 7 He is the Lord of all other nations as well as of Israel. The standard by which He measures peoples is morality, and morality only. It is by His inscrutable will that Israel was chosen among the peoples, but as a result it follows that God is doubly strict in His demands upon this nation, and doubly severe in His punishment of its transgressions (iii. 2). Ritualistic zeal and the richest burnt-offerings avail nothing in extenuation; such acts are contemptuous in the sight of YHWH, who may be served without any religious ceremonies, but not without morality (iii. 21–25, iv. 4, 5, 13). Therefore let the nation not comfort itself with the hope of the "Day of YHWH," which will be a day of terror for Israel, and not of salvation (v. 18–20). It is all over with Israel; the complete destruction is at hand (see especially ii. 5, v. 1 *et seq.*, ix. 1–4). Distinct as are these fundamental principles of his discourses, Amos must by no means be considered as an uncompromising prophet of evil; it should not be forgotten that Israel's destruction is brought about by its sinfulness, and it is only because experience appears to show an unwillingness to repent, that the hope of forgiveness is cut off. Should this experience prove false and Israel actually repent, forgiveness and national life would be by no means hopeless; and therefore utterances like v. 4 and 14, however inconspicuous they may be in comparison with the denunciatory passages, are by no means to be overlooked, and certainly not to be held as spurious. It is certain, however, that Amos did not shrink from facing the possibility of the utter destruction of Israel.

**Personality of Amos.**

**Repentance and Forgiveness.**

Amos has always been admired for the purity of his language, his beauty of diction, and his poetic art. In all these respects he is Isaiah's spiritual progenitor. There is no need for astonishment that a rustic should have been capable of such diction.

The period of the prophet's activity is the reign of Jeroboam II., king of Israel, whose dynasty he mentions in one of his prophecies (vii. 9), while the narrator of vii. 10, etc. (probably not identical with Amos), clearly states that Jeroboam was reigning at the time when Amos preached at Beth-el. The superscription of the book (i. 1) mentions Uzziah, king of Judah, before Jeroboam, which is doubtless correct, inasmuch as Uzziah was a contemporary of Jeroboam; but the statement is at the same time puzzling, since it is not known that Amos was ever active in Judah.

The superscription adds that he "saw" his words two years before the earthquake. Now Amos doubtless experienced an earthquake (iv. 11), and an earthquake under King Uzziah is testified to in Zech. xiv. 5; but unfortunately this passage does not help us much, seeing that it is of late origin, and may itself be taken from Amos, iv. 11, or even from the heading of the book. On the other hand, the superscription may be based on the hints contained in the book itself, and indeed G. Hoffmann in Stade's "Zeitschrift," iii. 123, has tried to offer an explanation for the phrase "two years before the earthquake" which would deprive the words of every real significance. His explanation seems to be somewhat artificial, but has been accepted by such scholars as Cheyne and Marti. Still, since the heading undoubtedly contains reliable and authentic statements, the possibility that the reference to the earthquake is also authentic must be admitted. The question, however, remains whether all the prophecies united in the Book of Amos are to be understood as uttered in this same year. Their extent would not make this impossible, nor is it likely that Amos, rebuking the sins of Ephraim so openly, would have been tolerated many years before being denounced and expelled, as we read in vii. 10. In this case the earthquake in iv. 11 must be another than that mentioned

**Superscription of the Book.**

in i. 1, because it could not be referred to two years before it actually happened. Moreover, it is unlikely that Amos should not have added new prophecies to those spoken during his stay in the northern kingdom, when he once proceeded to write down his utterances (compare Jer. xxxvi. 32). If i. 1 be admitted as authentic, the most probable conclusion is that "two years before the earthquake" was originally the date for only a part of the book, perhaps for only the introductory speech in i. 2.

The reign of Jeroboam II. lasted forty-one years, according to II Kings, xiv. 23. Though it can not be fixed with certainty, this much may be said, that its termination must be placed between 750 and 740 B.C. Marti ("Ency. Bibl." article "Chronology," p. 797) fixes his reign between 782 and 743 B.C. The activity of Amos could hardly have coincided with the close of his reign. The fact alone that Isaiah's call can not have happened later than 740, while he so evidently draws on Amos' prophecies, is sufficient ground for placing Amos not later than 750.

**The Present Form of the Book.**

The first indication that a distinction must be made between the prophecies of Amos and the book that bears his name is to be found in the narrative, vii. 10–17. This is inserted after the third of five visions which form a connected series. The insertion in question is simply a comment on vii. 9, and contains the threat of the overthrow of Jeroboam and his house. It is mentioned in vii. 10 that Amos' boldness resulted in his expulsion from the northern kingdom. It is not likely that Amos himself would have interrupted his series of addresses in this way. Moreover, he is not the narrator; another writer speaks of him in the third person. Hence it is clear that his book has not come to us exactly as he wrote it. But, on the other hand, vii. 10 *et seq.* must have been written soon after the event by a writer who had thoroughly trustworthy accounts of Amos. This is a fact of great importance.

The book is well arranged in its general features. There is in chaps. i. and ii. a coherent series of judgments on sinful and unrepentant peoples, aimed particularly at Israel. In chaps. vii.–ix. are the above-mentioned five visions; in chaps. iii.–vi. a series of discourses, loosely connected, whose beginning and end can not be fixed with certainty. The same problem is presented in other prophetical books; the prophet himself would scarcely lay great stress on the separation of the single discourses when he wrote or dictated them. There is no reason to doubt that this arrangement goes back to the first editors, working soon after the prophet's death or even delegated by him for this task. This does not preclude the possibility of later changes and additions. Since the investigations of Stade and Wellhausen, such changes have been assumed in increasing proportions. The most complete and discriminating survey of those passages whose originality hitherto has been doubted is given by Cheyne ("Ency. Bibl." article "Amos"). They can be grouped under the following titles: (1) Passages widening the horizon of the book, so as to include the southern kingdom of Judah. (2) Additional predictions affirming a better future than the gloomy auguries of the old prophet. (3) Additions giving expression to the loftier and more spiritual theology of a later time. (4) Glosses and explanations based on an erroneous conception of the texts.

**Editorial and Later Additions.**

(1) The chief passage of the first group is ii. 4, etc., the denunciation of Judah in the series of judgments against the nations. The same judgment against Edom in i. 11 and 12 is perhaps also an addition, and the same has been surmised of the passage about Tyre in i. 9. The isolated verse i. 2, in which Zion is spoken of as the fixed seat of YHWH, is also doubtful, and the same is true of the address to Zion in vi. 1, and the expression "like David" in vi. 5.

(2) The second group is represented by ix. 8–15, canceled by Stade, Wellhausen, Cornill, Nowack, Cheyne, and many others, as spurious. These verses do not form a single whole, but are composed of different passages. Verses 10, 11, 12, 13, and 14 seem to be mere fragments or insertions in the context. The last verse, which, by virtue of its inimitable originality, is unanimously ascribed to Amos, can not have formed the concluding verse of the book, but appears to have been the beginning of a new address. If the verses 8–15 are to be taken in their entirety as a later addition, the original continuation must either have been lost through the mutilation of the manuscript, or have intentionally been stricken out on account of the too mournful survey of the future. The latter suggestion is improbable, because verse 7 would have been rejected for the same reason, and because in other passages (see verses 1–4) the most terrible predictions have been retained. If, on the other hand, the conclusion had been lost in consequence of the mutilation and then supplied at hazard, a more uniform continuation would have been expected in place of such a rugged one, with its disjointed and disconnected sentences. The possibility remains that verses 8–15 are a repeated elaboration of the original conclusion. It is erroneous to consider verse 11, concerning the restoration of the fallen tabernacle of David, as a specifically Judaic prediction; it can only assume this character through the addition of verse 12, which regards the subjection of the vassals of Judah as an essential feature of such reestablishment. The verse refers to the reestablishment of the united kingdom of Israel, founded by David and sundered after the death of Solomon. Verses 8, 9, 11, 14, and 15 may possibly contain an original prediction directed, like vii. 9, against the house of Jeroboam, and promising for the future the restoration of a united Israel, as pleasing to Jehovah. Of course, conclusive proof of this theory can no longer be secured, nor can the original text of such prediction be restored with reasonable certainty.

(3) The third group of additions are the doxologies iv. 13, v. 8, ix. 56, which invoke YHWH as the Creator and Ruler of the world. While it is not impossible that they may have been written by Amos, the style of these additions indicates a much later period, possibly later than Deutero-Isaiah. Since all three passages interrupt the context, and iv. 12 and v. 7 have inherent difficulties of their own, it may be suggested that the interpolator designed these doxologies to fill up gaps or illegible sentences in the manuscripts.

(4) To the fourth group, iii. 14 and viii. 11, and 12 may be assigned. Other passages are open to discussion, particularly the enigmatical verse v. 26 (Wellhausen, Nowack, Cheyne), the difficulty of which is hardly solved by the suggestion of its being simply a marginal gloss. Finally, there are many individual words of the text of this book which present numerous difficulties.

Concerning the problem which the severe logical attitude of Amos presents in the history of religion, compare especially F. Giesebrecht, "Die Geschichtlichkeit des Sinaibundes," p. 14; also K. Budde, "American Lectures on the History of Religions," vol. iv. lecture iv. To ascribe the whole book to another age, the pre-Deuteronomic period of Josiah (638–621), on account of this and similar difficulties,

as H. J. Elhorst, "De Profetie van Amos" (Leyden, 1900), proposes, is entirely unwarranted and impossible. See the criticism of P. Volz in Schürer's "Theol. Literatur-zeitung," May 12, 1900.

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K. B.

——**In Rabbinical Literature:** According to the rabbis (Lev. R. x., Eccl. R. i. 1) Amos was nicknamed "the stutterer" by a popular etymology. The people, on hearing his bitter rebukes, retorted: "Has the Lord cast aside all His creatures to let His spirit dwell only on this stutterer?"

Regarding the teachings of Amos, the following utterance of Simlai, an amora of the beginning of the third century, is noteworthy:

Six hundred and thirteen commandments were given to Moses; King David reduced them to eleven (Ps. xv.); Isaiah to six (Isa. xxxiii. 15); Micah to three (Micah vi. 8); Isaiah, a second time, to two (Isa. lvi. 1); but Amos to one: "Seek Me and Live!" (Mak. 24*a*). According to rabbinical tradition (Suk. 52*b*, Pirḳe R. ha-Ḳadosh, viii., based on Micah v. 5 [4]), Amos is one of the "eight princes among men" alluded to in Micah, v. 5. K.

According to rabbinical tradition, Amos was killed by King Uzziah, who struck him on the forehead with a glowing iron (Gedaliah ibn Yaḥyah in his "Shalshelet ha-Ḳabbalah," quoted by Heilprin in "Seder ha-Dorot," i. 3110, Venetian ed. of 1587, does not mention anything of this).

The story of the martyrdom of Amos, found in the pseudo-Epiphanean writings ("Vita Prophetarum"), is somewhat different; according to this version, Amos was killed by a blow on the temple struck by Amaziah, priest of Beth-el. L. G.

**AMOS, BOOK OF:** This Biblical book, one of the twelve so-called "Minor Prophets," opens with the announcement of God's intention to punish evildoers (i. 2). Damascus (i. 3–5), Gaza (i. 6–9), Tyre (i. 9, 10), Edom (i. 11, 12), Ammon (i. 13–15), Moab (ii. 1–3), and Judah are taken up in turn until Israel (ii. 6) is reached. The prophet is vehement because the crimes of the people have been committed in the face of the fact that God redeemed His people from Egypt (ii. 10), destroyed the Amorites (ii. 9), and sent prophets (ii. 11) whom, however, Israel would not allow to prophesy (ii. 12). In the third and fourth chapters the prophet addresses himself directly to the kingdom of Israel. The nations are summoned to the mountains of Samaria to witness the wrongs there practised (iii. 9). The punishment that is impending will be so severe that only few will escape (iii. 12). Because of the women of Samaria, who were cruel to the poor and the needy (iv. 1), prosperity will cease (iv. 2), and not even sacrifice will avail (iv. 4, 5). God had tried to teach Israel by affliction; but neither famine, drought, blasting of the crops, attacks of insects, pestilence, defeat in war (iv. 6–10), nor even treatment like that of Sodom could induce Israel to repent. Complete destruction, therefore, is foretold (v. 1–3).

In vain does the prophet admonish Israel to seek the Lord, not Beth-el (v. 4–6). Samaria persists in being wicked and unjust (v. 7, 8). Once more the prophet calls upon Israel to repent (v. 14); and, as before, Israel fails to do so. Besides injustice and irreligion, Israel indulges in luxurious and riotous living (vi. 1–6). This, too, is a factor which inevitably leads to captivity (vi. 7).

With chap. vii. begins a series of visions, which continues to chap. ix. 6. A plague of grasshoppers (vii. 1–3) and a fire (vii. 4–6) are followed by a third plague; and the plumb-line is set up against the city and against the family of Jeroboam (vii. 7–9). The prophet's audacity brings upon him the hostility of the reigning house; and he is ordered to confine his prophetical activity to the land of his birth, Judah. Amos disclaims being a prophet, or the son of a prophet, and reiterates the certainty of coming misfortune (vii. 10–17). The last vision, representing God Himself standing at the altar and announcing the terrible catastrophe (ix. 1–6), emphasizes the hopelessness of escape from divine vengeance. The book ends (ix. 7–15) in words of comfort. The remnant shall return and in the future the land will yield abundantly (13–15). For critical view of the Book of Amos, see AMOS. G. B. L.

**AMOZ:** Father of the prophet Isaiah. See ISAIAH.

**AMRAM:** One of the sons of Bani mentioned in Ezra x. 34, in the list of those having foreign wives (I Esd. ix. 34; Omærus; R.V., Ismærus). In the Authorized Version, "Amram" is given also in I Chron. i. 41 as the name of one of the sons of Dishon. The Revised Version, however, renders this "Hamran," which is more in accordance with the original. In this connection see HEMDAN. J. D. P.

**AMRAM, FATHER OF MOSES.—Biblical Data:** A son of Kohath, and grandson of Levi. He married his own aunt, Jochebed, Kohath's sister, by whom he became the father of Moses, Aaron, and Miriam (Ex. vi. 18–20; Num. iii. 19, xxvi. 58; I Chron. vi. 2, 3, 18). From him were descended the Amramites, a Kohathite branch of the tribe of Levi. This family is mentioned in the record of the Mosaic census (Num. iii. 27) and in I Chron. xxvi. 23, where is given the account of the organization of the Levites in David's time (see MOSES). J. D. P.

——**In Rabbinical Literature:** When Jochebed, daughter of Levi—born on the day when Jacob entered Egypt with his family (B. B. 120*a*, 123*b*; Gen. R. cxiv.)—was over one hundred and twenty years old, Amram, her nephew—born on the same day as she, according to the Testament of the Patriarchs (Levi, xii.)—married her (Ex. R. i.); and she bore him a daughter called Miriam (*mar*=bitterness) because of the embitterment of life which had then begun for the Jews, and a son named Aaron (derived from *ḥarah*, to conceive) because every expectant mother feared for her child. But when Pharaoh issued the edict that every male child was to be cast into the river, Amram separated himself from his wife, saying, "Why should we beget sons that are to be killed?" His example as head of the Jewish high-court was followed by the others. Then his daughter Miriam reproached him, saying to him: "Thy cruelty exceeds even that of Pharaoh!" Whereupon Amram celebrated for a second time his wedding with his wife, who, though one hundred and thirty years old, had under the nuptial canopy become like a young maiden. Aaron and Miriam danced before her, while angels sang, "A joyous mother of children"—Psalm cxiii. 9 (Soṭah, 12*a*). Amram's example had a good effect upon all, but upon Miriam came the spirit of prophecy, and she said: "My mother will give birth to one who will redeem Israel from bondage!" And when, at the birth of Moses, the house was filled with light as on the first day of Creation when God spoke, "Behold, it is good!" (Gen. i. 4, Ex. ii. 2), Amram exclaimed: "My daughter, thy prophecy is being

fulfilled!" But when Moses was placed by his mother in an ark in the river, Amram again cried out: "O my daughter, what has become of thy prophecy?" Wherefore Miriam remained standing on the shore watching what "would be done unto him in the far-off time" (Soṭah, 12*a*).

The Haggadah has besides much to relate of Amram, the father of Moses, that is not even referred to in the Biblical story. Amram, like Jesse the father of David (and Benjamin the son of Jacob, and Kilab the son of David), died without sin; or, as the expression is, "owing only to the effect of the poison of the serpent." Consequently he was one of those whose body did not fall a prey to worms or decay (B. B. 17*a*, Derek Ereẓ Zuṭṭa, i.). He was, like Ahijah of Shiloh, one of the long-lived saints whose life extended over many generations of Jews, to whom he became a transmitter of ancient lore. He instructed even Ahijah, the prophet, in the doctrines taught by the patriarch Jacob. Being the son of Kohath, who, though the second son of Levi, was the one chosen to "lead the assemblies of people in worship" (=kehat 'ammim) and therefore, the real heir to Levi, the tenth one (beginning the count from the youngest) of the twelve tribes and for this reason the consecrated bearer of Abraham's blessings and Jacob's traditions (Testaments of the Twelve Patriarchs, Levi, xi.; Book of Jubilees, xxxii.; Gen. R. lxx.), Amram was the "chief of his generation" (Soṭah. 12*a*). When war broke out between Egypt and Canaan, and the Israelites saw this to be the opportunity for taking the bones of all the sons of Jacob (except Joseph's) to the Holy Land and burying them in the cave of Machpelah, Amram was one of those who took part in the sacred task, and, while most of the people returned to Egypt, he with a few others remained for a long time in the city of Hebron (Book of Jubilees, xlvi. 11).

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K.

**AMRAM, DAVID WERNER:** American lawyer; son of Werner David Amram; born at Philadelphia, Pa., in 1866; educated at the public schools and at the Rugby Academy in Philadelphia, and in the Collegiate and Law departments of the University of Pennsylvania, from which he received the degrees of A.M. and LL.B. He practises as an attorney at law in Philadelphia.

Mr. Amram has held numerous positions in the Jewish community, such as president of the Philadelphia Young Men's Hebrew Association; director of the Hebrew Education Society of Philadelphia; member of the publication committee of the Jewish Publication Society of America; director of the Jewish Chautauqua Society; director of the American Federation of Zionists; trustee of the Gratz College. Mr. Amram is a prolific writer on Jewish topics. His principal work is "The Jewish Law of Divorce according to Bible and Talmud" (Philadelphia, 1896). He has also published a volume of poems and sketches and has contributed to many of the publications of the day, most of his themes having some bearing on or connection with Jewish law. A.

**AMRAM ḤASIDA (The Pious):** A Babylonian amora of the third generation (fourth century), a contemporary of R. Naḥman (B. B. 151*a*). In addition to his scrupulousness in ritualistic observances (Suk. 11*a*), he owes his surname to his action at a moment of great temptation, when, to save himself from sin, he called for help by giving an alarm of fire. When his colleagues complained that he had exposed them to shame, he replied, "It is better that you be put to shame on my account in this world than that you be ashamed of me in the world to come." Legend adds that Amram conjured the tempter within him to depart; whereupon something like a pillar of fire came forth, and Amram, glorying in his victory, exclaimed, "Behold, thou art of fire, and I am of flesh, yet I am stronger than thou art" (Ḳid. 81*a*). His extreme piety made him the target of sport for members of the household of the exilarch; and their brutal treatment made him seriously ill; but Yalta, Naḥman's wife, herself a member of the exilarch's family, cured him (Giṭ. 67*b*). S. M.

**AMRAM, ḤAYYIM:** Commentator who lived in Palestine in the first half of the nineteenth century. He published "Ḳorban Pesaḥ" (Passover Offering), a commentary on the Passover Haggadah (Leghorn, 1836).

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M. B.

**AMRAM, IBN.** See Joseph ibn Amram.

**AMRAM BEN ISAAC IBN SHALBIB** (or **SHALIB**): Ambassador of Alfonso VI., of Leon and Castile, in the eleventh century. The position occupied by the Jews in Christian Spain toward the end of the eleventh century may be gathered from a statement made by Alfonso VI. in the presence of his Moslem adversaries. "The Jews," he said, "furnish our viziers, chancellors, and most of the officers of the army, and we can not do without them" ("Abd al-Waḥid al-Marrakoshi," ed. Dozy, p. 93). This statement is substantiated by the fact that Alfonso actually employed a Jewish diplomatist, to whom Arab authors give the name of Ibn Shalbib (or Shalib). The records relating to his history are defective and divergent, and agree on one point only, that in 1085 he acted as Alfonso's ambassador to Almu'tamid, the last Abbasid calif who resided in Seville. Ibn Shalbib is probably identical with Amram ben Isaac, whom Leo Africanus (Fabricius, "Bibliotheca Græca," 2d ed., 1790–1811, xiii. 295) connects with the same affair. One author (Ibn al-Labbana) relates that Ibn Shalbib came to Seville, accompanied by a number of knights, to demand the tribute due to Alfonso. Another makes him the bearer of a message to the prince asking him for a residence for Alfonso's wife, Al-Zahra, who was the daughter of the Arab prince Amram. Ibn Shalbib had to pay with his life for the arrogant manner in which he delivered his message. The circumstances of his death are, however, very uncertain. While, according to the first report, he was nailed to a stake, the second states that Almu'tamid brained him with a heavy inkstand. Ibn al-Athir ("Chronicon," x. 92 *et seq.*) also mentions the embassy, but without disclosing the name of the messenger. Concerning Ibn Shalbib's death he gives a third version; viz., that the prince struck his face till his eyes protruded. His companions also, with the exception of three who escaped, were put to death. However uncertain the details of the embassy, it undoubtedly had far-reaching consequences; for Almu'tamid sent to Yusuf ibn Tashfin, the founder of the Almoravid dynasty in Africa, asking his assistance against Alfonso, whose revenge he feared. This marks the beginning of the Almoravid conquest of Spain. Ibn Shalbib's repute as a skilful physician can not be substantiated from Arabic sources, as his name is not to be found in Ibn Abi Oseibia's or similar works.

Bibliography: Grätz, *Gesch. d. Juden*, vi. 421 *et seq.*

H. Hir.

**AMRAM OF JERUSALEM:** Two scholars are known under this name. **1.** A contemporary of Rashi (eleventh century), who maintained a learned correspondence with Samuel ha-Kohen. **2.** A scholar who lived a hundred years later and was in correspondence with Abraham ben David (ראב"ד).

BIBLIOGRAPHY: *Monatsschrift*, xli. 300; Zunz, *S. P.* 612.

J. S. R.

**AMRAM OF MAYENCE (MENTZ):** A saint and rabbi of whom the following legend is told. After having been the head of a school at Mayence, his native place, he went to Cologne to found a school. As his end drew near, he expressed to his pupils the desire to be buried with his fathers in Mayence, but fearing obstacles, they hesitated to promise to fulfil his wishes. Thereupon he ordered them to place his coffin upon a boat on the Rhine, and let it go forth alone. This they did, but no sooner was the body of the saint put into the boat than, to the great astonishment of all the people, it took its course up the Rhine, and without boatmen or rudder made for the city of Mayence and turned toward the shore. All the inhabitants came to see the wondrous sight, and marveled who the saint might be that performed such miracles even when dead. At last the Jews learned of the death of the master of Cologne, and they took the body ashore, desiring to honor him by solemn obsequies in the synagogue. But the Christian bishop objected, claiming him as a saint of the Church and giving orders to bury him as a Christian. Another miracle followed. The body became so heavy that none could move it from the spot. Straightway the bishop ordered that a church should be built directly over the body of the saint, and set watchmen to guard it, lest the Jews should take it away by stealth. Then the saint appeared in a vision to his pupils in Cologne, and told them to have his body taken at midnight while the watchmen were asleep, and to put another corpse in its place; which they did.

**Amram's Church.**

This legend was still narrated at the beginning of the nineteenth century as an actual occurrence; and a pictorial representation on an old house near one of the gates of Mayence, close to the shore of the river, was shown to illustrate the fact. The name of the church was St. Emmeran's Church. Tendlau ("Buch d. Sagen u. Legenden Jüdischer Vorzeit"; "Die Amram's Kirche," pp. 9–15) refers in a note (p. 354) to the "Shalshelet ha-Ḳabbalah" and other sources, wondering how the same story could have been told of R. Amram of Regensburg (instead of Cologne) in one of the "Ma'asebücher" (books of legends). He certainly had no knowledge of the strange fact that, in connection with St. Emmeran's Church near Regensburg, the same story was told by Christians; viz.: that Saint Emmeran had died in Munich, and that his body had been carried with wondrous rapidity in a boat without boatmen from the river Isar up the Danube to Regensburg, where in honor of the saint the chapel was erected (see Panzer, "Bairische Sagen," i. 221). Strangely enough, the Jews were especially held up to reproach for not believing this miracle regarding St. Emmeran's Church (see Pertz, "Monumenta Germaniæ," vi. 549, quoted by Cassel, article "Juden," in Ersch und Gruber, p. 67, note 56). In all probability the Jewish legend was borrowed from the Christian, and Emmeran transformed into Amram; nothing else being known of R. Amram, either in Mayence, Cologne, or Regensburg. Moses Sofer takes him for Amram Gaon, and says that he saw his grave in Mayence ("Ḥatam Sofer, Oraḥ Ḥayyim," p. 16). Concerning the origin of the old Teutonic legend, see Liebrecht's edition of Gervasius of Tilbury "Otia Imperialia," p. 149; Mannhardt, "Germanische Mythen," p. 360; compare also Usener's "Sintflutsagen." See AMNON OF MAYENCE. K.

**AMRAM, NATHAN BEN ḤAYYIM:** Palestinian scholar and author who flourished at Hebron in the second quarter of the nineteenth century. Amram was selected by the Sephardic communities of Palestine as European agent to collect moneys for them. He wrote: קנין נוף ("The Acquisition of Property"), containing notes on Caro's "Shulḥan 'Aruk, Ḥoshen Mishpaṭ" (Leghorn, 1830); קנין פירות ("The Attainment of Fruits"), a ritual work alphabetically arranged (Leghorn, 1840?); עז וחדוה ("Might and Joy"), a collection of essays on the killing of Abel by Cain, the transmigration of souls, and on various liturgical questions (Amsterdam, 1842); משבצות זהב ("Ouches of Gold"), responsa on certain aspects of the law of inheritance (Leghorn, 1851); נעם המדות ("The Beauty of a Moral Life"), a compilation of ethical views, aphorisms, and sayings, alphabetically arranged (Salonica, 1854). He also edited and prefaced several works of earlier writers.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 47; Roest, *Catalogue of Biblical Library*, i. 65.

M. B.

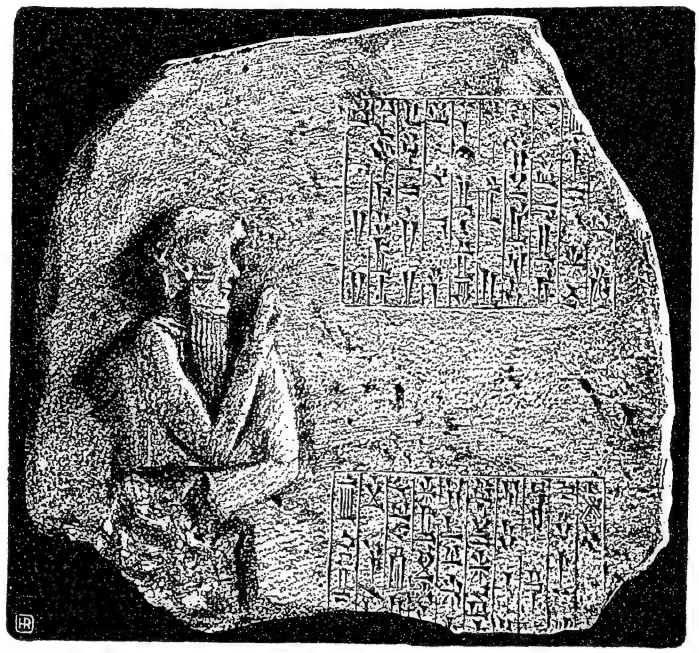
**AMRAM, RAB:** A Babylonian amora of the third generation (fourth century); contemporary of Ḥisda, Naḥman, and Abba bar Memel (B. B. 70*a*, Ket. 91*a*, Yer. B. M. i. 7*d*). Amram is better known in the domain of the Halakah than in the field of the Haggadah, though even in the former he is but rarely original ('Er. 102*a*; Pes. 105*a*; Yoma, 78*a*; Giṭ. 26*b*; Shebu. 11*b*; Ḥul. 52*b*; Bek. 27*a*; Yer. Mak. i. 31*a*; Yer. Sheb. x. 39*c*). It is related that in the course of a controversy between Rab Amram and Rabbah, the latter had advanced a legal opinion, when the former deftly interposed a number of objections. Rabbah, in his impatience, called his adversary a fool; whereupon a cedar pillar in the college building cracked, and each party to the controversy construed the occurrence as a heavenly sign of his having been wronged by the other (B. M. 20*b*). S. M.

**AMRAM IBN SALAMEH IBN GHAZAL HA-KOHEN HA-LEVI:** Samaritan liturgical poet. A number of prayers by him are incorporated in a liturgy, a fragment of which is in the Bodleian Library at Oxford, England. They consist of hymns for the ten penitential days, for both the morning and the evening services, as well as liturgic poems for the seven days of the Feast of Tabernacles, morning and evening. Compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 2537, p. 2.

H. G. E.

**AMRAM BEN SHESHNA** or **SHUSHNA** (known as **Amram Gaon** or **Mar-Amram**): Head of the Sura Academy; died about 875. He was a pupil of Naṭronai II., Gaon of Sura, and was exceptionally honored with the title of GAON within the lifetime of his teacher. Upon Naṭronai's death, about 857, the full title and dignities of the gaonate were conferred upon Amram, and he held them until his death. He is the author of about 120 responsa (the greater part published in Salonica, 1792, in the collection entitled "Sha'are Zedeḳ") touching almost every department of Jewish jurisprudence. They are of great value in affording an insight into Amram's personality as well as into the religious conditions among the Jews of that period. The following decisions will serve in illustration: Interest may not be exacted even from non-Jews, nor even such minor profits as the Talmud designates as אבק ריבית ("the

dust of interest"), these being allowed only when customary in non-Jewish business circles ("Sha'are Ẓedeḳ," iv. 2, 20, 40). It is characteristic of Amram's method to avoid extreme rigor; thus he decides that a slave who has embraced Judaism, but desires to postpone the necessary circumcision until he feels strong enough for it, is not to be hurried (*ib.* iv. 6, 11). He combats superstition, and places himself almost in opposition to the Talmud, when he protests that there is no sense in fasting on account of bad dreams, since the true nature of dreams is not known (Ṭur, Oraḥ Ḥayyim, § 568). Amram's rules concerning the methodology of the Talmud are of considerable value (Mueller, "Mafteaḥ," p. 123).



Sculptured Slab Showing Effigy of Hammurabi or Amraphel.
(From Ball, "Light from the East.")

But the most important work of Amram, which marks him as one of the most prominent of the geonim before Saadia, is his "Prayer-book," the so-called "Siddur Rab Amram." Amram was the first to arrange a complete liturgy for use in synagogue and home. His book forms the foundation both of the Spanish-Portuguese and of the German-Polish liturgies, and has exerted great influence upon Jewish religious practise and ceremonial for more than a thousand years, an influence which to some extent is still felt at the present day. For Amram did not content himself with giving the mere text of the prayers, but in a species of running commentary added very many Talmudical and gaonic regulations relating to them and their allied ceremonies. His "Prayer-book," which was made familiar by the many extracts quoted from it by the liturgical writers of the Middle Ages, and which served as the model for Saadia's and Maimonides' own prayer rituals, was published complete for the first time in Warsaw, in the year 6185, by N. N. Coronel, under the title, "Seder Rab Amram Gaon." The work as published is composed of two parts. The second part containing the *seliḥot* (propitiatory prayers) and *pizmonim* (liturgical poems) for the month of Elul, for New Year and the Day of Atonement, is certainly not the work of Amram, but appears to belong to a much later period. Even the first portion, which contains the prayers proper, is full of interpolations, some of which, as the "Kedushah" (Sanctification) for private prayer, are evidently later additions in the manuscripts. But not much weight can be attached even to portions of the book which are specifically given under the name of Amram; many of the explanations are certainly not by him, but by the academical copyists who appended his name to them, speaking of him in the third person. These explanations of the prayers make no reference to any authorities later than the following: Naṭronai II., Amram's teacher (17 times), Shalom, Naṭronai's predecessor in the gaonate (7 times), Judah, Paltoi, Zadok, and Moses, geonim before Amram (once each) Cohen Ẓedeḳ (twice), Nahshon and Ẓemaḥ, contemporaries of Amram (twice each), and Nathan of unknown date. The only authority mentioned of later date than Amram is Saadia (p. 4*b*). This indicates that the additions to the text of the prayers must have originated in Amram's time. Certainty on this head, however, can only be obtained by a comparison of the printed text with the manuscripts; that of Almanzi, according to the specimens given by Luzzatto, varies considerably from the printed text. Israel ben Todros (1305) mentions some *azharot* as having been composed by Amram; but no trace of these can now be found (see Neubauer, in "Jew. Quart. Rev." vi. 703).

BIBLIOGRAPHY: Rapoport, *Bikkure ha-'Ittim*, x. (1829) 36, 37; *Einleitung zum Parchon*, xi. note; Reifmann, *Zion*, ii. 165; Luzzatto, in *Literaturbl. d. Orients*, viii. 290-297, 326-328; Steinschneider, *Cat. Bodl.* col. 2619; Grätz, *Gesch. d. Juden*, 2d ed., v. 249, 478; Joel Mueller, *Mafteaḥ*, pp. 121-129, and *Halakot Pesuḳot*, p. 4; Is. Halevy, *Dorot ha-Rishonim*, pp. 243-259; I. H. Weiss, *Dor*, iv. 117-122.

L. G.

**AMRAM B. SIMON B. ABBA:** The son of a scholar, and the nephew of R. Ḥiyya ben Abba; he seems to have remained without distinction in the scholarly world. His name is only connected with two homiletic observations which he quotes in the name of R. Ḥanina (Sanh. 70*a*, Shab. 119*b*).

S. M.

**AMRAPHEL.—Biblical Data:** A king of Shinar (Gen. xiv. 1, 9), who invaded the West in conjunction with Chedorlaomer, king of Elam, and others, and destroyed Sodom. The identity of the name has long been a subject of controversy among Assyriologists, and is not even yet established to the satisfaction of all scholars. Schrader was the first to suggest ("Cuneiform Inscriptions and the Old Testament," ii. 299 *et seq.*) that Amraphel was Hammurabi, king of Babylon, the sixth king in the first dynasty of Babylon. This is now the prevailing view among both Assyriologists and Old Testament scholars. The transformation of the name Hammurabi into the Hebrew form Amraphel is difficult of explanation, though a partial clue is perhaps furnished by the

explanation of the name in a cuneiform letter as equivalent to Kimta-rapashtu (great people or family). On this basis "'am" = "Kimta" and "raphel" = "rapaltu" = "rapashtu."

Hammurabi was the founder of the centralized kingdom of Babylonia, with the capital at the city of Babylon. The length of his reign is given in the native list of kings as fifty-five years, but this long period is not perfectly certain, as a recently discovered chronicle throws doubt upon some figures in the king-list from which the number fifty-five is obtained, and puts the length of his reign at forty-three years. The period at which Hammurabi reigned is also the subject of much dispute. Sayce locates his reign at 2376–33 B.C. ("Early Israel," p. 281), on the basis of the native sources, and counting the second dynasty with its long reigns (for example, sixty, fifty-six, fifty-five, fifty years) as of equal historical character with the first. Lehmann ("Zwei Hauptprobleme der Altorientalischen Chronologie") prefers the figures 2248–2194, while Hommel would still further reduce them. The higher the figures the more difficult is the identification with Amraphel, or with the period to which the narrative of Gen. xiv. is usually supposed to refer.

Hammurabi began to reign in Babylon when the Elamites were in possession of the kingdom of Sumer and Akkad. They were driven out and the whole country was united under his rule. The dominion thus set up was strengthened by great works of peace, the chief of which were the digging of a canal at Babylon and the erection of a great granary there; the building of temples in Larsa and Sippara, and the construction of the walls of the latter city, "like a great mountain." The union of Babylonia accomplished by this monarch endured until the scepter passed from the Semites to the Persians in 538 B.C. Hammurabi himself was honored and imitated, even to the copying of his inscriptions, by kings of the latest period, such as Nabopolassar and Nebuchadnezzar (Rogers, "Outlines of History of Early Babylon," pp. 27–30). A conqueror so great as he may well have penetrated and conquered as far west as Syria and Palestine.

BIBLIOGRAPHY: Tiele, *Babylonisch-Assyrische Gesch.* pp. 125, 126; Winckler, *Gesch. Babyloniens und Assyriens*, pp. 60–65; idem, *Gesch. Israels*, i. 130, 131; Rogers, *History of Babylonia and Assyria*, i. 388–393; Driver, in *Authority and Archæology*, ed. by D. G. Hogarth, pp. 39, 40.

R. W. R.

**—In Rabbinical Literature:** According to Rab and Samuel, Amraphel is identical with Nimrod. Some say Amraphel was his real name, and he was called Nimrod, "the chief rebel," as leader of the tower-builders, "who led the world unto rebellion" (שהמריד את העולם) against heaven's Ruler; others again say Nimrod was his real name, and he was called Amraphel as the one who "commanded them to cast Abraham into the fire" (אמר והפיל) ('Er. 53*a* and Targ. Yer. to Gen. xiv. 1). Among other fanciful etymologies the name is explained as that of one whose "commands brought darkness [destruction] on the world" (אמרה אפלה), or of one who "provoked and made sport of the world" (אמרי ואפלי) (see Gen. R. xlii.; Midr. Leḳaḥ Ṭob to Gen. xiv. 1, ed. Buber, i. 63, note 4; also Beer, "Leben Abrahams," pp. 130, 131). See also ABRAHAM, NIMROD. K.—J. SR.

**AMSCHEL.** See ANS-CHEL.

**AMSTERDAM** (formerly **Amstelredam,** and so written in Jewish documents): One of the capital cities of the Netherlands founded as a fishing village in the thirteenth century. No Jews lived there in the early period when it was under Spanish domination. The history of its Jews may be best considered under three divisions: (1) the Sephardim, until 1795; (2) the Ashkenazim, until 1795; (3) both congregations, from 1795 to the present time (1901).

**I. The Sephardim Until 1795:** There is no actual proof of the existence of Jews in Amsterdam before the latter half of the sixteenth century, though the probability is strong that some lived there earlier. When Holland joined the Union of Utrecht (1579), which, among other provisions, forbade persecution on religious grounds, the Maranos in Portugal fixed their hopes on Amsterdam, and, according to Franco Mendes and Graetz, the first Marānos settled there in 1593. They were Manuel Lopez Pereira, his sister Maria Nuñez, and her uncle Miguel Lopez. Their voyage had not been prosperous; they were first captured by English pirates and taken to London. They again set sail for Amsterdam, only to be flung by a storm upon the coast of East Friesland at Emden. Thence the Rabbi Moses Uri Levi (born 1544) helped them on to Amsterdam, and followed them shortly in order to receive them back into Judaism. Soon thereafter other Jews came from Portugal, mainly relatives of these first comers.

On Atonement Day, 5357 (October 2, 1596), they met together for worship—probably for the first time—in the house of Don Samuel Palache, ambassador of the emperor of Morocco to the Netherlands. The congregation numbered sixteen. Soon afterward a hall for worship was secured, named "Beth Ya'aḳob," after one of its founders, Jacob Tirado, and consecrated on New-year's Day, 5358. Moses Uri Levi was preacher: he spoke in German; and his son Aaron ha-Levi (born 1578) translated his sermon into Spanish. The rabbis of this synagogue, called "ḥakamim," were Joseph Pardo (in office from 1597 to 1619), and Moses ben Aroyo (from 1597 until his departure for Constantinople). In 1616 Saul Levi Morteira became rabbi. Most of these facts, as well as many incidents of the times, are mentioned by De Barrios. In the archives of the city of Amsterdam, probably the oldest date dealing with Portuguese Jews is November 28, 1598, when there was entered in the "Puyboek," v. 22*b*, the announcement of the intended marriage of Manuel Lopez Homé and the above-mentioned Maria Nuñez. The community grew apace through the constant arrival of refugees from Portugal and southern France; and a second hall for worship was opened by Isaac Franco Medeiros in 1608, under the name of "Neweh Shalom." Its first three rabbis were: Judah Vega (in office from 1608 until his departure for Constantinople); Isaac Uzziel of Fez (1610–1622); and Manasseh ben Israel (1622).

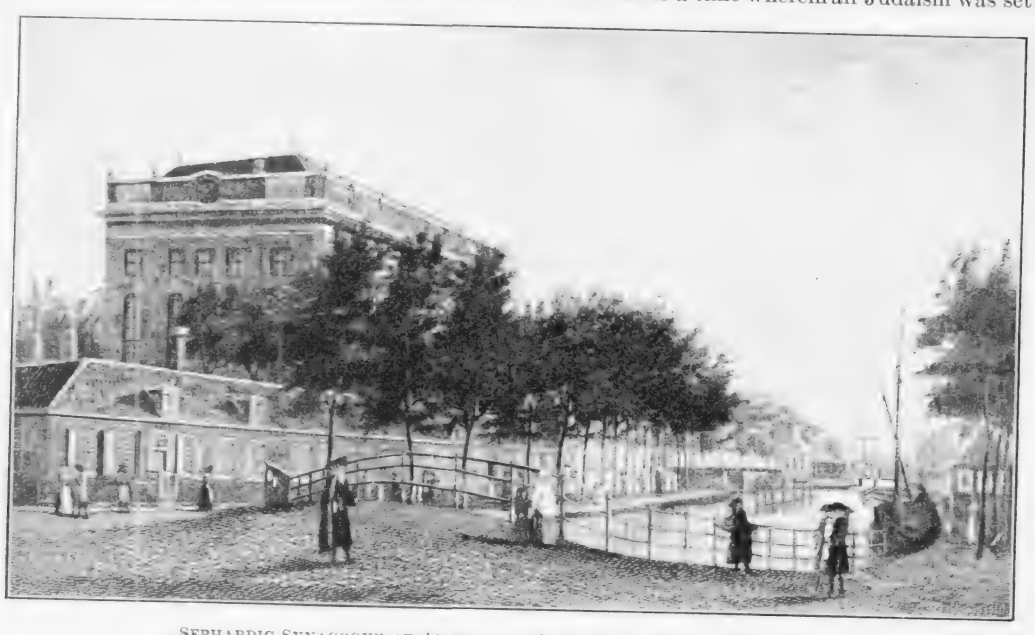
**The First Two Synagogues.**

Amsterdam could well be satisfied with this accession of Jews. Holland was, in those times, a rather poor country; and the Portuguese Jews brought great wealth into the land. They took part in transmarine enterprises and fostered trade. And not alone did the city's material riches increase through them: its intellectual wealth increased also. Mention is made of Jewish physicians and poets of about this time. From among the latter, it is necessary to mention only REHUEL JESURUN (called also Paulo de Pina), whose "Dialogo dos Montes" was recited in 1624, in the synagogue "Beth Ya'aḳob." The various congregational institutions were carefully fostered. The Portuguese community secured a burial-place first in Groede (North Holland) in 1602. In April, 1614, another cemetery was obtained in Ouderkerk, on the Amstel, which is still in use. But after a peaceful existence of ten

**Increased Immigration.**

years, the Neweh Shalom Congregation was disturbed by discord among its members. Sharp reproofs administered by the hakam Uzziel in his sermons, and differences of opinion concerning divers ritual matters, alienated a number of them, who accordingly, under the leadership of David de Bento Osorio, formed a third congregation, entitled "Bet Yisrael" (1618). Their rabbis were David Pardo (installed 1618), Samuel Tardiola (in office from 1619 to his departure for Jerusalem), and Isaac Aboab da Fonseca (installed 1626).

Thus far the Jewish services had been tacitly rather than openly permitted by the city authorities. During the contests between the Remonstrants and the contra-Remonstrants frequent allusion was made to the liberty of worship enjoyed by the Jews. Accordingly the States General appointed a commission to make statutes concerning the Jews (1615), and a city ordinance, dated November 8, 1616, prohibited them from speaking publicly against the Christian religion or publishing anything against it, and forbade them to intermarry with Christians. At the same time special forms of oath for Jews were drawn up in Spanish (see "Handvesten," 1748, ii. 472). The result of the commission was a resolution (1619), granting each city authority to make its own regulations concerning Jews.



SEPHARDIC SYNAGOGUE AT AMSTERDAM, SHOWING ITS POSITION ON CANAL.

(From De Castro, "De Synagoge der Portugues Israel. Gemeente.")

The Portuguese Jews, as above described, had founded three congregations. When, in the beginning of the fourth decade of the seventeenth century, numerous Jews from other countries came to Amsterdam, those from Spain and Portugal wished to provide for a closer union with each other; after long negotiations, the three congregations were consolidated (1638). The synagogue "Beth Ya'akob" was sold; that of "Bet Yisrael" was remodeled and used as a school (Talmud Torah), and "Neweh Shalom" was retained as the common place of worship. A constitution of forty-two articles, which had received the sanction of the city authorities, was proclaimed in this synagogue (1638). With its supplement (Huishoudelyk Reglement) it plainly reveals the traditional autocracy of the "parnasim" (presidents and wardens); in all disputes they alone could decide. The following rabbis of the different synagogues were reinstated in the order of priority of appointment: Saul Levi Morteira (died 1660), David Pardo (died 1657), Manasseh ben Israel (in office until 1655, and died in Middelburg 1657, on his journey back from London), and Isaac Aboab da Fonseca (died 1693). The importance of the Amsterdam Jewish congregation in the middle of the seventeenth century may be seen from the following incident. While Manasseh ben Israel was in London, endeavoring to secure from Cromwell the readmission of Jews to England, Charles II. notified the Jewish congregation in Amsterdam (1656), that if they would support him with money and arms in his projected invasion of England, he would willingly grant them permission to settle there when he should have conquered the country. Though outwardly flourishing, the united congregation was not without its internal troubles. In 1640 URIEL ACOSTA, and in 1656 BARUCH SPINOZA, were placed under the ban of excommunication.

Now came a time wherein all Judaism was set in a state of ferment. SHABBETHAI ẒEBI, the false Messiah, appeared. The great majority of the Portuguese Jews in Amsterdam in 1666 were infected with the prevailing mania, and conditions might have become serious had not Jacob Sasportas (a member of the rabbinical board) stepped forward to combat with all his energy the insanity which had seized upon everybody. It had already gone far indeed; prayers had been offered in the synagogue for the "King Messiah Shabbethai Ẓebi"; prayer-books had been printed in which the date was given as "the year one of the Messiah," and adorned with frontispieces portraying Shabbethai Zebi. Many of the congregation had even journeyed to Adrianople to see the "Messiah." Reaction, however, soon set in; Shabbethai Ẓebi's career

**Amalgamation.**

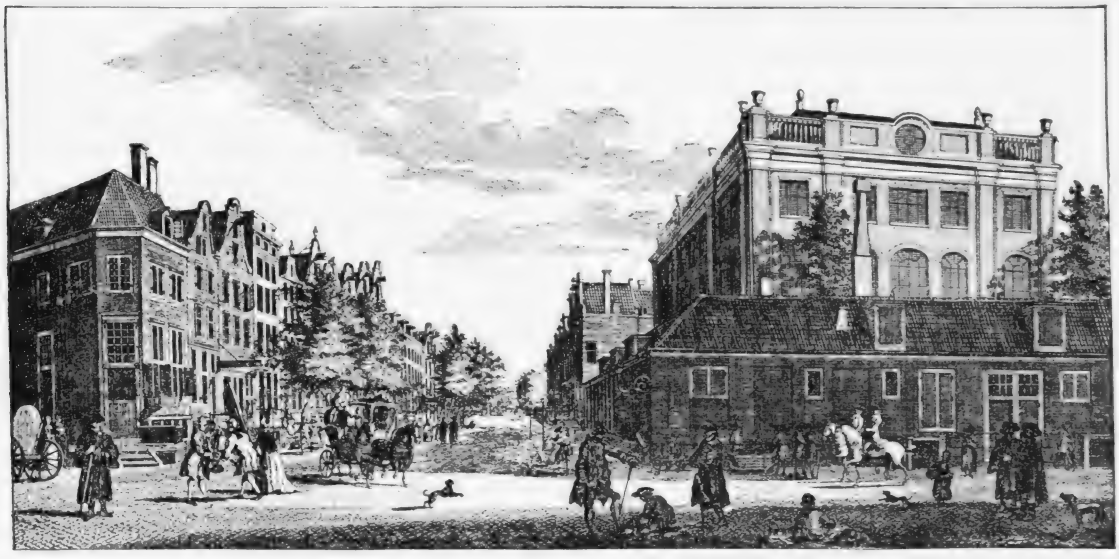
**The Shabbethai Ẓebi Movement.**

came to an ignominious end. The results would have been far more serious for the Portuguese congregation in Amsterdam had not the "mahamad" (board of wardens) persuaded the magistrates to sanction a resolution in 1670 that no one might sever his connection with the congregation under penalty of the severest excommunication.

Meanwhile, the financial resources of the congregation being in excellent condition, the members conceived the idea of building a synagogue worthy of the continually increasing membership. In 1670 the plans took definite form, and in 1671 the corner-

**Hebrew Printing and Publishing.**

Danzig and Memel, thus abundantly providing for the Jews of Poland and Lithuania." Besides the printing-house of Manasseh ben Israel, there were those of David Tartas, Imanuel Benveniste, and Joseph and Imanuel Athias. In the German (Ashkenaz) community the best-known presses were those of Uri Phœbus ha-Levi and Solomon ben Joseph Proops, the latter the founder of a family of printer-publishers who have supplied all Europe with their products (see Steinschneider and Cassel, "Jüdische Typographie und Jüdischer Buch-



Sephardic Synagogue at Amsterdam as Seen from the "Breestraat."

(From an engraving by P. Fouguet, Jr.)

stone of the new synagogue was laid, and four years later (1675) the consecration, with imposing ceremonies, took place.

Jews and Christians alike glorified this, certainly the most famous synagogue of Europe, and numerous copperplate engravings, still extant, made by the most celebrated Dutch engravers, depict its imposing proportions. At its consecration the congregation numbered 898 male members, of whom 586 were married and 312 single.

**The Amsterdam Portuguese Synagogue.**

Peace now reigned and a period of quiet progress ensued. The congregation became the focus toward which all literary endeavor in Judaism converged. Menasseh ben Israel completed the printing of the first Hebrew book in Amsterdam, January 1, 1627 (compare Steinschneider, "Cat. Bodl." No. 2129), thereby laying the foundation for that development of Hebrew typography and publishing in which, until the beginning of the nineteenth century, Amsterdam had never been equaled by any other city. So highly esteemed was the Amsterdam imprint that even foreign reprints claimed the credit of being printed "with Amsterdam type." How far-reaching the Amsterdam book-trade was may be seen from a document, dated February 7, 1685, found in the city archives of Breslau (Brann, in "Monatsschrift," 1896, p. 476), which advised against the establishment of a Hebrew press in Silesia, "because there are three very large Jewish printing establishments at Amsterdam in Holland, whence books are sent by sea to

handel," in Ersch and Gruber's "Encyklopädie," ii. 28, 64–74). It was therefore not strange that Jews, from all parts of the world, were induced to visit Amsterdam, either to get their books printed or to seek the patronage of the influential men there. Jacob Sasportas (born 1610 in Oran, Algeria; died 1698), who became chief rabbi of the Portuguese community after Aboab's death, in his responsa, "Ohel Ya'akob" (Amsterdam, 1737), relates many things about the literary life of Amsterdam. The Jewish school of the Sephardic community (see below) also became distinguished for scholarship (see Shabbethai Bass, "Sifte Yeshenim," preface; Güdemann, "Quellenschriften," p. 112, Berlin, 1891).

The successor of Jacob Sasportas was Solomon de Oliveyra (died 1708), a scholar and prolific writer, who in turn was followed by Solomon Judah Ayllon (born at Safed, 1664). Ayllon, who had formerly been a zealous partizan of Shabbethai Zebi, came to Amsterdam from London, and was associated in the rabbinate with Solomon de Oliveyra (1701). While chief rabbi in Amsterdam he became the central personage in the contests that were instigated by Nehemiah Hiyyah Hayyun (1713), shortly after the latter's arrival in Amsterdam. Besides him, Hakam Zebi, then chief rabbi of the Ashkenaz community, and Moses Hages, an emissary from Jerusalem (born about 1660, died about 1741), took part in this matter (for particulars see Grätz, "Gesch. d. Juden," x. note 6). Ayllon died in 1728. He was followed by David Israel Athias (died 1753) and Isaac Hayyim Abendana de Britto (died 1760), who were chief rabbis together.

These two, like their predecessors, held honorable positions as scholars. In 1637, under Saul Levi Morteira, the Jewish school "'Eẓ Ḥayyim" was founded; Solomon de Oliveyra, in 1699, introduced a rule that the pupils of the highest class should work out legal decisions every month. When Abendana became president of this institution, he had these exercises printed and published every month. Through them his reputation spread far and wide. The collection of his responsa was entitled "Peri 'Eẓ Ḥayyim" (Amsterdam, 1728–1811, 15 volumes). After Abendana's death the rabbinate remained vacant for a short time. In 1762 Solomon Salem (born at Adrianople 1717, died 1781) was called from Sofia to Amsterdam. He presided in the rabbinate nearly twenty years, and became well known as an author. His successor was David Acohen de Azevedo (installed 1782, died 1792), who was followed by his son Daniel (installed 1792), during whose period of office the emancipation of the Jews in Holland took place.

**The "'Eẓ Ḥayyim" School.**

**II. The Ashkenazim Until 1795:** Even less is known about the first settlements of German Jews in Holland than about those of their Portuguese brethren. In the beginning of the seventeenth century a few German Jews seem to have dwelt in Amsterdam, for in the burial-lists of the Portuguese congregation several "Tedescos" (Teutons, Germans) are mentioned. A congregation was not formed until 1635. Amelander, in his "Scheerit Israel," relates that in a book about which there exists no other information (perhaps a manuscript) by Maharam Maarsen, he read that the Germans held divine worship for the first time on New Year, 5396 (September, 1635). The Portuguese congregation helped its German sister-community in every way, and it grew rapidly also. Its first rabbi was Moses Wahl. It soon (1642) purchased in Muiderberg, about twelve miles from Amsterdam, the burial-ground still in use. The second rabbi was Isaac ben Joshua of Emmerich, who was followed shortly by his brother Abraham ben Joshua of Worms (died 1678). Soon after the persecution of the Jews in Poland under Chmielnicki, and especially during the massacres of 1654 and 1655, many Jews came by sea to Amsterdam, and founded a separate Polish congregation. Their rabbi was Judah Loeb ben Solomon of Wilna. They purchased (1660) a cemetery also in Muiderberg. In 1673, owing to disputes between the Polish and German communities, the magistrates stringently forbade the former to have separate communal institutions; they accordingly joined the Ashkenazim, and Judah Loeb went to Rotterdam, where he became chief rabbi. The German congregation had been presided over since 1667 by Isaac b. Simeon Deckingen of Worms. During his term of office the great Synagogue was built and consecrated on the first day of Passover, 5431 (1671); its construction cost 33,000 gulden ($13,200). In spite of this sum of money, considerable for those days, the German congregation was by no means so wealthy as the Portuguese, and in the ensuing period appeals for assistance had frequently to be made to the city authorities.

**Influx of Polish Jews.**

In 1672, the forces of Louis XIV. advanced to the neighborhood of Amsterdam, which was rendered unsettled by the encampment of French soldiers nearby. The road to the cemetery in Muiderberg being blocked, the magistrates granted to the Jews another burial-place within the city limits, where, from 1672 to 1674, more than ninety persons were interred, among them Chief Rabbi Isaac Deckingen (died 1672). In 1677 Meir Stern of Fulda was appointed to succeed him. His participation in the preparation of Judæo-German Bible translations is described by Grätz, "Gesch. d. Juden," x. 298. He was a cabalist, and gave instruction in the Cabala to Knorr von Rosenroth. In 1679 he was called to Cracow, but died en route at Niederwesel; his successor in Amsterdam was David Lida (formerly chief rabbi of Mayence), who came to Amsterdam in 1680. In the very first years of his rabbinate Lida engaged in a dispute with Nisan b. Judah Loeb, the brother-in-law of R. Wolf, then chief rabbi in Berlin, whose work he himself had published in Amsterdam. Lida left Amsterdam, but the Portuguese rabbinate interested itself in his behalf. Later he seems to have become suspected of Shabbethaism, and thus arrayed against himself not only the Ashkenazic authorities, but also the Portuguese. Then the "Four-Lands' Synod" (see Wa'ad Arba' Araẓot) took up his cause, with the result that he made his peace with the Amsterdam congregation and returned there. He was appointed, with the approbation of the magistracy, as chief rabbi, for three years; but at the expiration of the term his contract was not renewed. He left Amsterdam, and went to Lemberg, where he died, 1696 (David Lida, "Beer 'Esek," 1684; responsa, "Ohel Ya'aḳob," Nos. 74–76; Jacob Emden's edition of the "Kizzur Ziẓat Nobel Ẓebi," p. 59*a*, Altona, 1757; Buber, "Anshe Shem," p. 56). While he was in Amsterdam the notorious Eisenmenger visited him ("Entdecktes Judenthum," i. 843, Königsberg, 1711). Lida's successor was Moses Judah ben Kalonymus Cohen (died 1705), or, as he is generally styled, "Rabbi Leib Ḥarif." During his rabbinate city riots occurred (1696); the mob turned its attention to the Jews, and several houses were plundered. The authorities took energetic and prompt steps to protect the Jews, and the disturbances soon subsided. These outbreaks have been described in "Historie van den Oproer te Amsterdam, 31 Januari, 1696," Amsterdam, 1725, and in a similar work in Judæo-German by Joseph Maarsen; see Steinschneider, "Cat. Bodl." No. 5954, No. 1.

After Leib Ḥarif's death, Saul of Cracow was called to Amsterdam; while on the way he died in Glogau (1707). In the interim the duties of the office were discharged by Judah Loeb b. Anschel, formerly rabbi in London, then chief rabbi in Rotterdam. In addition, the Amsterdam congregation employed at this time three rabbinical associates—Josef ben Reuben Judah Cohen, Isaac ben Solomon of Zamosc, and Pinchas Selig ben Moses of Posen. But soon thereafter, about the end of 1708, there was again a chief rabbi, Aryeh Judah Kalisch. He was destined, however, to preside over the congregation for only a short time; Jacob Emden tells in his autobiography ("Megillat Sefer," p. 28) that quarrels in the congregation threw him upon a sick-bed, where he died (1709). His successor was Ẓebi Hirsch Ashkenazi, or, as he was universally known, Ḥakam Ẓebi; he was called from Altona. In the beginning he was regarded not alone by the Ashkenazim, but also by the Sephardim, as a superior being; owing, however, to his incorruptible honesty and unselfishness he soon had many enemies. Nehemiah Ḥiyya Ḥayyun, already mentioned, managed to render his position in the congregation untenable. Ḥakam Ẓebi, by his outspoken opposition to this unprincipled man, had drawn upon himself the ill-will of the Portuguese congregation, and of the authorities of his own community. The latter brought the matter before the magistrates, who, in order to obtain full information upon the subject, consulted not only the theological professors of Amsterdam, Utrecht, Leyden, and Harderwyk, but also the

Portuguese parnasim (wardens) as well. It was no wonder then that, with this array of counselors, Ḥakam Ẓebi was declared to have forfeited his office (1714). He went by way of London and Emden to Lemberg, where, after officiating as rabbi for a short time, he died in 1718.

**Internal Schisms.**

His departure, however, did not silence the disputes in the congregation; the magistrates therefore would not grant permission for the election of a successor. The duties of the office were meanwhile discharged by the assistants (dayyanim), Moses Frankfurt, Joseph Dayyan (both well known as owners of printing-offices), and Isaac of Zamosc. Ultimately the city authorities issued the desired permission, and Abraham Judah Berlin, formerly rabbi in Halberstadt, became rabbi (1717). Peace seems to have been restored during the thirteen years of his incumbency, but on his death (1730) disputes broke out again, and another five years elapsed before a successor was appointed. Since agreement in the congregation was impossible the following curious program was arranged: the magistrates allowed each one of the seven parnasim to nominate a candidate, and of these the magistrates themselves, by a resolution dated Jan. 31, 1735, selected three, to whom the rabbinate was to be offered successively in a certain fixed order. The first one on the list was Eleazar of Brody, who accepted the appointment, and was received with great honor (1735). A medal was struck in celebration of his arrival, but he did not stay long; for he left Amsterdam in 1740 to settle in Jerusalem, and died in Safed (1741). This time the position was not left vacant; the congregation had become more harmonious, and it appointed Ḥakam Ẓebi's son-in-law Aryeh Loeb, who was the son of that Saul who died in 1707 on his way to Amsterdam, to enter upon the duties of the rabbinate. Aryeh Loeb, or, to give his full name, Levi Saul Löwenstam, became known principally through the heated discussion between his brother-in-law Jacob Emden and Jonathan Eibenschütz. When Emden fled from Altona he found refuge with Aryeh Loeb in Amsterdam. It was owing to Loeb's influence that it was decided (1740) to establish a *bet ha-midrash* (college for Jewish theology), provided with a full library. It was in many ways a prosperous period for the Amsterdam congregation. In 1730 the increase in Jewish population necessitated the opening of another synagogue, which was further enlarged in 1750.

Owing to its printing establishments, libraries, and scholars' associations, the Ashkenazim community of Amsterdam soon acquired a reputation throughout Europe superior to that of the Portuguese. Aryeh Loeb died in 1755; his son Saul Löwenstam (born in Rzeszow 1717, died 1790) became his successor. Löwenstam's name is distinguished in the annals of Jewish scholarship; the large number of literary "approbations" which were sought of him prove this.

ASHKENAZIC SYNAGOGUE AT AMSTERDAM.

(From an engraving by J. de Bayer.)

**Autocratic Power of the Parnasim.**

During the whole of this period the power of the parnasim was almost absolute. Consulting only those who had already served in the office, they modified at will the statutes of the congregation and procured the approval of the magistrates. For the lay members of the congregation there remained nothing but implicit obedience. A petition presented by a large majority of the members to the magistracy in 1780, in which they protested against the arbitrary action of these officials, may be regarded as a harbinger of peace.

At first it met with no success, but in course of time these abuses were remedied. During the rabbinate of R. Saul's son, Jacob Moses Löwenstam, who was elected in 1790, the emancipation of the Jews in Holland may be said to have commenced. The new times demanded new rights.

**III. The United Congregations from 1795 to 1900:** Although the Jews in Amsterdam enjoyed full religious freedom, their civil liberties were materially restricted during the whole of the period described. By a decree of 1632 every ordinary pursuit was closed to them. Only those actually pertaining to their religion were permitted; such as dealing in meat and other provisions, Hebrew printing and publishing. They were also allowed to dispense drugs. The universities would perhaps have accorded degrees to Jews, but the Hof van Holland decreed (1658) that no Jewish advocate might plead before the courts. The oppressive effect of such statutes was felt more and more. When, therefore, the French took possession of Amsterdam (1795) many of the Jews there became imbued with revolutionary ideas, and founded an association called "Felix Libertate" (1795). This "People's Society," as the expression then ran, became the soul of a movement to acquire civil rights for Jews. The first attempt was directed toward securing the right to vote and to serve in the Citizens' Guard. The chief movers in this matter were Moses Solomon Asser, Jacob Sasportas, and H. de H. Lemon, who labored zealously in the cause, both in speech and in writing. The pamphlets and newspaper articles, for and against it, were numerous. But, strange to say, they met with opposition within the Jewish camp, as well as outside of it; in both congregations the rabbis and parnasim arrayed themselves in opposition more persistently than the members. Probably the full extent of the movement was not quite clear to them, and the parnasim, no doubt, feared a diminution of their autocratic power. But the "Felix Libertate," undismayed, petitioned the "Nationale Vergadering" (National Assembly), asking that Jews be given equal rights with other citizens, and a commission was appointed to consider the matter. For eight days it was publicly discussed in the Assembly. Finally, a resolution was adopted declaring that Jews should possess equal rights with their fellow citizens (1795). These discussions, however, produced divisions in the Jewish congregations themselves. Jacob Moses Löwenstam, chief rabbi of the Ashkenazim (called Jacob Saul in official documents), and Daniel Acohen de Azevedo of the Portuguese community, proposed to expel members of the "Felix Libertate" from their congregations. These, however, separated of their own accord, and formed a new congregation, "'Adat Yeshurun," with Isaac Graanboom as rabbi (installed 1797, died 1807). They erected a new synagogue, consecrated Sept. 27, 1799, and also purchased a cemetery in Overveen, near Haarlem. The strife attained large proportions, and every week during the years 1797 and 1798 both sides published so-called "Discourses" in Judæo-German, which afford interesting contributions to the history of the time (see Roest, "Cat. Rosenth." pp. 70 and 71). Attempts at reconciliation were made from many quarters, but for the time remained unsuccessful.

**Civil Disabilities.**

Holland became a kingdom. Louis Bonaparte not only sanctioned the emancipation of the Jews, but showed himself in all things their friend. Soon after his coronation in 1806, in order to bring about a reconciliation, he appointed a commission consisting of the Dutch jurist Jonas Daniel Meyer, Jonah Rintel, and Judah Litwack, the last two of the new congregation. After many meetings and resolutions a compromise was devised and approved by the king; at the same time a new royal statute for the senior congregations was announced. King Louis interested himself not only in the Amsterdam community, but also in the affairs of the Jews of all Holland, to regulate which he appointed an Ober-Consistorium. He endeavored likewise to raise the grade of instruction for Jewish children; he also formed two regiments, of 813 men each, made up exclusively of Jews; but they were disbanded on the incorporation of Holland with the French empire (1810), and the Jewish soldiers, like other Hollanders, were distributed among the French regiments.

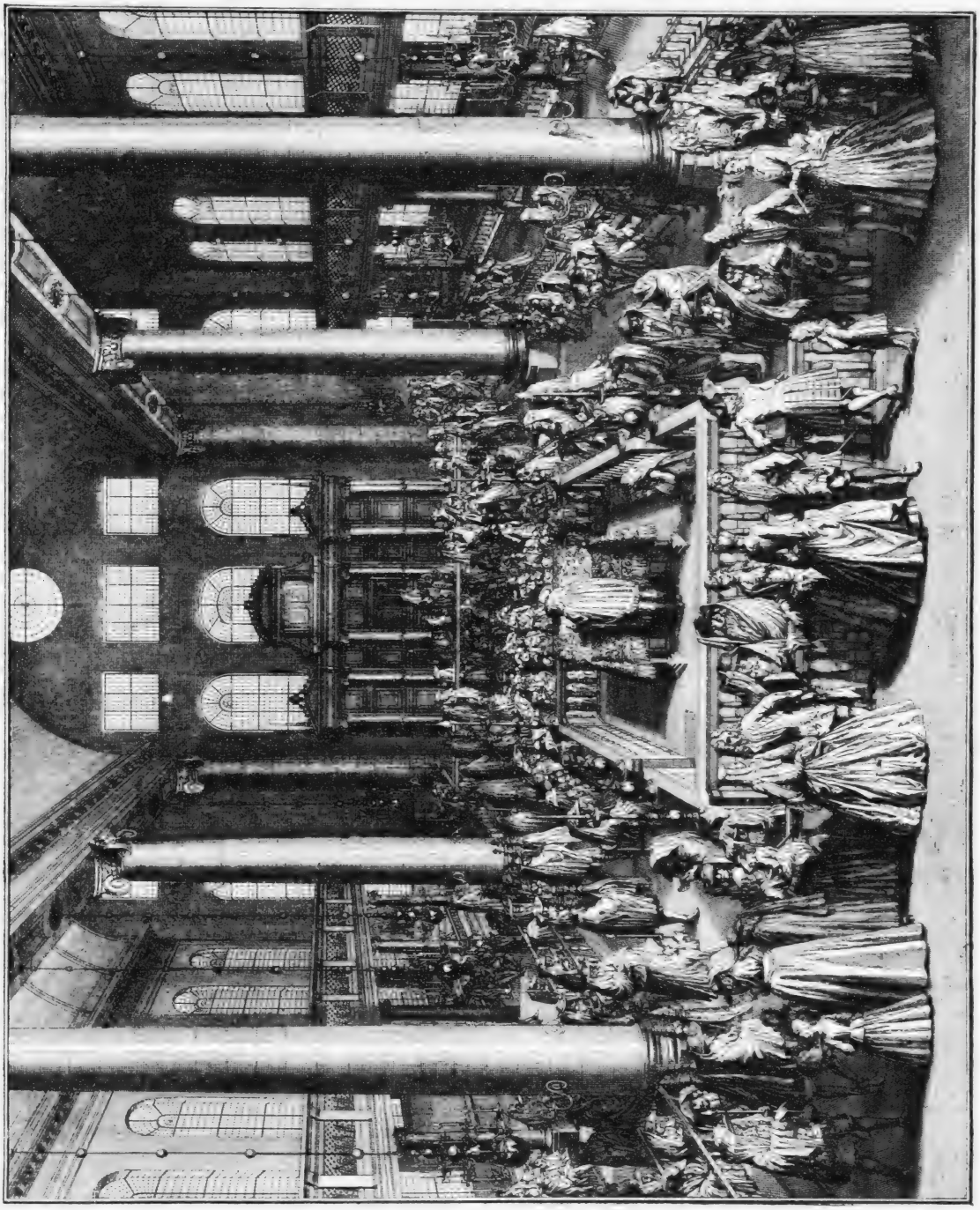
**The Kingdom of Holland.**

William I., of the House of Orange, who was crowned king of the Netherlands in 1815, like other members of his house, was friendly to the Jews. Soon after his coronation he appointed a committee to regulate the relations of the Jews to the state. A law was passed (1814) concerning the "Israelietisch Kerkgenootschap," and as a court of the last resort in Jewish matters a "Hoofdcommissie tot de Zaken der Israelieten" was instituted. A further decree (1817) required the congregations to maintain Jewish free schools for the poor.

In literary matters likewise the congregation of Amsterdam developed great activity. Similar to the "Meassefim" of Germany, several persons associated themselves for the study of Jewish literature under the name of "Toelet." Many volumes of poems and essays in Hebrew were published by the society. The school "Sa'adat Baḥurim," established in 1708 by the chief rabbi, Aryeh Judah Kalisch, was in 1834 made a state school, under the name "Nederlandsch Israelietisch Seminarium," for the training of rabbis and teachers. Steps were also taken for the spread of culture among the Jewish population. The principal workers were Moses Lemans (born at Naarden 1785, died at Amsterdam 1832), Samuel Mulder (1792–1862), and the best known of them Gabriel Polak (1803–1869). They exercised great influence upon the development of the Jews of Amsterdam, and furnished them with Jewish school-books and translations of the Bible and the various prayer-books into the Dutch language. After the death of Jacob Moses Löwenstam (1815), his son-in-law, Samuel Berenstein, became chief rabbi of the German congregation. He, too, exerted himself in behalf of progress. When he died (1838) the chief rabbinate was not filled immediately, but a rabbinical college (bet din) was entrusted with the guidance of all religious affairs. The members were A. J. Susan (died 1861), J. M. Content (died 1898), B. S. Berenstein (later chief rabbi at The Hague), J. S. Hirsch (died 1870), J. D. Wynkoop (since January, 1871). The Portuguese congregation, upon the death of De Azevedo in 1822, likewise appointed no chief rabbi, but a bet din, consisting of Jacob de Elieser Ferares (died 1852), Solomon de Abraham Acoen Pereira (died 1828), Raphael Montezinos (died 1866), Isaac Mendes de Sola (died 1849), Aaron Mendes Chumaceiro (in 1860 chief rabbi of Curaçao), and David Lopez Cardozo (died 1890), Aaron Vas Diaz (died 1885), Jacob Lopez Cardozo (until 1873), Jacob Mendes Chumaceiro (died 1900), I. Van J. Palache (from 1885), and A. R. Pereira (from 1885). In the Portuguese community the reorganization of public affairs was by no means as thorough as in the German; moreover, with a few exceptions, they took less interest in Jewish literary matters.

**Educational Work.**

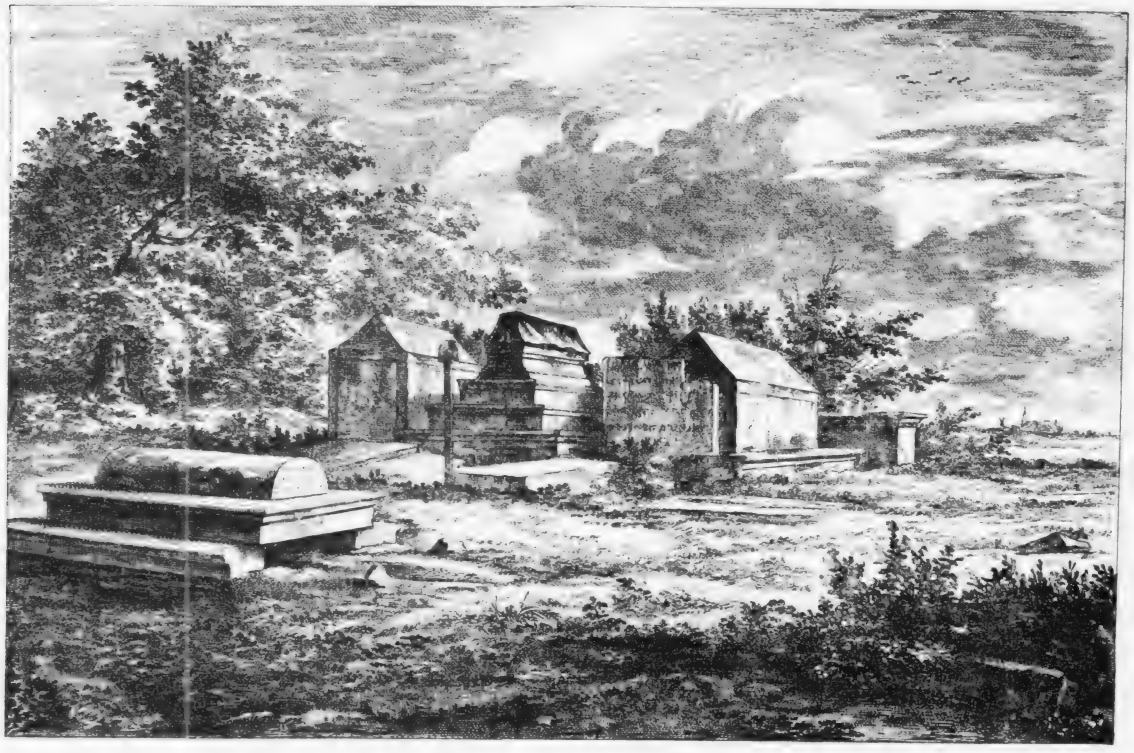
In 1848 Holland received a partially new constitution; State and Church were almost completely separated. The minister of the time was instrumental in calling a convention at The Hague in 1850, which consisted of twenty-six delegates from the various Jewish congregations throughout Holland. Many sessions were held in the endeavor to arrive at a general state law for the Jewish congregations, but without any appreciable success. Ten years later a new convention was called; it framed a draft for such a law, which, however, was received with only faint approval by the two congregations in Amsterdam, which together composed more than half of the total Jewish population of the country. Finally, after twenty years' work, the "Nederlandsch Israelietisch



INTERIOR OF SEPHARDIC SYNAGOGUE AT AMSTERDAM. (After Picart.)

Kerkgenootschap" was organized (1870). The Portuguese separated and formed an independent "Kerkgenootschap." The former "Hoofdcommissie" was replaced by the "Centrale Commissie tot de Algemeene Zaken van het Nederlandsch-Israelietisch Kerkgenootschap," which held its first session in 1870. During this period there were several men in Amsterdam distinguished for their learning, their philanthropy, and their championship of Jewish interests; of these may be mentioned the three brothers Hirschel (1784–1853), Meir (1793–1861), Akiba Lehren (1795–1876), and Solomon Rubens (died 1857).

The internal development of the congregation progressed quietly, and a threatened division in 1860 was fortunately averted. New life came to the Judaism of Amsterdam as well as to that of the whole land, when, in 1862, Dr. Joseph Hirsch Dünner (born in Cracow, 1832) was elected rector of the rabbinical seminary. Under his guidance the institution was reorganized in such fashion that both secular and Jewish subjects were included in the curriculum from the lowest classes up. The result was the graduation of a number of rabbis and chief rabbis, who were not only learned in the Law, but whose general academic culture earned for them universal esteem. The continued absence of a strong hand in congregational matters was, however, frequently felt; accordingly endeavors were made for the appointment of a chief rabbi again. In October, 1874, Dr. Dünner was elected to that office, and associated with him was a bet din of three, consisting of T. Tal (until 1881), J. D. Wynkoop (since January, 1871), J. Content (died 1898), A. S. Onderwyzer (since 1888), E. Hamburg (since 1899), and J. D. Wynkoop. During his term of office Dr. Dünner has reorganized the system of instruction in the schools, banished the Judæo-German, and made the vernacular compulsory. The social elevation of the poorer Amsterdam Jews has also received his close attention. On his initiative in 1875 a loan-bank (*Weldadigheidsfonds*) was established, which annually grants 1,200 loans of sums varying from 10 to 300 florins, without interest. A Jewish workingman's association, "Bezalel," was founded, to which, however, until now, unfortunately, only diamond-workers belong. Since there are very few Jewish mechanics besides those employed in the diamond industry and in the manufacture of cigars, another association was founded ("Shemirat Shabbat") to foster the study of handicrafts without sacrificing the religious feeling of apprentices, and, at the same time, to abolish street-peddling, which was carried on extensively by the poorer Jews.



CEMETERY OF SEPHARDIC COMMUNITY AT AMSTERDAM.

(From an engraving by Ruysdael.)

**Internal Development.**

The field of literature also was not neglected. After the appearance, from May, 1867, of the "Joodsch-Letterkundige Bydragen," edited by the Jewish bibliographer Meyer Roest (died 1889), the same editor published (from 1875 to his death) thirteen volumes of the journal "Israelietische Letterbode," contributors to which were, besides Jewish scholars abroad, the following in Amsterdam: M. Roest, Dr. J. H. Dünner, Jacob Hoofien, L. Wagenaar, D. R. Montezinos, and others. Of Jewish weeklies, there appeared the "Centraal Blad" and the "Nieuw Israelietisch Week Blad," both still in existence. The monthly magazine of the Society of Jewish Teachers, entitled "Ahawah," is also published in Amsterdam. Though this city no longer holds that position of eminence in Hebrew typographic art that it formerly

enjoyed, it is still represented in the Hebrew book-world by three large printing-offices. Notable collections of books are the "Bibliotheca Rosenthaliana" (a portion of the University Library); the library of the Portuguese Rabbinical Seminary, with the division "Livraria de Montezinos," which is rich in rare works; the library of the Neder. Isr. Seminary, and of the "Bet ha-Midrash 'Ez Hayyim," and several private libraries. In public life, Jews are to be met with in all positions; at the university and in the courts of justice; with the army, and in the state and city governments.

**IV. Statistics:** The number of the Jews of Amsterdam in 1795 was 20,052, out of a total population of 217,024; on November 19, 1849, 25,173, of whom 2,747 were Portuguese and 22,426 were Ashkenazim, out of a total population of 224,949. In the census of December 31, 1889, the total population was 408,061; of them 49,946 were Ashkenazim and 4,533 Portuguese Jews; in all 54,479. Detailed statistics of the Portuguese congregation have not been printed. The report of the Ashkenazic congregation for 1899 furnishes the following: In that year there were 349 weddings, and in the two cemeteries (Muiderberg and Zeeburg) 688 interments. The congregational budget for 1898 was 221,021.12 florins (888,000). Of this 45,354.13 florins were expended for Jewish education, and 29,077.50 for charities, which are financially and administratively extra-congregational. The German congregation had eight synagogues, seating 2,668 men and 537 women. There are in addition about 25 smaller synagogues. In the schools of the congregation were registered, in 1899, 837 children. The Jewish free schools had 1,958 pupils, and the Jewish congregational kindergarten 650 children. The Jewish Seminary, with

Device of the Ashkenazic Congregation at Amsterdam.
(From a binding in possession of Hon. M. Sulzberger.)

a complete high-school curriculum, numbered 70 students. Of benevolent institutions there were in 1899: (*a*) Hospital (built in 1885); 1,095 patients, with 41,644 days of treatment; discharged, 870; died, 120. (*b*) Surgical polyclinic; 6,075 patients, with 15,115 consultations. (*c*) Eye clinic; 1,303 patients, with 15,825 consultations. (*d*) Dispensary; 56,638 prescriptions. (*e*) Insane asylum; 151 patients, with 45,262 days of treatment; discharged, 10 cured; 2 incurable; 11 died. (*f*) Home for aged men and women.

Seal of Portuguese Congregation at Amsterdam.
(From the Congregational Archives.)

[An idea of the former communal activity of the Spanish and Portuguese Jews of Amsterdam may be gained from the list of their various societies, both for the cultivation of letters and the exercise of charity mentioned by Daniel Levi de Barrios in his "Triumpho del Govierno Popular." To the first or academic class belonged the following *yeshibot*: Keter Tora (כתר תורה); Tora Hor (תורה אור); Yesiba de los Pintos; Meirat Henaim (מאירת עינים), also called Yesiba Amstelodama; Tipheret Bajurim (תפארת בחורים) or Yesiba Quinta. Of charitable organizations, the following are mentioned: Abi Yetomim (אבי יתומים); Gemilut Jassadim (גמלות חסדים); Temime Darex (תמימי דרך); Jonen Dalim (חונן דלים); Masquil el Dal (משכיל אל דל); Sahare Zedek (שערי צדק); Keter Sem Tob (כתר שם טוב); Resit Joxma (ראשית חכמה); Bahale Tesuba (בעלי תשובה). A number of similar societies have from time to time been formed among the so-called German Jews. There may be mentioned the Nederlandsch Israelietisch Seminarium for the training of rabbis, with the Saädat Bagurim (society for the assistance of the scholars); a "Gebroederschap" (ח"ק מצדיקי הרבים הנדולה יע"א) for the study of Hebrew literature; the "Dr. Samuel Israël Mulder-Stichting," founded in 1883 for the purpose of assisting worthy Jewish students of theology. There also exists a Reform synagogue which was founded about the middle of the nineteenth century. G.]

Of benevolent societies still existing, the following may be mentioned: In the Portuguese congregation: a boys' orphan asylum, founded 1648, having 23 inmates in 1899; girls' orphan asylum, established 1734, remodeled 1839, 14 inmates; home for aged men, founded 1749, 6 inmates; home for aged women, founded 1834, consolidated with the Portuguese Jewish Hospital. In the Ashkenazic congregation: boys' orphan asylum, founded 1738, having 82 inmates in 1899; girls' orphan asylum, founded 1761, 66 inmates; Lying-in Society, established 1822.

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**AMSTERDAM, N. Y.:** City of Montgomery county, New York, on the Mohawk river, 33 miles northwest of Albany; population in 1900, 20,929.

The earliest Jewish residents were Harris Davis, Isaac Mark, and a Mr. Rothenburg, in the order named. In 1865 Julius Wasserman came to Amsterdam, and in 1886 was appointed postmaster: a little later he erected a broom factory, that of the Amsterdam Broom Company, with which Mr. Wasserman and his son are now associated. Since then the Jewish community has grown rapidly, and in 1900 numbered about 250, of whom about 125 were attendants at the Reform Temple of Israel, the remainder attending the orthodox synagogue.

The congregation of the Temple of Israel was organized and incorporated in January, 1874, with Isaac Wasserman as its president, and Joseph Gregar (now deceased) as its first rabbi. Rev. I. Kline succeeded Gregar, and was in turn followed by Rev. Samuel Friedman. The latter was succeeded by Emil Friedman. The present minister (1901) is S. Philo, formerly of Atlantic City, N. J. A site, located in the most desirable residential portion of the city, was purchased in 1900, and plans for a temple are in the hands of the contractor. Beautiful cemetery grounds, about three miles from the city, are among the possessions of the congregation. The president of the congregation is Julius Wasserman, who has acted in that capacity for the last fifteen years; vice-president, Moses Behr; secretary, David Wasserman; treasurer, Samuel Levi.

Among the Jewish societies are: The Temple Aid Society; the Deborah Society—a benevolent association composed of married ladies—and a literary society, composed of young people.

The Jews of Amsterdam are engaged in the leading trades; and the largest dry-goods stores of the city are conducted by them. A. L. L.

**AMU** or **AAMU:** The ancient Egyptian designation for the Semites, frequently quoted in popular literature. The correct form in Hebrew letters would be עאמי for the singular, according to the Coptic *ame*, nearly equivalent to *'ami* (plural, *'a'mêu?*). The etymology seems to be Egyptian; the original word meaning "bearers of the throwing-stick," from the common weapon of the Bedouin, rather than from the Semitic *'am(m)*= "nation." The word, met with in the inscription of "Una" (sixth dynasty), while usually employed to designate the Semites, is also applied to other Asiatic and European nations of the Caucasian type. (For the history of the word, see W. M. Müller, "Asien und Europa," pp. 121, 351.) W. M. M.

**AMULET:** The word "Amulet" used to be considered as derived from an imaginary Arabic word "hamalet" (something hung on); but it is in reality an ancient Latin word of unknown etymology. It is found several times in Pliny, "Naturalis Historia," xxviii. 38, xxx. 2, and elsewhere (Pauly-Wissowa, "Realencyklopädie der Classischen Altertumswissenschaft," i. 1984). Amulets are referred to in the Bible, but without any technical designation. In Talmudic literature the specific term *kemi'a* is found, from a root meaning "to bind." A kemi'a is therefore something bound on or around, so that the suppositious etymology for the word Amulet as "something hung on" would be correct as concerns the Jewish form. But this designation refers simply to the Amulet's external application, and indicates nothing of its purpose or contents. Biblical, Talmudical, and post-Talmudical passages supply information on both of these points.

**Origin of the Word.**

Amulets were employed to protect man, or his possessions, such as houses, cattle, etc., from the evil influences of witches, demons, and other mischievous powers likely to be encountered, or to counteract misfortune, illness, and damage of various kinds already being endured. The Amulet is found both in the Orient and in the West, among wild tribes and among civilized nations down to the present day. Assyrians and Egyptians, Greeks and Romans, Jews and Christians, fostered this ancient superstition, and, in varying degrees, foster it to-day. Among the Israelites, therefore, the Amulet has a history extending over several thousand years, and it may conveniently be considered under the heads of the Biblical, Talmudical, and post-Talmudical periods.

All ornaments worn on the person seem to have been originally amulets. The majority of them derived their supposed power from the fact that they either bore the images of idols or were consecrated to idols. The patriarch Jacob buried "all the strange gods which were in their [his household's] hand, and all their earrings which were in their ears" (Gen. xxxv. 4). Seeing that the weak were more likely to suffer from the evil influence of witchcraft and demons than the strong, it was usually only the women and children who wore such means of protection. Aaron said to the men (Ex. xxxii. 2), "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters," whereupon "all the people brake off the golden earrings which were in their ears." The Midianite kings wore crescents and earrings; even their camels had chains about their necks, evidently as amulets (Judges, viii. 26). Jewelry was worn by the women and maidens not only for ornament, but also for protection and as charms. Among the twenty-four ornaments of the daughters of Zion, referred to in Isa. iii. 18, mention is made of *lehashim*. This word usually denotes magic, but here evidently signifies an ornament intended to counteract magic and at the same time perhaps to exert magical influence itself. The lover says (Song of Solomon, iv. 9), "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." The adulterous wife puts on her earrings and jewels before she goes after her lovers (Hosea, ii. 13). In Prov. xvii. 8 a bribe is compared to a favor-giving precious stone, whose owner prospereth whithersoever he turneth. That אבן חן here denotes a magical stone is evident; and so, too, in Nahum, iii. 4, something of the same kind is alluded to with regard to "the well-favored harlot, the mistress of witchcrafts." The Book of Proverbs, which was written for the people, and mirrors popular views of life, also makes reference to prevailing conceptions about amulets when it says of wisdom, it "shall be an ornament of grace unto thy head, and chains about thy neck" (Prov. i. 9). Similarly, when it says (*ib.* vi. 21), concerning the admonitions of father and mother: "Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee." Parental precepts protect, like an Amulet worn upon the heart and neck. In many passages of Scripture which speak figuratively of a necklace, an ornamental crown, or of the protection afforded by the Law, the popular conception of the power of amulets is constantly referred to (Ps. lxxiii. 6, ciii. 4, Prov. iii. 22, iv. 9, xiii. 5). Especially significant is Prov. iv. 22, where it is said "they [my words] are life unto those that find them, and health to all their flesh." But amulets were sometimes hidden, carried upon the body, that they might not be

**Biblical Age.**

exposed to the counter-influence of other amulets, and were thus supposed to be even more potent. Amulets were found upon the bodies of Jewish warriors; they had come from the heathen temple in Jamnia (II Macc. xii. 40). The signet-ring, carried over the heart or upon the arm (Song of Solomon, viii. 6, Jer. xxii. 24, Hag. ii. 23), served as an Amulet, either owing to the material of which it was composed or frequently from the inscription upon it.

**Talmudical Age.**

The use of amulets was very extensive in the rabbinical period; that is, from about the first century B.C. until about 600 of the common era; consequently there are copious details concerning them in literary sources. The Mishnah repeatedly considers ḳemi'ot from its particular juridical standpoint. They were worn sometimes with covering and sometimes without. The Amulet itself, it appears, might consist either of an article inscribed with the name of God, with a Scripture passage or the like, or of the root of some herb. Grains of wheat wrapped in leather sometimes served as amulets. Particularly potent were chips or splinters of the wood of an ASHERAH, or of anything offered to an idol; and therefore such things were regularly made into ḳemi'ot. The most frequent form of amulets, however, was a small metal plate suitably inscribed. Around the neck of oxen was tied a pearl wrapped in leather. To protect a horse from evil influence, a fox's tail or a crimson plume was fastened between its eyes. Children, owing to their feeble powers of resistance, were held to be much exposed to the danger of magic fascination; they were, therefore, protected by means of knots, written parchments, etc., tied round their necks. Furniture and household belongings were protected by inscribing the name of God upon foot-rests and handles. Usually, at least among men, amulets were worn on the arm; but exceptionally they were carried in the hand. Women and children wore them especially on neck-chains, rings, or other articles of jewelry. An Amulet would sometimes be placed in a hollow stick, and would be all the more efficacious because no one would suspect its presence; it was a species of concealed weapon. Figuratively the Torah is said to be such an Amulet for Israel. The priestly benediction (Num. vi. 24–26) protected Israel against the evil eye. Distinctions were drawn between amulets which had cured once and those that had cured twice or thrice; between those which had healed three different people once each and those which had healed one person three times. In short, there were approved amulets and amulets not approved; a distinction made likewise as to Amulet-makers. Besides the common people in daily life, physicians in their professional practise also used amulets: the Amulet was thought to banish the demon causing the ailment if his name were written upon the ḳemi'a.

**Foreign and Domestic Amulets.**

Every nation in turn seems to have held that the magical arts of other nations were superior to its own; and therefore it is easy to understand why the greater portion of the amulets described in Talmud and Midrash are of foreign extraction, as evidenced by their foreign appellations or by other indications. Genuinely Jewish, however, were those talismans which consisted of strips of parchment bearing the name of God, or various permutations of its letters, Scripture passages, or the like. An important quotation concerning these is found in a Baraita (Shab. 115*b*): "Talismans and amulets, although containing in their letters the name of God or sundry passages out of the Torah, may not be saved on Sabbath from a conflagration; let them burn where they are." By letters of God's name are meant anagrams and transpositions of the same; see ABRAXAS. Upon an Amulet, said to be potent in curing the bite of a mad dog, was written יה יה יהוה צבאות "Yah, Yah, Lord of Hosts" (Yoma, 84*a*). As stated above, medicine did not disdain the use of amulets. Abraham wore a jewel on his neck which healed every sick person he looked upon. A "stone of preservation" (אבן תקומה) was said to protect women from miscarriage. The egg of a grasshopper was said to protect against earache; the tooth of a living fox against sleepiness, and of a dead one against sleeplessness. A nail from a gallows protected against wounds. The sages of the Talmud, however, forbade the use of all such remedies, as being "heathen practise." *Tefillin* (phylacteries) and *mezuzot* (inscriptions on door-posts) are designated by the Targum on Song of Solomon (viii. 6), as permissible amulets, preserving Israel from the power of demons. Sources and citations concerning the use of amulets in Talmudical times may be found in Blau, "Das Altjüdische Zauberwesen," pp. 86, 146; Strasburg, 1898.

**Post-Talmudical Age.**

Jewish thought and action in the Middle Ages were dominated completely by the Talmud. Since this authority did not forbid the use of written amulets, the Jews were entirely exposed both to the growth of this superstition among themselves and to the overwhelming inroads of the superstitious practises of the nations among whom they dwelt. It is therefore not surprising that the Amulet superstition grew apace among them. It flourished most in the Orient, the ancient home of all magic and superstition. Hai Gaon, the enlightened head of the Pumbedita Academy, wrote (about 1000), "Sorcery and amulets sprang from the Sura Academy, because that lies near to Babylonia and to the house of Nebuchadnezzar." He denies the powers of amulets, as, for instance, that a papyrus or an olive-leaf inscribed with the mystic name of God would put robbers to flight; or if the same were written upon a new tile, that it would calm the sea; or, if thrown upon a man, would kill him. He admits, however, that amulets may be effective as means of cure and protection. All depends upon the writer and upon the moment of application; for at certain times the best are ineffectual (Ashkenazi, "Ṭa'am Zeḳenim," 56*b*).

That in the Middle Ages the Jews were influenced by the Babylonian magic especially, and not by the Egyptian—the latter distinguished twenty different sorts of amulets (see Budge, "Egyptian Magic," p. 25, London, 1899)—is shown by the Jewish-Aramaic charm-inscriptions upon Babylonian clay bowls which possibly served as a protection for the utensils; that is, as amulets (Wohlstein, "Dämonenbeschwörungen aus Nachtalmudischer Zeit," Berlin, 1894; Stübe, "Jüdisch-Babylonische Zaubertexte," Halle, 1895; Schwab, "Les Coupes Magiques," etc., in "Proceedings of the Society of Biblical Archeology," April, 1890; *idem*, "Coupes à Inscriptions Magiques," *ib.* June, 1891). In Gaster's edition of "The Sword of Moses" (London, 1896)—a work evidently written under Egyptian influence, but Oriental in its origin and said to belong, according to its editor, to the fourth century —a whole series of ḳemi'ot is given as protective against various ailments and evils. These consist of transpositions of the names of God, quite unintelligible to the modern mind, written upon paper or engraved upon metal plates, and thus resembling the magic papyri of the Greeks. Exactly as with Egyptian amulets, the requisite color and material of

these are sometimes indicated; thus one charm was to be written on a red plate, another on a silver plate, and so on. By the employment of these amulets, paralysis, sciatica, eye and ear ailments, leprosy, and other evils were to be cured. With a certain plate fastened around the thigh, a man might enter a fiery furnace and come out unscathed. Material and inscription of the Amulet varied according to its purpose. By its means fish could be caught; the love of a woman secured and retained; the sea crossed dry-shod; wild animals slain; terror diffused through the world; communion had with the dead; a sword obtained which would fight automatically for its owner; one's enemies set to tearing each other to pieces; oneself rendered invisible; springs of water found; cleverness attained; and many similarly wonderful things accomplished. In one passage a device that is frequently met with in Babylonian and Egyptian magic is mentioned; namely, the preparation of an image and working the charm desired by its medium. The prescription runs:

"If thou desirest to cause any one to perish, take clay from two river banks and make an image therewith; write upon it the man's name; then take seven stalks from seven date-trees and make a bow [here follows the word דרסקניאתא with horse-hair (?); set up the image in a convenient place, stretch thy bow, shoot the stalks at it, and with every one say the prescribed words, which begin with אקתרס and end with פרסוסי, adding, 'Destroyed be N., son of N.!'"

Gaster (*l.c.* pp. 12–19) explains why these means were thought to be effective. It appears that every angel and demon is bound to appear and obey when he hears a certain name uttered (p. 25, lines 2–10). Even Hai Gaon ("Responsen der Geonim," ed. Harkavy, 373, p. 189) says, "Amulets are written, and the divine name is spoken, in order that angels may help." But a great deal was made to depend upon using the right name at the right time, a condition likewise frequently insisted on in the Egyptian and Babylonian magical works.

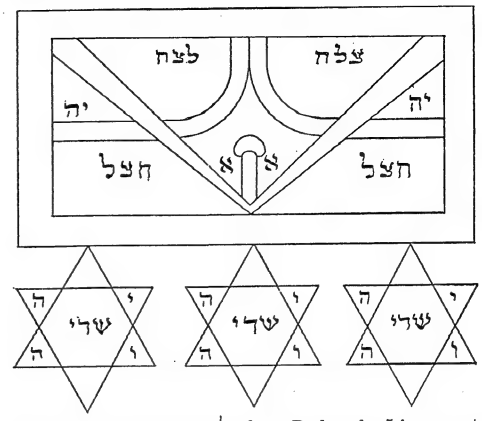
"Practical Cabala," or the art of employing the knowledge of the hidden world in order to attain one's purpose, is founded upon the mysticism developed in the "Sefer Yeẓirah" (Book of Creation). According to this work, God created the world by means of the letters of the alphabet and particularly those of His name, י, ה, ו, which He combined in the most varied ways. If one learns these combinations and permutations, and applies them at the right time and in the right place, one may thus easily make himself master of creation, since God Himself not only permits but desires this; for these formulæ all proclaim monotheism. The Egyptians held a similar view (Budge, *l.c.* xiii.).

**Cabala.**

The mystic book "Raziel" (eleventh century), in so far as it is to be considered here, is also of Oriental origin, and reflects similar views. Instructions are given for the preparation of amulets; and particular days and hours are indicated as suitable for the manufacture (ed. Amsterdam, 42*b*). As samples, the two ḳemi'ot in the next column may serve.

In Europe, Spain comes most prominently into view in the consideration of amulets, that country being a hotbed of superstition and Cabala. Naḥmanides and Adret permit the employment of a metal plate with the image of a lion as a remedy against a painful cough (Adret, "Responsa," 1st ed., 167, 413). This superstition was a universal one, and is mentioned also by Manasseh ben Israel of Amsterdam (seventeenth century), who remarks that Leone Soavio recommended it to Paracelsus as a cure for stomach-pain ("Nishmat Ḥayyim," third treatise, chap. xxv.). Other amulets were written upon parchment, on the skin of a fetus or of a deer (Adret, *ib.*), but were of avail only when the writer and the chosen time were propitious. Adret also forbids such

**In Europe.**

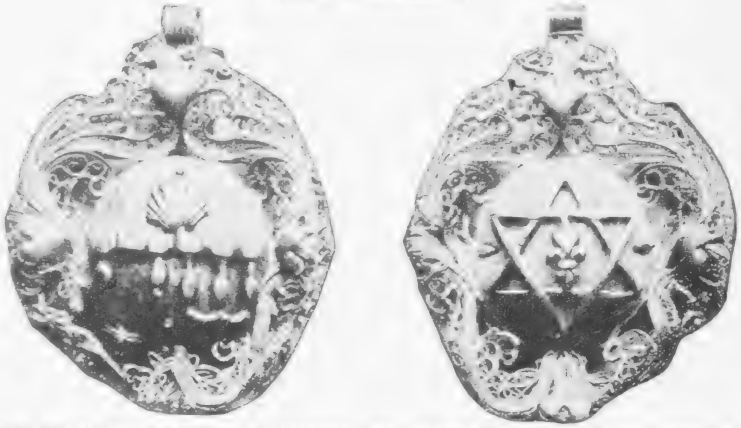



This Amulet, on which צלח from Psalm xlv. 5 is permuted, contains space for a short prayer to be written in, expressive of the particular object to be obtained, and is recommended for use in furthering all business enterprises. It contains the usual shield of David with שדי. It must be written upon parchment, and worn on the left side.

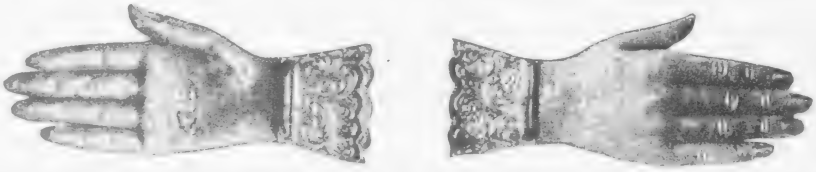
charms as are clearly useless ("Novellæ" on Shab. 67). In Germany, red cords with corals were worn as protection against the evil eye. Christians employed Jews to make amulets for them; for these had the reputation of being "wise folk." Strangely enough, in the later Middle Ages, Jews attached to their arms, where the phylacteries were applied, amulets containing the names of Christ and the three holy kings (Berliner, "Aus dem Leben der Deutschen Juden im Mittelalter," pp. 97, 101). Insanity or epilepsy was cured by hanging beets around the patient's neck. People were warned, however, that the preparation of these amulets would irritate demons. Against miscarriage women carried a stone around the neck, called אינקונתא, a word evidently derived from the French *enceinte*; a hole was pierced through it; it was as large and as heavy as a hen's egg. These stones, which had a glazed appearance, were found in the fields, and were esteemed of priceless value. A similar purpose was served in antiquity as well as in the Middle Ages by *actites*. For lightening labor, both Jewish and Christian women wore a piece of a man's vest, girdle, or other clothing. Luther relates that a Jew presented Duke Albert of Saxony with a button, curiously inscribed, which would protect against cold steel, stabbing, or shooting. The duke made the experiment on the Jew, hanging the button around his neck and then slashing him with a sword (Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland," pp. 205, 207, 214, 226, Vienna, 1880). The Italian coin, with its abracadabra-like inscription, described by Güdemann ("Gesch. d. Erz. und der Cultur der Jud. in Italien," p. 335), was probably of Jewish, and not of Christian, origin. The medallion bears on the one side the words below, the

מאיהסתאם יהוה
רהגיס דומיני
מהי אני מום
בהניגנום
מיהי
פאביאט

1. Amulet for Protection Against Lilith.

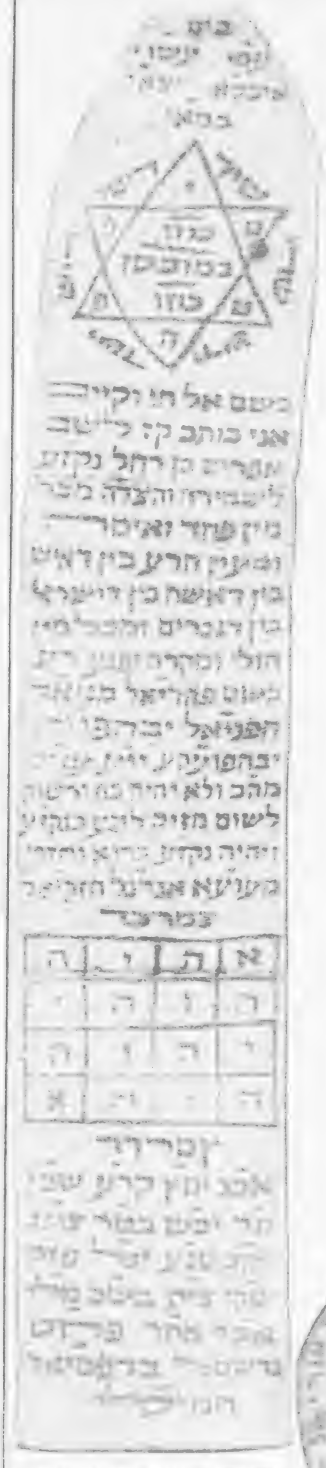


2. Silver Medallion with שדי on Obverse, and David's Shield Enclosing Fleur-de-Lis on Reverse. 2⅝ × 1⅞ in.

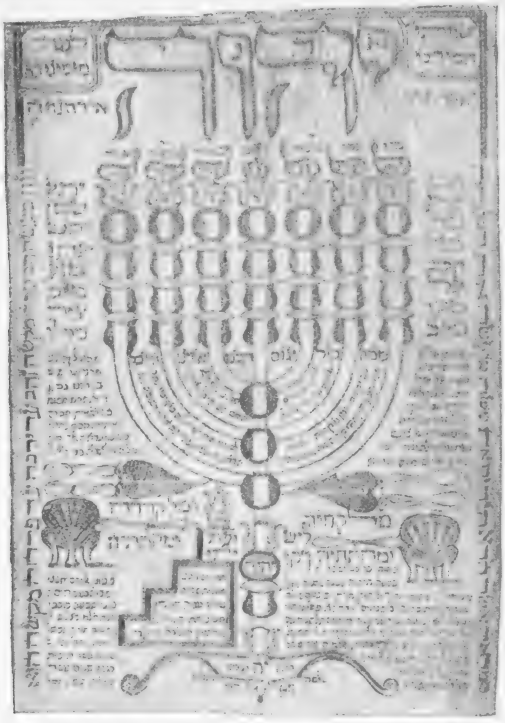


3. Golden Hand Used for Protection Against the "Evil Eye," with שדי in the Palm. 2¼ [illegible]

4. Parchment with Inverted Pyramidal Inscription After the Style of Abracadabra. Diameter 1⅞ in.



5. [illegible]



AMULET WITH FORMULA INSCRIBED AROUND THE MENORAH, AND "ITS TONGS AND SNUFFDISHES" (EX. XXV. 38).

(From the collection of J. D. Eisenstein.)

"MIZRAH" WITH THE 67TH PSALM IN THE SHAPE OF THE MENORAH SURROUNDED BY MAGICAL FORMULAS.

(From Kohut, "Geschichte der Juden.")

(For a Girl.)

(For a Boy.)

AMULETS HUNG UP AT CHILDBIRTH FOR PROTECTION AGAINST LILITH.

(From the collection of Prof. Richard Gottheil.)

AMULETS

Hebrew transliteration of "Majestas YHWH regis domini mei animum benignum mihi foveat" (May the majesty of YHWH foster a kindly disposition in my lord the king toward me). Upon the other side is

מאיהסתאם יהוה
אני מום מהי
רהגים אד
מהינבלי
נהת

"Majestas YHWH animum mei regis ad me inclinet" (May the majesty of YHWH incline the king's soul to me).

The expulsion of the Jews from Spain in 1492 caused the dissemination of the Cabala far and wide through the East and the West. Their unexampled sufferings served to foster their mystic bent more than ever. The Holy Land, as far as repeopled by Spanish exiles (notably Safed), became the hotbed of the most abstruse secret lore, which favored, among other things, the employment of amulets. From Turkey on the one side, and from Italy on the other, the Cabala spread to Poland and lands adjacent; Ḥasidism arose there and flourishes there today. This mysticism also prepared the ground for amulets, so that there are whole books devoted exclusively to ḳemi'ot still extant in manuscript (compare Benjacob, "Oẓar ha-Sefarim," p. 530). This so-called "practical Cabala" recommended a number of talismans, a description of which must be omitted here in order to describe a celebrated ḳemi'a contest of the middle of the eighteenth century. Jonathan Eibenschütz, remembered by Jews to-day as an eminent Talmudist, prepared a number of amulets. He issued them in Metz, where he was rabbi, and later in Hamburg, Altona, and Wandsbeck, over the united communities of which he presided as chief rabbi. He made them for sick children, for expectant mothers, also as remedies against nose-bleed, epilepsy, and the evil eye. He furnished one that would banish "croaking demons" from a house; upon digging into the foundations, the demons would then be found in the shape of veritable croaking frogs. To find the body of one drowned, he provided a charm in the shape of a written parchment to be laid on the bank of the river or pond. He claimed to have been particularly successful with his amulets in helping women in various emergencies; and statistics were said to support his statements that since he had officiated as rabbi in Hamburg scarcely one Jewish woman had died in childbirth, while in the year preceding his arrival "God's wrath had raged widely" in such cases. The congregational *Ḥebrah Kaddisha* (burial society) confirmed this claim officially. All of this became matter of public discussion when Jacob Emden, then residing in Altona, and Jacob Joshua Falk, chief rabbi of Frankfort-on-the-Main, both learned and respected men, openly charged Eibenschütz with invoking as Savior in his amulets the false Messiah, Shabbethai Ẓebi. The contest waged furiously; the scholars and communities of Germany, Holland, Italy, Turkey, the Holy Land, Poland, Lithuania, Hungary, and elsewhere took active part in a most vehement discussion. Even the temporal authorities were appealed to by Eibenschütz's opponents, application being made to the City Council of Hamburg, and to the king of Denmark. The charge was based particularly upon five amulets issued by Eibenschütz while officiating in Metz, and which were certified to by the congregational officials, as having been written by him.

This Amulet is claimed to be well approved, and protects the lying-in mother and her child against witchcraft, the evil eye, and demons, and is given in "Raziel," with explicit directions for use. Its authorship is ascribed to Adam. The four words outside of the circle are the names of the four rivers issuing out of paradise, Gen. ii. 10. In the circle are Psalm, xci. 11; the names of Adam and Eve; also חוּן, which is equivalent to חוה, Eve (in the אי"ת ב"ש system, see AT-BASH, ן=ה); then לילות, probably a misprint for לילית, the female demon mentioned in Isaiah xxxiv. 14; then come "the first Eve," and names of angels and of God (יהוה = כונו: in this permutation each letter is represented by the next succeeding letter of the alphabet, thus י = כ, ה = ו etc.). Outside of the shield of David stand the initial letters of the well-known prayer by Neḥunia b. ha-Ḳana, אנא בכח, also the words, קרע שטן, "May Satan be torn asunder!" The innermost space finally contains words from Ex. xi. 8, and permutations of קוף, a mystical name of God.

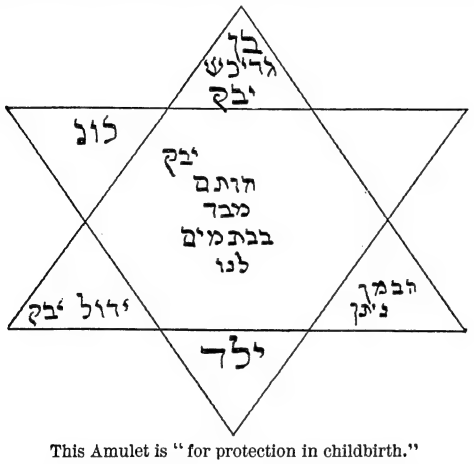
**The Eibenschütz Controversy.**

It is a curious fact that in all the voluminous discussion, the only point at issue was the employment of the false Messiah's name in these amulets; not a voice was raised against the folly of amulets in general. The common impression probably was that they could do no harm and might serve as spiritual stimulants in the way of the wearer's reassurance and mental comfort. This widespread discussion, however, marks the turning-point in the history of the medieval faith in amulets; since then it has gradually diminished and may now be said to be

practically extinct except in the Orient. The "Shulḥan 'Aruk" does not forbid amulets (see "Oraḥ Ḥayyim," § 301, 24–27; § 305, 17; § 334, 14; "Yoreh De'ah," § 179, 12). It is important to note the fact that the Jews, the "people of the Scripture," employed mainly *written* parchments for such purposes, not bits of wood, bone, stone, or other natural objects.

**In Modern Times.**

Modern Judaism of course approves the sentiments of Maimonides, who pronounced against them;




This Amulet is "for protection in childbirth."

In five corners of the six-cornered "Shield of David," the Hebrew letters of the verse (Isa. ix. 5), כי ילד ילד לנו, "For unto us a child is born," etc., are scattered promiscuously, interspersed with the letters of Neḥunyah ben ha-Ḳana's prayer (אנא בכח). The word בבתמים in the interior space was claimed to be equivalent by permutation to Shabbethai's name (שבתי) together with the initials מ"מ; that is, מלך משיח, "King Messiah."

he denies them all potency or virtue whatever ("Moreh," iii. 37), and speaks of the "craziness of the amulet-writers, who hope to accomplish miracles by permutations of the Divine Name" (*ib.* i. 61, end).

BIBLIOGRAPHY: On the Eibenschütz controversy, see the collected pamphlets שפת אמת, Lemberg, 1877; Eibenschütz's own defense, לוחת עדות, Altona, 1755; Grätz, *Gesch. d. Juden*, vii. note 7.

L. B.

**AMULO (AMOLON), THEODBOLDUS:** Bishop of Lyons (841) during the reign of Charles the Bald; died 852. From his master and predecessor, Agobard, he learned to hate the Jews, and with the assistance of the Bishop of Rheims and Archbishop of Sens, who nourished the same sentiments, he tried, at the Council of Meaux (849), to revive the old canonical laws and anti-Jewish restrictions. But Charles would not yield to the prelate's injunctions, and dissolved the meeting. Amulo, however—unremitting in his efforts against the Jews, like his master—wrote a virulent letter to the spiritual authorities, in which he expounded his grievances against the Jews, forgetting no fact to their discredit, not even the conversion of the court-chaplain Bodo to Judaism. Although the letter did not immediately produce the effect expected by its author, it attracted the attention of the clergy, who were at that epoch generally favorable to the Jews, and the calm enjoyed by Jews in France gradually came to an end.

BIBLIOGRAPHY: Galland, *Veterum Patrum Bibliotheca*, vol. xiii.; Migne, *Patrologia Latina*, cxvi. 142 *et seq.*; *Histoire Littéraire de la France*, viii. 650.

I. Br.

**AMUSEMENTS.** See Games, Pastimes.

**ANAB** ("Grape"): A city in the hills of southern Judea, lying in the domain of Judah (Josh. xv. 50), from which Joshua exterminated the Anakim (Josh. xi. 21). It is still called Anab (Buhl, "Geographie des Alten Palestina," p. 164). G. B. L.

**ANACLETUS II. (PIETRO PIERLEONI):** Antipope to Innocent II. from 1130 to 1138. By reason of his Jewish descent, which prompted Voltaire to call him ironically "the Jewish Pope," Anacletus had to face a great deal of opposition and calumny.

An ancestor of Anacletus, whose name was probably Baruch, had grown rich in the middle of the eleventh century by lending money to both sides in the struggle between the popes and the Roman nobility. Ambition prompted him to embrace Christianity, on which occasion he assumed the name of Benedict. He married a lady belonging to an aristocratic family of Rome, and his son, Leo de Benedicto Christiano, subsequently took rank among the champions of the papal court in its conflict with the imperial party. Leo's son, Petrus Leonis, whose name became the family eponym, resolved to devote his own son, who also bore his name, to the priesthood, and he lived to see this son wear the cardinal's hat. Pierleoni did not become pontiff, however, until after the death of his ambitious father.

One of the group who left Rome with the pope Gelasius II. when the latter fled to France, Leo subsequently was a prominent factor in the election of Calixtus II. The latter manifested his gratitude to Pierleoni, as well as recognition of his talent, by appointing him, toward the end of the year 1123, head of the papal legation to France. While in that country, Pierleoni had the opportunity of fulfilling several important ecclesiastical missions, as well as of presiding at the councils of Chartres and Beauvais.

Pierleoni was elected pope as Anacletus II. in 1130 by one faction at Rome, while another faction elected Innocent II. Pierleoni received but little support when elevated to the pontificate, while Innocent II. was upheld not only by the councils of Rheims and Pisa, and by the greater portion of the Roman Catholic clergy —who, it would seem, could not forgive Anacletus his reputed Jewish physiognomy—but also by the entire European royalty, with the exception of Roger of Sicily, who was Anacletus' brother-in-law, and by the duke of Aquitania. It redounds to the honor, liberality, and magnanimity of the population of Rome that Anacletus was able to maintain to the last his authority in the capital, notwithstanding the repeated attacks of the emperor Lothaire II., who supported Innocent II.

**Innocent II. His Opponent.**

The opposition to Anacletus expressed itself in the invention and dissemination of the most slanderous reports concerning him. Bernard of Clairvaux, who was the most zealous supporter of Innocent in France, quite naturally poured forth his indignation in a vehement epistle to Lothaire, to the effect that "to the shame of Christ a man of Jewish origin was come to occupy the chair of St. Peter."

But aside from styling him "Judæo-pontifex," the antagonists of Anacletus circulated the most ignominious rumors about him, charging him with the systematic robbery of chapels and churches—in the disposal of which spoils the Jews were designated as his accessories—and not flinching even from accusing him of being guilty of incest. In brief,

**Accused of Malfeasance.**

the consensus of opinion regarding him was summed up in the decision that he was not only as bad as, but even worse than, a Jew.

Though the charge of assisting the pope in robbing the churches and chapels was undoubtedly a calumniation of the Jews, it is quite probable that the Jews sided with Anacletus in this papal schism, which lasted until his death, in the year 1138. The interests of their own safety in Rome, where his sovereignty was unquestioned, must have urged them to adopt the policy of obedience to Anacletus. In fact, the cold, formal response with which Innocent II. greeted the Jewish delegation upon his entry into Rome would warrant this assumption. There is no ground, however, for supposing that the opponents of Anacletus had used their influence to arouse the fanaticism of the masses against the Jews. Both Bernard of Clairvaux, through whose indefatigable zeal and eloquence the rulers of France and of Germany were won for the cause of Innocent, and the inhabitants of Rome, though, as a rule, inimical to the Jews, repeatedly condemned their persecution and oppression. As for Anacletus, however, his ancestral connection with the Jews undoubtedly served to enhance his schismatic troubles, inasmuch as it afforded his antagonists an additional ground for calumniation. Yet it is quite probable that the vague historic recollection of Anacletus—his Jewish origin, his ecclesiastical struggle, and, perchance, his friendly attitude toward the Jews—in later days fashioned itself into a semi-mythical background for the wide-spread medieval legend relating to the Jewish pope (see ANDREAS).

BIBLIOGRAPHY: Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, pp. 76 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 214 *et seq.*, and index; compare Zöpffel, *Die Doppelwahl des Jahres 1130*, Göttingen, 1871; *Göttinger Gelehrte Anzeigen*, 1876, pp. 257, 304; Gregorovius, *Gesch. d. Stadt Rom im Mittelalter*, iv. 391–417.

H. G. E.

**ANAGRAM** (Greek, *ἀνὰ* = "over again," and *γράμμα* = "letter"): The letters of a word so transposed as to make a different word or phrase. The use of anagrams by the Jews dates back to the remotest antiquity. Several occur in the Bible; for example: ונח מצא חן ("And Noah found grace," Gen. vi. 8), where חן is probably employed because of its being the Anagram of נח; את כברתי לקח והנה עתה לקח ברכתי ("He took away my birthright, and, behold, now he hath taken away my blessing," *ibid.* xxvii. 36); פאר תחת אפר ("A garland instead of ashes," Is. lxi. 3); כל אויבי ישבו יבשו רגע ("Let all my enemies return and be ashamed suddenly," Ps. vi. 11); ואמו קראה שמו יעבץ לאמר כי ילדתי בעצב ("And his mother called his name Jabez, saying, Because I bare him with sorrow," I Chron. iv. 9).

In the Talmudic and Midrashic literature, anagrams became a system of Biblical interpretation, called הפוך (inversions). Eleazar of Modi'in introduced it in explaining the word פחז (Gen. xlix. 4) by the transposition of its letters. But this system, applicable originally only to the transposition of the letters, was gradually extended to simple transpositions of the words. Jewish literature, and especially the Jewish poetry of the Arabic epoch, imitating the Arabic poets, who had a predilection for anagrams, offers many examples: אם תעלז על חליי אשטח לך לחיי ("If you mock my sickness, I will tender you my cheeks"), Judah ha-Levi, "Diwan," ed. Brody, ii. 149; ותצבר בר ורוב מזון לעת רזון ובצרת ("And she amasses corn and plenty of food for a time of scarcity and famine"), Alḥarizi, "Taḥkemoni," ed. Kaminka, p. 49).

The golden age for anagrams began with the Cabala. The Platonists had strange notions as to the influence of anagrammatic virtues, particularly of anagrams evolved from names of persons. It is not surprising, therefore, that the cabalists, like all the Neoplatonists, pretended to discover occult qualities in proper names and in their anagrams. Thus, most amulets are based upon the transposition of letters (compare "Raziel ha-Malak," p. 62). Cabalists explain, for instance, the custom of reciting some Mishnah paragraphs on the anniversary of the death of relatives (*Jahrzeit*), by pointing out that משנה (Mishnah) contains the letters of נשמה (soul). Nearly all the cabalistic writings give rules for composing anagrams, which are called *temurah* (change).

I. BR.

**ANAH: 1.** Mother of Aholibamah, one of the wives of Esau and daughter of Zibeon (Gen. xxxvi. 2, 14, 18, 25). The Septuagint, the Samaritan Pentateuch, and the Peshito read "son," identifying this Anah with No. 3 (see below). **2.** Son of Seir, the Horite, and brother of Zibeon; one of the chiefs of the land of Edom (Gen. xxxvi. 20, 21; I Chron. i. 38). **3.** Son of Zibeon, who is specified in the Bible as "that Anah that found the hot springs [הימם; A. V. "mules," so in Targ., Yer., and Gen. R. on the passage; Pes. 54*a*] in the wilderness" (Gen. xxxvi. 24; I Chron. i. 40, 41).

G. B. L.

——**In Rabbinical Literature:** As early as the middle of the fourth century, the rabbis discussed Anah's combination of Ha-Yemim in the wilderness. In his commentary on Gen. xxxvi. 24, Jerome cites the following definitions of the word, derived from Jewish sources: (1) "seas" as though ימים (yammim); (2) "hot springs" as though חמים (ḥammim); (3) a swift-running variety of the ass, called "yemin," obtained by Anah through a cross of the domestic with the wild ass; and (4) "mules." The last interpretation was, according to Jerome, the most current among the Jews; and it was believed that Anah was the first to have bred the mule, thus bringing into existence "a new animal bred contrary to natural laws." The rabbinical sources are familiar with this fourth explanation, and make the additional observation that "Anah was himself a bastard," his mother being also the mother of his father. As a punishment for this unnatural combination of Anah, God brought into the world the deadly water-snake, through the union of the common viper (חבינה) with the Libyan lizard (חרדון). See Gen. R. lxxxii. 15; Yer. Ber. i. 12*b*; Bab. Pes. 54*a*; Ginzberg, "Monatsschrift," xlii. 538, 539.

L. G.

**ANAIAH** ("The Lord Hath Answered"): **1.** A supporter of Ezra (Neh. viii. 4), who is called Ananias in I Esd. ix. 43. **2.** A prominent man who sealed the covenant with Nehemiah (Neh. x. 22). These two may be identical.

G. B. L.

**ANAKIM.—Biblical Data:** A pre-Canaanite tribe, dwelling (according to Josh. xi. 21, 22, and Judges, i. 10, 20) in the hill country of Judah and in the Philistine plain (Hebron, Debir, Anab, Gaza, Gath, Ashdod). Three clans are mentioned: Sheshai, Ahiman, and Talmai (Judges, i. 10; Num. xiii. 22). These names seem, from their form, to be Aramaic; but what this fact signifies is not clear. The Anakim are said to have been conquered by Caleb (Josh. xv. 14; Judges, i. 20), who received their territory. In Deut. ii. 11, the Anakim are called a branch of the REPHAIM, which is perhaps a generic term. The Hebrew of Num. xiii. 33

classes them also with the Nefilim; but the clause is not in the Greek, and is probably a late gloss. In Judges, i. 10, the conquest is ascribed to Judah. How far the Anakim had been absorbed by Canaanites and Philistines is uncertain. On the genealogy in Josh. xiv. 12–15 and xv. 13, see HEBRON and KIRJATH ARBA. T.

——**In Rabbinical and Hellenistic Literature:** According to rabbinical tradition (Gen. R. xxvi.), the Anakim are of the same Titanic race as the Rephaim, Nefilim, Gibborim, Zamzummim, and Emim. The name (as though containing the element *'anak* = neck) is explained in the Midrash (Gen. R. xxvi.) as indicating that they wore "neck-chains heaped upon neck-chains," or, as if from the verb "to press," "force," that they seized the solar disk and cried, "Send us rain," or that "they squeezed their heads into the sun" (Soṭah, 34*b*; see Rashi on Yoma, 10*a*). Of the three sons of Anak who filled the spies with awe and fear by their gigantic stature, Ahiman, Sheshai, and Talmai (Num. xii. 22–33), the first is represented in Num. R. xvi. and Tan., Shelaḥ, 7, ed. Buber, 11, as challenging passers-by, saying: "Whose brother will fight with me?" (a play upon "Ahiman" = brother of whom); the second stood there stolid as a block of marble (a play upon *shesh* = marble), and the third made deep furrows (a play upon *telamim* = furrows) in the soil with every step. (Compare Soṭah, 34*b*; Yoma, 10*a*, which has a somewhat different and possibly corrupt version; see Buber, notes to Tan. *l. c.*) And when the spies saw these men towering up to the sky and looking as if piercing the sun, they were afraid and said: "We are not able to go up against these people, for they are stronger than *He* [ממנו]; that is, stronger than even the Lord Himself!" (Num. xiii. 31).

Of the size of the Anakim, a Midrash fragment—found by Schechter in a Pentateuch commentary of the thirteenth century, and published by him in "Semitic Studies in Memory of Alexander Kohut," p. 492—gives the following description:

"The daughter of Anak had gone into her father's garden and taken a pomegranate, which she ate, after having peeled off the skin and cast it aside. Then the twelve spies came and, seeing her father, were struck with fear and hid themselves under the pomegranate-skin, believing it to be a cave. The daughter of Anak in the meantime came back and, seeing the pomegranate-skin still lying there, was afraid lest her father might scold her for lack of neatness. She therefore took the pomegranate-skin, with the twelve spies hidden therein, and cast it out of the garden, noticing the weight added by the men no more than if the skin had been the shell of an egg." The legend bears a striking resemblance to the story of the giant's daughter reprinted in Grimm's "Kinder und Hausmärchen" (compare Chamisso's "Riesenfräulein"). K.

——**Critical View:** The origin of the Anakim is unknown, and they have left no trace in history. On possible (but uncertain) remains of them, compare Nowack, "Hebr. Arch." § 16. The name "Anak" (so the Greek), or "the Anak" (Hebrew), is an etymological puzzle. The meaning of "bene ha-Anak" is uncertain. It is interpreted by some as "the long-necked"; by others, as "the necklace-wearers." It is perhaps non-Semitic.

Josephus ("Ant." iii. 14) relates that the spies found at Hebron the posterity of the giants; and this tallies with Josh. xiv. 15, according to which Hebron was the city of Arba, "the greatest man among the Anakim" ("the father of Anak," Josh. xxi. 11; the Septuagint has the "brother" of Anak). See Moore, "Judges," pp. 24 *et seq.* and Driver, "Commentary on Deuteronomy," pp. 23, 40 (note); the letter refers also to Goliath as one of the sons of Rafa, the giant of Gath.

**ANALOGY:** Talmudic Rule of Interpretation. See TALMUD, HERMENEUTICS OF.

**ANAMIM:** A Mizraimite people, unidentified, mentioned in Gen. x. 13 and in I Chron. i. 11, who dwelt probably in Egypt or some neighboring region in Africa. G. B. L.

**ANAMMELECH** (more properly **ANUMELECH**; "Anu is Melek" or "Prince"): A god worshiped by the Sepharvites in Samaria under the Assyrian régime, along with the god Adrammelech (II Kings, xvii. 31). Anu was the chief of the old Babylonian trinity, Anu, Bel, and Ea; and if Sepharvaim (compare *ib.* 24) is Sippara in North Babylonia (not Sepharvaim in Syria, II Kings, xix. 13), as is very probable, there is no difficulty in supposing that Anu was there worshiped under this appellation. It is stated, however, in the text, that children were burned in sacrifice to Anammelech in Samaria; and this is perhaps inconsistent with the fact that there is no evidence that such offerings were ever made in Babylonia.

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J. F. McC.

**ANAN:** Babylonian amora of the third century, disciple of Mar Samuel (Yeb. 83*b*, Ḳid. 39*a*), and contemporary of Rab Huna and Mar 'Uḳba II. (Ket. 69*a*). Anecdote and legend combine to illustrate Anan's renown for extreme conscientiousness in his capacity as judge in civil cases, as well as for his theosophic speculations. The books "Seder Eliyahu Rabbah" and "Seder Eliyahu Zuṭṭa," mysterious in more than one sense, are said to have been composed during visitations Anan received from the prophet Elijah (Ket. 106*a*). (See Tanna debe Eliyahu R.) Anan was prominent as a teacher of civil law and of ritual; and though R. Naḥman once criticized one of his arguments—remarking, "While attending Mar Samuel, you must have spent your time in playing at checkers" (or "chess," *Iskundré*, Ḳid. 21*b*)—he highly respected him, and addressed him with the title of *Mar* ("Master," Ḥul. 56*a*). R. Huna, on his part, did not consider Anan his equal; and when the latter once addressed to him a message, headed, "To Huna, our colleague, greetings," he felt himself depreciated and replied in a manner that greatly embarrassed Anan (Ket. 69*a*). In the field of the Haggadah, Anan rarely appears, and then only as the transmitter of observations of his predecessors. But many of his teachings were probably incorporated with those of the students of the school that bore his name, Debe Rab Anan (Suk. 49*b*; Ber. 30*b*; Shab. 119*a*; Yer. Shab. iii. 5*c* (compare Bab. Shab. 37*a*); 'Er. 74*b*; Yeb. 97*a*; Yer. Yeb. ix. 10*b*; Ket. 79*a*; Giṭ. 44*b*; Shebu'ot, 40*b*; Ḥul. 4*b*, 38*a*, 56*a*). S. M.

**ANAN, SON OF ANAN:** Born about the beginning of the common era (compare Josephus, "B. J." iv. 3, §§ 7 and 10); was appointed high priest by Agrippa II., in the year 62, but officiated only three months. As president of the Sanhedrin he availed himself of a vacancy occurring in the procuratorship in Judea, to convene that body and to have certain persons obnoxious to him condemned and stoned to death as lawbreakers. (That among these

victims was James, brother of Jesus, is a Christian interpolation in Josephus; compare Schürer, i. 486.) Albinus, the new procurator, rebuked him for this high-handed proceeding, and Agrippa deprived him of his position ("Ant." xx. 9, § 1).

At the outbreak of the war of the Jews, however, in the year 66, he was still a leading personage.

**Opposes Zealots.**

Together with Joseph, son of Gorion, he prepared the defenses of Jerusalem against the Romans ("B. J." ii. 20, § 3; 22, § 1, 2), but he immediately took stand against the Zealots and their leader, Simon bar-Giora. When, after the conquest of Galilee, the fugitive Zealots under John of Giscala entered Jerusalem, and the Judean Zealots, having imprisoned all prominent men of moderate views as being friendly to Rome, obtained possession of the Temple and control of the high-priestly office, Anan put himself at the head of the people to oppose the Zealots, and confined them in the Temple. But John, who hitherto had supported him, now suspected him of friendship for Rome, and went over to the Zealots. He summoned the Idumeans to the city, and they murdered Anan, who with other leaders had refused them entrance ("B. J." iv. 5, § 2).

Anan is described as upright and unselfish, ready of speech, influential, democratic, and liberty-loving, one who justly discerned that the only hope for Jerusalem lay in reconciliation with Rome. On the other hand, when it was suggested that Josephus should be recalled from his post as general in Galilee, Anan, who with Simon ben Gamaliel recommended his recall ("Vita," 38, 39, 44, 60), is characterized by Josephus as venal. His behavior in the

**Anan's Sadducean Tendencies.**

Sanhedrin is pronounced Sadducean. This reference to his Sadducean tendencies finds remarkable confirmation in the Talmudic account (Grätz, "Gesch. d. Juden," iv. 747) of the Sadducean form of Temple-worship in the decade before 70, and of the opposition to it, fostered by the Pharisaic teachers of the time. These reports gave rise to the general opinion that this was a forcible effort to reestablish Sadduceeism, which had long been supplanted by Pharisaism, though the revival was short-lived (compare Schürer, 3d ed., ii. 405). It has recently, however, been suggested that the Sadducean view of the sacrificial cult had up to that time predominated, and was only then giving way to Pharisaism (Chwolson, "Das Letzte Passahmahl," p. 87; Büchler, "Priester und Cultus," pp. 54, 109). A. Bü.

**ANAN, SON OF ANANIAS, THE HIGH PRIEST:** He was strategus, or governor of the Temple at Jerusalem (Josephus, "B. J." ii. 12, § 6; "Ant." xx. 6, § 2), and while in office was sent (in 52) to Rome by Ummidius Quadratus, governor of Syria, to answer to Emperor Claudius for participation in disturbances which had arisen out of the struggle between the Judeans and the Samaritans. With him were his father and Jonathan, a former high priest. Through the influence of Agrippa II. he and all the Judeans under accusation were acquitted, and allowed to return to Jerusalem ("Ant." xx. 8, § 5, and 9, § 2; "B. J." ii. 13). Anan probably owed his important office to his father's position, as did later on his brother Eleazar, who held the same office from 63 to 66 ("Ant." xx. 9, § 3; "B. J." ii. 17, § 2; compare Pes. 57*a*, Bet Ḥanin; Tosef., Men. xiii. 21, Bet Elḥanan). As strategus, Anan probably had charge of the Temple and its sacrifices.

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A. Bü.

**ANAN BEN DAVID, Founder of the Karaite Sect:** In the second half of the seventh century and in the whole of the eighth, as a result of the tremendous intellectual commotion produced throughout the Orient by the swift conquests of the Arabs and the collision of victorious Islam with the older religions and cultures of the world, there arose a large number of religious sects, especially in Persia, Babylonia (Irak), and Syria. Judaism did not escape this general fermentation; the weak remnants of the early schisms—the Sadducees and Essenes—picked up new life and flickered once more before their final extinction. But new sects also arose in Judaism; the most important of which were the ISAWITES (called after their founder Abu Isa), the YUDGANITES, and the SHADGANITES (followers of Yudgan and Shadgan). All these various heresies would nevertheless have quickly disappeared or been assimilated by rabbinical Judaism, if the political conditions of the Jews in the eastern califate had not pushed to the front a certain energetic and determined man, and placed him at the head of the new movement. So great was his influence, that he succeeded in uniting all heterogeneous antirabbinical elements under his standard, and in forming a powerful sect out of them. This man, Anan ben David, had been a candidate for the highest dignity existing among the Jews at the time—the exilarchate. When, about the year 760, the exilarch (probably Isaac Iskawi) died, it appears that two brothers among his nearest kin, probably nephews of his, Anan and Josiah (Hassan), were next in order of succession to the exalted office. The former was older and richer in theological knowledge than the latter, and was thus the better fitted for the position of prince of the Exile. He should have received the preference over the younger and less learned Josiah; nevertheless the nomination was given to the latter: Josiah was elected exilarch by the rectors of the Babylonian colleges (the Geonim) and by the notables of the chief Jewish congregations; and the choice was confirmed by the calif of Bagdad.

The following were the reasons for this extraordinary result, if the accounts of the earliest authorities may be credited: In the first place, Anan was of a presumptuous and imperious disposition, while his brother was unassuming and modest. Then, it is said, Anan had shown evidences of lukewarmness toward traditional Judaism, amounting even to disdain; while Josiah was pious and reverenced conformity to the Law. Any disregard for rabbinical Judaism on Anan's part may be accounted for by his long sojourn east of Bagdad in the Persian-Mesopotamian borderlands, which were then the chief hotbed of antirabbinical schisms. However that may be, it is certain that Anan's proud disposition would

**Proclaims Himself Anti-Exilarch.**

by no means permit him to submit tamely to his defeat, and place himself in subordination to his younger brother. His political partizans, who seemed to follow him in religious matters also, did not desert him, and so it came to pass that Anan permitted himself to be proclaimed antiexilarch. This step was naturally construed by the Mohammedan authorities as rebellion against the august authority of the calif, who had formally invested Josiah with the position; and such an act on the part of a *Dhimmi* (follower of a religion tolerated by Islam; that is, a Jew or Christian) must in a Mohammedan state appear serious in the extreme.

Therefore when Anan's proclamation of himself as exilarch became known, he was arrested by the authorities one Sunday in the year 767, and thrown

into prison, to be executed on the ensuing Friday, as guilty of high treason. But luckily for Anan, he met in jail a very prominent and shrewd fellow-prisoner, no other than the founder of the great Mohammedan casuistic school of the Hanifites (whose ritual is dominant in Turkey at the present day), of the name of al-Nu'man ibn Thabit, surnamed Abu Ḥanifah. He gave the unhappy pretender to the exilarchate the following very shrewd advice, which saved his life: The pretender should set himself to expound all ambiguous and doubtful precepts of the Torah in a fashion exactly opposed to the traditional interpretation, and make this principle the foundation of a new religious sect. He must next get his partizans to secure, by means of presents and bribes to the highest officers of the court, the presence of the calif himself at the trial—his presence not being an unusual thing at the more important prosecutions. At the right moment, Anan was to throw himself at the feet of the calif and exclaim, "O Ruler of the Faithful! didst thou appoint my brother Josiah to a position of dignity in one religion, or in two?" Undoubtedly the calif would answer, "Only in one." Thereupon Anan was to declare that his religion was quite a different one from that of his brother and of the rabbinical Jews, and that his followers entirely coincided with him in matters of religious doctrine; which was an easy matter for Anan to say, because the majority of them were opposed to the rabbis. The pretender and his friends complied with the shrewd counsel given by Abu Ḥanifah, and in the presence of the calif Almansur (754–775) Anan defended himself most skilfully. Moreover, Anan won for himself the special favor of the calif by his protestations of deep veneration for Mohammed as the prophet of the Arab nation and of the world of Islam, and by the declaration that his new religion, in many points, entirely coincided with the Mohammedan; instancing the fact that the setting of the festivals was not decided by the astronomical calculations of a calendar—as with the rabbinical Jews—but by the actual observation of the new moon—as with the followers of Islam. In this way the prisoner, though he had already been condemned to death, succeeded in gaining not only his freedom, but also in winning the favor and the protection of the ruler and of all the Arab authorities—a circumstance which proved of the greatest assistance to this new sect, so strangely founded.

**Line of Defense.**

Anan was now able to devote himself to the development of his new religion and its new code. But one thing was essential: it must deviate from traditional Judaism, for that was the very raison d'être of his new sect and the justification for his release. The fact that the majority of his followers were antirabbinical also made this course advisable. His "Sefer ha-Miẓwot" (The Book of the Precepts), which occupied him for several years, and which was published about 770, must be considered the basis of the newly found Ananite sect. It betrays very clearly that its author was anything but an original genius. He simply appropriated interpretational deviations, already existing, and ancient doctrinal differences. An analysis of Anan's code exhibits the following aspects:

**His Book of Laws.**

(1) Anan's relationship to the rabbinical or traditional legislation may be compared to that of a traveler in an unknown region, who, though he desires to separate from his guide, realizes that he is not able to find the way by himself, and is thus compelled to follow his leader, to keep his eyes riveted on his footprints, and at the same time to select parallel paths and side-lanes in order to maintain the appearance of independence. Thus we find that although this schismatic made the total rejection of tradition his watchword, he availed himself of the identical rules of interpretation framed in the Talmud—the so-called "Middot" of R. Ishmael—for the establishment of his religious laws. He makes many modifications in them, it is true, and forces many exaggerations upon them; and with his imperfect philological attainments elicits some very curious ideas. He draws freely upon those divergent opinions that are set down in the Talmud, but that did not attain recognition as authoritative decisions for religious practise (Halakah). From rabbinical jurisprudence he adopted some material with arbitrary modifications; other details again he accepted bodily from the Talmud as true and binding traditions; these latter the Karaites designate as the "inherited burden" (*sebel ha-yerushah*). And since Anan designedly imitates the language, style, and fashion of the Talmud most accurately, it is not to be wondered at that a gaon of the ninth century could say that the schismatic promised his followers to give them a Talmud all for themselves, and, in point of fact, did furnish them with a most impious one.

**Its Essential Features.**

(2) It has already been indicated that the founder of the Karaite sect, in order to attach to himself all who had espoused antirabbinical schisms, adopted many of their principles and opinions in his new religious code. As far as is now known he took much from the old Sadducees and Essenes, whose remnants still survived, and whose writings—or at least writings ascribed to them—were still in circulation. Thus, for example, these older sects prohibited the burning of any lights and the leaving of one's dwelling on the Sabbath; they also enjoined the actual observation of the new moon for the appointment of festivals, and the holding of the Pentecost festival always on a Sunday. From the heresies of the Isawites and the Yudganites immediately preceding this epoch, he borrowed the recognition and justification of Jesus as the prophet for the followers of Christianity, and of Mohammed for those of Islam; in this way ingratiating himself with professors of those creeds. From them, too, came his prohibition of all meat—with the exception of the flesh of the deer and the dove—in token of mourning for the destruction of the Temple at Jerusalem.

(3) The Mohammedan theologian, Abu Ḥanifah, who gave Anan such successful counsel, seems also to have exerted considerable influence upon the latter's religious system. The following utterance may serve as characteristic of Abu Ḥanifah:

> "Concerning those things that we have received from God and His prophet [Mohammed], we accept them with unconditional and total submission. Concerning those teachings and opinions that belong to the associates and companions of the prophets [the *Ashab*], we select from them the best. But as to all things else, which other teachers who followed them have left to us, we regard them as matters which came from persons that were human beings like ourselves."

Although Anan, in common with older schismatics, was opposed in certain points to traditional Judaism, he evidently could not, as long as he laid claim to an office dependent upon the Babylonian rabbinical academies, have possibly devised so radical a project as that of completely overturning the thousand-year-old edifice of rabbinical Judaism. It could only have been such circumstances as those which made the creation of a new sect a matter of life or death for him, and that fateful meeting with Abu Ḥanifah, which could have induced him to apply to Judaism

the maxim of the celebrated Mohammedan theologian just quoted. Anan imitated this Arab teacher still further. Abu Ḥanifah was accustomed in certain cases to take the words of the Koran, not in their literal, but in a symbolical sense (Ta'awil); and Anan adopted the same method with the Hebrew text of the Bible. Illustrations of this method are not infrequently, indeed, afforded by the Talmud itself. Thus he interpreted the prohibition of plowing on Sabbath (Ex. xxxiv. 21) as applying to marital intercourse; the word "brothers" (*aḥim*, Deut. xxv. 5) in connection with the levirate marriage he interpreted as "relatives," etc. But Anan's indebtedness to Abu Ḥanifah's system was most suggestively demonstrated in the following. Abu Ḥanifah's chief importance in the range of Mohammedan theology consists mainly in that to the three accepted sources of law in Islam—the Koran, the Sunnah (tradition), and the Ijma' (agreement among Moslems)—he added a fourth; namely, Rai (the speculative, individual view), claiming that in cases not provided for in the first three sources of law, it is permitted to the teacher of religion and to the judge to make his own decision with his own speculative reason in accordance with analogy (*Ki'as*; Hebrew *heḳesh* or *mah maẓinu*) with the cases actually provided. Now with Anan, too, it is found that the greater number of his innovations are based upon analogy. But he distinguished himself from his Mohammedan model in that he built mainly, not upon analogy of subject as Abu Ḥanifah did, but upon analogy of expressions, of words (the rabbinical *gezerah shawah*), indeed even upon analogy of single letters; a system which can hardly be considered a step in advance. The earliest sources tell also of another doctrine borrowed by Anan from the Mohammedans; namely, the belief in the transmigration of the soul (metempsychosis). This doctrine, represented in Greek antiquity especially by Empedocles and the Pythagoreans, had always been wide-spread in India, and was encountered there by a Mohammedan sect called the Rawendites, adopted by them, and in the middle of the eighth century was carried to Babylonia (Irak). This, too, was annexed by the Karaite schismatic, and he is said to have written a special work in its defense.

**Built upon Analogy.**

In regard to general characteristics, this founder of Karaism, it must be confessed, was anything but a reformer in the modern sense of the word; for instead of lightening the load of traditional law, he increased the severity of religious praxis, as will appear from the following. Anan rejected all the admeasurements instituted by the rabbis (*shi'urim*); and instead of any permissible minimum for prohibited things—which the Talmud admits, as for instance *shishim*, one part in sixty, or *ke-zait*, "the size of an olive," etc.—he insisted that even the smallest atom of anything prohibited, mingling with an infinitely large quantity of a thing permitted, was sufficient to render the whole of the latter prohibited. In his law-book he maintains that as long as Israel is in exile the flesh of domestic animals, with the exception of the deer, is prohibited. The Talmud relates that after the destruction of the Second Temple, certain ascetics (*perushim*) sought to prohibit meat and wine because they had been employed in the Temple ritual, and that Rabbi Joshua ben Hananiah repressed the movement. The schismatic Abu Isa, just before Anan's time, had succeeded in imposing this piece of asceticism upon his followers as a law. His example was now followed by Anan, who in addition prohibited the flesh of poultry and of all birds with the exception of the pigeon and turtle-dove. The additional abolition by him of the injunction against eating meat and milk together (*basar be-ḥalab*) was thus rendered almost gratuitous. To this limitation of the eating of meat must also be added his regulation concerning the personality of the individual who slays creatures for food; Anan rejected the broad precept of the Talmud that "slaughtering is permissible to anybody," demanded a certain dignity for the act, and required from the slaughterer a complete profession of faith. From this dates the Karaite custom of reciting the articles of the creed preparatory to slaughtering. Finally, not satisfied with the Talmudic dictum that in the act of slaughtering it is sufficient to cut through two ducts—gullet and windpipe—Anan required that in addition two more—arteries or veins—should be severed. In addition to the legal fast-days appointed by the Bible, Anan, by means of word-analogies and peculiar misinterpretation, instituted the following: The seventh day of every month; the 14th and 15th of Adar instead of the rabbinical fast of the 13th, including thus the Purim festival; also a seventy-days' fast from the 13th of Nisan to the 23d of Siwan; including Passover and Pentecost as times of fasting when neither food nor drink could be partaken of by day.

**Minute Prescriptions.**

**Rules for Slaughtering.**

Circumcision of children, according to Anan, must be performed with the scissors only; any other instrument was strictly forbidden under penalty of death. Other regulations concerning the same ceremony were of a like stringent character, and only he upon whom the operation had been performed accurately and with full observance of all these requirements was allowed to act in the capacity of *mohel* (circumciser). The omission of any single detail rendered the operation insufficient and vain, necessitating its reperformance. An adult (that is, a proselyte) might be circumcised only on the eleventh day of the month.

It was forbidden to go outside of one's dwelling on the Sabbath except for purposes of prayer or necessity. Anything that is ordinarily carried on the shoulders, owing to its size or weight, might not be carried around even in a room. Anan's law-book insists that the Sabbath evening (Friday) must be passed in darkness: lights kindled in the daytime on Friday must be extinguished at nightfall, for it is forbidden to pass the Sabbath in a place artificially illuminated. Cooking and baking must be done on Friday, not only for Friday and Saturday, but also for Saturday night, to forestall any impatient longing for the close of the Sabbath. Viands already prepared must not be kept warm, but eaten cold. Unleavened bread (Maẓẓah) must be made exclusively of barley-meal, and he that prepares it out of wheaten meal incurs the punishment appointed for those that eat actual leaven (*ḥamez*). Nor may this unleavened bread be baked in an oven, but, like the paschal lamb, it must be roasted on the coals. In spite of his pretendedly tolerant utterances concerning the founders of Christianity and Islam, Anan amplified very considerably the traditional injunctions designed to keep the Jews distinct from other nations, particularly in the matter of the dietary laws.

**Rules for Sabbath.**

That the founder of Karaism had small respect for science is often shown in his law-book. He forbids the use of medicines and of medical aid in general, for it is written, he says, "I, God, am thy physician" (Ex. xv. 26); this is held to prohibit drugs and doctors.

His opposition to the astronomical determination of the festivals, of which he boasted to the calif, led him to declare astronomy as a branch of the astrology and divination forbidden in the Bible, thus undermining the very foundation of the rabbinical calendar.

**Reasons for His Views and Methods.**

The impelling reasons for this rigorous tendency evinced by Anan in his legislation can not now be accurately stated. Possibly experience with the sects of the Isawites, Yudganites, and Shadganites, which immediately preceded him and were all more or less liberal in their views —some of them maintaining that after the destruction of the Temple the whole Jewish ceremonial law was no longer obligatory—showed him that such liberality soon lost its attraction for the main body of the people, and completely failed to impress them. This seems to have induced Anan to strike out in the opposite direction. He may also have been influenced in this attitude by the preponderance in both numbers and influence of the remnants of the strict Sadducees among his followers. At all events, his rigorous restraints caused many Karaite writers to reckon him among the ascetics (*perushim*) and among those "who mourned for Zion" (ABELE ZION).

Be this as it may, it is certain that the whole Ananite legislation was better fitted for the world-renouncing recluse than for the free citizen of the world. Although the story that Anan removed to Jerusalem is a later invention, it is true that, some time after his death, his devoted followers, who were called Ananites (the name Karaites appears later), could find no better course than to settle in the holy city and live there a secluded life of asceticism. They gradually disappeared; the greater portion of the antirabbinical schismatics separated themselves by degrees from the Ananites and created the much milder form, Karaism, which is better fitted for secular life.

**Karaism Succeeds Ananism.**

During his life, however, Anan's political influence was sufficient to group all antirabbinical seceders around him and keep them together. The general and unlimited freedom in the investigation and exposition of the religious law which he openly proclaimed possessed a special attraction for all opponents of traditional Judaism. His well-known declaration expresses this principle, "Search thoroughly in the Law and depend not upon my opinion." It is therefore not to be wondered at that he closed his life as undisputed head of the new sect (about 790–800), and transmitted his position to his son Saul, whose descendants were designated *nesiim* (princes) by the Karaites.

BIBLIOGRAPHY: All ancient sources and many new ones from manuscripts were collected by S. Pinsker in his epoch-making work (not free from errors), *Likkute Kadmoniyot*, Vienna, 1860, which, before publication, was utilized by Jost (additions to the second volume of his *Gesch. des Judenthums und Seiner Sekten*, Leipsic, 1859, and by Grätz, *Gesch. d. Juden*, vol. v., new ed., Leipsic, 1895), and contains the best matter available upon the subject. Anan has been treated by Fürst, *Gesch. d. Karäert.* Leipsic, 1862, at great length (but, besides Pinsker's data, much is contained that is unfounded and fantastic). These were followed by Hamburger in Winter and Wünsche's *Jüdische Literatur*. The writer was fortunate enough to discover several new manuscript sources, including fragments of Anan's Codex, published in the Russian *Voskhod* (1897–98); also outlined in German in the new edition of Grätz, *Gesch. d. Juden*, 1895, vol. v., and in the *Jahrb. f. Jüd. Gesch. u. Lit.* (Karpeles, Berlin, 1899).

A. H.

**ANAN BEN MARINUS HA-KOHEN:** Rabbinical authority in Siponte; born probably about 1040. Conjointly with his somewhat older colleague, Kalonymus ben Shabbethai, he signed a rabbinical responsum before the latter removed to Worms, 1070. His colleagues in Siponte were Melchizedek ha-Kohen and Elhanan. Anan is known only from a mention of him made by the Roman rabbis Menahem b. Solomon (in שכל טוב, and from this in איסור והיתר § 157) and Zedekiah b. Abraham 'Anaw (in "Shibbale ha-Leḳeṭ," ed. Buber, i. 34, 292). Two halakic decisions and a poem on Elijah are mentioned as being by him (see Zunz, "Literaturgesch." p. 163).

H. V.

**ANAN, SALVATORE:** Italian writer, pamphleteer, and revolutionary leader; born at Ferrara, 1807; died at Genoa, 1874. In recognition of his patriotic zeal and literary ability, the National Society, founded in 1848, elected him secretary and, a few days later, representative for Turin. In 1849 he was elected, by an overwhelming majority, to the Constituent Assembly of Rome. The Republic of Rome sent him on an important diplomatic mission to Venice. Toward the end of 1849 he was expelled from the Pontifical States and from Lombardy and settled at Genoa, where he died. His collection of books, which was rich in works on literature and politics, he bequeathed to the library of the city of Genoa.

BIBLIOGRAPHY: Pesaro, *Memorie Storiche sulla Comunità Israelita Ferrarese*, pp. 90, 120.

M. K.

**ANAN, SON OF SETH.** See ANNAS.

**ANANEL.** See HANANEL.

**ANANEL (HANANEEL) DI FOLIGNO:** Apostate; lived about the middle of the sixteenth century. Joseph ha-Kohen reports in his "'Emek ha-Baka" that Ananel was the leader of a triumvirate of apostates, who, in 1553, appeared before Pope Julius III. with a sharp arraignment of the Talmud. Joseph Moro and John Baptista Romano Eliano, the grandson of Elias Levita, were his companions. The tradition is that the apostates were employed by two rival publishers of Jewish books at Venice, and that in the course of competition they were sent to Rome. They denounced the Talmud as containing defamatory statements regarding Jesus, the Church, and Christianity in general, and as constituting the sole impediment to the wholesale conversion of the Jews. Julius III. was neither a fanatic nor inimical to the Jews: his two physicians were Vital Alatino of Spoleto and the Marano Amatus Lusitanus. But the case in question lay beyond the bounds of his jurisdiction: it belonged to the court of the Inquisition, at the head of which stood the extremely fanatical advocate of the universalization of the Spanish Inquisition, the Dominican Caraffa. On Aug. 12, 1553, the pope signed the edict ordering the destruction of the Talmud, submitted by Caraffa. Though it is said that the Jews were given an opportunity of defense, all copies of the Talmud at Rome were seized by the Inquisition immediately, and were burnt on the Jewish New Year (Sept. 9) in the Campo dei Fiore.

Another conspiracy in which Ananel di Foligno figured threatened to culminate not merely in the destruction of the Jewish books, but in that of the whole Jewish community of Rome. A Mohammedan convert to Christianity had murdered his wealthy ward in order to appropriate his possessions, and had thrown the corpse into the Campo Santo, the exclusively Roman cemetery. When the body was found a number of unscrupulous persons, led by Ananel, straightway raised the charge of child-murder against the Jews. Marcellus II. credited the accusation, and was on the point of condemning the Jews of Rome to

a severe punishment, when the calamity was averted by Cardinal Alexander Farnese, who succeeded in discovering the real culprit and appeased the pope (April, 1555).

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Baka*, ed. Letteris, pp. 128 *et seq.*; Abraham Graziano, extract from *Iggeret Nissim*, ed. Kaufmann, in *Rev. Ét. Juives*, iv. 94 *et seq.*; Gedaliah ibn Yaḥya, *Shalshelet ha-Kabbalah*, ed. Warsaw, 1889, p. 159; Grätz, *Gesch. d. Juden*, 3d ed., ix. 335 *et seq.*; Popper, *The Censorship of Hebrew Books*, pp. 30 *et seq.*, New York, 1899; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 146; Berliner, *Gesch. d. Juden in Rom*, II. i. 109 *et seq.*

H. G. E.

**'ANANI, 'INANI, 'INYANI, 'ANANIEL B. SASON** (עַנָנִי, עִינָנִי, עִינְיָנִי): A Palestinian amora of the third century, contemporary of R. Ammi. He rarely discussed Halakot, and his discussions of them were not original (Shab. 64*b*). Once he recited a Halakah in the patriarch's mansion, without naming its author, which provoked R. Ammi to ask: "Is it his own? It is what R. Eleazar had reported in the name of R. Oshaiah" (M. Ḳ. 24*b*). In the Haggadah he sometimes reported the sayings of others, but more often he was original. Thus, as a reason for the juxtaposition of the regulations regarding the sacrificial rites and the priestly vestments (Ex. xxviii.–xxix.), he points out that the priestly vestments were to have atoning effects as well as the sacrifices. He represents the miter as atoning for haughtiness, and cites R. Ḥanina as saying, "That which rests highest on the priest atones for one's considering himself high"; and similarly with the rest of the priestly garments (Zeb. 88*b*; 'Ar. 16*a*; compare Yer. Yoma, vii. 44*b*; Lev. R. x.). Referring to God's appearance in the thorn-bush (Ex. iii. 2–4) he remarks, "The Holy One—blessed be He!—said to Moses, 'When I will it, one of my angels stretcheth forth his hand from heaven and reacheth to the ground,' as the Scripture says [Ezek. viii. 3], 'He put forth the form of a hand, and took me by a lock of mine head'; and when it so pleaseth me, I make three angels sit under one tree [Gen. xviii. 4]; when I choose, my glory fills the universe, as it is written [Jer. xxiii. 24], 'Do I not fill heaven and earth? saith the Lord'; 'and when I so willed, I spoke to Job in a whirlwind, as it is said [Job, xxxviii. 1, xl. 6], "The Lord answered Job out of the whirlwind" '" (Ex. R. iii., where the interpretation is somewhat forced).

The same idea, though in different form, is found elsewhere (Gen. R. iv., Pesiḳ. R. i. 47) in the name of R. Ḥanina b. Issi (Sissi); and as the name of the subject of this article is sometimes written 'Inani and also 'Inyani (compare "Dikduḳe Soferim" to Shab. 64*b*, M. Ḳ. 24*b*, Zeb. 88*b*)—which forms are dialectic variations of Ḥanina, though with the initial Aleph instead of Ayin—the circumstance probably suggested the identity of the two names (compare Bacher, "Ag. Pal. Amor." iii. 547, 4–5). But this identification meets with insuperable chronological difficulties, Ḥanina b. Sissi being a contemporary of Johanan (Yer. Sanh. ii. 20*c*), while 'Anani was younger even than Johanan's pupils.

Isaac Reichlin ("Ha-Kerem," 1887, p. 214*b*) aptly suggests that 'Anani's real name was 'Ananiel, as it is still preserved in Ex. R. iii. 7, and that its apocopated form was adopted to avoid the mention of the name "El" (God) in common speech. S. M.

**ANANIAS:** This name stands in the Septuagint and New Testament as the equivalent for different Hebrew names, one (I.) with initial ח and the other (II.) with initial ע.

**I. 1.** Son of Emmer who put aside his foreign wife (I Esd. ix. 21)=Hanani (Ezra, x. 20). **2.** In the same list as above (I Esd. ix. 29) = Hananiah (Ezra, x. 28). **3.** A Levite who taught the Law (I Esd. ix. 48) = Hanan (Neh. viii. 7).

**II. 1.** Mentioned in I Esd. ix. 43 = 'ANAIAH (Neh. viii. 4). **2.** Father of Azarias, whose son Gabriel declared himself when he appeared to Tobit (Tobit, v. 12). **3.** An ancestor of Judith (Judith, viii. 1).

**III.** The Ananias mentioned in Acts v. as having defrauded the apostles and as having been punished by sudden death, as was also the case with his wife, Sapphira. It is uncertain with what initial his name was pronounced. G. B. L.

**ANANIAS OF ADIABENE:** A Jewish merchant, probably of Hellenic origin, who, in the opening years of the common era, was prominent at the court of Abennerig (בן נרגל), king of Charax-Spasini (Charakene, Mesene). He was a zealous propagandist of Judaism among the pagans, and was instrumental in the conversion of numerous native and foreign inhabitants of Charax, which, situated at the confluence of the two arms of the Tigris, was at the time a great mercantile center. Among his most prominent converts were several women of high position at the court, particularly the princess Symacho, the king's daughter. This princess had been married to Izates, a young prince who had been sent to Abennerig's court by his parents, Monobaz and Helena, the rulers of ADIABENE. Through his wife, Izates' attention was directed to Ananias, with whom he formed an acquaintance that eventually ripened into a strong attachment. Ere long (about the year 18), Ananias had won the prince over to the Jewish faith. Moreover, Izates was named as successor to the throne by Monobaz, who, in so doing, passed over his elder sons. Upon his accession (about 22), Izates, in order to show his genuine attachment to the new religion, declared his determination to undergo the rite of circumcision. Helena opposed this, fearing that the adoption of foreign ceremonies might arouse against the young king the indignation of his pagan subjects. Ananias, who had come to Adiabene with Izates, supported Helena's contention, arguing that such a step on the part of the king would endanger the life of his Jewish instructor, and, further, that circumcision was not vital to the fulfilment of the Jewish religion and the worship of God.

Izates seemed convinced by the latter argument, until there came to his court another Jew, Eleazar, who, in contradistinction to Ananias' Hellenic leniency, was a rigorous legalist from Galilee. He persuaded Izates to undergo the rite (Gen. R. xlvi. 8). Ananias and Helena were strongly agitated when Izates disclosed his action, but the trouble they predicted did not immediately ensue. Whether Ananias made further converts in Izates' country is not stated (see ADIABENE; HELENA; IZATES; MONOBAZ II.).

BIBLIOGRAPHY: Josephus, *Ant.* xx. 2 *et seq.*; Brüll, *Jahrbücher*, 1874, i. 58 *et seq.*; Delitzsch, *Das Königshaus von Adiabene*, in *Deutsche Revue*, 1885, pp. 187 *et seq.*; idem, in *Saat auf Hoffnung*, 1887, pp. 178 *et seq.*; Grätz, *Gesch. d. Juden*, 4th ed., iii. 404 *et seq.*; Hamburger, *R. B. T.* ii. 556 *et seq.*; Schürer, *Gesch.* 3d ed., iii. 119 *et seq.*

H. G. E.

**ANANIAS, SON OF NEBEDEUS:** High priest, appointed by Herod of Chalcis. He officiated from about 47 to 59, and was deprived of his office by Agrippa II. (Josephus, "Ant." xx. 5, § 2; 9, § 2). When the governor of Syria, UMMIDIUS QUADRATUS, was investigating the matter of the tumults occasioned by the struggle between the Judeans and the Samaritans (50–52), he sent (52) Ananias, his son ANAN, and other prominent persons to Rome to answer to Emperor Claudius for participating in the troubles, or for having instigated them. Through the influence of AGRIPPA II. Ananias was acquitted and

sent home; and he continued to officiate as high priest ("B. J." ii. 12. § 6; "Ant." xx. 6, § 2). In Acts, xxiii. 2, xxiv. 1, he is mentioned as president of the Sanhedrin, and as representative of the Jews before the procurator, about 58. His removal from office did not rob him of influence; for his wealth was daily increased by gifts and by unscrupulous and violent appropriation on the tithes, or provisions destined for the ordinary priests (compare Bab. Pes. 57*a*; "Ant." xx. 9, §§ 2, 3, 4). His relations to the procurator Albinus drew upon him the hatred of the Sicarii; and at the outbreak of the great revolt, when he sided with the party of the king, the revolutionists not only burnt his palace but killed him and his brother ("B. J." ii. 17, §§ 6, 9). A. Bü.

**ANANIAS, SON OF ONIAS IV.:** On account of the persecutions under Antiochus IV., Onias IV. fled from Jerusalem to Egypt, won the favor of Ptolemy VI., and built there a temple (Josephus, "Ant." xiii. 10, § 4). Ananias and his brother Helkias were held in high esteem by CLEOPATRA III. Owing to her regard for them, the Judeans of the province Onion, between Pelusium and Memphis (compare "Ant." xiv. 8, § 1; "B. J." i. 9, § 4), remained true to her when she was abandoned on the island of Cyprus by all her soldiers (Strabo quoted by Josephus, "Ant." xiii. 10, § 4). When she went to Palestine to help the king of Judea, ALEXANDER JANNÆUS, against her son, Ptolemy Lathirus, and succeeded in dislodging him (about 100), Ananias and Helkias were her generals; and Ananias dissuaded her from incorporating Judea as an Egyptian province, at the same time inducing her to form an alliance with Alexander Jannæus (Josephus, "Ant." xiii. 13, § 2; Schürer, "Gesch. d. Jüd. Volkes," i. 220). A. Bü.

**ANANIAS, SON OF ZADOK:** According to Josephus ("B. J." ii. 17, § 10; "Vita," 66–67), one of the deputies of high rank from among the Pharisees, sent in the year 66 by Simon ben Gamaliel and the leading personages in Jerusalem to reprimand JOSEPHUS, the future historian. Entrusted with the defense of Galilee in the great war against the Romans, Josephus, soon after his appointment as general, had been suspected of corrupt purposes by John of Giscala. Josephus, being apprised of their arrival, captured them and sent them back to Jerusalem ("B. J." ii. 21, § 7; "Vita," 38–64). A. Bü.

**ANANYEV:** District, town, and village in the province of Kherson, Russia. In 1897 the Jewish population was: in the town 7,650 (50 per cent.); in the village 4,408 (34.9 per cent.); and in the district 4,555 (3.7 per cent.). There are three synagogues and three Hebrew schools. H. R.

**ANAPA:** Town in the province of Kuban, Russia, on the eastern coast of the Black Sea. Jews are said to have lived here in the first century, and to have had a synagogue.

BIBLIOGRAPHY: Harkavy, in *Voskhod*, March, 1894, p. 54.
H. R.

**ANARCHISM:** This term is used so loosely in the United States by writers and public speakers that a scientific definition appears to be a prerequisite to the proper understanding of its different phases. As it is often stated that Jews have been intimately connected with this movement it seems desirable to ascertain the extent of the connection.

Anarchism is defined in "The Encyclopedia of Social Reform" (New York, 1897) as "the social doctrine of the abolition of government of man by man, and the constitution of society without government." There are two schools of Anarchism: the individualistic and the communistic. Communist Anarchism is of distinctively Russian growth. From the first, Jews in Russia allied themselves with this school and participated actively in its propaganda. It originated with the early Slavophiles of the "forties" in their mystical cult of the village community; was given a socialistic guise by Herzen and Tchernyshevski at the epoch of the peasant reform; was remolded and finally merged into Proudhonism by Bakúnin in the days of the International Workingmen's Association (1868–71).

**Its Origin.**

The individualistic Anarchism of Proudhon found a wide and responsive audience among the Russian educated middle class, and in the "sixties" was acclimatized in the guise of nihilism. Nihilism soon gave place to the Bakúnin-communist Anarchism, which held sway over the minds of the young generation of the "seventies." The anarchist movement had exhausted itself in Russia by 1881, and had given to the western world the most noted apostle of modern communistic Anarchism, Prince Peter Krapotkin.

The exodus of the Jews from Russia, following the anti-Jewish riots of 1881 and subsequent years, coupled with political persecutions, brought to England and the United States a number of young men and women who imported with them, along with their Russian education, the popular political and social ideas of their old country. Fired with the proselytizing spirit of the Russian social reformer, they naturally became the teachers of the ignorant Jewish immigrants, who, craving for knowledge, were now given for the first time in their lives an opportunity to study. Clubs and societies were soon formed—the Berner Club at Whitechapel, London; the Russian Progressive Labor Association; and, later, the Pioniere der Freiheit, in New York. The movement gave birth to a weekly paper, "Der Arbeiterfreund," published in London. Supported in the beginning solely by the enthusiasm of its promoters, this periodical succeeded, after a while, in gaining a small paid circulation. In New York, owing to the greater prosperity of the Jewish immigrants, as compared with the Whitechapel standard of living, a similar venture met with better success. "Die Freie Arbeiterstimme," a weekly paper founded in 1890, managed to maintain itself, by the aid of voluntary contributions, for a few years; its main energies being directed toward fighting its socialist contemporary, the "Arbeiterzeitung."

**Clubs and Societies Formed.**

Of course, the leading spirits among the Jewish anarchists kept in touch with their non-Jewish coworkers in the anarchist movement, represented by "Freedom" in London, and Johann Most's "Freiheit" in New York. But the masses of Jewish sympathizers—secluded in their Ghetto with the rest of their countrymen—formed a distinct Yiddish-speaking branch of the movement. In New York they soon became the financiers of anarchist propaganda, contributing largely toward the support of anarchist literature in the English language.

The anarchist movement among Jews in the United States is now, however, decidedly on the wane. The organic growth of the Jewish settlement, the development of labor organizations, and the embarking by social reformers in labor politics have dealt a fatal blow to Anarchism. It is no longer a movement of the masses, as in former years—the first enthusiasm of youth having expended itself in vain efforts to convert an indifferent world—and the few remnants of the pioneers of 1890 confine their activities to the publication of a monthly magazine, "Die

Freie Gesellschaft," devoted to a popular discussion of their sociological theories.

Neither of these schools of Anarchism is necessarily other than pacific. But militant Anarchism has also been represented among the Jews, in the person of Alexander Berkmann. It will be recalled that he attempted the life of H. C. Frick, manager of the Carnegie Steel Company, during the Homestead strike in the summer of 1892, and was sentenced at Pittsburg, Pa., to twenty-two years' imprisonment in the penitentiary. Berkmann's case can not be classed, however, with the deeds of the European militant anarchists, whose blows are aimed indiscriminately at any person belonging to the ruling classes or to the bourgeoisie. The victim chosen by Berkmann was a man who represented capital in an acute conflict with labor, which brings this case into close relationship with Russian terrorism.

Individualist, or so-called "philosophical" Anarchism, which can as readily be traced to its Russian source, has had few Jewish adherents. Victor Yarros, one of the leading philosophical anarchists of the United States, is a Jewish disciple of Pissarev, the brilliant apostle of Russian nihilism (in the Turgeniev sense of the word). It must be noted, however, that though individualist Anarchism or nihilism, as a philosophical creed, has no distinct body of followers among the Jews, still its influence has made itself felt in shaping the relations of everyday life among the more cultured portion of the Russian-Jewish colony in America.

The nihilism of the "sixties" has gradually permeated all strata of the Russian "intelligentzia": even the conservative have not entirely escaped. Numbers of Jews have brought with them from Russia the ways of thinking current among cultured Russians. J. A. H.

**ANATH** (from the root ענה): The name of an ancient war-goddess of the western group of Semites. The Egyptian way of writing the name of the Phenician-Israelitish city "Beth-Anath" indicates that ענת is here a goddess, and probably also in the name of the place "Beth-Anoth" in Judah and probably also in Anathoth (a plural like בעלים from בעל), the birthplace of Jeremiah. These names, however, which may possibly date from Canaanite times, point to the early worship of Anath in Palestine (Judges, iii. 31). Wellhausen has even suggested that the verse (Hosea, xiv. 9) אני עניתי ואשורנו is to be translated "I am his Anath and his Ashera" ("Skizzen," v. 131), but this is very improbable. The proper name Anati occurs upon one of the El-Amarna tablets; Winckler, in "Keilinschriftliche Bibliothek," v. 236; Flinders-Petrie, "Syria and Egypt," p. 61.

Representations of Anath (W. Max Müller, "Asien und Europa," p. 313) show her provided with helmet, shield, and spear, and with a swinging battle-ax in her left hand. A later picture of Anath (de Vogué, "Mélanges," p. 47) shows her sitting upon a lion, which also typifies her warlike disposition.

BIBLIOGRAPHY: Nöldeke, in *Z. D. M. G.* 1888, xlii. 479; W. Max Müller, *Asien und Europa*, pp. 195, 313, 330; Tiele, *Geschiedenis van de Godsdienst*, i. 224; Morris Jastrow, *Religion of Assyria and Babylonia*, 1898, 2d ed. 1901, p. 153. L. G.

**ANATH.** See SHAMGAR.

**ANATHEMA** (Greek Ἀνάθημα; Hebrew חרם; Aramaic חרמא): A term used both in the sense of consecration and of condemnation. The old Greek Ἀνάθημα signifies a votive offering, something devoted to, or set aside for, the special use of the gods; in its ecclesiastical sense, specifically in a New Testament significance, "set aside for evil"—hence, cursed, excommunicated. The ecclesiastical use of the word "Anathema" in this particular sense presumably originated in Palestine in pre-Christian times (see NIDDUI). Only the postexilic forms of Anathema will be appropriately treated here. For a consideration of the Biblical forms, see BAN.

**Derivation and Definition.**

The Old Testament Scriptures know nothing of an ecclesiastical Anathema or ban, unless the notice in Ezra, x. 8 be excepted, which may be the starting-point for a theory that the progressive spirit of Jewish legislation in the time of the great scribe condemned the barbarism of putting excluded persons to death. According to that passage, only the property of the condemned person was *ḥerem*, that is to say, given over to total destruction; but the culprit himself was simply excluded, that is to say, forbidden to communicate with the members of the congregation of the diaspora. This chapter of Ezra warrants an inference, substantiated by many other historical evidences, that the constitutional conditions of the government of the returned exiles differed radically from those of the old royal régime. With the disappearance of the Davidic dynasty the Jews become a theocratic, subsequently a hierocratic, congregation, the members of which are to conform to certain spiritual regulations designed to fortify the newly established commonwealth. Remarkably enough, Ezra believed the territory itself to be under a species of ban (*niddah*); and its restoration to the dignity of the patrimony of YHWH required that it be purged from the impurities with which it had become permeated through contact with the foreign inhabitants and their idolatrous practises (Ezra, ix. 1, 12).

**The Land Itself Under a Ban.**

This declaration of the chronic impurity of the country itself gives the key to Ezra's twofold pronunciamento: politically, an excommunication of all foreigners who did not renounce their idolatry, and did not conform to the discipline of the religion of YHWH; spiritually, the introduction of a corrective measure to hold the Jewish tendencies toward paganism in check, and to further the growth of a pure monotheistic system unhindered by either the symbolism or the degrading practises of polytheistic religion. Ezra is the founder of the "congregation of Israel"—a community of worshipers of the one God—to the members of which, through the operation of a systematic discipline, idolatrous practises become abominable. This upbuilding of a spiritual fraternity required, doubtless, the inauguration of drastic measures, among which was the exclusion of all persons (men or women) tainted with paganism, or the closing of the territory to all persons who were not ready to subscribe unhesitatingly to the conditions imposed by the covenant of YHWH. Only in this way could the ban be removed from the land itself, which again became holy territory, the fit habitation for a holy and undefiled community (compare Ezra, ix. 2). Whether this "cutting off" of the Jewish members of the community, to prevent the growth of reprehensible practises, was already indicated in the Biblical form of ban, called *karet* (כרת), can not now be determined (compare Winer, "B. R." ii. 14, *s.v.* "Lebensstrafen").

The Biblical form of the ḥerem changes, therefore, from the time of Ezra. In postexilic times it had been a grim, cruel measure of state, by which all persons falling under the ban were put to death and their property was destroyed. In the early centuries of the second Jewish commonwealth, founded upon theocratic lines, it becomes an expression of God's displeasure with all persons, Jew or pagan, who do not subordinate their personal

**The Herem in Postexilic Times.**

conduct and tendencies to the discipline by which conduct, public and private, is henceforth to be regulated: it is an instrument of communal purification, a corrective measure designed to purge the community from all persons whose conduct, moral or political, is not in harmony with the constitution of the theocracy.

But later on, specifically after the community is subdivided into congregational bodies, under the rule of their own officers, the ḥerem or Anathema is designed to control the moral deportment and obedience of their members; acting as a check upon insubordination, proclaiming or threatening expulsion from all advantages derived from an integral membership in the covenant of God; yet operating beneficently in its self-declared reversible character, under which the authorities might take cognizance of the transgressor's repentance and restore him to his former place in the congregation and community (Mishnah Ta'anit, iii. 8). The ḥerem, then, becomes in the hands of the authorities an instrument for the promotion of personal conduct as well as the enforcement of public morality, a constitutional power designed to operate beneficently upon the growth of a virtuous community. Whether this power at any time might not become a source of danger or be converted into an arbitrary exercise of authority was indeed a very serious question.

The rise of the Jewish sects (see Essenes), the infusion of Hellenistic culture—which threatened to undermine Ezra's splendid work—the Maccabean revolt, and the subsequent unhappy political feuds which represent the struggle between theocrats (Pharisees) and hierocrats (Sadducees), or between the champions of a spiritual commonwealth and the votaries of a royalty not represented by the old dynasty —all these incidents helped, probably, to render the ḥerem an instrument of ecclesiastical discipline.

While there exists no exact historical basis for this gradual development of the institution of Anathema, it may fairly be assumed that it was introduced at the same time as the rise of the Synagogue. Much, of course, depends on the period to which this rise is assigned. If, as Zunz implies, the rise of the Synagogue is contemporaneous with the Maccabean period (Zunz, "Gottesdienstliche Vorträge," p. 3, Berlin, 1832; compare also Schürer, "Gesch." American ed., ii. 54), it might be safely assumed that, in its main features, the Anathema of the first and later centuries of the present era resembles the ḥerem of earlier, specifically the pre-Maccabean, times, in its general tendency to fortify the foundations of the covenant by imposing penalties upon heresy as well as upon defections from the ethics of private life. Heresy, in particular, was the great offense during the dominancy of the sects.

**A Measure of Synagogal Discipline.**

Ḥerem has already been defined.

Niddui, נדוי, Aramaic Root: נדא = Hebrew נדה = נדד, Isaiah lxvi. 5 מנדיכם in Pu'el form, to cut off, cast out, put under ban, anathematize; compare Buxtorf, "Lexicon Chaldaicum," under נדוי; Levy, "Chaldäisches Wörterbuch," under נדא; Jastrow, "Dict." under נדי; Kohut, "'Aruch Completum," under נדה (2).

Nezifah, Aramaic nezifutha נזיפותא, Root: נזף, to warn, to rebuke, hence to pronounce punishment or ban (נזוף, one who has been excluded from the congregation; compare Shab. 115*a*; compare Levy, "Chaldäisches Wörterbuch," *s.v.* נזף). The Synagogue of old was conducted by officials to whom, among other things, was entrusted the enforcement of religious and ethical discipline, to the end that the community might not lose the character and identity of "a congregation of the Lord." Doubtless, one of the instruments by which this discipline was enforced was the ḥerem or Anathema. Of this three forms are known: Herem, Niddui, and Nezifah or Nezifuta; the last named having been, in all probability, introduced only in the second century of the common era as a disciplinary measure against the growing disrespect in the popular attitude toward the rabbis (M. Ḳ. 16*b*–17*a*; compare Hamburger, "R. B. T." vol. ii., *s.v.* "Bann").

**The Modus Operandi.**

For the further term *Shamta*, properly *Shammatta*, Aramaic שמתא, the meaning is obscure. In all probability it represents a general designation for every form of ecclesiastical excommunication. Levy's derivation ("Chaldäisches Wörterbuch," under שמתא) from שמדתא, with assimilation of *d* and *t*, is acceptable. Elias Levita's assertion ("Tishbi," under נדוי) that shammatta was the highest form of excommunication has often been declared groundless (compare, however, Winer, "Biblische Realencyclop." i. 136, *s.v.* "Bann"). For shammatta as a general form of Anathema, compare, for instance, M. Ḳ. 17*a*.

Of the three forms or degrees known, niddui and nezifah were corrective in character, involving a temporary expulsion for a fixed period, at the expiration of which the culprit, upon exhibition of proper repentance, was restored to communication with the congregation and to his wonted privileges. The first degree, ḥerem, the Anathema proper, was an expulsion for an indefinite term and represented the final punishment of an offender who had been repeatedly warned and corrected. The person so expelled was *muḥram* (compare *Anathema maran atha* in I Cor. xvi. 22. According to Graetz maranatha is a corrupt transcription of מוחרם אתה, "Thou art anathema"; compare Holtzmann, "Handkommentar zum Neuen Testament," pp. 173, 174, note).

Doubtless, the catalogue of offenses for which these three degrees were applied was well defined (compare the classification in Shulḥan 'Aruk Yoreh De'ah, *Niddui we-Ḥerem*, § 334, 43).

The modus operandi was to pronounce niddui upon an offender for the period of thirty days, when, having repented his conduct, the ban terminated. Persistence in the offense was punished with an extension of the ban for another thirty days, after which the sinner's contumacious conduct was finally punished with ḥerem, or excommunication, which, though indefinite, was revocable at the option of the authorities. The lesser ban, nezifah, was imposed for a period of seven days (*ib.* § 334, 2). In Babylonia there is an important modification—namely, that nezifah is imposed for one day only; niddui for seven days (compare M. Ḳ. 16*a*, 17*b*). The character of the offenses for which niddui and ḥerem were imposed permits a fair insight into the thorough discipline of rabbinical Judaism as it developed after the rise of the Synagogue, but more particularly after the destruction of the Temple and the dispersion of the Jews. Then the necessity for preserving Judaism became paramount. Thereupon was developed a rigid, uncompromising censorship of communal and domestic life, of public and private conduct, which, in its government of morals, became of the most far-reaching consequence. The doctrine of holiness was again urged as fundamental; and, next to obedience to God, implicit respect was to be shown to His law and to the authorities that had been appointed to administer it. While it does not appear that the Anathema was governed by fixed legal principles; while, in fact, the authorities could impose it without a determination of the verdict by unimpeachable testimony (*ib.* § 334, 43 gloss), this very latitude exhibits the spiritual

authorities as being possessed of large powers, which were exercised for the conservation of the ethics of conduct. This makes the Anathema not only a punitive measure, but a protection against personal injustice or against immorality, whether of conduct or of profession.

The offenses for which niddui and ḥerem were pronounced comprise, generally, those committed, (1) against the authorities; (2) against morality and public decency; and, (3) against religion itself (compare Hamburger, *l.c.*). A few of these offenses may be enumerated here. Niddui was pronounced upon a person who did not respect the dignity and authority of the bet din or of an individual rabbi. Even after his death a scholar's name and reputation should not be criticized (compare Yer. M. Ḳ. iii. 81*a*, *b*; Ber. 19*a*). A messenger or representative of the bet din should always be received with honor; to treat him with contempt was an offense for which niddui was pronounced (Ḳid. 70*b*). A person who applied an insulting epithet to another, noticeably that of "slave," was put under ban (*ib.*). Niddui was also pronounced upon the following: a person who publicly despised the teachings of the rabbis (Mishnah 'Eduy. v. 6); or who was summoned to attend court and showed disrespect by appearing late, or by non-attendance (B. Ḳ. 112*b*); who did not obey an order of, or did not comply with the terms of a verdict pronounced by, the bet din (*ib.* 113*a*); who contumaciously refused to pay damages assessed against him (*ib.* 15*b*); who gave title of real estate to an idolater (*ib.* 114*a*); who desecrated the festal seasons by labor, even the second days, though the latter were founded on custom only (Pes. 52*a*); who pronounced God's name in vain, or who, in taking an oath, made exaggerated protestations (לשון הבאי; Ned. 7*b*), or whose misconduct created *ḥillul ha-Shem* (desecration of the Holy Name), that is to say, any misconduct or scandal that reflected upon or endangered the morality and religious character of the community (Yer. M. Ḳ. *l.c.*). Niddui was also pronounced upon one who was guilty of "putting a stumbling-block before the blind"—that is to say, one who dealt unfairly with another, or sought undue advantage in business (compare Rashi on Lev. xix. 14, M. Ḳ. 17*a*); who interfered with the public exercise of religious duty (Yer. M. Ḳ. *l.c.*); who was guilty of the distribution of unclean food (Sanh. 25*a*); upon a *shoḥet* (slaughterer) who refused to submit his knife to examination (Ḥul. 18*a*); upon a divorced couple in collusion to vitiate the consequences of the divorce (Ket. 28*a*); upon a rabbi who had fallen into evil repute (M. Ḳ. *l.c.*); and upon any one who had unjustly pronounced niddui upon an innocent person (*ib.*). These foregoing examples prove conclusively that Anathema, from the rabbinical standpoint, was designed to purify conduct and to preserve harmonious relations between the various members of the community—a discipline doubtless of the utmost importance from the time that the Jewish communities began to live the difficult life of the diaspora.

**Niddui, on Whom Pronounced.**

It may be concluded, therefore, that the rabbinical Anathema, in its developments, was designed to conserve the morality of the community. In the hands of the teachers of the Law it was applied, with scrupulous care, to protect the community against offenders. It was not hastily pronounced. The transgressor was repeatedly warned to mend his ways, to repent, or to make restitution. It was only after every mode of remonstrance had been exhausted, and the offender's pertinacity had become evident, that the corrective powers of the ḥerem were invoked. Three successive times—on Monday, on Thursday, and on the following Monday—the culprit was publicly exhorted. Only when his obduracy continued was the ban pronounced, in the offender's presence, with the formula: "*N. N. is excommunicated,*" or, in his absence, in the words: "Let *N. N. be excommunicated*" (Maimonides, "Yad ha-Ḥazaḳah; Hilkot Talmud Torah," vii.), without any statement of the reasons for which the Anathema was pronounced. In extreme cases, however, the reasons were publicly given; and then the ban was preceded by blowing the *shofar*. The ban could be removed by a rabbi or a college of three laymen (Maimonides, *ib.*).

**Ethical Aim of Anathema.**

A person on whom nezifah was pronounced was required, for the duration of the ban—seven days in Palestine, one in Babylonia—to remain at home, and to abstain from all business and entertainment (compare Yoreh De'ah, *l.c.*). Any person on whom niddui was pronounced was treated with far greater severity. He was forbidden contact with every person excepting his wife and children; and it was forbidden to sit at meals with him, or to count him in the ritual number (*minyan*) requisite for prayers. He was permitted, however, to attend service, to study the Torah, or to attend the public lectures of the rabbis. A person over whom niddui was pronounced was required to don the habiliments of mourning. He was, moreover, forbidden to bathe, to cut his hair, and to wear footgear (the details of the discipline are given in Shulḥan 'Aruk Yoreh De'ah, § 334). The person who was punished with ḥerem was visited still more severely. In addition to the niddui regulations he was required to abstain from teaching, though he was permitted to study alone. He was forbidden to partake of any food except that necessary for sustenance. If he died while under the ban his tomb was marked with a stone, and all tokens of mourning were forbidden.

**Niddui and Ḥerem Discipline.**

Whether Anathema operated as beneficently upon the excommunicated as was originally contemplated may well be questioned. With the growth of rabbinism its discipline became more concrete; and, so far as the ḥerem is concerned, it often put humiliation upon condemned persons out of proportion to their offenses. But it must not be forgotten that the necessity of preserving the morals of the community was paramount, and thus may often have led to harsher measures than each offense justified.

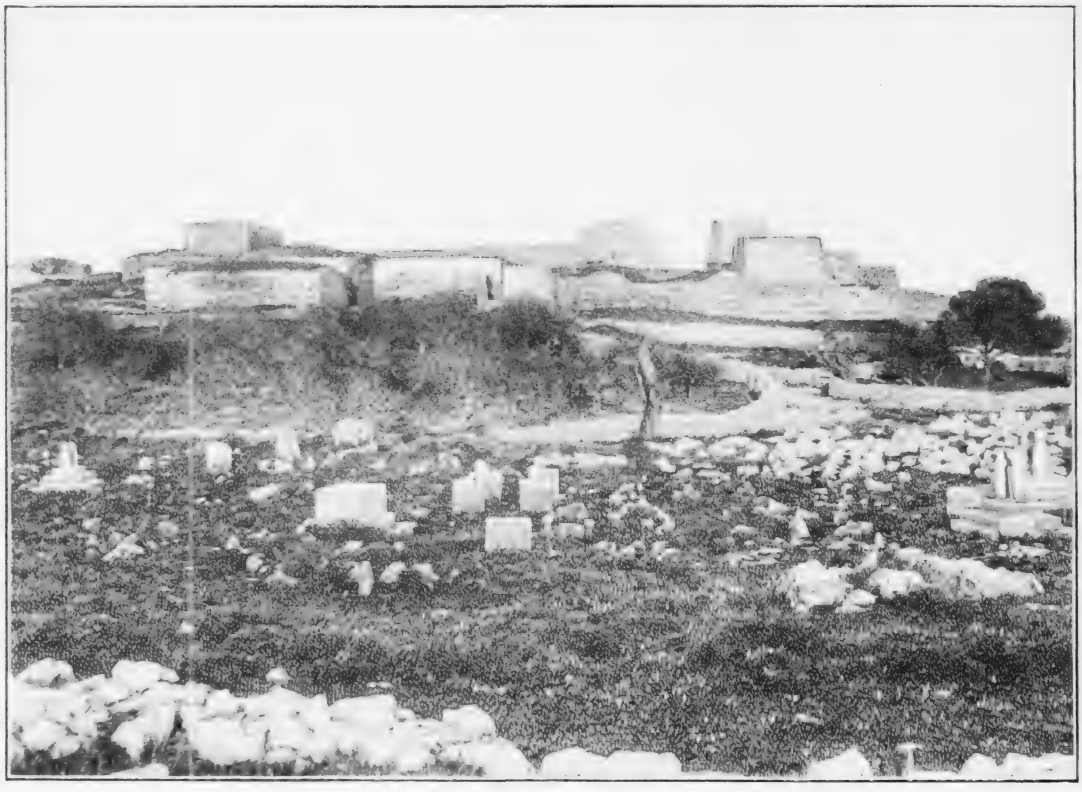
As Israel grew older in the diaspora, and as it came to look upon the Gentile peoples and their culture with indifference, not to say contempt, offenses against rigid rabbinical discipline were condemned more harshly than ever, and the right of excluding offenders was more frequently applied. Already in the times of the Mishnah there was rigid condemnation of teachers for their advancement of doctrines deemed heretical, and this rigorous enforcement of a consensus of opinion and teaching continued until recent times; though the ḥerem itself may not be pronounced wherever the Jewish community is subject to the civil and criminal codes of the nations of which they now constitute integral elements. See Excommunication.

Bibliography: On the Herem in Jewish jurisprudence see Saalschütz, *Archäologie der Hebräer*, Königsberg, 1856; Keil, *Biblical Archeology*, in Clark's Foreign Theological Library, new series, xxxii., Edinburgh, 1887; Ewald, *The Antiquities of Israel*, Eng. trans., London, 1876; Hamburger, *R. B. T.* s.v. Bann; J. Wiesner, *Der Bann in Seiner Geschichtlichen Entwicklung auf dem Boden des Judenthums*, Leipsic, 1864.

J. V.

Some light on the origin and degrees of excommunication is cast by the account given in Josephus ("B. J." ii. 8, § 8) of the system of the Essenes:

"Those that are caught in any heinous sins they cast out of their society, and he who is thus separated from them does often die after a miserable manner; for as he is bound by the oath he hath taken, and by the customs he hath engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but is forced to eat grass, and to punish his body with hunger till he perish; for which reason they receive many of them again,



GENERAL VIEW OF MODERN ANATHOTH.
(From a photograph by the American Colony, Jerusalem.)

when they are at their last gasp, out of compassion to them, as thinking the miseries they have endured till they came to the very brink of death to be sufficient punishment for the sins they had been guilty of." Compare with this I Cor. v. 5: "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," and I Cor. xvi. 22: "Anathema, Maran atha." The older generations anathematized with the Ineffable Name, and therefore the curse was effective: but later generations have forgotten the name, and the Anathema is of no effect (according to "Sefer Hasidim," § 1291). K.

**ANATHOTH:** A town in the territory of Benjamin in Palestine, included among the original Levitical cities (Josh. xxi. 18; compare I Chron. vi. 60). It has been identified by Robinson with the modern village 'Anâta, about two and one-half miles northeast of Jerusalem. It was the home of Abiathar (I Kings, ii. 26) and of Jeremiah, the prophet (Jer. i. 1). It was also probably one of the towns occupied by the exiles who returned from captivity. Its importance was due largely to its superior commanding elevated location. See ANATH. I. M. P.

**ANATOLI BEN DAVID CASANI.** See CASANI.

**ANATOLIO (ANATOLI, ANTOLI, or BEN ANATOLIO), JACOB BEN ABBA MARI BEN SIMSON (SIMEON;** sometimes corrupted into **Abtalion):** Hebrew translator of Arabic scientific literature; flourished about 1194–1256 (see "Journal Asiatique," xiv. 34). Anatolio, as he is frequently briefly designated, certainly was of southern French extraction, though the theory of Steinschneider, following Zunz, that Marseilles was his native place, has been contested. Anatolio's literary activity was early stimulated by his learned associates and relations at Narbonne and Béziers. In fact, he distinguished himself so notably that the emperor Frederick II., the most genial and enlightened monarch of the time, invited him to come to Naples, and, under the emperor's auspices, to devote himself to his studies, particularly to the rendition of scientific Arabic literature into the more accessible Hebrew language. Thus it was at Naples that Anatolio passed his most fertile period of literary production, and from that city were issued the numerous translations bearing his name.

**Invited to Naples by Frederick II.**

Anatolio was the son-in-law—possibly also the brother-in-law—of Samuel ibn Tibbon, the well-known translator of Maimonides. Moses b. Samuel ibn Tibbon frequently refers to Anatolio as his uncle, which makes it likely that Samuel married Anatolio's sister, while Anatolio afterward married the daughter of the former. Owing to this intimate

connection with the Ibn Tibbons, Anatolio was introduced to the philosophy of Maimonides, the study of which was such a great revelation to him that he, in after days, referred to it as the beginning of his intelligent and true comprehension of the Scriptures, while he frequently alluded to Ibn Tibbon as one of the two masters who had instructed and inspired him. His esteem for Maimonides knew no bounds: he placed him next to the Prophets, and with Maimonides' critics and detractors he exhibited little patience. He accordingly interprets the Bible and the Haggadah in a truly Maimonistic spirit, rationalizing the miracles and investing every possible passage in the ancient literature with philosophic and allegoric significance. As an allegorist who could read into the ancient documents the particular philosophical idiosyncrasies of his day, Anatolio deserves a place beside other allegoric and philosophical commentators, from Philo down; indeed, he may be regarded as a pioneer in the application of the Maimonistic manner to purposes of popular instruction. This work he began while still in his native land, on occasions of private and public festivities, such as weddings and other assemblies. Afterward he delivered Sabbath-afternoon sermons, in which he advocated the allegoric and philo-

**Opposed by Anti-Maimonists.**

sophic method of Scriptural exegesis. This evoked the opposition of the anti-Maimonists, whose number was large in southern France; and probably Anatolio's departure for Sicily was hastened by the antagonism he encountered. But even at Naples Anatolio's views aroused the opposition of his Orthodox coreligionists. This treatment, together with several other unpleasant experiences at the royal court, seems to have caused him to entertain thoughts of suicide. He soon, however, recovered and wrote, for the benefit of his two sons, his "Malmad ha-Talmidim," a name which, involving a play on words, was intended to be both a "Teacher of the Disciples" and a "Goad to the Students."

The "Malmad," which was completed when its author was fifty-five years old, but was first published by the Mekize Nirdamim Society at Lyck in the year 1866, is really nothing but a volume of sermons, by which the author intended to stimulate study and to dispel intellectual blindness. As a curious specimen of his method, it may be mentioned that he regards the three stories of Noah's ark as symbolic of the three sciences mathematics, physics, and metaphysics. As such, the work is of some importance in the history of Jewish culture. Anatolio's ethical admonitions and spiritual meditations have value as portraying both the circumstances of the age and the character of the reforms aimed at by him.

Anatolio is quite plain-spoken in the manner in which he states and defends his views, as well as in his criticisms of contemporary failings. For instance, he does not hesitate to reproach the rabbis of his day for their general neglect not only of the thorough study, but even of the obli-

**Moral Fervor.**

gatory perusal, of the Bible, charging them with a preference for Talmudic dialectics. He, likewise, deplores the contemporary degeneracy in the home life and the religious practises of his people, a circumstance which he thinks due largely to the imitation of surrounding manners. Scientific investigation he insists upon as an absolute necessity for the true comprehension of religion, despite the fact that his contemporaries regarded all the hours which he was accustomed to spend with his father-in-law, Samuel ibn Tibbon, in mathematical and philosophic study as mere waste of time.

The "Malmad" is divided into brief chapters, according to the weekly Scriptural portions. In it Anatolio manifests a wide acquaintance not only with the classic Jewish exegetes, but also with Plato, Aristotle, Averroes, and the Vulgate, as well as with a large number of Christian in-

**The "Malmad."**

stitutions, some of which he ventures to criticize, such as celibacy and monastic castigation, as well as certain heretics (compare 15*a*, 98*a*, 115*a*); and he repeatedly appeals to his readers for a broader cultivation of the classic languages and the profane branches of learning. He indignantly repudiates the fanatical view of some coreligionists that all non-Jews have no souls —a belief reciprocated by the Gentiles of the time. To Anatolio all men are, in truth, formed in the image of God, though the Jews stand under a particular obligation to further the true cognition of God simply by reason of their election—"the Greeks had chosen wisdom as their pursuit; the Romans, power; and the Jews, religiousness" (*l.c.* 103*b*). If, however, a non-Jew devotes himself to serious search after divine truth, his merit is so much the more signal; and whatever suggestion he may have to offer, no Jew dares refuse with levity.

An example of such intellectual catholicity was set by Anatolio himself; for, in the course of his "Malmad," he not only cites incidentally allegoric suggestions made to him by Frederick II., but several times—Güdemann has counted seventeen—he offers the exegetic remarks of a certain Christian savant of whose association he speaks most reverently, and whom, furthermore, he names as

**Anatolio and Michael Scot.**

his second master besides Samuel ibn Tibbon. This Christian savant was identified by Senior Sachs as Michael Scot, who, like Anatolio, devoted himself to scientific work at the court of Frederick. Graetz even goes to the length of regarding Anatolio as identical with the Jew Andreas, who, according to Roger Bacon, assisted Michael Scot in his philosophic translations from the Arabic, seeing that Andreas might be a corruption of Anatolio. But Steinschneider will not admit the possibility of this conjecture, while Renan scarcely strengthens it by regarding "Andreas" as a possible northern corruption of "En Duran," which, he says, may have been the Provençal surname of Anatolio, since Anatolio, in reality, was but the name of his great-grandfather.

Anatolio's example of broad-minded study of Christian literature and intercourse with Christian scholars found many followers, as, for example, Moses ben Solomon of Salerno; and his work was an important factor in bringing the Jews of Italy into close contact with their Christian fellow students.

The "Malmad," owing to its deep ethical vein, became, despite its Maimonistic heresies, a very pop-

**Anatolio a Translator.**

ular book. It is rather as a translator that Anatolio deserves a distinguished place in the scientific realm; for it is he and Michael Scot who together, under the influence of Frederick II., opened to the western world the treasure-house of Arabic learning. Anatolio, in fact, was the first man to translate the commentaries of Averroes into Hebrew, thus opening a new era in the history of Aristotelian philosophy. Prior to translating Averroes' commentaries, Anatolio had occupied himself with the translation of astronomical treatises by the same writer and others; but at the instance of friends he turned his attention to logic and the speculative works, realizing and recommending the

importance of logic, in particular, in view of the contemporary religious controversies. Thenceforth, his program was twofold, as he devoted himself to his work in astronomy in the mornings, and to logic in the evenings.

His principal translation embraced the first five books of Averroes' "intermediate" commentary on Aristotle's Logic, consisting of the Introduction of Porphyry and the four books of Aristotle on the Categories, Interpretation, Syllogism, and Demonstration. Anatolio probably commenced his work on the commentary while in Provence, though he must have finished the fifth book at Naples about 1231 or 1232. The conclusion of the commentary was never reached. Upon the ending of the first division he desired to go over the ground again, to acquire greater proficiency, and, for some reason unknown, he never resumed his task, which was completed by another after a lapse of eighty years.

Besides this, Anatolio translated, between the years 1231 and 1235, the following works: (1) The "Almagest of Ptolemy," from the Arabic, though probably the Greek or Latin title of this treatise was also familiar to him. Its Hebrew title is "Ḥibbur ha-Gadol ha-Niḳra al-Magesti" (The Great Composition Called Almagest). (2) A "Compendium of Astronomy," by Averroes, a book which was unknown to the Christians of the Middle Ages, and of which neither a manuscript of the original nor a Latin translation has come down. Its Hebrew title is "Ḳiẓẓur al-Magesti" (Compendium of the Almagest). (3) "The Elements of Astronomy," by Al-Fargani (Alfraganus); possibly translated from a Latin version. It was afterward rendered into Latin by Jacob Christmann (Frankfort, 1590) under the title of "Elementa Astronomica," which, in its turn, may have given rise to the Hebrew title of the treatise "Yesodot ha-Teḳunah," which is undoubtedly recent. (4) A treatise on the Syllogism, by Al-Farabi, from the Arabic. Its Hebrew title is "Sefer Heḳesh Ḳazar" (A Brief Treatise on the Syllogism).

Graetz also suggests the possibility of Anatolio, in conjunction with Michael Scot, having translated into Latin Maimonides' "Guide of the Perplexed"; but this suggestion has not yet been sufficiently proved (compare Steinschneider, "Hebr. Uebers." i. 433). Similarly, the anonymous commentary on the "Guide," called "Ruaḥ Ḥen," though sometimes attributed to Anatolio, can not definitely be established as his. Still, it is on an allusion in this work that Zunz, followed by Steinschneider, partly bases the hypothesis of Marseilles having been Anatolio's original home (compare Zunz, "Zur Gesch." p. 482; Renan-Neubauer, "Les Rabbins Français," p. 588; Steinschneider, "Cat. Bodl." col. 1180, and "Hebr. Bibl." xvii. 124).

BIBLIOGRAPHY: The *Malmad ha-Talmidim* yields a great deal of information concerning the life and the time of its author. Consult particularly the preface, which is freely drawn upon in this article. Further, Abba Mari, *Minḥat Ḳenaot*, Letter 68; Azulai, *Shem ha-Gedolim*, ii. 149; Zunz, *Zur Gesch. und Lit.* Berlin, 1845. p. 482; Senior Sachs, in *Ha-Yonah*, 1851, viii. 31, note; Neubauer, in Geiger's *Jüd. Zeitschrift*, x. 225; Bartolocci, *Bibliotheca Magna Rabbinica*, i. 5, iii. 867; De Rossi, *Dizionario Storico*, German trans., p. 44; Grätz, *Gesch. d. Juden*, 2d ed., vii. 95; Renan-Neubauer, *Les Rabbins Français*, in *Histoire Littéraire de la France*, xxvii. 580-589, and *Les Écrivains Juifs Français*, *ib.*, xxxi., index; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Abendländischen Juden*, ii. 161, 226 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 398; Perles, *R. Salomo b. Abraham b. Aderet*h, pp. 68 *et seq.*; Berliner, *Persönliche Beziehungen zwischen Juden und Christen*, p. 10; Steinschneider, *Hebr. Bibl.* vii. 63, xvii. 124; *Cat. Bodl.* col. 1180 *et seq.*; *Die Hebr. Uebers. des Mittelalters*, pp. 47, 51, 58, 523, 547, 555, and (for a complete bibliography of the subject) 990.

H. G. E.

**ANATOMY:** The science dealing with the structure of organisms, especially that of the human body. The information given in the Bible concerning the parts of the human body is merely popular in character. Thus a point of human Anatomy seems to be given in the narrative of Jacob wrestling with the angel. There it is said that the angel touched Jacob's כף ירך (hollow of the thigh), and put it out of joint. . . . Therefore the children of Israel eat not of גיד הנשה ("the sinew that shrank") (Gen. xxxii. 25–33). The Hebrew word *gid*, which is translated in the A.V. "sinew," means also nerve. The circumstances clearly indicate the sinew of the nervus ischiadicus, the nerve extending through the thigh and leg to the ankle.

**Earliest Mention in Bible.**

Several members of the human body and of animals are mentioned in Ex. xxviii., xxix.; for example: לב (heart), מצח (brow), כתף (shoulder), חזה (breast), תנוך אזן (lobe of the ear), יד (hand), אצבע (finger), and בהן (thumb). In Ex. xxix. 17 the Hebrew term for dissecting is for the first time mentioned: "And thou shalt cut [dissect] the ram into sections." The word is נתח, from which is derived the modern Hebrew name for the science of Anatomy (חכמת הניתוח). Some of the visceral portions of the sacrifices are also given, such as קרב (inwards), יתרת (caul), כבד (liver), חלב (fat), כליות (kidneys). שוק (shoulder) and עור (skin) also occur.

A considerable number of parts of beasts and of birds are named in Lev. i. There the priests are commanded to cut up the sacrifices; to "flay the burnt offering and cut it in pieces . . . the head and the fat" (the word פדר means the fat that covers the intestines under the omentum). But if the sacrifice is a bird the priest is to pinch off (ומלק) the neck, and remove its crop (מראה) with its feathers (Lev. i. 14–16; v. 8). These anatomical parts, however, are only of the main organs, or those portions that the priest in sacrificing would naturally notice. There is no allusion to arteries, veins, or nerves.

"The apple of the eye" (iris) is mentioned in Deut. xxxii. 10. Lids, שמרות (keepers or preservers of the eye), are erroneously rendered in the A. V. (Ps. lxxvii. 5), "Thou holdest mine eyes waking." עפעפים (eyelids) occurs in Jer. ix. 17, *et passim*.

The laconic description of Job, x. 9–11 points to a merely rudimentary knowledge of embryology and the components of the human body. "Remember, I beseech thee, that thou hast made me as the clay. . . . Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me [R. V., "and knit me together"] with bones and sinews [גידים]."

The allegorical picturing of the human body in decrepit old age as described in Eccl. xii. 2–6 alludes only to the outward members of man. However, the allegorical name טוחנות (grinders = molars) for שנים (teeth) seems to indicate that the writer possessed some knowledge of the classification and function of the various teeth. In the poetical description of the respective forms of the lovers in the Song of Solomon a few more names of organs of the human body occur, which are also referred to in other poetical or prophetic books of the Bible; for example, חך (palate) and רקה (temple) (Cant. ii. 3, vi. 7).

**In Talmudic Times.**

After Ezra's time the Hebrew sages took a step forward in the field of Anatomy. The Greco-Egyptian school at Alexandria, under the auspices of Ptolemy I. and his successor, Ptolemy Philadelphus, greatly influenced the Hebrew academies, and the medical knowledge of the Greeks

gradually became the property of the Jewish physicians. The latter, judging from the discussions in various treatises, were well acquainted with most of the parts of the human body and even practised שליקה—that is, dissection of the same.

The rabbis declared that there were 248 members (bones) in the human body; namely, 40 in the tarsal region and the foot (30 + 10 = 40); 2 in the leg (the tibia and fibula); 6 in the knee (including the head of the femur, and the epiphyses of the tibia and fibula); 3 in the pelvis (ilium, ischium, and pubes); 11 ribs (the twelfth rib, owing to its diminutive size, was not counted); 30 in the hand (the carpal bones and the phalanges); 2 in the forearm (radius and ulna); 2 at the elbow (the olecranon and the head of the radius); 1 in the arm (humerus); 4 in the shoulder (clavicle, scapula, coracoid process, and acromion)—which makes 101 for each side of the body, or 202 for both—18 vertebræ; 9 in the head (cranium and face), 8 in the neck (7 vertebral and the os hyoides), 5 around the openings [sic] of the body (cartilaginous bones), and 6 in the key of the heart (the sternum) (Oh. i. 8). Bergel ("Studien," p. 7) has shown, however, that the true number would be 208. But the fact that the rabbis had advanced far enough to enumerate the bones at all shows a certain acquaintance with osteology.

An incident is related which shows that the disciples of R. Ishmael engaged in practical Anatomy:

"The disciples of Rabbi Ishmael once dissected the corpse of a harlot who had been condemned by the king to be burned. On close examination they discovered that the body had 252 members instead of 248. Rabbi Ishmael explained the discrepancy, and supported his reasonings with citations from Scripture. In addition to the ordinary number of 248 members found in the male body, that of the female has "two hinges and two doors," making four more parts (Bek. 45*a*).

However near the truth the Jewish sages were in their specification of the human bones, they were nevertheless in the dark in matters concerning lymphangeiology, splanchnology, etc. For instance, under the name of גידים they often included sinews, nerves, and even blood-vessels. Further, their knowledge of the construction of the urinary and generative organs was exceedingly faulty. They were, however, acquainted with the science of Anatomy as it was taught in those days. Many treatises—especially Ḥullin, Bekorot, Oholot, and Niddah—contain discussions upon the Anatomy and physiology of man and beast. The theories of the sages in matters of gynecology are interesting; even facts concerning the שליא (placenta) and אם (matrix) are discussed. The קנה (trachea), and וושט (esophagus) are often mentioned, as well as the ריאה (lungs), סמפונות (bronchi), מרה (gall), קרום של מוח (covering of the brain: meninges), שדרה (spinal cord), טחול (spleen), and many other internal parts. See Lewysohn, "Zoologie des Talmud," pp. 18–55.

**Limitations of Knowledge.**

The numerous discussions in connection with sacrificial precepts, uncleanliness, and purification, recorded in several treatises, demonstrate that the Talmudical sages were not behind the Gentile physicians in the field of medical science.

From the time when the Talmud was completed until after the death of Mohammed, little or no progress was made by the Jews in the various sciences. But with the advent of the califate, art and science revived and new seats of learning were opened. The students of the Jewish academies joined the Arabian and Moorish schools. The works of Hippocrates, Galen, and others were translated into Arabic, and not a few into Hebrew.

From these schools proceeded a large number of Hebrew savants who became distinguished in letters, philosophy, and science; but very little is known of their labors in Anatomy, possibly owing to the fact that the Arabs themselves had objections to Anatomy (Humboldt, "Cosmos," ii. 254). There must have been some experts in that branch of medical science; for the names of several skilled Jewish surgeons have been recorded, as, for instance, Samuel ibn Wakkar.

The foremost of all the Judæo-Arabian surgeons of that period (900) was Isaac Israeli of Kairwan. He was court physician to Abu Mohammed al Mahdi; yet among his works, which have been translated from the Arabic into Latin (published in Leyden, 1515), there is not a single treatise on Anatomy and only a few references to it.

**Israeli and Maimonides.**

The most eminent of all Jewish philosophers and physicians was Moses b. Maimon (Maimonides, 1135–1204). But even he, notwithstanding his many works, only touched on Anatomy, merely translating a few extracts from Galen, whom he considers his great authority (see Preface to Maimonides' "Pirḳe Mosheh" or "Sefer ha-Refuot," ed. Wilna, 1888, p. v.):

"These chapters which I have composed I do not attribute to myself, but I have selected and collected them from the works of Galen, and from his sayings concerning the writings of Hippocrates. I have not quoted him verbatim, as I have done in my previous opuscula, having taken special care to elucidate those obscure passages in Galen, where, in his attempt to explain the theories of Hippocrates, the latter's words seem to be confounded with his own."

That Maimonides studied Anatomy and was an expert in it, is evident from his own words. In speaking of the nerves, etc., he says:

"Those that are not acquainted with Anatomy think that nerves, arteries, etc., are the same; and were it not for the study of Anatomy in which we were busily engaged, we also should not know the difference."

In the folk-medicine of the Jews there was a rough enumeration of twelve members or parts of the body, with which were associated certain qualities of the mind or character, anger with the liver, hearing with the left nerve, and the like. These are found enumerated in the "Sefer Yeẓirah," and led in later cabalistic writings to the pictorial conception of Adam Ḳadmon (see Zunz, "Literaturgeschichte," p. 609).

The only other striking statement worthy of notice concerning the old Jewish system of Anatomy is that in the Zohar (cxxxvii. 33). The author (supposed to be Moses de Leon, about the end of the thirteenth century) says:

"There are 248 members [איברין] in the human body, corresponding to the 248 precepts of the law, and to the 248 angels investing the Shekinah, whose names are the same as their master's. And there are also in the human body 365 sinews [גידין; under which vague term are included, as stated above, arteries, nerves, etc.], corresponding to the 365 negative laws, and representing the 365 days of the year. These are governed by 365 angels, one of whom is Samael himself, who represents the ninth day of the month of Ab [the fast commemorating the destruction of Jerusalem by the Romans]. The reason why the sinew of the thigh nerve [גיד הנשה] was forbidden was because it represents Samael [Satan], who is one of the 365 angels whose day is the Ninth of Ab."

Several attempts have been made by modern Hebrew writers to reconcile the "248 members" theory of the ancients with modern science. The most recent are "Maseket Nittuaḥ," by Schereschewski, and "ReMaḤ Ebarim" (the 248 members), by Katzenellson.

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*Pirke Moshe*h, Wilna, 1888; Münz, *Maimonides als Medicinische Autorität*, Berlin, 1895; idem, *Ueber die Jüdischen Aerzte im Mittelalter*, Berlin, 1887; Landau, *Gesch. der Jüdischen Aerzte*, Berlin, 1895; Rabbinowicz, *La Médecine du Thalmud*, Paris, 1880; Rosenzweig, *Das Auge in Bibel und Talmud*, pp. 11, 12, Berlin, 1892; Schereschewski, *Maseket Nittuah*, 1886; Steinschneider, *Hebr. Uebers.* ii.; Hyrtl, *Das Hebräische und Arabische in der Anatomie*, 1879.

S. A. B.

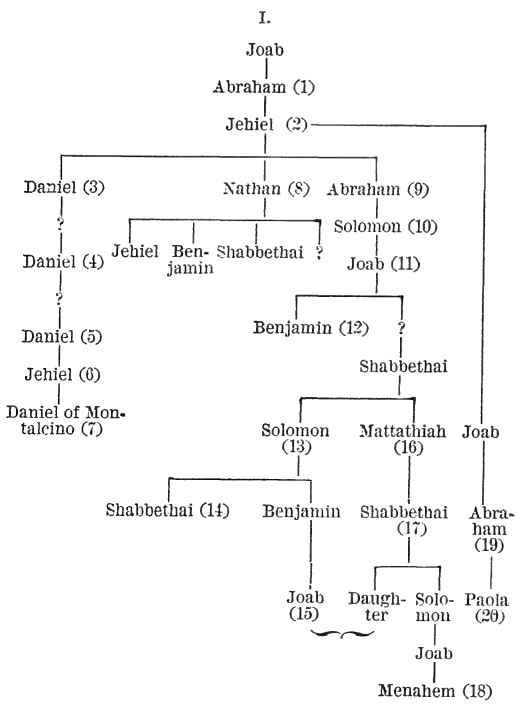
**ANAV, SALVATORE.** See MAUTI.

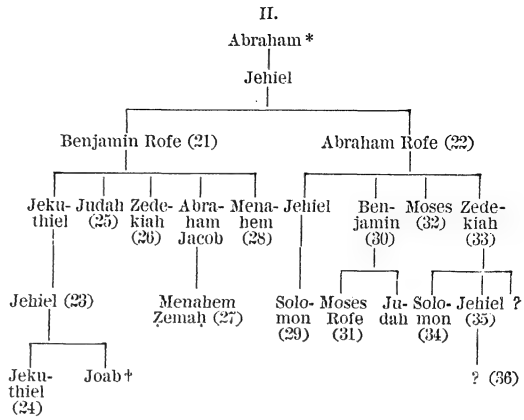
**ANAVIM, THE:** The name of a sect or party. See HASIDIM.

**ANAW** (ענו = modest, meek; rendered in Italian: degli Mansi, Piatelli, Pietosi, Umani): The name of a Jewish family that settled in Italy, and which was originally resident at Rome. According to a family tradition, it was one of the four prominent Jewish families deported by Titus to Rome upon the destruction of the Temple of Jerusalem.

Traces of this family, which is still a flourishing one, may be found as far back as the middle of the tenth century; and between the eleventh and the fourteenth centuries some of its members were particularly prominent. One branch of the Anaws was the family of Bethel or De Synagoga (בית אל or כן הכנסת), prominent in Rome and its vicinity during the fourteenth century. They derived their name probably from Casadio (= House of God), their place of origin. By the middle of the fifteenth century this name had almost disappeared, and became incorporated anew with that of Anaw. The Bozecco family seems to have been an offshoot of the Bethel family. The following table gives the two important branches of the Anaws, and enumerates those among them who attained any importance. For fuller details see Vogelstein and Rieger, "Gesch. d. Juden in Rom," i. 456. See also BOZECCI and BETHELIDES in this Encyclopedia.

GENEALCGICAL TREES OF THE ANAW FAMILY.




**1. Abraham ben Joab Anaw:** Member of the Rabbinical Board in Rome, 1007.

**2. Jehiel Anaw:** Son of No. 1; rabbi and principal of the Talmudic High School in Rome; died before 1070.

**3. Daniel Anaw:** Eldest son of the preceding; died before 1101. He was teacher at the Rabbinical High School, was in friendly intercourse with Christian scholars, and appears to have written a commentary upon the Order Zeraim of the Mishnah. Together with his brothers, he issued rabbinical decisions.

**4. Daniel Anaw:** Probably grandson of the preceding. According to Benjamin of Tudela, he was warden of the Jewish congregation in Rome together with Jehiel and Joab (No. 11) in the year 1166.

**5. Daniel Anaw:** Probably grandson of the last; Talmudist in Rome about 1250. His teacher was Benjamin b. Moses; and Benjamin b. Abraham was his pupil.

**6. Jehiel Anaw:** Son of No. 5; scribe in Rome, 1265.

**7. Daniel Anaw:** Son of No. 6; synagogal poet in Montalcino about 1300.

**8. Nathan Anaw:** Second son of Jehiel (No. 2); author of the 'Aruk.

**9. Abraham Anaw:** Third son of Jehiel (No. 2); teacher at the Talmudic High School in Rome; issued rabbinical decisions conjointly with his brothers, and with his brother Nathan established a synagogue in Rome, 1101.

**10. Solomon Anaw:** Son of No. 9; president of the Talmudic High School and of the Rabbinical Board in Rome about 1130. Some of his rabbinical decisions have been preserved.

**11. Joab Anaw:** Son of No. 10. In 1166, together with Jehiel and Daniel (No. 4), he was, according to Benjamin of Tudela, warden of the Jewish congregation. He was the friend and a patron of Abraham ibn Ezra.

**12. Benjamin Anaw:** Son of No. 11; died young, before 1145; a pupil of Ibn Ezra in Rome. To him the latter dedicated his commentary upon the Song of Solomon and Job.

**13. Solomon b. Shabbethai Anaw:** Great-grandson of Joab (No. 11), learned Talmudist in the second quarter of the thirteenth century, and the first Roman Jew of the thirteenth century who actively engaged in literary work. He was the teacher of Judah b. Benjamin (No. 25) and of Benjamin b. Abraham (No. 30). He wrote a commentary upon

* This Abraham is possibly a grandson of Nathan b. Jehiel's youngest brother Abraham, so that these two tables would be continuous.

† Joab's descendants are a branch of the Bethelides.

Aḥai's "Sheiltot," which was completed by Judah b. Benjamin and to which Benjamin b. Abraham wrote glosses.

**14. Shabbethai Anaw:** Son of No. 13; rabbi in Rome toward the end of the thirteenth century. He delivered philosophical lectures, and was the intimate friend of Zerahiah b. Isaac b. Shealtiel of Barcelona, who translated philosophical works for him in Rome. In the dispute between Zerahiah and Hillel b. Samuel, he took the part of the former.

**15. Joab b. Benjamin Anaw:** Grandson of Solomon (No. 13), grammarian and Bible-exegete in Rome. He was active in 1280, and is mentioned, in 1304, as a teacher. Among his pupils were Jekuthiel b. Jehiel Anaw (No. 24) and Benjamin b. Judah Bozecco.

**16. Mattathiah b. Shabbethai Anaw:** Brother of Solomon (No. 13), Talmudist in Rome about 1240.

**17. Shabbethai Anaw:** Son of No. 16, father-in-law of Joab (No. 15).

**18. Menahem b. Joab b. Solomon b. Shabbethai Anaw:** Great-grandson of the preceding, a scribe in 1378 (Zunz, "Gesammelte Schriften," iii. 169).

**19. Abraham b. Joab Anaw:** Scribe and synagogal poet in Rome in the second half of the thirteenth century, a descendant of Jehiel (No. 2).

**20. Paola Anaw:** Daughter of No. 19, scribe in Rome, 1288–92. She married first Solomon b. Moses de Rossi, and after his death, about 1285, Jehiel b. Solomon. There were three sons by her first marriage, Immanuel, Jekuthiel, and Solomon; the last, born posthumously, died before 1330.

**21. Benjamin** and **(22) Abraham Anaw:** Sons of Jehiel; physicians and Talmudists in Rome at the beginning of the thirteenth century. Abraham was also rabbi there. See also ANAW, ABRAHAM B. JEHIEL.

**23. Jehiel b. Jekuthiel Anaw:** Grandson of Benjamin (No. 21), synagogal poet and scribe in Rome, 1260–89; author of a book on morals, entitled "Ma'alot ha-Middot" (Excellencies of Virtue).

**24. Jekuthiel Anaw:** Son of No. 23, scribe in Rome, 1280, and pupil of Joab b. Benjamin (No. 15).

**25. Judah Anaw:** Son of Benjamin (No. 21).

**26. Zedekiah b. Benjamin Anaw:** Brother of No. 25, learned Talmudist in Rome. He died at a very old age, some time after 1280. He was a pupil of Meir b. Moses in Rome and of Abigdor Cohen in Vienna. He was probably a partizan of Abraham Abulafia.

**27. Menahem Ẓemaḥ b. Abraham Jacob Anaw:** Grandson of Benjamin (No. 21), scribe in Rome and Frascati, 1322–26.

**28. Menahem Anaw (the Pious):** Son of Benjamin (No. 21), about 1290; physician in Rome. He occupied himself also with Talmudic studies and gave instruction.

**29. Solomon b. Jehiel Anaw:** Grandson of Abraham (No. 22), copyist in Rome, 1292–97.

**30. Benjamin Anaw:** See ANAW, BENJAMIN.

**31. Moses Rofe Anaw:** Son of No. 30, physician and Talmudist in Rome, 1292.

**32. Moses Anaw:** Son of Abraham (No. 22), Talmudist and synagogal poet in Rome in the middle of the thirteenth century.

**33. Zedekiah b. Abraham Anaw:** See ANAW, ZEDEKIAH B. ABRAHAM.

**34. Solomon Anaw:** Son of No. 33, scribe in Rome, 1288–1316.

**35. Jehiel Anaw:** Brother of No. 34, 1294.

**36. Grandson of Zedekiah Anaw** (No. 33): Name unknown; wrote a halakic work.

Other members of the family are:

**37. Judah Anaw:** About 1145.

**38. Jehiel b. Solomon Anaw:** Second husband of Paola (No. 20), in Rome, 1288.

**39. Jehiel b. Joab Anaw:** Pupil of Shabbethai b. Solomon (No. 14), in Rome.

**40. Jehiel b. Nathan Anaw:** 1289 (see Steinschneider, "Katalog der Hebräischen Handschriften in Berlin," i. 11).

**41. Abraham b. Solomon Anaw:** In Sulmona, 1419.

**42. Joshua b. Solomon Anaw:** Fifteenth century (Steinschneider, "Jüd. Literatur," p. 443).

**43. Abraham Anaw:** Secretary of the Jewish community in Rome, 1499.

**44. Moses b. Samuel Anaw of Rome:** Scribe in Reggio, 1503.

**45. Abraham b. Jacob Anaw:** Rabbi in Rome, 1536.

**46. Judah b. Shabbethai Anaw:** Rabbi and secretary of the congregation in Rome, 1530–54. He took part in the rabbinical conference at Ferrara in 1554; died before 1574.

**47. Isaac Anaw:** Son of No. 46, rabbi and secretary of the congregation in Rome, 1530–82.

**48. Baruch b. Mordecai Anaw:** (ממונה) "Fattore del Ghetto," or "Sindaco," Steward of the Ghetto, in Rome, 1568.

**49. Baruch Anaw:** Member of the governing board of the Jewish congregation in Rome, 1558 (possibly identical with the preceding).

**50. Ḥayyun Anaw:** Member of the governing body at Rome, 1558.

**51. Rafael b. Isaac Anaw:** In Ferrara and Cremona, sixteenth century (see Mortara, "Indice").

**52. Isaiah Anaw:** Talmudist in Günzburg, 1608 (ישׁ"ות פלגי מים).

**53. Joab (Dattilo) b. Baruch Anaw:** Member of the Rabbinical Board in Rome, about 1700.

**54. Phinehas Ḥai b. Menahem Anaw:** Italian author of the eighteenth century; head of the Talmudic college at Ferrara. He wrote "Gibe'at Pinḥas" (Hill of Phinehas), containing responsa on various halakic subjects. The work, consisting of eight volumes, is still extant in manuscript in the Almanzi collection.

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I. B.

**55. Judah b. Mordecai Anaw:** 1714 (Mortara, "Indice," p. 49).

**56. Abraham b. Jacob Anaw:** Rabbi and primary teacher in Rome; wrote a drama and a wedding ode; died 1782.

**57. Jacob Anaw:** Eighteenth and nineteenth centuries (Fürst, "Bibl. Jud." iii. 100).

**58. Servadio b. Elijah Umano Anaw:** Born 1815; died June 12, 1844. He was a teacher and wrote rabbinical works and decisions in Italian ("Mosé" [periodical], v. 305).

**59. Isaac b. Elijah Anaw:** Brother of No. 58, in Ferrara, 1882 ("Mosé," *ib.*).

**60. Salvatore Anaw:** Was employed in the finance department of the Roman republic in 1849.

**61. Flaminio Anaw:** Member of the commission to prepare a new constitution for the congregation in Rome in 1886 ("Vessillo Israelitico," 1886, p. 61).

**62. Abraham Anaw:** Owner of Bodleian manuscript No. 1069 (Neubauer, "Cat. Bodl. Hebr. MSS.").

**63. Jekuthiel b. Judah Anaw:** Scribe (Luzzatto, אגרות שד"ל, 669).

**64. Judah b. Benjamin ha-Rofe (Anaw?)** and **(65) Samuel,** his son: In Viterbo in May, 1362 (Munich MS. No. 268).

H. V.

**ANAW, ABRAHAM BEN JEHIEL HA-ROFE:** Physician and rabbi in Rome at the beginning of the thirteenth century. He was the father of Zedekiah, author of "Shibbole ha-Leḳeṭ," and of Benjamin, a liturgical poet.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 291, 374 *et seq.*

**ANAW, BENJAMIN B. ABRAHAM:** A liturgical poet, Talmudist, and commentator of the thirteenth century; older brother of Zedekiah b. Abraham. Perhaps the most gifted and learned of his Roman contemporaries. Although chiefly a poet, Anaw possessed a thorough mastery of halakic literature, and diligently studied philology, mathematics, and astronomy. He wielded a keen, satirical pen. His poetical activity began in 1239, when the apostate Nicholas Donin assailed the Talmud and appealed to Pope Gregory IX. to order its destruction and the persecution of its students. Donin's agitation filled the Roman Jews with terror, and they seem to have appointed a day for fasting and prayer. At that time—and possibly for that fast-day—Anaw composed the penitential hymn אל מי אנוסה לעזרה, "To whom shall I flee for help"—an acrostic of twelve stanzas (published by the Society Mekize Nirdamim in "Ḳobeẓ 'al Yad," 1888). Donin's endeavors met meanwhile with great success. In June, 1239, several wagon-loads of Talmudic manuscripts were burned in Paris and Rome: at the latter place the Jewish cemetery was destroyed. These events stirred the poet to a bitter elegy אוחילה קירות לבי, "My heart is convulsed" (*ib.*), in which he deeply laments the fate of Israel and passionately appeals to God to avenge the desecration of the dead.

Anaw wrote numerous poems for the liturgy, which are embodied in part in the Roman Maḥzor, partly still extant in manuscript. He is the author of the following works: (1) משא גיא חזיון (The Burden of the Valley of Vision), a satirical poem directed against the arrogance of the wealthy and the nobility (Riva di Trento, 1560; reprinted, Lemberg, 1859, by M. Wolf, in his Hebrew chrestomathy, זמירות ישראל (Israel's Praises). (2) פי׳ אלפביטין (Alphabetical Commentary), on the Aramaic pieces of the Pentecost liturgy. In this treatise he exhibits a knowledge of Italian, Latin, Greek, and Arabic. (3) "Sefer Yedidut" (Book of Friendship), a ritualistic work, which has disappeared. It is mentioned by Anaw in the preface to his abridgment of Eliezer ben Samuel's "Sefer Yereim." (4) "Sha'are 'Ez Ḥayyim" (The Gates Conducting to the Tree of Life), a work on practical ethics, in the form of moral sayings. The poem contains sixty-three strophes, arranged according to the letters of the alphabet. Each chapter deals with one virtue or one vice. Among the subjects treated are love, hospitality, faithfulness, cheating, thankfulness, shame, pride, charity. It was printed in Prague, 1598 (Zunz, "Z. G." p. 280), and reprinted in "Ḳobeẓ 'al Yad" (ed. Mekize Nirdamim, 1884, i. 71 *et seq.*). (5) Glosses to Rashi's commentary on the Bible and to Solomon b. Shabbethai's commentary on the "Sheëltot." (6) "Rules for Making a Calendar," in which he utilizes his mathematical and astronomical knowledge. This manuscript served several later writers on the same subject. Anaw was in correspondence with ABIGDOR COHEN, to whom he addressed numerous halakic questions. He himself gave many halakic decisions, which are referred to in his brother's work, "Shibbole ha-Leḳeṭ."

Despite his wide learning, Anaw remained a child of his age. He shared many of its superstitions, vigorously defended haggadic interpretations, and was strictly opposed to all changes in the liturgy. He even discussed with his brother Zedekiah the language of the angels.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 379 *et seq.*; Steinschneider, *Cat. Bodl.* No. 4514; Zunz, *Literaturgesch*, pp. 352 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, p. 51; Güdemann, *Gesch. des Erziehungswesens der Juden in Italien*, p. 201; Michael, *Or ha-Ḥayyim*, No. 570.

M. B.

**ANAW, ZEDEKIAH B. ABRAHAM:** Author of ritualistic works; younger brother of Benjamin b. Abraham Anaw; lived at Rome in the thirteenth century; received his Talmudic training not only in Rome, but also in Germany, where he was the pupil of R. Jacob of Würzburg, and possibly also of Abigdor Cohen of Vienna. He owes his great reputation not to any original research, but to a compilation on the ritual to which he gave the title "Shibbole ha-Leḳeṭ" (Ears of Gleaning). It is divided into three hundred and seventy-two paragraphs, included in the following twelve sections, treating of the laws, regulations, and ceremonies relating to prayers, Sabbath, benedictions, new moon, feast of dedication, Purim, Passover, semi-holy days, fasts, New-year, Day of Atonement, and Tabernacles. Appended to the work are several treatises and responsa on miscellaneous religious and legal matters, such as circumcision, mourning rites, fringes, slaughtering, inheritance, and interest. As the title indicates, and as the author never fails to point out, the work was culled from many older authorities, such as "Halakot Gedolot," "Pardes," Alfasi, Isaac b. Abba Mari, Zerahiah ha-Levi, Isaiah di Trani, etc. To these extracts from other authorities the work owes its vogue. The preface, written in a pure and vigorous Hebrew, is introduced by a short acrostic.

But Zedekiah did not restrict himself to the mere work of a compiler. He systematized his material skilfully, gave it a concise as well as popular form, and judiciously discriminated between conflicting opinions and decisions, giving preference to those that seemed to him true. For this procedure he apologized modestly in his preface with an anecdote, in substantially the following terms: A philosopher, when asked how he dared to oppose the great men of the past, answered, "We fully acknowledge the greatness of our old authorities and the insignificance of ourselves. But we are in the position of pygmies that ride on the shoulders of giants. Pygmies though we are, we see farther than the giants when we use their knowledge and experience."

Additions to the "Shibbole ha-Leḳeṭ" were made by Zedekiah himself, in a work the title of which is no longer known: these additions also contain a large number of responsa. It is usually cited, however, as "Issur wa-Hetter" (Things Forbidden and Allowed), and has not yet been printed.

A complete edition of the "Shibbole ha-Leḳeṭ" was published by Solomon Buber in 1886 at Wilna. The editor wrote a comprehensive introduction to it, containing an analysis of the work. Abridgments of it were published much earlier: Venice (Daniel Bomberg), 1545; Dubnov, 1793; Salonica, 1795. Furthermore, it was plagiarized and published in a condensed form under the title "Tanya," or "Tanya Rabbati," which went through four editions: Mantua, 1514; Cremona, 1565; Zolkiev, 1800; Szydlikov, 1836. A third abridgment, entitled "Ma'asch ha-Geonim" (The Work of Old Authorities), circulated in manuscript and is extant in the Bodleian Library, Oxford.

Anaw was in correspondence with Abigdor Cohen, Meir of Rothenburg, and Abraham ben Joseph of

Pesaro. Very often he mentions his senior contemporary, Isaiah di Trani (the Elder), to whose Bible commentary Anaw in 1297 wrote glosses.

BIBLIOGRAPHY: Buber's Introduction to *Shibbole ha-Leḳet*, Wilna, 1886; Schorr, in *Zion*, i. 93 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 382 *et seq.*; Berliner, *Gesch. d. Juden in Rom*, ii. 55; Steinschneider, *Cat. Bodl.* No. 7449; Michael, *Or ha-Ḥayyim*, No. 1169; Güdemann, *Gesch. des Erziehungswesens d. Juden in Italien*, pp. 192, 193.

M. B.

**ANBAL (AMBAL) THE JASSIN (OSSETE):** Among the many foreigners who held positions at the court of Prince Andrei Bogolyubski, in Kiev, toward the end of the twelfth century, were two of Jewish origin: (1) Ephraim Moisich, or Moisievich, who had gained the prince's confidence; (2) Anbal the Jassin (the Ossete, from the Caucasus), his all-powerful "key-watch" (chamberlain). These two and Andrei's relative Kuchkov were the instigators and ringleaders of a conspiracy against the prince. They killed him in the night of June 29, 1174, and when his naked body lay exposed in the palace garden, a faithful servant implored Anbal to permit him to cover it, reminding him that he (Anbal) had come into the service of his master clothed in rags, and that it was by the latter's bounty that he was now wearing velvet. To this remonstrance Anbal lent a ready ear. Besides its historic interest, the incident is of importance as proving the existence of Jews from the Caucasus in Great Russia in the twelfth century.

BIBLIOGRAPHY: S. M. Solovyev, *Istoriya Rossiis s Drevneishikh Vremion*, 2d ed., i. 512 *et seq.*; S. Weissenberg, *Die Südrussischen Juden*, Brunswick, 1895; *Regesty i Nadpisi*, Nos. 173, 174.

H. R.

**ANCESTOR WORSHIP:** The same homage and adoration paid to deceased parents and more remote ancestors as usually given to deities. Many anthropologists are of opinion that this was the original form of religion (H. Spencer, Lippert); the school represented by Stade and F. Schwally argues that it was the original religion of Israel before Jahvism was introduced by Moses and the Prophets. According to them, much of the priestly legislation was directed against the rites connected with Ancestor Worship. At present the view that the original religion of the Israelites was some form of Ancestor Worship is the only one that has been put forward scientifically or systematically, together with an explanation of the changes made by the later and true religion of Israel. Nevertheless arguments of some weight have been brought forward to show that this view of the original Israelitish religion is only slenderly based upon facts, and it seems desirable therefore to give a summary of the arguments for and against regarding Ancestor Worship as the original religion of Israel.

The school of Stade bases its belief as to the former existence of this worship in Israel on the following arguments:

**I. Hebrew Views of the Nature of the Soul:** According to Stade and his followers, these were identical with the animistic theory of savages, which regards the soul as a sort of immaterial breath or shadow in which the life of the body exists, but which can leave it for a time and inhabit other bodies of men or animals. The *nefesh* (generally rendered "soul") and *ruaḥ* (literally "wind," generally rendered "spirit") of the Hebrews are of this kind, either of which leaves a man when he dies (Gen. xxxv. 18; Ps. cxlvi. 4). The ruaḥ can go back to the body (Judges, xv. 19; I Sam. xxx. 12), just as in the animistic belief of savages. But the ruaḥ represents a more exalted state of the soul or spirit than the nefesh, and according to Stade was originally the spirit of the dead, which might be either good or bad, and could arouse men to exalted or to base passions. Jahvism transformed this view by restricting the ruaḥ to that of YHWH (*e.g.*, I Sam. x. 6; Judges, ix. 23).

**II. Hebrew Views of the Life After Death:** Several of the Psalms (xxx. 3, xlix. 16, lxxxvi. 13, cxvi. 3) speak of the nefesh being saved from Sheol; while other passages (Num. vi. 6, Lev. xxi. 11) speak of the nefesh of the dead. Sheol appears to be a place of assembly for all departed spirits (Job, xxx. 23), which are possibly to be identified with the *refaim* (often rendered "the shades"). The use of the expression, "to be gathered to one's fathers" (compare Gen. xv. 15, xxv. 8) would imply that these departed spirits were regarded chiefly as those of ancestors.

**III. Mourning Customs:** Several of these seem to be the same as those used in divine worship. Thus, to tear the clothes and to put ashes upon the head (II Sam. i. 11) are customs also employed in worship (Josh. vii. 6; compare Joel, ii. 12). The wearing of the *saḳ* or sackcloth (II Sam. iii. 31, xiv. 2) is likewise a usual accompaniment of fasting (Isa. lviii. 5). Cutting or shaving the hair is both a mark of mourning (Jer. xvi. 6) and a solemn sign of the end of the Nazarite's vow (Num. vi. 18). To go barefoot (Micah, i. 8) is a sign both of mourning and of recognition of the divine presence (Ex. iii. 5); fasting both a manifestation of mourning (II Sam. i. 12, iii. 35) and an act of divine worship. The assumption of the school of Stade is that these customs, originally signs of worship of ancestors, were afterward, by the Jahvistic reformation, transferred to the worship of the Deity. Further, contact with the dead makes things *tabu* or "holy," just as consecration to the Deity does.

**IV. Burial Customs:** Israelites in historic times appear to have usually buried their dead. But traces are found of burning them (thus I Sam. xxxi. 12; Amos, vi. 10; Josh. vii. 25); and it is suggested that this was because in the primitive religion of Israel the bodies of the dead were regarded as especially holy, and were therefore burned like the remnants of the offerings (Lev. iv. 12, 21). The later custom of burying the corpse was connected with the animistic belief that only thus could the spirit of the departed find rest. In early days the dead were buried in their own houses (I Sam. xxv. 1; compare I Sam. xxviii. 4; I Kings, ii. 34; II Chron. xxxiii. 20). This is held to have been for the purpose of worshiping their spirits, and was repudiated by the later Jahvistic legislation (Num. xix. 16). From Gen. xxxv. 20 and II Kings, xxiii. 17 it is concluded that it was customary to place monuments on the graves of the dead for purposes of worship.

**V. Offerings to the Dead:** In Jer. xvi. 6, 7 it seems to be implied that the mourning customs (lamenting, making incisions, shaving the hair, and tearing the garments) were observed for the sake of the dead, and that "the cup of consolation" offered to the mourner was offered "for his father or for his mother." Similarly in Deut. xxvi. 14, it seems to be implied that the Jahvistic legislation opposed doing certain things and giving certain things in honor of the dead. The same seems to be implied in Hosea, ix. 4; while gifts are brought directly to the dead as late as Tobit, iv. 17; Ecclus. (Sirach) vii. 32 *et seq.* (compare Abot, iii. 5). The mourning customs of shaving the hair and sprinkling blood are also regarded as offerings of hair and blood to the manes of the dead.

**VI. Oracles and Incantations:** In various passages of the Old Testament (Deut. xviii. 11, I Sam. xxviii. 11, Isa. viii. 19) mention is made of inquiry of the dead as to the future, thus treating them as oracles and divine personages. On two occasions the dead are termed "elohim" (I Sam. xxviii. 13, Isa. viii. 19, *Heb.*): the latter passage, "Should not a people seek unto their elohim, for the living to the dead?" is especially significant. In the incantation scene with the witch of En-dor, as soon as "Saul perceived that it was Samuel [I Sam. xxviii. 14], he stooped with his face to the ground, and bowed himself," a regular form of divine homage (see ADORATION).

**VII. Honor to Parents:** It is contended that in ancient Israel mourning was only for parents; and II Sam. xii. 15 *et seq.* is quoted in illustration. Men thus became remembered by the honor paid them by their descendants; hence Absalom deplored that he had no son to call upon his name (II Sam. xviii. 18).

**VIII. Household Worship:** There are signs that in early days there was a special worship of household gods which could not have been devoted to YHWH, the God of the nation, according to modern theories. They are supposed to be referred to as "elohim" in the passage (Ex. xxi. 4-6) when the servant who desired to remain in the household of his master forever must appear before the elohim (translated "judges" in A. V.), and have his ear bored through. It is contended that the Feast of Purim is a relic of household worship. The household gods thus worshiped are known as teraphim, which were Laban's elohim (Gen. xxxi. 30), and were heathen gods (Ezek. xxi. 26, Gen. xxxv. 2).

**IX. Family Worship:** Fustel de Coulanges has shown, in "La Cité Antique," that the social institutions of the Greeks and Romans were founded upon Ancestor Worship, the essence of which was to keep alive the holy fire on the household hearth on which to offer food for the departed spirits of ancestors. Membership of a family implied the right and duty of making such offering. Only males could offer; and, therefore, inheritance was solely through the agnates. Num. xxvii. shows that this was the custom with regard to inheritance in ancient Israel. The importance of heirs consisted in the posthumous nourishment to be offered by them alone, and this importance is shown to have existed in Israel by the custom of the LEVIRATE. The *patria potestas* of the father of the family was due to the fact that he was the household priest as well as the father. The Israelites, like the Greeks and Romans, had their family graves.

**X. Ancestor Worship and the Tribes:** Graves of the ancestors of the tribes, like that of Abraham at Hebron, and that of Joseph at Shechem, are found associated with worship which probably was originally Ancestor Worship. Some of the tribes seem named after Semitic gods; thus "Asher," the masculine form of "Ashera," Dan and Gad (the latter of which occurs in local names as "Baal Gad" and "Migdal Gad"). There are some indications that the Patriarchs were the subject of local worship; for instance, Jacob at Beth-el, Israel at Peniel, and Isaac at Beer-sheba. Hence the importance attached in the Old Testament to the places where the Patriarchs and heroes were buried; known graves being those of Abraham, Sarah, Rachel, Joseph, Aaron, Miriam, Joshua, Ibzan, Elon, Abdon, Tola, Jair, Jephthah, and Samson. In this connection it is a significant fact that the grave of Moses, the founder of Jahvism, was not known: this indicates that the Jahvistic legislation was against Ancestor Worship. Many of the patriarchal names were originally combinations with "El"; thus Jacob and Joseph are found in Egyptian lists under the form "Jacobel," "Josephel" (compare Ishmael, Jerahmeel, and Jephthael). All these points seem to imply that clans and tribes were originally unified by a worship of ancestors, which worship was broken down by the national worship of YHWH.

To these arguments of Stade and his school the following replies have been recently given by Carl Grüneisen:

**1. Nature of the Soul:** The nefesh is regarded as being in the blood (Lev. xvii. 11, 14; Gen. ix. 4), and disappears entirely with it; and while the man lives, the nefesh is with him (II Sam. i. 9; Job, xxvii. 3). It is only the ruah which can remain after death.

**2. Life After Death:** The passages which speak of the nefesh being saved from Sheol really mean that the person's life is safe, and, therefore, that he is still alive; while the expression "nefesh met" (Num. vi. 6, Lev. xxi. 11) merely means "any corpse" (compare Num. xix. 11 with xix. 13). The shadows that inhabit Sheol are altogether different from the nefesh in the living body. Such shadowless beings are inconsistent with the idea of any supernatural power. The expression "to be gathered to one's fathers" is never used of burial, and could not be primitive, since it is inapplicable to a nomad tribe.

**3. Mourning Customs:** Some of these customs are not only used in mourning or divine worship, but in slavery, captivity in war, leprosy, etc. The customs are not so much holy as tabu. Both contact with divine things and transgression of the tabu make a person "unclean." The real explanation of mourning customs is that man thereby changes his ordinary appearance so as not to be recognized by the ghost of the departed (Frazer, "On Certain Burial Customs," in "Journal Anthropol. Inst." xv. 98 *et seq.*). This is connected with the custom of burning a lamp after a death to keep the ghost away, a custom which probably goes back to the tents of nomads, in which the duty of keeping a lamp continually burning passed over from father to son (Jer. xxv. 10; Prov. xiii. 9, xx. 20, xxiv. 20; Job, xviii. 6, xxi. 17).

**4. Burial Customs:** The instances of cremation in the Bible are exceptional; and the burials in houses mainly refer to royal palaces, seemingly to special mausoleums. The notion conceived of the shadowy dead is not likely to have led to divine worship of such beings.

**5. Offerings to the Dead:** The offerings referred to in Jer. xvi. 7 are for the sake of the mourners and not of the mourned. The "cup of consolation" obviously consoles the mourners, and was brought into the house of mourning because everything there was "unclean" and could not be used by the mourners. The "bread of mourners" mentioned in Hosea, ix. 4, and Deut. xxvi. 14 is not used in any sacrificial meal to the dead.

**6. Oracles and Incantations:** These do not imply the worship of the dead, but merely the belief in the existence of their shadows beyond the grave, and that they were consulted as oracles. The fact that Samuel's ghost was regarded by the witch of En-dor as elohim merely implies that she looked upon Samuel as something divine: the act of adoration is merely one of respect and honor—not necessarily of worship in the technical sense—and is given, not to the ghost as such, but to the personality of Samuel as soon as Saul recognizes who is speaking. Against the saying of Isa. viii. 19, it may be remarked that the ancestral ghost can not be the elohim of the people, but only of a family; besides "elohim" here should be translated "God" and the

contrast made with the dead: "A people should consult its God and not its dead."

**7. Honor to Parents:** There are many instances of going into mourning for dead persons other than parents (Jacob for Joseph when he thought he had lost him, Gen. xxxvii. 34; compare I Kings, xiv. 13); widows mourning for their husbands (Gen. xxxviii. 14); the bride for her bridegroom (Joel, i. 8). Absalom did not wish a son to "call upon" his name, but to "keep it alive" in men's memory; and for that reason he raised a monument to himself. Obviously this monument could not "call upon" his name.

**8. Household Worship:** The elohim mentioned in Ex. xxi. could easily have been images of YHWH in Judges, xvii. "YHWH" became at an early period the God of the Israelitish family, as is shown by personal names like Jonathan, Joshua, and Abijah. Purim is far from being an early feast, being probably derived from Persia, and can not therefore be the survival of a family worship of the dead. The teraphim are only mentioned as strange gods in Gen. xxxi. and Ezek. xxi., and are elsewhere not divine or used in divine worship, but for the purpose of divination.

**9. Family Worship:** The Israelite family does not show so much analogy with that of ancient Rome as to oblige us to transfer the arguments of Fustel de Coulanges to ancient Israel. So far from the *patria potestas* being all-important, there are late traces of matriarchate, as, for instance, where the mother gives the name to the children, as so frequently occurs in Genesis. Laban regards Jacob, his sister's son, as his "brother," and as being "of his own flesh and blood." Adoption was frequent among Greeks and Romans in order to keep up the family worship; but it is practically unknown among the Jews. The paterfamilias alone could worship in classical lands; whereas Gideon could bring an offering to the angel (Judges, vi. 18 *et seq.*), though he was still in the house of his father. There are no signs of the reception of the wife into the family cult in ancient Israel, though inheritance is only through males as in Rome. Succession only through agnates does not always occur where Ancestor Worship exists, as, for example, in Egypt, where a daughter has the right to succeed. The need of descendants in Israel is not for the purpose of obtaining offerings to oneself, but to have as large a family as possible, probably for purposes of protection.

**10. Ancestor Worship and the Tribes:** If the tribe grew out of Ancestor Worship it must have come first as a family; whereas in nomad tribes, like the ancient Israelites, the clan comes first. In the family sacrifice of the Romans, there is no indication that the eponymous heroes of the clan were worshiped; so that the analogies from the graves of heroes are not an exact parallel. If ancestors had been worshiped, many proper names would have been found expressing such worship; but they do not occur. The local worship at Shechem, Hebron, etc., if it existed, must have been Canaanitish in nature, and could not have been derived from the nomadic period of the Israelites.

These objections of Grüneisen differ greatly in force. While he has deprived some of Stade's arguments, notably those relating to mourning and burial customs, of some of their weight, he leaves much unexplained with regard to offerings to the dead, oracles and incantations, and family worship. The amount of evidence offered by the Old Testament itself is not sufficient to afford a solution of the question, thus leaving it to be solved on general anthropological principles. At present the general trend of anthropological opinion on this subject is rather against than for Ancestor Worship as the primitive form of religion.

BIBLIOGRAPHY: For Stade's views see his *Gesch. des Volkes Israel*, i. 406 *et seq.*; for Schwally's, his *Das Leben nach dem Tode*, 1892. See also L. André, *Le Culte des Morts chez les Hebreux*, 1895; J. Frey, *Tod, Seelen-Glaube und Seelen-Kult im Alten Israel*, 1895. The above account is based upon C. Grüneisen, *Der Ahnenkultus und die Urreligion Israels*, Halle, 1900, which contains a full bibliography (pp. ix.–xv.).

J.

**ANCHIAS** (wrongly **Anchisas**), **JUAN DE:** Associate and first private secretary of the Inquisition in Spain (1485–90). He was understood to be especially familiar with the forms of wills and marriage contracts used by Maranos accused of Judaism. In 1507 he wrote, in Belchite, "Libro Verde de Aragon" (The Green Book of Aragon), a genealogy of the richest and most respected baptized Jews at the time of VICENTE FERRER. In 1623 Philip IV. of Spain commissioned the inquisitor-general, Andreas Pacheco, who, descended from Maranos himself, had collected and secreted all available copies of the "Libro Verde," to destroy them. A single copy, dating from the sixteenth century, is preserved in the Biblioteca Colombina, Seville. The manuscript was copied by Demetrio de los Rios for his brother, the historian José Amador de los Rios, who had discovered it; and in 1885 it was published in the "Revista de España," vol. xviii., which issue was forthwith confiscated and has remained proscribed until to-day. From this "Green Book" Francisco Mendoza y Bovadilla drew his material for the memorial that he presented to King Philip II., under the title "El Tizon de la Nobleza Española" (The Stain of the Spanish Nobility), and which has been often reprinted (Madrid, Barcelona, etc.).

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Judios en España*, iii. 89 *et seq.*; and, based thereon, Grätz, *Gesch. d. Juden*, 3d ed., viii. 150; *Revista de España*, l.c.

M. K.

**ANCIENT OF DAYS.—Biblical Data:** A poetical epithet for God. It is an incorrect rendering of the Aramaic *'attik yomin* (Dan. vii. 9) or *'attik yomaya* (*ib.* vii. 13, 22), which should be translated "an aged one," "the aged one" (compare Dalman, "Die Worte Jesu," i. 194). "Ancient of Days" is used either to emphasize the contrast between the true God and the idols, the new gods (Judges, v. 8; Deut. xxxii. 17), or merely to express the venerable character of the being whose name the author hesitates to mention. From the above-cited passage in Daniel is borrowed the expression "re'esha mawa'el" (head of days) in the Book of Enoch xlvi. 1, and the description of the Son of Man in Rev. i. 14.

C. L.

——**In Rabbinical Literature:** This name of God, used only in Dan. vii. 9, 13, 22, in which He is described as having "the hair of his head [white] like pure wool," denotes the One who is from of old; that is, old compared with all created things, that are of yesterday. As stated by Pseudo-Saadia and other Jewish commentators, God is often depicted by the rabbis as the venerable sage (*Zaken*) invested with judicial authority, whose sternness is tempered by mildness of judgment. To the devotees of mystic lore, within whose circle the Book of Daniel and the entire apocalyptic literature originated, the name naturally suggested itself as an attribute of majesty combined with tenderness, since they regarded the title "Zaken" (the aged one) to mean the one invested with the highest dignity. Accordingly "Ancient of Days" remained with these a favorite name of God (Pes.

119*a*, B. B. 91*b*). It became, moreover, the standing name for God in the oldest portions of the Zohar, the ספרא דצניעותא (Book of Mystic Lore), in which the white, wool-like hair of the head became a prominent feature of the anthropomorphism of the Cabala. The following rational explanation of this anthropomorphic description of the Deity is given in Mek., Beshallah Shirah (Ex. xv. 3), and Hag. 13*a*: "When represented as a warrior triumphant in battle, God appears as a fiery young hero; and in an assembly of the wise who seek truth and justice, He is depicted as a venerable sage, calm and majestic." K.

**ANCONA:** Ancient city of Italy, capital of a province bearing its name, situated on the Adriatic; said to have been founded by Syracusan refugees and to have been one of the first Italian cities to shelter a Jewish community, the records of which, however, begin only in the Middle Ages. From existing chronicles it appears that some were there during the fourteenth century, when the city was under a republican government, and a few more came from Germany in 1348. Here they dwelt in peace, enjoying perfect equality with the Christian inhabitants, and owning several schools, synagogues, and a cemetery. Somewhat later the authorities restricted the Jews to their ghetto and compelled the men to wear a yellow badge on their caps, and the women to wear corresponding tokens when they walked abroad. After Ancona had fallen under papal sway, Martin V., in 1429, with a view to increasing the commerce of the city and of the state, accorded many privileges to the Jews; and in 1494 they received permission to establish banks and to lend money at interest. It was at Ancona in 1529 that the pseudo-Messiah Molcho made his first appearance in Europe. In 1539 many Jews exiled from Naples, where they had three synagogues, settled in Ancona, and when Pope Paul III. (1534–49) offered them the freedom of the port, many others, particularly a number exiled from Spain, and designated as "Portuguese," came to live there. These immigrants, who had their own synagogue, entered into certain agreements with the magistrate of the city, which were approved by Pope Julius III. (1550–55); but, nevertheless, they were subjected to oppressive taxation and all sorts of imposition. Under Paul IV. (1555–59) the Jews were subjected to further oppression. By his direction they were deprived of valuable franchises, enclosed within the ghetto, subjected to further taxation, limited in their commerce to old clothing, prohibited from practising any art other than medicine, and this not among the Christians, and forbidden the use of their calendar. As a means of satisfying his feeling of hatred against the Spaniards, Paul IV. practised cruelty toward the Portuguese Jews; he sent an inhuman commissioner, a certain Cesare Galuaba, to Ancona with orders to incarcerate all who did not accept baptism and to condemn them to the stake. Thus terrorized, sixty-three renounced their faith. Twenty-three men and one woman, whose names have been handed down in chronicles, preferred death to apostasy, and these were all hanged together and afterward burnt on the Piazza della Mostra ("Shalshelet ha-Kabbalah" of Gedaliah ibn Yahya, and local records). (Compare D. Kaufmann, "Les Vingt-quatres Martyrs d'Ancona," in "Rev. Ét. Juives," xxxi. 222–230.) Thoroughly alarmed, many of the Jews fled. Prayers for the dead are still said, and the elegy composed by Jacob de Zano is still recited annually in the synagogues for these martyrs.

**First Settlement of Jews.**

**Persecution under Pope Paul IV.**

The Jews of the Levant planned a novel mode of vengeance against Ancona for its iniquitous treatment of the Jews, and well-nigh executed it. Many of the Maranos, during the reign of Pope Paul IV., had fled to Pesaro, and from there, probably upon the advice and promises of protection of Guido Ubaldo, duke of Urbino, had sent an envoy, Juda Faragi, with letters addressed to the Jews of the Levant, entreating the latter, in whose hands lay nearly all commerce with the Italian ports, to send all their merchandise to Pesaro, instead of directing it, as they had previously done, to Ancona. The welfare of this city would undoubtedly have been greatly impaired, if the Levantine Jews had kept the promise they at first gave in answer to the messages of the Maranos of Pesaro; but the Jews of Ancona themselves implored that no such action be taken. They shrewdly pointed out that the pope would wreak vengeance on all Jews in his state, as well as on the Maranos, therefore the ban pronounced on Paul IV. by most of the rabbis of Turkey was not stringently enforced. Guido Ubaldo, disappointed in his hopes of seeing Pesaro supersede Ancona in commercial importance, very soon after this expelled the Maranos from Pesaro (March, 1558). It is noteworthy that among those who had fled from Ancona during the activity of the Inquisition was Amato Lusitano, the famous physician. When Paul IV. had caused the arrest of all the Maranos of Ancona, Sultan Sulaiman II., upon the repeated entreaties of Doña Gracia Nasi and Don Joseph Nasi, sent a letter to him, March 9, 1556, requesting him to release such as were Turkish subjects, and intimating that a failure to comply with the request would bring reprisals of all sorts upon the Christians living in Turkey. Pius IV. saw himself accordingly obliged to release the Turkish Jews. Those Maranos of Ancona who could claim no protector other than the pope himself—about 100 in number—languished in dungeons. See "Rev. Ét. Juives," xvi. 66–71, xxxi. 231–239.

**Mercantile Reprisal.**

Pope Pius IV., who succeeded Paul in 1559, punished the perpetrators of this infamy, abolished the provisions of his predecessor, and in general ameliorated the condition of the Jews. But his successor reinstituted a period of severe oppression. In a bull issued by Pius V., however, and dated Feb. 26, 1659, the Jews of Ancona and of Rome are especially excepted from the general banishment from the Papal States ("Rev. Ét. Juives," x. 199). In order to defray the expense of the public games, he imposed heavy taxes upon the Jews, to be paid both to the city and to the state; and, as a result of his action, about 1,000 families abandoned Ancona. The succeeding popes reduced the taxes, and soon afterward some of the Jews began to return. In order to improve the commercial condition of the Papal States, Clement VIII. showed extreme benevolence toward its Jewish inhabitants, but this attitude was not imitated by Alexander VIII. and Pius VI.

**Varying Fortunes—Emancipation.**

Under the French domination, in 1797, Napoleon substituted for the papal governor of Ancona a municipal council, which included among its members three Jews, Samson Costantini, David Morpurgo, and Ezechia Morpurgo. Then the gates of the ghetto were destroyed, and the children of the Jews were taught side by side with those of Christians. The clergy, however, excited the Christian populace to such a degree that on Jan. 10, 1798, they endeavored to set fire to the ghetto and sack it; the rioters were dispersed by the troops. But on their side two of the Jewish aldermen prevented the casting of the

cathedral bells into cannon. The papal government was no sooner reestablished than the Jews were again fiercely assailed; even the wounded who had fought for their country were driven from the hospitals. In 1826 Pope Leo XII. caused the gate of the ghetto to be replaced, and the old-time persecutions were resumed, so that many of the Jews emigrated. On the night of April 2d of that year, Anna Costantini, a young girl, was torn from her family and forced into baptism. During the revolution of 1831 the gates of the ghetto were torn down, but in 1843 (June 24), in spite of the fact that the Jews of the city had contributed 12,900 scudi to do honor to the pope during his visit in 1841, an old decree was revived by Fra Vincenzo Soliva, Inquisitor of Ancona and other districts, forbidding Jews to reside or do business in any place where there was no ghetto, to employ Christian journeymen, to hire Christian servants, wet-nurses, or apprentices, to deal in books of any sort or in ecclesiastical robes, etc. But the public sentiment, in Italy, as well as in Europe generally, was so strongly against any rehabilitation of inquisitional restrictions against the Jews, that very soon after its promulgation the decree was suspended. It is believed that the immediate cause of the revival of these old restrictive measures was an entirely accidental occurrence: the Inquisitor, while passing through the streets of Ancona in a cariole driven by a Jew, was nearly hurled to the ground by the horse, which suddenly took fright. The Jew was accused of having intended to overturn the prelate, and imprisoned, and the agitation against the Jews soon became serious. Baron Charles Rothschild, of Naples, was among those who exerted their influence for the revocation of the decree.

The revolution of 1848 brought freedom to the Jews. Among the martyrs of Ancona in 1849, Giuseppe Camilla, a Jew, is mentioned. The oppressions under the clerical government that followed were less rigorous, and in 1860, in the name of Victor Emanuel, the Jews again obtained complete religious freedom, and the Jewish community of Ancona was constituted after the same manner as those of Piedmont. Since that date the history of the community has been uneventful.

**Present Statistics.**

Ancona contains, to-day, about 1,700 Jews in a population of about 30,000. They possess two places of worship for the Italian liturgy and one for the Levantine; an asylum for Jewish children, and a Talmud Torah, with an annex for girls, where instruction is given in the Jewish religion and in the Hebrew language. During 1890–99, 492 births and 369 deaths have taken place in the community. The greater number of the Jews in the city follow commercial pursuits, but many also have devoted themselves to the study of medicine, law, literature, and the arts and sciences. The following eleemosynary institutions flourish in Ancona: Ma'aseh ha-Ẓedeḳah, Gemilut Ḥasadim, and Biḳḳur Ḥolim u-Malbish 'Arumim.

**Rabbis of Ancona.**

The rabbinical chair of Ancona was always important in Italy, and several distinguished rabbis have occupied it. The first of these, whose name is recorded, was Ezekiel Provenzali, who officiated in the year 1670. Some of his decisions are found in "Paḥad Yiẓḥaḳ," others in the unpublished work of Rabbi Nathaniel ben Aaron Segre, "'Afar Ya'aḳob." His successor was Menahem Shulḥani, who exercised his functions in 1675. He was followed by Giosuè Raffaele Fermi, who flourished toward the end of the seventeenth century and in the beginning of the eighteenth, and compiled a collection of 318 rabbinical responses, now in the possession of Zadok Kahn, chief rabbi of France (described by M. G. Montefiore, "Rev. Et. Juives," x. 183 *et seq.*). Giuseppe Fiammetta, a distinguished exegete, poet, and theologian, published a volume of prayers and hymns, entitled "Or Boḳer," and wrote two volumes of responsa, which are still unpublished; he died in 1730. His son-in-law, Samson Morpurgo, officiated for a time with Fiammetta, and afterward alone. Morpurgo was a celebrated physician, philosopher, and casuist, and published a work of theological responses; he died in 1740. Isaac Fiano of Rome (1752–1770); Ḥayyim Abraham Israel of Rhodes (1774–1785), author of "Bet Abraham" and "Amarot Ṭehorot"; Raphael Isaiah Azulai (1787–1826), who wrote many of the rabbinical responsa found in a work by his father, the well-known Ḥayyim Joseph Azulai—followed in succession. A contemporary of the last was the titulary rabbi, Jacob Samson Senigaglia, author of "Abir Ya'aḳob," "Maṭṭat Elohim," and "Nezir Shimshon" (unpublished). After Azulai came David Vivanti (1829–1876), who left several manuscripts pertaining to literature and theology. His successor is Isaac Raffaello Tedeschi. The notables of modern Ancona are Leone Levi—a well-known lawyer, economist, and statistician, who wrote works which have been awarded prizes in Berlin and London—and Eugenio Camerini, a commentator on Dante.

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V. C.

**ANCONA, ALESSANDRO D'**: Historian of Italian literature and philologist; born at Pisa (Tuscany), Feb. 20, 1835. He is the youngest of five brothers, all of whom have achieved fame in the careers they have chosen. Alessandro received his first education at a private school of Florence known as the "Istituto dei Padri di Famiglia," where he had as masters Nicolo Giorgetti and Cesare Scortabelli. Especial attention was there paid to literary disquisitions, and to Italian rhetoric and prosody, and the young D'Ancona devoted most of his energies to these latter subjects. At the age of fifteen he composed two short poems, elegies on the death of his teacher Giorgetti, which, although they bear many traces of youthful extravagance, are nevertheless excellent imitations of classical verse, both in form and meter. Three years later he demonstrated his knowledge of medieval Italian literary sources, his critical sense, and his scientific methods of investigation by writing an essay on Giovanni Domenico, or—as he is better known—Tommaso Campanella, the metaphysician and political reformer, a contemporary of Galileo.

**His Political and Journalistic Activity.**

The learning, and especially the political tendencies, expressed in this work drew upon the author the attention of the Liberal party in Tuscany, and when, after the suppression of the "Nazionale," Celestino Bianchi founded the "Genio," D'Ancona was invited by Bianchi and his co-editor Arcangeli to collaborate on this paper. He joined the staff, also, of that other propagandist journal, the "Spettatore Italiano." In 1855 he went to Turin, ostensibly to study law at the university, but in reality to act as secret agent between the two Liberal parties of Tuscany and Piedmont, and also between these and Count Cavour. He remained in Turin for three years, and D'Ancona's name soon became known in the advanced political circles of Italy. He was in close

relations of friendship with Carlo Luigi Farini, and in the Società Nazionale (National Society) he represented Tuscany. When Cavour's compatriots decided to offer this statesman his bust by the sculptor Velo, it was Alessandro d'Ancona who was selected to make the presentation speech. A similar honor was conferred upon him at the close of the Crimean war, when the patriots of Tuscany presented General La Marmora with a sword. On the fall of the government of Leopold II. in Tuscany (April 27, 1859), D'Ancona set out for Florence—his former home—and arriving there assumed the humble post of secretary of the Second Army Corps of central Italy. But his friends soon found more suitable occupation for him; immediately after the treaty of Villafranca he was given the editorship of the advanced Liberal journal "La Nazione," which had been founded by Ricasoli and Salvagnuoli.

Alessandro d'Ancona.

In spite of all his political activity, D'Ancona still found time to pursue his philological studies, and, through the efforts of his friend Salvagnuoli, he was, in 1860, appointed deputy-professor of Italian literature at the university of his native town, Pisa. The official occupant of this chair, though he never actually lectured, was the celebrated critic De Sanctis, whose full successor D'Ancona became the year following. His entire work, after 1861, lay in the field of philology, his researches being directed to the origin and gradual development of Italian literature.

D'Ancona's position among the philologists of Italy is a most prominent one, and is to be measured not only by the actual importance of his works, but above all by the new standard, in scope and method, set by him and a few of his contemporaries, such as Carducci, Comparetti, and Mussafia. Before the advent of these men the study of the medieval Italian texts was, it is true, zealously pursued; but the criterion in the treatment of these texts was the individual eclecticism, the esthetic taste, or the private ends of the commentator. The scientific methods of philological investigation recently inaugurated in Germany were as yet unknown in Italy (though an exception must be made in the case of Emiliani-Giudici), and the "historical point of view" was entirely neglected by men of such erudition even as Fanfani and the poet Giacomo Leopardi. Especially was this the case with the most absorbing of topics in Italian literature, that of Dante. All those who had literary, political, or religious theories to defend or refute sought in Dante (and invariably found there) corroborative arguments (see especially Gabriele Rossetti, "Lo Spirito Antipapale").

**As a Philologist.**

Alessandro d'Ancona was in every way prepared to join the small circle of literary historians to whom this revolution in the methods of investigation was due. His first work, the study of the life and works of Campanella, already mentioned, though written when he was a mere youth, was a thorough, impartial disquisition upon the literary value, the political and religious ideas of the unfortunate Dominican. The essay paved the way for the work which D'Ancona published soon afterward, "Opere di Tommaso Campanella" (2 vols., Turin, 1854), the basis of all subsequent researches concerning Campanella. When, therefore, under the direction of F. Zambrini, the two serial publications of Old Italian texts were begun, the "Collezione di Antiche Scritture Inedite o Rare" (Collection of Old Works, either Unpublished or Rare; published by Nistri, at Pisa), and the "Scelta di Curiosità" (Collection of Curious Works; published at Bologna, by Romagnoli), D'Ancona was among the first contributors. In the former of these two collections there appeared his edition of Agostino Velletri's "Storia di Ginevra degli Almieri" (1863), a study of the Latin work, "Attila Flagellum Dei" (1864), and an essay on the Seven Wise Men ("Il Libro dei Sette Savi," 1864); and in the latter he published several medieval legends, among which may be here mentioned those of Judas Iscariot ("La Leggenda di Vergogna, e Quella di Giuda Iscariote," 1869) and of Adam and Eve ("La Leggenda d'Adamo ed Eva," 1870).

The philological researches pursued by D'Ancona comprise the whole field of early Italian literature. He entered into disquisitions on the various classes of the folk-lore material itself and its appearance and further development in Italy, as well as upon the form, popular or "learned," which the material finally assumed; but he studied, too, the individual works of the more cultured medieval writers. In 1875 he published a work on the early popular poetry of Italy, "Le Antiche Rime Volgari, Secondo la Lezione del Codice Vaticano 3193" (Ancient Popular Poems, from the Vatican Manuscript No. 3193; published at Bologna); in 1878 appeared another, "La Poesia Popolare Italiana" (Popular Italian Poetry; published at Leghorn); in 1881 he wrote his book on the popular songs of the province of Reggio ("Canti del Popolo Reggino," published at Naples); and finally, in 1889, he published still another work on the popular poetry of Italy ("Poemetti Popolari Italiani," published at Bologna), the various introductions to which "are written"—to use the words of another eminent philologist—"with as much science as taste" (see Gaston Paris, in "Romania," xviii. 508). An essay on a popular spiritual drama of Tuscany, a sort of "May-festival," which D'Ancona had written in 1869, gave rise to a more elaborate work concerning religious dramatic performances, or, as they are more popularly called, "mysteries," of Italy: "Sacre Rappresentazioni dei Secoli XIV., XV., e XVI." (Sacred Performances of the Fourteenth, Fifteenth, and Sixteenth Centuries; 3 vols., Florence, 1872); and this was followed, in 1877, by his work on the origin of Italian dramatic literature, which the author ascribes to these very religious plays ("Origine del Teatro in Italia," published at Florence). In this field of research may be classed also D'Ancona's work on the original sources of the "Novellino," where the author reviews all the "novella material" to be found in the ancient literatures of the world ("Fonti del Novellino," published in 1873); also his "Due Farse del Secolo XVI." (Two Farces of the Sixteenth Century; Bologna, 1882), a noteworthy addition to the history of Italian literature.

In the field of what is termed the "higher literary history"—in the study of belles-lettres—too, D'Ancona's work occupies a very important position. His contribution to the Dante literature, besides a few articles of minor length, consists of only two volumes, his edition of "Vita Nuova" (The New Life), Pisa, 1872 (2d ed., 1884), and his study of

the pre-Dantesque vision literature, "I Precursori di Dante" (The Forerunners of Dante), Florence, 1874; but both of these works marked a new era in the treatment of the subject, and both are indispensable even at the present day for their wealth of information and their thoroughness of discussion. To the "Vita Nuova" D'Ancona appended his study of Beatrice, which he had first made known at Florence in the form of a lecture, and in this "essay" the author presents the first logical conception of Dante's famous personage, making of her an actual living being and not a mere phantom. From among the many studies by D'Ancona on single topics or individual writers of medieval Italy the most important are the following: "Il 'Contrasto' di Ciullo d'Alcamo" (The "Contrast" of [Vizen] Ciullo d'Alcamo; Bologna, 1874), which was inspired by the heated discussion among literary historians as to the exact form of this poet's name and that of the single poem he had composed. He resumed this subject on several occasions, and in 1884 published an essay the title of which suffices to indicate the change of opinion that had taken place in D'Ancona's views: "Il Contrasto di Cielo dal Camo" (The Contrast of Heaven by Camo; in "Studj sulla Letteratura Italiana de' Primi Secoli," Ancona, 1884; this work contains also a study on Jacopone di Todi); "Le Odi di Giuseppe Parini" (The Odes of Giuseppe Parini; Florence, 1884); "Il Tesoro di Brunetto Latino" (The Treasure, by Brunetto Latini; Rome, 1889).

**As Literary Critic.**

Alessandro d'Ancona contributed to numerous learned periodicals, and much of his best work on medieval Italian literature is contained in shorter articles. Thus in the philological journal "Romania" (edited in Paris by Gaston Paris and Paul Meyer) he published a study on Cecco d'Angioglieri, and in the "Rivista Italiana" (published at Milan), an elaborate essay on Convenevole da Prato, the teacher of Petrarch—a theme that ten years later he resumed in the "Studj sulla Letteratura Italiana de' Primi Secoli," already mentioned. He collaborated also on the "Rivista di Filologia Romanza" and its sequel, the "Giornale di Filologia Romanza" (edited at Rome by Monaci), the "Giornale Storico della Letteratura Italiana," the "Propugnatore" of Bologna, the "Nuova Antologia," the "Rassegna Settemanale," etc. Several other interesting contributions of his to the study of medieval Italian lore appeared in occasional minor publications, as, for instance, in "per nozze" (or festive writings on the event of a friend's marriage).

Though D'Ancona's fame is due entirely to the part he took in the creation, in Italy, of a scientific school of literary history, and to the position he held as a student of romance philology, he by no means limited his studies to the literature of the Middle Ages, nor did he sever his connections with the political and social movements of the day. Not only do occasional passages in his philological works, by the directness of the remarks and the radical tendency of the ideas expressed, recall the former journalist of the "Nazionale" period, but upon several occasions as university professor he showed both the vivid interest he took in all national and local questions, and his earnest zeal in their solution. In a discourse at the opening of the University of Pisa for the year 1875, he chose as a theme the "Conception of Political Unity Throughout Italy" (Il Concetto dell' Unità Politica nei Paesi Italiani; Pisa, 1875). In the collection, too, of essays on various topics, published in two series under the title "Varietà Storiche e Letterarie" (Milan, 1883–85), there are several discussions of a political character, notably one on Charles Albert, and another entitled "Unity and Federation," on the Italian "liberation" literature of 1792–1814. In the same collection an essay, "Ugo Foscolo Judged by an Alienist," though intended as a protest against the grouping together of the "heroes of the assize courts and the gallows" with the sublime poet of the "Grazie," is in reality a criticism of the favorite theories of D'Ancona's friend Cesare Lombroso.

The work of D'Ancona in the field of modern literature is of wide scope. Worthy of special mention are his essays on "A Secretary of Alfieri" and "Alfred de Musset on Italy," both in the "Varietà Storiche e Letterarie" (2d series, pp. 147 *et seq.*, 185 *et seq.*), and the article in the "Nuova Antologia" for 1878 on the "Family of Giacomo Leopardi."

Alessandro d'Ancona still fills the chair of Italian literature at the University of Pisa, and occupies besides the position of vice-president and director of the Regia Scuola Normale Superiore of Pisa. He is a member of the Royal Academy of Sciences (class of moral sciences). Among his numerous pupils the two that have achieved the greatest distinction as philologists are Pio Rajna and Francesco d'Ovidio.

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W. M.

**ANCONA, JACOB BEN ELIA D':** Copyist; lived at the end of the fifteenth century. Steinschneider states ("Hebr. Bibl." xx. 126) that Ancona copied some anonymous commentaries on the "Ka'arat Kesef" of Ezobi and on the "Behinat 'Olam." The latter work bears the date of the 2d Adar, 5255 (1495). The Hebrew codex containing these commentaries is found in the Royal Library of Turin, and consists of forty-six folios.

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V. C.

**ANDALUSIA:** The largest of the ancient divisions of southern Spain, comprising the Moorish kingdoms of Seville, Cordova, and Granada, with the towns of Malaga, Lucena (Alicena), and several others. This most beautiful portion of the Iberian peninsula early attracted Jews, as it had earlier attracted the Phenicians. Jews, both those who were already settled there and those who served in their army, gave essential assistance to the followers of Islam when they conquered Spain. African Jews, under KAULA AL-YAHUDI, took part in the decisive battle near Xerez de la Frontera, 711. The captured cities of Cordova and Seville were entrusted by the conquerors to the care of Jews; and the latter, owing to its large Jewish population, became known as "Villa de Judíos" (Jews' City). The Jews, so long oppressed, were now allowed the fullest religious freedom by their new rulers. They lived under no civil disabilities whatever; and a poll-tax (*dhimmah*) was the only fiscal burden laid upon them.

Notwithstanding this, scarcely a decade later, many faithful Jews followed the pseudo-Messiah SERENE; abandoning their goods and homes, which were confiscated to the public treasury. But when the wise and powerful Abd-er-Rahman III. (912–961)—to whom, it is said, a Jew had foretold his future fame and glory—established a strong Moorish kingdom in Spain, many Jews that had been suffering under the oppression of the Fatimite califs settled in Andalusia. Under Abd-er-Rahman the city of Cordova became the chief seat of learning in the

West. He showed himself well disposed toward his Jewish subjects. Their trade, in silk especially, and their various industries contributed not a little to the prosperity of the kingdom; while their varied knowledge and cultivation of the Arabic tongue were of great assistance in the elevation and spread of science. Jews distinguished for culture and wealth were especially preferred by the califs as counselors and astrologers, and were appointed to such important posts as judges and secretaries of state (*ḳadi*, *ḥajib*, *katib*).

**Good-Will of Abd-er-Raḥman.**

Abd-er-Raḥman's own physician was Ḥasdai ibn Shaprut, who, knowing Latin, became also confidential secretary—a post hitherto held by the abbot Samson—and rose to be his master's trusted counselor and a distinguished statesman. He conducted the calif's negotiations with the Greek and German empires, and also with several Christian Spanish rulers. Ḥasdai urged the establishment of a rabbinical college in the flourishing Jewish community of Cordova, with the fugitive scholar Moses ben Ḥanok (Enoch) at its head, which enabled the Spanish Jews to be independent of the Babylonian gaonate in matters of Jewish law. A dispute which arose upon the death of Moses ben Ḥanok as to the appointment of a successor to the office of rabbi was decided by the calif Al-Ḥakim II. in favor of Moses' son Ḥanok, and against Joseph ibn Abitur, a protégé of the silk-merchant Ibn Jau. This Abitur had translated the Mishnah into Arabic at Al-Ḥakim's request. After Al-Ḥakim's death all power was in the hands of the great *ḥajib* (chamberlain) Al-Mansur, who was very friendly to the Jews. Among other things, he appointed the wealthy Ibn Jau, who lived in princely style, as *nasi* (prince) and supreme judge over all the Jewish communities in the Andalusian califate. In true Oriental fashion, however, he very soon deposed him and threw him into prison.

The first disputed succession to the califate was the occasion of the first persecution of the Jews in Andalusia. When Al-Ḥakim's son was opposed by Sulaiman, Al-Mansur's successor, he sent an embassy, composed mainly of Cordovan Jews, to Count Raymond of Barcelona, asking for help. The angry Sulaiman swore revenge on the Jews, and many were slain in a massacre at Cordova; but many escaped to Saragossa, Seville, and Malaga. Among the fugitives was the learned philologist Samuel ha-Levi ibn Nagdela (or Nagrela), who settled in Malaga. His linguistic attainments and his calligraphy secured for him the influential post of private secretary and minister to Habus, the regent of the newly formed kingdom of Granada, which position he held for thirty years. On the death of Habus in 1037, his younger son Balkin, supported by many influential Jews, was to have succeeded to the throne; but he declined in favor of his elder brother Badis. The Jews who sided with Balkin (who was soon effectually put out of the way) had to flee, among them Joseph ibn Migash.

**First Persecution and Massacre.**

Samuel, who was loyal to Badis, retained his position and was made nasi and chief rabbi of the Jews in Granada, for which his profound Talmudic erudition especially qualified him. This was the golden age of the Jews of Granada; they were in all respects placed on the same footing as their Moorish fellow citizens. Samuel died in 1055, at a ripe age, and deeply venerated. His son Joseph, who succeeded him, was not so fortunate. Reared in luxury, he lacked all his father's modesty; his arrogance earned for him the hatred of the Moorish grandees; and on December 30, 1066, a terrible massacre of the Jews in Granada was organized, from which but few escaped. Joseph was among the slain. This was the first massacre of Jews on Spanish soil resulting from religious hatred. The era of Mohammedan supremacy in Spain had been of comparatively short duration. Small principalities were established from time to time, always with special provision for the government of the Jews, who, as heretofore, devoted themselves to the service of the state, and to science and art. A Jewish musician, Mansur, was held in high esteem by King Ḥakim. In Aragon there were Jewish lion-tamers; in Andalusia, Jewish foot-racers.

The battle of Zalaca (1086), in which Jews were numerously represented in both Christian and Mohammedan armies, and which was won by the Almoravide Yusuf ibn Tashfin, had the most disastrous results for the Jews in Andalusia. Yusuf sought to compel the Jews of Lucena—one of the richest, oldest, and most respected communities of the califate of Cordova and possessing rabbinical colleges directed by Rabbis Isaac ibn Gayyat (Giat) and Isaac Alfasi—to embrace Mohammedanism. Calling a meeting of the representatives of the congregation, he announced that he had read in the book of the Cordovan writer Muserra that the Jews had promised to acknowledge Mohammed as prophet, and become Moslems, if their expected Messiah should not have arrived before the year 500 of the Hegira. This year had long gone by; and Yusuf insisted that they should now make good their promise. It took considerable exertion and an enormous sum of money to induce the ruler's vizier to secure the postponement of the decree.

**Conversion to Mohammedanism Averted.**

Yusuf's son and successor, Ali, employed Jews again as farmers of the taxes, and many of them, such as the physicians Solomon ibn Almuallem and Abraham b. Meir ibn Kamnial, also Abu Isaac ibn Muhajar, became his prime ministers. Cordova, Seville, and Granada became anew centers of Jewish learning, under such rabbis as Baruch ibn Albalia, Joseph ibn Zaddik, and Joseph ibn Migash, but only for a short time.

Andalusia was severely scourged by African invaders. Abdalla ibn Tumart, a politico-religious fanatic in Morocco, was the founder of a sect that preached the absolute unity of God, without any conception of corporeality — called hence Almohades or Almuwaḥids—and preached it with fire and sword. After his death, Abd-al-Mu'min, another great fanatic, took the leadership and in the middle of the twelfth century conquered Cordova, with the greater part of Andalusia, consigning both Jews and Christians to the flames and to the spear. Beautiful synagogues were demolished, and the colleges at Lucena and Seville were closed. Abd-al-Mu'min's persecution lasted ten years (1146–1156). Many Jews were stripped of their possessions and sold as slaves; many others fled to Castile and Aragon; still others pretended to become Moslems. But there were not lacking brave Jews, like Aben Ruiz aben Dahri, who successfully resisted force with force, and liberated many of their coreligionists.

**Under the Almohades.**

The battle of Muradal, or Navas de Tolosa, in 1212, broke the power of the Almohades. Cordova, Lucena, and a large portion of Andalusia fell into the hands of the king of Castile. When Ferdinand III. captured Seville, the Jews of the city delivered to him a costly silver key, engraved with Hebrew and Arabic inscriptions, which is still preserved among the relics of the Seville Cathedral. Moors thenceforward ruled over only the kingdom of Granada. The Jews lived among them, undisturbed and in perfect

equality and security. Mohammed of Granada built a costly bath-house in his capital with the revenues derived from his Jewish and Christian subjects. Ismail, in 1316, laid a special tax upon the houses of Jews.

But in the year 1391 there began on Andalusian soil that general massacre of Jews which was to spread over all Spain; and it was in Seville that the Inquisition began its activity. In 1478, before the outbreak of the great war which was to put an end to the Moorish power in Spain, Jews were forbidden to dwell in Cordova, Seville, and other cities of Andalusia. After the capture of Malaga (1487), the Jews of that city withdrew; and on the fall of Granada, in 1462, Jews were allowed to depart unscathed from all towns and settlements of that kingdom. Andalusia, however, remained full of secret Jews after the edict of expulsion, and against these the Inquisition strove until the middle of the eighteenth century.

**The Inquisition.**

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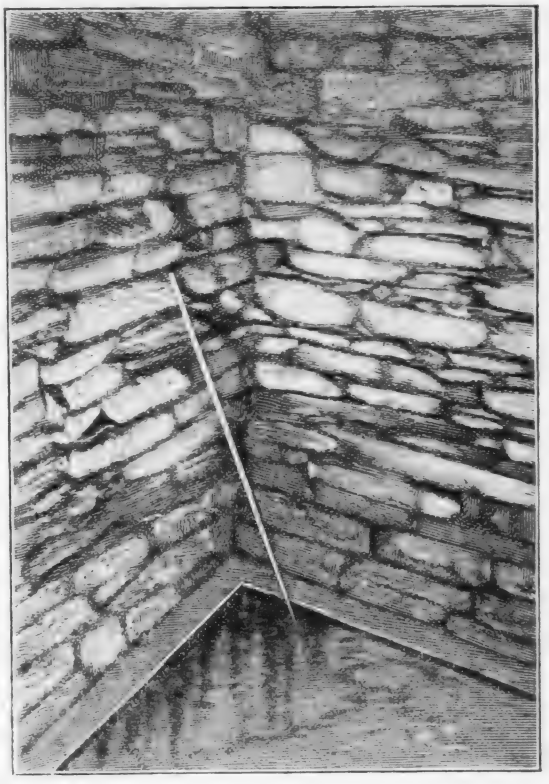
M. K.

**ANDERNACH:** An ancient city in the Prussian governmental district of Coblenz. From very early times a Jewish community was sheltered within its

Entrance to the Jewish Bath at Andernach.
(From a photograph.)

walls. About 1255–60 a certain Godelif, his wife Bela, and their son Moses, all of Andernach, are mentioned in the "Judenschreinsbuch" (Jewish archives) of Cologne. In 1286 Andernach was almost entirely destroyed, its houses and synagogues were demol-



Interior of the Jewish Bath at Andernach.
(From a photograph.)

ished, and the Jews, who had taken refuge in the castle of the archbishop of Cologne, were expelled from the town. The archbishop, Siegfried von Westerburg, took pity on them, and for their protection issued (August 3, 1287) an award against the town and its burghers. As early as 1253 a Jew from Andernach acquired possession of a piece of ground in Cologne. From the following buildings and districts to which Jewish names are attached an idea can be gained of the size of the former community of Andernach: the synagogue, the Jewish cemetery on the Benn, the "Judengasse" (Jews' quarter) at the castle-gate, the "Judenthurm" (Jews' tower) between the sheep-gate and the church gate, and the "Judenberg." There was a "Judenbüchel." The wealth of the community is indicated by the large number of commercial papers that have been preserved.

The most important building was the Jewish bath—the oldest of its kind now existing. The bath is almost entirely underground, and has the form of a four-cornered tower. It is covered by an arched roof, which extends 4½ feet above the courtyard, and upon which there is a superstructure. The well-built walls are of slate filled in with mortar. Along one of them a tolerably broad stairway leads outward from the side of the bath. The steps are of stone from Mendig. The interior of the building is divided into three sections by arches. The first of these divisions is 7 feet and the other two 10½ feet from the floor. Leading from the stairway into the two upper rooms are two inconvenient entrances, which still show

where doors formerly stood. The lowest arched room originally had fairly wide apertures for the admission of light. The walls are built on oaken piles; and the depth of the hall is 36 feet. The descent to the basin is by wide steps; and the depth of the water, which fluctuates with the rising or falling of the Rhine, is never less than 2 feet.

In 1337 and 1349 the Jews of Andernach suffered from persecutions; but the date of their expulsion is not certain. In 1573 they made a successful attempt at resettling in the town; but their commercial privileges were restricted. About the close of the sixteenth century, in consequence of fighting in the surrounding villages, a great many Jews sought safety in the city, but were driven out in 1597. Again, at the time of the Thirty Years' war (1618–48), the Jews took refuge in Andernach. From 1655 to 1860 no Jews lived in the city; but in 1900 there were 22 Jews in a total population of 6,853.

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A. F.

**ANDI (ANDIES; Russian, Andítzy):** One of the wild Lesghian tribes of the province of Tersk (Terek) and northern Daghestan. Like the Tabassarans and other Caucasian tribes, the Andi claim to be of Israelitish origin. They number about 20,000, and were conquered by Russia in June, 1845. The Andi language has not yet been fully investigated. It does not belong to the eastern group of the mountain languages of Caucasia, nor can it be classed as Semitic.

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H. R.

**ANDRADA, SALVADOR D':** One of the earliest Jewish settlers in New York, his name being first encountered in 1655. He appears to have been more wealthy than most of his associates, was actively engaged in commerce, and was one of the leaders in the measures adopted to enforce the civil and political rights of the Jews during the Dutch period. He asserted the rights of the Jews to own real estate, and demanded the recognition of their privileges as Dutch citizens, of their right to equality in taxation, and to trade throughout the Dutch possessions in New Netherlands. His family name occurs in various connections in the seventeenth century among the Maranos settled in Brazil, Mexico, and the West Indies.

BIBLIOGRAPHY: *Publications of the American Jewish Historical Society*, iii. 76, vi. 88.

M. J. K.

**ANDRADE, ABRAHAM:** French rabbi; born in the last quarter of the eighteenth century; died at Bordeaux, 1836. During the Reign of Terror (1793–94) his energy and eloquence prevented the erection of a guillotine in the market-place of St. Esprit (near Bayonne), and instead of the guillotine the town was adorned with a statue of Jean Jacques Rousseau. He was an active member of the Great Sanhedrin which met at Paris in 1807. While rabbi at St. Esprit he was elected "deputy of the Jewish nation" to the assembly of notables convoked by Napoleon I. in 1806. He was on the committee of nine charged with the organization of the Sanhedrin, and devoted himself in a serious and broad-minded spirit to the work of that body. In 1809 he was elevated to the office of chief rabbi of Bordeaux, in which position he remained till his death, maintaining friendly relations with the authorities of the Catholic Church.

I. L.

**ANDRADE, VELOSINO JACOB DE:** Physician; born in Pernambuco 1657, of Portuguese parents, who had, like many other Maranos, fled to Brazil after it had become a Dutch colony. When the Portuguese again took possession of Brazil, Andrade went to Holland, and became a successful medical practitioner at The Hague. He subsequently removed to Antwerp. He wrote a polemical work against Spinoza's philosophy entitled "Theologo Religioso Contra el Theologo Politico de B. de Espinosa," and translated Saul Morteira's "Torat Mosheh" into Portuguese under the title "Epitome de la Verdad de la Ley de Moyses." When Isaac Jaquelot, a minister of the Dutch Reformed Church in The Hague, published his work on the Messianic prophecies of the Old Testament, "Dissertations sur le Messie, où l'on Prouveaux Juifs, que Jésus Christ est le Messie Promis et Prédit dans l'Ancien Testament" (The Hague, 1699), Andrade wrote a defense of Judaism in six volumes under the title "Messias Restaurado Contra el Libro de M. Jaquelot, Intitulado: Dissertaciones Sobre el Messias" (The Restored Messiah, Against M. Jaquelot's Book, Entitled: A Dissertation Concerning the Messiah). It has remained in manuscript.

BIBLIOGRAPHY: Kayserling, in *Hebr. Bibl.* 1860, iii. 58, 59; idem, *Bibl. Esp.-Port. Jud.* pp. 12, 13.

D.

**ANDREA DE MONTI.** See JOSEPH ZARFATI.

**ANDREAS II.** See HUNGARY.

**ANDREAS:** A legendary Jewish pope. According to an old Spanish document discovered among some penitential liturgies by Eliezer Ashkenazi, the editor of "Ta'am Zekenim" (Frankfort-on-the-Main, 1854), Andreas was a Jew who, upon becoming a Christian, distinguished himself so markedly as to become successively cardinal and pope. During his pontificate, it is alleged, a calumny was lodged against the Jews, as the result of which an outbreak of the populace was imminent. At the critical moment, however, the pope appeared on the scene and, by delivering a speech in favor of the Jews, he succeeded in subduing the popular passion. The Jews thereupon sent a delegation of their most prominent and learned men to bear to the pontiff the expression of their gratitude. In response the pope handed to the delegates a *seliḥah*, or penitential prayer, which he had composed in the sacred tongue, and which he now requested them to spread broadcast among all Jewish communities, and to have incorporated in their books of prayer. This they did. The prayer bore the pope's signature "Andreas," though in print one letter was inverted (compare "Ta'am Zekenim," p. 11, note, and Landshuth, "'Ammude ha-'Abodah," pp. 46 *et seq.*).

The legend of Andreas, which, in point of the liturgic authorship, is based upon the legends of ELIJAH and ST. PETER, must be regarded as a variant of that peculiar story concerning a Jewish pope which found a wide circulation in the Jewries of the Middle Ages. That Andreas is in this case the name of the pope, while in other versions only his former Jewish name Elhanan appears, is no proof against the essential unity of the legend. Dating its origin from the beginning of the fourteenth century, as is most probable, the legend went through many phases of adaptation. It appeared, in almost

complete mythical dress, in a Passover poem supposed to be composed by one of the oldest German *paitanim*, Simeon ben Isaac ben Abun the Great (or the Elder), who lived at Mayence about the year 1000. In the poem Simeon, whom popular genealogy was already eager to regard as a lineal descendant of King David, alludes quite incidentally to his son Elhanan. Elhanan—the legend runs—as a child is kidnaped by a Christian, who causes him to be baptized and to be given a good education. Owing to his energy and endowments, Elhanan rises very rapidly until he attains to the dignity of cardinal and, at length, to that of the papal chair. The new pope becomes the wonder of the world; and many princes and kings seek his counsel. The pope, however, grows sorely perplexed concerning his origin, seeing that, among the multitude of his distinguished visitors, there is none who would name himself as of his kin. This perplexity is aggravated by the doubts concerning the truth of the Christian religion which suddenly begin to assail the lonely pontiff. Ultimately he threatens his attendants with death unless they disclose to him the secret of his birth and descent. His subordinates then confess the truth, designating, however, his kidnaping as the will of God, who had chosen him that he might become the lord of all princes. The pope thereupon gives orders that Simeon, his father, be at once conveyed to him from Mayence. Upon the arrival of the latter he is minutely interrogated by the pope, who, in the course of the conversation, causes him to enumerate his children. Only after persistent pressure, however, is Simeon induced to tell the story of his lost child, Elhanan, and to mention several birthmarks on him. These serve to determine beyond doubt the self-identification of the pope. He discloses himself to his wonder-stricken parent, and expresses great anxiety to return to the faith of his fathers—a wish in which, of course, he is encouraged by Simeon. His conversion is told in tragic, if not somewhat melodramatic style. A convocation of the cardinals is ordered; the people are summoned to attend, and the pope addresses all from the top of a tower. In his address he denies the supernatural origin of Jesus and the truth of the Christian doctrines. The astounded bishops suppose that their lord has become insane; but he retorts that it is they who are insane in their beliefs. Thereupon he throws himself from the top of the tower and dies; and Simeon writes the Passover poem in his memory.

**The Legend.**

Of somewhat later origin is another version of this legend, which is extant in a Hebrew translation of a Judæo-German original, and which has the "Ma'asebuch" (The Book of Tales) as its source. According to this account Elhanan is stolen on a Sabbath by a Christian maidservant, or, according to others, by his teacher, a priest, while his parents are at the synagogue. He receives an ecclesiastical education and rises rapidly in hierarchic circles, until he becomes pope. All the while, however, he is perfectly cognizant of his origin and consanguinity, though the splendor and the majesty of his position keep him from disclosing his identity. Finally he is overcome by a craving to see his father, to which end he promulgates an edict of persecution against the Jews of Mayence, being certain that the latter would send delegates to him to plead for its revocation, and that then Simeon, as one of the most prominent men of his community, would doubtless be found. The pope does not miscalculate. In due time the delegates of the Jews of Mayence, headed by Simeon the Great (or the Elder), arrive at Rome.

**The Version of the "Ma'asebuch."**

At first they impart the purpose of their pilgrimage to the Jews of Rome, who are fairly astounded at the contents of the edict, seeing that the pope has been renowned as the most generous pontiff within human memory, as well as a genuine friend of the Jews, whose counsel and society he is in the habit of seeking, playing chess regularly with some of them. Simeon then marvels at the cause of the cruel edict; but his astonishment is increased when, upon being given audience, he detects in the pope a quite rare degree of Jewish scholarship and acumen, manifested in the course of a religious discussion. The pope, moreover, invites Simeon to call in the evening for the purpose of playing chess with him. Then, again, Simeon, a noted chess-player, has great cause for wonderment at the pontiff's display of shrewdness and familiarity with the game. Gradually the religious discussion is resumed, as Simeon does not lose sight of his real purpose; and the pope, unable to contain himself longer, puts the mask aside. Of course he is anxious to return to the religion of his fathers; and his resolve is strengthened as his father points out to him the Jewish doctrine concerning the regenerative power of repentance. Simeon then returns to Mayence, bearing with him a repeal of the edict, while the pope stays at Rome long enough to compose an anti-Christian dissertation, which he charges all his successors to peruse. He then flees to Mayence too, where he lives as a pious Jew, while in Rome his fate remains forever unknown.

Even this version of the legend—which, as Steinschneider has pointed out, dates from a period when chess was a popular game among the Jews of Germany—is found with several variations. In one of these Simeon recognizes the pope as a Jew by a certain move (which would point at the recognized skill of the medieval Jews in the game); in another account the telltale move reveals the pope to Simeon as his son, for it is a trick he had taught him as a child; while in still another the pope is recognized by birthmarks on his hand and back.

Nor do the German versions exhaust the material of this legend. There is not only a Spanish modification of it, but also one in Arabic, in the latter of which Simeon Kayara takes the place of Simeon the Great as parent of the pope. The Spanish legend lays the scene at Barcelona, and makes Solomon ben Adret, the great rabbi, the father of the kidnaped child, who, being stolen by a priest, is educated in a monastery and in later years is elevated to the apostolic throne. On a certain occasion Solomon b. Adret heads a delegation to the papal court, when a birthmark on the pope's face reminds him of his lost son and causes him to burst out weeping. The pope insists upon being told the cause of this sudden emotion, which, when refusal becomes impossible, Solomon discloses. Somewhat agitated by this, the pontiff at once examines the monk who had reared him in the belief that he was the scion of a noble family exterminated in a family feud, and at length extorts the truth from him. The monk is imprisoned, or even executed, for his pains; while the last doubts of the pope as to his identity are set aside when Solomon, at his request, visits him again in the evening. His father convinces him without difficulty of the truth of the Jewish religion, and the pope determines to renounce Christianity. In order to avert suspicion, however, he waits six months, whereupon he bids his servants build a pyre in the market-place, delivers to a concourse of people a tirade against Christianity, and leaps into the flames. And, as the legend adds, even to this day they call him "the insane and heretical pope."

**Spanish Version.**

In the construction of this legend there are interwoven several historic occurrences. Despite the anachronism incidental to the coupling of the name of Simeon ben Isaac, who lived in the beginning of the eleventh century, with that of ANACLETUS II., who sat on the papal throne from 1130 to 1138, it is still quite probable that the legend, which originated some time in the fourteenth century, used the vague remembrance of Anacletus II., the pope of Jewish descent, intentionally, though Güdemann suggests the name of Alexander III. (1159–81), who was kindly disposed toward the Jews, as the prototype of the pope in this legend. It is also historically confirmed that Simeon the Elder was instrumental in averting some great catastrophe. In fine, the numerous forced conversions, of which the sons of pious rabbis were frequent victims, doubtless offered material for the legend. The son of R. Gershom, the celebrated contemporary of R. Simeon the Great, was such a convert, which, indeed, caused him to be regarded by some as the Jewish pope, and which may have been one of the causes of R. Gershom's ordinance, that a forced convert who has returned to Judaism be not rebuked for his transgression. Besides, the resemblance must be noted which this legend bears in several points to the legend of St. Peter, who also remains a Jew at heart despite his conversion, and who before his death composes two liturgical pieces which are embodied in the Jewish prayer-book.

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H. G. E.

**ANDREAS BELTRAN.** See BELTRAN.

**ANDREAS, JOHANNES:** Of Xativa; a convert to Christianity in the sixteenth century; his Jewish name is unknown. In his conversionist zeal he addressed a letter to the Jewish congregations of southern France, summoning them to accept Christianity (Paris, 1552). His works, originally written in Spanish, were translated into Italian by Domenico de Gaztela (Seville, 1537), and frequently reprinted (Leipsic, 1595; Venice, 1597; Utrecht, 1646). (Steinschneider, "Cat. Bodl." 4420). M. K.

**ANDREAS LUCUAS.** See CYRENE.

**ANDREE, RICHARD:** German ethnographer and geographer; since 1890 editor of "Globus"; born 1835 at Brunswick. In 1881 he produced "Zur Volkskunde der Juden," with a map of the distribution of the Jews throughout central Europe. Though written with something of an anti-Jewish bias, the book was the first attempt at a scientific account of the anthropometric and biostatic peculiarities of the Jews, regarded as a special race. It also gives an account of their customs and folk-lore as described in the works of travelers and ethnographers. In many respects it has not yet been superseded.

Andree's two series of "Ethnographische Parallelen" (Stuttgart, 1878, 1889) contain several parallels with Jewish customs, while his "Flutsagen" (Brunswick, 1891) has a tolerably complete collection of the "flood" legends current among savages.

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J.

**ANDREW: 1.** Commonly known as **Saint Andrew**; one of the twelve apostles of Jesus; brother of Simon Peter. Both Andrew and Peter were fishermen and natives of Bethsaida, on the Lake of Gennesareth (John, i. 44). According to the Gospel of John, Andrew was a disciple of John the Baptist and was present at the baptism of Jesus. He and Peter were the first to be summoned as apostles in the well-known expression, "Follow me, and I will make you fishers of men" (Matt. iv. 18–19). Andrew appears to have been in the inner circle of the disciples (Mark, xiii. 3; John, vi. 8, xii. 22). Christian tradition represents him to have been martyred at Patræ in Greece; and his arm was alleged to have been brought as a relic to Scotland by St. Regulus. It is owing to this fact that Andrew has become the patron saint of Scotland, and that the British flag contains a representation of the saltire cross, on which he is reported to have been crucified. **2.** A Jew of Crete who revolted against Rome in the time of Trajan ("Dio Cassius," lxviii. 32).

J.

**ANDROGYNOS (Hermaphrodite):** Rabbinical literature knows both the mythical and the real hermaphrodite: the former in the Haggadah, the latter in the Halakah. The notion of bisexuality must have been derived from Hellenic sources, as the Greek form of the word proves. The other form, "hermaphrodite," never occurs in rabbinical writings. The principle of the sexual generation of the world is not of Greek origin: its phallic character pointing to India as its birthplace. Plato, who shows much more intimate acquaintance with the Orient than is supposed, speaks in his "Symposion" (190 B) of three generations: the masculine, the feminine, and the androgynous, which had been created by "sun, earth, and moon respectively."

Transmitted and developed through dualistic Gnosticism in the East, the notion of an androgynous creation was adopted by the Haggadists in order to reconcile the apparently conflicting statements of the Bible. In Gen. ii. 7 and 18 *et seq.*, the separate creations of man and of woman are described, while in chap. i. 27, "God created man in his own image, in the image of God created he him; male and female created he them," their creation is described as coincident.

**In the Haggadah.** In connection with the latter verse the Midrash states (Gen. R. viii.): "Jeremiah, son of Eleazar, says: God created Adam androgynous, but Samuel, son of Naḥman, says, He created him 'double-faced,' then cutting him in twain and forming two backs, one to the one and the other to the second" (see Bacher, "Ag. Pal. Amor." i. 547, iii. 585). The same statement is given in Moses ha-Darshan's Bereshit Rabbati ("Pugio Fidei," p. 446, Paris, 1651). The difference in the interpretation is that, according to Jeremiah's opinion, Adam had both sexes, and was thus a real hermaphrodite in the old mythical sense, identical with that conception of Hermes in which he is understood to be the "logos alethinos," the son of Maya, the bisexual primeval man of the East. The Greek Hermaphroditus —represented by statues and on old gems, in which representations, however, bisexuality is scarcely indicated—has remained strange to the East and totally unknown to the Jews. In all the parallel passages in the Talmud, the opinion of Samuel b. Naḥman alone prevails, for we find regularly Adam דיו פרצופין (*bifrons*, double-fronted), as, for example: 'Er. 18*a*, Ber. 61*a*, etc. (Jastrow, "Dict." *s. v.*, p. 304, 1).

The opinion expressed by Jeremiah is, however, very old and wide-spread, for we find the fathers of the Christian Church at pains to refute this "Jewish fable"; Augustine writes against it in his commentary on Genesis, *ad loc.* ch. 22. Strabos,

agreeing with Augustine, declares this opinion to be one of the "damnatæ Judæorum fabulæ." Others revive the question, and Sixtus Senensis in his "Bibliotheca Sacra" devotes to it a special chapter (ed. Colon. 1586, fol. 344, 345). An alchemic interpretation has been given to "Adam androgynus," by Guil. Menens, "Aurei Velleris libri tres, Theatrum chemicum," vol. v., p. 275, Argent., 1660.

In the halakic writings only "Androgynos" is used, never "duoprosopin" (bifrons), and always in the physiological sense of "bisexual." In the Mishnah Bikkurim, the whole of section iv. is devoted to the minute description of the legal position and abnormities of the Androgynos. In some particulars he is to be treated as a man, in others as a woman, as he partakes of both natures; not so the "ṭum-ṭum," an individual whose sex can not be determined. This Androgynos is a common figure in classical tradition. Pliny mentions him ("Historia Naturalis," vii. 34), and Gellius ("Noctes Atticæ," ix. 4, 16). Special attention was paid to the Androgynos in the old writers on physiognomy. Compare "Scriptores Physiognomonici Græci et Latini," ed. Foerster, Leipsic, 1893, under "Androgynos," in Index Græcus (ii. 368). For the further legal treatment of the Androgynos in Hebrew law, see Isaac Lampronti in his "Paḥad Yiẓḥaḳ," *s.v.*, and Löw, "Lebensalter."

**In the Halakah.**

M. Ga.

**ANDRONICUS COMNENUS:** Byzantine emperor; born in 1113; assassinated at Constantinople in 1185; reigned in 1183–85. He wrote a book against the Jews and their religion, with the object of converting them to Christianity.

Bibliography: Le Beau, *Histoire du Bas-Empire*, book iv. ch. 22–25; Hertzberg, *Gesch. des Byzantinischen und Osmanischen Reiches*, pp. 318–328.

H. R.

**ANDRONICUS, SON OF MESHULLAM** or **MESSALAM:** Lived in the second century B.C. According to Josephus ("Ant." xiii. 3, § 4), he was the representative of the Jews in their religious dispute with the Samaritans, which was held before King Ptolemy VI. Philometor, about the year 150 B.C. Andronicus proved from the Scriptures the historic continuity of the Jewish high priests; and from the great respect which was accorded the Temple of Jerusalem even by the heathen kings of Asia, he demonstrated how utterly unjustified was the claim of the Samaritans that Mount Gerizim was the sacred place of worship for the Jews. Andronicus is said to have argued his case so successfully that the king ordered the execution of Sabbeus and Theodosius, the two champions of the Samaritans, this being the penalty agreed upon beforehand for the losing party. This latter point in the story, however, is so incredible that it casts a doubt upon the validity of the whole account.

Bibliography: Grätz, *Gesch. der Juden*, 2d ed., ii. 44, 45, 446; Ewald, *History of Israel*, v. 354; for the spelling Meshullam, see the codex quoted by Niese in his edition of Josephus.

L. G.

**ANECDOTES:** One of the many links that help to bind Jews together throughout the world is the number of Anecdotes dealing with Jewish life and appealing to Jewish sentiment, and known in one form or another throughout Jewry. For the most part they are transmitted by word of mouth, and thus they form part of Jewish folk-lore. Few have been written down, though several of the best known have been utilized by Jewish novelists like Franzos and Zangwill, and others are adaptations or traditional renderings of Talmudic or midrashic legends. Still others give a Jewish turn to the mass of medieval folk-lore that spread throughout Europe (see Bidpai and Sindibad). These longer stories are generally known as *Ma'asiyot*, and have been collected in the various "Ma'asebücher." The more modern form of Jewish anecdote rarely extends to any great length or pretends to deal with romantic or legendary events. It is usually short and witty, with "a sting in its tail."

Most Jewish Anecdotes are steeped in expressions that render the stories pointless to all but those acquainted with Jewish technical terms. Addressed to a special audience, these Anecdotes embody terms known only in that particular sphere. Their subject-matter is mainly the foibles of the Jewish character, in much the same way that the weaknesses of common friends form so frequently a topic of conversation.

Jewish Anecdotes, when they deal with the Jew in his social aspect, naturally treat him almost exclusively in his mercantile dealings, and often give proof of the self-criticism exercised by the Jew in regard to his faults and foibles. Some of these stories give rise to proverbial sayings, the origin of which is often unknown to those using them.

Many Jewish Anecdotes, however, refer to certain typical figures of the Ghetto, most of whom are described at greater length in these pages. There is the Schnorrer, the professional beggar, whose differentia it is that he considers he is doing you a favor in allowing you to lend to the Lord through his personality. Another frequent hero in Ghetto anecdotage is the Shadḥan, or professional marriage-broker, who for a commission will find a suitable *parti* for a marriageable daughter of a rich man, or a wife for the merchant who desires to increase his capital by marriage.

The above examples from the various subjects of Jewish Anecdotes will perhaps sufficiently indicate the typical scope and intimate character that render them comprehensible only to hearers fully acquainted with Jewish life and customs. Other forms, because turning upon an application of some Biblical or Talmudic phrase in the original, would require an elaborate commentary to convey their point to an unlearned hearer. It is remarkable how wide-spread these stories are. The same anecdote, with merely local variations, may be heard in Wilna, Berlin, London, and New York. Jews, when meeting for the first time, often find one of these stories the readiest means of starting a conversation. Even if it be well known, it will lead to other Anecdotes perhaps not so familiar; and a friendliness toward both the anecdote and its narrator is at once aroused. It is clear, from the works of Alḥarizi and Immanuel Romi, that similar Anecdotes were current among Jews in the Middle Ages; and the early Yiddish literature evinces that the custom was prevalent in the German "Judengassen." At family gatherings it became usual for a certain licensed jester, known as the *badḥan* or *marshallik*, to enliven the proceedings by narrating Anecdotes. See Schnorrer, Shadḥan, and Shames.

Bibliography: Zangwill's *Children of the Ghetto* and *King of Schnorrers* are full of Anecdotes current in the London Ghetto; Tendlau's *Sagen und Legenden der Jüdischen Vorzeit* contains some of the best-known Talmudic stories; while others given in *Sippurim*, and the medieval *Ma'asiyot* are contained in the Ma'asebuch. Collections of Anecdotes exist in M. Kukilstein, *Anekdoten-Buch, 200 Sheine Witzen* (Yiddish), Wilna, 1893; Benzion Schles, *Siḥat Ḥullin shel Talmide Ḥakamim*, 2d ed., Warsaw, 1880.

J.

**ANER.—Biblical Data:** One of the three Amorite lords of the hill-country of western Palestine confederate with Abram (Gen. xiv. 13). When a fugitive announced the plunder of Sodom and Gomorrah by the kings of the east, Abram with the confederate

lords, Mamre, Eshcol, and Aner, pursued and overtook the victorious army, and brought back the booty and the captives, among whom were Lot and his family (Gen. xiv. 16). It is noteworthy that Mamre is an early name for Hebron (Gen. xxiii. 19), that Eshcol was at a later time the name of a valley near Hebron (Num. xiii. 23, 24; Deut. i. 24), and that the original reading for Aner (Septuagint *'Avvár*) may have been, as Cheyne suggests, Enau, a name which may refer to one of the six springs near Hebron.

I. M. P.

——**In Rabbinical Literature:** The Midrash, when treating of Aner (Gen. xviii. 1), states that, although an ally of Abraham and therefore a worthy man, yet he advised the latter against undergoing circumcision, saying: "Wilt thou, an old man of a hundred years, expose thyself to such pain?" Therefore, the angels, when visiting Abraham, avoided the domain of Aner, and sought Abraham while he was dwelling in the territory of Mamre, because the latter, unlike his elder brother, Aner, had said to Abraham: "It would be wrong to disobey the God who hath saved thee from the furnace [into which Nimrod had thrown him (see ABRAHAM, in midrashic literature)], from the kings, and from famine" (Gen. R. xlii. 8).

L. G.

**ANGEL, ABRAHAM** (surnamed **TSHELEBI**): A Turkish Talmudist and author who flourished at the beginning of the nineteenth century. He published "Pittuḥe Ḥotam" (Engraving of a Seal), Salonica, 1839, dealing with all questions left undecided in the Talmud, and which are marked by the word תיקו (let it stand!), and with those passages in the Pentateuch which contain the conjunction "also" (גם).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50; Benjacob, *Oẓar ha-Sefarim*, p. 501.

D.

**ANGEL, BARUCH:** A Talmudic author and principal of the Talmudic colleges of Salonica and Smyrna in the first half of the seventeenth century. He was a pupil of Asher ha-Kohen ben Ardut, and became one of the foremost teachers in Turkey. The best known of his pupils is David Conforte, author of the historical work, "Ḳore ha-Dorot." Angel wrote novellæ to Joseph Caro's civil code "Ḥoshen Mishpaṭ," which were published together with Solomon Florentin's "Doresh Mishpaṭ" (Salonica, 1655); also novellæ to the treatises Baba Ḳamma, Baba Meẓi'a, Ketubot, Giṭṭin, Shebu'ot, and Ḥullin (Salonica, 1717); and responsa, containing a correspondence on religious law between him and the greatest of his contemporaries (Salonica, 1717).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* p. 45; Conforte, *Ḳore ha-Dorot*, p. 50*b*; Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 620.

D.

**ANGEL BEN ḤAYYIM:** A Turkish commentator on the Bible; lived at Salonica in the last half of the eighteenth century. He wrote "'Eẓ Ḥayyim" (Tree of Life), containing disquisitions on Genesis. It was printed together with M. Algazi's "Sefat Emet" and H. J. Varshano's "Ya'aḳob Ḥebel" at Salonica, in 1772.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50.

D.

**ANGEL, ḤAYYIM VIDAL BEN SHABBETHAI:** Turkish rabbi and preacher, who flourished at Salonica about the middle of the eighteenth century. He wrote: "Sippur ha-Ḥayyim" (Tale of Life), containing several funeral orations and miscellaneous homilies on the Pentateuch (Salonica, 1760).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50; Benjacob, *Oẓar ha-Sefarim*, p. 423.

D.

**ANGEL, MEIR BEN ABRAHAM, of Belgrade:** A renowned preacher who lived in the sixteenth and seventeenth centuries, and died in Safed (Palestine) after having traveled through Poland, Italy, and Greece. He wrote "Masoret ha-Berit" (Tradition of the Covenant), 700 homilies on texts strung together according to certain Masoretic lists, published at Cracow, in 1619. His "Masoret ha-Berit ha-Gadol," containing 1,650 homilies of the same character, was published at Mantua, in 1622. He also wrote an ethical work, "Ḳeshet Neḥushah" (Bow of Bronze), in verse alternating with rimed prose. He pictures a sort of moral combat in which the tendency to do ill is personified. This was published, about the year 1593, at Belyedere, near Constantinople, by Reyna, the widow of Joseph Nasi. He speaks of a commentary on Abot, which, however, seems not to have been published.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 51*b*; Carmoly, *Itinéraires de la Terre Sainte*, p. 198; Steinschneider, *Cat. Bodl.* No. 6290.

M. L. M.

**ANGEL, MOSES:** Headmaster of the London Jews' Free School; born April 29, 1819, and died at London, in 1898. He received his early training at H. N. Solomon's boarding-school at Hammersmith and entered University College School at the age of fourteen; he completed his education at University College, London, with a brilliant academical record. After working some time as a bank-clerk, he turned his attention to teaching, and in 1840, on the retirement from the Jews' Free School of the headmaster (the Rev. H. A. Henry), Angel was appointed master of the Talmud Torah, the upper division of the school. There he aimed to secure a higher quality of education, and shortly afterward the management of the entire school was entrusted to him.

In this capacity his great administrative and pedagogic gifts soon wrought change in the entire morale of the institution, so that the Jews' Free School rapidly became one of the most comprehensive and best-managed elementary institutions in the United Kingdom. In 1853 it was placed under government inspection, and, at the yearly examinations which followed, the school never failed to elicit the warmest encomiums from the government inspector, while many tributes of appreciation were paid to Angel's great administrative and educational talents. Not content with promoting the welfare of the youthful scholars confided to his care, Angel, in 1853, undertook the training of the teachers in both departments of the school, organizing a system of university teaching for the school staff, whose reputation for skill and efficiency became so wide-spread that for more than a generation nearly every Jewish elementary teacher in the country owed his training, directly or indirectly, to Angel.

In 1883, when the school was enlarged and reconstructed, an assistant became necessary, and a vice-master was appointed, L. B. Abrahams. Until 1897 Angel occupied the post of headmaster, but resigned in that year for the less onerous position of principal, being succeeded in the headmastership by Abrahams.

Angel's remarkable personality left its imprint upon the progress of both the secular and religious educational development of the Anglo-Jewish community. At the time when, for want of proper

methods and organization, the Jewish public educational system in England was of the crudest, Angel came forward as the needed administrator, and with untiring energy remedied this want of system in such degree, that his advice was subsequently sought even by the National Educational Department itself.

Moses Angel.
(From a photograph.)

He published: (1) A book entitled "The Law of Sinai and Its Appointed Times" (1858), being a commentary on the Pentateuch. (2) A series of articles entitled "The Pentateuch," written for the "Jewish Record." Angel was one of the first editors of the "Jewish Chronicle" in 1841, having been associated in that position with the Rev. David Meldola, *haham* of the Spanish and Portuguese congregation. Subsequently, he occasionally contributed articles and letters to the "Jewish Chronicle."

BIBLIOGRAPHY: *Young Israel*, London, June, 1898; *Jew. Chron.* and *Jew. World*, September, 1898.

G. L.

**ANGEL, SHEMAIAH:** Banker and philanthropist of Damascus; died in 1874. He was a great benefactor to his brethren in Syria and to the inhabitants of Damascus. After the suppression of the Druse outbreak in 1860 he distributed among the poor of all denominations in Damascus 3,000 Turkish pounds. At his own expense he provisioned for a time the Imperial troops in Damascus. In recognition of his services, the sultan Abd-ul-Aziz conferred upon him the Order of the Medjidie of the first class. His son, **Eleazar Angel,** who lives at Constantinople, follows the example set by his father.

M. K.

**ANGELO DI MANUELE.** See MANUELE.

**ANGELOLOGY.—Biblical, Talmudical, and Post-Talmudical:** Angelology is that branch of theology which treats of angels. Angels (from ἄγγελος = messenger, Greek equivalent of the Hebrew מלאך) are according to the usual conception superhuman beings dwelling in heaven, who, on occasion, reveal to man God's will and execute His commands. In one form or another, the belief in angels appears in the earliest stages of Jewish history, and continues to live in the spiritual world of the Jews and those professing the religions that sprang from Judaism; namely, Christianity and Mohammedanism. It can not be denied that the belief in such beings was also held by other peoples and other religions; but here the concern is only with Jewish Angelology, which can hardly be said to have ever been reduced to a complete system, such as is maintained by the Catholic Church (Oswald, "Angelologie, die Lehre von den Guten und Bösen Engeln im Sinne der Katholischen Kirche," Paderborn, 1883). To admit of a comprehensive survey of the historical development of Angelology, the subject may best be treated according to three periods: (1) the Biblical, (2) the Talmudical and Midrashic, and (3) the Medieval.

**1. The Biblical Period:** The Biblical name for angel, מלאך, meaning, according to derivation, simply "messenger," obtained the further signification of "angel" only through the addition of God's name, as מלאך יהוה, מלאך אלהים ("angel of the Lord," or "angel of God," Zech. xii. 8). Other appellations

**Denomination.**

are בני אלהים, or בני אלים ("Sons of God." Gen. vi. 4; Job, i. 6 [R. V. v. 1]; Ps. xxix. 1 [R. V. margin]); and קדושים ("the Holy Ones" [perhaps equivalent to "fiery ones," "unapproachable"; see HOLINESS. K.], Ps. lxxxix. 6, 8 [R. V. 5, 7]).

Angels appear to man in the shape of human beings of extraordinary beauty, and are not at once recognized as angels (Gen. xviii. 2, xix. 5; Judges, vi. 17, xiii. 6; I Sam. xxix. 9); they fly through the air; they become invisible; sacrifices touched by them are consumed by fire; they disappear in sacrificial fire, like Elijah, who rode to heaven in a fiery chariot; and they appear in the flames of the thornbush (Gen. xvi. 13; Judges, vi. 21, 22; II Kings, ii. 11; Ex. iii. 2). They are pure and bright as heaven; consequently they are formed of fire and are encompassed by light (Job, xv. 15), as the Psalmist says (Ps. civ. 4, R. V.): "Who maketh winds his messengers; his ministers a flaming fire." Although they have intercourse with the daughters of men (Gen. vi.), and eat heavenly bread (Ps. lxxviii. 25), they are immaterial, not being subject to the limitations of time and space.

Though superhuman, they assume human form. This is the earliest conception. Gradually, and especially in post-Biblical times, they come to be bodied forth in a form corresponding to the nature of the mission to be fulfilled—generally, however, the human form. They bear drawn swords or destroying weapons in their hands—one carries an ink-horn by his side—and ride on horses (Num. xxii. 23, Josh. v. 13, Ezek. ix. 2, Zech. i. 8 *et seq.*). A terrible angel is the one mentioned in I Chron.

**Appearance of Angels.**

xxi. 16, 30, as standing "between the earth and the heaven, having a drawn sword in his hand." In the Book of Daniel, probably written 165 B.C., reference is made to an angel "clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude" (Dan. x. 5, 6). It is an open question whether at that time angels were imagined to possess wings (Dan. ix. 21).

Angels are powerful and dreadful, endowed with wisdom and with knowledge of all earthly events, correct in their judgment, holy, but not infallible; for they strive with each other, and God has to make peace between them. When their duties are not punitive, angels are beneficent to man (Ps. ciii. 20, lxxviii. 25; II Sam. xiv. 17, 20, xix. 28; Zech. xiv. 5; Job, iv. 18, xxv. 2).

The number of angels is enormous. Jacob meets a host of angels; Joshua sees the "captain of the host of the Lord"; God sits on His throne, "all the host of heaven standing by him on his right hand and on his left"; the sons of God come "to present themselves before the Lord" (Gen. xxxii. 2; Josh. v. 14, 15; I Kings, xxii. 19; Job, i. 6, ii. 1; Ps. lxxxix. 6; Job, xxxiii. 23). The general conception is the one of Job (xxv. 3): "Is there any number of his armies?"

Though the older writings usually mention one angel of the Lord, embassies to men as a rule comprised several messengers. The inference, however, is not to be drawn that by מלאך יהוה God Himself or one particular angel was designated: the expression was given simply to God's power to

accomplish through but one angel any deed, however wonderful.

Angels are referred to in connection with their special missions; as, for instance, the "angel which hath redeemed," "an interpreter," "the angel that destroyed," "messenger of the covenant," "angel of his presence," and "a band of angels of evil" (Gen. xlviii. 16; Job, xxxiii. 23; II Sam. xxiv. 16; Mal. iii. 1; Isa. lxiii. 9; Ps. lxxviii. 49, R. V.). When, however, the heavenly host is regarded in its most comprehensive aspect, a distinction may be made between *cherubim, seraphim, ḥayyot* ("living creatures"), *ofanim* ("wheels"), and *arelim* (the meaning of which term is unknown). God is described as riding on the cherubim and as "the Lord of hosts, who dwelleth between the cherubim"; while the latter guard the way of the tree of life (I Sam. iv. 4, Ps. lxxx. 2, Gen. iii. 24). The seraphim are described by Isaiah (vi. 2) as having six wings; and Ezekiel describes the ḥayyot (Ezek. i. 5 *et seq.*) and ofanim as heavenly beings who carry God's throne.

In post-Biblical times the heavenly hosts became more highly organized (possibly as early as Zechariah [iii. 9, iv. 10]; certainly in Daniel), and there came to be various kinds of angels, some even being provided with names, as will be shown below.

Angels appear to man as the medium of God's power and will and to execute His dispensations. Angels reveal themselves to individuals as well as to the whole nation, in order to announce events, either good or bad, affecting them. Angels foretell to Abraham the birth of Isaac, to Manoah the birth of Samson, and to Abraham the destruction of Sodom. Guardian angels are mentioned, but not, as was later the case, as guardian spirits of individuals and nations. God sends an angel to protect the people after their exodus from Egypt, to lead them to the promised land, and to destroy the hostile tribes in their way (Ex. xxiii. 20, Num. xx. 16). In Judges (ii. 1) an angel of the Lord—unless here and in the preceding instances (compare Isa. xlii. 19, Ḥag. i. 13, Mal. iii. 1) a human messenger of God is meant—addresses the whole people, swearing to bring them to the promised land. An angel brings Elijah meat and drink (I Kings, xix. 5); and as God watched over Jacob, so is every pious person protected by an angel that cares for him in all his ways (Ps. xxxiv. 7, xci. 11). There are angels militant, one of whom smites in one night the whole Assyrian army of 185,000 men (II Kings, xix. 35); messengers go forth from God "in ships to make the careless Ethiopians afraid" (Ezek. xxx. 9); the enemy is scattered before the angel like chaff (Ps. xxxv. 5, 6). Avenging angels are mentioned, such as the one in II Sam. xxiv. 15, who annihilates thousands. It would seem that the pestilence was personified, and that the "evil angels" mentioned in Ps. lxxviii. 49 are to be regarded as personifications of this kind. "Evil" is here to be taken in the causative sense, as "producing evil"; for, as stated above, angels are generally considered to be by nature beneficent to man. They glorify God, whence the term "glorifying angels" (Ps. xxix. 1, ciii. 20, cxlviii. 2; compare Isa. vi. 2 *et seq.*). They constitute God's court, sitting in council with him (I Kings, xxii. 19; Job, i. 6, ii. 1); hence they are called His "council of the holy ones" (Ps. lxxxix. 7, R. V.; A. V. "assembly of the saints"). They accompany God as His attendants when He appears to man (Deut. xxxiii. 2; Job, xxxviii. 7). This conception was developed after the Exile; and in Zechariah angels of various shapes are delegated "to walk to and fro through the earth" in order to find out and report what happens (Zech. vi. 7). In the prophetic books angels also appear as representatives of the prophetic spirit, and bring to the prophets God's word. Thus the prophet Haggai was called God's messenger (angel); and it is known that "Malachi" is not a real name, but means "messenger" or "angel." It is noteworthy that in I Kings, xiii. 18, an angel brings the divine word to the prophet.

Upon the important problem of the origin of angels Biblical writers do not touch; but it is inferred that angels existed before the Creation (Gen. i. 26; Job, xxxviii. 7). The earlier Biblical writings did not speculate about them; simply regarding them, in their relations to man, as God's agents. Consequently, they did not individualize or denominate them; and in Judges, xiii. 18, and Gen. xxxii. 30, the angels, when questioned, refuse to give their names. In Daniel, however, there already occur the names Michael and Gabriel. Michael is Israel's representative in heaven, where other nations—the Persians, for instance—were also represented by angelic princes. More than three hundred years before the Book of Daniel was written, Zechariah graded the angels according to their rank, but did not name them. The notion of the seven eyes (Zech. iii. 9, iv. 10) may have been affected by the representation of the seven archangels and also possibly by the Parsee seven amshaspands (compare Ezek. ix. 2).

**2. Talmudical and Midrashic Literature:** The writer of the Book of Daniel was the first by whom angels were individualized and endowed with names and titles. Not long after that time ESSENISM came into existence. It possessed a highly developed Angelology; but knowledge of the system was confined to Essenes. The Sadducees, on the contrary, disputed the very existence of angels.

Upon the foundations of Scripture a gigantic structure was reared at the time of the completion of the Talmud. Post-Talmudic mysticism extravagantly enlarged this structure, until it reached from earth to heaven; and the fanciful ideas of the Apocrypha and pseudepigrapha, of the Talmudic and Midrashic works, and of the mystic and cabalistic literature rush along like a wild stream that overflows its banks. From this wealth of material the assumption may be drawn that the Angelology was not systematically organized. The Judaic intellect is little inclined to systematization; and a systematic Angelology was a matter of impossibility with the vast number of haggadists, who lived and taught at different times and places, and under a manifold variety of circumstances. In this regard it is difficult to distinguish between Palestinians and Babylonians, between the Tannaim and the Amoraim; for descriptions of heaven varied according to the exegetic needs of the homily and the social condition of the audience.

**Development of Angelology.**

Following the Bible as a model, the Maccabean warriors invoked the angel that smote Sennacherib's army (I Macc. vii. 41; II Macc. xv. 22; Syriac Baruch Apocalypse, lxiii. 7; Book of Jubilees, xvii. 11, xxvii. 21 *et seq.*). But the scholars handled the material after their individual inclinations. It is impossible, in consequence, to fix the boundaries between the speculations of scholars and popular notions, between individual and general views, between transient and permanent ideas. On the whole, however, the dominant beliefs concerning Angelology may be gathered from the traditions that continued even after the extinction of the Essenes. If these traditions did not originate with the people, they were transmitted to them by the scholars, who were held in undisputed popular esteem; and they thus came

to form part of the popular belief. Since the Bible was interpreted only in the light of tradition, haggadic teachings are quite as important for the understanding of the religion and its forms as is the Bible itself.

Not infrequently the ministration of angels is inferred in Biblical narratives when no mention is made of them. For instance, when God wishes to create man, the angels ask, "Wherefore dost Thou create him?" (Gen. R. viii. 5); Sarah is protected from Pharaoh by an angel holding a whip uplifted in his hand and making it dependent on Sarah whether he should use it or not (Gen. xii. 14 *et seq.*); five angels appear to Hagar; an angel leads Rebekah to the well (Gen. R. xli., near beginning, xlv., lix.); when Abraham is about to sacrifice Isaac, the angels intercede, protesting to the Lord that the intended act is unnatural (Bacher, "Ag. Pal. Amor." iii. 29); angels transfer the animals of Laban's flock to that of Jacob (Gen. R. lxxiii., near end); in Gen. xxxi. 8 an angel speaks to Jacob (Tan. ed. Buber, Wayeẓe, 24); Jacob employs some of the angels who meet him as messengers to Esau (Gen. xxxii. 4, Gen. R. lxxv.); when Joseph seeks his brethren (Gen. xxxvii. 15 *et seq.*) three angels meet him (Gen. R. lxxv.); angels gather together the sons of Jacob (Gen. xlix. 2; Gen. R. xcviii., near beginning); an angel speaks out of the mouth of Balaam and compels him to pronounce a blessing (Sanh. 105*b*); the ministering angels wait on Ehud (Judges, iii. 23) in order to assist him (Gen. R. xcviii.); and an angel causes weapons to be found for Saul and Jonathan (I Sam. xiii. 22).

**Embellishment of Biblical Accounts.**

The rabbis most frequently give angelological embellishments to the story of Esther; thus transforming the plain, straightforward account into a miraculous tale. Gabriel drastically prevents Queen Vashti from appearing before Ahasuerus and his guests, in order to bring about the election of Esther in her place; and when Esther appears in the court of the king's house (Esth. v. 1), three ministering angels hurry to her help: one raises her head; the second invests her with grace; and the third holds out to her the king's scepter. When Ahasuerus has the "book of records of the chronicles" read to him, it is found that Shimshai, the scribe (see Ezra, iv. 8), has stricken out the passage recording Mordecai's rescue of the king; but the angel Gabriel rewrites it. On Esther's complaint to Ahasuerus that she and her people have been sold, the king asks who has done this thing. Esther is about to point her finger to Ahasuerus, to designate him as the wrongdoer, when an angel turns her hand in the direction of Haman. Ahasuerus then goes out in wrath to the garden, and, seeing there men tearing up the trees, asks the reason for their action; they reply that Haman has commanded it. The men were angels, of course. Angels, too, throw Haman upon Esther's couch. Ahasuerus' statement that the Jews had "slain and destroyed five hundred men" (*ibid.* ix. 12) sounds like a reproach against the queen; but an angel, touching the king's mouth, causes his speech to end kindly (Meg. 15*b*, 16*a*, 16*b*). In two cases an angel strikes Nebuchadnezzar on the mouth: when he begins to praise God (Dan. iii. 33 [A. V. iv. 3]), so that he may not cast David's psalms into the background, and when he says of the form of one of the four men "walking in the midst of the fire" (*ibid.* iii. 25) that it is like the Son of God, the angel thereupon thunders, "Has God a Son?" (Sanh. 92*b*, below; Yer. Shab. vi., end).

There are many such examples in the Talmud of the addition of angels to the Biblical narrative which give the impression that angels are merely to voice men's opinions. Where there are possible objections to the act of divine justice, these are put into the mouth of the angels who represent God's council; and His reply to them is the justification of His doings. Many other haggadot in which God and angels converse are to be similarly construed as the figurative representation of differing opinions; and quite as often such intercourse between God and angels serves to present in a vivid and impressive form certain ethical doctrines—a fact which has been misunderstood and misconstrued by Weber ("Jüdische Theologie," 2d ed., pp. 176 *et seq.*, Leipsic, 1897).

Jewish tradition frequently gives distinct and unmistakable expression to God's sublime superiority over the angels. When, in order to remove the anthropomorphism from the Biblical passage, Ex. xxxiii. 20, "There shall no man see me and live" (וחי), Akiba interprets it, "Not even the holy ḥayyot who carry the throne of glory, see the glory itself," Simon improves upon this; saying, "Not even the ever-living ones, the angels" (Sifra, Lev. i. 1). God's dwelling-place is in the seventh heaven, next to which is the abode of the pious; and the angels rank after the latter (Ḥag. 12*b*; Midr. Teh. on Ps. xxi. 7; Weber, *ibid.* pp. 162 *et seq.*).

The dignity of the pious is greater than that of the angels (Sanh. 93*a*, top). "God is first praised by Ezekiel; then by the angels" (Gen. R. lxv.). Adam reclined in paradise; and the ministering angels roasted meat for him (Sanh. 59*b*). When Israel recited the Shema', the angels were silent till the end, and then sang their song of praise (Gen. R. lxv.). The angelic hosts praise God during the night; for during the day, when Israel's praise is heard, they are silent (Ḥag. 12*b*). The pious command the angels (Bacher, "Ag. Pal. Amor." ii. 262, note 6); angels are not allowed to condone sins (Midr. Teh. xvii. 2). When Rabbi Joshua discourses concerning the throne of God, the angels gather about him in curiosity (Ḥag. 14*b*). In the laudation of God, Israel is given precedence. Israel praises every day; angels praise but once (Midr. Teh. ciii., beginning; Ḥul. 91*b*, below).

Every man that does not practise magic enters a department of heaven to which even the ministering angels are not allowed access (Ned. 32*a*).

**Nomenclature and Essence.**

In addition to the Biblical name מלאך ("angel") the term העליונים ("the upper ones") often occurs in contrast with התחתונים ("the lower ones"). The former name designates them as inhabitants of heaven (Sanh. 20*b*, Ket. 104*a*, Midr. Teh. xxv. 14, etc.). By the creation of mankind God established peace between the upper ones and the lower ones (Lev. R. ix.). The upper household (פמליא של מעלה)—from *familia*, servants, meaning the angels forming the heavenly court—is often contrasted with Israel as God's servants on earth below (פמליא של מטה) (Ber. 17*a*; Sifre, Num. 42; Sanh. 98*b*, 99*b*; Ḥag. 13*b*, below). The angelic host is even called "exercitus" and "strateia"; and angels of the lowest rank are called "galearii" (army servants; Cant. R. viii. 13; Num. R. xii. 8; Pesiḳ. R. xv. 69*a*; Pesiḳ. v. 45*b*).

The essence of the angels is fire; they sustain themselves in fire; their fiery breath consumes men; and no man can endure the sound of their voices (Cant. R. v. 10; Pesiḳ. v. 57*a*; Ḥag. 14*b*, above; Shab. 88*b*, below; Tan., Yitro, xvi.). "The angel of the Lord" in Judges, ii. 1, was Phinehas, whose countenance, when the Holy Spirit rested upon it, glowed like a torch (Lev. R. i.,

beginning). To Joshua b. Hananiah the emperor Hadrian said: "You say that no portion of the heavenly hosts sings praise to the Lord twice, but that God daily hears new angels who sing his praise [based on Lam. iii. 23] and then go. Whither do they go?" Whereupon Joshua replied: "To the stream of fire whence they emanated" (Dan. vii. 10). H.: "What is the character of this stream?" J.: "It is like the Jordan, which ceases not to flow by day or by night." H.: "And whence comes the stream of fire?" J.: "From the sweat of the living creatures of God's chariot, which drops from them under the burden of God's throne" (Gen. R. lxxviii., beginning, and parallel passages; compare Bacher, "Ag. Tan." i. 178). Another theory is, that angels are half fire, half water, and that God makes peace between the opposing elements (Yer. R. H. ii. 58*a*). They feed on the rays of God's majesty, for "in the light of the king's countenance is life" (Prov. xvi. 15, Pesiḳ. vi. 57*a*).

A characteristic and well-known passage is the following:

> "In three respects demons resemble angels; in three others, mankind. Like the angels they have wings, they move from one end of the earth to the other, and are prescient. Like men they eat and drink, propagate themselves, and die. In three respects men resemble the angels; in three others, the animals. Like animals they eat and drink, propagate themselves, and discharge waste matter" (Ḥag. 16*a* and parallel passages).

In order that Moses might become like the angels, all food and drink had to be consumed in his entrails (Yoma, 4*b*). The angels that appeared to Abraham only pretended to eat (Targ. Yer. Gen. xviii. 8, and in the Midrash).

The angels are generally represented as good, and as not subject to evil impulses (Gen. R. xlviii. 11). Hence the Ten Commandments are not applicable to them (Shab. 88*b*); they are called "holy," while men require a twofold sanctification to merit the epithet (Lev. R. xxiv. 8). Having this character, they show neither hatred nor envy; nor does discord or ill will exist among them (Sifre, Num. 42). Nevertheless, they stand in need of mutual beneficence (Lev. R. xxi., beginning). Although there is nothing hidden from the superior beings (Midr. Teh. xxv. 14), yet they do not know the day of Israel's redemption (Sanh. 99*a*); see also Matt. xxiv. 36, "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Though the Israelites, emerging from the sea, knew where God's glory resided, the angels were in ignorance of it (Ex. R. xxiii., end). Adam's knowledge exceeded that of the angels (Bacher, "Ag. Pal. Amor." iii. 125, note 1); not Adam alone, however, but all the pious rank above the ministering angels (Gen. R. xxi., Yer. Shab. vi., end).

Although they render God unfailing obedience, and are ready to serve Him before they hear His commands—in which regard they are imitated by Israel—they are nevertheless fallible. There are fallen angels. Two were expelled from heaven for one hundred and thirty-eight years on account of prematurely disclosing the decree of Sodom's destruction, or for presumption (Gen. R. l., lxviii.).

The angels appear at times standing; now in the shape of a man or of a woman, and now as wind or as fire (Ex. R. xxv., beginning). Of the three angels that appeared to Abraham (Gen. xviii. 2), one was like a Saracen, one like a Nabatean, and the third like an Arab (Gen. R. xlviii. 9). To Jacob (Gen. xxxii. 25) the angel appeared as a shepherd (Gen. R. lxxvii.), as a heathen, and as a learned man (Ḥul. 91*a*). An angel assumed the shape of Moses in order to be captured by Pharaoh in Moses' place: another, taking Solomon's form, dethroned him (Yer. Ber. ix. 13*a*; compare Lev. R. vi., Yer. Sanh. ii. 20*c*). Angels come from heaven on horses, with gleaming weapons (IV Macc. iv. 10); Gabriel smites Sennacherib's host (II Kings, xix. 35) with a sharpened scythe which had been ready since the Creation (Sanh. 95*b*). The stone mentioned in Dan. vi. 18 was a stone lion into which an angel had entered (Cant. R., beginning). A high priest was killed by an angel in the Holy of Holies; and the impress of a calf's foot (compare Ezek. i. 7; Ta'anit, 25*b*; Yoma, 21*a*) was found between his shoulders (Yoma, 19*b*). Angels being generally conceived as endowed with wings, Akiba took the expression "fowls of the heaven" (Ps. civ. 12) to mean angels; but R. Ishmael refuted him (Bacher, "Ag. Tan." i. 324; compare Gen. R. lxv. 21; Pesiḳ. R. viii., beginning; Yer. Ber. vii., end).

Their bodies were supposed to be like the figure described in Dan. x. 6. Their size is variously given. One angel extends from earth to heaven, where the ḥayyot stand; Sandalfon is taller than his fellows by the length of a journey of five hundred years (Ḥag. 13*b*). According to one tradition, each angel was one-third of a world; according to another, two thousand parasangs (a parasang = 3.88 miles), his hand reaching from heaven to earth (Bacher, "Ag. Pal. Amor." iii. 371, 547). The angels do not, of course, always disclose themselves in all their size; they are visible to those only whom their message concerns; and their message is heard by none but those for whom it is intended (Ta'anit, 21*a*).

**Variety of Angelic Forms.**

Their number was considered, even by the oldest Talmudists, to be infinite. Rabbi Joshua said that the sun is only one of the many thousands that serve God (Yalḳ., Ex. 396). God caused to pass before Moses the hosts of angels that lived in His presence and served Him (Targ. Yer. to Ex. xxxiii. 23). God combats evil by Himself; but in beneficent works myriads of angels assist Him (Num. R. xi. 7). Every angelic host consists of a thousand times a thousand; but, to judge from Dan. vii. 10, and Job, xxv. 2, 3, the hosts themselves were innumerable.

After the expulsion of the Jews from their own country the number of the angelic hosts was decreased (Sifre, Num. 42). When Jacob left Laban's house, sixty times ten thousand angels danced before him (Cant. R. vii. 1; compare Gen. R. lxxiv., end). When at the revelation Israel first said "We will do it," and then "We will hear it," the same number descended and bound two crowns about the head of each Israelite; but when the Israelites sinned, one hundred and twenty thousand angels came to remove them (Shab. 88*a*). On Sinai God appeared with twenty-two thousand angelic hosts; though another authority holds that the number of hosts could not be computed by any mathematician (Pesiḳ. xii. 107*b* and parallel passages). A thousand angels constitute the following of every Israelite; one angel preceding him, to bid the demons make way. This angel's left hand, which executes but one command—the command of the *tefillin* (Deut. vi. 4–8)—holds a thousand angels; and the right hand, which executes a number of commands, holds ten thousand angels (Bacher, "Ag. Pal. Amor." ii. 136, 219).

Though the Bible makes no statement concerning the origin of angels, tradition emphatically declares them to have been created by God, but not until the second day of the Creation, in order that it should not be said that God had received assistance in His work, and that Michael sustained the firmament in the south, Gabriel supported it in the north, and God

strengthened it in the middle. This is one view: another is that the angels were not created until the fifth day. They were not among the six things whose creation was decided upon before the world was made (Gen. R. i. 3). God indeed held council with angels at the creation of man, without, however, allowing them to decide against His decree in favor of his creation (Sanh. 38*b*, Gen. R. viii. 5). These sayings of the rabbis show a desire to preserve intact the idea of monotheism.

Angels also sit in council at the judgment of man, to decide his guilt or innocence. If nine hundred and ninety-nine vote for conviction and only one for acquittal, God decides in favor of man. The soul announces the affairs of man to the angel, the angel to the cherubim, the cherubim to God (Cant. R. i. 9; Yer. Ḳid. i. 61*d*; Pesiḳ R. viii., beginning).

**Functions of Angels.**

As zealous servants of the Lord, angels act in accordance with His spirit; but not infrequently they mistake His intentions. They dispute as to who shall rescue Abraham from the furnace; but God reserves the decision to Himself. When God strove with the Egyptians at the Red sea, angels wanted to take part in the contest; when Phinehas interceded with God to save Israel from the plague, they wanted to strike him down. Micah, the idolater (Judges, xvii.), they wanted to destroy utterly; but God, remembering Micah's hospitality, had compassion on him (Tan., Teẓawweh, xii.; Midr. Teh. xviii. 13; Sanh. 103*b*). God harkened, however, to their representations concerning the extent of Jerusalem, which they wished to be unlimited, since God did not limit heathen cities; and He yielded to their request. They pleaded for Moses, when he was exposed on the river, that he should not be allowed to perish; it being the sixth day of Sivan, the day destined for the revelation (Soṭah, 12*b*). Angels interest themselves deeply in the destiny of Israel and of the pious. They take Israel's part when God proposes to punish him; they lament over the decreed destruction; they plead for Israel with the heathen; they accuse Ishmael's descendants for Israel's sake. They protect Israel, and come to his assistance at the revelation. After Moses' death an angel takes God's place in the guidance of Israel. Angels help at the construction of Solomon's Temple; they weep over its destruction; but their consolation is rejected by God (Giṭ. 7*a*; Ber. 20*b*; Esther R. iii. 9, i. 14; Gen. R. liii. 14; Ex. R. xviii. 5, near beginning; xxxii., beginning; Ex. R. xxxii. 3; Cant. R., introduction, near beginning; Ḥag. 5*b*; Sanh. 96*b*; Gen. R. xix. 8).

Angels protect the pious and help them in their transactions. An angel nullifies the consequences of Esau's hunting. When Jacob trembles in approaching Isaac, two angels support him lest he fall. When Amram takes his wife again, the angels rejoice over the fact that Moses will be born; and at Moses' death they chant a funeral song. They lament over the martyred Akiba; exclaiming, "This is the Law, and this is its reward" (Soṭah, 12*a*; Ber. 61*b*; Shab. 55*b*). They mourn the death of Adam; they carry off the bodies of Nadab and Abihu. Every man has a special guardian angel, according to Targ. Yer. Gen. xxxiii. 10: "I have seen thy face as though I had seen the face of thy angel" (compare Levi in Soṭah, 41*b*). These guardian spirits are identical with the two angels accompanying man (Ḥag. 16*a*). When going into an unclean place, one begs these accompanying angels to wait, until he comes out again (Ber. 60*b*). Guardian spirits are mentioned particularly in Matt. xviii. 10, and in Acts, xii. 15. They resemble the Persian *fravashis*, and were probably modeled after them. The spirits of the elements, like the prince of the fire, etc., also had their origin in Persia, as is shown by their names. The accompanying angels are probably not identical with the guardian spirits; for certain angels accompany Jacob in the Holy Land, and others attend him in foreign lands (Gen. R. lxviii. 12).

Accompanying angels are not permanent, but temporary, companions. Every angel wears on his breast a tablet inscribed with the name of God (Pesiḳ. xii. 108*b*; comp. Bacher, "Ag. Pal. Amor." i. 412, note 1). Two angels—one good and one evil—accompany man as he returns from the synagogue to his home on Sabbath eve. The souls of the pious are received by three good angels; those of the wicked, by three evil angels, who accompany them and testify for them (Tosef., Shab. xvii. 2; Shab. 119*b*; Ket. 104*a*; Ḥag. 16*a*). The angels associate with the pious and instruct them in certain matters. Ishmael b. Elisha says: "Three things did the angel of His presence impart to me." To Johanan ben Dahabai ministering angels gave four teachings. They frightened Sheshet. Three angels appeared to a maid serving in the house of Simon b. Yoḥai's father. If some one forsakes the community in its need, his two guardian angels lay their hands on his head saying, "May he have no share in the salvation of the community." Man before his birth, being pure spirit, knows everything; but at the moment that he sees the light of day, an angel strikes him on the mouth, and he forgets the whole Torah (Ber. 51*a*; Ned. 20*a*; Meg. 29*a*; Me'ilah, 17*b*; Ta'anit, 11*a*; Nid. 30*b*).

In Ḥag. 12*b* it is stated that there is in heaven a Jerusalem, containing a sanctuary in which Michael, the great prince, stands like the high priest on earth, offering up sacrifice. Angels chant the "Holy, holy, holy" of Isa. vi. 3 (Ḥul. 91*b* and elsewhere); and their voices sound soft and low (Sifre, i. 58). Angels in heaven, representing the peoples of the earth, are mentioned as early as Ben Sira (Ecclus. xvii. 17; Deut. xxxii. 8, LXX.), the number of the peoples being seventy, according to the reckoning of Gen. x. But while Ben Sira speaks of God as the ruler of Israel, as does also the Book of Jubilees (xv. 32), later sources unanimously designate Michael as the prince of Israel. It was to these angels that God said at the building of the tower of Babel, "Let us confound their language" (Targ. Yer. to Gen. xi. 7, Pirḳe R. El. xxiv.). They were the *shinan*, distinguished angels who came down with the myriads of angels at the revelation on Sinai (Pesiḳ. R. xxi., with reference to Ps. lxviii. 18 [compare Gal. iii. 19]).

The destiny of the nations and of their heavenly princes is closely interwoven. God punishes no nation; nor will He, even in the time of the Messiah, punish any, until He shall have punished its guardian angel (Cant. R. viii. 14; Mek., Beshallaḥ, Shirah, ii.). The hostility of the ancient nations against Israel is reflected in the legend that the seventy princes of the nations bring charges against Israel, whose part God takes. The same angels favored Egypt. God enjoined obedience on Israel in order that he might ward off the hostility of those angels. Jacob saw them in a dream ascending and descending a ladder reaching to heaven, and feared they would always oppress Israel (Ruth R., introduction; Targ. Yer. on Ex. xxiv. 10 and Midrash Abkir; Pesiḳ. xxiii. 150*b*). No individual names of these are given, with the exception of Michael and Samael: the following, however, are mentioned: namely, the princes of Egypt, Babylon, Media, Yavan (= Greece, hence also Syria), Edom (Rome). The last occurs most frequently, since any great world-power easily suggested to

the minds of the haggadists the power of Rome (Ex. R. xv. 15; Pesiḳ. 151*a*; Mak. 12*a*, etc.). Samael, Edom's patron, wanted to kill Jacob; also to deprive Tamar of her pledges (Gen. xxxviii. 25), wherein Gabriel prevented him, and he complained against Israel on the latter's departure from Egypt (Gen. R. lxxvii.; Cant. R. iii. 6; Tan., Wayishlaḥ, viii.; Soṭah, 10*b*; Ex. R. xxi., near end; Bacher, "Ag. Pal. Amor." i. 25, 473). An interesting angel, mentioned in B. B. 25*a*, is Ben Neẓ, the ruler of the winds, to whom is referred Job, xxxix. 26: "Doth the *neẓ* [A. V. "hawk"] fly by thy wisdom and stretch his wings towards the south" (to ward off the scorching heat). The "prince of the world" (Yeb. 16*b*) is possibly identical with Michael.

Mention is also made of the following: Dumah, prince of the realm of the dead, prince of hell, prince of fire; Rahab, prince of the sea; Ridia, prince of the rain; Yurḳemi, prince of the hail (the etymology of the last-mentioned name is unknown); Gabriel, prince of the ripening of the fruit, the prince of lust; Lailah ("night"), prince of conception; Af and Ḥemah ("anger" and "wrath"); Abaddon and Mawet ("destruction" and "death"); the angels of prayer, of beneficence, and of dreams (Shab. 152*b*; compare Sanh. 94*a*; 'Ar. 15*a*; Pes. 118*a*; Sanh. 95*b*; B. B. 25*a*; Gen. R. lxxxv.; Niddah, 16*b*; Ned. 32*a*; Shab. 89*a*; Ex. R. xxi.; Midr. Teh. lxxxviii. 4; Ber. 10*b*). Frequently angels of peace or wrath, good and bad angels, are referred to; and more frequently destroying angels (מלאכי חבלה = מלאכי המשחית, II Sam. xxiv. 16, I Chron. xxi. 15), whose unlimited number figuratively represents the infinite number of ills and mishaps to which flesh is heir (Shab. 88*a*; Enoch, liii. 3, lxvi. 1). Besides these, Jewish tradition has the names of METAṬRON, SANDALFON, and (once) SEMALION (Sanh. 38*b*; Ḥag. 13*b*; Soṭah, 13*b*).

According to the Talmud, the three angels that visited Abraham (Gen. xviii. 2) were Michael, Gabriel, and Raphael (Yoma, 37*a*; B. M. 86*b*). The Suriel, prince of his presence, of Ber. 51*a* may have been identical with Sariel.

**3. In the Medieval Period:** The system of the Essenes reappears in the mystical writers at the time of the Geonim (600–1000). It was given a still more mystical character by the cabalists, who, beginning in the thirteenth century, gained more and more ground, and finally obtained overwhelming influence. In the Talmud, angels were the instruments of God; in the Middle Ages, the instruments of man, who, by calling their names, or by other means, rendered them visible. The Talmud knew of angelic apparitions, but not of the conjuration of angels, which must be distinguished from the conjuration of demons. Even gaonic mysticism was reserved on this point; but the Book of Raziel, composed of various elements, gives at its very beginning directions for invoking the angels, that change according to the month, day, and hour, and for using them for a peculiar purpose, such as prophecy. After this the Cabala knew no limits as to the number of the angels. Like the Egyptian magic, it was dominated by the belief that no angel could resist the invocation of his name when it took place after certain preparations, in the proper places, and at the right time.

**The Cabala.**

Accordingly, post-Talmudic Angelology, while serving practical ends, had increased the number of angels. Besides those that did duty in heaven, a whole host was placed over the specific activities of man's world; and names were given to the individuals composing this host. When the mysticism that ascribed peculiar properties to letters and numbers, and devoted itself at first to cosmic speculation, turned its attention to the world of angels—considering it a portion of the cosmos—numerous names arose that were exclusively the conceptions of mystical speculators, having no rational etymology. Such names exist by the thousand, occurring to a considerable extent in the Book of Raziel, which pretends to be a revelation by the angel Raziel to Adam, and which passed from Adam to Abraham, Moses, and the Prophets in direct succession from father to son.

Disregarding these fictitious names, which, though genuine to the Cabala, are not to be regarded as component parts of traditional belief, the names of angels and other angelological elements are older than the literature concerning them, especially the cabalistic works Hekalot, Otiot de-R. Akiba, Raziel, and the Zohar. It is a commonly observed feature of secret arts that they flourish in concealed and non-literary forms before venturing into the light of day and becoming literature. Since angelic names constituted the most sacred element in mysticism, they were often not written, much less printed; and, in consequence, a number of them remain unknown, and could not be given in Schwab's "Vocabulaire de l'Angélologie," Paris, 1897, a work numbering three hundred and sixty-eight pages. Curiously enough, Greek names were smuggled in and were later explained by Biblical names. Naturally, there were some authors even in the Middle Ages who condemned as foolishness these fanciful names along with *gematrias* ("numerical values of the letters"), by means of which they were created. "Neither the older Jewish mysticism nor the Spanish Cabala produced so full an Angelology, or so rich a demonological literature, as did the mysticism of the German Jews of the thirteenth century. Nor did either of them elaborate the angelic character in such detail, or adapt it so skilfully to all the needs of daily life. Consequently, German-Jewish mysticism was from this point of view more closely allied to contemporary Christian mysticism than to its predecessors. According to the 'Book of the Angels,' by Eleazar of Worms, one of the most prominent pupils of Judah Ḥasid, the whole world is peopled with angels and demons; no nook or cranny is unprotected by guardian angels; and God determines on everything, and then sends an angel to execute His will. Every man has his angel of destiny [מלאך מזל] or 'appointed one' [ממונה], who brings about all the good and evil that he experiences" (Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden," i. 162; compare ii. 165, 180).

**Mystical Angelology.**

After the victorious advance of the Cabala, opposition to the highly fanciful belief in angels was no longer made; and mystical Angelology lured the Occident as well as the Orient into its charmed circle, from which a portion of Judaism has not yet liberated itself. Angels still play a part in usages connected with the home among the Ḥasidim, who design their amulets with regard to the particular angel dominant at the time they are made. According to one source, all angels placed over the months and days are said to serve this purpose. In this way Angelology is brought into the closest connection with astrology and into agreement with monotheism.

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L. B.

**General Historical Development:** In the earlier Biblical writings the term "Malak YHWH" (messenger of the Lord) occurs chiefly in the singular, and signifies a special self-manifestation of God (see Gen. xxxi. 11–13, where the angel of God says, "I am the God of Beth-el"; Ex. iii. 2–6, where the angel of the Lord who appeared to Moses in the flame of fire says, "I am the God of thy father"; compare Gen. xxii. 11; Judges, vi. 11–22). At times the angel clearly distinguishes himself from the Lord who sends him (see Gen. xvi. 11, xxi. 17; Num. xxii. 31; Judges, xiii. 16). Though appearing in human form (see Gen. xviii. 2 *et seq.*, xxxii. 25; compare Hosea, xii. 5), the angel of the Lord has no individuality. Being only a temporary manifestation of God, he can never replace His presence; wherefore Moses, not satisfied with the Lord's saying "I will send an angel before thee" (Ex. xxxiii. 2), replies: "If thy presence [face] go not with me, carry us not up hence" (Ex. xxxiii. 15).

There prevailed no uniform conception of these angelic beings. In Jacob's dream they ascend and descend the ladder (Gen. xxviii. 12); in the vision of Isaiah (vi. 2) they are six-winged seraphim; in Ezekiel the cherubim and living creatures (hayyot) have the likeness of a man, are winged, and have feet (Ezek. i. 5–7, x. 19–21). As guests of Abraham, they eat (Gen. xviii. 8); in the house of Manoah the angel refuses to eat (Judges, xiii. 16). Whether in the popular mind these angels took the place of the powers of nature deified by the heathen nations elsewhere, or whether the psychological process was a different one, the monotheism of Israel necessitated the assumption of beings representing a heavenly hierarchy ready to mediate between man and God.

The story of Creation makes no mention of the creation of angels, while from Job, xxxviii. 7, if not from Gen. i. 26, it rather appears that they looked on, approving and praising God's creative work. According to Job, iv. 18, xv. 15, the angels are endowed with moral sense, though they fall short of God's own ideal of purity and perfection. According to Ps. lxxviii. 25, manna is "angels' food" ("bread of the mighty," R. V.; compare Ps. ciii. 20). Similarly, the tree in paradise, whose fruit makes man like godly beings "knowing good and evil" (Gen. iii. 5), as well as the tree of life, bears food for angels, as may be learned from the word of the Lord spoken obviously to the angelic sons of God: "Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore, the Lord God sent him forth from the Garden of Eden" (Gen. iii. 22, 23). Elsewhere the angels are referred to as partaking of God's wisdom (see II Sam. xiv. 17, 20, xix. 28). Some such view underlies the verse: "Thou madest him a little lower than the angels [godly beings]" (Ps. viii. 5); man, though mortal, being endowed with intellect.

**Postexilic Period:** During and after the Exile, under the influence of Babylonian and Persian systems of belief, a great change becomes noticeable in the angelic lore of the Jews. The more the monotheistic idea took hold of the people—permitting no being to interfere with the absolute supremacy of YHWH—the greater became the need of personifying the working forces of life, and of grouping them in ranks around the throne of God to form His royal court. His transcendent nature demanded a more definite system of heavenly functionaries attending Him and awaiting His commands. Gradually the celestial government was formed after the pattern of the earthly one, as it presented itself, imposing and well organized, at the Persian court.

**Angelology Systematized.**

But it is chiefly from a closer contact with Babylonia and her system of upper and lower spirits that the influx of new elements into Jewish Angelology can be traced; and this is confirmed by the rabbinical tradition, "The names of the angels were brought by the Jews from Babylonia" (Yer. R. H. i. 2, Gen. R. xlviii.). Ezekiel (ix. 2) already sees seven angels of God in human form (see Toy's notes, "S. B. O. T." xii.): six to do the work of destruction, and the seventh the heavenly scribe sent toward the Holy City. While all the revelations he receives come directly from the Lord, in one instance an angel in the form of a man acts as a divine interpreter, when the plan of a new city is mapped out for the prophet (Ezek. xl. 3). The prophet Zechariah, on the other hand, receives all his divine instructions no longer from God directly, but through "the angel of the Lord who talks with him" (Zech. i. 9; 14, ii. 2; iv. 1, 5; v. 10; compare also I Kings, xiii. 18). Instead of the Lord there appears to him "a man riding upon a red horse" as chief among those who "walk to and fro through the earth" (*ib.* i. 8–10). The four smiths (*ib.* ii. 3, *Heb.* [R. V. i. 20]; compare Ezek. xxi. 36) as well as "the man with a measuring line" (Zech. ii. 5, *Heb.* [A. V. 1]) are angels; and the scene of the accusation by Satan of the high priest Joshua while "standing before the angel of the Lord" (*ib.* iii. 1) must be placed in heaven, parallel to the scene in Job, i. 6–12, ii. 1–6. However, "the seven eyes of the Lord which run to and fro through the whole earth" (Zech. iv. 10), while betraying Babylonian influence, are only the symbolical representation of Divine Providence, and are not identical with the seven archangels or watchers, as Herzfeld ("Gesch. d. Volkes Israel," iii. 287) and Kohut ("Jüd. Angelologie," p. 6, note 17) believe.

It is in the Book of Daniel that a systematic classification of angels is first presented. In Josh. v. 15 reference is made to "the captain of the Lord's host" (שר צבא יהוה), still without name and individuality, and rather a mere manifestation of the Lord, as is seen from Josh. vi. 2. In Dan. x. 13, mention is made of "captains of the first rank," A. V. "chief princes" (compare *ib.* xii. 1, "sar ha-gadol," "the great captain," A. V. "prince") and "captains" (princes) of a lower rank, these being tutelary spirits of the nations, "the prince of Persia and the prince of Grecia" (*ib.* x. 20). Obviously, the underlying idea is the one expressed, if not already in Deut. xxxii. 8, at least in the Septuagint reading, "according to the number of the sons of God" (compare Targ. Yer. to the verse and to Gen. xi. 7, Ecclus. [Sirach] xvii. 17, Pirḳe R. El. xxiv., Isa. xxiv. 21), that the seventy nations of Gen. x. each had their guardian angel in heaven; and that Michael, the guardian angel of Israel, ranks above the rest. He is one of the chief princes, his name signifying, "Who is like God?" being expressive of God's greatness. The angel who interprets the visions to Zechariah appears in Dan. viii. 16, ix. 21, under the name of Gabriel ("the mighty man of God"). Above these two ranks a man-like being "clothed in linen," whose fiery appearance overawes Daniel (viii. 15–17, x. 5–10, 16–18), and who swears "by him that liveth for ever" (xii. 7). He is probably identical with the angel who stands before the Lord,

the *malak panaw* (Isa. lxiii. 9), according to the Masoretic text—not to be confounded, however, as is done by Oehler (p. 446) with "the son of man" mentioned in Dan. vii. 13, who is only a personification of Israel.

Of particular interest is the name עיר for angel (Dan. iv. 10, 14 [A. V. 13, 17]), which is taken by some (recently Behrmann) to be the Aramean word for ציר (Obad. 1, "messenger"; Isa. lxvii. 9, "angel"), but which most commentators in accordance with tradition (Aquila, Symmachus, Jerome) explain by the term "watcher." The *'ir we-kaddish* ("watcher and holy one"), who comes down from heaven to announce the destiny decided "by the decree of the watchers and by the word of the holy ones," evidently represents a high class of angels forming God's "council of the holy ones" (Ps. lxxxix. 7, R. V.); while "thousands and ten thousand times thousands of angels stand before Him" to minister to Him (Dan. vii. 10, *Heb.*). Whether the name *'ir* (from *ur*, "being awake") is to be derived (see Herzfeld iii. 291, note 342, and Kohut, "Jüd. Angelologie," p. 6) from the seven amshaspands, the Persian archangels—according to Bopp, "the sleepless ones"; according to Spiegel and Darmesteter, "the undying holy ones"—or not, the watchers certainly occupy a high rank in the Book of Enoch.

In the Book of Tobit the name of a third angel appears—namely, Raphael ("God healeth," Tobit, iii. 17)—called thus after his mission. "God hath sent me," he says, "to heal thee and Sarah, thy daughter-in-law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One" (Tobit, xii. 14–15). "He presented Tobit's prayer on account of the latter's blindness, and the prayer of Sarah on account of the humiliation of her parents," and was sent to heal them both (*ib.* iii. 17), to remove the blindness of the one and bind the evil spirit Asmodeus, in order to give a husband to the other. He presented himself to Tobias as an ordinary man to accompany him (*ib.* v. 4), and ate with him (*ib.* vi. 5, viii. 1).

**A Heavenly Hierarchy.**

The process begun in Daniel, and continued in the entire apocalyptic literature, finally led to the assumption of a heavenly hierarchy of stupendous proportions. The mystic lore, intended only for the initiated few, dwelt on the prophetic theophanies (*Ma'aseh Merkabah*, "the heavenly throne chariot," Ezek. i.–iii., viii., x.; Isa. vi. 1–3; see Hag. ii. 1); turning the imagery of the seer into gross realities, and greatly amplifying it in accordance with an expanded view of the universe and of its cosmic forces. Yet this angelic lore, the knowledge of which was the special property of the Essenes or Hasidim (Josephus, "B. J." ii. 8, § 7), while the Sadducees rejected it (Acts, xxiii. 8), was not merely a theoretical speculation, but was also practical in so far as it enabled its possessor to control the spiritual forces by use of the specific names of the angels in incantations and conjurations. It was the application of this principle, derived from the Babylonian magi and Mazdaism, that brought about a well-developed system of Angelology such as is found already in the writings preserved under the name of Enoch. The strange story of the "sons of God" (in Gen. vi. 1–4), which, combined with Isa. xiv. 12–15, gave rise to the story of the fall of the angels, offered the means of establishing a relationship between the good and the bad angels and, through that, between legitimate and illegitimate magic. These two ideas then—the celestial throne with its ministering angels, and the cosmos with its evil forces to be subdued by superior angelic forces—are the determining factors of Angelology.

According to Enoch, xxi., as the text has now been critically fixed (see Charles, "Book of Enoch," p. 357), there are seven archangels (*'irin we-kaddishin*, "holy ones who watch"):

(1) Uriel ["God is Light"; compare II Esd. iv. 1], set over the world's luminaries and over Sheol [compare Enoch, xxi. 5, xxvii. 2, xxxiii. 3, 4]; (2) Raphael, set over the spirits of men [compare Enoch, x. 4, where he is told to bind Azazel and to heal the earth with Tobit—iii. 17]; (3) Raguel [Ra'uel, "the terrifier"], who chastiseth the world of the luminaries; (4) Michael, set over the best part of mankind, over the people of Israel; (5) Sariel [Æth., *Sarakiel*, *Suriel*, "God turneth"?], set over the spirits who seduce the spirits to sin; (6) Gabriel, set over paradise, the serpents [seraphim?], and the cherubim; (7) Jerahmeel ["God is merciful"], whom God set over the resurrection [compare II Esd. iv. 36; Syriac Apoc. Baruch, lv. 3; Steindorf, "Elias Apoc." p. 152].

Whether corresponding with the seven amshaspands of Persia or with the seven planetary spirits of Babylonia (see Herzfeld, Kohut, and Beer, in Kautzsch's "Apokryphen u. Pseudepig. d. A. T." p. 251), these seven archangels recur in Enoch, xc. 21–22 (compare Pirḳe R. El. iv. and Hekalot, iv.; the Revelation of John, v. 6, and Hermas Sim. ix. 31; 6, 2; Vis. iii. 4, 1; see Spitta, "Zur Gesch. u. Lit. d. Urchristenthums," ii. 361). Michael, named as the fourth, is probably meant to stand in the middle as chief (Luecken, "Michael," p. 37). He is the leader of the seven (Enoch, xc. 21, 22).

**Four Angels of the Throne.**

On the other hand, Michael, Gabriel, Uriel, and Fanuel (Penuel) are introduced as "the four angels of the face of the Lord." After the watchers ("those that sleep not") have been described (*ibid.* xxxix. 12, 13) as chanting the "Holy, holy, holy!" and mutually responding, "Blessed be the Lord!" the following passage occurs (*ibid.* xl. 2):

"I saw on the four sides of the Lord of spirits four presences [faces] different from those that sleep not, and I heard the voice of those four presences as they gave glory before the Lord of glory: The first [as the angel of peace explained it afterward], Michael [מיכאל = "who is like God?"], merciful and long-suffering, blesses the Lord of spirits for ever and ever; the second, Raphael, set over the diseases of the children of men, blesses the Elect One [the Messiah] and the elect ones who cleave to the Lord of spirits [the pious ones]; the third, Gabriel ["the mighty one of God"], set over all the powers, intercedes in behalf of the inhabitants of the earth [see Enoch, x. 9–10, 12–14]; and the fourth, Fanuel [Penuel = "turning to God"], set over repentance and hope of eternal life, prevents the Satans from accusing men."

In Enoch, lxxi. 7–13, these four stand near the crystal throne of God, which, encircled by fire, is surrounded by the seraphim, cherubim, and ofanim ("wheels," Ezek. i. 15), "those that sleep not, and guard the throne of His glory" amidst a thousand times thousand and ten thousand times ten thousand, the Head (Ancient) of Days being with the four. Four angels standing before the face of God as leaders of four troops of angels glorifying the Most High, who is seated in the midst of them, are mentioned also in Pirḳe R. El. iv. and Hekalot, vi.; but their names are given as Michael, Uriel, Gabriel, and Raphael (Sibylline Books, ii. 215). Compare the four archangels, Michael, Gabriel, Raphael, and Uriel, in Enoch, ix. 1, xl. 2. They correspond with the four tutelary spirits or rulers of the four parts of the earth in the Babylonian mythology (Beer, following Jensen, "Cosmologie d. Babylonier," p. 169). (For the twenty-four elders seated around the throne of God in heaven next to the four beasts and the seven spirits, Apoc. John, iv. 4, see Gunkel, "Schöpfung und Chaos," p. 308.)

Then again mention is made of seven classes of angels (Enoch, lxi. 10 *et seq.*): (1) the cherubim,

(2) seraphim, (3) ofanim, (4) all the angels of power, (5) principalities, (6) the Elect One (Messiah), and (7) the (elementary) powers of the earth and the water. They are endowed with seven angelic virtues—one more than is ascribed to the Messiah (*ibid.* lxi.; after Isa. xi. 2): "In the spirit of faith, of wisdom, of patience, of mercy, of judgment, of peace, and of goodness they glorify, saying: 'Blessed is He, and may the name of the Lord of spirits be blessed for ever and ever.'"

A parallel to this is offered by the Testaments of the Patriarchs in Test. Levi, iii., where this description of the seven heavens is given:

"In the highest of which dwelleth the great Glory in the Holy of Holies, and beneath it are the angels of the presence of the Lord, who minister and make propitiation to the Lord for all the ignorance of the righteous. . . . And in the heaven below this are the angels who bear the answers to the angels of the presence of the Lord, and in the heaven next to this are thrones and dominions in which hymns are offered to God; in the third heaven there are hosts of the armies ordained for the day of judgment, to work vengeance on the spirits of deceit and of Belial; the second has fire, snow, and ice ready, all the spirits of retribution for the day of judgment; and the lowest is gloomy because it is near the iniquities of men."

In another vision (*ibid.* viii.) Levi sees seven men in white raiment, the seven archangels, each consecrating him and investing him with some insignia of the priesthood; while Michael, "the angel who intercedeth for the race of Israel," opens the gates of heaven for him, where he sees the holy Temple and the Most High upon a throne of glory (*ibid.* v.).

**The Slavonic Enoch.**

In the Slavonic Book of Enoch, written a little before the beginning of the common era, the heavenly hierarchy is still more fully developed. Enoch, taken up by two angels of fiery appearance (Shemiel and Raziel, xxxiii. 6), sees in the third heaven the sun and the stars (i. 5), the former surrounded by phenixes and other winged creatures and attended by 400 (Version B, 15,000) angels, who take off his crown each evening to bring it to the Lord, and set it upon his head again each morning (xiv. 2, 3; compare Pirḳe R. El. vi.); in the fourth heaven he sees hosts of angels armed (for judgment), while serving God with cymbals and singing. In the fifth he sees the watchers, four orders, in grief over their fallen fellow angels, but still singing, at his monition, and sounding four trumpets in praise of the Lord. In the sixth heaven legions of angels more resplendent than the sun, the archangels set over the sun, the stars, the seasons, the rivers, the vegetation, the living things, and the souls of men, with seven phenixes (seraphim?), seven cherubim, and seven six-winged creatures (ḥayyot?) in the midst of them, sing with one voice, indescribably beautiful, while rejoicing before the Lord. And finally, in the seventh heaven:

"I saw a very great light, and all the fiery hosts of great archangels, and incorporeal powers, and lordships, and principalities, and dominions, cherubim and seraphim, thrones, and the watchfulness of many eyes [ofanim], ten troops according to their rank. Day and night without ceasing they sing: 'Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory!' [Some versions have here interpolated the eighth heaven, mazzalot, with the twelve signs of the zodiac; the ninth heaven, kokabim, the heavenly homes of the twelve signs of the zodiac; and the tenth heaven.] This is 'arabot, where I saw the face of the Lord like iron burnt in the fire emitting sparks—wonderful beyond words—and the great throne of the Lord not made by hands, and hosts of cherubim and seraphim around Him."

(For the thrones, principalities, dominions, and powers, compare Col. i. 16; Eph. i. 21; Rom. viii. 38; I Peter, iii. 22; and the "Prières des Falashas," ed. Halévy, p. 20, Paris, 1877).

With this corresponds the rabbinical tradition as given by Rabbi Meir of the second century in Ḥag. 12*b*, Aḇ R. N., *A.* 37 (see Bacher, "Ag. Tan." ii. 65).

**The Seven Heavens in the Talmud.**

"There are seven heavens one above the other: (1) Velon [Latin, *velum*, "curtain"], which is rolled up and down to enable the sun to go in and out; according to Isa. xl. 22, 'He stretched out the heavens as a curtain'; (2) Raḳi'a, the place where the sun, moon, and stars are fixed (Gen. i. 17); (3) Shehakim, in which are the millstones to grind [*shaḥak*] manna for the righteous (Ps. lxxviii. 23; comp. Midr. Teh. to Ps. xix. 7); (4) Zebul, the upper Jerusalem, with its Temple, in which Michael offers the sacrifice at the altar (Isa. lxiii. 15; I Kings, viii. 13); (5) Ma'on, in which dwell the classes of ministering angels who sing by night and are silent by day, for the honor of Israel who serve the Lord in daytime (Deut. xxvi. 15, Ps. xiii. 9); (6) Makon, in which are the treasuries of snow and hail, the chambers of dew, rain, and mist behind doors of fire (1 Kings, vii. 30; Deut. xxviii. 12); (7) 'Arabot, where justice and righteousness, the treasures of life and of blessing, the souls of the righteous and the dew of resurrection are to be found. There are the ofanim, the seraphim, and the ḥayyot of holiness, the ministering angels and the throne of glory; and over them is enthroned the great King" (see Ps. lxviii. 5).

Maimonides, in his "Yad ha-Ḥazaḳah, Yesode ha-Torah," ii., counts ten ranks of angels, beginning from the highest:

(1) Ḥayyot; (2) ofanim; (3) arelim [אֲרִאֵלִים from אֲרִאֵלָם, Isa. xxxiii. 7]; (4) ḥashmallim [Ezek. i. 4], explained in Ḥag. 13*b* as ḥayyot, who are sometimes silent [*ḥash*], and who sometimes speak [*mallel*]—they are silent when the word emanates from the Holy One, blessed be He! they speak when he has ceased speaking; (5) seraphim; (6) malakim, "angels"; (7) elohim or godly beings; (8) bene Elohim, "sons of God"; (9) cherubim, "like blooming youth," Ḳarabia [Ḥag. 13*b*]; (10) ishim, "manlike beings" [Dan. x. 5]. See Rapoport on Maimonides' "Maămar ha-Yiḥud," ed. Steinschneider, p. 10; Jellinek, "Beiträge zur Kabbala," p. 61, note; Bacher, "Bibelexegese Moses Maimuni's," p. 69.

The cabalists (Zohar, Exodus, 43) have a different list:

(1) Arelim, with Michael as chief; (2) ishim, with Zephaniah as chief; (3) bene Elohim, with Hofniel as chief; (4) malakim, with Uriel as chief; (5) ḥashmallim, with Ḥashmal as chief; (6) tarshishim, with Tarshish as chief [after Dan. x. 6; see Ḥul. 91*b*]; (7) shinannim, with Zadḳiel as chief [after Ps. lxviii. 18]; (8) cherubim, with Cherub as chief; (9) ofanim, with Raphael as chief; (10) seraphim, with Jehoel as chief.

Still more elaborate is the description of the seven heavens with their angelic chiefs, and of the twelve degrees of angels instead of ten, in "Sode Raza," quoted in Yalḳ. Reubeni to Gen. i. 1.

In "Maseket Aẓilut" the ten ranks of angels are given in the following order:

(1) Seraphim, with Shemuel [Ḳemuel] or Jehoel as chief; (2) ofanim, with Raphael and Ofaniel as chiefs; (3) cherubim, with Cherubiel as chief; (4) shinannim, with Zedeḳiel and Gabriel as chiefs; (5) tarshishim, with Tarshish and Sabriel as chiefs; (6) ishim, with Zephaniel as chief; (7) ḥashmallim, with Ḥashmal as chief; (8) malakim, with Uzziel as chief; (9) bene Elohim, with Ḥofniel as chief; (10) arelim, with Michael as chief.

These are the ten archangels that were created first: and over them is set Meṭaṭron-Enoch, transformed from flesh and blood into flaming fire.

Of the vastness of the armies of heaven the following description is given by R. Simon b. Laḳish:

"There are twelve mazzalot ["signs of the zodiac"], each having thirty armies; each army, thirty camps [קסטרא = castra]; each camp, thirty legions [compare Matt. xxvi. 53]; each legion, thirty cohorts; each cohort, thirty corps [compare Krauss, "Lehnwörter," *s.v.* דרטשין]; and each corps has 365,000 myriads of stars entrusted to it" (Berach. 32*b*).

"When Moses went up in the cloud to heaven, Ḳemuel, the janitor of the first gate, with 12,000 angels of destruction under him, went to strike him, but succumbed. As he arrived at the second gate, Hadraniel, who exceeded the former 600,000 parasangs in length, came with his darts of fire to smite him, but God interfered. Finally, he came to the precincts of Sandalfon, the angel who towers above the rest by the length of 500 years' journey, and who when standing on earth reaches with his head up to the ḥayyot. Standing behind the heavenly chariot, he weaves crowns for the Most High, while all the hosts of heaven sing, 'Blessed be the glory of the Lord from His place.' Before his fire even Hadraniel trembled; but Moses passed him also, the Lord shielding him. Then Moses came to the stream of fire which consumes even the angels; and God caused him to pass through unscathed. Next came Galizur ["Revealer of the Rock"], also called Raziel ["The Secret of God"], or Akraziel [כרוז = κῆρυξ "the herald of God"], the angel who spreads his wings over the

ḥayyot, lest their fiery breath consume the ministering angels. Finally, the troop of the mighty angels standing around the throne of glory threatened to consume Moses by the breath of their mouth: but Moses seized the throne of glory; and the Lord spread His cloud over him [according to Job, xxvi. 9], and he received the Law despite the protesting angels" (Pesiḳ. R. xx., ed. Friedmann, pp. 96*b*, 98*a*; see editor's notes).

This ascension of Moses is described more elaborately in the Shir ha-Shirim Rabba fragment, ed. Wertheimer, "Bate Midrashot," iv., Jerusalem, 1897 (compare with this the Hekalot in Jellinek, "B. H." ii. 41–46, iii. 94*f*, v. 170–190, vi. 110–111; also Merkabah de-R. Yishmael in Wertheimer, "Bate Midrashot," i., Jerusalem, 1893; and Jellinek's introduction to each of the treatises).

**Fall of the Angels.**

Hebrew theology knows of no principle of evil such as is the Persian Ahriman. Satan is one of the sons of God (Job, i. 6, ii. 1). This makes the problem of evil all the more difficult. The Biblical story of the sons of God marrying the daughters of men (Gen. vi. 1–4), implying the possibility of angels lusting and sinning, suggested the idea of a fall, not only of man, but of pure heavenly beings as well. Taken together with the (Babylonian?) mythology of Lucifer (Isa. xiv. 12), it seemed to take for granted the existence of evil spirits working antagonistically to God through the evil practises of witchcraft, astrology, and the like. Fallen angels became progenitors of hosts of evil spirits and seducers of men to crime and vice. Still, they were finally subjugated by the power of heaven, and punished by the archangels Raphael and Gabriel, and consequently a knowledge of their names would enable one to control them. This is the idea pervading the Enoch story of the fall of the angels, which rests on two different sources, now incorporated, in a fragmentary form, into one (Enoch, vi.–xv.). According to the one, Azazel (Lev. xvi. 10; Targ. Yer. Naḥmanides; also a Mandæan god, Brandt, "Mandäische Religion," p. 198) was the leader of the rebellion, and the chief debaucher of women; and his place of punishment was in the neighborhood of Jerusalem, by the rocks of Bet Ḥaduda (see Charles, "Enoch," p. 72), where the scapegoat was cast down: this shows the legend to be of ancient Judean origin (compare with this the reading of the chapter on incestuous marriages on the Day of Atonement, and the song of the maiden in Ta'anit, iv. 8). According to the other, Samiaza, or Samḥazai (Enoch, vi. 3–8, viii. 1–3, ix. 7, x. 11; compare Targ. Yer. Gen. vi. 4; Midr. Abkir in Yalḳ., Gen. 44; Hebrew Enoch in Jellinek, "B. H." ii.), is the chief seducer. He forms the center of rabbinical groups of legends (see Grünbaum, "Z. D. M. G." xxi. 225–248). As the story is presented in Enoch, the two rebel leaders, when they take the oath on Mount Hermon to subvert the rule of heaven, have each ten chieftains and one hundred angels at their command. But the punishment they receive at the hands of Michael, Gabriel, Raphael, and Uriel (Enoch, ix. 1; compare xl. 2) does not altogether annihilate them. Uzza (Samḥazai) and Azael (Azazel) still betray the secrets of heaven to King Solomon as they did in Enoch's time (see Jellinek, "B. H." ii. 86; compare with "B. H." v. 173). Some angels were afterward guilty of betraying divine secrets heard from behind the curtain (פרגוד, Ber. 18*b*), and were, therefore, expelled from their positions (see Gen. R. l., lxviii.).

Book of Jubilees, ii. 2, reads:

**Creation of Angels.**

"The angels of the face and of glorification, the angels of the elements of fire, wind, and darkness, of hail and hoar frost, thunder and lightning, of cold and heat, of winter and spring, summer and fall, of the abyss and night, of light and morning, were created on the first day."

Pirḳe R. El. iv. says that the angels were created on the second day. In Gen. R. iii. R. Johanan places the creation of the angels on the second day, referring to Ps. civ. 4. "He maketh his angels of winds" ("who maketh winds his messengers," R. V.); R. Ḥanina, on the fifth day, classified them among the winged creatures (Isa. vi. 2).

According to the Slavonic Book of Enoch, God created them on the second day out of fire. The bodies of angels are radiant, their faces like lightning, their eyes as flaming torches (Prayer of Aseneth, xiv.; compare Pesiḳ. I. 3*a*; Cant. R. iii. 11; Matt. xxviii. 3; Luke, ii. 9; Acts, xii. 7). The food of angels is manna, of which Adam and Eve ate before they sinned (Vita Adæ et Evæ, 4; compare Akiba, Yoma, 75*b* on Ps. lxxviii. 25, and Yoma, 4*b* with regard to Moses).

Angels worship God at certain hours of the day (Apoc. Mosis, 17; Testament of Abraham, *B*, iv.; see James's notes, p. 121; compare Sifre, Deut. 306; Gen. R. lxxviii.; Targ. Yer. Gen. xxxii. 27 and Ex. xiv. 24). There are 496,000 myriads of angels (the numerical value of the Hebrew word מלכות sovereignty, or 499,000, the equivalent of צבאות hosts) glorifying God from sunrise to sunrise (Tanna debe Eliyahu R. xvii., xxxi.; Zuṭṭa, xii.; see ed. Friedman, pp. 32, 34, 193).

A guardian angel of Israel is mentioned in the apocryphal Epistle of Jeremy, 7. An angel carries Habakkuk by the hair of his head from Judea to Babylon to bring the pottage he has prepared for Daniel in the lions' den (apocryphal additions to Dan. v. 36).

Angels endowed with divine knowledge (Ḥag. 16*a*) appear in the apocalyptic and rabbinic literature as the teachers of men. This is the so-called "whisper of the angels" (שיחת מלאכי השרת) referred to in Zunz, "G. V." 2d ed. 173; compare p. 363 (סחו לי מלאכי השרת). Michael initiated Adam and Seth into the secrets of creation (Apoc. Mosis, iii. 13) and taught Adam agriculture (Vita Adæ et Evæ, 22). The angels Michael, Uriel, and Raziel initiated Enoch into the mysteries of the world (Book of Jubilees, iv. 21; the Ethiopian Enoch, xl. 4, 5, xix. 1, lxxii. 1; and Slavonic Enoch, xxii. 11, xxxiii. 6). Raphael imparted to Noah the secret of healing herbs ("Sefer Noah," Jellinek, "B. H." iii. 155; compare Book of Jubilees, x. 9–10). Michael initiated Abraham into the secret lore (Testament of Abraham, xi.–xiv.). The angel of the face instructed Abraham in Hebrew, the language of creation; revelation thus enabling him to study the holy writings of the first fathers (Book of Jubilees, xii. 25). The angels understand only Hebrew (Ḥag. 16*a*; Soṭah, 33*a*), but the angel Gabriel knows seventy languages, all of which he taught to Joseph (Soṭah, 36*b*; compare Shir ha-Shirim Rabbah fragment in Wertheimer, "Bate Midrashot," iv. 25, where Zagzagael is mentioned as instructor in the seventy languages). Moses, who received all his knowledge from the angel of the face (Book of Jubilees, i., ii., etc.), was taught the art of healing by the angels when on Mount Sinai (Pirḳe R. El. xlvi.; Jellinek, "B. H." i. 61). Yefefiah ("Divine Beauty"), the angel of the Law, and Meṭatron ("the Prince of the Face") taught him the mystery of the practical Cabala (Jellinek, "B. H." i. 61). The angel Zagzagael ("Divine Splendor") instructed Moses in the knowledge of the Ineffable Name (Deut. R. xi.). Uriel disclosed to Ezra the mysteries of life (II Esd. iv. 1). Suriel, the angel of the face, instructed R. Ishmael b. Elisha in laws of hygiene (Ber. 51*a*; compare also Ned. 20*a*). Occa-

**Angels as Instructors.**

sionally the angels themselves gather amid joy and singing to listen to the sage initiated into the sacred lore of heaven (see Ḥag. 14*b*). But at times they also betray jealousy and fear, begrudging man his knowledge of hidden things. Thus, they sought to dissuade the Most High from giving the Law to Moses (Pesiḳ. R. xx., Shab. 88*b*); but Moses pacified them by his arguments. In like manner they sought to drive Akiba out of the realm of paradise, as they did his colleagues Ben 'Azzai and Ben Zoma; but God Himself interceded, saying, "Leave this venerable sage unscathed; for he is worthy to make use of My glory" (Ḥag. 15*b*).

**Mediate between God and Men.**

The angels mediate between God and man. They carry the prayers up to the throne of God (Tobit, xii. 12, 15; Baruch Apoc., Greek, xi.). According to Ex. R. xxi., an angel set over the prayers weaves them into crowns for the Most High. Angels intercede for those who dwell on earth (Enoch, xl. 6; compare Job, xxxiii. 23, which is to be translated: "If there be on his side one single messenger among a thousand pleading for him"). They pray for Adam's pardon (Apoc. Mosis, 33), and offer praise to God after the same has been granted (*ibid.* 37). But in the same manner in which they place the prayers and good deeds of the righteous before God, they also bring the sins of the evil-doers before Him (Enoch, xcix. 3). They "write down all the deeds and lives before the face of the Lord" (Slavonic Book of Enoch, xix. 5). These records, in the Testament of Abraham, *B*, x., are called the "Books of the Cherubim" because they are kept by the cherubim. From these they read off in the great Judgment Hall of the nether world the register of the sins or the righteous deeds of the soul.

Angels minister to Adam (Sanh. 59*b*; Pirḳe R. El. xii.; compare Matt. iv. 11; Luke, xxii. 43; Heb. i. 13–14) and bring him to his last resting-place (Apoc. Mosis, 38), attend the funeral of Abraham (Testament of Abraham, *A*, xx.), and bury Moses (Deut. R. xi., Targ. Yer. Deut. xxxiv. 6). Angels bring the souls of the righteous to heaven (Testament of Abraham, *A*, xx.; Targ. Yer. Song of Solomon, iv. 12; compare Luke, xvi. 22).

Angels accompany the dead on their departure from this world. "Three bands of angels of the divine ministry [*mal'ake ha-sharet*], or peace [*ha-shalom*], accompany the righteous: the first singing, 'He shall enter in peace'; the second, 'They shall rest on their couches'; and the third, 'The one who walketh in uprightness'" (Isa. lvii. 2). But when a wicked man departs, three bands of angels of destruction (*mal'ake ḥabbalah*) are described as accompanying him singing, "There is no peace, saith my God, to the wicked" (Isa. lvii. 21, Ket. 104*a*, Num. R. xi.).

The angels that execute God's judgment are called "the angels of punishment" (Enoch, lvi. 1, lxx. 11, lxiii. 1), *Saṭanim* (Enoch, xl. 7), mal'ake ḥabbalah (Shab. 55*a*; Yer. Shebu. vi. 37*a*; compare Apoc. John, vii. 2, xii. 7), "angels of the dragon" = Satan; Matt. xxv. 41. Their fierceness and their mode of punishment are described in the Testament of Abraham, *A*, xii., *B*, xi. They "sling the souls of the wicked from one end of the world to the other" (Shab. 152*b*, after I Sam. xxv. 29). These are under the leadership of six or seven archangels: Ḳezef, Af, Ḥemah (Deut. ix. 19), Mashḥit, Meshabber, Mekalleh (compare Ps. lxxviii. 49: *'ebrah, za'am, ṣarah*); and above these is the angel of death (Shab. 89*a*; Ex. R. xli.; Testament of Abraham, *A*, xviii.–xx.). Af and Ḥemah threatened to devour Moses because of his neglect to circumcise his son (Ned. 32*a*). God keeps these angels of destruction far from Himself, lest they strike at once, thus affording the people no opportunity for repenting (Yer. Ta'anit, ii. 65*b*).

**Angels of the Nether World.**

According to John's Apocalypse (Rev. ix. 11) Abaddon (Job, xxxi. 12; Shab. 89*a*) is the angel of the abyss. In the Talmud, Dumah, the angel of silence (after Ps. cxv. 17), is the prince of the nether world in whose charge are the spirits (Sanh. 94*a*, Shab. 152*b*). He announces the arrival of newcomers in Sheol (Ber. 18*b*). According to the Midrash Konen, there are three princes placed at the three upper gates: (1) Ḳipod (the Persian *ḳapod* = "wolf"; see "Zendavesta," tr. by Darmesteter, in "Sacred Books of the East," xxiii. 295); (2) Nagrasagiel, or Nasragiel, the prince of Gehinnom, who shows Moses the nether world and the sufferings of the wicked (Shir ha-Shirim fragment in Wertheimer's "Bate Midrashot," iv. 24; Jellinek, "B. H." iii. 63, v. 130); the messenger of Ahuramazda, Nairyo Sangha, to whose care the souls of the righteous are entrusted ("Vendidad," xix. 34; Darmesteter, "Zendavesta," i. 214, and elsewhere). In Testament of Abraham, *A*, xiii., two archangels are mentioned as assisting at the judgment of the souls: Dokiel ("the weigher," from *dak.*, Isa. xl. 15) and Puruel ("the fiery and pitiless angel," probably from *para'*, "paying"; *pur'anut*, "punishment"). In the Midrash Konen and Maseket Gan Eden and Gehinnom (Jellinek, "B. H." v. 44) the following angels of punishment are mentioned for the seven departments: (1) Ḳushiel ("the rigid one of God"); (2) Lahatiel ("the flaming one"); (3) Shofṭiel ("the judge of God"); (4) Makatiel ("the plague of God"); (5) Ḥuṭriel ("the rod of God"); (6) Pusiel (Puriel)—certainly not Hadriel (Jellinek, "B. H." ii. 31)—and (7) Rogziel ("wrath of God").

The tendency to individualize and to give each angel a distinct name and assign to him a particular charge or position grew among the haggadists and devotees of secret lore:—

"Each angel has a tablet on his heart on which his name, combined with the name of God [*El*], is inscribed," says Simon b. Laḳish (Pesiḳ. xii. 108*b*). In Ex. R. xxix. this doctrine is based upon Ps. lxviii. 18: "The Lord dwells in them," wherefore they are called Mich*ael*, Gabri*el*, Raph*ael*. They receive their name in accordance with their message, wherefore they can not tell their names (Num. R. x., commenting upon Judges, xiii. 18). "No single angel can carry out two messages, nor can two angels fulfil only one message. Of the three angels that came to Abraham, Michael, the guardian angel of Israel, brought the tidings of Isaac's birth; Gabriel, the angel of heavenly vengeance and of fire, had to overthrow Sodom; and Raphael rescued Lot" (B. M. 86*b*, Gen. R. l., Targ. Yer. Gen. xviii. 2). Michael to the right, Uriel to the left, Gabriel in front, and Raphael in the rear of the throne (Num. R. ii.), are stationed on the four sides of heaven (Midrash Konen, at end; compare Hekalot, vi.). Padael is the name given to the angel who appeared to Samson's parents in the apocryphal history of Philo ("Jew. Quart. Rev." 1898, p. 324). Zeroel (זרוע אל = "Arm of God") was one of the angels who supported Kenaz in his battle against the Amorites; Nathaniel (Nuriel? = "Fire of God"), the angel who saved the men cast into the fire by Jair, the judge, for refusing to worship his idols (*ibid.*). Over each force and element of life an angel is placed: one over the winds (Rev. vii. 1); one over fire (*ibid.* xiv. 18); and one over water (*ibid.* xvi. 5).

In the Hebrew Enoch (Jellinek, "B. H." v. 176) the following angel-princes are named:

| | | | | | |
|---|---|---|---|---|---|
| Baradiel, | from | *barad*, | set | over | the hail. |
| Ruḥiel, | " | *ruaḥ*, | " | " | " wind. |
| Baraḳiel, | " | *barak*, | " | " | " lightning. |
| Za'amael, | " | *za'am*, | " | " | " storm. |
| Ziḳiel, | " | *ziḳ*, | " | " | " glow wind (or comet). |
| Zava'el, | " | *zva'ot*, | " | " | " whirlwind. |
| Za'afiel, | " | *za'af*, | " | " | " hurricane. |
| Ra'amiel, | " | *ra'am*, | " | " | " thunder. |
| Ra'ashiel, | " | *ra'ash*, | " | " | " earthquake. |
| Shalgiel, | " | *sheleg*, | " | " | " snow. |
| Maṭariel, | " | *matar*, | " | " | " rain. |
| Shamsiel, | " | *shemesh*, | " | " | " light of day. |
| Lailahel, | " | *lailah*, | " | " | " night. |
| Galgaliel, | " | *galgal*, | " | " | " wheel of the sun. |
| Ofaniel, | " | *ofan*, | " | " | " wheel of the moon. |
| Kokbiel, | " | *kokab*, | " | " | " stars. |
| Rehaṭiel, | " | *rahat* ("runner"), | set over the planets. | | |

A few of these names recur in Enoch, viii. and lxix. The angel of hail is introduced under the obscure name of Yurḳemo (Pes. 118*a*). The angel of night is called Lailah (Sanh. 16*a*). The one set over the sea, Sar shel yam (Gen. R. x.), is called Rahab (B. B. 74*b*, after Job, xxvi. 12). He was slain by God at the Creation, because he refused to swallow the water for the drying of the land; and his body is covered by water lest all creatures should perish from his stench (compare also Pes. 118*b*). The angel set over the rain is Ridya, רדיא ("the Irrigator"); according to Kohut, "Jüd. Angelologie," p. 45, Rediyao (Persian, *Areduyao*, *Ardoi*); Ta'anit, 25*b*; Yoma, 21*a* (Rashi): "He resembles a calf, and is stationed between the upper and the lower abyss, saying to the one, 'Let your waters run down'; and to the other, 'Let your waters spring up.'" Of the seven names of the earth (Ab. R. N. *A*, xxxvii.; Pesiḳ. R. K. 155*a*) seven angel names were formed: (1) Arẓiel, (2) Admael, (3) Ḥarabael, (4) Yabbashael, (5) 'Arḳiel (compare 'Arḳas, Slavonic Book of Enoch, xxiv. 2), (6) Ḥaldiel, and (7) Tebliel. They were stationed in the second heaven (see "Merkabah de-Rabbi Ishmael" in Wertheimer's "Bate Midrashot," i. 22.

An angel set over the beasts is mentioned in Hermas' "Visions," iv. 2; his name is Thegri (see Hekalot, vi.) (Turiel = "bull-god," Jerome on Hab. i. 14). In Abraham of Granada's "Berit Menuḥah," p. 37, are mentioned the angel Jeḥiel (Hayyel?), set over the wild beasts; 'Anpiel, over the birds; Hariel (Bchemiel), over the tame beasts; Shaḳziel, over the water-insects; Dagiel, over the fish; Ilaniel, over the fruit-bearing trees; Seraḳel, over the trees not bearing fruit.

"There is not a stalk on earth that has not its angelic star [*mazzal*] in heaven" (Gen. R. x.)—a genuinely Persian notion. "Every single flower is appropriate to an angel" ("Bundahish," xxvii. 24).

Already in Dan. x. 20–21, the idea prevails that each nation has a heavenly guardian angel or prince. In Enoch, lxxxix. 59, the seventy shepherds are the guardian angels of the seventy nations over whom Michael, as Israel's angel-prince, is set as ruler.

**Guardians of the Nations.**

With these seventy-one angel-princes of the world God sits in council when holding judgment over the world (Hebrew Enoch; Jellinek, "B. H." v. 181); each pleading the cause of his nation before God (Targ. Yer. Gen. xi. 7–8, Pirḳe R. El. xxiv.). At times they accuse Israel (Pesiḳ. xxvii. 176*a*); at times they find especial merit in him (Suk. 29*a*). They are the "gods" whom the Lord crushes before He executes His punishment upon the nations in their charge (Suk. 29*a*, according to Ex. xii. 12; Soṭah, 9*a*). These angel-princes of the nations—of Babel, Media, Greece, Syria, and Rome—Jacob saw in his dream ascending and descending the ladder (Gen. R. lxviii., Pesiḳ. xxiii. 151*a*). The angel with whom Jacob wrestled was the angel-prince of Edom (Gen. R. lxxvii.), Samael, the head of all Satans (Tan., Wayishlaḥ, ii. 25). The name of the angel of Egypt is Miẓraim (Ex. R. xxi.) or Uzza (Midr. Wayosha'; Jellinek, "B. H." i. 39; Hekalot, v. 172); that of Persia's angel-prince is Dubbiel (= Beargod: Yoma, 77*a*, after Dan. vii. 5). But Michael, the angel-prince of Jerusalem (Zion, Targ. Ps. cxxxvii. 7–8), is set over all the seventy angels (Midr. Abkir; Yalḳ., Gen. § 132).

There is, however, a special angel-prince set over the world, Sar ha-'olam (Yeb. 16*b*, Ḥul. 60*a*, Sanh. 94*a*). He composed the verses, Ps. xxxvii. 25, civ. 31, and, partly, Isa. xxiv. 16. An angel of mankind is mentioned also (Apoc. Mosis, 32). He has been identified, whether correctly or incorrectly (see Tos. Yeb. 16*b*; Wiener, "Ben Chananja," ix. 600; Kohut, "Jüd. Angelologie," p. 42), with Meṭaṭron. In order fully to resemble the court of the Persian King of Kings, the heavenly court is put in charge of a vice-regent, the *sar ha-Panim* ("prince of the divine face"). According to the Testament of Job (lii.), this vice-regent "sitteth upon the great chariot" (see Kohler, "Semitic Studies," p. 299); he is, according to Philo "On Dreams" (i. 25), "the driver of the chariot" (*ἡνίοχος ἅρματος*). His "name is like the name of his Master" (Sanh. 38*b*, according to Ex. xxiii. 21), known under the name of "Meṭaṭron" (Mithra; see Dio Chrysostomus, "Oratio," xxxvi. Windischmann, "Zoroastrische Studien," pp. 309–312; frequently explained as "Metator," "Metathronos," and "Metatyranos." See Sachs, "Beiträge," i. 108; Frank, "Kabbala," p. 43; Jellinek, "B. H." ii. 30; Levy, "Chal. Wörterb." *s.v.*; Kohut, "Aruch," *s.v.*).

This vice-regent is probably identical with the archangel Jehoel mentioned in Apoc. Abraham, x., as mediator of the ineffable name of God; also with Yehadriel ("Hekalot" in Jellinek, "B. H." ii. 47); and perhaps also with Akathriel, the occupant of God's throne (Ber. 7*a*).

But alongside of Meṭaṭron is mentioned in "Maseket Aẓilut" (based on Job, xli. 9), as "brother" and above him, Sandalfon, explained as Synadelphon ("twin-brother") and as "Sardonyx" (see Jellinek, in "Ben Chananja," iv. 182, 329, 365; compare Slavonic Book of Enoch, xxv.). The later Cabala places Akathriel above the twin-brothers Meṭaṭron (= Enoch) and Sandalfon (= Elijah) (see Yalḳ. Ḥadash, *s.v.* "Malakim," pp. 38–39). Of well-nigh equal rank with Meṭaṭron are Sandalfon and Akathriel ("the crown of God"; Ber. 7*a*).

Beneath these are the seven heavens with Michael, Gabriel, Shateiel ("angel of silence"), Shaḥaḳiel, ("angel of shahaḳim"), Baradiel, Baraḳiel, and Sadriel ("angel of order") as chiefs; and beneath them in the Velon, Galgaliel, and Ofaniel, Rehaṭiel, and Kokbiel as the angels of sun-wheel, moon-wheel, planets, and the other stars with all their hosts; the seventy-two angel-princes of the nations being stationed above these (Hekalot, published by Jellinek, "Ḳontros ha-Maggid," pp. 31 *et seq.*).

Besides these, sixty-three angels are mentioned as janitors of the seven heavens ("Hekalot," xv.; Jellinek, "B. H." iii. *et seq.*), and others stationed at each of the seven heavens as seal-bearers (*ibid.* xvii.–xxii.); and above all these, as head and chief, Anfiel, whose crown "branches out" to "cover the heaven with the divine majesty" (Hab. iii. 3). Mention is made also of Ofaniel, Seraphiel, Cherubiel, as chiefs of the ofanim, seraphim, and cherubim; of Rikbiel and Hailael (Hayael?) as chiefs of the divine chariot and the ḥayyot; Sofriel as "bookkeeper"; Dabriel as interpreter of the "word"; Kafziel ("speed of God"); Hadriel, or Hadraniel ("majesty of God");

Adiririon (Adiryah? "might of God"; see Jellinek, "B. H." v. 178–180, and "Hekalot" fragment in "Kontros ha-Maggid," pp. 34–36; *idem*, "B. H." i. 58). Zunz counts forty angels mentioned in the liturgy ("S. P." p. 476). These are increased to the extent of thousands, with names far beyond intelligibility or recognition, but scarcely, as Zunz thinks ("G. V." p. 177), altogether invented.

**Conjuring by Names of Angels.**

The names of angels formed a favorite study of the Essenes or Ḥasidim in view of the magical cures effected by means of these names; for upon the accurate knowledge of the name and sphere of each angel, and of the power exerted by him on certain evil spirits, depended the efficacy of the conjurers. In the Testament of Solomon (translated by Conybeare, "Jew. Quart. Rev." 1898, pp. 1–45)—an apocryphal book belonging probably to the first century—King Solomon is introduced as giving his experiences on meeting the various demons, of each of whom he asks his name as well as the name of the angel that can overpower him. Asmodeus answers that he is frustrated by Raphael, the archangel; another demon answers Paltiel is his antagonist; a third, Uriel, etc. (see pp. 24, 38, 40). The magic book "The Sword of Moses," published and translated by M. Gaster (London, 1896), is based upon the same principle, as are parts of the Book of Raziel ascribed to Eleazar of Worms. In Pseudo-Sirach (ed. Steinschneider, p. 23*a*) the three angels, Sanuy, Sansanuy, and Samangaluf are said to have brought Lilith back to Adam, and when she turned child-murderess like Lamia, they were set in control over her; see Brueck, "Rabbinische Ceremonial-bräuche," pp. 50–55; see also Amulet.

A strange story is told in Yalk., Lam. 1001: "At the siege of Jerusalem by Nebuchadnezzar, after the mighty hero Abiḳa ben Gafteri had fallen, Hananeel, the uncle of Jeremiah, conjured up angels who struck terror into the hearts of the Chaldeans, thus setting them to flight. But God, having decreed the fall of the city, had changed the names of the angels when Hananeel summoned up the prince of the world by using the Ineffable Name, and he lifted Jerusalem into the air, but God cast it down again. To this the verse Lam. ii. 1 refers." According to another story (*ibid.* 1012), the leading men of the city had conjured up the angels of water and of fire to surround the city with walls of fire and water; but God changed the names of the angels.

**Angel Worship.**

The charge of angel-worship raised against the Jews, based upon Col. ii. 18, is decidedly unfounded. Paul had probably the same Gnostic sect in mind that Celsus refers to when he repeats the charge of Aristides ("Apology," xiv. 4; see Origen, book i. 26, v. 6–34, 41), telling us (Origen, vi. 30) of magical figures on which he found the seven angels inscribed: (1) Michael, with the figure of a lion; (2) Suriel, as a bull (*shor* or *tura* = Turiel; see Jerome on Hab. i. 14); (3) Raphael in a serpentine form; (4) Gabriel as an eagle; (5) Yalda Bahut with the countenance of a bear; (6) Erathaol as a dog; and (7) Onoel in the shape of an ass. Of these seven archons (Celsus, vi. 27) Paul speaks continually in his letters (I Cor. ii. 6–8; Col. ii. 8, 20). But this Ophite sect has nothing to do with the Jews. On the contrary, R. Ishmael, in Mek., Yithro, x., expressly applies the prohibition of idolatry to the likeness of angels of the ofanim and cherubim (compare Targ. Yer. to Ex. xx. 20). "He who slaughters an animal in the name of sun, moon, stars, and planets, or in the name of Michael, the great captain of the heavenly hosts, renders the same an offering to dead idols" (Ḥul. 40*a*; 'Ab. Zarah, 42*b*). "Not as one who would first send his servant to a friend to ask for aid in his hour of need should man apply to Michael, or Gabriel, to intercede for him; but he should turn immediately to God Himself; for 'whosoever shall call on the name of the Lord shall be delivered'" (Joel, iii. 5 [A. V. ii. 32]; Yer. Ber. ix. 13*a*; compare Rev. xix. 10, xxii. 8–9). "Four keys are in the keeping of God exclusively and not in that of the angels: the keys of rain, of nourishment, of birth, and of resurrection" (Targ. Yer. to Gen. xxx. 22; Deut. xxviii. 12; compare Ta'anit, 2*a*, where only three keys are mentioned). This is rightly interpreted by Gfrörer, "Jahrhundert des Heils," i. 377, as meant to exclude prayer to the angels. The invocations of angels occurring in the liturgy were addressed to them as mediators, not as helpers. Still many rabbinical authorities disapproved of such invocations (see the literature in Zunz, "S. P." p. 148).

**Inferior to Man.**

However great the tendency to enlarge the number and the influence of the angels over life, there is, on the other hand, great stress laid upon the fact that the angels are in many respects inferior to man. Already Enoch (xv. 2) intercedes on behalf of the angels, instead of having them intercede for him; and none of the angels could see what he saw of God's glory (*ibid.* xiv. 21), or learn the secrets of God as he knew them (Slavonic Book of Enoch, xxiv. 3; compare Sifra, 2*b*; Ascensio, Isa. ix. 27–38). Adam was to be worshiped by the angels as the image of God (Vita Adæ et Evæ, p. 14; Gen. R. viii.). Before his fall his place was within the precincts of God's own majesty, where the angels can not stay (Gen. R. xxi.); and so in the future will the righteous again be placed nearer to God than the angels (Deut. R. 1, Yer. Shab. vi. 8*d*, Ned. 32*a*). Indeed, "they were inferior in intelligence to Adam, when names were given to all things" (Pirḳe R. El. xiii.). "The righteous rank above the angels" (Sanh. 93*a*; Midr. Teh., Ps. ciii. 18; compare I Cor. vi. 3; Heb. ii. 5). "When Aaron in his vestments as high priest entered the Holy of Holies, the ministering angels fled in awe before him" (Pesiḳ. R. 47; compare Ex. R. xxxviii.). "Israel is dearer to God than the angels; for Israel's praise is not confined to stated hours as that of the angels. Israel pronounces the name of God after two words: 'Hear, Israel'; the angels after three: 'Holy, Holy, Holy!' Israel begins the song of praise on earth and the angels in heaven chime in" (Ḥul. 91*b*; Midr. Teh., Ps. civ. 1). "Angels minister to the saints" (Heb. i. 13–14).

**Philo on Angels.**

Philo was inclined to accept the existence of angels as a fact far more than his allegorical system would lead one to surmise. He was prompted to do so through the example of the Stoics: "Beings whom other philosophers called demons, Moses usually called angels"; they are "souls hovering in the air"; "some have descended into bodies; others have not thought fit to approach any part of the earth; and these, hallowed and surrounded by the ministrations of the Father, the Creator employs as assistants and ministers for the care of the mortals." "They report the injunctions of the Father to His children, and the necessities of the children to the Father. And, with reference to this, Holy Scripture represents them as 'ascending and descending.' . . . Not God, but we mortals are in need of a mediator and intercessor" (*idem*, "On Dreams," i. 22). "Souls, demons, and angels are things differing in name, but identical in reality. Yet, as men speak of God and of evil demons and of good and evil souls, so they

speak of angels, calling them ambassadors of man to God and of God to man; and they are holy because of this blameless and honorable office. Others, on the contrary, are profane and unworthy, as is seen in Ps. lxxviii. 49" (*idem*, "On Giants," pp. 3–4).

But Philo also calls them *logoi*, "words," or "intellects" (*idem*, "On Confusion of Language," p. 8; "On Dreams," i. 12, 19; "Allegory," iii. 62; compare Hag. 14*a*, based on Ps. xxxiii. 6). They are also called "God's own powers with whom the Father of the Universe consulted when saying: 'Let us make man.' To them He gave the mortal part of our soul to form by imitating His art when He shaped the rational principle in us" (*idem*, "On Fugitives," p. 13). Angels are the priests in the heavenly temple (*idem*, "Monarchy," ii. 1). And in the same manner as the rabbis speak of Michael (Meṭaṭron) as the captain of the heavenly host, as the high priest that offers sacrifice in the upper temple, and as the charioteer of God, Philo says:

"The Father, the Creator of the universe, gave to the archangel and most ancient *logos* ["word"] the privilege of standing on the confines, separating the creature from the Creator, and of interceding between the immortal God and the mortal, as ambassador sent by the ruler to the subject. Rejoicing in this position, he says [Deut. v. 5]: 'I stood between the Lord and you,' being neither uncreated nor created, but between the two, pledge and security to the Creator and to the creature, a hope that the merciful God would not despise His work" ("On Who is the Heir," p. 42; compare "On Dreams," i. 25; "On Fugitives," p. 19, where he is called "the charioteer of the powers"; and "On Confusion of Languages," p. 28, where, like Meṭaṭron with his seventy-two names, he is called "the great archangel of many names").

The medieval philosophers treated the belief in angels in a far more rationalistic spirit than did Philo. Saadia, finding man to be the object of Creation, and therefore in the center of the world, claims for him a rank higher than that of the angels ("Emunot we-De'ot," iv. 1). They are to him creatures of light, ethereal beings, created for special purposes (ii. 8), visions of the prophet rather than realities. So is the fiery angel of death (iv. 6). Satan to him is a human being (see Ibn Ezra to Num. xxii. 22). Judah ha-Levi also sees in the angels beings created of ethereal matter; some for a certain time, and those of the upper world for eternity ("Cuzari," iv. 13; see Cassel's note). Concerning Gabirol's angels formed of fire, see Kaufmann, "Attributenlehre," pp. 184, 505. To Ibn Daud angels are intelligences, created, yet eternal and spiritual; the motors of the soul; the highest of these intelligences being the active intellect of the Tenth Sphere, identified by the Mohammedan thinkers (according to "Cuzari," i. 87) with the angel Gabriel and the Holy Ghost, but mentioned already in Job, xxxii. 8 as "the spirit in man; and the breath [A.V. "inspiration"] of the Almighty that giveth them understanding." Maimonides, taking as his guide Aristotle, who places the "Intelligences" as intermediate beings between the Prime Cause and existing things—by the agency of which is produced the motion of the spheres on which all existence depends—declares the Biblical angels to be the beings with whom God consults before taking action (Gen. R. viii.). Differing, however, from Aristotle, whose "Intelligences" are coexistent with the First Cause, he asserts that the angels are created by God, and endowed with the power of governing the spheres; that they are conscious beings possessed of a free will, but that, unlike human beings, they are in constant action and without evil ("Moreh," ii. 6–7). Far from accepting Scripture in its literal meaning, when angels are introduced, he finds the term "angel" applied to men, to elements, and to animals, as well as to ideals perceived by the Prophets. "Natural forces and angels are identical. When the rabbis (Midr. Eccl. x. 7) say: 'When man sleeps, his soul speaks to the angel, and the angel to the cherub,' man's imaginative faculty is called angel, and his intellectual faculty is called cherub. The form in which angels appear characterizes the mental vision of the seer." He thus distinguishes between angels endowed with eternal life—such as the Spheric Intelligences—and the perishable phenomena. But then these spheres and angels were not created for our sake, says Maimonides ("Moreh," iii. 13) in opposition to Saadia, who says: "Man is superior to everything formed of earthly matter, but exceedingly inferior to the spheres and intelligences." Of such spheres, Aristotle counted fifty, numbering as many ideals. Maimonides, with later philosophers, assumes these to be ten, the Tenth Intelligence being the Active Intellect. For this reason, Maimonides follows the Cabala in counting ten classes of angels ("Yesode ha-Torah," ii. 7).

**Saadia, Ha-Levi, Ibn Daud, Maimonides.**

In the Cabala two currents run in parallel lines. The practical Cabala, bent upon overruling, through incantations, the destinies of earthly life by the higher powers, is ever busy finding new names of angels able to control the lower forces. Such attempts are made in "Sefer ha-Razim," which is a list of angels for the months of the year, in the "Sefer Raziel," and the like. On the other hand, the Neoplatonic view of Emanation, and the idea of the macrocosm, or the world in its totality, being the evolution of the image of God, the type of which is man as microcosm, necessarily made man the object of Creation, so that in this view he ranks above the angels (Zohar, iii. 68); while they (the angels) belong to the lower realm, to the world of formation (*yeẓirah*), and not to that of Creation (*beriah*), to which the higher spirits belong. The angels are intellectual, spiritual beings, yet invested with a shining garb to make them visible to man (Frank and Jellinek, "Cabala," p. 161; Joel, "Religionsphilosophie d. Zohar," pp. 278–279).

**Cabalistic View.**

How far Jewish Angelology was influenced by Babylonian and Persian mythology, and what its relations are to Mandæan lore and to Egyptian-Hellenistic gnosticism, is still a matter of dispute among students (see Kohut, "Jüd. Angelologie"; Schorr, "He-Ḥaluẓ," viii. 1–120; Gunkel, "Schöpfung und Chaos"; Dieterich, "Abraxas"; Kessler, "Mandæans" in Schaaf and Herzog's "Encyclopedia of Religious Knowledge." The Mandæans also speak of angels of light (not kings, Brandt, "Mandäische Schriften," p. 14) surrounding the king of light (Brandt, "Mandäische Religion," p. 42; "Mandäische Schriften," p. 14), and of angels of wrath surrounding the evil spirit Ruaḥ (Brandt, "Mandäische Religion," p. 123); of three angels, or guardian spirits, accompanying Adam (*ibid.* pp. 44, 122); of the angel Yofim (Yofafin) (*ibid.* pp. 26, 198); of Ptahil (Gabriel), the assistant of the Lord of Life at the world's creation (*ibid.* pp. 34, 35, 44, 50–55); of the great sardonyx (p. 221) as well as of Azazel (p. 198); of the seven nether worlds with their archdemons as rulers ("Mandäische Schriften," pp. 137–183). But Persian mythology is throughout interwoven with Angelology (see Brandt, "Mandäische Religion," pp. 194–198). Coptic gnosticism, also, has Ariel as king of the nether world, corresponding with Ur of the Mandæans (see Schmidt, "Gnostische Schriften in Koptischer Sprache," p. 413).

**Relation to non-Jewish Religions.**

That the archons, the seventy-two rulers of the

world (Schmidt, *ibid.* p. 194), are alluded to in I Cor. ii. 6–8; Gal. iv. 3, 9; and elsewhere, by Paul, has been shown by Everling, "Die Paulinische Angelologie und Dämonologie," pp. 12, 75. The "angel worship" (Col. ii. 18) is of the Gnostics, not of the Jews. For Christian Angelology in general, Zunz ("S. P." p. 148) may be quoted: "The Coptic, the Abyssinian, the Greek, and the Roman churches adopted the invocation of angels in their liturgy; and since the tenth century the whole earth has been divided among the various tutelary angels and saints."

In the Koran, Jewish and Gnostic angelologies seem to be intermingled. In Mohammed's time the old Arabian goddesses—Al-Lat, Al-Uzza, and Manat—were spoken of as angels and daughters of God (Koran, sura xxxvii. § 150, liii. § 20). The chief of all the archangels is Gabriel (Jibril); Michael comes next; Israfil (Sarafiel) sounds the trumpet of the resurrection; and Azrael is the angel of death (the etymology of the last name is obscure). Instead of four, there are eight angels that support the throne of God (sura xlix. § 17). Some angels have two, some three, others four wings (sura xxxv. § 2). "They celebrate the praise of their Lord and ask forgiveness for those that are on earth" (sura xlii. § 2). "Each man hath a succession of angels before and behind him" (sura xiii. § 12). The chief angel, who has charge of hell, is Malik (etymology unknown). Hell has seven doors (sura xv. § 44). Nineteen angels are set over the fire (sura lxxiv. §§ 30–31). Munkar and Nakir are the angels that interrogate the dead; and another angel, Ruman, makes each man write down his deeds (Wolff, "Muhammedanische Eschatologie," pp. 69, 166). Regarding the names of other angels, used for invocations and exorcism, see Hughes, "Dict. of Islam," under "Da'wah" (incantation).

**Mohammedan Angelology.**

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K.

**ANGELUS:** A Jewish merchant in Rome in the thirteenth century, who, with other merchants—Sabbatinus, Museus, Salamon, and Consiliolus—held commercial relations with the papal court. They were associated in business with Christians who possessed the rights of Roman citizenship; but they themselves were not enrolled in the merchants' gild and did not have those rights. A bull of Pope Alexander IV., dated Naples, February 1, 1255, exempted them from the traveling-tax.

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H. V.

**ANGER:** A violent passion aroused by some wrong experienced; vengeance is sought upon the one who committed or caused it. It includes every degree, from displeasure and indignation at unworthy acts to wrath and fury. The Hebrew terms are *ḥaron af*, literally, "the burning of the nose"—that is, "the kindling of anger"; *'ebrah*, "a boiling over"; *roǵez*, "anger"; *ka'as*, "chagrin"; *ḳeẓef*, "provocation"; *ḥemah*, "wrath"; *za'af*, "rage"; while *za'am*, though translated in the A. V. "indignation," implies rather an outpouring of fury. Anger, therefore, is an element of punitive or vindictive justice in man, which, anthropopathically, is applied also to God.

**Principles of Application.**

——**Anger of God.—Biblical View:** One of the most essential doctrines of the Bible, and hence also of Judaism, is God's holiness. God is not an intellectual abstraction, nor is He conceived as a being indifferent to the doings of man; and His pure and lofty nature resents most energetically anything wrong and impure in the moral world: "O Lord, my God, mine Holy One . . . Thou art of eyes too pure to behold evil, and canst not look on iniquity" (Hab. i. 12, 13 *Heb.*). "The man of unclean lips can not bear the sight of His holiness (see Isa. vi. 5). "The sinners in Zion are afraid . . . Who among us shall dwell with the devouring fire?" (Isa. xxxiii. 14). "Evil shall not dwell with thee; scoffers [A. V. "the foolish"] shall not stand in thy sight" (Ps. v. 4, 5). "He that telleth lies shall not tarry in my sight" (Ps. ci. 7). An evil tongue and evil actions "provoke the eyes of his glory" (Isa. iii. 8). "For the Lord thy God is a consuming fire, even a jealous God" (Deut. iv. 24). His anger is kindled not only by idolatry (Deut. vi. 15, ix. 19, xxix. 17; II Kings, xvii. 18, and elsewhere), by rebellion (Num. xi. 1), ingratitude (Num. xi. 10), disregard of things holy (Num. xvii. 13, xvi. 4, 7; Lev. x. 6; Num. xxv. 3; II Sam. vi. 7; Isa. v. 25), and disobedience (Ex. iv. 14), but also by the oppression of the poor (Ex. xxii. 23; Isa. ix. 16, x. 4).

The divine Anger kindled becomes "a fire which shall burn unto the lowest nether world and consume the earth with her increase and set on fire the foundations of the mountains" (Deut. xxxii. 22; compare Jer. xv. 14, xvii. 4; Ps. xxi. 10, lxxviii. 21). "Wherefore my fury and mine anger was poured forth and blazed up [A. V. "was kindled"] in the cities of Judah and the streets of Jerusalem; so that they became waste and desolate as they are at this day" (Jer. xliv. 6; compare also Isa. xlii. 25, and Ps. lxxix. 5). Especially forcible is the description of God's avenging wrath in Nahum, i. 6, where the physical and moral forces combine to make the prophet exclaim: "Who can stand before his wrath [A. V. "indignation"]? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." At times the divine Anger is sent forth as an elementary force to work destruction on individuals or nations (Ex. xv. 7; Ps. lxxviii. 49; Job, xx. 23; Isa. xxx. 30); or God (like the goddess of destiny) offers a wine-cup of foaming wrath to the nations to drink of and become mad (Jer. xxv. 15 *et seq.*). "God as a righteous judge is wroth every day" (Ps. vii. 12, *Heb.*; A. V. translates this differently); and He has certain set days for the outbursts of His Anger (Isa. xiii. 13; Zeph. i. 15, 18, ii. 2, 3; Ezek. vii. 19; Lam. i. 12, ii. 1, 21, 22; Prov. xi. 4; Job, xx. 28). Hence the day of wrath corresponds to the Day of Judgment or doomsday (Zeph. i. 15, ii. 2, iii. 8 and elsewhere).

But whether directed against natural powers (Ps. xviii. 9, 16; compare, however, Hab. iii. 8), against individuals (II Sam. vi. 7), against Israel (Deut. xxix. 27, Jer. xxv. 37 *et seq*), or the nations (Isa. lxiii. 3. 6; Jer. x. 25; Ezek. xxxvi. 5); whether it inflicts immediate death (Num. xi. 33, Ps. lxxviii. 38), or uses the foe as a rod ("O Assyrian, the rod of mine anger," Isa. x. 5), God's anger is never the outburst of a mere capricious passion,

but is a necessary element of His moral order. "Fury is not in me" (Isa. xxvii. 4). It is restrained and controlled by divine mercy, the correlate attribute of justice. As Hosea, xi. 8, 9 says: "Mine heart is turned within me, my repentings are kindled together; I will not execute the fierceness of mine anger." "Full of compassion . . . he many a time turned away his anger and did not stir up all his wrath" (Ps. lxxviii. 38). God is also "long-suffering" (*erek appayim*) and "slow to anger" (Ex. xxxiv. 6; Nahum, i. 3). "Though thou wast angry with me, thine anger is turned away, and thou comfortest me" (Isa. xii. 1). "In wrath thou rememberest mercy" (Hab. iii. 2, *Heb.*). "I will not contend forever, neither will I always be wroth" (Isa. lvii. 16). "In my wrath I smote thee but in my favor have I had mercy on thee" (Isa. lx. 10).

Anger at sin (the outflow of *middat ha-din* = justice) and compassion upon the sinner (the outflow of *middat ha-raḥamim* = mercy), while they are merely human conceptions of God, are inseparable from God's manifestations as the righteous ruler of the world. Without the former there would be no fear of God or obedience to His law (Ex. xx. 20; Deut. xi. 16, 17; Josh. xxiv. 19, 20); without the latter, no repentance or return of the sinner to the path of life (Micah, vii. 18; Jonah, iii. 9; Ezek. xviii. 23). Great calamities that befell the land under Herod were ascribed to the "anger of God" (Josephus, "Ant." xv. 9, § 1).

——**In Rabbinical Literature:** God's Anger is often made the subject of discussion. God said to Moses: "Let my face of wrath pass by and I will give thee ease" (Ex. xxxiii. 14, *Heb.*). Is there wrath before God? Yes, "God is angry every day" (Ps. vii. 12, *Heb.*)—that is, for a brief moment imperceptible to any creature: "For his anger endureth but a moment; in his favor is life" (Ps. xxx. 6), or, again, "Hide thyself for a little moment until the wrath [A.V. "indignation"] is passed" (Isa. xxvi. 20). Balaam alone was able to select the right moment for his curses; and he would have annihilated the people of Israel, had not God withheld His anger at the critical moment: "How shall I curse if God doth not curse? or how shall I pour out wrath if the Lord doth not pour out wrath?" (Num. xxiii. 8, *Heb.*). This withholding of wrath by God is the "righteousness" or mercies spoken of in Micah, vi. 5. Joshua b. Levi, knowing the time most favorable to cursing to be the early morning, wanted to use it against some troublesome heretic in his neighborhood. But as he slept on beyond the appointed hour, he took this as a hint that heaven was against such practises (Ber. 7*a*; 'Ab. Zarah, 4*b*). Rabbi Meir says: "When the heathen kings rise in the morning and prostrate themselves before the sun, this is the time when God is angry" (Ber. 7*a*). "As long as there are wicked men in the world, so long is there wrath in the world" (Sanh. xi., last Mishnah, pp. 111*b*, 113*b*). "Every hypocrite brings wrath into the world" (Soṭah, 41*a*; Job, xxxvi. 13, "The hypocrites in heart heap up wrath"). "God's indignation is roused when the Shekinah in the house of worship has to wait for the number of ten to begin the regular service" (R. Johanan, Ber. 6*b*). If one verse reads, "God is wrathful every day" (Ps. vii. 12, *Heb.*) and another, "Who can tarry before his wrath" (Nahum, i. 6, *Heb.*), the one refers to the judgment of the community, the other to that of the individual ('Ab Zarah, 4*a*). If one Biblical passage reads, "Fury is not in me" (Isa. xxvii. 4), and another, "The Lord revengeth and is furious" (Nahum, i. 2), the one refers to Israel, the other to the heathen nations. This is explained later with reference to Amos, iii. 2, *Heb.* The transgressions of Israel are punished in this world, while those of the heathen accumulate and are punished in the next ('Ab. Zarah, 4*a*; compare Shab. 30*b*). Similarly (Ps. lxxvi. 11, *Heb.*, A. V. 10), "The wrath of man shall praise thee, the remainder of thy wrath shalt thou restrain," is thus explained in Yer. Ma'as. iii. 51*a*: "The divine wrath expended upon the righteous in this world conduces to praise; while the wrath is all reserved for the wicked in the next." In Midr. Teh. the wrath is referred to Israel in this world and to the heathen nations on the Day of Judgment in the next (Midr. Teh., ed. Buber, 342).

**Rabbinical Sayings.**

"The day of wrath" (Zeph. i. 15) is understood by the rabbis (B. B. 10*a*, 116*a*; Shab. 118*a*; 'Ab. Zarah, 18*b*) to refer to the Judgment of Gehenna; likewise, "the day that shall burn as an oven" (Mal. iii. 9; see Sanh. 110*b*; 'Ab. Zarah, 4*a*; Gen. R. vi., xxi., xxvi., xlviii., and elsewhere). So is the "day of vengeance" (Deut. xxxii. 35, Samaritan text) understood to be the great Judgment Day in Targ. Yer. and Sifre Deut. 325 (see Geiger, "Urschrift," p. 247; "Jüd. Zeit." ix. 92; Driver's "Commentary on Deuteronomy," pp. 374 *et seq.*). This idea of a day of wrath reserved for the wicked (referred to frequently in the "Sibyllines," ii. 170 and Fragment, ii. 38, iii. 556–561, 810, iv. 159 *et seq.*, v. 358; in Book of Enoch, ed. Dillmann, xcl. 7–9; and also in the Ḥasidic, II. Macc. vii. 30–38, but not in Ecclus. [Sirach], v. 7) finds its emphatic utterance in the New Testament: "O generation of hypocrites [A.V., "vipers"], who hath warned you to flee from the wrath to come?" (John the Baptist, in Matt. iii. 7); Paul, in Rom. ii. 5: "Thou treasurest up wrath against the day of wrath" (compare *ib.* i. 18, v. 9); xii. 19: "Avenge not yourselves, but give place unto the [divine] wrath; as it is written, To me belongeth vengeance" (Deut. xxxii. 35); "The wrath of God cometh upon the sons of disobedience" (Eph. v. 6; compare I Thess. i. 10; Col. iii. 6; Rev. vi. 17, xix. 15; John, iii. 36; Sanday, "Epistle to the Romans," p. 41; and Hastings, "Dict. Bible," *s.v.* "Anger").

**The Day of Wrath.**

Still, God's anger is ever tempered with mercy, as is evident from Hosea, i. 6: "I will not have mercy and yet I will forgive them" (Pes. 87*b*; A. V., differently). "The great power of God consists in his constraining his anger and being longsuffering even toward the wicked" (Yoma, 69*b*). "He is longsuffering inasmuch as he sends his anger and wrath far away from his presence, so as to grant the people time for repentance; like a king who has two harsh and fiery legions, which he sends into different countries lest their zeal and eagerness to punish might interfere with the pacification of his subjects" (Yer. Ta'anit, ii. 65*b*.). "What is the meaning of 'the Lord spake unto Moses face to face'?" (Ex. xxxiii. 11). He said to him: "When thy face shows anger, I shall appease thee, and if I show a face of anger, thou mayest appease me" (Ex. R. xlv.). "So did Ishmael ben Elisha pray upon entering the Holy of Holies with the holy incense, and, seeing Akatriel, the head of the archangels, seated upon the throne of the Most High—who addressed him in the name of God, 'Bless me, my son!'—'May it be thy will that thy mercy prevail over thine anger and thy mercy be uppermost among thy attributes, so that thou mayest deal with thy children after the measure of loving-kindness and go beyond that of strict justice!'" Another version is: God Himself prays: "May my mercy prevail upon mine anger and my mercy be uppermost among mine attributes, so that I may deal with my children after the measure of

**Tempered by Mercy.**

loving-kindness and go beyond that of strict justice!" (Ber. 7*a*).

A "philosopher" (פלוספוס) asked R. Gamaliel: "Since your God is 'a consuming fire,' why does he take vengeance upon the idolaters and not upon the idols themselves?" And he answered: "Suppose a king has a disrespectful son, who gave his dog the name of his father and swore by that name, shall the father vent his anger upon the dog or upon his irreverent son?" It is the idolater, not the irresponsible idol, that excites God's anger ('Ab. Zarah, 54*b*).

Maimonides, in "Moreh," i. 36, declares that wherever Anger is applied to God in the Bible, it has reference to idolatrous practises, the idolater being the hater of the Lord. (As to the inaccuracy of this statement, see the commentaries; but as to its general meaning, compare Ab. R. N. xvi.: "Love all fellow creatures, but hate those that are haters of God"; also Pes. 113*b*.)

**Anger in Man:** If this be the outburst of a holy indignation at the sight of wrong done, it is Zeal (*kinah*), and conducive to godliness (see Num. xxv. 13; I Kings, xix. 10, 14; Ps. lxix. 9). Anger kindled into passion, however, is conducive to strife (Prov. xxx. 33). "He that is slow to wrath is of great understanding, but he that is hasty of temper [A. V. "spirit"] exalteth folly" (Prov. xiv. 29; compare Prov. xii. 16, xiv. 17; Job, v. 2; Ecclus. xxvii. 30). "A wrathful man stirreth up strife: he that is slow to anger appeaseth strife" (Prov. xv. 18). "He that is slow to anger is better than the mighty" (Prov. xvi. 32). "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools" (Eccl. vii. 9). Jacob already condemned Anger in his sons Simon and Levi, although it was the outflow of righteous indignation: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Gen. xlix. 7).

**In Apocryphal and Rabbinical Literature.**

Anger is condemned in stronger terms in apocryphal and rabbinical literature (Ecclus. i. 22): "A furious man can not be justified; for the sway of his fury shall be his destruction." In the Testaments of the Patriarchs almost the whole Testament of Dan (chaps. i.–vi.) dwells on anger (Dan having been one of those reported to his father by Joseph as having eaten forbidden meat; see Geiger, "Jüd. Zeit." vii. 131):

> "One of the spirits of Belial wrought with me, saying: Take this sword and with it slay Joseph. . . . This is the spirit of anger that counseled me that even as a leopard rendeth a kid, so should I rend Joseph. . . . There is blindness in anger, my children, and no wrathful man regardeth any person with truth, for though it be a father or a mother, he treats them as enemies; though he be a brother, he knoweth him not; though he be a prophet, he disobeyeth him; though a righteous man, he regardeth him not; a friend he doth not acknowledge. For the spirit of anger encompasseth him with the nets of deceit, and through lying darkeneth his mind and giveth him a vision of his own making; it affecteth his eye with hatred of the heart and giveth him another heart against his brother. My children, mischievous is anger; it changeth the body of the angry man into another, and over his soul it getteth the mastery. . . . He who is wrathful, if he be a mighty man, hath a treble power in his anger; yea, even though he be weak, yet hath he twofold of that which is his by nature; for wrath aideth much in mischief. . . . Therefore when any man speaketh against you, be not moved unto anger. . . . Depart from wrath. . . . Cast away wrath and lying, and love truth and longsuffering."

"Be not prone to anger, for anger leadeth to murder; nor a zealot (ζηλώτης), nor contentious, nor quick-tempered; for murder also is the outcome of these" (Didaché, iii. 2); compare "Whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. v. 22). "Be slow to wrath (βραδὺς εἰς ὀργήν), for the wrath of man worketh not the righteousness of God" (James, i. 19, 20). A very similar expression occurs in Ab. v. 11 (*Ḳasheh lik'os*): "There are four dispositions: (1) He who is easily provoked and easily pacified—his gain is cancelled by his loss; (2) He who is hard to provoke and hard to pacify—his loss is canceled by his gain; (3) The one who is hard to provoke (קשה לבעום) and easily pacified is a Ḥasid; (4) He who is easily provoked and hard to pacify is wicked."

One of the especial virtues practised by the Ḥasidim (Essenes) was to restrain anger and to show a mild temper (see Josephus, "B. J." ii. 8, § 6; Philo, "On the Virtuous Being Free," xii.). Thus Eliezer b. Hyrcanus taught, Ab. ii. 14: "Be not easily provoked (compare Hillel's saying, "The irritable man can not teach," Ab. ii. 4). Likewise, the moral teachings at the end of Paul's epistles: "Now ye also put off all these: anger, wrath, malice," etc. (Col. iii. 8; compare Gal. v. 26, Eph. vi. 4). Especially significant is Eph. iv. 26: "Be ye angry and sin not; let not the sun go down on your wrath"—a teaching shown by Resch ("Agrapha," pp. 110, 210), to be taken from some "Scripture" based upon Ps. iv. 4 (compare Ber. 19*a*): "If one of the wise have committed a sin at night, be sure that he has repented (upon his bed) and bear him no grudge the following day" (Baraita de-R. Ishmael; compare Ber. 19*a*). "God loves him who never gets angry" (Pes. 113*b*). "The mysterious name of 'Forty-two' is entrusted only to him who is retiringly chaste (צנוע) and who never gets angry" (Ḳid. 71*a*). To R. Judah, brother of Sela the Ḥasid, Elijah the prophet said: "Do not get angry and you will not sin" (Ber. 29*b*). A man who gets angry, if he be one of the wise, his wisdom departs from him: for Moses in his anger forgot the law; and Eleazar, his nephew, had to declare it (Num. xxxi. 21). If he be a prophet, the spirit of prophecy forsakes him; for Elisha in his anger had to invoke the musician's aid to call back the spirit that had left him (II Kings, iii. 14, 15). Nay, if heaven assigned a high rank to him, it will be taken away; for of Eliab, the brother of David, God said, "I have refused him" (I Sam. xvi. 7)—the reason for which is afterward given in I Sam. xvii. 28: "Eliab's anger was kindled against David" (Pes. 66*b*).

"A man who gets angry will be overcome by the powers of Gehenna, and his body by ailments of the belly," according to Eccl. xi. 10, and Deut. xxviii. 65. "He despiseth the Shekinah as it is written: 'The wicked in the height of his wrath will not seek God; God is not in his thoughts' (Ps. x. 4, *Heb.*). "He forgets his learning and grows foolish; nay, his sins will be more numerous than his meritorious acts" (Ned. 22*a*, *b*). "He who in his wrath tears his goods or garments is like a worshiper of idols, for it is written: 'There shall no strange god be in thee' (Ps. lxxxi. 10 [A. V. 9]): this is the evil spirit that enters man through anger" (Shab. 105*b*).

"In three things a man is tested: in his cup (*bekoso*), his purse (*bekiso*), and his anger (*beka'aso*)" ('Er. 65*b*). The verse, "All the days of the afflicted are evil" (Prov. xv. 15), refers to the quick-tempered (B. B. 145*b*). "His life is no life" (Pes. 113*b*); "his anger is the only profit he has" (Ḳid. 41*a*, Eccl. R. to vii. 9). "By what virtue didst thou merit a long life?" was the question put to Ze'ira or to Adda b. Ahabah; and the answer was: "I never excited anger in my household" (Ta'anit, 20*b*); "every irritable man is a fool" (Koh. R. to xi. 10).

Still there is also a righteous Anger. The verse, "Better is anger than laughter" (Eccl. vii. 3), is explained in Koh. R. *ad loc.*; better would have been the Anger which David should have displayed toward Amnon and Adonijah than the laughter of

justice over their fall as described in II Sam. xiii. 33, I Kings, i. 6.

**Righteous Anger.**

If the learned man becomes angry, it is the zeal for the Law that makes him so; for "Is not my word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29, *Heb.*). Nevertheless the scholar should also accustom himself to mildness of temper (Ta'anit, 4*a*). In a public address Rabbi Jose once said: "Father Elijah was quick-tempered"; whereupon the prophet failed to appear to him for three days. On the following day, Rabbi Jose inquired of Elijah why he was absent. "Because you called me quick-tempered," was the answer. "Thou hast only corroborated my opinion of thee," said R. Jose (Sanh. 113*a*, *b*). K.

**ANGLO-ISRAELISM:** A theory which identifies the Anglo-Saxon race with the Lost Ten Tribes. Its adherents, who claim that the promises given to Israel will be fulfilled with regard to England and America, are said to number 2,000,000 in England and the United States; and at one time they included in their ranks a member of the English House of Lords and a colonial bishop of the Church of England. They have issued several weeklies in defense of their views; and there is one publisher in London whose publications are devoted entirely to the cause. Strictly speaking, the believers in Anglo-Israelism do not form a sect, as most of its members retain communion with the Church of England, and they only hold their views as a supplementary pious opinion.

**History of Movement.**

The first person who seems to have broached these views was the eccentric RICHARD BROTHERS (1757–1824), who styled himself "Nephew of the Almighty," and, in his "Revealed Knowledge" (1794), claimed to be descended from David and prophesied that he would be revealed as prince of the Hebrews on Nov. 19, 1795. In 1822 Brothers published his "Correct Account of the Invasion of England by the Saxons, Showing the English Nation to be Descendants of the Lost Ten Tribes," which may be regarded as the foundation of the movement. He was followed by J. Wilson ("Our Israelitish Origin," 1845), who placed the theory upon its present basis; by W. Carpenter ("Israelites Found"), and by F. R. A. Glover ("England the Remnant of Judah"); and the movement obtained a somewhat distinguished adherent in C. Piazzi Smith, astronomer royal for Scotland, who in his bizarre work, "Our Inheritance in the Great Pyramid," attempted to prop up the cause by showing the identity of British weights and measures with those of the ancient Egyptians and Hebrews. The chief representative, however, in England was EDWARD HINE, of whose "Identification of the British Nation with Lost Israel," London, 1871, a quarter million copies are said to have been sold. He also published for several years a weekly journal, "The Nation's Leader," and a monthly magazine, "Life from the Dead." In America the chief leaders of the movement appear to have been G. W. Greenwood, who published a monthly journal, "Heir of the World," New York, 1880, and Rev. W. H. Poole, of Detroit, Mich. The theory has even extended to Germany, though it does not appear to have attracted much notice there. A work by S. Backhaus, "Die Germanen ein Semitischer Volksstamm," appeared in Berlin in 1878.

The theory of Anglo-Israelism is based upon an extremely literal interpretation of the Old Testament, as represented by King James's version and by an application of texts brought together from the prophecies about Israel; and its advocates attempt to bring their readers into the dilemma that England and its colonies must be the Israel to whom the promises were made in the Bible, or that these promises have been unfulfilled. At the start, distinction is made between the ultimate fates of Israel and Judah. For the former all the blessings of the Bible are reserved; whereas the latter, represented in modern times by the Jews, are to experience all the curses threatened to the backsliding people in the prophecies. It is pointed out that while in the prophecies Israel will change his name (Hosea, i. 9), be numberless (*ibid.* ii. 1), dwell in islands (Isa. xxiv. 15) with colonies and be the chief of the nations (Micah, v. 8), Judah will be a byword (Jer. xv. 4). The "isles" (Isa. xli. 1, xlii. 4), to which Israel was banished, were to be north (Jer. iii. 12) and west (Isa. xxiv. 15) of Palestine, and to be in a cold climate, since it is said: "Heat nor sun will smite them" (Isa. xlix. 10). It was further prophesied that the isles would become too small for Israel (Isa. xlix. 19) and that Israel should be a nation and company of nations (Gen. xxxv. 11). It would, therefore, have colonies (Isa. xlix. 20, liv. 3), so that it might surround the nations (Deut. xxxii. 7-9) and be above them all (Deut. vii. 6, xiv. 2, xxviii. 1). The children of Israel will always know and recognize the Lord (Isa. lix. 21, xlix. 3), which of course is interpreted to mean, "will be members of the true Church of England." The Anglo-Israelites triumphantly ask, "What nation save England corresponds to all these prophetic signs?" In further confirmation it is pointed out that one of the tribes of Manasseh was to become an independent nation (Gen. xlviii. 19): the United States obviously represents Manasseh. Both Ephraim and Manasseh shall exterminate the aborigines ("push the people together") in the countries into which they spread (Deut. xxxiii. 17). The lion and the unicorn are referred to in Num. xxiv. 8, 9; while the American eagle is intended in the prophecy in Ezek. xvii. 3. The promise that Israel "shall possess the gates of his enemies" (Gen. xxii. 17, xxiv. 60) is taken to be fulfilled in the possession by England of Gibraltar, Malta, Heligoland, Aden, and Singapore. Finally, it was prophesied that Israel should bear another name (Isa. lxv. 15) and speak another tongue (Isa. xxviii. 11). All these characteristics of Israel, as distinguished from Judah, are fulfilled, it is contended, in England, its colonies, and the United States.

**Chief Arguments.**

**Biblical Texts.**

The historical connection of the ancestors of the English with the Lost Ten Tribes is deduced as follows: The Ten Tribes were transferred to Babylon about 720 B.C.; and simultaneously, according to Herodotus, the Scythians, including the tribe of the Saccæ, appeared in the same district; the progenitors of the Saxons afterward passed over into Denmark—the "mark" or country of the tribe of Dan—and thence to England. Another branch of the tribe of Dan which remained "in ships" (Judges, v. 17) made its appearance in Ireland under the title of "Tuatha-da-Danan." Tephi, a descendant of the royal house of David, arrived in Ireland, according to the native annals, in 580 B.C. From her was descended Feargus More, king of Argyll, an ancestor of Queen Victoria, who thus fulfilled the prophecy that "the line of David shall rule for ever and ever" (II Chron. xiii. 5, xxi. 7). The Irish branch of the Danites brought with them Jacob's stone, which has always been used as the coronation-stone of the kings of Scotland and

**Historic Connection.**

England, and is now preserved in Westminster Abbey. Somewhat inconsistently, the prophecy that the Canaanites should trouble Israel (Num. xxxiii. 55, Josh. xxiii. 13) is applied to the Irish. The land of Arzareth, to which the Israelites were transplanted (II Esd. xiii. 45), is identified with Ireland by dividing the former name into two parts, the former of which is *erez*, or "land"; the latter, *Ar*, or "Ire."

**Philological Arguments.**

Philology, of a somewhat primitive kind, is also brought in to support the theory: the many Biblical and quasi-Jewish names borne by Englishmen are held to prove their Israelitish origin (H. E. Nicholls, "Surnames of the English People"). An attempt has been made to derive the English language itself from Hebrew (R. Govell, "English Derived from Hebrew"). Thus, "bairn" is derived from *bar* ("son"), "berry" from *peri* ("fruit"), "garden" from *gedar*, "kid" from *gedi*, "scale" from *shekel*, and "kitten" from *quiton* (*katon* = "little"). The termination "ish" is identified with the Hebrew *ish* ("man"); "Spanish" means "Spain-man"; while "British" is identified with *Berit-ish* ("man of the covenant"). Perhaps the most curious of these philological identifications is that of "jig" with *chag* (*hag* = "festival").

Altogether, by the application of wild guesswork about historical origins and philological analogies, and by a slavishly literal interpretation of selected phrases of prophecy, a case was made out for the identification of the British race with the Lost Ten Tribes of Israel sufficient to satisfy uncritical persons desirous of finding their pride of race confirmed by Holy Scripture. The whole theory rests upon an identification of the word "isles" in the English version of the Bible unjustified by modern philology, which identifies the original word with "coasts" or "distant lands" without any implication of their being surrounded by the sea. Modern ethnography does not confirm in any way the identification of the Irish with a Semitic people; while the English can be traced back to the Scandinavians, of whom there is no trace in Mesopotamia at any period of history. English is a branch of the Aryan stock of languages, and has no connection with Hebrew. The whole movement is chiefly interesting as a *reductio ad absurdum* of too literal an interpretation of the prophecies.

The Anglo-Israelite theory has of recent years been connected with the persecutions of the Jews, in which the Anglo-Israelites see further confirmation of their position by the carrying out of the threats prophesied against Judah. This side of the subject has been dealt with by T. R. Howlett in "An Anglo-Israel Jewish Problem," Philadelphia, 1892; supplement, 1894.

BIBLIOGRAPHY: Besides the works mentioned above, the chief sources from which this article has been drawn are E. Hine, *The British Nation Identified with Lost Israel*, London, 1871, and W. H. Poole, *Anglo-Israel, or the Saxon Race Proved to be the Lost Tribes of Israel*, Detroit, 1889. See also P. Cassel, *Ueber die Abstammung der Englischen Nation*, Berlin, 1880, and S. Beruatto, *Britannia-Israel ossia gli Ebrei nella Questione d'Oriente*, Rome, 1880. Much information is also contained in the journals *Anglo-Israel* and *Banner of Israel*, both published in London, and *Heir of the World*, published in New York. The Anglo-Israelite theory has also been criticized in the *British and Foreign Evangelical Review*, xxxv. 65 *et seq.*, and the *Church Quarterly Review*, xvii. 34 *et seq.*

J.

**ANGLO-JEWISH ASSOCIATION:** An organization formed by Jews of the British empire having for its objects the promotion of social, moral, and intellectual progress among the Jews; and the obtaining of protection for those who may suffer in consequence of being Jews. Some far-seeing and large-minded men, among them the late Dr. Benisch and the Rev. Dr. A. Löwy (late secretary of the association), had many years before its establishment conceived the idea of forming a society on lines similar to those of the Alliance Israélite Universelle in Paris; but it was not until after the Franco-German war of 1870–71 that an opportunity presented itself for the realization of their idea. Grave apprehensions were entertained that the work of the Alliance, interrupted by the war, would suffer through want of means; that the unhappy feud, which had estranged the two powerful nations of France and Germany, would, for some time to come at least, prevent the Jews in both countries from cooperating even in works of philanthropy, and that unless help came from without, disorganization, if not dissolution, must be the inevitable result. It was thought also that it was time a body so prosperous, influential, and sympathetic as the English Jews should take its stand by the side of the other sections of Jewry, and share in a movement full of promise for the welfare of the Jewish race; and at the same time should give the best conceivable evidence of their sympathy with their brethren in France. These were the objects which guided the promoters of the Anglo-Jewish Association; but taking into consideration the position occupied by Great Britain, it was from the outset thought desirable that the right of independent action should be reserved to the new society. While it works in the utmost harmony with the Alliance Israélite Universelle, this right has ever since been maintained.

**Foundation.**

A large number of prominent members of the Jewish community in London gave their adhesion to the movement, and the Anglo-Jewish Association was formally constituted at a public meeting held on July 2, 1871. Efforts were made at once to obtain members throughout the United Kingdom and in the British colonies, and within the first year branches were formed in Manchester, Liverpool, and Birmingham, and promises of support were received from Cape Colony and some of the Australian colonies. That these promises were kept, and that the work of the Anglo-Jewish Association has since then enlisted the sympathy of Jews in many quarters of the globe, may be inferred from the fact that in 1900 the society had 36 branches; viz., 21 in the United Kingdom, 14 in the Colonies, British settlements, and foreign countries, and 1 in India. In this respect the Anglo-Jewish Association forms a powerful link between the Jews in all parts of the British dominions, for there is no other Jewish body in the United Kingdom with such extensive ramifications. The late Professor Jacob Waley was elected the first president of the association; the vice-presidents were Dr. Benisch, Sir Francis H. Goldsmid, Mr. (afterward Sir) Julian Goldsmid, Sir George Jessel (then solicitor-general), Sir David Salomons, Mr. Reuben D. Sassoon, and Sir John (then Mr. Serjeant) Simon. Of these gentlemen (five of whom were at the time members of Parliament) only Mr. Sassoon survives, and his name still appears in the list of vice-presidents. After the first year Professor Waley was compelled by ill health to resign the office of president. The vacancy was filled by the election of Baron Henry de Worms (now Lord Pirbright), who held the office for fourteen years. On his resignation in 1886, Sir Julian Goldsmid was elected president and continued in office until the latter part of 1895, when the state of his health necessitated his resignation, and Mr. Claude G. Montefiore was then elected his successor.

The present vice-presidents are the chief rabbi, Dr. H. Adler; Mr. Ellis A. Franklin (who is also treasurer), Mr. Alfred G. Henriques, Mr. Benjamin Kisch, Sir Philip Magnus, Mr. F. D. Mocatta, Sir George Faudel-Phillips, Lord Rothschild, Mr. Leopold de Rothschild, Sir Edward Sassoon, M.P.; Mr. Reuben D. Sassoon, and Mr. Leopold Schloss. These names, as well as the list of members of the Council, show that the governing body of the Anglo-Jewish Association contains within its ranks representatives of every section of religious thought in the Jewish communities of England.

On two important occasions the association has not acted independently. In the very first year of its existence it was called upon to take up the cause of the persecuted Jews in Rumania. But in view of the fact that it had not then secured all the support, either personal or financial, that it required, the Council thought it desirable to assist in the formation of a special "Rumanian Committee," consisting mainly of its own members, and with Sir Francis Goldsmid, a vice-president of the association, as its chairman. As a consequence of the appointment of this committee, a great meeting was held at the Mansion House early in 1872, when Lord Shaftesbury, the bishop of London, many members of Parliament, and representatives of almost all the great city houses concurred in a cry of righteous indignation against the oppression of the Rumanian Jews. About four years later the association, at the request of the Rumanian Committee, resumed charge of the duties previously undertaken by that committee. It is scarcely necessary to add that down to the present time the condition of the Rumanian Jews has never ceased to occupy the attention of the association. Again in 1882, when the persecution of the Jews in Russia attained such dimensions as to arouse general indignation, the association assisted in the formation of a special Russo-Jewish Committee, representing all sections of the community.

**The Rumanian and Russo-Jewish Committees.**

Apart from these two great occasions, in which, for the reasons already stated, the association did not, as a body, take an active part, there have been, during the past twenty-nine years, innumerable cases in which it has interposed, usually with success, on behalf of victims of oppression or persecution. These cases have been of the most varied character. Sometimes it has been to quell an actual rising of a fanatical populace against the Jews, sometimes to nip in the bud an anticipated émeute; at one time to rescue from prison, or to procure a fair trial for Jews falsely accused or the victims of a vindictive or fanatical official; at another to obtain redress for a man unjustly punished, or compensation for a family deprived of its head in some religious broil; to procure the revocation or mitigation of degrading regulations affecting Jews, or the removal of a hostile governor or other official.

Not a single year has passed without the association being called upon to take action in one or more matters arising out of injustice, oppression, or persecution; but it is some satisfaction to find that, apart from the standing grievances in Russia and Rumania, cases of official persecution in which government connivance may be suspected tend to become more and more rare.

In this department of its work, the association has at all times received the most ready and cordial cooperation from the Foreign Office, quite irrespective of the party politics of the government in office for the time being. In many instances, indeed, communications from the Foreign Office have been the means of calling attention to cases upon which action has been subsequently taken.

In addition to this, the educational field of the Anglo-Jewish Association has been largely extended, and only awaits increased resources for its further development. With the exception of schools under its own control at Bombay, Jerusalem (the Evelina de Rothschild School for Girls), and Mogador (Morocco) the Council employs its energies in the direction of education by helping to maintain schools of the Alliance Israélite Universelle in various parts of the East. Striking testimony to the efficiency of several of these schools is to be found in the fact that Moslem and Christian parents of high standing have sent their children as paying pupils. It may be roughly estimated that the association has assisted in the education of no less than 40,000 children. In the year 1899, the number of children receiving education in schools subventioned by the association was 9,418; viz., 5,666 boys, 3,497 girls, and 255 infants of both sexes. The total of the subventions amounted to £2,848 ($14,240).

**Educational Work.**

Before the association had been many years in existence an arrangement was made with the London Committee of Deputies of British Jews with the view of preventing the possibility of the two bodies acting independently of each other in matters involving applications to the British government. The importance of some such arrangement was at once recognized, and a formal compact was entered into in 1878, which has ever since been adhered to, and has resulted in uniformly harmonious action. This compact has indeed been carried out beyond the mere letter, for the two bodies have on several occasions acted jointly in presenting addresses to foreign potentates.

In the year 1893, the late Baron de Hirsch presented the Anglo-Jewish Association with 3,600 fully paid-up shares of £100 each in the Jewish Colonization Association, which he had then formed for the purpose of carrying on permanently the work he had initiated for removing Jews from countries where they were persecuted and settling them in lands where they could live under happier auspices. Shortly before his death in 1896, the baron (who had in the meanwhile become a vice-president of the association) gave this body another proof of his confidence by requesting it to accept a further number of shares to be held in trust for the Alliance Israélite Universelle, which is not competent by French law to hold shares in a public company. A few weeks later the baron increased the holding of each institution in the Jewish Colonization Association by 995 shares, making a total for each body of 4,595 shares, from which, however, no pecuniary benefits accrue to the holders. The Anglo-Jewish Association is entitled to one representative on the Council of Administration of the Jewish Colonization Association, and this position was held in 1900 by the president, Mr. Claude G. Montefiore.

**Jewish Colonization Association.**

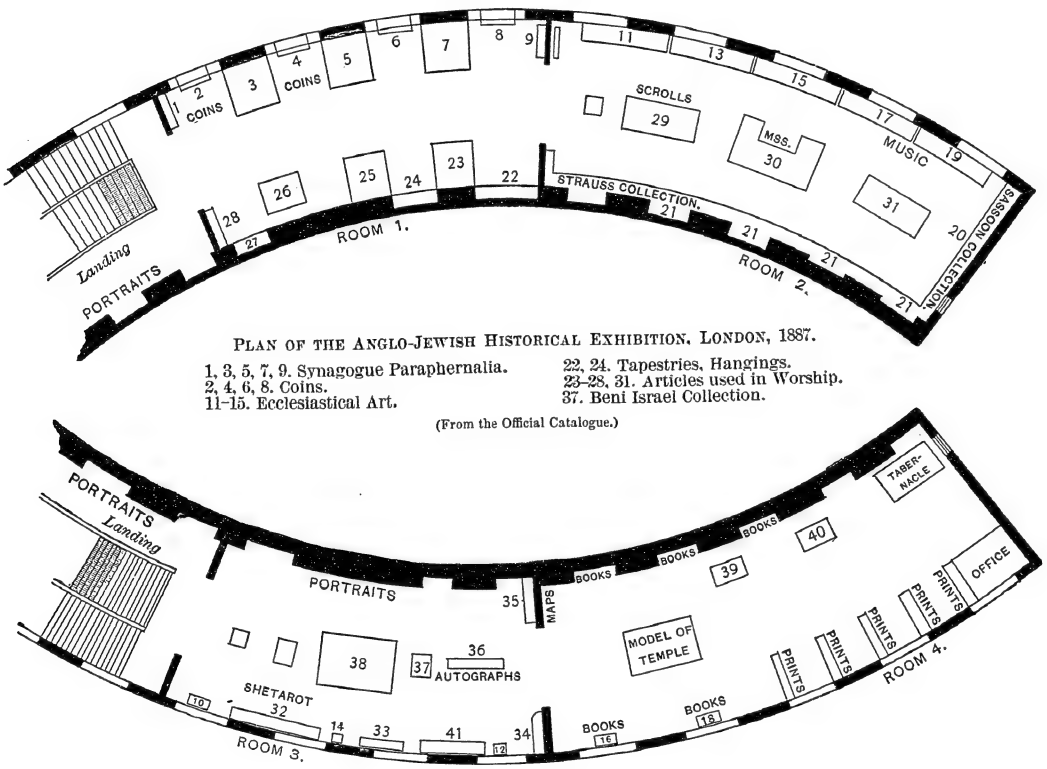
M. D.

**ANGLO-JEWISH HISTORICAL EXHIBITION:** An exposition held at the Royal Albert Hall, London, England, during April, May, and June, 1887, in which were collected and shown most of the antiquarian remains illustrating the history of the Jews in England, together with a collection of objects of ecclesiastical art and miscellaneous Jewish antiquities. The idea of the exhibition originated with Isidore Spielman, who enlisted the cooperation

of a large number of English antiquaries. The president of the exhibition was F. D. Mocatta.

The exhibits included a large number of *shetarot*, or Hebrew deeds, relating to the transactions of the early English Jews; numerous portraits of Anglo-Jewish worthies, with engravings and caricatures bearing upon their lives; a collection of exhibits from the Beni Israel community of India, and numerous specimens of ancient Jewish coins. Two collections of objects of Jewish ecclesiastical art—one by M. Strauss of Paris, the other by R. D. Sassoon of London—attracted considerable attention. The various objects were arranged as indicated on the accompanying plan.

During the exhibition a number of lectures were given on the various phases of Jewish history illustrated by it; and these papers were subsequently published in book form. They included an address by the eminent historian Graetz, who visited London expressly to deliver it. Under the auspices of the exhibition the shetarot were edited and published; while an edition de luxe of the catalogue of the exhibition, with 28 full-page illustrations, put on permanent record many of the most interesting objects shown. A distinct revival of interest in the history of the Jews in England can be traced to the exhibition, as well as a renewed taste for beautiful objects of Jewish ecclesiastical art.




PLAN OF THE ANGLO-JEWISH HISTORICAL EXHIBITION, LONDON, 1887.

1, 3, 5, 7, 9. Synagogue Paraphernalia.
2, 4, 6, 8. Coins.
11–15. Ecclesiastical Art.
22, 24. Tapestries, Hangings.
23–28, 31. Articles used in Worship.
37. Beni Israel Collection.

(From the Official Catalogue.)

BIBLIOGRAPHY: *Report of the Executive Committee* given only in the edition de luxe of the *Catalogue of the Anglo-Jewish Historical Exhibition*, pp. 207–214, London, 1887, where full details are given.

J.

**ANGLO-JEWISH MAGAZINE, THE.** See PERIODICALS.

**ANGOULÊME:** Town in the department of Charente, France, where, about 1240, a controversy took place between Nathan ben Joseph Official, and the bishop of Angoulême. In a letter to the bishops of Angoulême, Pope Gregory IX. (1227–41) expressed his deep dissatisfaction at the persecutions of the Jews of that place by the Crusaders.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 63.

M. B.

**ANGRO-MAINYUSH.** See AHRIMAN.

**ANGYAL (ENGEL), ANNA:** Hungarian author; born at Veszprim, 1848, died 1874; the daughter of a teacher in the town of Hód-Mezö-Vásárhely. Versed in the literature of Hungary, France, and Germany, from a very early age, she began her literary career in her sixteenth year. Her first novel, "Adventures of a Hungarian Family," was published in the "Szegedi Hiradó," a Hungarian magazine. In 1865 she published in the "Magyar Izsráelita" a short novel entitled "Prejudices," in which she described the condition of the Jews in Hungary. Her historical novel, "Jlonka és Elemér," was published in 1868.

BIBLIOGRAPHY: Kayserling, *Jüdische Frauen*, 300, 301.

S.

**ANGYAL (ENGEL), DAVID:** Hungarian writer; born November 30, 1857. After graduating from the University of Budapest he was appointed high-school teacher in that city and in spite of absorbing duties distinguished himself as a writer on history and literature. Among his more important works are: "Berzsenyi Dániel" (1879), "Késmárk Tököly Imre, 1657–1705" (1882), and "Magyarország

Története II. Mátyástól III. Ferdinand Haláláig" (The History of Hungary from Matthias II. to the Death of Ferdinand III.) (1889). The last work forms the sixth volume of Szilágyi's "Hungarian National History," which was published on the occasion of the millennial celebration of the existence of the Hungarian realm. He has translated several works by Macaulay, Paul Janet, etc., into Hungarian, contributed several historical essays to the periodical press, and edited the works of the poets Kölcsey and Kisfaludy. Angyal has been baptized.

BIBLIOGRAPHY: Pallas, *Lexikon*, i. 666; Szinnyei, *Magyar Irók Tára*, vol. i.

M. W.

**ANHALT:** An ancient principality of Germany, now a state of the German empire; formerly divided into four duchies: Anhalt-Bernburg, Anhalt-Dessau, Anhalt-Köthen, and Anhalt-Zerbst. Its former capital was Zerbst, a town on a tributary of the Elbe, situated about ten miles northwest of Dessau. Jews are known to have been permitted to live here before the year 1440, and it is said that the "Jüdenstrasse" (Jews' Street) dates from the fifteenth century. According to an agreement made in 1460 and a document drawn up in 1488, the revenue derived from the Jews was to be divided between the prince of Anhalt and the town of Zerbst. The Jews owned no real estate there, and seem to have lived in the town at irregular intervals, and then only in small numbers. In 1774 several families from Dessau settled at Zerbst. But the settlement of Jews in other towns of the duchy is even more recent than this.

At Bernburg, also the capital of the duchy of Anhalt with which its name is linked, a city situated on the Saale, there was a synagogue in 1454; and here, in 1462, Bernhard VI., prince of Bernburg, sold to Tile Goldschmidt a house near the "Joddenschulen."

In Dessau, the capital of the duchy of Anhalt-Dessau, a city about eighty miles southwest of Berlin, a small number of Jews lived in 1621. Here Prince George II. permitted them to build a synagogue, and he gave them the use of a cemetery as well as a piece of land for a hospital (*hekdesh*). In the villages of Anhalt-Dessau the Jews lived in large numbers.

In 1764 Prince Leopold granted the Jews a constitution and issued regulations for the maintenance of their credit. He abolished the poll-tax in 1804, and permitted the Jews of Woerlitz to build a synagogue. In the same year Leopold recognized the Franzschule as a Jewish public school.

Important Hebrew printing-houses existed at Köthen from 1622 to 1717, and at Jessnitz from 1719 to 1726. The Jews of the principality were compelled to take family names at Bernburg in 1810, at Köthen in 1811, and at Dessau in 1822. In 1810 civil rights were granted in Bernburg, and in 1811 in Köthen. In 1848 all restrictions were abolished.

Anhalt is remarkable for the great number of Jewish scholars it has produced. Moses Mendelssohn and Ludwig Philippson came from Dessau; the historian Jost, from Bernburg; the mathematician Unger, from Coswig; the philosopher Steinthal, from Gröbzig; and the preacher Salomon, from Sandersleben.

BIBLIOGRAPHY: *Die Juden unter d. Anhaltischen Markgrafen von Brandenburg*, in *Allg. Zeit. d. Jud.* 1840, No. 13; D. Calm, *Die Stellung der Juden in Anhalt*, ib., 1866, Nos. 40 and 41; *Anhaltische Juden* in *Jüdisches Volksblatt*, ed. L. Philippson, 1864, xi. Nos. 12 and 13.

A. F.

**ANI, ANIDA,** or **ADAFINA:** Among Spanish Jews, a dish composed of beans, peas, fat meat, and eggs, placed in an oven over Friday night, and eaten at the Sabbath meal. The *Ani*, called by the German Jews *Schalet*, was regarded by the Inquisition as conclusive evidence of Jewish practises against Maranos.

BIBLIOGRAPHY: *Rev. Ét. Juives*, xviii. 374, xxxvii. 267.

M. K.

**ANILAI** and **ASINAI:** Robber chieftains. Two Jewish boys of Nehardea in Babylonia were apprenticed by their widowed mother to a weaver. Having been punished for laziness by their master, they ran away and became freebooters in the marshlands of the Euphrates. There they gathered about them a large number of discontented Jews, organizing troops, and levying forced contributions on the shepherds, and finally established a little robber-state at the forks of the Euphrates. One Sabbath they were surprised by the Parthian ruler of Babylonia, but they determined to fight regardless of the day of rest, and defeated their assailant so completely that the Parthian king Artaban III. (about 10–40), who was just then engaged in putting down a rebellion, resolved to make use of such brave Jews to keep the satraps in check. He concluded an alliance with them, entrusting them with the control of that portion of Babylonia which they already occupied. They then built fortifications, and the little state lasted for fifteen years (about 18–33). Its downfall was brought about by the marriage of Anilai with the widow of a Parthian general, whom he had attacked and killed in battle. He tolerated the idolatry of his foreign wife, and met the religious objections of his people with violence, thus estranging his followers and sowing dissension among them. After Asinai had been poisoned by his brother's wife for his too frank utterances, Anilai assumed the leadership of his troops. He sought to divert them with wars, and succeeded in capturing Mithridates, governor of Parthyene, and son-in-law of the king. He soon, however, released Mithridates, fearing that Artaban might take vengeance on the Babylonian Jews for his death. Being signally defeated by Mithridates in a subsequent engagement, he was forced to withdraw to the forests, where he lived by plundering the Babylonian villages about Nehardea, until his resources were exhausted and the little robber-state disappeared. Babylonian hatred of the Jews, long restrained from fear of Anilai, now broke forth afresh, and the Jews fled from the persecutions to Seleucia without finding there the desired peace.

[The name Anilai is identical with "Ḥanilai" in Talmudic literature. This was, for example, the name of the father of the well-known haggadist Tanḥum b. Ḥamilas (Bacher, "Ag. Pal. Amor." iii. 627). W. B.]

BIBLIOGRAPHY: Josephus, *Antiquitates*, xviii. 9.

A. Bü.

**ANIMAL FABLES IN TALMUD AND MIDRASH.** See Æsop's Fables, also Fables.

**ANIMAL OFFERINGS.** See Sacrifice.

**ANIMAL WORSHIP:** This is an expression which needs careful definition, since it is understood and explained in various ways. A distinction has to be made between a strict and a loose employment of the expression. On the one hand, a difference must be noted between actual devotion to, or service of, an object and the mere recognition of such an object as divine or supernatural. On the other hand, care must be taken to avoid confounding the direct worship of an animal with the use of the animal as a symbol of the real object of worship.

In the strictest sense of the words, it is doubtful whether Animal Worship ever existed in any large portion of the Hebrew community; but, in a wider sense, there were instances which are worthy of close

attention. Generally speaking, there were three distinct occasions on which religious sentiment toward animals resulted in superstitious awe or actual ceremonial service.

**First Form of Worship: Belief in Demons.**

The first or lowest mode of Animal Worship is that form of deference or veneration which arises from the persuasion that certain animals are invested with demoniacal powers. Such a notion is universal among savage and semicivilized peoples, and still survives to a great extent among members of the most cultivated of modern communities. The whole ancient Semitic population of western Asia was infected with this superstition, which manifested itself in many different ways. In Babylonia it was especially rife. Hundreds of spirits are referred to in the religious cuneiform texts. Every condition and activity of human life was subject to their influence; and their forms and characteristics were as various as their occupations. Among the ancient Arabs demons of all sorts and grades, generally representing the denizens of the desert, were known as "jinn" (genii); and this well-known term may be here used to include the demonized animals with which the Hebrews and their neighbors were most familiar. Both the Babylonian and the Arabian systems of belief are of prime importance in the elucidation of the Bible. The latter system, having been longer known and studied, is for the present the more available.

**Characteristics of the "Jinn."**

The "jinn" were related to ordinary animals, somewhat as the gods were related to man. That is to say, certain animals were invested with superhuman, or at least extrahuman, attributes. Their qualities were not, however, of a high or spiritual character, and for the most part they remained animals socially and morally. Their chief attribute was the power to assume various shapes, including that of man; and occasionally they adopted the human form permanently. Yet as a class they stood aloof from men; so that they could not be really worshiped, but were feared as foes or prized as allies. They were usually maleficent, but occasionally beneficent. The generic Hebrew designation seems to have been *shedim*, a word which was also used by the Babylonians for a very large class of animal demons. Their animal character is indicated by several names applied to them, which names mean primarily "hairy." In Moslem legend Balkis, the queen of Sheba wedded to Solomon, had hair on her ankles, and was thus shown to be by descent a "jinnee." Of this race may be the *se'irim*, or hairy creatures, of the Hebrews. The *Lilith* (Assyrian *lelit*) of Isa. xxxiv. 14 is a species of nightmare. Other demoniacal creatures are mentioned in Isa. xiii. 21. It is probable that most, if not all, of such allusions to classes or types of demons are exilic or postexilic; and but scanty information is available as to the animal cults of earlier times in Israel. The statement of Deut. xxxii. 17 (compare Ps. cvi. 37) is, however, a general indication.

**The Rôle of the Serpent.**

One of the most prominent of the demons, the serpent, was raised to exceptional distinction among the Babylonians, the Arabs, and the Hebrews. Many qualities united in the serpent to make it an object of superstitious regard, as it still is, more or less, to practically the whole human race. Among these attributes were its faculty of sudden appearance and disappearance, its flexibility, its rapid changes of posture and shape, its haunting of obscure and uncanny places, its subterranean abode, its ubiquity on land or water, its apparent kinship with many sorts of elusive beings, great and small, marine, terrestrial, and aerial. It seemed to have kinship even with the flying cloud and the forked lightning, the celestial "tannin" (Isa. xxvii. i.; Job, vii. 12), the leviathan (Job, iii. 8; Isa. xxvii. 1), the Babylonian *tiamat*, or the dragon. The highest function attributed to the serpent is that of the primal tempter of man (Gen. iii.)—a conception which is both Hebrew and Babylonian. But it had many rôles of a less exceptional kind. Serpents were often maleficent, but often also beneficent. From their watchfulness they were held to be the natural guardians of groves, rocky recesses, and other animal retreats; and when such abodes of lower life were converted to the uses of man, they still remained as sentinels, and were naturally promoted to be the protectors of gardens and estates, fountains and streams, and became the familiar demons of homes and sanctuaries. Thus, boundary-stones in Babylonia were decorated with images of serpents and scorpions as terrors to the trespasser or the invader (compare the BRAZEN SERPENT of the Hebrews).

Even in Israel some form of demoniacal superstitions must have been more or less secretly practised for centuries, since we find that in the gloomy time just before the captivity of Judah, images of noxious creatures were portrayed or carved on an inner wall of the Temple (Ezek. viii. 10). Evidently a desperate resort was had to the baser animal spirits during the utter lapse of faith and hope among the leaders of the nation. Strange to say, this nearest approach to direct Animal Worship recorded in the Bible was made just at the close of the national existence. Robertson Smith has suggested that this was a revival of a totemic ritual.

A second source of the religious veneration of animals is found in the primitive notion of the kinship and ultimate identity of all forms of life, vegetable and animal, human and celestial. This notion explains, in part at least, the existence of sacred trees among so many ancient peoples. To a large extent also this sense of kinship was the basis of religious devotion in many forms. It was, for example, both the cause and the effect of ancestor worship. The kinship between national or tribal gods and their worshipers is a familiar belief. But it is also a significant fact that certain animals, usually possessed of demoniacal or superhuman powers, were sacred to many tribes and families of primitive men by virtue of a fancied kinship between them. Such a belief has been ascribed by recent authoritative writers to the earliest society of ancient Israel, as well as to the original Semites from whom they were descended. And it has been plausibly maintained that the distinction between clean and unclean animals was due to the circumstance that the latter were sacred and, therefore, forbidden as food on ordinary occasions. The sacredness depended upon a supposed kinship between the tribesmen and the animals in question, such as is the basis of totemism in many savage communities, ancient and modern.

**Clean and Unclean Animals Contrasted.**

It happened, however, that at special seasons such unclean animals were actually eaten, and that, too, at sacrificial feasts. The meaning of this ceremony is apparently twofold: The tribe or clan ratifies its union or covenant with its animal kindred; and, by partaking of the flesh, its members derive some communion with the supernatural life, which is an attribute of the sacred animal. Now, it would be expected that if there had been any time in the history of Israel when such ceremonies were observed, it would have been when degenerate members of the community were mixed

with a heathen population. Such a time occurred toward the end of the Exile, described in Isa. lxv. and lxvi., when swine and dogs and mice, the most unclean of animals, were eaten by certain Hebrews living among the Babylonians. It is more than a coincidence that in the Bible and elsewhere these very animals have specially demoniacal qualities or associations.

**Third or Symbolic Type of Worship.**

The third cause of the religious veneration of animals is the desire to have acknowledged deities, as distinguished from mere demons, represented by some visible, tangible object or image, which may impress the imagination and excite faith and devotion. This does not refer to the deities that may have been developed out of the "jinn," or animal demons, and which thus continued to image forth, in the form in which they were adored, the original animal whose supposed spiritual essence swayed the credulous fancy of an earlier people, but rather to those prominent instances of animal cults in which the qualities of great national or tribal gods are symbolically expressed by the characteristics of certain animals chosen as their visible representatives. The typical Biblical instance is that of the so-called bull- or calf-worship of northern Israel, with which may be included the worship of the golden calf made by Aaron before Mount Sinai. This latter is of importance in so far as it shows the traditional and inveterate character of the cult, since Ex. xxxii. was probably intended for illustrative purposes and as a prophetic object-lesson.

**Explanation of Bull- or Calf-Worship.**

The explanation of this influential cult is wide and comprehensive. Israel was heir to many forms of Semitic belief; and religious symbolism had begun in early ages among peoples to which, both through racial descent and historic association, Israel owed much of its culture. That bull-worship was borrowed from Egypt is still perhaps the popular belief; but it has been given up by scholars, partly on the general ground that Israel was scarcely affected in any essential religious matter by the Egyptians, and partly in view of the fact that the Egyptian worship was that of living animals. The chief direct cause of the cult in Israel was no doubt the influence of the Canaanites, not merely of the predecessors of the Hebrews in Canaan, but also of their contemporaries in central Palestine and in Phenicia. Many characteristics of the bull doubtless contributed to the prevalent symbolism. In the popular mind YHWH was largely confounded with the Canaanitic Baal; and the image of the Baal was a bull, as that of his consort Astarte was a cow. To an agricultural people the choice of such a symbol for the chief deity was almost inevitable, as an image of strength, endurance, animal reproductiveness, and service to mankind. There was another cardinal feature in the representation. The Baal was also the great Canaanitic sun-god, symbolizing thus the chief source of agricultural prosperity. The horns of the steer were the familiar emblem of the rays of the sun, even embodied in current Hebrew speech to describe the gleaming face of Moses (Ex. xxxiv. 29). A favorite ideograph for the Babylonian Merodach-Bel signifies "the bullock of the sun." This view accords with the fact that bull-worship was unknown to the kingdom of Judah, where Canaanitic influences were slight during the formative period of the later popular religion. The Brazen Serpent and Azazel were in great part symbolic (see AZAZEL; BRAZEN SERPENT; and TOTEMISM).

BIBLIOGRAPHY: Useful illustrations of early forms of Hebrew and Semitic worship may be gained from well-known anthropological works. For the special subject, refer to W. R. Smith, in *Journal of Philology*, ix. 75 *et seq.*; *Religion of the Semites* (index, under *Animals*, *Demons*, and *Jinn*); Wellhausen, *Reste Arabischen Heidenthums*, pp. 135 *et seq.*, 176 *et seq.*; Baudissin, *Studien zur Semitischen Religionsgesch.* i. 128 *et seq.*, 258 *et seq.* For Babylonian beliefs, see Jastrow, *Religion of Babylonia and Assyria*, pp. 180 *et seq.*, 260 *et seq.*

J. F. McC.

**ANIMALS, CLEAN AND UNCLEAN.** See DIETARY LAWS.

**ANIMALS OF THE BIBLE:** To contrast them with plants and minerals, animals are called in Hebrew נפש חיה (living soul): used always collectively in Gen. i. 20, 24; ix. 10; or simply *ḥayyah* (living): as a rule collectively (Gen. ix. 2 *et seq.*); rarely as a singular (Gen. xxxvii. 20); or in the plural ḥayyot, as in Ps. civ. 25. Etymologically speaking, this latter Hebrew word corresponds well enough with the Latin *animal* and still better with the Greek ζῶον; it might, therefore, have been used of man as well as of brutes. It is, however, never so used in Hebrew, nor in certain other languages, reflecting the popular rather than the scientific mind. Popular Jewish philosophy accords willingly to animals all the characteristics man has in common with them, inclusive of life. The Biblical writers, when speaking of animals, generally look at them either from the standpoint of man's superiority—and thus avoid lessening the distance between the animals and their godlike and God-appointed ruler by uniting the two under a common name—or from the point of view of the Creator of all, and then merge man and brutes, together with inanimate beings, and angels as well, into the universal appellative of "creature." When exceptionally—as in the narrative of the Deluge—man and brutes are recorded together, it is done by means of a circumlocution or descriptive clause, like "all flesh" (Gen. vi. 12, 13; ix. 11, 17), sometimes with the addition, "in which there is breath of life" (Gen. vi. 17), or "all [beings] in whose nostrils was the breath of life" (Gen. vii. 22).

**Classification into Four Groups.**

It is generally considereed that the Bible divides animals into four groups, according to their mode of moving: (1) quadrupeds, or walkers; (2) birds, or fliers; (3) reptiles, or creepers; (4) fishes, or swimmers. In fact, we find these four groups enumerated, side by side, throughout the Biblical books: for instance, in Gen. i. 26, 28; vi. 7, 20; vii. 8; ix. 2; Lev. xi. 46; Deut. iv. 17, 18; I Kings, v. 13; Ezek. xxxviii. 20. This division, however, is but a later and abridged form of a more complete classification, consisting of six distinct groups as recorded in Gen. i. 20–25. Moreover, the mode of living seems to be absolutely foreign to either the primitive classification or its simpler substitute. Birds in the Bible are said to fly, but reptiles are nowhere said to creep, nor fish to swim. Man and quadrupeds are said "to go" rather than "to walk," but the same is also said of the serpent (Gen. iii. 14). In fact, the grouping of Gen. i. 25 is the complex outcome of no less than four different factors.

First in order comes the origin or element from which the animals were produced. The creation of animals is divided into two distinct acts: the one for the fishes and birds taken from the water (Gen. i. 20–23), the other for the terrestrial animals taken from the earth (Gen. i. 24, 25). The air evidently was not yet recognized as an element. Such, at least, is the interpretation that both the Septuagint and the Vulgate have given to the original text.

The habitat of animals is introduced as a second factor. Fishes are the "living things" of the waters, of the sea, of the rivers. Birds, created to "fly in the

*isaurus dolichura*). 3. Addax (*Addax nasomaculatus*). 4. Ibex (*Capra beden*). 5. Leopard (*Felis leopardus*).
*uria syriaca*). 9. Wild Ass (*Asinus hemippus*). 10. Dorcas Gazelle (*Gazella dorcas*). 11. Bubale (*Bubalis boselap*
*haurus*). 14. Arabian Horse (*Equus caballus*). 15. Fox (*Vulpes niloticus*). 16. Syrian Bear (*Ursus syri*
*ristata*). 19. Dog, GREYHOUND (*Canis familiaris grajus*). 20. Egyptian Hare (*Lepus ægyptiacus*). 21. Hyæ

# ANIMALS OF THE BIBLE.

PREPARED BY WILLIAM FRANK UNDER THE DIRECTION OF PROF. THEODORE GILL, M. D., L. L. D.,

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expanse of heaven," are called the "birds of heaven"; that is, of the air. Hence, a new group obtained by the subdivision of the first group into animals of the air and animals of the water.

A third factor was the mode of propagation. Just as we are in the habit of grouping together all useless and all troublesome small vegetation—or, to be more accurate, as in the Linnean system all plants having an obscure mode of fertilization were thrown into one large family, in contrast with flowering plants—so in the Bible all inferior animals whose way of propagating escapes the popular attention were designated by a common name שרץ (*shereẓ*); that is, "fast breeding [animals]," or its practical equivalent רמש (*remes*), "that which moves in large masses." This factor creates two new groups, inasmuch as it involves the subdivision of the terrestrial animals into (*a*) higher quadrupeds or "animals of the earth" proper, and (*b*) lower quadrupeds and reptiles, or shereẓ and remes (see, for the rendering of these two appellatives, Fish and Reptiles). The same subdivision was made for the aquatic animals thus divided into (*a*) *tanninim gedolim*, or cetaceous animals, and (*b*) *shereẓ, remes*.

Finally, the fourth factor—which gave the last and finishing touch to the division of animals as we find it in Gen. i. 20–25—is the relation of animals to man from a practical point of view; that is, their possible utility, as food or helpers. The animals that were of special usefulness to man, whether domesticated or not, received the common appellative of בהמה—that is, according to current etymology, "dumb animals"—while the others retained the more general name of "animals of the earth." This last line of division is not well marked in all the books of the Bible. The name *behemah* is sometimes extended to all large quadrupeds, whether useful to man or not, just as the *behemot* are frequently thrown in with the other quadrupeds, or "animals of the earth"; but we find also the two groups registered side by side, for instance (besides Gen. i. 20–25), in Gen. i. 26 (according to the Septuagint and Syriac, Gen. vii. 14, ix. 10).

To sum up, in accordance with the four factors mentioned—origin, habitat, propagation, usefulness—the Animals of the Bible are classified as follows: First group, "animals of the earth" proper; second group, behemot; third group, remes, or reptiles; fourth group, birds; fifth group, shereẓ proper, or fishes; sixth group, cetaceans. Besides this classification into six groups and the one into four, we find in the Bible another division into five groups; that is: (1) "animals of the earth"; (2) behemot; (3) birds; (4) reptiles; (5) fish (Gen. i. 24, 26), according to Septuagint and Syriac, Gen. vii. 14, ix. 10. If we now observe that in the division into four groups the quadrupeds are called indifferently "animals of the earth," or "behemot," it becomes plain that both the division into five and the one into four were obtained from the more complete classification by eliminating such groups of animals as could be dispensed with without creating confusion. Thus, the division into five was obtained from the one into six by suppressing the cetaceans, in which man, the Hebrews especially, had but little interest. Thus, also, the division into four was obtained from the one into five by selecting at one time the behemot and at another the "animals of the earth" to represent all the quadrupeds: the former because more interesting to man; the latter, very likely, on account of greater comprehensiveness.

This classification marks by no means the last stage of action of the four factors we have just described. Thus, we find that the third factor brought about the adoption of a subgroup in the group of birds; that is, the insects called שרץ העוף (flying shereẓ), from their obscure and rapid mode of propagating. Again, the fourth factor created a new section in the group of the behemot, the domesticated animals being distinguished from the others by the appellation of מקנה "possession, property" (compare Latin "pecunia, peculium," from "pecus"; English "chattel" from "cattle"). Further, apparently under the influence of the same factor, the *miḳneh* was subdivided into (*a*) בעיר *be'ir*, the beasts of burden; (*b*) בקר *baḳar*, plow-animals; and (*c*) צאן "small animals"—sheep and goats, which furnish merely food and clothing. It was also the same factor of usefulness that caused the ברברים *barburim*, fowls, to be detached from the group of birds (I Kings, v. 3). It may be fortuitous that the classification adopted by the author of Gen. i. 20–25 stops, so to speak, half-way, recording only six groups of animals, when the factors that underlie it suggested a good many more groups. It seems, however, that it was with a view of obtaining, when added to the creation of man, the same number seven as that which suggested the division of the whole creation into six days, completing a week with the seventh day. Further subdivisions of some of the groups above mentioned betray the action of another factor. This, however, contrasts entirely with the others, in so far as it originated from an observation of the anatomical structure of the animal itself and its mode of feeding. Thus, the birds of prey were detached from the group of birds, taking the specific name of עיט *'aiṭ*. The behemot were divided into hoofed animals and clawed animals; the former into cloven-hoofed and non-cloven-hoofed animals; and, in their turn, each of these categories into "cud-chewing" and "non-cud-chewing," etc. This attempt at a somewhat scientific classification seems, however, to have been the outcome of ritualism, not of popular observation like the more primitive and general grouping of which the above is a logical, not chronological, analysis. See for further discussion of these classes and subdivisions the article Clean and Unclean Animals; also Birds, Cattle, Fish, Reptiles; Dietary Laws.

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H. H.

**AN'IM ZEMIROT** (אנעים זמירות): A mystical hymn, known as the "Shir ha-Kabod" (Hymn of Glory), ascribed to R. Judah, the saint of Speyer (Landshuth, "Hegyon Leb," pp. 265 *et seq.*), which is honored by many congregations with a prominent place at the close of the morning service in association with the Psalm of the Day [Temple Service]. It is likewise read on the Eve of Atonement, and in English congregations is then associated with a simple melody, coming, like the hymn, from the Rhineland, but not dating back further than the early part of the eighteenth century (see Zunz, "Literaturgesch." p. 300). For music see next page.

F. L. C.

**ANISE.** See Dill.

**ANISIMOV, ILIA SHARBATOVICH:** Russian civil engineer; born in Daghestan, 1853; received his first education in the house of his father, Dr. Sharbat ben Nisim, rabbi and president of the Daghestan community. He was graduated from the University of Moscow, and held the position of assistant manager of the Rothschild Naphtha Company in the Caucasus. He was the author of two Hebrew pamphlets on the Jewish community of Daghestan which were published in Jerusalem in 1894. In 1888 the Ethnographical Branch of the Moscow Society of

Natural Science published his work: "Kavkazskie Yevrei," a study of the life, customs, and history of the Jews inhabiting the region of the Caucasus.

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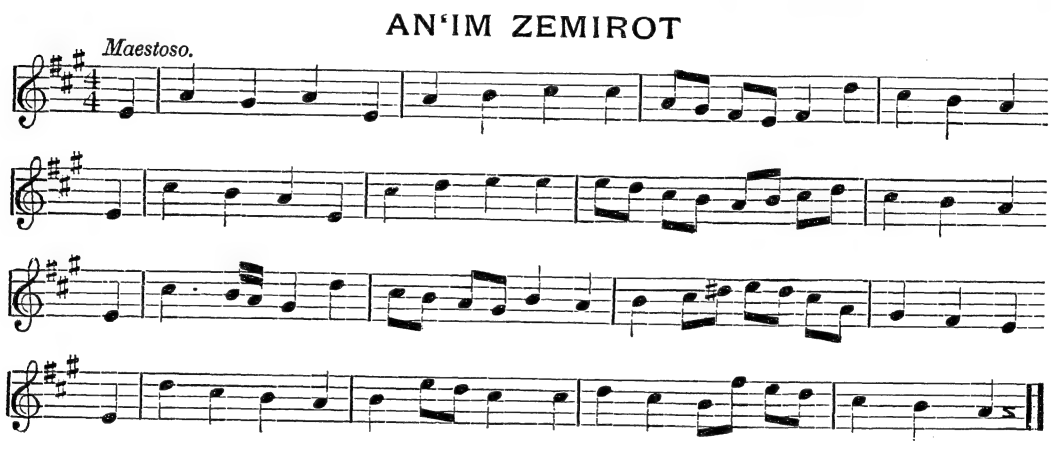
H. R.

**ANJOU:** Ancient province of France, bounded by Poitou, Brittany, Maine, and Touraine. It now includes the whole of the department Maine-et-Loire as well as parts of Mayenne, of Sarthe, and of Indre-et-Loire. This province, at one time a duchy, like all the neighboring region seems to have been settled by Jews at an early date. One of the earliest rabbis known, Joseph Ṭob-Elem (about 1050), bore the title of chief of the community of Limousin and of Anjou. The rabbis of the province took part in the synods




presided over by Rabbenu Tam previous to the year 1171. One Samuel of Anjou was a pupil of the celebrated Tosafist R. Isaac, abbreviated "RI" of Dampierre. But almost nothing is known of the history of the Jews of Anjou. The first circumstantial information furnished by contemporary documents is the mention of the massacres, of which the Jews were victims, in 1236; but it is not known whether the murderers were inhabitants of the province. These massacres were, in fact, the work of the Crusaders, who began their exploits in Brittany and continued them in Poitou. Three thousand Jews in Anjou were killed and five hundred submitted to baptism in the year in question. A rabbi, Solomon b. Joseph D'Avallon, composed an elegy on the martyrs.

This catastrophe did not completely annihilate the Jews of the province. They are met with again in 1239 and in 1271, at which latter date they are found complaining that they are obliged to wear the "wheel," or Jewish badge, and that certain persons seized property that should pass to them as their rightful heritage. Charles I., duke of Anjou, protected them against the greed and arbitrariness of the bailiffs. But their term of respite seems to have been brief. In December, 1288, the Jews were formally expelled from Anjou by Charles II. on charges of religious propagandism, of usury, and of engaging in trade with Christians. These were the stereotyped accusations that almost invariably accompanied such measures; to what extent they were true in this case it is impossible to determine.

A number of Jews returned to Angers in the fourteenth century, where they inhabited a particular quarter, and were subjected to vexatious regulations, little inducement being given them to remain. From this period all trace of them is lost. In modern times not a single Jewish community has been reestablished in the province. Some localities, such as Saumur, Segré, and Baugé—one of whose rabbis, Moïse, was a contemporary of R. Tam—have preserved the names of streets or quarters which attest the presence of Jews in these places in the Middle Ages.

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I. L.

**ANKAVA (ANKOA).** See ALNAQUA, EPHRAIM BEN ISRAEL.

**ANKAVA, ABRAHAM BEN MORDECAI:** North-African Talmudist, author, and liturgical poet; born at Fez, Morocco, about the beginning of the nineteenth century; a descendant of the ALNAQUA family; died after 1860. His special department of study was the law of ritual slaughtering, in which subject he made extensive investigations, traveling in North Africa and Italy, consulting living authorities, and searching for manuscripts of Castilian and African writers. In the course of his travels he came to Tlemçen, Algeria, which had once been a famous seat of learning, but had degenerated, owing to the persecutions to which the Jews there were subjected (see ALNAQUA, EPHRAIM). Ankava, in his desire to improve the state of education among the Jews of Tlemçen, remained there three years, and founded a Talmudic academy. His labors were highly appreciated in the northwestern parts of Africa; and the wealthier members of the Jewish population supported him liberally. He published (1) "Zekor le-Abraham" (Remember unto Abraham), containing an exposition of the dietary laws, written in verse, and a commentary on them, compiled from various manuscripts (Leghorn, 1839); and (2) "Zebaḥim Shelamim" (Peace-Offerings), written especially for *shoḥeṭim* (slaughterers; Leghorn, 1858). He also wrote an Arabic paraphrase of the Seder liturgy, and edited and revised a number of liturgies, into which he incorporated several elegies (*ḳinot*) of his own.

BIBLIOGRAPHY: Zedner, in Steinschneider's *Hebr. Bibl.* vol. i. No. 327.

S.

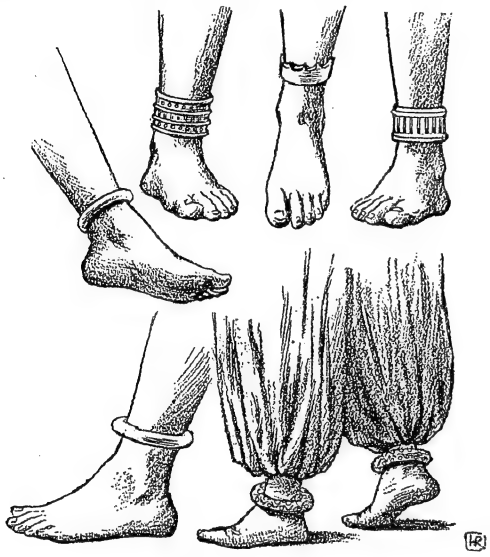
**ANKAVA, JACOB BEN AMRAM:** Translator; lived in Algeria in the nineteenth century. He translated from Spanish into Arabic a treatise on

the laws to be observed by Jewish women, under the title "Dat Yehudit" (Laws for the Jewess), Algiers, 1855.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50.

J. S. R.

**ANKLET:** An ornament for the ankle, alluded to by Isaiah (iii. 18) in the list of articles of jewelry that the women of that day were accustomed to



Oriental Anklets.
The upper forms are ancient, the lower modern, Anklets.
(From "Narrative of a Mission," 1839.)

wear. Sometimes the Anklets were connected by a short chain, compelling in this way an affected or mincing manner of walking. The Targum on the passage and Yer. Shab. iii. 8*b* translate *'akasim* by "shoes" or "slippers." G. B. L.

**ANNA** (in Greek writings, for Heb. **HANNAH**): **1.** Tobit's wife, of his own kindred (Tobit i. 9), consanguineous marriages being regarded by the pious Jews of old as especially meritorious (see Kohler, "The Pre-Talmudic Haggadah," in "Jewish Quarterly Review," v. 406, note). **2.** A saintly woman mentioned in the New Testament, daughter of Phanuel of the tribe of Asher, who, after seven years' marriage, had been a widow for fourscore and four years, spending night and day in the Temple with prayers and fasting, and who, as prophetess, had spoken of the coming advent of the Messiah to those assembled there as worshipers "looking for the redemption of Jerusalem," when the sudden appearance of Jesus, the infant, on the scene, caused her to give thanks to God for the fulfilment of the Messianic prediction (Luke, ii. 36–39). Exactly the same story is told of Simeon, the devout one of Jerusalem, that "while looking for the consolation of Israel" he had received a revelation by the Holy Spirit that he should not die before he had seen the Lord's Anointed, and when he saw the child Jesus in the Temple he blessed God for the salvation he had seen (Luke, ii. 25–34). Such "mourners for Zion, who look for the Messianic salvation" or "for the consolation," are mentioned in the early Midrashim (Pes. R. xxxiv.; Bar. Apoc. xliv. 7; compare Luke, xxiii. 51).

These two stories of Luke have the true Jewish coloring, whatever may be said regarding the historic character of these two witnesses to the Messianic claim of Jesus. It is certainly remarkable that there existed a rabbinic legend of another long-lived saintly woman, Serah, the daughter of Asher, who was permitted to live all through the years of Egyptian oppression in order that she might aid in the redemption of Israel by the discovery of the bones of Joseph (Mek., Beshalaḥ, i.). See SERAH BAT ASHER.

K.

**ANNA:** Daughter of Rabbi Eleazar of Worms; lived at Erfurt, where she died as martyr by the hand of Crusaders, Dec. 6, 1213 or 1214. Her mother (Dolce) and sister (Bellette) met with the same fate.

BIBLIOGRAPHY: Kayserling, *Jüdische Frauen*, p. 68.

G.

**ANNA:** Daughter of R. Meir of Ramerupt, sister of Rabbenu Tam and Rashbam, and granddaughter of Rashi; a learned woman of Champagne, France, and who, about the middle of the twelfth century, gave instruction to women in the Jewish religion.

BIBLIOGRAPHY: Kayserling, *Jüdische Frauen*, p. 137.

G.

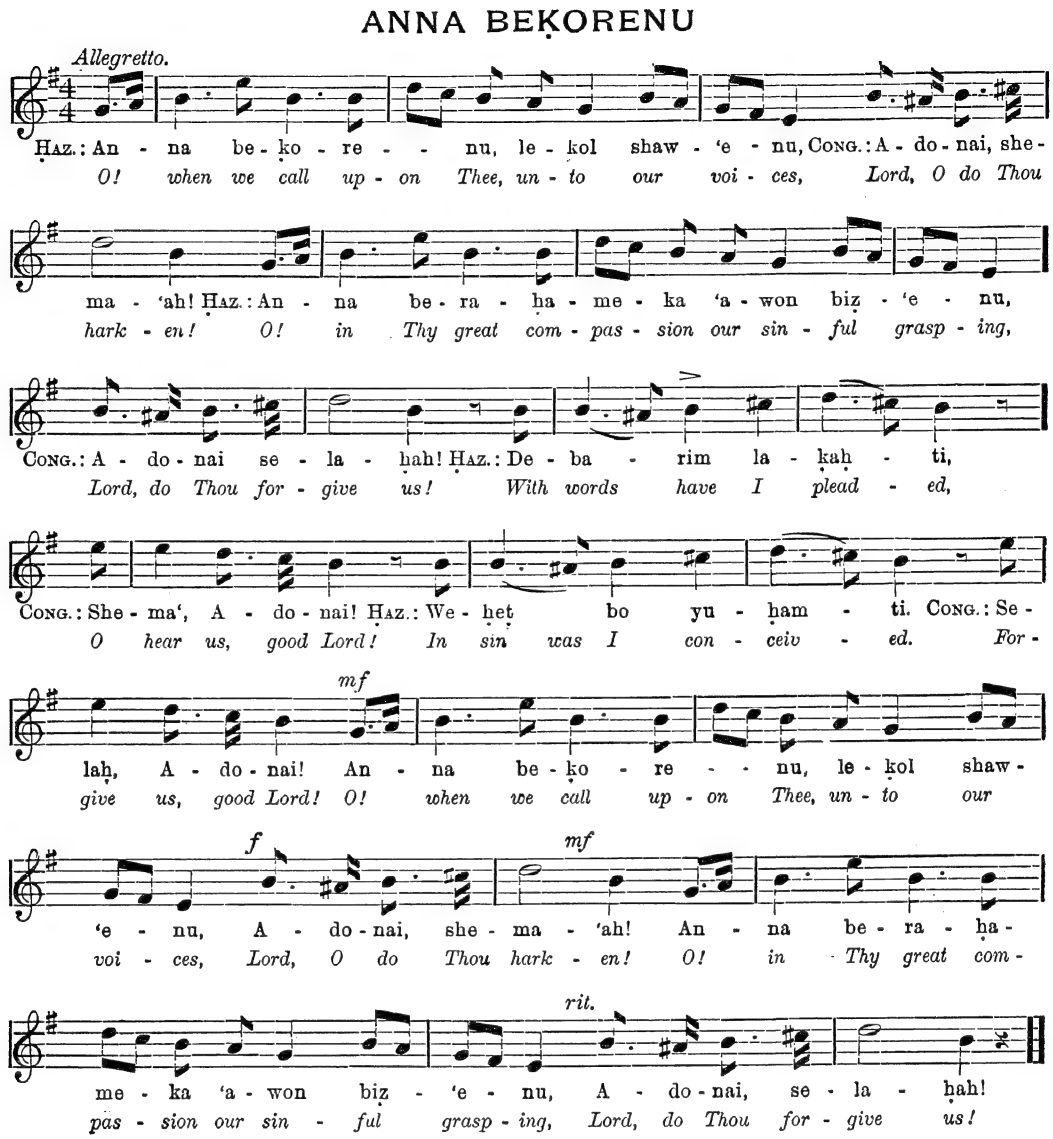
**ANNA** (אנא). See HALLEL, HAḲAFOT.

**ANNA BEḲORENU** (אנא בקראנו): A PIZMON for the Eve of Atonement, according to the Sephardic ritual, taking the place occupied by "Omnam Ken" and "Ki Hinneh Ka-ḥomer" in the ritual of the Ashkenazim. It is a prayerful hymn by David Ibn Bekodah (twelfth century, Zunz, "Literaturgeschichte," p. 217), who obviously intended it for antiphonal rendering between ḥazan and congregation. The traditional melody is of ancient Spanish origin, and of considerable interest in itself for its construction and rhythm. It possesses a flavor of Arab melody, better preserved in the version given on next page, which is that of Bevis Marks, than in the Italian traditional chant. F. L. C.

**ANNA IVANOVNA:** Empress of Russia; born Feb. 8, 1693; crowned 1730; died Oct. 28, 1740. After the death of Peter the Great (Feb. 8, 1725) a reactionary policy was inaugurated by his immediate successors, who were influenced by the Greek Orthodox clergy. This policy induced Catherine I. to expel the Jews from the Ukraine and from some other parts of the empire, with the order "not to admit them in the future into Russia under any circumstances, and carefully to watch everywhere to this end" (Ukase of May 7, 1727, Complete Russian Code, vii., No. 5063). Peter II. (1727–30), in response to a petition of the Zaporogian Hetman Apostol, permitted the Jews to attend the fairs of Little Russia, provided they carried on a wholesale trade only (Ukase of Sept. 2, 1728, Complete Russian Code, viii., No. 5324).

The German element at the court of Anna Ivanovna, represented by Ostermann and Biron, followed a broader, more practical policy in regard to the Jews, whom they considered to be a useful factor in the development of Russian commerce; not looking upon them with the eyes of the narrow-minded, uneducated Russian clergy, who feared them as enemies of the Church. Anna Ivanovna, therefore, "in consideration that in many military settlements the number of merchants is very scanty, and commerce and industry very little developed," allowed the Jews ("for the benefit of the inhabitants") to carry on trade at fairs in retail (*ibid.* v.–ix. Nos. 6610, 6614). By an edict of July 14, 1738, the Jew Baruch Leibov and the captain of the navy Voznitzyn were sentenced to be burned; the former for the conversion of the latter to the Jewish faith; and the captain, for apostasy. It was probably

owing to this incident that Anna Ivanovna issued, on Aug. 29, 1739, a ukase forbidding Jews to own or to rent in Little Russia inns or any other property




(*ibid.* v.–x. No. 7869). A previous edict, of July 22, had expelled all the Jews from Little Russia.

BIBLIOGRAPHY: Levanda, *Polnyĭ Khronologhicheski Sbornik Zakonov*, etc., 1874, pp. 7–14; N. Kostomarov, *Russkaya Istoriya*, etc., 2d ed., 1893, ii. 142 *et seq.*; Solovyev, *Istoriya Rossia*, iv. *passim* and v. 519 *et seq.*

H. R.

**ANNAS** (Ἄννας; also known as **Anan;** probably a contracted form of the name Ananiah in its Greek form, Ἀνανος, which is employed by Josephus): Son of Sethi, or Seth (Josephus, "Ant." xviii. 2, § 1), a Jewish high priest. He was appointed to the office by Quirinus, governor of Syria, to succeed Joazar. When in his thirty-seventh year, and after having held his position from the years 6–15, he was deposed by Valerius Gratus, procurator of Judea. Annas was the head of a family which produced five high priests during the Herodian period (Josephus, "Ant." xx. 9, § 1). These were Eleazar, Jonathan, Theophilus, Anan, and Matthias. His daughter was married to the high priest Joseph, who, under the surname of Caiaphas, held that office about ten years (27–37).

Annas is the high priest who appears in the New Testament as holding this office along with Caiaphas, his son-in-law (Luke, iii. 2). In fact, one passage calls him plainly the high priest (Acts, iv. 6), while Caiaphas is merely a member of the hierarchic family. It is into Annas' hands that Jesus is delivered for his first hearing, ere being sent to Caiaphas (John, xviii. 13), though in another passage (John, xi. 49, 51) Caiaphas is styled the high priest of that year. From these citations it is obvious that though Caiaphas was the properly appointed high priest, Annas, being his father-in-law and a former incumbent of the office, undoubtedly exercised a great deal of the power attached to the position. The use

of the singular in the passage in Luke, in fact, is interpreted by Dr. Plummer as significant of this circumstance: *ἐπὶ ἀρχιερέως Ἄννα καὶ Καιάφα*—"under the high priest Annas-Caiaphas," which would mean "that between them they discharged the duties, or that each of them in different senses was regarded high priest, Annas *de jure* [Acts, iv. 6] and Caiaphas *de facto*" (John, xi. 49). Plummer's further suggestion that Annas may have been encouraged, "so far as it was safe to do so, to ignore the Roman appointments and to continue in office during the high-priesthoods of his successors," must be noted, particularly in view of the fact that government appointments to religious offices were always discountenanced by the Jews. After the removal of Caiaphas four more sons of Annas held the high-priesthood, and the last of them, another Annas, is said to have put to death James, known as "the brother of Jesus," and the first bishop of Jerusalem. The Anan family (בית חנין) is referred to in the Talmud (Pes. 57*a*) as having influence, but using it against the interests of the people.

BIBLIOGRAPHY: Schürer, *Gesch. d. Jüd. Volkes*, 3d ed., ii. 217; Plummer, *St. Luke*, in *International Critical Commentary*, pp. 84, 515.

A. Bü.

**ANNIUS RUFUS:** Procurator of Judea from the year 12–15 (Josephus, "Ant." xviii. 2, § 2).

A. Bü.

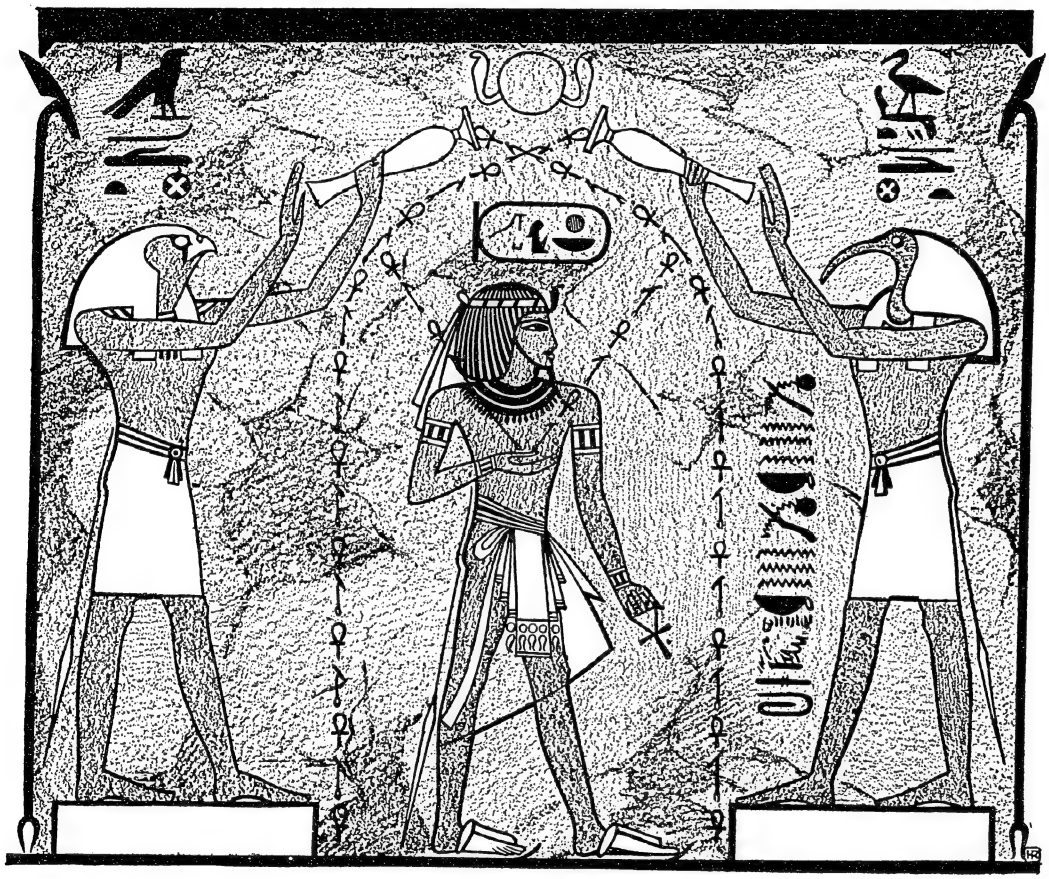
**ANNIVERSARY OF DEATH.** See JAHRZEIT.

**ANNUAL HEBREW MAGAZINE, THE.** See PERIODICALS.

**ANOINTED OF THE LORD, THE.** See MESSIAH.

**ANOINTING.—Biblical Data:** Two words are employed in the Old Testament for Anointing, סוך and משח. The former designates the private use of unguents in making one's toilet, the latter their use as a religious rite.

As a means of soothing the skin in the fierce heat of the Palestinian climate, oil seems to have been applied to the exposed parts of the body, especially



POURING OIL ON AN EGYPTIAN KING.
(From Wilkinson.)

to the face (Ps. civ. 15); that this was a part of the daily toilet may be inferred from Matt. vi. 17. The practise is older than David, and runs throughout the Old Testament (see Deut. xxviii. 40; Ruth, iii. 3; II Sam. xii. 20, xiv. 2; II Chron. xxviii. 15; Ezek. xvi. 9; Micah, vi. 15; Dan. x. 3). Anointing accompanied a bath (Ruth, iii. 3; II Sam. xii. 20; Ezek. xvi. 9; Susanna, 17); it was a part of the toilet for a feast (Eccl. ix. 8, Ps. xxiii. 5) [in which a different term is poetically used] (Amos, vi. 6). Hence, it was omitted in mourning as a sign of grief (II Sam. xiv. 2, Dan. x. 3), and resumed to indicate that mourning was over (II Sam. xii. 20; Judith, x. 3).

The primary meaning of *mashaḥ*, which occurs also in Arabic, seems to have been to daub or smear. It is used (Jer. xxii. 14) of painting a ceiling and (Isa.

xxi. 5) of anointing a shield. It is applied to sacred furniture, like the altar (Ex. xxix. 36, Dan. ix. 24), and to the sacred pillar (Gen. xxxi. 13): "where thou anointedst the pillar."

The most important use of mashaḥ is in connection with certain sacred persons. The principal and oldest of these is the king, who was anointed from the earliest times (Judges, ix. 8, 15; I Sam. ix. 16, x. 1; II Sam. xix. 10; I Kings, i. 39, 45; II Kings, ix. 3, 6, xi. 12). So exclusively was Anointing reserved for the king in this period that "the Lord's anointed" became a synonym for king (I Sam. xii. 3, 5, xxvi. 11; II Sam. i. 14; Ps. xx. 7). This custom was older than the Hebrews. El-Amarna Tablet No. 37 tells of the anointing of a king.

**Anointing of King.**

In that section of the Pentateuch known as the Priestly Code the high priest is anointed (Ex. xxix. 7; Lev. vi. 13, viii. 12), and, in passages which critics regard as additions to the Priestly Code, other priests as well (Ex. xxx. 30, xl. 13–15). It appears from the use of "anointed priest," in the sense of high priest (Lev. iv. 5–7, 16; Num. xxxv. 25, etc.), that the high priest was at first the only one anointed, and that the practise of anointing all the priests was a later development (compare Num. iii. 3; Dillman on Lev. viii. 12–14; Nowack, "Lehrbuch der Hebräischen Archäologie," ii. 124). In the earliest times the priests were not anointed, but "their hands were filled," which probably means that they were hired (compare Judges, xvii. 5, 12; I Kings, xiii. 33; Wellhausen, "Prolegomena," 5th ed., pp. 155 *et seq.*; Benzinger, "Lehrbuch der Hebräischen Archäologie," p. 407). Weinel (Stade's "Zeitschrift," xviii. 60 *et seq.*) contests this view. The earliest mention of an anointed priest is in Zech. iv. 14; and as Ezek. xliii. 26 still uses "fill the hand" for "consecrated" (that Ezekiel uses it here figuratively for the altar does not materially affect the argument), we may infer that priests were not anointed before the middle of the sixth century B.C. Elijah is directed to anoint Elisha as a prophet (I Kings, xix. 16); but this seems never to have been carried out, and from Isa. lxi. 1 we may infer that the direction was intended to be figurative. So far as is known, prophets were not anointed.

W. R. Smith found the origin of this sacred Anointing in the custom of smearing the sacred fat on the *mazzebah*, or altar ("Religion of the Semites," 2d ed., pp. 233, 383 *et seq.*); so also Wellhausen ("Reste des Arabischen Heidenthums," 2d ed., pp. 125 *et seq.*). Weinel maintains (Stade's "Zeitschrift," xviii. 50 *et seq.*) that the use of oil is an agricultural custom borrowed from the Canaanites; that the offering of oil poured on an altar is parallel to the offering of first-fruits; thus the anointing of a king with sacred oil is an outgrowth from its regular use by all persons for toilet purposes.

From this latter view it seems difficult to account for the great sanctity of "the Lord's anointed." The different terms used would lead us to accept Robertson Smith's views of the origin of mashaḥ (namely, that it is nomadic and sacrificial) and to believe that the *suk*, or use of oil for toilet purposes, was of agricultural and secular origin; hence the distinct and consistent use of the two terms.

G. A. B.

**——In Rabbinical Literature:** The first Biblical instance of Anointing as a sign of consecration—the pouring of oil by Jacob upon the stone of Beth-el—offered a problem to later speculative rabbis as to the source whence Jacob obtained the oil in that lonely spot. The reply was made by them that it must have "streamed down from heaven in quantity just sufficient for the purpose" (Gen. R. lxix., Pirḳe R. El. xxxv.). The oil of holy ointment prepared by Moses in the wilderness (Ex. xxx. 23 *et seq.*) had many miraculous qualities: it was never absorbed by the many spices mixed therewith; its twelve logs (1.68 gallons) were sufficient for the anointment of all the kings and high priests of Israelitish history, and will be in use in the Messianic time to come. During the reign of Josiah this oil was hidden away simultaneously with the holy ark, to reappear in the Messianic time (Hor. 11*b* *et seq.*; Sifra, Millium, 1).

**For Consecration.**

As to the mode of anointment, an old rabbinical tradition relates (Hor. 12*a*, Ker. 5*b*) that "the kings were anointed in the form of a crown; that is, all around the head; and the high priests in the form of a Greek Chi (χ). In other words, in anointing the priests the oil was poured first upon the head and then upon the eyebrows (see Rashi, and "'Aruk," *s.v.* כי; and, as against Kohut's dissertation, compare Plato, "Timæus," chap. xxxvi., referred to by Justin Martyr, "First Apology," lx.: "He impressed the soul as an unction in the form of the letter χ (chiasma) upon the universe." It is not unlikely that, owing to their opposition to the Christian cross, the Jewish interpreters adopted the *kaph* form instead of the χ—the original *tav* of Ezek. ix. 4.

The rule is stated that every priest, whether the son of a high priest or not, had to be anointed. The son of a king was, however, exempt, except for special reasons, as in the case of Joash, because of Athaliah (II Kings, xi. 12); Solomon, because of Adonijah (I Kings, i. 39); and Jehu, because of Joram's claims (II Kings, ix. 1 *et seq.*); or of Jehoahaz, because Jehoiakim was two years his senior (II Kings, xxiii. 30). This rule was, however, modified, as indicated by the statement that David and Solomon were anointed from the horn (I Sam. xvi. 13; I Kings, i. 39) and Saul and Jehu from the cruse—*pak* (I Sam. x. 1; II Kings, ix. 3: the A. V. has "vial" and "box" in these respective passages). Another rule is mentioned, according to which the kings of the house of Israel were not anointed with the sacred oil at all. In their cases pure balsam was used instead; nor could the last reigning kings of Judah have been anointed with the sacred oil of consecration, since Josiah is said to have hidden it away (see Hor. 11*b*; Yer. Soṭah, viii. 22*c*; Yer. Hor. iii. 4*c*). Rabbinical tradition distinguishes also between the regular high priest and the priest anointed for the special purpose of leading in war—*mashuaḥ milḥamah* (Soṭah, viii. 1; Yoma, 72*b*, 73*a*). According to tradition (see Josippon, xx.; Chronicle of Jerahmeel, xci. 3; compare I Macc. iii. 55), Judas Maccabeus was anointed as priest for the war before he proclaimed the words prescribed in Deut. xx. 1–9.

**Rules Governing Anointment.**

Anointing stands for greatness (Sifre, Num. 117; Yer. Bik. ii. 64*d*): consequently, "Touch not mine anointed" signifies "my great ones." All the vessels of the tabernacle, also, were consecrated with the sacred oil for all time to come (Num. R. xii.).

As a rule, Anointing with oils and perfumes followed the bath (see Shab. 41*a*; Soṭah, 11*b*), the head being anointed first (Shab. 61*a*). On the Sabbath, Anointing, whether for pleasure or for health, is allowed (Yer. Ma'as. Sh. ii. 53*b*; Yer. Shab. ix. 12*a*, based on Mishnah Shab. ix. 4; compare Tosef., Shab. iii. [iv.] 6).

**For Health and Comfort.**

It is forbidden, however, in both instances on the Day of Atonement (compare Yoma, viii. 1,

76*b*); whereas on the Ninth of Ab and other fast-days it is permitted for health only (compare Ta'anit, 12*b*), and is declared as enjoyable as drinking (Shab. ix. 4).

Anointing as a remedy in case of skin diseases is mentioned in Yer. Ma'as. Sh. ii. 53*a*; Bab. Yoma, 77*b*; and Yer. Shab. xiv. 14*c*; but at the same time incantations were used, the person anointing the head with oil also pronouncing an incantation over the sore spots (*lohesh 'al ha-makkah*) exactly as stated in the Epistle of James, v. 14, and Mark, vi. 13 (compare Isa. i. 6; Ps. cix. 18; Luke, x. 34).

Men should not go out on the street perfumed (Ber. 43*b*); but women perfume themselves when going out (see Josephus, "B. J." iv. 9, § 10). A wife could demand one-tenth of her dowry-income for unguents and perfumes; the daughter of the rich Nicodemus ben Gorion was accustomed to spend annually four hundred gold denarii for the same (Ket. 66*b*). These facts serve to cast light on the story of Luke, vii. 38–46, and John, xii. 3.

When Adam, in his nine hundred and thirtieth year, was seized with great pain during his sickness, he told Eve to "take Seth with her to the neighborhood of paradise and pray to God that He should send an angel with oil from the tree of mercy, in order that they might anoint Adam therewith and release him from his pain" (Apocalypse Mosis, 13; Vita Adæ et Evæ, 36–4). What follows here seems to be the work of a Christian writer or interpolator, and corresponds with "Evangelium Nicodemi," p. 19, "Descensus," p. 3. Compare the baptismal rite of the Elkesaites in Hippolitus' "Refutation of Heresies"; the baptismal formula of the Ophites in Origen, "Contra Celsum," vi. 27, "I have been anointed with the white ointment from the tree of life"; and the Ebionitic view of Christ and Adam as the first prophet anointed with oil from the tree of life, while the ointment of Aaron was made after the mode of the heavenly ointment in the Clementine "Recognitiones," xlv.–xlvii. "The pious anoint themselves with the blessed ointment of incorruption" ("Prayer of Aseneth," chaps. viii. and xv.). Compare also the mystery of the spiritual ointment, in the Gnostic books (Schmidt, "Gnostische Schriften in Koptischer Sprache," pp. 195, 339 *et seq.*, 377, 492, 509).

BIBLIOGRAPHY: Hastings, *Dict.* s.v.; Hamburger, *R. B. T.* s.v. *Salbe* and *Salböl*. K.

**ANONYMOUS WORKS:** Hebrew anonymous literature is coeval with the literature of the nation. The Bible mentions two anonymous historical works: "Milḥamot Adonai" (Num. xxi. 14) and "Sefer ha-Yashar" (Josh. x. 13). The Hebrew writer of antiquity generally did not consider his work as his own property, but as the property of the whole nation whose ideas or traditions he noted. Assumption of authorship began after the Talmudical epoch; and then an author who deliberately omitted to put his name to his work had a motive for the omission.

Hebrew Anonymous Works, as to the reasons for their anonymity, may be divided into the following three classes: (1) Collectaneous works, such as the Midrashim, to which the editor, being a mere compiler, did not deem himself of sufficient importance to attach his name; (2) ancient works the authors of which, either because of modesty (see preface of "Sefer ha-Ḥinnuk") or, what is more frequently the case, because of the negligence of a copyist, are not given; (3) modern works not signed simply because their authors express ideas or criticisms they are unwilling to father.

The following is an approximate alphabetical list of all the printed anonymous Hebrew works known up to 1875:

א

1 אבא גוריון } See מדרש
2 אבכיר }
3 אבל כבד } Funeral elegy on the emperor Leopold II., in Judæo-German. Prague, 1705.
4 אבל כבד זה Funeral elegy on Francis I. Triest, 1805.
5 אגדה
6 אגדת חזי
7 אגדת משיח
8 אגרת שלומים Letter-writer. Augsburg, 1534.
9 אגרת חכמי אשכנזים ורבניהם דא"י } Letter of the scholars and rabbis of Palestine concerning the pretended Bene Moshe. Amsterdam, 1731.
10 אגרת מספרת ייחוסה דצדיקי דארעא ישראל } Genealogy of various rabbis. Venice, 1626.
11 אגרת הפורים של מר' והדסה Homilies on Esther. Prague, 1612.
12 אגרת הקדש Geography of Palestine. Amsterdam, 1742.
13 אגרת תנחומים } Letter of consolation to persecuted Jews. Bremen, 1803.
14 אויל שפיגל } Narrative, in Judæo-German (Eulenspiegel). Frankfort-on-the-Main, xviii.
15 אוקאז } Ukase of the Russian emperor addressed to the minister of education, concerning Jewish schools. Rome, 1844.
16 ארדינאציא פון אל שטרות } Ordinances enacted by the heads of the Jewish community of Amsterdam. 1708.
17 אור הגנוז Ethics. Zolkiev, 1801.
18 אורה ושמחה ליהודים } "Light and Joy for the Jews," poem in Hebrew and in Dutch. Amsterdam, 1768.
19 אורח חיים } Laws concerning ritual benedictions, in Judæo-German. Basel, 1602.
20 אורים ותומים A treatise on geomancy. Dyhernfurth, 1728.
21 אות אמת Annual report of Jerusalem. Amsterdam, 1841.
22 אותות המשיח } The ten precursory signs of the coming of the Messiah. 1519.
23 אותות מלחמות המשיח } The signs of the wars of Messiah. XVI. century.
24 אזהרת חקדש Ethics. Frankfort-on-the-Main, 1680.
25 אחשורוש שפיל } Comedy, in Judæo-German. Frankfort-on-the-Main, 1708.
26 אי כבוד Funeral elegy. Wilna, without date.
27 אכלה ואכלה Masoretic work. 1864.
28 אלה דברי הברית } Letter of some rabbis against the new synagogue at Hamburg. Altona. 1819.
29 אלה דברי הברית On the punctuation of Scripture. Amsterdam, 1840.
30 אם למקרא
31 אמנה Religious controversies. Isny, 1542.
32 אמרי בינה Novellæ on the Talmud. Brünn, 1763.
32A אמרכל Ritual laws. Neuwied, 1752.
33 אניה סוערה } Account of a voyage, in Judæo-German. Wilna, 1818.
34 אספקלרי' המאירה } Letters from rabbis on the controversy between Jacob von Emden and Ebenschütz. Altona, 1753.
35 אצבע אלהים } An adventure of the gaon Isaac Tirno. Königsberg, 1857.
36 אקטא אסתר מיט אחשורוש Purim comedy. Prague, 1720.
37 אקציאהן } Comedy, in Judæo-German, on the battle of David with Goliath. Hanau, 1711–26.
38 ארחות צדיקים Ethics. Isny, 1542.
39 אשל אברהם History of the patriarch Abraham. London, 1846.

ב

1 בישרייבונג פון אשכנז אונד פאלק } Satirical dialogue about the treatment of the Jews in Germany and Poland. Prague, XVIII. century.
2 בית מדות Ethics.
3 בית נאמן Sermons. Salonica, 1546.
4 בכורי תועלת } Poems, scientific articles, and letters collected by the Toelet society of Amsterdam. 1820.
5 בקשת הלמדין חדשה } Prayer the words of which begin with the letter Lamed. Hamburg, 1830.
6 ס' בראשית } Poem on Genesis, in Judæo-German. Constantinople, XVII. century.
7 בריב } A letter from Jerusalem imploring relief. Constantinople, XVII. century.
8 ברייתא (For all Baraitot, see מדרש.)
9 ברית מלח } Laws, in Judæo-German, concerning the salting of meat. 1699.
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7 הלכות הריאה — On the examination of the lungs of slaughtered animals. Ferrara, 1552.
8 הלכות שחיטה — On the slaughtering of cattle. Venice, 1509.
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16 חרבות ירושלים — Sufferings of the Jews of Jerusalem in the year 1604. Venice, 1636.
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3 לוח — Calendar. Venice, 1575.
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11 מגלת ר' מאיר — Adventures of Meir of Brody. Cracow, 1532.
12 מגלת ספר — Letter-writer. Venice, 1552.
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I. B.

**ANSBACH** (sometimes **Anspach**): Ancient town of Bavaria, Germany; the capital of Middle Franconia, situated on the Rezat, twenty-five miles southwest of Nuremberg. There was a Jewish settlement here in 1328, but it was annihilated by the Flagellants in 1349. In the municipal records of Nuremberg, about the middle of the fourteenth century, the Jews of Ansbach are often mentioned, and a certain Joseph de Onolzbach is recorded among the creditors of John II. (1343). From the fact that a "Judengasse" (Jews' Street) is mentioned at Ansbach between the dates of 1470–72, one may conclude that a large Jewish community existed here at that time, although only seven Jewish taxpayers are found recorded in 1470. Mention is also made in the records of a "Schulklopfer," or sexton, which shows that there must also have been a synagogue there. In 1564 the Jews were banished from Ansbach, and were only permitted to be there during the weekly and annual fairs. They were again heard of in 1643; for in that year a complaint was made that their presence was prejudicial to the Christian trade. The number of Jewish families in Ansbach in 1631 was 27. Among 8 Jews who in 1672 rendered homage to Margrave John Frederick here, there were 7 house-owners. The records for the year 1675 show that only 8 Jewish families with 57 persons dwelt in Ansbach at that time; in 1704 the number increased to 10 families; and by 1757 as many as 43 resided there. Notwithstanding the restrictions placed on their living in this city their number had risen to 60 families in 1789, and among them were 24 house-owners.

Until the year 1675 the Jews of Ansbach held divine service in a room in the house of Anton Model; but owing to dissensions a number of them separated and held their services at the house of Simon Model. Through the efforts of Isaac Nathan the community acquired a synagogue in 1746.

Among the notables who resided here from 1456 to 1458 the Judenmeister Pymann may be mentioned. About 1682 a rabbi of the name of Jeremiah Judah is mentioned. Of other rabbis there may be mentioned Samuel Zirndorfer (1754–92), Ullmann (1792–93), Hochheimer (1793–1835), Aaron B. Gruenbaum (1841–92), and Dr. P. Kohn (1900). In 1875 there were 200 Jews in Ansbach (Engelbert, "Statistik des Judenthums im Deutschen Reiche," p. 16), and in 1900, 295 out of a total population of 15,883. The congregation has a Jewish public school, attended by 40 children. The rabbinate of Ansbach has charge also of the communities in Colmberg, Egenhausen, Jochsberg, Lehrberg, Leutershausen, Obernzenn, and Dietenhofen.

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A. F.

**ANSCHEL**: Rabbi at Cracow; flourished in the first half of the sixteenth century. He was the author of "Mirkebet ha-Mishneh" (The Second Chariot), a Judæo-German Biblical concordance, preceded by a lengthy introduction. The volume—now very rare—first appeared at Cracow in 1534, but was reprinted in the same city, in 1584, under the title "Sefer R. Anschel." Wolf (in "Bibl. Hebr." i. 359) confounds Anschel with Asher Anschel b. Joseph Mordecai of Posen, who translated into German the prayers for the three principal historic feasts of the Jewish year, published at Prague about the year 1600. Wolf's error was copied by Fuenn ("Keneset Yisrael," p. 147) and by Sternberg ("Geschichte der Juden in Polen," p. 184). But Zunz recognized the distinction between the two scholars, and furthermore suggested the possible identity of the latter with the grandfather of R. Meir Lublin (compare "Gesammelte Werke," iii. 85, 87). As far as chronology is concerned, Zunz's suggestion may be correct, for R. Meir's grandfather probably died about the year 1600. But it is doubtful whether a man of whom R. Meir Lublin speaks as a profound and pious cabalist would occupy himself with the rendering of the liturgy into a profane language. Unfortunately, the allusion of R. Meir to his grandfather, in his responsa ("Teshubot Maharam Lublin," § 83), and a similar reference to his sanctity and cabalistic attainments by R. Meir's son, in the preface to the same work, are all the

information extant relating to this R. Asher, who was one of the pioneers of Jewish scholarship in Poland, and probably succeeded R. Jacob Pollak in the occupancy of the important rabbinical chair at Cracow. As an author, only the memory of a cabalistic dissertation on the prayers and benedictions written by him under the name of "'Emek ha-Berachah" (The Vale of Blessing) has come down to us (Isserles, "Torat ha-'Olah," iii. 84; Meir Lublin, "Responsa," No. 83).

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**ANSCHEL NORDEN DE LIMA.** See Lima.

**ANSCHEL, SOLOMON:** German author; lived in southern Germany at the end of the eighteenth and the beginning of the nineteenth century. He wrote "Ueber den Commerz Zwischen Seele u. Körper" (a translation from the Hebrew), Frankfort-on-the-Main, 1788; "Thanatologia, seu in Mortis Naturam," etc., Göttingen, 1795; "Anfangsgründe der Naturwissenschaft" (with illustrations), Mayence, 1801.

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**ANSCHEL, WORMS.** See Asher ben Wolf.

**ANSCHELM** (called also **R. Anshel ha-Levi of Cologne):** Chief rabbi of several German provinces. He was appointed to the office of chief rabbi in the year 1435 by Conrad of Weinsberg, hereditary chamberlain and plenipotentiary representative in this particular matter of the Holy Roman Empire. Anschelm's sphere of activity was restricted to Mayence, Cologne, Treves, Bremen, Worms, Speyer, Basel, Strasburg, and a number of other prominent cities and districts. This was the second instance of such an appointment in the history of the German Jews, the first being that of R. Israel, who was nominated at Nuremberg, May 3, 1407, by King Ruprecht, to serve as Königlicher Reichs-Hochmeister (royal chief rabbi). Anschelm was the younger contemporary of that group of eminent rabbis to which Maharil (R. Jacob b. Moses ha-Levi Möllin) and R. Solomon Runkel belonged. R. Seligmann Bing Oppenheim alludes to him as a remarkable man. Still, we find in the Jewish sources no reference at all either to his appointment or to that of R. Israel, most likely because government nominations for communal positions, as well as all external interference in their religious affairs, were extremely unpopular among the Jews of the Middle Ages, and were very frequently ignored.

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**ANSHE KENESET HA-GEDOLAH.** See Synagogue, Great.

**ANSPACH, JOEL:** French religious writer; born about 1800; died September, 1872. He was the only brother of Philippe Anspach. Joel was the first to translate the daily prayers from Hebrew into French. In 1842 he published his "Paroles d'un Croyant Israélite"—a polemical work directed against Catholic proselytism, and which, therefore, occasioned much comment. I. B.

**ANSPACH, PHILIPPE:** Honorary counselor to the French Court of Cassation (court of appeal) and officer of the Legion of Honor; born in Metz, 1800; died Dec. 3, 1875. His father, Mayer Anspach, died in 1844, aged ninety-three years. Philippe studied law, and at the time of the July revolution, 1830, was a practising advocate in Paris. He took an active part in the events leading to the revolution of July, and was thereupon appointed deputy procurator of the department of Seine-et-Marne at Meaux by the government of Louis Philippe. After filling this office for a time, he was called to Paris, and successively became judge deputy to the Court of Justice, deputy attorney-general, counselor at the Court of Appeals, section-president thereof, and finally counselor to the Court of Cassation. A few years before his death ill health compelled him to resign the last office, after a legal career in which he displayed profound knowledge of law, together with remarkable eloquence and incorruptible firmness. Anspach was the first Jew to occupy a place in the supreme magistracy of France. He was a thorough Israelite and evinced an active interest in all matters pertaining to his coreligionists. Having held a seat in the Consistory of Paris for a long time, he was elected, in 1845, to the Central Consistory, where he distinguished himself by his intelligence and administrative ability. It was characteristic of the man that at court levees he would attend as one of the representatives of the Jewish consistory, rather than with his fellow dignitaries of the Court of Justice.

Anspach had two daughters, the elder of whom married Baron Gustave de Rothschild. He is the author of a pamphlet, "De la Procédure Devant les Cours d'Assises." I. B.

**ANT IN JEWISH LITERATURE, THE:** In Hebrew נמלה, so also in Arabic *naml* (etymology doubtful); in Aramaic (Targum, Peshito, and Talmud) שומשמנא, which has its equivalent in the Arabic *sumsum*, *simsim*, and is used especially of the small red Ant, distinguished from *shumshemana gamla* (camel-ant), the large Ant (see Fleischer, in Levy's "Chal. Wörterb." ii. 578). This became by syncope *shumshana*, and by transposition *shushmana*. Another designation for the Ant in the Talmud is קמצא (see Rashi on Ber. 54*b*; and Kohut, "Aruch Completum," vii. 125*b*); though, according to some, this means the locust.

**In the Old Testament.**

The Ant is referred to twice in the Book of Proverbs as an example of provident and organized industry: "Go to the ant, thou sluggard; consider her ways, and be wise: which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (vi. 6–8); and "There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer" (xxx. 24, 25). The passages refer to some species of harvesting-ant, probably either to *Aphænogaster* (formerly called *Atta*) *barbara*, or to *A. structor*, or to *Phreidode megacephala*, which are to this day found in Syria and all around the Mediterranean basin. These species wherever they are found, as the latest investigations of naturalists have proved, lay up stores for the winter.

**In the Talmudic Literature.**

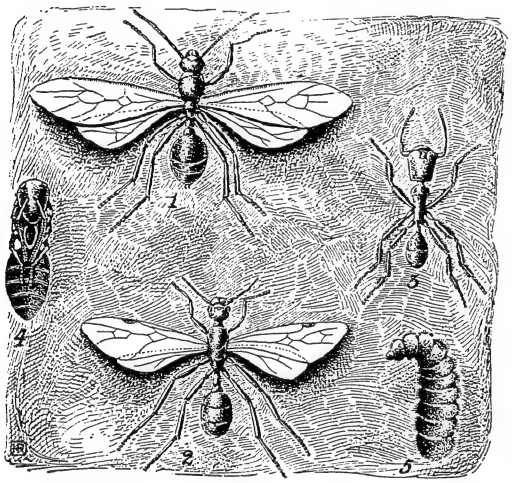
In connection with the passage in Prov. vi. the Ant is treated from an ethico-pedagogical point of view in Ḥul. (57*b*), where it is related that Simon ben Ḥalafta made experiments to ascertain whether the ants really lived without a ruler; in 'Er. (100*b*), where the industry of the Ant in procuring food is mentioned; and in Deut. R. v. and Yalk. on Prov. 938. In Ḥul. (63*a*) it is pointed out that the wisdom of the Creator is manifested in the fitness of the body and the wonderful life of the Ant.

The therapeutic use of the Ant to avert or cure

ills is referred to in Yeb. 76*a*, Yer. Yeb. viii. 9*b*, and Shab. 66*b*. In connection with the last reference, it may be remarked that the Ant's juice is even to-day sometimes popularly recommended as a curative of jaundice.

As may be expected, the wise little animal is not absent from the folk-lore of the Talmudic literature. In Ber. (54*b*) it is related that when Og, king of Bashan, took up a mountain of three parasangs in extent in order to bury under it the entire camp of Israel, God caused white ants to bore a hole in the rock, so that it slipped over the head of Og and remained fastened upon his neck.

The Ant also comes in for a share of the legislation of the Talmud (Mak. 16*b*; compare Peah, ii. 7, iv. 11; Ma'as. v. 7; Men. 71*b*; M. K. 6*b*); it is forbidden as food. The passage in Peah (iv. 11) contains a quaint piece of legislation which would show that the seed-stores of the ants in Palestine were of considerable size and importance. It is said there that the granaries of ants found in the midst of a growing crop of corn should belong to the owner; but if these granaries are found after the reapers have passed, the upper part of each heap should go to the poor and the lower part to the owner. Rabbi Meir is of the opinion that the whole should go to the poor, because whenever there is doubt about a



Ants.

1. Male. 2. Female. 3. Worker (neuter). 4. Pupa. 5. Larva.

question of gleaning, the decision should be in favor of the gleaner. A description of the process of destroying ant-heaps is given in M. K. 6*b*.

The halakic aspects of the Ant are discussed in the "Halakot Gedolot" (ed. Warsaw, p. 262*a*) of Simon of Kayara, and in the "Shulḥan 'Aruk, Yoreh De'ah," § 84, 12, 13; § 100, § 104).

**In Post-Talmudic Writings.**

In the post-Talmudic writings Arabic influence (compare Koran, sura xxvii., surnamed the "Ant") is conspicuous. To this we owe the pretty story of the meeting of King Solomon with the ants, in which the wise king was outwitted by the cunning little animals (compare "Ma'aseh ha-Nemalah," in Jellinek's "B. H." vol. v., Vienna, 1873; German part, pp. 11 *et seq.*; Hebrew part, pp. 22 *et seq.*).

Samuel ibn Ḥisdai, in "Ben ha-Melek weha-Nazir" (xv.), a Hebrew rendering from the Arabic version of "Barlaam and Josafat," holds up the Ant as an example, in the sense of the passages of the Book of Proverbs. Ḳalonymus ben Ḳalonymus in his "Iggeret Ba'ale Ḥayyim" (iv.), which is likewise a Hebrew version from the Arabic, describes at some length the habits of the Ant in building its abode and in gathering and preserving its food.

An elaborate panegyric on the Ant is contained in the *makama* of the Ant and flea in Judah Alḥarizi's "Taḥkemoni." The fable of the Ant and the wasp in the "Mishle Shu'alim" of Berechiah ha-Naḳdan is practically identical with Lafontaine's well-known fable, "Le Fourmi et la Cigale."

In passing over to the religious aspects of the Ant in post-Talmudic writings, the religio-philosophical and legal phases become apparent. As regards the former, Baḥya ibn Paḳuda, in his "Ḥobot ha-Lebabot," xi. 2, in dealing with the passage in 'Er. 100*b*, already cited, points to the divine wisdom which is manifested in the ants. In book v. the conduct of the Ant, as in Prov. vi. 6, is recommended as an example in the treatment of our own affairs, insignificant when measured by the greatness of the Creator, but still more contemptible when marred by disorder.

Maimonides, in his introduction to Seder Zera'im, deduces from the fact that the ants are sometimes winged, sometimes without wings, that it is due to the limitations of our mind that we can not gage the purpose of many things in the universe.

Joseph Albo, in his "Iḳḳarim," iii. 1, like Baḥya, utilizes 'Er. 100*b* to recommend the moral example afforded by the animals. The Ant especially teaches us industry and honesty by the manner in which it gains its food.

Among the exegetes, Levi ben Gershon, in his commentary to Proverbs, dwells at some length on the sagacity and resourcefulness of the Ant, and derives from Prov. xxx. 25 an admonition to humility.

Joshua ben Shuoi, a disciple of Solomon ben Adret, in his "Derashot" to Deut. xvi. 8 to xxi. 9, points out the wisdom of the ants, and adds that this wisdom is not due to reason, but is derived from the sparks of the Supreme Soul (*Neshamah ha-'Elyonah*), of the active intellect (*sekel ha-poel, νοῦς ποιητικός*), which God bestows on them in order to instruct man.

Isaac 'Arama, in his "'Aḳedat Yiẓḥaḳ," xxviii., shows that according to the passage Prov. vi. 6, while everything is determined by God's providence, man must nevertheless gain his livelihood by industrious work. In section 71 he points out that some beings attain to perfection, though they may not be endowed with all the four Aristotelian principles (compare Aristotle, "Physics," ii. 7; "Metaphysics," i. 3); and gives as an instance the Ant, which has no *εἶδος* or "form" in the technical sense. He thus derives the lesson that man, in whom all four principles are united, should strive by means of science to obtain mental perfection.

**Scientific Treatment.**

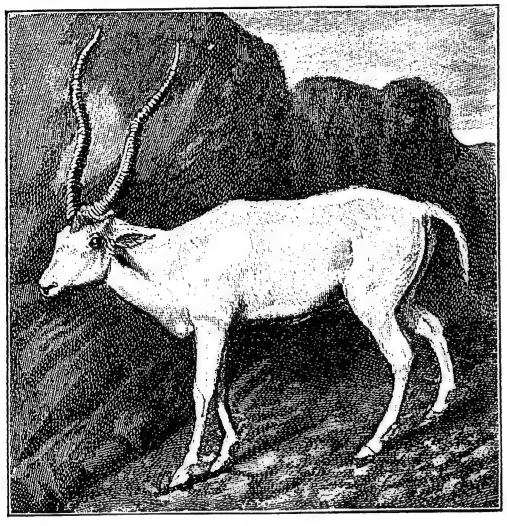
From a purely scientific (biological) point of view the Ant is treated by Gershon ben Solomon, father of the exegete Levi ben Gershon, in his work "Sha'ar ha-Shamayim." The Ant, he says, gathers its wheat in the harvest, biting off the germs of the grains in order to prevent them from sprouting, and thus preserving them from rotting—a fact verified by recent observation. Each Ant gathers seven grains, although one would suffice it for life. One who gathers more treasures than he can use is therefore called an "Ant." The Ant, he says further, is proportionately the strongest of all creatures, being able to carry from two to four times its own weight. Moreover, it can move both ways, forward and backward.

The "Sefer ha-Berit" (ed. Brünn, 1799, 74*a*) distinguishes male, female, and neuter (*sefekim*) ants. The first two, on reaching maturity, acquire wings and fly, while upon the neuters devolve not only all the work, but also the hatching of the eggs, of which a single female lays no less than 8,000.

M. Gr.—I. M. C.

**ANTEDILUVIANS, BOOK OF.** See Apocrypha.

**ANTELOPE:** One of a variety of ruminants resembling the deer in many respects. The Revised



Antelope (*Oryx Addax*).
(From a photograph.)

Version of the Bible has the word "Antelope" twice as a translation for "תאו" (Deut. xiv. 5, Isa. li. 20); but this translation can not be justified. For want of other sources tradition alone can establish the identity of the animal; and tradition translates *teo* as wild ox (Tosef., Kil. i. 9; Ḥul. 80*a*).

G. B. L.

**ANTHROPOLOGY:** The science of man, especially in his physical aspects, and of the climatic and social environments determining those aspects. The Anthropology of the Jews, who, either racially or socially, form a separate portion of mankind, should be of special interest to students of the science as bearing upon its central problem; namely, whether the similarities observed among different classes of mankind are due to "nature" or to "nurture"; that is, to common ancestry or to common environment. If Jews are wholly of one race, the difference produced among them by variations of social environment should form a suitable sphere of inquiry: if they are not of one race, it is of interest to the scientist to ascertain how the marked similarities between Jews of different climes have been produced. Much turns upon the preliminary question whether contemporary Jews are of the same race as those mentioned in the Bible.

The general arguments hitherto advanced against the purity of the Jewish race are: (1) The evidence that in Bible times the Jews intermarried with surrounding nations; (2) the frequent reference to proselytes in early Christian literature; (3) the prohibition of intermarriage repeated in many of the councils of the Church implies frequent infringements; (4) the conversion to Judaism of the Chazars, a Turanian tribe in South Russia, from whom, it is suggested, most of the Russian Jews, who form about half of contemporary Israelites, are descended; (5) the marked difference in type to be observed among contemporary Jews. To these arguments the upholders of the purity of the race reply: (1) The intermarriages mentioned in the Bible are few in number and with cognate tribes; (2) proselytes were the chief sources from which the early Christian Church drew its members, thus removing them from contact with Judaism; (3) the severity of the punishment attached by the Church to intermarriage proves how infrequent intermarriages must have been; (4) the conversion of the Chazars was merely nominal, and it has left traces on only the few Karaites of South Russia: the other Russian Jews came from Germany, as is shown by the German dialect they use; (5) the differences of type may have been produced by social differences and are not so great when a series is taken into consideration. The upholders of the purity point out: (6) That *cohanim*, or members of the priestly caste, were and are not allowed to marry a proselyte, and must, therefore, have preserved their purity of descent; (7) that the marked resemblance of Jewesses throughout the world, showing as they do less variation among the females of the race, conforms to the biological test of purity of breed; (8) that mixed marriages in the present day are markedly infertile, which would reduce the influence of such intermarriages in an increasing geometrical ratio; (9) the rarity of instances in historical sources of proselytism in mixed marriages since the Middle Ages; (10) the prepotency of Jewish blood, as shown by the marked Jewish type of even the remoter offspring of Jews that have intermarried; (11) the stringent social separation, which can be historically proved throughout the Christian centuries; (12) the existence of marked Jewish type in the features and bodily measurements of contemporary Jews wherever found.

**Purity of Race.**

Measurements of Jews have been taken sporadically in most European countries with the following results: The average height of Jews is 162.1 cm.; span of arms, 169.1 cm.; and girth around the chest, about 81 cm.: so that they are the shortest and narrowest of Europeans. Their skulls are mainly brachycephalic; that is, the breadth is generally over 80 per cent of the length. This has been used as an argument against the purity of race, as most Semites—like the Arabs and Syrians—are dolichocephalic, or long-headed. But, as Jewish skulls are almost the broadest in all Europe, it is difficult to say how this characteristic could have arisen from any mixture: it is probably due to cerebral development.

**Anthropometry.**

As regards complexion, Jews are darker than the surrounding peoples in Europe, except Galicia. The hair is also darker; on the average 15 per cent having black hair as against 3 to 4 per cent in the general European populations. Curiously enough, there is a larger proportion of red-haired men among Jews than in any other race; possibly due to want of nutrition. Jewesses seem to be more keen-sighted and to have greater strength of grip than other women. Among Jews about one-fifth have blue eyes, against one-third in the general populations. Altogether about one-fourth of the Jews can be described as fair, as against one-half of the populations among whom they dwell. The nose is generally considered the characteristic feature of the Jews, who have, on the average, the longest (77 mm.) and narrowest (34 mm.). Its characteristic shape is due

to the accentuation of the nostrils, which gives it the "figure 6" formation. The lips of Jews are also characteristic, as large a proportion as 48 per cent being thick. These features are the elements that go to make the marked Jewish type, which has been defined "as Semitic features with ghetto expression": it is found in the Assyrian bas-reliefs as well as in the ghetti of to-day. From composite portraits of Jewish lads, the Jewish face has been defined as possessing "accentuated flexible nostrils; largish mouth, with ends well marked, and pouting under-lip; heavy chin; broad forehead with prominent superciliary ridges scantily covered with hair toward the outer extremities; and large, brilliant, dark eyes, set closely together, with heavy upper and protuberant lower lid, having a thoughtful expression in youth, transformed to a keen and penetrating gaze in manhood."

The above results are averages taken from different numbers and different classes, and consequently vary in trustworthiness. The details as to hair, eye, and complexion are based upon the examination of no less than 120,000 individuals; those with regard to the nose, upon only 119. Differences in social position are found to affect results considerably; thus, while 12,000 Jews gave an average height of 162.1 cm., that of 130 English Jews of the better class was 170.8 cm. The predominantly narrow girth of Jews would give them what is technically known as the lowest "index of vitality"; but statistics prove otherwise.

**Biostatics.**

With regard to their vital statistics Jews show equal similarity among themselves and differences from the populations of which they form a part. Thus, as regards marriage, Jews in almost all countries have a lower marriage-rate than Christians when reckoned upon their total population; their average being about 6 marriages to every 100 inhabitants. They marry earlier than Christians (in Russia one-half of Jewish marriages are between persons under twenty); and, as a consequence, there is a larger proportion of Jewish marriages between bachelors and spinsters. Jews marry their cousins more frequently than other people do: probably three times as often. The rate of intermarriage between Jews and Christians varies in different localities, from 1 per cent in Algeria to 12 per cent in Berlin. Jews appear to seek divorce in slightly fewer numbers than the rest of the population.

Estimated upon the total population, the birth-rate of Jews is less—an average of about 33.5 per 1,000 per annum against 36.3 per 1,000 of the whole population—though this is opposed to the general impression, and appears to be contradicted by the fact that, as a rule, Jews have larger families than Christians. On the other hand, mixed marriages are remarkably infertile, resulting in only 15 births per 1,000. The sex of Jewish children is more predominantly male than in the general population, in the proportion of 112 to 105 (the female children being reckoned at 100); though, curiously enough, in Europe there is a larger proportion of Jewesses to Jews (106 to 100) than of other women to men in the general population (103 to 100). This predominance of male births among Jews has attracted the notice of naturalists, and appears to be due partly to the smaller number of illegitimate and still-births. It is found that a larger proportion of males occur among the still-births, so that if there are less still-births, the larger is the number of males born. Jews show an average of about 3 per cent still-births among all births as against 4 per cent for the general population: this difference, though only of 1 per cent absolutely, is 25 per cent relatively. The comparative infrequency of still-births may be due to the small proportion of illegitimate births among Jews, which is, on the average, only one-fifth of the normal proportion. The superiority varies in different places, and is growing less marked as the pressure of ghetto opinion is becoming less effective: in Prussia, for example, there has been a perceptible rise in the rate of illegitimacy.

The death-rate of Jews is lower than that of their neighbors: strikingly so in deaths under five years. This is the key to the whole of Jewish vital statistics, inasmuch as comparatively few deaths occur between five and twenty; hence, a relatively larger proportion of the Jewish population is living between these ages than is the case in general populations. Consequently when marriages or births are reckoned on the *whole* population they appear less among Jews than among their neighbors; though if reckoned upon the population over twenty years of age—which would be the proper method—they would be really larger. Thus in Budapest, the percentage of the Jewish population under twenty was 45, while that of the Christians was about 34. The low death-rate among infants is probably due to the fact that Jewish mothers rarely do anything but housework. A low death-rate is shown in almost all the remaining ages until the very highest age, which implies that Jews are longer-lived than their neighbors. It has been suggested that Jews should claim special life tables and premium rates from the insurance companies. Owing to the early date of marriage and the viability of children, the length of a generation (= average age of males at marriage + 1 year + half the number of years of female fertility) of Jews is less than among Christians (about 31 years to 36); so that there are a larger number of generations living together; their increase is more rapid; and tradition holds a stronger place among them.

**Morbidity.**

Little has been done in the collection of details as to the special morbidity of Jews, either as regards the diseases to which they are most susceptible or as regards those from which they die. Jews have been credited with immunity from tuberculosis; but this has been disproved by the experience of the overcrowded immigrants in New York. They are undoubtedly freer than others from alcoholism; the number of such cases at Jewish clinics being phenomenally small. Jews are said to be more liable than others to diabetes and hemorrhoids—due probably to their sedentary habits. They are less liable to venereal diseases. They are undoubtedly more liable to disease of the nervous system, as is shown by the larger percentage of deaf and dumb, blind and insane among them than among the general population. Jews are markedly more color-blind than their neighbors, at least one-half as much again. Their neurotic tendency is due either to racial peculiarities or to the fact that they are mostly town-dwellers and that they earn their living by relatively more brain-work. Curiously enough, Jews, while showing inferiority compared with Christians in regard to nervous diseases, show superiority with regard to suicide, few of them resorting to self-destruction.

The peculiarities of Jewish statistics may be due to racial unity or to similarity of social conditions. Even such measurements as those of height and growth may be due to nurture rather than to nature. It has been found, for example, that Jews in the East of London reach an average height of 64.3 inches, whereas in the West End the average is 67.5. The social condition of Jews has thus a direct bearing upon their anthropometry, and the key to this

is afforded by the fact that they live almost exclusively in towns, due in part to medieval persecution and in part to the needs of public worship. As a rule, only one-fifth of the Jewish population dwell outside of large towns, whereas two-thirds of the general population do so. This accounts in a large measure for their frail physique and shorter height, and for the larger proportion of mentally and physically afflicted. It also explains the small number of Jews in Continental armies, and, above all, the rarity of their employment as agricultural laborers. The peculiarities of their occupations are the predominance of commerce—over 50 per cent of the adult workers being thus engaged as against only 6 per cent of the general population—and the correspondingly small number of artisans, who are only one-half as numerous as among the Gentiles. Of the occupations most in vogue among Jewish artisans tailoring and shoemaking take the precedence, as they do in the general population; and these have been the occasion of much "sweating" in the United States because of the long work-hours which the Russian Jews are willing to accept. Owing to the prevalence of these ill-paid industries, Jews in the general mass are poorer than their fellow citizens, though a few exceptional persons have acquired great wealth. Taken as a whole, Jews are poorer than any European people. They appear to give more attention to the higher education of their children; and as a consequence are found among the professional classes in much larger proportion than their numbers warrant; for example, in Italy 8.7 per cent of Jews against 3.7 per cent of the general population. Here, again, correction has to be made, because of the fact that Jews are town-dwellers, from whom the professions are almost exclusively recruited. This is especially the case with regard to medicine. Jewish doctors on the Continent of Europe are, comparatively speaking, three times as numerous as Gentile doctors. There are fewer clergymen: an average of 1 Jew to 1,500 of the population as against 1 Christian to 1,000.

**Social Conditions.**

The results mentioned above have been compiled from a large number of statistics of various countries, and it may be desirable to illustrate the general results by the case of Prussia, which has collected statistics about its Jews for a longer period than any other country.

STATISTICS RELATING TO JEWS IN PRUSSIA.

| | Jews. | Others. |
|---|---|---|
| Living in towns, per 100 | 78.91 | 35.4 |
| Women to 100 men | 108 | 103 |
| Marriages, percentage of, to population | 6.5 | 8.2 |
| Mixed, percentage of marriages | 6.1 | 8.5 |
| Unmarried persons over 14 | 48.95 | 54 |
| Births per 1,000 | 22.7 | 38.2 |
| Still-births, percentage of all births | 3.4 | 4.1 |
| Illegitimate, percentage of all births | 2.9 | 7.9 |
| To a marriage | 3.5 | 4.6 |
| To a mixed marriage | 1.7 | |
| Deaths per 1,000 | 14.9 | 22 |
| Under 15, percentage of all deaths | 40.1 | 56.2 |
| Suicides per 100,000 | 9.6 | 20.2 |
| Excess of births over deaths | 7.8 | 16.2 |
| Afflicted, per 10,000 | 63.45 | 41.98 |
| Blind, per 10,000 | 13.34 | 9.45 |
| Deaf-mutes, per 10,000 | 14.88 | 9.96 |
| Insane, per 10,000 | 35.23 | 22.57 |
| Color-blind, percentage | 4.1 | 2.1 |
| Eyes: | | |
| Blue | 18.7 | 43 |
| Gray | 28.8 | 32.7 |
| Brown | 53.5 | 24.3 |
| Hair: | | |
| Blond | 22.4 | 72.2 |
| Brown | 55.5 | 26.1 |
| Black | 10.1 | 1.2 |
| Red | 0.5 | 0.3 |
| Skin: | | |
| White | 77.7 | 93.5 |
| Occupations: | | |
| Agriculture | 1.06 | 36.11 |
| Industry | 19.31 | 36.06 |
| Commerce | 55.68 | 12.52 |
| Official and professional | 6.26 | 7.18 |
| Without occupation | 15.79 | 8.23 |
| Education: | | |
| Higher | 3.6 | 0.5 |
| Unable to read | 7.2 | 8.9 |
| Criminals per 1,000 | 58.7 | 69.5 |
| Paupers | 6.46 | 4.19 |

The foregoing figures relate for the most part to the averages of the last quinquennial period (1891–95) for which statistics are available; but some of the details refer to earlier dates. They are similar to what is found among Jews of other countries in every case except with regard to births and marriages, and the excess of births over deaths, which is generally above the proportion in the general population.

Anthropologically considered, the Jews are a race of markedly uniform type, due either to unity of race or to similarity of environment. Their physical condition is mainly determined by their dwelling in towns. Their social position is the least fortunate, owing to the fact that they are crowded together, as in the Pale of Settlement in Russia, or are forced to immigrate to other countries, where they have to compete as foreigners. The general population is approaching the Jewish with regard to predilection for town life. The Russian Jews domiciled in other countries are bringing up a generation adapted to the newer environment. Jewish anthropological characteristics will therefore be likely to become more similar to that of the general population in the future. But the peculiarities due to race will still remain.

See also the following articles:

Army and Navy.
Artisans.
Biology.
Births.
Blind.
Chazars.
Children.
Cohanim.
Commerce.
Complexion.
Craniometry.
Criminology.
Deaf and Dumb.
Deaths.
Education.
Ethnology.
Expectation of Life.
Expression.
Eyes.
Generation, Length of.
Hair.
Increase.
Insane.
Intermarriage.
Jewesses.
Marriage.
Migration.
Morbidity.
Nose.
Occupations.
Pathology.
Physical Development.
Prepotency.
Professions.
Purity of Race.
Sex.
Social Condition.
Sociology.
Suicide.
Types.
Vital Statistics.

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J.

**ANTHROPOMORPHISM and ANTHROPOPATHISM** (ἄνθρωπος, "man"; μορφή, "form"; πάθος, "feeling"): The ascription to the Deity of human forms or modes and of human feelings or moods, respectively. Such ascription is as old as religion itself. If, as Zeller correctly observes ("Philosophie der Griechen," 2d ed., iii. 306), every conception concerning the Deity is, in its final application, dependent upon a posteriori evidence—that is, upon an inference from events and effects, or from things as they occur and exist, to their absolute ground or reason—and if any

more precise specification or definition of this Absolute can be derived only from the conscious contents of soul-experience and world-knowledge, then the origin of the ascription of human characteristics to the Deity finds an easy explanation; for nothing means so much, nothing is so important, as our own conscious possessions, as, for instance, our faculties of sensation, emotion, thought. Accordingly, in our search for and discovery of the Author of all things, we attribute to Him the most valuable traits we are aware of; namely, those possessed by ourselves incompletely, in mere segments of a circle, as it were, but possessed by Him in perfect measure, in the completed circle. With regard to primitive religions the well-known epigram is certainly true, that "men created gods in their own image." Anthropomorphism is, of course, met with among all the peoples of antiquity, not excluding the most advanced. Even Jahvism, before the great reformation by the Prophets, was not free from Anthropomorphism. It is unquestionably true that the Biblical expressions of an anthropomorphic nature, such as the hand of God, His arm, foot, mouth, ear, or eye, or His speaking, walking, and laughing, merely describe in naive fashion the activity of God as living and working after the manner of human beings. But such expressions would never have come into use had there not been a time when people actually had a sensuous conception of Deity. That this period of naive utterance was not limited to the pre-Jahvistic age is shown by numerous Biblical expressions, such as that He walked in the garden in the cool of the day (Gen. iii. 8); He ate with Abraham (Gen. xviii. 8); He wrote with His own hand upon the tables of stone (Ex. xxxi. 18), and the like. Nevertheless, this very anthropomorphic view, or, to be more exact, this anthropopathic attitude—this conception of the Deity as a being with affections similar to those of a human being—contained the germs for the development of the conception of YHWH as being a mere tribal deity into a universal, ethical Being.

**Psychological Genesis.**

It was just this conception of YHWH as a personality to whom neither wrath nor mercy nor love nor hate—to whom, indeed, "nothing human is alien"—that, when deepened and ennobled, led necessarily to the prophetic view of God; to the doctrine of a holy, spiritual Being, who, on the one hand, influences and actively maintains the orderly structure, organization, and system of the universe; and whose relationship to the individual and to the mass, on the other hand, is not conditioned by arbitrariness or momentary emotion, but is the outcome of eternal, divine law. This higher conception of Deity on the part of the Prophets determined also their attitude toward Anthropomorphism and Anthropopathism. Many passages of Hosea, one of the oldest Prophets who committed their prophecies to writing, will serve to illustrate this attitude. "The work of craftsmen," "the calf of Samaria," are some of the epithets which this prophet applies to the effigies on images of YHWH, held sacred by the people (Hosea, viii. 4, 6; x. 5; xiii. 2). Again, when the people, under the influence of their delusions, deemed it impossible that YHWH should withhold His pity from His people, he proclaimed in the name of YHWH: "But I am God, and not man" (Hosea, xi. 9). Thus YHWH is so exalted above everything earthly that He should not be represented by an effigy or image lest He be dragged down into the sphere of the sensuous. Besides this, His very spiritual constitution is so intrinsically different in its essence from that of man that no comparison can be made. Man may be overcome by a sympathetic heart or a censuring conscience; the character of YHWH is firmer: "for he is not a man that he should repent" (I Sam. xv. 29).

**Stages of Development.**

Isaiah was more practically successful in his efforts against the worship of sensuous representations of the Deity. He induced Hezekiah to destroy the brazen serpent, which may have dated back to the days of Moses (II Kings, xviii. 4). But before the Prophets, even David, "a man after God's own heart," as well as Laban of old, had *teraphim* (small household idols in human form, used as domestic oracles) in his house (I Sam. xix. 13, 16; Gen. xxxi. 34). The lofty and novel conception by the Prophets of the essential characteristic of YHWH as ethical—through which ethical nature, despite His sublimity and incomprehensibility, He has something in common with man—became a matter of fundamental importance in the development of the Jewish religion. With the prevalence of legalism the immediateness of the relation between God and man ceased; in other words, the "Law" made the transcendent nature of God a postulate. Hence there may be noticed, in a few books of the Old Testament, a certain aversion to bringing the Creator into direct relations with His creatures. To the people God was no longer visible in person—as described in the most vivid colors by the older sources—but He was visible in "majesty" and "glory" instead (Ex. xvi. 7, 10, xl. 34 *et seq.*; Lev. ix. 23; Num. xiv. 10, xvi. 19). It was no longer the actual personality of YHWH that dwelt in the Tabernacle, but the mental image called up by His "Name" (שֵׁם) that there abode (Deut. xii. 5, 11; xvi. 2, 6, 11; xxvi. 2); so likewise in the Temple dwells His name (II Kings, xxiii. 27; II Chron. xx. 9, xxxiii. 7). See Ginsburger, "Anthropomorphismus," pp. 262 *et seq.*

**Beginning of Anti-anthropomorphism.**

It is evident, therefore, that the theological problem regarding Anthropomorphism—that is, the endeavor to interpret the sensuous statements concerning God in the Bible so as to give them a spiritual meaning—is coeval with Jewish theology itself. For it is obvious that there is a definite method and purpose in the consistent efforts of the nomistic writers to substitute new terms for those found in the ancient authorities, or to remodel entire accounts. Such revision is to be seen, for example, in the so-called "priestly code" where all theophanies are consistently omitted, and "the word" or "the presence of God" substituted for them. This reluctance to offend the Deity by anthropomorphic utterances concerning His person grew stronger with time, so that the use of the name YHWH, which was felt to be a proper name, in contradistinction to the other appellations of the Deity in the Bible, was thereafter avoided (see ADONAI).

Aversion to Anthropomorphism exercised a great influence upon the men of the "Great Synagogue," who undertook to establish a sacred canon. For the more the belief in the letter increased, the more zealously did the leading spirits of Israel endeavor to bring the Scripture into harmony with their purer religious and ethical views. Quite unobjectionable as it had seemed to the old, naive Judaism that God should say, "I will dwell in your midst," in a later age, when the idea of the transcendence of God had become the prevalent one, and the ancient simplicity of thought had disappeared, offense was taken at such an expression, and the phrase "I shall cause you to dwell" was substituted for it. A favorite phrase of the ancient

**Men of the Great Synagogue.**

Biblical writers is "to behold the face of God." By means of a slight vowel-change (*yiraeh* in place of *yireh*) this became "to appear before God."

This and similar emendations of the Scribes (see Geiger, "Urschrift," pp. 318 *et seq.*) show that the endeavor of the "Soferim" was to hold the Deity aloof from all contact with the merely human, and thus to avoid attributing human qualities to God even in interpreting the language of the Bible. Nevertheless, Anthropomorphism and even Anthropopathism, when not too gross and flagrant, did not appear to them seriously objectionable. Among the eighteen "Tikkune Soferim" (emendations of the Scribes) in the Mek. (Ex. xv. 7, ed. Friedmann, 39*a*), which is the oldest source, not a single example of the changing of a real anthropomorphic expression is found. The older Targumim adduce a principle similar to the "Soferim." They always speak of the MEMRA ("word of God")—if in the Hebrew text God is represented as speaking—but they retain in their translations such expressions as the hand, finger, or eye of God. The present text shows only traces of this tendency, but they are unmistakable, as Ginsburger has shown (*l. c.* p. 265). Ginsburger (p. 270) is accordingly right when he deduces the following rule for the employment of memra in the older Targumim: "Whenever a relation is predicated of God, through which His spiritual presence in an earthly being must be assumed, the paraphrase with memra is employed."

**Septuagint.**

The "fathers" of the Septuagint went much further than the "Soferim" or the "Meturgemanim" in their employment of interpretative expressions, by paraphrasing or spiritualizing (rendering less worldly or gross) the anthropomorphic or anthropopathic phrases of the Bible. The "image of God" becomes in the Septuagint "the glory of the Lord" (*δόξα κυρίου*); "the mouth of God," "the voice of the Lord" (*φωνὴ κυρίου*). Even human emotions are excluded from Deity. Repentance, wrath, and pity are suggested in such a manner that nothing human is stated of God. The customary assumption that this aversion to the predication of anything corporeal, or indeed human, of God is due to the influence of Greek philosophy is far from certain. Frankel, in his "Vorstudien," was the first to deny that any traces of Greek influence can be discovered in the Septuagint; and Freudenthal has fully demonstrated the correctness of this assertion. According to the latter's argument ("Jew. Quart. Rev." 1890, pp. 206 *et seq.*), no other traces of the alleged influence of Greek philosophy can be noticed in the Septuagint; and consequently the avoidance of anthropomorphisms and anthropopathisms in the Septuagint must be looked upon as a refinement of religious ideas which had its origin upon Jewish soil. Nor must it be forgotten that many anthropomorphic phrases are simply untranslatable into Greek; for instance, על פי יי "by God" (literally, "by the mouth of God"). Although the Septuagint, and later the Targumim, Onkelos and Yerushalmi, to the Prophets avoid anthropomorphisms and anthropopathisms, whenever the Biblical expressions seem such, no fixed rule for the avoidance of these phrases can be shown to have existed, as the same Targum sometimes renders an Anthropomorphism literally, and again, in another place, quite freely. (The elaborate rules which Maybaum sets up for Onkelos seem too complicated. Besides, Onkelos, despite its present uniform character, contains many originally extraneous elements.)

**Earlier Rabbinical Literature.**

In the older rabbinical literature there also occur a number of utterances which show a tendency to suppress low and sensuous conceptions of God by means of a new hermeneutics. Referring to the fanciful and figurative expressions of the Prophets, an old rabbinical saying remarks: "The Prophets show great daring in likening the Creator to the creature" (Gen. R. xxvii. 1). Rabbi Akiba sought a different interpretation of those passages in the Bible that seem to identify God and the angels. God, in His sublimity, must in His very essence differ from His holy angels. Compare Mek., Beshallaḥ, 6, where Akiba declares as heretical the certainly ancient explanation of the words "like one of us" (Gen. iii. 22) as referring to the angels. Compare his Christian contemporary Justin Martyr, who declares the interpretation Akiba rejected to be "Jewish heresy" ("Dialogus cum Tryphone," 62). Whenever actions similar to those of a human being are predicated of God, the older rabbis employed the term כביכול ("as though it were possible"); intending by this term to say that these expressions are not to be taken literally, but only as a mode of speech accommodated to the average intellect (Mek., Yithro, 4).

**Aristobulus and Philo.**

An entirely different tendency from the one just described in the treatment of anthropomorphisms and anthropopathisms is apparent as soon as philosophical speculation concerns itself with Jewish monotheism as a factor in determining the interpretation of the Scripture. Such a result was quite inevitable; for, as Frankel ("Vorstudien," p. 174) remarks, the ordinary intellect often regards what appears to the speculative reasoner as anthropomorphic, as a notion inseparable from the concept of God.

The manner in which Aristobulus, 150 B.C., endeavors to remove the anthropomorphic designations of God is, accordingly, no longer the same, nor is it even similar to the procedure of the Palestinians, as the existing fragments of his work show. The "resting" of God, of which the Bible speaks, means, according to Aristobulus, that He instituted a permanent self-maintaining order in the world. So God's "coming down" is not to be conceived as a bodily descent into space, but only as a vision or mental picture (see Siegfried, "Philo," p. 198). From this it is evident that Aristobulus stands with only one foot on the base of traditional Judaism; and of his successor Philo not even that much can be asserted. The God of Philo, owing to the influence of Platonism, is not only essentially different from man and the world—an idea which also coincides with the teaching of the Pharisees of this period—but He is entirely devoid of attributes. Philo opposes not only the literal understanding of the anthropomorphic and anthropopathic passages in the Bible, but also the doctrine of God as an active worker, inasmuch as activity can not be predicated of a Being devoid of attributes. This was the impelling motive of Philo's doctrine of the "Logos," which doctrine later on became a chief pillar of Christianity.

Alexandrianism had no material influence upon the development of Judaism, so that a long time passed before the experiment was repeated of reading the Bible with philosophical scrutiny. The antipathy of the Palestinian Jews to the Greeks and everything Grecian involved this consequence, that rabbinical literature shows no development whatever in the treatment of Anthropomorphism. Ḥanina, an amora of the third century, when rebuking a cantor for unduly multiplying the attributes of God in his prayers (Ber. 25*a*), added that he himself would use no attributes in praying, if it were not that some are employed in the Bible. But the example he gives to illustrate his point shows that his

remark was not the outcome of philosophic reflection, but was based upon the old prophetic view of the Deity. It was, he said, like praising a Crœsus by saying "he has a few coins"; better no praise than inadequate epithets; against "Moreh," i. 59.

**Saadia and the Medieval Philosophers.**

The question became a matter for lively discussion in the various schools when, for a second time, there was forced upon the Jew the problem of reconciling prophecy and philosophy—by the latter term meaning Aristotelianism, the only philosophical system which prevailed among the Arabs, and therefore also with the Jews living among Moslems. It is interesting to notice how this second attempt to harmonize Judaism and Hellenism led to the same result. Judaism was in danger of being so intellectualized as to be no longer recognizable as a religion. The development of Jewish thought during the period from Saadia to Maimonides presents an exact parallel to that connecting the Septuagint and Philo; and this is most strikingly brought out by the changed attitude toward the Biblical Anthropomorphism and Anthropopathism. As regards Anthropomorphism Saadia is in full harmony with rabbinical Judaism when he maintains that the corporeality of God is contrary both to reason and Scripture—at least in so far as tradition would have it (see "Kitab al-Amanat wal' Itiqadat," ed. Landauer, p. 93, *l.* 10 *et seq.*, Leyden, 1881—ii. 2 of the Hebrew translation of the work). Following the Targum of Onkelos—which he esteems very highly—he sets up the following rules, according to which the ten anthropomorphic designations which occur in Scripture are to be explained: God's "head" indicates sublimity; "eye," providence; "face," favor or disfavor; "ear," heeding; "mouth" and "lip," command and instruction; "hand," power; "heart," insight; "bowels," compassion; and "foot," the act of conquering or subduing, conquest. But his treatment of the subject of Anthropopathism is dictated more by Greek philosophy than by Judaism, and is not remotely connected with his views on God's attributes (see ATTRIBUTES).

**Baḥya and Judah ha-Levi.**

Baḥya, the next Jewish philosopher after Saadia—he wrote his "Ḥobot ha-Lebabot" probably in the year 1040—mentions his great predecessor in a few words (chap. i., § 10) and accepts, in its entirety, his explanation of the Biblical anthropomorphisms. He lays more stress, however, than Saadia upon the negative character of the divine attributes, so that, had he been consistent, he would have arrived at the standpoint of Maimonides. But Baḥya did not possess a clear conception of the nature of negative attributes; for, while he taught that God is absolute unity, he also claimed that this fact involved the attributes both of being and eternity (see Kaufmann, "Die Theologie des Bachya ibn Pakuda," Vienna, 1874; and "Attributenlehre," p. 153).

Judah ha-Levi—not to mention Ibn Gabirol, whose views scarcely possess any Jewish characteristics—was far more consistent than Baḥya, and was the first Jewish philosopher to reject completely the doctrine of essential attributes, insisting on the fact that it is impossible to predicate anything of God. But his approach to Neoplatonism—the doctrine of God as "pure existence"—is after all not a real approach.

When uninfluenced by philosophic speculation Judah ha-Levi maintains a position nearer to traditional Judaism than any other religious philosopher. His pious convictions are not based upon speculative philosophy, but on historical facts, on revelation and prophecy, the representatives of which comprehended and recognized the higher world as clearly and distinctly as ordinary mortals do this mundane sphere. This philosophic mysticism determined also his attitude toward Anthropomorphism. While opposed to the conception of the corporeality of God, as contrary to Scripture, he would nevertheless consider it wrong to reject completely the sensuous concepts of Anthropomorphism—even the fantastic measurements of the physical dimensions of Deity (שיעור קומה)—as there is something in these ideas which fills the human soul with awe of God.

**Maimonides and His Influence.**

But this rather opportunist and indulgent attitude toward Anthropomorphism found, almost during the lifetime of Judah ha-Levi (died about 1150), a determined opponent in the person of Maimonides—the greatest of Jewish philosophers. Maimonides was the first Rabbinite Jew to set up the incorporeality of God as a dogma, and to place any person who denied this doctrine upon a level with an idolater. While his predecessors had contented themselves with rejecting Anthropomorphism as contrary to reason—treating it as a purely theoretic matter—Maimonides declared it a heresy that would deprive any one holding the doctrine of a share in the world to come ("Yad ha-Ḥazaḳah, Hilkot Teshubah," iii. 7). The first part of his religio-philosophical work (the "Moreh Nebukim") practically constitutes a treatise on Hebrew synonyms, the object of which is to explain away the anthropomorphisms in the Bible. But Maimonides was not content to restrict himself to opposing Anthropomorphism. Philosophy being to him not the handmaid, but the mistress, of theology, he pursued his thought until he arrived at the concept of God as a metaphysical being, withdrawn in cold sublimity and isolation from His creatures—with whose weal or wo He could no longer concern Himself—and void of a free will; a being, in short, to whom no attributes could be ascribed except those of a negative character. Thus Maimonides was confronted with a difficulty similar to that which Philo encountered when he propounded his doctrine of the "Logos": the question, namely, how to establish a communication between a God devoid of attributes and the material universe. In fact, his lack of success was as complete as that of Philo, at least as far as Judaism is concerned.

Despite the high esteem enjoyed by Maimonides among the great body of Jews, he was unable to achieve any success with his "intellectualization" of the notion of God. Only one of his teachings—that of the incorporeality of God—found favor in the eyes of his coreligionists, was accepted in all sincerity, and was even adopted in the ritual of the Synagogue; a proof that in this doctrine he had caught the true spirit of Judaism. That his warfare against Anthropomorphism was a matter of serious concern to the Jews is shown by the comment of Abraham ben David of Posquières—the only one who could rival Maimonides in rabbinical scholarship—on the passage in the "Yad ha-Ḥazaḳah," referred to above: "Greater and better men than he—Maimonides—have held this opinion."

It is difficult to determine whence the Jews of southern France—who bitterly opposed Maimonides—derived their antianthropomorphic views. (See Kaufmann, "Attributenlehre," p. 485. Even in northern France at an earlier date, Rashi on Mak. 12*a* remarks that the angels are not composed of flesh and blood, which, in philosophic phraseology, means the "angels are incorporeal.") The Jews of Provence were possibly influenced by the mystical literature in which the "measurements of the dimensions" of God play a great part, although this literature did not enjoy universal authority, even when,

in later times, the Cabala had come to prevail among a great section of the Jews. Abraham ben David probably intended to suggest that the French Jews, with their belief in the literal meaning of Bible and Talmud, were led to anthropomorphic views by the fantastic descriptions which some of the Haggadot give of God and His actions. Compare, for instance, the remark (Sanh. 98) that the Almighty will shear off the beard of the king of Assyria, or the passage (Ket. 7*b*) where the Biblical expression צלם אלהים (image of God) is enlarged to צלם דמות תבניתו (the image of the likeness of His form); for according to Maimonides, "Moreh," i. 3, תבנית signifies "mathematical form."

Mention must also be made of Ḥasdai Crescas—the greatest Jewish philosopher after Maimonides—not only because he opposed the latter's doctrine of negative attributes, by asserting that it is possible to ascribe many attributes to Deity without injury to the idea of His unity, but because he exerted influence upon Spinoza, the greatest of all opponents of Anthropomorphism. Spinoza's views upon this subject, however, no longer belong to Jewish philosophy, but to philosophy in general. For the Karaitic views on the subject, see AARON BEN ELIJAH THE YOUNGER; the chief works specifically written by Karaites on Anthropomorphism are: Aaron b. Joseph, "Ez ha-Ḥayyim," ed. Delitzsch, and Judah Hadassi, "Eshkol-ha-Kofer."

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L. G.

**ANTIBI (ענתיבי; *i.e.*, of 'Ain-Tab), ABRAHAM:** Chief rabbi at Aleppo; died March 13, 1858. His book of responsa, "Ohel Yesharim" (The Tent of the Righteous), arranged according to the four Turim (or legal code of Jacob ben Asher), was published at Leghorn in 1843.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 19; Ghirondi and Nepi, *Toledot Gedole Yisrael*, p. 52; Steinschneider, in *Jew. Quart. Rev.* xi. 488; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 51.

H. G. E.

**ANTIBLA:** A family of proselytes living at Jerusalem in the first century B.C., which had been in prosperous circumstances, but was afterward reduced to poverty. From allusions to them contained in four Talmudic passages, in which the spelling of the family name is corrupted (Yer. Peah, viii. 21*a*; Tosef., Peah, iv. 11; Sifre, Deut. 303, 110), Grätz restores the name to the Greek form, Agathobulos. It appears that, being unable to maintain their old standard of life, they proposed to emigrate. The representatives of Judaism, however, who at that time regarded hopefully the influx of heathen into the Jewish faith (Schürer, "Lehrbuch der Neutestamentlichen Zeitgeschichte," pp. 644 *et seq.*), did not like to see proselytes emigrating for lack of the means of subsistence; and the matter was submitted to the rabbis (חכמים), who awarded (פסקו) the family a certain sum. In three of the above-quoted passages this sum is said to have been six hundred talents of gold, which amount seems too exorbitant to be credible, in view of the fact that a talent weighed about sixty pounds. In another passage it is recorded that six hundred gold shekels (about $2,000) were awarded; and this would appear to be more probable. The rabbis based their decision on Deut. xxvi. 12 (R.V.): "Thou shalt give it unto the Levite, to the stranger [גר = proselyte] . . . that they may eat within thy gates"; laying stress on the words "thy gates," and interpreting this expression to mean that the Israelites must take care not to allow proselytes to emigrate when in needy circumstances. This account of the treatment received by the Antibla at the hands of the rabbis throws an interesting light on the attitude of the Synagogue toward proselytes.

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M. B.

**ANTICHRIST:** Counterpart of the Messiah and opponent of God Himself; one of the most important personages in Christian eschatology. The name occurs for the first time in the Johannean Epistles (I John, ii. 18, 22, iv. 3; II John, 7); but the idea is met with in earlier New Testament writings, and, like the greater part of the eschatology of early Christianity, its beginnings are to be found in Jewish theology, and modern scholars even hold the opinion that its true origin is to be found in the Babylonian Chaos-myths. In II Thess. ii. 1–12—a passage probably of Pauline origin—it is stated that the day of the Lord shall not come before "the man of sin," the lawless one (ὁ ἄνομος), "the son of perdition," be revealed. This opponent will appear and seat himself in the Temple of God at Jerusalem, "showing himself that he is God"; but he, the wicked one, will then be consumed by the Messiah through the spirit of his mouth, who thus will make an end of him "whose coming is after the working of Satan with all power and signs and lying wonders." Paul declares further that "the mystery of iniquity doth already work," but that that which now restraineth will restrain until it be taken out of the way, and "that wicked [one] be revealed."

**Antichrist in Pauline Writings.**

This "little apocalypse," as this passage has well been called, has been variously expounded. It is, however, quite evident that Paul understood by Antichrist a personal opponent of the Messiah, this conception being compounded of ideas derived from the Old Testament and the Apocrypha (Dan. vii. 25, ix. 27, xi. 36; Isa. xiv. 13 *et seq.*; Ezek. xxviii. 2, 14; I Macc. xiv. 14). It is not, however, clear whether this description is intended to represent an opposing Messiah, or a Jewish pseudo-Messiah, or whether Paul had any definite historical personage in mind. His expression concerning the lawless one (ὁ ἄνομος), seating himself in the Temple (compare Ezek. xxviii. 14), and "showing himself that he is God," can hardly be understood of a Jewish Messiah; nor can, by any possibility, a Roman ruler, such as Caligula or Nero, be understood by it. Just as unreasonable is it to assume that by the expression "he who now restraineth" (A. V. "letteth") the appearance of Antichrist, it is intended to designate the Roman government or the emperor himself. The iniquitous one, the incarnation of evil upon earth, is not a political personage, held back by Roman power. The passage is to be explained by the aid of rabbinical eschatology, as for instance in Sanh. 98*a*, which teaches that the Messiah will not appear until the whole world is either entirely righteous (כולו זכאי) or entirely wicked (כולו חייב): a standpoint that explains not only the expression "that which restraineth"—the rabbis speak of various things which impede the redemption (מעכבין את הגאולה; Mek., Beshallaḥ, 1, ed. Weiss, p. 29; Niddah, 13*b*)—but also

elucidates Paul's vacillation as to the period to be set for the "day of the Lord." In his earlier Epistles, Paul speaks as if he expected the promised time to arrive speedily, because he counted upon the rapid conquest of the world by Christianity, for him the first and essential condition of the world's perfect righteousness; but experience gradually showed him that his optimism was unfounded, and therefore he speaks of the power that prevents the dawning of the glad time.

The statement of Paul that the wicked one will be slain by the breath of the Messiah is based upon Isa. xi. 4, as interpreted in the Targum ארמלגום רשיעא. Even the names of Antichrist in this passage are of Jewish origin; the "lawless one" (II Thess. ii. 8, R. V.) is none other than BELIAL—whom Paul mentions in another place as the opponent of the Messiah (II Cor. vi. 15)—a name interpreted by the rabbis as compounded of בלי without, and עול yoke, so that Belial is the one who will not accept the yoke of the Law (Sifre, Deut. 92; Tanna El. R. iii.; Midrash Sam. vi., ed. Buber, p. 64). It is thus evident that this "little apocalypse" represents not a Christian, but the Jewish view of the Anti-Messiah. The pseudepigraphic literature (see passages quoted by Bousset, pp. 86, 99, 100) informs us that in Jewish circles in the pre-Christian period the expectation was prevalent of the appearance of Belial (one of Satan's lieutenants) if not of Satan himself; and that his activity was imagined as being almost identical with that expected of the Antichrist in Thessalonians. There is a remarkable similarity between this New Testament passage and II Sibyl. 167 *et seq.*, and III Sibyl. 46 *et seq.*—the former a Sibylline of undoubted Jewish origin—the expression in ii. 188, the τρισσὰ σήματα, the three signs of Elijah, certainly referring to the Jewish tradition (found in Mekilta Beshallah, 1, ed. Weiss, p. 60) that before the appearance of the Messiah, the prophet will reveal the whereabouts of the three holy utensils which disappeared at the time of the destruction of the Temple (compare Jellinek, "B. H." iii. 72 and Pirḳe Rabbenu ha-Ḳadosh, ed. Grünhut, 57).

As to the idea of the Antichrist, like Jewish eschatology itself, it is derived from three sources: prophetical teachings, later Midrash, and an admixture of heathen mythology. Ezekiel (xxxviii., xxxix.), speaking of a last great outpouring of the heathen powers against Israel—which outpouring is to introduce the new period foretold by the ancient prophets—names Gog, the prince of the land of Magog, as the representative of those powers. The same idea amplified is found in Zechariah (xii.–xiv.) where God is described as appearing upon Zion at the last hour with His hosts of angels to protect His own from the attacks of the heathen, and to give them victory. When, therefore, in the Maccabean period, the Jews first perceived the chasm between Judaism and heathenism, the idea of a presentation of the philosophy of the world's history was conceived and admirably carried out in Daniel. It was no more a question of the salvation of Israel in the future, but of the redemption of the whole world. The course of the world's history, as illustrated by the attitude of the heathen toward the Jews, was now viewed as a continuous triumph of powers hostile to God—a triumph which would not end until the whole world had become utterly corrupt, to be superseded by the kingdom of God and a new order of things.

**Origin of the Idea.**

The opposition between this world and the future world, between Satan and God, between heathen and Israel, naturally furnished representatives for the supreme struggle in the final hour of the world's existence. If God in His own proper person would appear at the decisive contest, His opponent could be no other than Satan; but if God were to be represented by Messiah, it must of necessity follow that Satan should be represented by one as close to him as was Messiah to God; that is to say, by Antichrist. Uncertain as is the characterization of Messiah in the new order of things, the personality of his counterpart is equally fluctuating. In the circles that expected the rule of Belial at the end of days, God was recognized as the chief personality in the final catastrophe; and Antichrist, as the worst tool of Satan, corresponds in his sphere with that conception of the Messiah current among the Pharisees in the age of Jesus, according to which Messiah was to be the one man whom God would endow with especial strength and influence, such as were vouchsafed to no other. Just as the Haggadah through its interpretations of ancient prophecies endeavored to furnish a close description of the personality of Messiah, similarly Antichrist received more and more definite forms derived from the descriptions and conceptions of the Old Testament. He was, for instance, very early identified with Gog—such a Midrash is clearly evident in the Septuagint translation of Num. xiv. 7 (compare also 'Ab. Zarah, 3*b*; Sanh. 94*a*)—and his death expounded, as already remarked, according to Isa. xi. 4.

The conception of Antichrist no doubt also contains mythological elements, which, far from being uprooted from the national consciousness, became, through contact with Babylonia, Persia, and, at a later date, with Greece, more and more deeply ingrained in it. An eloquent proof that Antichrist meant no more than its name signifies—namely, the Anti-Messiah—is furnished by the fact that none of the Pharisaic literature has any word concerning him. The official teachings of the Pharisees in the post-Christian time endeavored, for reasons easy to understand, to negative all that was superhuman in the popular conception of Messiah (compare especially Justin, "Dialogus cum Tryphone," xlix.); so that no room was given for Antichrist to play any very eminent rôle. Thus Eliezer b. Hyrcanus—an eye-witness of the national catastrophe in the year 70—speaks only of a ruler after the style of Haman, who will usher in the pangs of the Messianic period (חבלי של משיח; Sanh. 98*b*).

The Apocrypha of Baruch (Syriac) and IV Ezra (= II Esdras), which originated in the same circle, knew nothing of an Antichrist; for what Baruch, xl. 1, 2, says of the last ruler of the heathens is simply that the latter will choose for themselves a leader for the last battle; and IV Ezra, while it contains explicit statements concerning the pangs of the Messianic period, has no reference whatever to an Antichrist. Both Bousset and Gunkel are probably wrong, therefore, when they refer to Antichrist the passage (II Esd. v. 6), "And even he shall rule, whom they that dwell upon the earth look not for"—words which, being based on Isa. xxiii. 13, may allude simply to Rome, as is apparent from Suk. 52*b* and Yer. Ta'anit, iii. 4, where the Romans are meant by the euphemism "Chaldeans." It is true that there is no lack of references in Talmudic literature to the belief in a contest between God and the devil, or an evil angel, in the latter days (see AHRIMAN). To this class belongs the battle between Gabriel and the Leviathan; also the sea-monster (B. B. 74*b*), and the conquest of the prince of Edom, that is, Samael (Mak. 12*a*; compare also the triumph of Messiah over Satan, Pesiḳ. R. xxxvi.).

The bitter feeling against Rome that actuated the Jews for the hundred years between 30 and 130 permitted no other conception than that it would be Rome's ruler who would marshal the heathen hosts for the final struggle and lead them to victory; and Nero—the vilest wretch that ever mounted a throne—filled the ideal of wickedness sufficiently to be considered the worthy leader of the heathen. The Jewish Sibyl, writing about the year 80, tells the story that Nero was at that time in concealment in the land of the Parthians, where he would remain for decades, returning thence to stir up a universal war (IV Sibyl. 119–150, in agreement with a Roman legend; see Zahn, "Zeitschr. für Kirchliche Wissenschaft und Leben," 1886, 337 *et seq.*, and Geffcken, "Göttinger Nachrichten, Phil.-Hist. Classe," 1899, pp. 441 *et seq.*). More of the demoniac character of Antichrist, and more, therefore, of the original conception concerning him as being either Satan or one of Satan's tools, is reflected in the reference to Nero in the fifth Sibylline (363 *et seq.*), written in 74: "Then from the ends of the earth shall return the matricidal man who has become fugitive, and who frames iniquitous plans in his mind; he will destroy the whole earth, and conquer all, and in all matters he will be wiser than all other men. . . . But the wise people shall have peace, the people that remaineth tried in sorrows in order that it may thereafter rejoice." But the complete metamorphosis of Nero into a devil—wherein he is no longer the representative of Rome, but the incarnation of the Evil One—is first to be found in a Jewish Sibyl of about 120–125 (V Sibyl. 28–34). Of Nero it is there said, "The one that received the letter for 50 [letter נ, N, as initial] will become ruler—a terrible dragon, breathing fierce war. . . . Thereafter he will return and make himself like unto God, but He [God] will convince him that he is as nothing." Here Nero is the true Antichrist, the Satan, the old Dragon (נחש הקדמוני), who measures himself against God.

**Nero as Antichrist.**

This conception did not remain confined to Jewish circles, but as the Revelation of John (xiii., xvii.) shows, when rising Christianity suffered much at the hands of the Roman power, it spread among the Christians likewise. In any case, the last struggle of the heathen is conceived as a battle against God; and it appears thus in the Midrash Wayosha' (Jellinek, "B. H." i. 56), where it is declared of Antichrist: "And he shall say, 'I will first conquer their God, and after that will kill them [the Jews]'"; again the old conception of Antichrist as an opponent of God.

The Biblical narrative of the departure of the Israelites from Egypt afforded much material for the description of the latter days, inasmuch as the final redemption was conceived after the fashion of the first. Thus the Ephraimite Messiah—Messiah, the son of Joseph, as he is called—who plays a great part therein in conjunction with Armilus, originated in the legend preserved by the Haggadah of an attempted departure from Egypt made by the Ephraimites (Mek., Shirah, 9; Sanh. 92*b*; Pirke R. El. xlviii.); and inasmuch as prior to the first redemption there had been a prominent Ephraimite named Nun, who headed an attempt by the Israelites at self-emancipation and found a violent death at the hands of the Egyptians, parallelism demanded that there should be an Ephraimite Messiah, to be slain by Armilus.

The conception of Antichrist held by the Church of the early Christian age and throughout the Middle Ages is very much involved and in need of critical investigation. The passages concerning Antichrist in the New Testament were misunderstood at a very early date; and there seems to have been, moreover, a persistent oral tradition that modified the legend of Antichrist to a considerable degree. In John, v. 43, the popular Jewish conception of an Anti-Messiah has become transformed into a Jewish pseudo-Messiah, a presentation which was championed for many centuries in the Church (see Bousset, *l.c.* pp. 180 *et seq.*). It was particularly expected that he would be of the tribe of Dan (*ibid.* p. 112), which is probably connected with the Jewish conception of the Messiah, that he would be derived from that tribe on the maternal side (Gen. R. xcviii.; see also Zohar, Balak, 194*b*). On the other hand, there reigned for a certain time among Christians too some confusion of Antichrist with the legend of Nero (Bousset, *l.c.* pp. 49 *et seq*)., and there is likewise to be found an identification of Antichrist with Belial—Antichrist being often represented as the son of Satan, and even as an incarnation of Satan himself (see Belial).

The legend of the origin of Antichrist (= Belial) set forth by Gunkel and Bousset is that the Babylonian Tiamat, queen of the abyss of darkness and flood, aided by the powers of her infernal domain, rebels against the higher gods, but is defeated by the son of the gods, Marduk; and it gives rise to a human incarnation in the shape of the Antichrist with superhuman powers, the man who sets himself up as equal to God.

**The Modern Hypothesis.**

The idea of Antichrist has made its way beyond the confines of Judaism and Christianity and has entered into various literatures of the world—only, however, through the medium of Christianity. There are traces of it in the more ancient Edda literature; while the semi-Christian old-Bavarian poem "Muspilli" (ninth century) makes extensive use of the various Antichrist legends. The Parsee Pahlavi writings betray unmistakable evidences of the tradition, especially the apocalypse "Bahman Yast," written in Pahlavi and translated in "Sacred Books of the East," v. 191 *et seq.*, which is full of it. In Arabian literature, Antichrist is called "Al Dajjal" (the liar), or more fully, "Al Masih al-Dajjal" (the false Messiah). The name shows its Christian-Syriac source; for "dajal" denotes "lying" almost exclusively in the Christian dialect of Aramaic. In the Mohammedan account, Dajjal is really the Jewish pseudo-Messiah, and is slain by Jesus after he had long maintained his imposture. Of the numerous details concerning him, it is interesting to note that he is represented as a one-eyed monster, of horrible mien, and that in some respects the picture agrees with the various descriptions of Armilus (see Abomination of Desolation; Ahriman; Armilus).

Bibliography: The literature on Antichrist is very extensive, so that only a small selection can be given here: Bornemann, *Commentar zu den Thessalonicer-Briefen*, pp. 348–382, 400–537 (rich in references to literature); Bousset, *Der Antichrist*, Göttingen, 1895, translated into English by Keane, 1896; idem, *Commentar zur Johannes-Apocalypse*, pp. 415, 464–480; Friedländer, in *Rev. Ét. Juives*, xxviii. 19 *et seq.*; Geffcken, in *Preussische Jahrb.* 1900, pp. 383–399; Gunkel, *Schöpfung und Chaos*, 1895, pp. 221 *et seq.*; Holtzmann, *Lehrb. d. Neutest. Theologie*, i., ii. (see index; this work contains also valuable literary references); Haug, in *Theolog. Stud. aus Würtemberg*, v. 188 *et seq.*, 282 *et seq.*; Schneckenburger, in *Jahrb. für Deutsche Theologie*, iv. 405–467; Schürer, *Gesch.* ii. 532; Walstein, in *Zeitsch. f. Wissensch. Theolog.* xxxviii. 538 *et seq.*; Zahn, *Einleit. in das N. T.* (see index).

L. G.

**ANTIGONUS (ANTONINUS):** Palestinian scholar of the last tannaitic generation (second and third centuries). Only two Haggadot (Mek., Beshallah, introduction; *idem* to Ex. xiv. 7) and one Halakah

(Yer. Hor. iii. 48*a*) have come down from him. In the first-mentioned passage he thus illustrates the verse (Ex. xiii. 21): "And the Lord went before them by day in a pillar of a cloud, to lead them by the way," etc., by a simile: "A king had held court till darkness set in, his sons all the while attending him. On leaving the tribunal, the king took up a torch and lighted the way for his sons; whereupon the courtiers said to him, 'We will take up the torch and carry the light before thy sons'; but the king replied, 'It is not because I have none to do it in my stead, but I wish to manifest my affection for my sons, that ye may honor them accordingly.' Thus did the Holy One, blessed be He, make known His love for the people of Israel that the world might learn to treat them with honor. But, alas! not only does the world not do so, but it decrees upon them one mode of death after the other, each one severer than the last." Mekilta in both instances gives "Antoninus" as the author, and so does Yalk., Ex. 228, 230, in which, through a transposition of words, Rabbi is introduced as telling something about Emperor Antoninus. "Yuḥasin" (ed. Filipowski, p. 115) has the same version; but Heilprin ("Seder ha-Dorot," *s.v.*) has "Antigonos"; in Yer. Hor. *l.c.*, R. Joshuah b. Levi reports in Antigonus' name.

BIBLIOGRAPHY: Weiss, *Mekilta*, l.c.; Bacher, *Ag. Tan.* ii. 551; Rapoport, *'Erek Millin*, under *Antoninus*.

S. M.

**ANTIGONUS, Son of John Hyrcanus:** Born about 135 B.C., died 103. He was Hyrcanus' second son, and, though young, proved an able soldier during his father's lifetime. In conjunction with his brother Aristobulus, he besieged and captured Samaria about 109 (Soṭah, 33*a*; Josephus, "Ant." xiii. 10, § 2), beating off successfully the Syrian Antiochus of Cyzicus and the Egyptian Callimander, general of Ptolemy Lathyrus, both of whom attempted to relieve the city. When Aristobulus became king about 105, though he imprisoned his other brothers, he not only left Antigonus at liberty, in appreciation of his merits, but even treated him as a sort of associate in the government. This favor shown by Aristobulus awakened the jealousy of a court cabal, at the head of which Queen Alexandra (Salome) is said to have stood, and which succeeded finally in having Antigonus slain at the king's command. The details of his death as given by Josephus are probably legendary, but historically certain is the fact that he owed his death to a court intrigue. Josephus' account runs that Aristobulus, who loved his brother warmly, was made suspicious of him by calumnious representations on the part of the queen and other enemies, who maintained that he was aiming at the crown. The king issued commands to his body-guard to cut Antigonus down should he ever appear before him in armor, and at the same time sent word to his brother to come to him immediately, but without armor. Antigonus' enemies prevailed on the messenger to inform him that the king had heard of his new armor and weapons, and desired to see him with them. Antigonus readily complied, and upon his entry to the royal castle, at the Feast of Tabernacles, about 104, was slain by the guard. An avenging Nemesis seemed, however, to exact atonement for his death, for when a servant spilt some blood from the veins of the king upon the very spot where Antigonus had been slain, the king saw the finger of God in the coincidence, and grieved himself to death over his brother's unfortunate fate. See also JUDAS THE ESSENE.

Copper Coins of King Antigonus.
(After Madden, "Coins of the Jews.")

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 10, §§ 2, 3; idem, *B. J.* i. 3; see also the histories of Ewald, Grätz, and Schürer.

L. G.

**ANTIGONUS (with the Hebrew name מתתיה) MATTATHIAS:** The last Hasmonean king of Judea; died 37 B.C. He was the second son of Aristobulus II., and together with his father was carried prisoner to Rome by Pompey in 63 B.C. Both escaped in 57, and returned to Palestine. After Aristobulus' unsuccessful attempt to oppose the Roman forces there, the senate considered the king so little to be feared that it decreed his liberty. Antigonus, however, was not so ready to surrender ancestral rights. While his older brother Alexander was planning to secure them he remained quiet, but on Alexander's death Antigonus considered himself exclusive heir of the Hasmonean dynasty, and rightly judging his uncle Hyrcanus to be but a puppet in the hands of the Idumean Antipater, he set to work zealously to assert himself. He first attempted to attain his ends with the help and consent of the Romans; in pursuance of this plan he visited Julius Cæsar, who was in Syria in 47, and complained of the presumptuous usurpation of Antipater and Hyrcanus. He urged his own superior rights as the only remaining son of Aristobulus. But in spite of the fact that both his father and brother had suffered death in the cause of Cæsar, the latter rejected Antigonus' claims, possibly suspecting the sincerity of his professed friendliness toward Rome. Refused by the Romans, he turned to their opponents. His first attempt, in 42, to seize the government of Palestine by force with the assistance of his brother-in-law, Ptolemy Mennei (see ALEXANDRA [SALOME]), was defeated by Herod, but in the course of two years he succeeded in attaining his object. The state of affairs in Judea, as well as general conditions prevailing throughout the Roman empire, was most propitious. The excessive taxation wrung from the people to pay for the extravagances of Antony and Cleopatra had awakened so deep-seated a hatred against Rome that Antigonus had only to show himself to the people to win their allegiance away from Herod and other creatures of the Roman power. He gained the adherence also of the aristocratic class in Jerusalem, such as the "Bene Baba," and probably also assured himself of the hearty cooperation of the leaders of the Pharisees. Moreover, the Parthians invaded Syria in the year 40, and they much preferred to see an anti-Roman ruler on the throne of Palestine. Antigonus, who was genius enough to make use of such an excellent opportunity, promised them large

**Defies Rome.**

sums of gold, and, according to common report, five hundred female slaves besides, so that they immediately put a troop of five hundred warriors at his disposal. The appearance of these Parthians at the gates of Jerusalem, where daily riots took place between the partizans of Antigonus, who held possession of the Temple fortress, and those of Hyrcanus, or more correctly of Antipater, caused the balance to turn in favor of the former. Hyrcanus and Phasael in vain endeavored to win over the Parthians. The former was sent a captive to Babylon, after suffering the mutilation of his ears, which rendered him henceforth unfit for the office of high priest. Phasael beat out his brains against a stone wall. Herod, too weak for open resistance, fled from Jerusalem, and in the year 40 Antigonus was officially proclaimed king and high priest by the Parthians. His three years' reign, however, was one continuous struggle. His antagonist,

**Crowned King.**

Herod, succeeded in having himself declared king of Judea by Rome. The first year passed quietly enough; for Ventidius, Antony's legate, and his lieutenant Silo, were kept neutral by bribes and abstained from doing their duty in enforcing the rights of Herod. But on the latter's return in 39 from Rome he opened a brisk campaign against Antigonus, conquered Joppa, and occupied Masada, where his family were. He then laid siege to Jerusalem, but had to relinquish it toward winter, for Silo refused further cooperation, and dismissed his troops to their winter quarters; for which timely act Antigonus no doubt amply compensated him. In the spring of 38 Herod wrested the province of Galilee from Antigonus' possession, a victory of only temporary advantage, for when Herod shortly after went to Samosata to pay his respects to Antony, the Galileans rose against Herod's brother and representative Joseph, slew him, and drove away his army. Herod, who heard of this only upon his return to Palestine, was eager to avenge his brother. He dared not attack Antigonus' army near Jericho, for he had not yet the necessary strength, but when Antigonus foolishly divided his forces, Herod fell upon Pappus, Antigonus' general, and completely routed him, so that all Palestine as far as Jerusalem fell into his hands. The approach of winter compelled Herod to postpone until the next spring a siege of Jerusalem, whither Antigonus and the remnant of his army had fled. When the siege began it was marked by extraordinary bravery and fanaticism on the side of Antigonus' followers; full of hatred against Rome and Romanizers, they considered the struggle a religious one, in which the prophecies concerning the inviolability of the Temple and the nation would be triumphantly vindicated. In vain the Pharisees advised surrender to so powerful a foe, just as the Prophets of old had inveighed against the conviction of their contemporaries that God would protect His city against any besieging enemy, no matter how numerous. A stout defense, lasting three, possibly five, months, was made against the attacks of the enemy and the pangs of famine, which latter, owing to the year being one of release (see SHEMITTAH), was more than ordinarily severe. Antigonus behaved most manfully during the siege, but after the final assault, when no hope was left, he fell entreating at the feet of the Roman general Sosius, who brutally mocked his grief by dubbing him "Antigone," after Sophocles' tearful heroine. At the suggestion of Herod, who was afraid to allow Antigonus to be taken to Rome in the triumphal train of Mark Antony, lest he should there successfully plead for his rights,

**Besieged in Jerusalem.**

this last king of the Hasmonean house was taken to Antioch, and there fell beneath the executioner's ax. It was the first time that the Romans had ever thus put a king to death. The last king of pure Jewish blood fell before the intrigues of the first king of Judea not entirely of Jewish birth.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 14; idem, *B. J.* i. 14 (see also index); Ewald, *History of Israel*, v. 402–411; Grätz, *Gesch. d. Juden*, ii. 160; Hitzig, *Gesch. des Volkes Israel*, ii. 523; Schürer, *Gesch.* i. 288 and index; Stade, *Gesch. des Volkes Israel*, ii. 467; Mommsen, *The Provinces of the Roman Empire*, ii. 175–178; Madden, *Coins of the Jews*, p. 99. For other literature, see Schürer, *Gesch.* p. 288.

L. G.

**ANTIGONUS OF SOKO:** The first scholar of whom Pharisaic tradition has preserved not only the name but also an important theological doctrine. He flourished about the first half of the third century B.C. According to the Mishnah, he was the disciple and successor of SIMON THE JUST. His motto ran: "Be not like slaves who serve their master for their daily rations; be like those who serve their master without regard to emoluments, and let the fear of God be with you" (Ab. i. 3; see Grätz, "Gesch d. Juden," ii. 6, 239). Short as this maxim is, it contains the whole Pharisaic doctrine, which is very different from what it is usually conceived to be. Thus the first known Pharisee urges that good should be done for its own sake, and evil be avoided, without regard to consequences, whether advantageous or detrimental. The naive conception dominant in the Old Testament, that God's will must be done to obtain His favor in the shape of physical prosperity, is rejected by Antigonus, as well as the view, specifically called "Pharisaic," which makes reward in the future life the motive for human virtue. It is impossible that Antigonus could have been influenced by Hellenic views: chronology forbids the supposition. The cause of this ethical superiority was simply that the Pharisees carefully nurtured the germs of higher morality sown by the Prophets of the Old Testament and brought them to full fruition. Particularly Jewish is the second phrase of his maxim; the fear of God is the Jewish correlate to general human morality mentioned in the first half of the motto. Antigonus points out that men's actions should not be influenced by the lowly sentiment of fear of mortals, but that there is a divine judgment of which men must stand in awe. The expression "Heaven" for "God" is the oldest evidence in postexilic Judaism of the development of the idea of a transcendental Deity. It is also a curious fact that Antigonus is the first noted Jew to have a Greek name.

Later legend connects Antigonus with the origin of the Sadducee sect. See SADDUCEES. L. G.

**ANTI-JUIF, L':** A name assumed by nine different publications issued in France and Algiers and directed against the Jews. In nearly every case they were short-lived. The first "Anti-Juif," a weekly, published in Paris, describing itself as an "organ of social defense," only reached its fourth number (from Dec. 18, 1881, to Jan. 8, 1882). It was issued under the management of L. Panchioni. In the leading article, entitled "Our Aim," the editor calls the attention of his readers to the financial prosperity of France at that time—a boon which he attributes to "commercial feudalism"—for the manifest purpose of exciting the hatred of the working classes. He claims that "the Jew rules and governs." Therefore he deems it his mission to acquaint the public with the real condition of the country and to suggest how it can be improved. The second periodical in point of time was the "Anti-Juif" that appeared at Algiers in 1890, and was signed by its printer, Bouyer, as

responsible editor. It was discontinued after a few numbers had been issued. After an interval of seven years, T. Macon, a printer, undertook the publication of a third "Anti-Juif," which also appeared in Algiers as the "organ of the Anti-Semitic League." The career of this biweekly began on July 14, 1897, at Mustapha, a suburb of Algiers, and lasted but a short time. No greater success attended the publication of the fourth of these anti-Semitic journals, styled the "Anti-Juif Bourguignon," which appeared March 12, 1898, at Dijon, after having dropped its original name, "Le Libre Bourguignon." It tried unsuccessfully to imitate the "Libre Parole," the anti-Semitic journal of Édouard Drumont. A fifth periodical of like purpose was the "Anti-Juif Marseillais et de la Région du Midi," which appeared on Aug. 6, 1898, at Marseilles, and was discontinued soon after. In Algeria the sixth paper devoted to anti-Semitism, "L'Anti-Juif Algérien," appeared, with an illustrated supplement, March 27, 1898. The "Anti-Juif Stephanois," the seventh, was published at Lyons, Sept. 18, 1898, but was immediately discontinued. The eighth, a weekly, describing itself as an "organ of the Anti-Semitic League," was published in Paris on Aug. 11 of the same year. Nineteen numbers appeared in 1898, and forty-one in 1899. The first numbers were signed by Chanteloube as responsible editor; the last were issued under the editorship of Jules Guérin, notorious for his escapade in the Rue Chabrol, where he defied arrest for some days in a dwelling-house (No. 51) that was ironically called "Fort Chabrol" (Aug. and Sept., 1899). With his imprisonment the publication ceased. The ninth, the "Anti-Juif du Midi," appeared June 11, 1899, at Montpellier; its publication ceased with the third number.

A small paper, more vituperative even than the preceding, and called "L'Anti-Youtre, Organe de Protestation Sociale" (Organ of Social Protest), was edited at Lille by Noël Gaulois (pseudonym of Emmanuel Gallian), and printed in Paris, in March, April, and May, 1891. Four numbers only of this sheet appeared. Parodying the well-known exclamation of Gambetta, it proclaimed as its motto: "The real enemy is the Jew!" (*Le Youtre c'est l'ennemi*). In its second number it printed some illustrations representing the so-called Damascus affair, in which a bleeding child was pictured. The editor did not even know that the Damascus affair was caused by the disappearance of an old monk. See Damascus.

M. S.

**ANTI-MAIMONISTS, THE.** See Maimonists.

**ANTINOË:** City in the south of Middle Egypt, on the eastern bank of the Nile: founded by the emperor Hadrian in the year 122. Jews seem to have come to the city at the same time as did the Greeks, drawn thither by the trade with the port of Myso Hormus on the Red Sea. In February, 1896, C. Schmidt discovered a Hebrew inscription of the second century in the old Christian cemetery of Antinoë. The letters of the inscription were originally covered with red paint; what remains of the inscription is

לעזר נוח נפשו
בצרור החיים

In addition to the inscription there are a candelabrum with seven branches, and a cypress-tree (see "Ægyptische Zeitschrift," xxxiv. 164).

G.

**ANTINOMIANISM:** A term generally used to denote the opposition of certain Christian sects to the Law; that is, to the revelation of the Old Testament. The apostles were compelled, in response to the urging of Paul and his friends, to accept the doctrine of the non-binding character of the Law for heathen Christians (Acts, xv. 8), but Paul set up in addition a theory concerning the Law which not alone posits its complete abrogation in the period after Jesus, but also diametrically opposes the fundamental principles of Jewish (and Judæo-Christian) thought concerning it. The latter taught that the Law was the only means by which man could be justified before God, as may be seen by the early utterance: "God desired to justify Israel, and therefore He gave him many laws and commandments" (Mak. Mishnah); Paul declared that "by the deeds of the law there shall no flesh be justified in his sight" (Rom. iii. 20, Gal. ii. 16). The Law, according to Paul, was calculated to multiply sin through the added opportunities for transgression which were afforded by its numerous precepts (Gal. iii. 19, Rom. v. 20). By reason of the Law, transgressions against it become positive disobedience to the divine will, and are felt as such; thus leading to the recognition of the true nature of sin (Rom. iii. 20, iv. 15, vii. 7). Being transgressions of divine commandments, transgression heaps up guilt upon guilt for man, who thus becomes subject to the rejection and the wrath of God, and to the "curse of the law" (Rom. iii. 19). Consequently this experience of the Law leads man to despair of the possibility of attaining to righteousness by his own acts, and thus the full destructive power of sin stands revealed to him. Then the cry of agony goes up from him, calling aloud for salvation from the state of death into which sin has plunged him. In this sense the Law may be said to be the negative preparation for the New Testament dispensation of grace through Jesus. From the pedagogic character of the Law, Paul further deduces its transitory purpose; for with the appearance of Jesus, with whom the era of grace begins, it ceased, and must cease, because grace and Law are irreconcilable opposites.

**The Law a Source of Sin.**

If it be asked how came it that Paul, the former Jew, the strict Pharisee, arrived at a conception of the Law so offensive to the Jewish standpoint, the reply must be made that he learned the art of destroying the Law by the Law, or, as the author of the Clementine writings has it, "ex lege discere quod nesciebat lex" ("Recognitiones," ii. 54), from his Pharisaic masters. It was altogether a practical motive which seems to have inspired Paul to attack the universal conception of justification through the Law, for he had been convinced, by his own strenuous endeavors, of the impossibility of complete obedience to it. Paul's conviction was prevalent in those days in many Pharisaic circles ("Monatsschrift," 1899, pp. 153, 154). His utterances with reference to the abrogation of the Law after Jesus had also some precedent, for there is no doubt that the assertions made by many rabbis concerning the abrogation of the sacrifices,* as also of the festivals,† opposed though they were to the dogmas of the later Pharisees who daily prayed for the restoration of the Temple, were simply older conceptions of the Messianic age developed by Paul, and therefore disavowed by the later rabbis. In his argument for his theory of the Law, Paul shows himself an apt pupil of Pharisee doctrine, a knowledge of which is essential to the complete understanding of Paulinism. Thus his statement in Gal. iii. 19, "it was ordained by angels," has long been under-

* "In the time of the Messiah the sacrifices will cease (except that of thanksgiving)" (Pesik. ix. 79a, the oldest Midrash collection); the same sentence is repeated in many other Midrashim, as was pointed out by S. Buber, note *a. l.*

† "All festivals will in future be abolished" (Midr. Mishle, ix. 2). This same passage is repeated in Yer. Meg. i. 5, but there it is intentionally modified.

stood to be of rabbinical origin. Proof for this is not indeed to be found in the Septuagint (Deut. xxxiii. 2), or in Josephus ("Ant." xv. 5, § 3); for both passages describe the presence of angels on Mount Sinai during the revelation as contributing to the glory thereof, whereas Paul seeks to demonstrate the inferiority of the Torah in that it is the work of angels, and not of God. The following Talmudic passage, however, affords an interesting parallel to these words of Paul: "An unbeliever said to R. Idit, 'Why is it said in Ex. xxiv. 1, "And he said unto Moses, Come up unto the Lord"? It should say, "Come up unto me." The rabbi answered: 'God in this place is the Meṭatron, whose name is as the name of his Lord.'"* The "Meṭatron" is probably a Babylonian† interpolation, for the older sources mention some archangel, such as Michael, prince of Israel, as the actual giver of the Law, thus affording some foundation for Paul's disparaging reflection upon the Torah's origin. Similarly, his reference in Gal. iii. 11 to Hab. ii. 4, "The just shall live by his faith," from which he seeks to prove the superiority of faith over the Law, is not original with him. "Six hundred and thirteen commandments," says the Talmud in Makkot, 23*b*, 24*a*, "were given to Moses; . . . then came Habakkuk and reduced them to one, as it is said, 'The just shall live by his faith.'" The difference between the Talmud and Paul here is, of course, quite a fundamental one; the Talmud meaning only that the chief content of the Law is faith, without abolishing thereby a single precept. It is very instructive, however, to note how Paul adapts Pharisaic utterances to his own purposes.

**Paulinism and Pharisaism.**

Pauline Antinomianism became the property of the Church only in a much restricted sense; namely, in its practical aspect, the non-binding nature of the Law. The reason for this is easily discerned. The Church had a very clear way out between Jewish nomianism and Paul's violent Antinomianism, by simply regarding the Jewish law as an imperfect, preparatory grade of revelation, which was to be fulfilled and completed in the higher Christian morality. Equally evident is the reason why Paul could not select this way. "He was too much of a Pharisee to distinguish critically between what was temporary and what was permanent, between the form and the contents of the Law; the Law was to him an inseparable whole of divine origin, which was either the sole and entire means to salvation or else the means, not to salvation, but to damnation (Pfleiderer, "Urchristenthum," 207). Paul was indeed too much of a Jew to draw the fullest consequences of his antinomistic doctrine, so that only through the artificial separation between Law and the promise to the forefathers, especially to Abraham, could he maintain a historical connection between Judaism and Christianity. The Gnostics developed Antinomianism more consistently. Regardless of their differences of opinion in other respects, they are all strictly antinomistic, and the opposition with them is no longer between Law and Gospel, but between the God of the Old Testament and that of the New Testament. They do not, like Paul, approach the topic historically, but from the side of their doctrine of dualism which originated in Platonism, or, properly speaking, in Parseeism. Hence the Gnostic view of the difference between the Supreme God and the World-Creator leads to the contrast of Redemption and Creation, as finding exposition in the New and Old Testaments respectively.

**Further Development of the Doctrine.**

Paul's Antinomianism seems to have exercised most influence upon the Gnostic Marcion (who taught in Rome about 150), whose dualism, unlike that of other Gnostics, is not the cause, but the result, of his pronounced Antinomianism (Harnack, "Dogmengeschichte," iii. 256). Marcion proceeds from the strong Pauline antitheses: Law and Gospel, wrath and grace, works and faith, flesh and spirit, sin and righteousness, death and life; and as these opposites seem irreconcilable, he arrives at the dualistic doctrine of the just and angry God of the Old Testament, and of the God of the Gospels who is only love and mercy. Besides Marcion, his contemporary Tatian (came to Rome about 172) must be mentioned (compare Hilgenfeld, "Ketzergeschichte," p. 384). His dualism of the demiurge of the Old Testament and of the Supreme God of the New Testament is likewise an offshoot of Pauline Antinomianism. He differs from Marcion only in that he does not conceive the relation between the demiurge and God as a hostile one (Kurtz, "Lehrbuch der Kirchengeschichte," i. 79).

**Gnostic Elaborations.**

The influence exerted by Antinomianism on the conduct of life proved to be of a twofold nature: while Marcion and Tatian were led by it to extreme asceticism, with the Gnostics it resulted in libertine practises which contributed not a little to their ultimate downfall. Especially notorious in this regard were the Nikolaitans, the Simonians, the Carpocratians, and the Prodicians, to which must be added the Pseudo-Basilidians. L. G.

Joel ("Blicke in die Religionsgeschichte," i. 28, Breslau, 1880) says: "We claim that the antinomistic (and antinational) movement in Christianity originated among the Hellenistic Jews already in the days of Philo, and that its representatives were thus uninfluenced by Christianity." The interesting passage in Philo ("De Migratione Abrahami," xvi. 450), showing plainly that the allegorical system of interpretation had long before led to Antinomianism, reads as follows: "For there are those who, while taking the letter of the laws as a symbol of spiritual things, lay all the stress upon the latter, but neglect the former. I am inclined to blame them for their levity, inasmuch as they ought to pay regard to both the accurate investigation of the things hidden and the faithful observance of those laws which are manifestly stated. These men, however, conduct themselves as if they lived alone in a desert, or as if they were souls without connection with the body, as if they had no knowledge of the existence of a city, village, or house, or of any intercourse of men; they disregard everything that is pleasing to the majority, aiming only at the plain, naked truth by itself. Yet Holy Scripture warns such men not to despise a good reputation, nor to disregard any of the customs which holy men, of greater wisdom than any of our time, have established. For we are far from thinking that because the Sabbath is inwardly a lesson to teach us the power of the Uncreated and the inactivity of the things created, we should therefore have the laws of the Sabbath abrogated and so light a fire, till the land, carry burdens, or bring suits before the court and give judgment, or demand the restoration of deposits, or exact the payment of

* Sanh. 38*b*. The correct explanation of this passage is that, according to R. Idit, YHWH does not always mean God in person, but sometimes an angel. This is also maintained by the Jew in Justin Martyr, "Dialogus," lvi., and Gen. R. li. 2.

† Meṭatron is never found in any rabbinical work of Palestinian origin; Targ. Yer. Gen. v. 24 is a later gloss. R. Idit, who is usually called R. Idi, lived in Babylonia (see Bacher, "Ag. Pal. Amor." pp. 707 *et seq.*).

debts, or do other things permitted only on other days not sacred. Nor should we, because the festivals are the symbolic expression of spiritual joy and of the thanksgiving we owe to God, abolish the annual festival convocations. Nor does it follow because the rite of circumcision is an emblem of the excision of pleasures and passions, and of the refutation of that impious opinion according to which the mind considers itself able to produce by its own power, that we are to annul the law which has been given regarding circumcision. . . . We take heed of the laws given in plain words in order to more clearly understand those things of which the laws are the symbols, and thus we shall escape blame and accusation from men in general." M. Friedlaender goes further still and considers the *Minim* to have been Jewish Gnostics of antinomistic views. See his "Der Vorchristlicher Jüdischer Gnosticismus." pp. 67–123. His opinion is not shared by Bacher ("R. E. J." 1899, pp. 38 *et seq.*). It would seem, however, that the life and teaching of ELISHA BEN ABUYAH place him in the same category with the Hellenistic antinomians to whom Paul and Apollos belonged.

K.

**ANTIOCH:** Ancient capital of Syria, situated in the northern part of that country, fifty-seven miles west of Aleppo, on the left bank of the river Orontes, about fifteen miles above its mouth. Antioch was founded in 300 B.C. by Seleucus Nicator (Josephus, "Ap." ii. 4), who named it after his father, or, according to others, after his son (see Gen. R. § 23: "Antioch is called after Antiochus"). According to "Midr. Tehillim" (ix. 8), and "Seder 'Olam Zuṭṭa," Antiochus was the founder, but this is incorrect (Rapoport, "'Erek Millin," p. 148). From "Megillat Antiochus" it is evident that the Jews considered Antiochus Epiphanes the founder ("Rev. Ét. Juives," xxx. 218). Antioch, as the chief city of Syria, was the seat of the Roman governor, whose jurisdiction extended over Palestine also. A large number of Jews resided in Antioch from its foundation (Josephus, "B. J." vii. 3, § 3), and received from Seleucus Nicator all the rights of citizenship (Josephus, "Ant." xii. 3, § 1). Their privileges were inscribed upon tablets of brass and carefully guarded. Their communal head bore the title of archon; and the Syrian kings succeeding Antiochus Epiphanes gave many votive offerings to the Synagogue. When the heathen inhabitants of Antioch besieged Demetrius Nicator in the royal palace, they were put to flight by the Maccabean Jonathan (*ib.* xiii. 5, § 3). To the credit of the Antiochians be it said, that they lamented, no less sincerely than the Jews, the death of the upright high priest Onias, who was murdered by command of Menelaus, in Daphne, a beautiful suburb of Antioch (II Macc. iv. 33; somewhat differently, "Ant." xii. 5, § 1). Mark Antony commanded the Antiochians to return to the Jews everything of which they had deprived them ("Ant." xiv. 12, § 6).

**Early Settlement of Jews.**

When war broke out in 66, and Greeks and Jews were everywhere engaged in bloody strife, the Antiochians did no harm to their Jewish fellow-citizens ("B. J." ii. 18, § 5). Perhaps they considered themselves under obligations to the Jews, because Herod the Great had adorned their city with a street twenty stadia in length and paved with marble ("B. J." i. 21, § 11). After the fall of Jerusalem and the subjugation of the Jews, however, bitter hatred arose between the Antiochians and the Jews. The chief of the Jewish community, a certain Antiochus, became the accuser of his own brethren, and the legate Cæsennius Petus was hardly able to protect them against the wrath of the people ("B. J." vii. 3, § 3). The victorious Titus was received by the Antiochians with enthusiasm, but they could not induce him to expel the Jews from their city, nor even to destroy the brazen tablets upon which the franchises of the Jews were inscribed.

Vespasian maintained a powerful garrison in Antioch, and the city served henceforth as the stronghold over Judea ("claustrum quoddam Judææ," the expression of Hegesippus, iii. 5, 23, who is on this point independent of Josephus). The Jews in Antioch, as everywhere else in the Diaspora, made many converts, so that Christianity gained foothold there quickly. A Christian congregation, composed of Jews and Gentiles, was early organized (Acts, xi. 19), and the name "Christian" first came into use in this city (Acts, xi. 26). There was also a synagogue in Antiochia Pisidæ (Acts, xiii. 14).

Antioch now became a chief center of Christianity; but it also long retained its importance for the Jews. The Biblical "Hamath" is considered by the Jerusalem Targum (Gen. x. 18, Num. xiii. 21) to be Antioch. In the Babylonian Talmud (Sanh. 96*b*) the Biblical Riblah is explained as Antioch, or, rather, Daphne near Antioch. The latter is also mentioned in other connections in the Midrash, the Targum, and the Talmud, both in the Haggadah and the Halakah. In the Halakah (Giṭ. 44*b*) the Antiochians are quoted as a type of non-Palestinians.

**In Rabbinic Literature.**

Several teachers of the Law lived in Antioch or had occasion to be there; among others was Isaac Nappaḥa (Ket. 88*a*). Here R. Tanḥuma had a discussion on religion, probably with Christians (Gen. R. xix. 4). Here, too, R. Aḥa, "the prince of the citadel" (see AḤA SAR HA-BIRAH), and R. Tanḥuma effected the ransom of Jewish captives taken by the Romans (Yeb. 45*a*; see the correct readings in Rashi) in the campaign of Gallus in 351. Judaism still attracted Christians to its rites in Antioch. In consequence, the first synod in Antioch (341) declared in its first canon that Easter should not be celebrated at the same time as the Jewish Passover (Mansi, "Synopsis," i. 51). The attachment of the Christian to Jewish customs may be particularly inferred from six sermons, delivered against the Jews in Antioch (about 366–387) by John Chrysostom, later patriarch of Constantinople. On Sabbaths and holidays, Christians, especially women, visited the synagogue in preference to the church. They also preferred to bring their disputes to Jewish judges and took their oaths in the synagogue.

The Jews felt so secure in their position that, in Inmestar, a small town situated between Chalcis and Antioch, they scoffed at Jesus and the Christians, but were severely punished (Socrates. "Historia Ecclesiastica," vii. 16; compare "Codex Theodosianus," xvi. 8, 18). The Antiochians revenged the wrong of Inmestar by depriving the Jews of their synagogue (423). The emperor Theodosius II. restored the synagogue to them; but on the protestations of the fanatical monk Simeon Stylites, he ceased to defend the cause of the Jews (Evagrius, "Hist. Eccl." i. 13). During the reign of the emperor Zeno, in brawls between the factions of the blue and the green, many Jews were murdered by the greens (Malalas, "Chron. Pasch." Bonn, p. 389). When Persia threatened the Eastern Empire, the emperor Phocas vainly endeavored to force the Jews to be baptized, and those of Antioch were driven to rebellion, in the course of which many Christians were killed and the patriarch Anastasius was condemned to a shameful death (610).

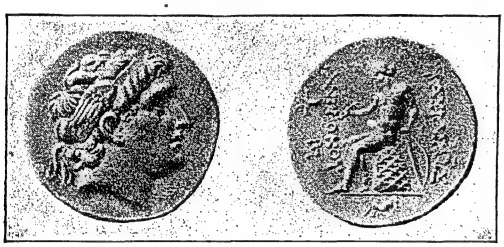
The newly appointed governor, Bonosus, suppressed the rebellion only by dint of great efforts. He

slew many Jews and banished the rest from the city (Malalas, "Theophanes" and "Chronicon Paschale" for the year 610). Antioch suffered much from earthquakes, and from incursions of the Persians, the Arabs, and the Crusaders. When Benjamin of Tudela visited it in the twelfth century, it contained only ten Jewish families, who supported themselves by the manufacture of glass. There are said to have been twenty-five families in 1839, all following the Sephardic ritual ("Isr. Annalen," i. 218). The British consul here in 1888 was a Jew (Pal. Explor. Fund, Statement, 1888, p. 67). In 1894 it contained between 300 and 400 Jews (Baedeker, "Palestine and Syria," 2d ed., p. 415). The modern name of the city is Antakieh.

BIBLIOGRAPHY: Neubauer, *Géographie du Talmud*, p. 311; Böttger, *Topographisch-historisches Lexicon zu Josephus Flavius*, index, *s.v.* Antioch; Schürer, *Gesch.* 3d ed., iii. 8; J. B. Bury, *A History of the Later Roman Empire from Arcadius to Irene*, ii. 200, London, 1889; Weil, *Gesch. der Chalifen*, iii. 165 *et seq.*; Le Strange, *Pal. Explor. Fund, Quarterly Statement*, 1888, pp. 266 *et seq.*

S. KR.

**ANTIOCHUS II.** (surnamed by the flattery of the Greeks "Theos" [God]): King of Syria (261–246 B.C.); date of birth unknown, but set by some chronologists at 286 B.C.; died 246. He is the first of the kings of this name referred to in the Bible. For many years he waged war against Ptolemy II., Philadelphus, king of Egypt, and on the conclusion of peace married his daughter Berenice, having for that purpose divorced his wife, Laodice (248). Two years later he took Laodice back again. The reinstated queen poisoned him and Berenice, and had their



Silver Coin of Antiochus II.

*Obverse:* Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ; Apollo, seated, holding bow and arrow.

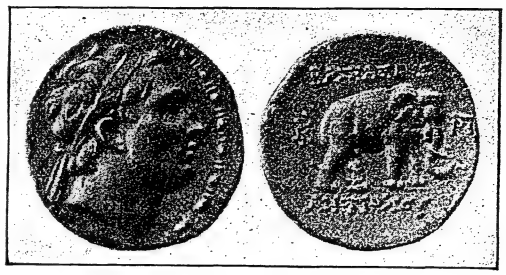
(After Gardner, "Catalogue of Seleucid Coins.")

son executed. These events are referred to clearly enough, though in an indirect manner, in Dan. xi. 6. Antiochus II. was probably well inclined toward the Jewish people, but the statement made by modern scholars, that he granted full citizenship to Jews residing in Hellenic cities, is founded upon a misunderstanding of a passage in Josephus ("Ant." xii. 3, § 2).

BIBLIOGRAPHY: Droysen, *Gesch. des Hellenismus*, i. 386 *et seq.*; Holm, *Griechische Gesch.* iv. 270 *et seq.*; Schürer, *Gesch.* (see index); Willrich, *Juden und Griechen*, pp. 37, 38; idem, *Judaica* (see index).

L. G.

**ANTIOCHUS III. THE GREAT:** King of Syria; born about 242 B.C.; reigned from 223; died 187. Eleven verses of Daniel (xi. 10–21) are supposed by critics to refer to the wars and fate of this monarch, who was the first Greek ruler to exercise considerable influence on both the internal and external affairs of Palestine. He was accordingly the first Seleucid to occupy the attention of Jewish historians, both Palestinian and Alexandrian; and the first book of the Maccabees (vii. 6), as well as Josephus, who draws upon older Jewish-Hellenic sources, devotes considerable attention to this monarch. It was through him that Judea's long and peaceful quietude amid constant warfare all around, from the days of the Persians down to Antiochus, was interrupted. About 218 B.C. the Jews were made to feel what it was to be the bone of contention between two powerful neighbors. Antiochus considered Palestine as a portion of



Silver Coin of Antiochus III.

*Obverse:* Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ; an elephant.

(After Gardner, "Catalogue of Seleucid Coins.")

his Seleucid dominion, invaded the land, and seized a large number of its fortified places. A great number of the Jews were of the opinion that Seleucid rule was to be preferred to the Egyptian, since the yoke of Egypt had been severely felt in recent years in the shape of the pitiless taxation of the TOBIADS. The Tobiad family naturally favored Egypt, and through their influence Jerusalem did not fall into the power of Antiochus. But when Antiochus vanquished the Egyptian general Scopus at Paneas in northern Palestine (198), the gates of Jerusalem were opened to the conqueror by its citizens, who likewise rendered valuable assistance in the subsequent siege of the citadel while it remained in Egyptian hands. In the interval between Antiochus' entry into Palestine (218) and the formal incorporation of the country with the Seleucid empire (198), Judea was, as Josephus says, like a storm-tossed ship on the ocean.

In addition to the turmoil of war, there arose in the Jewish nation pro-Seleucid and pro-Ptolemaic parties; and the schism exercised great influence upon the Judaism of the time. It was in Antioch that the Jews first made the acquaintance of Hellenism and of the more corrupt sides of Greek culture; and it was from Antioch that Palestine henceforth was ruled, although the defeat of Antiochus by the Romans at Magnesia (190) materially crippled his power. The source of information concerning the attitude of this Seleucid toward the Jews is Josephus, but unfortunately his accustomed desire to represent all great rulers as friendly to the Jews has led him to incorporate in his history much that is legendary. He mentions three decrees issued by Antiochus concerning the Jews. In the first, addressed to an unknown Ptolemy, the king lauds the Jews, and in recognition of their merits he grants them freedom of religious worship and practise, immunity from taxation for all elders, priests, temple-scribes, and singers, and for all who settled in Jerusalem before a certain time. The attitude of Antiochus was especially favorable to the Temple. Such things as wine, oil, incense, wheat, wood, salt, etc., that were needed for sacrificial use, were to be supplied at the king's expense. The decree closes with the king's command to his general to set free all Jewish prisoners. Objections raised to individual provisions of this decree are not sufficient to prove it spurious; the assurance of free religious practise suggests an

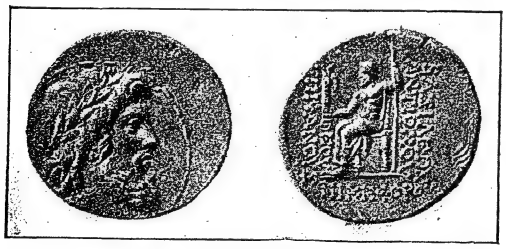
**Decrees of Antiochus.**

anachronism, for no restrictions in this regard were imposed before Antiochus Epiphanes; and Wellhausen ("Israelitische u. Jüdische Geschichte," p. 238) asks how the Syrians could have Jewish prisoners at this period (although in point of fact Jews fighting in behalf of the Egyptians may have been meant). But the whole tone of the decree, certainly in its present form, stamps it as a Jewish-Hellenic fabrication, drawn up on the model of Persian and Roman public proclamations. Equally difficult is it to account for the origin of the second decree, promulgated throughout the entire empire, according to Josephus as a *ἱερόν πρόγραμμα* (sacred proclamation). It debars heathens from entering the Sanctuary at Jerusalem, forbids the introduction of prohibited meat into the city, as well as the keeping of unclean animals there, under a penalty of three thousand silver drachmæ to be paid to the priests. No prohibition of the use of horses, asses, etc., in the streets of Jerusalem ever existed, and it is hard to imagine any reason for the fabrication of such a prohibition. Büchler's suggestion, in his "Tobiaden und Oniaden," that these ordinances refer to the Samaritan sanctuary does not remove the difficulty. The Mishnah, B. K. vii. 7 (see also Ab. R. N., ed. Schechter, xxxv. 106), forbade the maintenance of poultry and sheep in the city; and probably Josephus' decree may be connected with this prohibition, which was considered an ancient ordinance. Even more unintelligible is the third of these decrees, touching "two thousand Jewish families" brought by Antiochus from Mesopotamia and Babylonia to Phrygia and Lydia for the pacification of those districts. The settlement of Jews there by Antiochus may well be historical, but that passage of the edict is surely fictitious in which he says: "I am convinced that they, the Jews, will be well-disposed guardians of our interests, because of their piety toward God, and I know that they have received an example of fidelity and willing obedience from their ancestors." Antiochus was hardly in a position to know much about Jewish piety, nor was their loyalty to the Seleucid house of very ancient date.

Bibliography: Büchler, *Tobiaden und Oniaden*, pp. 143–172; Droysen, *Gesch. d. Hellenismus*, ii. (see index); Ewald, *History* (see index); Flathe, *Gesch. Makedoniens*; Grätz, *Gesch.* index; Schürer, *Gesch.* index; Wellhausen, *I. J. G.* 2d ed., pp. 222, 223, 233, 234; *idem*, in *Göttinger Gelehrte Anzeigen*, 1895, p. 950; Willrich, *Juden und Griechen*, pp. 39 *et seq.*; idem, *Judaica* (see index); further literature mentioned in Pauly-Wissowa's *Real-Encyclopedie*, s.v.

L. G.

**ANTIOCHUS IV., EPIPHANES** ("the Illustrious"): King of Syria; reigned from 175 B.C.; died 164. He was a son of Antiochus the Great, and,

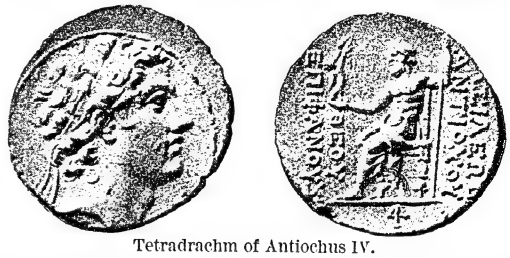


Silver Coin of Antiochus IV.

*Obverse:* Head of Antiochus as Zeus, laureated. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΦΟΡΟΥ. Zeus seated on throne, holding Nikē.

(After Gardner, "Catalogue of Seleucid Coins.")

after the murder of his brother Seleucus, took possession of the Syrian throne which rightly belonged to his nephew Demetrius. This Antiochus is styled in rabbinical sources הרשע, "the wicked." Abundant information is extant concerning the character of this monarch, who exercised great influence upon Jewish history and the development of the Jewish religion. Since Jewish and heathen sources agree in their characterization of him, their portrayal is evidently correct. Antiochus combined in himself the worst faults of the Greeks and the Romans, and but very few of their good qualities.



Tetradrachm of Antiochus IV.

*Obverse:* Head of Antiochus as Zeus, laureated. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΦΟΡΟΥ. Zeus seated on throne, holding Nikē.

(After Gardner, "Catalogue of Seleucid Coins.")

He was vainglorious and fond of display to the verge of eccentricity, liberal to extravagance; his sojourn in Rome had taught him how to captivate the common people with an appearance of geniality, but in his heart he had all a cruel tyrant's contempt for his fellow men. The attempt of modern philHellenes to explain Antiochus' attitude toward the Jews as an endeavor "to reform a stiff-necked people" receives no confirmation from the fact that a Tacitus first formulated it. Antiochus had no wish to Hellenize his conquered subjects, but to denationalize them entirely; his Aramean subjects were far from becoming Hellenes simply because they had surrendered their name and some of their Semitic gods. His attempt to level all differences among the nations he ruled arose not from a conviction of the superiority of Greek culture, the true essence of which he can scarcely be said to have appreciated, but was simply a product of his eccentricity. The Jews themselves afforded Antiochus the first opportunity to interfere in their domestic affairs. The struggle of the Tobiads against the high priest Onias III., originally a personal matter, gradually assumed a religio-political phase. The conservatives siding with the legitimate high priest approached the king of Egypt; for they relied more on that monarch than on Antiochus, sometimes nicknamed Ἐπιμανής (madman), while the Tobiads well understood that Antiochus' favor was to be purchased with gold. The Tobiads caused the deposition of Onias (173), and the appointment of their own partizan, Jason. In order to ingratiate himself with the king, this new high priest established an arena for public games close by the Temple. But the king cared very much more for gold than for the Hellenizing of Palestine, and a certain Menelaus made use of the fact so shrewdly that he received the high-priesthood in place of Jason, in the year 171. But when false tidings came to Jerusalem that Antiochus had died on a campaign in Egypt, Menelaus could not maintain himself in the city, and together with the Tobiads fled to Egypt. On his return homeward, Antiochus came to Jerusalem to reinstate Menelaus, and then the true character of the Hellenism that Antiochus desired was revealed to the Jews. He entered the Temple precincts, not out of curiosity, but to plunder the treasury, and carried away valuable utensils, such as the golden candlestick upon the altar and the showbread table, likewise of gold. This spoliation

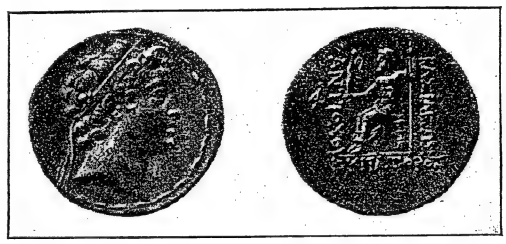
**The Tobiads and Oniads.**

of the Sanctuary frustrated all the attempts of Jason and the other Tobiads to Hellenize the people, for even the most well-disposed of Hellenizers among them felt outraged at this desecration. They must have given vent to their sentiment very freely; for only thus can the policy of extermination waged by Antiochus against the Jews and Judaism, two years later, 168, be explained. As long as he was occupied with preparations for his expedition against Egypt, Antiochus had no time for Palestine; but when the Romans compelled him to forego his plans of conquest, his rage at the unexpected impediment was wreaked upon the innocent Jews. An officer, Apollonius, was sent through the country with an armed troop, commissioned to slay and destroy. He first entered Jerusalem amicably; then suddenly turning upon the defenseless city, he murdered, plundered, and burnt through its length and breadth. The men were butchered, women and children sold into slavery, and in order to give permanence to the work of desolation, the walls and numerous houses were torn down. The old City of David was fortified anew by the Syrians, and made into a very strong fortress completely dominating the city. Having thus made Jerusalem a Greek colony, the king's attention was next turned to the destruction of the national religion. A royal decree proclaimed the abolition of the Jewish mode of worship; Sabbaths and festivals were not to be observed; circumcision was not to be performed; the sacred books were to be surrendered and the Jews were compelled to offer sacrifices to the idols that had been erected. The officers charged with carrying out these commands did so with great rigor; a veritable inquisition was established with monthly sessions for investigation. The possession of a sacred book or the performance of the rite of circumcision was punished with death. On Kislew (Nov.–Dec.) 25, 168, the "abomination of desolation" (שקוץ משומם, Dan. xi. 31, xii. 11) was set up on the altar of burnt offering in the Temple, and the Jews required to make obeisance to it. This was probably the Olympian Zeus, or Baal Shamem. See ABOMINATION OF DESOLATION.

Antiochus, however, had misunderstood the true character of Judaism, if he thought to exterminate it by force. His tyranny aroused both the religious and the political consciousness of the Jews, which resulted in the revolution led by the MACCABEES. After the passive resistance of the Ḥasidim (pious ones), who, much to the surprise of the Hellenes, suffered martyrdom by hundreds, the Hasmonean Mattathias organized open resistance in 167–166, which, through the heroic achievements of his son and successor Judas the Maccabee in defeating two large and well-equipped armies of Antiochus, grew to formidable proportions. Antiochus realized that a serious attempt must be made to put down the rising, but was himself too busily occupied against the Parthians to take personal charge. Lysias, whom he had left as regent in Syria, received instructions to send a large army against the Jews and exterminate them utterly. But the generals Ptolemæus, Nicanor, and Gorgias, whom Lysias despatched with large armies against Judah, were defeated one after the other (166–165), and compelled to take refuge upon Philistine soil. Lysias himself (165) was forced to flee to Antioch, having been completely routed by the victorious Jews. But although he began to gather new forces, nothing was accomplished in the lifetime of Antiochus, who died shortly thereafter in Tabæ in Persia, 164.

BIBLIOGRAPHY: Holm, *Griechische Gesch.* iv.; Flathe, *Gesch. Makedoniens*, ii.; I. F. Hoffmann, *Antiochus IV., Epiphanes* (dissertation), Leipsic, 1873; Ewald, *History*, v., index; Grätz, *Gesch.* ii. *b*, index; Schürer, *Gesch.* index; Wellhausen, *I. J. G.* 2d ed., 235 *et seq.*; Willrich, *Juden und Griechen*, pp. 64 *et seq.*; idem, *Judaica* (see index). L. G.

**ANTIOCHUS V., EUPATOR** ("Well-born"): King of Syria, son of Antiochus IV.; born 173 B.C.; died 162. He succeeded his father at the age of twelve (according to some at the age of nine), and reigned for two years (164–162 B.C.). Lysias made himself guardian of the young king and regent of the empire. He thought the time had come to retrieve the losses suffered under the preceding monarch, and with an enormous army, accompanied by the young king, he set out against Judea. Against such an overwhelming array of force, the heroism of the comparatively small band of Judas Maccabeus could avail nothing. On the field of Beth-Zechariah, between Jerusalem and Bethzur, the Jewish army was defeated, Bethzur was captured, and the dwellers on the Temple-mount (Zion) in Jerusalem were brought near to capitulation by lack of food, due to the fact that it was a Sabbatical year. But in their extremity the Jews were unexpectedly helped by the political disturbances in the Seleucid empire. In order to oppose Philip, who had been designated by the preceding king as the guardian of his son and regent of the kingdom, and who was then threatening Antioch, Lysias proclaimed full religious freedom for the Jews. Antiochus V., or rather his guardian, may thus be said to have subjugated the Jews, but the latter at least gained all



Silver Coin of Antiochus V.

*Obverse:* Head of Antiochus, filleted. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΥΠΑΤΟΡΟΣ. Zeus seated, holding Nikē.

(After Gardner, "Catalogue of Seleucid Coins.")

that they had successfully fought for against Antiochus IV.; namely, the free exercise of their religion. This pacification of Palestine was not long enjoyed by Antiochus V., for he and his guardian were murdered in 162 by Demetrius I.

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, vol. ii.; Schürer, *Gesch.* i. 165 *et seq.*, and the literature quoted there; Willrich, *Judaica*, index. L. G.

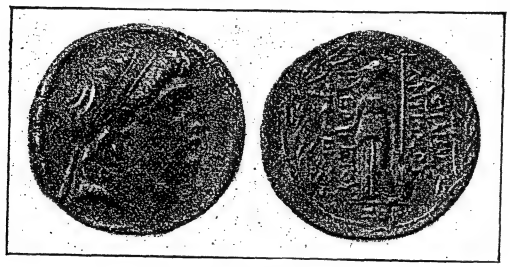
**ANTIOCHUS VI.:** King of Syria, son of ALEXANDER BALAS; died 142 B.C. Like his predecessor, Antiochus VI. was king only in name. He was proclaimed king while still a minor, 146 B.C., by Diodotus, called Tryphon, former general of Alexander Balas. The Jews at first sided with Demetrius II., Nicator, his rival for the throne; but in view of the vacillation and the treacherous character of Demetrius, they held it advisable to give their allegiance to Antiochus VI. Like his father, Antiochus VI. was well disposed toward the Jews. He not only confirmed the Hasmonean Jonathan in possession of all that Demetrius had granted him, but he also appointed his brother Simon as military commander over the district reaching to the Egyptian frontier. Antiochus' confidence in these brothers was not in vain; Jonathan defeated Demetrius' military commander in the plain of Ḥazor, while Simon captured

the fortress of Bethzur, which had declared for Demetrius. These and similar enterprises of the Hasmoneans were undertaken as much in the interest of the Jews themselves as of the king, for Demetrius was foe to both. The growth of Jewish military power, however, seemed to alarm Tryphon, Antiochus' guardian, for he justly apprehended the ultimate breaking away of the Jewish people from Seleucid rule. It appears, moreover, that Tryphon was just then (144–143) meditating the removal of his ward and the seizure of his throne; he feared, however, that Jonathan would oppose him in this plot on both moral and political grounds. He therefore gained possession of Jonathan's person by treachery, and murdered him (end of 143). One year afterward, Tryphon threw off the mask, murdered Antiochus VI., and seated himself upon the throne.

BIBLIOGRAPHY: Ewald, *History*, v. 331, 334; Schürer, *Gesch.* i. 132, where further literature is quoted. See also Willrich, *Judaica*, p. 73.

L. G.

**ANTIOCHUS VII., SIDETES** (from Side in Pamphylia): King of Syria, son of Demetrius I; born



Silver Coin of Antiochus VII.

*Obverse:* Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΥΕΡΓΕΤΟΥ, Pallas armed, holding Nikē and spear.

(After Gardner, "Catalogue of Seleucid Coins.")

164; died 129 B.C. In 138 B.C. he declared against the usurper Tryphon, who had taken the place of his brother Demetrius II., then a prisoner with the Parthians. One of the first acts of Antiochus Sidetes was to write to the Hasmonean Simon, confirming him in all the privileges conferred by his predecessors. The object of this friendliness was of course to secure Simon's assistance, or at least neutrality, in the campaign against Tryphon, and just as soon as he gained some slight successes over the latter, he radically altered his demeanor toward the Jews. He not only revoked all previous promises, but demanded of Simon possession of the conquered cities of Jaffa and Gazara and of the citadel of Jerusalem, or, in default, a payment of 1,000 talents. Simon refused either alternative, whereupon Antiochus sent his general Cendebæus against him, but he was defeated by Simon's sons, Judah and John (137). Home affairs took up so much time in the succeeding years that Antiochus left the Jews in peace, but as soon as he found leisure he invaded Judea, devastated the country, and besieged in Jerusalem John Hyrcanus, who had meanwhile succeeded his father in the government. The siege lasted several years. The final terms of peace granted by Antiochus were the surrender of all weapons, the payment of a tax by all cities outside of Judea, 500 talents, and hostages for security. Hard as these conditions seemed, they were in reality moderate, for Judea lay completely in Antiochus' hands. The supposition advanced by modern scholars that Rome interfered on behalf of the Jews, though not impossible, is hardly probable; nor is it likely that the decree of the Senate in Josephus, "Ant." xiii. 9, § 2, refers to Antiochus Sidetes. As a result of Hyrcanus' vassalage to Antiochus, he was compelled to take part in the latter's expedition against the Parthians, 129; but the death of the king next year put an end to this state of subjection.

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, ii. 660 *et seq.*; Ewald, *History*, v., index; Schürer, *Gesch.* i., index; Willrich, *Judaica*, index; Wellhausen, *I. J. G.* 2d ed., pp. 259 *et seq.*

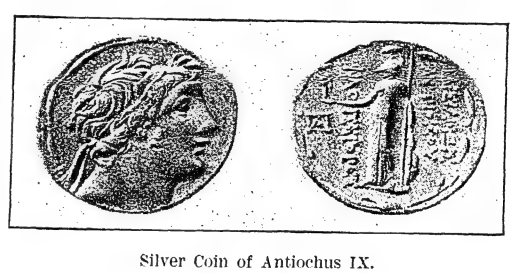
L. G.

**ANTIOCHUS VIII., GRYPHUS** ("Handle"—from the shape of his nose): King of Syria from 125 to 113 and from 111 to 96 B.C. Born in the year 141; died 96 B.C. For the first three years of his reign he was actively opposed by Alexander Zabinas, his rival for the throne. Of necessity, therefore, he lived on terms of amity with the Jews, who in a measure possessed the balance of power. After the defeat of Alexander Zabinas, he enjoyed eight years of undisturbed possession of the government and continued in his attitude of friendship toward the Jewish people, for he did not yet feel himself sufficiently strong to insist upon the terms of the treaty made by Antiochus Sidetes; nor was he any better able to do so in the years 113–96; for although he managed to wrest a part of Syria from his opponent Antiochus IX., the portion of the country which bordered on Palestine was not included.

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, ii. 672; Ewald, *History*, v. 364; Kuhn, *Beiträge zur Gesch. der Seleukiden*, pp. 14 *et seq.*; Schürer, *Gesch.* i. 209 *et seq.*; Wellhausen, *I. J. G.* 2d ed., pp. 260–262; Willrich, *Judaica*, index.

L. G.

**ANTIOCHUS IX., CYZICENUS** (from Cyzicus): King of Syria; died 95 B.C. He was the half-brother of Antiochus VIII., the preceding king. He rose against him in 113, and for two years was sole ruler of Syria. He was then, however, compelled to be satisfied with the district of Cœle-syria, since Antiochus VIII. obtained possession of all the rest. According to the description given by Diodorus, Antiochus IX. was like the fourth Antiochus in character and certainly resembled him in hostility to the Jews. Circumstances, it is true, were different; the relative strength of Syria and Judea had in the meantime undergone changes, very much to the advantage of the latter. When in 110–107 B.C. he attempted to lend assistance to the Samaritans, then hard pressed by the Jews, he was easily beaten off. A second attempt to subjugate Judea with the help of Egyptian soldiers failed. He was compelled to retreat



Silver Coin of Antiochus IX.

*Obverse:* Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΦΙΛΟΠΑΤΡΟΣ. Pallas armed, holding Nikē and spear.

(After Gardner, "Catalogue of Seleucid Coins.")

after suffering great losses, and the generals whom he left in command fared no better. Thereupon Antiochus desisted from further hostilities.

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, ii. 673; Ewald, *History*, 353–364; Kuhn, *Beiträge zur Gesch. der Seleukiden*, 18 *et seq.*; Schürer, *Gesch.* i. 210 *et seq.*; Willrich, *Judaica*, index; Wellhausen, *I. J. G.* 2d ed., p. 262.

L. G.

**ANTIOCHUS XII., DIONYSUS:** King of Syria. He was the youngest son of Grypos, and the last of the Seleucids to come in contact with Jews. In a campaign against Aretas, king of the Arabs, Antiochus intended to march through Judea, but Alexander Jannæus would not permit it; nevertheless Antiochus persisted in his purpose, and took no notice of the obstacles Alexander set in his way. The episode had no further results, for Antiochus died in the campaign.

BIBLIOGRAPHY: Kuhn, *Beiträge zur Geschichte der Seleukiden*, 33 *et seq.*; Schürer, *Geschichte*, i, 614.

L. G.

**ANTIOCHUS, SCROLL OF (Megillat Antiochus):** Name of a pseudepigraph, written in Hebrew, describing the revolt of the Maccabees, and depicting its glorious course. Saadia (892–942) was the first to make mention of this little book. He referred to it as "Ketab Bene Ḥashmonai" (translating doubtless the Hebrew "Sefer Bene Ḥashmonai"), and cited a verse from it (Harkavy, "Zikkaron la-Rishonim," v. 150, 180), which leaves no doubt concerning the identity of the Megillah with this "Book of the Hasmoneans." But the much-discussed "Scroll of the House of the Hasmoneans," which, it is alleged, the "Halakot Gedolot" quotes (middle of the eighth century), is purely imaginary; for not only does the manuscript read in this passage, "Megillat Ta'anit" ("Halakot Gedolot," ed. Hildesheimer, p. 615), but, even if the expression, "Megillat bet Ḥashmonai," of the printed text be adopted, the passage would then bear the very opposite meaning to the one that has been deduced from it since the time of Rapoport. The passage should be translated: "The oldest of the pupils of Shammai and Hillel wrote 'Megillat Bet Ḥashmonai.' But up to the present time nothing is known of the Megillah; and this state of incognizance will last until the priest shall appear with the Urim and Thummim."

**"Book of the Hasmoneans."**

The last words of the passage originate in Neh. vii. 65, and leave no doubt concerning the obscure expression עלה לדורות; since the words of Nehemiah or the similar expression, "when Elijah shall appear," were used to express the idea that what has disappeared, or lies hidden, will some time make its reappearance (I Macc. iv. 46; Mek., Beshallaḥ, Wayassa', 5, ed. Weiss, p. 60). This view also nullifies all speculation that the Talmud and the Midrashim drew upon a "Book of the Hasmoneans." At any rate, it may be asserted that the Megillat Antiochus was written at a time when even the vaguest recollection of the Maccabeans had disappeared. An additional proof of the same fact is furnished by the language and subject-matter of the work itself.

The scroll begins with a description of the greatness and power of Antiochus, who was mighty and victorious, and built Antioch, a city on the seacoast (a misunderstanding of Gen. R. xxiii., beginning). His general Bagras also founded a city beyond Antioch, and called it after himself. In the twenty-third year of his reign, Antiochus determined to begin the religious war against the Jews. To that end he sent to Jerusalem his general Nicanor, who raged furiously against the pious Jews, and set up an idol in the Temple. When the high priest John, son of Mattathias, saw this, he appeared before Nicanor's house and demanded entrance. Admitted to Nicanor's presence, he declared himself willing to comply with the king's demand, and to offer a sacrifice to the idol. He expressed the wish, however, that all present should leave the house; since he feared that if the Jews heard of his deed he would be stoned. When left alone with Nicanor, John thrust into the general's heart the dagger that he had concealed under his garments.

**Contents of the Scroll of Antiochus.**

After this John waged a victorious war against the Greeks; and, as a memorial of his great deed, he erected a column with the inscription, "Maccabee, the Slayer of the Mighty." Antiochus now sent his general Bagris (a distorted form of the name Bacchides), who at first killed a number of Jews for observing their religious precepts; but he was at length compelled by the five sons of Mattathias to flee. He boarded a vessel, and set sail for Antioch. When, for the second time, he moved with a mighty host against the Jews, he was not much more successful. The five sons of Mattathias opposed him valiantly, and although Judas and Eleazar lost their lives, the Jews were triumphant. Their success was in no small measure due to the aged Mattathias, who, after the fall of Judas, himself undertook the guidance of the battle. This third battle was also the last; for Bagris was burned by the Jews, and Antiochus, after a revolt of his subjects, fled to Asia Minor and drowned himself.

The Jews then purified the Temple. They were fortunate enough to find clean oil, which was needed for the holy lights, and although the quantity seemed sufficient for one day only, it lasted miraculously during eight days. For this reason the Maccabees instituted the eight-day Ḥanukkah feast.

This outline of the subject-matter of the Scroll suffices to determine its historic value. That Antioch is mentioned as a coast city; that John, with the surname "Maccabee," is called a high priest; and that the reign of Antiochus is said to have lasted twenty-three years, all go to prove that the Megillah is a spurious work of fairly recent times. Since no Palestinian ever called Antioch a coast city, the statement concerning its position shows also that the work is a Babylonian product.

The determination of the exact date of the Scroll is more difficult. If the above-mentioned passage in the "Halakot Gedolot" really refers to a "Book of the Hasmoneans," the only possible period could have been from the middle of the eighth to the middle of the ninth century; for, as has been said, the "Halakot Gedolot" does not presuppose a book that existed contemporaneously with itself.

The sources drawn upon by the author of the Megillah were unhistoric, with the one exception of the First Book of the Maccabees (probably the Syriac version), of which passages were copied letter for letter (see "Megillat Antiochus," ed. Jellinek, verse 59; I Macc. iii. 46). The idea of the high priest John was derived from the Talmud, in which, however, John Hyrcanus is always called יוחנן כהן גדול; and the writer of the Megillah confuses him with John, son of the Hasmonean Mattathias, mentioned in the Book of the Maccabees. The miracle of the cruse of oil likewise sprang from the Talmud, which itself drew it from the Megillat Ta'anit.

**Sources.**

The wholly legendary character of the Scroll did not prevent it from being held as of consequence at certain periods; in fact, this legendary character may have contributed to its appreciation. In Saadia's time it must have been greatly esteemed; otherwise he would not have attributed its authorship to the five sons of Mattathias (*l.c.* p. 150); and Nissim b. Jacob, at the beginning of the eleventh century, invests it with almost canonical dignity (introduction to "Sefer Ma'asiot," ed. Warsaw, p. 5). During

the thirteenth century, as is known, it was publicly read on Ḥanukkah in the Italian synagogues (Isaiah de Trani, in his "Scholia" on Suk. 44*b*, ed. Lemberg, 31*b*), probably in the Hebrew translation that had been made at a quite early date. This part that it had in the ritual seems to have been peculiar to Italy; and to this is due the fact that the Megillah is contained in one of the oldest Italian Maḥzorim (1568). A number of manuscript Torah scrolls, of various origins and dates, also contain the Megillah, which either follows the Pentateuch or is found among the Five Megillot. From this it is evident that the Megillah was classed almost in the same rank as the canonical books. Except in the ritual that at present obtains in Yemen, the Megillah has disappeared from the liturgy.

**Held in High Estimation.**

BIBLIOGRAPHY: Gaster, in *Transactions of the Ninth International Congress of Orientalists*, ii. 3-32, London, 1893 (containing a complete list of the manuscripts and editions of the scroll as well as the literature concerning it, from which the following is a selection); Harkavy, *Zikkaron la-Rishonim*, v. 205-209 (containing other literature on the subject); Josephsohn, *Die Sagen über die Kämpfe d. Makkabäer*; Jellinek, in *B. H.* i. 22-25, vi. 7-9; Rapoport, in *Bikkure ha-'Ittim*, xii. 80, 81; Schürer, *Gesch.* i. 123; Krauss, in *Rev. Ét. Juives*, xxx. 214 *et seq.*, xxxv. 222 *et seq.*; Steinschneider, *Cat. Bodl.* col. 206. Editions: First edition of the Hebrew text, Naples, 1491; *editio princeps* of the Aramaic, edited by Filipowski, together with his *Mibḥar ha-Peninim*, London, 1851; another MS.: Gaster, *l.c.* pp. 17-27; Jellinek, *B. H.* Hebrew, i. 142-146, Aramaic, vi. 4-8. Besides these there are many reprints. Translations: Latin: in Bartolocci, *Bibliotheca Magna Rabbinica*, i. 383 *et seq.*; German: anonymous, *Megillat Mattathias*, Venice, 1548 (in rime); *Megillat Antiochus* (no place or date given, but probably Prague and the eighteenth century); Spanish: *Nes Ḥanukkah* (no date or place given, but probably of the nineteenth century).

L. G.

**ANTIPAS (HEROD ANTIPAS):** Seventh (not sixth, as stated in Graetz, or third, as in Dean Farrar's biography of the Herods) and, at the time of his father's death, youngest son of Herod the Great by his Samaritan wife, Malthace. The exact date of his birth can not be ascertained, but it must certainly have occurred before 20 B.C. He died in exile about the year 39. Antipas, like most of the other members of his family, was educated at Rome, and kept in close touch with the imperial court. Little is known of his mode of life or of his activity before his accession to power, though his later acts do not lead to the supposition that he had been superior in virtue to his half-brothers, or, indeed, to most of the patrician youths brought up near the palace. From two Greek inscriptions—one from the island of Kos, and the other from Delos ("C. I. G." No. 2502; "Bulletin de Correspondances Helléniques," iii. 365)—it is apparent that he traveled extensively, though it can not be ascertained at what period of his life.

Upon the discovery of Antipater's attempt to poison his father, Herod the Great appointed Antipas his successor to the throne of Judea; but either, as some state, on account of the severe illness that had again befallen him, or owing to the fear of dire consequences in leaving the whole kingdom in the hands of his youngest son, Herod divided Judea into several districts, and in his last will (about 4 B.C.) bequeathed to Antipas nothing but the tetrarchy of Galilee and Perea, which brought its ruler an income of 200 talents; giving to another son by Malthace, Archelaus, the right to the title of "king of Judea." Antipas did not acquiesce in this new partition of his father's dominions. He went to Rome, accompanied by the rhetorician Ireneus, and claimed the kingdom in accordance with Herod's earlier will; but though a deputation of fifty Jews had reached the imperial court to plead against Archelaus—and incidentally against Antipas—Augustus ratified the terms of the last will.

**Becomes Tetrarch.**

Upon several occasions, during his rule of the tetrarchy, Antipas appealed to Rome for extension of his territory. But his scheming and petitions were of no avail, and his final appeal to Caligula for further addition to his dominion was fruitless and only hastened his ruin. It is, therefore, either as a general expression of authority and power, or in cognizance of the fact that the royal title was always borne by some member of the Herodian family (Archelaus was then no longer ruling), that the epithet "king" is used (only once) in the New Testament in speaking of Antipas (Mark, vi. 14). Wherever else in the New Testament he is mentioned, the title given to him is, generally, "tetrarch": the name Antipas never occurs there, Herod being the only name used (Matt. xiv. 1; Luke, iii. 1, 19, and ix. 7). Josephus, who, in the first part of the "History of the Jewish War," speaks of him as Antipas, calls him Herod in relating the division of Judea; adding to the name the phrase, "he who was called Antipas" ("B. J." ii. 9, § 1), but using simply the patronymic throughout the rest of his work. In the English translation of Graetz (ii. 114), Herod is spoken of as Antipas I.; but this use of the Roman numeral is evidently unwarranted.

Though Antipas was by nature pusillanimous, cringing before higher authority, and at times savagely cruel, he seems, nevertheless, to have allowed to his subjects a certain amount of independence. His main efforts as a ruler were directed toward the adornment of towns that already existed, and the establishment of new ones. He rebuilt Beth-Haran (Betharamptha), in the south of Perea, and called it Livias; he next reconstructed and enlarged his capital, Sepphoris; and then made into a town the fortress Macherus, on the eastern shore of the Dead Sea, rebuilding the fortress itself and erecting a magnificent palace. It was probably in this palace that John the Baptist preached and was afterward imprisoned. Antipas' crowning effort in this direction was the building (24-26) of the town of Tiberias on Lake Gennesaret in Galilee, which he arranged more on the plan of a Greek than of a Judean city, with a stadium and a splendid palace; the walls of the latter being adorned with figures, and even the government of the town being on Greek lines, with a council of 600 members, an archon, and a committee of the ten first (*οἱ δέκα πρῶτοι*). The name given to the town was in honor of the ruling emperor, Tiberius. As soon as its construction was completed Antipas moved his court thither; and Tiberias thereafter became the permanent capital of Galilee.

**Makes Extensive Improvements.**

The relations of Antipas with the court of Rome and with its various emissaries in Asia were never cordial. Augustus, it has been said, openly expressed his contempt for the tetrarch; though the marriage of Antipas with the daughter of Aretas was contracted, probably, for the sole purpose of pleasing the emperor, who greatly favored the alliance of Roman officials with foreign princesses, and though the new name (Livias) given to Beth-Haran was intended as a mark of honor to Livia, the wife of Augustus. Under Tiberius constant intrigues to gain the emperor's favor were carried on between Antipas and the other influential Roman officials. In this way he in one instance brought upon himself the enmity of Vitellius. This proconsul had arranged an expedition against Artabanus III., king of Parthia; but being ordered by Tiberius to come to peaceful terms, he met the Parthian on a bridge thrown across the Euphrates for this very purpose.

Here Antipas prepared a magnificent tent for them and entertained them sumptuously; but before Vitellius could inform the emperor of the negotiations the tetrarch had sent messengers to Rome with the necessary despatches. The exact date of the meeting between Vitellius and Artabanus has been the subject of much dispute, and is still a moot question. Antipas was continually intriguing against Pontius Pilate also. At one time Antipas sent a complaint to the emperor against Pilate because the latter had put up an unwelcome votive tablet in the palace of Jerusalem (about 36). Nor was Antipas popular among the Judeans. It is true that, at least ostensibly, he complied with the more important ordinances of the Jewish faith, and that he went to Jerusalem to celebrate the feasts. But the house of Herod had become an object of hate and suspicion; and Antipas himself had done nothing to counteract the spreading of these sentiments. On the contrary, he had adorned his palace walls with the figures of animals, even though there had been no effigies on the coins he minted; and, above all, he had violated the Mosaic law in marrying Herodias. John the Baptist denounced him publicly (Matt. xiv. 4; Mark, vi. 18); and even Jesus called him "that fox" (Luke, xiii. 32).

**Reasons for His Unpopularity.**

In the history of the Messianic movement Antipas plays a most important part; for he is the Herod of the Gospels who slew John, and who was partly responsible for the execution of Jesus; though the story of the presentation of John's head on a charger, by the daughter of Herodias, is probably an exaggeration. It is possible that John's imprisonment and death were inspired by Herodias, whose marriage, as has been said, he had denounced. Antipas' part in the fate of Jesus consisted in the preliminary hearing of the latter; for Pontius Pilate, to whom the accusations against Jesus were brought, handed over the preacher of Galilee to the tetrarch of that district, who was then sojourning in Jerusalem. Jesus answered neither the charges of his accusers nor the questions of Antipas; and he was handed back to the higher authorities, to be tried according to Roman law and custom.

**Concerned in Deaths of John and Jesus.**

Antipas married twice, his first wife being the above-mentioned daughter of Aretas VI., king of Arabia Petræa. During one of his visits to Rome he met Herodias, his own niece and the wife of his half-brother Philip, and persuaded her to leave her husband and to accompany him to Tiberias. His Arabian wife, upon hearing of her impending disgrace, obtained permission from Antipas, on the plea of ill health, to go to Machærus, which then belonged to Aretas; and there she met her father, whom she induced to pick a quarrel with her husband and to invade his tetrarchy. Antipas' army was defeated, and his lands were threatened (37). He was obliged to order Vitellius against Aretas; but before the Roman proconsul had left Judea the emperor died; and Vitellius, in revenge for Antipas' treachery on the occasion of the peace negotiations with Artabanus III., promptly desisted from his march. Fortunately, Aretas withdrew to his own lands.

**Abandons First Wife.**

Antipas' marriage with Herodias was neither of long duration nor very happy. She was ambitious, and wished to see her husband in the possession of greater territorial power. After the death of Tiberius she induced her husband to make a personal appeal to the new emperor for the possession of the royal title; but Agrippa, whose first appointment to imperial function (as overseer of the markets) had been brought about through the influence of Herodias and Antipas, sent a messenger, Justinianus, to Caligula, who was then at Baiæ, and accused the tetrarch of plotting against Rome. Antipas could not deny that he had collected a vast stock of arms; and he was stripped of all his lands and wealth, which Caligula gave to Agrippa, banishing Antipas (39) to Lugdunum, in Gaul, whither Herodias followed him. He died shortly afterward. Whether this Lugdunum be the modern St. Bertrand de Com-

**Is Banished.**

Copper Coin of Herod Antipas.

*Obverse:* ΗΡΩΔΟΥ ΤΕΤΡΑΡΧΟΥ, surrounding a palm-branch, and L.ΑΓ (year 33—of his reign). *Reverse:* TIBEPIAC in wreath.

(After Madden, "Coins of the Jews.")

minges, near the Spanish border, or whether the ex-tetrarch removed from Lyons to Spain, can not be ascertained. Josephus states definitely that Antipas died in Spain. The assertion in Dio Cassius (lix. 8) that Caligula put Antipas to death is certainly untrue, unless the phrase is intended in a general and not in a literal sense.

"Antipas" is a contracted form of "Antipater," or "Antipatros"; and its meaning is, therefore, not "against all," as has sometimes been asserted.

BIBLIOGRAPHY: Josephus, *Ant.* xvii., xviii.; idem, *B. J.* i. 28, § 4; ii. 2, § 3; idem, *Life*, § 65 (Niese's ed.; see index); Schürer, *Gesch.* (Engl. transl.) i. 2d part, 17 *et seq.*; Grätz, *Gesch. d. Juden*, iii. 263 *et seq.*; Farrar, *The Herods*, pp. 124 *et seq.*

W. M.

**ANTIPATER** (abridged form, **Antipas**): Father of Herod I.; died 43 B.C. He was the son of Antipas, a convert to Judaism, who was governor of Idumæa under the reigns of Alexander Jannæus and his queen dowager Alexandra, and rendered himself serviceable to the Jewish rulers, through his connections with his former congeners, of Arabia Petræa. Antipater, who seems to have succeeded his father as governor of Idumæa, had reason to fear that King Aristobulus II. would not retain him in his position. He therefore tried his utmost to dethrone Aristobulus, and to restore the weak Hyrcanus II., who would be an easy tool in his hands, to the throne which was rightfully his. With this view Antipater tried to persuade Hyrcanus, who was not only of a peaceful and kindly disposition but altogether free from suspicion, that his brother was plotting his death in order to secure himself upon the throne. Hyrcanus at first refused credence to Antipater, but finally allowed himself to be gained over. Antipater, who felt no attachment for Judaism or the Jewish state, and who stood ready to sacrifice their interests in order to serve his own ends, had made previous arrangements with Aretas, an Arabian chief, to give his help to Hyrcanus in return for a large sum of money and possession of twelve cities, which had been conquered from the Arabians by the Hasmoneans after long and hard fighting. Antipater then took Hyrcanus with him to Aretas, who forthwith proceeded with a large army against Aristobulus, and defeated him. Thus

**Plots Against Aristobulus.**

Antipater succeeded in gaining his objects, although the Jewish state lost its independence in consequence. The dispute was referred to Rome, and decision was given against Aristobulus.

The remnant of independence which Pompey had allowed to Judea, whose nominal king was now Hyrcanus II., proved of great advantage to Antipater, as he now held Hyrcanus completely under his control. Hyrcanus needed a crafty and skilful counselor at his side, such as Antipater, to meet the difficulties of party opposition from within and of Roman greed from without. Antipater, however, retained his position of influence even after Hyrcanus was stripped of all political power by Gabinius (57 B.C.). His proconsul arranged "all affairs of Jerusalem according to the will of Antipater," a phrase which seems to indicate that Antipater was made the tax-collector of the Jewish realm.

**Hyrcanus and Antipater.**

When his personal interests did not conflict with those of the Jews the crafty Idumean was of great service to them. Thus, after the battle of Pharsalia (Aug. 9, 48 B.C.), he was quick to take sides with Cæsar; and the latter's friendship to the Jews was mainly due to the services rendered him by Antipater, in Egypt, nominally under the authority of Hyrcanus. Cæsar rewarded Antipater by appointing him governor (ἐπίτροπος) of Judea in the year 47 B.C.; and, what was of still greater advantage to Antipater, Hyrcanus was made ethnarch instead of Antigonus, son of Aristobulus II. Entirely ignoring Hyrcanus, he appointed his own sons, Phasael and Herod, governors of Jerusalem and of Galilee respectively. During the subsequent struggle between Cæsar and the Pompeians, Antipater exhibited great statesmanship in steering little Judea skilfully through the troublous times. As long as Cæsar lived he remained his partizan, foreseeing the ultimate victory of the great general; but after his assassination, Antipater sided with Cassius because the latter had seized Syria, and Judea could not have stood against him. He was as energetic in his services to Cassius as formerly to Cæsar, and was most prompt in delivering the 700 talents which the Jews had to contribute for Cassius' army. In the midst of his activity and rising success Antipater was poisoned (43 B.C.), while feasting with Hyrcanus, by the hireling of a certain Malich, who, like Antipater, was aspiring to an influential position in Judea. No good, however, came to Judea by his death, for the power of the Idumean house was not annihilated thereby, and his sons, particularly Herod, carried on the work of the destruction of Judea. So much was this the case that the hatred of the Jews concentrated itself mainly against the son, and legend has little to say of the actual founder of the Herodian dynasty. A fragment of a legend concerning the life of Antipater has, however, been preserved by Julius Africanus. According to this writer, Idumean robbers attacked Ascalon, and plundered a shrine of Apollo, taking with them the son of the temple-attendant Herod, because he was too poor to redeem his son Antipater. Antipater was thus brought up as an Idumean and later won the friendship of Hyrcanus II. (Julius Africanus, "Epistola ad Aristidem," v.; Migne, "Patrologie," x. 59). The Jewish origin of this legend is attested by Justin Martyr ("Dialogus cum Tryphone," lii.), who characterizes this statement of Herod's origin from Ascalon as Jewish. That this account is fabulous is shown by the manner in which the narrative endeavors to prove the Idumean origin of Herod. The legend refuses to regard him even as a half-Jew (Deut. xxiii. 8), but calls him a Philistine, a member of a race which owes its existence to unchastity (Gen. R. xxxvii. 5), and then seeks to reconcile its statement with actual fact. The non-Jewish origin of the Herodians is also demonstrated by the Mishnah Soṭah, iv., at end. See also HEROD I. and HYRCANUS II.

**Changes of Policy.**

**Antipater in Jewish Legend.**

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 1, § 3; 2, § 1; 2, § 3; 3, § 2; 8, §§ 1–5; 9, § 2; 11, § 4; *B. J.* i. 6, §§ 2–5; 9, §§ 3–10; for other references see Niese's edition, index; Ewald, *History of Israel*, v. 396–398, 403, 407, 448; Grätz, *Gesch. d. Juden*, 2d ed., iii. 134, 137, 149, 155; Schürer, *Gesch.* i. 233 *et seq.*, 278 *et seq.*, 282–285.

L. G.

**ANTIPATER:** Eldest son of Herod the Great and of the Idumean Doris, who soon after Antipater's birth was discarded by her husband; born about 38 B.C.; executed 4 B.C. He was first brought up in obscurity and penury; but Pheroras and Salome, brother and sister of Herod, fearing that the influence of Alexander and Aristobulus, the two sons of Mariamne, would be detrimental to their own designs upon Herod, induced the latter, after the death of Mariamne, to recall to his palace both his former wife and his first-born son. Antipater, with his half-brothers, was then sent to Rome, under the care of Agrippa, to receive an education befitting a prince and patrician (13 B.C.).

Antipater's life, from the day of his mother's return to favor and of his own recall to the palace of Jerusalem, was one continuous endeavor to supplant in the favor of his father all the other members of the Herodian family, and finally, when this object was well-nigh achieved, to gain possession, through parricide, of the throne of Judea. While at Rome, Antipater tried to influence Herod against Alexander and Aristobulus, who were apparently the favorites; insinuating that these sons of Mariamne were scheming to avenge their mother's death on the person of their father. He succeeded so well in his calumnies against them that Herod brought them to Rome, accused them before Augustus of plotting his overthrow, and begged of the emperor permission to punish them. Augustus probably saw through the plot, and temporarily reconciled Herod with his sons.

**His Machinations.**

Herod returned with the three princes to Jerusalem; and there Antipater began his machinations afresh. Common ambition had united him with Pheroras and Salome; and a plot was concocted to poison Herod. Antipater had also succeeded in gaining the confidence of Alexander and Aristobulus, especially of the former, and could consequently pursue with ease his plan for their ruin. After casting suspicion upon the two princes by innuendos and secret accusations, he persuaded Herod to torture the servants of the palace into revealing what they knew of the alleged infidelity of his sons. Some of these confessed that the sons of Mariamne were plotting to assassinate the king; and Alexander and Aristobulus were consequently cast into prison. The former pretended to acknowledge his guilt, and implicated in his confession Pheroras, who was thereupon banished to his tetrarchy; but not a word did he breathe against Antipater, so well had the latter beguiled him. Augustus reluctantly granted Herod permission to banish or execute his two prisoners; and it was on the occasion of this peculiar request that Augustus is said to have exclaimed: "I would rather be of Herod's swine than of his sons" (Macrobius, "Saturnalium Conviviorum Libri Septem," ii. 4).

Upon the execution of his sons in the year 7 B.C., Herod nominated Antipater as successor to the throne of Judea, and immediately gave him a share in the government; but, in the fear of a possible discovery of his plots and of a further change in the disposition of the kingdom, Antipater sought to arouse Herod's suspicions against the other two sons, Philip and Archelaus. He sent letters to some influential friends at Rome, requesting them to ask Herod to despatch Antipater to Rome. Herod complied with their request, and sent by him many costly presents to the emperor. Safe now from detection Antipater could more easily prepare the execution of his plots and counterplots. He sent Bathyllus, one of his freedmen, to Jerusalem with letters accusing Philip and Archelaus; and he allied himself with Acme, a Jewish slave of Livia, as he knew that Salome corresponded with the empress, and that, through the information he would thus gain, he could accuse Salome of treachery against Herod, to whom he even sent a letter purporting to be from Herod's sister, exposing her guilt. At the same time, he was plotting with Salome and Pheroras against Herod, and is said even to have sent to Pheroras poison which either he or his sister was to give to Herod.

**Shares the Government of Judea.**

But an incident occurred that upset all of Antipater's heinous plans, and brought him to his deserved fate. It was at an investigation into the death of Pheroras, whose wife had been accused of having poisoned him, that, in establishing her innocence, the villainy of Antipater was laid bare. In the meantime, correspondence between Acme and Antipater having been intercepted, Herod sent a letter to Rome in most affectionate terms, asking Antipater to return to Jerusalem, which he unsuspectingly did. On his way, while in Cilicia, he heard of Pheroras' death, of his mother's second banishment, and vague rumors of the accusations that awaited him. He nevertheless continued on his journey to Jerusalem; hoping, probably, to allay his father's suspicions. On his arrival Herod accused him before a tribunal headed by Quintilius Varus; but though Nicolas of Damascus laid bare the whole plot, and though the deadly poison itself was produced and tested in open court, Antipater's speech in answer to the accusers—which moved Varus and even Herod himself—must have had its effect, since a verdict was not pronounced. Antipater was provisionally cast into prison, and Herod sent letters to Augustus, with full information of his son's machinations, and with the request that he be authorized to punish him. The emperor's reply stated that Acme had been put to death, and that Herod was at liberty to deal with his son as he deemed best.

**Meets His Fate.**

The execution of Antipater (4 B.C.) took place under somewhat peculiar circumstances. Herod, in an attack of frenzy, had attempted suicide, and Archiabus with a loud cry had torn the knife from the king's hands. Antipater, whose prison was only a little distance away, heard the cry, and, thinking Herod dead, tried to bribe the jailer to liberate him. Herod learned of Antipater's action, and the execution of the latter was ordered and carried out on the spot.

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W. M.

**ANTIPATER, SON OF JASON.** See JONATHAN THE HASMONEAN.

**ANTIPATRIS:** City founded about the year 10 B.C. by Herod the Great in the plain of Kefar Saba. From a passage in Josephus it appears that there had been, in the time of Alexander Jannæus, a town on this site called Kefar Saba ("old village"), which name reappears in the modern Kefr-Saba. It is true that Talmudic authorities distinguish between Antipatris and Kefar Saba; but in all probability they intend by the latter name to designate the whole plain. This plain is no doubt identical with the "coast of Antipatris" (Tosef., Dem. i. 11) alluded to by the rabbis about the middle of the second century. From such passages it appears that Antipatris was inhabited mainly by Samaritans. The expression "coast" does not necessarily imply that the city was in proximity to the sea (as Neubauer thinks), inasmuch as Josephus describes the city as surrounded by a river; and the term used may also denote the banks of a river. Josephus defines the location of Antipatris as 150 (another reading has 160) stadia from Joppa, at the entrance into the mountains, and 26 miles south of Cæsarea, upon the highroad from that city to Lydda—a definition which applies very well to the modern Kefr-Saba. In Talmudic writings, Antipatris figures as the most northerly limit of Judea (Tosef., Giṭ. vii. [v.] 9; Yoma, 69*a*), which probably indicates that at that period—about 150 to 300—Antipatris was an important city. In the fourth century, however, it had evidently fallen into decay; and Jerome designates it as a "semi-demolished little town." It was in existence, nevertheless, as late as the eighth century. See also KEFAR SABA.

BIBLIOGRAPHY: Neubauer, *G. T.* pp. 86-90; Buhl, *Geographie Alten Palästina*, pp. 82, 105, 129, 151, 153; Boettger, *Typographisch-Historisches Lexicon zu . . . Fl. Josephus*, p. 27; Schürer, *Gesch.* ii., 2d part, 156-158 (which contains a list of the literature upon the subject).

L. G.

**ANTIPHONY.** See CHOIR.

**ANTI-SEMITISM:** A modern word expressing antagonism to the political and social equality of Jews.

The term "Anti-Semitism" has its origin in the ethnological theory that the Jews, as Semites, are entirely different from the Aryan, or Indo-European, populations and can never be amalgamated with them. The word implies that the Jews are not opposed on account of their religion, but on account of their racial characteristics. As such are mentioned: greed, a special aptitude for money-making, aversion to hard work, clannishness and obtrusiveness, lack of social tact, and especially of patriotism. Finally, the term is used to justify resentment for every crime or objectionable act committed by any individual Jew.

Its recent origin is proved by the fact that David Kaufmann, in 1874, speaks of the ethnic theory of Semitism as "allerneueste Weisheit" ("Magazin für die Literatur des Auslandes," 1874, No. 44), and Ludwig Bamberger, in his essay, "Deutschtum u. Judentum" ("Unsere Zeit," 1880, i. 194), says, "The war-cry against the Semites is, as the word indicates, of very recent date." In his memoirs, too, referring to 1858 or shortly before, Bamberger says that the word "Semitism" had not then been invented ("Erinnerungen," ii. 311, Berlin, 1899). In February, 1881, a correspondent of the "Allgemeine Zeitung des Judenthums" speaks of "Anti-Semitism" as a designation which recently came into use ("Allg. Zeit. d. Jud." 1881, p. 138). On July 19, 1882, the editor says, "This quite recent Anti-Semitism is hardly three years old" (*ib.* 1882, p. 489). So far as can be ascertained, the word was first printed in 1880. In that year W. Marr published "Zwanglose Antisemitische Hefte," and

Wilhelm Scherer used the term "Antisemiten" in the "Neue Freie Presse" of January.

It is, however, impossible to trace with certainty the first use of the word. It does not appear to have been coined before the end of the seventies, when the German empire entered upon a course widely different from its former policy. The nature of the word implies the preexistence of the word and idea of Semitism, which has itself a history that must be traced. August Ludwig von Schlözer (1735–1809) and Johann Gottfried Eichhorn (1752–1827), both professors in Göttingen, were the first to use the term "Semitic nations" (Eichhorn, "Historisch-Kritische Einleitung in das Alte Testament," 2d ed., 1787, p. 45; *idem*, "Repertorium," 1781, i. 61; "Ausland," 1872, p. 1034) in a philological sense; but the ethnical distinctness of Semitic nations was not a generally accepted theory until Franz Bopp (1791–1867), in his "Comparative Grammar" (1833–52), had created the correlative term of "Indo-Germanic languages," called by the French school "Indo-European," and by the English "Aryan." What was originally a merely linguistic term soon became an ethnical designation based on the results of comparative philology. The first who attempted to draw a picture of the ethnical character of the Semites as contradistinguished from the Aryans seems to have been Christian Lassen (1800–76), professor at Bonn, who, in his "Indische Altertumskunde," Bonn, 1844–61, i. 414, says:

**History of the Term.**

"Civilization has been the gift of but a few nations. Of other races only Egyptians and Chinese, and of the Caucasian only Semites and Aryans, have built up human civilization. History proves that Semites do not possess the harmony of psychical forces which distinguishes the Aryans. The Semite is selfish and exclusive. He possesses a sharp intellect which enables him to make use of the opportunities created by others, as we find it in the history of the Phenicians and, later on, of the Arabs."

Independently of Lassen, Ernest Renan (1823–92) asserted the same principle of the inferiority of the Semites, which inferiority he claims to have been the first to recognize ("Histoire Générale et Système Comparé des Langues Sémitiques," 5th ed., 1878, p. 4). "The two words," he says, "which have served until now as a symbol for the progress of the human mind toward truth, science, and philosophy, were foreign to them" (*ib.* p. 3). Stronger still are Renan's expressions in his essays on the history of religion ("Études d'Histoire Religieuse," 5th ed., Paris, 1862). Therein he claims for the Aryans all the great military, political, and intellectual movements in the world's history; while the Semites must be credited with the religious movements (p. 85). The Semites have never had any comprehension of civilization in the sense in which *we* understand the word; they were at no time public-spirited (p. 88). Intolerance was the natural consequence of their monotheism (p. 87), which, if not imported from the Semitic world, would have remained foreign to the Aryans, who were impressed with the variety of the universe (p. 85). The Jewish people, while not progressive, claimed that the future was theirs; and this illogical position accounts for the hatred which eighteen centuries were unable to mitigate (p. 130).

**Renan on the Jews.**

While Renan, in the preface to his history of the Semitic languages, warned against wresting individual passages from the context, and insisted that the racial element was counterbalanced by many other influences; while he said that the Jews of our age are not Semites, but modern men; and while he even denied the existence of a Jewish race ("Le Judaïsme comme Race et comme Religion," Paris, 1883), it was, nevertheless, he who had forged the arms which the anti-Semites used in their attacks on Jews and Judaism. For they could refer to the testimony of a scholar and a freethinker, when they repeated in reference to the Jews what he had said of the Semites—namely, that they lacked personal courage; that their moral ideal was different from "ours"; that they were selfish, chiefly negative, and altogether "une race incomplète." Many other representatives of the young science of ethnology—which was constantly advanced by the development of comparative philology—proceeded to draw lines of demarcation between Semitic and Aryan civilization (Philippson, "Weltbewegende Fragen," i. 31, Leipsic, 1868). Of the immense literature on the subject an article, published in the "Ausland," a weekly edited by Friedrich von Hellwald, 1872, pp. 901 *et seq.* and 957 *et seq.*, seems to have exercised a great influence upon the growth of the anti-Semitic movement, although the anonymous author (afterward acknowledged by von Hellwald to be himself) is in no way original, but has mainly copied the words of Renan. He says:

**Application to Ethnology.**

"The Jews are not merely a different religious community, but—and this is to us the most important factor—ethnically an altogether different race. The European feels instinctively that the Jew is a stranger who immigrated from Asia. The so-called prejudice is a natural sentiment. Civilization will overcome the antipathy against the Israelite who merely professes another religion, but never that against the racially different Jew. The Jew is cosmopolitan, and possesses a certain astuteness which makes him the master of the honest Aryan. In eastern Europe the Jew is the cancer slowly eating into the flesh of the other nations. Exploitation of the people is his only aim. Selfishness and lack of personal courage are his chief characteristics; self-sacrifice and patriotism are altogether foreign to him."

It is claimed that, although the Jews have amalgamated to a considerable extent with their surroundings, they no longer adopt commercial pursuits exclusively, have their children educated in the public schools, and are eager to give up their peculiarities, the Jew remains a separate individuality, and, while he participates in the spiritual and political work of the nation, his desire is to make it subservient to the rule of Judaism (Roeder, "Zeitschrift für die Gesammten Staatswissenschaften," 1871, No. 3; Jules Richard, in "Le Constitutionnel," Nov. 24, 1872).

While the term Anti-Semitism should be restricted in its use to the modern movements against the Jews, in its wider sense it may be said to include the persecution of the Jews at all times and among all nations as professors of a separate religion or as a people having a distinct nationality. Its history begins with the period of the Book of Esther, when the charge was first made that the Jews are a "people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them" (Esth. iii. 8). The Jews, having met with nations who disputed their claim of superiority, were, in the Hellenized Orient and later on in the Roman world, the targets of hatred combined with contempt. The charges preferred against them were that they hated all other men; that they were clannish (*ἀμιξία*) and irreligious (*ἀθεότης*); that they had not participated in the work of civilization; that they had become a menace to the Roman empire; that their bodies emitted a peculiar odor; that they sacrificed annually a Greek; and that they were descendants of lepers, who had been expelled from Egypt (Schürer, "Gesch." 3d ed., iii. 397–420, Leipsic, 1898; Reinach, "Textes d'Auteurs Grecs et Romains Relatifs au

**The Old Hatred of the Jews.**

Judaïsme," 1895; Vogelstein and Rieger, "Gesch. der Juden in Rom," Berlin, 1896). See APION.

The medieval literature on the subject is foreign to this article, as its attacks on Judaism are principally on religious grounds, although the Jews were also proclaimed as dangerous from an economic point of view and denounced as enemies of all Christians. What is properly known as Anti-Semitism had its roots in the age following the French Revolution, when religious liberty had become a more or less accepted dogma in political science, and a new basis had to be found for the attacks on the Jews, more particularly for the opposition to their full enfranchisement. The years following the battle of Waterloo saw a deluge of anti-Jewish pamphlets (Jost, "Neue Gesch. der Israeliten," Breslau, i. 43 *et seq.*; Grätz, "Gesch. d. Juden," xi. 318 *et seq.*).

Reactionary tendencies which molded the political physiognomy of Europe until the French Revolution of 1830, and of eastern Europe down to the forties, aroused a strong democratic opposition. The opponents of reform combining the reactionary forces in both the political and ecclesiastical camps received valuable encouragement by the accession to the throne of King Frederick William IV. of Prussia (1840). In a "Cabinetsordre" of 1841 the king defined his views on a new law, which was to regulate the status of the Jews; to treat the Jews as a colony of foreigners; to give them autonomy in their congregational affairs; and to take from them the municipal franchise which they had possessed since 1812. Small vexatious measures—for example, when Minister of Justice von Mühler issued a circular recommending that every court should buy a copy of a pamphlet directed against the Jews (Thiele, "Die Jüdischen Gauner in Deutschland")—gave further encouragement to the reactionaries. (On this period see Wilh. Freund, "Die Gegenwärtig Beabsichtigte Umgestaltung der Bürgerlichen Verhältnisse der Juden im Preuss. Staate," 1842; and Isidor Keim, "Ein Wort über die Rechtlichen Zustände der Juden im Preuss. Staate," Leipsic, 1842.)

**Frederick William IV. of Prussia and the Jews.**

The opposition against granting to the Jews all political rights came from various quarters. It was natural that those who believed in the ideal of "a Christian country" should be opposed to it, and that these should be joined by the advocates of the autocratic form of government, based on the principle of classes, which is a diluted feudalism. The representative of the latter party was Hermann Wagener (1815–89), who in his "Staatslexicon," and in his pamphlet, "Das Judentum und der Staat" (1857), defended its doctrine. From an ecclesiastical point of view, the necessity of keeping the Jews on an inferior level of political and civil rights was defended by A. Th. Hartmann, professor at Rostock (1774–1838), in various pamphlets, among which was "Gegen Gleichberechtigung der Juden" (1834). The liberal Christians also furnished opponents of the emancipation of the Jews; for example, Joh. Fr. Röhr (1777–1848), head of the Protestant Church in Saxe-Weimar, who was one of the foremost rationalists of his age; H. E. G. Paulus (1761–1851), professor at Heidelberg, the most outspoken representative of rationalism. In his "Jüdische Nationalabsonderung" (1830) he advocated the denial to the Jews of all political rights until they would give up their ritual practises. The same position is taken by Karl Streckfuss (1778–1844), a poet and government official in Prussia, in his pamphlets, "Ueber das Verhältniss der Juden in den Christlichen Staaten" (Berlin, 1843), in which he says (p. 115): "As long as all Jews do not renounce their ceremonial law, emancipation can not become an accomplished fact." Similarly, Bruno Bauer (1809–82), one of the most radical of German theologians: "The only logical position of the Jew in the Christian state is that of a separate corporation" ("Die Judenfrage," 1843, p. 59). Even the modern tendency to label as Jewish everything that is disliked is found in the works of Wolfgang Menzel (1798–1873), an influential literary critic, who calls the literary movement known as "Young Germany" by the name of "Young Palestine," and in Richard Wagner's pamphlet "Das Judentum in der Musik" (1869).

In 1870 a complete change had taken place. Liberalism had become predominant in western Europe. The North-German Confederation had adopted in 1869 the liberal principle that a man's creed should not in any way affect his civil or political rights. What is called Anti-Semitism was limited to those who opposed the fundamental principle of the modern state, the equality of rights regardless of creed and nationality, and yet even the "Kreuzzeitung" of Berlin, the organ of the feudal autocracy, "Junker-Partei," spoke of the Alsatian Jews as a Jewish branch of the German nation ("Allg. Zeit. d. Jud." 1871, p. 805), when political interest made the friendship of the Jews a desirable object.

**Jesuit Hostility Toward Jews.**

The most persistent advocates of papal infallibility, the Jesuits, in their organ, "Voce della Verità," said at the time: "If a reconciliation between the pope and the kingdom of Italy should ever take place, the Jews will have to return to the Ghetto" ("Kölnische Zeitung," April 6, 1873). The Duc de Broglie, then the leader of the monarchical and Clerical party in the French Chamber, proclaimed, as the chief misfortune of France, that there should be more than one religion ("Allg. Zeit. d. Jud." 1873, p. 107). Bishop von Ketteler of Mayence, one of the founders of the "Centrum," or Catholic party, in the Reichstag, mocked at the German "Michel" who allowed Jews to teach him what Teutonism was—a hit at Ludwig Bamberger, who was deputy to the German Reichstag from Mayence (*ib.* 1872, p. 265).

The most peculiar and contradictory charges were brought against the Jews in the clerical newspapers. The "Volksbote" of Munich said that the Jews were responsible for the fraudulent business methods of the Dachauer Bank, which was an enterprise founded and patronized by the Clerical party. The Jews had ruined it by their control over the law courts. The "Univers" of Paris and the "Vaterland" of Vienna (April 6, 1873) claimed that the "Old Catholic Church" was the work of the Jews, while Hermann von Scharff-Scharffenstein in his "Das Entlarvte Judenthum der Neuzeit" (ii. 61, Zurich, 1871) claimed that the wickedness of the Jesuits was due to the large number of Jews in the order. This policy was not confined to the Catholics. When the Prussian Diet passed the law of Feb. 8, 1872, which placed the control of the school system in the hands of the state, von Senfft-Pilsach, a member of the Conservative party, said, referring to Lasker, the law was the work of a "little Semitic gentleman." In a literary controversy on the subject of socialism Adolf Wagner, who subsequently was one of the leaders of the Christian-Socialists, dwelt, as an argument against his opponent H. B. Oppenheim, on the fact that the latter was a Jew. The leader of the Czechs in Austria, Francis Palacky (1798–1876), a Protestant, said, in his farewell address to the Czech nation, that the Jews were Shylocks. The soil was ready to receive the seed of Anti-Semitism which from 1878 became a distinct political program.

It was, therefore, not difficult for Prince Bismarck, when in 1878 he changed his liberal policy and returned to his former reactionary principles, to wake an echo in the hearts of the people which was soon answered in Hungary, Austria, and France. In order to comprehend this fully, we must understand the political condition of Germany, where Anti-Semitism originated ("L'Antisémitisme moderne—c'est une importation allemande," says A. Leroy-Beaulieu, in "Israel chez les Nations," p. 25, Paris, 1897). Bismarck had always been an advocate of autocracy and an opponent of a parliamentary form of government. When he adopted the latter, it was partly because of the exigencies of the times, and partly because the Liberals stood for a united Germany, while the Conservatives opposed it as an encroachment upon the sacred rights of the legitimate princes, and the Ultramontane party dreaded it on account of the hegemony of Protestant Prussia. From 1867 Bismarck allied himself with the Liberals—to which party most of the German Jews belonged—and thus obtained the required parliamentary support in founding the German empire. When the empire had been firmly established, the danger of a restoration of the monarchy in France and of a war of revenge had passed entirely away. When President MacMahon had resigned (1879), and the Liberals had done their part in assisting Bismarck in his war against the Catholic Church, the "iron chancellor" grew tired of his allies. Accidental events had aided him in producing the impression that his change of policy was necessary. On May 11, 1878, Hödel, a vagabond, made an attempt upon the life of Emperor William. As Hödel had some leanings toward the Socialist party, the government introduced a bill in the Reichstag against Socialistic agitations. This bill was rejected; but shortly afterward (June 2, 1878) sympathy with the "glory-crowned" monarch, who was then in his eighty-second year, and the great prestige which the government gained through the Congress, held in Berlin, which followed the war between Russia and Turkey, strengthened the case of the government, which dissolved the Reichstag. The new elections (July 30, 1878) brought an increase of Conservative members. This may be considered the birthday of Anti-Semitism. The word had not yet been uttered; but a "Neuer Wahlverein" (New Electoral Society), which had been formed in Breslau, drew up a platform which proclaimed the necessity for a revision of the Liberal legislation of previous years. Two years before this, the "Deutsch-Konservative Partei" had been formed, which proclaimed the necessity for the Christianization of school and state. This party was a reactionary one of moderate tendencies. In 1878 an attempt was made to win over the masses of the people to the conservative program by the foundation of the Christian-Socialist Party (Christlich-Sociale Partei), which adopted some parts of the Socialistic program, in combination with conservative principles. The real founder of this party was the court chaplain Adolf Stöcker. The object of this organization was to provide a vent for the political dissatisfaction of the people.

**Attitude of Bismarck.**

**The German Elections of July 30, 1878.**

Officially, Anti-Semitism did not show itself at first in its true colors. It was, however, the moving force of the Christian-Socialist party, at the head of which was the court chaplain Adolf Stöcker. Bismarck had wearied of the Liberals, upon whose support he could not rely for his new policy, which demanded special laws against the Socialists, a protective tariff, measures against the abuse of commercial freedom, and increasing demands for the army. The Christian-Socialists soon received enthusiastic support from many quarters, especially from teachers and journalists. One of the most important acquisitions to their cause was Heinrich von Treitschke (1834–96; professor of history in the University of Berlin, a member of the National-Liberals), from whose remarks two bitter phrases gained wide currency. He spoke of "Hosenverkaufende Polnische Jünglinge" (Polish youngsters who sell trousers), and said: "In the circles of educated Germans, who would protest indignantly against the charge of religious or national intolerance, one single cry is heard, 'The Jews are our misfortune' [*Die Juden sind unser Unglück*]" (see "Preussische Jahrbücher," Nov. and Dec., 1879, and Jan., 1880; reprinted as a pamphlet under the title, "Ein Wort über Unser Judentum," Berlin, 1880). The importance of these articles is demonstrated by the fact that the minister of public worship, von Puttkamer, a prominent member of the Reactionary party, whom Bismarck had appointed in the place of the Liberal Falk, referred to it, in a debate in the Prussian Diet, Feb. 12, 1880, as a proof of the necessity of preserving the denominational character of the public schools. The excitement continued and reached such a pitch that in Berlin Jews were assaulted in public places. On one such occasion a Jew named Kantorowicz was insulted in a street-car by two high-school professors and slapped one of his assailants in the face; this brought about a debate in the Diet which lasted two days (Nov. 20–22, 1880). Hänel, a member of the Liberal party, had interpellated the government as to the position it intended to take with regard to the anti-Semitic movement, which had assumed tangible shape in a petition to the government to restrict the civil and political rights of the Jews. Minister Count von Stolberg replied that, while the government had not yet received the petition, he was ready to declare that it had no intention of altering the existing laws. Professor Virchow replied, however, that the anti-Semitic movement, started by the Clericals and the Feudalists, had received encouragement and material aid from the secret funds of the government, which desired to see some Jewish deputies defeated.

**Anti-Semitism 1878-1900.**

Public meetings, at which Stöcker and his adjutants, Förster and Henrici, harangued the audience, denouncing the Jews as a danger to the German nation, were of daily occurrence. In all municipal elections Anti-Semitism was made an issue. Women's associations were formed with the object of boycotting all Jewish merchants. A strong agitation was set on foot to enlist the interest of the students. The petition to disfranchise the Jews obtained 1,400 signatures among the students of Berlin, and 1,022 among those of Leipsic. In spite of the strict rule enforced by the Prussian police, serious riots occurred at Neustettin, July 17, 18, 1881. Not long afterward the synagogue of that place was burned down, and the Jews being charged with having set fire to the building, some of them were arrested as incendiaries on charges preferred by the anti-Semites; though declared innocent, they were attacked by a mob, and only the timely interference of the police saved them from being killed (March 7, 1884). The language of mobs was heard in the parliaments. A priest named Frank, a deputy to the Bavarian Diet, said (Jan. 30, 1880) in an address: "If you wish to assist the starving population in the Spessart, make one brief law:

**Anti-Semitism an Issue in Elections.**

'Every "Handelsjude" [Jewish pedler] is to be shot or hanged.'"

At the same time the organized anti-Semites lost no opportunity to bring about practical results through their agitation. Their chief aim was to exclude Jews from public office; and this idea was emphasized by the refusal of Pastor Hapke, in Berlin, to take oath before a Jewish judge (Jan. 8, 1883), which Stöcker called the justified outcry of an outraged conscience ("berechtigter Ausdruck der Gewissensnoth"). The Conservative party, whose spokesman, von Rauchhaupt, declared, "We have taken upon ourselves the whole odium of the anti-Semitic movement," introduced a bill in the Reichstag providing that Christians should have the right to ask for a Christian judge when taking an oath. Although the government did not accede to these demands, it gave them indirect encouragement. Bismarck answered very courteously telegrams sent to him by anti-Semitic meetings. The administration of the minister of public worship, von Puttkamer, as far as was compatible with existing legislation, complied with the demands of the Conservatives; and the bill introduced into the Prussian Diet by the minister of public worship, von Zedlitz, 1892, even proposed to divide the school children according to their religion. The bill was, however, defeated by the strong opposition of the best elements of the country.

The demand of the anti-Semitic petitioners to prohibit all Jewish immigration from Russia was not directly granted, but the government recognized it so far as to exercise a strict supervision of the Russian refugees who arrived in Germany in large numbers. A law of 1847 was unearthed, which, as the government acknowledged, had become superseded by subsequent legislation. Still, from it the government deduced the right to expel all foreigners employed by a Jewish community (Oct., 1884). Similarly, an edict (May, 1885) to expel all foreign Poles from the eastern provinces of Germany seems to have been aimed at the Russian Jews who were residents of Germany, many of whom had been living there for years. Bismarck's refusal to transmit to the Reichstag the expressions of sympathy passed by the House of Representatives at Washington, upon the death of Eduard Lasker (Jan. 5, 1884), was interpreted as an anti-Semitic demonstration. Various attempts were made to take from the Jews, in an underhand way, the rights which the constitution had given them. Fiscal legislation, such as an increased tax on stock-jobbing, was often prompted by anti-Semitic motives. The regularly repeated motions of anti-Semitic parties in the Reichstag and in the Diets of the various states, to investigate the text-books of the Jewish religion, to have the Talmud or the Shulḥan 'Aruk translated at the expense of the government, and to prohibit, on the ground of cruelty, the killing of animals according to the Jewish rite, were received by the governments with little complacency in the Prussian House of Lords (March 22, 1893), in the Diet of Baden (Feb., 1894), and in the Reichstag (April 25, 1899). As long as Bismarck was in power Anti-Semitism was checked; for though an anti-Semite by birth, as he himself confessed, he never permitted the turbulent elements to gain the upper hand. In fact, after his retirement he said that the Conservatives, in their attempt to fight Socialism with anti-Semitism, "had got hold of the wrong insect-powder" ("Allg. Zeit. d. Jud." Nov. 11., 1892). The accession of Emperor William II. to the throne (June 15, 1888) soon gave encouragement to the anti-Semites and their allies. An attempt was made to induce the emperor to refuse his confirmation of the election of Prof. Julius Bernstein as rector magnificus of the University of Halle. Bismarck evidently advised the emperor to decline so to act. It was also Bismarck's influence that brought about Stöcker's retirement as court chaplain.

**Exclusion of Jewish Immigrants.**

Bismarck's retirement (March 20, 1890) gave a new impetus to the anti-Semitic agitation in Germany. Ahlwardt appeared upon the scene; and his pamphlets—especially the "Judenflinten," in which he claimed that the firm Ludwig Löwe & Co. had been hired by the Alliance Israélite Universelle to furnish inefficient guns to the German army in order that Germany might be defeated in the war of revenge—created a great stir. The government took a firm position against Ahlwardt, but in other cases displayed more weakness. When the Oberlandesgerichtspräsident of Breslau, a high official in the department of justice, issued a circular (1891) advising the judges not to put Jews on a jury, and the Liberals made this fact the basis of an interpellation in the Reichstag, the government defended the proceeding. The "Kreuzzeitung," the organ of the Feudalist party, said (Oct. 1, 1892) that the charges brought against the Talmud in the anti-Semitic literature ought to suggest to the government the necessity of examining the text-books of the Jewish religion (Strack, "Die Juden: Dürfen sie Verbrecher von Religionswegen genannt werden?" Berlin, 1893). The matter was brought up in the Prussian Diet (Feb. 13, 1893), and Minister Bosse replied to the effect that he had already ordered the revision of these books, but could say no more for the present, the reports not having been handed to him.

**Bismarck's Retirement Encourages Anti-Semites.**

The Blood Accusation made its appearance in connection with the murder of a child in Xanten, June 29, 1891. The government did all in its power to suppress the rumor that the local *shoḥet* (Jewish butcher) had committed the murder; and the accused was acquitted. But other events showed that the government displayed much forbearance in cases of anti-Semitic offenses. Referring to a trial of a society of gamblers, in which some Jews were implicated, the "Tägliche Rundschau" (March 3, 1893) said: "This state of affairs shows that all Jewry should either be forced back to the conditions of the eighteenth century or be expelled from the country." Some Jews brought a libel-suit against the paper, as the law, in such cases, gives every member of a libeled community the right to prosecute. The court, however, decided (Oct. 15, 1893) that the article did not attack all Jews, but only those who had been guilty of the actions which the writer characterized as revolting.

Among other instances of an anti-Semitic tendency may be mentioned the avowed practise of the Hessian minister of justice, Dittmar, to appoint no Jews as judges—the "Frankfurter Zeitung" (Oct., 1899) had made this the subject of an article, accusing the minister of a violation of the constitution; a decision of the Bavarian minister of the interior that Jews could not hold any position in schools frequented by Christian children ("Mittheilungen aus dem Verein zur Abwehr des Antisemitismus," 1899, p. 357); and a decision of the court in Glogau, May 12, 1899, dismissing the case against Count Pückler-Muskau, who had said in a public address that it was time to drive the "Judenbande" (Jew-gang) out of the country.

In Germany a society for the protection of the rights of the Jews, "Verein zur Abwehr des Antisemitismus," formed in 1891 by some of the most prominent German authors, scientists, and

statesmen, has so far had more moral than practical results.

**Hungary.**

When, in the Hungarian Parliament, Victor de Istóczi, a deputy unknown up to that time, made a motion (July 12, 1878) that the government should force Turkey to give up Palestine and should deport there all the Jews of Hungary, it was considered a joke. Even as late as Nov. 27, 1880, the Hungarian minister Trefort could declare in Parliament: "Our country shall never witness a spectacle similar to that presented in Germany." Events soon proved that his optimism was not justified. Anti-Semitism was favored both by the Slavonic nationalities, which were oppressed by the government, and by the Clerical party, which saw the time approaching when the government would have to abrogate the canonical law, which was still recognized in the marriage legislation. Seventeen members of the House of Deputies made, Feb. 18, 1882, a motion to repeal the act which had emancipated the Jews. The disappearance of Esther Solymosi in Tisza-Eszlár, April 1, 1882, aroused such an excitement that the Jewish deputy Morris Wahrmann and Istóczi came to blows in Parliament (June 5, 1882). In many places riots occurred; Jews were mobbed, and in some instances were killed or seriously wounded. Such riots occurred in Presburg, Sept. 28, 1882; in Budapest, Oedenburg, and other places (Aug. 8, 1883), after the discharge of the Jews accused of the murder of Esther Solymosi; the most serious of all, in Zala-Egerszeg, on Aug. 23, 1883. A petition to the Parliament, asking that the act for the emancipation of the Jews be repealed, received only a few votes; even the independents who were in opposition to the government voted against it (Jan. 20, 1883).

**The Esther Solymosi Case.**

Not long afterward (Oct., 1883) an anti-Semitic party was organized in Parliament. It consisted of four members, Ónody, Széll, Istóczi, and Simonyi. Its platform demanded the restriction of economic liberty, withdrawal of the right to sign promissory notes, and exclusion of the Jews from the liquor trade. The elections of 1884 increased the number of anti-Semites to 17, but the government, in the address from the throne at the opening of the session, Sept. 9, 1884, declared itself strongly against the anti-Semites. The minister-president, Tisza, lost no opportunity to define his position during the debate on the address. The year 1884 marked the height of the anti-Semitic movement; and with the new ecclesiastic legislation of 1894, which abrogated the privileged position of the Roman Catholic Church and recognized the Hebrew faith, Anti-Semitism in Hungary received a crushing blow.

The defeat of Austria in 1866 and its financial condition, which bordered on bankruptcy, had brought the German-Liberal element to the front. The consequence of this change of policy was the promulgation of the Constitution (Staatsgrundgesetze) of 1867, which declared the principle of religious liberty. What might be called Anti-Semitism came from the ranks of those who were opposed to the principle of religious liberty and political equality, or could be heard among those who, while liberal in principle, drew the line of distinction in the social life. Thus Anton von Schmerling, a former minister-president in the Austrian House of Lords (1880), urged the necessity of instruction in German in schools in order to overcome the advantageous position of the Jewish soldiers in the regiments of Galicia, who, owing to their knowledge of the German language, had better chances of promotion to the position of non-commissioned officers; he added, "Personally, I am not in sympathy with the Jews." The serious financial crisis of 1873, which struck Austria severely, produced there as in Germany ill-feeling against the stock-exchange and consequently against Liberalism in general, and against the Jews in particular. This ill-feeling became a political factor when, with the formation of the Taaffe ministry (1879), the Czechs, who had hitherto refused to acknowledge the constitution of 1867, sent their delegates to the Reichsrath. As the German-Liberal element (Verfassungspartei) opposed the ministry, the latter formed a majority out of the Slavic element, combined with the German Clericals. Without being anti-Semitic the ministry tried to win the favor of the majority by some concessions to the Reactionary program. This was the tendency of the school-law, passed in 1883, which required that the principal of every public school should belong to the same church to which the majority of the school-children belonged. This law debarred the Jews from all teaching positions in country districts, and served to deter Jewish students from entering the normal schools. The law made an exception in favor of Galicia, where, in the cities, the Jews were often in the majority. Restrictions upon peddling and upon the clothing trade were further concessions to the political parties demanding a revision of the constitution in a reactionary sense.

**Austria.**

The first one, however, to make Anti-Semitism a political program was Georg von Schönerer, an ambitious politician and millionaire, who had inherited his wealth from his father, a railroad contractor in the employ of the Rothschilds. He renounced the anti-German policy of Count Taaffe, and, together with two other members of the Reichsrath, Schöffel and Fürnkranz, formed the nucleus of an anti-Semitic party. In the Diet of Lower Austria he demanded (Oct. 3, 1882) a legal solution of the Jewish question, threatening that otherwise the people would take the law in their own hands. Previously (May 11, 1882) he had brought into the Reichsrath a petition against the immigration of Russian Jews, and had found the support of 22 members. He obtained still more ardent support among the students of the university of Vienna; and the largest of the students' societies, the Deutsche Lesehalle, was responsible for turbulent meetings at which the Jews were insulted. The larger and more respectable element of the population did not participate in this movement; nor did the government as yet tolerate its excesses. Meetings, at which violent speeches were delivered, were promptly dissolved by the police; and inflammatory pamphlets were suppressed. The most prominent citizens in Vienna and of other large cities, following the example of Berlin and Paris, formed committees for the purpose of assisting the Jewish refugees from Russia. The affair of Tisza-Eszlár also exercised its influence upon the conditions in Austria. Rohling, who in 1871 as professor in the Catholic Academy of Münster had published his notorious pamphlet, "Der Talmudjude," had in the meantime been called to Prague, where he continued his agitation, adding to his former charges against rabbinical literature the odious one that the Talmud makes it the duty of the Jews to use the blood of Christians in certain religious rites (Rohling, "Die Polemik und das Menschenopfer des Rabbinismus," Paderborn, 1883; "Meine Antworten an die Rabbinen oder Fünf Briefe über den Talmudismus und das Blutritual der Juden," Prague, 1883). This agitation was taken up in the Reichsrath, where the Polish deputy

**Georg von Schönerer.**

Merunovicz made a motion, January, 1883, to have the Talmud translated under the supervision of the government.

The elections to the Reichsrath of 1884 brought several anti-Semitic candidates into the political arena. Even in Vienna, hitherto a stronghold of Liberalism, one candidate, Pattai, presented himself to the electors on the basis of an anti-Semitic platform, but he was defeated.. The municipal council demonstrated its liberalism through a congratulatory message sent to Sir Moses Montefiore upon his hundredth birthday (Oct. 24, 1884). But Anti-Semitism made constant progress; and in 1891 the elections to the Reichsrath brought thirteen anti-Semitic members, who were divided into three groups, the Ultra-Nationals, with Schönerer at their head, who were in favor of annexation of the German part of Austria to Germany; the Loyal Austrians, led by Pattai; and the Clericals, under Prince Liechtenstein and Schneider.

**Liechtenstein and Lueger.**

Similarly, the provincial Diets, especially that of Lower Austria, showed an increased number of anti-Semitic members. The debates in these bodies, the speeches in public meetings, the pamphlets and newspapers indulged in language which breathed a violence perhaps only equaled in the literature of the Jacobins during the French Revolution. Schneider, in the Diet of Lower Austria, said that the government should offer a premium for the shooting of Jews similar to that offered for shooting wolves. Lueger, who was the leader of the Clerical anti-Semites, admonished the various factions of his followers to amalgamate, saying that it was not worth while to quarrel over such minor details as to whether the Jews should be hanged or beheaded. Gregorig said in the Diet of Lower Austria, "These are not human beings; they are Jews," and Edward Suess, the famous geologist, and Liberal leader in the Reichsrath, was prompted to the remark, April, 1894: "What has been spoken, written, and done against the Jewish people during the last few years has been in flagrant violation not only of our Constitution, but of the principles of human justice and Christianity."

The worst part of the drama, which has not yet come to an end, began when the anti-Semites in 1895 succeeded in electing a majority to the municipal council of Vienna, and when Lueger, after the government had twice refused to confirm him, was made burgomaster in 1897. The elections to the Reichsrath of 1897, which were held on the basis of a new law enlarging the franchise, brought losses to the Liberals and gains to the anti-Semites of the different shades, notably to the Christian-Socialists. The weakness of the government, manifested in the frequent changes of ministries, encouraged the turbulent element, and riots against the Jews occurred, among which those at Prague, December, 1897; Nachod, April, 1899, and Holleschau, October, 1899, were very serious ones, resulting in bloodshed. The murder of Agnes Hruza in Polna, Bohemia, March 29, 1899, caused great excitement. The charge of ritual murder was revived; and a Jew named Hülsner was indicted and found guilty by a jury. Hülsner was retried and again found guilty Nov. 14, 1900 (see Polna Affair).

**The Polna Affair.**

In the meantime Anti-Semitism was asserting itself with great vehemence in France. Public sentiment with regard to the Jews had indeed undergone a great change since the death of Crémieux. When he died, the French Chamber of Deputies, by 344 votes to 91, passed a resolution (Feb. 2, 1880) to have him buried at the public expense. In a lecture "On the Jews as a Race and as a Religion," delivered Jan. 27, 1883, by Ernest Renan, who had been instrumental in popularizing the ethnical theory of Semitism, he said: "Let us be glad that these theories, so interesting for the historian and the ethnographer, have no practical meaning in France." In the same year the essayist Victor Cherbuliez in speaking of the conditions in Germany said: "We experience some difficulty in France in realizing that there is a Jewish question in Germany; that this question should excite the soundest minds, and should furnish material for virulent polemics. Thank heaven, there are plenty of things settled forever in France, as to which one would try in vain to reopen discussion" (G. Valbert, pseudonym for Cherbuliez: "Hommes et Choses du Temps Présent," p. 76, Paris, 1883). The publication of Édouard Drumont's book, "La France Juive" (1886), proved the falsity of all this. But the change in public opinion was not so surprising as it may at first sight seem. The Republican party always considered Clericalism its enemy. Gambetta, who had coined the battle-cry, "Le cléricalisme, voilà l'ennemi," led a crusade against the Catholic Church. While he was unsuccessful in his attempt to carry an amendment to the school law of 1880, which would have forbidden Jesuits to engage in educational work, he and his friends were nevertheless able to pass a law which ordered the expulsion of certain monastic orders. This law, by which 261 monasteries were closed and 4,350 monks and nuns were rendered homeless, created a great deal of bitterness against the dominant party of freethinkers. The school laws of 1881 ordering gratuitous tuition were a blow against the schools maintained by the friars. The freethinkers were denounced as Jews in disguise. In 1881 a weekly paper, called "L'Anti-Juif," was founded in Paris. When Baron Rothschild clothed poor school-children his act was denounced as that of a Jewish propaganda. The agitation in favor of a bill permitting divorce, which the Code Napoléon had prohibited, created great commotion within the ranks of the Church, and was used as a weapon against the Jews, because the chief agitator for it, Naquet, was a Jew. Bishop Freppel of Orléans called the bill in the chamber a "Semitic law" (August, 1884).

**France.**

The elections of 1885 nearly brought a majority of Monarchists into the Chamber. This party had seized the opportunity to denounce the persecuting spirit of atheism. A riot in Château-Villaine, where the prefect had ordered the closing of a chapel in a manufactory, was made the subject of an interpellation in the Chamber (April 13, 1886), and during this heated discussion Drumont's book, "La France Juive," already referred to, was published. The phenomenal success of the book showed that the great masses of the population shared the view of the author; namely, that the Jews were the cause of all the misfortunes that had befallen France. F. Brunetière, editor of the "Revue des Deux Mondes," himself, as he confesses, not prejudiced in favor of the Jews, sums up Drumont's book as follows: "If the France of M. Grévy, as everybody will admit, does not resemble that of Louis XIV., and still less that of St. Louis, the fault, or rather the crime, lies with the Jews. They are as guilty for what they have done as for what they have left undone." Brunetière accuses Drumont of "being blinded by hatred" and speaks of his "sereine audace de fanatisme" ("Revue des Deux Mondes," 1886, pp. 75, 693). Other books by Drumont followed in rapid succession; and his paper, "La Libre Parole," soon became a very influential and widely read journal.

**Drumont's "La France Juive."**

Political scandals, and especially the venality of an incredibly large number of politicians and journalists, brought France to the verge of civil war. The collapse of the Panama Canal Company, and the publication of the scandals connected with it, were a new source of danger to the republic. In that colossal swindle several Jews were prominent; and although they were merely the agents, the venal politicians being the real culprits, the fact of their participation, constantly reiterated by the clerical and the anti-Semitic press, fomented the hatred against the Jews. The anti-Semitic agitators had especially protested bitterly against the Jews holding administrative offices or commissions in the army. In 1892 Captain Mayer was killed in a duel which he fought with Marquis de Morès, one of the fiercest leaders in the anti-Semitic movement. In 1895 the DREYFUS AFFAIR brought the excitement to a dangerous pitch. In Algeria the demonstrations led to bloodshed. The anti-Semites elected Max Régis, one of the most rabid Jew-haters, as mayor of Algiers; and although the government deposed him, Anti-Semitism still raged in Algeria. During the revision of the Dreyfus trial in 1899, Guérin, the editor of "L'Anti-Juif," defied the authorities for a time by barricading himself in a house and refusing to yield to the law. While the fear lest an outbreak might endanger the success of the Exposition of 1900 served to subdue political passion, the municipal elections in Paris and in Algeria, in the month of May, 1900, resulted in a victory for the Nationalists, who, being a composite of Clerical Monarchists and opponents of the government in power, are mainly cemented together by their common Anti-Semitism.

**The Dreyfus Affair.**

In Russia the effect of the assassination of Alexander II. (March 13, 1881) was the strengthening of reactionary tendencies. The late emperor had in various ways tried to mitigate the despotic form of government which was the traditional policy of the empire. The restrictive laws against the Jews were to some extent moderated by exceptions and otherwise were less rigorously enforced. Alexander III., haunted by the specter of Nihilism, gave himself entirely into the hands of the Slavophiles, whose policy was that of unrestricted tyranny. POBYEDONOSTZEV, head of the Holy Synod; Count IGNATIEV, AKSAKOV, and such men possessed his unbounded confidence. An improvement of the sad condition of the Jews was part of the Liberal program, and, consequently, could not be countenanced. Soon after the accession of the new emperor, serious riots broke out (April 27, 1881) in Elizabethgrad, in the southern part of the empire, and in Kiev (May 5). Property of immense value was destroyed; Jews were expelled from several cities; and a considerable number were killed or seriously injured. Similar scenes occurred in Warsaw in December, 1881. More than two thousand families were made homeless, and property estimated at from 767,000 to 1,119,000 rubles in value was destroyed. Imperial ukases of Aug. 22 and Oct. 19, 1881, restricted the Jews' right of residence to the towns of the so-called Pale of Settlement, and so produced a pale within the Pale; prohibited the sale of liquor; the right to hold land; and limited the number of Jewish students in colleges and universities.

**Russia.**

The fanatic population showed a full perception of the intentions of the government. Serious riots were of almost regular occurrence — at Rostov on the Don, May 22, 1883; in Nijni-Novgorod, June 7, 1884; and recently in Nikolaiev, April, 1899. The expulsions continued, and assumed serious proportions in 1891 and 1892; so that President Harrison, in his message to Congress, spoke of the concern created by these measures in the United States.

The death of Alexander III. (Nov. 1, 1894) brought no decided change in the status of the Jews; and while persecutions have abated, the restrictive laws are still in force. One result of these conditions has been the scheme for settling the Jews in Palestine, advocated by Laurence Oliphant, and subsequently taken up by the ZIONISTS; and a similar attempt by Baron de Hirsch to found homesteads in Argentina for the Jewish refugees. Large numbers of them settled in England, in the United States, and in South Africa.

Ever since the dethronement of Prince Cusa of Rumania in 1866, that country has been the theater of serious outbreaks of mob violence against the Jews. The persecutions of December, 1871, caused by the trial of a Jew accused of buying sacred vessels stolen from a church, evoked protests in almost every civilized country. When Rumania's independence was recognized by the Congress of Berlin (July 1, 1878), it was on condition that the constitution of the new country should grant equal rights to all citizens, regardless of creed. Rumania submitted, but did not fulfil its obligation, and the Rumanian government declared all Jews to be aliens and made the naturalization of foreigners dependent upon a special act of the legislature. Naturalization was granted in but very few instances, and the lot of the Jews in Rumania grew steadily worse. They were the victims of frequent mob-violence (as in Bucharest, Dec. 12, 1897, and in Jassy, May 28, 1899), and their assailants went unpunished when brought before the courts. As in Russia, Jews were expelled from villages, and in many other ways restricted in their economic activity; they were debarred from the public schools, and at present (1901) the government is putting every imaginable obstacle in the way of the Jewish schools with the evident object of preventing the Jews from improving their condition. Large numbers of emigrants left the country during 1900, notwithstanding the accession to power of a more liberally minded premier, Minister Carp.

**Rumania.**

This article is limited by the definition of Anti-Semitism as the opposition to Jews on the ground of their ethnical inferiority. Therefore it is unnecessary to refer to the condition of the Jews in countries like Persia and Morocco, where religious fanaticism needs no scientific pretext. However, the blood accusations of Corfu, April, 1891, resulting from the murder of a Jewish child, and the subsequent riots may be referred to in this sketch, but will be treated more appropriately under BLOOD ACCUSATION. Another instance of Anti-Semitism is given by the enactments which have been passed prohibiting the killing of animals according to the Jewish rite in Saxony, by an order of the minister of the interior March 23, 1893, and in Switzerland by a referendum, Aug. 20, 1893.

**Other Countries.**

While it may be stated that Anti-Semitism as such does not exist either in England or in the United States, still amid the general class distinctions maintained in social intercourse in those countries, a feeling against the Jews manifests itself in social discriminations. A prominent expounder of the anti-Semitic theories in the English-speaking world, and, according to Lucien Wolf ("A Jewish View of the Anti-Jewish Agitation," in "Nineteenth Century," 1881, ix. 338-357), their originator, is Prof. Goldwin Smith, of Toronto. His charges against the Jews are the same that are found in the works of the German

authors on the subject. He accuses them of tribal exclusiveness and cosmopolitanism; he calls them intruders and parasites, and an unassociable race. He looks upon commerce as the only motive of their activity, and says of Disraeli: "A Jewish statesman got up jingoism much as he would get up a speculative mania for a commercial purpose" (Goldwin Smith, "The United Kingdom," i. 46, 108, 137, 185, New York, 1899; "The Jewish Question" in "Nineteenth Century," 1881, pp. 10, 494–515; "Can Jews be Patriots?" *ib.* ix. 875–887).

It can not, however, be denied by any fair-minded person that some of the anti-Semitic charges are monstrously absurd, as when Ahlwardt said that Sanitätsrath Lewin—who happened to be near the place where Emperor William was shot by Nobiling—had been advised by the Alliance Israélite Universelle of the attempt to assassinate the emperor; or the story that Crémieux had offered a prize of one million francs for the emperor's head. On the one hand the accusation was spread that the firm of Ludwig Löwe had furnished bad guns, because the Alliance wished to see Germany defeated; on the other hand,

**Pettiness of Charges by Anti-Semites.**

Captain Dreyfus was accused of having betrayed army secrets to Germany, because the Jews desired that country to be victorious. A German author has even accused the Jews of having caused the stylistic carelessness of modern German writers (G. Wustmann: "Allerhand Sprachdummheiten," Leipsic, 1891). Anti-Semitic pamphlets and journals have constantly published circulars purporting to be issued by the Alliance, which were forgeries, and they have fabricated a letter of the German ambassador to Paris—Count von Wimpfen, who committed suicide Dec. 24, 1882—in which he had charged Baron Hirsch with being the cause of his misfortune; whereas, actually, the unfortunate man had asked the baron as his best friend to take care of his family. They have untiringly published an alleged address of an English chief rabbi, Readclif, in which the Jews were admonished to put themselves in the possession of all the money of the world, so that God's promises to Abraham should be fulfilled. The source of this alleged address was a novel, "Gaeta, Düppel, Warsaw," by Hermann Goedsche, who had been dismissed from the Prussian postal service because of forgeries that he had committed, and who wrote under the pseudonym, "Sir John Ratcliffe." So whether right or wrong the anti-Semitic cause was only too frequently advocated by such methods.

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D.

**ANTI-SHABBETHIANS.** See Shabbethai Zebi.

**ANTISLAVERY MOVEMENT IN AMERICA:** The institution of negro slavery in America has been traced back to the suggestion of a pillar of the Church, Las Casas, who proposed it as a substitute for the enslavement of the American Indians, since the latter were being rapidly exterminated by Spanish oppression. Experience showed that the negroes were better able to endure the hardships of slavery. Given the institution, it is not hard to account for the fact that so receptive and assimilative a people as the Jews should have adopted it from the people among whom they were living. Thus the Maranos, who settled in the New World soon after its discovery, held slaves, and numerous references

**Jewish Slaveholders.**

are made to Jewish slaveholders in Brazil, Mexico, the West Indies, New York, and New England, long before and down to the American Revolution. There are several early references even to American-Jewish slave-dealers. The growth of democracy and changed economic conditions had gradually put an end to slavery in the North soon after the beginning of the nineteenth century; but in the South slavery remained common, among Jews as well as among others. Shortly before the Civil War there were among the aggressive Southern sympathizers some Jews who used, as conclusive proof that it was not wrong to keep slaves, the alleged fact that noble philanthropists like Judah Touro sanctioned slavery. The whole argument, in reality, rested on a false assumption regarding Touro's attitude toward the institution. He evinced his antislavery views in no uncertain manner; for the negroes who waited upon him in the house of the Shepards—with whom he lived for forty years—were all emancipated by his aid and supplied with the means of establishing themselves; and the only slave he personally possessed he trained to business, then emancipated, furnishing him with money and valuable advice.

As a body, the Jews in America took no action either for or against the slavery question, though individual Jews were numbered among members of

**Antislavery Jews.**

American abolition societies in the early forties, and the American and Foreign Anti-Slavery Society in its report, in 1853, noted that some Jews in the Southern states "have refused to have any right of property in man, or even to have any slaves about them," and that the cruel persecutions they themselves had been subjected to tended to make them friends of universal freedom. But such tendencies were at least partially checked by the fact that the Oriental customs and antecedents of the Jew did not incline to make him per se an enemy of slavery, that certain precepts in the Maimonidean code of laws were specifically antagonistic to the emancipation of non-Jewish slaves, and that pecuniary and political considerations frequently dictated an attitude friendly toward slavery among Jewish citizens. Appeals to religion and

morality, however, could not fail to produce their effect, and Jews as well as people of other denominations were destined to contribute greatly to the development of antislavery sentiment in America, in spite of the pronounced repugnance of a number to "carrying politics into the pulpit." Dr. David Einhorn, for instance, shortly after he arrived in Baltimore as minister of the Har Sinai congregation, took strong ground against slavery, first in his monthly "Sinai," in 1856, and afterward in the pulpit. He contended that if it were true, as asserted, that the Union rested on slavery, then with so thoroughly immoral a basis it would be neither capable of surviving nor fit to survive; and he pointed out that the spirit of Judaism, as opposed to its letter, demanded the abolition of slavery. An address delivered by Dr. Morris J. Raphall, a New York rabbi (Jan. 4, 1861), on the national fast-day designated by the President, aroused much attention and comment; for in it he contended on behalf of Judaism that slavery had the divine sanction of the God of Israel, and that only ignorant babblers invoked the alleged "higher law" against slavery, since there could be no higher law than the Bible, and this ordained slavery. Numerous antislavery leaders immediately protested against these views on behalf of Judaism, and refuted Raphall's arguments. Dr. Einhorn attacked them so strongly and unmistakably that he aroused the ire of the proslavery leaders, and his life was in danger during the Baltimore riots in April, 1861. He was forced to flee from Baltimore, and, rather than permit himself to be muzzled, he surrendered his position. Other Jewish pulpit-leaders also took strong ground on the subject, especially after the outbreak of the Civil War. This was particularly true of Benjamin Felsenthal and Liebman Adler of Chicago, Sabato Morais of Philadelphia, Benjamin Szold of Baltimore, and Samuel M. Isaacs of New York.

**Einhorn Against, Raphall for, Slavery.**

For a number of years before the war, Jewish laymen as individuals had been active in the same cause. Chief among these was Michael Heilprin, the distinguished Jewish scholar. He had taken an active part in the course of antislavery meetings in Philadelphia a few years before the war, and was roused to immediate action by Dr. Raphall's sermon. On Jan. 16, 1861, he contributed a fiery denunciation and an exhaustive scholarly refutation of Raphall's views to the "New York Tribune," which at once recognized the article editorially. Thus indorsed, it commanded the widest attention; and owing to this vehement but convincing repudiation of alleged proslavery views, Heilprin succeeded in arousing the public in a more marked degree than any other American-Jewish antislavery champion. During the five years preceding this time, Moritz Pinner had also done yeoman's work in the same cause by circulating antislavery literature and developing antislavery propaganda. In 1857 he started an abolitionist newspaper in Kansas City, a proslavery region; and was an antislavery delegate to the state and national Republican conventions of 1860, which latter included other Jewish members. In Chicago as early as 1853 Jews were active in liberating an imprisoned fugitive slave, and soon after in securing German recruits for the Republican party in the West. Nor did the South, which produced such brilliant Jewish workers in the proslavery cause as Judah P. Benjamin, fail to contribute a fair quota also of Jewish antislavery workers, in some instances as early as 1849. Numerous other examples of Jewish antislavery activity in America are at hand. In the West Indies some Jewish antislavery sympathizers were to be found early in the nineteenth century; others actually devised efficient methods for rendering emancipated slaves self-supporting and independent. In the United States these various tendencies which developed and aroused a sentiment in favor of the antislavery movement among Jewish residents are responsible in a large degree for the enormous number of Jewish soldiers who enlisted in the Union army during the Civil War.

**Heilprin, Pinner, Benjamin.**

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M. J. K.

**ANTISLAVERY MOVEMENT AND THE JEWS:** The movement against slavery is one of the most important efforts in the development of civilization; and the relation of the Jews to this subject merits special attention.

J. K. Ingram, in his valuable work on the "History of Slavery," has well pointed out that "our great horror for some aspects of slavery must not prevent us from recognizing that institution as a necessary step in social progress," by the immense advance involved in the substitution of servitude for the immolation of captives; by making possible the system of incorporation by conquest and by developing regular and sustained industrial life. Each of these advantages was thereby realized in a marked degree in Jewish life. But it is important also to observe that among the Hebrews the evils of the institution were greatly minimized in theory and in practise, which Ingram refers to when he states that "when we consider its moral effects, whilst endeavoring to the utmost to avoid exaggeration, we must yet pronounce its influence to have been profoundly detrimental." The pronounced manner in which the evils of the system were minimized and the hardships of the institution were ameliorated by Jewish law more clearly appears in the article on SLAVERY. Such amelioration is naturally to be anticipated among a people believing in the common descent of all human beings and in the brotherhood of man.

While it is important to note the precepts enjoining kind and humane treatment of both Jewish and Gentile slaves which are found in Jewish law, we must not forget that the feeling of racial affinity, and the idea that the perpetual physical subserviency of any one Jew involved a partial denial of the sovereignty of God, tended to restrict especially the enslavement of Jews. The tendency to abolish slavery among Jews, even in early times, is clearly indicated by the following customs: Unless a Hebrew slave consented to prolong his term of service, it expired at the beginning of the seventh year; a general emancipation of slaves took place in the fiftieth or jubilee year; on restoring the sum paid for his purchase or ransom, a slave received a certificate of manumission; on the death of a master without heirs the slaves were in certain cases set free; sometimes they were tacitly emancipated, as when they were numbered among the free Hebrews selected to participate in religious service.

The Bible, indeed, records the emancipation of all Hebrew slaves in King Zedekiah's time, at the instance of the prophet Jeremiah (Jer. xxxiv. 8), during the first siege of Jerusalem by Nebuchadnezzar; but after the withdrawal of that conqueror, the more powerful masters again forced their emancipated slaves into servitude. After the downfall of the first monarchy the right to hold a fellow Hebrew as a slave was regarded as at an end, although an attempt was made to reintroduce the enslavement of Hebrews

immediately after the restoration. Nehemiah, however, successfully resisted the endeavor (Neh. v. 5–10). Herod aroused much indignation by reestablishing the old law under which a Jew could be sold into slavery for crime; and, as the people refused to purchase such Hebrew slaves, he overstepped the old law by selling them into foreign countries, to the exasperation of the people. After the destruction of the first monarchy, therefore, Hebrews, generally speaking, were not held as slaves by fellow Hebrews, though non-Jewish slaves continued to be common possessions among the Jews. But prior to the common era the principle of the abolition of all slavery, whether of Jews or of non-Jews, was adopted in theory and in practise among the Essenes. Thus, we learn from Philo (and similar testimony is furnished by Josephus): "And they [the Essenes] do not use the ministrations of slaves, looking upon the possession of servants or slaves to be a thing absolutely and wholly contrary to nature; for nature hath created all men free; but the injustice and covetousness of some men who prefer inequality, that cause of all evil, having subdued some, have given to the more powerful authority over those who are weaker" (Philo, "On a Contemplative Life," ix.). It is interesting to observe that the French statesman Isaac Adolphe Crémieux, in an address before the general International Antislavery Congress held in London (1840), proudly said on this point:

**Emancipation in the Bible.**

"I feel great pleasure in joining this convention, because I am a descendant of those Hebrews who were the first to proclaim the abolition of slavery; and I this day only repeat what the Jews have always admitted in principle. Indeed, it is not without interest that I now recall to your recollection that it was the sect of the Essenes which first declared slavery to be a crime, and that it was, to use the expression of Josephus, a perpetual cause of perturbation for the state. In this assembly this must entitle them to the highest glory."

The dispersion of the Jewish race among the nations resulted in checking for a time the Antislavery Movement which Judaism had been developing. Both Greece and Rome familiarized the Jews, as never before, with slavery as a gigantic and apparently indispensable system; and the Jews soon learned in Rome to do as the Romans did. Roman inroads among the barbarians resulted in the enslavement of an ever-increasing number of captives; and it was, in fact, from such treatment of Slavonic captives that the term "slave" was derived. In this, as in other fields of commerce, Jews became conspicuous during the later eras of the Roman empire; and it is therefore not surprising to find numerous explicit references to Jews as slave-traders and possessors of slaves. Particularly in the history of Rome and Spain are references encountered to Jewish slave-dealers and slave-owners prior to 800 of the common era. Charlemagne and Louis the Pious seem to have specifically sanctioned such conditions. These dealings brought with them their own punishment for the Jews, however; for it is to Jewish relations to slavery that one can trace a number of outbreaks against the Jews on the part of the common Church and the Christian state of the early Middle Ages. There was the obvious danger that Christian slaves in the households of Jewish masters were liable to become converts to Judaism; and so Emperor Constantine, the Theodosian code, Pope Gregory I., and various other Church and secular authorities, forbade such conversions, and thereafter prohibited the acquisition or even the retention of Christian slaves by Jews. These measures were directed not against slavery generally, but more and more against the enslavement of Christians. It was not till about 1200 that the Church took strong ground against slavery generally. Of course the Jews abandoned slavery as it came to be abandoned by law or custom in the various countries where they were living. Jewish law seems throughout to have assured quite generally humane treatment for slaves among Jewish possessors.

The movement in favor of the abolition of the enslavement of Jews became marked in character in the time preceding the commencement of the common era. When the Jews were living in a land not their own the feeling displayed itself in the establishment of societies and funds for the ransom of Jewish slaves. Israel Abrahams, in his "Jewish Life in the Middle Ages," p. 96, says, "that Jews from the earliest periods regarded the duty of ransoming Jewish captives as one of their most pressing obligations." The payment of money for this purpose was always made a first charge upon the synagogal funds. Among Spanish Jews such ransoms were taken quite as a matter of course. Rabbi Moses ben Hanok in the tenth century was ransomed by the Cordovan Jews; and somewhat later Don Isaac Abravanel devoted much money and labor to redeeming large numbers of Jewish slaves. Numerous other instances, even to the present day, are recorded in every quarter of the globe in which Jews have settled. In fact, the generosity and sense of obligation of Jews in this respect became so well known that Jews were captured and enslaved for the sake of securing these ransoms. Traces are found, too, of purchases by Jews during the Dark Ages of heathen slaves solely for the purpose of converting them to Judaism and liberating them.

**Ransom of Jewish Slaves in the Middle Ages.**

When African slavery was introduced in America, early in the sixteenth century, we again find Spanish, Portuguese, and Dutch Jews engaged in the slave traffic, and holding slaves in common with their non-Jewish brethren. In view of the historical attitude of Judaism to slavery, we are not surprised, however, to learn that Jews, like Crémieux, logically and zealously threw themselves as such into the antislavery struggle. In the case of Crémieux himself, we find that for many years he had been an earnest, impassioned, and indefatigable abolitionist before it became his privilege, as a member of the French Provisional Government (1848), to announce, on behalf of the Cabinet, the abolition of slavery throughout the French possessions.

**Abolitionist Movement in the Nineteenth Century.**

In England there were Jewish members of the abolition societies, and Granville Sharp, in his "Law of Retribution," and Wilberforce, in his "A Letter on the Abolition of the Slave Trade," freely employed Jewish teachings as arguments against slavery. When at the outbreak of the American Civil War it became important for the Jewish pulpit and press to give expression to Jewish views on the subject, men like Rabbi G. Gottheil of Manchester, and Dr. L. Philippson of Bonn and Magdeburg, forcibly combated the view announced by Southern sympathizers, that Judaism regarded slavery as divinely ordained. Rabbi M. Mielziner's "Die Verhältnisse der Sklaverei bei den Alten Hebräern," published in German at Copenhagen and Leipsic in 1859, was rapidly translated and published in the United States in many quarters, and rendered valuable service in the same direction. Similarly, in Germany, Berthold Auerbach in his work, "Das Landhaus am Rhein," closely imitated Mrs. Stowe in arousing public opinion against slavery and the slave trade through the medium of fiction; and Heinrich

Heine did not hesitate to avow the fact that it was the establishment of the slave system in America that induced him to give up his intention, formed in his early years, of migrating to the United States.

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M. J. K.

**ANTI-TALMUDISTS.** See FRANKISTS, KARAITES.

**ANTOINE, NICOLAS:** French-Christian theologian who became converted to Judaism; born of Catholic parents in 1602 or 1603 at Briey, a small town of Lorraine; suffered martyrdom at the stake in Geneva, April 20, 1632. For five years he attended the college at Luxemburg, and was then sent to Pont-à-Mousson, Treves, and Cologne for higher instruction under the Jesuits. Their influence, however, seems to have been nil; for when Antoine returned to Briey, at the age of twenty, he was no longer an ardent Catholic. The doctrines of Protestantism attracted him, and he allowed himself to be converted by the fervent eloquence of Ferri, a preacher of reputation, and pastor of the Reformed Church in Metz. The young convert then attended the academies of Sedan and Geneva in order to study the Reformed faith, but the deeper he delved into the study of Protestantism the less fervent became his enthusiasm; and he very soon arrived at the most unexpected conclusion; namely, that the Old Testament alone contained the truth. The rabbinate of Metz refused to receive the young man into Judaism, offering as an excuse the fear of reprisals on the part of the authorities; and Antoine was advised to go to the Netherlands or to Italy, where Jews enjoyed more liberty. Accompanied by a Christian clergyman whom he had known in Sedan, and whom he attempted to convert to Judaism on the way, he repaired to Venice.

**Refused Admission to Judaism.**

There he found that the prevailing conditions had been too favorably depicted. The Jews were tolerated by the Venetian republic merely for commercial reasons; they were huddled into a gloomy ghetto, and were obliged to wear a yellow disk, which exposed them to the wanton raillery of the populace. The Venetian Jews could offer Antoine no more encouragement than their brethren of Metz. At Padua he met with a similar check. According to the documents produced at his trial, the Italian Jews gave him the "diabolical advice" to pursue the life of a pious Jew under the cloak of the Church. Antoine proceeded to Geneva, where he accepted a position as tutor in the family of the pastor and professor Diodati. For some time he also taught the upper class of the college, but, being an apostate from Catholicism, he was not considered sufficiently orthodox to be entrusted with the chair of philosophy at the Academy of Geneva.

Antoine, desiring to marry, sought another appointment. A new Protestant parish had just been formed at Divonne, a little village of the district of Gex, which had belonged to France since 1602, but was now under the religious jurisdiction of Geneva; and there Antoine obtained the position of pastor. Once installed, he sought to pacify his conscience. Revealing his inmost convictions to no one, he secretly observed a thoroughly Jewish mode of life, saying his prayers in Hebrew and observing all the Mosaic rites. In his public services he pronounced the name of Jesus as seldom as possible. He was never known to read the apostolic confession audibly. In the communion service, instead of the words "This is my body, this is my blood," he was once heard to say, "Your Savior remembers you." His sermons, the texts for which were taken exclusively from Isaiah and the other prophets, became celebrated far and wide; yet they lacked any peculiarly Christian characteristics. The peasants of Divonne were perfectly satisfied with their pastor, who was eloquent in the extreme and full of kindness toward them; they were not shocked by the vague form of his sermons. But the lord of the adjoining manor was outraged. One Sunday, Antoine preached on the second Psalm, which, according to orthodox Christian theology, announces the coming of the son of God. Antoine, on the contrary, permitted himself to declare that God had no son and that there was but the one God. This was too much for the lord; he remonstrated loudly with the heretical pastor and threatened to denounce him to the synod. Antoine fell into gloomy despair; a nervous attack deprived him of his reason. To several colleagues from Geneva who had come to see him he began to chant the seventy-fourth Psalm; then he suddenly stopped, and, exclaiming that he was a Jew, blasphemed Christianity. His condition was recognized at once, and he was put to bed; but he escaped his watchers, passed the night wandering through the country, and was found the next morning in Geneva in a most pitiable condition, kneeling in the streets and calling loudly upon the God of Israel. He was placed in an asylum for the insane Feb. 11, 1632. Medical treatment accomplished but little for him. His clerical colleagues did all they could to induce him to change his religion; but he never ceased to proclaim that he was a Jew and desired to remain a Jew.

**Protestant Pastor, Though a Jew.**

A charge of heresy could no longer be avoided; the chief of the Geneva police arrested Antoine, and instituted proceedings. While he was in prison the clergy were tireless in seeking his reconversion, trying in vain to make him sign a declaration of orthodox faith. Bidden to formulate his religious belief, he drew up twelve articles, which were submitted to an ecclesiastical court. In them he gave the tenets of Judaism in the style of Maimonides' thirteen articles of faith, and added "eleven philosophical objections against the dogma of the Trinity." At the same time he addressed to the judges three memorials, two of which have been preserved. In spite of the exertions of Metrezat, a pastor of Paris, and others, the judges were immovable. The trial commenced April 11; Antoine's attitude, full of dignity, aroused much sympathy. The threats of the judges were of no more avail than the persuasions of his colleagues. He repeated constantly: "I am a Jew; and all I ask of God's grace is to die for Judaism." The court sought to show that he had promulgated his heretical doctrines at Geneva: this he contradicted most forcibly. All the efforts of the judges were met with the unchanging reply, "With the help of God I am determined to die in my present belief." Fifteen clergymen or professors of theology were summoned as witnesses. Several of them begged for a light sentence, since, in their opinion, Antoine had committed no sin by becoming a Jew,

**His Imprisonment and Execution.**

though for his hypocrisy he deserved unfrocking or banishment, or, at the worst, excommunication. Furthermore, they said that the matter ought not to be hastened, and that the advice of the various churches and academies should be sought. A fanatical majority, however, insisted that the judges should seize the present opportunity to demonstrate their faith, since it was most dangerous to absolve one who had professed Judaism while wearing the garb of a Christian priest. For some days longer the judges waited for Antoine to recant. As his recantation was not forthcoming, they pronounced sentence April 20, 1632; condemning him to be loaded with chains, placed upon a pyre, to be there strangled, and then burned. In vain the clergy petitioned for a respite; Antoine was executed the same day. He went to his death serenely, and died imploring the mercy of the God of Abraham.

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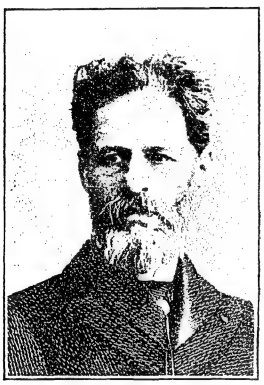
J. B.

**ANTOKOLSKI, MARK MATVEYEVICH:** Russian sculptor; born in Wilna in 1842. As a young child he displayed a talent for art, and after a short term in the *heder* (Hebrew school) applied himself to the study of carving in wood. Artistic carvings in wood executed by him attracted attention, and the youthful artist was presented to General Nazimov, then governor-general of Wilna. At the age of twenty-one he went to St. Petersburg, where, with the aid of Mme. Nazimov, he was enabled to enter the Imperial Academy of Fine Arts. While there he maintained himself by working in a turner's shop, receiving a very scanty compensation. In 1864 the silver medal of the first order was awarded to him by the academy for his wood-carving, "The Jewish Tailor," which promptly gained for him a reputation. In the following year "The Miser Counting His Money," a work executed in ivory, brought him the large silver medal of the academy and a pension from the emperor. In 1866–67 he produced a bas-relief, "The Judas Kiss," and a group modeled in clay entitled "The Descent of the Inquisition on a Jewish Family at the Feast of Passover." For certain reasons the academy would not elect him a member, but offered him the unusual title of honorary citizen, which he declined. In 1868 Antokolski went to Berlin, and after a short stay returned to St. Petersburg, and produced the famous statue, "Ivan the Terrible," for which he was appointed an academician at the express command of Emperor Alexander II., who purchased the statue and ordered a bronze casting of it to be placed in the Hermitage at St. Petersburg. The statue represents the tyrannical czar in one of the intervals of remorse.



Mark Antokolski.
(From a photograph.)

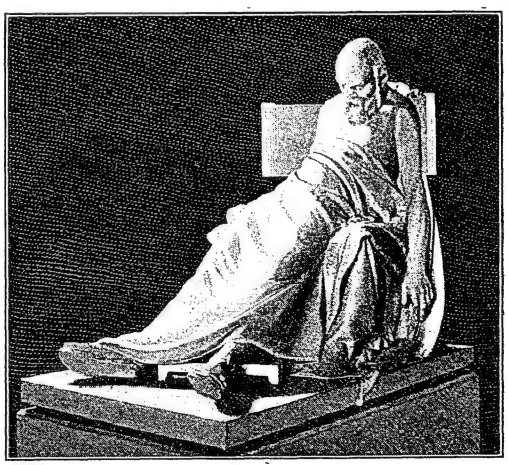
Soon after the completion of this work Antokolski went to Rome, where he produced the colossal statue of "Peter the Great" (1872), and projected "Dmitri Donskoi," "Yaroslav the Wise," and "Ivan III." In his autobiography Antokolski speaks of the extraordinary popularity that "Ivan the Terrible" had among his countrymen, whereas his statue of Peter the Great was not appreciated in Russia till after its successful exhibition at the Paris Salon. According to his opinion the half-mythical Ivan speaks more feelingly to the national heart than the epoch-making and energetic Peter.

Bust of "Mephistopheles," by Antokolski.
(From a photograph.)

In 1874 Antokolski produced "Christ Bound Before the People," which was received with great enthusiasm. In 1875 he returned to St. Petersburg, and while there produced in quick succession "The Death of Socrates" (1876), "The Last Sigh" (1877), and "The Head of John the Baptist" (1878). In the same year his works were exhibited at the Paris Exposition, when the jury awarded him a first-class medal. He was also created by the French government Knight of the Legion of Honor. In 1880 he received the title of professor of sculpture and settled permanently in Paris. In 1882 he produced "Spinoza," and later "Yermak" (the Cossack conqueror of Siberia) and "Nestor, the Annalist." At the Paris Exposition of 1900 he exhibited "The Sleeping Beauty" and "Pax," the latter a young blind Christian girl in front of the Coliseum.

Of Antokolski's career and works the celebrated Russian art-critic Stassov gives the following description:

"Antokolski's preeminence in Europe was universally acknowledged at the Paris Exposition in 1878, where an international jury, composed of artists—delegates from all nations—



"Death of Socrates," by Antokolski.
(From a photograph.)

awarded him the first and highest prize for sculpture; and in hundreds of articles in the journals the foreign critics never weary of speaking of the great [importance of] Antokolski. Many favorable opinions of this kind have been given in the foreign press about Antokolski. But for us it is a matter of secondary importance what Europe thinks of him. Much more significant is the question of what he is to us Russians. He is the greatest sculptor of our age. He represents in his personality something altogether different from what all the rest of

our sculptors stand for—both ancient and modern. This has been manifest from the very beginning of his career when he was yet a student. The Russian art press then welcomed him joyfully. But when as a youth he created his 'Ivan the Terrible' he astounded every one. . . . Since that time his reputation has steadily grown, and our sympathies are more and more with him. Antokolski can not be classed with the rest of our artists, not even with the most conspicuous among them. It must not be forgotten that he is a Jew and what this means in Russia; that before achieving anything he was compelled to undergo hardships which no artist of any other race would have been made to undergo. The bold fearlessness of Antokolski was the greater because, instead of hiding his Jewish origin, instead of causing it to be forgotten, he loudly proclaimed it. From the very first he appeared before the judges of the academy and the Russian public with subjects and types of a purely Jewish character. Fortunately at that time Russian society, at

"Ivan the Terrible," by Antokolski.
(From a photograph.)

least a great part of it, began to relieve itself of the shameful views and opinions of former epochs. The preachings of Pirogov, that the Jews had a right to live, resounded throughout Russia and found a ready response in many hearts. This time even the academy was not to be outdone in generosity, and it granted Antokolski, in 1864, the second silver medal for his carving in wood, 'The Jewish Tailor'" ("Vyestnik Yevropy," 1883, i. 690-692).

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H. R.

**ANTOLI.** See ANATOLI.

**ANTON, SANCHEZ.** See SANCHEZ ANTONIO.

**ANTON, CARL** (originally **Moses Gershon Cohen**): Author; born in Mitau (Courland), of Jewish parentage; lived in the eighteenth century. He claimed descent from Ḥayyim Vital Calabrese. After studying for seven years at Prague under Jonathan Eibenschütz, Anton traveled in the East, and on his return became a convert to Christianity, and was baptized at Wolfenbüttel. The duke of Brunswick appointed him professor of Hebrew at Helmstedt. He was distinguished from the usual Jewish convert to Christianity by the fact that, though he occasionally reviled his former coreligionists, he also spoke well of them, even vindicating them in his book on the Jewish oath ("Einleitung in die Jüdischen und Rabbinischen Rechte, dabey Insbesonderheit von einem Judeneide," etc., Brunswick, 1756), against some of Eisenmenger's aspersions. Anton took part in the well-known dispute between Jacob Emden and Jonathan Eibenschütz, in which he warmly defended the latter—some say at Eibenschütz' request ("Kurze Nachricht von dem Falschen Messias, Shabbethai Zebi," etc., Wolfenbüttel, 1752; "Nachlese zu Dieser Nachricht," Brunswick, 1753). He wrote a Latin tract on the legend of "The Wandering Jew," entitled "Commentatio Historica de Judæo Immortali in qua hæc Fabula Examinatur et Confutatur," Helmstedt, 1756; translated Abraham Jagel's catechism, "Leḳaḥ Ṭob" (Good Instruction), Brunswick, 1756; and gave a description of a rare copy of "Shulḥan 'Aruk Eben ha-'Ezer," to be found in manuscript in the City Library, Hamburg. He also wrote "Fabulæ Antiquitatum Ebraicarum Veterum," etc., Brunswick, 1756. His "Sammlung einiger Rabbinischer Oden nebst einer Freyen Übersetzung," Brunswick, 1753, is a curious production, as the odes are written neither in Hebrew nor in Rabbinic, and would be unintelligible but for the accompanying German translation.

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S. A. H.

**ANTON DE MORTORO ROPERO.** See ROPERO, ANTON DE MORTORO.

**ANTONIA:** The name given by Herod the Great to a fortress on the north side of the Temple at Jerusalem. It formed a projection on the northwest, so that it was not till it was destroyed that the Temple area became a square (Josephus, "B. J." v. 5, § 2 and vi. 5, § 4). According to the historian, the circuit was large enough to enclose broad spaces for quarters for troops, with courts and baths resembling a palace. These courts adjoined the north and west cloisters of the outer enclosure of the Temple. There were four corner towers, and the main citadel, on a lofty scarped rock, was said to be 50 cubits high. The corner towers were of the same height, but that on the southeast, rising from lower ground, was 70 cubits high. A deep ditch separated the fortress from the hill of Bezetha to the north ("B. J." v. 4, § 2), and the rock hid the Temple from view on this side, while a secret passage led from Antonia to the inner Temple ("Ant." xv. 11, § 7). The rock so described is evidently that on which the modern barracks are now built, at the northwest corner of the Ḥaram enclosure. This block of rock is scarped on either side, and rises 30 feet above the inner court, and about 60 feet above the ancient ditch to the north, which is 165 feet wide. The block is about 140 feet thick north and south, and extends for 350 feet eastward from the northwest angle of the Ḥaram. The buildings erected upon it are comparatively modern, but the ancient Temple wall, of large masonry adorned with projecting pillars, adjoins the scarp on the west. The remains of the underground passage (cut in the rock) are found still to the north of the present "Dome of the Rock" in the Temple enclosure, leading northward in the direction of the east end of the scarp, toward the position of the southeast corner tower, which has, however, disappeared in consequence of alterations in this part of

the Haram. The entire area of Antonia appears to have been a quadrangle of about 500 feet north and south by 350 east and west, or four acres.

Though rebuilt and perhaps enlarged by Herod, this citadel had existed much earlier. The *Birah* belonging to the Holy House (Neh. ii. 8) was probably a "fortress"—according to the Aramaic and Assyrian meaning of the word—rather than a "palace," and the corner towers, Hananeel and Meah, are mentioned to the north of the Temple (Zech. xiv. 10, Neh. iii. 1, Jer. xxxi. 37). Josephus ("B. J." i. 3, § 3) gives the name Baris to the fortress which preceded Antonia on this site; and in the Mishnah (Mid. i. 9; Tamid, i. 1; Zeb. xii. 3) the Birah is noticed, with the passage leading to the gate Ṭadi on the north built in the foss after Hadrian's rebuilding of Jerusalem—the modern level being some 40 feet higher than the bottom of the ditch. Thus Antonia replaced a citadel guarding the Temple on the north, which existed even before the destruction of Jerusalem by Nebuchadnezzar, and it had to be taken by Titus before the Holy House could be attacked from the north.

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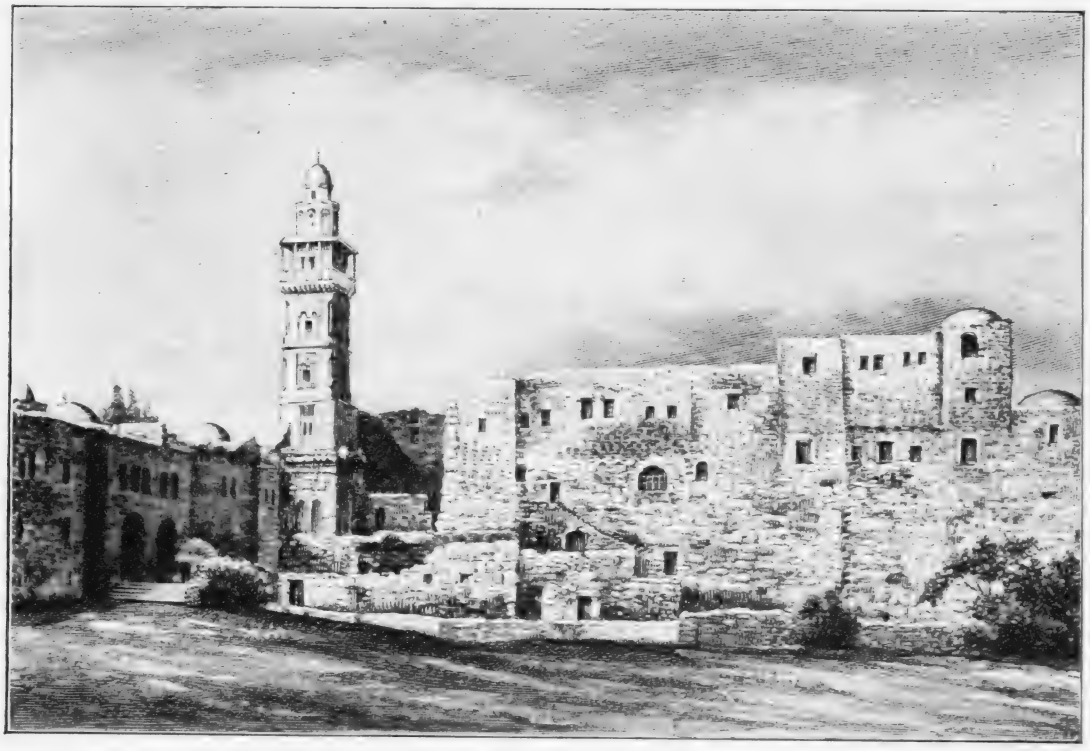
C. R. C.

**ANTONIA:** The younger daughter of the triumvir Mark Antony and sister-in-law of Tiberius. She



RUINS OF THE ANTONIA FORTRESS, JERUSALEM.
(From Stade, "Geschichte Israels.")

side of the Holy House. This Birah was fortified by the Hasmoneans (Josephus, "Ant." xv. 11, § 4) and became the palace of John Hyrcanus ("Ant." xvii. 4, § 3). The northwest corner tower seems to have been known, rather later, as Strato's Tower ("Ant." xiii. 11, § 2; "B. J." i. 3, § 4), and here was a narrow underground passage in which Aristobulus was killed. This may be represented by the rock-cut passage leading from the ditch northwest of Antonia, which now ends at the Haram Wall built by Herod, and probably once communicated by steps with the interior of the Antonia courtyard, south of the great scarp above described. The ditch existed at the time of Pompey's siege ("B. J." i. 7, § 3), and was artificially cut through the hill (v. 4, § 2). It was partially filled in by Pompey ("Ant." xiv. 4, § 3), and at the present day the street runs over the "Twin Pools," which appear to have been

was on friendly terms with Berenice (the daughter of Salome) and also with her son, afterward King AGRIPPA I. When Agrippa had dissipated his fortune at Rome and returned penniless to Judea, Petrus, a freedman of Berenice, bequeathed by her to Antonia, advanced him a sum of money. Although the promissory note was drawn for 20,000 Attic drachmas, Petrus gave him 2,500 less. Being unable to pay his debt of 300,000 silverlings to the Roman treasury, Agrippa fled from Jamnia to Alexandria, where the alabarch, ALEXANDER, who was at the same time the guardian of Antonia's property (Josephus, "Ant." xix. 5, § 1), supplied him with money. Agrippa then went to Italy, and in order to appease the anger of Tiberius, borrowed the sum of 300,000 silverlings from Antonia and paid his debt to the treasury. Soon after he also paid the money back to Antonia. Her son, afterward Emperor Claudius (41–54),

was educated together with Agrippa, and their mutual friendship proved to be a permanent one.

BIBLIOGRAPHY: The accounts of Josephus in his *Ant.* and *B. J.* are perhaps taken from the lost works of Claudius Rufus (Mommsen, in *Hermes*, iv. 322).

S. KR.

**ANTONIA, PRINCESS OF WÜRTEMBERG:** A Christian Hebraist and cabalistic scholar, born in the first half of the seventeenth century; died 1679. One of the effects of the Reformation in Germany was an increased interest in the Hebrew language among Christian scholars, and royal and noble families included it sometimes even in the curriculum of their daughters' education. In the seventeenth century many German women attained to quite a considerable knowledge of Hebrew. One of the best known of them was Antonia, the daughter of Duke Eberhard III. of Würtemberg (1629–74). She acquired a remarkable mastery of Hebrew, and, according to contemporary evidence, was well versed in rabbinic and cabalistic lore. Esenwein, dean of Urach and professor at Tübingen, wrote as early as July, 1649, to John Buxtorf at Basel that Antonia, "having been well grounded in the Hebrew language and in reading the Hebrew Bible, desires to learn also the art of reading without vowels," and three years later he wrote to Buxtorf that she had made such progress that she had "with her own hand put vowels to the greatest part of a Hebrew Bible." Philipp Jacob Spener, another pupil of Buxtorf, during his temporary stay at Heidelberg, was on friendly terms with the princess, and they studied Cabala together. Buxtorf himself presented her with a copy of each of his books. There is a manuscript extant in the Royal Library of Stuttgart, entitled "Unterschiedlicher Riss zu Sephiroth," which is supposed to have been written by Antonia. It contains cabalistic diagrams, some of which are interpreted in Hebrew and German. Her praise was sung by many a Christian Hebraist, and one poem (in twenty-four stanzas with her acrostic) in honor of the "celebrated Princess Antonia" has been preserved in the collection of manuscripts of John Buxtorf.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xx. 67, 69; Kayserling, *Jew. Quart. Rev.* 1897, ix. 509 *et seq.*

M. B.

**ANTONINUS IN THE TALMUD:** A Roman emperor, and the hero of Jewish legends that recount wonderful things about his attitude toward Jews and Judaism, and more particularly concerning his friendship with Rabbi. He is called "the son of אסוירוס" (Severus) by the Babylonian Talmud, but which Roman emperor is actually meant by this name can hardly be determined. He has in turn been identified with Marcus Aurelius (Rapoport and Bodek), Septimius Severus (Graetz, who identifies Rabbi with Judah ha-Nasi II.), Caracalla (Jost and N. Krochmal), Elagabalus (Cassel), and Lucius Verus (Frankel). The account in the Talmud is legendary, not historical, and no heed is given to details, or difficulties of a chronological or psychological nature. The traditional religious discussions between Hadrian and Joshua ben Hananiah, between Akiba and Tinnius Rufus, between Shabur I. and Samuel Yarḥinai, as well as the legendary interviews between Alexander the Great and the high priest Simon, or between Ptolemy and the priest Eleazar, may serve as parallels to the various Antonine legends. Jewish folk-lore loved to personify the relations of Judaism with heathendom in the guise of conversations between Jewish sages and heathen potentates.

The legend of Antoninus begins with his earliest youth. The mother of Rabbi exchanged her son soon after his birth for Antoninus—the child of an intimate acquaintance. In this way she and her child managed to escape the officers of Hadrian, who were persecuting the woman because she had her son circumcised. As a consequence Antoninus imbibed with his milk a love for Jews and Judaism (Tos. 'Ab. Zarah, 10*b*); and it was Rabbi, the son of this vicarious mother, who served as the guide and friend of Antoninus; succeeding finally in getting him to embrace Judaism (Yer. Meg. i. 72*b*; B. H. vi. 130, 131).

**Antoninus and Rabbi.**

However, Antoninus, the "king," did not positively accept Judaism in its entirety until he had, with the help of his Jewish friend, thoroughly investigated its fundamental principles. Thus he challenged the Jewish conception of punishment after death by alleging that it was very easy for both body and soul to exculpate themselves. The body could say, "It is the soul that transgresses, for just as soon as it leaves me I am inert as a stone." The soul on its part could reply, "The fault is in the body, for since I have separated from it I hover like a bird in the air" (Sanh. 91*a et seq.*; a shorter form, Mek. Beshallaḥ, Shirah ii.). Rabbi's answer explained the right relationship between body and soul by the parable of the blind man and the lame one ("Monatsschrift," 1873, p. 75). Rabbi also instructed Antoninus concerning the resurrection, which would take place quite differently from the usual belief which included even the intact condition of the grave-clothes (Yer. Kil. ix. 32*b*, Yer. Ket. xii. 35*a*, where the name appears as Antolinus). Antoninus puts questions to Rabbi concerning the cosmos—as, for instance, what meaning there is in the sun's setting in the west (Sanh. 91*b*)—as well as questions concerning Judaism proper.

In like manner Antoninus could not see why the Jewish law appointed certain hours for prayer, since the latter should be offered at any time that the impulse to devotion was felt (Tan. ed. Buber i. 196); Rabbi accordingly showed him by an apt illustration. But sometimes, on the other hand, it was Antoninus who instructed Rabbi, making, for instance, the statement that while the unborn child receives its vital principle at conception, the germ of mentality and its concomitant, evil inclination, are received at birth only (Sanh. *l.c.*).

**Intimacy of Antoninus and Rabbi.**

Legend has many details concerning the personal relations between the two. There were sumptuous banquets given in honor of each other, of which the menus have been preserved (Gen. R. xi. 4, Esther R. i. 3). The emperor would take counsel of his friend prior to any warlike enterprise, as, for instance, concerning his intended campaign against Alexandria (this is told regardless of the absurdity of a war at that period between Rome and Egypt). He is said to have undertaken this expedition relying upon Rabbi's assurance, based upon Ezek. xxix. 15, that he had nothing to fear from the Egyptians (Mek., Beshallaḥ, Shirah 6). It appears that, owing to political circumstances, the exchange of views between these friends was attended with positive danger, although it was arranged that there should be no third person present when Antoninus visited Rabbi, and that upon each occasion the emperor should slay with his own hand the two servants that knew of the conference ('Ab. Zarah, 10*a*). The friends were also compelled to have recourse to a species of sign language. Thus the emperor's emissary brought Rabbi the question as to what he should

do to better the financial condition of the state. Rabbi led the messenger into his garden, and without saying a word pulled up some of the large radishes and replaced them with young ones. The emperor understood the intimation; and by the removal of the heads of his financial administration he effected a wholesome change (Gen. R. lxvii.). Antoninus had two wishes most at heart: one was the elevation of Tiberias to the rank of a "colony"—probably because it was a Jewish town; and the second was to assure the succession of his son to the throne. He could obtain either but not both of these requests from the Senate; and he applied to Rabbi for counsel. Rabbi brought two men into the presence of the messenger, put a dove in the hand of one of them and bade him mount the back of his fellow. Then he said to him that supported the other, "See that he whom thou carriest lets the dove go free!" Antoninus understood the intimation: his son, once emperor, would have it in his power to raise Tiberias to the position of a colony ('Ab. Zarah, 10*b*). A similar answer was returned to the emperor by Rabbi in reply to his inquiry as to what he should do concerning his unprincipled daughter, whose name was Gira. The inquiry came in the shape of a plant called Gargira; that is, "Gar Gira": Gira hath gone astray. Rabbi's answer consisted of the plant Kusbarta (meaning "Kus," slay, "brata," the daughter). Antoninus replied again by sending the plant Karrathe, which word means "my extinction"; whereupon Rabbi, appreciating the emperor's unwillingness to cut off his posterity, replied by sending the plant Ḥasa, "Have mercy" (*ib.* 10*b*).

The emperor's appreciation of Rabbi took the form of the richest presents, tracts of land (Yer. Sheb. vi. 36*d*), even sacks of gold, the mouths of which were covered with grain in order not to excite the jealousy of the Romans. Rabbi did not wish to accept these presents until Antoninus pointed out to him that the time would come when his posterity would be very glad of the gold in order to appease the greed of those that should be descended from him (Antoninus) ('Ab. Zarah, 10*b*).

The earlier legend sees in Antoninus only the God-fearing non-Jew, so well inclined toward Judaism that he erected an altar to the Jewish God, without actually becoming a Jew (Yer. Meg. i. 72*b*; thus also probably Midr. Teh. xxii. 24). The later legend, however, regards him as the type of the true proselyte, גר צדק, and it is affirmed that at the resurrection he will arise and be the leader of all proselytes (Yer. Meg. *l.c.*, Lev. R. iii.). The cause of his conversion is said to have been his inquiry of Rabbi whether he would be entitled to partake of Leviathan in the future world. Rabbi assured him he would be considered worthy, but Antoninus would not believe him, because the law concerning the paschal lamb (Ex. xii. 48) states distinctly that no uncircumcised one shall partake of that. He accordingly entered the covenant of Abraham and became a Jew (Yer. Meg. *l.c.*).

**His Alleged Conversion.**

Bibliography: Rapoport, *'Erek Millin*, s. v.; idem, in *Kerem Hemed*, iv. 215-239, vii. 138-214; Jost, *Gesch. der Israeliten*, iv. 97 *et seq.*, and appendix, p. 232; idem, in *Zion*, 1841, pp. 10, 27, 41; idem, *Literaturblatt des Orients*, 1849, p. 11; S. Cassel, in Ersch and Gruber, *Encykl.* xxvii. 17 *et seq.*; Krochmal, *He-Ḥaluẓ*, ii. 72; Z. Frankel, *Mebo*, p. 192; Grätz, *Gesch.* 2d ed., iv. 485 *et seq.*; idem, in *Monatsschrift*, i. 236, 401, 430; Bodek, *Marcus Aurelius Antoninus*, Leipsic, 1868; D. Hoffmann, in *Magazin*, xix. 33, 245, where all the legends of Antoninus are collected; Bacher, *Ag. Tan.* ii. 458.

L. G.

**ANTONINUS PIUS (Titus Aurelius Fulvus Boionius Arrius Antoninus):** Roman emperor; born in the year 86; died in 161; ruled from 138 until his death. The reign of this just and humane emperor came like a blessing to the Jews, particularly to those of Palestine. The religious persecutions of Hadrian had devastated the country, depopulated the cities, and made the intellectual development of the Jews impossible. Had these conditions lasted much longer, there would have been an end to the Jewish people in the Roman empire. As soon as the Jews knew of the change of rulers, they sent an embassy, with R. Judah b. Shamu'a at its head, to Rome to negotiate for improvement in their condition (Meg. Ta'anit, xii.). Through the intercession of an influential matron they succeeded in procuring milder treatment. On the fifteenth of Ab (Aug., 138 or 139) the emperor permitted the burial of the Jewish soldiers and martyrs who had fallen in battle against the Romans, and whose interment had been put under severe penalty (Yer. Ta'anit, iv. § 5, 69*a*; Ta'anit, 31*a*). Half a year later (March, 139 or 140) Antoninus repealed the edicts of Hadrian—which had prevented the Jews from exercising their religion—on the condition that they should not receive proselytes (Meg. Ta'anit, xii.; "Digesta" of Modestinus, xlviii. 8, 11). Moreover, they were forbidden, on penalty of death, to enter Jerusalem. Those Jews who had fled to foreign countries in order to escape the persecutions of Hadrian gradually returned to their homes. The intellectual stagnation of the Jewish people came to an end; and the disciples of Akiba founded a new center of Jewish culture at Usha, whither the patriarch Simon b. Gamaliel II. also repaired.

Curious Picture of Antoninus Pius from the Jüd.-German "Josippon," Fürth, 1768.

It is stated to have been in Antoninus' reign that the Jews were deprived of the right to have their own courts, which prerogative was by the Pharisees considered essential to religion (Yer. Sanh. vii. § 2, 24*b*). Those that dared to criticize the measures of the emperor were banished or put to death (Shab. 33*b*). It is not surprising, then, that even under Antoninus the Jews attempted to throw off the Roman yoke ("Scriptores Historiæ Augustæ, Antoninus Pius," ch. v.). The strained relations existing between the Parthians and the Romans may have encouraged the Jews to revolt and to expect assistance from the Parthians. But such assistance was not rendered, and the revolt was probably nipped in the bud: Jewish sources do not even allude to it. See also Antoninus in the Talmud; Simon b. Yoḥai; Varus.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., iv. 184-186, 206, 207, 470-473; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 31.

L. G.

**ANTONIO, DIOGO:** A physician who lived in Lisbon in the first half of the sixteenth century. In 1539 he succeeded Duarte de Paz as representative of the Portuguese Maranos at Rome, charged with the mission of endeavoring to prevent, or at least to postpone, the establishment of the Inquisition in Portugal. For this purpose certain sums of money were entrusted to him, but he used them for obtaining papal briefs of protection for himself and

his family. Diogo was succeeded in office by his brother Hector. See ANTONIO, HECTOR.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, p. 223.

M. K.

**ANTONIO, DOM:** Prior of Crato, pretender to the throne of Portugal; died 1595. He was a natural son of Dom Luis, brother of King Henry of Portugal, and of the converted Jewess Iolanthe, Henry's mistress; but was legitimated by his father. The numerous secret Jews of Portugal naturally looked forward to his accession with satisfaction, as it was not likely he would continue the persecution of his own mother's relatives and coreligionists. After the death of Dom Henry (Jan. 31, 1580), Philip II. of Spain claimed the Portuguese crown, and offered in vain to Dom Antonio an annual income of 40,000 ducats, in addition to the receipts of the priory, if he would relinquish his claims. As soon as Philip began to wage war with Portugal, Antonio had himself proclaimed king. The Duke of Alba, the commander-in-chief of the Spanish troops, attacked the adherents of Antonio with the utmost fury. In the battle of Alcantara, Antonio with difficulty avoided falling into the hands of the pursuing foe, and fled with a few thousand followers to Oporto. Pursued thither, he was again obliged to seek safety in flight, and died in exile. He visited England, where, it has been conjectured, his presence gave particular point to the character of SHYLOCK. Philip, the new ruler of Portugal, revenged himself most cruelly on the Maranos.

BIBLIOGRAPHY: Kayserling, *Gesch. d. Juden in Portugal*, p. 276; M. Philippson, *Ein Ministerium unter Philip II.—Kardinal Granvella*, pp. 87 *et seq.*, Berlin, 1895.

M. K.

**ANTONIO, HECTOR:** Brother of Diogo Antonio. He was the representative of the Portuguese Maranos in Rome about the middle of the sixteenth century, commissioned to adjust the finances of his brother, and to convey to Pope Paul III. a complaint against the inquisitor-in-chief, the Cardinal-Infante Don Henrique. The Portuguese ambassador at the Vatican urged the immediate imprisonment of the fugitive Marano, but he was saved by the intercession of the pope. Antonio's efforts on behalf of his suffering brethren met with no success.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 226, 228.

M. K.

**ANTONIO, JOSÉ DA SILVA.** See SILVA, ANTONIO, JOSÉ DA.

**ANTONIO DE MENDES.** See MENDES, ANTONIO DE.

**ANTONIO DE VERONA** (called also **Maria Antonio**): Italian Jew, resident in England from 1623–25, who seems to have been a teacher—probably of Hebrew—at King's College, Cambridge, the books of which record a grant of £2 ($10) to him in 1623–24. Queen Henrietta Maria gave him a letter of recommendation to Oxford University, Jan. 19, 1625. He is probably the same Jew who had a pension of £40 ($200) granted him at Cambridge (Calendar of State Papers—Domestic, 1625–26, p. 98).

BIBLIOGRAPHY: *Athenæum*, Aug. 27, Sept. 3, 10, 1887.

J.

**ANTUNES:** Family name of several prominent Jews.

**Aaron Antunes:** Hakam of Amsterdam; lived about the year 1715. He is known as a correspondent of many rabbis of his day, among them Jacob Mähler, rabbi of Düsseldorf. He left a commentary on the "Sayings of the Fathers" (written at Naerden, 1723), and a halakic treatise, "Maṭṭeh Aharon" (Aaron's Rod), both of which are still extant in manuscript.

**Luis Antunes:** A victim of the Inquisition at Coimbra; born in 1672. He was sentenced to imprisonment for life for his profession of Judaism.

**Manuel Antunes,** of Lamego, his brother **Raphael,** and his sisters **Clara** and **Beatriz,** met with the same fate.

Others known under this name are: **David Antunes,** author of a poem on the martyrs Marcos da Almeyda Bernal and Abraham Nunes Bernal; lived in Amsterdam, 1655; **Gabriel Antunes,** a relative of David, settled in Barbados in 1680; and **Aaron de Solomon Antunes,** printer in Amsterdam from 1715 to 1720.

BIBLIOGRAPHY: *Revue Orientale*, i. 280.

M. K.

**ANTWERP:** Chief seaport of the kingdom of Belgium; capital of the province bearing the same name.

It is impossible to say at what time Jews commenced to settle in the city, as all early data are wanting. In the fourteenth century, however, a certain number of Jews must have resided in Antwerp; for in the Memorbuch of Mayence, as well as in that of Deutz, mention is made of a place called "Antdorf," in connection with Brabant, Mechlin, and Brussels, as one of the places where the Jews suffered martyrdom at the time of the Black Death, in 1348–50. There can be no doubt that Antwerp is intended ("Rev. Ét. Juives," viii. 136; Salfeld, "Das Martyrologium des Nürnberger Memorbuches," p. 286; Koenen, "Geschiednis der Joden in Nederland," p. 74).

It is uncertain whether or not the Jews of Antwerp suffered with those of Brabant and Luxemburg who were driven out of these districts in 1359 after the famous trial at Brussels, at which several had been charged with desecrating the Host of Saint Gudule. A more humane spirit seems to have prevailed here; for in 1480 the authorities succeeded in obtaining a charter permitting Jews to settle among them, upon the express condition, however, that they should give no occasion for scandal.

Antwerp reached the height of its prosperity in the early part of the sixteenth century. As a commercial city it became the center of the East Indian trade of the Portuguese; and many of the rich merchants and bankers of Lisbon had branch houses here. In 1536, according to a document in the Belgian state archives, Charles V. gave permission to Maranos to settle in the Netherlands. This document, as well as many others relating to the Jews of the period, is not to be found in the "Plakaatboek" of Brabant; but it has been shown that this collection, made in 1648, was at a later time expurgated. The magistrates of Antwerp must have been overjoyed at this promise; for not only was the welfare of the city a matter of their concern, but they seem always to have been actuated by a spirit of tolerance not common at this period. When the letters patent of this decree reached them in 1537, they, in affixing their official seal to the document, added the words "Le tout sans fraude ou mal engin." The Maranos were only too willing to make use of this permission, and proceeded to acquire houses and set up their businesses in their new home. One of these was the rich Marano Francisco Mendes, a member of the well-known Nasi family. At the head of the branch of his

**Maranos Granted Domiciliary Rights.**

bank, which he had established at Antwerp, was a younger brother, Diego Mendes. When the Inquisition was introduced into Portugal the chief business of the firm was relegated to Antwerp, and many of the Maranos of Portugal, fearing the Holy Office, came and settled in this city.

**Gracia Mendesia.**

It was at Antwerp that Gracia Mendesia, wife of Francisco Mendes, lived for many years, having fled there some time before the year 1535. Her nephew, João Miguez (afterward Don Joseph Nasi), is said to have occupied a prominent place among the citizens of Antwerp and to have been well received by Maria, sister of Charles V., who was at that time regent of the Low Countries. When Joseph moved to Italy, he tried to interest the Protestants in Antwerp, as well as Sultan Selim II., in his scheme for acquiring an island in the Grecian Archipelago, in which to settle the unfortunate Jews that were driven out of Spain. But the people of Antwerp did not seem to have thought much of the project, and lent him no helping hand. It was at Antwerp that large sums of money were collected and sent to Portugal and to Italy in the hope of influencing the Inquisition to relax its vigilance in the case of the secret Jews. Gracia Mendesia, after a few years, found the burden too great of trying to live up to a religion with which she did not sympathize; and with much trouble she escaped to Italy, where she could openly profess Judaism, and there continued her noble work in behalf of her oppressed brethren (Grätz, "Gesch. der Juden," ix. 366).

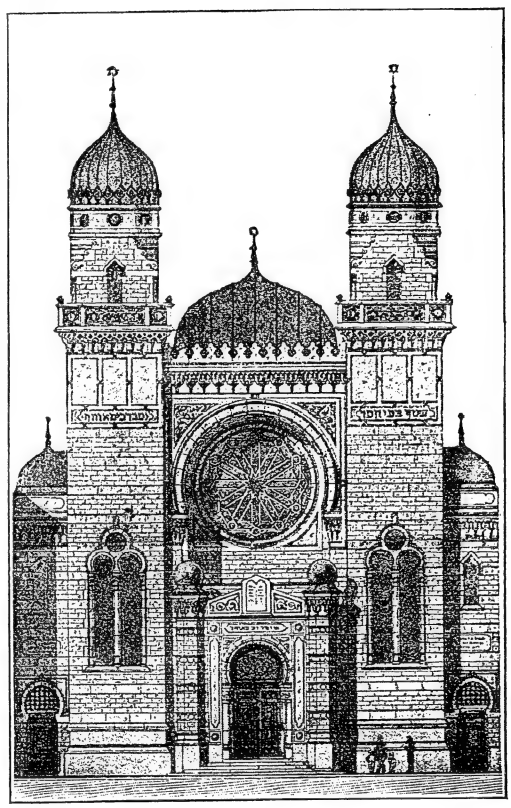
There are accounts of other notable exiles from the Spanish peninsula living in this, perhaps the oldest, Flemish settlement of the Maranos. Most prominent among them were the renowned physician Amatus Lusitanus (1511), and, in the next century, the traveler Pedro Teixeira, who, after having completed his journey, settled here, returned to the Jewish faith, and wrote an account of his travels (Kayserling, "Gesch. der Juden in Portugal," p. 301; *idem*, introduction to J. J. Benjamin, "Eight Years in Asia and Africa," pp. 1 *et seq.*, Hanover, 1859).

**The Inquisition in the Netherlands.**

There are only a few data relating to the fate of the Jewish inhabitants of Antwerp in the second half of the sixteenth century. It is quite probable that the introduction of the Inquisition into the Netherlands by Philip II. and his agent, the duke of Alva, was sorely felt by them, though the city authorities did all in their power to keep these secret Jews among them. It is known that the city councils of Arnheim and Zütphen answered Alva that there were no Jews in their towns; and this was in a measure true also of Antwerp. This treatment of the Jews, especially at Antwerp, was of great assistance to its particular commercial rival, Amsterdam, which so greatly benefited by the large influx of Spanish-Portuguese Jews.

Many Maranos could not come to Antwerp, for the path to this haven was not always free; and at Vlissingen, where they had to pass the customs officials, many hindrances were put in their way. Such difficulties, for instance, arose (February, 1541) in the case of a certain Don André de Carvajal, although he energetically denied being even a New-Christian. He said that he was of noble birth, a native of Toledo, a good Catholic, a doctor of theology of the University of Salamanca, and that he had never entered the Abrahamic covenant. No wonder, then, that the converted Jews addressed a memorial to the emperor in that same year, in which they explained that, although they wished to come to Antwerp to engage in useful occupations, they were molested by the government officials, who accused them of being Jews, Maranos, heretics, and apostates. If they had in any way unwittingly transgressed any of the emperor's ordinances, they begged to be judged on these counts by the burgomasters and judges of Antwerp.

No answer seems to have been given by the emperor. The officials of the city took up the cause of the converted Jews, and in 1545 refused to publish an imperial decree ordering all merchants that had come from Portugal to leave the country within a month. When, in 1549, this edict was reissued, the burgomasters at first refused to sign the document.



Antwerp Synagogue.

(From a drawing in possession of Prof. Richard Gottheil.)

Their head, Nicolas Van der Meeran, even went so far as to demand an interview with the regent Maria (who happened to be at Rupelmonde), in order to plead the cause of the Maranos and to exculpate the city for having disobeyed such unjust commands. He was unsuccessful, however, and the margrave of Antwerp, Van der Werve, received an order to arrest Gabriel de Neigro, Emmanuel Manrequez, and Emmanuel Sarano, three of the most prominent of the Maranos. Van der Meeran received small thanks for his pains, the queen ordering Du Fief, the procurator general of Brabant, to cite him before a tribunal. Though the charge fell through for want of the necessary proof, its effect was seen in the removal of most of the Maranos from Antwerp; only those being allowed to remain who had resided there for six years, and who promised thereafter to follow all

the prescriptions and ceremonies of the Catholic Church. The reason for this severe treatment, which was due to Alva, is probably to be found in the fact that many of the Maranos were glad to escape the yoke of the Catholic Church and to join the Protestants. This, at least, was the case with the families of Marc Perez and Emmanuel Tremellius.

The Peace of Westphalia, in 1648, enabled a large number of Maranos to return to Antwerp; and, together with the establishment of the Calvinist conventicles, secret synagogues in the city are mentioned. Among these Maranos may be mentioned Don Manuel Alvarez Pinto y Ribera, owner of Chilveches, Abulleque, and La Celada, nobleman of Spain and knight of St. Jago, from whom the widely spread family of Pinto takes its origin (Israel da Costa, "Adelijke Geslachten" in his "Israel en de Volken," 2d ed., p. 469).

**Return of Maranos Discountenanced.**

There are accounts of a debating and literary society in 1681, called "Academia de la Virtud," founded by Spanish Jews, similar to the many societies of this kind founded at Amsterdam (Da Costa, *ib.* p. 469).

The state government, however, did all in its power to prevent a large increase in the number of Jews at Antwerp, and in 1672 it denied their request to take up their permanent quarters at Bilborde, though they offered five million florins a year for the privilege. This refusal was probably due to a priest named Coriache, who presented to the privy council a memorial, written by the bishop of Antwerp, complaining that for the last twenty-five years or more some of the richest Jews of the city had removed their goods to Amsterdam and had there reentered the Jewish community, after having lived for many years outwardly as faithful and obedient Catholics. Such a one was Dr. Spinoza, who for several years had practised medicine at Antwerp (Carmoly, "Revue Orientale," i. 176). The authorities even went further: in 1682 they forcibly baptized a child born to Diego Curiel, on the pretext that, having been born in a Catholic country, he by right belonged to the Church. This Curiel was a member of a well-known Portuguese family; one of his relatives, Jacob Curiel, otherwise called Nunez da Costa—who had been ennobled by John IV.—was for many years the agent of Portugal at Antwerp. Another Marano, Francisco de Silva, happening to pass the host as it was being carried to a sick-chamber, neglected to kneel before it. He was thrown into prison, although the council of state refused to allow him to be brought up in court on the charge. The bishop of Antwerp, Ferdinand de Beughen, made strenuous demands for the punishment of the culprit, and the clergy even went so far as to demand the total expulsion of Jews from Antwerp. The burgomasters, when asked for their opinion by the council of state, answered that the Jews had brought to their city the diamond trade, that they were prosperous, and that they lived quietly for themselves; so that there was not much ground for complaint. But they added that it might be well to force the Jews to adopt certain marks and a distinctive dress, and to live in a portion of the city separated from the rest of the inhabitants. Whether this was done or not, history does not record.

The wars of Louis XIV. gave the Jews a certain respite. In 1694 the officers of the bishop and the magistrates attempted to put the seals on the secret synagogue; but Elijah Andrada, one of the Jews, defied them to reestablish the Inquisition in the Netherlands. The Jews seem to have been successful this time; and they even brought the matter before the courts, demanding a restitution of certain property confiscated in the name of the king of Spain.

**Respite.**

The Jews in Antwerp are again referred to in the eighteenth century, when the Spanish Netherlands, by the Peace of Utrecht (April 11, 1713), became part of the Austrian monarchy. On Sept. 16, 1715, Abraham Aaron, a Jewish merchant, received the rights of citizenship in Antwerp, which rights were essential to the carrying on of trade by him without restriction. On June 13, 1732, a certain Jacob Cantor, who had lived for thirty years in Brussels, received a certificate of citizenship from the magistrates of Antwerp. This grant was annulled later, as one of the qualifications for citizenship was the profession of the Catholic faith. In August, 1769, Abraham Benjamin, another Jew, who for many years had lived in London, desired to settle with his family in Antwerp and to carry on trade between England and the Netherlands. The magistrates were unwilling to grant such permission; fearing, perhaps, that as the government was trying to raise the status of manufactures in the Netherlands, it would not look with favor upon the reception of a man who would benefit English rather than Belgian trade. The fear was also expressed that in virtue of his rights as a citizen, Benjamin might set up a retail business. The privy council (in whose hands was the granting of citizens' rights), therefore, proposed to the governor-general to authorize the granting of citizens' rights to this Jew on condition that he pledge himself not to trade in retail; should he thus trade, a fine of a thousand florins was to be imposed over and above the ordinary penalties that might be prescribed by the magistrates of Antwerp. Accordingly the governor-general, on Oct. 28, 1769, authorized the magistrates to admit Benjamin; but they at the same time stipulated that this act should not be considered a precedent, and that the decree of 1758, which excluded the Jews from citizenship, should continue in force. In October, 1782, Benjamin Joel Cantor and his brother, Samuel Joel Cantor, merchants, made a similar request to be admitted as citizens of Antwerp. They were the grandchildren of the Jacob Cantor mentioned above; and in their petition they alleged that their father, Joel Jacob, who was a native of Amsterdam, had lived for more than eighteen years in Antwerp, and that their grandfather had been admitted as a citizen of the place. The facts alleged by these two brothers were officially confirmed; and, on the advice of the governor-general, the magistrates of Antwerp admitted the applicants to citizenship (Dec. 11 and 24, 1782), their names being registered in the Plakaatboek. Two years later Levi Abraham, a Hanoverian Jew, who had resided in Antwerp for fifteen years, made an attempt to secure the rights of citizenship, in order to carry on his trade in jewelry and in other branches. The privy council reported adversely, however, on this petition, alleging that the business he desired to carry on—namely, that of a second-hand dealer—was suspicious, at any rate one not to be recommended, and the grant was refused (Dec. 4, 1784).

**Readmission to Citizenship.**

In 1794 the French became masters of Belgium, and the new ideas sown by the Revolution made themselves felt here also. The Jews were freer to settle at Antwerp, which they did very soon after this; though no trace can be found of their having had a synagogue of their own. The imperial edict of March 17, 1808, divided off the Jews living in French countries into consistorial conscriptions, and these again into synagogue districts.

**Reestablishment of Jews.**

Antwerp, together with the nine other departments of Belgium, was included in the consistory of Crefeld; but, strange to say, no delegate seems to have been sent from any one of these communities, either to the meeting of notables in Paris in 1806, or to the Sanhedrin in 1807. On the overthrow of Napoleon, Belgium was united with Holland; and Jews came in large numbers both from the Rhine district and from Holland. The organization of the various communities planned by the Austrian governor in 1814 was carried out by the Dutch. Antwerp, as a province, belonged, together with South Brabant, East and West Flanders, Namur, and Hainaut, to the fourteenth district, the chief synagogue of the district being at Brussels. The Jews of Antwerp acquired possession of a cemetery in 1828.

The revolution of 1830 again made a change, and Antwerp became part of the Belgian consistory, of which Brussels was the head. This consistory at first was made up of five, and in 1832 of seven members, Antwerp having one seat therein. Three dependent synagogues of the first class were established at Antwerp, Ghent, and Liège. Although this consistory has general charge of Jewish affairs in the country, and although the government contributes toward the annual expenses, the individual communities have a large amount of freedom. Shortly before the beginning of the second half of the nineteenth century a private collection was made and a synagogue, together with a school, worthy of the community, which was now continually increasing, was built. In 1849, according to official statistics, Antwerp had 52 registered Jewish households and 25 non-registered, which last term probably refers to those who were unable to pay regular taxes. In 1900 the Jewish population of Antwerp was 8,000. At the large synagogue the old Amsterdam Portuguese *minhag* is followed; but during the exodus of the Russian Jews in the years following 1881 several thousands of them settled in Antwerp, and there erected a number of synagogues and meeting-houses with a minhag closely allied to the German-Polish.

The present (1901) rabbi of the Portuguese synagogue is D. S. Hirsch, who bears the official title "Ministre Officiant du Culte Israélite."

One of the chief industries practised by the poorer Jews of Antwerp is that of diamond-cutting, the rose diamond being a specialty of their work. The diamond-cutters number between 600 and 700.

A Hebrew printing-press was established at Antwerp in 1565 by Christopher Plantin (1514–89). The type and specimens of the work done there may still be seen in Plantin's house (in the Marché du Vendredi), which is now the "Musée Plantin." Permission to print Hebrew books was given to Plantin by the emperor Maximilian II. on Feb. 21, 1565. The first book with Hebrew characters printed in Antwerp seems to have been "Hebræa, Chaldæa, Græca et Latina Nomina Virorum, Mulierum . . . suis quæque characteribus restituta, cum latina interpretatione." In the following years there were published here (אנוירשה = Anversa):

1566 "Biblia Hebraica," cum punctis; 1 vol. 4to; 2 vols. 8vo; 4 vols. 16mo.
1567 "Pentateuchus seu quinque Libri Mosis, Hebraice," cum punctis, 1 vol. 8vo.
1568 Stanislai Grespii "De Multiplici Siclo et Talento Hebraico," 1 vol. 8vo.
1569 "Biblia Sacra Hebraice, Chaldaice," 1 vol. 4to (part of the Polyglot).
"Psalmorum Liber," 1 vol. 8vo.
"Alphabetum Hebraicum," 1 vol. 8vo.
1570 "Biblia Sacra Hebraice, Chaldaice" (part of the Polyglot).
"Grammatica Hebræa" . . . auctore Johanne Isaaco, 1 vol. 4to.
1572 "Thesaurus Hebraicæ Linguæ—Grammatica Chaldæa," etc. (parts of the Polyglot).
1573 "Biblia Sacra Hebraice, Chaldaice, et Latine," 8 vols. fol. (Polyglot).
"Biblia Hebraica," sine punctis, 1 vol. 8vo.
1574 "Hagiographa Hebraice" (Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles), sine punctis, 1 vol. 12mo.
"Psalterium Hebraicum," sine punctis, 1 vol. 24mo.
1575 "Itinerarium Benjamini Tudelensis . . . ex Hebraico Latinum factum Bened. Aria Montano interprete," 1 vol. 8vo.
1580 "Biblia Hebraica," 4to.
1581 "Psalterium Hebraice," 1 vol. 16mo.
Joannes Drusius—"Interpretum Veterum Græcorum, Aquilæ, Symmachi, Theodotionis . . . quæ extant fragmenta in Psalmos Davidis, Hebraice, Græce, et Latine," 1 vol. 8vo.
1582 "Biblia Hebraica," 1 vol. 4to.
Jani Drusii, "Ad Voces Ebraicas Novi Testamenti Commentarius . . ." 1 vol. 4to.
1584 "Biblia Hebraica. Eorundem Latina interpretatio Xantis Pagnini Lucensis, recenter Benedicti Ariæ Montani Hispaniæ," . . . 1 vol. fol.
"Psalmi Hebraice," sine punctis, 1 vol. 16mo.
"Interpretum Veterum Græcorum, Aquilæ, Symmachi, Theodotionis . . . quæ extant fragmenta in Psalmos Davidis, Hebraice, Græce, et Latine ex Editione Joannis Drieschii," 1 vol. 8vo.
1588 "Prophetæ Minores, Hebraice," 1 vol. 12mo.

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G.

**ANUSIM.** See MARANOS.

**APAMEA:** Among the many towns bearing this name, the following are of importance with reference to Jews:

**1.** Capital of the province of Apamene, Syria; situated on the Orontes, south of Antioch. Like the other cities of Syria (Josephus, "B. J." vii. 3, § 3), Apamea probably had a large Jewish population, though there are no records extant as to the settlement of Jews there. According to Josephus ("B. J." i. 10, § 10), Antipater sent his sons to Apamea with soldiers to Julius Cæsar, who was hard pressed at the time. The rabbis considered Syria, and especially Apamea, as, in a certain degree, belonging to Palestine. Both the Jerusalem Targumim considered the city of Shepham (Num. xxxiv. 11), situated on the northern border of Palestine, to be identical with Apamea. The similarity of sound in the two names is no doubt accountable for the identification; and it was because of this similarity that אפמיא was sometimes written אספמיא. But, since the latter word means also Spain, this has led to many errors.

Of the tribes of the Kenites, Kenizzites, and Kadmonites (Gen. xv. 19), the rabbis said that they will belong to Israel only in the Messianic age; and R. Simon b. Yohai (second century) refers the last-named tribe to Apamea (Gen. R. xliv. 23; see "Monatsschrift," xxxix. 50). Since Apamea virtually belonged to Palestine, the first-fruits brought by Ariston from that town were accepted for sacrifice in Jerusalem (Mishnah Ḥal. iv. 11). On the outbreak of the Jewish war, the inhabitants of Apamea spared the Jews who lived in their midst, and would not suffer them to be murdered or led into captivity (Josephus, "B. J." ii. 18, § 5). The subsequent history of the Jews in this vicinity is unknown. Under

the name Fami, Efamia, the town still flourished during the Arabian middle ages; but is now a mass of ruins near Kal'at el-Medik, in the pashalic of Tarablus (Ritter, "Erdkunde," xvii. 1077 *et seq.*).

**2.** City in Phrygia, a country to which Antiochus the Great transplanted many Hebrews (Josephus, "Ant." xii. 3, § 4). By order of Flaccus, a large amount of Jewish money—nearly 100 pounds of gold—intended for the Temple in Jerusalem was confiscated in Apamea in the year 62 B.C. (Cicero, "Pro Flacco," ch. xxviii.). According to the Jewish "Sibylline Books" (i. 261), Ararat, where Noah's ark rested, was in Phrygia; and the exact spot is pointed out as the source of the great Marsyas. At this place was situated the ancient city of Celenæ, whose inhabitants were compelled by Antiochus Soter to move farther down the river, where they founded the city of Apamea (Strabo, xii. 577). Coins minted in Apamea in the third century bear the effigy of Noah and his wife, together with the word "Noah" (Reinach, "Les Monnaies Juives," p. 71, Paris, 1887). Besides the legend of Noah, the Enoch legend was also current in Apamea, as in the whole of Phrygia (Stephen of Byzantium, *s.v.* Ἰκόνιον). The two are, however, interwoven; and perhaps "Annakus" or "Nannakus," as the hero of the Enoch legend is called, is a combination of the names Noah and Enoch. The legend seems to have taken shape from the circumstance that Apamea had the additional name Κιβωτός = "ark" (Ramsay, "The Cities and Bishoprics of Phrygia," I. ii. 669–672; Schürer, "Gesch." 3d ed., iii. 14–16).

The passages in the Talmud relating to witchcraft in Apamea (Ber. 62*a*) and to a dream in Apamea (Niddah, 30*b*) probably refer to the Apamea in Phrygia which was looked upon as the fabulously distant habitation. Similarly the much-discussed passage, Yeb. 115*b*, which treats of the journey of the exilarch Isaac, should also be interpreted to mean a journey from Carduene to Apamea in Phrygia; for if Apamea in Mesene were meant (Brüll's "Jahrb." x. 145) it is quite impossible that the Babylonians should have had any difficulty in identifying the body of such a distinguished personage.

**3.** Town of Mesene. Stephen of Byzantium describes it (*s.v.* Ἀπαμεία) as surrounded by the Tigris at the point where the river divides. Ptolemy, ("Geographike," v. 18) says it is situated at the confluence of the Euphrates and the Tigris (compare Pliny, vi. 146). Apparently these were two different cities, which seem to have been close together—as is expressly stated in Ḳid. 71*b*—the upper and the lower; one, probably the upper, was, so far as its Jewish inhabitants were concerned, pure; that is, its inhabitants were, in the rabbinical sense, of legitimate Jewish descent; the other was mixed. Nöldeke ("Mandäische Grammatik," p. 26) suggests that the dialect spoken in lower Apamea was akin to the Mandæan. The place is now called Korna (Ritter, "Erdkunde," xi. 1021).

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S. Kr.

**APELLA:** A real or fictitious name of a Jew referred to by Horace as extremely credulous. Credulity seemed to the Roman writers synonymous with Jewish beliefs in general, and "Apella," from Horace's expression "credat Judæus Apella" ("Satires," I. v. 100), became the by-name for a credulous man. It has been suggested that the name is merely an epithet (from *a*, privative, and *pellis*, skin) equivalent to the Latin "curtus" (see Porphyry's commentary on Horace, ed. W. Meyer, Leipsic, 1874). This etymology was accepted by Geiger ("Quid de Judæorum moribus, etc.," p. 42) and by Renan ("Les Apôtres," p. 113), but is altogether fictitious, as has been shown by J. A. Hild ("R. E. J." xi. 37) and T. Reinach ("Auteurs Grecs et Romains," p. 245), who see in it a very common Greek name of the period, contracted from Apollodorus. Josephus ("Contra Apionem," ii. 7) speaks of an excellent historian of that name; Petronius ("Satyricon," p. 64) mentions another; and Apella is the name of a freedman mentioned by Cicero. Indeed, it does not seem to be a Jewish name at all.

S.

**APELLES OF ASCALON:** Counselor and companion of the emperor Caligula (37–41). After a career of debauchery he went on the stage and became a tragic actor (Philo, "De Legatione ad Caium," xxx.). Apelles was imbued with a deep-seated hatred of the Jews, which, through constant companionship, he was enabled to transmit to Caligula. In this he was aided by another courtier, Helicon of Egypt, who was the emperor's fool, and who made a specialty of deriding and burlesquing the Jews (*ib.* xxvi. *et seq.*). When the embassy of Alexandrian Jews, headed by Philo, arrived at Rome to plead before Caligula for the equal rights on behalf of the Jewish community, it was opposed by Apelles and his companion, who lent their support to Apion and his anti-Jewish delegation. Philo and his friends were dismissed in anger by Caligula. Apelles, whom his eccentric master frequently submitted to whimsical tortures (Suetonius, "Caligula," xxxiii.), may, at length, have met his death on such an occasion (Philo, *l.c.* xxx.), though, on the other hand, it has been suggested that he may have been living in the reign of Vespasian (Suetonius, "Vespasian," xix.; where "Apollinari" or "Apellari" may really stand for "Apelli").

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H. G. E.

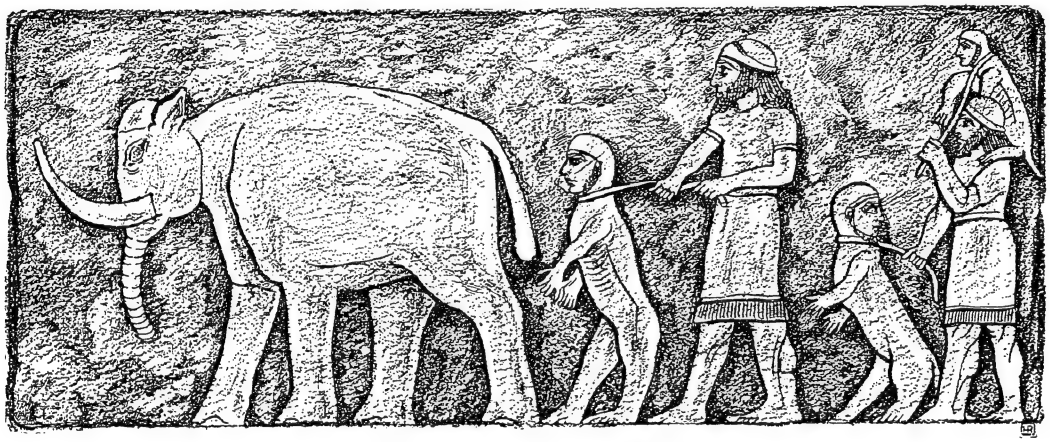
**APES.—Biblical Data:** These animals are mentioned in I Kings, x. 22, and the parallel passage in II Chron. ix. 21, as having been brought, with gold, silver, ivory, and peacocks, by ships of Tarshish from Ophir (compare II Chron. viii. 18). The Hebrew name *ḳof* is a loan-word from the Tamil *kapi*, from which indeed the Teutonic *ape* is also a loan with the loss of the guttural, so that the Hebrew and the English words are identical. In Egyptian the form *gôfĕ* occurs. The Indian origin of the name has been used to identify Ophir with Abhira at the mouth of the Indus (see Vinson, "Revue de Philologie," iii.). The Assyrians, however, were acquainted with Apes, which were brought to them as tribute. Apes are not now and almost certainly never were either indigenous to Palestine or acclimatized there.

**——In Rabbinical Literature:** The rabbis appear to have had some acquaintance with Apes. They knew that they were like man, and for that reason the blessing on Him "who varieth his creatures" was to be said at sight of an ape (Ber. 58*b*). They compared man in old age to an ape (Eccl. R. i. 2; Tan., Pekude, 3). To see an ape in a dream is unlucky, because of his ugliness (Ber. 57*b*). Apes were regarded as a luxury (Eccl. R. vi. 11), and were trained to perform as servants, to clear out vessels (Yoma, 29*b*), or to pour water on the hands (Yad. i. 5). On the other hand, it was erroneously thought that it took them three years to bring forth (Bek. 8*a*), and they were included in the class of beasts, with the dog, wild ass, and elephant (Kil. viii. 6). To

harness any of these would not be reckoned an infringement of Deut. xxii. 10. There was a legend to the effect that of the three classes of men that built the Tower of Babel, one was turned into Apes (Sanh. 109*a*; compare Yalk., Gen. 62). Apes were used as a method of disadvantageous comparison; thus, Sarah was to Eve as an ape to man; Eve to Adam; and Adam to God (B. B. 58*a*).

In the days of Enosh the human race degenerated and began to look like Apes (Gen. R. xxiii.). The Mohammedans have a legend, referred to in the Koran (suras ii. 61, 62; vii. 163), to the effect that certain Jews dwelling at Elath on the Red sea in the days of David, who yielded to the temptation to fish on the Sabbath, were turned into Apes as a punishment for Sabbath-breaking (Lane, "Thousand and One Nights," iii. 550).

There is another animal mentioned in the Talmud which would appear to be of the same category as the ape; since its resemblance to man was so great that its dead body, like that of a man, would render a tent unclean (Kil. viii. 5). Its name אדני השדה has been interpreted variously as a chimpanzee or orang-utan; while some regard the animal as altogether fabulous and identical with אבני השדה, "stones of the field" (Sammter, Mishnayot [translation], i. 77; Job, v. 23).



APES LED AND CARRIED AS TRIBUTE.
(From Layard, "Nineveh.")

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J.

**APHARSACHITES:** A tribe living in Samaria, who objected to the building of the Temple by the Jews, and brought the matter to the attention of Darius (Ezra, iv. 9, v. 6, vi. 6). They had been transported to Samaria by Asnapper (Ezra, iv. 9). Their identity has not been fully established. It appears probable that the term has been misunderstood and designates in reality certain officials. See APHARSITES.

G. B. L.

**APHARSITES:** Assyrian subjects transplanted into Samaria by Asnapper. In Ezra, iv. 9, they are found intriguing against the Jews, and this led Artaxerxes to issue orders for the building of the Temple to cease.

G. B. L.

**APHEK:** The name of several places mentioned in the Old Testament, of which the most famous was the scene of a severe defeat of Ben-hadad II. of Damascus by Ahab, king of Israel (I Kings, xx. 29 *et seq.*). See APHEK, BATTLE OF. The site is disputed. The common opinion is that the town lay east of the Jordan and that the name is preserved in the modern Fek, three miles east of the Sea of Galilee, on the edge of the plain of Jordan. Latterly the opinion has gained credence that it was the same Aphek as that mentioned in Josh. xii. 18 and I Sam. iv. 1, in the north of the plain of Sharon, the supposition being that the Syrians were invading Israel from the western side as being the most vulnerable. In the same place Joash also gained a victory over the Syrians under Ben-hadad III. (II Kings, xiii. 17). See also illustration, p. 664.

BIBLIOGRAPHY: Smith, *Historical Geography of the Holy Land*, index, s.v.; Buhl, *Geographie des Alten Palästina*, p. 212.

J. F. McC.

**APHEK, THE BATTLE OF:** This event, described in I Kings, xx. 26–34, was one of the most notable in the prolonged warfare between northern Israel and the Arameans of Damascus. The Syrians, who, under Ben-hadad II., had been defeated by Israel the year before in a conflict among the hills of Samaria (I Kings, xx. 23), stationed themselves in the lowland, which they believed a more advantageous position. Their rendezvous was probably Aphek, in the north end of the great plain of Sharon. They were again defeated, and after being blockaded in Aphek they surrendered to Ahab, who treated them mercifully and allowed them to return to Damascus. One result of the victory was that a truce, lasting over two years, was concluded between Israel and Damascus, so that the following year (854 B.C.) Ahab and Ben-hadad were found fighting side by side against the Assyrians. War, however, broke out again in 853, when Ahab was killed at Ramoth-Gilead.

J. F. McC.

**APHORISMS.** See MAXIMS.

**APHRAATES, THE PERSIAN SAGE:** The name by which a Syrian homilist of the fourth century was known. His homilies, written between the years 337 and 345, are valuable to the Jewish historian; for it may be confidently asserted that no church father was ever so strongly influenced by rabbinical Judaism as this defender of Christianity against the Jews. Georgios, bishop of the Arabs (about 780), notes Aphraates' dependence upon Jewish doctrine (see his letter about Aphraates in Wright, "The

Homilies of Aphraates," v. 36). Wellhausen has noted "how completely the Syriac Church was bound to Jewish tradition, even in the fourth century," and has pointed out that this "is shown strikingly by the 'Homilies of Aphraates'" (Bleek, "Einleitung in das Alte Testament," 4th ed., 1878). Funk and Ginzberg ("Die Haggada bei den Kirchenvätern," i. 1, 76, Amsterdam, 1899, and in "Monatsschrift," pp. 64, 119, 153, 155, 158, 221, 228) both show many parallel passages from Rabbinical literature with which the Scriptural explanations of Aphraates coincide. In certain very important questions concerning the soul, God, retribution, etc., he shows himself a docile pupil of the Jews.

**His Doctrine of the Attributes of God.**

His doctrine of the two attributes of God—justice and mercy—is decidedly Jewish (see hom. vi. 6, 114, and other passages); it is often encountered in Rabbinical literature under the familiar designations of "Middat ha-Din" and "Middat ha-Rahamim"; its oldest rabbinical source is Sifre to Deut. (ed. Friedmann), § 27, p. 71; and it is also found in Philo, as Siegfried ("Philo," p. 213) has shown. Aphraates, in agreement with the rabbis, declares that God's mercy is for men living; while His justice is administered after their death. He holds also that divine justice—the ectivity of the Middat ha-Din—does not begin immediately after death, but only on the day of judgment. Aphraates' eschatology—still adhered to by the Nestorians—is based upon the theory that the human soul has a double entity: (*a*) the "natural" soul, which is immortal, but is buried with the body after death, remaining without consciousness until the resurrection, and (*b*) the "heavenly" soul, which after death reverts to its heavenly nature (hom. vi. 13). This peculiar conception of a soul-slumber (*ψυχοπαννύχια*), it has been shown ("Monatsschrift," 1899, p. 64), was widespread among the Jews in Aphraates' time. In the Talmud (Shab. 152*b*) it is stated that the soul resides in the body during the first year after death.

Now, since neither reward nor punishment can be predicated of a sleeping soul, Aphraates, to be consistent, is compelled to adopt the position contended for by him, which is that only on the day of judgment is recompense dealt out (hom. viii. 7, end).

The difference between the pious dead and the wicked dead lies in the fact that the sleeping condition of the former is free from any unpleasant feeling, while that of the latter is punished by disagreeable dreams (hom. viii. 8). Thus, Aphraates refers to the godless rich, "who sit in sorrow and the shadow of death, and think not of this world" (hom. xxii. 423, l. 15, 16), which is not to be interpreted as meaning retribution such as the doctrine of purgatory would imply. In the same manner Aphraates, with his description of life in paradise, based upon rabbinical haggadic lines (Funk, p. 158), does not intend to depict the condition of the pious after death, but to portray their state after resurrection.

**Future Condition of Pious and Wicked.**

Afka (Ancient Aphek), Near Sidon; on the Source of the River Adonis (Now Nahr Ibrahim).

(From a photograph.)

This is clearly evident when the transition from the description of the dead to that of paradise is made in the words, "until the time when all the just shall rise again." In this way also is he to be understood when he says "that the earlier ones, who were strong in the faith, will not receive their reward until the later ones come" (see Funk, p. 156; hom. ix. 8); that is, all who die must wait for their recompense until the resurrection. The suggestion must therefore be rejected that Aphraates herein teaches the rabbinical theory that the resurrection will take place only when the full number of souls appointed by God shall have received their bodies (Yeb. 62*a*); for there is no trace of this in his works.

The last judgment, according to Aphraates, does not exist either for the perfectly pious, who arise immediately and at once participate in eternal life, or for the absolutely wicked, who are delivered over to the torments of hell without judgment; therefore, "the judgment will be only for the rest of the world who are called sinners; . . . those who have few faults the Judge will reproach . . . and assign them to eternal life as their portion after the judgment. And those sinners whose transgressions are manifold will be sentenced in the judgment and go into suffering [hell] unto eternity" (hom. xxii. 433, line 2; p. 434, line 7). This conception of Aphraates is none other than the familiar theory of Hillel (R. H. 16*b*) concerning the divine mode of judgment. While, then, the condition of man at the resurrection depends upon the grace of God, the existence of the world depends upon man; that is, upon the pious. Therefore, Aphraates holds the opinion that "in all times, from the beginning and

unto eternity, there will be pious and upright men on earth." *

This is also of rabbinical origin; for the rabbis teach that the world's existence depends upon the presence of the pious in it; the only disagreement is in the necessary number of these "pillars of the universe." † A fixed period is set for the world: "For the world will exist for 6,000 years, like to the six days of the Lord, and then the Sabbath of God will begin" (hom. ii. 13, p. 36, line 5). This millennarianism is, however, not to be ascribed to rabbinical influence upon Aphraates; for it belongs to the oldest elements of Christianity, taken over from Judaism; indeed, Aphraates refers to "the tradition of *our* sages." This is mentioned because it is characteristic of the whole method of Aphraates, who herein also teaches consonantly with the rabbis (compare Sanh. 97*a*).

The knowledge of Aphraates' personal relations with Jews is limited to what may be learned from his writings. For instance, he maintains that the homily "Upon Persecution" (hom. xxi.) owes its existence to the arguments against Christianity made to him by a Jewish sage (the epithet "ḥak-kima" here is not a title, like the old "ḥakam," but "sage" in general). His frequent vigorous attacks on Jewish sages and disputants also show that, in spite of the great influence that the rabbinical teachings exercised over him, he entered the lists against his teachers more than once. One-half of this collection of homilies is an avowed defense of Christianity against Judaism; and his characteristic principle is that attack is the best defense. Therefore, he inveighs (homs. xi., xii., xiii., xv.) against circumcision, Passover, the Sabbath, and dietary laws, the chief portions of the Jewish ceremonial law, in order to proceed to the rejection of the doctrine of the "chosen people" (hom. xvi.). In his apologetics for Christianity, next to the defense of the designation "Son of God" for Jesus (hom. xvii.), it is celibacy that he mainly upholds against Jews and heathen (hom. xviii.). In hom. xix. he disproves the Messianic hopes of the Jews. But to his honor be it said, that, unlike other ancient Christian apologetes, such as Origen and Jerome, who owed much to Jewish teachers, his writings are almost entirely free from any bitterness toward them personally, a characteristic which Nöldeke ("Göttinger Gelehrte Anzeiger," 1867, p. 1512) was the first to indicate. It should not be concluded that, because Aphraates attacked Judaism only in the last ten of his homilies (which were composed after the war between the Persians and Romans in 337), this attack was the result of ill-feeling between Jews and Christians, the former favoring the Persians, the latter opposing them. Aphraates showed not the slightest traces of personal ill-feeling toward the Jews; and his calm, dispassionate tone proves that it was only his firm conviction of Christianity that caused him to assail Judaism. The fact that in the first half of his work he did not attack it is easily explained; the themes he treated, such as fasting, love, faith, prayer, etc., furnished no basis for polemics against Jews.

**Defends Christianity Against Judaism.**

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L. G.

**APHRASCHUS RACHMAILOWICZ.** See Affras Rachmaelovich.

**APHRODITE:** Greek name for the goddess of love. Among Orientals, addicted to sensuality, she was worshiped under many forms and figures. The word Ἀφροδίτη (*Aphtoret, Aphrotet, Aphrodet*), which can not be satisfactorily derived from Greek, plainly shows its Semitic origin; for upon closer inspection it is proved to be identical with *Ashtoret* (עשתרת) (F. Hommel, "Neue Jahrbücher," cxxv. 176; H. Levy, "Die Semitischen Fremdwörter im Griechischen," Berlin, 1895, p. 250). Aphrodite was considered so peculiar to Syria that she was worshiped there as Ἀφροδίτη Συρία, or the Syrian Aphrodite (see Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," i. 2774).

There existed in Palestine a recognized Aphrodite cult: (1) in Jaffa (Pliny, "Historia Naturalis," v. 129); (2) in Acre (ancient Acco), which city possessed a bath adorned with a painting of the goddess, where even the patriarch Gamaliel did not on that account refuse to bathe (Mishnah 'Ab. Zarah, iii. 4; Yalḳut, Deut. 888); (3) in Bozrah at the time of R. Simeon ben Laḳish (Talmud Yerushalmi, Sheb. viii. 38*b*). These cities were for the most part inhabited by pagans. When, under Emperor Hadrian, even Jerusalem became a pagan city with the name Ælia Capitolina, the strong heathenish inclination of its inhabitants displayed itself in the erection of a temple to Venus upon Mount Golgotha just outside the city (Sozomen, "Hist. Eccl." ii. 1; Hieronymus, "Epistolæ," 13).

Probably connected with the worship of Aphrodite was the bird which, it is alleged, was worshiped by the Samaritans and which may have been the dove, an attendant of the goddess of love.

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S. K.

**APIḲOROS** (pl. **APIḲORSIM**): In common Jewish parlance this word is used to signify that a man is a heretic, unsound in his belief, or lax in his religious practise. The word is derived from the Greek Ἐπικύρος, but Maimonides (Commentary on the Mishnah, Sanh. xi. 1), deriving it from the New Hebrew הפקר = freedom, explains it to mean one who refuses obedience to the Law. In the Mishnah (see also Acts, xvii. 18) the word אפיקורוס evidently means an adherent of the Epicurean philosophy: the context shows this clearly. It reads: "All Israelites have a share in the future world. The following, however, have no share in the future world: He who says there is no resurrection [the words מן התורה are, as Rabbinowitz has proved, interpolated], he who says the Law has not been given by God, and an אפיקורוס" (Sanh. x. 1, Gem. 90*a*). There can be no doubt that Apiḳoros, in this connection, refers to a man who refuses to believe in life after death. In

* Hom. xxiii. 455. Aphraates quotes in proof a Biblical verse which does not exist in our Bible. The quotation, p. 461, of which neither Wright nor Bert could find the source, is Psalm lxxxix. 2: "The world is built upon mercy" (A. V. "Mercy shall be built up forever").

† See Suk. 46*b*, where the number is placed at 36; but in Yoma, 38*b*, *one* is held sufficient. See "Monatsschrift," *l.c.*, p. 546, and the passages quoted from Diogenes and Justin Martyr.

commenting upon Num. xv. 31, Sifre (Num. 112) says: "For the word of the Lord he has despised; this is the Sadducee: and his commandment he hath broken; this, the Apikoros."

The first mention of Epicureans in relation to Judaism is found in Josephus, "Ant." x. 11, § 7:

"Those who read the prophecies of Daniel may thence discover how the Epicureans are in error who cast Providence out of human life and do not believe that God takes care of the affairs of the world, nor that the universe is governed and held by that blessed and immortal being, but say that the world is carried along of its own accord, without a ruler and provider; which, were it destitute of a guide to conduct, as they imagine, it would be like ships without pilots which we see drowned by the winds, or like chariots without drivers which are overturned —so would the world be dashed to pieces by its being carried without a providence and so perish and come to naught."

Undoubtedly this is the original meaning of Apikoros. See also Frankel, "Monatsschrift," 1852, p. 212, who finds Epicureanism to have affected Judaism in the time of Antigonus of Soko.

**Meaning of the Term in Talmudic Literature.**

The Talmudic authorities of the third and fourth centuries either did not know the real meaning of the term or extended it intentionally. Some say: "Apikoros is one who despises a rabbi, or who insults his neighbor in the presence of a rabbi, or one who says, 'What good did the rabbis do to us? They study Bible and Mishnah לדידהו [for their own pleasure or for their own benefit].'" Another opinion sees the type of the Apikoros in the school of Benjamin the Physician, who taught: "What good did the rabbis do to us? They have neither permitted the raven nor prohibited the dove," evidently meaning that their whole work was of little consequence. Another opinion sees an Apikoros in a man who speaks of the rabbis disrespectfully as "these rabbis," or addresses his teacher by his name instead of calling him "Rabbi" (Sanh. 99*b*, 100*a*).

In the Tosefta (Sanh., ed. Zuckermandel, xiii. 5, p. 43) the term is evidently used in the stricter sense of the materialist where it is said: "The Minim [Judæo-Christians], the apostates, the informers, and the Apikorsim are punished in hell forever." The same passage, with slight changes, is found in the Talmud (R. H. 17*a*); and from it the doctrine of the eternity of hell for the Apikorsim is taken into the codes of Alfasi (*ad loc.* ed. Vienna, 209*b*) and of Maimonides ("Yad ha-Ḥazakah, Hilkot Teshubah," iii. 5; see also Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* גיהנם, who upholds the belief in the eternity of hell against Leon di Modena).

The Midrash sees a type of the Apikoros in the snake (Gen. R. xix.). In Talmud Yerushalmi (Sanh. x. 27*d*), Korah appears as a type of the Apikoros by his ridicule of the Law. He asks Moses whether a blue garment requires fringes; and when Moses answers in the affirmative, Korah says: "How ridiculous! One blue cord suffices to comply with the Law, while a garment which is all blue does not" (see also Num. R. xviii. 2 and Tan., Korah, 2, where the word "Apikoros," however, does not occur).

**In Rabbinical Codes.**

The "Shulḥan 'Aruk" defines Apikoros as one who does not believe in the divine origin of the Law and in prophecy ("Yoreh De'ah," § 158, 2). The laws concerning such an unbeliever are very strict. He may be killed directly, or his death may be caused indirectly (*ib.*). A scroll of the Law, otherwise a sacred object, if written by an Apikoros, shall be burned (*ib.* § 281, 1). A rabbi of recognized standing can not be excommunicated, even if he be a sinner; but if he read a book written by one of the Apikorsim his immunity ceases (*ib.* § 334, 42). A man suspected of being an Apikoros is not permitted to read the prayers before the congregation ("Oraḥ Ḥayyim," § 53, 18). If an Apikoros says a benediction, it is not permitted to respond with "Amen" (*ib.* § 215, 2).

The later rabbis extend the term "Apikoros" still further than the Talmudic rabbis. Moses Chages, in his "Leḳeṭ ha-Ḳemaḥ" ("Yorch De'ah," p. 103*a*, Amsterdam, 1697), thus inveighs against those who refuse to accept blindly the authority of the mediæval rabbis: "Satan enters through a needle's eye and teaches people first to refuse obedience to the rabbis of their age, and having become accustomed to this, they reject what displeases them even of the words of great men like Maimonides, saying, 'He was also merely a man of flesh and blood and subject to error like one of us; but it is a fundamental principle of our religion that every one who denies the authority of a religious work, great or small, is called an Apikoros.'" Similarly, Eliezer Papo (rabbi in Silistria, Bulgaria, at the beginning of the nineteenth century) says in his very popular text-book of religious ethics, "Pele Yo'eẓ," p. 18*b*, Vienna, 1876: "One who doubts or ridicules one word of the Torah or of the rabbinical authors is an Apikoros in the fullest sense, an infidel who has thrown off the yoke; and there is no hope for him."

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D.

**APION:** A Greek grammarian and sophist of Alexandria, noted for his bitter hatred of the Jews; born in the Great Oasis of Egypt between 20 and 30 B.C., died probably at Rome between 45 and 48. As Joel ("Angriffe des Heidenthums," etc., p. 8) points out, his name, derived from the Egyptian bull-god Apis, indicates his Egyptian origin. He was surnamed also Pleistonikides, or son of Pleistonikes (Suidas, and in his epitaph in "Corpus Inscript. Græc." iii., addenda 4742*b*), "the man of many victories"; also Mochthos ("the industrious one"). Apion himself claimed to have been born in Alexandria (see Willrich, "Juden und Griechen vor d. Makkabäischen Erhebung," p. 172), but it seems that he was only brought thither when very young, and educated in the house of Didymus the Great, the grammarian (born 63 B.C., died about 1). He was a pupil of the centenarian Euphranor, while Apollonius, son of Archibius, was his pupil rather than his teacher. When Theon, head of the Homeric grammar school at Alexandria, died, Apion succeeded him in that position, preferring, however, the fanciful etymological method of Didymus and the allegorical one of Krates to the rigid traditional system of Aristarchus. But it was chiefly as an itinerant lecturer on Homer that he gained his great popularity (Seneca, "Epistolæ," p. 88). In this capacity he traveled through Greece and Italy, first during the reign of Tiberius, who, disdaining his unscholarly manner, called him the "World's Drum" (*cymbalum mundi*). In Rome his charlatan methods (*vitium ostentationis*, Gellius, "Noctes Atticæ," v. 14) failed to impress the people favorably. It was in the tumultuous and excitable city of Alexandria, chiefly under Caligula, that his opportunity for using his superficial knowledge to advantage came to him. He utilized both tongue and pen in appealing to the prejudices of the populace, and sedulously fanned the flame of discord during the conflict that broke out between the Jews and Jew-haters in Alexandria, upon Caligula's imperial decree to have his image set up and worshiped by the Jews as well as the rest of the people. Apion labored against the Jews with growing success, and his fellow citizens appointed him at the head of the delegation to the emperor Caligula in the year 40 to

present the formal charge of disloyalty against the Jews of Alexandria. It was a foregone conclusion that he would defeat Philo (the philosopher), the head of the Jewish delegation (Josephus, "Ant." xviii. 8, § 1).

**His Political Activity.**

After this he seems to have settled down in Rome, and opened a school there, numbering Pliny among his disciples. He probably died there, suffering, as Josephus narrates, from an ugly disease to remedy which he vainly resorted to circumcision, the operation he had so often derided in his writings (Josephus, "Contra Ap." ii. 14).

Apion was a man of great versatility of intellect, superficially familiar with all branches of knowledge (*περιεργότατος γραμματικῶν*, Julius Africanus). He lectured on the Pyramids and on Pythagoras, on the virtues and vices of Sappho and Anacreon, on the birthplace of Homer as well as on Lais, the noted courtezan. He loved to dwell on the miraculous things in natural science, whereof he eagerly accumulated facts to illustrate all sorts of mythological and superstitious views. He was also a magnetic orator who knew how to appeal to the imagination of the people. Of his extreme vanity both Josephus and Pliny the Elder give ample proofs. He held out the promise of glorious immortality to any one to whom he should inscribe a work of his. "Thus," says Pliny, "speaks one who is the trumpet of his own fame rather than that of the world, as Tiberius called him" (Pliny, preface 25). Again, after enumerating the remarkable men the Greeks produced, he proclaims Alexandria happy in possessing a citizen like himself (Josephus, "Contra Ap." ii. 13). More serious is that trait of his character for which he was called a "Cretan," as synonymous with impostor (see Von Gutschmid, "Kleinere Schriften," iv. 357). He pretended (Pliny, "Historia Naturalis," xxx. 6) to have raised up Homer's shade from the dead by the help of some magic plant, and to have received from it information about the poet's place of birth and parentage, which he was not permitted to disclose; to have received from Kteson, an inhabitant of Ithaca, during his stay there, an exact description of Penelope's suitors' game of draughts (Athenæus, i. 16); to have heard from Egyptian sages the true account of Moses and the Exodus, an account which he simply copied from Manetho (Josephus,

**Claim of Universal Knowledge.**

*ib.* ii. 2); to have been an eye-witness of the scene at the Circus Maximus when the lion recognized Androclus as his benefactor (Gellius, *l.c.* vi. 4); and of the scene at Puteoli when the dolphin displayed love for a youth (Gellius, *l.c.* vii. 8). It is almost inconceivable how Von Gutschmid (*l.c.* p. 360) can defend Apion against the charges of charlatanism made by Lehrs. Trustworthy contemporaries like Pliny the Elder, Seneca, Gellius, and Athenæus represent him exactly as does Josephus, as a man upon whose statements little reliance can be placed. In the "Clementine Homilies" (iv. 8 *et seq.*, v. 5 *et seq.*) he is introduced both as a believer in magic—if not a fraudulent practitioner of the art—and a defender of Greek mythology.

Apion was a voluminous writer, but few of his writings have been preserved except what is found in the quotations of Josephus, his adversary. He wrote a treatise on the Latin language, and was one of the first to compose a glossary on Homer, probably, as Von Gutschmid says, embodied in the "Lexicon Homericon" of his disciple Apollonius, and hence in the "Etymologicon." He wrote a eulogy on Alexander the Great, as Gutschmid supposes, in recognition of the honor of citizenship conferred upon him by the Alexandrians. Another book of his bore the title "On Homer as a Magician," wherein he treated of the superstitious side of Homeric life, such as the magic plant *μῶλυ*, Circe and Hades, in a manner in keeping with the taste of his age. Apion was the author of "comments" on Homer and on Aristophanes, and also wrote a discourse on Apicius, the gourmet. But his chief work was on Egyptian history, written in close imitation of Manetho's work of the same title,

**His Egyptian History.**

"Ægyptiaca," and embodying the contents of Manetho's other works, the one on the ancient life and worship of the Egyptians, and the other on their theology. It was divided into five books, the first three corresponding with the three of Manetho's books, the other two books with two other works of Manetho, and presented in popular style whatever seemed to be marvelous and interesting to a credulous age. While collecting his stories thus from the most dubious sources in Egyptian history, he assumes to speak with the authority of one who has made personal researches regarding the things which he relates, and on the very spot where they occurred. It appears that he made it his especial object to explain animal-worship and other religious practises of the Egyptians by observations of the marvels of nature, and so he wrote a special work on the study of nature and its forms, wherein he also follows Manetho's example and adopts his pantheistic view. As has been clearly shown by Schürer ("Gesch. d. Jüd. Volkes," iii. 2, 408), it was in the third book of his "Ægyptiaca" (and not in a special book against the Jews, as was erroneously assumed by the Church fathers, and asserted ever since) that those slanders were made by Apion against the Jews which found their way to Tacitus ("History," v. 1–5) and many other writers in Rome, and against which Josephus wrote the second part of his splendid apologetic work, known by the title "Contra Apionem." In the polemical portion of his book, Apion repeated whatever Manetho, Apollonius Molo, Posidonius, Chæremon, and Lysimachus had ever written against the Jews. He first attacks them from the point of view of an Egyptian. He reiterates with considerable embellishment the slanderous tale told by Manetho, of the Jewish people having been led out of Egypt, a horde of

**Type of an Anti-Semitic.**

lepers, blind and lame. He pretends to have heard from the ancient men of Egypt that Moses was of the city of Heliopolis, the city of the sun, and that is why he taught his people to offer prayers toward the rising sun. To account for the origin of the Sabbath, he tells a story current among the people of the time (if not invented by him) as follows: When the 110,000 lepers (this is the number also given by Lysimachus), expelled from Egypt, had traveled for six days, they developed buboes in their groins, and so they rested on the seventh day for their recuperation. The name for this malady being *Sabbo* in the Egyptian language, they called the day of rest *Sabbath* (Josephus, "Contra Ap." ii. 2–3).

Apion next assails the Jews from the point of view of an Alexandrian. He asks how these Jews, coming from Syria, could claim the name and title of Alexandrian citizens, and he upbraids them for not worshiping the same gods as the Egyptians, and specifically for not erecting images to the emperors as all the rest were content to do.

Finally, he derides the religion of the Jews by reiterating all sorts of ridiculous slanders concerning the Temple of Jerusalem. Thus he writes that when Antiochus Epiphanes entered the holy place, he found there an ass's head, made of gold and worth a

great deal of money. To make the fable still more interesting, he relates that when the Jews were at war with the Idumeans, a man by the name of Zabidus, a worshiper of Apollo, the god of the city of Dora, had come forth promising that he would deliver up the god into the hands of the Jews if they would come with him to the Temple and bring the whole multitude of the Jews with them. He then made a wooden instrument and put it around him, placing three rows of lamps therein, so that he appeared to the men in the distance like a walking star on earth; and while the people, affrighted by the sight, remained quiet and afar off, he went into the Temple, removed the golden head of an ass, and went in great haste back to the city of Dora ("Contra Ap." ii. 10). But as the worst of all calumnies, he lays the charge of human sacrifice upon the Jewish faith—a charge which despite all better knowledge of the fact has so often been repeated. He narrates the following story: "Antiochus found in the Temple a bed and a man lying upon it, with a small table before him laden with dainties, from the fish of the sea and the fowl of the land; the man, on being asked by the king the reason for his being there, told him amid sobs and tears that he was a Greek, who had been traveling through the land to earn his livelihood, when he was suddenly seized and brought to the Temple, and there locked up and fattened on those dainties before him. Wondering at these things, he learned upon inquiry that, according to a law of the Jews, they contrive each year at a certain time to capture a Greek foreigner, fatten him up, and then bring him to a certain forest, where they slay him with religious rites; then, tasting of his entrails, they take an oath upon the sacrifice to be at everlasting enmity with the Greeks, and afterward cast the carcass into a pit. And then the man implored Antiochus, out of reverence to the Greek gods, to rescue him from this peril, inasmuch as he was to be slain within a few days."

**Tales About Jewish Worship.**

Finally, as denoting their hatred of all non-Jews, he makes the statement that "the Jews swear by God, the Maker of heaven, earth, and sea, to bear no good-will to any foreigner, and particularly to none of the Greeks" ("Contra Ap." ii. 11). He ridicules the Jewish sacrifices, their abstention from swine's flesh, and the rite of circumcision (*ib.* ii. 14). As special proof that the Jews have neither good laws nor the right worship of God, Apion singles out the fact that they are never rulers of other nations, but always subjects; wherefore their own city (Jerusalem) had often suffered siege and misfortune. But while Rome was always destined to rule them, the Jews would not even submit to her dominion, notwithstanding her great magnanimity (*ib.* ii. 12). Nor, says Apion, have they ever produced among them any pronounced genius nor inventor of any kind, nor any one at all eminent for wisdom (*ib.* ii. 13).

**Hatred Against All Nations.**

The few excerpts preserved by Josephus exhibit systematic defamation of the Jew, and are all the more remarkable as they have been repeated almost in the same form, *mutatis mutandis*, throughout the anti-Semitic writings of the centuries, from Tacitus, who reechoed these charges in his "History," v. 2–5, down to these days. They comprise, first, aspersions cast upon the Jewish race; secondly, derogatory statements concerning their patriotism and loyalty as citizens; and, thirdly, malicious misrepresentations of their faith, their religious beliefs and rites—accusations originating in old pagan legends and made by a prejudiced multitude ever anew against the Jews, and for some time also against Christians (see Mueller, "Contra Apionem," pp. 258–260, 263–264; and articles on Ass Worship and Blood Accusations).

Apion, however, found a powerful antagonist in Josephus, who, with great skill and fine sarcasm, refuted every one of his statements. His work has become for both Jewish and Christian writers the model of a systematic defense of the faith. Josephus writes: "I had my doubts whether I should refute this demagogue, but as there are so many people who are more easily caught by superficial talk than by accurate knowledge and delight in denunciation more than in commendations, I thought it to be necessary not to let that man off without examination into his accusations; for, after all, people might wish to see a traducer like this once for all exposed to public contempt."

**Refuted by Josephus.**

Quite characteristic is the portrait of Apion given in the "Clementine Homilies," v. 2–26 (written about the end of the third century), where Clement relates that he knew Apion to be a great hater of the Jews—one who had written many books against them, and indeed had made friendship with Simon Magus, the Jew-hater, in order to learn from him more against the Jews—and that when, therefore, Apion once called to see him while he was confined to his bed, he pretended that he was sick from love of a woman he could not have. Thereupon Apion, as one proficient with the art of healing, promised to put him in possession of his desired object within six days by the help of magic, and wrote a love-letter or philter, in which he dwelt on all the loves of Zeus and other gods, and showed that to the initiated, as well as to the gods, all illicit loves are permitted. Clement, pretending that he had actually sent the letter to his lady-love, wrote a fictitious reply, purporting to come from the woman, in which she ridiculed and severely censured the gods for their immoral conduct, and closed with the remark that she had learned from a certain Jew to understand and to do things pleasing to God, and not allow herself to be entrapped into adultery by any lying fables; she prayed that Clement too might be helped by God in the effort to be chaste. Apion was enraged upon hearing the letter read, and said: "Have I not reason to hate the Jews? Behold, some Jew has converted her and persuaded her to chastity, and she is no longer accessible to my persuasions. For these fellows, setting God before them as the universal inspector of men's actions, are extremely persistent in chastity, holding that the opposite can not be concealed from Him." Clement then told him that he was not in love with any woman at all, but that after a thorough examination of all other doctrines, he had adopted the doctrine of the unity of God taught him by a certain Jewish linen-merchant, whom he had been fortunate enough to meet in Rome. "Apion then with his unreasonable hatred of the Jews, neither knowing nor wishing to know what their faith was, and being senselessly angry, forthwith quitted Rome in silence."

**Clement and Apion.**

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K.

**APOCALYPSE: § I. The Terms "Apocalypse" and "Apocalyptic."** An "Apocalypse," in the terminology of early Jewish and Christian literature, is a revelation of hidden things given by God to some one of his chosen saints or (still oftener) the written account of such a revelation. The word is derived from the Greek *ἀποκάλυψις*, "uncovering," "disclosure"; a noun which does not appear at all in classical Greek, and in the later profane writers is not employed in any way that corresponds to the use above mentioned; it seems to have originated among Greek-speaking Jews, and then passed from them to the Christians, who developed it still further.

The Greek verb *ἀποκαλύπτειν* is occasionally employed in the Septuagint to translate the Hebrew גלה ("reveal"); thus, of a secret, Prov. xi. 13; compare Ecclus. iv. 18, xxii. 22, xli. 23 [xlii. 1]; of future events disclosed by God, Amos, iii. 7, and especially in the idioms גלה אזן, "uncover the ear," גלה עיגים, "uncover the eyes," meaning "reveal," Num. xxii. 31, xxiv. 4, 16 (compare Enoch, i. 2); compare further I Sam. ii. 27, iii. 21, etc. So also Theodotion's translation of the Aramaic גלא, Dan. ii. 19, 22, 28 *et seq.*, 47. The noun *ἀποκάλυψις* appears in the Greek translation of Ecclus. with the meaning "disclosure" of what is unknown, Ecclus. xxii. 22 (*μυστηρίου ἀποκάλυψις*, "revealing of a mystery"—compare Theodotion's translation of Dan. ii. 19, 28 *et seq.*), xli. 23 [xlii. 1], xi. 27. The nearest approach to this usage which has been observed in a profane writer is the passage in Plutarch, "Moralia," 70 F: *δεῖ γὰρ . . . τῆς ἁμαρτίας τὴν νουθέτησιν καὶ ἀποκάλυψιν ἀπόῤῥητον εἶναι, κ.τ.* (the reference in Stephanus, "Thesaurus"); but it must also have been in use among Greek-speaking Jews at the beginning of the common era in the sense "revelation from God." Thus, when Paul speaks of "visions and revelations [*ἀποκαλύψεις*] of the Lord" (II Cor. xii. 1, 7; I Cor. xiv. 6, 26; compare Justin, "Trypho," p. 81), he is plainly using a term well known to Hellenists, in its history directly connected with the Septuagint use of the verb in such passages as Num. xxii. 31, I Sam. iii. 21, and such use of the noun as that found in Ecclesiasticus (Hermas, "Vision," iii. 3 should perhaps also be compared here). The same may be said of its use in Rev. i. 1; it illustrates Jewish usage. Further evidence of the same kind may be found in the words of Luke, ii. 32, *φῶς εἰς ἀποκάλυψιν ἐθνῶν* (compare the Greek of Ps. xcviii. 2), "a light for revelation to the Gentiles," occurring in a context which is Hebrew through and through. Hellenistic Jews, then, employed the noun *ἀποκάλυψις* in speaking of visions and revelations sent from God. No etymological equivalent of the word in this signification was in use, however, either in Hebrew or in Aramaic. The term commonly used in the Old Testament is חזון (also מחזה, חזיון) "vision"; see, for example, Dan. viii. 1.

**Use of the Term.**

The use of *ἀποκάλυψις* to designate the written account of such a vision, or the book containing it, was the next step. This usage apparently had its origin in the title given to the New Testament Apocalypse; which title was itself obtained, very naturally, from the opening words *Ἀποκάλυψις Ἰησοῦ Χριστοῦ* (see above), in which the term "revelation" is of course used simply to describe the contents of the book, not as a literary designation. The name Apocalypse was then given to other writings of the same general character, of which many appeared at about this time. From the second century it was applied to a number of books, both Jewish and Christian, which show the same characteristic features. Besides the Apocalypse of John (thus named in some of the earliest of the Christian Fathers), the Muratori fragment, Clement of Alexandria, and others mention an Apocalypse of Peter. Apocalypses of Adam and Abraham (Epiphanius) and of Elias (Jerome) also begin to be mentioned; see, for example, the six titles of this kind in the "List of the 60 Canonical Books" (published, *e.g.*, in Preuschen, "Analecta," p. 159). The use of the Greek noun to designate writings belonging to a certain class of literary products is thus of Christian origin, the original norm of the class being the New Testament Revelation.

In recent times the designation apocalyptic literature, or apocalyptic, has commonly been used to include all the various portions of the Jewish and Christian Scriptures, whether canonical or apocryphal, in which eschatological predictions are given in the form of a revelation. That the term is at present somewhat loosely used, and often made to include what is not properly apocalyptic, is due in part to the fact that the study of this literature as a distinct class is comparatively recent.

**§ II. Characteristic Features.** Both because of the origin of the name apocalyptic, and still more because of the prominence with which certain well-marked characteristics appear in the typical writings of this class, there is justification for giving the Apocalypse a place by itself, as a distinct branch of literature; and it is both possible and desirable to mark off the boundary lines with some distinctness. As characteristic features of the Apocalypse the following may be noted:

**1.** It is a revelation of mysteries, things which lie beyond the ordinary range of human knowledge. The Most High gives to His saints definite instruction in regard to hidden matters, whether things altogether foreign to human experience, or merely events in human history which have not yet come to pass. Some of the secrets of heaven are disclosed, in greater or less detail: the purposes of God; the deeds and characteristics of angels and evil spirits; the explanation of natural phenomena; the story of Creation and the history of primitive man; impending events, especially those connected with the future of Israel; the end of the world; the final judgment, and the fate of mankind; the Messianic age; pictures of heaven and hell. In the Book of Enoch, the most comprehensive Jewish Apocalypse, the revelation includes all of these various elements.

**2.** The disclosure of hidden wisdom is made through a vision or a dream. Because of the peculiar nature of the subject-matter, this is evidently the most natural literary form. Moreover, the manner of the revelation, and the experience of the one who receives it, are generally made more or less prominent. Usually, though not always, the account is given in the first person. There is something portentous in the circumstances, corresponding to the importance of the secrets about to be disclosed. The element of the mysterious, often so prominent in the vision itself, is foreshadowed in the preliminary events. Some of the persistent features of the "apocalyptic tradition" are connected with the circumstances of the vision and the personal experience of the seer. As Daniel after long fasting stands by the river, a heavenly being appears to him, and the revelation follows (Dan. x. 2 *et seq.*). John, in the New Testament Revelation (i. 9 *et seq.*), has a like experience, told in very similar words. Compare also the first chapter of the Greek Apocalypse of Baruch; and the Syriac Apocalypse, vi. 1 *et seq.*, xiii. 1 *et seq.*, lv. 1–3. Or, as the prophet lies upon his bed, distressed for the future of his people, he falls into a sort of trance, and

in "the visions of his head" is shown the future. This is the case in Dan. vii. 1 *et seq.*; II Esd. iii. 1–3; and in the Slavonic Book of Enoch, i. 2 *et seq.* As to the description of the effect of the vision upon the seer, see Dan. viii. 27; Enoch, lx. 3; II Esd. v. 14.

**3.** The introduction of Angels as the bearers of the revelation is also a standing feature. The Most High does not speak in person (contrast the early Hebrew narratives, the visions in Amos, vii.–ix. etc.), but gives His instruction through the medium of His heavenly messengers, who act as the seer's guides or interpreters, bringing the mysteries of the unseen world before his eyes, explaining to him what he sees, answering his questions, and disclosing to him the future. There is hardly an example of a true Apocalypse in which the instrumentality of angels in giving the message is not made prominent. In the Assumption of Moses, which consists mainly of a detailed prediction of the course of Israelite and Jewish history, the announcement is given to Joshua by Moses, just before the death of the latter. So, too, in the Sibylline Oracles, which are for the most part a mere foretelling of future events, the Sibyl is the only speaker. But neither of these books can be called truly representative of apocalyptic literature in the narrower sense (see below). In another writing which has sometimes been classed as apocalyptic, the Book of Jubilees, an angel is indeed the mediator of the revelation, but the vision or dream element is wanting. In this case, however, the book is not at all apocalyptic in its nature.

**4.** In the typical compositions of this class the chief concern of the writer is with the Future. The Apocalypse is primarily a Prophecy usually with a distinctly religious aim, intended to show God's way of dealing with men, and His ultimate purposes. The writer presents, sometimes very vividly, a picture of coming events, especially those connected with the end of the present age. Thus, in certain of these writings the subject-matter is vaguely described as "that which shall come to pass in the latter days" (Dan. ii. 28; compare verse 29); similarly Dan. x. 14, "to make thee understand what shall befall thy people in the latter days"; compare Enoch, i. 1, 2; x. 2 *et seq.* So, too, in Rev. i. 1 (compare Dan. ii. 28 *et seq.*, LXX.), "Revelation, . . . that which must shortly come to pass." Past history is often included in the vision, but usually only in order to give force and the proper historical setting to the prediction, as the panorama of successive events passes over imperceptibly from the known to the unknown. Thus, in the eleventh chapter of Daniel, the detailed history of the Greek empire in the East, from the conquest of Alexander down to the latter part of the reign of Antiochus Epiphanes (verses 3–39, all presented in the form of a prediction), is continued, without any break, in a scarcely less vivid description (verses 40–45) of events which had not yet taken place, but were only expected by the writer (see next page, § III.); viz., the wars which should result in the death of Antiochus and the fall of his kingdom. All this, however, serves only as the introduction to the remarkable eschatological predictions in the twelfth chapter, in which the main purpose of the book is to be found. Similarly, in the dream recounted in II Esd. xi. and xii., the eagle, representing the Roman empire, is followed by the lion, which is the promised Messiah, who is to deliver the chosen people and establish an everlasting kingdom. The transition from history to prediction is seen in xii. 28, where the expected end of Domitian's reign—and with it the end of the world—is foretold. Still another example of the same kind is Sibyllines, iii. 608–623. Compare perhaps also Assumptio Mosis, vii.–ix. In nearly all the writings which are properly classed as apocalyptic the eschatological element is prominent. In fact, it was the growth of speculation regarding the age to come and the hope for the chosen people (see next page, § III.) which more than anything else occasioned the rise and influenced the development of this sort of literature.

**5.** Still another characteristic of the Apocalypse is found in certain literary properties which are always present to some extent, and usually are quite prominent. The element of the mysterious, apparent in both the matter and the manner of the writing, is a marked feature in every typical Apocalypse. The literature of visions and dreams has its own traditions, which are remarkably persistent; and this fact is unusually well illustrated in the group of Jewish (or Jewish-Christian) writings under consideration. This apocalyptic quality appears most plainly (*a*) in the use of fantastic imagery. The best illustration is furnished by the strange living creatures which figure in so many of the visions—"beasts" in which the properties of men, animals, birds, reptiles, or purely imaginary beings are combined in a way that is startling and often grotesque. How characteristic a feature this is may be seen from the following list of the most noteworthy passages in which such creatures are introduced: Dan. vii. 1–8, viii. 3–12 (both passages of the greatest importance for the history of apocalyptic literature); Enoch, lxxxv.–xc.; Slavonic Enoch, xii., xv. 1, xix. 6, xlii. 1, etc.; II Esd. xi. 1–xii. 3, 11–32; Greek Apoc. of Bar. ii., iii.; Hebrew Testament, Naphtali's, iii.; Rev. iv. 6 *et seq.* (compare Apoc. of Bar. [Syr.] li. 11), ix. 7–10, 17–19, xiii. 1–18, xvii. 3, 12; Hermas, "Vision," iv. 1. Certain mythical or semimythical beings which appear in the Old Testament are also made to play a part of increasing importance in these books. Thus "Leviathan" and "Behemoth" (Enoch, lx. 7, 8; II Esd. vi. 49–52; Apoc. of Bar. xxix. 4); "Gog and Magog" (Sibyllines, iii. 319 *et seq.*, 512 *et seq.*; compare Enoch, lvi. 5 *et seq.*; Rev. xx. 8). As might be expected, foreign mythologies are also occasionally laid under contribution (see below).

The apocalyptic quality is seen again (*b*) in the frequent use of a mystifying symbolism. This is most strikingly illustrated in the well-known cases where *gematria* is employed for the sake of obscuring the writer's meaning; thus, the mysterious name "Taxo," Assumptio Mosis, ix. 1; the "number of the beast," 666, Rev. xiii. 18; the number 888 (Ἰησοῦς), Sibyllines, i. 326–330. Very similar to this is the frequent enigmatic prophecy of the length of time which must elapse before the events predicted come to pass; thus, the "time, times, and a half," Dan. xii. 7; the "fifty-eight times" of Enoch, xc. 5, Assumptio Mosis, x. 11; the announcement of a certain number of "weeks" or days (without specifying the starting-point), Dan. ix. 24 *et seq.*, xii. 11, 12; Enoch xciii. 3–10; II Esd. xiv. 11, 12; Apoc. of Bar. xxvi.–xxviii.; Rev. xi. 3, xii. 6; compare Assumptio Mosis, vii. 1. The same tendency is seen also in the employment of symbolical language in speaking of certain persons, things, or events; thus, the "horns" of Dan. vii., viii.; Rev. xvii. *et seq.*; the "heads" and "wings" of II Esd. xi. *et seq.*; the seven seals, Rev. vi.; trumpets, viii.; bowls, xvi.; the dragon, Rev. xii. 3–17, xx. 1–3; the eagle, Assumptio Mosis, x. 8; and so on. As typical examples of more elaborate allegories—aside from those in Dan. vii., viii., II Esd. xi., xii., already referred to—may be mentioned: the vision of the bulls and the sheep, Enoch, lxxxv. *et seq.*; the forest, the vine, the fountain, and the cedar, Apoc. of Bar. xxxvi. *et seq.*; the bright and the black waters, *ibid.* liii. *et seq.*; the willow and its branches, Hermas, "Similitudines," viii.

To this description of the literary peculiarities of the Jewish Apocalypse might be added that in its distinctly eschatological portions it exhibits with considerable uniformity the diction and symbolism of the classical Old Testament passages (see below). As this is true, however, in like degree of the bulk of late Jewish and early Christian eschatological literature, most of which is not apocalyptic in the proper sense of the word, it can hardly be treated as a characteristic on a par with those described above.

**§ III. Origin and Materials.** The origin of the Jewish Apocalypse is to be sought chiefly in the natural development of certain well-defined tendencies in the national literature; possibly also in part, as some have thought, in the influence of foreign religious ideas and literary models. The earliest known example of a Jewish Apocalypse is the Book of Daniel (middle of the second century B.C.), with which book the distinct beginning of a new branch of literature is made (though some hold that a part of the Book of Enoch is anterior to Daniel). But the author of Dan. vii.–xii., though a pioneer and an originator in this department, could hardly be called the creator of the Jewish Apocalypse. Nearly every one of the characteristic features of his work is to be found well established in the earlier literature of his people. Furthermore, the subsequent compositions of this class were not wholly or even largely developed from the materials provided in this book. Like Daniel, and together with it, they were a characteristic product of the times (see below). The extensive Enoch literature, which begins to make its appearance soon after this, is in itself a sufficient demonstration of the fact. It is evident that the materials for this sort of composition were at that time ready to hand. On the other side, the Book of Daniel certainly did determine, to a considerable extent, how the existing materials should be used in the apocalyptic tradition and in the popular eschatology. Its influence on both the religious and the literary side was very great.

The most nearly related precursor of the Jewish Apocalypse was the characteristically developed eschatological element in the later Hebrew prophecy. The Hebrew ideas concerning the last things were in many respects very similar to those which were held by the surrounding peoples; but the same fundamental beliefs which shaped the religious life of the nation, and determined the development of every other department of its religious literature, showed themselves to be fully operative here also. It was the doctrine of the chosen people, especially, which was the controlling influence in the growth of Hebrew and Jewish eschatology; and this is easily recognized also as the dominant idea in the Jewish Apocalypse.

**Late Hebrew Prophets.**

The hope for Israel cherished by the later prophets finds its completest and most exalted expression in Isa. xl.–lxvi., where the future of the nation is painted in vivid colors and on a magnificent scale: "Israel is the chosen people of the one God, who has plainly declared His purpose ever since the beginning. Though it is now a despised race, trodden under foot, its glorious future is certain." As the horizon of the Jews gradually widened, and they saw more plainly their relative position among the nations of the earth, and the impossibility of gaining any lasting political supremacy, the belief in an age to come, in which righteousness and the true religion should hold undisputed possession, came more and more prominently into the foreground. In the Maccabean age, especially, under the stress of severe persecution, this belief, and the various doctrines connected with it, received a mighty impulse. Thus out of the hope nourished by "Deutero-Isaiah" and his fellows (who are only less eloquent than he in giving voice to it) there grew of necessity the doctrine of "the world to come" (*ha-'olam-ha-ba*); the ever-present contrast between which and "this world" (*ha-'olam-hazeh*) is one of the fundamentals of apocalyptic literature throughout its whole history, though these particular forms of expression are late in appearing (see, however, Enoch, lxxi. 15). Thus, the purpose of the whole elaborate symbolism of Dan. vii. is to be found in the final antithesis between the successive empires of this world and the "everlasting kingdom" of the saints of the Most High (verses 18, 27). Compare also especially II Esd. vii. 50, viii. 1.

The more unlikely it seemed that Israel would ever be able to get the upper hand of the surrounding nations, the stronger grew the feeling that the final triumph would be preceded by a complete overthrow of the existing order. The present age would come to a sudden end; and a new age, ushered in by the "day of the Lord," would take its place.

**"Day of the Lord."**

This "end" (אחרית הימים) would be announced by great portents, and convulsions of nature, "signs" on the earth and in the heavens; and in speaking of these things, a phraseology highly figurative and mysterious became fixed in use. See, for example, Isa. xxiv. *et seq.*, xxxiv. 4, lxvi. 15; Zeph. i. 15; Zech. xiv.; Joel, iii. 3 *et seq.* [ii. 30 *et seq.*], etc.; and compare in the New Testament Matt. xxiv. 29, and the synoptic parallels. These ideas and images were a fruitful source of material for the apocalyptic writings; compare, for example, Sibyl. iii. 796–807; II Esd. v. 1–12, vi. 20–28; Apoc. Bar. xxvii., liii., lxx.; Enoch, xci.–xciii., c.; II Esd. ["5 Ezra"] xv. 5, 20, 34–45; xvi. 18–39.

Moreover, the day of Israel's triumph was to be a day of judgment on the Gentiles. The various phases of this idea made so prominent by the later prophets—a series of final bloody wars, in which the oppressors of Israel shall fall: "Gog and Magog" (Ezek. xxxviii. *et seq.*), the judgment and punishment of the nations by Jehovah (Zeph. iii. 8; Joel, iv. [iii.] 2, 9 *et seq.*)—are elaborated in characteristic manner by the apocalyptic writers. The most striking example is the prediction in Dan. xi. 40–45 (see above, § II. 4).

The idea of a final triumph of God and His heavenly hosts over evil spirits also followed naturally, and kept pace with the development of the Jewish angelology. The "guardian angels" of Dan. ix.–xii., and the punishment of the "fallen stars," which occupies so much space in the Enoch literature, are only elaborations of beliefs which had already received distinct expression; compare Isa. xxiv. 21 *et seq.* (a most important passage), xxvii. 1; Ps. lxxxii.; Deut. xxxii. 8 (Greek); Job, xxxviii. 7, etc. The appearance of the evil spirit "Azazel" in Lev. xvi. 8 *et seq.* is proof that the names of angels and demons were in common use before the days of Daniel and Enoch.

But the eschatological teachings current among the Jews at the beginning of the second century B.C. were not concerned merely with the fate of the nations, and of the people Israel in particular. As the coming "day of the Lord" was looked upon as a time when wrongs were to be set right, it was natural—indeed necessary—that the expected judgment should also appear as the final triumph of the righteous over the wicked, even in Israel. Thus Mal. iii. 1–5, 13–18, 19–21 [iv. 1–3]; Zeph. i. 12; Zech. xiii. 8 *et seq.* Hence the doctrine of the resurrection of the

righteous Israelites—already formulated in Isa. xxvi. 19 (as the context shows), xxv. 8—which assumed such importance in the hands of the apocalyptic writers, beginning with Dan. xii. 2 and Enoch, xxii. In both of these latter passages, the resurrection of at least a part of the wicked among the Jews is also predicted; and the fact well illustrates the growing prominence of the individual, as contrasted with the nation, in the type of theology which these writings represent. So, too, the picture of a hell of fire, in which those who have done wickedly shall burn, begins now to take a prominent place; *e.g.*, Enoch, lxiii. 10, xcix. 11, c. 9, ciii. 7 *et seq.* Here, also, the Apocalypse was anticipated by the prophet, Isa. lxvi. 24 (compare Isa. xxx. 33).

**Doctrine of Resurrection.**

On the literary side also, as well as on the side of theology, the Apocalypse was in the main a new adaptation and elaboration of recognized Jewish models. Hebrew literature had its "visions" and "dreams," and the popular beliefs as to their importance were like those commonly held among other ancient peoples. The influence of Gen. xl. *et seq.* on the author of the Book of Daniel is easily recognizable. The mysterious visions of Zechariah and Ezekiel contributed much to the traditional pattern of the later group of writings, with which they have so many affinities. The interesting passage Gen. xv. 9–18 (compare verse 1) might almost be called a miniature Apocalypse; notice the way in which it is spoken of in II Esd. iii. 16; Apoc. Bar. iv. 4. Numerous other passages might be mentioned which in some respects mark the transition to the genuine Apocalypse, and may have served to some extent as models. Among these are the Balaam prophecies, Num. xxiv., and the many predictive passages in the Prophets in which the future course of history, the "day of the Lord," or the Messianic age, are pictured in highly poetical and often mystifying language. With these, Vergil, "Ecloga," iv. 4–47, deserves to be compared. Some of the writings commonly classed as apocalyptic, on the other hand, really belong to this same "transition" stage; for example, the principal part of the Sibyllines, and the Assumption of Moses, which are hardly more than specimens of supernatural predictive power, or clairvoyance. Even the second chapter of Daniel may be included here, for it has more affinities with the older literature (for example, the allegories of Ezekiel) than with chapter vii., in spite of its very similar contents.

The marvelous "beasts" of the apocalypses (see § II. 5) also have their prototypes in the earlier literature (compare the very simple representation in Isa. vi. 2 with Ezek. i. 5 *et seq.*). The frequent employment of mythological creatures and conceptions already familiar in the Old Testament has received notice above (§ II. 5). It is to be observed also that the incorporation of this mythology into Jewish eschatology had already taken place; see especially Isa. xxvii. 1: "In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, and Leviathan the crooked serpent; and he shall slay the dragon that is in the sea." Foreign mythological material not found in the Old Testament is also occasionally introduced. Thus, the "dragon with the seven heads" (Rev. xii.) seems to have been derived from the Babylonian mythology (Gunkel, "Schöpfung und Chaos," p. 361, note 2; Bousset, "Offenbarung Johannis," pp. 394, 398). The idea of the creation of the universe in the form of an egg, and the description of the process, in Slavonic Enoch, xxv., are plainly borrowed. Very close parallels are found in both the Hindu and the Egyptian cosmogonies.

**Mythological Creatures.**

The question whether the origin of the Jewish Apocalypse was to any considerable extent due to foreign literary models is one that can not at present be answered with certainty. The second century B.C. was a time when considerable gains were made for the Jewish religion and literature through the influence of the surrounding nations. The possibility naturally suggests itself that this new adaptation of existing materials, and the fusion of them into so well defined a product, was due to an impulse received from without. Persian influence has generally been looked for first of all, both because of what is known of its contributions to Jewish theology at about this time, and also because of the distinctly Babylonian character of most of the mythological elements incorporated in this literature. But these Babylonian myths had undoubtedly been more or less widely current among the Jews for a long time; with nearly all of them we know this to have been the case. Such mysterious and fantastic elements as these are sure to be taken up, by a natural process, into the literature of the "hidden wisdom." Furthermore, among the ideas which make their appearance in the earlier apocalypses there is hardly anything distinctively Persian; nor, finally, do we know of any Persian writings of this nature which could have furnished the model. So far as literary parallels are concerned, the hypothesis of a Greek or Egyptian source would have more in its favor. Some of the Greek (especially Orphic) eschatological compositions that were current at this time have much in common with the Jewish "Enoch" writings; see Dieterich, "Nekyia," 1893, pp. 217 *et seq.* In the oldest strata of the Sibylline oracles passages of unmistakably heathen origin have been preserved, which present the exact counterpart of such writings as the Assumption of Moses. Another interesting parallel is afforded by a certain Egyptian demotic "chronicle," written in the time of the Ptolemies, which is in fact a "prophecy after the event" of distinctly theological character, couched in mysterious language (Wachsmuth, "Einleitung in das Studium der Alten Geschichte," p. 357). But in regard to these parallels, it must be said again that the evidence of any direct borrowing from Greek or Egyptian sources is wanting. The most probable theory of the origin of the Jewish Apocalypse would seem to be this, that it was a characteristic product of the national religious literature, directly produced and given shape by external conditions; namely, the terrible distress under Antiochus Epiphanes. Like other branches of Jewish literature in the Greek and Roman periods, it certainly assimilated, from the beginning, more or less foreign material; but in its essential features it seems to have been truly Jewish in its origin, as it continued to be in its subsequent history.

**Origin of Jewish Apocalypse.**

**§ IV. Development and Influence.** One of the most noticeable features in the history of this literature is the constancy with which its own traditions are maintained. Phraseology, imagery, and modes of thought or interpretation are passed on from hand to hand. Numerous illustrations of this fact have already been given; see above, § II. 5. Among still other characteristic examples the following may be mentioned: the "seven heavens," Testaments of the Patriarchs, Levi, iii.; Ascension of Isaiah, vii.–x.; Slavonic Book of Enoch, iii.–xx.; Greek Apoc. Bar. ii.–xi. (in its original form, probably); the "seven angels," Enoch, xx. (see Greek MSS.; Testament Patriarchs,

Levi, viii.; Rev. viii. 1, etc.; compare Hermas, "Simil." ix. 6, 12; the "watchers" (*ἐγρήγοροι*, עירין), Dan. iv. 14 (20 Masoretic text); Enoch, i. 5, xii. 2, etc.; Slav. Enoch, xviii. 3; Testament Naphtali, iii.; the great beasts which "came up out of the sea," Dan. vii. 3; II Esd. xi. 1; Rev. xiii. 1; the traditional employment of such monsters to symbolize the heathen world-powers, successive rulers being represented by a series of heads, horns, or wings, and so on. In point of theological teaching, also, there is to be observed the same noteworthy transmission of material (see the examples in § III.). It is plain that the fixity of this "apocalyptic tradition" is due to the nature of the subject-matter. The writer of such visions of the future was obliged to deal to some extent with definite things—persons, events, times, and places. The end of the world, for example, could take place in but one way; and after the scene had once been described, a subsequent writer on this theme could not disregard or contradict the former description without throwing discredit upon his own work. In no other branch of literature is it so indispensable—and so easy—to have the support of tradition. It was this desire for authenticity, chiefly, that caused the most of these writings to be put forth under the names of former great men of Israel. Only in the case of the Christian "Shepherd" of Hermas does the author write in his own name.

In spite of this uniformity of tradition, the books of this group exhibit very considerable diversity.

**Controlling Motives.**

In the development of Jewish apocalyptic literature two controlling motives may be especially observed: interest in the future—especially the future of the true Israel—and interest in the secrets of the universe. The two oldest apocalypses that have been preserved—Daniel and Enoch—may serve to represent these two main divisions. The Book of Daniel is the most strongly patriotic of all the apocalypses. Very little attention is paid in it to the unseen world; no great interest in the current mythology is apparent; here alone among all the writings of this class there is no reference to the ancient Hebrew history. The eschatology of the book—immensely important as it is, and strongly emphasized by the author himself—is crowded into the briefest possible space, vii. 13 *et seq.*, 27, xii. 1–3. Angels are made prominent only for the purpose of emphasizing the fact that God and His hosts are in direct control of all that has come upon the Jews. That to which everything else is subordinated is the prediction of the immediate future. The Jews are soon to be delivered from their oppressors, and the faithful will triumph forever. Another book, to be associated with Daniel in the above classification, but of a very different character, is II Esdras. In this another and most important line of development is exemplified. Theological interests are in the foreground. Questions concerning the dealing of God with His people, and His ultimate purposes for them, are asked and answered. The doctrine of the Messiah is plainly set forth. In all these respects, the (Syriac) Apocalypse of Baruch is the counterpart of II Esdras.

The Book of Enoch, representing the other main division of this literature, is chiefly concerned with the heavens above, and the mysteries of the universe. Interest in the future of Israel is by no means wanting, but it occupies a very subordinate place. Angels and demons, the heavenly bodies, the places and conditions of departed spirits, are among the subjects which receive most attention. The book is composite, consisting, in fact, of several independent books of different dates; its national apocalyptic portion belongs in time near the Book of Daniel. A number of apocalypses, generally of minor religious value, follow in this track. The most noteworthy example of degeneration along this line is furnished by the Greek Apocalypse Baruch.

Both of these varieties of apocalyptic exercised a profound influence on the nation. Such doctrines, common to both of them, as those of the resurrection, the millennium, and the Messianic kingdom, were soon given an assured place in the common belief. The elaborate mythology and occult science of the Enoch literature were inherited by the Jewish Midrash and the early Christian writings. As for the more distinctly patriotic apocalypses, especially Daniel and II Esdras, there is abundant evidence that they gave in full measure what they were designed to give: encouragement, and a new religious impulse to the pious in Israel. For the detailed evidence of their great influence on the development of both Jewish and Christian theology, see the articles devoted to the separate books.

The Jewish apocalyptic writings were not the property of any sect or school. Their point of view was in general that of Palestinian orthodoxy, of the type of which the Pharisees were the best representatives. Most of them, but probably not all, were written in Palestine. Most of them, but not all, were composed in the Hebrew language. It is a mistake to regard the writers as men of a pessimistic turn of mind, or to contrast them sharply, as a class, with the prophets. So far as religious teaching is concerned, it is not possible to draw any distinct line between prophecy and Apocalypse. The development in this regard was continuous, as some, at least, of the writers themselves felt; see the use of *προφητεία*, Rev. i. 3, xxii. 7 *et seq.* The appearance of the successive apocalypses did not mark successive periods of persecution, or unusual distress, as has sometimes been assumed. After the Book of Daniel, there is no evidence that any writing of this kind was called forth by the immediate circumstances of the people.

From the Jews this type of composition passed over to the Christians, who both wrote books of their own on this model, and still oftener appropriated existing Jewish books in their entirety or interpolated them. The additions to II Esdras (chaps. i., ii., xv., xvi.; called also "5 Ezra") are perhaps the most striking illustration of the last-named process. Other examples will be mentioned below.

**§ V. The Jewish Apocalypses.** The following is a list of the chief representatives of Jewish apocalyptic. As the several books are treated at length elsewhere, only the briefest description of them is given here, the aim being to present in each case such particulars as will best illustrate the history of the growth of this literature.

**1. Daniel.** The latter part of this book (written probably 165 B.C.) is the oldest Jewish Apocalypse known to us. Chaps. i., iii.–vi. have little or none of the "apocalyptic" character. For a characterization of chaps. vii.–xii., see above, § IV.

**2. Enoch.** Oldest portion written about 120 B.C.; the remainder within a period of perhaps fifty years. Original language was certainly Semitic, probably Hebrew. For the most part it is typically apocalyptic, and a mine of characteristic material; see § IV. Especially prominent features are angelology, secrets of the unseen world, explanation of natural phenomena, the history of the world, arranged in its successive "periods," and the Messianic kingdom.

**3. Slavonic Enoch** (or **Book of the Secrets of Enoch**). Written probably in the former half of the first century of the common era. Original language

was probably Greek. General character like that of the older book, but much more influenced by Greek thought. It contains some philosophical speculation. There are marked Gnostic elements, especially in the very detailed account of the Creation. Noteworthy features: the seven heavens, the millennium, and the condition of souls after death. The book is Jewish throughout. Some writers have attempted, but without sufficient reason, to show that it contains Christian additions and interpolations.

**4. Assumption of Moses.** Written, probably in Hebrew, at about the beginning of the common era. In form, not a vision or dream, but a prediction of the future history of Israel delivered to Joshua by Moses. The material which is more or less apocalyptic in character is contained in chaps. vii.–x., with which Dan. xi. 40–xii. 13 may be compared. The book as known to us is incomplete.

**5. II Esdras** (also **4 Ezra**). The Semitic (apparently Hebrew) original was composed about the year 90. In all respects a typical Apocalypse of the theological type, of which it is the best specimen. The instruction in hidden things here has to do chiefly with matters of religion and faith. Teaching by allegory is a prominent feature. The influence of Daniel (referred to by name in xii. 11) is very noticeable, especially in the dream-visions, chaps. xi.–xiii. The "signs of the end," v. 1–13, vi. 18–28. Messianic predictions, xii. 31 *et seq.*; xiii. 32 *et seq.*; 51 *et seq.*; xiv. 9, etc. The general resurrection, and last judgment, vii. 30–35. Extended account of the condition of souls after death, vii. 78–98. The standpoint of the book throughout is that of Palestinian Judaism (contrast, *e.g.*, the account of the Creation, vi. 38–54, with Slavonic Enoch, xxv.–xxx.), but the author is decidedly original, as well as orthodox. Chaps. i., ii., xv., xvi. are a later addition, apparently of Christian origin (see ii. 42–48).

**6. Apocalypse of Baruch** (preserved entire only in Syriac; hence sometimes termed the "Syriac Apoc. Bar."). Beginning of the second century. Original language Hebrew or Aramaic. A series of visions, connected by narrative, hortatory, or sometimes highly rhetorical passages. In its general character, the book is the inferior counterpart of II Esdras, to which it also sustains a very close literary relationship, the correspondence extending even to the phraseology. The features mentioned above as characteristic of II Esdras are present here also. The appended letter (chaps. lxxvii.–lxxxvii.) contains nothing of an apocalyptic nature.

**7. Greek Apocalypse of Baruch.** Greek text first published in 1897; an abridged Slavonic recension known since 1886. A work dating from the latter part of the second century. Originally Jewish, but now containing Christian additions. A good example of a degenerate Apocalypse of the Enoch type (see § IV.). Baruch is conducted by an angel through the five (originally seven?) heavens, and sees strange sights, the account of which is grotesque rather than impressive. Next to nothing is said about the future; and the religious element, usually so prominent in this literature, is almost wholy wanting. There is evident dependence on the Slavonic Enoch, as well as on the earlier Baruch literature.

**8. The Sibylline Oracles,** Books III.–V. A Jewish adaptation and expansion of similar heathen "oracles." The hypothesis of still further Christian additions is without sufficient ground. The plainly Jewish portions date from 140 B.C. down to about 80 of the present era. These Oracles lie quite outside the course of the characteristic apocalyptic tradition; but furnish in part a good example of the nearly related class of prophetical-eschatological writings (see § III.). Thus, in Book III., which contains the passages most nearly resembling the true Apocalypse: prediction of the successive kingdoms which are to bear rule over the Jews; the woes to come upon the various lands; the signs of the end of the world; the judgment day; the blessed age to come: lines 71–92, 167–198, 295–561, 608–623, 767–806. Similar passages in Book IV.: 40–48, 172–183. In Book V.: 155–161, 260 *et seq.*, 344–385, 414–433, 512–531. With all these, the familiar passages in Joel, Zech. xiv., Malachi, Isa. xxiv. *et seq.* should be compared.

**9. Testaments of the Twelve Patriarchs.** Probably a work of the first century of the common era, originally written in Hebrew. Chiefly haggadic Midrash, combined with some predictive prophecy. The only apocalyptic portions are in the Testaments of Levi and Naphtali. In Levi two visions are described: the seven heavens, ii.–v.; the seven angels, viii. See also xviii., prediction of the Messianic age. In Naphtali, v., vi. (Hebrew text, ii.–vi.), two dreams are narrated, which have something of the apocalyptic character. The whole book, in the form known to us, has been edited by Christian hands.

**10. Life of Adam and Eve** (or, in another recension, the **Apocalypse of Moses**). Original language probably Hebrew; date uncertain. It has received some Christian additions. The book contains hardly anything apocalyptic in the narrower sense; see, however, Apoc. Mosis, xiii.; prediction of the resurrection and of the future bliss in paradise (compare Dan. xii. 1 *et seq.*); and the fantastic visions in Apoc. Mosis, xxxiii.–xlii.; compare also Life of Adam and Eve, xxv.–xxviii. See ADAM, BOOK OF.

The following also deserve mention:

**The Book of Jubilees.** Sometimes classed with this literature, and in Syncellus (ed. Dindorf, i. 5) called the **Apocalypse of Moses.** It purports to have been given, through angels, to Moses on Mount Sinai, but in the character of its contents it is very far removed from being an Apocalypse. **Ascension of Isaiah** (also Vision of Isaiah). A brief Apocalypse, found combined with the older Jewish "Martyrdom of Isaiah," of which it forms chaps. vi.–xi., and also existing separately. It is a Christian product, however; the theory of a Jewish kernel is hardly tenable. **Apocalypse of Abraham.** A true Apocalypse, of the second century. Apparently Jewish, with Christian additions. Preserved only in a Slavonic version (ed. Bonwetsch, 1897). **Apocalypses of Elias** and **Zephaniah.** Coptic fragments, ed. Steindorff, 1899. Both probably Jewish in origin, but worked over by Christian hands. The **Apocalypses of Moses** and **Esdras** published by Tischendorf, "Apocalypses Apocryphæ," 1866, are Christian works. **Apocalypse of Sedrachis,** a late production, dependent on Tischendorf's "Apocalypsis Esdræ," and also upon II Esdras. Ed. by James, "Apocrypha Anecdota," 1893, pp. 127–137. **Apocalypse of Adam** is a Greek fragment described by James, *l.c.* 138–145. **Testament of Abraham,** and **Testaments of Abraham, Isaac, and Jacob** are published, or translated in extract, by James and Barnes, "Texts and Studies," ii. 2, 1892. These all contain some apocalyptic material, perhaps Jewish.

For a partial account of some characteristic medieval apocalypses, see Bousset, "Antichrist" (English trans.), pp. 72–78. Of the early Christian writings of this class, the most important for the history of Jewish apocalyptic literature are the New Testament **Revelations** and the **Shepherd of Hermas.** See also APOCRYPHA, ESCHATOLOGY, and the literature on the several apocalypses.

BIBLIOGRAPHY: Among the more important books and essays dealing with this subject are the following: Hilgenfeld, *Die*

*Jüdische Apokalyptik*, 1857; idem, *Messias Judæorum*, 1869; Smend, in Stade's *Zeitschrift*, 1885, v. 222–250; Gunkel, *Schöpfung und Chaos*, 1895; Bousset, *Der Antichrist*, Eng. trans. by Keane, 1896; idem, *Offenbarung Johannis*, 1896, pp. 1–11, and the Excursuses, *passim*; Schürer, *Gesch.* iii. 1898, pp. 181 *et seq.*; Milton S. Terry, *Biblical Apocalyptics*, New York, 1898; Wellhausen, *Skizzen und Vorarbeiten*, 1899, vi. 215–249; Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 1899; R. H. Charles, *Book of Enoch*, 1893; idem, *Secrets of Enoch*, 1896; idem, *Apocalypse of Baruch*, 1896; idem, *Hebrew, Jewish, and Christian Eschatology*, 1899.

C. C. T.

**APOCALYPTIC LITERATURE, NEO-HEBRAIC:** The Neo-Hebraic apocalyptic forms but one branch of Apocalyptic Literature, a species of literature exhibiting many ramifications, and represented in a complex but unbroken chain, from the time of the Maccabean War down to the close of the Middle Ages. It is characteristic of Apocalyptic Literature from its very beginning that it did not remain confined to its native Palestine. It made its way almost immediately to Hellenistic Alexandria, where it appears in the Greek language under the mask of the heathen Sibyl and with other mythological embellishments. The same thing occurred again when, at the rise of Christianity, the Church took over the apocalyptic without change in essence or even in artistic form from the Synagogue, and made it her own—a fact admitted by all modern New Testament critics—and the apocalyptic writings, thereafter naturalized in the literatures of the Occident as of the Orient, may be traced through the centuries. Nor did this transplanting process take place only in apostolic times. In the course of its development the Christian apocalyptic drew freely from later Jewish sources, which, on the other hand, were often influenced directly or indirectly by the apocalyptic of the Church. Considering this uninterrupted flux and reflux of Apocalyptic Literature during upward of a millennium and a half, it seems on the face of the matter improbable that the Neo-Hebraic apocalyptic should date no farther back than the middle of the eighth century, as Zunz (compare "L. G." pp. 603 *et seq.*; "G. V." 295, ix. 417 *et seq.*) and Grätz ("Gesch." v. 441; "Monatsschrift," viii. 67 *et seq.*, 103 *et seq.*, 140 *et seq.*, ix. 60 *et seq.*) maintained, and still more improbable, that it should exhibit, as these scholars believed, an entirely new character and trend of thought, the resultant of the specific influences and tendencies operating in medieval times. The apocalyptic research and discoveries of the last few decades have proved, indeed, that quite opposite conclusions as to date and character must be drawn. It has been shown ever more convincingly, that the characteristic feature of Apocalyptic Literature is constancy in ideas, the same set of thoughts being handed down from generation to generation without undergoing any material modification. It has been pointed out further, that the intricate connection among the different apocalypses, where direct literary influence is frequently out of the question, can be explained only by the assumption of an apocalyptic tradition, transmitted orally as an esoteric doctrine. In the same way as Christianity created no new and characteristic apocalyptic expectations, so a later age adopted its apocalyptic material ready for use from the past; the Middle Ages did not create nor invent in this province, they merely worked over the material handed down to them, putting merely a new stamp on the old coin; their task was, on the one hand, to apply the old hopes and promises to the present, and, on the other, to interpret the present according to these hopes. In the case of the Neo-Hebraic apocalyptic it was precisely the same.

**Growth Out of the Older.**

The nature and object of the Neo-Hebraic are the same as those of the older apocalyptic. The great question in it, too, is, how and when will the period of Messianic glory be realized: a natural question in postexilic times, in the face of the unfulfilled promises of the Prophets. The answer—identical with that given in Daniel and the succeeding apocalypses—lay in the dualistic conception of two worlds: a present world (עולם הזה), corrupt by reason of the evil powers inherent in it; and a future ideal world (עולם הבא)—a conception of things due, in part at least, to foreign influences. The logical consequence of this dualistic belief was (1) that God's plan of salvation can be realized only after all the evil powers—the host of Satan and the heathen subject to them, together with the world itself—shall have been annihilated, and (2) that the future world, with all its blessings preexisting from eternity in heaven, shall then, at the end of time, descend thence and replace the old world, having the perfect, glorious New Jerusalem for its center. In the Neo-Hebrew, as in the older Apocalyptic Literature, the eschatological drama is enacted not in one era, but in two: the temporary Messianic interim, and the everlasting kingdom of heavenly bliss—the latter offset by the everlasting torments of hell in store for the wicked.

In general tone and coloring the older apocalypse served as model for the Neo-Hebrew. It shows the same particularism and narrow nationalism that predominate in the later, according to which the kingdom of God means salvation for faithful Israel alone, but for the unrepentant heathen world damnation. Similarly the Christian apocalyptic grants future bliss only to the faithful adherents of the Church. In like manner, the gross sensuousness in the detailed description of the joys of the Messianic and supramundane world is quite common in the older apocalyptic. So also is the fact that besides the revelations regarding the end of time, and the occurrences in that period, there are not infrequently other revelations concerning supernatural subjects—for example, heaven, hell, and paradise, the mysteries of the Creation, the course of the universe, angels, and the whole world of spirits, even God Himself—and in these revelations, the fantasy in the older apocalyptic is quite as unrestrained and extravagant as that in the later. Similarly, the one-sided emphasis laid in the Neo-Hebraic apocalyptic upon the ideal way in which the Torah is to be fostered in the future world, and on the pouring out of the Holy Spirit over all men, is in conformity with the spirit of the older apocalyptic; in fact, is in accord with the whole development of the religious life and thought of the Jews from the time of the Maccabees, according to which the Torah is not only the creative, preservative principle, which existed ages before the creation of the world as the essence of God's consciousness, but is also the sum and center of God's design with man (compare Sirach, xxiv.; Baruch, iii. 14 to iv. 1; Enoch, xlviii. 1; Sibylline, iii. 757 *et seq.*, 769 *et seq.*, 787; Abot, vi. 10; Pes. 54*a*; Zeb. 116*a*; Mekilta, 68*b*—ed. Weiss; B. B. 75*a*; Pesiḳ. 107*a*—ed. Buber—etc.). Schürer's remark is to the point, that fulfilment of the Law and hope of future glory were the two poles around which the whole religious life of later Judaism revolved ("Gesch." 3d ed., ii. 466 *et seq.*). This also accounts for the fact that the apocalypses repeatedly contain legal instruction and exposition of the Law besides the revelation of the future and other supernatural mysteries; see Book of Jubilees and Testaments of the Twelve Patriarchs for the older literature, and

**General Tone.**

the "Alphabets of R. 'Akiba" and "Otot" or "Milḥamot Melek ha-Mashiaḥ" for the Neo-Hebrew.

Finally, the Neo-Hebrew apocalypses likewise show all the external characteristics of the older. Like these, they claim to be revelations made through the medium of angels, and their authors conceal their real identity by pseudonyms, borrowing for this purpose the names of celebrated holy men of the past—hence the name *Pseudepigrapha* for the apocalyptic writings. The authors skilfully add plausibility to the claim that their writings are ancient prophecies, by making a review of contemporary, and frequently also of past, history, in the guise of a vision of the future. In this way every apocalypse contains the key to the date of its origin, this date coinciding with that period at which such "prophecy after the event" breaks off, and the real prophecy of the future begins, the prediction of the immediate approach of judgment for the wicked and of salvation for the good. This pious deception on the part of the writers was for the purpose of awakening in the hearts of their readers, who were living in a period of gloom and bitter trial, that belief in the blissful future promised them, which filled their own souls. For in times of oppression and persecution the apocalypse was essentially the literary medium through which the minds of the faithful were appealed to, and it could attain such power only through an alleged sanctity as an ancient revelation.

**External Characteristics.**

This leads to the corollary that every age of great political agitation had its apocalypses, and that it would seem impossible that all productive activity in this sphere should have lain utterly dormant during the Talmudic period. The oldest apocalyptic monument, the Book of Daniel, is the direct fruit of the fanatical religious persecution exercised by Antiochus Epiphanes (see Apocalypse). When the Jews came into conflict with the Roman empire, a conflict lasting for two centuries, every phase of this varying drama was accompanied by apocalypses, from the conquest of Jerusalem by Pompey to the despotic rule of Antony and Cleopatra in Egypt, and down to the last desperate struggle and bloody persecution under Hadrian. In like manner, as will be mentioned, there are apocalypses contemporaneous with the great political vicissitudes of the Sassanian period (227–642). But apart from independent apocalypses themselves, the Talmud contains much apocalyptic matter that not only attests the interest with which the Jews followed the wars against Rome waged by Sapor I. (died 271) and Sapor II. (died 379), believing that these wars were the unmistakable signs of the imminence of God's kingdom, but proves also beyond doubt that apocalyptic writing flourished no less in Talmudic than in post-Talmudic times. For example, a passage in Yoma, 10*a*, for which Joshua b. Levi, a contemporary of Sapor I., is mentioned as the authority, shows how, in the face of the victorious wars of Sapor I. against Rome, the prophecy contained in Dan. viii. (about the war between the Medo-Persian and the Grecian kingdoms) was believed to refer to Sapor's wars with Rome. To determine the ultimate issue of these wars, an old and familiar apocalyptic tradition was there cited, according to which, before the advent of the Messiah, Rome, the fourth and last world-monarchy, would extend her godless dominion over the whole world for the space of nine months. Similarly, in Shebu. 6*b* there is a passage dating from the time of Sapor II.'s wars with Rome, in which the statement in Dan. vii. 23 about the fourth world-monarchy is quoted to show conclusively that no other outcome is possible than that Rome should triumph over Persia. In Sanh. 97*a*–98*b* there are preserved a number of apocalyptic calculations of those times; also, among other things, excerpts from revelations which the above-mentioned R. Joshua b. Levi—who also figures as the author of an apocalypse (see below)—was supposed to have received from the mouth of the prophet Elijah as well as from the very Messiah himself.

**In the Talmudic Age.**

The entire Apocalyptic Literature is of great historical value. Toward the close of antiquity and through the Middle Ages it exercised extensive and permanent influence on the thought of the times. It reflects the hopes and fears which swayed the masses for over fifteen hundred years, and reflects them more directly than any other class of contemporary literature. All the strange erratic thoughts—which seem now but the outgrowth of a morbid fantasy, so grotesque and unmeaning do they appear—were once full of life and keen significance, and had the power to move the readers to the depths of their being. The uneasiness and solicitude about the approaching end of the world, which were of constant recurrence during the Middle Ages, were nothing more than the impression made by the threats and promises of the apocalypses upon minds already susceptible and excited by external events. And in the history of the Jews in particular, the apocalypse was one of the most telling factors, contributing, as it did in such large measure, to determine the unique course of its development until long after the close of the Middle Ages. The courage and persistency in their belief which the Jews have shown from the time of the Maccabees down to modern times, their indomitable hope under persecution, their scorn of death, were all nourished by the Apocalyptic Literature. The darker their present grew, the more desperate their condition in the later medieval period, the more eagerly did their minds turn to the comfort offered by the apocalyptic promises which predicted the end of their suffering and the dawn of their delivery.

**Historical Value.**

The following outlines of the separate apocalypses will illustrate the characteristics of the Neo-Hebrew apocalyptic. Only certain general points, however, are treated here, as the preliminary investigation, upon which any exhaustive treatment would have to be based, has not yet been made in this branch of Apocalyptic Literature.

**1. Book of Enoch (Ḥanok), ספר חנוך:** Even up to the present day this book has been confounded with "Pirḳe Hekalot," also said to have been written by R. Ishmael, and hence has been called erroneously ספר היכלות. That the "Book of Enoch" is the original title is established by a manuscript in the Bodleian Library, and by the fact that the apocalypse is quoted under that name in the older medieval literature. There are two editions of this book, one by Jellinek, bearing the title ספר היכלות ונקרא גם כן ספר חנוך ("Bet ha-Midrash," 1873, v. 170–190), giving the text of the Munich Codex, No. 40, f. 121*b*–132 (not f. 94–102, as there described by Jellinek). The other appeared under the title ספר היכלות מהתנא ר' ישמעאל כהן גדול (printed together with a prayer attributed to R. Ishmael), in Lemberg, 1864, and was reprinted in Warsaw, 1875. According to the title-page, the latter gives the text of a very old manuscript, and in many cases has better readings than Jellinek's edition. An unedited manuscript of this apocalypse is in the Bodleian Library (Op-

**Book of Enoch.**

penheimer, 556, old number 1061), and bears the title ספר חנוך לר' ישמעאל כהן גדול (see Neubauer, "Cat. Bodl. Hebr. MSS." No. 1656, 2; Steinschneider, "Cat. Bodl." pp. 532 *et seq.*). Both the printed editions are incomplete, but fortunately they supplement each other.

After chapter xvi. of Jellinek's edition six chapters are missing. The Lemberg edition breaks off suddenly in the middle of the apocalypse, what follows belonging to "Hekalot Rabbati" with the exception of the "addition" (תוספת) in chapter xxix., which is taken probably from one of the recensions of the Alphabet-Midrash of R. Akiba (see below). The number of chapters in Jellinek is forty-two, which, with the six missing chapters (supplied by the Lemberg edition) makes forty-eight, and this is also the number which, according to Neubauer, is contained in the Bodleian manuscript.

This apocalypse is quoted very often in the rabbinical literature of the Middle Ages, particularly in the cabalistic branch. In the Zohar it is even twice called "Sefer Razin de Ḥanok" ("The Book of the Secrets of Enoch") (at the beginning of section *Teẓawweh*, ii. f. 80*b*, ed. Amst.; for other passages in the Zohar in which the book is quoted, see Zunz, "Etwas über Rabbinische Literatur," p. 13). Excerpts of chaps. i. to xvi. are contained in the manuscript works of Eleazar of Worms (Cod. Munich, 81) "with many better readings" than in Jellinek (Steinschneider, "Hebr. Bibl." xiv. 32 *et seq.*). A new critical edition is much to be desired, and in connection with the preparation of such, it would be necessary to determine to what extent the quotations from the Book of Enoch in the rabbinical literature of the Middle Ages belong to the present book, or are taken from other books of Enoch. There are, for example, lengthy quotations from the Book of Enoch in the manuscript work, "Mishkan ha-'Edut" of Moses de Leon, which are not in the book under consideration (given by Jellinek, "B. H." ii. 31, iii. 195 *et seq.*, and variants by Steinschneider, "Hebr. Bibl." iv. 152 *et seq.*).

This book is an interesting specimen of the apocalypse, and illustrates strikingly many of the characteristics of the literature to which it belongs. It shows an intimate dependence upon the "Book of the Secrets of Enoch" discovered some years ago in a Slavonic translation. A brief synopsis of the book will best show the metamorphosis which the old pseudepigraphic writing underwent, and what new elements from other apocalypses were added in the process; it will also show that there is justification for considering it a genuine apocalypse and treating it altogether apart from the "Hekalot" literature.

The book opens with the verse Gen. v. 24 concerning Enoch's godly life. R. Ishmael narrates how he ascended into heaven to see the Merkabah, and how, after he had passed through six heavenly halls, Meṭaṭron came to meet him at the entrance to the seventh, and conducted him inside, leading him straight before the celestial chariot into the presence of God (compare "Secrets of Enoch," xxi. 2*b*–5). At the sight of the heavenly hosts Ishmael fell unconscious; but God motioned them back and Meṭaṭron restored Ishmael to consciousness. Ishmael then proclaimed the glory of the Lord, and all the angels joined him. In chap. ii. Meṭaṭron conquers the objection of the angels to Ishmael's approach to God's throne. In chaps. iii.–v. and vii.–xvi. Meṭaṭron relates to Ishmael that he is Enoch b. Jared, and that at the time of the Deluge God had him translated to heaven, by his angel 'Anpi'el, in a chariot of fire, that there he might bear eternal witness against his sinful contemporaries. Further, that God, overcoming the protests of the heavenly hosts, transfigured him with the rays of heavenly glory and made him as one of themselves, in order that he might serve before His throne as one of the highest angel-princes (compare "Secrets of Enoch," xxii. 6*b*–10); that first, however, the Angel of Wisdom, at God's command, had instructed him in all wisdom and knowledge (compare *ib.* xxii. 11, 12 and xxiii.) and had imparted to him all the mysteries of creation, of heaven and earth, of past and future things, and of the world to come (compare *ib.* xxiv.–xxxiii. 2). In chap. vi. Meṭaṭron tells Ishmael that, after Adam was driven out of paradise, God abode under the tree of life, and the angels and heavenly hosts descended to the earth in many divisions. Adam and his generation, sitting at the entrance to paradise, beheld the heavenly glory until, in the time of Enoch, 'Aza and 'Azael led men to idolatry (compare *ib.* xxxi. 2, where it is said, however, that at the time Adam dwelt in paradise "God made the heavens open to him that he might behold the angels," etc., and the following words, the meaning of which is obscure, occur: "and he was constantly in paradise").

**Contents of "Enoch."**

Chaps. xviii.–xxii. (not in Jellinek's edition) describe the seven heavens with their hosts of angels, and the courses of the sun, moon, and stars, dwelling with special minuteness on the highest heaven and its hosts. This account is an interesting mixture of the description of the seven heavens contained in "Ascensio Isaiæ" and of that given in the "Secrets of Enoch." As in the former, the seven heavens are represented as being inhabited by angels, and as increasing in glory in each successive heaven; and they are described in the descending order. And just as recension A of "Secrets of Enoch" mentions, besides the seven heavens, an eighth (*muzalot*) and a ninth (*kuchavim*) and above them all a tenth (*'arabot*), the seat of God's glory, so this book has a separate heaven for the sun and moon, together with the stations of the moon (*mazzalot*), another for the stars (*kokabim*)—with the difference, however, that these two are under the seven heavens—and a highest heaven over them all, called here also *'arabot*, the abode of God and of the highest angelic hosts.

In chap. xxiii. Meṭaṭron describes to Ishmael the winds issuing from the cherubim of the heavenly chariot, and tells how these, after traversing the universe, enter paradise to waft the fragrant odors and exquisite perfumes there unto the pious and just, for whom paradise and the tree of life are prepared as an eternal inheritance (compare "Secrets of Enoch," ix. and the somewhat obscure passage in viii. 5*d*–6). In chaps. xxiv.–xxvi. Enoch (Meṭaṭron) gives Ishmael a description of the chariot and of the many-eyed, radiant, God-praising Ofanim and Seraphim (compare *ib.* xx. 1, xxi. 1), the latter of which burn the accusations against Israel, which Satan, in conspiracy with the guardian angel of Rome and the guardian angel of Persia, continually sends in. In chap. xxvii. he describes the archangel Radveri'el, the heavenly registrar and keeper of the archives (compare *ib.* xxii. 11 *et seq.*); in xxviii.–xxix., the "Irin and Kaddishin," who daily sit in judgment with God; in xxx.–xxxiv., the judgment itself; in xxxv.–xl. he tells how the heavenly hosts pass into the presence of God to praise and glorify Him with the song, "Holy, Holy, Holy is the Lord Zebaot!" and how, at that, the Ofanim, Cherubim, Ḥayyot, and Seraphim standing around the throne prostrate themselves in adoration, responding with, "Praised be the glory of His Kingdom forever!" (compare *ib.* xx. 3*b*–xxi. 1).

In chaps. xli.–xlvii. Enoch (Meṭaṭron) reveals to Ishmael the mysteries of creation, and shows him the repositories of the rain, snow, hail, thunder, and lightning; the courses of the stars; the spirits of those angels who were punished because they did not give praise to God at the right time, and whose bodies were turned to great fiery mountains (in striking analogy to Ethiopic Enoch, xviii. 11–16, xxi.); the souls of the righteous departed, who hover around God's throne in the form of birds, and the souls of the righteous yet unborn; the places of punishment and the tortures of the wicked in hell (compare "Secrets of Enoch," x.). Then Ishmael sees how the souls of the Patriarchs and of all the righteous ascend out of their graves to heaven, beseeching God to deliver His people Israel from their bondage among the heathen. God answers them that the sins of the wicked hold back the delivery of His people and the realization of His kingdom. While the Patriarchs are weeping at this declaration, Michael, Israel's guardian angel, intervenes, pleading for Israel's delivery. Thereupon Meṭaṭron lets Ishmael survey all past and future ages from Adam to the end of time: he sees Messiah b. Joseph and his age, and Messiah b. David and his age, together with the wars of Gog and Magog and the other events of the Messianic era. In the concluding chapter (xlviii.), Meṭaṭron shows Ishmael the glorious future Jerusalem, where the souls of the righteous stand praying for its advent upon earth. At the same moment God's right hand pours forth five streams of tears which, falling into the ocean, cause the world to shake; and God avers, that, although there is no righteous man upon earth whose intercession could bring about Israel's delivery, yet He will save them for His own sake, for the sake of His justice and His own goodness. God prepares Himself to reveal His mighty power to the heathen; whereupon Israel will be immediately delivered and the Messiah will appear to them, in order to conduct them to Jerusalem, where they, to the exclusion of the tyrannical heathen, will share his kingdom, and God will be king over the whole earth.

**Date of Composition.**

Apart from the fact that R. Ishmael, of the period of the Hadrianic persecution, figures as the author, and from the allusion in the last chapter to the destruction of the Temple (through which data the earliest date possible is fixed), there are no definite references to historical events and conditions from which the date of the composition of the "Book of Enoch" could be more exactly determined. There is, however, a passage in Talmud Berakot about R. Ishmael which naturally suggests itself in this connection, and which admits of the adoption of at least a latest possible date. The passage (*7a*) reads:

> "R. Ishmael b. Elisha related: 'Once I entered into the inmost sanctuary to offer incense; there I saw Akatriel Yah YHWH Zebaot sitting upon the high and exalted throne of mercy, and He said to me: "Ishmael, My son, bless Me!" Thereupon I spoke: "May it please Thee that Thy mercy conquer Thy anger and that Thy mercy gush forth as is the way of mercy; mayest Thou deal with Thy children according to Thy mercy, and requite them, though contrary to the rules of the rigid law [compare the version of MS. Munich]."'"

Compare also the passage immediately preceding: "What does God pray? Raba says, 'May My mercy conquer My anger, and may My mercy gush forth as is the way of mercy, and may I deal with My children according to My mercy, and requite them, though contrary to the rigid rules of the Law.'" The parallel is obvious. The passages quoted compel the conclusion that the Hebrew Book of Enoch can not have been written later than the time of the completion of the Babylonian Talmud.

**2.** An apocalyptic fragment, in which R. Ishmael likewise figures as the author, is preserved in the "Siddur" of R. Amram Gaon (of the second half of the ninth century), *3b*, *12b–13a*. It is also contained in one of the recensions of the "Legend of the Ten Martyrs" (Jellinek, in "B. H." vi. 19–30), where, however, it does not fit in naturally, and is, therefore, to be considered as a later insertion. Gerson b. Asher Scarmela first printed it in "Yiḥus ha-Ẓaddikim," which appeared in Mantua in 1561, but with additions at the beginning and at the end, which additions in different versions are all to be found in the various recensions of the "Legend of the Ten Martyrs," and are contained in part also in chaps. iv.–v. of the "Hekalot Rabbati." These portions bear evidence of being later additions in the fact that the last of those at the end treats of the preparations which, in the legend, preceded Ishmael's ascension, but which, in the context here, would seem to be events following his return from heaven. On account of the relationship of these additions to chaps. iv.–v. of the "Hekalot Rabbati," Jellinek published them together with the fragment as "Hekalot-Zusätze" in "B. H." v. 167–169. Gaster gives a translation of the fragment in the "Journal of the Royal Asiatic Society," 1893, pp. 609 *et seq.*

In this fragment R. Ishmael relates that Ssugir, one of the chief angels, revealed to him the sufferings reserved for Israel; and when he expressed wonder that Israel could ever endure these, the angel showed him still greater sufferings in store—captivity, famine, and pillage. As Ishmael and the angel parted, the former heard a voice proclaiming in Aramaic:

> "The sanctuary will be destroyed, the Temple burned down, and the royal palace made desolate; the king's sons will be killed, his wife widowed, and youths and maidens dragged away as booty; the altar will be profaned and the table for the show-bread be carried off by the enemy; Jerusalem will be turned into a wilderness, and the land of Israel will become a picture of desolation."

Upon this announcement Ishmael fell to the ground unconscious, but was restored by another of the chief angels, of whom he then asked if there were no remedy for Israel. For answer the angel led him to the place where salvation and comfort were prepared; and Ishmael saw there groups of angels weaving garments of salvation for the righteous of the future world, and making magnificent crowns out of precious stones and pearls, perfumed with nectar and all sorts of fragrant odors, one of which crowns was of especial brilliance. The angel informed Ishmael that the crowns were intended for Israel, the especially magnificent one being for King David. Amid the roar of the motion of the heavens with their armies of stars, and all the hosts of angels, and amid the sound of a great mysterious rustling which proceeded from paradise, Ishmael heard: "YHWH reigns forever: thy God, O Zion, to all generations! Halleluiah!" Ishmael then saw David, king of Israel, approach, followed by all the kings of his dynasty, each one with a crown on his head; David's crown outshining all the others, its brilliance radiating to the ends of the earth. David went up to the heavenly Temple, placed himself upon the throne of fire prepared for him near God's throne, and presented his homage to God in hymns of praise, proclaiming the eternal duration of His kingdom. Meṭaṭron with his angel-hosts, heaven and earth, and, last of all, the kings of the house of David, joined in the shout of praise: "YHWH will be king over the whole earth; on that day YHWH will be One and His name One!"

The Messianic doctrine in this fragment, in which David figures as the Messiah, is unique, not only as far as the Neo-Hebrew, but as far as apocalyptic in general is concerned. It compels the conclusion that this fragment is distinct from the "Book of Enoch" (treated above) as the work of an altogether different author. Further, it indicates a very early origin, which is fully confirmed by the "prophecy after the event"; the Ishmael in this apocalypse too can only be the rabbi Ishmael, extolled in legend as a martyr of the Hadrianic persecution. Hence the date of composition must fall after the destruction of the Temple; and the only event which can come into consideration as making such a prophecy comprehensible is the disastrous termination of the reign of Bar Kokba. At that juncture the conditions and events furnished a basis for the "prophecy after the event" contained in the apocalypse under consideration: that the Temple would be profaned and destroyed, the royal palace demolished, Jerusalem turned into a desert, and the whole land of Israel rendered desolate. Indeed the fragment reads as if it were written under the immediate impression of the Hadrianic persecution. It seems plausible that this book was the intermediary through which the peculiar metamorphosis of the "Secrets of Enoch," into the Neo-Hebrew Book of Enoch, was accomplished.

**3. The Ascension of Moses:** The Latin version of "The Assumption of Moses," which is preserved only as a fragment, must certainly have contained, in its missing part, an account of the death of Moses and of the dispute between the archangel Michael and Satan (or the angel of death) over the dead body. Among the Neo-Hebrew apocalypses there is an "Ascension of Moses," as well as a fragment which, besides revealing the future, tells of the death of Moses and of the dispute that ensued after his death. This apocalypse was published for the first time in Salonica in 1727, under the title גדולת משה, and has been printed several times since (in Amsterdam, 1754; Warsaw, 1849, etc.). It was translated by Gaster (*l.c.* pp. 572–588) under the title "The Revelation of Moses." An Arabic translation also exists in the Karaite manuscript, written in 1828, discovered by Tischendorf in the library of the University of Leipsic (Codex Tischendorf, xliv.), and described by him in "Anecdota Sacra et Profana," p. 74, and by Jellinek in "Monatsschrift," ii. 245, 360 *et seq.*, and "B. H." ii. 9 *et seq.*, 19. This Arabic version has a longer introduction, and varies somewhat in the text from our version. The contents of the book, according to Gaster's translation, are thus summarized. For the modesty displayed by Moses when summoned to appear before Pharaoh to demand the liberation of the Israelites, God commands Meṭaṭron (Enoch) to allow Moses to ascend into heaven. After Meṭaṭron has transformed Moses' body into a fiery figure like unto that of the angels, he leads him up through the seven heavens. In the first heaven Moses sees waters "standing in line," and windows to let in and out all the things pertaining to human life and its needs. In the second heaven he sees the angels who control the clouds, the wind, and the rain; in the third, the angels placed over vegetation; in the fourth, those over the earth, sun, moon, stars, planets, and spheres; in the fifth, angels half of fire and half of snow; in the sixth, the "Irin and Kaddishin"; in the seventh, 'Arabot, he sees first the angels "Wrath and Anger," then the angel of death, then the ḥayyot standing before God, and finally an angel engaged in teaching the souls which were created by God at the time of the Creation and placed in paradise. (At this point occur two passages of later interpolation, one from Pes. 54*a–b*, treating of Nebuchadnezzar's presumptuous desire "to ascend the heights of the cloud and to be like the Most High" [Isa. xiv. 14], and the other from the Zohar, intended to show that Moses really ascended to heaven.)

**Ascension of Moses.**

God then tells Moses that He will confer on him the further privilege of seeing hell and paradise, and, at God's command, the angel Gabriel conducts Moses to hell. There he sees the manifold torments and punishments of the different classes of sinners, those who were envious of their fellow men and bore false witness against them; women who exposed their charms to young men; sinners who committed adultery, theft, and murder; those who perjured themselves; those who desecrated the Sabbath, despised the learned, and persecuted orphans; those who committed sodomy and idolatry, or cursed their parents; those who took bribes, put their fellow men to shame, delivered up their brother-Israelite to the Gentile, and denied the oral law; those that ate all kinds of forbidden food; usurers; apostates, and blasphemers; those who wrote the ineffable name of God, and those who ate on Yom Kippur. Gabriel then leads Moses into paradise. Here he sees first the guardian angel of paradise, sitting under the tree of life, who shows him the several costly thrones erected in paradise, each surrounded by seventy angels—the thrones for the Patriarchs, for the scholars who studied the Law day and night for the sake of heaven; for the pious men, for the just, and for the repentant—and a throne of copper, prepared for the wicked whose sons are pious, as in the case of Terah. Finally, he sees the fountain of life welling forth from beneath the tree of life, and dividing itself into four streams, and four rivers flowing under each throne, "the first of honey, the second of milk, the third of wine, and the fourth of pure balsam." (Here another passage from the Zohar, interrupting the narrative, is inserted.) As Moses is leaving paradise a voice calls from heaven: "Moses, . . . as thou hast seen the reward which is prepared for the just in the future world, so also in the days to come shalt thou see the rebuilding of the Temple and the advent of the Messiah, and shalt behold the beauty of the Lord and shalt meditate in His Temple."

**Hell and Paradise.**

Up to the present no attempt has been made to ascertain the date of composition of this apocalypse; but the allusion in the last chapter to the rebuilding of the Temple places it after that event. The descriptions of the different classes of sinners in hell and their punishment are strikingly similar to (in fact, are in parts identical with) those found in a number of Christian apocalypses; namely, the "Apocalypse of Peter," that of "Pastor Hermas," and the second book of the "Sibylline Oracles" (all three written in the second century), and the later apocalypses of Esdras and Paul, both perhaps dependent upon the "Apocalypse of Peter." It is possible that a critical examination of these relations might throw further light on the date of composition of "The Ascension of Moses."

**4. The Assumption of Moses:** This is a fragment preserved in the "Midrash Bereshit Rabbati" of R. Moses ha-Darshan (a manuscript in the library of the Jewish congregation in Prague), which was published by Jellinek in "B. H." vi. § 22. It is intended as an exegesis to Gen. xxviii. 17*b*. The following is a synopsis of its contents:

As the time for Moses' death approached, God permitted him to ascend into heaven, and unveiled

to him the future world. There Middat ha-Raḥamim (the Attribute of Mercy) came to him, saying: "I will announce good tidings." Turning his eyes to the throne of mercy, Moses saw God building the Temple out of precious stones and pearls; he saw also the rays of the Godhead, and Messiah the son of David with the Torah in his arms; also his own brother Aaron in priestly robes. Aaron imparted to Moses that his death was near at hand, whereupon Moses asked God for permission to speak with the Messiah. The latter then revealed to him that the sanctuary which God was then constructing was the Temple and the Jerusalem, which would be established for Israel in the future world to endure for all eternity, and that God had shown the same Jerusalem to Jacob in his dream in Beth-el. To Moses' question when the new Jerusalem would descend to earth, God replied: "I have not yet revealed the end to any one; should I reveal it to thee?" Thereupon Moses said, "Give me at least a hint from the events of history," and God answered: "After I have scattered Israel among all the nations, I will stretch out My hand to gather them in a second time from all the ends of the earth," Moses then joyfully departed from heaven, followed by the angel of death, who demanded his soul. Moses refused to yield it; but finally God appeared to him, and he surrendered his soul to God willingly and cheerfully.

**5. The Revelation of R. Joshua b. Levi:** It has already been noted that the Babylonian Talmud tells of revelations which R. Joshua b. Levi was supposed to have received from the prophet Elijah and from the Messiah. In this apocalypse R. Joshua himself figures as the author. The book first appeared in the collection "Likḳutim Shonim," published in 1519 at Constantinople, under the title מעשה דר' יהושע בן לוי (The Story of Rabbi Joshua ben Levi), and it has since been reprinted several times, under the same title; subsequently by Jellinek in "B. H." ii. 48–51. Gaster published a translation of it (*l.c.* pp. 591–596) with the correct title, "The Revelation of R. Joshua b. Levi"; for the contents leave no doubt that it really is an apocalypse. An Aramaic version also existed, a fragment of which is preserved in Moses b. Naḥman's "Torat ha-Adam" (it is to be found in different editions of the book and also in Jellinek's "B. H." v. 43 *et seq.*). Jellinek points out that this Aramaic version is a proof of the ancient origin of the apocalypse (*l.c.* ii. 18), of which the following is a summary:

**Contents of "Revelation."**

As the time of R. Joshua b. Levi's death was drawing near, God sent the angel of death to him, commissioning him to fulfil whatever R. Joshua might wish. The latter requested to be shown the place awaiting him in paradise, and desired the angel to give his sword to him. Upon arriving in paradise, Joshua, against the will of the angel, leaped over the wall: God allowed him to remain there, but commanded him to return the sword. Elijah called out: "Make way for the son of Levi!" The angel of death thereupon related the incident to R. Gamaliel, who sent him back to R. Joshua with the request that he explore both paradise and hell and send him a description of them. R. Joshua carried out this request. Here follows a description of the different compartments of paradise, seven in number. In the first dwell the proselytes to Judaism; in the second, repentant sinners with King Manasseh presiding over them; in the third, the Patriarchs and the Israelites who came out of Egypt, David and Solomon, and all the kings of their house; in the fourth, the perfectly righteous. In the fifth, which is of special splendor and exquisite beauty, are the Messiah and Elijah, the latter caressing the Messiah and saying to him, "Be comforted, for the end draweth nigh!" The Patriarchs also speak in the same strain at certain times, as do Moses and Aaron, David and Solomon, and all the kings of Israel and Judah. In the sixth, dwell those who died in piety; and in the seventh, those who died for the sins of Israel.

To his question, whether any of the heathen, or even any of his brother Esau's descendants, were in paradise, R. Joshua received the answer, that they obtained the reward for their good works in this world, and therefore in the other world must dwell in hell; in the case of the sinners in Israel, however, just the opposite principle is followed. Hell could not be viewed immediately, for just at that moment the news reached heaven of the execution of the Ten Martyrs.

When R. Joshua entered hell some time later, he saw there ten heathen nations, over whom, as a punishment for his disobedience to his father, Absalom, the son of David, is compelled to preside. Seven times a day these heathen are burned by angels in pits of fire, being brought out whole again every time. Absalom alone is excepted from this punishment: he sits upon a throne, honored as a king.

**6. The Alphabets of R. Akiba** (אלפא ביתא or אותיות דרבי עקיבא) comprise a number of writings treating the same theme. The chief center of thought of all of them is the mystical signification, already mentioned in the Talmud, of the letters of the alphabet and of their written forms, and the mysteries of the names of God made up of four, twelve, and forty-two letters. In the Jerusalem Talmud (Ḥag. ii. 77*c*) there is a dissertation on the letters by means of which the world was created; and there, as in these writings, it is stated that the present world was created with He (ה) and the future with Yod (י), and eschatological theories are built up out of the forms of these letters. In the Babylonian Talmud (Shab. 104*a*), also, all sorts of similar interpretations are given in regard to the names, forms, and combinations of the various letters, and are made to bear upon eschatological questions in the same way as in these apocalypses. In Ḳid. 71*a*, it is said that the mysteries of the three names of God were treated as esoteric doctrine, and that whoever became thoroughly initiated into the mystery of the name consisting of forty-two letters might be sure of inheriting both the present and the future world. Similarly, R. Akiba, the reputed author of the "Alphabets," is especially commended in the Talmud as interpreter of the strokes, dots, and flourishes of the letters (compare, for example, Men. 29*b*; see also Akiba ben Joseph).

**Theme of the Alphabets.**

Up to the present time, the pseudepigrapha in question have been generally considered mystical writings treating upon some eschatological points, not as real apocalypses; but the different compositions, as far as they are known, show clearly that the real theme of all is the eschatological problem, and that the discussion of the other supernatural mysteries only goes hand in hand with this, as in the apocalypses hitherto noticed.

So far, two of the alphabets have appeared in print, one of which is three times as long as the other: the longer was published first in Constantinople, 1519 (in the above-mentioned collection), and again in Venice, 1546. Both editions are incomplete; but the gaps are filled in part by the Cracow edition, which was published in 1579, was reprinted in Amsterdam, 1708, and which contains also the shorter version. Jellinek published both in "B. H." iii. 12–

49, 50–64; the longer, based on the incomplete Constantinople-Venice edition. Several manuscripts of both have been preserved; as, for example, in the Munich Codex 22, folio 70–103, which supplies the gaps purposely left in the longer composition in the Cracow-Amsterdam edition; in the Vatican Codex, 228, 3 (see Wolf, "Bibl. Hebr." ii. 1258, and Steinschneider, "Hebr. Bibl." xiv. 7); and one manuscript in the Bodleian Library which is described in Neubauer, "Cat. Bodl. Hebr. MSS." No. 1927 (of this no exact information is given, but according to the number of its pages, it is probably the shorter alphabet). A fragment of the shorter is contained in the Bodleian Library manuscript, No. 1322 (Neubauer, *ib.*). There are, besides, three other manuscripts in the Bodleian Library containing alphabets of R. Akiba (compare *ib.* Nos. 1104, 3; 2287, 11; 2289, 7). The catalogue does not give any details of their contents; but the fact that none of them is marked "printed" would indicate that they are not identical with the published "Alphabets." A fragment consisting of two leaves יסוד אלף בית ("Mysterium"), also differing from the published alphabets, is in the Almanzi Library (Codex 195, xiv.), and deserves special notice because it furnishes strong support to the theory that the writings under the present heading are genuine apocalypses. It begins "Aleph stands for the Most High, who is the First" (which, in the Constantinople-Venice edition, is the beginning of § 10), and the conclusion contains the following passage:

"Eighteen hundred years after the destruction of the second Temple, the Kedarenes will decrease in numbers; . . . at the end of 295 years, according to the calendar of the Gentiles [the Hegira is meant here], their kingdom will vanish from the earth; . . . at the end of 304 years, according to their calendar, the son of David will come, God willing!" (See Steinschneider, "Hebr. Bibl." v. 104, and "Apocalypsen," etc., in "Z. D. M. G." xxviii. 631, note 6.)

This fragment originated in the Orient, as is shown by the words "the calendar of the Gentiles," which signify "dating from the Hegira"; more exactly, it may be inferred from the concluding words which quote a Persian expression, that it originated in Persia.

Jellinek's distinction of the two published alphabets as "First Recension" and "Second Recension" ("B. H." iii., pp. xiv. *et seq.*; vi., pp. xl. *et seq.*) is misleading; for in respect not only of the length but also of the contents, they differ so radically that they must be considered as altogether distinct and independent of each other. In the longer of the published alphabets, as in the Hebrew Book of Enoch, Meṭaṭron (Enoch) is represented as the revealer of the secrets disclosed in these writings. There is also a very brief and condensed narration of Enoch's assumption into heaven, of his transformation into one of the angels at the heavenly throne, and of his initiation into all the mysteries of heaven and earth. This piece is not in the Constantinople-Venice edition, but is to be found in the Cracow-Amsterdam edition, and also in the Munich Codex. The latter has also the seventy or seventy-two names of God and the ninety-two names of Meṭaṭron, which, from religious scruples, were omitted in the Cracow-Amsterdam edition. The names of God are obtained from combinations of the different letters of the alphabets, already alluded to as characteristic of this group of writings.

Closely bound up with the relation of the above mysteries is the glorification of the Torah as the aim and end of creation and the center of future bliss. Because of its observance Israel will inherit the joys of paradise, whereas the heathen, having disregarded it, will be given over to hell. God Himself, surrounded by His host of angels, will expound the Torah to the righteous in paradise, whereupon Zerubbabel will proclaim God's glory, so that it will resound over the whole world; the sinners of Israel and the pious among the heathen in hell will add their "amen" to this glorification and will be found worthy of admittance to paradise. The pleasures of the righteous in paradise are described in a glowing, sensuous style: God Himself dwells among and associates with them like one of themselves, contributing actively to their entertainment. (As the materializing of God in this gross manner has hitherto been considered a sure proof of the later origin of a work, it may be well to call attention to the fact that there is a parallel to this description in the oldest Midrash, Sifra, ed. Malbim, 225*a*; compare also Ta'anit, 31*a*.) The circumstance, that in these writings the Torah is placed in such prominence, explains, too, their eminently parenetic character.

**Their Parenetic Character.**

In regard to R. Akiba's alleged authorship of these writings, it may be recalled, that, as early as the Jerusalem Talmud, a legend was current that R. Akiba enjoyed the superhuman privilege of ascending to heaven and having the secrets of God revealed to him (Yer. Ḥag. ii. 77*b*; compare Talmud Bab. *ib.* 14*b*). Further, it seems worthy of notice, that, in the fragment of an "Alphabet of R. Akiba" contained in the Lemberg edition of the Book of Enoch, xxix. 2, and referred to above, the story of Enoch's assumption, etc. (there condensed to a few sentences), is narrated as if Akiba had heard it in heaven. To conclude, with Jellinek and Steinschneider (compare "B. H." iii. 17, No. 2, and "Hebr. Bibl." xiv. 7), from the quotations which are found in the medieval literature—but which are not in the printed editions—anything more than that the "Alphabets of R. Akiba" are incomplete to the extent suggested here, would be premature until all the manuscripts have been published.

Brief reference may again be made to the views of Zunz and Graetz regarding the origin of the theosophical speculation contained in the apocalypses which have been discussed thus far. If both hold Islam responsible for the theosophy in these Neo-Hebrew apocalypses, because similar vagaries and stretches of imagination are found in its literature (see Zunz, "G. V." p. 171, and especially in "Monatsschrift," viii. 115 *et seq.*), the reply may be made that, as Steinschneider well observed—and Noeldeke, the foremost Arabist of the present time, corroborated him—later Jewish literature had the widest and deepest influence on the formation and development of the views and teachings of Islam (see "Hebr. Bibl." iv. 69 *et seq.*; "Göttinger Gelehrte Anzeigen," 1862, pp. 750 *et seq.*). From the presence of mystical speculations about the essence and being of God, etc., in the Arabic literature, similar to those in the Neo-Hebrew, it is quite impossible to conclude that they found their way from the former into the latter; rather would the opposite conclusion be justified.

**7. The Hebrew Elijah Apocalypse:** This apocalypse, ספר אליהו, appeared first in Salonica in 1743, printed in the same volume with several other pieces, and was reprinted by Jellinek in "B. H." iii. 65–68. A critical edition, according to a Munich manuscript, with translation, explanatory notes, and an attempt to ascertain the date of composition, was published by Moses Buttenwieser ("Die Hebräische Elias-Apocalypse," etc.). The result arrived at in this essay was that in this book it is necessary to distinguish between the original

apocalypse and a later addition, which consists of a dispute among the doctors of the Law of the second and third centuries, concerning the name of the last king of Persia. The original apocalypse was written amid the confusion of the year 261, caused by the wars of Sapor I. against Rome and his capture of Valerian; but in its original form it was probably more voluminous. In all probability the author lived in Palestine. During the exciting period of the Perso-Roman wars waged by Chosroes I. (540–562) or Chosroes II. (604–628), the apocalypse was furnished with the addition mentioned above, in order to make the prophecies appear to accord with the changed times and conditions, for the outcome of the dispute is that "Kesra" (the Arabic form of "Chosroes") must be the name of the last Persian king. The contents of the book are as follows: Michael reveals the end of time to Elijah on Mt. Carmel. Elijah is first conducted through various heavenly regions, and the revelations regarding the end are imparted to him. The last king of Persia will march to war against Rome in three successive years, and will finally take three military leaders prisoner. Then Gigit will advance against him, "the [little] horn," the last king hostile to God who will rule upon earth, as Daniel beheld. This king will instigate three wars and will "also stretch out his arm against Israel." The three wars and the attack upon Israel are described in detail in the following part. Then the Messiah, whose name is Winon, will appear from heaven, accompanied by hosts of angels, and engage in a series of battles—first to annihilate the armies waging these wars, and secondly to vanquish all the remaining heathen. After this, Israel will enjoy the blessings of the Messianic kingdom for forty years, at the end of which time Gog and Magog will muster the heathen to war around Jerusalem; but they will be annihilated, and all the heathen cities will be destroyed. The day of doom will then come and last forty days; then the dead will be awakened and brought to judgment. The wicked will be delivered over to the torments of hell; but to the good the tree of life will be given; and for them the glorious Jerusalem will descend from heaven, and among them shall reign peace and knowledge of the Law.

**Date and Where Written.**

**Book of Elijah.**

From this summary will be noticed how closely the picture of the future world given in this apocalypse resembles the Revelation of John; the description also of Elijah's transportation through the heavenly regions shows a striking relation to the Ethiopic Book of Enoch (compare *ib.* xiv. 8, 9, 12–19, 22*a*, xviii. 13–15, xxii. 1, 11). Worthy of attention is the description of the adversary of the Messiah, the Antichrist, who before the advent of the Messiah shall subdue the world and persecute Israel. This description is a conventional feature of a great number of Neo-Hebrew apocalypses. It is found, for example, in much the same form in all those treated below. In the latter, however, the adversary is called Armilus (Romulus); while in the Elijah apocalypse he is called Gigit, which is an enigmatical designation of Odhenat, the duke of Palmyra (see Buttenwieser, *l.c.* p. 72).

The description of the adversary in the present apocalypse shows also, as Bousset has pointed out (*l.c.* p. 57), striking parallels to the description of the Antichrist in the Coptic Elijah apocalypse, discovered a few years ago, the manuscript of which can in no case be later than the beginning of the fifth century (see Steindorff, "Apocalypse des Elias," p. 6); while the apocalypse itself is probably of the third or fourth century. Of other Christian apocalypses with descriptions of the Antichrist, offering no less remarkable parallels to the apocalypses in the writings presently to be mentioned, and also in part to the Elijah apocalypse, may be enumerated: "The Testament of the Lord," "Apocalypse of Esdras," the "Pseudo-Johannis Apocalypse," and the Armenian "Seventh Vision of Daniel" (compare also Bousset, *l.c.* pp. 101 *et seq.* Descriptions of the Antichrist in these apocalypses—except the "Seventh Vision of Daniel"—may be found in James, "Apocrypha Anecdota," in "Texts and Studies," ii. 3, 151 *et seq.*).

**8. The Apocalypse of Zerubbabel** (ספר זרובבל): There are various recensions of this apocalypse. One was printed in Constantinople in 1519 in the collection mentioned above, and was reprinted in Wilna, 1819, together with "Sefer Malkiel" (excerpts from this edition are to be found in Eisenmenger, ii. 708 *et seq.*); another was edited by Jellinek ("B. H." ii. 54–57), based on two manuscripts in the Leipsic City Library, which, however, an examination of the manuscripts by Buttenwieser proved to be inexact; and a third recension, differing from both of the above, is in manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 160, 2). Besides these, the Bodleian contains a manuscript of one of the printed editions (*ibid.* No. 2287, 4). A new edition is most desirable. As this book foretells the year 990 or 970 after the destruction of the Temple by Titus as the time of delivery, it must have been written in the eleventh century at the very latest. This apocalypse describes how Zerubbabel is carried in spirit to Nineveh, the City of Blood, the Great Rome, where Meṭaṭron reveals to him the occurrences at the end of time. He sees the Messiah there, whose name is Menaḥem b. 'Amiël, and who was born at the time of King David, but was brought thither by the Spirit to remain concealed until the end of time. Apart from a few details, the description of the course of events in the end of time is very much the same as that in "The Wars of King Messiah," "Revelations of R. Simon b. Yoḥai," and "Prayer of R. Simon b. Yoḥai." In all of them, the name of the "Evil Adversary" is Armilus, the Aramaic form of Romulus. Except the "Revelations," they all contain the curious fancy that he is to be born of a marble statue in Rome. According to the "Apocalypse of Zerubbabel," he will be begotten out of the statue by Satan: in the "Revelations of R. Simon b. Yoḥai," he is represented as a creation of Satan and Diabolus. In "The Wars of King Messiah" the epithet "Satan" is applied to him. The description of Armilus in the "Revelations of R. Simon b. Yoḥai" has more resemblance to that in the Elijah apocalypse, whereas in the "Apocalypse of Zerubbabel," in "The Wars of King Messiah" and "Prayer of R. Simon b. Yoḥai," he is described as a human monstrosity.

**Book of Zerubbabel.**

"The Wars of King Messiah" and the "Prayer of R. Simon b. Yoḥai" also state that he will claim to be the Messiah and a god, and that he will be accepted by the heathen as such, whereas Israel will refuse to acknowledge him. In the Constantinople edition of the "Apocalypse of Zerubbabel," as Bousset has observed (*l.c.* p. 86, note 3), Satan is called בליעל, "Belial," the name by which the Antichrist is called in the "Sibylline Oracles," ii. 67, iii. 63; "Testament of the Patriarchs" (Dan) and "Ascensio Isaiæ." This circumstance is of great importance, inasmuch as by its means the Armilus legend, as it is found in the above-mentioned apocalypses, seems

particularly adapted to throw light upon various points in the Antichrist legend. All four apocalypses contain the legend of Messiah b. Joseph in common. They state that he will gather Israelites around him (among whom in "The Wars of King Messiah" and "Prayer of R. Simon b. Yoḥai" a part of the Ten Tribes will be found), march up to Jerusalem and there, after overcoming the hostile powers (in the "Apocalypse of Zerubbabel" the king of Persia is the hostile power; in "The Wars of King Messiah" and "Prayer of R. Simon b. Yoḥai," the Roman empire; in the "Revelations of R. Simon b. Yoḥai," there is no definite statement on this point), reintroduce the worship of the Temple, and establish his own dominion. This, however, will be of short duration; for Armilus, with the heathen, will appear before Jerusalem to battle against him and will slay him. Then the time of the last extreme suffering and persecution for Israel will begin, from which escape will be sought by flight into the wilderness. There Messiah b. David and the prophet Elijah will appear to them (in the "Revelations of R. Simon b. Yoḥai" the latter is not mentioned), and lead them up to Jerusalem, where the Messiah will destroy Armilus and all the armies of the heathen. In the "Apocalypse of Zerubbabel," as well as in "The Wars of King Messiah," the Messiah b. David, in company with Elijah, will resurrect Messiah b. Joseph, who lies slain at the gates of Jerusalem.

**Legend of Messiah b. Joseph.**

Another point common to the "Apocalypse of Zerubbabel" and the "Revelations of R. Simon b. Yoḥai" is, that on his advent the Israelites will not acknowledge Messiah b. David. The one point mentioned which only the "Apocalypse of Zerubbabel" contains is that besides the two Messiahs there is to be a woman, Hephzibah, the mother of Messiah b. David. According to the text in Jellinek's edition, she will come upon the scene five years before Messiah b. Joseph; and a great star will light up her path. She will slay two kings, and assist Messiah b. Joseph in his war against the king of Persia; and during the flight into the wilderness she will shelter Israel from the persecution of Armilus. This last feature of the description calls to mind the flight of the woman, as described in the Revelation of John, xii. 13–17, and the description of Tabitha in the Coptic "Apocalypse of Elijah." The picture of the future world in the Zerubbabel apocalypse is also distinctive; for in addition to the establishment of the heavenly Jerusalem upon five mountains (Lebanon, Moriah, Tabor, Carmel, and Hermon), nothing more is mentioned than the resurrection of the generation buried in the wilderness, and of the faithful who met death during the general persecution ("the ocean," which is spoken of in this connection, must be understood in its symbolical signification; as it is used as early as Dan. vii. 3 *et seq.*).

**9. The Wars of King Messiah** (מלחמות מלך משיח), (called also ספר מלחמות ה' "The Book of the Wars of YHWH," and [אשר יתנאלו בביאת] אותות המשיח "Occurrences at the Time of the Advent of Messiah," and, finally, "The Wars of Gog and Magog, of Messiah b. Joseph, Messiah b. David, and Elijah the Prophet"): This apocalypse must have had a very wide circulation, as evidenced by the many manuscripts in which it is preserved. It is contained in a Parisian manuscript (Codex Hebr. 716); in one in Leipsic (Codex Hebr. 12), and another at Halberstamm, and in three manuscripts at the Bodleian Library (see Neubauer, "Catalogue," Nos. 1466, 15; 2274, 6; 2360, 9. The first of these is complete; in the second the introduction and conclusion are missing; the third seems to be only a fragment)—in a Munich manuscript (Codex Hebr. 312; the introduction and conclusion are also omitted in this); and it was also included in the "Maḥzor Vitry," in which, however, as some pages in the manuscript are missing, only the first and last parts are preserved. This work was printed in the Constantinople collection mentioned above, in 1519, and also in "Abḳat Rokel" (Pedler's Spice-Box) by Jacob Machir. From the latter, Jellinek reprinted it in "B. H." ii. 58–63, omitting, however, the introduction and the conclusion, which he added in vol. vi. 117–120. The Munich manuscript was found by the present writer, who collated it with the text in "Abḳat Rokel," and with Jellinek, to contain a number of better readings and variants than the latter.

**Its Wide Circulation.**

The following may be added to what has been related above as explanatory of the contents of this book:

A parenetic discourse forms the introduction; after which the unusual phenomena that will usher in the end—unnatural and pestilence-producing heat, poisonous dew, and an eclipse of the sun lasting thirty days—are depicted. The Roman "kingdom" will spread its dominion over the whole world, and will persecute Israel most cruelly for the space of nine months, at the end of which time Messiah b. Joseph will appear. From here on, the description continues as outlined above. After Messiah b. David shall have destroyed Armilus and the heathen armies, together with the "wicked" Rome, then the dead will arise, and the Israelites, dispersed over all lands, will be gathered into Jerusalem. The heathen will convey them thither, and will offer homage to Israel; also, the Ten Tribes, together with the descendants of Moses, will return, enveloped in clouds, from the regions of Chaboras and Halach and from Media; and as they march, the earth will be transformed before them into a paradise. The conclusion contains the description of the glorious new Jerusalem and of the other blessings of the future world, which are here of a more spiritual character. According to the various editions, it is said of Armilus, that "the nations call him Antichrist." But the Munich manuscript reads here, "He is called Gog and Magog"; and for "palace of Julian," it reads "palace of Hadrian."

**10. The Revelations of R. Simon b. Yoḥai** (נסתרות ר' שמעון בן יוחי): This apocalypse was printed at Salonica in 1743, in the collection already mentioned, and was reprinted from it by Jellinek in "B. H." iii. 78 *et seq.* It is preserved also in the Munich manuscript (Codex Hebr. 222), which contains better readings in some places. The apocalypse really ends with "Thy people shall all be righteous," 81, 13 in Jellinek; what follows, as Graetz already recognized ("Gesch. der Juden," v. 446), was added later, probably from the "Prayer of R. Simon b. Yoḥai." As Graetz shows (*ib.*), this apocalypse was written during the stormy period of the deposition of the Ommiads (750).

**Written About 750.**

It describes plainly the wars of Merwan II., who is mentioned by name, his flight after the battle on the bank of the Great Zab, his capture, and his assassination. The revelations about the end are made by Meṭaṭron to R. Simon b. Yoḥai, while the latter is dwelling in a cave, hiding from the Roman emperor. The history of Islam is reviewed from the appearance of the prophet up to the events just mentioned. From this point on, the real prophecy of the future begins. It opens with the prediction that after Merwan's

successor has reigned three months, the nine months' dominion of the "wicked empire" will set in for Israel; then the course of events is described as before set forth under the "Apocalypse of Zerubbabel"; and, finally, the picture of the future world is drawn. After the dispersed Israelites are gathered together, and the earthly Jerusalem in addition to the heathen part of its population is consumed by fire from heaven, the glorious new Jerusalem will descend from heaven; Israel will dwell in it for 2,000 years in perfect peace, and as in the "Apocalypse of Baruch" (xxix. 4), and IV Esdras (vi. 52), will feast on the BEHEMOTH and the LEVIATHAN. At the end of this time God will descend into the valley of Jehoshaphat to hold judgment, and heaven and earth will disappear; the heathen will be put into hell; Israel will enter into paradise; and for a year the sinners in Israel will suffer the tortures of hell and then be admitted to paradise.

**11. The Prayer of R. Simon b. Yoḥai** (תפלת ר' שמעון בן יוחי): This apocalypse was published by Jellinek in "B. H." iv. 117–126, according to a manuscript of Mortara. It shows the closest relation to the preceding; and begins with a similar retrospect of the Mohammedan history, but carries it on to a later date, and finally refers to events which, Jellinek observes (*ib.* p. 8), may be unmistakably recognized as the Crusades. Graetz thought that this apocalypse contained allusions to the inroads of the Mongols in 1258–60, and believed that these events led directly to its composition (*l.c.* vii. 139, 449 *et seq.*). But this is out of the question; for the passage about the appearance of deformed, swift-footed men from the far East, upon which Graetz founded his argument, occurs in the middle of the historical retrospect, and not in the description of the events immediately preceding the end. In this part of the apocalypse the reference is solely to the Crusades, and could hardly be plainer. The point in question is a favorite one in apocalyptic description, and is simply taken from older writings; "The Wars of King Messiah" also contains it; but in the latter the picture of the monstrosities is still more horrible and bears more resemblance to the description in the Revelation of John, ix. 13 *et seq.*, which is the oldest example of the sort.

**Mention of the Crusades.**

נירון—written erroneously in one place נירון, and in another הנירדון—the collapse of which is taken in the "Revelations of R. Simon b. Yoḥai" and in the "Prayer of R. Simon b. Yoḥai," as well as in the apocalypse treated below (the "Midrash of the Ten Kings" which also has the corruption נירון), as an ominous prognostication of the imminent fall of the Islamic kingdom, is nothing else, as Steinschneider clearly proves ("Apocalypsen," pp. 639, 599), than the famous eastern gate, Bâb Girûn, of the Mosque in Damascus.

**12. The Midrash of the Ten Kings** (מדרש עשרת המלכים): This belongs to the same class as the two preceding apocalypses. It has been published by C. M. Horowitz in "Sammlung Kleiner Midraschim" ("Bet 'Oked Agadot"), i. 37–55, according to a manuscript of De Rossi's. The apocalypse begins with a very diffuse description of the eight kings who have already ruled—the first being God; the last, Alexander the Great—and relates, in connection with this subject, the destruction of the Temple by Titus and the Hadrianic persecution, and leads over in this way to Simon b. Yoḥai's hiding from the Roman emperor in a cave, and to the revelations regarding the end, which he received while there. As in the two preceding books, the different Islamic rulers, beginning with Mohammed, are described. The two rulers mentioned at the beginning of page 53 are beyond doubt Hisham and his successor, Walid II. The references to the six following rulers are so vague that no certain conclusions can be drawn regarding their identity. The remainder of the book is taken up with prophecy of the future, in which, at first, occasional allusions to historical events seem to be interspersed. Here also the prophecies of the future begin with the announcement of the period of nine months of intense persecution, whereupon Armilus will reign forty days. At the termination of his reign, Messiah b. Joseph will appear and restore the Temple in Jerusalem, and will establish for Israel an epoch of peace. At the conclusion of this period, Gog and Magog will march upon Jerusalem, and Messiah b. Joseph will fall in battle against him. Three-fourths of the Israelites will wander into exile. God will then destroy the armies of Gog and Magog; and Israel, including the "nine and a half tribes," will return to Jerusalem. The rulership will recur to the house of David; Messiah b. David will rule as the ninth king over the whole world; and Israel will enjoy the blessings of the Messianic kingdom. At the end of 2,000 years God will Himself descend to judgment.

**Describes Islamic Rulers.**

**13. The Persian Apocalypse of Daniel:** This apocalypse was published and translated by Zotenberg in Merx, "Archiv," i. 386–427. It also belongs to the group just treated; but at the same time it occupies, as Bousset observes (*l.c.* p. 69), a peculiar place within the Neo-Hebrew apocalypse, by reason of the rôle which Messiah b. Joseph plays in it. The account, however, is not perfectly clear. First comes a very diffuse legendary narrative of the events of the time of Daniel; that is, from the appearance of the prophet Jeremiah down to the time of King Darius I., Hystaspes (B.C. 485). Then it relates how Daniel mourns and fasts because of the destruction of the Temple, and how an angel appears to unveil the future to him. Here follows abruptly, regardless of the thousand intervening years, a transparent description of Mohammed and the Islamic rulers following him. In the ruler with three sons (p. 411, l. 12 from the bottom), as Bousset observes, Harûn al-Raschid and his three sons are with certainty recognizable.

Two further rulers are mentioned, and then the prophecy of the future begins. The nine months' sovereignty of Rome is predicted, and the appearance of one who is not mentioned by name, but whose description corresponds exactly with that of Armilus in the preceding apocalypses. The army of Gog and Magog will unite with him, and, as in "The Wars of King Messiah" and the "Prayer of R. Simon b. Yoḥai," he will claim to be the Messiah. He will subdue the world and persecute Israel. "A man of the children of Ephraim" will then appear; and the Israelites will all gather around him and go with him to "that wicked one," and demand from him that he prove by miracles, particularly by waking the dead, that he is the Messiah. Enraged at this demand, he will persecute them anew, and the Israelites will flee before him into the wilderness. There Michael and Gabriel will appear and forthwith announce to them their delivery. Then they will kill him who claims to be the Messiah; and also the Messiah ben Joseph will be killed, and the flag of Messiah b. David will be raised. The latter will destroy the whole army of Gog and Magog. Then Elijah will appear; the dead will arise; and the Israelites

**Describes the Resurrection.**

will come to the Messiah from all quarters of the world on the wings of Simurg. The Messianic kingdom will endure for 1,300 years. The description of it and of the last judgment, which succeeds it, does not differ materially from that in the preceding apocalypses. Certain details in the description of the last judgment occur also in the alphabets of R. Akiba. The apocalypse has, besides, a brief account of the different divisions of hell. On the basis of the historical setting of this apocalypse, it is safe to conclude, with Bousset, that it was written in the first half of the ninth century.

**14. Eschatological Descriptions:** In conclusion the following eschatological descriptions may be mentioned: The one in Pesiḳta Zuṭṭarta, section Balak (ed. Buber, iv. 258 *et seq.*), included by Jellinek in "B. H." iii. 141–143, under the title אגדת משיח (Haggadah of the Messiah); the conclusion of "Midrash Vayosha'," in the recension edited by Jellinek ("B. H." ii. 55–57); פרקי משיח (Chapters on Messiah), in Jellinek, "B. H." iii. 68, 78; contained also with many better readings in the Munich Codex, No. 222 (see in regard to the beginning of this piece as given here, Buttenwieser, "Elias Apocalypse," p. 10); סעודת גן עדן (Repast in Paradise), סעודת לויתן (The Feast on the Leviathan), in Jellinek, "B. H." v. 45 *et seq.*, vi. 150 *et seq.*; אמירות לעתיד (Prophecies of the Future), existing only in manuscript form in Codex de Rossi, Nos. 1240 and 541 (compare Zunz, "L. G." p. 604 and Steinschneider, "Apocalypsen," p. 635, note 18); the description of Saadia in his "Emunot Vedeöt," viii.; that of Hai Gaon in "Ta'am Zeḳenim," pp. 59 *et seq.*, Frankfort-on-the-Main, 1854; and that of Meir Aldabi in "Shebile Emunah." Of the above-mentioned, the "Haggadah of the Messiah" is the only one which contains a description differing somewhat from all the other presentations met with in the course of this article: From the wilderness, whither the Israelites will flee after the fall of the Messiah, they will march to Rome at the command of a voice from heaven, and seize the city, whereupon Messiah b. David will reveal himself to them.

It is also worthy of note that the burning of Death and Satan in the lake of fire at the last judgment forms part of the description in "The Feast of the Leviathan" as in the Revelation of John. All the others offer nothing new. "Chapters on Messiah" is a very late compilation (compare Jellinek, "B. H." iii. 19), as is also "Prophecies of the Future."

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M. Bu.

END OF VOL. I.

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Aisenstadt, A.....Chicago, Ill.
Aizenman, R.....New York City
Albert, Charles.....Cincinnati, Ohio
Albertstamm, Jacob D.....Boston, Mass.
Albinger, Frank E.....Bloomfield, N. J.
Alch, George H., M.D.....St. Louis, Mo.
Alexander, A.....New York City
Alexander, Bernard, A.M.....New York City
Alexander, David.....Cincinnati, Ohio
Alexander, Emil.....New York City
Alexander, Jacob.....New York City
Alexander, James R.....Bloomfield, N. J.
Alexander, Joseph.....New York City
Alexander, Leo.....New York City
Alexander, Leopold.....New York City
Alexander, Louis.....New York City
Alexander, Nestor A.....New York City
Alexander, Simon.....Boston, Mass.
Alkowitz, Frances.....New York City
Alkus, Morris.....Philadelphia, Pa.
Alpern, Aaron H.....Pittsburg, Pa.
Alpern, D.....Pittsburg, Pa.
Alsberg, Irving N.....New York City
Alter, Benzion.....Philadelphia, Pa.
Alter, Jacob.....New York City
Alter, Rev. M. A.....Pittsburg, Pa.
Alterman, A.....San Antonio, Tex.
Alterman, N.....New York City
Altheimer, Ben.....St. Louis, Mo.
Altman, F.....Malden, Mass.
Altman, Mrs. Louis.....Portland, Ore.
Altman, Max.....New York City
Altman, Max, M.D.....New York City
Altmann, A.....New York City
Altmayer, Max.....New York City
Altschul, Samuel.....New York City
Altschuler, Jacob.....New York City
Altshul, Victor I.....Jersey City, N. J.
Ambuter, Abram.....Lowell, Mass.
Amdur, Rev. Bernard.....Buffalo, N. Y.
Amdur, Louis.....New York City
Amdursky, B.....Pittsburg, Pa.
Amdursky, F. A.....Pittsburg, Pa.
Amdursky, Henry.....Pittsburg, Pa.
American, Sadie.....New York City
American Creditors' Agency.....Chicago, Ill.
Amram, Miss Carrie E.....Philadelphia, Pa.
Amram, David Werner.....Philadelphia, Pa.
Amsinck, G.....New York City
Amster, Moses.....Richmond, Va.
Andrews, Rev. R. M.....Kittrell, N. C.
Anrade, Jacob A.....Jamaica, W. I.
Anspacher, Rev. Abraham S.....Scranton, Pa.
Antine, L. J.....Taunton, Mass.
Anzelewitz, Abraham.....New York City

Apfel, Ignace Irving.....New York City
Apfel, M. Marion, M.D.....Brooklyn, N. Y.
Apfelbaum, Edward E.....New York City
Apfelbaum, Herman.....New York City
Apotheker, D.....Philadelphia, Pa.
Appelbaum, Isidor.....New York City
Appell, Nathan.....New York City
Applebaum, A. C.....Detroit, Mich.
April, J.....New York City
Apt, Morris.....Philadelphia, Pa.
Arbeely, N. J.....New York City
Arbib, Alexander.....New York City
Arent, Herman.....Jersey City, N. J.
Arkin, Henry.....Washington, D. C.
Arkin, M.....New York City
Arkin, M.....Boston, Mass.
Arkin, Simon.....Chicago, Ill.
Arkin, William, D.D.S.....New York City
Arkowsky, B.....Brooklyn, N. Y.
Arnold, A. B., M.D.....Baltimore, Md.
Arnold, Arthur Straus.....Philadelphia, Pa.
Arnold, J.....Brooklyn, N. Y.
Arnstein, Emanuel.....New York City
Arons, Adolph.....New York City
Aronsohn, Samuel J.....Paterson, N. J.
Aronson, H. J.....New York City
Aronson, I. Leonard.....Pittsburg, Pa.
Aronson, J.....Chelsea, Mass.
Aronson, Jacob.....New York City
Aronson, Morris.....Boston, Mass.
Aronson, Oscar.....New York City
Aronson, S.....New York City
Aronson, Saul.....Brooklyn, N. Y.
Aronstam, J.....Springfield, Mass.
Aronstam, N. E., M.D.....Detroit, Mich.
Aschheim, Mayer S.....New York City
Ash, Louis.....New York City
Ash, Mark.....New York City
Asher, A. I.....Worcester, Mass.
Asher, Jacob.....San Francisco, Cal.
Asher, Joseph Mayor.....New York City
Asher, Maurice, M.D.....Newark, N. J.
Asikowitz, E.....Boston, Mass.
Asinof, Morris.....New York City
Asnis, E. J., M.D.....Newark, N. J.
Atlas, S.....Washington, D. C.
Auer, M.....Cincinnati, Ohio
Auerhaim, S.....Bradford, Pa.
Auguss, Samuel.....New York City
Augustus, N. G.....Holly Springs, Miss.
Augyal, Sam.....New York City
Autcriff, Herman.....New York City
Averbach, H.....Pittsburg, Pa.
Avner, Maurice Louis.....Pittsburg, Pa.
Avrutis, A.....New York City
Axilrod, J.....Cumberland, Wis.
Babad, Nathan M., M.D.....New York City
Babst, Charles.....New York City
Bach, A. T.....New York City
Bache, Mrs. Semon.....New York City
Bachrach, Chief Rabbi David.....Providence, R. I.
Bachrach, Julius.....New York City
Bachrach, S. L.....New York City
Bachrach, Simon.....Oakland, Cal.
Bachs, Herman.....New York City
Backer, George.....New York City
Backs, Harry H.....New York City
Bacon, I. R.....New York City
Baer, Morris.....Pittsburg, Pa.
Baerlo, M.....Cincinnati, Ohio
Baermann, J. B.....New York City
Bahr, Davis.....New York City
Baitler, Charles A.....Boston, Mass.
Baiz, Jacob.....New York City
Baker, Isaac.....Erie, Pa.
Bakst, Joseph.....New York City
Balajty, Samuel.....New York City
Balchowsky, C. H.....Frankfort Station, Ill.
Baldauf, Morris.....Henderson, Ky.
Balogh, M.....New York City
Balser, Joshua S.....Baltimore, Md.
Balzer, Max.....New York City
Bamberger, Jacob.....Baltimore, Md.
Bamberger, Jacob.....Baltimore, Md.
Bamberger, Mrs. Jacob.....Salt Lake City, Utah
Bamberger, Louis.....Newark, N. J.
Bamberger, Mrs. Simon.....Salt Lake City, Utah
Bame, Abram.....Philadelphia, Pa.
Bandman, Albert, D.D.S.....New York City
Bank, A. M.....New York City
Bank, Meyer Sorech.....Minneapolis, Minn.
Bank, Sam.....New York City
Barabas, J. A.....New York City
Barabas, Joseph.....New York City
Barach, Z.....Pittsburg, Pa.
Baracs, Henry.....Cleveland, Ohio
Barash, S.....New York City
Barchan, Nathan M.....Newark, N. J.
Barcus, A. L., M.D.....Philadelphia, Pa.
Barenblatt, Mich.....New York City
Barkman, A.....East Tawas, Mich.
Barna, Gustav.....New York City
Barnet, H. M.....Minneapolis, Minn.
Barnett, Benjamin.....New York City
Barnett, Hyman I.....New York City
Barnstein, Rev. H., Ph.D.....Houston, Tex.
Baron, B.....Sioux City, Iowa
Baron, Paul.....New York City
Barondess, Joseph.....New York City
Barron, Hyman.....Boston, Mass.
Barth, M. A.....Paterson, N. J.
Barton, George A.....Bryn Mawr, Pa.
Baruch, B. M.....New York City
Baruch, L.....New York City
Basch, G.....Columbus, Ohio
Basch, G.....New York City
Bash, Charles.....Trenton, N. J.
Bashlow, Louis.....New York City
Baskin, Jacob.....Springfield, Ohio
Baskind, Joseph.....Chicago, Ill.
Bass, Mayer.....Brooklyn, N. Y.
Bassel, M.....New York City
Batt, Joseph.....New York City
Bauer, Leopold.....New York City
Bauer, Rev. Sol.....Chicago, Ill.
Baum, Abraham.....New York City
Baum, Henry.....New York City
Baum, J.....Kansas City, Mo.
Baum, Joseph, M.D.....New York City
Baum, Julius.....New York City
Baum, Samuel.....New York City
Baum, Samuel.....New York City
Baum, Rev. Solomon.....New York City
Bauman, A.....New York City
Baumann, Leo.....New York City
Baumgart, Isidor.....Brooklyn, N. Y.
Baumgarten, Herman.....Washington, D. C.
Baumoll, Mark.....Bucyrus, Ohio
Baumstein, H.....Lawrence, Mass.
Baumwarzel & Schneeberg.....New York City
Bawer, Simon.....New York City
Baxt, B.....Topeka, Kan.
Bayer, E.....New York City
Bearg Brothers.....Springfield, Mass.
Bearman, Henry.....Brooklyn, N. Y.
Beck, Ben.....New York City
Beck, Louis.....New York City
Becker, A. G.....Chicago, Ill.
Beckhardt, Moses.....New York City
Beckman, S.....Beaver Falls, Pa.
Beer, Bertrand.....New Orleans, La.
Beer, Sophia.....New York City
Beerger, Bernhard.....Philadelphia, Pa.
Behren, Louis D.....New York City
Behrend, Jacob.....Philadelphia, Pa.
Behrens, Siegmund.....New York City
Behrmann, J. A.....New York City
Beisman, Joseph, M.D.....Detroit, Mich.
Beit, Julius.....New York City
Belais, David.....New York City
Belasco, David.....New York City
Belber, M. Y., D.D.S.....Philadelphia, Pa.
Belkowsky, Isidor, M.D.....Cleveland, Ohio
Bell, Victor C.....New York City
Beller, Jacob.....New York City
Beller, M.....New York City
Beman, Tobias.....New York City
Benari, S. L.....Brooklyn, N. Y.
Benatar, Louis.....Arlington, N. J.
Benchman, S.....New York City
Bender, Charles.....New York City
Bender, Emanuel.....Philadelphia, Pa.
Bendetson, Samuel Kingston.....New York City
Bendheim, Ferdinand.....Altoona, Pa.
Bendiner, William.....New York City
Bendon, George.....Brooklyn, N. Y.
Benedict, Julian.....New York City
Benerofe, Abraham.....New York City
Bengis, M.....New Haven, Conn.
Benjamin, Abraham.....New York City
Benjamin, E. A.....New York City
Benjamin, J.....New York City
Benjamin, M.....New York City
Benjamin, M. M.....Minneapolis, Minn.
Benjamin, Samuel.....Providence, R. I.
Benn, Marcus A.....Philadelphia, Pa.
Bennett, L. W.....New York City
Bennett, Richard M.....Brooklyn, N. Y.
Benovitz, S. L.....Memphis, Tenn.
Bensdorf, Herman.....Memphis, Tenn.
Berdy, Louis.....New York City
Beren, H.....New York City

Berenberg, Bernhard.....Brooklyn, N. Y.
Berg, Gertrude.....Philadelphia, Pa.
Berg, Nicholas.....New York City
Berg, Simon.....New York City
Berge, Samuel.....Holyoke, Mass.
Beiger, A.....Olyphant, Pa.
Berger, B. H.....New York City
Berger, Benjamin.....Bridgeport, Conn.
Berger, Charles.....Brooklyn, N. Y.
Berger, J. C.....Elmira, N. Y.
Berger, Samuel.....New York City
Berger, Samuel.....Yonkers, N. Y.
Berger, Tobias, M.D.....New York City
Bergman, Joseph L.....Boston, Mass.
Bergman, Samuel.....New York City
Bergstein, David.....New York City
Beringer, Leopold.....New York City
Berkenstadt, Samuel J.....Chicago, Ill.
Berkovits, G. D.....New York City
Berkovitz, Adolph.....Philadelphia, Pa.
Berkovitz, Joseph.....Philadelphia, Pa.
Berkowich, Louis I.....New York City
Berkowitz, Armin.....Hamilton, Ohio
Berkowitz, Rev. Henry.....Philadelphia, Pa.
Berkowitz, I.....Utica, N. Y.
Berkowitz, Josef.....New York City
Berkowitz, Leon M.....Newark, N. J.
Berkowitz, Morris.....Brooklyn, N. Y.
Berliner, D.....New York City
Berliner, Herman.....New York City
Berliner, Joseph.....New York City
Berlinger, Robert, M.D.....New York City
Berman, B.....Detroit, Mich.
Berman, Dagobert.....New York City
Berman, Isidor.....New York City
Berman, Joseph.....Baltimore, Md.
Berman, Nathan A.....New York City
Bermon, Monist.....New York City
Bern, Philip S., D.D.S.....New York City
Bernays, Ely.....New York City
Bernfeld, Philip.....New York City
Bernfeld, Samuel J.....New York City
Bernhard, Max.....New York City
Bernheim, B.....Louisville, Ky.
Bernheim, Isaac W.....Louisville, Ky.
Bernheim, S.....New York City
Bernheimer, Max E.....New York City
Bernheimer, Mayer S.....New York City
Bernitz, Joseph.....St. Louis, Mo.
Bernsohn, M.....New York City
Bernstein, A.....Chicago, Ill.
Bernstein, A.....New York City
Bernstein, Adolph.....Marshalltown, Iowa
Bernstein, Barnet.....New York City
Bernstein, Benjamin.....New York City
Bernstein, Bennett.....New York City
Bernstein, C. L.....Utica, N. Y.
Bernstein, Charles.....Marshalltown, Iowa
Bernstein, D. S.....Evansville, Ind.
Bernstein, David.....New York City
Bernstein, Ernest Ralph.....Shreveport, La.
Bernstein, Eugene A.....New York City
Bernstein, G.....Lowell, Mass.
Bernstein, H.....New York City
Bernstein, H.....New York City
Bernstein, H. A., M.D.....New York City
Bernstein, Harry.....Cleveland, Ohio
Bernstein, Harry.....Chicago, Ill.
Bernstein, I.....Chelsea, Mass.
Bernstein, Mrs. Ida M.....New York City
Bernstein, Isaac.....New York City
Bernstein, Julius A.....New York City
Bernstein, L. B.....Brooklyn, N. Y.
Bernstein, L. I., D.D.S.....Philadelphia, Pa.
Bernstein, L. J.....New York City
Bernstein, M. M.....Charleston, S. C.
Bernstein, Max.....New York City
Bernstein, Morris.....New York City
Bernstein, S. L., M.D.....Cleveland, Ohio
Berry, Harris.....Brooklyn, N. Y.
Bertzer, Max.....New York City
Berxon, J. B.....New York City
Beskin, Samuel.....Minneapolis, Minn.
Besser, Herman, M.D.....New York City
Bettelheim, Frederick.....New York City
Better, M.....New York City
Bialosky, Louis.....Cleveland, Ohio
Bialostosky, S.....New York City
Bieber, Leopold.....New York City
Biegeleisen, N., M.D.....New York City
Bienenfeld, Bernard.....San Francisco, Cal.
Bier, Isidor.....New York City
Bierman, A. E.....New York City
Bierman, Frederick.....New York City
Bijur, Nathan.....New York City
Billig, Adolph.....New York City
Binswanger, Barnett.....Philadelphia, Pa.
Binswanger, Edward.....Denver, Colo.
Birkenfeld, Ben.....New York City
Birkhahn, Charles D.....New York City
Bischof, Louis.....Crawfordsville, Ind.
Bischoff, I. L.....New York City
Biscow, B.....New York City
Biskind, I. J., M.D.....Cleveland, Ohio
Blachschleger, Abe.....Cincinnati, Ohio
Blachschleger, Nathan.....Cincinnati, Ohio
Black, E. Martin.....New York City
Black, Jacob.....New York City
Blaine, L.....New York City
Blank, Jacob Z.....Camden, N. J.
Blank, Joseph.....New York City
Blankfort, Bernard.....New York City
Blatt, Isidor.....Austin, Tex.
Blattner, I. S.....McKeesport, Pa.
Blau, John.....New York City
Blau, Philip.....Coney Island, N. Y.
Blau, William.....New York City
Blaustein, Joseph.....New York City
Blaustein, Solomon.....Baltimore, Md.
Blech, Gustavus M., M.D.....Chicago, Ill.
Blectstein, M.....New York City
Bleiman, A., M.D.....New York City
Blender Brothers.....Chicago, Ill.
Blettstein, M.....New York City
Bleyer, Leo.....New York City
Blieden, Gustave L.....Philadelphia, Pa.
Blinnauer, Louis.....Portland, Ore.
Bliss, Barnett, D.D.S.....New York City
Bliss, Benjamin.....New York City
Bloch, Abe.....Cincinnati, Ohio
Bloch, Bernhard.....New York City
Bloch, David.....New York City
Bloch, Edward.....Cincinnati, Ohio
Bloch, Joseph C.....Cleveland, Ohio
Bloch, N.....St. Louis, Mo.
Bloch, S.....Brooklyn, N. Y.
Blochman, A.....San Diego, Cal.
Block, Alexander, M.D.....Pueblo, Colo.
Block, David.....Philadelphia, Pa.
Block, David.....New York City
Block, H.....Chicago, Ill.
Block, Harris.....Chicago, Ill.
Block, J.....Brooklyn, N. Y.
Block, Joseph.....St. Louis, Mo.
Block, Joseph H.....Scranton, Pa.
Block, Louis.....St. Louis, Mo.
Bloom, Benjamin.....New York City
Bloom, David.....New York City
Bloom, Rev. Julius.....Pittsburg, Pa.
Bloom, M. L.....Baltimore, Md.
Bloom, Max J.....Brooklyn, N. Y.
Bloom, Moses.....New York City
Bloom, R.....New York City
Bloom, Simon.....Fall River, Mass.
Bloom, V. Bluman.....New York City
Bloomgarden, Henry B.....Brooklyn, N. Y.
Bloomingdale, Lyman G.....New York City
Blotcky, Joseph.....East Des Moines, Iowa
Bluestone, Hannah.....New York City
Bluestone, J. I., M.D.....New York City
Bluestone, Miss Jennie G.....New York City
Blum, Rev. Dr. A.....New York City
Blum, Albert.....New York City
Blum, Edward C.....Brooklyn, N. Y.
Blum, Eugene.....Passaic, N. J.
Blum, F. S. M.....New York City
Blum, J.....New York City
Blum, Louis.....New York City
Blum, M.....New York City
Blum, Marrick.....New York City
Blum, Samuel.....New York City
Blum Brothers.....Bellaire, Ohio
Blumauer, Simon.....New York City
Blumberg, A.....Detroit, Mich.
Blumberg, B.....Bridgeport, Conn.
Blumberg, M.....Washington, D. C.
Blumberg, Siegfried.....New York City
Blume, N. K.....Brooklyn, N. Y.
Blume, S.....Nashua, N. H.
Blumenberg, Marc A.....New York City
Blumenfeld, D.....Minneapolis, Minn.
Blumenfeld, M.....Cleveland, Ohio
Blumenfely, L.....New York City
Blumenfield, M.....New York City
Blumenstiel, A.....New York City
Blumenthal, E. E.....New York City
Blumenthal, Hermon.....Washington, D. C.
Blumenthal, Jacob.....Philadelphia, Pa.
Blumenthal, Rose.....New York City
Blumenthal, Rev. S.....Chicago, Ill.
Blumenthal, Sig.....New York City
Blumenthal, Sol.....Philadelphia, Pa.

Blumgart, Louis.....New York City
Blumrosen, M.....Manistique, Mich.
Bodesch, Adolf.....New York City
Bodys, A. C.....Washington, D. C.
Boehm, A.....New York City
Boehm, N.....New York City
Boehm, Samuel C.....New York City
Boemerwald, Wolf.....New York City
Bogen, Rev. Joseph, LL.D.....Greenville, Miss.
Bohlen, H. J.....New York City
Bojarsky, E. H.....Berwick, La.
Bolovsky, Henry.....Fall River, Mass.
Bolstow, Louis.....Providence, R. I.
Bomash, Louis.....Chicago, Ill.
Bomfild, Philip.....New York City
Bondi, August.....Salina, Kan.
Bondy, Adolph.....Chicago, Ill.
Bonner, Adolph, M.D.....New York City
Bonnheim, A.....Sacramento, Cal.
Bonnheim, Benjamin A.....Las Vegas, N. Mex.
Bonoff, Elias M.....New York City
Bonwit, Paul J.....New York City
Borchardt, M.....New York City
Borchardt, Max.....New York City
Borcherd, Henry.....New York City
Borg, Mrs. Simon.....New York City
Bornstein, S.....Denver, Colo.
Borofsky, Samuel H.....Boston, Mass.
Borsodi, William.....New York City
Borsody, Frank, M.D.....New York City
Borsuk, Max.....New York City
Bortin, Morris.....Brooklyn, N. Y.
Botein, H. W., D.D.S.....New York City
Bottigheimer, Rev. S. G.....Natchez, Miss.
Botwick, Myer.....New Haven, Conn.
Bouder, Isaac.....Providence, R. I.
Boudin, L. Boudianoff.....New York City
Bowman, William.....Brooklyn, N. Y.
Brach, S.....New York City
Bragin, Myron W.....New York City
Brand, Adolph.....New York City
Brandon, D. H.....Panama, Colombia, S. A.
Brandon, Emanuel.....Steinway, L. I., N. Y.
Brandon, Isaac.....New York City
Brann, Herman.....New York City
Braslan, A., M.D.....New York City
Braude, Rev. Moses J.....Baltimore, Md.
Braude, Paul.....Chicago, Ill.
Braudy, Rev. Joseph.....Brooklyn, N. Y.
Brauer, Robert.....New York City
Brauerman, Marcus.....New York City
Braun, Marcus.....New York City
Braun, Rosa.....West Newton, Pa.
Braunstein, W. S.....New York City
Brav, Herman A., M.D.....Philadelphia, Pa.
Braveman, Isidor.....Clifton, N. J.
Breakstone, Isaac.....New York City
Breitstein, Elias.....San Francisco, Cal.
Breizen, Fritz.....New York City
Brener, Jacob.....New Orleans, La.
Brenner, George.....Pittsburg, Pa.
Brenner, Jacob.....Newport News, Va.
Brenner, Morris E.....Brooklyn, N. Y.
Brenner, S. H.....Kansas City, Mo.
Brentano, August.....Evansville, Ind.
Breschel, Adolph.....Scranton, Pa.
Bresler, Abraham.....New York City
Bresler, Simon L., Ph.D., Ph.G.....Denver, Colo.
Bressler, David M.....New York City
Bressler, Max L.....New York City
Brez, Colman.....Washington, D. C.
Bricker, L.....Denver, Colo.
Bricks, Fritz.....New York City
Brieger, Adolph.....New York City
Brill, Abraham.....New York City
Brill, Rev. Abram.....Helena, Ark.
Brill, Henry.....New York City
Brill, Rev. Nathan.....Helena, Ark.
Broch, William.....New York City
Broder, Julius, M.D.....New York City
Brodey, Ike.....Toronto, Canada
Brodezky, Rudolph.....New York City
Brodezky, S.....New York City
Brodie, Harris N.....Baltimore, Md.
Brodkey, Sol.....Omaha, Neb.
Brody, Bertha R.....New York City
Brody, F.....Des Moines, Iowa
Brody, Henry A.....New York City
Brody, Henry W.....New York City
Brody, Max.....New York City
Brody, Morris W.....New York City
Broido, George.....New York City
Broido, Mrs. Helen.....San Antonio, Tex.
Bromberg, Boris.....Newark, N. J.
Bronde, Joseph.....Pittsburg, Pa.
Brondy, Ely.....New York City
Bronenberg, Abraham.....Philadelphia, Pa.
Bronner, Harvey.....Keyport, N. J.
Bronner, Leonard.....New York City
Bronstein, Max.....Baltimore, Md.
Bronstein, William.....Providence, R. I.
Brook, H., M.D.....St. Louis, Mo.
Brooks, E. F.....New York City
Brooks, George B.....Providence, R. I.
Browarsky, Marks.....Pittsburg, Pa.
Browarsky, Sol.....Chicago, Ill.
Brown, A.....Lawrence, Mass.
Brown, A. B.....Pittston, Pa.
Brown, Abe.....McKeesport, Pa.
Brown, Adolph.....Pittsburg, Pa.
Brown, Albert.....Pittston, Pa.
Brown, Charles R.....Galveston, Tex.
Brown, George.....New York City
Brown, Rev. Isidor.....New York City
Brown, J.....New York City
Brown, Lewis.....McKeesport, Pa.
Brown, M.....New York City
Brownstein, J. B.....New Haven, Conn.
Brownstein, S., M.D.....Chicago, Ill.
Brozen, I.....New York City
Bruck, George.....New York City
Brucke, Charles H.....New York City
Bruckheimer, M., M.D.....Washington, D. C.
Bruder, Joseph, M.D.....New York City
Bruenn, Bernard.....New Orleans, La.
Bruenn, J. B.....New York City
Brumberg, Abram.....New York City
Brumberg, Israel.....Portland, Ore.
Brunengraber, Charles.....New York City
Brunn, A. W.....New York City
Bryan, R. W. D.....Albuquerque, N. Mex.
Bryan, W. J.....Lincoln, Neb.
Brylawski, Aaron.....Baltimore, Md.
Buchanan, S. H., D.D.....McGregor, Tex.
Buchhalter, S.....New York City
Buchman, R.....New York City
Buchner, D. M.....Portland, Ore.
Buchsbaum, A.....New York City
Buck, L.....New York City
Buckman, R.....West Superior, Wis.
Budd, Underhill.....Carthage Landing, N. Y.
Budge, Henry.....New York City
Buegeleisen, Samuel.....New York City
Buff, William.....Utica, N. Y.
Buhr, Fannie.....Philadelphia, Pa.
Bulishnik, Max.....Philadelphia, Pa.
Burg, S., M.D.....San Antonio, Tex.
Burger, Joseph.....New York City
Burger, M.....New York City
Burgunder, Bernhard.....Wilkesbarre, Pa.
Burk, Charles.....Baltimore, Md.
Burk, Edward.....New York City
Burkes, Leon.....New York City
Burnce, M. L.....Boston, Mass.
Burner, George A.....Minneapolis, Minn.
Burnett, M.....St. Joseph, Mo.
Burnstine, Bernard.....Washington, D. C.
Burros, Joseph.....Scranton, Pa.
Burstein, Benjamin.....Brooklyn, N. Y.
Burstein, S. P., M.D.....New Haven, Conn.
Burstein, Samuel H.....New York City
Burtsell, Richard L.....New York City
Busch, S.....Chicago, Ill.
Bush, David W.....New York City
Butler, Abram.....Washington, D. C.
Butler, S. B.....Denver, Colo.
Butler, William L.....New York City
Buttenmeser, Joseph L.....New York City
Buttenwieser, Dr. Moses.....Cincinnati, Ohio
Butter, Samuel.....Boston, Mass.
Buttner, Albert.....New York City
Buttner, S.....New York City
Buttner, Simon.....New York City
Buxbaum, Sam.....New York City
Bychower, Victor, M.D.....Boston, Mass.
Byer, Alexander.....Cincinnati, Ohio
Byron, Marcus.....Brooklyn, N. Y.
Cabelinsky, Simon.....Boston, Mass.
Cahen, S.....New York City
Cahn, Rev. David.....New York City
Cahn, Edgar M.....New Orleans, La.
Cahn, Sigmund.....Richmond Hill, L. I., N. Y.
Calisch, Rev. Edward N.....Richmond, Va.
Callahan, James J.....New York City
Callmann, Carl.....New York City
Calmenson, Moses.....St. Paul, Minn.
Caminez, Jacob.....Brooklyn, N. Y.
Camnitzer, A., M.D.....New York City
Canister, P., M.D.....New York City
Canner, L.....Boston, Mass.
Cannold, H.....Brooklyn, N. Y.
Cantarow, Jacob.....Hartford, Conn.

Cantor, B.....Brooklyn, N. Y.
Cantor, Rev. H.....Manchester, N. H.
Cantor, Isidor.....New York City
Cantor, Julius.....Cincinnati, Ohio
Cantor, Samuel, M.D.....New York City
Caplan, G.....Pittsburg, Pa.
Caplan, H. L.....Baltimore, Md.
Caplin, I.....Baltimore, Md.
Caplin, Myer.....Baltimore, Md.
Caplin, Stephen.....New York City
Cardozo, Michael H.....New York City
Caro, Rev. V.....Milwaukee, Wis.
Carr, Sydney H.....New York City
Casanowicz, I. M.....Washington, D. C.
Casin, M.....New York City
Caspe, A., M.D.....New York City
Caspe, M., M.D.....New York City
Cassler, Isidore A.....Schenectady, N. Y.
Castelberg, Joseph.....Baltimore, Md.
Cator, George.....Baltimore, Md.
Cebulsky, Israel B.....New York City
Chaitovitz, Sam.....New York City
Chajes, Herman.....Bayonne, N. J.
Chalmers, Rev. Thomas M.....Chicago, Ill.
Chalmers, Thomas M.....Chicago, Ill.
Chaloff, Rev. Israel.....Boston, Mass.
Chambers, B.....New York City
Chameides, Wolf.....New York City
Chapman, Halla Finley, D.D.S.....Fort Scott, Kan.
Chapman, Rev. J. Wilbur, D.D.....New York City
Chappell, E. T.....New York City
Charak, Isaac.....Boston, Mass.
Charak, Jacob.....Boston, Mass.
Charak, Jacob.....Cambridgeport, Mass.
Charosh, Israel.....New York City
Chasin, S. L.....New York City
Chaska, S.....Fort Wayne, Ind.
Chelimer, Morris B.....New York City
Cherashny, Harry.....Philadelphia, Pa.
Cherey, Louis O.....New York City
Chertoff, J.....Cleveland, Ohio
Cherurg, Leon, M.D.....New York City
Chetkin, Philip, M.D.....Brooklyn, N. Y.
Chideckel, Maurice.....Baltimore, Md.
Chidwick, Rev. John P., U. S. N.....Brooklyn, N. Y.
Chirurg, Charles, M.D.....Manchester, N. H.
Chobotsky, Adolph.....New York City
Chodoff, William.....Philadelphia, Pa.
Christlieb, I. C.....Hutchinson, Minn.
Chutjian, H. P.....New York City
Cisin, M., M.D.....New York City
Citron, Dr. G. B.....New York City
Citron, Israel M.....Boston, Mass.
Citron, S. I.....Boston, Mass.
Clark, Walter.....New York City
Clug, Simon, M.D.....New York City
Cobe, M. H.....Boston, Mass.
Coffee, Rudolph I.....New York City
Cogan, Henry, LL.B.....New York City
Cohen, A. A.....Florence, S. C.
Cohen, A. B.....Scranton, Pa.
Cohen, A. J.....Philadelphia, Pa.
Cohen, A. S.....Minneapolis, Minn.
Cohen, Aaron.....New York City
Cohen, Abraham.....Boston, Mass.
Cohen, B.....Washington, D. C.
Cohen, Barnett.....New York City
Cohen, Benjamin.....Baltimore, Md.
Cohen, Benjamin L.....Boston, Mass.
Cohen, Benno.....Jersey City, N. J.
Cohen, Bernard.....New York City
Cohen, D. Solis.....Portland, Ore.
Cohen, David.....Brooklyn, N. Y.
Cohen, E. T.....New York City
Cohen, Emanuel.....Minneapolis, Minn.
Cohen, Ephraim.....Boston, Mass.
Cohen, G. Arnsdorff.....Sedalia, Mo.
Cohen, Gustav.....New York City
Cohen, H.....Kansas City, Mo.
Cohen, H.....Meriden, Conn.
Cohen, Harry.....New York City
Cohen, Harry.....New York City
Cohen, Rev. Henry.....Galveston, Tex.
Cohen, Herman.....New York City
Cohen, Hyman.....Philadelphia, Pa.
Cohen, Hyman.....New York City
Cohen, Isaac.....New York City
Cohen, Isidor.....New York City
Cohen, Isidor.....Sacramento, Cal.
Cohen, Isidor.....Miami, Fla.
Cohen, J.....Brooklyn, N. Y.
Cohen, J.....Chelsea, Mass.
Cohen, Jacob.....St. Louis, Mo.
Cohen, Jacob.....Chicago, Ill.
Cohen, Jacob M.....Carbondale, Pa.
Cohen, Jacques.....New York City
Cohen, James.....Pittsburg, Pa.
Cohen, Joseph.....New York City
Cohen, Joseph H.....New York City
Cohen, J. Solis, M.D.....Philadelphia, Pa.
Cohen, Josiah.....Pittsburg, Pa.
Cohen, Julius.....New York City
Cohen, Julius C.....Pittsburg, Pa.
Cohen, Julius.....New York City
Cohen, Kalmon Joshua.....Paddock, Minn.
Cohen, L.....New York City
Cohen, L.....Washington, D. C.
Cohen, L. P.....Brooklyn, N. Y.
Cohen, Lewis.....Bloomsburg, Pa.
Cohen, Lewis J.....Baltimore, Md.
Cohen, Louis.....Baltimore, Md.
Cohen, Louis.....New York City
Cohen, Louis B.....Philadelphia, Pa.
Cohen, M.....Brooklyn, N. Y.
Cohen, M. A.....New York City
Cohen, M. J.....Scranton, Pa.
Cohen, Miss Mary M.....Philadelphia, Pa.
Cohen, Mathias.....New York City
Cohen, Max.....Cleveland, Ohio
Cohen, Max.....New York City
Cohen, Max.....Pittsburg, Pa.
Cohen, Mendes.....Baltimore, Md.
Cohen, Morris.....Windber, Pa.
Cohen, Morris.....New Haven, Conn.
Cohen, Morris.....Worcester, Mass.
Cohen, Nathan.....New York City
Cohen, Nathaniel.....New York City
Cohen, Rev. Oscar J.....Dallas, Tex.
Cohen, Philip.....Brooklyn, N. Y.
Cohen, Reuben M.....New York City
Cohen, Mrs. Robert I.....Galveston, Tex.
Cohen, S.....Windber, Pa.
Cohen, S. J.....Stafford Springs, Conn.
Cohen, S. M.....Fitzgerald, Ga.
Cohen, S. M.....Lowell, Mass.
Cohen, Samuel.....New York City
Cohen, Sidney.....New York City
Cohen, Siegfried.....New York City
Cohen, Simon.....Boston, Mass.
Cohen, Solomon Solis.....Philadelphia, Pa.
Cohen, The Misses.....Baltimore, Md.
Cohn, A.....Springfield, Mass.
Cohn, Abe.....New York City
Cohn, Alexander.....Salt Lake City, Utah
Cohn, Alfred E.....New York City
Cohn, B. H.....New York City
Cohn, Benjamin.....Paterson, N. J.
Cohn, D.....New York City
Cohn, Emil.....Chicago, Ill.
Cohn, Rev. Frederick, M.A.....Fort Wayne, Ind.
Cohn, George.....New York City
Cohn, Isaac K.....New York City
Cohn, Miss Josephine.....New York City
Cohn, Leo.....New York City
Cohn, Leopold.....Brooklyn, N. Y.
Cohn, M.....New York City
Cohn, M.....New York City
Cohn, M.....St. Louis, Mo.
Cohn, M.....New York City
Cohn, Max.....San Francisco, Cal.
Cohn, Michael A., M.D.....Brooklyn, N. Y.
Cohn, Morris.....New York City
Cohn, Morris M.....Little Rock, Ark.
Cohn, Morris.....New York City
Cohn, Nathan.....Nashville, Tenn.
Cohn, Samuel.....New York City
Cohn, Samuel.....San Francisco, Cal.
Cohn, Samuel.....New York City
Cohn, William.....New York City
Cohn, William H.....Pittsburg, Pa.
Collins, Rev. G. T. D.....Buena Vista, Va.
Collins, S.....Fall River, Mass.
Condory, V., M.D.....San Francisco, Cal.
Cone, Mrs. Herman.....Baltimore, Md.
Conheim, Hermann.....New York City
Conn, B.....Yonkers, N. Y.
Content, H.....New York City
Coons, Mrs. Eva.....Philadelphia, Pa.
Coons, Joseph D.....Wilkesbarre, Pa.
Cooper, Abe.....New York City
Cooper, Rev. John W.....New York City
Cooper, Leon.....New York City
Cooper, M.....New York City
Cooper, S.....Pittsburg, Pa.
Copstein, A. M.....New York City.
Cordish, I.....Baltimore, Md.
Cowen, Mrs. Bertha.....Chicago, Ill.
Cowen, Israel.....Chicago, Ill.
Cowen, N.....New York City
Coyle, James T., D.D.S.....New York City
Cronheim, Siegfried.....Newark, N. J.

Cronin, Rev. Edmund W.....New York City
Crooks, Ben.....New York City
Crowe, James J.....New York City
Crowner, J.....New York City
Crystal, J.....Baltimore, Md.
Cukor, Morris.....New York City
Cunningham, F. J.....New York City
Cunnion, Rev. M. A.....New York City
Currick, Max C.....Fort Smith, Ark.
Curry, Rev. James B.....Cornwall-on-Hudson, N. Y.
Cusher, Louis M., M.D.....Cincinnati, Ohio
Custin, B.....Manchester, N. H.
Cytron, Gustav.....St. Louis, Mo.
Dahlman, David.....New York City
Daland, Rev. William C., D.D.....Leonardsville, N. Y.
Daly, Rev. William J. B.....New York City
Danciger, Mrs. Annie.....Kansas City, Mo.
Daniel, Gustav.....New York City
Daniels, Abraham G.....Boston, Mass.
Danishevsky, Myer.....Boston, Mass.
Dann, J. J.....Worcester, Mass.
Dannenbaum, Henry J.....Houston, Tex.
Danson, B.....Toronto, Canada
Danson, Louis.....New York City
Dantzig, L.....Kansas City, Mo.
Danziger, Adolph.....New York City
Danziger, Henry, Jr.....Syracuse, N. Y.
Danzis, M., M.D.....Newark, N. J.
Daust, Adolph.....St. Louis, Mo.
Dautoff, I.....Portland, Ore.
Davidow, A. D., M.D.....Troy, N. Y.
Davidson, B.....Kansas City, Mo.
Davidson, Benjamin.....Philadelphia, Pa.
Davidson, David.....New York City
Davidson, Gustav.....Kansas City, Mo.
Davidson, Isaac.....Baltimore, Md.
Davidson, K. M., M.D.....Boston, Mass.
Davidson, L. L., M.D.....New York City
Davidson, L. S.....New York City
Davidson, M. I.....Brooklyn, N. Y.
Davidson, Rev. R.....Pittsburg, Pa.
Davidson, S.....New York City
Davis, B.....Pittsburg, Pa.
Davis, Benjamin.....Chicago, Ill.
Davis, Benjamin.....New York City
Davis, C.....Pittsburg, Pa.
Davis, D. H. M.....New York City
Davis, D. S.....San Francisco, Cal.
Davis, H. I., M.D.....Chicago, Ill.
Davis, Ike.....Las Vegas, N. Mex.
Davis, James.....Chicago, Ill.
Davis, Lewis.....Pittsburg, Pa.
Davis, M.....Minneapolis, Minn.
Davis, Solomon.....Washington, D. C.
Dean, William H.....Beaumont, Tex.
De Kofsky, Frank.....Chicago, Ill.
Deland, Rev. William C., D.D.....Leonardsville, N. Y.
Deligdish, Frederick.....Jersey City, N. J.
Dembitz, Lewis N.....Louisville, Ky.
Demby, Alexander, M.D.....Brooklyn, N. Y.
Denelitzer, Louis.....New York City
Denemark, Henry.....New York City
De Pinna, Alfred.....New York City
De Roy, Emanuel.....Allegheny, Pa.
Dessauer, Max.....New York City
Dessel, Jeanne.....Salem, W. Va.
Deues, Rev. Francis C.....New York City
Deutelbaum, Leopold.....Chicago, Ill.
Deutsch, Prof. Gotthard, Ph.D.....Cincinnati, Ohio
Deutsch, I.....New York City
Deutsch, I. W.....Cleveland, Ohio
Deutsch, Joseph.....New York City
Deutsch, Leo.....New York City
Deutsch, Louis L., M.D.....New York City
Deutsch, M.....New York City
Deutsch, Max.....New York City
De Vorkin, M. I., M.D.....St. Louis, Mo.
Dexner, John.....San Francisco, Cal.
Dey, Anthony.....New York City
Diamant, Louis.....New York City
Diamond, J.....Montreal, Canada
Dickelman, L. H.....Forest, Ohio
Dickinson, Charles H.....Grand Rapids, Minn.
Dilsheimer, F.....Philadelphia, Pa.
Dimond, Tute.....Bayonne, N. J.
Dine, Joseph.....Boston, Mass.
Dine, Philip.....Cincinnati, Ohio
Dinkelspiel, Melville.....San Francisco, Cal.
Dintenfass, Jacob.....Philadelphia, Pa.
Diringer, N.....New York City
Dischler, M.....Baltimore, Md.
Disraelly, S.....Denver, Colo.
Dittenhofer, Jacob.....St. Paul, Minn.
Dittman, Charlotte.....New York City
Dix, Henry A.....Millville, N. J.
Dlugasch, M.....New York City
Dobkitz, Nicholas, M.D.....New York City
Doempke, E.....New York City
Doktorsky, H.....Chicago, Ill.
Dominitz, Arnold.....New York City
Doniger, Henry.....New York City
Doob, Irving Ephram.....New York City
Dorfmann, S. A., M.D.....New York City
Douglass, S. D., M.D.....New York City
Douglis, Charles.....New York City
Dover, Max.....Anguilla, Miss.
Drab, Ignatz.....New York City
Drachman, Benjamin.....Jersey City, N. J.
Drachman, Rev. Bernard, Ph.D.....New York City
Drechsler, Rev. Sigmund.....Cleveland, Ohio
Dreinel, Adolph.....Brooklyn, N. Y.
Dresner, Oscar.....New York City
Dreyer, Moritz W., M.D.....Brooklyn, N. Y.
Dreyfus, William, D.Sc.....New York City
Dreyfuss, Sol.....Paducah, Ky.
Drucker, A. P.....New York City
Drucker, Max.....Bridgeport, Conn.
Druckman, B.....Montreal, Canada
Dubman, Charles.....New York City
Ducey, Rev. Thomas I.....New York City
Ducker, Sol.....New York City
Duckman, Moses, M.D.....New York City
Dudley, Charles B.....Altoona, Pa.
Dulberger, Herman W.....New York City
Dulberger, Martin.....New York City
Dunkelblau, Sam.....Newark, N. J.
Dunkirk, Miss Wolphine.....New York City
Dvorkin, J.....New York City
Dwork, J. H., & Brother.....New York City
Dworkovitz, Louis.....Kansas City, Mo.
Ebeling, William F.....New York City
Echikson, L.....Newark, N. J.
Edelmuth, Alfred.....New York City
Edelson, N.....Washington, D. C.
Edelstein, A.....Paterson, N. J.
Edelstein, Adler.....New York City
Edelstein, B.....Rockaway Beach, N. Y.
Edelstein, Marcus.....Paterson, N. J.
Edelstein, Samuel O.....Philadelphia, Pa.
Edlavitch, J. L.....Upper Marlboro, Md.
Edlavitch, Levi.....Baltimore, Md.
Edlis, Adolph.....Pittsburg, Pa.
Edman, Morris L.....New York City
Edmon, Solomon.....New York City
Edwards, Mrs. D.....New York City
Effron, Leon A., M.D.....Philadelphia, Pa.
Egelskie, S.....Rochester, N. Y.
Ehrenfreund, B.....New York City
Ehrenreich, Rev. Bernard C.....Atlantic City, N. J.
Ehrich, Hon. Louis R.....Colorado Springs, Colo.
Ehrlich, Abraham.....Springfield, Mass.
Ehrlich, Joseph.....Philadelphia, Pa.
Ehrlich, M.....Philadelphia, Pa.
Ehrlich, Newman.....New Haven, Conn.
Ehrman, H.....San Francisco, Cal.
Eichberg, Joseph T.....Atlanta, Ga.
Eichler, Rev. M. M.....Philadelphia, Pa.
Eidman, N. H. S.....New York City
Einfeld, William J.....Philadelphia, Pa.
Einstein, I. D.....New York City
Einstein, Sidney.....New York City
Einstein, Mrs. William.....New York City
Eintracht, S.....New York City
Eiseman, Henry.....Salt Lake City, Utah
Eisemann, E.....New York City
Eisen, M.....New York City
Eisen, Nathan.....St. Joseph, Mo.
Eisenberg, B.....Brooklyn, N. Y.
Eisenberg, Charles.....Newark, N. J.
Eisenberg, Isidor C., M.D.....New York City
Eisenberg, Joseph.....New York City
Eisenberg, Louis.....New York City
Eisenberg, M.....New York City
Eisenberg, Sam.....Newark, N. J.
Eisenberg, William S.....New York City
Eisendrath, B. D.....Racine, Wis.
Eisendrath, Henry J.....Chicago, Ill.
Eisenstadt, S.....New York City
Eisenstaedt, Isidore.....Chicago, Ill.
Eisenstein, Harry.....New York City
Eisenstein, J. D.....New York City
Eisler, Isaac.....New York City
Eisler, Morris.....New York City
Eisner, L.....New York City
Elbert, H.....St. Louis, Mo.
Elbogen, A.....New York City
Elentuch, Morris.....New York City
Elias, A. J.....Buffalo, N. Y.
Elias, Mrs. Catherine.....New York City
Elias, Ely.....Cincinnati, Ohio
Eliassof, Herman.....Chicago, Ill.

Elin, S.....New York City
Elisberg, E.....New York City
Elkan, Herrmann.....New York City
Elkin, Rev. M.....Hartford, Conn.
Elkind, B. J.....Worcester, Mass.
Elkus, Abram I.....New York City
Ellbogen, M.....Chicago, Ill.
Ellenbogen, Isidor.....New York City
Ellenbogen, M. H.....Paterson, N. J.
Ellenzweig, H.....New York City
Eller, Morris.....Chicago, Ill.
Ellinger, Rev. Emil.....Jonesboro, Ark.
Ellinger, M.....New York City
Ellis, James M.....San Francisco, Cal.
Ellison, H.....Montreal, Canada
Elmaleh, Rev. Leon H.....Philadelphia, Pa.
Elovitz, W.....Providence, R. I.
Elsas, Herman.....New York City
Elsner, Prof. John, M.D.....Denver, Colo.
Elting, Ely.....Poughkeepsie, N. Y.
Elzas, Barnett A.....Charleston, S. C.
Emanuel, E. H.....New York City
Emanuel, Harry N.....New York City
Emanuel, Sol H.....St. Paul, Minn.
Embrocht, S.....New York City
Emelin, Mark J., D.D.S.....New York City
Enelow, Rev. H. G., D.D.....Louisville, Ky.
Engel, J. G.....Brooklyn, N. Y.
Engelhardt, M.....New York City
Engelman, H.....Bridgeport, Conn.
Engelman, Sam.....New York City
Engl, W.....New York City
Englander, B.....New York City
Englander, J.....New York City
Englander, L.....New York City
Engleman, S.....Des Moines, Iowa
Enkel, Louis.....New York City
Enklewicz, Charles.....New York City
Entin, A., M.D.....Fall River, Mass.
Eppinger, Herman.....San Francisco, Cal.
Eppstein, Rev. E.....Quincy, Ill.
Epstein, Rev. Abbey A.....Haverstraw, N. Y.
Epstein, D., M.D.....Philadelphia, Pa.
Epstein, Elias.....Chicago, Ill.
Epstein, H.....Brooklyn, N. Y.
Epstein, I.....New York City
Epstein, Louis B.....New York City
Epstein, Meyer.....New York City
Epstein, Rev. Morris.....New York City
Epstein, Samuel.....New York City
Epstein, Samuel.....St. Louis, Mo.
Epstein, Solomon.....Brooklyn, N. Y.
Ernst, N. H.....Chicago, Ill.
Ernstthal, Julius.....Brooklyn, N. Y.
Eron, J. E.....New York City
Eschwege, S.....Brooklyn, N. Y.
Essenson, O. S., M.D.....New York City
Essenson, S. J., M.D.....New York City
Esser, Fritz.....New York City
Essner, Herman.....Scranton, Pa.
Estes, Louis.....New York City
Estrin, H., & Company.....Chicago, Ill.
Ettinger, I. B.....New York City
Ettinger, Rev. T. E.....New York City
Euphrat, Ernest J.....New York City
Evslin, Leo E., D.D.S.....New York City
Ewald, L. A., M.D.....New York City
Ewing, Hampton D.....Yonkers, N. Y.
Exl, Samuel.....New York City
Faber, Rev. M.....Tyler, Tex.
Faber, William S.....New York City
Fabian, Jacob.....Paterson, N. J.
Faeber, R.....Stockton, Cal.
Faggen, Nathan.....Frankford, Pa.
Fain, A.....Brooklyn, N. Y.
Fain, A.....Providence, R. I.
Fain, B.....Providence, R. I.
Fain, E. Joseph.....Brooklyn, N. Y.
Falck, Adolph.....New York City
Falk, B. J.....New York City
Falk, Henry.....New York City
Falkenheim, Charles.....New York City
Falkenstein, M.....New York City
Fanauer, Henry.....New York City
Fanto, A.....New York City
Farber, R., Ph.D.....Denver, Colo.
Fass, Joseph.....New York City
Fayman, S.....St. Joseph, Mo.
Featherman, Louis.....Connellsville, Pa.
Feder, Marcus.....Cleveland, Ohio
Federleicht, Louis.....Baltimore, Md.
Fehlauer, Max H.....New York City
Feiga, Max.....Worcester, Mass.
Feigelson, Hayman.....Montreal, Canada
Feigenbaum, B.....New York City
Feikin, M.....Baltimore, Md.

Fein, B.....Brooklyn, N. Y.
Feinberg, Aaron A.....New York City
Feinberg, David.....Brooklyn, N. Y.
Feinberg, Israel L., M.D.....New York City
Feinberg, Max.....Pittsburg, Pa.
Feinberg, S. E., M.D.....Scranton, Pa.
Feiner, A.....Providence, R. I.
Feiner, Adolph.....Pittsfield, Mass.
Feingold, Abraham.....Worcester, Mass.
Feingold, Joseph.....Brooklyn, N. Y.
Feingold, Louis.....Worcester, Mass.
Feingold, Simon.....Philadelphia, Pa.
Feinstein, Jacob.....Providence, R. I.
Feinstein, S.....Baltimore, Md.
Feinstein, Simon.....Pittsburg, Pa.
Feitelberg, Jacob.....Fall River, Mass.
Feitelberg, Morris.....Fall River, Mass.
Feitler, M.....Pittsburg, Pa.
Felberbaum, Henry J.....New York City
Feldblum, Adolph.....Brooklyn, N. Y.
Feldheim, L.....Brooklyn, N. Y.
Feldman, B.....New York City
Feldman, David.....Philadelphia, Pa.
Feldman, Prof. Ephraim.....Norwood, Ohio
Feldman, Jacob.....New York City
Feldman, Louis.....New York City
Feldman, S.....Denver, Colo.
Feldman, Samuel.....New York City
Feldmann, D.....Cincinnati, Ohio
Feldmann, Jonas.....Chillicothe, Ohio
Feldstein, Aron.....Uniontown, Pa.
Feldstein, Charles.....Pittsburg, Pa.
Feldstien, Mrs. Clara.....Pittsburg, Pa.
Feleky, Charles.....New York City
Felix, Abraham.....New York City
Felix, J.....New York City
Felix, Jacob.....Rockaway Beach, N. Y.
Felix, Julius.....New York City
Feller, Albert.....New York City
Feller, Isidore.....New York City
Fellman, J.....Detroit, Mich.
Fels, D.....Montreal, Canada
Felsenthal, M.....New York City
Felser, Joseph.....Baltimore, Md.
Felstiner, M.....New York City
Feltenstein, Joel.....St. Joseph, Mo.
Feltman, Simon.....Baltimore, Md.
Ferer, A.....Omaha, Neb.
Ferguson, H. B.....Pittsburg, Pa.
Fergusson, David.....Seattle, Wash.
Fertig, M. B.....New York City
Feuchtwanger, S.....New York City
Feuerlicht, Albert.....New York City
Feuerlicht, Emanuel.....New York City
Feuerlicht, Rev. J.....Augusta, Ga.
Feuerlicht, Ladislaus.....New York City
Feuerlicht, Morris M.....Cincinnati, Ohio
Feustmann, Mrs. B. H.....Philadelphia, Pa.
Fichman, J.....St. Joseph, Mo.
Filer, William B.....New York City
Filostrat, John.....Fort Hamilton, N. Y.
Finberg, Benjamin.....Philadelphia, Pa.
Fine, Abraham.....New York City
Fine, M.....Maxton, N. C.
Fine, Morris S.....Worcester, Mass.
Fine, S.....New York City
Fine, Samuel.....Boston, Mass.
Fine, A., & Sons.....New York City
Fineberg, Z.....Montreal, Canada
Finegold, Louis.....Pittsburg, Pa.
Fineman, Leon.....Baltimore, Md.
Fineman, Solomon.....Baltimore, Md.
Fineshriber, Rev. William H.....Davenport, Iowa
Fink, A.....Chicago, Ill.
Fink, R. L.....Brooklyn, N. Y.
Finkel, Morris.....New York City
Finkelpearl, H., M.D.....Pittsburg, Pa.
Finkelpearl, Joseph.....Pittsburg, Pa.
Finkelstein, Charles.....Buffalo, N. Y.
Finkelstein, Emil, M.D.....New York City
Finkelstein, H.....New York City
Finkelstein, Isadore.....Scranton, Pa.
Finkelstein, Israel.....New York City
Finkelstein, J.....New York City
Finkelstein, J. V.....New York City
Finkelstein, Joseph.....Brooklyn, N. Y.
Finkelstein, M., M.D.....New York City
Finkelstein, N.....Wilkesbarre, Pa.
Finkelstein, Sam.....New York City
Finkelstein, Rev. William.....Philadelphia, Pa.
Finkelstien, Mrs. H. V.....Peoria, Ill.
Finn, Louis S.....New York City
Finn, M.....Rochester, Pa.
Firestone, Henry.....McKeesport, Pa.
Firestone, Samuel.....McKeesport, Pa.
Fisch, Adolph.....Newark, N. J.

Fisch, Joseph.....Newark, N. J.
Fischel, Harry.....New York City
Fischelis, Philipp, M.D.....Philadelphia, Pa.
Fischer, Edward.....New York City
Fischer, H.....Detroit, Mich.
Fischer, I. F.....Brooklyn, N. Y.
Fischer, J. L.....Coney Island, N. Y.
Fischer, M.....New York City
Fischer, M. A.....New York City
Fischer, Stanislaus A., D.D.S.....New York City
Fischer, Wolf.....Mt. Vernon, N. Y.
Fischgrund, Joseph.....New York City
Fischgrund, Sigmund.....Newark, N. J.
Fischl, Sigmund.....New York City
Fischlowitz, Gustav G., M.D.....New York City
Fischlowitz, Isidore.....St. Louis, Mo.
Fischman, Isidor.....New York City
Fischman, S.....Chicago, Ill.
Fischmann, Leopold.....New York City
Fish, Israel.....Boston, Mass.
Fish, W.....New York City
Fishberg, Maurice, M.D.....New York City
Fisher, Rev. Charles.....Mountain Lake Park, Md.
Fisher, H. S.....New Haven, Conn.
Fisher, William.....Bayonne, N. J.
Fishman, J.....Lawrence, Mass.
Fishmann, Arthur, M.D.....New York City
Fiterman, Sam.....Minneapolis, Minn.
Fitzgerald, Rev. Joseph N.....Albany, N. Y.
Fladel, Louis.....New York City
Flaster, Wilhelm.....New York City
Flatow, I.....New York City
Flaumenbaum, Max.....New York City
Flaxman, Max.....Houston, Tex.
Fleck, P.....Cincinnati, Ohio
Fleck, Samuel, Jr.....New York City
Flecker, Henry.....New York City
Flegenheimer, Adolph.....New York City
Fleischer, Charles.....Boston, Mass.
Fleischer, Nathan.....Paterson, N. J.
Fleischman, Henry, M.D.....New York City
Fleischman, S. M.....Philadelphia, Pa.
Fleischmann, H.....New York City
Fleischmann, Hon. Julius.....Cincinnati, Ohio
Fleischmann, William.....New York City
Fleischner, I. N.....Portland, Ore.
Fleishman, B.....Baltimore, Md.
Fleishman, E.....Omaha, Neb.
Fleishmann, Israel.....St. Louis, Mo.
Flersheim, A. S.....Kansas City, Mo.
Fliegelman, Victor.....New York City
Flinker, L.....Columbus, Ohio
Fodor, Sigmund.....New York City
Fonaroff, Mark M.....New York City
Foreman, E. G.....Chicago, Ill.
Foreman, Oscar G.....Chicago, Ill.
Forsichbaums, M.....New York City
Foster, Solomon.....Cincinnati, Ohio
Fox, F., M.D.....Baltimore, Md.
Fox, George.....Cincinnati, Ohio
Fox, I.....New York City
Fox, Isaac.....Stamford, Conn.
Fox, Joseph.....Fall River, Mass.
Fox, L.....Buffalo, N. Y.
Fox, Leo.....New York City
Fox, Michael.....Denver, Colo.
Fox, Sol.....Cincinnati, Ohio
Fraad, D.....New York City
Fraad, S.....New York City
Fradkin, Israel.....New York City
Frank, Alexander.....Baltimore, Md.
Frank, Mrs. B.....Buffalo, N. Y.
Frank, Eli.....Baltimore, Md.
Frank, Henry.....Natchez, Miss.
Frank, Rev. Henry.....New York City
Frank, Henry L.....Chicago, Ill.
Frank, Henry M.....New York City
Frank, I. J.....Akron, Ohio
Frank, I. S.....New York City
Frank, Isaac W.....Allegheny, Pa.
Frank, J. H.....Pittsburg, Pa.
Frank, Jeno.....New York City
Frank, Joseph A.....New York City
Frank, Louis J.....New York City
Frank, Marcus M.....Philadelphia, Pa.
Frank, Nathan.....Ogdensburg, N. Y.
Frank, Nathan.....New York City
Frank, R.....New York City
Frank, Mrs. Rose.....Philadelphia, Pa.
Frankel, A. H.....Philadelphia, Pa.
Frankel, B.....New York City
Frankel, Lee H., Ph.D.....New York City
Frankel, M. J.....Philadelphia, Pa.
Frankel, Mandel.....New York City
Frankel, Moritz.....New York City
Frankel, Morris George.....New York City
Frankel, Nathan.....New York City
Frankel, S.....New York City
Frankel, Samuel.....Pittsburg, Pa.
Frankel, Samuel M.....New York City
Franken, D.....New York City
Frankfort, Frank.....New York City
Frankfurter, B.....New York City
Frankfurter, Leopold.....New York City
Frankfurter, Max.....New York City
Frankl, Albert A.....New York City
Frankle, A. M.....Youngstown, Ohio
Franklin, Henry L.....New York City
Franklin, Julius.....New York City
Franklin, Julius.....New York City
Franklin, Rev. Leo M.....Detroit, Mich.
Franklin, M., M.D.....Philadelphia, Pa.
Franks, J.....Roxbury, Mass.
Franz, Jacob.....Jersey City, N. J.
Frederick, Carl.....New York City
Fredland, A.....Pittsburg, Pa.
Freed, L. A.....San Antonio, Tex.
Freedberger, Henry.....New York City
Freedman, B.....Baltimore, Md.
Freedman, Charles I.....New York City
Freedman, Fritz.....New York City
Freedman, Harry.....Baltimore, Md.
Freedman, Irving.....New York City
Freedman, Joseph.....New York City
Freedman, Julius.....Forest City, Pa.
Freedman, Louis.....New York City
Freedman, M.....New York City
Freedman, R.....New York City
Freedman, Robert Samuel, M.D.....New York City
Freedman, S.....Montreal, Canada
Freedman, Victor.....New York City
Freedman, N., & Brother.....Boston, Mass.
Freedom, Adolph G., M.D.....Baltimore, Md.
Freeman, Victor.....New York City
Frees, F.....New York City
Freiberger, David.....New York City
Freicks, Samuel L.....New York City
Freidberg, S.....Topeka, Kan.
Freiman, Edward.....New York City
Freistadtl, Leo M.....New York City
Freudenthal, Leo.....Baltimore, Md.
Freund, Rev. Charles J.....Toledo, Ohio
Freund, Gustav.....Chicago, Ill.
Freund, Henry.....New York City
Freund, Isidor.....New York City
Freundlich, Isidor.....New York City
Frey, Philip W.....Evansville, Ind.
Frey, Rev. Dr. Sigmund.....Leavenworth, Kan.
Frick, Louis.....New York City
Fried, Ignatz.....New York City
Fried, Isaac.....Newark, N. J.
Fried, Joseph.....New York City
Fried, Kalman.....Newark, N. J.
Fried, M.....New York City
Fried, Rev. Max.....New York City
Fried, Rev. Michael.....Pittsburg, Pa.
Fried, Samson.....New York City
Friedberg, A.....New York City
Friedberg, J.....Detroit, Mich.
Friedberg, Joseph.....Uniontown, Pa.
Friedberger, Benjamin.....New York City
Friedburg, Herman.....New York City
Friede, J. S.....New York City
Friede, Marcus Sergey.....New York City
Friedelson, Sam.....New York City
Friedenberg, Charles A.....New York City
Friedenheit, Isaac.....New York City
Friedenstein, Simon.....New York City
Friedenthal, Nathan.....New York City
Friedenthal, Solomon.....Seattle, Wash.
Friedenwald, Herbert.....Philadelphia, Pa.
Friedenwald, Harry, M.D.....Baltimore, Md.
Frieder, Rev. Samuel.....New York City
Friedland, Elias J., M.D., D.D.S.....New York City
Friedlander, Rev. E.....Montreal, Canada
Friedlander, Isidor.....New York City
Friedlander, M.....Cleveland, Ohio
Friedlander, M.....New York City
Friedlander, Morris.....New York City
Friedler, J. L., M.D.....New York City
Friedman, A.....New York City
Friedman, B. C.....Philadelphia, Pa.
Friedman, Ben, M.D.....New York City
Friedman, Benjamin.....New York City
Friedman, David L.....New York City
Friedman, D. S.....Montreal, Canada
Friedman, H.....New York City
Friedman, H., M.D.....New York City
Friedman, H. S.....Philadelphia, Pa.
Friedman, Hyman.....New York City
Friedman, Hyman.....Las Vegas, N. Mex.

Friedman, I.....San Francisco, Cal.
Friedman, Isaac.....New York City
Friedman, J. L.....Pittsburg, Pa.
Friedman, Jacob.....Minneapolis, Minn.
Friedman, Josef.....New York City
Friedman, Joseph.....New York City
Friedman, L.....New York City
Friedman, L.....Brooklyn, N. Y.
Friedman, L.....New York City
Friedman, Leo.....New York City
Friedman, Louis.....Ridgefield Park, N. J.
Friedman, Louis, M.D.....New York City
Friedman, M. E.....Tawas City, Mich.
Friedman, Max.....Pittsburg, Pa.
Friedman, Morris.....Schenectady, N. Y.
Friedman, Myer.....Las Vegas, N. Mex.
Friedman, Nathan.....New York City
Friedman, S.....Yonkers, N. Y.
Friedman, Samuel.....New York City
Friedman, Samuel.....Cleveland, Ohio
Friedman, Samuel.....New York City
Friedman, Rev. Samuel.....Harrisburg, Pa.
Friedman, Samuel, M.D.....New York City
Friedman, William.....New York City
Friedman, William H.....Philadelphia, Pa.
Friedman, Rev. Dr. William S.....Denver, Colo.
Friedmann, Ignatz, M.D.....Cleveland, Ohio
Friedson, M.....Worcester, Mass.
Friger, J.....New York City
Frinblatt, B.....New York City
Frisch, Frederick.....New York City
Fritz, S.....Jersey City, N. J.
Froehlich, A.....New York City
Froehlich, Joseph.....Davenport, Iowa
Frohman, Daniel.....New York City
Fromenson, A. H.....New York City
Fromer, Samuel.....Baltimore, Md.
Fruchs, Samuel L.....New York City
Fruchter, Albert.....New York City
Fuchs, A.....New York City
Fuchs, G. I.....New York City
Fuchs, I.....New York City
Fuechsl, Ferdinand.....Baltimore, Md.
Fueschel, Simon.....New York City
Fuhman, Nathan.....Camden, N. J.
Fuhrman, Abe.....Camden, N. J.
Fuhs, J., M.D.....Brooklyn, N. Y.
Fulchinsky, W.....New York City
Funk, Rev. Rudolph.....New Haven, Conn.
Furst, Michael.....Brooklyn, N. Y.
Furth, Emanuel.....Philadelphia, Pa.
Gadrich, Charles.....New York City
Gaebelein, Rev. A. C.....New York City
Galantiere, J.....Chicago, Ill.
Galbenewitz, Benjamin G., M.D.....Boston, Mass.
Galinsky, A. L.....Sioux City, Iowa
Gall, Charles G.....Brooklyn, N. Y.
Gamson, Emil, M.D.....Bayonne, N. J.
Gans, Louis.....New York City
Ganz, A.....New York City
Gardner, M.....Montreal, Canada
Garfiel, Charles.....New York City
Garfunkel, Aaron.....New York City
Garfunkel, Rev. Joseph.....Brooklyn, N. Y.
Garland, O.....Philadelphia, Pa.
Garms, Dr. P.....New York City
Garsson, M.....New York City
Garten, Ignatz.....New York City
Gartenstein, Jacob.....Chicago, Ill.
Gartman, Leo N., M.D.....Philadelphia, Pa.
Gartner, Isidore.....New York City
Gassner, L.....New York City
Gassner, Leopold.....New York City
Gates, Ferdinand.....Memphis, Tenn.
Gatty, William.....Jersey City, N. J.
Gautscher, A.....New York City
Geduld, Harris.....New York City
Geiger, Julius.....New York City
Geigerman, Charles.....New York City
Gelber, L.....Toronto, Canada
Gelbman, M.....New York City
Geldzaeler, M.....Toronto, Canada
Gelin, William H.....Springfield, Mass.
Geller, Emanuel.....Pittsburg, Pa.
Geller, Max.....St. Joseph, Mo.
Gemeiner, S.....New York City
Genser, Miss Bessie B.....Montreal, Canada
Gerber, Moritz.....New York City
Germansky, A. L.....New York City
Germansky, Abraham.....New York City
Germansky, H. B.....Philadelphia, Pa.
Germansky, L.....New York City
Germansky, Max.....New York City
Germanus, D.....Portland, Ore.
Gernsheimer, R.....New York City
Gershel, George.....New York City
Gerstein, Maurice, M.D.....Boston, Mass.
Gerstengang Brothers.....New York City
Gerstle, Lewis.....San Francisco, Cal.
Gerstley, William.....Philadelphia, Pa.
Gerstman, H. J.....Buffalo, N. Y.
Gerzog, George.....Bayonne, N. J.
Getlag, Selig Richard.....New York City
Ghertler, Max, M.D.....New York City
Gibbons, His Eminence James Cardinal..Baltimore, Md.
Gibson, H. M.....Chicago, Ill.
Giesen, Major.....New York City
Gilles, M. S.....Philadelphia, Pa.
Gilman, B.....Brooklyn, N. Y.
Gingold & Weissman.....New Haven, Conn.
Ginsberg, Adolph.....Baltimore, Md.
Ginsberg, Elias.....New York City
Ginsberg, George.....New York City
Ginsberg, H.....New York City
Ginsberg, J.....Springfield, Mass.
Ginsberg, S.....Buffalo, N. Y.
Ginsberg, S.....Baltimore, Md.
Ginsburg, Abraham.....New York City
Ginsburg, Bernard.....Detroit, Mich.
Ginsberg, David.....New York City
Ginsburg, Isaac.....Denver, Colo.
Ginsburg, J.....Philadelphia, Pa.
Ginsburg, Jacob.....Philadelphia, Pa.
Ginsburg, Joshua, M.D.....Chicago, Ill.
Ginsburg, Philip H.....New York City
Ginsburg, S. L.....New York City
Ginsburg, Simon.....New York City
Ginzberg, Albert A.....Boston, Mass.
Ginzberg, Louis, Ph.D.....New York City
Ginzburg, Alexander.....New York City
Ginzburg, Bernhard.....New York City
Ginzburg, M., Ph.....Chicago, Ill.
Ginsburger, Emil.....New York City
Girsdansky, Louis W.....New York City
Girsdansky, Max, M.D.....New York City
Gittelson, Jacob.....New York City
Gittelson, N. L.....Montreal, Canada
Gittelson, Samuel J., M.D.....Philadelphia, Pa.
Glanzman, A.....Washington, D. C.
Glaser, Rev. Hyman.....Boston, Mass.
Glaser, Isaac.....New York City
Glaser, Jakob.....Montclair, N. J.
Glaser, M.....Boston, Mass.
Glasner, N.....Bridgeport, Conn.
Glass, Henry.....New York City
Glass, L. B.....Chicago, Ill.
Glassberg, Max U.....New York City
Glasscheib, E.....New York City
Glatt, Morris.....Baltimore, Md.
Glattsteine, Joseph.....Pittsburg, Pa.
Glazier, Louis.....Syracuse, N. Y.
Gleich, A.....New York City
Gleichman, Herman.....New York City
Glick, Mrs. A.....Utica, N. Y.
Glick, Bernard.....New York City
Glickman, M.....New York City
Glickman, Moses.....Montreal, Canada
Glickman, P.....Montreal, Canada
Glickman, T.....Montreal, Canada
Glou, Isidor.....Plymouth, Pa.
Glover, Rev. A. Kingsley.....Wells, Minn.
Gluces, David.....New York City
Gluck, Rev. Dr. B.....Newark, N. J.
Gluck, David.....New York City
Gluck, David J.....New York City
Glück, Ignatz.....New York City
Gluck, Louis.....New York City
Gluck, Louis L.....New York City
Glück, Sam.....New York City
Gluck, Samuel.....New York City
Gluckman, Louis.....New York City
Gluckman, Saul.....Jersey City, N. J.
Gluckstein, S.....New York City
Gluskin, E., D.D.S.....New York City
Gluttstein, Joseph G.....Pittsburg, Pa.
Godchaux, Albert.....New Orleans, La.
Goding, J. Q.....Worcester, Mass.
Godinski, S. M.....Worcester, Mass.
Goebricher, M.....Conneaut, Ohio
Goepp, Judith.....Philadelphia, Pa.
Goes, George W.....Milwaukee, Wis.
Goetz, Joseph.....Newark, N. J.
Goff, John T.....New York City
Goido, Isaac.....New York City
Gold, Isidore.....Jersey City, N. J.
Gold, Louis.....New York City
Gold, Morris.....New York City
Goldbaum, Max.....New York City
Goldberg, A.....Brooklyn, N. Y.
Goldberg, Abraham.....New York City
Goldberg, Ben.....Chicago, Ill.
Goldberg, Benjamin.....New York City

Goldberg, Benjamin.....Lawrence, Mass.
Goldberg, David.....New York City
Goldberg, Frank.....Springfield, Ohio
Goldberg, G.....Dallas, Tex.
Goldberg, H.....Chicago, Ill.
Goldberg, H. S. W.....Chicago, Ill.
Goldberg, Harris.....Boston, Mass.
Goldberg, Henry, M.D.....New York City
Goldberg, I.....New York City
Goldberg, Isaac.....New York City
Goldberg, Isidor E.....Hartford, Conn.
Goldberg, J.....New York City
Goldberg, J.....Baltimore, Md.
Goldberg, Jacob.....Brooklyn, N. Y.
Goldberg, Jacob.....New York City
Goldberg, Jacob A.....Brooklyn, N. Y.
Goldberg, Joseph.....Chicago, Ill.
Goldberg, L.....New York City
Goldberg, Lewis.....New York City
Goldberg, M.....Brooklyn, N. Y.
Goldberg, M.....Baltimore, Md.
Goldberg, Manuel.....New York City
Goldberg, Max.....New York City
Goldberg, Max.....Pittsburg, Pa.
Goldberg, Morris.....New York City
Goldberg, Robert.....New York City
Goldberg, S.....New York City
Goldberg, S. D.....Baltimore, Md.
Goldberg, S. W.....East Orange, N. J.
Goldberg, Samuel.....Cincinnati, Ohio
Goldberg, Samuel B.....Chicago, Ill.
Goldberg, W.....Hamilton, Canada
Goldberg, William Victor.....New York City
Goldberger, David.....New York City
Goldberger, Jacob.....Perth Amboy, N. J.
Goldberger, M., M.D.....New York City
Goldberger, Max.....New York City
Goldberger, Samuel.....New York City
Goldburg, E.....Cincinnati, Ohio
Goldburg, Morris L.....Chicago, Ill.
Goldblum, K.....Minneapolis, Minn.
Golden, Henry, M.D.....Philadelphia, Pa.
Goldenberg, Coral.....Brooklyn, N. Y.
Goldenberg, M.....Omaha, Neb.
Goldenberg, Mrs. Moses.....Baltimore, Md.
Goldfarb, Abraham.....New York City
Goldfarb, Rev. Jacob.....Washington, Pa.
Goldfinger, J., M.D.....Cleveland, Ohio
Goldfogle, Hon. Henry M.....New York City
Goldinberg, S.....Lowell, Mass.
Goldish, S.....St. Paul, Minn.
Goldman, A.....Minneapolis, Minn.
Goldman, Aaron.....Detroit, Mich.
Goldman, Alexander.....New York City
Goldman, H.....New York City
Goldman, H.....St. Louis, Mo.
Goldman, Harry.....Pittsburg, Pa.
Goldman, Henry E.....New York City
Goldman, I.....Kansas City, Mo.
Goldman, Jacob.....Buffalo, N. Y.
Goldman, Joseph.....Baltimore, Md.
Goldman, Leon.....Montreal, Canada
Goldman, Louis J.....Cincinnati, Ohio
Goldman, M.....New York City
Goldman, M. S.....Kansas City, Mo.
Goldman, Marcus.....New York City
Goldman, S.....Philadelphia, Pa.
Goldman, Sam.....New York City
Goldman, Simon.....New York City
Goldmann, S., M.D.....Pittsburg, Pa.
Goldmark, Leo.....Paterson, N. J.
Goldoff, Benjamin.....Lynn, Mass.
Goldonsky, H.....Denver, Colo.
Goldschmidt, Bernhard.....New York City
Goldschmidt, Gabriel.....New York City
Goldschmidt, Max.....New York City
Goldschmidt, William.....New York City
Goldshea, Abraham.....New York City
Goldsmith, Adolph.....New York City
Goldsmith, August.....New York City
Goldsmith, B. M.....Carnegie, Pa.
Goldsmith, Benjamin J.....Saratoga Springs, N. Y.
Goldsmith, Charles Jakob, LL.D., M.D...New York City
Goldsmith, Frederick.....New York City
Goldsmith, Henry.....New York City
Goldsmith, Joseph J.....Arlington, Mass.
Goldsmith, M.....Cleveland, Ohio
Goldsmith, Meyer B.....Baltimore, Md.
Goldsmith, S. J.....New York City
Goldsmith, Theresa.....New York City
Goldstein, A.....Pittsburg, Pa.
Goldstein, Charles J.....New York City
Goldstein, David.....New York City
Goldstein, Elias.....New York City
Goldstein, Gustave.....New York City
Goldstein, H. I.....Pittsburg, Pa.
Goldstein, Hyman.....New York City
Goldstein, I.....Portland, Ore.
Goldstein, I. S.....Montreal, Canada
Goldstein, J.....New York City
Goldstein, Jacob.....Newark, N. J.
Goldstein, Jacob, M.D.....New York City
Goldstein, Jacob W.....Minneapolis, Minn.
Goldstein, Joseph.....New York City
Goldstein, Joseph.....Hammond, La.
Goldstein, L.....New York City
Goldstein, Lazar.....Boston, Mass.
Goldstein, Louis.....New York City
Goldstein, Louis L.....New York City
Goldstein, Louis S.....New York City
Goldstein, Max.....Youngstown, Ohio
Goldstein, Dr. Maxwell.....New York City
Goldstein, Meyer A.....New York City
Goldstein, N.....New York City
Goldstein, N.....Dallas, Tex.
Goldstein, Nathan.....Greenville, Miss.
Goldstein, Philip.....Newark, N. J.
Goldstein, Rubein.....Rochester, N. Y.
Goldstein, S.....Detroit, Mich.
Goldstein, Rev. S.....Montreal, Canada
Goldstein, Sam.....Allegheny, Pa.
Goldstein, Sam I.....Worcester, Mass.
Goldstein, Samuel.....Rochester, N. Y.
Goldstein, Samuel J.....Rochester, N. Y.
Goldstein, Samuel L.....Youngstown, Ohio
Goldstein, Zebi Hirsh.....Philadelphia, Pa.
Goldston, Israel J.....Homestead, Pa.
Goldstone, D.....New Haven, Conn.
Goldstone, Harry.....Cohoes, N. Y.
Goldvogel, John.....New York City
Goldvogel, S.....New York City
Goldwasser, M.....St. Louis, Mo.
Goldwater, Ephraim Bert.....New York City
Golembe, L.....New York City
Golilbery, Samuel.....Cincinnati, Ohio
Golland, M., M.D.....St. Louis, Mo.
Gollong, Rev. Charles.....Minneapolis, Minn.
Gomberg, Max B., M.D.....Providence, R. I.
Gombossy, Max.....New York City
Gombosy, Ignatz.....New York City
Gombotz, Ignatz.....New York City
Gomez, Horatio, M.D.....New York City
Gonsior, Nathan.....Chicago, Ill.
Goodelman, Simeon.....New York City
Goodfried, Ignatius L., M.D.....New York City
Goodfriend, Jacob.....New York City
Goodfriend, M. H.....Philadelphia, Pa.
Goodfriend, Meyer.....New York City
Goodhart, Philip M.....New York City
Goodman, A. H.....New York City
Goodman, Abraham.....New York City
Goodman, D.....Rochester, N. Y.
Goodman, David N.....Cleveland, Ohio
Goodman, E.....Seattle, Wash.
Goodman, Emanuel.....New York City
Goodman, Henry.....Scranton, Pa.
Goodman, J.....Brooklyn, N. Y.
Goodman, L.....Kansas City, Mo.
Goodman, M.....Youngstown, Ohio
Goodman, M.....Denver, Colo.
Goodman, Maurice.....New York City
Goodman, Max P.....Cleveland, Ohio
Goodman, Philip.....New York City
Goodman, S.....Bayonne, N. J.
Goodman, S. M.....Connellsville, Pa.
Goodman, Samuel.....New York City
Goodstein, D.....Uniontown, Pa.
Goodstein, Esther.....Philadelphia, Pa.
Goodstein, Isaiah.....Philadelphia, Pa.
Goodstein, Louis.....New York City
Goodstone, Morris A., M.D.....Pittsburg, Pa.
Goorin, C. B.....Pittsburg, Pa.
Gordee, Alexander B.....Revere, Mass.
Gordin, Jacob M.....Brooklyn, N. Y.
Gordon, Abraham.....New London, Conn.
Gordon, Rev. B.....Chicago, Ill.
Gordon, Benjamin L., M.D.....Philadelphia, Pa.
Gordon, Elias D.....New York City
Gordon, George J., M.D.....Minneapolis, Minn.
Gordon, H. B.....Boston, Mass.
Gordon, Jacob.....New York City
Gordon, M.....Beaver Falls, Pa.
Gordon, M. G.....Boston, Mass.
Gordon, Michael.....Yonkers, N. Y.
Gordon, Moses.....Cincinnati, Ohio
Gordon, Paul.....Baltimore, Md.
Gordon, Phineas.....New York City
Gordon, Samuel.....Philadelphia, Pa.
Gorfinkell, L.....Allegheny, Pa.
Gorfinkle, Joseph I.....Chelsea, Mass.
Gorfinkle, Rev. M.....Toronto, Canada
Gorovitz, Rev. A.....Newburg, N. Y.
Gossman, A.....New York City
Gotberg, H.....New York City

Gothberg, H.....New York City
Gottdiener, H.....Galion, Ohio
Gottesman, M., M.D.....New York City
Gottheimer, Mayer.....New York City
Gotthoffer, Jacob.....New York City
Gottlieb, Edward.....New York City
Gottlieb, Edward O.....New York City
Gottlieb, Henry.....New York City
Gottlieb, Herman.....New York City
Gottlieb, Isaac.....Newburg, N. Y.
Gottlieb, J.....New York City
Gottlieb, L.....New York City
Gottlieb, Louis S.....New York City
Gottlieb, Prof. M. D.....New York City
Gottschalk, Morris.....Brooklyn, N. Y.
Gottschall, Simon.....New York City
Gottstein, K.....Seattle, Wash.
Gould, J. P., M.D.....Buffalo, N. Y.
Gouldie, Max.....New York City
Gourse, Simon.....Fall River, Mass.
Goward, George.....Philadelphia, Pa.
Grabfelder, S.....Louisville, Ky.
Grabosky, Hyman Leo.....Philadelphia, Pa.
Graf, Felix.....Newark, N. J.
Grafman, Rev. Saul.....Baltimore, Md.
Granstein, Ephraim.....Chicopee, Mass.
Grant, Alexander.....Brooklyn, N. Y.
Grau, Mrs. Lillie.....New York City
Graubart, Samuel.....New York City
Grauer, William.....Altoona, Pa.
Graupner, Edward W.....New York City
Grean, Alexandre M.....New York City
Green, Abe.....New York City
Green, Mrs. Luise.....Pittsburg, Pa.
Green, Max.....Philadelphia, Pa.
Green, M.....New York City
Green, Max.....Philadelphia, Pa.
Green, Samuel.....New York City
Greenbaum, Leon E.....Baltimore, Md.
Greenbaum, M.....Cleveland, Ohio
Greenbaum, Samuel.....New York City
Greenberg, A.....New York City
Greenberg, Abram.....Rochester, N. Y.
Greenberg, B.....Brooklyn, N. Y.
Greenberg, C. A.....Republic, Wash.
Greenberg, Carol.....Boston, Mass.
Greenberg, Harry.....New York City
Greenberg, Henry.....New York City
Greenberg, Herman.....New York City
Greenberg, J.....New York City
Greenberg, Jacob.....New York City
Greenberg, Joseph, M.D.....New York City
Greenberg, M.....Toronto, Canada
Greenberg, Max.....New York City
Greenberg, Philip.....St. Paul, Minn.
Greenberg, S. S.....St. Paul, Minn.
Greenberg, Samuel.....New York City
Greenberg, Simon.....Brooklyn, N. Y.
Greenberg, Samuel.....New York City
Greenberg, William.....Brooklyn. N. Y.
Greenberger, Rev. D.....New York City
Greenblatt, Rev. M.....Philadelphia, Pa.
Greenburg, Rev. Dr. William H.....Sacramento, Cal.
Greenebaum, Emil.....San Francisco, Cal.
Greenebaum, F.....New York City
Greenebaum, Henry.....Chicago, Ill.
Greenebaum, I.....San Francisco, Cal.
Greenebaum, Dr. Leo.....New York City
Greenebaum, M.....San Francisco, Cal.
Greenebaum, Sigmund.....San Francisco, Cal.
Greenewald, David C.....Bradford, Pa.
Greenewald, Hon. Joseph C.....Bradford, Pa.
Greenfell, Samuel.....New York City
Greenfield, Bernard H., M.D.....Newark, N. J.
Greenfield, Emma Vossen.....Albany, Ga.
Greenfield, Max.....New York City
Greenfield, Rev. Samuel.....New York City
Greengard, Ben.....Chicago, Ill.
Greengard, Harry.....Denver, Colo.
Greenhood, M. E.....Baltimore, Md.
Greenside, D.....New York City
Greenstein, B.....Bridgeport, Conn.
Greenstein, Marx B.....New York City
Greenstein, Maurice M.....New York City
Greenstein, Michael.....New York City
Greenstein, William.....New York City
Greenstone, Rev. Julius H.....New York City
Greenstone, Myer I.....Pittsburg, Pa.
Greenwald, Henry.....Akron, Ohio
Greenwald, Joseph.....New York City
Greenwald, Morris.....Rochester, N. Y.
Greenwood, Julius H.....Akron, Ohio
Gretsch, Mme. J.....New York City
Gribbel, John.....Philadelphia, Pa.
Gries, Rev. Moses J.....Cleveland, Ohio
Griffith, Rev. G.....Columbus, Wis.
Grinberg, H.....Pittsburg, Pa.
Grinberg, S.....McKeesport, Pa.
Grodberg, H.....Worcester, Mass.
Groden, Morris.....Brooklyn, N. Y.
Grodjeski, J.....Paterson, N. J.
Grodsky, A., D.D.S.....Cincinnati, Ohio
Grodzinsky, Jacob.....Pittsburg, Pa.
Grollman, Louis.....New York City
Grollnick, William.....New York City
Gronbart, Samuel.....Albany, N. Y.
Grosberg, John.....New York City
Grosner, Joel, M.D.....New York City
Grosner, Morris.....New York City
Gross, Emanuel.....Jersey City, N. J.
Gross, Herman.....New York City
Gross, I. B.....New York City
Gross, Ignatz.....Scranton, Pa.
Gross, Ignatz.....New York City
Gross, Kalman.....Chicago, Ill.
Gross, M.....Brooklyn, N. Y.
Gross, M.....New York City
Gross, Marcus.....Chicago, Ill.
Gross, Maurice.....New York City
Gross, Max.....New York City
Gross, Max.....Pittston, Pa.
Gross, Max.....New York City
Gross, Michael C.....New York City
Gross, Oscar.....New York City
Gross, S.....New York City
Gross, Samuel.....New York City
Gross, Samuel.....Philadelphia, Pa.
Gross, Miss Sarah.....New York City
Gross, William.....New York City
Grossman, Edward.....New York City
Grossman, Edward.....New York City
Grossman, H.....Cincinnati, Ohio
Grossman, I.....Waynesburg, Pa.
Grossman, Isidore.....New York City
Grossman, Jacob.....New York City
Grossman, Jacob M.....Syracuse, N. Y.
Grossman, Louis.....New York City
Grossman, Louis.....Cincinnati, Ohio
Grossman, Rev. Rudolph, D.D.....New York City
Grossman, S.....Buffalo, N. Y.
Grossmann, Henry.....New York City
Grover, Albert.....New York City
Grubman, Adolph J.....New York City
Grudinsky, Nathan.....Montreal, Canada
Gruenhut, M. L.....Atchison, Kan.
Grunauer, Reuben.....New York City
Grunbaum, Josef.....New York City
Grunberg, Abraham, D.D.S.....Baltimore, Md.
Grunzeug, L.....New York City
Gruskin, R. B.....New York City
Guedalia, Jacob M.....New York City
Guggenheim, Mrs. Daniel.....New York City
Guggenheim, Isaac.....New York City
Guggenheim, Murry.....New York City
Guggenheim, S. K.....New York City
Guggenheimer, J. C.....New York City
Guinsburg, Rev. Theodore.....New York City
Gumbel, S.....New Orleans, La.
Gumble, Henry.....Columbus, Ohio
Gunsberg, M. C.....New York City
Guntzler, Theodore L.....St. Louis, Mo.
Gurofsky, Louis.....Toronto, Canada
Gusinoff, Simon.....New York City
Gutfreund, Gustav.....Des Moines, Iowa
Gutfreund, Joseph, M.D.....New York City
Gutfreund, Sigmund Hugo.....New York City
Guthman, Leo.....Youngstown, Ohio
Guthrie, Rev. Donald.....Baltimore, Md.
Gutman, B.....Philadelphia, Pa.
Gutman, David.....Wheeling, W. Va.
Gutman, Mrs. Joel.....Baltimore, Md.
Gutman, Leopold.....New York City
Gutman, Max.....New York City
Gutman, Nathan.....Baltimore, Md.
Gutman, Rudolph, LL.D.....New York City
Gutman, Simon.....New York City
Guttag, J.....New York City
Guttenberg, Mitchell.....Rochester, N. Y.
Gutter, B.....New York City
Gutter, David.....New York City
Gutter, Fredrick.....New York City
Guttmacher, Rev. Adolf.....Baltimore, Md.
Guttman, Rev. Adolf, Ph.D.....Syracuse, N. Y.
Haas, Gustave.....Chicago, Ill.
Haas, Ignatius.....Buffalo, N. Y.
Haas, L.....New York City
Haas, Mark.....New York City
Haas, Morris.....Pittsburg, Pa.
Haas, Moses.....New York City
Haase, Charles.....Memphis, Tenn.
Hackenburg, William B.....Philadelphia, Pa.
Hagedorn, J. J.....Philadelphia, Pa.

Hageter, A. G.....New York City
Hahn, Aaron, M.D.....Cleveland, Ohio
Hahn, Abraham.....New York City
Hahn, George H., D.D.S.....Philadelphia, Pa.
Hahn, Henry.....Newark, N. J.
Hahn, Joseph.....New York City
Hahn, Otto.....New York City
Haim, Marc J.....New York City
Haimowitz, Joseph.....New York City
Halberstam, Rev. Louis.....New York City
Halfonson, L.....Philadelphia, Pa.
Halle, Julius.....New York City
Haller, Robert.....New York City
Halperin, Charles.....New York City
Halperin, Jacob.....Brooklyn, N. Y.
Halperin, L.....New York City
Halperin, R. L., D.D.S.....Chicago, Ill.
Halpern, C. S.....New York City
Halpern, David.....Philadelphia, Pa.
Halpern, Rev. I.....Toronto, Canada
Halpern, J. M.....New York City
Halpern, S.....New York City
Halpert, Henry, M.D.....Scranton, Pa.
Halpert, Joseph.....New York City
Halpin, Henry.....New Haven, Conn.
Hamburger, Alexsis.....Pittsburg, Pa.
Hamburger, Nathan.....Paterson, N. J.
Hamburger, Samuel B.....New York City
Hamel, Israel.....New York City
Hamill, F. P.....Temple, Tex.
Hammel, Joshua.....Springfield, Mass.
Hammer, Jacob W.....New York City
Hammerschlag, Nathan.....Newark, N. J.
Hanau, Rudolph.....Washington, Pa.
Hanauer, A.....Beaver Falls, Pa.
Hanauer, Henry.....New York City
Hanaw, Henry.....Mobile, Ala.
Handel, Jacob.....New York City
Hanline, Alexander M.....Baltimore, Md.
Hannah, George.....New York City
Hano, Jacob L.....New York City
Hano, Mrs. Louis.....Brookline, Mass.
Hano, Philip.....New York City
Hanower, Louis N.....Arlington, N. J.
Hansburg, Max.....New York City
Hansen, Salomon.....New York City
Hansher, M.....Montreal, Canada
Happ, Paul.....New York City
Harburger, Hon. Julius.....New York City
Hardman, Charles.....New York City
Hark, Joseph.....New York City
Harkavy, Alexander.....New York City
Harkavy, Dr. Samuel.....New York City
Harlowe, David.....Milwaukee, Wis.
Harmel, Paul.....Washington, D. C.
Harper, William H.....Brewton, Ala.
Harris, A.....Ottawa, Canada
Harris, Arthur N.....New York City
Harris, Bernard.....Philadelphia, Pa.
Harris, Charles N.....New York City
Harris, D. H.....San Francisco, Cal.
Harris, David.....Scranton, Pa.
Harris, Frances Amsterdam.....New York City
Harris, Harry.....Pittsburg, Pa.
Harris, J. G., M.D.....Philadelphia, Pa.
Harris, Jacob.....New York City
Harris, Jacob.....Montclair, N. J.
Harris, Louis.....Montclair, N. J.
Harris, Rev. Dr. Maurice H.....New York City
Harris, Max.....Philadelphia, Pa.
Harris, Solomon.....New York City
Harrison, Aaron E.....New York City
Harrison, Jacob.....New York City
Harrison, Joseph H.....Denver, Colo.
Harrison, Meyer.....Denver, Colo.
Harriss, Herman.....New York City
Harrowich, M.....New York City
Harsh, Mrs. M. A.....Baltimore, Md.
Hart, Frederick A.....Bath Beach, N. Y.
Hart, M.....Bridgeport, Conn.
Hartman, B.....New York City
Hartman, Josef.....Brooklyn, N. Y.
Hartman, Sam.....New York City
Hartmann, J. S.....Chicago, Ill.
Hartzell, E.....Youngstown, Ohio
Harvitt, Joseph, D.D.S.....New York City
Haskell, A. H.....New York City
Hassenbusch, Samuel.....St. Joseph, Mo.
Hassler, Isaac.....Philadelphia, Pa.
Hast, A. M.....Allegheny City, Pa.
Hatkin, Philip.....New York City
Hatowski, Benjamin.....Chicago, Ill.
Hatowski, Phillip.....Chicago, Ill.
Haupt, Herman.....Homestead, Pa.
Hauptman, Joseph.....New York City
Hauser, Mrs. Bella.....New York City
Hauser, J.....Galveston, Tex.
Hauser, J. D.....New York City
Haveson, Harry.....Trenton, N. J.
Haydn, Rev. H. C., D.D.....Cleveland, Ohio
Hayman, A., M.D.....Brooklyn, N. Y.
Hays, Daniel P.....New York City
Healy, Clarence L.....Newark, N. J.
Hecht, Adolph.....New York City
Hecht, Jacob.....New York City
Hecht, Jacob H.....Boston, Mass.
Hecht, Monie.....Baltimore, Md.
Hecht, Rev. Dr. Sigmund.....Los Angeles, Cal.
Heckin, J.....Brooklyn, N. Y.
Heer, Henry.....New York City
Hefler, Louis.....New York City
Heflich, Sam.....New York City
Heidenheimer, Louis.....New York City
Heilbron, Henry H.....Philadelphia, Pa.
Heilbrun, David.....New York City
Heim, Louis.....New York City
Heim, Marcus.....New York City
Heimann, Julius.....New York City
Heimberger, D., M.D.....Denver, Colo.
Heimlich, Daniel, M.D.....Cleveland, Ohio
Heimovitz, Joseph, M.D.....New York City
Hein, George.....New York City
Heinberg, Rev. Israel.....Monroe, La.
Heine, Morris.....New York City
Heineman, Sam.....Baltimore, Md.
Heinemann, Herman.....New York City
Heiner, Charles.....New York City
Heinsheimer, Edward L.....Cincinnati, Ohio
Heinz, Maurice.....Wilkesbarre, Pa.
Heiseman, A. M.....Little Rock, Ark.
Heisne, Isaac.....Philadelphia, Pa.
Heitlinger, A.....New York City
Helfand, Marcus, LL.B.....New York City
Helfgott, Sigmond.....New York City
Hellenstein, Herman.....New York City
Heller, Charles.....Long Island City, N. Y.
Heller, Charles I.....New York City
Heller, Isaac.....East Boston, Mass.
Heller, Jacob, M.D.....New York City
Heller, Jacob L., M.D.....Philadelphia, Pa.
Heller, Max.....New Orleans, La.
Heller, Richard.....New York City
Heller, S. W.....New York City
Heller, W.....Brooklyn, N. Y.
Hellerman, Benjamin.....New York City
Hellinger, Leopold.....New York City
Hellinger, Paul.....New York City
Hellman, Herman W.....Los Angeles, Cal.
Hellman, Isaias W.....San Francisco, Cal.
Helmanowitch, Louis.....New York City
Helper, Moses.....Barberton, Ohio
Henderson, D.....Santa Clara, Cal.
Henderson, Joseph J.....Brooklyn, N. Y.
Henry, William.....New York City
Herbert, George.....New York City
Hermalin, D. M.....New York City
Herman, David.....New York City
Herman, Gabriel.....New York City
Herman, H. F.....Schenectady, N. Y.
Herman, Harry.....New York City
Herman, Jacob.....Bayonne, N. J.
Herman, Leopold.....New York City
Herman, Maeyer.....New York City
Herman, S.....Buffalo, N. Y.
Herman, Simon.....New York City
Hermann, Bruno.....Lincoln, Neb.
Hermann, Eschel.....Boston, Mass.
Hermann, L.....New York City
Hermann, Solomon, M.D.....New York City
Hernbute, Bernhard.....New York City
Hernsheim, Isidore.....New York City
Herrings, J.....New York City
Herrman, S. M.....Hazleton, Pa.
Herrmann, Maurice.....New York City
Hershfield, David.....New York City
Hershfield, Isidore.....New York City
Hershfield, Levi.....New York City
Hershfinkel, M.....Chicago, Ill.
Hershick, Sam.....Bridgeport, Conn.
Hershovitz, Herman.....New York City
Herskovits, Albert.....New York City
Herskovits, Henry.....Plymouth, Pa.
Herskovitz, Adolph.....Pittsburg, Pa.
Herskovitz, M.....New York City
Hertz, Emanuel.....New York City
Hertz, Jacob.....New York City
Hertz, Julius J.....New York City
Herz, Berthold.....New York City
Herz, Rev. Joseph.....Columbus, Miss.
Herzberg, Max.....Philadelphia, Pa.
Herzman, D.....Washington, D. C.
Herzog, Joshua.....New York City

Herzog, Leo.....New York City
Herzog, Louis.....New York City
Herzog, Max.....New York City
Hess, Ferdinand.....New York City
Hess, Julius.....New York City
Hess, Simon.....New York City
Hess, Simon.....New London, Conn.
Hesselberg, N.....St. Louis, Mo.
Hessler, Jacob.....New York City
Hewitt, Hon. Abram S.....New York City
Heyman, David.....New York City
Heyman, Emanuel S.....Chicago, Ill.
Heyman, Rev. Dr. Hugo.....Brooklyn, N. Y.
Heyman, Joseph.....New York City
Heyman, Solomon.....Baltimore, Md.
Heymann, Henry M.....New York City
Heymann, Max.....New York City
Heymann, S. M.....New York City
Hickey, Leo.....Baltimore, Md.
Hierheim, Julius.....New York City
Hilfman, A.....Passaic, N. J.
Hillilson, J.....Toronto, Canada
Hillkowitz, Philip, M.D.....Denver, Colo.
Hillman, Charles.....Baltimore, Md.
Hillman, I. N.....San Francisco, Cal.
Hillman, Louis.....Baltimore, Md.
Hilschman, Charles.....Rockaway Beach, N. Y.
Himmel, Leon W.....Baltimore, Md.
Hirsch, B.....New York City
Hirsch, Benjamin.....Pittsburg, Pa.
Hirsch, B. J.....New York City
Hirsch, Celia R.....Des Moines, Iowa
Hirsch, David.....New York City
Hirsch, Harry.....New York City
Hirsch, Henry.....Archbold, Ohio
Hirsch, Isaac.....New York City
Hirsch, Julius.....Newark, N. J.
Hirsch, Leon.....New York City
Hirsch, M.....New York City
Hirsch, M.....Holyoke, Mass.
Hirsch, M.....New York City
Hirsch, Samuel.....Niagara Falls, N. Y.
Hirsch, Samuel, M.D.....New York City
Hirsch, Solomon.....Portland, Ore.
Hirschberg, Abram.....Chicago, Ill.
Hirschberg, A. S.....Roxbury, Mass.
Hirschberg, B.....Youngstown, Ohio
Hirschberg, Hon. M. H.....Newburg, N. Y.
Hirschberg, Robert A.....New York City
Hirschberg, S.....Bridgeport, Conn.
Hirschfeld, Louis A.....New York City
Hirschheimer, A.....La Crosse, Wis.
Hirschhorn, Randolph.....New York City
Hirschman, Arnold E.....Niagara Falls, N. Y.
Hirschman, David, M.D.....New York City
Hirschman, Leopold, M.D.....New York City
Hirschman, M., M.D.....Baltimore, Md.
Hirschman, Moses.....Cincinnati, Ohio
Hirschmann, O. G.....Mt. Vernon, N. Y.
Hirsdansky, Simon.....New York City
Hirsh, Alfred Curtin.....Philadelphia, Pa.
Hirsh, B.....Akron, Ohio
Hirsh, George.....Austin, Minn.
Hirsh, Hugo.....Brooklyn, N. Y.
Hirsh, Jacob F.....Altoona, Pa.
Hirshberg, Leonard Keene.....Baltimore, Md.
Hirshberg, S.....E. Boston, Mass.
Hirshberg, Rev. Samuel.....Brookline, Mass.
Hobson, Rev. J. E.....Water Valley, Miss.
Hochdorf, Maxwell Harold.....New York City
Hochfelder, David.....New York City
Hochheimer, Emanuel, M.D.....New York City
Hochlerner, R., M.D.....New York City
Hochman, E.....New York City
Hochman, S.....New York City
Hochstadter, Albert F.....New York City
Hockel, Jackof.....New York City
Hoexter, David.....New York City
Hoff, Max.....Baltimore, Md.
Hoffman, Augustus.....New York City
Hoffman, C. H.....New York City
Hoffman, Charles S.....New York City
Hoffman, Harry.....San Francisco, Cal.
Hoffman, I.....Chicago, Ill.
Hoffman, I. M.....Manistique, Mich.
Hoffman, Isaiah Louis, M.D.....New York City
Hoffman, L.....New York City
Hoffman, Mark.....New York City
Hoffman, Samuel.....New York City
Hoffman, William H.....Pittsburg, Pa.
Hollander, S. C.....Baltimore, Md.
Hollender, H.....New York City
Holley, Enoch.....New York City
Holmquist, F. L.....New York City
Holofcener, Israel Dabis.....Montreal, Canada
Holtz, Lipman.....Rochester, N. Y.
Holtzoff, S. S.....New York City
Holywasser, S.....Brooklyn, N. Y.
Holzman, Frederick.....Paterson, N. J.
Holzman, Joseph, M.D.....Boston, Mass.
Holzman, N.....New York City
Holzmark, W.....Kansas City, Mo.
Honigstock, Sigmund.....New York City
Hood, Myer S.....Newark, N. J.
Hopcroft, W. N.....New York City
Horchow, Samuel.....Portsmouth, Ohio
Horiwitz, Judah.....Rochester, N. Y.
Horn, Henry.....New York City
Horn, Pincus.....Philadelphia, Pa.
Hornbein, J.....Denver, Colo.
Hornbein, Samuel.....Denver, Colo.
Horne, Daniel.....New York City
Horowitz, A.....New York City
Horowitz, George.....New York City
Horowitz, Isaac.....Brooklyn, N. Y.
Horowitz, Israel.....Brooklyn, N. Y.
Horowitz, J.....New York City
Horowitz, Joseph.....New York City
Horowitz, Max, M.D.....New York City
Horowitz, Prof. Moses.....Brooklyn, N. Y.
Horschdorfer, A.....New York City
Hortfeldt, David.....New York City
Horwich, B.....Chicago, Ill.
Horwich, Henry J.....Chicago, Ill.
Horwitz, Ary.....New York City
Horwitz, I.....Paterson, N. J.
Horwitz, Israel.....New York City
Horwitz, R.....St. Louis, Mo.
Horwitz, William.....New York City
Hostetter, Louis.....Las Cruces, N. Mex.
Hourwich, I. A.....New York City
Houston Instalment Company.....Houston, Tex.
Howitz, B.....Pittsburg, Pa.
Hubbard, C. L.....Bradford, Pa.
Huber, Henry.....New York City
Huc, Frederick.....New York City
Hummel, A. H.....New York City
Hunfalvy, Hugo.....New York City
Hurowitz, Samuel.....New York City
Hurwitz, A.....New York City
Hurwitz, Abraham J., Ph.G.....Boston, Mass.
Hurwitz, Rev. Isaac S.....Hartford, Conn.
Hurwitz, Jacob S.....Auburn, N. Y.
Hurwitz, Max.....New York City
Hurwitz, Samuel.....New York City
Husch, Daniel.....New York City
Husik, Isaac.....Philadelphia, Pa.
Huttner, Samuel J.....Pittsburg, Pa.
Hutzler, Charles.....Richmond, Va.
Hyams, William.....New York City
Hydn, Henry.....Pierceton, Okla. T.
Hyland, C. A.....East Lake, Ala.
Hyman, A. Z.....Syracuse, N. Y.
Hyman, D. J., M.D.....New York City
Hyman, Gerson.....New York City
Hyman, Isaac.....New York City
Hyman, Joseph.....New York City
Hyman, Joseph.....New York City
Hyman, Maurice S.....New York City
Hyman, Mortimer.....New York City
Hyman, Samuel.....New York City
Hyman, Samuel I.....New York City
Hyman, Sol.....Summit, Miss.
Hymanson, A., M.D.....New York City
Hyvernat, Henry.....Washington, D. C.
Igel, Charles M.....Allegheny, Pa.
Ilfeld, Charles.....Las Vegas, N. Mex.
Imber, Aaron.....Philadelphia, Pa.
Imber, Mayer.....Philadelphia, Pa.
Imhof, A. C.....New York City
Immerman, Joseph.....New York City
Isaac, Jacob.....New York City
Isaacs, Mrs. G. L.....Vicksburg, Miss.
Isaacs, Isaac S.....New York City
Isaacs, J. L.....St. Louis, Mo.
Isaacs, Morris.....Brooklyn, N. Y.
Isaacs, Moses.....New York City
Isaacs, Max, & Brother.....Louisville, Ky.
Isacowitz, Julius.....Chicago, Ill.
Isenberg, Caesar.....New York City
Isenberg, Israel.....Wheeling, W. Va.
Israel, Julius.....New York City
Israelit, K.....McKeesport, Pa.
Israelson, Isaac S.....Brooklyn, N. Y.
Jablinowski, Adolph.....New York City
Jaches, Joseph J., M.D.....New York City
Jaches, Leopold.....New York City
Jackson, Henry.....Pittsburg, Pa.
Jacob, Joseph.....Tacoma, Wash.
Jacob, M.....New Haven, Conn.
Jacob, M.....Detroit, Mich.
Jacob, Meyer.....Tacoma, Wash.

Jacobi, Henry.....New York City
Jacobi, J. L.....Florence, S. C.
Jacobs, Mrs. A.....Brooklyn, N. Y.
Jacobs, A. L.....Salt Lake City, Utah
Jacobs, Daniel C.....Newark, N. J.
Jacobs, Mrs. Fannie.....New York City
Jacobs, Harry A.....Williamsport, Pa.
Jacobs, J. L.....Brooklyn, N. Y.
Jacobs, James I., C.E.....Brooklyn, N. Y.
Jacobs, M.....New York City
Jacobs, M. S.....Portland, Ore.
Jacobs, Max.....Oil City, Pa.
Jacobs, Max.....New York City
Jacobs, S.....Montreal, Canada
Jacobs, S. W.....Montreal, Canada
Jacobs, Rev. Samuel B.....Philadelphia, Pa.
Jacobs, Samuel E.....New York City
Jacobs, Samuel K.....New York City
Jacobs, William.....New York City
Jacobson, A.....Peoria, Ill.
Jacobson, A.....New York City
Jacobson, Abe.....Topeka, Kan.
Jacobson, B. W.....New York City
Jacobson, H.....Utica, N. Y.
Jacobson, H. M.....Philadelphia, Pa.
Jacobson, Jacob.....New York City
Jacobson, Joseph.....New York City
Jacobson, L.....St. Joseph, Mo.
Jacobson, L.....New York City
Jacobson, Leonard L., M.D.....New York City
Jacobson, R.....Montreal, Canada
Jacobson, S.....Pittsburg, Pa.
Jacobson, S.....Buffalo, N. Y.
Jacobson, Samuel.....Charlestown, Mass.
Jacobus, Solly.....New York City
Jacoby, Albert.....New York City
Jacoby, Bernard.....New York City
Jacoby, Herman.....New York City
Jaffa, Godfrey.....New York City
Jaffa, Joseph.....New York City
Jaffe, A.....New York City
Jaffe, Joseph.....New York City
Jaffe, M.....Memphis, Tenn.
Jaffe, M.....Denver, Colo.
Jaffe, Dr. M. S.....Sacramento, Cal.
Jaffe, Max.....New York City
Jaffe, Moses.....New York City
Jaffe, Simon.....New York City
Jaffer, L. A.....New York City
Jager, Philip, M.D.....New York City
James, Peter H.....Jersey City, N. J.
Jancower, Joseph.....Jersey City, N. J.
Janko, Nehemiah, M.D.....New York City
Janowitz, H.....Titusville, Pa.
Jarmulowsky, Louis.....New York City
Jarmulowsky, Meyer.....New York City
Jarmulowsky, S.....New York City
Jaslow, Harry.....Montreal, Canada
Jasnogradsky, N.....Montreal, Canada
Jastrow, Marcus, Ph.D.....Germantown, Pa.
Jaug, M. de.....New York City
Jaulurz, H. J.....New York City
Jaulusy, Henry J.....New York City
Jedel, Aaron.....Newark, N. J.
Jellenik, Felix.....New York City
Jersawitz, Louis.....New York City
Jeshurun, George, D.D.S.....New York City
Joachim, B.....Brooklyn, N. Y.
Joblin, Hyman.....Baltimore, Md.
Joblin, Louis.....Baltimore, Md.
Joffe, Harris.....Rochester, N. Y.
Joffe, Julius.....New York City
Joffe, Leon S., D.D.S.....Philadelphia, Pa.
Jolles, Charles.....Boston, Mass.
Jolles, Edward.....Boston, Mass.
Jolles, Leo S.....Boston, Mass.
Jolles, Louis.....Boston, Mass.
Jonap, H.....Cincinnati, Ohio
Jordan, Louis H.....Toronto, Canada
Jorsch, Abel, M.D.S.....New York City
Joseph, Mrs. Frederick.....New York City
Joseph, Isaac.....Cincinnati, Ohio
Joseph, Solomon.....New York City
Joseph, Rev. Theodore F.....Seattle, Wash.
Josephi, Isaiah.....New York City
Josephs, I.....Buffalo, N. Y.
Josephs, Isaiah.....New York City
Josephson, J. C., M.D.....Baltimore, Md.
Julien, Stanley.....New York City
Julius, George.....New York City
Jurim, Tobias, M.D.....New York City
Kabatchnick, D.....Plymouth, Pa.
Kadisa, Dr. A. P.....Chicago, Ill.
Kadisch, Max.....New York City
Kaffeman, Frederick.....New York City
Kafka, Jacob.....New York City
Kahane, Leo.....Pittsburg, Pa.
Kahanowitz, F.....Greensburg, Pa.
Kahn, E. M.....Dallas, Tex.
Kahn, Emanuel.....Easton, Pa.
Kahn, Emanuel.....Cincinnati, Ohio
Kahn, Joseph M.....Philadelphia, Pa.
Kahn, Julius.....New York City
Kahn, Julius.....Chicago, Ill.
Kahn, Louis.....New York City
Kahn, Moses H.....New York City
Kahn, William.....Charlestown, W. Va.
Kahnheimer, Joseph.....Cardington, Ohio
Kaiser, Alois.....Baltimore, Md.
Kaiser, C.....New York City
Kaiser, Hermann.....New York City
Kaiser, Jacob.....Philadelphia, Pa.
Kalim, Dr. Henry M.....New York City
Kalintzky, M.....New York City
Kalisch, Samuel.....Newark, N. J.
Kalish, Louis P.....Chicago, Ill.
Kaliski, Hyman.....New York City
Kalmuth, Leo.....Brooklyn, N. Y.
Kamber, Minnie.....New York City
Kamin, William, D.D.S.....Chicago, Ill.
Kaminer, R.....East St. Louis, Ill.
Kaminsky, Herman.....New York City
Kaminsky, Maurice.....New York City
Kampert, Dr. Gustav.....New York City
Kandell, Gustav.....Philadelphia, Pa.
Kander, Isaac.....Toledo, Ohio
Kandler, William.....New York City
Kane, H., M.D.....Brooklyn, N. Y.
Kann, M.....Washington, D. C.
Kanrich, S.....New York City
Kantor, David.....New York City
Kantor, William L., M.D.....New York City
Kantrowitz, J.....Minneapolis, Minn.
Kantrowitz, Sigmund.....New York City
Kapelman, Rev. H.....Hartford, Conn.
Kaplan, A.....Providence, R. I.
Kaplan, A.....McKeesport, Pa.
Kaplan, Rev. Bernard M.....Montreal, Canada
Kaplan, Frank.....Passaic, N. J.
Kaplan, H.....Chicago, Ill.
Kaplan, I.....Syracuse, N. Y.
Kaplan, Isaac M.....Brooklyn, N. Y.
Kaplan, L.....Buffalo, N. Y.
Kaplan, L.....Brooklyn, N. Y.
Kaplan, Louis.....Chicago, Ill.
Kaplan, Morris.....Boston, Mass.
Kaplan, Rev. Morris.....Worcester, Mass.
Kaplan, Paul, M.D.....New York City
Kaplan, S.....Rochester, N. Y.
Kaplan, S. H.....Anniston, Ala.
Kaplan, Samuel.....New York City
Kaplan, Samuel.....Philadelphia, Pa.
Kaplan, Samuel.....New York City
Kapland, Samuel.....New York City
Kaplansky, A. L.....Montreal, Canada
Kapner, G. J.....Houston, Tex.
Kapp, Jacob.....New York City
Kappelbaum, I.....New York City
Karlsberg, Rev. Julius.....Providence, R. I.
Karmeinski, H.....New York City
Karmer, Gabriel.....New York City
Karnet, Isaiah.....New York City
Karotkin, M.....San Antonio, Tex.
Karper, Simon.....Jersey City, N. J.
Karpuss, L.....Pittsburg, Pa.
Karr, Jacob A.....Philadelphia, Pa.
Kaskel, Paul.....New York City
Kassel, Abe.....New York City
Kassel, Morris.....New York City
Kassler, F.....New York City
Kastenbaum, Nathan.....Brooklyn, N. Y.
Kastor, Mrs. I.....Evanston, Wyo.
Katchen, Julius L., Ph.G.....Newark, N. J.
Katlinsky, Lemuel.....Chicago, Ill.
Katten, Levi.....Allegheny, Pa.
Katz, H.....Memphis, Tenn.
Katz, J.....Jacksonville, Fla.
Katz, Julius.....Manchester, N. H.
Katz, Leopold.....New York City
Katz, M.....New York City
Kätz, Mark J.....New York City
Katz, Samuel.....Omaha, Neb.
Katz, William.....Newark, N. J.
Katz, William H.....New York City
Katzel, Leon J., Ph.G.....Denver, Colo.
Katzenelenbogen, J.....New York City
Katzinger, Edward.....Chicago, Ill.
Katzman, T.....New York City
Kauffman, Abe.....Galveston, Tex.
Kauffman, Morris.....Detroit, Mich.
Kauffman, Moses.....Detroit, Mich.
Kauffman & Krueger.....Sioux City, Iowa
Kaufler, Solomon.....Philadelphia, Pa.

Kaufman, B.....New York City
Kaufman, Gustave.....New York City
Kaufman, I., M.D.....Brooklyn, N. Y.
Kaufman, Isaac.....Portland, Ore.
Kaufman, J. M.....Champaign, Ill.
Kaufman, S.....Brooklyn, N. Y.
Kaufman, Rev. S.....Lawrence, Mass.
Kaufman, Samuel.....Philadelphia, Pa.
Kaufman, William.....Montreal, Canada
Kaufmann, David J.....New York City
Kaufmann, Isaac.....Pittsburg, Pa.
Kaufmann, Mrs. Jennie.....New York City
Kaufmann, Theodore.....Pittsburg, Pa.
Kayser, Leopold.....New York City
Kearney, Rev. John F.....New York City
Keenes, Leo.....Boston, Mass.
Keiler, John W.....Paducah, Ky.
Keiser, L.....Buffalo, N. Y.
Kelber, Gabriel.....New York City
Keller, Charles E.....Shelbyville, Ill.
Keller, Isidor.....New York City
Kellert, S.....Montreal, Canada
Kelman, Jacob.....Buffalo, N. Y.
Kemp, Abraham.....Philadelphia, Pa.
Kemper, S. A.....Jersey City, N. J.
Kempinski, Herman.....Bridgeport, Conn.
Kempner, Julius.....New York City
Kenen, Emanuel I.....Boston, Mass.
Kenner, Elijah.....Duluth, Minn.
Keppich, Adolph.....New York City
Kepyreich, Adolph.....New York City
Kerner, Jacob.....New York City
Keroes, Jacob.....Washington, D. C.
Kert, L.....Montreal, Canada
Kessler, Herman.....New York City
Kest, Max.....New York City
Kestenbaum, Emanuel.....New Bedford, Mass.
Kestin, Joseph.....Milwaukee, Wis.
Kestler, Joseph.....Passaic, N. J.
Kind, D. L.....New York City
Kinestlich, D., M.D.....Passaic, N. J.
King, Harry.....Brooklyn, N. Y.
King, Dr. M.....New York City
King, M., D.D.S.....New York City
Kirsch, L.....Manchester, N. H.
Kirsch, Leo.....New York City
Kirschberg, J.....Montreal, Canada
Kirshberg, Elias.....New York City
Kiss, Frank.....New York City
Kissick, W. A.....Brooklyn, N. Y.
Klammer, Isidor.....New York City
Klasky, A.....Newport News, Va.
Klatt, Friedrich.....Milford, Conn.
Klauber, Ignatz.....New York City
Klauber, S. J.....Orange, N. J.
Klausner, Gustav.....Philadelphia, Pa.
Klausner, Julius.....New York City
Klawitter & Butzer.....Henning, Minn.
Kleban, Isidor H.....Denver, Colo.
Klebransky, Wolf.....Philadelphia, Pa.
Klein, Adolph.....New York City
Klein, Alexander.....New York City
Klein, Arnim.....New York City
Klein, Rev. Bernhard.....New York City
Klein, Rev. David, B.Ph., M.A.....Columbus, Ohio
Klein, E.....Cincinnati, Ohio
Klein, Emanuel.....New York City
Klein, Gutman.....Philadelphia, Pa.
Klein, Harry.....Baltimore, Md.
Klein, I.....East Boston, Mass.
Klein, Jacob.....New York City
Klein, Jacob.....Cleveland, Ohio
Klein, Joseph.....New York City
Klein, Joseph.....Bridgeport, Conn.
Klein, Joseph Alexander.....New York City
Klein, Julius.....New York City
Klein, M.....Cleveland, Ohio
Klein, M.....New York City
Klein, Marcus.....Jersey City, N. J.
Klein, Moses.....Philadelphia, Pa.
Klein, Rev. Dr. Philip.....New York City
Klein, Solomon.....New York City
Klein, William.....New York City
Kleiner, Nathan I.....New Haven, Conn.
Kleinert, I. B.....New York City
Kleinfeld, Rev. A. S.....New York City
Kleinfeld, Solomon.....Philadelphia, Pa.
Kleinhaus, Samuel.....Jersey City, N. J.
Kleinholz, Hyman.....Brooklyn, N. Y.
Kleinman, D.....New York City
Kleinman, M., M.D.....New York City
Kleinman, Samuel.....New York City
Kleinmann, Emanuel.....New York City
Klepper, S. J.....New York City
Kline, Charles.....Allentown, Pa.
Kline, Henry S.....Altoona, Pa.
Klingenstein, Jacob.....New York City
Klinger, Abram.....West Somerville, Mass.
Klinghoffer, B.....New York City
Klinkowstein, Abraham.....New York City
Kloff, Moritz W.....Chicago, Ill.
Klonick, Isaac E.....Rochester, N. Y.
Klopfer, Albert.....New York City
Knobloch, I.....New York City
Knoch, Ike.....Susanville, Cal.
Knollenberg, G. B.....Brooklyn, N. Y.
Knopfler, Charles.....New York City
Knüpfer, August.....New York City
Kobacker, Morris.....Connellsville, Pa.
Koblitz, Gustav.....New York City
Kobre, Max.....New York City
Koch, Henry.....New York City
Koch, Joseph.....New York City
Koch, Louis.....New York City
Koch, Samuel.....Cincinnati, Ohio
Koenig, Samuel S.....New York City
Koenig, Simon.....Brooklyn, N. Y.
Koevessy, Maximilian Lichtenstein.....New York City
Koflen, Moritz.....New York City
Kohler, Max J.....New York City
Kohn, A. B.....Philadelphia, Pa.
Kohn, Arnold.....Philadelphia, Pa.
Kohn, Charles.....New York City
Kohn, David.....Philadelphia, Pa.
Kohn, Edmund.....New York City
Kohn, H.....Yonkers, N. Y.
Kohn, Ignatz.....New York City
Kohn, J.....Memphis, Tenn.
Kohn, Josef.....New York City
Kohn, Leo.....Seattle, Wash.
Kohn, Ludwig, M.D.....New York City
Kohn, Martin.....Philadelphia, Pa.
Kohn, S.....Cleveland, Ohio
Kohn, Samuel.....Philadelphia, Pa.
Kohn, Sigmund W.....New York City
Kohn, Simon I.....Philadelphia, Pa.
Kohns, D.....New York City
Kohns, Lee.....New York City
Kolasky, M.....New York City
Kolber, S.....Montreal, Canada
Kolbert, Rev. Benjamin.....New York City
Koletzki, M.....Syracuse, N. Y.
Kolsky, Abraham.....Philadelphia, Pa.
Komie, Emanuel.....Chicago, Ill.
Komiss, David S.....Chicago, Ill.
Kommel, B.....New York City
Kommel, Isaac.....New York City
Kompert, Gustav, M.D.....New York City
Konner, J.....Paterson, N. J.
Koolish, M.....Sioux City, Iowa
Koonz, P. J., D.D.S.....New York City
Kopald, Joseph.....New York City
Kopald, V. H.....Brooklyn, N. Y.
Kopfstein, H.....New York City
Koplik, Joseph B.....New York City
Koplin, J.....Philadelphia, Pa.
Koplowitz, Abraham, M.D.....Brooklyn, N. Y.
Kopman, Ike.....St Louis, Mo.
Kopold, Jacob N.....Omaha, Neb.
Kops, Daniel.....New York City
Kopskin, Emil.....New York City
Koransky, Dr. H.....New York City
Koransky, Samuel.....New York City
Koref, Ignatz.....New York City
Korman, H. W.....New York City
Korman, S.....New York City
Korman, Samuel.....New York City
Korn, Leil.....New York City
Kornblum, Curt.....New York City
Kornfeld, Ignaz.....New York City
Kornfeld, Joseph Saul.....Pine Bluff, Ark.
Korngut, Samuel, M.D.....Elizabeth, N. J.
Kornhauser, S.....New York City
Kornhouser, Sam.....New York City
Kornreich, C. P., M.D.....New York City
Kors, Charles H.....Philadelphia, Pa.
Kotinsky, Julius.....Brooklyn, N. Y.
Kotlowitz, Morris.....Brooklyn, N. Y.
Kottarsky, Samuel.....Philadelphia, Pa.
Kottek, Jacob.....New York City
Kovar, Henry L.....New York City
Kraft, William.....Fowler, Ind.
Krainin, Theodore.....New York City
Krakauer, Jacques.....New York City
Krakower, Max.....Brooklyn, N. Y.
Kramer, H.....Chicago, Ill.
Kramer, Jacob.....New York City
Kramer, M.....Baltimore, Md.
Kramer, Nathan.....Philadelphia, Pa.
Kramer, Nathan L.....New York City
Kramer, Philip.....New York City
Kramock, H.....Brooklyn, N. Y.
Krampner, Sol.....New York City

Kraus, Ignatz.....New York City
Kraus, S.....New York City
Krause, J.....St. Louis, Mo.
Krauskopf, Joseph.....Philadelphia, Pa.
Krauskopf, Rev. Marcus.....New York City
Krauss, Henry.....New York City
Krauss, T.....Pittsburg, Pa.
Kraust, Max.....New York City
Kreinson, J.....Bradford, Pa.
Krellenstein, Sam.....New York City
Kremer, G., M.D.....New York City
Kremer, Julius.....New York City
Kressoffsky, M.....New York City
Krick, Harris.....Washington, D. C.
Kridel, Samuel.....New York City
Krimsky, G.....New York City
Krionlon, Arnold.....New York City
Kristeller, Julius.....Newark, N. J.
Kritt, I.....Baltimore, Md.
Kroenstand, M.....New York City
Krokover, D.....Pittsburg, Pa.
Kroll, J.....New York City
Kroll, Lazar.....New York City
Kromer, S.....New York City
Kronenberg, Simon.....New York City
Kroningold, Adolph.....Brooklyn, N. Y.
Kronman, J.....Buffalo, N. Y.
Kronthal, Max.....New York City
Kroog, John.....New York City
Krov, John.....New York City
Krueger, Herman.....Baltimore, Md.
Krueger, J. N.....Sioux City, Iowa
Kruger, H.....New York City
Krulansky & Son.....Paterson, N. J.
Krulewitch, Bernard.....Baltimore, Md.
Krulewitch, Isaac A.....New York City
Krumholz, Sigmund, M.D.....New York City
Kuber, Etta.....New York City
Kubie, Samuel.....New York City
Kuder, M. A.....Parkersburg, W. Va.
Kuff, M. S.....Baltimore, Md.
Kugel, Julius J.....New York City
Kuhl, E.....New York City
Kuhn, Max.....New York City
Kulakofsky, M.....Omaha, Neb.
Kun, Lorenz.....Philadelphia, Pa.
Kuns, Michael.....Philadelphia, Pa.
Kuntz, Henry.....New York City
Kuntz, S.....Worcester, Mass.
Kuposky, Barnett.....Boston, Mass.
Kupperman, L.....New York City
Kuraner, D. D.....New York City
Kurtz, Gustavus E.....Roxbury, Mass.
Kurtz, R. M.....Cleveland, Ohio
Kurzman, Charles.....New York City
Kussy, Joseph, D.D.S.....Newark, N. J.
Kusy, Sigmund.....New York City
Kuthy, Rev. Zoltan.....New York City
Lachman, Hon. Samson.....New York City
Lachmann, G.....New York City
Lachmann, Solomon.....New York City
Lack, Morris.....New York City
Ladinski, L. J., M.D.....New York City
Lambert, Jules J.....New York City
Lambie, Mrs.....Pittsburg, Pa.
Land, Samuel.....New Haven, Conn.
Landau, B.....Denver, Colo.
Landau, Rev. E. A.....Albany, Ga.
Landau, J.....New York City
Landau, K.....Chicago, Ill.
Landau, Morris.....New York City
Landau, Solomon.....New York City
Landau, Wolf.....Bay City, Mich.
Landaw, Hyman.....Pittston, Pa.
Landberg, Max.....Rochester, N. Y.
Lande, I.....New York City
Lande, Marcus.....Roxbury, Mass.
Landes, Leonard, M.D.....New York City
Landman, Louis H., M.D.....Cincinnati, Ohio
Lando, M.....Baltimore, Md.
Landon, Amos W.....Baltimore, Md.
Landsberg, George.....Salt Lake City, Utah.
Landsberg, Louis.....Penaconning, Mich.
Landsberg, Max, Ph.D.....Rochester, N. Y.
Landsman, S. M., M.D.....New York City
Lane, Rev. Abel.....Chicago, Ill.
Langer, D. S.....Pittsburg, Pa.
Langer, Louis M.....New York City
Lanski, Mrs. S.....Peoria, Ill.
Lapidus, H.....New York City
Lapidus, Jacob L.....New York City
Larner, John B.....Washington, D. C.
Lasdusky, Max.....Pittsburg, Pa.
Laske, Alexander de.....New York City
Lasker, Rev. Raphael.....Boston, Mass.
Lasky, H.....Haverhill, Mass.
Lasky, Jacob.....St. Louis, Mo.
Laubheim, Julius.....New York City
Lauchheimer, Jacob M.....Baltimore, Md.
Lauchheimer, Sylvan Hayes.....Baltimore, Md.
Lauer, Leon.....Baltimore, Md.
Laufman, G.....Cleveland, Ohio
Laufman, T.....Cleveland, Ohio
Lauterbach, Edward.....New York City
Laven, Aaron.....Baltimore, Md.
Lavine, Charles.....Worcester, Mass.
Lavine, Sam.....New York City
Lawrence, Alexander A.....New York City
Lawrence, Benjamin B., M.D.....Philadelphia, Pa.
Lazarevitz, P.....Pittsburg, Pa.
Lazarus, Frederick.....Columbus, Ohio
Lazarus, S.....Pittsburg, Pa.
Leaf, M. V., M.D.....Philadelphia, Pa.
Leaf, William R.....New York City
Leavitt, S.....Montreal, Canada
Leavitt, S. H.....Boston, Mass.
Leavy, Henry.....Philadelphia, Pa.
Lebenthal, Bernhardt S.....Bridgeport, Conn.
Leberecht, Adolph G.....New York City
Lebins, Rev. A.....Paterson, N. J.
Lebovitz, Bernard.....Brooklyn, N. Y.
Lebovitz, Jacob.....Chicago, Ill.
Lebowich, Max.....Boston, Mass.
Lechter, Rev. Joseph H.....Pittsburg, Pa.
Leder, Joseph.....New York City
Leder, Samuel.....New York City
Lederer, Ephraim.....Philadelphia, Pa.
Lederer, Richard.....New York City
Ledner, B.....New York City
Lednitzky, Joseph L.....New York City
Leffler, Louis.....New York City
Lefkovics, D. B.....New York City
Lefkovits, Dr. M.....Cincinnati, Ohio
Lefkowitz, Rev. David.....Dayton, Ohio
Lefkowitz, George.....New York City
Lefkowitz, Hyman B.....New York City
Lefkowitz, Joseph.....New York City
Lefkowitz, Max I.....New York City
Lefkowitz, S.....New York City
Lehing, William.....New York City
Lehman, A.....Peru, Ind.
Lehman, B.....Scranton, Pa.
Lehman, Edgar.....New York City
Lehman, Irving.....New York City
Lehman, Joseph.....New York City
Lehring, William.....New York City
Leiber, S. Philip, D.D.S.....Pittsburg, Pa.
Leibowitch, Leon, M.D.....New York City
Leidesdorf, A.....New York City
Leiler, Max.....New York City
Leinkin, Morris.....Lowell, Mass.
Leipheimer, N.....Colorado Springs, Colo.
Leipziger, Emil William.....Terre Haute, Ind.
Leiser, Rev. Joseph.....Lafayette, Ind.
Leisersohn, Leonard.....New York City
Lelewer, D.....Chicago, Ill.
Lemanoff, L.....New York City
Lemberg, Leon, M.D.....New York City
Lemberg, William.....New York City
Lemelson, Joseph.....New York City
Len, Solomon.....Amsterdam, N. Y.
Lenchner, S.....Pittsburg, Pa.
Lenin, Z., M.D.....San Francisco, Cal.
Leo, J. S.....Montreal, Canada
Leon, Albert.....Newark, N. J.
Leon, David.....New York City
Leonder, Harry.....New York City
Leonhard, Dr. E. M.....Pittsburg, Pa.
Leopold, Isaac, M.D.....Philadelphia, Pa.
Leopold, Simon.....Berwick, La.
Lerner, Leo.....New York City
Leroy, B. M.....New York City
Leskes, L.....New York City
Lesser, A.....Washington, D. C.
Lesser, George, M.D.....New York City
Lesser, Henry.....New York City
Lesser, J. H.....Omaha, Neb.
Lesser, L.....Baltimore, Md.
Lesser, M. H.....Denver, Colo.
Letinsk, A.....New York City
Leucht, Rev. I. L.....New Orleans, La.
Leucht, Rev. Joseph.....Newark, N. J.
Leuw, Maurice.....Brooklyn, N. Y.
Levenberg, Dr. B.....Cleveland, Ohio
Levensohn, Max.....Worcester, Mass.
Levenson, Abe.....Pittsburg, Pa.
Levenson, D. F.....New York City
Levenson, Henry H.....Boston, Mass.
Levenson, Joseph.....Boston, Mass.
Levenson, Joseph.....New York City
Levenson, M. D.....San Francisco, Cal.
Leventhal, M.....Kansas City, Mo.

Leventritt, W. R.....New York City
Levi, B.....Scranton, Pa.
Levi, Beno C.....Scranton, Pa.
Levi, Berth.....New York City
Levi, Rev. Dr. Charles S.....Peoria, Ill.
Levi, Emil S.....New York City
Levi, Miss Frances.....Syracuse, N. Y.
Levi, Gershon B.....Philadelphia, Pa.
Levi, Rev. Harry.....Wheeling, W. Va.
Levi, Henlein.....New York City
Levi, Isaac.....Cleveland, Ohio
Levi, Joseph.....Oil City, Pa.
Levi, Leo N.....New York City
Levi, Leon.....New York City
Levi, Louis.....New York City
Levi, M. A.....Chicago, Ill.
Levi, Paul.....Toronto, Canada
Levias, Prof. C.....Cincinnati, Ohio
Levien, Henry, M.D.....New York City
Levin, Abe.....New York City
Levin, Abraham.....Montreal, Canada
Levin, Bartle.....New York City
Levin, Ben.....Chicago, Ill.
Levin, Benjamin.....Pawtuxet, R. I.
Levin, Ellis.....New Haven, Conn.
Levin, Hyman.....New York City
Levin, J. S.....New York City
Levin, J., & Son.....Baltimore, Md.
Levin, L.....Pittsburg, Pa.
Levin, Louis H.....Baltimore, Md.
Levin, Louis H.....New York City
Levin, Louis L.....New York City
Levin, Menekil.....Brooklyn, N. Y.
Levin, Dr. Michael.....Rochester, N. Y.
Levin, Nathan B.....New York City
Levin, S. I.....Duluth, Minn.
Levin, William.....Brooklyn, N. Y.
Levine, A.....Holyoke, Mass.
Levine, Barnet.....St. Louis, Mo.
Levine, Charles.....New York City
Levine, David.....New York City
Levine, Gregory.....New York City
Levine, Isaac.....Schenectady, N. Y.
Levine, L.....Cincinnati, Ohio
Levine, Max Samuel.....New York City
Levingston, Annie.....St. Louis, Mo.
Levinsky, Irene Ida.....New York City
Levinsky, L.....Toronto, Canada
Levinson, Alexander.....New York City
Levinson, Harris T.....Rochester, N. Y.
Levinson, Isaac.....New York City
Levinson, James.....Cincinnati, Ohio
Levinson, Leo.....New York City
Levinson, M. J.....New York City
Levinson, M. Z.....New York City
Levinson, Samuel.....Cincinnati, Ohio
Levinstein, Israel.....Baltimore, Md.
Levinthal, Rev. B. L.....Philadelphia, Pa.
Levinthal, Rev. Isidore.....Nashville, Tenn.
Levitan, Isidor S.....Baltimore, Md.
Levitan, M. M.....Washington, D. C.
Leviton, A. H., M.D.....Chicago, Ill.
Leviton, Aaron.....New York City
Levitsky, M.....New York City
Levitt, Charles L.....New York City
Levitt, M. J., M.D.....New York City
Levitt, Solomon.....New York City
Levitta, A. S.....Washington, D. C.
Levittan, Nathan W.....New York City
Levkowitz, S.....New York City
Levor, Mrs. L. S.....Attica, Ind.
Levy, A.....New York City
Levy, A.....New York City
Levy, A., M.D.....Perth Amboy, N. J.
Levy, A. G.....Mobile, Ala.
Levy, A. M.....New York City
Levy, Rev. Dr. A. R.....Chicago, Ill.
Levy, Aaron.....Brooklyn, N. Y.
Levy, Abraham.....New York City
Levy, Alexander.....New York City
Levy, Arthur G.....Rutland, Vt.
Levy, B.....Paterson, N. J.
Levy, Benjamin F.....Elmira, N. Y.
Levy, Charles S.....New York City
Levy, D.....Baltimore, Md.
Levy, Elias Henry.....New York City
Levy, Ferdinand.....New York City
Levy, H., M.D.....Rochester, N. Y.
Levy, Herman.....New York City
Levy, Hiram.....Montreal, Canada
Levy, Hyman.....New York City
Levy, I. D.....New York City
Levy, Isaac.....New York City
Levy, Isaac.....Washington, D. C.
Levy, Isaac.....Brooklyn, N. Y.
Levy, Isaac.....New York City
Levy, Isaac.....New York City
Levy, Israel.....New York City
Levy, J.....So. Omaha, Neb.
Levy, J. F.....New York City
Levy, Rev. J. Leonard.....Philadelphia, Pa.
Levy, Jacob.....New York City
Levy, Jacques.....St. Louis, Mo.
Levy, Joseph.....Rutland, Vt.
Levy, Julius.....Brooklyn, N. Y.
Levy, Julius.....New York City
Levy, Kalman.....Scranton, Pa.
Levy, L. D.....New York City
Levy, L. Napoleon.....New York City
Levy, Lesser.....Denver, Colo.
Levy, Lipman.....Cincinnati, Ohio
Levy, Louis.....Denver, Colo.
Levy, Louis.....New York City
Levy, Louis A.....Troy, N. Y.
Levy, Louis D.....New York City
Levy, Louis Eduard.....Philadelphia, Pa.
Levy, M. B.....San Francisco, Cal.
Levy, M. G.....New York City
Levy, M. H.....Rochester, N. Y.
Levy, Rev. M. S.....San Francisco, Cal.
Levy, Magnus.....New York City
Levy, Max.....New York City
Levy, Max.....Rockaway Beach, N. Y.
Levy, Max.....New York City
Levy, Meyer.....New York City
Levy, Michael S.....Baltimore, Md.
Levy, Morris.....New York City
Levy, Morris.....Omaha, Neb.
Levy, Morris, A.B., M.D.....New York City
Levy, Morris, M.D.....New York City
Levy, N.....New York City
Levy, N. B.....Scranton, Pa.
Levy, Nathan.....McKeesport, Pa.
Levy, Paul S.....Baltimore, Md.
Levy, Robert, M.D.....Denver, Colo.
Levy, Rev. Dr. Samuel.....Waco, Tex.
Levy, Samuel A.....New York City
Levy, Samuel D.....New York City
Levy, Simeon S.....Titusville, Pa.
Levy, Thomas.....New York City
Levy, V.....New York City
Levy, William.....Baltimore, Md.
Levyn, Jacob.....Alpena, Mich.
Lewande, S., M.D.....Providence, R. I.
Lewengood, Lewis.....New York City
Lewi, F. L.....Newark, N. J.
Lewin, Rev. Dr. J. M.....Jersey City, N. J.
Lewin, S.....St. Joseph, Mo.
Lewin, S.....Washington, D. C.
Lewine, Leopold E., M.D.....New York City
Lewinnek, Lesser.....Denver, Colo.
Lewinski, M., M.D.....New York City
Lewinsohn, Lewis.....Chicago, Ill.
Lewinsohn, Salomon.....New York City
Lewinson, Benno.....New York City
Lewinthal, Max.....Brookhaven, Miss.
Lewis, Adolph M.....New York City
Lewis, Alphons.....New York City
Lewis, Benjamin.....Philadelphia, Pa.
Lewis, I. N.....Salt Lake City, Utah
Lewis, M. A.....Washington, D. C.
Lewis, Rornan G.....Chicago, Ill.
Lewis, Ruben.....Dubuque, Iowa
Lewis, Samuel.....Houston, Tex.
Lewisohn, Adolph.....New York City
Lewisohn, Leonard.....New York City
Lewitt, Aissak.....New York City
Lewkowicz, M.....New York City
Lewy, A.....San Antonio, Tex.
Lewy, B.....Scranton, Pa.
Lewy, Raphael, M.D.....New York City
Lewy, Solomon.....New York City
Liberman, Isaac.....New York City
Liberman, Louis.....New York City
Liberman, Myron S.....Utica, N. Y.
Liberman, Rudolph.....New York City
Libman, W.....Brooklyn, N. Y.
Lichten, William.....Philadelphia, Pa.
Lichtenstadt, Dr. Carl.....New York City
Lichtenstein, D.....Tarboro, N. C.
Lichtenstein, Edward N.....Baltimore, Md.
Lichtenstein, Jacob, M.D.....New York City
Lichtenstein, Joseph.....Richmond, Va.
Lichtig, Henry.....New York City
Lichtman, Julius.....New York City
Lichtman, S.....Buffalo, N. Y.
Lidschin, I.....Chicago, Ill.
Lidz, Israel.....New York City
Lieb, Henry.....New York City
Lieben, Max.....New York City
Lieber, F.....New York City
Lieberman, G., M.D.....Brooklyn, N. Y.

Lieberman, H.....Chicago, Ill.
Lieberman, Rev. M.....Nashville, Tenn.
Lieberman, Sabbathai.....St. Joseph, Mo.
Liebermann, J.....New York City
Liebermann, Jeremiah.....Brooklyn, N. Y.
Liebeskind, Abraham.....New York City
Liebman, L.....Hamilton, Ohio
Liebman, Louis.....Youngstown, Ohio
Lifschuetz, Louis.....New York City
Ligety, Aaron.....New York City
Likes, Albert H.....Baltimore, Md.
Liknaitz, Rev. David.....Brooklyn, N. Y.
Lilienthal, Joseph.....Pottsville, Pa.
Linawitz, A.....New York City
Linch, N.....Cincinnati, Ohio
Linderall, Max.....New York City
Lindner, A.....Yonkers, N. Y.
Lindner, M.....New York City
Linenthal, Julius.....Chicago, Ill.
Linetzky, Hirsch.....New York City
Lintherman, M.....Albany, N. Y.
Lion, Julius.....New York City
Lipinsky, S.....Asheville, N. C.
Lipnick, R.....Baltimore, Md.
Lippe, Charles.....New York City
Lippman, A.....New York City
Lippman, J. M.....St. Louis, Mo.
Lippman, Morris L.....New York City
Lippman, S. L.....New York City
Lippman, William.....New York City
Lippmann, A.....Washington, D. C.
Lippmann, Louis.....New York City
Lipscher, B.....New York City
Lipschitz, L.....Montreal, Canada
Lipschutz, Adolph.....New York City
Lipschutz, Emil.....Brooklyn, N. Y.
Lipshitz, M. L.....New York City
Lipsky, Rev. J.....Rochester, N. Y.
Lipsky, Louis.....New York City
Lipsohn, Nathaniel.....New York City
Lisk, Matthew.....New York City
Lisle, Rev. James.....Sargent, Neb.
Lissman, Leonard.....Brooklyn, N. Y.
Lissmon, Edward.....Brooklyn, N. Y.
List, L.....Providence, R. I.
Listemann, G.....New York City
Litowich, B. A.....Salina, Kans.
Littauer, N. C.....New York City
Littauer, S.....Bay City, Mich.
Littmann, M.....St. Louis, Mo.
Littroin, M.....New York City
Litz, Daniel.....New York City
Livenright, Florence K.....Philadelphia, Pa.
Livingston, H. H.....Pittsburg, Pa.
Livingston, Louis D.....New York City
Livingston, Rev. William.....Newburg, N. Y.
Lobel, Abraham D.....New York City
Loble, Henry.....Helena, Mont.
Loder, Alexander K., M.D.....Detroit, Mich.
Loder, Samuel K., D.D.S.....Detroit, Mich.
Loeb, Adolph.....Chicago, Ill.
Loeb, Mrs. Bertha.....New York City
Loeb, David S.....New York City
Loeb, Edward.....Philadelphia, Pa.
Loeb, Hanau W., M.D.....St. Louis, Mo.
Loeb, James.....New York City
Loeb, L.....Akron, Ohio
Loeb, Leo A.....Chicago, Ill.
Loeb, Louis.....New York City
Loeb, Mrs. Marsa.....New York City
Loeb, Marx B.....Philadelphia, Pa.
Loeb, Maurice.....Philadelphia, Pa.
Loeb, Morris.....New York City
Loeb, Pauline.....New York City
Loeb, Solomon.....New York City
Loebinger, Hugo J., M.D.....Butte, Mont.
Loeffler, S.....Washington, D. C.
Loesberg, Prof. J. P.....Worcester, Mass.
Loeser, David.....Montclair, N. J.
Loeve, Henry.....New York City
Loew, William N.....New York City
Loewe, Jacques, M.D.....Brooklyn, N. Y.
Loewenberg, William.....Philadelphia, Pa.
Loewenheim, Aron A., Ph.D.....Chicago, Ill.
Loewenheim, Jacob.....New York City
Loewenstein, Herman.....New York City
Loewenstein, Morris.....New York City
Loewenthal, A.....New York City
Loewenthal, J.....New York City
Loewenthal, Philip, M.D.....New York City
Loewenthau, Max, M.D.....New York City
Loewithan, M., M.D.....New York City
Loewy, Henry.....New York City
Lckay, Emanuel J.....New York City
London, I.....Salem, Mass.
London, Meyer.....New York City
London Brothers.....New York City
Londoner, Jacob, M.D.....Brooklyn, N. Y.
Lorentz, Moses L.....Brooklyn, N. Y.
Lorenz, Karl.....Philadelphia, Pa.
Loring, Simon.....New York City
Lorsch, Henry.....New York City
Lorsch, Solomon.....New York City
Loucks, Leonard, M.D.....New York City
Louis, Mrs. Minnie D.....New York City
Louria, Leon, M.D.....Brooklyn, N. Y.
Lourie, David A.....Boston, Mass.
Low, Adolph.....New York City
Lowenheim, Jacob.....New York City
Lowensohn, Simon.....New York City
Lowenstein, Max.....New York City
Lowenstein, N. A.....New York City
Lowenthal, H.....Philadelphia, Pa.
Lowenthal, J.....New York City
Lowenthal, L.....Philadelphia, Pa.
Lowenthal, Max.....Rochester, N. Y.
Lowentritt, Rachel.....Oil City, Pa.
Lowery, Rev. John F., LL.D.....Troy, N. Y.
Lowinstein, E.....Wilkesbarre, Pa.
Lowy, Philip.....Newark, N. J.
Luber, Harry.....Brooklyn, N. Y.
Luberoff, Solomon.....Alliance, N. J.
Lubetkin, Max.....New York City
Lubin, David.....New York City
Lubin, Isaac H.....New York City
Lubinsky, Rev. Morris.....New York City
Lublintz, Rudolph.....Knoxville, Pa.
Lucas, Albert.....New York City
Luchs, M. S.....Marietta, Ohio
Ludwig, Joseph B.....Paterson, N. J.
Ludwin, Charles.....New York City
Luft, R. Leon.....Brooklyn, N. Y.
Luftig, Adolph.....New York City
Lupin, E. J., M.D.....Philadelphia, Pa.
Lupovitz, William.....Coney Island, N. Y.
Luria, Samuel.....New York City
Lurie, Herman I.....New York City
Lurie, Louis.....New York City
Lurrie, Marcus S.....Boston, Mass.
Lustgarten, A., M.D.....New York City
Lustgarten, O.....New York City
Lustgarten, Sigmund.....New York City
Lustig, Joseph.....Denver, Colo.
Lustig, Joseph.....New York City
Lustig, Joseph.....Youngstown, Ohio
Lustig, N. S.....Long Branch, N. J.
Lutzky, Louis.....Baltimore, Md.
Luwey, A.....Pittsburg, Pa.
Lyon, A. H.....New York City
Lyon, H.....Providence, R. I.
Lyon, Miss Harry.....New York City
Lyons, Alexander.....Albany, N. Y.
Lyons, B.....New York City
Lyons, D.....New York City
Lyons, E.....New York City
Lyons, M.....Appleton, Wis.
Lyons, Max.....Utica, N. Y.
Lyons, Phillip.....Marion, Ind.
Lyons, Solomon.....Huntsville, Ala.
McCabe, Rev. Charles C.....Evanston, Ill.
McCarthy, Hon. John Henry.....New York City
McCready, Rev. Charles, LL.D.....New York City
McGee, W. J.....Washington, D. C.
McGinnis, John J.....Brooklyn, N. Y.
McGinnis, Rev. William F., D.D.....Brooklyn, N. Y.
McKee, Rev. F. W.....Pattersonville, N. Y.
McKim, Rev. Randolph H.....Washington, D. C.
McLaughlin, J. F.....Toronto, Canada
McNamara, John W.....Albany, N. Y.
McNamara, Rt. Rev. Mgr. P. J., V.G...Brooklyn, N. Y.
McNulty, P. J.....Pittsburg, Pa.
Maaget, Israel H.....New York City
Maas, Rev. A. J., S.J.....Woodstock, Md.
Machol, M., M.D.....Cleveland, Ohio
Mack, Jacob W.....New York City
Maclaire, Raphael.....New York City
Macowsky, Isaac.....New York City
Madden, James Thomas.....New York City
Madill, George A.....St. Louis, Mo.
Maduro, Mrs. Esther L.....Panama, R. of C.
Magee, I.....New York City
Magen, Edward.....New York City
Magid, Louis B.....Milford, Mass.
Magida, A.....Philadelphia, Pa.
Magil, Rev. Julius M., Ph.D.....Ligonier, Ind.
Magil, M.....New York City
Magill, D. M.....Philadelphia, Pa.
Magner, Morris A.....New York City
Magrill, Rev. Joseph.....Cincinnati, Ohio
Mahler, Abraham.....New York City
Mahler, Gustav A.....Long Island City, N. Y.
Mainoff, Louis.....Denver, Colo.

Maisel, J. J., M.D.....New York City
Maisel, Louis.....Buffalo, N. Y.
Maisner, Rev. Moses.....New York City
Maizel, Alexander J.....New York City
Maizner, Herman.....St. Louis, Mo.
Makover, Bernard.....Baltimore, Md.
Malino, J.....New York City
Malisoff, A., M.D.....New York City
Malloy, A.....Washington, D. C.
Maltinsky, S.....Braddock, Pa.
Maltzer, B.....New York City
Manam, Emanuel.....New York City
Manassevitz, Simon.....Rochester, N. Y.
Mandel, Adolf.....New York City
Mandel, Alexander.....New York City
Mandel, Edward.....New York City
Mandel, Mrs. Emanuel.....Chicago, Ill.
Mandelbaum, H.....New York City
Mandelbaum, M., M.D.....Brooklyn, N. Y.
Mandelbaum, Seymour.....Baltimore, Md.
Mandelkern, J.....New York City
Mandell, M.....Albuquerque, N. Mex.
Mandelskoren, Morris.....New York City
Mandelstam, Isaac W.....East Boston, Mass.
Mandelstamm, M.....New York City
Mandelstamm, N., M.D.....New York City
Mandiberg, Max.....Brooklyn, N. Y.
Mandl, Elias.....New York City
Mandl, Nicholas M., M.D.....New York City
Manheim, Frederick.....New York City
Manilla, Selig.....Dobbs Ferry, N. Y.
Maniloff, Jacob.....Brooklyn, N. Y.
Manishewitz, Miss Mamie F.....Cincinnati, Ohio
Manisof, J., M.D.....New York City
Mann, Samuel.....New York City
Manne, S.....New York City
Manning, Julius.....Utica, N. Y.
Marcon, Mrs. J.....New York City
Marcow, H.....Newark, N. J.
Marculesen, Maurice.....New York City
Marcus, Adolph.....Scranton, Pa.
Marcus, Herman.....New York City
Marcus, I.....Pittsburg, Pa.
Marcus, Rev. Jacob.....Elmira, N. Y.
Marcus, Joseph S.....New York City
Marcus, Louis.....New York City
Marcuson, Rev. Isaac E.....Macon, Ga.
Marget, H.....Boston, Mass.
Margoles, Louis L.....Montreal, Canada
Margolies, Rev. M. S.....Boston, Mass.
Margolin, Abraham J.....Philadelphia, Pa.
Margolin, Harry.....New York City
Margolis, Abraham.....Chicago, Ill.
Margolis, Elias.....Cincinnati, Ohio
Margolis, Rev. H.....Baltimore, Md.
Margolis, Jacob.....Chicago, Ill.
Margulies, P.....New York City
Margulies, S.....Portland, Ore.
Marinoff, J.....Denver, Colo.
Mark, Aaron.....St. Paul, Minn.
Markelevich, Moses.....Fall River, Mass.
Markell, W.....Chelsea, Mass.
Markowitz, D.....Albany, N. Y.
Markowitz, H.....New York City
Markowitz, M.....Chicago, Ill.
Marks, Albert S.....Philadelphia, Pa.
Marks, Bernhard.....Dos Palos, Cal.
Marks, Isaac L.....Philadelphia, Pa.
Marks, J.....Omaha, Neb.
Marks, Jacob I.....Boston, Mass.
Marks, Louis.....St. Paul, Minn.
Marks, Louis.....New York City
Marks, M., M.D.....Philadelphia, Pa.
Marks, M. L.....New York City
Marks, Martin A.....Cleveland, Ohio
Marks, Maurice.....New York City
Marks, Rudolph.....New York City
Marks, Rev. Samuel.....San Antonio, Tex.
Marmor, Jacob D.....Baltimore, Md.
Marmor, Lazarus.....New York City
Marshall, Louis.....New York City
Martindale, Jr., S.....La Crosse, Wis.
Martinson, H.....New York City
Martinson, Joseph.....New York City
Martinson, Julius, M.D.....New York City
Marx, Albert I.....Albany, N. Y.
Marx, Rev. David.....Atlanta, Ga.
Marx, Samuel.....New York City
Marx, Simon.....Tuskegee, Ala.
Marymont, A.....Detroit, Mich.
Mashbir, E. S.....New York City
Masliansky, Rev. H.....New York City
Masliner, Isaac.....New York City
Mason, Samuel.....Providence, R. I.
Massell, Jacob.....New York City
Massell, Joseph, M.D.....Boston, Mass.
Master, Harris.....Philadelphia, Pa.
Mathany, H.....New York City
Mathews, H.....New York City
Matz, Israel.....New York City
Matzkind, Samuel.....Rochester, N. Y.
Maumberg, Elkan.....New York City
Maurer, Emil, M.D.....Philadelphia, Pa.
May, David.....Denver, Colo.
Mayer, Andrew.....Brooklyn, N. Y.
Mayer, Mrs. B.....New York City
Mayer, C. A.....New York City
Mayer, David.....New York City
Mayer, Eli.....Cincinnati, Ohio
Mayer, Harry H.....Kansas City, Mo.
Mayer, Jacob.....New York City
Mayer, Levi.....Philadelphia, Pa.
Mayer, Lewis.....Demopolis, Ala.
Mayer, Magdalene.....New York City
Mayer, Max.....New York City
Mayer, Prof. M.....New York City
Mayer, Oscar J.....New York City
Mayer, Otto H.....New York City
Mayer, Theodore.....Cincinnati, Ohio
Mayers, Moritz.....Brooklyn, N. Y.
Mayers, M. H.....Denver, Colo.
Mayers, Sam.....New York City
Mayer, Joseph.....New York City
Meadow, Jacob.....Brooklyn, N. Y.
Meadow, Samuel.....New York City
Mears, Rev. D. O.....Albany, N. Y.
Medveder, Paul.....New York City
Medveduff, M. E.....New York City
Mehrenlender, A. N., M.D.....New York City
Meickel, Mrs. Henry.....New York City
Meisels, Raphael.....Brooklyn, N. Y.
Meixler, Jacob.....New York City
Mellors, Joseph.....Philadelphia, Pa.
Meltsner, Joseph.....New York City
Meltzer, J.....New York City
Meltzner, M. T.....Boston, Mass.
Melzer, Joseph.....New York City
Mendelowitz, J.....New York City
Mendelsohn, Herman T.....New York City
Mendelsohn, L.....New York City
Mendelsohn, Rev. Dr. S.....Wilmington, N. C.
Mendelson, D.....Mayfield, Pa.
Mendelson, H.....New York City
Mendelson, Leon.....Wilkesbarre, Pa.
Mendelson, Moses.....Chicago, Ill.
Mendes, Rev. Frederick de Sola, Ph.D...New York City
Mendes, Rev. H. Pereira, M.D.....New York City
Menken, Percival S., Ph.D., LL.B.....New York City
Menline, Joseph Spencer.....New York City
Merdes, Rev. Dr. Isaac P.....Savannah, Ga.
Merritt, Max J.....Omaha, Neb.
Mervis, Harry.....Connellsville, Pa.
Merz, Daniel.....Philadelphia, Pa.
Meseritz, Isaac.....Brooklyn, N. Y.
Mesirow, E. B., M.D.....Chicago, Ill.
Messer, L.....New York City
Messer, S.....New York City
Messing, Aron J., Ph.D.....Chicago, Ill.
Messing, Jr., Rev. A. J.....Montgomery, Ala.
Messing, Rev. Henry J.....St. Louis, Mo.
Messing, M.....Indianapolis, Ind.
Messmer, S. G.....Green Bay, Wis.
Metzenbaum, Joseph.....Cleveland, Ohio
Metzger, David.....New York City
Meyer, A.....Baltimore, Md.
Meyer, Adolph H.....Nashville, Tenn.
Meyer, Emanuel.....New York City
Meyer, Isaac A.....Kansas City, Mo.
Meyer, Jacob.....New York City
Meyer, Rev. Julius H.....Milwaukee, Wis.
Meyer, Karl.....Brooklyn, N. Y.
Meyer, Leo B., A.M., M.D.....New York City
Meyer, Levy.....New York City
Meyer, Louis.....New York City
Meyer, M.....Rochester, N. Y.
Meyer, Max.....New York City
Meyer, N.....New York City
Meyer, O.....New York City
Meyer, Rev. Samuel.....New York City
Meyer, Sarah E.....New York City
Meyer, Sol.....Akron, Ohio
Meyer, Theodor.....Chicago, Ill.
Meyer, Theodore, M.D.....Salt Lake City, Utah
Meyers, Aaron.....Buffalo, N. Y.
Meyers, Louis.....Buffalo, N. Y.
Meyers, M.....Cincinnati, Ohio
Meyers, Max.....Albany, N. Y.
Meyerson, Meyer.....Philadelphia, Pa.
Mezey, Ernest.....New York City
Michael, Isaac L.....New York City
Michael, Jacob.....Brooklyn, N. Y.
Michaels, Jacob.....New York City
Michaelson, Alexander.....New York City

Michaelson, Barnet.....New York City
Michaelson, N. J.....Baltimore, Md.
Michel, Frederick.....New York City
Michelson, S. M.....St. Joseph, Mo.
Middleman, S.....Olyphant, Pa.
Mielziner, Benjamin.....Cincinnati, Ohio
Mielziner, Benjamin G.....Cleveland, Ohio
Mierenberg, Harry.....New York City
Mihalovitch, B.....Cincinnati, Ohio
Milch, David.....New York City
Mildorf, S.....New York City
Milgroun, Abraham.....Philadelphia, Pa.
Miller, A.....New York City
Miller, A. L.....New York City
Miller, Albert, M.D.....New York City
Miller, Alexander.....Brooklyn, N. Y.
Miller, B.....Kansas City, Mo.
Miller, Charles.....Franklin, Pa.
Miller, H.....Philadelphia, Pa.
Miller, Isaac.....Washington, D. C.
Miller, Joseph H.....Cleveland, Ohio
Miller, Louis.....Baltimore, Md.
Miller, Louis M.....Baltimore, Md.
Miller, Morris.....Brooklyn, N. Y.
Miller, P. M., M.D.....New York City
Miller, Raphael W., M.D.....Cincinnati, Ohio
Miller, S.....Montreal, Canada
Miller, Simon.....Philadelphia, Pa.
Miller, Solomon F.....Baltimore, Md.
Miller, Mrs. William K.....Philadelphia, Pa.
Millman, L.....Montreal, Canada
Milstein, Joseph.....Montclair, N. J.
Mincowsky, Philip.....Cincinnati, Ohio
Mindlin, H.....New York City
Minneman, L.....Noxen, Pa.
Mintz, Jacob J., D.D.S.....New York City
Mintz, M.....New York City
Mintz, M., M.D.....New York City
Mintz, Nathan.....New York City
Mintz, Brody & Co.....New York City
Mirontz, Julius.....New York City
Mishkin, I.....New York City
Mishkong, Bernhard.....New York City
Misko, Joseph.....New York City
Mitchell, Edwin Knox.....Hartford, Conn.
Mitchell, Harley B.....La Grange, Ill.
Mitchell, S. W.....New York City
Mitshkun, M.....Detroit, Mich.
Mittelman, Israel.....Middletown, Conn.
Mittleman, J. H., M.D.....New York City
Moch, M. E.....Cincinnati, Ohio
Modjeska, Isidore I.....Kansas City, Mo.
Moeller, Herman.....New York City
Mogulesko, Sigmund.....New York City
Moldawer, M.....Philadelphia, Pa.
Monash, I. Morris.....Charleston, S. C.
Monfried, Max.....New York City
Monheit, M.....Omaha, Neb.
Monroe, J. M.....New York City
Monteser, Max.....New York City
Moolten, Raphael J., D.D.S.....New York City
Mooney, Rt. Rev. Mgr. Joseph F., V.G....New York City
Moore, Adolph.....New York City
Moore, Prof. George F.....Andover, Mass.
Moore, Minnie.....New York City
Mord, George, M.D.....Rosebank, S. I., N. Y.
Mord, M.....New Brighton, S. I., N. Y.
Mord, R.....Stapleton, S. I., N. Y.
Morgenthau, Henry.....New York City
Morin, J.....Jersey City Heights, N. J.
Moritz, Max.....New York City
Morris, Louis, M.D.....New York City
Morris, L. Z.....Richmond, Va.
Morris, M.....Trenton, Tenn.
Morris, M. L.....Montreal, Canada
Morris, W.....Philadelphia, Pa.
Morrison, Isidore D.....New York City
Morrison, Nathan.....New York City
Morrison, Solomon.....New York City
Morton, E. S.....New York City
Moschcowitz, Leo.....New York City
Moschkowitz, Morris.....New York City
Moscovitz, Albert.....New Haven, Conn.
Moscovitz, M.....New York City
Moses, Adolph.....Chicago, Ill.
Moses, C. L.....New York City
Moses, Miss Hannah.....New York City
Moses, J. B., M.D.....Crestline, Ohio
Mosessohn, Rev. Dr. N.....Portland, Ore.
Mosesson, S., M.D.....New York City
Moskiewitz, M., M.D.....New York City
Moskovitz, David.....New York City
Moskowitz, B.....Greenpoint, N. Y.
Moskowitz, Joseph.....New York City
Moskowitz, L.....Pittsburg, Pa.
Moss, H. W.....Akron, Ohio
Moss, M. L., D.D.S.....New York City
Moss, Max J.....New York City
Mosson, Hermann.....New York City
Muchnick, M.....Philadelphia, Pa.
Mueller, Charles.....New York City
Muhlfelder, David.....Albany, N. Y.
Muhr, Fannie.....Philadelphia, Pa.
Muller, Alfred.....Denver, Colo.
Muller, Andre.....New York City
Muller, Osias.....New York City
Murstein, A.....Buffalo, N. Y.
Muscat, Albert.....Brooklyn, N. Y.
Musher, Nathan.....New York City
Mushkin, J., M.D.....Philadelphia, Pa.
Musliner, Isaac.....New York City
Myers, A. W.....Montreal, Canada
Myers, Abrame.....Jersey City, N. J.
Myers, Angelo.....Philadelphia, Pa.
Myers, Henry V.....New York City
Myers, Rev. Isidore.....San Francisco, Cal.
Myers, Lillian Alvena.....Baltimore, Md.
Myers, Mandel K.....Colorado Springs, Colo.
Myers, Morris H.....Philadelphia, Pa.
Myers, Mrs.....New York City
Myers, Simon P.....Montreal, Canada
Myerson, L. B.....New York City
Myerson, Philip.....St. Louis, Mo.
Myres, R. M.....New York City
Naftalin, D.....Rothsay, Minn.
Naiman, N.....Baltimore, Md.
Naman, Morris.....New York City
Napelbaum, Moses.....New York City
Naphtaly, Joseph.....San Francisco, Cal.
Nasanowitz, Abraham.....Baltimore, Md.
Nassauer, F.....Baltimore, Md.
Natanson, C. H.....New York City
Natelson, Samuel M.....New York City
Nathan, Alfred.....New York City
Nathan, Frederick.....New York City
Nathan, Henry.....New York City
Nathan, Isaac.....New York City
Nathan, Lazarus.....New York City
Nathan, Philip.....Omaha, Neb.
Nathan, Robert F.....New York City
Nathan, S.....New York City
Nathansohn, Osias.....New York City
Nathanson, Benjion.....Newark, N. J.
Nathanson, H.....New York City
Nathanson, N.....New York City
Natkin, Dr. David.....Boston, Mass.
Natkin, Isador.....Plano, Ill.
Nauhaus, Louis.....Pittsburg, Pa.
Nauheim, Benjamin.....New York City
Navison, Joseph.....Boston, Mass.
Needle, M.....Olyphant, Pa.
Neff, Louis.....Philadelphia, Pa.
Negbaur, Max.....Newark, N. J.
Neiman, Bennie.....Pittsburg, Pa.
Neiman, M. S.....McKeesport, Pa.
Nelson, Abraham.....New York City
Nelson, Elias.....New York City
Nelson, John.....Providence, R. I.
Nelson, Rev. Leon M.....Brooklyn, N. Y.
Nemser, William.....New York City
Neuberger, H. P.....Chicago, Ill.
Neufeld, Emil.....New York City
Neugass, C.....Brooklyn, N. Y.
Neuman, A.....New York City
Neuman, David, M.D.....Denver, Colo.
Neuman, Emanuel.....New York City
Neuman, Emanuel.....New York City
Neuman, H.....Pittsburg, Pa.
Neuman, Jacob.....Chicago, Ill.
Neumann, Louis.....New York City
Neumann, Dr. R. S.....New York City
Neumark, S. E.....New York City
Neuschatz, A.....New York City
Neustaedter, M., M.D.....New York City
Neuwelt, Ignatz.....New York City
Neuwirth, Max.....New York City
Neuwirth, Morris.....New York City
Newberger, Louis.....Indianapolis, Ind.
Newburger, Bernhard.....St. Joseph, Mo.
Newburger, Hon. Joseph E.....New York City
Newburger, Morris.....Philadelphia, Pa.
Newfield, Morris.....Birmingham, Ala.
Newhall, D. H.....New York City
Newman, B. S.....Hawkinsville, Ga.
Newman, Bernath.....New York City
Newman, D.....New York City
Newman, David D.....Paterson, N. J.
Newman, Edward D.....New York City
Newman, G.....New York City
Newman, Joseph.....New York City
Newman, Julius.....Chicago, Ill.
Newman, M. M.....Philadelphia, Pa.
Newman, Michael.....Brooklyn, N. Y.
Newman, Moritz.....New York City

Newman, Sg.....Chicago, Ill.
Newman, Samuel.....New York City
Newman, Sigmund.....New York City
Newmark, H.....New York City
Newmark, Harris.....Los Angeles, Cal.
Newmark, Tobias.....New York City
Nideree, Henry.....New York City
Nieto, A. H.....New York City
Nieto, Rev. Jacob.....San Francisco, Cal.
Niflot, Adolph.....New York City
Nightingale, James, M.D.....Worcester, Mass.
Nimaroff, M.....New York City
Nissenson, George.....New York City
Nodell, Charles.....Paterson, N. J.
Noll, Vincent.....New York City
Noot, Rev. Isaac C.....New York City
Noot, Rev. M.....Troy, N. Y.
Notes, Marcus.....Washington, D. C.
Novick, Abraham.....New York City
Nuffler, A.....New York City
Nusbaum, M. A.....Bradford, Pa.
Nusbaum, Philip.....Bradford, Pa.
Nussbaum, Myer.....Albany, N. Y.
Nussbaum, Samuel.....Brooklyn, N. Y.
Oberfelder, Max.....New York City
Obernauer, Herman.....Pittsburg, Pa.
O'Carroll, Rev. Henry.....Newburg, N. Y.
Ochs, Adolph S.....New York City
Ochs, Samuel O.....New York City
Ockvoneff, Solomon.....New London, Conn.
O'Donovan, Rev. John F., S.J.....New York City
Oettinger, Mrs. Henry.....Baltimore, Md.
Offenberg, Samuel.....Brooklyn, N. Y.
Offin, George.....New York City
Ogus, Louis.....Chicago, Ill.
Ogusky, J.....Uniontown, Pa.
O'Keefe, C. G.....Highland Falls, N. Y.
Okun, Moses S.....New York City
Oldstein, H. S., M.D.....Philadelphia, Pa.
Olenick, E.....New York City
Oletzke, Alfred.....New York City
Olstein, H.....Minneapolis, Minn.
Oncay, Gustav F.....Bridgeport, Conn.
Oppenheim, Albert, M.D.....New York City
Oppenheim, D.....Pittsburg, Pa.
Oppenheim, Isaac.....Greensburg, Pa.
Oppenheim, Jacob.....Detroit, Mich.
Oppenheim, Jacob.....New York City
Oppenheim, Julius.....New York City
Oppenheim, Louis.....New York City
Oppenheim, Ludwig.....New York City
Oppenheim, Max.....New York City
Oppenheim, Samuel.....New York City
Oppenheim, Victor.....New York City
Oppenheim, William.....New York City
Oppenheimer, Adolf F.....New York City
Oppenheimer, Mrs. Anton.....New York City
Oppenheimer, Gustavus.....Washington, D. C.
Oppenheimer, H.....New York City
Oppenheimer, Harry D.....Chicago, Ill.
Oppenheimer, Isaac, M.D.....New York City
Oppenheimer, Julius.....New York City
Oppenheimer, M.....New York City
Oppenheimer, Sigmund.....New York City
Oppenheimer, Simon.....Washington, D. C.
Oppleman, J.....Lynchburg, Va.
Oransky, L.....Des Moines, Iowa
Orbach, Rev. C. E.....New York City
Ordner, Leo.....New York City
Orently, A.....New York City
Orently, D.....New York City
Ornstein, William.....New York City
Orth, Henry.....Washington, D. C.
Ortman, M. D.....New York City
Oser, Harris E.....Philadelphia, Pa.
Oser, Maurice Henry.....New York City
Osgood, S.....Pittsburg, Pa.
Oshinsky, Joseph.....New York City
Oshlag, J., M.D.....New York City
Osias, M., M.D.....New York City
Ost, M.....Philadelphia, Pa.
Ostrow, M.....Portland, Ore.
Otesky, Morris.....Newark, N. J.
Ottinger, Marx.....New York City
Pachman, T.....New York City
Pachter, Carl.....New York City
Packard, N. K.....Syracuse, N. Y.
Packard Brothers.....Syracuse, N. Y.
Padgug, Louis.....New York City
Pain, S.....St. Louis, Mo.
Paley, Herman.....New York City
Paley, Jacob.....New York City
Paley, John.....Brooklyn, N. Y.
Palley, Samuel.....Brooklyn, N. Y.
Palmbaum, George.....Charlestown, W. Va.
Palter, Ephraim.....Toronto, Canada
Panush, Morris.....Chicago, Ill.
Paper, Lewis.....St. Paul, Minn.
Parelhoff, Rev. Samuel.....Baltimore, Md.
Parges, B. F.....Chicago, Ill.
Paris, M.....New York City
Paritz, Max.....Brooklyn, N. Y.
Parsonnet, Victor, M.D.....Newark, N. J.
Pasternack, R.....New York City
Patton, Walter M.....New Haven, Conn.
Pavics, Morris.....New York City
Pearl, Abraham J.....New York City
Pearlman, Jacob.....New York City
Pearlman, S. J.....Milwaukee, Wis.
Pearson, Samuel S.....Baltimore, Md.
Peinstein, N.....Worcester, Mass.
Peiser, Louis, M.D.....New York City
Peiser, Magnus L.....New York City
Peiser, Rev. Simon.....Erie, Pa.
Peixotto, Raphael.....San Francisco, Cal.
Pellmon, Louis.....New York City
Pellmon, S. M.....New York City
Pels, Alfred.....New York City
Pels, Julius.....Baltimore, Md.
Peltz, Simon.....New York City
Penny, Rev. William L., LL.D.....New York City
Pensak, Meyer.....Throop, Pa.
Pepp, Rubin.....Philadelphia, Pa.
Perczel, Adalbert.....New York City
Perel, A.....Baltimore, Md.
Perel, M.....Baltimore, Md.
Pereles, James M.....Milwaukee, Wis.
Perelson, L.....New York City
Peres, Israel H.....Memphis, Tenn.
Peritz, Prof. Ismar J., Ph.D.....Syracuse, N. Y.
Perla, Joseph.....New York City
Perlberg, S.....Philadelphia, Pa.
Perlman, Israel.....Brooklyn, N. Y.
Perlman, William.....Pittsburg, Pa.
Perlstein, Rev. M.....Chicago, Ill.
Perlstein, M.....New York City
Perry, Edwin.....Providence, R. I.
Perskey, Samuel P.....New York City
Persky, Rev. L.....Lowell, Mass.
Pesenberg, Abraham.....New York City
Peskind, A., M.D.....Cleveland, Ohio
Peters, Rev. Madison C., D.D.....Brooklyn, N. Y.
Peyser, George B.....New York City
Pfaelzer, Morris.....Philadelphia, Pa.
Pharr, R. K.....New York City
Philip, Maximilian.....New York City
Philip, Rev. Morris.....New York City
Philipson, Rev. David, D.D.....Cincinnati, Ohio
Phillips, Albert.....Stamford, Conn.
Phillips, D. H.....New York City
Phillips, H.....Denver, Colo.
Phillips, Harold M.....New York City
Phillips, Harry.....Chicago, Ill.
Phillips, Isidor.....Boston, Mass.
Phillips, Louis.....New York City
Phillips, Nathan.....Seattle, Wash.
Phillips, Nathan.....New York City
Phillips, Sam J.....New York City
Phillipson, Joseph.....Chicago, Ill.
Philo, Rev. Isador E.....Akron, Ohio
Philo, Rev. Solomon.....Amsterdam, N. Y.
Piecozonka, Albert.....New York City
Pierce, A.....Montreal, Canada
Pierson, Rev. Arthur T., D.D.....Brooklyn, N. Y.
Pike, Israel.....New York City
Pike, William.....New York City
Pikel, Mertin.....New York City
Piller, S.....New York City
Pines, J. & D.....Boston, Mass.
Pinker, Manuel.....New York City
Pinsky, B.....New York City
Pinsler, L.....New York City
Pinsler, P.....Montreal, Canada
Pirosh, Berthold, M.D.....Chicago, Ill.
Pisko, Emanuel.....New York City
Pistner, Leon.....New York City
Pistner, Max.....New York City
Pitkowsky, Max.....New York City
Pitzelis, Sam.....New York City
Plaster, A.....New York City
Platzek, M. Warley.....New York City
Plaut, Louis.....Newark, N. J.
Plesket, Louis.....New York City
Plesset, Benjamin M.....Pittsburg, Pa.
Plonsky, Henry.....Denver, Colo.
Plonsky, Nathan M.....New York City
Plotz, Isaac I., M.D.....New York City
Plumer, Samuel.....New York City
Pockrass, Bernard.....Philadelphia, Pa.
Polachek, John.....New York City
Polacsek, Maurice.....New York City
Polakoff, H.....Chicago, Ill.
Polin, S. J.....Colorado Springs, Colo.

Pollak, Berthold S., M.D.....Jersey City, N. J.
Pollak, Emil.....Cincinnati, Ohio
Pollak, Leopold.....New York City
Pollak, Sigmund.....Bridgeport, Conn.
Pollitzer, David.....New York City
Pollock, Gregory O.....New York City
Pollock, Henry.....Jersey City, N. J.
Pollock, Simon O.....New York City
Pollock, Walter.....New York City
Polstein, Joseph.....New York City
Popkin, Isaac.....Franklin, La.
Popper, Simon.....New York City
Porges, Emil.....New York City
Porter, F. C.....New Haven, Conn.
Posert, Henry, M.D.....Memphis, Tenn.
Posner, Louis S.....New York City
Posner, Samuel.....Tacoma, Wash.
Poss, Louis.....New York City
Potash, Philip.....New York City
Potter, Rt. Rev. Henry C., D.D.....New York City
Poziski, S. C.....Ashland, Wis.
Prager, William.....New York City
Prago, William L.....New York City
Preiser, J.....New York City
Prensky, Joseph.....New York City
Prensky, Nathan.....Brooklyn, N. Y.
Present, Philip.....Rochester, N. Y.
Press, M. J.....Springfield, Mass.
Pressler, Josef.....Baltimore, Md.
Pressman, Max.....Philadelphia, Pa.
Price, Barnett L.....New York City
Price, Barnett L.....New York City
Price, Ira Maurice.....Chicago, Ill.
Price, John A., M.D.....New York City
Price, Morris J.....New York City
Price, W. Gordon, M.D.....New York City
Priess, Abraham.....Chicago, Ill.
Prince, Felix.....New York City
Prince, Dr. John Dyneley.....New York City
Prince, John J.....New York City
Printz, M.....Cleveland, Ohio
Prinz, Emanuel.....Brooklyn, N. Y.
Prockter, J. M.....Montreal, Canada
Proctor, George H.....Paxton, Ill.
Prokesch, Jacob.....New York City
Prokesch, Samuel J.....New York City
Propper, A. H.....New York City
Prowler, David.....New York City
Pruzan, Barnett.....Kansas City, Mo.
Pruzan, I. M.....Baltimore, Md.
Publishers' Printing Company.....New York City
Pulaski, Frank.....Philadelphia, Pa.
Pullan, E.....Ottawa, Canada
Pye, Saul M.....New York City
Raab, Joseph.....New York City
Rabinovich, F.....Chicago, Ill.
Rabinovitch, Morris A., LL.B.....New York City
Rabinovitch, William.....New York City
Rabinovitz, H.....Baltimore, Md.
Rabinovitz, M., M.D.....New York City
Rabinovitz, Osias.....New Haven, Conn.
Rabinowich, Israel B.....Worcester, Mass.
Rabinowich, Julius.....New York City
Rabinowitz, A.....Stamford, Conn.
Rabinowitz, Abraham.....New York City
Rabinowitz, Barnet.....New York City
Rabinowitz, David.....Brooklyn, N. Y.
Rabinowitz, Isaac.....New York City
Rabinowitz, J.....New York City
Rabinowitz, J.....San Francisco, Cal.
Rabinowitz, Jacob.....New York City
Rabinowitz, Louis.....New York City
Rabinowitz, S.....New York City
Rabinowitz, Zelig.....Kansas City, Mo.
Rachamowitz, David M.....New York City
Rachlin, David.....Brooklyn, N. Y.
Rachlin, Morris.....Newark, N. J.
Rachlin, William, M.D.....Brooklyn, N. Y.
Rachlis, Ascher.....New York City
Raden, L.....McKeesport, Pa.
Rader, David.....New York City
Radezsky, Simon.....Yonkers, N. Y.
Radin, Adolph M., Ph.D.....New York City
Radin, Oscar.....Pittsburg, Pa.
Radin, Samuel P.....Pittsburg, Pa.
Rado, Julius.....New York City
Raduziner, Adolph.....New York City
Raedel, Max F.....New York City
Raff, Henry D.....Chicago, Ill.
Raffel, Israel.....Pittsburg, Pa.
Raffel, Jacob M.....Baltimore, Md.
Rahenovitch, Joseph M.....Paterson, N. J.
Rains, L. E.....New York City
Raisin, Max.....Cincinnati, Ohio
Raken, Simon C.....Philadelphia, Pa.
Raker, K.....Olyphant, Pa.
Raker, M.....Olyphant, Pa.
Rambach, Hyman M.....Boston, Mass.
Ramirez, Juan Jose.....New York City
Randlieb, Albert.....New York City
Raphael, Joseph.....New York City
Raphaelson, Rev. Barnet.....Toledo, Ohio
Rappaport, Naftaly.....New York City
Rappaport, Solomon.....New York City
Rappoport, Rev. Julius.....Chicago, Ill.
Raspanti, Sam.....New York City
Ratner, Aaron.....New York City
Ratner, Leo, M.D.....Brooklyn, N. Y.
Ratnoff, Nathan.....New York City
Ratzersdorfer, Paul.....Chicago, Ill.
Raub, Solomon.....Dayton, Ohio
Rauch, Samuel.....New York City
Rauh, Frederick.....Cincinnati, Ohio
Rauholz, Fredrich Philip.....Philadelphia, Pa.
Rayner, Albert W.....Baltimore, Md.
Reader, Meyer.....New Haven, Conn.
Rech & Son, C.....Newark, N. J.
Reck, Leon.....New York City
Reder, Ike.....Akron, Ohio
Reder, Jake.....Crestline, Ohio
Reed, D. F.....Cleveland, Ohio
Reich, Adolph B.....Bridgeport, Conn.
Reich, David.....New York City
Reich, Gertrude K.....Pittsburg, Pa.
Reich, Isidor.....Bridgeport, Conn.
Reich, Leo, M.D.....Cleveland, Ohio
Reich, Morris.....St. Joseph, Mo.
Reich, S. Moses.....Bradford, Pa.
Reich, Samuel D.....New York City
Reichert, Rev. Isador.....Brooklyn, N. Y.
Reichman, William.....New York City
Reichstein, B.....Connellsville, Pa.
Reife, Harris.....New York City
Reimer, Max.....New York City
Rein, Oscar.....New York City
Reinach, M.....New York City
Reiner, P.....New York City
Reiner, Philip.....New York City
Reingold, B.....Sioux City, Iowa
Reinhardt, A.....New York City
Reinhardt, Maurice.....New York City
Reinherz, I. B.....Boston, Mass.
Reinherz, P.....New York City
Reinking, V. J.....New York City
Reirman, M.....Buffalo, N. Y.
Reis, Benedict.....New York City
Reiser, M.....New York City
Reisl, H.....New York City
Reisner, Sam.....Newark, N. J.
Reiss, Bert.....Brooklyn, N. Y.
Reiss, Julius.....New York City
Reiss, Max.....New York City
Reiter, Henry, M.D.....New York City
Rembetschek, Adolf.....Pittsburg, Pa.
Renard, H. R.....New York City
Renner, Miss R. S. La Bell.....Toronto, Canada
Reshower, J.....New York City
Resnik, J.....Manchester, N. H.
Resnik, Philip.....Hartford, Conn.
Rethy, Morris.....New York City
Retow, L. A.....Providence, R. I.
Reynolds, Rev. Louis G.....Salt Lake City, Utah
Rhine, Louis.....New York City
Rice, Abraham.....New York City
Rice, Henry.....New York City
Rice, Isaac L.....New York City
Rice, S. M.....Wheeling, W. Va.
Rich, Charles S.....New York City
Rich, Joseph S.....New York City
Rich, Mrs. Matilda.....New York City
Richman, Max.....New York City
Richter, Belle.....New York City
Richter, Bernhard.....New York City
Richter, Daniel.....New York City
Riegelhaupt, S., M.D.....Cleveland, Ohio
Rieger, M. S.....Chicago, Ill.
Riemer, William.....Brooklyn, N. Y.
Rieser, Willy, M.D.....New York City
Rifkin, B.....Cincinnati, Ohio
Rifkind, D.....New York City
Riglander, M. M.....New York City
Ring, Leopold.....Fairfield, Conn.
Ringolsky, I. J.....Kansas City, Mo.
Rippe, Maurice L.....New York City
Riser, Charles L.....Philadelphia, Pa.
Rish, Dr. Oscar.....New York City
Ritay, H. B.....Paterson, N. J.
Ritch, Morris.....Philadelphia, Pa.
Ritser, K.....New York City
Ritt, Edward.....New York City
Rivkin, Rev. B.....Rochester, N. Y.
Robbin, Samuel B.....Washington, D. C.

Robbins, J. D.....New York City
Robbins, M., Ph.G.....New York City
Robbins, Max B.....New York City
Robbins, Samuel.....Boston, Mass.
Roberts, Harry.....Boston, Mass.
Roberts, S.....Boston, Mass.
Robin, Peter.....Pittsburg, Pa.
Robinovitz, H.....New York City
Robins, Joseph.....Mahanoy City, Pa.
Robins, Leo.....New York City
Robinson, A.....New York City
Robinson, Abraham.....New York City
Robinson, I.....Detroit, Mich.
Robinson, Isaac, & Brother.....Baltimore, Md.
Robinson, J. L.....Brooklyn, N. Y.
Robinson, Max.....New Haven, Conn.
Robinson, Samuel.....New York City
Robinson, Samuel.....New York City
Robinton, Getz.....New York City
Robison, Gerson.....New York City
Robison, Lazarus.....New York City
Rochletz, Julius W.....New York City
Rochliz, J. W.....New York City
Rodler, Edward.....New York City
Rodman, H., M.D.....New York City
Rodriguiez, Adolph.....New York City
Roedel, Charles F.....New York City
Roemer, Rudolf.....New York City
Roff, Samuel.....Newark, N. J.
Rogawaz, Philip T.....Portland, Ore.
Rogers, Charles A.....New York City
Rogers, Mark H.....New York City
Rogers, Prof. Robert W.....Madison, N. J.
Roggen, Albert.....New York City
Roggen, Nathan.....New York City
Rohberger, Moritz.....New York City
Rohrheimer, Moses.....Philadelphia, Pa.
Rollnick, Rev. Jacob.....Philadelphia, Pa.
Romanoff, Isidor L.....New York City
Romansky, J.....Greenville, Miss.
Romansky, Joseph.....St. Louis, Mo.
Rome, H.....Paterson, N. J.
Romm, M., M.D.....New York City
Romm, Max.....Baltimore, Md.
Romm, Morris.....Chicago, Ill.
Rommell, Adolph.....New York City
Ronsensky, A. J., M.D.....New York City
Room, Samuel.....Philadelphia, Pa.
Rooth, Julius L.....New York City
Ropes, James H.....Cambridge, Mass.
Rosanburg, H.....Minneapolis, Minn.
Rose, A. E.....New York City
Rose, A. James.....Providence, R. I.
Rose, Abie and Willie.....New York City
Rose, Adolph.....Vicksburg, Miss.
Rose, Harry.....New York City
Rose, Harry.....Manistique, Mich.
Rose, Ike.....Providence, R. I.
Rose, Isaac.....Montreal, Canada
Rose, Isaac N., D.D.S.....New York City
Rose, S.....Philadelphia, Pa.
Roseman, S.....San Antonio, Tex.
Roseman, W.....Toledo, Ohio
Rosen, H.....New York City
Rosen, L.....New York City
Rosen, Max.....Baltimore, Md.
Rosen, Nathan.....New York City
Rosen, Scholim.....Baltimore, Md.
Rosenau, Rev. Dr. William.....Newport News, Va.
Rosenbaum, Adolph.....Yonkers, N. Y.
Rosenbaum, Herman.....New York City
Rosenbaum, Herman S.....Pottsville, Pa.
Rosenbaum, Meyer H.....New York City
Rosenbaum, Morris.....New York City
Rosenbaum, S. D.....New York City
Rosenberg, A.....Brooklyn, N. Y.
Rosenberg, Rev. A.....New York City
Rosenberg, Abraham H.....New York City
Rosenberg, B.....New York City
Rosenberg, Benjamin.....Montreal, Canada
Rosenberg, C.....New York City
Rosenberg, C. S.....New York City
Rosenberg, D.....McKeesport, Pa.
Rosenberg, Dr. E.....Cleveland, Ohio
Rosenberg, E.....Seattle, Wash.
Rosenberg, Felix.....Cleveland, Ohio
Rosenberg, Ike.....New York City
Rosenberg, J.....Pittsburg, Pa.
Rosenberg, Jacob, & Sons.....Pittsburg, Pa.
Rosenberg, James.....Cleveland, Ohio
Rosenberg, Mrs. Joseph.....Bradford, Pa.
Rosenberg, Joseph.....New York City
Rosenberg, Joseph.....Philadelphia, Pa.
Rosenberg, K.....Pittsburg, Pa.
Rosenberg, K. Henry.....New York City
Rosenberg, Koppel.....Washington, D. C.
Rosenberg, Leo, M.D.....New York City
Rosenberg, Louis J., LL.B.....Detroit, Mich.
Rosenberg, M., M.D.....New York City
Rosenberg, Morris.....Baltimore, Md.
Rosenberg, Rev. Ormin.....Brooklyn, N. Y.
Rosenberg, Samuel.....New York City
Rosenberg, Samuel.....Cincinnati, Ohio
Rosenberg, Samuel.....New York City
Rosenberg, Simon.....Rochester, N. Y.
Rosenberg Brothers.....Manchester, N. H.
Rosenblatt, H.....New York City
Rosenblatt, J.....New York City
Rosenblatt, J.....Baltimore, Md.
Rosenblatt, Joseph.....Buffalo, N. Y.
Rosenblatt, Leon.....New York City
Rosenblatt, Rev. Levi.....St. Louis, Mo.
Rosenbloom, Daniel.....Syracuse, N. Y.
Rosenbloom, Henry.....New York City
Rosenbloom, Louis.....Allegheny, Pa.
Rosenbloom, Max Z.....Rochester, N. Y.
Rosenblott, Benjamin.....Washington, D. C.
Rosenblum, Henry.....New York City
Rosenblum, Louis.....New York City
Rosenblum, Nathan.....Sharon, Pa.
Rosenblum, William.....Philadelphia, Pa.
Rosenbluth, Miles.....New York City
Rosendale, Simon W.....Albany, N. Y.
Rosener, Sol.....New York City
Rosenfeld, B.....Tucson, Ariz.
Rosenfeld, Bertie.....New York City
Rosenfeld, D.....New York City
Rosenfeld, Daniel.....St. Louis, Mo.
Rosenfeld, G.....New York City
Rosenfeld, Mrs. Rosa W.....Baltimore, Md.
Rosenfeld, S.....Youngstown, Ohio
Rosenfeld, S. M.....New York City
Rosenfelt, Emil.....New York City
Rosenfelt, J. H.....New York City
Rosenfield, Louis.....Pittsburg, Pa.
Rosengard, Eli.....Haverhill, Mass.
Rosengard, H.....Chicago, Ill.
Rosengarten, L.....New York City
Rosenheck, I.....Brooklyn, N. Y.
Rosensohn, Hyman.....Passaic, N. J.
Rosenson, George.....New York City
Rosenson, Mrs. L.....New York City
Rosenspitz, Rev. Dr. Alexander.....Alexandria, La.
Rosenstein, Harry.....New York City
Rosenstein, Henry.....Brooklyn, N. Y.
Rosenstein, Joseph.....Philadelphia, Pa.
Rosenstein, Louis.....Moline, Ill.
Rosenstein, Rev. M. W.....Baltimore, Md.
Rosenthal, A.....Mt. Vernon, N. Y.
Rosenthal, A.....Dallas, Tex.
Rosenthal, Adolph.....New York City
Rosenthal, Adolph.....Boston, Mass.
Rosenthal, Alexander S.....New York City
Rosenthal, Benjamin.....Yonkers, N. Y.
Rosenthal, Charles S.....New York City
Rosenthal, D. A.....Philadelphia, Pa.
Rosenthal, Edward J.....New York City
Rosenthal, Elias.....New York City
Rosenthal, Eliazer Lieberman.....Montreal, Canada
Rosenthal, Rev. F. L.....Hot Springs, Ark.
Rosenthal, George D.....St. Louis, Mo.
Rosenthal, H.....Chelsea, Mass.
Rosenthal, Rev. Harris.....New York City
Rosenthal, Herman.....Charlestown, Mass.
Rosenthal, Ignatz.....New York City
Rosenthal, Isaac M.....Pittsfield, Mass.
Rosenthal, Isidore.....Lancaster, Pa.
Rosenthal, J.....Worcester, Mass.
Rosenthal, J.....St. Joseph, Mo.
Rosenthal, L., M.D.....New York City
Rosenthal, Lazarus.....Manistique, Mich.
Rosenthal, Levi M.....Montreal, Canada
Rosenthal, M.....Buffalo, N. Y.
Rosenthal, Max, M.D.....New York City
Rosenthal, Meyer.....Syracuse, N. Y.
Rosenthal, Michael, M.D.....New York City
Rosenthal, Philip.....Au Sable, Mich.
Rosenthal, Rachel.....Pipestone, Minn.
Rosenthal, S.....New York City
Rosenthorn, Herin.....New York City
Rosentover, Dr. Morris.....New York City
Rosenwasser, A.....Newark, N. J.
Rosenwasser, Dr. C. A.....New York City
Rosenwasser, H.....New York City
Rosenwasser, M.....Cleveland, Ohio
Rosenzweig, Rev. Baresh.....Philadelphia, Pa.
Rosenzweig, J.....Detroit, Mich.
Rosenzweig, Joseph.....New York City
Rosenzweig, Joseph.....New York City
Rosenzweig, Lois.....New York City
Rosenzweig, Louis.....Erie, Pa.

Rosett, L.....New York City
Rosett, Moritz.....New York City
Rosier, M., M.D.....New York City
Rosin, F.....New Haven, Conn.
Rosing, Jacob.....Buffalo, N. Y.
Rosner, Sam.....New York City
Rosnosky, Isaac.....Boston, Mass.
Ross, Samuel.....Newark, N. J.
Rostow, Clarence, M.D.....Newark, N. J.
Rosuck, I.....St. Joseph, Mo.
Rosskam, Isaac.....Philadelphia, Pa.
Roth, A.....Brooklyn, N. Y.
Roth, A. L.....New York City
Roth, Aaron.....New York City
Roth, Adolph.....Brooklyn, N. Y.
Roth, B.....Marshall, Tex.
Roth, Mrs. C.....New York City
Roth, Edward.....New York City
Roth, Emery.....New York City
Roth, Fernando.....New York City
Roth, Henry, M.D.....New York City
Roth, Ignatz.....New York City
Roth, Ignatz.....New York City
Roth, Mrs. J.....New York City
Roth, Joseph.....New York City
Roth, M. L.....New York City
Rothberg, Benjamin.....New York City
Rothblum, Saul.....Dorchester, Boston, Mass.
Rothburger, P.....New York City
Rothchild, S.....New York City
Rothenberg, Leon.....New York City
Rothkowitz, Harris B.....New York City
Rothschild, Edward L.....Philadelphia, Pa.
Rothschild, Jacob.....New York City
Rothschild, Jacob.....Cawker City, Kan.
Rothschild, Meyer D.....New York City
Rothschild, S. F.....Brooklyn, N. Y.
Rothschild, Saul.....New York City
Rothschild, Solomon.....New York City
Rothstein, Myer.....Bradford, Pa.
Rottell, J.....New York City
Rottenberg, Dr. Ignatz Morvay.....New York City
Rotter, Sigmund S.....New York City
Rotter, William.....Boston, Mass.
Routman, Harry.....Sharon, Pa.
Rovno, Pinkas.....Philadelphia, Pa.
Rozsa, Louis.....New York City
Rubenstein, C. A.....Baltimore, Md.
Rubenstein, Isaac.....New York City
Rubenstein, Jacob.....Boston, Mass.
Rubenstein, Louis G., M.D., Ph.G.....Braddock, Pa.
Rubenstein, Samuel.....Boston, Mass.
Rubenstein, Sol.....Buffalo, N. Y.
Rubilinsky, A.....Buffalo, N. Y.
Rubin, Edward.....New York City
Rubin, H.....Philadelphia, Pa.
Rubin, Ike.....New York City
Rubin, Jacob.....New York City
Rubin, Joseph H.....Philadelphia, Pa.
Rubin, M.....New York City
Rubin, Max.....New York City
Rubin, Morris.....Pittsburg, Pa.
Rubin, S.....Brooklyn, N. Y.
Rubin, Samuel H.....Bayonne, N. J.
Rubin, William.....Syracuse, N. Y.
Rubinson Brothers.....Brooklyn, N. Y.
Rubinstein, B.....New York City
Rudawsky, S.....St. Paul, Minn.
Rudolf, Robert.....New York City
Rudolph, A.....Montreal, Canada
Rudomin, Joseph.....New York City
Rugoff, Abe.....New York City
Ruslander, Moses.....Du Bois, Pa.
Russ, B.....New York City
Russotto, H. A.....New York City
Rutenberg, Charles.....New York City
Rypins, Isaac L.....St. Paul, Minn.
Sabetti, Frank C.....New York City
Sachader, Louis.....Brooklyn, N. Y.
Sachs, Charles H.....Pittsburg, Pa.
Sachs, E.....Chicago, Ill.
Sachs, H. M.....Bayonne, N. J.
Sachs, I.....Washington, D. C.
Sachs, Isidor.....New York City
Sachs, Julius.....New York City
Sachs, Julius A.....New York City
Sachs, Morris.....New York City
Sachs, Moses A.....New York City
Sachs, Philip.....New York City
Sackheim, G.....Baltimore, Md.
Sacks, Harris.....New York City
Sacks, Paul.....New York City
Sacks, Samuel.....Philadelphia, Pa.
Sadowitz, M.....Haverhill, Mass.
Sadvoransky, J.....Brooklyn, N. Y.
Safer, Jacob.....Milwaukee, Wis.
Safowitz, F.....New York City
Safro, Aaron.....New York City
Sahud, Dr. M.....Chicago, Ill.
Sakowitz, Solomon.....New York City
Salabes, Joseph.....Baltimore, Md.
Salamont, Oscar H.....Boston, Mass.
Salant, S.....New York City
Salaway, A. M.....Boston, Mass.
Saldin, M.....New York City
Salinger, Julius.....New York City
Salinger, Lewis.....Centerville, Iowa
Salinger, N.....Goshen, Ind.
Salk, M.....Chicago, Ill.
Salkovitz, David.....Paterson, N. J.
Salmon, I. Citron.....Nova Scotia
Salmon, M.....Beaver Falls, Pa.
Salomon, H. A.....New York City
Salomon, L.....New York City
Salomon, M. L.....Greenville, Miss.
Salosen, Israel.....Philadelphia, Pa.
Salpeter, Jacob.....Brooklyn, N. Y.
Salsburg, Abram.....Wilkesbarre, Pa.
Saltz, Max.....New York City
Salyman, Rev. Tobias.....Baltimore, Md.
Salzman, Rev. Marcus.....Wilkesbarre, Pa.
Sameth, Max.....New York City
Samodovitz, Sigmund.....New York City
Samoloff, Louis.....New York City
Sampliner, Joseph H.....Cleveland, Ohio
Samuel, A.....Pittsburg, Pa.
Samuels, Peter.....New York City
Samuelson, H.....San Francisco, Cal.
Samuelson, Nathan.....New York City
Sanders, Frank K.....New Haven, Conn.
Sanders, Leon.....New York City
Sandfield, A.....San Antonio, Tex.
Sands, Jacob.....Victor, Colo.
Sanguinetti, Percy A.....New York City
Santer, Bernard.....New York City
Saperston, Julius L.....Buffalo, N. Y.
Saphirstein, Jacob.....New York City
Sapire, C.....New York City
Sapirstein, N. L., M.D.....Pittsburg, Pa.
Sapper, Jacob L.....Pittsburg, Pa.
Sarasohn, Sam.....Detroit, Mich.
Sarasohn & Son.....New York City
Sarason, B.....New Haven, Conn.
Sarsar, Isidore.....Memphis, Tenn.
Saruya, Abraham L.....New York City
Saslavsky, Alexander.....New York City
Satz, Abraham.....New York City
Sauber, Adolph.....Baltimore, Md.
Sauber, Robert.....Syracuse, N. Y.
Saudomire, P.....Pittsburg, Pa.
Sauer, Bernard.....New York City
Saul, Samuel.....Allegheny, Pa.
Saulson, William.....Detroit, Mich.
Savage, Moses, M.D.....Baltimore, Md.
Sawin, Rev. T. P.....Troy, N. Y.
Sax, Louis.....Chicago, Ill.
Saxon, Louis.....New Haven, Conn.
Sayles, Solomon Breslin.....Berkeley Heights, N. J.
Saylin, S., M.D.....Buffalo, N. Y.
Schaap, Michael.....New York City
Schadel, J.....Springfield, Ohio
Schaengold, Charles.....Cincinnati, Ohio
Schaffer, M.....New York City
Schaffer, M.....Philadelphia, Pa.
Schafler & Susman.....New York City
Schagrin, Adolph.....Yonkers, N. Y.
Schalbe, S.....New York City
Schamberg, Jay F., M.D.....Philadelphia, Pa.
Schanfarber, Rev. T.....Mobile, Ala.
Schannan, Adolph M.....Philadelphia, Pa.
Schapira, S. William.....New York City
Schapiro, M.....New York City
Scharf, M.....New York City
Scharlin, J. A.....San Francisco, Cal.
Scharlin, S.....New York City
Schatzer, Louis.....Rockaway Beach, N. Y.
Schatzkin, S. M.....New York City
Schauer, Julius.....New York City
Schaul, Lewis J.....Augusta, Ga.
Schaumberg, Rev. S.....Schenectady, N. Y.
Scheer, Sam.....New York City
Scheffreen, Jacob.....Boston, Mass.
Scheib, Henry.....New York City
Schein, Jacob.....Pittsburg, Pa.
Scheinman, Isaac.....New York City
Schellenberg, Charles B.....Brooklyn, N. Y.
Schem, Simon.....New York City
Schenbaum, Morris S.....New York City
Schenkes, Israel W.....New York City
Schepnorris, Dr.....New York City
Scherer, Jacob.....New York City
Scheuer, Jacob.....Cincinnati, Ohio
Scheuer, Simon.....Newark, N. J.

Schick, Philip I.....New York City
Schiff, Jacob H.....New York City
Schiff, L.....New York City
Schiff, Simon.....New York City
Schiffer, Joseph.....New York City
Schiffer, Walter A.....New York City
Schiller, E. B.....New York City
Schiller, L.....New York City
Schiller, Dr. Michael.....New York City
Schinasi Brothers.....New York City
Schinze, N.....New York City
Schlachetzky, Dr. J.....New York City
Schlachter, M.....New York City
Schlansky, Harry P., M.D.....New York City
Schlegel, Rev. S.....New York City
Schlein, S.....Philadelphia, Pa.
Schleistein, M.....New York City
Schlesinger, A.....St. Louis, Mo.
Schlesinger, Anthony.....New York City
Schlesinger, B. J.....New York City
Schlesinger, Jacob.....Newark, N. J.
Schlesinger, Le Roy.....San Francisco, Cal.
Schlesinger, Louis.....Newark, N. J.
Schlesinger, M.....Albany, N. Y.
Schlesinger, Max.....New York City
Schlesinger, Morris.....New York City
Schlesinger, Simon.....New York City
Schleuker, Rudolph.....New York City
Schlivinski, Hyman.....Brooklyn, N. Y.
Schlockow, Oswald.....New York City
Schloss, Max.....New York City
Schloss, Nathan.....Baltimore, Md.
Schloss, Seligman.....Detroit, Mich.
Schmeidler, Leopold.....New York City
Schmidt, Bernard.....New York City
Schmidt, Moritz.....Paterson, N. J.
Schmidt, Nathaniel.....Ithaca, N. Y.
Schmidt, Rev. S.....Providence, R. I.
Schmidt, S. H.....Turtle Creek, Pa.
Schmookler, Henry B., M.D.....Philadelphia, Pa.
Schneider, C. H.....Augusta, Ga.
Schneider, Frank.....New York City
Schnitzer, Henry J.....New York City
Schnur, B.....New York City
Schoen, Adolph, M.D.....New York City
Schoen, Henry.....New York City
Schoen, Jacob.....New York City
Schoen, Joseph.....New York City
Schoen, Nathan.....Paterson, N. J.
Schoenberg, H.....New York City
Schoenberg, Isidor.....Baltimore, Md.
Schoenberg, L.....Providence, R. I.
Schoenbrad, J.....Kansas City, Mo.
Schoenfeld, Hugo.....New York City
Schoenfeld, L.....Seattle, Wash.
Schoenfield, Jacob.....New York City
Schoenthal, Henry.....Washington, Pa.
Schomer, Abraham S.....New York City
Schon, S.....Boston, Mass.
Schonbaum, David.....New York City
Schonheim, Bernath.....New York City
Schonthal, Joseph.....Columbus, Ohio
Schooner, Joseph Y.....Boston, Mass.
Schrattmoy, Arnold.....New York City
Schreiber, Rev. Dr. Emanuel.....Chicago, Ill.
Schreiber, L.....New York City
Schreiber, Max.....New York City
Schreiber, William.....Chicago, Ill.
Schreier, Eli S.....New York City
Schreyker, S.....Gloversville, N. Y.
Schrier, Benjamin.....New York City
Schroeder, George J.....New York City
Schulman, David.....Brooklyn, N. Y.
Schulman, Harris W.....New York City
Schulman, I.....Minneapolis, Minn.
Schulman, Louis.....Brooklyn, N. Y.
Schulman, Louis.....New York City
Schulman, Louis.....Brooklyn, N. Y.
Schulman, Samuel.....New York City
Schulsinger, Marcus.....New York City
Schultz, Frederick.....Great Neck, N. Y.
Schultz, J.....Olyphant, Pa.
Schultz, M.....Chicago, Ill.
Schultz, S. R., M.D.....New York City
Schultz, Samuel D.....Victoria, B. C.
Schupack, Charles B., D.D.S.....Philadelphia, Pa.
Schupper, Solomon M.....Brooklyn, N. Y.
Schurath, Henry.....New York City
Schustermann, Adolph.....New York City
Schvartz, S.....New York City
Schwab, Mrs. Flora.....Cleveland, Ohio
Schwab, Isaac.....St. Louis, Mo.
Schwab, Louis.....Chicago, Ill.
Schwab, Solomon S.....New York City
Schwabe, A.....New York City
Schwack, Sam.....New York City
Schwalb, H.....Yonkers, N. Y.
Schwalbe, Max. J.....New York City
Schwalber, Max.....New York City
Schwarcz, Max M.....Brooklyn, N. Y.
Schwartz, Mrs. A.....Brooklyn, N. Y.
Schwartz, A. J.....New York City
Schwartz, Aaron.....Plymouth, Pa.
Schwartz, Adolph.....New York City
Schwartz, B.....New York City
Schwartz, B.....New York City
Schwartz, B. M.....East Boston, Mass.
Schwartz, Charles.....Philadelphia, Pa.
Schwartz, Charles, M.D.....New York City
Schwartz, David.....New York City
Schwartz, H. J.....Denver, Colo.
Schwartz, Joseph.....New York City
Schwartz, Joseph.....Scranton, Pa.
Schwartz, Joseph.....New York City
Schwartz, Julius.....New York City
Schwartz, L.....New York City
Schwartz, Leon.....Greenville, Miss.
Schwartz, M.....Utica, N. Y.
Schwartz, M.....Philadelphia, Pa.
Schwartz, Mrs. M. M.....New York City
Schwartz, Max.....New York City
Schwartz, Mayer.....New York City
Schwartz, Moses.....Brooklyn, N. Y.
Schwartz, Rosa.....Philadelphia, Pa.
Schwartz, Samuel.....Perth Amboy, N. J.
Schwartz, Solomon S.....New York City
Schwartzberg, Maurice.....Baltimore, Md.
Schwarz, Louis.....Rutland, Vt.
Schwarz, R. M.....Linden, Ala.
Schwarz, Sam.....New York City
Schwarzberger, Max.....New York City
Schwarzschild, Samuel.....New York City
Schwed, Adolph.....New York City
Schweitzer, Mrs. Jacob.....San Francisco, Cal.
Schweitzer, Joseph.....New York City
Schweitzer, Julius.....New York City
Schweitzer, Samuel.....Chicago, Ill.
Schwob, Adolphe.....New York City
Scott, J.....Greenville, Miss.
Scott, Louis.....Bridgeport, Conn.
Scully, P. J.....New York City
Seadler, B. F.....New York City
Seasongood, A. J.....Cincinnati. Ohio
Secol, S.....New Haven, Conn.
Seder, I.....Pittsburg, Pa.
Sedler, Barnet.....Allegheny, Pa.
Seelig, Henry.....New York City
Seelig, William.....New York City
Seerman, B.....New York City
Seff, Samuel.....Baltimore, Md.
Segal, Bernhard, M.D.....Philadelphia, Pa.
Segal, Myer.....Fort Scott, Kan.
Segel, Ike.....New York City
Seidel, Rev. Jacob M.....Wilkesbarre, Pa.
Seidenberg, E.....New York City
Seidenman, Harry.....New York City
Seidenman, Selig, & Brother.....Baltimore, Md.
Seidler, J.....Denver, Colo.
Seidman, S.....Baltimore, Md.
Seidman, Rev. S.....Baltimore, Md.
Seidmann, Marcus, M.D.....Newark, N. J.
Seiffert, Max.....New York City
Seifter, Frederick.....Brooklyn, N. Y.
Seigel, L.....New York City
Seigel, Max A.....New York City
Seiger, Louis.....Pittsburg, Pa.
Seinsheimer, Henry A.....Cincinnati, Ohio
Selby, J.....Brooklyn, N. Y.
Seldin, Nathan A.....New York City
Selenken, M. E.....Baltimore, Md.
Selicovitch, Louis.....New York City
Selig, Moses.....New York City
Selig, Samuel.....New York City
Seliger, Solomon.....Baltimore, Md.
Seligman, Aaron.....New York City
Seligman, Abe.....New York City
Seligman, Edwin R. A.....New York City
Seligman, Isaac N.....New York City
Seligman, Max.....New York City
Seligman, S. H.....New York City
Seligsohn, Aaron.....Cleveland, Ohio
Selker, J.....Toledo, Ohio
Sellers, Maurice M.....Lynn, Mass.
Sellman, Jacob.....Binghamton, N. Y.
Seltzer, Abram.....Brooklyn, N. Y.
Seltzer, Barnett.....Hartford, Conn.
Seman, Philip L.....New York City
Semuel, J.....Erie, Pa.
Sendler, Jacob K.....New York City
Sepiroff, M.....Newark, N. J.
Serkau, Louis.....Chortitz, Manitoba, Canada
Sessler, Arnold.....New York City
Sessler, Rev. M.....Woodville, Miss.

Settell, Abraham....New York City
Settle, Isidore....New York City
Shabad, Henry M....Chicago, Ill.
Shaber, S....Nashua, N. H.
Shabet, Rev. M....Baltimore, Md.
Shackter, I. M....Jersey City, N. J.
Shaeffer, Samuel J....Chicago, Ill.
Shaff, Carl....New York City
Shaffer, Simon....Chicago, Ill.
Shaievitch, M....New York City
Shalett, S. Joseph....Minneapolis, Minn.
Shalitte, Aria L....Minneapolis, Minn.
Shalitte, J. L....Minneapolis, Minn.
Shaphrane, B....Greenville, Miss.
Shapira, D....Montreal, Canada
Shapira, F. J. E., M.D....Boston, Mass.
Shapira, Isaac....Boston, Mass.
Shapiro, Aaron S....New York City
Shapiro, Abraham....New York City
Shapiro, Adolph....New York City
Shapiro, D....Chicago, Ill.
Shapiro, H....New York City
Shapiro, H....Chicago, Ill.
Shapiro, Harris....New York City
Shapiro, Mrs. Helen....Colorado Springs, Colo.
Shapiro, I....Cleveland, Ohio
Shapiro, Isaac....Chicago, Ill.
Shapiro, J....New York City
Shapiro, J....Salt Lake City, Utah
Shapiro, Jacob....Brooklyn, N. Y.
Shapiro, Jenny....New York City
Shapiro, Joshua S....New York City
Shapiro, Lemuel....Brooklyn, N. Y.
Shapiro, M....Montreal, Canada
Shapiro, S....New York City
Shapiro, S. N....New York City
Shapiro, W....Lawrence, Mass.
Shappiro, Jacob....Washington, D. C.
Shar, Aaron....Philadelphia, Pa.
Shaskan, Samuel....New York City
Shatz, Lewis A....Philadelphia, Pa.
Shatzkin, M. B....New York City
Shatzkin, N. J....Brooklyn, N. Y.
Sheffler, Samuel....Pittsburg, Pa.
Sheftelson, Solomon....Philadelphia, Pa.
Sheinberg, B....Pittsburg, Pa.
Shenken, Julius, M.D....Philadelphia, Pa.
Shenkman, Samuel....New York City
Sher, Bennett....Pittsburg, Pa.
Sher, Edward....New York City
Sherbow, Rev. Jacob S....Philadelphia, Pa.
Shereshevsky, M., M.D....New York City
Sherman, Louis I....New York City
Sherman, Oscar....Jersey City, N. J.
Shershefsky, Rev. Abram M....Boston, Mass.
Shewitz, Mrs. J....New York City
Shield, Jacob S....Warsaw, Ind.
Shinkman, Samuel....New York City
Ship, F....Montreal, Canada
Shitzkins, Adolph S....Brooklyn, N. Y.
Shlachetsky, Louis, M.D....New York City
Shless, A. L....Chicago, Ill.
Shlickerman, Alfred A....New York City
Shmulewitz, Henry....New York City
Shoob, Leo....New York City
Shoolman, Joseph....Charlestown, Mass.
Shopiro, J....New York City
Shorr, Rev. Israel....Newark, N. J.
Shramek, Carl....New York City
Shufro, Jacob J....New York City
Shuklansky, Jacob I....New Castle, Pa.
Shulhof, R. L....Montreal, Canada
Shulman, Abraham....Brooklyn, N. Y.
Shulman, Isaac....New York City
Shulman, M....New Haven, Conn.
Shulman, Nathan....Baltimore, Md.
Shumberg, George....New York City
Shure, Mandel....Chicago, Ill.
Shurr, Mark J....Brooklyn, N. Y.
Sibeibel, A....New York City
Sichel, Sigmund....Portland, Ore.
Sickels, H. M....Worcester, Mass.
Sickerman, David....New York City
Sickles, Gustavus....Philadelphia, Pa.
Sideman, Ben....New York City
Sidenberg, Charles....New York City
Siebler, Benjamin....Cincinnati, Ohio
Siegel, Hermann....New York City
Siegel, M....New York City
Siegel, M....St. Louis, Mo.
Siegel, M....Providence, R. I.
Siegel, Rachel U....Salt Lake City, Utah
Siegel, Samuel....New York City
Siegelman, Julius....New York City
Siegelstein, L. E., M.D....Cleveland, Ohio
Siegmeister, William....New York City
Sigmund, S....New York City
Signal, Benjamin....New York City
Silberberg, Aaron....Oil City, Pa.
Silberberg, I. L....New York City
Silberberg, Nathan....New York City
Silberberg, Siegfried....New York City
Silberblatt, S....New York City
Silberfeld, Rev. Julius....Jersey City, N. J.
Silberman, David....New York City
Silberman, I....New York City
Silberman, J....New York City
Silberman, Jacob....New York City
Silberman, L....Baltimore, Md.
Silberman, Morris....New York City
Silberman, Moses....Baltimore, Md.
Silberman, Moses P....Baltimore, Md.
Silberman, Sam....New York City
Silberman, Samuel J....New York City
Silberman, Samuel L....Boston, Mass.
Silberman, Tanchum....Baltimore, Md.
Silberstein, Bernard....Duluth, Minn.
Silberstein, George....New York City
Silberstein, M....Denver, Colo.
Silberstein, Solomon....Philadelphia, Pa.
Silberstein, Solomon D....New York City
Silver, Isidor....Augusta, Ga.
Silverberg, E. Myers....Pittsburg, Pa.
Silverberg, George M., M.D....Chicago, Ill.
Silverglade, M....Cincinnati, Ohio
Silverman, A....Pittsburg, Pa.
Silverman, George Morris....Uniontown, Pa.
Silverman, Joseph, D.D....New York City
Silverman, L. L....Syracuse, N. Y.
Silverman, M. J., M.D....New York City
Silverman, Max....New York City
Silverman, Moses....Boston, Mass.
Silverman, Samuel....New York City
Silverman, William....Philadelphia, Pa.
Silverstein, J....New York City
Silverstein, Louis....New York City
Silverstein, Morris....Boston, Mass.
Silverstone, Louis....New York City
Silvert, Manuel....Philadelphia, Pa.
Silverthau, Abraham....New York City
Simmons, David....New York City
Simmons, G. H....Columbus, Ohio
Simon, A....Brooklyn, N. Y.
Simon, Rev. Abram....Omaha, Neb.
Simon, David....New York City
Simon, E....Nashua, N. H.
Simon, Gustav....Altoona, Pa.
Simon, Gustave....Altoona, Pa.
Simon, H....Manchester, N. H.
Simon, Isidor....New York City
Simon, Hon. Joseph....Portland, Ore.
Simon, Kassel....New York City
Simon, Sig....Salt Lake City, Utah
Simonoff, H....New York City
Simons, A....Bradford, Pa.
Simons, David W....Detroit, Mich.
Simons, Louis....Rochester, N. Y.
Simonsky, S....Toronto, Canada
Simpson, Simon L....New Haven, Conn.
Simsohn, Joseph S., M.D....Philadelphia, Pa.
Sinchawitz, Charles....New York City
Sindler, A....Baltimore, Md.
Singer, B....Montreal, Canada
Singer, Charles....New York City
Singer, Fritz....New York City
Singer, Henry B....New York City
Singer, Herman B., M.D....Buffalo, N. Y.
Singer, Isidor....New York City
Singer, J....Toronto, Canada
Singer, Jacob....Philadelphia, Pa.
Singer, Julius....New York City
Singer, Marcus....New York City
Singer, Mayer....New York City
Singer, Dr. Michael....New York City
Singer, Moses....New York City
Singer, S....Carbondale, Pa.
Singer, Samuel M....Baltimore, Md.
Singerman, Paul....Seattle, Wash.
Sinsheimer, Charles....New York City
Sinsheimer, Joseph....New York City
Siravich, Rev. Jacob....New York City
Sirvan, Harry C....Pittsburg, Pa.
Sivin Brothers....New York City
Sivitz, Rev. M. S....Pittsburg, Pa.
Skaller, George....New York City
Skidelsky, Simon S....Philadelphia, Pa.
Skutch, Max....Baltimore, Md.
Slater, H. D....New York City
Slatzsky, John J....Boston, Mass.
Slizak, C....Fall River, Mass.
Sloan, Morton Worthaus....Huntingdon, W. Va.
Slobodkin, Harris A....Boston, Mass.
Sloman, Sam....New York City
Slomka, Adolf....New York City

Slomka, Jacob.....New York City
Slonimsky, Dr. George.....Philadelphia, Pa.
Slonimsky, I.....Montreal, Canada
Slonimsky, Dr. Joseph T.....Philadelphia, Pa.
Slonimsky, Solomon.....Philadelphia, Pa.
Sloss, Mrs. M. C.....San Francisco, Cal.
Slote, Samuel H., M.D.....Brooklyn, N. Y.
Slotkin & Praglin.....New York City
Sloves, N.....Montreal, Canada
Slusky, Daniel.....Augusta, Ga.
Slutzker, H.....Altoona, Pa.
Slutzker, H.....Altoona, Pa.
Smickler, Solomon.....Cincinnati, Ohio
Smilansky, M.....Detroit, Mich.
Smith, Abraham.....New York City
Smith, B.....Washington, D. C.
Smith, B.....New York City
Smith, J.....St. Louis, Mo.
Smith, Marks.....Philadelphia, Pa.
Smith, Morris.....New York City
Smith, Robert.....New York City
Smith, Samuel.....New York City
Smithkline, Jacob, M.D.....New York City
Smolian, Oscar.....New York City
Smolinsky, I. D.....New York City
Smukler, H.....Philadelphia, Pa.
Smulewitz, Rev. S.....New York City
Snitkin, Leonard A.....New York City
Sobel, Isador.....Erie, Pa.
Sobel, Jacob.....Philadelphia, Pa.
Sobel, Jacob, M.D.....New York City
Sobel, Max.....New York City
Sobel, S. R.....Pittsburg, Pa.
Sobelman, Joseph.....Baltimore, Md.
Sobin, D.....Brooklyn, N. Y.
Sohn, L.....New York City
Sohr, Max.....Los Angeles, Cal.
Sokolow, Bernhard.....New York City
Sokolower, J.....New York City
Sokolsky, Rev. Solomon.....New York City
Sola, Clarence I. de.....Montreal, Canada
Sollod, Nathan.....Baltimore, Md.
Soloff, S. N.....Brooklyn, N. Y.
Solomon, A. A.....Philadelphia, Pa.
Solomon, D.....Schenectady, N. Y.
Solomon, George.....Vicksburg, Miss.
Solomon, Mrs. Henry.....Chicago, Ill.
Solomon, I. P.....New York City
Solomon, J.....Allegheny, Pa.
Solomon, J.....Brooklyn, N. Y.
Solomon, Joseph J.....New York City
Solomon, L.....New York City
Solomon, Louis.....Great Falls, Mont.
Solomon, Louis.....New York City
Solomon, Marcus.....Scranton, Pa.
Solomon, Max.....Beaver Falls, Pa.
Solomon, Mortimer Wald.....New York City
Solomon, Oscar.....Cedar Rapids, Iowa
Solomon, S.....Scranton, Pa.
Solomon, S. D., A.B.....Syracuse, N. Y.
Solomon, Sam.....New York City
Solomon, Samuel.....New York City
Solomon, Samuel E.....New York City
Solomon, Saul.....Montreal, Canada
Solomon, William.....New York City
Solomons, Joseph R., D.D.S.....New York City
Solomont, Simon.....Boston, Mass.
Solon, Moses.....Chicago, Ill.
Solotaroff, H., M.D.....New York City
Solotovsky, Joseph.....Brooklyn, N. Y.
Solovey, Jacob.....Oil City, Pa.
Soloweitzik, Solomon.....Westerly, R. I.
Solzman, H.....New Haven, Conn.
Sommerfeldt, M.....Yonkers, N. Y.
Sommert, M.....New York City
Somolsky, Jacob.....Washington, Pa.
Sonenberg, Adolf.....Montreal, Canada
Sonneborn, Henry.....Baltimore, Md.
Sonneborn, Jonas.....New York City
Sonneborn, Mrs. Leo.....New York City
Sonneborn, M.....Wheeling, W. Va.
Sonnenfelt, I. B.....New York City
Sonnenschein, Ignatz.....New York City
Sonnenschein, Rev. S. H.....Des Moines, Iowa
Sonstein, I.....McKeesport, Pa.
Sookne, Joseph, D.D.S.....New York City
Soper, Carl.....New York City
Sossnitz, Isaac, M.D.....New York City
Soupcoff, J., M.D.....Pittsburg, Pa.
Sovatskin, Joseph S.....Lowell, Mass.
Spann, Rev. Philip.....Allegheny, Pa.
Spare, Aristoph, M.D.....Chicago, Ill.
Sparenberg, E.....New York City
Sparger, Rev. William.....New York City
Spark, M.....New York City
Speaker, Henry M.....Philadelphia, Pa.
Specter, A. B.....Lawrence, Mass.
Spector, Leon.....Manchester, N. H.
Spector, Leon.....New York City
Spectre, L.....Washington, D. C.
Speiser, Louis.....Rochester, N. Y.
Spektorsky, Hyman.....New York City
Spektorsky, Jacob.....Boston, Mass.
Sperber, David.....Montreal, Canada
Speyer, Leo.....New York City
Spiegel, Rev. Adolph.....New York City
Spiegel, Adolph, & Company.....New York City
Spiegel, Judge Frederick S.....Cincinnati, Ohio
Spiegel, Jonas.....New York City
Spiegel, S.....Cleveland, Ohio
Spiegel, Samuel, M.D.....New York City
Spiegelberg, F.....New York City
Spiegelberg, I. N.....New York City
Spiegelberg, Levi.....New York City
Spielberg, A.....New York City
Spielberger, Adolph.....New York City
Spielberger, Jacob.....New York City
Spiermann, Herman.....Rockaway Beach, N. Y.
Spigil, Julius.....New York City
Spilman, Louis.....East Boston, Mass.
Spiro, A.....Brooklyn, N. Y.
Spiro, Abraham C.....Montpelier, Vt.
Spiro, Abraham I.....New York City
Spiro, M., M.D.....Allegheny, Pa.
Spitz, Anton.....New York City
Spitz, Daniel.....New York City
Spitz, George.....Olyphant, Pa.
Spitz, Joseph.....Appleton, Wis.
Spitz, Samuel.....Chicago, Ill.
Spitzer, Harry.....Brooklyn, N. Y.
Spivacke, Dr. Charles A.....New York City
Spivak, C. D., M.D.....Denver, Colo.
Sprey, Benjamin.....New York City
Spring, Sam.....St. Joseph, Mo.
Srenco, Henry.....Rochester, N. Y.
Srolovitz, Max L.....Pittsburg, Pa.
Stalberg, B.....Philadelphia, Pa.
Staller, Max, M.D.....Philadelphia, Pa.
Stand, Leon.....New York City
Stander, Anna.....New York City
Stark, E. J.....San Francisco, Cal.
Starr, David.....Boston, Mass.
Starr, Hyman.....New York City
Starr, Robert.....New York City
Starr, Rev. William E.....Baltimore, Md.
Steckler, Alfred.....New York City
Steif, W.....Chicago, Ill.
Steiger, E., & Company.....New York City
Stein, Abraham.....Pittsburg, Pa.
Stein, Abram.....New York City
Stein, Adolph.....New York City
Stein, Bernhard.....New York City
Stein, Charles.....New York City
Stein, Charles I.....Greenwood, Miss.
Stein, Edward.....New York City
Stein, Herman.....New York City
Stein, Isadore A.....New York City
Stein, Joseph.....New York City
Stein, Joseph.....New York City
Stein, Julius.....Brooklyn, N. Y.
Stein, Leo.....New York City
Stein, Louis.....Philadelphia, Pa.
Stein, M., M.D., D.D.S.....New York City
Stein, M. P.....Stockton, Cal.
Stein, Max.....New York City
Stein, S.....New York City
Stein, Samuel.....New York City
Steinbach, L. W., M.D.....Philadelphia, Pa.
Steinberg, Charles J.....Pensacola, Fla.
Steinberg, D.....New Haven, Conn.
Steinberg, Jacob.....Detroit, Mich.
Steinberg Brothers.....Toledo, Ohio
Steinberger, F.....Bradford, Pa.
Steindler, Max.....New York City
Steiner, Alfred.....Brooklyn, N. Y.
Steiner, G.....New York City
Steiner, Mrs. I.....Newark, N. J.
Steiner, Joseph.....New York City
Steiner, L.....New York City
Steiner, Lajos.....Cleveland, Ohio
Steiner, Samuel, M.D.....Philadelphia, Pa.
Steiner, Victor.....New York City
Steinhardt, Rev. Heinrich.....New York City
Steinhardt, Kalman.....New York City
Steinitz, Samuel.....New York City
Steinmann, M.....New York City
Steinmann, S. B.....New York City
Stenchever, Meyer.....Paterson, N. J.
Stengel, Emil.....Pittsburg, Pa.
Stern, David.....New York City
Stern, David.....Chicago, Ill.
Stern, David F.....New York City
Stern, G.....Newark, N. J.
Stern, I.....New York City

Stern, J. ..... New York City
Stern, J. L. ..... Cumberland, Md.
Stern, Jacob ..... New York City
Stern, Jake ..... Las Vegas, N. Mex.
Stern, Josef ..... New York City
Stern, Joseph ..... New York City
Stern, Leopold ..... New York City
Stern, Leopold H. ..... New York City
Stern, Louis ..... Brooklyn, N. Y.
Stern, Louis ..... New York City
Stern, Rev. Louis ..... Washington, D. C.
Stern, M. ..... New York City
Stern, M. H. ..... Philadelphia, Pa.
Stern, Morriss ..... New York City
Stern, Nathan ..... New York City
Stern, Oscar ..... New York City
Stern, S. ..... New York City
Stern, S P. ..... McKeesport, Pa.
Stern, Samuel ..... Uniontown, Pa.
Stern, Simon A. ..... Philadelphia, Pa.
Sternbach, Charles ..... New York City
Sternbatz, Asher ..... New York City
Sternberg, Marc ..... Philadelphia, Pa.
Sternberger, B. ..... Philadelphia, Pa.
Sternberger, Mrs. Pauline ..... New York City
Sterne, Simon ..... New York City
Sternlicht, Isaac, M.D. ..... New York City
Sterns, Charles ..... Rutland, Vt.
Sterry, F. ..... New York City
Stewart, E. B. ..... Chicago, Ill.
Sticlitz, Hermann ..... New York City
Stiefel, Alexander ..... Salt Lake City, Utah
Stiefel, Moses ..... New York City
Stiffl, Charles S. ..... Little Rock, Ark.
Stillpass, Louis ..... New York City
Stine, Albert ..... New York City
Stine, Marcus ..... New York City
Stiner, Joseph H. ..... New York City
Stiner, Max ..... New York City
Stix, Charles A. ..... St. Louis, Mo.
Stix, William ..... St. Louis, Mo.
Stock, Bane ..... New Haven, Conn.
Stocker, Julius ..... Detroit, Mich.
Stoerger, Sigmund ..... Brooklyn, N. Y.
Stol, Sebastian, M.D. ..... Chicago, Ill.
Stolarsky, M. ..... Chicago, Ill.
Stolz, Benjamin ..... Syracuse, N. Y.
Stolz, Joseph ..... Chicago, Ill.
Stone, A. ..... St. Joseph, Mo.
Stone, Alfred Holt ..... Greenville, Miss.
Stone, E. V. ..... Pueblo, Colo.
Stone, George ..... St. Louis, Mo.
Stone, H. M. ..... Columbus, Ohio
Stone, Rev. John Timothy ..... Baltimore, Md.
Stone, Meyer ..... New York City
Stoneman, David ..... Boston, Mass.
Stoneman, Samuel ..... Providence, R. I.
Stott, A. J. ..... New York City
Stotter, Dr. Henry B. ..... Cleveland, Ohio
Stotter, J., M.D. ..... Cleveland, Ohio
Strashun, A., M.D. ..... Cincinnati, Ohio
Straus, Alexander L. ..... Baltimore, Md.
Straus, Isidor ..... New York City
Straus, Joseph L. ..... Baltimore, Md.
Straus, Nathan ..... New York City
Straus, Hon. Oscar S. ..... New York City
Straus, Simon W. ..... Chicago, Ill.
Straus, Solomon ..... Baltimore, Md.
Strauss, B. ..... Newark, N. J.
Strauss, Herman ..... Denver, Colo.
Strauss, Meyer ..... Hamilton, Ohio
Strauss, S. J. ..... Wilkesbarre, Pa.
Strauss, Samuel ..... Des Moines, Iowa
Straussberg, Dr. M. ..... Newark, N. J.
Streiffer, Henry, M.D. ..... New York City
Streitfeld, Harry A. ..... Philadelphia, Pa.
Strom, Jacob ..... New York City
Stromberg, Philip ..... New York City
Strouse, Mrs. Hennie ..... Baltimore, Md.
Strouse, Isaac ..... Baltimore, Md.
Strouse, Isaac, Jr. ..... Baltimore, Md.
Strouse, Leopold ..... Baltimore, Md.
Strouse, Samuel ..... Baltimore, Md.
Strouss, Isaac ..... Youngstown, Ohio
Strudler, Ansel ..... New York City
Strulman, A. ..... New York City
Strunsky, Elias ..... San Francisco, Cal.
Stulman, M. ..... Baltimore, Md.
Sturim, Count ..... New York City
Sturka, Mrs. Annie H. ..... New York City
Sturm, Maurice A., M.D. ..... New York City
Sturz, Joseph ..... New York City
Subrensky, Noah ..... Atlantic City, N. J.
Suchman, Israel ..... New York City
Suesskind, Adolph ..... New York City
Sugar, A. J. ..... Baltimore, Md.
Sugarman, A. D. ..... New York City
Sugarman, Samuel ..... Omaha, Neb.
Sugarman, William ..... Berlin, Ontario, Canada
Sugarman, William ..... Baltimore, Md.
Sullivan, Rev. J. W. ..... Harrisonville, Mo.
Sulzbacher, Joseph H. ..... New York City
Sulzberger, Cyrus L. ..... New York City
Sulzberger, Ferdinand ..... New York City
Sulzberger, Mayer ..... Philadelphia, Pa.
Sulzberger, Solomon ..... New York City
Summerfield, Moses ..... St. Louis, Mo.
Sundelon, Adolph, M.D. ..... New York City
Sunenshine, A. ..... New York City
Sunstein, C. ..... Allegheny, Pa.
Sunstein, S. H. ..... Pittsburg, Pa.
Superior, M. S. ..... St. Louis, Mo.
Supowitz, M. ..... Pittsburg, Pa.
Suravitz, N. ..... Scranton, Pa.
Suskind, Harris ..... New York City
Susskind, S. J. ..... Philadelphia, Pa.
Sussman, Harris ..... New York City
Sussnim, H. ..... New York City
Svarcz, Mano ..... Baltimore, Md.
Swartz, Abraham ..... New York City
Swartz, Miss Anna ..... Pittsburg, Pa.
Swartz, D. ..... Carbondale, Pa.
Swartz, J. ..... New York City
Swartz, Nathan M. ..... New York City
Sweeney, Thomas S. ..... Brackettville, Tex.
Sweetwine, I. ..... Detroit, Mich.
Swett, Z. ..... Portland, Ore.
Switton, Max ..... New York City
Sydeman, A. ..... Boston, Mass.
Sylvester, H. ..... New York City
Symons, Harry ..... New York City
Syrkin, Arnold ..... New York City
Szaras, A. ..... New York City
Talpes, S. ..... Montreal, Canada
Tamor, Abraham I. ..... New York City
Tandlich, Samuel, M.D. ..... New York City
Tanenbaum, L. ..... New York City
Tannenbaum, A. ..... New York City
Tannenbaum, D. ..... New York City
Tannenbaum, Jacob ..... New York City
Tannenbaum, L. ..... New York City
Tannenbaum, Simon, M.D. ..... New York City
Tanzer, H. ..... New York City
Tapolsky, Harry ..... Pittsburg, Pa.
Tarantons, Jacob ..... New York City
Tarbish, Max S. ..... New York City
Tarler, Sigmund A., M.D. ..... New York City
Taschman, Max ..... New York City
Tatelman, John ..... Manchester, N. H.
Tauber, Bernard ..... New York City
Taylor, David ..... Seattle, Wash.
Tea, Joseph ..... New York City
Teller, Benjamin F. ..... Philadelphia, Pa.
Tennenbaum, S. ..... Cincinnati, Ohio
Tenner, Julius ..... New York City
Tenner, Sigmond ..... New York City
Teplitz, Abe ..... McKeesport, Pa.
Teplitz, Benjamin ..... Pittsburg, Pa.
Tepper, Martin, D.D.S. ..... New York City
Terr, Jacob ..... New York City
Terr, Louis ..... New York City
Terrace, S. ..... New York City
Teschner, G. W., M.D. ..... New York City
Tessler, M., M.D. ..... St. Paul, Minn.
Teven, Louis ..... New York City
Thaler, Jacob ..... New York City
Thalheimer, Sam ..... Baltimore, Md.
Theuman, I. L. ..... New York City
Thomashefsky, B. ..... New York City
Thompson, R. M. ..... New York City
Thurman, Jacob ..... East Boston, Mass.
Ticktin, Charles ..... Chicago, Ill.
Tiefenbrun, B. ..... Baltimore, Md.
Tieger, Morris ..... New York City
Tierkel, David B. ..... Philadelphia, Pa.
Till, Mrs. Otto ..... Brooklyn, N. Y.
Tillinger, B. ..... New York City
Tillman, I. R., M.D. ..... Buffalo, N. Y.
Tilzer, A., M.D. ..... Portland, Ore.
Timbel, Jacob ..... New York City
Tinturer, Leonard ..... Pittsburg, Pa.
Tischler, Adolph ..... New York City
Tischler, Samuel ..... New York City
Titlebaum, Nathan J. ..... Boston, Mass.
Tivol, Nathan ..... Kansas City, Mo.
Tobochnacoff, M. D. ..... New York City
Toch, Henry M. ..... New York City
Todchaux, Albert ..... New Orleans, La.
Todes, Solomon ..... Baltimore, Md.
Tolzers, A. M. ..... Montreal, Canada
Tonkonogy, Nathaniel, M.D. ..... New York City
Toplitzky, Jacob ..... Toronto, Canada
Torghen, Samuel ..... Worcester, Mass.

Tour, Jacob.....Pueblo, Colo.
Toy, Prof. C. H., D.D., LL.D.....Cambridge, Mass.
Trachman, Henry J., M.D.....Baltimore, Md.
Trager, Isidore.....Cincinnati, Ohio
Trainum, Rev. W. H.....Manor, Tex.
Trapp, Edward A.....New York City
Trau, Frank.....New York City
Trau, Gus.....Pittsburg, Pa.
Traugott, Rev. Abraham.....Springfield, Ill.
Travis, P. H.....College, Ga.
Tre Fethren, E. B.....Ipswich, S. D.
Treumann, Edward E.....New York City
Tritellaum, H.....Derry Station, Pa.
Tropp, H., D.D.S.....Hartford, Conn.
Trost, Edward.....Pittsburg, Pa.
Trost, Samuel W.....Cincinnati, Ohio
Trounner, Sigmund.....New York City
Trouse, Paul.....New York City
Tubelisen, O.....New Salem, Pa.
Tuchfeld, Leopold.....New York City
Tucker, Leopold.....New York City
Tuedberg, A.....New York City
Tuerk, Robert J.....New York City
Tulin, Abraham.....Hartford, Conn.
Tunitzky, Jacob.....Philadelphia, Pa.
Turk, Robert L.....New York City
Turkel, B.....New York City
Turner, A.....Chicago, Ill.
Turner, Rev. George H.....Mount Vernon, Ill.
Tutelman, Nathan.....Philadelphia, Pa.
Tutelman, William.....Philadelphia, Pa.
Twining, Prof. N. C.....Nipomo, Cal.
Ufland, Abraham.....New York City
Uhlmann, Simon.....New York City
Ulanov, Prof. Nathan.....New York City
Ullian, A.....Lawrence, Mass.
Ullman, Nathan.....New York City
Ulman, Alfred J.....San Francisco, Cal.
Ulmann, Albert.....New York City
Ungar, Carl.....St. Louis, Mo.
Unger, Emil.....New York City
Unger, Henry W.....New York City
Ungerleider, J.....Newark, N. J.
Ungerleider, Max.....Newark, N. J.
Unruh, M. L.....New York City
Unterberg, Israel.....New York City
Utstein & Trumkin.....New York City
Uttal, Lippman.....New York City
Valenstein, M.....New York City
Vanamee, William.....Newburg, N. Y.
Van Gelder, Isidore.....New York City
Van Leer, Charles.....Seaford, Del.
Van Leer, Mrs. Hannah.....Baltimore, Md.
Van Ronkel, Jo.....Greenville, Tex.
Van Veen, Joshua.....New York City
Vasa, Max.....Newark, N. J.
Vaserberg, J.....Pittsburg, Pa.
Veld, Rev. H.....Newburg, N. Y.
Velleman, Joshua.....New York City
Verne, Emile.....Chicago, Ill.
Vetter, Henry H.....Philadelphia, Pa.
Victor, David, & Sons.....Philadelphia, Pa.
Vineberg, Hiram N., M.D.....New York City
Vineberg, M.....Winnipeg, Manitoba, Canada
Vinissky, B. W.....Chicago, Ill.
Vogel, Heinrich, M.D.....New York City
Vogel, Joseph.....New York City
Vogel, Morris.....New York City
Vollberg, Joseph.....New York City
Volpe, Harold D.....New York City
Von Taube, G.....Montvale, N. J.
Voorsanger, Jacob.....San Francisco, Cal.
Wachs, A.....Philadelphia, Pa.
Wachsmann, Louis.....San Francisco, Cal.
Wade, O. J.....El Dorado, Ark.
Wagner, Isidor.....Brooklyn, N. Y.
Wainstock, Morris.....New York City
Waisman, M.....New York City
Walb, Lasar.....Philadelphia, Pa.
Wald, H., M.D.....New York City
Walderman, I.....Emmitsburg, Md.
Waldman, B.....New York City
Waldman, L.....New York City
Waldman, Louis.....Toronto, Canada
Waldman, Louis I.....Albany, N. Y.
Waldmann, D.....New York City
Waldstein, Abraham S.....Boston, Mass.
Walk, Benjamin.....Chelsea, Mass.
Walker, Adolph.....Brooklyn, N. Y.
Walker, Robert M.....McNairy, Tenn.
Walkin, H.....Philadelphia, Pa.
Wallach, Abraham.....New York City
Wallach, Karl W.....New York City
Waller, H.....Philadelphia, Pa.
Walsey, Rev. Louis.....Little Rock, Ark.
Walsh, Rev. John.....Troy, N. Y.
Walter, Bernhard.....New York City
Walter, M. R.....Baltimore, Md.
Walther, W.....New York City
Waltoff, D. de, M.D.....Brooklyn, N. Y.
Wange, Elias.....San Francisco, Cal.
Wank, Capt. Albert.....New York City
Warburg, Felix.....New York City
Ward, Harry.....New York City
Ward, M.....Bridgeport, Conn.
Warkinan, I.....New York City
Warsawski, Benjamin.....Jersey City, N. J.
Wartell, Isaac.....New York City
Wartell, S. H.....New York City
Wassernagel, Adolf.....New York City
Watmar, Alexander.....Bayonne, N. J.
Weber, A.....Dallas, Tex.
Weber, David.....Philadelphia, Pa.
Wechselman, Solomon.....New York City
Wechsler, A. H.....Brooklyn, N. Y.
Wechsler, Isaac.....New York City
Wechsler, Louis Victor.....Pittsburg, Pa.
Wechsler, Rev. Dr. M.....New York City
Wehart, Mrs. Charles.....Peoria, Ill.
Wehlau, L., M.D.....Scranton, Pa.
Weidenbaum, Leon.....New York City
Weil, A. Leo.....East Liberty, Pa.
Weil, Edward.....New York City
Weil, Henry.....Goldsboro, N. C.
Weil, J. B.....Jonesboro, Ark.
Weil, Jacob A.....New York City
Weil, Jonas.....New York City
Weil, Leon.....New York City
Weil, Leopold.....New York City
Weil, Samuel.....Youngstown, Ohio
Weil, Samuel.....New York City
Weil, Sigmund.....New York City
Weill, Isaac.....Somerville, N. J.
Weill, L. W.....New York City
Weill, Sol.....New York City
Weiller, K.....New York City
Weinberg, B.....New York City
Weinberg, Benjamin L.....Minneapolis, Minn.
Weinberg, Charles.....New York City
Weinberg, D.....Baltimore, Md.
Weinberg, George.....New York City
Weinberg, Jacob.....Perth Amboy, N. J.
Weinberg, Joseph.....Greenville, Miss.
Weinberg, Julius.....Atlantic City, N. J.
Weinberg, Nathan.....Newark, N. J.
Weinberg, Nicholas J.....New York City
Weinberger, B.....New York City
Weinberger, Eugene.....New York City
Weinberger, Ignatz.....New York City
Weinberger, Joseph.....Coney Island, N. Y.
Weinberger, Max.....New York City
Weinblatt, Charles.....New York City
Weinblatt, Israel.....Rosenhayn, N. J.
Weiner, Alexander.....Rockaway Beach, N. Y.
Weiner, Isaac N.....Rondout, N. Y.
Weiner, Leopold S.....New York City
Weingart, Sol.....Scranton, Pa.
Weinhandler, Adolph.....New York City
Weinig, S.....New York City
Weinreb, Arthur.....New York City
Weinrib, J.....Rochester, N. Y.
Weinshenker, Tobias.....Chicago, Ill.
Weinstein, A.....New York City
Weinstein, Abraham.....Philadelphia, Pa.
Weinstein, B.....Chicago, Ill.
Weinstein, Charles.....Worcester, Mass.
Weinstein, Harris, M.D.....New York City
Weinstein, Henry.....New York City
Weinstein, Joseph, M.D.....New York City
Weinstein, Morris.....New York City
Weinstein, S.....New York City
Weinstein, Solomon.....Minneapolis, Minn.
Weinstock, Harris.....Sacramento, Cal.
Weintraub, H. H.....Philadelphia, Pa.
Weintraub, Max M.....New York City
Weintrob, Joseph S.....New York City
Weis, Edward.....Scranton, Pa.
Weisbart, M.....Hoboken, N. J.
Weisberg, S.....Pittsburg, Pa.
Weisberger, David.....Wilkesbarre, Pa.
Weiskopf, Henry.....Minneapolis, Minn.
Weisman, Aaron.....Minneapolis, Minn.
Weisman, D.....New York City
Weisman, Isidore.....Minneapolis, Minn.
Weisman, Mayer.....Boston, Mass.
Weiss, Abe.....New York City
Weiss, Abraham.....New York City
Weiss, Abraham.....New York City
Weiss, Adolf.....New York City
Weiss, Alter.....Philadelphia, Pa.
Weiss, Charles.....Philadelphia, Pa.
Weiss, H.....Cleveland, Ohio

Weiss, Rev. Harry.....Pueblo, Colo.
Weiss, Henry.....New York City
Weiss, Herman.....New York City
Weiss, Herman.....New York City
Weiss, Hermann.....New York City
Weiss, Isaac.....Philadelphia, Pa.
Weiss, Isadore.....Chicago, Ill.
Weiss, Jacob.....New York City
Weiss, Jacob.....New York City
Weiss, Joseph W.....Coney Island, N. Y.
Weiss, L. F.....New York City
Weiss, Leopold.....New York City
Weiss, Leopold.....New York City
Weiss, Levi F.....Philadelphia, Pa.
Weiss, Max.....New York City
Weiss, Minnie.....New York Cty
Weiss, Moritz.....Scranton, Pa.
Weiss, Moses B.....New York City
Weiss, S., M.D.....New York City
Weiss, S.....New Haven, Conn.
Weiss, Samuel.....New York City
Weiss, Sigmund.....New York City
Weissager, William H.....Baltimore, Md.
Weissberg, J.....Long Island City, N. Y.
Weissburg, Philip H.....New York City
Weissman, Frederick.....New York City
Weissman, George.....New Haven, Conn.
Weissman, Reuben.....New York City
Weisz, J.....New York City
Weiszlovits, Jonas.....New York City
Weizenhoffer, L.....New York City
Welcher, Harry.....Chicago, Ill.
Weltner, Armiry H.....New York City
Weltner, Ignatius.....New York City
Weltner, Moritz.....New York City
Wener, H.....Montreal, Canada
Wener, J.....New York City
Werbelowsky, David.....Brooklyn, N. Y.
Werdenschlag, David.....New York City
Werner, A., & Brother.....Philadelphia, Pa.
Werner, Alexander.....Philadelphia, Pa.
Werner, Charles.....St. Louis, Mo.
Werner, Edward M.....New York City
Werner, H.....New York City
Werner, Harry.....Boston, Mass.
Werner, M. F.....New York City
Wersberg, Louis.....Ponce, Porto Rico
Wershinski, Johanna.....New York City
Wertheim, B., & Son.....New York City
Wertheim, Sol.....New York City
Weslock, Morris.....New York City
Wessly, Nathan.....New Haven, Conn.
West, William.....Philadelphia, Pa.
Westerman, Herman.....New York City
Wetstein, R.....Montreal, Canada
Wexler, S. W.....New York City
Weyl, Maurice N.....Philadelphia, Pa.
Wheeler, Myer.....Chicago, Ill.
White, Abraham.....New York City
White, Alexander.....Chicago, Ill.
White, Edmund.....New York City
White, H. O., M.D.....Chicago, Ill.
White, Louis Dederich.....New York City
Whitehill, Edward.....Philadelphia, Pa.
Whitlock, Philip.....Richmond, Va.
Whitman, Esther.....Boston, Mass.
Whitteker, Rev. W. F.....Ancram, N. Y.
Whynman, B., M.D.....New York City
Widder, Simon.....New York City
Wielfspelal, Simon.....New York City
Wiener, David.....Pittsburg, Pa.
Wiener, Henry.....New York City
Wienstein, H.....New York City
Wiernik, Peter.....New York City
Wies Brothers.....Boston, Mass.
Wiesen, E.....Philadelphia, Pa.
Wiesen, Harry.....Philadelphia, Pa.
Wiesen, L.....Philadelphia, Pa.
Wiesen, Max.....Philadelphia, Pa.
Wiesen, Morris.....Philadelphia, Pa.
Wiessbrot & Steinberg.....New York City
Wilbush, Benjamin.....Houston, Tex.
Wilcox, E. L.....Peoria, Ill.
Wilder, Charles.....New York City
Wilder, Morris, M.D.....New York City
Wilder, V. A.....Warwick, N. Y.
Wildfesser, Philip.....New York City
Wile, Herman.....Buffalo, N. Y.
Wilenzig, Myer.....Baltimore, Md.
Wilfson, D.....Baltimore, Md.
Wilkoff, William.....Youngstown, Ohio
Willbur, J. M.....New York City
Williams, Rev. Dr. Leighton.....New York City
Willner, Rev. W.....Meridian, Miss.
Wilner, Abraham.....New York City
Wilner, Samuel.....New York City
Wilson, Jerome J.....New York City
Wiltscheck, Joseph.....New York City
Wimenitz, Ralph, M.D.....Philadelphia, Pa.
Wineland, Elias.....Philadelphia, Pa.
Winer, Elias.....Olean, N. Y.
Winer, Herman L.....New York City
Winkelman, Moses Philip.....Manistique, Mich.
Winkelstein, Levi.....Syracuse, N. Y.
Winkleman, Sol.....Rochester, N. Y.
Winkler, Isaac.....Cincinnati, Ohio
Winokur, M.....Philadelphia, Pa.
Winstein, Louis.....Portland, Me.
Winternitz, David.....Las Vegas, N. Mex.
Winters, A.....Erie, Pa.
Winterstein, Oscar.....New York City
Wintner, Rev. Leopold, Ph.D.....Brooklyn, N. Y.
Wintrob, J. M.....Philadelphia, Pa.
Wischauski, Samuel L.....New York City
Wise, Barnat.....Pittsburg, Pa.
Wise, Henry E.....New York City
Wise, Otto Irving.....San Francisco, Cal.
Wise, Solomon.....Abbeville, La.
Wise, Rev. Dr. Stephen S.....New York City
Wiseman, Harry S.....Bluffton, Ind.
Wissner, George.....New York City
Witkind, Isidore.....New York City
Witt, Emanuel.....New York City
Witt, Henry.....New York City
Witt, Samuel.....New York City
Wittels, M.....St. Louis, Mo.
Wittenberg, Rev. David H.....Toronto, Canada
Wittenberg, Joseph, M.D.....New York City
Wittenberg, Louis.....Philadelphia, Pa.
Wittner, Abraham.....New York City
Wittstein, Max.....Bridgeport, Conn.
Wohl, Charles.....New York City
Wohl, Hyman.....New York City
Wohl, L.....New York City
Wohl, Lazar.....New York City
Wohlberg, Rev. B.....Waco, Tex.
Wohles, Georges.....New York City
Wolbarsht, Hyman.....Baltimore, Md.
Woldman, Henry E.....Philadelphia, Pa.
Wolf, Mrs. Abraham S.....Philadelphia, Pa.
Wolf, Albert.....Philadelphia, Pa.
Wolf, Carl.....Brooklyn, N. Y.
Wolf, Charles I.....New York City
Wolf, Emanuel.....Bayou Sara, La.
Wolf, Gessel, M.D.....New York City
Wolf, Herman.....Philadelphia, Pa.
Wolf, Herman.....Yonkers, N. Y.
Wolf, Hyman S.....Chicago, Ill.
Wolf, Mrs. L. J.....Cleveland, Ohio
Wolf, Louis.....New York City
Wolf, Louis.....Philadelphia, Pa.
Wolf, Louis.....New York City
Wolf, Louis.....Philadelphia, Pa.
Wolf, M.....New York City
Wolf, M., M.D.....Yonkers, N. Y.
Wolf, Miriam H.....Philadelphia, Pa.
Wolf, P.....Pittsburg, Pa.
Wolf, Simon.....Washington, D. C.
Wolf, W.....Washington, D. C.
Wolfe, Adolphe.....Portland, Ore.
Wolfe, Frank.....Shelburne, Ontario, Canada
Wolfe, Morris.....Brooklyn, N. Y.
Wolfe, P.....New York City
Wolfenstein, Dr. S.....Cleveland, Ohio
Wolfert, Mrs. Lena.....New York City
Wolff, A.....New York City
Wolff, A. N.....New York City
Wolff, Emil.....New York City
Wolff, Gustave.....New York City
Wolff, Harris.....New York City
Wolff, M.....New York City
Wolff, Mrs. Robert.....New York City
Wolff, Samuel E., D.D.S.....New York City
Wolff, Solomon.....New Orleans, La.
Wolffner, Henry L., M.D.....St. Louis, Mo.
Wolfnir, Mrs. W. L.....Peoria, Ill.
Wolfsohn, Jacob M.....Chicago, Ill.
Wolfsohn, M.....New York City
Wolfson, Alexander.....New York City
Wolfson, Alfred.....New York City
Wolfson, Rev. G.....Lowell, Mass.
Wolfson, Dr. J.....Philadelphia, Pa.
Wolfson, L., M.D.....Philadelphia, Pa.
Wolfson, Morris.....New York City
Wolfson, Samuel.....New York City
Wolkind, R.....Buffalo, N. Y.
Wolkowich, B.....Worcester, Mass.
Wollman, H.....Brooklyn, N. Y.
Wollner, David.....New York City
Wollowitz, L.....New York City
Wollstein, Louis.....New York City
Wolper, A.....Boston, Mass.
Wolpert, Mayer.....Minneapolis, Minn.

Wolsey, William.....Clare, Mich.
Wood, A. G.....New York City
Woodward, Frederick E.....Washington, D. C.
Woolf, Coleman.....New York City
Woolf, Louis.....New York City
Woolf, Louis C.....New York City
Woolf, M. J. H., M.D.....San Francisco, Cal.
Woolfson, H.....New York City
Woolfson, L.....Brooklyn, N. Y.
Woolner, Mrs. Samuel, Sr.....Peoria, Ill.
Woolner, Mrs. W. B.....Peoria, Ill.
Wormser, David.....Chicago, Ill.
Wormser, F. L.....Scranton, Pa.
Wornow, Max N.....Brooklyn, N. Y.
Wrinberg, Morris.....Baltimore, Md.
Wyeth, N. J.....New Dorp, N. Y.
Wymon, S.....Cleveland, Ohio.
Wyzanski, Miss Eudice.....Marlboro, Mass.
Yaseen, M.....Pittston, Pa.
Yaulus, Adolf.....New York City
Yewell, Horace R.....Newport, R. I.
Yoffey, A.....Minneapolis, Minn.
Yog, Isidor.....New York City
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A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

**Prepared by More than Four Hundred Scholars and Specialists**

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**VOLUME II**

APOCRYPHA—BENASH


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# PREFATORY NOTE

THE present volume of THE JEWISH ENCYCLOPEDIA has been carried out on the principles explained at length in the general preface in the first volume. Only in one particular has a deviation been made from the plan there adopted. The delimitation of the various departments in some instances having proved extremely difficult, it has been found desirable to indicate, in the case of each article, the department editor who is responsible for its appearance in the volume, by printing the initial of the editor on the left-hand side and the initials of the contributor or contributors in larger type on the right. When articles have been passed by the Executive Committee of the Editorial Board, instead of by the department editor, the initials "E. C." appear at the left.

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# SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

## A.—Rules for the Transliteration of Hebrew and Aramaic.

**1.** All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

**2.** Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

**3.** Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

**4.** The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., Ze'eb or Meïr.*

| | | | | |
|---|---|---|---|---|
| ב *b* | ז *z* | ל *l* | פּ *with dagesh, p* | שׁ *sh* |
| ג *g* | ח *ḥ* | מ *m* | פ *without dagesh, f* | שׂ *s* |
| ד *d* | ט *ṭ* | נ *n* | צ *ẓ* | ת *t* |
| ה *h* | י *y* | ס *s* | ק *ḳ* | |
| ו *w* | כ *k* | ע *'* | ר *r* | |

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

**5.** The vowels have been transcribed as follows:

| | | | | |
|---|---|---|---|---|
| ַ *a* | ֻ *u* | ָ *a* | ֱ *e* | וֹ *o* |
| ַ *e* | ֶ *e* | ֳ *o* | ִי *i* | |
| ִ *i* | ֵ *e* | ֲ *a* | וּ *u* | |

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

**6.** The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah*.]

## B.—Rules for the Transliteration of Arabic.

**1.** All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

| | | | | |
|---|---|---|---|---|
| أ *a* | خ *kh* | ش *sh* | غ *gh* | ن *n* |
| ب *b* | د *d* | ص *ṣ* | ف *f* | ه *h* |
| ت *t* | ذ *dh* | ض *ḍ* | ق *ḳ* | و *w* |
| ث *th* | ر *r* | ط *ṭ* | ك *k* | ي *y* |
| ج *j* | ز *z* | ظ *ẓ* | ل *l* | |
| ح *ḥ* | س *s* | ع *'* | م *m* | |

**2.** Only the three vowels—a, i, u—are represented:

ـَ *a* or *ā* ـِ *i* or *ī* ـُ *u* or *ū*

No account has been taken of the *imālah*; *i* has not been written *e*, nor *u* written *o*.

* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al-*; no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abū al-Salt*, not *Abu-l-Salt*; *Nafīs al-Daulah*, not *Nafīs ad-Daulah*. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah*; but, when followed by a genitive, *at*; *e.g.*, *Risālah dhāt al-Kursiyy*, but *Hīʾat al-Aflāk*.

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *ʿAmr*, not *ʿAmru* or *ʿAmrun*; *Yaʿakūb*, not *Yaʿakūbun*; or in a title, *Kitāb al-amānāt wal-ʿitikādāt*.

## C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

| | | | | | |
|---|---|---|---|---|---|
| А а | *a* | П п | *n* | Ц ц | *tz* |
| Б б | *b* | О о | *o* | Ъ ъ | *ie* |
| В в | *v* | П п | *p* | Ы ы | *y* |
| Г г | *h*, *v*, or *g* | Р р | *r* | Ь ь | halfmute |
| Д д | *d* | С с | *s* | Ѣ ѣ | *ye* |
| Е е | *e* and *ye* at the beginning. | Т т | *t* | Э э | *e* |
| Ж ж | *zh* | У у | *u* | Ю ю | *yu* |
| З з | *z* | Ф ф | *f* | Я я | *ya* |
| И и | *i* | Х х | *kh* | Ѳ ѳ | *F* |
| К к | *k* | Ц ц | *tz* | Ѵ ѵ | *œ* |
| Л л | *l* | Ч ч | *ch* | Й й | *i* |
| М м | *m* | Ш ш | *sh* | | |

## Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin*; Moses Zacuto under *Zacuto*; Moses Rieti under *Rieti*; all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi*; Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni*; to Solomon Nathan *Vidal* from Menahem *Meiri*; to Samuel *Kansi* from Samuel Astruc *Dascola*; to Jedaiah *Penini*, from both *Bedersi* and *En Bonet*; to *John* of Avignon from Moses de *Roquemaure*.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz, *Isaac* of Corbeil.

3. Names containing the word *d'*, *de*, *da*, *di*, or *van*, *von*, *y*, are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas*.

4. In arranging the alphabetical order of personal names *ben*, *da*, *de*, *di*, *ha-*, *ibn**, *of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

| | | |
|---|---|---|
| Abraham of Augsburg | Abraham de Balmes | Abraham ben Benjamin Aaron |
| Abraham of Avila | Abraham ben Baruch | Abraham ben Benjamin Ze'eb |
| Abraham ben Azriel | Abraham of Beja | Abraham Benveniste |

5. In order to facilitate reference, complete groups of all persons bearing such common names as Aaron, Abraham, Jacob, are given in small type in a group immediately under the first key-word.

* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

# LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliography, are not included here.]

| | |
|---|---|
| Ab | Abot, Pirke |
| Ab. R. N. | Abot de-Rabbi Nathan |
| 'Ab. Zarah | 'Abodah Zarah |
| Allg. Zeit. des Jud. | Allgemeine Zeitung des Judenthums |
| Am. Jew. Hist. Soc. | American Jewish Historical Society |
| Am. Jour. Semit. Lang. | American Journal of Semitic Languages |
| Anglo-Jew. Assoc. | Anglo-Jewish Association |
| Apoc | Apocalypse |
| Apocr | Apocrypha |
| Apost. Const. | Apostolical Constitutions |
| Aq. | Aquila |
| 'Ar | 'Arakin (Talmud) |
| Arch. Isr. | Archives Israélites |
| art | article |
| A. T. | Das Alte Testament |
| A. V. | Authorized Version |
| b | ben *or* bar *or* born |
| Bab | Babli (Babylonian Talmud) |
| Bacher, Ag. Bab. Amor | Bacher, Agada der Babylonischen Amoräer |
| Bacher, Ag. Pal. Amor. | Bacher, Agada der Palästinensischen Amoräer |
| Bacher, Ag. Tan. | Bacher, Agada der Tannaiten |
| Bar | Baraita |
| B. B. | Baba Batra (Talmud) |
| B.C. | before the Christian era |
| Bek | Bekorot (Talmud) |
| Benzinger, Arch. | Benzinger, Hebräische Archäologie |
| Ber | Berakot (Talmud) |
| Berliner's Magazin | Berliner's Magazin für die Wissenschaft des Judenthums |
| Bik | Bikkurim (Talmud) |
| B. K. | Baba Kamma (Talmud) |
| B. M. | Baba Mezi'a (Talmud) |
| Boletin Acad. Hist. | Boletin de la Real Academia de la Historia (Madrid) |
| Brüll's Jahrb. | Brüll's Jahrbücher für Jüdische Geschichte und Litteratur |
| Bulletin All. Isr. | Bulletin of the Alliance Israélite Universelle |
| Cant | Canticles (Song of Solomon) |
| Cant. R. | Canticles Rabbah |
| Cat. Anglo-Jew. Hist. Exh. | Catalogue of Anglo-Jewish Historical Exhibition |
| C. E. | common era |
| ch. in bibliog. and text | chapter or chapters |
| Cheyne and Black, Encyc. Bibl | Cheyne and Black, Encyclopædia Biblica |
| I Chron | I Chronicles |
| II Chron | II Chronicles |
| C. I. A. | Corpus Inscriptionum Atticarum |
| C. I. G. | Corpus Inscriptionum Græcarum |
| C. I. H. | Corpus Inscriptionum Hebraicarum |
| C. I. L. | Corpus Inscriptionum Latinarum |
| C. I. S. | Corpus Inscriptionum Semiticarum |
| Col | Colossians |
| Cor. | Corinthians |
| d. | died |
| D | Deuteronomist |
| Dan. | Daniel |
| De Gubernatis, Diz. Biog. | De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei |
| Dem | Demai (Talmud) |
| Deut. | Deuteronomy |
| Deut. R. | Deuteronomy Rabbah |
| E | Elohist |
| Eccl | Ecclesiastes |
| Eccl. R. | Ecclesiastes Rabbah |
| Ecclus. (Sirach) | Ecclesiasticus |
| ed | edition |
| 'Eduy | 'Eduyyot (Talmud) |
| Encyc. Brit. | Encyclopedia Britannica |
| Eng. | English |
| Eph | Ephesians |
| Epiphanius, Hæres. | Epiphanius, Adversus Hæreses |
| 'Er. | 'Erubin (Talmud) |
| Ersch and Gruber, Encyc. | Ersch and Gruber, Allg. Encyklopädie der Wissenschaft und Künste |
| Esd | Esdras |
| Esth. | Esther |
| Esther R. | Esther Rabbah |
| *et seq.* | and following pages |
| Eusebius, Hist. Eccl. | Eusebius, Historia Ecclesiastica |
| Ex. | Exodus |
| Ex. R. | Exodus Rabbah |
| Ezek. | Ezekiel |
| Frankel, Mebo. | Frankel, Mebo Yerushalmi |
| Fürst, Bibl. Jud. | Fürst, Bibliotheca Judaica |
| Fürst, Gesch. des Karäert. | Fürst, Geschichte des Karäerthums |
| Gal | Galatians |
| Gaster, Hist. of Bevis Marks. | Gaster, Bevis Marks Memorial Volume |
| Geiger's Jüd. Zeit. | Geiger's Jüdische Zeitschrift für Wissenschaft und Leben |
| Geiger, Urschrift. | Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums |
| Geiger's Wiss. Zeit. Jüd. Theol. | Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie |
| Gem. | Gemara |
| Gen. | Genesis |
| Gen. R. | Genesis Rabbah |
| Gesch | Geschichte |
| Gesenius, Gr. | Gesenius, Grammar |
| Gesenius, Th. | Gesenius, Thesaurus |
| Gibbon, Decline and Fall. | Gibbon, History of the Decline and Fall of the Roman Empire |
| Ginsburg's Bible. | Ginsburg's Masoretico-Critical Edition of the Hebrew Bible |
| Git | Gittin (Talmud) |
| Hab. | Habakkuk |
| Hag. | Haggai |
| Hag. | Hagigah (Talmud) |
| Hal | Hallah (Talmud) |
| Hamburger, R. B. T. | Hamburger, Realencyklopädie für Bibel und Talmud |
| Hastings, Dict. Bible. | Hastings, Dictionary of the Bible |
| Heb. | Epistle to the Hebrews |
| Hebr. | Masoretic Text |
| Hirsch, Biog. Lex. | Hirsch, Aerzte Aller Zeiten und Völker |
| Hom. | Homilies *or* Homily |
| Hor | Horayot (Talmud) |
| Hul | Hullin (Talmud) |
| *ib.* | same place |
| *idem* | same author |
| Isa | Isaiah |
| Isr. Letterbode. | Israelitische Letterbode |
| J | Jahvist |
| Jaarboeken | Jaarboeken voor de Israëliten in Nederland |
| Jacobs, Sources. | Jacobs, Inquiry into the Sources of Spanish-Jewish History |
| Jacobs and Wolf, Bibl. Anglo-Jud. | Jacobs and Wolf, Bibliotheca Anglo-Judaica |
| Jahrb. Gesch. der Jud. | Jahrbuch für die Geschichte der Juden und des Judenthums |
| Jastrow, Dict. | Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim |
| Jellinek, B. H. | Jellinek, Bet ha-Midrash |
| Jer. | Jeremiah |
| Jew. Chron. | Jewish Chronicle, London |
| Jew. Hist. Soc. Eng. | Jewish Historical Society of England |
| Jew. Quart. Rev. | Jewish Quarterly Review |
| Jew. World. | Jewish World, London |
| Josephus, Ant. | Josephus, Antiquities of the Jews |
| Josephus, B. J. | Josephus, De Bello Judaico |
| Josephus, Contra Ap. | Josephus, Contra Apionem |
| Josh. | Joshua |
| Jost's Annalen | Jost's Israelitische Annalen |
| Jour. Bib. Lit. | Journal of Biblical Literature |
| Justin, Dial. cum Tryph. | Justin, Dialogus cum Tryphone Judæo |
| Kayserling, Bibl. Esp.-Port.-Jud. | Kayserling, Biblioteca Española-Portugueza-Judaica |
| Ker | Keritot (Talmud) |
| Ket | Ketubot (Talmud) |
| Kid | Kiddushin (Talmud) |
| Kil. | Kilayim (Talmud) |
| Kin. | Kinnim (Talmud) |
| Kohut Memorial Volume | Semitic Studies in Memory of A. Kohut |
| Krauss, Lehnwörter. | Krauss, Griechische und Lateinische Lehnwörter, etc. |
| Lam | Lamentations |

| | |
|---|---|
| Lam. R. | Lamentations Rabbah |
| *l.c.* | *loco citato* |
| Lev | Leviticus |
| Lev. R. | Leviticus Rabbah |
| Levy, Chal. Wörterb. | Levy, Chaldäisches Wörterbuch, etc. |
| Levy, Neuhebr. Wörterb. | Levy, Neuhebräisches und Chaldäisches Wörterbuch, etc. |
| LXX | Septuagint |
| m. | married |
| Ma'as | Ma'aserot (Talmud) |
| Ma'as. Sh | Ma'aser Sheni (Talmud) |
| Macc | Maccabees |
| Mak. | Makkot (Talmud) |
| Maksh. | Makshirin (Talmud) |
| Mal | Malachi |
| Mas. | Masorah |
| Massek. | Masseket |
| Matt | Matthew |
| McClintock and Strong, Cyc. | McClintock and Strong, Cyclopedia of Bible, Theology, and Ecclesiastical Literature |
| Meg. | Megillah (Talmud) |
| Me'i. | Me'ilah (Talmud) |
| Mek. | Mekilta |
| Men | Menahot (Talmud) |
| Mid | Middot (Talmud) |
| Midr. | Midrash |
| Midr. R. | Midrash Rabbah |
| Midr. Teh. | Midrash Tehillim (Psalms) |
| Mik. | Mikwaot (Talmud) |
| M. K. | Mo'ed Katan (Talmud) |
| Monatsschrift | Monatsschrift für Geschichte und Wissenschaft des Judenthums |
| Mortara, Indice | Mortara, Indice Alfabetico |
| MS. | Manuscript |
| Müller, Frag. Hist. Grac. | Müller, Fragmenta Historicorum Graecorum |
| Naz | Nazir (Talmud) |
| n.d. | no date |
| Ned | Nedarim (Talmud) |
| Neg | Nega'im |
| Neh | Nehemiah |
| N. T. | New Testament |
| Neubauer, Cat. Bodl. Hebr. MSS. | Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library |
| Neubauer, G. T. | Neubauer, Géographie du Talmud |
| Num. | Numbers |
| Num. R. | Numbers Rabbah |
| Obad. | Obadiah |
| Oest. Wochenschrift | Oesterreichische Wochenschrift |
| Oh. | Ohalot (Talmud) |
| Onk. | Onkelos |
| Orient. Lit. | Literaturblatt des Orients |
| O. T. | Old Testament |
| P | Priestly code |
| Pagel, Biog. Lex. | Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts |
| Pal. Explor. Fund. | Palestine Exploration Fund |
| Pauly-Wissowa, Real-Encyc. | Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft |
| Pent. | Pentateuch |
| Pes | Pesahim (Talmud) |
| Pesh. | Peshito, Peshitta |
| Pesik. R. | Pesikta Rabbati |
| Pesik. R. K. | Pesikta de-Rab Kahana |
| Phil. | Philippians |
| Pirḳe R. El. | Pirḳe Rabbi Eliezer |
| Prov. | Proverbs |
| Ps. | Psalms |
| R. | Rabbi or Rab (before names) |
| Rahmer's Jüd. Lit.-Blatt. | Rahmer's Jüdisches Litteratur-Blatt |
| Regesty | Regesty i Naḳpisi |
| Rev. As. | Revue Asiatique |
| Rev. Bib. | Revue Biblique |
| Rev. Et. Juives | Revue des Etudes Juives |
| Rev. Sém. | Revue Sémitique |
| R. H. | Rosh ha-Shanah (Talmud) |
| Ritter, Erdkunde. | Ritter, Die Erdkunde im Verhältniss zur Natur und zur Geschichte des Menschen |
| Rom. | Romans |
| Roest. Cat. Rosenthal. Bibl. | Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek |
| R. V. | Revised Version |
| s. a. | sine anno |
| Salfeld, Martyrologium | Salfeld, Das Martyrologium des Nürnberger Memorbuches |
| I Sam. | I Samuel |
| II Sam. | II Samuel |
| Sanh | Sanhedrin (Talmud) |
| S. B. O. T. | (Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt |
| Schaff-Herzog, Encyc. | Schaff-Herzog, Encyc. of Religious Knowledge |
| Schrader, C. I. O. T. | Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans. |
| Schrader, K. A. T. | Schrader, Keilinschriften und das Alte Testament |
| Schrader, K. B. | Schrader, Keilinschriftliche Bibliothek |
| Schrader, K. G. F. | Schrader, Keilinschriften und Geschichtsforschung |
| Schürer, Gesch. | Schürer, Geschichte des Jüdischen Volkes |
| Sem. | Semahot (Talmud) |
| Shab. | Shabbat (Talmud) |
| Sheb. | Shebi'it (Talmud) |
| Shebu. | Shebu'ot (Talmud) |
| Shek. | Shekalim (Talmud) |
| Smith, Rel. of Sem. | Smith, Religion of the Semites |
| Stade's Zeitschrift | Stade's Zeitschrift für die Alttestamentliche Wissenschaft |
| Steinschneider, Cat. Bodl. | Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library |
| Steinschneider, Hebr. Bibl. | Steinschneider, Hebräische Bibliographie |
| Steinschneider, Hebr. Uebers. | Steinschneider, Hebräische Uebersetzungen |
| Suk. | Sukkah (Talmud) |
| s.v. | under the word |
| Sym. | Symmachus |
| Ta'an. | Ta'anit (Talmud) |
| Tah. | Taharot (Talmud) |
| Tan. | Tanhuma |
| Targ. | Targumim |
| Targ. O. | Targum Onkelos |
| Targ. Yer. | Targum Yerushalmi or Targum Jonathan |
| Tem. | Temurah (Talmud) |
| Ter. | Terumot (Talmud) |
| Theod. | Theodotion |
| Thess. | Thessalonians |
| Tim. | Timothy |
| Tos. | Tosafot |
| Tosef. | Tosefta |
| transl. | translation |
| Tr. Soc. Bibl. Arch. | Transactions of the Society of Biblical Archæology |
| T. Y. | Tebul Yom (Talmud) |
| 'Uḳ. | 'Uḳzin (Talmud) |
| Univ. Isr. | Univers Israélite |
| Urkundenb. | Urkundenbuch |
| Voss. Isr. | Vessilo Israelitico |
| Vos. | Voskhod (Russian magazine) |
| Vulg. | Vulgate |
| Weiss, Dor | Weiss, Dor Dor we-Dorshaw |
| Wellhausen, I. J. G. | Wellhausen, Israelitische und Jüdische Geschichte |
| Winer, B. R. | Winer, Biblisches Realwörterbuch |
| Wisd. Sol. | Wisdom of Solomon |
| Wolf, Bibl. Hebr. | Wolf, Bibliotheca Hebræa |
| W. Z. K. M. | Wiener Zeitschrift für die Kunde des Morgenlandes |
| Yad | Yadayim (Talmud) |
| "Yad" | Yad ha-Ḥazaḳah |
| Yalk. | Yalḳut |
| Yeb. | Yebamot (Talmud) |
| Yer. | Yerushalmi (Jerusalem Talmud) |
| YHWH | Jehovah |
| Zab. | Zabim (Talmud) |
| Z. D. M. G. | Zeitschrift der Deutschen Morgenländischen Gesellschaft |
| Zeb. | Zebahim (Talmud) |
| Zech. | Zechariah |
| Zedner, Cat. Hebr. Books Brit. Mus. | Zedner, Catalogue of the Hebrew Books of the British Museum |
| Zeit. f. Assyr. | Zeitschrift für Assyriologie |
| Zeit. Deutsch. Palästina. Ver. | Zeitschrift des Deutschen Palästina-Vereins |
| Zeit. f. Hebr. Bibl. | Zeitschrift für Hebräische Bibliographie |
| Zeitlin, Bibl. Post-Mendels. | Zeitlin, Bibliotheca Hebraica Post-Mendelssohn |
| Zeph. | Zephaniah |
| Zunz, G. S. | Zunz, Gesammelte Schriften |
| Zunz, G. V. | Zunz, Gottesdienstliche Vorträge |
| Zunz, Literaturgesch. | Zunz, Literaturgeschichte der Synagogalen Poesie |
| Zunz, Ritus. | Zunz, Die Ritus des Synagogalen Gottesdienstes |
| Zunz, S. P. | Zunz, Synagogale Poesie des Mittelalters |
| Zunz, Z. G. | Zunz, Zur Geschichte und Literatur |

## Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

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# THE
# JEWISH ENCYCLOPEDIA

**APOCRYPHA: § I.** The most general definition of Apocrypha is, Writings having some pretension to the character of sacred scripture, or received as such by certain sects, but excluded from the canon (see CANON).

The history of the earlier usage of the word is obscure. It is probable that the adjective *ἀπόκρυφος*, "hidden away, kept secret," as applied to books, was first used of writings which were kept from the public by their possessors because they contained a mysterious or esoteric wisdom too profound or too sacred to be communicated to any but the initiated. Thus a Leyden magical papyrus bears the title, *Μωϋσέως ἱερὰ βίβλος ἀπόκρυφος ἐπικαλουμένη ὀγδόη ἢ ἁγία*, "The Secret Sacred Book of Moses, Entitled the Eighth or the Holy Book" (Dietrich, "Abraxas," 169). Pherecydes of Syros is said to have learned his wisdom from *τὰ Φοινικῶν ἀπόκρυφα βιβλία*, "The Secret Books of the Phenicians" (Suidas, *s.v. Φερεκύδης*). In the early centuries of our era many religious and philosophical sects had such scriptures; thus the followers of the Gnostic Prodicus boasted the possession of secret books (*ἀποκρύφους*) of Zoroaster (Clemens Alexandrinus, "Stromata," i. 15 [357 Potter]). IV Esdras is avowedly such a work: Ezra is bidden to write all the things which he has seen in a book and lay it up in a hidden place, and to teach the contents to the wise among his people, whose intelligence he knows to be sufficient to receive and preserve these secrets (xii. 36 *et seq.*). (see Dan. xii. 4, 9; Enoch, i. 2, cviii. 1; Assumptio Mosis, x. 1 *et seq.*) In another passage such writings are expressly distinguished from the twenty-four canonical books; the latter are to be published that they may be read by the worthy and unworthy alike; the former (seventy in number) are to be preserved and transmitted to the wise, because they contain a profounder teaching (xiv. 44–47). In this sense Gregory of Nyssa quotes words of John in the Apocalypse as *ἐν ἀποκρύφοις* ("Oratio in Suam Ordinationem," iii. 549, ed. Migne; compare Epiphanius, "Adversus Hæreses," li. 3). The book contains revelations not to be comprehended by the masses, nor rashly published among them.

Inasmuch, however, as this kind of literature flourished most among heretical sects, and as many of the writings themselves were falsely attributed to the famous men of ancient times, the word "Apocrypha" acquired in ecclesiastical use an unfavorable connotation; the private scriptures treasured by the sects were repudiated by the Church as heretical and often spurious. Lists were made of the books which the Church received as sacred scripture and of those which it rejected; the former were "canonical" (see CANON); to the latter the name "Apocrypha" was given. The canon of the Church included the books which are contained in the Greek Bible but not in the Hebrew (see the list below, § III.); hence the term "Apocrypha" was not applied to these books, but to such writings as Enoch, the Testaments of the Twelve Patriarchs, etc. (see below, § III.). Jerome alone applies the word to all books which are not found in the Jewish canon (see "Prologus Galeatus"). At the Reformation, Protestants adopted the Jewish canon, and designated by the name "Apocrypha" the books of the Latin and Greek Bibles which they thus rejected; while the Catholic Church in the Council of Trent formally declared these books canonical, and continued to use the word "Apocrypha" for the class of writings to which it had generally been appropriated in the ancient Church; for the latter, Protestants introduced the name "Pseudepigrapha."

**§ II. Apocryphal Books among the Jews.** Judaism also had sects which possessed esoteric or recondite scriptures, such as the Essenes (Josephus, "B. J." ii. 8, § 7), and the Therapeutæ (Philo, "De Vita Contemplativa," ed. Mangey, ii. 475). Their occurrence among these particular sects is explicitly attested, but doubtless there were others. Indeed, many of the books which the Church branded as apocryphal were of Jewish (sometimes heretical Jewish) origin. Jewish authorities, therefore, were constrained to form a canon, that is, a list of sacred scriptures; and in some cases to specify particular writings claiming this character which were rejected and forbidden. The former—so the distinction is expressed in a ceremonial rule (Yad. iii. 5; Tosef., Yad. ii. 13)—make the hands which touch them unclean—כל כתבי הקודש מטמאין את הידים: the latter do not (see CANON). Another term used in the discussion of certain books is גנז, properly "to lay up, store away for safe-keeping," also "withdraw from use." Thus, Shab. 30*b*, "The sages intended to withdraw Ecclesiastes"; "they also intended to withdraw Proverbs"; *ib.* 13*b*, "Hananiah b. Hezekiah prevented Ezekiel from being withdrawn"; Sanh. 100*b* (Codex Carlsruhe), "although our masters with-

drew this book" (Sirach), etc. It has frequently been asserted that the idea and the name of the Greek "Apocrypha" were derived from this Hebrew terminology. (See Zahn, "Gesch. des Neutestamentlichen Kanons," i. 1, 123 *et seq.*; Schürer, in "Protestantische Realencyclopädie," 3d ed., i. 623, and many others; compare Hamburger, "Realencyklopädie," ii. 68, n. 4.) "Apocrypha" (*ἀπόκρυφα βιβλία*) is, it is said, a literal translation of ספרים גנוזים, "concealed, hidden books." Closer examination shows, however, that the alleged identity of phraseology is a mistake. Talmudic literature knows nothing of a class of ספרים גנוזים—neither this phrase nor an equivalent occurs—not even in "Ab. R. N." i. 1, though the error appears to have originated in the words גנוזים הין used there. Nor is the usage identical: גנז does not mean "conceal" (*ἀποκρύπτειν* translates not גנז, but סתר and its synonyms), but "store away"; it is used only of things intrinsically precious or sacred. As applied to books, it is used only of books which are, after all, included in the Jewish canon, never of the kind of literature to which the Church Fathers give the name "Apocrypha"; these are rather ספרים החיצונים (Yer. Sanh. x. 1, 28*a*), or ספרי המינים. The only exception is a reference to Sirach. The Book of (magical) Cures which Hezekiah put away (Pes. iv. 9) was doubtless attributed to Solomon. This being the state of the facts, it is doubtful whether there is any connection between the use of גנז and that of *ἀπόκρυφος*.

**§ III. Lists of Apocrypha; Classification.** The following is a brief descriptive catalogue of writings which have been at some time or in some quarters regarded as sacred scripture, but are not included in the Jewish (and Protestant) canon. For more particular information about these works, and for the literature, the reader is referred to the special articles on the books severally.

First, then, there are the books which are commonly found in the Greek and Latin Bibles, but are not included in the Hebrew canon, and are hence rejected by Protestants; to these, as has already been said, Protestants give the name "Apocrypha" specifically. These are (following the order and with the titles of the English translation): I Esdras; II Esdras; Tobit; Judith; The Rest of the Chapters of the Book of Esther; Wisdom of Solomon; Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus; Baruch, with the Epistle of Jeremiah; Song of the Three Holy Children; History of Susanna; Destruction of Bel and the Dragon; Prayer of Manasses; I Maccabees; II Maccabees. These, with the exception of I, II (III, IV) Esdras and the Prayer of Manasses, are canonical in the Roman Church.

Secondly, books which were pronounced apocryphal by the ancient Church. Of these we possess several catalogues, the most important of which are the Stichometry of Nicephorus; the Athanasian Synopsis; and an anonymous list extant in several manuscripts, first edited by Montfaucon (see Schürer, "Gesch." 3d ed., iii. 262 *et seq.*); further a passage in the "Apostolical Constitutions" (vi. 16), and the so-called Decree of Pope Gelasius ("Corpus Juris Canonici," iii. Distinctio 15). References in the Fathers add some titles, and various Oriental versions give us a knowledge of other writings of the same kind. A considerable part of this literature has been preserved, and fresh discoveries almost every year prove how extensive and how popular it once was.

A satisfactory classification of these writings is hardly possible; probably the most convenient scheme is to group them under the chief types of Biblical literature to which they are severally related—viz.:

1. **Historical,** including history proper, story books, and haggadic narrative.
2. **Prophetic,** including apocalypses.
3. **Lyric;** psalms.
4. **Didactic;** proverbs and other forms of "wisdom."

The assignment of a book to one or another of these divisions must often be understood as only *a potiori*; a writing which is chiefly narrative may contain prophecy or apocalypse; one which is primarily prophetic may exhibit in parts affinity to the didactic literature.

**§ IV. Historical Apocrypha. 1. First Maccabees.** A history of the rising of the Jews under the leadership of Mattathias and his sons against Antiochus Epiphanes, and of the progress of the struggle down to the death of Simon, covering thus the period from 175–135 B.C. The book was written in Hebrew, but is extant only in Greek and in translations made from the Greek.

**2. Second Maccabees.** Professedly an abridgment of a larger work in five books by Jason of Cyrene. It begins with the antecedents of the conflict with Syria, and closes with the recovery of Jerusalem by Judas after his victory over Nicanor. The work was written in Greek, and is much inferior in historical value to I Macc. Prefixed to the book are two letters addressed to the Jews in Egypt on the observance of the Feast of Dedication (חנוכה).

**3. First Esdras.** In the Latin Bible, Third Esdras. A fragment of the oldest Greek version (used by Josephus) of Chronicles (including Ezra and Nehemiah), containing I Chron. xxxv.–Neh. viii. 13, in a different, and in part more original, order than the Hebrew text and with one considerable addition, the story of the pages of King Darius (iii. 1–v. 6). The book is printed in an appendix to the official editions of the Vulgate (after the New Testament), but is not recognized by the Roman Church as canonical.

**4. Additions to Daniel.** *a.* The story of Susanna and the elders, prefixed to the book, illustrating Daniel's discernment in judgment.

*b.* The destruction of Bel and the Dragon, appended after ch. xii., showing how Daniel proved to Cyrus that the Babylonian gods were no gods.

*c.* The Song of the three Jewish Youths in the fiery furnace, inserted in Dan. iii. between verses 23 and 24.

These additions are found in both Greek translations of Daniel (Septuagint and Theodotion); for the original language and for the Hebrew and Aramaic versions of the stories, see DANIEL.

**5. Additions to Esther.** In the Greek Bible, enlargement on motives suggested by the original story: *a.* The dream of Mordecai and his discovery of the conspiracy, prefixed to the book; the interpretation follows x. 3; *b.* Edict for the destruction of the Jews, after iii. 13; *c.*, *d.* Prayers of Mordecai and Esther,

after iv. 17; *e.* Esther's reception by the king, taking the place of v. 1 in the Hebrew; *f.* Edict permitting the Jews to defend themselves, after viii. 12. In the Vulgate these additions are detached from their connection and brought together in an appendix to the book, with a note remarking that they are not found in the Hebrew.

**6. Prayer of Manasses.** Purports to be the words of the prayer spoken of in II Chron. xxxiii. 18 *et seq.*; probably designed to stand in that place. In many manuscripts of the Greek Bible it is found among the pieces appended to the Psalms; in the Vulgate it is printed after the New Testament with III and IV Esd., and like them is not canonical.

**7. Judith.** Story of the deliverance of the city of Bethulia by a beautiful widow, who by a ruse deceives and kills Holophernes, the commander of the besieging army. The book was written in Hebrew, but is preserved only in Greek or translations from the Greek; an Aramaic Targum was known to Jerome.

**8. Tobit.** The scene of this tale, with its attractive pictures of Jewish piety and its interesting glimpses of popular superstitions, is laid in the East (Nineveh, Ecbatana); the hero is an Israelite of the tribe of Naphtali, who was carried away in the deportation by Shalmaneser ("Enemessar"). The story is related in some way to that of AHIḲAR.

**9. Third Maccabees.** (See MACCABEES, BOOKS OF.) A story of the persecution of the Egyptian Jews by Ptolemy Philopator after the defeat of Antiochus at Raphia in 217 B.C.; their steadfastness in their religion, and the miraculous deliverance God wrought for them. The book, which may be regarded as an Alexandrian counterpart of Esther, is found in manuscripts of the Septuagint, but is not canonical in any branch of the Christian Church.

## § V. Historical Pseudepigrapha.

The books named above are all found in the Greek and Latin Bibles and in the Apocrypha of the Protestant versions. We proceed now to other writings of the same general class, commonly called "Pseudepigrapha."

**10. The Book of Jubilees,** called also **Leptogenesis** ("The Little Genesis"), probably בראשית זוטא, in distinction, not from the canonical Genesis, but from a larger Midrash, a בראשית רבה. It contains a haggadic treatment of the history of the Patriarchs as well as of the history of Israel in Egypt, ending with the institution of the Passover, based on Gen. and Ex. i.–xii. It is a free reproduction of the Biblical narrative, with extensive additions of an edifying character, exhortations, predictions, and the like. It gets the name "Book of Jubilees" from the elaborate chronology, in which every event is minutely reckoned out in months, days, and years of the Jubilee period. The whole is in the form of a revelation made through an angel to Moses on Mt. Sinai, from which some writers were led to call the book the "Apocalypse of Moses." (See APOCALYPSE, § V. 10.) It was written in Hebrew, probably in the first century B.C., but is now extant only in Ethiopic and in fragments of an old Latin translation, both made from an intermediate Greek version.

Brief mention may be made here of several similar works containing Haggadah of early Hebrew history.

*a.* "Liber Antiquitatum Biblicarum," attributed to PHILO. This was first published, with some other works of Philo, at Basel in 1527 (see Cohn, in "Jew. Quart. Rev." 1898, x. 277 *et seq.*; Schürer, "Gesch." 3d ed., iii. 541 *et seq.*, additional literature). Extends from Adam to the death of Saul, with omissions and additions—genealogical, legendary, and rhetorical—speeches, prophecies, prayers, etc. The patriarchal age is despatched very briefly; the Exodus, on the contrary, and the stories of the Judges, are much expanded. The author deals more freely with the Biblical narrative than Jubilees, and departs from it much more widely. The work is preserved in a Latin translation made from Greek; but it is highly probable that the original language was Hebrew, and that it was written at a time not very remote from the common era. Considerable portions of it are incorporated—under the name of Philo—in the Hebrew book, of which Gaster has published a translation under the title "Chronicles of Jerahmeel" (see Gaster, *l.c.*, Introduction, pp. xxx. *et seq.*, and below, *d*).

*b.* Later works which may be compared with this of Philo are the ספר הישר, דברי הימים של משה, and the כתרש ויסע, on which see the respective articles.

*c.* To a different type of legendary history belongs the Hebrew YOSIPPON (*q. v.*).

*d.* The "Chronicles of Jerahmeel," translated by Gaster from a unique manuscript in the Bodleian (1899), are professedly compiled from various sources; they contain large portions excerpted from the Greek Bible, Philo (see above), and "Yosippon," as well as writings like the Pirḳe de R. Eliezer, etc.

*e.* Any complete study of this material must include also the cognate Hellenistic writings, such as the fragments of Eupolemus and Artapanus (see Freudenthal, "Hellenistische Studien") and the legends of the same kind in Josephus.

## § VI. Books of the Antediluvians.

The Book of Jubilees makes repeated mention of books containing the wisdom of the antediluvians (*e.g.*, Enoch, iv. 17 *et seq.*; Noah, x. 12 *et seq.*) which were in the possession of Abraham and his descendants; also of books in which was preserved the family law of the Patriarchs (compare xli. 28) or their prophecies (xxxii. 24 *et seq.*, xlv. 16). These are all in the literal sense "apocryphal," that is, esoteric, scriptures. A considerable number of writings of this sort have been preserved or are known to us from ancient lists and references; others contain entertaining or edifying embellishments of the Biblical narratives about these heroes. Those which are primarily prophetic or apocalyptic are enumerated elsewhere (x., xi.); the following are chiefly haggadic:

**11. Life of Adam and Eve.** This is essentially a Jewish work, preserved—in varying recensions—in Greek, Latin, Slavonic, and Armenian. It resembles the Testament literature (see below) in being chiefly occupied with the end of Adam's life and the burial of Adam and Eve. According to an introductory note in the manuscripts, the story was revealed to Moses, whence the inappropriate title "Apocalypse of Moses." On the apocryphal Adam books see ADAM AND EVE, BOOK OF.

Other apocryphal books bearing the name of Adam are: The Book of Adam and Eve, or the Conflict of Adam and Eve with Satan, extant in Arabic and Ethiopic; and The Testament of Adam, in Syriac and Arabic. Both these are Christian offshoots of the Adam romance. Apocalypses of Adam are mentioned by Epiphanius; the Gelasian Decree names a book on the Daughters of Adam, and one called the Penitence of Adam.

Seven Books of Seth are said by Epiphanius ("Adversus Hæreses," xxxix. 5; compare xxvi. 8; also Hippolytus, "Refutatio," v. 22; see also Josephus, "Ant." i. 2, § 3) to have been among the scriptures of the Gnostic sect of Sethians.

On the apocryphal books of Enoch see APOCALYPSE, § V., and ENOCH, BOOK OF.

The Samaritan author, a fragment of whose writing has been preserved by Eusebius ("Præp. Ev." ix. 17) under the name of Eupolemus, speaks of revelations by angels to Methuselah, which had been preserved to his time. A Book of Lamech is named in one of our lists of Apocrypha.

Books of Noah are mentioned in Jubilees (x. 12, xxi. 10). Fragments of an Apocalypse of Noah are incorporated in different places in Enoch (which see). A book bearing the name of Noria, the wife of Noah, was current among certain Gnostics (Epiphanius, "Adv. Hæreses," xxvi. 1). Shem transmits the books of his father, Noah (Jubilees, x. 14); other writings are ascribed to him by late authors. Ham was the author of a prophecy cited by Isidore, the son of Basilides (Clemens Alexandrinus, "Stromata," vi. 6); according to others he was the inventor of magic (identified with Zoroaster; Clementine, "Recognitiones," iv. 27).

**§ VII. Testaments.** A special class of apocryphal literature is made up of the so-called "Testaments" of prominent figures in Bible history. Suggested, doubtless, by such passages as the Blessing of Jacob (Gen. xlix.), the Blessing of Moses (Deut. xxxiii.), the parting speeches of Moses (Deut. iv., xxix. *et seq.*) and Joshua (Josh. xxiii., xxiv.), etc., the Testaments narrate the close of the hero's life, sometimes with a retrospect of his history, last counsels and admonitions to his children, and disclosures of the future. These elements are present in varying proportions, but the general type is well marked.

**12. Testament of Abraham.** Edited in Greek (two recensions) by M. R. James, "Texts and Studies," ii. 2; in Rumanian by Gaster, in "Proc. of Society of Biblical Archeology," 1887, ix. 195 *et seq.*; see also Kohler, in "Jew. Quart. Rev." 1895, vii. 581 *et seq.* (See ABRAHAM, TESTAMENT OF, called also **Apocalypse of Abraham**). Narrative of the end of Abraham's life: his refusal to follow Michael, who is sent to him; his long negotiations with the Angel of Death. At his request, Michael shows him, while still in the body, this world and all its doings, and conducts him to the gate of heaven. The book is thus mainly Haggadah, with a little apocalypse in the middle.

The Slavonic Apocalypse of Abraham (ed. by Bonwetsch, "Studien zur Geschichte der Theologie und Kirche," 1897), translated from the Greek, gives the story of Abraham's conversion; the second part enlarges on the vision of Abraham in Gen. xv.

**13. Testaments of Isaac and Jacob.** Preserved in Arabic and Ethiopic. They are upon the same pattern as the Testament of Abraham; each includes an apocalypse in which the punishment of the wicked and the abode of the blessed are exhibited. The moral exhortation which properly belongs to the type is lacking in the Testament of Abraham, but is found in the other two.

**14. Testaments of the Twelve Patriarchs.** The parting admonitions of the twelve sons of Jacob to their children. Each warns against certain particular sins and commends the contrary virtues, illustrating and enforcing the moral by the example or experience of the speaker. Thus, Gad warns against hatred, Issachar shows the beauty of simple-mindedness, Joseph teaches the lesson of chastity. In some (*e.g.*, in the Testament of Joseph) the legendary narrative of the patriarch's life fills a larger space, in others (*e.g.*, Benjamin) direct ethical teaching predominates.

The eschatological element is also present in varying proportions — predictions of the falling away in the last days and the evils that will prevail; the judgment of God on the speaker's posterity for their sins (*e.g.*, Levi, xiv. *et seq.*; Judah, xviii. 22 *et seq.*; Zebulun, ix.); and the succeeding Messianic age (Levi, xviii.; Judah, xxiv. *et seq.*; Simeon, vi.; Zebulun, ix. *et seq.*). A true apocalypse is found in the Test. of Levi, ii. *et seq.* (see APOCALYPSE). This eschatological element is professedly derived from a book written by Enoch (*e.g.*, Levi, x., xiv., xvi.; Judah, viii.; Simeon, v., etc.). The work is substantially Jewish; the Christian interpolations, though numerous, are not very extensive, and in general are easily recognizable.

A Hebrew Testament of Naphtali has been published by Gaster ("Proceedings of Society of Biblical Archeology," December, 1893; February, 1894; see also "Chron. of Jerahmeel," pp. 87 *et seq.*), and is regarded by the editor and by Resch ("Studien und Kritiken," 1899, pp. 206 *et seq.*) as the original of which the Greek Testament is a Christian recension.

**15. Testament of Job.** When the end of his life is at hand, Job narrates to his children the history of his trials, beginning with the cause of Satan's animosity toward him. After parting admonitions (45), he divides his possessions among his sons, and gives to his three daughters girdles of wonderful properties (46 *et seq.*). The book is a Haggadah of the story of Job, exaggerating his wealth and power, his good works, and his calamities, through all of which he maintains unshaken his confidence in God. There are no long arguments, as in the poem; the friends do not appear as defenders of God's justice — the problem of theodicy is not mooted — they try Job with questions (see 36 *et seq.*). Elihu is inspired by Satan, and is not forgiven with the others. See Kohler, in "Semitic Studies in Memory of Alexander Kohut," pp. 264–338 and 611, 612, and James, in "Apocrypha Anecdota," ii. 104 *et seq.*).

**16. Testament of Moses.** The patristic lists of Apocrypha contain, in close proximity, the Testament of Moses and the Assumption of Moses. It is probable that the two were internally connected, and that the former has been preserved in our Assumption of Moses, the extant part of which is really a Testament — a prophetic-apocalyptic discourse of Moses to Joshua. See below, § x. 2.

**17. Testament of Solomon.** Last words of Solomon, closing with a confession of the sins of his old age under the influence of the Jebusite, Shulamite. It is in the main a magical book in narrative form, telling how Solomon got the magic seal; by it learned the names and powers of the demons and the names of the angels by whom they are constrained, and put them to his service in building the Temple; besides other wonderful things which he accomplished through his power over the demons. (See Fleck, "Wissenschaftliche Reise," ii. 3, 111 *et seq.*) A translation into English by Conybeare was given in "Jewish Quart. Rev." 1899, xi. 1–45.

The Gelasian Decree names also a "Contradictio

Salomonis," which may have described his contest in wisdom with Hiram, a frequent theme of later writers.

A Testament of Hezekiah is cited by Cedrenus; but the passage quoted is found in the Ascension of Isaiah.

**§ VIII. Relating to Joseph, Isaiah, and Baruch.** Other Apocrypha are the following:

**18. Story of Aseneth.** A romantic tale, narrating how Aseneth, the beautiful daughter of Potiphar, priest of On, became the wife of Joseph; how the king's son, who had desired her for himself, tried to destroy Joseph, and how he was foiled. The romance exists in various languages and recensions. The Greek text was published by Batiffol, Paris, 1889.

A Prayer of Joseph is named in the anonymous list of Apocrypha, and is quoted by Origen and Procopius. In these fragments Jacob is the speaker.

**19. Ascension of Isaiah, or Vision of Isaiah.** Origen speaks of a Jewish apocryphal work describing the death of Isaiah. Such a *martyrium* is preserved in the Ethiopic Ascension of Isaiah, the first part of which tells how Manasseh, at the instigation of a Samaritan, had Isaiah sawn asunder. The second part, the Ascension of Isaiah to heaven in the 20th year of Hezekiah, and what he saw and heard there, is Christian, though perhaps based on a Jewish vision. Extensive Christian interpolations occur in the first part also. A fragment of the Greek text is reproduced in Grenfell and Hunt, "The Amherst Papyri," London, 1900.

**20. The Rest of the Words of Baruch, or Paralipomena of Jeremiah.** (Ceriani, "Monumenta," v. 1, 9 *et seq.*; J. Rendel Harris, "Rest of the Words of Baruch," 1889; Dillmann, "Chrestomathia Æthiopica," pp. 1 *et seq.*; Greek and Ethiopic.) Narrates what befell Baruch and Abimelech (Ebed-melech) at the fall of Jerusalem. Sixty-six years after, they sent a letter by an eagle to Jeremiah in Babylon. He leads a company of Jews back from Babylonia; only those who are willing to put away their Babylonian wives are allowed to cross the Jordan; the others eventually become the founders of Samaria. Jeremiah is spirited away. After three days, returning to the body, he prophesies the coming of Christ and is stoned to death by his countrymen.

**§ IX. Lost Books.** Other haggadic works named in the Gelasian Decree are: the **Book of Og, the Giant,** "whom the heretics pretend to have fought with a dragon after the flood"; perhaps the same as the Manichean Γιγάντειος βιβλος (Photius, "Cod." 85), or Πραγματια τῶν Γιγάντων; **The Penitence of Jannes and Jambres.** (See Iselin, in "Zeitschrift für Wissensch. Theologie," 1894, pp. 321 *et seq.*) Both of these may well have been ultimately of Jewish origin.

**§ X. Prophetical Apocrypha. 1. Baruch.** Purporting to be written by Baruch, son of Neriah, the disciple of Jeremiah, after the deportation to Babylon. The book is not original, drawing its motives chiefly from Jeremiah and Isaiah xl. *et seq.*; affinity to the Wisdom literature is also marked in some passages, especially in ch. iii.

**The Epistle of Jeremiah** to the captives in Babylon, which is appended to Baruch, and counts as the sixth chapter of that book, is a keen satire on idolatry.

**2. Assumption of Moses.** See above, Testament of Moses (§ VII. 16). What now remains of this work, in an old Latin version, is prophetic in character, consisting of predictions delivered by Moses to Joshua when he had installed him as his successor. Moses foretells in brief outline the history of the people to the end of the kingdom of Judah; then, more fully, the succeeding times down to the successors of Herod the Great, and the Messianic age which ensues. It is probable that the lost sequel contained the Assumption of Moses, in which occurred the conflict—referred to in Jude 9—between Michael and Satan for the possession of Moses' body.

**3. Eldad and Medad.** Under this name an apocryphal book is mentioned in our lists, and quoted twice in the "Shepherd of Hermas" (ii. 34). It contained the prophecy of the two elders named in Num. xi. 26.

**§ XI. Apocalypses.** Most of the prophetical Apocrypha are apocalyptic in form. To this class belong: Enoch, The Secrets of Enoch, IV Esd., the Apocalypses of Baruch (Greek and Syriac), Apocalypse of Zephaniah, Apocalypse of Elijah, and others (see Apocalypse, and the special articles). Apocalyptic elements have been noted above in the Assumption of Moses, the Ascension of Isaiah, the Testaments of the Twelve Patriarchs, and others.

**§ XII. Lyrical Apocrypha. 1. Psalm cli.,** in the Greek Bible; attributed to David, "when he had fought in single combat with Goliath."

**2. Psalms of Solomon.** Eighteen in number; included in some manuscripts of the Greek Bible, but noted in the catalogues as disputed or apocryphal. Though ascribed to Solomon in the titles, there is no internal evidence that the author, or authors, designed them to be so attributed. They were written in Hebrew—though preserved only in Greek—in Palestine about the middle of the first century B.C., and give most important testimony to the inner character of the religious belief of the time and to the vitality of the Messianic hope, as well as to the strength of party or sectarian animosity. The five Odes of Solomon in "Pistis Sophia" are of Christian (Gnostic) origin.

**3.** Five apocryphal psalms in Syriac, edited by Wright ("Proceedings of Society of Biblical Archeology," 1887, ix. 257–266). The first is Ps. cli. (*supra*, § 1); it is followed by (2) a prayer of Hezekiah; (3) a prayer when the people obtain leave from Cyrus to return; and (4, 5) a prayer of David during his conflict with the lion and the wolf, and thanksgiving after his victory.

**§ XIII. Didactic Apocrypha. 1. The Wisdom of Jesus, the Son of Sirach** (in the Latin Bible entitled **Ecclesiasticus**). Proverbs and aphorisms for men's guidance in various stations and circumstances; a counterpart to the Proverbs of Solomon. The author was a native of Jerusalem, and wrote in Hebrew; his work was translated into Greek by his grandson soon after 132 B.C. The Syriac translation was also made from the Hebrew, and recently considerable parts of the Hebrew text itself have been recovered. The book is included in the Christian Bible—Greek, Latin, Syriac, etc.—but was excluded from the Jewish Canon (Tosef., Yad. ii. 13 *et seq.*). Many quotations in Jewish literature prove, however, its continued popularity.

**2. Wisdom of Solomon,** Σοφία Σολομῶνος. Written in Greek, probably in Alexandria; a representative of

Hellenistic "Wisdom." Solomon, addressing the rulers of the earth, exhorts them to seek wisdom, and warns them of the wickedness and folly of idolatry. Noteworthy is the warm defense of the immortality of the soul, in which the influence of Greek philosophical ideas is manifest, as, indeed, it is throughout the book.

3. Fourth Maccabees. The title is a misnomer; and the attribution of the work to Flavius Josephus is equally erroneous. The true title is *Περὶ αὐτοκρατορος λογισμοῦ*, "On the Autonomy of Reason." It is an anonymous discourse on the supremacy of religious intelligence over the feelings. This supremacy is proved, among other things, by examples of constancy in persecution, especially by the fortitude of Eleazar and the seven brothers (II Macc. vi. 18, vii. 41). The work was written in Greek; it is found in some manuscripts of the Septuagint, but is not canonical.

**§ XIV. Apocrypha in the Talmud.** There are no Jewish catalogues of Apocrypha corresponding to the Christian lists cited above; but we know that the canonicity of certain writings was disputed in the first and second centuries, and that others were expressly and authoritatively declared not to be sacred scripture, while some are more vehemently interdicted—to read them is to incur perdition. The controversies about Ecclesiastes and the Song of Solomon will be discussed in the article CANON, where also the proposed "withdrawal" of Proverbs, Ezekiel, and some other books will be considered. Here it is sufficient to say that the school of Shammai favored excluding Ecclesiastes and the Song of Solomon from the list of inspired scriptures, but the final decision included them in the canon.

Sirach, on the other hand, was excluded, apparently as a recent work by a known author; and a general rule was added that no books more modern than Sirach were sacred scripture.

The same decision excluded the Gospels and other heretical (Christian) scriptures (Tosef., Yad. ii. 13). These books, therefore, stand in the relation of Apocrypha to the Jewish canon.

In Mishnah Sanh. x. 1, R. Akiba adds to the catalogue of those Israelites who have no part in the world to come, "the man who reads in the extraneous books" (בספרים החיצונים), that is, books outside the canon of holy scripture, just as *ἔξω*, *extrinsecus*, *extra*, are used by Christian writers (Zahn, "Gesch. des Neutestamentlichen Kanons," i. 1, 126 *et seq.*). Among these are included the "books of the heretics" (מינים), *i.e.*, as in Tosef., Yad. quoted above, the Christians (Bab. Sanh. 100*b*). Sirach is also named in both Talmuds, but the text in the Jerusalem Talmud (Sanh. 28*a*) is obviously corrupt.

Further, the writings of Ben La'anah (בן לענה) fall under the same condemnation (Yer. Sanh. *l.c.*); the Midrash on Ecclesiastes xii. 12 (Eccl. R.) couples the writings of Ben Tigla (בן תגלא) with those of Sirach, as bringing mischief into the house of him who owns them. What these books were is much disputed (see the respective articles). Another title which has given rise to much discussion is ספרי המירם or המירום (*sifre ha-meram* or *ha-merom*), early and often emended by conjecture to המירוס (Homeros; so Hai Gaon, and others). See HOMER IN TALMUD. The books of "Be Abidan," about which there is a question in Shab. 116*a*, are also obscure.

BIBLIOGRAPHY: Texts: The Apocrypha (in the Protestant sense) are found in editions of the Greek Bible; see especially Swete, *The Old Testament in Greek*, 2d ed.; separately, Fritzsche, *Libri Apocryphi Veteris Testamenti Graeci*, 1871. Of the Pseudepigrapha no comprehensive corpus exists; some of the books are included in the editions of Swete and Fritzsche, above; and in Hilgenfeld, *Messias Judæorum*, 1869. See also Fabricius, *Codex Pseudepigraphus Veteris Testamenti*, 2 vols., 2d ed., Hamburg, 1722, 1723, which is not replaced by any more recent work. For editions (and translations) of most of these writings the literature of the respective articles must be consulted. Translations: The Authorized Version may best be used in the edition of C. J. Ball, *Variorum Apocrypha*, which contains a useful apparatus of various readings and renderings; the Revised Version, *Apocrypha*, 1895; Churton, *Uncanonical and Apocryphal Scriptures*, 1884; a revised translation is given also in Bissell's *Commentary* (see below). Of the highest value is the German translation, with introductions and notes, in Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 2 vols., 1899. Commentaries: Fritzsche and Grimm, *Kurzgefasstes Exegetisches Handbuch zu den Apokryphen des Alten Bundes*, 6 vols., 1851–60; Wace (and others), *Apocrypha*, 2 vols., 1888 (Speaker's Bible); Bissell, *The Apocrypha of the Old Testament*, 1880 (Lange series).

The most important recent work on this whole literature is Schürer's *Geschichte des Jüdischen Volkes*, 3d ed., vol. iii. (Eng. tr. of 2d ed.: *Jew. People in the Time of Jesus Christ*), where also very full references to the literature will be found.

T. G. F. M

**APOLANT, EDUARD:** German physician; born at Jastrow, city in Westpreussen, Prussia, Aug. 21, 1847. He was educated at the gymnasium at Deutsch-Krone and at the University of Berlin, where he received the degree of doctor of medicine in 1870. He was an assistant surgeon in the Franco-Prussian war (1870–71), and, on returning to Berlin, engaged in practise in that city. In 1896 he received the title of "Sanitätsrath."

Apolant has contributed numerous papers to Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" ("Ueber das Verhältniss der Weissen und Roten Blutkörperchen bei Eiterungen," etc.); the "Berliner Klinische Wochenschrift" ("Ueber Applikation von Karbolsäureumschläge bei Pocken," etc.), and other medical journals.

BIBLIOGRAPHY: Wrede, *Das Geistige Berlin*, iii. 3, Berlin, 1898.

S. F. T. H.

**APOLLINARIS or APOLLINARIUS, CLAUDIUS:** Bishop of Hierapolis, Phrygia, in 170; author of an "Apology for the Christian Faith," which he addressed to Emperor Marcus Aurelius Antoninus. He wrote also two books "Pros Ioudaious" (Against the Jews) and other works against the pagans, and opposing the Montanist and the Encratite heresies, besides other books, all of which are now lost.

BIBLIOGRAPHY: Eusebius, *Hist. Eccl.* iv. 27, v. 19; Jerome, *De Viris Illustribus*, etc., p. 26; *Epistolæ*, p. 84; Fabricius, *Bibloth. Græca*, vii. 160; Tillemont, *Mémoires*, t. ii., pt. ii.

T. F. H. V.

**APOLLONIUS:** One of the Judeans who, about 130 B.C., went to Rome to make a covenant or league of friendship with the Romans. He was called by Josephus "the son of Alexander." See JOHN HYRCANUS and ROMANS.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 9, § 2, xiv. 10, § 22.

G. L. G.

**APOLLONIUS or APOLLONIUS MOLON:** Greek rhetorician and anti-Jewish writer; flourished

in the first century B.C. He is usually, but not always, designated by the name of his father, Molon. He was called by his patronymic mainly to distinguish him from his somewhat older contemporary Apollonius Malachos. Apollonius Molon was still praised as a distinguished master of the art of speech about the year 75 B.C. Josephus, however, concerns himself with him simply as one of the most prominent and most pernicious anti-Jewish writers.

Born at Alabanda, in Caria, Apollonius afterward emigrated to Rhodes, wherefore Cicero styles him "Molon Rhodius" ("Brutus," ch. lxxxix.). He soon eclipsed his contemporaries both as a master of oratory and as a practical advocate, and had as pupils both Cicero and Julius Cæsar.

It was at Rhodes, no doubt, that Apollonius appropriated the Judæophobic ideas of the Syrian stoic Posidonius (135–51 B.C.), who lived in that city, and thence circulated throughout the Greek and Roman world several wild calumnies concerning the Jews, such as the charges that they worshiped an ass in their temple, that they sacrificed annually on their altar a specially fattened Greek, and that they were filled with hatred toward every other nationality, particularly the Greeks. These and similar malevolent fictions regarding the Jews were adopted by Apollonius, who, induced by the fact that the Jews in Rhodes and in Caria were very numerous (compare I Macc. xv. 16–24), composed an anti-Jewish treatise, in which all these accusations found embodiment. While Posidonius had confined himself to incidental allusions to the Jews in the course of his history of the Seleucidæ (compare C. Müller, "Frag. Hist. Græc." iii. 245 *et seq.*), Apollonius outdid his master by undertaking a separate book on the subject. Such appears to have been the character of his treatise, which, according to Alexander Polyhistor, was a συσκευή (Eusebius, "Præparatio Evangelica," ix. 19), a polemic treatise—as Schürer renders the phrase—against the Jews. The polemic passages, however, must have been interwoven with a general presentation of a Jewish theme—probably a history of the origin of the Jewish people. For it is the complaint of Josephus that Apollonius, unlike Apion, far from massing all his anti-Jewish charges in one passage, had preferred to insult the Jews in various manners and in numerous places throughout his work (*l.c.* ii. 14). The assumption that Apollonius' book was of a historic character is confirmed by the fragment in Alexander Polyhistor, which gives the genealogy of the Jews from the Deluge to Moses; and by an allusion of Josephus which indicates that the exodus from Egypt was also dealt with therein (*l.c.* ii. 2). In connection with the exodus, Apollonius gave circulation to the malicious fable that the Jews had been expelled from Egypt owing to a shameful malady from which they suffered, while he took occasion to blacken the character of Moses also and to belittle his law, characterizing the lawgiver of the Jews as a sorcerer and his work as devoid of all moral worth. Besides, he heaped many unjust charges upon the Jews, reproaching them for not worshiping the same gods as the other peoples (*l.c.* ii. 7) and for disinclination to associate with the followers of other faiths (ii. 36). He thus represented them as atheists and misanthropes, and depicted them withal as men who were either cowards or fanatics, the most untalented among all barbarians, who had done nothing in furtherance of the common welfare of the human race (ii. 14). No wonder these groundless charges excited the anger of Josephus, who believed that they corrupted and misled the judgment of Apion (*l.c.* ii. 7, 15 *et seq.*), and who therefore zealously devoted the entire second part of his treatise against Apion to a refutation of Apollonius. The latter was thus paid back in his own coin. Josephus does not hesitate to accuse him of crass stupidity, vaingloriousness, and an immoral life (*l.c.* ii. 36, 37). See Apion.

**Follower of Posidonius.**

Bibliography: C. Müller, *Fragmenta Historicorum Græcorum*, iii. 208 *et seq.*; J. G. Müller, *Des Flavius Josephus Schrift gegen den Apion*, p. 230, Basel, 1877; Pauly-Wissowa, *Real-Encyc.* ii. *s.v.*; Grätz, *Gesch. der Juden*, 3d ed., iii. 347 *et seq.*; Schürer, *Gesch.* 3d ed., iii. 400 403; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 85; Th. Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, pp. 60 *et seq.*

G. H. G. E.

**APOLLONIUS OF TYANA:** Pythagorean philosopher and necromancer, born about the year 3 B.C.; died, according to some sources, in the thirty-eighth year of his age. In Arabic literature his name is cited in the form "Balinas" or "Belenus," which has often been mistaken for "Pliny." He is mentioned in connection with magical writings, and is called by the Arabs Ṣâhib al-Ṭalismat ("The Author of Talismans"). They attribute to Apollonius "Risâlah fi Tathir al-Ruḥamiyat fi al-Markabat," a work that treats of the influence of pneumatic agencies in the world of sense, and which also deals with talismans. An introduction ("Mebo") to this treatise on talismans, "Iggeret al-Ṭalasm," was composed by an anonymous writer; it is found in Steinschneider MS., No. 29. It is full of Arabic words, and contains a few Romance ones also. The translator says at the end that the whole book is of no value, and that he has translated (or copied) it merely as a warning against "serving strange gods." It is probable that a copy of this translation existed in the library of Leon Mosconi (Majorca, 14th century), where it seems to occur under the title "Bel Enus"—No. 37 of the catalogue ("Rev. Et. Juives," xxxix. 256, xl. 65). It is also cited by Joseph Nasi (16th century) and perhaps by Abba Mari. According to Johanan Allemanno (died 1500), Solomon ben Nathan Orgueiri (of Aix, Provence, about 1390) translated from the Latin another work on magic by Apollonius. The Hebrew title of this second work was מלאכת מושכלת ("Intellectual Art"); fragments of it are found in Schönblum MS., No. 79.

Bibliography: For Apollonius and his supposed writings see J. Miller, in Pauly-Wissowa, *Real-Encyclopädie der Classischen Alterthumswissenschaft*, iii. 146 *et seq.*; and Gottheil, in *Z. D. M. G.* xlvi. 466; on the Arabic and Hebrew translations see Steinschneider, *Hebr. Uebers.* § 520 (= *Z. D. M. G.* xlv. 430 *et seq.*); Fürst, *Canon des A. T.* p. 99, attempted to identify Apollonius with Ben La'anah, whose writings were condemned (Yer. Sanh. xi. 28 *a*).

G.

**APOLLOS:** A learned Jew of Alexandria, and colaborer of Paul. Of him the following is told (Acts xviii. 24–28): He came (about 56) to Ephesus, as "an eloquent man and mighty in the Scriptures," to preach and to teach in the synagogue; and his fervor of spirit and boldness of speech attracted the

attention of Aquila and Priscilla—Jews who had espoused the cause of the new Christian faith in Corinth. They found him not sufficiently informed in the new doctrine; for he knew "only the baptism of John" when he spoke to the people of "the way of the Lord." So they expounded the way of God to him more fully; and, turned into a firmer believer in Jesus as the Messiah, he went to Achaia, where he converted the Jews to his new faith by his arguments from Scriptures. This is illustrated by another story which immediately follows: While Apollos was still at Corinth, Paul found in Ephesus about twelve disciples of John the Baptist who had never heard of the Holy Ghost, but had undergone baptism for the sake of repentance. Paul succeeded in baptizing them anew in the name of Jesus; and then, after "Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts xix. 1–6).

The sect, then, to which Apollos, as well as these twelve men of Ephesus, belonged, were simply Baptists, like John; preaching the doctrine of the "Two Ways"—the Way of Life and of Death—as taught in the "Didache," the propaganda literature of the Jews before the rise of Christianity. They were thenceforward won over to the new Christian sect probably under the influence of such ecstatic states of mind as are described here and in the writings of Paul.

Whether Apollos belonged to the class of thinkers like Philo or not is, of course, a matter of conjecture. But it is learned from Paul's own words (I Cor. i. 10) that while working on the same lines as Paul, Apollos differed essentially from him in his teachings. Four different parties had arisen there: one adhering to Paul, another to Apollos, a third to Peter, and the fourth calling itself simply "of the Christ." "Who, then," says he, "is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered . . . we are laborers together. . . . Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. . . . Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. iii. 5–23). Evidently Apollos betrayed more of that wisdom which Alexandrian philosophers gloried in. Wherefore, Paul contends that "not with wisdom of words" (I Cor. i. 17) was he sent to preach the gospel. . . . "The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom" (*ib.* 21, 22). Originally the people of Corinth were, according to I Cor. xii. 2, not Jews, but Gentiles. It is, therefore, easy to understand why Apollos' preaching appealed to them far more than Paul's. Still, the difference between the two "apostles" (I Cor. iv. 9) was not of a nature to keep them apart; for Paul, toward the close of his letter to the Corinthians, says: "As touching our brother Apollos, I greatly desired him to come unto you: . . . he will come when he shall have convenient time" (I Cor. xvi. 12). We have reason to ascribe to Apollos some influence in the direction which led to a blending of the Philonic Logos with the Jewish idea of the Messiah—a Hellenization of the Christian belief in the sense of John's Gospel; though many critics since Luther are disposed to attribute to him the Epistle to the Hebrews.

Bibliography: Weizsäcker, *Das Apostolische Zeitalter*, p. 368; Blass, *Commentary on Acts*, pp. 201, 203; Friedländer, *Der Vorchristliche Jüdische Gnosticismus*, 1898, p. 37.

T. K.

**APOLOGISTS:** Men of pious zeal who defended both the Jewish religion and the Jewish race against the attacks and accusations of their enemies by writing, either in the form of dissertations or of dialogues, works in defense of the spirit and doctrines of Judaism, so that its essentials might be placed in the proper light. It was in the nature of things, therefore, that they were impelled to expose the general weakness of the positions of their antagonists, and to attack those positions rigorously; hence the apologies are, at the same time, polemical arraignments. So long as the Jewish state was independent and respected by neighboring peoples, and so long as religious reverence retained its hold upon the heathen nations with whom the Jews came into contact, it was unnecessary to ward off attacks on their nationality, on their religious teachings, or on their manners and customs. They dwelt in harmony with Persians when Cyrus established the Persian empire, and later with Greeks; they dwelt alongside of Parthians and New Persians, and their Judaism received no manner of offense. But when the Jewish state fell into internal decay, and the Greeks, with whom the Jews held the closest relations, lost their reverence for their own deities; when, furthermore, with the translation of the Bible into Greek, the Hellenes were introduced to a literature that claimed at least equality with their own; and, finally, when the Egyptians were by that translation informed of the pitiful rôle their ancestors had played at the birth of the Jewish nation, these peoples felt themselves severely wounded in their national vanity. It was, accordingly, in Alexandria that anti-Jewish literature originated, to withstand which the Jewish Apologists resident there devoted their energies.

**The First Attacks in Egypt by Heathens.**

Manetho, an Egyptian temple scribe at Thebes, was the first to assail the Jewish nationality with all manner of fables invented by himself. Opportunity to disseminate misinformation concerning the Jews had been afforded by the Syrian king Antiochus Epiphanes, whose wonderful stories concerning his experiences in the Temple of Jerusalem were seized upon and elaborated by the anti-Jewish writers of Alexandria. In this city, the capital of Egypt, dwelt numerous Jews who were distinguished for their intellectual activity and moral life, and many Greeks detested the Jews for their difference in moral ideals, founded as they were upon religious codes quite different from their own. Alexandria was accordingly the market where unscrupulous writers were certain of finding sale for their multifarious calumnies against the Jewish people. In Alexandria, consequently, the earliest Jewish Apologists made their appearance.

The first generation of Jewish Apologists flourished from the beginning of the first century B.C. to the middle of the second century of the common era. In this period are included those Apologists who encountered the attacks of the ancient heathens. The early Greek fashion of writing under a pseudonym had been transplanted to Alexandria; works were issued purporting to be productions of the great men of antiquity. The first Jewish Apologists were, therefore, strictly in the fashion when they used pseudonyms in their replies to the ceaseless libels with which the anti-Jewish writers assailed the religious literature, the manners, and the customs of the Jews. These Apologists drew a picture of the grandeur and moral elevation of Judaism, and, in accordance with the prevailing custom, ascribed their writings to heathen poets and prophets. The most important of these apologetic writings are the "Sibylline Books" and "The Wisdom of Solomon." The "Sibylline Books," composed partly in the middle of the second, partly in the first, century B.C., contrasted the lofty ethics of monotheism and the righteousness and morality of Judaism with the follies of idol-worship, and with the selfishness and sensuality of heathendom. "The Wisdom of Solomon" uses still darker colors to paint the immorality and viciousness, the utter corruption and shamelessness of the heathen world, and portrays, in contrast therewith, the moral atmosphere emanating from Jewish religious writings. The author of this book lived probably about the time of the Roman emperor Caligula (37–41). Among the Apologists in Alexandria mention must also be made of PHILO, one of the most eminent philosophical thinkers of Judaism, who flourished about 40. Philo sought to illustrate to the heathen world the beauty of the Jewish Scriptures by endeavoring to prove that both Judaism and the better Hellenic thought in the writings of Greek philosophers aimed at one and the same mark; that the Jewish prophets and the Greek speculative thinkers strove after one and the same truth, and that, therefore, the difference between Judaism and Greek philosophy was one merely of external appearance or expression.

**The First Apologists.**

**"Sibylline Books" and "The Wisdom of Solomon."**

The best apologetic work of this period, and indeed of any period, is that written in Rome by Flavius Josephus (born about 37), which he entitled "Against Apion, or Concerning the Ancient State of the Jewish Nation." APION, who was a contemporary of Philo, had, at the request of several Alexandrians, handed to the emperor Caligula a calumnious memorial full of the worst accusations and slanders against the Jews. He had simply compiled everything to be found in previous writings of this character, and added to it whatever he could devise in the way of malicious invention. This slanderous petition, no doubt, made its influence felt at the time Josephus was writing his history in Rome, and impelled him to publish his "Apology" (vindication), which consisted of two books. He controverts the allegation that the Jews have no history and are a new nation. The sting of the charge came from the circumstance that, according to the view then prevailing, the respectability and dignity of a nation were in direct proportion to its antiquity. He exposes the falsity of the calumnies circulated against Judaism, and illustrates the mental incapacity of his opponents to grasp historical truths. Through the whole work there breathes a spirit of warm admiration for Moses and his civil and religious legislation; it acknowledges appreciatively whatever is great and good among all ancient peoples. This "Apology" of Josephus furnished the model after which the Church fathers patterned all their apologetic treatises, the writing of which they were frequently called upon to undertake in defense of Christianity.

**Josephus.**

No further apologetics of this period have been preserved, although the venom that Apion injected into the minds of his contemporaries continued to work among Roman writers, who saw in the Jewish nation a stubborn enemy of Rome and an opponent of the national cult. But in the Talmud and Midrash many religious conversations have been preserved, in which prominent teachers like Johanan ben Zakkai, Joshua ben Hananiah, Akiba, and others defend Judaism and its doctrines. Dialogues, such as these, between cultured representatives of Judaism and heathenism, were, as a matter of course, quite free from fanaticism; they were, in fine, friendly contests of wit and wisdom without the least trace of animosity or bitterness.

The second series of Jewish Apologists covered the period from the second to the fifteenth century, and was concerned in repelling the attacks of Christianity and, to a small extent, of Islam. Christianity, having received from Judaism its doctrines of pure morality and of love of one's neighbor, was constrained, in order to furnish grounds for its distinction, to proclaim that it had come into existence to displace, and to fulfil the mission of, Judaism. It endeavored to prove the correctness of this standpoint from the Bible itself, the very book upon which Judaism was founded. Wherefore Judaism had no further reason to exist! The Jews, however, were not yet ready to accept this decree of self-extinction, nor to permit Christendom to take possession of the religious and ethical ground held by the Jews. Here, then, was an occasion for some very sharp polemics between the offspring and the parent who declined to die. The fact that both sides appealed to the same source of authority—the Scriptures—served also to narrow and intensify the struggle. So long, however, as Christianity refrained from throwing the Brennus-sword of worldly power into the scales, the discussion partook of the same peaceful nature as those friendly passages of arms recorded in the Talmud and Midrashim, and displayed more of the nature of good-humored rallying than of serious debate. Jewish scholars, referring to Num. xxiii. 19, expressed their objections to Christianity in the single passage: "If a man say that he is God, he is deceiving thee; if he say that God is man, he will repent it. If he claim to ascend to heaven, he may say it, but he shall not do it" (Yer. Ta'anit i. 1).

**Attacks by Christians and Mohammedans.**

But with the growth of political power in the Church, the attacks of the bishops upon Jews and

Judaism took on a harsher animus. The silence of the Jews for several centuries in the face of such attacks was a deplorable error, especially in view of the fact that the bitter effects of this anti-Jewish literature were felt in the keenest degree. This silence can be accounted for only by assuming that the Jews of those days were not afraid of any enduring consequences from these attacks, or from the influence of the Christian propaganda upon their own coreligionists.

**Silence of the Jews.**

The fundamental principles of Christianity — Trinity, Incarnation, etc. — were deemed by them to stand in such direct contradiction to both the spirit and the letter of the Bible that it seemed like a work of supererogation to point out the contradiction. Aside from this, these attacks were written in Latin or in Greek, familiarity with either of which had been lost by the Jews. Whenever any vernacular discussions, founded upon such material, occurred, the crass ignorance of the Christian clergy of the day rendered the victory of the Jews an easy one. And it was because the Jews felt so sure of their own ground that they did not think it necessary to defend themselves.

So far as ascertained, the first to venture a defense in any degree was Saadia ben Joseph (died 942), who was gaon in Sura and a very prolific writer. In his translation of the Bible into Arabic, and in his commentaries upon it, as well as in his philosophical work, "Emunot we-De'ot" (written in Arabic and translated into Hebrew by Judah ibn Tibbon), he attacked the claims of Christianity and Islam; the former receiving from his pen greater attention than the latter, because Islam was not so insistent in its missionary zeal as Christianity. Saadia maintained that Judaism would always exist, and that its religious system, which allowed man to reach perfection as nearly as possible, would not be displaced by any other. In any case, Christianity, which transformed mere abstractions into divine personalities, was not qualified to supersede it; nor was Islam, which lacked sufficient proof to displace the undisputed revelation from God on Sinai.

From the period of Saadia polemical passages are encountered in Midrashic works and ritual poems directed against both Christianity and Mohammedanism; but although such passages usually close with some kind of a defense of Judaism, they seem to labor under a species of reserve and timidity. But when at the time of the Crusades fanaticism broke loose and the might of the Church grew rapidly; when, furthermore, the Christian clergy had learned to make use of the services of baptized Jews in aiding schemes for the wholesale Christianization of their brethren, the leading spirits among the Jews felt constrained to lay aside all hesitation and reserve, so that with the twelfth century Jewish polemics appeared more frequently and more numerously. In northern France, R. Samuel b. Meïr (Rashbam) and Joseph Bekor Shor demonstrated the weakness of the foundations sought for Christianity in the Bible; and Joseph b. Isaac Kimhi wrote the "Sefer ha-Berit," in which he applied himself to the discussion of Christian dogmas and their scientific refutation. Moses ibn Tibbon, in Montpellier (1240), and Meïr b. Simon wrote polemical works; and the latter in addition compiled the apologetic book "Milḥamot Mizwah." In Spain, although prominent Jewish scholars had embraced Christianity and placed their services at the disposal of the Church for public disputations and polemical writings, there were also Jewish Apologists that published their replies, either in special books or in the shape of letters addressed to the apostates. Against Abner of Burgos (called, as a Christian, Alfonso of Valladolid), Shem-Ṭob ibn Shaprut wrote his pamphlet "Eben Bohan" (The Touchstone). To Maestro Astruc Raimuch (who, as a Christian, took the name of Francisco Dios Carne) Solomon b. Reuben Bonfed addressed his epistle, full of sharp points, against Christianity. The philosopher Ḥasdai Crescas singled out Solomon ha-Levi (who, as a Christian, bore the names of Paul de Santa Maria and Paul of Burgos) and replied most vigorously to his attacks upon Jewish doctrine. Possibly the most important apologetic writings of all are those of Profiat Duran, of the fifteenth century, and of Simon b. Zemaḥ Duran. Around these arrayed themselves a number of prominent Apologists, who wrote independently or quoted chapters from the works of the Durans. In Italy Abraham Farrissol (born 1451) wrote an apologetic book, "Magen Abraham" (Shield of Abraham), in which he proved that the popes had permitted the Jews to take usury in order to enable them to pay the high imposts laid upon them. In Germany, in the beginning of the fifteenth century, Lipman of Mühlhausen wrote his apologetic treatise, "Nizzahon" (Victory), which name was given also to many other books of similar scope published in Germany.

**French and Spanish Apologists.**

Much less fanatical were the attacks encountered by Judaism from the side of Mohammedanism. The far more favorable political and social position of the Jews among the Mohammedans of Persia and Egypt and among the Moors in Spain — the latter of whom possessed but a scanty knowledge of the Bible and of Jewish literature — hardly gave such scope to aggressive polemics as would call out the Jewish defense. In addition to Saadia and to the Karaite writers, the following were the chief Jewish authors who assailed Islam in defense of Judaism: Sherira b. Ḥanina Gaon, Judah ha-Levi (in his "Kuzari"), Abraham ibn Ezra, Moses b. Maimon, Moses of Coucy, and the author of the "Zohar." The whole range of Jewish literature contains but a single production of any extent (originally a portion of a larger work) that applies itself to an attack upon Islam. Under the title "Ḳeshet u-Magen" (Bow and Shield) it was published in the eighteenth century at Leghorn as a supplement to Simon Duran's work, "Magen Abot" (The Shield of the Fathers). This supplement was translated into German by Steinschneider in 1880 in "Magazin für die Wissenschaft des Judenthums."

**Mohammedan Attacks.**

The invention of printing was the signal for the outpouring of a veritable flood of anti-Jewish literature. Johann Christian Wolf, in the second part of his "Bibliotheca Hebræa," published in 1721, enumerates the titles of all publications by Christians against Jews and Judaism; and these titles alone

fill fifty quarto pages of his book. Kayserling in his "Biblioteca Española-Portugueza-Judaica," pp. 114 *et seq.*, gives a list of anti-Jewish writings in Spanish. To the earlier common calumnies—and especially to that so often made by Spanish apostates, that the Talmudical passages directed against the heathens were in reality intended against Christians—there was added after the twelfth century (occasionally at first, but afterward more generally) the accusation that the Jews used the blood of Christians for ritual purposes. This is the identical accusation which the Romans of the second century made against the Christians. At the same time the charge is occasionally encountered that the Jews pierce the consecrated host until blood flows from it. Sad to say, Catholic churchmen themselves spread these calumnies in order to furnish collateral proofs of the doctrine of transubstantiation enunciated at the fourth Lateran council in 1215. Jewish Apologists henceforth had to take notice of this accusation as well. An apologetic book in the spirit of Lipman Mühlhausen's "Nizzaḥon" was written by the Karaite Isaac of Troki (near Wilna, died 1593), entitled "Ḥizzuḳ Emunah." The blood-accusation was taken up by Isaac Abravanel in his commentary upon Ezekiel; by Samuel Usque—who had escaped from the fangs of the Inquisition—in his "Consolaçam as Tribulaçoēs de Ysrael" (1553); by Judah Karmi in his "De Charitate" (1643); by Manasseh b. Israel in his "Vindiciæ Judæorum" (1656), translated into German by Marcus Herz, with a preface by Moses Mendelssohn; by Isaac Cantarini in his "Vindex Sanguinis" (1680); by Jacob Emden in his open letter prefaced to his edition of the "Seder 'Olam Rabba we-Zuṭṭa" (1757); by I. Tugendhold in his "Der Alte Wahn," etc. (1831); by I. B. Levinsohn in his "Efes Dammim" (1837); by L. Zunz in "Ein Wort zur Abwehr" (1840), and by many others.

**The Blood-Accusation and Other Calumnies.**

Apologies of a more extended scope were written by the above-mentioned Samuel Usque, who treats historically of the departed glory of Israel and of the end of the period of Jewish power and wisdom; by David d'Ascoli (1559), and by David de Pomis, who wrote the well-known apology "De Medico Hebræo" (1588), dedicated to Duke Francis II. of Urbino. Other Apologists were Solomon Ẓebi Uffenhausen, author of "Ẓeri ha-Yehudim," published in 1615; the proselyte Abraham Peregrino (נר, proselyte), who wrote "Fortaleza," translated by Marco Luzzatto in 1775 into Hebrew; Emmanuel Aboab, author of "Nomologia," written in Spanish, 1629; Simon Luzzatto, with his treatise upon the condition of the Jews; Jacob Lombroso (1640); Balthasar Orobio de Castro, who wrote apologetic essays in Amsterdam; Cardoso, with his work, "Excellencias de los Hebreos" (1679); Saul Levi Morteira (died 1660); Isaac Aboab; Judah Briel (1702); David Nieto, who wrote "Matteh Dan" (1714); Isaac Pinto (born in Bordeaux, 1715); and Rodrigues Texeira (died 1780).

With Moses Mendelssohn's letter to Lavater, Jewish apologetic writings assumed another character: the question became one of political rights for the Jews. And it is indeed true that spiteful attacks upon Jews and Judaism have not yet ceased. Even the cultured classes among the most enlightened nations are not yet able to divest themselves of the ancient prejudices and traditions. Atavistic sentiments often show themselves stronger than the dictates of reason. But the apologetic writings of to-day are almost exclusively of a political character, and will be rendered wholly unnecessary only when political and social equality the world over is an accomplished fact. See Anti-Semitism, Blood-Accusation, Desecration of Host, Disputations, Polemical Literature.

**Modern Polemics.**

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K. S. B.

**APÔPHIS:** The Egyptian king under whom, according to some early writers, Joseph came to Egypt, and who, according to Syncellus, flourished in the sixteenth century B.C. ("Chronographia," c. 115, § 7). Josephus names Apôphis as the second, and Julius Africanus enumerates him as the sixth king of the fifteenth, or Hyksos, dynasty. The monuments explain the confusion. They exhibit two Hyksos kings, called Apôpy, with the royal names 'A-ḳnon and 'A-user-rê, apparently corresponding with the second and sixth Hyksos (compare "Mitteilungen der Vorderasiatischen Gesellschaft," iii. 17; for a different sequence see, for example, Petrie, "History of Egypt," i. 241). Syncellus seems to have meant the second Apôphis, under whom the Hyksos were expelled from Egypt. This one reigned at least thirty-three years according to the monuments, forty-nine according to Manetho, to about 1570 B.C. The identification with Joseph's Pharaoh seems, however, only a hypothesis influenced by the erroneous Hyksos theory of Josephus, so that no reliance can be placed on the dates given by Syncellus for Joseph's arrival and elevation to his office, as corresponding with the years four and seventeen of Apôphis.

J. JR. W. M. M.

**APOPLEXY:** A sudden loss or diminution of sensation and of the power of motion, caused by the rupture or plugging up of a blood-vessel in the cranial cavity and effusion of blood on or within the brain. Ordinarily it is referred to as a "stroke of paralysis." The chief symptoms of this condition are sudden loss of consciousness, of motion, and of sensation, the affected person lying as if dead.

According to Dr. John Beddoe, Apoplexy appears to have no racial preferences. In New Orleans negroes and whites are said to die of Apoplexy in the proportions of 103 and 91 respectively. England, Scotland, Prussia, and Italy give each almost exactly the same figures, varying between 10 and 11 per 10,000 of inhabitants. Switzerland and Holland yield 8.5 and 7.9 respectively, but Ireland gives only 5.9 per 10,000. The rate of mortality from Apoplexy is certainly lower in quiet, rural districts than amid the hurry and worry, or excesses, of towns.

**Proportion Between Whites and Blacks.**

Lombroso, on analyzing the vital statistics of Italian Jews, found that deaths due to Apoplexy are

twice as frequent among them as among the general population of that country. He attributes it to the emotional temperament of the Jew, to his reputed avarice, his constant struggle with adverse conditions of life, and the ceaseless persecution of the race. Lombroso further intimates that the frequent marriages of near kin among Jews, and the greater development and use of their brains, are also predisposing causes.

**Predisposition of Italian Jews.**

The writer has compiled some statistics of American Jews, and finds that, in New York at least, the Jew is no more liable to Apoplexy than is the non-Jew. Thus, from Dr. John S. Billings' report on "The Vital Statistics of the Jews in the United States" it is seen that among a Jewish population of 10,618 families, comprising 60,630 persons, there occurred 68 deaths from Apoplexy during the five years from 1885 to Dec. 15, 1889; which means that the death-rate from Apoplexy among the Jews was 1.12 per 1,000 population during five years, or an annual death-rate of .224 per 1,000. On consulting the "Annual Report of the Board of Health" of New York city for 1898 it is found that during that year 1,059 persons died of Apoplexy in the Borough of Manhattan. The estimated population of Manhattan in that year was about 1,900,000, which gives a death-rate from Apoplexy of .55 per 1,000 of the general population; and, according to the census of 1900, the mortality from this disease in the United States was .666 per 1,000. These figures show that among Jews the death-rate from Apoplexy is less than one-half that among the general population of Manhattan.

From the "Report on Vital Statistics in New York City" of the Eleventh Census (1890) in the United States it appears that the death-rate from Apoplexy in New York city during the six years ending May 31, 1890, was as shown in the following table:

Deaths per 100,000, of Persons Whose Mothers Were Born in

| | | | |
|---|---|---|---|
| France | 78.56 | Bohemia | 36.08 |
| Ireland | 78.11 | Scandinavia | 32.83 |
| Scotland | 71.38 | Hungary (mostly Jews) | 19.10 |
| England and Wales | 69.15 | Italy | 16.59 |
| Germany | 58.67 | Russia and Poland (almost all Jews) | 14.22 |
| United States | 49.15 | | |
| Canada | 46.21 | | |

For the whole city the death-rate from Apoplexy was 59.37 per 100,000. From the above figures it is evident that the Russian and Polish Jews are far less frequently attacked by Apoplexy than are the peoples of other nations.

Further statistics collected by the writer from the annual reports of two Jewish hospitals, in comparison with two non-Jewish hospitals in New York city, give the following table:

Table Showing Number of Patients Suffering from Apoplexy in New York City.

| Jewish Patients. | | | | Patients from the General Population. | | | |
|---|---|---|---|---|---|---|---|
| Hospital. | Number of Patients. | Number of Cases of Apoplexy. | Apoplexy per 1,000 Sick. | Hospital. | Number of Patients. | Number of Cases of Apoplexy. | Apoplexy per 1,000 Sick. |
| Beth Israel, 1897–1901 | 3,653 | 29 | 9.30 | New York, 1899–1900 | 11,951 | 50 | 4.18 |
| Mount Sinai, 1898, 1899, and 1900 | 9,497 | 27 | 2.73 | St. Luke's, Oct. 1, 1897–Sept. 30, 1900 | 7,700 | 43 | 5.58 |
| Total | 13,130 | 56 | 4.26 | Total | 19,651 | 93 | 4.73 |

This gives about an equal rate for Jews and non-Jews, as might have been expected to be the case when the chief etiological factors in the production of Apoplexy are considered. Syphilis, prolonged muscular exertion, and the abuse of alcohol are found to be important antecedents in a large number of cases of Apoplexy. These three factors are infrequent among the Jews, who might, therefore, rather be expected to be less liable to the affection. But the busy, anxious life of the Jew, his constant and hard struggle against adverse conditions, have been operative in producing among Jews a number of apoplectics equal in relative proportion to that of non-Jews.

**Three Infrequent Factors.**

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J. M. Fr.

**APOSTASY AND APOSTATES FROM JUDAISM:** Terms derived from the Greek *ἀποστασία* ("defection, revolt") and *ἀποστάτης* ("rebel in a political sense") (I Macc. xi. 14, xiii. 16; Josephus, "Contra Ap." i. 19, § 4), applied in a religious sense to signify rebellion and rebels against God and the Law, desertion and deserters of the faith of Israel. The words are used in the Septuagint for מרד: Num. xiv. 9; Josh. xxii. 19, 22; for מעל: II Chron. xxviii. 19, xxxiii. 19; for סורר: Isa. xxx. 1; and for בליעל: I Kings, xxi. 13; Aquilas to Judges xix. 22; I Sam. xxv. 17. Accordingly it is stated in I Macc. ii. 15 that "the officers of the king compelled the people to apostatize," that is, to revolt against the God of Israel; and Jason, the faithless high priest, is "pursued by all and hated as a deserter of the law" (*τοῦ νόμου ἀποστάτης*; II Macc. v. 8). As the incarnation of rebellion against God and the Law, the serpent is called apostate (LXX., Job xxvi. 13; and Symmachus, Job xxiv. 13; compare II Thess. ii. 3; Revelation of John xiv. 6; Gen. R. xix., אפיקורוס).

The rabbinical language uses the following expressions for apostate: (a) מומר, from המיר: Jer. ii. 11; and המיר דת (Suk. 56*b*; 'Ab. Zarah 26*b*; 'Er. 69*a*). (b) משומד, from שמד ("to persecute or force abandonment of the faith") (Yer. Suk. v. 55*d*; Gen. R. lxxxii.; Yer. 'Er. vi. 1 [23*b*]; Sifra, Wayiḳra, ii.; Targ. Onkelos to Ex. xii. 43). The Apostates during the Syrian persecution are called "Meshummedaya" in Megillat Ta'anit vi. (ed. Mantua; in later editions the word "Resha'im" is substituted

**Hebrew Expressions.**

[Grätz, "Gesch. der Juden," 3d ed., iii. 600]). This is equivalent to "Hellenists"; according to Cassel, *ἕκαστοι* (see "Revue des Etudes Juives" xli. 268). (c) כופר ("a denier"), in Sanh. 39*a*, of the Law, *ib.* 106*a*, of the God of Israel (B. M. 71*a*); of the fundamentals (B. B. 16*b*). (d) פריץ ישראל ("a rebellious transgressor in Israel"). (e) יצרוהו מדרכי צבור ("one who has separated from the ways of the Jewish community") (Seder 'Olam R. iii.; R. H. 17*a*; Tosef., Sanh. xiii. 5). "No sacrifice is accepted from the apostate" (Sifra, *l.c.*; Lev. R. ii.; Hul. 5*a*; Yer. Shek. i. 1[46*b*]; "nor have they any respite from eternal doom in Gehenna" (R. H. 17*a*; see especially Sifre, Bemidbar 112 to Num. xv. 31). These expressions all probably date from the Maccabean time, when to such men as Jason and Menelaus the words of Ezek. xxxii. 23, 24, were applied: "they who caused terror in the land of the living, and they have borne their shame with them to go down to the pit."

**Alexandrian Apostates.**

The Apostasy of these two men (II Macc. v. 8, 15) being a desertion of both their national and religious cause, filled the people with horror and hatred, and their fate served as a warning for others. The outspoken hostility to the law of the God of Israel on the part of the Syrians involved less danger for the kernel of the Jewish people than the allurements offered in Alexandria by Greek philosophy on the one hand and Roman pomp and power on the other. Here the tendency was manifested to break away from ancient Jewish custom and to seek a wider view of life (Philo, "De Migratione Abrahami," xvi.), while the tyranny of a Roman prefect like Flaccus, who forced the people to transgress the Law, seems to have had no lasting effect (Philo, "De Somnis," ii., § 18). Comparing the proselytes with the Apostates, Philo says ("On Repentance," iii.): "Those who join Israel's faith become at once temperate and merciful, lovers of truth and superior to considerations of money and pleasures; but those who forsake the holy laws of God, the apostates, are intemperate, shameless, unjust, friends of falsehood and perjury, ready to sell their freedom for pleasures of the belly, bringing ruin upon body and soul." Philo's own nephew, Tiberius Julius Alexander, son of Alexander the Alabarch, became an apostate, and to this fact he owed his high rank as procurator, first of Judea, then of Alexandria; becoming afterward general and friend of Titus at the siege of Jerusalem (Schürer, "Gesch." i. 473–474).

Against the many Apostates in the time of Caligula the third book of the Maccabees loudly protests; for Grätz ("Gesch. der Juden," 2d ed., iii. 358, 631) has almost convincingly shown that it was written for that very purpose. While the faithful Jews who denied the royal command and refused to apostatize from their ancestral faith were rescued from peril and reinstated as citizens of Alexandria, the Apostates were punished and ignominiously put to death by their fellow-countrymen (III Macc. ii. 32, vi. 19–57, vii. 10–15); and the declaration was made that "those of the Jewish race who voluntarily apostatized from the holy God and from the law of God, transgressing the divine commandments for the belly's sake, would also never be well disposed toward the affairs of the king."

**Paul Called an Apostate.**

The "Pastor of Hermas" ("Similitude," viii. 6, § 4; ix. 19, § 1), which is based on a Jewish work, says that "repentance is not open to apostates and blasphemers of the Lord and those who betray the servants of the Lord." The same idea is expressed in Tosef., Sanh. xiii. 5: "The doors of Gehenna are forever closed behind heretics, apostates, and informers"; with which compare Epistle to Heb. iii. 12, and Apocalypse of Peter 34.

It is a remarkable fact in the history of Christianity that, according to Acts xxi. 21, Paul was accused before the council of James and the elders of having taught the Jews Apostasy from the law of Moses; for which reason the early Christians, the Ebionites, "repudiated the Apostle Paul, maintaining he was an apostate from the law" (Irenæus, "Against Heresies," i. xxvi.). It was probably due to the influence of Pauline Christianity that "many of the Grecians," as Josephus ("Contra Ap." ii., § 11) tells, "had joined the Jews, and while some continued in their observance of the laws, others, not having the courage to persevere, departed from them again." The destruction of the Temple, which put an end to the entire sacrificial worship, was the critical period of Judaism, which, while greatly increasing the numbers of Pauline Christianity, gave other Gnostic sects an opportunity of winning adherents. In the Maccabean period the blasphemer that stretched out his hands toward the Temple announcing its doom (II Macc. xiv. 33 *et seq.*; compare I Macc. vii. 34 *et seq.*) was sure to meet the divine wrath. Now many sectaries or Gnostics (*Minim*) had arisen "who stretched out their hands against the Temple" (Tosef., Sanh. xiii. 5; R. H. 17*a*; compare II Macc. xiv. 33). Moreover, when the last efforts at rebuilding Temple and state ended in disastrous failure and in the persecution of the law-observing Jews, many of the new Christian converts became informers against their brethren in order to insinuate themselves into the favor of the Romans. This naturally increased their mutual hostility, and widened the gulf between the Synagogue and the Church. The prayer that the power of wickedness as embodied in heathenism might be destroyed (which destruction was believed to be one of the signs of the coming of the Messiah) was at this time transformed into an execration of the Apostates and slanderers "(Birkat ha-Minim," Ber. 28*b*; Yer. Ber. iv. 3, p. 8*a*; Justin, "Dial. cum Tryphone," xxxviii.). As a typical apostate, who, from being a great expounder of the Law, had become an open transgressor, a teacher of false doctrines, and a seducer or betrayer of his coreligionists, the Talmud singles out Elisha ben Abuyah, known as Aher, "changed into another one." The many traditions about his life, which became an object of popular legend, agree in the one fact that his Gnosticism made him a determined antagonist of the Law at the very time when Roman persecution tested Jewish loyalty to the utmost; and consequently he is represented as having heard a divine voice ("bat kol") issue from heaven, saying: "'Return, ye backsliding children, and I will heal your backsli-

**Christian Apostates from Judaism.**

**Aher the Apostate.**

dings' (Jer. iii. 22)—all except Aher!" Still the relations between the Apostates and the faithful observers of the Law remained tolerably good, as may be inferred from R. Meïr's continual intercourse with Aher, who honored the apostate as a man of learning, even after his death. However, from the time when the Church rose to power and directed the zeal of her converts against their former brethren, these conditions changed. This may be learned from the decree of Constantine in 315, to the effect that "all that dare assail the apostates with stones, or in any other manner, shall be consigned to the flames." While the Synagogue was prohibited from admitting proselytes, all possible honors were conferred by the Roman empire upon Jews that joined the Church. The rabbis refer the verse, "My mother's children are angry with me" (Song of Songs, i. 6), to the Christians, complaining that "those that emanate from my own midst hurt me most" (Midr. R. and Zuṭṭa *ad loc.*; also Tobiah b. Eliezer quoted by Zunz, "S. P." p. 13, and "Tanna debe Eliyahu R." xxix.).

An apostate, Joseph by name, a former member of the Sanhedrin of Tiberias, raised to the dignity of a comes by Constantine the emperor, in reward for his Apostasy, is described by Epiphanius in his "Panarium," xxx. 4–11 (ed. Dindorf, pp. 93–105). He claimed, while an envoy of the Sanhedrin, to have been cast into the river by the Jews of Cilicia for having been caught reading New Testament books, and to have escaped drowning only by a miracle.

**Joseph of Tiberias.**

He must have done much harm to the Jews of Palestine, since the emperor had, in the year 336, to issue, on the one hand, a decree prohibiting Christian converts from insulting the patriarchs, destroying the synagogues, and disturbing the worship of the Jews; and, on the other hand, a decree protecting the Apostates against the wrath of the Jews (Cassel, in Ersch and Gruber, "Allg. Encyklopädie," iv. 23 and 49, note 59; Grätz, "Gesch. der Juden," iv. 335, 485). The very fact that he built the first churches in Galilee at Tiberias, Sepphoris, Nazareth, and Capernaum—towns richly populated by Jews and soon afterward the centers of a Jewish revolt against Rome—justifies Grätz in assuming that the dignity of comes conferred upon Joseph covered a multitude of sins committed against his former coreligionists in those critical times. The rabbinical sources allude only to the fact that Christian Rome, in accordance with Deut. xiii. 6—"the son of thy mother shall entice thee"—said to the Jews, "Come to us and we will make you dukes, governors, and generals" (Pesiḳ. R. 15*a*, 21 [ed. Friedmann], pp. 71*b*, 106*b*]). A decree of the emperor Theodosius shows that up to 380 the patriarchs exercised the right of excommunicating those that had espoused the Christian religion; which right, disputed by the Christian Church, was recognized by the emperor as a matter of internal synagogue discipline (Graetz, "History of the Jews," ii. 612, iv. 385).

That many joined the Church only to escape the penalty of the Jewish law is evidenced by a decree of the emperor Arcadius demanding an investigation of each applicant for admission into the Church, as to his moral and social standing, and by the story of a typical Jewish impostor told by the Church historian Socrates (Jost, "Gesch. der Israeliten," iv. 225).

The great persecution by Cyril, in 415, of the Jews of Alexandria induced only one Jew to accept baptism as a means of safety: Adamantius, teacher of medicine; the rest left the city (Grätz, "Gesch. der Juden," iv. 392).

The stronger the power of the Church became, the more systematic were her efforts at winning the Jews over to her creed, whether by promises, threats, or actual force. As a rule but few yielded to persuasion or to worldly considerations, but more numerous were those that embraced Christianity through the threats and violence of enraged mobs.

**In Christian Spain.**

Such was the case with the Jews in southern France and in the Spanish peninsula. Here a new term was coined for the Jews that allowed themselves to be baptized through fear—*Anûsim*. It is interesting to observe that the Council of Agde was compelled to take measures against the Jews "whose faithlessness often returneth to its vomit" (compare Prov. xxvi. 11, and the rabbinical expression חוזר לסורו: Ḳid. 17*b*; Gen. R. lxxiv.; Jost, "Gesch. der Israeliten," v. 64 *et seq.*). The same measures were taken by the Council of Toledo in the year 633. Every single case of Apostasy under the influence of the powerful Church provoked the indignation of the Jewish community, where some inconsiderate act of a Jewish fanatic often led to riots, which always ended disastrously for the Jews, either in baptism or expulsion. A number of such instances are recorded by Gregory of Tours (Jost, "Neuere Gesch. der Israeliten," v. 66

**In France.**

*et seq.*, 87 *et seq.*; Cassel, *l.c.* pp. 57–62; Grätz, "Gesch. der Juden," v. 60 *et seq.*; compare also the edicts against the baptized Jews, in Grätz, "Die Westgothische Gesetzgebung, 1858"). In the Byzantine empire, also, forced conversion of the Jews took place under Leo the Isaurian in 723; many Jews becoming outwardly Christians while secretly observing the Jewish rites (Grätz, "Gesch. der Juden," iii. 123, v. 188; Cassel, *l.c.* p. 52). To none of these is the term "apostate," in its strict sense, applicable. When, at the first persecution of the Jews in Germany under Henry II., in 1012, many had been baptized and afterward returned to the fold, R. Gershom of Mayence insisted on their being treated with brotherly kindliness and sympathy; and when his own son, who had become a convert to Christianity, died, he mourned him as his son, just as if he had not apostatized (Grätz, "Gesch. der Juden," v. 410). Again, after the first Crusade, when many Jews, yielding to the threats of the mob, had been baptized, but with the permission of the emperor, Henry IV., had returned to their ancestral faith despite the protests of Pope Clement III., Rashi in his responsa ("Pardes," p. 23) protested against their being shunned as Apostates by their brethren, and declared them to be full Jews (Grätz, "Gesch. der Juden," vi. 111–114; Berliner, in "Kaufmann-Gedenkbuch," pp. 271 *et seq.*). Nor is it correct to enumerate in the list of Apostates those Jews of Spain, France, and other countries, who, under the influence of the teaching of the pseudo-Messiah Serene (or Soria?),

had dropped the many Talmudic statutes and later on returned to the fold, having in the meanwhile remained followers of the law of Moses. Natronai Gaon expressly declared them to have been Jews (Grätz, "Gesch. der Juden," v., note 14, p. 482).

The name "apostate," however, assumed a new meaning and character—that of bitter reproach—when a large number of baptized Jews of prominence used their knowledge and power as means of maligning their former brethren and the faith in which they had themselves been raised.

**Famous Apostates.** Many of the Inquisitors were descendants of converted Jews; for example, Don Francisco, archbishop of Çoria, Don Juan de Torquemada.

The first apostate that is known to have written against the Jewish creed was Moses Sephardi, known by the name of Petrus Alfonsi (physician to Alfonso VI.), baptized in 1106, and author of the well-known collection of fables, "Disciplina Clericalis." He wrote a work against Jewish and Mohammedan doctrines, entitled "Dialogi in Quibus Impiæ Judæorum et Saracenorum Opiniones Confutantur." This book, however, seems to have had little influence. The harm which Petrus Alfonsi did to his former coreligionists can not be compared with that done by some other Apostates. Donin of Rochelle, France, in revenge for his having been excommunicated by the French rabbis because of doubts he had expressed concerning the validity of the Talmudic tradition, embraced Christianity, assuming the name of Nicholas. He then went to Pope Gregory IX., bringing thirty-five charges against the Talmud, stating that it contained gross errors, blasphemous representations of God, and insulting expressions regarding Jesus and the Virgin Mary. Moreover, he was the first to allege—what afterward became a standing accusation—that the Talmud allows all kinds of dishonest dealings with the Christian—nay, declares the killing of one a meritorious act. This led to a general rigorous prosecution of the Talmud. A public dispute of the apostate with R. Jehiel of Paris, and other rabbis of France, was held in Latin in the presence of the queen-mother Blanche and many Church prelates; but, notwithstanding the favorable opinion created by R. Jehiel and the intercession of the archbishop of Sens, twenty-four cartloads of the Talmud were consigned to the flames in 1242 (see Disputations).

**Maligners of Judaism.**

Pablo Christiani or Fra Paolo, of Montpellier, was another apostate, who, having in a public dispute with Nahmanides in Barcelona, before James I. of Aragon, in 1263, failed to win laurels, denounced the Talmud before Pope Clement IV. In consequence of this a Christian censorship of the Talmud was introduced for the purpose of striking out all the passages that seemed offensive to the Church, Pablo being chosen one of the censors.

Still greater evil was wrought when Abner of Burgos, known also by the Christian name Alfonso Burgensis, a Talmudic scholar, philosopher, and practising physician, adopted Christianity to become sacristan of a wealthy church of Valladolid, and then wrote—partly in Spanish and partly in Hebrew—works full of venom against Jews and Judaism. Especially successful was he in charging Jews with reciting among their daily prayers one directed against the Christians, the "Birkat ha-Minim"; and King Alfonso XI., after having convoked the representatives of Judaism to a public dispute, issued an edict in 1336 forbidding the Jews of Castile to recite that prayer. This calumny of the Jews bore its poisonous fruit for generations to come (see Abner of Burgos).

There were, however, some Apostates who were inspired by the Church to follow in her footsteps and to attempt the conversion of their former coreligionists. To this class belonged John of Valladolid, author of two works against the Jewish creed. In 1375, in a public debate with Moses Cohen of Tordesillas, held at the church of Avila in the presence of the entire Jewish community and many Christians and Mohammedans, he endeavored to prove the truth of the Christian dogma from the Old Testament; but he was no match for his learned antagonist, nor did his successor in the debate, a pupil of Abner of Burgos, fare any better in his attacks on the Talmud. Still more harmless were the following rather frivolous satirists: Peter Ferrus, who ridiculed his former coreligionists, the worshipers at the synagogue of his native town, Alcala, but evoked a pointed reply which alone has caused his name to survive; and his compeers Diego de Valensia; Juan d'España, surnamed "el Viejo" (the Old); Juan Alfonso de Baena, the compiler of the "Cancionero," and Francisco de Baena, of the fifteenth century, a brother of the former (Kayserling, "Sephardim," pp. 74 *et seq.*).

**Minor Apostates.**

To the same category belongs Astruc Raimuch, physician of Traga, Spain, who from a pious Jew became a fervent Christian, assuming the name of Francesco Dios Carne (God-flesh). In a clever Hebrew epistle he tried to win a former friend over to his new faith, and not only met with a mild protest on the part of the latter, but also evoked a vigorous ironical reply from the sharp pen of Solomon b. Reuben Bonfed.

Of all the Apostates of the twelfth century none displayed such delight in hurting his former brethren as did Solomon Levi of Burgos, known as Paul de Santa Maria. A former rabbi and a pillar of orthodoxy, on intimate terms with the great Talmudists of the age, he joined the Church together with his aged mother, his brother, and his sons—only his wife refused to renounce her faith—studied Christian theology, and quickly rose to the high position of archbishop of Carthagena, and then to that of privy councilor of King Henry III. of Castile and tutor of the infant Juan II. He devoted his great literary talents and mighty intellect only to calumniate Jews and Judaism, and he used his influence only to exclude his former coreligionists from every political office and position. His open letters and satirical poems, addressed to the most prominent rabbis in Spain, evoked many a reply, even from his pupils (see Crescas and Efodi). Strange to relate, however, one of these, Joshua ben Joseph ibn Vives of Lorca (Allorqui), although he had composed an epistle filled with reproof for the

**Solomon Levi of Burgos.**

apostate, seems to have come under his influence and to have deserted the faith he at one time had so warmly espoused. Under the name of Geronimo de Santa Fe, he was body-physician and councilor of Pope Benedict XIII., and became the terror of the Jews of Spain. He induced the pope to summon the most learned rabbis of Aragon singled out by him to a religious disputation at Tortosa, for which he had prepared a treatise proving Jesus' Messianic character from Scripture and Talmud. The debate lasted over twenty-one months, from February, 1413, to November, 1414. A little later Geronimo published a treatise accusing the Talmud of teaching blasphemy, of counseling the Jews to break their oath by the KOL NIDRE declaration, and of every kind of hostility toward the Christians, every reference to the heathen being by him interpreted as being directed against the Christians. From the initials of his name, Maestro Geronimo De Fe, he was called "MeGaDeF." (Heb. the Blasphemer). To the same class belong Levi ben Shem-Ṭob, called, as a Christian, Pedro de la Caballeria, who advised King Manuel of Portugal, in 1497, to take Jewish children by force and have them baptized; Astruc Sibili (of Seville), who testified to the slanderous charge of murder brought against the Jews of Majorca in 1435; and Henrique Nunes (de Firma Fe), who served as spy against the unfortunate Maranos, and was about to help Charles V. to introduce the Inquisition into Portugal when he was assassinated by some Maranos, and then canonized by the Church as a martyr. Sixtus of Sienna and Philip (Joseph) Moro incensed their Jewish kinsmen by traveling about in the Papal State preaching, at the bidding of Paul IV., sermons for their conversion; the former inciting the mob to burn every copy of the Talmud they could lay hands on after he himself had erected a pile for this purpose; the other forcing his way into the synagogue while the people were assembled for worship on the Day of Atonement, and placing the crucifix in the holy Ark, where the scrolls of the Law were kept, in order thus to provoke a riot.

This desire to calumniate the Jews and the Talmud seems to have become contagious among the Apostates of the time; for there are mentioned five others that instigated throughout Italy and in the city of Prague the burning of thousands of Talmudic and other rabbinic books. Two of these were grandsons of Elias Levita, Vittorio Eliano, and his brother Solomon Romano, afterward called John Baptista. The former, together with Joshua dei Cantori (ben Ḥazan), testified in Cremona against the Talmud, corroborating the testimony of Sixtus of Sienna; in consequence of which 10,000 to 12,000 Hebrew books were consigned to the flames in 1559. The latter, together with Joseph Moro, went before Pope Julius III. as a defamer of the Talmud, and these, with Anancl di Foligno, caused thousands upon thousands of copies of Hebrew books to be burned. A similar accusation, made by Asher of Udine in the same year, resulted in the confiscation of every Hebrew book in the city of Prague. Alexander, a baptized Jew, drew up for the tyrannical Pope Pius V. the points of accusation against the Jews, their faith, and their liturgy, upon which their expulsion was decreed in 1596.

**The Burning of the Talmud.**

In Germany the first that became an accuser of his former coreligionists was Pesach, who, as a Christian, assumed the name of Peter in 1399. He charged the Jews with uttering blasphemous words against Jesus in the prayer 'ALENU, the letters of ויק ("and vanity"), he said, being identical in numerical value with the name ישו ("Jesus"). The Jews of Prague were cast into prison, and many were killed because of the accusation.

In the calamity that befell the Jews of Trent and Ratisbon three Apostates took a leading part: Wolfkan, who brought against the Jews the charge of slaying children for the ritual use of their blood; Hans Vayol, who had the effrontery to accuse the aged rabbi of Ratisbon of this crime, and Peter Schwartz, who published slanderous accusations against his former coreligionists, and had the Jews of Ratisbon brought to the church to listen to his insulting harangues. As regards another apostate, Victor von Karben, a man of little Talmudic knowledge, he was merely a willing tool in the hand of the fanatical Dominicans of Cologne in their attacks upon the Talmud and the Jews, as is seen by the material he furnished for Ortuin de Graes's book, "De Vita et Moribus Judæorum," Cologne, 1504.

The climax, however, was reached by Joseph PFEFFERKORN, of Bohemia. A butcher by trade, a man of little learning and of immoral conduct, convicted of burglary and condemned to imprisonment, but released upon payment of a fine, he was admitted to baptism about 1505, and, under the name of "John" Pfefferkorn, lent his name to a large number of anti-Jewish writings published by the Dominicans of Cologne. His first book, "Judenspiegel, oder Speculum Hortationis," written in 1507, contained charges, in somewhat milder form, against the Jews and the Talmud, though he rebuked them for their usury, and urged them to join Christianity, and at the same time admonished the people and princes to check the usury and burn the Talmudic books of the Jews. But this was soon followed by books each more violent than the other. These were: "Die Judenbeichte," 1508; "Das Osterbuch," 1509; "Der Judenfeind," 1509. He insisted that all Jews should be either expelled from Germany or employed as street-cleaners and chimney-sweeps; that every copy of the Talmud and rabbinical books should be taken away from the Jews, and that every Jewish house be ransacked for this purpose. But though Reuchlin was called upon to participate in this warfare against the Talmud, he exposed the Dominicans and the character of Pfefferkorn, their tool. Entire Christendom was drawn into the great battle between the Talmud defamers and the Talmud defenders, the friends of enlightenment siding with the Jews.

**Joseph Pfefferkorn.**

Nor were Von Karben and Pfefferkorn the only ones of their kind. The monks were only too willing to use others as their tools. One of these was Pfaff Rapp—by some said also to have been called Pfefferkorn—in Halle, for whom even John Pfefferkorn felt disgust. He was burned at the stake, having committed sacrilegious theft.

Antonius Margaritha, son of the rabbi of Ratisbon, published a German work: "Der Ganz Jüdische Glaub," Augsburg, 1530, wherein he repeated the charge that blasphemy against Jesus existed in the liturgy of the Jews, especially in the "'Alenu." Luther acknowledges having derived from this source the arguments in his polemical work against the Jews.

**Luther's Source.**

In 1614 Samuel Frederic Brenz of Osterberg, Swabia, who had been baptized in 1610 at Feuchtwang, Bavaria, published a book full of venom against the Jews under the title "Jüdischer Abgestreifter Schlangenbalg," an "exposition of the blasphemies the Jewish serpents and vipers utter against the guileless Jesus Christ"—a work in seven chapters, wherein the prayer "'Alenu" was made an especial object of attack. This attack was refuted by Solomon Zebi Uffenhausen in a work entitled "Der Jüdische Theriak," Hanover, 1615, and translated into Latin, together with Brenz's book and comments defending the Jews, by Johann Wülfer, Nuremberg, 1681.

As a rule the Apostates delighted in tormenting their former brethren, and this seems to have been the chief recommendation for their employment as censors of the Talmudic works. Wolf in his "Bibliotheca Hebræa" (ii. 1003–1013) has a list of 80 names of converted Jews that wrote against Judaism before 1720. It would be unfair, however, to bring all these under the category of such Apostates as were imbued with a spirit hostile to their ancestral faith. A number of them perhaps felt called upon to denounce Judaism and the Talmud in view of the lucrative positions as teachers and missionaries offered them, and not because of their zeal for their new faith. From the Jewish writings they could deduce arguments in favor of the Christian faith. Among these was Christian Gerson, baptized in 1600, at Halberstadt. He was prominent as a defamer of the Talmud, and was criticized for his unfairness by the great French Bible critic Richard Simon. He wrote a German work, frequently published and translated into other languages, "Jüdischer Talmud," published in 1607; and "Der Talmudische Judenschatz," published in 1610—being a translation of chapter xi. of Sanhedrin—as a specimen of Jewish superstition.

**Other Eminent Apostates.**

Paulus Ricio, who was professor of Hebrew in Pavia, and physician of the emperor Maximilian, prepared a translation of part of Joseph Gikatilla's cabalistic work "Sha'are Orah" in 1516, and thus awakened Reuchlin's interest in the Cabala. He commenced a translation of the Talmud in order to prove from it the Messianic character of Jesus. Moses Gershon Cohen of Mitau assumed the name of Carl Anton, professor of Hebrew in Helmstadt, and wrote on Shabbethai Zebi in 1753. He took a prominent part in the Jonathan Eibenschütz controversy, and published a number of books in the service of the Church. Aaron Margalita was another apostate who attacked the Talmud. By his charges against the Haggadah he caused Frederick of Prussia to put a ban upon an edition of the Midrash in 1705.

Many Jews, disappointed in the hopes raised by Asher Lämlein's Messianic predictions for the year 1502, took refuge in the haven of Christianity.

A number of Jews were, owing to their high social standing, so closely affiliated with the Christian world that, in critical times, they lacked sufficient self-abnegation to wear the badge of suffering along with their humbler brethren. Among these—and at the same time one of the victims of the great Spanish persecution of 1391—was, singularly enough, the ancestor of the Abravanel family, Samuel Abravanel, who, as a Christian, adopted the name of Juan de Sevilla. In the year of the expulsion, 1492, it was Abraham Benveniste Senior, chief rabbi and tax-collector of Seville, who with his son and son-in-law—also rabbis—went over to the Church, assuming the name of Coronel. King Ferdinand, Queen Isabella, and Cardinal Torquemada are said to have stood sponsors at their baptism.

**Christian Affiliation.**

The tide of the anti-Talmudical mysticism in Poland and the East, in the seventeenth and eighteenth centuries, which formed the undercurrent of the Shabbethai Zebi and Frankist movements, ended in a state of wild confusion and despair, and the consequence was the conversion of hundreds to Christianity. Chief among these Apostates were Wolf Levi of Lublin, a nephew of Judah Ḥasid, who assumed the name of Francis Lothair Philippi and became surgeon; and the son of Nehemiah Ḥayyun, the Shabbethaian, who became an opponent of his former brethren, and denounced, before the Inquisition at Rome, Talmudic and rabbinical works as inimical to the Church. Jacob ben Löb Frank of Galicia, the leader of the Podolian Shabbethaians, and the Frankists who took their name from him, became likewise public accusers of the Talmud in the very center of Talmudic study. After a disputation with the chief rabbis of Poland, they accepted baptism in Lemberg, 1759. A few weeks later Frank himself followed them, and assumed the name of Joseph. For those that apostatized in the eighteenth and nineteenth centuries, see Conversion to Christianity.

**Anti-Talmudical Mysticism.**

Islam, from the very outset, has emphasized the absolute monotheistic character of the faith of Abraham, in sharp distinction from the Trinitarian dogma and the divinity of Jesus (sura iv. 169; v. 76-77, 116; ix. 30; xix. 36, 91–95; ii. 110; vi. 101; lxxii. 3; cxii. 2. "He is God alone; He begets not; is not begotten. Nor is there like unto Him any one!"). Quite naturally, therefore, the Jews took a somewhat different attitude toward Islam than toward Christianity. They rejected Mohammed's claim to prophecy, but agreed with him in the fundamentals of his faith. It is doubtful how far those Jews of Medina who were numbered among the "Anṣar" (Helpers) really apostatized to the new faith. The most important of those who went over to Mohammed's side was undoubtedly 'Abd Allah ibn Salam, the most learned of all the Jews. With him were associated Ka'b al-Aḥbar and Wahb. When the Jews who still desired to remain true to their faith retired to Khaibar, Yamin ibn 'Umair and Abu Sa'd ibn Wahb

**Apostates to Islam.**

remained at Medina and became Mohammedans. Later on Tha'labah ibn Saya, 'Usaid ibn Saya, and Asad ibn 'Ubaid yielded, fearing attack on the part of the prophet's men. A large number followed the example which had thus been set, and, when Khaibar was definitely taken, went over to the new faith. Among them was a woman, Raiḥanah, whom Mohammed at one time desired to marry. Most of these apostasies were due to force, very few to conviction (see Hirschfeld, "Revue des Etudes Juives," x. 10 *et seq.*). Arabic tradition knows also of an apostate Jew in Palmyra, Abu Ya'ḳub, who provided fictitious genealogies, and connected the Arabs with Biblical personages (Goldziher, "Muhammedanische Studien," i. 178). In the ninth century mention is made of Sind ibn 'Ali al-Yahudi, court astrologer of the calif Al-Ma'mun. In the same century lived Ali ibn Rabban al-Tabari, author of a work on medicine; as his name implies, the son of a rabbi, which fact, however, did not prevent him from joining the dominant church. Another Jew, however, Isma'il ibn Fadal (Spain?, eleventh century), was more steadfast. Ibn Ḥazm, author of the "Kitab-al-Milal wal-Niḥal," had, indeed, persuaded him of the truth of Islam, but he refused to apostatize since "apostasy was a disgraceful thing" ("Z. D. M. G." xlii. 617).

In the twelfth century many enlightened Jews joined Islam, partly owing, as Grätz thinks ("Gesch. der Juden," vi. 303; English ed., iii. 441), to the degeneracy that had taken hold of Eastern Judaism, manifesting itself in the most superstitious practises, and partly moved by the wonderful success of the Arabs in becoming a world-power. Among these Apostates that occupied a prominent position was Nathaniel Abu al-Barakat Hibat Allah ibn 'Ali of Bagdad, physician, philosopher, and philologist. Among his many admirers was Isaac, the son of Abraham ibn Ezra, who dedicated to him, in 1143, a poem expressing the wish that he might live to see the Messianic redemption in the risen Jerusalem. Both Isaac ibn Ezra and Hibat Allah, his wealthy benefactor, became Moslems twenty years later.

**Enlightened Apostates to Islam.**

Another apostate of this time was Abu Naṣr Samuel ibn Judah ibn Abbas (Samuel of Morocco), the rabbi and liturgical poet of Fez, author of the "Ifḥam al-Yahud." Samuel makes the curious statement ("Monatsschrift," xlii. 260) that most of the Karaites had gone over to Islam, because their system is free from all the absurdities of the Rabbinites, and their theology not so different from that of the Mohammedans. The statement is, however, ungrounded. Some of the Jewish sects, however, that arose in the Mohammedan East went perilously near to the point where all distinction between them and Islam would be wiped out. Shahrastani, at least, speaks of one such sect, the 'Isawiyyah, that acknowledged the prophecy of Mohammed, but held that it referred only to the Arabs; and this is corroborated by other authorities (Shahrastani, translated by Haarbrücker, i. 254, ii. 421; "Monatsschrift," 1885, p. 139; "Z. D. M. G." xlii. 619).

The year 1142 brought a great crisis to the Jews in southwestern Europe. The rise of the Almohades (Almuwaḥḥidin = Unitarians) in northern Africa and the great wave of religious reform, mixed with religious fanaticism, which swept over Fez and into southern Spain, left them in most cases no choice but the adoption of Islam or death. Many submitted to outward conversion; and in a touching communication to his unfortunate brethren, sent in 1160 by Maimun ben Joseph, the father of Maimonides, he exhorts his brethren to remain firm in their faith, and advises those that have yielded to encourage one another as far as possible in the observance of the Jewish rites. The letter is directed especially to the Jews in Fez (Simmons, "Jew. Quart. Rev." ii. 62 *et seq.*). Then the controversy arose whether such as had publicly professed belief in Mohammed were any longer Jews or not. One rabbi denied it, insisting that since death was preferable to Apostasy, the prayer and religious observance of the forced convert had no merit whatsoever. This view is sharply criticized in a treatise ascribed to Moses Maimonides, the genuineness of which, though maintained by Geiger, Munk, and Grätz, has been convincingly refuted by M. Friedländer ("Guide of the Perplexed," i., xvii., xxxiii., *et seq.*), in which Islam is declared to be simply a belief in Mohammed, and that Islam is not idolatry, to avoid which only the Law demands the sacrifice of life.

**Outward Conversions to Islam.**

Abraham ibn Sahl, a Spanish poet of the thirteenth century, was, however, distrusted by his new coreligionists, who did not believe that his conversion was sincere.

Among the Apostates that followed in the footsteps of Samuel ibn Abbas, denouncing their ancestral religion while pleading for the Islamic faith, are mentioned: 'Abd-al-Ḥaḳḳ al-Islami, in Mauritania, in the fourteenth century, who published a work proving the validity of Mohammed's prophecy from passages of the Bible which he quotes in the Hebrew language (Steinschneider, "Polem. Lit." p. 125); Abu Zakkariyah Yaḥya ibn Ibrahim b. Omar al-Rakili, who wrote, about 1405, "Tayit al-Millah," a work against the Jews, wherein passages from the Pentateuch, the Prophets, the Psalms, and the Koran are quoted (*ib.* pp. 34, 83).

The frenzy of the Shabbethaian movement ended in many Jews assuming the turban, the symbol of Islamism. To these belonged as leaders: Shabbethai Ẓebi; Nehemiah Cohen; Guidon, the sultan's physician; Daniel Israel Bonafoux, and finally Berakyah, son of Jacob Ẓebi Querido, regarded as successor of Shabbethai Ẓebi, who with his hundreds of followers founded a Jewish-Turkish sect still existing under the name of Donmeh.

The bloody persecution of the Jews during the Damascus affair in 1840 caused Moses Abulafia to yield and assume the turban in order to escape further torture.

In general it may be said that the Apostates to Islam exhibited no great animosity toward their former brethren. Those that went over to the side of Ishmael never forgot that he and Isaac were both sons of Abraham; and the reason for this is probably to be found in the tolerance which Mohammedans almost universally showed to the Jews. K.—G.

**APOSTLE AND APOSTLESHIP:** Apostle (Greek *ἀπόστολος*, from *ἀποστέλλειν*, "to send"), a person delegated for a certain purpose; the same as *sheliaḥ* or *shelu̇aḥ* in Hebrew, one invested with representative power. "Apostoloi" was the official name given to the men sent by the rulers of Jerusalem to collect the half-shekel tax for the Temple, the tax itself being called "apostolé." See Theod. Reinach, "Textes Grecs et Romains, etc.," 1895, p. 208, and also Grätz, "Gesch. der Juden," iv. 476, note 21, where Eusebius is quoted as saying: "It is even yet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles"; Epiphanius, "Hæreses," i. 128: "The so-called apostoloi are next in rank to the patriarchs, with whom they sit in the Sanhedrin, deciding questions of the Law with them." The emperor Honorius, in his edict of 399, mentions "the archisynagogues, the elders and those whom the Jews call apostoloi, who are sent forth by the patriarch at a certain season of the year to collect silver and gold from the various synagogues" ("Cod. Theodos." xvi. 8, 14, 29. Compare Mommsen, "Corpus Inscr. Lat." ix. 648. See APOSTOLÉ).

Grätz, looking for parallels in Talmudical literature, refers to Tosef., Sanh. ii. 6; Bab. 11*b*, wherein it is stated that the regulation of the calendar or the intercalation of the month, the exclusive privilege of the patriarch, was delegated by him only to representative men such as R. Akiba and R. Meïr, to act for him in various Jewish districts. (Compare also R. H. 25*a* and elsewhere.) Such delegates in ancient times were also appointed by the communal authority, *shelu̇ḥe bet din* (delegates of the court of justice), to superintend the produce of the seventh year of release, so that no owner of fruit, fig, and olive trees, or of vineyards, should keep more than was needful for his immediate use—for three meals; the rest was to be brought to the city storehouse for common distribution every Friday (Tosef., Sheb. viii.). The name "delegate of the community" ("sheliaḥ ẓibbur"), given to him who offers the prayers on behalf of the congregation (Ber. v. 5), rests on the principle of representation as it is expressed in the Mekilta on Exodus, xii. 6: "The whole assembly of Israel shall slaughter it." How can a whole congregation do the slaughtering? "Through the delegate who represents it." Accordingly, the elders of the Sanhedrin of Jerusalem addressed the high priest "*shelu̇ḥenu ushelu̇aḥ bet din*" (our delegate and the delegate of the tribunal) (Yoma 18*b*). (The "angels of the churches," Rev. ii. 1, 12, 18; iii. 1, 7, 14, are probably also the "delegates of the churches," not angels, as is the general opinion.) Other delegates—"shelu̇ḥim"—are mentioned in the Talmud: "Those sent forth to accomplish philanthropic tasks ["shelu̇ḥe miẓwah"] need fear no disaster on the road" (Pes. 8*b*). "Those delegated to collect charity ["gabbae ẓedakah"] were always appointed in pairs, and not allowed to separate in order to avoid suspicion" (B. B. 8*b*). As a rule two prominent men are spoken of as being engaged together in such benevolences as ransoming captives, and similar acts of charity (Abot R. Nathan [A], viii.; Lev. R. v. Compare the "Haburot" of Jerusalem, Tosef., Megillah, iv. 15). Ḥama bar Adda was called "sheliaḥ Zion" (delegate of Zion), as being regularly sent by the authorities of Babylonia to Palestine charged with official matters (Beẓah 25*b*; Rashi and 'Aruk).

The apostles, known as such from the New Testament, are declared to have derived name and authority from Jesus, who sent them forth as his witnesses (see Luke, vi. 13; Herzog and Hastings, *s.v.* "Apostles"). But they were also originally delegated by the holy spirit and by the laying on of hands (Acts xiii. 3) to do charity work for the community (see II Cor. viii. 23). "At the feet of the apostles" were laid the contributions of the early Christians to their common treasury, exactly as was done in the year of release, in every city (Tos. Shebiit, viii. 1) and in every Essene community (Josephus, "B. J." ii. 8, § 3). "Two and two" the apostles were enjoined to travel (Mark vi. 7; Luke x. 2), exactly as was the rule among the charity-workers (B. B. 8*b*), and exactly as the Essene delegates are described as traveling, carrying neither money nor change of shoes with them (Josephus, "B. J." ii. 3, § 4; comp. Matt. x. 9, 10; Luke ix. 3, x. 4, xxii. 35; *bemaḳel we-tarmil*, Yeb. 122*a*). Thus Paul always traveled in the company of either Barnabas or Silas (Acts xi. 30; xii. 25; xv. 25, 30), and was entrusted with the charitable gifts collected for the brethren in Jerusalem (see also I Cor. xvi. 1; II Cor. viii. 4, ix. 5; Rom. xv. 25; Gal. ii. 10); while Barnabas traveled also with Mark (Acts xv. 39, 40). Paul even mentions as "noted apostles who joined the Church of Christ before him his kinsmen and fellow-prisoners, Andronicus and Junia" (Rom. xvi. 7), persons otherwise unknown to us, but who in all likelihood had received no other mission or Apostleship than that of working in the field of philanthropy among the Jewish community of Rome.

The meaning of the term "Apostle," still used in its old sense (Phil. ii. 25) of "Epaphroditus, your apostle [delegate] who ministers to my wants," was, however, already changed in the Christian Church during Paul's time. It became the specific term for the one sent forth "to preach the kingdom of God" either to the Jews, or, as Paul and his disciples, to the heathen world (Mark iii. 14, vi. 7; Luke vi. 13; Rom. xi. 13). "The gospel of the circumcision gave Peter the chief-apostleship of the Jews, the gospel of the uncircumcision gave Paul the apostleship of the Gentiles," according to Gal. ii. 7, 8; and so Paul calls himself an Apostle not of men but of Jesus Christ (Gal. i. 1). So the term "apostles of Christ" became a standing designation (I Thess. ii. 6), and it was confined to those who "saw Christ" (I Cor. ix. 1).

Finally, the number twelve, corresponding with the twelve tribes of Israel, was fixed in the Gospel records (Matt. x. 2; Mark iii. 14; Luke ix. 1; Acts i. 25) in opposition to the apostles of the heathen, who rose in number from one, in the case of Paul, to seventy (Luke x. 1). Even the act of preaching the good tidings concerning the coming Messiah on the part of the wandering delegates of the community (Luke iv. 18; because of which Jesus himself is once called the Apostle [Heb. iii. 1]) was not without precedent in Jewish life, as may be learned from the prayer for good tidings recited every new

moon ("Seder Rab Amram," 33, Warsaw, 1865; compare R. H. 25*a* and Targ. Yer. to Gen. xlix. 21).

K.

**APOSTLES' TEACHING.** See DIDACHE.

**APOSTOL, DANIIL PAVLOVICH:** Hetman of the Cossacks on both sides of the Dnieper; born in South Russia in 1658; died Dec. 15, 1734. When Catherine I. expelled the Jews from the Ukraine (Little Russia) and from other parts of the Russian empire, May 7, 1727, Apostol was the first one to apply to the senate to modify the harsh law. The Cossacks, who eighty years before had massacred in the most cruel manner many hundred thousands of Jews in the Ukraine, Volhynia, Podolia, Poland, and Lithuania, and who under the leadership of Chmielnitzky had used their best endeavors to keep the Jews out of their country, had found out by this time that they could not get along very well without Jewish merchants, who were indispensable for the mediation of commerce between the Ukraine and the Polish and Lithuanian provinces. In response to Apostol's application, which was accompanied by his sworn statement, Jews were permitted, by the edict of Sept. 2, 1728, to attend the fairs of Little Russia, provided they carried on wholesale business only. Three years later, Sept. 21, 1731, they were granted the same privilege under the same conditions in the government of Smolensk; and six years later they were also permitted, "for the benefit of the inhabitants," to carry on trade at fairs in retail.

BIBLIOGRAPHY: *Polnoe sobranie zakonov*, vii. 5063, viii. 5324, 5852, ix. 6610, 6621; *Entzikl opedicheski Slovar*, i., s.v., St. Petersburg, 1891.

H. R.

**APOSTOLÉ, APOSTOLI:** These two words, while similar in appearance, differ in signification. "Apostolé" was a term given to certain moneys or taxes for Palestine; "Apostoli," the designation of the men or apostles sent forth to collect it. The first record of them is in a joint edict of the emperors Arcadius and Honorius in the year 399 ("Codex Theodosianus," xvi. 8, 14) ordering the discontinuance of the custom of the patriarch of the Jews in Palestine to send out learned men, called Apostoli, to collect and hand to the patriarch money levied by the various synagogues for Palestine; that the sums already received be confiscated to the imperial treasury, and that the collectors be brought to trial and punished as transgressors of the Roman law. Five years later Honorius revoked the edict ("Cod. Theod." xvi. 8, 17). At about the same time Jerome (Comm. on Gal. i. 1) mentions the Apostoli (called in Hebrew *shaliaḥ*), showing that in his day they were still sent out by the patriarch; and in the first half of the fourth century Eusebius (Commentary on Isa. xviii. 1) writes of them as vested with authority by the patriarch.

In the letter—the genuineness of which is not unimpeached—written by Emperor Julian to the Jews in 362–63, he orders the patriarch Julos to discontinue the so-called *ἀποστολή*. The matter is most fully treated by the church father Epiphanius ("Adversus Hæreses," i. xxx. 4–11). He describes an apostolos, Joseph of Tiberias, of the first half of the fourth century, with whom he had associated and who later embraced Christianity. According to Epiphanius, the Apostoli were Jews of the highest rank, that took part in the councils of the patriarch which convened to decide questions of religious law. The aforesaid Joseph, provided with letters from the patriarch, went to Cilicia, collected the taxes of the Jews in every city, and removed a number of teachers and precentors from their positions. Thus the direction of affairs in the Jewish communities apparently fell under the authority of the Apostoli.

**Apostoli were Jews of Highest Rank.**

From Talmudic accounts (Yer. Hor. iii. 48*a*; Pes. iv. 31*b*; Git. i. 43*d*; Meg. iii. 74*a*) it appears that the Apostolé was used to support teachers and disciples in Palestine. Another evidence that it was so used is that a similar system, doubtless tracing its origin to Palestinian examples, obtained in the Babylonian schools during the gaonic period ("Seder 'Olam Zuṭṭa," ed. Neubauer, in "Medieval Jewish Chron." ii. 87). The same point is made clear by an edict of the emperors Theodosius II. and Valentinian, of the year 429 ("Cod. Theod." xvi. 8, 29). It ordered that the annual contributions, which, since the extinction of the patriarchate, had been delivered to the heads of the Palestinian academies, should in future be collected for the imperial treasury, each congregation to be taxed to the amount formerly paid to the patriarch as *coronarium aurum*. The moneys paid by western provinces to the patriarchs were also to be handed over to the emperor.

The exact date of the Apostolé is not known; but the account in the Talmud of the money-collections by teachers in the first century gives rise to the conjecture that the Apostolé was instituted upon the establishment of the school at Jabneh, in the year 70, though its organization may not at once have been fully developed. It probably grew out of the former Temple tax, with which it possesses several features in common. The Temple tax, however, was brought from the congregations to Jerusalem by messengers of high rank; while the Apostolé, in consequence of conditions due to the fall of the Temple, was collected by teachers sent to the various countries. See APOSTLE AND APOSTLESHIP.

**Relation to the Temple Tax.**

These teachers may at the same time have conveyed to the Jews outside of Palestine the arrangement of the calendar decided upon by the council of the patriarch. As the insertion of an extra month for the leap-year had to be determined upon, at the latest, in Adar ('Eduy. vii. 7), the messengers communicating the order of the calendar possibly found ready the contributions that were collected in Adar as the Temple tax of former days had been. The institution of the Apostoli continued after the introduction of the fixed calendar (359) until Emperor Theodosius II., in 429, forbade it in the Roman empire. The messengers probably journeyed to lands not belonging to Rome, even to South Arabia, if the account (525) of the Syrian bishop, Simon of Bet-Arsham, may be trusted (compare Halévy in "Rev. Et. Juives," xviii. 36, and "Rev. Sém.," 1900, p. i.).

BIBLIOGRAPHY: Grätz, *Gesch. der Jud.*, iv. 304 and note 21; compare Schürer, *Gesch. des Jüd. Volkes im Zeitalter Jesu*, iii. 77; Gans, in *Zunz' Zeitschrift für die Wissenschaft des Judenthums*, i. 260-276.

G. A. Bü.

**APOSTOLIC CONSTITUTIONS.** See DIDASCALIA.

**APOSTOMUS:** Among five catastrophes said to have overtaken the Jews on the seventeenth of Tammuz, the Mishnah (Ta'anit iv. 6) includes "the burning of the Torah by Apostomus" (written also **Postemus** and **Apostemus**). Owing to this very vague mention, there is much difference of opinion as to the identity of Apostomus. At a first glance he may be associated with one of the following two incidents: (1) Josephus ("Ant" xx. 5, § 4; "B. J." ii. 12, § 2) relates that about the year 50 a Roman soldier seized a Torah-scroll and, with abusive and mocking language, burned it in public. This incident almost brought on a revolution; but the Roman procurator Cumanus appeased the Jewish populace by beheading the culprit. (2) The other incident of the burning of the Torah, which took place at the time of the Hadrianic persecutions, is recounted by the rabbis. Ḥanina b. Teradyon, one of the most distinguished men of the time, was wrapped in a Torah-scroll and burned (Sifre, Deut. 307; 'Ab. Zarah 18*a*; Sem. viii.). In connection with this a certain "philosopher," פילוסופוס, is mentioned as the executioner of Ḥanina. It is quite possible that פילוסופוס is a corruption of פוסטומוס, and there are circumstances which lend plausibility to this assumption. According to the Jerusalem Talmud (Ta'anit iv. 68*c et seq.*), Apostomus burned the Torah at the narrow pass of Lydda (or, as another report has it, at Tarlosa, which was probably not far from Lydda); and it is known that Ḥanina was one of "the martyrs of Lydda." Furthermore, a somewhat later authority (Addenda to Meg. Ta'anit, ed. Neubauer, in "Medieval Jew. Chron." ii. 24) gives the date of Ḥanina's death as the twenty-seventh of Tammuz, which is only a difference of a few days from the date assigned to the crime of Apostomus. The Mishnah referred to adds the following statement to its account of the burning of the Law: "And he put up an idol in the sanctuary." Here it is first necessary to determine that the reading והעמיד ("and he put up") is correct, and that it should not be והועמד ("and there was put up"), which the Jerusalem Talmud (Ta'anit iv. 68*d*) gives as a variant of the והעמיד in the accepted text, interpreting the fact mentioned in the Mishnah as referring to the idols put up in the sanctuary by Manasseh (II Kings xxi. 7). But the incorrectness of this interpretation is proved by the passage in the Mishnah on the five calamities of the Ninth of Ab, which are enumerated in strictly chronological order; so that it is quite impossible that any reference to the Temple desecration by Manasseh should be registered after the burning of the Torah by Apostomus. The Babylonian Talmud knows only the reading והעמיד ("and he put up") in the Mishnah, as the remark of the Gemara (Ta'anit 28*b*) proves, where the "abomination of desolation," of which Daniel (xii. 11) speaks, is connected with the image of the idol in the Temple. By this expression can only be meant the statue of Zeus Olympius set up by Antiochus Epiphanes (see ABOMINATION OF DESOLATION; and compare Grätz, "Dauer der Hellenesirung," in "Jahresbericht" of the Breslau Seminary, 1864, pp. 9, 10).

**The Talmudic Account.**

The reading והועמד, found in Rashi and in the Munich manuscript, has been simply drawn from the Jerusalem Talmud; and, indeed, in the Gemara the Munich manuscript has והעמיר. But the statement in the Babylonian Talmud, that the Mishnah source concerning Apostomus is a Gemara (tradition), shows that, according to the Babylonian authorities, the date of Apostomus can not be placed later than the Maccabean period. For Gemara is a technical term employed by the Talmud to designate tannaitic sayings connected with Biblical events or laws which are neither mentioned nor alluded to in the Scriptures, in contradistinction to those which can be derived from the Biblical text. Hence Apostomus must belong to a time in reference to which there existed also written sources that were known to the Talmudic authorities, the latest limit being the Maccabean period; and as it has been shown that the pre-Maccabean, the Biblical, epoch must be excluded, it follows that Apostomus was no other than Antiochus Epiphanes, of whom, moreover, it is known, also from other sources, that he set up an idol in the Temple. Apostomus, then, must be considered as a nickname for Antiochus Epiphanes. In fact, his name was transformed even by pagan authors into "Epimanes" = "the Insane" (see ANTIOCHUS EPIPHANES, and, as told in I Macc. i. 56, Torah-scrolls were burned during the persecutions by Antiochus Epiphanes).

**Another Name for Antiochus Epiphanes.**

The meaning of the name "Apostomus" is not clear. Ewald (in his "History"), alluding to certain passages in the Bible and the Apocrypha (Dan. vii. 8, 20; viii. 23; and xi. 36; I Macc. i. 24), where reference is had to the boastful mouth of Antiochus Epiphanes, derives "Apostomus" from *αἰπίς* ("big") and *στόμα* ("mouth"). The appellation "big-mouth" is certainly very appropriate. Still this explanation can scarcely be accounted as correct; for *αἰπίς* is a rare word, used only in poetry. More probable perhaps is Jastrow's derivation (verbally conveyed) of "Apostomus" from *ἐπιστομίζω* ("to stop or stuff up the mouth") and *ἐπιστόμιος* ("anything that stops up the mouth"), which may be connected with the Talmudic phrase עפרא לפומיה ("May his mouth be stuffed full with earth!"), applied in the Talmud to the name of a man who had spoken boldly against the Deity (B. B. 16*a*).

**Meaning of the Name.**

The following are other explanations of the word: Jastrow ("Dictionary of the Talmud") offers a suggestion that it may be a corruption of *ἀπόστολος* ("ambassador"), and makes it refer to the envoy spoken of in II Macc. vi. 1, 2 as having desecrated the Temple. Hochstädter sees in "Apostomus" a corrupted form of *ἀποστάτης* ("apostate") and identifies him with the high priest Alcimus. Schwarz and Derenbourg consider "Apostomus" the name of the Roman soldier referred to by Josephus. Brüll connects him with Cornelius Faustus, who under Pompey was the first to climb the wall of Jerusalem. Halberstamm is of opinion that "Apostomus" is the

Hebrew transcription for the Latin "Faustinus," and that the name, furthermore, is to be connected with Julius Severus, whose surname was Faustinus, and who perpetrated the crime described in the Mishnah when he was sent by Hadrian to put down the Bar Kokba rebellion, in which case the setting up of an idol in the sanctuary would have to be taken to refer to the dedication of a temple of Zeus upon the consecrated ground of the Temple.

[The name of the soldier that burned the Torah scroll, mentioned in Josephus, was Stephanos, which, written in Hebrew אסטפנוס, may have been corrupted into אפוסטמוס. K.]

Bibliography: Brüll's *Jahrb.* viii. 9; Derenbourg, *Essai*, p. 58; Ewald, *History of Israel*, v. 233, note 1, and 239, note 2; Halberstamm, in *Rev. Et. Juives*, ii. 127 *et seq.*; Hochstädter, in Rahmer's *Literatur-Blatt*, v.i. No. 20; Rapoport, *Erek Millin*, p. 181; *id.* in Kobak's *Jeschurun*, i. 45 (Hebrew section); Schwarz, *Das Heilige Land*, p. 279; Jastrow, *Dict.* s.v.

J. SR. L. G.

**APOTHECARIES, JEWISH.** See Medicine, Physicians.

**APOTHEKER, ABRAHAM ASHKENAZI:** An apothecary ("aptheker," according to the customary Polish-Jewish syncopated pronunciation) and writer, whose name betokens both his nationality and his profession. He lived at Vladimir in Volhynia in the second half of the sixteenth century. He was the author of סם חיים ("The Elixir of Life"), a work, written in Hebrew and in Judæo-German, on the duties of Jews of both sexes and of all conditions, or as the author expresses it: "'Elixir of Life' is this book's name, to preserve every one against sin and shame." Through the efforts of his compatriot Moses ben Shabbethai, a native of Lokaczy (not far from Vladimir), it was printed in Prague (1590), under the direction of the son of Mordecai ben Gerson Cohen. Like most books printed in Prague for the edification of women, it has become rare. Jehiel Heilprin possessed a copy of it, as it is included in the list of works which he used in compiling his "'Erke ha-Kinnuyim," and also in his "Seder ha-Dorot," written about 1725. Another copy was owned by Rabbi David Oppenheim, a contemporary of Heilprin. This copy is at present in Oxford. A third copy, now in the British Museum, came from the Michael Library; a fourth is at Wilna, in Strashun's Library. It is not known whether a rare little work in Judæo-German, containing penitential prayers ("tehinnot"), and printed at Prague at the same press as the "Elixir," is to be attributed to this author ("Cat. Bodl." col. 508).

Bibliography: Zunz, *Z. G.*, p. 277; Steinschneider, *Serapeum*, 1849, p. 26; idem, *Cat. Bodl.* col. 666. *Cat. Strashun, Likkute Shoshanim.*

G. D. G.

**APOTHEKER, DAVID:** Judæo-German writer and printer at Philadelphia, Pa.; born in Ponievyezh, gov. Kovno, Russia, Aug. 28, 1855. In 1868 he went to Vilkomir, where he studied under the guidance of Moses Loeb Lilienblum; in 1877 he became involved in the nihilistic movement and was arrested at Kiev. Having escaped to Czernowitz, Austria, he wrote for Hebrew and Judæo-German papers, and published his first book, "Ha-Nebel" (The Harp), containing Hebrew and Judæo-German poems (1882). In 1888 he emigrated to the United States, joined the anarchistic movement in New York, and became a prolific contributor to the Judæo-German press. In 1895 he edited "Die Gegenwart," a short-lived Judæo-German weekly. In his writings the influence of K. J. Weber's "Demokritos" is often discernible.

Bibliography: Wiener, *Yiddish Literature*, p. 81.

G. M. B.

**APPEAL:** "The carrying of a cause from a lower to a higher tribunal for a rehearing on the merits" is practically unknown to Jewish law. In the statute constituting courts of justice and setting forth the duty of the judges (Deut. xvi. 18–xvii. 13) is found a paragraph that has given rise to the belief that processes of Appeal were known in Biblical times (see Deut. xvii. 8–13). But this paragraph is simply an instruction to the judges, directing them, in case they have doubts as to the law in the case, to refer the matter to the High Court at Jerusalem, submitting to it a statement of the case, and taking its opinion. This course is also taken in cases where a judge dissents (Sanh. xi. 2, 88*b*). The opinion thus rendered by the High Court is binding upon the court that submitted the case, and judgment must be rendered in accordance with it. This is not strictly an Appeal, by either of the parties to the litigation, from the judgment of the court before which the case was heard in the first instance.

Indeed, the principle of the Biblical law is opposed to the idea of appealing from a judgment of a lawfully constituted court, because the judgment is of God; hence every final judgment pronounced in court is conclusive.

Courts were not subordinated to each other, as might be supposed from the use of the terms "higher and lower courts" or "great and lesser Sanhedrins." The rank of the court was not determined by its power to review the judgment of another court, but by the nature and character of the subject-matter falling within its jurisdiction.

The most important matters could be tried only by the Great Sanhedrin at Jerusalem, consisting of seventy-one judges; matters of less importance by the lesser Sanhedrin (provincial court) in the various towns of Palestine, consisting of twenty-three judges; and petty matters by local tribunals of three judges, or, in some cases, by a single judge.

According to the Talmudic civil law, the court of the domicil of the plaintiff had jurisdiction of the case, but the plaintiff was entitled to commence his action in the High Court at Jerusalem, whereas the defendant had no right to remove the cause against the will of the plaintiff (Sanh. 31*b*).

According to the later law, the parties were entitled to an opinion from the judge, giving his findings of fact and decision. An execution could issue immediately upon the judgment; and the losing party was obliged to satisfy it at once, without, however, losing his right to have the judgment reviewed thereafter, before the same court, on the ground of new evidence (Shulhan 'Aruk, Hoshen Mishpat, 14. 4, gloss). If, however, the judgment was that of the Great Sanhedrin, it was not necessary for the judges to give a written opinion, for such decision could not be set aside.

J. SR. D. W. A.

**APPELLANTEN:** A German word used to designate the assistants of the chief rabbi of Prague; called also "Oberjuristen"; generally three in number (see PRAGUE).

G. S.

**APPLE.—Biblical Data:** The word "apple" is the commonly accepted translation of *tappuaḥ*, from the root *נפח pâḥ* (to exhale = the sweet-scented). It is of pleasant smell ("the smell of thy nose like apples," Cant. vii. 9 [A. V. 8]), and is used to revive the sick ("comfort me with apples, for I am sick of love," Cant. ii. 5). The tree offers a pleasant shade ("As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under its shadow with great delight," Cant. ii. 3, Hebr.; "I raised thee up under the apple-tree: there thy mother brought thee forth," Cant. viii. 5). It is mentioned also in Joel i. 12, together with the pomegranate; and it gave the name "tappuaḥ" to a number of towns (Josh. xv. 34, 53; xvi. 8; xvii. 7). "Apples of gold in pictures ["baskets," R. V.] of silver" are mentioned in Prov. xxv. 11. Whether so called because of their red color, or whether oranges are here meant, is uncertain. The Septuagint renders it μῆλον, a fruit "sweet to the taste" (Cant. ii. 3).

In the time of the Mishnah the "tappuaḥ" was cultivated in large quantities and many varieties (Kil. i. 4; Ter. xi. 3; Ma'as. i. 4; Tappuḥim of Crete, Men. 28*b*). Apple-wine is spoken of in Tos. Ber. iv. 1 and Ab. v. 12. About the correctness of the translation of "tappuaḥ" there is a wide difference of opinion among botanists and linguists, especially as the Greek μῆλον, Latin *mālum*, originally comprised the pomegranate, the quince, and other fruits similar to the Apple—all more or less symbolical of love, and therefore sacred to Aphrodite (see Hehn, "Kulturpflanzen," 1874, ii. 203–207). The Arabic name *tuffaḥ* is probably derived from the Syriac (see Frankel, "Aramäische Fremdwörter," p. 140). The tappuaḥ—distinguished in the Mishnah from the quince, which is called *parish* (Ma'as. i. 3), and from the *ḥazer* (the crab-apple), (Kil. i. 4, Yer. Ter. ii. 3) —is declared by most authorities to be none other than the Apple that, if not as delicious as the European or the American Apple, is planted in orchards and near the houses in Palestine and Syria, and is especially prized for its aroma (see Credner, Commentary on Joel, pp. 135 *et seq.*, who refers to Ovid's "Metamorphoses," viii. 676; Winer, "B. R."—following Robinson's "Research[illegible] 355, iii. 1295; and with reference to Josephus, "Ant." xvii. 7, [where its use in case of sickness is testified to by the story of King Herod] and to Avicenna, quoted in "Harmar," i. 369; Immanuel Löw, "Aramäische Pflanzennamen," pp. 155 *et seq.*; W. R. Smith, in "Journal of Philology," xiii. 65). The Apple is handed to the sick or faint to revive them by its aroma. Rosenmüller ("Handbuch der Biblischen Alterthumskunde," iv. 308) and Houghton (in "Proceedings of the Society of Biblical Archeology," xii. 42–48), however, seek to identify it with the quince, which, according to Post, "has a sour, acrid taste, and is never sweet." Others identify it with the citron (see Delitzsch's Commentary to Cant.) and the article "Apfel" in Riehm's "Dict."); but the citron (a Persian fruit) was not transplanted to the Mediterranean shores before the common era (according to Pliny, "Naturalis Historia," xii. 3; Theophrastus, "Historia Plantarum," iv. 4). The same objections hold good against the identification of the Apple with the apricot, as proposed by Tristram, "Fauna and Flora of Palestine," p. 294.

J. JR. K.

**——In Rabbinical Literature:** The Apple mentioned in Cant. ii. 3 is taken symbolically; see the following examples from Cant. R. *ad loc.*: "'As the apple-tree among the trees of the wood' offers no shade in the heat like other trees, so would the nations not seek the shade of Sinai's God; Israel only would sit under His shadow with delight. Or, 'as the apple-tree unfolds blossoms before leaves, so did the Israelites show their faith in God before they heard the message' [Ex. iv. 31: "And the people believed; and when they heard"]. The same applies when on Sinai they said: 'All that the Lord said we will do and hearken' [Ex. xxiv. 7, Hebr.; compare with Cant. R. ii. 3, Shab. 88*a*, where the erroneous word *pîryo* (its fruit), instead of *nîẓẓo* (its blossoms), puzzled the Tosafists]. Or, 'as the apple-tree ripens its fruit in the month of Siwan, so did Israel display its fragrance at Mount Sinai in Siwan' [Ex. xix. 1, 2]. Again, 'as for the apple-tree the time from the first blossoming until the ripening of the fruit is fifty days, so was the time from the Exodus to the giving of the Law on Sinai fifty days.' Or, 'as for a small coin you may get an apple and derive enjoyment even from its sweet odor, so may you obtain your redemption easily with the help of the Law.' Or, 'as the apple excels in fragrance all trees, so does Israel excel the nations in good works.'" As the apple-tree among the trees of the wood, so even those that are void of merit are still full of good deeds, as the pomegranate is of seeds. The heathen are the trees in the wood without fruit, and Israel among them is as the apple-tree" (Yalk. Cant. 986). Ex. R. xvii.: "Why has God been likened to the apple-tree? Just as the apple offers its beauty to the eye without any cost, and has a delicious taste and perfume, so God's law (His mouth) is most sweet. He is altogether lovely." God had appeared to all the nations, but they would not accept the Torah, not realizing what is said in Ps. xxxiv. 9 [A. V. 8], "O taste and see that the Lord is good," and in Prov. viii. 19, "My fruit is better than gold, yea, than fine gold." But Israel said: "I sat down under his shadow with great delight and his fruit is sweet to my taste" (Cant. ii. 3).

**Symbolical Meaning.** Also the words "Comfort me with apples" (Cant. ii. 5) are referred to the words of the Law, especially the Haggadot, which have delicious taste and fragrance combined like apples (Pesiḳ. R. K. xii. 101*b*; Cant. R. *ad loc.*).

The Targ. translates "tappuaḥ" in Cant. ii. 3 "*ethrog*" (orange or citron); in ii. 5 and vii. 9 "*tappuaḥ di gintha di Eden*" (paradise-apple). In Cant. viii. 5 tappuaḥ is taken symbolically for Mount Olivet as giving forth all the dead at the time of the resurrection, or is taken for Sinai as in Cant. R. Aquila seems to take Cant. viii. 5 as referring to the fruit of the tree of knowledge, as he translates "*shamma*

*hiblateka immeka*," "there hast thou been corrupted." Thus also Jerome (see Delitzsch, Commentary, p. 127). Here is probably the source of the common view that the forbidden fruit was an Apple (according to R. Abba of Acre [Acco], Gen. R. xv., an ethrog, the so-called "paradise-apple"). In church symbolism the story of Hercules with the apples of the Hesperides and the dragon wound around the tree served as the representation of Adam's fall, and Hercules as that of Jesus as deliverer, the Apple being often used as a symbol of the first sin (Piper, "Symbolik der Christlichen Kirche," i. 67, 128; Nork, "Mythologisches Lexikon," *s.v.* "Apfel").

Apples dipped into honey are eaten on the eve of the Jewish New-Year while the following words are spoken: "May it be Thy will, O Lord, that the year just begun be as good and sweet a year!" (Tur Oraḥ Ḥayyim, 583). In cabalistic literature tappuaḥ is an attribute of God, synonymous with *tiferet* (beauty), because, says the Zohar (Lev. xvi.), "tiferet diffuses itself into the world as an apple."

K.

**Botanical View:** There is perhaps no Biblical plant-name that has given rise to more discussion than has the identification of the תפוח.

**Identified with Four Trees.**

Four distinct fruit-bearing trees, the Apple (*Pyrus malus*), the citron (*Citrus medica*), the apricot (*Prunus Armeniaca*), and the quince (*Cydonia vulgaris*), have been suggested as its equivalent. Of these, two may be dismissed at once—the Apple and the citron. The Apple, far from being a native of Palestine, is, on account of the tropical climate, but rarely cultivated there, and with no success. The fruit is small, woody, and of very inferior quality.

The citron is beyond doubt a native of India, where it has been known and cultivated, even under different forms, from prehistoric times. At an early date its cultivation spread into western Asia, whence it was obtained by the Greeks, possibly as early as the time of Alexander's Asiatic campaign. It was cultivated in Italy in the third and fourth centuries, and by the fifth century had become well established; but it was not until the tenth century of the common era, according to Gallesio, that its cultivation was extended by the Arabs into Palestine and Egypt.

If viewed only in the light of present-day distribution and abundance, the apricot might lay undisputed claim to being the Hebrew תפוח [but see above], for, according to Canon Tristram, it "is most abundant in the Holy Land. . . . The apricot flourishes and yields a crop of prodigious abundance; its branches laden with golden fruit may well be compared (Prov. xxv. 11) to 'apples of gold,' and its pale leaves to 'pictures of silver.'" The apricot, as its specific name (*Prunus Armeniaca*) would imply, has been supposed to be a native of Armenia, and it has been reported in the neighborhood of the Caucasus mountains in the north, and between the Caspian and Black seas in the south, but grave doubt exists as to its being found wild there.

According to De Candolle ("Origines des Plantes Cultivées"), it is now settled beyond reasonable question that the apricot is a native of China, where it has been known for two or three thousand years before the common era. Its cultivation seems to have spread very slowly toward the West, as supported by the fact that it has no Sanskrit or Hebrew designation, but only Persian names, *zardalu* (yellow plum) and *mishlanz*—under which latter designation, or its corruption *mishmush*, dried apricots are still exported from Syria—which has passed into Arabic. Among the Greeks and Romans the apricot appears to have been introduced about the beginning of the common era; for Pliny, among others, says that its introduction into Rome took place about thirty years before he wrote.

**Difficulty of Identification.**

It is reasonable to suppose that the spread of the apricot may have been rapid and effective after its first introduction to the civilization of the West, for it is a delicious fruit, of the simplest cultivation and of great productiveness. The exact time of its introduction into Palestine can not be determined, but it very probably occurred before it became known to the Greeks and Romans, as the Hebrews had scant relations with Armenia, the country through which the apricot (*appanuth*) came. It may, therefore, be reasonably assumed that, although agreeing well with the description of the Biblical tappuaḥ, the apricot is not the tree referred to in the Scriptures.

The claims of the quince to represent the tappuaḥ of the Hebrew Scriptures have been ably set forth by the Rev. W. Houghton ("Proceedings of Society of Biblical Archeology," xii. 42–48). This is the only one of the four species suggested that is undoubtedly indigenous to this general region. According to De Candolle:

**Quince.**

"The quince grows wild in the woods in the north of Persia, near the Caspian Sea, in the region to the south of the Caucasus, and in Anatolia. A few botanists have also found it apparently wild in the Crimea, and in the north of Greece; but naturalization may be suspected in the east of Europe, and the further advanced toward Italy, especially toward the southwest of Europe and Algeria, the more it becomes probable that the species was naturalized at an early period around villages, in hedges, etc."

The absence of a Sanskrit name for the quince is taken to indicate that its distribution did not extend toward the center of Asia, and, although it is also without a Hebrew name, it is undoubtedly wild on Mount Taurus. It is much more difficult to connect the quince with the Hebrew "tappuaḥ" than it is to identify the latter with the apricot. On this point Houghton says:

"The tree [quince] is a native of the Mediterranean basin, and is, when ripe, deliciously fragrant, but, according to our western tastes, by no means pleasant to the taste when uncooked, but on the contrary austere and unpleasant. This latter fact is regarded generally as destructive of its pretensions, but for my part I hesitate to throw over the claims of the quince to denote the tappuaḥ, on account of its taste. The flavor and odor of plants or other things is simply a matter of opinion. Orientals set a high value on flavors and odors which to European senses are unpleasant moreover, we must seek for the reason why such and such a fruit was regarded with approbation."

In seeking a probable reason for this liking for the tappuaḥ, Houghton calls attention to the mandrake (*Atropa mandragora*), which, though to most Europeans it has a very fetid and disagreeable odor, is still highly regarded by the natives of Palestine as

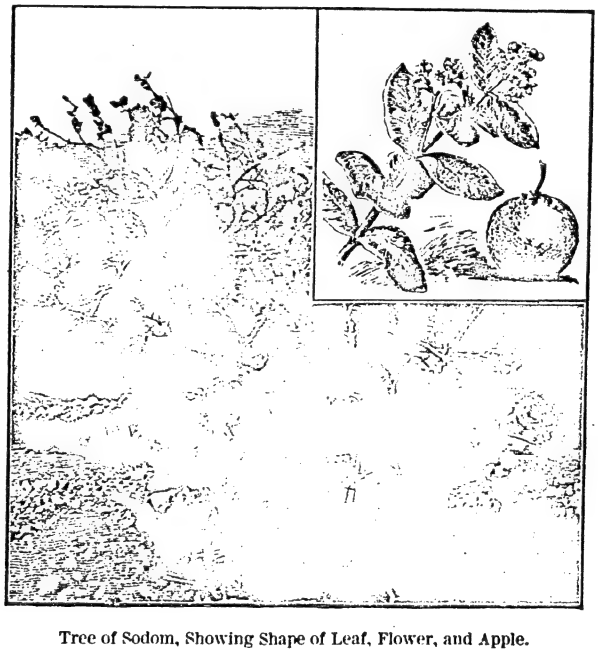
a love-philter to strengthen the affection between the sexes. The same argument may possibly apply to the quince, which came to be so esteemed for its flavor and odor, not as measured by European standards, but as tinged by Oriental conditions. The Hebrew word in the expression "its fruit was sweet to my taste" does not, it is said, imply either a saccharine or glucose sweetness; "the bitter waters which were made sweet" (Ex. xv. 25) were made pleasant, their bitterness was destroyed; "the worm shall feed sweetly on him" (Job xxiv. 20) must mean shall feed on him with pleasure; and so in Cant. ii. 5, "his fruit was sweet to my taste," meaning probably not only on account of the acid juice of the fruit, but because of its associations with friendship and love.

F. H. K.

Bibliography: Hastings, *Dict. Bible*; Cheyne, *Ency. Bibl.*; Hamburger, *R. B. T.*; Winer, *B. R.*; Herzog, *Real-Encyklopädie*; Schenkel, *Bibelwörterbuch*; Hehn, *Wanderungen der Kulturpflanzen*; De Candolle, *Origines des Plantes Cultivées*; Credner, *Commentary on Joel*, p. 119.

J. JR.

**APPLE OF SODOM** (called also **Dead Sea Apple**): A fruit described by Josephus ("B. J." iv. 8, § 4) and Tacitus ("Hist." v. 6) as growing near the site of Sodom, "externally of fair appearance, but turning to smoke and ashes when plucked with the hands." It has been identified by Seetzen, Irby, Mangles, and others (see especially Robinson, "Biblical Researches in Palestine," ii. 235–237) with the fruit of the *Asclepias gigantea vel procera*, a tree from ten to fifteen feet high, of a grayish cork-like bark, called *'oshar* by the Arabs. It is found also in upper Egypt and in Arabia Felix; in Palestine it is confined to the borders of the Dead Sea. The tree resembles the milkweed or silkweed found in the northern part of America. "The fruit," says Robinson, "resembles externally a large, smooth apple, or orange, hanging in clusters of three or four together, and when ripe is of a yellow color. It was now fair and delicious to the eye and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibers. It is indeed filled chiefly with air, which gives it the round form; while in the center a small slender pod runs through it which contains a small quantity of fine silk, which the Arabs collect and twist into matches for their guns." It is difficult to say whether the passage in the song of Moses, "their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter" (Deut. xxxii. 32), refers to a similar fruit (see Herzog "Real-Encyklopädie," xi. 748, under "Palestina").



Tree of Sodom, Showing Shape of Leaf, Flower, and Apple.
(From a photograph by the Palestine Exploration Fund.)

A. K.

**APPRAISEMENT** (שׁוּם in the later Hebrew): The setting of a value by a court of justice either upon property, or upon damage done to person or property. It differs from ESTIMATE (Hebrew עֵרֶךְ), the fixing of values by the Law itself.

The Appraisement of damages, or "measure of damages" as it is termed in English law, can best be treated along with the rules for awarding compensation under the several heads dealing with wrongs and remedies, such as ACCIDENT or ASSAULT. We have here to deal with the Appraisement that becomes necessary when property — principally land — is taken for debt, or is divided between joint owners.

In some New England States, even now, the land of the debtor may be turned over to the creditor at a valuation in satisfaction of his judgment, instead of being sold to the highest bidder, as elsewhere. This is called "extending" the land: a course more merciful to the debtor than a public sale; for there is no risk of the land being sacrificed. In the Talmudic law this was the only method for subjecting the land of adults to the payment of debts.

**Appraisement of Land.**

The Mishnah, in considering which part of a debtor's land shall be first taken to satisfy any demand, lays down this rule in Giṭ. v. 1: The injured are paid from the best (*'iddit*); creditors, from the middling (*benonit*); the widow's jointure, from the poorest (*zibburit*). The debtor's lands were deemed the main reliance for all claimants, movables being too uncertain and fleeting. That the favored claimant should be paid from the most available parcels shows that the debtor's land was not to be sold, but turned over in satisfaction; for otherwise it could make no difference which part of his lands was levied upon first.

The instrument by which the court awards to the creditor the debtor's land, as valued, is known as a "letter of appraisement" (*iggeret shum*) (Mishnah B. M. i. 8). In later practise (Ḥoshen Mishpaṭ,

103), following a baraita (B. B. 107*a*), we always find three appraisers mentioned, who are appointed for that purpose and who act in place of the judges. In the language of the Mishnah these are said to "go down" to appraise, meaning that they start from the seat of justice and go to view the field, or parcel, to be valued. Their valuation is reported to the court, and, when approved, becomes the act of the court.

The season of the year and the state of the land market must be taken into consideration; thus the Talmud assumes that there is a better market in Nisan than in Tishri (B. K. 7*b*).

When only two of the three appraisers agree, the opinion of the third is disregarded; but when each of the three names a different value, the early sages (B. B. 107*a*) disagree as to the mode of striking the mean: whether to add the three estimates together and divide by three, which would be the most natural course; or to give the preference to the two lower estimates, either at the arithmetical mean, or at two-thirds of the difference above the lowest. The Talmud decides for one of the latter methods—called by the early sages that of the judges of the Exile—but the later authorities (Ḥoshen Mishpaṭ, *l.c.*) favor the average estimate.

The interest of orphans, that is, of infant heirs whose lands are to be taken for the obligation of their father, or, speaking generally, their ancestor, is further guarded by advertisement (*hakrazah*). The Mishnah ('Arakin vi. 1) says: "Appraisement of orphans' lands is thirty days; that of consecrated things is sixty days, and they cry it out every morning and evening." The commentary of Bertinoro—abridging the discussions of the Talmud on the subject—says: "The judges that go down to the estate of the orphans to sell it for debt appraise it, and cry out for buyers on thirty continuous days, day after day: in the morning when workmen go out to the fields—that any prospective buyer may direct his employees to look at the field and report; and in the evening when the workmen come back, so that he who hears the announcement may be reminded of the business in view and obtain the necessary information."

**Advertisement of Sale.**

The advertisement states the boundaries of the land and its distinguishing marks, the amount of its product, and at what sum the court has assessed it; and the purpose for which it is sold, as it might interest the buyer to know. For instance, if to satisfy the jointure of a widow, she might be willing to take the price in driblets; if to satisfy a creditor, he might, if a merchant, be willing to receive part of his payment in broken or uncurrent coins. Then the court appoints a guardian (*apotropos*, a corruption of the Greek ἐπίτροπος) for the orphans, and in due time sells the land according to advertisement ('Ar. 21*b et seq.*). The Mishnah says (Ket. xi. 5):

"On an appraisement by the judges, when they have gone too low by a sixth, or too high by a sixth, the sale is void [rather, voidable]. Rabban Simeon, son of Gamaliel, says the sale stands; otherwise, wherein lies the power of a court of justice? But if they have made a letter of examination [*iggeret bikkoret*] between them—even should they have sold what is worth a maneh [100 zuz = $15] for two hundred, or what is worth two hundred for a maneh—the sale stands." (The iggeret bikkoret is a written public notice, synonymous with hakrazah.)

After land has been "appraised" to the creditor, or (in New England legal language) after it has been "extended" to him, his title may be lost under the Talmudic law, upon a subsequent review and annulment of the judgment, under conditions for which see JUDGMENTS, REVIEW OF.

When slaves, movables, or written obligations were sold for debt there was no previous advertisement. Under the older Talmudic law movables of the debtor were not answerable at all in the hands of his heirs; but during the Middle Ages, when, in most countries, Jews were not allowed to own land, a remedy against the chattels and effects of the decedent had to be given as a matter of necessity. But in the Talmud no definite directions are found as to how movables or effects are to be appraised. Movables are supposed to be nearly akin to money, and to bear something like a fixed market value. When movables of the living debtor are turned over to the creditor in satisfaction, no commission of appraisers intervenes to fix the value; but the court seeks to bring about an understanding between debtor and creditor. However, obligations on third persons are appraised, the solvency of the obligor and the time of maturity entering as elements (Ḥoshen Mishpaṭ, 101, 2, 3, 5).

**Appraisement of Slaves and Movables.**

As has been said above, when a judicial sale is made in conformity with all the requirements in the matter of Appraisement and of advertisement, where law and custom demand it, it is binding on all parties. But where proper advertisement has been neglected, the law of "overreaching" applies, and the sale may be rescinded for an excess or shortage in the price of one-sixth over or below the true value (Ket. 100*b*); and this though in dealings between man and man, the law about "overreaching" applies to movables only.

In the division of an estate Appraisement becomes necessary; but, for the most part, a court will have to intervene only when some of the heirs are infants and the others are of full years. As long as all are under age no one can ask a division; when they are all of full age they can generally arrange a division among themselves.

**Division of Estates.**

In an Appraisement of shares, with a view to division, the same principle applies as to sale upon Appraisement; that is, a difference of one-sixth either above or below the true value, resulting from a mistake of the judges, is good ground for rescission on behalf of the infant heirs, within a reasonable time after coming of age, although the court may have appointed, as was its duty, a guardian for the infants. In such a case, there being no advertisement as in case of a judicial sale, there is nothing to correct the mistake (Ḥoshen Mishpaṭ, 289, 1).

In the division among the heirs, the garments they wear—given them by the dead father—also the Sabbath or holiday garments provided by the father, and worn by the wives and children of the heirs, are estimated and charged on their shares (*ib.* 288, 1 *et seq.*).

The Hebrew term for "appraisement" is also applied to the valuation of the bride's dowry in her

marriage contract (*ketubah*): though this valuation is not made judicially, but by agreement of parties (see DOWRY).

J. SR. L. N. D.

**APPROBATION or RECOMMENDATION** (in Hebrew הסכמה, derived from the Aramaic סכם, "to determine," "to agree"): Primarily, a favorable opinion given by rabbis or scholars as recommendation for a book composed wholly or partly in the Hebrew language. The Approbation is not of Jewish origin any more than the censorship. Blau correctly remarks: "Neither the Bible nor the Talmud nor the medieval Jewish literature knows of approbations. No prophet ever asked for the consent of any authority to his promulgations, nor any doctor of the Talmud to his opinion, nor any philosopher to his system. Even in the Middle Ages, when the Jewish religion, influenced by its surroundings, assumed more than ever the character of an authoritative religion, it did not, as far as I know, ever occur that any author had the excellence of his halakic work 'approved' by a recognized authority. Every literary production had to find the recognition which it merited by its own intrinsic worth. There was no previous approbation, just as little as there was no previous censure" ("Jew. Quart. Rev.," 1897, p. 175). It was the Christian clergy, anxious concerning the influence which might be exerted by certain thoughts and ideas over the multitude, who called both Approbation and censure into existence. Examples are to be found as early as the fourth century of certain books designated by the Church as being forbidden to the faithful for perusal.

Of Christian Origin.

The invention of printing materially helped the spread of bad books as well as of good ones, and therefore caused a still closer scrutiny by the Catholic Church of all publications. Alexander VI. (1501) decreed that a license for theological books appearing in any diocese in Germany must be secured from the respective bishop; and in 1515, at the fifth Lateran Synod, Leo X. extended the same rule to all Catholic countries with the threat of heavy penalties for non-compliance. But even these early papal bulls had been preceded by regulations concerning publications in Cologne, Mayence, and other German cities, also in Spain and in Venice. In 1480 a "Nosce te ipsum" with four approbations was published in Venice, and a book, with an Approbation by the patriarch of Venice, at Heidelberg (Reusch, "Der Index der Verbotenen Bücher," i. 56, Bonn, 1883–85). It is about this time that Jewish approbations (*haskamot*) first appeared. They are of three classes, embodying (1) Commendation; (2) Privilege; (3) License.

**(1) Commendation:** Commendatory haskamot are original approbations serving merely to describe the merits of the work, a purpose frequently attained by ordinary eulogies. In them it was sought to direct the attention of Jewish readers to the book. Of this kind are the haskamot to Jacob Landau's "Agur" (ed. Naples, 1487–93), by Judah Messer Leon, Jacob b. David Provenzalo, Ben Zion ben Raphael דנויט, Isaac ben Samuel Hayyim, Solomon Hayyim ben Jehiel Raphael ha-Kohen, and Nethanel ben Levi of Jerusalem. Leon's haskamah is as follows:

הנה ראיתי את אשר נתעורר האלוף כבהר"ר יעקב לנדא דהבר חבור טוב הנקרא אגור אשר אגר ויקבץ דיני עבודת היום וכוזרים וכל אסור והתר עם כל הנלוה אחריו והוא הבור הנותן אמרי שפר בכנרנים ופוסקים הישרים להוסרא, ולכן שמתי תהילתי בצוף דבש אמרי נועם. הקטן יהודה הנקרא בסיר ליאן.

("I have examined the work submitted to me by the Reverend Jacob Landau, who has produced, under the title 'Agur,' a collection of the laws touching the daily ritual and that of the festivals and all that is permitted or prohibited thereon, together with all matters belonging thereunto. It is a work which 'giveth pleasant words' concerning the customs and observances and the decisions upon them by expert scholars; and therefore have I set my signature unto 'these droppings of the honeycomb,' these words of beauty.

"JUDAH, surnamed MESSIR LEON.")

(De Rossi, "Annales Hebræo-Typographici," § xv. 147; Steinschneider, in Ersch and Gruber, "Allg. Encyklopädie," xxviii. 31, note 41; *idem*, "Cat. Bodl." No. 5564; Wiener, "Friedländiana," pp. 142, 143.) Rosenthal's statement in "Yodea' Sefer," No. 1249, that the haskamah in "Sefer ha-Mekah weha-Mimkar," is the first Approbation, as well as the suppositions of Perles, "Beiträge zur Gesch. der Hebr. und Aram. Studien," p. 202, note 1, and Kaufmann, in "Jew. Quart. Rev." x. 383, "that Elijah Levita's 'Baḥur,' the first edition of which appeared at Rome in 1518, contained the first approbation to be found in Jewish books," is therefore shown to be erroneous.

These approbations very soon attained considerable importance in the internal relations of the Jews; for they not only served to lay stress upon the excellencies of the works to which they referred, but were also the only protection against piracy which the Jewish printers of that age possessed. They thus came to be, in the second place, a species of privilege.

**(2) Privilege:** Of this class is the haskamah in Elijah Levita's "Baḥur," ed. Rome, 1518, which Perles (*l.c.*) has reprinted. "It commences with an appreciation of the value of these books, dwells on the expense incurred in the printing, and then threatens with excommunication any one who should dare to reprint them within the next ten years." From this time the threat of excommunication became a standing formula in the haskamot furnished by reputable rabbis to literary productions. They strove to secure to the author or publisher all his rights in the book, under penalty of either the "greater" or "lesser" excommunication, for a term of five, ten, or fifteen years.

**(3) License:** Approbations of this class have their origin in the censorship. The outbreaks of persecution that arose in Venice in the middle of the sixteenth century, and were directed against the Talmud and other Jewish books, necessitated a censorship, which occupied itself not only with manuscripts and books about to be printed for the first time, but also with books which had already been printed and published. It was in the interest of the Jews themselves to remove all such anti-Christian expressions as might fan into flame the continuously glowing ashes of bigotry. Pope Julius III. decreed (Aug. 12, 1553), at the suggestion of the inquisitor-general, the confiscation and burning of all copies of

the Talmud belonging to Jews. On the first day of the New-Year festival 5314, in order that the sorrow for their holy books might be made the keener, these autos da fé of the books began (Perles, p. 221, note 1; Steinschneider, in Ersch and Gruber, "Allg. Encykl. p. 30; Zunz, "S. P.," p. 336; Grätz, "Gesch. der Juden," ix. 336). On June 21, 1554 (Tammuz 21, 5314, as may be calculated from the Hebrew chronogram ואל שדי יתן לכם רחמים), a convention of Italian rabbis was held at Ferrara, presided over by R. Meïr Katzenellenbogen of Padua. They resolved, among other matters, that thereafter no Hebrew book, not then printed, should be published without the written approval of three rabbis and the president of the congregation, and that all Jewish purchasers of books printed without such Approbation should be liable to a fine of 25 gold scudi ($24.25), which was to be turned into the Jewish poor-box. (These resolutions, accompanied by notes by Levi and Halberstamm, were published in Brody in 1879 as a reprint from the journal "Ibri Anokhi." They were also published in "Paḥad Yiẓḥak," p. 158, Berlin, 1888, edited by the Mekize Nirdamim Society.)

**Publication Without Approbation Forbidden.**

From this period the congregational authorities and rabbis were invested with the power to grant and to refuse permission to print in the chief cities where publishing-houses existed (Steinschneider, *l.c.* p. 30; Popper "Censorship of Hebrew Books," pp. 94 *et seq.*).

Paragraph 12 of the resolutions of the Frankfort Rabbinical Synod of 1603 prohibited the publication of any book in Basel or anywhere in Germany without permission of three rabbis (Horowitz, "Die Frankfurter Rabbinerversammlung vom Jahre 1603," Frankfort-on-the-Main, 1897; appended to the invitation issued by the Israel. Religionsschule). Paragraph 37 of the regulations of the Portuguese Talmud Torah community in Amsterdam reads: "No Jew shall print books in Amsterdam in a foreign or in the Hebrew language without permission of the 'Mahamad,' under penalty of the confiscation of the books" (Castro, "De Synagoge der Port. Israel. Gemeente te Amsterdam," appendix B, p. 40, The Hague, 1875). The manuscript, in Spanish, of these regulations is in the Rosenthal Library, Amsterdam. In the same way, several governments—for instance, in the case of books printed in Prague—decreed that the rabbinate of the country should be responsible through its Approbation for every Hebrew book published (Kaufmann, in "Jew. Quart. Rev." x. 384).

That the enemies of the Jews did not approve of the right to give or withhold haskamot thus conferred upon the rabbis and presidents of the congregations appears from the following passage in Schudt ("Jüd. Merkwürdigkeiten," iv. 206): "More harmful yet and more evil is it that the Jewish rabbis and presidents of their communities not only censor and approve the books printed or published for or by them, but also grant prohibitions preventing others from printing them, and place their haskamah or consent in front of the book; which certainly is a grievous and illegal encroachment upon the rights of the magistrates and the privileges of the sovereign." Wagenseil in his book "Prolegom. ad Tela Ignea Satani," p. 26, styles it sheer impudence on their part, and says, "It is an intolerable and shameful crime," attempting to show its unreasonableness, and the injury it works to the authorities, in most emphatic words.

In spite of all these regulations, the custom of asking for approbations from rabbis and congregational authorities did not at first secure much foothold among Jews, especially among the Jews of Italy. Regarded as a Christian custom, it was never welcomed. Thus, in spite of the solemn Ferrara resolutions, Shem-Ṭob b. Shem-Ṭob's "Sefer ha-Emunot", appeared in Ferrara itself in 1557 without any Approbation, and the *editio princeps* of Menahem Zion ben Meïr's commentary on the Pentateuch was published in 1559 by Vicenti Conti in Cremona, also without the requisite haskamah. But in the second half of the seventeenth century, owing to the excitement and tension induced by the appearance of the false Messiah, Shabbethai Zebi, there began to be quite a lively demand for approbations; and in the eighteenth century, with the exception of a few prayer-books and Judæo-German productions, there was scarcely a work published without a rabbinical haskamah. Faithful Jews would not read a book which lacked one. The fact that Moses Mendelssohn dared to publish his translation of the Pentateuch without a rabbinical Approbation appears to have been one of the reasons for its proscription by the rabbis in many places, and for its being publicly burned, as at Posen (Mendelssohn, "Schriften," vi. 447).

**Not Welcomed by the Jews.**

The examination of books submitted for Approbation was often a very superficial one. The bitter results of such carelessness are shown by the history of that sly rascal, Ḥayyun (see Grätz, "Gesch. der Juden," x. 315, and Kaufmann, in "Rev. Et. Juives," xxxvi. 256). Cautious rabbis, who looked with disfavor upon the popular mania for writing, avoided, as far as possible, issuing these licenses for new works. Thus in Poland the rabbis of "The Four Lands" agreed to grant them formally and only in exceptional cases, instead of giving them, as had hitherto been the case, at their casual meetings at fairs and annual markets, where large numbers of Jews came together (compare Steinschneider, in Ersch and Gruber, *l.c.* p. 31; and Dembitzer, "Abhandlung über die Synode der Vier Länder in Polen und Lithauen," Cracow, 1891; London, "Abne Zikkaron," in "Ha-Modia' la-Hodashim").

Since approbations were frequently sought by traveling scholars, who depended for their livelihood upon the publication of their works, many a book is found to contain ten, twelve, and even more approbations by the various rabbis whom the author visited upon his travels. These haskamot, therefore, afford valuable contributions to the history of Jewish congregations and of particular rabbis. Many names of rabbis and presidents of the seventeenth century may be said to emerge from obscurity mainly through these printed approbations. Moritz Pinner was the first (Berlin, 1861)

**Of Historical Value.**

to register the names of signers of haskamot in his uncompleted catalogue of 389 manuscripts and publications. Zuckermann followed Pinner with his catalogue of the Seminary Library in Breslau (Breslau, 1870), giving the abodes as well as the names of signers. Meyer Roest, in his catalogue of the Rosenthal Library, sets down not only the names and abodes, but also the Hebrew day, month, and year of issue of the approbations, thus contributing a real service to Jewish literature. It is a pity that Samuel Wiener in his description of the Friedland Library, felt compelled to limit himself and did not follow Roest's example entirely. An index to approbations, which would be of great service to Jewish scholars, can be successfully accomplished only by the extension in this direction of Wiener's catalogue.

SPECIMEN OF A HASKAMAH (PERMIT OF THE RABBIS).

Whereas, there have appeared before us the wise, the perfect one, etc., Isaac Gershon, and his worthy associate, Menahem Jacob Ashkenazi, and have testified that they have gone to much labor and trouble, have expended great sums, and have spared no expense, all in order that they may bring to light, in as beautiful and excellent an edition as possible, the secrets of a work of great worth, through which the public good will be advanced, viz., the book called "Sefer Bedeḳ ha-Bayit," by that sage, that wonder of his generation, our master and teacher, Joseph Caro of blessed memory;

And whereas, the work is to be completed, as a service to God, with the utmost beauty and perfection;

And whereas, they fear lest they sow and another reap, doing all their work in vain, and lest they make all their expenditures only "to leave to others their wealth";

Therefore they have sought and have been granted aid from the city through the uttering of a ban, and the publishing of a rabbinic notice to the effect that no injury or harm shall come to them through any man.

And whereas, permission has likewise been granted them by the nobles, the Cattaveri (may their majesties be exalted!), that their desire and wish should be fulfilled;

Now, therefore, we decree, under threat of excommunication, ban, and anathema through all the curses written in the Bible, that no Israelite, man or woman, great or small, be he who he may, shall purpose to publish this work, or to aid any one else in publishing it, in this or any other city within ten years, except it be by the will and permission of the associates above mentioned;

And let it be likewise understood that by this decree no Israelite is allowed to receive any copy of the book mentioned from any man, Jew or Christian, be he who he may, through any manner of deceit, trickery, or deception, but only from the above-mentioned Menahem Jacob Ashkenazi. For thus it is desired by the scholar, etc., mentioned above, that all copies of the above-mentioned book shall be published and sold by Menahem Jacob.

Upon any one who may transgress against this our decree—may there come against him "serpents for whose bite there is no charm," and may he be infected "with the bitter venom of asps"; may God not grant peace to him, etc.

But he that obeys—may he dwell in safety and peace like the green olive-tree and rest at night under the shadow of the Almighty; may all that he attempts prosper; may the early rain shower with blessings his people and the sheep of his pasture.

"And ye who have clung to the Lord your God are all of you alive this day."

Thus sayeth ZION SARPHATI,
and thus sayeth LEB SARVIL,
BARUCH BEN SAMUEL.

On the 17th day of Nisan, 1600, I published this ban, by command of the associates mentioned above, in every synagogue in the community of Venice.

ELIEZER LEVI,
Beadle of the Community.

G. J. M. H.

**APT** (אַפְּט): A small town, not far from Avignon, in the department of Vaucluse, France. In the Middle Ages it was inhabited by Jews, who had a separate quarter assigned to them. About the end of the thirteenth century the poet ISAAC BEN ABRAHAM GORNI visited Apt and wrote afterward a poem in honor of its Jewish community, which had given him a very hearty welcome. In the responsa of Solomon ben Adret several Jews of Apt are mentioned. In the Bodleian manuscript No. 2550 there is found a correspondence with a certain R. Samuel ben Mordecai (Neubauer, in "Rev. Et. Juives," xii. 87). In the British Museum manuscript, add. 22,089, there occurs a letter signed by Massif Jacob of Lunel, Durant del Portal, Nathan Vidal Bedersi, Meïr ben Abba Mari, and "us, some of the other members of the community of Apt." A Don Massif Jacob is signatory to another responsum, dated 1340.

Apt being a monosyllabic word, the common noun עִיר ("town") was sometimes prefixed to it, thus forming the compound word עִירַאט ("Aptville").

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G.

**APTROD, DAVID.** See ABTERODE.

**APULIA:** A district of southern Italy, the limits of which have varied. It is usually regarded as the region bounded by the Frentani on the north, Samnium on the west, Calabria and Lucania on the south, and the Adriatic on the east. Apulia is now one of the poorest provinces of Italy, but in the Middle Ages, by reason of its several excellent seaports, it was of considerable commercial importance. This probably accounts for its early attractiveness to Jewish immigrants; for in northern Italy commerce had been monopolized by a number of native Christian families. It is impossible to determine the exact date of the settlement of Jews in Apulia, though it must have been early. In Pozzuoli, in the neighboring province of Naples, which was the chief Italian seaport for Oriental commerce, there were Jewish inhabitants about the year 4 B.C., directly after the death of Herod (Josephus, "Ant." xvii. 12, § 1; "B. J." ii. 7, § 1). For such an early arrival of Jews in other parts of southern Italy all positive proof is lacking. On the death of Theodosius I., and the division of the Roman empire, in the year 395, Apulia was allotted to Honorius, the emperor of the West. In his days the Jewish population in Apulia and its adjunct Calabria must already have been considerable, for he abolished in those provinces the curial freedom of the Jews and interdicted the exportation of the patriarchal taxes; and, besides this, he complained in one of his edicts (of the year 398) that in numerous cities of Apulia and Calabria the communal offices could not be regularly filled, because of the refusal of the Jewish population to accept them—an attitude toward government appointments characteristic of the medieval Jews.

**Early Settlement of Jews.**

The catacombs of Venosa, in Apulia, the birthplace of Horace, have yielded to recent excavators a great deal of epigraphic material, consisting of inscriptions in Greek, Latin, and Hebrew, dating, according to the conclusions of Mommsen, from the sixth century. Seven Hebrew epitaphs of the ninth century, likewise, have been unearthed at Venosa, and their contents indicate the existence of a flour-

ishing communal life among the contemporary Jews of Apulia, seeing that in one of them a certain R. Nathan b. Ephraim is eulogized as "an honored man, master of wisdom, chief of an academy, and leader of his generation" (Ascoli, "Iscrizione," p. 71).

The commencement of the settlement of Jews in Apulia is surrounded by legends. Yosippon, for example, traces them back to the five thousand captives transplanted by Titus from Palestine to Taranto, Otranto, and similar places. The most important contribution, however, to the early annals of the Apulian Jews has been obtained in recent years from the unique "Chronicle" of AHIMAAZ BEN PALTIEL. The attention of Ahimaaz, as regards Apulia, was almost entirely confined to the community of Oria, to which his family had belonged, and the members of which he also regarded as the descendants of the captives of Titus. It was in Oria that the patriarch of the family, Amittai, became known about the middle of the ninth century, both as scholar and liturgical poet. In the age of his two sons, SHEPHATIAH and HANANEEL, the former of whom became particularly distinguished for his literary and communal activity, there appeared on the scene of Italian Jewish life the figure of AARON THE BABYLONIAN. Under his influence the academies of Oria are alleged to have sprouted forth in unprecedented vitality, and the various branches of Jewish law and life to have burst into new activity.

**"Chronicle" of Ahimaaz.**

Eastern scholars probably were in the habit of visiting the flourishing communities of the Occident for the purpose of transplanting thither the traditions of scholarship and religion. Such a scholar is reported by Ahimaaz to have come to Venosa. He made it his practise to deliver public lectures every Sabbath, basing his expositions on the Midrashic interpretations of the weekly Scriptural sections. His lectures were given in Hebrew probably, as the services of an interpreter were needed to render them intelligible to the audience.

Poetic and thaumaturgic talents were the favorite attributes bestowed by tradition on the Jews of medieval Apulia. Both are ascribed by Ahimaaz in a great measure to R. Shephatiah b. Amittai, whom ill-informed commentators had regarded as one of the captives of Titus and one of the authors of "We-hu Rahum," a liturgic piece, but who probably flourished in the second half of the ninth century in Oria. According to the testimony of Ahimaaz, it was Shephatiah's argumentative ability and miracle-working power that had saved the Jews of Oria from a serious religious persecution.

**Thaumaturgy and Poetry.**

Synchronously with this persecution occurred a disastrous Arabian invasion of Calabria and Apulia. In the year 872 Saudan, an Arabian conqueror, entered Bari, where he usurped the government and established a court, in which, as legend has it, Aaron the Babylonian was accorded boundless honors as counselor and oracle just prior to his departure for the East. From Bari, Saudan advanced upon Oria, to which he made the proposal of a siegeless settlement on condition of a certain voluntary tribute from the population. Here, again, Shephatiah, whom legend presents as the disciple of the wondrous Aaron, and who probably was familiar with the Arabic language, was delegated to negotiate with the invader. The Saracen terror, however, was frustrated by the confederacy of the emperor Basil I. with Louis II., the emperor of Germany.

That the conversion of the Jews was a prevalent ambition in Apulia in that age, is inferred, further, from what Ahimaaz records regarding Hananeel, the younger brother of Shephatiah. He says that Hananeel, too, was a noted miracle-worker and liturgical poet; that the archbishop of Oria summoned him to his palace on one occasion, and forced him into a religious dispute, in the course of which the archbishop impeached the correctness of the Jewish calendar with a view of inducing him to accept Christianity.

Astrology, also, was cultivated in Apulia. Paltiel, the son of Cassia—the great-granddaughter of Hananeel b. Amittai—owing to his distinction in astrology, became the intimate friend and counselor of the calif Abu Tamim Maad (called Muizz lidin-Allah or Almuizz), the conqueror of Egypt and builder of Cairo. The friendship between the two, according to Ahimaaz, had begun in Italy on the occasion of one of the Apulian invasions led by Almuizz when Oria was besieged and taken. This emigrant from Apulia had certainly achieved communal distinction among the Jews of Egypt in the second half of the tenth century, since the title of "Naggid" is mentioned in connection with his name.

**Astrology.**

A cousin of Paltiel, Samuel b. Hananeel (died 1008), settled in Capua, where both he and his son Paltiel (988–1043) attained prominence as communal benefactors and leaders. It was Ahimaaz, the son of the latter, born in 1017, who not only returned to the ancestral dwelling-place in Oria, but also left a number of liturgic pieces, and rescued from oblivion the memory of his ancestors. His "Chronicle" mentioned above, being one of the very few literary monuments of that period, is of assistance in forming an idea of the literary fashions and influences of his age. Of course, the influence of the Apulian vernacular shows itself in many peculiarities of expression characteristic of the "Chronicle."

Even prior to the discovery of the "Chronicle" of Ahimaaz, however, Apulia had the distinction of being considered the birthplace of the first Jewish scholar in Europe whose name had been inscribed in the history of literature, SHABBETHAI DONNOLO. This noted physician and astronomer was born at Oria, in the district of Otranto, in the year 913. When he was twelve years old (925) an army of Fatimite Mohammedans, led by Ja'far ibn Ubaid, again invaded Calabria and Apulia, on which occasion, according to Donnolo's autobiographic note, the city of Oria was sacked, "ten wise and pious rabbis," whose names are given, and numerous other Jews, were killed, while a multitude of survivors, including himself, were taken captive. One of the victims was Hasadiah b. Hananeel, nephew of Shephatiah b. Amittai, to whom Donnolo refers as a relation of his grandfather ("Hakmoni,"

**Shabbethai Donnolo.**

ed. Castelli, Hebr. part. p. 3). Several details of Donnolo's life throw light on the condition of Jewish culture in his time and country. Donnolo, for example, like his contemporary Paltiel, had become a devotee of astrology; but in all the surrounding provinces not a single Jewish scholar could be found able to interpret the astrological writings which avowedly had been copied by him from ancient Jewish works. It is interesting, however, to note that Donnolo had no hesitancy in seeking the instruction of Christian masters in matters of which the Jews were ignorant. This circumstance attests the early origin of that intimacy of relations for which Jewish and Christian scholars have been noted in Italy, and their frequent interchange of thought.

**Intellectual Relations with Christians.**

Donnolo, besides being private physician to the viceroy of southern Italy, was intimately acquainted with Nilus the Younger, the abbot of Rossana and Grotta Ferrata, to whom, on a certain occasion, he appears to have introduced another Jewish scholar. The latter attempted to draw the abbot into a religious controversy, which was, however, adroitly evaded by him. It is one of the first discussions of this character recorded in the European history of the Jews; and its significance lies in the aggressive part taken in it by the Jew, in contradistinction to the one into which, as stated above, Hananeel had been forced. Donnolo's allegorical method of exegesis adopted in his commentary on the mystic "Sefer Yeẓirah" (Book of Creation), as well as his knowledge of the Greek language displayed in it, also testifies to his intercourse with Christian scholars, among whom allegorism was highly popular, and whose spoken language, according to Mommsen, was very closely related to the Greek.

That there was an abundance of Jewish scholars in Apulia toward the end of the tenth century (according to Grätz, but in 750 according to Ibn Daud) is learned, furthermore, from a well-known legend alluding to that age. Four rabbis, as stated by Ibn Daud ("Sefer ha-Ḳabbalah," ed. Neubauer, in "Mediæval Jew. Chronicles," i. 67 *et seq.*), were on a sea-voyage from Bari to Sebasteia, when their ship was overtaken by an Andalusian pirate (the admiral Ibn Romahis), and the scholars were made captive, the latter being in the end sold in several cities of Africa and Spain, where each rabbi ultimately became the founder of a Talmudic academy. The real origin and purpose of these traveling rabbis have been variously interpreted, but the historicity of the incident narrated by Ibn Daud can scarcely be doubted. The legend points distinctly to the fact that toward the end of the tenth (?) century certain rabbis emigrated from southern Italy and established schools in various Jewish communities in Africa and Spain (compare Hushiel b. Elhanan).

**Centers of Learning.**

Bari was particularly popular as a center of Jewish learning, as is witnessed by the fact that in the eleventh century, R. Nathan b. Jehiel, the author of the "'Aruk," made a pilgrimage thither to hear the lectures of R. Moses Kalfo (compare Kohut, "Aruch Completum," Introduction, p. 15), and that in the twelfth century the religious authority of the Apulian rabbis had been so firmly established even abroad, that in France the proverb came into vogue, in allusion to Isa. ii. 3: "Out of Bari goeth forth the law, and the word of God from Otranto" (Jacob Tam, "Sefer ha-Yashar," 74*a*). Benjamin of Tudela, who in the latter part of the same century traveled through Apulia, found flourishing Jewish communities throughout the province, Trani possessing 200, Taranto 300, and Otranto 500 Jewish families, while in the port of Brindisi ten Jews were engaged in the trade of dyeing.

During the renaissance of Talmudic learning in the thirteenth century, Apulia still had the good fortune of bringing forth one of the most noted Jewish savants of the age, in the person of R. Isaiah b. Mali di Trani, who not only became one of the most prolific and weighty rabbis of the Middle Ages, but also maintained the Italian tradition of friendly intercourse with Christian scholars, in favor of whose astronomic learning he at times even made bold to discard traditional rabbinic views. Di Trani's family produced several other noted men, among whom Isaiah's grandson and namesake attained to considerable distinction. Moses di Trani, in the sixteenth century, was one of the most distinguished disciples of Jacob Berab.

Fra Giordano da Rivalto, in one of his sermons preached in the year 1304, alludes to a general conversion of Apulian Jews that, it was alleged, had taken place about the year 1290, in consequence of a ritual murder with the commission of which they had been charged. The king, Charles I. (1284–1309), is alleged to have left them the choice between baptism and death, whereupon, it is said, about eight thousand embraced Christianity, while the rest fled from the country. The proportion of truth in this statement is not ascertainable. Güdemann denies the assertion altogether on the ground of the friendly disposition toward the Jews manifested by Charles I., though he admits that, in the year 1302, certain property in Trani that had formerly been used as a Jewish cemetery was usurped by the Dominican Order, and that about that time several Jewish synagogues in the same city were converted into churches. Certain, however, it is that in the thirteenth and fourteenth centuries there were Jewish inhabitants in Trani as well as in the rest of Apulia; wherefore Giordano's statement concerning their wholesale apostasy or emigration must be regarded at least as exaggerated, unless, indeed, under improved circumstances, a return of the Jews had occurred.

**Alleged Wholesale Conversion.**

In the sermons of another preacher from southern Italy, Roberto da Lecce, who flourished in the first half of the fifteenth century, there are allusions to friendly relations between Jews and Christians. That Apulia, however, had gradually lost its prominence as a center of Jewish learning, can not be gainsaid. In the early part of the sixteenth century, for example, there was in Constantinople a whole congregation consisting of Apulian immigrants, who exhibited, however, little of the Italian enlightenment, in that they were the leaders in an abortive attempt to exclude the children of the Karaites from the Rabbinite schools, and to build up a wall

of separation between the two Jewish sects—a stroke of fanaticism thwarted by R. Elias Mizrahi (compare Italy).

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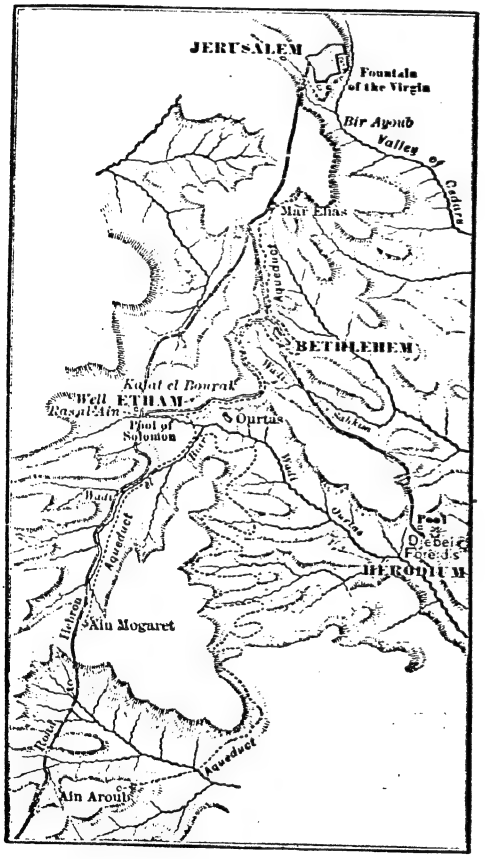
G. H. G. E.

**AQUEDUCTS IN PALESTINE:** Palestine, in contradistinction to Egypt, was a land of natural waters rather than of irrigation (Deut. xi. 10, 11), and there can be little doubt that the aqueducts, like the roads of the country, were constructed mainly by the Romans after the fall of Jerusalem. In four instances, however—at Tyre, Jericho, Cæsarea, and Jerusalem—earlier aqueducts seem to have been



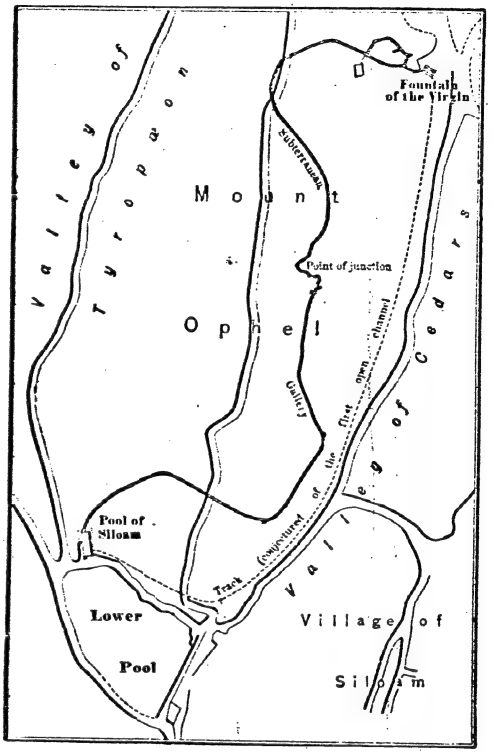

Environs of Jerusalem, Showing Aqueducts Leading to the City.

(After Vigouroux, "Dictionnaire de la Bible.")

constructed to increase and improve the water-supply of the cities, and, in the case of Jericho, to extend the cultivation of the palm-groves.

Tyre is mentioned ("Travels of a Mohar"), even in the times of Rameses II., as an island city to which water was brought in boats. Shalmaneser IV. (II Kings xvii. 3–5) is said by Menander (Josephus, "Ant." ix. 14, § 2) to have cut off the water-supply of Tyre, which was brought near the island from the fine spring of Ras-al-'Ain (Palæ Tyrus), on the mainland to the south. The remains of an aqueduct, nearly four English

**Remains of Stone Aqueduct at Tyre.**




Track of the Siloam Aqueduct.

(After Vigouroux, "Dictionnaire de la Bible.")

miles in length, are still found leading from masonry reservoirs that dam up the springs to a height of eighty feet above sea level. Most of this work is of Roman masonry; but in one part of the course of the aqueduct there are "false" arches, which appear to represent an older structure. Similar false arches are found in Phenician buildings (with stones marked with Phenician letters) at Eryx, and this seems to indicate the existence of an aqueduct at Tyre, which may date from the age of the Assyrian king who began the siege of Samaria in the time of Ahaz of Judah.

The aqueducts of Jericho are channels cut in the rock, and sometimes carried on rubble masonry, at the foot of the mountains, southward from the spring of Doeus ('Ain Duk) to the site of the city as it existed in the time of Herod, near the main road from Jerusalem, where it reaches the Jordan plain. About four miles further north there is another system of channels, carrying water from the springs at the foot

of the mountains eastward into the Jordan plain, with branches which appear clearly to have been intended for irrigation. This answers to the system mentioned by Josephus ("Ant." xvii. 13, § 1), near the village of Neara (the ancient Naarath, Josh. xvi. 7), which was constructed by Archelaus to water his palm-groves, for Eusebius (in the "Onomasticon") places Neara five Roman miles north of Jericho.

**Remains in Cæsarea of Two Aqueducts.**

Cæsarea, the capital of Palestine under Herod the Great, was built on the seashore north of Joppa, on a site which had no good water-supply. It is, therefore, probable that aqueducts were built when the city was first founded. The two that are still traceable have a length of about four miles to the north, and conduct water from the spring of Mamas (an ancient "Maiuma," or place of water), near the Crocodile river. They are on different levels, and run on arches, which appear to be Roman work, across the swamps near the river. The low-level aqueduct is tunneled through the low sandy cliffs further south, and rock-cut well-staircases lead down to the channel at intervals. These aqueducts may have been repaired or rebuilt in the later Roman age, but the original rock channel is probably as old as the time of Herod.

**The Aqueducts of Jerusalem.**

At Jerusalem there were several aqueducts in the time of Herod, but perhaps the oldest was that to the west of the city. The "conduit of the upper pool, in the highway of the fuller's field" (II Kings xviii. 17) was the place where the Assyrians appeared before Jerusalem; and the camp of the Assyrians, according to Josephus ("B. J." v. 7, § 2), was to the northwest of Jerusalem, from which direction they would naturally approach, coming, as they did, from the plains. An aqueduct led later to the tower Hippicus on the west (Josephus, *ibid.*), and still leads from the Birket Mamilla, outside the city on this side, to the great interior rock-cut pool now known as "Hammâm el Batrak" (The Patriarch's Pool), which answers to the Amygdalon pool of Josephus ("B. J." v. 7, § 2; xi. 4) or "Pool of the Tower" (Ha-Migdalon).

As Jerusalem was naturally deficient in water-supply, it is probable that this large reservoir dated from the earliest times, and was fed through the aqueduct that collected the rain-water from the rocky ground west of the town. The pool of Gihon (I Kings i. 33, 38) rose in a cavern, partly natural, but enlarged artificially, on the west side of the Kidron, south of the Temple. The stream thence appears to have flowed at first down the Kidron valley; and the periodical overflow (due to a natural siphon in the rock) was a remarkable feature of this supply. Hezekiah is believed to have dammed up the waters, and to have cut the famous Siloam aqueduct through the Ophel hill, southward to the new pool of Siloam (II Chron. xxxii. 30). This channel, which is nearly a third of a mile (1,757 feet) in length, although the air-line between the points of beginning and ending is only 1,104 feet, gives clear evidence of the Hebrew engineering methods of Hezekiah's age; and the ancient rock inscription (see SILOAM INSCRIPTION), on the east wall of the tunnel near its mouth, gives us an account of the method of excavation. Its height is very irregular, being about 16 feet at its southern exit, but only 3½ feet at several points in its interior.

**The Siloam Tunnel-Aqueduct.**

The upper cave pool had, at its farthest recess, a staircase cut in rock leading up within the city near the "water-gate" (Neh. iii. 26). The tunnel was begun at the foot of these steps, and another tunnel was driven northward to meet it from Siloam. The excavators appear to have worked without instruments capable of keeping the direction straight, or perhaps they followed some softer vein of the rock. They are said, in the text, to have heard the sound of the picks of their fellows, and to have worked toward each other until they met, not exactly in a line. The point of junction is still marked by a sharp turn at right angles in the tunnel, the two channels having been about a yard apart—center to center of excavation. The tunnel is much more lofty at its mouth than elsewhere, and is very narrow in the middle, where it is now much silted up, and nearly impassable for a full-grown man. It was probably found that the lower end of the tunnel, when cut through, was not low enough to allow the water to flow into the pool; and the height of the excavation was due probably to subsequent lowering of the floor at this point. There is only one shaft leading from the surface of the hill, and in another part a sort of standing-place is formed by a recess in the roof; but throughout the greater part of the work the excavators must have labored on their knees, or even while lying flat. The whole of the work suggests very primitive methods, and it was probably carried out in a hurry on account of the threatened Assyrian invasion. The Siloam pool was outside the walls (Josephus, "Ant." vii. 14, § 5; "B. J." v. 9, § 4), but lay in a reentering angle, well within bow-shot. The water-supply was thus controlled by the garrison instead of running to waste in the valley. Similar cave springs, with rock stairs to the interior of the fortress, are found at Gibeon and elsewhere in Palestine, but the Siloam tunnel is the most important instance known of Hebrew engineering.

**Other Aqueducts: Solomon's Pools.**

Another short aqueduct, with a system of converging channels, gathered the rain-water north of the city, and brought it to the ditch of ANTONIA, and, through a lofty rock-cut passage, to the interior of the Temple. On the south were two other aqueducts, which appear to have been made by Pontius Pilate, the procurator (Josephus, "Ant." xviii. 3, § 2). One of them led from Etam ('Ain 'Atân), and from the three Roman reservoirs called "Solomon's Pools" (see Yoma 31*a*; Josephus, "Ant." viii. 7, § 3), to the city, probably entering near Hippicus. The second channel ran from these reservoirs along the south slopes to the Temple. The direct distance was about seven English miles. The water was conveyed in stone pipes laid in cement in parts where the channel is not rock-cut. The reservoirs were supplied from springs thirteen miles south of the city by another aqueduct; and the windings along the hillsides give a total length of forty-one miles from the head spring, 'Ain Kuei-Ẓiba.

These instances will suffice to show that, although the art of building aqueducts was introduced into Palestine by the Romans chiefly, yet the rock tunnels, providing water for cities, were, in some cases, constructed in the time of the Hebrew kings.

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G. C. R. C.

**AQUILA** (Ἀκύλας, עקילס): Translator of the canonical Scriptures from Hebrew into Greek. He was by birth a Gentile from Pontus, and is said by Epiphanius to have been a connection by marriage of the emperor Hadrian and to have been appointed by him about the year 128 to an office concerned with the rebuilding of Jerusalem as "Ælia Capitolina." At some unknown age he joined the Christians, but afterward left them and became a proselyte to Judaism. According to Jerome he was a disciple of Rabbi Akiba. The Talmud states that he finished his translations under the influence of R. Akiba and that his other teachers were Eliezer ben Hyrcanus and Joshua ben Hananiah. It is certain, however, that Aquila's translation had appeared before the publication of Irenæus' "Adversus Hæreses"; *i.e.*, before 177.

The work seems to have been entirely successful as regards the purpose for which it was intended (Jerome speaks of a second edition which embodied corrections by the author), and it was read by the Greek-speaking Jews even in the time of Justinian (Novella, 146). It was used intelligently and respectfully by great Christian scholars like Origen and Jerome, while controversialists of less merit and learning, such as the author of the "Dialogue of Timothy and Aquila" (published in 1898 by F. C. Conybeare), found it worth their while to accuse Aquila of anti-Christian bias, and to remind their Jewish adversaries of the superior antiquity of the Septuagint. But no manuscript until quite recently was known to have survived, and our acquaintance with the work came from the scattered fragments of Origen's "Hexapla." The reason of this is to be found in the Mohammedan conquests; the need of a Greek version for Jews disappeared when Greek ceased to be the *lingua franca* of Egypt and the Levant.

**Fragments in the "Hexapla."**

The "Hexapla"—a colossal undertaking compiled by Origen (died about 254) with the object of correcting the text of the Septuagint—consisted of the Hebrew text of the Old Testament, the Hebrew text in Greek letters, the Septuagint itself as revised by Origen, and the Greek versions of Aquila, Symmachus, and Theodotion, all arranged in six parallel columns. With the exception of two recently discovered fragments of the Psalms, one coming from Milan, the other from Cairo,* the "Hexapla" itself is no longer extant, but a considerable number of extracts, including many readings from Aquila, are preserved in the form of marginal notes to certain manuscripts of the Septuagint. These have been carefully collected and edited in Field's great work ("Origenis Hexaplorum quæ Supersunt," Oxford, 1875), which still remains the chief source of information about Aquila's version.

Contrary to expectation, the readings of Aquila derived from the "Hexapla" can now be supplemented by fragmentary manuscripts of the translation itself. These were discovered in 1897, partly by F. C. Burkitt, among the mass of loose documents brought to Cambridge from the *geniza* of the Old Synagogue at Cairo through the enterprise of Dr. S. Schechter and Dr. C. Taylor, master of St. John's College, Cambridge. Three of the six leaves already found came from a codex of Kings (*i.e.*, they probably formed part of a codex of the Former Prophets), and three came from a codex of the Psalms. The portions preserved are I Kings xx. 7–17; II Kings xxiii. 11–27 (edited by F. C. Burkitt, 1897); Ps. xc. 17, ciii. 17 with some breaks (edited by Taylor, 1900). The numbering is that of the Hebrew Bible, not the Greek. The fragments do not bear the name of the translator, but the style of Aquila is too peculiar to be mistaken. The handwriting is a Greek uncial of the sixth century. Dr. Schechter assigns the later Hebrew writing to the eleventh century. All six leaves are palimpsests, and in places are somewhat difficult to decipher.

The special value of the Cairo manuscripts is that they permit a more just conception of the general effect of Aquila's version, where it agrees with the Septuagint as well as where it differs. It is now possible to study the rules of syntax followed by Aquila with far greater precision than before. At the same time the general result has been to confirm what the best authorities had already reported.

**Character of Aquila's Version.**

The main feature of Aquila's version is its excessive literalness. His chief aim was to render the Hebrew into Greek word for word, without any regard for Greek idiom. The same Greek word is regularly used for the same Hebrew, however incongruous the effect. Thus *καὶ* stands for ו in all its varied significations; and, as *καίγε* is used for גם, wherever וגם (*i.e.*, "and also") occurs, Aquila has *καὶ καίγε*. Similarly the preposition את means "with," and is translated by Aquila *σύν*. Now את is also used before the object of the verb when the object is defined, an idiom rendered by Aquila, where possible, by the Greek article, so that *ὃς ἐξήμαρτεν τὸν Ἰσραήλ* stands for אשר החטיא את ישראל. But this can not be done where the Hebrew article and את stand together, or where the object is a detached pronoun. Aquila follows here Nahum of Gimzo and R. Akiba, who insisted on the importance of particles, especially את. In such cases he translates this את also by *σύν*; *e.g.*, *καὶ ἀνόητος οὐ συνήσει σὺν ταύτην* corresponds to וכסיל לא יבין את זאת (Ps. xcii. 7). Apparently *σὺν* is here meant for an adverb having the force of "therewith," or some such meaning, as it does not affect the case of the word that follows. Thus Aquila has Ἐν *κεφαλαίῳ ἐκτισεν ὁ θεὸς σὺν τὸν οὐρανὸν καὶ σὺν τὴν γῆν* (Gen. i. 1), but after a verb that naturally governs the dative one finds *καὶ ἐνετείλατο ὁ βασιλεὺς σὺν παντὶ τῷ λαῷ* (II Kings xxiii. 21). Other characteristic exam-

* The Milan fragments, discovered by Dr. Mercati, are described by Ceriani in "Rendiconti del Real Istituto Lombardo di Scienze e Letteratura," 1896, series ii., vol. xxix. The Cairo fragment (now at Cambridge) was edited by Charles Taylor in 1901.

*The Jewish Encyclopedia Vol II*

FRAGMENT OF AQUILA'S GREEK TRANSLATION OF II KINGS (XXIII 15-19).

A Palimpsest with Hebrew written over the Greek, the Tetragrammaton is written in archaic Hebrew script.

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ples of Aquila's methods are τῷ λέγειν for לאמר, and εἰς πρόσωπα for לפנים (Ps. cii. 26).*

The general effect of this pedantry may be seen from the following specimen (II Kings xxiii. 25):

| *Masoretic Text.* | *Aquila.* |
|---|---|
| וכמהו לא היה לפניו מלך | καὶ ὁμοιος αὐτῷ οὐκ ἐγενήθη / εἰς πρόσωπον αὐτοῦ βασιλεὺς |
| אשר שב אל יהוה בכל לבבו | ὃς ἐπέστρεψεν πρὸς / ἐν πάσῃ καρδίᾳ αὐτοῦ |
| ובכל נפשו ובכל מאדו | καὶ ἐν πάσῃ ψυχῇ αὐτοῦ καὶ / ἐν πάσῃ σφοδρότητι† αὐτοῦ |
| ככל תורת משה | κατὰ πάντα νόμον Μωσῆ |
| ואחריו לא קם כמהו: | καὶ μετ' αὐτὸν οὐκ ἀνέστη / ὁμοιος αὐτῷ. |

In both the Cairo manuscripts the Tetragrammaton is not translated, but is transcribed in letters similar to those used in the Siloam inscription and on Jewish coins.‡ This quite unexpected feature is in full accord with the express statement of Origen, who says in his comments on Ps. ii. 2 (Benedictine ed; ii. 539 = Lommatzsch, xi. 36): "There is a certain word of four letters which is not pronounced by them [the Jews], which also was written on the gold breastplate of the high priest; but it is read as *Adonai*, not as it is really written in the four letters, while among Greeks it is pronounced *Kύριος* [the Lord]. And in the more accurate copies this Name stands written in Hebrew characters—not the modern Hebrew, but the ancient." There can be little doubt that by "the more accurate copies" Origen here refers to manuscripts of Aquila's translation.

It would be a mistake to put down the harshness of Aquila's translation to ignorance of Greek. He resorted to mere transliteration less than any other ancient translator, and had command of a large Greek vocabulary. Field (introduction, xxiii. *et seq.*) has collected a number of expressions that show Aquila's acquaintance with Homer and Herodotus. It was no doubt from classical Greek literature that Aquila borrowed the use of the enclitic δε to express the toneless ה of locality; for instance, νότονδε for הנגבה (Gen. xii. 9), Ὠφειρδε for אופירה (I Kings xxii. 49). The depth of his Hebrew knowledge is more open to question, if judged by modern standards. But it is the special merit of Aquila's renderings that they represent with great fidelity the state of Hebrew learning in his own day. "Aquila in a sense was not the sole and independent author of his version, its uncompromising literalism being the necessary outcome of his Jewish teacher's system of exegesis" (C. Taylor, in Burkitt's "Fragments of Aquila," p. vi.).

**Literal Transmitter.**

Illustrations of Aquila's dependence on Jewish tradition are to be found in the Ḳeri readings adopted by him; *e.g.*, בא גר, for בגר, Gen. xxx. 11, and the euphemism in Isa. xxxvi. 12. The scrupulous exactness with which Aquila translates the particles is to be explained by his having been a disciple of Akiba, whose methods of exegesis was to lay great stress upon the meanings hidden in the lesser parts of speech. Instances are ὡς κατέναντι αὐτοῦ for כנגדו, Gen. ii. 18; and ἀπὸ ἐγκάτων σου for מקרבך, Deut. iv. 3. This scrupulosity may be contrasted with the Targumic freedom of Aquila's ἠπλησταισάτό μοι for אכלני, Jer. li. 34, where the metaphor that Nebuchadnezzar had "eaten" Jerusalem has been turned into prose.

**Aquila as a Witness:** **1.** *Consonantal Text.*—The extreme literalness of Aquila's methods enables the reader to restore with confidence the Hebrew from which he translated. There are a few instances where he preserves old readings found also in the Septuagint; *e.g.*, אדום for ארם (Symmachus and Masoretic Text) in Ezek. xxvii. 16, and הוי for היו (Masoretic Text) in Zeph. iii. 18. But as a rule he supports the ordinary Masoretic Text; *e.g.*, ἡ προσβόλωσις στόματα in I Sam. xiii. 21 implies הפצירה פים as in the Masoretic Text, and κατεφέρετο καὶ ἅρμα καὶ ἵππος in Ps. lxxvi. 7 agrees with the Masoretic Text against the better reading נרדמו רכבי סוס attested by the Septuagint. The numeration of the Psalms agrees with the Hebrew against the Greek; in this article, therefore, Aquila is uniformly quoted by the Hebrew reckonings.

**Vocalization and Interpretation.**

**2.** Aquila represents a period in Jewish exegesis anterior to the Masoretic vocalization. Here priority in time does not invariably mean superiority of reading: where it is a question of knowledge of Hebrew rather than of purity of transmitted text, the later scholars often do better than their predecessors. Thus Aquila can hardly have been right in connecting יתקלם in Hab. i. 10 with κλέος, or in taking וירץ in II Kings xxiii. 12 as the Hiphil of רוץ ("to run"). Aquila also has an unfortunate habit of dividing rare Hebrew words into their real or imagined component parts; *e.g.*, in Isa. xviii. 1 he renders צלצל ("a rustling") by σκιὰ σκιά, and in I Sam. vi. 8 for בארגז of the Masoretic Text he has ἐν ὑφει κουρᾶς, as if he had read בְּאֶרֶג גַּז. On the other hand, there is much to be said for his division of לשמצה (Ex. xxxii. 25) into two words. לשם צוא ("for a name of filth") is read or implied by the Targum, by the Peshiṭta, and by Symmachus, as well as by Aquila (compare Isa. xxviii. 8, 13; xxx. 22). The Samaritan has לשמצו. In Deut. xxxiii. 2 Aquila has πῦρ δόγμα for אש דת.

It is interesting to note that Aquila does not agree with the Masoretic punctuation in pointing the names of heathen gods (*e.g.*, סכות and כיון, Amos v. 26) with the vowels of שִׁקּוּץ ("abomination").

Aquila's renderings of the Hebrew tenses are often most inadequate. It is only on grounds of imperfect knowledge that the aorists can be defended in passages like καὶ ἐπιβλυσμὸς ἀνέβη ἐκ τῆς γῆς καὶ ἐπότισε πᾶν τὸ πρόσωπον τῆς χθονός for ואד יעלה מן הארץ והשקה את כל פני האדמה in Gen. ii. 6. Examples of pedantic mistranslation such as this suggest that Old Hebrew was very imperfectly understood when Akiba revived philological study by his allegorizing exegesis of the particles.

The transliterations of Hebrew words into Greek letters are of some interest as showing the pronunciation current in Palestine about the middle of the second century. The most noticeable points are the complete disappearance of all four gutturals and the

* It will be noted that Aquila uses the Greek article somewhat freely to express ה in cases where εἰς can not stand.

† A derivative of σφόδρα, "much," the regular rendering of the adverb מאד.

‡ See plate, left-hand column, three lines from bottom. It will be noticed that the same corrupt form is used both for *yod* and for *waw*, just as in the Hexaplar form IIIII, *i.e.*, יהוה, written in the *square* character.

representation of צ (in the Cairo fragment of the Psalms) by τ; *e.g.*, ταιών for ציון. This feature reappears in the names of the Hebrew letters attached to the Book of Lamentations by the original scribe of "Cod. Vaticanus (B)." It may be conjectured that the scribe of the Vatican MS. took them through the "Hexapla" from Aquila's version. In some points Aquila agrees rather with the New Testament than with the older forms found in the Septuagint; *e.g.*, for בית אל he has Βηθήλ, not Βαιθήλ (compare Βηθαβαρα in the New Testament). In Ezek. xxx. 17, where the Septuagint has Ἡλίου πόλεως, Aquila has Ωνἰ for אן, but Symmachus and Theodotion have Ἀνέ.

**Transliterations.**

Aquila's translation occupied one of the columns of Origen's "Hexapla," and so was accessible to Christian scholars. Very considerable use of it was made by Jerome in preparing the Latin version now known as the Vulgate, though (as we might expect) the more pedantic features are dropped in borrowing. Thus in Ex. xxxii. 25 Jerome's *propter ignominiam sordis* comes from Aquila's εἰς ὄνομα ῥίπτου (לשמצה), and for "Selah" in the Psalms his *semper* follows Aquila's ἀεί.

More important for modern scholars is the use made of Aquila's version in Origen's revision of the Septuagint. The literary sources of the Latin Vulgate are merely a point of Biblical archeology, but the recovery of the original text of the Septuagint is the great practical task which now lies before the textual critic of the Old Testament. Recent investigation has made it clear that Origen's efforts to emend the Greek from the Hebrew were only too successful, and that every known text and recension of the Septuagint except the scanty fragments of the Old Latin have been influenced by the Hexaplar revision. One must learn how to detect Origen's hand and to collect and restore the original readings, before the Septuagint is in a fit state to be critically used in emending the Hebrew. The discussion of this subject belongs rather to the criticism of the "Hexapla" than to a separate article on Aquila. It will suffice here to point out that Aquila's version is one of the three sources by the aid of which the current texts of the Septuagint have been irregularly revised into conformity with a Hebrew text like that of our printed Bibles. For the association of the Targum of the Pentateuch with his name see Onkelos. See also Septuagint.

**Original Text of the Septuagint.**

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T. F. C. B.

**—In Rabbinical Literature:** "Aquila the Proselyte" (עקילס הגר) and his work are familiar to the Talmudic-Midrashic literature. While "the Seventy" and their production are almost completely ignored by rabbinical sources, Aquila is a favorite personage in Jewish tradition and legend. As historical, the following may be considered. "Aquila the Proselyte translated the Torah (that is, the whole of Scripture; compare Blau, "Zur Einleitung in die Heilige Schrift," pp. 16, 17) in the presence of R. Eliezer and R. Joshua, who praised him and said, in the words of Ps. xlv. 3 [A. V. 2], 'Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever.'" This contains a play upon the Hebrew word "Yafyafita" (Thou art fairer) and the common designation of Greek as "the language of Japhet" (Yer. Meg. i. 71*c*). In another place similar mention is made that Aquila announced his translation of the word נחרפת in Lev. xix. 20 in the presence of R. Akiba (Yer. Ḳid. i. 59*a*). The parallel passage in the Babylonian Talmud to the first-cited passage (Meg. 3*a*) shows that by "translated in the presence of" is to be understood "under the guidance of"; consequently, Eliezer, Joshua, and Akiba must be regarded as the three authorities by whom Aquila governed himself. This agrees with what Jerome says (in his commentary on Isa. viii. 11); viz., that, according to Jewish tradition, Akiba was Aquila's teacher—a statement which was also borne out by the fact that Aquila carefully rendered the particle את every time by the Greek σύν, the hermeneutical system first closely carried out by Akiba, although not original with him (B. Ḳ. 41*b*). This would place Aquila's period at about 100–130, when the three tannaim in question flourished.

This accords with the date which Epiphanius ("De Ponderibus et Mensuris," chap. xiii.–xvi.; ed. Migne, ii. 259–264) gives when he places the composition of Aquila's translation in the twelfth year of Hadrian (129). A certain Aquila of Pontus is mentioned in a tannaitic source (Sifra, Behar I. 1 [ed. Weiss, 106*b*; ed. Warsaw, 102*a*]). And, seeing that Irenæus (*l.c.* iii. 21) and Epiphanius (*l.c.*) agree that Aquila came from that place, it is quite probable that the reference is to the celebrated Aquila, although the usual epithet, "the Proselyte," is missing. Aquila of Pontus is mentioned three times in the New Testament (Acts xviii. 2; Rom. xvi. 3; II Tim. iv. 19), which is only a mere coincidence, as the name "Aquila" was no doubt quite common among the Jews, and a haggadist bearing it is mentioned in Gen. R. i. 12. Zunz, however, identifies the latter with the Bible translator. Friedmann's suggestion that in the Sifra passage a place in the Lebanon called "Pontus" is intended has been completely refuted by Rosenthal ("Monatsschrift," xli. 93).

A more difficult question to answer is the relationship of Aquila to the "proselyte Onkelos," of whom the Babylonian Talmud and the Tosefta have much to relate. There is, of course, no doubt that these names have been repeatedly interchanged. The large majority of modern scholars consider the appellation "Targum of Onkelos," as applied to the Targum of the Pentateuch, as a confusion (originating among the Babylonians) of the current Aramaic version (attributed by them to Onkelos) with the Greek one of Aquila. But it will not do simply to transfer everything that is narrated of Onkelos to Aquila, seeing that in the Tosefta (see index to Zuckermandel's edition) mention is made of the relation of Onkelos

**Relation to Onkelos.**

to Gamaliel, who (if Gamaliel II. is meant) died shortly after the accession of Hadrian, while it is particularly with the relations between the pious proselyte and the emperor Hadrian that the Haggadah delights to deal. It is said that the emperor once asked the former to prove that the world depends, as the Jews maintain, upon spirit. In demonstration Aquila caused several camels to be brought and made them kneel and rise repeatedly before the emperor. He then had them choked, when, of course, they could not rise. "How can they rise?" the emperor asked. "They are choked." "But they only need a little air, a little spirit," was Aquila's reply, proving that life is not material (Yer. Hag. ii. V. beginning 77*a*; Tan., Bereshit, ed. Vienna, 3*b*).

Concerning Aquila's conversion to Judaism, legend has the following to say: Aquila was the son of Hadrian's sister. Always strongly inclined to Judaism, he yet feared to embrace it openly in the emperor's proximity. He, therefore, obtained permission from his uncle to undertake commercial journeys abroad, not so much for the sake of profit as in order to see men and countries, receiving from him the parting advice to invest in anything the value of which was temporarily depreciated, as in all probability it would rise again. Aquila went to Palestine, and devoted himself so strenuously to the study of the Torah that both R. Eliezer and R. Joshua noticed his worn appearance, and were surprised at the evident earnestness of the questions he put to them concerning Jewish law. On returning to Hadrian he confessed his zealous study of Israel's Torah and his adoption of the faith, surprising the emperor, however, by stating that this step had been taken upon his, the emperor's, advice. "For," said he, "I have found nothing so deeply neglected and held in such depreciation as the Law and Israel; but both, no doubt, will rise again as Isaiah has predicted" (Isa. xlix. 7, "Kings shall see and arise, princes also shall worship"). Upon Hadrian's inquiry why he embraced Judaism, Aquila replied that he desired very much to learn the Torah, and that he could not do this without entering the Abrahamic covenant: just as no soldier could draw his pay without bearing arms, no one could study the Torah thoroughly without obeying the Jewish laws (Tan., Mishpaṭim, V. ed. Buber, with a few variations, ii. 81, 82; Ex. R. xxx. 12). The last point of this legend is no doubt directed against Christianity, which acknowledges the Law, but refuses obedience to it, and is of all the more interest if taken in connection with Christian legends concerning Aquila. Epiphanius, for instance, relates that Aquila was by birth a Greek from Sinope in Pontus, and a relation (*πενθερίδης*) of Hadrian, who sent him, forty-seven years after the destruction of the Temple (that is 117, the year of Hadrian's accession) to Jerusalem to superintend the rebuilding of that city under the name of "Ælia Capitolina," where he became first a Christian and then a Jew (see Aquila).

A reflection of the alleged adoption of Christianity by Aquila, as related by Epiphanius, may be discerned in the following legend of the Babylonian Talmud in reference to the proselyte Onkelos, nephew of Titus on his sister's side. According to this, Onkelos called up the shade of his uncle, then that of the prophet Balaam, and asked their counsel as to whether he should become a Jew. The former advised against it, as the Jews had so many laws and ceremonies; the latter, with characteristic spitefulness, replied in the words of Scripture, "Thou shalt not seek their peace nor their prosperity" (Deut. xxiii. 7 [A. V. 6]). He then conjured up the founder of the Church, who replied, "Seek their peace, seek not their harm; he who assails them touches the apple of God's eye." These words induced him to become a Jew (Git. 56*b*, 57*a*). The founder of the Church (according to the Jewish legend) and the mother-church in Jerusalem (according to the Christian version) were the means of Aquila's becoming a Jew.

The traces of the legend concerning Flavius Clemens, current alike among Jews and Christians, seem to have exerted some influence upon this Onkelos-Aquila tradition; but Lagarde goes so far as to explain Sinope in Pontus as being "Sinuessa in Pontia," where Dimitilla, the wife of Flavius Clemens, lived in exile. Irenæus, who wrote before 177, states that Pontus was Aquila's home. It is very questionable whether the account of Aquila in the Clementine writings ("Recognitiones," vii. 32, 33)—an imperial prince who first embraced Judaism, and then, after all manner of vagaries, Christianity—was merely a Christian form of the Aquila legend, although Lagarde supports the assumption. The following Midrash deserves notice: Aquila is said to have asked R. Eliezer why, if circumcision were so important, it had not been included in the Ten Commandments (Pesiḳ. R. xxiii. 116*b et seq.*; Tan., Lek Leka, end; ed. Vienna, 20*b*, reads quite erroneously "Agrippa" in place of "Aquila"), a question frequently encountered in Christian polemic literature. That Aquila's conversion to Judaism was a gradual one appears from the question he addressed to Rabbi Eliezer: "Is the whole reward of a proselyte to consist in receiving food and raiment?" (see Deut. x. 18). The latter angrily answered that what had been sufficient for the patriarch Jacob (Gen. xxviii. 20) should be sufficient for Aquila. When Aquila put the same question to Rabbi Joshua, the latter reassured him by expounding "food and raiment" as meaning metaphorically "Torah and ṭallit." Had not Joshua been so gentle, the Midrash adds, Aquila would have forsaken Judaism (Eccl. R. to vii. 8; Gen. R. lxx. 5; Ex. R. xix. 4, abbreviated). The purport of this legend is to show that at the time Aquila had not been firmly convinced.

**His Work.**

His work is less familiar in Rabbinical Literature than his personality; for not more than a dozen quotations from his translation are mentioned. The following are interesting evidences of its general character. He translates שַׁדַּי, the name of God, by *ἄξιος καὶ ἱκανός*, "worthy and competent," a haggadic etymology (see Gen. R. xlvi. 3; compare Ḥag. 12*a*). The Hebrew word הֲדַר in Lev. xxiii. 40 he translates by *ὕδωρ* ("water"), thus securing a resemblance to the Hebrew original, and at the same time supporting the Halakah (Yer. Sukkah iii. 53*d*; for parallel passages, see Friedmann, p. 45; Krauss, p. 153). A haggadic interpretation, it seems, is at the bottom of his trans-

lation of רקמה in Ezek. xvi. 10 by אפקלטורין, פליקטא, probably corrupted from *φυλακτήριον* (phylacteries).

The Midrash expounds the words ואלבייך רקמה as meaning the heavenly adornments which Israel received from the angels at Mount Sinai, and which were designed as amulets (*φυλακτήριον*) against all evils (Pesiḳ. R. xxx. 154*a*, ed. Friedmann, who gives many parallel passages).

Aquila's theology is illustrated by his translation of פלמוני (Dan. viii. 13) as "the inward spirit," agreeing herewith partially with Polychronius, who also takes the word for the name of an angel (Theodoretus on the passage). But that this spirit meant Adam, as the Midrash further interprets Aquila (Gen. R. xxi. 1; rightly explained by Jastrow, "Dictionary," *s.v.* פנימי), is highly improbable; the reference is rather to Michael or Meṭaṭron, who stands in God's presence (compare Tan., ed. Buber, i. 17), like the later Hebrew שר הפנים.

Whether Greek words found in Talmud and Midrash, other than those specifically stated to have been introduced by Aquila, really originated with him, as Krauss maintains, is more than doubtful. In Palestine there was little demand for a Greek Bible, in Babylonia absolutely none at all. Therefore all Greek expressions found in Jewish writings must have emanated from popular usage and not from literary sources. See Flavius Clemens; Clementine Writings; Onkelos; Targum.

Bibliography: Anger, *De Onkelo Chaldaico*, 1845; Brüll, *Aquila's Bibelübersetzung*, in *Ben Chananja*, vi. 23 *et seq.*, 230 *et seq.*; Friedmann, *Onkelos und Akylas*, passim; S. Krauss, *Akylas*, in *Festschrift zum 80. Geburtstage Steinschneiders*, pp. 148-163; Azariah dei Rossi, *Meor 'Enayim*, ed. Benjacob, xliv. 112-121; Schürer, *Geschichte des Jüdischen Volkes*, 3d ed., iii. 317-321 (the list of literature given by Schürer may be supplemented from Friedmann's book); P. de Lagarde, *Mittheilungen*, i. 36-40.

L. G.

**AQUILINO, RAFFAELE:** Italian apostate who renounced his religion in 1545—eight years before the public burning of the Talmud in Rome (1553)—and who was one of those that denounced Hebrew books, as Steinschneider deduces from a dedicatory passage in Aquilino's "Trattato Pio." The historian Joseph ha-Kohen, in his "'Emeḳ ha-Baka" (transl. Wiener, p. 89), says that there were three of these apostates: Anamel di Foligno, Joseph Moro, and Solomon Romano. Joseph Moro was called Filippo, and Solomon Romano took the name of Giovanni Battista Romano Eliano. It may be conjectured that Aquilino was identical with the most wicked of the three, Anamel di Foligno. There has been ascribed to Aquilino a work (referred to above) entitled "Trattato Pio, nel quale si contengono Cinque Articoli pertinenti alla Fede Christiana, contro l'Hebraica Ostinazione, estratti dalle Sacrosante Antiche Scritture." This was twice printed at Pesaro—in 1571 and in 1581.

Aquilino seems also to have written a second anti-Jewish work, called "Magen David" (MS. Urbin. No. 1138 in the Vatican Library), which some have supposed to be identical with the book of Angelo Gabriele Anguisciola, entitled "Della Hebraica Medaglia detta Maghen David et Abraham," Pesaro, 1621. By a decree of the Roman Catholic Church, dated March 16, 1621, this book was placed in the Index. Steinschneider doubts the identity of the two works.

Bibliography: *Index Librorum Prohibitorum*, p. 11, Rome, 1786; Wolf, *Bibliotheca Hebræa*, iii. 926; Grätz, *Gesch. der Juden*, 3d ed., ix. 235-236; Vogelstein und Rieger, *Gesch. der Juden in Rom*, ii. 146; and especially Steinschneider, *Letteratura Antigiudaica in Lingua Italiana*, in *Vessillo Israelitico*, 1881, pp. 231 *et seq.*

G. G. J.

**AQUIN** (called also **Aquinas** and **Aquino**), **LOUIS-HENRI D':** Writer and translator of the seventeenth century; son of Philippe d'Aquin. He was converted to Christianity at Aquino in the kingdom of Naples. He left many works relating to the Hebrew language and literature, among which were a translation into Latin of the commentary on the Book of Esther by R. Solomon ben Isaac, with extracts relating thereto from the Talmud and Yalḳuṭ (Paris, 1622), and a Latin translation of the first four chapters of Levi ben Gerson's commentary on the Book of Job (Paris, 1623).

Bibliography: Steinschneider, *Cat. Bodl.* col. 738.

G. S. K.

**AQUIN, PHILIPPE D':** Hebraist; born at Carpentras about 1578; died at Paris in 1650. Early in life he left his native town and went to Aquino, where he became converted to Christianity and changed his name Mordecai or Mardochée to Philippe d'Aquin. In 1610 he went to Paris, and was appointed by Louis XIII. professor of the Hebrew language. He is mentioned among the accusers in the proceedings for "the crime of Judaism," instituted in 1617 against Concini, Marquis d'Ancre, and his wife Leonora Galigai, in whose household he had occupied some subordinate position (Léon Kahn, "Les Juifs à Paris," p. 40). The following is a list of his works: (1) "Primigeniæ Voces, seu Radices Breves Linguæ Sanctæ" (Paris, 1620). (2) "Pirḳe Aboth, Sententiæ Rabbinorum, Hebraice cum Latina Versione" (Paris, 1620); a Hebrew-Italian edition, under the title "Sentenze: Parabole di Rabbini. Tradotti da Philippo Daquin," appeared in the same year in Paris (see Steinschneider, "Monatsschrift," lxiii. 417), and was reprinted in Paris in 1629. (3) "Dissertation du Tabernacle et du Camp des Israélites" (Paris, 1623; 2d ed., 1624). (4) "Interpretatio Arboris Cabbalisticæ" (Paris, 1625). (5) "Behinat 'Olam (L'Examen du Monde)" of Yedaiah Bedersi, Hebrew and French (Paris, 1629). (6) "Ma'arik ha-Ma'areket, Dictionarium Hebraicum, Chaldaicum, Talmudico-Rabbinicum" (Paris, 1629). (7) "Kina, Lacrimæ in Obitum Cardinalis de Berulli," Hebrew and Latin (Paris, 1629). (8) "י"ג מדות, Veterum Rabbinorum in exponendo Pentateucho Modi tredecim" (Paris, 1620).

Bibliography: Zunz, *Z. G.* p. 448; Léon Kahn, as above; Steinschneider, *Cat. Bodl.* col. 739; idem, *Bibliographisches Handbuch*, No. 129.

G. S. K.

**AQUINAS, THOMAS:** Most eminent of the Christian theological philosophers of the Middle Ages; born 1227 at Aquino, kingdom of Naples; died 1274. Like his teacher Albertus Magnus, Thomas made philosophy his favorite study, and sought to harmonize it with religion. "All knowledge of principles, naturally possessed by us," he said, "comes from God, since God is the author of our nature. The divine wisdom possesses these principles in itself; therefore all that contradicts them is in

contradiction to the divine wisdom and can not proceed from God" ("Contra Gentiles," i. 7).

Although, as a Dominican friar, Aquinas was not animated by kindly feelings toward the Jews (see Guttmann, "Das Verhältniss des Thomas von Aquino zum Judenthum und zur Jüdischen Literatur," pp. 3 *et seq.*; Geyraud, "L'Antisémitisme et St. Thomas d'Aquin," pp. 40 *et seq.*), he did not disdain to draw upon Jewish philosophical sources. His main work, "Summa Theologiæ," betrays a profound knowledge not only of the writings of Avicebron (Ibn Gabirol), whose name he mentions, but of all Jewish philosophical works then existing. His theodicy is modeled after that of the Jewish philosophers, and his arguments can easily be referred to Jewish sources. Thus he gives five proofs of the existence of God, three of which are directly taken from Jewish philosophers. The first runs as follows: "It is clear that there are in this world things which are moved. Now, every object which is moved receives that movement from another. If the motor is itself moved, there must be another motor moving it, and after that yet another, and so on. But it is impossible to go on indefinitely, for then there would be no first motor at all, and consequently no movement" ("Contra Gentiles," ii. 33). This proof is evidently taken from Maimonides, whose seventeenth proposition reads: "All that which is moved has necessarily a motor" ("Moreh," ii. 16).

**Proofs of God's Existence.**

Second proof: "We discern in all sensible things a certain chain of efficient causes. We find, however, nothing which is its own efficient cause, for that cause would then be anterior to itself. On the other side, it is impossible to ascend from cause to cause indefinitely in the series of efficient causes. . . . There must therefore exist one self-sufficient, efficient cause, and that is God" ("Contra Gent." i. 22). To this proof two Jewish sources seem to have contributed: Bahya's "Duties of the Heart" (chapter on "Unity," 5) and Maimonides' "Moreh" (6th proposition, "Moreh," ii. 16).

The third proof runs: "We find in nature things which may be and may not be, since there are some who are born and others who die; they consequently can exist or not exist. But it is impossible that such things should live for ever, for there is nothing which may be as well as not be at one time. Thus if all beings need not have existed, there must have been a time in which nothing existed. But, in that case, nothing would exist now; for that which does not exist can not receive life but from one who exists; . . . there must therefore be in nature a necessarily existent being." This proof is based on Avicenna's doctrine of a necessary and possible being, and is expounded by Maimonides, from whom it is probably taken (see "Moreh," ii. 19).

In order to demonstrate God's creative power, Thomas says: "If a being participates, to a certain degree, in an 'accident,' this accidental property must have been communicated to it by a cause which possesses it essentially. Thus iron becomes incandescent by the action of fire. Now, God is His own power which subsists by itself. The being which subsists by itself is necessarily one" ("Summa Theol." i. 44, art. 1). The idea is expounded more clearly by Bahya in his "Duties of the Heart." He says: "It is evident that all which exists in a thing as an accident must be received by the thing which has the accidental property only from one which already possesses it essentially, just as we see that the heat of the boiling water is communicated to it by the fire, of which this heat is an essential. . . . And in the same way we may prove the unity of God. Since the unity which occurs in every creature is accidental (not essential), as we have demonstrated, it must be derived from the essence of the efficient cause of all creatures" ("Duties of the Heart," on "Unity," 9).

Thomas pronounces himself energetically against the hypothesis of the eternity of the world. But as this theory is attributed to Aristotle, he seeks to demonstrate that the latter did not express himself categorically on this subject. "The argument," said he, "which Aristotle presents to support this thesis is not properly called a demonstration, but is only a reply to the theories of those ancients who supposed that this world had a beginning and who gave only impossible proofs. There are three reasons for believing that Aristotle himself attached only a relative value to this reasoning. . . ." ("Summa Theologiæ," i. 45, art. 1). In this Thomas copies word for word Maimonides' "Moreh," where those reasons are given (i. 2, 15).

Thomas, as a Christian, thinks it necessary to admit certain attributes which Maimonides and other Jewish peripatetics reject; but in all his reasoning on this subject the potent influence of Jewish theological philosophy predominates. His theories on Providence, God's omniscience, and the angels can be referred to Maimonides, and even his so-called original principle of individuation can easily be found in Jewish theological philosophy.

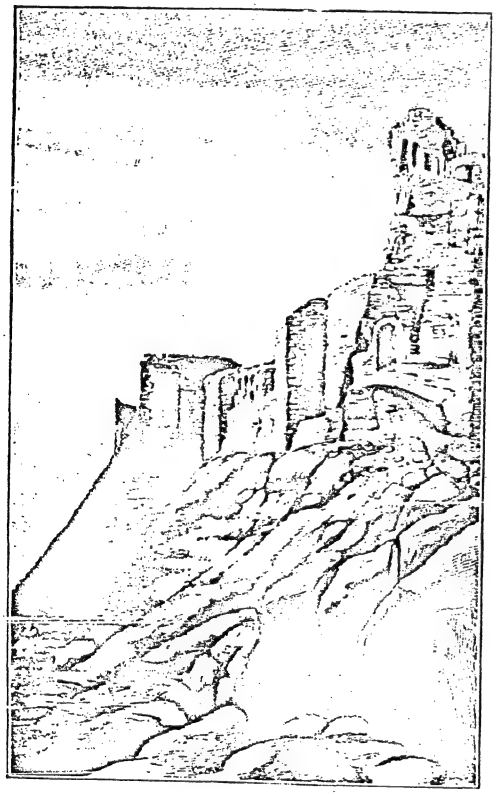
Aquinas' doctrines, because of their close relationship with those of Jewish philosophy, found great favor among Jews. Judah Romano (born 1286) translated Aquinas' ideas from Latin into Hebrew under the title "Ma'amar ha-Mamschalim," together with other small treatises extracted from the "Contra Gentiles" ("Neged ha-Umot"). Eli Hobillo (1470) translated, without Hebrew title, the "Quæstiones Disputatæ," "Quæstio de Anima," his "De Animæ Facultatibus," under the title "Ma'amar be-Kohot ha-Nefesh," (edited by Jellinek); his "De Universalibus" as "Be-Inyan ha-Kolel"; "Shaalot Ma'amar beNimza we-biMehut." Abraham Nehemiah b. Joseph (1490) translated Thomas' "Commentarii in Metaphysicam." According to Moses Almosnino, Isaac Abravanel desired to translate the "Quæstio de Spiritualibus Creaturis." Abravanel indeed seems to have been well acquainted with the philosophy of Thomas Aquinas, whom he mentions in his work "Mif'alot Elohim" (vi. 3). The physician Jacob Zahalen (d. 1693) translated some extracts from the "Summa Theologiæ Contra Gentiles."

BIBLIOGRAPHY: Guttmann, *Das Verhältniss des Thomas v. Aquino zum Judenthum und zur Jüdischen Literatur*, Göttingen, 1891; Jellinek, *Thomas von Aquino in der Jüdischen Literatur*, Leipsic, 1853; Jourdain, *La Philosophie de Saint Thomas d'Aquin*, Paris, 1858; Steinschneider, *Hebr. Uebers.*, pp. 483–487, Berlin, 1893; Werner, *Das Leben des Heiligen Thomas*; Michelin, *Philosoph. Jahrb. der Görres Gesellschaft*, 1891, pp. 387–404; 1892, pp. 12–25; Siegfried, *Thomas v. Aquino als Ausleger des A. T.*, in Hilgenfeld's *Zeitschrift*, 1894; Merx, in the introduction to his *Die*

*Prophetie des Joels*; Hausbach, *Die Stellung des Thomas v. Aquina zu Maimonides*, in *Theol. Quartalschrift*, lxxxi. 553. The first three books of the *Summa* were translated into Hebrew by Bishop Joseph Ciantes, Rome, 1657.

T. I. Br.

**AR, or AR MOAB:** Occurs as follows in the Old Testament: Num. xxi. 15, 28; Deut. ii. 9, 18, 29; Isa. xv. 1. It is generally identified with the Hebrew "'*ir*" (city), so that "Ar Moab" would be "city of Moab," a supposed ancient capital of the Moabites. But even if this interpretation be admissible in certain of the passages cited above, it would not be very appropriate in Deut. ii. 9, which reads: "Distress not the Moabites, for I will not give thee of their land for a possession, because I have given Ar to the children of Lot for a possession"; or again, verse 18, "Thou art to pass over through Ar, the coast (or the border) of Moab"; or, finally, verse 29: "The children of Esau which dwell in Seir, and



Ruins of Ar Moab.

(After Lynch, "Voyage d'Exploration à la Mer Morte.")

the Moabites which dwell in Ar." It is obvious that "Ar" here must stand either for the land of Moab, or for the principal part of it: if, therefore, "Ar" were a city, it must here be used as representing the country. It would be simpler, however, to regard "Ar" as the actual name of a country, and this is appropriate also in Isa. xv. 1, 2; Num. xxi. 15, 28. Note also that the Septuagint translates Isa. xv. 1, "ἡ Μωαβιτις." It is perhaps from this country that the capital of Moab (Rabbat Moab) derives the name of Areopolis ("Onomastica Sacra," edited by Lagarde, p. 277).

Bibliography: Buhl, *Geographie der Alten Palästina*, pp. 269, 270.

J. JR. F. Bu.

**ARABAH:** The Hebrew word Arabah (ערבה) denotes desert, steppe. With the article, it refers especially to that extensive depression the center of which is marked by the Dead Sea. In some passages it is applied to the southern portion of this depression, namely, that between the Dead Sea and the Gulf of Akabah (Deut. i. 1, ii. 8); in others to the northern part (Deut. iii. 17; Josh. xi. 2, 16; II Sam. iv. 7; II Kings xxv. 4; Ezek. xlvii. 8); again, to the district east of the Jordan (Josh. xii. 1, 3), and also to the west (II Sam. ii. 29). The breadth varies from 3 to 14 miles. The whole formation of this depression is one of the remarkable phenomena of the earth's surface. At the northern end, north of the Sea of Galilee, the ground rises 500 feet above sea-level, then falls, within a distance of 118 miles, to 2,600 feet below it (the greatest depth of the Dead Sea bed); then rises south of that sea to an altitude of 800 feet, and falls away gradually to the Gulf of Akabah. On both banks of the Jordan and in the neighborhood of springs (as, for instance, near Jericho) the Arabah is covered with a luxuriant vegetation, otherwise it consists of blinding white desert without a leaf. South of the Dead Sea, the Arabah is covered with sand, gravel, and boulders, and is traversed by ridges of sand-hills. The intense heat common to the whole depression, and which gives to the vegetation its tropical character, reaches in this section a degree that makes sojourn almost impossible. The old name El-Arabah is still applied to the southern portion between the Gulf of Akabah and the watershed south of the Dead Sea; the northern portion is now called El-Ghor.

Bibliography: G. A. Smith, *Historical Geography of the Holy Land*, pp. 782–784; Buhl, *Geographie der Alten Palästina*, passim.

J. JR. F. Bu.

**ARABAH.** See Beth-Arabah.

**ARABARCH, THE.** See Alabarch.

**ARABIA:** Peninsula lying between the mainlands of Africa and Asia. It is separated from Africa on the south by the Red Sea and on the north by the Sinaitic peninsula and the strip of land which in modern times has been cut through for the Suez canal. On the south and southeast its shores are washed by the Indian Ocean, which has been constantly receding and allowing more of the land to emerge. On the east it is separated from Persia by the Persian Gulf, and on the north is bounded by the Syrian desert, which is but a continuation of the great desert lying in the heart of Arabia itself. This desert is relieved by a number of oases, on which grow palms and tamarisks in abundance, providing food and shade for the Bedouins. Arabia has no rivers, but is artificially irrigated. The land outside the desert is very fertile, especially on the western side; it is known on this account as Arabia Felix. Arabia has an average width of 600 miles and a

length of about 1,200. Egress from the country is possible by the two land routes to the east and west; the eastern road leads into Babylonia and thence northward into Syria, the western into Egypt and thence southward, or directly north along the coast plain, which at some places furnishes an entrance into the interior of Palestine.

**Biblical Data:** Arabia is mentioned in the Bible in the following passages: Ezek. xxvii. 21; Jer. xxv. 24*a*; Isa. xiii. 20, xxi. 13; Jer. iii. 2; Neh. ii. 19, iv. 1, vi. 1; II Chron. ix. 14, xvii. 11, xxi. 16, xxii. 1, xxvi. 7. To these might be added the doubtful passages: Jer. l. 37; I Kings x. 15; Ezek. xxx. 5; Jer. xxv. 24*b*. An examination of these, however, proves that the terms "Arabia" and "Arabians" are used in a number of senses. (1) In Jer. iii. 2 ("In the ways hast thou sat for them, as the Arabian in the wilderness") and in Isa. xiii. 20 ("Neither shall the Arabian pitch his tent there") reference is made to the wandering marauding Bedouin who looks for opportunities to plunder, or stops here and there to eat the fat of the land. In neither case is this "Arabian," strictly speaking, an inhabitant of Arabia. The passage in Isaiah presupposes frequent incursions into Babylonia of the tent-dwelling Bedouins referred to in the Assyrian inscriptions. Sometimes, however, the Bedouins traveled in companies large enough to do serious injury. To such is reference made in II Chron. xvii. 11, of whom Jehoshaphat exacts tribute, which they pay in rams and goats—the gold and silver of a nomadic people. The home of these marauding bands is vaguely indicated by the phrase, "which were near the Ethiopians" (II Chron. xxi. 16). They appear again in Jehoram's reign, when, owing to the weakness of the kingdom, they are able to make an incursion and, after plundering the land, escape with their booty. In Uzziah's reign they make a similar attempt, but with no success (II Chron. xxvi. 7). It would seem that these attacks were directed from the west, because the Arabians are named with the Philistines.

**In Biblical Passages.**

**Conflicts with Arabs.**

(2) In the strict sense of the word, Arabia is mentioned in Jer. xxv. 24*a*; but the addition, "All the kings of mingled multitude" ("Ereb"), to the phrase, "all the kings of Arabia," appears to be a dittography. From Arabia, gold and silver were sent to Solomon (II Chron. ix. 4), and, in accordance with this passage, in its parallel (I Kings x. 5) "Ereb" must be changed to "Arab." A similar change, suggested by Cornill, following Aquila, Symmachus, and the Peshiṭta, must be made in Ezek. xxx. 5 (Smend, on the passage), where Arabia is mentioned in connection with Lud, Put, and Egypt. The classic passage is Ezek. xxvii. 21, where Arabia is referred to as one of the contributors to the wealth of Tyre. As in the other citations, "Arabia" here means only the northern part. It contributed lambs, rams, and goats; other districts in Arabia sent their share, Kedar, Sheba, and Eden sending lambs, spices, gold, and precious stones. There is evidence that after and perhaps even during the Exile, Arabians made their fixed abode in Palestine. At the rebuilding of the walls they gave Nehemiah much annoyance (Neh. iv.), particularly Geshem, the Arabian (Neh. ii. 1, 19). Jer. l. 37 is a doubtful passage, but it can hardly refer to the Arabians. One other might be mentioned. In the Elijah story (I Kings xvii. 4), ravens ("'orebim") bring food to the prophet. The Talmud (Ḥul. 5*a*) reports an interesting discussion, wherein it is suggested that "'orebim" might be the name of men (Judges vii. 25), or perhaps men of a certain locality, this of course implying the reading "Arabians." And despite the fact that all the ancient versions read "ravens," the reading "Arabians" or "Bedouins" is still a possibility. The hiding-place of Elijah lay directly in the path of the bands who, in the period of drought, would have reason to remain near a brook (I Kings x. vii. 6).

**Trade with Arabia.**

(3) In later times "Arabian" signifies the more restricted Nabataean. II Macc. v. 8 mentions Aretas, prince of the Arabians, who is known from other sources to have been a Nabataean. The same restriction applies to the New Testament (Gal. i. 17, iv. 25; II Cor. xi. 32).

The Arabians are mentioned also on the Assyrian inscriptions with the same ambiguity (Bedouins or Arabians) as in the Hebrew sources, being variously given as "Aribu," "Arubu," "Arabi," or even "Arbi." They are first found in the days of Shalmaneser II. In a battle fought in 854 at Karkar, Gindibi the Arabian, with his 1,000 camels, took part. Tiglath-pileser III. makes an invasion into Arabia, and among others who pay homage and tribute are found the two queens, Zabibe and Samsi. In Sennacherib's reign the "tent-dwelling" Arabs have moved northward and, in conjunction with the Arami and the Kaldi, make trouble for the king. His son and successor, Esarhaddon, defeats them at Bazu. They are by no means destroyed, however, for they are still found in the empire in the reign of Asurbanipal.

**Arabs in Assyrian Inscriptions.**

The constant migration of the hordes from central Arabia into Babylonia, and thence along the Euphrates into Palestine, has been going on at all times, as appears from the Bible and the inscriptions. The episode of Abraham's journey is but one stage. From Arabia the wanderers poured into Babylonia and settled there. Pressure from Arabia dispersed them and they wandered north. On the west the Arabs entered Egypt and went south into Yemen and Abyssinia. It is quite probable that Semitic customs, mythology, and national traits were carried in successive stages from central Arabia to the other parts where Semites were found. Hommel, von Kremer, and Guidi assume that Mesopotamia was the original home of the Semite; but, as has been pointed out by De Göje, agriculturists and inhabitants of mountains never become nomads. The reverse is often true. Sayce, Sprenger, and Schrader favor Arabia. Schrader points out that on mythological, historical, geographical, and linguistic grounds Arabia must be the starting-point of Semitic culture. Nöldeke suggests Africa as the original home of the Semites—a view adopted by Brinton, Jastrow, and Barton; but this in nowise conflicts with Arabia as the Semitic center

**Arabia as Home of the Semites.**

in Asia (see SEMITES, and Barton, "Semitic Origins," ch. i., New York, 1901).

J. JR. G. B. L.

——**Settlement of the Jews:** In the history of the Jews of Arabia three epochs may be noticed: (1) The pre-Islamic period; (2) Mohammed's lifetime; and (3) the period from Mohammed's death to the expulsion of Jews from the peninsula.

**Pre-Islamic Period:** Nothing certain is known as to the time of Jewish immigration into Arabia; but from various passages in the Mishnah (Shab. vi. 6; Oholot xviii. 10) may be inferred the existence of Jewish settlements in northern Arabia (Hijaz) shortly after the destruction of the Second Temple. There is no doubt that whatever civilization existed in these parts in the first six centuries of the present era was fostered by the Jews. They evidently brought some knowledge of the Bible, the Talmud, and the prayer-book with them; but it does not appear that regular study had found a home among them, nor did they produce any rabbinic authority beyond those so considered by Mohammedan authors. Yet this sufficed to give them a much higher moral standing than that of their Arab neighbors.

The Jews not only tilled the soil and reared palm-groves, but were also skilled armorers and jewelers. Outwardly they hardly differed from the Arabs, whose customs they adopted, not only in the matter of tribal life, but also in other respects. From extensive lists of names it is seen that typically Jewish or Biblical names were in the minority. Even the names of the tribes are purely Arabic, and offer hardly any clue to their origin.

**Early Accounts.**

Although the settlement of the Jews did not extend further south than the town of Medina, the spread of their religion was not confined to that district. The accounts of this are rather fantastic and include the following: When Abu Karib, the last of the Tobba kings of Yemen, besieged Yathrib (the ancient name of Medina), he was persuaded by two rabbis (to whom later sources give the names of Ka'ab and Asad) not only to raise the siege, but also to adopt the Jewish creed. Taking the two rabbis with him, he converted his army and subsequently his people; but it was not till the time of Du Nuwas (sixth century) that Judaism was more widely spread in Yemen.

Jewish colonies were probably to be found in the whole northwestern coast-line; but only a few are known to history. These were at Taima, Fadak, Khaibar, Wadi al-Kura, and in the immediate vicinity of Medina. It was in the last-named place that Jews lived in large numbers, forming three tribes, viz., the powerful Banu Kainuka, in the north of the town, where they possessed a market named after them; the Banu al-Nadhir, who were their neighbors, and the Banu Kuraiza, who occupied the eastern suburbs. The last two tribes claimed their descent from the family of Aaron, and therefore styled themselves Al-Kahinan (the two Priests). Besides building villages, all three tribes constructed a number of forts, which afforded them protection during the numerous feuds of the Arab tribes. Through recent discoveries of inscriptions the names of several "kings" of tribes have been unearthed, and Glaser has arranged them chronologically in the following order: Talmay, Hanaus (Al-Aus), Talmay, Lawdan, Talmay.

**Medinian Jews.**

Such was the position of the Jews in North Arabia, when, about the year 300, two Arab tribes, the Banu al-Khazraj and Al-Aus, moving northward with the stream of immigrants from the southern shores, found habitations in the environs of Medina. Like the Jews, the intruders built a number of castles for themselves and sought to insure their own safety by making allies of the former. Peaceful times had, however, gone forever. The Arab historians—the sole source regarding these events—consider the acts of violence committed by one of the Jewish tribes to be the cause of the outbreak of hostilities; but this is only natural. Following their report it is learned that part of the Banu al-Khazraj had settled in Syria under the sovereignty of the Ghassanide prince Abu Jubaila. Malik, chief of the Medinian Khazrajites, invoked his aid against the Jewish oppressors. Glad of the opportunity, he marched with an army toward Medina, whereupon the Jews retired to their castles. Pretending to be engaged in an expedition against Yemen, he assured them of his peaceful intentions, and invited them to a banquet in his camp. Those who availed themselves of the invitation were assassinated, and the murderers seized their wives and children. The fate of the unhappy victims was bewailed in elegies by the Jewess Sarah and by another poet, whose name is not known.

The only revenge taken by the Jews was to manufacture an uncouth effigy of the traitor, which they are said to have placed in their synagogue—a most unlikely place—where they showered blows and curses on it. This, if true, would enable one to form some idea of their intellectual status, and would seem to show that, in spite of their religious views, they shared their neighbors' belief in magic. That Arabs regarded such punishment as effective can be proved by occurrences which took place even in Islamic times; but compare HAMAN IN RABB. LIT.

After this event, which considerably weakened the power of the Jewish tribes, nothing is heard of their affairs for about a century, except that they took part in the quarrels of the two Arab clans with whom they intermarried, and that they fought occasionally on both sides.

**Samau'al b. Adiya.**

In the middle of the sixth century there flourished the Jew Samau'al b. Adiya, who lived in his castle Al-Ablak in Taima, eight days' journey north of Medina. "More faithful than Al-Samau'al" became a proverbial saying. The following is the circumstance which gave rise to it: When the famous poet Imr al-Kais fled from the King Al-Mundhir of Hira, he confided his daughter and his treasures to the care of his friend Samau'al. Al-Mundhir besieged Al-Ablak, and having captured a son of Samau'al, threatened to kill him unless his father gave up the treasures of his friend. This Samau'al refused to do, allowing his son to be slaughtered before his eyes in preference. Samau'al alluded to the incident in verse, thus securing for himself a

place among the ancient Arab poets. Of other Jewish contemporaneous poets the best known is AL RABI IBN ABU' AL-ḤUḲAIḲ, who competed in poetic improvisation with another prominent Arab minstrel.

**Mohammed's Lifetime:** The second period in the history of the Jews in Arabia, viz., the rise of Islam and its effect on their fate, may now be considered. When the news spread that a Meccan prophet had arisen who endeavored to replace paganism by a monotheistic belief, the curiosity of the Jews was naturally aroused. Their own political prestige had by that time declined to such an extent that they were daily exposed to acts of violence from their pagan neighbors. They looked forward to the advent of a Messiah; and Moslem historians, chronicling these hopes, point vaguely to Mohammed. About this time, ambassadors from Mecca arrived in order to learn the Medinian Jews' opinion of the new prophet. The report which they are supposed to have brought throws very little light on this subject. On the other hand, the curiosity of the Jews was so great that they could not rest, but sent one of their chiefs to Mecca to ascertain what they had to hope for or to fear. Mohammed was plied, directly or through an intermediary, with questions; but with no satisfactory results. Probably, as long as he lived in Mecca, the Jews thought but little of the whole movement; indeed, there was little prospect of Islam ever assuming large proportions in Medina.

Notwithstanding all that is related about Mohammed's having used the Medinian Jews as a source of information, their share in the actual building-up of Islam was but small. When Mohammed came to live among them, the essential portions of the faith had already been created. Such learning as he owed to Jews he had acquired at a much earlier period, probably in Syria. It was only natural, however, that Mohammed should be anxious to win the Jews over; but, being afraid of their intellectual superiority, he wished to accomplish this by intimidation rather than by persuasion. His first step was to advise the Medinians, who invited him to take up his abode with them, and dissolve their alliances with the Jews. The seemingly friendly attitude toward the Jews, that he at first assumed, and to which he gave expression in the treaty that he concluded with the Medinians, was but a stratagem. As soon as he perceived that they did not feel inclined to make advances, he covered them with abuse; this can be seen in the Medinian portions of the Koran. Observing that they remained obstinate, he proceeded to crush them as soon as his political power had become strong enough to enable him to do so with impunity. He commenced by expelling the Banu Kainuka, who retired to Adraat in the north. Subsequently he ordered the assassination of the poet, Ka'ab b. al-Ashraf, chief of the Banu al-Nadhir, who, by his verses, had incited the Meccans to revenge the defeat they had suffered at Badr. In the following year, to retrieve the disaster of the Moslem arms at Uhud, the whole tribe Al-Nadhir was expelled. Their expulsion formed the burden of an elegy by the Jewish poet Al-Sammak. Finally, the Banu Ḳuraiza were besieged, and on their surrender were put to death by Mohammed. They numbered upward of seven hundred, and included the chiefs Ka'ab b. Asad and Ḥukaik; their women and children were distributed among the Moslems.

**Mohammed Crushes the Jews.**

Mohammedan authors have much to say about the Jewish apostate, Abd Allah ben Salam, who is supposed to have become a follower of the prophet soon after the entry of the latter into Medina; but from more reliable sources it is gathered that the apostasy did not take place till shortly before Mohammed's death. Only a little of what Mohammed learned from this man appears in the Koran; but much more is given in the "Ḥadith," the traditional supplement to this book.

Lastly came the turn of the Jews of Khaibar to be attacked. After an unsuccessful fight they, as well as those of Fadak, Taima, and Wadi-al-Kura, surrendered. Being more skilled agriculturists than the Arabs, Mohammed permitted them to stay on the condition that they hand over one-half of their harvests to the Moslem authorities. But they lived in dread of ultimate expulsion; and this state lasted till Mohammed's death. His successor, Abu Baḳr, also found it well to continue the same policy, from which the Moslem commonwealth derived considerable benefit. Omar, however, fearing that the danger Islam might undergo through continual contact with Jews would be greater than their material usefulness, drove them out of the country, and they left for Syria. For the history of the Jews in Arabia after Mohammed see ADEN, SAN'AA, YEMEN.

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G. H. HIR.

**—In Rabbinical Literature:** Both the land and the people of Arabia were familiar to the Jews of Palestine and Babylonia; and the notices of the Arabians, as given in the Talmuds and the Midrashim, are among the most valuable and reliable data extant concerning the pre-Islamic Arabians.

The Arabians are designated by the Jews ערבי, and more rarely ישמעאלי, the latter name being used principally to indicate the inhabitants of the desert (M. Ḳ. 24*a*) to emphasize their kinship to the Jews (Shab. 11*a*). In Babylonia the Arabians were also known by the name of טייעא ("Tayite"), after the great Arabian tribe of the Tayites; and the Hebrew transliteration with ע is based upon a popular etymology which connected this Arabic name with טעה and תעה ("to wander," "to wander about"). By the term "Arabians" the Jewish sources sometimes also indicate the Nabataeans, the Aramaized Arabians, although the word "Nabataean" is also found.

It is impossible to tell to what extent the Arabian peninsula was known to the Jews during the first five centuries of the common era. With the exception of a passage in 'Erubin 19*a*, the Talmud and the Midrash speak of Arabia in a general way,

without mentioning any particular locality. As regards the passage Lam. R. iii. 7, it is doubtful whether "Sugar" (thus in Buber's edition) is the name of a place at all, although Arabia has towns bearing the names of "Sajur" and "Sawajir." It is evident, from a remark in the Tosefta (Ber. iv. 16) and the Midrash (Gen. R. lxxxiv. 16), that the Arabs traded only in skins and naphtha, and not in spices and sweet-scented stuffs, and that southern Arabia must therefore have been altogether unknown to the Jews of Palestine.

**The Land.**

The Arabs are spoken of as typical nomads. A very ancient source (Oholot xviii. 10) speaks of their tents as unstable abodes, because the occupants wandered about from one place to another. Thus the settled Aramæans looked down with contempt upon the Arabs, to whom, about the year 70, the phrase "contemptible nation" (אומה שפלה) came to be applied (Ket. 66*b*); and even in later times it was regarded as most humiliating for a woman to marry an Arab (Yer. Ned., end). Concerning the gods of the Arabs, mention is made ('Ab. Zarah 11*b*) of the idol Nashra (or Nishra), a deity revered by the tribes of both the south and the north (see Wellhausen, "Reste Arabischen Heidenthums," 2d ed., p. 23, and the literature cited there). The passage states that this god's temple was open the year round; and it is further recorded that the "ḥajj [annual pilgrimage] of the Tayites" (חגתא דטייעי) was not always held upon the same date, or (according to Rashi) not regularly every year. A peculiar religious custom is mentioned (Yer. Ta'an. ii. 65*b*; Midrash Jonah, in Jellinek, "B. H." i. 100, and Ta'anit 16*a*). The tribes are also especially characterized as being given to immoral excesses; and the proverb runs that "the Arabs are guilty of nine-tenths of all the immorality in the world" (Ḳid. 49*b*; Esther R. [i. 3], however, has "Alexandria" in place of "Arabia," and assigns to the Ishmaelites nine measures of "stupidity" [טפשות]).

In a passage badly mutilated by censors (Shab. 11*a*) Abba Arika (Rab), who lived about the first half of the third century, remarks that he would rather be ruled by an Ishmaelite than by a Roman, and by a Roman rather than by a Parsee. A century later, however, conditions seem to have changed for the worse. It is known that in the first half of the fourth century the Arabs seized the lands of both Jewish and non-Jewish inhabitants of Pumbedita, and compelled the rich proprietors to make out deeds of sale to them (B. B. 168*b*). Similar conditions at that time prevailed at Nehardea, where it was unsafe to leave cattle unguarded in the fields because the Arabs (Bedouins) that frequented the district stole whatever was within their reach (*ib.* 36*a*). Interesting, also, as bearing upon the life of the Arabs, are the allusions in the Mishnah to "the caldron of the Arabs," by which is meant an improvised fireplace for baking, and which consisted of a cavity, lined with clay, in the ground (Men. v. 9; Kelim v. 10). At a much later period, the chief food of the Arabs seems to have consisted of meat (Ḥul. 39*b*).

**Habits and Customs of the People.**

As to the garb of the Arabs, the Mishnah states (Shab. vi. 6; see Rashi's reference to the passage, p. 65*a*) that it was already then the custom for women—even for Jewesses living in Arabia—when they went out-of-doors, to cover the entire face, except the eyes, with a veil. In their journeys in the desert the men, too, used a face-cloth, about an ell square, as a protection from the flying sand (M. Ḳ. 24*a*; Mishnah Kelim xxix. 1; compare commentary of Hai Gaon). Among the Jews, however, this covering of the face was customary only as a sign of mourning (M. Ḳ. *l.c.*). There was, furthermore, a difference between the sandals of the Arabians and those of the Aramæans, the latter being provided with an easy lacing arrangement, whereas the former were bound firmly to the feet with leather thongs (Shab. 112*a*; Yeb. 162*a*; compare Hananeel on the passage in Shab., which is also cited in 'Aruk, *s.v.* חמר, ed. Kohut, iii. 436*a*). Of the arms of the Arabs little is said in rabbinical literature. Their usual weapon on their travels through the desert was the spear (B. B. 74*a*); and a small shield is mentioned as having been also used in mock combats (Kelim xxiv. 1). Another Arabian custom noted in the Talmud is that of wrapping meat in the skin of the animal and carrying it home on the shoulders from the slaughter houses (Pes. 65*b*). Mention is also made of the wonderful faculty the Arabs were held to possess, of ascertaining, by merely smelling the ground, how far removed they were from a spring or other source of water (B. B. 73*b*).

**Weapons.**

The Arabs are represented in Jewish sources as magicians and idolaters of the lowest type. An authority of the third century relates that he himself witnessed an Arab slaughter a sheep in order to make predictions from its liver (Lam. R., introduction, xxiii.). Another source of about the same period notes that the Arabs worshiped the dust that remained clinging to their feet (B. M. 86*b*). In regard to the language of the Arabs, Jewish sources contain more than twelve "Arabic" words, expressly designated as such, which have been collected by Brüll, not all of which, however, are really Arabic. Thus, for instance, for *'aṣila*, "boy" (Gen. R. xxxvi., beginning), is given the Arabic *'aiyil*; for *patia*, "youth" (*ib.* lxxxvii.), = Arabic, *fatan*; while the other words *adita*, "robbery," *sakkaia*, "prophet," and others, are originally Aramaic words used by the Nabatæans. Other words, again, like *gubla*, "ram," *ḳabaa'*, "to rob," can not be found either in the Arabic or in any dialect of the Aramaic, and can only refer to the dialect of Arabian Jews. See Ishmael and Rabba bar bar Ḥana.

**Religion and Language.**

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J. SR. L. G.

**ARABIAN NIGHTS:** Popular name of a collection of tales written in Arabic under the title "Alf Lailat wa Lailah" (One Thousand and One Nights), and rendered familiar to all Europe by Galland's French adaptation of 1703–1717. The constituent

elements of the collection vary in different editions; Burton's edition, which is the completest, contains more than 230 stories, many of which include other stories, making the total not far short of 400. Joseph Jacobs, in an introduction to a reprint of Lane's edition (London, 1896), suggested that these stories may be divided into four successive strata: (1) a Persic-Indian nucleus consisting of Indian tales translated into Pahlavi at the same time as similar collections of tales—BARLAAM and BIDPAI and SINDBAD—was adapted during the reign of Chosroes I. (531–79); this is set in a framework of local Persian origin; (2) an Arabic adaptation made at the court of Harun-al-Rashid in the ninth century, under the patronage of the Barmecides, by Abu Abdallah Mohammed al-Jahshiyari; (3) additions made in Cairo between the twelfth century and the fifteenth, and final redaction there which gave the whole collection an Egyptian tone; (4) additions found only in Galland's translation, including "Ali Baba," "Aladdin," and "Prince Ahmad," which have been traced to the recital of a native Christian of Aleppo, named Hanna, who visited Paris in 1709. The Jewish interest in the "Arabian Nights" connects itself with the first and third of these sections.

De Goeje has suggested that the framework story of the whole collection, in which the queen Shahrazad averts execution by telling tales for one thousand and one nights, is the same story as that of the Biblical book of Esther. Shahrazad, in the Persian tradition, is the mother-in-law of Ahasuerus, who in the Biblical story also beguiles his nights by having tales read to him; his wives also hold office only for one night, until Esther obtains a more secure tenure. M. de Goeje thinks that the "Arabian Nights" preserves a more original form of the story, as the writer of the Bible narrative has modified the fate of Esther's co-wives.

**Based on Book of Esther.**

F. Perles, in a series of papers contributed to "Monatsschrift" (xxii.), has pointed out that several of the stories of the "Arabian Nights"—mainly those taken from the Cairene additions—deal with Jewish topics or are derived from Jewish sources. V. Chauvin, in a special treatise on the Egyptian recension of "One Thousand and One Nights" (Brussels, 1899), has suggested that these Jewish tales and others were introduced by one of the last redactors, a converted Jew, probably the author of the "Story of a Man of Jerusalem," sometimes attributed to Abraham, son of Maimonides. The Jewish tales themselves are probably extracted from a work of a Jewish convert to Islam, WAHB IBN MUNABBIH (638–738), entitled "Jewish Matters."

The following are the tales of the "Arabian Nights" that appear from several investigations to be from Jewish sources. The numbers are those in W. F. Kirby's comparative list given in all forms of Burton's edition; the letters in parentheses refer to the identifications by Perles:

**Tales from Jewish Sources.**

22. Ala Al-Din Abu Al-Shamat.
41. Ali Shah and Zumurrud.
52. Devout Israelite (F.).
114. Angel of Death and the Proud King.
115. Angel of Death and the Rich King.
116. Angel of Death and the King of the Children of Israel.
117. Izkander (Alexander the Great) and the Poor Folk.
119. Jewish Kadh (Kadi) and His Pious Wife (A.).
122. Devout Tray-Maker and His Wife (J.).
126. The Moslem Champion.
127. The Christian King's Daughter.
128. Prophet and Providence (C.).
130. Island King and Pious Israelite.
132. Queen of Serpents: (a) Adventures of Bulukuia; (b) Story of Jamshah.
133 gg. The Seventh Voyage of Sindbad.
136. Judar and His Brethren.
137. Ajib and Gharib.
155. Hassan of Bassorah.
161 k. The Blind Man and the Cripple (G.).
163. Abdallah the Fisherman.
168. Abdallah ibn Fazil and His Brothers.
183 a. Harun al-Raschid and Tichfat al-Culoub.
196. Story of Ali Cogia (K.—one of Galland's additions).
203. Sultan of Yemen and His Three Sons.
256. Story of Abdallah (E.).

Besides these stories, there are several others obviously inserted by the same hand. Thus, the whole collection from 114 to 132 appears to be by the hand of Wahb ibn Munabbih, while "The Blind Man and the Cripple" (161 k.) is part of a section of eighteen stories which are all told together under the title of "King Jali'ad of Hind." Altogether some forty-five stories—nearly one-ninth of the whole—can be traced to this Jewish editor of the Cairene edition, and Chauvin suggests that fifteen others were inserted, though not written, by him.

One of the tales can be traced to the Cairene redaction by a reference to Jewish customs. In the "Ensorcelled Prince" (2 b) the Peri transforms the fish of different colors into the former inhabitants of the city, the yellow fish being turned into Jews because the Jews of Egypt wore yellow badges, owing to the pact of Omar (see BADGE).

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G. J.

**ARABIC-JEWISH PHILOSOPHY, General View of:** So thoroughly were the writings of Arabic-speaking Jews influenced by what may be termed Mosaism, that it is necessary to bear this constantly in mind when considering the peculiar contribution of these Jews to the history of philosophy. Mosaism from its outset could scarcely claim to be called a philosophy. It was, in the most pointed sense of the word, a religion of law. If, as is quite reasonable, the Decalogue be accepted as the oldest portion of the Biblical canon—as the religious backbone, so to speak, of Mosaism—it becomes evident at once that a moral Will speaks therein with the "categorical imperative." The Mosaic religious system was therefore neither the product of cold intellect like the Greek religious

philosophy, nor an ardent emotional evolution like Brahmanism or Buddhism; nor was it the result of over-subtle cogitation like the teachings of Confucius and Zoroaster. It consisted of the imperative commands of an Omnipotent Will speaking in mandatory accents. The religions of intellect addressed their followers in the subjunctive; emotional religions in the optative; Mosaism, a Will- or Law religion, admonished its believers in terse, unconditional imperatives.

**Mosaism a System of Mandates.**

The sacred writings of no other of the great religions contain so little speculative reflection as the Old Testament; and if it be true that all religion is but imperfect philosophy—that is, philosophy in the guise of sentiment (Schleiermacher), and never in the form of the concept (Hegel)—then Mosaism affords a most imperfect system of metaphysics. History (Genesis as an attempt at the history of the world; Exodus as a national history, etc.), poetry (Deborah's Song, the Psalms, and the Prophetical writings), together with jurisprudence (Leviticus)—these are the vital elements in Mosaism. There is no room for philosophy. The philosophical tinge in the two books of the canon, Job and Ecclesiastes, is distinctly due to foreign influences: the former plunges immediately into the angelology and demonology of Pârseeism, and the latter is dyed in the somber hues of the Hellenism of Alexandria.

Still more practical evidence of the aversion of Mosaism to philosophy is afforded by the fact that, when Jewish Hellenism in Alexandria evolved not only such fitful stars of small magnitude as Aristæus and Aristobulus, but also a great and enduring luminary like Philo, it was rudimentary Christianity that blossomed forth in response to the Jewish-Hellenic doctrine of the Logos: Judaism remained entirely uninfluenced by the Philonic philosophy. This accounts for the fact that Maimonides—the sole Jewish philosopher of the Middle Ages with a full appreciation of the historical sequence of his faith—knew as little of the existence of Philo as of the works of Josephus. Indeed, all medieval Judaism may be said to have remained in ignorance of Philo, the only philosopher produced by ancient Judaism, and the greatest one down to the present time, Spinoza alone excepted—a circumstance all the more significant when contrasted with the assiduous development of the historical sense in other fields. Even with Philo himself philosophy was not indigenous: it was a product imported from other climes; for Philo was absolutely dependent upon Plato, just as Maimonides and all Arabic-Jewish philosophers, with the exception of Ibn Gabirol, were upon Aristotle.

**Position of Philo.**

The explanation of this remarkable phenomenon—the cold and almost hostile attitude of Judaism, as a religion, toward philosophy—may perhaps be found in the fact that every religion based upon law is thereby necessarily authoritative in its utterances. The Jews did not need to speculate upon the origin of all things. The Babylonian legend of the creation was presented to them in Genesis as a dogma, as an unquestionable article of faith. All other religious systems had to think out for themselves a foundation for the world; in Judaism one was ready to hand. Thus, what elsewhere was the aim and object of all speculative philosophy—the account of the origin of the universe—was in Judaism posited at the very beginning of the Bible.

**Authoritative Nature of Mosaism.**

One other fact remains to be mentioned; namely, that of all ancient religions Mosaism was the only optimistic one. All the others glorified death; Mosaism was alone in extolling life: ובחרת בחיים, "Choose life" (Deut. xxx. 19); "keep my statutes . . . which if a man do, he shall live in them" (Lev. xviii. 5). While pessimistic religions proclaimed as their watchword, "Choose death, choose non-existence" (Nirvana), Mosaism, on the contrary, never ceased to enjoin, "Choose life." "Serve the Lord with gladness, come before His presence with singing," joyously exhorts the Psalmist (Ps. c. 2); "I shall not die, but live," he exults in the delirium of happy existence (Ps. cxviii. 17). Buddhism was a religion of commiseration; Mosaism, one that shared the happiness and joy of all living creatures. Such a religion, whose God surveyed all creation with satisfaction, and emphasized each successive stage with the exclamation "It is good," "It is very good," needed no philosophy, and therefore produced none. All philosophy originates either in a puzzled incomprehensibility of things (*ἐπὶ τὸ θαυμάζειν*, as Aristotle says) or in a deep dissatisfaction with the existing arrangement of the world. Neither of these motives obtained with the Jews; for them there was neither theoretical impulse nor practical inducement. For them, acknowledging revelation as they did, there existed no mystery as to the origin of the universe; nor was there anything in its government crying out for improvement. Their faith, on the one hand, and their exemplary fortitude in life, on the other—in short, their native optimism—sealed for them all the sources of philosophy. Thus there was never an original Jewish philosophy, but only, as with Philo, a Hellenо-Jewish, or, as in the Middle Ages, an Arabic-Jewish, philosophical system.

**Optimistic Character of Mosaism.**

In the Arabic-Jewish philosophy four distinct types or tendencies may be discerned, all, however, dependent upon Greek models.

(1) The first of these is the rabbinical Kalâm (theology or science of the word), appearing first with Saadia, attaining its highest point with Maimonides in literary development, and with Hasdai Crescas in speculative attainment, and sinking with Joseph Albo to the level of mere pulpit-rhetoric. The scientific models for this school were, among Arabian philosophers, the Motazilites (who denied all limiting attributes of the Deity, and were champions, therefore, of His unity and justice); and, among Greeks, Porphyry and the so-called Aristotelian theology, that is, Plotinus' "Enneads." But as soon as Aristotle's actual writings became known, first through the medium of Arabic versions, and later through Hebrew translations, this Neoplatonic dilution of true Aristotelianism began gradually to give way, and approach was made to a purer form of it. As Boethius among Christian scholastic philosophers was alluded to as "the author," so Aristotle came to be termed

הפילוסוף, the philosopher *par excellence* among Arabic and Jewish thinkers. This tendency toward Aristotle was no less marked in the Byzantine and Latin-Christian scholasticism than in the Arabian and Jewish systems, the last of which conformed to the Arabic. Among the Arabs there was a continual and gradual ascent through Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Roshd toward an ever purer and exacter presentation of the genuine Aristotle; in the last the ascent was through Saadia, Baḥya ben Joseph Ibn Paḳuda, Judah ha-Levi, Abraham ibn Daud, Maimonides, Gersonides, and Crescas. Throughout this school Aristotle remained the model and arbiter.

**Tendencies of the Philosophy.**

(2) The second school was that of the Karaite disciples of the Kalâm. An analogous development is discernible with them. While David ben Merwan al-Moḳammeẓ (about 900), and especially Joseph al-Basri, found their system exclusively upon the Motazilite Kalâm, the latest straggler of them all, the philosophizing Karaite, Aaron ben Elijah of Nicomedia (fourteenth century), reverts, in his "'Ez Ḥayyim," to Aristotle.

(3) A place by himself must be assigned to Avicebron (Avicebrol), long venerated as an authority by Christian scholasticism, but proved by Munk to be identical with the Jewish poet-philosopher Solomon ibn Gabirol (died about 1070). Gabirol was influenced by Plato exactly as Maimonides was by Aristotle. In Gabirol's work Plato is the only philosopher referred to by name; while in Maimonides' "Moreh Nebukim," Plato is quoted only four times in the whole course of the book—once from the "Timæus" (II. ch. xiii.; Munk, II. ch. cix.), probably the only Platonic work with which Maimonides was acquainted. Aristotle, on the contrary, whom Maimonides knows so thoroughly, is named at the outset (I. ch. v.) as ראש הפילוסופים ("The Chief of Philosophers"), and in II. ch. xvii. (Munk, II. ch. xxii. 179) occurs the unqualified declaration that "everything that Aristotle teaches of sublunary matters is the unconditioned truth" (see also book II. ch. xix. and xxiv.).

Ibn Gabirol's relation to Plato is similar to that of Philo, and that without his suspecting even the existence of the Alexandrian thinker. Characteristic of the philosophy of both is the conception of a Middle Being between God and the world, between species and individual. Aristotle had already formulated the objection to the Platonic theory of Ideas, that it lacked an intermediary or third being (*τρίτος ἀνθρωπος*) between God and the universe, between form and matter. This "third man," this link between incorporeal substances (ideas) and idealess bodies (matter, the *μὴ ὄν*), is, with Philo, the "Logos"; with Gabirol it is the divine will. Philo gives the problem an intellectual aspect; while Gabirol conceives it as a matter of volition, approximating thus to such modern thinkers as Schopenhauer and Wundt. For the rest, Gabirol suffered precisely the same fate as his predecessor, Philo; his philosophy made not the slightest impression on Judaism. Among Jews he is esteemed as a poet; while Christian scholasticism, in the persons of its two chief representatives, Albertus Magnus and his pupil, Thomas Aquinas, defers to him quite as frequently and gratefully as in their time the Gnostics and the Church Fathers—particularly Clement of Alexandria, Origen, and Ambrose—did to the Logos doctrine of Philo.

**Gabirol's Conception of Intermediary Beings.**

(4) Cabala, or the Jewish mysticism. This "secret lore" has always claimed descent from ages of hoary antiquity. There is some slight warrant for this assertion, since faint traces of cabalistic modes of thought have been detected by Frankel and by Munk among the Essenes. Nor may it be denied that the work that is at the foundation of the Zohar, namely "Sefer Yeẓirah," the so-called "Book of Creation" (see article), contains material reaching back to an older tradition.

**Jewish Mysticism and the Cabala.**

In sequence of thought, the Cabala is as completely dominated by Pythagoras—or rather by the Neopythagorean school—as Jewish Hellenism was by Plato, or the Arabic-Jewish Philosophy by the sage of Stagira. It matters really little whether the rise of the Jewish Cabala and of Christian mysticism, the *Μυστικὴ θεολογία* of Dionysius the Areopagite, be dated a few centuries back or forward; its vital elements are always the Pythagorean number-symbolism on the one hand, and the Neoplatonic emanation-theory on the other. Its distinguishing feature is the combination of both elements. The Cabala also looks for "middle beings," exactly as Philo and Gabirol do, upon whom it may be dependent. But while Philo found these intermediaries in the divine Logos, and Gabirol in the divine will, the Cabala sought them in fantastic arithmetic. The Unlimited ("En Sof"), or God, is the originally undifferentiated unity of the cosmos, entirely identical with the Indian Nirvana and the *Πάντα ὁμοῦ* of the Greeks. Differentiation began with the archetypal Man (Adam Ḳadmon) compounded of ten light-circles, spheres, or intelligences (Sefirot: to wit, Keter, Ḥokhmah, Binah, Ḥesed, Din, Tiferet, Neẓaḥ, Hod, Yesod, Malkut). God dissolves Himself into attributes. This feature is peculiar to the whole of the Middle Ages. Natural forces are transformed into attributes of God; and attributive thought takes the place of substantive. While in antiquity every natural force was a divinity, and while Monotheism condensed all these divinities into one personality, recourse was now had to the expedient of degrading the forces of nature into attributes of God. Trinity, Tritheism, Logos-doctrine, and Sefirot are the stammering utterances of ancient and medieval thought, endeavoring to explain the relation of multiplicity to unity, of natural forces to nature itself, of the attributes of God to God Himself.

**The Cabala and Number-Symbolism.**

The cabalists, however, occupied a proportionately small space in the history of Arabic-Jewish Philosophy. They were far more numerous in southern France or Languedoc than in Moorish Spain. There are no independent cabalistic works written in Arabic, though the philosophical works of the Arabic-Jewish philosophers were written in Arabic, the vernacular of every-day life in Moorish Spain. There seems to have been a certain system in the employ-

ment of Hebrew and Arabic. For halakic decisions (Saadia Gaon and Maimonides), for religious poetry (Ha-Levi and Gabirol), and especially for Biblical exegesis (Ibn Daud, Gersonides, Ibn Ezra, and Abravanel) the Hebrew language was used; while for philosophic writings the Arabic idiom was currently employed. The vulgar tongue seemed most appropriate for things profane; possessing as it did the advantage of a finely developed philosophical vocabulary, which the Hebrew acquired only after the school of the Tibbonides had accomplished their labors of translation.

**Arabic Suited to Philosophical Terminology.**

A fundamental difference between the cabalists and the exponents of pure philosophy in the conception of the philosophical problem may be found in the position assigned by either to human Reason. The former rejected the authority of the conclusions of Reason, and relied upon tradition, inspiration, and intuition. Those thinkers, on the other hand, who based upon Reason considered inspiration and "intellectual intuition" as pertaining to prophets only; for themselves and ordinary human beings Reason was the prior requisite for all perception and knowledge.

Saadia (892–942) in his "Emunot we-De'ot" (The Principles of Faith and Knowledge) posits the rationality of the Jewish faith with the restriction that Reason must capitulate wherever it contradicts tradition. Dogma must take precedence of Reason. Thus, for example, in the question concerning the eternity of the world, Reason teaches since Aristotle, that the world is without beginning; that it was not created; Dogma asserts a creation out of nothing. Again, Reason insists—also since the time of Aristotle—upon only a general immortality; Dogma, on the contrary, maintains the immortality of the individual. Reason, therefore, must give way.

**Reason and Tradition.**

While Bahya ben Joseph (eleventh century) in his "Hobot ha-Lebabot" (Duties of the Heart)—a book still popular among Eastern Jews—maintained an almost hostile attitude toward rationalistic thought and was satisfied with mere pulpit-moralizing, the poet-philosopher Judah ha-Levi (twelfth century) in his religio-philosophical work "Cuzari" took the field with strenuous arguments against all philosophizing. He became thus the Jewish Algazali, whose "Destructio Philosophorum" was the model for the "Cuzari." Against Mohammedanism and Christianity his antagonism is somewhat milder than against Peripatetic philosophy; he inclines rather toward Sufi's skeptical mysticism. Human reason does not count for much with him; inward illumination, emotional vision, is everything. The "Cuzari" is interesting as a literary type. It describes representatives of the different religions and of philosophy disputing before the king of the Khazars concerning the respective merits of the systems they stand for, the palm of course being ultimately awarded to Judaism. Herein is the germ of those comparative studies of religion which the Frenchman, Jean Bodin (1530–96), developed in his "Heptaplomeres" (partially translated into German by Guhrauer, 1841), and which has been still further continued in our age as the science of comparative religion.

**The "Cuzari."**

But not even a Judah ha-Levi could bar the progress of Aristotelianism among the Arabic-writing Jews. As among the Arabs, Ibn Sina and Ibn Roshd leaned more and more on Aristotle, so among the Jews did Abraham ibn Daud and Moses Maimonides, whose "Moreh Nebukim" has remained the text-book for Arabian-Jewish Aristotelianism. The commentaries on the "Guide for the Perplexed" are always in Hebrew (by Falaquera, Ibn Caspi, Moses Narboni, and Isaac Abravanel), and are beyond the scope of an article dealing with Arabian-Jewish philosophers; these thinkers do not belong to Moorish Spain, but to Provence or Portugal. For similar reasons, the Aristotelian, Levi ben Gerson (RaLBaG) (1288–1345) who wrote "Milḥamot Adonai" (Wars of the Lord), can not be discussed here: he was a denizen of Bagnols, in southern France, and wrote in Hebrew. Among all scholastics, Levi b. Gerson (Gersonides) was by far the most advanced; for he, and he only, had the courage to place reason above tradition, or, to express it differently, to oppose the theory of creation out of nothing. Similarly, Ḥasdai Crescas (1340–1410), another writer in Hebrew, combated another dogma of Judaism, the freedom of the will, so energetically that he may be considered a rara avis among Jews; and so valiantly did he break a lance for fatalism that he enjoyed the honor of being appreciatively quoted by Spinoza. His "Or Adonai" (Light of the Lord) is one of the most original and independent works of scholasticism in general and not of Jewish scholasticism alone. Apart from its hardihood in openly and unreservedly attacking Maimonides' claims of infallibility for Aristotle in all matters pertaining to the sublunary world, it has the merit of projecting the problem of causes into the very foreground of philosophical thought. The mental heights of Crescas were by no means maintained by his pupil Joseph Albo, the last Jewish scholastic in the Spanish peninsula. In his "'Iḳḳarim" (Fundamental Doctrines) he sinks to the level of an ordinary philosophizing rhetorician and moralist. It is difficult perhaps to penetrate the depth of thought and deft language of Crescas; but it is just as difficult to work one's way through the pitiful shallows of Albo's unctuous commonplaces. These last-named philosophers wrote in Hebrew, and therefore can hardly be reckoned among Arabic-Jewish philosophers. The chief representative of Arabic-Jewish scholastiçism, Maimonides, must now receive attention.

**Gersonides and Ḥasdai Crescas.**

Maimonides holds tenaciously, as against Aristotle, to the doctrine of creation out of nothing. God is not only the prime mover, the original form, as with Aristotle, but is as well the creator of matter. Herein Maimonides approaches more closely the Platonic "Timæus" than the Stagirite. Of God, the All-One, no positive attributes can be predicated. The number of His attributes would seem to prejudice the unity of God. In order to preserve this doctrine undiminished, all anthropomorphic attri-

butes, such as existence, life, power, will, knowledge, —the usual positive attributes of God in the Kalâm —must be avoided in speaking of Him. Between the attributes of God and those of man there is no other similarity than one of words (homonymy), no similarity of essence ("Moreh," i. 35, 56). The negative attributes imply that nothing can be known concerning the true being of God, which is what Maimonides really means. Just as Kant declares the Thing-in-itself to be unknowable, so Maimonides declares that of God it can only be said that He is, not what He is.

**Maimonides the Chief Scholastic.**

Finally, it may be stated that in the question of universals—the chief problem of scholasticism—Maimonides takes strict Aristotelian ground ("Moreh," i. 51, iii. 18; treatise on "Logic," ch. 10), in so far as he denies reality to the human species, but admits its true essence to exist only in the individual (according to the formula "Universalia in re"). In his "Ethics" (as systematized by D. Rosin, 1876) he follows the Stagirite in consistently insisting upon the "fitting mean" (*μεσότης*) as well as in the elevation of the intellectual virtues over the ethical. Thus, the Arabic-Jewish philosophy presents the same endeavor as the contemporary Arabian, Byzantine, and Latin-Christian scholasticism, namely, to bring about from the standpoint of the knowledge of the day a reconciliation between religion and science.

However insignificant, compared with the fund of our present knowledge, this Arabic-Jewish philosophy may appear in its attitude toward the various problems and their solutions, two things must not be overlooked. In the first place, modern pride of culture should not prevent the confession that not a single step taken since the days of Maimonides has brought the solution of such problems any nearer. And, in the second place, it must not be forgotten that the scholastics preserved the continuity of philosophical thought. Without the activity of these Arabic-Jewish philosophers, especially of those Jewish translators of whose work Steinschneider has treated so exhaustively, the mental culture of the Western world could scarcely have taken the direction it has, and certainly not at the rapid rate which was made possible through the agency of the Humanists and of the Renaissance. The Arabic-Jewish philosophers were the Humanists, the agents of culture, of the Middle Ages. They established and maintained the bond of union between the Arabic philosophers, physicians, and poets on the one hand, and the Latin-Christian world on the other. Gabirol, Maimonides, and Crescas are of eminent importance in the continuity of philosophy, for they not only illumined those giants of Christian scholasticism, Albertus Magnus and Thomas Aquinas, but their light has penetrated deeply into the philosophy of modern times. Leibnitz speaks with no little respect of Maimonides, as does Spinoza of Crescas. Moses Mendelssohn and Solomon Maimon, the two Jewish friends of Immanuel Kant, took their point of departure from the Arabic-Jewish philosophy, as Baruch Spinoza had done. Sufficiently indicative of the bond of intellectual continuity is the fact that the same Solomon Maimon, who assumed the name Maimon simply out of reverence for Maimonides, was gratefully described by Kant in a letter to Marcus Herz as the critic who understood him best, and who had penetrated most deeply into his "Critique of Pure Reason."

**Position in the History of Thought.**

Jews play merely a secondary rôle in the history of philosophy: they are transmitters of thought, apostles of culture, typical representatives of the intellectual continuity of the human race. The first Jew who was a real philosopher of prime magnitude, Spinoza, evolved his system not as a Jew; no more than Descartes framed his as a Frenchman and Catholic, or Leibnitz his as a Protestant and German. Philosophy has divested itself, more and more decisively, of all narrowing restraints of sectarianism and nationalism, and, like science itself, has become more and more cosmopolitan. The Arabic-Jewish philosophy was the last that could be designated Jewish. To-day there are still Jews who philosophize; but there are no Jewish philosophers.

BIBLIOGRAPHY: There is a mine of information in the annotations to Solomon Munk's *Guide des Égarés*; as also in Steinschneider's monumental *Hebr. Uebers.* Berlin, 1893. General treatises upon Arabic-Jewish philosophy exist only in the form of sketches, such as that of Munk, already mentioned, and in the manuals of the history of medieval philosophy by Ritter and Stöckl; Lasswitz, *Gesch. der Atomistik*; Prantl, *Gesch. d. Logik*; also in the Encyclopedias of Ersch-Gruber, Herzog, and Encyc. Britannica. Useful for the literary history is the Ueberweg-Heinze *Grundriss der Gesch. d. Philosophie*, 8th ed., 1898, ii. 257–273. The sketch of I. S. Spiegler, *Gesch. d. Philosophie d. Judenthums*, 1881, is of little practical value. Much that is valuable may be found in the larger histories of Jost, Graetz, and David Cassel. The essay on Jewish-religious philosophy by Philip Bloch in Winter-Wünsche, *Jüd. Lit.* 1894, ii. 699–793, is thoroughly reliable, as is also G. Karpeles, *Gesch. d. Jüd. Lit.* 1886, pp. 419 *et seq.* Of monographs may be mentioned: On the Cabala, Ad. Franck, *Système de la Kabbale*, 1843, 2d ed., 1889 (German by A. Jellinek, 1844); D. H. Joël, *Die Religionsphilosophie des Sohar*, 1849. Among works dealing with special problems and individual exponents of Arabic-Jewish philosophy, the most important are M. Joël, *Beiträge zur Gesch. d. Philosophie*, 1876, and David Kaufmann, *Gesch. d. Attributenlehre in d. Jüd. Religionsphilosophie*, 1877. See also the studies by Moritz Eisler and A. Schmiedl. Optimism and pessimism in Jewish religious philosophy have been treated by H. Goitein, 1880; the doctrine of the Freedom of the Will, by L. Knoller, *Das Problem der Willensfreiheit*, 1884, and by L. Stein, *Die Freiheit des Willens*, 1882. J. Guttmann has furnished excellent monographs upon Saadia, Ibn Gabirol, and Ibn Daud. A conclusive monograph upon Maimonides' philosophy has not yet been written; but his "Ethics" has been luminously treated by Jaraczewsky, *Zeitschrift für Philosophie*, 1865, and by D. Rosin, 1876.

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**ARABIC LANGUAGE AMONG JEWS, USE OF:** The precise period of the first settlement of Jews in Arabia is unknown, and it is therefore impossible to say when the Arabic language was first employed by them. Historical data concerning the Jews of Arabia do not reach further back than the first century of the common era; but, judging by the important positions which they occupied then in parts of Arabia (compare Yakut, "Geog. Wörterbuch," ed. Wüstenfeld, iv. 461 *et seq.*) and by the purely Arabic names which they bore, Jews must have already been settled in the country for several centuries.

Among the ante-Islamic poets there were a number of Jews; and a certain Sarah, a Jewess, wrote some Arabic verses, in which she poured forth her grief at the massacre of her tribe of Ḳoraiza (Nöldeke, "Beiträge zur Kenntniss der Poesie der Alten Araber," p. 54). A Jew, named Al-Samau'al, made himself as famous by his loyalty as by his poetry, and

the Arabs to-day still use the phrase, "as loyal as Al-Samau'al," to express unswerving fidelity (Freytag, "Proverbia Arabum," ii. 828). The son of Al-Samau'al, Shoreikh, also occupied an honorable place among ante-Islamic poets.

In adopting the Arabic language, the Jews introduced into it a number of Hebrew words and expressions which, in certain portions of Arabia, where Jews were numerous and influential—as in the Yemen district, for example—have entered into the native vocabulary. It is owing to this that the Himyaritic inscriptions abound in Hebraisms and words which are altogether unintelligible to Arabs of other localities.

With the conquests that began immediately after the death of Mohammed, the Arabic language crossed the frontiers of Arabia and spread rapidly among the Jews of other countries. In Egypt, Syria, Palestine, and Persia, which were conquered by the second calif, Omar, the Jews soon learned to use the language of the conquerors and adopted it as their mother-tongue. As early as the beginning of the eighth century, scarcely fifty years after the conquest, a Babylonian Jew, Jawaih de Bassora, translated a medical work from Syriac into Arabic; it is thus evident that at that period the Babylonian Jews were already familiar with the Arabic language. As Babylonia then exercised a religious hegemony over the whole Jewish world, it became necessary for the Jews of other countries—at least for Jewish scholars—to understand the official language of Babylonia. Consequently, when Africa and Spain were conquered under Walid I., the Jews found no difficulty whatever in sustaining intercourse with the Arabs.

**Adopted by Eastern Jews.**

The adoption of the Arabic language by the Jews residing in Moslem countries had a salutary effect also upon the Hebrew tongue. The Arabs attached great importance to the correct use of their language; and thus the Jews, who always cherished a deep love for the Hebrew tongue, were led to turn their attention to the deplorable state into which their own language had fallen. They set about polishing it, as it were, and created a grammar for it, modeled after that of the Arabic. Hebrew poetry, which in the seventh century resembled nothing so much as a lyre with broken strings—it was without rime or meter—began, under the influence of the study of Arabic poetry, to assume elegant rhythmic forms, and soon surpassed the latter in sonorousness and polish.

But upon the written or literary Arabic language the Jews likewise exerted a special influence which was not so wholesome. Jewish writers, treating of subjects pertaining to religion and Judaism, were forced in some degree to conform to the culture of the people for whom they wrote, the great mass of whom, though speaking Arabic as their mother tongue, were not able to read it, and were unfamiliar with its niceties of style and complicated grammar. Jewish authors were therefore compelled to transliterate the Arabic into Hebrew characters and to simplify the grammar. The system of transliteration was as follows: for each Arabic letter the corresponding Hebrew was given. The letters ث خ د ص ط غ, which have no equivalents in Hebrew, were represented by ת כ ד צ ט נ, with dots above or below the letters. The vowel-points were rendered either by the same signs as used in the Arabic or by the vowel-letters אוי. In regard to grammar, the Jews avoided whatever could embarrass a reader who was not well versed in Arabic literature. Thus, for example, the broken-plural forms, so numerous in literary Arabic, were reduced to a minimum, only such being retained as were familiar to all. The purely orthographic signs, like the *alif* in the third person of the plural, were generally omitted. Contrary to grammatical usage, the second or third radical letter of a weak verb was generally retained in the conditional and imperative moods, to indicate to the reader the three radical letters of which the verb was composed. The rules of syntax were very much relaxed; and the style of what may be conveniently termed "Judæo-Arabic" often presents the same characteristics of disorder and confusion that are met with in the Hebrew vernacular literature of the Middle Ages.

**Characteristics of Jewish-Arabic.**

With the overthrow of the dynasty of the Almohades at the close of the thirteenth century, the Arabic language ceased to be spoken by the western Jews; but for many centuries it continued to be cultivated by Jewish scholars of all countries for the sake of the many beautiful literary relics which Jewish authors have left in that language. It is still spoken by the Jews of Algeria, Morocco, Tunis, Egypt, Tripoli, Yemen, and Syria.

BIBLIOGRAPHY: Steinschneider, in *Jew. Quart. Rev.* xiii. 303-311.

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**ARABIC LITERATURE OF THE JEWS:** From the time that the Arabs commenced to develop a culture of their own, Jews lived among them and spoke their language. Gradually they also employed the latter in the pursuit of their studies, so that Jewish literature in Arabic extends over all the branches in which Jews took an interest. Indeed, the material is so vast that it is impossible to give a comprehensive survey of it in small compass; and it is owing to this circumstance that there is no work on the subject, although one by Steinschneider has been in preparation for many years (see "Z.D.M.G." liii. 418).

**1. Early Literature:** The earliest literary productions are not of a specifically Jewish character, but are similar to those of the Arabs. They consist of poems composed in celebration of public or private events, and date from the second half of the fifth century of the present era. The first was composed by a poetess of Medina named Sarah, who bewailed the slaughter of a number of her people by an Arab chief. The same event is alluded to in some other verses by an unknown poet. About the middle of the sixth century there flourished in North Arabia Al-Samau'al (SAMUEL) B. ADIYA, whose name is often mentioned and whose verses are to be found in the most notable compilations of ancient Arabic poetry. At the

**First Poem Is by a Woman.**

time of Mohammed there lived in Medina the poets Al-Rabi ibn Abi 'al-Huḳaiḳ, Ka'ab ibn Asad, Asma (a woman), Ka'ab ibn al-Ashraf (assassinated by order of Mohammed), Al-Sammak, Aus of Kuraiza, Abu al-Diyal, Shuraih, Jabal ibn Jauwal, and finally Marḥab of Khaibar. Toward the end of Mohammed's career the convert Al-Ḥusain, who assumed the name Abd Allah ibn Salam, wrote homilies and sacred legends drawn from Jewish sources, thus furnishing the first elements of the "Ḥadith" (Moslem tradition). He was followed by Yamin ibn Yamin (Benjamin), Ka'ab ibn Aḥbar, and Wahb ibn Munabbikh (the last two hailing from Yemen), all of them converts to Islam. Of other literary productions by Arab Jews in this early epoch there is no record, except of the so-called "Kitab al-Ashma'at," mentioned by an anonymous author of the ninth century. This work, which Sprenger ("Leben und Lehre Mohammed," i. 49) believes to have been an ancient book of revelation, was not an Arabic work, but was probably only a compendium of rabbinical discussions, which its author naturally styled "Shema'ata." Abd Allah ibn Saba, who is supposed to have been a Jew, was the first to ascribe divine honors to the calif Ali. He founded the Shiite sect of the Sabaiyya. This ends the first period, a special feature of which is that all its literary productions have been transmitted through Mohammedan channels (see Delitzsch, "Jüd. Arabische Poesien aus Mohamm. Zeit," 1874; Nöldeke, "Beiträge zur Kenntniss der Poesie der Alten Araber," pp. 52–86; Hirschfeld, "Essai sur l'Histoire des Juifs de Medine," in "Revue Etudes Juives," vii. 167–193, x. 10–31).

**2. Karaites:** It was in the second period that Arabic began to be used as a scientific language. The first to employ it for theological works were the Karaites. The founder and oldest teacher of this sect, indeed, still employed the rabbinic dialect; but later on, when the gulf between the Karaites and the Rabbinites widened, the former employed Arabic, not merely on account of the spread of that language, but apparently out of spite to the Rabbinites, whom they wished to prevent from reading their books. It was evidently for the same reason that the Karaites afterward employed Arabic characters for Hebrew quotations and translations.

There is not much variety in the Arabic writings of the Karaites, as they nearly all have the same tendency, and were composed in defense of narrow religious views. The branches chiefly dealt with are Biblical Exegesis, Halakah and Theology, Polemics against Rabbinites, and Linguistics. There is, however, still so much uncertainty as to many details, that final results can not in many cases be obtained till further researches shall have been made among the manuscripts in the various public libraries.

With the beginning of the tenth century Karaite literature enters its fullest period. The struggle was reciprocal, and is no doubt largely responsible for the growth of Arabic works among Rabbinite Jews. There was hardly one prominent Karaite writer of this period who did not attack Saadia. The first claiming mention is Sulaiman ibn Ruḥaim (Salomon b. Jeroham), who wrote commentaries on the Psalms, Lamentations, and Ecclesiastes (MSS. British Museum, 2515–17, 2520; Hirschfeld, "Arab. Chrestom." pp. 103–109). Next to him must be mentioned Yusuf Ḳirḳisani, whose "Kitab al-Anwar we al-Manaḳib" (ס' האורים) forms an introduction to his commentary on the Pentateuch (Bacher, "Jew. Quart. Rev." vii. 687–710; Harkavy, "Mém. Russ. Arch. Soc. Sect. Orient." viii. 247–321; Poznanski, in Steinschneider, "Festschrift," pp. 195–218; *idem*, "Semitic Studies in Memory of A. Kohut," pp. 435–456; Hirschfeld, *ib.* pp. 116–121). The most fertile of all, however, is Jefeth ibn 'Ali ha-Levi (Ḥasan al-Baṣri) (Commentary on Daniel, ed. D. S. Margoliouth, Oxford, 1891). Besides his "Sefer ha-Mizwot," he wrote commentaries on all the Biblical books, and paid more attention to linguistic questions than his contemporaries. His son Levi (Abu Sa'id) commented on the Pentateuch and on Joshua, and composed a compendium of the "Agron" (dictionary) by David ben Abraham of Fez. David b. Boaz (993) wrote commentaries on the Pentateuch and on Ecclesiastes, and also a "Kitab al-Uṣul."

**Apogee of Karaite Literature.**

The beginning of the eleventh century is marked by Yusuf al-Baṣir (Ha-Ro'eh), who wrote several works on theology and halakah: for example, "Al Muḥtawi" (The Comprehensive One), several responsa, the "Kitab al-Istibṣar," on the law of inheritance, of which some fragments are still extant, and the "Kitab al-Isti'ána," of philosophic character (see P. F. Frankl, "Ein Mu'tazilit. Kalām," in "Sitzungsber. der Wiener Acad." 1872, pp. 169 *et seq.*). About 1026 Abu al-Faraj Harun ibn al-Faraj completed his grammatical work "Al-Mushtamil" (Poznanski, "Rev. Et. Juives," xxxiii. 24–39). He was also the author of a commentary on the Pentateuch. Ali b. Sulaiman, of the twelfth century, left, besides an exegetical work on the Pentateuch, an igron based on that of the above-named David ben Abraham. Karaite literature, after its decay in Asia, found a new home, in the thirteenth century, in Egypt; but its productions were inferior to those of the preceding epoch. Israel b. Samuel ha-Dayyan of Maghreb composed a treatise on "Six Articles of Creed," another on the ritual slaughter of animals, and, finally, a "Sefer ha-Miẓwot." A work similar to the last-named was written by his pupil, the physician Jefeth ibn Saghir (Al-Ḥakim al-Ṣafi); and another is known as the "Siddur of Al-Fadhil" (Isaiah Cohen ben Uzziyahu) (Steinschneider, "Cat. Berlin," ii. 48; other ritual works, MSS. Brit. Mus. Or., 2531–32, 2536). Judah ben Meïr (also called Al-Ḥakim al-Ṭhafi) wrote a commentary on Esther. Among commentators on the Pentateuch mention should be made of Al-Mu'allim Abu Ali (Sahl ben Maẓliaḥ al-Imam), Abu al Sari, Abu al-Faraj-Furḳan, and Al-Muḳaddasi.

**Karaite Literature in Egypt.**

The most important author of the fourteenth century is the physician Samuel of Maghreb, whose chief work was "Al-Murshid" (The Guide). Besides this, he wrote prolegomena to the Pentateuch. In 1415 Elijah ha-Dayyan wrote a work on the calendar rules, of which a Hebrew translation exists in St. Petersburg. An important "Chronicle of Kara-

ite Doctors" was compiled at the beginning of the fifteenth century by Ibn al-Ḥiti (G. Margoliouth, "Jew. Quart. Rev.," ix. 429–443). As late as the seventeenth century David b. Moses Fĕirûz composed a treatise in imitation of Baḥyah ibn Paḳudah's "Guide to the Duties of the Heart." Even at the present day, Arabic is used, although not largely, by Karaites in Egypt: in that language they read the Passover Haggadah (ed. Presburg, 1868).

**3. Saadia:** The development of Arabic literature among Rabbinites is indirectly due to the Karaites. Saadia of Fayum (see SAADIA GAON) was the first to enter the lists against the latter with various polemical treatises, of which various fragments have lately come to light. His works not only extend over every branch of Jewish learning then in existence, but he even created a new one; namely, religious philosophy. It was evidently his intention to prevent Rabbinite Jews from making use of Karaite writings of any kind. His translation and commentaries on nearly the whole Bible earned for him the name of "The Commentator"; and his version of the Pentateuch in particular obtained such popularity that it was looked upon in the light of a Targum, and is still so considered in Arabic-speaking countries. It is found in Yemen MSS. side by side with the Targum Onkelos. Under the title "Agron," he also produced a philological work, the only existing fragment of which has recently been published by Harkavy, together with the remains of his "Sefer ha-Galuy" ("Studien und Mittheilungen aus der Kaiserl. Bibl. zu St. Petersburg," v.). He also wrote a treatise on "Ninety [seventy] Unique or Rare Words in the Bible" (the original is lost, but the Hebrew version has been edited by A. Jellinek) and a large grammatical work. For liturgical purposes he provided a prayer-book, which he enriched with many compositions of his own, whilst the directions were written in Arabic. He also wrote a chronological treatise, and another on the law of inheritance (H. Derenbourg and Mayer Lambert, ix., "Traité des Successions," etc., Paris, 1897). (For Saadia's philosophical writings see below.) To the number of pseudonymous writings under his name, belong a Midrash on the Decalogue (ed. Eisenstädter, Vienna, 1868; Joseph Shabbethai Farkhi, 1849)—which is, however, nothing but a paraphrase made for liturgical purposes—and a description of man (Steinschneider, "Cat. Berlin," i. 48).

**4. Bible:** Having thus briefly sketched the manner in which Jewish-Arabic literature was brought into existence among Rabbinites, it will be best to outline its further development according to subject-matter. Next to Saadia, Gaon Samuel b. Ḥofni of Bagdad (died 1034) wrote commentaries on various Biblical books, but only part of them survive (Samuel b. Ḥofni, "Trium Sectionum Posteriorum Libri Genesis Versio Arabica," 1886). The decline of Jewish learning in Iraḳ was followed by its rise in Spain; and Arabic appears as the favorite language for Jewish writings. Ḥafẓ al-Ḳuṭi, the Goth (1000–1050), composed a metrical paraphrase of the Psalms (A. Neubauer, "Revue Etudes Juives," xxx. 65–69). Moses ha-Kohen Gi̇ḳatilla of Cordova (1050–1080), stimulated by Abu al-Walid's grammatical and lexical writings, composed commentaries on the Pentateuch, the Prophets, Psalms, Job, Canticles, and Daniel; but only fragments of them have been preserved, in the form of quotations in the works of later authors (S. Poznanski, "Ibn Jiqatilla Nebst den Fragmenten Seiner Schriften," Leipsic, 1895). To the same period probably belong two anonymous translations of Ruth. Isaac ben Judah ben Ghayat (1039) left a version of Ecclesiastes (ed. J. Loewy, Leyden, 1884). A younger contemporary but very bitter opponent of Moses Gi̇ḳatilla was Judah b. Balaam of Toledo (1070–1090). His commentaries on the Bible have likewise been but incompletely handed down (see Neubauer, "The Fifty-third Chapter of Isaiah," pp. 384–385; Bacher, Stade's "Zeitschrift," xiii. 129–155). Fragments of an anonymous commentary on the Psalms, dating from the twelfth century, are preserved in the library of St. Petersburg. In 1142 the physician Ḥibat Allah (Nathanael) commented on Ecclesiastes. He subsequently embraced Islam. At the beginning of the thirteenth century Joseph b. Aḳnin, Maimonides' renowned pupil, is supposed to have written a commentary on Canticles and a treatise on Biblical measures (Munk, "Notice sur Joseph b. Jehoudah," in "Journal Asiatique," 1842, xiv.; Steinschneider and Neubauer, in "Magazin," 1888). A commentary of his on the Pentateuch is mentioned by Al-Mwaḳḳit (MS. Brit. Mus. Add. 27294, p. 166). Somewhat later Tanḥum of Jerusalem composed commentaries on the Pentateuch and on many other parts of the Bible ("Commentary on Joshua," ed. Th. Haarbrücker, Berlin, 1862; "Comm. on Judges," ed. Goldziher). Isaac b. Samuel ha-Sefardi (end of the fourteenth century), who commented on the Prophets, likewise lived in Palestine (Steinschneider, "Hebr. Bibl.," xix. 135, xx. 10). A commentary on the second book of Samuel was written by Isaac b. Samuel (Margoliouth, "Jew. Quart. Rev.," x. 385–403). Part of this commentary is to be found in the Bodleian Library, Oxford. In the fifteenth century there flourished in Yemen Abraham b. Solomon, who compiled notes on the Prophets (Poznanski, *l.c.* p. 68). A commentary on Esther, regarded as a pseudonymous work of Maimonides, was edited (Leghorn, 1759) by Abraham b. Daniel Lumbroso. It probably dates from the sixteenth century, and is written in the dialect of Maghreb. The last century has witnessed a new awakening of literary interest among the Jews of Asia and Africa; and the printing-presses of Leghorn, Cairo, Algiers, Oran, Jerusalem, Bombay, Poona, and Calcutta are busy with translations, chiefly of those books of the Bible that are used in the liturgy, viz., Pentateuch, Haftarot, Psalms, the Five Scrolls, and Job ("Hebr. Bibl." xiii. 49). A translation of the whole Bible by Ezekiel Shem-Ṭob David was printed in Bombay in 1889, and one of the Apocrypha by Joseph David in 1895.

**Commentaries.**

Following in the wake of exegesis there sprang up a literature of Midrashic and homiletic explanation of the Bible. The British Museum possesses manuscripts (Or. 66–70) of discourses on the Pentateuch, which are attributed to David b. Abraham, Maimonides' grandson. The bulk of the homiletic

literature belongs to Yemen. In the middle of the fourteenth century Nathanael ben Isaiah compiled a kind of Midrash under the title "Nur al Thulm," specimens of which are still extant (*idem*, xii. 59; Alexander Kohut, "Light of Shade and Lamp of Wisdom," New York, 1894; Hirschfeld, "Arab. Chrestom." pp. 11–14). The physician Yahya b. Sulaiman (Zakariyya, about 1430) was the author of the Midrash Hefez, written in a mixture of Hebrew and Arabic (Steinschneider, "Cat. Berlin," i. 64, 71), a commentary on which exists under the title "Al-Durrah al-Muntakhaba" (MS. Brit. Mus. Or. 2746). A few decades later Sa'id b. Da'ud al-Adani wrote homilies on the Pentateuch under the title "Kitab najat al-gharikin" (*ib.* 2785). Abu Mansur al-Dhamari was the author of the "Siraj al-'Ukul" (see Kohut, "Aboo Manzur al-Dhamâri," New York, 1892); and, finally, David al-Lawani composed a Midrashic work, "Al-Wajiz al-Mughni." Glosses on the Decalogue were written by Moses b. Joseph al-Balidah (MS. Brit. Mus. Or. 2746). Various anonymous compilations, belonging to the same class and written in vulgar dialect, also exist (Hirschfeld, *l.c.* pp. 14–19).

**Midrashim and Homilies.**

**5. Linguistics:** Jewish philologists modeled their works on those of the Arabs. It is, therefore, not surprising that many of them were written in Arabic. The earliest Jewish grammarian is Judah b. Koraish, of Tahort, in North Africa (ed. Bargès, Paris, 1859). His "Risalah" (Epistle), exhorting the community of Fez not to neglect the study of the Targum, embodies the first attempt at a comparative study of Semitic languages. He is, however, far outranked by Saadia, who was the first to make philological studies a special science. Saadia's first work, styled "Agron," of which only some fragments have been preserved, was partly lexicographical, partly grammatical. More details on the latter subject were to be found in his chief work, "Book on the [Hebrew] Language," in twelve parts; but unfortunately this is not now in existence. The only two works of his that have been preserved are his etymological essay on "Ninety [seventy] Unique or Rare Words in the Bible," and his commentary on the "Sefer Yezirah," which contains grammatical paragraphs. In the middle of the tenth century there flourished in Kairwan Dunash ben Tamim. Soon after Saadia, Abu al-Faraj Harun of Jerusalem, the Karaite, composed a work on grammar and lexicography under the title "Al Mushtamil" (Poznanski, "Rev. Et. Juives," xxx. 24–39, 197–218).

**Philology.**

The oldest linguistic studies in Spain were not written in Arabic, but in Hebrew; and there is none of real importance till Judah Hayyuj (of Fez), who, at the beginning of the eleventh century, witnessed the famous struggle between the pupils of Menahem and Dunash ben Labrat. Hayyuj was followed by Abu al-Walid Merwan (Jonah) b. Janah, whose writings are of a more comprehensive nature. The latter not only criticized and supplemented Hayyuj, but wrote important grammatical works and a dictionary ("The Book of Hebrew Roots," ed. A. Neubauer, Oxford, 1875; Hebrew version, ed. W. Bacher, Berlin, 1894). Judah b. Bal'am wrote on the accents of the first three books of the Hagiographa, on homonyms ("Kitab al-Tajnis"), and several smaller treatises. Prominent alike as commentator of the Bible and grammarian was Moses Gikatilla, who wrote on the "Masculine and Feminine"; but this work is lost. To the same century belongs Isaac b. Jashush, who was the author of a work on Inflections ("Kitab al-Tasarif"). The twelfth century shows further development. Abu Ibrahim b. Barun wrote "Kitab al-Muwazana," a treatise on comparative Hebrew and Arabic philosophy (ed. with a Russian introduction and annotations, by P. v. Kokovzow, St. Petersburg, 1893). Judah ha-Levi's "Alkhazari" has a grammatical chapter with interesting features (ed. Hirschfeld, pp. 128–138). After this period Hebrew preponderated over Arabic for philological pursuits. In the fourteenth century there is only Tanhum of Jerusalem, who wrote a dictionary on the Mishnah ("Al Murshid") in connection with Maimonides' commentary on the same. In the fifteenth century the African, Saadia ben Danan, composed a grammatical work and a Hebrew-Arabic dictionary. Another glossary on Maimonides' Mishnah commentary was compiled by David ben Yesha ha-Lewi of Aden (Steinschneider, "Cat. Berlin," No. 113). Of anonymous writings mention may be made of a grammatical compendium attached to a Karaite prayer-book (MS. Brit. Mus. Or. 25–36), an Arabic-Persian vocabulary (MS. Brit. Mus. Add. 7701), a treatise on difficult words in Bible and Mishnah (Hirschfeld, "Arab. Chrestom.," pp. 31–34), and a chapter on Biblical Aramaic (*ib.* pp. 54–60).

**6. Talmud and Halakah:** It was but natural that in the Talmud and Halakah Arabic did not become so popular as in other branches of Jewish literature. The rabbinic dialect for discussions on Halakah was too firmly established to suffer the intrusion of Arabic; and much that has been written on such subjects in Arabic has either perished, or has been chiefly studied in Hebrew versions. There is no sufficient evidence to prove that an Arabic version of the Mishnah by Saadia was ever written, since the short notice given by Pethahiah of Regensburg is too scant to admit of any definite conclusions. Some of his Arabic responsa have been preserved. The translation made by Saadia's Spanish contemporary, Joseph ben Abi Thaur, was not made to supply a want felt by Jews, but at the request of a bibliophile ruler. It is therefore not surprising that it should have been lost, as probably not more than one copy of it ever existed.

Joseph b. Abraham b. Sheth and Isaac al-Faz wrote responsa in Arabic. Maimonides, while writing his commentary on the Mishnah in Arabic, left the text untranslated; and it was the Hebrew version of this commentary which became popular, although the original was also frequently copied. Many portions of the same exist in print; and its study is of the utmost importance in the verification of the version attached to present-day editions of the Talmud. Maimonides also wrote a "Sefer ha-Mizwot" in Arabic, to serve as a kind of introduction to his Mishnah Torah (introduction and the first three paragraphs edited, with German trans-

**Maimonides.**

lation, by M. Peritz, Breslau, 1882; the whole edited, with French translation, by M. Bloch, Paris, 1888). Lastly, he used Arabic for numerous responsa; and the autographs of a few of these are fortunately still in existence (Margoliouth, "Responsa of Maimonides in the Original Arabic," in "Jew. Quart. Rev." xi. 553; Simonsen, "Arabic Responsa," *ib.* xii. 134–137; "Hebr. Bibl." xix. 113). His son Abraham, though not inheriting his father's genius, possessed much Talmudic learning, and endeavored to supplement the latter's writings by a work wherein religious observance was discussed in a semi-philosophical manner ("Kitab al-Kifayah"). In a correspondence with David b. Hisdai of Bagdad ("Maasē Nissim," edited by B. Goldberg, Paris, 1867), he defends the theories of his father. There also exists a collection of Arabic responsa by him under the title "Megillat Setarim" (MS. Montefiore [Halberstam], p. 56). Among the fragments brought from the Genizah in Egypt, there are a host of smaller Arabic essays and letters on matters of Halakah. Ritual commentaries in Arabic are attached to many prayer-books now in use in Asiatic and African communities. Samuel b. Jam' wrote on the slaughter of animals ("Karmel," iii. 215; Geiger's "Jüd. Zeit." 1862). A volume on the laws to be observed by women was published by Jacob Anḳawa (Algiers, 1855), who translated the "Sefer Dat Yehudit" (published Leghorn, 1827) from Spanish into Arabic.

**Ritual.**

**7. Liturgy:** The employment of Arabic for liturgical purposes commenced with the translation of such portions of the Bible as held a place in public worship. It has been stated above that Saadia supplemented his prayer-book with an Arabic text containing ritual regulations—a practise imitated in the Yemen prayer-books, the oldest of which date from the fifteenth century ("Hebr. Bibl." xxi. 54; "Cat. Berlin," i. 69, 117–130; W. H. Greenburg, "The Haggadah According to the Rite of Yemen," London, 1896). Although in the prayer itself Hebrew was adhered to, Arabic began to encroach upon the piyyuṭim in the sixteenth century, and was subsequently very largely employed. Some of these piyyuṭim enjoy great popularity, as, for example, the Habdalah "Song of Elijah" (Hirschfeld, "Journal Royal Asiatic Society," 1891, pp. 293–310), the tale of Hannah (*idem*, "Jewish-Arabic Liturgies," in "Jew. Quart. Rev." vi. 119–135, vii. 418–427), other "ḳinot," the Arabic version of Bar Yoḥai, etc. The prayer-books printed for use in Oriental and African communities have many Arabic piyyuṭim appended; and a survey of this neglected field of Jewish literature would well reward the labor bestowed on it, because it offers interesting linguistic problems besides. A special feature of these prayer-books is the (vulgar) Arabic version of the Aramaic Targums of some portions of the Pentateuch, such as the blessing of Jacob, the Song of Moses, and the Decalogue; also prominent Haftarot, as that of the last day of Passover and the Ninth Day of Ab; finally, of the Five Scrolls, and the Megillat Antiochus (*idem*, "Arab. Chrestom." pp. 1–6). Favorite subjects for translation are Ibn Gabirol's "Azharot," Judah ha-Levi's famous piyyuṭ מי כמוך (Alexandria, 1879), for the Sabbath before Purim, and a legendary paraphrase of Abot, v. 9 (שיר שבחה, Leghorn, 1846). Besides the last-named, the whole of the Pirḳe Abot (רוכב ערבות, ed. Joseph Shabbethai Farḥi, Leghorn, 1849) has in many prayer-books its Arabic version side by side with the original. The Passover Haggadah has often been edited with Arabic translation and commentaries. Karaite prayer-books show similar features. Arabic directions are already to be found in Fadhil's (Isaïah Cohen b. Uzziyahu) "Siddur" (see above, par. 2), not to speak of later compilations. Isaac b. Solomon gave an Arabic version of "Ten Articles of Creed" (פנת יקרת, Eupatoria, 1840).

**Development of Jewish Thought.**

**8. Philosophy and Theology:** The employment of Arabic for philosophical discussion grew out of conditions that differed from those which affected most of the preceding branches. Jews would probably never have written on philosophy, had they not been impelled to do so by the Arabs, whose works formed their sole sources of information on this subject. These latter provided them with a terminology, for which the Hebrew language offered no facilities; and their influence is so apparent that the Hebrew translations from Arabic, as well as works written originally in Hebrew, bear a thoroughly Arabic stamp. All Jewish philosophical works that were epoch-making are written in Arabic, and most of them are evidently meant for Arab readers also.

Although not exactly the oldest philosophical author, Saadia was the first to form his ideas on Jewish theology into a system. He was therefore the father of Jewish philosophy. His method is that of the class of Mohammedan philosophers known as Motazilites. Somewhat earlier than Saadia was Abu Ya'ḳub Isḥaḳ b. Sulaiman (Isaac Israeli the elder, died about 950), physician to Abu Muḥammed 'Ubaid Allah al-Mahdi in Kairwan. He was the author of a "Book of Definitions"—probably the oldest of its kind—preserved in a Hebrew version only (ed. H. Hirschfeld, pp. 233, 234; Steinschneider, "Festschrift," pp. 131–141). The first period also includes Baḥya b. Josef b. Paḳodah (lived in Spain 1040), the author of "Duties of the Heart" and "Reflections of the Soul." His contemporary, Solomon b. Gabirol, was the first to introduce Neoplatonic ideas into Jewish philosophy. His Arabic works are "The Source of Life," "Improvement of Morals," and the ethical treatise "Choice of Pearls" (Munk, "Mélanges de Philosophie Juive et Arabe," Paris, 1859). Judah ha-Levi (1140) treats Jewish theology from quite a different point of view. In his famous "Kitab Alkhazari" (ed. H. Hirschfeld, with the revised Hebrew version, Leipsic, 1887) he discards the method of the Kalâm as well as Aristotelianism in general, and takes his stand on tradition. He also vigorously attacks the doctrines of the Karaites. Joseph b. Ẓaddiḳ of Cordova (died 1149), in his "Microcosm," discussed ideas fostered by Ibn Gabirol. Abraham ibn Daud (died 1180) paved the way toward absolute Aristotelianism in his "Emunah Ramah."

Jewish philosophy reached its apogee in Moses Maimonides. Maimun (the father) himself was the author of the "Letter of Consolation" (ed. L. M.

Simmons, "Jew. Quart. Rev." ii. 335), in which he warned Jews not to forget their belief, although compelled to appear outwardly as Moslems. His son Moses, the greatest of Jewish thinkers, composed, when still young, a compendium of logic, and a treatise on the "Unity [of God]," in Arabic. The introduction to his commentary on Abot is also of philosophical character, and is known under the separate title, "Eight Chapters" (Pocock, "Porta Mosis," pp. 181 *et seq.*, ed. M. Wolff, with German translation, Leipsic, 1863). The commentary on "Heleḳ," the tenth chapter of Sanhedrin (*ib.* pp. 133 *et seq.*), contains the "Thirteen Articles of Creed" formulated by him. A system of his theology is laid down in his chief work, "Guide of the Perplexed" (ed. S. Munk, with French translation, Paris, 1856–66; compare H. Hirschfeld, "Kritische Bemerkungen zu Munk's Ausgabe des Dalälat al-Ḥairin," in "Monatsschrift," xxxix. 404–413, 460–473). Another work of his is the "Consolatory Epistle," sent to the Jews of Yemen. Maimonides was so exhaustive that after him not much was composed that could claim originality. Of those who followed in his steps, mention must first be made of his son Abraham, whose chief theological work has already been mentioned. His co-disciple, Joseph b. Judah b. Aknin (Abu al-Ḥajjaj Joseph b. Yaḥyah al Sabti al Maghrabi), to whom the "Guide" was dedicated, was himself the author of a work "Medicine of the Soul," and of another discovered by Munk. A kind of imitation of the "Morch" is to be found in the anonymous work "Pearls of the Secrets." An abstract of Aristotelian philosophy in the style of Maimonides is given by Musa b. Tubi in his poem "Al-Sab'iniyyah," consisting of seventy verses (the original, with the Hebrew version and a commentary by Solomon b. Immanuel da Piera, edited and translated by H. Hirschfeld, Ramsgate, 1894).

**Maimonides.**

With the decline of Jewish philosophy the employment of Arabic also diminishes. A commentary on Maimonides' "Sefer ha-Madda'" was written by 'Ala al-Din al-Muwaḳḳit (MS. Brit. Mus. Add. 27294). There still remains to be mentioned Judah b. Nissim b. Malka, whose work "Anas al-Gharib" contains a commentary on the "Sefer Yeẓirah" and the "Chapters on R. Eliezer" (Hirschfeld, "Arab. Chrestom." pp. 19–31), and several anonymous treatises on "Macrocosm and Microcosm" ("Cat. Berlin," ii. 105), which Steinschneider believes to be an abstract from Joseph Kirkisani's work mentioned above. An ethical treatise exists in manuscript in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS.," No. 1422).

**9. Polemics:** Here may be recorded some works of a polemical character, because they are theological as well. These comprise not only the conflicts between Rabbinites and Karaites, but also treatises written to repel the encroachments of philosophy and the dogmas of other creeds. Among these writers is David al-Meḳammeẓ, to whom is attributed a work entitled "Twenty Treatises" (Steinschneider, "Cat. Bodl." col. 880). The writings of Suleiman b. Ruḥaim and Jefeth (see above) abound in attacks upon the Rabbinites; but these were completely defeated by Saadia. Further attacks were made by Samuel b. Ḥofni (*ib.* col. 1034; "Z. D. M. G." viii. 551, ix. 838), by Samuel ha-Nagid (who also criticized the Koran), and especially by Judah ha-Levi. Affiliated to the "Alkhazari" of the last-named, and written in defense of Judaism, was Sa'ad b. Manṣur's (1280) "Tankih al-Abḥath" (L. Hirschfeld, "Sa'ad b. Manṣur ibn Kammūna," Leipsic, 1893; Goldziher, in "Steinschneider Festschrift," pp. 110–114). Pseudonymously attributed to Sa'ad is a work dealing with the "Differences Between the Rabbinites and the Karaites" (H. Hirschfeld, "Arab. Chrestom." pp. 69–103). Another anonymous work is the "Report of the Discussion with a Bishop." Finally, mention must not be omitted of two Jewish renegades, viz., Ibn Ḳusin, a physician in Mosul, and an anonymous writer who pretended to prove the truth of Mohammed's prophethood.

**10. Cabala:** Arabic commentaries on the "Sefer Yeẓirah" were written by Isaac Israeli (Steinschneider, "Cat. Berlin," i. 55), Saadia (ed. with French translation by M. Lambert, Paris, 1891), and Judah b. Nissim b. Malkah (see above). Greater activity has been displayed in the present age. An Arabic translation of the "Sefer Yeẓirah" was made by Abraham David Ezekiel, in Bombay (Poona, 1888). He also translated into Arabic portions of the Zohar ("Idra Zuṭṭa") (*ib.* 1887; Algiers, 1853), "Joseph Ergas" (Bombay, 1888), "Shomer Emunim," and the sermons of Isaac Lopez of Aleppo (Bombay, 1888).

**11. Poetry and Tales:** Many productions that come under this heading have already been noticed at the commencement of this article and in the paragraph on Liturgy. Several poems by Karaite authors have been published by Pinsker. Single Arabic verses are to be found in many of Ibn Ezra's Hebrew poems (Rosin, "Reime und Gedichte des Abraham ben Ezra," Breslau, 1888); and in one of Al-Ḥarizi's Makamas (No. xi.) a poem is inserted in which each verse is divided into Hebrew, Aramaic, and Arabic portions. The Makamas are preceded by an Arabic preface (Steinschneider, "La Prefazione Arabica delle Makamat di Giuda Al-Harizi," etc., Florence, 1879). Abraham b. Sahl, although born a Jew, ranks among Mohammedan poets. The philosophical poem of Musa ben Tubi has already been mentioned. In the eighteenth century there flourished in Aden, Shalom b. Joseph Shabbezi (ספר עין חיים, MS. Brit. Mus. Or. 4114), who compiled a diwan of Arabic poems, many of which are of his own composition. Of more recent works mention may be made of the interesting collection of epigrams, quatrains, and ditties, styled "Safinah Ma'luf," by Solomon b. Ḥayyim Bunan (Leghorn, 1877). For prose works on the subject of belles-lettres the chief place belongs to Moses ibn Ezra's "Kitab al-Muḥadharah wal-Mudaḥarah" (Schreiner, "Rev. Et. Juives," xxxi. 98–117, xxxii. 62–81, 236–249; R. K. Kokowzow, "Kitab al-Muḥadharah," St. Petersburg, 1895; portions of Arabic text with Russian introduction; H. Hirschfeld, "Arab. Chrestom." pp. 61–63). A collection of proverbs was printed in Bombay in 1889. Isaac Crispin's ethical treatise was translated by Joseph b. Ḥasn. A translation of ס' מוסר מלכים by Abu Yusuf Ḥabib, was printed at Oran in 1889. There also

exists a rich literature of tales, mostly of sacred character, both originals and translations, namely, legendary biographies of the Patriarchs, of Joseph, of Moses, and of Solomon (Bombay, 1886). Of more secular character is a volume entitled מעשה ישעיעים (Leghorn, 1868), which contains a version of Sindabad's travels. An anonymous historical work was edited by Ad. Neubauer ("Medieval Jewish Chronicles," ii. 89 *et seq.*).

**12. Medicine:** Jews distinguished themselves early in medicine, partly by translating from Greek and Syriac, partly by independent works. The oldest is Meserjawaih (883), to whom Steinschneider has devoted a special article ("Z. D. M. G." liii. 428–434). The most prominent Jewish physician of the tenth century was Isaac Israeli (Wüstenfeld, "Gesch. d. Arab. Aerzte," p. 51; Steinschneider, "Hebr. Uebers." p. 761) of Kairwan, mentioned above, who made himself famous by his treatise on "Fevers." Moses b. Eleazer al Israili ("Ibn Abi Oseibia," ed. A. Müller, ii. 87), as well as his sons Isaac and Ishmael, and Jacob the son of the last-named, were physicians to the Vizier Muizz al-Din (end of the century). At the beginning of the twelfth century Jewish physicians in Spain also began to write in Arabic. Abu Ja'far Joseph Ahmad b. Hisdai (a friend of the philosopher Ibn Baja) (*ib.* p. 51) translated the works of Hippocrates for Al-Ma'mun, vizier to the Egyptian calif. Amir bi ahkam Allah. Likewise in Cairo flourished (1161) the Karaite, Sadid b. Abi al-Bayyan (Steinschneider, "Hebr. Bibl." xiii. 61–63). Maimonides was distinguished as a medical author; among other works on medicine he wrote a commentary on the Aphorisms of Hippocrates (*idem*, "Z. D. M. G." xlviii. 218–224; *idem*, "Hebr. Uebers." p. 769). His son Abraham (Wüstenfeld, *ib.* p. 111), also, was a medical authority, and so was Joseph b. Judah (Munk, "Notice sur Joseph b. Jehouda," p. 58). In the middle of the twelfth century flourished Amram al-Israili ("Ibn Abi Oseibia," p. 213; Steinschneider, "Zwei Jüd. Aerzte Imran b. Sadaga und Muwaffak b. Sebua," in "Z. D. M. G." 1871), born in 1165 at Damascus; died 1239 at Emesa (Hims). Samuel b. Judah b. Abbas (see ABBAS) wrote a work styled "Kitab al-Mufid" (*ib.* p. 31). Abu al-Hayyaj Jusuf of Fez (*ib.* p. 213) studied under Maimonides. He lived later on in Aleppo and composed a commentary on Hippocrates, as well as a work on pharmacy. To the twelfth century belongs also Al-Asad al-Mahalli (b. Jacob ben Isaac), who lived in Egypt and afterward in Damascus (*ib.* p. 118). In the thirteenth century Ibn Abi al-Hasan al-Barkamani wrote on hygiene. A medical encyclopedia was compiled by Abu Mansur al-Haruni (end of the fourteenth century; Steinschneider, "Cat. Berlin," ii. 98, 102; see "Z. D. M. G." xlvii. 374) under the title "Al-Muntakib."

**13. Mathematics:** The oldest Jewish mathematician was Mashallah (Steinschneider, "Z. D. M. G." xlviii. 434–440), who was a prolific writer. An anonymous work on astronomy by a Yemen Jew is described by Steinschneider ("Cat. Berlin," p. 80).

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**ARABIC PHILOSOPHY — ITS INFLUENCE ON JUDAISM:** Arabic philosophy dates from the appearance of dissenting sects in Islam. A century had hardly elapsed after Mohammed revealed the Koran, when numerous germs of religious schism began to arise. Independent minds sought to investigate the doctrines of the Koran, which until then had been accepted in blind faith on the authority of divine revelation. The first independent protest was that of the Kadar (from the Arabic *kadara*, to have power), whose partisans affirmed the freedom of the will, in contrast with the Jabarites (*jabar*, force, constraint), who maintained the belief in fatalism.

In the second century of the Hegira, a schism arose in the theological schools of Bassora, over which Hasan al-Başri presided. A pupil, Wasil ibn Atha, who was expelled from the school because his answers were contrary to tradition, proclaimed himself leader of a new school, and systematized all the radical opinions of preceding sects, particularly those of the Kadarites. This new school or sect was called Motazilite (from *itazala*, to separate oneself, to dissent). Its principal dogmas were three: (1) God is an absolute unity, and no attribute can be ascribed to Him. (2) Man is a free agent. It is on account of these two principles that the Motazilites designate themselves the "Ashab al-'Adl w'al Tauhid" (The Partizans of Justice and Unity). (3) All knowledge necessary for the salvation of man emanates from his reason; he could acquire knowledge before as well as after Revelation, by the sole light of reason—a fact which, therefore, makes knowledge obligatory upon all men, at all times, and in all places. The Motazilites, compelled to defend their principles against the orthodox religious party, looked for support to the doctrines of philosophy, and thus founded a rational theology, which they designated "'Ilm-al-Kalam" (Science of the Word); and those professing it were called Motekallamin. This appellation, originally designating the Motazilites, soon became the common name for all seeking philosophical demonstration in confirmation of religious principles. The first Motekallamin had to combat both the orthodox and the infidel parties, between whom they occupied the middle ground; but the efforts of subsequent generations were entirely concentrated against the philosophers.

**Rise of First Radical School.**

From the ninth century onward, owing to Calif al-Ma'mun and his successor, Greek philosophy was introduced among the Arabs, and the Peripatetic school began to find able representatives among them; such were Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Roshd, all of whose fundamental principles were considered as heresies by the Motekallamin.

Aristotle, the prince of the philosophers, demonstrated the unity of God; but from the view which he maintained, that matter was eternal, it followed that God could not be the Creator of the world. Again, to assert, as the Peripatetics did, that God's knowledge extends only to the general laws of the universe, and not to individual and accidental things, is tantamount to giving denial to prophecy. One other point shocked the faith of the Motekallamin—

the theory of the intellect. The Peripatetics taught that the human soul was only an aptitude—a faculty capable of attaining every variety of passive perfection—and that through information and virtue it became qualified for union with the active intellect, which latter emanates from God. To admit this theory would be to deny the immortality of the soul (see ALEXANDER OF APHRODISIAS). Wherefore the Motekallamin had, before anything else, to establish a system of philosophy to demonstrate the creation of matter, and they adopted to that end the theory of atoms as enunciated by Democritus. They taught that atoms possess neither quantity nor extension. Originally atoms were created by God, and are created now as occasion seems to require. Bodies come into existence or die, through the aggregation or the sundering of these atoms. But this theory did not remove the objections of philosophy to a creation of matter. For, indeed, if it be supposed that God commenced His work at a certain definite time by His "will," and for a certain definite object, it must be admitted that He was imperfect before accomplishing His will, or before attaining His object. In order to obviate this difficulty, the Motekallamin extended their theory of the atoms to Time, and claimed that just as Space is constituted of atoms and vacuum, Time, likewise, is constituted of small indivisible moments. The creation of the world once established, it was an easy matter for them to demonstrate the existence of a Creator, and that He is unique, omnipotent, and omniscient.

**Argument for Creation.**

Toward the middle of the eighth century a dissenting sect—still in existence to-day—called Karaites, arose in Judaism. In order to give a philosophical tinge to their polemics with their opponents, they borrowed the dialectic forms of the Motekallamin, and even adopted their name (Mas'udi, in "Notices et Extraits des Manuscrits de la Bibliothèque Royale," viii. 349–351), and thus transplanted the Kalam gradually to Jewish soil, to undergo the same transformations there as among the Arabs.

The oldest religio-philosophical work preserved is that of Saadia (892–942), "Emunot we-De'ot" (Book of Beliefs and Opinions). In this work Saadia treats of the questions that interested the Motekallamin so deeply—such as the creation of matter, the unity of God, the divine attributes, the soul, etc.—and he criticizes the philosophers severely. For to Saadia there is no problem as to creation: God created the world *ex nihilo*, just as Scripture attests; and he contests the theory of the Motekallamin in reference to atoms, which theory, he declares, is just as contrary to reason and religion as the theory of the philosophers professing the eternity of matter. To prove the unity of God, Saadia uses the demonstrations of the Motekallamin. Only the attributes of essence (*sifat-al-dat'iat*) can be ascribed to God, but not the attributes of action (*sifat-al-af 'aliyat*). The soul is a substance more delicate even than that of the celestial spheres. Here Saadia controverts the Motekallamin, who considered the soul an "accident" (compare "Morch," i. 74), and employs the following one of their premises to justify his position: "Only a substance can be the substratum of an accident" (that is, of a non-essential property of things). Saadia argues: "If the soul be an accident only, it can itself have no such accidents as wisdom, joy, love," etc. Saadia was thus in every way a supporter of the Kalam; and if at times he deviated from its doctrines, it was owing to his religious views; just as the Jewish and Moslem Peripatetics stopped short in their respective Aristotelianism whenever there was danger of wounding orthodox religion.

**Saadia.**

Jewish philosophy entered upon a new period in the eleventh century. The works of the Peripatetics —Al-Farabi and Ibn Sina (Avicenna)—on the one side, and the "Encyclopedia of the Brethren of Purity"—a transformed Kalam founded on Neoplatonic theories—on the other side, exercised considerable influence upon Jewish thinkers of that age. The two leading philosophers of the period are Ibn Gabirol (Avicebron) and Bahya ben Joseph ibn Pakuda—the former standing upon a purely philosophical platform, the latter upon a religio-philosophical one; and both attaining similar results. Both believe in a universal matter as the substratum of all (except God) that exists; but Bahya goes further and determines what that matter is: it is Darkness ("Ma'ani al-Nafs," translated by Broydé, p. 17). But this matter did not exist from all eternity, as the Peripatetics claimed. It is easy to perceive here the growth of the Peripatetic ideas as to substance and form; but influenced by religion, these ideas are so shaped as to admit the non-eternity of matter. In all that pertains to the soul and its action, Gabirol and Bahya are undoubtedly influenced by the "Brethren of Purity." Man (the microcosm) is in every way like the celestial spheres (the macrocosm). Just as the heavenly spheres receive their motion from the universal soul—which is a simple substance emanating from God—so man receives his motion from the rational soul—another simple substance emanating from Him (*l.c.*, p. 60; Munk, "Mélanges de Philosophie," p. 266). In fact, creation came through emanation, and in the following sequence: (1) The active intellect; (2) the universal soul—which moves the heavenly sphere; (3) nature; (4) darkness—which at the beginning was but a capacity to receive form; (5) the celestial spheres; (6) the heavenly bodies; (7) fire; (8) air; (9) water; (10) earth ("Ma'ani al-Nafs," 72; compare Munk, *l.c.*, p. 201). But as regards the question of the attributes which occupy the Jewish and Moslem theologians so much, Bahya, in his work on ethics, "Hobot ha-Lebabot," written in Arabic under the title of "Kitab al-Hidayat fi faraidh al Kulub" (The Duties of the Heart), is of the same opinion as the Motazilites, that the attributes by which one attempts to describe God should be taken in a negative sense, as excluding the opposite attributes. With reference to Gabirol, a positive opinion can not be given on this point, as his "Fons Vitæ" does not deal with the question; but there is reason to believe that he felt the influence of the Asharites, who admitted attributes. In fact, in his poetical philosophy, entitled "Keter Malkut" (The Crown of Royalty), Gabirol uses numerous attributes in describing God.

**The Neoplatonic Philosophy.**

By way of a general statement, one may say that the Neoplatonic philosophy among the Jews of the eleventh century marks a transitional epoch, leading either to the pure philosophy of the Peripatetics or to the mysticism of the Cabala.

The twelfth century saw the apotheosis of pure philosophy and the decline of the Kalam, which latter, being attacked by both the philosophers and the orthodox, perished for lack of champions. This supreme exaltation of philosophy was due, in great measure, to Gazzali (1005–1111) among the Arabs, and to Judah ha-Levi (1140) among the Jews. In fact, the attacks directed against the philosophers by Gazzali in his work, "Tuhfat al-Falasafa" (The Destruction of the Philosophers), not only produced, by reaction, a current favorable to philosophy, but induced the philosophers themselves to profit by his criticism, they thereafter making their theories clearer and their logic closer. The influence of this reaction brought forth the two greatest philosophers that the Arabic Peripatetic school ever produced, namely, Ibn Baja (Aven Pace) and Ibn Roshd (Averroes), both of whom undertook the defense of philosophy.

**The Apotheosis of Philosophy.**

Since no idea and no literary or philosophical movement ever germinated on Arabian soil without leaving its impress on the Jews, Gazzali found an imitator in the person of Judah ha-Levi. This illustrious poet took upon himself to free religion from the shackles of speculative philosophy, and to this end wrote the "Cuzari," in which he sought to discredit all schools of philosophy alike. He passes severe censure upon the Motekallamin for seeking to support religion by philosophy. He says, "I consider him to have attained the highest degree of perfection who is convinced of religious truths without having scrutinized them and reasoned over them" ("Cuzari," v.). Then he reduced the chief propositions of the Motekallamin, to prove the unity of God, to ten in number, describing them at length, and concluding in these terms: "Does the Kalam give us more information concerning God and His attributes than the prophet did?" (*Ib.* iii. and iv.) Aristotelianism finds no favor in his eyes, for it is no less given to details and criticism; Neoplatonism alone suited him somewhat, owing to its appeal to his poetic temperament.

But the Hebrew Gazzali was no more successful than his Arabian prototype; and his attacks, although they certainly helped to discredit the Kalam—for which no one cared any longer—were altogether powerless against Peripatetic philosophy, which soon found numerous defenders. In fact, soon after the "Cuzari" made its appearance, Abraham ibn Daud published his "Emunah Ramah" (The Sublime Faith), wherein he recapitulated the teachings of the Peripatetics, Al-Farabi and Ibn Sina, upon the physics and metaphysics of Aristotle, and sought to demonstrate that these theories were in perfect harmony with the doctrines of Judaism. "It is an error generally current," says Ibn Daud in the preface of his book, "that the study of speculative philosophy is dangerous to religion. True philosophy not only does not harm religion, it confirms and strengthens it."

The authority of Ibn Daud, however, did not suffice to give permanence to Aristotelianism in Judaism. This accomplishment was reserved for Maimonides, who endeavored to harmonize the philosophy of Aristotle with Judaism; and to this end the author of the "Yad ha-Ḥazakah" composed his immortal work, "Dalalat al-Ḥairin" (Guide of the Perplexed)—known better under its Hebrew title "Moreh Nebukim"—which served for many centuries as the subject of discussion and comment by Jewish thinkers. In this work, Maimonides, after refuting the propositions of the Motekallamin, considers Creation, the Unity of God, the Attributes of God, the Soul, etc., and treats them in accordance with the theories of Aristotle to the extent in which these latter do not conflict with religion. For example, while accepting the teachings of Aristotle upon matter and form, he pronounces against the eternity of matter. Nor does he accept Aristotle's theory that God can have a knowledge of universals only, and not of particulars. If He had no knowledge of particulars, He would be subject to constant change. Maimonides argues: "God perceives future events before they happen, and this perception never fails Him. Therefore there are no new ideas to present themselves to Him. He knows that such and such an individual does not yet exist, but that he will be born at such a time, exist for such a period, and then return into non-existence. When then this individual comes into being, God does not learn any new fact; nothing has happened that He knew not of, for He knew this individual, such as he is now, before his birth" ("Moreh," i. 20). While seeking thus to avoid the troublesome consequences certain Aristotelian theories would entail upon religion, Maimonides could not altogether escape those involved in Aristotle's idea of the unity of souls; and herein he laid himself open to the attacks of the orthodox.

**Maimonides.**

Ibn Roshd (Averroes), the contemporary of Maimonides, closes the philosophical era of the Arabs. The boldness of this great commentator of Aristotle aroused the full fury of the orthodox, who, in their zeal, attacked all philosophers indiscriminately, and had all philosophical writings committed to the flames. The theories of Ibn Roshd do not differ fundamentally from those of Ibn Baja and Ibn Tufail, who only follow the teachings of Ibn Sina and Al-Farabi. Like all Arabic Peripatetics, Ibn Roshd admits the hypothesis of the intelligence of the spheres and the hypothesis of universal emanation, through which motion is communicated from place to place to all parts of the universe as far as the supreme world—hypotheses which, in the mind of the Arabic philosophers, did away with the dualism involved in Aristotle's doctrine of pure energy and eternal matter. But while Al-Farabi, Ibn Sina, and other Arab philosophers hurried, so to speak, over subjects that trenched on religious dogmas, Ibn Roshd delighted in dwelling upon them with full particularity and stress. Thus he says, "Not only is matter eternal, but form is potentially inherent in matter; otherwise, it were a creation *ex nihilo* (Munk, "Mélanges," p. 444). According to this theory,

**Averroism.**

therefore, the existence of this world is not only a *possibility*, as Ibn Sina declared—in order to make concessions to the orthodox—but also a *necessity*. Driven from the Arabian schools, Arabic philosophy found a refuge with the Jews, to whom belongs the honor of having transmitted it to the Christian world. A series of eminent men—such as the Tibbons, Narboni, Gersonides—joined in translating the Arabic philosophical works into Hebrew and commenting upon them. The works of Ibn Roshd especially became the subject of their study, due in great measure to Maimonides, who, in a letter addressed to his pupil Joseph ibn Aknin, spoke in the highest terms of Ibn Roshd's commentary.

**Influence on Exegesis.**

The influence which the Arabic intellect exercised over Jewish thought was not confined to philosophy; it left an indelible impress on the field of Biblical exegesis also. Saadia's commentary on the Bible bears the stamp of the Motazilites; and its author, while not admitting any positive attributes of God, except those of essence, endeavors to interpret Biblical passages in such a way as to rid them of anthropomorphism. The celebrated commentator, Abraham ibn Ezra, explains the Biblical account of Creation and other Scriptural passages in a philosophical sense. Naḥmanides, too, and other commentators, show the influence of the philosophical ideas current in their respective epochs. This salutary inspiration, which lasted for five consecutive centuries, yielded to that other influence alone that came from the neglected depths of Jewish and of Neoplatonic mysticism, and which took the name of CABALA.

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**ARABIC POETRY:** The poetic literature of the Arab Jews, to judge from the specimens handed down, must be about as old as Arabic Poetry in general, and in the main is of the same form and stamp. Two epochs may be distinguished: viz.: (1) The pre-Islamic or lyrical, and (2) that which is coeval with Mohammed and entirely polemical. Of the first epoch the oldest verses known are by the poetess SARAH, of the tribe of the Banu Ḳuraiza, who, in a short dirge, bewailed the treacherous slaughter by an Arab chief of many of her compatriots. This incident, which took place toward the end of the fifth century, is also alluded to in a verse of an unknown Jewish poet. The Jewish poetry of this epoch culminates in the songs of the famous Al-Samau'al (SAMUEL) B. ADIYA, who inhabited the castle Al-Ablaḳ in Taima (middle of sixth century). Among Arab authors of all ages he is the prototype of fidelity; having sacrificed his son's life in order to keep a pledge given to a friend, who was no other than Imr al-Kais, the most eminent of the old Arab poets. The poem composed by Samau'al on the incident has often been printed, both in the original and in different translations, although various recensions obscure the true text. Another poem attributed to him is of doubtful authenticity. Samau'al's son Jarid is also said to have been a poet.

**Pre-Islamic Poetry.**

At the time of the birth of Mohammed there flourished in Medina the poet AL-RABI IBN ABU AL-ḤUḲAIḲ, of the Banu al-Nadhir, of whose poems several are still extant. In one of them the sentence occurs: "There is a remedy for every illness; but folly is incurable."

The poet Shuraiḥ, whose epoch is uncertain, is the author of a fine distich of which the following is a translation:

> "Associate thyself to the noble, if thou find a way to their brotherhood;
> And drink from their cup, though thou shouldest drink twofold poison."

To the pre-Islamic period belongs also a poet named Abu al-Diyal, who was not, however, a Jew by birth.

A great change is noticeable in Jewish poetry in the second period, when Mohammed had settled in Medina. After the expulsion of the Banu Kainuka, the poet Ka'ab ibn al-Ashraf, of the Banu al-Nadhir, recognized the danger which now threatened all the Medinian Jews. He traveled to Mecca and incited the Ḳuraish in poems to revenge themselves for the defeat suffered at Badr. It appears that Mohammed alluded to Ka'ab's polemic poetry in the simile of "a dog which, if thou drive him away, putteth forth his tongue, or, if thou let him alone, putteth forth his tongue also" (Koran, vii. 174). The points of the simile are not only the alliteration of "Ka'ab" and "kalb" (dog), but also the putting forth of the tongue, which was regarded as a symbol of poetic satire. Ka'ab was soon afterward assassinated at the instigation of Mohammed. His poems have been preserved by Moslem biographers of Mohammed; and his death was bewailed in verse by another Jewish poet, Al-Sammāk, whose effusions are also still in existence.

**Poetry of Mohammed's Time.**

Shortly before Mohammed attacked the Banu Ḳuraiza—the last remaining Jewish tribe in Medina—a woman of this tribe embraced Islam. Her husband, named Aus, tried to entice her to return, and addressed a few lines of entreaty to her which are still extant. The murder of Ḥujaij, rabbi of the Banu al-Nadhir, was lamented in a poem by JABAL IBN JAUWAL, who also bewailed the fate of the expelled and massacred tribes. The last poet of this class was MARḤAB. He was a native of Yemen who had adopted Judaism, and fought against the Moslems when they attacked Khaibar, the last Jewish stronghold. In a poem of three verses he challenged one of Mohammed's heroes to single combat, and fell in the contest. This closes the list of Arabic-Jewish poets of ancient times. The next centuries

did not develop Jewish poetry in Arabia, save a few lines in one of Hariri's makamas (xi.) and Ibn Ezra's poems. At the beginning of the fourteenth century there lived in Seville Mūsa b. Tubi, who wrote a philosophic poem styled "Al-Sab'iniyya" (poem of seventy verses), following the lines of Maimonidean argumentation.

A number of Jewish poets writing in Arabic lived in Spain; but, unfortunately, hardly more than their names have come down. Among them are: Moses ben Samuel ibn Gikatilla (eleventh century; see Poznanski, "Ibn Gikatilla," p. 23, Berlin, 1895); Abraham ibn Sahl (Seville, thirteenth century); Nasim al-Israili (Seville); Abraham Alfakar (thirteenth century, Toledo); Ismail al-Yahudi and his daughter Kasmunah. All of these wrote Muwashshah poetry (Hartmann, "Das Arabische Strophengedicht," pp. 45, 63, 73, 74, 225, 244).

**Revival at Close of Middle Ages.**

A kind of revival took place in Arabic-speaking countries at the end of the Middle Ages; but the poetry of this epoch is almost entirely of a liturgical character, and the language is not classical, but is modeled on the dialect of the country in which the Jews happened to live. Many of these are printed among the collections of piyyuṭim for Maghrebine and Eastern rites; but a comprehensive and critical study of them has yet to be undertaken.

Within the last decades have come to light the collections of poems of the Yemenian poet Shalom b. Joseph Shabbezi, who largely made use of the later forms of Arabic poetry, notably the "Muwashshah" (girdle rime).

Bibliography: Nöldeke, *Beiträge zur Kenntniss der Poesie der Alten Araber*, pp. 52–86; Delitzsch, *Jüdisch-Arab. Poesien aus Vormohammedanischer Zeit*, 1874; *Ibn Hisham*, ed. Wüstenfeld, *passim*; Hirschfeld, *Essai sur l'Histoire des Juifs de Médine*, in *Revue Etudes Juives*, vii. 165–193, x. 10–31; idem, *Assab'iniyya* with the Hebrew transl. by Solomon b. Immanuel Dapière, edited and translated in *Report of Montefiore College*, Ramsgate, 1894; idem, *Contribution to the Study of the Jewish-Arabic Dialect of the Maghreb*, in *Journal of Royal Asiatic Society*, 1891, pp. 233–310 (*Song of Elijah*); idem, *Jewish-Arabic Liturgies*, in *Jewish Quarterly Review*, vi. 139–185, vii. 418–427.

G. H. Hir.—G.

**ARABIC SCRIPT.** See Arabic Language.

**ARABIC VERSIONS OF THE BIBLE.** See Bible Translations.

**ARAD:** 1. Son of Beriah in the genealogical list of Benjamin (I Chron. viii. 15).

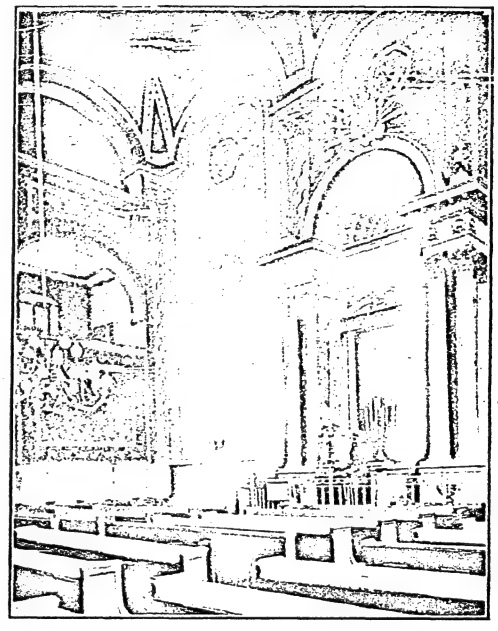
2. A Canaanite city in the wilderness of Judah (Judges i. 16), against which the Jews fought successfully (Num. xxi. 1, xxxiii. 40). Later it was inhabited by the Kenites (Judges i. 16). The site has been identified by Robinson with Tell 'Arad, southeast of Hebron.

Bibliography: Buhl, *Geographie des Alten Palästina*, pp. 96, 162; G. A. Smith, *Historical Geography of the Holy Land*, pp. 277, 278.

J. JR. G. B. L.

**ARAD (ALT-ARAD):** A royal free city and market town of Hungary, on the Maros, 145 miles southeast of Budapest. Among the Jewish communities of Hungary that of Arad holds a prominent place. Its history begins in the first half of the eighteenth century. The passport issued by Lieut. Field-Marshal Baron Cosa, May 1, 1717, to two Jews residing in the suburbs, is, so far as is known, the oldest historical document containing information concerning the Jewish community there. In 1741 there lived in Arad only one Jew, named Mandel, who purchased the right to sell, at first groceries, and then liquors, under the protection of Colonel Horvath of the boundary guard. Other

**Early History.**



Interior of the Synagogue at Arad.
(From a photograph.)

Jews soon settled there. A census taken in 1743 showed that six of them lived in their own houses. The congregation, together with its associated "Hebrah Kaddishah," was organized about this time. In 1754 there were 24 Jewish families residing in Arad; among them Jacob Isaac, rabbi and teacher, with an annual salary of 36 florins. The year 1789 marks the turning-point in the history of the Arad community. In May of that year Aron Chorin entered upon his duties as rabbi of the congregation. The whole history of the community and its struggles, its successes, and its renown thenceforth center in him. With touching devotion and patriarchal sentiment he applied himself to its elevation, and organized most of the benevolent institutions that are its pride to-day. Another man who, with the rabbi, deserved well of the congregation was Moses Hirschl, who for several decades devoted his attention mainly to its educational interests. Together with the principal, Lazar Skreinka, he succeeded in raising the intellectual grade of the school to the satisfaction of the governmental authorities. Of especial importance, however, for the true development of the congregation was the success attending Chorin's efforts to induce the youths in the community to acquire a knowl-

**Aron Chorin and Moses Hirschl.**

edge of handicrafts. The Arad congregation led those of Hungary, both in the number of its mechanics and in the variety of trades represented. The inspiration of the movement originated with Chorin, who in this matter took his stand upon Talmudic precepts. "From this congregation," he wrote in 1831, "seventy-eight young men have gone forth to follow various handicrafts, and in addition several have devoted themselves to such professions as the law permits. Some of these latter already have large practises as physicians and surgeons." In a letter to Gabriel Ullmann, president of the Pesth congregation, he names the trades that were followed by the Jews of Arad: there were goldsmiths, tanners, confectioners, furriers, coopers, watchcase-makers, braid-makers, soap-boilers, horseshoe-makers, smiths, locksmiths, gunsmiths, bookbinders, painters, tailors, pipe-mounters, glaziers, shoemakers, saddlers, etc.

**Diversity of Trades.**

Philanthropic interests were taken charge of by the Humanitätsverein, founded in 1830, and enlarged later by a women's society with similar aims; their special charge being the excellent Jewish hospital, a creation of the Hebrah Kaddishah, which was first organized in 1790 by Chorin. After Chorin's death, 1844, the Arad congregation, which in 1839 aggregated 812 souls, called Jacob Steinhardt as their temporary rabbi and school-superintendent. A year and a half later he became chief rabbi, and was followed in 1885 by Alexander Rosenberg, previously rabbi in Kaposvar. During the whole of the last half of the nineteenth century the Arad congregation developed and prospered. All branches of congregational activity kept pace with the numerical growth of the congregation, which in 1860 aggregated 2,700 souls, and which since then has doubled. The affairs of the congregation are conducted according to well-devised rules; schools have been reorganized; additional benevolent institutions have been established, of which the Orphan Home deserves especial mention; and a home for pensioned employees of the congregation has been opened.

BIBLIOGRAPHY: *Jahrbuch für die Israelitischen Kultusgemeinden in Ungarn*, i. 144; *Ben-Chananja*, vi. 133 *et seq.*

D. E. N.

**ARADUS (Arados, I Macc. xv. 23):** A Phenician city on the island now called Ruad, eighty miles north of Sidon. It is the Arvad of Ezek. xxvii. 8, 11, the Armad of Tiglath-pileser III., and is also mentioned on the Egyptian monuments. Jews had migrated thither in Maccabean times (I Macc. xv. 23). See ARVAD.

BIBLIOGRAPHY: W. Max Müller, *Asien und Europa*, p. 186; Pietschmann, *Geschichte der Phönizier*, pp. 36 *et seq.*

J. JR. G. A. B.

**ARAG (ARAK):** Village in the district of Kyurin, Daghestan, Transcaucasia, Russia. When the traveler Judah Chorny visited the place in 1868, he found eighty Jewish families there, who lived in a separate part of the village. Their chief occupation was the cultivation of tobacco on land rented from their Mohammedan neighbors. They had a synagogue, and used the Sephardic rite. Fifty schoolchildren were instructed in religion and Hebrew by two teachers. Their language was a mixed dialect of Tataric and Persian. Under the rule of the Tatar Khans they were burdened with heavy taxes, their position being almost that of slaves. With the annexation of the province by Russia their condition improved somewhat. In 1900 the Jewish population of Arag was 710.

Polygamy is still practised among the inhabitants. Up to 1868 the names of the rabbis (who had succeeded one another) were: Moses, Mattithiah, Bezalel, Hanukah, Johai, Moses of Gursi, and Ezekiel, who was still holding office. Among their names the following are Caucasian: Valbikah, Vanavsha, Gulbahar, Deshleyul, Zarungul, Momari, Mamali, Tzaatchair, Kuztaman, Luzergal, Shachatav, Tazagil, Tavriz.

BIBLIOGRAPHY: Judah Chorny, *Sefer ha-Massaot*, pp. 256-262; *Budushchnost*, 1900, No. 52.

H. R.

**ARAGON:** An independent medieval kingdom, later a province of Spain, in the northeastern part of the Iberian peninsula. Its population included Jews as early as the ninth century. In Saragossa (which until 1118 was under the rule of the Moors), in Jaca, Huesca, Barbastro, Daroca, Tarazona, Calatayud, Monzon, Lerida, and other cities of Aragon, the Jews in early times lived under special *fueros* or laws. Aragon passed through the same phases of church development and culture as southern France, until the time of Jaime I.; and the circumstances of the Jews there corresponded exactly with those of their French brethren. Their industry, learning, and wealth secured for them the protection and favor of their rulers. Pedro II. of Aragon, who, owing to his frequent wars, was usually in debt, was often compelled to borrow money of his Jewish subjects, and to mortgage the greater portion of his possessions and revenues to them. Under Pedro's son and successor, Jaime I., surnamed "el Batallador" (the Fighter) and "el Conquistador" (the Conqueror), the political and legal position of the Jews was an enviable one. Jaime I. issued the following decree: "All Jews and Saracens dwelling in our domains belong to the king and are, with all their possessions, under the king's especial protection. Any one of them who shall place himself under the protection of a nobleman shall lose his head; and all his possessions, wherever they be, shall be forfeited to the king." As a consequence, no Jew or Saracen could become a bondman to any nobleman; nor could Jews or Saracens be called prisoners or serfs (*captivi* or *servi*) even of the king, because, according to the law, they had full liberty of movement.

**Position Under Jaime I.**

The Jews of Aragon thus stood in direct relation with the king and under the jurisdiction of the crown, as represented by the *baile-general*, under whose authority stood the *bailes* of all the towns and hamlets of the country. They were permitted to buy and sell among themselves; but for trade with Christians a special permission from the *baile* was necessary. Similarly, Christians were prohibited from buying or taking in pledge the goods of Jews. The Jews lived in the "Juderías," or Jews' quarters, outside of which they could not dwell without royal permission; nor

were they at liberty to change the city of their abode. The permission of the king was also necessary to build synagogues, establish cemeteries, open schools, purchase or export wheat, and even to bake Passover bread. Besides the poll-tax, Jews were required to pay special taxes and to contribute toward the repair of walls and fortifications, as well as to the equipment of the fleet and the general expenses of war. Whenever the king visited a city, the Jews there had to provide beds for him and his retinue. The assessment of individual taxes was made by the representatives of the Jews, chosen by themselves and confirmed by the king. The division of the taxes among the various congregations was determined by the king, upon consultation with these representatives of the synagogue. Sometimes the king remitted these taxes for a time, as in the cases of Uncastillo and Montcluz, to which a respite was given by Jaime I. Some Jews received special privileges from the king. They were permitted to take four denarii per pound as weekly interest (about 86 per cent. per annum). But they were forbidden to lend to students. Frequently the king released all debtors of the Jews from their obligations, and declared the Jewish claims void. There existed for the Jews of Aragon two special forms of oath: one, upon the law of Moses; the other, much more formidable, called "the oath of curses." All such oaths had to be taken in the synagogue or other places of worship.

In their social relations a sharp line of demarcation was drawn between Jews and Christians. Jews were forbidden to keep Christian slaves and servants, or to have Christian women in their houses in any capacity whatever. Christians and Jews were not permitted to dwell together; even Jewish prisoners were separated from Christians. Jaime I., whose confessor was the zealous missionary Raymundo de Peñaforte, ardently favored the conversion of the Jews to Christianity—conversion to Islam was prohibited—and gave his assistance to the work in every way. In 1249 he repealed an ordinance, then operative in many provinces, to the effect that Jews embracing Christianity must surrender their property, or most of it, to the treasury. The law protected those who had embraced Christianity from insult at the hands of their former coreligionists; and it was forbidden to call them renegades, turncoats, or any such disparaging names. Whenever a prelate, or a brother of one of the orders, announced a missionary sermon in a place where Jews resided, the latter were compelled by the king's officers to listen to it; and no excuse for absence was accepted, save a special royal dispensation, such as was granted to the Jews of Lerida. Baptized children of Jews could not reside with their parents. In 1263, in order further to facilitate the conversion of the Jews, Jaime I. arranged a public debate at the royal palace in Barcelona, under the presidency of Peñaforte, between the missionary Fra Paolo (or Pablo Christiani), a baptized Jew, and the eminent Spanish rabbi, Moses ben Nahman (Bonastruc de Porta).

**Enforced Social Isolation of Jews.**

**Religious Disputation at Barcelona.**

Aside from these clerical annoyances, the position of the Aragonian Jews under Jaime I. was not an unhappy one. They owned houses and estates, were permitted to farm the royal grist-mills, and to follow agriculture and trades, and, though they could not occupy judicial positions, other honorable posts were open to them. When Jaime conquered Majorca he was attended by Don Bahyel as his private secretary; and when he besieged Murcia he employed Don Astruc Bonsenyor as his interpreter of Arabic to negotiate with the inhabitants of the town. Jehudano de Cavalleria, the wealthiest and most influential Jew of Aragon, was head bailiff and royal treasurer; Bondia and a certain Abraham were bailiffs in Saragossa, and Vidal Solomon was bailiff of Barcelona. Maestros David and Solomon were the king's body-physicians; and Maestro Samson was physician to the queen. Pope Clement IV. in vain requested Jaime to remove Jews from all public offices; but his son, Pedro III., yielding to the stormy demands of the Cortes in Saragossa, decreed that no Jew should thenceforth occupy the position of bailiff. Pedro and his successors took the Jews under their protection, possibly for their own interests. In the wars of Africa and Sicily the material aid of the Jews was indispensable, and large sums were exacted from them for the equipment of the fleet and the conduct of the war.

**Jews in High Public Offices.**

Although Jaime II., like his grandfather, earnestly desired the conversion of the Jews, he showed himself tolerant toward them. He permitted a certain number of Jewish refugees from France to settle in Barcelona and other places; and, in recognition of their liberal contributions toward the equipment of the fleet, he released the Jewish congregations for several years from all taxes, according at the same time special privileges to the congregations of Barcelona, Saragossa, and Huesca. The king protected them, but the populace, repeatedly aroused by the clergy, continually annoyed them. In Barcelona in 1285, one Berenguer Oller, supported by several other ordinary citizens, instigated a serious riot against the Jews. On a certain day of Passover he announced that he would kill all the barons and the Jews and plunder their houses; but he was prevented from carrying out his plans through the timely intervention of the king.

The Jews of Aragon proved themselves generous and self-sacrificing in every emergency. When in 1323 the Infante Alfonso (afterward Alfonso IV.) embarked upon the conquest of Sardinia, they placed large sums of money at his disposal; and the congregation of Tortosa hired sailors to man the galleys furnished by the city. Alfonso IV. in return showed himself favorably inclined toward his Jewish subjects. He accorded special privileges to the Jews of Fraga, Barcelona, and Gerona, and put down the insurrection of the shepherds, which had extended to parts of Aragon. When a large number of Jews desired to leave the country, he attempted to retain them by reducing their taxes. Under his successor Don Pedro IV., who was devoted to astrology, which he studied under his body-physician Don Rabbi Menahem, the condition of the Jews was a very painful one, owing to the contest between the Aragonian Unionists and the king, and to the war between Aragon and Castile. The congregations of

Murviedro, Gerona, Tarazona, Daroca, and Calatayud were especially ill-treated.

The great persecution of 1391, which began in Seville, affected the Jews of Aragon and Catalonia severely; entire communities, such as those of Valencia, Lerida, and Barcelona, were wiped out; thousands of Jews were slain; and 100,000 professed to embrace Christianity. The resulting large number of pseudo-Christians, or Maranos, was materially increased twenty years later by the exertions of the fanatical preacher Vicente Ferrer. All Jews who remained faithful to their ancestral religion were ordered by King Martin of Aragon to wear a mark of identification. Another public disputation took place between the rabbis of the more important congregations of Aragon, on the one side, and Joshua ha-Lorḳi, named after his conversion Jerome de Santa Fé, assisted by the converts, Andres Beltran and Garcia Alvarez de Alarcon, on the other. This discussion, which had the effect of still further increasing the number of pseudo-Christians, was held at Tortosa in 1413 in the presence of Pope Benedict XIII. Severer sufferings were in store for the Jews of Aragon in the last eighty years of their sojourn in the province. After the Tortosan disputation, Pope Benedict issued the bull, "Etsi Doctoribus Gentium" (see De los Rios, ii. 627), which was promulgated throughout Aragon in 1415. It interdicted the study or the reading of the Talmud and similar works, every copy of which was to be surrendered and destroyed. Jews were not allowed to possess antichristian literature. They were debarred from holding any office or from following the vocations of physician, surgeon, accoucheur, apothecary, broker, marriage-agent, or merchant. Christians were forbidden to live in the same house with Jews, to eat or bathe with them, to render them any services, such as the baking of Passover bread, or to buy from or sell for them meat prescribed by the Jewish law. Each congregation was permitted to have only a small and scantily furnished synagogue, and new synagogues were not allowed to be built or old ones repaired. Finally, all Jews of either sex over the age of twelve years were compelled to listen to three Christian sermons every year.

**Massacre of 1391.**

**Persecutions Under Pope Benedict XIII.**

To all these sufferings were added the terrible epidemics of the plague which scourged Aragon in 1429, 1439, 1448, 1450, 1452, and 1457. Commerce and trade in the formerly flourishing cities of Saragossa, Huesca, and Daroca came to a standstill; the Jewish merchants and their trade became impoverished and could no longer pay taxes. In order to prevent their emigration, however, Queen Maria, consort of Alfonso V., and queen regent in his absence, reduced the royal imposts considerably. For instance, the Jewish congregation of Barbastro had only 400 sueldos jaqueses to pay; Calatayud and Monzon, 350; Saragossa and Huesca, 300; and Fraga and Tarazona, 200. The very wealthy Marano families of Saragossa, Huesca, Calatayud, and Daroca—the Caballerías, Santangels, Villanovas, Paternoys, Cabreros, Zaportas, Rivas, and others—occupied influential positions in the Cortes, in public life, and at the court of Juan II., and often intermarried with aristocratic families, and even with the Infantas. After Juan's death in 1479, the two kingdoms, Aragon and Castile, were united into one under the rule of Ferdinand and Isabella; and henceforward the history of the Jews of Aragon becomes one with that of all the other Jews of Spain.

The Aragonian Jews possessed a special ritual-liturgy (Maḥzor Aragon), which was preserved for a long time in several cities of the Orient by communities of fugitive Jews from Aragon. (See Maḥzor.)

Bibliography: J. Amador de los Rios, *Historia de los Judios de España*, passim; Ersch and Gruber, *Encyklopädie*, ii. 27, 210; Tourtoulon, *Jaime I., le Conquérant, Roi d'Aragon*, vol. ii. Montpellier, 1867; Swift, *James I. of Aragon*, Oxford, 1894; Zunz, *Ritus*, p. 41. On the many documents relating to the Jews of Aragon now in the "Archiv. de la Corona de Aragon" in Barcelona, see Jacobs, *Sources of Spanish-Jewish History*, xv. 9 *et seq.*

G. M. K.

**'ARAKIN** (ערכין, "estimations"; the German-Polish Jews use the Aramaic form ערכין, pronounced by them 'Erchin or 'Erechin): A treatise of the Mishnah, the Tosefta, and the Babylonian Talmud in the order Ḳodashim.

In the Mishnah the treatise 'Arakin consists of nine chapters (peraḳim), forming in all fifty paragraphs (mishnayot). It deals chiefly with an exact determination of the regulations in Lev. xxvii. 2–29, concerning the redemption, according to fixed rates (ערך, "estimation"), of persons or things consecrated to the sanctuary by a vow. It is presupposed by the Halakah that the above-mentioned Bible passage refers to the consecration not only of persons that belong to the one who consecrates them, but of any person; for the consecration of a person signifies nothing more than a vow to dedicate to the sanctuary the value which that person represents. Consequently, the first chapter treats of the persons capable of making such a vow, as well as of the qualifications of those whose value must be paid by the consecrator.

**Analysis of the Mishnah.**

Following exactly the order of the Bible, the second chapter discusses the maximum and the minimum of the amount to be given to the sanctuary, according to the financial condition of the dedicator. The mention of this special case of a maximum and a minimum gives occasion for discussing the maximum and the minimum for various religious precepts. Incidentally, many an interesting item of information is imparted concerning Temple affairs; as, for instance, certain details about the Temple music.

In a similar way, the third chapter, discussing the uniformity of assessment of values of dedicated lands irrespective of their mercantile values, takes occasion to group together all such cases of indemnity for which the Biblical law prescribes a fixed amount to be paid, regardless of attendant conditions.

After this digression, the fourth chapter lays down detailed rules for the various "estimations" mentioned in Lev. xxvii. 2–8, and at the same time intimates wherein these rules differ from those applying to sacrificial vows and gifts.

The fifth chapter treats of particular instances; for example, the consideration of cases wherein the weight or the value of a limb of a person or a portion of his value is dedicated. This brings to an

end the Halakot dealing with estimations put upon persons.

The sixth chapter is to be regarded as an appendix. It gives minute precepts relative to assessments in general, called "shum" (שׁוּם, in contradistinction to עֵרֶךְ), and concerning distraint for debts incurred by dedication.

After this exhaustive treatment of the estimation of persons, chapters vii. and viii. give a fuller explanation of the estimation of consecrated land found in Lev. xxvii. 16, and in addition—as in the Bible—the Halakot concerning HEREM ("devoted thing)," that is voted to be the irredeemable property of the sanctuary or of the priests (Lev. xxvii. 28).

The ninth and last chapter consists chiefly of the regulations concerning the redemption in the jubilee year of landed property that has been sold (Lev. xxv. 25–34). These rules are given in this connection because they have points of contact with the valuation of a consecrated piece of ground.

**The Tosefta.**

The Tosefta to this treatise, comprising five chapters, is of great value for the comprehension of the single articles of the Mishnah, as well as for their composition. Thus Tosefta i. 1 illustrates the exegetical basis (Midrash) for the proposition in Mishnah i. 2; and, according to the reading of Tosefta iii. 1, the difficulty in Mishnah v. 1, which provides the Gemara 19*a* with much matter for discussion, is removed. This treatise of the Tosefta contains also a number of explanatory amplifications of the Mishnah, as well as many points not touched in the latter.

**Mishnah in the Light of Tosefta.**

The Tosefta also gives to some extent many a valuable intimation for distinguishing the older and the more recent constituent elements or strata of the Mishnah. Beginning with the first chapter, a comparison of the Mishnah 1–4 and the Tosefta 1–4 shows that of these paragraphs only 1 and 4 belong to the older Mishnah compilation, and that 2 and 3 emanate from a school later than Akiba. Similarly, the second chapter betrays the work of two redactors. The compilation of the maxima and the minima in this section is probably to be ascribed to Akiba, who was the first to attempt such an arrangement of the halakic material. To the later redaction, however, is to be attributed the discussion in Mishnah 1, between R. Meïr and the Hakamim (sages). Likewise, Mishnah 4 and the second half of Mishnah 6 must be regarded as later additions.

The whole of the third chapter must be regarded as belonging to the older Mishnah compilation, with the exception, however, of the second half of Mishnah 2, where "Eleazar [ben Shammua]" should be read instead of "Eliezer [ben Hyrcanus]."

It is noteworthy that in this chapter (Mishnah 2) the gardens of Sebaste (Samaria) are represented as very fruitful, a characteristic which could apply only to the time previous to Bar Kokba. For this reason R. Judah in the Tosefta (ii. 8) speaks of the gardens of Jericho instead of those of Sebaste.

The fourth chapter of the Mishnah seems to belong wholly to the more recent redaction. In the fifth chapter it is difficult to distinguish old and new. Here the beginning is derived from the time before Akiba, possibly even from the period during the existence of the Temple, or, at all events, not long after; but the second half of the very same Mishnah is of a much later date, whereas the Tosefta (iii. 2) preserves the old form of the Halakah, to which the Mishnah bears the relation of an explanation and discussion. Chapters vi.–ix. also contain various compilations of Halakot, which were so much altered by the redactor that attempts to trace them back to their sources have been unsuccessful.

**The Gemara.**

In the present article an analysis of the Gemara, which comprises thirty-four pages, can be given only in brief outline. Starting from the word הכל ("all"), with which the treatise begins, the discussion brings into array nearly all tannaitic Halakot, commencing with that word, to prove that this word is used to intimate that the tanna desires to include in the rule a class of subjects that otherwise would have been excluded.

This introduction to the treatise 'Arakin (pp. 2–4*a*) probably comes from the time of the Saboraim. Of importance are the elaborations of the Gemara on Mishnah i. 2, in regard to the sacrifices and gifts of the heathen (עכו"ם) (pp. 5*b*–6*b*).

In regard to the second chapter, special reference must be made to pp. 8*b*–13*b*, in which, along with explanations of the Mishnah, many details are given in regard to the construction of the calendar and to customs in the Temple service.

The third chapter of the Gemara is the only one in the treatise in which haggadic material is treated at length. Pages 15*a* to 17*a* contain admonitions and precepts concerning "the evil tongue," in which it is urged that man must be careful of speech.

Chapters iv. and v. contain chiefly elucidations and explanations of the corresponding Mishnayot.

Basing itself on the Mishnah, chapter vi. gives many important regulations concerning compulsory auctions and the legal procedure in regard to them, and with regard to legal attachments (pp. 21*b*–24*a*).

Chapter vii. is devoted to the regulations regarding the year of jubilee at a time when this Biblical institution is enforced (24*a*–27*a*).

Chapter viii. treats of the regulations governing landed estate devoted to the sanctuary, when the law of the jubilee year is no longer in force (27*a*–29*a*).

The last chapter deals mainly with the laws for the sale and redemption of land and houses that have been sold, on which subject the Mishnah in the corresponding chapter contains only a few particulars.

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J. SR. L. G.

**ARAM.—Biblical Data:** The name of a group of kindred tribes scattered over portions of Syria, Mesopotamia, and Arabia. It is not the name of a country or of a politically independent people; for the Aramaic peoples were never all independent at the same period; neither did they form a large independent state. They are mentioned by Tiglath-pileser I., about 1110 B.C. (Schrader "K. B." i. 33), as dwelling east of the Euphrates; also by Shalmaneser II.

**Location.**

(*ib.* i. 165). Tiglath-pileser III. describes them as extending from the Tigris, the Euphrates, and the Surappi to the River Ukni at the shore of the Persian Gulf (*ib.* ii. 11). Sargon and Sennacherib attest this in part by stating that on their return from Babylon to Assyria they conquered various Aramaic tribes (compare Schrader, "K. G. F." pp. 109 *et seq.*); and the presence of Aramaic inscriptions in Assyria and Babylonia from the eighth to the third century B.C. confirms these statements (compare "C. I. S." ii.). The inscriptions found at Zenjirli and Nerab prove that Aramaic was spoken in the northern part of Syria as early as the seventh century B.C., though this region was largely occupied by Hittites. Aramaic tribes appear to have extended as far as the Taurus valleys, including Armenia and Cilicia (compare Dillmann, on Gen. x. 22). Aramaic inscriptions have been found in Arabia as far south as Teima, which date from about 500 B.C. These tribes had therefore penetrated Arabia at that date.

The part of this territory known in the Old Testament as Aram is the portion west of the Euphrates, to various parts of which were given different names, as described below (ARAM-ZOBAH, ARAM-MAACHAH, etc.). Greek writers applied to the people of this region the term "Syrians"—perhaps a corruption of Assyrians; hence the name "Syria."

**Aramaic and Hebrew.**

In Gen. x. 22 Aram is described as a son of Shem. Gen. xxii. 21 makes him a grandson of Nahor, Abraham's brother. The Aramaic dialects form a well-defined group of the languages classed as Semitic, and thus attest the fact, for which these traditions stand, that the Arameans were akin to the Hebrews. From II Kings xviii. 26 and Isa. xxxvi. 11 it would seem that by the end of the eighth century B.C. Aramaic had become the language of international communication between the nations of western Asia. Its influence on Hebrew diction may be detected in some of the books composed before the Exile, while in Esther, Ecclesiastes, and some of the Psalms the form of expression is largely Aramaic. Parts of Daniel and Ezra are extant only in this tongue, which before the beginning of the common era had quite displaced Hebrew in popular usage. The Aramaic peoples of northern Arabia introduced writing into that country some centuries before the Arabs of the region had their own system of writing; and the Aramaic inscriptions found by Euting in the Sinaitic peninsula, and shown to have been the work of Arabs, prove that for a time it was the language used for written communication in north Arabia. The Nabataeans, who were in reality Arabians, have also left in the neighborhood of Palmyra many Aramaic inscriptions dating back to about the beginning of the common era.

**Aram in the Pentateuch.**

Josephus calls Aram the grandson of Nahor, Abraham's brother (Gen. xxii. 21), and afterward defines his locality as Aram Naharaim (Gen. xxiv. 10). Gen. xxviii. 10 says that Jacob fled to Haran, where he went to his mother's kindred, thus making Aram Naharaim a region beyond the Euphrates. In the Pentateuch the country about Haran is no doubt the region designated. That Abraham resided in Haran is definitely stated in the Pentateuch (Gen. xii. 4, 5). The place to which Jacob fled is called Padan-Aram (Gen. xxviii. 6, R. V.). "Padana" in Aramaic signifies "yoke," or "plow," and may also have meant, as in some other tongues, "cultivated land." Some find in this meaning the origin of the name "Padan" in Genesis, and have supposed that "the field of Aram" (Hosea xii. 13 [A.V. 12]) is a Hebrew translation. It is tempting to identify it with the Aramaic "Paddānā" (Wright, "Catalogue Syriac Manuscripts," 1127*a*), called in Greek *φαδανᾶ* (Sozomen, vi. 33), and in Arabic "Faddain" (Yaḳut); but this town was situated in the Hauran, and can not have been the Padan of the Bible, unless it was there intended to say that Laban, like Abraham, had migrated far from Haran. It may be, as Nöldeke suggests, that this name arose from a localization of the patriarchal tradition by the early Christians. That a place in the neighborhood of Haran, or in that region, was intended, there can be little doubt. All the sources place the Aram of the patriarchs in the direction of Haran. Deuteronomy mentions Aram only when Jacob is called an Aramean (Deut. xxvi. 5).

**Damascus.**

By far the most important part of Aram, so far as the Hebrews were concerned, was Damascus. Amos (i. 5) and Isaiah (vii. 8) indicate this; the one by equating Aram with Damascus, the other by declaring that Damascus is the head of Aram. The name occurs in a list of cities conquered by Thothmes III. (W. Max Müller, "Asien und Europa," p. 227), and in two of the El-Amarna letters (139, 63 and 142, 21) of the fifteenth century B.C. David, some centuries later, made it tributary to himself (II Sam. viii. 6), and its kings, Rezin, Ben-hadad I., Ben-hadad II., Hazael, and Ben-hadad III., were at various times in conflict with the kings of Israel and Judah. Compare DAMASCUS, DAVID, BEN-HADAD, HAZAEL, and REZIN. See also ARAM-GESHUR, ARAM-MAACHAH, ARAM-NAHARAIM, ARAM-REHOB, and ARAM-ZOBAH.

BIBLIOGRAPHY: Nöldeke, *Die Namen der Aramäischen Nation und Sprache*, in *Z. D. M. G.* 1871, xxv. 113 *et seq.*; Schrader, *K. G. F.* 1878, pp. 109 *et seq.*; *C. I. O. T.* pp. 110 *et seq.*; Friedrich Delitzsch, *Wo Lag das Paradies?* 1881, pp. 257–259; Dillmann, *Commentary to Genesis*, x. 22, 23.

J. JR. G. A. B.

**—In Rabbinical Literature:** "Aramean" was from the earliest times the equivalent of "heathen" in the Jewish vernacular, because the heathen neighbors of the Jews used the Aramean tongue. An old Targum, mentioned by the Mishnah (Meg. iv. 9), employs the word "Aramiyu-uta" in the sense of heathendom; as does also R. Ishmael in the first half of the second century (Yer. Meg. iv. 75*c*). In Palestine the word "Aramean" was so tabooed that the Jews preferred to use the Greek word "Syriac" to designate their mother-tongue, rather than call it "Aramean." This usage also passed over to the Arabian-Jewish authors, as, for instance, Judah b. Koreish, who calls the Arameans of the Bible and of the Targum "Syrians." But to avoid misconception, in translating the Bible into Aramean, the word *Aramaa* (after the Hebrew "Arami") was employed for the national sense and *Armaa* for the religious sense of the word.

It is of historical interest to note that after the conversion of the Arameans to Christianity, the former Jewish significance attached to the word



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"Aramean" was also given to it by Christians. With the Syrians, even in the Peshiṭta, "Armaia" means "heathen," while "Aramaia" means "one of the people of Aram." In Palestinian sources the terms "Aram" and "Arameans" are used to designate Rome and the Romans; the Palestinian pronunciation of the word "Aromi" may have served to screen what they dared not say against the Romans. In most cases, however, ארם, for Rome, is a mistake of the copyist; it should read אדום, Edom.

BIBLIOGRAPHY: Nöldeke, *Z. D. M. G.* xxv. 115-120; Dictionaries of Levy, Kohut, and Jastrow.

J. SR. L. G.

**ARAM-GESHUR:** An Aramean district and a small kingdom near Maachah (II Sam. xv. 8) (see ARAM-MAACHAH), and associated with it in Josh. xiii. 13. David married the daughter of its king (II Sam. iii. 3). She became the mother of Absalom, who fled thither after killing his brother Amnon (II Sam. xiii. 38).

J. JR. G. A. B.

**ARAM-MAACHAH** (I Chron. xix. 6): A district south of Damascus, bordering on the trans-Jordanic territory of Manasseh. Maachah is said in Gen. xxii. 24 to have been a descendant of Nahor, Abraham's brother, and the territory called after him is declared in Josh. xiii. 13 not to have been conquered in the first Israelitish settlement of Canaan. David made its petty king tributary (II Sam. x. 6–8), and by the time of the chronicler, Maachah was regarded as an ancestress of a Manassite clan (I Chron. vii. 16). Strangely enough, II Sam. x. 6 has "king Maacah," which makes it doubtful if Aram-Maachah is the correct form.

J. JR. G. A. B.

**ARAM-NAHARAIM** (translated as "Mesopotamia" in A. V.): A region somewhat ill-defined, mentioned six times in the Bible. In the title of Ps. lx., and in I Chron. xix. 6, it is used for the region beyond the Euphrates (compare II Sam. x. 16). It is stated in Judges iii. 8, 10, that the king of Aram-Naharaim invaded Palestine. Gen. xxiv. 10 calls the region of Haran, Aram-Naharaim (compare Gen. xxviii. 10); while Deut. xxiii. 5 calls Pethor, the home of Balaam, a city of Aram-Naharaim. Pethor appears as a city of the region near the Euphrates in a list of Thothmes III. in the fifteenth century B.C. (compare Müller, "Asien und Europa," p. 267), and in an inscription of Shalmaneser II. of the ninth century B.C. (compare Schrader, "K. B." ii. 163) as a city west of that river.

Aram-Naharaim, literally, "Aram of the two rivers," suggested to the ancients the region between the Euphrates and the Tigris; to some moderns, that between the Euphrates and Chaboras (Ḥabur) (see Kiepert, "Lehrbuch der Alten Geographie," p. 154); to others, the Euphrates and Orontes (Howorth, in "Academy," Jan. 17, 1891, p. 65); while still others select different rivers. Meyer ("Gesch. Ægyptens," p. 227), Müller ("Asien und Europa," pp. 249 *et seq.*), and Moore (Commentary on Judges, pp. 87, 89) are probably right in regarding the Hebrew dual as fictitious. If plural, it was no doubt the country called by the Egyptians "Naharin," an Aramaic name, meaning "the land of the rivers." It embraced a considerable extent on both sides of the Euphrates, extending east as far as the Tigris and west to the Orontes, running south not only to Hamath, but to Kadesh (compare Müller, *ib.* pp. 249–267). All the Biblical references are to places in this region. The name is not found in Babylonian or Assyrian inscriptions, but occurs as Naḥrima in three of the El-Amarna letters. Naḥrima is associated with the Hittites—a fact which confirms the view taken above.

J. JR. G. A. B.

**ARAM-REHOB** (II Sam. x. 6, 8): A district of Syria, of which the chief city was Rehob or Beth-Rehob, associated with ARAM-ZOBAH as hostile to David. Num. xiii. 21 and Judges xviii. 28 place a Beth-Rehob in the Lebanon region near Dan. Moore (Commentary on Judges, p. 399) conjecturally identifies it with PANEAS.

J. JR. G. A. B.

**ARAM-ZOBAH** (Ps. lx., title): The capital of an Aramean state, at one time of considerable importance. The statement in I Sam. xiv. 47, that its king fought with Saul, has hitherto been unconfirmed. No such doubt, however, attaches to the account of the war of its king Hadadezer with David, who made the kingdom tributary to Israel (II Sam. x.). In this war Hadadezer brought to his help Arameans from beyond the Euphrates (II Sam. x. 16). Upon the accession of Solomon, Zobah became independent of Israel (compare I Kings xi. 23 *et seq.*). Berothai, a city belonging to Hadadezer (II Sam. viii. 8) is identified by many with Berothah (Ezek. xlvii. 16), which was between Hamath and Damascus. Zobah was probably located near this city, though Halévy claims to have identified Zobah with Chalkis.

After the tenth century, Zobah is not mentioned in the Bible, but the city of Subiti, which is mentioned in the annals of Assurbanipal as having been conquered by him in the seventh century, is probably identical with it (compare Schrader, "K. B." ii. 217). The same city is mentioned in some broken cuneiform lists of towns in connection with Hamath and Damascus.

BIBLIOGRAPHY: Schrader, *K. B.* ii. 121 *et seq.*; Delitzsch, *Wo Lag das Paradies?* pp. 279 *et seq.*

J. JR. G. A. B.

**ARAMA, DAVID BEN ABRAHAM:** Rabbinical author, born in Turkey, 1525; lived in Salonica. When barely twenty years old, he published "Perush 'al Sefer Mishneh Torah," a commentary on Maimonides' Yad ha-Ḥazakah (Salonica, 1546–1572; second edition, Amsterdam, 1706). He also is the author of "Teshubot," consisting of a commentary on difficult Talmudic passages (Constantinople, 1579), which seems to be entirely lost.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 694; Steinschneider, *Cat. Bodl.* No. 4790.

L. G. G. A. D.

**ARAMA, ISAAC BEN MOSES:** Spanish rabbi and author; born about 1420; died in Naples 1494. He was at first principal of a rabbinical academy at Zamora (probably his birthplace); then he received a call as rabbi and preacher from the community at

Tarragona, and later from that of Traga in Aragon. He officiated finally in Calatayud as rabbi and head of the Talmudical academy. Upon the expulsion of the Jews in 1492, Arama settled in Naples, where he died.

Arama is the author of "'Akedat Yizḥak" (Offering of Isaac), a lengthy philosophical commentary on the Pentateuch, homiletic in style. From this work he is frequently spoken of as the "Ba'al 'Akedah" (author of the "'Akedah"). He also wrote a commentary upon the Five Rolls, and a work called "Ḥazut Ḳashah" (A Burdensome Vision), upon the relation of philosophy to theology; also "Yad Abshalom" (The Hand of Absalom), a commentary on Proverbs, written in memory of his son-in-law, Absalom, who died shortly after his marriage.

Arama was the very type of the Spanish-Jewish scholar of the second half of the fifteenth century. First of all he was a Talmudist. The study of the Talmud was of the utmost importance to him; so that he lamented deeply when his rabbinical pupils could not follow him from Zamora to Tarragona, because the latter community was unable to support them. In the next place, he was a philosopher. The study of philosophy was so universal in Spain at that period that no one could assume a public position who had not devoted himself to it. Arama had paid particular attention to Maimonides; but independent philosophical thought is hardly to be found in his work. His remarks concerning the nature of the soul ("'Akedah," chap. vi.) are noteworthy. After a detailed account of the various theories about the soul which had prevailed, he comes to the conclusion that the first germ of the soul, common to the whole human race, has its origin with and in the body. His theory is that of Alexander of Aphrodisias—that the soul is the "form" of the organic body—but Arama is able to adduce support for it from Talmud and Cabala. The third element in Arama's mental composition was Cabala as expounded in the Zohar, which he believed to have been written by Simon ben Yoḥai. He did not, however, occupy himself so much with the mystical side of Cabala as with its philosophy.

**As Talmudist and Philosopher.**

His earliest work, the "Ḥazut Ḳashah," presenting in a certain sense an enunciation of Arama's religious philosophy, includes also much that is interesting pertaining to the history of the Jews in Spain prior to their expulsion. The aim of the work was to furnish a rejoinder to the missionary sermons of the Church, to which, under the laws then prevalent, the Jews were compelled to listen. Hence his polemic against the Christian dogma of Grace is the *résumé* of an oral disputation between Arama and a Christian scholar. In support of his attack upon this Christian dogma, Arama adduces the doctrine of the freedom of the will as formulated by Aristotle, and the consideration of God's transcendent justice, which would make Grace to consist of nothing but the exercise of the will of a despot. Besides this instance of his polemics, his treatment of the Deluge contains several attacks upon Christianity. The greater portion of the work, however, is devoted to the confutation of that philosophy which refuses to recognize Jewish revelation, or recognizes it only as identical with philosophy. For his extensive use of the allegorical mode of interpretation, see ALLEGORY.

Arama's chief work, which exercised great influence upon Jewish thought, and is still much read, is the "'Akedat Yizḥak." This is considered by many as the classical work upon Jewish homiletics. The form of the sermons contained therein was closely imitated by the DARSHANIM. The old sermon was either didactic—among Germans, upon ritual matters; among Spanish and Provençal Jews, upon philosophy—or else it was of an edifying, moralizing nature, such as the Haggadot. Arama's sermons in this work were the first attempt to unite both these tendencies. Though not artistic, he should not be reproached therefor, but should rather be commended for having established a model for generations of darshanim and modern Jewish preachers. Beginning with a Biblical text, Arama constructs his sermon along the lines of some saying of the Haggadah, the connection of which with the text is expounded by means of a philosophic disquisition, popularly told, and interspersed with specifically rabbinical interpretations; each sermon thus satisfied the lovers of philosophy as well as of the Talmud. His commentary on the Five Scrolls partakes of the same philosophical and homiletic nature as the "'Akedat Yizḥak"; it has not, however, received much attention at the hands of moderns.

**Sermons Models for Future Preachers.**

Arama also attempted to write poetry, and is the author of a *Baḳḳashah* (supplication), which, although of no poetic excellence, has a certain charm.

Arama's writings enjoyed universal esteem immediately upon their appearance, to such an extent indeed that Isaac Abravanel, a younger contemporary of his, did not scruple to embody long passages in his own works. Arama himself, however, very often copied from Rabbi Abraham Bibago without mentioning him, as J. S. Del Medigo pointed out in his "Mazref la-Ḥokmah" (Crucible for Wisdom). Arama's works were likewise esteemed by the Christian world; for in 1729 an academical dissertation by M. A. J. van der Hardt, of the University of Helmstedt, was published under the title "Dissertatio Rabbinica de Usu Linguæ in Akedat Ischak," treating of section 62 of Arama's work, giving it in Hebrew with Latin translation.

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L. G.

**ARAMA, MEÏR BEN ISAAC:** Philosopher and Biblical commentator; born at Saragossa at the end of the fifteenth century; died about 1556 in Salonica. His father was exiled from Spain in 1492 and died in Naples. Meïr Arama, who had gone thither with his father, remained there until the French army invaded Naples in 1495. He then went to Salonica and settled there, devoting himself to literary pursuits.

Arama is the author of the following works: (1) "Urim we-Tumim" (Light and Perfection), a philosophical commentary on Isaiah and Jeremiah, published by Menahem Jacob ben Eliezer Judah, Venice, 1603; (2) "Me'ir Iyyob" (The Illuminator of Job), commentary on Job written in 1506, and published, together with the text, at Salonica, 1517; (3) "Me'ir Tehillot" (The Illuminator of the Psalms), commentary on the Psalms, written in 1512, and published, together with the text, at Venice, 1590; (4) "Perush," commentary on Song of Songs, published in the Bible of Amsterdam 1724-27, which latter bears the title "Kehillot Mosheh"; (5) commentary upon Esther, still extant in manuscript (Codex Rossi, No. 727). Arama quotes in his works a commentary of his on the Pentateuch. It is no longer in existence. The commentaries of Arama are, like those of his father Isaac, full of allegories and moral aphorisms. He wrote also a pamphlet against Isaac Abravanel, accusing him of plagiarizing the works of his father, which pamphlet was republished recently by Gabriel Polak.

BIBLIOGRAPHY: Rossi, *Dizionari Storico*, German translation, 2d ed., p. 45; Steinschneider, *Cat. Bodl.* cols. 1693-94; Azulai, *Shem ha-Gedolim*, p. 120.

K. I. Br.

**ARAMAIC LANGUAGE AMONG THE JEWS:** Of all Semitic languages the Aramaic is most closely related to the Hebrew, and forms with it, and possibly with the Assyrian, the northern group of Semitic languages. Aramaic, nevertheless, was considered by the ancient Hebrews as a foreign tongue; and a hundred years before the Babylonian exile it was understood only by people of culture in Jerusalem. Thus the ambassador of the Assyrian king who delivered an insolent message from his master in the Hebrew language and in the hearing of the people sitting upon the wall, was requested by the high officials of King Hezekiah not to speak in Hebrew, but in the "Syrian language," which they alone understood (II Kings xviii. 26; Isa. xxxvi. 11). In the early Hebrew literature an Aramaic expression occurs once. In the narrative of the covenant between Jacob and Laban it is stated that each of them named in his own language the stone-heap built in testimony of their amity. Jacob called it "Galeed"; Laban used the Aramaic equivalent, "Jegar sahadutha" (Gen. xxxi. 47). This statement undoubtedly betrays a knowledge of the linguistic differences between Hebrews and Arameans, whose kinship is elsewhere frequently insisted on, as for instance in the genealogical tables, and in the narratives of the earliest ages. One of the genealogies mentions Aram among the sons of Shem as a brother of Arphaxad, one of the ancestors of the Hebrews (Gen. x. 23). In another, Kemuel, a son of Nahor, the brother of Abraham, is called "the father of Aram" (Gen. xxii. 21). Other descendants of this brother of the Hebrew Abraham (Gen. xiv. 13) are termed Arameans; as, for instance, Bethuel, Rebekah's father (Gen. xxv. 20, xxviii. 5), and Laban, the father of Rachel and Leah (Gen. xxv. 20; xxxi. 20, 24). The earliest history of Israel is thus connected with the Arameans of the East, and even Jacob himself is called in one passage "a wandering Aramean" (Deut. xxvi. 5). During the whole period of the kings, Israel sustained relations both warlike and friendly with the Arameans of the west, whose country, later called Syria, borders Palestine on the north and northeast. Traces of this intercourse were left upon the language of Israel, such as the Aramaisms in the vocabulary of the older Biblical books.*

**Considered Foreign by Ancient Hebrews.**

Aramaic was destined to become Israel's vernacular tongue; but before this could come about it was necessary that the national independence should be destroyed and the people removed from their own home. These events prepared the way for that great change by which the Jewish nation parted with its national tongue and replaced it, in some districts entirely by Aramaic, in others by the adoption of Aramaized-Hebrew forms. The immediate causes of this linguistic metamorphosis are no longer historically evident. The event of the Exile itself was by no means a decisive factor, for the prophets that spoke to the people during the Exile and after the Return in the time of Cyrus, spoke in their own Hebrew tongue. The single Aramaic sentence in Jer. x. 11 was intended for the information of non-Jews. But, although the living words of prophet and poet still resounded in the time-honored language, and although Hebrew literature during this period may be said to have actually flourished, nevertheless among the large masses of the Jewish people a linguistic change was in progress. The Aramaic, already the vernacular of international intercourse in Asia Minor in the time of Assyrian and Babylonian domination, took hold more and more of the Jewish populations of Palestine and of Babylonia, bereft as they were of their own national consciousness. Under the Achæmenidæ, Aramaic became the official tongue in the provinces between the Euphrates and the Mediterranean (see Ezra iv. 7); therefore the Jews could still less resist the growing importance and spread of this language. Hebrew disappeared from their daily intercourse and from their homes; and Nehemiah—this is the only certain information respecting the process of linguistic change—once expressed his disapproval of the fact that the children of those living in "mixed marriage" could no longer "speak in the Jews' language" (Neh. xiii. 24).

**Aramaic Displaces Hebrew.**

How long this process of Aramaization lasted is not known. About the year 300 B.C. Aramaic makes its appearance in Jewish literature. The author of Chronicles uses a source in which not only documents concerning the history of the Second Temple are reproduced in the original Aramaic (Ezra iv. 8–22; v. 1–6, 12; vii. 12–26), but the connecting narrative itself is written in Aramaic (Ezra iv. 23, v. 5, vi. 13–18). In the time of Antiochus Epiphanes, the author

* [Modern Bible critics have endeavored to determine accurately the influence of Aramaic upon the various authors of Biblical books, and to use the results thus obtained in determining the age and authorship of the books (see; for example, König, "Einleitung in das Alte Test." p. 149; Holzinger, "Einleitung in den Hexateuch," *passim*; D. Giesebrecht, "Zur Hexateuch-Kritik," in Stade's "Zeitschrift," i. 177 *et seq.*; and compare xiii. 309, xiv. 143; S. R. Driver, "Journal of Philology," xi. 201-236).—G.]

of the Book of Daniel begins his narrative in Hebrew, but when he introduces the Babylonian sages and scholars as speaking Aramaic to the king, as if only awaiting this opportunity, he continues his history in Aramaic (Dan. ii. 4, vii. 28).* The employment of the two languages in these Biblical books well illustrates their use in those circles in which and for which the books were written. In point of fact, at the time of the Second Temple, both languages were in common use in Palestine: the Hebrew in the academies and in the circles of the learned, the Aramaic among the lower classes in the intercourse of daily life. But the Aramaic continued to spread, and became the customary popular idiom; not, however, to the complete exclusion of the Hebrew. Nevertheless, while Hebrew survived in the schools and among the learned—being rooted, as it were, in the national mind—it was continuously exposed to the influence of Aramaic. Under this influence a new form of Hebrew was developed, which has been preserved in the tannaitic literature embodying the traditions of the last two or three centuries before the common era. So that even in those fields where Hebrew remained the dominant tongue, it was closely pressed by Aramaic. There is extant an almost unique halakic utterance in Aramaic ('Eduy. viii. 4) of Yose b. Joezer, a contemporary of the author of Daniel. Legal forms for various public documents, such as marriage-contracts, bills of divorce, etc., were then drawn up in Aramaic. Official messages from Jerusalem to the provinces were couched in the same language. The "List of the Fast-Days" (MEGILLAT TA'ANIT), edited before the destruction of the Temple, was written in Aramaic. Josephus considers Aramaic so thoroughly identical with Hebrew that he quotes Aramaic words as Hebrew ("Ant." iii. 10, § 6), and describes the language in which Titus' proposals to the Jerusalemites were made (which certainly were in Aramaic) as Hebrew ("B. J." vi. 2, § 1). It was in Aramaic that Josephus had written his book on the "Jewish War," as he himself informs us in the introduction, before he wrote it in Greek. That he meant the Aramaic is evident from the reason he assigns, namely, that he desired to make this first attempt intelligible to the Parthians, Babylonians, Arabs, the Jews living beyond the Euphrates, and the inhabitants of Adiabene. That the Babylonian diaspora was linguistically Aramaized is shown by the fact that Hillel loved to frame his maxims in that language.

**The Targum, the Aramaic Version of the Scriptures.**

The oldest literary monument of the Aramaization of Israel would be the TARGUM, the Aramaic version of the Scriptures, were it not that this received its final revision in a somewhat later age. The Targum, as an institution, reaches back to the earliest centuries of the Second Temple. Ezra may not have been, as tradition alleges, the inaugurator of the Targum; but it could not have been much after his day that the necessity made itself felt for the supplementing of the public reading of the Hebrew text of Scripture in the synagogue by a translation of it into the Aramaic vernacular. The tannaitic Halakah speaks of the Targum as an institution closely connected with the public Bible-reading, and one of long-established standing. But, just as the translation of the Scripture lesson for the benefit of the assembled people in the synagogue had to be in Aramaic, so all addresses and homilies hinging upon the Scripture had to be in the same language. Thus Jesus and his nearest disciples spoke Aramaic and taught in it (see Dalman, "Die Worte Jesu").

When the Second Temple was destroyed, and the last remains of national independence had perished, the Jewish people, thus entering upon a new phase of historical life, had become almost completely an Aramaic-speaking people. A small section of the diaspora spoke Greek; in the Arabian peninsula Jewish tribes had formed who spoke Arabic; and in different countries there were small Jewish communities that still spoke the ancient language of their home; but the great mass of the Jewish population in Palestine and in Babylonia spoke Aramaic. It was likewise the language of that majority of the Jewish race that was of historical importance—those with whom Jewish law and tradition survived and developed. The Greek-speaking Jews succumbed more and more to the influence of Christianity, while the Jews who spoke other languages were soon lost in the obscurity of an existence without any history whatever.

In these centuries, in which Israel's national language became superseded by the Aramaic, the literature of Tradition arose, in which Aramaic was predominant by the side of Hebrew; it was a species of bilingual literature, expressing the double idioms of the circles in which it originated. In the academies —which, on the destruction of Jerusalem, became the true foci of Jewish intellectual life—the Hebrew language, in its new form (Mishnaic Hebrew), became the language of instruction and of religious debate. With but few exceptions, all literary material, written and oral, of the tannaitic age, whether of a halakic or non-halakic description, was handed down in Hebrew. Hence the whole tannaitic literature is strongly distinguished from the post-tannaitic by this Hebrew garb. The Hebrew language was also the language of prayer, both of the authorized ritual prayers and of private devotion, as handed down in the cases of individual sages and pious men. According to a tannaitic Halakah (Tosef. Hag., beginning; compare Bab. Suk. 42*a*), every father was bound to teach his child Hebrew as soon as it began to speak. It is no doubt true that there was a knowledge of Hebrew in non-scholarly circles of the Jewish people besides that of the Aramaic vernacular; indeed, attempts were not lacking to depose Aramaic altogether as the language of daily intercourse, and to restore Hebrew in its stead. In the house of the patriarch Judah I., the female house-servant spoke Hebrew (Meg. 18*a*). The same Judah is reported to have said that in the

**Language of Amoraim.**

* [Other explanations have been attempted in order to account for the appearance of both Aramaic and Hebrew in Daniel and Ezra. Prof. Paul Haupt supposes that Daniel was originally written in Hebrew, that portions of it were lost, and that these portions were supplied later from an Aramaic translation. See A. Kamphausen, "The Book of Daniel" ("S. B. O. T."), p. 16; J. Marquart, "Fundamente der Israel. und Jüd. Gesch." p. 72.—G.]

land of Israel the use of the Syriac (Aramaic) language was unjustifiable; people should speak either Hebrew or Greek (Soṭah 49*b*; B. Ḳ. 83*a*). This remained of course only a pious wish, exactly as that deliverance of Joseph, the Babylonian amora in the fourth century, who said that in Babylon the Aramaic language should no longer be used, but instead the Hebrew or the Persian (*ib.*).

When the Mishnah of Judah I. provided new subject-matter for the studies in the academies of Palestine and Babylonia, the Aramaic language was not slow in penetrating likewise to those seats of Jewish scholarship. As shown in the two Talmuds—those faithful "minutes" of the debates, lectures, and deliberations of the colleges—the Amoraim partially adhered to the Hebrew form of expression for their propositions and explanations; but the debates and lectures in the academies, together with the deliberations and discussions of their members, were, as a rule, in Aramaic; and even the terminology of their exegeses and dialectics was Aramaized. The older collections of haggadic Midrash also evidence the fact that the language of the synagogue addresses and of the Scripture explanation in the amoraic time was, for the greater part, Aramaic. As a justification for the preponderance thus given to Aramaic within a field formerly reserved for Hebrew, Johanan, the great amora of Palestine, said: "Let not the Syriac (Aramaic) language be despised in thine eyes; for in all three portions of sacred Scripture—in the Law, the Prophets, and the Holy Writings—this language is employed." He then quoted the Aramaic fragments in Gen. xxxi. 47; Jer. x. 11; and Dan. ii. (Yer. Soṭah vii. 21*c*). The same idea is probably intended to be conveyed by Rab, the great amora of Babylonia, when he says that Adam, the first man, spoke Aramaic, which, therefore, was not inferior to Hebrew in point of antiquity (Sanh. 38*b*). But the same Johanan felt it his duty to oppose the possibility that Aramaic should ever become the language of prayer, by declaring that "He who recites his prayers in the Aramaic tongue, will receive no assistance from the angels in waiting; for they understand no Aramaic" (Shab. 12*a*; Soṭah 33*a*). This utterance, however, did not prevent the Ḳaddish-prayer—said at the close of the public addresses, and later of more general employment—from being recited in amoraic times in the Aramaic language, or the insertion, later, of other Aramaic portions in the prayer-ritual.

For more than a thousand years Aramaic remained the vernacular of Israel, until the conquests of the Arabs produced another linguistic change, as a sequel of which a third Semitic language became the popular tongue for a large portion of the Jewish race, and the vehicle of their thought. The spread of Arabian supremacy over the whole country formerly dominated by the Aramaic tongue produced with extraordinary rapidity and completeness an Arabizing of both the Christian and Jewish populations of western Asia, who had hitherto spoken Aramaic (Syriac). At the beginning of the ninth century, in districts where the Jews had previously spoken Aramaic, only Arabic-speaking Jews were to be found; Arabic, as the daily language of the Jews, held sway even beyond the territory formerly occupied by Aramaic, as far as the coasts of the Atlantic Ocean; and Aramaic then became, in a certain measure, a second holy tongue, next to Hebrew, in the religious and literary life of the Jewish people.* It was especially to the Aramaic Targum that religious sentiment paid the highest regard, even after it had ceased to be useful as a vernacular translation of the Hebrew original—serving only as the subject of pious perusal or of learned study—and had itself come to require translation. In the ritual of public worship the custom survived of accompanying the reading from the Scriptures with the Targum upon the passage read, a custom observed for certain festival-readings down to the very latest centuries. To these Targum selections were added Aramaic poems, some of which have retained their places in the festival-liturgies. Aramaic, as the language of the Babylonian Talmud, of course always remained the principal idiom of halakic literature, which regarded the Babylonian Talmud as the source for all religio-legal decisions and as the proper subject for explanatory commentaries. In richer and more independent form this idiom of Aramaic appears in the Halakah in the responsa of the Geonim; whereas in the still later literature, the so-called rabbinical idiom is entirely dependent upon the language of the Talmud, although it but possesses a copious admixture of Hebrew elements. In the haggadic literature, which developed wonderfully from the close of the amoraic age until after the termination of the gaonic period, Aramaic predominated at first; but in the course of time it was entirely displaced by Hebrew.

**Arabic Displaces Aramaic.**

A new field was suddenly conquered by Aramaic when the Zohar, with its assumed antiquity of origin, made its entrance into Jewish spiritual life. This book, which became the most important textbook of the Cabala, made itself the Holy Bible of all mystical speculation, and owed not a little of its influence to the mystic-sounding and peculiarly sonorous pathos of the Aramaic tongue, in which it is mainly written. The Aramaic of the Zohar itself—a clever reproduction and imitation of an ancient tongue—served in its turn as a model; and its phraseology exerted a very marked influence over other than cabalistic writers. An Aramaic extract from the Zohar found its way into the prayer-book (Berik Shemeh), and is recited before the reading from the Law in the majority of synagogues of Ashkenazic ritual. In poetic literature, however, both liturgic and secular, Aramaic, apart from the above-mentioned poems belonging to the Targum, occupied a steadily decreasing place. Masters of Hebrew versification, especially under the influence of the Cabala, tried their skill now and then on Aramaic poems. An Aramaic poem by Israel Nagara ("Yah Ribbon 'Olam") is still widely sung at table after the Sabbath meal.

**The Zohar.**

* In northern Mesopotamia, in Kurdistan, west of Lake Urmia, Aramaic dialects are still spoken by Christians and occasionally by the Jews, which dialects are termed "Neo-Syriac." [The Jews in those regions call their Aramaic tongue "Leshon Galut." For the literature on the subject, see R. Gottheil, "The Judæo-Aramæan Dialect of Salamas," in "Journal of Amer. Orient. Soc." xv. 297 *et seq.*—G.]

In Hebrew philology, Aramaic was especially useful in the explanation of Hebrew words in the Bible; and it served as the foundation for a comparative philology of the Semitic languages inaugurated by Judah ibn Koreish and Saadia. Nevertheless, Aramaic was never treated either grammatically or lexicographically by the Jews of Spain, in spite of the high development to which they otherwise carried philology. In Nathan ben Jehiel's Talmudical lexicon, the 'Aruk—which covers also the Targumim—Aramaic naturally occupies the most prominent place. The first Aramaic lexicon limited to the Targumim was compiled by Elijah Levita. Among Jewish scholars of the nineteenth century, Aramaic grammars have been written by Luzzatto, Fürst, Blücher, and C. Levias; Jacob Levy published a compendious lexicon of the Targums as well as a large dictionary of the Talmudic and Midrashic literature, which distinguishes throughout between Hebrew and Aramaic; G. Dalman has published a full glossary, and Marcus Jastrow has nearly completed a similar work.

The Hebrew word "Aramit," employed in the Bible (Dan. ii. 4—"Syriac" in A. V.—and elsewhere) to designate the Aramaic language, is similarly used in later times, particularly in Babylonia; while in Palestine as early as the tannaitic period, the Aramaic language is also called Sursi by reason of the Greek designation of the Arameans as Syrians. The second book of Maccabees calls it "the Syriac tongue" (ἡ Συριακὴ φωνή); and the Septuagint translates "Aramit" (Dan. ii. 4, etc.) by *συριστι*; compare Yer. Ned. x. 42*a*, where read סוריסטין for סוריבטן. Among Christian Arameans, Syriac is the exclusive appellation for their language; and the Arabic form of this term, "Suryani," was the usual designation for Aramaic among the Arabic-speaking Jews. In addition to these two chief names for Aramaic, other terms were also employed in Jewish circles: Targum (literally "translation" of the Bible, specifically the Aramaic version) denoted the language of the Aramaic portions of the Bible. But the Syrian inhabitants of the town lying below the monastery on Mount Sinai were described by Benjamin of Tudela as speaking the "Targum language" (leshon Targum). The Aramaic of the Bible (Daniel and Ezra) was called the Chaldaic language because of Dan. i. 4 (Masora upon Onkelos; Saadia); Jerome, too, calls it "Chaldaicus Sermo." The term "Chaldaic" for the Biblical Aramaic, and indeed for Aramaic generally, is a misnomer, persisted in, moreover, until the present day. It is also called "Nabataean"—denoting, according to Bar-Hebræus, the dialect of certain mountaineers of Assyria and of villagers in Mesopotamia—which is the term used by Saadia to denote Aramaic in his translation of Isa. xxxvi. 11. Likewise in his introduction to the book "Sefer ha-Galui" he complains that the Hebrew of his Jewish contemporaries had become corrupted by the Arabic and "Nabataean." This designation is due to Arabic influence ("Jew. Quart. Rev." xii. 517).

**Names and Dialects of Aramaic.**

Aramaic contributions to Jewish literature belong to both the eastern and the western branches of the language. West Aramaic are the Aramaic portions of the Bible, the Palestinian Targumim, the Aramaic portions of the Palestinian Talmud, and the Palestinian Midrashim. In Palestinian Aramaic the dialect of Galilee was different from that of Judea, and as a result of the religious separation of the Jews and the Samaritans, a special Samaritan dialect was evolved, but its literature can not be considered Jewish. To the eastern Aramaic, whose most distinctive point of difference is "n" in place of "y" as the prefix for the third person masculine of the imperfect tense of the verb, belong the idioms of the Babylonian Talmud, which most closely agree with the language of the Mandæan writings. The dialect of Edessa, which, owing to the Bible version made in it, became the literary language of the Christian Arameans—bearing preeminently the title of Syriac—was certainly also employed in ancient times by Jews. This Syriac translation of the Bible, the so-called Peshiṭta, was made partly by Jews and was intended for the use of Jews; and one book from it has been adopted bodily into Targumic literature, as the Targum upon Proverbs.

For detailed information concerning the Aramaic literature of the Jews, see the respective articles. Only a summary is proper here, as follows:

(1) The Aramaic portions of the Bible already mentioned.

(2) The Targum literature includes: (*a*) The two Targums to the Pentateuch and to the Prophets respectively, which received the official sanction of the Babylonian academic authorities. Both originated in Palestine, and received their final form in the Babylonian colleges of the third and fourth centuries. That to the Pentateuch, owing to the misunderstanding of a statement concerning the Bible translation made by Akylas (Aquila), was denominated the Targum of Onkelos ('Akylas). That to the Prophets is ascribed by ancient tradition to a disciple of Hillel, Jonathan b. Uzziel; (*b*) The Palestinian Targum to the Pentateuch, the full text of which has come down to us only in a late recension, where it has been combined with the Targum Onkelos. Instead of being called by its proper name, Targum Yerushalmi, this full text had erroneously been called by the name of Jonathan. A less interpolated form of the Targum Yerushalmi to the Pentateuch revealed numerous fragments that must have been collected at an early period. There are also Palestinian fragments of the Targum to the Prophets.* (*c*) The Targums to the Hagiographa vary greatly in character. A special group is formed by those of the Psalms and Job. According to well-founded tradition there was as early as the first half of the first century of the common era a Targum to Job. The Targum to Proverbs belongs, as already mentioned, to the Syrian version of the Bible. The Five Rolls had their own Targums; the Book of Esther several of them. The Targum to Chronicles was discovered latest of all.

**Extent of Aramaic Literature.**

(3) Aramaic Apocrypha: There was at least a partial Aramaic translation of the book of Sirach as early as the time of the Amoraim. A portion of the Aramaic sentences of Sirach, intermingled with other

* [On a peculiar Targum to the Haftarot, see R. Gotthell, "Journal of Amer. Orient Soc. Proceedings," xiv. 43; Abrahams, "Jew. Quart. Rev." xi. 295; "Monatsschrift," xxxix. 394.—G.]

matter, is extant in the "Alphabet of Ben Sira." The Aramaic "Book of the Hasmonean House," also entitled "Antiochus' Roll," contains a narrative of the Maccabeans' struggles, and was known in the early gaonic period. A "Chaldaic" Book of Tobit was utilized by Jerome, but the Aramaic Book of Tobit found by Neubauer, and published in 1878, is a later revision of the older text. An Aramaic Apocryphal addition to Esther is the "Dream of Mordecai," of Palestinian origin.

(4) Megillat Ta'anit, the Fast Roll, is a list of the historically "memorable days," drawn up in almanac form. It was compiled before the destruction of the Second Temple, edited in the Hadrianic period, and later on augmented by various Hebrew annotations mostly of the tannaitic age.

(5) The Palestinian Talmud (Talmud Yerushalmi), completed in the beginning of the fifth century.

(6) The Babylonian Talmud (Talmud Babli), completed at the end of the fifth century. The Aramaic contents of both Talmuds are the most important and also the most abundant remains of the Aramaic idiom used by the Jews of Palestine and Babylonia respectively. The numerous stories, legends, anecdotes, conversations, and proverbs reveal faithfully the actual language of the popular usage. Neither Talmud is, however, entirely an Aramaic work. As the utterances of the Amoraim and their halakic discussions retain a great deal of the New Hebrew idiom of the tannaitic literature, both idioms were employed in the academies. Moreover, a large proportion of the material contained in the Talmud is composed of the utterances of tannaitic tradition that were couched only in Hebrew.

(7) The Midrash Literature: Of this branch the following are especially rich in Aramaic elements: Genesis Rabbah, Leviticus Rabbah, Lamentations Rabbati, the Midrash Hazita upon the Song of Songs, and the old Pesikta. The Rabbot Midrashim on Ruth, Esther, and Ecclesiastes, and the Midrash on the Psalms, contain also much Aramaic. The younger Midrashim, especially those belonging to the Yelamdenu (or Tanḥuma) group, are, in part, the Hebrew revisions of originally Aramaic portions. The Aramaic parts of the older Midrashim are linguistically allied most closely to the idiom of the Palestinian Talmud.

(8) The Masorah. The terminology of the Masorah, which, in its beginnings, belongs to the amoraic period, and the language of the oldest Masoretic annotations and statements, are Aramaic.

(9) The Gaonic Literature: The legal decisions of the Geonim were for the greater part written in Aramaic, in harmony with the language of the Babylonian Talmud: but they possessed this advantage, at least in the first few centuries, that this was likewise the living language of the people. The same is true concerning those two works of the older gaonic period, the "She'eltot" and the "Halakot Gedolot," which contain some material not found in the vocabulary of the Talmud.

(10) Liturgical Literature: In addition to the Kaddish already mentioned, several liturgical pieces originating in Babylon received general acceptance throughout the diaspora. Such were the two prayers beginning "Yekum Purkan" in the Sabbath-morning service, the introductory sentences of the Passover Haggadah, and certain older portions of the liturgy for penitential days.* The Aramaic poems introducing certain Targumic selections from the Pentateuch have been mentioned above.

(11) Cabalistic Literature: The revival of Aramaic as the literary language of the Cabala by the Zohar has already been mentioned.

(12) Rabbinical Literature: The Aramaic coloring of a large proportion of the works commenting upon the Babylonian Talmud, as well as of other productions of halakic lore continuing the literature of the gaonic age, was derived from the Babylonian Talmud, from which the terminology and phraseology were adopted at the same time as the contents.

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G. W. B.

**ARAMAIC VERSIONS.** See BIBLE TRANSLATIONS AND TARGUMIM.

**ARANDA, PEDRO DE:** Bishop of Calahorra and president of the council of Castile in the latter part of the fifteenth century; was a victim of the Marano persecutions. His father, Gonzalo Alonzo, who was one of the Jews that embraced Christianity in the period of Vicente Ferrer's missionary propaganda during the early years of the fifteenth century, adopted the life of an ecclesiastic. Aranda's brother, too, earned episcopal honors, being placed at Montreal, Sicily.

Torquemada, the inquisitor-general, in the course of the Marano persecutions, brought against Pedro the charge that his father had died a Marano. A similar accusation was made at the same time against another bishop, Juan Arias Davila, of Segovia. The inquisitor-general demanded, therefore, not only that the bones of the deceased suspects should be exhumed and burned, but that their sons, too, should be disgraced and deprived of their estates. Sixtus IV., however, resented such summary degradation of high ecclesiastics, fearing that it would lead to the dishonor of the Church. He further set forth in a letter directed against Torquemada's exaggerated zeal, that, in accordance with an old tradition, distinguished personages of the Church could only be tried for heresy by specially appointed apostolic commissions. It was ordered that specifications of the charges against Davila and Aranda be forwarded to Rome; and an extraordinary papal nuncio, Antonio Palavicini, was sent to Castile to institute investigations. As a result, both bishops were summoned to Rome, where subsequently several distinctions were accorded to Davila, who during the remainder of his life enjoyed high honors.

* It is curious to note that the Yemen Siddur contains a larger quantity of Aramaic than the Siddurim of other countries. A unique Targum of the 'Amidah (Tefillah) is to be found in a Yemen MS. (Gaster, No. 61) of the seventeenth or eighteenth century; it has been printed in the "Monatsschrift," xxxix. 79 *et seq.*—G.

Aranda, too, at the outset won apostolic favor, and was even advanced to the office of prothonotary; but on account of his wealth he soon fell a victim to the cupidity of the pope. He was arraigned for having taken food before mass and for having desecrated, by scratching, a crucifix and other holy images. Moreover, a delegation of seven Maranos from Portugal happened to be in Rome at the time for the avowed purpose of purchasing for their constituents the good-will of the pope and his advisers. They had managed to win the favorable consideration of the papal court, but their efforts were resolutely opposed by Garcilaso, the ambassador of Ferdinand and Isabella. Observing the pope's resolve to imprison Aranda, Garcilaso pointed out the suspicion that was likely to arise in the popular mind from the anomalous incarceration of Aranda while the Marano delegates, indubitable heretics, were granted favor and freedom. As a consequence, Aranda and five of the Maranos were arrested and thrown into prison; Pedro Esseeuator and Aleman Eljurado, the two leading members of the delegation, succeeded in escaping (April 20, 1497). Thus bereft of his worldly and ecclesiastic estate, Aranda ended his days at the San Angelo.

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G. H. G. E.

**ARANYI, MIKSA:** Hungarian writer; born at Trencsén, May 13, 1858. He graduated from the university in Budapest, and was sent to Paris by the secretary of state for education to finish his studies. He returned to Budapest in 1884, where he edited the "Gazette de Hongrie" till 1887. He translated several economic works from Hungarian into French, and up to the year 1901 was deputy to the Hungarian Diet. The German family name is Aufrecht.

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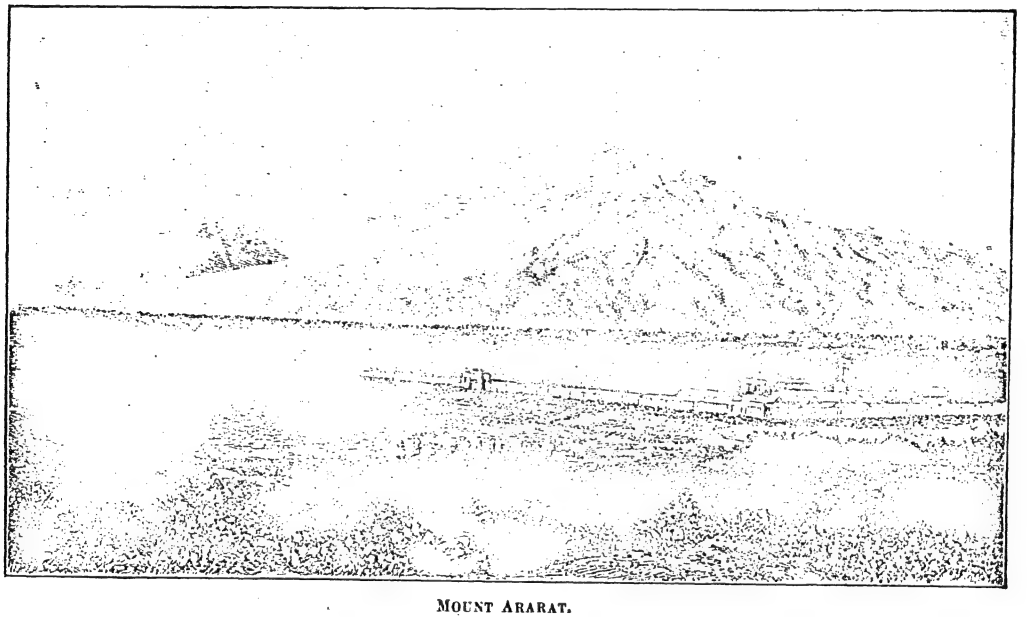
S. M. W.

**ARARAT:** A district in eastern Armenia lying between the lakes Van and Urmia and the river Araxes. The Biblical name corresponds to the Assyrian *Urarṭu*, a land invaded and partially conquered by Asshurnazir-pal and Shalmaneser II. The Assyrian cuneiform characters were introduced into the land of Urarṭu as early as the ninth century B.C., and many monumental inscriptions have been discovered within its boundaries. About the middle of the ninth century a strong native dynasty was established, and continued to rule until the Assyrian power was revived by Tiglath-pileser III., about 740 B.C. For a generation Urarṭu was invaded by Assyrian armies, until at last it again attained independence. This it retained until it was overrun by the Scythians about the end of the seventh century. Thus from the ninth to the sixth century B.C., the land of Urarṭu or Ararat occupied a prominent place among the minor states of southwestern Asia, and is referred to four times in the Biblical narrative. In II Kings xix. 37 (= Isa. xxxvii. 38) the fact is recorded that the assassins of the Assyrian king Sennacherib fled to the land of Ararat, where they found refuge with the reigning king Erimenas. In Jer. li. 27, Ararat is mentioned first among the hostile nations which are called upon to advance from the north and overthrow the power of Babylon. The most familiar reference, however, is that of Gen. viii. 4: "In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat."



MOUNT ARARAT.

(From a photograph taken by special permission of the Russian government.)

In the older Babylonian story of the flood the ark (or "ship") is represented as resting on a peak of "the mountain of Nizir," situated east of the land of Assyria. Berosus, the Chaldean priest, in his history fixes the site in "the mountain of the Kordyæans" or Kurds, northeast of Mosul, in the direction of Urumiah (Josephus, "Ant." i. 3, § 6); and Nicolaus of Damascus states that the ark rested on a great mountain in Armenia, somewhere near the boundary between that land and Kurdistan. The principle determining these various identifications seems to have been that the ark rested on the highest point on the earth, which was, therefore, the first to emerge from the waters of the flood. Thus the peoples living between the Tigris and the Euphrates naturally decided that it was on the lofty mountains to the northeast in the land of the Kurds. This belief of the Babylonians, quoted by Josephus, is still held by the Nestorians and Moslems. The Biblical reference is indefinite; but of all the mountains in the ancient land of Ararat, the lofty peak which towers 14,000 feet above the encircling plain, reaching a total height of 17,000 feet above sea-level, is without a rival. Its steepness emphasizes its great elevation, and may well have impressed upon the minds of travelers of antiquity the fact that it was higher than the Kurdish mountains two hundred miles away. It may also explain why the writer in Genesis apparently abandoned the older conflicting Babylonian traditions and fixed upon this imposing, solitary peak far to the northwest.

The mountain itself is known as Ararat only among Occidental geographers. The Armenians call it Massis, the Turks Aghri Dagh, and the Persians Koh i Nuh, or "the mountain of Noah." Thus far it has been impossible to trace back to an early date an independent native tradition. Apparently the local legends which have clothed it with mystery, and which would place upon it the remains of the original ark, are based upon the passage in Genesis, and have been largely induced in comparatively recent times by the influence of Western Christianity. Superstitious fear and natural difficulties prevent the natives from attempting the ascent of the mountain; but its top has repeatedly been reached by Europeans, and its geological peculiarities have been noted. Its cone is the crater of an extinct volcano, and because of its great height it is snow-capped throughout the year.

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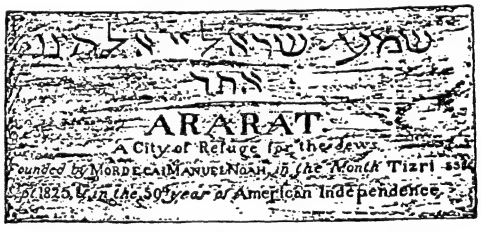
J. JR. C. F. K.

**ARARAT.—A City of Refuge:** A proposed city planned by MORDECAI MANUEL NOAH in 1825. The reactionary policy adopted by many European governments after the battle of Waterloo led to the reimposition in many places of Jewish disabilities; and Jews laboring under them turned eagerly to emigration for relief. Mordecai M. Noah, in his journeys to and from his post of United States consul at Tunis, had occasion to familiarize himself with the conditions of Jews in various parts of Europe and Africa; and he could not refrain from contrasting the civil and political restrictions placed on the Jews abroad with the equality of rights and opportunities for enterprise and worldly success accorded to them in America. The consequence was that, in 1825, less than a decade after his return to New York, he conceived and published a plan for the establishment of "a city of refuge for the Jews," on a site which he selected upon Grand Island, in the Niagara river, near Niagara Falls, not far from Buffalo, N. Y. To this proposed city he gave the name "Ararat," thereby linking it with his own name and personality, and at the same time suggesting the nature of his scheme.

At that time Noah was perhaps the most distinguished Jewish resident of America; and his successful and varied activities as lawyer and editor, politician and playwright, diplomat and sheriff of New York, lent to his project considerable importance. Accordingly, he induced a wealthy Christian friend to purchase several thousand acres of land on Grand Island for this purpose. The tract was chosen with particular reference to its promising commercial prospects (being close to the Great Lakes and opposite the newly constructed Erie Canal); and Noah deemed it "preeminently calculated to become, in time, the greatest trading and commercial depot in the new and better world." Buffalo, at that time, had not grown to its present commercial importance, and Noah, in sober earnest, anticipated Carlyle's satirical prediction by describing the Falls of Niagara as "affording the greatest water-power in the world for manufacturing purposes." After heralding this project for some time in his own newspaper and in the press, religious and secular, generally, Noah




Foundation-Stone of the Proposed City of Ararat.

selected Sept. 2, 1825, as the date for laying the foundation-stone of the new city. According to plan, impressive ceremonies, ushered in by the firing of cannon, were held, and participated in by state and federal officials, Christian clergymen, Masonic officers, and even American Indians, whom Noah identified as the "lost tribes" of Israel, and who were also to find refuge at this new "Ararat."

Circumstances made it inconvenient to hold the exercises on Grand Island; so they were held instead in an Episcopal church at Buffalo. Noah was naturally the central figure; and, after having appointed himself "judge and governor" of Israel, he issued a "proclamation" in that official capacity. In this "state paper," he announced the restoration of a Jewish state on Grand Island, preliminarily to a restoration of a Palestinian state; commanded that a census of the Jews be taken throughout the world; levied a poll-tax of three shekels in silver per annum, to be paid into his treasury by Jews everywhere; graciously permitted such Jews as wished to

remain in their adopted homes to stay there; directed Jewish soldiers in European armies to remain in such service till further "orders"; ordained certain religious reforms; made provision for the election every four years of a "judge of Israel," with deputies in each country; commanded the Jews throughout the world to cooperate with him, and appointed as his commissioners a number of distinguished European Jews.

Nothing came of the plan. The proposed city was never built, and it is even doubtful if Noah himself ever set foot on Grand island. The letters of some of those nominated as European commissioners, declining the proffered appointments, have been handed down through the medium of the press of that day, which freely ridiculed the whole project. In the course of one of these letters, the grand rabbi of Paris said:

"We declare that, according to our dogmas, God alone knows the epoch of the Israelitish restoration; that He alone will make it known to the whole universe by signs entirely unequivocal; and that every attempt on our part to reassemble with any political national design is forbidden as an act of high treason against the Divine Majesty. Mr. Noah has doubtless forgotten that the Israelites, faithful to the principles of their belief, are too much attached to the countries where they dwell, and devoted to the governments under which they enjoy liberty and protection, not to treat as a mere jest the chimerical consulate of a pseudo-restorer."

To-day, the only tangible relic of the entire project is the foundation-stone of the proposed city, preserved in the rooms of the Buffalo Historical Society, with the inscription of 1825 still legible upon its face. It is but fair to Noah to state that his plan was to establish "Ararat" as a merely temporary city of refuge for the Jews, until in the fulness of time a Palestinian restoration could be effected; and that he developed plans and projects for such Palestinian restoration both a few years before and twenty years after the year 1825, in which year this "Ararat" project began and ended.

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A. M. J. K.

**ARAUNAH:** A Jebusite whose threshing-floor in Jerusalem was pointed out to David by the prophet Gad as a fitting place for the erection of an altar of burnt offering to Jehovah after the great plague had been stayed, since it was there that the destroying angel was standing when the pestilence was checked (II Sam. xxiv. 16 *et seq.*; I Chron. xxi. 15 *et seq.*). David then went to Araunah, and for fifty pieces of silver bought the property and erected the altar. It is remarkable that Chronicles give the form Ornan for the Jebusite's name. A conjecture by Cheyne, founded on the slight emendation of ר to ד, makes the true form of the name to be Adonijah. According to I Chron. xxi. 31, Hebr.; xxii. 1, A.V., the threshing-floor must have been Mt. Moriah.

J. JR. J. F. McC.

**ARAUXO, ABRAHAM GOMEZ DE:** Lived in the seventeenth century. He was a member of a poetical academy in Amsterdam, Holland, in 1682, a good mathematician, and aroused the admiration of his associates by his clever solution of riddles.

G. M. K.

**ARAUXO, DANIEL:** Physician. Lived in the seventeenth century in the city of Amsterdam. In the year 1655 he composed an elegy on the martyr Isaac de Almeyda Bernal.

G. M. K.

**ARBA:** The hero of the Anakim, who lived at Kirjath-arba, a city named in his honor (Josh. xiv. 15). In Josh. xv. 13 and xxi. 11 he is called the father of Anak, which evidently means that he was regarded as the ancestor of the Anakim.

J. JR. G. B. L.

**ARBA' ARAẒOT.** See COUNCIL OF THE FOUR LANDS.

**ARBA' KANFOT** ("four corners"): The "four-cornered garment"; a rectangular piece of cloth, usually of wool, about three feet long and one foot wide, with an aperture in the center sufficient to let it pass over the head, so that part falls in front and part behind. To its four corners are fastened the fringes (ẒIẒIT) in the same manner as to the ṬALLIT. It is therefore also called the "small ṭallit" (ṭallit ḳaṭon).

**The Arba' Kanfot and the Ṭallit.**

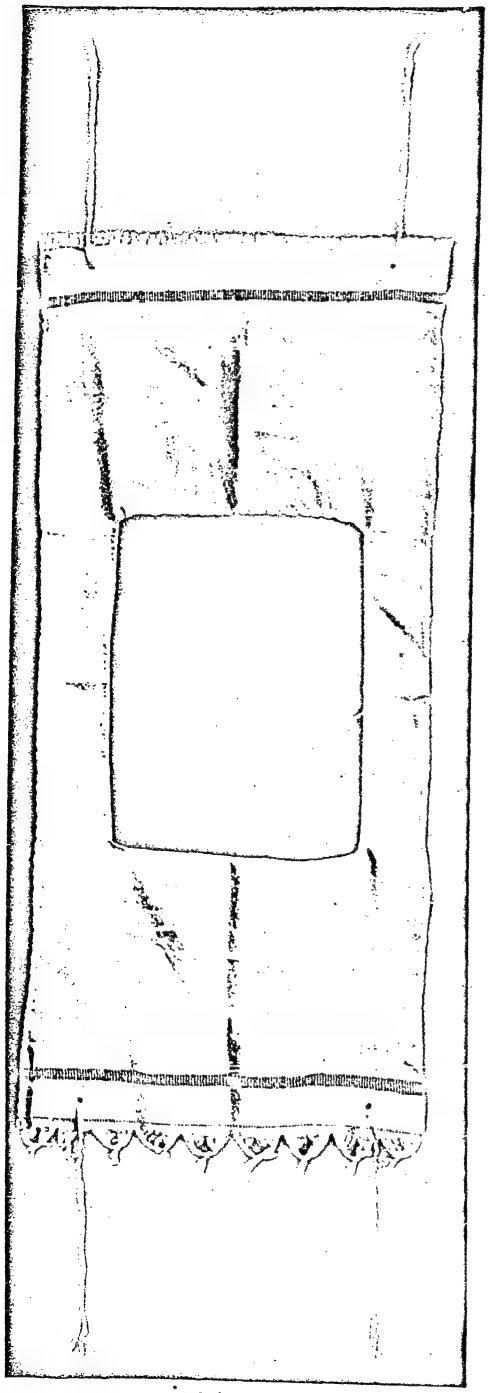
The Arba' Kanfot, like the ṭallit, is worn by male persons in pursuance of the commandment, as recorded in Num. xv. 37–41 and Deut. xxii. 12, to wear a garment with fringes. But while the ṭallit is thrown over the upper garments only in the morning service, the Arba' Kanfot is worn under the upper garments during the whole day. In putting on the ṭallit the benediction to be pronounced reads: "Blessed art Thou, Lord our God, King of the universe, who hath commanded us to wrap ourselves in fringes" (להתעטף בציצית). The conclusion of the benediction on the Arba' Kanfot reads: " . . . and hath commanded us the commandment of fringes" (Shulḥan 'Aruk, Oraḥ Ḥayyim, 8, 12). Among the Ashkenazim the ṭallit is used by males over thirteen, while the Arba' Kanfot is provided also for children as soon as they are able to put on their clothes without assistance.

**Origin of the Arba' Kanfot.**

There is no trace of the Arba' Kanfot among the Oriental Jews of the Middle Ages (compare Leopold Löw, "Gesammelte Schriften," ii. 320, Szegedin, 1890; Israel Abrahams, "Jewish Life in the Middle Ages," p. 287, Philadelphia, 1897). It may be assumed that it was adopted by the European Jews in the times of persecution, when they had to refrain from exhibiting the garment with fringes. The wearing of such a garment as an outer robe was therefore limited to the synagogue, while the precept to wear fringes at all times was fulfilled in the wearing of the Arba' Kanfot. Some superstitions have gathered round the wearing of the Arba' Kanfot in Eastern districts; the placing of a piece of "afiḳomen" in one of the corners of the Arba' Kanfot was supposed to avert the evil eye

(see AFIKOMEN). In Moravia the Arba' Kanfot is often left on the body in the grave.

[The oldest mention of the Arba' Kanfot is found in the code of Jacob ben Asher, about 1350 (Ṭur Oraḥ Ḥayyim, xxiv.), who refers to Mordecai as quoted in the "Bet Yosef"), where, however, the custom is merely alluded to (Mordecai's annotations to Alfasi, § 945, ed. Vienna, vol. i., 82c.).—D.]



Arba' Kanfot.

(Reproduced by permission from the collection in the United States National Museum.)

BIBLIOGRAPHY: Men. 38 *et seq.*; Maimonides, *Yad ha-Ḥazaḳah, Ẓiẓit*; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 8-10.

A. J. M. C.

**ARBACH ḤAYYIM B. JACOB.** See DRUCKER, ḤAYYIM B. JACOB.

**ARBACHSHTER.** See ARDASHER.

**ARBATTIS:** A place mentioned in I Macc. v. 23 in connection with Galilee, from both of which districts Simon Maccabeus brought back some captive Jews to Jerusalem.

J. JR. G. B. L.

**ARBEL.** See BETH-ARBEL.

**ARBELA.—Biblical Data:** In I Macc. ix. 2, Arbela is the district in which Mesaloth was situated, and through which ran the road to Gilgal (for which Josephus, "Ant." xii. 11, § 1, gives Galilee). It is probably to be identified with the modern "Irbid."

BIBLIOGRAPHY: Smith, *Historical Geography of the Holy Land*, p. 427.

J. JR. G. B. L.

——**In Rabbinical Literature:** Arbela is mentioned in rabbinical sources as the home of a scholar named Nitai (Mattai), who lived in the middle of the second century before the common era (Abot i. 6). The Galilean Arbela, not far from Lake Gennesaret, is intended, where, in the twelfth century, this scholar's grave was still pointed out (Pethahiah of Regensburg, "Travels," ed. Margolin, p. 53). According to an old Baraita, familiar to the poet Eliezer Kalir, Arbela was a priests' city at the time of the destruction of the Temple, and even in later centuries it seems to have been an important town. Mention is made of Arbelan linen (Gen. R. xix., beginning), which was of inferior quality; also, of Arbelan spindles (Tosef., Parah xii. 16). Talmud and Midrash speak frequently of the Valley of Arbela. Josephus also mentions the caves in the vicinity.

Medieval Jewish literature often refers to the ruins of the synagogue of Arbela (Carmoly, "Itinéraires de la Terre Sainte," p. 259), which are preserved today in the village of Irbid, as the Arabic form of the name runs. This Arbela, however, is undoubtedly distinct from the Arbela where the exilarch Mar Ukba dwelt (Yer. Soṭah iv. 19*d*), seeing that that scholar could hardly have ever been in Palestine. Accordingly, the Arbela in Adiabene, between the Lycus and the Caprus, 600 stadia (69 miles) from Gaugamela, must be understood; and it is probable that to this city Benjamin of Tudela refers ("Itinerary," ed. Asher, i. 52, below).

BIBLIOGRAPHY: Jastrow, *Dictionary*, ii. 114; Kohut, *Aruch Completum*, i. 268; Pauly-Wissowa, *Real-Encyclopädie*, ii. 407; Rapoport, *'Erek Millin*, pp. 191, 192; Schürer, *Gesch. des Jüdischen Volkes*, i. 290, ii. 369; Neubauer, *G. T.* pp. 219, 220, 374; Hirschensohn, *Sheba' Ḥokmot*, p. 43, Lemberg, 1883.

L. G.

**ARBIB, EDUARDO:** Italian deputy and author; born at Florence, July 27, 1840. On the death of his father he was obliged to discontinue his studies and earn his livelihood as compositor and corrector

for the press. In 1859 he enlisted as a volunteer in the Piedmontese regiment of Alpine chasseurs, and took part in the war for independence. The war over, he returned to the printing-house, which he left again to follow Garibaldi to Sicily in 1860. He was promoted to the rank of lieutenant on the battle-field of Milazzo, and entered the regular army with the same grade. Arbib served in the campaign against Austria in 1866, and on the cessation of hostilities he retired from the army and found employment on the staff of "La Nazione," a newspaper published in Florence; subsequently he became editor-in-chief of the "Gazzetta del Popolo" in the same city. Ultimately he removed to Rome, where in 1870 he founded a daily newspaper, "La Libertà." His political career began in 1880, when he was elected by the citizens of Viterbo as their representative in the Chamber of Deputies; and some time later he was elected to the Chamber by the people of Perugia. His contributions to Italian literature are: (1) "L'Esercito Italiano alla Campagna del 1866"; (2) "Raconti Militari" (1870), in the "Biblioteca Amena" (vol. lxv.); (3) "Guerra in Famiglia" (1871); (4) "La Moglie Nera" (1874); (5) "Rabagas Bandiere" (1878).

S. M. K.—F. H. V.

**ARBIB, ISAAC.** See ARROYA, ISAAC BEN MOSES.

**ARBUES, PEDRO:** Spanish canon and inquisitor; called by certain Jews "the creature and darling of Torquemada"; born about 1441 at Epila, Aragon (hence sometimes styled "master of Epila"); died Sept. 17, 1485. He was appointed canon of Saragossa in 1474; and ten years later Torquemada appointed him and the Dominican Gaspar Juglar inquisitors for the province of Aragon. The zeal exhibited by Torquemada in his religious persecutions was emulated by Arbues, who in the first month of his office held two autos da fé, at which several Maranos were executed, and others were condemned to penance and loss of property. Though no record of further trials exists, he must have continued to be active in persecution, as the Maranos were so enraged that his assassination was determined upon. The offer of enormous sums to Ferdinand and Isabella to induce them to limit the activity of the Inquisition and the confiscation of property had been fruitless, and, after consultation with newly converted Jews—some of whom were men of high rank, like Gabriel Sanchez, the king's treasurer—the extreme step was taken by two wealthy Maranos, Juan de la Abadia and Juan Esperandeu, with the hired help of an assassin, the latter's French servant, Vidal, probably a Jew. Abadia's incentive was doubtless the execution of his sister and the condemnation of his father by the Inquisition. An attempt to enter Arbues' bedchamber failed; but the design was accomplished while he was attending mass. Two days later he died from his wounds.

The retaliation on the Maranos, not all of whom were implicated, was awful. Vidal and Esperandeu were cruelly put to death; and Abadia made an attempt at suicide while awaiting his auto da fé. On Arbues' death, popular belief invested him with miraculous power. A Jewess saved herself from death by proving that from Catholic zeal she had dipped her handkerchief in his blood. His canonization by Pius IX. (1867) aroused protests not only from Jews, but from Christians. The general sentiment against the act is illustrated by the well-known charcoal drawing of Kaulbach, "Peter Arbues Burning a Heretic Family." Arbues is represented as old and decrepit, and taking fiendish delight in the sufferings of his victims, who are probably Maranos.

BIBLIOGRAPHY: H. C. Lea, *Publications of the American Hist. Assn.* December, 1888; *Chapters from the Religious History of Spain*, pp. 374 *et seq.*; *Dublin Univ. Mag.* 1874, lxxxiv. 334 *et seq.*

G. M. K.—W. M.

**ARCADIUS:** Byzantine emperor from 395 to 408. He was too weak a ruler to be able to withstand the influence exerted by his court favorites upon his policy toward the Jews. Such privileges as were accorded them were due to his privy counselor, Eutropius (396–399), who easily allowed himself to be bribed into favoring the Jews. (See Pauly-Wissowa, "Realencyclopädie der Class. Alterthumswissensch." *s.v.*) The laws curtailing the various favors already granted to the Jews are supposed by Grätz ("Gesch. der Juden," 3d ed., iv. 359) to have been promulgated after the death of Eutropius. A law of the year 396 forbids, under penalty of imprisonment, any imperial officer from fixing the price on Jewish merchandise brought to market; the privilege is left to the Jews themselves (Codex Theodosianus, xvi. 8, 10). Still, in this law no reference is had to Jewish market-inspectors, as Grätz infers. It is a matter relating solely to the non-liability of the Jews to the law, *De pretio rerum venalium*, which was already in existence in the reign of Diocletian. The same spirit of justice manifests itself in another law of Arcadius: "It is sufficiently well known that the sect of the Jews is not limited in its rights by any law" (*ib.* xvi. 8, 9). In the same year (396), Arcadius issued an edict addressed to Claudianus, the "comes" of the Orient, wherein he is ordered to protect the "illustrious patriarch" against insult (§ 11). He also commanded the prefect of Illyria (in 397) to prevent any ill treatment of the Jews, and to guard their synagogues against any disturbance "of their wonted peaceful condition" (§ 12). Moreover, the Jewish patriarchs, as well as all of their legal functionaries, such as the archisynagogoi and presbyters, were to enjoy the same privileges as the Christian clergy, and be relieved of curial taxes. In the last clause, Arcadius refers to the measures of the emperors, Constantine the Great, Constantius, Valentinian, and Valens; but Gothofredus remarks concerning this law (§ 13) that the privilege was suspended under Valens in 383. In 404 Arcadius again confirmed these privileges to the patriarchs and other officials of the Jewish communities, and once more with reference to his father, the legislator, the emperor Theodosius (§ 14). All of these laws may be found chronologically arranged in the section of the Digest, "De Judæis, Cœlicolis et Samaritanis." But laws concerning the Jews emanating from Arcadius are also found in other portions of the codex of Theodosius. In February, 398, Arcadius ordered that in all civil contests, if both parties agreed, the Jews might elect their patriarchs or any other officers as

judges; but the execution of their sentences was placed in the hands of Roman officials appointed for that purpose. In all matters not pertaining to religion, the Jews had to conform to the requirements of the Roman law ("Corpus," II. i. 10). The ordinance of 399 does not read as Grätz has it, that all Jews, including their religious officials, are subject to the curial taxation, but refers to all the Jews (quicunque ex Judæis), with the exception, of course, of the functionaries of the synagogues (xii. 1. 165); and thus this ordinance does not conflict with the other similar one. The so-called shipping law of the year 390, regulating the transactions of the Jews and Samaritans in Alexandria (xiii. 5, 18), was signed by Arcadius as well as by Valentinian and Theodosius; but at that time Arcadius was scarcely more than a child. Among the laws of Arcadius deserving particular mention is the one which gives warning against those baptized Jews who rush to the church from dishonest motives (xvi. 8, 2; Jost, "Gesch." iv. 226).

G. S. Kr.

**ARCHA** or **ARCA** ("chest"): Technical name in old English Treasury documents for the repository in which Chirographs and other deeds were preserved. By the "Ordinances of the Jewry" in 1194 it was arranged that "all deeds, pledges, mortgages, lands, houses, rents, and possessions of the Jews should be registered"; that only at six or seven towns contracts could be made in duplicate, one part to remain with the Jewish creditor, the other to remain in the Archa; and that the contents of the archæ were there to be recorded on a roll of transcripts so that the king by this means should know every transaction made by any Jew in the kingdom. From time to time a "scrutiny" of the Archa took place, when either the Archa itself, or more probably the roll or transcript, was sent up to Westminster to be examined by the treasurer there. Many deeds showing copies of the rolls made at these "scrutinies" still exist at Westminster Abbey and at the record office (Memoranda of the Queen's Remembrances—Jews' Rolls, Nos. 556 [3, 12], 557 [1, 7, 8, 10, 13–23]).

During the thirteenth century there appear to have been twenty-six towns in England at which archæ were kept; and it was only at these towns that any business could be legally transacted with Jews. These towns have been enumerated by Dr. Gross as follows: Bedford, Berkhampstead, Bristol, Cambridge, Canterbury, Colchester, Devizes, Exeter, Gloucester, Hereford, Huntingdon, Lincoln, London, Marlborough, Northampton, Norwich, Nottingham, Oxford, Stamford, Sudbury, Wallingford, Warwick, Wilton, Winchester, Worcester, and York.

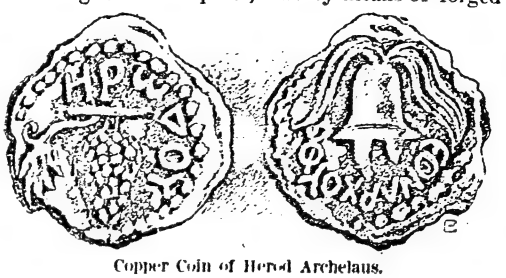
Jews were allowed to dwell in towns only where there was an Archa, though exemptions were sometimes made. On Jan. 28, 1284, a royal mandate was issued ordering a general closure of the archæ, but commissioners were appointed to reopen the London Archa on Feb. 28, 1286 (Rigg, "Select Pleas of the Exchequer of the Jews," 1902, p. lxi.).

Bibliography: C. Gross, in *Papers of the Anglo-Jewish Historical Exhibition*, pp. 182–190.

G. J.

**ARCHAGATHUS.** See Cæcilius of Kalakte.

**ARCHELAUS:** Son of Herod I.; king of Judea; born about 21 B.C., his mother being the Samaritan Malthace. At the age of fourteen he was sent to Rome for education, and, after a stay of two or three years, returned home with his brothers Antipas and Philip, who likewise had attended the schools of the Imperial City. His return was possibly hastened by the intrigues of Antipater, who by means of forged



Copper Coin of Herod Archelaus.

*Obverse:* ΗΡΩΔΟΥ. A bunch of grapes and leaf. *Reverse:* ΕΘΝΑΡΧΟΥ. A helmet with tuft of feathers: in field to left a caduceus.

(After Madden, "History of Jewish Coinage.")

letters and similar devices calumniated him to his father, in the hope of insuring for him the same sanguinary fate he had prepared for his brothers Aristobulus and Alexander. As a result of these slanders, Herod designated Antipas, his youngest son, as his successor, changing his will to that effect. On his death-bed, however, four days before his demise, the king relinquished his determination and appointed Archelaus to the throne, while Antipas and Philip were made tetrarchs merely. Nothing is known definitely of the occasion for this change, though there may be some foundation for the statement of Archelaus' opponents, that the dying king, in his enfeebled condition, had yielded to some palace intrigue in the latter's favor.

Archelaus thus attained the crown with little difficulty at the early age of eighteen. That aged plotter Salome found it convenient to abet Archelaus, and secured for him the adherence of the army; hence there was no opposition when he figured as the new ruler at the interment of Herod. The people, glad of the death of the tyrant, were well disposed toward Archelaus, and in the public assembly in the Temple the new king promised to have regard to the wishes of his subjects. It very soon became manifest, however, how little he intended to keep his word. Popular sentiment, molded by the Pharisees, demanded the removal of the Sadducean high priest Joezer (of the Boethus family), and the punishment of those former councilors of Herod who had brought about the martyrdom of the Pharisees Mattathias and Judas. Archelaus, professing always profound respect for the popular demand, pointed out that he could not well take any such extreme measures before he had been confirmed by the Roman emperor, Augustus, in his sovereignty: just as soon as this confirmation should be received, he declared himself willing to grant the people's desire. His subjects, however, seem not to have had confidence in his assurances; and when, on the day before Passover—a day when all Palestine, so to speak, was in Jerusalem—they became so insistent in their demand for immediate action, that the

king felt himself compelled to send a detachment of the Herodian soldiery against them into the Temple courts; and when this detachment proved unable to master the enraged populace, he ordered out the whole available garrison. In the massacre that ensued, three thousand were left dead upon the Temple pavements.

**His Harsh Treatment of the People.**

As soon as the tumult had been somewhat allayed, Archelaus hastened to Rome to secure the required confirmation of his succession from Augustus. He found that he had to encounter opposition from two sides. His brother Antipas, supported by many members of the Herodian house resident in Rome, claimed formal acknowledgment for Herod's second will, that nominated him king. Besides, the Jews of Palestine sent a deputation of fifty persons—who were supported by about 8,000 Jewish residents of Rome—and petitioned for the exclusion of the Herodians from any share whatever in the government of the land, and for the incorporation of Judea in the province of Syria. Such was the disloyalty among the Herodians, that many members of the family secretly favored this latter popular demand. But Augustus, with statesman-like insight, concluded that it was better for Roman interests to make of Judea a monarchy, governed by its own kings tributary to Rome, than to leave it a Roman province administered by Romans, in which latter case there would certainly be repeated insurrections against the foreign administration. As it would be more prudent to make such a monarchy as small and powerless as possible, he decided to divide Herod's somewhat extensive empire into three portions. Archelaus was accordingly appointed ethnarch—not king—of Judea, Samaria, and Idumea, with the exception of the important cities of Gaza, Gadara, and Hippus, which latter were joined to the province of Syria. Antipas and Philip were made tetrarchs of the remaining provinces, the former receiving Galilee and Perea, and the latter the other lands east of the Jordan.

**Division of the Kingdom by Rome.**

While these negotiations were pending in Rome, new troubles broke out in Palestine. The people, worked up almost into a state of frenzy by the massacres brought about by Herod and Archelaus, broke into open revolt in the absence of their ruler. The actual outbreak was without doubt directly caused by Sabinus—the procurator appointed by Augustus to assume charge pending the settlement of the succession—owing to his merciless oppression of the people. On the day of Pentecost in the year 4 B.C., a collision took place in the Temple precincts between the troops of Sabinus and the populace. Sabinus utilized his initial success in dispersing the people by proceeding to rob the Temple treasury. But disorders broke out all over the province, and his forces were not sufficient to repress them. Judas, son of the revolutionary Hezekiah in Galilee, a certain Simon in Perea, Athronges and his four brothers in other parts of the land, headed more or less serious uprisings. It was only when charge was assumed by Varus, the Roman legate in Syria, with his numerous legions, assisted, moreover, by Aretas, king of the Arabs, and his auxiliaries, that any measure of peace was restored to the land, and this not without the loss of several thousand Roman troops. What the loss on the Jewish side must have been may perhaps be surmised from the rabbinical tradition that the outbreak under Varus was one of the most terrible in Jewish history.

**Insurrectionary Outbreaks.**

Archelaus returned to Jerusalem shortly after Varus suppressed the insurrection. Very little is known of the further events of his reign, which lasted nine years; but so much is clear, that instead of seeking to heal the wounds brought upon the country by himself and his house, he did much to accelerate the ultimate overthrow of Judean independence. In the year 6 of the common era, a deputation of the Jewish and Samaritan aristocracy waited upon Augustus in Rome, to prefer charges against Archelaus, with the result that he was immediately summoned to Rome, deprived of his crown, and banished to Vienne in Gaul, where—according to Dion Cassius Cocceianus, "Hist. Roma," lv. 27—he lived for the remainder of his days.

**Banishment and Death.**

Archelaus was a veritable Herodian, but without the statesman-like ability of his father. He was cruel and tyrannical, sensual in the extreme, a hypocrite and a plotter. He observed the customary seven days of mourning for his father, but in the midst of them gave to his boon companions a congratulatory banquet upon his accession. He carefully avoided placing his image upon his coinage in deference to pharisaic susceptibilities; but he nevertheless allowed his passion for his widowed sister-in-law, Glaphyra, to master him, and married her in defiance of the sentiment of the people and the Pharisees, who regarded the union as incestuous (Lev. xviii. 16, xx. 21). He deposed the high priest Joezer on his return from Rome, not in obedience to popular complaint, but for a money consideration. Joezer's brother was his successor, although the latter was of exactly the same type. Indeed, Archelaus, in his short reign, deposed three high priests for purposes of profit. Against this serious list of evils there is hardly anything good to set in contrast, beyond perhaps the fact that he inherited from his father a certain love of splendor and a taste for building. He restored the royal palace at Jericho in magnificent style, surrounding it with groves of palms; and also founded a city, that he called in his own honor Archelais.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, iii. *passim*; Ewald, *Gesch. des Volkes Israel*, iv. *passim*; Hitzig, *Gesch. des Volkes Israel*, ii. *passim*; Schürer, *Gesch.* i. *passim*, and the literature therein indicated. On coinage, see Schürer, *ib.* p. 375, note 4; and Madden, *Coins of the Jews*, pp. 114–118.

G. L. G.

**ARCHEOLOGY, BIBLICAL:** The branch of archeology that has for its province a scientific presentation of the domestic, civil, and religious institutions of the Hebrews, in the lands of the Bible, especially in Palestine. It deals with these for the whole stretch of Judaic history down to the fall of Jerusalem in the year 70, the end of Judaism as a power in Palestine. The term "Archeology" was used

by Josephus in his great work, Ἰουδαϊκὴ Ἀρχαιολογία (literally "Judaic Archeology," but usually translated "Antiquities of the Jews"), to cover the entire history of his people, their life, customs, religious institutions, and literature. This comprehensive sense remained current until the time of the Reformation. Indeed, writers like Eusebius, Jerome, and Epiphanius, while they produced neither history nor archeology as such, contributed material valuable for the enrichment of both. It is safe to say that no treatise on Biblical Archeology proper made its appearance until after the Middle Ages.

**First Meaning of Biblical Archeology.**

It was not until the sixteenth century that Carlo Sigonius (died 1584) gathered up and presented in his "De Republica Hebræorum" a discussion of sacred places, persons, and rites. This classification seemed to furnish scholars with a clue to what should be included in the term "Archeology" as applied to the Bible; so that De Wette (in 1814), followed by Ewald (in 1844), gives the first really systematic classification of the material that, up to the present time, is regarded as belonging to the field of Biblical Archeology. Even as late as Keil's work (1875), the main divisions of the subject are treated in the following order: (1) sacred antiquities; (2) domestic antiquities; and (3) civil antiquities.

The historico-critical method of investigating Old Testament history claims to have rectified a former error. It is now generally maintained that many of the records of the history of Israel originated at a date later than was formerly supposed, and that consequently many of the religious institutions, customs, and rites current among the Jews bear the marks of later ideas, conditions, and environments. It is further claimed that religious rites and customs owe their character largely to the domestic life and surroundings of a people. The recognition of this fact necessitates a reversal of the order of the themes usually included in the term "Biblical Archeology." Accordingly the present order of treatment is: (I.) Domestic Antiquities; (II.) Civil Antiquities; and (III.) Sacred Antiquities; but, as will be seen, there is still another section to add on the land of Palestine itself.

**Archeology and History.**

In the treatment of this topic, as of many other topics relating to ancient times, no hard-and-fast line can be drawn. History proper should cover the entire religious and political life of a people. It should present their laws, customs, and manners. It should also, when occasion requires, include their relations to neighboring peoples, politically, socially, and commercially. Archeology has to do with but a part of this material. It concerns itself with the interrelationships of the people in domestic, civil, and religious life. It goes further, and includes in itself a consideration of the character of the land where they live, and of their social, industrial, artistic, and literary organizations and features.

Biblical Archeology depends for its material upon a mass of ancient literature and antiquities. It will be impossible for the student of archeology to utilize to advantage the literary material, especially of the Old Testament, without due regard to the literary processes by which it was prepared. Much of the available material of archeology is secured from literature, but only after it has been subjected to the most searching critical processes. In fine, archeology at large finds in literature one of its best sources of information and one the testimony of which can not be set aside. Nevertheless, at the bottom, beneath all the literary activity of the people, lie, of course, the conditions under which the Israelites produced their literature. Hence, while much that is of value to archeology is found in Israel's literature, a knowledge of archeology will include information concerning the land which nourished that literature. There is, consequently, a kind of necessary interdependence between these two branches of knowledge—literature and its native soil.

**Archeology and Religion.**

The religious system of the Old Testament embraces both literary and archeological material; both ancient documents and monuments. Biblical Archeology includes only so much of this material as bears upon sacred places, persons, feasts, vessels, and ritual. It does not discuss religious ideas, either in their origin or their development. It does not present a systematized religio-legal system, nor the relations of that system to civil processes. Neither does it discuss the relation of Israel's rites and ceremonies to those of surrounding nations. These themes, proper in modern scientific subdivisions of material touching the ancient Jews, fall under the head of religion or of comparative religion.

**Monumental Sources.**

The soil of the Orient is the treasure-house of one of the two great sources of Biblical Archeology. Palestinian ruins at Jerusalem, at Lachish, at Gaza, at the Dead Sea, and in the tombs on the hillsides, are all instructive teachers concerning the life and times of the ancient Jews. Fragments of documents of this people and of their neighbors are replete with information bearing upon the Archeology of the Bible. The MOABITE STONE, for the ninth pre-Christian century, and the SILOAM INSCRIPTION are valuable evidences of the character of the writing and of some of the customs of those early days (see ALPHABET). The numerous small inscriptions from Phenician sources tell a fascinating story of tragical times contemporaneous with Israel. From Palestinian ruins, likewise, come many voices of the later periods, as the scattered and broken Greek and Latin inscriptions are deciphered and interpreted. Coins also tell their tale of the past, often with gratifying precision.

The revelations from the mounds of Babylonia and Assyria, made within the last half-century, vitally touch the people of Israel. The close relationship existing between the social, political, and religious systems of that ancient West and East has now been clearly ascertained. The close racial kinship existing between Israel and the great powers centered on the Tigris and the Euphrates gives special significance to the antiquities exhumed from those eastern plains. The fact that Israel's ancestors migrated from Eastern centers, carrying with them the characteristics of their early home-land and peo-

ple, points likewise to the essential importance of the "finds" brought from Mesopotamia.

Many items of considerable value to Biblical Archeology are discovered in the community of religious requirements and customs between Israel and her overland Eastern neighbors. The aggressiveness of Eastern political influence and power toward the West, in the later periods of Israel's history, carried with it other forces that largely affected the social and commercial fabric of the Palestinian kingdoms. Consequently, there is no land outside of Palestine whose ancient history and antiquities have a more noteworthy significance for Biblical Archeology than the great Mesopotamian region.

The imperishable character of the remains of ancient life found in the sands and tombs of Egypt, the proximity of that land to Palestine, and the association of that people and that land with Israel's history make the territory in question a fascinating field to the archeologist. The influence of Egypt's civilization upon the literature and life of the Jews is especially marked during the patriarchal, the bondage, and the wilderness periods. At intervals during the later stages of history—for example, in Isaiah's day—Egypt exercised no small influence over the life of the Israelites. While many points are still in dispute, some genuine increments of value from Egyptian monumental sources may be even now discovered.

**Literary Sources.**

The most fruitful sources of information germane to the subject are of course the literatures of the Old and New Testaments. As has been noted above, due regard must be had from the beginning to the assured results of Biblical criticism. The Old Testament material must be so used as to gain therefrom full advantage of the best-established results of the scholarship of to-day. It must be remembered, however, that a systematic archeology for each period of history can not yet be presented; merely the origin and growth of rites and customs through the entire stretch of time are all that have been traced. Uncertainty as to the dates of some of the books of the Bible aggravates the difficulties of the archeologist.

The New Testament material, less indefinite as to time, furnishes valuable data regarding the Jews of the first century, particularly those in Palestine. Certain rites and ceremonies prevalent among the sects of that age are relevant and instructive material. Even the circumstances that led up to the death of Jesus are full of interest for the student of archeology. The experiences undergone by Paul and other apostles in the establishment of the Christian Church often illuminate this subject.

The writings of Josephus, compiled, as they were, from many and uncertain sources, possess, nevertheless, because of their immense sweep through time, a multitude of apposite data. Josephus' partiality for his own people, and his desire to magnify their importance throughout their history, have to be guarded against; but he provides much material for the portrayal of the life of the ancient Jews.

The inter-Biblical apocryphal books, such as I and II Maccabees, III and IV Esdras, Judith, the Letter of Jeremiah, etc., abound in hints and items of importance in a systematic study of Biblical Archeology. Philo of Alexandria, though strongly influenced by Greek thought, was a serviceable chronicler of many things Jewish. This mass of literature yields much of genuine value to the archeologist of Sacred Scripture.

The early centuries of the Christian era have left several pertinent documents. The great mass of rabbinical literature (the two Talmuds and the Midrashic collections) is full of facts, statements, and hints concerning the life of the Jewish people. These are often of significant, illustrative importance in the elucidation of Old Testament conditions. The compilations of Manetho, Berosus, and Philo of Byblus yield facts that add materially to some phases of Biblical Archeology. The habits, customs, and religious characteristics of the Jews, as described in early Christian and Greek writings, are also of value. Arabic literature and antiquities reveal the common Semitic character of ancient times, and consequently some elements of Jewish life.

The unchangeable and permanent elements of the Oriental Semitic personality are surprisingly illustrative of the ancient Jewish character of the Bible. The habits, customs, and rites of the inhabitants of the East, and their mode of existence as a whole, are a living commentary on many passages of Scripture, the thought and significance of which are wholly foreign to a modern Occidental. Such portions of the Semitic world as are least modified by the aggressions of civilization, like those in the interior of Arabia, seem to maintain in their pristine purity the traits of two or three millenniums ago. The closer one gets to the primitive Semitic man, the nearer in many cases is the approach to a true understanding of his life as it appears in Holy Writ.

Out of the material already indicated, Biblical Archeology claims for itself four general divisions, under which it may best be treated; they are (1) the land and people of Palestine; (2) domestic or individual antiquities; (3) public or civil antiquities; and (4) sacred or religious antiquities.

**I. Palestine:** The character of any land is an essential element in the determination of the characteristics of its inhabitants. The mountains and plains, the valleys and ravines, and the inspiring scenery of adjacent regions made Palestine a land of pleasing variety and of ever-refreshing beauty. Her wide range of climate, her immense list of fauna and flora, satisfied every reasonable demand of her restless people. Her comparative isolation, her natural defensive strength, and her relation to the great civilizations of the East and the West, especially during Israel's national history, emphasize her importance to the people that dwelt within her borders.

**The Land and Its People.**

Palestine was already the home of ancient peoples when the Patriarchs first trod upon her soil. The tribes of Israel settled down to live in close proximity to several different minor peoples. So close were their relations that intermarriages resulted, and an intermingling of every element of domestic, public, and religious life. The nation of Israel, built upon such a foundation as this, was a strange conglomeration of diverse elements. Clashes with her minor neighbors, and commercial

and political relations with the great empires that oppressed her, affected domestic, civil, and sacred relations.

**II. Domestic Antiquities:** The every-day life of each person involves a large number of items. These embrace the food available and used, the material accessible for clothing and the method of its manufacture, as well as the usual clothing worn by the people, and the method of preparing and wearing the head-gear. The individual lived also in a dwelling of some kind; either in a hole in the rocks, a tent, a hut, a house, or in an elaborate structure in a city. How were these various dwellings prepared, and what was their internal arrangement? What led to the aggregation of such buildings, which later became cities? The replies to these questions will be of supreme moment in following the growth of individual rights and privileges.

The Jewish family has a most interesting history. The family formed the next step upward from the individual, and was probably the basis of the clan. The laws of marriage and their binding character were essentials in the perpetuity of the nation. The position and rights of the woman before and after marriage, in the condition of monogamy and of polygamy, and in case of divorce, fall under this theme. The relations of the children to the individual parents, the methods of naming them, the observance of the rite of circumcision, their training and education in and out of the home, must be noted. The constitution of the Oriental family involved slaves, with certain laws of purchase and retention, both Israelitish and foreign. Certain diseases also often attacked, and sometimes found victims in, the family. The treatment of the aged and infirm, of the helpless and unfortunate members of the household, is of especial interest. Death in the family was attended by peculiar national observances. See FAMILY, MARRIAGE, PATRIARCHATE, SLAVERY.

**Society and Amusements.**

Families and individuals maintained a certain amount of social intercourse. These relations developed certain social obligations; established the respective rights and privileges of host and guest, and the methods of conversation and entertainment. Social gatherings at feasts likewise inaugurated special customs and requirements. These functions, as well as the more elaborate festivals of their heathen neighbors, were occasions for the forming of relations that to a large extent determined the character of Israel. The introduction of foreign customs gradually modified society in Israel, until, by the downfall of the northern kingdom, it assumed quite another complexion. The origin, organization, and conduct of society form an interesting theme in the department of Biblical Archeology. See ETIQUETTE, PRECEDENCE, etc.

There is slight evidence that the Jews in early times, aside from banquets attended by musical instruments of various kinds, enjoyed any indoor amusement. Neither is there any extended description of outdoor sports, either for princes or populace. But the prevalence of many terms employed in hunting, such as the names of traps and weapons used in taking animals and birds, and the names of wild animals used for food, is evidence that this sport was commonly indulged in, and to good purpose. Several hints are also found in the Prophets, especially as to the sport (or possibly occupation) of fishing. Both of these out-door amusements, so popular in Egypt and in the East, were turned to good account by the Israelites. See GAMES, SPORTS, PASTIMES.

The earliest records of the patriarchs and of the Israelites show them following the life of nomads. They raised herds of large and flocks of small cattle, and moved about according to the demands for new pasturage. The character of the country and their slight tenure of the soil led to such a mode of existence. Even when they settled down as occupants of Palestine and their life was mainly devoted to other things, they nevertheless reared extensive herds and flocks, comprising cattle, asses, sheep, and goats. The hills of some parts of Palestine were best adapted for such pursuits. See ANIMALS, CATTLE.

**Pasture and Agriculture.**

Israel's occupation of the new territory made possible another vocation besides cattle-raising. Permanent settlement led to the cultivation of the soil, to the planting of vines and fruit-trees. Wheat, barley, and rye became staple products, and by irrigation all parts of the land yielded profitable returns to the industrious husbandman. The methods of agriculture, the influence of this mode of life on the nation, and the importance of this industry on international relations occupy no mean place in the history of the life of ancient Israel. See AGRICULTURE.

From the earliest times there are hints at the trades that were current among the Israelites. After their settlement in the land of Canaan especially, they became acquainted with methods of producing tools for the cultivation of the soil, and weapons for warfare. Carpenters and stone-masons were numerous at the time of the construction of Solomon's public buildings. Workers in metals of different kinds are found occasionally in the course of Israel's history. The ironsmith, the goldsmith, and the worker in bronze were not uncommon in Palestine. The preparation of skins for use as bottles and for sandals, the manufacture of the bow and of the different pieces of armor for the warrior called for skilful labor. The preparation of flax and wool for clothing required a method which in later years developed into great weaving establishments. The vessels of clay in use in Palestine in ancient times indicate that the potter's art had reached a high state of perfection. These crafts doubtless received many useful suggestions from Israel's neighbors in the different periods of her history. See ARTISANS, HANDICRAFTS.

**Commerce and Its Methods.**

Exchange of commodities is one of the oldest occupations of men. Israel's continual contact with neighbors of all kinds, whose methods of life were as varied as their peculiarities, naturally led to some commercial activity. The caravans that crossed Canaan in Israel's day traded in Canaanitish cities, and furnished markets for Palestinian products in Egypt and in Babylonia. Israel exchanged her products of the soil for the wares of Phenicia and the perfumes of the south country. Commerce reached its climax in Solomon's day, when

it extended as far as the undetermined port of Ophir, and brought back for him the gold, silver, apes, peacocks, and other luxuries and curiosities of distant climes. Phenicia was Israel's great trading-mart; for thence she secured much of the material and many of the workmen that made Jerusalem what it was in Solomon's reign.

The activity of exchange during the dual kingdom is shown on several occasions. When Ahab defeated Ben-Hadad at Aphek, one of the items in the treaty was the granting to Israel of "streets" [bazaars for trading] in Damascus, as Syria had formerly had "streets" in Samaria (I Kings xx. 34). The numerous references in Hosea are evidence that Israel in that period enjoyed the products of all lands. Egypt was likewise on the most intimate commercial terms with Palestine: and some of her choicest food and clothing was purchased by Israel. But it was not until after Israel's overthrow as a nation that she seemed almost entirely to abandon husbandry and many of the crafts, and to give her whole life to the pursuit of commerce. See COMMERCE, TRADE.

The most convenient exchange was that of commodities for gold or silver or for some other precious article. This was accomplished at first by means of certain standards of weight for the metals, standards of capacity for grains, and the like, and standards of measurement (length, breadth, or thickness) for cloth, leather, stone, etc. The same tricks of trade as are found to-day—the light weight, the small measure, and the short line—appear in the charges that follow the arraignments of the Prophets. Late in history the metals were stamped or coined, thus greatly simplifying one of the most common articles of exchange. See COIN, MONEY.

**Art in Israel.**

Israel's growth as a nation was accompanied by a corresponding cultivation of the arts. The first notable exhibition is that seen in the elaborate architecture of the Solomonic era. Whether it was borrowed wholly from one nation or jointly from the leading nations of that day is immaterial. Israel adopted and executed some of the choicest specimens of ancient architecture. The pillars and their ornamentation, though executed by Phenicians, were according to the tastes and desires of Israel's king. Plastic art likewise received attention from the leaders in Israel, as is seen in the numerous fragments exhumed from Palestinian soil. Sculpture and fine stone-cutting added their part to the beautifying of the great Temple of the Lord. Painting is scarcely mentioned in the Old Testament (Ezek. viii. 10, xxiii. 14), in strange contrast with the evidence seen in Egyptian tombs. Music, on the contrary, received much attention from the leaders, and even from the common people. The shepherds in the mountains, the prophets on the hills, the singers in the Temple, made frequent and extensive use of many kinds of musical instruments. See MUSIC, TEMPLE.

Writing is almost as old as the race. Every nation around Israel had its method. The people of Israel, kin of these people by blood and language, had their own particular system of writing. The letters of the Hebrew alphabet had each a significance that helped to hold it in mind. The Israelites wrote on skins and clay, and carefully preserved their records for later generations. This work was done, however, by a particular class of men, who were later on designated as scribes. The different kinds of writing materials, and the tools wherewith this art was executed, were not unlike those of the great contemporaneous nations. See ALPHABET, SCRIBES, WRITING.

**III. Civil Antiquities:** The earliest show of authority is seen in the constitution of the family, with the father as head and chief. Several heads made up the body of elders, by whose decision affairs affecting several families were administered. Gradually these elders became a regularly established order, by or through whom the entire civil business of the community was conducted. In the time of the Egyptian bondage a class of men is found termed "officers," who though apparently scribes, were likewise underlings of their Egyptian taskmasters. The appointment of seventy elders in the wilderness was an extension of the earlier and possibly of the bondage scheme on a more elaborate scale. The method of government in vogue during the period of the judges was a modification of the same general plan under which Israel lived in the wilderness. The details of these systems are brought out with due faithfulness in the records of these periods. See ELDERS.

The system of government current among the great and small nations of Israel's day was that of monarchy. Every foreign influence that touched this people emanated from the environment of regal administration. These powerful tendencies finally crystallized into a demand by Israel for a king. A king, with all the paraphernalia of a monarchy, was finally established. The prerogatives of the ruler, the law of succession, and the whole administration of government henceforth accorded substantially with those of other nations. Sufficient events and items of the king's conduct are narrated to give a good picture of Israel's monarch. See KING.

**Post-exilian Government.**

On the return of a body of Jews from the various lands into which they had been scattered, a new method of government was adopted. The province of which Judea was a part was ruled by a Persian satrap. Israel's new territory was ruled by a governor, Zerubbabel, and later by Ezra and Nehemiah, etc. These subrulers paid tribute to Persia; and only on especial appointments were they granted extraordinary prerogatives, for example, Ezra. How far down into the so-called inter-Biblical period these conditions prevailed, it is not yet possible to affirm. The Maccabean revolt against the Hellenizing edicts of the Seleucid rulers was a forcible protest against a violation of the favorable treatment accorded the Jews by Alexander the Great. Nearly one hundred years of practical independence resulted in the downfall of Jewish authority, brought about by Pompey in 63 B.C. Thenceforth Palestine as part of a province became subordinate to a Roman governor. Information as to the line of demarcation between the rights of the Jews and Roman authority, the methods of administration adopted by Roman appointees, and a multitude of other questions of local interest is abundantly

supplied in the documents of this period. See Government, Procurators, Rome, Sanhedrin.

References to law and its administration are found even in the patriarchal period, when the head of one family and his associates were supreme in authority. Legal processes were simple and effective. In the period of the judges, the so-called judge was the court of final appeal. But after the establishment of the kingdom the king occupied the supreme bench. In postexilian times the people elected their own judges. Numerous statements distributed in different periods of history are found as to the purpose, the method, and the results of various penalties inflicted by authority. The laws concerning all of these specifications are codified in the Pentateuch. See Courts, Judge, etc.

**Public Administration of Justice.**

As a subject of the state, each individual had certain property rights. When the tribes settled as husbandmen on their newly won territory, each family occupied its own land. This was its permanent possession. It could lease the same; but in the year of jubilee the land reverted to its first owners. The forfeiture of property rights for political offenses, such as is mentioned in Ezra, was unusual. Marriage also carried with it certain rights, carefully specified in the law. Personal property, the rights to buy and sell, regulations concerning debts, restitution, inheritance, etc., were amply protected or prescribed in the legal provisions of Israel. See Civil Procedure, Property, Sale.

This condition met Israel very early in her history. The division of the host in the wilderness into companies of different numbers for internal civil convenience was doubtless the basis of army divisions. The military equipment of the armies of Palestine, east and west of the Jordan, and their power of resistance to Israel's aggression, are meagerly set forth in the Old Testament. Israel's method of levying and supplying troops, and almost uniform success in Joshua's day, add importance to the study of her military organization. The perfection of army methods in the regal period, and the great amount of money and energy devoted to the maintenance of the army, give added impetus to the investigation of military science among the great nations of Egypt and Mesopotamia. This investigation covers the kinds of armor and weapons used, methods of drilling and marching, encampments, movements for attack and battle, methods of sieges and defenses of fortresses and cities, and the treatment of prisoners. See Warfare, Weapons.

**Warfare.**

**IV. Sacred Antiquities:** The earliest records of Israelitish ancestors refer to special places devoted to worship. While the Israelites were on the march through the wilderness, they were accompanied by a sacred tent. As soon as they had settled in the land of Canaan they adopted numerous sacred high places. There were also sacred trees, stones, fountains, etc. Altars, obelisks, and the Asherah were accompaniments of these places. At these shrines Israelites met to do homage to their Preserver and God. Solomon's Temple was a partial centralization of worship, which, however, did not become complete until the reign of Josiah. The captivity and the exile of the Israelites divorced them from such shrines. On the return, Zerubbabel's Temple once again made Jerusalem the actual center of worship. See Altar, Asherah, Bamah, Temple, etc.

The original purpose of the priest is not absolutely settled. He was probably the attendant on a heathen image, who uttered oracles on occasion, to instruct the worshipers. Gradually he became the offerer of the sacrifice, and therein stood as a kind of mediator between God and the person seeking a message. The functions of priest were apportioned between the priests proper, who stood nearest God, and the Levites, who were practically their servants. Later still, the priestly duties were narrowed down to sacrifice only, leaving to the Prophets the matter of oracular speaking and teaching. The various steps to these different functions, and the special devotees in service about these places, are found in numerous cases mentioned in the Old Testament. See Levites, Priests.

**Sacred Persons, Places, and Offerings.**

The original purpose of the sacred offerings is wrapped in obscurity. For the non-bloody offering, the peace-offering, the burnt offering, the sin-offering, and the trespass-offering there are specific regulations and significance. The condition of the offering itself, the process of offering, and the result of the same upon the giver are all laid down in the codified rules of the Pentateuch. Few if any of the things connected with the life of Israel are so fully treated in the Old Testament as the subject of "offering." See Sacrifice.

Like their neighbors, the Israelites had sacred feast-times. These are seen very early in the history. Hints and more are found of the feasts of the new moon and the Sabbaths. The yearly feasts were the Passover, the First-Fruits, and the Tabernacles or Ingathering. Each of these had its special regulations as to time, duration, and attendants. Upon the centralization of worship at Jerusalem, certain modifications took place both in the accompaniments of the festival days and in the places where they were formerly held. As time went by the number of such days increased. See Festivals.

Israel was put under strict discipline in the matter of personal cleanliness, both in reference to worship and to every-day life. Obedience to these demands secured immunity from certain diseases and prevented the spread of others. Such discipline attached a wholesome sacredness to worship and enhanced the value of human life and health. It prepared the nation to conceive of a holy God, and to render Him a clean service. See Clean and Unclean.

The preceding sections have indicated merely in outline the main subdivisions of Biblical Archeology on the basis of the latest investigators. They point the reader to certain skeleton facts, which may be clothed with flesh and blood by careful painstaking research on the Old Testament.

For archeology in post-Biblical times, see Badge, Bath, Ceremonies, Costume, Numismatics, Music, Synagogue, etc.

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J. JR. I. M. P.

**ARCHER, ARCHERY:** The bow as a weapon in war and the chase was familiar to the Hebrews from patriarchal times (Gen. xxi. 20, xxvii. 3, xlviii. 22). Jonathan and Jehu were expert archers (II Sam. i. 22; II Kings ix. 24); the tribe of Benjamin was renowned for its sons' skill with the bow (I Chron. viii. 40, xii. 2); and David, after the battle of Gilboa, sought to encourage archery practise in Judah (II Sam. i. 18). The impulse thus given seems to have taken root, so that 250 years later the prophet Hosea speaks of the bow as representing Israel's military power (ch. i. 5).

From the figures extant in Assyrian monuments it appears that the usual tactics with the bow were to overwhelm the enemy with repeated showers of arrows, and then close in with sword and spear upon the harassed ranks. In Ps. cxx. 4 there is a reference to the practise of affixing burning material to the arrow-head, no doubt for setting fire to a besieged town. For further details and Hebrew terms in connection with Archery, see ARMY; WEAPONS.

E. C. F. DE S. M.

**ARCHEVITES** (ארכוי): A people whom Asnapper brought from Erech or Uruk, a political and religious center of Babylonia, and settled in Samaria. They wrote to Artaxerxes concerning the building of the Temple at Jerusalem and had the work on it stopped (Ezra iv. 9). Erech (Uruk) is mentioned in Gen. x. 10.

J. JR. G. B. L.

**ARCHEVOLTI, SAMUEL BEN ELHANAN ISAAC:** Italian grammarian, and poet of the sixteenth century. Many of his piyyuṭim were embodied in the Italian liturgy, notably his "Song on Circumcision." He was an excellent Talmudist, and, when quite young, recdited or rather supplied with extensive textual references, the 'Aruk of Nathan b. Jehiel under the title "Sefer ha-'Aruk" (Venice, 1531). His book "Degel Ahabah" (The Banner of Love), an ethical work with commentaries, was printed in Venice (1551). The most notable of his works are (1) "'Arugat ha-Bosem" (The Bed of Spices), a Hebrew grammar (Venice, 1602; reprinted, Amsterdam, 1730), and (2) "Ma'yan Gannim" (A Fountain of Gardens), fifty metrical letters, designed to be models for students of this form of composition (Venice, 1553). Of these two books the more important is the Hebrew grammar, because the subject is exhaustively and originally treated. Twenty-five out of the thirty-two chapters are devoted to the rudiments of the language. Chapters twenty-six and twenty-seven treat of Hebrew accentuation; chapters twenty-eight and twenty-nine discuss perfect style; chapter thirty treats of steganography and Biblical cryptography, and chapters thirty-one and thirty-two treat of the neo-Hebraic meter, with original models of style and method. The last chapter pleased John Buxtorf the younger to such an extent that he translated it into Latin, appending it to his translation of the Cazari (1660). Archevolti, who loved the Hebrew language and delighted in its poetical phrasing and shading, was disinclined to uphold the ideas advanced by Judah ha-Levi, who, though one of the greatest Hebrew poets, did not care to treat Biblical subjects poetically, maintaining that they did not readily lend themselves to such treatment. Archevolti held the opposite view, and in respectful terms wrote against his famous predecessor, employing the Talmudic bit of satire, "The dough must be bad indeed if the baker says it is."

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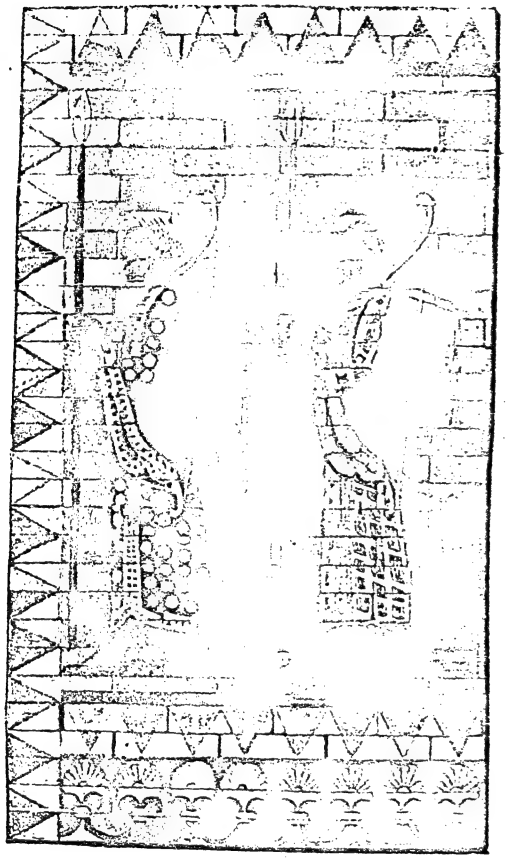
G. G. A. D.

**ARCHIMEDES:** The greatest mathematician of antiquity; born in Syracuse about 287 B.C. His influence on Jewish literature was not extensive. Only two of his works have come down to us in a Hebrew translation. Ka-

COMPANY OF EGYPTIAN ARCHERS AT DEIR EL-BAHARI.
(After Wilkinson, "Ancient Egyptians.")

lonymus ben Kalonymus (after 1306) twice turned the treatise "On Conoids and Spheroids" into Hebrew, under the title בכדור ובאצטוונא. He is said to have made use of an Arabic translation of Costa ben Luca, though Arabic bibliographers know nothing of such a translation. An unknown author—whom Steinschneider surmises to have been the same Kalonymus—translated *κίκλου μάθησις* under the title ספר ארכימידים במיציחת העגולה, from the Arabic



Archers as Body-Guard of Darius.
(From Maspero, "Passing of the Empires.")

of Thabit ibn Kurrah (the Hebrew title is to be corrected to במשיכת, which means "extension," and corresponds exactly to the Arabic "Masaḥat").

Abraham bar Ḥiyyah shows a perfect knowledge of the theories of Archimedes in his "Encyclopedia of Mathematical Sciences" (compare Steinschneider, "Hebr. Bibl." vii.,92); and the same is true of Abraham ibn Ezra, in his astronomical work "Reshit Ḥokmah."

Bibliography: Steinschneider, *Hebr. Uebers.* § 310; *Z. D. M. G.* l. 172 *et seq.*

G. I. Br.

**ARCHIPHERECITES** (*ἀρχιφερεκῖται*): Grecized form of the Aramaic רישי פרקא = "heads of the school" (*pirḳa*, literally "chapter," hence "discourse"). The name occurs in Justinian's "Novella," No. 146, Περὶ Ἑβραίων, of the year 553, in which the Archipherecites, the elders, and the teachers are forbidden to use their power of anathema in order to prevent the reading of the Greek version of the Bible in place of the Midrashic or Targumic interpretation.

Bibliography: Grätz, *Gesch. der Juden*, iii. 359, note 7; Kriegel, *Corpus Juris*, iii. 640. Compare Academies in Palestine.

K.

**ARCHISYNAGOGUE** (*ἀρχισυνάγωγος*; Heb. ראש הכנסת): Synagogue-chief. The use of this name as the title of the officer who supervised matters pertaining to the religious services of the synagogue can be traced from the time of Jesus to about the year 300 (Pes. 49*b*). It occurs several times in the New Testament. The distinctive function of the Archisynagogue was to select suitable men for the reading of the Law, the reciting of prayers, and for preaching; since in ancient times the synagogue did not have regularly appointed officers for the performance of these duties. Despite the specifically Jewish character of the functions of the Archisynagogue, however, the name is borrowed from the Greek, and was therefore used throughout the Roman Empire where Jews were settled, but not in Babylonia. Hence, the Babylonian Talmud, when mentioning the Archisynagogue, finds it necessary to translate the word by פרנס (Ket. 8*b*; compare Yer. Ber. iii. 1, 6*b*). From the Jerusalem Talmud (*l.c.*) it further appears that in cases of necessity the Archisynagogue of a community had to act as its reader. In consonance with the nature of his office, the Archisynagogue was chosen for his piety and good moral character, while in the case of an archon the essential requirements were social position and influence. The Pharisees therefore regarded the Archisynagogues as inferior only to the תלמידי חכמים ("disciples of the wise"), the Jewish scholars (Pes. 49*b*. This passage is, however, of Palestinian origin). Like most of the offices of the pharisaic Jews, that of the Archisynagogue was not limited as to time, but was usually held for life, and not infrequently was hereditary; the Pharisees holding (see Torat Kohanim Aḥare Mot viii., ed. Weiss, p. 83*a*) that the son had a claim upon his father's office unless he had shown himself unworthy. This explains why the title Archisynagogue was sometimes attached to the names of the wife and the children, as found on some Greek inscriptions. It was used, no doubt, to indicate that they were members of an archisynagogal family.

Bibliography: Schürer, *Gesch.* ii. 364–367, 519; *Gemeindeverfassung*, pp. 25–28; Weinberg, *M. G. W.* 1897, p. 657.

A. L. G.

**ARCHITE:** Inhabitant of a town or district on the southern border of Judah probably connected with the Erech (A. V. Archi) of Josh. xvi. 2. Hushai, David's friend, was from that region (II Sam. xv. 32). It would appear to be somewhere in the neighborhood of Ataroth, but has not been identified with any certainty.

T. J.

**ARCHITECTURE, JEWISH.** See Almemar; America, Jewish Architecture in; Ark; Ceme-

teries; Galleries; Gravestones; Hospitals; Mausoleums; Synagogues, Ancient; Synagogues, Modern; Tombs, etc.

**ARCHIVES ISRAÉLITES:** A French Jewish review, founded in 1840 by Samuel Cahen, author of a French translation of the Hebrew Bible. The first number appeared in January, 1840, as an octavo pamphlet of sixty-four pages, entitled, "Archives Israélites de France: Revue Mensuelle Historique, Biographique, Bibliographique, Littéraire." Some of its first contributors were G. Weil (Ben-Levi), O. Terquem, Solomon Munk, Gerson Lévy, Rabbi M. Charleville, Ph. Luzzatto, Albert Cohn, A. Darmesteter, A. Widal, and E. Carmoly. In 1860 Isidore Cahen, son of the founder of the paper, became its editor.

The "Archives" has several times changed the periods of its appearance, its form, and its title. It has been a monthly and a semi-monthly; and in 1879 it became a weekly. It is now a quarto, more in the nature of a journal than of a review; short articles on topics of the day taking the place of longer articles. Isidore Cahen continued to be the "directeur" until his death, March 6, 1902; editor-in-chief is H. Prague.

In 1890 the "Archives" celebrated its fiftieth anniversary by the publication of a collection of essays, reminiscences, and letters, under the title "La Gerbe" (The Sheaf).

Bibliography: *La Gerbe*, 1890.

G. J. W.

**ARCHIVES, JEWISH, OF OLD CONGREGATION.** See Memorbuch; Pinkes.

**ARCHON (ARCHONTES or ARCHONTEIA):** The title of a member of the governing body in the independent Jewish communities throughout the Roman empire, as in Alexandria, Antioch, Berenice in Cyrenaica, Rome, Tlos in Lycia, and other cities. In Alexandria, where Emperor Augustus established a Gerusia (Philo, "In Flaccum," § 10; compare Josephus, "Ant." xix. 5, § 2; Schürer, "Gesch." 3d ed., iii. 41) instead of a single Ethnarch for the Jews, the archons constituted the gerusia (Philo, *l.c.*), as is especially evident from the construction of the sentence τοὺς ἄρχοντας, τὴν γερουσίαν, οἱ καὶ γέρως καὶ τιμῆς εἰσὶν ἐπώνυμοι (see Alexandria for the contrary view, see Schürer, *l.c.*). At the end of the first century of the common era, nine archons were at the head of the community in Berenice in North Africa; in Alexandria, more than thirty-eight; while in Rome there were several communities each with its Archon, as appears from their epitaphs. At Rome, the archons were chosen in the month of Tishri, about the Jewish New-Year; in Berenice, probably during the Feast of Tabernacles. Besides those elected for a term, there were archons for life. The mere title was sometimes bestowed on women and children.

It may be generally accepted that the functions of the Archon were the same as those that Strabo ascribes to the Alexandrian ethnarchs (Strabo, quoted by Josephus in "Ant." xiv. 7, § 2), and those delegated to the gerusia under Augustus: "He governs the nation, metes out justice to them, and takes care of their contracts and of the laws belonging to them." The archons conducted political affairs; while religious matters were managed by the heads of the synagogue, who, at the same time, might be archons. Yet the gerusia probably met at the synagogue, the court of which was the place for public distinctions adjudged by the gerusia (compare Philo, "Legatio ad Cajum," § 20). These archons must be distinguished from those of cities in Palestine organized on the Greek plan; as at Tiberias, for instance, where the Archon was the head of a Boulé consisting of 600 members (Josephus, "Vita," §§ 27, 53, 54, 57; *idem*, "B. J." ii. 21, § 3).

Bibliography: Schürer, *Gesch.* 3d ed., iii. 38-52.

G. A. Bü.

**ARCTURUS.** See Constellation.

**ARDASHAR:** Village in the government of Erivan, Transcaucasia, Russia, about 16 miles south-southeast from the capital of Erivan; the site of the old Armenian capital Artaxata, or Artashat; Artaxata is said to have been built for King Artaxias I. (189–159 B.C.), by Hannibal, 180 B.C. It was destroyed by Nero's army, and was restored by Artashes (85–127 of the common era), who transplanted thither captive Jews from Palestine. When the Persians destroyed the city in 370, they took away as prisoners 40,000 Armenian and 9,000 Jewish families from Artaxata. See Armenia.

Bibliography: *Regesty i Nadpisi*, No. 135, St. Petersburg, 1899; *Entziklopedicheski Slovar*, ii., *s.v.*, St. Petersburg, 1893.

H. R.

**ARDASHIR, PARTHIAN KING.** See Parthia, Jews of.

**ARDIT (ארדיט) or ARDOT (ארדוט):** The name of a family that emigrated from Aragon to Turkey, where their descendants still live. The following members are known:

**1. Abraham Ardit:** Lived in 1483 at Barcelona.

**2. Ephraim Ardit:** Lived in Smyrna; wrote, under the title "Maṭṭeh Ephrayim" (Ephraim's Staff), a commentary on Maimonides' "Mishneh Torah." It was published in 1791 at Salonica, together with several of his responsa and sermons.

**3. Ḥayyim Abraham Ardit:** A resident of Smyrna; wrote additional notes to the work of his uncle, Ephraim Ardit (No. 2), and appended several sermons of his own.

**4. Ḥayyim Moses Ardit:** Was in possession (at Smyrna) of a manuscript of Joseph Caro's "Responsa," which collection was printed under the title "Abḳat Rokel" in 1791 at Salonica, 2d edition, Leipsic, 1859, very probably at Ardit's initiative.

**5. Isaac Abraham Ardit:** Possibly a son of No. 1; embraced Christianity, but retained the name of Ardit ("Rev. Et. Juives," iv. 59, 62).

**6. Isaac b. Solomon Ardit:** Author of a voluminous commentary on the Talmudic treatise 'Arakin (Salonica, 1823).

**7. Raphael Ardit:** Wrote "Marpeh Lashon" (Healing for the Tongue), a commentary on the Talmudic treatise Shebu'ot, with an appendix containing novellæ to Maimonides' "Mishneh Torah" (Salonica, 1826).

**8. Raphael Solomon Ardit:** A relative of No. 6, to whose commentary he added some notes.

**9. Solomon ben Jacob Ardit:** Cabalist, of Smyrna. Wrote, under the title "Leḥem Shelomoh" (Solomon's Bread), a commentary on the Pentateuch; also novellæ, etc., which were published in 1751 at Salonica, together with the writings of Meïr Bekkayam, who, before he died, set apart money sufficient to cover the expenses of printing. Solomon was also in possession of a manuscript of Naḥmanides' novellæ to the Talmudic treatise, Baba Meẓi'a (Steinschneider, "Die Hebr. Handschriften der K. Bibliothek zu Berlin," i. 44).

**Ardot,** with the prefix **Cohen,** is the name of a family which also migrated from Aragon, and among whose members were the following:

**10. Abraham Cohen Ardot:** The learned son of Asher Cohen Ardot (No. 11); died 1634.

**11. Asher Cohen Ardot:** Great-grandson of Isaac Arama; lived at Salonica in the first half of the seventeenth century; died 1645. He was taught the Talmud by A. Brudo, and was instructed in other branches of Jewish learning by David ha-Shushan. Wealthy and learned, he presided over the Talmudic college at Salonica, and maintained a correspondence with several learned rabbis of his time.

**12. Eleazar Cohen Ardot:** A physician of the fourteenth century at Majorca, where he was on friendly terms with Joseph Caspi (Kayserling, "Gesch. der Juden in Spanien und Portugal," i. 168).

**13. Joseph Ardot** was delegated by the community of Alcañiz to the disputation with Geronimo de Santa Fé at Tortosa in 1413 (Ibn Verga, "Shebeṭ Yehudah," § xl.).

**14. Meshullam ben Solomon Cohen Ardot:** A contemporary of Solomon ben Adret; lived at Barcelona toward the end of the thirteenth century (Solomon Adret, "Responsa," i. No. 415 *et seq.*).

**15. Solomon Cohen Ardot:** Lived about 1500 at Arta.

Bibliography: In addition to the authorities cited above, see Steinschneider, *Cat. Bodl.* No. 7119.

G. M. K.

**ARDOTIAL (ANDRUTIL) SHEM-ṬOB BEN ISAAC:** Spanish poet; flourished at Soria in the beginning of the fourteenth century. The name אנדרוטיאל has been wrongly transcribed as Androtil, Adrutil, Ardothiel. Steinschneider connects the name with Ardot; the ending "ial" having either a relative or a diminutive significance. Shem-Ṭob was the author of the following works: "Milḥamot ha-'Am weha-Misparim" (Wars of the People and the Numbers), containing short literary and poetical articles; "Ma'aseh," an ethical story, published in the collection "Dibre Ḥakamim," Metz, 1849; "Yam Ḳohelet" (Sea of the Preacher), a prayer of two thousand words, each of which begins with the letter מ (*mem*); several piyyuṭim printed in the Maḥzor according to the Spanish rite. Under the title "Miẓwot Zemaniyot" (Temporary Injunctions), he translated into Hebrew an Arabic work of Israel Israeli of Toledo on the ritual, which is still extant in manuscript.

Bibliography: Zunz, *Z. G.* p. 426; idem, *Literaturgesch.* p. 503; Steinschneider, *Cat. Bodl.* No. 7119; idem, *Hebr. Uebers.* § 547; *Ha-Karmel*, vi. 85.

G. I. Br.

**AREKA.** See Abba Arika.

**ARELIM.** See Angelology.

**ARENDAR.** See Randar.

**ARENDT, OTTO:** German economist, author, and member of the Prussian Diet; born in Berlin, Oct. 10, 1854. He graduated as Ph.D. from the Berlin University and soon entered on a literary career, identifying himself with the Ultraconservative elements of Prussia. He was the foremost advocate of bimetalism, protective tariffs, and of that policy generally the trend of which is toward preservation of the quasi-feudal remnants of the Prussian State. So unswerving was his loyalty to the Conservatives that he abandoned his religion, embraced Christianity, and sometimes employed anti-Semitic phraseology. Arendt was editor of the "Deutsche Wochenblatt" and the author of many works and pamphlets, of which the following may be mentioned: (1) "Vertragsmässige Doppelwährung" (1878); (2) "Deutschland's Internationale Bilanz" (1881); (3) "Restitution des Silbers" (1881); (4) "Wider Soetbeer" (1882); (5) "Börsensteuer" (1885); (6) "Ziele Deutscher Kolonialpolitik" (1886); (7) "Erhöhung der Getreidezölle" (1887); (8) "Kaiser Friedrich und Fürst Bismarck" (1889); (9) "Leitfaden der Währungspolitik" (1893); (10) "Die Ursache der Silberentwerthung" (1899), etc. Some of these books went through several editions; the "Leitfaden" as many as seventeen.

His wife, **Olga Arendt,** daughter of Lina Morgenstern, was a teacher of elocution, and wrote: "Dramatisches Märchenbilderbuch" (1891); "Sylvesternacht" (1893); second edition, 1900; and "Freundschaftstag" (1894).

Bibliography: Kürschner, *Deutscher Literatur-Kalender.*

S. M. B.

**ARENS, LOUIS:** Operatic singer (tenor); born in Mitau, Russia, March 23, 1865. He was educated at the Riga Gymnasium and studied music at the Imperial Conservatory of Moscow under the direction of Tschaikovsky, graduating in 1890. Arens sang at the Imperial Opera of Moscow, in Berlin, Milan, Naples, Turin, and at the Theater Royal, Covent Garden, London (1894), where he has since given many concerts. He is author of "The Quartet," a children's pantomime (for orchestra), and a song, "Die Erinnerung" (for tenor).

Bibliography: *Jewish Chronicle*, December, 1899.

S.

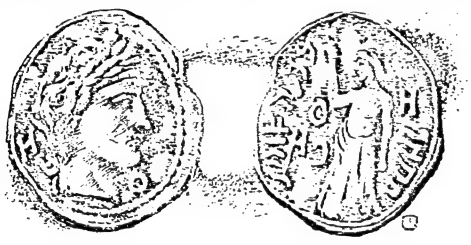
**AREPOL, SAMUEL BEN ISAAC BEN YOM-ṬOB:** Commentator on the Bible, lived in Safed and Salonica in the sixteenth century. He is author of the following books: "Imrot Eloah" (God's Sayings), homilies on the Pentateuch (Venice); "Wa'ad la-Ḥakamim" (The Assembly of the Wise), a commentary on the prayer-book (Venice); "Leb Ḥakam" (The Heart of the Wise), a commentary on Ecclesiastes (Constantinople, 1586); "Mizmor le-Todah" (A Song of Thanks), a commentary on Ps. cxix. and the fifteen "Songs of Degrees" (Venice, 1576); "Sar Shalom" (The Prince of Peace), a commentary on Canticles (Safed, 1579); finally he published

"Agudat Shemuel" (Samuel's Collection), consisting of extracts from his previously mentioned works (Venice, 1576).

BIBLIOGRAPHY: *Cat. Bodl.* col. 2406; Benjacob, *Ozar ha-Sefarim*, p. 7.

G. M. L. M.

**ARETAS** (in Aramaic הרתת) **IV.**: Nabatæan king; reigned from 9 B.C. to 40 of the common era. His full title, as given in the inscriptions, was "Aretas, King of the Nabatæans, Friend of his People." Being the most powerful neighbor of Judea, he frequently took part in the state affairs of that country, and was influential in shaping the destiny of its rulers. While on not particularly good terms with Rome—as intimated by his surname, "Friend of his People," which is in direct opposition to the prevalent *φιλορώμαιος* ("Friend of the Romans") and



Bronze Coin of Aretas IV., Philodeme of Nabathæa, with Inscription—. . . [ה]רתת מלך נבטו . . . שנת—"Aretas King of Nabathæa . . . Year . . . "

(After Vigouroux, "Dictionnaire de la Bible.")

*φιλόκαισαρ* ("Friend of the Emperor")—and though it was only after great hesitation that Augustus recognized him as king, nevertheless he took part in the expedition of Varus against the Jews in the year 4 B.C. (see ARCHELAUS and VARUS), and placed a considerable army at the disposal of the Roman general. It appears, however, that his relations with the Jews, or at least with the reigning family, became later more friendly; and Herod Antipas married his daughter. This marriage, however, led to a war between Aretas and Herod; the latter having conceived a fatal passion for his sister-in-law, Herodias, and having repudiated his wife, thus aroused the hatred of the Nabatæan king. Soon afterward there arose a quarrel between Aretas and Herod concerning the boundary of Gilead, which led to open warfare. In a battle between the two armies, Herod Antipas was defeated, and would have been completely overthrown but for the interference of Rome: it was against Roman interests to permit the spread of the power of Aretas. The emperor Tiberius commanded Vitellius, governor of Syria, to punish Aretas for his independent action. On account of the emperor's death (37), however, his order was never carried out.

Aretas IV. is probably identical with the Aretas whose governor at Damascus attempted to imprison Paul the apostle while the latter was on his missionary journey (II Cor. xi. 32). Since in a parallel passage (Acts ix. 23 *et seq.*) the Jews of Damascus are mentioned as lying in wait for Paul, it is very probable that Aretas made the attempt to capture Paul at the request of the Jews. From this it follows that the Jews must have been influential in the Nabatæan kingdom; otherwise the Nabatæans would have been careful to avoid any interference with Paul, who was a Roman citizen.

BIBLIOGRAPHY: A. von Gutschmid, in Euting, *Nabatäische Inschriften*, p. 84, Berlin, 1885; Schürer, *Gesch.* i. 617–619, and the bibliography cited; Paul Ewald, in *Realencyclop. für Protest. Theologie*, 3d ed., i. 795 *et seq.*; Wilcken, in Pauly-Wissowa, *Real-Encyclopädie*, s.v.; and the commentaries upon the New Testament passages quoted.

G. L. G.

**ARGENS, MARQUIS D'.** See MENDELSSOHN, MOSES.

**ARGENTINE REPUBLIC.** See AGRICULTURAL COLONIES IN AMERICA, BUENOS AYRES.

**ARGOB: 1.** A district in Bashan which was taken from Og by the Jews (Deut. iii. 4), and together with the district of Gilead, was handed over to the half-tribe of Manasseh (Deut. iii. 14). One account of the renaming of the land is given in Deut. iii. 15, and another in Judges x. 3, 5. The latter account is to be preferred, since Deuteronomy speaks of Havoth Jair and Argob as identical, and it is known from I Kings iv. 13 that Havoth Jair was in Gilead. The district of Argob has not been located accurately, but a steady line of tradition points to the modern Leja, known to the Romans as Trachonitis, which is the word the Targums use in translating Argob. The land is of lava formation and very rocky; it is separated sharply from the surrounding fertile lands by a line of rocks and stones. This fact may explain the term, "cord of Argob." **2.** A place or a person mentioned in II Kings xv. 25. The passage is very obscure. Rashi holds that Argob was the royal palace. Others consider that the name refers to an accomplice of Pekah in the murder of Pekahiah. Still others are of opinion that Argob was an officer of Pekahiah who, with his master and one Arich, was assassinated by Pekah.

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, p. 118.

J. JR. G. B. L.

**ARIA, LEWIS:** Merchant and philanthropist; died at Portsea in 1874. Of a Sephardic family, he was trained to business and devoted the fortune he made during a long career to the foundation of a theological college for the training of Jewish youth for the ministry. This was established at Portsea and has turned out several Jewish ministers. By a curious provision of the will, preference is to be given to candidates for admission that have resided in Hampshire, the county in which Portsea is situated. The incumbent of the post of principal of Aria College is Rev. I. S. Meisels.

BIBLIOGRAPHY: Jacobs, *Jewish Year-Book*, 5661.

J.

**ARIANISM:** A heresy of the Christian Church, started by Arius, bishop of Alexandria (d. 336), who taught that the Son is not equivalent to the Father (*ὁμοούσιος* = consubstantialis), thereby provoking a serious schism in the Christian Church, which in turn affected the fortunes of the Jews in many countries. In view of the fact that most Germanic peoples—such as the eastern and western Goths, as also the Franks, the Lombards, the Suevi, and the Vandals—

were baptized into Arian Christianity, and that these tribes settled in widely spread districts of the old Roman empire, a large number of Jews, already resident in those lands, fell under Arian domination. In contrast with the domination of the orthodox church, the Arian was distinguished by a wise tolerance and a mild treatment of the population of other faiths, conduct mainly attributable to the unsophisticated sense of justice characterizing the children of nature, but also traceable in some degree to certain points of agreement between the Arian doctrine and Judaism, points totally absent in the orthodox confession. The very insistence upon the more subordinate relationship of the Son—that is, the Messiah—to the God-father is much nearer to the Jewish doctrine of the Messiah than to the conception of the full divinity of the Son, as enunciated at Nicæa. This, the Germanic form of Arianism, which deviates essentially from the Egyptian-Syriac, is hardly more Jewish than it is heathen (Helferich, "Der West-Gothische Arianismus," p. 16, Berlin, 1860; "Monatsschrift," ix. 117, 1860). Still, Borozus of Sardica, about the year 390, was accused of "Judaizing" ("Dionysius," ed. Benedict. ii. 11, 68). To the Catholic Gregory of Tours ("Hist. Franc." v. 43) the Arian bishop Agila replied: "Blaspheme not a doctrine which is not thine. We on our part, although we do not believe what ye believe, nevertheless do not curse it. For we do not consider it a crime to think either thus or so." "To such noble sentiment," remarks Helferich (*ib.* p. 50), "the Jews owed the humane treatment which they received at the hands of the West-Gothic Arians." But the laws of the Visigoths ("Lex Visigothorum," Madrid, 1815), formulated under Reccared (584) and his successors, when the tribes had become converted to Catholic Christianity, give evidence of a most bitter feeling against the Jews; and the enactments for the persecution of Israel present a striking picture, strongly contrasting with the former happy circumstances of the Jews in the empire of the Visigoths of Spain and France, while these Visigoths were still Arians. The Jews were not then the downtrodden people which the harsh and exceptional laws of the Roman Christian emperor made of them. In Spain they formed a distinct nation beside Goths, Romans, Syrians, and Greeks (enumerated in the "Concilium Narbonense," iv.), and as such were in the main upon exactly the same footing as all others. Indeed, the ruling Visigoths may have preferred the Jews to the Catholics, for the latter were politically Romans, and confessionally adherents of the Nicene Creed (Grätz, "Die West-Gothische Gesetzgebung," p. 6), while from the former they had to fear neither political enmity nor the fanaticism of the conversionist. Marriages between Arian Christians and Jews were not infrequent (compare canon xvi. of the Synod at Elvira; Hefele, "Conciliengesch." i. 162); and it appears that the Jews exercised some sort of jurisdiction over the Catholics (Helferich, *ib.* p. 6), although Helferich's supposition that the Catholics were openly opposed by the allied Arians and Jews has been amply disproved by Felix Dahn ("Die Könige der Germanen," vi. 413, 2d ed.).

**Among the Goths.**

The Ostrogoths were similarly disposed, and, upon their attainment to power in Italy, they treated the Jews there according to the laws of justice and equity. The golden words of Theodoric the Great are familiar: "We can not command religion, for no man can be compelled to believe anything against his will." As clearly appears from his decrees, the religion of the Jews was certainly no less odious to the Arian king than was the Catholic; but his duty as king demanded that he should treat his Jewish subjects as human beings. Theodoric's decrees in favor of the Jews are, therefore, not the outcome of his Arianism, and appertain to the general history of the Jews rather than to the subject of this article. The persecutions of the Jews by the Catholics in Milan, Genoa, and Ravenna are, however, in so far connected with the religious circumstances of the country, that the Catholics thereby designed to revenge themselves for their own oppression by the Arians. The enmity between both Christian parties was so great that King Theodoric is said to have harbored the design, at the instigation of a Jew, to uproot Catholicism in Italy with the sword. A fanatical source calls Triva, the præpositus cubiculi (captain of the dormitory) of the emperor, "a heretic and a friend of the Jews" (Sartorius, "De Occup. Provinciarum Roman. per Barbaross." p. 108; Dahn, *ib.* ii. 201). The Arian creed no doubt contributed somewhat to the fact that Theodoric's successor, Theodosius, maintained a Jewish sorcerer (Procopius, "De Bello Adv. Gothos." i. 9). It is no wonder, therefore, that in 537 the Jews sided with their protectors, the Ostrogoths, in their courageous defense of Naples against the besieging armies of the Roman emperor (Jost, "Gesch. der Israeliten," v. 57; Grätz, "Gesch. d. Juden," v. 50). A senseless story has it that the Jews fought against the Arian Christians at the Battle of Pollentia, on Easter, 403, being urged thereto by Stilicho, the opponent of Alaric. This legend owes its origin to the fact that the general of Honorius happened to be named Saul, although he is expressly stated (see "Orosius," vii. 37) to have been a heathen (Jost, "Geschichte der Israeliten," v. 330; J. Bernays, "Gesammelte Abhandlungen," ii. 128, n. 48, Berlin, 1885). On the other hand, the Jews took an active part in the defense of the town of Arles in Gaul, possession of which, in 508, was disputed with the Visigoths by Clovis, king of the Franks, who had become a Catholic (Jost, *ib.* v. 48). They also successfully defended for the Visigoths the passes of the Pyrenees against the hostile Franks and Burgundians (deduced from "Concilium Toletanum," xvii. 6; Grätz, "Gesch." v. 72).

**Theodosius.**

The legislation of the Arian Lombards made no distinction between Jews and non-Jews. Further than this nothing is known of the history of the Jews among them; nor is there any information concerning the life of the Jews in North Africa under the Vandals, who were likewise Arians, and who treated the Catholics with great severity (Dahn, "Westgothische Könige," i. 251). In the speech of Augustine, Jews, heathens, and Arians were equally abused ("Concio ad Catechumenos Contra Judæos, Paganos, et Arianos"; "Sitzungsberichte der Wiener Academie," 1889, cxix. 63); but this speech, from

which some information of earlier times might have been gleaned, is, unfortunately, no longer extant.

BIBLIOGRAPHY: Helferich, *Westgothischer Arianismus und die Spanische Ketzergeschichte*, 1860; Grätz, *Die Westgothische Gesetzgebung in Betreff der Juden*, 1858, in *Jahresbericht des Jüd. Theologischen Seminars in Breslau*.

K. S. Kr.

**ARIAS, JOSEPH ẒEMAḤ (SAMEH):** Marano litterateur; flourished in the latter part of the seventeenth century. He belonged to the literary coterie of Joseph Penso, the dramatist, and held a high commission in the Spanish army at Brussels.

He attained the rank of captain and was at one time adjutant to Colonel Nicolas Oliver y Fullano. He is heard of in Brussels and in other Dutch cities as the companion of the poet De Barrios. He is better known, however, from his translation into Spanish of Josephus' "Contra Apionem," which appeared in Amsterdam, 1687, under the title, "Repuesta de Josepho Contra Apion Alexandrino, Traduzida por el Capitan Joseph Semah Arias." The translation was dedicated to Isaac Orobio de Castro, and was printed with the approbation of Isaac Aboab de Fonseca.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 3d ed., x. 181; Kayserling, *Sephardim*, pp. 253, 351; idem, *Bibl. Esp.-Port.-Jud.* p. 13.

H. G. E.—G.

**ARIAS MONTANUS (BENEDICTUS):** Spanish priest and Orientalist; born in 1527 at Frexenal, Estremadura; died 1598 at Seville. Philip II. entrusted him with the editing of the Polyglot Bible which was printed in Antwerp (1568–1572) under the title, "Biblia Sacra, Hebraice, Chaldaice, Græce, et Latine, Philippi II., Regis Catholici Pietate et Studio ad Sacrosanctæ Ecclesiæ Usum Chph. Plantinus Excudebat." Arias was accused of Judaizing, on account of his insertion in the Polyglot of certain Aramaic paraphrases tending to confirm the Jews in their claims; but he was acquitted of the charge through a favorable report on the matter by the inquisitor, P. Mariana (1580). He translated Benjamin of Tudela's "Masa'ot" into Latin (1575, 1636, 1764), and was the author of "Antiquitatum Judaicarum" (published, with engravings, in Leyden, 1593), and many other works.

BIBLIOGRAPHY: McClintock and Strong, *Cyclopedia*, s.v.; *La Grande Encyclopédie*, s. v.; Tomas Gonzalez Carbajol, in *Mémoires de l'Académie Royale de Madrid*, vii.; Herzog-Hauck, *Realencyklopädie*, s.v. *Montanus*.

G. T. S.

**ARIEL—Biblical Data: 1.** Proper name of a man (Ezra viii. 16). The name is recognizable in the name of the Gadite clan Areli (Gen. xlvi. 16; Num. xxvi. 17, Ariel in LXX.), and occurs also in II Sam. xxiii. 20, R. V., and in I Chron. xi. 22, R. V. The text is corrupt. LXX. in Samuel has "two sons of Ariel"; Targ. "two mighty men." Proposed emendations are: "two lions (or, lion whelps)" or "two sons of Uriel." The reference may be to persons or to beasts. Form and meaning are uncertain. Suggested interpretations are: "lion of God," or, by change of vowel, "light of God," or "God is my light." **2.** Poetic name for Jerusalem (Isa. xxix. 1, 2, 7), variously explained (Targ. "altar"). The illustration in verse 2 ("Ariel . . . shall be unto me as Ariel," the city shall reek with blood, like an altar) suggests that the second "Ariel" equals "altar" or "altar hearth"; so probably in Ezek. xliii. 15, 16, and in the inscription of Mesha, line 12. For a proposed sense, "cresset" or "candelabrum," see note on Ezek. xl. 49 in "Sacred Books of the O. T." (ed. Haupt). The etymology of the word is uncertain, possibly אראה, "hearth," with ל formative. The name of the city will then be an imitation of the name "Jerusalem" (perhaps properly *Urushalem*, "city of Shalem"), "city of God" (Uriel or Uruel). It is otherwise interpreted as "altar-hearth of God"; that is, the place devoted to the worship of God.

J. JR. T.

——**In Rabbinical Literature:** The name Ariel ("Lion of God") was applied not only to the altar (Targum, Isa. xxix. 1), but also to the whole Temple. The Talmud (Mid. iv. 7) points out that the Temple —that is, the Hekal—resembled a lion in being broad in front and tapering toward the rear. Concerning the name Ariel, a Midrash remarks that the Temple is called "lion" (Isa. *l.c.*), and so also is the house of David (Ezek. xix. 2–7) and Judah (Gen. xlix. 9). Nebuchadnezzar, likewise, is called "lion" (Jer. iv. 7); and it was this lion that destroyed the Temple, deposed the house of David, and carried Judah into captivity (Ex. R. xxix. 9).

J. SR. L. G.

**ARIMATHÆA, JOSEPH OF.** See Joseph of Arimathea.

**ARIOCH—Biblical Data: 1.** King of Ellasar, one of the four kings who invaded Palestine in the days of Abraham (Gen. xiv. 1, 9). The style of the chapter in Genesis is such as to make it probable that the narrative, though embellished, rests on some historical tradition. Midrash Gen. R. xlii. seeks to identify Arioch with Yawan (changed by the censor into Antiochus), and remarks further that coins the name of which bore some resemblance to the name Ellasar were still in circulation. It is now, however, generally held that Arioch, king of Ellasar, is identical with Eri-aku, king of Larsa, found in cuneiform inscriptions, though it should be added that no account of Eri-aku's campaign has as yet been discovered, so that only the identity of the two names can be maintained with certainty. We know that Eri-aku was conquered by Hammurabi, the Amraphel of Gen. xiv. 1, and that he became a vassal to him. The ruins of Larsa cover the site known as Senkereh.

BIBLIOGRAPHY: Schrader, *K. A. T.* 2d ed., p. 135, Eng. ed., p. 121; Hommel, *Ancient Hebrew Tradition*, index, s.v. *Eri-aku*; Jensen, in *Z. D. M. G.* i. 247 *et seq.*

**2.** Captain of Nebuchadnezzar's guard, mentioned in Dan. ii. 14, 15.

**3.** A king of the Elymeæans (Elamites) in alliance with Nebuchadnezzar (Judith i. 6).

J. JR. G. B. L.

——**In Rabbinical Literature:** In Arioch of Ellasar the Midrash finds an indication of the fate of the Jews under Antiochus Epiphanes [Arioch being construed as Antioch(us)] (Gen. R. xlii. 4). In the other Arioch, "the captain of the king's guard" (Dan. ii. 14), the Rabbis recognize Nebuzaradan, who was given this name because he roared like a lion (שאג) against the captured Jews (Lam. R. v. 5;

the reason for the identification is found in II Kings xxv. 8, which offers a parallel to Dan. ii. 14). It may be mentioned that the amora Samuel is often called by the name of Arioch (Shab. 53*a*, and elsewhere), which, however, is derived from the Old Persian *arjak* ("ruler").

J. SR. L. G.

**ARISTAI** (abbreviated form of **ARISTÆUS**): A Palestinian scholar of the third amoraic generation (third century); colleague of R. SAMUEL B. NAḤMAN. The latter, commenting on Gen. xix. 24, "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," remarks: "Wo unto the wicked who cause the seat of mercy to become a place of punishment! For in Ps. cxlviii. 1-6, David exhorts, 'Praise ye the Lord from the heavens,' and does not mention either fire or hail or brimstone as included in the heavens. Our colleague, R. Aristai, confirms our view by citing Ps. xcvi. 6, 'Honor and majesty are before Him: strength and beauty are in His sanctuary'" (Tan., Wayera, ed. Buber, 23). R. Aristai reports the following observation of R. Berechiah in reference to the Hadrianic persecutions: "Isaiah cries unto the Lord, 'Let thy dead live' (Isa. xxvi. 19), meaning 'those who have died for thee.' One man has been crucified; why? because he circumcised his son; another has been burnt; why? because he kept the Sabbath; a third was slain; why? because he was found studying the Torah. God's answer is: (Isa. *l.c.*) 'My dead shall arise'" (Tan., ed. Buber, p. 19; Bacher, "Ag. Pal. Amor." iii. 660).

J. SR. S. M.

**ARISTEAS, THE HISTORIAN:** Writer on Jewish history mentioned in Eusebius, "Præp. Ev." ix. 25, who quotes from Alexander Polyhistor's collection of fragments, a passage from a work of Aristeas (in many manuscripts "Aristaios"), entitled *Περὶ Ἰουδαίων*, which contains the history of Job almost as it is given in the Biblical narrative, but offers much that is noteworthy in regard to the names of personages. Job's original name was "Jobab"; that is, Aristeas identifies Job with the Jobab mentioned in Gen. xxxvi. 33, a great-grandson of Esau. He bases his identification on the fact that Eliphaz recurs in the generations of Esau in Gen. xxxvi. 10, 11; that his appellation "Temanite" (Job ii. 11) is found in Gen. xxxvi. 11, 34; that Job's dwelling-place, Uz, is suggested by Gen. xxxvi. 28; and that Zophar occurs at least in Septuagint of Gen. xxxvi. 11, 15. In point of fact, the author of Job simply borrowed the names from Genesis. Now, in the Septuagint "additions" to Job, which agree almost word for word with Aristeas, are found the same substitutions; Jobab stands for Job, Uz is placed in Idumea, and Job's friends are called kings. If the "addition" to Gen. xxxvi. 33, *Ἰωβὰβ υἱὸς Ζαρὰ ἐκ Βοσόρρας*, designates Job's parents, mistaking the last name for that of his mother, it enables us to remedy an error, not of Aristeas, but of Alexander (*τὸν Ἡσαῦ*) *ἡμαντα Βασσάραν ἐν Εἰδῶμ γεννῆσαι Ἰώβ*) (Freudenthal, p. 138). Freudenthal holds it for certain that the author of the "additions" made use of Aristeas. Possibly the reverse is more likely, that the translator supplemented his work with these "additions," as he himself says, *ἐκ τῆς Συριακῆς βίβλου*, from the Syriac, and that they were used by Aristeas. For, in the first place, all uncial manuscripts contain the "additions," and we have no tradition that any one has ever denied that they belonged to the Septuagint (Field, "Hexapla," ii. 82); secondly, Freudenthal (p. 137) points out that when the translator, in Job ii. 11, makes Job's friends kings, in opposition to the original text, he takes a liberty similar to many which appear in the "additions of the Septuagint."

Aristeas' era must be placed between the time of the translation of Job and the epoch of Alexander Polyhistor, probably, therefore, in the second century. Aristeas' work bears no relation to the Letter of Aristeas, although the author of the letter very probably borrows his name from the historian.

BIBLIOGRAPHY: The text of his work is given by C. Müller, *Fragmenta Historicorum Græcorum*, iii. 220; Freudenthal, *Alexander Polyhistor*, 1875, p. 231, compare pp. 136-143; Schürer, *Gesch.* 4th ed., iii. 356, 357.

K. P. W.

**ARISTEAS, LETTER OF:** In the guise of a letter to a brother Philokrates, "Aristeas" writes:

"By the advice of Demetrius Phalereus, chief librarian of Ptolemy Philadelphus, the king decided to include in his library a translation of the Jewish Lawbook. To secure the cooperation of the high priest Eleazar at Jerusalem, Aristeas advises him to purchase and set free the numerous Jews who had been sold into slavery after his father's campaign against them (312). He sends Andreas, a captain of his body-guard, and Aristeas, laden with rich presents, and entrusted with a letter, asking Eleazar to send him seventy-two elders to undertake the translation. The envoys see Jerusalem, inspect the Temple and the citadel, and admire the high priest and his assistants at their service in the sanctuary; they are instructed, moreover, by Eleazar in the deeper moral meaning of the dietary laws, and return, with the seventy-two elders, to Alexandria. The king receives the Jewish sages with distinction, and holds a seven-day banquet, at which he addresses searching questions to them daily, always receiving appropriate answers. The wisdom of their replies, though it seems to the modern reader rather trivial, arouses general astonishment. Three days after the feast, Demetrius conducts the sages to the island of Pharos, where in seventy-two days of joint labor they complete their work. Demetrius reads the translation aloud in a solemn assembly of the Jewish congregation; it is accepted and sanctioned by them, and any change therein officially forbidden. The king, to whom the translation is also read, admires the spirit of the Law-giver, and dismisses the translators with costly gifts."

**Contents of the Letter.**

The author of this letter declares himself (§ 16) a heathen; as such, in §§ 128, 129, he asks Eleazar concerning the purport of the Jewish dietary laws; and in § 306 consults the translators about the meaning of the ceremony of washing the hands before prayer (see Schürer, ii. 444, note 57). But it is universally recognized that in point of fact his panegyrizing tendency toward Judaism throughout shows him to be a Jew (Kautzsch, "Die Apokryphen," i. 16); it is also certain that he can not have lived in the time of Philadelphus. However important and reliable his general information may be concerning Egyptian affairs, government, and court-ceremonial in the times of the Ptolemies (Wilcken, in "Philologus," iii. 111), his historical statements about the time of Philadelphus are unreliable. In § 180 he changes Philadelphus' defeat at Cos into a victory; he does not know that Demetrius was banished on the accession of Philadelphus, or that the latter's marriage with his sister was childless (§§ 41, 185); he transplants the philosopher Menedemus arbitrarily to the court of the Ptolemies (§ 201), and lets the historian Theopompus and the

**Errors in the Letter.**

tragedian Theodektes relate incredible stories to Demetrius (§§ 314, 315). Of Theodektes, who died before 333 B.C., Demetrius can scarcely have had cognizance.

Opinions about the date of the letter vary considerably. Schürer ("Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi," ii. 468) assigns it to about 200 B.C. He bases his opinion upon the acknowledged use made of the letter by Aristobulus, but Aristobulus' time is also a matter of divergent opinion (see Aristobulus). Schürer thinks that in every aspect the letter presupposes the situation before the conquest of Palestine by the Seleucids (Syrians), when it stood in a state of lax dependence on Egypt. But this can not be proved; Palestine appears to have been in no way dependent upon Egypt. The high priest is represented as an independent ruler, with whom the king of Egypt negotiates as with an independent sovereign. He maintains a strong garrison in the citadel,* and gives the translators military escort (§ 172).

**The Question of Date.**

Although the title of king is not mentioned, Philo, who reproduces closely the contents of the letter, does speak of *βασιλεύς*. Schürer has to allow that if the period of the letter is conceived to be that of the Hasmonean independence, it is superfluous to suggest the hypothesis of "an artificial reproduction of bygone circumstances." And in truth, there are many indications pointing to the later Maccabean times. Can it be only chance that the names Judas, Simon, and Jonathan appear three times each, and Mattathias once, among the names of the translators (§§ 47 *et seq.*)? The names Sosibius and Dositheus (§§ 12, 50) are borrowed probably from Philopator's minister and from the Jewish general. It is also extremely probable that Aristeas borrows even his own name from the Jewish historian Aristeas, of whose work, *Περὶ Ἰουδαίων*, a fragment exists in Eusebius' "Præparatio Evangelica," ix. 25). Examination of the parallelism with the verbal usages of the Septuagint cited in the index to Wendland's edition of Aristeas' letter will show by the multitude of the resemblances that the letter was written at a period in which the translation of the whole Bible (not only that of the Law) had already exerted wide influence. Of special importance, however, is a passage in the prologue to Jesus Sirach, wherein the latter's grandson excuses the imperfections of his translation by stating that the Greek translation of the Law, the Prophets, and the other books varies considerably from the original Hebrew. If the Greek translation had still enjoyed, in the year 130 (when the translation of Sirach was probably made), that esteem which Aristeas (according to Schürer, seventy years earlier) presupposes, such condemnatory criticism could not have been offered to Egyptian Jews. All of this is testimony in favor of the later Maccabean age; and the possession of Samaria and parts of Idumea by the Jewish state (§ 107) proves the era to have been at least the time of John Hyrcanus. One can, therefore, readily understand how it is that Alexander Polyhistor was unacquainted with the work, if written in the first century B.C. That it was written before the invasion of Palestine by Pompey (63) and the loss of Jewish independence can not be doubted. These facts are sufficient to contradict the theory advanced by Grätz ("Gesch. der Juden," iii. 379, 582) that it was written in the time of Tiberius. The fact that, according to Aristeas (§ 301), the island of Pharos was built upon and inhabited, gives a definite date against Grätz, for according to Strabo, xvii. 6, Pharos remained waste and desolate after Cæsar's war. The *ἐμφανίσται*, "informers," mentioned by Aristeas (§ 167), whom Grätz imagines to be the Roman delators, are mentioned in early papyri of the Ptolemies. The visit which, in Aristeas (§ 304), the translators pay every morning of their seventy-two working days to the king, does not necessarily refer to the "salutatio matutina" of the Roman imperial court. This detail may well have been founded upon the court ceremonial of the Ptolemies, about which we know little, but which, as we learn from Aristeas himself (§ 175), was very elaborate. Nor does Grätz prove convincingly that Aristeas' description of the Temple and of the citadel refers to the Herodian Temple and the Antonia. That the author lived in Egypt has been mentioned; and it accounts for the rather superficial influence of philosophy upon him. His references to the Epicurean doctrine of pleasure (§§ 108, 223, 277), the recommendation of the *μετριοπάθεια*—restraint of the passions—(§ 197), and many parallels to Greek proverbial wisdom, never rise above the platitudes and commonplaces of an ordinary education. When Aristeas says (§ 132) that God's power reveals itself in everything, because His dominion fills the whole world (compare § 143), only strong prejudice would discern the conception of intermediary beings, or would interpret, as applied to "angels," the various attributes applied to God really only in their Biblical conceptions (Gfrörer and Dähne). To consider Aristeas the disciple of an Alexandrian school of philosophy is to do him too much honor. When he deems that the heathens pray to the one God, only under other names (§ 16), and interprets the dietary laws in the fashion of the allegorical Midrash, he shows simply how attenuated his Judaism has become. And if one fancies Biblical resemblances are to be detected in the sayings of the translators, doubt is awakened by their superficial conception, or by coincident resemblance to Greek proverbial wisdom, showing only how every characteristic and national feature had become reduced to vagueness.

**Its Philosophy Only Commonplace.**

The legend which forms the framework of the book has attained great importance in the Christian Church. However much the Jewish writer's fancy may have given itself play in its embellishment—as, for instance, in the quasi-legal style of the reports of the deliberations, and in the clumsy imitations of the accustomed forms of dinner-table philosophy—still the legend in its main features may easily have reached Aristeas through the channel of popular tradition. The threefold cooperation of king, high

* Nothing concerning the date can be learned from the description of the citadel. It is certain only that it lay north of the Temple. Schürer (in private correspondence) takes it to be the tower mentioned in Neh. ii. 8, vii. 2; Josephus, "Ant." xii. §§ 133, 138; II Macc. iv. 12, 27; v. 5; while Wendland understands it to be the large building (*βᾶρις*) built by the Hasmoneans, also north of the Temple. Schürer (p. 470) is right in holding that the mention of the harbors proves nothing.

priest, and Palestinian sages, and especially the solemn sanction of the Greek translation, have for their sole objects the legitimation of the version, and the obtaining for it of equal authority with the original text. Philo, who otherwise follows Aristeas, goes beyond him in attributing divine inspiration to the translators, and in making them by divine influence produce an identical translation, and in calling them prophets ("Vita Mosis," ii. 7). This exaggeration must be considered simply as a popular development of the legend, and Philo's regard in his exegesis for the translation as a holy text testifies to the general appreciation in which it was held. When the use of the Septuagint in the synagogue service speedily surrounded it with an atmosphere of sanctity, pious belief easily accommodated itself to a myth, the material and form of which closely resembled the familiar legend of the restoration of the holy books by Ezra under divine inspiration; a legend which is found for the first time in IV Esdras, but which is certainly far older. The Christian Church received the Septuagint from the Jews as a divine revelation, and quite innocently employed it as a basis for Scriptural interpretation. Only when Jewish polemics assailed it was the Church compelled to investigate the true relationship of the translation to the original. Origen perceived the insufficiency of the Septuagint, and, in his "Hexapla," collected material for a thorough revision of it. But the legend long adhered closely to the Septuagint and was further embellished by the Church. Not only were "the Seventy" (the usual expression instead of Seventy-two) credited with having translated all the Sacred Scriptures instead of the Law only (according to Epiphanius, a whole mass of Apocrypha besides), but the miraculous element increased. At one time we are told the translators were shut up in seventy cells in strictest seclusion (pseudo-Justin and others); at another, in thirty-six cells, in couples. Epiphanius in his work, "De Mensuris et Ponderibus" (written 392), furnishes the most highly elaborated and most widely accepted form of the story. The legend became a weapon in the battle which was waged around the Bible of the Church; the "inspired" Septuagint was not easily surrendered. The rigid orthodoxy of the fourth century, which resulted in the ruin of all knowledge in the Church, did not scruple to set this legend in its crassest form in opposition to the promising beginnings by Origen of a proper Biblical text criticism, and so to arrest the latter completely at the start. Only Jerome, who as a philologist understood the value of Origen's work, made use of his material, and in the Vulgate preserved for the Western Church this most precious legacy, exercising, consistently with his usage, a rational criticism upon the legend.

**Influence of Aristeas.**

Thus Aristeas plays a great, even a fateful, rôle in the Church. The varying opinions as to this legend very often reflect dogmatic views about the Bible in general, and the understanding, or the misunderstanding, of his critics concerning textual questions.

BIBLIOGRAPHY: Various editions: The *ed. princeps* of the Greek text, by S. Schard, Basel, 1561, upon which all subsequent editions are based. M. Schmidt's ed. in Merx, *Archiv f. Wissenschaftliche Erforschung des A. T.* (Halle, 1868), 241-312; *Aristeæ ad Philocratem Epistula, cum Ceteris de Origine Versionis LXX Interpretum cum Testimoniis ex L. Mendelssohnii Schedis*, ed. P. Wendland, Leipsic, 1900. Schmidt depends mainly upon one Paris manuscript, but Mendelssohn compared all manuscripts extant. Wendland's index shows the importance of Aristeas for the study of Hellenistic Greek, by comparison with the LXX, with inscriptions, papyri in the Ptolemaic age, and Polybius. Paragraph references in the above article are those in Wendland's edition. Wendland, German translation with introduction, in E. Kautzsch, *Die Apokryphen und Pseudepigraphen des A. T.* ii. 1-31, Freiburg im Breisgau, 1899. Other literature is quoted by Schürer, *Gesch. des Jüdischen Volkes*, 3d ed., iii. 470.

T. P. W.

**ARISTIDES MAREIANUS OF ATHENS:** Christian apologist; lived about the middle of the second century. He is described by Jerome as having been a most eloquent man. Both the author and his work—a defense of Christianity addressed to the emperor, Antoninus Pius—are, so to speak, new discoveries. Beyond a brief notice of Aristides and his "Apology" by Eusebius ("Hist. Eccl." iv. 3; *id.* "Chron. Ann." 2140), he remained until recently entirely unknown. Some Armenian fragments of the "Apology" had been published, in 1878, when, in 1891, Harris surprised the learned world with a complete Syrian text of the work; and at the same time Robinson pointed out the interesting fact that in "Barlaam and Josaphat" the Greek text of the "Apology" had been almost wholly preserved.

The "Apology" which he presented to the Emperor Hadrian between the years 123 and 126, is of great interest, not only for the early history of Christianity, but also for Judaism. For Aristides is one of the few Christian apologists, of ancient or modern times, who strive to be just to the Jews; and this not alone concerning their monotheistic faith—which he characterizes as the true one—but also as regards their religious practises, of which he remarks: "They imitate God by the philanthropy that prevails among them; for they have compassion on the poor, release the captives, bury the dead, and do such things as these, which are acceptable before God and well-pleasing also to man" (Syrian text, xiv.). The only thing to which he takes exception is that their ceremonial practises do not propitiate God—whom they wish to serve by them—but the angels (*l.c.*).

This complaint against the Jews is not made from actual observation of their life, but rests solely on a theory borrowed from the New Testament (Col. ii. 18; Gal. ii. 8, 10), and the New Testament Apocrypha Κήρυγμα Πέτρου; see Clement of Alexandria, "Strom." vi. 41). What Aristides defends so ably and so eloquently in his "Apology" is not specifically Christian doctrine, much less dogmatic Christianism, but the moral side of the religion, which, according to his own words, represents an excellence not to be denied to Judaism likewise. Aristides seems to be strongly influenced in his apologetics by the Jewish "Didache"; and his argument for monotheism (see chaps. i., ii., iii.) recalls the favorite Jewish Haggadot touching the conversion of Abraham to the true faith (see ABRAHAM IN THE APOCRYPHA AND IN RABBINICAL LITERATURE). Directly or indirectly, Aristides must have learned of these traditions. His remarks upon the religious life of the Jews in Greece in his time (ch. xiv.) are interesting: he states that they do not observe the ceremonial laws as they should. These remarks perhaps refer to the results of the edict of persecution issued by Hadrian, when

the Jews were compelled to transgress the Jewish ceremonial laws.

BIBLIOGRAPHY: Harris and Robinson, in *Texts and Studies*, i. 1; Raabe, in *Texte und Untersuchungen*, ix. 1 (German translation of the Syriac version); Seeberg, in Zahn's *Forschungen*, v. 159 *et seq.*; contains a German translation of the reconstructed Greek original; D. M. Kalf, English translation, in *Ante-Nicene Fathers*, ix. 259 *et seq.*; Harnack, in *Realencyklopädie für Protestantische Theol.* 3d edition, ii. 46; see also Otto, *Corpus Apologetorum*, ix. 342.

K. L. G.

**ARISTO OF PELLA** (in the **Decapolis**): A Christian controversialist who wrote against Judaism in the second century (135–170). He is the author of a "Dialogue Between Jason and Papiscus." The former is supposed to be a Jewish Christian, the latter an Alexandrian Jew. So overcome is the latter by his antagonist's arguments, that in the end he becomes a convert to Christianity. This dialogue was a favorite in the third century; "was known to almost everybody in the year 500" (Harnack, "Texte und Untersuchungen," i. 3 *et seq.*); and still existed in the seventh century, but it has now completely disappeared. Although this dialogue is preserved in great part in the similar Latin composition, "Altercatio Simonis Judæi et Theophili Christiani," it is impossible for any one to form a correct idea of its contents. It probably contained the information, attributed to Aristo by Eusebius, that by the prohibition of Hadrian the Jews were not permitted to touch the soil of Jerusalem ("Historia Ecclesiastica," iv. 6). It is also interesting to notice that Jerome claims to have read in the dialogue, that in the Hebrew text, Gen. i. 1, these words are to be found: "Through His son, God created heaven and earth" ("Quæstiones Hebraicæ Libri Genesis," i. 1, and commentary to Gal. iii. 13). This alleged Hebrew text, as Ginzberg explains, is nothing but an exegetical mistranslation of the first word in the Targum (בחכמה, "with wisdom" = Λόγος).

BIBLIOGRAPHY: Harnack, as above; Zahn, *Forschungen*, pp. 308 *et seq.*; Corssen, *Altercatio Simonis et Theophili*; Harnack, *Geschichte Altchristl. Lit.* (1893), i. 72 *et seq.*; and Ginzberg, *Die Haggada b. d. Kirchenvätern*, p. 3; compare Otto, *Corpus Apologetorum*, ix. 349 *et seq.*

T. L. G.

**ARISTOBULUS I.** (called **Judah** in Hebrew): King of Judea, eldest son of John Hyrcanus; born about 140 B.C.; died 104. He succeeded his father in the office of high priest, while his mother (or, according to Wellhausen, his stepmother) was, by the will of his father, to rule as queen. Immediately after the death of his father, Aristobulus threw his mother into prison, where she was starved to death; and to secure himself against further danger from his family, he imprisoned three of his brothers. Then he ascended the throne, and became the first Jewish king after the Babylonian exile—an interval of nearly five hundred years.

Aristobulus was not content with the mere title of king, but endeavored, in the brief period of his reign, to prove himself worthy of his position. He made war on Iturea, subjugated a large portion of the people, strove to convert them to Judaism, and forced circumcision upon them. This fact, which Josephus derives from Timogenes, a heathen writer, admits of no doubt, although it is not known exactly what territory of the Itureans was conquered for Judea by Aristobulus.

Successful as was his public career, Aristobulus was extremely unfortunate in his family relations. Being of feeble health, he gradually came under the complete control of a clique, at the head of which stood Alexandra Salome, the queen. Through its machinations, he was led to suspect his favorite brother, Antigonus—whom he had entrusted with a share in the government, and whom he treated almost as a coregent—of designs against him, and was finally induced to order his execution, though unwittingly, it is claimed. After this deed Aristobulus is said to have been seized with such bitter remorse at having caused the death of his mother and brother, that he broke down completely and died of grief, 104 B.C. If the account of Josephus concerning the family history be true, Aristobulus is the darkest figure in the Hasmonean dynasty; but not much credence can be attached to this portion of his narrative, by reason of the amount of legend that has gathered about it. It must be observed that it was out of regard for the Pharisees that he used only Hebrew inscriptions upon his coinage, and caused himself to be represented upon it as a high priest, because according to the Pharisees only a member of the house of David could legitimately hold the throne. Although strongly inclined toward Hellenism himself, he was careful, even in such comparatively small matters, not to offend the Pharisees; it is therefore highly improbable that he should have risked their certain antagonism by the murders imputed to him. See articles ALEXANDRA SALOME and ANTIGONUS, SON OF JOHN HYRCANUS.

Copper Coins of Judas Aristobulus.

*Obverse:* Olive wreath, round (יהודה הכהן הגדול וחבר היהודים "Judas High Priest, and the Confederation of the Jews"). *Reverse:* Two cornua-copiæ: in the middle a poppy-head.

(After Madden, "History of Jewish Coinage.")

**Palace Intrigues.**

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 11; Eusebius, *Historia Ecclesiastica*, Eng. ed., v. 353, 385, 386; Grätz, *Gesch. der Juden*, 2d ed., ii. 102–105; Hitzig, *Gesch. des Jüdischen Volkes*, ii. 473–475; Schürer, *Gesch.* i. 216–219; Wellhausen, *I. J. G.* pp. 275, 276. For chronology, compare Niese, in *Hermes*, 1893, pp. 216 *et seq.*; and for coins, Madden, *Coins of the Jews*, pp. 81–83.

G. L. G.

**ARISTOBULUS II.:** King of Judea; born about 100 B.C.; died 49 B.C. He was the youngest son of Alexander Jannæus, whose political and religious predilections he inherited, while his elder brother, Hyrcanus II., seems to have leaned to the side of his mother. Although he had no rightful claim to the throne, he entertained designs upon it, even during the life of his mother. He courted the nobles and military party by constituting himself the patron of the Sadducees and bringing their cause before the queen. The many fortresses which the queen placed at the disposal of the Sadducees, ostensibly for their defense against the Pharisees, constituted in reality one of the preparatory moves of Aristobulus for the usurpation of the government.

**Supports the Sadducees.**

The queen sought to direct his military zeal outside Judea, and sent him (70–69) against Ptolemy Mennæi; but when the undertaking failed, Aristobulus resumed his political intrigues. He left Jerusalem secretly and betook himself to his friends, who controlled the largest number of fortified places, with the intention of making war against his aged mother. But the queen died at the critical moment, and he immediately turned his weapons against his brother Hyrcanus, the legitimate heir to the throne. The war resulted in victory for Aristobulus. After a reign of three months, Hyrcanus abandoned the royal title in favor of his brother, in return for which Aristobulus allowed him the unlimited use of his sources of revenue.

This easily acquired peace did not long endure. Hyrcanus was prevailed upon by Antipater to induce Aretas, king of Arabia, to make war against Aristobulus. In consequence of the victory of Aretas, added to the abandonment of Aristobulus by the Pharisees—the most powerful party in Jerusalem—who had gone over to Hyrcanus, Aristobulus was compelled to withdraw to the Temple Mount. The distressing siege which followed, about which most wonderful stories are told (see HONI HA-ME'AGGEL and HYRCANUS II.), led to no decisive result. A third party—Rome—was therefore called in to unravel the complicated situation, and the effects of this intercession proved not only injurious to the brothers, but in the end brought about the destruction of the Jewish state. At that time (65) Pompey had already brought under subjugation nearly the whole of Asia, and had sent his legate, Scaurus, to Syria, to take possession of the heritage of the Seleucids. Ambassadors from both the Judean parties waited upon Scaurus, requesting his assistance. A gift of four hundred talents (three hundred, according to some) from Aristobulus turned the scale in his favor. Aretas was notified to abandon the siege of the Temple Mount. Aristobulus was victorious, and Hyrcanus retained but an insignificant portion of his power. The victorious brother had even the satisfaction of avenging himself upon Aretas; as the latter was withdrawing with his forces from Jerusalem, Aristobulus followed and inflicted severe losses upon him. But the spirit which he had conjured could not easily be laid, and the favor of the Romans, to which he had looked with so much confidence, soon became a factor in Jewish politics which worked most detrimentally against himself. When Pompey appeared in Syria (64), affairs took a turn quite different from the anticipations of Aristobulus. The golden vine, valued at five hundred talents, which Aristobulus presented to Pompey, and which excited the admiration of the Romans even in later generations, had no effect upon him; and when, in the year 63, the still hostile brothers, as well as delegates of the people's party, who desired the complete abolition of the Hasmonean dynasty, appeared before him, he refused to give any immediate decision. He had at that time contemplated the utter destruction of Jewish independence. Aristobulus saw through the aims of the Roman general, but although powerless to offer effective resistance, his pride did not permit him to yield without a show of opposition. He left Pompey in a burst of indignation, and betook himself to the citadel of Alexandrion. Pompey followed him and demanded the surrender of all the forts. Aristobulus capitulated, but straightway proceeded to Jerusalem to prepare himself for resistance there. When he saw, however, that Pompey pressed on against him, his courage failed him, and he came to the general's camp, and promised him gold and the surrender of Jerusalem if hostilities were suspended. But promises alone were of no avail with Pompey. He detained Aristobulus in the camp, and sent his captain Gabinius to take possession of the city. The war party in Jerusalem refused to surrender, and Aristobulus was made prisoner by Pompey, who proceeded to besiege the city. The capture of Jerusalem and of the Temple Mount, which followed, ended the independence of Judea as well as the reign of Aristobulus. In the triumph celebrated by Pompey in Rome (61), the Jewish prince and high priest was compelled to march in front of the chariot of the conqueror. The Pharisees saw in this circumstance a just punishment for the Sadducean proclivities of Aristobulus (see the apocryphal Psalms of Solomon i. and ii.). But a severer fate even than captivity was in store for this descendant of the Hasmoneans. In the year 56, he succeeded in escaping from prison in Rome, and, proceeding to Judea, stirred up a revolt. He was recaptured by the Romans and again taken to Rome. In 49 he was liberated by Cæsar, and sent at the head of two legions against Pompey in Syria, but on his way thither was poisoned by friends of the latter.

**Appeal to Rome.**

**Aristobulus and Pompey.**

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 16, §§ 1-6; xiv. 1, §§ 1-4; 6, § 1; 7, § 4; *B. J.* i. 5, §§ 1-4; *Dion Cassius* xli. 18; Ewald, *History of the People of Israel*, Eng. ed., v. 383-404; Grätz, *Gesch. der Juden*, iii. 128, 132, 135, 141-148; Hitzig, *Gesch. des Volkes Israel*, ii. 420-500; Schürer, *Gesch.* i. 231-242; Wellhausen, *I. J. G.* 284-287.

G. L. G.

**ARISTOBULUS III.:** Last scion of the Hasmonean royal house; brother of Mariamne and paternal grandson of Aristobulus II. He was a favorite of the people on account of his noble descent and handsome presence, and thus became an object of fear to Herod, who at first sought to ignore him entirely by debarring him from the high-priesthood. But his mother, Alexandra, through intercession with Cleopatra and Antony, compelled Herod to remove Ananel from the office of high priest and appoint Aristobu-

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lus instead. To secure himself against danger from Aristobulus, Herod instituted a system of espionage over him and his mother. This surveillance proved so onerous that they sought to gain their freedom by taking refuge with Cleopatra. But their plans were betrayed, and the disclosure had the effect of greatly increasing Herod's suspicions against his brother in-law. As he dared not resort to open violence, he caused him to be drowned while he was bathing in Jericho (35 B.C.).

BIBLIOGRAPHY: Josephus, *Ant.* xv. 2, §§ 5–7; 3, §§ 1–3; Schürer, *Gesch.* i. 295.

G. L. G.

**ARISTOBULUS:** Youngest brother of Agrippa I.; son of Herod's son ARISTOBULUS; flourished during the first half of the first century. He was left an infant, together with his two brothers, Agrippa and Herod, when his father was executed (7 B.C.). He married Jotape, the daughter of Sampsigeram (יטמשגרם), king of Emesa (Josephus, "Ant." xviii. 5, § 4). With his brother Agrippa he lived on bad terms; and when the latter came to the court of Flaccus, the governor of Syria, to find refuge after his escapades at Rome, Aristobulus managed to cause his banishment. Flaccus had been appealed to as judge in a dispute between the inhabitants of Damascus and those of Sidon concerning their boundary. The Damascenes, it appears, bribed Agrippa to intercede on their behalf with his patron. This intrigue was discovered by Aristobulus, who forthwith disclosed it to Flaccus; as a consequence Agrippa was bidden to leave the court ("Ant." xviii. 6, § 3). Aristobulus made an eloquent and successful plea also before Publius Petronius (40), the governor of Syria, against the erection of Caligula's statue at the Temple of Jerusalem ("Ant." xviii. 8, § 4).

G. H. G. E.

**ARISTOBULUS:** Son of Herod the Great and Mariamne the Hasmonean; born about 35 B.C.; died 7 B.C. Both he and his elder brother ALEXANDER, by reason of their Hasmonean origin, were educated by Herod as successors to his throne; and for that purpose were sent to Rome (23 B.C.). Upon their return to Jerusalem (18 B.C.) they became an eyesore to the anti-Hasmonean faction at court. Herod's sister Salome, and brother Pheroras, who had been instrumental in the execution of Mariamne, were particularly apprehensive lest the two princes should succeed their father, as they would undoubtedly take vengeance upon the murderers of their mother. To prevent th' , attempts were made at estranging the princes from their father by means of calumnies. Herod tried to discredit the evil rumors; and, to fasten the ties of affection, he procured distinguished alliances for both sons, Aristobulus being married to Berenice, the daughter of Salome.

This, however, failed to put an end to Salome's intrigues; and Herod, at last, was induced to recall to court Antipater, his repudiated son by Doris. Seizing his opportunity, Antipater straightway began, by means of hypocrisy, slander, and flattery, to supplant Aristobulus and Alexander in the esteem of their father, and ere long became the likeliest successor to the throne. Being sent to Rome, in order to gain the favor of Augustus, he continued thence to calumniate his brothers; so persistently that Herod at last resolved to arraign them before the emperor. Meeting Augustus at Aquileia, the capital of the province of Venetia (12 B.C.), he charged his sons with contemplated parricide. Augustus, convinced of their innocence, effected a reconciliation. Owing, however, to the ceaseless intrigues of Antipater, Salome, and Pheroras, and the strange relation of Glaphyra and Berenice, the position of the two brothers became more and more precarious. Finally, a number of the princes' followers were tortured into a public admission of the existence of a plot against the king's life. The real design of Aristobulus and Alexander was to flee for protection to the court of Archelaus. Herod succeeded in securing permission from Augustus to convene, at Berytus, a council, including C. Sentius Saturninus, the governor of Syria, to sit in judgment on the accused princes. The council, consisting of 150 of Herod's trusted friends, gave no opportunity of defense to the accused, who were detained in a neighboring village, Platana, and condemned them to death. Alexander and Aristobulus were brought to Sebaste and strangled in the year 7 B.C. Their bodies were taken for burial to Alexandrium, the burial-place of their maternal ancestors.

BIBLIOGRAPHY: Josephus, *Ant.* xvi.; idem, *B. J.* i. 23–27; Schürer, *Gesch.* i. 336 *et seq.*

G. H. G. E.

**ARISTOBULUS OF PANEAS:** Alexandrian Peripatetic philosopher; lived in the third or second century B.C. The period of his life is doubtful, Anatolius (270) placing him in the time of Ptolemy Philadelphus (third century B.C.), Gercke in the time of Philometor II. Lathyrus (latter part of second century B.C.; see Pauly-Wissowa's "Realencyklopädie der Klassischen Alterthumswissenschaft," iii. 919); while more reliable testimony indicates that he was a contemporary of Ptolemy Philometor (middle of second century B.C.; see Schürer, "Gesch." iii. 384). He is the author of a book the exact title of which is not certain, although there is sufficient evidence to prove that it was an exposition of the Law. Eusebius ("Præp. Ev." viii. 10, xiii. 12) has preserved two fair-sized fragments of it, in which are found all the quotations from Aristobulus made by Clement. In addition, there is extant a small passage concerning the time of the Passover festival, quoted by Anatolius (Eusebius, "Historia Ecclesiastica," vii. 32, 17).

**The Extant Fragments of Aristobulus' Work.**

Following are the contents of the fragments of Aristobulus extant. In the first fragment he discourses, at the "king's" suggestion, on the anthropomorphic expressions in the Bible, and shows that they do not conflict with his previous definitions of the nature of God (Eusebius, "Præp. Ev." viii. 10). Interpreting these expressions in their true sense (*φυσικῶς*), and not mythically, one can but admire Moses' wisdom, from whom indeed philosophers and poets have learned much. "God's hand" means God's might. "God's resting" denotes the maintenance of the order of the universe. God's "coming down" to give the Law (Ex. xix. 18) was not a descent in a physical sense, but expresses God's condescension in sending down His law; the fire on the mountain, which burned but consumed nothing; the trumpet-sounds without human instruments (*ib.*), are outward manifestations of the Divine Power (*δυναμις*).

The second fragment ("Præp. Ev." xiii. 12) deduces from certain previous discussions (no longer extant) that both Plato and Pythagoras drew upon a translation of the Mosaic Law before the time of Demetrius of Phalerus (and this before the Septuagint; Aristeas, § 314, also refers to an older translation). God's creative "words" are stated to denote simply His activities. Similarly, Pythagoras, Socrates, and Plato, when they claim to hear "the voice of God," mean this creative power. Then follows, in testimony of the θεία δύναμις, the spurious Orphic quotation, in which the Stoic idea of God's permeating the world (v. 11, Abel) is especially remarkable (fragm. 6, Abel). The "quotation" is taken from the spurious poems of the forger Hecatæus (Schürer, *ib.* iii. 453 *et seq.*), as many resemblances indicate, but is considerably elaborated. Thus in fragm. 10, Abel, Aristobulus eliminates the original's pantheistic idea; in v. 11, 12, he substitutes for the inscrutability of God the Platonic concept of the knowledge of God through the νοῦς, reason, and interpolates this idea also in v. 40. In v. 13 *et seq.* he reverses the deduction of "evil" from "God." V. 14 should read αὐτοῖς δὲ κ' ἔρις, as in the Theosophy of Aristokritos. Against Schürer's putting Hecatæus in the third century B.C. is to be remarked, as Elter has pointed out, that v. 8 of the Æschylus quotation καὶ πᾶσα πήγη καὶ ὕδατος συστήματα is identical with Ezekiel, in Eusebius, "Præp. Ev." ix. 29, 12, πηγαί τε πᾶσαι καὶ ὑδάτων συστήματα. Since Ezekiel connects this verse with Ex. viii. 19, it must be said to have originated with him; and, therefore, Ezekiel's drama would also have to be placed in the third century before Christianity, along with pseudo-Hecatæus! This agrees with Aratus' pantheism (in the discussion of which Aristobulus admits that he has substituted God for Zeus), which he adopts in order to show that God's power penetrates and permeates all things. Reverent conceptions of God are demanded by all philosophers and especially by ἡ καθ' ἡμᾶς αἵρεσις, "our school," by which he no doubt means Judaism, not Peripatetic philosophy; for he immediately points out the earnest inculcation of virtue by the Jewish law.

In the next excerpt in Eusebius, the meaning of the Sabbath (ἑβδομη) is discussed, designated also as the first day. The Sabbath is, as it were, the birthday of light and also of wisdom, for out of wisdom comes all light. Quite similarly to this, Peripatetic philosophers call wisdom a light (or lamp), and Solomon (Prov. viii. 22) teaches the existence of wisdom before creation. God's resting on the seventh day does not denote idleness, but the stable order of the universe; so the results of the creative acts do not signify the mere temporal results, but the lasting value of the creations. The ἑβδόμη (Sabbath) has also its deeper significance, because the human "Logos," called the ἑβδομος, is its symbol. The number "seven," moreover, exerts great influence upon the development of living beings and plants. Verses (genuine as well as spurious; see Schürer, *ib.* p. 461) from Homer, Hesiod, Linos, attest its holiness. When Homer says, ἑβδομάτῃ δ' ἠοῖ λίπομεν ῥόον ἐξ Ὠκεανοῖο, he means that through the λόγος as ἑβδομος man frees himself from forgetfulness and from the wickedness of the soul, and attains to a perception of truth.

It is to be supposed that Aristobulus was familiar with the abstract Platonic and Aristotelian idea of God. This conception necessarily implies a special Divine Power, acting on the world and in the world. In addition to this he makes use of the Pythagorean doctrine of numbers. The statement that he belonged to the Peripatetic school may be ascribed to the fact that, in xiii. 12, 10, he cites from a Peripatetic source (Schürer, p. 387). Taking into consideration again his reference to Orpheus and other poets, it is seen that he was an eclectic, the first partial approach to which is to be met with in Posidonius (Περὶ κόσμου), in the first century B.C., but which can not be traced to an earlier date (see ALEXANDRIAN PHILOSOPHY).

The desultory style of the work of Aristobulus, and the intentionally obscure and mystical mode of expression, offer considerable difficulty to the reader. This is not to be attributed to those who quote from it, but to the author himself, and has frequently led to grave misconceptions.

A further examination of the works attributed to Aristobulus confirms the suspicion as to their genuineness aroused by their eclectic character. The exchange of thought between the king—who suggests the problems—and the Jewish scholar on the Torah is quite impossible. But if it is as fictitious as the reputed colloquy between the king and the "Seventy," narrated by Aristeas, a contemporary of Philometor can not have been its author, as also the pseudo-Orphic poetry in Aristobulus shows. A somewhat shorter and more original form of the same has been preserved among a large number of forgeries, all traceable to one source, the pseudo-Hecatæus, named by Clemens on first quoting him. This Orphic fragment ("De Gnomologiorum Græcorum Historia atque Origine," parts v.–ix.; Program of Bonn University, 1894–95) betrays a strong resemblance to the Sibylline Books (Abel, 23, 24; John, i. 18). That Aristobulus made use of Philo—a reference to whose works is the only means of rendering intelligible many of the passages—has been pointed out by Elter ("Sp." 229–234). Grounds for doubting Schürer's belief that the literary forger Hecatæus flourished in the third century B.C. are given in the "Byzantinische Zeitschrift," vii. 449, and the belief is expressed that Hecatæus and Aristobulus belong to the second century of the common era. The name of Aristobulus may have been taken from II Macc. i. 10. Schlatter's suggestion that the commentator of Ecclesiasticus derives his philosophy from Aristobulus ("Das Neugefundene Hebräische Stück des Sirach," pp. 103 *et seq.*, Gütersloh, 1897) is not convincing, for the agreement between them exists only in opinions which can not with certainty be ascribed to Aristobulus. Most historians, however, adhere to Schürer's view.

**Quotations Probably Spurious.**

BIBLIOGRAPHY: For the list of writers upon this topic, see Schürer, *Gesch.* 3d ed., iii. 391, 392.

G. P. W.

**ARISTOTLE IN JEWISH LEGEND:** As the Greek who most impressed his influence upon the development of the Jewish mind, Aristotle is one of the few Gentiles with whom Jewish legend concerns itself. Some 200 years B.C., the Jewish philosopher Aristobulus, made the positive assertion that Jewish revelation and Aristotelian philosophy were identical. Hardly had 200 years elapsed before this opinion was modified to such an extent that it was claimed that Aristotle derived his doctrine directly from Judaism. Josephus on this point says ("Contra Apionem," ii. 17): "I do not now explain how these notions of God are the sentiments of the wisest among the Grecians, and how they were reared upon the principles that he [Moses] afforded them." Of Aristotle himself Josephus has preserved ("Contra Apionem," i. 22) a very interesting passage from the writings of Clearchus, the pupil of Aristotle, the authenticity of which is maintained by such authorities as Lobeck, Bernays, von Gutschmid ("Kleine Schriften," iv. 578), and Theo. Reinach ("Textes d'Auteurs Grecs et Romains Relatifs au Judaisme," 1895, pp. 10–12). This passage, prefaced by the remark of Josephus, is as follows:

"In his first book on Sleep he relates of Aristotle, his master, that he had a discourse with a Jew; and his own account was that what this Jew said merited admiration and showed philo-

sophical erudition. To speak of the race first, the man was a Jew by birth and came from Coelesyria [Palestine]. These Jews are derived from the philosophers of India. In India the philosophers call themselves Kalani, and in Syria Jews, taking their name from the country they inhabit, which is Judea; the name of their capital is rather difficult to pronounce; they call it Jerusalem. Now this man, who had been the guest of many people, had come down from the highland to the seashore [Pergamus]. He was a Greek not only in language, but in soul; so much so that, when we happened to be in Asia in about the same places whither he came, he conversed with us and with other persons of learning in order to test our wisdom. And as he had had intercourse with a large number of sages, he imparted to us more knowledge of his own."

**Fragment of Clearchus.**

This is Aristotle's own account as recorded by Clearchus, and he adds more specific observations regarding his great and wonderful fortitude in diet and continent mode of living. Obviously it was the Jew's strict observance of the dietary laws that struck Aristotle. Gutschmid (pp. 579–585) thinks that the Jew here spoken of is the same wonder-working magician (exorcist; see Josephus, "Ant." viii. 2, § 5) who, by some sort of hypnotism, drew the soul out of the body of a sleeping child and brought it back again with his rod in the presence of Aristotle (Proclus, Commentary on Plato's Republic, x.), which part of the narrative Josephus intentionally omitted.

In the circles where the antagonism of Judaism and Hellenism was known and understood, Aristotle was reported by tradition to have said: "I do not deny the revelation of the Jews, seeing that I am not acquainted with it; I am occupied with human knowledge only and not with divine" (Judah ha-Levi, "Cuzari," iv. 13; v. 14). But when Aristotelianism became harmonized with Judaism by Maimonides, it was an easy step to make Aristotle himself a Jew. Joseph b. Shem-Tob assures his reader that he had seen it written in an old book that Aristotle at the end of his life had become a proselyte ("ger zedek"). The reputed statement of Clearchus is repeated by Abraham Bibago in the guise of the information that Aristotle was a Jew of the tribe of Benjamin, born in Jerusalem, and belonging to the family of Kolaiah (Neh. xi. 7). As authority for it Eusebius is cited, who, however, has merely the above statement of Josephus.

**Regarded as a Jew.**

According to another version, Aristotle owed his philosophy to the writings of King Solomon, which were presented to him by his royal pupil Alexander, the latter having obtained them on his conquest of Jerusalem. With this legend of Alexander is associated the celebrated "Letter of Aristotle" to that monarch. Herein Aristotle is made to recant all his previous philosophic teachings, having been convinced of their incorrectness by a Jewish sage. He acknowledges as his chief error the claim that truth is to be ascertained by the reasoning faculty only, inasmuch as divine revelation is the sole way to truth. This "letter" is the conclusion of an alleged book of Aristotle, "two hands thick," in which he withdraws, on the authority of a Jew, Simeon, his views with regard to the immortality of the soul, to the eternity of the world, and similar tenets. The existence of this book is mentioned for the first time about 1370 by Hayyim of Briviesca, who expressly declares that he heard from Abraham ibn Zarza that the latter received it from the vizir Ibn al-Khatib (d. 1370). He does not state whether this apocrypha was written in Arabic or Hebrew; the Hebrew "Letter," as received, does not appear like a translation. It is safe to assume with Hayyim, that the Simeon mentioned was none other than Simeon the Just, about whose supposed relations to Alexander the Great the oldest Jewish sources give us information (Yoma, 69*a*; see ALEXANDER THE GREAT). Identical with this letter is the prayer of Aristotle which the Polish Baḥurim had in their prayer-books during the sixteenth century (Isserles, Responsa No. 6; ed. Hanau, 10*c*.

A second "Letter" by Aristotle to Alexander contains wise counsel on politics; he advises the monarch that he must endeavor to conquer the hearts, and not simply the bodies, of his subjects (preface to "Sod ha-Sodot"). See Samter, "Monatsschrift," (1901) p. 453.

The essay entitled "The Apple," also ascribed to Aristotle, is tinged with a similar tendency. In it Aristotle refers to Noah and to Abraham, "the first philosopher." It was these spurious writings of Aristotle which gained for him the esteem of the cabalists, as evidenced by the very flattering utterances of Moses Botarel (Commentary on "Yeẓirah," 26*b*). The story of the love-affair between Aristotle and Alexander's wife, in which the former comes off very badly—current in the Middle Ages (see Peter Alfonsi, "Disciplina Clericalis," vii.) and originating in a Hindoo fable (see "Pantschatantra," ed. Benfey, ii. 462)—was also told in Jewish circles, and exists in manuscript by Judah b. Solomon Cohen (thirteenth century), in Spirgati's catalogue, No. 76 (1900), p. 18.

BIBLIOGRAPHY: Abraham Bibago, *Derek Emunah*, p. 46; Azaria de Rossi, *Meor 'Enayim*, ed. Benjacob, p. 236; Gedaliah ibn Yahyah, *Shalshelet ha-Kabbalah*, ed. Warsaw, 1889, pp. 139, 140, under the heading of *Hakme Yavan*; Steinschneider, *Hebr. Uebers.* i. 229–273, contains an almost complete list of the pseudo-Aristotelian writings; Modlinger, *Hayye Aristo*, Vienna, 1883; A. J. Glassberg, *Zikron Berit*, pp. 280, 281.

K. L. G.

## ARISTOTLE IN JEWISH LITERATURE:

One thousand years after his death, Aristotle, as his pupil Alexander had aforetime done, began to conquer the East, and finally ascended to the supreme rulership of the entire realm of medieval thought. Many writings of the Stagirite were translated from their Greek originals or from their Syrian versions into Arabic (especially by the Nestorian Christian Ḥonein ibn Isḥâḳ [809–873], and his son Isḥâḳ), in which language they were eagerly studied by Jews in all Arabic-speaking countries. Aristotle's influence upon Jewish thinkers, however, varied in different ages. Abraham ibn Daud (1160) was the first Jewish philosopher to acknowledge the supremacy of Aristotelianism. Earlier thinkers unquestionably were acquainted with Aristotle's philosophy, but the systems of Plato and other pre-Aristotelian philosophers then held the field. From Abraham ibn Daud until long after Maimonides' time (1135–1204), Aristotelian philosophy entered and maintained the foreground, only again to yield its position gradually to Platonism, under the growing influence of the Cabala.

Aristotle's name is found in the scanty details that have been handed down of the philosophy of David al-Moḳammeẓ (about 920), whom the Karaites include

in their sect (see Pollak, "Halikot Kedem," p. 73; "Orient," 1847, pp. 620 *et seq.*; and Judah Barzilai, "Yezirah Commentar," ed. Berlin, pp. 65 *et seq.*). For Mokammez, as also for Isaac Israeli (who died about 950), Aristotle is always "the philosopher" *par excellence* (Steinschneider, "Hebr. Uebers," p. 391). Saadia Gaon (933) displays a minute acquaintance with the Stagirite's writings, though the name of Aristotle is not to be found in his works. But it is not his custom to mention his authorities, and he is familiar, for example, with Aristotle's definition of space and adopts it. In the third chapter of the first book of the "Emunot" he protests vehemently against the Aristotelian cosmology. He here omits the name of the Stagirite with evident intention, being unwilling to give the name of the philosopher who, claiming the existence of the world from eternity, opposes the Biblical account of Creation.

**Saadia and Gabirol.**

In order to counteract the spreading influence of the Aristotelian theory of Creation, he is most careful to elucidate its weak points. But all these polemics do not hinder Saadia, whose philosophy is indeed of an eclectic nature, from accepting the Aristotelian definition of the soul as his own ("Emunot," iii. 5); his indebtedness to Aristotle's book, Περὶ ψυχῆς, betraying itself clearly in his "Treatise on the Soul."

It can be shown that Saadia does not disclose a very accurate knowledge of Aristotle in those works that precede his "Emunot," traces of Aristotelian methods appearing in his great work only. The Arab philosopher Alfarabi (died 950) popularized the Greek philosopher by his translation and commentaries, the reputation of which soon extended to Spain. The first representative of Arabian philosophy in Spain, and indeed in western countries in general, was not an Arab, but a Jew, Solomon ibn Gabirol. His "Meḳor Ḥayyim" shows a consistent amalgamation of Aristotelian principles with Neo-Platonic conceptions of the universe. But in spite of the unmistakable traces of Aristotelian philosophy in the "Meḳor Ḥayyim," the Greek's name is not mentioned. Aristotle is mentioned, however, in Gabirol's "Tiḳḳun Middot ha-Nefesh."

When the Stagirite's scientific works were prepared for Western readers, it was held necessary to popularize them. There is a work, written in Arabic, containing many moral maxims collected from Greek philosophers. This book, "The Dicta of the Philosophers," by the above-mentioned translator, Ḥonein ibn Isḥâḳ, afforded those to whom the study of exact philosophy was too difficult the possibility of familiarizing themselves with the best thoughts of the Greek philosophers, and it thus contributed much to Aristotle's popularity in Jewish circles. (Concerning this work and its influence upon literature, see Löwenthal, "Honein ibn Isḥâḳ's 'Sinnsprüche der Philosophen,'" Berlin, 1896.) Unquestionably, it was from this book that Gabirol took the aphorisms that are quoted in the "Tiḳḳun" as by Aristotle. In the Tiḳḳun also, without mention of the author, are found several passages on the Aristotelian doctrine of the "ethical mean."

In the period following Gabirol, the writings of Avicenna, a commentator upon Aristotle, became widely known throughout Europe, leading to the displacement of the older philosophy based upon Plato and Neo-Platonism. The Arabic expounders of Aristotle leavened his views more and more with monotheism; and thus through new interpretations and constructions the heathen character of his philosophy was gradually refined away. Then, too, many works passed under Aristotle's name that a more critical age would immediately have detected as spurious. But the lack of all critical sense in the Middle Ages, and the general prejudice in favor of Aristotle, whose genuine writings contain many passages in which he rises from heathenism to almost pure monotheism, blinded even the most discerning to the fact that many of the works ascribed to him could not possibly have been his. The most important works of this character are "Aristotle's Theology" (ed. by Dieterici) and "Liber de Causis" (ed. by Bardenhewer). Modern scholars have discovered the former to be a mere collection of extracts from the "Enneades" of Plotinus; in the Arabic version of which passages antagonistic to monotheism are paraphrased or entirely omitted. Similarly the "Liber de Causis" is nothing but an extract from the Στοιχείωσις θεολογική by Proclus.

**Pseudo-Aristotelian Writings.**

One of the consequences of the false ascription of these works to Aristotle was that real Aristotelianism never prevailed lastingly with Arabs and Jews. Only isolated doctrines of Aristotle were of preponderating significance in the Arabic and Jewish thought of the Middle Ages. The first reaction against the influence of the Sage of Stagira is noticed toward the middle of the twelfth century, when Judah ha-Levi admonished his contemporaries with all the fervor of his ardent religious soul, not to be ensnared by the wisdom of the Greek at the cost of their own hereditary faith. True to his Arabic prototype, Ghazzali, he showed that Aristotle was not to be relied on in his scientific statements. Ha-Levi betrayed a curiously vacillating mind, distracted between veneration for the great sage and abhorrence for the false doctrines of his mighty intellect. He can not forbear maintaining that if Aristotle had, like the Jews, been possessed of tradition, he would not have set forth the impossibility of the creation of the world. Ha-Levi warns his readers against Aristotle's recognition of the unity of God; for the God for whom the spirit longs is a very different God from the one attained by cold speculative thought.

**Judah ha-Levi Against Aristotle.**

Twenty years after the completion of the "Cuzari," Abraham ibn Daud wrote his "Ha-Emunah Ramah" (The Exalted Faith). A dauntless philosopher, he controverted in fullest measure Ha-Levi's standpoint: "The study of the philosophy of religion is very detrimental to the true faith" ("Cuzari," v. 16). Abraham believed just the contrary: that the thoughtful one would find his faith strengthened by the study of philosophy. He is a rigid Aristotelian, following in the footsteps of Avicenna, and protesting with all his might against the disparagement of philosophy by Ghazzali. His book, published in 1160, is one of the first attempts at a compromise between Judaism and the Peripatetic philosophy of the Arabs.

While the Arabs preferred Aristotle's logical and metaphysical works, Maimonides devoted his attention to his moral philosophy and sought to harmonize it with revelation. In his "Shemonah Peraḳim" (Eight Chapters), Maimonides adopts the Aristotelian four faculties of the soul. Both alike teach that two perfections dwell in the soul—the moral and the intellectual. The source of virtue and vice lies, with both philosophers, in the capability of thought and desire. The most weighty of the "Eight Chapters" is the fourth. In accordance with Aristotle, Maimonides defines virtue as the desired action "in the mean." Moral acts are those that hold the "mean" between two harmful "extremes," between the "too much" and the "too little." When the soul is sick and falls into one extreme, it can be cured only by bringing it into the other extreme. As regards the problems of the aim of mankind and the purpose of human existence, the Jewish philosopher necessarily differs from the Greek. According to Aristotle, true happiness consists in virtue; but with Maimonides the aim of mankind is divine perfection. Man must endeavor to approach the essence of the Deity as far as possible. What Maimonides expresses in the most exalted diction is found in the saying of the sages, "Let all thy actions be done in the name of Heaven!"

**Maimonides and Aristotle.**

This theory of moral theology is the introduction to Maimonides' philosophical system as presented in the "Morch Nebukim" (Guide for the Perplexed). Following generally in the footsteps of Aristotle, he deserts him only when approaching the domain of God's law. But here, too, it is Aristotelian doctrine, coinciding, it is true, with Revelation in the basic principle that men are incapable of comprehending God's being fully, on account of their imperfection and His perfection. Concerning the sphere of metaphysical thought, absolute truth must lie in Revelation; that is, in Judaism. All that Plato and Aristotle thought out had been already correctly and more deeply taught by the philosophical oral law, of the possession of which by the Prophets Maimonides is convinced ("Morch," i. 71, ii. 11). While everything that Aristotle wrote concerning nature, from the moon down to the center of the earth, was founded upon positive proof and is therefore sure and irrefragable, all his ideas concerning the character of the higher spheres partake rather of the nature of opinions than of philosophical certainties ("Morch," ii. 22). Aristotle posits the eternity of the world, but can not demonstrate it. It being thus a matter of conflicting opinions, the supposition of an actual commencement of the world in time is far more intelligible. Maimonides thus appears as a sharp critic of Aristotle in theology, and refuses allegiance to him whenever he treats the statements of religion with disdain. Recognizing the divine origin of the Law, he necessarily arrays himself in strong opposition to Aristotle, who sees in the law of nature the highest and immutable law; for it is the corollary of his acceptance of the eternity of the world. Consequently, Aristotle recognizes no miracles and no revelation, no selection by God of a peculiar people no mission to an individual, no choice of any one particular age. Maimonides expressly mentions that Aristotle denies all Special Providence, which certainly contradicts what Aristotle himself says in his "Nicomachean Ethics," x. 9. Maimonides' work evoked, as is well known, considerable party strife, which ended, however, in the acknowledgment by all parties of his authority.

The distinction of having completed Maimonides' endeavor may be accorded to Levi ben Gerson (d. about 1344) of Provence, who possessed accurate knowledge of the Aristotelian and other philosophical writings. He took the commentator Averroes as his guide in expounding the Stagirite. Nevertheless, Levi is a decidedly independent thinker, by no means blindly "swearing to the words of his master." He holds that there is in a force tending toward humanity an impulse not operating in a circle so as to return constantly to the point of departure, but manifesting itself rather as a steadily ascending spiral. Accordingly, no older solution of a problem can claim unconditional acceptance as the truth, if later research conflict with it. He is thus an opponent of the Aristotelian conception of the eternity of the world. Had the world existed from eternity, the comparative youth of the various sciences could not be explained (and he maintains their comparative youth in opposition to the above-quoted opinion of Maimonides), inasmuch as striving after knowledge is an original characteristic of mankind. His innate acumen, which induces him to subject individual doctrines of Aristotle to close criticism, in order to advance his own views against him, and to substantiate them when necessary, is not inconsistent with a devoted and thorough study of the Stagirite. He is so thoroughly at home in Aristotle, that though, for instance, unable to quote any authentic passage from his master concerning immortality, he is yet able to formulate something entirely in harmony with his views (Joël, "Levi ben Gerson," p. 22). For Maimonides, and his successor Levi ben Gerson, Aristotle is throughout an undeniable authority. His deliverances are to them generally as unassailable and as indisputable as those of the Bible itself. This attitude sometimes led these two devoted Aristotelians to misinterpret certain Scriptural passages that seemed to conflict with the Stagirite. With all Maimonides' magnificent attempts to harmonize Judaism and Aristotelianism, and with all the achievements in this direction by Ben Gerson, they could not fail to awaken in discerning minds the conviction that all such endeavors started from vain premises. Levi ben Gerson's effort to reconcile the "creatio ex nihilo" (the creation out of nothing) with Aristotle's view, by claiming boldly the eternity of the Original Matter, only served, like other compromises, to expose the impossibilities of the undertaking.

**Levi ben Gerson, an Aristotelian.**

The first to shatter with daring hand the idolatry that the Middle Ages had paid to the Stagirite, was Ḥasdai Crescas of Saragossa (1377–1410). He made the first noteworthy attempt to demonstrate the untenableness of the Aristotelian conceptions. He especially protests against his statement of the finiteness of the world, and, starting from the supposition that an infinite retro-

**Crescas Attacks Aristotle.**

gression of causes is unthinkable, proves the existence of a "primus motor," the existence of God therefore. He further contradicts Aristotle's view that God's happiness consists in the recognition of Himself, for knowledge has only value when it is preceded by ignorance, and where there never has been ignorance there can be nothing pleasurable. Crescas, though independent herein, was still only a continuator of those early attempts which were undertaken by Judah ha Levi in the "Cuzari," to secure full recognition for Judaism. In the age following Hasdai Crescas all traces of Aristotelianism gradually disappeared from Jewish philosophical literature; and in the cabalistic movement, which little by little assumed dominance, the characteristics of Platonism came more and more into prominence.

**Aristotle's "Ethics."**

The "Ethics" of Aristotle occupies an important place in the history of Jewish literature, although attention was directed to it comparatively late. The Jews possessed in their own religious writings an abundance of practical rules which rendered Aristotle's "Ethics" superfluous. Only when his system came to be studied as a whole was any attention paid to the "Ethics." The "Nicomachean Ethics," which alone of all Aristotle's ethical writings was known to the Middle Ages, was translated into Hebrew from a Latin version in the beginning of the fifteenth century. The translator, Don Meïr Alguadez, expresses the opinion in his preface that Aristotle's ethical writings contain an explanation of certain precepts of the Torah. A commentary upon this translation was written in 1584 by Moses Almosnino. But Aristotle was by no means unknown to the Jews of much earlier ages as an ethical writer. An "Ethical Letter," found among the ethical epistles of the physician Ali ibn Ridhwan (contained in Al-Ḥarizi's translation, in "Debarim 'Attiḳim," edited by Benjacob), was ascribed to him. Shem-Ṭob Palquera also reproduces the "Letter of Aristotle" in his "Ha-Mebaḳesh." The Stagirite's name is frequently met elsewhere in Jewish ethical literature. The ethical aphorisms quoted by Ḥonein ibn Isḥâḳ in his work already mentioned found their way into many specimens of popular literature. Aristotle's relations with Alexander the Great are frequently mentioned in this literature as exemplary in their way, and Jews eagerly accepted the legendary accounts of the conversion of Aristotle to the true faith, and of the repudiation by him of his theory of Creation. But Immanuel ben Solomon (about 1320), in his imitation of the "Divina Commedia," nevertheless locates Aristotle in the infernal regions, because he taught the existence of the world from eternity. Gedaliah ibn Yaḥyah (sixteenth century) claimed to have found a book in which Aristotle recanted all his errors. People were easily persuaded to believe that "the wisest of the wise" had given in his allegiance to the doctrines of the Torah; that Simon the Just, whose acquaintance he is said to have made upon the occasion of Alexander's visit to Jerusalem, had convinced him of his errors. (See ARISTOTLE IN JEWISH LEGEND.) Prayers said to have been written by Aristotle have frequently been printed in devotional works of recent centuries; as, for instance, one handed down by Ḥonein ibn Isḥâḳ (see Löwenthal, "Honein's Sinnsprüche der Philosophen," p. 112).

**Appreciation of Aristotle.**

Aristotle was almost universally held in esteem by the Jews; at one time for his intelligence and mental power, at another as a penitent sinner. The following is Maimonides' verdict concerning him: "The words of Plato, Aristotle's teacher, are obscure and figurative; they are superfluous to the man of intelligence, inasmuch as Aristotle supplanted all his predecessors. The thorough understanding of Aristotle is the highest achievement to which man can attain, with the sole exception of the understanding of the Prophets." Shem-Ṭob ben Isaac of Tortosa (1261) styles Aristotle "the master of all philosophers." Elijah b. Eliezer of Candia, who edited the "Logic" about the end of the fourteenth century, calls Aristotle "the divine," because, having been endowed by nature with a sacredly superior intellect, he could understand of himself what others could receive only from the instruction of their teachers.

See ARISTOTLE IN JEWISH LEGEND.

TH. A. Lö.

**ARITHMETIC:** The art of reckoning. This must have been familiar to the ancient Hebrews. The sacred books mention large amounts, showing that the people were acquainted with the art of computation. Expressions are found even for fractions (see Gesenius, "Lehrgebäude," 704).

The Hebrews, like the Greeks and other people of antiquity, made use of the letters of the alphabet for figures. According to their alphabetical order, the letters were made to express the units, tens, and hundreds, as high as 400. In a later period, probably after contact with the Arabs, the final letters ך ם ן ף ץ were added, so as to furnish numerals up to 900; mention of this fact is made in many cabalistic writings, but seemingly they were not generally used.

The question arises whether, in computations with these letters, the ancient Hebrews had any fixed system taught in the schools, or whether each calculator was left to his own manipulation of them. The probabilities are in favor of the former hypothesis, in view of the high degree of mathematical knowledge found here and there in the Mishnah and Gemara. Nothing of such a system has, however, come down to us from the Talmudic times. Skilful Jewish arithmeticians are first mentioned in the eighth century. Sahl Rabban al-Tabari, the teacher of the physician Razi's father, was known as an excellent arithmetician (Wüstenfeld, "Aerzte," p. 20). About 997 the Jewish mathematician Bisher ben Pinḥas ben Shuḥeib wrote an arithmetical treatise. At the same epoch lived Josephus Hispanus, or Sapiens, from whom Gerbert (Pope Sylvester II.) borrowed his system of multiplication and division (see Cajori, "History of Elementary Mathematics," p. 179), and who is believed to have been the introducer of the so-called Arabic numerals into Europe (see Weissenborn, "Einführung der Jetzigen Ziffern in Europa," pp. 74 *et seq.*). In the beginning of the eleventh century there flourished Abraham ben Ḥiyya, who wrote an encyclopedia of mathematical sciences; he used Arabic numerals, but knew nothing

of the zero. In the first volume of this encyclopedia he makes use of the Arithmetic of Nicomachus of Gerasa, a disciple of Pythagoras, which, translated from the Greek into Arabic under the title "Al-madhal ila 'ilm al-Adad," was held in great esteem by the Jews. Joseph ibn Aknin recommends this Arithmetic, and it was translated into Hebrew in the fourteenth century by Kalonymus ben Kalonymus. Abraham ibn Ezra composed an arithmetical treatise under the title "Sefer ha-Mispar"; he makes use of the zero, calling it in Hebrew "'iggul." His Arithmetic is the oldest extant in Jewish literature. Abraham ibn Ezra found many imitators, the most celebrated of whom were Levi ben Gershon and Elijah Misraḥi. To-day Hebrew literature contains about twenty arithmetical treatises. (See MATHEMATICS.)

BIBLIOGRAPHY: Steinschneider, *Bibliotheca Mathematica*, 1896; *Edinburgh Review*, xviii. 87 *et seq.*

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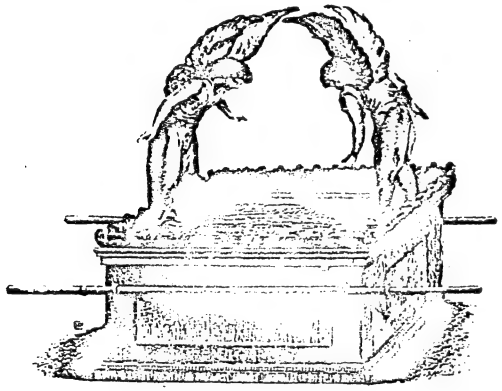
**ARK OF THE COVENANT** (Hebrew, ארון ברית יהוה, etc.: for the complete list of names of the Ark, see below).—**Biblical Data:** The first mention



Ark of the Covenant.
(After Calmet.)

of the Ark in the Bible is in Ex. xxv. 10 *et seq.*, where Moses on Mount Sinai is told to have an Ark of shittim-wood made for the Commandments which are about to be delivered. Minute directions are given for the plan of the Ark. It is to be 2½ cubits in length, 1½ in breadth, and 1½ in height. It is to be overlaid within and without with gold, and a crown or molding of gold is to be put around it. Four rings of gold are to be put into its corners—two on each side—and through these rings staves of shittim-wood overlaid with gold for carrying the Ark are to be inserted; and these are not to be removed. A golden cover (Hebr. כפרת; A. V., "mercy-seat"), adorned with golden cherubim, is to be placed above the Ark; and from here the Lord says He will speak to Moses (Ex. xxv. 10–22). The Ark is to be placed behind a veil, a full description of which is given (*ib.* xxvi. 31–33).

**Dimensions and Construction.**

Even Aaron was forbidden to enter this place of the Ark too often; and he was enjoined to perform certain ceremonies when entering there (Lev. xvi. 2 *et seq.*). Moses was directed to consecrate the Ark, when completed, with the oil of holy ointment (Ex. xxx. 23–26); and he was also directed to have the Ark made by Bezaleel, the son of Uri of the tribe of Judah, and by Aholiab, the son of Ahisamach of the tribe of Dan (*ib.* xxxi. 2–7). These instructions Moses carried out, calling upon "every wise-hearted" one among the people to assist in the work (*ib.* xxxv. 10–12). Bezaleel made the Ark (*ib.* xxxvii. 1); and Moses approved the work (*ib.* xxxix. 43), put the testimony in the Ark, and installed it (*ib.* xl. 20, 21).

**Sanctity and Consecration.**

In Deut. x. 1–5 a rather different account of the making of the Ark is given. Moses is made to say that he constructed the Ark before going upon Mount Sinai to receive the second set of tables. The charge of carrying the Ark and the rest of the holy utensils was given to the family of Kohath, of the tribe of Levi; but they were not to touch any of the holy things until after the latter had been covered by Aaron (Num. iv. 2–15).

In the march from Sinai, and at the crossing of the Jordan, the Ark preceded the people and was the signal for their advance (Num. x. 33; Josh. iii. 3, 6). During the crossing of the Jordan the river grew dry as soon as the feet of the priests carrying the Ark touched its waters, and remained so until the priests, with the Ark, left the river, after the people had passed over (Josh. iii. 15–17; iv. 10, 11, 18). As memorials, twelve stones were taken from the Jordan at the place where the priests had stood (*ib.* iv. 1–9). During the ceremonies preceding the capture of Jericho, the Ark was carried round the city in the daily procession, preceded by the armed men and by seven priests bearing seven trumpets of rams' horns (*ib.* vi. 6–15). After the defeat at Ai, Joshua lamented before the Ark (*ib.* vii. 6–9). When Joshua read the Law to the people between Mount Gerizim and Mount Ebal, they stood on each side of the Ark (*ib.* viii. 33). The Ark was set up by Joshua at Shiloh (*ib.* xviii. 1); but when the Israelites fought against Benjamin at Gibeah, they had the Ark with them, and consulted it after their defeat (Judges xx. 27).

**A Movable Sanctuary.**

The Ark is next spoken of as being in the Temple at Shiloh during Samuel's apprenticeship (I Sam. iii. 3). After their first defeat at Eben-ezer, the Israelites had the Ark brought from Shiloh, and welcomed its coming with great rejoicing. In the second battle the Israelites were again defeated, and the Philistines captured the Ark (*ib.* iv. 3–5, 10, 11). The news of its capture was at once taken to Shiloh by a messenger "with his clothes rent, and with earth upon his head." The old priest, Eli, fell dead when he heard it; and his daughter-in-law, bearing a son at the time the news of the capture of the Ark was received, named him Ichabod—explained as "Where is glory?" in reference to the loss of the Ark (*ib.* iv. 12–22).

**Captured by the Philistines.**

The Philistines took the Ark to several places in their country, and at each place misfortune resulted to them (*ib.* v. 1–6). At Ashdod it was placed in the temple of Dagon. The next morning Dagon was found prostrate before it; and on being restored to his place, he was on the following morning again

found prostrate and broken. The people of Ashdod were smitten with boils (Hebr. עפלים, A. V. "emrods"—that is, hemorrhoids); and a plague of mice was sent over the land (*ib.* vi. 5; the Septuagint, v. 6). The affliction of boils was also visited upon the people of Gath and of Ekron, whither the Ark was successively removed (*ib.* v. 8–12). After the Ark had been among them seven months, the Philistines, on the advice of their diviners, returned it to the Israelites, accompanying its return with an offering consisting of golden images of the boils and mice with which they had been afflicted. The Ark was put down in the field of Joshua the Beth-shemite, and the Beth-shemites offered sacrifices and burnt offerings (*ib.* vi. 1–15). Out of curiosity the men of Beth-shemesh gazed at [A. V. "looked into"] the Ark; and as a punishment over fifty thousand of them were smitten by the Lord (*ib.* 19). The Beth-shemites sent to Kirjath-jearim, or Baal-Judah, to have the Ark removed (*ib.* 21); and it was taken thither to the house of Abinadab, whose son Eleazar was sanctified to keep it (*ib.* vii. 1). Kirjath-jearim was the abode of the Ark for twenty years (*ib.* 2). Under Saul the Ark was with the army before he first met the Philistines, but the king was too impatient to consult it before engaging in the battle (*ib.* xiv. 18, 19). In I Chron. xiii. 3 it is stated that the people were not accustomed to consult the Ark in the days of Saul.

At the very beginning of his reign David removed the Ark from Kirjath-jearim amid great rejoicing. On the way to Zion, Uzzah, one of the drivers of the cart on which the Ark was carried, put out his hand to steady the Ark, and was smitten by the Lord for touching it. David in fear carried the Ark aside into the house of Obed-edom the Gittite, instead of carrying it on to Zion, and here it stayed three months (II Sam. vi. 1–11; I Chron. xiii. 1–13). On hearing that the Lord had blessed Obed-edom because of the presence of the Ark in his house, David had the Ark brought to Zion by the Levites, while he himself, "girded with a linen ephod," "danced before the Lord with all his might"—a performance for which he was despised and rebuked by Saul's daughter Michal (II Sam. vi. 12–16, 20–22; I Chron. xv.). In Zion he put the Ark in the tabernacle he had prepared for it, offered sacrifices, distributed food, and blessed the people and his own household (II Sam. vi. 17–20; I Chron. xvi. 1–3; II Chron. i. 4). Levites were appointed to minister before the Ark (I Chron. xvi. 4). David's plan of building a temple for the Ark was stopped at the advice of God (II Sam. vii. 1–17; I Chron. xvii. 1–15; xxviii. 2, 3). The Ark was with the army during the siege of Rabbah (II Sam. xi. 11); and when David fled from Jerusalem at the time of Absalom's conspiracy, the Ark was carried along with him until he ordered Zadok the priest to return it to Jerusalem (II Sam. xv. 24–29).

**In the Days of David.**

When Abiathar was dismissed from the priesthood by Solomon for having taken part in Adonijah's conspiracy against David, his life was spared because he had formerly borne the Ark (I Kings ii. 26). Solomon worshiped before the Ark after the dream in which the Lord promised him wisdom (*ib.* iii. 15). In Solomon's Temple a Holy of Holies (Hebr. דביר, A. V., "oracle") was prepared to receive the Ark (*ib.* vi. 19); and when the Temple was dedicated, the Ark, containing nothing but the two Mosaic tables of stone, was placed therein (*ib.* viii. 1–9; II Chron. v. 1–10). When the priests came out of the holy place after placing the Ark there, the Temple was filled by a cloud, "for the glory of the Lord had filled the house of the Lord" (I Kings viii. 10–11; II Chron. v. 13, 14). When Solomon married Pharaoh's daughter, he caused her to dwell in a house outside Zion, as Zion was consecrated because of its containing the Ark (II Chron. viii. 11). King Josiah had the Ark put into the Temple (II Chron. xxxv. 3), from which it appears that it had again been removed by some predecessor.

**In Solomon's Temple.**

The only mention of the Ark in the Prophets is the reference to it by Jeremiah, who, speaking in the days of Josiah (Jer. iii. 16), prophesies a time when the Ark will no longer be needed because of the righteousness of the people.

In the Psalms the Ark is twice referred to. In Ps. lxxviii. 61 its capture by the Philistines is spoken of, and the Ark is called "the strength and glory of God"; and in Ps. cxxxii. 8, it is spoken of as "the ark of the strength of the Lord." The Ark is mentioned in only one passage in the Apocrypha (II Macc. ii. 4–10), which contains a legend to the effect that the prophet Jeremiah, "being warned of God," took the Ark, and the tabernacle, and the altar of incense, and buried them in a cave on Mount Sinai, informing those of his followers who wished to find the place that it should remain unknown "until the time that God should gather His people again together, and receive them unto mercy."

The Ark is called by several names in the Bible, as follows:

I. "The ark" (הארון): Ex. xxv. 14 *et al.*; Lev. xvi. 2; Num. iii. 31 *et al.*; Deut. x. 2 *et al.*; Josh. iii. 15 *et al.*; I Sam. vi. 13 *et al.*; II Sam. vi. 4 *et al.*; I Kings viii. 3 *et al.*; I Chron. vi. 16 *et al.*; II Chron. v. 4 *et al.*

II. "The ark of the testimony" (1. (הארן העדות): Ex. xxxi. 7; (2. ארון העדת): Ex. xxv. 22 *et al.*; Num. iv. 5 *et al.*; Josh. iv. 16.

III. *a* "The ark of the covenant" (1. (ארון הברית): Josh. iii. 6 *et al.*; (2. (הארון הברית): Josh. iii. 14.

*b* "The ark of the covenant of the Lord" [YHWH]; compare IV. *a* (1. (ארון ברית יהוה): Num. x. 33 *et al.*; Deut. x. 8 *et al.*; Josh. iv. 7 *et al.*; I Sam. iv. 3 *et al.*; I Kings iii. 15 *et al.*; I Chron. xv. 25 *et al.*; II Chron. v. 2 *et al.*; Jer. iii. 16; (2. (הארון ברית יהוה): Josh. iii. 17.

*c* "The ark wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt" (הארון אשר שם ברית יהוה אשר כרת עם אבותינו בהוציאו אתם מארץ מצרים): I Kings viii. 21.

*d* "The ark wherein is the covenant of the Lord, that he made with the children of Israel" (הארון אשר שם ברית יהוה אשר כרת עם בני ישראל): II Chron. vi. 11.

*e* "The ark of the covenant of the Lord of all the earth"; compare IV. *b* (הארון הברית אדון כל הארץ): Josh. iii. 11.

*f* "The ark of the covenant of the Lord of hosts [or YHWH of hosts], who dwelleth between the cherubim"; compare IV. *i*, *j* (הארון ברית יהוה צבאות יושב הכרובים): I Sam. iv. 4.

*g* "The ark of the covenant of the Lord [or YHWH] your God"; compare IV. *c*, *e* (הארון ברית יהוה אלהיכם): Deut. xxxi. 26; Josh. iii. 3.

*h* "The ark of the covenant of God"; compare IV. *f*, *g* (הארון ברית האלהים): Judges xx. 27; I Sam. iv. 4; II Sam. xv. 24; I Chron. xvi. 6.

IV. *a* "The ark of the Lord [YHWH]"; compare III. *b* (ארון יהוה): Josh. iv. 11 *et al.*; I Sam. iv. 6 *et al.*; II Sam. vi. 9 *et al.*; I Chron. xv. 3 *et al.*; II Chron. viii. 11.

*b* "The ark of the Lord [YHWH], the Lord of all the earth"; compare III. *c* (ארון יהוה אדון כל הארץ): Josh. iii. 13.

*c* "The ark of the Lord God [or YHWH]"; compare III. *g* (ארון יהוה אלהי ישראל): I Kings ii. 26.

*d* "The ark of the Lord [or YHWH] God of Israel" (ארון יהוה אלהי ישראל): I Chron. xv. 12 *et al.*

*e* "The ark of the Lord [or YHWH] your God"; compare III. *g* (ארון יהוה אלהיכם): Josh. iv. 5.

*f* "The ark of God"; compare III. *h* (ארון אלהים): I. Sam. iii. 3 *et al.*; (2. ארון האלהים): I Sam. iv. 13 *et al.*; II Sam. vi. 3 *et al.*; I Chron. xiii. 5 *et al.*; II Chron. i. 4.

*g* "The ark of our God"; compare III. *h* (ארוננו אלהינו): I. Chron. xiii. 3.

*h* "The ark of the God of Israel" (ארון אלהי ישראל): I Sam. v. 8 *et al.*

*i* "The ark of God which is called by the Name, the name of the Lord [or YHWH] of hosts who dwelleth between the cherubim"; compare III. *i* (ארון האלהים אשר נקרא שם יהוה צבאות יושב הכרובים עליו): II Sam. vi. 2, R. V.

*j* "The ark of God, the Lord [or YHWH], who dwelleth between the cherubim, which is called the Name" [literal translation]; compare III. *j* (ארון האלהים יהוה יושב הכרובים אשר נקרא שם): I Chron. xiii. 6.

V. "The holy ark" (ארון הקדש): II Chron. xxxv. 3.

VI. "The ark of thy [God's] strength" (ארון עזך): Ps. cxxxii. 8; II Chron. vi. 41.

Different names for the Ark predominate in different books, as follows: In Exodus, Nos. I. and II. 2; in Numbers, Nos. II. 2 and III. *b*, 1; in Deuteronomy, No. III. *b*, 1; in Joshua, Nos. IV. *a* and III. *a*, 1; in I Samuel, Nos. IV. *a* and *f*, 2; in II Samuel, Nos. IV. *a* and *f*, 2; in I Kings, Nos. I. and III. *b*, 1; in I Chronicles, Nos. I. and III. *b*, 1; and in II Chronicles, Nos. I. and III. *b*, 1.

J. JR. C. J. M.

**—In Rabbinical Literature:** The Ark, by reason of its prominence in the Bible, forms an important subject of discussion by the Rabbis, a great many sayings relating to it being found throughout the Talmud and the Midrashim. They discuss the dimensions, position, material, contents, miraculous powers, final disposition, and various incidents directly or indirectly connected with the Ark. Such discussions at times embody popular legends, and are also of interest as reflecting the poetical spirit which animated many of the rabbis.

Thus it is related (B. B. 99*a*) that the available space in the Holy of Holies was not in the least diminished by the Ark and the cherubim—that is to say, that through the working of a miracle the Ark and the cherubim transcended the limitations of space. With regard to the position of the Ark in the Holy of Holies, there is the following picturesque saying in Tanḥuma, Ḳedoshim, x.:

"Palestine is the center of the world, Jerusalem the center of Palestine, the Temple the center of Jerusalem, the Holy of Holies the center of the Temple, the Ark the center of the Holy of Holies; and in front of the Ark was a stone called אבן שתיה, the foundation stone of the world."

In Yoma 72*b*, and Yer. Shek. vi. 49*d*, it is recorded that Bezaleel made three arks which he put inside of one another. The outside and inside ones were made of gold, and measured respectively ten cubits and a fraction and eight cubits, while the middle one was of wood and measured nine cubits. Again, according to one opinion (Yer. Shek. vi. 49*c*), there were two arks traveling with the Israelites in the wilderness. One contained the Law, in addition to the tablets of the Ten Commandments, and the other the tables of stone which Moses had broken. The one that contained the Law was placed in the "tent of meeting"; the other, containing the broken tables, accompanied the Israelites in their various excursions, and sometimes appeared on the battle-field. According to still another view (*l.c.*), there was only one Ark, and it contained both the Law and the broken tables (Ber. 8*b*; B. B. 14*b*). R. Johanan in the name of Simon ben Yoḥai, basing his opinion on the repetition of the word "name" (שם) in II Sam. vi. 2, maintains that the Ark contained the Ineffable Name and all other epithets of God (B. B. *l.c.*; Num. R. iv. 20). Marching in the vanguard of the Israelites, the Ark leveled the hills before them (Ber. 54*b*; see ARNON). It carried the priests, who in turn were to carry it in the passage of the Jordan (Soṭah 35*a*). When King David had the Ark brought from the house of Abinadab and carried upon a new cart, the two sons of the latter, driving the cart, were tossed by an invisible agency into the air and flung to the ground again and again, until Aḥitophel explained to David that this was owing to the transgression of the Law, which enjoined upon the sons of Kohath to carry the Ark upon their shoulders (Num. vii. 9; Yer. Sanh. x. 29*a*). When the Philistines despatched the Ark upon a cart drawn by two milch-kine without a driver, the kine not only took the Ark straightway to Beth-shemesh (I Sam. vi. 8–12), but they also sang a song (taking "*wayish-sharnah*," v. 12, "and they took the straight way," as derived from *shirah*, "a song"). According to R. Meïr, their song was the verse, "I will sing unto the Lord, for he hath triumphed gloriously" (Ex. xv. 1); according to R. Johanan, "Give thanks unto the Lord, call upon his name" (Ps. cv. 1); others suggest Ps. xciii., xcvii., xcviii., xcix., or cvi.; but R. Isaac Nappaḥa has a tradition, preserved in Tanna debe Eliyahu, xi. (compare 'Ab. Zarah 24*b*), that they sang the following processional hymn:

"Rise, O rise, thou acacia chest!
Move along, move along in thy great beauty!
Skilfully wrought with thy golden adornments!
Highly revered in the sanctuary's recesses!
O'ershadowed between the twin Cherubim!"
Midr. Sam. xii.; 'Ab. Zarah *l.c.*; Gen. R. liv.

"When Solomon brought the Ark into the Temple, all the golden trees that were in the Temple were filled with moisture and produced abundant fruit, to the great profit and enjoyment of the priestly gild; until King Manasseh put an image of an idol in the Temple, which resulted in the departure of the Divine Presence and the drying up of the fruit" (Tan., Terumah, xi.; also with slight variations, Yoma 39*b*).

**A Vanguard in the Desert.**

The Ark was not merely a receptacle for the Law; it was a protection against the enemies of the Israelites, and cleared the roads in the wilderness for them. Two sparks, tradition relates, came out from between the two cherubim, which killed all serpents and scorpions, and burned the thorns, the smoke of which as it curled upward sent a sweet fragrance throughout the world, and the nations of the earth exclaimed in wonder and admiration (Cant. iii. 6). "What is this that cometh up from the wilderness like pillars of smoke?" (Tan., Wayaḳhel, vii.)

Opinions are divided as to what finally became of the Ark when the Temple was destroyed. Some, basing their views on II Chron. xxxvi. 10, and Isa. xxxix. 6, declare (Yoma 53*b*) that it was taken to

Babylonia, while according to others (*ib.*) it was not taken into captivity, but was hidden away in the Temple, in the apartment where the wood for fuel was kept; and it is related that a certain priest, while doing his work in that apartment, noticed that some of the stones in the paved floor projected above the others. He no sooner began to tell the story to a fellow-priest than he expired. That was regarded as a sure sign that the Ark had been buried in that place (Yer. Shek. vi. 49c). Another tradition records that it was King Josiah who hid the Ark and other sacred vessels, for fear that if they were taken to Babylonia they would never be brought back (*ib.*).

**Its Ultimate Fate.**

"Why was a distance of 2,000 cubits always maintained between the Ark and the people? In order that when the march was stopped upon each Sabbath day, all the people might travel as far as the Ark to offer their prayers" (Num. R. ii. 9). "One son of Obed-edom betokens by his name, 'Peulthai, for God blessed him' (I Chron. xxvi. 5), the blessing brought upon his father's house; he honored the Ark by placing a new candle before it every morning and evening" (Num. R. iv. 20.).

Ark is used figuratively for a teacher of the Law in a farewell address: "If Obed-edom was blessed greatly for keeping the Ark in his house, how much more should he be blessed who shows hospitality to students of the Law?" (Ber. 63*b*.)

J. SR. I. Hr.

——**In Mohammedan Literature:** In the Koran the Ark of the Covenant and Moses' ark of bulrushes are both indicated by the one word "tabut," which term certainly comes from the Hebrew "tebah," through the Jewish-Aramaic "tebuta." The reference in the Koran to the Ark of the Covenant occurs in the middle of the story of the choice of Saul to be king. There the people demand a sign that God has chosen him, and the narrative continues (ii. 249): "and their prophet said unto them, 'Lo, the sign of his kingship will be that the ark [*tabut*] will come unto you with a "Sakinah" in it from your Lord, and with a remnant of that which the family of Moses and the family of Aaron left—angels bearing it. Lo, in that is verily a sign for you if ye are believers!'" Baidawi (*ad loc.*) explains "tabut" as derived from the root *tab* (return), and as thus meaning a chest to which a thing taken from it was sure to return. It was the chest in which the Law (*Taurat*) was kept, and was about three cubits by two, and made of gilded box-wood. "Sakinah," he says, means "rest," "tranquillity"; and it came to the Israelites in the coming of the Ark to them, or it was the Taurat itself, brought in the Ark and calming them by its presence (see SHEKINAH). Moses was wont to make it go on before in battle, and it would steady the Israelites and prevent them fleeing.

**Tabut, Sakinah, and Remnant.**

Others said that there was in the Ark a figure of chrysolite or ruby with the head and tail of a she-cat and with two wings. It would utter a moaning sound, and the Ark would rush toward the enemy with the Israelites following it. When it stayed, they stood and were at ease, and victory came. By the "remnant" in it is meant the fragments of the broken tables, the staff and clothes of Moses, and the turban of Aaron. After Moses died, God took it up to Himself, and the angels now brought it down again. But others said that it remained with the prophets that succeeded Moses, and that they gained victories by means of it until they acted corruptly and the unbelievers took it from them. So it remained in the country of Goliath until God made Saul king. He then brought calamity upon the Philistines and destroyed five cities. Perceiving that this was through the Ark, they placed it on two bulls, and the angels led it to Saul.

**Composition of "Remnant."**

Al-Tha'labi, in his "Kisas al-Anbiyya" (p. 150 of ed. of Cairo, A. H. 1314), gives details as to the earlier and later history of the Ark. He brings it into connection with the important Moslem doctrine of the Light of Mohammed, the first of all created things, for the sake of which God created the worlds. The Ark was sent down by God from paradise with Adam when he fell. In it, cut out of a ruby, were figures of all the prophets that were to come, especially of Mohammed and his first four califs and immediate followers. At the death of Adam it passed to Seth, and so down to Abraham. From Abraham, Ishmael received it as the eldest of his sons. It passed then to Ishmael's son, Kedar, but was claimed from him by Jacob. Kedar refused to relinquish it, but was divinely commanded to give it up, as it must remain in the line of the prophets of God, which was now that of Israel. On the other hand, the Light of Mohammed, which shone on the forehead of every lineal ancestor of his, remained in the Arab line of Kedar. So the Ark passed down to Moses. How and when it was lost, the Moslem historians do not state. According to Ibn 'Abbas, a cousin of Mohammed and the founder of Koranic exegesis, it, with the rod of Moses, is now lying in the Lake of Tiberias, and will be brought forth at the last day. The story of the image with the cat's head and tail is traced back to Wahb ibn Munabbih, who was of Jewish birth. It has probably some Midrashic origin. What is apparently an earlier form of this latter legend is given in the "Hhamis" of Al-Diyarbakri (i. 24 *et seq.*; compare ed. of Cairo, 1302). In it the chest with images of the prophets is not connected with the Ark of the Covenant. The chest, called also *tabut*, which had been given to Adam as above stated, was in the possession of the emperor Heraclius, and was shown by him to ambassadors from Abu Bakr, the first calif. It had been brought from the extreme West (Maghreb) by Alexander, and so had passed to the Roman emperors. D. B. M.

**History of the Ark.**

**Earlier Form of Legend.**

——**Critical View:** A classification of the passages in which the Ark is mentioned (compare Seyring, in Stade's "Zeitschrift," xi. 115), shows that in the older sources (J., E., and Samuel) the Ark is called simply "the ark," "the ark of YHWH," or "the

ark of God." In Deuteronomy, and in writers under Deuteronomic influence, it is called "the ark of the covenant of YHWH"; while the priestly sections call it "the ark of the testimony." In I Sam. iv. the Ark is taken into battle, and both Israelites and Philistines are affected by it as though YHWH Himself were there.

As the Egyptians, Babylonians, and other nations had similar structures for carrying their idols about (compare Wilkinson, "Ancient Egyptians," iii. 289; Delitzsch, "Handwörterbuch," under "clippu"; and "Isaiah," in "S. B. O. T." p. 78), critical scholars hold that the Ark was in the earliest time a kind of movable sanctuary (see Wellhausen, "Prolegomena," 5th ed., p. 46, note; Stade, "Gesch." i. 457; Nowack, "Archäologie," ii. 3; Benzinger, "Archäologie," 367; Winckler, "Gesch. Israels," i. 70; Couard, in Stade's "Zeitschrift," xii. 53; and Guthe, "Geschichte des Volkes Israel," p. 31). As the corresponding shrines of other nations contained idols, so late tradition has it that the Ark contained the tables of the Decalogue (I Kings viii. 9, 21). As the two versions of the Decalogue, that of E. in Ex. xx., and that of J. in Ex. xxxiv., differ so radically, critics hold also that there could have been no authoritative version of the Commandments deposited in the Ark, but believe that it contained an aerolite or sacred stone—similar to the sacred stone of the Kaaba at Mecca—which was regarded as a fetish. The fact that in J. (the Judean source) the Ark is not prominent, YHWH being consistently represented as dwelling at Sinai while his angel goes before Israel (Ex. xxxiii. 2), and that in E. (the Ephraimitic source) the Ark plays a conspicuous part, led Wellhausen and Stade to believe that it was originally the movable sanctuary of the Joseph tribes, from whom, after the union of the tribes, it was adopted by the nation. This view has been generally adopted by other critics (see references above).

In the historical books the Ark plays no part after the time of Solomon, when it was placed in the Temple. Couard believes that it was carried from Jerusalem in the days of Rehoboam by the Egyptian king Shishak (Stade's "Zeitschrift," xii. 84). That would adequately explain its disappearance from history. While the Ark figures in Deuteronomy and in the priestly legislation, there is, as Couard points out, no evidence that it was actually in existence as an object in the cult at the time that those codes were combined; it appears to represent merely an ideal in the minds of the compilers.

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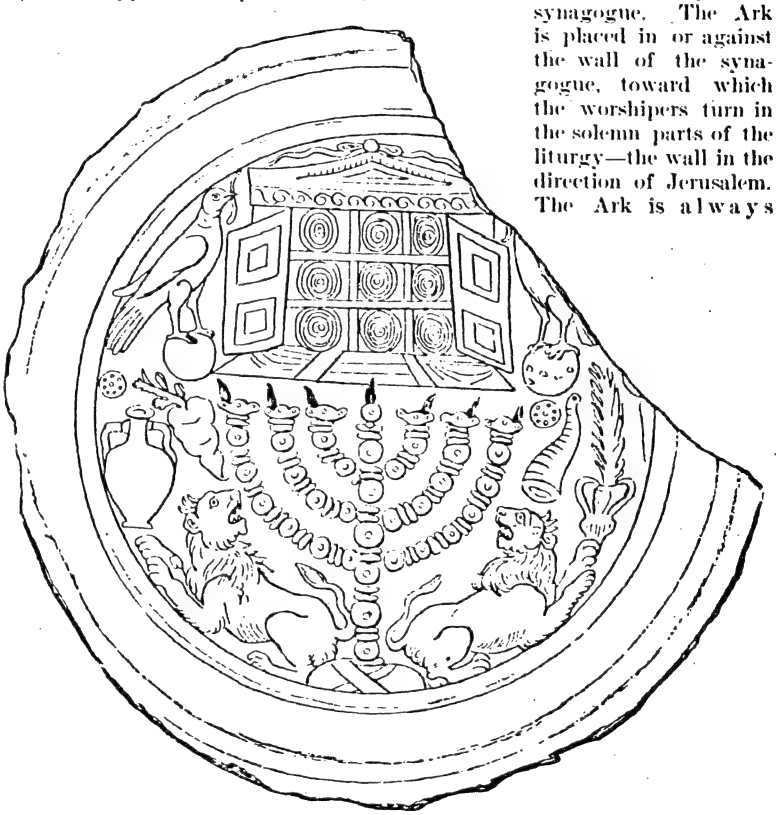
J. JR. G. A. B.

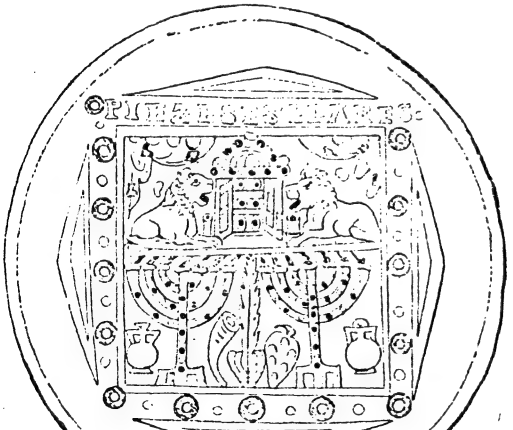
**ARK OF THE LAW.—In the Synagogue** (ארון הקדש): A closet or chest in which are kept the Torah scrolls used in the public worship of the synagogue. The Ark is placed in or against the wall of the synagogue, toward which the worshipers turn in the solemn parts of the liturgy—the wall in the direction of Jerusalem. The Ark is always placed a few feet above the floor of the nave and is reached by steps. As the Torah is the most sacred and precious possession of the Jew, so is the chest which holds it the most important and ornate part of the synagogue. It is called "Aron ha-Kodesh" (the Holy Ark) after the Ark of the Covenant in the Tabernacle and the Temple (Ex. xxv. 10 *et seq.*, xxxvii. 1 *et seq.*). The perpetual lamp (נר תמיד) is usually hung in front of it. From the platform near it the priests pronounce their benediction on festivals (compare the expression עלה לדוכן, R. H. 31*b*; Shab. 118*b*), and in modern Ashkenazic synagogues the *bimah* or *almemar*—the platform from which the prayers are recited and the lessons of the Torah read by the precentor—is placed near it (compare in the Talmud the expressions עבר לפני התיבה and ירד לפני התיבה [Ber. v. 4; R. H. iv. 7, 34*b*], for performing the function of precentor). Whenever the Ark is opened the



Supposed Earliest Representation of an Ark of the Law, in the Museo Borgiano at Rome.
(From Garrucci, "Arte Christiana.")

ARK OF THE LAW OF THE SEPHARDIC SYNAGOGUE AT AMSTERDAM.
(After Picart.)

congregation rises in reverence for the Torah it holds, and when it is empty, as on the Feast of the Rejoicing of the Law (Simḥat Torah), when all the Torah scrolls are taken out to be carried in procession, a burning candle is placed in it. Before the Ark there is frequently placed a curtain of costly material, called *parokḥet* after the curtain which in the Tabernacle and Temple screened the Holy of Holies (Ex xxvii. 21, xxxvi. 35, xl. 21).

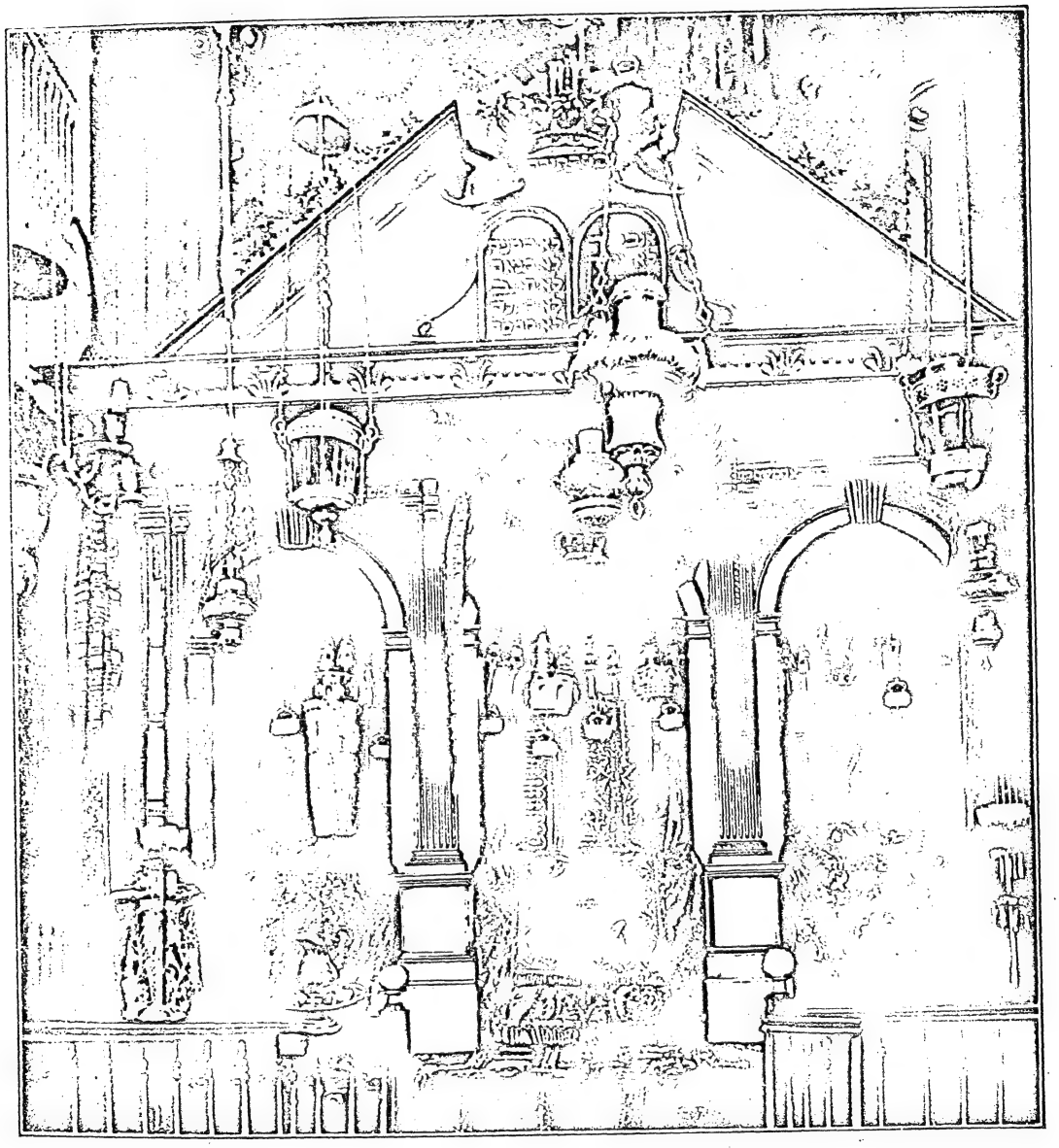


Symbolic Representation of an Ark of the Law on a Glass Dish in the Museo Borgiano at Rome.
(From Garrucci, "Arte Christiana.")

It may be safely assumed that the Ark constituted from the first an integral part of the synagogue edifice. The synagogue was considered a sanctuary next to the Temple (Meg. 29*a*; see Targum to Ezek. xi. 16), and the Ark as corresponding to the third division of the Temple, the Holy of Holies. The application of the term היכל to the Ark is therefore not appropriate, as this name was given to the second or middle division of the Temple (I Kings vi. 5, 17; vii. 50). It is equally certain that the Ark served from the beginning as a receptacle for the sacred scrolls used in the service of the synagogue, although the older accounts do not expressly mention it. This may be inferred from the analogy with the Ark of the Covenant in which, according to tradition (Deut. x. 2 *et seq.*; I Kings viii. 9; II Chron. v. 10), the tablets of the covenant, or the Decalogue, were deposited, and the place of which was taken by the Ark and the Torah.

In the Mishnah the Ark is referred to not as ארון, but as תיבה, the word used in the Old Testament (spelled without י) for the Ark of Noah (Gen. vi.–viii.) and the Ark in which Moses was hidden (Ex. ii. 3, 5). Its preference for the term "Tebah" may be due to a desire to distinguish between the Ark of the

Tabernacle and Temple, and that of the synagogue (compare, however, the Baraita). The vulgar crowd commit a deadly sin in calling the sacred shrine simply "chest" (Shab. 32a). In Megillah iii. 1 this gradation of sacredness is given: From the proceeds of the sale of a synagogue an Ark may be purchased; from those of an Ark, wrappers (for the Torah scroll); from those of wrappers, books (that signifies, according to Maimonides' Yad ha-Ḥazaḳah, Hilkot Tefillah, xi. 14, the Pentateuch and other parts of the Old Testament in book form); from those of books, a Torah scroll (compare also Shulḥan 'Aruk, Oraḥ Ḥayyim, § 153, 2). According to Ta'anit ii. 1 the Ark was portable. Josephus ("Ant." xvi. 6, § 2) mentions incidentally that the sacred books were kept in the synagogue (σαββατεῖον); Chrysostom (347–407) refers in "Oratio Adversus Judæos," vi. 7 ("Opera," ed. Montfaucon, vol. i.), to the Ark (κιβωτός, the word by which the Septuagint renders the Hebrew ארון) and in "Orat." i. 5 to the "Law" and the "Prophets" which were kept in the synagogues. It is only Maimonides (Yad ha-Ḥazaḳah, Hilkot Tefillah, x. [xi.] 3) and Bertinoro (to Ta'anit ii. 1) who state explicitly that the sacred scrolls were preserved in the Ark.



ARK OF THE LAW IN THE SYNAGOGUE AT GIBRALTAR.

(From a photograph in the collection of Hon. Mayer Sulzberger.)

J. M. C.

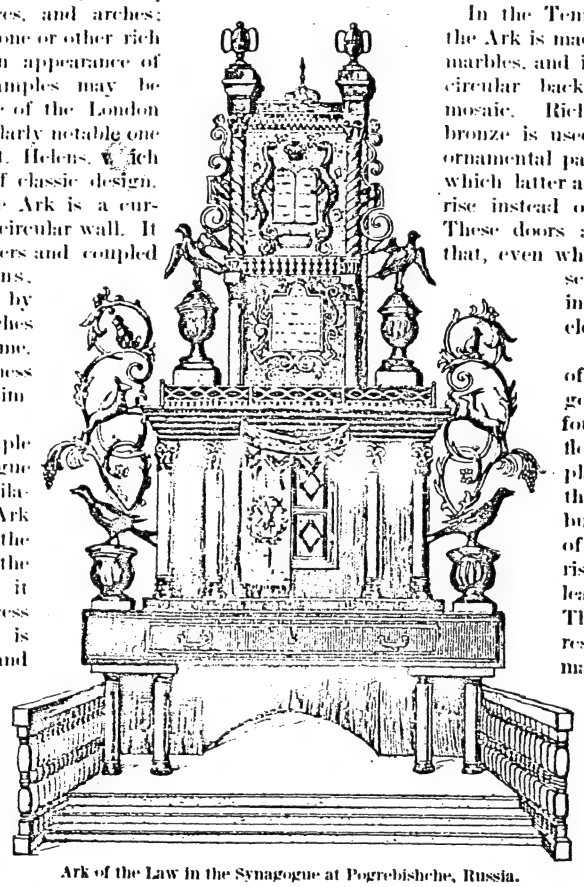
A.

**Architecturally Considered:** In earlier times and in less important synagogues the Ark was

generally a movable piece of furniture, so that in case of disturbance or danger it could be readily removed with its contents. In its most rudimentary form it was merely a wooden case or closet, raised from the floor sufficiently high for the congregation to see the scrolls of the Law when the doors were open.

Sometimes the Ark is fashioned as a recess or niche in the wall, and the design is then very properly considered in connection with the architectural treatment of the interior of the synagogue. When this method is adopted it is generally ornamented with columns, cornices, and arches; and when built of stone or other rich materials, presents an appearance of great dignity. Examples may be found to-day in some of the London synagogues, a particularly notable one being that in Great St. Helens, which itself is a fine piece of classic design. In this structure the Ark is a curtained recess in a semicircular wall. It is flanked with pilasters and coupled Corinthian columns, which are surmounted by other columns and arches supporting a half dome, a fine effect of stateliness being attained by this simple treatment.

A more modern example is found in the synagogue Mickve Israel, of Philadelphia, where the Ark occupies practically the entire eastern end of the building. Here, also, it takes the form of a recess in the wall; and it is framed with columns and pilasters supporting a round arch, in the tympanum of which are the tables of the Law surrounded by stained glass. When the doors are opened, a base of white marble is disclosed, and on this rest the scrolls.



Ark of the Law in the Synagogue at Pogrebishche, Russia.
(From Bersohn, "Kilka Slow.")

In the synagogue at Amsterdam there is an extremely beautiful Ark treated architecturally with Ionic columns, cornices, and pediments; the central portion is raised higher than the sides and contains the tables of the Law elaborately framed and surrounded by carving. This Ark is specially notable from the fact that it is divided vertically into five parts, each having separate compartments with doors, and all containing scrolls. Notwithstanding its elaboration, however, it has no relation to the interior design of the building, and must be considered rather as a handsome piece of furniture placed in the position of honor.

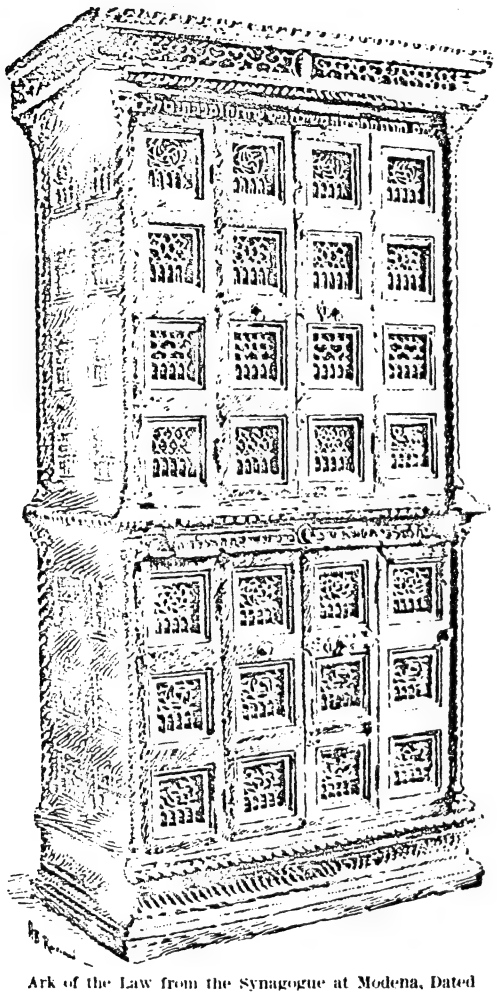
In many of the important synagogues in Europe the Ark is treated in the same way. In Wiesbaden, Florence, and Paris are three instances of this. The Ark in the synagogue in each of these cities is a superb structure made of stone, marble, and rich metal work; but the main line of the walls against which it is placed has been recognized in its design, and while it is a separate structure, it still forms a consonant part of the interior and harmonizes with it without losing its distinctive importance.

The Ark in the Temple Emanu-El in New York is an unusually elaborate piece of Moresque design. It is richly carved, entirely constructed of wood, and colored in the manner of the Alhambra.

In the Temple Beth-El, New York, the Ark is made of onyx and colored marbles, and is placed against a semicircular background of marble and mosaic. Richly wrought and gilded bronze is used for capitals and other ornamental parts, and for the doors—which latter are counterweighted, and rise instead of sliding to the sides. These doors are of open design, so that, even when they are closed, the scrolls may be seen, as the interior is illuminated with electric lights.

The approach to the Ark of the West End Synagogue, New York, is by four steps from the main floor, giving upon a broad platform extending nearly the whole width of the building; from the center of the rear of this again rise four semicircular steps leading to the actual Ark. This is of elaborate Moresque design and workmanship, in which strong relief is obtained by the use of light oak fretwork, embedded in black walnut panels, in the central sliding doors which conceal the scrolls. Handsome walnut pillars, which reproduce the form of those of stone that support the portico of the exterior of the building, and of those of onyx that uphold the galleries, flank the Ark. The whole structure is set in an arched recess in the south wall of the building, and receives light in the daytime from rows of Moresque windows of stained glass, placed close together and filling the extent of the arch. By night, concealed gas or electric lights are skilfully adjusted to illuminate the salient points of the design. The pulpit and the reading-desk, occupying their customary positions, repeat the mosaic ornamentation of the combined oak and walnut, characteristic of the Ark. An equally elaborate Ark is that of the "Shearith Israel" congregation in New York, the Sephardic place of worship; a colored plate of it forms the frontispiece of vol. i. of this Encyclopedia.

The Ark is always surmounted by a representation of the two tables of the Law, while a perpetual lamp hangs in front; silver and bronze lamps of rich workmanship are often placed at the sides. The



Ark of the Law from the Synagogue at Modena, Dated A.M. 5305 = 1505 C.E.
(From the Musée de Cluny.)

doors, except in the Sephardic synagogues, are covered by curtains, and the walls of the interior are also adorned with rich hangings.

The Ark is approached always by at least three steps, but sometimes many more are used, and—as in the case of the Paris synagogues—a fine effect is obtained by marble steps and balustrades.

A. A. W. B.

**ARK OF MOSES** ("tebah"): For three months Moses was kept hidden by his mother, and when she could no longer conceal him, she made a box and launched it on the Nile river (Ex. ii. 2-3). The box was made of rushes, and was lined with slime and pitch to make it water-tight. Midr. R. to Ex. i. 21 says that the pitch was placed on the outside of the box, so that its odor should not be offensive to the infant.

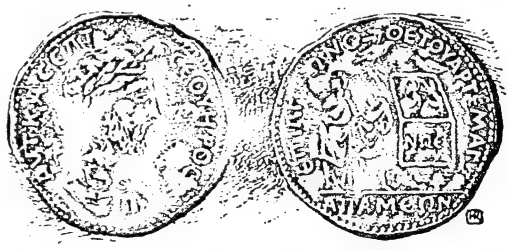
J. JR. G. B. L.

**ARK OF NOAH.—Biblical Data:** The vessel occupied by Noah and his family during the Deluge (Gen. vi. 14, vii., viii.).

The English name should not be confounded with the Ark of the Covenant. The Hebrew name, תבה, is the same as that of the chest in which the infant Moses was placed on the banks of the Nile. It was a box-like structure made of gopher-wood, a species of pine-tree not found in Babylonia, but brought, as was frequently done, from the Mediterranean coast land. It had three stories and a roof. In the parallel Babylonian flood-story no mention is made of the material; but in the main the descriptions agree. In either case the vessel was made water-tight with bitumen and provided with cells or rooms. The proportions, as given in Genesis, show regard for safety and rapid movement under steering. The huge dimensions of the Ark—300 cubits long, 50 cubits broad, and 30 cubits high—were never reached in the construction of ancient vessels, but would have been necessary for the accommodation of all the animals that survived the Deluge. It was really a great house set afloat, and was so called in the Babylonian version ("Flood Story," line 91). Its purpose, according to both accounts, was to accommodate Noah and his family and the animals of every kind that were to populate the earth after the waters subsided. In the Babylonian account the Ark rested on Mount Nisir, east of the Lower Zab river, therefore not far from the starting-point; and the high water lasted but a week. Noah's Ark, after tossing about for a year, rested in the highlands of Ararat or Armenia, and stories have been current at various times to the effect that remains of it had been found in that region, as, for example, in Josephus, "Ant." i. 3, § 6 (see ARARAT and FLOOD). See Schrader, "Cuneiform Inscriptions and the Old Testament," i. 46–60.

J. JR. J. F. McC.

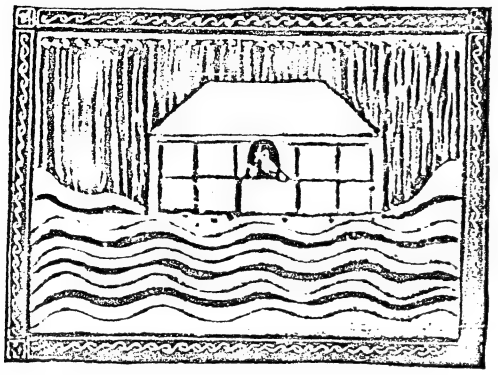
**—In Rabbinical Literature:** One hundred and twenty years before the Deluge, Noah planted cedars from which he afterward made the Ark (Gen. R. xxx. 7; compare Christian parallels; Ginzberg, "Monatsschrift," xliii. 411). This lengthy period was requisite, partly in order to urge the sinful people to amend their ways, and partly to allow sufficient time for the erection of the Ark, which was of very large proportions. According to one view the



Coin of Apamea, with Supposed Representation of Noah's Ark.
(From Maspero, "Dawn of Civilization.")

Ark consisted of three hundred and sixty cells, each ten yards long by ten yards wide; according to another it consisted of nine hundred cells, each six yards long by six yards wide (Gen. R. xxxi. 11; compare commentaries on the passage for the exact mathematical computations). The lowest of these

stories was used as a depositary for refuse; in the second the human beings and the "clean" beasts were lodged, and the uppermost was reserved for the "unclean" beasts. A differing opinion reverses the order, so that the refuse was deposited in the third



The Ark of Noah Afloat.
(From the Sarajevo Haggadah.)

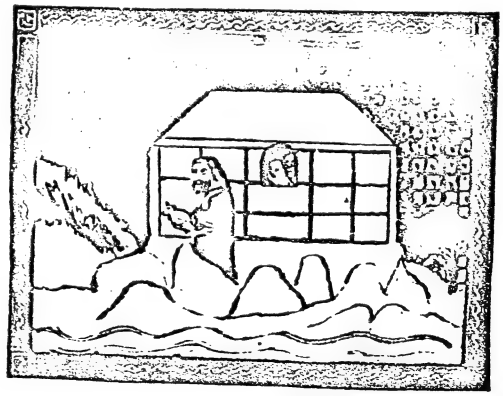
story, from which it was shoveled into the sea through a sort of trap-door (καταράκτης; Gen. R. *l.c.*). For purposes of illumination, Noah used precious stones, bright as the sun at noonday (Sanh. 108*b*; Yer. Pes. i. 27*b*; Gen. R. *l.c.*), which shone by night and were dull by day. The stones were the sole light in the Ark, since the stars and planets did not fulfil their functions during the Deluge (Gen. R. xxxiv. 11). Another miracle witnessed by the occupants of the Ark was the entrance of the animals. They were not led in by Noah, a task which would have been impossible for any human being; but God caused them, as well as the spirits of those whose bodies were yet uncreated, to gather there from all sides (Gen. R. xxxi. 13, xxxii. 8; Zeb. 116*a*; for Christian parallels see Ginzberg, "Monatsschrift," xliii. 414). Another Midrash says that the angels appointed over the various species of animals brought each his allotted animal with its necessary fodder (Pirḳe R. El. xxiii.). In regard to the feeding of the animals, the greater number of Haggadot say that each received suitable food at the usual time (Tan., ed. Buber, Noaḥ ii.; Gen. R. xxxi. 14); and since Noah was constantly employed in feeding them, he did not sleep for a moment during the year in the Ark. As Noah was an exception among his contemporaries, so also were the animals that were destined to be saved. They were the best of their species, and, unlike the other animals of the time, they remained true to their proper natures, without overstepping the limitations which nature had prescribed for them (Tanḥuma, *l.c.* v.; Gen. R. xxviii. 8; Sanh. 108*a*). Besides the regular occupants, the Ark supported Og, king of Bashan, and the immense animal "Re'em," neither of whom, owing to their enormous size, could get into the Ark, but held fast to it, remaining alongside (Pirḳe R. El. xxiii.; Gen. R. xxxi. 13). In order that Noah on his entrance into the Ark might not be molested by the wicked people, lions and other wild animals were placed to guard it. A beam of the Ark was found by Sennacherib, and he made an idol of it (Sanh. 96*a*). Another beam of the Ark was used as the gallows for Haman, according to Midrash Abba Gorion, iv.; ed. Buber, 19*a* (see DELUGE IN RABBINICAL LITERATURE).

J. SR. L. G.

——**In Mohammedan Literature:** Mohammed's conception of the Ark of Noah was of an ordinary ship. He refers to it frequently in speaking of Noah, and in all but two cases uses the word "fulk," which is elsewhere his usual word for a ship. In one passage (sura liv. 14) he calls it "a thing of boards and nails"; in another (xxix. 14), "safinah," which he also uses elsewhere of a ship.

There is, therefore, little Koranic material that need be considered under this rubric. A curious expression in the Koran (xi. 43), "And he said, 'Ride ye in it; in the Name of God it moves and stays,'" probably means only that at all times it was under the care of God. But some commentators (Baidawi, *ad loc.*) have thought the meaning to be that Noah said, "In the Name of God!" when he wished it to move, and the same when he wished it to stand still.

It is mentioned (xi. 46) that it settled on al-Judi. This name must go back to a flood legend current among the Syrians of the east Tigris, in which the Ark settled on the mountains of Gordyaea. But in Moslem tradition this has become a specific mountain, lofty and long in shape, near the town called Jazirat ibn 'Umar, on the east bank of the Tigris, in the province of Mosul. So Yaḳut (*s.v.* ii. 144), and Ibn Batuta passed it on his travels (ii. 139). Mas'udi ("Golden Meadows," i. 74) states that the place where the Ark grounded could be seen to his day, but there do not seem to be current among Moslems any of those tales so common in Jewish and Christian legend of remains found by adventurous travelers. Probably the Moslem al-Judi was much too accessible. According to Yaḳut a mosque built by Noah was still to be found there.



The Ark Resting on Mt. Ararat.
(From the Sarajevo Haggadah.)

On the dimensions and plan of the Ark there was much difference of opinion. It is evident that Mohammed's conception of a simple ship had been changed by outside influence. Baidawi (*l.c.*) gives the Biblical dimensions of 300 cubits by 50 by 30, and expands only in explaining that in the first of

the three stories wild and domesticated animals were lodged, in the second were human beings, and in the third the birds. But other professed legend-gatherers go much farther. Al-Tha'labi in his "Kisas al-Anbiyya" (pp. 31 *et seq.*) and al-Diyar-bakri in his "Khamis" give stories of how Noah, under the direction of Gabriel, built a "house" of teak wood—after having first grown the trees for the purpose—with dimensions of 80 cubits by 50 by 30; or, according to others, 660 by 330 by 33; or, again—and this on the authority of Jesus, who raised up SHEM to give the information to his disciples—1,200 by 600. On every plank was the name of a prophet, and the body of Adam was carried in the middle to divide the men from the women. When Noah came near the end of his building, he found that three planks, symbolizing three prophets, were missing, and that he could not complete the "house" without them. These planks were in Egypt and were brought from there to Noah by Og, son of Anak, the only one of the giants who was permitted to survive the Flood. The last of the Ark seems to have been that Noah locked it up and gave the key to Shem (Ibn Wadih, i. 12).

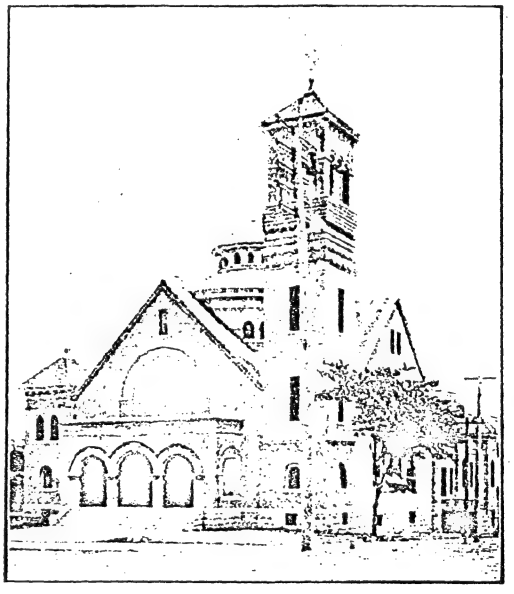
J. JR. D. B. M.

**ARKANSAS:** One of the South-central states of the United States; admitted June 15, 1836; seceded May 6, 1861; and was readmitted June 22, 1868.

Arkansas has about three thousand Jews. Though their settlement in different parts of the state can be traced to comparatively early days, their communal activity is of but recent development. A curious item of circumstantial evidence in this matter is the old marriage law of Arkansas (Statutes of 1838), which was so worded as to exclude Jewish ministers from performing the ceremony. This law remained unchanged until 1873, when, through the exertions of M. A. Cohn of Little Rock, the blunder was corrected in the revised statutes. There are in the state but five congregations of sufficient size and means to employ a permanent minister and to hold regular services; namely, Little Rock, Pine Bluff, Fort Smith, Hot Springs, and Jonesboro. The communities next in size are Texarkana, Helena, and Camden.

**Little Rock.**

The most important Jewish community in the state is Little Rock; it is the oldest as well as the largest. The first Jewish settlers there that can be traced were the Mitchell family (three brothers), who came from Cracow, Galicia, in 1838. From that year until the Civil War there was little Jewish immigration; but during the war and immediately afterward the influx was comparatively large. In 1866 a congregation was formed and incorporated with M. Navra as president. On March 18, 1867, a charter was granted to it under the name "Congregation B'nai Israel of Little Rock." The members worshiped in the Masonic Temple under the leadership of a hazan, S. Peck of Cincinnati, who resigned in 1870. In 1872 J. Bloch was elected rabbi; and the congregation moved into a hall, preparatory to building a temple. This temple was completed and dedicated in September, 1873. Bloch served until 1880, and was succeeded by I. W. Benson, who held office from 1881 to 1883; he was followed by M. Eisenberg, who occupied the pulpit for the remainder of the year. He was followed by Joseph Stolz as rabbi, who was at the time a student in the Hebrew Union College of Cincinnati. The rabbis succeeding him were: Emanuel Schreiber (1889–1891), Charles Rubenstein (1891–1897), Harry H. Mayer (1897–1899), and Louis Wolsey, the present incumbent. The membership (Sept., 1899) is 170; and the Sabbath-school has 100 pupils and 5 teachers. The building now occupied was built during the ministry of Rev. C. Rubenstein, and was dedicated in May, 1897, by him and Rabbis Wise, Samfield, and Stolz. Recently there has also been established an Orthodox congregation, having a membership of 13. Their present leader is a hazan, S. Carmel. With the growth of the community and congregation the following societies were organized:



Synagogue at Little Rock, Arkansas.
(From a photograph.)

The Concordia Club (social, 1868); The Hebrew Ladies' Benevolent Society (for the relief of the poor, 1869); Little Rock Lodge, No. 158, I. O. B. B. (1871); Kesher Shel Barzel (1876); Hebrew Relief Society (1892); The Temple Aid Society (formed by Rabbi Rubenstein in 1892, to aid in building the temple).

Many Little Rock Jews have been prominent in public life. One of the earliest settlers, Jonas Levy, was mayor from 1860 to 1865, and Jacob Erb (now in Chicago) occupied a position as county judge from 1890 to 1894, while Jacob Trieber is at present the judge of the United States Circuit Court.

The estimated population is 40,000, of whom the Jews number 900. The latter include many merchants, a banker, lawyer, school-teacher, sash and blind manufacturer, photographer, and pawnbroker. Jews are also engaged in the following trades: baker, barber, confectioner, laundryman, musician, restaurateur, and tailor. It is perhaps worthy of note that

many of the Jews of Little Rock and other Arkansas cities were members of the Confederate Army.

Pine Bluff has a Jewish community almost as large as that of Little Rock. The proportion of Jews to the total population being greater, they are more influential in public affairs. Between 1845 and 1850, a Jew named Wolf—now in the New Orleans home—came to Pine Bluff. From that date the influx of Jews continued until to-

**Pine Bluff.** day (1902) there is a Jewish population of some 700 or 800. In 1867 the congregation Anshe Emeth was organized with 20 members. Bloch, a teacher in the public schools, was rabbi, and M. Aschaffenberg, president. In 1871 Bloch resigned and was succeeded by Flügel, who retained office for four years. His successor was M. Greenebiatt, at whose death (1885) Rev. Isaac Rubenstein was appointed. He held office but one year, and was succeeded in 1887 by the Rev. Ferdinand Becker. During his long term the congregation increased to its present membership, 76; and he conducted a most successful Sabbath-school. On his retirement in 1898 he was succeeded by the present incumbent, Rabbi Joseph Korafeld.

The population of Pine Bluff is estimated at 12,000, of whom 800 are Jews. The majority of the Jewish inhabitants are merchants; and there are several lawyers, a physician, and a school-teacher. The trades followed by Jews are: carpenter, laundry, printer, and tailor.

Fort Smith, the community next in size, is considerably smaller than Little Rock or Pine Bluff. Although there were Jews here as

**Fort Smith.** early as 1845, it was not till much later that there were enough to form a congregation. The earliest settler that can be traced was Edward Czarnickow, who came to Fort Smith from Posen in 1842. He was followed by Morris Price (1843), Michael Charles (1844), and his brother, Louis Czarnickow, and Leopold Loewenthal (1845). From 1845 to 1865 several business houses were established, and the greater part of the business done was carried on with the Indians that flocked to Fort Smith.

The first organization was the Cemetery Association. It was established in 1871, and the next year it purchased a plot for a cemetery. Louis Tilles was president. The Hebrew Ladies' Benevolent Society was also organized in that year. From its inception it has been a great power for good; relieving the poor, and contributing generously to the building of the temple. In 1890, through the efforts of Rabbi Messing of St. Louis, a congregation, consisting of about 25 members, was formed. A. Traugott was appointed minister. With the aid of the Ladies' Benevolent Society a lot was bought and a temple erected. In 1895 Traugott retired and was succeeded in 1896 by Max Moses. During the ministry of the latter the debt on the temple was almost entirely liquidated. In 1898 Moses was succeeded by Max C. Currick, who served till the end of 1901. The membership has greatly increased, there being now (1902) 44 full members and 25 associate members; of these about 10 live in neighboring towns. The Sabbath-school, which has 40 pupils and 3 teachers, is in a most prosperous condition. Besides the organizations mentioned, there are the Progress Club (social), with 40 members (1899); and a local lodge of the I. O. B. B. (1879), at one time very prosperous, the membership of which has fallen from 30 to 7.

The total population of Fort Smith is estimated at 20,000, of whom 230 are Jews. The only trades pursued are: tailor, cutter, photographer, and upholsterer.

Van Buren, a suburb of Fort Smith, contains a few Jewish families, most of whom are members of the Fort Smith congregation.

Hot Springs has a Jewish population of 170 in 10,000. There have been Jews in Hot Springs since 1856, when Jacob Kempner came there from Cra

**Hot Springs.** cow, Galicia. The congregation was organized in 1878. F. L. Rosenthal was the first rabbi, and was succeeded by the present incumbent, Louis Schreiber. On account of the large numbers of sick poor that flock to Hot Springs, the demand upon the community is very heavy; and to meet it the Society for the Relief of the Sick Poor was organized in 1899.

The first Jewish settler in Jonesboro was Morris Berger, who arrived in 1882. In 1897 there were enough Jews to form a congregation. In September of that year Rabbi Isaac Rubenstein was called to the ministry. Through his untiring efforts the temple was completed, and was dedicated on Jan. 2 1898. He died in Jan., 1899. In August of the same year Adolph Marx began his

**Jonesboro, Texarkana, Helena, Camden.** ministry, and served until 1900, when he was succeeded by J. Ellinger. The total population of Jonesboro is 5,000, of whom 125 are Jews. Both in Hot Springs and Jonesboro the only trades pursued by Jews are those of tailor and shoemaker.

Texarkana, Helena, and Camden have Jewish communities of about the same size, numbering each between 100 and 140. None of them has either a permanent rabbi or regular services; but they all have services during the autumn holidays, generally conducted by a student of the Hebrew Union College. The oldest of these communities is Helena, its congregation having been organized as far back as 1869. It had permanent rabbis until 1887. They were: A. Meyer (1880–1881), L. Weiss (1882–1884), A. M. Block (1885), and A. Gustmann (1886–1887). Abraham Brill served as rabbi from 1900 till 1901. Each of these communities has a social club, a society for the relief of the poor, a literary society, and a local lodge of the I. O. B. B.

Scattered through the remainder of the state, in the towns of Brinkley, Batesville, Conway, Ozark, Paragould, Malvern, Newport, Paris, Fayetteville, Searcy, and Dardanelle, there are some four or five hundred Jews. They are in no greater groups than five families to a town; with the exception of Newport and Conway, which have each about 55 Jews.

A. M. C. C.

**ARKITE(S):** Ancient people of northwestern Palestine. In Gen. x. 17, I Chron. i. 15, the Arkite (הָעַרְקִי) is mentioned as a son of Canaan and opens

the series of the chief Phenician cities. The city of Arka, from which the name is derived, is the modern ruin Tell 'Arḳa in the Lebanon, northeast of Tripolis, on a brook called River of 'Arḳa (not the Sabbatical River of Josephus'). The city occurs in Egyptian inscriptions, about 1500 B.C., as *'(I)rḳam(a)tu* (W. M. Müller, "Asien und Europa," p. 247); in the Amarna Letters (122 *et seq.*) as Irgata, Irganatu. The Assyrians mention Irḳanat as hostile under Shalmaneser II.; Tiglath-pileser III. subjected Arka (Delitzsch, "Paradies," pp. 272, 284; Schrader, "Cuneiform Inscriptions and the Old Testament," i. 87, 246). In Roman times Arka (Arkē, etc.) was an important town, called Cæsarea Libani. It was a Roman colony and famous for the cult of Venus Arcitis (*Macrobius*). As a fortress it played a prominent part in the Crusades.

The strange form *Ariḳi* in the Septuagint, in Josephus, and in the Samaritan text is not intelligible.

J. JR. W. M. M.

**ARKOVY, JOSEPH:** Professor of clinical dentistry at the University of Budapest; born in Budapest, February 8, 1851. He graduated in 1876 from the university of his native city, and then went to London, where for several years he practised in the German Hospital. In 1881 he established a clinical hospital at Budapest, which was amalgamated in 1890 with the general clinics as the "Department of Dentistry." Arkovy is the pioneer of scientific dentistry in Hungary, and the author of several works on the subject, the more important of which are: "A Fogak Gondozása" (1881); "A Fogból és Gyökhártya Bántalmak" (1884); and "Diagnostic der Zahnkrankheiten" (1885). He has also published several essays in Hungarian, German, and English dental journals. Arkovy has been baptized.

Bibliography: *Acta Reg. Scient. Univ. Hung.*, 1883-1885; Pallas, *Lexikon*, i.

S. M. W.

**ARLES** (Latin *Arelas* or *Arelate*, Hebrew ארלים, ארלי, ארלד, ארלדי, ארלאדי, ארלא, ארלדי, ארלך, אורלאך): City of France, in the department of Bouches du Rhône; ancient capital of Provence. The date of the settlement of the Jews in Arles is lost in antiquity. According to a legend, the emperor Vespasian placed Jews on three vessels, which were abandoned by their captains in the open sea. One of these came to Arles, another landed at Bordeaux, and the third reached Lyons ("Siddur," Roedelheim, 1868, ed. Baer, p. 112).

**Early Settlement.**

This legend makes it probable that there were Jews in Arles during the first centuries of the common era. But the first official document concerning them dates from 425. In that year the emperor Valentinian III. addressed to the prætor of Gaul, and to Patrocius, bishop of Arles, a decree, enjoining them to forbid Jews and heathens to take up the career of arms, to enter the magistracy, or to possess Christian slaves (Papon, "Histoire Générale de Provence," i. ii.). These restrictions, however, were not carried out, or, at any rate, did not last long; for some years later the bishopric of Arles was occupied by Saint Hilary (429-449), who cherished the most kindly feelings toward Jews in general, and especially toward those of Arles.

In 476 the Roman dominion in Gaul came to an end, and Provence fell into the hands of the Visigoths. Euric conquered Arles, where he settled for a long time. So long as the Visigoths remained attached to Arianism, the Jews enjoyed all civic rights. In 508, when Arles was besieged by the Franks and Burgundians, the Jewish inhabitants valorously defended the city. Arles fell into the hands of Clovis, and Bishop Cæsarius was openly accused by the Jews of treason. The bishop's adherents, however, accused a Jewish soldier of having thrown a letter to the besiegers, inviting them to climb the wall at a certain place. The soldier was put to death, and the bishop was acquitted. But this relatively happy state of the Jews did not last. Arles, like most towns of southern France, fell under the dominion of the Merovingian kings, whose fanaticism weighed heavily upon the French Jews. The bishops were encouraged by Chilperic himself (561-584) to attempt the conversion of the Jews; and Virgilius, bishop of Arles, displayed such zeal for the salvation of Jewish souls, that even Pope Gregory the Great thought it necessary to moderate it by a stern rebuke (see S. Gregorii Papæ I. Magni Epistolæ," ii. lxv.).

**Under the Carlovingians.**

With the death of Dagobert I. (638), on which occasion the power passed into the hands of the Carlovingian dynasty, the state of the French Jews in general considerably improved. The Carlovingian princes efficaciously protected them from the attacks of the clergy. Jewish history has nothing to record of this happy period. It takes up the thread again with the death of Louis le Débonnaire (814-840), when Boso, count of Provence, supported by Pope John VIII. and the clergy, founded the kingdom of Burgundy with Arles for capital. In 850, the Jewish communities of Lyons, Châlon, Macon, and Vienne, to save their children from baptism, sent them to Arles, where Bishop Roland showed himself most favorably disposed toward the Jews. The usurper (879-888), as a token of his gratitude toward the clergy, transferred his rights over the Jews of Arles to Rostaing, archbishop of this town. Boso's son and successor did the same in 921 to Bishop Manasse. This form of transfer was sanctioned later by the German emperors, who acquired rights of suzerainty over Provence. Thus Conrad III., in 1147, granted to the archbishop of Arles, Raymond of Montredon, among other of his regal prerogatives, the jurisdiction over the Jews of his diocese. Frederick Barbarossa in 1154 confirmed and extended these privileges. The archbishop understood how to make the most of the power bestowed upon him, and laid heavy taxes upon the Jews of Arles. And yet their state was tolerably favorable in comparison with that of the Jews of other towns in France, who suffered much from the Crusaders. The archbishop watched carefully over his property, and permitted none to interfere with his Jews.

According to Benjamin of Tudela, the Jewish community of Arles counted at the second half of the twelfth century about 200 families. At their

head were six rabbis: Moses, Tobias, Isaiah, Solomon, Abba Mari, and Nathan (see Benjamin of Tudela, "Travels," i. 5). They lived in a separate quarter of the town, and had their synagogue in Rue Neuve (Noble de la Laugière, "Abrégé Chronologique de l'Histoire d'Arles," pp. 301, 312). Their chief trade consisted in selling kermes, which is used in dry-salting. In 1215 Archbishop Michel de Morière regulated the administration of the Jewish community of Arles. On every Feast of Tabernacles the Jews had to elect three members, who were to administer the community. The elected members assumed the title of "rectors," and they were invested by the archbishop with full power. The rectors were responsible for their acts to the archbishop. The first rectors assigned by the archbishop himself were: Durantus (Durant), Salvetus (Salves), and Ferrerius (Ferrier). Trinquetaille, a suburb of Arles, also possessed quite an important community, which disappeared in 1300, when this suburb was united with the town.

**Rectors.**

The counts of Provence gradually established their power in Arles, owing to the incessant conflicts between the archbishop and the Christian inhabitants of the city; and the state of the Arlesian Jews accordingly changed. Thus Charles I. of Anjou officially deprived the archbishop Bertrand of Malferrat of his rights over the Jews (1276). This circumstance occasioned much suffering among the Jews of Arles; for the clergy could now undisturbedly excite the fanaticism of the Christian inhabitants against them. Charles I. of Anjou, it is true, accorded to all his Jewish subjects every kind of protection; and on one occasion energetically took their part against the Dominican friars, who tried to introduce the Inquisition into Provence. But Charles' successor had not his energy, and the state of the Jews of Arles gradually grew worse. Thus Charles II. (1285-1309), incited by the clergy, issued ordinances, according to which the Jews were forbidden, on pain of a fine of two silver marks, to employ a Christian servant, to hold a public office, or to lay aside the distinguishing yellow badge.

The first half of the fourteenth century was a relatively happy epoch for the Jews of Arles under the reign of Robert of Anjou, who cherished kindly feeling toward them; but the second half was just the reverse. The presence of Joanna on the throne of Provence gave scope to the enemies of the Jews, and the most odious restrictions were placed upon them. Jews could not, for instance, testify against a Christian; nor were they allowed to visit the public baths on any day during the week but Friday, which was set aside for their exclusive use; they were forbidden to do work on Sundays; no Jew could embark for Alexandria and only four could take passage by the same boat for any of the other parts of the Levant.

**The Fourteenth and Fifteenth Centuries.**

In 1344 the Jews of Arles had much to suffer from the riots following the blood accusation against Samson of Reylhane. Such riots were repeated every few years, and Louis III. (1417-1434) saw the necessity of appointing special officials for the protection of the Jews. These functionaries, called "conservators," exercised jurisdiction over the Jews and maintained order in the communities. In 1456 the mob attacked the Jews of Arles, and maltreated even the conservators. King René (1434-1480) suppressed the functions of these guardians; and by the ordinance of May 18, 1454, granted to the Jews the right to retain their ancient customs. He, likewise, authorized them to build a fortress in their quarter, in order to protect themselves from the attacks of the populace during Holy Week (Noble de la Laugière, *ib.* p. 301).

With the death of King René (1434-1480) the Jews lost their last protector. On the 13th of Nisan, 5244 (April 8, 1484), when Provence was annexed to France, a band of laborers from Dauphin, Auvergnois, and the mountain districts of Provence, driven by misery, attacked the Jews of Arles, ransacked their houses, killed several women, and compelled about fifty persons to embrace Christianity. These violent outbursts were repeated in the summer of 1485 (S. Kahn, in "Rev. Et. Juives," xxxix. 110). In 1488 the Jews were definitively expelled from Arles, to which place they never returned.

Among the eminent persons associated with the town of Arles may be mentioned: R. Moses (tenth century); Judah ben Moses of Arles (eleventh century); Judah ben Tobi (twelfth century); Abraham ben David of Posquières, called also Abraham ibn Daud (twelfth century); Samuel ben Judah ibn Tibbon, Meïr and his son Kalonymus, Isaac ben Jacob Cohen, Gerson ben Solomon (thirteenth century); Levi ben Abraham, who took part in the religious controversy of 1303-1306; Joseph Kaspi, Kalonymus ben Kalonymus, Don Conprad of Arles, Kalonymus ben David ben Todros, Isaac ben Joseph Kimḥi, Tanḥum ben Moses (fourteenth century); Nathan ben Nehemia Kaspi, Isaac Nathan ben Kalonymus ben Judah ben Solomon (fifteenth century).

**Prominent Jews in Arles.**

The following physicians of Arles may also be mentioned: Maëstro Bendit, probably identical with Bendich Ahin, physician to Queen Joanna in 1369; Benedit du Canet, one of the physicians of Louis XI.; Maëstro Salves Vidal of Bourrin, and Asher ben Moses of the family Valabrègue (1468).

Bibliography: Papon, *Histoire Générale de Provence*, i. ii. *et seq.*; Depping, *Les Juifs dans le Moyen Âge*, p. 108; Nostradamus, *Histoire et Chronique de Provence*, passim; Gross, in *Monatsschrift*, 1878, 1880, 1882; idem, *Gallia Judaica*, pp. 73 *et seq.*; *Rev. Et. Juives*, xl. 74; xii. 62, 154.

G. S. K.—I. Br.

**ARLI (ARLES), JOSEPH JUDAH,** of Sienna See Joseph of Arles.

**ARLI, SAMUEL, OF MANTUA.** See Samuel of Arles.

**ARMAVIR:** The old capital of Armenia, on the southeastern slope of Mount Araghōz, said to have been founded by King Armais in 1980 B.C. Moses of Chorene (fifth century) has the tradition that when King Valarshak settled in Armavir (149 B.C.) he built a temple there and asked his favorite, the Jew Shambu Bagarat (Bagratuni), to give up his religion and worship idols. Shambu refused compliance. Moses also relates that when King Tigranes II. (90-36 B.C.), in order to take revenge on Queen

Cleopatra of Egypt, sent an expedition to Palestine, he carried a great number of Jews into captivity, and settled them in Armavir and in Vardges. He goes on to state that later they were transferred from Armavir to Ernanda; and under King Arsaces (85–127) again transferred into the new capital Artasiat. When King Sapor II. of Persia invaded Armenia (360–370), he led away from Artashat 30,000 Armenian and 9,000 Jewish families, the latter brought by King Tigranes from Palestine, and then completely destroyed the city.

BIBLIOGRAPHY: Faustus de Byzance in Langlois, *Collection des Historiens Arméniens*, i. 274, 275; *Regesty i Nadpisi* (Regests and Inscriptions), pub. by the Society for the Promotion of Education Among the Jews of Russia, pp. 37 *et seq.*, St. Petersburg, 1889.

H. R.

**ARMENIA:** Formerly a kingdom of western Asia, now (1902) apportioned among Russia, Turkey, and Persia. According to the Peshitta and Targum Onkelos, the "Minni" of the Bible (Jer. li. 27) is Armenia—or rather a part of that country, as Ararat is also mentioned (Isa. xxxvii. 38; II Kings xix. 37) as a part of Armenia. The cuneiform inscriptions speak of "Mannai" in the same neighborhood (Schrader, "K. A. T." 2d ed., p. 423). In ancient times the Armenians were in communication with Tyre and other Phenician cities, in which they traded with horses and mules (Ezek. xxvii. 14). The Meshech mentioned in Ezek. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1, and in Ps. cxx. 5, are probably the Moschi (Assyrian, *Mushku* and *Muskú*), the inhabitants of the Moschian mountains, between the Black and the Caspian seas, which contained rich copper mines. "Tubal" (Assyrian, *Tabal*), which is always mentioned in connection with Meshech, is the name of the Tibareni, who lived to the southeast of the Black sea. The name of the Moschi is perhaps preserved in Mzchet, the ancient capital of Iberia (Georgia), now a small village and station on the Transcaucasian railroad, about fourteen English miles from Tiflis.

**In the Bible.**

Descendants of the Jewish captives who were carried away from Jerusalem by Nebuchadnezzar have lived in great numbers in the Parthian and Persian countries adjoining Armenia, and, occupying themselves with agriculture and handicrafts, attained wealth and lived peacefully under the rule of their "Princes of the Diaspora" ("resh galuta"), who were supposed to be descendants of David (M. Brann and D. Chwolson, in the article "Yevrei," in Entziklopedicheski Slovar," vol. xi., *s.v.*, St. Petersburg, 1894).

According to Moses of Chorene (fifth century), King Hratchai (Fiery-Eye) obtained from Nebuchadnezzar, king of Babylon, a distinguished Jewish captive, named Shambat (which name, according to A. Harkavy, is identical with "Sabbat"), whom he loaded with honors. From Shambat descended the family of BAGRATUNI (or Bagration), which heads the list of the Russian nobility (see Bobrinski, "Dvoryanskie Rody," i. 1, St. Petersburg, 1890). When Vagharshak, brother of the Parthian king Mithridates I., and the founder of the Arshak dynasty, ascended the throne of Armenia 150 B.C., he introduced a new rule in the government of the country, nominating the Jew Bagarat, a descendant of Shambat, hereditary viceroy (*nakharar*, satrap), and coronator (*aspet*); that is, the official charged with the duty of placing the crown on the head of the ruler. This dignity and duty remained with the Bagratuni family until the end of the Arshak dynasty in 433. The coronation, thenceforth, depended for its validity upon the performance of this act (N. O. Emin, "Minutes of the Sixth Session of the Fifth Russian Archeological Congress," held at Tiflis, September, 1881, to be found in "Russische Revue," xviii. 309–311). But according to modern critics (Gatschmid and others) the work of Moses of Chorene is of a later date and his statements are open to question.

**Early Settlement.**

During his expedition to Palestine, to take vengeance on Queen Cleopatra of Egypt, Tigranes took a great number of Jews captive. He settled them in Armavir and in the city of Vardges, on the river Ksakh, which subsequently became a large commercial center. King Arsham, the brother of Tigranes, imprisoned the coronator Hanania, and deprived him of all honors, because he liberated from bondage the Jewish high priest Hyrcanus. Josephus relates that Cleopatra took part in Antony's expedition to Armenia, when Antony subdued Armenia and "sent Artabazes, the son of Tigranes, in bonds, with his children and procurators, to Egypt" ("Ant." xv. 4, § 3). He also states that the Herodian house was related to the royal house of Armenia ("Ant." xviii. 5, § 4; *ib.* xiii. 16, § 4).

Many captive Jews were removed by Arsaces (85–127 of the common era) from the city of Ernanda and settled by him in the capital of Artashat. According to tradition, the family of AMATUNI, which was of Jewish origin, came from Oriental Aryan countries to Armenia in the reign of Arsaces.

**Carried Away by Persians.**

At the end of the reign of Arshak, during his iniquitous persecution, the Persian king Sapor II. (about 360) ordered the destruction of the fortifications surrounding all the Armenian cities, and also commanded that all the Jews and Judaizers of the city of Van, who had been transferred to that city during the reign of Tigranes, should be taken into captivity and settled in Aspahan.

Faustus, the Byzantine (4th century), in describing the invasion of the Persians in the time of King Sapor II. (310–380), relates that the Persians removed from the city of Artashat 40,000 Armenian and 9,000 Jewish families; from Ernandashat 20,000 Armenian and 30,000 Jewish; from Zeragavan 5,000 Armenian and 8,000 Jewish; from Zarishat 14,000 Armenian and 10,000 Jewish; from Van 5,000 Armenian and 18,000 Jewish; and from Nakhichevan 2,000 Armenian and 16,000 Jewish families (360–370). This great mass of Jews, according to Faustus, had originally been transported from Palestine by King Tigranes Arshakuni. While these figures may be exaggerated, there can be hardly any doubt that Armenia at that time possessed a large Jewish population (see Ersch and Gruber, "Encyklopädie," xxvii. 440 *et seq.*; Grätz, "Gesch. der Juden," iv. 422; Jost, "Gesch. der Israel.," ii. 128, Leipsic, 1858; Harkavy, "Vyestnik Russkikh Yevreyev,"

1871; "Razsvyet," 1882-83; F. Lazarus, in Brüll's "Jahrbuch," x. 34, 35).

**In Jewish Literature.**

In the Talmud (Yer. Git. vi. 48*a*) a rabbi, Jacob of Armenia, and the Academy of Nisibis are referred to, which goes to prove that Jewish scholarship flourished there. In the second century Jewish prisoners of war were brought from Armenia to Antiochia, and were ransomed by the Jews there (Yeb. 45*a*). To the question (Bab. Sanh. 94*a* whither were the Ten Tribes driven, Mar Zutra (third century) answers: "To Africa;" and Rabbi Hanina: "To the Slug [סלוג] mountains." Africa is said to be Iberia (Georgia), and Slug may be, as Harkavy suggests, Cilici, between Assyria and Armenia (A. Harkavy, "Ha-Yehudim u-Sefat ha-Slavim," pp. 105–109, and his reply to Steinschneider, H. B. ix. 15, 52 in "Roman ob Alexandrye," 1892, p. 32, note).

Armenia is also mentioned in the Midrashim: "God said, if I let them pass through the deserts, they will die of starvation. Therefore I lead them by the road of Armenia, where they will find cities and fortresses and plenty of provisions" (Lam. R. i. 14). See also Cant. R., Amsterdam ed., p. 198.

The Karaite Ibn Yusuf Ya'kub al-Kirkisani, in treating of Jewish sects in his Arabic work, written in 937, speaks of the sect founded by Musa al-Za'farani. Musa—known under the name of Abu-Imran of Tiflis—lived in the ninth century. He was born in Bagdad, but settled in the Armenian city of Tiflis, where he found followers, who spread all over Armenia, and under the name of "Tiflisites" (*Tiflisigim*), still existed in Kirkisani's time. "It is interesting to know, by the way," says Harkavy, "that in the ninth and tenth centuries such a large Jewish community existed in Tiflis, in which a separate sect could be formed" (A. Harkavy, in "Zapiski Vostochnavo Otdyeleniya Imperatorskavo Russkavo Archeologicheskavo Obshchestva," viii. 247; *idem*, in "Voskhod," 1896, ii. 35, 36).

Hasdai ben Isaac, in his letters to the king of the Chazars (about 960), says that it was his intention to send his letters by way of Jerusalem, Nisibis, Armenia, and Bardaa, which fact is proof of the existence at that time of Jewish communities in Armenia (see A. Harkavy, "Soobshcheniya o Chazarakh," in "Yevreiskaya Biblioteka," vii. 143–153).

Benjamin of Tudela in his "Travels" (Mas'ot; 1160–1173) says that the power of the Prince of the Exile (Exilarch) extends itself over all the communities in the following countries: Mesopotamia, Persia, all of Armenia, and the country of Kota, near Mt. Ararat. In Nisibis—"a large city, richly watered"—he found a Jewish community of about 1,000 souls. Pethahiah of Regensburg, in his "Sibbub ha-'Olam" (1175–1185), narrates that from Chazaria he traversed the land of Togarma, and from Togarma entered into the land of Aratat (Armenia), reaching Nisibis in eight days. In another passage he speaks of large Armenian cities, containing few Jews. "In ancient times the Jewish population [of these cities] was large; but owing to internal strife, their numbers were greatly reduced. They scattered and went to various cities of Babylon, Media, Persia, and Kush."

In 1646 the Spanish adventurer Don Juan Menesses came to Constantinople to offer Turkey the dominion of a whole Armenian province inhabited by Jews (Hammer, "Gesch. des Osmanischen Reiches," v. 392). For modern history, reference may be made to the respective cities and countries.

Bibliography: For the main facts of this article Moses of Chorene has been relied upon. Moses Chorenesis, ed. Whiston, London, 1736; *Istoriya Armenii Moiseya Khorenskavo*, transl. by N. O. Emin, pp. 36–37, 54–56, 60–69, 75, 82, 98, 101–105, 109–110, 135, 152; Langlois, *Collection des Historiens Arméniens*; *Faustus de Byzance*, i. 274–275; Drevnosti, *Trudy Moskovskavo Archeologicheskavo Obshchestva*, 1880, supplement, p. 100; *Regesty i Nadpisi*, Nos. 131, 135, 136; Schürer, *Geschichte*, 3d ed., iii. 1–38; A. Harkavy, *Ob Yazykye Yevreyev Zhivshikh v Drevnye Vremena v Rossii*, etc., St. Petersburg, 1865, and the above-mentioned works; Hamburger, *R. B. T.* ii. 72, 1281–1286, 1307–1310, 1883, iii. 9–24, 1892; Jost, *Gesch. des Judenthums*, i. 336–340, Leipsic, 1857; Mommsen, *Römische Gesch.* v. 489, Berlin, 1894; M. J. Saint-Martin, *Mémoires Historiques et Géographiques sur l'Arménie*, i. *passim*, Paris, 1818; Neubauer, *G. T.* 370, 400–405, Paris, 1868; and works mentioned in the text.

G. H. R.

**In Rabbinical Literature:** According to an old tradition, which has found striking verification in recent discoveries in Assyria, Mt. Ararat (Gen. viii. 4) was held to be an Armenian locality (Targ. Yer., *ad loc.*; Josephus, "Ant." i. 35). The rendering of "Minni" (Jer. li. 27) by "Armenia," as given in the Targum, has also been verified. On the other hand, the identification of Harmonah ("Harmon," Amos iv. 3, R. V.) with Armenia (Targum, *ad loc.*) is probably based upon the false etymology of הרמונה, as if the word were composed of *har* (mountain) and *menah* (מינ') (Armenia).

It is probably on this false etymology that the Haggadah bases the statement that upon their journey from Palestine to the places whither they were deported, the Ten Tribes passed through Armenia. "This," adds the Midrash, "was probably ordained by God in order that the Israelites might pass through cultivated regions where they could easily procure food and drink, and not through the desert, where they would suffer from hunger and thirst" (Lam. R. to I, 14). Apart from Nisibis, which can not well be included in its limits, the Talmudic and Midrashic sources know almost nothing of Armenia. An amora, Jacob Armenaya by name, is mentioned (Yer. Git. vi. 48*a*, below); yet it is doubtful whether the epithet "Armenaya" here really signifies "Armenian." Equally doubtful is the import of the passage (Yeb. 45*a*), where Jewish captives are mentioned as having been transported from Armon to Tiberias. This Armon, contrary to the statements of Rapoport and Neubauer, can not be identical with Armenia.

Bibliography: Neubauer, *G. T.* pp. 370 *et seq.*; Rapoport, *'Erek Millin*, pp. 205, 206; *Kerem Hemed*, v. 213, vi. 172.

L. G.

**ARMENIAN VERSION OF OLD TESTAMENT.** See Bible Translation.

**ARMILUS:** In later Jewish eschatology and legend, a king who will arise at the end of time against the Messiah, and will be conquered by him after having brought much distress upon Israel. The origin of this Jewish Antichrist (as he can well be styled in view of his relation to the Messiah) is as much involved in doubt as the different phases of his development, and his relation to the Christian legend and doctrine.

Saadia (born 892; died 942) is the earliest trustworthy authority that speaks of Armilus. He mentions the following as a tradition of the ancients,

hence of the eighth century at the latest: If the Jews do not prove themselves worthy of Messianic salvation, God will force them to repentance by terrible persecutions. In consequence of these persecutions, a scion of the tribe of Joseph will arise and wrest Jerusalem from the hands of the Edomites, that is, from the Christians; the Arabic text of Landauer, p. 239, has correctly "Jerusalem," and not "Temple," as in the Hebrew translation, which has it owing to an erroneous interpretation of the Arabic "al bait al mukaddas." Thereupon the king, Armilus, will conquer and sack the Holy City, kill the inhabitants together with "the man [Messiah] of the tribe of Joseph," and then begin a general campaign against the Jews, forcing them to flee into the desert, where they will suffer untold misery. When they have been purified by sorrow and pain, the Messiah will appear, wrest Jerusalem from Armilus, slay him, and thereby bring the true salvation.

**Saadia's Tradition of Armilus.**

Armilus is for Saadia, or rather for Saadia's sources, nothing more or less than the last powerful anti-Jewish king, the Gog of the prophets under another name (compare "Emunot we-De'ot," ed. Fischel, viii. 152-154; ed. Landauer, pp. 239-241). The same thing is said of Gog that Saadia says of Armilus in "Aggadot Mashiah" in Jellinek, "B. H." iii. 141; but the rôle ascribed there to the Messiah, son of Joseph, shows that this Midrash is not Saadia's source.

**Armilus in the Apocalyptic Midrashim.**

However, an entirely different shape and meaning are given to Armilus in some smaller Midrashim dealing with the "latter days." In the "Midrash wa-Yosha'"—which comes nearest to Saadia's conception—Armilus is taken to be Gog's successor; but is represented as a monstrosity, bald-headed, with one large and one small eye, deaf in the right ear and maimed in the right arm, while the left arm is two and one-half ells long. His battle with and his defeat by the Messiah, son of Joseph, correspond with Saadia's account (Jellinek, "B. H." i. 56; Targ. on Isa. xi. 4; but see Steinschneider, "Hebr. Bibl." xiv. 45). A similar description of Armilus is found in "Nistarot R. Simon b. Yoḥai" (Secrets of Simon b. Yoḥai), a pseudepigraph, the latest redaction of which can not antedate the first crusade (Steinschneider, "Z. D. M. G." xxxviii. 646). (See Apocalyptic Literature, Neo-Hebraic, 10.) The statement found there that Armilus is the son of Satan and of a stone (Jellinek, "B. H." iii. 80) is an interpolation from another source, written in Aramaic, while the book itself is in Hebrew; nor is this curious origin of Armilus mentioned anywhere else in the book. An entirely different conception of Armilus is found in the pseudepigraphs: "Zerubbabel," "Otot ha-Mashiah" (Signs of the Messiah) and "Tefillat R. Simon b. Yoḥai" (Prayer of R. Simon b. Yoḥai). Aside from a few unimportant variants in these three versions—the Zerubbabel seems to show the earlier, shorter form—they agree in the following description of Armilus: In Rome there is a splendid marble statue of a beautiful girl which God Himself made in the beginning of the world (משׁשׁת ימי בראשׁית), according to the version given in "Tefillat R. Simon." Through sexual intercourse of evil men, or even of Satan himself, with this statue, a terrible creature, in human form was produced, whose dimensions as well as shape were equally monstrous. This creature, Armilus by name—the Gentiles called him Antichrist, says the "Otot"—will set himself up as Messiah, even as God Himself, being recognized as such by the sons of Esau, that is, by the Christians. He agrees to accept as his doctrine the Gospels, which the Christians lay before him ("B. H." ii. 60; *tiflatam*—not *tefillatam*—signifying something offensive, morally as well as religiously, whereas *tefillatam* signifies their prayers). Then he turns to the Jews, especially to their leader, Nehemiah b. Hushiel, saying, "Bring your Torah and acknowledge that I am God." Nehemiah and his followers open the Torah and read to Armilus, "I am the Lord, thy God; thou shalt have no other gods before me." But as Armilus nevertheless insists upon being recognized as God by the Jews, and they cry out to him that he is Satan and not God, a bitter battle breaks out between Armilus with an immense heathen army on the one side, and Nehemiah with 30,000 Jewish heroes on the other. This unequal combat ends in the death of the "Ephraimite Messiah" and a million Jews. After an interval of forty-five days, during which the Jews unworthy of the Messianic glory die out (compare the similar statement in reference to the liberation from Egypt found already in the old Haggadah, Mekilta, Beshallaḥ, i., ed. Weiss, p. 29), and the remnant have shown their true worth in sore trials and bitter sufferings in the desert whither they will have fled, Michael will blow his trumpet; then the Messiah and Elijah will appear, gather the dispersed of Israel, and proceed to Jerusalem. Armilus, inflamed against the Jews, will march against the Messiah. But now God Himself will war against Armilus and his army and destroy them; or the Messiah, as one version has it, will slay Armilus by the breath of his mouth (Jellinek, "B. H." ii. 51, line 3, where the text is probably corrupt; compare II Thess. ii. 8). According to a Roman legend (see Eusebius, "Chronicon," I. xlvi. 7, ed. Migne, pp. 283, 284, and Book II. *anno* 1145), it was an Armilus who presumed to war with Jupiter, and was slain by the latter's thunderbolt. In the Armilus legend the Messiah takes the place of Jupiter, and here also Armilus is slain by fire and sulphur from heaven (Jellinek, "B. H." ii. 62).

**Armilus and Satan.**

The alleged descent of Armilus from a stone is a Jewish version of the wide-spread legend connected with the name of Virgil and referring to a statue that became a courtezan among the Romans (Güdemann, "Gesch. des Erziehungswesens . . . der Juden in Italien," pp. 221 *et seq.*, 332, 333). It is indeed not improbable that this borrowing from the Virgil legend was due to Christian influence. The antithesis, Christ and Antichrist, which is the distinctive feature in the Christian legend of the Antichrist, led already in the tenth century to the opinion that Antichrist also would be the offspring of a virgin and, of course, of Satan (see Bousset,

**The Later Armilus Legend.**

"Antichrist," p. 92, and the description of St. Hildegarde, lib. iii., visio xi., ed. Migne, pp. 716 *et seq.*).

As to the origin of the name Armilus, whether it is derived from Romulus, the founder of Rome, or from Ahriman, the evil principle of the Persians, Arimainyus = Armalgus (Targ. Isa. xi. 4 and Targ. Yer. Deut. xxxiv. 3), see AHRIMAN, ANTICHRIST, and ROMULUS.

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K. L. G.

**ARMLEDER PERSECUTIONS:** A series of persecutions by a band of marauders who in 1338–39 massacred a large number of Jews in Alsace. In 1336 a nobleman of Franconia, pretending that an angel had commissioned him to do so, gathered a band of desperadoes and pillaged and murdered the Jews. These assassins styled themselves "Judenschläger" (Jewbeaters). Somewhat later John Zimberlin, an innkeeper of Upper Alsace, followed the example set in Franconia. He tied pieces of leather round his arms and bade his followers do the same. This gave rise to the name "Armleder." Their leader was called "King Armleder," and under him they marched through Alsace, killing many Jews.

Those who were fortunate enough to escape fled to Colmar, where the citizens protected them. Armleder, whom success had intoxicated, besieged the city and devastated the surrounding country. The citizens asked Emperor Louis of Bavaria to assist them. When Armleder heard that the imperial troops were approaching, he fled to France. No sooner had the emperor left the country, however, than Armleder again appeared.

The lords of Alsace, under the leadership of the bishop of Strasburg, formed an alliance (May 17, 1338), the members of which pledged themselves to pursue Armleder and fifteen of his most prominent followers. But it was very difficult to attack Armleder's adherents; and in the following year a knight, Rudolph of Andlau, made an agreement with "King Armleder," granting an amnesty to him and his followers, provided that for the next ten years they would refrain from molesting the Jews. Though attacks ceased for a short time, the Jews, during the ten years of armistice, never lived in security; and in 1349 there occurred the terrible massacres on the occasion of the BLACK DEATH, to which the attacks of Armleder had been the prelude.

BIBLIOGRAPHY: Scheid, *Histoire des Juifs d'Alsace*, Paris, 1887, pp. 23 *et seq.*; Schudt, *Jüdische Merkwürdigkeiten*, Frankfort-on-the-Main, i. 455, 1714, whom Grätz (*Gesch. der Juden*, 3d ed., vii. 326) follows, is very inaccurate.

G. D.

**ARMORY:** A word occurring only three times in the A. V. In Jer. l. 25 it is used figuratively ("The Lord hath opened his armory and brought forth the weapons of his indignation"). In Song of Songs iv. 4 reference is made to a tower of David, built for an Armory, on the walls of which there "hang a thousand bucklers, all shields of mighty men." In Neh. iii. 19 Ezer, son of Jeshua, undertook the repair of the city wall opposite the entrance to the "armory at the turning" (of the wall). Thus there seem to have been one or more buildings devoted to the storage of arms, as it is mentioned in I Kings x. 17 that Solomon kept five hundred golden shields "in the house of the forest of Lebanon."

J. JR. F. DE S. M.

**ARMS.** See WEAPONS.

**ARMY.—Biblical Data:** This term, here used to designate the defensive force of Israel at all stages of the nation's history, embraces widely dissimilar aggregations of men. The Hebrew vocabulary scarcely indicates these distinctions fully. Thus, the most comprehensive Hebrew term is חיל ("force" or "forces"); צבא, a much more common designation, is properly "an army in the field"; while מערכה means "an army in order of battle." As the character of any fighting body depends upon its composition and organization, the subject will here be treated from this point of view. The decisive historical dividing-point is the institution of a standing Army in the time of King David, an epoch coeval with the establishment of the kingdom.

**In Tribal Days.**

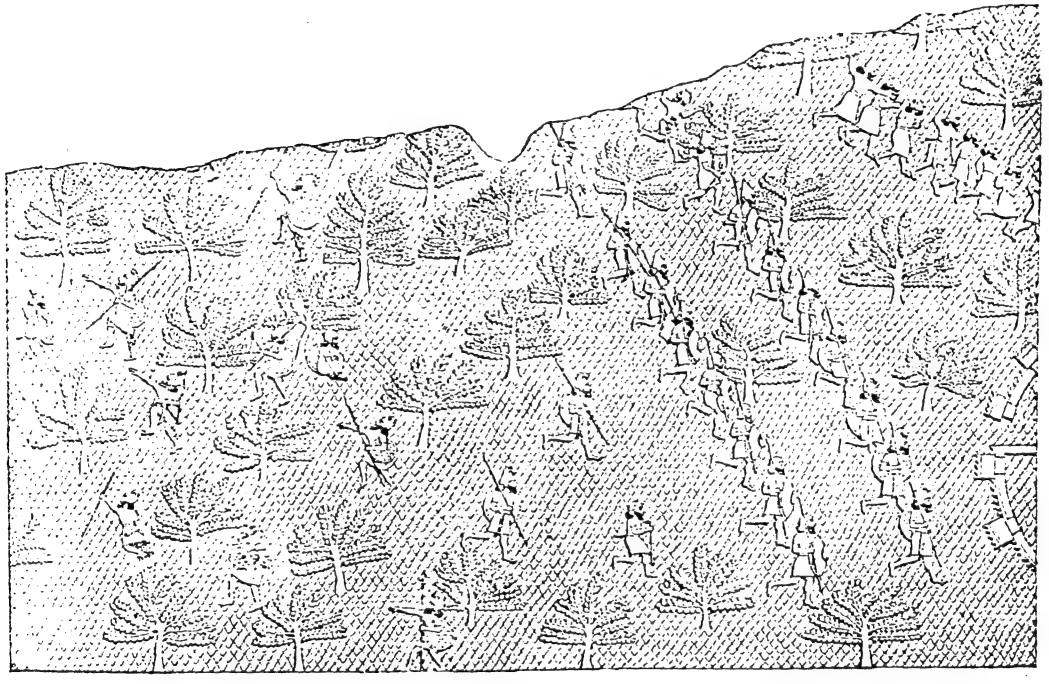
In the old tribal days levies were made by the chief of each clan, to be employed either in the general cause or in the interests of the clan itself. As typical of this custom may be cited the levy of Abraham, mentioned in Gen. xiv. Abraham here musters his own well-tried servants—hereditary retainers, not chattels of questionable loyalty—and these constitute a military body prepared to operate in the maneuvers of the brief campaign (xiv. 14). In verse 24 of the same chapter a suggestion is given of the readiness with which kindred or friendly clans fell in with a movement to help the general cause. The "army" here consists of all reliable, able-bodied men, who possess no other discipline than that acquired in the vicissitudes of semi-nomadic life. The same conditions apply to the deeds recorded in Gen. xxxiv. 25, xlviii. 22, and virtually remain unchanged during the desert wanderings of the tribes. The encounter with Amalek (Ex. xvii. 8–13) is an example of these frequent conflicts with alien peoples, which are also vividly exemplified in the gradual subjugation of the Canaanites by the Hebrew confederacy, detailed in Judges i. 1–ii. 5, where the attack is described as being made either by single clans or by a combination of tribes. Here the fighters include all those capable of bearing arms, the division of forces depending solely upon the exigencies of the occasion.

**After the Settlement in Canaan.**

A slightly different system prevailed after the settlement had been fairly established. The necessity of defending territory once acquired led to the formation of a kind of irregular militia in each considerable district. Combinations for the common defense against external and internal enemies naturally followed; and these gradually led to the formation of an elementary

Army organization, in which the unit consisted of a military body or company (גדוד) of no fixed numerical standard, but accustomed to act together and to obey a popular leader. The existence of such companies is already indicated in the Song of Deborah (Judges v. 14, Hebr.), where it is said: "From Machir came down the troop-leaders [A. V. "governors"], and from Zebulon those marching with the baton of the captain"; the captain here being "the writer" (see A. V.), or the man who kept the muster-roll of his troop—a duty later delegated to a special officer (Jer. lii. 25). Such companies consisted of volunteers, many of whom in course of time took up the business as a permanent occupation. In periods of national or local danger these men were the landed proprietor furnished his contingent of fighting-men in proportion to his wealth; and his military reputation ordinarily depended upon such display of force. This was one of the reasons why Gideon, the most stable of the judges, was chosen to take the lead against the Midianites. In the later period of the Judges there were three elements in a general levy: (1) casual recruits, a more or less irresponsible body; (2) the freemen of the family or household, with their bondmen; (3) irregular troopers of the guerrilla order. Gideon's sifting process on the march (Judges vii. 2 *et seq.*) illustrates the various grades of quality in his motley Army.

**Elements for a General Levy.**



An Assyrian Army Marching Through a Wooded Region.
(From Layard, "Nineveh.")

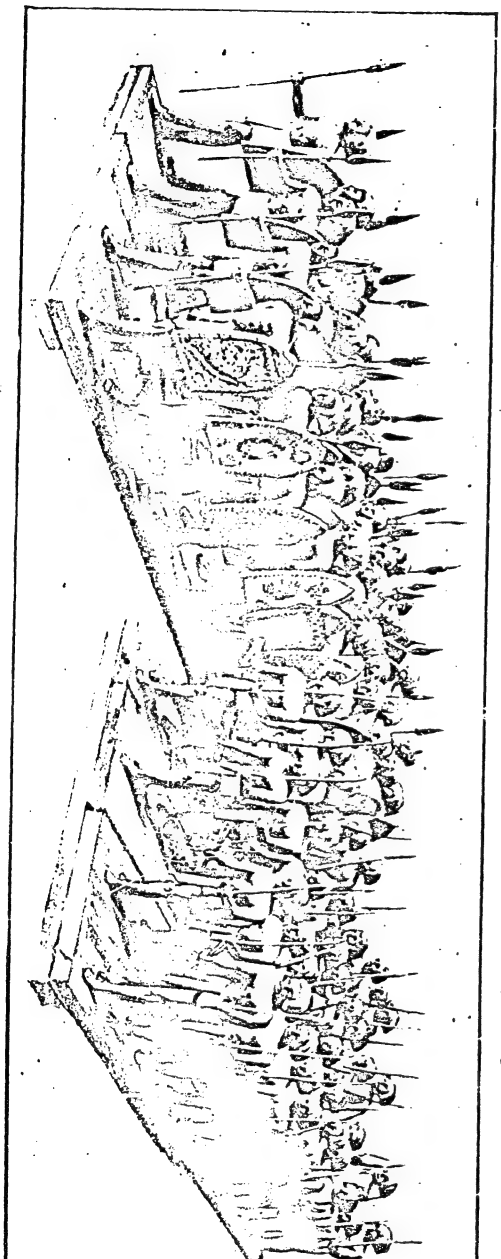
of great service to their people; but when no great occasion demanded their interference, they were apt to become a species of licensed freebooters. Both Jephthah and Samson seem to have been typical leaders of such free-lances, whose capacity for mischief, in the event of a wide-spread discontent with the existing order of things, was exemplified by David's band of outlaws.

While some of the ruder and rougher of the judges thus became leaders of semi-professional warriors, an entirely different order of soldiery was being developed in a more regular way. As the clan and family chiefs of the earlier days put their men into the field and led them, so in more settled times the great landholders furnished their respective quotas for the common defense. Thus the term גבור חיל (*gibbor ḥayil*) in some cases came to signify both "man of valor" and "man of property"—that is to say,

The reign of Saul constituted a stage of transition in the military as well as in all the other affairs of Israel. During this régime the Philistines, the most military people of Palestine, had become a constant menace to the Hebrews, and had thereby revealed the imperative necessity both of a stable government and of a standing Army for the national defense. It was merely an unclassified levy that Saul had with difficulty raised against the Ammonites (I Sam. xi. 7 *et seq.*). After the repulse of those tribes, however, he dismissed the greater part of the host, retaining 3,000 to hold points of vantage in Bethel and Gibeah against the Philistines (I Sam. xiii. 2 *et seq.*). Naturally, the king and the crown prince Jonathan divided the command between them; the former selecting for his special service any man distinguished for personal prowess (I Sam.

**Reign of Saul.**

xiv. 52). But the changing fortunes of the war and the king's mental troubles precluded any further development. Thus, while a standing force was recognized as necessary, the soldier was still any one capable of bearing arms. Such a militia, naturally, provided its own supplies (compare I Sam. xvii. 17), and received no pay.



COMPANY OF EGYPTIAN SOLDIERS. FIGURES IN THE CAIRO MUSEUM. (From Steindorff, "Führer durch die Pharaonengräber.")

The decisive advance made by David consisted in his having at the capital, and indeed as an appendage to the court, a small body of chosen troops who were strictly professionals, were equipped with a regular commissariat, and received fixed wages (compare I Kings iv. 27). These were not chosen, like the old levies, by tribal representation, but were recruited from the best available sources. Some had doubtless been members of David's former band of outlaws, while others were Philistines; and it was from the latter that the whole body derived its name, הכרתי והפלתי ("Cherethites and Pelethites"). At the same time, the general militia was still maintained and extended (II Sam. xviii. 1; II Kings i. 9; xi. 4, 19). Upon the death of David's old general Joab, the captain of the guard Benaiah became commander of the whole Army; and it may be assumed that thenceforth the two positions were usually vested in the same officer.

**Reign of David.**

All hopes that Israel would continue to be a great military nation came to an end through the misgovernment in the later years of Solomon, and the schism which it occasioned; nor had the Army under David attained to an equality with the respective military forces of other leading Eastern nations of the period. In David's time, cavalry formed no part of the service. Introduced by Solomon, it had to be abandoned by the immediate successors of that ruler. Both horses and chariots, however, were employed during and after the Syrian wars. According to the report of Shalmaneser II. of Assyria, who fought against him in 854 B.C., Ahab had 2,000 chariots; and the decline of the military power of northern Israel was marked by the reduction to which the successors of the latter had to submit (II Kings vii. 13, xiii. 7). Thus, Hezekiah of Judah was ridiculed by an Assyrian legate because of his lack of war-horses and riders (II Kings xviii. 23). All branches of the service were most fully developed in the military era of Jeroboam II. and Uzziah (Azariah). It is certain that the permanent maintenance of a large cavalry force was made difficult for Israel by reason of the rugged nature of the ground. Moreover, the Prophets opposed cavalry as a foreign innovation, and as tending to encourage relations with Egypt, the country from which most of the war-horses were furnished (Isa. xxxi. 1); and the service was further condemned as fostering a reliance upon mere human force (compare Ps. xx. 7, xxxiii. 7, cxlvii. 10).

**Decline Under Solomon; Cavalry.**

BIBLIOGRAPHY: Apart from the data furnished by the Bible itself, some casual information is given in Josephus (*Ant.*). The inscriptional accounts of Assyrian wars in Syria and Palestine afford a few details. For the army operations of antiquity in the Orient, the Egyptian and the Assyrian monumental sculptures — especially the latter — are of high value. Special treatises are: Gleichgross, *De Re Militari Hebræorum*, 1630; Zachariæ, under the same title, 1735, and the articles in the Bible dictionaries, among the best of which is that of Bennett in the *Encyc. Biblica*. See also Spitzer, *Das Heer- und Wehr-Gesetz der Alten Israeliten*, 2d ed., 1879; Nowack, *Hebräische Archäologie*, i. 359 *et seq.*; F. Schwally, *Semitische Kriegsalterthümer*, vol. i., Leipsic, 1901.

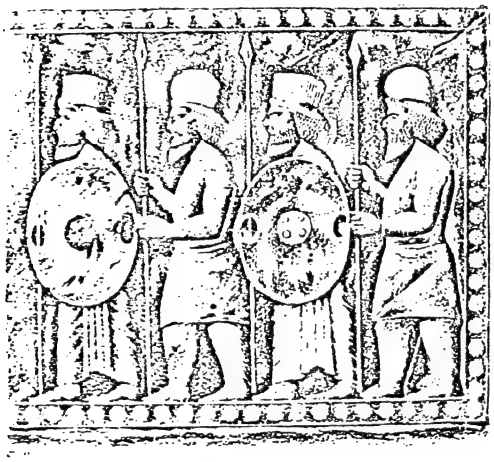
J. JR. J. F. McC.

—**Ancient and Medieval:** Of peaceful disposition, the Jews at all times have shown bravery in war. As the terms for virtue among the Greeks and Romans, *ἀρετή* and *virtus* respectively, are derived from military prowess, so the nobleman among the He-

brews is called "ish hayil" (the man of [military] strength; warrior). Abraham, the prototype of the nation, while guided by the words, "Let there be no strife, I pray thee, between me and thee. . . . for we are brethren" (Gen. xiii. 8, R. V.), goes courageously to war against the four mighty kings to rescue his nephew, and refuses to take a portion of the spoils after having liberated the land of Sodom (Gen. xiv. 14-23). It fell to

**Spirit of Bravery.**

Esau's, not to Jacob's, lot to "live by the sword" (Gen. xxvii. 40); yet no sooner did Simeon and Levi, the sons of Jacob, learn of the villainy (not "folly," as in A. V. and R. V.) which Shechem, the son of Hamor, had wrought with regard to their sister Dinah, than



Persian Foot-Soldiers.

(After Coste and Flandin, "La Perse Ancienne.")

they "took each man his sword, and came upon the city boldly, and slew all the males" (Gen. xxxiv.). The Mosaic laws on warfare, which insist that peace should be offered to a city before it be besieged (Deut. xx. 10), are framed on the presumption that faint-heartedness is rare among the people; since the officers are enjoined to issue before the battle the proclamation: "What man is there that is fearful and faint-hearted? let him go and return unto his house lest his brethren's heart faint as well as his heart" (Deut. xx. 8; compare Josephus, "Ant." iv. 8, § 41; Sotah viii. 1). Indeed, the Song of Deborah echoes the spirit of heroic warfare, while it upbraids the tribes and clans that abode by the sheepfolds and would not come to the help of the Lord against the mighty (Judges v. 8 *et seq.*, 16, 23). Thus the battle of Gideon (*ib.* vii.) was a battle of heroes. So do the feats of Saul (I Sam. xi. 7–11), of Jonathan (*ib.* xiv. 13-45; compare II Sam. i. 22), of David (I Sam. xvii., xviii. 7) and his men (II Sam. xxiii.), and the warlike psalms (Ps. xx., xlviii., lxviii., cx., cxlix.) testify to the value laid on prowess by the Hebrew nation. The religious enthusiasm of the Hasmoneans lent to their patriotism in war still greater intensity, and made of the people a race of heroes (I Macc. iii. 21, iv. 8 *et seq.*, v. 31 *et seq.*, vi. 42).

Under the Hasmonean dynasty a regular Army was formed (I Macc. xiv. 32), the soldiers receiving payment. Jews served as mercenaries in the Syrian Army also (I Macc. x. 36). Hyrcanus I. was the earliest to maintain foreign mercenaries (Josephus, "Ant." xiii. 8, § 4); Alexander Jannæus did likewise (Josephus, "B. J." i. 4, § 3).

One of the chief obstacles in Jewish warfare at the beginning of the Hasmonean uprising was that the Jews were prevented from carrying arms on the Sabbath. This exposed them to the peril of being attacked without being able to defend themselves (see I Macc. ii. 38; Josephus, "B. J." i. 7, § 3; ii. 16, § 4; *idem*, "Ant." xviii. 9, § 2); but it was decided that in defense, and in sieges as well, when the warriors were regarded as carrying out special divine ordinances, fighting on the Sabbath day was permitted (I Macc. ii. 41; Sifre, Deut. 204; Shab. 19*a*). Whether arms may be carried on the Sabbath as an ornament of the warrior, or not, is a matter of dispute between Eliezer—who stands on the affirmative side—and the other tannaim,

**Fighting on Sabbath.**

who see in weapons of war a necessary evil that the Messianic time, the world's great Sabbath, will do away with (Shab. vi. 4). "Nor did our forefathers," says Josephus ("Contra Ap." i. 12), "betake themselves, as did some others, to robbery; nor did they, in order to gain more wealth, fall into foreign wars, although our country contained many ten thousands of men of courage sufficient for that purpose." Of the heroic valor displayed by the Jews at the siege of Jerusalem, the last three books of Josephus on the wars of the Jews, and the Midrashim, give ample testimony. It filled Titus and his soldiers with admiration. And yet, despite the terrible losses and cruel tortures inflicted upon the nation by the victor, the war spirit did not die out in the Jewish people. Bar Kokba's Army, which tradition places at 200,000 men, performed wonders of heroism (Git. 57*a*; Lam. R. ii. 2; Yer. Ta'anit. iv. 69*a*; Pesik. R. 29, 30 [ed. Friedmann, p. 139*b et seq.*]).

The story of Anilai (Hanilai) and Asinai (Hasinai), the Jewish robber generals, whose Army filled the lands of Babylonia and Parthia with fear, forms a strange chapter in the history of the Jews of the East (see Josephus, "Ant." xviii. 9, §§ 1–9).

But not only in their own country did the Jews prove to be brave soldiers. Josephus ("Ant." xi. 8, § 5) records that many Jews enlisted of their own accord in the Army of Alexander the Great, and that Ptolemy I., recognizing their bravery and loyalty, took many Jews and distributed them into garrisons (*ib.* xii. 1). Ptolemy Philometor and his wife Cleopatra committed their whole kingdom to Onias and Dositheus, the two Jewish generals of the whole Army, whose bravery and loyalty were the safeguards of the queen in times of great

**Classical Times.**

peril (Josephus, "Contra Ap." ii. 5). Helkias and Ananias, two Jewish generals of Cleopatra, saved her throne from the onslaughts of her own son, Ptolemy Lathyrus (*idem*, "Ant." xiii. 13, § 1).

Seleucus Nicator and Antiochus, his grandson, kings of Syria, received aid from the Jews in their wars, and in recognition endowed them with many privileges of citizenship (*ib.* xii. 3, §§ 1–3). The

Jews aided the Romans, also, in their wars. Especially did Julius Cæsar speak in terms of high praise of the valor displayed by the fifteen hundred Jewish soldiers engaged in his wars against Egypt and against Mithridates of Pergamus; and in recognition of their services he conferred especial favors on Hyrcanus, the high priest, and on the Jewish people (*ib.* xiv. 8–10). Mark Antony received assistance from Jewish soldiers, Herod having formed an Army of five Jewish and five Roman cohorts (*ib.* xiv. 15, § 3). On the other hand, Mark Antony, at the request of Hyrcanus, exempted the Jews from service in the armies because they were not allowed to carry arms or to travel on the Sabbath (*ib.* xiv. 10, §§ 12, 13).

It was reserved for the Christian emperor Honorius to issue (418) a decree—renewed by Theodosius, by Clotaire II., and by the Byzantine emperors—forbidding Jews and Samaritans to enlist in the Roman army (Codex Theodosianus, xvi. 1, 8, 16), probably in view of their Sabbath observance, as Dohm ("Die Bürgerliche Verbesserung der Juden," i. 151) suggested; but, as he contended (*ib.* p. 154), this does not afford sufficient reason (see also "Protocolle der Dritten Rabbiner-Versammlung zu Breslau," 1846, p. 196; "Juden-Emancipation," in Ersch and Gruber, "Encyklopädie," p. 297, note 49).

**Babylonia.**

Of the military spirit of the Jews of Babylonia the following fact bears testimony: Twelve thousand Jews had fought in defense of Cæsarea Mazaca against Sapor I., only to be defeated and massacred; and when the news reached Samuel, the great teacher of Nehardea and friend of the new dynasty, he would not show signs of mourning, as his patriotic feeling was stronger than his love for his coreligionists (M. K. 26*a*).

**Arabia.**

Of the warlike spirit of the Jews in Arabia, the story of Dhu-Nowas and the chivalry of Samau'al ibn-Adiya are by themselves sufficient testimony. When Mohammed came to Medina he found the whole country full of Jews ready to resist him with arms in hand, and he was anxious to make them his allies. They refused. But though they were noted for being brave and sturdy fighters, they lacked strategic skill and organization. First the Banu Kainuḳa were surrounded, captured, and allowed to leave the country for the Holy Land; then the Banu Nadhir, part of whom were massacred, the rest emigrating also to Palestine; lastly the Jews of Khaibar, after having fought like lions, surrendered and emigrated to Babylonia (628). "The sword which the Hasmoneans had wielded in defense of their religion, and which was in turn used by the Zealots and the Arabian Jews [in the cause of freedom], was wrung from the hands of the last Jewish heroes of Khaibar" (Graetz, "History of the Jews," iii. 83). Benjamin of Tudela (twelfth century) found an independent Jewish warrior tribe living in the highlands of Khorasan near Nisapur, numbering many thousand families, regarding themselves as descendants of Dan, Zebulun, Asher, and Naphtali, under a Jewish prince of the name of Joseph Amarkala ha-Levi (Benjamin of Tudela, ed. Asher, pp. 83 *et seq.*). Another independent Jewish tribe bent upon warlike expeditions is mentioned by Benjamin as living in the district of Tehama in Yemen (*ib.* p. 70).

**In Southern Europe.**

When the city of Naples was besieged in 536 by Belisarius, the general of the emperor Justinian, the Jews, besides supplying the city with all necessaries during the siege, fought so bravely in defense of the part of the city nearest the sea, that the enemy did not venture to attack that quarter; and when Belisarius at last forced his entrance, they still offered heroic resistance, according to the contemporary testimony of Procopius ("De Bello Gothicorum," i. 9; Graetz, "History of the Jews," iii. 31 *et seq.*; Güdemann, "Gesch. des Erziehungswesens der Juden in Italien," p. 2). When Arles was besieged by the generals of Theodoric (508), the Jews, loyal and grateful to Clovis, their king, took an active part in the defense of the city (Grätz "Gesch. der Juden," v. 56; Eng. transl., iii. 36).

**In Spain.**

Jewish soldiers assisted Childeric in his war against Wamba. The Moors are said to have entrusted to Jews the guardianship of the conquered cities of Spain. Under King Alfonso VI. of Castile, in 1068, 40,000 Jews fought against Yusuf ibn Teshufin in the battle of Zalaka, with such heroism that the battle-field was covered with their bodies. Under Alfonso VIII. (1166–1214) there were many warriors among the wealthy and cultured Jews of Toledo that fought bravely against the Moors (Graetz, "History of the Jews," iii. 386; German ed., vi. 229). Alfonso X., called "the Wise," while infante, had many Jews in his army; and in the capture of Seville (1298) the Jewish warriors distinguished themselves so highly that, in compensation for their services, Alfonso allotted to them certain lands for the formation of a Jewish village. He also transferred to them three mosques which they turned into synagogues. The cruel fanaticism of the Moors had alienated the Jews, who were now won over to the Christians by the tolerant rule of the latter (Graetz, *ib.* iii. 592; German ed., vii. 136). Jews fought bravely at the side of Pedro the Cruel in defense of the cities of Toledo, Briviesca, and Burgos, against Henry de Trastamara, his brother, and had to pay for their loyalty to their king either with their lives and the lives of their undefended wives and children, or, as the Jews of Burgos had to do, with a heavy ransom to the relentless victor (Graetz, *ib.* iv. 123 *et seq.*; German ed., vii. 424).

According to Brisch ("Gesch. der Juden in Cöln," i. 77), the Jews of Cologne carried arms. They were enjoined to take active part in the military service and to defend the city in case of war ("Cölner Geschichtsquellen," ii. 256, 311); the rabbis on the Rhine permitted the Jews to do so in case of siege. When excommunicated by Pope Gregory VII., Henry IV. was deserted by princes and priests, states and cities, but the Jews of Worms in common with their Christian fellow citizens stood by him and defended him with arms in hand. The emperor showed his recognition in the shape of decrees releasing them from paying toll in Frankfort-on-the-Main, Dortmund, Nuremberg, and other centers of commerce (Grätz, "Gesch. der Juden," vi. 88). Jews

defended the city of Prague against the Swedes in the Thirty Years' War (Grätz, *ib.* x. 50; English ed., iv. 707); and in 1686, as loyal subjects of Turkey, they defended the city of Ofen against the victorious armies of Austria (Grätz, *ib.* x. 286). Under Boleslav II., in the tenth century, the Jews fought side by side with their Bohemian fellow-citizens against the pagan Slavs (see Löw, in "Ben Chananja," 1866, p. 348). The Jews of Worms and of Prague were practised in bearing arms. On the other hand, the Jews of Angevin England were prohibited from possessing arms by the Assize of Arms, 1181 (Jacobs, "Jews of Angevin England," p. 75).

**Germany and Austria.**

Under Ferdinand II. and Maria Theresa, Jews served in the Austrian Army (Wolf, in "Ben Chananja," 1862, p. 61). In 1742–43 Rabbi Jonathan Eibeschütz, in common with other rabbis of Prague, exhorted the Jews to fight in defense of the fortifications of the city of Prague against the attacks of the French Army, he himself standing among them to cheer and encourage them. This is stated in a memorandum of the Austrian Jews, dated 1790, where many rabbinical arguments are given in favor of performing military service on the Sabbath in behalf of their country (Wolf, *ib.* 1862, pp. 62 *et seq.*).

Dohm ("Bürgerliche Verbesserung der Juden," ii. 330) relates that in the naval battle between the British and the Dutch, Aug. 15, 1781, a Dutch Jew fought with such heroism that many other Jews were induced to follow his example and join the navy, and the chief rabbi of Amsterdam not only gave them his permission and his blessing, but excused them from the observance of the Sabbath and the dietary laws as far as their military duties would interfere with it. Jewish soldiers in the Dutch navy excelled in courage and zeal in the conquest of Brazil (Kohut, in Simon Wolf's "The American Jew as Patriot, Soldier, and Citizen," p. 443; Graetz, "History of the Jews," iv. 693). Jews, encouraged by their rabbi, Isaac Aboab, defended the fort of Recife, near Pernambuco, against the Portuguese with such remarkable skill and heroism as to evoke the praise and gratitude of the government; for, without their dauntless resistance, the garrison would have been compelled to surrender (Graetz, *l.c.* pp. 693, 694). When the French fleet, under Admiral Cassard, made a sudden attack on the Jewish colony of Surinam in 1689, it was met with brave resistance; and, despite the fact that it was a Sabbath day, the Jews fought valiantly for their colony (Kohut, *l.c.* p. 460). Of this bravery they gave proof a second time, in 1712, when Cassard again attacked Surinam, on which occasion one of the Pintos defended the fort single-handed until, overwhelmed by superior force, he was compelled to surrender (Kohut, *l.c.* pp. 454–61). Especially did David Nasi distinguish himself by his heroic valor and skilful generalship. He died in 1743 on the battle-field, in his thirty-first campaign against the Maroons (Kohut, *l.c.* p. 466).

The Jews of Poland were, like their fellow citizens, enjoined to do military service. In Lithuania and the Ukraine they fought alongside their Christian brethren. In the rebellion of the Cossacks (1648–1653) the Jews fought with the noblemen against the rebels. Among those that fell at Ostrog and Zaslav, under Marshal Firley, there were many hundreds of Jewish soldiers. John III. Sobieski, by a decree of 1679, exempted the Jews from military service; nevertheless, they fought in times of peril for their country. When, in 1794, the population of Warsaw rose in arms, Jews were among them; and a whole Jewish regiment fought under Colonel Berko near Praga against Suwarow (Sternberg, "Gesch. der Juden in Polen," pp. 54, 55; Ph. Bloch, in "Oesterreichische Wochenschrift," 1900, p. 280 (see Russian Army, below).

**Poland.**

K. G.

——**Modern:** There is no record of Jews serving in the mercenary forces employed by the Continental monarchs after the decay of the feudal system and before the introduction of national armies and navies after the French Revolution. But they have always been found among their countrymen when the patriotic spirit has been roused. The record of the Dutch Jews in the colonial forces continues a high one to the present day. In the Alt-Neu-Schule, the ancient synagogue of Prague, hangs a banner said to have been presented by Emperor Ferdinand III. to the Bohemian Jews for their gallant share in the defense of Prague against the Swedes in 1648, notably that of a special company formed to extinguish fires caused by the enemy's artillery.

In Europe, prior to the Napoleonic campaigns, Jews were often in evidence in military affairs as Army contractors. Joseph Cortissos (1656–1742), to whom Marlborough owed much of his success, is perhaps the most prominent of these. The Jews of Holland, of Britain, and, later on, of America, did good service in the armies and navies of the free countries during the eighteenth century. An English officer, Aaron Hart, born in London in 1724, was among the first British settlers in Canada. Isaac Myers, of New York, organized a company of "bateau-men" during the French and Indian war in 1754.

American Jews most readily took up arms in the Revolutionary war. Forty-six names are known, twenty-four of them being those of officers, prominent among whom is Col. Isaac Franks. Col. David Salisbury Franks, who was of English birth, was prominent in resistance to the British. At that time there were scarcely 3,000 Jews in all North America. In the War of 1812, 44 Jews took part, from Brig.-Gen. Joseph Bloomfield and 8 other officers, down to Private Judah Touro; in the Mexican war of 1846, 60 Jews served, 12 of them officers, among whom was David de Leon (afterward surgeon-general of the Confederate armies), who twice received the thanks of Congress. Over 100 Jews have served in the small regular Army of the United States (including Major Alfred Mordecai, attaché during the Crimean war, and the author of works on ordnance and explosives; and Col. Alfred Mordecai, Jr., recently chief of the National Armory, Springfield, Mass.). Three naval officers have been particularly distinguished; namely, Commodore Uriah Phillips Levy (died 1862), who secured the abolition of corporal punishment and rose to the highest rank in his day; Capt. Levi Myers

**American Jews in the Revolutionary War.**

Harby (died 1870); and Commander Adolf Marix at a recent date.

**Jews in the Civil War.**

But it was the great Civil war that gave to the Jews of the United States their greatest opportunity of proving their military ardor and capacity. Then patriotism and gallantry shone out most brilliantly. Fourteen families alone contributed 53 men to the ranks; and 7 men have been traced who received from President Lincoln "medals of honor" for conspicuous gallantry. Simon Wolf gives a list of Jews serving on the Union and the Confederate sides, which exhibits 40 staff officers (including a commissioned hospital chaplain, the Rev. Jacob Frankel), 11 naval officers, and a total of 7,878 of other ranks, out of a Jewish population of less than 150,000 souls. Among these were at least 9 generals (Brevet Maj.-Gen. Frederick Knefler of Indianapolis being the highest in rank), 18 colonels, 8 lieutenant colonels, 40 majors, 205 captains, 325 lieutenants, 48 adjutants, etc., and 25 surgeons.

**Jews in the Spanish-American War.**

In the recent war with Spain (1898) American Jews were equally active. It has been asserted that the first volunteer to enroll and the first to fall were alike Jews. It is certain that Jews served in both the navy and the Army to an extent far beyond their due numerical proportion, and that they behaved with zeal and valor. The numbers of officers engaged were as follows: Army 32; navy 27; non-commissioned officers and men—Army 2,451; navy 42. These figures are based upon the preliminary lists given in the "American Jewish Year-Book" for 1900–1.

**Jews Serve Under Napoleon.**

Before the armies of their native lands were open to them, adventurous Jews not seldom became soldiers of fortune. Such was Perez Lachman (better known as General Loustanman), who held high command in the Mahratta army. Dr. Joseph Wolff, the missionary, when visiting central Asia and northern India in 1829, found a number of Jews of leading military rank in the armies of native princes.

But it was especially through the forces of the French republic, consulate, and empire that the Jews became active as soldiers or sailors. It has been alleged, but on nebulous grounds, that the great marshals, Soult and Masséna, were themselves Jews. Be this as it may, there were 797 men serving in 1808 out of 77,000 French Jews; and many a Polish community for the first time beheld a foreign Israelite in the person of some soldier of Napoleon. Two decorated Jewish soldiers, Jean Louis May and Simon Mayer, sat in the Sanhedrin of 1806. A Jewish officer, Lazarus Mayer Marx, was appointed to the marine artillery in 1810. A Jewish regiment under one Berko was among Kosciusko's forces in the Polish revolt. Berko became a colonel in the French Army, and died during the campaign of 1811. Many Jews were also in the national armies assembled against Napoleon. Joshua Montefiore (1752–1843), uncle of the late Sir Moses Montefiore, served in the British Army, and, as an officer of the East Yorkshire Regiment, was present in 1809 at the capture of Martinique and Guadaloupe. The duke of Wellington is reported to have said, in 1833, that not less than fifteen Jewish officers had served under him at Waterloo. Among these was Cornet Albert Goldsmid (1794–1861), who afterward rose to the rank of major-general in the British service. He had been preceded in the rank of general by Sir Jacob Adolphus, M.D. (1770), inspector-general of hospitals; Sir Alexander Schomberg, Royal Navy (1716–1804); Lieut.-Gen. Sir David Ximenes (died 1848); and has been followed by Lieut.-Gen. Sir George d'Aguilar, K.C.B., and Maj.-Gen. George Salis-Schwabe, not to mention a singularly large number of gallant gentlemen of less immediate Jewish origin.

**Jews Under Wellington.**

The names are known of 125 Jewish soldiers of the Prussian Army who served in the campaigns of 1813–15, 20 of them officers, one a drum-major. Sixteen of these received the Iron Cross for valor. Altogether 343 Jews served in the Prussian Army at that time, of whom only 80 were conscripts and no less than 263 volunteers. At the conclusion of the war there were 731 Prussian Jews serving. Among these may be mentioned Lehmann Cohn, a sergeant of the Second Cuirassiers, who earned the Iron Cross at Leipsic, and fought in La Haye Sainte at Waterloo. One of his sons fought as a captain in Italy in the fateful year 1848; and another, still living in London, earned his medal under the walls of Delhi in 1857. Mention must also be made of that remarkable woman, Louise Grafenus (really Esther Manuel), who, in search of her husband who was in the Russian Army, disguised herself and served in the Second Königsberg Uhlans, was wounded twice, and rose to be sergeant-major, and received from Bülow the Iron Cross. She found her husband in 1814 under the walls of Paris, only to see him fall in action the next day, when grief betrayed her sex. She was then thirty years of age, and was sent back to her two children at Hanau, her home, with great honor.

**A Jewess Sergeant-Major.**

Jews served in the Austrian Army from the year 1781. Emmanuel Eppinger became an officer in 1811, and earned decorations from two monarchs. In 1809 Von Hönigsberg was made lieutenant on the battlefield of Aspern, and several sons of Herz Homberg, the Bible commentator, were officers (see Wertheimer, "Jahrbuch," i. 16, ii. 187 and 237). The Dutch Jews behaved particularly well in 1813–15. They had been recognized as brothers-in-arms since 1793.

In considering the naval and military services of European Jews after the Napoleonic campaigns, it must be remembered that Jews have not been treated more indulgently than their Gentile neighbors in the matter of military duty where universal service is the rule, especially where, as in Russia, and particularly Rumania, they are still exposed to civil disabilities. In Russia, indeed, 38 per cent of the Jews liable to serve in the Army are called out, as against 30 per cent of the general population; but this is due to the retention on the books of the names of absentees and possibly of deceased persons also, whenever these happen to be Jews. In this way it is made to appear that an overwhelming proportion of Jews seek to escape their military duties; but the experience of every other country would suffice to

expose the inaccuracy of this proposition. A quarter of a million Jews are on the books of the active and reserve forces of the Russian empire, 75,000 of whom serve on the peace strength.

Turning to Germany, where service in the Army is equally compulsory on all Jewish as on other German citizens, it is interesting to find that members of 1,101 congregations, to the number of 4,703, have been traced by name who served against France in the campaigns of 1870–71. Of these German Jews 483 were killed and wounded, and no less than 111 were decorated for conspicuous gallantry. Owing to the privilege enjoyed by the officers of German regiments of reserving commands to their own social class there are no Jewish officers in the active German Army, with the exception of the Bavarian contingent, and none in the navy.

**Jews in Modern European Armies and Navies.**

In Austria Hungary matters are different. As early as 1855 there were 157 Jewish officers, many in the medical corps. In 1893 Austria-Hungary had 1,211 of her Jewish citizens enrolled in all branches of her Army and 325 in her navy. Besides these there were as many as 2,179 Jewish military, and 2 Jewish active officers, exclusive of those in the reserve establishments. These numbers were considerably above 3 per cent of the total Jewish population.

In France, again, 10 Jews have reached the rank of general officer. In the beginning of 1895 there were serving also in the active Army 9 colonels, 9 lieutenant colonels, 46 majors, 90 captains, 89 lieutenants, and 104 sublieutenants of Jewish birth. The Jewish officers of the reserve in 1883 numbered 520. These contingents are largely in excess of the strict proportional representation for which the Jewish population of France would call.

The Italian Jews, comparatively few in number, have particularly brilliant military reputation. Two hundred and thirty-five Jews volunteered for the Piedmontese Army in 1848. In the one Tuscan battalion, which bore off the honors at Curtatone and Montanaro, no less than 45 Jews, from Pisa and Leghorn, were serving at the time. In the Crimean war Sardinian as well as French, British, and Russian Jews took part. Fully 260 Jewish volunteers came forward in 1859, and 127 of them followed Garibaldi at Naples in 1860. Among the renowned "Thousand of Marsala," too, there were 11 Jews. In 1866, when there were but 36,000 Jews in all Italy, 380 volunteered for active service. In the Royal Italian Army that marched into Rome in 1870, there were 256 Jews. General Ottolenghi has reached high command, and is decorated with several orders for distinguished service. Other Jewish officers of lower rank in 1894 numbered 204 in the active Army, and 457 in the various reserve forces; that is to say, about seventeen times the proportional quota of Italian Jewry.

**High Reputation of Italian Jews.**

Among the smaller states, the Jewish soldiers of Bulgaria, and even those of Rumania, have behaved with singular gallantry. Forty Jewish volunteers received medals from the sultan of Turkey after the recent Greek war.

There remain only the British Army and navy to be spoken of. Service in these is a superlative test of Jewish patriotism and aptitude for military duty, since such service is absolutely voluntary, and includes the tedium of tropical garrison duty far oftener than the excitement of war. Some families of less immediate Jewish descent, such as the Barrows and Ricardos, contribute many officers of distinction. But reckoning only gentlemen of Jewish birth, there were in Jan., 1902, 12 naval and marine officers, 39 officers of the regular Army (including Col. Albert E. W. Goldsmid, late assistant adjutant-general; Lieut.-Col. J. J. Leverson, C. M. G., the diplomat; and Major F. L. Nathan, superintendent of the Royal Explosives Factory), 17 officers of British militia, and 86 officers of British volunteers. Adding colonial Jewish officers of militia and volunteers, Canada provided 2, Fiji 2, Jamaica 2, Australia 27, New Zealand 8, South Africa 43, and India 1, making a total of 239 Jewish officers in the British forces. The colonial Jews have done particularly good service, Capt. Joshua Norden (1847), of Natal, being the first Jew to fall in South Africa, where Col. David Harris in 1896 concluded a stiff little campaign near Kimberley. Official returns exist of the religion of the non-commissioned officers and rank and file of the British regular Army and militia; but these are notoriously unreliable. The recruits on and after enlistment incline to regard their religious denomination as a private and personal matter, and therefore exhibit a preference for the all-embracing "Church of England," to which three of every four private soldiers elect to belong. Exclusive of officers, there were on Jan. 1, 1899, 82 Jews reported in the ranks of the Army and 46 in the militia; but the progress of the South African campaign led to the identification of many more Jewish sailors and soldiers, of whom over 2,000 have taken part, with distinct credit to their race, in the Transvaal war. There were serving in Jan., 1902, not less than the following numbers of British Jews, every one, it must be repeated, enrolled of his own free will and accord: Royal navy and marines, 120; regular Army, 550; British militia, 180; British yeomanry and volunteers, 800; and colonial militia and volunteers, 500, a goodly proportion of the Jews in the British empire. For there are also Jews in India, the Beni Israel, who for over a century have contributed gallant and faithful soldiers to the Sepoy infantry. In 1869, from that small community there were serving in the Bombay Army 36 native officers and 231 soldiers. With the introduction of "class regiments" formed entirely of men of the chief warlike races of India, the military career of the Beni Israel became restricted, until they entered the hospital corps and armed police of that great Eastern dependency.

**Jews in the British Army and Navy.**

Bearing in mind the universal liability to military service in Continental states, and comparing the Jewish with the Gentile population of each country, it may be calculated that there are now serving on the active peace strength of the undermentioned regular armies and navies of Europe the following numbers of Jewish citizens: Russia, 75,000; Austria-Hungary, 11,700; Germany, 6,400; France, 1,400; Italy, 850;

Rumania, 750; Great Britain and Ireland, 650; other states, 1,350; making a total of 98,000 European Jews who may be termed for the time being professional soldiers and sailors. But including the Jews who would be called out to bring up to war strength the various auxiliary and reserve forces of European countries, it would be found that their nine millions of Jewish subjects would place under arms some 350,000 soldiers of well-proved military quality. See RUSSIAN ARMY.

BIBLIOGRAPHY: For America: Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, Philadelphia, 1895; *American Jewish Year-Book*, 1900 1, pp. 525-623; and publications of the American Jewish Historical Society. For Continental Europe: P. Nathan, *Die Juden als Soldaten* (pub. by the Gesellschaft zur Abwehr Antisemitischer Angriffe), Berlin, 1886; *Allgemeine Zeitung des Judenthums*, 1888, p. 689, reprint from *Pesther Lloyd*; *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, 1890, p. 222; *Jewish Year-Book*, 1899, pp. 195-212; 1902, pp. 205-210; 1903; M. Bloch, *Les Vertus Militaires des Juifs*, in *Actes et Conférences, Rev. Et. Juives*, XXXIV.; J. Loeb, *Réflexions sur les Juifs*, in *Rev. Et. Juives*, XXXIX. 15-17.

G. F. L. C.

Jews served in the armies of the Chazars and in the Jewish dukedom of Taman as early as the ninth and tenth centuries (Chwolson, "Ibn [illegible]est," p. 17; Mordtmann, "Isztachri," p. 103). Records are extant concerning two Jewish envoys, Saul and Joseph, who served the Slavonian czar about 960 (A. Harkavy, "Juden und Slavische Sprachen," pp. 143-153); concerning ANBAL THE JASSIN, who, in 1175, served under Prince Bogolyubski of Kiev ("Polnoe Sobranie Russkikh Lyetopisei," ii. and v.); and concerning Zachariah Guil Gursis (probably GUIZOLFI), prince of Taman, who in 1487 offered Czar Ivan Vasilyevich of Moscow "to come to him and to serve him with his whole household, or first alone, with only a few of his men," which offer was accepted by the czar in a letter, dated March 18, 1488; but for certain reasons he did not go to Russia ("Shornik Imperatorskavo Russk. Istor. Obshchestva," XXXV. 41, 42, 43). In the responsa of Rabbi Meïr of Lublin (Venice, 1638), p. 103*b*, mention is made of BERACHAH, "THE HERO," who was killed in the Polish war against Russia, near Moscow, in 1610. From a document discovered in 1900 at the Archives of the St. Petersburg Archeological Institute it is evident that among the "Children of Boyars" who enlisted in the Russian military service in 1680 two were Lithuanian Jews, Samoilo Abramov Vistizki and his son Juri (Goldstein, in "Voskhod," 1900, No. 30). The warlike Jews of the Caucasus also deserve mention.

When the old kingdom of Poland came under Russian rule, Jews were not admitted into actual service in the Russian Army, but instead had to pay a special military tax.

By an edict of Emperor Nicholas I., issued Aug. 26, 1827, the Jews were ordered to perform actual military service on the basis of a special and very severe statute. According to the regulations of this statute, the authorities were permitted to take recruits from Jews at the ages of 12 to 25 (see CANTONISTS), and "supernumerary" recruits (*buzzachotnye*) even up to the age of 35. The practical application of these regulations gave rise to direful abuses and corruption. The Jews were subjected to heavier duties in performing military service than the rest of the population, being compelled to furnish 10 recruits per 1,000 inhabitants every year, while non-Jews were to furnish 7 per 1,000 every alternate year (Mysh, "Rukovodstvo k. Ruskkim Zakonam o Yevreyakh," p. 411). For arrears in taxes Jews had to furnish one additional recruit for every 2,000 rubles. The Karaites, who applied to the czar in 1828, were exempt from military service ("Voskhod," 1896, vii. 2).

In 1853 temporary regulations were issued, permitting Jewish communities and private individuals to present substitutes from among those of their coreligionists that had been detected without passports. Great atrocities and corruption resulted from these regulations, which were abolished by the emperor-reformer, Alexander II., who, on Sept. 10, 1856 (Complete Russian Code, 2d ed., V. XXXI., No. 30,888), ordered that henceforth recruits from Jews should be taken on the general basis; thus prohibiting the recruitment of minors and of "supernumeraries" (see POLMANNIKI).

The following table, derived from official sources, will show the number of recruits enlisted, and also that of the alleged arrears:

| Year. | Jews Enlisted. | Deficiency. |
|---|---|---|
| 1876 | 6,427 | 2,455 |
| 1877 | 5,183 | 4,351 |
| 1878 | 6,503 | 2,630 |
| 1879 | 7,983 | 2,281 |
| 1880 | 9,268 | 3,054 |
| 1881 | 8,084 | 1,702 |
| 1882 | 6,910 | 2,527 |
| 1884 | 7,774 | 2,559 |
| 1885 | 8,727 | 2,340 |
| 1886 | 12,070 | 746 |
| 1887 | 12,263 | 407 |
| 1888 | 13,141 | 572 |
| 1889 | 14,552 | 378 |
| 1890 | 14,755 | 437 |
| 1891 | 15,837 | 890 |
| 1892 | 15,438 | 1,053 |
| 1893 | 15,306 | 3,084 |
| 1894 | 14,171 | 1,263 |
| 1895 | 14,188 | 1,238 |
| 1896 | 15,831 | 1,588 |
| 1897 | 15,934 | 1,468 |
| Total | 240,345 | 36,993 |

In the law of Jan. 13, 1874, enacting universal military service, no special regulations concerning the Jews are mentioned. Various exceptional rules as to their duties in the military service were formulated later, and are contained in the laws of Feb. 15, 1876; Jan. 9, 1877; May 9, 1878; April 12, 1886, etc. By the law of May 9, 1878, the Jews who had enjoyed the privilege of the first grade—that is, in being exempt from service on account of certain family conditions—were deprived of their privileges in case of deficiency of Jewish recruits in the other grades. By the law of 1886 the family of a Jew who evaded military service was fined 300 rubles. For the detection of such a refractory conscript a premium of 50 rubles was offered. Since the enactment of 1874 great prejudice was manifested by Russian Gentiles against the Jews as soldiers, especially as regards the arrears in Jewish recruits; but official reports show that from 1876 to 1897, 240,345 Jews were taken into the Russian Army, and the number of uncomplying conscripts did not exceed

36,993 for the twenty one years. It has been proven, however, that a larger proportion of Jewish recruits were enlisted, compared with the general population, the apparent discrepancy being accounted for by the irregular registration of deaths in the death registers, and also by the large emigration of Jews from Russia.

In addition to the statistics furnished in the foregoing table, Jewish recruits to the number of 8 were enlisted in 1874 and 1875. The fact must be taken into account that service in the Russian Army entails more hardships upon the Jews than upon non-Jews for the following reasons: (a) In military service the Jews are often prevented from observing the rules of their religion, as, for instance, concerning proper food; (b) the relation between Jewish and Christian soldiers is not very pleasant, and the position of the Jews in the Army is most unsatisfactory; (c) the military service does not give any privileges to the Jewish soldier, who is compelled to leave the place of service for the pale of Jewish settlement immediately after the completion of his term of service. "Under such circumstances," says M. Orshanski, "one should be surprised rather at the comparatively small number of arrears among the Jewish recruits."

Russian military authorities—among them General Yermolov in his "Diary," published in the "Artillerist Zournal" of 1794; General Lebedev in "Russki Invalid," 1858 (No. 39); and Major-General Kuzmin in "Voyenny Sbornik" (Military Collection), vol. vii. 7, S. 50—have often testified to the real heroism and bravery of the Russian Jewish soldiers. The daring deeds of GOLDSTEIN in the war for the liberation of the Slavonians (in 1876), of Gorni-Dubnyak, near Erzerum (in 1878), and of Leib Faivelevitsch (see FAIGENBAUM, LEIB), near Plevna (in 1877), will be long remembered. L. Orshanski was a chief emperor's guard for 54 years, and was buried with military honors in St. Petersburg in 1899 ("Jewish Chron." March 17, 1899).

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H. R.

**ARNHEIM, FISCHEL:** Bavarian deputy and lawyer; born at Baireuth, Bavaria, Feb. 23, 1812; died there Jan. 31, 1864. He was destined by his parents for a commercial career. They gave him a thorough Jewish education, and he was at a very early age proficient in Bible and Talmud. But his love for science induced him to prepare himself for the gymnasium, the highest class of which he entered at the age of seventeen. Arnheim subsequently studied law at the universities of Munich and Erlangen; and in 1848 he was appointed royal attorney at law at Naila, and later in his native town, Bayreuth.

Owing to his wide reputation as a lawyer, Arnheim was elected by the cities of Hof and Münchberg to the Bavarian legislature, where his juridical knowledge and unbiased and independent attitude made an impression. In appreciation of his services the freedom of the city of Hof was conferred upon him, and his reelection on four occasions to the legislature was never opposed.

He was the only Jew in his electoral district. He remained a deputy until his death. Being a student of Bible and Talmud, Arnheim successfully defended his coreligionists against accusations raised by anti-Semitic members of the legislature.

BIBLIOGRAPHY: Kayserling, *Gedenkblätter*, p. 2; *Allg. Zeit. des Jud.* 1869, pp. 115-116.

S. M. B.

**ARNHEIM, HEYMANN:** German rabbi; born at Wongrowitz, Prussia, Feb. 6, 1796; died there Sept. 22, 1865. While still a child he was left fatherless, and from the age of twelve was compelled to earn his own living. Notwithstanding these unfavorable conditions, he acquired a knowledge of Latin and Greek, and, more especially, of the German language and literature. He first became a private teacher at Neu-Strelitz; then (1824) a schoolteacher at Fraustadt, and finally (1827) occupied a similar position at Glogau. There he published (1830) his first work, "Leitfaden beim Unterricht in der Mosäischen Religion." In 1836 he translated into German and commented on the Book of Job. This translation was highly appreciated by the learned world, and Arnheim was invited by Zunz and Sachs to collaborate in the translation of the Bible that they were preparing. To this work Arnheim furnished the following books: The first four books of the Pentateuch, Kings, Ezekiel, Hosea, Obadiah, Jonah, Micah, Nahum, Zechariah, Proverbs, Job, Ruth, Ecclesiastes, Esther, Nehemiah, and Jeremiah—this last in collaboration with Sachs.

In 1840 Arnheim became head teacher (*Oberlehrer*) at Glogau, and commenced to preach in the great synagogue. The same year he published a translation of the Sabbath prayers and of the Yozerot for Purim, with notes in which he displayed a great knowledge of Midrashic literature. In 1849 he became rabbi of the Zeller Institution.

Arnheim was a contributor to many scientific journals, such as the "Hallische Jahrbücher" and the "Magazin für die Literatur des Auslandes."

BIBLIOGRAPHY: *Monatsschrift*, 1894, p. 508; Fuenn, *Keneset Yisrael*, p. 156.

S. I. Br.

**ARNHEM:** A city of Holland, situated on the Rhine about fifty miles southeast of Amsterdam. No Jews are mentioned in the records of the city prior to 1404. In that year two Jews are mentioned as having passed through Arnhem on a royal errand to Zutphen, and as having been detained on their return by floods in the former place, where the city authorities provided for their maintenance. A curious statement of the supplies granted them is found in Van Hasselt, "Geldersche Oudheden," i. 66, § 21. The city archives also reveal the facts that about the mid-

dle of the fifteenth century a Jew was appointed city physician, and in 1449 a riot took place in Arnhem before the house of a Jew, in which the Jew Isaac was so energetically defended that the authorities, fearing removal from office, agreed to resign in a body if any one of them were dismissed. On Ash Wednesday, 1450, a Jew was baptized in Arnhem, and in 1460 it was announced that all meat sold by Jews must be provided with a little yellow marker; disobedience entailed a fine of ten groschen ("Alle vleesch dat de Joeden gehandelt hebben, en sal men nyet verkoopen, daer en sy een gheel Vaenken by den vleesch daer men 't mercliken bi kennen mach. Die anders dede verloer 10 gr."). On September 21, 1451, Cardinal Nicolaus de Cusa preached in Arnhem on absolution, and declared that none should ever receive absolution who permitted a Jew practising usury to dwell alongside of or below him. At the same time he ordered, under penalty of expulsion, that all Jews should register at the burgomaster's office, and in future wear a Jew badge upon their outer garment. They were not allowed to exact interest on pledges, nor henceforth to lend money to Christians at all; every transgression of this regulation was punishable with a fine of 4 g. to be paid by both Jew and Christian. Within the space of a year all existing loan-offices must be closed without stringency upon borrowers; and Jews must leave the city, unless they earn their bread by labor and honest commerce without usury, and wear a badge for recognition by all ("Oir broet met hoeren Arbeide verdienen of regtveerdige koopmanschap sonder woekeren, doen wolden, en mits zy dat Teyken boven heur Cleeden dragen, daer men se bi kennen mach").

**Early History.**

Meanwhile it was ordered that no one should do them any injury by day or night, openly or secretly ("dat nyemant an den Joeden enich arch sou keeren by dage off by nacht, heymelich off openbaer"). On Jan. 10, 1571, Alba notified the authorities of Arnhem that all Jews living there, and all their property—of which an inventory was to be made—should be seized and held in ward until further disposition be made. This demand was, as far as is known, not complied with by the authorities of Arnhem, while the authorities of Zutphen replied that no Jews lived there. Probably as a result of Charles V.'s cruelty the Jews left Holland; they returned, however, in the seventeenth century, when Jews were found in the eastern portion of Gelderland and Holland. Immigrants from Poland also arrived, usually by sea, and settled preferably in the western harbor-towns. Not until the end of the seventeenth century were traces of Jews again found in Arnhem. A resolution dated March 20, 1663, denied citizenship to Jews, and forbade them to follow the butcher's trade; it shows that they had at least the right to settle there.

**Jews but Tolerated.**

The first mention of a synagogue was made in 1735, when the physician Levi Heymans registered a complaint with the burgomaster and the assessors, in which he petitioned that the congregation "be compelled to afford him peaceable possession of his sitting in the Jewish synagogue." On Feb. 7, 1765, three Jews, as wardens of the Jewish congregation, presented a petition stating that the congregation had greatly increased in numbers, and that their meeting-place for prayer in the house of Solomon Cohen, which they had used a number of years, had become too small. In response they were requested to prepare a plan and submit a constitution and by-laws for the government of an incorporated congregation. The plan submitted was officially approved April 17, 1765, the congregation was established, wardens were elected, and the constitution was read at a meeting of the congregation. Among the first wardens was Samuel Jacob Hanau, who was associated with a Catholic named Kerkhoff in a large china and pottery factory, the products of which were used by the city authorities and were famous for taste and finish. In the Walstraat, close to the town wall, a house was set aside for the synagogue; the approach to it was by a narrow lane which still bears the name "Joodengang" (Jews' way). It was leased for twelve years, from April 1, 1769; and in 1782 another house close to the wall, by the Velperpoort, was hired and fitted up as the synagogue.

**Synagogues.**

At first the Jews of Arnhem buried their dead in the neighboring village of Huizen. Later they used the more distant cemetery in Wageningen, where a considerable Jewish congregation existed. Two Jews, Solomon Cohen Jacobs and Samuel Levie, on Sept. 22, 1755, petitioned the authorities for a suitable burial-place. By a resolution of Oct. 13, 1755, a lot forty feet by one hundred was assigned to them, to be fenced in by them, but otherwise free of all expense. On April 11, 1808, a larger tract was purchased (adjoining this), and continued in use till 1865, when a general city cemetery was laid out, and a distinct portion was assigned to the Jews. An agreement was made that the Jews should not alienate their part of the cemetery, and that the city should never disinter the bodies.

**Cemeteries.**

A benevolent society was established, possibly only a burial society, although, according to a provision of the by-laws, all fines collected were to be paid partly to the town hospital, partly to the Jewish poor. When the congregation became too large for this synagogue, a site for a new building was purchased in the Kerkstraat for 5,000 florins in 1798. It is evident that at the end of the eighteenth century the congregation of Arnhem was prosperous, and that it contained many wealthy Jews. This fact is shown by an event mentioned in only one place (Van der Aa, "Aardrykskundig Woordenboek," under "Arnhem"). In 1783 a riot took place in Arnhem because the city authorities sold a portion of the old burial-place surrounding the large church on the "Marktplein" to a Jew, who erected thereon a mansion. Public indignation was allayed only by the restoration of the cemetery, properly fenced in, to its original purpose. In 1852 another site was purchased, upon which the present synagogue stands, the former building being used for a school. On Aug. 19, 1853, a new synagogue was consecrated. A model bath-house was established in 1885 through the efforts of Chief Rabbi T. Tal. In 1891 the school was removed to an elegantly appointed building belonging to the congregation, adjacent to the synagogue.

After the time of the French consistorial division of the country, Nymegen was the seat of the rabbinate for the province of Gelderland. But on the death of Jacob Lehmans, in 1887, the seat was transferred to Arnhem; and on June 26 of the same year Tobias Tal, a graduate of the Amsterdam rabbinical seminary, was elected chief rabbi. He remained until he was called to The Hague in 1895; and his brother-in-law, Louis Wagenaar, formerly chief rabbi in Leeuwarden and of the province of Friesland, was appointed his successor in Arnhem. Other learned men, with at least local reputation, were: Joel Frankfort, teacher from 1836 to 1866, esteemed for Talmudic learning; J. Waterman, translator of Fürst's Hebrew lexicon into Dutch, and a leader of the reform movement in Dutch Judaism which reached fullest development about 1860. In 1780, the jurist Jonas Daniel Meyer was born in a house situated where the synagogue now stands. The Dutch poetess, Estella Herzfeld, wife of Mr. Hymans, passed a portion of her life in Arnhem.

**Chief Personalities.**

Besides the burial and charitable societies that exist in every Jewish congregation, Arnhem has the following: (1) Hizzuk Emunoh, an association for the study of rabbinical literature; (2) Berit-Abraham, a society that gives pecuniary aid to lying-in women, and toward expenses attendant on the ceremony of circumcision; (3) Sa'adas Ahim, an association composed of small traders, for mutual assistance in times of sickness and mourning; (4) a charity association, and an association for lending money without interest to small traders, and several others. The Home for the Aged was removed to a new and better house in 1899, and steps were taken to establish an orphan home in Arnhem for the whole province. In addition there is a society for dowering respectable girls, and for providing poor school children with clothing, especially on their attaining the thirteenth year; also a fund for remitting money to Palestine.

The Jewish population in 1898, according to the rather unreliable "Provinciaal Verslag," was 1,390 in a total population of 56,413—about 2.5 per cent. There were 30 births in 1898, a rather small proportion; but the death statistics were more favorable, seeing that, while the mortality in the whole population of the town was 1,029 (18¾ per thousand), among the Jews there were only 19 deaths (13⅓ per thousand). This mortality is the highest of recent years, the average number of deaths being 16. The Jews of Arnhem support themselves mainly as small traders in clothing and woolen goods. The meat business affords employment to a number of Jews, who may be said to control the trade. Several large stores are maintained by Jews. There is only one Jewish lawyer, who is a member of the city council, and maintains a banking-house; he and a Jewish member of the bar, with a few teachers, compose the academically educated Jewish population of Arnhem. Nevertheless, the congregation may be accounted one of the most prosperous in Holland.

**Statistics.**

Bibliography: For the older history of Arnhem, besides the manuscript in the Archives, see Van Wyn, *Huiszittend Leven*, i. 206, 572, 650, 651; V. Hasselt, *Gelderlsche Oudheden*; idem, *Arnhemsche Oudheden*; Nyhoff, *Oorkonden van Gelderland*; idem, *Wandelingen door een Deel van Gelderland*; Van der Aa, *Aardrijkskundig Woordenboek*; Koenen, *Geschiedenis der Joden in Nederland*. For its later history, Waterman's oration, to have been delivered at the dedication of the New Synagogue, Arnhem, 1853, but printed and circulated only now very rare—is valuable.

G. J. Vr.

**ARNOLD:** Cardinal-bishop of Cologne; died April 3, 1151. One of the few prelates who, during the Crusades, protected the Jews from the violence of the mob. When, during the Second Crusade, the inflammatory sermons of the French monk Rodolphe caused the populace throughout the Rhine provinces to attack the Jews, and torture and kill such of them as would not accept baptism, this cardinal bishop was persuaded by a gift of money to set aside the castle of Woikenburg, Lorraine, near Königswinter, as an asylum for the Jews, and to allow the many Jews that fled thither to defend themselves with arms against the aggressors. The property that the Jews left behind was turned over to the bishop. This occurred on Sept. 23 and 24, 1146. Toward the end of that month two Jews, Abraham and Samuel, were murdered on their way up to the castle. Moved by a second present from the Jews, the bishop had the murderer cruelly put to death.

Bibliography: Aronius, *Regesten zur Gesch. der Juden im Fränkischen und Deutschen Reiche*, Nos. 236, 237, 250; Brisch, *Gesch. der Juden in Cöln*, 1879, p. 146. The authority for these statements is Ephraim ben Jacob, who was one of those shut up in Wolkenburg. Besides his account, see Neubauer and Stern, *Hebr. Berichte über die Juden-Verfolgungen Während der Kreuzzüge*, 1892, pp. 60, 130; Grätz, *Gesch. der Juden*, vi. 179.

G.

**ARNOLD OF CÎTEAUX:** Cistercian monk, who, with the sanction of Pope Innocent III. (1198–1216), incited a crusade against the Albigenses and Jews of southern France, and occasioned the attack of Simon de Montfort on Viscount Raymund Roger. The latter was stigmatized as a patron of Jews and Albigenses, and on this account his beautiful capital, Béziers, was besieged by De Montfort, and on its fall (July 22, 1209) was well-nigh totally destroyed. According to Arnold's report to the pope, about twenty thousand perished by the sword regardless of caste, age, and sex; after which the city was looted and burned, so that "the vengeance of God raged therein in a wondrous way." The flourishing and cultured Jewish congregation of Béziers was almost exterminated; two hundred persons lost their lives, and a great many others were taken captive. "The year of mourning" is the name by which that year is designated in the Jewish chronicles; the Hebrew word for "mourning" having appropriately the numerical value of the date (יגון = 69 = 4969, or 1209 of the common era).

From southern France, Arnold carried his murderous fanaticism to Spain under the following circumstances: Mohammed al-Nasir, the Almohade prince from the northwest of Africa, apprehending the success of the Christians in Mohammedan Spain, transported a vast army to Andalusia to make war on the advancing religion. The Christian princes of Spain immediately ceased their habitual internecine hostilities for the sake of united resistance, and appealed to Innocent III. to inspire a general crusade against the Crescent. The pope acceded; and among the multitudes crossing the Pyrenees,

Arnold and his followers were foremost. These ultramontane swordsmen, as they were designated in contrast to the Spaniards, were deeply affronted by the comparative prosperity and freedom that the Jews enjoyed in the Castilian capital Toledo; and Arnold instigated a sudden onslaught upon them (June, 1212). At that particular juncture the Jewish population of Toledo, in addition to being the most representative and flourishing in Spain, had been swelled by the accession of fugitives from Salvatierra, the first city captured by the Mohammedan invaders (Sept., 1211). The fate of the Jews of Toledo would have been sealed had not Alfonso the Noble, king of Castile, and the Christian knights of the city, promptly protected them; thus terminating auspiciously what was in Castile an importation of foreign fanaticism, the first persecution of Jews.

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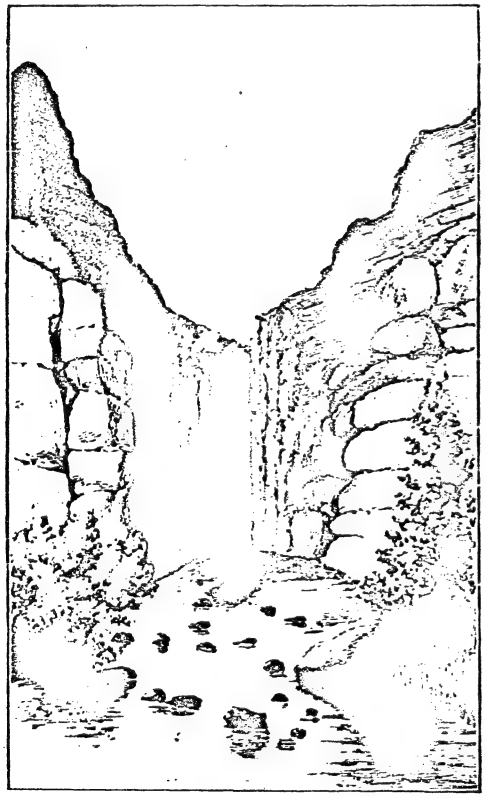
H. G. E.

**ARNON.—Biblical Data:** A river and wady of eastern Palestine, the modern Wady Mojib (or



Gorge of the River Arnon Near Its Mouth.
(From Stade, "Geschichte des Volkes Israel.")

Wady el-Mojib). The name means perhaps "noisy," a term which well describes the latter part of the course of the river. Its length is about 45 miles, from its rise in the desert to its entrance into the Dead Sea. It spreads out to a breadth of 100 feet here and there, but for the most part is narrow; and though low in summer, in the winter season it is in places 8 or 16 feet deep. It runs at first northwesterly, but afterward its course becomes westerly. Its striking feature is the steepness and narrowness of the ravine through which it passes shortly before it empties into the lake, opposite Engedi. Between the lofty limestone hills, which cause this precipitous descent, and the lake, the river expands into a shallow estuary nearly 100 feet wide.

The Arnon has always been an important boundary-line. Before the Hebrew period it separated, for a time at least, the Moabites from the Amorites (Num. xxi. 13, 26; Deut. iii. 8; Judges xi. 18). After the Hebrew settlement it divided, theoretically at least, Moab from the tribes of Reuben and Gad (Deut. iii. 12, 16). But in fact Moab lay as much to the north as it did to the south of the Arnon. To the north, for example, were Aroer, Dibon, Medeba, and other Moabite towns. Even under Omri and Ahab, who held part of the Moabite territory, Israel did not hold sway farther south than Ataroth, about ten miles north of the Arnon. Mesha in his inscription (Moabite Stone, line 10) says that the Gadites (not the Reubenites) formerly occupied Ataroth, whence he in turn expelled the people of Israel. He mentions (line 26) his having constructed a road along the Arnon. The ancient importance of the river and of the towns in its neighborhood is attested by the numerous ruins of bridges, forts, and buildings found upon or near it. Its fords are alluded to by Isaiah (xvi. 2). Its "heights," crowned with the castles of chiefs, were also celebrated in verse (Num. xxi. 28).

J. JR. J. F. McC.

**—In Rabbinical Literature:** The Haggadah tells the following story of a miracle witnessed at the Arnon, which seems to be alluded to in the Bible (Num. xxi. 14, 15). The mountains bordering on the Arnon consist of two lofty ranges, with a valley, seven miles wide, between them. When on the way to the promised land, the Israelites, after having crossed the first range, prepared to cross the second, the Amorites hid in the caves, intending to attack the unsuspecting travelers. But the Ark of the Covenant, which preceded the Israelites, caused the heights to sink and the valley to rise, with the result that the concealed Amorites were crushed in the caves. The miracle would have been unnoticed by the Israelites, had not God caused the well which accompanied them to throw up portions of the corpses. Then it was that all Israel sang the Song of the Well (Num. xxi. 17 *et seq.*). In commemoration of this miracle the Rabbis decided that a special benediction be uttered upon seeing the Arnon (Ber. 54*a et seq.*; Num. R. xix. 25; Tan., Ḥukkat., xx.).

J. SR. L. G.

**ARNSTADT:** Capital of the German principality of Schwarzburg-Sondershausen, on the River Gera. In 1264 (Aug. 5 and 7) there were outbreaks here against the Jews, in which five were slain (the learned R. Shabbethai ben Samuel; Joseph and Kasser, sons of R. Jehiel bar Ḥakim; R. David Cohen, of Mayence; and the boy Eliezer, son of R. Simson, of France). In Feb., 1349, the Black Death raged in the town. In 1441 the Jews were expelled from the town. In 1466 another expulsion took place, "because they

[the Jews] would not be baptized." In 1521 Jews are still mentioned as dwelling there, and as possessing a synagogue, which occupied the site later covered by the Bartholomew Cloister. Their cemetery in the Ichterhäuser-strasse is also mentioned. In the seventeenth century there were no Jews in Arnstadt, though in the nineteenth century a congregation was again formed there. In 1900, in a population of about 14,000, there were 97 Jews.

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G. A. F.

**ARNSTEIN, BENEDIKT DAVID:** Austrian playwright, grandson of the famous Vienna banker Adam Isaac von Arnstein; born in Vienna Oct. 15, 1765; died there in 1840. In 1782 he entered his grandfather's banking-house, but left in 1786 to undertake a series of travels which enabled him to make the acquaintance of many distinguished writers of his time. From association with Alinger and Liebel he learned to appreciate the Greek and Roman classics. Such men as Retzer, Schreyvogel, Kotzebue, Ratschky, and Zeon exercised a powerful influence upon him. He published: "Eine Jüdische Familienscene," 1782; "Dramatische Versuche," 1778; "Die Kleinodien," drama, 1796; "Die Maske," comedy, 1796; "Die Pflegetochter," drama, 1798; "Das Billet," comedy, 1800; "Das Geschenk," 1801.

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S.

**ARNSTEIN, FANNY (VÖGELE) VON:** A leader of society in Vienna; born in Berlin September 29, 1757; died near Vienna June 8, 1818. Daniel Itzig, the wealthy and generous banker, and head of the Jewish community of Berlin, was her father. She was one of a family of nine daughters and four sons. Itzig being a man of culture, and surrounded by an attractive family, his house became a social center. Close relation existed with the Mendelssohn circle, even before Fanny's brother-in-law David Friedländer came to Berlin, and two of Mendelssohn's sons married members of her family. Henriette Herz, Rahel, Dorothea, and Henriette Mendelssohn, Marianne Meyer, and the other representatives of the Jewish salon period were her intimate friends. On her early marriage with the banker Nathan Adam von Arnstein she carried the social influences of Berlin, as molded by Frederick the Great, to the Vienna of Joseph II. To wide reading and unusual linguistic attainments she joined an attractive exterior, tact, grace, and distinguished bearing, and, above all, extraordinary kindness of heart. The Von Arnstein mansion at Vienna and her villas at Schönbrunn and Baden were daily thronged with guests; and her easy hospitality, of which Rahel writes in her letters, embraced alike the prosperous and the poor. Her benefactions, private and public, were endless; she was especially active in ameliorating the destitution that followed the disasters of 1809. Ladies of rank united to care for the needy; and, though a Jewess and of the inferior nobility, she was invited to join them on account of her executive ability and sagacity. When the same association founded a hospital at Baden, near Vienna, she collected 7,000 florins among her coreligionists; and in 1813 she sent supplies to Rahel, then engaged in relief-work at Prague. Love of her adopted country filled her soul; and the opinion she had con-

Fanny von Arnstein.
(From Kohut, "Geschichte der Deutschen Juden.")

ceived of Napoleon and the French, on her visit to Paris during the Consulate, did not tend to lessen her almost personal grief over Austrian and Prussian reverses. The Frenchmen who freely gathered round her were never left in doubt as to her feelings. On the other hand, the German victories of 1813–14 gave her the keenest delight; and the Vienna Congress saw her at the zenith of social success. Her salon was frequented by the celebrities assembled at the capital—Wellington, Talleyrand, Hardenberg, Capo d'Istrias, Varnhagen von Ense, his wife, the Schlegels, Justinus Kerner, Karoline Pichler, and Zacharias Werner. For over a generation she exercised an influence upon Austrian art and literature. She was one of the founders of the Gesellschaft der Musikfreunde. Only one shadow fell upon her life. During her widowhood her beauty attracted admirers and suitors, whom she successfully kept at a distance. Prince Karl von Lichtenstein was particularly assiduous in his attentions. A rival, Freiherr von Weichs, ascribing his own lack of success to Frau von Arnstein's preference for Lichtenstein, challenged and killed him. Though the first families of Vienna were concerned, Frau von Arnstein was wholly exonerated, and continued to enjoy her popularity. Despite the distractions of society, she was a devoted mother to her only daughter, Henrietta, Baroness Pereira-Arnstein, who inherited her intellect, grace, beauty, and goodness.

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S. H. S.

**ARNSTEIN, NATHAN ADAM VON.** See ARNSTEIN, FANNY VON.

**AROER:** A name probably meaning "bushes of dwarf juniper" (Lagarde, "Sem." i. 30), which is applied in the Old Testament to three distinct localities.

**1.** "Aroer, which is on the edge of the valley of Arnon" (Deut. ii. 36, R. V.), is probably represented by the present ruins of 'Arā'ir on the north bank of the Arnon ravine, about eleven miles from the mouth of the river (Tristram, "Moab," pp. 129-131). The city was still standing in the time of Eusebius. This place was usually described by its situation, in order to distinguish it from other localities of the same name (Deut. iii. 12, iv. 48; Josh. xii. 2, xiii. 9; Judges xi. 26; II Sam. xxiv. 5). It appears first as having been captured by the Amorite king Sihon from Moab (compare Num. xxi. 26). It should be noted that in the Mesha inscription, l. 26, it is mentioned as having been built by the Moabites. After Israel's attack on the Amorites, it was assigned as part of the territory of the tribe of Reuben, whose southern frontier it marked. This is the city mentioned in Num. xxxii. 34, with the southern towns, as having been built by the children of Gad before the distribution of the land. When Hazael and his Syrians took from Israel the territory across the Jordan, Aroer is given as its southern limit (II Kings x. 33). It is clear, from Jer. xlviii. 19, that the Moabites ultimately recovered it from the Israelites.

**2.** A city in the territory of the tribe of Judah (I Sam. xxx. 28, and probably Josh. xv. 22). It has been identified with the ruins of 'Ar'ara, twenty miles south of Hebron and twelve miles southeast from Beer-sheba. David sent to the elders of this city a share of the booty taken from the Amalekites who had attacked Ziklag (I Sam. xxx. 28).

**3.** A town east of Rabbath-Ammon (Josh. xiii. 25) in the territory of the tribe of Gad, originally an Ammonite city (Judges xi. 33). It has not yet been identified. According to Jerome ("Onomasticon Sacrum," 96, 5), it was on a mountain, twenty Roman miles north of Jerusalem.

The reading "the cities of Aroer are forsaken" (Isa. xvii. 2) is probably incorrect, as it presents many geographical difficulties, occurring as it does in connection with "the burden of Damascus." While it is possible that there may have been another Aroer near Damascus, it is more likely that the passage should be rendered "the cities *thereof* shall be forsaken." This emendation, proposed by Lagarde, has been quite generally accepted by modern scholars.

The Gentile name from Aroer is Aroerite (I Chron. xi. 44).

J. JR. J. D. P.

**ARON HA-KODESH:** Hebrew name for the Ark in the synagogue. See ARK OF THE LAW.

**ARON, ARNAUD:** Chief rabbi of Strasburg, Alsace; born March 11, 1807, in Sulz unterm Walde, Alsace, and died April 3, 1890. Destined for a rabbinical career, he began his Talmudic studies at an early age at Hagenau and continued them at Frankfort on the Main. In 1830 he became rabbi of the small community of Hegenheim in Upper Alsace; and the more important Jewish community of Strasburg called him to be its spiritual head in 1833. As he was under thirty, the age prescribed by law, he required a special dispensation to qualify for the office. In Strasburg Aron acquired the reputation of an eloquent and inspiring preacher and a zealous communal worker. He assisted in founding the School of Arts and Trades and took active interest in other useful institutions. In 1855 he convened an assembly of the rabbis of the department of the Lower Rhine for the consideration of religious questions.

Arnaud Aron.

Aron is the author of a devotional work which enjoys great popularity among French Israelites. This is "Prières d'un Cœur Israélite," a collection of prayers, partly original and partly drawn from Biblical and other Jewish sources. In this work he had the assistance of Emery. Arnaud Aron was the author of the catechism used for confirmation as prescribed by the Consistory of Lower Alsace. In 1866 the French government acknowledged his services by appointing him a Knight of the Legion of Honor. In 1870, while Strasburg was besieged, it was he, together with the archbishop, who raised the white flag on the cathedral. Subsequently he was decorated by the German emperor.

S. I. B.

**ARON, EMIL:** German physician; born at Stettin, Pomerania, March 12, 1864. He received his education at the Werdersche Gymnasium at Berlin, and the universities of Berlin, Munich, and Heidelberg, being graduated from the last-mentioned with the degree of doctor of medicine in 1888. After a tour to Vienna, Paris, and London, Aron in 1890 established himself as a physician in Berlin. He was assistant physician in the Jewish Hospital in that city from 1891 to 1896, becoming specialist in laryngology. Aron has been a contributor to the "Berliner Klinische Wochenschrift" ("Zur Kasuistik der Halsrippen," 1892, etc.), Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" ("Ueber die Einwirkung Verdichteter und Verdünnter Luft auf den Intratrachealen Druck beim Menschen," 1892, etc.), "Deutsche Medizinische Wochenschrift" ("Zur Behandlung des Pneumothorax," 1896, etc.), and other medical journals.

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S. F. T. H.

**ARON, HENRY:** French publicist; born in Paris, Nov. 11, 1842; died there Nov. 13, 1885. He was a pupil of the École Normale and obtained a fellowship there in 1865, but soon gave up teaching to join the staff of the "Journal des Débats," and also collaborated in the "Revue Politique et Littéraire." Aron afterward became secretary of the "Revue des Deux Mondes." In 1876 he was entrusted by Ernest Picard, minister of the interior, with the management of the "Journal Officiel" and of the "Bulletin Français," but on the resignation of the

ministry he relinquished his charge, which he resumed upon the reelection of a Republican majority, Oct. 14, 1877. He was decorated with the Legion of Honor Jan. 30, 1870, but resigned again when the "Journal" came under state control, on Jan. 1, 1881. He reentered the "Journal des Débats" as art critic. Though not a Hebraist, he became, in 1880, one of the founders of the "Revue des Etudes Juives."

S. J. W.

**ARONIUS, JULIUS:** German historian; born Feb. 5, 1861, at Rastenburg, Germany; died June 29, 1893. After completing the gymnasium course, he entered the University of Berlin, where he studied history, philology, and later went to the University of Königsberg. He was graduated from the latter as Ph.D. in 1883, on which occasion he wrote a thesis, "Studien über die Älteren Angelsächsischen Urkunden." Aronius became instructor at the Berlin Realgymnasium, at the same time devoting himself to the study of Jewish history. Entrusted by the Historische Commission with a preparation of a history of the Jews in Germany during the Middle Ages, he began the work, under the title "Regesten zur Geschichte der Juden in Deutschland" (Berlin, 1893). This work gives in chronological order, under each date, an abstract of every entry in the medieval chronicles and documents relating to the Jews of Germany. Its publication was interrupted by the death of Aronius, and was completed by Saalfeld.

S. I. Br.

**ARONS, LEO:** German physicist and Socialist. Though privat-docent at the University of Berlin he took part in the Socialist movement, and was in consequence suspended from his office by the minister of education, Bosse, April, 1899. Being wealthy, he spent in 1895 large sums of money to advance the interests of his party. In 1897 he carried a resolution at the Socialist convention of Hamburg, in virtue of which the Socialists would no longer abstain from voting at the elections for the Prussian Diet.

Arons' scientific works belong to the field of theoretic as well as of experimental physics, with especial reference to electricity. Among the many works published by him may be mentioned the following: "Bestimmung der Verdet'schen Constante im Absoluten Masse," in "Annalen der Physik und Chemie," new series, 1885, xiv. 161; "Interferenzstreifen im Spectrum," *ib.* p. 669; "Verdünnungswärme und Wärmekapacität von Salzlösungen," *ib.* xxv. 408; "Methode zur Messung der Elektromotorischen Gegenkraft im Elektrischen Lichtbogen," *ib.* xxx. 95; "Ueber den Elektrischen Rückstand," *ib.* xxxv. 291; "Beobachtungen an Elektrisch Polarisirten Platinspiegeln," *ib.* xli. 473; "Ein Elektrolytischer Versuch," *ib.* xlv. 383; "Ein Demonstrationsversuch mit Elektrischen Schwingungen," *ib.* p. 553; "Die Elektricitätsconstanten und Optischen Brechungsexponenten in Salzen," *ib.* liii. 95; "Elektrische Lichtbogen," *ib.* lvii. 185; "Polarisations-Erscheinungen in Dünnen Metallmembranen," *ib.* lvii. 201; "Versuche über Elektrolytische Polarisation," in "Verhandlungen der Physikalischen Gesellschaft zu Berlin," xi. 3; "Ueber einen Quecksilber-Lichtbogen," *ib.* p. 6.

Bibliography: *Die Nation*, 1897-98, p. 18; 1898-99, p. 422.

S. I. Ber.

**ARONSON, RUDOLPH:** Composer and theatrical manager; born in New York, April 8, 1856. He early manifested talent for music, and after his graduation from the New York high school was sent to the Vienna Conservatory. After completing his course there, he entered the Paris Conservatoire, devoting himself to a careful study of the French composers. He had a strong predilection for the lyrical genre, and it was the popular rather than the classic compositions that he strove to master in regard to style and method.

Returning to America, Aronson first came prominently before the public as the director of fashionable concerts in Madison Square Garden, New York; and such was the success of these concerts that he built a concert-hall at Forty-first street and Broadway, opened May 27, 1880. In connection with this enterprise, the now popular "roof-garden" was first introduced as a summer feature.

He subsequently secured capital for a theater to be devoted solely to the elaborate performance of light operas—the Casino, a fine specimen of Moorish architecture, opened Oct. 22, 1882, which was the first permanent home of light opera in America.

Aronson has composed over 150 dances, marches, and various other orchestral pieces, many of which have been successfully performed by Gilmore, Cappa, Eduard Strauss, Theodore Thomas, and other prominent orchestral leaders.

Bibliography: *Dramatic Mirror*, New York; *Boston Times*, Feb. 26, 1888; *New York Herald*, May 28, 1880; *Who's Who in America*, 1901.

A. J. So.

**ARONSSOHN, JACOB EZEKIEL:** German physician and medical writer; born in 1774; died June 12, 1807; obtained his degree of M.D. in 1800; and subsequently became teacher at the Berlin University. Of his various publications may be mentioned: (1) "Medicinische Gesch. der Französischen Armee in St. Domingo im Jahre 1803, oder Ueber das Gelbe Fieber," Berlin, 1805 (translation of a French work by N. P. Gilbert, treating of the yellow fever); (2) "Die Kunst des Zahnarztes oder Voll-ständiger Theoretischer und Praktischer Unterricht über den an den Zähnen Vorkommenden Chirurgischen Operationen, die Einsetzung Künstlicher Zähne, Obduratoren und Künstlicher Gaumen" (translated from the French by L. Laforgne, with illustrations, Berlin, 1803); (3) "Vollständige Abhandlung Aller Venerischen Krankheiten," with annotations by F. W. Wolf, Jr., Berlin, 1808; (4) "Gründliche Anleitung zur Zweckmässigen Einrichtung der Apotheken," with illustrations, Berlin, 1804; (5) "Die Kunst das Leben des Schönen Geschlechts zu Verlängern," with illustrations, Berlin, 1804; 2d ed., 1807; (6) "Rechtfertigung der Schutzblattern, oder Kuhpockenimpfung," Berlin, 1801; (7) "Toilettenkunst-Recepte, 64 Wohlfeile, Bewährte, nach Chemischen und Diätischen Gründsätzen Abgefasst, zur Beförderung und Erhaltung der Schönheit," Berlin, 1805.

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sen, *Medizinisches Schriftsteller-Lexicon der Jetzt Lebenden Aerzte, Wundaerzte*, etc., 1830, i. 244.

S. F. T. H.

**ARONSSOHN, JACQUES LÉON:** German physician; born at Metz May 2, 1793; died at Strasburg Sept. 8, 1861. His father, Jacques Aronssohn (died 1845), practised medicine at the garrison of Pont à Mousson. Aronssohn went to Strasburg in 1809 to matriculate at the Faculté de Médecine. He took his degree as doctor in 1816; became assistant surgeon at the municipal hospital in 1823; and resigned this position two years later to go to England to finish his studies. In London he made the acquaintance of some of the most prominent physicians and surgeons, as, for instance, Astley Cooper, Lawrence Brodie, and Tyrrell. After his return to France he established himself as a physician at Strasburg; and during his twenty-five years of practise he was regarded as one of the most efficient of doctors. In 1838, suffering from a chronic irritation of the larynx, he went to Italy to seek a milder climate. At Pisa he was requested by the French ambassador to take part in the autopsy on the body of the daughter of King Louis Philippe. Scarcely had this work been finished, when he was summoned to Florence by the widow of King Murat.

During 1832, while the cholera raged in France, Aronssohn was requested to organize one of the provisory hospitals. Later he was appointed a member of the Central Sanitary Commission; of the board of health; of the committee of primary instruction; of the commission for the inspection of the asylum at Stephansfeld; and physician to the Eastern Railway Company. From 1849 he was president of the Société de Médecine de Strasbourg and a member of several French and foreign scientific societies. The Legion of Honor was bestowed on him in 1839; at the same time he was appointed assistant physician to the king, which for him was merely a title. It brought him in contact, however, with the royal family and the eminent men of that epoch. As early as 1823 he was authorized by the Royal Council of Public Instruction to establish a course of surgical instruction. He took an active part in the foundation of the institution for the examination of fellowship; and when Professor Lobstein died Aronssohn remained in charge of the medical clinic for six months.

Aronssohn was not eloquent; his lectures resembled his conversation; they were informal talks, attractive, and so presented that they held the attention of the pupils.

The grief he suffered at the death of an adopted son, the severe illness of his beloved daughter, and the loss of a dear friend, brought on the heart-failure that ended his useful life.

Aronssohn is the author of:

"Les Tumeurs Développées dans les Nerfs," inaugural dissertation, 1822; "Appréciez les Progrès Récents du Diagnostic," 1836; "Mémoires et Observations de Médecine et de Chirurgie Pratiques": 1st Mémoire: "L'Instruction des Vers dans les Voies Aériennes"; 2d and 3d Mémoires: "Quelques Points de l'Histoire des Hernies"; "Tetanos"; "Lotion Chaudes des Térébenthine dans les Brûlures"; "Compte Rendu de la Clinique Médicale de la Faculté": "L'Introduction au Traité sur les Eaux Minérales du Duché de Nassau" (translated from Kaula); "L'Inflammation et les Scrofules."

Besides these works Aronssohn wrote a number of reports for different societies and committees of which he was a member; for instance, "Projet de Loi d'Organisation Médicale."

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S. A.

**ARONSTEIN, L.:** German chemist; born May 25, 1841, at Telgte, Westphalia; graduated from the University of Göttingen in 1864 with the degree of Ph.D. Two years later he became assistant in the physical department of the University of Leyden, Holland, and in 1867 accepted the post of director at the high school (*Hohere Bürgerschule*) of Breda, Brabant, where he also taught the natural sciences. In 1876 Aronstein was appointed professor of chemistry at the Royal Military Academy of Breda, and in 1894 was offered a similar appointment in the Royal Polytechnic School, Delft. He accepted the invitation, and has continued to occupy the position ever since. His papers, which are of a distinctly technical character, have appeared on the pages of Liebig's "Annalen der Chemie," published in Leipsic and Heidelberg; in the "Berichte der Deutschen Chemischen Gesellshaft," the "Recueil des Travaux Chimiques des Pays-Bas," etc. Brief notices and reviews of Aronstein's contributions to chemistry may be found in the "Jahresbericht über die Fortschritte der Chemie," edited by F. Fittica, Brunswick.

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S. A. S. C.

**ARONSTEIN, PHILIPP** (pen-name **Arnstein**): German school-teacher and author; born Dec. 4, 1862, at Halver, province of Westphalia, Prussia. Aronstein received his education at the gymnasium in Soest, the universities of Berlin and Bonn, and the Academy of Münster, whence he was graduated as doctor of philosophy. After having taught at different schools in England and Germany, he at present (1902) holds the position of Oberlehrer at the Progymnasium at Myslowitz, province of Silesia, Prussia. He has been a contributor to several well known German magazines and newspapers; *e.g.*, "Neue Deutsche Rundschau," "Anglia" ("Ben Jonson's Theorie der Lustspiele," 1894; "Dickens-Studien," 1896), "Englische Studien" ("John Marsten als Dramatiker," 1894; "Die Entwicklung der Lokalverwaltung in England," 1895), "Neuere Sprachen" ("England um die Mitte des 18ten Jahrhunderts," 1895), and has written principally upon education in England, and English history and literature. Aronstein's chief independent works are: "Benjamin Disraeli's Leben und Dichterische Werke," 1895, and "Die Entwicklung der Höheren Knabenschulen in England," 1897. He also translated from the English into German Bishop Mandell Creighton's "Age of Queen Elizabeth," 1900.

S. F. T. H.

**ARPAD:** A city of northern Syria, the modern Tell-Erfad, thirteen miles northwest of Aleppo. It

is mentioned in II Kings xviii. 34, xix. 13; Isa. x. 9, xxxvi. 19, xxxvii. 13; Jer. xlix. 23. Rammannirari III. fought against it (Schrader, "Keilinschriftliche Bibliothek," i. 209), and Tiglath-pileser III. besieged it for two years and captured it about 740 B.C. (*ib.* i. 213, and Isa. x. 9).

J. JR. G. A. B.

**ARPHAXAD (ארפכשד):** According to Gen. x. 22, 24; xi. 10–13; and I Chron. i. 17, 18, the third son of Shem. Bochart's identification ("Phaleg," ii. 4) of this name with the Arrapachitis of the Greeks, an Armenian region, north of Assyria, adjacent to the Great or Upper Zab river, has long prevailed. The Arrapachitis, however, did not belong to the Semitic world; and it would be difficult to account for the element "-shad" (very improbably explained as an Armenian element, "-shat," by Lagarde, "Sym." i. 54). Still more improbable is the Kurdish Albag. Delitzsch's ("Paradies," 256) explanation from the Assyrian "arba-kishshati" (the four quarters of the world), has not been confirmed. More recently, the view of Michaelis, anticipated by Josephus ("Ant." i. 6, § 4), that Arpakshad contains the name of the Kasdim or Chaldeans, has become predominant. The explanations of Gesenius, etc., "boundary ["Arp"] of Chaldea" (*Keshad*); of Cheyne, "Arpakh" and "keshad," written together by mistake ("Expositor," 1897, p. 145), etc., are now superseded by the observation of Hommel ("Ancient Hebrew Traditions," 294) that Arpakshad is the same as "Ur of the Chaldeans" (*Ur-kasdim*). Both names agree in the consonants except one, and also in meaning, as Arpakshad is the father of Shelah, grandfather of Eber and ancestor of Terah, Nahor, and Abraham, who came from Ur (Gen. xi. 12). The inserted "p" of Arpakshad has so far not been explained—Hommel has recourse even to Egyptian—but it is doubtless due to some graphic error (see UR). In Judith i. 1, etc., Arphaxad, a king of the Medians in Ecbatana, is mentioned, conquered by Nebuchadnezzar II. of Assyria and put to death. The name has clearly been borrowed from Gen. x. by the writer.

J. JR. W. M. M.

**ARRAGEL, MOSES:** Spanish rabbi; flourished in the first half of the fifteenth century at Maqueda and Guadalfajara, Castile. The name is the Arabic *al-Rijal* (Steinschneider, "Jew. Quart. Rev." xi. 610); according to H. Derenbourg ("Journal des Savants," November, 1898), it is derived from the Hebrew "ha-Ragil" (the expert).

When in 1422 Don Luis de Guzman, grand master of the Order of Calatrava, was preparing in Toledo to make war upon the Moors, he seems to have suffered a change of heart; and, tired of the chase, of playing chess, and of reading romances of chivalry, he felt the need of a good translation of the Bible in Spanish, with a commentary thereon. He asked Rabbi Moses Arragel to undertake this work (April 5). At first the rabbi declined the invitation, feeling how impossible it was for a Jew to translate, or comment upon, the Bible in a manner to satisfy a Catholic. Don Luis, however, insisted; and he assigned Friar Arias de Enciena, custos of the Franciscans in Toledo, to make known to Moses his particular wishes in regard to the matter. The translation of the Old Testament in the Castilian language is one of several which were made at this time; and the cooperation of the Jewish rabbi with Catholic dignitaries in its production is one of the signs of the comparative religious tolerance then prevailing in Castile.

**Translates the Old Testament.**

It took Arragel many years to finish this work. When completed (June 2, 1430) it was presented by him with much ceremony to Don Luis in Toledo, in the presence of a concourse of prominent and learned men. The head of the Order of St. Francis, replying to the presentation address, expressed himself as follows: "Rest assured that if, please God, the interior of the Bible as regards its substance is equal to its exterior, it will be the most beautiful and the most famous work to be found in many a kingdom." These and other details are found prefixed to the translation, accompanying which is the whole correspondence between Don Luis de Guzman and Moses Arragel. Luis' letter commences as follows: "We, Master of Calatrava, send many salutations to you, Raby Moses Arragel, our vassal in our city of Maqueda. Know, O Raby Moses! that we desire to possess a Bible with glosses and comments; and we are told that you can do the work well."

It is interesting to notice that this translation into old Castilian follows the order of books according to the Hebrew canon. This was the express desire of Jerome; and indeed his translation seems to have formed, in a measure, the basis for this new translation, which was made with the help of the Hebrew original. Wherever the Latin text of Jerome agreed with the Hebrew, Moses followed both; where they differed, he followed the Hebrew exclusively. A surprising freedom of speech is also shown by Moses in the glosses that he has attached to the text. He does not scruple to differ from the interpretation of his own coreligionists. When he comes in conflict with the dogmas of the established church, he says plainly: "This is the opinion of the Christians; but the Jews hold just the opposite view." He often cites the view of the grand master, Don Luis, himself, but never controverts him. He is decidedly rational in his own views on many points, and does not scruple to declare many expressions figurative. The glosses are not simply dry explanations, for Moses has inserted here and there a number of Jewish tales, fables, and proverbs. The authorities cited are numerous. Of classic authors, we find Aristotle, Euclid, Ptolemæus, and Pliny; of Christian scholars, Saint Bernard, Saint Ildefonso, and Nicholas de Lyra. His remarks on Christian theology are drawn from the "Tratado sobre la Justicia de la Vida Espiritual" of Don Pedro, archbishop of Seville. He mentions by name the Talmud, the Midrash (Midras or "los Prabot"), the cabalists "rabi Tanhuma," "rabi Salomon" (Rashi), "rabi Abraham Aben Ezra," "rabi Moysen de Egipto" (Maimonides), "rabi Niçim (Nissim) de Barçelona," "rabi Jacó" (Jacob ben Asher), "rabi Joseph," "el Camhy" (Kimhi), etc.

On the whole, this work of Arragel's shows him to have been a man of vast learning, of fine literary taste, and of a breadth of view hardly to be

expected in a Spanish rabbi of that time. According to S. Berger, Arragel used some previous attempts at translating the Bible into Castilian. As such he notes MS. Escurial, i.j. 3, and for the prophets, a manuscript of the fifteenth century preserved in the Library of the Academy of History at Madrid.

The manuscript of this translation, called the "Bible of Olivares," is preserved in the Palace of Liria at Madrid, belonging to the duchess of Berwick and of Alba. It was given in 1624 to Don Gaspar de Guzman, count of Olivares, by Don Andres Pachico, the grand-inquisitor, because of the services rendered by himself and his father, the ambassador at Rome. It passed by marriage into the possession of the fifth duke of Alba, Don Francisco Alvarez of Toledo. There are 515 folios, the text being in two columns, surrounded by the glosses, which are written in very minute script.

**Its Careful Illustrations.**

It is interesting from another point of view: it is filled with miniatures which make it one of the treasures of the Casa de Alba. The illustrations (334 in number, of which 6 are full-page), however, have a particular Jewish interest; for, in addition to the pictures in it of indubitably Christian origin, and copied from other Bibles in the Cathedral library of Toledo, there are others which have a thoroughly Jewish tinge, and on account of which the supposition is justified that Moses Arragel, if he did not himself assist in the painting, at least gave directions to the Toledo artists who did the work. In one picture the interior of a synagogue is reproduced with the greatest care and exactness. Moses is represented as holding the Law in his hands, the Law being written on a large marble plate. The frontispiece, which is here reproduced, represents the grand master upon his throne, covered with a white mantle upon which is seen the red cross of the Order of Calatrava; around him are vassals and knights; by his side are a Franciscan and a Dominican (Friar Arias de Encinas and Juan de Zamora); and in front of him is Rabbi Moses himself, on his knees, presenting his work to his lord and master. The Jew-badge can be plainly recognized on his right arm. He is surrounded by the knights of the order; while immediately below the throne a scene is depicted in which the knights are seen feeding, clothing, and otherwise succoring the Jews.

BIBLIOGRAPHY: De Rossi, *Histor. Wörterb.* p. 47; *Ne pi-Ghironoli*, p. 200. A description of the manuscript, together with extracts, was given in 1820 by Señor Paz y Mélia in an article entitled *La Biblia Puesta en Romance por Rabi Mosé Arragel de Guadalajara*, contained in a collection published in honor of Marcelino Menendez y Pelayo, Madrid, 1899, vol. ii. pp. 1 *et seq.*, an account of which article will be found in *Bloch's Oesterreichische Wochenschrift*, May 11, 1900, p. 356. A detailed account has been given by Samuel Berger in the *Bulletin des Antiquaires*, 1898, pp. 239-244 (an abstract of which article can be found in the *Rev. Et. Juives*, xxxviii. 309-311), and in *Romania*, xxviii. 521. Compare also *Catalogo de las Colecciones Expuestas del Palacio de Liria*, Madrid, 1898, p. 40, and Reuss and Berger in the *Real-encyclopädie für Protestantische Theologie*, 3d ed., p. 143, reprinted in *Urtext und Uebersetzungen der Bibel*, Leipsic, 1897, p. 26).

G.

**ARRAS:** Chief city of the department of Pas-de-Calais, capital of the ancient Artois, France. According to Gross, the name of this city appears in a very curious Hebrew document (De Rossi, MS. No. 563, 23), which relates that Robert the Pious, king of France (996–1031), together with his vassals and neighboring princes, having decreed the extermination of the Jews who refused baptism, a certain Jacob b. Jekuthiel went to Rome to invoke for his coreligionists the protection of the pope. The pope sent a high dignitary to put a stop to the persecution. Jacob went from Rome to Lorraine, and thence to Flanders, about 1023. He died there at ארייץ (*i.e.*, Arras), on the banks of a river, probably the Scarpe. His sons conveyed his body to Rheims.

It does not follow from this text that there was a Jewish community at Arras at this time; and the identification of the Hebrew word in question with Arras is very problematic. Jews probably were living at Arras, as in the whole surrounding region, in the thirteenth and fourteenth centuries; but nothing whatever is known of their history.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 71 *et seq.*

G. I. L.

**ARROWS.** See WEAPONS.

**ARROYO, ISAAC BEN MOSES:** Lived in Salonica toward the end of the sixteenth century. He wrote "Maḳhil Ḳohelet" (The Preacher Preaching) and "Tanḥumot El" (Consolations of God), philosophical expositions of Ecclesiastes and the Pentateuch (Salonica, 1597, 1573).

G. M. L. M.

**ARSACES:** Parthian king; according to some scholars, the sixth of that name, mentioned in I Macc. xiv. 2–3, as having entrapped Demetrius, who had rebelled against him. Demetrius married a daughter of Arsaces and, according to Josephus ("Ant." xiii. 5, § 11), died in captivity. He is further mentioned—in I Macc. xv. 22—in the number of kings to whom Rome sent the edict which forbade the persecution of the Jews. He is also known as Mithridates I.

G. G. B. L.

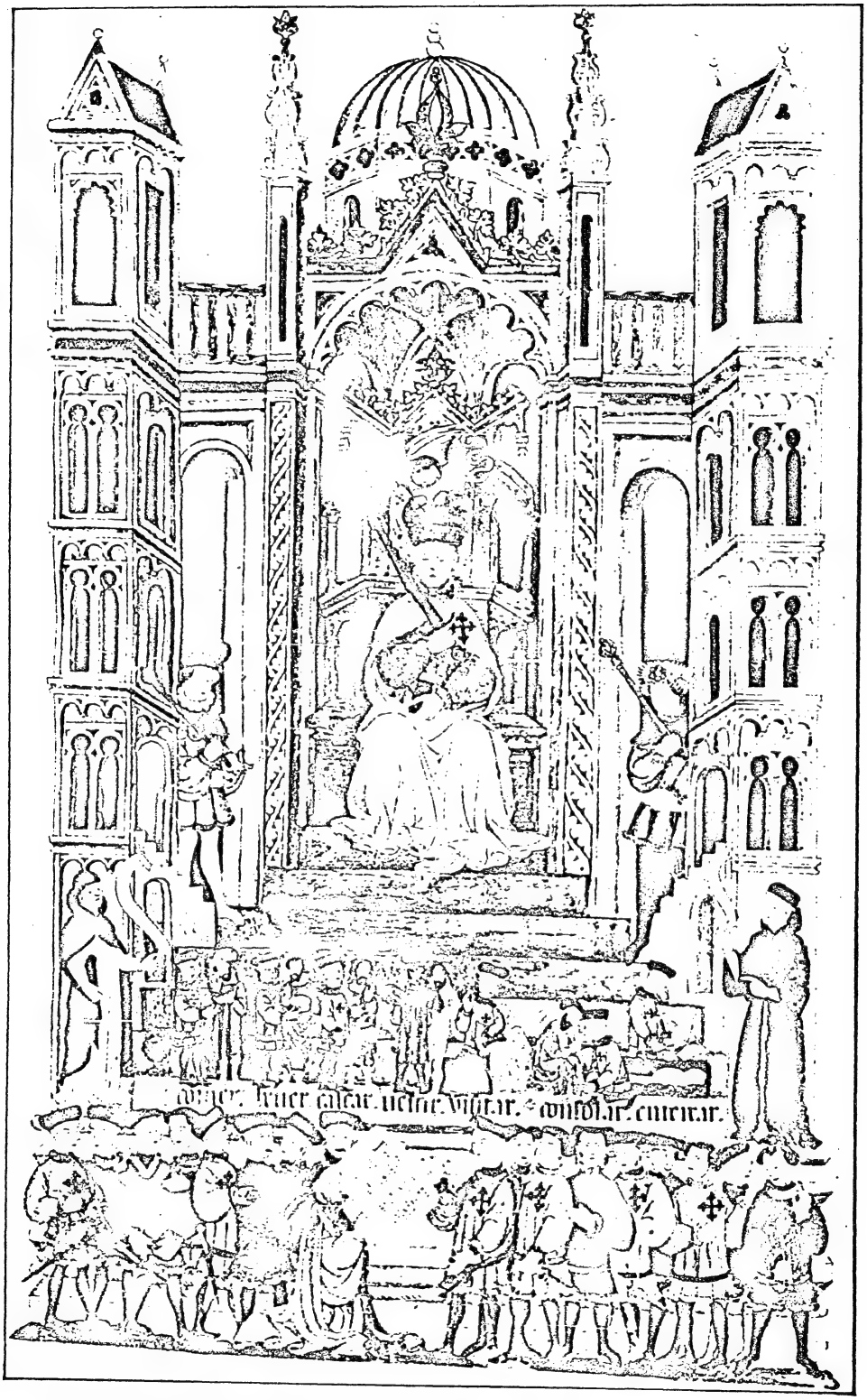
**ART AMONG THE ANCIENT HEBREWS:** Material for the formation of an opinion on the art of the ancient Hebrews is extremely scanty, as the vestiges are limited to certain specimens of pottery and of the glyptic art, including incidental references in Hebrew literature, touching mainly the Temple at Jerusalem.

Shekel of Simon Maccabeus. (Exact size.)

(From the collection of J. D. Eisenstein.)

**Pottery.**

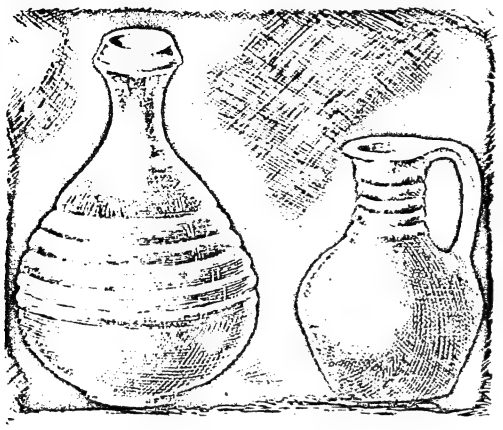
The potter's art reverts to the earliest days. After their settlement in Canaan, the Israelites no doubt soon learned this art from the inhabitants, although for a long time thereafter the Phenicians, who carried their earthenware to far-off lands, still continued to supply the interior of Palestine. Excavations in Jerusalem and Tell el-Hesy (probably the ancient Lachish) have yielded a proportionately rich fund of material, sufficient, according to Flinders Petrie, to trace the history of Palestinian pottery. Petrie distinguishes an Amorite, a Phenician, and a Jewish period, each having its own characteristic style. It is undoubtedly true that the art of pottery among the Hebrews was developed



MOSES ABRAGEL PRESENTING HIS CASTILIAN TRANSLATION OF THE BIBLE TO DON LUIS DE GUZMAN.

(From "Estudio de Erudicion Española.")

under Phenician influence, for its forms are always coarse imitations of Phenician models. The older finds, especially those of Jerusalem, exhibit forms



Hebrew Pottery.
(From Warren, "Recovery of Jerusalem.")

that are in use to-day throughout Palestine and Syria. See POTTERY.

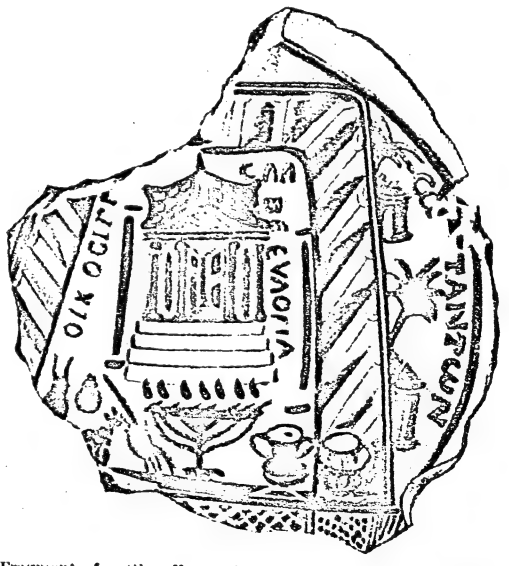
Glyptics dates back to remote antiquity. If tradition assumes that signet-rings were worn by the Patriarchs (Gen. xxxviii. 18), and that the generation of the wilderness journey was skilled in engraving on precious stones, it points at least to the antiquity of the art. The Hebrews were taught this kind of engraving by the Canaanites, who, in their turn, had received it from the Phenicians. Originally, this art of engraving came from the East; for in the Euphrates district it had been the custom since remotest time to attest all the more important business transactions by written contracts, to which the seals of the parties interested were affixed. The northern Syrians and Phenicians no doubt adopted the custom through their frequent intercourse with this district; and, with the custom, they doubtless learned also the art of making the seals. The devices upon these seals point likewise to their Eastern derivation (see Perrot and Chipiez, "Histoire de l'Art dans l'Antiquité," vol. iii., "La Phénicie," p. 240). It is, however, always difficult to decide whether any particular seal among those preserved belonged to the Hebrews or to some neighboring nation, unless it contain some distinctive name. Even when the name is indubitably Jewish, it is always possible that it may have been made by Phenicians. The Hebrew and Phenician seals resemble each other very closely in shape, script, and ornamentation. As to ornamentation, there are found devices of Phenician origin, such as the palm-leaf, garland of poppy-heads or pomegranates, winged spheres, etc., and those of Egyptian, such as Hathor's insignia, the eye of Osiris, etc. (see the illustrations in Benzinger, "Hebräische Archäologie," pp. 258 *et seq.*; and see article SEALS).

**Seal-Engraving.**

Seal of Elishegib bat Elishama cut in jasper.
(In the British Museum.)

Of metal-work there are no remains extant. The description of Solomon's Temple is the main source of information upon this point, the notable fact in which is that it was a Tyrian artificer, named Hiram (I Kings vii. 13) or Huram Abi, as the chronicler calls him (II Chron. ii. 13), who made the necessary utensils for the sanctuary. The Jews themselves evidently had not yet mastered the art of casting in bronze or brass, certainly not to the extent necessary for this work. The account of the building in I Kings vii. affords only the merest outlines of the larger art-works manufactured for its use, such as pillars, the brazen sea, portable lavers, or basins, etc. The shapes of the smaller utensils, vessels, and vases of gold and silver were undoubtedly molded after Phenician models. It was especially in the manufacture of such articles that the Phenicians excelled; and their products ruled the market, particularly in Egypt. Even if the Jewish metal-workers under Hiram learned enough to make the smaller articles themselves (compare II Kings xvi. 10), they still were constructed upon Phenician lines. The same is true of the ornaments employed, which exhibit the Phenician composite style. Thus, in addition to native flowers, are found the palm-leaf of Assyria, the lotus-flower of Egypt, and especially pomegranates and colocynths. Figures of animals, so frequently found on Phenician vases, were among the decorations of the borders of the brazen sea. In religious symbolism, likewise, the same Egyptian and Jewish forms are found alongside each other: the lotus, the eye of Osiris, Hathor, and Horus upon seal, all of Egyptian origin—the original meaning

**Metal-Casting.**




Fragment of a Glass Vase, with Representation of the Temple.
(From Vigouroux, "Dictionnaire de la Bible.")

of these symbols was of course lost to the Syrian artists—while the most frequent device of Babylonian origin among the Hebrews was the cherub (I Kings vi. 23–28, 32, 35; vii. 36; see CHERUB).

Older than the art of metal-casting among the

Jews was another species of metal-work—overlaying with metal plate. The very ancient Ephod received its name no doubt from the fact that it consisted of a figure of wood or other material, overlaid with gold or silver foil. The "calves of gold" at Dan and Beth-el were probably only idols thus overlaid, and not entirely composed of solid metal (I Kings xii. 28). Later accounts of the building of the Temple specify that the walls and doors, and even the floor, were overlaid with gold leaf.

**Sculpture.**

The plastic art was the one that had the least opportunity for development. Sculpture in stone hardly existed at all among the Jews: they possessed neither clay idols—the "mazebah" was always a plain stone pillar—nor sarcophagi, which latter, in Phenicia and Egypt, afforded opportunity for art-display; nor are any sculptured decorations of their stone houses known. They evidently lacked during all this period the ability to execute artistic work in stone.

Ivory- and wood-carving, on the other hand, were practised by the Jews from ancient times. The above-mentioned overlaying with metal involved, as a necessary condition, that the underlying wood had been wrought into proper shape. The old teraphim seem to have been of human form, or at least to have possessed a human head (I Sam. xix. 13). The cherubim for the Holy of Holies were carved out of olive-wood. The wood-work of the walls and doors of the Temple was ornamented with carvings (I Kings vi. 18, 29, 35). Solomon's throne of state is mentioned as an important product of the carver's art (in ivory) (I Kings x. 18–20); but unfortunately it is not stated whether it was made by Jewish or by Phenician artificers.

**Religion as an Opponent of the Plastic Art.**

It was the religion of the Jews that precluded the full development of the art of sculpture, and so confined it within the above-mentioned narrow limits. In the most ancient times, when images were not proscribed, the technical ability to make them artistically was lacking; and when in later periods this artistic skill might have been acquired from others, images were forbidden. The persistent fight of the Prophets against images was waged with such success that in the end not only was any representation of the Deity forbidden, but even the portraiture of living beings in general, man or beast. Such a command as that of the Decalogue (Ex. xx. 4; Deut. v. 8) would have been impossible to a nation possessed of such artistic gifts as the Greeks, and was carried to its ultimate consequences—as to-day in Islam—only because the people lacked artistic inclination, with its creative power and formative imagination.

The same reason, to which is to be added a defective sense of color (see Delitzsch, "Iris, Farbenstudien und Blumenstücke," pp. 43 *et seq.*; Benzinger, "Hebr. Archäologie," pp. 268 *et seq.*), prevented any development of painting. Attempts in this direction are found in the earliest times in the custom of decorating with colors jars, vases, and articles of similar character. Objects found at Tell el-Hesy show such attempts of a somewhat rude fashion; those found in Jerusalem exhibit them executed in a more careful and finished manner. The question, of course, still remains whether these latter objects are native products or imported articles. In either case the painting amounts to but a simple form of ornamentation by means of colored lines, in which geometrical figures predominate, with parallel lines and lines at

**Painting.**

Robinson's Arch, Jerusalem.
(From a photograph by Bonfils.)

right angles, zigzag and waving lines, all forming a sort of band around the neck or body of the vessel. In the Old Testament, painting is not mentioned: when Ezekiel (xxiii. 14) speaks of "men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion," it is not painting that is referred to, but probably outline drawings with a colored pencil, the contours being then filled in with color. See Cherub, House, Sanctuary, Synagogues, Temple, Pottery, Seals.

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J. JR. I. Be.

**ART, ATTITUDE OF JUDAISM TOWARD:** Art, the working out of the laws of beauty in the construction of things, is regarded in the Bible as wisdom resulting from divine inspiration (Ex. xxxi. 1–6, xxxv. 30–35, xxxvi.–4), and is called in the Talmud "hokmah" (*wisdom*), in distinction from

*labor* (חכמה ואינה מלאכה, R. H. 29*b*; Shab. 131*b*). It is, however, somewhat incorrect to speak of Jewish art. Whether in Biblical or in post-Biblical times, Jewish workmanship was influenced, if not altogether guided, by non-Jewish art. Roman architecture was invoked in the building of Herod's Temple just as Phenician architecture was in the construction of those of Solomon and of Zerubbabel (I Kings vii. 13; Ezra iii. 7). Plastic art in general was discouraged by the Law; the prohibition of idols in the Decalogue (Ex. xx. 4) being in olden times applied to all images, whether they were made objects of worship or not (see Josephus, "Ant." xvii. 6, § 2; xviii. 3, § 1; *ib.* "B. J." i. 33, § 2; ii. 9, § 2; 10, § 4). In accordance with this view the pious in Talmudical times even avoided gazing at the pictures engraved on Roman coins ('Ab. Zarah 50*a*; Pes. 104*a*; Yer. Meg. iii. 2 [74*a*]; Hippolytus, "Refutation of All Heresies," ix. 21). It is possible, however, that these figures formed an exception because they were, as a rule, representations of kings or emperors worshiped as gods by the Romans.

Rabbinical tradition, however, follows more rational rules in interpreting the law prohibiting images. Referring the law, Ex. xx. 23, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold," to beings beheld by prophetic vision at the throne of God, or to anthropomorphic visions of God himself, the Rabbis forbade only the fashioning of the four figures of Ezekiel as a whole or of any other angelic being, and especially the making of human figures, as these might be made objects of worship (Mek., Yitro, x.; 'Ab Zarah 42*b*, 43*b*). In view, however, of the fact that only carved figures or statues were, as a rule, objects of worship, the prohibition was not applied to images not projecting ('Ab. Zarah 43*b*). Portrait-painting, therefore, was never forbidden by the Law. As a matter of fact, far more potent than the Law was the spirit of the Jewish faith in putting a check on plastic art. In the same measure as polytheism, whether Semitic or Aryan, greatly aided in developing art as far as it endeavored to bring the deity in ever more beautiful form before the eye of the worshiper, Judaism was determined to lift God above the realm of the sensual and corporeal and to represent Him as Spirit only. In particular, the lewdness of the Astarte worship, which still exerted its evil influence in post-exilic times (Isa. lvii. 3 *et seq.*), offended the Jewish sense of chastity, so that idolatry was termed "to go a whoring" (Num. xv. 39; Hosea i. 2, and elsewhere). Nor was the Syrian or the Greco-Roman idolatry any purer in the judgment of the Rabbis, as may be learned from 'Ab. Zarah ii. 1, where it is stated that the heathen in Mishnaic times were still suspected of sexual intercourse with beasts. They saw too often in artistic beauty the means of moral depravation, and insisted, therefore, on the mutilation or destruction of every idol (*ib.* iv. 5). And whatever the Church did during the Middle Ages toward developing art, in the eyes of Judaism the images of Jesus and the Virgin, of the apostles and the saints, presented a relapse into pagan idolatry, warning the Jew all the more strongly against the cultivation of the plastic arts, since both the making of or the trading with any such images as might be used for the Christian cult was forbidden (Shulhan 'Aruk, Yoreh De'ah, 141, 3). In all probability the extensive use made by the Church of symbolic figures caused the Jew to shun applying them.

**Influence of Idolatry.**

Still, both ecclesiastical and secular art existed to some extent among the Jews of the Middle Ages. While it was a rule not to decorate the walls of the synagogue with figures, lest the devotion of the worshiper should be distracted by the sight, the doors of the synagogue and the Ark were frequently ornamented with representations of animals (among which the lion was a favorite subject), occasionally also of birds and snakes, and of plants (such as flowers, vines, and the like). In all cases where fear of idolatrous worship by non-Jews was excluded, liberal-minded rabbis saw no reason for prohibiting such ornamentation, whereas rigorists would discourage it altogether (see Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," p. 117; D. Kaufmann, in "Jew. Quart. Rev." ix. 254 *et seq.*; Abrahams, "Jewish Life in the Middle Ages," p. 29).

**In the Middle Ages.**

Of home utensils, cups and lamps used for Sabbath and festival days were occasionally, despite the opinion of rabbinical authorities, embossed with figured designs. Platters painted and inlaid, table-covers embroidered with golden birds and fishes, wooden vessels edged and figured, were in common use (Abrahams, *l.c.* p. 146). The walls of the houses of the rich were sometimes decorated with paintings of Old Testament scenes, and on the outside secular subjects were portrayed (Berliner, *l.c.* p. 35; Abrahams, *ib.*). Portrait-painting, though not common, was not unknown among the Jews of Germany in the eighteenth century; while in Italy it existed as early as the fifteenth century. Especially was the illumination of manuscripts and the artistic binding of books carried to great proficiency by Jews, who probably acquired the art from the monks (Abrahams, *l.c.* p. 220). According to Lecky "(Rationalism in Europe," ii. 237, note 2), many of the goldsmiths of Venice who cultivated the art of carving were Jews. Of recent years greater attention has been paid to the subject of Jewish ecclesiastical art, especially since the Anglo-Jewish Historical Exhibition of 1887. Societies have been founded at Vienna, Hamburg, and Frankfort-on-the-Main devoted to the collection and study of artistic objects used in Jewish acts of worship, whether in the synagogue or the home. In bibliography, also, attention is now being paid to title-pages, illustrations, initials, and the like, in which Jewish taste has had an influence.

Modern Jewish art no longer bears the specific character of the Jewish genius, but must be classified among the various nations to which the Jewish artists belong. See AMERICA, ARCHITECTURE IN; ALMEMAR; ARK; CEMETERY; COINS AND MEDALS; MEGILLAH; SEFER TORAH; SYNAGOGUE.

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*Jüdische Merkwürdigkeiten*, i. 252 *et seq.*; A. Freimann, *Die Abtheilung der Isr. Ritualgegenstände im Städt. Histor. Museum zu Frankfurt-am-Main* (privately printed, 1900); S. J. Solomon, *Art and Judaism*, in *Jew. Quart. Rev.* xiii. 553-566; D. H. Müller, *Die Hagada von Sarajevo*.

J. K.

——**Art in the Synagogue:** This is restricted for the reason that it distracts the thought of the worshiper at prayer. A prohibition against copying the forms of the cherubim of the sanctuary or the four animals of the Chariot for synagogue use was deduced from the words of the Decalogue, "Ye shall not make 'with me'" (Mek., Yitro, 10; 'Ab. Zarah 43*b*), but it was held not to apply to the lion alone, when shown without the other animals of the Chariot group; hence this animal was extensively used as an ornament on the Ark and as the ensign of Judah. The synagogue of Ascoli in Italy had an Ark of gilt walnut with two life-size lions, carved out at the bottom, flanking the steps leading to the doors behind which the scrolls were deposited. After the expulsion of the Jews in 1569 the Ark was removed to Pesaro (D. Kaufmann, in "Jew. Quart. Rev." ix. 254-269). R. Moses Trani, in answer to an inquiry, decided that a bas-relief sculpture of a lion should not be permitted to remain within an Ark of the Lord (Responsa, i. 30, quoted in "Leḳet ha-Ḳemaḥ," p. 36*b*).

David ibn Zimra, in the case of one who built a synagogue in Crete and wished to place a crowned lion on the top of the Ark—the design of his coat of arms—decided against it (Responsa, No. 107).

Judah Minz of Padua would not allow Hertz Werth, a rich member of his congregation, to place before the Ark an embroidered curtain with a bas-relief of a deer set in pearls, being his coat of arms, while other rabbis permitted it. Finally, a compromise was reached by Rabbi Isaac Castiglione, who allowed the figure of the deer to be embroidered on the curtain without forming a bas-relief (J. Caro, "Abḳat Roḳel," Responsa, No. 65). Joseph Caro, in reply to a question, permitted figures of birds to be embroidered on the curtain (*ib.* No. 66). While R. Eliakim ordered paintings of lions and snakes to be erased from the walls of the synagogue at Cologne, R. Ephraim permitted the painting of horses and birds on the walls of the synagogue (Mordecai, 'Ab. Zarah iii.; "Bet Joseph" to Tur Yoreh De'ah, § 141). Indeed, curtains embroidered with figures are in use in almost every country where the Jews are scattered, without any fear of disturbing the thought of worshipers in the synagogue, for the reason that artistic decoration in honor of the Torah is regarded as appropriate, and the worshiper, if he be disturbed by it, needs not observe the figures, as he can shut his eyes during prayer ("Abḳat Roḳel," Responsa, No. 66).

On the other hand, Elijah Capsali decided against any decoration in the synagogue which employed figures of animals as part of the design. R. Samuel Archevolti objected to the decorations of the Safed synagogue, and his opinion received the approbation of Moses Alsheik and R. Jacob BeRab ("Jew. Quart. Rev." *ib.*). Moses Sofer ruled against a stained-glass window above the Ark bearing the figure of the sun with rays and inscribed: "From the rising of the sun even to the going down of the same the Lord's name is to be praised," on the ground that the people bowing to the Ark, on entering the synagogue, would be worshiping the sun ("Ḥatam Sofer," Responsa, No. 129).

A case occurred where a representation of a "menorah" (Ḥanukkah lamp) had been painted on the Ark, with a different verse of the Seventy-seventh Psalm for each of the seven branches, and on the occasion of its renovation the ambitious artist signed his name to it. R. David ibn Zimra (Responsa, No. 107) said he had no objection to the replacement of the old design by a more artistic painting; but he ordered the signature to be erased, as that innovation was likely to attract attention, and was disrespectful in a synagogue. The same decision is rendered by Mendel Krochmal ("Ẓemaḥ Ẓedeḳ," Responsa, No. 50).

K. J. D. E.

**ARTA** or **LARTA:** Chief city of the nomarchy of Arthamania, Greece; situated on the Arta, about 7 miles from its mouth. It is the ancient Ambracia, called by the casuists of the sixteenth century Acarnania, and assigned to the Morea. In 1890 it contained 4,328 inhabitants, of whom about 200 were Jews. Little is known of the early history of the community. The casuists of the sixteenth century speak of an old synagogue "of the Corfiotes" (called also "of the natives," קהל תושבים), which leads to the supposition that Jews from Corfu settled at Arta when Roger I. of Sicily took possession of that Ionian island. Moreover, Benjamin of Tudela (about 1170, under Manuel I. Comnenus) mentions 100 Jews (or Jewish families?), whose leaders were R. Solomon and R. Heracles.

**Fifteenth Century.**

At the time of Scanderbeg (1404-67), Arta was already under Turkish rule. Upon their expulsion from the Spanish dominions, the Jews, coming from Calabria, Apulia, and Sicily, formed congregations and established a college. The earliest leaders of the latter were Rabbi Caleb (a name which frequently occurs among both Rabbinites and Karaites, and was later used by the Sephardim as a family name), Solomon Hamy, and Benjamin b. Shemariah, and, later, Abraham Obadiah Sephardi (died at an advanced age before 1529), who bequeathed his whole fortune to the poor of the Corfiote and Apulian synagogues; and finally Benjamin b. Mattathias (died before 1539), the author of "Binyan Ze'eb." The last-named, a loyal and modest character, was engaged in commerce in addition to his studies. He corresponded with the rabbis of Venice, of Constantinople (Elijah Mizraḥi), and of Salonica (Joseph Taytazak), and engaged in disputes with David Cohen of Corfu. His son-in-law, Samuel b. Moses Calai (still living in 1574), author of "Mishpeṭe Shemuel" (Venice, 1599), was the contemporary and rival of Isaac (b. Shabbethai?) Cohen, Solomon b. Baruch, Abraham b. Moses, and others. Somewhat earlier lived the notary Shabbethai b. Moses Russo (1525). About that time (before 1534) certain new ordinances were instituted. It appears that the Jewish youth of both sexes had somewhat scandalized the community of Arta by holding dancing parties. The heads of the commu-

nity not only put an end to such entertainments, but also forbade betrothed young men to visit their fiancées before marriage, as was the ancient custom of the natives. This last measure caused dissensions in the community. The Jews originally from Apulia, numbering about thirty families, especially protested, under the leadership of the heads of the community, Shabbethai b. Caleb and Moses b. Shabbethai Clevi (Clevois?), Judah b. Jacob, and David b. Solomon Mioni, Herero b. Solomon Pichon, Mordecai b. Mazaltob Maça, Mattathias b. Leon, Mattathias b. Solomon Benjamin Haliczi (probably from Haliez in Galicia), and Shabbethai b. Abraham Fidelo. In order to avoid future scandal and to secure the sanctity of the home, it was decreed (about 1521) that betrothals should be entered into only in the presence of ten laymen and one rabbi. Moreover (before 1561), dice or any other games of chance were forbidden except on the semi-holidays, Purim, and the fast preceding it.

**Internal Dissensions.**

The Jewish population of Arta comprised at this period about 300 families, who were, however, not completely assimilated: for the Greek Jews had not yet yielded altogether to the Spanish. In addition to the occurrence mentioned above, the Jews had other causes for dissension among them, chiefly in regard to the apportioning of the taxes. In this latter case the difficulties were adjusted by the syndics. But disputes arose among the permanent residents of Arta, or between them and strangers who came to the city, like the Jews of Patras who had left their native town to escape some great danger. Arta itself, where they sought refuge, did not always afford protection. In one instance the governor of the city cast all the Jewish inhabitants into prison during the Feast of Tabernacles in order to extort from them the sum of 3,000 florins.

The Jews on the highways were even less secure than in the cities; the casuists of this epoch record several assassinations of Jews; *e.g.*, that of Moses Soussi. The principal occupation of the Jews being commerce, they traveled a good deal, either to Corfu or to Janina (45 miles from Arta), where they sold Venetian wares or fabrics, or to neighboring villages and other places. They also followed various trades, even women being engaged in dyeing silk. There were also Jewish physicians at Arta (Jacob Rofé, Moses Polastro), who at times charged the comparatively large sum of 50 ducats for treating a patient.

The moral tone of the community, though marked on the whole by devotion and even an austere piety, was lowered in individual cases through lack of central administration. Thus, a certain Shemariah b. Abraham dared to maltreat the rabbi Benjamin b. Shemariah and even to say things prejudicial to the community. Another, Solomon by name, stigmatized as apostates the Maranos who, fleeing from Apulia, sought refuge at Arta. Finally, a certain Manoah Politzer (? פליצר), with the assistance of two false witnesses, Abraham Turkia and Abraham Tobiel, appropriated (about 1529) the legacy of R. Abraham Sephardi mentioned on page 143. In contrast to this darker side is the solidarity which united not only the Jews living in Arta, but also the latter with those of the neighboring towns. Thus it is recounted that when some pirates robbed a certain Eliezer of Pola (מפולי) and sold their booty to the Jews of En-Mavra, a notification from the rabbinical body of Arta was sufficient to cause the purchasers to restore the property to the owner in consideration of the expenses involved.

Rabbinic studies declined here as in the Orient generally. By the seventeenth century the rabbis—for example, Eliezer Menahem—were obliged to seek their knowledge at the colleges of Salonica, as probably also R. Moses Jacob, Raphael Cohen, Abraham Ḥon (עמון), and Shabbethai Russo, contemporaries of the chronicler David Conforte. This decadence was doubtless due in part to the political vicissitudes which successively befell Arta, such as the invasions of the Venetians (1688), of the French (1797), of Tepedelenli Ali, pasha of Janina (1798), of the Greeks (1821), and lastly of the Turks (1821).

**Decadence in Seventeenth Century:**

Between 1854—when the town revolted against the Turks, who reconquered it after a few months—and June, 1880, nothing of note occurred among the Jews of Arta. Then, at the instance of some public-spirited men, the Talmud Torah was reorganized so as to include both secular and religious instruction. This reform went into effect a year later (June, 1881), according to regulations written in three languages (Hebrew, Greek, and Italian), dated March 17, 1880, and signed by Julius (Shabbethai Ezra) Besso (president), Jacob Raphael Mioni (vice-president), Moses Daniel Yerushalmi (treasurer), Michel Shabbethai Besso (secretary), and the inspectors Elie Joseph Cané, Moses Solomon Battino, Moses Zaffo, and Abraham Shabbethai (printed by Nacamulli, Corfu). Mention is also made of two benefactors of the institutions, citizens of Corfu: (1) Abraham Tchaki, who contributed much toward the success of the work, and (2) especially Solomon Abraham, who, in addition to funds, gave a building of the value of 1,000 francs, which he owned at Arta. Nicole Zanetti is mentioned as professor of Greek.

**Modern Times.**

Some time after (1881), Arta was ceded by the Turks to the kingdom of Greece, conformably to the Treaty of Berlin.

G. A. D.

**ARTABAN V.:** Last of the Parthian kings; died in the year 227. He was the son of Volageses V., whose throne he ascended about 216, after a struggle with his brother Volageses VI. For many years he successfully conducted a war against the Romans, defeating both Caracalla and his successor Macrinus. He lost his life, however, in his conflicts with the Persians, 227.

This last ruler of the house of the Arsacids was well inclined toward the Jews: Abba Arika, the head of the academy of Sura, received signal marks of his friendliness. Thus he once sent to him a number of valuable pearls as a gift, and received in return from Abba Arika a *mezuzah* (door-post inscription), with the remark that the word of God was of a higher value than all the gems of earth

(Yer. Peah i. 1, p. 15*d*; Gen. R. xxxv., end; in both places "Rabbi" is erroneously given in place of the original "Rab").

When Artaban died Rab exclaimed in sorrow, "The bond of friendship has been sundered!" ('Ab. Zarah 10*b*). The text has ארדבן; read ארדבן (Persian Ardewan); Kohut, "Aruch Completum," i. 280).

Bibliography: Gutschmid, *Gesch. Iran's*, pp. 154 *et seq.*, 1888; Jost, *Gesch. des Judenthums*, ii. 139; Grätz, *Gesch. der Juden*, 2d ed., iv. 281.

G. L. G.

**ARTAPANUS:** Historian; lived in Alexandria in the second century B.C. He wrote a history of the Jews, parts of which have been preserved in the writings of the church-fathers Eusebius ("Præparatio Evangelica," ix. 18, 23) and Clement of Alexandria ("Stromata," i. 23, 154), as well as in those of some later authors. Freudenthal shows that both Alexander Polyhistor and Josephus made use of Artapanus' work. The fragments that have survived enable one to form an opinion—not a very flattering one—as to the merits of their author. Artapanus evidently belonged to that narrow-minded circle of Hellenizing Jews that were unable to grasp what was truly great in Judaism, and, therefore, in their mistaken apologetic zeal—for even in those early days Judaism had its opponents among the Hellenes—set about glorifying Judaism to the outer world by inventing all manner of fables concerning the Jews. As an illustration of this method, the following account of Moses will serve. According to Artapanus (Eusebius, *ibid.* ix. 27), Moses is he whom the Greeks called Musæus; he was, however, not (as in the Greek legend) the pupil, but the teacher, of Orpheus. Wherefore Moses is not only the inventor of many useful appliances and arts, such as navigation, architecture, military strategy, and of philosophy, but is also—this is peculiar to Artapanus—the real founder of the Greek-Egyptian worship. By the Egyptians, whose political system he organized, Moses was called Hermes *διὰ τὴν τῶν ἱερῶν γραμμάτων ἑρμηνείαν* ("because he expounded the writings of the priests").

The departure from Egypt is then recounted, with many haggadic additions and embellishments. The astounding assertion, that Moses and the Patriarchs were the founders of the Egyptian religion, led Freudenthal to the assumption that "Artapanus" must be a pseudonym assumed by some Jewish writer who desired to be taken for an Egyptian priest, in order to give greater weight to his words. This supposition, however, as Schürer points out, is highly improbable, and fails to explain the remarkable phenomenon of a Jew ascribing a Jewish origin to the Egyptian pantheon. It is much more probable that Artapanus belonged to a syncretistic circle of philosophers that saw no such grave objection to a moderate idolatry as to prevent its being accepted as of Jewish origin. Having adopted the Greek fables that derived the Egyptian cult from Grecian heroes, and having identified these heroes with Biblical personages, he had no alternative but to trace the idolatry of Egypt to a Jewish source.

[Or, Artapanus' position may have been somewhat as follows: Thinking it necessary for the honor of the Jewish people that they should be regarded as the source of all religion, he chose to attribute to them the origin of the Egyptian religion in spite of difficulties that he may have felt in connection with its idolatry.—T.]

Bibliography: Dähne, *Geschichtl. Darstellung*, ii. 200-203; Freudenthal, *Alexander Polyhistor*, pp. 143-174, 215, 231 *et seq.*; Susemihl, *Gesch. der Griechischen Litcratur*, ii. 646 *et seq.*; Grätz, *Gesch. der Juden*, iii. 606; Willrich, *Juden und Griechen*, p. 150; Schürer, *Gesch.* iii. 354-357, who gives further references.

T. L. G.

**ARTAXERXES I.** (surnamed **Longimanus**—"Long-Hand"): King of Persia; ascended the throne in 465 B.C., and died in 425 B.C. In the Persian name Artakhshathra ("he whose empire is perfected") the "th" (written with a special sign in Persian) is pronounced with a hissing sound, and is therefore represented in other languages by a sibilant. Thus in Babylonian, Artakshatsu, Artakhshassu, and numerous variations; in Susic, Irtakshashsha; Egyptian, Artakhshasha; Hebrew, ארתחישתא and ארתחישסתא (that is, Artakhshasta); in Greek, Ἀρταξέρξης (inscription in Tralles' "Corpus Inscriptionum Græcarum," 2919), and by assimilation with the name Xerxes Ἀρταξέρξης and Ἀρτοξέρξης. According to the chronographic lists of the Babylonians and of the Ptolemaic Canon, Artaxerxes I. reigned forty-one years, which includes the short reign of his son Xerxes II., murdered after a reign of six weeks. Some Greek authorities give him only forty years; thus Diodorus, xi. 69, xii. 64. (Concerning the chronology, compare Meyer, "Forschungen zur Alten Geschichte," 1899, ii. 482.) From this period many dated archives are extant, found throughout Babylonia, but particularly in Nippur, by the expedition of the University of Pennsylvania (published by Hilprecht and Clay, "The Babylonian Expedition of the University of Pennsylvania," vol. ix., 1898). But there are no archeological remains of the reign of Artaxerxes I. with the exception of a single inscription on a building in Susa and an alabaster vase in Paris which bears his name in Persian, Susian, Babylonian cuneiform, and in hieroglyphs. All information concerning him is derived from the accounts of Greek writers, especially the fragments of Ctesias, and from the statements of the books of Ezra and Nehemiah. Josephus wrongfully claims that the Ahasuerus (Xerxes) of the Book of Esther is this Artaxerxes I., and also that the Artaxerxes of Ezra and Nehemiah is Xerxes.

**Sources of Information.**

Artaxerxes was the second son of Xerxes, who was murdered in the summer of 465 by his all-powerful vizir Artaban. The murderer accused the king's eldest son Darius of the crime, with the result that Darius was slain by his younger brother Artaxerxes, who then mounted the throne. But Artaban sought the crown for himself, and therefore aimed at the life of the young king; the latter, it is stated, warned by Megabyzus, his brother-in-law, rid himself of the murderer by slaying him, with all his household and party, in open combat (Ctesias, "Persica," 29; Diodorus, xi. 69; Justin, iii. 1, according to Dinon; but Aristotle, "Politics," viii. 8, 14 has a different version). The murder of Xerxes is mentioned also by Ælian ("Variæ Historiæ," xiii. 3), and in an Egyptian inscription of the time of Ptolemy I., which ascribes the deed to the vengeance of an Egyptian god on the

foreign king. The Greek chronologists evidently through a misunderstanding, make of Artaban a Persian king and state that he reigned seven months. The Greeks gave Artaxerxes the surname *Μακρόχειρ* (Longimanus, Long-Hand), asserting, probably correctly, that his right hand was longer than his left. They uniformly describe him as a brave and handsome man, a kindly and magnanimous ruler (Nepos, "De Regibus," ch. i.; Plutarch, "Artaxerxes," ch. i.). The authentic narrative of Nehemiah gives an accurate picture, showing him to have been a kindly monarch, who, noticing the sadness of his cupbearer, asked him his wish and granted it. This characterization does not deny that he was susceptible to harem-influence or that he could become very angry when any one appeared presumptuous. Ctesias relates that he once sought to decapitate Megabyzus because, on a hunting expedition, when a lion was about to spring upon the king, Megabyzus slew him without awaiting the royal spear-thrust. The women of the court interceded for the offender, and his sentence was commuted to long exile upon an island in the Persian gulf, whence he finally succeeded in escaping. He afterward secured the king's pardon. The reverence with which the Persians regarded Artaxerxes may be seen in the fact that two of his successors adopted his name.

**His Character.**

His long reign was generally tranquil, the system of government introduced by Darius working satisfactorily. A few satraps who rebelled now and again (as, for instance, at the very beginning of the reign, the governor of Bactria), were speedily subdued. On the borderlands and in the mountainous districts the authority of the government may not have been vigorously sustained, but every other religion under his sway in Asia may be said to have enjoyed a period of peaceful growth. Artaxerxes I. was, however, not a creative genius.

Fuller details are known concerning his relationship to the Jews, toward whose development at a critical juncture he contributed efficiently. Two documents are contained in the Book of Ezra, ch. iv. (albeit wrongfully placed by the editor of that work); and there are also fragments of the memoirs of Ezra and Nehemiah themselves. Both documents in ch. iv. and the decree containing Ezra's appointment in ch. vii. have been declared spurious. In addition, the attempt has been made frequently to place Ezra's journey and reforms in the reign of Artaxerxes II.; but all such endeavors are critically untenable (compare Meyer, "Entstehung des Judenthums," 1896).

**His Relations to the Jews.**

In the seventh year of Artaxerxes I. (458 B.C.) the Babylonian Jews requested that permission should be given to the priest Ezra to visit Palestine, with full power over the Jews there, and to enforce the book of the Law as the will of the king. How the king acceded to this request, and how Ezra endeavored to carry out his mission, are well known. Ezra first took strong measures against the mixed marriages, coming thereby into conflict with "the people of the land," the Samaritans and their allies. To protect himself against them, Ezra undertook to rebuild the walls of Jerusalem. Permission for this was not contained in the commission he had received from the king; accordingly the Samaritans and their governor, Rehum, interfered and addressed a letter to the king, given in Ezra iv. 7. The king, who had no doubt been informed of the former importance of the rebellious city and the danger which its refortification might threaten to his revenues, issued orders that the rebuilding of the walls must stop (iv. 17). The triumph of the Samaritans was complete; the walls were torn down, and the gates were burnt (Neh. i. 3). Such was the condition of the city when, in Kislew of the twentieth year (December, 446), Nehemiah, the king's cupbearer, received information from his brethren concerning it. The Bible narrative tells how he succeeded in being sent as governor to Judea, and how he immediately (summer of 445) set energetically to work to restore the fortifications, thus enabling Ezra, through the influence of his authority, to establish the book of the Torah as the law binding upon the Jews. Nehemiah returned to court in 433 (Neh. v. 14, xiii. 6), but was despatched to Judea a second time to counteract certain evils which had arisen.

G. E. Me.

**ARTAXERXES II.** (originally **Arsakes,** surnamed **Mnemon** by the Greeks): The eldest son of Darius II.; succeeded his father in 404 B.C. (Diodorus, xiii. 108), and adopted the name of his grandfather Artaxerxes. He reigned until 359; that is, 46 years.

Artaxerxes II. seems to have been of a noble disposition; but, despite personal bravery, he was feeble in character, and under subjection to his imperious mother, Parysatis, who favored her younger son Cyrus to the extent of desiring the throne for him. After Cyrus' rebellion, and his death in the battle of Cunaxa (401 B.C.), Parysatis ruled the king completely and led him into the gravest crimes. Owing to his weakness, he was not the man to save the effete and dying Persian empire. Immediately upon his accession Egypt declared and maintained its independence. His whole reign was filled with rebellions and uprisings by satraps, especially in Asia Minor and Syria, though Palestine, then under the rule of the high priests, seems to have steered clear of any participation. Nevertheless, the internal distractions of the Greek world enabled him to succeed in the main in asserting that supremacy over Greece that Darius and Xerxes had vainly aimed at. After having diverted the attack of the Spartans by inciting their war against Corinth, he succeeded, through conjunction with Sparta and Dionysus I. of Sicily, in imposing his will upon the Greeks by the celebrated "Peace of the King," in 387 B.C. For decades thereafter, this "King's Peace" was the law in Greece, against which no state dared rebel.

Bibliography: Greek histories, especially Plutarch's biography of this king, are full of information concerning Artaxerxes II.; but the suggested connection with the history of Ezra, made by some historians, is without foundation.

G. E. Me.

**ARTAXERXES III.:** A son of Artaxerxes II. He originally bore a name which in Babylonian was written "Umasu" (and therefore in the Ptolemaic canon, as given by Elias of Nisibis, the form

אסים is found). He was called Ochus by the Greeks. After he had rid himself of the rightful successor, Darius, he mounted his father's throne in the autumn of 359 B.C., and reigned until the summer of 338. Hence the Babylonians and the Ptolemaic canon assign twenty-one years to his reign, while Diodorus (xv. 93; xvii. 5), together with the Greek chronologies, wrongly extends his reign by some years (see Meyer, "Forschungen zur Alten Geschichte," ii. 466, 488 *et seq.*, 496 *et seq.*).

**His Character.**

Artaxerxes III. Ochus was a cruel and bloodthirsty despot. He began his reign by murdering all relatives who might become dangerous to him. He was, however, a most energetic ruler, who allowed himself to be discouraged by no obstacle or failure, but ruthlessly prosecuted his purposes. With the assistance of the unscrupulous eunuch Bagoas and his Rhodian captains of mercenaries, Mentor and Memnon—fitting tools for his schemes—he succeeded in cementing the rapidly disintegrating empire of Persia by bloodshed, treachery, and fraud. He crushed several insurrections, notably that of the rebellious Sidonian in 345–344; and after many unsuccessful attempts he succeeded, in 343 or 342, in subduing Egypt also, and made it suffer severely for its rebellion.

**Connection with Jewish History.**

A certain conflict with his Jewish subjects seems to have been connected with these struggles. Josephus ("Ant." xi. 7, § 1) relates that when the high priest Judas (Joiada) was succeeded by his son Johanan (Jonathan or John; compare Neh. xii. 11, 22), his brother Jesus (Joshua) sought to deprive him of the office. Jesus relied for support upon Bagoses, Artaxerxes' general (the Bagoas previously mentioned), and so enraged Johanan that the latter struck him down in the Temple. Bagoses seven years later avenged the murder of Jesus by exacting of the Jews a tax of 50 drachmas for each lamb offered at the daily sacrifices. He also unlawfully and forcibly entered the Temple precincts, claiming that he was purer than the murdering high priest Johanan. There is no reason to consider this account as being in its essentials untrue (Willrich, "Juden und Griechen vor der Makkabäischen Erhebung," p. 89, declares the episode to be a misunderstanding of events which happened under Antiochus Epiphanes). It is probably to this episode that Eusebius refers in his "Chronicle" (under date of 1657 from Abraham—that is, 360 B.C.—which date is certainly erroneous; he is followed by Jerome; by Syncellus, p. 486; and by Orosius, iii. 76), when he relates that Artaxerxes III., upon his march against Egypt, carried a number of Jews into exile in Hyrcania and Babylonia. Possibly one of the uprisings alluded to above may have included a portion of Judea. This is possibly also the explanation of the strange statement of Justin (xxxvi. 3) that Xerxes, the king of the Persians, conquered the Jews. Neither of these statements is particularly reliable. The suggestion that the story of Judith is a reflection of these events lacks all foundation. The statement of Solinus (xxxv. 4) that Jericho was besieged by Artaxerxes and destroyed by him, has been explained by Theodore Reinach ("Semitic Studies in Memory of A. Kohut," pp. 447 *et seq.*) to refer to the conquests of the Sassanian king Artaxerxes I. (226–241).

In 338 Artaxerxes III., with most of his sons, was murdered by Bagoas; one of his sons, Arses, was elevated to the throne; but after a reign of two or three years he also was put to death by the murderer of his father.

G. E. Me.

**ARTEMION:** Leader of the Jewish insurrection in Cyprus against Trajan, 117. There are but scanty details of this revolt. According to Roman sources, the Jews destroyed the capital of the island of Salamis and slew 240,000 Greeks. The revolt was quelled by Trajan's general Martius Turbo; and to judge by the atrocities committed by him, the suppression was attended with very sanguinary results for the Jews. The law passed in Cyprus after the revolt, that no Jew should set foot on the island, and that, if cast there by shipwreck, he should suffer death, shows the hatred felt by the Greek Cypriotes toward the Jews.

Bibliography: Dion Cassius, *History*, lxviii. 32; Grätz, *Gesch. der Juden*, iv. 127–129.

G. L. G.

**ARTHUR LEGEND:** The cycle of stories clustering around the semi-mythical hero King Arthur of England, and which finds its place in Jewish literature in a Hebrew translation entitled ספר השמד הטבלה העגולה ("The Book of the Destruction of the Round Table"), composed in 1279 by an author whose name can not be ascertained. Only a few fragments exist in the Vatican manuscript edited by A. Berliner in "Ozar Tob," 1885, pp. 1–11. These include passages from "The Life of Lancelot" (לנצולוט דל לק), "The Birth of Arthur," "The Quest of the Grail" (ליברו דיל קשטא דיל סנגראאל). The original seems to have concluded with a sermon on repentance, to which the translator refers in his preface as one of his two motives for translating the work, the other motive being to drive away his own melancholy. From the nature of the translation, which includes several Italian words, Steinschneider concludes that the original was in Italian and that the writer lived in Italy. But the source from which the author drew his form of the story is no longer extant; it was obviously merely a short abridgment of the voluminous romance of chivalry out of which the Arthur Legend has been composed. While the book throws no light upon the origin of the legend, or even upon its later literary history, it is interesting for the contrast it presents between the scenes of bloodshed and unchastity that constitute the romance and the Jewish ideals so opposed to these. "The Quest of the Grail," though possibly in its origin a Celtic legend, has become inextricably associated with the Christian sacrament of the mass; and it is therefore extremely curious to find it treated in Hebrew. The translator seems to have felt this, and gives a somewhat elaborate apology for translating it. A Judæo-German version of the legend also exists among the manuscripts in the library of the city of Hamburg.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 967–969; idem, *Hebr. Bibl.* viii. 16; idem, *Cat. Hamburg Library*, No. 228 and p. 183.

A. J.

**ARTICLES OF FAITH:** In the same sense as Christianity or Islam, Judaism can not be credited with the possession of Articles of Faith. Many attempts have indeed been made at systematizing and reducing to a fixed phraseology and sequence the contents of the Jewish religion. But these have always lacked the one essential element: authoritative sanction on the part of a supreme ecclesiastical body. And for this reason they have not been recognized as final or regarded as of universally binding force. Though to a certain extent incorporated in the liturgy and utilized for purposes of instruction, these formulations of the cardinal tenets of Judaism carried no greater weight than that imparted to them by the fame and scholarship of their respective authors. None of them had a character analogous to that given in the Church to its three great formulas (the so-called Apostles' Creed, the Nicene or Constantinopolitan, and the Athanasian), or even to the "Kalimat As-Shahādat" of the Mohammedans. The recital of this "Kalimah" is the first of the five pillars of practical religion in Islam, and every one converted to Islam must repeat it verbatim; so that among the conditions required of every believer with reference to confession is the duty to repeat it aloud at least once in a lifetime. None of the many summaries from the pens of Jewish philosophers and rabbis has been invested with similar importance and prominence. The reasons for this relative absence of official and obligatory creeds are easily ascertained. The remark of Leibnitz, in his preface to the "Essais de Théodicée," that the nations which filled the earth before the establishment of Christianity had ceremonies of devotion, sacrifices, libations, and a priesthood, but that they had no Articles of Faith and no dogmatic theology, applies with slight modification to the Jews. Originally race—or perhaps it is more correct to say nationality—and religion were coextensive. Birth, not profession, admitted to the religio-national fellowship. As long as internal dissension or external attack did not necessitate for purposes of defense the formulation of the peculiar and differentiating doctrines, the thought of paragraphing and fixing the contents of the religious consciousness could not insinuate itself into the mind of even the most faithful. Missionary or proselytizing religions are driven to the definite declaration of their teachings. The admission of the neophyte hinges upon the profession and the acceptance on his part of the belief; and that there may be no uncertainty about what is essential and what non-essential, it is incumbent on the proper authorities to determine and promulgate the cardinal tenets in a form that will facilitate repetition and memorizing. And the same necessity arises when the Church or religious fellowship is torn by internal heresies. Under the necessity of combating heresies of various degrees of perilousness and of stubborn insistence, the Church and Islam were forced to define and officially limit their respective theological concepts. Both of these provocations to creed-building were less intense in Judaism. The proselytizing zeal, though during certain periods more active than at others, was, on the whole, neutralized, partly by inherent disinclination and partly by force of circumstances. Righteousness, according to Jewish belief, was not conditioned on the acceptance of the Jewish religion. And the righteous among the nations that carried into practise the seven fundamental laws of the covenant with Noah and his descendants were declared to be participants in the felicity of the hereafter. This interpretation of the status of non-Jews precluded the development of a missionary attitude. Moreover, the regulations for the reception of proselytes, as developed in course of time, prove the eminently practical—that is, the non-creedal—character of Judaism. Compliance with certain rites—baptism, circumcision, and sacrifice—is the test of the would-be convert's faith. He is instructed in the details of the legal practise that manifests the Jew's religiosity, while the profession of faith demanded is limited to the acknowledgment of the unity of God and the rejection of idolatry (Yoreh De'ah, Gerim, 268, 2). Judah ha-Levi ("Cuzari," i. 115) puts the whole matter very strikingly when he says: "We are not putting on an equality with us a person entering our religion through confession alone [Arabic original, *bikalamati* = by word]. We require deeds, including in that term self-restraint, purity, study of the Law, circumcision, and the performance of the other duties demanded by the Torah." For the preparation of the convert, therefore, no other method of instruction was employed than for the training of one born a Jew. The aim of teaching was to convey a knowledge of the Law, obedience to which manifested the acceptance of the underlying religious principles; namely, the existence of God and the holiness of Israel as the people of His covenant.

**No Fixed Dogmas.**

**No Need for Creeds in Judaism.**

The controversy whether Judaism demands belief in dogma, or inculcates obedience to practical laws alone, has enlisted many competent scholars. Moses Mendelssohn, in his "Jerusalem," defended the non-dogmatic nature of Judaism, while Löw among others (see his "Gesammelte Schriften," i. 31–52, 433 *et seq.* 1871) took the opposite side. Löw made it clear that the Mendelssohnian theory had been carried beyond its legitimate bounds. The meaning of the word for faith and belief in Hebrew (אמונה) had undoubtedly been strained too far to substantiate the Mendelssohnian thesis. Underlying the practise of the Law was assuredly the recognition of certain fundamental and decisive religious principles culminating in the belief in God and revelation, and likewise in the doctrine of retributive divine justice. The modern critical view of the development of the Pentateuch within the evolution of Israel's monotheism confirms this theory. The controversy of the Prophets hinges on the adoption by the people of Israel of the religion of YHWH, that excluded from the outset idolatry, or certainly the recognition of any other deity than YHWH as the legitimate Lord of Israel; that, in its progressive evolution, associated with YHWH the concepts of holiness, justice, and righteousness; and that culminated in the teaching of God's spirituality and universality. The historical books of the Bible, as recast in accordance with these latter religious

**Evolution of Judaism.**

ideas, evince the force of a strong and clearly apprehended conviction concerning the providential purpose in the destinies of earth's inhabitants, and more especially in the guidance of Israel. The Psalms and Wisdom books manifest the predominance of definite religious beliefs. To say that Judaism is a barren legalistic convention, as Mendelssohn avers, is an unmistakable exaggeration. The modicum of truth in his theory is that throughout Biblical Judaism, as in fact through all later phases of Jewish religious thinking and practise, this doctrinal element remains always in solution. It is not crystallized into fixed phrascology or rigid dogma. And, moreover, the ethical and practical implications of the religion are never obscured. This is evidenced by the Biblical passages that, in the opinion of many, partake of the nature of Articles of Faith, or are of great value as showing what, in the opinion of their respective authors, constitutes the essence of religion. Among these the most noteworthy are Deut. vi. 4; Isa. xlv. 5–7; Micah vi. 8; Ps. xv.; Isa. i. 16, 17; xxxiii. 15.

Whatever controversies may have agitated Israel during the centuries of the Prophets and the earlier postexilic period, they were not of a kind to induce the defining of Articles of Faith to counteract the influences of heretical teaching. Dogmatic differences manifest themselves only after the Maccabean struggle for independence. But even these differences were not far-reaching enough to overcome the inherent aversion to dogmatic fixation of principles; for, with the Jews, acceptance of principles was not so much a matter of theoretical assent as of practical conduct. Though Josephus would have the divisions between the Pharisees and Sadducees hinge on the formal acceptance or rejection of certain points of doctrine—such as Providence, resurrection of the body, which, for the Pharisees, was identical with future retribution — it is the consensus of opinion among modern scholars that the differences between these two parties were rooted in their respective political programs, and implied in their respectively national and anti-national attitudes, rather than in their philosophical or religious dogmas.

**Discussions and Dogmatism Disfavored.**

If the words of Sirach (iii. 20–23) are to be taken as a criterion, the intensely pious of his days did not incline to speculations on what was beyond their powers to comprehend. They were content to perform their religious duties in simplicity of faith. The Mishnah (Hag. ii. 1) indorsed this view of Sirach, and in some degree discountenanced theosophy and dogmatism. Among the recorded discussions in the schools of the Rabbis, dogmatic problems commanded only a very inferior degree of attention ('Er. 13*b*: controversy concerning the value of human life; Hag. 12*a*: concerning the order of Creation). Nevertheless, in the earliest Mishnah is found the caution of Abtalion against heresy and unbelief (Ab. i. 11 [12]); and many a Baraita betrays the prevalence of religious differences (Ber. 12*b*; 'Ab. Zarah 17*a*). These controversies have left their impress upon the prayer-book and the liturgy. This is shown by the prominence given to the Shema'; to the Messianic predictions in the Shemoneh-'Esreh (the "Eighteen Benedictions"), which emphasized the belief in the Resurrection; and, finally, to the prominence given to the Decalogue—though the latter was again omitted in order to counteract the belief that it alone had been revealed (Tamid v. 1; Yer. Ber. 6*b*; Bab. Ber. 12*a*). These expressions of belief are held to have originated in the desire to give definite utterance and impressiveness to the corresponding doctrines that were either rejected or attenuated by some of the heretical schools. But while these portions of the daily liturgy are expressive of the doctrinal contents of the regnant party in the synagogue (see Landshuth, in Edelman's "Hegyon Leb"; and Liturgy), they were not cast into the form of catalogued Articles of Faith.

The first to make the attempt to formulate them was Philo of Alexandria. The influence of Greek thought induced among the Jews of Egypt the reflective mood. Discussion was undoubtedly active on the unsettled points of speculative belief; and such discussion led, as it nearly always does, to a stricter definition of the doctrines. In his work, "De Mundi Opificio," lxi., Philo enumerates five articles as embracing the chief tenets of Mosaism: (1) God is and rules; (2) God is one; (3) the world was created; (4) Creation is one; (5) God's providence rules Creation. But among the Tannaim and Amoraim this example of Philo found no followers, though many of their number were drawn into controversies with both Jews and non-Jews, and had to fortify their faith against the attacks of contemporaneous philosophy as well as against rising Christianity. Only in a general way the Mishnah Sanh. xi. 1 excludes from the world to come the Epicureans and those that deny belief in resurrection or in the divine origin of the Torah. R. Akiba would also regard as heretical the readers of ספרים החצונים —certain extraneous writings (Apocrypha or Gospels)—and persons that would heal through whispered formulas of magic. Abba Saul designated as under suspicion of infidelity those that pronounce the ineffable name of the Deity. By implication the contrary doctrine and attitude may thus be regarded as having been proclaimed as orthodox. On the other hand, Akiba himself declares that the command to love one's neighbor is the fundamental principle of the Law; while Ben Asai assigns this distinction to the Biblical verse, "This is the book of the generations of man" (Gen. v. i.; Gen. R. xxiv.). The definition of Hillel the elder, in his interview with a would-be convert (Shab. 31*a*), embodies in the golden rule the one fundamental article of faith. A teacher of the third Christian century, R. Simlai, traces the development of Jewish religious principles from Moses with his 613 commands of prohibition and injunction, through David, who, according to this rabbi, enumerates eleven; through Isaiah, with six; Micah, with three; to Habakkuk, who simply but impressively sums up all religious faith in the single phrase, "The pious lives in his faith" (Mak., toward end). As the Halakah enjoins that one shall prefer death to an act of idolatry, incest, unchastity, or murder, the inference is plain that the corresponding positive principles were held to be fundamental articles of Judaism.

**Philo and Akiba.**

From Philo down to late medieval and even modern writers the Decalogue has been held to be in some way a summary of both the articles of the true faith and the duties derived from that faith. According to the Alexandrian philosopher (see "De Vita Mosis") the order of the Ten Words is not accidental. They divide readily into two groups: the first five summarizing man's relations to the Deity; the other five specifying man's duties to his fellows. Ibn Ezra virtually adopts this view. He interprets the contents of the Decalogue, not merely in their legal-ritual bearing, but as expressive of ethico-religious principles. But this view can be traced to other traditions. In Yer. Ber. 6ᵃ the Shema' is declared to be only an epitome of the Decalogue. That in the poetry of the synagogal ritual this thought often dominates is well known. No less a thinker than Saadia Gaon composed a liturgical production of this character (see AZHAROT); and R. Eliezer ben Nathan of Mayence enriched the prayer-book with a piyyuṭ in which the six hundred and thirteen commands are rubricated in the order of and in connection with the Decalogue. The theory that the Decalogue was the foundation of Judaism, its article of faith, was advocated by Isaac Abravanel (see his Commentary on Ex. xx. 1); and in recent years by Isaac M. Wise of Cincinnati in his "Catechism" and other writings.

**The Decalogue as a Summary.**

The only confession of faith, however, which, though not so denominated, has found universal acceptance, forms a part of the daily liturgy contained in all Jewish prayer-books. In its original form it read somewhat as follows: "True and established is this word for us forever. True it is that Thou art our God as Thou wast the God of our fathers; our King as [Thou wast] the King of our fathers; our Redeemer and the Redeemer of our fathers; our Creater and the Rock of our salvation; our Deliverer and Savior—this from eternity is Thy name, and there is no God besides Thee." This statement dates probably from the days of the Hasmoneans (see Landshuth, in "Hegyon Leb").

In the stricter sense of the term, specifications in connected sequence, and rational analysis of Articles of Faith, did not find favor with the teachers and the faithful before the Arabic period. The polemics with the Karaites on the one hand, and, on the other, the necessity of defending their religion against the attacks of the philosophies current among both Mohammedans and Jews, induced the leading thinkers to define and formulate their beliefs. Saadia's "Emunot we-Deot" is in reality one long exposition of the main tenets of the faith. The plan of the book discloses a systematization of the different religious doctrines that, in the estimation of the author, constitute the sum total of his faith. They are, in the order of their treatment by him, the following: (1) The world is created; (2) God is one and incorporeal; (3) belief in revelation (including the divine origin of tradition); (4) man is called to righteousness and endowed with all necessary qualities of mind and soul to avoid sin; (5) belief in reward and punishment; (6) the soul is created pure; after death it leaves the body; (7) belief in resurrection; (8) Messianic expectation, retribution, and final judgment. Judah ha-Levi endeavored, in his "Cuzari," to determine the fundamentals of Judaism on another basis. He rejects all appeal to speculative reason, repudiating the method of the Motekallamin. The miracles and traditions are, in their supernatural character, both the source and the evidence of the true faith. With them Judaism stands and falls. The book of Baḥya ibn Pakuda ("Ḥobot ha-Lebabot"), while remarkable, as it is, for endeavoring to give religion its true setting as a spiritual force, contributed nothing of note to the exposition of the fundamental articles. It goes without saying that the unity of God, His government of the world, the possibilities of leading a divine life—which were never forfeited by man—are expounded as essentials of Judaism.

**Saadia's, Judah ha-Levi's, and Baḥya's Creed.**

More interesting on this point is the work of R. Abraham ibn Daud (1120) entitled "Emunah Ramah" (The High Faith). In the second division of his treatise he discourses on the principles of faith and the Law. These principles are: The existence of God; His unity; His spirituality; His other attributes; His power as manifested in His works; His providence. Less well known is the scheme of an African rabbi, Ḥananel b. Ḥushiel, about a century earlier, according to whom Judaism's fundamental articles number four: Belief in God; belief in prophecy; belief in a future state; belief in the advent of the Messiah.

**Ibn Daud and Ḥananel ben Ḥushiel.**

The most widely spread and popular of all creeds is that of Maimonides, embracing the thirteen articles. Why he chose this particular number has been a subject of much discussion. Some have seen in the number a reference to the thirteen attributes of God. Probably no meaning attaches to the choice of the number. His articles are: (1) The existence of God; (2) His unity; (3) His spirituality; (4) His eternity; (5) God alone the object of worship; (6) Revelation through His prophets; (7) the preeminence of Moses among the Prophets; (8) God's law given on Mount Sinai; (9) the immutability of the Torah as God's Law; (10) God's foreknowledge of men's actions; (11) retribution; (12) the coming of the Messiah; (13) Resurrection. This creed Maimonides wrote while still a very young man; it forms a part of his Mishnah Commentary, but he never referred to it in his later works (see S. Adler, "Tenets of Faith and Their Authority in the Talmud," in his "Kobeẓ 'al Yad," p. 92, where Yad ha-Ḥazakah, Issure Biah, xiv. 2, is referred to as proof that Maimonides in his advanced age regarded as fundamentals of the faith only the unity of God and the prohibition of idolatry). It did not meet universal acceptance; but, as its phraseology is succinct, it has passed into the prayer book, and is therefore familiar to almost all Jews of the Orthodox school. The successors of Maimonides, from the thirteenth to the fifteenth century—Naḥmanides, Abba Mari ben Moses, Simon ben Ẓemaḥ Duran, Albo, Isaac

**The Thirteen Articles of Maimonides.**

Arama, and Joseph Jaabez—reduced his thirteen articles to three: Belief in God; in Creation (or revelation); and in providence (or retribution). Others, like Crescas and David ben Samuel Estella, spoke of seven fundamental articles, laying stress also on free-will. On the other hand, David ben Yom-Ṭob ibn Bilia, in his "Yesodot ha-Maskil" (Fundamentals of the Thinking Man), adds to the thirteen of Maimonides thirteen of his own—a number which a contemporary of Albo (see "'Iḳḳarim," iii.) also chose for his fundamentals; while Jedaiah Penini, in the last chapter of his "Beḥinat ha-Dat," enumerated no less than thirty-five cardinal principles (see Löw, "Jüdische Dogmen," in "Gesammelte Werke," i. 156 *et seq.*; and Schechter, "Dogmas of Judaism," in "Studies of Judaism," pp. 147–181).

In the fourteenth century Asher ben Jehiel of Toledo raised his voice against the Maimonidean Articles of Faith, declaring them to be only temporary, and suggested that another be added to recognize that the Exile is a punishment for the sins of Israel. Isaac Abravanel, in his "Rosh Amanah," took the same attitude toward Maimonides' creed. While defending Maimonides against Hasdai and Albo, he refused to accept dogmatic articles for Judaism, holding, with all the cabalists, that the 613 commandments of the Law are all tantamount to Articles of Faith (see Dogma).

In liturgical poetry the Articles of Faith as evolved by philosophical speculation met with metrical presentation. The most noted of such metrical and rimed elaborations are the "Adon 'Olam," by an anonymous writer—now used as an introduction to the morning services (by the Sephardim as the conclusion of the *musaf* or "additional" service), and of comparatively recent date; and the other known as the "Yigdal," according to Luzzatto, by R. Daniel b. Judah Dayyan.

The modern catechisms abound in formulated Articles of Faith. These are generally intended to be recited by the candidates for confirmation, or to be used for the reception of proselytes (see Dr. Einhorn's "'Olat Tamid"). The Central Conference of American Rabbis, in devising a formula for the admission of proselytes, elaborated a set of Articles of Faith. These modern schemes have not met with general favor—their authors being in almost all cases the only ones that have had recourse to them in practise. The points of agreement in these recent productions consist in the affirmation of the unity of God; the election of Israel as the priest people; the Messianic destiny of all humanity. The declaration of principles by the Pittsburg Conference (1885) is to be classed, perhaps, with the many attempts to fix in a succinct enumeration the main principles of the modern Jewish religious consciousness.

**Modern Catechisms.**

The Karaites are not behind the Rabbinites in the elaboration of Articles of Faith. The oldest instances of the existence of such articles among them are found in the famous work by Judah ben Elijah Hadassi, "Eshkol ha-Kofer." In the order there given these are the articles of the Karaite faith: (1) God is the Creator of all created beings; (2) He is premundane and has no peer or associate; (3) the whole universe is created; (4) God called Moses and the other Prophets of the Biblical canon; (5) the Law of Moses alone is true; (6) to know the language of the Bible is a religious duty; (7) the Temple at Jerusalem is the palace of the world's Ruler; (8) belief in Resurrection contemporaneous with the advent of the Messiah; (9) final judgment; (10) retribution. The number ten here is not accidental. It is in keeping with the scheme of the Decalogue. Judah Hadassi acknowledges that he had predecessors in this line, and mentions some of the works on which he bases his enumeration. The most succinct cataloguing of the Karaite faith in articles is that by Elijah Bashyatzi (died about 1490). His articles vary but little from those by Hadassi, but they are put with greater philosophical precision (see Jost, "Geschichte des Judenthums," ii. 331).

**The Karaites.**

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K. E. G. H.

**The Articles:** The thirteen Articles of Faith formulated according to Maimonides in his Mishnah Commentary to Sanhedrin, introduction to ch. ix. —which have been accepted by the great majority of Jews and are found in the old prayer-book—are as follows:

1. I firmly believe that the Creator—blessed be His name!—is both Creator and Ruler of all created beings, and that He alone hath made, doth make, and ever will make all works of nature.
2. I firmly believe that the Creator—blessed be His name!—is one: and no Unity is like His in any form; and that He alone is our God who was, is, and ever will be.
3. I firmly believe that the Creator—blessed be His name!—is not a body; and no corporeal relations apply to Him; and that there exists nothing that has any similarity to Him.
4. I firmly believe that the Creator—blessed be His name!—was the first and will also be the last.
5. I firmly believe that the Creator—blessed be His name!—is alone worthy of being worshiped, and that no other being is worthy of our worship.
6. I firmly believe that all the words of the Prophets are true.
7. I firmly believe that the prophecy of Moses, our master—peace be upon him!—was true; and that he was the chief of the Prophets, both of those that preceded him and of those that followed him.
8. I firmly believe that the Law which we possess now is the same that hath been given to Moses our master—peace be upon him!
9. I firmly believe that this Law will not be changed, and that there will be no other Law [or dispensation] given by the Creator—blessed be His name!
10. I firmly believe that the Creator—blessed be His name!—knoweth all the actions of men and all their thoughts, as it is said: "He that fashioneth the hearts of them all, He that considereth all their works" (Ps. xxxiii. 15).
11. I firmly believe that the Creator—blessed be He!—rewardeth those that keep His commandments and punisheth those that transgress His commandments.
12. I firmly believe in the coming of the Messiah; and although He may tarry, I daily hope for His coming.
13. I firmly believe that there will take place a revival of the dead at a time which will please the Creator—blessed be His name, and exalted His memorial for ever and ever!

According to Maimonides he that rejects any of these articles is an unbeliever, and places himself outside of the Jewish community.

Joseph Albo reduces the articles to three fundamental principles:

1. *Existence of God:* Comprehension of God's unity, His incorporeality, His eternity, and of the fact of His being the object of man's worship.
2. *Revelation:* Comprehension of prophecy, of Moses as supreme authority, of the divine origin and immutability of the Law.
3. *Retribution:* Comprehension of the divine judgment and of Resurrection.

These three principles have, in the main, been adopted also by modern theologians, both conservative and liberal, as the fundamentals of Judaism in the religious instruction of children as well as in the confession of faith to be recited by proselytes; some (*e.g.*, Büdinger) laying especial stress on the immortality of the soul, others (*e.g.*, Stein) on the priestly mission of Israel, or the Messianic hope.

Einhorn posits the following five Articles of Faith:

1. God the Creator.
2. Man in His image.
3. Revelation (through Moses).
4. God the Judge.
5. Israel His priest-people.

The Central Conference of American Rabbis, in 1896, at Milwaukee, Wis., adopted the following four (or five) articles in the "Proselyte Confession":

1. God the Only One.
2. Man His image.
3*a*. Immortality of the soul.
3*b*. Retribution.
4. Israel's mission.

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**ARTISANS.—In Bible and Talmud:** The general term for "artisan" in the Bible is "ḥarash" or "ḥoresh," which, derived from a verb meaning "to cut," is applicable to any worker in a hard substance, such as metal, stone, or wood (compare the use of this term in a general sense in II Kings xxii. 6, xxiv. 14; Jer. xxiv. 1, xxix. 2). At times it is used more definitely of a carpenter (Jer. x. 3; Isa. xli. 7), of a metal-worker (Hosea xiii. 2), or of an armorer (I Sam. xiii. 19). Usually, however, the term is qualified by the addition of the material, as "ḥarash eben," a worker in stone (II Sam. v. 11); "ḥarash 'eẓ," a worker in wood (*ib.*); "ḥoresh neḥoshet," a worker in bronze (I Kings vii. 14); and "ḥarash barzel," a worker in iron (II Chron. xxiv. 12). From the same root is derived "ḥaroshet," skilled work, defined, as above, by the addition of "eben" or "'eẓ" (Ex. xxxi. 5). In traditional literature the terms for "artisan" and "handicraft" are "umman" and "ummanut" respectively (Song Sol. vii. 2, "omman").

**Terms.**

Leaving to special articles a detailed description of the various crafts and occupations mentioned in Bible and Talmud, it will be sufficient to give here a general summary of specialized occupations, wherein, for completeness' sake, unskilled laborers are included.

The smelting of gold and silver is undoubtedly one of the oldest crafts known to man. The "ẓoref" (Judges xvii. 4; Isa. xl. 19, xli. 7, xlvi. 6; Jer. x. 9, 14, li. 17, and elsewhere) or "meẓaref" (Mal. iii. 2–3), literally "smelter," is the goldsmith or silversmith. The smelting was done in the "kur" (smelting-pot, Prov. xvii. 3, xxvii. 21) or the "maẓref" (*ib.*). In traditional literature the "zahabi," Aramaic "dahabi," "dahabana" (goldsmith), is distinguished from the "kassafi" or "kassaf" (silversmith). Copper and bronze were worked by the "ḥoresh neḥoshet" (Gen. iv. 22; I Kings vii. 14). In the Mishnah he is called "meẓaref neḥoshet" (Ket. vii. 10); in the Talmud "ḥashshala dude" (kettle-smith, Ket. 77*a*; see, however, *ib.*, where "meẓaref neḥoshet" is differently explained).

**Workers in Metal.**

Iron, like gold, was smelted in the "kur" (Deut. iv. 20; I Kings viii. 51; Jer. xi. 4). The "ḥarash barzel" (iron-worker or smith, II Chron. xxiv. 12) is called in traditional literature "nappaḥ" (one who uses bellows) or "peḥami" (one who uses charcoal). Mention is also made of the "ṭarsi" (chaser or embosser; compare Löw, in Krauss, "Lehnwörter," ii. 277*a*; and Jastrow, "Dictionary," *s.v.* טרסי, i.).

The "ḥarash 'eẓ" (worker in wood, Ex. xxxi. 5) is called in traditional literature "naggar," and means "carpenter" as well as "joiner." As specialists in this calling are mentioned the "saddaah" or "saddana" (maker of stocks, Pes. 28*a*) and the "ḳaẓẓaẓ" (feller of trees, Cant. R. ii. 2; Lev. R. xxiii.). Carving is mentioned in I Kings vi. 29, and elsewhere; "kiyyur" (paneling), in traditional literature (B. B. 53*b*).

**Workers in Wood and Stone.**

Workers in stone were the "ḥoẓeb" (quarryman or stone-cutter, I Kings v. 29), who hewed the stone from the rock, and the "ḥoresh eben" (stone-polisher, II Sam. v. 11). In traditional literature the first is called "ḥaẓẓab," the latter "sattat" (B. M. 118*b*). Those who chisel millstones are called "neḳorot" (Tosef., Ḳid. v. 14; Ḳid. 82*a*); engravers in stone are "pattaḥe abanim" or "mefattehe abanim" (Yer. Sheḳ. iv. 48*a*; Kelim xxix. 5).

The "bonch" (builder) is called in traditional literature "bannai" (Kelim xxix. 3; Tosef., Kelim, B. B. vii. 2; Yer. Ḥag. ii. 77*b*; B. M. 118*b*), who is differentiated from the "ardikal" or "adrikal" = Assyrian "dimgallu" (the architect or eyestone-setter, B. M. *l.c.*; Targ. II., Sam. v. 11). The specialized term for wall-builders is "goderim" (II Kings xii. 13) or "ḥarashe eben ḳir" (II Sam. v. 11). To this trade belong the "pison" (mortar-maker, Kelim xx. 2), the "ṭaḥ" (plasterer, Ezek. xiii. 11), and the "sayyad" (whitewasher, lime-burner, Shab. 80*b*).

The "yoẓer" (potter) is in traditional literature "paḥara" (Targ. Isa. xxix. 16). As specialists in this trade are mentioned the "kaddad" (jug-maker, M. Ḳ. 13*b*; Pes. 55*b*, MS. M., ed. כדר), the "godel tannurim" (oven-maker), the "godel kele ẓurah" (art-potter, M. Ḳ. 11*a*; Yer. Shab. vii. 10*d*), and the "ḳaddar" (maker of pots, Tohar. vii. 1). The "zaggag," Aramaic "zaggaga" (glazier, M. Ḳ. 13*b*; Yer. 'Ab. Zarah ii. 40*c*), is specialized into the "nofeaḥ kele zekokit" (glass-blower, Yer. Shab. *l.c.*). Here belongs the "ḥofer shiḥin" (ditch-digger, B. Ḳ. 50*a*). The "bursi" (tanner or hide-dresser; see Krauss, "Lehnwörter," *s.v.*) or "'abbedan" (Kelim xxvi. 8) had as assistant the "shallaḥa" (flayer, skinner, Shab. 49*b*), who prepared the hides for tanning. As specialists in this line are found the "shakkaf" or "ushkafa"

**Workers in Clay, Earth, and Leather.**

(shoemaker, Tosef., Kelim, B. B. i. 15; Giṭ. 68*b*), the "raẓ'an" (belt-maker, Pes. iv. 6), the "sarag" (harness-maker, Kelim xxiv. 8), the "zaḳḳaḳ" (maker of leather bottles, Miḳ. ix. 5), and the "sandelar" (sandal-maker, Yer. Ḥag. iii. 78*d*).

**Textile Industry.**

In the textile industry a number of crafts are mentioned, such as "ẓammar" (the wool-weaver, 'Eduy. iii. 4; Kelim xxix. 6); "pishtani" (the beater of flax, Yer. Yeb. xiii. 13*c*; Gen. R. xxxii. 3); "ma'azela" (the spinner, Eccl. R. vii. 9); "aẓloya" (the net-weaver, B. M. 24*b*); "ḳiwwaah" (the common weaver, Shab. 113*a*, 140*b*); "oreg" (the weaver, Yer. Sheḳ. v. 49*a*); "gardi" (wool-weaver, Kelim xii. 4); "ṭarsi" (the artistic weaver, 'Ab. Zarah 17*b*; Suk. 51*b*); "sericarius" (the silk-weaver, Pesiḳ. R. xxv.; Cant. R. viii. 11, where the word appears in corrupted form); ẓabba', ẓabba'ah" (the dyer, B. Ḳ. ix. 4; Giṭ 52*b*); "kobes" and "ḳaẓẓara" (the fuller, Ber. 28*a*; Tosef., Kelim, B. M. iii. 14; Yer. Ber. iv. 7*d*). Connected with this are the occupations of the "ḥayyaṭ" (tailor, Shab. i. 3), the "godel miẓnefet" (turban- or cap-maker, Kelim xvi. 7); and the "ashpara" (clothes-cleaner, 'Ab. Zarah 20*b*).

"Ma'asch roḳem" (the art of embroidery) and "ma'asch ḥosheb" (the art of fine weaving) were known and already highly developed in Biblical times (compare EMBROIDERY). Mention is also made of the "saḳḳay" (sack-maker, Kelim xiii. 5), and of the "sarad" or "saddar" (net-maker, Yoma 85*a*; Mek., Ki Tissa; Yalḳ., Ex. 327; Tosef., Ḳid. v. 14).

**Workers in Agricultural Products.**

AGRICULTURE afforded work not only to the field-laborers but to the "ṭaḥona" (miller, Yer. Peah i. 15*c*), and the "naḥtom" (professional baker, Ḥal. ii. 7). The baker was the "ḳefela" (κάπηλος, restaurant-keeper, Tosef., B. M. xi. 30). The "ḳallay'" parched the grain and offered it for sale, and the "garosah" or "dashoshah" (grist-maker) manufactured different kinds of groats or pearl-barley (Men. x. 4; M. Ḳ. ii. 5). Cooking, in Talmudic times, developed into an art, so that one boasted of knowing a hundred ways of preparing eggs (Lam. R. iii. 16). The "megabben" (cheese-maker, Tosef., Shab. ix. [x.] 13); the "ṭabbaḥ," "ṭabbaḥa" (butcher, slaughterer, or "shoḥeṭ," also professional cook, Beẓah 28*a*; Ḥul. 18*a*; Tosef., Ber. iv. 10), and "ḳaẓẓab" (meat-seller, 'Eduy. viii. 2); the "ḥaliṭar" (confectioner, Yer. Ḥal. ii. 58*c*); the "sodani" (brewer, Ber. 44*b*), and the "bassam" or "paṭṭam" (manufacturer of spices, druggist, Tosef., Ḳid. ii. 2; Yer. Yoma iv. 41*d*) supplied other necessities of the household. Fish and game were provided by the "ḥaram" (fisher, Yer. M. Ḳ. ii. 81*b*) and the "rishba" (fowler, Ḥul. 116*a*). The hunting of deer is frequently mentioned in the Talmud and Midrashim (Shab. xiii. 5; B. M. 85*b*).

Cattle-raising required the services of a "naḳdud" (herder, Lev. R. i. 9), of a "ro'eh" (shepherd), and of a "karzila" (assistant, B. Ḳ. 56*b*). The "paṭṭam" fattened animals for the market (Tosef., Beẓah, iii. 6). Other occupations dealing with cattle are "ahuryar" (equerry, Meg. 12*b*; differently explained in Jastrow, "Dictionary," *s.v.*), "baham" or "baḳkar" (cattle-raiser and cattle-driver, Deut. R. iii. 6; Yer. Beẓah v. 63*b*), "gammal" (camel-driver), "ḥammar" (ass-driver, Ḳid. iv. 14), and "ḳarar" or "ḳaddar" (carriage-driver, *ib.* Bab. and Yer.; B. M. vi. 1).

**Other Occupations.**

The demands of personal comfort, which in most instances called for manual labor, though the occupations themselves were scarcely those of Artisans, were filled by the "ballan" (βαλανεύς, bather, Sheb. viii. 5), with his attendants, the "turmesar" (θέρμαι); the "oleyar," "olearius" (clothes-keeper, Yer. Ma'as. Sh. i. 52*d*), and the "udyatha" (the female superintendent of the vapor-baths, Yer. Sheb. viii. 38*a*, "Zosime, the udyatha"); the "sappar" (hair-cutter, Ḳid. *l.c.*), and the "gara'" (barber and blood-letter, Ḳid. 82*a*). The women had their "gaddelet," "godelet," or "megaddelet" (hair-dresser, Kelim xv. 3; Ḳid. ii. 3).

In the interest of landowners worked the "kayyal" (measurer, Yer. B. M. ix. 12*a*), and the "mashoaḥ," "mashoḥaah" (surveyor, Kelim xiv. 3; B. M. 107*b*). The care of the city required the labor of the "ibbola'ah" (gate-keeper, watchman, Niddah 67*b*).

Traffic and communication by land gave employment to the "kattaf" or "sabbal" (load-carrier, B. M. 118*b*; Yer. B. M. x. 12*c*); to the "iskundara," "baldara," "dawwar," "ṭablara" (the courier, Ḳid. 21*b*; Yer. 'Ab. Zarah i. 39*d*; Esther R. i. 8; Shab. 19*a*; Targ. Prov. xxiv. 34; Pesiḳ. R. xxi.), and to the "ba'al aksania," "ushpizkan," "dayyora," "pundaḳi" (the innkeeper, Pesiḳ. R. xi.; Meg. 26*a*; Ta'an. 21*a*; Giṭ. viii. 9). Communication by water was kept up by the "sappan" (seaman, Sheb. viii. 5), the "mallaḥ" (sailor, Eccl. R. ix. 8), the "mabbora" (ferryman, Ḥul. 94*a*), and the "naggada" (tracker of vessels, B. M. 107*b*). The ship had also an "amodaah" (diver, R. H. 23*a*).

**Handicrafts and Women.**

Finally, mention must be made of the "zappat" (pitch-burner, Miḳ. ix. 7); the "diḳulaah" (basket-maker, B. B. 22*a*); the "liblar," "libellarius," "sofer," "safra" (writer), who wrote documents as well as books (Shab. i. 3; Giṭ. viii. 8; 'Ab. Zarah 9*b*); and the "ḳaboraah" (grave-digger, Sanh. 26*b*).

In primitive society most of the handicrafts are carried on by members of the family as occasion demands. It is only with the advance of civilization that work becomes specialized and a class of Artisans develops. Thus even in Talmudic times, side by side with specialized craftsmen, a great deal of work was done by the women of the family. The Mishnah Ketubot (v. 5) sheds light on this subject:

> "The following are the things which a wife is under obligation to do for her husband: the grinding, baking, washing, cooking, nursing her children, making the bed, and spinning wool. If she has brought him one maidservant, she needs not be obliged to grind, bake, or wash; if she has brought him two maids, she needs not cook or nurse; if three, then she needs not make the bed or spin wool; if four, then she is at liberty to spend her time sitting in the armchair. R. Eliezer says, Even if she has brought him a hundred maids, she should be forced to spin wool; for leisure leads to idlocy."

Something similar is found a hundred years later (Yeb. 63*a*).

A trade which would necessitate business intercourse with women is looked upon as improper (Ḳid. iv. 14); for every one who deals with women has bad leaven in him, otherwise he would not have chosen such a trade (Ḳid. 82*a*; compare Jastrow, "Dictionary," *s.v.* סור). But, like all theories, this rule was not always carried out in practise; even scholars disregarded it (compare Pes. 113*b*). See also Labor.

Nevertheless there were several trades regarded unfavorably by popular opinion. This is well expressed by R. Meïr (about the year 140):

"One should teach his son an easy and cleanly occupation. One should pray to Him to whom riches and possessions belong: for in every trade there is wealth as well as poverty; but neither wealth nor poverty is dependent on the occupation, but rather on the meritoriousness of man" (Ḳid. iv. 14).

And R. Jehudah ha-Nasi (about the year 200):

"There is no occupation which will disappear from this world. Happy he who has seen at his parents' home a fine trade; but wo unto him who has seen his parents engaged in an unpleasant trade. The world can not get along without a manufacturer of perfumes, neither without a tanner. Happy he whose trade is manufacturing of perfumes; wo unto him who is a tanner" (Ḳid. 82*b*).

**Estimation of Certain Trades.**

Drivers of asses and camels, shepherds, sailors, wagon-drivers, storekeepers, and crockery-dealers are looked down upon, "for their trades are robbers' trades" (Ḳid. iv. 14; Yer. Ḳid. iv. 66*c et seq.*). The following occupations are also looked upon with disfavor because they bring one into contact with women, and neither king nor high priest should be chosen from among those who follow them—namely, the trades of goldsmith, carder, millstone-chiseler, pedler, weaver, barber, fuller, leech, bath-man, and tanner (Ḳid. *l.c.*).

**Gilds.**

Classification by trade and the formation of gilds are mentioned in the Bible. Thus, gilds of goldsmiths and perfumers are referred to in Neh. iii. 8. Gilds of potters and weavers seem to be indicated in I Chron. iv. 23. These gilds seem to have been hereditary, similar to the later families of Garmu and Abtinas, who tenaciously retained in their respective families the special knowledge of baking the showbread and preparing the holy incense (Yoma iii. 11). The coppersmiths or embossers had a separate synagogue (Meg. 26*a*; Naz. 52*a*). In Alexandria there was a perfect organization of the various trades. In the synagogue the goldsmiths, silversmiths, smiths, embossers, weavers, etc., sat each in a separate group (Suk. 51*b*). Among some trades there existed also mutual insurance (B. Ḳ. 116*b*). See also Agriculture, Baking, Baths, Bottle, Cooking, Copper, Cotton, Dyeing, Embroidery, Engraving, Flax, Fuller, Glass, Iron, Labor, Leather, Metals, Pottery, Shipbuilding, Spinning, Weaving, Wool.

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**ARTISANS—Medieval:** So far as they were allowed by the restrictions of the trade gilds, many Jews of medieval times obtained their livelihood by working with their hands. Benjamin of Tudela (1171) refers to many manufacturers of silk in the Byzantine empire, to dyers in Syria, and glass-makers at Tyre. A little later King Roger of Sicily brought Jewish silk-weavers to south Italy to found that industry (Grätz, "Geschichte," vi. 263). Indeed, the trade of dyeing seems to have been almost a monopoly of Jews in southern Europe, and was certainly their favorite form of industry, the tax levied on them being called "Tignta Judæorum" (Güdemann, "Culturgeschichte," ii. 312).

The Jewish silk manufacturers of Italy were also distinguished (*ibid.* 240). The Jews of Lyons, when expelled in 1446, established an important silversmith business at Trevoux. In Sicily the Jews appeared to have almost a monopoly of handicrafts, and the authorities in 1492 protested against the edict of expulsion, because, as they said, "nearly all the artisans in the realm are Jews." Among the Jews of Germany and north France in the thirteenth and fourteenth centuries are found masons, tanners, card-painters, armorers, stone-engravers, glaziers, and even makers of mouse-traps, while among the inhabitants of Spain before the fifteenth century were to be found shoemakers, silversmiths, weavers, mechanics, carpenters, locksmiths, basket-makers, and curriers (Jacobs, "Inquiry," pp. xv, xxiii). About 1620 the majority of the Jews of Rome earned their living as tailors (Rieger, "Rom," 198). Among the Artisans mentioned in the inscriptions at the Prague cemetery of the seventeenth century are furriers, carpenters, locksmiths, glaziers, potters, woodcutters, wheelwrights, and wagon-makers (Hock, "Familien Prags"). When it is remembered that many of these occupations could only be filled by persons who had entry to the gilds, which were religious fraternities as well as trade-unions, and did not admit the Jews, there is a remarkable variety of handicrafts in which Jews can be traced during the Middle Ages; see the lists at the end of chapter xii. of Abrahams' "Jewish Life in the Middle Ages."

There is, however, considerable variation in the amount of handwork shown by the Jews in the Middle Ages according to place and time. Where the central government was strong an attempt was made to use the Jews as indirect tax-gatherers, and here very little handwork is found; where, on the contrary, the central government was not all-powerful, the Jews had freer access to the more natural means of earning a livelihood. Of course, throughout Jewish history a certain number of employments in which handwork is required had to exist among them for religious purposes. Thus they require a special class of butchers and even of bakers, while their barbers also have to be acquainted with Jewish custom. That the exclusion from the gilds was the main cause of the relatively small numbers of Artisans among the medieval Jews is shown by the fact that, as soon as restrictions were removed, handicrafts were adopted by the Jews. Thus within fifteen years of the "Judenordnung" of Bohemia, 1797, which opened all occupations to Jews, there were over 400 Jewish Artisans in Prague (Jost, "Ge-

schichte," ix. 167). Ten years after the first Jewish training-school for handicrafts was opened in Copenhagen in 1795, there were no less than 740 engaged in handicrafts out of 1,170 adult males (Jost, *ibid.* xi. 5). See ENGRAVERS, JEWISH, and GOLDSMITHS, JEWISH.

BIBLIOGRAPHY: Abrahams, *Jewish Life in the Middle Ages*, ch. xi., xii; Albert Wolf, *Etwas über Jüdische Kunst und Ältere Jüdische Künstler*; in *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, ix., 1902, pp. 12-74.

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**——Modern—Statistics:** Frequent expulsions and increased restrictions on residence during the latter Middle Ages furthered the diversion of the Jews into commerce, and especially into pedling. But during the last two hundred years handicrafts have found favor and have been taken up again, so that to-day out of the 3,000,000 Jews who may be regarded as of working age over 1,000,000 earn their living by manual labor. In the East, Jews are frequently found as Artisans. Those in Morocco include tinsmiths, boot-makers, and carpenters ("maltzan"). In Arabia they occur as armorers, silversmiths, and masons; in Persia, as silk-spinners and glass-grinders (Polak). Chubinsky declares that in Russia "Jews are prized as workmen owing to their zeal and cleverness" ("Globus," 1889, p. 377). He gives the percentage of Jewish Artisans in the southwestern provinces of Russia as forty per cent of the total number of Artisans, and in the cities fifty per cent of the total. At Jerusalem, in 1879–80, Sydney M. Samuel found 416 heads of families pursuing 29 handicrafts, among whom were tinkers, goldsmiths, watchmakers, smiths, turners, and masons ("Jewish Life in the East," p. 78). In 1881 Fresco reports 882 Jews of Damascus earning their living at handicrafts, no less than 650 being weavers (Anglo-Jewish Association, "Report," 1882, p. 78). Among the Russian Jews who passed through Liverpool in 1882, 1,730 out of 1,843 were Artisans and agriculturists (Mansion House Fund, "Report," p. 10). Nor is this a recent development. As far back as 1840, of the 30,000 Jews of Berditchev 600 were tailors, 380 tin- and coppersmiths, 350 shoemakers, 200 carpenters and coopers, 160 furriers, 90 bakers, etc. (Jost, "Geschichte," xi. 294*n*). In view of the anti-Semitic attitude of Rumania, it is curious to contrast in the following list the number of Jews and Gentiles engaged in different trades at Bucharest in 1879 ("Jew. Chron." Sept. 5, 1879):

| Occupation. | Gen. | Jews. | Occupation. | Gen. | Jews. |
|---|---|---|---|---|---|
| Tinsmiths..... | 61 | 729 | Woodturners.. | 45 | 61 |
| Tailors..... | 76 | 689 | Cabinetmakers | 33 | 57 |
| Painters..... | 215 | 354 | Bookbinders.. | 41 | 42 |
| Braidmakers... | 97 | 251 | Lampmakers.. | 4 | 48 |
| Silversmiths ... | 48 | 164 | Hatters ..... | 17 | 28 |
| Watchmakers.. | 48 | 112 | Brushmakers.. | 0 | 18 |
| Coppersmiths... | 34 | 65 | Totals..... | 719 | 2,618 |

In an enumeration of the Jews of Kichinev in 1887 ("Ha-Yom," No. 280) very large numbers are given of those engaged in handicraft, among whom may be mentioned:

| | | | |
|---|---|---|---|
| Cigarmakers...1,117 | Seamstresses.... 452 | Capma... | ... |
| Tailors..... 896 | Fishmongers and butchers ..... 295 | Glazie... | ... |
| Shoemakers... 684 | Tinsmiths ..... 202 | Sawyers... | 92 |
| Bakers and cooks..... 299 | Coopers..... 136 | Saddlers..... | 68 |
| | | Bookbinders .. | 55 |

The Jews of some of the European capitals have shown considerable taste for handiwork, as is instanced by the following tables:

| Occupation. | Budapest, 1870 (Körösi). | Vienna, 1869 (Jellteles). |
|---|---|---|
| Tailors..... | 1,638 | 505 |
| Shoemakers ..... | 316 | 119 |
| Carpenters ..... | 75 | 59 |
| Turners..... | 23 | 95 |
| Locksmiths... ..... | 106 | 56 |
| Upholsterers ..... | 116 | 58 |
| Painters..... | 140 | 10 |
| Jewelers..... | 235 | 170 |
| Watchmakers ..... | 57 | 55 |
| Bookbinders..... | 33 | 54 |
| Butchers..... | 120 | 81 |

By a later census taken in Budapest statistics are furnished of the Jewish Artisans in that capital on Jan. 1, 1900; these are given according to the occupations in which they were engaged, as follows:

| Occupation. | Jews. | Jewesses. | Total. |
|---|---|---|---|
| Food preparation,..... | 2,480 | 244 | 2,724 |
| Clothing ..... | 3,610 | 1,471 | 5,081 |
| Building ..... | 292 | 1 | 293 |
| Textile ..... | 150 | 114 | 264 |
| Pottery ..... | 83 | 2 | 85 |
| Wood ..... | 616 | 4 | 620 |
| Metals ..... | 2,147 | 54 | 2,197 |
| Graphic..... | 909 | 19 | 928 |
| Industrial art..... | 582 | 61 | 643 |
| Engraving ..... | 310 | 11 | 321 |
| Leather ..... | 188 | 1 | 189 |
| Paper ..... | 178 | 41 | 219 |
| Oil or grease ..... | 128 | 4 | 132 |
| Dyeing..... | 185 | 13 | 198 |
| Miscellaneous ..... | 694 | 2,364 | 3,018 |
| | 12,552 | 4,404 | 16,912 |

In a census of the Jewish Artisans of Algeria, the following were the handicrafts most popular among 10,785 proletarians enumerated ("Revue Socialiste," 1899):

| | | | |
|---|---|---|---|
| Shoemakers..... | 730 | Soapmakers..... | 74 |
| Tailors ..... | 554 | Painters..... ..... | 70 |
| Workmen ..... ..... | 371 | Trimmers ..... | 66 |
| Blacksmiths..... | 178 | Masons ..... | 51 |
| Cigarmakers..... | 131 | Tanners ..... ..... | 45 |
| Coachmen..... | 124 | Workers in wood ..... | 41 |
| Coachbuilders..... | 111 | Dyers. ..... | 39 |
| Carpenters ..... | 102 | | |

In only a few instances can complete figures be given, owing to the general absence of any information as to religion in occupation statistics; but the interest of such statistics is the greater from their rarity. The following are, so far as known, the only official figures giving the actual number of Jews engaged in handicrafts, arranged according to countries and cities: though some are of rather early date, it seemed desirable to include them, in the absence of later particulars. Unfortunately, no official statistics on the subject are available for the United States.

| Place. | Date. | Number. | Authority. |
|---|---|---|---|
| Algeria ..... | 1899 | 32,875 | "Revue Socialiste." |
| Poland..... ..... | 1857 | 129,538 | Soloweitschik. |
| Prussia ..... | 1861 | 11,445 | Engel. |
| do. ..... | 1895 | 43,246 | "Statist. Jahrb." 1899. |
| Russian Pale of Settlement ..... | 1888 | 293,507 | Jacobs' "Persecution of Jews," 1890, p. 28. |
| do..... | 1898 | 395,942 | Soloweitschik. |
| Berlin..... | 1870 | 3,725 | Schwabe. |
| Budapest..... | 1870 | 4,791 | Körösi. |
| London ..... | 1898 | 38,000 | Soloweitschik. |
| Vienna..... | 1869 | 4,378 | Jelttelea. |

Of the actual trades followed, the most popular are the making of clothing and shoes, just as in the non-Jewish population. The cigar and jewelry trades also are favorite occupations of the Jews; thus over 60 per cent of the diamond-polishers of Amsterdam are of Jewish faith. All these are mainly trades that can be followed at home in the worker's own hours, and are known to the economist as "domestic industries." Jewish workmen drift into these naturally, as thereby they are enabled to refrain from labor on their Sabbath. Besides, the simpler processes of the tailoring and shoemaking trades are easily acquired, and therefore prove attractive to the Russo-Jewish immigrants. This has given rise to much so-called "sweating."

However, it is in Russia especially that the Jews have shown the readiest inclination to manual industries; the large number of nearly 400,000 mentioned in the foregoing table applies only to the fifteen governments of the Russian Pale of Settlement in 1898, and must be supplemented by at least another 200,000 for Poland, where Jews are rapidly taking to manufactures. In 1888, of the Jews of the Pale, 12 per cent. were Artisans, which is a higher proportion than in the general communities of either France or Prussia; and the percentage had increased by 1898.

Despite the fact that there are so many Jewish Artisans, the proportion of Jews earning their living by manual labor is generally much less than that of the general populations among whom they dwell. This is mainly due to the fact that they are concentrated in the towns. The following table gives the percentage of adult workers among the Jews and the rest of the population for the countries and towns mentioned at the time indicated:

| Place. | Date. | Jews. | Others. | Authority. |
|---|---|---|---|---|
| Italy | 1870 | 12.5 | 22.3 | Jacobs. |
| Prussia | 1861 | 18.97 | 39.41 | Engel. |
| do. | 1895 | 19.31 | 36.06 | "Statist. Jahrb." 1899. |
| Berlin | 1871 | 21.4 | 57.2 | Schwabe. |
| Budapest | 1871 | 22.9 | ---- | Körösi. |
| do. | 1891 | 16.5 | 18.3 | "Statist. Jahrb." 1899. |
| Vienna | 1869 | 16.27 | 41.23 | Jellteles. |

This table shows by comparison that the percentage of Jewish Artisans in the countries and cities specified averages only one-half of the number of handicraftsmen of other faiths. This is not so much due to any aversion on the part of Jews to manual exertion as to their special attraction to and capacity for commercial pursuits (see COMMERCE). Up to within a few years the Jewish Artisans did not show much inclination to combine and organize themselves into gilds or unions; but recently a large number of trades-unions and benefit societies have been formed by them in Wilna, London, and New York. Jews show a special aptitude for work in which great muscular strength is not required, but are capable of working for many consecutive hours. Their capabilities for higher or finished workmanship is a matter of dispute. In London and New York they have certainly revolutionized the cheap-clothing trade, and by that means seriously affected the trade in second-hand clothing, which was itself until recently a Jewish monopoly. For the actual trades in which Jews engage see HANDICRAFTS, OCCUPATIONS; for the influence on their position see SOCIAL CONDITION, and for the recent attempts to train handworkers see EDUCATION, TECHNICAL.

BIBLIOGRAPHY: Jacobs, *Studies in Jewish Statistics*, iv., vi., London, 1891; L. Soloweitschik, *Un Prolétariat Méconnu*, Brussels, 1898 (English statistics to be used with caution).

A. J.

**ARTOM, BENJAMIN:** Chief rabbi of the Spanish and Portuguese congregation of London; born at Asti, Italy, in 1835; died at Brighton, near London, Jan. 6, 1879. He was left fatherless when a child, and his maternal uncle supervised his early training. His theological education he owed to the rabbis Marco Tedeschi, of Trieste, and Terracini. At twenty he taught Hebrew, Italian, French, English, and German. His first appointment was that of minister to the congregation of Saluzzo near Genoa. While rabbi of a congregation in Naples he received a call to London, where he was installed as chief rabbi of the Spanish and Portuguese congregations of the United Kingdom (Dec. 16, 1866). After a year's stay in England, he became so proficient in English that he could preach in that language with eloquence. Deeply interested in Anglo-Jewish institutions, he directed his attention chiefly to organizing and superintending the educational establishments of his own congregation, the Sha'are Tikvah and Villareal schools. Although of Orthodox views, he welcomed moderate reforms, and endeavored to promote any enterprise tending toward the union of discordant factions. He was author of various odes and prayers in Hebrew, and several pieces of Italian poetry. A selection of his sermons delivered in England was published in 1873.

Benjamin Artom.

BIBLIOGRAPHY: *Jewish Chronicle*, January, 1879; *Jewish World*, January, 1879; London *Times*, January, 1879.

J. G. L.

**ARTOM, ISAAC:** Italian patriot, diplomat, financier, and author; born at Asti, Piedmont, Dec. 31, 1829; died at Rome Jan. 24, 1900, and was buried at Asti. At the age of sixteen he was ready for the university; but the higher schools of Piedmont excluded Jews, so he, in 1846, removed to Pisa, where he entered the university to study law. At the outbreak of the revolution against Austria in 1848, Artom, despite his frail constitution, joined the students' battalion commanded by Professor Montanelli, and took part in the battles of Curtatone and Montanara. At the close of the war he resumed the study of law, and in 1853 received a doctor's degree from the University of Turin.

In 1855 Artom entered the Foreign Office of Tuscany in the capacity of volunteer, or supernumerary,

and three years afterward was made private secretary to Count Cavour. Clerical attacks on Cavour included among the charges against him the fact that his chief secretary was a Jew. In reply, Cavour expressed the highest opinion of Artom's ability (Chiola, "Lettere di Camillo Cavour," iii. 306).

**Private Secretary to Cavour.**

On the death of Cavour (June 6, 1861), Artom wished to retire from active political life, but was dissuaded by Count Arese, who, having meanwhile been appointed ambassador to France, induced Artom to accompany him to Paris and to accept the post of secretary of legation (1862). When Pasolini was installed minister of foreign affairs, Artom was appointed chief secretary. Soon after, however, he resumed his diplomatic career, first as counselor of legation at Paris, and later as minister plenipotentiary to Denmark. In 1866, during the peace negotiations with Austria, Artom and General Menabrea were chosen to represent Italy; and on the outbreak of the Franco-Prussian war, in 1870, the former was sent on a diplomatic mission to Vienna. From 1870 to 1876 Artom was again connected with the ministry of foreign affairs, in the capacity of under-secretary of state. He was elected senator of the kingdom, March 23, 1877, being the first Jew to sit in the Italian legislative body.

Isaac Artom.

Artom is favorably known as a writer both of prose and of poetry. Of his verses many were inspired by special occasions, his most effective literary effort of this kind being an ode upon the death of Victor Emmanuel (Turin, 1878). Among his prose essays are (1) "Relazione Sugli Studii Superiori nell' Università di Heidelberga" (Bologna, 1868); (2) "Vittorio Emanuele e la Politica Estera"; and (3) a brief record of the Italian ministry of foreign affairs, (published in the "IX Gennaio"). Other publications by Artom include a volume commemorating the death of Victor Emmanuel II., Bologna, 1882; and an Italian translation of Gneist's "Rechtsstaat; Lo Stato Secondo il Diritto; Ossia la Giustizia nell' Amministrazione Politica," Bologna, 1884.

**Artom's Literary Works.**

But the most ambitious and by far the most important work of Artom is the biography of his former chief and friend, Cavour. This work, written in collaboration with A. Blanc, and entitled "L'Œuvre Parlementaire du Comte de Cavour," was published in Paris in 1862, and was soon afterward translated into Italian. As senator, Artom prepared two reports—one on the Italian treaty with Zanzibar ("Trattato di Commercio col Sultano di Zanzibar," Rome, 1886); the other on certain commercial and maritime negotiations with France, Spain, and Switzerland ("Facoltà al Governo di Mettere in Vigore il 30 Giugno, 1888, le Convenzioni di Commercio e di Navigazione che Fossero per Concludersi con la Francia, la Spagna, e la Svizzera," Rome, 1888).

Bibliography: Vapereau, *Dict. des Contemporains*, s.v.; Gubernatis, *Dict. Internationale des Ecrivains du Jour*, s.v.

S. F. S.

**ARTON** (formerly **AARON**), **LÉOPOLD ÉMILE**: French adventurer; born in Strasburg in 1849; settled in Paris in 1871. He was implicated in distributing among statesmen and politicians the bribes of the Panama Canal Company, which sought to secure the authorization of the Chambers for the company's financial operations. During more than four years the name of Arton was on all lips in France. He was many times the object of violent interpellations and stormy debates in both the Chamber of Deputies and the Senate, and was a steady menace to the stability of more than one French cabinet. He fled in 1892; but the French police never really tried to capture him until 1895, when he was arrested (Nov. 16) in London, and extradited. He was convicted by the Cour d'Assises of the department of the Seine (June 27, 1896) of defrauding a dynamite company, and sentenced to six years' imprisonment at hard labor. The judgment was annulled, and the Cour d'Assises of the Seine-et-Marne department condemned him to eight years' seclusion—which was considered less severe than hard labor—Nov. 6 of the same year.

While in prison he produced his famous "Notebook" ("Carnet des 104"), which contained, according to him, the names of the 104 deputies and senators whom he claimed to have bribed. A consequence of his revelation was a new interpellation in the Chamber of Deputies to the minister of justice (March 22, 1897). A legal prosecution was authorized against three deputies, among whom was the former friend of Arton, Alfred Naquet, and one senator. This proceeding reawakened the violent passions believed dead. A new parliamentary *commission d'enquête* was established by the Chambers June 29, in order to investigate the revelations of Arton; and this was followed by a new sensational trial Dec. 18, 1897, which lasted until Dec. 30, and resulted in the acquittal of all politicians accused by Arton, who, a few months later, was himself pardoned.

Bibliography: Meyer, *Konversations-Lexikon*, 5th ed., s.v.; *La Grande Encyclopédie*, under *Panama*.

S. H. R.

**ARUBOTH**: A district, probably in the south of Judah, where the son of Hesed, a commissariat officer of Solomon, had his headquarters (I Kings iv. 10).

J. JR. G. B. L.

**'ARUK** (ערוך): Hebrew expression for "dictionary," corresponding with the Arabic "ta'alif," and derived from "'arak [millin]" (Job xxxii. 14), "arranged words" (A. V. "directed words").

A Biblical dictionary, under the title "Maḥberet ha-'Aruk" (Composition of the Dictionary), was written by Solomon ibn Parḥon of Aragon in the twelfth century.

A Talmudical 'Aruk was first composed by Ẓemaḥ

ben Paltai, a gaon of Pumbedita, at the close of the ninth century; but only traces of it have been preserved (see Rapoport's biography of Nathan, the author of the 'Aruk, in "Bikkure ha-'Ittim," x. 24; and Kohut's "'Aruk ha-Shalem" [Aruch Completum] I., introduction, xviii.).

The work generally quoted as "'Aruk" is the great Talmudical dictionary composed by Nathan ben Jehiel of Rome, and completed in 1101. (See NATHAN B. JEHIEL.) Of this greater work different compendia were made later on for the use of larger circles of readers, with the explanation in modern languages of difficult words, under the title "Sefer ha 'Aruk ha-Ḳaẓer" (The Smaller 'Aruk), and were used by Sebastian Münster, Reuchlin, and other Christian scholars. See J. Perles, "Beiträge zur Gesch. der Hebräischen und Aramäischen Studien," 1-112, Munich, 1884. K.

**ARUMAH:** A place in Ephraim not far from Shechem, where Abimelech, the judge, took refuge (Judges ix. 41). It has been identified with El 'Ormeh on the hills southeast of Shechem.

J. JR. G. B. L.

**ARUVAS (AROVAS), ISAAC:** Rabbi and author; son of R. Hananiah Aruvas; lived in the seventeenth century. He filled the office of rabbi in several African communities, and later settled in Venice. He is the author of "Emet we-Emunah" (Truth and Faith), a religious school-book published in Hebrew and in Italian (Venice, 1672). The work contains the 613 precepts and prohibitions arranged in the order of Maimonides' "Sefer ha-Miẓwot," the thirteen articles of faith of Maimonides, a number of ceremonial laws modeled upon those of Joseph Caro; and several ritual laws. It is highly spoken of by Moses Zakut and others. Aruvas was also the author of "Zibḥe Ẓedeḳ" (Thank-Offerings of Righteousness), Venice, 1662, a rhythmical-alphabetical poem on the ritual law of slaughtering, to which are appended commentaries.

G. M. K.

**ARUVAS, MOSES BEN JOSEPH:** A physician and translator; lived in Cyprus and Damascus in the fifteenth and sixteenth centuries. He translated Aristotle's "Theology," a pseudepigraphic work, from the Arabic into Italian. This translation, made at the request of Franciscus Roseus of Ravenna, became the basis for Nicholas Castellani's Latin book, "Sapientissimi Philosophi Aristotelis Stagiritæ Theologia," which Roseus presented to Pope Leo X. and published in Rome, 1519. Aruvas afterward translated the Arabic text into Hebrew. In this translation there was very little of the original Latin.

BIBLIOGRAPHY: Munk, *Mélanges*, pp. 248, 249; Steinschneider, *Hebr. Uebers.* p. 244.

G. M. K.

**ARVAD** (the classical **ARADUS**): A town mentioned by Ezekiel (xxvii. 8, 11) as having contributed materially to Tyre's commercial greatness. Men of Arvad rowed the ships and manned the walls of Tyre. In the genealogical list of Gen. x. 18, and in the corresponding list of I Chron. i. 16, Arvad is given as an offshoot of Canaan, hence the term "Arvadite." The city, now called Ruwad or Ruweida, was built on an island, the very small size of which compelled the building of tall structures. It early gained prominence as a commercial center, and was able to withstand Thothmes and Assurbanipal; but later it became secondary to Tyre, and this was its condition in the days of Ezekiel. It did not, however, lose its prestige and importance, for it is mentioned in I Macc. xv. 23 that Lucius the Consul writes to Aradus ordering it not to oppress the Jews.

J. JR. G. B. L.

**ARYEH** (אריה, "lion"): A name commonly found among the Jews. The first person known to have borne it lived in the middle of the second century (Pes. 113*b*). His real name, however, was Judah; and "Aryeh," or to give the more exact and fuller form, "Gur Aryeh" (Lion's Whelp), was a complimentary addition to it (borrowed from Gen. xlix. 9).

There is no evidence of any other such use of the word; but among Italian and German-Polish Jews, on the other hand, frequent use was made of Aryeh as a religious name along with the secular names Leo, Leopold, Löwe (Löb, Leib), etc. The form "Gur Aryeh" is quite rare, and is to be found only among the Italian Jews (compare, for instance, Finzi Gur Aryeh, seventeenth century; and Judah Gur Aryeh in Michael's catalogue, "Oẓerot Ḥayyim," MS. 37). Judah and Aryeh often appear as the religious names of persons whose secular name is Leon or the like. L. G.

**ARYEH JUDAH B. ẒEBI HIRSCH.** See JUDAH B. ẒEBI HIRSCH.

**ARYEH LOEB:** Dayyan of Lublin, Poland, in the seventeenth century. He was the author of "Likḳuṭe ha-Or" (Collection of Light), in two volumes, the second of which, "Ha-Maor ha-Gadol" (The Greater Light), is as yet unpublished. The first, published under the title of "Ha-Maor ha-Katan" (The Lesser Light) at Lublin in 1667, contains a commentary on the laws of "Ḳiddush ha-Ḥodesh" (Consecration of the New Moon), by Maimonides.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 528.

L. G. J. L. S.

**ARYEH LOEB B. ABRAHAM PORTSCHINER.** See PORTSCHINER, LOEB B. ABRAHAM.

**ARYEH LOEB BEN ASHER:** A rabbi and one of the most eminent Talmudists of his age; born in Lithuania at the end of the seventeenth century; died at Metz June 23, 1785. He was rabbi in Pinsk, and, later, president of the yeshibah in Minsk. In 1765 he was called as rabbi to Metz, then one of the most important congregations in Europe. His election was confirmed by royal decree October, 1766. While his confirmation was still pending, a serious trouble broke out in the synagogue, which nearly brought about his resignation. He opposed this practise of the congregation: On Pentecost it was customary in Metz to recite the hymn AḲDAMUT, after the reading of the first verse of the Pentateuch-lesson. The rabbi objected to this interruption of Scripture-reading, and ordered the reader to proceed, but the trustees defied his authority and insisted on the traditional usage. A violent scene followed, and the rabbi was compelled to leave the synagogue. He

never afterward entered it except to deliver his sermons, four times a year; but at the request of members of the congregation who regretted their action on the occasion of the discreditable disturbance in the synagogue, he remained in the rabbinate till his death.

Aryeh Loeb was considered one of the keenest casuists of his time (see Azulai, "Shem ha-Gedolim" *s.v.* "Shaāgat Aryeh"). His yeshibah was well frequented; and he lectured even when, toward the end of his life, he became totally blind. His chief work, "Shaāgat Aryeh" (The Roaring of the Lion), is considered a classic in casuistic literature. It was published at Frankfort-on-the-Oder, 1755; Brünn, 1796; Slavita, 1833; with glosses by Moses Aryeh Loeb ben Joshua of Wilna, Josefow, 1855; and Wilna, 1874, with additions from the author's manuscripts and glosses by his son Asher Loew. In 1781 Aryeh Loeb published a work containing glosses to the Talmudic treatises Rosh ha-Shanah, Ḥagigah, and Megillah, together with miscellaneous casuistic novellæ, under the title "Ṭure Eben" (Rows of Stones). A supplement, containing glosses to Ta'anit, was published at Wilna in 1862 under the title "Geburat Ari" (The Strength of the Lion). Responsa of his are also found in the collection on the divorce-suit of Cleve. He was an advocate of the strictest orthodoxy and a type of the casuist that never can accept any exposition of a passage but the literal sense. When the Talmud, for example, calls Nebuchadnezzar (Ḥag. 13*a*) "the wicked, the son of the wicked, the grandson of Nimrod the wicked," Aryeh Loeb would not accept the explanation that Nebuchadnezzar is called Nimrod's descendant on account of his being of similar character, but insists that Nebuchadnezzar was, on the maternal side, a descendant of Nimrod (see "Ṭure Eben," 196).

Aryeh Loeb is officially called Lion Asser, which means Lion (French for Loeb), son of Asher. His son, who was rabbi of Carlsruhe and died in 1837, called himself Asher Loew. Of Aryeh Loeb's disciples the most notable were: Raphael Cohen, rabbi of Altona, and Ḥayyim, the founder of the rabbinical college of Volozhin.

Bibliography: *Ha-Measef*, ii. 61; Jost, *Israelitische Annalen*, ii. 186; Michael, *Or ha-Ḥayyim*, p. 253; A. Kahn, *Les Rabbins de Metz*, in *Rev. Et. Juives*, xii. 295 *et seq.*

D.

**ARYEH LOEB B. BARUCH BENDET.** See Loeb b. Baruch Bendet.

**ARYEH LOEB B. ḤAYYIM BRESLAU.** See Breslau Loeb ben Ḥayyim.

**ARYEH LOEB BEN JACOB JOSHUA:** German Talmudist and author; born 1715; died at Hanover March 6, 1789. He was a son of the author of "Pene Yehoshua'," who died as rabbi of Frankfort-on-the-Main 1755. In his youth he was his father's assistant, and taught as such in the yeshibah (academy) about 1745–1750 (see his letters in Israel Lipschütz' responsa "Or Yisrael," No. 57, Cleve, 1770). Subsequently he was called as rabbi to Skala in Galicia, and in 1761 to Hanover, where he officiated until his death. Aryeh edited the fourth part of his father's work (Fürth, 1780), and added to it his own novellæ on treatise Baba Ḳamma under the title "Pene Aryeh" (The Face of the Lion). His own works are of the usual scholastic type. Aryeh was succeeded by his son, Issachar Berisch (1747–1807). A eulogy on him is found in Eleazar Fleckeles' sermons, "'Olat Ḥodesh," Prague, 1793.

Bibliography: Buber, *Anshe Shem*, pp. 43 *et seq.*, Cracow, 1895.

D.

**ARYEH LOEB BEN JOSHUA HESHEL.** See Loeb b. Joshua Heshel.

**ARYEH LOEB HA-KOHEN OF STYRYJI.** See Loeb ha-Kohen of Styryji.

**ARYEH LOEB HA-LEVI.** See Loeb ha-Levi of Brody.

**ARYEH LOEB HA-LEVI HORWITZ.** See Horwitz, Aryeh Loeb.

**ARYEH LOEB LIPSCHITZ.** See Lipschitz, Aryeh Loeb.

**ARYEH LOEB BEN MEYER.** See Loeb ben Meyer.

**ARYEH LOEB MOKIAḤ.** See Loeb Mokiaḥ.

**ARYEH LOEB BEN MORDECAI HA-LEVI.** See Epstein Loeb ben Mordecai.

**ARYEH LOEB B. MOSES.** See Loeb ben Moses ha-Kohen.

**ARYEH LOEB OF POLNOI.** See Loeb of Polnoi.

**ARYEH LOEB B. SAMUEL ẒEBI HIRZ.** See Loeb ben Samuel Ẓebi Hirz.

**ARYEH LOEB BEN SAUL** (called also **LEVI SAUL LOEWENSTAM):** Polish rabbi; born in Cracow about 1690; died at Amsterdam April 2, 1755. He came of a famous family of rabbis. His father Saul had been rabbi of Cracow; his grandfather was Rabbi Hoeschl of Cracow. In 1707 he married Miriam, the oldest daughter of Ẓebi Ashkenazi, then rabbi in Altona; and continued his studies under his father-in-law, with whom he went to Amsterdam, and thence to Poland. In the latter country he was elected rabbi of Dukla. Through the influence of his relatives he then obtained the rabbinical position in Tarnopol, the former incumbent having been ousted by the officials of the government to make room for him. This interference on the part of the civic authorities naturally aroused great opposition to him in the congregation, and in a short time Aryeh Loeb was deposed. Subsequently he was elected rabbi of Rzeszow, and later on of Glogau. In 1740 he was called to Amsterdam, where he remained until his death. A call was extended to him from Prague in 1751, but he did not accept it. It is doubtful whether he was rabbi in Lemberg, as stated by Buber ("Anshe Shem," p. 38).

Aryeh did not publish any books, and what there is of his exists in the works of others—as in the responsa of Ẓebi Ashkenazi, No. 76; in those of Mordecai of Düsseldorf ("Muamar Mordecai," Nos. 62, 63, Brünn, 1790), and in the works of his son Saul, "Binyan Ariel" (Amsterdam, 1778)—and shows no originality. He took an active part in the controversy between Jacob Emden and Jonathan Eybeschütz, and sided with the former, who was his wife's brother. His letters on that controversy are full of invectives against Eybeschütz (see Emden's "Sefat

Emet," p. 16, Lemberg, 1877). According to the testimony of his brother-in-law, Jacob Emden (see the latter's autobiography, "Megillat Sefer," pp. 21, 68, Warsaw, 1896), he was a man of mediocre abilities, whose scientific attainments were not above the practical requirements for the rabbinical office. Of his sons, one, Saul Aryeh, was his successor, while the other, who called himself Hirschel Lewin, was rabbi in Berlin. The son of the latter was Chief Rabbi Solomon Herschell of London. See Amsterdam.

Bibliography: Buber, *Anshe Shem*, pp. 37 *et seq.*, Cracow, 1895.

D.

**Aryeh Loeb of Spola.** See Loeb of Spola.

**Aryeh Loeb Theomim.** See Theomim, Loeb.

**Arza:** The steward of King Elah at the palace, in Tirzah, where Elah was killed by Zimri (I Kings xvi. 9).

J. JR. G. B. L.

**Arzareth:** The name of the land beyond the great river, far away from the habitation of man, in which the Ten Tribes of Israel will dwell, observing the laws of Moses, until the time of the restoration, according to IV Esd. xiii. 45. Columbus identified America with this land. (See Kayserling's "Christopher Columbus," translated by Dr. C. Gross, p. 15.)

The name, it has been suggested by Schiller-Szinessy, is taken from Deut. xxix. 24–27, "Because they forsook the covenant of the Lord . . . and went and served other gods . . . the Lord rooted them out of their land . . . and cast them into another land [ereẓ aḥeret] as this day." This passage is made to refer (in Mishnah Sanh. x. 3) to the Ten Tribes (compare Tosef., Sanh. xiii. 12; Bab. *ib.* 110*b*; Yer. *ib.* x. 29*c*; Ab. R. N., ed. Schechter, A, xxxvi. 108, and Bacher, "Agada der Tannaiten," i. 143). But different opinions are expressed by Akiba and Eliezer—the traditions are rather confused as to the names—whether the Ten Tribes may be expected to return or not, since this point is not determined in the Scriptural verse. One of them takes the words "as this day" to signify that "as the day goeth, but doth not return, so shall they who are cast off not return"; the other explains the words: "as the day begins with the darkness of the night, but turns into day, so shall the darkness of their banishment be turned into bright daylight" (Mishnah Sanh. *l.c.*). The fourth Book of Esdras took the latter view, which was adopted also by R. Judah ha-Nasi in the Tosefta (*l.c.*), who refers to Isa. xxvii. 13.

Bibliography: Schiller-Szinessy, in *Journal of Philology*, iii. 114; Neubauer, *Jew. Quart. Rev.* i. 16.

J. JR. K.

**Asa:** 1. A Levite, father of Berechiah; found in the genealogy of the Levites in I Chron. ix. 16. 2. See Asa, Third King of Judah.

J. JR. G. B. L.

**Asa** (abbreviation of **Asayah**). — **Biblical Data:** Third king of Judah; son of Abijam and grandson of Rehoboam; reigned 917–876 B.C. (I Kings xv. 7–9). The most important event of his reign was the deliverance of Judah from Baasha, king of Israel, under whom the superior strength of the northern kingdom assumed a threatening aspect. Baasha raised a fortress at Ramah, four miles from Jerusalem; and, in order to secure immunity from his attacks, Asa was obliged to obtain the help of Ben-hadad I. of Damascus, thus involving the Arameans of Syria for the first time in the affairs of Israel. Ben-hadad invaded the most northerly territory of Israel northwest of the Sea of Galilee, and annexed it to his own dominions. The price paid to the Syrian king by Asa was taken from the store of silver in the Temple and the royal palace. Baasha was forced to retire; and Asa, using the material of the ruined fortress of Ramah, built Geba and Mizpah for the defense of his northern frontier (I Kings xv. 16–22). Asa also repelled a raid of Egyptians and Ethiopians under Zerah (Osorkon II.) (II Chron. xiv. 9–15). According to the narrator in I Kings, Asa was a religious reformer, putting down impure worship with an unsparing hand (I Kings xv. 11–15); but, while he was on the whole a wise and successful ruler, the picture given of him is somewhat vague. His religious reforms, more particularly, can hardly have been thorough, in so far as no traces of them are to be observed in the reigns of his successors. See Baasha and Ben-hadad.

J. JR. J. F. McC.

——**In Rabbinical Literature:** According to the Rabbis, Asa was one of the five men who were distinguished by certain physical perfections possessed by Adam, but were, on account of their having abused them, afflicted in these very parts of their body. Samson was distinguished by his strength, and behold, "his strength went from him" (Judges xvi. 19); Saul by towering with his neck above the rest, and behold, "he took a sword and fell upon it" (I Sam. xxxi. 4); Absalom by his long hair, and behold, "his head caught of the oak" (II Sam. xviii. 9); Zedekiah by his eyes, and behold, "they put out the eyes of Zedekiah" (II Kings xxv. 7); Asa by his feet (compare as to Adam B. B. 58*a*; Tan., Aḥare Mot, ed. Buber, 3) and behold, "in the time of his old age he was diseased in his feet" (I Kings xv. 23); that is, he was afflicted with gout. And the reason for this affliction of Asa was that, when enlisting the whole of Judah in war he "exempted none" (I Kings xv. 22), but forced also the students of the Law—nay, even newly married husbands, whom the Law (Deut. xx. 7) exempts—to march along (Soṭah 10*a*). [Pirḳe Rabbenu ha-Ḳadosh, v. 14, ed. Gruenhut, p. 72, has Asahel the light-footed (II Sam. ii. 18–23) instead of Asa. Compare Pirḳe R. Eliezer liii., where, instead of five, six are mentioned, Josiah being added as the sixth, as boasting of and afflicted in his nostrils (II Chron. xxxv. 22, 23; Ta'an. 22*b*) whereas Tan., Wa'eṭḥanan, ed. Buber, 1, has seven instead of five.]

The chronological discrepancy between II Chron. xvi. 1 and I Kings xvi. 8 is readjusted by the interpretation that the thirty-sixth year of Chronicles refers to the thirty-six years of the secession of the northern kingdom, which was a punishment for the thirty-six years of Solomon's marriage to the

daughter of Pharaoh, and ended in reality in the fifteenth year of Asa's reign, when Zerah the Ethiopian was vanquished by him; the alliance between the kingdoms of Israel and Syria (I Kings xi. 23) also lasted thirty-six years In obtaining an alliance with the king of Syria against Baasha by giving away the gold and silver treasures of the house of the Lord (I Kings xv. 18), Asa sinned grievously, for which Hanani, the seer, sternly rebuked him (II Chron. xvi. 7) (Tosef., Soṭah, xii. 1, 2; Seder 'Olam R. xvi.).

Asa, having contracted a matrimonial alliance with the wicked house of Omri, brought about the decree of Heaven that after forty-two years both the houses of David and of Omri should go down together, which nearly happened in the time of Ahaziah, wherefore the latter is said to have been forty-two years old when he ascended the throne (II Chron. xxii. 2) in contradiction with xxi. 20, and II Kings viii. 26 (Tosef., Soṭah, xii. and Seder 'Olam R. xvii.).

Among the treasures which Asa took from Zerah the Ethiopian, and which Zerah had taken from Shishak (II Chron. xii. 9, compare xvi. 2), there was also the marvelous throne of Solomon upon which all the kings of Judah subsequently sat (Esther R. i. 2); while the other great treasures were given by Asa to the king of Syria to obtain his alliance; then they were taken again by the Ammonites, to be recaptured by Jehoshaphat; then they fell into the hands of Sennacherib, from whom Hezekiah recovered them, and at the capture of Jerusalem they came into the hands of the Babylonians; then into those of the Persians, and afterward of the Macedonians, and finally of the Romans, who kept them at Rome (Pes. 119*a*; compare III Sibyl. 179 and 351; IV Sibyl. 145).

J. SR. K.

**ASAD:** One of the two Arabian-Jewish rabbis that are said to have instructed the Tobba' Abu Karibah (king of Yemen) in the tenets of the Jewish religion. The name of the other was Ka'b; and both belonged to the tribe of the Banu Ḳuraiza. Tabari ("Annales," i. 902), who relates this incident, adds that they were the most learned Jews of their age. It is, however, noteworthy that older historians, like Ibn Isḥaḳ and Ibn Hisham, do not mention their names (see ARABIA).

BIBLIOGRAPHY: Grätz, *Geschichte der Juden*, v. 92.

G. H. HIR.

**AS'AD AL-DIN, YA'ḲUB IBN ISḤAḲ AL-MAḤALLI:** Egyptian physician; lived in Cairo toward the end of the twelfth century and at the beginning of the thirteenth. He was born in al-Maḥallah, a city between Cairo and Damietta. Ibn Abi Usaibia, in his history of the Arabic physicians, praises As'ad highly and speaks of him as one of the most renowned scholars and physicians of that time. In 1201 As'ad went to Damascus, where he engaged in many controversies with the local physicians, among whom was Ṣadaḳa ben Munajjah, the Samaritan. He returned to Cairo, where he died.

Ibn Abi Usaibia mentions the following works of As'ad: (1) "Maḳalah fi Kawanin Ṭabiyah" (Treatise on the Canons of Medicine); (2) "Kitab al-Nazh" (Book of Pleasure), on the reflection that the eye beholds in the mirror; (3) "Kitab fi Mizaj Dimashka" (Book Containing Three Treatises); (4) "Masail Ṭabiyah" (Questions of Medicine).

BIBLIOGRAPHY: *Ibn abi Usaibia*, ed. Müller, ii. 118; Carmoly, *Histoire des Médecins*, p. 71; Steinschneider, *Hebr. Bibliographie*, xv. 131.

G. I. BR.

**ASAHEL.—Biblical Data:** 1. Son of Zeruiah, sister of David (I Chron. ii. 16). He was noted as a swift runner. As one of the thirty heroes of David (II Sam. xxiii. 24; I Chron. xi. 26), he had command of the army in the fourth month (I Chron. xxvii. 7). After the defeat of the forces of Ishbosheth, he pursued Abner (II Sam. ii. 18, 19). Asahel was, however, killed by Abner, who in revenge was slain by Joab (II Sam. iii. 27). 2. Father of Jonathan, who opposed Ezra's policy of putting away foreign wives (Ezra x. 15). 3. A Levite sent by Jehoshaphat to teach the men of Judah the "book of the law of God" (II Chron. xvii. 8). 4. A Levite assigned by Hezekiah to collect the tithes and offerings in the Temple (II Chron. xxxi. 13).

J. JR. G. B. L.

**——In Rabbinical Literature:** Asahel, son of Zeruiah, was so fleet that he overtook deer; and when he ran over a field of ripening corn, the ears of grain did not even bend, but remained erect as if untouched. When his time had come, however, he could not move an inch, and was slain by Abner (Eccl. R. ix. 11; Yalk., Jer. 285). (See JOAB.) To Asahel was applied the verse: "I returned, and saw under the sun, that the race is not to the swift" (Eccl. ix. 11).

J. SR. L. G.

**ASAHEL, ḤAYYIM:** Rabbi and author who lived in Salonica during the first half of the eighteenth century. He was the son of Benjamin Asahel, the chief rabbi of that city. Ḥayyim Asahel was the author of a Hebrew work entitled "Sam Ḥayyai" (Spice of My Life), a collection of addresses and responsa, which was published after his death by his son Benjamin (Salonica, 1746). He lived for some years at Jerusalem, and was commissioned to collect subscriptions throughout Asia Minor for the poor of Palestine. He died at Smyrna while on this mission.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. *s.v.* שם הגדולים; Michael, *Or ha-Ḥayyim*, No. 895.

G. M. FR.

**ASAIAH:** 1. A prince of the tribe of Simeon who, with others, attacked and captured Gedor, and settled there (I Chron. iv. 36). 2. Servant of King Josiah, by whom he was sent, in company with Ahikam, Shaphan, Achbor, and Hilkiah, to inquire concerning the book of the Law that had been found in the Temple (II Kings xxii. 12, 14; II Chron. xxxiv. 20). 3. A Levite appointed to take part in bringing back the Ark and in the service of song after its return (I Chron. vi. 15 [A. V. 30]; xv. 6, 11). 4. A Shilonite residing in Jerusalem (I Chron. ix. 5); identical with Maaseiah (Neh. xi. 5).

J. JR. G. B. L.

**ASAPH:** 1. A son of Berechiah or Berachiah. (See ASAPH BEN BERECHIAH.) 2. The father of Joah, chronicler at the court of Hezekiah (II Kings xviii. 18, 37; II Chron. xxix. 13; Isa. xxxvi. 3, 22). 3. The keeper of the forests of Artaxerxes, probably in Palestine, in the time of Nehemiah (Neh. ii. 8).

G. A. B.

J. JR.

4. Eponym of a musical gild. The name is prefixed as the title of authorship to twelve psalms (l.; lxxiii.–lxxxiii.) in the second and third books of the Psalter. The name appears only in the later historical writings. In the original documents of Ezra and Nehemiah (Ezra ii. 41; Neh. vii. 44—about 400 B.C.) the singers are all designated as "sons of Asaph," and are distinct from the Levites. In Neh. xi. 22, however, the overseer of the Levites at Jerusalem is described as "of the sons of Asaph, the singers." According to the chronicler (about 250 B.C.), the sons of Asaph were Levites, and there were three bands or gilds of singers descended respectively from Asaph Heman (Ps. lxxxviii.) and Ethan (Ps. lxxxix.), or Jeduthun (I Chron. xv. 17, xvi. 41, xxv. 1–6; II Chron. v. 12, xxxv. 15). The chronicler further represents Asaph as a contemporary of David, and as the founder of the gild of Asaphite singers (I Chron. xvi. 4–7; Ezra iii. 10; Neh. xii. 46). See ETHAN, JEDUTHUN, PSALMS.

J. JR. J. P. P.

**ASAPH ("Mar Rab"):** To judge from the title "Mar Rab," he was one of the Geonim (see GAON), and, presumably, lived about the middle of the ninth century. The name occurs in a Cairo Genizah fragment, whose author was possibly Judah b. Barzilai of Barcelona. This Asaph may be identical with the Asaph who figures as one of the transmitters of the Massorah traditions (anonymous chronicle in Neubauer, "Medieval Jewish Chronicles," i. 174; here אסם is very likely a misprint for אסף); but there are no grounds for connecting him with the physician Asaph.

BIBLIOGRAPHY: *Jewish Quarterly Review*, ix. 675–678.

J. SR. L. G.

**ASAPH BEN BERECHIAH:** One of the captive Levites carried off to Assyria (I Chron. vi. 24 [A.V. 39]), and whom Arabic and later Jewish legend says was Vezir of Solomon (Al-Nadim, "Kitab-al-Fihrist," i. 19; Jellinek, "B. H." v. 23). To him is ascribed a very remarkable treatise on medicine, called "Sefer Asaf," "Midrash Refu'ot," or "Sefer Refu'ot"—probably the oldest treatise of its kind in Hebrew—manuscripts of which exist in the libraries of Florence, Paris, Munich, Vienna (Pinsker 15, fragmentary), London (Almanzi collection; see Steinschneider, "Hebr. Bibl." v. 23), and Oxford. The contents of these manuscripts vary; but, in general, they contain treatises on the Persian months, physiology, embryology, the four periods of man's life, the four winds, diseases of various organs, hygiene, medicinal plants, medical calendar, the practise of medicine, as well as an antidotarium, urinology, aphorisms, and the Hippocratic oath.

The introduction is in the form of the later Midrash, and ascribes the origin of medicine to Shem, the son of Noah, who received it from the angels. The only authorities cited are "the books of the wise men of India," and a "book of the ancients," from which the present work was translated. Mar Mor, the Christian of Salerno; Mar Joseph, the physician; Bonfils, the physician; Rudolf, the physician in Worms; Samuel, the physician, etc., occur in additions made to the Oxford manuscript. Steinschneider and Löw, however, have shown that the list of medicinal plants goes back to Dioscorides; and the aphorisms can only be a working over of the well-known treatise of Hippocrates. In other places, Steinschneider has suspected the influence of Galen.

**On the Author's Name.**

There are very few indications affording any clue to the author or to the time and place in which he wrote. The author's name varies: "Asaph ha-Yehudi" (Asaph the Jew), "Asaph Ḳaṭan" (Asaph the little), "Asaph ha-Rofé" (Asaph the physician), "Asaph he-Ḥakam" (Asaph the wise man). In the Bodleian manuscript this name is coupled with that of Johanan ha-Yarḥoni, which Fürst takes to mean "of Jericho." In the Paris manuscript (No. 1197, 7) the name reads "Asaph ben Berechiah ha-Yarḥoni" (Asaph the astronomer). In one place in the Bodleian manuscript Judah ha-Yarḥoni is mentioned, and in a later part Samuel Yarḥinai. A Johanan ben Zabda is mentioned together with Asaph in connection with the Hippocratic oath.

In the quasi-historical introduction, Asaph is placed between Hippocrates and Dioscorides. Rapoport saw in the name Asaph a corruption of either Æsop or Æsculapius, and thought that the author might be identical either with Shabbethai Donnolo or Isaac Israeli. Neubauer ("Orient und Occident," ii. 659, 767) held that Asaph was a Christian of the eleventh century, who wrote originally in Arabic, and whose work was translated into Hebrew from the Latin. The more correct view seems to be that it was translated from some Syriac original, as Steinschneider holds. Hebrew, Aramean, Persian, Greek, and Latin technical terms abound. This would place its composition somewhere in northern Syria or in Mesopotamia, rather than in Palestine, as Zunz thought. In this connection it is interesting to note that Solomon ben Samuel of Urgendsh (Gurgany) makes free use of Asaph's list of plants in the Persian-Hebrew lexicon which he composed in the fourteenth century (Bacher, "Ein Hebräisch-Persisches Wörterbuch," p. 41).

**Date of Composition.**

The date of composition can only be determined in a general way from the quotations of the work in Jewish literature. Donnolo (born 925 in Oria), if Kaufmann is right ("Die Sinne," p. 150), is the oldest known authority who quotes the work; and till Gedaliah ibn Yaḥya (sixteenth century) there were about a dozen authorities, among them Ḥai Gaon and Rashi, who mention Asaph's book. The date of composition would thus be in the ninth or tenth century, about the time at which Dioscorides was translated into Syriac. There is a legend that Socrates was a pupil of Asaph (Steinschneider, "Hebr. Uebers." p. 870).

A Latin rendering of a portion of the work is to

be found in a Paris manuscript (No. 655, 6), under the title "Distinctio Mundi Secundum Magistrum Asaph Hebræum, Qualiter Terra Permanet Ordinata"; it has been published by Neubauer. Steinschneider suggests that the name occurs in a corrupted form in a Greek manuscript, "Viaticum" (Paris, MS. No. 2241), as 'Ασαψ υιος 'Ιρακιον.

BIBLIOGRAPHY: A complete description of the work is given by Steinschneider in *Hebr. Bibl.* xix. 35, 64, 84, 105. The introduction has been printed by Jellinek in *Bet ha-Midrash*, iii. 155, and the Hippocratic oath by Fuenn in *Kirmel*, i. 239, and by Dukes in *Monatsschrift*, viii. 202; compare Steinschneider, *l.c.* A number of quotations will be found in Kaufmann, *Die Sinne*, Index, s.v. The Aramaic terminology has been studied by Löw in *Aramäische Pflanzennamen*, p. 24 *et passim*. Compare also Wolf, *Bibl. Hebr.* iv. 789; Steinschneider, *Donnolo* (1868), *passim*; idem, *Jewish Literature*, p. 367; Rapoport, in *Ozar ha-Hokmah*, ed. J. Barasch, p. iii. (Vienna, 1856); Zunz, in Geiger's *Jüd. Zeitschrift*, iv. 199, reprinted in his *Gesammelte Schriften*, i. 160; Neubauer, in *Orient und Occident*, ii. 659, 767; idem, *Cat. Bodl. Hebr. MSS.* No. 2138; Fürst, *Gesch. der Karäer*, pp. 24, 139; *Monatsschrift*, vi. 277.

L. G. G.

**ASARAMEL:** A name of uncertain meaning and intent occurring in I Macc. xiv. 28. The reading, as it has come down, gives it as the name of a place; but it is possible that it really is the name or a title of Simon. In support of the first view it has been suggested that it is a corruption of "Ḥaẓar 'Am El" (Court of the People of God). Wernsdorf, Grimm, and others see in the word the title of Simon, "Sar 'Am El" (Prince of the People of God).

J. JR. G. B. L.

**ASARELAH** or **ASHARELAH:** One of the Asaphites appointed by David to the Temple service, according to I Chron. xxv. 2). In verse 14 the same personage appears as "Jesharelah." The readings "Asarelah" and "Jesarelah" (with *s*) seem preferable. The variation in the initial syllable has a parallel in "Jesse," usually written "Yishai" (ישי), but which appears once as "Ishai" (אישי, I Chron. ii. 13). The name itself may be a distortion of Israel plus an emphatic ending "â." See Kittel's note in "S. B. O. T." to Chron. iv. 16.

J. JR.

**ASCALON (ASKELON).** See ASHKELON.

**ASCAMA** (השכמה; plural **Ascamot**): The name given by Spanish and Portuguese Jewish communities to the laws governing their internal administration. These laws, approved and accepted as binding by the members, called in general "Yeḥidim," were, for the most part, framed upon ancient models. They are a survival, to a certain extent, of the old internal administration of the Jewries of Spain and Portugal. Originally written in Spanish or Portuguese, they have been translated into the respective vernaculars of the countries in which these communities now exist. The ascamot of the English communities, framed in 1664, were translated from the original Portuguese into English in the year 1819. They correspond somewhat to the "teḳanot" of the Ashkenazic communities, though the latter are more limited in their scope, and more like "decisions in council" on certain affairs of communal interest.

Among the Ashkenazim the word "haskamah" (correct form of "Ascama") is used exclusively in the sense of approbation, and is chiefly employed as the name of a permit for the publication of a book. This haskamah or license had to be signed by at least three rabbis. The first instance of this kind of censorship seems to have occurred in 1554 in Italy (see I. Abraham's "Jewish Life in the Middle Ages," pp. 69 *et seq.*), not for the purpose of stamping the book with any special religious character, but to prevent the publication of any work that was likely afterward to be destroyed by the censor appointed by the Inquisition. It would also serve the purpose of safeguarding the author's copyright. In later times the license was transformed into a recommendation.

Formerly the Mahamad—that is, the governing body of the Sephardic communities—also claimed a similar right to grant the license for any book published under its jurisdiction. Ḥakam David Nieto published his "Maṭṭeh Dan" in London (1714) without any haskamah, but "con licencia de los Señores del Mahamad" (with the license of the Mahamad). In the same manner every local authority claimed the right to grant or to refuse such a license. See APPROBATION, CENSORSHIP.

BIBLIOGRAPHY: W. Popper, *The Censorship of Hebrew Books*, 1899, pp. 39, 44, 94, 106.

D. M. GA.

**ASCARELLI, DEBORAH:** Italian poetess, and wife of Giuseppi Ascarelli; lived at Venice at the end of the sixteenth and at the beginning of the seventeenth century.

As early as 1560 Deborah was known in Rome as a poetess of talent. She translated into Italian verse the second section of part two of Moses Rieti's "Mikdash Me'aṭ," which, under the title "Me'on ha-Shoalim," was recited in the Italian synagogues. This "Tempio di oratori" commenced as follows:

> "Tempio di chi chiede em fin perfetto
> Di chi ricerca sol gratia e amore
> E da vita il tuo fronto benedetto."

It was published in 1601–2 by David della Rocca (Venice, 31 pp.), together with Deborah's translation of Baḥya's "Tokeḥah" (Admonition to the Soul); Rabbenu Nissim's "Longer Confession"; the Sephardic 'Abodah for the Day of Atonement; some original poems of Deborah, and an anonymous poem, supposed to have been written by the editor. The work was intended for liturgical purposes, and contained also the Hebrew originals. Deborah's translations keep close to the Hebrew text, but are spirited and full of real poetic fire. Nothing further is known of her life.

BIBLIOGRAPHY: Basnage, *Histoire des Juifs*, ix. 31, 866; Kayserling, *Die Jüdischen Frauen*, pp. 159, 354; Mortara, *Indice Alfabetico*, s.v.; Steinschneider, *Cat. Bodl.* col. 1988; idem, *Monatsschrift*, xliii. 92; Grätz, *Gesch. der Juden*, 3d ed., p. 132; Berliner, *Gesch. der Juden in Rom*, ii. 194; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 264, 265.

G. I. BR.

**ASCARELLI, MOSES VITA (JEHIEL):** Physician at Rome; died Dec. 11, 1889. He received his early education at the Talmud Torah in that city, and later studied medicine at the University of Rome. During the cholera epidemic in 1867 he distinguished himself by his disinterested labors, in recognition of which he received a medal from Pope

Pius IX. Ascarelli took an active interest in the organization of the Jewish community in Rome, and was one of the founders of the "Società di Fratellenza," for the dissemination of education among poor Jews and the development among them of a taste for art and the professions.

Amid his many occupations, Ascarelli found time to contribute to Jewish literature, and was a frequent contributor under the pseudonym "Emet le-Ya'akob" to the Hebrew journal "Ha-Maggid," for which he wrote many poems and articles on the condition of Italian Jews under Pope Pius IX. Ascarelli translated from Hebrew into Italian the work "Naḥalah le-Yisrael" (A Heritage unto Israel), a responsum sent by the chief rabbi, I. M. Ḥazan, in connection with a disputed inheritance in the Gallichi family. Ascarelli translated also, from French into Hebrew, under the title "Sefer 'Am Polanim we-Gere Polanim," the work of the Polish poet Mickiewicz, "Le Livre de la Nation Polonaise et des Pèlerins Polonais." He used to preach in the Catalan Synagogue; and one of his sermons has been printed under the title "Panigerico sull' Elezione d'Israele nel Tempio Israelitico di Roma il Sciavuot 5640 [May 17, 1880] per l'Iniziazione alla Maggiorita Religiose del Figlio Angelo Raffaele e altri Giovanelli della Communione."

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 386, 405, 408, 409; Zeitlin, *Bibliotheca Hebraica*, p. 6; Lippe, *Bibliographisches Lexicon*, p. 566.

I. Br.

**ASCARI or AZKARI, ELAZAR BEN MOSES BEN ELAZAR:** Rabbi and author of the sixteenth century; styled by Azulai "Ir we-Ḳaddish" (Angel and Saint); a pupil of R. Joseph Sagis, the colleague of Joseph Caro. He lived at Safed.

Ascari was a founder of the "Sukkat Shalom" (Tabernacle of Peace)—a society devoted to religious meditations—and wrote in its interest in 1585 his work "Ḥaredim" (The Devout Ones), which deals with the three principles of religious devotion: the knowledge of God, the strict observance of His commandments, and penitence. The section on the Commandments deals separately with the mandatory and prohibitory laws, and includes also those that can be observed only in Palestine. In the section on penitence, Ascari expresses his opposition to unnecessary fasting as a means to repentance. The work is permeated by a spirit of broad humanity coupled with humility and holiness.

Although Ascari understood the Cabala, and was personally acquainted with Isaac Luria—whom he describes as "our holy cabalist, on whom the Holy Spirit rests, as he speaks so wondrously"—he can not be counted among the cabalists. Ascari's commentary on the treatise Berakot of the Talmud Yerushalmi was published in the Jitomir edition of the latter work (1866), and was reprinted in I. D. Willawski's new edition of the same.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 489.

K. J. L. S.

**ASCENSION:** The translation to heaven of a few chosen ones, either to remain there in lieu of dying, or merely to receive revelations and then to return to earth. The ascensions of Enoch (Gen. v. 24) and Elijah (II Kings ii. 11) were of the former nature. Among the Babylonians and the classic peoples of antiquity the belief was wide-spread that extraordinarily pious men who had led blameless lives were permitted by God to leave the world without suffering death. The Babylonian legends tell of Xisuthros that he was caught up into heaven because he found favor in the sight of God (Berosus, ed. Richter, 1825, p. 57; Eusebius, [Armenian] ed. Mai, p. 14), and of Etana-Gilgamesh riding on an eagle to heaven, "whence the earth appears as a hill and the sea as a basin" (see Harper, in Delitzsch and Haupt's "Beiträge zur Assyriologie," ii. 391–408; and Jastrow, "Religion of Babylon and Assyria," pp. 520–522); the latter reappears in the Alexander legend (see Yer. 'Ab. Zarah iii. 42c; Meissner, "Alexander und Gilgamos," p. 17). The Biblical accounts of the ascensions of Enoch and Elijah do not therefore contradict the different theories on death found in Genesis (compare Death), which latter do not exclude exceptions. In addition to the first two mentioned, other personages are spoken of in post-Biblical accounts as not tasting death (II Esd. iv. 26). The apocryphal literature includes Baruch among such men ("Apocalypse [Syriac] of Baruch," xiii. 3), and so does the rabbinical literature (compare Baruch, in Rabbinical Literature), as well as Ezra (II Esd., end) and Moses ("Assumptio Mosis," x. 12), and this notwithstanding that the latter's death is definitely mentioned in the Bible.

**In Rabbinical Literature.**

The following list of persons who were taken up into heaven is found in rabbinical literature: Enoch (Biblical); Elijah (Biblical); Eliezer, Abraham's steward; Ebed Melek, Zedekiah's Ethiopian slave, who rescued Jeremiah from death (Jer. xxxviii. 7 *et seq.*); Hiram of Tyre, the builder of Solomon's Temple; Jabez (I Chron. iv. 10 *et seq.*); Serah, Asher's daughter; Bithiah (I Chron. iv. 18); Pharaoh's daughter, the foster-mother of Moses; and of later times the amora Joshua b. Levi, and a grandson of Judah ha-Nasi, whose name is not given (Yalḳ., Gen. 42; Ezek. 367; Derek Erez Zutta i. end; compare Epstein, "Mi-Ḳadmoniyot," pp. 111, 112, and Kohler, "The Pre-Talmudic Haggada" in "Jew. Quart. Rev." v. 417–419). According to the Rabbis, all these personages are in paradise, which in later times was supposed to be heaven; therefore, the Bible may well say that Elijah ascended into heaven; see also Jonah, in Rabbinical Literature.

In addition to these there are others who ascended into heaven temporarily, returning after a time to the earth. The Biblical prototype of these is Moses, who went up unto God in order to receive the Torah; and the later legends mention several pious men, who, like Moses, received instruction and revelation in heaven, accounts of which are given in the apocryphal works The Apocalypse of Abraham, Testament of Abraham, Apocalypse [Greek] of Baruch. In post-Biblical times, also, persons received revelations in paradise. Paul is not the only one who believed himself to have been taken up into heaven; for a generation later the Jews spoke of the four rabbis who entered paradise. Although various attempts were made to interpret this passage

(Ḥag. p. 14*b*; Tosef., *ib.* ii. 3) allegorically or figuratively, as early as the gaon Samuel b. Hophni, who was followed, *mutatis mutandis*, by Grätz in modern times, the expression נכנס לפרדס ("to enter paradise")—exactly corresponding to the phrase נכנס לגן ערן ("to enter the garden of Eden") (compare Ab. R. N. xxv., ed. Schechter, p. 40)—means nothing else than that these four men, Elisha b. Abuyah, 'Akiba, Ben 'Azzai, and Ben Zoma, actually entered into the heavenly paradise.

**The Later Midrashim.**

Later Midrashim mention the Ascension of Ishmael b. Elisha, said to have been one of the martyrs during the Hadrianic persecutions. These men, together with Akiba and his teacher Neḥunyah b. ha-Ḳaneh, were known in the mysticism of the time of the Geonim as the triumvirate of the יורדי מרכבה ("the riders in the heavenly chariot"). Hai Gaon narrates that during this period a certain class of mystics were able, by various manipulations, to enter into a state of autohypnosis, in which they declared they saw heaven open before them and beheld its mysteries. It was believed that he only could undertake this "Merkabah-ride" who was in possession of all religious knowledge, observed all the commandments and precepts, and was almost superhumanly pure in his life ("Hekalot Rabbati," xiii., xiv., xx.). This, however, was regarded usually as a matter of theory; and less perfect men also attempted by fasting and prayer to free their senses from the impressions of the outer world, and succeeded in entering into a state of ecstasy in which they recounted their heavenly visions.

**Ḥasidism.**

A more modern form of this kind of Ascension is the עלית נשמה (Ascension of the Soul) of the Ḥasidim. The founder of Ḥasidism, Israel Baal Shem-Ṭob, speaks of his Ascension—a belief that appears still more pronounced among later representatives of that sect, who, in their state of ecstasy, either believed or pretended to believe that they had been caught up into heaven. Compare CABALA, ENOCH, ḤASIDISM, MERKABAH-RIDERS, MOSES.

BIBLIOGRAPHY: Charles, *Apocalypse of Baruch*, 1896, p. 73 note 7; Bloch, in *Monatsschrift*, xxxvii. 20-25.

K. L. G.

**ASCENSION OF ISAIAH.** See ISAIAH, ASCENSION OF.

**ASCETICISM:** A term derived from the Greek verb ἀσκέω, meaning "to practise strenuously," "to exercise." Athletes were therefore said to go through ascetic training, and to be ascetics. In this usage the twofold application—to the mode of living and the results attained—which marks the later theological implication of the term is clearly discernible. From the arena of physical contests the word easily passed over to that of spiritual struggles; and pre-Christian writers speak of the "askesis" of the soul or of virtue—the discipline of the soul, or the exercise in virtue. But the physical idea, no less than the moral, underlies the meaning of the term in medieval Christian parlance. The monastery, as the place where the required life of abstemiousness is lived under rigorous regulation and discipline, becomes the "asketerion," a word which to the classical Greek conveyed only the notion of a place reserved for physical exercise; while the monks were the "ascetikoi," the ascetics, under discipline attaining unto the perfect practise.

**Non-Jewish.**

It is thus seen that both the term and the idea which the term expresses are of non-Jewish origin and implications. Judaism can not be said to encourage Asceticism, even in the restricted sense of discipline. Rationalists have indeed affected to construe the ritual legalism of both the Pentateuch and the later rabbinical codes as a disciplinary scheme, devised by God or man with the view of bringing men under rigid restriction of freedom of action, in the satisfaction of the appetites and the control of the passions, to a higher degree of moral perfection. But even before comparative studies had shown that most, if not all, of the so-called disciplinary contrivances of the Mosaic scheme rest on notions altogether other than those assumed, the rigorous constructionists among Jewish theologians put themselves on record as utterly inimical to the ascription of utility, either moral or material, to the divine laws. They were simply divine commandments, and to inquire into their origin or their purpose was forbidden—"Ḥuḳḳah ḥaḳḳaḳti; we'en attem reshuyim leharher aḥareha" (I have decreed the statute; but you are not permitted to inquire into its reasons; Yoma 67*b*; Sifra, Aḥare, xiii.).

At all events, Judaism is of a temper which is fatal to asceticism; and the history of both Judaism and the Jews is, on the whole, free from ascetic aberrations. Fundamental to the teachings of Judaism is the thought that the world is good. Pessimism has no standing-ground. Life is not under the curse. The doctrine of original sin, the depravity of man, has never had foothold within the theology of the synagogue. It never held sway over the mind and the religious imagination of the Jews. In consequence of this the body and the flesh were never regarded by them as contaminated, and the appetites and passions were not suspected of being rooted in evil. The appeal to mortify the flesh for the sake of pleasing Heaven could not find voice in the synagogue.

Asceticism is indigenous to the religions which posit as fundamental the wickedness of this life and the corruption under sin of the flesh. Buddhism, therefore, as well as Christianity, leads to ascetic practises. Monasteries are institutions of Buddhism no less than of Catholic Christianity. The assumption, found in the views of the Montanists and others, that concessions made to the natural appetites may be pardoned in those that are of a lower degree of holiness, while the perfectly holy will refuse to yield in the least to carnal needs and desires, is easily detected also in some of the teachings of Gautama Buddha. The ideal of holiness of both the Buddhist and the Christian saint culminates in poverty and chastity; *i.e.*, celibacy. Fasting and other disciplinary methods are resorted to to curb the flesh. Under a strict construction of the meaning of Asceticism, it is an error to assume that its history may be extended to embrace also certain rites in vogue among devotees to fetishism and nature-worship. Mutilations, the sacrifice of the hair, dietary observances and prohibitions, which abound

in all forms of religion at a certain stage of development, do not spring from the notion of the sinfulness of the natural instincts and of life. Nor is the sacrificial scheme in any way connected with Asceticism. The idea of privation is foreign to it. If the offering was a gift to the Deity and as such entailed upon the offerer the parting with something of value, the expectation which animated him was invariably that of receiving rich return. But whatever theory must be accepted in explanation of the various rites of mutilation, and of the sacrificial ritual, certain it is that Judaism from the beginning set its face most sternly against the one, and materially restricted the other. Mutilations for whatever purpose and of whatever character were absolutely prohibited. Funeral horrors and superstitions were not tolerated. The Levitical code restricted sacrifices to one place. The priests only were entrusted with the office at the altar. And, if the Prophets are the truest expounders of the ideals and ideas of the religion of Israel, even the sacrificial and sacerdotal system, with its implications of extraordinary and precautionary cleanliness and physical abstemiousness, was of little vital moment.

**Torture of the Flesh.**

Fasting, which plays so essential a part in the practises of ascetics, found official recognition only in the development of the Day of Atonement. The Prophets, again, had little patience with fasting. There are some obscure allusions to fast days of popular observance; but the Prophets of exilic and post-exilic days insist on the futility of this custom. Isaiah (lviii.), while appealing for a broader charity and deeper sense of justice, maintains that these, and not fasting, are the expression of a will sanctified unto God. It is characteristic of the attitude of later Judaism that this very chapter has been assigned for the Haftarah for the Day of Atonement, the one penitential fast-day of the synagogue.

Nevertheless, fasting among the Jews was resorted to in times of great distress. The Book of Esther, of late date, illustrates this for the period included in the Biblical canon. Rabbinical sources prove the growing tendency to abstain from drink and food whenever memories of disaster marked the days of the synagogal calendar, or instant danger threatened the community. In the scheme of the synagogue the one fast-day of the Bible received no less than twenty-two as companions (compare FASTING). Still, it may be doubted whether this multiplication of fast-days can be taken as a sign of an increased tendency to Asceticism. Probably the theory of Robertson Smith ("The Religion of the Semites," p. 413) still holds good to a large extent in explanation of many of the fast-observances of later Judaism, as undoubtedly it does for the voluntary and occasional fast-days mentioned in the historical books of the Bible; namely, that Oriental fasting is merely a preparation for the eating of the sacrificial meal. The rabbinical injunction, not to eat too late a meal on the eve of the Sabbath-day, so as to enjoy all the more that of the Sabbath, tends to corroborate the theory. Perhaps this also underlies the rabbinical report that some examples of rabbinical piety fasted every Friday (in preparation for the Sabbath).

**Fasting.**

Among the Rabbis some are mentioned as great and consistent fasters. Rabbi Zeira especially is remembered for his fondness of this form of piety. Yet to make of him an ascetic would transcend the bounds of truth. He fasted that he might forget his Babylonian method of teaching before emigrating to Palestine (B. M. 85*a*). The story continues that he abstained from drink and food for the period of one hundred days, in order that hell-fire might later have no power over him. Simon ben Yohai is depicted as an ascetic in the traditions preserved in rabbinical literature. But exposed to persecutions under the Hadrian régime, and often in danger of his life, his whole mind was of an exceptionally somber turn for a Jewish teacher. Moreover, his ascetic practises were not inspired by a consciousness of the futility of this life and its sinfulness, but by the anxiety to fulfil to the letter the Law, to ponder on the Torah day and night. He begrudged the hours necessary for the care of the body as so many precious moments stolen from the study of the holy Law. He envied the generation of the desert who had been fed on heavenly manna, and were thus absolved from the care for their daily bread; an echo of this sentiment may be detected in the petition of Jesus for daily bread (on Simon b. Yohai, see Bacher, "Ag. Tan." ii. 70–149).

**Ascetics in Talmud.**

Still, with all these seeming leanings to ascetic conduct, these rabbis did not encourage individual fasting. The community in distress did indeed proclaim a public fast; and it was the duty of the loyal member to participate. For he who would not share in the distress would have no part in the consolation of the people (Ta'an. 11*a*). The habitual faster was called a sinner (*ib.*). This judgment was enforced by an appeal to the Biblical text in connection with the "Nazir's" (Nazarite's) expiatory sacrifice (Num. vi. 11). Rabbi Zeira would not permit his disciples to indulge in extraordinary practises of self-restraint, if they presumed thereby to reflect on the piety of others saner than they. The title applied to such an adept at saintly practises is characteristically deprecatory for his attitude of mind: his conduct is declared to smack of conceit, if not of hypocrisy (Yer. Ber. ii. 5*d*).

The attempt has been made to explain the Biblical Nazarites as forerunners of monastic orders addicted to the practise of ascetic discipline. Pentateuchal legislation concerning them shows them to have been merely tolerated. Modern criticism explains their peculiarities as arising from motives other than those that determine the conduct of ascetics. The Biblical Nazirs, forerunners of the Nebi'im (Prophets), were protestants against the adoption of the customs and the religious rites of the Canaanites. In their dress and mode of life they emphasized their loyalty to YHWH, enthroned on the desert mountain. Wine and the crown of hair were sacred to the gods of the land. Their very appearance emphasized their rejection of the new deities. And in later days the number of those that took the Nazarite vow was exceedingly small. One is inclined to the opinion that no case occurred in which the Pentateuchal provisions became effective.

Nor may the Essenes be classed among the order of ascetics. While some of their institutions, notably celibacy, appear to lend support to the theory that would class them as such, their fundamental doctrines show no connection with the pessimism that is the essential factor in Asceticism. They were political indifferentists; they were but little, if at all, under the sway of national aspirations. They stood for a universal fellowship of the pure and just. They set but little store by the goods of this earth, and were members of a communistic fraternity. But it is inadmissible to construe from these elements of their hopes and habits the inference that in them is to be found a genuine Jewish order of monks and ascetics.

**Essenes not Ascetics.**

A stronger case against the theory that Judaism is a very uncongenial soil for the growth of Asceticism might be made out by an appeal to the later Jewish mystics, the Ḥasidim and Cabalists of various forms, all ecstatic fantastics, and—this is a point that must not be overlooked—more or less strongly under the influence of distinctly non-Jewish conceits.

Looking upon this life as essentially good, according to Gen. i. 31; upon the human body as a servant of the spirit, and therefore not corrupt; upon the joys of earth as God-given and therefore to be cherished with gratitude toward the divine giver; having a prayer for every indulgence in food and drink; a benediction for every new experience of whatever nature, gladsome or sad—the Jew partook with genuine zest of the good cheer of life, without, however, lapsing into frivolity, gluttony, or intemperance. His religion, that taught him to remember his dignity as one made in the image of God, and to hold his body in esteem as the temple of God's spirit within, a dwelling of the Most Holy, "a host," as Hillel put it, "for the guest, the soul," kept the Jew equidistant from the pole of self-torturing pessimism, from the mortification of the flesh under the obsession of its sinfulness and foulness, and from the other pole of levity and sensuousness. Never intemperate in drink or food, he sought and found true joy in the consecration of his life and all of its powers and opportunities to the service of his God, a God who had caused the fruit of the vine to grow and the earth to give forth the bread, a God who created the light and sent the darkness, a God who, as a Talmudical legend—one of the many with Elijah for their subject—has it, reserves paradise "for them that cause their fellows to laugh" (Ta'an. 22*a*). The most beautiful saying of the rabbis about Asceticism is: "Man will have to give account in the future for every lawful enjoyment offered to him which he has ungratefully refused" (Rab in Yer. Ḳid., at the close); compare Tanḥ., end, "The wicked in his life is considered as one dead," etc.

Bibliography: Lazarus, *Ethics of Judaism*, §§ 246-256.

K. E. G. H.

**ASCETICS:** While the dominant note of Judaism is optimism, faith in a God who delights in the happiness of His creatures and expects their grateful appreciation of His bounties—see Abstinence—there have, nevertheless, been prevalent in Jewish life certain ascetic tendencies of which the historian must take account. The two great rabbinical schools of the first pre-Christian century, the Shammaites and the Hillelites, debated the question whether life was worth living or not—"ṭob le-adam shenibra mishelo nibra" ('Er. 13*b*), and there was an unmistakable element of austerity in the teaching of many a Shammaite that favored asceticism (compare II Esdras iv. 12). While one teacher would say, "The Shekinah rests on man only amid cheerfulness that comes from duty well performed" (Pes. ii. 7*a*), another held the view that "there should be no unrestrained laughter in this world" (Ber. 31*a*).

**Shammaites and Hillelites.**

But it was particularly with the view of fitting the soul for communion with God, or for the purpose of keeping the body sufficiently pure to allow it to come into contact with sacred objects, that many strove to avoid things that either cause intoxication or Levitical impurity, the drinking of wine (Lev. x. 9; Num. vi. 3; Amos ii. 12; Judges xiii. 14), or sexual intercourse, which was forbidden to the people of Israel, in preparation for the Sinai Revelation (Ex. xix. 15), and to Moses during the life of communion with God (Deut. ix. 9, 18; I Sam. xxi. 5; Shab. 87*a*). According to this principle the life of the ancient Ḥasidim or Perushim (Pharisees) and Zenu'im (Essenes) was regulated. At the same time these devotees of holiness, making "askesis" (the practise of fortitude) their special object of life (see Philo, ed. Mangey, "De Vita Contemplativa," ii. 475, 477, 482), were naturally led to view sensual life as contaminating. Conybeare ("About Philo's Contemplative Life," p. 266) says: "Philo's ideal was to die daily, to mortify the flesh with fasting; he only insisted that the seclusion from social life should take place at the age of fifty, the time when the Levites retired from the active duties of the Temple service" (see all the passages in Conybeare, *l.c.* pp. 265–273, 315).

This was exactly the view of the Essenes and Therapeutæ also, in whatever connection they stood to Jonadab ben Rechab and the Kenites (see Mek., Yitro, 2, regarding "the water-drinkers" (*shote mayim*), as some of these are called). Banus, the eremite saint with whom Josephus passed three years of his life (Josephus, "Vita," § 2), was certainly an ascetic. Likewise were John the Baptist (Matt. iii. 4 and parallels) and the early Christians, Jesus and Paul included, in so far as they shunned marriage as a concession to the flesh (Matt. xix. 10–12; I Cor. vii. 28–38), imbued with ascetic views. It was exactly in opposition to this tendency, so marked in early Christianity, that the Talmudists denounced fasting and penitence (Ta'anit 11*a*, *b*) and accentuated the duty of cheerfulness in the Elijah legend (Ta'anit 22*a*). Upon the destruction of the Temple in the year 70, a veritable wave of asceticism swept over the people, and in tribute to the national misfortune various ascetic rules were instituted (see B. B. 60*b*; Tosefta Soṭah, end; II Esdras ix. 24; compare Bacher, "Agada der Tannaiten," i. 164).

Still, mysticism, which goes hand in hand with asceticism, always had its esoteric circles. Judah ha-Nasi, called "the saint," was an ascetic (Ket. 104*a*). Mar, the son of Rabina, fasted throughout

the whole year with the exception of the holy days and the eve of the Atonement Day (Pes. 68*b*). For the sake of communing with the upper world, the lower one was despised by the elect few who preserved the tradition of the gnosis and the apocalyptic mysteries. So did the followers of Obadiah Abu-Isa, the Isawites, and of Judah Yudghan, the Yudghanites, at the close of the seventh century and at the beginning of the eighth, the forerunners of the Karaites, and many prominent Karaites themselves lead ascetic lives: abstaining from meat and wine, and spending much of their time in meditation and devotion, partly in order to obtain a deeper knowledge of the Scriptures, partly as mourners over Jerusalem (see Shahrastani, "Book of Religions and Philosophical Sects," Haarbrücker's translation, i. 254–257; Grätz, "Gesch. der Juden," iii. 417 *et seq.*, 446 *et seq.*; Jost, "Gesch. des Judenthums," ii. 350 *et seq.*; ABELE ZION and KARAITES).

**Mysticism and Asceticism.**

To some extent, therefore, all the mystics of the Middle Ages were Ascetics, assuming or accepting for themselves the title of "Nazarites," or being called by their contemporaries "saints." This is especially true of Abraham b. David of Posquières and his circle in the thirteenth century, whose relation to the beginnings of the Cabala can hardly be denied. Further, the currents of thought which, emanating from India, created Sufism in Persian and Mohammedan circles in the twelfth and thirteenth centuries, exerted considerable influence upon Jewish thinkers, as may be learned from BAḤYA, whose ethical system, "Ḥobot ha-Lebabot," oscillates between asceticism and Jewish optimism, with a decided leaning to the former.

Even such thinkers as opposed the ascetic view could not extricate themselves entirely from the meshes of Neoplatonic mysticism, which beheld in the flesh or in matter the source of evil. Thus ABRAHAM BEN ḤIYYA strongly refutes the Neoplatonic conception of evil as being identical with matter, and maintains against Baḥya that indulgence in fasting and other modes of penitence is not meritorious, since only he who is ruled by his lower desires may resort to asceticism as the means of curbing his passion and disciplining his soul, whereas the really good should confine himself to such modes of abstinence as are prescribed by the Law. Nevertheless, Abraham b. Ḥiyya claims a higher rank for the saint who, secluded from the world, leads a life altogether consecrated to the service of God. He goes even so far as to advocate the state of celibacy in such cases; referring to the example of Moses—who had to abandon intercourse with his wife when receiving the laws on Sinai—to the majority of the prophets (who were, as he thinks, unmarried), and to Ben 'Azzai (according to Yeb. 63*b*). Like Baḥya, he considers that the ascetic, while leading a purer and holier life, requires less legal restraint (see his "Hegyon ha-Nefesh," ed. Reifman, 16*a*, 32*a*, 37*a*; Rosin, "Ethik des Maimonides," pp. 15, 16; Güdemann, in "Monatsschrift," 1900, pp. 195–216).

**Abraham ben Ḥiyya on Asceticism.**

Of Asher, the son of Meshullam b. Jacob in Lunel, Benjamin of Tudela ("Travels," ed. Asher, 35) relates as eye-witness that he was an ascetic ("parush") who did not attend to any worldly business, but studied day and night, kept fasts, and never ate meat. His brother Jacob bore the title of Nazarite, having also been an ascetic abstaining from wine (see Zunz's note in Asher's "Benjamin of Tudela," ii. 11, 12; Grätz, "Gesch. der Juden," vi. 240, 241).

Also the whole family of Judah, the "ḥasid" of Regensburg, of the twelfth century, his father, Samuel, and his grandfather, Kalonymus of Speier, grandson of Eliezer the Great of Worms, seem to have been a family of Ascetics (see Michael, "Or ha-Ḥayyim," Nos. 433, 990, 1174, 1200).

The subsequent development and growth of the Cabala produced other forms of asceticism. In fact, the Ḥasid and the Ẓanua' of the medieval apocalyptic literature being a survival of Essenism, ablutions and fasting were resorted to by the adepts of the Cabala as means of attaining communion with the upper world. Some of these Ḥasidim would spend the whole week—without or with interruption, according to their physical endurance—in fasting, rendering only the Sabbath a day of comfort and joy (see ḤASIDISM). The object of their penitences and fastings was to bring about the time of divine favor, the Messianic era. Every Messianic movement had therefore Ascetics as leaders, such as were the Shabbethaians (see Grätz, "Gesch. der Juden," iii. 307) and others (see ABRAHAM B. SAMUEL COHEN OF LASK). Others would refrain from eating animal food—*'eber min ha-Ḥay*—and, like the Buddhists or the Pythagoreans of old, live on vegetarian diet. The same is related by Epiphanius of the Dosithean sect.

Against all these ascetic views and tendencies Maimonides raised his powerful voice; and his sober view maintained the upper hand. He admits the wholesome influence on those needing much discipline of the soul of fasting and vigils, of sexual and social abstemiousness, the self-torture of the hermit, and of the penitent who dwells in deserts and uses only coarse haircloth for the covering of his flesh; but he declares the constant use of what can at best be only a remedial measure in abnormal and uncound conditions of life to be a great folly and injurious extravagance.

**Maimonides on Fasting, etc.**

Maimonides, while adopting the Aristotelian maxim of the golden middle way in all things, finds in the various restrictions of the dietary and marriage laws of the Torah a legislative system of training the people to a sobriety which makes superfluous such asceticism as the monks and the saints of other nations indulge in; nay, sinful indeed, according to the rabbinical interpretation of Num. vi. 11, which says that the priest shall "make an atonement for him [the Nazir] for that he has sinned against the person [in making his vow of abstinence]" (see Ned. 10*a*; Maimonides, "Yad," De'ot, iii. 1, vi. 1).

Jewish hermits, living in a state of celibacy and devoting themselves to meditation, are still found among the FALASHAS. They claim that Aaron the high priest was the first Nazarite who from the time of his consecration separated from his wife to live

only in the shadow of the tabernacle. Accordingly they join the monastic order after they have been married and have become fathers of children (Halévy, "Travels in Abyssinia," p. 230). According to Flad ("Abyssinische Juden," pp. 32 *et seq.*), the order founded by Abba Zebra (Halévy, "Abba Sura") consists altogether of eunuchs. This would indicate non-Jewish influence, of which the Falashas show many traces.

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K.

**ASCH, ABRAHAM:** German rabbi and author; born at Posen; officiated as rabbi of Zell toward the end of the eighteenth century. He descended from a learned family which traced its pedigree to Meïr of Lublin. His father, Joseph, was rabbi of Dessau; and one of his relatives was the scholarly Isaiah Berlin. Asch wrote "Mareh Esh" (The Appearance of Fire), published posthumously by his son, Moses Jacob, in 1803. It contains critical notes on the texts of various Talmudic treatises. Probably Asch is not identical with Abraham Asch, author of "Torah Kullah" (The Whole Law), Berlin, 1796, who agitated against the custom of hasty burials.

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L. G. P. B.

**ASCHAFFENBURG:** Important town on the right bank of the Main in Bavaria. Jews in Aschaffenburg are first mentioned in the thirteenth century, when reference is made to a Rabbi Abraham of Aschaffenburg. In the reports of the persecution which the Jews had to suffer in the year 1349, at the time of the Black Death, Aschaffenburg and its neighboring towns are mentioned. Records exist of Jewish inhabitants in the following towns of the diocese of Mayence, called later the principality of Aschaffenburg: Buchen, Külsheim, Babenhausen, Steinheim, Seligenstadt (1292), Miltenberg (where a large cemetery existed as early as 1336), Amorbach, and Walldürn.

In documents of 1341–45 mention is made of the synagogue of Aschaffenburg. A scholar of Aschaffenburg, R. Meïr, is quoted in the fifteenth century by Joseph Kolon ("Responsa," No. 1). In the sixteenth century mention is made of a Rabbi Simon ben Isaac ha-Levi, author of "Debeḳ Ṭob" and "Massoret ha-Miḳra"; and in the seventeenth century of R. Meïr Grotwohl. During the seventeenth century, Aschaffenburg had a Jewish congregation of considerable size, as is evident from various documents. In 1698, with the consent of the prince-elector, a new synagogue was built; but in the beginning of the eighteenth century the congregation had dwindled down to twenty members. From this time onward the religious leaders of the community can be enumerated.

**Rabbis and Teachers.**

In 1719 the various congregations that had the right to use the cemetery of Aschaffenburg founded a charitable and burial society. These congregations were: Goldbach-Hösbach, Grossostheim, Kleinwallstadt, Mömmlingen, Hofstetten, Grosswallstadt, Niedernberg, and Hausen. In the records of the burial society there are some regulations by Isaac Seckel Ethausen, author of אור נעלם ("Or Ne'elam"), who signs as rabbi of the district of Aschaffenburg. In 1723 he left Aschaffenburg, in order to accept the position of chief rabbi of Mayence. In 1769 a convention, presided over by the chief rabbi, D. M. Scheuer, was held, which devoted its attention almost exclusively to the methods of improving religious instruction. Seligmann Sulzbach is mentioned as teacher in the Talmud Torah, in 1779: he was a son-in-law of Meïr Barby, rabbi at Pressburg, in whose work, "Ḥiddushe Meharam Barby," he is quoted. His successor, in 1784, was Israel Isserl, who calls himself "Rabbi of Eibenschütz." In 1786 Hillel Wolf Sondheimer, who had been assistant rabbi at Fürth, was elected rabbi of Aschaffenburg; but officially he was called "teacher" (*Schullehrer*). In 1803, when Aschaffenburg was separated from Mayence, Sondheimer was made chief rabbi of Aschaffenburg. He officiated in that capacity up to 1832, and died on March 3 of that year, aged eighty-three years. His successor, Gabriel Neuburger, was elected April 13, but was only considered as a deputy, in which capacity he officiated up to 1845. Later he resided as a private member of the congregation in Aschaffenburg, where he died in 1888. He was succeeded by district rabbi Abraham Adler, who officiated until his death in 1880. Adler was succeeded by Simon Bamberger, who had formerly been rabbi in Fischach. Bamburger was at first appointed deputy, but in 1888 was made district rabbi. He died Dec. 9, 1897.

The synagogue, erected in 1698, had to be demolished in 1887, when a new one was built. The congregation maintains a school for religious instruction, and has a separate cemetery besides the one used by the smaller congregations of the district. In the last century the community possessed a Jewish hospital. There are several Jewish charitable associations, which have an income derived from legacies; there is also a social club. The congregation, the members of which are mainly merchants, numbers 130 families.

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D. S. Ba.

**ASCHE, TOBIAH BEN EZEKIEL** (known also as **Tobiah Schlochow**; that is, of Schlochow, near Stolpe, Germany): German Talmudist; rabbi of Zempelburg at the beginning of the nineteenth century. His "'Eṭ Barzel" (Iron Pen) is an explanation of halakic legal themes, and was published posthumously (Berlin, 1832) by his son Gershon, rabbi of Prenzlau. To his father's work Gershon appended his own "Niḳrat ha-Ẓur" (Cleft in the Rock), also of halakic character, and the funeral oration delivered by him at Tobiah's grave.

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L. G. P. B.

**ASCHENBURG, SIMON B. ISAAC HA-LEVI:** Talmudic scholar; lived at Frankfort-on-

the-Main, later at Jerusalem, at which latter place he died about 1598. He was the author of a useful supercommentary upon Rashi's Pentateuch commentary entitled "Debek Tob" (A Good Bond). This work, often reprinted later, was published for the first time by the author himself at Venice in 1588.

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L. G. I. Br.

**ASCHER, ANTON:** German actor; born at Dresden July 15, 1820; died in Meran April 24, 1885. Trained for the stage by Ludwig Tieck, he made his début in 1838 at Hainichen, Saxony, playing the same year also at Merssen, Bautzen, and Zittau. In 1839 he appeared at Wiesbaden, going to the Hoftheater, Dresden, a few months later. He remained there until 1844; went to Hamburg in 1845; Königsberg and Cassel in 1846; and Potsdam in 1847. From 1848 to 1860 he played bon-vivant rôles at the Friedrich-Wilhelm Theater, Berlin; and toward the end of the engagement he had charge of the stage. From 1866 to 1872 he was director of the Carl Theater, Vienna. His best rôles were *Thorane* in "Der Königslieutenant," *Bolz* in "Die Journalisten," *Zimburg*, and *Richard Weiss*.

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S. E. Ms.

**ASCHER, BENJAMIN HENRY:** Hebrew scholar and author; born in 1812 at Peisern (grand duchy of Posen); died Feb. 24, 1893, in London. His father, a corn-merchant, gave his son a careful religious and secular education. In 1840 Ascher went to England, where he soon mastered the English language, and, in 1843, was elected "kabranim rabbi" (funeral preacher) of the Great Synagogue. In 1847 he published a new edition of the well-known "Sefer Ḥayyim" (The Book of Life), with an English translation. In 1859 he published Solomon ben Gabirol's "Mibḥar ha-Peninim" (A Choice of Pearls), embracing a collection of ethical aphorisms, maxims, and reflections, accompanied by an English text and explanatory notes. He wrote two other works of minor importance, "Initiation of Youth" (1850), a small catechism, and the ritual for the "Dedication of the House." In 1884 he resigned his office, which he had held for over forty years. Ascher obtained from Sir George Grey several concessions for Jewish prisoners, to enable them to observe their religion.

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J. B. B.

**ASCHER, JOSEPH:** Composer and pianist; born at Groningen, Holland, June 4, 1829; died in London, June 20, 1869. He was a son of Simon Ascher, reader of the Great Synagogue, London, and studied music under Moscheles, whom he followed to the Conservatory at Leipsic, where he became a pupil of Mendelssohn. In 1849 he went to Paris and subsequently received an appointment as pianist to the empress Eugenie. The emperor of Austria also made him court pianist; and he was decorated by ex-Queen Isabella of Spain. During the last two and a half years of his life he suffered from nervous debility incurred by his irregular life and by overexertion in his musical studies. Many of his shorter pieces evince a decidedly original turn. Among his best-known compositions are two mazurkas, "La Perle du Nord" and "Dosia," and an étude, "Les Gouttes d'Eau." Besides these, he wrote more than a hundred galops, nocturnes, mazurkas, transcriptions, and études, and a considerable number of drawing-room pieces. His song, "Alice, Where Art Thou?" is still a favorite at concerts.

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J. G. L.

**ASCHER, SAUL:** German author and translator; born at Berlin Feb. 8, 1767; died there Dec. 8, 1822. He began his literary career as an advocate of Jewish emancipation; gradually extending his activities to general topics, chiefly historical, political, and religious. His works are: "Bemerkungen über die Bürgerliche Verbesserung der Juden, Veranlasst bei der Frage: Soll der Jude Soldat Werden?" Frankfort-on-the-Oder, 1788; "Scholien, oder Fragmente der Philosophie und Kunst," Berlin, 1790; the same under the title "Philosophische Betrachtungen über Empfindungs- und Erkenntnisskraft," Berlin, 1793; "Leviathan, oder über Religion in Rücksicht des Judenthums," Berlin, 1792; "Eisenmenger der Zweite; nebst einem Vorangesetzten Sendschreiben an Herrn Professor Fichte in Jena," Berlin, 1794; "Graf von Thein ein Wundarzt," in the Berlin "Monatsschrift," Berlin, 1794; "Napoleon, oder über die Fortschritte der Regierung," 1808; "H. Grégoire: die Neger, ein Beitrag zur Menschen- und Staatskunde," translated from the French, 1809; "Biographisch-Historische Skizzen" (2 vols.); "Theodiskus, Unterhaltungen in den Abendstunden" (2 vols., 1813); "Die Germanomanie," 1815; a translation from Mandeville's "Fables of the Bees," with a commentary, 1817; "Die Wartburgfeier," 1818; "Idee einer Pressfreiheit und Censurordnung," 1818; "Ansicht von der Zukunft des Christentums," second edition, 1819; "Der Geistesaristokratismus," 1819; "Europa's Politischer und Ethischer Zustand seit dem Congress von Aachen," 1820.

BIBLIOGRAPHY: J. S. Mensel, *Das Gelehrte Teutschland oder Lexicon der Jetztlebenden Teutschen Schriftsteller*, i. 98; Grätz, *Gesch. der Juden*, 2d ed., xi. 136, 155, 229, 333; Rose, *New General Biographical Dictionary*, ii. 248; Fürst, *Bibl. Jud.* i. 57.

S. W. S.—M. B.

**ASCHER, SIMON:** Ḥazan; born in Holland, 1789; died at London December, 1872. He was reader and cantor of the Great Synagogue, London, for a period of thirty-seven years. With the aid of Mombach, the well-known composer, he may be said to have systematized English synagogue-music; and memories of his fine voice are still a tradition among English Jews, who recall his clear tenor and florid style of recitative with frequent roulades.

BIBLIOGRAPHY: *Jewish Chronicle*, Dec. 6 and 13, 1872.

J. G. L.

**ASCHIAN.** See Ashya.

**ASCOLI, DAVID D':** Italian writer; lived about the middle of the sixteenth century. He was

the author of "Apologia Hebræorum," published at Strasburg in 1559, in which he protested against the decree of Pius IV. commanding all Jews in Catholic countries to dress in orange or yellow to distinguish them from Christians. Both Ascoli and Cinelli, who praised the book in the "Bibliotheca Volante," suffered a long term of imprisonment for their free criticism of the ecclesiastical authorities.

BIBLIOGRAPHY: Didot et Hoefer, *Nouvelle Biographie Universelle*, iii. 422; *Nouveau Larousse Illustré*, i. 502; Wolf, *Bibl. Hebr.* iii. 181; Rossi, *Dizionario Storico*, translated by Hamberger, p. 49; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 153.

G. W. S.

**ASCOLI, GIULIO:** Italian mathematician; born in Triest Nov. 20, 1843; died in Pisa. Reared in a city with a large Italian-speaking population, a natural inclination drew young Ascoli to Milan, where, from 1874 until 1879, he taught mathematics at the Reale Istituto Tecnico Superiore. In the latter year he was appointed associate professor at the polytechnic school of Milan, and was elected corresponding member of the Reale Istituto Lombardo di Scienze e Lettere.

Ascoli's contributions to mathematics, which belong principally to the domain of the theory of functions, and deal particularly with Fourier's series, have been published in Brioschi's "Annali di Matematica," the reports of the Reale Istituto Lombardo, Battaglini's "Giornale di Matematica," the "Mathematische Annalen," the transactions of the Reale Accademia dei Lincei, etc. Brief notices of Ascoli's mathematical papers may be found in the pages of the "Jahrbuch über die Fortschritte der Mathematik" (Berlin).

BIBLIOGRAPHY: Poggendorff, *Biographisch-Litterarisches Handwörterbuch.*

S. A. S. C.

**ASCOLI, GRAZIADIO ISAIAH:** Italian philologist; born July 16, 1829, at Gorice, Austria. His father, who had made a fortune in the manufacture of paper, died while Graziadio was an infant. Graziadio devoted himself at an early age to the study of languages, especially to comparative philology, to which latter he became passionately attached. At the age of sixteen he made a sensation in philological circles by a comparative study of the Friulian dialect and the Wallachian tongue ("Sull' Idioma Friulano e sulla sua Affinità con la Lingua Vallacca; Schizzo Storico-Filologico," Udine, 1846)—a masterly work, considering that the subject had never before been treated, and that the boy philologist had not even a suggestion from a teacher.

**First Work.**

Ascoli thenceforth devoted himself with enthusiasm to the promotion of the study of philology in Italy; and in 1854 he founded the first linguistic journal in his country under the title of "Studii Orientali e Linguistici." The vast erudition exhibited by the brilliant editor of the two volumes that appeared between 1854 and 1855 won for him the chair of comparative philology at the Accademia Scientifico-Litteraria of Milan. There he began his "Corsi di Glottologia," afterward published and translated into English and German, and awarded the Bopp prize by the Berlin Academy.

**Appointed Professor in Milan.**

At Milan Ascoli realized his life-dream of reviving the study of languages in Italy and of reawakening the taste for the Oriental tongues, which, since the death of the two Assemani, had almost sunk into oblivion.

All the philologists of any importance in Italy have been the disciples of Ascoli. He is one of the few really great pioneers that have given the study of language its present strictly scientific character; and he has left the impress of his genius on almost every branch of linguistics. In comparative philology, in the study of Oriental languages and of the tongues and dialects of Europe, in the science of phonology—in all these his richly creative and original mind, combined with an unparalleled erudition and a rare sense of penetration, has achieved brilliant and lasting results. His "Fonologia Comparata del Sanscrito, del Greco e del Latino" (Turin and Florence, 1870; translated into German by Bazzigher and Schweizer-Sidler, Halle, 1872), followed in 1877 by the "Studii Critici" (Turin and Florence; translated into German by Merzdorf and Mangold, Weimar, 1878) at a time when the discussion of phonetic principles was most active—wrought a revolution in comparative Indo-Germanic philology. In particular, his distinction between the velar and the palatal gutturals—as for instance between the sounds of "kite" and "quite"—solved many of the difficulties found in the application of Grimm's law in its cruder form.

G. I. Ascoli.

Ascoli is the author of many important discoveries in the science of phonology, he having been the first to formulate many of the laws of phonetic change: both in Italy and abroad he is deemed one of the greatest authorities on all questions in this important branch of linguistics. Hardly less great is Ascoli's reputation as an authority on Romance philology; and his "Saggi Ladini" (Vienna, 1872; reprinted in vol. i. of the "Archivio Glottologico Italiano") was epoch-making in the study of Italian and the more closely allied Romance tongues, and brought forth a mass of important and valuable researches, published in the "Archivio Glottologico Italiano" founded at that time by him.

**Contributions to Philology.**

Ascoli is also the author of: "Lettere Glottologiche" (Turin and Milan, 1881–86), to which the Institute of France awarded the Volney prize, and which, like most of Ascoli's larger contributions, have been translated into German (by Güterbock, Leipsic, 1887); "Il Codice Irlandese dell' Ambrosiana," edited and illustrated by himself, containing deep and fruitful researches on the Celtic tongues (published as vols. v. and vi. of the "Archivio Glottologico Italiano"); the "Saggi Indiani," an important contribution to comparative Indo-Germanic phi

lology (first published in the "Archivio Glottologico Italiano"); the brilliant researches on the Gipsy language, which appeared under the title, "Zigeunerisches," and especially an appendix to Pott's work, "Die Zigeuner in Europa und Asien" (Halle, 1865), and other works.

**Scientific Papers.**

The greater part of Ascoli's scientific papers may be found in his journal, the "Archivio Glottologico Italiano," of which 15 volumes had appeared up to 1900. But he has also contributed largely to the following journals among others: "Archivio Storico Italiano," the "Crepuscolo," the "Atti dell' Istituto Lombardo," the "Rivista di Filologia," the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," the "Beiträge zur Vergleichenden Sprachforschung" (ed. Kuhn). His paper in the "Atti del Quarto Congresso degli Orientalisti" shed unexpected light on the origin of the Sassanian coins in the Naples Museum, and supplied a long-felt want by a brilliant interpretation of important mediæval inscriptions in Hebrew discovered in southern Italy.

Probably the only work of Ascoli's that did not receive universal favor was his investigations on proto-Aryan tongues and the affinities between the Aryan and the Semitic languages. In Italy his work "Nesso Ario-Semitico," 1863–64, created a new school, which has many adepts among eminent scholars; but European and American philologists are divided as to the merits of Ascoli's theory.

**Honors and Distinctions.**

Ascoli has received many honors and distinctions in his professional and literary career. He has been repeatedly elected president of the Reale Accademia Scientifico-Litteraria of Milan, and is a member of the Higher Council of Public Instruction; cavalier of the Order of Merit of Italy; knight of several foreign orders; member of the Institute of Lombardy and of the Accademia dei Lincei; honorary member of the Asiatic Society of Italy; corresponding member of the Académie des Inscriptions et Belles-Lettres of Paris; member of the academies of Berlin, Vienna, Budapest, St. Petersburg, etc.; and of every philological society of importance in his native country and abroad.

The long-expected appointment of Ascoli to a senatorship in the kingdom took place Jan. 25, 1889.

BIBLIOGRAPHY: De Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1888–91; G. Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893, s.v.; Larousse, *La Grande Encyclopédie*; Brockhaus, *Konversations-Lexicon*, 14th ed.; Meyer, *Konversations-Lexicon*, 5th ed.; Wurzbach, *Biographisches Lexicon des Kaiserthums Oesterreich*, Vienna; M. Reines, *Dor wa-Hakamaw* (Hebr.), 1890, pp. 21–27.

S. A. S. C.

**ASCOLI, JACOB BEN ABRAHAM ROFE:** Physician and payyeṭan; lived at Camerino, Italy, perhaps at Ascoli, in the second half of the fifteenth century. Two Reshuts for Nishmat of his are printed in the Maḥzor Romania—(1) For the Day of Atonement: יודו לשמך עליון מורה דרך לשוב לך כל חי, etc. ("They will praise Thy name, O Most High, who showest the road by which every living being will return to Thee"); (2) For the Feast of Tabernacles: יכוש נואל סכת שלום על עם בחר מכל עמים ("May the Redeemer spread a tabernacle of peace over the people that He hath chosen among all peoples"). In signing these "reshuts," Ascoli added to his name the word וחי, which seems to correspond to the verse of Psalms וּיבאני חסדך ("Let thy mercies also come unto me, O Lord," Ps. cxix. 41).

BIBLIOGRAPHY: Landshuth, *'Ammude ha-'Abodah*, p. 104; Zunz, *Literaturgesch.* p. 523; Mortara, *Indice Alfabetica*, s.v.

L. G. I. Br.

**ASEFAH:** Technical term for the meetings of the members of the Jewish communities of Poland and Lithuania. In cases of importance, the director of the "kahal" ("parnes ḥodesh") gave the order to the "shammash" of the "kahal-stübel" (the servant of the office) to call the prominent members of the "kahal" to a conference. All the important affairs of the community, the internal as well as the external, including in the latter communications from the government authorities, were brought before the Asefah.

BIBLIOGRAPHY: M. Berlin, *Ocherk Etnografii Yevreiskavo Narodonaseleniya v Rossii*, p. 54, St. Petersburg, 1861.

H. R.

**ASENATH.—Biblical Data:** Daughter of Poti-pherah, priest of On, and wife of Joseph (Gen. xli. 45). The name is apparently Egyptian; but no satisfactory explanation has yet been proposed.

J. JR. G. B. L.

**——In Rabbinical Literature:** That Joseph, called "the righteous" (Book of Wisdom x. 13; Ab. R. N. xvi., and elsewhere), should have married a heathen wife seemed objectionable to the Rabbis; and they consequently state that she was the child of Dinah, the daughter of Jacob, born after violence had been done her by Shechem, the son of Hamor (Pirḳe R. El. xxxviii.; Midr. Abkir, quoted in Yalḳ., Gen. 146; Targ. Yer. Gen. xli. 45, xlvi. 20; Midr. Aggadah, ed. Buber, i. 97). When her brothers had learned of the birth of an illegitimate child in their family, they wanted to kill the child in order to prevent public disgrace. But Jacob placed upon the child's neck a talismanic plate engraved with the name of God, and—according to one version—left her exposed under a thorn-bush (סנה, "seneh," whence the name of the girl, "Asenath"), and the angel Gabriel carried her to the house of Potiphar in Egypt, where the latter's wife, being childless, reared her as her own daughter. According to another version (Midr. Aggadah, *l.c.*), Jacob had the child exposed under the walls of Egypt. Her crying attracted the attention of Potiphar, who was passing at the time. Stories about Asenath, somewhat similar to the Midrashic traditions, are found in Syriac and Arabic literatures.

BIBLIOGRAPHY: Perles, in *Rev. Et. Juives*, xxii. 87–92; Payne Smith, *Thesaurus Syriacus*, s.v. *Dinah*; Sachau, in *Kurzes Verzeichniss der Sachau'schen Sammlung*, p. 7, for the Syriac; and Goldziher, in *Jeschurun*, viii. 84, for the Arabic.

J. SR. K.

**ASENATH (in Greek 'Ασενέθ), LIFE AND CONFESSION OR PRAYER OF:** A Greek Apocrypha of pronounced Jewish character, with only one small Christian interpolation. It contains a Midrashic story of the conversion of Asenath, the wife of Joseph, and of her magnanimity toward her enemies. For a long time known only through an

abridged Latin translation embodied in Vincent of Beauvais' "Speculum Historiale," ch. cxviii.–cxxiv., it was first published in full by P. Batiffol, after four manuscripts, in his "Studia Patristica," Paris, 1889–90, with a valuable introduction. A fragment had previously appeared in Fabricius, "Codex Pseudepigraphicus Veteris Testamenti," ii. 85–102. A Syriac translation of the sixth century, discovered by Assemani (see Wright, "Syriac Literature," in "Encyc. Brit." xxii. 855 *et seq*)., is published in Land's "Anecdota Syriaca," iii. 18–46, and rendered into Latin by Oppenheim, "Fabula Josephi et Asenathæ Apocrypha," Berlin, 1886. An Armenian translation appeared in "Revue Polyhistoire," 1885, 200–206, and 1886, pp. 25–34, and in the "Armenian Collection of Apocrypha of the Old Testament," Venice, 1896. On the Slavonic version, see Bonwetsch, in Harnack, "Gesch. d. Altchristl. Literatur," i. 915; on the Ethiopic version, Dillman, in Herzog-Plitt, "Real-Encyklopädie," 2d ed., xii. 366. Neither the rabbinical nor the patristic literature has preserved any trace of the story.

The book consists of two parts. The first, which is the larger, and which has given it the name of "Prayer or Confession of Asenath," presents Asenath as a model of a Jewish proselyte in the light of Hellenistic propaganda. Asenath, the daughter of Potiphar (Pentephres), priest of Heliopolis (On), a rich man and chief counselor of Pharaoh, far surpassed the Egyptian maidens in beauty; for she was "tall like Sarah, handsome like Rebekah, and fair like Rachel," and the fame of her beauty filled the land. Reared in great luxury but in entire seclusion, a worshiper of idols, she thinks only of marrying Pharaoh's son; and when her father proposes to her that she become the wife of Joseph, "the mighty man of God," who honored him with a visit, she proudly refuses because he has been a slave and owes his release from prison only to his skill in interpreting dreams. But on seeing Joseph's beauty when sitting alone at table (compare Gen. xliii. 32, reversed in the spirit of Dan. i. 5), she falls in love with him, as do all the Egyptian women (compare Yalk. and Targ. Yer. on Gen. xlix. 22; Koran, sura xii. 30).

**Model of a Proselyte.**

Joseph, on learning from Asenath's father that she is a pure-minded woman who has never seen a man before, gladly receives her like a sister, but refuses to kiss her, saying:

"It is not befitting a pious man who blesses the living God with his lips, who eats the blessed bread of life, drinks of the blessed cup of immortality, and anoints himself with the oil of incorruption, to kiss a foreign woman who blesses dead and dumb idols with her lips, eating the bread of death from their table, drinking of their libations from the cup of treachery, and anointing herself with the ointment of perdition. In fact, a pious man kisses besides his mother and his sister only his own wife: nor does a pious woman kiss a strange man; for this is an abomination before the Lord God."

When Asenath bursts into tears, Joseph compassionately lays his hand upon her head, praying that the God of his father Israel, the Creator of the Universe, who calleth men from darkness to light, from error to truth, and from death to life (compare Philo, "De Pœnitentia," i. and ii.; "De Nobilitate," vi.), may renew her with His holy spirit that she may eat of the bread of His life, drink of the cup of His blessing, and join her to the number of His people He had chosen before the Creation of the universe, so that she may partake of the bliss prepared for His chosen ones in the life everlasting. Asenath returns to her rooms, and with bitter tears, repenting of her idolatrous practises, spends eight days in fasting and penance; putting on sackcloth, strewing ashes upon her head, lying on the floor strewn with ashes, and foregoing sleep at night. She takes her costly robes and jewelry and throws them down on the street, in order that the poor may sell them for their needs; destroys all her idols of silver, gold, and precious stones in accordance with rabbinical law (see 'Abodah Zarah 43*b*–44), and casts them to the needy for their use; while all the edible things prepared for her gods she throws to the dogs. Being well-nigh exhausted from fasting and weeping, she at first feels utterly forsaken, having brought the hatred of her parents and kinsmen upon herself by despising their gods; yet she lacks the courage to pray with polluted lips to "the jealous God of Joseph, the God who hates idolaters." Finally, the thought that He is also a merciful and compassionate God, the Father of the orphaned, the comfort of the broken-hearted, and the helper of the persecuted, fortifies her to offer a supplication, echoing the deepest longing of a God-seeking soul, full of saintly humility and contrition.

**Asenath's Penitence.**

The prayer, which is a long one, shows indisputable elements of Essene lore. Asenath begins with an address to God as "Creator of the Universe, who fastened the foundation-stones of the earth upon the abyss so that they do not sink; who spoke and all things were made; and whose word is the life of all creatures." She then makes a confession of her sins in words familiar to the Jew acquainted with the ancient liturgy:

**The Prayer.**

"Have pity on me, O Lord; for I have greatly sinned, transgressed, and done evil. Knowingly and unknowingly, I have sinned by worshiping idols and by polluting my lips by their sacrificial meal. I am not worthy to open my mouth to speak to Thee, O Lord—I, the wretched daughter of Potiphar, once so proud and haughty."

Still more characteristic is her petition:

"I take refuge with Thee, O Lord. As the little child flees in fear to the father, and the father takes it to his bosom, so do Thou stretch forth Thy hands as a loving father and save me from the enemy who pursues me as a lion, from Satan, the father of the Egyptian gods, who desires to devour me because I have despised his children, the Egyptian gods. Deliver me from his hands, lest he cast me into the fire; lest the monster of the deep [lèviathan] eat me up, and I perish forever. Save me; for my father and mother deny me, and I have no hope nor refuge but Thy mercy, O Lover of men, Helper of the broken-hearted! There is no father so good and sweet as Thou, O Lord. All the houses my father gives me as possessions are for a time and perishable; but the houses of Thy possession, O Lord, are indestructible and last forever."

On the morning of the eighth day an angel appears to her resembling Joseph, but with a face like lightning, and with eyes like beams of fire, the captain of the host of the Lord (Michael). He tells her to wash, and to exchange her garments of mourning for garments of beauty—for as a pure virgin she needs no veil—and then announces to her that "from that day on she should be reborn, while eating the blessed bread of life, and drinking the cup filled with

immortality, and anointing herself with the blessed oil of incorruption, and that her name should be written in the book of life never to be effaced." She should no longer be called "Asenath" (אסנת), but City of Refuge ("Manos" מנוס), for through her many Gentiles (ἔθνη) should take refuge under the wings of the divine Shekinah (compare Rev. xiii. 6), and under her walls those that turn to God, the Most High, should find protection in repentance. (This is clearly the meaning of the original text; and what follows defies explanation.) The angel then prepares her for the arrival of Joseph as her bridegroom, and tells her to put on her bridal gown, "prepared from the beginning of the world," which glad tidings she receives with a prayer of thanksgiving to the Lord "who rescued her from darkness and led her from the deep abyss unto light."

She then orders bread and wine to be set before the angel; but nothing is said of the eating of the bread and the drinking of the wine to which Joseph and the angel had both alluded in connection with her looked-for conversion. Instead of this, a miraculous incident is told. A honeycomb of wondrous odor is provided by the angel—prepared, as he says, by the bees of paradise from the dew of the roses, as food for the angels and all the elect ones of God. The angel puts some into the mouth of Asenath, saying: "Behold, thou eatest the bread of life and drinkest the cup of immortality, and art anointed with the ointment of incorruption. Behold, thy flesh shall bloom with the fountain of the Most High, and thy bones fatten like the cedars of the garden of God; thy youth shall not see old age and thy beauty shall never vanish; but thou shalt be like the walled mother-city for all (Syriac Version, "who take refuge with the name of the Lord God, the King of all the worlds"). Here again allusion is made to the Hebrew noun "manos" (refuge) for Asenath. Then, in several manuscripts and the Syriac translation, the story is told that the angel makes a cross over the honeycomb with his finger and the same is turned into blood. Another miracle follows. Some bees are slain by the angel, but rise again, thus symbolizing the resurrection. Obviously, this episode is an interpolation by a Christian writer, who removed the passage relating to the eating of the covenant bread and the drinking of the covenant wine alluded to afterward. Asenath, however—the main story continues—tells the angel to bless also her seven virgins; and he does so, calling them seven columns of the "City of Refuge," and wishing them also to attain eternal life. He then disappears in a fiery chariot drawn by lightning-like horses.

**Christian Interpolation.**

Asenath then washes her face with pure water from the well, and behold! her whole being is transformed. She is amazed at her own beauty; and when she goes to meet Joseph he does not recognize her. She tells him: "I have cast all my idols from me; and, behold! a man from heaven came to me today and gave me of the bread of life, and I ate, and I drank of the blessed cup, and he gave me the name 'City of Refuge,' saying, 'In thee many heathen will seek refuge in God.'" Joseph, in return, blesses her, saying: "God has laid the foundation of thy walls; and the children of the living God shall dwell in the city of thy refuge, and the Lord God will be their King forever." They then kiss each other. (The rather strange symbolism contained in the narrative, which says that Joseph kissed her three times, thereby giving her the breath of life, the breath of wisdom, and the breath of truth, is hardly part of the original story.) Joseph accepts Asenath's invitation to partake of the meal she has prepared, Asenath insisting upon being permitted to wash his feet. Asenath's parents and relatives also come to partake of the meal, and, greatly amazed at her uncommon beauty, they praise "the Lord who reviveth the dead."

The wedding-feast is not given by Potiphar, who wanted Joseph to stay with Asenath at once, but by Pharaoh himself, who places golden crowns upon their heads, "such as were in his house from of old" (that is long prepared by God), and makes them kiss each other while he blesses them as father. He has all the princes of the land invited, and proclaims the seven days of the nuptial festivities to be national holidays, decreeing that whosoever should do any work thereon should be put to death.

**Wedding-Feast Given by Pharaoh.**

It is obvious that this is, to all intents, a typical story of the conversion of a heathen to Judaism. There is no other savior or sin-forgiving power mentioned throughout the book than the God of Israel. In fact, the conception of the Shekinah under whose wings the heathen came to take refuge, of the power of repentance by which all impurity of the soul is removed and eternal bliss is secured by the heathen, is so thoroughly Jewish that the Christian copyists seem to have been puzzled by it and thus led into confusion and error, as the manuscripts in ch. xv. show. But the leading idea of the story becomes clear and intelligible only by recurrence to the Hebrew name, "Asenath," which, by a transposition of the letters, is made to read "nasat" (she has fled)—from her idolatry, and which also suggests the idea of "manos" (refuge) and "nas" (to flee), also taken as "refuge" (Ps. lix. 17; II Sam. xxii. 3; Deut. xix. 3; and Ex. xvii. 15). Compare also Tan., Wayera, ed. Buber, ii. 110, where "nisah" occurs in Gen. xxii. 1, and "nes" in Ps. lx. 6; and Yalḳut, Judges, iii. 1, where the word "lenassot" is taken in the sense of "refuge": "God is refuge to His worshipers; while from the wicked the refuge departs" (Job xi. 20). Every proselyte is, according to Philo ("De Monarchia," i. § 7; "De Victimas Offerentibus," § 10; "De Septenario," § 2; "De Creatione Principum," § 6; "De Caritate," § 12; "De Pœnitentia," §§ 1, 2; "De Execratione," § 6; "Fragmenta ad Ex. xxii." § 20; compare Num. R. viii.), without a natural protector, because he has left his parents and his parental faith, and therefore seeks refuge under the wings of God as his Protector (Ruth ii. 12). This view of the proselyte claiming protection in some city of refuge, emphasized by Philo, has found expression also in the Halakah (see Sifre, Deut. 259; Targ. Yer. on Deut. xxiii. 16, 17). Asenath is presented as the type of a true proselyte who, finding herself forsaken when renouncing her idolatry, seeks and finds refuge in God. It seems

**Typical Story of Convert to Judaism.**

that when the view of Asenath's having been a proselyte was superseded by the theory that she was the daughter of Dinah (see ASENATH), Pharaoh's daughter, the foster-mother of Moses, replaced her in rabbinical tradition. She was represented as a proselyte who went to wash herself clean from the idolatry of her father's house, and became Bithyah, "the daughter of the Lord" (Soṭah 12*b*; Meg. 13*a*; Ex. R. i.; Lev. R. i.).

The second part of Asenath's Life and Prayer is of a different character. It resembles the heroic legends told of the sons of Jacob in the Testaments of the Twelve Patriarchs and in the Book of the Jubilees; and its lesson is simply ethical: the pious ought to show magnanimity toward his enemy. On the twenty-first day of the second month in the second year of the famine, Jacob went with his family to live in Goshen, and Asenath went to see him because he was to her as a father and as a god. But she was amazed at his beautiful appearance, as he, with his thick snow-white hair and long white beard, resembled a robust youth with arms and shoulders like an angel (Gen. R. lxv.), and with the thighs, legs, and feet of a giant.

Jacob blessed her and, according to the Syriac translation, said to her, "Thou art like one who returneth from the battle-field after a long absence." Batiffol thinks that this refers to the rabbinic view that she was the daughter of Dinah; but the allusion is rather vague. More striking is it that Simeon and Levi, the two avengers of Dinah, accompany Asenath and Joseph, and play a prominent part as the protectors of Asenath in the event that follows. Levi, "whom Asenath loved more than all the other brothers of Joseph—because as a prophet and a saint he read the heavenly writings and disclosed them (in true Essene fashion) to Asenath in secret, having seen her place of bliss in a diamond-walled city in the highest heaven"—went to the right of Asenath, and Simeon to the left as they journeyed home. But the son of Pharaoh, on seeing Asenath, fell in love with her, and sent for Simeon and Levi, offering them great treasures if they would aid him in obtaining Asenath, who was, as he says, betrothed to him before Joseph took her to wife; but they refused to do so. When Pharaoh's son unsheathed his sword to kill them, Simeon intended to slay him; but Levi restrained his impetuosity, whispering to him, "We are God-fearing men; and it is not befitting that we should requite evil for evil." The son of Pharaoh fell into a swoon when he saw drawn from their scabbards the swords with which the two brothers had avenged the violence perpetrated by Shechem against their sister.

**Jacob's Heroic Sons.**

But he succeeded in winning, by some tale of falsehood, the sons of Bilhah and Zilpah to aid him in his plans. Dan and Gad at once agreed, and started that same night, each with five hundred warriors at his side, and with fifty spearmen on horses to form the vanguard. Naphtali and Asher followed, though they had at first tried to dissuade their brothers from acting so wickedly against their father and brother.

The son of Pharaoh, angry at his father's love for Joseph, made an unsuccessful attempt to slay his parent. He then went with six hundred spearmen to capture Asenath. Joseph had gone to the capital to sell corn, and Asenath was left with six hundred men as her body-guard, Benjamin being at her side in the chariot, when suddenly, from behind the thicket at the roadside where they had lain in ambush, the spearmen of Pharaoh's son came forth and began an attack upon Asenath's body-guard. Asenath, when she saw Pharaoh's son, called upon the name of the Lord, and fled from her chariot; but Benjamin, a lad of nineteen with the power of a young lion, leaped from the chariot, and filling his hand with stones gathered from a ravine, cast one (like David) against the right temple of the son of Pharaoh, inflicting a deep wound which threw him from his horse to the ground half dead. Then he wounded in like manner fifty of the spearmen who were with Pharaoh's son; and they fell down dead before him.

**Attack on Asenath's Body-Guard.**

In the meantime Levi, who by his prophetic power realized Asenath's danger, called his brothers, the sons of Leah, to arms; and they pursued the men who lay in wait for Asenath, killing them all. The sons of Bilhah and Zilpah, however, fled before them, and with drawn swords hurried toward Asenath and Benjamin, intending to slay them; but at the prayer of Asenath, behold! their swords fell out of their hands to the ground and were turned into ashes. The sons of Bilhah and Zilpah implored her forgiveness, entreating her to save them from the hands of their brothers; and she pardoned them and told them to hide behind the thicket until she had succeeded in pacifying their brothers. This she did, telling them to spare their brothers and not to requite evil for evil; and when Simeon in his violent rage wanted to be the avenger of wrong, she entreated him again, saying, "Do not requite evil for evil, let the Lord avenge the wrong, but do you show forgiveness." Meantime the son of Pharaoh had risen from the ground, blood issuing from his mouth and forehead, and as Benjamin was about to strike him down, Levi seized his hand, saying, "Do not do this, brother, for we are pious men and it does not befit us to requite evil for evil, or to smite a fallen enemy. Assist me in healing his wounds; and if he recover, he will be our friend, and his father, Pharaoh, will be our father." Levi then lifted the son of Pharaoh from the ground, washed and bandaged his wound, placed him upon his horse, and brought him to Pharaoh, who received him with his paternal blessing. On the third day after his arrival the son of Pharaoh died, and his father, who was 109 years old, overcome with grief, soon followed. Pharaoh bequeathed the crown to Joseph, who ruled over Egypt forty-eight years, and then left the throne to Pharaoh's youngest son, who, being an infant at the time of his father's death, was left in charge of Joseph, who became a father to him.

**Levi's Magnanimity.**

This second part of the book has, as far as can be seen, left no trace either in rabbinical or patristic literature. The rôle played by the sons of Bilhah and Zilpah is, however, the same as is ascribed to them in the Testaments of the Twelve Patriarchs (Test. Patr., Dan. 1 and Gad 1; but in Gen. R. lxxxiv.;

Jer. Peah i. 1, p. 16*a*; Targ. Yer. to Gen. xxxvii. 2, somewhat different). At any rate the ethical maxim, not to requite evil for evil, but to be magnanimous toward the enemy, is decidedly Jewish. A Christian writer would most certainly have emphasized the teaching: "Love your enemies" (Matt. v. 44).

The book as a whole belongs to the Hellenistic propaganda literature by which Jewish writers endeavored to win the non-Jewish world for the Jewish faith, while at the same time eagerly representing their Hebrew ancestors as physical as well as moral heroes. See PROSELYTES. K.

**ASH:** The A. V. rendering of the Hebrew "oren" (Isa. xliv. 14); R. V. has "fir-tree." According to Tanḥum (quoted in Gesenius, "Thesaurus," under אֹרֶן), the word was used in later Hebrew in the sense of "mast." The plural, "oranim"—for which Hai Gaon uses the Aramaic form "ornan"—is mentioned in the Mishnah (Parah iii. 8) between cedars and cypresses. The tree belongs to the family of the conifers, has hard wood, and a tall, smooth, straight stem. This agrees with tradition and etymology. The Targum renders the word "urna," a Hexaplar addition to the Septuagint πίτυς; Jerome translates it *pinus*; while Maimonides and Tanḥum explain it to be a kind of cedar. This, together with the evidence that comes from the Assyrian and Syriac equivalents, makes it evident that the term denotes some kind of fir. The most acceptable suggestion is that of Tristram, who sees in it the Aleppo pine (*Pinus Halepensis*). The word is not to be confounded with "aron," which occurs in the Talmud as the name of the laurel-tree.

J. JR. C. L.

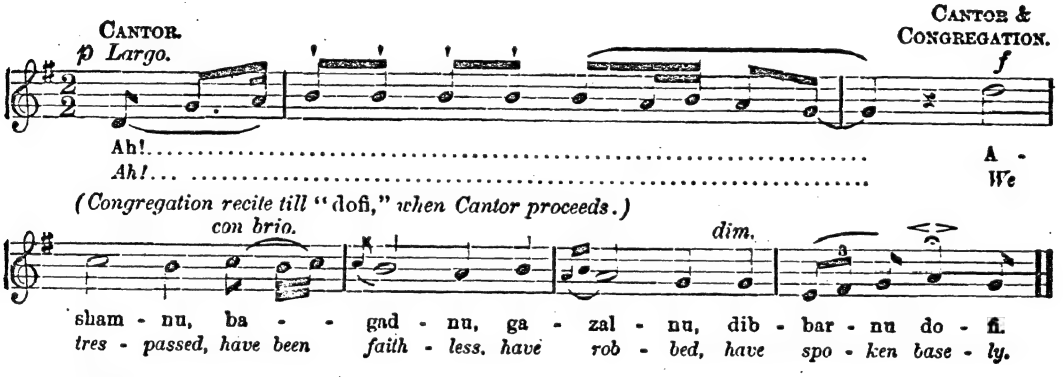
**ASH** (also **Asch** [אַ"שׁ]): A family name which is an abbreviation of "ALT SCHUL" or "Eisenstadt" (אײַן שטאָט). Such abbreviations are especially frequent in names of which the second part begins with the sound "s," for which the Hebrew puts שׁ. So "Lasch" (ל"שׁ) is put for "Lichtenstadt," and "Nasch" (נ"שׁ) for "Nikolsburg." The name "Ash" for "Eisenstadt" is found in the case of Meïr Ash, rabbi of that place, died June 7, 1744. His descendant, Abraham Ẓebi Hirsch, rabbi of Ottynia, who died Aug. 21, 1868, signs his name "Eisenstadt." "Ash" is also found as an abbreviation in the name of another Meïr Ash, whose official family-name was Eisenstaedter, author of "Imre Esh" (Words of Fire), Unghvar, 1864. He was rabbi of Unghvar, and died Dec. 27, 1861. The pun on אֵ"שׁ as "fire" may also underlie the titles of the works of the first Meïr Ash, as, for instance, his "Panim Meïrot" (The Shining Face). See NAMES. D.

**ASH, ABRAHAM JOSEPH:** Talmudist; born in Semyatitch, Russia, about 1813; died in New York city May 6, 1888. Coming to the United States in 1852, he helped to organize, in New York city, the first Russian-American congregation, Bet ha-Midrash ha-Gadol, and eight years later he was elected its rabbi. In this capacity he served till his death, with the exception of brief intervals in which he made futile attempts to engage in business, seeking to free himself from dependence on the rabbinate for a livelihood. He strenuously opposed the endeavor by some of the Reform rabbis in 1886 to deliver lectures in Orthodox congregations, and he wrote an open protest headed with the Talmudic legal phrase, מה לשור המזיק ברשות הניזק ("What right has the ox of the damager in the premises of the one damaged!").

BIBLIOGRAPHY: J. D. Eisenstein, *Russ.-Am. Jew. Cong. Am. Jew. Hist. Publ.* No. 9, pp. 64–71.

A. J. D. E.

## ASHAMNU




**ASHAMNU** (אשמנו, "we have trespassed"): The old shorter form of the confession of sin ("Widdui"), mentioned in the Talmud and in the "Didache" (first century C. E.), in which each letter of the Hebrew alphabet is successively utilized as the initial of an acknowledgment of wrong-doing, the round number of twenty-four expressions being reached, after the usual fashion, by the threefold employment of the last letter, ת. Originally chanted by cantor and congregation together in a monotone or a simple intonation of breadth and majesty, its rendering among many Polish congregations in the repetition of the "'Amidot" on the Day of Atonement typically illustrates degeneration of the traditional congregational setting of a solemn passage into florid elaboration by a soloist. Originally leading the people by dictating to them word by word, the precentor came to be satisfied to start them in each of the sections into which the occasional use of an accusative noun marked off the succession of otherwise intran-

sitive verbs, and, when the congregation had subsided into silence, to complete the section himself in a melismatic solo after the manner shown on page 176.

A. F. L. C.

**ASHAN:** Town in the domain of Judah (Josh. xv. 42), but which was in the actual possession of Simeon (Josh. xix. 7; I Chron. iv. 32). Priests also had residence in Ashan (I Chron. vi. 44); though in the corresponding passage of Josh. xxi. 16, "Ain" (which may simply be a corruption of "Ashan") is given instead. Chor-ashan (or, rather, Bor-ashan) of I. Sam. xxx. 30 is perhaps the same as Ashan.

J. JR. G. B. L.

**ASH'ARIYA:** Mohammedan theological sect, founded at the beginning of the tenth century by Abu el-Hasan al-Ash'ari ("the Hairy"). Its aim was to combat doctrines taught by the Rationalists (Motazilites), and at the same time to moderate the uncompromising rigidity of the views of the Orthodox party. The principal points of controversy between the Orthodox and the Motazilites were: (1) the preexistence of the Koran, (2) predestination of human acts, and (3) the divine attributes. While the Motazilites asserted that the Koran was created, the Orthodox held that the Koran existed before the creation of the world (compare the same view held by the Rabbis regarding the Torah Sifre, 'Ekeb. 37; Pes. 54*a*; Ned. 39*b*; Gen. R. i.; Tan., Naso, 19; Tanna debe Eliyahu i. 31; and Pirḳe R. El. iii.).

The Ash'ariya, as an intermediate party, maintained that if the book, in the form in which it is transmitted, had been created, still its principles must have existed before the world. Again, while the Orthodox, taking the Koran literally, believed that human actions were determined by the will of God, as laid down in an eternal law, the Motazilites, refuting this doctrine as being contrary to the spirit of divine justice, insisted on man's perfect freedom to do either good or evil, which accordingly meets with reward or punishment hereafter. The Ash'ariya, ascribing divine authority to the word of the Koran, could not but give their adhesion to the belief of the Orthodox; but, in order to preserve a semblance of freedom for man, and of justice for God, they conceded to man the benefit of making the first efforts toward the realization of the predestined plans of God for good and evil—a theory declared by Aaron ben Elijah the Karaite ("'Eẓ Ḥayyim") to be unintelligible. In opposition to the Motazilites, the Ash'ariya asserted the existence of attributes distinct from God's essence; still they differed from the Orthodox in admitting that the anthropomorphisms found in the Koran are not to be taken literally.

In discussing the questions of the divine attributes, many Jewish philosophers were influenced by the Ash'ariya (compare Ḥasdai Crescas, "Or Adonai," pp. 22 *et seq.*), but not so in regard to the freedom of man's will, as they all strove as far as possible to reconcile the omniscience of God with man's absolute freedom of action.

At first the Ash'ariya found few adherents; for while the Orthodox objected to the concessions made to the Motazilites, the more enlightened element felt dissatisfied with the meager results of the compromise. In the course of a century, however, the Ash'ariya triumphed over the Motazilites. Abu Bekr al-Bakillani, as the head of the school, systematized the doctrines of the Ash'ariya, laying the foundation of the new Kalam, or scholastic theology.

Bakillani taught the existence of atoms and of the vacuum—theories which were severely attacked by Maimonides ("Moreh," i. 72, iii. 17). The Ash'ariya likewise proclaimed the real existence of the negative attributes. For instance, according to this sect, weakness is not mere absence of strength, but a positive quality (compare "Torot ha-Nefesh," iii., where Baḥya concurs in this idea, basing it on the Biblical verse, "I form the light, and create darkness: I make peace, and create evil" [Isa. xlv. 7]).

BIBLIOGRAPHY: Shahrastani, pp. 98 *et seq.*; Ibn Khallikam, ed. Slone, i. 673; Abu el-Festia, *Varik*, ed. Constantinople, ii. 95; Munk, *Mélanges*, pp. 324 *et seq.*; Spitta, *Zur Gesch. Abu el-Hasan al-Ash'ari*, pp. 26 *et seq.*; Franz Delitzsch, *'Eẓ Ḥayyim*, pp. 302–307.

K. I. Br.

**ASHBEL:** A son of Benjamin (Gen. xlvi. 21, and in the genealogical list of I Chron. viii. 1). The gentilic name "Ashbelite" is found in Num. xxvi. 38.

J. JR. G. B. L.

**ASHDOD** (Assyrian **Asdûdu, Greek Azotos):** The northernmost of the five royal cities of the Philistines, two to three miles from the seacoast, about half-way between Gaza and Joppa. In I Sam. vi. 17 it is mentioned first among the principal Philistine cities; and the Ark of the Lord is brought first to that place as a trophy (I Sam. v. *et seq.*). Amos (iii. 9) gives Ashdod as the representative of all Philistine cities, but Ashdod is placed second in the list in Amos, i. 8, and fourth in Zech. ix. 6. Judah's claim upon Ashdod (Josh. xv. 46) is to be considered as merely theoretical, as Josh. xiii. 3 proves. The capture by King Uzziah (II Chron. xxvi. 6) is usually treated by modern critics as probably unhistorical. It is not certain that the petty king Dagantakala of the El-Amarna tablets resided in Ashdod. Asdûdu led the revolt of Philistines, Judeans, Edomites, and Moabites against Assyria after expelling the king Akhimeti, whom Sargon had installed instead of his brother Azuri. Gath (Gimtu) belonged to the kingdom of Ashdod at that time. But the Assyrian general subjected Ashdod in 711 B.C. (compare Isa. xx. 6, and "C. I. O. T." pp. 87 *et seq.*), and the usurper, Yawani, fled. Mitinti was king in the time of Sennacherib; Akhimilki in the reign of Esarhaddon. Psammetichus of Egypt is reported to have besieged the great city Azotus for twenty-nine years (Herodotus, ii. 157). The reference to "the remnant of Ashdod" (Jer. xxv. 20; compare Zeph. ii. 4) is interpreted as an allusion to this event. In Neh. iv. 1, the Ashdodites seem still to represent the whole nation of the Philistines, as well as in Neh. xiii. 23, so that xiii. 24, the "speech of Ashdod" (which the younger generation of the Jews began to adopt), would be the Philistine dialect. Winckler ("Gesch. Israels," p. 224) explains the use of that name by the fact that Ashdod was nearest to Jerusalem of the Philistine cities. Yet the simplest explanation seems to remain, that Ashdod was still the leader among those cities even in Greek times. Judas Maccabæus does not seem to have conquered Azotus

itself (I Macc. iv. 15, v. 68), but Jonathan (*ib.* x. 84, xi. 4) destroyed it and burned the old temple of Dagon (compare I Sam. v. 2, 3; see also *ib.* xvi. 10). According to Josephus, "Ant." xiii. 15, § 4, Alexander Jannæus possessed it (contrast "B. J." i. 7, § 7). Pompey restored its independence ("B. J." i. 6, § 4), which apparently means only that he reconstructed its walls. It belonged to the dominion of Herod and Salome ("Ant." xvii. 18, § 9). Vespasian had to take it by force ("B. J." iv. 130); so that the Jewish inhabitants must have been in the majority. The New Testament mentions Azotus in one passage only (Acts viii. 40). The modern Esdūd is an insignificant village nearly four miles from the sea. To the west of the wooded height on which the village stands, traces of the ancient harbor—now known as Minet el-Ḳal'a—can still be seen. The statement of Ptolemy and Josephus that it was a maritime city, is explained by the possession of a harbor on the shore, which is called "Azotus by the Sea" ("Ant." xiii. 15, § 4). This place has been compared with the Asdudimmu mentioned by Sargon, but the comparison is hardly justified. See PHILISTINES.

J. JR. W. M. M.

GENERAL VIEW OF MODERN ASHDOD.
(From a photograph by Bonfils.)

**ASHDOTH-PISGAH:** The declivities of the Pisgah range on the east of the Jordan, which were handed over to the Reubenites (Deut. iii. 17, iv. 49; Jos. xiii. 20) (see PISGAH).

J. JR. G. B. L.

**ASHENHEIM, LOUIS:** Scotch physician and surgeon; born at Edinburgh 1817; died at Jamaica Nov. 26, 1858. Educated in his native city, he obtained honors at the university, and became a licentiate of the Royal College of Surgeons, Edinburgh. He subsequently visited Paris, Berlin, and other European cities, acquiring professional experience. Ashenheim practised for some time in London, lecturing frequently and being an active contributor to the Anglo-Jewish press. He emigrated to Jamaica in 1843 and settled at Kingston, where he practised till 1850, when he removed to Falmouth, a port on the north coast of Jamaica. In addition to his practise, and lectures more or less connected with his profession, he addressed the public, through the press, on sanitary reform and on compulsory vaccination, of which he was an able advocate. At Falmouth he rendered valuable services during an outbreak of cholera.

BIBLIOGRAPHY: *Falmouth Advertiser*, Oct., 1858; *Falmouth Post*, Oct., 1858; *Jewish Chronicle*, Dec. 3 and 10, 1858.

J. G. L.

**ASHER.—Biblical Data:** The eighth son of the patriarch Jacob, and the traditional progenitor of the tribe Asher. He is represented as the younger brother of Gad; these two being the sons of Zilpah, the handmaid of Leah (Gen. xxx. 10 *et seq.*, xxxv. 26). Four sons and one daughter were born to Asher in Canaan, who went down with him to Egypt (Gen. xlvi. 17). See ASHER, TRIBE AND TERRITORY; and on the general view to be taken of the tribes of Israel, TRIBES, TWELVE.

J. JR. J. F. McC.

**——In Rabbinical Literature:** For a time Asher was not on good terms with his brothers, because he had informed them of Reuben's sin against his stepmother Bilhah, and they would not believe him;

indeed they reproached him instead. Not until Reuben repented and confessed his crime did they realize their injustice toward Asher. From the first he had had no evil intentions against Reuben; in fact he was the very one whose endeavor it had always been to reconcile the brothers, especially when they disputed as to who among them was destined to be the ancestor of the priests (Sifre, Deut. 355). In the Test. Patr., Asher, 5, Asher is regarded as the example of a virtuous man who with single-mindedness strives only for the general good.

Asher married twice. His first wife was 'Adon, a great-granddaughter of Ishmael; his second, Hadurah, a granddaughter of Eber and a widow. By her first marriage Hadurah had a daughter SERAH, whom Asher treated as affectionately as if she had been of his own flesh and blood, so that the Bible itself speaks of Serah as Asher's daughter ("Sefer ha-Yashar, Wayesheb"). According to the Book of Jubilees (xxxiv. 20), Asher's wife was named "Iyon" (probably יונה, "dove").

Asher's descendants in more than one regard deserved their name ("Asher" meaning "happiness"). The tribe of Asher was the one most blessed with male children (Sifre, *l.c.*); and its women were so beautiful that priests and princes sought them in marriage (Gen. R. lxxi., end). The abundance of oil in the land possessed by Asher so enriched the tribe that none of them needed to hire a habitation (Gen. R. *l.c.*); and the soil was so fertile that in times of scarcity, and especially in the Sabbatical year, Asher provided all Israel with olive-oil (Sifre, *l.c.*; Men. 85*b*; Targ. Yer. on Deut. xxxiii. 24). The Asherites were also renowned for wisdom (Men. *l.c.*).

J. SR. L. G.

**ASHER, Tribe and Territory. — Biblical Data:** The fortune of Asher is foreshadowed in the BLESSING OF JACOB, where it is said: "Asher, his food shall be rich, and he shall yield the dainties of a king" (Gen. xlix. 20, Hebr.). Until the settlement in Canaan, the tribe stood in honor. Of its lot in Egypt there is no record; but after the Exodus its men numbered 41,500 strong (Num.

**Situation.**

i. 41); and at the close of the desert march the census showed that it had reached 53,400 (Num. xxvi. 47). During the journeyings the tribe had its station between Dan and Naphtali, north of the Tabernacle (Num. ii. 25 *et seq.*). It also had its representative among the tribal chiefs sent to spy out the land of Canaan (Num. xiii. 13).

The blessing of Moses, delivered, according to tradition, at the close of the march, is put forward as partly predictive: "Blessed be Asher with descendants, and let him be pleasing to his brethren, and let his foot be dipped in oil" (Deut. xxxiii. 24, Hebr.). The material portion of this aspiration, like that of Jacob's blessing, was in large measure fulfilled. The territory allotted to Asher (Josh. xix. 24–31) was the coast-land extending from Dor (Tanturah) on the south to Sidon on the north. It thus included, north of Mount Carmel, the territories of Accho, Achzib, Tyre, and Sidon. The coast-land west of the shoulder of Carmel, though assigned to Asher, was occupied by Manasseh (Josh. xvii. 11). The tribe was thus settled on the western slopes and valleys of Upper and Lower Galilee and on the Phenician plain. Here was some of the most productive land in Palestine—pasture, wooded hills, and orchards—noted especially for the abundance and richness of its olive-oil. On account of its remoteness from the centers of national life, and its facility of communication with the Phenician markets, as well as the ease with which it could support itself, the tribe speedily became dissociated from the rest of Israel, so that it took no part against the Canaanites with Barak and Deborah (Judges v. 17). Yet it joined in the pursuit of the Midianites after the victory of Gideon (Judges vii. 23). It is also said (I Chron. xii. 36) that a great host of Asherites offered their support to David when he succeeded to the kingdom of Saul, and that some men of the tribe "humbled themselves" in the reformation of Hezekiah (II Chron. xxx. 11).

**Relations to Other Tribes.**

J. JR. J. F. McC.

——**Critical View:** Asher is one of the most indistinct and elusive of the tribes of Israel. It is difficult to fix the boundaries of the tribe's possessions; and it is not even certain that it inhabited any extensive continuous territory. There is, as mentioned above, no trace of its clansmen south of Carmel; and it is not clear in what sense this district was assigned to them. Possibly the tradition is based on some migration of Asherites northward through that region. Many of the towns allotted to them north of Carmel can not be identified. But those whose sites are known (among them Cabul, Achshaph, Helkath, Neiel) suggest by their location a distribution of settlements rather than a compact and well-defined tribal possession. Besides the Phenician coast cities (Accho, Tyre, Sidon), Beth-dagon further inland was probably never Asherite.

**Boundaries.**

Asher appears to have had at no time a close connection with the body of Israel. It had more at stake than any other tribe in the common struggle with the northern Canaanites, and yet it held aloof. In the light of this outstanding fact, it is not easy to understand how it could have become so loyal at any later date as to send 40,000 men to join the standard of David (I Chron. xii. 36). The probability of such a statement is lessened by the fact that in the tabulation of the several contingents (verses 23–38) the largest quotas are said to have come from the tribes that were most remote from the centers of the life and activity of Israel. On the whole the conclusion is irresistible that Asher consisted of certain clans that were affiliated with portions of Israel, but were never incorporated into the body politic.

Critical opinion is divided as to whether Asher was a name originally Israelitish, or whether it was adopted by certain of the outlying tribesmen from a Canaanitic source. What light does the story of the birth of Asher throw on the question? He was the full brother of Gad, and the names have the same meaning. Gad is a Canaanitish god of fortune, and Asher is from a root meaning "prosperous,"

**Name and Origin.**

"happy," whence the great Assyrian god Asshur. But how was this name Asher suggested? A clue is perhaps afforded in the fact pointed out by W. Max Müller ("Asien und Europa," p. 236), that "Aseru" appears on Egyptian monuments as the name of a land and people in western Galilee in the fourteenth century B.C. It is conceivable that Israelitish settlers in that region adopted in this modified form the name of their new residence. Such a thing was not in itself impossible, since there is evidence that several of the tribes had territorial designations given to them after the Hebrew occupation of Canaan.

There is, however, still the possibility that this "Aseru" was itself the name of a Hebrew settlement existing from olden time in Palestine and kept up independently of the sojourn in Egypt which ended with the Exodus. In considering these possibilities a good deal must depend upon the analogy of the history of the other tribes and their current designations—a matter which is itself still very obscure.

**The Asherite Clan Heber.**

Still another hypothesis has been offered. Jastrow suggests ("J. B. L." xi. 120) that the clan Heber of the tribe Asher (I Chron. vii. 31) represents the Chabiri of the El-Amarna tablets, and the brother-clan Malchiel, the Milkili, who figure in the same inscriptions. If this should be correct, the conclusion would be drawn that a formidable body of people was pressing upward from southern Palestine two hundred years before the Exodus, and that they finally settled in western Galilee; leaving perhaps a trace of their temporary settlement in the towns south of Carmel referred to above as being finally occupied by Manasseh. This hypothesis has to contend against the opinion, now somewhat widely held, that the Chabiri were the Hebrews themselves.

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J. JR. J. F. McC.

**ASHER, ABRAHAM (ADOLF):** Publisher, bibliographer, and editor; born at Kammin, Prussia, Aug. 23, 1800; died at Venice, Sept. 1, 1853. He was destined for a commercial career, and was sent for this purpose to England. He settled afterward as a jewelry merchant at St. Petersburg, Russia; but on one occasion he happened to buy an old library. This decided his later career. He gave up his former business and devoted himself entirely to bibliography and publishing. In 1830 he removed to Berlin and established himself as a bookseller and publisher; in the former capacity obtaining the valuable agency for the purchase of foreign books for the British Museum. A branch of the firm was accordingly established in London. It was through the influence of Asher that Joseph Zedner was appointed curator of the Hebrew books of the British Museum.

Asher was the author of: "Bibliographical Essay on the Collection of Voyages and Travels Published 1598–1600 by L. Hulsius," Berlin, 1839; and "Bibliographical Essay on the Scriptores Rerum Germanicarum," Berlin, 1843. Among the works issued by him as publisher are two in particular, for which he earned the gratitude of Hebrew scholars: (1) Benjamin of Tudela's "Masa'ot" (Travels); (2) Conforte's "Ḳore ha-Dorot" (Literary History). The first he edited, vocalized, and provided with an exhaustive index of the geographical names (London, 1840); the same in an English translation, with critical notes and commentaries by him, by Rapoport and Zunz (2 vols., Berlin, 1840–41). He thus made accessible to the modern Anglo-Jewish reading public a work that is quite a phenomenon in Hebrew literature. At Asher's initiative and expense, David Cassel revised, edited, and indexed Conforte's "Ḳore ha-Dorot"—one of the very few literary sources for the life and activities of Oriental and African scholars in the two centuries after the Spanish expulsion.

BIBLIOGRAPHY: Zeitlin, *Bibliotheca Hebraica*, p. 7.

J. M. B.

**ASHER, ANSHEL BEN ISAAC:** Preacher at Prenzlau, Prussia, and teacher in the school founded there by his father. In 1701 he published at Dessau a collection of discourses under the title of "Shemenah Laḥmo"—with reference to his name "Asher" (מאשר שמנה לחמו; see Gen. xlix. 20)—consisting of two parts: the first containing some homilies on the Sabbath and the holy days, including Ḥanukkah and Purim; and the second on the seven solemn occasions of man's life; viz., circumcision, redemption of the first-born, "bar miẓwah" (religious majority), marriage, ordination, burial, and resurrection.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 545; Steinschneider, *Cat. Bodl.* s.v., p. 748.

L. G. K.

**ASHER, ANSHEL BEN JOSEPH.** See ANSCHEL.

**ASHER, ANSHEL BEN MOSES BAER:** Talmudist; lived in the second half of the eighteenth century. He wrote two works: "Ben Emunim" (Son of Faith), Fürth, 1785; and "Ḥiddat Shimshon" (Samson's Riddle), Fürth, 1785. The former is a homiletic commentary on the Bible; the latter an ethical work, divided into three parts.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 752; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 61.

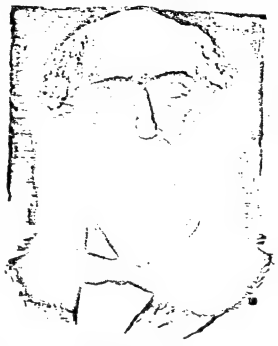
L. G. I. BR.

**ASHER, ANSHEL BEN WOLF.** See WOLF, ASHER BEN ANSHEL.

**ASHER, ASHER:** Physician; born Feb. 16, 1837, at Glasgow, Scotland; died Jan. 7, 1889, at London, England. He was educated at the high school and university of his native city, and was the first Jew in Scotland to enter the medical profession. In 1862 he went to London and became medical officer of the Jewish Board of Guardians, and in 1866 was appointed secretary of the Great Synagogue. About this time the idea of a union of the various London synagogues had been put forward, chiefly by Lionel L. Cohen; and Asher devoted himself to the project with intense energy. In March, 1871, he became first secretary of the UNITED SYNAGOGUE, contributing largely to the success of that institu-

tion; he wrote the introduction to the by-laws of the constituent synagogues, and practically founded its visitation committee. This office he retained till his death.

Owing to Asher's intimate relations with the Rothschilds, in his capacity of medical attendant, unofficial almoner, and personal friend, his advice was generally followed by them in communal matters. He was connected with a large number of institutions in the London community, and may be regarded as one of its organizers. In company with Samuel Montagu he undertook, in Jewish interests, journeys to Palestine, America, and Russia. After the visit to Palestine he wrote a report on the condition of affairs in Jerusalem, which effected much good. His sympathetic nature attracted to him most of the young men of ability of the rising generation, and upon them he exerted great influence. Asher wrote much for the Jewish press, chiefly under the pen-name "Aliquis." The only book he published was "The Jewish Rite of Circumcision," London, 1873.



Dr. Asher Asher.

BIBLIOGRAPHY: *Jewish Chronicle*, Jan. 11, 1889; E. Lynn Linton, *Christopher Kirkland*, vol. iii., ch. 4 (description of Dr. Asher's home life).

J.

**ASHER, DAVID:** German educationist and philosophical writer; born at Dresden Dec. 8, 1818; died in Leipsic Dec. 2, 1890. He received his early education at the Jewish school of his native city, and subsequently entered the gymnasium there, being one of the first Jews admitted to the institution. As his mother was unable to support him, his stay there was short. Asher then learned the trade of carving and gilding, thereby supporting himself as a journeyman artisan during his travels to various cities of Germany and Austria. On the invitation of a wealthy relative he went to London, where he learned English at a private school—subsequently becoming assistant teacher there—and at the same time assiduously studied philosophy, philology, Hebrew, and modern languages. Later, Asher held various offices in the Jewish congregation and was tutor to the children of the chief rabbi of England. Upon his return to Germany he obtained the degree of doctor of philosophy at the Berlin University. Settling in Leipsic, he soon acquired reputation as an English instructor, having among his pupils many persons of high rank. For seven years he held the post of English master at the Commercial School; and for eight years that of examiner of candidates for higher schools at the university. He was also a member of the Academy for Modern Languages, in Berlin, and official interpreter to the Royal Law Courts of Leipsic. A linguist of the first order, he was engaged in literary work of varied character, and diligently contributed to most of the leading German journals, as well as to the English periodicals the "Times," "Athenæum," "Academy," and "Jewish Chronicle." For the last he translated Dr. Döllinger's "Address on the History of the Jews of Europe."

Asher distinguished himself as an interpreter of the philosophy of Schopenhauer; and as an ardent champion of his own coreligionists, energetically combating anti-Semitic attacks.

The more important of his numerous works and articles, original and translated, are: "Outlines of the Jewish Religion"; "England's Dichter und Prosaiker der Neuzeit"; "A Manual on the Study of Modern Languages in General, and of the English Language in Particular," with a preface by Dean French; "Offenes Sendschreiben an Arthur Schopenhauer"; "Arthur Schopenhauer als Interpret des Göthe'schen Faust"; "Der Religiöse Glaube; eine Psychologische Studie"; "Arthur Schopenhauer; Neues von Ihm und über Ihn"; "Das Endergebniss der Schopenhaeur'schen Philosophie"; "Exercises on the Habitual Mistakes of Germans in English Conversation," etc., 3 vols.; "Die Wichtigsten Regeln der Englischen Syntax"; "Entertaining Library for the Young, with Explanatory Notes and Complete Vocabularies," etc., 2 vols.; "Ueber den Unterricht in den Neueren Sprachen"; "Die Grundzüge der Verfassung Englands"; "Die Kunst zu Lesen"; "Selihot, with a new English Translation"; "Büdinger's 'Way of Faith,' or the Abridged Bible," translated from the German; Buckle's "Essays," translated into German; "Contributions to the History of the Development of the Human Race," by Lazarus Geiger, translated from the German; "Das Naturgesetz in der Geisterwelt," by Henry Drummond, translated into German.

BIBLIOGRAPHY: *Jew. Chron.* Dec. 5, 1890, p. 8; Dec. 12, 1890, p. 9.

J. B. B.

**ASHER BEN DAVID:** A son of Abraham ben David of Posquières; flourished about the middle of the thirteenth century. He was a pupil of his uncle, Isaac the Blind, and one of the earliest cabalistic writers. He was the author of פירוש י"ג מדות or תקן (Explanations on the Thirteen Attributes of God; Ex. xxxiv. 6, 7), and ס' היחוד (Explanation of the Tetragrammaton and the Sefirot). The relation of these two works to each other, however, can not be definitely stated, since only a small part has been printed, in "Ozar Neḥmad," iv. 37, and "Hebräische Bibliographie," xii. 80, 113. Probably he tried to justify the number (ten) of the Sefirot as seemingly not in harmony with the thirteen attributes of God assumed in the Talmud. He identifies, on the one hand, the ten Sefirot with the ten spheres of the philosophers, and, on the other, explains the thirteen attributes of God as derivations of the three middle Sefirot: תפארת, גבורה, נדולה or רחמים, דין, חסד (love, justice, mercy), which he designates as אבות (fundamental principles).

Asher was taught by his father, whom he calls a learned man; and he had verbal intercourse with Jacob ben Samuel of Anduze, with Meïr ben Simon, and with Abraham ben Isaac of Carcassonne.

BIBLIOGRAPHY: *Heb. Bibl.* xii. 80 *et seq.*; Gross, *Gallia Judaica*, p. 450; Bloch, *Entwickelung der Kabbala*, etc., p. 42. [Michael (*Or ha-Ḥayyim*, No. 536) doubts whether he was the son of Abraham b. David of Posquières.]

K. P. B.

**ASHER, ENSEL B. JUDAH LOEB:** Chief of the bet din at Slonim, Lithuania, in the beginning of the eighteenth century. He wrote two works: "Otot le-Mo'adim" (Signs for the Feasts) and "Baruk mi-Banim Asher" (Blessed Be Asher Above Sons; Deut. xxxiii. 24). The former contains a novella to Pesaḥim ix., and also the laws of the festivals and half-festivals. The latter comprises a homiletic commentary on the Pentateuch. Both were published at Zolkiev, in 1749 and 1752 respectively.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 7, 15; Benjacob, *Oẓar ha-Sefarim*, pp. 31–83.

L. G. I. Br.

**ASHER BEN ḤAYYIM OF MONZON:** Spanish liturgist of the fourteenth century. He was the author of a book entitled "Ha-Pardes" (Paradise), the ten sections of which are devoted to an exhaustive discussion of the benedictions, the results being epitomized in a single extract entitled "Terumot ha-Pardes" (The Heave-Offerings of Paradise). Azulai saw the manuscript in Italy, and made extracts from it, which he afterward published in his commentary "Shiyure Berakah" to the Shulḥan 'Aruk, Oraḥ Ḥayyim. The manuscript in question was probably identical with that now preserved in the Bodleian Library. The latest authority cited in it is Yom-Ṭob b. Abraham of Seville.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, ii. 61; Michael, *Or ha-Ḥayyim*, p. 540; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 799; Zunz, *Ritus*, p. 30.

L. G.

**ASHER BEN IMMANUEL SALEM.** See Salem.

**ASHER, JACOB ABRAHAM BEN ARYEH LOEB ḲALMANḲES:** Cabalistic and rabbinical author; born probably in Lemberg about the beginning of the seventeenth century; died there April 3, 1681. He wrote (1) "Sefer ha-Eshel" (The Book of the Grove), a volume of homilies, of which the first part, on Genesis, containing also some homiletical remarks by his grandfather, Joseph Ḳalmanḳes, was printed in Lublin, n.d.; and (2) "Ma'yan ha-Ḥokmah" (Fountain of Wisdom), an introduction to the Cabala, drawn chiefly from the works of Isaac Luria. This latter work was first printed in Amsterdam, 1652, then in Koretz, 1684, and lastly under the title "Ṭob we-Yashar" (Good and Right) in Berlin, 1706. Moses ibn Zur put it in rimed prose under the title "Mebo Sha'ar ha-Shamayim" (The Way to the Gate of Heaven), but this was never published.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 45; Benjacob, *Oẓar ha-Sefarim*, pp. 55, 350.

L. G. D.

**ASHER BEN JACOB HA-LEVI:** Talmudic lexicographer; lived in Osnabrück, Prussia, toward the end of the thirteenth century. His father was probably the "Jacob ha-Levi" mentioned by Eliezer ha-Darshan as his teacher, and his nephew was Isaac ben Judah ha-Levi, author of פענח רזא (Steinschneider, "Cat. Bodl." col. 1127). Asher was the pupil of Samuel ben Baruch of Bamberg. He wrote explanations of various parts of the Maḥzor, to be found in MSS. Munich, No. 423, Bodleian, No. 1102, as well as in a private MS. in the library of David Kaufmann (in "Monatsschrift," xli. 146). He is especially severe upon the "men of France and the Islands of the Sea," complaining that they had tampered with the liturgy, in some places omitting words and in others adding to the received text. Asher is best known as the author of the small edition of the 'Aruk contained in MS. Berne, No. 200, which he compiled in the year 1290 within the space of five weeks for his nephew Isaac ben Eleazer ha-Levi. This recension contains 142 folios, and follows in the main the Regensburger MS. of the same work. Asher has, however, inserted into his edition a number of words dealing with the liturgy that are not to be found in the large 'Aruk. This manuscript served as the basis for Buxtorf's "Lexicon Hebræo-Chaldaicum."

Asher must not be confounded with a man of the same name who lived during the twelfth century, and perhaps belonged to the same family and who corresponded with Eliezer ben Nathan (ראב"ן), and lived in Worms or that neighborhood. According to Gross ("Magazin," x. 76), this latter Asher was the son of Jacob ben Isaac ben Eliezer of Worms (Zunz, "L. G." p. 156). Perles thinks that Eleazer ben Asher ha-Levi, who collected the valuable "Sefer Zikronot," was his son (Neubauer, "Medieval Jewish Chronicles," i. xx.; Gaster, "Chronicles of Jerahmeel," p. 1). From the similarity in names, Perles argues that the family of Asher ben Jacob ha-Levi must be connected with the older Ha-Levi family of which Zunz has given ("Literaturgesch." p. 156) the pedigree (compare also Salfeld, "Nürnberger Memorbuch," pp. 104, 361).

BIBLIOGRAPHY: Zunz, *Ritus*, p. 195; Perles, in *Monatsschrift*, xxv. 372, and in *Jubelschrift zum Sichzigsten Geburstage des Prof. Dr. H. Grätz*, pp. 1 *et seq.*; Kaufmann, in *Monatsschrift*, xxxiv. 185 *et seq.*; Weiss, in *Monatsschrift*, xli. 146; Neubauer, *Catalogue of Hebrew Manuscripts of Bodl. Libr.* col. 311.

L. G. G.

**ASHER BEN JEHIEL:** Eminent Talmudist; born in western Germany about 1259; died in Toledo, Spain, 1328. His family was prominent for learning and piety; his father having been a learned Talmudist, and one of his ancestors (not his grandfather) having been Eliezer ben Nathan (ראב"ן).

**Settles in Toledo.**

Asher ben Jehiel was the most prominent disciple of Meïr b. Baruch of Rothenburg, and, like his teacher, was in all probability the victim of blackmail by the government, which desired to deprive him of his fortune. His emigration from Germany was probably involuntary; for, according to his own statement, he possessed considerable means while in Germany, but in later years could not assist his son Jacob, whose poverty prevented him from honoring the Sabbath with special garments and meals ("Ṭur Oraḥ Ḥayyim," § 242). Moreover, Asher's son Judah testifies to the fact that he died in poverty ("Bet Talmud," pp. 372–375). After leaving Germany he settled first in southern France, then in Toledo, of which latter city he became rabbi on the recommendation of Solomon Adret.

In his religious attitude he resembled his teacher, Meïr of Rothenburg, representing the rigorous school which was averse to lenient decisions in legal matters, even when theoretically justified ("Responsa," xlvi., c. 2). He was also opposed to secular knowl-

edge, especially philosophy; thanking God for having saved him from its influence, and boasting of possessing no knowledge outside the Torah. His position was clearly defined by him when he stated that philosophy is based on critical research, and religion on tradition; the two being incapable of harmonization. Of philosophy, he said, it may be truly stated, "None that go unto her may return" ("Responsa," lv. 9). Asher, however, had the courage of an independent opinion and laid down the principle: "We must not be guided in our decisions by admiration of great men; and in the event of a law not being clearly stated in the Talmud, we are not bound to accept it, even if it be based on the works of the Geonim" (Weiss, "Dor Dor we-Dorshaw," v. 63).

**His Religious Attitude.**

His liberalism, however, is sometimes orthodoxy in disguise. He declares, for instance, that the liturgy of the Geonim does not fall under the Talmudic rule forbidding change in the wording of the traditional prayers (Maimonides, "Yad," Berakot, i. 16). Similarly, his decision against praying more than three times a day ("Responsa," iv. 13) is really on the side of rigorous orthodoxy. His assertion that the words הלכה למשה מסיני ("an oral law revealed to Moses on Sinai") do not always bear a literal meaning, but signify, in general, a universally adopted custom, must not be taken as a liberal interpretation bearing out the theory of oral tradition (so Z. Frankel, in "Darke ha-Mishnah," 20), but as an apologetic attempt to uphold rabbinical authority. The latter view is borne out by the context (Hilkot Miḳwaot 1, in the twelfth volume of the usual Talmud editions).

Asher possessed vast Talmudic knowledge, methodical and systematic, and was distinguished for terseness in summing up long Talmudic discussions, the final results of which he indicated clearly. His attitude, however, toward secular knowledge made his influence on the Spanish Jews a narrowing one. He espoused the cause of the anti-Maimonists—even becoming their leader—and desired the synod to issue a decree against the study of non-Jewish learning. Together with his sons he thus transplanted the strict and narrow Talmudic spirit from Germany to Spain, where it took root and turned the Spanish Jews from scientific research to the study of the Talmud.

Asher's extant works are: a commentary on Zera'im, the first order of the Mishnah, with the exception of Berakot; a commentary on the sixth order (Ṭoharot); on the treatises Nedarim (third order), and Tamid; glosses like the Tosafot on several Talmudic treatises; a volume of responsa; and an abstract of the Talmudic laws (Halakot). His fame rests on the last-mentioned, constructed on the plan of Alfasi's work. Omitting the haggadic portions of the Talmud, and all the laws not practised outside of Palestine, such as the sacrificial, criminal, and political ones, Asher made an abstract of the practical Halakah, leaving out the discussions, and concisely stating the final decisions. Though in this respect he follows the example of Alfasi, he differs from him in quoting later authorities, notably Alfasi, Maimonides, and the Tosafists. Asher's work superseded Alfasi's within a short time. It became so popular that it has been printed with almost every edition of the Talmud under the title "Rabbenu Asher," abbreviated ר"א (Rosh). His son Jacob compiled, under the title "Piske ha-Rosh," a list of the decisions found in the work. Commentaries on Asher's Halakot were written by a number of later Talmudists, among whom were: YOM-ṬOB LIPMAN HELLER, who wrote "Ma'adane Melek," "Ma'adane Yom-Ṭob," "Leḥem Ḥamudot," and "Pilpela Ḥarifta"; Nathaniel Weil, who wrote "Ḳorban Nethanael"; and Phineas Selig of Lask, who wrote "'Aṭeret Paz." Compare BERLIN, SAUL B. ZEBI HIRSCH.

**His Works.**

Asher had eight sons, of whom the most prominent were JUDAH and JACOB.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 543; Steinschneider, *Cat. Bodl.* col. 748; Grätz, *Gesch. der Juden*, 3d ed. vii. 233 *et seq.*; Weiss, *Dor Dor we-Dorshaw*, v. 61–70.

L. G. D.

**ASHER BEN JOSEPH.** See ANSCHEL.

**ASHER BEN JUDAH LOEB LANDAU.** See LANDAU, ASHER.

**ASHER KUBO.** See CUBO, ASHER.

**ASHER, LEMEL HA-LEVI:** Polish Talmudic scholar; lived at the end of the eighteenth century. Together with his two sons, Yeḥiel Michel ha-Levi of Glogau and Moses ha-Levi of Glogau, he wrote homilies on the Pentateuch, published in 1820 under the title "Ḥuṭ ha-Meshullash" (The Threefold Cord).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 61; Benjacob, *Oẓar ha-Sefarim*, p. 171.

H. R. I. BR.

**ASHER, LEON:** German physician; born April 13, 1865, in Leipsic. He is the son of Dr. David Asher, for many years secretary to Chief Rabbi Nathan M. Adler in London. Leon Asher, after graduating from the public school in Leipsic, studied medicine at the university of that city from 1885 to 1890, and received the degree of M.D. Having worked in the line of medical and psychical research, he went in 1891 to Heidelberg, where he was engaged as laboratory assistant with W. Kühne and G. Quincke. In 1894 he became assistant at the Bern Physiological Institute in Switzerland, and in 1895 privat-docent at the university. He spent the summer vacations of 1896–98 in the laboratory of the physiologist Hering in Leipsic, and in 1901 was appointed professor of medicine in Bern University.

Asher's researches cover a wide field in nervous and muscular physiology, including the physiology of the sense functions and of the transformation of tissue. Aided by the Berlin Royal Academy of Sciences, he experimented considerably in the direction of ascertaining the qualities of lymph and the precise mode of its formation; the majority of his conclusions are now accepted in the medical world. He edits, together with K. Spiro, an annual entitled "Ergebnisse der Physiologie."

S. F. DE S. M.

**ASHER BEN LEVI** (known also as **'Abd al-Masiḥ**): Legendary boy convert and, subsequently,

Christian martyr; lived toward the end of the fourth century in Sinjar, between Nisibis and Mosul in Mesopotamia. He was born of Jewish parents. As a boy he lived all alone and was shunned by his Christian and Zoroastrian companions. One day he begged to be allowed to eat with the Christian boys; but they refused to allow him to do so until he became a Christian. As the church of the village was at some distance, the boys themselves baptized him; performing all the necessary ceremonies and giving him the name "'Abda da-Meshiḥa" (Servant of the Messiah). They even pierced his ears, and hung in the right ear an earring, a custom not observed by the Jews. Asher's mother hid him from his father, who was a rich man and head of the Jewish community, fearing his wrath if the story should become known.

The boy then had visions of Jesus, of hell, and of his own death. A bishop, happening to be in the village, blessed him. On a Sabbath-day, when his father held a feast, the boy's conversion became known because he refused to eat with Jews. Asher ran off to the well where he had been baptized, but was killed there by his father. The boys who had baptized him found the body and buried it. A few days afterward a company of merchants camping near by saw a light burning over the grave and smelt fragrant odors coming from beneath the stone. They were Christians and took the body away, a rich man promising to build a church in the boy's honor. Over the place where the grave had been a little church was built, with the inscription, "This is the place of martyrdom of the Messiah's martyr, 'Abd al-Masiḥ." After a time the father grew old and was troubled by evil spirits. He had to be taken to the place where his son had died, and together with all his household embraced Christianity. The day of Asher's martyrdom is given as the twenty-seventh of Tammuz (July), 390.

There is probably no historical background to the story, as the Arabic form of the name, "'Abd al-Masiḥ," shows that it is of much later origin than the text would have us believe. In the Syriac, "'Abda da-Meshiḥa" does not occur as a proper name.

BIBLIOGRAPHY: The text of this Syriac legend was first published with a Latin translation by Corluy in *Analecta Bollandiana*, 1886, v. 5–52; and the text alone was republished in Bedjan's *Acta Martyrum et Sanctorum*, i. 173 *et seq.*, Paris, 1890. Compare also *Zeitschrift für Katholische Theologie*, 1887, ii. 196; Wright, *Catalogue of Syriac Manuscripts*, p. 1146; Steinschneider, *Polem. und Apolog. Lit.* p. 115; Assemani (*Bibliotheca Orientalis*, III. i. 285) mentions an Arabic account of Asher's conversion; according to J. Bollig, however, the manuscript does not contain it. But in MS. Arab. No. 145 of the Vatican Library there is a *Tractatus de Animo Rationali, Auctore Abdelmessia Israelita*, and also by the same author, *Articuli Breves de Trinitate et Unitate Dei*, composed in 1241 at Cairo. Steinschneider has confounded the two 'Abd al-Masiḥs.

T. G.

**ASHER B. MESHULLAM:** Talmudist; flourished at Lunel in the second half of the twelfth century. He was a son of the well-known scholar MESHULLAM BEN JACOB, and a pupil of Joseph ibn Plat and Abraham b. David of Posquières, whose ascetic tendencies he shared. Benjamin of Tudela, in the first part of his "Travels," says that Asher lived in complete seclusion, wholly devoted to the study of the Torah, and that he never tasted meat. At the same time Asher was not hostile to philosophy. Judah ibn Tibbon, in a letter to Asher, praised his fondness for science, and in his testament exhorted his son to cultivate Asher's friendship. Asher's alleged leaning toward the Cabala, mentioned by Graetz, is not proved; the fact that he was responsible for the translation of Gabirol's "Tiḳḳun Midot ha-Nefesh" is no proof for or against his cabalistic leanings. The cabalists had a strong leaning toward Gabirol's mysticism; and, after all, the above-mentioned work of Gabirol is moral, rather than strictly philosophical, in its tendencies.

Asher was the author of several Talmudic works, of which the following are cited by title: "Hilkot Yom-Ṭob," rules for the holidays; "Sefer ha-Matanot," a work referring perhaps to the tithes payable to the priests. Neither of these writings seems to have been preserved. According to an entry in the manuscript of the small "Midrash 'Aseret ha-Dibberot," Asher was its author, but the statement is not verifiable. Compare MIDRASHIM, MINOR.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, p. 34; Grätz, *Gesch. der Juden*, 3d ed., vi. 203; Gross, *Gallia Judaica*, pp. 280–281; Renan and Neubauer, *Les Ecrivains Juifs Français*, pp. 468–469; Reifmann, *Toledot R. Zeraḥyah*, p. 48; *Literaturblatt des Orients*, 1849, p. 481; Michael, *Or ha-Ḥayyim*, No. 552.

K. L. G.

**ASHER BEN SAUL (Ha-Kohen) OF LUNEL:** French writer on ritual; lived in the fourteenth century. He wrote a work upon the various rites current among the Jews, entitled, "Sefer ha-Minhagot," which exists in manuscript in the Cambridge (England) University Library (MS. Add. Do. 5, 38). Asher is mentioned in the responsa of Solomon ben Simon Duran (Responsum, No. 195, ed. Livorno, 1742, p. 34*a*); in the "Kol Bo," which cites certain extracts on the blessings (§ 24); and in the manuscript, "Sefer Asufot" (No. 48).

BIBLIOGRAPHY: Renan and Neubauer, *Les Rabbins Français*, p. 511; Gross, *Gallia Judaica*, p. 281; Michael (*Or ha-Ḥayyim*, p. 552) confounds Asher ben Saul with Asher ben Meshullam.

G.

**ASHER SELIG BEN JUDAH MARGOLIOT.** See MARGOLIOT, ASHER SELIG BEN JUDAH.

**ASHER BEN SIMEON:** Religious poet of Germany, who lived at a period not later than 1546. He wrote a selihah (penitential poem) entitled אשחרה פניך אל עליון, which is not to be confounded with a similar selihah by Kalonymus ben Judah (Zunz, "S. P." p. 255). In this poem, which consists of fifteen five-lined strophes, the author prays for the welfare of the king of the land in which he lives. Zunz claims some connection between Asher ben Simeon and Asher of Frankfort, who was author of a short "widdui" (confession) mentioned by Joseph ben Phinehas Hahn in his "Yosif Omeẓ," § 483, p. 58*b*.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 390.

G.

**ASHER ẒEBI BEN DAVID:** Ḥasidic rabbi of Korets, Volhynia, and later "maggid" (preacher) of Ostrowo, government of Lomza in Russian Poland; flourished at the beginning of the nineteenth century. He was a pupil of Israel Baal-Shem's successor, Baer of Meseritz. Asher is the author of "Ma'ayn

ha-Ḥokmah" (Spring of Wisdom), Korets, 1817—containing cabalistic homilies on the Pentateuch and other books of the Bible. Zweifel in his work in defense of Ḥasidism ("Shalom al-Yisrael," pp. 81, 82) quotes aphorisms from this work; but is fair enough to conclude with one that shows Asher's contempt for those who study the laws of nature or secular science.

BIBLIOGRAPHY: *Sefer Seder ha-Dorot mi-Talmide ha-Besht*, p. 30*b*.

L. G. P. WI.

**ASHERAH** (אשרה): A Hebrew word occurring frequently in the Bible (R. V.) and signifying, except in a few late passages noted below, a wooden post or pole planted near the altars of various gods. In the Authorized Version the word is rendered "grove."

It has often been inferred from Deut. xvi. 21 that the Asherah was originally a tree, but the passage should be translated "an asherah of any kind of wood" (compare Moore, "Ency. Bibl." and Budde, "New World," viii. 734), since the sacred tree had a name of its own, *el*, *elah*, *elon*, and the Asherah was sometimes set up under the living tree (II Kings xvii. 10). This pole was often of considerable size (Judges vi. 25), since it could furnish fuel for the sacrifice of a bullock. It was found near the altars of Baal, and, down to the days of Josiah, near those of YHWH also, not only at Samaria (II Kings xiii. 6) and Beth-el (II Kings xxiii. 15), but even at Jerusalem (II Kings xxiii. 6). Sometimes it was carved in revolting shapes (I Kings xv. 13), and at times, perhaps, draped (II Kings xxiii. 7). It is most often associated in the Bible with the pillars ("maẓẓebot") that in primitive days served at once as a representation of the god and as an altar (W. R. Smith, "Religion of the Semites," 2d ed., p. 204). It was proscribed in the Deuteronomic law and abolished in Josiah's reform (II Kings xxii. 23).

In a few passages (Judges iii. 7; I Kings xviii. 19; II Kings xxiii. 4) Asherah appears to be the name of a goddess, but the text has in every case been corrupted or glossed (compare Moore and Budde, as cited above). In the first of the three passages the name Ashtaroth should stand, as it does elsewhere, in the case of similar charges of defection from YHWH (compare Judges ii. 13, x. 6; I Sam. vii. 4, xii. 10). In the other two passages, the term Asherah is superfluous. These passages may indicate, as Moore suggests, that the Asherah became in some localities a fetish or cultus god.

Asherah was also the name of a Syrian goddess. In the El-Amarna tablets of the fifteenth century B.C. her name appears with the determinative for deity as a part of the name Arad-Ashirta (or 'Ebed-Asherah). It also appears in a Sumerian hymn published by Reisner ("Sumerisch-Babylonische Hymnen," p. 92), on a hematite cylinder ("Zeit. f. Assyr." vi. 161), and in an astronomical text of the Arsacide period (*ib.* vi. 241). She appears to have been the consort of the god Amurru, a Baal of the Lebanon region (compare Jensen, "Zeit. f. Assyr." xi. 302–305). Arad-Ashirta in the El-Amarna tablets represents not only a sheik, but a clan, and is possibly the one which afterward became the tribe of Asher.

**Asherah the Name of a Syrian Goddess.**

Possibly a trace of this goddess is to be found in an inscription from Citium in Cyprus, which dedicates an object to "My lady mother Ashera" (compare Schröder, "Z. D. M. G." xxxv. 424). Many scholars, however, interpret the passage otherwise (compare Moore, *l.c.*). Hommel has recently announced ("Expository Times," xi. 190) that he has discovered in a Minæan inscription a goddess Athirat, phonetically equivalent to Asherah. This would indicate that Asherah was a name for an old Semitic goddess long before the fifteenth century B.C.; but for the present this must be regarded merely in the light of a possibility. The relation of this goddess to the pole called Asherah in the Bible is a difficult problem. The name in the Bible is masculine; the plural "Asherim" occurring sixteen times, and the plural "Asherot" but three times. The latter is clearly an error. Asherah must be a *nomen unitatis*. G. Hoffmann has shown ("Ueber Einige Phönizische Inschriften," pp. 26 *et seq.*) that these posts originally marked the limits of the sacred precincts, and that in the Ma'sub inscription it is the equivalent of "sacred enclosure." Moore finds in this fact the explanation of the use of the word in Assyrian (*ashirtu*, *ashráti*; *eshirtu*, *eshráti*), in the sense of sanctuary. Hommel fancies that he sees in the original form of the ideogram for Ishtar (compare Thureau-Dangin, "L'Ecriture Cunéiforme," No. 294), a post on which hangs the skin of an animal.

Quite apart, however, from Hommel's somewhat imaginary conjecture, the Assyrian and Phenician use of the word in the sense of "sanctuary," taken in connection with the Arabian and Syrian use of it as the name of a goddess, indicates that the posts were used at the sanctuaries of the primitive Semitic mother-goddess, and that in course of time their name attached itself in certain quarters to the goddess herself, and has survived in South Arabia and Syria. When, therefore, the late editors of the Old Testament books made of the Asherah a fetish or cultus god, history was but repeating itself (see ASHTORETH, IDOLATRY, MAZZEBAH, PHENICIA).

BIBLIOGRAPHY: Movers, *Die Phönizier*, i. 560 *et seq.*; Wellhausen, *Composition des Hexateuchs*, 1889, 2d ed., pp. 281 *et seq.*; Stade, *Gesch. des Volkes Israel*, pp. 458 *et seq.*; idem, *Zeitschrift*, i. 345, iv. 295 *et seq.*, vi. 318 *et seq.*; G. Hoffmann, *Ueber Einige Phönizische Inschriften*, pp. 26 *et seq.*; W. R. Smith, *Religion of the Semites*, 2d ed., pp. 187 *et seq.*; Schrader, *Zeit. für Assyriologie und Verwandte Gebiete*, iii. 364; Collins, in *Proceedings of the Society of Biblical Archeology*, xi. 291 *et seq.*; Barton, in *Journal of Biblical Literature*, x. 82 *et seq.*; idem, in *Hebraica*, x. 49 *et seq.*; idem, *Semitic Origins*, 1902, 246 *et seq.*; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894, ii. 19 *et seq.*; I. Benzinger, *Hebräische Archäologie*, 1894, pp. 380 *et seq.*; Driver, *Commentary on Deuteronomy*, in the *International Critical Commentary*, 1895, p. 201; Moore, *Commentary on Judges*, pp. 86 *et seq.*, 191 *et seq.*; P. Torge, *Aschera und Astarte*, Leipsic, 1902.

J. JR. G. A. B.

**ASHERI** (אשרי, "the Asherite"): A name by which ASHER BEN JEHIEL is frequently cited in rabbinical literature, especially in halakic discussions. Modern historians use the expression "Asherides" when speaking of the sons and descendants of Asher b. Jehiel.

J. SR. L. G.

**ASHES.—Biblical Data:** The usual translation of the Hebrew "efer" which occurs often in expressions of mourning and in other connections.

It is a symbol of insignificance or nothingness in persons or words (Gen. xviii. 27; Isa. xliv. 20; Mal. iii. 21 [iv. 3]; Job xiii. 12, xxx. 19).

**Use.** In the Red Heifer ritual, for purification from defilement by contact with a corpse (Num. xix.), the Ashes of the offering are to be put into water, some of which is then to be sprinkled on the unclean person; their virtue is, of course, derived from the sacred material of the offering.

A mourner cast Ashes (or dust) on his head (II Sam. xiii. 9), or sat (Job ii. 8; Jonah iii. 6) or lay (Esth. iv. 3) or rolled himself (Jer. vi. 26; Ezek. xxvii. 30) in Ashes (or dust). The rendering "ashes" for the Hebrew word in question is, however, in some cases doubtful. In a number of passages in which it occurs (in all, indeed, except those relating to the Red Heifer), it might as well or better be translated "dust"; so where a person is said to eat, feed on, sit in, lie, or wallow in the "efer"; or put it on his head; or where it is used to represent finely attenuated matter (Ps. cxlvii. 16). Its use appears to be substantially identical with that of the word "'afar," commonly rendered "dust." The sense of humiliation is expressed by sitting or rolling in the "'afar" or dust (Isa. xlvii. 1; Micah i. 7, vii. 17; Ps. lxxii. 9); grief and suffering by putting dust on the head (Josh. vii. 6; Job ii. 12). The word symbolizes attenuation and annihilation or extinction (Job xxx. 19; Ps. xviii. 43 [42]); it is even employed to designate the burnt remains of the Red Heifer (Num. xix. 17). The two words are synonyms, and in the expression "dust and ashes" are combined for the sake of emphasis (with paronomasia: "'afar we-efer."). There is, however, a difference in the usage: in expressions of mourning it is only the latter ("efer") that occurs in combination with "sackcloth" (Jer. vi. 26; Isa. lviii. 5; Dan. ix. 3; Esth. iv. 1, 3), while the former is used for the physical material of the soil (Gen. ii. 7; Job xx. 11, and elsewhere). The word ("deshen") in the sacrificial ritual rendered in A. V. "ashes," means "fat"; so in I Kings xiii. 3, 5; Lev. i. 6, iv. 12, vi. 3, 4 [10, 11]; and also in Jer. xxxi. 40, whence it appears that sacrificial Ashes were carried to the valley south of Jerusalem. Still another word translated by "ashes" in A. V. (Ex. ix. 8, 10) is "piah," which appears to mean "soot" (of a furnace).

It is not clear what was the precise idea or feeling which it was intended to express by the use of dust (or Ashes) in acts of mourning. The custom in the Old Testament may be ancient, and the result of the convergence of several sorts of procedure. It is a well-known usage in some savage tribes, in mourning for the dead, to smear the body with clay, the purpose being, perhaps, merely to have a visible sign of grief as a mark of respect for the deceased. Possibly, at a later time, the dust of mourning was taken from the grave in token that the living felt himself to be one with the dead (compare W. R. Smith, "Religion of the Semites," 2d ed., pp. 322-336, and Schwally, "Leben nach dem Tode," p. 15). When religious ideas became more clearly defined, the old customs were naturally interpreted in the light of the newer conceptions. The dust, occupying the lowest place and trodden under foot, might well symbolize the downcast state of the afflicted; and, as misfortune was regarded as the result of the displeasure of the Deity (Ruth i. 20; Job vi. 4, ix. 17), the sufferer would humiliate himself by prostration; thus also repentance would be expressed (Job xlii. 6). To this, no doubt, there was added the idea that man was made of dust (Gen. ii. 7), and was to return to the dust of the grave and of Sheol (Gen. iii. 19; Job vii. 21; Ps. xxii. 16 [15]). Compare the Babylonian representation of dust as the food of the inhabitants of the underworld ("Descent of Ishtar").

**Symbolical Significance in Mourning.**

The ordinary Semitic term for "dust" is "'afar," a form which is found in Assyrian, Aramaic, Hebrew, and Arabic (it does not occur in this sense in the current Ethiopic texts); its primary meaning is, perhaps, "a minute thing, a bit." Probably the primary signification of "efer" is the same; outside of Hebrew it is found only in African Semitic dialects (Ethiopic or Amharic), where (in the form "afrat") it signifies "dust" (Dillmann, "Lexicon Æthiopicum"). Each of the terms might thus be used for any finely divided thing, as "dust," or "ash," or "refuse." The Septuagint employs a number of words in rendering "efer" and "'afar," varying the word according to the connection. In "'afar" there is a trace of the sense "fat": Ethiopic "'efrat," "unguent" (Dillmann); Arabic "ta'affara," "become fat" (Lane); compare also Assyrian "ipru," "food" (Friedrich Delitzsch, "Assyrisches Wörterbuch"). Whether there is any connection between this sense and the Hebrew use of "deshen" for "ashes" is not clear.

BIBLIOGRAPHY: Schwally, *Leben nach dem Tode*, 1892; W. R. Smith, *Religion of the Semites*, 1894; Benzinger, *Hebräische Archäologie*, 1894; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894; Frey, *Tod, Seelenglaube und Seelenkult im Alten Israel*, 1898; Grüneisen, *Ahnenkult und die Urreligion Israels*, 1900; Talmud, *Ta'anit*. For Greek usage: [Pseudo-] Lucian, *De Luctu*, 12. Jastrow, *Earth, Dust, and Ashes as Symbols of Mourning Among the Ancient Hebrews*, in *Journal of American Oriental Society*, xx. 133-150.

J. JR. T.

——**In Rabbinical Literature:** The Midrash remarks (Gen. R. xlix. 11; Ḥul. 88*b*), in reference to the only use of Ashes in the Biblical ritual—namely, the Ashes of the Red Heifer (Num. xix. 9 *et seq.*)—God said to Abraham: "Thou spakest in thy lifetime, 'I am but dust and ashes' [Gen. xviii. 27]; but just these things shall serve as means of atonement for thy children; for it is written, 'And a man that is clean shall gather up the ashes [Num. *l.c.*].'" Ashes were also used to cover the blood of slaughtered fowl, for the Rabbis maintained that in the Biblical passage referring to the ordinance (Lev. xvii. 13) the word עפר signified earth and Ashes (Ḥul. *l.c.*, an interpretation ascribed to Hillel's school; compare also Beẓah i. 2).

Authentic records testify to the use of Ashes as a sign of grief in Talmudic times. In the Mishnah (Ta'an. ii. 1) it is recorded that during the fast-days proclaimed in consequence of drought the Ark of the Covenant, as well as the people participating in the procession, were sprinkled with Ashes—a custom still prevalent in the fourth century in Palestine, where earth could be used as a substitute for Ashes (Ta'an. 16*a*; Yer. Ta'an. ii., beginning; Gen. R. *l.c.*). On such occasions as public fasts, Ashes were strewn upon the holy Ark set up in the public place and upon the heads of the nasi and the ab bet din, while the rest strewed them upon their heads themselves. That part of the forehead where the phylacteries were placed was selected (Ta'an. 16*a*). The reason given for covering oneself with Ashes is either that it should serve as an expression of self-

humiliation, as if to say, "We are before thee as ashes" (Gen. xviii. 27; Job xlii. 6), or it is to bring before God the memory of Abraham, who said, "I am but dust and ashes" (Gen. xviii. 27), or the memory of the offering of Isaac, whose Ashes, according to the rabbinical opinion, lay piled up before God upon the altar as if he had actually been sacrificed as a holocaust (Ta'an. 16*a*; Yer. Ta'an. ii., beginning; Gen. R. *l.c.*). It is difficult to say whether the remark of Tos. Ta'an. 15*b*, 16*a*, that the Ashes to be used in such cases should be of incinerated human beings, rests on tradition or on imagination.

Ashes, as a symbol of mourning, were also sprinkled upon the bridegroom during the wedding ceremony, in order to remind him, at the height of his felicity, of the destruction of Jerusalem (B. B. 60*b*). This custom is even to-day observed among some of the orthodox. In memory of the same national disaster the Jews also ate bread sprinkled with Ashes at the last meal before the fast-day of the Ninth of Ab (Yer. Ta'an. iv. 69*c*; Lam. R. to iii. 16; Shulḥan 'Aruk, Oraḥ Ḥayyim, 552, 6 gloss).

Raba says that if sifted Ashes are strewn round the bed, the footprints of night-demons can be observed in them in the morning (Ber. 6*a*). Unworthy disciples are called "white pitchers full of ashes" (*ib.* 28*a*).

J. SR. L. G.—K.

**ASHI:** A celebrated Babylonian amora; born 352; died 427; reestablished the academy at Sura, and was the first editor of the Babylonian Talmud. According to a tradition preserved in the academies (Kid. 72*b*), Ashi was born in the same year that RABA, the great teacher of MAḤUZA, died, and he was the first teacher of any importance in the Babylonian colleges after RABA'S death. Simai, Ashi's father, was a rich and learned man, a student of the college at Naresh, near Sura, which was directed by Papa, Raba's disciple. Ashi's teacher was Kahana, a member of the same college, who afterward became president of the academy at Pumbedita.

While still young Ashi became the head of the Sura Academy, his great learning being acknowledged by the older teachers. It had been closed since Ḥisda's death (309), but under Ashi it regained all its old importance. His commanding personality, his scholarly standing and wealth are sufficiently indicated by the saying then current, that since the days of Judah I., the Patriarch, "learning and social distinction were never so united in one person as in Ashi" (Sanh. 36*a*). Indeed, Ashi was the man destined to undertake a task similar to that which fell to the lot of Judah I. The latter compiled and edited the MISHNAH; Ashi made it the labor of his life to collect after critical scrutiny, under the name of "GEMARA," those explanations of the Mishnah that had been handed down in the Babylonian academies since the days of Rab, together with all the discussions connected with them, and all the halakic and haggadic material treated in the schools.

Conjointly with his disciples and the scholars who gathered in Sura for the "Kallah" or semi-annual college-conference, he completed this task. The kindly attitude of King Yezdegerd I., as well as the devoted and respectful recognition of his authority by the academies of Nehardea and Pumbedita, greatly favored the undertaking. A particularly important element in Ashi's success was the length of his tenure of office as head of the Sura Academy, which must have lasted fifty-two years, but which tradition, probably for the sake of round numbers, has exaggerated into sixty. According to the same tradition, these sixty years are said to have been so symmetrically apportioned that each treatise required six months for the study of its Mishnah and the redaction of the traditional expositions of the same (Gemara), thus aggregating thirty years for the sixty treatises. The same process was then repeated for thirty years more, at the end of which period the work was considered complete.

**Compiles the Gemara.**

The artificiality and unreality of this legendary account are made clear by the facts that the treatises are of different degrees of length and difficulty, and that a large number of them possess no Gemara whatever. Probably all that is historical in this statement is that Ashi actually revised the work twice—a fact that is mentioned in the Talmud (B. B. 157*b*). Beyond this, the Talmud itself contains not the slightest intimation of the activity which Ashi and his school exercised in this field for more than half a century. Even the question as to whether this editorial work was written down, and thus, whether the putting of the Babylonian Talmud into writing took place under Ashi or not, can not be answered from any statement in the Talmud. It is nevertheless probable that the fixation of the text of so comprehensive a literary work could not have been accomplished without the aid of writing. The work begun by Ashi was continued by the two succeeding generations, and completed by Rabina, another president of the college in Sura, who died in 499. To the work as the last-named left it, only slight additions were made by the Saboraim. To one of these additions—that to an ancient utterance concerning the "Book of Adam, the first man"—the statement is appended (B. M. 86*a*), "Ashi and Rabina are the last representatives of independent decision [horaah]," an evident reference to the work of these two in editing the Babylonian Talmud, which as an object of study and a fountainhead of practical "decision" was to have the same importance for the coming generations as the Mishnah had had for the Amoraim.

**Varying Accounts of His Work.**

Ashi not only elevated Sura till it became the intellectual center of the Babylonian Jews, but contributed to its material grandeur also. He rebuilt Rab's academy and the synagogue connected with it; sparing no expense, and personally superintending their reconstruction (Shab. 11*a*). As a direct result of Ashi's renown, the exilarch came annually to Sura in the month after the New-Year to receive the respects of the assembled representatives of the Babylonian academies and congregations. To such a degree of splendor did these festivities and other conventions in Sura attain, that Ashi expressed his surprise that some of the Gentile residents of Sura were not tempted to accept Judaism (Ber. 17*b*).

**Restored Sura's Importance.**

Sura retained the prominence conferred on it by Ashi for several centuries; and only during the last two centuries of the Gaonic period did Pumbedita again become its rival. Ashi's son Tabyomi—always spoken of as "Mar (Master), the son of Rab Ashi," was a recognized scholar; but it was not until 455, twenty-eight years after his father's death, that he was invested with the position which his father had so successfully filled for more than half a century.

BIBLIOGRAPHY: *Letter of Sherira Gaon*; Hellprin, *Seder ha-Dorot*; Zacuto, *Yuḥasin*; Weiss, *Dor*, iii. 208 *et seq.*; Bacher, *Agada der Babyl. Amorder*, p. 144.

J. SR. W. B.

**ASHIMA.—Biblical Data:** One of the gods of the Hamathites, an image of which was set up in Samaria by the men of Hamath, whom Sargon settled there after 722 B.C. (II Kings xvii. 30). Jewish tradition explains the name as signifying a short-haired goat. Hence, some suppose that he was a sort of Oriental Pan, a god of woods and shepherds. This explanation is highly improbable. Others have considered the name to be a form of ASHMUN (or Eshmun), the Phenician god; while still others have connected it with the name of the Babylonian goddess, Tashmitu, consort of Nabu, the god of learning. Kittel ("Die Bücher der Könige," 1900), following Baudissin, holds that Ashima was an Aramaic deity, probably connected in name with the river Ashmaya, near Tyre. This conjecture seems much more probable, although nothing further is positively known than what is stated in the Biblical passage above cited.

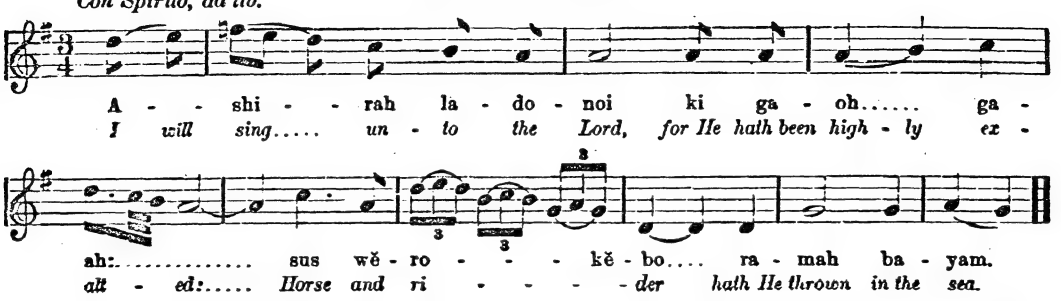
J. JR. G. A. B.

**——In Rabbinical Literature:** According to the Rabbis (Yer. 'Ab. Zarah iii. 42*d*; Sanh. 63*b*), this idol of the Hamathites had the form of a buck. A curious confusion has been made by some of the later commentators—even by Abraham ibn Ezra—who mistake the idol Ashima for the Samaritan appellation for God, Ashima meaning "the Name"; just as the Jews are accustomed to speak of the Deity as "ha-Shem" (Reifmann, in Gurland's "Ginze Yisrael," 74).

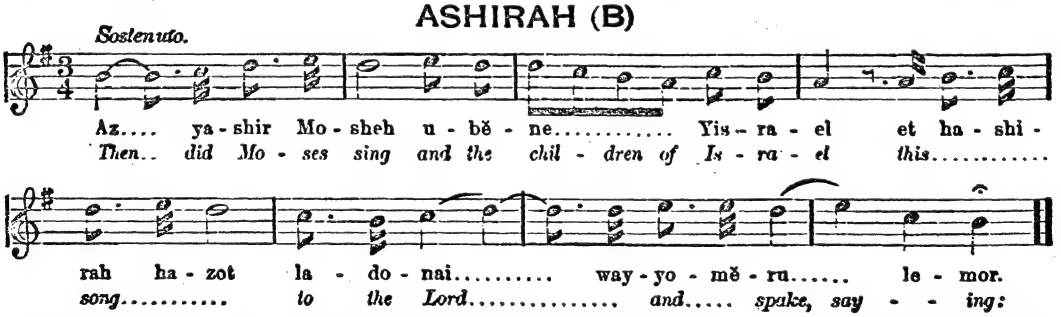
J. SR. L. G.

**ASHIRAH** (אשירה = "I will sing"): The first word of the Song of Moses (Ex. xv.), known as "Shirat ha-Yam" (The Song at the Sea), read in the synagogues in the lesson of the seventh day of the Passover (the anniversary of the crossing of the Red Sea), in the lesson of Sabbath "Beshallaḥ" (Ex. xiii. 17–xvii. 16) in the yearly cycle of Pentateuchal readings, and at the conclusion of the Psalms in the daily morning service. Traditionally associated with the song is a very ancient intonation, which has indeed been popularly claimed to be the actual chant sung by Miriam and her sisters, and which probably enkernels a true relic of Temple music. It would almost suggest itself to the earliest reciters of the song to chant it in an echo of the martial notes of a trumpet-call. Trumpet-calls remain the same throughout the centuries, inasmuch as such musical phrases consist only of notes dependent on certain natural properties of every column of air enclosed in a tube. Thus the ancient reciter would, on commencing the Song of Moses, have modulated his bardic speech-song into some imitation of a trumpet-note, even as is still traditionally done when from the scroll of the Law it is read out that "Pharaoh drew nigh" (Exod. xiv. 10) with "his chariots and his horsemen" (*ib.* 18), or that "the standard of the camp of the children of Judah set forward . . . and over his host was Nahshon" (Num. x. 14), or that "they removed

## ASHIRAH (A)



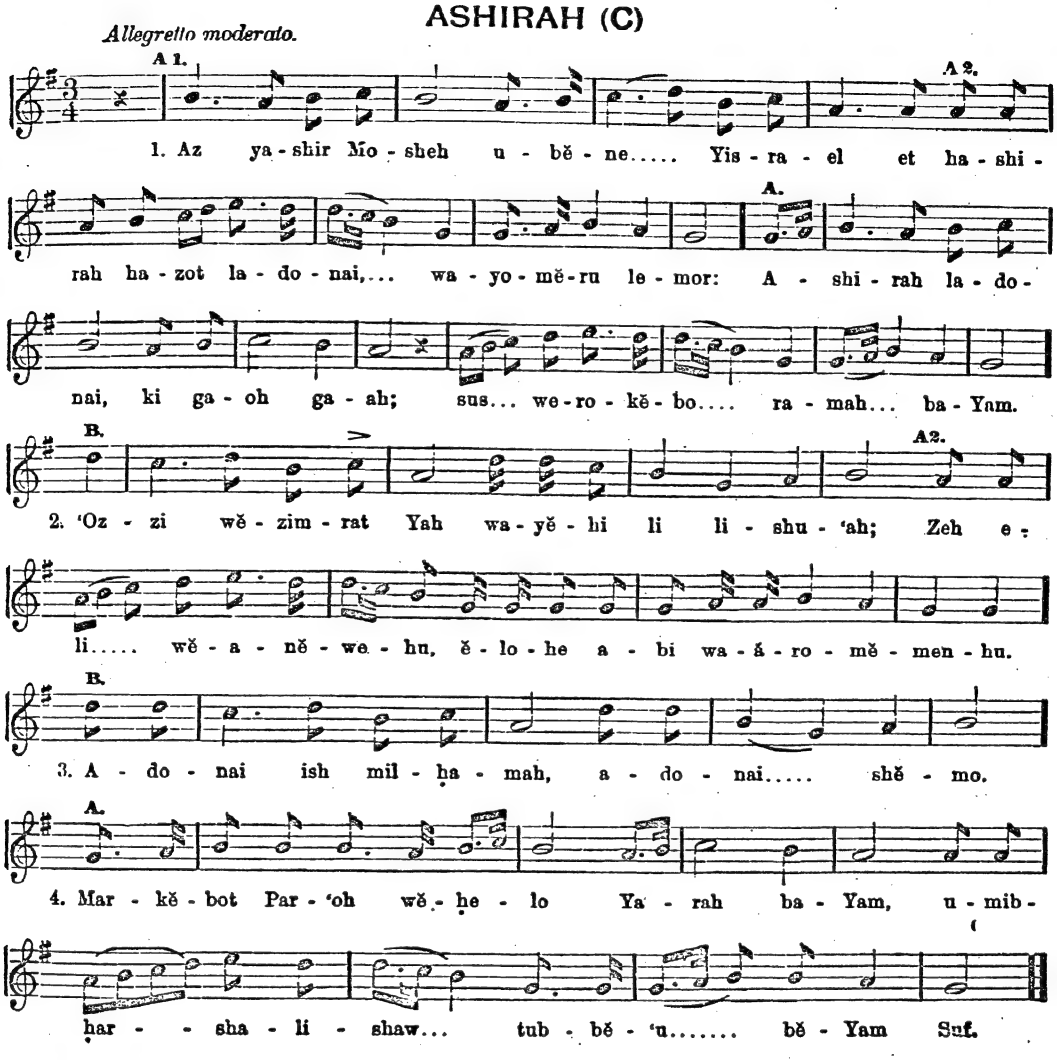

## ASHIRAH (B)



from Elim and encamped by the Red Sea" (Num. xxxiii. 10), or similar details of a military movement. Such modulations are known as "nedarim." So, when the cantillation of the lessons from the notations are still, to a certain extent, fluid, not having strictly crystallized into any definite set of notes. *Ashirah* (verse 1) would be given as opposite (A).

With the Sephardim musical tradition has, on the

## ASHIRAH (C)




tion of the accents (see MUSIC, SYNAGOGAL) had become crystallized in its various forms, the trumpet was still imitated whenever the Song of Moses was read.

But the song was also recited in morning prayer; and, however much the length of the set service might cause it to be still more hurried through on week-days, yet on Sabbath and festivals attention would be paid to rabbinical exhortation that it should be chanted "standing, and with melody, and with gladness." Among the Ashkenazim "melody" came more and more to mean the solo intonation of the "hazan," who gradually elaborated the old martial call into triumphant flourishes rather beyond the vocal capacity of an ordinary congregant. These he would alternate with the normal cantillation, and would employ them for the special emphasizing of the more striking verses of the song. Such flourwhole, inclined to congregational singing rather than to the vocalization, however edifying, of any individual. The whole assemblage shared in the chanting of the Song of Moses, in its place in the morning service at least. Hence the development of the original supposed trumpet-call proceeded in a different direction. It became a formal melody rather than a dramatic improvisation, rhythmic rather than free, and settled down into a fixed tune as distinct from a recitative. In Italy a simpler chant is utilized for week-days; but on Sabbath and festivals Ashirah is rendered as in (B).

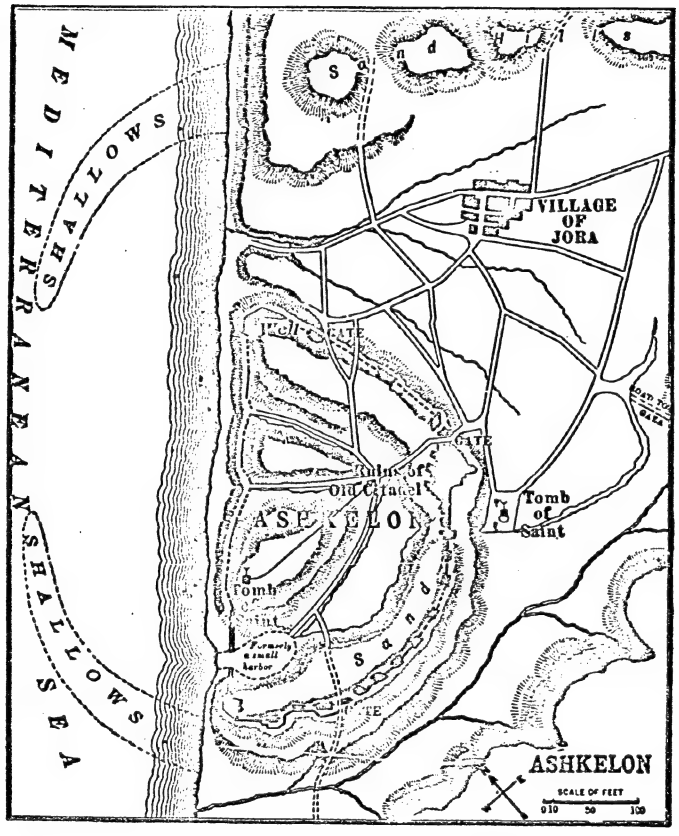
This, as transcribed by Professor F. Consolo in his "Libro dei Canti d'Israele," is perhaps the freest among the versions of the Sephardim; and the variant preserved among Turkish Jews is very similar to it. But more effectively developed is the

version marked C, handed down by the Portuguese tradition, and transmitted to the daughter congregations by Amsterdam especially. The French rendering (compare Naumbourg, "Agudat Shirim," No. 60) is a variant which establishes the original identity of the Italian and of the Dutch, the latter being the source of the English and the American forms. The essential notes of all of them, despite several characteristic phrases of the Sephardic "ḥazanut," recall those of the trumpet-call here suggested as their original. The rhythmic clearness and tuneful definiteness of the Portuguese variant result from its developed structure (similarly to many other chants of the Sephardim, as in their versions of Ps. xix. and xcii.) in the binary or two-part form. The two symmetrical yet contrasting musical sentence, marked A and B in the preceding transcription of the first four verses, permit of the fitting of the chant to sentences of varying length and outline in the text itself.

This melody was first transcribed about 1856 by Emanuel Aguilar for the Rev. D. A. De Sola's "Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews."

Quite recently its martial conception has been interestingly emphasized in its adoption for the "Parade March" of the JEWISH LADS' BRIGADE. The melody has been applied by the Sephardim, according to their custom, to many other texts, particularly the psalms of the HALLEL; and it has also been associated by the writer with Thomas Moore's "Song of Miriam," to form a hymn. It has been further utilized by Asger Hamerik, a Norwegian composer, formerly director of the Peabody Conservatory at Baltimore, Md., as one of the three Hebrew themes of his admirable "Sinfonia Trionfale," entitled a "Jewish Trilogy."

A. F. L. C.




PLAN OF THE ANCIENT CITY OF ASHKELON.
(From "Zeitschrift des Deutschen Palästinens. Vereins.")

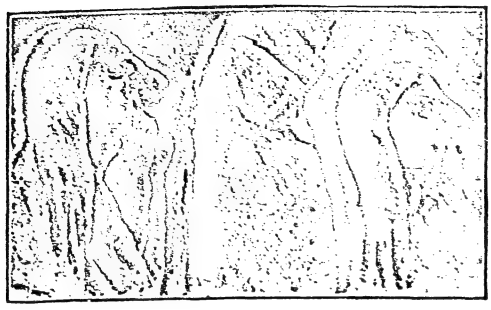
**ASHKABAH.** See HASHKABAH.

**ASHKELON:** City on the southern coast of Palestine. It occurs in Egyptian texts twice as "Aṣkaruni," among the cities revolting against Rameses II. (see illustration, p. 192) and Meneptah; in the El-Amarna tablets, the prince Yitia of Aṣkaluna is mentioned as being obedient to Egypt. Ashkelon never seems to have been in the hands of the Israelites, though hard pressed by Samson (see Judges xiv. 19; I Sam. vi. 17; Josh. xiii. 3; II Sam. i. 20, etc.). In Judges i. 18, it is stated that "Judah took Ashkelon with the border thereof"; but this statement is in contradiction to the Septuagint, in which the verse states what Judah "did not take."

The Assyrians frequently mention Iṣkaluna (or Aṣkaluna). Tiglath-pileser II. subjected it, and about 732 B.C., made Rukibti king instead of Mitinti. Sennacherib, in 701 B.C., captured Sidḳa, whom he calls a usurper and rebel, and put Sharruludari, the son of Rukibti, again in his place. The kingdom of Ashkelon comprised at that time Joppa, Bet-Dagon, Benê-Baraḳ, etc. Mitinti was king in the time of Esarhaddon and Assurbanipal. Herodotus (i. 105) narrates that the Scythians [that is, Cimmerians; or Ashguzi (Ashkenazim) of the Bible] plundered the temple of the "heavenly Aphrodite" in Ashkelon about 620 B.C. The principal deity of Ashkelon was the fish goddess Derketô (=Atargatis?), to whom fishes were sacred; some were kept in a tank near the city (Diodorus, ii. 4; Pausanias, i. 14, 6). Her daughter, "the heavenly Aphrodite," whose sacred animal was the turtle-dove, was sometimes called Semiramis. "Ẓarifa," the general name for a building with a cone-shaped roof, occurs as the name of a temple at Ashkelon ('Ab. Zarah 11*b*).

According to Scylax ("Periplus"), the Tyrians held Ashkelon in the Persian time. Although thoroughly Hellenized, it surrendered twice easily to Jonathan the Maccabee (I Macc. x. 86, xi. 60), and later to Alexander Jannæus. Strabo (vii. 59) still calls it "a small city." Herod the Great, who, according to some traditions (Justin, "Dialogus cum

Tryphone"), was born in Ashkelon, embellished it considerably, and his sister Salome resided there (Josephus, "B. J." ii. 6, § 3). In the great revolution, the Jews seem to have attacked it without success (contrast "B. J." ii. 18, § 1, with iii. 2, § 12). The most flourishing period of Ashkelon was during the later division of the Roman control, when it was a free republic (Pliny, "Hist. Nat." v. 68), famous for the literary taste ruling there. Ammianus Marcellinus, xiv. 8, 11, speaks of it as a considerable place.



Inhabitants of Ashkelon.
(From Sayce, "Races of the Old Testament.")

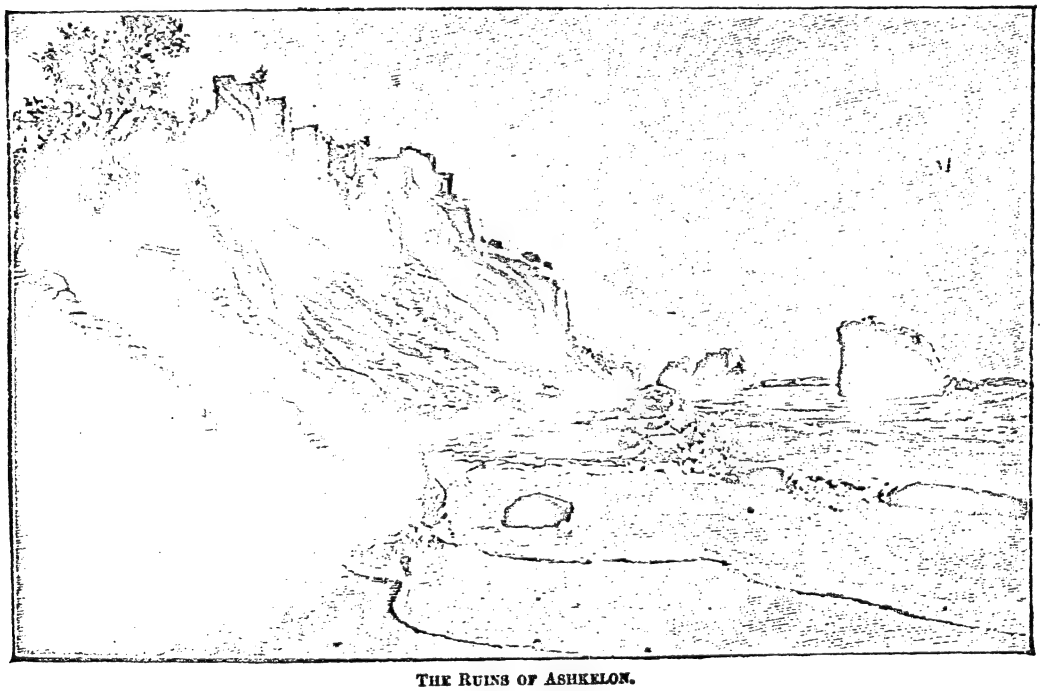
In the Crusades its possession passed frequently into the hands of the Christians and the Moslems alternately (1154, 1187, 1192). Since its demolition in 1270 it has remained a ruin. Whether the extensive ruins of the medieval "Ascalon," west of the village El-Jôra, cover exactly the site of the ancient city or only the portion referred to as "Ascalon" Maiumas—that is, the suburb with the so-called port—is an open question. Ptolemy's statement (v. 15, 2; viii. 20, 13) that it was a maritime city may be understood as broadly as in the case of several neighboring cities. The site of Ashkelon proper is placed by some scholars near the village El-Mejdel, northwest of Askalân. It may be mentioned that the onions of Ashkelon, famous in antiquity (Strabo, Stephen Byzantinus), still grow wild on the fertile spot (see PHILISTINES).

BIBLIOGRAPHY: *Memoirs of the Survey of Western Palestine*, vol. iii., sheet 16; Guthe, in *Zeit. Deutsch. Palästi. Ver.* ii. 164 *et seq.* For rabbinical references: H. Hildesheimer, *Beiträge zur Geographie Palästinas*, pp. 1 *et seq.*

J. JR. W. M. M.

**ASHKENASY, EUGENE:** Botanist; born at Odessa May 5, 1845. He occupies (1902) the position of honorary professor of botany at the University of Heidelberg, Germany. In 1871 he wrote "Beiträge zur Kritik der Darwinischen Theorie." A considerable number of his articles have been published in the "Botanische Zeitung," the "Botanischer Jahresbericht," and in the "Bibliothèque de l'Université de Génève," lvi., lviii., lxii. S.

**ASHKENAZ** (אשכנז): A people traced back (Gen. x. 3; I Chron. i. 6) through Gomer to Noah's third son, Japheth. In Jer. li. 27, 28, it is mentioned in connection with the kingdoms of Ararat and Minni and with the Medes as being hostile to Babylon. The Targum to the passages in Gen. and Chron., the Talmud (Yer. Meg. i. 71*b*) and Midrash (Gen. R. xxxvii.) identify it with Asia; that is, the Roman province (*Asia propria* or *proconsularis*), consisting mainly of the districts of Lydia, Phrygia, and Caria. Targum Yer. has, instead of it, "Adiabene" (that is,



THE RUINS OF ASHKELON.
(After a photograph.)

the district of ancient Assyria), with which the Talmud and Midrash connect Riphath (apparently according to marginal reading Diphath in Chron. i. 6). While in the Targum, Talmud, and Midrash, Togarmah is identified with Germania (the identification, three instances in all, being clearly based on similarity of sound), the medieval Jews (as, for example, Yosippon) understood by Ashkenaz the Teutons. Eusebius had also made this identification, while, according to Saadia, the Slavs are meant. Josephus identifies Ashkenaz with the Rhegines, a people otherwise unknown. Modern scholars since Bochart have connected Ashkenaz with Ascanius, which occurs as the name of a Mysian and of a Phrygian prince, and in Homer as the name of a river also; there was likewise a district Ascania inhabited by Phrygians and Mysians; and an Ascanian lake was located in Phrygia and in Bithynia. Accordingly, Ashkenaz is said to be the old name of a people who spread through Mysia and Phrygia, and subsequently settled in western Armenia (Ashkhen is an Armenian proper name). Assyriologists identify Ashkenaz with a people named Ashguza whose aid was sought by the Mannai when they revolted from Esarhaddon; both were settled near Lake Urumiyeh. This view agrees better with the passage in Jeremiah.

BIBLIOGRAPHY: Dillmann, *Comm. on Gen.*, Engl. transl., p. 327; *C. I. O. T.* ii. 293; see also the commentaries of Gunkel, Strack, Franz Delitzsch, etc., on Gen. x.; Neubauer, *La Géographie du Talmud*, p. 423; Friedrich Delitzsch, *Wo Lag das Paradies?* p. 246; Jastrow, *Dict.* p. 270.

J. SR. M. L. M.

ASHKELON BESIEGED BY RAMESES II. (See p. 190.)
(After Lepsius, "Denkmäler.")

**ASHKENAZ:** Germany: name applied generally in mediæval rabbinical literature to that country. Its origin in this particular is obscure. Among the sources quoted by Zunz ("Ritus," p. 66) the ritual of AMRAM GAON (about 850) is perhaps the oldest. Its mention there proves nothing, as the

work has been interpolated by later authors. References to Ashkenaz in Yosippon and Ḥasdai's letter to the king of the Chazars would bring the inquiry down to the tenth century, as would also Saadia Gaon's Commentary on Dan. vii. 8. The epistle of Ḥasdai is, however, of disputed authenticity, while the commentary of Saadia is certainly a work of much later date (see Rapoport, in "Bikkure ha-'Ittim," ix. 34, Vienna, 1828; Steinschneider, "Cat. Bodl." col. 2195). In a genuine work of Saadia the word, however, is also used, as it seems, in the same sense (Harkavy, "Measef Nidaḥim," pp. 1, 90).

In the first half of the eleventh century Ḥai Gaon refers to religious questions that had been addressed to him from Ashkenaz, by which latter term he undoubtedly means Germany ("Sha'are Ẓedeḳ," No. 99, Leipsic, 1858). Rashi in the latter half of the eleventh century refers to both the language of Ashkenaz (Commentary on Deut. iii. 9; *idem* on Suk. 17*a*) and the country of Ashkenaz (Ḥul. 93*a*). During the twelfth century the word appears quite frequently. In the "Maḥzor Vitry" (ed. S. Hurwitz, pp. 112, 392, Berlin, 1892), a liturgical work, the kingdom of Ashkenaz is referred to chiefly in regard to the ritual of the synagogue there, but occasionally also with regard to certain other observances (*ib.* p. 129).

Eliezer ben Nathan, in his history of the persecution during the Crusades ("Quellen zur Gesch. der Juden in Deutschland," ii. 36, Berlin, 1892), mentions a mob of Zarfatim (French) and Ashkenazim (Germans). The same words are used by Solomon ben Simson (*ib.* p. 1). German as the language of Ashkenaz is frequently referred to in the anonymous work on ritual, called "Asufot" (Güdemann, "Geschichte des Erziehungswesens und der Cultur in Frankreich und Deutschland," 1880, pp. 113, 131; see also pp. 50, 276).

In the literature of the thirteenth century references to the land and the language of Ashkenaz often occur. See especially Solomon ben Adret's Responsa (vol. i., No. 395); the Responsa of Asher ben Jehiel (pp. 4, 6); his "Halakot" (Berakot i. 12, ed. Wilna, p. 10); the work of his son Jacob ben Asher, "Ṭur Oraḥ Ḥayyim" (lix.); the Responsa of Isaac ben Sheshet (Nos. 193, 268, 270). It is strange, however, that Meïr of Rothenburg, a prominent German rabbi of the thirteenth century, does not seem to employ the word at all, while he quotes the German word *Putz* as the language of Canaan (Responsum, No. 30, p. 8, ed. Bloch, 1891; see also p. 10, where the word קרובי is evidently a misprint), and speaks of "our kingdom" ["be-malkutenu"], as distinguished from England and Normandy. His contemporary Samuel ben Samuel, however, employs this word in a letter addressed to R. Meïr in a context which renders it difficult to decide what he meant by it ("Monatsschrift," xviii. 209). It is also curious that Meïr ben Solomon of Perpignan, who was a younger contemporary of Meïr of Rothenburg, speaks of the latter as the greatest of all the rabbis in Ẓarphat ("Bet ha-Beḥirah," 1854, p. 170)—a usage which may have originated in the age of Charlemagne, when Germany was part of the Frankish kingdom.

The reason for this rather peculiar identification of Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3), is found in the Midrash, where R. Berechiah says: "Ashkenaz, Riphath, and Togarmah are גרמניקייא" (Gen. R. xxxvii. 1), which evidently means German tribes or German lands. It would correspond to a Greek word Γερμανικα that may have existed in the Greek dialect of the Palestinian Jews, or the text is corrupted from "Germanica." This view of R. Berechiah, again, is based on the Talmud (Yoma 10*a*; Yer. Meg. 71*b*), where Gomer, the father of Ashkenaz, is translated by "Germamia," which evidently stands for Germany, and which was suggested by the similarity of the sound. The explanation of גרממיא as a Mesopotamian district (Neubauer, "La Géographie du Talmud," p. 421, Paris, 1868; Fürst, "Glossarium Græco-Hebræum," p. 92, Strasburg, 1891; Krauss, "Lateinische und Griechische Lehnwörter") is forced. Not better is the derivation by Elijah Levita from the Talmudic גרמן = "fair" (see Tishbi, *s.v.*, and "Monatsschrift," xxxviii. 260). A peculiar usage of the word is found in the dictionary of Samuel ben Solomon of Urgenj, who interprets Ashkenaz as Khwarizm (see Bacher, "Ein Hebräisch-Persisches Wörterbuch," pp. 19, 31, Budapest, 1900).

In later times the word Ashkenaz is used to designate southern and western Germany, the ritual of which sections differs somewhat from that of eastern Germany and Poland. Thus the prayer-book of Isaiah Horowitz, and many others, give the piyyuṭim according to the Minhag of Ashkenaz and Poland. The neo-Hebraic writers, mostly of Russian and Polish origin, have coined a verb, התאשכנז, "to ape modern social manners."

D.

**ASHKENAZI, ABRAHAM:** Chief rabbi of Palestine (ראשון לציון), born at Janishar, near Salonica, in 1813; died at Jerusalem Jan. 22, 1880. At the age of fifteen he was taken by his father to Jerusalem, where he studied rabbinical literature in the various colleges. The Turkish rabbis, in consulting him at the age of thirty-five on matters of religious law, addressed him as "Gaon." In 1850 he was appointed dayyan of the Jewish community of Jerusalem; and in 1869 the rabbis of Jerusalem elected him as their chief in succession to David Ḥazan, who died in that year. The sultan, in confirming Ashkenazi's election, conferred upon him the title of "Ḥakam Bashi," whereby he became chief rabbi of Palestine, which post he held for about twelve years. The sultan also bestowed upon him the medal of the Medjidie; and Emperor Franz Josef of Austria, when at Jerusalem, decorated him with the Franz Josef medal. Ashkenazi was very popular among Christians and Mohammedans as well as among Jews; and at his funeral most of the foreign consuls were present.

BIBLIOGRAPHY: *Ḥabaṣṣelet*, 1880, No. 16; *Ha-Zefirah*, 1880, No. 7.

S. H. R.

**ASHKENAZI, AZRIEL B. JOSEPH** (called also **Gunzenhäuser**): Printer at Naples, 1491–92. From his printing-house the first editions of Avicenna's "Canon" and Baḥya's "Ḥobot ha-Lebabot" were issued.

BIBLIOGRAPHY: De Rossi, *Annales Hebræo-Typographici*, etc., p. 177; Mortara, *Indice Alfabetico*, s.v.; Steinschneider, *Cat. Bodl.* col. 2843.

I. BR.

G.

**ASHKENAZI, AZRIEL B. MOSES LEVI:** Preacher at Tarnogrod, government of Lublin, Poland, in the seventeenth century. He was the author of "Naḥalat 'Azriel" (The Inheritance of Azriel), Frankfort-on-the-Oder, 1691, a work comprising homilies and comments upon parts of the Bible.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 754.

I. BR.

H. R.

**ASHKENAZI, BAERMANN** or **BAER** (Hebrew name, **Issachar ben Naphtali ha-Kohen**): Polish commentator on Bible and Midrash; lived in the sixteenth and seventeenth centuries. Though the foremost of all Midrash commentators, the only fact known about him is that he lived in Szczebrzescin. It is also certain that he died in this place (after 1608), and not, as is maintained by all scholars from Conforte to Zunz, in Hebron.

Ashkenazi is the author of the following works: (1) "Mar'eh Kohen" (Appearance of the Priest), Cracow, 1589; Amsterdam, 1673. This work is divided into two parts: the first on seventeen topics of Jewish theology, chiefly of a moral and exegetic character; and the second is an index to all Scripture passages outside the Pentateuch that are mentioned in the Zohar. (2) "Mattanot Kehunnah" (Priests' Gifts), Cracow, 1586; revised edition, Cracow, 1608; and in most editions of the Midrash Rabbah. This is a commentary on the Midrash Rabbah. Ashkenazi's epitaph refers to a lengthy commentary of his on the Bible, not elsewhere mentioned, and very probably lost.

Ashkenazi's great merit lies in the fact that he was the first and almost the sole commentator of the Midrash Rabbah (on the Pentateuch and the five Megillot) who combined extensive knowledge of the subject with sound critical judgment. He considered it of primary importance to render the Midrash text as correct as possible. The material upon which he applied his critical acumen consisted not alone of the texts that had been printed up to that time, but also of a number of manuscripts. Thus, he had three different manuscripts of the Jerusalem Talmud, one of which was provided with vowels. Ashkenazi also cites Midrashim on Isaiah, Job, and the minor prophets, of which nothing further is known, but which probably came from the Yalḳuṭ Makiri. Moreover, he availed himself of a text of the 'Aruk essentially differing from the usual one.

Next to the correctness of the text, Ashkenazi devoted his attention to the "peshaṭ," or simple explanations of the subject and the meaning of the words, without indulging in the prolix discussions then customary. As regards subject-matter, Ashkenazi's explanations were usually correct; but they were less happy in linguistic questions. He often went astray, especially when he tried to elucidate obscure passages in the Midrash by means of Arabic. In this he was frequently misled by some one who was believed to know Arabic.

Ashkenazi seems also to have occupied himself with medicine and physics; and possibly he possessed the book "Asaf," so that many of his statements from the ספרי רפואות (Medical Books) may have come from this source.

Ashkenazi was a brother of Isaac Cohen of Ostrog, author of "Ḳizzur Mizraḥi" and great-grandfather of Abraham b. Eliezer ha-Kohen.

BIBLIOGRAPHY: Brüll, in *Ozar ha-Sifrut*, i. 18-20; Buber, *ib.* 87-90; Reifmann, *ib.* 2-18.

L. G.

K.

**ASHKENAZI, BAERUSH (DOB):** Rabbi at Slonim, Lithuania, later at Lublin, Poland; born about 1801; died in Lublin March 6, 1852. He was the author of: (1) "Noda' ba-She'arim" (Known in the Gates), containing responsa on the "Eben he-'Ezer"; novellæ on the Talmudical treatise Giṭṭin; rules concerning the laws of MAJORITY and POSSESSION; and, at the end, homilies arranged in the order of the Sabbatical sections. This work was published by the brother of the author, Abraham Aryeh, Warsaw, 1849. (2) "Sha'are Yerushalaim" (The Gates of Jerusalem), containing a commentary on the Seder Zer'aim of the Jerusalem Talmud; notes and novellæ on various treatises of the Jerusalem Talmud; notes and novellæ on different treatises of the Babylonian Talmud and on the work of Isaac Alfasi. This also was published by Abraham Aryeh, Warsaw, 1866.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 178; Benjacob, *Ozar ha-Sefarim*, p. 333; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, pp. 126, 127.

I. BR.

L. G.

**ASHKENAZI,** or **D'ALMEYDA, BEHOR** (better known under his popular name of **Behor Effendi**): Government official in the employ of the Ottoman empire; born 1840. He received his early education at the Institution Camondo, and, after filling several subordinate positions, was appointed by Sultan Aziz, in 1869, a member of the council of state (*Chouraï-Devlet*), which contained two Jews in a membership of forty. On the accession of the present sultan, Abdul Ḥamid II., Ashkenazi became a member of the Ottoman parliament, as a delegate of the Jews. He then became "vice-prefect" of Constantinople, a position which he held for several years, making, however, many enemies by reason of his steadfast integrity. In 1896, in recognition of his services, the sultan again made him state councilor; and only lately (1899) he has been placed upon the retired list after thirty years of loyal and efficient service.

Ashkenazi has repeatedly been president of the central consistory of the Jews of Constantinople; also, by reason of his public position as vice-prefect, he has frequently been able to render considerable assistance in the collection of the communal revenues derived from the sales of meat, wine, brandy, etc.

BIBLIOGRAPHY: M. Franco, *Histoire des Israélites.*

M. FR.

S.

**ASHKENAZI, BENJAMIN:** Russian communal worker and philanthropist; born in 1824; died at Grodno in 1894. He was the son of Joshua Heschel Ashkenazi, rabbi of Lublin, who was a descendant of Ḥakam Ẓebi. Ashkenazi settled at Grodno, where he became the leading spirit in communal affairs. On his initiative a hospital was built and, later, a home for the aged. The government, in recognition of his services, bestowed upon him

and his children hereditary honorary citizenship. In 1882 Ashkenazi was sent as delegate to the rabbinical convention at St. Petersburg; and in 1883 he was one of the few Jewish representatives who attended officially the coronation of Alexander III. at Moscow. In 1884 he was appointed chairman of the committee on prisons of the government of Grodno.

Bibliography: *Ahiasaf*, 1894-95.

H. R. M. B.

**ASHKENAZI, BENJAMIN B. AARON ABRAHAM.** See Solnik, Benjamin ben Aaron Abraham.

**ASHKENAZI, BEZALEL:** One of the leading Oriental Talmudists and rabbis of his day; born toward the end of the sixteenth century. Descended from a family of German scholars, he was probably born in Palestine. The greater part of his life was spent in Egypt, where he received his Talmudic education from David b. Solomon Ibn Abi Zimra and Israel de Curial. During the lifetime of his teachers, Ashkenazi was regarded as one of the highest authorities in the Orient, and he counted among his pupils such men as Isaac Luria and Solomon Adeni. The reputation of Ashkenazi in Egypt was so great that he could take it upon himself to abrogate the dignity of the nagid, which had existed for centuries and had gradually deteriorated into an arbitrary aristocratic privilege. When, in 1587, a dispute occurred in Jerusalem over the point whether scholars not engaged in business should contribute to the taxes paid by the Jewish community to the pasha, and to what extent, Ashkenazi, together with several other rabbis, took the stand that Jewish scholars, being usually impelled by love alone to emigrate to Palestine, and being scarcely able to support themselves, should be relieved from all taxes.

In the same year, Ashkenazi himself traveled to Palestine and settled in Jerusalem, where he was recognized as their chief by both the Sephardim and the Ashkenazim. The conditions in Jerusalem were at this time very critical; and it was mainly due to Ashkenazi's influence that the congregations of the city were not dissolved. The German Jews, who ordinarily did not recognize the jurisdiction of the Sephardim, and who, being largely scholars, refused to pay the Jews' tax, nevertheless bowed to Ashkenazi's authority. The Ashkenazim had to contribute to the Jews' tax one-sixth of the sum that was sent from Europe for their support (compare Ḥalukah); otherwise the Sephardim, who were on the verge of penury, could not have remained in Jerusalem under the merciless exploitation of the Turkish pashas. This peaceable arrangement between the Ashkenazim and the Sephardim was due solely to the personal influence of Ashkenazi; for immediately upon his death the Ashkenazim refused to keep their pledge (Responsa of Yom-Ṭob Ẓahalon, No. 160).

To posterity Ashkenazi is known principally as the author of the "Shiṭṭah Meḳubbeẓet" (Gathered Interpretation). This work, as its title indicates, is a collection of glosses on the greater part of the Talmud, after the fashion of the Tosafot; and in it Ashkenazi combined much original and foreign material. The great value of the "Shiṭṭah" lies principally in the fact that Ashkenazi gives therein numerous excerpts from Talmudic commentaries which have not otherwise been preserved.

The "Shiṭṭah" contains expositions of the Talmud taken from the works of the Spaniards Naḥmanides, ben Adret, and Yom-Ṭob of Seville, and from those of the Frenchmen Abraham b. David, Baruch b. Samuel, Isaac of Chinon, etc. The study of the "Shiṭṭah," is particularly valuable for understanding the Tosafists, because the work contains some of the older and inedited Tosafot; besides, glosses of R. Asher b. Jehiel and of the disciples of R. Perez are partly contained in it. Ashkenazi designed the "Shiṭṭah" to cover the whole Talmud; but only the following tracts were interpreted: Beẓah, the three Babot, Ketubot, Nedarim, Nazir, Soṭah, and the order of Ḳodashim (excepting Ḥullin)—the last-mentioned in the Romm edition of the Talmud. Ashkenazi is also the author of a collection of responsa, which appeared after his death (Venice, 1595). His "Methodology of the Talmud," and his marginal notes to the Yerushalmi, which were still extant at the time of Azulai, are preserved in manuscript at Jerusalem.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 36; Conforte, *Ḳore ha-Dorot* (see index in Cassel ed.); Frumkin, *Eben Shemuel*, pp. 67 *et seq.*, 125 *et seq.*, Wilna, 1874; Michael, *Or ha-Ḥayyim*, No. 612; Luncz, in *Jerusalem*, ii. 23-27.

D. L. G.

**ASHKENAZI, DAVID TEVLE B. JACOB:** Moravian rabbi and author; born at the beginning of the eighteenth century; died July 16, 1734. Ashkenazi was rabbi of the communities at Aussee and Gewitsch, and lived at Aussee, the home of his father-in-law, Israel Aussee, one of the wealthiest and most influential Jews in Moravia. But this very wealth of his father-in-law gave rise to active hostility toward Ashkenazi in his congregation. The following episode is characteristic of the state of affairs at that time in many small Jewish communities in Moravia. Ashkenazi was so little respected by his people that he had to apply to the authorities to enforce his rights. He secured an order threatening the congregation with a large fine if they did not show their rabbi the honors due to his station. Next day, when Ashkenazi went to the early morning service, he found his seat framed with the handles (called "ears" in German) of broken pottery. In Judæo-German "Ehre" (honor) sounds the same as "Oehre" (ears), and these were the "honors" shown him. It is not known whether Ashkenazi gave up his position after this. He died at Boskowitz, where his son-in-law was ecclesiastical assessor.

Ashkenazi wrote a curious little book entitled "Bet David" (House of David), Wilhelmsdorf, 1734. The first part contains casuistic expositions of the Talmud, and illustrates better than almost any other work the degeneration of casuistry. The second half is a collection of popular cures and incantations, which is of great value for the study of Jewish folk-lore.

Bibliography: Broda Abraham b. Mordekai, *Megillat Setarim*, 1895, pp. 28, 29.

L. G.

**ASHKENAZI, ELIEZER (LAZER) B. ELIJAH:** Talmudist, rabbi, physician, and many-sided scholar; born in 1512; died at Cracow Dec. 13, 1585. Though of a German family (according to some, the relative of Joseph Colon; see Mortara, "Indice Alfabetico," *s.v.*), he was probably born in the Levant, and received his Talmudic education under Joseph Taitazak in Salonica. Ashkenazi first became rabbi in Egypt 1538-60, probably at Fostat, where, by his learning and wealth, he became widely known. Compelled by circumstances—doubtless of a political nature—to leave Egypt, he went to Cyprus, remaining there for two years as rabbi at Famagusta.

A desire to visit foreign lands and to observe foreign peoples impelled him to give up this position and to travel. He went first to Venice; but a disagreement with the rabbis, Meïr Padua and his son Judah Katzenellenbogen, caused him to leave the city and in the same year to take up his residence at Prague (1561). Here—either because he was a rabbi, or, at all events, because he was a leading authority—his was the first signature appended to the constitution of the burial society of the congregation. After leaving Bohemia and proceeding eastward as far as the Crimea, Ashkenazi returned to Italy, not before 1570. While rabbi of Cremona he published there (1576) his work, "Yosef Lekaḥ" (Increases Learning; compare Prov. i. 5), dedicated to Joseph Nasi, duke of Naxos, which was several times reprinted. Four years later he was again in eastern Europe, as rabbi of Posen. In 1584 he left that city to take up his abode in Cracow.

**His Works.**

Ashkenazi's printed works, besides the "Yosef Lekaḥ," are the following: (1) A commentary on the Book of Esther; (2) "Ma'aseh ha-Shem" (The Works of God; Venice, 1583; several other editions), a commentary on the historical portions of the Pentateuch, written for the instruction of his son Elijah, and containing also a complete commentary on the Passover Haggadah, which has frequently been published separately; (3) eight "seliḥot" (penitential prayers), included in the Bohemian liturgy; (4) a "tokaḥah" (homily), published by his son. His supercommentary to Naḥmanides, and his critical marginal notes—said to number one thousand—on Joseph Caro's "Bet Yosef," have not been preserved.

**His Individuality.**

Though Ashkenazi can scarcely be said to have exercised an influence either on his own or on later times, his personality was an extraordinary one for that age. He may be called the last survivor of a most brilliant epoch in the history of the Sephardim. During a period when, in Germany and Poland, the hair-splitting dialectics of Jacob Polak could achieve a triumph, and, in Egypt and Palestine, the mysticism of Isaac Luria could confuse the clearest intellects, Ashkenazi preserved an impressive independence of thought. Although educated by a fanciful cabalist, and a fellow-pupil of Moses Alshech, yet he was a student—if not a deep one—of philosophy and physics. As a Talmudist, such men as Joseph Caro, Moses Isserles, and Solomon Luria considered him of equal authority with themselves; but when the rabbinical decisions of the old rabbis ran counter to sound judgment, he never sought a sophistical justification for them, as was then the custom, especially in Poland.

Valuable material for a correct estimate of Ashkenazi may be found in several of his decisions preserved in the responsa literature of the time. In Venice he decided that a man could be forced to a divorce, if, by immoral conduct, he had incurred his wife's aversion (Isserles, Responsa, No. 96). It was probably this decision which brought upon him the opposition of the above-mentioned Venetian rabbis, though he was connected with them; for Ashkenazi's son was Katzenellenbogen's son-in-law. From the standpoint of strict Talmudic interpretation, Ashkenazi's opponents were in the right; since his sentence contravened that of the Tosafists, who for the German-Italian Jews constituted, as it were, a court of last resort.

**Misunderstood by Polish Rabbis.**

The Jews of Poland were still less capable of comprehending such a personality than were those of Italy. The following occurrence affords a striking instance of this fact: The "roshe yeshibot" (heads of academies) had forbidden their pupils to establish a rival academy in close proximity to their own. Ashkenazi declined to assent to this resolution, when requested. At the same time, he complained in a letter to Joseph b. Gershon ha-Kohen, the "rosh yeshibah" at Cracow, that, although the decision of the Polish rabbis was based upon the authority of Maimonides, yet he considered it irreconcilable with freedom of instruction among Jewish rabbis. How little he was understood by his Polish colleagues is fully displayed in the reply of the rabbi of Cracow, who at great length vindicates Maimonides' standpoint by erudite and astute references to the Talmud (Joseph b. Mordecai Gershon, "She'erit Yosef," No. 19). Consequently, J. S. del Medigo is justified in his remark that Ashkenazi remained unknown to the Poles, and he applies to him wittily, if somewhat audaciously, the verses: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it," etc. (Ps. lxxx. 9 [A. V. 8] to 13 [14]). Ashkenazi had come from Egypt and had to live among the uncultivated Poles.

Ashkenazi's wife, Rachel, died at Cracow April 3, 1593. Her epitaph, still extant, bears witness to her piety and benevolence ("Monatsschrift," xliv. 360). His son Elijah published the liturgic collection, "Zibḥe Shelamim," and wrote a short elegy on his father, which was used as the latter's epitaph.

BIBLIOGRAPHY: Carmoly, in *Literaturblatt des Orients*, ii. 444; *idem*, in *Revue Orientale*, ii. 144, 192, 193; *idem*, in *Ha-Karmel*, vi. 94, 95; B. Friedberg, *Luḥot Zikkaron*, p. 82; Landshuth, *'Ammude ha-'Abodah*, i. 19; Michael, *Or ha-Ḥayyim*, No. 418; Perles, in *Monatsschrift*, xiii. 381, 371, 372; Steinschneider, *Cat. Bodl.* col. 954; J. M. Zunz, *'Ir ha-Zedek*, pp. 20-23, 175, and supplement, pp. 28, 29.

L. G.

**ASHKENAZI, ELIEZER B. SOLOMON:** Rabbinical scholar; born in Poland about the beginning of the nineteenth century, and resided afterward in Tunis. He published at Metz in 1845, under the title "Dibre Ḥakamim" (The Words of the Wise), a selection of eleven ancient manuscripts: (1) "Midrash Wayosha'," on the Pentateuch; (2) Joseph Caro's Commentary on Lamentations; (3)

Maimonides' "Ḥokmat ha-'Ibbur," a treatise on the computation of the intercalary month; (4) Abraham bar Ḥiyyah's seventh "gate" of the third treatise on the computation of the intercalary month, with a responsum by Hai Gaon on the calculation of the years since the Creation; (5) Moses Narboni's "Maamar ha-Behirah," a treatise on free-will; (6) "Nussaḥ Ketab," a letter from Joshua Lorki on religion; (7) Isaac Ardotiel's "Meliẓah 'al ha-'Et," a prose poem on the pen; (8) David b. Yom-Ṭob's "Yesodot ha-Maskil," thirteen articles of belief of an enlightened man; (9) "RaMBaM," a letter from Maimonides addressed to Rabbi Japhet the Dayyan; (10) a letter by Elijah of Italy, written from Palestine to his family at Ferrara, in 1438; (11) Jacob Provençal's "Be-Debar Limmud ha-Ḥokmah," on the study of science.

S. Munk has written an introduction to this collection, which contains also, as an appendix, a French translation of "Yesodot ha-Maskil" by "H. B."

Ashkenazi published also "Ta'am Zeḳenim" (The Taste of Old Men), edited by R. Kirchheim, a collection of old manuscripts and prints dealing with Jewish literature and history in the Middle Ages (Frankfort-on-the-Main, 1854).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 56, 57; Zeitlin, *Bibliotheca Hebraica*, p. 7.

G. I. Br.

**ASHKENAZI, ELIJAH.** See Levita, Elijah.

**ASHKENAZI, GERSHON:** Polish Talmudist; born in the second decade of the seventeenth century; died at Metz March 20, 1693. His family name was really אולף, "Ulif," "Olive"(?), the surname "Ashkenazi" being usually bestowed in Poland upon families of German extraction. Gershon Ashkenazi was also named "Poss"—not "Fass"—after his rich father-in-law, Loeb Poss, of Cracow. He was dayyan in Cracow, possibly his birthplace, at all events the place where he obtained his Talmudic education from Joel Sirkes and Joshua Ḥarif. From 1649 to 1659 he was rabbi at Prossnitz, from 1659 to 1660 at Hanau, and from 1661 to 1664 at Nikolsburg, where he succeeded his father-in-law, Menahem Mendel Krochmal. For the next five years he was rabbi at Vienna, but was forced to leave owing to the banishment of the Jews. Thence he went to Metz in 1670, where he remained until his death.

Although rabbi of large communities and head of a yeshibah, Ashkenazi found time for literary activity. Of his numerous works, the following have been printed: (1) "'Abodat ha-Gershuni" (Gershon's Service), containing his responsa to the principal Talmudists of his day. The number of these responsa is 124; and they contain much information upon the condition of the Jews in Poland, after the persecutions by the Cossacks; (2) "Tiferet ha-Gershuni" (Gershon's Ornament), midrashic and cabalistic expositions of the Pentateuch. Both books were published at Frankfort-on-the-Main in 1699. (3) "Ḥiddushe ha-Gershuni" (Gershon's Novellæ), Frankfort-on-the-Main, 1716, containing remarks and explanations concerning the third and fourth books of the Shulḥan 'Aruk, in which the author severely criticizes the Aḥaronim.

Even in his lifetime Ashkenazi was recognized as an authority in Talmudic lore, and especially as a most eminent dialectician. His works scarcely justify this opinion; for they are not much above the general average of the rabbinical literature of his time. His influence was, nevertheless, considerable, and was due to his personality. The many ritual inquiries directed to him while rabbi of Metz from western Germany and Alsace-Lorraine show that after his advent in that city he was really the spiritual and intellectual authority for the Jews of those countries. It was mainly in Metz that he exercised a many-sided influence as teacher. Ashkenazi was deeply revered and loved by a large number of pupils whom he had the power to attract to himself. Chief among these was David Oppenheim(er).

Ashkenazi was the father of four learned sons, **Moses, Nathan, Nahum,** and **Joel,** of whom the first-named gained prominence as a Talmudist and cabalist. He died March 22, 1691, at Nikolsburg.

Bibliography: Cahen, in *Rev. Et. Juives*, viii. 255-257; Dembitzer, *Kelilat Yofi*, ii. 92*a*-107*b*, 111*a*-112*a*; Kaufmann, *Letzte Vertreibung der Juden aus Wien*, pp. 224-228; Michael, *Or ha-Ḥayyim*, No. 674.

L. G.

**ASHKENAZI, ISAAC BEN JACOB:** Rabbi at Byeltzy, Bessarabia; lived in the middle of the eighteenth century. He is the reputed author of a cabalistic work, "Berit 'Olam" (Everlasting Covenant), containing cabalistic explanations of the letters, with some concluding chapters on ethics. This work, found among Ashkenazi's papers, was published under his name by Isaac Ḥayyim of Bialostok, Wilna, 1820.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 35, ii. 15; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 57.

K. I. Br.

**ASHKENAZI, ISAAC BEN ẒEBI:** Rabbi and author; born in Russia about the middle of the eighteenth century, and officiated as rabbi in Chodorow and Lemberg, in which latter place he died May 5, 1807. He was the author of the Hebrew works, "Or ha-Ner" (Light of the Lamp), a commentary on the Haggadah, Lemberg, 1788, and "Torat ha-Ḳodesh" (Law of Holiness), a commentary on Zebaḥim, *ibid.*, 1792.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, No. 224, who erroneously gives the date of Ashkenazi's death as 1811; Buber, *Anshe Shem*, p. 122, Cracow, 1895; Steinschneider, *Cat. Bodl.* col. 1094.

H. R.

**ASHKENAZI, ISRAEL BEN SAMUEL.** See Israel of Sklow.

**ASHKENAZI, JACOB ISRAEL BEN ẒEBI HIRSCH.** See Emden, Jacob Israel.

**ASHKENAZI, JOSEPH:** Critic of the Mishnah; resided at Safed, Palestine, and died there between 1575 and 1582. Though Ashkenazi came to Palestine from Verona—for which reason he was also called Joseph of Verona—it is by no means impossible that he was born and bred in Germany. This is attested, not by his surname, "Ashkenazi" (this being a family name adopted by many families of German origin), but by the fact that he was the son-in-law of Rabbi Aaron of Posen. Kaufmann surmises that he is referred to in the following couplet of the Judæo-German song, in which as the most

learned Jew he is mentioned with Mordecai Meisl, a Jew of Prague of princely wealth:

> "Ich mucht so wol lernen als Rabbi Josef Ashkenas,
> Oder mucht also reich sein als Meislein was."

The epithet "Divine Tanna," conferred upon Ashkenazi by his contemporaries and by men of later times, clearly indicates the main point in which his strength lay. Next to Elijah b. Solomon of Wilna, Ashkenazi is probably the most careful student of the Mishnah, itself the spiritual product of the "Divine Tannaim." Even Isaac Luria, the creator of the new Cabala, did not disdain to receive instruction from him upon the Mishnah. When Teblin of Jerusalem, a pupil of Ashkenazi, went to Europe he imparted to the well-known Mishnah commentator Yom-Ṭob Lipman Heller many of his teacher's explanations of the Mishnah.

Some insight into Ashkenazi's mental activity is gained from his brief and fragmentary glosses to the Mishnah, as published in Solomon Adeni's work, "Meleket Shelomoh," in which Ashkenazi's emendations are considered. In these glosses Ashkenazi displays great critical ability. He treats the text in a wholly unprejudiced and purely scientific manner, and, disregarding tradition, deletes unsparingly whenever, in his opinion, such elision is justified by the import of the text, and in similar manner separates compound words into their component parts. In his opinion the vocalization and the accentuation of words are not side issues, but worthy of the special attention that he bestowed upon them. Ashkenazi's observations are of especial value, being based upon a manuscript Mishnah in his possession, dating from about 700. He is said to have written critical comments also on the Babylonian and Jerusalem Talmuds.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 39; Kaufmann, in *Monatsschrift*, xlii. 38-46; Sambari, in Neubauer's *Mediæval Jewish Chronicles*, i. 151; *Shibhe ha-Ari*, ed. Leghorn, 44*b*, from which it appears that Ashkenazi lived and taught in Egypt too.

L. G.

**ASHKENAZI, JOSEPH BEN, OF PADUA.**
See SCHALIT, JOSEPH.

**ASHKENAZI, JOSEPH EDELS:** Palestinian commentator and cabalist; lived at the beginning of the nineteenth century at Jerusalem and Padua; died at Safed. He was sent as European agent ("meshullah") from Palestine to collect money for the Palestinian poor. On his travels he remained at Padua, Italy, for a certain time, where he became the teacher of Mordecai Samuel Ghirondi. According to this source, Ashkenazi was a prolific commentator of Biblical and Talmudical subjects, but published nothing beyond a small commentary on the "Sefer Yeẓirah," to which he appended many of his observations on Bible and Talmud.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 212.

L. G. M. B.

**ASHKENAZI, JOSEPH B. ISAAC HA-LEVI:** Talmudist and rabbi; born in Germany about 1550; died at Frankfort-on-the-Main 1628. His first teacher was the Frankfort rabbi Eliezer Treves, after whose death (about 1567) he completed his Talmudic studies under Ḥayyim b. Bezalel, Jacob b. Ḥayyim of Worms, Joshua Moses b. Solomon Luria, and David Blum of Sulzberg.

From Bonn, where Ashkenazi held his first position as rabbi, he went to Metz (about 1595). Here the prohibition against the residence of Jews, which had been in force for two hundred years, had been removed, and a community of 120 persons had recently been formed. The subsequent growth of this community was in no slight degree due to the activity and devotion of Ashkenazi, its first rabbi. By 1618 it had increased threefold; and in that year, through the efforts of Ashkenazi, a synagogue was erected. He also bent his energies toward obtaining a Jewish cemetery, in connection with which he founded a "ḥebra ḳaddisha" which was also a study-circle.

**His Dispute with Meïr b. Gedaliah.**

Ashkenazi is specially known through his dispute with one of the first rabbinical authorities of the time, Meïr b. Gedaliah of Lublin. Ashkenazi was a type of the rigorism characteristic of the German rabbis. On a certain occasion Ashkenazi gave the decision that geese whose entrails had not been examined after slaughter must be accounted "trefah" (forbidden), because such an examination, though unknown to the Talmud, was customary in Germany and Poland. This decision was disputed by the rabbi of Worms, Moses b. Gad Reuben, and was finally submitted to Meïr of Lublin. The Polish rabbis, holding themselves the superiors of their German colleagues, considered Ashkenazi's opinion extreme; and Meïr of Lublin insisted that he should avow his error openly. Though Ashkenazi was by nature mild and yielding, he could not prevail upon himself to act contrary to the custom of his teachers. The dispute now became general; and the scholars of Posen, Cracow, Brest-Litovsk—in short, all the Talmudists of Poland, Lithuania, and Russia—were drawn into the conflict.

**Ashkenazi's Rare Magnanimity.**

Since Ashkenazi abided by his opinion, in spite of the decision of so many prominent rabbis, and thus unintentionally created the wide-spread impression that the latter had yielded, Meïr sent a very abusive letter concerning Ashkenazi to the community at Worms. He denounced Ashkenazi as impertinent, presumptuous, and ignorant, and requested the Jews of Worms to remove him from his position, adding that he himself could have had him removed through the COUNCIL OF FOUR LANDS were it not beneath him to have dealings with such a man. Ashkenazi's answer (only recently published) shows his true magnanimity. He does not indulge in one word of personal reproach against the man who had so grievously insulted him, but contents himself with merely defending his own standpoint.

The dispute lasted from about 1610 to 1618, and ended with Meïr's death. A source of satisfaction to Ashkenazi was the decision of Isaiah Horowitz, author of the "Shelah" and a pupil of Meïr, who declared himself against his own teacher, and ordered the omission from the collection of Meïr's responsa of the passages insulting Ashkenazi. The Venice edition (1618), in which these passages are

obliterated, affords a rare instance of Jewish censorship.

Ashkenazi also had a dispute with his congregation, which ended seriously for him. He was as severe and uncompromising in his decisions of civil affairs as he was rigorous in the decision of ritual questions; and, since the community of Metz consisted of a few large families, he demanded that, to avoid partiality, outside judges should be called in in civil suits. The community resisted; and the breach finally brought about his dismissal (1627), Moses ha-Kohen of Prague becoming his successor. Ashkenazi considered the procedure against him illegal; and in a letter dated Dec. 14, 1627, and addressed to the governor of Metz, Prince de la Vallette, he asked the latter to sanction his plan regarding the judges. The prince did not act with impartiality, but referred the matter to the dayyanim Alexander Levi and Mordecai (Maharam) Zey, whose hostile attitude toward Ashkenazi was known. They decided that if Ashkenazi and his followers continued in their opposition, they should be banished from the city. On Jan. 24, 1628, the governor carried this decision into effect, and Ashkenazi went to Frankfort-on-the-Main, where he died the same year.

**Is Banished.**

BIBLIOGRAPHY: Cahen, in *Rev. Et. Juives*, vii. 108–116, 204–216; Carmoly, in Jost's *Annalen*, 1840, p. 62; Kaufmann, in *Rev. Et. Juives*, xxii. 93–103.

D. L. G.

**ASHKENAZI, JOSHUA HESHEL B. MESHULLAM:** Russian Talmudist and rabbi of the nineteenth century; died Feb. 10, 1867, at Lublin. From 1852 till his death he was rabbi of Lublin, his predecessors being first his father, and afterward his cousin Baerush Ashkenazi. The community owed much to Joshua Ashkenazi, who was indefatigable in promoting its spiritual as well as its material well-being. His house was open to every needy person. Because of his philanthropy he was also highly esteemed by his Christian fellow-citizens and distinguished by the government with the title of an honorary citizen, a rank which carried with it certain privileges.

Ashkenazi left ten posthumous works on both haggadic and halakic subjects, which, however, were destroyed in a conflagration some years ago at Grodno. Several of his responsa are contained in Baerush Ashkenazi's "Noda' ba-She'arim."

BIBLIOGRAPHY: Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, 1899, pp. 127, 128.

L. G.

**ASHKENAZI, JUDAH B. JOSEPH:** Turkish Talmudist; born at Smyrna, where he became chief rabbi; died there about 1812. He wrote: (1) "Maḥneh Yehudah" (Judah's Camp), Salonica, 1793—discussions on the "Ṭur" and on "Bet Joseph, Ḥoshen Mishpaṭ"; (2) "Yad Yehudah" (Judah's Hand), Salonica, 1816—notes on the Talmudic treatises Shebuot and partially on Megillah, Yoma, Pesaḥim, and Baba Batra; (3) "Gebul Yehudah" (Judah's Boundary), Salonica, 1821—on the treatises Giṭṭin, Ketubot, Baba Ḳamma; (4) "Ḳehal Yehudah" (Judah's Congregation), Salonica, 1825—novellæ on the Shulḥan 'Aruk, Yoreh De'ah, and several Talmudic treatises. See also ASHKENAZI, RAPHAEL BEN JUDAH.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 58; Walden, *Shem ha-Gedolim he-Ḥadash.*

L. G. M. B.

**ASHKENAZI, JUDAH SAMUEL B. JACOB:** A commentator, ritualist, and liturgical editor; born in the second half of the eighteenth century; lived at Tabareeyeh (Tiberias), Palestine, whence he was sent as communal traveling agent to Europe. He afterward settled at Leghorn, where the following of his works were published: "Yissa Berakah" (He Shall Receive a Blessing), a commentary on Jeruham b. Meshullam's "Sefer Mesharim" (1822); "Geza' Yishay" (The Stem of Jesse), a collection of rites and laws, alphabetically arranged, of which the first volume alone, containing the letters א to י, was published (1842). He further edited and annotated a prayer-book according to the Spanish rite, "Tefillot lekol ha-Shanah" (Prayers for the Whole Year), divided into five parts: (1) "Bet 'Obed" (The House of the Serving), containing the prayers for the week-days; (2) "Bet Menuḥah" (The House of Rest), for Sabbaths; (3) "Bet Mo'ed" (The House for the Feasts), for the three festivals Passover, Pentecost, and Tabernacles; (4) "Bet Din" (The House of Judgment), for New-Year; and (5) "Bet ha-Kapporet" (The House of Forgiveness), for the Day of Atonement (Leghorn, 1843–1855). I. Costa edited and arranged Ashkenazi's work. He is the author, also, of "Gebul Yehudah" (Judah's Territory), containing novellæ on the Talmud.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.*, p. 58; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 214.

L. G. M. B.

**ASHKENAZI (TIKTIN), JUDAH B. SIMON SOFER FRANKFURT:** Polish commentator on the Shulḥan 'Aruk; officiated as "dayyan" (assistant rabbi) at Tikotzin, Poland, in the first half of the eighteenth century. He wrote באר היטב ("Explaining Well"), which comments briefly on the first three parts of the Shulḥan 'Aruk. A similar commentary on the fourth part of the Shulḥan 'Aruk—that is, on the "Ḥoshen Mishpaṭ"—was written by Moses Frankfurter, dayyan of Amsterdam. Ashkenazi's work was appended to the Shulḥan 'Aruk in the editions of Amsterdam, 1753 and 1760, and went through many editions.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 586; Fürst, *Bibl. Jud.* i. 62, 63; Steinschneider, *Cat. Bodl.* col. 1292.

L. G. M. B.

**ASHKENAZI, MEÏR, OF KAFFA (CRIMEA):** Envoy of the Tatar khan in the sixteenth century; killed by pirates on a voyage from Gava (near Genoa) to Dakhel (probably Dakhel or Dakleh in the western oasis of Upper Egypt), between the 15th and the 25th day of Tammuz (July), 1567. From the testimony of the witness Elias ben Nehemiah, given before the board of rabbis in Safed in the case of the widow and heirs of the slain Meïr Ashkenazi, it was made evident that he was an inhabitant of Kaffa; that his parents were still living there; that he had a brother who was a student in the rabbinical college ("yeshibah") of Brest-Litovsk; that he had brought to Gava prisoners of war from Egypt; that he was appointed envoy of the khan of the Tatars

to the king of Poland; and that on the way from Gava to Dakhel he was slain by pirates with all the passengers on the ship.

BIBLIOGRAPHY: Moses of Trani, *Responsa*, part 2, § 78.

S. H. R.

**ASHKENAZI, MEÏR BEN MOSES (COHEN),** also called **KaẒ,** the initials of "Kohen Ẓedek" (priest of righteousness): Polish Talmudist; born about 1590 at Frankfort-on-the-Main; died about 1645 at Mohilev on the Dnieper. His father was dayyan at Frankfort and, later, rabbi at Danhausen, Bavaria. When a youth Meïr went to Lublin, Poland, where he was the pupil of Meïr Lublin. He became rabbi at Amstebowy, and afterward at Mohilev, thus reaching White Russia, at that time forming the eastern limits of the Polish kingdom.

In Poland, Meïr was considered a Talmudic authority; but to posterity he is known chiefly as the father of Shabbethai Cohen, author of the שך, the initials of the words "Sifte Kohen" (The Lips of the Priest). Nine of Meïr's responsa were published by Isaac, a great-grandson of Meïr, as a supplement to a work of Shabbethai Cohen, "Geburat Anashim." Most of them deal with marital questions. In his teachings Meïr based his opinions on the most recent authorities (AḤARONIM); only in the case of an 'AGUNAH he was very liberal ("Geburat Anashim," 32*a*, 33*a*).

Meïr also wrote some verses (preface to "Sifte Kohen") in honor of his well-known son Shabbethai. In his poetry as well as in his responsa he displays a good style, and employs the pure Biblical language of a thorough master. This talent was shared by his son Shabbethai.

Meïr is the earliest Jewish author in the province of White Russia.

BIBLIOGRAPHY: Friedberg, *Keter Kehunah*, pp. 4–6, Drohobycz, 1898; Fuenn, *Kiryah Ne'emanah*, p. 74; Dembitzer, *Kelilat Yofi*, ii. 11*b*; Harkavi, *Ha-Yehudim u-Sefat ha-Selawim*, p. 33.

L. G. I. BER.

**ASHKENAZI, MESHULLAM ZALMAN:** Polish rabbi and man of letters; born in the second half of the eighteenth century; died at Lublin, Poland, May 1, 1843. He was the son of Rabbi Meshullam Zalman of Pomarin, whose family name was Orenstein, under which appellation his brother, Rabbi Mordecai Ẓebi of Lemberg, is also known. Meshullam Zalman the elder, who died before the birth of his SON, was a grandson of Ḥakam Ẓebi.

Meshullam the younger held the office of rabbi at Cazimir and Naselsk, and from 1826 until his death, at Lublin. He wrote glosses to the Mishnah, published in the Wilna edition, 1869.

H. R.

**ASHKENAZI, MOSES.** See SPAETHE, PETER.

**ASHKENAZI, MOSES DAVID:** Talmudist and author; born in Galicia about 1778; died at Safed, Palestine, in 1857. After holding the office of rabbi at Tolcsva, Hungary, from 1803 to 1843, he emigrated to Palestine, settling permanently at Safed. In 1844 he published at Jerusalem his chief work, "Toledot Adam" (Generations of Adam; "Adam" [אדם] being the initial letters of his name), containing novellæ on several treatises of the Babylonian Talmud and two decisions on complicated legal questions. "Toledot Adam" is prefaced with an approbation by Jacob of Lissa, and with another by Jacob Orenstein. Both of these eminent Talmudists regarded Ashkenazi as their peer; Orenstein speaks of him as "schoolmate."

Ashkenazi's second work, "Beer Sheba'" (Well of the Oath), is a collection of homiletic disquisitions on the Pentateuch (Jerusalem, 1852). In the preface he says that he had been in the Holy Land for nine years, consequently the date given by Benjacob ("Oẓar ha-Sefarim," p. 618) is incorrect. An approbation to it was written by Abulafia, ḥakam bashi of Jerusalem.

Ashkenazi's father, Asher, was a prominent Talmudist; and the two sons of Ashkenazi, Joel and Solomon, were rabbis in Galicia. The former son, who left no work, is quoted in "Toledot Adam," 2*a* and 98*a*; while Solomon wrote a book entitled "Kotnot Or" (Garments of Light). Solomon died in Jerusalem, February, 1862.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 618.

L. G. L. GRÜ.

**ASHKENAZI, MOSES ISAAC.** See TEDESCHI, MOSES ISAAC.

**ASHKENAZI, NAPHTALI B. JOSEPH:** Preacher at Safed in the sixteenth century; died at Venice in 1602. He wrote a work, entitled "Imre Shefer" (Words of Beauty), containing homiletic and exegetical dissertations on the Bible. The edition of this work published at Venice, 1601, includes several funeral sermons by him.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2020; Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 43*b*.

K. I. BR.

**ASHKENAZI, NISSIM ABRAHAM:** Talmudic author; lived in the first half of the nineteenth century in Smyrna, where he officiated. He was the author of "Neḥmad le-Mareh" (Graceful of Appearance), which contains methodological rules on the treatises Berakot and Seder Zera'im in the Jerusalem Talmud, as well as decisions of the older and later authorities concerning the Halakot treated therein (Salonica, 1832–46).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 397.

L. G. M. B.

**ASHKENAZI, RAPHAEL BEN JUDAH** (known also as **Raphael Naphtali Ashkenazi**): A rabbi of Smyrna, where he died in 1830. He wrote: (1) "Mareh 'Enayim" (Sight to the Eyes), Salonica, 1816—an index to the Talmud and to Rashi and Tosafot, after the model of Benvenisti's "Sefer Keneset ha-Gedolah"; (2) "Mareh ha-Gadol" (The Great Vision), Salonica, 1829—containing homilies on the Pentateuch; (3) "Doresh Ṭob" (Seeking the Good), a continuation of the preceding work, Salonica, 1831; appended to it is Judah Ashkenazi's work, "Seride Yehudah" (Judah's Remnant); (4) "Mareh ha-Nogah" (The Vision of Glory), containing observations on the works of Maimonides, Salonica, 1840.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 370; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 314; Franco, *Histoire des Israélites de l'Orient*; Mortara, *Indice Alfabetico*, s.v.; Fürst, *Bibliotheca Judaica*, iii. 127.

L. G. M. B.

**ASHKENAZI, REUBEN SELIG BEN ISRAEL ELIEZER:** Rabbi and author; lived in Russia about 1780. He published "Maḥaneh Reuben" (Camp of Reuben), a commentary on the Talmud, Leghorn, 1777.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 321; Steinschneider, *Cat. Bodl.* col. 2139; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 656.

L. G. H. R.

**ASHKENAZI, SABBATHAI BEN MEÏR.** See Sabbathai Cohen.

**ASHKENAZI, SAMUEL B. ELIESER:** Author of novellæ to the Talmud; lived at Opatow, Poland, in the second half of the sixteenth century. He was a pupil of Meïr b. Gedaliah of Lublin and wrote "Ḥiddushim," novellæ on the Talmudic treatises Ketubot and Ḳiddushin, especially on Rashi and the Tosafot. Ashkenazi's novellæ were culled from the responsa literature (Prossnitz, 1602).

Bibliography: Fürst, *Bibl. Judaica*, i. 64; Benjacob, *Oẓar ha-Sefarim*, p. 183.

L. G. M. B.

**ASHKENAZI, SAUL COHEN:** Religious philosopher of German descent, as his name indicates; born in Candia 1470; died at Constantinople May 28, 1523. He was a disciple of Elijah del Medigo, who induced him to devote his attention to philosophy. His principal works are: (1) "Sheẽlot," a philosophic treatise, in the form of questions addressed to Isaac Abravanel, published together with the latter's replies and with philosophic essays by various other authors, Venice, 1574, and (2) an epilogue to his master's chief work, "Beḥinat ha-Dat," Basel, 1629.

Bibliography: Geiger, *Melo Ḥofnayim*, xxii. 64, 66, 72, Berlin, 1840; Steinschneider, *Cat. Bodl.* col. 2507.

D.

**ASHKENAZI, SIMON, OF GALICIA:** Rabbi of Dobromil and Jaroslav (Galicia) at the end of the eighteenth and the beginning of the nineteenth century. He was a disciple of R. Jacob Isaac of Lublin (died 1815), and carried on a learned correspondence with Jacob Meshullam Orenstein, chief rabbi of Lemberg (died 1839). Ashkenazi wrote "Naḥalat Shim'on" (Simon's Inheritance), a series of cabalistic dissertations on the Pentateuch (1815; 2d ed., Lemberg, 1848).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 397; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 128.

K. M. B.

**ASHKENAZI, SOLOMON BEN NATHAN:** Court physician of King Sigismund II., Augustus of Poland (1548–72), and Turkish diplomat; born probably about 1520; died 1602. A descendant of a German family settled in Udine (Italy), he came in his early youth to Cracow, probably in the train of the Italian wife of Sigismund, Bona, and owing to his ability obtained the position of first physician to the king. Later he removed to Constantinople, where he displayed great skill in diplomatic affairs as member of the staff of Grand Vizier Mahomet Sakolli, who entrusted him with many delicate commissions. During the Turkish war with Venice for the possession of Cyprus (1570), Ashkenazi was engaged in the preliminaries for a treaty of peace. At the election of the Polish king in 1572, Turkey had powerful influence. Ashkenazi, who then practically managed the foreign affairs of Turkey, decided in favor of Henry of Anjou, and won over the grand vizier to his side. When Henry, afterward King Henry III. of France, became king of Poland, Ashkenazi wrote to him: "I have rendered to your Majesty most important service in securing your election. It was I who effected all that was done here" (Charrière, p. 932, note). It was partly due to Ashkenazi's influence that the decree of banishment of Jews from Venice was revoked, July 19, 1573. In 1576 he was appointed envoy extraordinary of the Porte to Venice, with full power to conclude peace. But the republic was unwilling to receive the Jew, Ashkenazi; and not until the grand vizier insisted was he finally acknowledged. Thereafter the Venetian authorities paid him great honor and attention. He was received in state audience and signed the act of peace in behalf of Turkey. He left three sons: Nathan, Samuel, and Obadiah. His wife seems to have had some knowledge of medicine. After Ashkenazi's death she was called to the sick-bed of Sultan Mehemed III., and cured him of smallpox. Ashkenazi's son Nathan came from Constantinople to Venice in 1605, and was treated by the doge Grimani with great consideration.

Bibliography: The data for the biography of Ashkenazi are to be found chiefly in the reports of the French ambassador to the Porte, and of M. de Ferriers, French ambassador to Venice (published by Charrière, *Négotiations de la France dans le Levant*, vol. iii., *passim*), as well as in the reports of the Venetian ambassador Marcantonio Barbaro (Alberi, *Relazioni degli Ambasciatori Veneti*, vol. xvi., Florence, 1863). See also Joseph ha-Kohen, *'Emek ha-Baka*, ed. Letteris, Cracow, 1895, p. 167. Zunz, *'Ir ha-Ẓedek*, confounds the subject of this notice with Solomon of Kalahorra (pp. 68 *et seq.*). Grätz, *Gesch. der Juden*, ix., *passim*, and note 7 (also the Hebrew translation by Rabinowitz, vol. vii. 426); M. A. Levy, *Don Joseph Nasi*, etc., Breslau, 1859, 8.

D. H. R.

**ASHKENAZI, ZEBI HIRSCH (ḤAKAM ẒEBI) B. JACOB:** Rabbi; born 1658 in Moravia; died May 2, 1718, at Lemberg. He was descended from a well-known family of scholars. When a boy he received instruction from his father and from his grandfather, Ephraim ha-Kohen, then rabbi at Alt-Ofen, and later went to Salonica, where for some time he attended the school of Elihu Cobo. There, also, he witnessed the deplorable aberrations which had grown out of the schisms engendered by the Shabbethai Ẓebi movement; and this experience became a determining factor in his whole career. During his stay at Salonica, Ashkenazi devoted himself mainly to an investigation of the Sephardic methods of study. Upon his return journey to Alt-Ofen he seems to have stayed some time (probably till 1679) at Constantinople, where his learning and astuteness made such an impression that, though a Polish scholar, he was termed "ḥakam," which Sephardic title he thenceforth retained and by which he is known in history. Shortly after his return he married the daughter of a prominent citizen of Alt-Ofen.

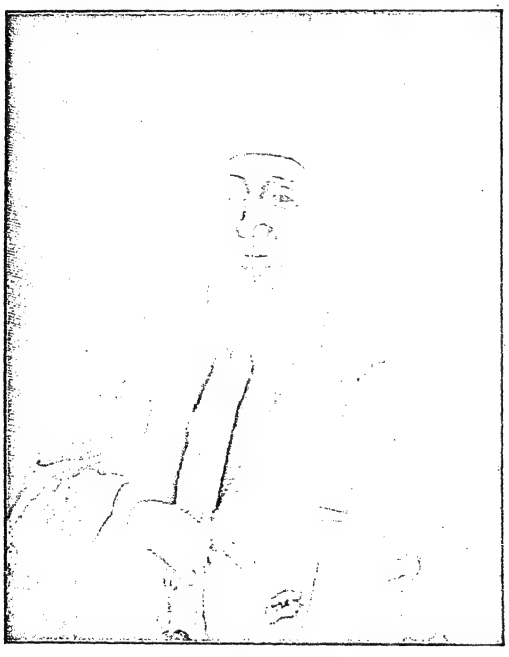
**Early Life and Education.**

When, in 1686, Alt-Ofen was invested, Ashkenazi, after seeing his young wife and daughter killed by a cannon-shot, was compelled to flee; thus becoming separated from his parents, who were taken captive by the Prussians. Proceeding to Sarajevo,

he received an appointment as rabbi, in which post he remained until 1689. He probably resigned on account of some contention with certain members of his congregation, and left Sarajevo for Germany. In Berlin he married Sarah (died at Lemberg Jan. 23, 1719), the daughter of Meshullam Zalman Mirels Neumark, chief rabbi of Altona, Hamburg, and Wandsbeck.

**Arrival in Germany.**

On the advice of his father-in-law he went in 1690 to Altona, where the leading members of the congregation founded a study-house (*Klaus*) and installed Ashkenazi as rabbi. His school became celebrated, and pupils assembled from all parts to hear him; but his income as rabbi of the *Klaus* was only 60 thalers annually, so that he was compelled to defray his living expenses by engaging in various



Ẓebi Hirsch Ashkenazi.
(From the "Transactions of the Jewish Historical Society," London.)

business pursuits (dealing in jewelry, etc.). After the death of his father-in-law, whom Ashkenazi had latterly aided in his official duties, one party in the Jewish community wished to have Ashkenazi installed as rabbi of the three congregations; while another party favored the election of Moses b. Alexander Rothenburg. Finally it was decided that both candidates should serve, but alternately, each for a period of six months. Naturally, friction and strife over religious questions ensued, and finally became so intense that in 1709 Ashkenazi deemed it advisable to resign and resume his duties as rabbi of the *Klaus*.

Ashkenazi was not, however, destined to remain in Altona long; for on Jan. 10, 1710, he received a letter of appointment to the chief rabbinate of the Ashkenazim congregation of Amsterdam. In addition to free residence, the office carried with it a yearly salary of 2,500 Dutch guilders—a sum the magnitude of which becomes evident in view of the fact that fifty years later 375 guilders was the usual salary of the chief rabbi of Berlin. Unselfish and independent by nature, Ashkenazi renounced the perquisites of his office, such as fees in civil suits, etc., in order to maintain his independence, and accepted the high position only upon the condition that under no circumstances was he to be required to subordinate himself to the congregation, or to be obliged to receive gifts, and that he should be permitted to preserve absolute freedom of action on all occasions. From the very beginning he encountered in Amsterdam a hostile party, whose principal leader was a certain Aaron Polak Gokkes. Indeed, the difficulties with the directors became so serious that, on May 26, 1712, it was decided to dismiss the chief rabbi at the end of the term (three years) mentioned in his letter of appointment. Ashkenazi announced that he would not under any circumstances accept this dismissal, which he regarded as unjust. Serious difficulties arose. The rabbi's salary does not seem to have been paid, for in the register of the records of the congregation the present writer has found an entry to the effect that on Saturday, Nisan 4, 5472 (April 12, 1712), the parnasim sent a secretary and two attendants of the congregation to Ashkenazi to inform the latter that upon the return of the letter of appointment he would be paid the money to which he was still entitled. Ashkenazi, however, naturally declined to return this piece of evidence, a copy of which has been preserved among the official documents of the congregation.

**Becomes Chief Rabbi of Amsterdam.**

But worse was still to come. On June 30, 1713, Nehemiah Ḥiyya Ḥayyun arrived at Amsterdam and requested permission of the Portuguese congregation to circulate his writings, which had been published at Berlin. Ashkenazi thought Ḥayyun was an old enemy of his from Sarajevo and Salonica, and at once requested Solomon Ayllon, ḥakam of the Portuguese congregation, not to accord patronage to the stranger, who was unfavorably known to him. Ashkenazi believed himself justified in making this demand, as the Portuguese congregation and its rabbi had, from the beginning, treated him most courteously, and had already, during his term at Altona, repeatedly sent to him from the Sephardim of Hamburg, Amsterdam, and London religio-legal questions for his decision. Ḥayyun thereupon called on Ashkenazi personally and made an explanation; whereupon the rabbi retracted his accusation, stating that it was a case of mistaken identity. Meanwhile several members of the Portuguese congregation had submitted Ḥayyun's writings to the judgment of Moses Ḥagis, a messenger from Jerusalem then sojourning at Amsterdam, who immediately discovered their Shabbethaian principles and tendencies and gave the alarm. He also called the attention of Ashkenazi to the dangerous doctrines published in Ḥayyun's book, whereupon the rabbi again warned the directorate of the Sephardim congregation not to support the author. Ashkenazi rejected a proposition to designate the objectionable passages, and declined to act as member of a com-

**Congregational Differences.**

mittee of investigation, because he did not regard Aylon, the rabbi of the Sephardim, as a competent authority on such questions. Thereupon a fierce contention ensued, during the progress of which Ḥagis fought valiantly beside Ashkenazi. A great number of pamphlets, some of them now quite rare, were issued by both sides, in which the contestants indulged in the most vehement abuse of each other. On July 23, 1713, Ashkenazi placed Ḥayyun under the ban, because the investigating committee appointed by the Sephardic directorate had not yet made its report. In consequence of this measure, both Ashkenazi and Ḥagis were subjected to street attacks, more particularly at the hands of the Portuguese, who threatened to kill them. In the midst of the constantly increasing bitterness and animosity, the report of the committee, which had been prepared by Aylon alone, was publicly announced. It was to the effect that the writings of Ḥayyun contained nothing which could be construed as offensive to Judaism. It was publicly announced in the synagogue that Ḥayyun was to be exonerated from every suspicion of heresy, and on the following day a public reception was tendered him at the synagogue, on which occasion unparalleled honor was shown him. Naturally, the Sephardic opponents of Ashkenazi had found excellent support among the rabbi's adversaries in his own German congregation. The controversy was now waged so fiercely that even the family-life of the community became affected, and all peace vanished from the otherwise model congregation of Amsterdam. Ashkenazi was deserted, except for a few friends that remained faithful to him. When, finally, he was summoned by the directors of the Portuguese congregation to appear before their tribunal—which, of course, had no jurisdiction—he refused to do so, as he anticipated that he would be asked to retract and to praise and recommend Ḥayyun. Through a Christian advocate the directorate again summoned Ashkenazi to appear, Nov. 9, 1713; and when he again refused, he and Moses Ḥagis were formally placed under the ban by the Portuguese community. Ashkenazi was temporarily placed under arrest in his own home—probably to protect his life—by the municipal authorities, who had been influenced against him by Aylon and the Portuguese leaders; and the whole matter was brought before the magistracy in order to secure Ashkenazi's deposition and banishment from Amsterdam. The magistrates thereupon sought the opinions of certain professors at Leyden, Utrecht, and Harderwyk, including Willem Surenhuis and Adrian Reland, on the dispute; but their decision, if given, has not been made known.

**Opposition to Ḥayyun.**

**Placed Under the Ban.**

Ashkenazi forestalled the magisterial action by resigning his office and fleeing, in the beginning of 1714, from Amsterdam, perhaps secretly, with the aid of his friend Solomon Levi Norden de Lima. After leaving his wife and children at Emden, he proceeded to London at the invitation of the Sephardic congregation of that city. In 1705 he was invited to pronounce a judicial decision concerning the orthodoxy of the rabbi David Nieto, who, in a certain sermon, had given utterance to Spinozistic views. In London Ashkenazi found many friends, and received many tributes of regard. Even before this he had been invited to take the rabbinate of the Sephardic congregation, but refused. It seems that his portrait in oil was painted here, after he had refused, on account of religious scruples, to have his bust stamped on a coin. In the following spring he returned to Emden, and proceeded thence to Poland by way of Hanover, Halberstadt, Berlin, and Breslau, stopping at each place for some time. After roaming about in the vicinity of Opatow, Poland, he was called to Hamburg to serve as member of a judicial body convened to settle a complicated legal question.

**His Sojourn in London.**

Upon the death of Simḥah Cohen Rapoport, in 1717, Ashkenazi was called as rabbi to Lemberg, where he stood in high repute, both in his congregation and in the community at large. Four months after entering upon this office, he died.

Of a firm and unselfish but abrupt and passionate disposition, Ashkenazi everywhere aroused the discontent and hatred of the rich and the scholarly. Extensive learning, keen intelligence, and exceptional linguistic attainments, all combined to make him one of the most distinguished men of his day. All his contemporaries, even those who knew him only as the head of the *Klaus* at Altona, unite in praising his profound learning, his astuteness, his clearness of exposition, which never degenerated into the subtleties of the pilpul, and his absolute disregard for the influence of money. He would suffer serious deprivation rather than accept pecuniary assistance; and this characteristic, interpreted by the wealthy of that day as obstinacy and arrogance, became to him a source of much suffering and enmity.

**Praised by Contemporaries.**

Of his works, only a part of his responsa have been printed, under the title "Responsa Ḥakam Zebi" (Amsterdam, 1712, and since frequently republished). They are distinguished by lucidity of treatment and an undeviating adherence to the subject.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 187–192; Kaufmann, in *Transactions of the Jewish Historical Society of England*, iii. 102 *et seq.*; Grätz, *Gesch. der Juden*, x. 352 *et seq.* and note 6; Jacob Emden, *Torat ha-Kenaoth*; idem, *Megillat Sefer*; H. A. Wagenaar, beginning of *Toledot Ya'bez*; J. M. Schütz, appendix to *Mazḥet Ḳodesh*; Dembitzer, *Kelilat Yofi*, i. 91 *et seq.*; Fuenn, *Kiryah Neʾemanah*, pp. 86 *et seq.*; Mulder, in *Nederlandsch-Israelietisch Jaarboekje*, 5630, pp. 42 *et seq.*; idem, *Jets over de Begraafplaatsen*, No. 18, p. 17; inscriptions on the tombstones of two of Ashkenazi's children, who died in 1712–1713.

L. G. J. VR.

**ASHKINASI, MIKHAIL OSIPOVICH:** Writer in French and Russian; born at Odessa April 16, 1851. Having graduated from the Odessa High School, he studied medicine at the Academy of St. Petersburg and at the University of Kiev. Ill health forced him to discontinue his studies. While recuperating he visited, in turn, Italy, Switzerland, and Nice. In the early eighties he published in "Nedyelya" and in "Novorossiski Telegraf" a series of articles on the Jewish question, in which he advocated a change in the economic mode of Jewish life, and suggested agriculture as a means of

livelihood. At that time Ashkinasi conducted the Jewish trade-school "Trud" of Odessa. Later he established a model farm-school for Jewish children at Fiodorovka, near the same place.

In 1887 he settled permanently in Paris, where he contributed—either in his own name or under the pseudonym "Michel Delines"—articles on Russian literature to various publications, principal among which were the "Athenæum," "Siècle," "Indépendance Belge," and many others. At the same time he published at Paris: "La Terre dans le Roman Russe"; "La France Jugée par la Russie"; "L'Allemagne Jugée par la Russie"; "Nos Amis les Russes."

The western European public became acquainted with Russian literature through Ashkinasi's translations into French of several of Tolstoï's works—"Enfance et Adolescence" and "Napoléon et la Campagne de Russie," besides Shchedrin's "Za Rubezhom," under the title, "Berlin et Paris"; Goncharov's "Obryv," under the title "La Faute de la Grand'mère," 1885; and Dostoyevski's "Podrostok," under the title "Mon Père Naturel," 1886; some novels by Garschin; "Samson the Powerful," by Orzhesko; and Lazhechnikov's "Le Palais de Glace," 1889.

Among original novels in French by Ashkinasi are: "En Russie," in the "Bibliothèque Universelle," 1885; "La Chasse aux Juifs"; and "Les Victimes." He is a frequent contributor to the Russian periodicals "Nedyelya," "Novosti," and others, and since 1889 has been a regular contributor to "Paris," under the pen-name "Michel Reader."

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar Russkikh Pisatelei*, s.v.; S. G., *Literaturnaya Spravka*, in *Voskhod*, 1889, xi.–xii. 37–38.

H. R.

**ASHMODAI.** See Asmodeus.

**ASHMUN** or **ESHMUN** (אשמן): The name of a Phenician god worshiped at Sidon and Carthage, in Cyprus and in Sardinia. A trilingual inscription from the latter island ("C. I. S." 143) identifies him with Æsculapius, the Greek god of healing. Near Sidon, Eshmunazer built for him a temple on a mountain, and consecrated to him a spring and a grove ("C. I. S." 3). This is the Æsculapius grove of Strabo (xvi. 2, 22). The large number of proper names in the inscriptions from Citium and Idalium in Cyprus into which Ashmun enters prove the popularity of his worship there. At Carthage, Tanith (Ashtarte) and Baal were worshiped in his temple ("C. I. S." p. 252); and the inscriptions from North Africa contain many names compounded of his, which also prove how extensively he was worshiped. His close connection at Sidon and Carthage with Baal and Ashtarte, his importance where worshiped, and the fact that in many proper names, especially in Cyprus, he is designated "Adonis" (compare "C. I. S." 10, 42, and 44), indicate that Ashmun may have been a local name for Tammuz, who, from the epithet "Adon," "Lord," was called by the Greeks "Adonis." See Tammuz and Æshma.

Bibliography: Baethgen, *Beiträge zur Sem. Religionsgesch.* pp. 44 *et seq.*

J. JR. G. A. B.

**ASHMURAH:** A special term (compare "a watch in the night," Ps. xc. 4) in the synagogal rite of Avignon, denoting the early morning service on Hoshana Rabbah, the seventh day of the Feast of Tabernacles.

Bibliography: Zunz, *Ritus der Synagoge von Avignon*, in *Allg. Zeit. des Jud.* 1839, p. 118.

A. D.

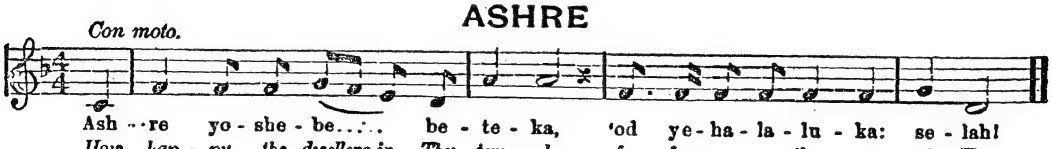
**ASHPENAZ:** Chief of the eunuchs of Nebuchadnezzar (Dan. i. 3).

J. JR. G. B. L.

**ASHRE (YOSHEBE BETEKA):** The opening words of Ps. lxxxiv. 5 [4]: "Blessed are they who dwell in thy house: they will be still praising thee. [In A. V.] Selah." This verse, interpreted by Joshua ben Levy to signify that those who sit pondering on the greatness of God before offering their prayer in the house of God are the really "blessed ones" (Ber. 32*b*), is, together with (the closing words of Ps. cxliv. 15) "Ashre ha-'Am," "Happy the people to whom this is allotted [A. V., "that is in such a case"], happy the people whose God is the Lord," recited three times a day, twice in the morning and once in the afternoon prayer before Ps. cxlv., concerning which it is said: "Whosoever recites Psalm cxlv. three times a day may feel certain of having a portion in the life to come" (Ber. 4*b*). The three Ashre or beatitudes in the two introductory verses—some added also the Ashre of Ps. cxix. 1, and more verses beginning with Ashre (see Tosafot Ber. 32*b*, and Beer, prayer-book "Abodath Yisrael," p. 68, note; Zunz, "Ritus," 59)—were selected to express the idea of being thrice blessed by the recitation of a Psalm containing so fervent a praise of God before offering prayer as does the one hundred and forty-fifth Psalm. See Tanya ii. in the name of Rashi. K.

**ASHRE** (אשרי): The initial word of the verses Ps. lxxxiv. 5 [A. V. 4] and cxliv. 15, which verses are always prefixed to Ps. cxlv. in its recital in the synagogal service. In the northern liturgies these opening verses are associated with a chant transferred direct from the Sabbath cantillation (where it forms the coda, or concluding strain, of each reading in the lesson) as illustrated below:

A. F. L. C.

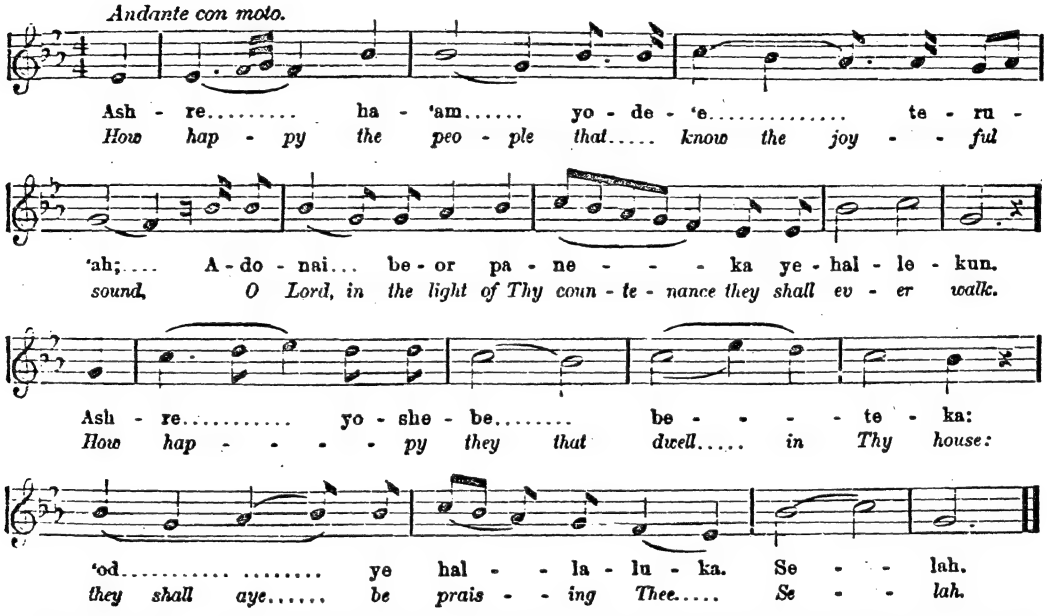



**ASHRE HA-'AM** (אשרי העם): Ps. lxxxix. 16, prefixed to "Ashre" on the Day of Memorial, or New-Year, immediately after the sounding of the Shofar. It is then associated in Ashkenazic congregations with a beautiful and typical melody, of

medieval origin, in the fourth (Hypophrygian) mode of the Gregorian plain-song, ranging from the fourth degree below the mediant to the fifth above. This melody is now one of the "representative themes" (see MUSIC, SYNAGOGAL) of the penitential season; being heard as an anticipatory announcement in the chanting of the Selihot which precede it, and again in the Confession of Faith (SHEMA'), which closes it at the end of the Day of Atonement. It affords one of the best examples of that characteristically Oriental cadence, descending the interval of a fourth on to the final note, which so frequently closes with their own peculiar flavor many of the older medieval chants in the German and Polish tradition.

A. F. L. C.

## ASHRE HA-'AM.




**ASHTAROTH:** A city east of the Jordan on the table-land of Gilead. It was the capital of the kingdom of Og, king of Bashan (Josh. ix. 10), though it would seem from other passages (Deut. i. 4; Josh. xii. 4, xiii. 12 and 31) that Edrei shared that honor. The two cities seem to have constituted his kingdom. Afterward Ashtaroth was one of the Levitical cities (I Chron. vi. 56 [A. V. 71]). Its name appears in the Old Testament as a plural, but it was no doubt originally simply "Ashtart," derived from the old Semitic goddess, whose temple it no doubt contained. The relation of Ashtaroth to ASHTEROTH KARNAIM is obscure. Eusebius ("Onomastica," ed. Lagarde, ccix. 61, ccxiii. 39) gives two trans-Jordanic places called Ashtart. Buhl ("Geographie," pp. 248 *et seq.*) holds that there were two places, and identifies Tell-Ashtereh with Ashtaroth, and El-Muzêrîb with Ashteroth Karnaim. Similarly, G. A. Smith in 1895 ("Historical Geography," map) identified Ashtaroth with Tell-Ashtereh, and Ashteroth Karnaim with Tell-Ashary, but has since found reason to discard this view.

It seems probable that there was in the Old Testament period only one city, known variously as "Ashtaroth," "Ashteroth Karnaim," and "Karnaim," and that the statement of Eusebius is due to the interchange which some of the names of the region underwent in the later time. This conclusion seems justified from the fact that the sources which are really old (the inscription of Thothmes III. [W. Max Müller, "Asien und Europa," p. 162], and El-Amarna letters; compare Schrader, "K. B." v. (see p. 206) Nos. 142, 237; and Sayce, "Patriarchal Palestine," pp. 133, 153) mention but one place, and that the Biblical material is all of such a nature as to make the supposition of two places unnecessary. The question can not be actually determined till the sites are explored.

BIBLIOGRAPHY: Schumacher, *Across the Jordan*, pp. 121-147; Merrill, *East of Jordan*, 329 *et seq.*; and the bibliography under ASHTORETH.

J. JR. G. A. B.

**ASHTEROTH KARNAIM** (עשתרת קרנים): A town east of the Jordan (Gen. xiv. 5; "Onomastica," ed. Lagarde, 209, 61, 213, 39); called simply "Karnaim" in Amos vi. 13 (so Wellhausen, Nowack, and G. A. Smith, *ad loc.*), in I Macc. v. 43, and II Macc. xii. 21, 26. The first element in the name was derived from the goddess Ashtart, whose temple was situated in the town (II Macc. xii. 26). The last part of the name has been variously explained. Stade ("Zeitschrift," vi. 323) understands "the horned Astarte" to be a moon goddess, the horns referring to the crescent of the moon; Barton in 1894 ("Hebraica," x. 40) explained it as an Ashtart represented by some horned animal, a cow, bull, or ram; Moore ("Jour. Bibl. Lit." xvi. 155), on the basis of Baal-Karnaim, whose temple near Carthage was on a mountain formed by two peaks separated by a gorge, interprets the name as "the goddess of the two-peaked mountain." This last is the probable solution.

The town was very old. It is mentioned by Thothmes III. (thirteenth century B.C.; compare W. Max Müller, "Asien und Europa," p. 162) and in the El-Amarna tablets (fourteenth century B.C.; compare Schrader, "K. B." v., Nos. 142, 237; Sayce, "Patriarchal Palestine," pp. 133, 153). It has been identified by Dillmann (on Gen. xiv. 5) with the mound of Tell Ashtereh; by G. A. Smith ("Hist. Geog." map) with Tell Ashary; and by Buhl ("Geog." pp. 248 *et seq.*), whom Gunkel (on Gen. xiv. 5) follows, with El-Muzêrib (see also Buhl, "Zur Topographie des Ostjordanlandes," pp. 13 *et seq.*; "Zeit. Deutsch. Paläst. Ver." vols. xiii., xv.). The real site can not be determined until some of these mounds are excavated. See ASHTAROTH.

J. JR. G. A. B.

**ASHTORETH:** The name given in the Old Testament to the old Semitic mother-goddess, called in Phenicia, Ashtarte; in Babylonia, Ishtar; and in Arabia, Athtar. (For her worship among the Hebrews, see ASTARTE.) Ashtoreth is derived from Ashtart by a distortion after the analogy of "Bosheth" (compare Jastrow, "Jour. Biblical Literature" xiii. 28, note).

**The Goddess in Phenicia.**

Ashtarte was the chief goddess of the Sidonians, among whom she was worshiped as an independent divinity, and also under the name "Ashtarte of the name of Baal," as a counterpart of Baal (compare "C. I. S." i. 3 and "Hebraica," x. 33). A fragment quoted in Philo Biblos connects the worship of Ashtarte with Tyre (compare also Josephus, "Ant." viii. 5, § 3; "Contra Ap." i. 18, who quotes Menander), while Lucian ("De Syria Dea," §§ 6–9) describes in some detail her worship at Gebal (Byblos), in which the wailing for TAMMUZ was a prominent feature. As a part of this ritual, women were obliged to sacrifice either their hair or their chastity. A shrine of this goddess was found also in the city of Askelon in Philistia (Herodotus, i. 105), in which the armor was hung after the battle of Gilboa (I Sam. xxxi. 10).

**In Phenician Colonies.**

The Phenician colonies carried the worship of Ashtoreth into the Mediterranean. In Cyprus she had important temples at Citium and Paphos, and left a deep impression on its civilization (compare "Heb." x. 42–46 and "Jour. of Hellenic Studies," 1888, pp. 175–206). It also left its impress in Malta and Sicily ("Heb." x. 46–49). From Cyprus her cult found its way to Corinth and other parts of Greece, where it corrupted the simple purity of the old Greek family life (compare Farnell's "Cults of the Greek States," xxi.–xxiii.). From Sicily it made its way to some extent into Italy.

In North Africa, Ashtoreth was known as Tanith (see Barton, "Semitic Origins," p. 253, note 6), to which is frequently attached the epithet "Face of Baal," showing that she was often regarded as subordinate to that god. She was also called Dido (Love), and was, as Augustine says ("De Civitate Dei," ii. 4), worshiped with obscene rites (compare "Heb." x. 48–53).

**In Babylonia.**

In Babylonia and Assyria she was worshiped as Ishtar at several different shrines, in each of which the goddess possessed slightly varying characteristics. Erech was one of the oldest and most important of these shrines, where she was called also Nanâ, and generally appears as the goddess of sexual love and of fertility.

At Agade she was worshiped as the spouse of Shamash ("Heb." x. 24–26), and at Babylon as that of Marduk. At the latter shrine, where she was called Zarpanit, she was the goddess of fertility for both plants and animals. According to Herodotus (i. 199), every Babylonian woman once in her life was compelled to offer her person at Zarpanit's shrine (compare "Heb." x. 15–23).

From Babylonia, emigrants carried her worship to Assyria, as represented in the Assyrian inscriptions. In Assyria, at Nineveh, and Assur she was regarded as the spouse of Assur and the mother of gods and men. With the god Assur she was supreme, although other gods were worshiped. Another shrine of hers of high antiquity was at Arbela. From the reign of Sennacherib onward the Ishtar of Arbela is regarded as distinct from the other Ishtars. She had no spouse, was mother, and a goddess of war. Probably her worship there had never been united with that of a male deity (compare "Heb." ix. 131–155).

**In Arabia.**

In Arabia she was known as Athtar, and in southern Arabia at least was changed into a masculine deity. An interesting inscription ("Jour. Asiat." 8 ser., ii. 256 *et seq.*) exhibits this transition in process (compare "Heb." x. 204). As a goddess Athtar was a mother, and was bifurcated (rather than transformed) into a masculine and feminine deity, the father and the mother of mankind (compare Mordtmann, "Himyaritische Inschriften und Alterthümer," No. 869). The father was known as Athtar, or by such epithets as "Ilmaqahu," "Talab Riyam," etc.; the mother, as Shams (compare Barton, "Semitic Origins," pp. 129 *et seq.*).

**In Abyssinia.**

As a god, Athtar was the god of fertility. From southern Arabia his worship was transferred to Abyssinia, where he was known as Astar, and where many features of his worship still survive in the rites of the Abyssinian church (compare "Epigraphische Denkmäler aus Abessinien"; Bent, "Sacred City of the Ethiopians"; and Glaser, "Die Abessinier in Arabien und Africa").

In northern Arabia the name Athtar does not appear; but there are two goddesses, Al-Uzza and Al-Lat, who are shown elsewhere as goddesses of fertility scarcely disguised under these epithets (compare "Heb." x. 58–66). Al-Uzza was worshiped especially at Nakhla and Mecca, and Al-Lat at Taif and by the Nabatæans (compare "C. I. S." ii. Nos. 170, 182, 183). She is mentioned by Herodotus, iii. 8.

This cult thus presents an underlying unity throughout the Semitic world, with many local differences. Various animals were sacred to this deity in different places, while she was frequently pictured in their form. Thus, at Eryx she was thought to assume the form of a dove, and of a dove and a gazelle at Mecca. At Arbela she was conceived by

Assurbanipal as a warrioress, behung with bow and quiver ("Hebraica," ix. 162); while Zidonian coins picture her standing on the prow of a galley and pointing forward as though guiding the vessel on its way. Other local circumstances gave her many other forms. Thus, in Sabæa she was identified with the sun and the morning star; at Mecca and in Assyria, with Venus; and at Zidon, with the moon.

Schrader ("C. I. O. T." 2d ed.), Sayce ("Hibbert Lect." 252), and Driver (Hastings' "Dict. of the Bible") hold to the non-Semitic origin of this cult. Paul Haupt ("Z. D. M. G." 34, 758 *et seq.*), Zimmern ("Bab. Buss." 38), Friedrich Delitzsch ("Assyrian Grammar," p. 181), Moore ("Encyc. Bib."), G. Hoffmann ("Ueber Einige Phönizische Inschriften," 22*n*), and Barton ("Heb." x. 69 *et seq.*) have argued on the other side. It is hardly possible that the most universally worshiped of Semitic divinities should have been of non-Semitic origin. It appears plausible to assume that the goddess originated in Arabia in primitive Semitic times in connection with the culture of the date-palm, and that, as the Semites migrated, she was transplanted to the different countries (compare Barton, "Semitic Origins," ch. iii.–v.). See ASTARTE.

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J. JR. G. A. B.

**ASHTUMKAR, REUBEN DHONDJI:** Beni-Israel, soldier; born near Bombay, India, about 1820; He entered military service in the Eighth Regiment native infantry on March 5, 1839. He participated in the pursuit of the rebel army under Tantia Topee in Gujarat, 1857–58. He was present at the engagement of Hykullze, and served with a field force against the Niakara Bheels in the Rewa Kanta district in 1857–58. He served in the Sind campaign in 1842, including the march to Kandahar. He was also in Abyssinia. Ashtumkar was appointed jemidar Jan. 1, 1856; subedar on June 7, 1858; and was raised to the rank of subedar-major Jan. 1, 1870. He was decorated with the Order of British India of the second class, with the title of bahadur on Oct. 27, 1872, and the same Order of the first class with the title of sirdar bahadur from Jan. 1, 1877.

J. J. HY.

**ASHURA** (the "tenth" day): A fast-day among the Mohammedans, observed on the tenth day of the month Muharram, and derived from the Jewish Day of Atonement, celebrated on the tenth of Tishri (Lev. xvi. 29, xxiii. 27). The name is an Aramaic form of the Hebrew word "'Asor" (the tenth), still to be found in a liturgical poem for the Day of Atonement (אמצת עשור לכפור תמה, M. Sachs, "Festgebete der Israeliten," 4th ed., pt. iv. 88).

Mohammedan tradition is a unit on the assertion that the Prophet knew nothing of the Atonement Day until he came to Medina in 622. "When Mohammed came to Medina, he saw that the Jews fasted upon the day Ashura. Said he, 'What is this?' They answered, 'It is an "excellent day," the day on which God saved Israel from their enemy, whereupon Moses fasted.' Said he, 'I have a nearer claim to Moses than you have'; then he fasted and commanded others to fast also" (Bukhari, ed. Krehl, i. 497).

Mohammed fixed upon the tenth of Muharram as the Ashura day. This leaning toward the Jews was evidently displeasing to some of the followers of the Prophet. "They said, 'O Prophet, it is a day celebrated by Jews and Christians' (the last two words are a senseless addition of later times). He answered, 'Then, let us celebrate it on the ninth, in order to distinguish ourselves from the Jews'; but the next year at this time the Prophet was already dead." Some say that, in order to distinguish it from the Jewish fast, Mohammed said, "Fast on the ninth and the tenth"; according to others, "Fast on Ashura, but fast also on the day before and the day after." Another tradition is that he did not want it celebrated in as joyous a manner as did the Jews, who were accustomed to deck out their wives with their finest jewelry and dresses.

**Conflicting Traditions.**

But there were those who, according to the commentators to the Koran (sura ii. 46), connected the original celebration of Ashura with Noah, who was said to have landed on Mt. Judi on the tenth of Muharram and, out of thankfulness, to have fasted on that day (Baidawi, Comm. on Koran, i. 435; Zamaḫshari, "Al-Kashshaf," i. 614). Still others, according to traditions gathered by Al-Biruni, said that on this day God took compassion on Adam; Jesus was born; Moses was saved from Pharaoh, and Abraham from the fire of Nebuchadnezzar; Jacob regained his eyesight; Joseph was drawn out of the ditch; Solomon was invested with the royal power; the punishment was taken away from the people of Jonah; Job was freed from his plagues; the prayer of Zacharias was granted, and John was born to him (Al-Biruni, "Al-Athar al-Baḳiyyah," ed. Sachau, p. 326).

When Mohammed, at a later period, turned away from the Jews and instituted the Ramadan fast as a counterpart of the Christian Lent, the Ashura became a non-obligatory fast-day. As such it is still celebrated in Mohammedan countries, and is called "The Little Fast." In Egypt the "blessed storax" is sold on the streets, and the venders cry, "A New Year and a blessed Ashura!" It is the season for giving alms; and the belief is that "Upon him who gives plenty to his household on the day of Ashura, God will bestow plenty throughout the remainder of the year." The day is held in especial honor by the Shiites as the anniversary of the battle of Ḳerbelah (680), on which day the protomartyr Al-Ḥusain was killed, and the moon shone for seventy-two hours (Browne, "New History of the Bab," 1893, p. 195).

**Becomes non-Obligatory.**

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Geiger, *Was hat Mohammed aus dem Judenthume Aufgenommen?* p. 38; Hirschfeld, *Beiträge zur Erklärung des Korân*, p. 77; Sprenger, *Das Leben Mohammeds*, iii. 55; Grimme, *Mohammed*, i. 55; Pautz, *Muhammad's Lehre von der Offenbarung*, p. 131; and especially Goldziher, in *Revue Etudes Juives*, xxviii. 82 *et seq.* For the modern celebration, see Lane, *Modern Egyptians*, i. 343, ii. 165 *et seq.*

K. G.

**ASHYAN:** The name of several Palestinian amoraim and of one, probably Babylonian, amora. **1.** Ashyan, "the Carpenter (Naggara)," of the third century, who handed down certain utterances of Johanan (Yer. 'Ab. Zarah iii. 42*b*; Gen. R. lxxxii. 5, in which latter passage the name has been corrupted) **2.** Amora in the fourth century, belonged to Aha's circle, and handed down utterances of Jonah (Yer. Ter. i. 41*a*; Yer. Yoma viii. 45*b*). **3.** Ashyan bar Jakim, of the end of the third century, who belonged to Assi's circle (Yer. Yeb. xi. 12*a*) and is perhaps identical with the Ashyan named in Ber. 14*a*, as the father of R. Isaac. **4.** Ashyan b. Nidbak, probably of Babylonian origin, whose father-in-law, Yeba, transmitted an utterance of Rab (B. B. 22*b*), and who himself repeated another of Rab's teachings (Yeb. 29*a*, according to the better reading, Rabbinowicz, "Dikduke Soferim," *ad loc.*, note 60, while Zeira taught in his name (Yer. Meg. i. 71*c*, where Nidbah stands for Nidbak).

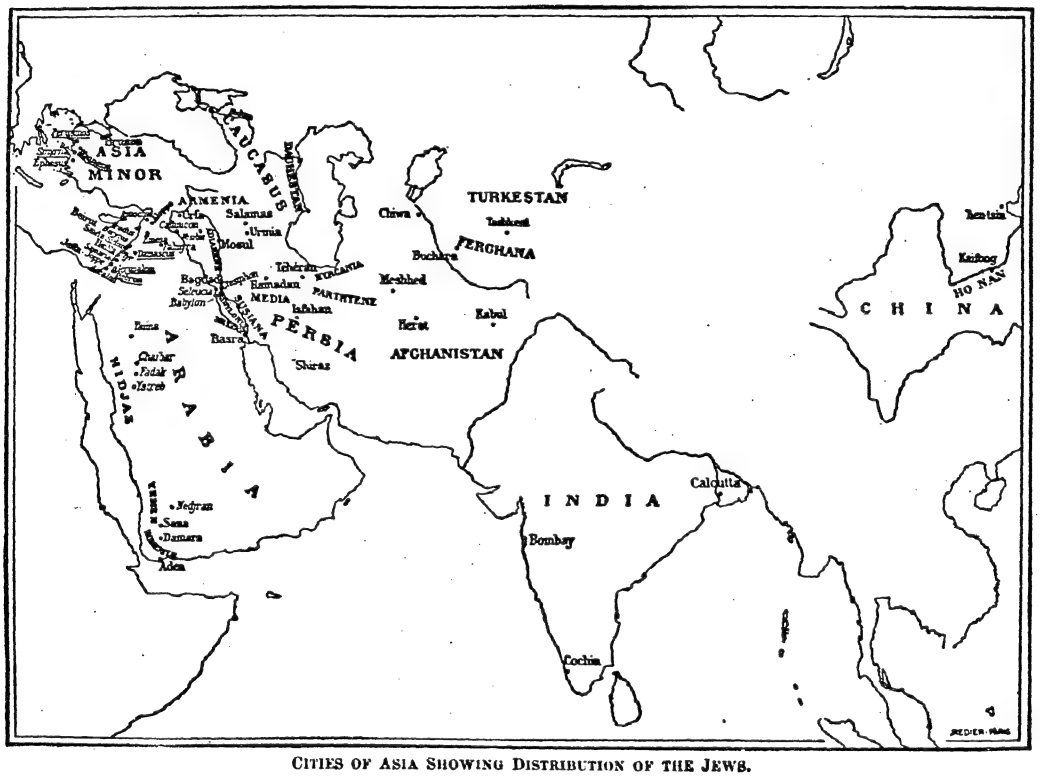
Bibliography: Frankel, *Mebo*, 65*a et seq.*

J. SR. W. B.

**ASIA:** The largest continent, and the most ancient seat of civilization, constituting the greater part of the Eastern hemisphere.

The earliest record that makes mention of the Hebrew people—the triumphal stele of Pharaoh Meneptah, of about the middle of the thirteenth century B.C.—shows Israel installed in some district of southern Syria, which can not now be precisely located, among peoples and cities of varying importance—Hittites, Canaan, Gezer, Askelon, Yenu'amu. Three centuries later, in the list of cities of Judea taken by Shishak, Israel reappears among the conquered. Momentous events had occurred in the meantime, of which only the Biblical books give an account. Palestine had been conquered by the various tribes; a relatively powerful kingdom having Jerusalem for its capital had been established; and, during the very lifetime of Shishak, the rupture of the union that had existed but a short time under David and Solomon, and the separation of the kingdoms of Judah and Israel, had occurred. Menaced in turn by the Canaanites and the Arameans of Syria, by Egypt, and, above all, by the powerful Semites of the valleys of the Tigris and the Euphrates, the two states successively disappeared—the northern one in 722 B.C., under the attacks of the Assyrians; the southern, 135 years later, under those of the Babylonians.

**The Jews in Palestine.**




CITIES OF ASIA SHOWING DISTRIBUTION OF THE JEWS.

(Drawn especially for "The Jewish Encyclopedia.")

Sargon transported 27,000 inhabitants of Samaria to the Balikh and the Khabur, and to the frontiers of Media. Nebuchadnezzar carried off from Jerusalem some 20,000 Jews who in the land of exile awaited the fall of the second Chaldean empire. During the reign of the first king of the dynasty of

the Achæmenidæ, a small select number of poor, fervent Jews were allowed to reenter Palestine, where they organized a community with the restored Temple as a center.

**Exile and Restoration.**

Under the guidance of a hierarchy of high priests the people enjoyed wide internal liberty; but, disturbed at the outset by religious reform, they did not always bear Persian domination with patience, and, about 350, Artaxerxes Ochus deported a group of Jews that had revolted to Hyrcania.

The Macedonian conquest (332 B.C.) put an end to the empire founded by Cyrus. In the partition that followed the death of Alexander, Palestine fell to the share of the Ptolemies, who retained it during the third century. Clever politicians, they knew how to deal with national sentiment and to render Greek civilization accessible to a sensitive people.

**Greek and Roman Domination.**

The Seleucidæ, succeeding the Ptolemies in 198 B.C., desired to hasten the work of Hellenization. Antiochus Epiphanes, by his fanaticism, provoked the revolt of the Maccabees, whose success was the triumph of the cause of independence after more than four centuries of subjection.

This independence, however, lasted but a short while. From 63 B.C. the intestine quarrels of the Hasmoneans, who had become kings, placed the little state at the mercy of the Romans. Pompey entered Jerusalem, and Gabinius placed Judea under tribute. However, a century had to pass before definite annexation could take place. Rather than administer the ungovernable and stricken country directly, the Romans handed it over to the Idumean Herod and his descendants.

In the course of this last period Judaism had overstepped the limits of its ancient centers and had spread over the whole of western Asia. During the first century of the common era it not only kept the positions in the region of the Euphrates, which, apparently, it had not ceased to possess since the exile, but also scattered thence in all directions. To the south it reached Mesene; and around Nehardea, during the reign of Tiberius or thereabouts, Jewish influence had been strong enough to permit the maintenance for some thirty years of the open revolt of Anilai and Asinai against the Parthian king. To the north, with Nisibis as its capital, Judaism conquered Adiabene through the conversion of the royal house. In the extreme north it penetrated Armenia; to the east, Media. It is singular that from Mesopotamia, under Antiochus the Great (200 B.C.), went forth the first Jewish colony having Asia Minor as its destination. The colony must have been followed by a number of emigrants, who formed flourishing communities in nearly every important city of the country.

**Western Asia.**

Northern Syria, too, was invaded by numerous Jewish colonies, especially at Damascus and Antioch; and the petty dynasties of Emesa and Cilicia were influenced by Judaism. In the epoch of the Mishnah, Jews existed among the nomad Arabs; a little later, through immigration and especially through conversion, the Jewish religion penetrated into the center and to the south of the Arabian peninsula. When in the course of the early centuries of the common era these movements were completed, Asiatic Judaism embraced a domain that has not since been exceeded to any extent.

In contrast with this expansion was the simultaneous disappearance of the centers of Jewish national and religious life—Jerusalem and the Temple. When the Romans decided to place Judea under the direct jurisdiction of the empire, incompatibility between suzerain and subject induced the formidable revolt (67–70) that was terminated by the systematic destruction of the capital, followed by the edict forbidding Jews to return thither, and by the establishment in the country of Greek and Roman colonies, which were destined to destroy all possibility of reconstruction. Despite these precautions, there occurred under Hadrian (131–135) the sanguinary revolt of Bar Kokba. Depopulated and politically enslaved, Judea played a smaller and smaller rôle in the destiny of Judaism.

The religious center—rather than the national—gradually shifted its location. The schools first placed at Jabneh (Jamnia), south of Joppa (Jaffa), were afterward removed to Galilee; that is, to Usha, Seppharis, Shefar'am, and especially to Tiberias; and in these schools the Talmud known as the Jerusalem Talmud was elaborated during the third and fourth centuries. The triumph of Christianity must have been fatal to Galilean Judaism, that, with the suppression of the patriarchate (about 425), lost the autonomy which it had preserved till then.

**Epoch of the Talmud.**

The communities beyond the Euphrates gained in importance what Palestine lost. The foundation of the Academy of Sura (219) nearly coincides with the advent in Mesopotamia and Iran of a new dynasty, that of the Sassanids. At first hostile, this dynasty became quite tolerant toward Judaism, which gained adherents even in the royal house. Then rivals of the Academy of Sura sprang up and flourished—the schools of Nehardea, Pumbedita, and Mahuza; and from them proceeded the Babylonian Talmud. In the sixth century the Jews on both sides of the Euphrates were persecuted; but a new religion, arising in central Arabia, was destined to deprive Byzantines and Sassanids of domination in western Asia (see Academies in Babylonia, Academies in Palestine).

A Jewish population of real importance had been established in the Arabian peninsula. Proselytism, rather than immigration, had introduced Judaism into the tribes of northern Hijaz, about Taima, Khaibar, Fadak, and Yathrib (now Medina), and those speaking the Sabean language and inhabiting the present Yemen. Among the last-mentioned, according to a somewhat doubtful tradition, Judaism, under the Himyaritic king Du Nuwas, obtained political supremacy.

**Arabia.**

In his early discourses Mohammed made advances to the Jews of Hijaz, whose religion had furnished him with the essential elements of the one he himself founded. But he experienced a repulse, which explains the hostility displayed by him toward the Jews after the battle of Badr, and which was

destined to have far-reaching consequences. As soon as he became victor, Mohammed expelled from Hijaz the greater number of his adversaries (who went to Syria); issued severe decrees against Jews and Christians; declared war without quarter upon those refusing to submit to Islam; and ordered a special tax, the "jizyah," to be imposed on the vanquished. The inferior position of the Jews resulting from these acts was not regulated till later. To one of the immediate successors of Mohammed, the calif Omar, is generally ascribed the decree ("ḳanun")—unfavorable to the Jews—that precisely defined their status (see MOHAMMED OMAR, RESCRIPT OF). The decree is probably of later date. It must be remembered that Islam assured the Jews a "guarantee" ("dhimma"), conferring the right of free worship.

**Under Mohammedan Rule.**

In general, the Moslem conquest of Syria, Mesopotamia, and Iran was at first advantageous to Judaism. The prohibition against residence in Jerusalem was maintained but a short time. At Bagdad, under the Abbassid califs, who, with rare exception, were not fanatical, the Jewish communities, full of vitality, enjoyed real prosperity. Though troubled by internal religious dissensions that originated and developed out of Karaism in the seventh and eighth centuries; by personal and local dissensions, such as those which in 940 led to the suppression of the exilarchate; by Messianic preachings in Syria in 727, and, four centuries later, by David Alroy in northern Persia: yet Asiatic Judaism threw out one last gleam in the epoch of the final efflorescence of the schools at Sura and Pumbedita under the geonim Saadia, Sherira, and Hai. Unlike Islam, the Christianity of this period instigated violent persecutions. In the eighth and ninth centuries the Byzantine emperors forced conversion upon the Jews of Asia Minor; and in 1099 the Crusaders, on entering Jerusalem, massacred the Jewish population.

From the domains under Abbassid rule various migrations carried Judaism to the confines of Asia. A community in India, the BENI-ISRAEL at Bombay, was founded by David Rabban, who left Bagdad in 900. Another group, distinct from this one, exists at Bombay and at Cochin. It is divided into blacks and whites, the blacks being the offspring of intermarriage. Despite their assertions to the contrary, these communities do not seem to have been of much earlier date than the Beni-Israel.

**India.**

According to a tradition, the Jews in China emigrated from Palestine, after the fall of the Temple, during the reign of Ming-tse (70–75); but this is highly improbable. Other sources of information more reliable but not altogether trustworthy state that in 879 there were Jews at Hankow, a village no longer to be located with certainty, but probably on the Yang-tse-Kiang. But it is only in the time of the Song dynasty (960–1126) that Jews, coming from India, brought to the Chinese court as a tribute tissues from the western seas. It is to be noted that the Jews (the first whose arrival in China is historically established) came by sea and not by land.

**China.**

From Benjamin of Tudela and Pethahiah of Regensburg it is evident that a part of the Caucasus had been conquered by Judaism toward the end of the twelfth century. The Persian origin of the colonies is attested not only by local tradition, but by the Persian dialect preserved to the present day among Jewish mountaineers in the Caucasus.

**The Caucasus.**

The closing of the academies at Sura and Pumbedita (1040), nearly coincident with the end of the temporal power of the Abbassids, marks the point at which Asia ceased to be an intellectual and national center of Judaism. Among the Arabs began oppressive and restrictive legislation, summed up in the so-called "ḳanun" of Omar. In all countries in which Arabic or Persian was spoken, Jews led an obscure, dependent, and humiliating existence. It is of little significance that, at the end of the thirteenth century, a Jewish physician became prime minister to the khan Argun, sovereign of Persia and Irak, inasmuch as the khan was a Mongol, a stranger to the ideas controlling Islam. The establishment of Ottoman supremacy, however, in regions where the central authority was effective, induced notable improvement in the situation of the Jews: its first result, after the conquest of Asia Minor by the Byzantines, was the permission of the free reconstitution of the ancient communities.

**End of the Middle Ages.**

This humane and tolerant policy displayed itself most brightly at the time when the expulsion of the Jews from Spain brought to the Orient large numbers of refugees, of whom Asiatic Turkey received her share. In the course of the sixteenth century many communities, with the help of this fresh element, regained some of their old importance, as at Smyrna, Manissa, and other cities in Asia Minor; at Damascus, Safed, Tiberias, and Jerusalem, in Syria and in Palestine.

**Modern Times.**

Later arrivals from Europe modified further the physiognomy of Judaism in some of these cities. In the eighteenth century began a constant immigration of Jews—especially from Poland—speaking Judæo-German, who superimposed Ashkenazic on Sephardic communities, and in time became numerically preponderant in Jerusalem, Hebron, and Safed. A last wave from the same source, in the latter half of the nineteenth century, brought to the coast plains of Palestine and to parts of Galilee, Russian, Rumanian, Galician, even Bulgarian, immigrants, who created the villages of Rishon le-Zion, Zikron Ya'akob, and Rosh Pinah.

Formed of diverse elements—some native; others, the minority, of European origin, and subject to the historic influences of their respective countries—Asiatic Judaism presents a wide variety of aspects.

The communities of Yemen, of northern Syria, and of the valleys of the Tigris and the Euphrates employ Arabic as the vulgar tongue. In Kurdistan and around the lakes of Van and Urmiah a Neo-Aramaic dialect is preserved, spoken especially at Zakho, Urmiah, Salamas, and Bash-Kala. It is a valuable relic of the dialects peculiar to the populations prior to the Arabian conquest. In Asia Minor the chief language is Ladino, or Judæo-Spanish, which in Palestine is employed along with Judæo-

German and Arabic. Persian is the language of the Jews not only in Persia proper, but in a part of Turkestan and in the Caucasus, with the exception of a small Georgian group which uses Kartvelian. In these countries the knowledge of Hebrew has persisted up to the present time—chiefly in Yemen and Palestine, where in certain places it bids fair to become a living language. The case is quite different in farther Asia. In India, Mahratti is the language of the ritual; in China, about the middle of the century, no one knew how to read the Bible, and the name "Israel" was corrupted to "Yeseloni."

**Languages.**

Owing to the absence or the scarcity of precise statistics on the subject, it is impossible to give definite information concerning the different groups of Jews in Asia. The figures in the following table are approximately correct:

**Distribution of Jews in Asia.**

JEWS IN ASIA.

| | | |
|---|---|---|
| Asia Minor | 65,000 | |
| Syria and Palestine | 90,000 | |
| Mesopotamia, Irak | 70,000 | |
| Arabia | 60,000 | |
| Total in Asiatic Turkey | | 285,000 |
| Caucasus (1897) | 58,471 | |
| Siberia (1897) | 34,477 | |
| Ferghana | 8,300 | |
| Bokhara | 9,000 | |
| Khiva | 2,000 | |
| Total in Asiatic Russia | | 112,248 |
| Aden | 2,800 | |
| British India | 14,400 | |
| Total in British possessions in Asia | | 17,200 |
| Afghanistan | 2,000 | |
| Persia | 25,000 | |
| China | 1,000 | |
| Other countries | 500 | |
| | | 28,500 |
| Total Jewish population in Asia | | 442,948 |

The descendants of European immigrants are divided into Ashkenazim and Sephardim. Alongside of these in Palestine are the remnants of the sect of the Samaritans (in Nablus), and some Karaites (in Jerusalem). In eastern Asia the form of worship and the beliefs have been influenced by neighboring religions. In India this influence is notable among black Jews; and among the Jews of China religious sentiment has become obliterated to the extent that a member of the Jewish community has been known to exercise the functions of a Buddhist priest.

As the greater part of Asia is under the rule of European powers, the political status of the majority of Jews is regulated by the general laws of Russia, Turkey, and Great Britain. In Siberia, Transcaucasia, and Turkestan the government of Jews of European origin must be distinguished from that of native Jews. The former are controlled by the restrictive measures in force in the country of their origin; the latter, under Russian rule, have obtained the benefits of a regular government and of protection from Mussulman fanaticism, and have even, to a large extent—especially in the Caucasus—been associated with the local administration. Since 1892, however, their situation has trended toward that of their European coreligionists. In Asiatic Turkey the reforms called "tanzimat" have gradually effaced the differences that law and ancient usage had established between Jew and Mussulman; and the constitution of 1876, by proclaiming that all subjects of the empire are without distinction called Osmanlis, abrogated the stipulations of the decree of Omar. Moreover, in the course of recent centuries, the Porte has frequently taken Jews into its service; and some of them had attained to high offices. It should be added that in regions where the sultan's authority has not been uncontested, as, for example, Yemen and Kurdistan, the condition of the Jews has remained precarious and wretched. In Persia till within the last few years, Jews were subject to many disqualifications, and were compelled to follow sordid, disreputable trades: a series of edicts of the present shah, Muzaffar-ed-din, granted them civil rights (see AFGHANISTAN, ARABIA, CHINA, etc.).

**Political Status.**

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G. I. Ly.

**ASIA MINOR:** The western extremity of Asia, which seems to have been known to the Jews at a relatively early date; for to this region belong the greater number of the sons of Japhet mentioned in the ethnographic lists in Gen. x. Von Gutschmid believes that there was a dispersion of Jews in Asia Minor in the middle of the fourth century B.C.; but it is probable that Jewish colonization did not antedate the Seleucids, though Josephus mentions the existence of relations between Jews and the inhabitants of Pergamus, extending back to the time of Abraham.

Toward the end of the third century, at the time that Greek communities began to be formed in the villages along the coast, Antiochus the Great (223–187 B.C.) installed in the more thinly populated districts of Phrygia 2,000 Jewish families from Mesopotamia (Josephus, "Ant." xii. 3, § 4). The Jews formed military colonies at these places, the principal of which seem to have been Apamea, Laodicea, and Hierapolis. The name κατοικία (colony), which Hierapolis retained for four centuries, attests the nature of the settlement.

Before the death of Antiochus, Asia Minor passed forever out of the grasp of the Seleucids. Their successors, the Romans, followed the same favorable policy toward the Jews; at first protecting them in the various states in which the country remained divided ("Letter of the Roman Senate to the Kings of Pergamus, Cappadocia," etc., 139–138 B.C.); and, later, defending them from the ill will of the Hellenic population among whom they lived, when, after the year 133, these states were successively annexed by Rome. The Greek towns regarded with disfavor the settlement among them of this strange element, which, while claiming to participate in communal life, still adhered to its peculiar customs and organization. Hence, there developed a sentiment of hostility which in the

**The Roman Occupation.**

second half of the first century before the common era provoked at Tralles, Laodicea, Miletus, and Ephesus irritating measures, such as the seizure of moneys collected for the Temple, the prohibition of the exercise of the Jewish religion, and even threats of expulsion. Cæsar and Augustus, however, assured to the Jews the rights of sojourn and of free worship; yet it is improbable that in the Greek towns they possessed the right of citizenship and a corresponding share of public honors. On the other hand, they enjoyed freedom from conscription, the exemption from which was conferred on them by Dolabella, proconsul in Asia (43 B.C.). Roman officials seem to have departed from their benevolent policy in only one instance—when, in 62 B.C., L. Valerius Flaccus confiscated at Laodicea, Apamea, Adramyttium, and Pergamus money intended for Jerusalem. He had to answer for the illegal act before the courts.

If the sums seized by Valerius Flaccus really represented the didrachma tax for one year, it might be concluded, according to the calculation of Theodore Reinach, that there were at that time 180,000 Jews in Asia Minor. But this number is possibly ten times too large; for, among nearly 20,000 Greek inscriptions found in Asia Minor, scarcely twenty can be attributed doubtless to Jews.

From the beginning of the common era, popular hatred toward the Jews seemed to diminish, doubtless through their gradual assimilation with Hellenism. At the end of the first century Ptolemæus of Tlos offered to the Jewish community, as a thank-offering for having raised him to the dignity of archon, a burial-ground, which bore the pagan name of "heroon." This was in conformity with the practise known as the "honorarium decurionati" (present of one who has become a decurion), modeled after the political organization of the city. Only the ordinary formulas of Greek epigraphy are seen in the epitaph of Rufina of Smyrna and in the inscription of Tation of Phocæa, who erected a synagogue, in return for which he received a crown of gold from the community. Record exists of the marriage of a Jewess to a Greek at Lystra.

**The Birth of Hellenism.**

ANCIENT JEWISH COMMUNITIES IN ASIA MINOR.
*Modern city-names in Roman type.*
(Drawn especially for "The Jewish Encyclopedia.")

As Judaism became affected by outside influences, and in turn influenced the surrounding society, various hybrid groups grew up side by side with the relatively orthodox elements. Such were the Judaizing pagans: Julia Severa of Akmonia, benefactress of the synagogue and high priestess of the imperial religion; the Porphyrabaphoi of Hierapolis, who mixed practises of entirely Hellenic origin with the observance of the feasts of Passover and Pentecost; and the Hypsistarians, or Adorers of the Supreme God. The Sabbatists of Cilicia and the followers of Sambathe at Thyatira were also more or less under the influence of Judaism.

Powerful though the effect of the surrounding Hellenism was, the Jewish communities displayed

a remarkable vitality. Even in the third century, the Jewish colonies of Smyrna and Hierapolis preserved a racial feeling sufficiently strong to cause them to call themselves "laos" or "ethnos" (people) of the Jews. About the same time, the colony of Apamea invoked a particular statute, administered under a law ("nomos").

**Strong Racial Feeling of Jews.**

These groups of Jews, however, seem to have lost all connection with the Jewish centers of Palestine and of Babylonia. The Talmud ignores them completely. According to a doubtful tradition, R. Akiba and R. Meïr went to Mazaca in Cappadocia; and, according to the Pesiḳta, an obscure haggadist, Nahum, preached at Tarsus. M. Jastrow disagrees with Kohut and Neubauer, in identifying the Biblical Ludim with the Lydians. Joseph Halévy has raised strong objections to the identification of Phrygia with Prugita, the wine of which, says the Babylonian Talmud, separates the Ten Tribes from their brethren. Cappadocia seems to have been an exception to the rule, and not to have lost all contact with Talmudic Judaism. Two scholars, Samuel and Judah, are styled "of Cappadocia"; and in an inscription at Jaffa occurs the name of a Cappadocian Jew called Jacob, at a time when members of the Asiatic communities generally bore Greek names.

Christianity at first affected these little Jewish colonies less than one would have expected. The preaching of Paul, himself a Jew of Tarsus, does not seem to have been very successful, save, possibly, at Iconium. Where defections occurred, they were merely individual cases. The texts of the third century, cited above, show that the Jewish elements continued, without serious impairment, up to the triumph of the new religion and the establishment of the Christian empire.

**Advent of Christianity.**

Information concerning events later than this epoch is very scarce. The Jews of Asia Minor probably shared the vicissitudes of their coreligionists in Oriental Christendom; undergoing, like them, the changes of an increasingly harsh legislation, and the persecutions of Justinian, Justin, Phocas, and Heraclius. A false tradition makes certain Jews of Syria who had fled to Isauria the instigators of the struggle of Leo II. with the Iconoclasts. It is, however, certain that Leo in 723 forced the entire body of Jews to embrace Christianity. The measure must have been merely nominal in its effects; for in the following century various emperors passed many similar ordinances.

Turkish rule initiated an era of comparative tolerance for the Jewish communities, though they had doubtless become greatly reduced in numbers. In the reign of Sultan Orkhan (1326-1360) a group of immigrants from Syria reinforced the population of Brusa; and at the end of the fifteenth century and later, the communities of Amasia, Tokat, Magnesia, Syria, and Smyrna were augmented by a fresh contingent of immigrants, refugees from Spain, whose language soon superseded Greek, which had probably remained from ancient times the language of the old indigenous communities.

**In the Middle Ages.**

The colonies thus formed have passed through the last few centuries without either disturbance or distinction; having lived in accord with the Turks, but at times less harmoniously with the Greek Christians. The only noteworthy incident in modern times was the excitement aroused by Shabbethai Ẓebi.

Official statistics give the following figures for the Jewish population of Asia Minor, including the Armenian provinces:

Jewish Population of Asia Minor.

| | |
|---|---|
| Vilayets of Trebizond, Erzerum, Angora, Sevas, Konia, Diarbekr, and Kastamuni | 3,170 |
| Vilayet of Van | 5,000 |
| Vilayet of Brusa | 3,225 |
| Vilayet of Constantinople (Asiatic dependencies) | 6,670 |
| Vilayet of Smyrna | 22,516 |
| Sanjik of Imidt | 2,500 |
| Sanjik of Biga | 2,988 |
| Total | 46,069 |

The Jews form an active, industrious class, following minor trades and handicrafts. The foundation of the agricultural school, "Or Israel," near Smyrna, by the Alliance Israélite Universelle and the Jewish Colonization Society will doubtless cause the migration into the agricultural regions of a number of Jews concentrated in cities. The Alliance has contributed also to the moral and material improvement of the Jews in the provinces bordering on the Ægean Sea, by the erection of schools and workshops for apprentices in Smyrna (1878), Dardanelles (1878), Cuscunjuk (1879), Brusa (1886), Magnesia (1892), Aidin (1894), Pergamus (1896), Casaba, and Syria (1897).

**Trades and Schools.**

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G. I. Ly.

**ASIEL:** 1. Found only in the genealogy of Simeon (I Chron. iv. 35). 2. One of the five skilled writers who wrote the law for Ezra (II Esd. xiv. 24). 3. Ancestor of Tobit (Tobit i. 1, R. V.; A. V. reads "Asael").

J. JR. G. B. L.

**'ASIYAH** ("world of making"): The last of the four spiritual worlds of the Cabala—Aẓilut, Beriah, Yeẓirah, 'Asiyah—based on the passage in Isa. xliii. 7. According to the "Maseket Aẓilut," it is the region where the Ofanim rule and where they promote the hearing of prayers, support human endeavor, and combat evil. Their ruler is Sandalphon. According to the system of the later Palestinian Cabala, 'Asiyah is the lowest of the spiritual worlds containing the Ten Heavens and the whole system of mundane Creation. The light of the Sefirot emanates from these Ten Heavens, which are called the "Ten Sefirot of 'Asiyah"; and through them spirituality and piety are imparted to the realm of matter —the seat of the dark and impure powers (Cordovero, "Pardes Rimmonim," chapter א"ע [initials

of Azilut, Beriah, Yeẓirah, ʿAsiyah]). (Vital, "ʿEẓ Ḥayyim," chapter אבי"ע.) Compare AZILUT.

K. P. B.

**ASKANAZY, MAX:** German physician; born at Stallupönen, East Prussia, Feb. 24, 1865. He received his education at the gymnasium in Königsberg, Prussia, and at the university in that city, studying medicine at the latter, and graduating in 1890. In the same year he became assistant at the pathological institute of his alma mater, and in 1893 was admitted to the medical faculty of the university as lecturer. Askanazy is the author of several essays on clinical and pathological-anatomical subjects, among which are: "Kasuistisches zur Frage der Alopecia Neurotica," in "Archiv für Dermatologie und Syphilis," 1890, xxii. 523; "Ueber Bothriocephalus-Anaemie und die Prognostische Bedeutung der Megaloblasten im Anämischen Blute," in "Zeitschrift für Klinische Medizin," 1895, xxvii., parts 5 and 6; "Ueber den Wassergehalt des Blutes und Blutserums bei Kreislaufstörungen, Nephritiden, Anaemien und Fieber Nebst Vorbemerkungen über die Untersuchungsmethoden und über den Befund unter Physiologischen Verthältnissen," in "Deutsches Archiv für Klinische Medizin," 1897, lix.; "Ueber die Diagnostische Bedeutung der Ausscheidung des Bence-Jones'schen Körpers durch den Urin," *ib.* 1900, lxviii.

S. F. T. H.

**ASKANAZY, SELLY:** German physician; born Sept. 8, 1866, at Stallupönen, East Prussia. He attended the Kneiphof Gymnasium at Königsberg, Prussia, and later the university in that city, graduating as doctor of medicine in 1892. Joining the staff of the university medical hospital as junior assistant in the same year, he became in 1894 first assistant. He held this position until 1899, when he resigned owing to his increasing private practise. In 1897 he was appointed lecturer in the university. Askanazy has contributed several essays to the medical journals on the examination of patients for accident insurance, clinical diagnostics, etc.

S. F. T. H.

**ASKENAZY, SIMON:** Polish historian; born in 1867 at Zawichwost, government of Sandomir, Russian Poland; studied at the universities of Warsaw and Göttingen, graduating from the latter with the degree of doctor of philosophy. In 1897 he was appointed lecturer, and in 1902 professor extraordinary on universal history to the University of Lemberg. His principal works are: "Die Letzte Polnische Königswahl," Göttingen; "Studja Historyczno-Krytyczne," Cracow, 2d ed., 1897; "Działalnosc Ministra Lubeckiego," 1897; and "Ministerjum Wielhorskiego," 1898.

Many of Askenazy's historical treatises were published in the "Biblioteka Warzawska" and in "Kwartalnik Historyczny." They deal mainly with Polish history of the eighteenth and nineteenth centuries.

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H. R.

**ASKNAZI, ISAAC LVOVICH:** Russian painter; born at Drissa, government of Vitebsk, Jan. 28, 1856. He entered the St. Petersburg Academy of Fine Arts in 1870 as a day-scholar, and was registered as a student in 1874. In the latter year he was awarded the second silver medal for a sketch, and in 1875 the silver medal for a drawing. In 1877 he received the first silver medal for a sketch, and the second gold medal for a study, "Abraham Expelling Hagar with Her Son Ishmael." Asknazi was awarded in 1879 a silver medal for a sketch, "The Publican and the Pharisee," and the first gold medal for a study, "The Woman Taken in Adultery." "The Publican" represents the Pharisees surrounding Jesus, as pious, God-fearing Jews, each wrapped in a "tallit" and with head-ornaments ("tefillin"). For this work the artist was granted a traveling scholarship for four years to enable him to complete his studies.

Isaac Lvovich Asknazi.

Before his departure from St. Petersburg in May, 1880, Asknazi completed his painting "The Wife of the Marano." This work he left with the academy for exhibition at the Art Exposition in Moscow; but it was first exhibited at the St. Petersburg Academy in 1881, under the changed title "In Prison." The alteration of title was probably due to the anti-Jewish riots of 1881, at which period the authorities did not consider it politic to bring the martyrdom of a Jewess before the eyes of the public.

**Early Works.**

In November, 1880, Asknazi, on his way to Italy, visited the galleries and studios of the capitals of Austria and Germany. While in Vienna he began his painting "Maria of Egypt Reflecting upon the Sins of Her Life," and his sketches "John the Baptist in Prison," "John the Baptist's Head on the Charger," and "The Poet Jehuda Halevi," after Heine's well-known poem. Here he profited greatly by the advice of Hans Makart, who admired his talent and took a great interest in his art. In December Asknazi arrived in Rome, where he began his painting "Moses, the Shepherd of Jethro, in the Desert," which, together with "John the Baptist's Head," he sent in June, 1885, to the St. Petersburg Academy, and for which he was granted the degree of Academician of Arts. Both pictures were exhibited at the exposition of the academy in 1886; the latter picture being purchased by the academy, and "Moses" by the well-known collector and art-patron S. M. Tretiakov, of Moscow. At the same exposition four other paintings by Asknazi were exhibited: "Playing Dice," a picture of two Italian boys; "Snow and Frost," representing a thinly clad and shivering Italian boy; "Head of an Italian Woman," and "A Woman Knitting." All four paintings show the influence of the old Italian masters on Asknazi's work.

**Influence of Hans Makart.**

In 1886 Asknazi exhibited in St. Petersburg "The Old Shoemaker"; in 1887, "Bad News," a picture of

Jewish life, and the "Portrait of L. P."; and in 1888, "Sabbath Eve," representing a Jewess praying over the Sabbath tapers. This latter painting merits description here. The light of the candles, mingled with the twilight, illuminates the table with its snow-white cloth. The emblematic buds and flowers embossed on the Sabbath lamps are reflected on the shining surface of the stove. The attitude of the woman, clad in her holiday dress; the expression of her face, full of devotion and piety; and every detail of the painting—all suggest the glory of the approaching day of rest. In this work the influence of Oppenheimer is distinctly noticeable. The picture was exhibited at the Columbian Exposition at Chicago in 1893, and is now (1902) in the St. Louis (Mo.) Museum of Art.

**Influence of Oppenheimer.**

In 1890 Asknazi produced "The Bridegroom Examined by the Rabbi." A young Talmudist is being examined by the rabbi in the presence of the future father-in-law and mother-in-law. He is clad in a long coat, after the old Polish fashion; and two long curls, hanging down from under his cap, encircle his pale face. He seems to be quite certain of success in this examination; yet it is evident that his heart is palpitating, and bashfulness is expressed on his face, he being aware that all his utterances and movements are closely watched by his future relatives, although the joy in their faces is proof of their great satisfaction as the examination nears its end. Asknazi exhibited with this painting "Old Age" and "The Female Friends." In 1891 he painted "Amram and Jochebed, Parents of Moses." In 1892 he exhibited "Asking a Favor," "The Morning Call," and "In Hesitation," and in the following year "A Jewish Wedding." The wedding occurs in a small Polish Russian town. The bridegroom, in a high hat, with a long overcoat, and the bride in a white dress, her head covered with a thin veil, are just coming out from under the canopy, accompanied by groomsmen, bridesmaids, and wedding-guests. The rabbi and the servant of the synagogue turn to the right, all the rest walking in the middle of the street. Preceding them are four Jewish musicians: an old cellist, another old man, evidently the leader of the band, playing the cymbal—a large kind of zither—and two young men, one playing the fiddle, the other, a retired soldier, playing the flute. The "badchan," or merrymaker, in front is directing the music; while the little sexton drives away the street-boys from the route of the procession. Especially effective are the merry faces of the three women that are dancing in the throng. Other paintings of this same period are: "Youth and Old Age" and "The Last in Church."

**His "Jewish Wedding."**

In 1897 Asknazi produced "The Cellist," representing a handsome old man with a violoncello between his feet, sitting in the middle of a luxuriously furnished room, and playing from notes lying open on a magnificently carved stand. The strong light thrown on the figure, the richness of the furniture, the graceful face of the attentive old musician, all produce a striking effect. In 1898 Asknazi exhibited: "Boy Preparing His Lesson," "Housewife Grinding Coffee," and "Over the Last Crumbs"; and in 1899, the portraits of the architect A. Hammerschmidt, of Miss P., and of I. Rabbinovicz, the translator of the Talmud into French.

Asknazi's latest and best work is "Ecclesiastes" or "Kohelet," which was exhibited at the Paris Exposition of 1900. It represents Kohelet ben David, king of Jerusalem, sitting on his throne, lost in the dismal thought, "Vanity of vanities, all is vanity." Kohelet's face expresses complete resignation: he has evidently no solution for the difficult question, "What profit hath he that worketh in that wherein he laboreth?" Lonely sits the king, long deserted by his children, to whom he had said, "Rejoice, O young man, in thy youth, and let thy heart cheer thee," etc. But two loyal servants from his body-guard and his secretary remain with him, bound to him by genuine affection. They are paying the closest attention to every whisper coming from his mouth. The secretary is writing down on a tablet the utterances of the wise king; and the servants, lying on the floor near the throne and leaning on their elbows, are looking at the king, who relates to them episodes of his life.

**"Kohelet."**

Asknazi is considered to be the most devout Jew among the Russo-Jewish painters. While at the Academy of St. Petersburg, he was the only student who was excused by the authorities from working on the Jewish Sabbath and on holidays. Most of his paintings deal with Jewish life and history; and on several occasions the authorities of the academy made him feel their dissatisfaction with his pronounced emphasis of national Judaism.

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H. R.

**ASMA:** Arab poetess, contemporary with Mohammed; daughter of Marwan; was married to an Arab of the tribe of the Banu Ḥatmah. After the murder of the Jewish poet Abu 'Afak, who, in spite of his great age, had instigated the members of his tribe against Mohammed, Asma composed some verses condemning the deed. Mohammed despatched 'Umair, the only member of her tribe who had embraced Islam, to punish her; and he assassinated her while asleep, surrounded by her children.

Some Moslem traditionists, in order to excuse the murder, make Asma a Jewess. It is, however, very doubtful that she was one, although Grätz ("Gesch. der Juden," v. 144) accepts this assertion as a fact.

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G. H. Hir.

**ASMAKTA (אסמכתא):** A word meaning "support," "reliance" (Ket. 67*a*); hence it is used to designate a Bible text quoted in support of a rabbinical enactment (Ḥul. 64*b*; see Jastrow, "Dict." *s.v.*).

In civil law Asmakta (surety) is a contract wherein one of the parties promises without consideration to suffer a certain loss, or obligates himself to pay an unconscionable penalty, upon the fulfilment or

non-fulfilment of a certain condition; which promise or obligation is not enforceable at law. "An asmakta does not give title," is the principle adopted for the Halakah (B. B. 168*a*). The reason is that the one who binds himself is presumed to have done so because he certainly expected that the condition, upon the happening of which the obligation was to be complete, would not happen; and, from the nature of the obligation, the law presumes that the serious deliberate intention to be bound by it is lacking. An Asmakta may be made a perfectly valid contract if it is made clear that it was intended to be one; and the manner in which this may be done will be set forth hereafter.

**Legal Meaning.**

Maimonides is of the opinion that every contract in which the condition is expressed by the use of the word "if" (אם), even though reduced to writing and attested, is an Asmakta (Yad ha-Ḥazakah, Mekirah, xi. 2, 3, 6). The contract takes effect only from the time when the condition is fulfilled; and this shows that the obligation was not assumed with serious intent, but that the promise was given only because the promisor certainly hoped that the contract would be nullified by the non-performance of the condition (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 207, 2). For instance, if A says to B, "I will give you my house if [אם] on a certain day you accompany me to Jerusalem," or "if you bring me a certain thing," even though B fulfils his condition, the contract is void, because it is an Asmakta (Mekirah, *l.c.*).

A sells goods to B and receives money on account, and they agree that *if* B does not complete the purchase, the earnest-money shall be forfeited to A, and that *if* A does not deliver the goods, he shall pay double the amount of the earnest-money to B. If B is in default, the earnest-money is forfeited to A, because he already has it in his possession; and if A is in default, he must return the earnest-money to the purchaser, but need not give him double the amount, because it is an Asmakta (B. M. 48*b*; Mekirah, xi. 4; Ḥoshen Mishpaṭ, 207, 11).

**Asmakta Not Binding.**

According to Rashi the earnest-money gives the buyer the right to claim an equivalent portion of the goods sold (B. M. 48*b*).

If a debtor has paid a portion of the debt, and he and the creditor deposit the instrument of indebtedness ("shetar") in the hands of a third person with this condition: *If* the debtor does not pay the balance of the debt within a certain specified time, the creditor shall be entitled to possession of the shetar and to the entire amount of the debt, without allowing any credit to the debtor for the amount already paid on account—in such case, even though the debtor does not pay within the time specified, the creditor is not entitled to possession of the instrument of indebtedness. Nor is the debtor obliged to pay that portion of the debt which he has already paid; because this is an Asmakta, since the debtor is presumed to have consented to the condition only because he was certain that he would be able to pay the money within the time specified (Mish. B. B. x. 5, opinion of R. Judah; Mekirah, xi. 5; Ḥoshen Mishpaṭ, *l.c.* 12). The early Talmudists still considered this a debatable question, but Rab, following the opinion of R. Judah, decided as above (Ned. 27*b*).

As stated above, Maimonides considers that every condition introduced by the word "if" constitutes the contract an Asmakta; but later authorities distinguish three classes of conditions (Gloss to Shulḥan 'Aruk, Ḥoshen Mishpaṭ, *l.c.* 13):

(1) If the fulfilment of the condition depends in part, but not entirely, upon him who assumes it, it is an Asmakta; as, for instance, if A agrees to purchase goods for B and binds himself that if he does not buy them he will pay B a certain sum. The fulfilment of this condition not depending entirely upon A, he must be presumed to have known that it might be impossible for him to buy the goods, because the owner might refuse to sell them to him (B. M. 73*b*; Tosafot to B. M. 74*a*, *s.v.* "Haka," and to 66*b*, *s.v.* "Wei"; see also Tos. to Sanh. 24*b*, *s.v.* "Kol.")

**Three Conditions of Invalidity.**

(2) If the fulfilment of the condition depends entirely upon the person who assumes it, and it is not unconscionable, it is not an Asmakta; as, for instance, if A leases a piece of ground to B, to be farmed on shares so that a definite share of the product shall be turned over to A, and B promises that, if he allows the field to lie fallow, he will pay to A the complete value of his lease, this is no Asmakta; because the working of the field lies entirely in his own power, and he has only bound himself to pay the actual damage to A resulting from the neglect to till the field (Mish. B. M. ix. 3). If, however, he has bound himself to pay a penalty far exceeding the value of the lease, it is inequitable and will not be enforced (Ḥoshen Mishpaṭ, 328, 2).

(3) If the fulfilment of the condition depends on chance, the contract is no Asmakta: this is the case in games of chance. But the contract is valid only so far as the amount at stake is concerned: any loss exceeding the amount actually staked can not be claimed by the winner (based on Sanh. 24*b*).

Asmakta may be validated (1) by the use of the form "from now on" ("me'akshaw"); (2) by the use of the form "on condition that" ("'al menat"); (3) by actual possession; (4) by judicial act; (5) by the disgrace suffered by one if the other refuses to perform the contract; (6) by a vow, etc.

**Asmakta Validated.**

(1) If the words "from now on" (me'akshaw) are used, there is no Asmakta. For instance, if A mortgages his field to B upon condition that if the loan be not repaid within three years, the field shall belong to B "from now on"—*i.e.*, from the date of the mortgage—then if the money is not repaid, the condition is fulfilled, and, as it is retroactive, B is considered the owner of the field, not from the date of the fulfilling of the condition, but from the date of the mortgage (B. M. 65*b*, 66*b*; Mekirah, xi. 7; Ḥoshen Mishpaṭ, 207, 9, 14). If A had not intended to enter upon the contract seriously, he would not have expressed his intention by the use of the retroactive words "from now on."

(2) The form "on condition that" is the legal equivalent of the form "from now on." According to the opinion of Rabbi Solomon ben Adret, the mere use of the form "on condition that" does not

determine the question; and he distinguishes the case in which it is used for the purpose of consummating the contract from the case in which it is for the imposition of a *penalty* for the breach of the contract (Gloss to Ḥoshen Mishpaṭ, *l.c.*). If A gives his house to B "on condition that" he marry a sister of A, the intention of A is that B shall receive the house only after he has married his sister; and therefore the phrase "on condition that" is equivalent to "from now on," and there is no Asmakta. If A and B are adjoining landowners and A wishes to buy B's land for the purpose of preventing it from falling into the hands of a third person, but B refuses to sell, and, for the purpose of pacifying A, declares that he will not sell his land without first offering it to A, "on condition that" if he breaks this promise he will pay A a certain sum of money, this condition is merely a penalty for breach of promise, and is not like the form "from now on," but is like the form "if," and it is an Asmakta ("Bet Yosef" to Ḥoshen Mishpaṭ, 207, 14; responsa of Solomon ben Adret, Nos. 917 and 1149).

(3) If the subject of the contract is real estate, and possession of it is taken at the time of the contract, in such case, even if the condition is in the form "if," there is no Asmakta (Mekirah, xi. 3, according to Kesef Mishneh, *ad loc.*).

(4) If the contract is concluded with Kinyan (ceremony of symbolic seizure) in the presence of a tribunal of three judges learned in the law, and the document is deposited in court on condition that it is to be delivered to the debtor in case the creditor is not able, within a certain specified time, to establish his claim, then there is no Asmakta, no matter how the condition is expressed. Unless the creditor is prevented from appearing within the time fixed, by sickness or some other unavoidable occurrence, the debtor is entitled to delivery of the document (Ned. 27*b*; Mekirah, xi. 13, 14; Ḥoshen Mishpaṭ, *l.c.* 15).

A case is cited in the Talmud in which two parties had a lawsuit, and A moved the court to grant a continuance of thirty days in order to enable him to bring his proofs. The court suspected that the demand for continuance was merely for delay, and granted it only on condition that A should deposit in court all the documentary evidence which he had, with the understanding that if he did not appear within thirty days, the continuance was to be considered null and void. The thirty days passed, and A did not appear. The question arose as to the legality of the condition made by the court, it being argued that this was an Asmakta, inasmuch as the condition was only accepted by A because he certainly hoped to be able to appear in time. The Talmud answers this problem by saying that in this case, inasmuch as the proofs were deposited in court, the non-fulfilment of the condition was tantamount to a relinquishment of the claim, and there was no Asmakta; and it was established as a general proposition of law that if the contract is concluded with Kinyan in the presence of a learned court of three judges, and the creditor is not prevented from fulfilling the condition by an unavoidable occurrence, there is no Asmakta (Ned. 27*a*, *b*).

(5) It is customary to fix certain penalties for breach of contract of marriage. In such cases, even though the penalty is an exceptionally large one, it is not to be considered an Asmakta; and it may be collected by law as damages for the shame suffered by the innocent party, for which no amount may be considered too high. And furthermore, in this case, as in the case of gambling contracts, the conditions are mutual and reciprocal, and hence there is no Asmakta (Ḥoshen Mishpaṭ, *l.c.* 16).

(6) A conditional promise strengthened by a vow, an oath, or a hand-clasp is not an Asmakta (*ib.* 19); hence the rule of Asmakta does not apply where objects are conditionally dedicated to religious or charitable uses, these being considered as vows (*ib.* 19, gloss; Shulḥan 'Aruk, Yore De'ah, 258, 10).

If a contract is an Asmakta, a notice in the deed that "this shall not be considered an Asmakta" is of no effect (Ḥoshen Mishpaṭ, *l.c.* 18): the substance of the contract determines its legal character, irrespective of what the parties choose to call it.

BIBLIOGRAPHY: Moses Mendelssohn, *Ritualgesetze der Juden*, iv. 3, §5; Z. Frankel, *Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte*, pp. 356 *et seq.*; M. Bloch, *Der Vertrag nach Mosaisch-Talmudischem Rechte*, pp. 20 *et seq.*

J. SR. D. W. A.

**ASMODEUS,** or **ASHMEDAI [ASHMADAI]** ('Ασμοδαῖος, אשמדאי): Name of the prince of demons. The meaning of the name and the identity of the two forms here given are still in dispute.

**In the Book of Tobit.**

Asmodeus first appears in the Book of Tobit. According to Tobit iii. 8, vi. 14, the evil spirit Asmodeus—"king of the demons," in the Hebrew and Chaldaic versions, is a later addition—fell in love with Sarah, the daughter of Raguel, and for that reason prevented her from having a husband. After killing seven men successively on the nights of their marriage to her, he was rendered harmless when Tobias married her, following the instructions given him by the angel Raphael. Asmodeus "fled into the utmost parts of Egypt and the angel [Raphael] bound him" (*ib.* iii. 8, vi. 14 *et seq.* viii. 2–4).

**In Testament of Solomon.**

Akin to this representation in Tobit is the description of Asmodeus in the Testament of Solomon, a pseudepigraphic work, the original portions of which date from the first century. Asmodeus answered King Solomon's question concerning his name and functions as follows:

"I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities; and I waste away the beauty of virgins and estrange their hearts. . . . I transport men into fits of madness and desire when they have wives of their own, so that they leave them and go off by night and day to others that belong to other men; with the result that they commit sin and fall into murderous deeds."—Test. of Solomon, transl. in "Jewish Quarterly Review," xi. 20.

Solomon obtained the further information that it was the archangel Raphael who could render Asmodeus innocuous, and that the latter could be put to flight by smoke from a certain fish's gall (compare Tobit viii. 2). The king availed himself of this knowledge, and by means of the smoke from the liver and gall he frustrated the "unbearable malice" of this demon. Asmodeus then was compelled to help in the building of the Temple; and, fettered in chains, he worked clay with his feet, and drew

water. Solomon would not give him his liberty "because that fierce demon Asmodeus knew even the future" (*ib.* p. 21).

Thus, in the Testament of Solomon, Asmodeus is connected on the one hand with the Asmodeus of Tobit, and possesses on the other many points of contact with the Ashmedai of rabbinical literature, especially in his relation to Solomon and the building of the Temple. The Haggadah relates that Solomon, when erecting the Temple, did not know how to get the blocks of marble into shape, since, according to the law (Ex. xx. 26), they might not be worked by an iron tool. The wise men advised him to obtain the "shamir" (שמיר), a worm whose mere touch could cleave rocks. But to obtain it was no slight task: for not even the demons, who knew so many secrets, knew where the shamir was to be found. They surmised, however, that Ashmedai, king of the demons, was in possession of the secret, and they told Solomon the name of the mountain on which Ashmedai dwelt and described his manner of life. On this mountain there was a well-head from which the arch-demon obtained his drinking-water. He closed it up daily with a large rock, and secured it in other ways before going to heaven, whither he went every day in order to take part in the discussions in the celestial house of study ("Metibta"). Thence he would presently descend again to the earth in order to be present—invisibly—at the debates in the earthly houses of learning. Then, after investigating the fastenings of the well, to ascertain if they had been tampered with, he drank of the water.

**Haggadic Legend.**

Solomon sent his chief man Benaiah ben Jehoiadah to capture Ashmedai. For this purpose he provided him with a chain, a ring on which the Tetragrammaton was engraved, a bundle of wool, and a skin of wine. Benaiah drew off the water from the well through a hole that he bored, and, stopping up the source with the wool, filled the well with wine. When Ashmedai descended from heaven, to his astonishment he found wine instead of water in the well, although everything seemed untouched. At first he would not drink of it, and cited the Bible verses against wine (Prov. xx. 1, and Hosea iv. 11), in order to inspire himself with moral courage. At length Ashmedai succumbed to his consuming thirst, and drank until his senses were overpowered and he fell into a deep sleep. Benaiah then threw the chain about the demon's neck. Ashmedai on awaking tried to free himself, but Benaiah called to him: "The Name of thy Lord is upon thee."

**Benaiah Captures Ashmedai.**

Though Ashmedai now permitted himself to be led off unresistingly, he acted most peculiarly on the way to Solomon. He brushed against a palm-tree and uprooted it; he knocked against a house and overturned it; and when, at the request of a poor woman, he was turning aside from her hut, he broke a bone, and asked with grim humor: "Is it not written, 'A soft tongue [the woman's entreaty] breaketh the bone'?" (Prov. xxv. 15). A blind man going astray he set in the right path, and a similar kindness he did for a drunkard. He wept when a wedding company passed them, and laughed at one who asked his shoemaker to make him shoes to last for seven years, and at a magician who was publicly showing his skill. Having finally arrived at the end of the journey, Ashmedai, after several days of waiting, was led before Solomon, who told him that he wanted nothing of him but the shamir. Ashmedai thereupon informed the king where it could be obtained.

**Ashmedai's Journey to Solomon.**

Solomon then questioned him about his strange conduct on the journey. Ashmedai answered that he judged persons and things according to their real character and not according to their appearance in the eyes of human beings. He cried when he saw the wedding company, because he knew the bridegroom had not a month to live; and he laughed at him who wanted shoes to last seven years, because the man would not own them for seven days; also at the magician who pretended to disclose secrets, because he did not know that under his very feet lay a buried treasure.

Ashmedai remained with Solomon until the Temple was completed. One day the king told him that he did not understand wherein the greatness of the demons lay, if their king could be kept in bonds by a mortal. Ashmedai replied that if Solomon would remove his chains and lend him the magic ring, he (Ashmedai) would prove his own greatness. Solomon agreed. The demon then stood before him with one wing touching heaven, and the other reaching to the earth. Snatching up Solomon, who had parted with his protecting ring, he flung him four hundred parasangs away from Jerusalem, and then palmed himself off as the king.

After long wanderings Solomon returned to reclaim his throne. At first the people thought him mad; but then the wise men decided it would be well to regard Ashmedai more closely. It appeared on inquiry that not even Benaiah, the first in the service of the king, had ever been admitted to his presence, and that Ashmedai in his marital relations had not observed the Jewish precepts. Moreover, the declaration of the king's women that he always wore slippers, strengthened suspicion; for demons proverbially had cocks' feet. Solomon, provided with another magic ring, at length suddenly appeared before Ashmedai, who thereupon took flight (Git. 68; parallel passages, Midr. Teh. on Ps. lxxviii. 45; Yalk. ii. 182; compare Num. R. xi. 3; Targ. on Eccl. i. 12, and the extract from a manuscript Midrash in "Z. D. M. G." xxi. 220, 221).

Although the number of incidents concerning Ashmedai related by this Haggadah is fairly large, the fact must not be disregarded that many details grouped about him are of later origin and do not pertain to Ashmedai at all. Ashmedai, as the false Solomon, is a Babylonian elaboration of the Palestinian Haggadah concerning Solomon's punishment for his sins, which punishment consisted in the assumption of the throne by an angel; Solomon meanwhile having to wander about as a beggar (Yer. Sanh. ii. 6; Pesik., ed. Buber, 169*a*; Tan., ed. Buber, iii. 55; Eccl. R. ii. 2; Simon b. Yohai of the middle of the

**Elements of the Ashmedai-Solomon Legend.**

second century is quoted as the authority). Similarly, Ashmedai's service in the construction of the Temple is probably an echo of the elaborate legend in the Testament of Solomon, according to which the demons were the chief laborers at the building of the Temple. This cycle of legends in the Testament of Solomon is the source also of the myth concerning the wonderful ring whose inscription tames the demons, as well as of the incident that by virtue of the ring the demons were forced to assist in erecting the Temple. (Test. Solomon v.; compare vi.: "Throw this ring at the chest of the demon and say to him, 'In the name of God, King Solomon calls thee hither.'")

Furthermore, it is improbable that the shamir legend was originally an element of the Ashmedai legend. The Testament of Solomon (ix.) narrates how a demon, forced by Solomon to hew stones for the Temple, was afraid of the iron instruments; and, as Conybeare rightly observes ("Jew. Quart. Rev." xi. 18), the fear of iron on the part of evil spirits is a feature common to both old and recent folk-lore. In the Talmud this fear is given a Jewish setting by connecting it with the legal precept against the use of iron tools, and by causing the demons to render the blocks of stone fit for use in the Temple structure without the use of iron.

A comparison of the Ashmedai legend with the Testament of Solomon reveals also that many other points in the representation of demons by the former are general characteristics of demons. Thus Ashmedai's wings correspond to the wings of Ornias in the Testament (x.). Ornias likewise daily visited heaven; and just as Ashmedai learned the fate of human beings in heaven, so, according to the Testament (xviii.), did all the demons. Consequently, Ornias could laugh at the king who was on the point of condemning a youth to death who was destined to die at the end of three days (xvi.), just as Ashmedai laughed at the man who ordered shoes to last seven years, when he had not seven days to live.

Hence it follows that the passage in the Talmud provides little information concerning the more particular characteristics of Ashmedai. That he overturned a house and uprooted a tree indicates nothing; for with any demon, however insignificant, such things are trifles. Ashmedai is not represented as doing these things from a mere desire to destroy, but apparently through carelessness. The common opinion that in the Talmud, Ashmedai is depicted as particularly lustful and sensual, has no sufficient basis. The Talmud simply states that Ashmedai, while playing the part of Solomon, did not observe the Jewish precepts pertaining to the separation of women (נדה), and that he attacked Bath-sheba, Solomon's mother. These facts, in reality, were to prove only that Ashmedai was not Solomon.

The question now arises whether Asmodeus and Ashmedai may be considered as closely allied with each other, and identical with the Persian arch-demon, Æshma or Æshma-daeva, as was first suggested by Benfey, and developed by Windischmann and Kohut.

In regard to Æshma, very frequently mentioned in the Zend-Avesta and the Pahlavi texts, Darmesteter says:

**Asmodeus, Ashmedai, and Æshma.**

"Originally a mere epithet of the storm fiend, Æshma was afterward converted into an abstraction, the demon of rage and anger, and became an expression for all wickedness, a mere name of Ahriman ["Introduction to Vendidad," iv. 22]. This description of Æshma, as he appears in the Zend-Avesta, tallies with the dominant conception in Pahlavi writings. Thus in Dabistan, i., Dink, xxxvii. 164: 'The impetuous assailant, Wrath (Æshm), when he does not succeed in causing strife among the righteous, flings discord and strife amid the wicked; and when he does not succeed as to the strife even of the wicked, he makes the demons and the fiends fight together.'"

In "Shayast la-Shayast" (xviii.) Æshm is described, quite unlike Ahriman, as the "chief agent of the evil spirit [Ahriman] in his machinations against mankind, rushing into his master's presence in hell to complain of the difficulties he encounters."

A consideration of the linguistic arguments does not support the hypothesis of an identification of Ashmedai with Æshma-daeva, as "dai" in Ashmedai hardly corresponds with the Persian "daeva," in view of the Syriac form "dawya" (demon) with the consonant "w"; nor is there any instance of the linking of "Æshma" and "daeva" in Persian texts. The Asmodeus of the Apocrypha, and Æshma, however, seem to be related. In the Testament of Solomon Asmodeus appears as seducing man to unchaste deeds, murder, and enmity, and thus reveals many points in common with Æshma. The "Bundehish" (xxviii. 15–18) furnishes the most striking resemblance: "There, wherever Æshm lays a foundation, many creatures perish."

Ashmedai of the Solomonic legend, on the other hand, is not at all a harmful and destructive spirit. Like the devil in medieval Christian folk-lore, he is a "king of demons" (Pes. 110*a*), degraded and no longer the dreaded arch-fiend, but the object of popular humor and irony. The name "Ashmedai" was probably taken as signifying "the cursed," שמד (compare Nöldeke, in Euting's "Nabatäische Inschriften," pp. 31, 32), just as "la'in" (the cursed), is the Arabic name of Satan. Thus the name SHAMDON (שמדון), is found in Palestinian Midrashim.

**Ashmedai and Shamdon.**

It is related of Shamdon that at the planting of the first vine by Noah he helped with the work, but said to Noah: "I want to join you in your labor and share with you; but have heed that you take not of my portion lest I do you harm" (Gen. R. xxxvi. 3); in the legend in Midrash Abkir, and cited in Yalk. i. 61, Satan figures as the chief personality. The second thing told of this Shamdon is that in the Golden Age he had an encounter with a new-born child wherein he was worsted (Lev. R. v. 1, according to the reading of the 'Aruk, *s.v.* שד).

In later sources, Shamdon is held to be the father of Ashmedai, whose mother they say was Naamah, sister of Tubal Cain (Nahmanides on Gen. iv. 22; from this comes the same statement in Bahya b. Asher, Zioni, and Recanati in their commentaries, *ad loc.*). This legend of Ashmedai's birth tallies with the assertion of Asmodeus in the Testament of Solomon: "I was born of angel's seed by a daughter of man" (xxi.). In the Zohar, Ashmedai is represented as the teacher of Solomon, to

**Ashmedai in Later Sources.**

whom he gave a book of magic and medicine (Zohar Lev. pp. 19*a*, 43*a*; *b*. Num. 199*b*, ed. Wilna). In a more recent Midrash Ashmedai is identified with Shamdon (Midr. Shir ha-Shirim, ed. Grünhut, 29*b*; a story similar to the one here given of Solomon's ring and the fish is found in "Emek ha-Melek," 14*a*–15*a*, and in the Judæo-German "Maasebuch"; the story is reprinted in Jellinek, "B. H." ii. 86). A recent source gives the following legend cited by the Tosafists in Men. 37*a* from an anonymous Midrash, which has probably been lost:

"Ashmedai brought forth from the earth a two-headed man, who married and produced both normal and two-headed children. When the man died a quarrel arose among the children concerning their inheritance, the two-headed ones demanding a double portion." (This legend is given at length in Jellinek, "B. H." iv. 151, 152.)

Later cabalists held the theory that Ashmedai was king of the demons for only a limited time, and that on his death—demons are mortal (Hag. 16*a*)—he was succeeded by Bildad, who in turn left his dominion to Hind (see Jos. Sossnitz, "Ha-Maor," p. 84). Benjamin of Tudela (ed. Margolin, 63, 65) mentions a certain local legend about Baalbek, whose temple was erected by Ashmedai, on Solomon's bidding, for the king's favorite, the daughter of Pharaoh.

Concerning the many points of resemblance of the Ashmedai-Solomon legend with Persian and classic legends, see SHAMIR, SOLOMON IN LEGEND AND FOLK-LORE, and ASHMA.

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K. L. G.

**ASMONEAN.** See PERIODICALS.

**ASNAPPER:** A person who transplanted the mixed multitude of tribes from Babylon to Samaria after the fall of the latter city (Ezra iv. 10). It has been conjectured that this word is a misreading for Assurbanipal, though the reference in Ezra iv. 2 is to Esarhaddon. The reading Asbacaphath in I Esdras v. 69 suggests that a ב ("bet") has fallen out. If this conjecture is correct the word "Asnapper" contains the only reference to the Assyrian king Assurbanipal in the Bible. In the Revised Version the form "Osnappar" is preferred.

J. JR. J.

——**In Rabbinical Literature:** The Talmud identifies Asnapper with Sennacherib, who is said to have had eight names, like his opponent Hezekiah (Sanh. 94*a*).

J. SR. L. G.

**ASOLO:** Town in the province of Treviso, Italy. A Jewish congregation existed there in the middle of the sixteenth century, perhaps even at the end of the fifteenth. In 1547 there were in Asolo 37 Jews, who lived in six houses close together in the center of the town. In the house of one Marco Koen a room, furnished with some scrolls of the Law, was devoted to religious meetings. Of the 37 Jews in question, 14 had attained their religious majority (see BAR-MIZWAH); and as there were also several Cohanim (see COHEN), the divine services of this small congregation were as well arranged as they could be. The Asolo Jews possessed a cemetery, of which only two tombstones remain now preserved in the public gallery. There were at least four Jewish pawnbrokers: Anselmo, Marco, Jacob, and Moise.

On Nov. 22, 1547, while Francesco Nani was mayor of Asolo, and Renier of Treviso was governor of the surrounding district, 30 men, armed with cudgels, axes, clubs, and knives, and led by one Antonio Parisotto, attacked the Jews in broad daylight, killed 10 of them, wounded 8 others, and, having taken rich booty, fled in great haste. Five Jewish families were left entirely destitute. Some of the robbers were brought to justice, and were either put to death or exiled. Of the Jews who survived this attack some remained in Asolo, while others emigrated to safer places.

The CANTARINI family, which gave to Italian Judaism many prominent rabbis and physicians, had its origin in Asolo.

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D. F. S.

**ASPALATHUS:** A word found only in the Apocrypha (Ecclus. [Sirach] xxiv. 15). From the context it appears to be the name of a fragrant wood. It is impossible, however, to identify the plant.

J. JR. G. B. L.

**ASPHAR:** A pool in the wilderness of Tekoah, where Jonathan and Simon Maccabeus pitched their tents when they fled before the army of Bacchides (I Macc. ix. 33; compare Josephus, "Ant." xiii. 1, § 2). The identification of the place is uncertain, though the evidence points in favor of associating the pool with the modern Bir-Selhut (Smith, "Historical Geography of Palestine," *s.v.*; see, however, Buhl, "Geographie des Alten Palästina," p. 158).

J. JR. G. B. L.

**ASRIEL:** Eponym of the family of Asrielites, found in the genealogy of Manasseh (Num. xxvi. 31; Joshua, xvii. 2). In I Chron. vii. 14 the A. V. reads "Ashriel."

J. JR. G. B. L.

**ASS.—Biblical Data:** The Bible knows both the wild and the domestic Ass. (1) The wild Ass ("pere" or "'arod") generally roamed about in herds, and is associated with the wilderness (Job xxiv. 5). The character of the wild Ass gave occasion for applying the term figuratively ("wild ass") to one who in unbridled opposition had his hands ever turned against his fellows (Gen. xvi. 12, R. V.).

(2) The domesticated Ass ("ḥamor," "aton" [fem.], "'ayir" [young Ass]) was put to various uses: (a) for riding (Num. xxii. 21; II Kings iv. 24; Judges x. 4, xii. 14), in which the young Ass and

she-ass were mainly employed: (b) for carrying burdens (Gen. xxii. 3, xlii. 26); and (c) for plowing (Isa. xxx. 24; Deut. xxii. 10), in which the young Ass and

Syrian Ass, Showing Manner of Riding.
(From a photograph by Bonfils.)

he-ass were utilized. The Deuteronomic code forbids the harnessing of the Ass with the ox (Deut. xxii. 10); the explanation usually offered being that as their strength and weight are so unequal, the harnessing of the two would entail annoyance and suffering on both. It may be, however, that back of the curious prohibition lies some obsolete superstition, the injunction resting on an omen that was no longer intelligible to the compiler of the code.

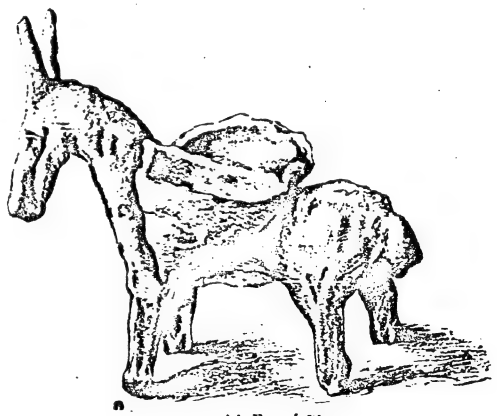
J. JR. G. B. L.

—**In Rabbinical Literature:** "The ox for plowing, the ass for carrying burdens," is the reason given in the Talmud for the creation of these animals ('Ab. Zarah 5*b*; Tanna debe Eliyahu R. ii.). As regards species, a distinction is drawn between the wild and the domesticated Ass, the former, "'arud," being reckoned among the wild beasts of the field (Kil. viii. 6); hence the Biblical precept is applied to it (Kil. i. 6) forbidding it to be crossed with the domestic variety. The most valuable species is declared to be the Libyan, distinguished for its size and strength (Bek. 5*b*); but which, on account of its fiery character, must be driven with a powerful bit (Shab. 51*b*). However, Immanuel Löw asserts that this description applies not to the Libyan Ass, but to the Lycaonian variety, which is mentioned in old sources (Mishnah Shab. v. 1), and which, according to the testimony of Greek and Latin writers, was frequently partially tamed for crossing with the mare (Krauss, "Lehnwörter," ii. 3017). The meat of the Ass is said to have the same specific gravity as human flesh ('Ar. 19*b*); and the blood of a foal is held to be a remedy for jaundice (Shab. 110*b*). The bite of an Ass was accounted more dangerous than that of a dog, for it might break a bone (Pes. 49*b*), a case being cited where an Ass completely crushed with its bite the arm of a child (B. K. 84*a*). The Ass is not particular in its food, eating such things as brush and thistles, and when hungry it has been known to eat fish (B. K. 19*b*); nevertheless, baled provender for a young Ass should be opened out, a labor permissible on the Sabbath (Shab. 155*a*). The she-ass produces no young before her third year (Bek. 19*b*). A strap made either from ass-hide or calf-hide was employed in judicial scourgings, a fact which was thus wittily applied by an itinerant preacher in expounding the well-known words of Isaiah (i. 3): "The ass knoweth his master's crib, but Israel doth not know; therefore, let him that doth not know be chastised by the hide of him that doth know" (Mak. 23*a*).

**In Proverbial Use.**

No other animal is perhaps so frequently mentioned in popular proverbs as the Ass. "Where our forefathers were angels, we are but men; where they were men, we are only asses" (Shab. 112*b* and often elsewhere), a saying which shows that even in those days the Ass was considered an example of stupidity (B. B. 74*a*). Its stupidity and insensibility are expressed in the proverb, "The ass freezes even in July" (Shab. 53*a*). To be called "an ass" was therefore an insult: "If one hath called thee ass, go and get a halter for thyself" (B. K. 92*b*). A variation of this is found in the Palestinian saying, "If a man say unto thee, thou hast asses' ears, pay no heed to him; but if two say it to thee, go and get thee a saddle right away" (Gen. R. xlv. 7). Other proverbs are, "The pace of the ass depends upon its barley [its food]" (Shab. 51*b*); and "Many young asses die and their skins serve as trappings for their mother" (Lev. R. xx. 10; Gen. R. lxvii. 8). Concerning the color of asses, the following is found: "Thou sayest thou hast seen a black ass? Then thou hast seen neither a black one nor a white one, for there are no black asses" ("Alphabet" of Ben Sira, letter 8).

The Ass employed by Abraham when he traveled to the sacrifice of Isaac was declared to be the same animal which later bore Moses' wife and her sons into



Ass with Panniers.
(From a Phenician terra-cotta in the Metropolitan Museum of Art, New York.)

Egypt (Ex. iv. 20); and it is declared that the same animal is also to serve the Messiah, who is to come "riding upon an ass" (Zech. ix. 9). The mother of this Ass is said to have been the one upon which Balaam

rode, and which was created at the close of the sixth day of Creation at dusk (Pirḳe R. El. xxxi.). The old sources, as Abot v. 6, speak only of the creation of the "mouth of the ass" (Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 49, 50; see BALAAM).

When the Ass of Phinehas b. Jair, or, some say, of Hanina b. Dosa, was once stolen, she refused to eat the fodder laid before her because the tithe upon it had not been paid to the priest, whereupon the thieves set her free and she returned to her master (Yer. Dem. i. 21*d*, below; compare also Ḥul. 7*b*; Ab. R. N. viii. for variations of the legend). The Ass of Rabbi Jose would not enter his stall until a pair of shoes which were lying upon his back, and which did not belong to his master, had been removed (Ta'an. 24*a*).

Ass-drivers were held in small repute; the current opinion being that the majority of them were rascals (Ḳid. iv. 14, 82*a*; but see Niddah 14*a*). An "ass-driver's question" is equivalent to a "stupid question" (Yer. Sanh. vi. 23*b*).

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L. G.

**ASS-WORSHIP:** The accusation that Jews worshiped the ass was for four centuries persistently made by certain Greek and Latin writers.

**Various Authors of the Calumny.**

(1) Mnaseas of Patras (second century B.C.) is quoted by Josephus ("Contra Ap." ii. 9) as claiming that the Jews worshiped the head of a golden ass (*χρυσῆν . . . τοῦ κάνθωνος κυριεύειν*). The word *κάνθων*, instead of the usual *ὄνος*, suggested by its similarity to the *κανθωρύς* (the scarabs), worshiped in Egypt, betrays the Egyptian standpoint of the author, it being also used to denote the sign upon the tongue of the Egyptian god Apis.

(2) A similar charge is made by Damocritus (Suidas, *s.v. Δαμόκριτος*), whose period is undetermined, but who certainly preceded Josephus. In his book "About the Jews" Damocritus asserts that the Jews reverenced the head of a golden ass (*χρυσῆν ὄνου κεφαλὴν προσκύνουν*), to which every seven years they sacrificed a foreigner, whom they seized for that purpose, and cut his flesh into small pieces. Suidas (*s.v. Ἰούδας καὶ Ἰουδαῖος*) places the interval between these ritual-murders at three years instead of seven.

(3) The next writer is Plutarch (46–120), who, in his "Quæstiones Conviviales," iv. 5, states that the Jews abstained from eating the flesh of the hare because it resembled the ass, which is an animal worshiped by them.

(4) Julius Florus, who lived under Antoninus Pius, speaks of the conquest of Jerusalem by Pompey, and mentions a secret place discovered in the Temple on that occasion, which contained, he says, an ass under a golden vine ("sub aurea vite cillum"). But the word "cillum," the most important word in the passage, is only a guess at a very much disfigured text, which, in its received form, gives no sense at all. This author's testimony, therefore, hardly deserves consideration.

(5) Quite different from these accounts is that in Diodorus, "Eclogæ," § 34, by Posidonius of Apamæa (died about 51 B.C.), that when Antiochus Epiphanes conquered Jerusalem in the year 168 B.C. and entered the Temple, he found in the Holy of Holies the image of a man sitting upon an ass (*καθήμενον ἐπ' ὄνου*) and holding a book in his hand; the king understood the statue to represent Moses. In addition to the association of this story with an historical personage, Antiochus Epiphanes, and to the mention of a statue, this account is further distinguished by the element that not the head alone but the whole animal is referred to, just as in Plutarch. Apion combined these accounts in stating that the Jews had in their Temple an ass's head set up, which was discovered when Antiochus Epiphanes penetrated into the sacred precincts (Josephus, "Contra Ap." ii. 7; all the passages referred to are given by Th. Reinach, "Fontes Rerum Judaicarum," i., Paris, 1895). Reinach (p. 131) remarks that it is clear from Josephus that Apollonius Molon, too, was acquainted with the calumny.

"The Mocking Crucifix."
(From Garrucci, "Arte Christiana.")

**Same Accusation Against Early Christians.**

As was the case with many another calumny against the Jews, Christianity, the daughter-religion of Judaism, was likewise charged with Ass-Worship (see Minucius Felix, "Octavius," ix., xxviii.). As Tertullian ("Apologia," xvi.) remarks tersely and truthfully, the same accusation was made against Christians because theirs was the nearest to the Jewish religion ("ut Judaicæ religionis propinquos"). Writing against the heathens, Tertullian further says, "Certain people out of your midst have dreamed that an ass's head is our God" (see also "Ad Nationes," i. 11). He quotes Tacitus, who, as is well known, contributed most to spread false reports concerning Judaism. Tacitus' story runs ("Historiæ," v. 3) that the Jews suffered from thirst in the wilderness, and that they followed a herd of

wild asses which led them to a spring of water; in recognition of this benefit they made the domestic ass—its nearest congener—the object of their worship. A similar account is found in Plutarch (*l.c.* iv. § 5). These accounts are essentially different from the preceding ones, for they endeavor to supply some cause for such a remarkable form of worship.

Josephus knows nothing of any such alleged reason. He takes ("Contra Ap." ii. 7) the whole story as a stupid calumny, all the more despicable as it seeks to detract from the sanctity of the celebrated Temple. With clever irony he remarks that it ill befits Apion the Egyptian to bring forward such an accusation, for nothing can be more absurd than the Egyptian animal-worship. The falsity of this shameful charge is established by facts: for Antiochus Epiphanes (Theus), Pompey the Great, Licinius Crassus, and lastly Titus, who all entered the Temple, found nothing there of that kind, but found, instead, the purest forms of divine adoration. Tacitus, as quoted by Tertullian, expressly states that Pompey found no image or idol in the Temple. Although this disproof seems quite sufficient as defense, it gives no clue concerning the origin of such a report. Tertullian indicates that he considers the calumny as simply the offspring of malevolence, for it was in like manner, he relates in his "Apologia," xvi., that a rascal in his town (in "Ad Nationes," i. 14, he is described as a Jew), who had to take care of the wild animals intended for the arena, would carry around an image with the inscription "Onokoites, the God of the Christians." The image had ass's ears, a hoof on one foot, and it carried a book and a toga. The meaning of the word "Onokoites" is not clear. But it is very evident that the image must have been intended for the amusement of the crowds, and that the intended mockery of Christianity must have been understood as referring to one of the best-known dogmas of Christianity. The word ὀνοκοίτης, formed after the analogy of παρακοίτης —though not strictly according to philological rules —caused Tertullian to observe "risimus et nomen" (the very name of it made us laugh). It probably hints at something like *ex concubitu asini* (*et feminæ*) *procreatus*, and is thus a malicious insult upon the Christian God, claimed to be a compound being, both God and man (H. Kellner, "Ausgewählte Schriften des Septimius Tertullianus," i. 62, 1871). This anecdote, however, can not be taken as indicating that the Jews transferred the reproach under which they had suffered from themselves to the Christians; for it is simply the silly wit of a coarse hireling that had deserted the Jewish faith to become champion fighter with wild beasts, as Tertullian himself states.

**Josephus' Disproof for the Jews.**

**Mockery of Christianity.**

The Rabbis explain "tartak" (II Kings xvii. 31) as the image of an ass (Winer, "B. R." ii. 605); but Tartak is not described as a god of the Samaritans, and the Samaritans therefore are not accused by the Jews of worshiping the ass, as is wrongly stated by Roesch ("Theol. Studien und Kritiken," 1882, p. 523). That the Christians were accused by the Jews of this cult is also without foundation, for neither Justin ("Dialogus cum Tryphone," pp. 10, 17, 108, and 117) nor Origenes ("Contra Celsum," vi. 27) mentions anything of the kind. On the other hand, it is quite true that the Christians accused some Gnostic sect of their own of Ass-Worship, and, it appears, with full justification. The supreme spirit is called Onoel (ὄνος, ass + אל, God) by the Gnostics. According to the Gnostic work Γένεσις Μαρίας (Epiphanius, "Hæres." xxvi. 12), Zachariah saw in a vision a man in the Temple at Jerusalem who had the form of an ass. Some Gnostics ascribed to the demon Sabaot an ass' shape, others that of a pig (*ib.* xxvi. 10). Here may also be mentioned that according to a baraita in Yoma 19*b*, a Sadducean high priest is said to have died in the Temple, and the imprint of a calf's foot to have been found between his shoulders.

**Real Foundation in a Gnostic Sect.**

Now all these varying accounts are remarkably illustrated by a graffito found in Rome in 1856, representing a man bearing the head of an ass, and nailed to a cross, before whom another man kneels in the attitude of adoration (F. S. Kraus, "Das Spottcruzifix," Freiburg, i. Br. 1872). Another graffito, found likewise on the Palatine in Rome, depicts the same man, and designates him as "fidelis" (faithful); so that this is not intended for a caricature, as usually claimed, but for an earnestly intended symbol of faith (Wünsch, "Sethianische Verfluchungstafeln aus Rom," p. 112, Leipsic, 1898). From the circumstance that at the right of the ass's head (see p. 222) there stands a Y, Wünsch deduces that it is a symbol of the Typhon-Seth worship, for on the numerous curse-tablets in Rome the same symbol always stands at the right of the ass's head of Typhon-Seth. It is the religious symbol of the Gnostic sect of the Sethinai (from Seth, son of Adam; but also from Seth, the surname of the Egyptian god Typhon); and they in their turn derived the ass's head—as shown in the above-cited quotation from Epiphanius—from the representation of the "Jewish god Sabaoth." Wünsch is therefore inclined to consider the cult of the ass as having foundation in fact and not merely in calumny.

**Origin in the Egyptian Typhon-Worship.**

It is of course quite correct to say that the ass-cult is connected with the Egyptian god Typhon (Ælian, "V. H." x. 28). Plutarch relates ("De Iside et Osiride," ch. xxx.) that in Egypt the ass was considered of "demoniac" nature (δαιμονικόν, on account of its resemblance to Typhon (compare *ib.* xxxi.; M. Wellmann, "Ægyptisches," in "Hermes," 1896, xxxi. 242). But this would not explain the story of its adoption by Jews. Plutarch brings the Jews into direct connection with Typhon by making him beget "Hierosolymus" (Jerusalem) and "Judæus," after having fled upon an ass subsequently to the war with Jupiter ("De Iside et Osiride," ch. xxxi.; Reinach, *l.c.* p. 137). Roesch, referring to the Talmudic account, that in the Second Temple the so-called foundation-stone (אבן שתיה) took the place of the Ark of the wilderness, thinks that

**Jews Can Not Be Connected with Typhon-Worship.**

this stone is meant by Posidonius and others by their "ass' statue." The upper millstone being also metaphorically called "the ass," the enemies of the Jews took advantage of this circumstance to accuse them of worshiping a veritable ass. He claims also that a four-cornered stone is the determinative for Typhon in the hieroglyphs. But this explanation is too far-fetched to be acceptable; besides, it must not be forgotten that Mnaseas, the oldest authority for the legend, does not call the ass ὄνος, but κάπρος. Another suggestion, that of Michaelis, that the enemies of the Jews may have seen a cherub in the Temple with an ass's head, is negatived at once by the fact that the cherubim were certainly never so represented. None of these attempted explanations is based on facts. Nor are Philo's statement (i. 371) that the Jews' golden calf represented Typhon (see Winer, "B. R.," *s.v.* "Kalb"), and the connection of the ass-cult with that of Seth-Typhon asserted by Movers ("Die Phönizier," i. 297, 365), and by W. Pleyte ("La Religion des Pre-Israélites," Leyden, 1865, p. 143).

**Origin of Accusation in Alleged Bacchus-Worship.**

For explanation of the supposed Ass-Worship, the Dionysos-cult must be taken into consideration. Dionysos, or Bacchus, was, under the name of Sabazios, worshiped by the Phrygians; according to some, Dionysos himself was Sabazios, according to others Sabazios was his son. Dionysos was identified with the Semitic divinity Adonis, which easily suggests the name of the God of the Hebrews. It is said that Dionysos encountered Aphrodite and Adonis in Lebanon; he loved their daughter Beroe (Nonnus, "Dionysiaca," xlvi.). Dionysos is identified with pretty nearly all Oriental deities, as, for example, with Moloch, Baal, Melkart, and Hadad. F. Lenormant says, therefore, in the "Dictionnaire des Antiquités," *s.v.* "Bacchus": "The disposition was so marked to identify the son of Semele (Bacchus) with the various deities of the Orientals that it was even pushed to the extreme of asserting that the Jews likewise worshiped Dionysos (Plutarch, 'Symposiaca,' iv. 6), an assertion based upon nothing further than the similarity of sound between the name Jehovah, Sabaoth, and that of Sabazios (Valerius Maximus, i. 3, § 2; other passages at Lenormant), likewise upon the existence of the golden vine in the Jerusalem Temple (Josephus, 'Ant.' xv. 11, § 3)." The similarity of the names Sabaoth and Sabazios, and the existence of the golden vine in the Temple, were then sufficient to suggest to the heathens, who knew very little about Jewish worship, that the Jews, like many other nations, cherished some kind of a Dionysos-worship. It is known that the excessive hilarities at the so-called "Feast of the Water-Drawing" at the Festival of Tabernacles gave cause to the accusation that the Jews celebrated Bacchanalia (see Z. Frankel, "Juden und Judenthum nach Römischer Anschauung," in "Monatsschrift," 1860, ix. 125 *et seq.*, and Büchler, in "Rev. Et. Juives," xxxvii. 181). Now, the ass was sacred to Bacchus and an unfailing member of his train; the god is often represented as riding upon one. Note the alleged statue in Jerusalem of Moses riding upon an ass, mentioned above. Silenus, Bacchus' constant companion, also rides upon an ass. Creuzer ("Symbolik," i. 480) remarks that Silenus *is* the ass. The ass was considered a phallic animal, and when once the Jews were accused of the cult of Dionysos, it was not going very much further to accuse them of sexual excesses, as Tacitus does, holding them capable of every shamefulness. One charge involves the other, and calumniators of the Jews would not be likely to hesitate at an additional falsehood or two.

The fables additionally connected with the ass-cult, such as the fattening of a Greek every seven years for an offering to the ass-god; the attempt of Zabid of Dora to rob the Jews of this god; Tacitus' story of the finding of the water-springs by the wild asses: all of them follow from the idea that the Jews worshiped Dionysos. Everything additional is the offspring simply of the hatred that the world of antiquity bore to the Jews. For this hatred there is no explanation.

[Tacitus' story of the finding of the water-springs rests on a genuine Idumean narrative found in Gen. xxxvi. 24, according to which "'Anah (= the ass), son of Zibeon the Horite, found the hot springs (ימים) in the wilderness while feeding the asses of his father." The whole story, accordingly, points to Idumæa, where the first ass cult legend as told by Josephus ("Contra Ap." ii. 10) originated according to Mnaseas. Apollo, the god of the Idumean city of Dora, represented by Zabidus the Idumean, carrying the golden head of an ass at the battle of Dora, is Baal Anah, who probably became afterward the Gnostic god Anael. It was the identification of the Jews with the Hyksos by Manetho that occasioned the Jews to be accused of Ass-Worship—that is, Seth-Typhon worship. See J. G. Müller, "Des Flavius Josephus Schrift Gegen Apion," p. 258; Schürer, and "Gesch." i. 3, iii. 104.—K.]

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**ASSABAN (אצבאן), MORDECAI:** Rabbi and author; born at Morocco in 1700 and died at Aleppo about 1760. He was chief rabbi of Leghorn, and emigrated to Jerusalem about 1729, where he dwelt for thirty years. He was the author of a "Widdui" (confession of sins), entitled "Zobeah Todah." Assaban was renowned as a cabalist.

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**ASSAULT AND BATTERY:** An English law term for injury to the person—a crime recognized from the earliest stages of human law. Disputes about property, about contracts, or about the rights of man in the family or in society, arose later in the course of social evolution; but from the earliest times personal injuries gave rise to disputes which had to be settled by some tribunal or arbiter.

In ancient law, redress for injuries to the body

takes the form of compensation to the person wronged, not of punishment in the name of the state; and this principle is found throughout the Talmudic jurisprudence. Many nations of antiquity and the Germanic tribes as late as the earlier Middle Ages allowed even the guilt of the slayer to be atoned by the payment of "wergild"—that is, man-money—to the heirs of the slain; but here the Mosaic law calls a halt with its stern command, "Ye shall take no ransom for the life of a manslayer" (Num. xxxv. 31, R. V.).

The passages of Scripture from which the law of Assault and Battery is derived are Ex. xxi. 18, 19 and 22-25; Lev. xxiv. 19, 20; Deut. xix. 21 (indirectly), and xxv. 11, 12. According to the literal interpretation, these passages teach

**The Law of Retaliation.**

the law of retaliation: eye for eye, tooth for tooth, as the redress for mutilation or, technically speaking, mayhem; bruise for bruise, stripe for stripe, etc., as the redress for the infliction of pain; and cutting off the offender's hand as the punishment for disgracing another by violent means. It seems that the Sadducees, when in power, conformably to their love for the letter of the law in all matters, followed these passages literally. At least the Megillat Ta'anit (ch. iv.) ascribes this practise to the "Boethus men," with whom the Sadducees are often identified; and the varied efforts of many sages to give good Scriptural grounds for their own theory (B. K. 83*b*) indicate that there were some who dissented from the Pharisaic interpretation. The liability for bodily violence is stated in the Mishnah (B. K. viii. 1) as follows:

He that injures his neighbor is liable to him on five grounds: (1) damage; (2) pain; (3) stoppage of work; (4) cost of cure; and (5) shame.

**Five Grounds of Liability.**

In dealing with this proposition the Gemara (B. K. 83*b et seq.*) first discusses why the literal rule of eye for eye must yield to the more humane law of compensation in money. Referring to the passage in Lev. xxiv. 17 *et seq.*, where the smiting of a man is treated along with the smiting of an animal, it is argued that, as payment is made for the latter, so payment should be made for the former, except in the special case in which the man is killed, inasmuch as the Lawgiver says (Num. xxxv. 31), "Ye shall take no ransom for the life of a manslayer"; which shows that for the murderer there is no ransom or satisfaction, but that there is a ransom for him that takes anything less than life, as, for instance, the principal limbs, which, when removed, never grow again. Again, if a blind man put out the eyes of a man possessing sight, what can be done to the offender in the way of retaliation? Nevertheless the Law says, "Ye shall have one manner of law" (Lev. xxiv. 22); hence redress must be adjudged in money against all alike. Further, stress is laid on the term "tahat" (for, in place of) which is applied to animals, as, "he shall surely pay ox for ox" (Ex. xxi. 36), and again in the phrase "eye for [in place of] eye" (*ib.* 24); still greater stress is laid on the verb "natan" (to give), which is used in Ex. xxi. 22, where nothing but a money reward can be meant, and is again used in the rule in Lev. xxiv. 20, which literally translated reads, "as he giveth a blemish upon man, so shall it be given upon him." The interpretation of "eye for eye" being thus established to the satisfaction of the rabbis, there is no reason for them to doubt that "bruise for bruise" means money for the pain suffered, and does not mean the infliction of like pain. However, the position is strengthened by the passage in Deut. xxii. 28, 29, where he who forcibly seizes a damsel not betrothed and lies with her, is mulcted in the sum of fifty shekels, because (tahat asher) "he hath humbled her."

The separate elements of liability are:

**Damage Proper** (Nezek): The Mishnah says the damage is appraised by ascertaining how much the person injured would have been worth as a slave in the market before the infliction of the injury and how much he is worth after it; the difference represents the damage. But if the result

**Damage, How Appraised.**

of the injury has been to render its victim deaf, he is considered worth nothing whatever, and the damage is accordingly equal to the whole of his former value.

**Pain,** "as when he has singed him with a spit or spike, even on his finger-nail, where no mark is left." Here the question arises, should the judges ask themselves (*a*) how much money would "such a man"—that is, one as strong or as delicate as the injured man—be willing to take to submit to the pain, or rather (*b*) how much would he be willing to pay to forego the pain? The former measure, though named in the Mishnah, is in the Gemara deemed inadmissible; for many people would not take all the money in the world and willingly submit to the pain: the latter measure is held to be more reasonable. Where the pain is incident to a mutilation, the judges should say: "Suppose the wounded man to have been sentenced to have his hand cut off, how much would he be willing to pay to have it taken off under the influence of a drug [an anesthetic], rather than have it rudely hacked off; and this amount would serve to represent the damage" (B. K. 85*a*).

**Stoppage of Work:** The Mishnah allows to the injured man his wages only as a "watcher of cucumbers"—that is, such wages as he can earn in his disabled condition—"because he has already been paid the value of his eye or the value of his hand"; for the action might be brought at once when the injury was done, and the judges would estimate the loss of time beforehand. This estimate should be paid in full, though the injured man should recover sooner than was expected (B. K. 85*b*).

An example is put, where violence may bring about stoppage of work alone, without mutilation or pain or need for cure: it is in the case of unlawful imprisonment (*ib.*).

**Cost of Cure:** As the Scripture says, he "shall cause him to be thoroughly healed" (Ex. xxi. 19), the inference is that the guilty party shall pay for the services of a physician. He may not offer his own services, no matter what his skill may be; nor can he avoid the outlay of money by finding a physician that will do the healing work free of charge. Should ulcers arise in consequence of a wound, the

cost of healing such ulcers also falls on the assailant; but if ulcers arise from other causes—for instance, because the wounded man disregards the orders of his physician—the cost of healing these is not to be assessed. The wound may disappear and break out again and again: the cost of cure will still rest on the assailant; but if it be once fully healed (literally, "to its full need"), the liability comes to an end (B. K. viii. 1). The occasion for cost of cure may exist without any of the other elements of damage; for instance, where one has forcibly thrown chemicals upon another, giving to his skin the whiteness of leprosy, it is his duty to pay the cost of having the skin restored to a healthy color (B. K. 85*b*).

**Shame or Humiliation:** Here it is impossible to lay down hard and fast rules; for as the Mishnah says, "it all depends on who is put to shame and who it is that puts him to shame." But for certain acts of violence that involve very little pain and no permanent disablement, but mainly disgrace, the sages fixed a scale of compensation, namely: for a stroke with the fist, one sela or shekel (nominally 60 cents); for a slap with the open hand, two hundred zuzin (1 zuz = 15 cents); for a back-handed slap, or for pulling a man's ear or hair, or tearing off his cloak or a woman's headgear, or spitting at a person if the spittle reaches his flesh, four hundred zuzin ($60 nominal) (B. K. viii. 6). A kick with the knee costs three selas; with the foot five selas; a stroke with an ass' saddle thirteen (B. K. 27*b*, Rashi *l.c.*). According to Maimonides (Yad ha-Hazakah, Hobel u-Mazzik, iii. 8-10), each slap, kick, or stroke counts separately. But he also says (following B. K. 36*b*) that these sums are not meant for the full-weight or Tyrian coins, but for the "country currency," worth only one-eighth of the Tyrian.

**Scale of Compensation.**

These liquidated damages cover only pain and shame: if sickness ensue, stoppage and cure have to be paid for separately.

Although R. Meïr's opinion (B. K. 86*a*), that all Israelites are to be treated as freemen and as free-women, as "the descendants of Abraham, Isaac, and Jacob," and are therefore entitled to the same compensation for disgrace, has not been accepted generally, yet where the sum has been fixed by the sages, as shown above, no reduction is made on account of the poverty or low degree or even of the lack of self-respect of the party insulted.

**Israelites to Be Treated as Freemen and Free-women.**

There is a sixth element (which arises, however, but rarely); namely, the "price of children" (Ex. xxi. 22): "If men strive together and hurt a woman with child, so that her fruit depart, and yet no mischief follow, . . . he shall pay as the judges determine." Something is to be paid over and above damage, pain, etc., which is hard to determine; for a woman delivered of her child is, generally speaking, not made the worse thereby; though in the special case she may be much debilitated. Her loss of health and strength would fall under the head of damage proper ("nezek").

Another view is, however, expressed in the Mishnah to the effect that the "deme weladot," the price of the child or children that were destroyed by the miscarriage, should be paid to the husband of the woman by the man causing the damage. The standard authorities are almost silent on the subject (B. K. v. 4; Gemara, 49*a*).

A human being is always "forewarned"; that is, he is, like a "forewarned ox," liable for full damage, whether awake or asleep, whether willing or unwilling. But if a man in his sleep or unwillingly (as by falling from a roof) hurt another person, he is not liable for the "disgrace" that might result, say, if such person's clothes should be torn from him; and if A hurt B by pure accident—for instance, if he be thrown upon him from a roof by a sudden gust of wind—he is liable only for damage, but not for pain, healing, or stoppage (B. K. viii. 1; Gemara 86*b*).

**Human Beings Are "Forewarned."**

Deaf-mutes, insane persons, and infants are "pegi'atan ra'ah" (bad to meet); he who hurts them is liable for full compensation; but if they commit an assault, they are not liable at all (*ib.* viii. 4). However, no compensation for shame is made to the insane (*ib.* 86*b*). When an injury is done to an infant girl, the compensation for "damage" and loss of time is payable to her father (*ib.* 87*a et seq.*).

A married woman or a slave is also "bad to meet," as full compensation must be paid for any injury done to either of them. According to the better opinion, the assailant of a slave must pay even for the disgrace put upon him. The compensation for injury to a married woman, for pain and shame, is paid to her; for loss of work and healing, to her husband; for damage proper, according to one opinion, to her, according to another, to her husband. For an injury to a slave the whole compensation goes to the master. When an injury is done to an infant boy still at the father's board, the compensation should be invested in land, of which the father will receive the rents and profits till the boy attains full age (thirteen). When a father injures his infant daughter, he pays pain, cure, and shame to her at once, but neither damage nor loss of time. A married woman is excused from payment only because she has no property under her own control; a slave, because he can not own property: hence, when the woman, by the death of her husband or by divorce, comes to her own, or when the slave is manumitted, she or he may be sued for the injury done while under disability (*ib.* viii. 4).

**Persons "Bad to Meet."**

When a man does an injury to his own wife, he is bound to pay her for her damage, pain, and shame at once, in such a manner as to give her the free disposition of the money. He needs not pay for loss of work; and for her healing he is bound as her husband. The wife, if she injure her husband, is liable for full compensation (Maimonides, "Yad," Hobel u-Mazzik, iv. 16-18). For the manner of its collection see KETUBAH.

A master is not responsible for assaults committed by his bondman or bondwoman, nor for injuries done by them to the property of another. A master injuring a Hebrew servant is liable for all the elements

of damage except that of stoppage of work, that being a loss to him only (B. K. viii. 3).

Self-defense is a full justification for an assault that is not continued after the necessity has ceased.

**Self-Defense a Justification.**

But if two men strike each other at the same time, each is liable to the other, and the excess in damages must be paid (Shulḥan 'Aruk, Ḥoshen Mishpat, 421, 13).

Where one enters upon the grounds of another without his permission, the owner of the ground may order him off, and may even remove him by force; but if he strike him or harm him otherwise than in forcing him away, he is liable like any other assailant (B. K. 48*a*).

Should the injured party die before he recovers judgment for the assault, the right of action is cast upon his heirs; and in like manner if the assailant die before satisfaction is made or before it is adjudged, the action for the wrong done may be brought against the heirs, and it may be satisfied out of the estate descended to such heirs.

To this rule there is one very rare exception; namely, where one puts a disgrace upon a sleeping person (say, by exposing his nakedness), and the sleeper dies without finding it out, the action for the disgrace does not pass to his heirs (B. K. 86*b*).

The maxim of the common law, that a felony merges the civil remedy, was also known to the Rabbis. When a man strikes his father or mother so as to leave a mark ("habburah"), or when he wounds any one on the Sabbath, he can not be sued for compensation; for he is deserving of death. While it was very unlikely that the offender would be put to death—for long before the days of the Mishnah capital punishment under the Mosaic law had ceased—still this excuse of the lesser offense by the greater was held good. But where the act is punishable by stripes only, such as wounding a person on the Day of Atonement, the civil remedy is available (B. K. viii. 3, 5).

The payments for damage and for pain are in the nature of penalties, and can be adjudged only upon proof by witnesses. But in the absence of witnesses the assailant can, upon his own confession, be ordered to pay for loss of work and cost of cure—which elements are in the nature of a debt—and for the disgrace suffered, on the ground that by his own confession he publishes the humiliation of his victim (Maimonides, "Yad," Ḥobel u-Mazzik, v. 6, 7).

Only a court of "ordained" judges could try an action for injury to the person, according to the rules laid down above, and give judgment for a definite sum; and as judges could not be lawfully ordained, except in the Holy Land, judgments for

**Procedure in Assault Cases.**

damage and pain could not be collected, even in Babylonia (B. K. 84*a*). But, as a matter of necessity, a system was worked out which soon spread over all countries in which the Jews enjoyed any sort of autonomy. When parties complained of injuries, the judges, after hearing their allegations and the testimony of witnesses, indicated the sum that in their opinion the assailant should pay, and, upon his refusal, would threaten him with excommunication ("nidduy"); and this course would generally have the desired effect. But loss of time and cost of cure, being elements sounding in money, and not in the nature of penalties, can only be determined by judges having ordination (Maimonides, "Yad," Sanh. v. 10, 17).

Although the remedy for assaults was altogether pecuniary, yet to strike a fellow Israelite was always deemed a sinful and forbidden action. As the Law strictly forbids the giving to a convicted criminal a single blow beyond the lawful number (Deut. xxv. 3), the sages concluded that a blow given to any one, except by authority of law, was forbidden by Scripture; and they held that, though the assailant had paid all damages, he should ask forgiveness from the injured party, and that it was the duty of the injured, when earnestly entreated, not vindictively to withhold his forgiveness (B. K. viii. 7).

When damages which usually follow a striking arise without actual contact with the body of the injured person—for instance, if one frighten his neighbor, or yell into his ears in such a way as to deafen him or otherwise make him ill—the wrong-doer is "free from human judgment," but liable to the punishment of heaven (B. K. 91*a*).

The passages in Scripture on which the law of Assault and Battery is grounded speak of a man and his brother, or a man and his neighbor;

**These Laws Not for Gentiles.**

hence they can not be and were not applied to affairs in which either party was a Gentile. Whatever redress was given in such cases by Jewish courts was only a matter of equity, or, as the Rabbis say, by reference to Prov. iii. 17, "for the sake of the ways of peace."

BIBLIOGRAPHY: Nearly all of the Talmudic law collected in this article is to be found in the eighth chapter of Baba Kamma, the Gemara on which runs from p. 83*b* to 93*a*. The subject is treated by Maimonides in *Yad ha-Ḥazakah, Ḥobel u-Mazzik*, in the *Tur*, and in the *Shulḥan 'Aruk, Ḥoshen Mishpat*, under the title *Ḥobel ha-Ḥabero*, ch. 420-424.

J. SR. L. N. D.

**ASSEMBLY, THE GREAT.** See SYNOD, THE GREAT.

**ASSER, CAREL:** Dutch jurist; son of Moses Salomon Asser; born at Amsterdam, Holland, Feb. 15, 1780; died Aug. 3, 1836. He studied law and philology at the Athenæum at Amsterdam. After obtaining a doctor's degree, July 3, 1799, Asser devoted himself to the practise of law in Amsterdam; he and his friend Jonas Daniel Meyer being the first Jews to become lawyers after the establishment of the Batavian republic.

The defense of a certain Maseel of Dordrecht, accused of blasphemy for having manifested doubts concerning the divinity of Jesus and

**Early Success.**

the Trinity, brilliantly conducted by Asser and Meyer, drew upon the young men the attention of M. C. F. van Maanen, chief attorney and, later, minister of justice.

In spite of his absorbing professional duties, religious matters did not fail to receive Asser's consideration. When he was only sixteen, he and his father shared in the founding of the Felix Libertate, a society which had for its aim the emancipation of the Dutch Jews; and he was among the signers of a

petition to the States General (March 26, 1796), praying for their emancipation. This step was vigorously opposed by Daniel Cohen d'Azevedo, rabbi of the Portuguese, as well as by Jacob Moses b. Saul Löwenstamm, rabbi of the Ashkenazim, who were afraid that political emancipation would result in the disintegration of Judaism. As a result, the National Assembly passed a law conferring on them citizens' rights. In the struggle that now began between the Orthodox party, led by the rabbis, and the more progressive generation of the community, Asser took a prominent part; and when the differences led finally to the formation of a new congregation, Adat Jesurun, he became a leading member.

**Active in Jewish Community.**

In 1807 Asser was one of three delegates sent by the new congregation to the Sanhedrin in Paris. On his return home he was commissioned by Napoleon to write a report of the condition and wishes of the Jews in Amsterdam, having regard to the possibility of the reunion of the two congregations. On the recommendations contained in this report, a central consistory for the Jews in Holland was authorized by royal decree Dec. 17, 1808. In the same year Asser was appointed director of the second division of the Ministry of Public Worship, and in the following year, after the abrogation of that office, he became chief of the bureau in the Board of Accounts. In 1811 Asser was made justice of the peace in the first district of Amsterdam, and soon became an authority in matters relating to the office. He translated from the French J. J. Barbedette Chermelais' work, "Traité des Attributions des Juges de Paix" (2 vols., 1812), which exerted great influence in Holland.

**In Public Office.**

In the mean time he had become a member of the consistory of Amsterdam; and after Holland had regained her independence (1813), he was appointed a member of the commission to draft regulations for the Jewish community.

For twenty-one years Asser held the post of referendary of the first class in the Department of Justice at The Hague, to which he was appointed in 1815; and for five years before his death he performed the duties of secretary to the Department of Justice. The decoration of the Order of the Netherlands Lion was conferred upon him.

His wife was Rose Levin, sister of the well-known Rahel Varnhagen von Ense. For the latter he wrote "Précis Historique sur l'Etat des Israélites du Royaume des Pays-Bas," 1827, a historical review of the condition of the Jews in Holland, not yet published. Asser was also the author of the following works: "Verhandeling over de Verantwoordelijkheid der Ministers, volgens het Nederlandsche Strafregt," The Hague, 1828, an anonymous treatise on the responsibilities of ministers according to Dutch constitutional law; "Apologie de la Peine de Mort," Brussels, 1828; "Verhandeling over de vraag, of bij het Wetboek van Strafregt tegen het snoeijen van geldmunten straf is bepaald?" The Hague, 1836, a treatise on the penalty attached to the clipping of coin; and "Vergelijkend overzigt tusschen het Fransche en Nederlandsche Burgerlijk Wetboek." The last, his largest work, was published after his death by his son Louis Asser and his nephew C. D. Asser.

**His Works.**

BIBLIOGRAPHY: *Algemeene Konst en Letterbode*, 1836, Nos. xli., xlii., xliii.; *'s-Gravenhaagsche Stads en Residentie Almanak*, 1838; Carmoly, in *Revue Orientale*, iii. 413 *et seq.*; Jost's *Annalen*, 1839; Koenen, *Geschiedenis der Joden in Nederland*, p. 383; Sluys and Hoeflen, *Geschiedenis der Joden*, iii. 331 *et seq.*, 345; Grätz, *Gesch. der Juden*, xi. 267 *et seq.*; A. J. van der Aa, *Biographisch Woordenboek der Nederlanden*, pp. 129-130; Winkler Prins, *Geïllustreerde Encyklopädie*, 1884, s.v.

S. J. VR.

**ASSER, CAREL:** Dutch jurist and scholar; born at The Hague, June 1, 1843; died at Leyden, Dec. 10, 1898. He was a son of Louis Asser, judge of the district court at The Hague, and grandson of Carel Asser, referendary in the Department of Justice at The Hague. He received his education at the gymnasium in his native city, and at the University of Leyden, obtaining a doctor's degree at the age of twenty-three. Appointed judge of the district court of The Hague in 1878, he retained the position until 1892, when he was made professor of civil law at the University of Leyden. The estimation in which he was held by the Dutch government is shown by the fact that he was appointed on a commission to investigate the need for the revision of the national statutes and to prepare a plan for this purpose. Asser married a Christian, but he remained in touch with the Jewish community and continued to display an interest in his coreligionists.

Among Asser's works are: His doctor's dissertation, "De Telegraphie en hare regtsgevolgen," 1866 (awarded a gold medal by the Gröningen University); "Wetenschap en Wetgeving," 1892; and "Handleiding tot de beoefening van het Nederlandsch Burgerlijk Recht," an unfinished work on civil law. He also contributed to periodicals many technical articles of legal interest. Asser was not only known as a scholar and writer, but also as a musician.

BIBLIOGRAPHY: *Students' Almanak*, Leyden, 1900.

S. J. VR.

**ASSER, MOSES SALOMON:** Dutch jurist; born in Amsterdam Aug., 1754; died there Nov. 4, 1826. Although originally intended for trade, he took up the study of commercial law; and so successful was he in his new career, that on becoming procurator in Amsterdam he gained the reputation of being one of the best lawyers in Holland. In 1798 he was appointed member of the legislative commission which met in Amsterdam for the purpose of readjusting the laws of Holland to the new conditions arising from the change of the United Provinces into the Batavian Republic, under the protectorate of France. In 1808, when Napoleon insisted upon the adoption of his code throughout his dependencies, Asser, together with Johannes van der Linden and Arnoldus van Gennep, was commissioned by King Louis Bonaparte to draft a commercial code as a part of the uniform system of laws projected for the kingdom.

Soon after the Restoration Asser took an active part in the commission of 1814; and his work ultimately formed the basis of the commercial code of 1838, the greater part of which is still in force. In

recognition of his services he was decorated by William I. in 1819 with the Order of the Netherlands Lion, being the first Jewish recipient of such a distinction.

Asser was the founder of the Felix Libertate—a society having for its object the emancipation of the Jews—and the author of the memorial addressed to the States General, March 26, 1796, urging the removal of Jewish disabilities. A leader of the opposition which resulted in the splitting up of the Jewish community of Amsterdam, Asser's name was the first mentioned at the election of wardens by the members of the new community, Adat Jesurun. He took an active part in the progressive movement, at the head of which stood his son Carel (see Asser, Carel).

Bibliography: *Iris Kursen* (in Yiddish), relative to the struggle between the two communities; Roest's *Letterbode*, ii., ii.; Notices from a family chronicle; Winkler Prins, *Geïllustreerde Encyklopädie*, 1884, s.v.

S. A. S. C.

**ASSER, TOBIAS MICHAEL CAREL:** Dutch jurist; born at Amsterdam April 28, 1838. His father was Carel Daniel Asser (1813–85). His mother was a sister of Godefroi, Dutch minister of Justice.

Asser studied jurisprudence at the Athenæum at Amsterdam, and as early as 1857 was awarded the gold medal offered as a prize by the university at Leyden for a competitive thesis on "Over het Staathuishoud kundig begrip van Waarde" (On the Economic Conception of Value). In 1860 he received a doctor's degree, after defending his dissertation on "Het Bestur der Buitenlandsch betrek kingen volgens het Nederlandsche Staatsrecht." In the same year the government appointed him a member of the international commission to negotiate concerning the abolition of tolls on the Rhine. He wrote on the subject the following two pamphlets: "Iets over den Ryntol" and "De Kluisters van den Rijn," in "De Gids," 1861.

**Appointed Professor of Jurisprudence.**

In May, 1862, he was called to the chair of jurisprudence at the Athenæum, and delivered an inaugural address on "Handelsrecht en Handelsbedrijf." When the Athenæum became a university (1876), Asser continued his teaching there; though, in order to retain his practise as attorney to a number of trade companies, he remained only in the capacity of extraordinary professor of the department of international and commercial law. From 1862 Asser took an active part in conferences on international law, and, together with Rolin Jacquemyns, afterward Belgian minister of the interior, and the English jurist, John Westlake, he founded, in 1869, the "Revue de Droit International," which he edited. In 1875 he became assistant secretary of state, and performed the duties of the office, along with those of his professorship, until May 5, 1893, when he was appointed member of the Council of State, the highest body in the Dutch administration. The high estimate of Asser's authority in the domain of international law is attested by the fact that he is permanent chairman of the diplomatic congress on international civil law, established chiefly through his instrumentality. Asser was delegate to the Peace Conference held at The Hague in 1899, in consequence of the appeal made by Czar Nicholas II., and presided over the second division of the second section. He has been the recipient of the following decorations, viz.: Cross of a Commander of the Order of the Netherlands Lion; of the Order of Orange-Nassau; and of the Baden Order of the Lion of Zähringen; Order of the Crown of Italy; and the Luxemburg Order of the Oak Crown. He is also officer of the Belgian Order of Leopold, and Knight of the Legion of Honor.

**Member of Council of State.**

**Delegate to Peace Conference.**

His wife is the daughter of Louis Asser, only son of the elder Carel Asser, and sister of Prof. Carel Asser of Leyden.

Besides the works already mentioned, Asser has written "Législation Uniforme sur la Lettre de Change," 1864; and "Handelsrechtelyke Aanteekeningen," "Remarks on Commercial Law," 1868–69; and has contributed many articles to legal journals. But his two principal works are "Schets van het Internationaal Privaatrecht," 1879; and "Schets van het Nederlandsch Handelsrecht," 1873. The first of these has been translated into nearly every European language, and the last reached its seventh edition in 1897.

Bibliography: Winkler Prins, *Geïllustreerde Encyklopädie*, 1884.

S. J. Vr.

**ASSESSMENT OF TAXES.** See Finta, Revenue of.

**ASSHUR.—Biblical Data:** Name of a city once the capital of Assyria. Asshur was apparently the first important town built by the early colonists of the country, who probably came from Babylonia. One of the earliest known rulers of Assyria, Shamshi-Adad I. (about 1820 B.C.), erected in the city of Asshur a temple dedicated to Anu and Adad; and Asshur may be regarded as having been, even at that early date, the capital of the newly founded principality of Assyria. About 1300 B.C. the capital was removed by Shalmaneser I. to Calah, and two centuries later the supremacy of Asshur had vanished so completely that the city had to be rebuilt when Tiglath-pileser I. again made it the capital. When the capital was finally removed to Nineveh, the city fell into an honorable decay, revered as the ancient metropolis, and dignified as the site where the national god Asshur had his famous temple E-Kharsag-Kurkurra. The city is now buried beneath a mound known as Kalah Shergat on the Tigris, which here divides into three arms. The ruins of its ancient temple rise high above the remaining mound, and have been slightly pierced by excavations undertaken especially by Rassam and Ainsworth; but the site has never been systematically explored. See Assyria and the bibliography there given.

J. jr. R. W. R.

**——In Rabbinical Literature:** Asshur was one of the few pious men of the generation of the Tower of Babel. In order to avoid participation in that sinful project, he left the land of his fathers and settled in the neighborhood of Nineveh, in reward for which action he received the cities mentioned in

Gen. x. 11, 12 (Gen. R. xxxvii. 4). The Targum Yerushalmi on the passage considers the name "Asshur" not as that of a person, but as meaning "Assyria," and takes "Nimrod" to be the subject of the sentence. See Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 88, 89.

J. JR. L. G.

**ASSHURITES.—Biblical Data:** A nation descended from Abraham and Keturah (Gen. xxv. 3). In prophetic literature the nation is mentioned as being engaged in making benches of ivory for Tyre (Ezek. xxvii. 6). The Asshurites in II Sam. ii. 9can not refer to the same people as Gen. xxv. 3,or to the Assyrians. Either we have here a text corruption for Geshurites (Ewald, Wellhausen), or the name is to be explained according to Targum Jonathan as the Asherites.

J. JR. G. B. L.

**——In Rabbinical Literature:** The Palestinian exegetes consider Asshurim, and also Letushim and Leummim in the passage Gen. xxv. 3, to be appellatives of the nations recorded as the children of Dedan; and explain Asshurim as "merchants," or more exactly as "those who travel with their wares from place to place" ("ashur" = footstep). Similarly, Letushim are those who sharpen weapons, from "lataṣh," to whet; Leummim are the chiefs of peoples ("leüm" = people), or island-inhabitants (Targumim on the passage Gen. R. lxi. 5). In the Onkelos passage, according to Jerome, *ad loc.*, ישבונין (for עשבונין) should be read (see Ginzberg, "Haggada bei den Kirchenvätern," p. 117).

J. SR. L. G.

**ASSI (Assa, Issi, Jesa, Josah, Jose,** sometimes רבי, a contraction of Rab or Rabbi Assi): A prænomen of several amoraim, which, with its variants, is a modification or diminutive of "Joseph" (compare Bacher, "Ag. Tan." ii. 371; "Ag. Pal. Amor." ii. 151, 8).

**Name.** "Assi" is of Babylonian origin, while other forms are Palestinian. Hence in the Babylonian Talmud, except in cases of clerical error, "Assi" is the only form used; whereas in the Palestinian Talmud and Midrashim all forms are used indifferently, two or even more appearing in a single passage (for instance, Yer. Kil. ix. 32*b*) or in parallel passages (compare Yer. 'Er. vi. 23*d*; Yer. Shek. ii. 46*d*, vii. 50*c*; Yer. Naz. iv. 53*b*). As to the bearers of the name, most of those having additional patronymics or cognomens are better known by the appellation of Jose. The two that are best known by their simple prænomen, without further designation, are considered here. Great care is requisite in determining the authorship of doctrines and sayings bearing the above name. Both the Assis are halakic authorities, are native Babylonians, and are cited in both Talmudim, and they flourished within about half a century of each other. They can therefore be distinguished only by observing the persons with whom they are associated or who transmit their opinions. Thus, where Assi appears in company with Rab, with Samuel, or with their contemporaries, Assi I. is meant; but where the associates are members of a later generation, it is Assi II. Again, where Huna I., Judah b. Ezekiel, or their contemporaries or predecessors cite the name, it is Assi I.; but where their disciples, or their younger contemporaries or successors (particularly in the Palestinian Talmud and Midrashim) report, it is most frequently Assi II. Where, finally, none of these landmarks is present, a positive determination is well-nigh impossible, nor can the presence or absence of the titles Rab and Rabbi, on which (according to Tos. Ḥul. 19*a*, *s.v.* Amar) many rely, be accepted as a clue.

**Assi (Assa, Issi) I., Rab:** A Babylonian amora of the first generation, third century; contemporary of Rab (Abba Arika) and his equal in dialectics, though inferior to him in general knowledge of the Halakah (Sanh. 36*b*). But even

**Status.** in the latter branch Rab manifested great deference for Assi's opinions, often adopting these in preference to his own (Meg. 5*a*; Ḳid. 45*b*; Sanh. 29*b*; B. B. 62*a*). Socially, also, Rab treated Assi as an equal (Shab. 146*b*). Mar Samuel, also, treated Assi with great respect (B. Ḳ. 80*a et seq.*). Rab Assi is better known in the field of the Halakah than in that of the Haggadah, where he is found in association with Kahana and putting questions to Rab (Giṭ. 88*a*; compare Lam. R., Introd. 33; Yoma 10*a*).

According to a Talmudic narrative combining fact and fiction, Assi's end was precipitated by grief. Commissioned by his dying teacher

**Death.** and friend, Rab, to bring about Shela b. Abuna's retraction of a certain decision on the ritual, Assi visited the latter, when the following conversation took place: Assi: "Retract thy decision because Rab has retracted his opinion on which thy decision was based." Shela: "Had Rab renounced his opinion he would have told me so himself." Assi, misunderstanding the instructions of Rab, thereupon excommunicated his colleague. Shela: "Does the master not fear the fire for abusing a scholar?" (compare Ab. ii. 10.) Assi: "I am a mortar ["Asita," a play on his name] of brass, over which decay has no power." Shela: "And I am an iron pestle that may break the brass mortar." Assi soon after sickened and died; whereupon Shela, to prevent his adversary from carrying evil reports of him to Rab, prepared his own shroud and died also. At the double funeral it was observed that the myrtle branches which lay on the two biers leaped from one to the other, whence it was inferred that the departed spirits had become reconciled (Niddah 36*b et seq.*; the names Isi b. Judah, etc., used in Assi's reply to Shela are a glossator's interpolation borrowed from Pes. 113*b*). Of Assi's last hours the Midrash relates the following: As Rab Assi was about to depart from this world, his nephew entered the sick-room and found him weeping. Said the nephew: "My master, why weepest thou? Is there any part of the Torah which thou hast not learned or taught? Look at the disciples before thee. Is there any one good deed that thou hast not practised? And does not above all thy noble traits stand the fact that thou hast never acted as judge and hast never permitted thyself to be appointed to public office?" Then answered Rab Assi: "My son, this is just the reason why I am weeping. Perhaps I shall be required to answer for being able to administer justice and not doing so, thus exemplifying in myself what the

Scripture means by saying (Prov. xxix. 4), 'The king by judgment establisheth the earth; but the man that holdeth himself aloof ["terumah" = separation] overthroweth it'" (Tan., Mishpatim, 2). Some writers regard this scene as occurring at the death of Assi II.; but the concluding words of the visitor's address, as well as the dying teacher's reason for his anxiety, are entirely inconsistent with the career of Assi II., whose activity as judge is a prominent feature of his life. (Yer. Shab. i. 3*a*; Yer. Shek. vi. 50*b*; Yer. Suk. i. 52*a*; Yeb. 16*b*; Ned. 21*b*; Yer. Ned. iii. 37*d*; Yer. Git. ix. 50*d*; B. B. 126*a*; Shebu. 26*a*, 41*a*; Hul. 19*a*, 20*a*).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. s.v.; Weiss, *Dor*, iii. 97, *ib.* 151; Halevy, *Dorot ha-Rishonim*, ii. 228.

**Assi (Assa, Issi, Jesa, Josah, Jose) II., R.:** A Palestinian amora of the third generation, third and fourth centuries; one of the two Palestinian scholars known among their Babylonian contemporaries as "the Palestinian judges" and as "the distinguished priests of Palestine," his companion being R. Ammi (Git. 59*b*; Sanh. 17*b*). Assi was born in Babylonia, where he attended the college of Mar Samuel (Yer. Ter. i. 40*a*; Yer. 'Er. vi. 23*d*), but later emigrated in consequence of domestic trouble. On his arrival in Tiberias, Assi had an adventure with a ruffian, which ended disastrously for the latter. Assi was making his way toward the baths, when he was assaulted by a "scorner." He did not resent the assault, except by remarking, "That man's neck-band is too loose," and continued on his way. It so happened that an archon was at that very hour trying a thief, and the scoffer, still laughing at the adventure with Assi, came to witness the trial just when the judge interrogated the culprit as to accomplices. The culprit, seeing the man laughing, thought that it was at his discomfiture, and to avenge himself pointed to the ruffian as his accomplice. The man was apprehended and examined. He confessed to a murder he had committed, and was sentenced to be hanged with the convicted thief. Assi, on returning from the baths, encountered the procession on its way to the execution. His assailant on seeing him exclaimed, "The neck-band which was loose will soon be tightened"; to which Assi replied, "Thy fate has long since been foretold, for the Bible says (Isa. xxviii. 22), 'Be ye not scorners lest your bands be made strong'" (Yer. Ber. ii. 5*c*).

Assi became a disciple of R. Johanan, and so distinguished himself that R. Eleazar called him "the prodigy of the age" ("mofet ha-dor"; Hul. 103*b*), and as such legend pictures him. Concerning the futile longings of many to communicate with the departed spirit of R. Hiya the Great, legend relates that R. Jose fasted eighty days in order that a glimpse of R. Hiya might be granted him. Finally the spirit of the departed appeared; but the sight so affected R. Jose that his hands became palsied and his eyes dim. "Nor must you infer from this," the narrator continues, "that R. Josah was an unimportant individual. Once a weaver came to R. Johanan and said, 'In a dream I have seen the skies fall, but one of thy disciples held them up.' When asked whether he knew that disciple, the weaver replied that he would be able to recognize him. R. Johanan thereupon had all his disciples pass before the weaver, who pointed to R. Josah as the miraculous agent" (Yer. Kil. ix. 32*b*; Eccl. R. ix. 10). Another adventure, which, however, bears the impress of fact, is related of him, wherein he was once abducted in a riot and given up as lost, but R. Simon ben Lakish, the former gladiator, rescued him at the risk of his own life (Yer. Ter. viii. 46*b*).

**Legend, etc.**

Assi's professional career in Palestine is so closely intertwined with that of R. Ammi that the reader may be referred to the sketch of the latter for information on that subject. R. Assi was very methodical in his lectures, making no digressions to answer questions not germane to the subject under discussion; and whenever such were propounded to him, he put off reply until he reached the subject to which they related (Yer. Shab. xix. 16*d*; Yer. 'Er. vi. 24*a*).

**Wisdom of Assi; His Death.**

R. Assi is frequently quoted in both Talmudim and in the Midrashim. Profound is his observation: "At first the evil inclination is like a shuttle-thread (or spider-web), but eventually it grows to be like a cart rope, as is said in the Scriptures (Isa. v. 18), 'Wo unto them that draw iniquity with cords of vanity, and sin as if it were with a cart rope'" (Suk. 52*a*). An anecdote characteristic of rabbinical sympathy for inferiors and domestics is thus related: The wife of R. Jose had a quarrel with her maid, and her husband declared her in the wrong; whereupon she said to him, "Wherefore didst thou declare me wrong in the presence of my maid?" To which the rabbi replied, "Did not Job (xxxi. 13) say, 'If I did despise the cause of my manservant or of my maidservant, when they contended with me, what then shall I do when God riseth up? And when He visiteth, what shall I answer Him?'" (Gen. R. xlviii. 3). When Assi died, R. Hiya b. Abba, who had been his associate as judge and as teacher, went into mourning as for a relative (Yer. Ber. iii. 6*a*). The day of his death is recorded as coincident with a destructive hurricane (M. K. 26*b*).

The suggestion may here be offered that R. Assi, before his emigration to Palestine, was known as Assi (Issi, Jose) b. Nathan, the one that is met with in an halakic controversy with Ulla (b. Ishmael, Ber. 62*a*), propounding a ritual question to Hiya b. Ashi (Shab. 33*a*), and seeking an interpretation of a Baraita from the mouth of Rab Sheshet (Ned. 78*a*; B. B. 121*a*).

Bibliography: Grätz, *Gesch. der Juden*, iv. 300–307, 2d ed.; Frankel, *Mebo*, 100*a* (here some of the references undoubtedly point to Assi I.); Weiss, *Dor*, iii. 97; Bacher, *Ag. Pal. Amor.* ii. 143 153 (here some sayings of Assi I. are attributed to Assi II.); Halevy *Dorot ha-Rishonim*, ii. 232.

J. SR. S. M.

**ASSIGNMENT:** According to common law, "the transferring and setting over to another of some right, title, or interest in things in which a third party, not a party to the assignment, has a concern and interest" (J. Bacon's "Abridgment," p. 329). Strictly speaking, according to Jewish law there can be no Assignment of claims or rights in a thing, but only an Assignment of the thing itself (Shulhan 'Aruk, Hoshen Mishpat, 66, 1). In this respect the early Jewish law and the common law agree, although they differ in their reason for the rule.

The common law assigns as a reason that to allow the granting or Assignment of a "chose in action" (a right to receive, or recover a debt, or money, which can not be enforced without action) to a third person

would be the occasion of multiplying contentions and suits. According to the Jewish law, the relation of debtor and creditor gives the latter rights against the person of the former (*jus in personam*) secured by rights against his property (*jus in rem*). The right of the creditor to seize the person of the debtor can not be assigned; and the debtor is justified in resisting the claim of the creditor's assignee, upon the ground that he, the debtor, was willing to give his creditor certain rights against his person which he would have refused to give to the creditor's assignee (Me'irat 'Enayim to Hoshen Mishpat, *l.c.* 23).

Originally a "shetar" (an instrument in writing) of indebtedness was not assignable, according to Biblical law, because it is not a thing, but merely evidence of a right (Maimonides, "Yad," Mekirah, vi. 12). With the beginning, however, of commercial life, the strictness of this ancient rule of law had to be modified. Therefore, if the Assignment of the claim was made by the creditor in the presence of the debtor and assented to by him, it was valid (Git. 13*b*). This rule, however, was felt to be a concession, and could not be used as a basis for the further extension of this principle (Mekirah, vi. 8). If the debt which had thus been assigned in the presence of all three parties interested was secured by a shetar, it was held, even by the later authorities, that, although the Assignment was valid, the assignee could not compel the creditor to deliver the shetar to him (Hoshen Mishpat, *l.c.* 19); although if the debtor paid the assignee, he (the debtor) could compel the creditor to surrender the shetar (*ib.*).

**Method of Assignment.**

The shetar of indebtedness can be assigned only by "writing and delivery"; that is to say, it must be delivered by the creditor to his assignee together with another instrument in writing, setting forth the fact of the Assignment (*ib.* 1; and see the cases mentioned in §§ 2, 3, 4, 5, 13).

This question was debated in the Talmud; and the opinions of the authorities differed to such an extent that the question as to what constituted a valid Assignment was long left in doubt. Rabbi Judah ha-Nasi was of the opinion that the mere delivery constituted a valid Assignment of the shetar (Sanh. 31*a*); and the amora Ameimar was of the same opinion (B. B. 77*a*). The majority of the sages, however, were of the opinion that a shetar could not be legally assigned without writing (*ib.* 76*a*), the reason for which is given by Rab Ashi, who called attention to the fact that there was a great difference between the shetar of indebtedness and other things, because a shetar is, after all, only a promise to pay—mere words—and "words can not be acquired by words"; they must be written down (*ib.* 77*a*). According to Rab Papa, the instrument of Assignment must contain these words, "acquire it [the shetar of indebtedness] and all rights under it" (Kid. 47*b*).

Maimonides sums up the matter thus: A shetar of indebtedness can not be assigned merely by delivery to the assignee, because the shetar is simply evidence of a debt; it is not the thing itself; and "evidence" can not be lawfully acquired by the process of manual seizure (Mekirah, vi. 10). The mere intention, therefore, to transfer or assign a claim or contract, and the actual delivery of the instrument, which was the best evidence of the claim or contract, do not suffice to give the assignee title; and the law required a formal Assignment in writing. Thus, early in the Talmudic era are encountered the underlying principles of the law relating to negotiable instruments which occupies so large a part of modern legal systems, and has such an important bearing on modern commercial activity.

**Classification of Assignments.**

In the case of a shetar of pledge, where the debtor has given the creditor possession of a piece of land as a pledge or security for a debt (the creditor to repay himself out of the fruits of the land), and has accompanied the delivery of the land by an instrument setting forth the debt and the fact that the land is pledged for it, this instrument or shetar may be assigned in the same manner as a simple shetar of indebtedness. This rule, however, was modified by the Geonim to this extent, that if the creditor gives the assignee a written instrument setting forth the Assignment, and also gives him possession of the pledged, or, as we should say in modern legal phraseology, mortgaged land, the Assignment is valid even though he retain possession of the original shetar of pledge (Hoshen Mishpat, *l.c.* 8).

In the case where movable property is pledged for the debt, the rule is still further modified, so that the debt may be assigned simply by transferring to the assignee possession of the movables pledged; and this constitutes a valid Assignment of the debt, even though the shetar of pledge be not delivered or any instrument in writing given to the assignee (*ib.*).

A woman who owns a shetar and who afterward marries and delivers the shetar to her husband as part of her marriage portion, need not execute an instrument of Assignment to him (*ib.* 12).

Where a shetar of indebtedness is assigned by the creditor on his death-bed, the usual formalities are dispensed with (*ib.* 42). This modification of the rule was made in order that the sick man might not be distressed by doubts as to the legality of the Assignment thus made by him, and that he might be comforted by the assurance that his purpose, although not expressed with the usual legal formalities, would be carried out (B. B. 147*b*).

A further modification of the rule exists in the case where the creditor, in addition to assigning the shetar of indebtedness, also transfers real estate to his assignee, the transfer of the real estate and the Assignment of the instrument being simultaneous. Rab Huna was of the opinion that the title to the instrument passed to the assignee without a deed of Assignment, provided that the title to the land passed lawfully to him at the same time (B. B. 77*a et seq.*; Mekirah, vi. 14); and although there were some opinions to the contrary among the later authorities, the Shulhan 'Aruk states this rule of Rab Huna to be the law; provided, according to Rabbenu Asher, the assignor uses the words, "acquire this shetar and all rights under it," at the time when he hands it to the assignee, and when, at the same time, the assignee is acquiring possession of the land (Hoshen Mishpat, 66, 10; see Sifte Kohen, *ad loc.* 26).

As stated above, the essential words of Assignment

are "acquire it and all rights under it." The following form: "I, ———, sell to you, ———, this shetar of indebtedness against ———, and all rights under it," is suggested in Me'irat 'Enayim to Hoshen Mishpat, *l.c.* 1).

Where the original shetar of indebtedness contained the words, "I am indebted to you and to any one producing this," it was equivalent to a modern instrument of indebtedness made payable to bearer, and could be assigned by delivery without writing (gloss on Hoshen Mishpat, *l.c.*).

**Defective Assignment.**

In case the Assignment is defective—as, for instance, where the instrument is delivered to the assignee without any accompanying writing—and the assignee has paid its value to the assignor, he is entitled to have the Assignment set aside, and have his money refunded to him; and he may retain possession of the shetar until the money is refunded. In case the assignor is unable to refund to the assignee, the money is taken from the debtor and paid over to the assignee, even though the latter has not lawfully acquired the instrument (gloss, *ib.*). If the assignor has undertaken to guarantee the payment of the shetar in case the assignee is not able to collect it from the debtor, he is bound by his guarantee, even though the Assignment has not been legally perfected (gloss, *ib.*).

**Lost Deed of Assignment.**

If the assignee has lost the deed of Assignment, but still has possession of the original document of indebtedness, he must prove the Assignment: if the debtor claims that he has paid the debt, he may call upon the creditor to take an oath. If the creditor swears that the debt has not been paid, the debtor is obliged to pay the assignee. If the creditor refuses to take the oath, the debtor is released and the creditor must pay the assignee. If the creditor be dead at the time when the assignee claims payment from the debtor, the heirs take the "oath of heirs" (that their father has not told them that the debt was settled), and the debtor must pay the assignee (Hoshen Mishpat, *l.c.* 11).

In case the assignee claims that the deed of Assignment was lost, but that a valid Assignment had been made to him by the creditor, and the creditor meets this by taking an oath that there was no Assignment, both the debtor and the creditor are released (*ib.*).

If the shetar has been properly assigned, the assignor can not raise the claim of "overreaching" (see Acceptance) on the ground that the price paid for it was inadequate. Some authorities, however, are of the opinion that if the inadequacy of consideration amounts to a sum greater than half the value of the shetar, the Assignment may be set aside on that ground (*ib.* 38).

**Assignments in Gentile Courts.**

A shetar executed in a non-Jewish court of law, but drawn so as to be valid according to Jewish law, may be acquired by writing and delivery in the same manner as a shetar executed under rabbinical supervision; and likewise, a deed of Assignment drawn in a non-Jewish court, if it contains language equivalent to that required by the Jewish law, is valid (*ib.* 6).

The privity of contract existing between the original debtor and creditor is not transferable, and although the creditor is allowed, under certain regulations, to transfer the right in the claim which he has against the debtor, the original relation of debtor and creditor is not entirely dissolved; and according to the opinion of Samuel, the creditor or his heirs may, in spite of the fact that he has sold and assigned his claim, release the original debtor. If he does exercise this right, he is responsible to his assignee not merely for the amount which the assignee paid to him in consideration of the Assignment, but for the entire amount of the debt set forth in the shetar which has been assigned (Ket. 85*b et seq.*; Hoshen Mishpat, *l.c.* 23, 32).

**Release of Debtor by Assignor.**

Maimonides is of the opinion that this right of the creditor to release the debtor continues, because the right to assign the shetar is merely the result of rabbinical legislation, which modified but did not repeal the older Biblical law, according to which a shetar is not assignable (Mekirah, vi. 12).

Rabbi Abraham ben David (RABaD II.) is of the opinion that the reason for this right of the creditor to release the debtor consists in the fact that the privity of contract which exists between them is non-assignable. The debtor may say that he contracted the debt only with the creditor, and not with any third person to whom the creditor may choose to assign the claim; and therefore, if the Assignment is made without the consent of the debtor, it has not perfect legal effect. For instance, the assignee can not levy upon the property of the debtor which is no longer in the debtor's possession, but which has been transferred to a third person, whereas the original creditor would have had this right (Rabad on Mekirah, *l.c.*).

Rabbi Jacob Tam assumes the following legal fiction for the purpose of explaining the right of the creditor to release the debtor after he has assigned his claim:

The creditor has a double right against the debtor —a right to seize his person and a right to levy on his property. The right to levy on his property is subsidiary, the property being simply surety for the person; but the right of property is assignable, and the right against the person is not assignable: hence the creditor may release the debtor because he still retains the right to the debtor's person. Since by such release he practically releases the debt, it cuts the ground from under the feet of the assignee, who by the Assignment became owner merely of the subsidiary right against the creditor's property (Asheri to Ket. 85, 86).

According to some later authorities, the creditor can not release the debtor if the creditor is without means and unable to reimburse his assignee; and they hold that the debtor is responsible to the assignee in the first place, because the assignee is the creditor of his creditor. They invoke the rule of Rabbi Nathan: "If A has a claim against B, and B has a claim against C, take the money from C and give it to A" (Ket. 19*a*); but other authorities deny this application of the rule of Rabbi Nathan (Frankel, "Der Gerichtliche Beweis," p. 375).

In order to provide against the danger of a release of the original debtor by the creditor in disregard of

the rights of the assignee, it was ordained that at the time of the Assignment the assignee must ask the debtor to give him a shetar directly acknowledging him to be the creditor, or to acknowledge him as creditor by the ceremony of KINYAN, or in the presence of two witnesses. This procedure was equivalent to a declaration on the part of the debtor that he had no set-off to the creditor's claim; and it prevented him from afterward setting up a release of the claim by the creditor, as against the claim of the assignee. No agreement between the creditor and assignee could bind the debtor, unless the latter joined in any one of the methods which are mentioned above (Hoshen Mishpat, *l.c.* 23).

**Declaration of No Set-Off.**

Although the law provides that the creditor must reimburse his assignee in case he has released the debtor, yet, if the debtor refuses to pay the assignee, in reliance on political protection, or on the plea that he is too poor, or on the claim that the shetar is a forgery, the creditor is not obliged to reimburse the assignee, because, even though the creditor had not released the debtor, the assignee would not have been able to collect the claim because of the other defenses set up by the debtor (*ib.* 33).

In the following cases the creditor loses the right to release the debtor:

(1) If the Assignment is made in the presence of the debtor (*ib.* 29).

(2) If the debtor acknowledges the assignee to be his creditor (*ib.* 23).

**Loss of Right to Release.**

(3) If the debtor himself executes a shetar in favor of the assignee (*ib.*, based on Ket. 86*a*).

(4) If the original shetar of indebtedness reads that the debtor is bound to his creditor *or his assigns* (Rabad to Mekirah, vi. 12, based on Git. 13*b*).

(5) If the creditor is in possession of a pledge which at the time of the Assignment he gives to the assignee (Hoshen Mishpat, *l.c.* 30).

(6) If the creditor is a married woman who has brought the shetar of indebtedness to her husband as a part of her marriage portion (*ib.* 28).

(7) If the creditor is a non-Jew and he assigns the shetar to a Jew. The reason assigned is that, according to the law of the Gentiles, the creditor has no right to release the debtor (*ib.* 25).

(8) If the creditor assigns the shetar on his deathbed, his heir loses the right to release the debtor. The reason given in this case is that the sick man may die in peace, knowing that his will will be carried out (*ib.* 27).

(9) If the assignee assigns the shetar to another, or reassigns it to the assignor, he can not release the original debtor, because the privity of contract existing between the original debtor and creditor does not exist between the original debtor and the creditor's assignee; and therefore, when the latter has assigned the claim to a second assignee, he has no such interest as will enable him to release the debtor (*ib.* 31).

The following is the form commonly used for a deed of Assignment of an instrument of indebtedness ("shetar mekirat shetar hob"):

A memorial of the testimony deposed before us, the witnesses hereunto subscribed this ——— day of ———, in the year ———. There appeared before us A, the son of B, and he said unto us, "Be ye witnesses that I have sold unto C, the son of D, this instrument of indebtedness against E, the son of F, absolutely and freely; and that henceforth neither I nor my heirs or representatives have any rights in this instrument of indebtedness against E, the son of F; but that it henceforth belongs absolutely to C, the son of D, and his heirs, together with all rights under it, and that no man shall hinder him therein." And, furthermore, the said A, the son of B, said unto us, the subscribing witnesses, "I bind myself under penalty of the ban of excommunication, and by the oath of the law, as to a completed contract which can not be disturbed or set aside, made publicly, and especially for the benefit of C, the son of D, who buys this instrument of indebtedness, that neither I nor my heirs will give any acquittance or release to the debtor or his heirs for any portion of the debt, under this instrument of indebtedness; and this shall not be considered an Asmakta or a mere form"; and thereupon we (the witnesses) took Kinyan of A, the son of B, for all that is above set forth, by the use of a garment by means of which Kinyan may lawfully be taken. And all is established and fixed and determined.

(Signed by two witnesses.).

**Form of Deed of Assignment.**

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J. SR. D. W. A.

**ASSING, DAVID ASSUR** (generally known as **David Assing**): German physician and poet; born at Königsberg in 1787; died April 25, 1842. He studied at the universities of Tübingen, Halle, Vienna, and Göttingen. He received his doctorate from the University of Göttingen Aug. 26, 1807 (according to some authorities, from Königsberg University); his thesis being "Materiæ Alimentariæ Lineamenta ad Leges Chemico Dynamicas Adumbrata" (Foods and Their Relation to Chemico-Dynamical Laws). This was published at Göttingen in 1809. Three years later he went to Hamburg with the intention of settling there as a practising physician; but hardly a year passed before the war occurred for the liberation of Germany from Napoleonic rule, and he entered the army, joining a regiment of cavalry in the capacity of physician. He served first in the Russian, then in the Prussian, army. In 1815 he returned to Hamburg on account of his love for Rosa Maria Varnhagen, the daughter of a physician of that city, and sister of the famous author. He married her the following year. About this time, Assing embraced Christianity and discarded his middle name Assur. He was known as a student of Greek medicine, making a special study of Hippocrates. He also contributed lyric poems to the "Musenalmanach," published by his friends Kerner and Chamisso; to the "Tübinger Morgenblatt"; in "Isidorus Hesperiden." After the death of his wife, June 22, 1840, he published, "Rosa Maria's Poetischer Nachlass," Altona, 1841. The last years of his life were passed in solitude.

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S. W. S.

**ASSING, LUDMILLA:** German authoress; born in Hamburg Feb. 22, 1821; died March 25, 1880, in Florence, Italy. She was the daughter of Dr. David ASSING and Rosa Maria Assing, sister of Varnhagen von Ense. After the death of her parents she removed to Berlin to reside with her uncle Varnhagen. While in his house she formed the

acquaintance of several noted men and women of that time, among whom were Alexander von Humboldt, Prince Pückler-Muskau, Bettina von Arnim, and many others. In 1861 she took up her residence in Florence, where she passed the rest of her life. She married a lieutenant of the Italian army, Cavaliere Grimelli, from whom she was divorced two years later (1875). Ludmilla founded in Florence a public school, in which instruction in German was compulsory. Toward the close of her life she became afflicted with brain trouble, from which she never recovered, her death occurring in the insane asylum of San Bonifazio, Florence.

As a writer, Ludmilla Assing belonged to the school of Varnhagen. Her literary activity was chiefly directed toward biography. She translated from the Italian Mazzini's works (Hamburg, 1868, 2 vols.), and the works of Piero Cironi. She wrote also in Italian. The posthumous works of her uncle were edited by her, and for this she was sentenced, in 1863, to eight months', and again, in 1864, to two years', imprisonment by the Prussian government for disrespect to the king and queen, because the works of Varnhagen that were published under her direction disclosed some scandals of the court. As she was residing in Florence at that time, the intended punishment did not affect her. She was pardoned, however, in 1866, but she preferred, nevertheless, to remain in Italy. Her biographical works include the lives of: "Gräfin Elise von Ahlefeldt," Berlin, 1857; "Sophie von La Roche, die Freundin Wieland's," Berlin, 1859; "Fürst Hermann Pückler-Muskau," Hamburg, 1868, 2 vols.; "Piero Cironi, ein Beitrag zur Geschichte der Revolution in Italien," Leipsic, 1867; "Biographische Porträts," Leipsic, 1871. She published in Italian: "Vita di Piero Cironi," Prato, 1865; "La Posizione Sociale della Donna," Milan, 1866; "In Memoria di Giovanni Grilenzoni," Genoa, 1868.

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S. W. S.

**ASSIR:** **1.** A son of Korah, a Levite (Ex. vi. 24, and in the list of I Chron. vi. 7). **2.** Son of Ebiasaph and great-grandson of Assir, son of Korah (I Chron. vi. 8, 22). **3.** Son of Jeconiah, found in the genealogical lists of the kings of Judah (I Chron. iii. 17). "Assir" is interpreted by the R. V. as "captive"; but the rendering "Jeconiah the captive" is most improbable.

J. JR. G. B. L.

**ASSIZE OF JEWRY:** An expression used in the thirteenth century in England for the laws and customs regulating the relations between Jews and Christians in that country, and especially binding upon the decisions of the EXCHEQUER OF THE JEWS. Like most early English law, it was never officially compiled, being derived partly from written and partly from unwritten sources. The former consisted of church ordinances, and of agreements between the king and the Jews, formulated in specific charters. An attempt at reconstructing the Assize of Jewry for the twelfth century will be found in Jacobs, "Jews of Angevin England," pp. 329-336). The assize for the thirteenth century has not yet been collected.

J.

**ASSON, MICHELANGELO:** Italian physician and medical author; born at Verona June 21, 1802; died at Venice Dec. 2, 1877. Asson's father dying while his son was still an infant, the family was left in such straitened circumstances that an uncle undertook Asson's education. The latter attended the academy of his native town and the universities of Padua and Pavia, taking a postgraduate course at Milan. After graduating as doctor of medicine in 1825, Asson returned to Verona and practised there as a physician until 1831, when he removed to Venice. There he built up a large practise, becoming one of the leading surgeons of northern Italy. During the cholera epidemic in 1835 he opened an auxiliary hospital at St. Tomá, and was one of the organizers of the municipal hospital there, the chief surgeon of which he became in 1840 in succession to Rimas.

During the rebellion against Austria in 1849 Asson was exceedingly active in medical work, being appointed chief surgeon of the military hospital of Chieri, and doing medical duty at the battle of Novara, and in the war between Italy and Austria, 1859-60. From 1857 he had been professor of anatomy at the Academy of Art, Venice, and in 1863 was appointed professor of surgery in the newly founded medical and surgical school of the municipal hospital in that city. His long and very successful medical career was ended in 1872 by a paralytic stroke, after which he lingered for five years.

Asson was a member of several medical societies, both native and foreign, including those of Genoa, Bologna, Constantinople, and Berlin.

Asson was a prolific medical author, having written about 120 essays and books. He was not, however, very original, and his works, though very interesting—as they give an insight into the medical, especially the anatomical and surgical, knowledge of the Italy of his times—are not of lasting importance. He translated into Italian Bichat's "Anatomie" and contributed articles to Falconetti's "Enciclopedia e Dizionario di Conversazione." Among his many essays and works the following may be mentioned:

(1) "Storia Singulare di un Calcolo Vescico Uretrale," in "Annales Univ. di Mediche," June, 1827, No. 126; (2) "Considerazioni Teoretico-Pratiche sull' Arteriotomia," Venice, 1831; (3) "Sopra un Caso di Spostamento della Lente Cristallina," in "Antologia Medica," April, 1834, Venice; (4) "Dizionario Enciclopedico delle Scienze Mediche," Venice, 1834; (5) "Intorno alla Prima Invasione del Cholera Morbus in Venezia," a report on the cholera epidemic, jointly with Cortese, Fario, and Pancrazio, in "Ann. Univ. di Mediche," Milan, 1836; (6) "Osservazioni Anatomo-Patologiche e Cliniche Intorno all' Arteriasi Cronica o Arterolitiasi," in "Memoriale della Medica Contempor.," Nos. 3-6, Genoa, 1839; (7) "Bibliografia Chirurgica," in "Memoriale della Medica Contempor.," Genoa, 1841; (8) "Osservazioni sopra un Angina di Petto: Ossificazione dell' Arteria Coronaria sinistra con Alcune Riflessioni Intorno l'Arterolitiasi ed Altri Casi Practici," in "Giornale

per Servire al Progressi della Patologia e della Terapia," 1842; (9) "Annotiazioni Anatomo, Patologiche e Pratiche Intorno le Chirurgiche Malattie," Venice, 1842–44; (10) "Considerazioni Anatomiche, Fisiologiche, Patologiche e Chirurgiche Intorno la Milza," in "Giornale Veneto di Scienze Mediche," Venice, 1848; (11) "Sulla Frattura del Collo del Femure," *ib.* 1855; (12) "Sull' Ernia dell' Intestino Cieco," *ib.* 1860; "Casi Pratici ed Osservazioni di Clinica Chirurgica," in "Atti del Reale Istituto Veneto," vii., viii., Venice, 1862–65; "Sulla Piemia," in "Giornale Veneto di Scienze Mediche," Venice, 1867–68.

In addition to his medical studies and practise he devoted himself to classic literature, and at times published essays, especially on Horace and Dante.

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S. F. T. H.

**ASSUMPTIO MOSIS.** See APOCALYPTIC LITERATURE, § 4.

**ASSYRIA:** The name "Assyria" is the Greek form of the native "Asshur," the city on the west of the Tigris, near its confluence with the Lower Zab, from which the kingdom, and finally the empire, of Assyria was named. Assyria's relations to the people of Israel are of chief concern in this article; yet a brief statement is necessary regarding its position among the nations of the ancient East, in whose history it is such an important factor.

**Name and Origin.**

After the city of ASSHUR had been founded at an unknown early date, perhaps by colonists from BABYLONIA, the settlement gradually spread till it extended to the mountains of Kurdistan forming the historical eastern boundary of the kingdom, which stretched along both sides of the Tigris. During the long period when Babylonia controlled the whole of the region from the Persian gulf to the Mediterranean sea, Assyria was its dependent. But about the sixteenth century B.C. it rose into independence as a rival of Babylonia; and thenceforth Syria and Palestine were left free from the aggressions of either power. Thus Egypt was given opportunity to secure a footing in Asia, which she maintained for the greater part of three centuries, though toward the end of the fourteenth century she had to relinquish Syria to the Hittites. At length the dominion of both Egyptians and Hittites in western Asia was ended, partly through invasion from the northern coastlands of the Mediterranean; but, on account of mutual hostility, neither Assyria nor Babylonia was in a position to occupy the country. In consequence, the Arameans "from over the river" made a permanent settlement in Syria; and the Hebrews, having escaped from Egypt, reclaimed their old tribal seats in Palestine, and at last became masters of most of the Canaanite territory. After the settlement, Israel was not disturbed by any power greater than the small countries of the neighborhood, whose attacks mark the period of the Judges. Thus arose the possibility of the Hebrew monarchy, as well as of the powerful Aramean kingdom of Damascus. But the subjection of Syria and Palestine to an Eastern power was only a question of time. From about 1100 B.C. Assyria's superiority became evident, and for nearly five centuries Babylonia ceased to be a power in Asia. Assyria, however, was not in a position to subdue Syria completely till the middle of the ninth century; and then the conquest was not permanent. Palestine proper was not invaded till 738 B.C. The history of Assyria may accordingly be treated for the present purpose under the following periods: A. To 1500 B.C., period of quiescence. B. To 745, period of extension. C. To 607, period of supremacy. The first period was of no significance for Israel; the second was of much direct importance; the third was of supreme importance, direct and indirect. This division should be supplemented by one having special regard to the history of Israel, as that history was affected by the policy of Assyria, and dealing only with the latter part of B and with C. These divisions are: (1) Epoch of the Syrian wars; (2) decline and fall of the northern kingdom; (3) vassalage of the kingdom of Judah.

**Rise of Assyria.**

(1) *a.* Ahab, son of Omri, while usually subject to Damascus, gains some relief through an Assyrian invasion under Shalmaneser II. about 854 B.C., which causes a temporary league among the western states, Ahab and Ben-hadad II. of Damascus fighting side by side against the invader. *b.* Jehu, the usurper, submits to Assyrian suzerainty about 842, but gains only a brief advantage: for Assyria, which has been pressing Damascus, after 839 retires for a time, and gives Hazael of that kingdom opportunity to ravage most of Palestine. *c.* Joash of Samaria (799) is successful against Damascus because the Assyrians have reappeared. They take Damascus in 797, and receive the homage of Phenicians, Philistines, and northern Israel. *d.* The prostration of Damascus is followed by the quiescence of Assyria for forty years, during which time both Israel and Judah expand under Jeroboam II. and Uzziah.

**Epoch of Syrian Wars.**

(2) *a.* Tiglath-pileser III. (Pul) reorganizes the Assyrian empire, and carries out the policy of progressive reduction of western Asia. Subject states are spared complete extinction only on condition of submitting to severe terms of probation to test their fidelity to Assyria's rule. Northern and middle Syria are annexed (743–738 B.C.). Uzziah of Judah, their ally, is humbled; while Menahem of Israel buys off Tiglath-pileser with a heavy price. In 734 Ahaz seeks help from Tiglath-pileser against Samaria and Damascus, and becomes an Assyrian vassal. Galilee is annexed; and some of its people are deported. Pekah of Samaria is dethroned and slain in 733, and Hosea is made vassal king. Damascus is taken in 732. *b.* Hosea, instigated by Egypt, now under the Ethiopic dynasty, rebels in 724 against Shalmaneser IV. of Assyria. Sargon II., who comes to the throne at the end of 722, takes Samaria and deports 27,290 of the people to Mesopotamia and Media.

**Fall of Kingdom of Israel.**

(3) *a.* Sargon II. (722–705 B.C.) consolidates the Assyrian power. In 711, when Ashdod revolts (Isa. xx.), Judah is threatened for intriguing with Egypt

and the Philistines. *b.* The policy of Hezekiah (719–690) is to treat with Egypt and assist in a general combination against Assyria after the accession of Sennacherib (705–681). In 701 Sennacherib invades Palestine, devastates Judah, and deports many people, but is diverted from the siege of Jerusalem by a plague in his army, so that he leaves Palestine and does not return. *c.* Esarhaddon, the best of the Assyrian kings (681–668), conquers Egypt. It rebels and is reconquered by Assurbanipal (668–626), but regains its freedom about 645. Judah and the West generally remain quiescent. In 650 a great revolt against Assyria rages from Elam to the Mediterranean, in which Manasseh of Judah joins (according to II Chron. xxxiii. 10–13), and is made captive for a time. *d.* Assyria declines rapidly. Cimmerians and Scythians invade the empire. The Medians, assisted by the Chaldeans, finally destroy Nineveh and divide the empire between them. Before the catastrophe, Pharaoh Necho II. of Egypt invades Syria. Josiah of Judah (639–608), who proceeds against him, is slain at Megiddo.

**Vassalage of Judah.**

**Destruction of Assyria.**

The official and to some extent the popular religion of Judah was greatly affected by Assyrian influence, especially under Ahaz and Manasseh.

Assyria occupies a prominent place both in the historical and in the prophetical literature of the Old Testament. The narrators were well informed as to the Assyrian events to which they refer; and are most discerning and explicit in regard to occasions on which the religion of Israel was influenced by Assyria, as in the innovations introduced by Ahaz and Manasseh (II Kings xvi. 18; xxiii. 11, 12), or when a great deliverance was wrought, as under Hezekiah (II Kings xviii., xix.), or when Israel's independence or actual existence was imperiled (II Kings xv. 29, xvii.). Since the historians wrote under the influence of the view of Hebrew history taken by the Prophets, Assyria is regarded by them from the prophetic point of view. But the Hebrew narrative is usually so objective that any higher purpose involved in the part played by the Assyrians is not specially indicated, except in the general statement with regard to the guilt of Samaria (II Kings xvii. 7 *et seq.*).

**Assyria and the O. T. Literature.**

The Prophets, on the other hand, are international, or rather world-wide, seers, and connect all events as they occur with the controlling divine purpose. In their theory of affairs, while Israel as the chosen people was always the special object of the Lord's care and interest, the other nations are not beyond His regard; and their political and military movements which concern the weal of Israel are made to subserve His purpose and the establishment of His kingdom. This general conception explains the watchfulness with which the Prophets viewed the gradual advance of the Assyrian empire to the secure possession of Syria and Palestine. Indeed, it may be said that in a certain sense the Assyrian policy occasioned Hebrew written prophecy.

**Assyria and the Prophets.**

Amos, the first of the literary prophets who proclaimed the active sovereignty of the Lord over the nations of the earth (Amos ix. 7), based his warnings to his people on the ground that God was to raise up against them a nation that would carry them captive beyond Damascus and lay waste their whole country (v. 27, vi. 14); indicating that the Assyrians were to take the place in the discipline of Israel formerly held by the Aramæans of Damascus, and to outdo them in the work of punishment. This attitude toward Israel with its threat of a national catastrophe was consistently maintained by succeeding prophets until the end of the Assyrian empire.

**Amos, Hosea, and Micah.**

As political complications increased, the Prophets were led to play not merely a theoretical but a practical part. In their capacity as political mentors they rebuked their people for intriguing with Assyria (Hosea v. 13, viii. 9), and foretold the consequence (viii. 10; ix. 3, 17; x. 5 *et seq.*). They thus assumed a twofold attitude toward the great Assyrian problem. On the one hand, it was necessary to warn their people against entanglement with Assyria, because (1) it would only result more surely in their absorption by the stronger power, and (2) it would bring Israel under religious as well as political subjection to the suzerain power. On the other hand, it was equally necessary to point out the inevitable loss of home and country at the hands of the Assyrian invaders. When the prophetic lessons had been thrown away upon northern Israel, and Samaria had become an Assyrian province, the admonition was impressed more strongly than ever upon the kingdom of Judah (Micah i.; Isa. xxviii.). When, under Tiglath-pileser I., Sargon, and Sennacherib, Judah, after the first false step of Ahaz (II Kings xvi. 7), became bound hand and foot to Assyria, and her end seemed near, it was the task of Isaiah to show how these antithetic points of view were reconciled in the great doctrine of God's justice supreme overall. That is to say, divine justice was bringing Israel under the Assyrian rod, and would finally call the oppressor himself to account when his allotted work should be done (Isa. x. 5 *et seq.*). The scourging of Judah and Jerusalem by Sennacherib, and the retreat of his plague-stricken army (II Kings xviii., xix.), were partial demonstration of the truth of the prophetic word, which was fully vindicated at last by the destruction of Nineveh and the fall of Assyria (Nahum). See the articles Assyriology and the Old Testament; Archeology, Biblical.

**Isaiah and Nahum.**

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J. JR. J. F. McC.

**ASSYRIOLOGY AND THE OLD TESTAMENT:** The science of Assyriology (the interpretation of the cuneiform inscriptions), which has originated and developed with such marked rapidity within the past fifty years, stands in intimate relations with the Old Testament. The history, philology, and archeology of Assyria are valuable aids to the student of the ancient Hebrews. The most salient allusions in Assyriology to events and customs mentioned in the Old Testament may most conveniently be divided into the following periods: viz., the antediluvian, the patriarchal, the Egyptian, the early regal, the last century of Assyria, and the new Babylonian.

**The Antediluvian Period:** The Genesis records of the antediluvian period are paralleled by a number of traditions and customs found in the cuneiform records of Mesopotamia. These are: (1) Thoroughly Semitic traditions of the creation of the world and of life; (2) traces of the observance of a seventh day, not unlike the Hebrew Sabbath; (3) references to a sacred garden; (4) possible similarities between the cherubic guardians of Eden and the colossi of Babylonia; and (5) remarkable resemblances between Genesis and the Babylonian traditions of the Deluge.

**The Patriarchal Period:** The remarkable list of nations enumerated in Gen. x. is helpfully elucidated by the ethnological revelations of the cuneiform records. Ur of the Chaldees has been definitely located at the modern mound Mugheir, on the right bank of the Euphrates, about one hundred and fifty miles above the Persian gulf, though in ancient times it is supposed to have been a seaport city. The patron deity of Ur, as of Harran, to which Abram migrated, was the moon-god Sin. Abram's journey to the West-land was made along one of the regular caravan routes of that day. The fourteenth chapter of Genesis has also received interesting confirmation of its historical basis in the facts: (1) That such raids as are there mentioned were made many centuries before Abram's day, and (2) that names discovered on the monuments, if not identical with those of this chapter, contain some of their elements.

**The Egyptian Period:** The discovery at Tell el-Amarna in 1887 of more than three hundred cuneiform documents—correspondence between the kings of Asia and Egypt—belonging to the fifteenth century B.C. has disclosed some startling facts. It is learned from these that the civilization of Babylonia had swept westward as far as Egypt, and had so impressed itself upon its western subjects that its language was adopted as the medium of diplomacy. These letters also reveal with considerable detail the political and social conditions and relations in western Asia in this hitherto obscure period. A glimpse is obtained of the peoples who were settled in Canaan, and who constituted the background of the earliest settlements of Israel in this land. Joshua's conquests were made in the face of strong cities and great fortifications.

**The Early Regal Period:** Though the early influence of Babylonia-Assyria is evident in the life and customs of the Hebrews in Canaan in the time of David and Solomon, its first direct and potent bearing is seen in the treaty made by Ahab with Ben-hadad (I Kings xx. 26–34). This was a wise stroke of statesmanship on the part of Ahab, in that it put the Syrian army in the foreground to withstand the invasion of the oncoming hosts of Shalmaneser II. of Assyria. Damascus and the Syrian army now became Ahab's advance guard. The full import of this mysterious league is seen within a few years at the battle between Shalmaneser II. and the combined allies of the West. At the famous battle of Karkar (854 B.C.) Shalmaneser II. had to face among other forces "1,200 chariots, 1,200 horsemen, 20,000 men of Ben-hadad of Damascus, . . . 2,000 chariots, 10,000 men of Ahab of Israel." The Old Testament does not mention this battle, nor is any intimation given of its disastrous results. This same Assyrian king, in his records of a campaign twelve years later (842 B.C.), says: "At that time I received the tribute of the Syrians, the Sidonians, and of Jehu, the son of Omri." According to this statement, the kingdom of Israel was probably still paying the tribute originally levied on the defeated Ahab. "Jehu, the son of Omri," was doubtless used in the sense of "successor" on the throne of Israel.

**Shalmaneser II.**

Within a few years Shalmaneser II. turned his attention to other quarters; and the new king of Damascus, Hazael, entered upon ambitious designs in the West. It was not until 797 B.C. that another Assyrian king, Adad-nirari III., grandson of Shalmaneser II., set out on a western campaign. He conquered Damascus, and brought to his feet Samaria, Edom, and Philistia, and made them tributary provinces of Assyria. The power of Syria was so broken by this campaign that she never recovered her former strength, nor thereafter proved so formidable an enemy of Israel. Assyria's political power gradually receded toward the Tigris; and the two kingdoms of Israel and Judah were left free to expand until they reached the limits of the Solomonic kingdom.

**The Last Century of Assyria:** After forty years of comparative peace and prosperity (783–743), the two kingdoms heard a rumor of the approach of Assyrian hosts. Tiglath-pileser III. (Pul) crossed the Euphrates; and he recounts "nineteen districts of the city of Hamath, together with the towns in their circuit, situated on the sea of the setting sun [the Mediterranean], which in their faithlessness had joined faith with Azariah, I restored to the territory of the land of Asshur." In another fragment it is stated that this was "Azariah the Judean." In his list of kings paying tribute are found Hiram of Tyre, Rezon of Damascus, and Menahem of Samaria (II Kings xv. 19). In one of these campaigns, at the end of a two years' siege, Damascus fell (732 B.C.), and Samaria likewise experienced the vengeance of the Assyrian king. One of the king's records says: "Pekah, their king, they overthrew; Hoshea, I appointed over them" (compare II Kings xv. 30). In a list of petty tributary kings of the east coast of the Mediterranean sea, Tiglath-pileser mentions Ahaz of Judah. In all, this monarch of Assyria mentions in his fragmentary annals three kings of Israel and two kings of Judah.

The next definite statement relating to the Old Testament is found in the records of Sargon II. In the first year of his reign (722 B.C.) he says: "The city Samaria I besieged, 27,290 of its inhabitants I carried away captive; fifty chariots in it I took for myself; but the remainder [of the people] I allowed to retain their possessions." The depopulated territory was repopulated, according to his own records as well as those of the Old Testament (II Kings xvii.), by the importation of peoples from several foreign countries. This combination of strange races formed the basis of the later Samaritans. This Sargon, II., mentioned but once in the Old Testament (Isa. xx. 1), was a shrewd and powerful monarch. He carried out a successful campaign against Ashdod of Philistia, as one of the chief cities involved in a wide-spread coalition to throw off the yoke of Assyria (compare Isa. xxxix.). The foe was completely routed; and Sargon proceeded to Babylon and completed his victory.

**Records of Sargon II.**

Upon the death of Sargon II. (705 B.C.), his son Sennacherib ascended the throne. His first movement affecting Palestine occurred in 701 B.C.; and he gives an admirable record of the whole campaign. He pressed forward from Nineveh to the Mediterranean Sea, and thence down the coast-line to Philistia, where he encountered determined resistance. He overran the land of Judah, captured forty-six of its strong fortresses, and carried off 200,150 captives. Hezekiah, king of Judah, was shut up in Jerusalem. Lachish and Libnah were taken after siege, and the Egyptian ally of Judah appeared on the scene. Sennacherib met, and claims to have defeated, their great army, but apparently took no advantage of his victory. Strangely enough, Sennacherib's next statement is to the effect that Hezekiah sent tribute, etc., after him to Nineveh. No mention is made of any disaster or of his return. It is interesting in this connection to note that, although Sennacherib reigned twenty years after this (to 681), he records no further movements toward the west. In a Babylonian chronicle it is recorded that "Sennacherib, king of Assyria, was murdered by his own son in an insurrection" (compare Isa. xxxvii. 38). As a result of this uprising, Esarhaddon seized and held the throne, and ruled from 681 to 668 B.C.

**Sennacherib.**

In a list of twenty-two vassal kings on the Mediterranean coast, Esarhaddon mentions Manasseh of Judah. His son and successor, Assurbanipal (668–626 B.C.), likewise mentions the same king in his list of vassals. In 647 a general revolt against the king of Nineveh probably included Manasseh, who was carried to Babylon (II Chron. xxxiii. 11–13). Upon his submission he, like Necho of Egypt, was restored to his throne. This closes the contact between Assyria and Judah, and leaves upon the known documents of Assyria the names of ten kings of Israel and Judah.

**The New Babylonian Period:** The great founder of the new Babylonian empire was Nebuchadnezzar. The inscriptions amply confirm the Old Testament pictures of his greatness and devotion to the gods of his land. He was a shrewd general, a wise administrator, and a world-wide conqueror and ruler. Babylon was his throne, and the civilized world his realm. The captive Jews were his subjects, and served as his menials and vassals. The close of his forty-three years' reign was followed by a period of anarchy, until Nabonidus (555–538 B.C.), the last king of the declining Babylonian monarchy, secured the throne.

The rise of Cyrus in the East presented a new problem. Tribes, peoples, and kingdoms fell before him until he reached the walls of Babylon. Its population, weary of neglect during the reign of Nabonidus as well as of his faithlessness to the great gods of the city, threw wide open the city gates to welcome the advent of so benevolent and liberal a ruler. Cyrus paid his devotions to the gods of the land, and implored them to aid and promote his plans. Cyrus' decree, authorizing the Jews to return to Jerusalem, was in full accordance with the general policy inaugurated throughout his realm—a policy designed in every way to conciliate his subjects.

**Other Points of Contact:** In addition to this vast mass of historical data illustrative of the Old Testament, there is found much valuable material. The archeological facts of the Old Testament are invested with a new interest; the geography of those old lands is now a new theme; the chronology of Israel's history, always difficult, has lost some of its uncertainties; and the ethnography of the early settlements has already become a fascinating study. The linguistic and exegetical value of the cuneiform documents is far beyond the most sanguine expectations of scholars. Altogether the science of Assyriology has opened up to the student of the Old Testament a new world which he must explore before he can appreciate many of its most interesting parts.

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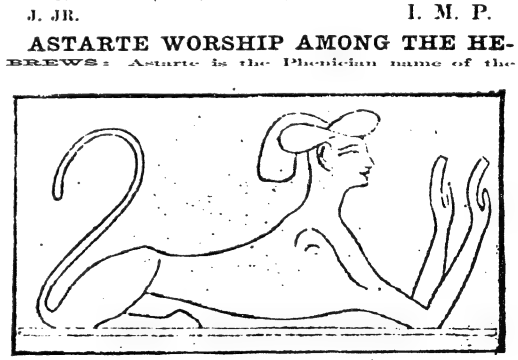
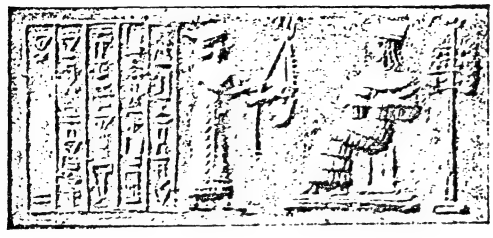
**ASTARTE WORSHIP AMONG THE HEBREWS:** Astarte is the Phenician name of the



Astarte as a Sphynx.
(From Prisse d'Avennes, "Histoire de l'Art Egyptien.")

primitive Semitic mother-goddess, out of which the most important of the Semitic deities were developed. She was known in Arabia as "Athtar," and in

Babylonia as "Ishtar." Her name appears in the Old Testament (I Kings xi. 5; II Kings xxiii. 13) as "Ashtoreth," a distortion of "Ashtart," made after



Astarte as the Goddess of Love.
(From Ball, "Light from the East.")

the analogy of "Bosheth" (compare Jastrow, in "Jour. Bibl. Lit." xiii. 28, note). Solomon is said to have built a high place to her near Jerusalem, which was removed during Josiah's reform (I Kings xi. 5, 33; II Kings xxiii. 13). Astarte is called in these passages "the abomination of the Zidonians," because, as the inscriptions of Tabnith and Eshmunazer show, she was the chief divinity of that city (see Hoffmann, "Phönizische Inschriften," 57, and "C. I. S." No. 3). In Phenician countries she was the female counterpart of BAAL, and was no doubt worshiped with him by those Hebrews who at times became his devotees. This is proved by the fact that Baalim and Ashtaroth are used several times (Judges x. 6; I Sam. vii. 4, xii. 10) like the Assyrian "ilani u ishtarati" for "gods and goddesses."

Astarte with Dove.
(From a Phenician terra-cotta in the Musée du Louvre, Paris.)

Astarte, wherever worshiped, was a goddess of fertility and sexual love. A trace of this among the Hebrews appears in Deut. vii. 13, xxviii. 4, 18, where the lambs are called the "ashtarot" of the flock. It is usually assumed that Astarte Worship was always a foreign cult among the Hebrews; but analogy with the development of other Semitic deities, like the Phenician Baal, would lead to the supposition that Astarte Worship before the days of the Prophets may have somewhat prejudiced that of YHWH. The problem is a difficult one, the references to the cult in the Old Testament being so few and so vague. The reaction against Baal and Astarte, inaugurated by the Prophets, had a profound effect upon the moral life of Israel (see "Jour. Bibl. Lit." x. 72–91; Budde, "Religion of Israel," ch. ii.–v.). Jeremiah (vii. 18; xiiv. 17, 18) and Ezekiel (viii. 14) attest various forms of this worship in their time, which may refer to a direct importation from Babylonia. The sacrificial use of swine's blood (Isa. lxv. 4, lxvi. 3) may be a reference to a form of the cult similar to that known in Cyprus, where swine were sacred to Astarte ("Jour. Bibl. Lit." x. 74, and "Hebraica," x. 45, 47).

BIBLIOGRAPHY: E. Meyer, *Astarte*, in Roscher, *Lexikon der Griechischen und Römischen Mythologie*; Barton, in *Hebraica*, ix. 133-165, x. 1-74; idem, *Semitic Origins*, ch. vii.; W. Robertson Smith, *Religion of the Semites*, Index.
See also ASHTORETH.

J. JR. G. A. B.

**ASTI:** Town in the province of Alessandria, Italy, on the left bank of the Tanaro; population 32,000. Although now of no great importance, in the Middle Ages Asti was a center of commerce and the capital of one of the most powerful republics of northern Italy. Owing to the relative freedom that prevailed in Asti, the major part of the French Jews expelled in 1322 by Charles IV. (compare Isidore Löb, in "Grätz-Jubelschrift," pp. 39 *et seq.*) took refuge there, and adopted the French ritual called (from the initials of Asti, Fassano, and Monclavo, where it is employed) "Rite Afm," which has been retained to the present day. The eighteenth of Iyyar is especially celebrated in Asti, on which day hymns composed by Joseph Conzio are recited. A special Seder for Passover evening service for Asti was written by Elia Levi.

Asti was the birthplace of many Jewish scholars, among whom were: Isaac Santon d'Hugeli (1576), Judah b. Jacob Poggetto (sixteenth century), Elijah b. David Finzi (1643), Joseph b. R. Gehereseia Conzio and Joab b. Isaac Gallico (seventeenth century), David Mordecai Terracina (nineteenth century).

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 3d ed. viii. 70; Luzzatto, *Mebo le-Mahzor Minhag Bene Roma*, p. 7; Zunz, *Ritus*, p. 64.

G. I. BR.

**ASTRAKHAN:** Capital of the government of the same name in Russia, situated on the left bank of the Volga, about sixty miles from the Caspian sea. It is generally supposed to have been built near the site of ATEL (or Itil), the ancient capital of the CHAZARS.

The only fact known concerning the Jews of Astrakhan, from the destruction of the kingdom of the Chazars by Prince Svyatoslav of Russia (969) to 1804, is that Jewish merchants carried on a considerable trade there.

In 1804 Emperor Alexander I., by the "Regulations" of Dec. 9, permitted Jewish agriculturists, artisans, etc., to settle in the province of Astrakhan; but the law was repealed under Nicholas I. in 1825.

In 1883, probably as a result of the MAY LAWS, the authorities of Astrakhan issued an order henceforth limiting to three days the sojourn in the city of all Jewish merchants not of the first gild. The Christian merchants applied to the governor, urging him, in the interests of the commerce of Astrakhan, to repeal the order. They showed that the sales of fish to Jews amounted to more than five million rubles a year; that the Russian importers numbered

not more than 5 per cent; that the Jews bought large quantities of special kosher fish called "Jewish fish," which could not be sold to any one else; and that without the Jews the business of Astrakhan would be ruined. The governor extended the time limit for the Jewish merchants to a month, but many of them had already left the city. The price of fish fell 50 per cent, and many of the Astrakhan fish merchants were ruined ("Ha-Zefirah," 1883, No. 23).

In the city of Astrakhan the births among Jews were 49 males and 62 females in 1897; deaths, 28 males, 13 females; the excess of births over deaths being 70, while that in the general population was but 6 per cent. The general death-rate was 45 per thousand, while that of the Jews was but 27 per thousand. The marriages among Jews numbered 13.

In 1899 the Jewish population of Astrakhan was 1,575 in a total population of 117,772. The Jewish population in the whole government, including the city, was 1,667. In addition, there were 15 Karaites in the city, and 10 in the government ("Pamyatnaya Knizhka Astrakhanskoi Gubernii," 1900).

There are two synagogues: one for the Ashkenazim, the other for the Sephardim. The rabbi of both synagogues is Boris Moisejevich Schucher.

BIBLIOGRAPHY: *Pamyatnaya Knizhka Astrakhanskoi Gubernii*, 1889, 1900.

H. R.

**ASTROLOGY.—Biblical.** See ASTRONOMY, BIBLICAL.

**In the Apocrypha and in the Talmud:** Neither חברי שמים (Isa. xlvii. 13), which the Greek translation renders "astrologers," nor גזרין (Dan. ii. 27 *et seq.*), the technical designation for the Chaldean casters of horoscopes, nor הדברי מלכא (Dan. iii. 27), explained "astrologers" (Cant. R. to vii. 9), is found in ancient Jewish traditions. Even the Hebraic name חזה בכוכבים, "star-gazer" (Isa. xlvii. 13), occurs only in the commentaries on the Talmud. The customary names are אסטרולוגוס ("astrologer") in Palestinian and כלדאי ("Chaldeans") in Babylonian sources—expressions originating in the Greco-Roman world, where *Χαλδαῖοι* and "Chaldæi" are found as early as the beginning of the common era, exclusively applied to astrologers. Whether any etymological relation exists between אסטרולוגוס and the appellation אצטגנין, or אסטנין, a word used in connection with the Egyptian rulers (אצטגניני פרעה. Sotah 12*b*) and identical in meaning, can not be definitely ascertained. The art itself goes by the name of אסטרולוגיא (Astrologia).

**Terminology.**

These foreign terms suffice to show that the "Chaldean science" was not introduced into Judea directly, but through the medium of syncretic Hellenism, wherein, in the course of centuries, it met with an ever-widening acceptance. The Sibylline Books praise the Jewish nation because it "does not meditate on the prophecies of the fortune-tellers, magicians, and conjurers, nor practise Astrology, nor seek the oracles of the Chaldeans in the stars" (iii. 227); and Josephus censures the people for ignoring the visible signs and indications foreshadowing the destruction of the Temple ("B. J." vi. 5, § 3). There were actually no Jewish astrologers either in the Holy Land or in Babylonia; and the art, together with those who practised it, was condemned, although its reality was as little questioned then as it was by the rest of the world up to the seventeenth century. It was indeed considered of celestial origin, and as having been revealed to mankind by the rebellious angels. Baraḳel (Raḳiel: Greek text) taught star-gazing; Kokabel (the Star of God), Astrology; Shehaḳeel, the science of the clouds; Arḳiel (the Earth of God), the signs of the earth; Samsiel (the Sun of God), the signs of the sun; and Seuriel, Sahriel (the Moon of God), the signs of the moon (Enoch viii. 3).

**Distribution.**

The admiration for Astrology was due not so much to its importance for reckoning times and seasons—although as such held in high esteem—as to its supposed power of forecasting the future. Enoch ordained the jubilees, year-weeks ("Jahrwochen"), months, Sabbaths (weeks), and days, and "all that was, that is, and that will be he saw as in a vision, even the destiny of the children of man from generation to generation to the Judgment Day: everything he foresaw and apprehended, inscribing his testimony upon the earth for the benefit of mankind and all their posterity" (Jubilees iv. 19). According to the same book (viii. 3), such prediction is inscribed upon the rocks. The same view, with a Jewish monotheistic coloring, is expressed in the rabbinical legend, according to which God showed to Adam all the future generations, including their scribes, scholars, and leaders ('Ab. Zarah 5*a*). Abraham, the Chaldean, bore upon his breast a large astrological tablet on which the fate of every man might be read; for which reason—according to the haggadist—all the kings of the East and of the West congregated every morning before his door in order to seek advice. It is to this tablet that the words (Gen. xxiv. 1), "the Lord had blessed Abraham in all things," are said to allude (Tosef., Ḳid. v. 17; B. B. 16*b*). Abraham himself saw in it that he would have no second son, but God said unto him, "Away with your astrology; for Israel there is no planet!" (Shab. 156*a*). Elsewhere it is declared that Abraham was not an astrologer at all, but a prophet, inasmuch as only those beneath the stars could be subject to their influence; but that Abraham was above them (Gen. R. xliv. 12). It is also stated that Joab refused to join the conspiracy of Absalom, because he had seen David's favorable nativity (Sanh. 49*a* and elsewhere).

**Chronology and Astrology.**

Like the Assyrio-Babylonian monarchs, who received from their astrologers a monthly forecast of coming events (Isa. xlvii. 13 and cuneiform inscriptions; *e.g.*, Rawlinson, "Cuneiform Inscriptions of Western Asia," iii. 51), the Roman emperors believed in the all-powerful influence of the stars upon the destinies of man and nature. Tiberius was a master in the art of casting a horoscope, and regulated all his actions in accordance with his astrological deductions (Josephus, "Ant." xviii. 6, § 9). The Roman empire boasted a complete system of Chaldeo-Greek literature, which was zealously cultivated by the members of the

**Astrology in the Roman Empire.**

astrological schools: all public and private life being under the influence of these pseudo-prophets, who received substantial rewards in gold.

These conditions are reflected in the parables of the Talmud, which vividly illuminate the astrological belief from every point of view. Jethro advises Moses (Mek., Yitro, 'Amalek, 2) to select the men whom he wishes to cooperate with him by means of the mirror into which the kings are accustomed to gaze.

"A king who had no son said to his attendants, 'Buy pen and ink for my son'; and the people took the king to be a great astrologer; for how could he have ordered pen and ink for his son, had he not beheld beforehand that he was to have one? The same applies to God, who foresaw that He would, at some future time, give Israel the Torah" (Gen. R. i. 4).

"The question is asked, 'Why did God proclaim His law amid fire and darkness (Deut. v. 20), and not by the light of day'? And the answer is given in the form of a parable: 'A king, who was a great astrologer, gave his son in marriage, and hung black curtains before the bridal chamber, saying, "I know that my son will not abide by his nuptial promises longer than forty days; let not the people, in days to come, say that an astrologer such as I did not know what was to happen to his son."' The astrologer is God, his son is Israel; and the bride is the Torah, by which Israel abode no longer than forty days (from the revelation to the making of the golden calf)" (Pirḳe R. El. xli.).

"A ruler sentenced a man to death by fire; but when he perceived by means of astrology that the condemned would beget a daughter destined to become the king's wife, he said, 'This man must be saved for his daughter's sake.' Thus did God save Abraham from the fiery furnace, because of Jacob" (Lev. R. xxxvi. 4).

"A man to whom a son was born was met by an astrologer who, on seeing the child, declared that he was destined to become a bandit-chief (ἀρχλῃστης) and must be put out in the desert. The father of the child refused until the astrologer's father told him to do just as his son had ordered. The father of the astrologer is God; the astrologer is Sarah; the child is Ishmael; and the father of the child is Abraham" (Deut. R. iv 5, referring to Gen. xxi. 10-12).

**Court Astrologers.**

When Pharaoh made Joseph vice-regent, his astrologers asked, "Would you elevate this slave, purchased for twenty pieces of silver, to be ruler over us?" and Pharaoh answered, "I see the colors of rulership in him" (Soṭah 36*b*). Here, as elsewhere, colors play an important part in Astrology.

In reference to a request of King Solomon for laborers on the Temple, Pharaoh directed his astrologers to select workmen who were to die within the year, and send them to the Jewish monarch, who, however, seeing the ruse through the medium of the Holy Spirit, sent them back again clad in shrouds (Pesiḳ. iv. 34*a*).

Mesha, king of Moab, asked his astrologers, "Why am I unable to vanquish the Jews?" and they answered, "Because of the merit of Abraham, who was ready to sacrifice his own son"; whereupon the king did likewise (*ib.* ii. 13*a*).

**Astrological Errors.**

When a pagan wanted to buy a slave, he first consulted an astrologer. It was through this art that the wife of Potiphar learned that she was to have a son by Joseph: and it was for this reason that she regarded him with favor. It was an error, however; for the prognostication referred to her daughter, who subsequently became Joseph's wife (Gen. R. lxxxv. 2, lxxxvii. 4).

Pharaoh's astrologers perceived that the mother of the future redeemer of Israel was with child, and that this redeemer was destined to suffer punishment through water. Not knowing whether the redeemer was to be an Israelite or an Egyptian, and being desirous to prevent the redemption of Israel, Pharaoh ordered that all children born henceforth should be drowned; but when the Egyptians remonstrated against this edict, he restricted it to Israelitish infants. But the astrologers erred in their deductions; for the reference was to the waters of Meribah (Num. xx. 13), and not to the Nile (Ex. R. i. 18; Sanh. 101*b*; compare also Ber. 4*a*).

**Special Features.**

The conviction that the astrologers could control the planets prevailed everywhere among the nations of antiquity. Thus Haman regulated the time for the extinction of the Jews by means of astrological calculations (Pirḳe R. El. l.). A barber, who was also an astrologer, perceived that the Jews would shed his blood; consequently he murdered 80 or, according to some, 300 of those who visited him professionally. But he erred; for the reference was to the blood which he was to lose at circumcision on his conversion to Judaism (Yer. 'Ab. Zarah ii. 41*a*).

The astrologers were wont to sit at the entrance to the harbors and predict how every parcel of merchandise would be disposed of (Eccl. R. i. 14; Midr. Panim Aḥerim to Esth. iii. 7, ed. Buber, p. 46). They could determine by lot under what planet and in what month and on what day a people was to be attacked (Sanh. 95*a*). On one occasion they prophesied to a non-Hebrew that his fortune would fall into the hand of a pious Jewish Sabbath observer. The fortune was thereupon invested in a diamond and worn by the possessor; but it fell into the water and was later found by a Jew in the stomach of a fish that he had bought for the Sabbath meal (Shab. 119*a*). An astrologer predicted of a new-born male infant that he was destined to become a thief; for which reason the mother always kept the head of the child covered in order that "the fear of the heaven be upon him," and admonished him constantly to pray for divine grace. In spite of all, the covering fell from his head upon one occasion, after he had grown to manhood and had attained to the dignity of a teacher of the Law, and he fulfilled the sinister prediction by plucking and devouring the fruit of a tree which did not belong to him (Shab. 156*b*). Another teacher of the Law declined the proffered position of head of the school because a Chaldean had predicted that he should occupy the chair for only two years; and this proved true, when he finally accepted the position twenty-two years later (Ber. 64*a*). Two students of the Talmud went out to fell timber, and an astrologer declared that they would never return; but they were saved because of a benevolent action which they performed (Yer. Shab. vi. 8*d*). An astrologer became a proselyte and consequently abandoned his art; but he relied on God, and in a critical moment he was saved (*ib.*).

**Talmudists and Astrology.**

To resist the influence of the "Wisdom of the Orient" was not an easy task. Nevertheless there was but one teacher of the Talmud, Samuel of Babylonia (about 250), who became an adept in Astrology, and even he, quoting the words (Deut. xxx. 12), "It [the Law] is not in the heavens," says, "Torah can not go together with

the art that studies the heavens" (Deut. R. viii. 6). A similar remark is made by the Babylonian Jose of Huzal: "We are not permitted to appeal to the Chaldeans, for it is written (Deut. xviii. 13), 'Thou shalt be perfect with the Lord thy God'" (Pes. 113*b*). In accordance with Jer. x. 2 is another declaration by R. Johanan, the Palestinian amora, to the effect that "there are no planets for Israel, but only for the nations which recognize the validity of astrology." This opinion is shared by Rab (Abba Arika, Shab. 156*a*). These utterances, however, do not go undisputed; and it may be added that, more particularly during the fourth century, the belief in the influence of the constellations at conception and birth was general (*l.c.*). Every person had a particular star as a guardian spirit, with which his fate was closely interwoven. The stars of the proselytes were already witnesses of the revelation on Sinai (Shab. 146*a*). Animals have no stars, and are therefore more liable to injury (Shab. 53*b*). On the other hand, every blade of grass has its own particular star which bids it grow (Gen. R. x. 6). Causeless fear in man is a sign that his star sees danger (Meg. 3*a*). The first day of illness is concealed from mankind in order that the influence of one's star may not be weakened; and the setting of one's star betokens that one's death is near (Ber. 55*b*). Raba (lived 350) says, "Duration of life, progeny, and subsistence are dependent upon the constellations" (M. K. 28*a*). God tells Elazar ben Pedat, an indigent teacher of the Talmud, that He would have to overturn the world, were He to release him from poverty, he having been born in an unlucky hour (Ta'an. 25*a*).

**Selection of Days.**

The most popular form of astrological superstition —and one which still survives among uncultured people—is the selection of propitious days. According to it, certain periods, years, months, days, and hours are regarded as lucky or unlucky. Akiba contends against the superstition that the year before the jubilee is exceptionally blessed. The belief is also condemned that no business should be begun on the new moon, on Friday, or on Sabbath evening (Sifre, Deut. 171; Sifra, Kedoshim, vi.; Sanh. 65*a*). Despite these authoritative doctrines, however, an announcement is found to the effect that it is dangerous to drink water on Wednesday and Friday evenings (Pes. 112*a*). Samuel, teacher of the Law, physician, and astrologer, taught that it was dangerous to bleed a patient on Monday, Tuesday, or Thursday, because on the last-mentioned day Mars reigns at the even-numbered hours of the day, when demons have their play. It was considered equally dangerous to undergo this operation on a Wednesday falling on the fourth, the fourteenth, or the twenty-fourth of the month, or on a Wednesday occurring within less than four days of the new moon. The new moon was likewise regarded as an unfavorable season for bleeding, as were also the third of the month and the day preceding a festival (Shab. 129*b*).

In consequence of religious anti-Biblical influences, some of these pagan views gradually acquired a Hebraic tinge. Of two horoscopes which have been preserved, however, only the earlier bears a Jewish stamp. On Joshua b. Levi's "tablets" (third century) it is stated that men born on Sunday will be distinguished, on Monday wrathful, on Tuesday wealthy and sensual, on Wednesday intelligent and enlightened, on Thursday benevolent, and on Friday pious; while those born on Saturday are destined to die on that day. Only four of these predictions are based upon the days of Creation; from which it would appear that the conclusions here are not those of Joshua b. Levi, but originated rather with Amoraim, who add other remarks. Rabbi Hanina said to his pupils: "Go to the son of Levi, and tell him that the fate of a person is not decided by the constellations of the day, but by those of the hour"—in other words, it is not the birthday, but the natal hour, that decides. Those born while the sun rules in the heavens have a brilliant career before them, and they will eat and drink of their own substance; but their secrets will be divulged, and they will never prosper by theft. Those born under the dominion of Venus are destined to wealth and sensual enjoyment, because fire is suspended on this star; while birth under the planet Mercury foretokens intelligence and enlightenment, Mercury being the scribe of the sun. The hapless born under the reign of the moon, however, will suffer much sorrow; they will build and demolish, demolish and build, and they will eat and drink not of their own substance; but their secrets will be safe, and should they steal, they will escape detection. The plans of those born under the reign of Saturn will be destroyed; while the righteous or the charitable ("zaddikim") are born under the reign of Jupiter ("Zedek"), and the shedder of blood under Mars; but this prognosticon, says Ashi, may also refer to surgeons and butchers (Shab. 156*a*).

**Two Horoscopes.**

When the vernal equinox occurs during the hour of Jupiter, the power of the fruit-trees is broken; and when the winter solstice falls within this hour, the seeds of the field dry up. In this case, however, it is necessary also that the new moon should appear during the moon or Jupiter hour ('Er. 56*a*). An eclipse of the sun is an evil omen for the nations, while an eclipse of the moon is a particular fatality for Israel, Jewish reckoning of time being based upon the phases of this planet (Mek., Bo, i.; Suk. 29*a*; G. Brecher, "Das Transcendentale, Magie und Magische Heilarten im Talmud," p. 157, Vienna, 1850).

BIBLIOGRAPHY: G. Brecher, as above; L. Löw, *Die Astrologie bei den Juden*, in *Ben Chananja*, 1863, vi. 401–408, 431–435; idem, *Gesammelte Schriften*, ed. T. Löw, ii. 115–131, Szegedin, 1890.

J. SR. L. B.

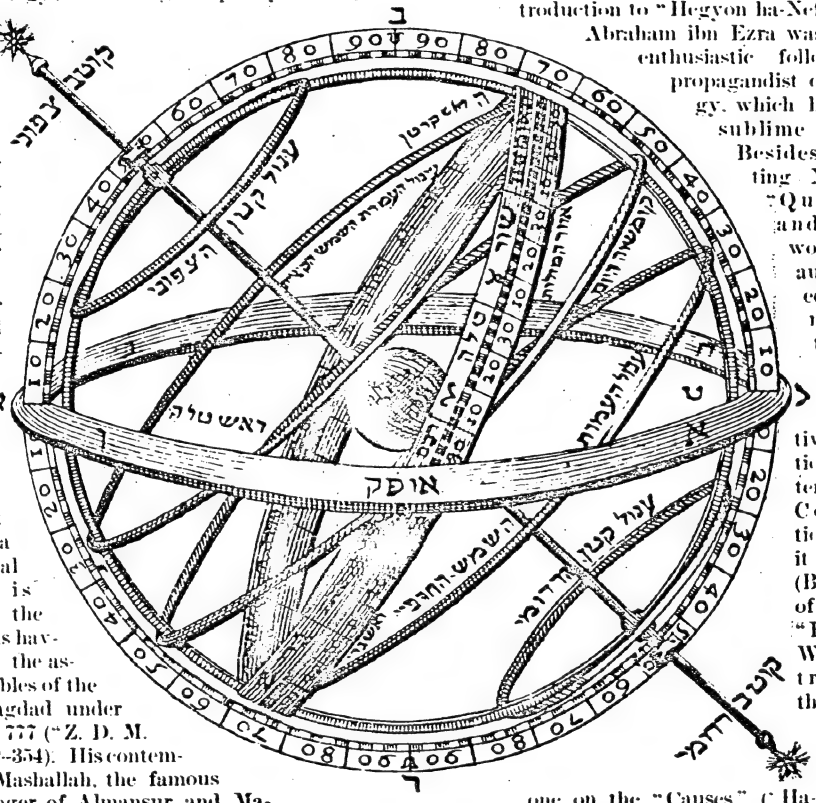
**—In Medieval Times:** Astrology, called "hokmat ha-nissayon" (wisdom of prognostication), in distinction from "hokmat ha-hizzayon" (wisdom of star-seeing, or astronomy), was practised by Jews throughout the Middle Ages, both as a professional art and as a science. Coming from the East, they were looked upon as heirs and successors of the Chaldeans, and, probably for this reason, were regarded by the Occidental world as skilful masters of the art of Astrology; their supposed power over destiny filling the multitudes with awe and fear (Bédarride, "Les Juifs en France," pp. 49, 454, note 21; Basnage, "Histoire des Juifs," iv. 1212; P. Cassel, "Juden," in Ersch and Gruber's "Encyc."

pp. 16, 17; 52, note 78; 67, notes 50 and 51; 115, 171; 224).

Jewish cosmology in the Middle Ages, therefore, accords to Astrology a distinct place, as may be learned from the "Sefer Yeẓirah," v. 4, vi. 2–4, where the zodiac and the dragon as "the king" are represented as cosmic factors; and from the astrological Baraita of Samuel, belonging to the beginning of the ninth century (Zunz, in Steinschneider, "Hebr. Bibl." 1862, pp. 15 *et seq.*). Afterward, the Cabala, in the Zohar and in the Book of Raziel, exhibits a thorough knowledge of Astrology; and liturgical poetry, through Kalir and Ibn Gabirol ("Keter Malkut"), gives it recognition (S. Sachs, "Ha-Yonah," i. 59–93; M. Sachs, "Die Religiöse Poesie," 1845, p. 250). Indeed, in the eighth and ninth centuries, Jews were the foremost masters in Astrology. Jacob ibn Tarik, called by Ibn Ezra an astrological authority, is recorded by the same writer as having imported the astronomical tables of the Hindus to Bagdad under Almanṣur in 777 ("Z. D. M. G." xxiv. 332–354). His contemporary was Mashallah, the famous court astrologer of Almanṣur and Mamun (about 800), some of whose works Ibn Ezra translated from the Arabic into Hebrew (Steinschneider, "Hebr. Uebers." pp. 599–603). Another Jewish astrologer of note was Sahl b. Bishr al-Israeli in 820, called also Rabban al-Ṭabari, "rabbi of Tabaristan," whose astrological works still exist partly in the original, and were translated into Hebrew and Latin (*ib.* pp. 603–607; *idem*, in "Jew. Quart. Rev." xiii. 108–109). Ibn Ezra mentions also as the greatest Jewish astrologer Andruzagar ben Zadi Faruk, probably a Persian (Steinschneider, in "Monatsschrift," 1884, p. 479; *idem*, "Hebr. Uebers." p. 854, note 54*b*). As a matter of fact, most of the works on Astrology, composed by Mohammedan scholars—those ascribed to Ptolemy, and those of Abu Maashar, Al-Kabiṣi, and Abu al-Rijal—were translated by Jews into Hebrew and partly into Spanish (Steinschneider, "Hebr. Uebers." pp. 525–578), or they composed compendiums of such, writing under their own names as "Astrologers."

**Masters in Astrology.**

Thus, Shabbethai Donolo, 913–970, acquired fame both as physician and astrologer; and his commentary on the "Sefer Yeẓirah" is declared by him to be the result of extensive astrological studies (Grätz, "Gesch. der Juden," iii. 292 *et seq.*). Abraham b. Ḥiyya, the great mathematician and astronomer of Barcelona, of the twelfth century, was also a believer in Astrology, and intended to write a work on it; though, on account of its hypothetical character, he would not accord it the rank of a science (see his "Ẓurat ha-Areẓ," Introduction, and Freimann's Introduction to "Hegyon ha-Nefesh").



AN ASTROLABE.
(From "Ma'aseh Tobia," 1707.)

Abraham ibn Ezra was the most enthusiastic follower and propagandist of Astrology, which he calls "a sublime science." Besides translating Mashallah's "Questions" and another work of this author on the eclipse of the moon from the Arabic into Hebrew, he wrote "Nativity," "Elections," "Sentences of the Constellations," "Reshit Ḥokmah" (Beginning of Wisdom), "Book of the World," a treatise on the "Planets," a treatise on the "Luminaries," one on the "Causes" ("Ha-Te'amim"), and finally a horoscope, see Steinschneider, "Berlin Cat. Hebr. MSS." pp. 136–150; "Hebr. Uebers." pp. 600 *et seq.*; Rosin, in "Monatsschrift," 1898, p. 250). He often refers to Astrology in his Bible commentaries. To him heaven with its constellations is "the book of life," in which man's destiny is written, and against which there is recourse to God as "the Almighty," who overrules all these influences (commentary to Ps. lxix. 29; Gen. xvii. 9; Ex. vi. 3, xxxiii. 21; Rosin, *l.c.* p. 251; Zunz, "G. S." iii. 93). Abraham ben David of Posquières, in his critical notes to Maimonides' "Yad," Teshubah, v. 5, also asserts the influence of the stars upon destiny, while contending that by faith in God man may overcome this influence. Judah ha-Levi ("Cuzari," iv. 9), Abraham ibn Daud ("Emunah Ramah," p. 86; see Kaufmann, "Geschichte der Attributenlehre in der Jüdischen Religionsphilosophie des Mittelalters," p. 247), and Albo ("Ikkarim,"

iv. 4) could not free themselves altogether from the belief in the "decrees of the stars"; nor could Nahmanides (commentary to Gen. i. 16; Lev. xxiii. 24, and elsewhere), Isaac Arama ("Akedat Yizhak," xxxiv., Introduction to Ex.), Solomon b. Adret (Responsa, No. 652), and others. Astrology was made the basis of Messianic calculations in almost every century (see Ibn Ezra to Dan. xi. 29; Abravanel, "Mashmia' Yesha'ah"; Azariah dei Rossi, "Meor Enayim," ch. xliii.; Zunz, *l.c.*; Steinschneider, "Jüdische Literatur," in Ersch and Gruber's "Encyc." p. 441, notes 80, 81).

**The Basis of Messianic Calculations.**

Maimonides was the only authority that opposed Astrology energetically. He found it forbidden by the Law in the verse, "Ye shall not observe times" ("lo te'onenu") Lev. xix. 26, in accordance with R. Akiba, Sanh. 68*b* ("Yad," 'Akkum, xi. 8), and declared it, Talmudical utterances notwithstanding, to be bordering on idolatry, "a disease, not a science, a tree under the shadow of which all sorts of superstitions thrive, and which must be uprooted in order to give way to the tree of knowledge and the tree of life" ("Letter to the Men of Marseilles"; Steinschneider, "Cat. Bodl." col. 1903; *idem*, "Hebr. Uebers." p. 931). However, the belief was too deeply rooted to be abandoned by the great majority of thinkers (see Löw, in "Ben Chananja," 1864, pp. 430–434). As the last important prominent believer of Astrology may be mentioned David Gans, the astronomer and historian, and friend of Tycho de Brahe, the contemporary of Wallenstein, whose historical work, "Zemah David" (see introduction to vol. ii.), lays great stress upon the influence of the constellations upon history.

**Opposed by Maimonides.**

Modern science has abolished Astrology. Only the formula of congratulations, "Mazzal tob" (Good luck), is a survival of the old belief, as is the rejection of certain days in the week or the month for weddings or new ventures (see Shulhan 'Aruk, Yoreh De'ah, 179, 2).

BIBLIOGRAPHY: Steinschneider, *Jüdische Literatur*, in Ersch and Gruber's *Encyc.* pp. 441–442; idem, *Die Hebräischen Uebersetzungen des Mittelalters*, pp. 186, 501–649, 666, 846, 856–858, 931; *idem*, in *Jew. Quart. Rev.* xiii. 107–109; Zunz, *Z. S.* iii. 36–95; Schmiedl, *Studien über Jüdische Religionsphilosophie*, pp. 280–316, Vienna, 1869; L. Löw, *Die Astrologie in der Biblischen, Talmudischen und Nachtalmudischen Zeit*, in *Ben Chananja*, 1863, pp. 401, 431 *et seq.*; idem, *Gesammelte Schriften*, ii.; Rosin, *Die Ethik des Maimonides*, 1876, pp. 65 *et seq.*; *idem*, in *Monatsschrift*, 1898, pp. 147 *et seq.*; Senior Sachs, *Ha-Yonah*, i. 59–93, Berlin, 1851.

J. K.

**ASTRONOMY.—Biblical Data:** Biblical Astronomy, in the broad sense, includes the views taken in the books of the Bible of the position of the earth in the universe, the designation of the stars, planets, fixed stars, and the views held regarding them. The material for the subject, except so far as the earth is concerned, is very meager, dependence for the most part having to be placed on ambiguous references chiefly in the poetical sections. In the present article the stars, planets, and fixed stars in general are dealt with. (For the earth, sun, and moon, see Cosmogony, Sun, Moon.) The sky, the abode of the stars, is described as a "rakia'" (רקיע, a plate); that is, a rigid, broad, solid plate possessing a certain thickness. According to Gen. i. 6, this rakia' was set in the midst of the waters, and it divided the waters above from those beneath. God "made" it of matter already existing at the time of Creation; that is, He did not "create" it at that time. The rakia' representing the sky in Ezek. i. 22 resembled ice; therefore it is quite possible that the author of Genesis, like Ezekiel, regarded the sky as being composed of solidified water or ice. Such a sky, being transparent, would permit the stars, which are located above its vault, to be seen through it.

The heavenly bodies, according to Gen. i. 16, were also made (not created) from existing material, after light had come into existence. They were certainly made of the material of light, just as the vault of the sky was made out of water-material, and the human soul from air (Gen. ii. 7), and all things living upon earth from earth (Gen. i. 24). All these were made of the four elements, light (or fire), water, air, and earth; only those creatures which subsist in air and water—that is, in other elements than those of which they are composed—were created; while man, the image of God, although living on earth and being of the earth, was "created and made" (Gen. i. 26, 27; but see ii. 7).

**The Four Elements in Genesis.**

The stars were supposed to be living creatures. If the difficult passage (Judges v. 20) may be regarded as other than a poetical figure, the stars "walk on the way"; they "come out" in the morning, and "go in" at night. By a miracle, sun and moon are made to stand suddenly still (Josh. x. 12). They fight from their courses like warriors on the march (Judges *ib.*); the poet perhaps thinks of falling stars. In later times the stars are spoken of as "the hosts of heaven." This conception is accurately paralleled among the Assyrians, kinsmen of the Hebrews, who likewise conceive of the stars as soldiers serving the god of heaven, Anu, and probably also the somewhat similar god Ninib, whose abode was the planet Saturn. Eabani (?) is compared in the Gilgamesh epic (tab. i. col. 5, 28, 40; see Schrader, "K. B." vi. i. 130 *et seq.*) with an army of Anu and falling stars or (tab. i. cols. 11, 33, 35; see *ib.* p. 120) with the army of Anu and Ninib. The stars stand in God's presence, to the right and the left of His throne (I. K. xxii. 19; II Chron. xviii. 18); they serve Him (Neh. ix. 6; Ps. ciii. 21), and praise Him (Ps. cii. 21), cxlviii. 2). Like the kings of earth, they may be consigned by God's judgment to the nether world (Isa. xxiv. 21 *et seq.*); and God will in future execute judgment among them as among the nations of earth (Isa. xxxiv. 4 *et seq.*). Reverence is offered to them as living creatures, even in later times (Jer. viii. 2), and quite naturally upon the housetops (Jer. xix. 13, xxxii. 29; Zeph. i. 5), in the same manner as the Assyrians worshiped the sun (Gilgamesh epic, iii. 2, 7 (15); Schrader, "K. B." vi. 1, 146).

**Stars the Hosts of Heaven.**

At the head of this starry host stands a "captain of the army" (שר הצבא, Josh. v. 14; Dan. viii. 11); according to the passage in Daniel, he was the star highest in altitude as well. By this designation probably Saturn was intended, the farthest removed from earth and therefore the highest in the heavens,

and which is held by the Assyrians to be the "bell-wether" of the flock. This starry army belongs to YHWH; hence the frequent expression "YHWH of hosts" or "God of hosts" (יי צבאות. אלהי [ה]צבאות [ה]) indicates that He is the actual leader of the heavenly array. According to a later view, however (Zech. iv. 2, 10), the seven planets are evidently termed the "seven eyes of God" (Smend, "Alttestamentliche Religionsgesch." p. 313, note), just as the planet Saturn was the eye of Anu, lord of heaven among the Babylonians. It would appear, therefore, that they were no longer considered independent beings, and of course the other stars likewise. This passage has probably no reference whatever to the seven-armed candlestick of the Temple; and it has no connection with what the Hebrews may or may not have conceived concerning the planets.

**"Captain of Army."**

As regards the individual stars, current opinion holds to-day that four to six, perhaps seven, are named in the Old Testament. Such are: "Kesil" (כסיל, Isa. xiii. 10; Amos v. 8; Job ix. 9; xxxviii., 31), understood generally to be Orion; "Kimah" (כימה, Amos *l.c.*; Job *l.c.*), identical with Sirius or the Pleiades; "'Ash" or "'Ayish" (עש, עיש, Job ix. 9, xxxviii. 32), possibly the Great Bear, possibly the Hyades or Pleiades; "Mazzarot" (מזרות, Job xxxviii. 32), either the Pleiades or Hyades, or possibly the Northern and Southern Crown. Another is mentioned, "Hadre Teman" (חדרי תימן, Job ix. 9) but it is doubtful whether or not a constellation is meant by this at all; see G. Hoffmann, in "Zeitschr. Alttestamentliche Wissenschaft," ii. 107, who holds that Kesil is Orion; Kimah, Sirius; 'Ayish, the Hyades; Mazzarot, the Pleiades; and that חדרי תימן is to be amended to read חדרי תאמין ("chambers of the Twins," Gemini).

**Individual Stars.**

According to this view, all the fixed stars and constellations mentioned in the Old Testament would lie in one region of the stellar hemisphere; and according to Stern (Geiger's "Jüd. Zeit." iii. 258), these, and these only, are mentioned because they serve to indicate the seasons of the calendar. These identifications, however, admit of no positive proof; for a disconnected tradition can hardly be considered a demonstration. The only case in which anything approaching proof can be adduced is that of 'Ash or 'Ayish by means of the Talmudic word יותא, "yuta" (mentioned with this star and perhaps etymologically related to it)—in Syriac, עותא; in Arabic, עית ("rain")—which would agree with the idea of the constellation of the Hyades, the "rain-stars." It should then be punctuated to read "'ayush" (Hoffmann).

"Mazzarot," in Job xxxviii. 32, may perhaps, by comparison with Job xxxvii. 9, where "mezarim" (מזרים) is paralleled by "heder" (חדר, "chamber"), be explained as identical with "Hadre Teman" (chambers of the south) (Job ix. 9) or etymologically referred to the Assyrian "massartu" (Babylonian "mazzartu"), a place where something is watched. But it is just as likely to be, as tradition already has it, a variation of "mazzalot" (מזלות, II Kings xxiii. 5) —a word also of uncertain meaning, varying as its explanations do between "planets," "constellations of the zodiac," and "stations of the moon." If the word were indisputably of Assyro-Babylonian origin and related to "manzaltu" or "mazaltu," either of the two latter significations would probably be the correct one, seeing that "manzaltu" means "stand" or "station," is also applied to stars, and, like its synonym, "manzazu," denotes probably some one or other of the zodiacal constellations.

"Kesil," remarkably enough, is found in the plural in Isa. xiii. 10, where "the stars of heaven and its [or their] kesilim" are spoken of. This is commonly translated "their Orions," and is explained as meaning "their larger constellations"; but the plural of such a proper name is very hard to understand. One would hardly speak of "the Siriuses" or "the Greater Bears" of the heavens. It is probably to be understood as a generic term, not a proper name at all, and to be translated "stars" instead of "Orions." A corollary herefrom would be that "'Ayish" and "Kimah" would then also be generic names and not proper ones, a supposition which their exclusive occurrence in the singular would not disprove (compare the generic singulars in Isa. xxx. 6). And when God, in Job xxxviii. 31 *et seq.*, is said to bind Kimah, open Kesil, and lead 'Ayish, these proper names may well in reality mean nothing more than planets, meteors, or comets, and thus the word "Kesil" (fool) be a not inappropriate name for the vagrant comet, the roving planet, or the headlong meteor. It is true, however, that difficulties would arise when considering the "children of 'Ayish" and various other points in connection with these names; and altogether this remarkable plural of Kesil in Isaiah, with its usual translation, must remain a bone of contention.

That "nahash bariaḥ" (נחש ברח, "flying serpent"; Isa. xxvii. 1 and Job xxvi. 13, denotes a constellation, as has been claimed, rests upon no evidence.

Of planets, as far as ascertainable with any degree of certainty, only two are mentioned in the Old Testament: Saturn, called by his Assyrian name "Kévan" (כיון) in Amos v. 26; and "Meleket ha-Shamayim" (מלכת השמים), "the queen of heaven," Jer. vii. 18, xliv. 17, 25, etc. That the latter means Venus is shown by the cakes which are said to have been baked for her. Among the Assyro-Babylonians the cake-offerings were called "the bread of Ishtar" (Venus).

**Planets.**

It is usually claimed that by the word "Helel" (הילל), "son of the morning," in Isa. xiv. 12, the morning star, or, more correctly, one of the two morning stars, is meant; and the analogy with הלל ("to glitter") seems to favor the view. Closely considered, however, there is little foundation for the supposition, since Isaiah gives no intimation whatever that Helel is a star (Gunkel, "Schöpfung und Chaos," pp. 132 *et seq.*).

**Helel, Morning. Son of the**

The supposition that "Gad" (גד) in Isa. lxv. 11 means "Jupiter," the god of Fortune, and that "Meni" (מני), in the same verse, means "Venus" (if these readings be correct), rests upon mere hypothesis.

If it were not that the late-Hebrew name "Zedeḳ" (צדק = "justice") for "Jupiter" betrays, not an Assyro-Babylonian origin, but rather a late Jewish one—for among the Assyro-Babylonians Saturn is the star of justice—it might be accepted as an early

Jewish name for that planet; but to endeavor to connect this with the Old Testament proper names "Melchizedek" and "Adonizedek" is, to say the least, hazardous.

The Old Testament contains no more than the preceding concerning Hebrew Astronomy. Of Hebrew astrology before the Babylonian exile, it contains not a word; for the passage Isa. xlvii. 13, wherein astrologers are evidently meant by "the astrologers, the star-gazers, the monthly prognosticators," is regarded by most scholars as post-exilic. This may perhaps indicate that the ancient Hebrews possessed no astrology; at all events, what is known of the astrology of the later Hebrews shows Assyro-Babylonian influence, as is illustrated by the fact that Mercury, for instance, is called "the star," just as the Assyro-Babylonians designate him simply as "the planet."

BIBLIOGRAPHY: Gunkel's recent Commentary on Gen. (Nowack Series) may be consulted for incidental references to Biblical Astronomy; for the Babylonian views, see Jensen, *Kosmologie der Babylonier*, Strasburg, 1890, *passim*; Jastrow, *Religion of Babylonia and Assyria*, xx.-xxii.; Epping-Strassmaier, *Astronomisches aus Babylon*, Freiburg, 1889.

J. JR. P. J.

**In the Talmud:** The study of the universe as a whole was, like all other sciences in olden times, held in closest connection with religion, and was cultivated in the interest of the latter. The star-world was to the heathen an object of worship, but not to the Jews, whether national or Hellenized. With this reverence there was connected a superstition that the stars determined the destiny of man.

**Ancient Conception of Astronomy.**

The computation of time also depends upon a knowledge of the heavenly bodies; and this again was closely connected with religion. It is obvious, therefore, that the Astronomy of the Talmudists could not be an independent science any more than that of the Babylonians, the Egyptians, the Greeks, or of all other nations of antiquity or of the mediæval ages: it was a department of knowledge belonging to theology. Only those data which are purely astronomical are dealt with here; for the rest see ASTROLOGY, CALENDAR, and IDOLATRY. Nor can those cosmological speculations which were prevalent among all nations of antiquity be discussed in this article.

The facts handed down form, however, only a fraction of the astronomical knowledge of the Talmudists; for in their academies they touched upon scientific problems only so far as they related to religious questions, and exercised great reserve regarding their stellar investigations, so as not to betray the secrets of the festival calendar, an important privilege of the house of the Palestinian patriarch and of his tribunal. For these two reasons the following account will naturally give only an inadequate idea of the knowledge of Astronomy among the Jews during the first centuries of the common era. Furthermore, these fragments do not emanate from one homogeneous system, as they are the accumulations of at least four centuries, and are traceable to various authors, Palestinian and Babylonian, among whom some were inclined to mysticism.

The high value of astronomical knowledge is already demonstrated by the astronomical section of the Book of Enoch (about 72–80), as well as by such sayings as those of Eleazar Hisma (about 100), a profound mathematician, who could "count the drops in the ocean" (Hor. 10*a*), and who declared that "ability to compute the solstice and the calendar is the 'dessert [auxiliaries] of wisdom'" (Ab. iii. 18). Among the sciences that Johanan ben Zakkai mastered was a knowledge of the solstices and the calendar; *i.e.*, the ability to compute the courses of the sun and the moon (Suk. 28*a*). Later writers declare that "to him who can compute the course of the sun and the revolution of the planets and neglects to do so, may be applied the words of the prophet (Isa. v. 12), 'They regard not the work of the Lord, neither consider the operation of his hands.'" To pay attention to the course of the sun and to the revolution of the planets is a religious injunction; for such is the import of the words (Deut. iv. 6), "This is your wisdom and your understanding in the sight of the nations" (Shab. 75*a*).

**Astronomy a Religious Study.**

Despite the general importance and religious significance attached to Astronomy in the Holy Land, no scientific discoveries were made there. Astronomical observatories and instruments are nowhere mentioned, unless among the latter are included a chart illustrating the various phases of the moon (R. H. ii. 8), and a sort of telescope for the calculation of air-line distances ("mezofot," Yer. 'Er. v. 22*d*; "shefoferet," Bab. 'Er. 43*b*). The starry heavens of Palestine interested the Jews, indeed, as creations of God, as means to determine the holidays; but for a better knowledge of them the Jews were undoubtedly indebted to the Babylonians and their Hellenic pupils, as evidenced by the foreign term "gematria," used to designate the computation of the calendar. Possibly this word represents a transposition of *γραμματεία* = "arithmetic, mathematics" (Sachs, "Beiträge," ii. 74)—"a sister science of astronomy from the earliest times, but destined as the mathematical element to obtain adequate importance only in later periods" (Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," 1831, ii.). Most of the observations of a scientific nature were transmitted by Samuel (250), who attended the schools of the Babylonians, and who claimed to possess as exact a knowledge of the heavenly regions as of the streets of his own city Nehardea. Certain rules must nevertheless have existed; for the patriarch Rabban Gamaliel (about 100), who applied the above-mentioned lunar tablets and telescope, relied for authority upon such as had been transmitted by his paternal ancestors (Yer. R. H. ii. 58*b*; Bab. R. H. 25*a*).

**No Scientific Discoveries in Palestine.**

As in the Bible, so also in the Talmud, heaven and earth designate the two borders of the universe. The former is a hollow sphere covering the earth. It consists, according to one authority, of a strong and firm plate two or three fingers in thickness, always lustrous and never tarnishing. Another tannaitic authority estimates the diameter of this plate as one-sixth of the sun's diurnal journey; while

another, a Babylonian, estimates it at 1,000 parasangs. According to others, the diameter of the firmament is equal to the distance covered in 50 or 500 years; and this is true also of the earth and the large sea ("Tehom") upon which it rests (Yer. Ber. i. 2*c*; Targ. Yer. Gen. i. 6). The distance of the firmament from the earth is a journey of 500 years—a distance equivalent to the diameter of the firmament, through which the sun must saw its way in order to become visible (Yer. Ber. i. 2*c*, bot.; Pes. 94*a*). The firmament, according to some, consists of fire and water, and, according to others, of water only; while the stars consist of fire (Yer. R. H. ii. 58*a*).

**Conceptions of Heaven and Earth.**

East and west are at least as far removed from each other as is the firmament from the earth (Tamid. 32*a*). Heaven and earth "kiss each other" at the horizon; and between the water above and that below there are but two or three fingerbreadths (Gen. R. ii. 4; Tosef., Ḥag. ii. 5). The earth rests upon water and is encompassed by it. According to other conceptions the earth is supported by one, seven, or twelve pillars. These rest upon water, the water upon mountains, the mountains upon the wind, and the wind upon the storm (Ḥag. 12*b*; Yer. Ḥag. ii. 77*a*). The nations of antiquity generally believed that the earth was a disk floating on water. There is also mentioned the terrestrial globe, "kaddur," though it may also be translated as "disk." When Alexander the Great attempted to ascend to heaven he rose even higher and higher, until the earth appeared as a globe and the sea as a tray (Yer. 'Ab. Zarah iii. 42*c*, bot.). The earth is divided into three parts, viz., habitable land, desert, and sea.

It was assumed that our present earth was preceded by many others which were not good in the eyes of the Creator, who traverses in all 18,000 worlds, and for this reason is frequently styled "Lord of the Worlds" (Gen. R. iii. 7, ix. 2; Midr. Teh. xxxiv.). The ocean also is mentioned in the Talmud, and the whole world is said to drink of its waters (Ta'an. 9*b*). According to mystic speculation there are seven heavens, the first of which is called "velum" (curtain); the second, "firmament," etc. (Ḥag. 12*b*). Whether these worlds are similar to ours is not stated. The correct impression concerning the infinitude of the starry host is expressed in the following sentence of R. Simeon b. Lakish (about 250): "There are twelve mazzalot [signs of the zodiac], each having thirty armies; each army, thirty camps [נסטרא = *castra*]; each camp, thirty legions [compare Matt. xxvi. 53]; each legion, thirty cohorts; each cohort, thirty corps [compare Krauss, "Lehnwörter," s.v. דרטון]; and each corps has 365,000 myriads of stars entrusted to it" (Ber. 32*b*).

The Talmud subscribes, as do all astronomers before the time of Copernicus, to the geocentric world-conception, according to which the stars move about the earth. The conceptions of this motion were various. Aristotle believes that the stars have no motion of their own, being firmly attached to circles of rotation; and he further ascribes to every circle containing a star a sphere of motion whose center is the earth (Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," 1841, ii.). Perhaps the wonderful Baraita Pesaḥim 94*b* gives expression to this idea in the following: "The learned of Israel say, 'The sphere stands firm, and the planets revolve'; the learned of the nations say, 'The sphere moves, and the planets stand firm.' The learned of Israel say, 'The sun moves by day beneath the firmament, and by night above the firmament'; the learned of the nations say, 'The sun moves by day beneath the firmament, and by night beneath the earth.'" The patriarch Judah I. (about 200) believed that in the first instance the Jewish, and in the second the non-Jewish, conception was correct. The sun travels in four directions. During Nisan, Iyyar, and Siwan (spring) it travels in the south, in order to melt the snow; during Tammuz, Ab, and Elul (summer), directly above the earth, in order to ripen the fruit; during Tishri, Heshwan, and Kislew, above the sea, in order to absorb the waters; and in Ṭebet, Shebaṭ, and Adar, over the desert, in order that the grain may not dry up and wither (*ib.*).

**Motions of the Heavenly Bodies.**

The sun has 365 windows through which it emerges; 182 in the east, 182 in the west, and 1 in the middle, the place of its first entrance. The course described by it in a year is traversed by the moon in 30 days. The solar year is longer by 11 days than the lunar year (Yer. R. H. ii. 58*a*). The sun completes its course in 12 months; Jupiter, in 12 years; Saturn, in 30 years; Venus and Mars, in 480 years (Gen. R. x. 4); however, an objection is raised here (in a gloss) against the last-mentioned number. King Antoninus asked the patriarch why the sun rises in the east and sets in the west. At the time of the Deluge it traveled in the opposite direction (Sanh. 91*b*, 108*b*). Every 28 years it returns to its original point of departure, and on Tuesday evening of the spring solstice it is in opposition with Saturn, although Plato maintained that the sun and planets never return to the place whence they started. This is the cycle of 28 years (Ber. 59*b*); the moon-cycle of 19 years may have been meant in the Targ. Yer. Gen. i. 14.

The four solstices (the Teḳufot of Nisan, Tammuz, Tishri, and Ṭebet) are often mentioned as determining the seasons of the year; and there are occasional references to the rising-place of the sun ('Er. 56*a*). Sometimes six seasons of the year are mentioned (Gen. R. xxxiv. 11), and reference is often made to the receptacle of the sun (*παραθήκαι*), by means of which the heat of the orb is mitigated (Gen. R. vi. 6, and elsewhere). The revolutions of the moon were undoubtedly known; for "Israel computes by the moon, the other nations by the sun" (Suk. 29*a*, and elsewhere). God expressly prohibits the revealing of the secrets of chronology (Ket. 112*a*). Samuel sent to R. Johanan a list of the leap-years for sixty years, which the latter did not regard as exhibiting any remarkable mathematical skill (Ḥul 95*b*). "The moon begins to shine on the 1st of the month; its light increases until the 15th, when the disk [דסקוס (*δίσκος*)] is full; from the 15th to the 30th it wanes; and on the 30th it is invisible" (Ex. R. xv. 26).

**Six Seasons.**

From the names of the seven planets were derived the names of the days of the week; and each day

was consecrated to the particular planet that ruled during the early hours of the morning. The Talmudists were familiar with the planets and their characteristics (see ASTROLOGY); but only the week-days were counted, while the Sabbath had a name of its own. The names of the seven planets are: (1) "Shabbetai," Saturn; (2) "Ẓedeḳ," Jupiter; (3) "Maadim," Mars; (4) "Ḥammah," the sun; (5) "Kokebet" or "Nogah," "Kokab-Nogah," Venus; (6) "Kokab," Mercury; (7) "Lebanah," the moon. According to the first letter of each of their names, they are called "SheẒaM HeNKaL" (Shab. 129*b*, 156*a*; Pesiḳ. R. xx.; Pirḳe R. El. vi.). The worship of Venus is mentioned (Pesiḳ. R. xxxi., ed. Friedmann, p. 143*a*, and warning is given not to confuse it with the dawn (אילתא דשחרא; Yer. Ber. i. 2*c*).

**Seven Planets.**

The twelve constellations of the zodiac are: Aries ("Taleh"), Taurus ("Shor"), Gemini ("Teomim"), Cancer ("Sarṭon"), Leo ("Ari"), Virgo ("Betulah"), Libra ("Moznayim"), Scorpio ("'Aḳrab), Sagittarius, Archer ("Kasshat"), Capricornus ("Gedi"), Aquarius ("Deli"), and Pisces ("Dagim"). According to the first letter of each, they are collectively called "TeSHeT," "SaAB," "MaʻAḲ," "GeDaD" (Pesiḳ. R. *l.c.*, and Pirḳe R. El. *l.c.*; Rashi on B. M. 106*b*, and elsewhere). The first three are in the east, the second three in the south, the third three in the west, and the last three in the north; and all are attendant on the sun. According to one conception, Aries, Leo, and Sagittarius face northward; Taurus, Virgo, and Capricornus westward; Gemini, Libra, and Aquarius southward; and Cancer, Scorpio, and Pisces eastward (Yalḳ., Ex. 418; Kings 185). According to the Samaitic view, Taurus ("'Eglah") is in the north and the Scorpion in the south (Er. 56*a*; Pes. 94*b*). [Some read "'Agalah" (Wagon = Charles's Wain; see Tos. to Pes. *l.c.*] Each constellation rules for one month; viz., Aries in Nisan (March), Taurus in Iyyar (April), etc. (Pesiḳ. R. xxvii., ed. Friedmann, p. 133*b*; Pesiḳ. R. K. xiii. 116*a*). That the zodiacal circles were generally known is evident from the frequency of their interpretation in sermons and from their liturgical application in post-Talmudic times. An allusion to Aquarius is found also in a Babylonian incantation (Giṭ. 69*a*).

**The Zodiac.**

The Milky Way is called "Fire-Stream," a name borrowed from Daniel vii. 10 ("Nehar di-nur"), where it may possibly have had the same signification. The statement is also made that the sting of Scorpio may be seen lying in the Milky Way (Ḥag. 13*b*; Ex. R. xv. 6, נהר אש; Ber. 58*b*). Samuel said: "We have it as a tradition that no comet ever passed across the face of Orion ["Kesil"]; for if this should happen the earth would be destroyed." When his hearers objected to this statement, saying, "Yet we see that this occurs," Samuel replied: "It only appears so; for the comet passes either above or below the star. Possibly also its radiance passes, but not its body." Again, Samuel says: 'But for the warmth of Orion, the earth could not exist, because of the frigidity of Scorpio; furthermore, Orion lies near Taurus, with which the warm season begins (Yer. Ber. ix. 13*c*; Bab. Ber. 58*b*). The comet, because of its tail, is called "kokba de-shabbiṭ" (rod-star). Joshua b. Hananiah, the famous teacher of the Law (about 100), declared that a star appears once every seventy years and leads mariners astray; hence they should at such time lay in a larger store of provisions (Hor. 10*a*). Rapoport endeavors to prove that the path of Halley's comet had been computed by a wise rabbi (Epistle to Slonimski in "Toledot ha-Shamayim," Warsaw, 1838). Samuel said: "I know all the paths of heaven, but nothing of the nature of the comet."

**Other Stars and Comets.**

The following Biblical names of constellations are mentioned and explained: כימה = כמאה. Pleiades [a cluster of] about a hundred stars, and for the much-disputed עש, its equally obscure Aramaic equivalent יותא (MS. M. יאתא), Syriac עיותא, is given (Ber. 58*b*). The following two sagas also have reference to natural phenomena. When R. Jacob died, stars were seen by day; when R. Ḥiyya died, stones of fire fell from heaven (M. Ḳ. 25*b*). The latter may possibly be a reference to meteors.

BIBLIOGRAPHY: Winer, *B. R.* ii. 526–529, Leipsic, 1848; Hamburger, *R. B. T.* ii. 77 sq., s.v.

J. SR. L. B.

——**In Post-Talmudic Times:** With the revival of Greek science which took place in Islam, Jews were intimately connected, and the "Almagest" is said to have been translated by Sahal ibn Tabari as early as 800, while one of the earliest independent students of Astronomy among the Arabs was Mashallah (754–873?). Jews seem to have been particularly concerned with the formation of astronomical tables of practical utility to astronomers. Sind ben Ali (about 830) was one of the principal contributors to the tables drawn up under the patronage of the Sultan Maimun. No less than twelve Jews were concerned in the Toledo tables, drawn up about 1080 under the influence of Aḥmad ibn Zaid, and the celebrated "Alfonsine Tables" were executed under the superintendence of Isaac ibn Sid, while Jews were equally concerned in the less-known tables of Pedro IV.

Isaac Alḥadib compiled astronomical tables from those of Al-Rakkam, Al-Battam, and Ibn al-Kammad. Joseph ibn Wakkar (1357) drew up tables of the period 720 (Heg.); while Mordecai Comtino and Mattathia Delacrut commented upon the Persian and Paris tables respectively; the latter were commented upon also by Farissol Botarel. Abraham ibn Ezra translated Al-Mattani's Canons of the Khowarezmi Tables, and in his introduction tells a remarkable story of a Jew in India who helped Jacob ben Tarik to translate the Indian astronomical tables according to the Indian cycle of 432,000 years. Other tables were compiled by Jacob ben Makir, Emanuel ben Jacob, Jacob ben David ben Yom-Ṭob Poel (1361), Solomon ben Elijah (from the Persian tables), and Abraham Zacuto of Salamanca (about 1515).

The earliest to treat of Astronomy in Hebrew on a systematic plan was ABRAHAM BAR ḤIYYA, who wrote at Marseilles, about 1134. Discussions on astronomical points, especially with regard to the spheres, and disputed points in calculating the calendar occur frequently in the works of Judah ha-Levi, Abraham ibn Ezra, and Maimonides, while a new system of Astronomy is contained in the "Wars

of the Lord" ("Milḳamot Adonai") of Levi ben Gerson.

Jews were especially helpful in the progress of the science by their work as translators: Moses ibn Tibbon translated from the Arabic Jabir ben Aflah's acute criticisms of the Ptolemaic system, an anticipation of Copernicus, and, thus brought them to the notice of Maimonides. Ibn al-Haitham's Arabic compendium of Astronomy was a particular favorite of Jewish astronomers; besides being translated into Spanish by Don Abraham Faquin, it was turned into Hebrew by Jacob ben Makir and Solomon ibn Pater Cohen and into Latin by Abraham de Balmes. Other translations from the Arabic were by Jacob Anatoli, Moses Galeno, and Kalonymus ben Kalonymus, who thus were the means of bringing the Greco-Arabic astronomers to the notice of western Europe. Jacob Anatoli, for example, translated into Hebrew both the "Almagest" and Averroes' compendium of it, and this Hebrew version was itself translated into Latin by J. Christmann. Other translators from the Hebrew into Latin were Abraham de Balmes and Kalonymus ben David of Naples, while David Kalonymus ben Jacob, Ephraim Mizrahi, and Solomon Abigdor translated from the Latin into Hebrew. The well-known family of translators, the Ibn Tibbons, may be especially mentioned. In practical Astronomy Jewish work was even more effective. Jacob ben Makir (who is known also as Prophiat Tibbon) appears to have been professor of Astronomy at Montpellier, about 1300, and to have invented a quadrant to serve as a substitute for the astrolabe. Levi ben Gerson was also the inventor of an astronomical instrument, and is often quoted with respect under the name of Leon de Bañolas. Bonet de Lattes also invented an astronomical ring. Abraham Zacuto ben Samuel was professor of Astronomy at Salamanca, and afterward astronomer-royal to Emanuel of Portugal, who had previously been advised by a Jewish astronomer, Rabbi Joseph Vecinho, a pupil of Abraham Zacuto, as to the project put before him by Columbus, who, in carrying it out, made use of Zacuto's "Almanac" and "Tables."

With the Renaissance, Jewish work in Astronomy lost in importance, as Europe could revert to the Greek astronomers without it. The chief name connected with the revival of astronomical studies on the Baltic is that of David Ganz of Prague (d. 1613), who corresponded with Kepler, Tycho Brahe, and Regiomontanus; he was acquainted with the Copernican system, but preferred that of Ptolemy, while as late as 1714 David Nieto of London still stood out against the Copernican system. Altogether, in reviewing Jewish Astronomy in the Middle Ages, one can not claim that Jews themselves made many contributions to the science; but by making the Greco-Arabic Astronomy accessible to Europe, they aided in keeping the interest in the subject alive, and prepared the way for the revival of the science in the sixteenth century. On the practical side of the science, their chief contributions were of more value: almost all the tables used by astronomers and navigators were their work, while they introduced several improvements in astronomical instruments. See also Calendar.

The modern epoch of the science begins with a great Jewish name, that of Sir William Herschel (1738–1822), whose Jewish origin is acknowledged by his biographer. His systematic survey of the heavens, continued and completed by his son John, his catalogues of nebulæ and clusters, and his discovery of the planet Uranus, may be classed among the greatest exploits in the history of Astronomy. He also started the investigation into the constitution of the universe, determined the path of the sun toward the constellation Vega, and in innumerable ways started this science along the lines on which it developed up to the time of the discovery of spectrum analysis. He was assisted throughout his work by his sister Caroline Herschel (1750–1848). Since his time no very great Jewish name has been connected with the development of astronomical science, but no less than fourteen of the asteroids were located by H. Goldschmidt (1802–66)—at a time when the discovery of an asteroid was by no means so easy a task or so frequent an occurrence as it is nowadays—and W. Beer (1797–1850), the brother of Meyerbeer, was the first to draw an accurate map of the moon. Of contemporaries, the most distinguished is Moritz Loewy (b. 1833), director of the Paris Observatory, and the inventor of the coudé or elbow telescope, by which the stars may be observed without bending the neck back and without leaving the comfortable observatory.

The following list of Jewish astronomers of the Middle Ages, with the approximate periods of their activity, arranged in alphabetical order of first names, some of whom are mentioned elsewhere in this work, may be of service in drawing attention to the minuter details:

Abraham de Balmes.
Abraham ibn Ezra (1093–1168).
Abraham bar Ḥiyya (1130).
Abraham of Toledo (1278).
Abraham Zacuto ben Samuel (16th cent.).
Andruzagar ben Zadi Faruch.
Augustinius Ricius (1521).
Baruch Sklow (circa 1777).
Baruch ben Solomon ben Joab (1457).
Bianchino (15th cent.).
Bonet de Lattes (1506).
Caleb Afendopolo (15th cent.).
David Gans (died 1613).
David Kalonymus ben Jacob (1464).
David ibn Nahmias.
David Nieto (died 1728).
Dayan Ḥassan (972).
Elia Misraḥi (died 1526).
Emanuel ben Jacob (1346–65).
Ephraim Mizrahi.
Farissol Moses Botarel (1465).
Hananeel ben Ḥushiel (died 1020?).
Ḥayyim Lisker (1612–36).
Ḥayyim Vital Calabrese (died 1620).
Isaac ben Aaron (1368).
Isaac Abu al-Khair ben Samuel (1340).
Isaac Albalia ben Baruch (1035–94).
Isaac ibn Alhadib (1370).
Isaac Israeli ben Joseph (1310–30).
Isaac ben Meir Spira.
Isaac ben Moses Ephodæus, Prophiat Duran (1382–1403).
Isaac ibn Sid (1252).
Israel Lyons (died 1775).
Israel Samose (died 1772.)
Jacob Anatoli (1232).
Jacob Carsi (Jacob al-Corsono ben Abi Abraham Isaac, 1576).
Jacob ben David ben Yom-Ṭob Poel (1361).
Jacob ben Elia.
Jacob ben Judah Kabrut (1382).
Jacob ben Makir, Prophiat Tibbon (1289–1303).
Jacob ben Samson (1123–42).
Jacob ben Tarik (9th cent.?).
Jeremiah Cohen of Palermo (1486).
Joseph ben Eleazar (14th cent.).
Joseph ben Isaac ben Moses ibn Wakkar (about 1357).
Joseph ben Israeli ben Isaac (died 1331).
Joseph ibn Nahmias (1300–30).
Joseph Parsi.
Joseph Taytazak (about 1520).
Judah Farissol (1499).
Judah ha-Levi (1140).
Judah ben Israeli (1339).
Judah ben Moses Cohen (1256).
Judah ben Rakuffal (before 1130).
Judah ben Samuel Shalom (15th cent.).
Judah ben Solomon Cohen (1247).
Judah ibn Verga (1457).
Kalonymus ben David of Naples (1528).
Kalonymus ben Kalonymus (1310–72?).

Levi ben Abraham ben Hayyim (1200-1316).
Levi ben Gerson (Leon de Bañolas), (1327-44).
Mathieu of Montpellier.
Menahem ben Shemariyah (died 1012).
Mashallah (754-813).
Mattatha Delacrut (cir. 1530-50).
Meïr Neumark (1703).
Meïr Spira (14th cent.?).
Menahem (Emanuel) Zion Porto (1636-40).
Mesullam Kalonymus.
Mordecai Comtino (1460-85).
Mordecai Finzi (1440-46).
Moses ben Abraham (Nismes).
Moses Almosnino (d. about 1580).
Moses Galeno ben Elia (16th cent.).
Moses Goli ben Judah.
Moses Handali.
Moses Isserles (d. 1573).
Moses ibn Tibbon (1244-74).
Nathan Hamati ben Eliezer (1279-83).
Raphael Leki Hannover (1724).
Sahal (Rabban) al-Tabari (800).
Samuel ibn Abbas ben Judah (1163).
Samuel Abulafia (1278).
Samuel Ha-Levi (1280-84).
Samuel ben Judah of Marseilles (1331).
Shalom ben Joseph (1450-60).
Shalom ben Solomon Yerushalmi (1482-87).
Sheshet ben Isaac ben Gerundi (1320).
Sind ben Ali (820-833).
Solomon Abigdor ben Abraham (1390).
Solomon Davin of Rodez (14th cent.).
Solomon ben Elijah (1344-86).
Solomon Esobi (Azubius), (1653).
Solomon ben Moses Melgueil (1250).
Solomon ibn Pater Cohen of Burgos (1322).
Solomon Shalom ben Moses (1441-86).
Tobias Cohen (1708).
William Raimund de Moncada (end 15th cent.).

Bibliography: Steinschneider, *Jewish Literature*, §§ 21, 30 (includes astrology and calendar); *Uebersetzungen*, pp. 562-619.

G. J.

**ASTRUC:** A prænomen used frequently by Jews in southern France and eastern Spain; used to this day as a family name in France. It is derived from the Provençal *astruc*, "happy" (compare *bonastruc* and *malastruc*, and the Spanish *astrugo*, from the Latin *astrum*, a star). In the dialect of Languedoc, Astruk signified "born under a favorable star" (Genin, "Récréations Philologiques," ii. 79, Paris, 1856). This confirms the supposition of Dukes that the name represents the Hebrew מזל טוב ("good luck"); and a MS. which formerly belonged to the Almanzi collection was written by a "Rabbi נד, who is called Astruc bar Jacob" (Steinschneider, "Hebr. Bibl." v. 47). Even in its Roman form, Asterius (Ἀστέριος, Asterius), it occurs not only on Christian inscriptions of Spain (Hübner, "Inscript. Hispan. Christian. Supplem." Berlin, MCM., p. 70) and of Gaul (Le Blant, "Inscript. Cret. de la Gaule," ii. 445), but also on the Jewish catacombs of Rome (Garucchi, "Cimitero degli Antichi Ebrei," 1862, p. 24; Schürer, "Gemeindeverfassung der Juden in Rom," 1879, p. 14; Berliner, "Gesch. der Juden in Rom," i. 74). In a Latin-Jewish inscription the name of "Claudia Aster" of Jerusalem occurs (Mommsen, "Inscr. Neapol. Lat." No. 6467). A certain Bonastruc Abigedor translates his name into "Fortunio Avigdor" in MS. 2232 of the Bodleian Library, Oxford (Neubauer, "Catalogue," col. 770; compare Steinschneider, "Hebr. Uebers." pp. 965, 977). In Hebrew MSS. the name is written אסטרוק, אישתרוק (Steinschneider, "Hebr. Bibl." *l.c.*), אשתרוג, ישתרוק, נשתרוד, נישתרוק, and נישתרוקי ("Ecrivains Juifs," p. 549); in non-Hebrew documents, Astruch ("Revue Etudes Juives," iv. 68), Astrug (*ib.*), Astruz (Zunz, "Zur Gesch." p. 473), Astrugo (Jacobs, "Sources," Index, *s.v.*), Astrugon (Gross, "Gallia Judaica," p. 342), Asdrach ("Revue," iv. 6), Nastruch (Kayserling, "Juden in Navarra," p. 161), Strug ("Jew. Quart. Rev." viii. 493), Struch (Kayserling, *l.c.* p. 161), and Struchus ("Revue Etudes Juives," xl. 170). In a document of the year 1661 relating to certain Jews in Mannheim, "Abraham and Moïse Astrouegˉ" occur (Löwenstein, "Gesch. der Juden in der Pfalz," p. 80; compare Kalman Astruc in the Worms Memorbuch, ed. Berliner, p. 48). The name occurs in Italian in the form Astruccio (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 438). The feminine form of the name is Astruga ("Revue Etudes Juives," xxxix. 265). In composite names we have the forms Bon Astruc (compare Bonenfant, Bonfil, Bonisac, etc.) and Sen Astruc.

Among the martyrs of Cologne in 1096, the name of a certain Astorio (אישתורין) occurs, which may possibly be a form of the Latin Asterius (Salfeld, "Nürnberger Memorbuch," p. 110). It is doubtful whether the name Estori ha-Parhi (lived in Provence and Palestine, fourteenth century) ought to be cited in this connection (Steinschneider, "Hebr. Bibl." xv. 108; "Hebr. Uebers." 977, note 45).

The earliest mention of the name Astruc seems to be that of Mal-Astrug (*i.e.*, Miles Astrug) of Marseilles in the year 1040. A document of the year 1231 mentions a Solomon "filius Astruc" of Megueil. Abba Mari ben Abraham (d. about 1240) was called Don Astruc des Gabbai (Gross, "Gallia Judaica," p. 103). Judah ben Astruc is mentioned in a Barcelona document of the year 1287 as interpreter of King Alfonso of Murcia. In 1435 a Rabbi Astruch, "Maitre de la Synagogue," was burned at Palma in the Balearic Islands.

During the Middle Ages the Astruc family seems to have lived chiefly in the comtat of Avignon. When in 1550 permission was given the Portuguese Jews to settle in Guienne, the Astrucs were among the first to avail themselves of the privilege. The earliest ancestor of the modern Astruc family in Bordeaux was Israel bar Josuan Astruc, about the year 1660. The sketch-pedigree given on page 253, in which, however, some of the branches have not been indicated, will show the descent of the family.

Bibliography: Körting, *Lat.-Romanisches Wörterbuch*, p. 78, 1891; Zunz, *Namen der Juden*, p. 42; Dukes, *Salomon ben Gabirol*, p. 61; Kayserling, *Die Juden in Navarra*, p. 161; [illegible] *Jahrbücher*, i. 95; Steinschneider, *Hebr. Bibl.* [illegible]; 15b, in *Revue Etudes Juives*, iv. 68; Salfeld, [illegible] *Nürnberger Memorbuches*, p. 387; [illegible] *Sources of Spanish-Jewish History*, Index, *s.v.*; [illegible] Bettencourt, *Notes Historiques et Généalogiques* [illegible] *Famille Astruc*, Paris, 1895.

G.

**ASTRUC CRESCAS.** See Crescas.

**ASTRUC EN-DURAN.** See Abba Mari ben Moses of Lunel.

**ASTRUC, ELIE-ARISTIDE:** French rabbi and author; born at Bordeaux, Nov. 12, 1831. He received his early education in his native city and took a course of study at the rabbinical college of Metz, to which he was sent with a scholarship by the community of Bayonne in 1852. On the completion of his studies in 1857, he was appointed assistant to the chief rabbi of Paris, and became chaplain of the Paris lyceums of Louis le Grand, Vanves, and Chaptal. He was one of the six founders of the Alliance Israélite Universelle (1860), and in 1865 was delegate from Bayonne to the convention for the nomination of chief rabbi of France. In 1866 he was elected chief rabbi of Belgium, and was

authorized by a special decree of the emperor to accept the office though remaining a French citizen. While holding this position, he took part in the synod of Leipsic (June 29—July 4, 1869).

During the Franco-Prussian war (1870–71), Astruc distinguished himself both as a French patriot and as a Jewish minister. He was a member of the comité du pain, whose chairman, the Comte de Mérode, leader of the Belgian Catholic party, cared for the wounded. In his capacity of secretary to the "Belgian committee for the liberation of the territory (Alsace and Lorraine)," Astruc revisited Metz after an absence of twenty years.

Elie-Aristide Astruc.

In 1879 Astruc resigned the chief rabbinate of Belgium to return to his native country. Before his departure the King of the Belgians created him a knight of the Order of Leopold. After officiating as chief rabbi of Bayonne from 1887 to 1891, he retired to private life.

Astruc is a successful writer. The first of his works was a French metrical translation of the principal liturgical poems of the Sephardic ritual, entitled "'Olelot Eliahu" (Elia's Gleanings), published in 1865. In 1869 he published "Histoire Abrégée des Juifs et de Leurs Croyances," a small book which caused a sensation at the time, on account of the author's boldness. As Astruc said, he wished "to separate the kernel from its shell"; that is, to disengage the great ideas of Judaism from venerable but partially legendary traditions. A second edition of the work was issued in 1880.

In the pulpit Astruc displayed the same independent yet moderate views, and always boldly proclaimed his moral convictions and his attachment to the Jewish faith. His more important sermons were collected and published under the title "Entretiens sur le Judaisme," 1879. In 1884 he wrote "Origines et Causes Historiques de l'Anti-Sémitisme," which was translated into German and Hungarian. He contributed to various reviews—among others, the "Revue de Belgique," "Revue de Pédagogie," and the "Nouvelle Revue"—a number of articles in which he endeavored to impress non-Jews with correct views of the history and doctrines of Israel; also essays on the political societies of Belgium, on Pope Leo XIII., etc.

S. J. W.

**ASTRUC DÈS GABBAI, or ABBA MARI BEN ABRAHAM:** Provençal scholar; lived at Béziers toward the end of the thirteenth century and the beginning of the fourteenth. Nothing is known of his life and his scientific activity. His name was transmitted by his relative, or perhaps by his grandson, Abraham Bedersi, who in an elegy composed on the occasion of the death of Don Bonafos Roguet bewails also Astruc dès Gabbai, who died several years before.

Bibliography: Rénan-Neubauer, *Les Rabbins Français*, p. 713; Gross, *Gallia Judaica*, p. 103.

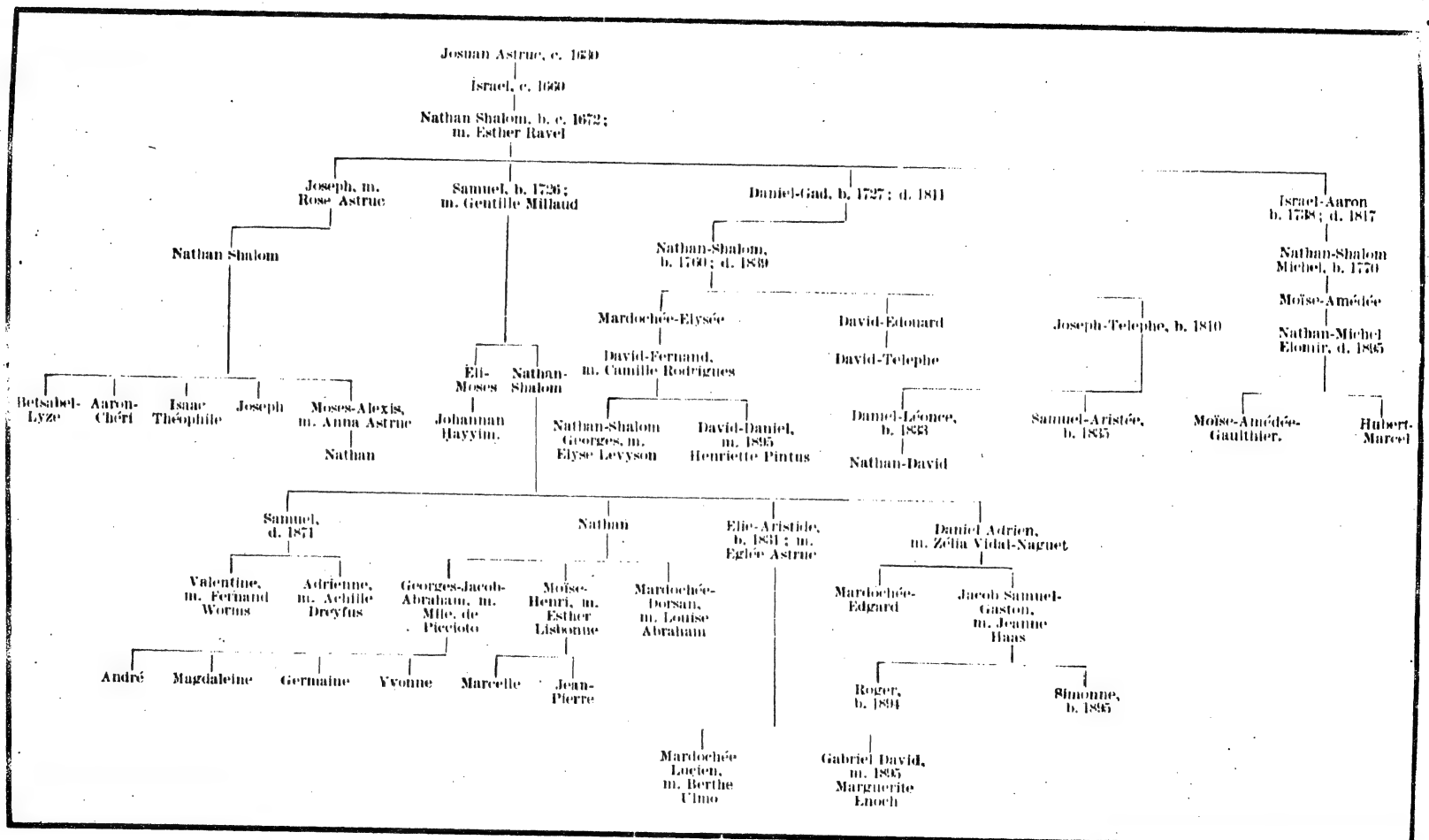
G. I. Br.

**ASTRUC, JEAN:** Physician and founder of modern Pentateuch criticism; born at Sauve, France, March 19, 1684; died in Paris May 5, 1766. His father was a Huguenot, but became a Catholic. He studied medicine and became professor of anatomy in Toulouse, in Montpellier, and finally in Paris. Astruc owes his prominent place in Biblical literature to his work entitled "Conjectures sur les Mémoires Originaux dont Il Paroit que Moyse s'est Servi pour Composer le Livre de la Genèse," published anonymously at Brussels in 1753, which furnished the starting-point for the modern criticism of the Pentateuch.

Long before Astruc, certain Jewish scholars—among them Ibn Ezra and Baruch Spinoza—not being satisfied with the summary reply of the rabbinical commentators, "The Torah does not arrange its facts chronologically" (אין מוקדם ומאוחר בתורה, Yer. Soṭah viii. 22*d*), had dealt more or less critically with the anachronisms and chronological incongruities of the Pentateuch. Astruc's immediate predecessors were Le Clerc (Clericus), Richard Simon, Fleury, and François; but none of these went beyond the generalization that the Pentateuch was composed of different documents. Astruc was the first to offer an explanation of the character and mutual relations of these documents.

Struck by the fact that in some portions of Genesis the divine name "Elohim" (Engl. version, "God") was used, and in others the divine name "Yhwh" (Engl. version, "the Lord"), he advanced the hypothesis that there had originally existed a number of isolated documents, the materials of which Moses separated and then rearranged, and into which confusion was subsequently introduced by copyists. Thus (from the method of Moses and the work of the copyists) he accounted for the two lines of narrative (Elohistic and Jahvistic) and for the repetitions and antichronisms. Astruc assumed two principal documents: the Elohim narrative, A; the Yhwh story, B, and some ten fragmentary ones. On the basis of this conjecture he rearranged (in two columns, A and B) Genesis and the first two chapters of Exodus. To the Elohim narrative he assigned Gen. i.–ii. 3; v.; vi. 9–22; vii 6–10, 19, 22, 24; viii. 1–19; ix. 4–10, 12, 16, 17, 28, 29; xi. 10–26:

Jean Astruc.
(After a drawing by Vigée in "Biographie Universelle.")




GENEALOGICAL TREE OF THE ASTRUC FAMILY.

xvii. 3-27; xx. 1-17; xxi. 2-32; xxii. 1-10; xxiii.; xxv. 1-11; xxx. 1-23; xxxi. 4-47, 51-54; xxxii. 1-3 (1, 2), 25 (24)-33; xxxiii. 1-16; xxxv. 1-27; xxxvii.; xl.-xlviii.; xlix. 29-33; l.; Ex. i.; ii. To the YHWH source belong ii. 4-iv.; vi. 1-8; vii. 1-5, 11-18, 21, 24; viii. 20-22; ix. 11, 13-15, 18-29; x.; xi. 1-9, 27-32; xii.; xiii.; xv.-xvii. 2; xviii.-xix. 28; xx. 18; xxi. 1, 33, 34; xxii. 11-19; xxiv.; xxv. 19-34; xxvi. 1-33; xxvii.-xxviii. 5, 10-22; xxix.; xxx. 24-43; xxxi. 1-3, 48-50; xxxii. 4-24 (3-23); xxxiii. 17-20; xxxviii.; xxxix.; xlix. 1-28. To a third column, C, he assigned various repetitions (vii. 20, 23, 24; xxxiv. [?]). A fourth division, D, supposed to contain material foreign to Hebrew history, he subdivided into eight columns, as follows: E, xiv.; F, xix. 29-38; G, xxii. 20-24; H, xxv. 12-18 (and perhaps 1-7); K, xxvi. 34, 35; xxviii. 6-9; I, xxxiv.; L, xxxv. 28, 29; xxxvi. 1-19, 31-43; M, xxxvi. 20-30. He assumed also a few additions by the compiler, and some glosses. As authors of the documents he suggested Amram (who drew perhaps from Levi, and this last from Jacob, Isaac, and Abraham), Joseph, the Midianites (for the genealogies in H, K, L, M), and the Moabites and Ammonites (for F).

Astruc's hypothesis was accepted (or, perhaps, independently reached) and further developed by Johann Gottfried Eichhorn, who made it the foundation of what he was the first to designate as "the Higher Criticism." The chief advance of modern Pentateuch criticism has been to divide Astruc's Elohistic source into two—one of which (P) is the latest constituent of the Hexateuch—to distinguish the Deuteronomistic writings, and to define the literary characters and the historical and religious points of view of the documents. While certain of the details of Astruc's analysis have not stood the test of time, his general critical principles have been retained substantially as he held them.

Bibliography: Herzog, *Real-Encyc.*; Carpenter and Harford, *Hexateuch*, London, 1900, pp. 33 *et seq.*; Cheyne, *Founders of Old Testament Criticism*, London, 1893; Briggs, *Higher Criticism of the Hexateuch*, 2d ed., New York, 1897.

T. M. B.

**ASTRUC KALONYMUS.** See Kalonymus.

**ASTRUC HA-LEVI OF DAROCA:** Talmudic scholar; lived in Spain at the end of the fourteenth and at the beginning of the fifteenth century. He was a delegate to the famous disputation at Tortosa, in 1413, under the presidency of Pope Benedict XIII., at which he displayed great energy and breadth of mind. Attacks having been made on the Talmud, based on some extravagant haggadic sentences, Astruc handed to the assembly a written declaration, in which he denied any authority to the Haggadah, and utterly renounced it.

On another occasion, Astruc dared even the anger of the pope. Benedict XIII. having pointed out the improbability of the haggadic legend that the Messiah was born on the day of the destruction of the Temple and was now in paradise, Astruc said: "Lord and Pope, you believe so many improbabilities about your Messiah, let us believe this single one regarding ours."

Bibliography: Ibn Verga, *Shebet Yehudah*, ed. Wiener, Hebrew text, pp. 68, 74, 76, 77; Kobak's *Jeschurun*, vi. 45 *et seq.*; Grätz, *Gesch.* 3d ed., viii. 120, 121, 406.

L. G. I. Br.

**ASTRUC DE PORTE.** See Nahmanides.

**ASTRUC RAIMUCH (FRANCISCO GODFLESH, DIOSE CARNE).** See Raimuch.

**ASTRUC, ZACHARIE:** French sculptor, painter, and author; born at Angers, department of Maine-et-Loire, in 1839. While still a boy he left his native city to seek his fortune in the French metropolis. In 1859 he founded, in collaboration with Valéry Vernier, the "Quart d'Heure Gazette des Gens à Demi-Sérieux"; devoting himself, at the same time, with great zeal to the study of art. He was commissioned in 1874 to make a reproduction of the famous statue of St. Francis of Assisi, which had been jealously guarded from the envious eyes of all artists in a shrine of a monastery in Toledo. He was thus enabled to carry out of Spain the first sculpturally exact and faithful copy of Alonzo Cano's masterpiece. It was exhibited in 1875 at the Exposition des Beaux-Arts, Paris, and the numerous copies taken from that exquisite model have made it a familiar subject with all lovers of art.

Astruc is a member of the Society of French Artists, and has been for many years a faithful and prolific contributor to the Salon of the Champs Elysées, where his works have always called forth favorable comment. His talents are as varied as they are excellent, and he wields a brush as readily as a chisel. Particularly noteworthy among his paintings are his large panels in water-color, of which a series of six was purchased by the state and placed in the museum of St. Etienne. As a sculptor his reputation is even greater, and won him a prominent place among the best modern French artists. Rewarded at the Salons of 1882, 1884, 1885, 1886, as well as at the Universal Exposition of 1889, he is now "hors de concours." In 1890 he was decorated with the Cross of the Legion of Honor.

The principal art works of Astruc are: "Mars et Venus," plaster group, 1886; "Hamlet," 1887; "Le Roi Midas," statue in bronze, 1888; "Portrait de M. le Comte Fabre de l'Aude," bust in bronze, 1888; "Perce-neige," statue in plaster, 1889; "Portraits Masques," 1889; "Le Repas de Prométhée," plaster statue, 1891; "Le Moine: L'Extase dans le Sommeil," marble statue, 1893 (bought by the government); "Barbey d'Aurevilly," bust in bronze; "L'Enfant Marchand de Masques—now in the gardens of the Luxembourg; "Le Saint-François d'Assises," statue—copy of the original of Alonzo Cano described above; "Manet," bust in bronze; "L'Aurore," bronze relief, now at the Ecole de Saint Cyr; "Le Sâr Peladan," salon of 1899; decorative figures for the exposition at Nice, etc.

Astruc is, moreover, a litterateur of no mean reputation. Besides his early venture as editor of the "Quart d'Heure," he has written: "L'Histoire Funèbre de Faubert"; "Les Onze Lamentations d'Eliacin"; "Le Récit Douloureux"; "Les Quatorze Stations du Salon de 1859," a collection of art criticisms published in one volume, with a preface by George Sand. He has also contributed, as an art critic, to "Le Pays," "L'Etendard," "L'Echo des Beaux-Arts," "Le Peuple Souverain," etc. He is the author of several novels, short stories, and plays, among which may be mentioned: "Bug

Mug," a short story which appeared in the pages of the "Opinion Nationale"; "Sœur Marie Jésus," a novel published in the "Revue Germanique"; and "L'Arme de Femme," a comedy published in the "Revue Internationale." In 1863, in collaboration with the great writers of the day, Astruc founded "Le Salon," a journal devoted exclusively to art, and which appeared daily during the annual exposition. It lasted only for a short time. In 1870 he founded in Madrid another art journal, "L'Espagne Nouvelle," and wrote several sketches for different contemporary reviews, descriptive of his sojourn in Spain. Astruc was the author of a novel entitled "Romancero de l'Escurial," which he wrote in Spanish, and which was published in Paris by Charpentier in 1884, followed by its sequel, "Le Généralité." He is also the author of a volume of Spanish poems, "Les Alhambra."

Bibliography: *Dictionnaires Départementaux (Département de Maine-et-Loire)*, 1894; *La Grande Encyclopédie*, s.v.

S. A. S. C.

**ASUFOT:** "Collection"; that is, the name of a medieval compilation of laws, customs, habits, and practises of a religious character, similar to other medieval compendiums of a legal character. It is preserved in a unique manuscript (No. 115) in the Montefiore College Library, Ramsgate, England. The author, who lived at the beginning of the fourteenth century, collected from numerous authors, of whom he mentions a large number, a rich store of information from halakic decisions, special "minhagim," and popular customs; and the collection throws light upon the ordinary life of the Jews in the Rhine country during the twelfth and thirteenth centuries. The manuscript is almost throughout endowed with vowel-signs. It is probably the only non-liturgical and non-Biblical text that has these signs.

The author had at his disposal very rich literary resources, and displays more interest in every branch of religious life than the majority of similar compilers. He has a peculiar gift for noting down local customs and even superstitions, a feature that greatly enhances the value of the book. Another important characteristic is the accuracy with which he indicates the sources of his information. Many fragments of literature and many a name have been preserved by these quotations.

**Character.**

From a philological point of view the book possesses considerable interest, from the fact that numerous German glosses are found in the text that explain difficult or obscure terms, and some that show, incidentally, the intimate knowledge of German possessed by the Jews of that time.

The contents are, in brief, as follows: the laws relating to the ritual slaughtering of animals; laws concerning the observance of Passover, with a description of the ritual of the Seder; laws relating to the New-Year, the fast-days, and to all the feasts, including the semi-festivals; laws concerning the observance of the Sabbath; laws about proselytes; a string of medical prescriptions and charms; mourning and burial customs; marriage ceremonies and laws, including directions for the ceremony under the canopy; laws and formulas of divorce; mezuzot; a condensed form of the prayer-book; formulas and types of numerous commercial and religious contracts, and of various forms of excommunication as well as of repentance, followed by short chapters recapitulating and supplementing the subjects already treated.

**Contents.**

The vocalization of the manuscript is also important, showing, as it does, that the pronunciation of the Jews of that period was much akin to the so-called Sephardic pronunciation.

Bibliography: A full description of the work, as well as bibliographical references to the writers that have had access to it and made use of it, together with a series of abstracts of the more important passages, such as the Seder ritual, the short prayer-book, superstitions, customs, etc., is given by M. Gaster in *Report of the Judith Montefiore College for the Year 1892-93*, London, 1893, pp. 51-74.

L. G. M. Ga.

**ASUSA, ASUTA** (אסותא = "health!"): A sentiment expressed toward one who is sneezing. In Tosef., Shab. vii. (viii.) 5 it is declared to be a forbidden heathen (Amorite) practise to wish one health ("marpe"), whereas R. Eliezer b. Zadok, of the first century, says: "It is forbidden only in the schoolhouse, as causing a disturbance during study"; to which is added: "Those of the house of Rabban Gamaliel would not say 'marpe.'" In Ber. 53*a* the reading is: "Those of the house of Rabban Gamaliel avoided saying 'marpe' in the schoolhouse." Maimonides (Talmud Torah iv. 9) follows the Talmud, prohibiting the saying of "refuah" (healing) only during study. So also Shulḥan 'Aruk, Yoreh De'ah, 246, 17; but the later annotators are inclined to permit it during study. In Yer. Ber. v. 10*d*, R. Mana teaches that while eating one should not say חיים, explained by Frankel, Levy, Kohut, and Krauss as *ἰάσις* ("healing") or as יסי ("may He heal!"). 'Aruk reads זמ, interpreted by Frankel and Kohut as *ζήτω* ("may he live"!); both readings explained by Jastrow as abbreviations either of סעדי ("the Lord my help") or of זרירי לטובה ("my sneezing be for good!"), as there is the danger of choking. In Pirḳe R. El. iii. and Yelamdenu to Toledot, quoted in 'Aruk, *s. v.* עטש (compare Yalḳ., Gen. 77), the story is told that until Jacob's time man, at the close of his life, sneezed and instantly died; but Jacob prayed to God to grant him time to prepare for his death by making his will. This, to the surprise of all, was granted to him; and so it was told Joseph, "Behold thy father is sick" (Gen. xlviii. 1). Henceforth it became the rule that illness should precede death. For this reason when one sneezes he should wish himself "ḥayyim" (for life!) or "ḥayyim ṭobim" (for a happy life!); so that the sign of death was transformed into a sign of life, according to Job xli. 10 [A. V. 18].

The wish "Asuta" is often given in the vernacular, "Your health!" or "God bless thee!" "God help thee!" To children, people would say, "Good and old and fair until your hundredth year!" The one who sneezes usually cites from Gen. xlix. 18, "For thy salvation I wait, O Lord!" and in response to the wishes offered by his neighbor, he would say in Hebrew, "Be thou blessed" ("baruk tiheyeh"; see Solomon Luria, "Yam shel Shelomoh"; B. Ḳ. viii. 64; "Magen Abraham Oraḥ Ḥayyim," 230, note 6). The custom of uttering some prayer or wish at

sneezing was universal among ancient and is also observed among modern nations; it originated in the belief that it was the work of the spirits, good or evil (see section on "Sneezing" in Tylor, "Primitive Culture," i. 97–102).

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J. SR. K.

**ASVERUS.** See SEVERUS.

**ASYLUM.—Biblical Data** (ἄσυλον, "inviolable"): A place of refuge for slaves, debtors, political offenders, and criminals; a sacred spot, a sanctuary, altar, or grave, protected by the presence of a deity or other supernatural being, and sharing his inviolability. In many cases there was attached to the sacred place a larger or smaller area within which it was forbidden to shed the blood of man or beast or to cut down trees or plants (so in the harem or sacred enclosure of Mecca), and where the fugitive might dwell in comfort. The custom was one of the earliest developed in society; it is found among very low tribes (Australian and others), among some of whom the guilt or innocence of a fugitive was determined by a tribunal. It is probable that this character of refuge belonged originally to all sacred places, the degree of security being in proportion to the sanctity of the spot, the shrines of the more powerful deities naturally having greater potency. Into such a system, abuses, of course, crept: some shrines were nurseries of criminals; and it often became necessary to limit the number of asylums. In Athens only certain sanctuaries were recognized by law as refuges (for example, the temple of Theseus for slaves); in the time of Tiberius the congregations of desperadoes in shrines had become so dangerous that the right of Asylum was limited to a few cities (in the year 22). The sanctuary did not always protect a refugee; if the law were not explicit, or if the man were already condemned or believed to be guilty or dangerous, he was sometimes taken from the sacred spot, or even put to death there; such cases were, however, exceptional.

**Origin and Character.**

In Israel the custom of Asylum probably existed from the earliest times, but there is no record of it before the days of Solomon. Possibly an allusion to it is involved in the story of Cain (Gen. iv.): Cain, as murderer, would in any case be exposed to the attack of the avenger of blood, but his situation is made harder by the fact that he is banished from the land and the worship of YHWH, and therefore can not take refuge in a sanctuary. Absalom, after the murder of Amnon, fled the country (II Sam. xiii. 37), and took refuge with his mother's father. The first distinct notice of the right of Asylum is contained in the narrative of the attempts to place Adonijah on the throne (I Kings i., ii.): Adonijah flees to the altar and refuses to come forth till he has Solomon's word that his life shall be spared; Joab, on the other hand, refusing to leave the altar, is slain, by special command of Solomon, on the sacred spot. There was thus at this time a recognized right of Asylum for offenders (in this case political offenders), which, however, was not absolute. The right was denied Joab, probably, not because he had murdered Abner and Amasa (I Kings ii. 29–34), but because he was a dangerous conspirator, and Solomon had absolute authority over the royal shrine of Jerusalem. Doubtless every sanctuary in the land was an Asylum (Ex. xxi. 14, compared with Ex. xx. 24), and this state of things continued down to (and probably after) the reform of Josiah, when the attempt was made to abolish all sanctuaries except the Temple of Jerusalem. The plan was not carried out at that time; the provincial shrines continued to exist (Jer. ii. 28; vii. 9, 18; xi. 13; Ezek. vi. 3, 4), and later all reforms were interrupted by the capture of Jerusalem and the consequent confusion that reigned throughout the land. It may thus be assumed that down to the time of the Babylonian Exile all Levitical settlements had the privilege of Asylum for certain offenders, such as homicides and political disturbers, but whether it was also extended to slaves and debtors is not clear. The area of protection probably included all the land attached to the sanctuary.

**Early Hebrew Custom.**

**Josiah's Attempts at Reform.**

The right of Asylum was defined gradually by custom and law. In Solomon's time, as just noted, a distinction, based on regard for the safety of the throne, was made between refugees. As the legal organization of society was more and more worked out, the just distinction between the innocent and the guilty came to be recognized. This distinction is made definitely in the earliest law-book (Ex. xxi. 13, 14, eighth century): He who slays unintentionally is to be protected from the avenger of blood by the sanctuary, but the wilful slayer is to be taken from the altar and put to death (that is, delivered over to the avenger of blood). Further details are not given—nothing is said of a tribunal to try the case, or of the duration of the fugitive's stay in the sanctuary; these points were, however, probably settled by the existing custom. The first modification of the old usage is made in the Book of Deuteronomy (xix. 1–7, 11–13). As the rural shrines were abolished by the law of that book, it became necessary to make other provisions for the innocent homicide that lived too far from Jerusalem to find shelter there; and accordingly three cities were appointed (their names are not given in the text) to which such a person might flee and within their boundaries be safe. In any one of these a homicide might take refuge and remain secure till his case was decided. The decision was made by the elders of the refugee's city: in general, it may be supposed, by the legal authorities [elders] of the place where the homicide was committed. If he proved to be innocent, he was, of course, under the protection of the authorities of the city of refuge; but it is not said whether or when he was allowed to go home. If he was found guilty, the elders of his own city sent and fetched him, and he was put

**Legislation.**

to death by the avenger of blood. The three cities referred to in Deut. xix. were, no doubt, on the west of the Jordan. The measure was preliminary or tentative, and the trans-Jordanic region, at that time—toward the end of the seventh century—loosely connected with the west (which was really the seat of the nation), was either not thought of, or was left for future legislation. At a later time, probably during or after the Exile, the sense of the ecclesiastical unity of the land grew stronger, and it was thought proper to set apart three cities on the east of the Jordan; or it may be that this step was merely the natural completion of the first measure. The first intimation of this extension of the law is found in Deut. xix. 8–10, which, as it stands, is an interruption of the legal statement, and is manifestly an interpolation by a scribe who wished to bring the Deuteronomic law up to the later usage. In this paragraph it is merely said that three additional cities are to be appointed, but their names are not given; we find them, however, in Deut. iv. 41–43, which, likewise, is an exilic or post-exilic editorial addition to the text, intended, perhaps, as the historical sequel to xix. 8–10. The regulation is stated more fully in Josh. xx. (post-exilic): The fugitive, standing at the entrance of the city-gate, is to lay his case before the elders, who then protect him till he can be tried before the congregation. If he is adjudged innocent by the congregation, he is at liberty, on the death of the high priest of the time, to go to his own house, and can not then be called to account by the avenger of blood. Presumably, if he is adjudged guilty, he is handed over to the avenger. It is expressly stated, in accordance with the humane spirit of the period, that this law is to apply to the resident alien as well as to the native inhabitant. The two new points in the regulation of Joshua (the congregation as tribunal, and the death of the high priest as ushering in the period of liberty for innocent homicides) belong to the post-exilic ecclesiastical organization of the Jewish community. Substantially the same form of the law is given in Num. xxxv. 11–32, where also the fact is emphasized that, up to the death of the high priest within whose reign the offense was committed, the fugitive is safe only within the borders of the city of refuge. It thus appears that the movement of legislation was in the direction of exact justice; the object was to take the decision respecting homicide out of the hands of the angry avenger—whose function was doubtless necessary in a certain stage of society—and assign it to an impartial tribunal. The important specifications in the latest form of the law are: The abolition of the right of Asylum in sanctuaries, and the appointment of cities, in which presumably an innocent fugitive might have a house and live comfortably with his family; the determination of the tribunal that was to try the case; and the fixing a day when the man might go freely and without fear to his own home. The six cities of refuge named are Kedesh in Naphtali Schechem in Ephraim, Hebron in Judah, and, on the east of the river, Bezer in Reuben, Ramoth in Gad, and Golan in Manasseh. The first three were old sacred places, and so, probably, were the second three. In the texts referred to there is no mention of a right of sanctuary for fugitive debtors and slaves; the reference in Deut. xxiii. 16 [15] is to foreign fugitives, and these are protected by residence anywhere in the land.

As to how far this post-exilic law was actually in force there is no definite information. Under the rule of the Persians, the Greeks, and the Hasmoneans, the Judean state never had control of the whole of the old territory. If the statement may be trusted (I Macc. x. 43; Josephus, "Ant." xiii. 2, § 3) that the Seleucid Demetrius I. (about 152 B.C.) offered to make the Jerusalem Temple an Asylum, the natural inference will be that it was not then so regarded; the offer seems, however, not to have been accepted. The custom of Asylum doubtless continued, though the function of the avenger of blood ceased; the six cities may have retained their legal privilege, and possibly the right of Asylum was extended to the other Levitical cities. Under the Greek and Roman rule a number of cities in Syria enjoyed this privilege (lists are given in Barth, "De Græcorum Asylis").

**Later History.**

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J. JR. T.

—**In Rabbinical Literature:** The Biblical ordinances on Asylum are formulated and developed into a complete system in the tannaite tradition. As in many other instances of the Halakah, the law on Asylum is in its main features merely theoretic; at the same time the tannaite sources often hand down actual facts, as, for example, the regulation of the right of Asylum in the period between 100 B.C. and 30 C.E., especially that which is mentioned by Eliezer ben Jacob (Tosef., Mak. iii. [ii.] 5; Mak. 10*a et seq.*). Eliezer was a tanna who, shortly after the destruction of the Temple in 70, set himself the task of studying and arranging the laws and customs that had lost their force with the fall of the Jewish state.

Although nothing else is known about Jewish Asylum in Palestine (Josephus, "Ant." xiii. 2, § 3, does not mean Asylum in the Jewish sense, and furthermore the passage is of doubtful historic value in view of I Macc. x. 31 *et seq.*), the authority of Eliezer is sufficient to prove its existence in Palestine at the beginning of the common era, especially since the validity of his statements is proved by the account of actual conditions in the cities of refuge handed down by tannaim of Akiba's school (Mak. ii. 6). Jewish tradition fixes upon the year 30 as the time when the Jewish courts were deprived of their power to inflict capital punishment (Sanh. 41*a*). From the remark found in a Baraita (Sotah, 48*b*), that after the destruction of the first Temple the Levitical cities ceased to exist, it does not follow that the cities of refuge, which formed part of them, also passed away; the remark simply means that there were no longer any Levitical cities laid out in the manner prescribed in Num. xxxv. 2–5 (compare also Sifre, Num. 161, where it is expressly stated

that the cities of refuge are not dependent on the existence of the Temple).

Changed political conditions, it is true, occasioned a modification also in the location of the cities of refuge. The country east of the Jordan was in later times no longer looked upon as Israelite territory; nor could Shechem (Sebaste), the seat of the Samaritans, or the Idumean Hebron—which even after its capture by Judas Maccabeus was not really a Jewish city—be considered a city of refuge.

**Cities of Refuge.**

It was therefore resolved, and perhaps also partly carried out, that not only the six cities of refuge named in the Bible could be regarded as asylums, but also all the forty-eight Levitical cities enumerated in I Chron. vi. 39–66 (A. V. 54–81). The difference between the six cities expressly mentioned in the Bible and these forty-eight cities lay in the fact that the Levitical cities could be used as asylums only with the consent of the inhabitants (לרעת, Mak. 10*a* is to be explained this way, not as Rashi has it; compare Jastrow, "Dictionary," *s.v.*, where several examples are given of this meaning of the word רעת), while the cities of refuge always afforded protection. Nor did these six cities of refuge always need to remain the same as designated in the Biblical law; others might be substituted, provided the number were kept up, and their situation conformed to the Biblical law with regard to distances and geographical relations (Tosef., Mak. iii. [ii.] 4). For instance, the distance between the southern boundary of Palestine and its nearest city of refuge was exactly the same as that between the northern boundary and the city of refuge nearest to it, and the same distance was maintained between every northern and southern city of refuge and those lying between, so that they were evenly distributed over the country and easily reached. It is even asserted (Tosef., Mak. iii. [ii.] 2; Sifre, Deut. 180) that the cities of refuge on the east of the Jordan and those on the west were parallel to each other—an assertion that does not exactly conform to the facts.

Corresponding to the care for the proper location of these cities were the other ordinances referring to them. The roads leading to them were marked by sign-posts at the crossroads, with the inscription "Miḳlat" (Refuge); the roads were very broad—32 ells, twice the regulation width—smooth and level, in order that the fugitive might not be hindered in any way (Sifre *l.c.*; Tosef. *l.c.* 5; Mak. 10*b*; B. B. 100*b*). The cities chosen must be neither too small nor too large: in the former case a scarcity of food might arise, and the refugee might consequently be forced to leave his Asylum and imperil himself; in the latter case the crowds of strangers would make it easy for the avenger of blood to enter undetected. There were other measures of precaution in favor of the refugee. Dealing in weapons or implements of the chase was forbidden in the cities of refuge. Furthermore they had to be situated in a populous district, so that a violent attack by the avenger of blood might be repelled, if necessary (Sifre, Num. 159; Tosef., Mak. *l.c.* 8; Mak. 10*a*).

Besides the six cities of refuge mentioned in the Bible and the forty-eight Levitical cities, the rabbinic law, basing upon Ex. xxi. 14, also recognized the altar as an Asylum, although only for the officiating priest who had accidentally committed manslaughter; but compare Yer. Mak. ii. 31*d*, where R. Johanan denies that the altar can afford protection. The priest could not remain at the altar, however, but had to be taken to a city of refuge (Mak. 12*a*). The altar—according to the Talmud only the one at Jerusalem—afforded in a way more protection than the cities of refuge; since a political refugee became inviolable as soon as he had touched the altar (Maimonides, "Yad," Roẓeaḥ, v. 14, probably after an old source, based on I Kings ii. 28, that, however, is not found in extant literature).

The rabbinical law concerning Asylum devotes much space to an exact determination of the cases in which the Asylum shall offer protection to the manslayer, and of those in which he must flee to and remain in it. Deliberate murder is of course excluded: that crime can be atoned for only by the blood of the murderer. The following three grades are distinguished in unpremeditated homicide: (1) grave carelessness; (2) contributory negligence; and (3) complete innocence. Only in the second case is exile to the cities of refuge prescribed. Complete innocence—that is, a mere accident or an extraordinary occurrence that could not be foreseen—needs no atonement; but grave carelessness is not sufficiently punished by such exile. The Talmud gives many examples illustrating these grades of homicide, among them the following:

**Unpremeditated Homicide, Accident.**

> "Any one who neglects the necessary precautions in a courtyard or a shop, so that a person entitled to admittance there is killed, can not atone by going to the city of refuge [*i.e.*, banishment is not sufficient] (B. Ḳ. 32*b*); but if he who was killed was a trespasser and had no right in such a court or shop, the owner goes free, as he can not be held responsible for accidents on his private property when he did not anticipate the possible presence of strangers" (Mak. ii. 2, 8*a*).

Next to the cases of innocence that do not require atonement are those where death has been occasioned in the course of professional or other duties. A teacher punishing his pupil, a father compelling the obedience of his son in learning a trade or in attending to the study of the Law, a servant of the Law scourging an offender according to the instructions he has received (Deut. xxv. 2 *et seq.*), are not banished to the city of refuge in case the person disciplined should die under their hands; for they were but fulfilling a duty incumbent upon them (Mak. ii. 2, 8*a et seq.*). Only in such cases as those mentioned in Deut. xix. 4 *et seq.*, where one negligently commits homicide during an act that is permissible but not commanded by law, does an atonement become necessary.

Although many of the rabbinical ordinances regarding the asylums are directed chiefly to securing protection for the refugee, the Asylum is, nevertheless, according to the rabbinical law, not a place of protection, but one of expiation. If the homicide die after receiving his sentence, but before reaching the city of refuge, his body must be taken there. If he die before the high priest he must also be buried there until after the high priest's death. Asylum ("galut" = exile) and death of the high priest have together the atoning power ("kapparah") which

is to relieve the homicide's conscience (Mak. 11*b*; compare Tosafot, *s.v.* מיד). Therefore the banishment to the Asylum must not be interrupted: the condemned man may not leave the Asylum under any circumstances, not even should the interests of the state demand it (Mak. 11*b*). The consciousness of having taken a human life must never leave the homicide. When, therefore, the inhabitants of a city of refuge wish to honor such a man, he must declare to them that he is a homicide and unworthy such honor; but should they still persist, he may accept it (Mak. ii. 8; on the confession of crime as part of the atonement, compare CONFESSION). Even the death of the high priest does not entirely wipe out the homicide's guilt; for a man condemned to Asylum may never fill an office, since he has been the cause of an accident (*l.c.*; compare the opinion of R. Judah b. Il'ai, which Maimonides, Hilkot Rozeah, vii. 14, thinks the correct one).

**Asylum a Place of Expiation.**

The Rabbis so strongly emphasized the guilt of a man who became a homicide against his will, not only because they held that a man is responsible even for his involuntary actions (compare SIN), but also in accordance with the following theories as expressed by Philo:

"God, the all-merciful and gracious, neither delivers a wholly innocent man up to death nor will He suffer a man who committed a deed entirely against his will to go into exile. The ordinance of Ex. xxi. 13 must be interpreted as follows: When a murderer has escaped from human justice, God assumes the office of judge, and brings it about that the murderer is killed inadvertently by some one else. God chooses as His executioner a man who has also sinned in some way and is in need of atonement. This homicide is therefore exiled to a city of refuge, where he must remain until the death of the high priest, in expiation of some sins that he must have committed, because an entirely innocent man is never chosen as the instrument of another man's death" ("De Specialibus Legibus," § 20; ed. Mangey, ii. 319; compare "De Profugis," § 13; ed. Mangey, i. 555 *et seq.*).

The Biblical Asylum law is explained in almost the same words as these of Philo in Mekilta (Mishpatim iv.) and the Talmud (Mak. 10*b*).

The Talmudic sources agree also with Philo in explaining why the death of the high priest releases the exiled homicide. Philo says that, since the high priest was immaculate and sinless, it is fitting that he should abhor (*i.e.*, not suffer in his presence) those who had even involuntarily killed a man, since they themselves were not entirely sinless ("De Specialibus Legibus," xxiii., xxiv., ed. Mangey, ii. 322). Rabbi gives the following explanation: "The murderer pollutes the land, and drives away the SHEKINAH; but the high priest brings it about that the Shekinah dwells in Israel. It is therefore not fitting that he who pollutes the land should appear before him who brings the Shekinah among the people" (Sifre, Num. 160). This explanation, however, does not tally with that given by the Halakah, that even the death of a dispensed high priest releases the exile (Mak. ii. 6); and the phrase, frequently recurring in the Talmud, "the death of the high priest atones" (Mak. 11*b*), really shows that, according to the opinion current among the Rabbis, the chief factor was the death with its atoning power.

**Death of the High Priest.**

This is easily explainable from the point of view of rabbinical theology, since in general the death of the pious acted as an atonement for Israel (Yer. Yoma i. 38*b*; M. K. 28*a*; and the many parallel passages in Bubers' Tan. iii. 66, notes 140-142), and the death of the high priest all the more possesses power of atonement (approximately so, Ibn Ezra on Num. xxxv. 25). Maimonides' explanation (Moreh iii. 40), that the death of the high priest was an event that moved the entire people so much that no thoughts of vengeance could arise in the avenger of blood, conforms as little to the spirit of the early rabbis as to that of the Bible.

The tradition found in the Mishnah may be mentioned; namely, that the mother of the high priest supplied food and clothing to homicides, in order that they might not wish for the death of her son (Mak. ii. 6). The Talmud thinks (Mak. 11*a*) that such wishes might have been efficacious against the high priests, because they had omitted to implore God's mercy for their contemporaries, that no such hapless events might occur. Compare AVENGER OF BLOOD.

BIBLIOGRAPHY: The *Mishnah*, *Tosefta* and both *Talmudim* of the treatise *Makkot* ii.; Maimonides, *Yad*, Rozeah, v.-viii.; Baeck, in *Monatsschrift*, xviii. 307-312, 565-572; M. Bloch, *Das Mosaisch-Talmudische Polizeirecht*, p. 17, Budapest, 1879; Fassel, *Das Mosaisch-Rabbinische Strafgesetz*, pp. 29-31, Gross-Kanisza, 1870; Ohlenburg, *Die Biblischen Asyle im Talmudischen Gewande*, Munich, 1885; Ritter, *Philo und die Halacha*, 1879, pp. 29-32; Saalschütz, *Das Mosaische Recht*, ii. 535; Salvador, *Histoire des Institutions de Moïse*, p. 13.

J. SR. L. G.

## ASYLUM CHARITABLE INSTITUTIONS.

See CHARITY.

**ATAD:** A place on the eastern side of the Jordan where Jacob's funeral cortège stopped and mourned for him (Gen. l. 10, 11). Tradition (Gen. *ib.*) assigns to this circumstance the change in the name of the place to **Abel Mizraim**, "mourning of Egypt," though in reality the element "Abel" signifies "meadow."

J. JR. G. B. L.

**ATAKI:** Town in the province of Bessarabia, Russia, on the right bank of the Dniester, opposite Mohilev. Of the 1,000 families composing its population, 832 are Jews, that have a synagogue and three prayer-houses. Formerly Ataki was a flourishing town; but the opening of the Novoselitz railroad in 1893 destroyed all its business, while the population was increased by the expulsion of Jews from surrounding villages and their settlement in Ataki. Those who had the means emigrated to the United States of America. During the famine of 1900 the Jewish Relief Committee of St. Petersburg gave assistance to 109 families of Ataki; but a far greater number remained destitute. See BESSARABIA.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, ii., St. Petersburg, 1893; *Voskhod*, 1900, No. 27.

H. R.

**ATARAH.—Biblical Data:** A wife of Jerahmeel and the mother of Onam (I Chron. ii. 26). If Jerahmeel, as seems probable, is the name of a clan, the expression "wife" might point to an alliance (or in the case of "wives" alliances) with other clans.

J. JR. G. B. L.

—In Rabbinical Literature: Atarah was a Canaanite woman of rank, whom Jerahmeel married in order "to be crowned" through her; that is to say, to be raised to nobility (עטרה, "crown," "decoration"). But she brought evil upon him, and was therefore called "the mother of Onam"; that is, "the mother of mourning" (אונם = אונן, "mourner"). On account of this irregular marriage, a portion of the tribe of Judah did not recognize the children of Jerahmeel as of pure descent (Yer. Sanh. ii. 20*b*; Ruth R., end).

J. SR. L. G.

**ATARGATIS:** A Syrian divinity referred to in the Apocrypha. A temple of Atargatis existed in Carnion or Carnaim (I Macc. v. 24; II Macc. xii. 26), on the east side of the Jordan. Just what goddess is meant by the name has not as yet been definitely ascertained. The first element of the name is evidently the Aramean equivalent of Astarte; the second element may be the name of another goddess, Athe or Athah, who has been found in Phenician inscriptions. The chief temple of Atargatis in Palestine was the one in Ascalon. At Carnaim she had another, and it was in that sanctuary that Judah Maccabeus, without regard for the sanctity of the place, slew the inhabitants that had fled there for refuge. The temple with all its objects used in the cult was burned by him.

BIBLIOGRAPHY: Bäthgen, *Beiträge zur Semitischen Religionsgeschichte*, pp. 68 *et seq.*, 256 *et seq.*; Baudissin, *Atargatis*, in Herzog-Plitt, *Real-Encyklopädie für Protestantische Theologie*; Robertson Smith, *Religion of the Semites*, 2d ed., pp. 172-175.

J. JR. G. B. L.

**ATAROTH:** District in Palestine, east of the Jordan. This place is mentioned along with Dibon and Jazer as a very fertile tract of land and good for raising cattle. Reuben and Gad both asked for the land. Gad received it (Num. xxxii. 3) and built a city there (*ib.* 34).

J. JR. G. B. L.

**ATAROTH:** The name of several towns in Palestine: **1.** A city on the eastern side of the Dead Sea in the land taken from Moab and given to Gad (Num. xxxii. 3). From Num. xxxii. 34 it appears that the city was rebuilt by the Gadites: a fact which the MOABITE STONE (line 10) confirms. It has been identified with the modern Attarus (Buhl, "Geographie," p. 267).

**2.** A town on the border line between Ephraim and Benjamin (Josh. xvi. 2), though Buhl (*ib.* 172) disputes the site.

**3. Ataroth Addar:** A border town of Ephraim (Josh. xvi. 5, xviii. 13), perhaps the same as Ataroth, 2.

**4. Ataroth beth Joab:** Mentioned in the list of the descendants of Caleb (I Chron. ii. 54).

**5. Ataroth Shophan:** A city in the domain of the Gadites (Num. xxxii. 35).

J. JR. G. B. L.

**ATBASH.** See GEMATRIA.

**ATEL (Idl, Itil, Etel):** The capital of the Chazars in the tenth century; situated about eight English miles from Astrakhan. Together with the city of Balanjara, which was equally renowned in ancient times, it is now buried under the highest of the numerous mounds covering the right bank of the Volga, called also Atel (אתל. "Sefer ha-Ḳabbalah," in "Med. Jew. Chron." i. 78, 190).

According to the Arabic writers, Ibn Fudlan, Ibn Haukal, Ibn Khaldun, Mas'udi, and others, Atel was situated about sixty miles from the mouth of the Volga. The western part of the city was surrounded by a wall with four gates, one of which led to the river, and the others to the steppes. Here lived the ḥakam of the Chazars, whose palace was the only building of brick in the city. The rest of the inhabitants dwelt in huts, or in tents of felt. Mas'udi, however, states that the palace of the ḥakams was situated not in the western part of the city, but on an island, and the city consisted of three parts. The eastern part, called Khazaran, was inhabited by merchants of various nationalities.

Atel had a large population of Mohammedans, Christians, Jews, etc. The Turkish and Chazar languages predominated. Some of the inhabitants were called "blacks," and the others "whites," according to their complexions. The ḥakan and his staff were Jews. His suite, numbering fully 4,000 persons, was composed of representatives of different races. In 969 the Russians destroyed the city.

BIBLIOGRAPHY: D. I. Chwolson, in *Zhurnal Ministerstva Narodnavo Prosvyeshcheniya*, 1868, cxl.; *Vostok*, 1866, No. 1, 1867, No. 2; *Astrakhanski Spravochny Listok*, 1869, Nos. 24, 27, 32, 131, 133; *Astrakhanskiya Gubernskiya Vyedomosti*, 1884, No. 80; *Regesty i Nadpisi*, etc., Nos. 145, 150, 151, 153 155, St. Petersburg, 1899; *Entziklopedicheski Slovar*, ii., St. Petersburg, 1893; Cassel, *Magyarische Alterthümer*, p. 311.

G. H. R.

**ATER: 1.** A family that returned with Zerubbabel (Ezra ii. 16; Neh. vii. 21), the head of which signed the covenant with Nehemiah (Neh. x. 18). In I Esd. v. 15, Ater is called **Aterezias.**

**2.** Doorkeepers of the Temple, who returned with Zerubbabel (Ezra ii. 42; Neh. vii. 45); called "sons of Jatal" in I Esd. v. 28.

J. JR. G. B. L.

**ATHACH:** A town in Judah, to the inhabitants of which David sent a part of the spoil taken from the Amalekites (I Sam. xxx. 30). It has not been definitely identified. Several scholars consider Athach (עתך) the same as ETHER (עתר; Josh. xv. 42); but if it be Ether, it is quite impossible to decide which reading is correct. The manuscripts of the Greek versions to the passages in question furnish additional variants.

BIBLIOGRAPHY: Wellhausen, *Text der Bücher Samuelis*; Budde, *Josua und Richter*; Driver, *Notes on the Books of Samuel*.

J. JR. G. B. L.

**ATHALIAH:** Daughter of Ahab (II Kings viii. 26) and, presumably, of Jezebel; also called the daughter of Omri (II Chron. xxii. 2). The political alliance of Jehoshaphat, fourth king of Judah, with Ahab, king of Israel (I Kings xxii. 2–4; II Chron. xx. 35), resulted in a domestic alliance also between his son Jehoram and Ahab's daughter Athaliah (II Kings viii. 18–27; II Chron. xxi. 6). The death of Ahaziah, the only surviving son of Jehoram and Athaliah (II Chron. xxi. 16, 17), at the hand of Jehu (II Kings ix. 27; II Chron. xxii. 9), opened the way for the queen-mother to assert herself. She immediately slew "all" of royal blood

(II Kings xi. 1; II Chron. xxii. 10), and made herself queen of Judah. Her influence, since her marriage with Jehoram, had fostered Baal-worship in Judah, and temporarily thrust into the background the worship of YHWH (II Chron. xxiv. 7). Her six years (842–836 B.C.) of rule doubtless led to a vigorous cultivation of the Baal cult. But in her seventh year the stalwart high priest Jehoiada brought from his hiding-place a young claimant to the throne, Joash, son of Ahaziah (see JOASH). Athaliah, being apprised of the great and enthusiastic coronation-assembly at the Temple, rushed into the edifice, apparently unattended by her guard. As soon as she saw the newly crowned king, she rent her clothes in despair, and cried defiantly, "Treason! Treason!" Jehoiada ordered that she be taken forth through the ranks, and he also pronounced a death-sentence upon any who should espouse her cause. "So they made way for her, and she went to the entry of the horse-gate by the king's house: and they slew her there" (II Kings xi. 4–20; II Chron. xxiii. 1–15).

J. JR. I. M. P.

**ATHANASIUS:** Bishop of Alexandria; born in 293, probably in Alexandria; died there May 2, 373. Athanasius was the greatest combatant of the Old Church. No less than twenty out of the forty-seven years of his official life (he was made bishop in 326) were passed in exile, owing to the activity of enemies—personal, religious, and political—he had made. With the extremes of courage and of obstinacy, he united a certain pliability of character, which naturally made him one of the foremost leaders in the religious contests of his time.

His writings resembled his life; for the greater part of his literary productions have the polemic character strongly marked. His very first works, an "Address Against Heathens" and an "Address on the Incarnation of the Logos," are devoted to an attack upon heathenism and a refutation of Judaism. From the outbreak of the Arian disputes—to the campaign against which and all kindred heresies Athanasius devoted his life—he concentrated his literary activity upon one field, that of the defense of orthodoxy, thus earning for himself the title of "the Father of Orthodoxy." Of his work of this nature may be mentioned his "Defense Against the Arians," his "Pastoral Letter," and "Four Speeches Against the Arians." Of his other writings, his so-called "Exegetical Essays on the Psalter," in explanation of the Psalms; "A Letter to Marcellinus," and "Arguments and Explanations of the Psalms" are worthy of mention.

**A Writer of Polemics.**

Athanasius' historical importance is neither as an author nor as a theologian; his works were for the most part born of passing circumstances and filled no literary want; and his dogmatics can not be considered original, as they are almost identical with those of Alexander, his predecessor in the bishopric of Alexandria. It was Athanasius nevertheless who actually enabled Nicene Christianity to triumph over Arianism and kindred heresies, and who for more than a thousand years shaped the course of the Christian Church so absolutely that he rightly deserves the titles of "the Great" and "the Father of Orthodoxy," bestowed upon him by grateful Catholicism.

Athanasius, as the chief representative of Nicene Christianity, removed from Christology every trace of Judaism and gave to it a Hellenic cast; so that, curiously enough, at the very time that the Greek world was surrendering its earthly dominion to Christianity, Hellenism was asserting itself spiritually. The Christology, which began with John's doctrine of the Logos and reached logical completion in the Nicene confession, and was opposed to the *Monarchian Sabellian* idea of the person of Jesus which attained fulness in the doctrines of Arius, reflects fundamentally the identical opposition between the strictly Jewish conception of the Messiah as a human, moral ideal, and the Hellenic, according to which Jesus is a metaphysical religious principle. In illustration of Athanasius' position, the following sentences placed by him at the head of his polemic against the Arians may serve: "He, whom we acknowledge, is an actual and genuine and real Son of the Father, whose Being belongs to him likewise. He is neither creature, nor made, but the product of the Essence of the Father; wherefore is he truly God, because of similar being with the true God" ("Orationes Contra Arianos," i. 9). Jesus is for Athanasius not only the true and real Son of God, but he is also of similar essence (*homoüsios*) and of like eternity, but in such fashion as to permit of a duality of the divine personages. This, of course, is contradictory not only to the ruling idea of strict monotheism among the Jews, but also to the teachings of the Old Testament; and the Arians therefore rightly asked (*ib.* iii. 7) how Athanasius could harmonize his doctrine with such words of Scripture as "The Lord our God is one Lord" (Deut. vi. 4); "See now that I, even I, am he, and there is no god with me" (Deut. xxxii. 39), and similar passages.

**Attitude Toward Judaism.**

A lack of all critical sense marked both Athanasius and Arius, and prevented them from realizing that their mutually contradictory conceptions of the person of Jesus lay in the divergent presentation of the same by the Jewish synoptic gospels contrasted with that of the Greek writer of the fourth Gospel and of the Epistle to the Hebrews. Athanasius did not perceive how far removed he really stood from the Old Testament conception of God. In his controversy with Arius he had no scruple in making the fullest use of the Old Testament. The following are illustrations of his explanations and applications of such passages. Proof of the eternity and infinity of the Logos is found by him in Isa. xl. 28, "the everlasting God," and in Jer. ii. 13, "they have forsaken me, the fountain of living waters" (*ib.* i. 19). The immutability of the Logos he finds expressed in Deut. xxxii. 39, "See now that I, even I, am he," and in Mal. iii. 6, "I am the Lord, I change not." In such fashion, by simply applying to the Logos-Christus all Bible passages relating to God, it was not a very difficult task for him to found his whole system of dogmatics upon the Old Testament—at least to his own satisfaction. The unity of revelation in both Testaments is an essential principle with

**The O. T. with Athanasius.**

Athanasius; and he therefore stigmatizes their separation as "Manichean" and "Jewish" (*ib.* iv. 23).

This peculiar method of Old Testament exposition, which was the customary one in the Christian Church even before Athanasius, was also employed by him in replying to Jewish attacks upon Christianity by means of Old Testament teachings. In a polemic against the Jews upon the incarnation of the Logos ("De Incarnatione Dei Verbi"), he endeavors to reply to the arguments of the Jews against the Incarnation, as being something unworthy of the God-Logos, and particularly against the Crucifixion (ch. xxxiii.), by observing that nothing is easier than to confute the Jews: "Out of their own Holy Scriptures in which they daily read, they can be controverted." It is true, he promises more than he performs; for when he discovers the doctrine of the Incarnation of the Logos in Num. xxiv. 5 and Isa. viii. 4, or finds that the Virgin's conception is predicted in Isa. vii. 14, it is easily understood why his Jewish opponents were so "prejudiced that they prefer their own exposition of the passages" (*ib.* ch. xl.). Athanasius nevertheless sets up the reasonable hermeneutic principle, that both the time and the person to which a passage applies, as well as the circumstances originating such passage, must always be taken into consideration ("Orationes Contra Arianos," i. 54*b*) in expounding it. This rule seems to have been derived by him from Jewish sources where it was long recognized, for it is frequently noticeable that he willingly has recourse to Jewish authority in Scripture explanation, just so soon as his dogmatics permit him to do so. His canon of Old Testament books ("Festal Letters," ii. 1176) excludes Wisdom of Solomon, Ecclesiasticus, and Tobit, which certainly is an approximation to the authoritative Jewish canon. He gives the Jewish view concerning the collection of the Psalms and their superscriptions, that a Babylonian prophet, living in the Exile, collected them, and put them together as he received them. The anonymous psalms were written by this prophet. Although called "the Psalms of David," many of them are not by the Jewish king; but their authors were chosen by him to write them, and the whole may thus be considered as originating with him.

**Christianity Versus Judaism.**

Contact with Jews made Athanasius acquainted with many rabbinic legends, as for instance that of Isaiah being sawn asunder ("De Incarnatione Dei Verbi," ch. xxiv.), as well as with the interpretation of many proper names, such as David "the beloved." Athanasius did not understand Hebrew; thus, for instance, he had only "heard" that the number of letters in the Hebrew alphabet was twenty-two ("Festal Letters," *l.c.*).

BIBLIOGRAPHY: Best edition Migne, *Patrologia Græco-Latina*, xxv.–xxix.; German translation in *Sämmtliche Werke der Kirchenväter*, xiv.–xviii., Kempten, 1836; partly also in *Bibliothek der Kirchenväter*, 1872; English translation, *Athanasius, Select Writings and Letters*, by Archibald Robertson, in *Nicene and Post-Nicene Fathers*, 2d series, iv.; J. A. Mahler, *Athanasius der Grosse*, Mayence, 1827, 2d ed., 1844; H. Voigt, *Lehre des Athanasius*, Bremen, 1861; E. Fialon, *St. Athanase*, Paris, 1877; K. Hass, *Studien über . . . Athanasius*, Freiburg in Baden, 1880. Compare the copious bibliographic lists in the *Real-Encyklopädie für Protestantische Theologie und Kirche*, 3d ed., under *Athanasius* and *Arianismus*.

G. L. G.

**ATHEISM:** A term derived from the Greek, meaning literally the "disbelief in a God." As originally used in the writings of the people that coined it, it carried the implication of non-recognition of the God or the gods acknowledged as supreme, and therefore entitled to worship by the state. It was in this sense that Socrates was accused and convicted of Atheism. The same note is dominant in the oft-quoted dictum attributed to Polybius, that reverence for the gods is the foundation of all public order and security.

The Hebrew dictionary has no word of exactly similar import. The reasons for this are not difficult to establish. Atheism, in the restricted sense of the Greek usage, could not find expression among the Hebrews before they had come into contact and conflict with other nations. As long as their tribal consciousness was strong and supreme among them, recognition on the part of all members of the clan or tribe of the god to whom the family clan or tribe and people owed allegiance was spontaneous. Recent researches in this field have established beyond the possibility of doubt that this sense of family or tribal or national affinity is focal to all primitive religion. Sacrifice and all other features of private or public cult center in this all-regulating sentiment. The deity is entertained by the members of the family at the sacrificial meal. Even some institutions of the Israelitish cult, such as the Pesah meal, reflect the mental mood of this original conviction. Denial of the family or tribal or national deity would have amounted to relinquishment of one's family or people; and such abandonment is a thought of which man is incompetent before a long stretch of historical experience has changed his whole mental attitude.

**Impossible in Ancient Israel.**

In the development of the Jewish God-idea, as traced by modern Biblical criticism, the conflict between the Prophets and their antagonists pivots not so much around the controversy whether God be or be not, but around the recognition of YHWH as the only and legitimate God of Israel. Even they who opposed the Prophets were not atheists in the modern acceptation of the word. They may be so styled, if the implications of the term be restricted to the original Greek usage. According to prophetic preachment, Israel owed allegiance to YHWH alone. This is the emphasis of their oft-repeated statement that it was YHWH who led the people of Israel out of Egypt. The first statement of the Decalogue is not a protest against Atheism in the modern sense. It posits positively the prophetic thesis that no other God but YHWH brought about Israel's redemption from Egyptian bondage. The force of this prophetic contention is well illustrated by the counter or corresponding claim advanced in behalf of the deities nationalized by Jeroboam at Dan and Beth-el (I Kings xii. 28). With all the strenuousness of their insistence upon the sole supremacy and legitimacy of YHWH as Israel's God, the Prophets never went the length to call their opponents atheists. That the gods whom the followers of the false prophets worshiped were not gods is a conviction that appears only in later prophets, and then not in a very violent emphasis. Jeremiah resorts to mild sarcasm (Jer. ii.

27, 28). The second Isaiah is more pronounced in his ridicule heaped upon the worshipers of idols. Yet the quarrel is not because some or many deny God. Their censure is evoked by the fact that some or many worship gods that have no claim upon the recognition of Israel, the people of YHWH.

Again, Atheism always is the result of criticism and skepticism. Both in the individual and in the race it is, as it were, an afterthought. No people starts out with Atheism. The original religiousness of man is always spontaneously theistic in one form or another. And as long as the religious consciousness of man is in its prime vigor, there is no provocation for critical analysis of its contents. Periods of decline in religiousness produce skepticism, which, in turn, breeds Atheism. Up to the Exile the conditions for Atheism—in this sense—were lacking in Israel. Even the Exile, though fatal to the religious fervor of a great number—as is apparent by a study of the "'Ebed YHWH" hymns, portraying as they do the indignities and ridicule to which a pious minority were exposed at the hands of their compatriots—brought to bear upon the minds of the Jews influences much more potent in the opposite direction. Contact with the Babylonian-Assyrian, and shortly after with the Persian, civilization had a pronounced tendency to develop an abiding predisposition toward mysticism, which is always fatal to sober Atheism. In this connection it is well to remember that Jewish angelology and demonology took their rise in the Captivity; and certainly an age susceptible to suggestions of the order vocalized in the belief in angels and their counterparts is not very propitious for the cultivation of atheistic proclivities. The literature assigned to the Exile evidences the prevalence of the very opposite inclination. It is safe to hold that anterior to the Greek period there was but little cause among the Jews to pay attention to atheistic enunciations. This fact accounts for the absence of a term to denote both the professor and the system of Atheism.

**Atheism the Result of Skepticism.**

Psalm liii., preserved in a double version (in Ps. xiv.), mentions the speech of one who maintains that there is no God. The professor of this belief is styled "nabal," and in the context is contrasted with the "maskil" (verse 3); wherefore the word was understood to be "fool," or, as Ibn Ezra has it in his commentary, the contrary of "hakam" (wise). This meaning the Targum to Psalm xiv. also accepts, rendering it by "shatya." Other commentators hold that the psalm does not register a general proposition, but records the utterances of some definite person—Titus or Nebuchadnezzar. From the character of these men it may be inferred that the interpreters who refer the expression in the Psalm to them, took the word "nabal" in the secondary sense of "knave," implying that foolishness which always characterizes a corrupt or pervert mind. "Nabal" would thus be a synonym of "rasha'" or "zed."

The nearest approach to a phrase which might be considered the equivalent of our modern "atheist" is the rabbinical "kofer be'ikkar," one who denies a fundamental tenet of the Jewish religion; namely, the existence and then the unity of God. Of all the other designations applied in rabbinical writings to heretics, none other seems so directly to suggest or to stand for avowed and open negation of the Deity's existence and supremacy (B. B. 15*b*; Pesik. p. 163). Atheism is included among the heresies charged against the "minim" (Shab. 116*b*; and Maimonides, Yad ha-Hazakah, Teshubah, iii., where he enumerates among the heretics "minim," "those that declare that there is no God and that the world has neither governor nor leader").

**Talmudic Designations.**

But as in the case of the Biblical "nabal," so in the descriptions of the atheist by the Rabbis it would appear that Atheism was much more a matter of perverse and immoral conduct than of formulated philosophical or metaphysical assertion and conviction. At least it is from the conduct of man that his Atheism is inferred. Observance of the Sabbath was regarded as evidence of belief in the Creator; while neglect to keep the day of rest holy gave point to the presumption of atheistic leanings. The passage in Sifra, Behukkotai, iii. 2, shows that the observance or the rejection of the "laws and ordinances" was the decisive factor in the attribution of Atheism, according to rabbinical understanding. Adam is said to have been an atheist; for in hiding himself to escape, he gave proof of his belief that God was not omnipresent (Sanh. 38*b*).

How far the term "Epicurean," אפיקורוס (see APIKOROS), served to denote an atheist, is not very clear. It is patent that by this name were designated men who denied the doctrine of resurrection and revelation. As both of these may be said to be involved in the (rabbinical) doctrine concerning the Godhead, the appellation "Epicurean" may in a loose way have been synonymous with the latter-day atheist. Connecting this Greek word with the Aramaic root "pakar" (to free oneself), the rabbinical sources—even Maimonides—assumed as the characteristic trait of an Epicurean's conduct disregard of all that made for reverence and decency. "Scoffer" might, therefore, be suggested as the best rendering in English. As one that would scoff at the words of the learned and wise, of the God-fearing and pious (Ned. 23*a*; Sanh. 99*b*), the Epicurean naturally created the impression by his conduct that he shared the views of the "nabal" and was under suspicion that in his insolence he would go so far as to deny the existence of God and to stand in no awe of His providential guidance of life and the world. Hence the advice always to be ready to refute the arguments of the Epicurean (Abot ii. 14).

Strange to say, the Jews often had to defend themselves against the charge of being atheists, though, in the conception of the Prophets, Israel's history was the convincing proof of God's providence. Israel was chosen to be His witness. The prime solicitude of Moses (Ex. xxxii. 12, 13) lest the "Egyptians" should put a wrong construction on the events of Israel's career and become confirmed in their false conceptions of Israel's God, is also, as it were, the "leitmotif" of the theology of later Biblical writers. The appeal of the Seventy-ninth Psalm is for God to manifest Himself in His avenging splendor, lest, from the weakness of Israel, the

**Jews Accused of Atheism.**

"nations" might infer that He had abdicated in favor of their idols. Psalm cxv. 2 *seq.*—undoubtedly of the Maccabean period—expresses the same anxiety but on a higher and more spiritual plane. It reflects the arguments and conceits of even the enlightened among the Greeks. The invisible God of the Jews was beyond the range of the ancient world's intelligence. A visible God alone was entitled to recognition.

Greek thought may not have gone so far as Pharaoh did—according to the Midrash (Ex. R. v.), reflecting certainly the anti-Jewish attitude of the Greco-Roman period—in refusing to recognize YHWH for the reason that his name was not included in the official list of deities, yet it did erect an altar to "the unknown God" (Acts xvii. 23), as, in fact, the hospitality of the Pantheon was elastic enough to admit every new deity. Still, two considerations dominated the judgment of the Greek world on the religion, or, according to them, irreligion, of the Jews. The Jews believed in an invisible God; therefore, according to the Greek mode of thinking, in no God. Secondly, the Jews refused to join them in their worship, though the Greeks were prepared to pay honor to the gods of other nations. These two complaints are at the bottom of the accusation of Atheism against the Jews which is very frequent and violent in the writings of Alexandrian detractors and Roman historians. The philosophers among the Greeks, indeed, furnished many an argument in defense of the excellence of Jewish monotheism; but the vast multitude was still addicted to the grosser notions. If the Jews were citizens of the towns where they resided, as they claimed to be, why did they not join in worshiping the communal gods? This was the burden of the popular prejudice against them; and Apion (Josephus, "Contra Ap." ii. § 6), Posidonius, and Apollonius Molo made themselves the willing mouthpieces of popular distrust. Here was proof that the Jews were really atheists. In the Roman empire they refused to pay religious honors to the statues of the emperors. This fact sufficed, in the eyes of Tacitus and Pliny, to accuse them of despising the gods and to describe them as atheists, as a people void of all virtue (Tacitus, "Historiæ," v. 5; see Schürer, "Gesch." 3d ed., iii. 417).

The same feeling that led the Greek and Roman enemies of the Jews to accuse them of irreligion is potent in the modern charge brought against them of unbelief. Atheism is indeed a relative term. The Mohammedan regards both the Christian and the Jew as infidels; and the Christian is not slow to return the compliment to the follower of the Prophet. Refusing to accept the construction of his history that Christian theology puts on it, and declining to subscribe to many of the Christological interpretations of his Bible, the Jew is under the suspicion of irreligion and Atheism. The "amixia," the stubborn defense of his historical identity, and his right to maintain his religious distinctness, which puzzled and angered the Greeks (compare Haman's argument in Esther iii. 8, the precipitate of the Maccabean era), is still a pretext for denying to the Jew genuine religious feeling, and a provocation to class him among the wanton deniers of God.

The attitude toward the Jews in the Koran illustrates the same fact. Mohammed, incensed at the refusal of the Jews to acclaim him as the expected final prophet, pours out over them the vials of his wrath and abuse. Though "the people of the book," they have falsified it. They claim to believe, and still are unbelievers. They disavow him, simply because he believes in God and they do not (Koran, suras ii. 70–73, 116; v. 48, 49, 64–69; ix. 30).

**Attitude of Mohammed and Philo.**

That there were atheists among the Jews stands to reason, and is made evident among other things by the tenor of the Book of Ecclesiastes, which, without the later addition of the saving concluding verses, is really an exposition of the skepticism that had impregnated the minds of the higher classes during the Greek fever preceding the Maccabean rebellion. In Alexandria, too, Jews must have been openly or tacitly inclined to accept the philosophy of negation. Philo takes occasion to discuss Atheism. He quotes the arguments advanced in its defense by those who maintain that nothing exists but the perceptible and visible universe, which had never come into being and which would never perish, but which, though unbegotten and incorruptible, was without pilot, guardian, or protector ("De Somnis," ii. 43). He does not state that they who advance these theories are Jews; but as he mentions others who embrace a pantheistic interpretation, and describes them as Chaldeans ("De Migratione Abrahami," p. 32), it is not improbable that "the others" may have been of his people. To Atheism he opposes the doctrine of Moses, "the beholder of the invisible nature, and seer of God" ("De Mutatione Nominum," § 2), according to which the Divine exists, and is neither the cosmos nor the soul of the cosmos, but is the supreme God.

The religious philosophy of the Middle Ages has no occasion to deal directly with formulated Atheism. Its preoccupation is largely apologetic, not so much against the attacks of formal and formidable Atheism as against certain theistic or semitheistic schools or other controverts: first Karaite, then Arabic, and, still later, Christian theologians. But in their discussions of the fundamentals of faith the problem of theism versus Atheism in one way or another is involved. The contentions of the Dahri, Mohammedan atheists, believing in the eternity of matter, and the duration of the world from eternity, and denying resurrection and final judgment, as well as the theories of the Motazilites, the Mohammedan freethinkers, rejecting all eternal attributes of God, furnish the text for a large portion of the speculation of the Jewish philosophers. The one objective point of all medieval Jewish philosophy is the clarification of the concept of the Godhead by the removal of every form of anthropomorphism and anthropopathism, and to vindicate to human reason concordance with the true intents of the revealed word of God. The question which Mohammedan Atheism raised regarding the eternity of matter is in the very center of polemic debate. But in the later speculation, the system of Crescas, for instance, the eternity of matter, is admitted without reservation.

This throws light at once on the problem whether Spinoza should be classed among the *atheoi*. From

the Jewish point of view this must be denied. Under close analysis, Spinoza does not go beyond the positions maintained on some points by Maimonides, on more by Crescas. He carries to its furthest consequences the Jewish solicitude to divest the idea of the Godhead of anthropomorphic associations (on this point see Joel, "Zur Genesis der Lehre Spinoza's," Breslau, 1871).

In modern Judaism, as is evinced by printed sermons and other publications, Atheism of every kind has found voice and adherents. The influence of the natural sciences, and the unwarranted conclusions now recognized as such by none more readily than by the thinkers devoted to the exploration of nature's domain, have also left their mark on Jewry. Both the idle Atheism of conceit and the more serious Atheism of reaction against the dogmatism of anterior days have had exponents in the circles grouped around the synagogues. As elsewhere, evolution was invoked to dethrone God, and therefore, departing from the methods of scholasticism, the arguments based on evolution were not ignored by the defenders of theism in the pulpit. In the discussion two lines were more especially followed. Atheism was tested as to its rationality, and was found of all irrational theories of the world and life the most irrational. Mind presupposes mind. The gap between thought and matter has not been bridged by natural selection or by evolution. Du Bois-Reymond's agnosticism left the domain of faith to religious cultivation. Whatever difficulties from a materialistic point of view the doctrine of God as the Creator and guide of world and of man, as the Author of life, and as the Ultimate Reality underlying the All may present and must present—for to know God as He is man would have to be God—the divine element in man, his conscience and self-consciousness, his moral power and experiences, are inexplicable and unreadable riddles to the materialist. Materialism has no key for their solution. History, especially the history of the Jews, witnesses to a will which is not ours, but may be made ours; to the potency of purposes which are not ours, but may be followed by us; to laws in harmony with which alone man can attain unto happiness and preserve his dignity. To these facts and factors the Jewish theist has pointed in defense of his theistic interpretation of life and its phenomena, while always ready to modify the symbolism into which he would cast the supreme thought. The old demonstrations of God's existence indeed, after Kant, can not be said to be cogent. But the moral proof of theism in refutation of Atheism has taken on new strength in the very searching by Kant's master criticism. The theism of Israel's religion has been verified by the facts and forces of Israel's history, as the "witness to YHWH."

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K. E. G. H.

**ATHENIANS in Talmud and Midrash:** The Jewish folk-lore of Palestine was fond of contrasting the inhabitants of Athens and of Jerusalem, and of opposing the Rabbis to the Attic sages. Greek philosophy and esthetics did not greatly impress the Jewish people, who thought themselves far superior to the Greeks in wit and wisdom.

In the Haggadah occur a number of wit combats between Jews and Athenians, in which their quickness at repartee and skill in propounding and solving problems are displayed in rivalry. Thus an Athenian arriving at Jerusalem met a child, and, giving him a small piece of money, asked him to buy him something to eat, from which he could satisfy himself and yet have enough left for the rest of his journey. The child brought him salt. Another Athenian coming to Jerusalem and visiting a school found the children in recess, and amusing themselves with guessing riddles. Requested to ask him a riddle, they put to him the following enigma: "Nine pass by, eight come, two pour out, one drinks, and twenty-four serve." The Athenian declared himself unable to solve the riddle, of which the solution is "Nine months of pregnancy, eight days until circumcision, two breasts, the boy's mouth, and the twenty-four months until he is weaned" (Lam. R. to i. 1, ed. Buber, p. 48).

Two anecdotes of this cycle have passed into the literature of the Arabs, the Persians, and a number of European peoples. The first of these is about an Athenian's one-eyed Jewish stable-boy who, despite his infirmity, could tell what kind of camel was passing at a distance of four miles, and what it was carrying (Lam. R. *l.c.* 12). The second tells of the wisdom of four men of Jerusalem who came to Athens, and of their acuteness in guessing at the true character of the objects and persons about them (Lam. R. *l.c.* 4). These two anecdotes, with the details adapted to Arabic taste, occur in many Persian and Arabic works; and the Italians learned them from the Arabs. This latter fact is attested by the appearance of the anecdotes in "Il Novellino" or "Cento Novelle," a collection of stories of the thirteenth century. Either through the Italians or through D'Herbelot they became known to Voltaire, and were used by him for the first chapter of his "Zadig."

An Athenian wanted to make sport of a tailor at Jerusalem, and handed him a broken mortar, asking him to sew it. The tailor gave him a handful of sand, asking him in turn to spin thread out of it with which he might sew the mortar (Lam. R. *l.c.* 8). Again, an Athenian asked a boy of Jerusalem, who had brought him eggs and several balls of cheese, to tell him which cheese was of the milk of a white and which of a black goat. The boy promised to answer if the Athenian, being the older, would first tell him which was the egg of a white and which of a black hen (Lam. R. *l.c.* 9; compare also 'Ab. Zarah 17*b*).

The last two witticisms, slightly changed, occur also in the Talmud in the account of the disputation between Joshua ben Hananiah and the wise men or elders of Athens, "Sabe de-be Atuna" (Bek. 8*b*). It may be assumed as tolerably certain that "be atuna" is merely an Aramaic form for Athens, and does not refer to the Atheneum at Rome, as Dubsch, Grätz, and Berliner believe.

The Talmud (Bek. *l.c. et seq.*) gives an account of the disputation between these wise men of Athens and Joshua ben Hananiah. The Cæsar (Hadrian), when discussing a point of biology with Joshua, mentioned that the sages of Athens held a different

opinion from the Rabbis. Joshua declared the Rabbis wiser than the Greeks, and promised to prove this to the emperor. Joshua, going to Athens, went to a butcher as he was dressing the head of an animal. "What will you sell your head for?" asked Joshua. When the butcher told him the price, which was agreed to, the rabbi insisted that the butcher had sold his own head. Joshua, however, agreed to cancel the bargain if the butcher would show him the way to the wise men.

Now, the wise men had forbidden any one, on penalty of death, to point out where they lived. When the butcher remonstrated that the wise men, surrounded by a strong guard, had given orders to kill any Athenian that should betray their meeting-place, Joshua taught him a trick by which he could signalize the place without being exposed to danger. When Joshua after another trick had safely passed the guard and surprised the Athenian sages, the contest of wit against wit was undertaken on condition that the defeated party should be left entirely to the mercy of the victor. Joshua, in the first place, had to answer various philosophical questions put to him by the sages. This he did to their satisfaction. They then tried to drive him to bay by proposing riddles to him. Their first question was: "If salt has lost its savor, wherewith shall it be salted" (that is, be made fit for use; compare Matt. v. 13)? His answer, "With the afterbirth of a mule," shows that to an impossible query he had ready an equally impossible answer (compare AḤIḲAR).

Joshua won the contest, and then conveyed the wise men on a ship to Hadrian. The emperor delivered them into the hands of Joshua, who poured into a vessel some water taken from a whirlpool and having the peculiar quality of absorbing other water (בלע, "swallow"). He then directed the sages to fill the vessel, and they proceeded to do so; but after wearying themselves vainly in their attempted task, had to give it up in despair (probably an echo of the Danaid myth).

In later times, when it was thought impossible that a sacred book like the Talmud should contain anything amusing, much ingenuity was displayed in order to read into these jests a deep and secret significance.

Besides the commentaries to the Haggadot in the Talmud (see Jacob ibn Ḥabib, "En Ya'akob," ed. Wilna, *ad loc.*), there are about a dozen works devoted to the "Sabe de-be Atuna" (elders of Athens).

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J. SR. L. G.

**ATHENS, ANCIENT:** The principal city of Greece, situated five miles from its seaport, Piræus, on the Saronic gulf. When, as a result of the Persian wars, Athens attained the hegemony of the eastern Mediterranean, it was already one of the most important commercial cities of antiquity. It retained this commercial supremacy in times of political decay, far into the period of the Roman emperors. Hence numerous foreign merchants did business in Athens, and some of them settled there, forming close corporations which mutually supported each other, and at the same time retained their respective national religions. The practise of their religions and the building of temples were not permitted in the city of Athens, but these privileges were allowed in the Piræus. As early as 333 B.C., the Egyptians possessed a temple of Isis there. There, too, permission was given to the Κιτιεῖς (merchants from the city of Citium in Cyprus) to build a temple to Aphrodite; and somewhat later the Sidonians erected one to their god, Baal-Sidon (Schürer, "Gesch." iii. 58).

**First Jews in Athens.**

Together with the wealthy Egyptian and Phenician wholesale merchants, many Jews settled in Athens for commercial reasons and organized a community. The residence of Jews in Attica in general is testified to by Philo ("Legatio ad Cajum," p. 36; ed. Mangey, ii. 587). From the Acts of the Apostles (xvii. 17) it is certain that there was a Jewish synagogue in Athens. Among the Greek inscriptions found in Athens are some of Jewish origin. "Corpus Inscriptionum Atticarum," iii. 2, contains three, numbered 3545, 3546, and 3547 respectively. In the first two the seven-branched candlestick is depicted. No. 3545 reads: "This is the resting-place of Eutychia, mother of Athenaos and Theoktistes"; No. 3546: "This is the resting-place of Theodula and Moses"; and No. 3547: "[Jac]ob and Leontius, descendants of Jacob of Cæsarea." This Jacob probably came from Palestine; for Cæsarea means either Cæsarea Stratonis or Cæsarea Philippi. The Jews not only worshiped in their accustomed manner in Athens, but appear to have made proselytes among the heathen population there. Just as the Egyptians and Phenicians successfully introduced their particular cults in Athens, so the Jews gained many adherents in the chief city of Greek culture by their preaching of the spiritual adoration of the one true God who must be without pictorial representation. These "devout persons" (σεβόμενοι, Acts xvii. 17) joined themselves to the Jewish community as a first step. They attended the Jewish services, but did not observe the Law in its entirety, only obeying certain of the more elementary commands, such as Sabbath-observance and the most important laws of purity.

As far back as the first century B.C., there existed official relations between the authorities of Athens and certain Jewish princes. Among the documents preserved by Josephus is an interesting decree by the people of Athens in favor of the Jewish high priest Hyrcanus (Josephus, "Ant." xiv. 8, § 5). Omitting the introduction, it reads:

**Hyrcanus Honored by Athens.**

"Since Hyrcanus, the son of Alexander, high priest and ethnarch of the Jews, continues to bear good-will toward the people [the Athenians] in general and to each one of the citizens in particular, and treats them with great consideration and most kindly welcomes those Athenians who come before him, either as ambassadors or on their own private affairs, and displays thoughtful care concerning the safety of their return; now, therefore, having had several former testimonies and on the report of Theodosius [other manuscripts have "Dionysius"], son of Theodorus of Sunium, who has reminded the people of the virtues of this man, and that he has always endeavored to do all the good that lay in his power, be it resolved, that this man be honored with a golden crown according to the law, that a statue of him in bronze be

set up in the district where was the temple of Demos and of the Graces, and that announcement of this be made at the Dionysian festival in the theater, at the representation of the new tragedies, and at the Panathenæan and Eleusinian games," etc.

From its introductory formula, this decree appears to have been issued under the archon Agathocles. If he ruled, as many modern authorities think, toward the end of the second century B.C., this resolution must have referred to Hyrcanus I. But it is not at all certain that Agathocles is correctly assigned to that time. Besides, Hyrcanus is therein styled "son of Alexander"; but only Hyrcanus II. was a son of Alexander; and there being no reason to doubt the correctness of the received text, it is more probable that the Athenian resolution had reference to Hyrcanus II. (see especially Th. Reinach, in "Revue Études Juives," 1899, xxxix. 16–27). This would bring it to about 47–40 B.C., at which time Hyrcanus, by Cæsar's appointment, was "high priest and ethnarch of the Jews." It appears, then, that ambassadors from the Athenians and Athenian merchants were in the habit of coming to Judea and were well received by Hyrcanus, and that the Athenians expressed their appreciation by voting to him a gold crown and a bronze statue.

Similar friendly relations existed in the time of Herod and his descendants. Josephus ("B. J." i. 21, § 11) mentions Athens among the cities which "are full of gifts from Herod." The Athenians seem to have honored the latter in a manner similar to that in which they honored Hyrcanus; for it is probable that an inscription which describes the erection of a statue in honor of Herod refers to Herod the Great. It reads: "The People [the Athenians] honor, through the erection of this monument, the king Herod, the friend of the Romans, for kindly acts performed by him and for his friendly disposition" ("C. I. A." iii. 1, No. 550). Another inscription which deserves notice on account of the variation in the title refers to another Herod, probably Herod of Chalcis, a grandson of Herod the Great, who ruled over the little kingdom of Chalcis in the Lebanon about 41–48. It reads: "The people honor King Herod the Pious, the friend of Cæsar, on account of his virtue and benevolence" (*l.c.* No. 551).

The last Jewish princess, Berenice, whose name is associated with that of Titus, was honored in a similar way: "The Council of the Areopagus and the Council of Six Hundred and the people of the Athenians honor, by the erection of this statue, Julia Berenice, the great queen, daughter of King Julius Agrippa, and descendant of great kings who were benefactors of the city. Erected under the supervision of the governor of the city, Tiberius Claudius Theogenes of Pæania" (*l.c.* No. 556). The description of Berenice as the "descendant of great kings who were benefactors of the city" corresponds with the statements of Josephus and with other inscriptions.

**Other Jews Honored.**

G. E. Sch.

**ATHENS, MODERN:** The Jewish community of Athens is hardly thirty years old. One of the oldest families, if not the oldest, is that of Max Rothschild, a Bavarian Jew, who went to Greece in 1833 with King Otho. The community had neither synagogue nor rabbi, but a Turkish "hakam" held services in very unsuitable quarters. The majority of the Athenian Jews are of Levantine-Spanish extraction, and reside close together; they are mostly artisans or pedlers. Those in better circumstances are mainly of German descent, though some of those from Chalcis and Zante have means. In 1899 the Jews of Athens, on the initiative of M. Haim Cohen of Smyrna, appointed a committee to revise the communal constitution, and, if possible, to find means to erect a modest synagogue. He succeeded in hiring a hall for prayers and obtained from the government a concession of land for a separate cemetery. The Jews had previously been buried in a corner of the ordinary cemetery. Mention may be made in this connection of the celebrated duchess of Plaisance. This rather eccentric woman—who, though not of Jewish origin, had a strong interest in Judaism—in 1855 left as a legacy to the community a large tract of land for the erection of a "temple to the God of Israel." Either because the land was far from the city—close to the Olympia grounds—and of small value then, or possibly because the community was not at that time actually organized, the legacy was forgotten; and, remaining unclaimed for thirty years, it was forfeited by law. [Paul Lucas, who was at Athens early in the seventeenth century, found only 15 or 20 Jewish homes ("Rev. Et. Juives," xviii. 105).—G.]

D. M. C.

**ATHIAS, ATIAS, or ATHIA:** A Spanish family distinguished by the great number of its scholars and promoters of learning. The name is spelled in Hebrew variously, עטיה. עטיאה. עטיאס, עטיאש. עטיים. אטיעש. עויה, אתיה (from an Arabic word meaning "present," "gift"). As early as the sixteenth century some of its members lived in Italy and Palestine; while another branch settled in the cities of Hamburg, Amsterdam, and London. In addition to those mentioned below, the following names are found in the list of the members of the Portuguese community at Amsterdam in 1675: Abraham Atias, Abraham Atias, "el viejo," Hayyim Franco Atias, Isaac de Semuel Atias, Isaac de David Atias, Jahacob Atias, Jahacob Costa Atias (De Castro, "De Syn. der Portug.-Israel. Gem. te Amsterdam," pp. xlviii. *et seq.*; Steinschneider, in "Jewish Quarterly Review," xi. 480).

**Abraham Athias:** Publicly burned, together with Jacob Rodriguez and Rachel Nunez Fernandez, on July 9, 1667, by the Inquisition at Cordova on account of his religion (Kayserling, "Sephardim," p. 263; Grätz, "Gesch. der Juden," x. 270).

**Abraham ben Raphael Hezekiah (Hisquia) Athias:** A printer in Amsterdam, 1728–41 (Steinschneider, "Jüd. Typographie" in Ersch and Gruber, "Encyklopädie," II. sec. J. 28, p. 67; *idem*, "Cat. Bodl." No. 7830).

**David Israel Athias:** Hakam of the Portuguese community at Amsterdam from 1728 till his death March 22, 1753.

**David ben Moses Athias:** Merchant, born at Leghorn. He was master of several modern languages, among them Servian, Russian, and Turkish, which he learned during his short stay at Constantinople. He wrote a book containing proverbs, fables,

and sympathetic remedies, which was published in Hebrew characters under the title "La Guerta de Oro, o sea Tratamiento Gustoso, Saboroso y Provechoso," Leghorn, 1778. The book also contains "Lettres-Patentes du Roi Confirmatives des Privilèges, dont les Juifs Portugais Jouissent en France Depuis 1550," with a Ladino translation; and the outlines of a method of learning Italian and Greek in a short time contains also "sympathetic" remedies, a treatise on physiognomy, etc. ("Hebr. Bibl." xvi. 114).

**Immanuel Athias:** Printer at Amsterdam till 1707; son and business successor of Joseph Athias. The most elegant editions of Hebrew works, among them Maimonides' "Yad ha-Ḥazakah," etc., were issued by his office (Steinschneider, in Ersch and Gruber, "Encyklopädie," II. sec. J. 28, p. 66).

**Isaac Athias:** Ḥakam of the first Portuguese-Jewish congregation in Hamburg, and after 1622 at Venice, where he died. He was a pupil of Isaac Uzziel, and wrote in Spanish "Tesoro de Preceptos Donde se Encierran las Joyas de los Seyscientos y Treze Preceptos que Encomendó el Señor a su Pueblo Ysrael," Venice, 1627; second edition, Amsterdam, 1649.

The first edition is dedicated to Elijah Aboab at Hamburg, and contains also "Dinim de Degollar por un Estilo Facilissimo y Breve." In 1621 he translated "Ḥizzuḳ 'Emunah," a polemical work in defense of Judaism by Isaac Troki, a Karaite, which translation still exists in manuscript (see Grätz, "Gesch. der Juden," x. 20, 23).

**Isaiah Athias:** A prolific Italian writer on halakic, exegetical, and homiletical topics. His works, seven in number, were published at Leghorn—1793, 1821, 1823, 1825, and 1831.

**Isaiah ben Ḥayyim Athias:** Wrote notes to the ritual codes and sermons of Caro, and published them under the title "Bigde Yesha'" (Garments of Salvation), Leghorn, 1853. On another Isaiah Athias, see Jellinek, "Kontres ha-Maspid," p. 28.

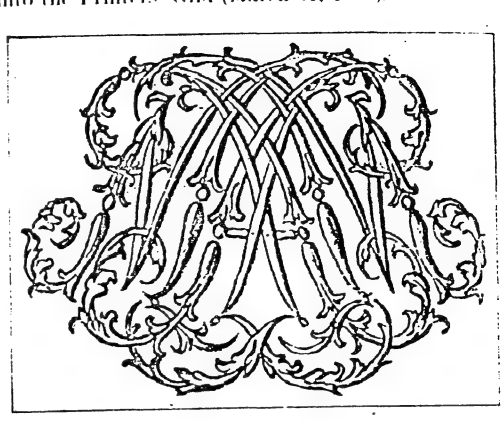
**Jacob Athias:** Rabbi at Bayonne, France, during the first half of the nineteenth century. He died in 1842. See "Voice of Jacob," i. 198.

**Jacob Hezekiah Athias:** Member of the Talmudical academy "'Ez Ḥayyim" at Amsterdam from the year 1737. He was a son of David Israel Athias.

M. K.—G.

**Joseph b. Abraham Athias:** Printer and publisher; born in Spain, probably at Cordova, at the beginning of the seventeenth century; died at Amsterdam, May 12, 1700. When very young he was sent by his father to Hamburg in order to receive a Jewish education. Somewhat before 1658 he seems to have gone to Amsterdam, where he established himself as a printer and publisher; for in the following year there was issued from his press "Tikkun Sefer Torah" (Order of the Book of the Law), with an introductory poem by Solomon de Oliveyra. During the next two years he was engaged on his well-known edition of the Bible, the proof-reading for which was entrusted to John Leusden, professor at Leyden. As Steinschneider says, the admirable mechanical execution of the edition entitles it to rank among the most beautiful specimens of Hebrew presswork; and it won for Athias so great a reputation that he was thereupon taken into the Printers' Gild (March 31, 1661).

**His Printing-Press.**



Printer's Mark of Joseph Athias.

Other works published by Athias were: Pentateuch, with Megillot and Haftarot, 1665; the Psalms, with a Dutch translation (proof-reader J. Leusden), 1666–67; the second edition of his Bible, 1677, more carefully prepared than the first, and with still more beautiful type and decorations. For this edition the States General of the Netherlands awarded him a gold medal and chain worth 600 Dutch florins. On the title-page is a cut of the medal. This edition gave occasion for a small broadside by Athias, entitled "Cœcus de Coloribus, contra Reprehensiones Sam. Maresii de ed. Bibl." Amsterdam, 1669. Athias published also "En Ya'aḳob" (1684–85), as well as prayer-books and liturgies according to the Portuguese and German rituals.

Athias' printing-establishment was one of the best equipped in Amsterdam. His wealth enabled him to lavish money on the cutting and casting of type, and to demand artistic work of his designers and die-sinkers. The edition of Maimonides' Yad ha-Ḥazaḳah, with "Leḥem Mishneh," 5 vols., Amsterdam, 1702–3, begun by Athias and completed after his death by his son Emanuel, is, as Steinschneider says, one of the most elegant and most admired products of the Hebrew press. At the end of the work the fact is mentioned that on July 9, 1667, Athias' father was burned as a Marano at an auto da fé at Cordova. The molds and letters used by Athias came into the possession of the printing-house of Proops.

One ugly feature in Athias' business career was the circumstance connected with a Judæo-German edition of the Bible. The printer Uri Phœbus, grandson of Moses Uri Levi, the first Sephardic rabbi at Amsterdam, employed a certain Jekutiel Blitz to write a Judæo-German translation of the Bible; and, before he began to print it, he obtained from the Polish Council of the Four Lands the privilege that for ten years all reprints were to be prohibited and laid under ban (Nisan, 1671). The rabbis of the Portuguese and German congregations of Amsterdam and elsewhere confirmed this privilege. Phœbus, whose entire fortune was risked in the undertaking, felt himself under the necessity of

taking two Christian partners, the alderman Wilhelm Blau and the jurist Laurens Ball. Through their influence he obtained from John III. Sobieski of Poland the further privilege that this Judæo-German translation was to have copyright in Poland for twenty years (Oct., 1677). The work was not completed, when one of his compositors, impelled by envy, robbed him of the fruits of his labor. This compositor, Josel (Joseph) Witzenhausen, himself made a translation for which he secured Athias as printer and publisher. Athias through his wealth possessed certain advantages over his rival, and was also able to obtain privileges for his translation from Holland and Zealand, and even succeeded, through a Jewish agent of the Polish crown in Holland, Simon by name, in gaining still more favorable protection from the Council of the Four Lands (Jaroslaw, Sept. 21, 1677; Lublin, April 27, 1678). Although Witzenhausen was warned not to compete with Phœbus and Blitz (Oct. 13, 1676), neither he nor Athias paid any attention to the injunction, and they began to print as early as Dec. 5, 1678. The edition of Phœbus appeared at Amsterdam in 1678; that of Athias, in its complete form, in 1679. The latter contained a Latin preface dedicated to the Great Elector, in which Athias praises the condition of the Jews in Prussia.

**Judæo-German Bible.**

A justification for Athias' conduct was claimed in the fact that ten years had elapsed between the first and second approbations given by the Council of the Four Lands. Whether Meyer Stern, first at Frankfort-on-the Main, then chief rabbi of the German community at Amsterdam, was proof-reader for Athias' edition as well as for that of Phœbus, and whether he thus lent his countenance to the unjustifiable wrong done to the latter, is uncertain, despite Witzenhausen's mention of him as proof-reader for Athias. The matter has been so fancifully discussed, and so much that has been written concerning it is such pure invention, that nothing can now be accurately determined. The literature on the affair is now rare, having consisted mainly of loose leaflets and broadsides.

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G. J. Vr.

**Menahem Athias:** Rabbi at Leghorn, Italy, in 1728.

G. M. K.

**Michael Athias:** Jewish merchant; born at Constantinople, 1853. Though engaged in commerce, he applied himself to literary pursuits. He is the author of a Jewish-Spanish translation from the Arabic of a novel entitled "Saif Dhu-l Yazan," treating of the manners and customs of the Arabs and Abyssinians (Constantinople, 1873).

Bibliography: Franco, *Histoire des Israélites.*

S. M. Fr.

**Mordecai ben Isaac Athias:** Author of "Mor Deror" (Pure Myrrh), a commentary on the Talmud. Smyrna, 1730. He was a contemporary of Menahem Athias (see Steinschneider, "Cat. Bodl." No. 6215).

G. M. K.—G.

**Moses Israel Athias:** Was the first rabbi of the Marano congregation in London; that is, of the secret synagogue which existed in 1658 in Cree Church Lane, where he and his wife Sarah resided. He was a cousin of the wealthy and respected Antonio Fernandez Carvajal, who mentioned him generously in his will ("Transactions of the Jewish Historical Society," i. 55).

**Samuel Athias:** A contemporary of Joseph Caro and Moses de Trani, with whom he corresponded; lived at Nicopolis, Bulgaria, about 1550. He wrote indices to Maimonides' Yad ha-Ḥazakah, Mantua, 1563 (see Steinschneider, "Cat. Bodl." No. 7008). He was contemporary of Shem-Ṭob Athias.

**Solomon ben Shem-Ṭob Athias** (Athia, עתיה): Lived in Jerusalem during the sixteenth century. He was a brother of Samuel Athias, and disciple of Joseph Fazi of Salonica, Abraham Shamsuli, and Levi ibn Ḥabib. For several years he followed a mercantile career, but did not succeed and became reduced to poverty.

He then returned to the pursuit of learning, and wrote a commentary on the Psalms which is, in the main, a compilation of Rashi and David Kimḥi (Venice, 1549). In the preface he tells of his travels in Turkey and Italy, as well as of the scholars with whom he had come in contact. His contemporary was Yom-Ṭob Athias.

Bibliography: Rossi, *Dizionario Storico*, transl. by Hamberger, p. 50; Steinschneider, *Cat. Bodl.* No. 6300; Zedner, *Cat. Hebr. Books in Brit. Mus.* p. 126; Azulai, *Shem ha-Gedolim*, i. 171, 176; Cod. Oxford 1208 on Rieger, *Gesch. der Juden in Rom*, ii. 80, 97.

G. M. K.—G.

**Yom-Ṭob ben Levi Athias:** One of the editors of the Spanish translation, from the Hebrew, of the Pentateuch, known as the Ferrara Bible, which was printed at Ferrara, Italy, in 1553, he having, together with Abraham Usque, established there a printing-office. On the colophon of the work, his name is given in full as "Yom-Ṭob Atias, hijo de Levi Atias, Español." Nothing is known of him beyond the fact that he helped defray the cost of this Bible. Grätz ("Gesch. der Juden," ix. 562) and, following him, Steinschneider and Kayserling identify Athias with Jeronimo de Vargas, another name mentioned in some of the copies of the Ferrara Bible; but such an identification is entirely unwarranted.

G. W. M.

**ATHLETES, ATHLETICS, AND FIELD-SPORTS:** Men who perform feats of strength, or practise games and sports the pursuit of which depends on physical strength; the feats, games, and sports themselves.

**——Biblical Data:** Long before the Greeks made Athletics a compulsory branch of their curriculum, "giants" and "mighty hunters," whose achievements the Greeks even with their training could not excel, are mentioned in the Bible, such as Nimrod, the son of Cush, "a mighty hunter before the Lord" (Gen. x. 9); and Esau, "a cunning hunter, a man of the field" (Gen. xxv. 27). In his "Jewish Life in the Middle Ages," Israel Abrahams says (p. 375):

"Already in the Bible the figures introduced as devoted hunters—Nimrod and Esau—are by no means presented in a favorable light."

**Notable "Mighty" Men.**

Of Esau it is safe to assume, from the characterization of him recorded in Gen. xxv. 27, that he was regarded as more crafty in the chase, though less renowned, than Nimrod. Jacob, Esau's brother, although a quiet man dwelling in tents (Gen. *ib.*), is represented as having possessed great strength: for when he saw Rachel, the daughter of Laban, come to water her flock, he rolled away a great stone that was upon the well's mouth (Gen. xxix. 10). It was he who also wrestled with a man "until the breaking of the day" (Gen. xxxii. 25 [A. V. 24]).

Undoubtedly the greatest of all the mighty men of Biblical times was SAMSON, who, soon after he had reached man's estate, rent a lion "as he would have rent a kid" in the vineyards of Timnath (Judges xiv. 6). His might is attributed to spiritual strength, not to "brute natural strength" (Fausset, "Bible Cyclopedia," *s.v.*). This is shown in the Book of Judges, which introduces his achievements with the words "and the spirit of the Lord came mightily upon him" (xiv. 6); and the same words are used in verse 19 (A. V.).

Other Biblical mighty men were Shamgar (Judges iii. 31), Saul, Jonathan, David, Joab, Abishai, Asahel, Jashobeam the Hachmonite, Eleazar, and Shammah. Saul is said to have gathered around him strong and valiant men, and encouraged physical development among his subjects.

The career of Jonathan embodies a noteworthy incident of his entering the camp of the Philistines accompanied only by an armor-bearer. Here on a "half acre of land which a yoke of oxen might plow," he and his companion fell on the enemy, "and that first slaughter, which Jonathan and his armorbearer made, was about twenty men" (I Sam. xiv. 14). Jonathan is also described as an expert archer (I Sam. xx. 20), where he says to David: "I will shoot three arrows on the side thereof [of the stone Ezel], as though I shot at a mark," and again in the lamentation of David (II Sam. i. 22): "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty." His skill was also acknowledged in David's words, "How are the mighty fallen, and the weapons of war perished!" (*ib.* i. 27).

In his youth David showed himself "mighty, valiant," and withal "prudent" (I Sam. xvi. 18). Before he set out against the Philistine Goliath, David said to Saul, in reply to the latter's warning that he (David) was but a youth, and his opponent a man of war: "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear" (I Sam. xvii. 34–36). Of his fleetness and strength David himself sang praises to God. "He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms" (Ps. xviii. 33, 34).

**Jonathan and David.**

Biblical references to running point to the swiftness of the Israelites. In II Sam. i. 23 David laments the deaths of Saul and Jonathan, who were "swifter than eagles"; in Ps. xix. 6 [A. V. 5] the reference is "rejoiceth as a strong man to run a race"; but the Preacher declares "that the race is not to the swift" (Eccl. ix. 11).

After the defeat by Joab of Abner's army at Gibeon, as Abner retreated, he tried in vain to deter Asahel, Joab's brother, from pursuing him, as he shrank from a blood-feud with Joab. Asahel, however, would not be deterred; and Abner "with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him" (II Sam. ii. 23).

Jehu was an expert archer who "drew a bow with his full strength and smote Jehoram between his arms, and the arrow went out at his heart" (II Kings ix. 24). The tribe of Benjamin was renowned for the dexterity of its left-handed slingers, of whom "there were seven hundred chosen men. . . . every one could sling stones at an hair breadth, and not miss" (Judges xx. 16), and for the efficiency of its archers (I Chron. xii. 2).

Swimming was known among the ancient Hebrews and practised by them (sometimes with the aid of skins) according to the hand-over-hand method (see Isa. xxv. 11). "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim," which Fausset [*l.c.* under "Swimming," p. 667, col. 2] interprets "the swimmer beating down with his hands; *i.e.*, bringing down each hand forcibly."

Evidence that racing also was practised is found in Jer. xii. 5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

E. C. F. H. V.

**——Post-Biblical, Medieval, and Modern Times:** The origin of Athletics is to be traced to the Greeks, among whom bodily strength and agility were so highly esteemed that in their society the athlete held a prominent position.

With the spread of Hellenism among the Jews the first to feel its effects were the upper classes, whose more ambitious members strove to remodel Jewish life according to Hellenistic principles.

The first attempt in this direction seems to have been made by Menelaus, brother of Jason, the high priest (170 B.C.), who, in order that he might ingratiate himself with the king Antiochus Epiphanes, established a gymnasium, modeled on the Greek plan, close to the Temple at Jerusalem, where men and boys might practise wrestling, boxing, ball-playing, throwing, slinging, archery, jumping, riding, swimming, diving, etc., under the supervision of a gymnasiarch.

**A Gymnasium at Jerusalem.**

The opposition of the conservative element among the Jews to the gymnasium became, however, so strenuous that devout Jews began to look upon the exercises with horror, especially because most of them were practised "in puris naturalibus," and the Covenant of Abraham had become an object of deri-

sion. Nevertheless, for a time at least, the rage for Athletics spread even to the priests, who, Hamburger says ("R. B. T." ii. 436, 1220), neglected spiritual duties to take part in gymnastics. Indeed, so far did the contestants go that it is said they wore the broad-brimmed petasus of Hermes, the pagan god of gymnastic science, as an emblem of their prowess.

Much of the strength of the Hasmonean rebellion has been attributed to the bitter opposition which the introduction of the gymnasium in Jerusalem brought about. "Pugilism," says Hamburger (*l.c.*), "has perhaps never exercised a greater influence in the development of spiritual life than it did at Jerusalem."

The Hasmonean rising wiped out every vestige of Hellenism, but scarcely a century passed before the influence of the Romans was felt; instead, however, of the gymnasium, the circus was introduced, and with it the gladiatorial contests, which no doubt offended the religious feelings of the Jews, for the Rabbis prohibited attendance at both circus and theater (Targ. Yer. Deut. xxviii. 19; Pesik., ed. Buber, 119*b*; Lam. R. 36*c*; 'Ab. Zarah 18*b*). Indeed, a rabbi of the first century decreed that any one who attended a circus was a murderer (Yer. 'Ab. Zarah 40*d*).

Herod the Great was responsible for the reintroduction of Athletics to Jewish life; "for, in the first place, he appointed solemn games to be celebrated every fifth year in honor of Cæsar, and built a theater at Jerusalem, as also a very great amphitheater in the plain" (Josephus, "Ant." xv. 8, § 1). These were both costly works, erected by Herod for the purpose of securing the good-will of Emperor Augustus (7 B.C.); but even though Herod strove to dazzle the Jews by the magnificence of the sports, and though he appointed every fifth year for the celebration of Olympic games, yet these were "looked on by the sober Jews as heathenish sports, and tending not only to corrupt the manners of the Jewish nation, and to bring them in love with paganish idolatry and paganish conduct of life, but to the dissolution of the law of Moses, and accordingly were greatly and justly condemned by them" (Josephus, *ib.*, note). But this was not the universal opinion. Some rabbis, who considered Athletics as a part of "Greek wisdom," learned to appreciate the value of gymnastic exercises for the physical development of Jewish youth; and among them was Gamaliel II., the patriarch, who favored the introduction of the gymnasium as a means of preparing the Jews for their intercourse with the Roman rulers (Soṭah 49*b*; B. K. 83*a*). Notwithstanding the fact that some looked on Athletics with favor, and that amphitheaters had been built at Jericho, Tiberias, and Tarichea, shortly after the Roman wars the sports became repugnant to the Jews, and ultimately they were no longer followed. Resh Lakish was noted however for his gladiatorial skill and strength; and instances of Jews hiring themselves to the masters of the games for exhibition were not rare (see Jastrow, "Dict." *s. v.* לודים).

**Herod Reintroduces Olympic Games.**

The lifting of heavy weights was practised at an early date by the Jews, as is attested by Jerome (cited by Israel Abrahams, "Jewish Life in the Middle Ages," p. 375), who relates that when visiting Judean towns in the fourth century he saw "large, heavy stones which Jewish boys and youths handled and held aloft in the air to train their muscular strength."

That archery was practised is seen from the record of Herod's achievements cited by Josephus ("B. J." i. 21, § 13): "They saw him throw the javelin directly forward, and shoot the arrow upon the mark." Abrahams (*l.c.*) says: "The Palestinian Jews were wont to practise archery, probably as a form of recreation"; and he cites in a note W. Bacher's article, "Une Vieille Controverse au Sujet de מטרא (Lam. iii. 12)," in "Revue Etudes Juives," xxvi. 63–68. Here Bacher challenges the interpretation of מטרא, which he claims should be translated as "arrow" and not as "javelin," which view is maintained in the Authorized Version ("and set me as a mark for the arrow"), and does not admit the correctness of Levy's ("Neuhebr. Wörterb." i. 130*b*) interpretation, "I was set there as a buckler to be pierced by the javelin."

Juggling also was known among the Jews and practised by the Rabbis; for of Simon ben Gamaliel, who perished at the destruction of the Temple by Titus in 70, it is said that on the occasion of one of the Tabernacle feasts he astonished those present by juggling with eight burning torches. Rabbi Judah I. witnessed a similar feat with eight knives, which was performed by Levi b. Sisai. Samuel, the physician-astronomer, exhibited his dexterity in this direction before Sapor with eight goblets; and Abaye was able to juggle with four eggs (Tosef., Suk. iv. 2; Yer. Suk. v. 55*c*.; Tosef., Suk. iv. 4; Bab. Suk. 53*a*).

That the Jews were strong swimmers is proved by Josephus, who relates that in his twenty-sixth year he "came to Rome, though it were through a great number of hazards by sea; for, as our ship was drowned in the Adriatic sea, we that were in it, being about six hundred in number, swam for our lives all the night," and "I and some others, eighty in all," were taken aboard a ship of Cyrene (Josephus, "Vita," § 3). According to some tannaim, it is the duty of every father to teach his son to swim (Kid. 29*a*); the amora Simeon ben Lakish was a noted swimmer (B. M. 84*a*).

Although permitted to bear arms and to hold important military offices during the fourth century, the Jews were prohibited from doing so, and, in fact, were excluded from all military service in 418. Under the Assize of Arms issued in England by Henry II. in 1181, by which every freeman was compelled to serve in defense of the realm, Jews were prohibited from keeping with them mail or hauberk, and were ordered either to sell them or to give them away (Stubbs, "Select Charters," pp. 155–157; see also Jacobs, "Jews of Angevin England," p. 75).

With the notable exceptions of the cities of Worms and Prague, where the Jews were efficient in the bearing of arms, these restrictions seem to have been put upon them wherever they dwelt; so that possibly such restrictions were chiefly responsible for the neglect of hunting, in which weapons were needed. Abrahams quotes Meïr of Rothenburg as opposed to hunting. Meïr declared that "he who hunts game

with dogs . . . shall not partake of the joy of the Leviathan" (Meïr of Rothenburg, Resp., ed. Mekize Nirdamim, p. 7, § 27). 'Ab. Zarah (18b) forbids hunting; nevertheless, there were Jews who disregarded the prohibition and were reproved for it (Or Zarua', Alfab. No. 47). Of their actions in this regard Abrahams (*ib.* p. 376) says: "Jews did at least occasionally participate in hunting. Nor are indications wanting that this was the case . . . throughout the Middle Ages. Zunz cites an instance" ("Z. G." p. 173). Abrahams, citing Nowack ("Lehrbuch der Hebräischen Archäologie," i. 367) as authority, says the ancient Jews were never noted riders; but, quoting Berliner ("Aus dem Innern Leben," p. 17), he adds that in Provence "the Jews possessed trained falcons, and used them in hawking, themselves riding on horseback."

Joseph Jacobs ("Jewish Ideals," p. 226) cites from the Forest Roll of the county of Essex for 1277, a document in which reference is made to an improvised hunt near the city of Colchester in 1267, in which several Jews took part, but afterward suffered for having thereby been guilty of a breach of the forest laws. Abrahams (*op. cit.*), in a note on this event, refers the reader for other records of Jewish hunters to "Hatam Sofer," resp. xiv., §§ 52, 53; J. Reischer, "Shebut Ya'akob," ii. 63.

Among other exercises popular with the Jews were ball-playing, the tourney, and dueling. The first was chiefly practised by the young women, and in some measure resembled tennis; but it brought upon them the displeasure of certain rabbis, who condemned its indulgence, especially on the Sabbath, as one of the causes of the destruction of the Temple (see Lam. R. ii. 4), and probably because it distracted attention from the more serious duties of life (Yer. Ta'anit. iv. 5).

The tournament was not altogether unknown to the Jews, especially to those of Spain and Italy. In those countries it was the custom of the Jewish boys to attend mimic tourneys, at which they fought on foot, while the men, mounted on horses, rode to the tilt-yard and there displayed their skill in tilting with blunted wooden lances at suspended effigies. Sometimes at these sports the cavaliers were escorted by mounted buglers, and their approach was heralded by a fanfare of trumpets. It has been suggested that in the fourteenth century the Jews also took part in actual tourneys, the suggestion being based on a fracas that occurred at Weissenfels in 1386; but according to Berliner ("Aus dem Innern Leben," p. 16) and Zunz ("Z. G." p. 184) the incident was a genuine case of attack by marauders against the Jews, who merely defended themselves (Abrahams, *l.c.* xxi. 378).

That Athletics were not always unpopular with the Rabbis is shown by the various references found in rabbinical literature. In Gen. R. (lxxvii. 2) there is a comparison of "an athlete engaged in battle with the son of a king," and in Ex. R. (xxi. 10) is another: "as two athletes, one weak and one strong: one overcomes the other and places a wreath on his head."

The persecutions to which the Jews were subjected in almost every country during the Middle Ages restricted their movements and their liberty to such a degree that most of their time was given up to the transaction of such business as the laws of the countries in which they dwelt allowed, and to the protection of their lives. Under such conditions athletic exercises and sports did not flourish among them; but toward the close of the eighteenth century in tolerant England a small band of Jewish pugilists stepped into the ring, and once more the Jew took an active part in the athletic life and exercises of the country in which he dwelt. The most notable of the English fighters of this period were Jews, and among them were Daniel Mendoza, champion of England from 1792 to 1795; Solomon Sodiekey, Isaac Bittoon, and Samuel Elias, better known as "Dutch Sam." For nearly thirty years these men and their descendants (Samuel Evans, "Young Dutch Sam," Abraham and Israel Belasco, and others), steadily maintained the position of their race in the prize-ring; and they were succeeded in the nineteenth century by others equally skilful.

But it is not in the prize-ring alone that Jews have become prominent. Muscular Judaism has asserted itself also in field and athletic sports. Athletic clubs and "Turnvereine" have been formed in most of the large cities where there are many Jews. A special journal devoted to Jewish Athletics is published in Berlin, and nearly all Jewish papers devote space to the reporting of events in the fields of gymnastics, sports, and games. The spirit of physical development has so permeated the Jew of modern times that there is now no branch of Athletics in which he does not take a part. On the roll of fame may be noted the names of Jewish men who have defeated all comers in open competition when they met the Athletes of the nations of the world, as at the recent revival of the Olympic Games in Greece and at the Paris Exposition of 1900.

A Jewish athletic association has been formed recently in London, England, which embraces all sports. The membership rolls of the principal yacht-clubs bear many Jewish names. In the boating-clubs are to be found many expert Jewish oarsmen. The Jew is an enthusiastic cyclist, and has shown his dexterity at tennis, baseball, and cricket. There are few cricket-clubs in England that have not one or two Jewish members. In the United States one of the prominent baseball teams has a Jewish president, while a number of Jews play the game throughout the country. On the football field the Jew has shown his strength and nimbleness, and on the running-track his fleetness. Recently a Jewish student at Cambridge University, Raphael, was selected to play football for England in the International games and cricket in the inter-university sports. As a jumper few competitors can excel the Jew; in fact, the world championship at the running jump was held by Meyer Prinstein, a Jew. The holder of the world's amateur record for heavy-weight lifting is E. Lawrence Levy. There have been, and probably there are still, Jewish jockeys. David Adler, who died in 1900 at Buluwayo, South Africa, proved conclusively that the Jewish jockey is a capable horseman.

As a swimmer the Jew's power and endurance are probably not so marked as his quickness in covering short distances; nevertheless, there are many strong swimmers among the Jews, and there is little

doubt that in this number are to be found men who would hold their own in competition with non-Jews.

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A. F. H. V.

**ATHRIBIS:** A city, during the Ptolemaic period, in Lower Egypt on the Damietta arm of the Nile near the present Bencha (Benha al Asi), southwest of Zagazeeg. On the hill near Benha there are vestiges of the old city of Athribis. A Jewish colony must have dwelt here, as is proven by two Greek inscriptions which were discovered on the hill in 1876. The first reads, "In honor of King Ptolemy and of Queen Cleopatra, Ptolemy, son of Epicydus, chief of the guards, together with the Jews resident in Athribis [consecrate] this place of prayer to God the Most High." The second inscription reads, "In honor of King Ptolemy and of Queen Cleopatra and of their children, Hermias and his wife Philotera and their children [consecrate] this exedra and this place of prayer." It seems probable that all the persons mentioned here were Jews. The expression "God the Most High" is the equivalent of the Hebrew "El 'Elyon" (compare Eusebius, "Præp. Evan." i. 10, "Ἐζ[illegible]θεὸν"). The word used for "a place of prayer" (προσευχή) occurs in this same sense in other Jewish inscriptions, in the New Testament, Josephus, Philo, etc. The exedra mentioned in the second inscription was probably a hall or an arcade used for religious or philosophical discussions (=חצר. LXX. to Ezek. xl. 44: "the hall of the schoolhouse," לישכה. B. B. 4a; see Jastrow, "Dict.," *s.v.* אכסדרא). It is impossible to tell the exact date of these inscriptions, as Ptolemy V., VI., and VIII. had each a wife whose name was Cleopatra. S. Reinach thinks it probable that Ptolemy V. is intended, who died in 181 B.C.

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K. G.

**ATHRONGES:** Leader of the Jews during the insurrection under Archelaus (4 B.C.–6 C.E.). A shepherd and bold adventurer, without any other claim to power but that of gigantic strength and stature, he managed, in common with his four brothers of equal size and vigor, to rally large bodies of men around him, and, after assuming the royal title, to wage war both on the Romans and on the forces of Archelaus. After a protracted and brave struggle, he and his brothers were defeated. Rapoport has explained the name "Athronges" by the Hebraized Persian word אתרונגא. אתרונג, "orange," or "melon" (see Fleischer in Levy, "Neuhebr. Wörterb." i. 77), and identified it with Ben Baṭiaḥ, "Son of the Cucumber" (that is, like a cucumber), the popular hero, the size of whose fist [אנרוף] has become proverbial in ancient rabbinical literature (Kelim xvii. 12; Tosef., Kelim, B. M. vii. 2); the form of his hand having, as Rapoport thinks, given rise to both terms. At a later time, legend identified him with the leader of the insurrection, Abba Sakkara, the nephew of Johanan ben Zakkai.

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K.

**ATLANTA:** Since 1868 capital of the State of Georgia in the United States. The city was captured and burned by the United States troops in 1864, and all of the civic and congregational records were destroyed.

From the best tradition obtainable, it appears that the first Jewish resident of Atlanta was Jacob Haas, who, with his family, settled there about 1846, to be followed soon after by Moses Sternberg. The daughter of Jacob Haas was the first Jewish child born in the place. She married her cousin, also named Jacob Haas.

The Hebrew Benevolent Congregation was formed during the war, and held services on holidays in the Masonic Temple, located on Decatur street. It is now the leading Jewish congregation in the place. Other religious organizations are the Ahawat Achim and Gemilath Chesed. In 1867 a social organization, the Concordia, was founded, in 1870 the Hebrew Ladies' Benevolent Association, and later the Hebrew Relief Association.

In 1889 there was established here, by District Grand Lodge No. 5 of the Independent Order of B'nai B'rith, the Hebrew Orphans' Home, of which the Hon. Simon Wolf of Washington is president. In 1900 it cared for sixty-eight inmates.

The rabbis of the community have been the Revs. Borcheim, Henry Gersoni, E. B. M. Brown, J. S. Jacobson, Leo Reich, and David Marx.

Atlanta has furnished two Jewish members to the Georgia legislature; namely, Col. Samuel Weil and Adolph Brandt. David Mayer, one of the earlier settlers, was instrumental in the organization of the public-school system of Atlanta, and was commonly known as "the father of the public schools."

In a total population of 188,000 there is an estimated Jewish population of 1,500 to 2,000. Jews are engaged on a large scale in the manufacture of paper boxes and other goods made from paper, also furniture, machinery, and cotton goods. A cotton-mill owned by a Jewish family has the unique distinction of making bags from cloth woven in the same building, in which the cotton was also spun. Jews are also engaged in the manufacture of harness, candy, crackers, paints, mattresses, spring beds, iron bedsteads, clothing, stationery, and leather.

A.

**ATLAS, ELAZAR (LAZAR):** Literary critic; son of David Atlas; born March 5, 1851, in Beisegola, in the government of Kowno, Russia. His early years were spent at Novo Zhagory in the study of the Talmud. In 1884 he arrived at Warsaw and became one of the chief contributors to the year-book "Ha-Asif," which N. Sokolow then published. In 1888 he edited the year-book "Ha-Kerem," of which only one number appeared. Next, he collected a number of literary essays, which he had published from time to time in "Ha-Zefirah," and issued them under the title מה לפנים ומה לאחור ("What Is Progressive and What Retrogressive," Warsaw, 1898).

In 1900 he again contributed to Sokolow's "Sefer ha-Shanah."

Atlas' occupation is that of a bookkeeper. In 1895 he settled at Byelostok, in the government of Grodno, Russia. When practically unknown in the literary world, he was entrusted with the criticism of such important works as Herzberg's "Handelsgeschichte der Juden des Alterthums" and the third volume of I. H. Weiss' דור דור ודורשיו (History of Jewish Tradition), besides six other works of minor importance ("Ha-Asif," i. 24–37, 229–250). This work brought him into prominence.

The review of Herzberg's book is practically a sketch of the progress of trade among the ancient Hebrews, following in the main the outline of Herzberg, but showing, nevertheless, independent reasoning and fearless criticism, and proving that the critic was as much at home in the subject as the author. His criticism of Weiss showed that he was in his element when dealing with Talmudic literature.

Atlas' critical studies in the second year of the "Ha-Asif" range over works widely divergent in character. The "Bet Talmud" of Weiss, a Hebrew periodical devoted to rabbinic lore; the "Ha-Shahar" of Smolenskin, a periodical of a general character; two Russian monthlies ("Voskhod" and "Evreiski Obozrenie"), and Grätz's "Monatsschrift," all pass his review. The wide learning, the critical acumen, the lucid style, and the sound reasoning displayed in these studies at once place him among the foremost living critics in Hebrew literature.

He next ventured on editorial ground, and his "Ha-Kerem" showed that he had a following, for we find among his coworkers such men as Epstein, Mandelkern, and Reifmann. Of his own contributions to that volume we may say that they all attest to his originality and erudition. Whether reconstructing the order of Isaac ben Shesheth's Responsas ("Ha-Kerem," pp. 6–9), or treating of the Masoretic work אבלה ואבלה (*ib.* pp. 27–32), he shows that he has the whole rabbinic literature at his command. His review of S. J. Fuenn's כנסת ישראל, the first comprehensive biographical dictionary in Hebrew, is worth the study of all editors of similar works (*ib.* pp. 258, 259). His criticism of Radner's translation of Cassel's "History of the Jews" proves how severe one may be in criticism without being offensive. He hoped to continue the publication of the "Ha-Kerem" (*ib.* p. 24), but his hopes were not fulfilled.

In the writings thus far discussed, as well as in his criticism of Ha-Levy's דורות הראשונים (כפר השנה, pp. 102–124), Warsaw, 1900, Atlas appears only as the student of history. It is in his article on the yeshibah of Wolozyn ("Ha-Kerem," pp. 77–82), and especially in his collected essays, that he shows himself the man of the world. His views on current questions are stamped with the same originality as his discussions in history. The study of Jewish history is to him not an end in itself, but a means of getting at the proper system of education ("Essays," pp. 62–64). Hence he advocates the establishment of a premium by some representative Jewish body for the encouragement of historic work done with this end in view ("Essays," p. 74). Zionism is an economic question with him ("Ha-Asif," i. 245). Religious reform should not be the product of a few scholars, who would fashion the law after their own heart. The true reformers are the people themselves. When a certain law has been hopelessly infringed by the people, it is time then for the rabbi to find a legal fiction as an excuse for the infringement. Such was the origin of many reforms, which are now accepted by Orthodox Judaism, *e.g.*, lending money on interest and the like ("Essays," pp. 22–26).

Bibliography: Sokolow, *Sefer Zikkaron*, p. 6; Lippe, *Bibliographisches Lexicon*, 2d series, pp. 15, 16; Goldin, *Ha-Zemir* pp. 182, 183, Warsaw, 1896.

L. G. I. D.

**ATOMISM** (from Greek ἄτομος = indivisible): The theory concerning atoms. Two opinions of the nature of matter were professed in the Greek philosophical schools. The Eleatic school asserted that matter is infinitely divisible. Democritus, Leucippus, and Epicurus maintained, on the contrary, that in the repeated division and subdivision of anything a point is reached when, by no conceivable means, can it be divided in two; the molecule being a real unity, not compounded of separable parts; in other words, it is an *atom*. On this idea of indivisibility of matter, Democritus founded his cosmological system. In his opinion, nothing exists but atoms of different shapes and forms, and a vacuum in which the atoms move. The atom possesses, besides the property of solidity, that of movement. The vacuum is nothing by itself; it is only the absence of any impediment to the movement of the atoms. Genesis and destruction proceed from the aggregation and disaggregation of atoms that existed from all eternity (compare Lucretius, "De Rerum Natura," i. 601 *et seq.*).

**The Motekallamin.**

This theory—which in ascribing the existence of the whole universe to a fortuitous combination of atoms was intended to exclude all intelligent principle from the world-formation—was later adopted, with many amendments, by the Motekallamin as the basis of their dogma of creation *ex nihilo*. The universe, they asserted, is composed of atoms (جوهر فرد or الجزء), which, on account of their smallness, are indivisible. An atom has no magnitude; but when several atoms combine the sum has a magnitude, and thus forms a body. Atoms were created, and are not—as was supposed by the Greek atomists—always numerically the same in the order of things; but are created anew whenever it so pleases the Creator; their annihilation being impossible. According to Maimonides, the Motekallamin extended the theory of atoms even to space and time. Having seen that Aristotle had proved that space, time, and motion could be divided into parts standing in such relations to one another that if one be divisible the others must be correspondingly divisible, they maintained that space could not be continuous, but that it was composed of indivisible elements; and that time likewise was reducible to corresponding indivisible time-elements.

**Saadia.**

Although the Kalam exercised a great influence on the earlier Jewish philosophy, Atomism found nothing but adversaries among the Jewish philosophers. Saadia rejects the theory of atoms on the ground that it is impossible to imagine that atoms, having no

magnitude, could become dimensional bodies ("Al Imanâb weal-I'tikadat," ed. Landauer, p. 43; Hebrew text, ed. Slutzki, p. 23).

Maimonides devoted a whole chapter in his "Guide of the Perplexed" to combating the theory of atoms as that theory had been elaborated by the Motekallamin. If every motion, he says, is to be resolved into a series of successive motions of single atoms of substance, through one atom of space, and these atoms are supposed to be equal, the velocity of all moving bodies must be the same, which is absurd. In the revolution of a millstone, for example, each point in the extreme circumference of the stone describes a large circle in the very same time in which a point nearer the center describes a smaller circle; the velocity of the outer circle is therefore greater than that of the inner circle ("Moreh," I. lxiii.).

**Maimonides.**

Among the Karaite philosophers Atomism found no more adherents than among the Rabbinites. Aaron ben Elijah of Nicomedia fully explains the views of the atomists (אנשי המיחקר); and, except Levi ben Jefet, who may possibly have been an atomist, all other Karaite philosophers quoted by Aaron ben Elijah were against Atomism ("Ez Hayyim," ed. Delitzsch, iv.).

Bibliography: Lafaist (Lafaye), *Philosophie Atomistique*, pp. 20 *et seq.*, Paris, 1840; Munk, *Mélanges de Philosophie Juive et Arabe*, p. 322; *Morch*, I., ch. lxxiii.

K. I. Br.

**ATONEMENT:** The setting at one, or reconciliation, of two estranged parties—translation used in the Authorized Version for "kapparah," "kippurim." The root כפר ("kipper"), to make atonement, is explained by W. Robertson Smith ("Old Testament in the Jewish Church," i. 439), after the Syriac, as meaning "to wipe out." This is also the view taken by Zimmern ("Beiträge zur Kenntniss der Babylonischen Religion," 1899, p. 92), who claims Babylonian origin for both the term and the rite. Wellhausen ("Composition des Hexateuchs," p. 335) translates "kapparah" as if derived from "kapper" (to cover). The verb, however, seems to be a derivative from the noun "kofer" (ransom) and to have meant originally "to atone."

Just as by old Teutonic custom the owner of a man or beast that had been killed was to be pacified by the covering up of the corpse with grain or gold ("Wergeld") by the offender (Grimm, "Deutsche Rechts-Alterthümer," p. 740), so Abimelech gives to Abraham a thousand pieces of silver as a "covering of the eyes," in order that his wrongdoing may be overlooked (Gen. xx. 16, R. V.; A. V., incorrectly "he" for "it"). "Of whose hand have I received any [kofer] bribe [A. V., "taken a ransom"] to blind my eyes therewith?" says Samuel (I Sam. xii. 3).

**Original Meaning.**

"Kofer" was the legal term for the propitiatory gift or ransom in case a man was killed by a goring ox: "If there be laid on him a [kofer] ransom [A. V., inaccurately, "a sum of money"] (Ex. xxi. 30); but this "kofer nefesh" (ransom for the life) was not accepted in the case of murder (Num. xxxv. 31, 32). The dishonored husband "will not regard any ransom" ("kofer"; Prov. vi. 35). No man can give a kofer for his brother to ransom him from impending death (Ps. xlix. 8, Hebr.; A. V. 7). At the taking of the census "they shall give every man a ransom for his soul unto the Lord . . . half a shekel" (Ex. xxx. 12, Hebr.). Similarly, Jacob, in order to make his peace with his brother Esau, says, "I will appease ["akapperah"] his [angry] face with the present" (Gen. xxxii. 21, Hebr. [A. V. 20]); that is, "I will offer a kofer." When the blood of the murdered Gibeonites cries to heaven for vengeance, David says: "Wherewith shall I make atonement ["bammah akapper"]?" that is, "With what kind of kofer shall I make atonement?" (II Sam. xxi. 3). "The wrath of a king is as messengers of death: but a wise man will [by some propitiatory offering or kofer] pacify it" (Prov. xvi. 14). Every sacrifice may be considered thus as a kofer, in the original sense a propitiatory gift; and its purpose is to "make atonement ["le kapper"] for the people" (Lev. ix. 7, x. 17).

In the priestly laws, the priest who offers the sacrifice as kofer is, as a rule, the one who makes the Atonement (Lev. i.–v., xvi., etc.); only occasionally is it the blood of the sacrifice (Lev. xvii. 11), or the money offering ("kesef kippurim," Ex. xxx. 15, 16; Num. xxxi. 50), that makes Atonement for the soul; while the act of Atonement is intended to cleanse the person from his guilt ("mehaṭaṭo," Lev. iv. 26, v. 6–10).

**Connection with Sacrifice.**

In the prophetic language, however, the original idea of the kofer offering had become lost, and, instead of the offended person (God), the offense or guilt became the object of the Atonement (compare Isa. vi. 7, Hebr.: "Thy sin ["tekuppar"] is atoned for [A. V., "purged"]"; Isa. xxvii. 9, Hebr.: "By this, therefore, shall the iniquity of Jacob be atoned for [A. V., "purged"]"; I Sam. iii. 14: "The iniquity of Eli's house shall not be atoned for [A. V., "purged"] with sacrifice nor offering for ever"; Prov. xvi. 6: "By mercy and truth iniquity is atoned for [A. V., "purged"]"); and, consequently, instead of the priest as the offerer of the ransom, God Himself became the one who atoned (Deut. xxi. 8, "Kapper le'amka Israel," "Atone thou for thy people Israel" [Driver, Commentary, "Clear thou thy people"; A. V., "Be merciful, O Lord"]; compare Deut. xxxii. 43, "And he will atone for the land of his people" [Driver, Commentary, "Clear from guilt"; A. V., "will be merciful unto his land, and to his people"]; see also Jer. xviii. 23; Ezek. xvi. 63; Ps. lxv. 4, lxxviii. 38, lxxix. 9; II Chron. xxx. 18).

Thus there is in Scripture a successive spiritualization of the idea of Atonement. Following the common view, David says (I Sam. xxvi. 19): "If the Lord have stirred thee up against me, let him accept an offering [to appease the anger of God]." But while this cruder view of sacrifice underlies the form of worship among all Semites (see Robertson Smith, "Religion of the Semites," pp. 378–388), the idea of Atonement in the priestly Torah is based upon a realizing sense of sin as a breaking away from God, and of the need of reconciliation with Him of the soul that has sinned. Every sin—whether it be "het," a straying away from the path of right, or "'avon," crookedness of conduct, or "pesha'"—rebellious transgression—is a

**Atonement Idea Spiritualized.**

severance of the bond of life which unites the soul with its Maker. "The soul that sinneth, it shall die," says Ezek. xviii. 20 (compare Deut. xxx. 15–19; Ps. i. 6; Jer. ii. 13). It is the feeling of estrangement from God that prompts the sinner to offer expiatory sacrifices—not only to appease God's anger by a propitiatory gift, but also to place his soul in a different relation to Him. For this reason the blood, which to the ancients was the life power or soul, forms the essential part of the sacrificial Atonement (see Lev. xvii. 11). This is the interpretation given by all the Jewish commentators, ancient and modern, on the passage; compare also Yoma 5*a*; Zeb. 6*a*, אין כפרה אלא בדם = "There is no Atonement except with blood," with the identical words in Heb. ix. 22, R. V.: "Apart from shedding of blood there is no remission [of sins]." The life of the victim was offered, not, as has been said, as a penalty in a juridical sense to avert Heaven's punishment, not to have man's sins laid upon it as upon the scapegoat of the Day of Atonement, and thus to have the animal die in his place, as Ewald thinks ("Alterthümer," p. 68), but as a typical ransom of "life by life"; the blood sprinkled by the priest upon the altar serving as the means of a renewal of man's covenant of life with God (see Trumbull, "The Blood Covenant," p. 247). In Mosaic ritualism the atoning blood thus actually meant the bringing about of a reunion with God, the restoration of peace between the soul and its Maker. Therefore, the expiatory sacrifice was accompanied by a confession of the sins for which it was designed to make Atonement (see Lev. v. 5, xvi. 21; Num. v. 7; compare Maimonides, "Yad," Teshubah, i. 1): "no atonement without confession of sin as the act of repentance," or as Philo ("De Victimis," xi.) says, "not without the sincerity of his repentance, not by words merely, but by works, the conviction of his soul which healed him from disease and restores him to good health."

**Atonement for the Whole People.**

The sacrificial Atonement, based as it was on the symbolic offering of life for life, assumed a more awful or somber character when a whole community was concerned in the blood-guiltiness to be atoned for. While, in the time of David, people in their terror had recourse to the pagan rite of human sacrifice (II Sam. xxi. 1–9), the Deuteronomic law prescribed in such a case a mild and yet rather uncommon form of expiation of the murder; namely, the breaking of the neck of a heifer as a substitute for the unknown murderer (Deut. xxi. 1–9). To the same class belongs the goat in the annual Atonement ritual (Lev. xvi. 7–22), which was to carry away all the sins of the children of Israel into an uninhabited land and was sent out to Azazel in the wilderness, while another goat was killed as usual, and its blood sprinkled to make Atonement for the sanctuary, cleansing it of the uncleanness of all the transgressions of the children of Israel. In the case of the one goat, the doom emanating from unknown and therefore unexpiated sins of the people was to be averted; in the other case the wrath of God at the defilement of His sanctuary—which often implied the penalty of death (Num. i. 53)—was to be pacified. The very idea of God's holiness, which made either the approach to Mt. Sinai, the seat of God (Ex. xix. 12), the Ark (II Sam. vi. 7), or even the mere sight of God (Isa. vi. 5; Judges xiii. 22), bring death, rendered the ritual of the Day of Atonement the necessary culmination of the whole priestly system of expiation of sin.

**Repentance and Atonement.**

Yet, while the sacrificial rites were the only means of impressing upon the people God's holiness and the dreadful consequence of man's sinfulness, the idea of the Atonement assumed a far deeper and more spiritual aspect in the lives and teachings of the Prophets. Neither Hosea, Amos, and Micah, nor Isaiah recognizes the need of any means of reconciliation with God after estrangement by sin, other than repentance. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity and receive us graciously: so will we render as bullocks the offerings of our lips" (Hosea xiv. 2, Hebr.; compare Amos v. 22–24; Isa. i. 13–17, and the well-known passage, Micah vi. 6–8): "Shall I come before him with burnt offerings, with calves of a year old? . . . Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?").

**Ezekiel.**

But the prophet Ezekiel—a priest and therefore more deeply penetrated with the sense of sin and purity than other prophets—is not satisfied with the mere negation of ritualism. Repudiating, like Jeremiah, the idea held by his contemporaries that men undergo punishment on account of their fathers' sins, he lays the greater stress on the fact that the fruit of sin is death, and exhorts the people to cast away their sin and, returning to God, to live (Ezek. xviii. 4–32). For him Atonement is wrought by acquiring "a new heart and a new spirit" (*ib.* 31). In striking contrast with the other prophets, Ezekiel combines the belief in a complicated atoning ritual (as mapped out in Ezek. xl.–xlvi.) with the prophetic hope in the redeeming power of God's spirit which shall cleanse the people from their impurities and endow them with "a new heart and a new spirit" (xxxvi. 26).

**Moses.**

In no one, however, does the most elaborate ritualism of the Atonement sacrifice appear so closely intertwined with the profoundest spiritual conception of God's atoning powers as in Moses the lawgiver himself. When the worship of the Golden Calf had provoked God's wrath to such a degree that He said to Moses, "Let me alone . . . that I may consume them; and I will make of thee a great nation" (Ex. xxxii. 10), the latter, desirous of making an Atonement for their transgression, asked the Lord to forgive the people's sin, or else to blot Moses' own name out of His book (the book of life); and he persisted in imploring God's pardon even after He had said, "Whosoever hath sinned against me, him will I blot out of my book," until finally, in answer to Moses' entreaty, the full glory of God, His compassionate mercy, His long-suffering and forgiving love, were revealed and Moses' prayer for the people's pardon was granted (Ex. xxxiv. 1–9;

Num. xiv. 17–20). There Moses' own self abnegating love, which willingly offered up his life for his people, disclosed the very qualities of God as far as they touch both the mystery of sin and the divine forgiveness, and this became the key to the comprehension of the Biblical idea of Atonement. The existence of sin would be incompatible with a good and holy God, but for His long-suffering, which waits for the sinner's return, and His condoning love, which turns man's failings into endeavors toward a better life. Each atoning sacrifice, therefore, must be understood both as an appeal to God's forgiving mercy, and as a monition to the sinner to repentance. "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7).

**Substitutes for Sacrifice.**

It was quite natural that, during the Exile, when no sacrifice could be offered, other means of obtaining forgiveness and peace should be resorted to. First of all, prayer rose in value and prominence. As Moses interceded for his people, praying and fasting for forty days and forty nights in order to obtain God's pardon (Ex. xxxii. 30; Deut. ix. 18, 25), so did every prophet possess the power of obtaining God's pardon by his prayer. Abraham, as a prophet, prayed for the life of Abimelech (Gen. xx. 7); Pharaoh, after a confession of his sin, asked Moses and Aaron to pray to God for the withdrawal of the plague of hail (Ex. ix. 27, 28); acknowledging their sin, the people ask Samuel to intercede for them (I Sam. xii. 19); and Jeremiah is expressly warned: "Pray not thou for this people, neither lift up a cry or prayer for them" (Jer. xi. 14; compare *ib.* xv. 1). See Prayer.

The great dedication prayer of King Solomon requires on the part of the sinner only a turning of the face in prayer in the direction of the Temple in order to meet with a response from heaven and with forgiveness of his sin (I Kings viii. 30, 33, 35, 48–50). The very idea of sacrifice is spurned by the Psalmist (Ps. l. 8–14, li. 12–20 [A. V. 11–19]): "Sacrifice and offering thou dost not desire" (xl. 7 [A. V. 6]); "The sacrifices of God are a broken spirit" (li. 18 [A. V. 17]). Throughout the Psalms sincere repentance and prayer form the essentials to Atonement. Prayer is "as incense" and "the evening sacrifice" (Ps. cxli. 2); with the Lord is forgiveness, "He shall redeem Israel from all his iniquities" (Ps. cxxx. 4-8).

**Fasting, Almsgiving, Suffering.**

Fasting especially appears to have taken the place of sacrifice (Isa. lviii. 1–3; Zach. vii. 5). Another means of Atonement in place of sacrifice is offered to King Nebuchadnezzar by Daniel: "Break off thy sins by almsgiving ["zedakah" (A. V., "righteousness")], and thine iniquities by showing mercy to the poor" (Dan. iv. 24, Hebr. [A. V. 27]). Most efficacious seemed to be the atoning power of suffering experienced by the righteous during the Exile. This is the idea underlying the description of the suffering servant of God in Isa. liii. 4, 12, Hebr.:

"The man of sorrows and acquainted with grief . . . he hath borne our pains [A. V., "griefs"], and carried our sorrows. . . . But he was wounded for our transgressions, bruised for our iniquities . . ."

"The chastisement for [A. V., "of"] our peace was upon him; and with his stripes were we [A. V., "we are"] healed."

"All we like sheep had [A. V., "have"] gone astray; we had [A. V., "have"] turned every one to his own way."

"And the Lord hath laid on him the iniquity of us all."

"He was cut off out of the land of the living: for the transgression of my people was he stricken."

"He bare the sin of many and made intercession for the transgressors."

Whoever may have formed the subject of this tragic song—whether Zerubbabel or some other martyr of the Babylonian Exile—the seer, in embodying it in his message of comfort to his people, desired to assure them that of greater atoning power than all the Temple sacrifices was the suffering of the elect ones who were to be servants and witnesses of the Lord (Isa. xlii. 1–4, xlix. 1–7, l. 6). This idea of the atoning power of the suffering and death of the righteous finds expression also in IV Macc. vi. 27, xvii. 21–23; M. K. 28*a*; Pesik. xxvii. 174*b*; Lev. R. xx.; and formed the basis of Paul's doctrine of the atoning blood of Christ (*Rom.* iii. 25). It was the inspiration of the heroic martyrdom of the Hasidim or Essenes (Ps. xxix. 2, cxvi. 15; Philo, "Quod Omnis Probus Liber," § xiii.). The principle of Atonement by sacrificial blood was, on the whole, adhered to during the second Temple. Job's intercession on behalf of his friends is accompanied by their burnt offering, which is to atone for their sins (Job xlii. 8; compare i. 5). In the Book of Jubilees Noah and Abraham make Atonement for the earth and for man by means of sacrificial blood (vi. 2, vii. 3, xvi. 22). In Sibyllines iii. 626 *et seq.*, the heathen are told to offer hecatombs of bulls and rams to obtain God's pardon for their sins (compare Ps. lxxvi. 12; Isa. lvi. 7); but in Sibyllines iv. 29, 161, the Essene view, deprecating sacrifice, seems to be expressed. Nevertheless, the conception of Atonement underwent a great change.

**Post-Biblical Atonement.**

The men of the Great Synagogue—disciples of the Prophets and imbued with the spirit of the Psalms—had made prayer an essential element of the Temple service; and whereas the Hasidean liturgy, accentuating divine forgiveness and human repentance, took little notice of sacrifice, the Levites' song and the prayers introduced as parts of the worship lent to the whole sacrificial service a more symbolic character. Accordingly, each of the two lambs ("kebasim") offered every morning and evening as a burnt-offering (Num. xxviii. 3, 4) was declared by the school of Shammai to be "kobesh," intended "to subdue" the sins of Israel (see Micah vii. 19: "Yikbosh 'avonotenu" = "He will subdue our iniquities." A. V.) during the year until the Day of Atonement should do its atoning work. By the school of Hillel the lamb was to be "kobes," "to wash Israel clean" from sin; see Isa. i. 18; Jer. ii. 22; Pesik. vi. 61*b*; Pesik. R. 16 (ed. Friedmann, p. 84) and 81, p. 195; and more especially the notes by Buber and Friedmann, *ad loc.* Compare also the expression "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). "The morning sacrifice atoned for the sins committed during the previous night, the afternoon sacrifice for the sins committed in the daytime" (Tan., Pinḥas, 12).

The whole idea of sin was, in fact, deepened. It was regarded rather as a breaking-away from the

original sinless state of man as the child of God—which state must be restored—than as a wrong committed against God needing covering up. The expressions "temimim," "spotless," and "ben shanah," "of the first year" (Num. xxviii. 3), suggested the thought that sin-laden man should become "spotless like a child of one year" (Pesik. R. *l.c.*; compare Shab. 89*b*). Of course, as a symbolic rite, this mode of cleansing oneself from sin could be, and actually was, replaced by daily baptism and fasting such as were practised by the Hasidim—those heroes of prayer who in time of national distress made intercession for the people far more effectively than did the priests in the Temple (Josephus, "Ant." xiv. 2, § 1; xviii. 8, § 4; compare Ta'anit 19*a*, 20*a*, 23*a*).

Still the words of Simon the Just, "The world rests on the Law, worship, and works of benevolence" (Ab. i. 2), retained their validity likewise for the Hasidim, who felt the need of an atoning sacrifice (Ned. 10*a*; Ker. vi. 3). It was especially owing to the assistance offered by the "ma'amadot," the chosen representatives of the people, with their fasts and prayers, that the daily sacrifice assumed a more spiritual character, so that to it was applied the passage (Jer. xxxiii. 25): "If my covenant be not maintained day and night [by the service] I would not have made the ordinances of heaven and earth" (Meg. 31*b*; Ta'anit 27*b*).

**After the Fall of the Temple.**

The cessation of sacrifice, in consequence of the destruction of the Temple, came therefore, as a shock to the people. It seemed to deprive them of the divine Atonement. Hence many turned ascetics, abstaining from meat and wine (Tosef., Sotah, xv. 11; Ab. R. N. iv.); and Joshua ben Hananiah, who cried out in despair, "Wo unto us! What shall atone for us?" only expressed the sentiment of all his contemporaries (IV Esd. ix. 36: "We are lost on account of our sins"). It was then that Johanan b. Zakkai, pointing to Hosea vi. 6 (R. V.), "I desire mercy and not sacrifice," to Prov. xvi. 6, "By mercy and truth iniquity is purged [atoned for]," and to Ps. lxxxix. 3 (A. V. 2), "The world is built upon mercy," declared works of benevolence to have atoning powers as great as those of sacrifice.

**Christian Idea of Atonement.**

This view, however, did not solve satisfactorily for all the problem of sin—the evil rooted in man from the very beginning, from the fall of Adam (IV Esd. iii. 20, viii. 118). Hence a large number of Jews accepted the Christian faith in the Atonement by the blood "shed for many for the remission of sins" (Matt. xxvi. 28; Heb. x. 12; Col. i. 20) or in Jesus as "the Lamb of God" (John i. 29; Apoc. of John vii. 14, and elsewhere). It was perhaps in opposition to this movement that the Jewish teachers, after the hope for the rebuilding of the Temple in the second century had ended in failure and woe, strove to develop and deepen the Atonement idea. R. Akiba, in direct opposition to the Christian Atonement by the blood of Jesus, addressed his brethren thus: "Happy are ye, Israelites. Before whom do you cleanse yourselves, and who cleanses you? Your Father in heaven; for it is said: 'I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness . . . will I cleanse you. A new heart also will I give you, and a new spirit will I put within you'" (Ezek. xxxvi. 26); and again it is said that the Lord, "the hope of Israel" (Jer. xiv. 8), is also a "fountain of water" (a play on the Hebrew word "mikweh"). "As the fountain of water purifies the unclean, so does God purify Israel" (Yoma viii. 9). This doctrine, which does away with all mediatorship of either saint, high priest, or savior, became the leading idea of the Jewish Atonement.

**Elements of Atonement.**

Accordingly, Atonement in Jewish theology as developed by the Rabbis of the Talmud, has for its constituent elements: (*a*) on the part of God, fatherly love and forgiving mercy; (*b*) on the part of man, repentance and reparation of wrong. The following exposition will serve to enlighten the reader on these elements:

**Divine Mercy.**

(*a*) While God's quality of justice ("middat ha-din"), which punishes the wrong-doing, would leave no hope for man, since "there is not a righteous man upon earth that doeth good and sinneth not" (Eccl. vii. 20, R. V.), God's quality of mercy ("middat ha-rahamin") has from the very beginning provided repentance as the means of salvation (Gen. R. i., xii.; Pesik. xxv. 158*b*; Pesik. R. 44; Pes. 54*a*.) "Thou hast mercy upon all; thou condonest the sins of men in order that they should amend" (Wisdom xi. 23). "Wherever there are sins and righteous deeds set against each other in the scale of justice, God inclines it toward mercy" (Pesik. xxvi. 167*a*).

Far from being merely judicial compensation for an outward act, as Weber ("System der Alt-Synagogalen Theologie," pp. 252, 300–304) asserts, the divine mercy is expressly represented by Hillel as working in favor of pardoning those who have no merit: "He who is plenteous in mercy turns the scale of judgment toward mercy" (Tosef., Sanh. xiii. 3; R. H. 17*a*). This quality of mercy is sure to prevail as soon as it is appealed to by the mention of the thirteen attributes with which the Lord appeared to Moses in response to his prayer for forgiveness after the sin of the Golden Calf (R. H. 17*b*). No matter how vile the sinner—be he as wicked as Menasseh or as Ahab—the gate of repentance is open to him (Pesik. xxv. 160*b*, 162*a*).

"Human Wisdom, when asked, 'What shall be done with the sinner?' replieth, 'Evil pursueth sinners' (Prov. xiii. 21). Prophecy, when asked, 'What shall be done with the sinner?' replieth, 'The soul that sinneth, it shall die' (Ezek. xviii. 4). The Law, when asked, 'What shall be done with the sinner?' replieth, 'Let him bring a guilt-offering and the priest shall atone for him' (Lev. i. 4 [Hebr.]). God himself, when asked, 'What shall be done with the sinner?' replieth, 'Let him repent, and he will be atoned for; was it not said: "Good and upright is the Lord: therefore will he teach sinners in the way of repentance" (Psalms xxv. 8). For, my children, what do I require of you? "Seek me and live"'" (Pesik. xxv. 158*b*; Yer. Mak. ii. 31*d*).

Upon these ideas, which can be traced through the entire Apocryphal literature, was based the liturgy of the fast-days, and that of the Day of Atonement in particular; they are probably best expressed in the NE'ILAH prayer of the latter, which, going much further back than the second century (see

Yoma 87*b*, where Rab of Babylonia and R. Johanan of Palestine refer to some portions of it), contains such sentences as the following:

"Thou offerest thy hand to transgressors, and Thy right hand is stretched out to receive the repentant" (Pes. 119*a*). "Not in reliance upon our merits do we lay our supplications before Thee, O Lord of all the world, but trusting in Thy great mercy. Thou dost not find delight in the perdition of the world, but Thou hast pleasure in the return of the wicked that they may live."

The saying of the Rabbis, "Higher is the station of the sinner who repenteth than that of him who has never sinned" (Ber. 34*b*; see Pes. 119*a*; Luke xv. 10), emanates from the same principle of God's redeeming grace:

"God says, 'Open for me a gate no wider than a needle's eye, and I will open for you a gate through which camps and fortifications can pass'" (Pesiḳ. xxv. 163*b*). "When the angels wanted to shut the windows of heaven against the prayer of Menasseh, saying, 'Can a man who set an idol in the Temple repent?' God said, 'If I receive him not in his repentance, I shut the door upon all penitents'; and He bored a hole under His throne of glory to hear his supplication" (Pesiḳ. *ib.* 162*b*).

(*b*) On the part of man Atonement is obtained in the first place by repentance, which consists of an outward CONFESSION OF SINS ("widdui," Lev. v. 5; xvi. 21) prescribed for the high priest on the Day of Atonement (Yoma 36*b*), and for the criminal before his execution, to expiate his sins (Sanh. vi. 2); and recited on penitential and fast days and by proselytes at the time of their admission into the Jewish fold (see "Prayers of Asenath," xiii.–xiv.) also by the dying ("Ebel Zuṭṭarti," in Brüll's "Jahrb." i. 11). This is to be the expression of self-reproach, shame, and contrition. "They must feel shame throughout their whole soul and change their ways; reproaching themselves for their errors and openly confessing all their sins with purified souls and minds, so as to exhibit sincerity of conscience, and having also their tongues purified so as to produce improvement in their hearers" (Philo, "De Execratione," viii.). The verse, "He who sacrifices thank-offerings [A. V., "praise"] glorifies me" (Ps. l. 23), is taken by the Rabbis as signifying, "He who sacrifices his evil desire while offering his confession of sin ["zobeaḥ todah"] honors God more than if he were praising Him in the world that now is and in the world to come" (Sanh. 43*b*). "He who feels bitter shame and compunction over his sins is sure of obtaining pardon" (Ber. 12*b*; Ḥag. 5*a*).

**Repentance.**

But the main stress is laid upon the undoing of the wrong done. "No sin that still cleaves to the hand of the sinner can be atoned for; it is as if a man would cleanse himself in the water while holding the contaminating object in his hand; therefore it is said, 'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. xxviii. 13; Ta'anit 16*a*). If a man steal a beam and use it in building, he must tear down the building in order to return the stolen thing to its owner; thus of the men of Nineveh it is said, "Let them turn every one from his evil way, and from the violence that is in [cleaves to] their hands" (Jonah iii. 8; Yer. Ta'anit ii. 65*b*; Bab. B.ḳ. 66*b*).

**Reparation of Wrong.**

Further, repentance consists in abandoning the old ways, and in a change of heart; for it is said "Rend your heart and not your garments, and turn unto the Lord your God" (Joel ii. 13); that is to say, "If you tear your heart, you need not tear your garments over a loss of sons and daughters" (Pesiḳ. xxv. 161*b*; Yer. Ta'anit, *l.c.*). "They poured out their hearts like water before God" (Yer. Ta'anit ii. 65*d*). "He who says, 'I will sin and repent; I will sin again and repent again,' will never be allowed time to repent" (Yoma viii. 9). Repentance rests on self-humiliation. "Adam was too proud to humiliate himself, and was therefore driven from Paradise" (Num. R. xiii. 3). "Cain who humbled himself was pardoned" (Pesiḳ. xxv. 160*ab*; Gen. R. xi., xxii.). "Great is the power of repentance; for it reaches up to the throne of God; it brings healing (Hosea xiv. 5 [A. V. 4]); it turns sins resulting from ill-will into mere errors (according to Hosea xiv. 2 [A. V. 1]); nay, into incentives to meritorious conduct" (Yoma 86*ab*). "He who sincerely repents is doing as much as he who builds temple and altar and brings all the sacrifices" (Lev. R. vii.; Sanh. 43*b*).

Hand in hand with repentance goes prayer. "It takes the place of sacrifice" (Pesiḳ. xxv. 165*b*, according to Hosea xiv. 3 [A. V. 2]). When God appeared to Moses after the sin of the Golden Calf, He taught him how to offer prayer on behalf of the sin-laden community (R. H. 17*b*). That prayer is the true service ('ABODAH) is learned from Dan. iv. 24, there having been no other service in Babylonia (Pirḳe R. El. xvi.; Ab. R. N. iv.). "As the gates of repentance are always open like the sea, so are [holds R. 'Anan] the gates of prayer" (Pesiḳ. xxv. 157*b*).

**Prayer, Fasting, and Charity.**

But repentance and prayer are as a rule combined with fasting as a token of contrition, as is learned from the action of King Ahab recounted in I Kings xxi. 27, of the men of Nineveh referred to in Jonah iii. 7, and of Adam in Vita Adæ et Evæ, 6; Pirḳe R. El. xx.; 'Er. 18*b*. Fasting was regarded like "offering up the blood and fat of the animal life upon the altar of God" (Ber. 17*a*; compare Pesiḳ., ed. Buber, p. 165*b*, note). With these is, as a rule, connected charity, which is "more acceptable to the Lord than sacrifice" (Prov. xxi. 3). On every fast-day charity was given to the poor (Sanh. 35*a*; Ber. 6*b*). "Prayer, charity, and repentance, these three together, avert the impending doom" (Yer. Ta'anit ii. 65*b*). "Repentance and works of benevolence are together the paracletes [pleaders] for man before God's throne (Shab. 32*a*), and a shield against punishment" (Abot iv. 11).

Another thing considered by the Rabbis as a means of Atonement is suffering. Suffering is more apt than sacrifice to win God's favor and to atone for man (Mek., Yitro, 10; Sifre, Deut. 32; Ber. 5*a*). Poverty also, in so far as it reduces man's physical strength, has atoning power (Pesiḳ. xxv. 165*a*). Similar power was ascribed to exile (Sanh. 37*b*); also to the destruction of the Temple, which was held as a security—a play on the word מְשׁכֹן—for Israel's life (Gen. R. xlii.; Ex. R. xxxi.; Lev. R. xi.). Above all, death atones for sin (Sifre, Num. 112; Mek., Yitro, 7). "Let my death make atonement for all my sins," say men when dying or in peril (Ber. 60*a*; Sanh. vi. 2). Particularly the death

**Suffering as Means of Atonement.**

of the righteous atones for the sins of the people. "Like the sanctuary, he is taken as security ["mashkon"] for the life of the community" (Tan., Wayakhel 9; Ex. R. xxxv. 4; Lev. R. ii.). That the death of the righteous atones is learned from II Sam. xxi. 14, which says that after the burial of Saul and Jonathan "God was entreated for the land" (Pesik. xxvii. 174*b*).

**Suffering or Death of the Righteous.**

"Where there are no righteous men in a generation to atone for the people, innocent school-children are taken away" (Shab. 33*b*). So also does the suffering of the righteous atone; as in the case of Ezekiel (Sanh. 39*a*) and Job (Ex. R. xxi.). R. Judah ha-Nasi's suffering saved his contemporaries from calamities (Gen. R. 96). God is the King whose wrath is, in Prov. xvi. 14, referred to "as messengers of death," and the wise man who makes Atonement for it is Moses, who pacifies Him by prayer (Ex. R. xliii.). The death of Israel at the hands of his persecutors is an atoning sacrifice (Sifre, Deut. 333).

Atoning powers are ascribed also to the study of the Law, which is more effective than sacrifice, especially when combined with good works (R. H. 18*a*; Yeb. 105*a*; Lev. R. xxv.). The table from which the poor received their share atones for man's sins in place of the altar (see Altar); the wife being the priestess who makes Atonement for the house (Ber. 55*a*; Tan., Wayishlah, vi.). The meritorious lives of the Patriarchs especially possess a great atoning power (Ex. R. xlix.). The Holy Land itself has atoning qualities for those who inhabit it or are buried in its soil, as is learned from Deut. xxxii. 43, which verse is interpreted "He will make His land an Atonement for His people" (see Sifre, Deut. 333; Gen. R. xcvi.; Ket. 111*a*; Yer. Kil. ix. 32*c*). On the other hand, the descent of the wicked (heathen) into Gehenna for eternal doom is, according to Isa. xliii. (A. V.), an atoning sacrifice for the people of Israel (compare Prov. xxi. 18). "I gave Egypt for thy ransom [kofer], Ethiopia and Seba for thee" (Sifre, Deut. 333; Ex. R. xi.).

**Study of the Torah.**

The whole idea underlying Atonement, according to the rabbinical view, is regeneration—restoration of the original state of man in his relation to God, called "tekanah" (R. H. 17*a*; 'Ar. 15*b*). "As vessels of gold or of glass, when broken, can be restored by undergoing the process of melting, thus does the disciple of the law, after having sinned, find the way of recovering his state of purity by repentance" (R. Akiba in Hag. 15*a*). Therefore he who assumes a high public office after the confession of his sins in the past is "made a new creature, free from sin like a child" (Sanh. 14*a*; compare Midr. Sam. xvii., "Saul was as one year old"; I Sam. xiii. 1, A. V. "reigned one year" R. V. "was thirty years old"). In fact, the Rabbis declare that the scholar, the bridegroom, and the Nasi, as well as the proselyte, on entering their new station in life, are freed from all their sins, because, having by confession of sins, fasting, and prayer prepared themselves for the new state, they are, as it were, born anew (Yer. Bik. iii. 65*c*, *d*; Midr. Sam. *l. c.*).

**Atonement Is Regeneration.**

This is the case also with the change of name or locality when combined with change of heart (Pesik. xxx. 191*a*; R. H. 16*b*). The following classical passage elucidates the rabbinical view as taught by R. Ishmael (of the second century; Yoma 86*a*):

"There are four different modes of Atonement. If a man fails to fulfil the duty incumbent upon him in case of a sin of omission, for him repentance suffices, as Jeremiah (iii. 22) says, 'Return, ye backsliding children, and I will heal your backsliding.' If he has transgressed a prohibitory law a sin of commission the Day of Atonement atones: of him the Law says, 'On this day He shall atone for your sins to cleanse you' (Lev. xvi. 30). If he be guilty of crimes such as entail the death penalty and the like, repentance and the Day of Atonement can not expiate them unless suffering works as a purifying factor: to this the Psalmist refers when he says, 'I will visit their transgressions with the rod and their iniquities with stripes' (Ps. lxxxix. 33 [A. V. 32]). And if the crime amount to a desecration of the name of God and the doing of great harm to the people at large, nothing but death can be the penalty; as Isaiah (xxii. 14) says, 'Surely this iniquity shall not be atoned for you [A. V. "purged from you"] till ye die, saith the Lord God of Hosts'" (compare Mishnah Shebu. i. 1-6).

Whether the Day of Atonement atoned only for sins committed in error and ignorance or involuntarily (Heb. ix. 7), or also for those committed wilfully with a high hand (Num. xv. 26, 30), whether only after due repentance or without it, is discussed by the Rabbis (Shebu. 13*a*; Yoma 85*b*); and the resulting opinion is that just as the scapegoat atoned for all the sins of the nation, whether committed involuntarily or wilfully (Shebu. i. 6), so also does the Day of Atonement, true repentance having the power of turning all sins into mere errors, such as are forgiven to the whole congregation according to Num. xv. 26. All the greater emphasis is laid on sincere repentance, without which the Day of Atonement is inefficient (Maimonides, "Yad," Teshubah, i. 3).

All the various elements effecting Atonement are in a marked degree combined in the Day of Atonement, to make it the occasion of the great annual redintegration of man. It is called "Shabbat Shabbaton," the holiest of rest-days as the Shabbath of the Sabbatical month (Lev. xxiii. 32), because it was to prepare the people for the festival of harvest joy, the Succoth feast at the close of the agricultural season (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 34, xxv. 9, 10; Ezek. xl. 1). Whereas Ezekiel (xlv. 18-20) intended to have the first and the seventh day of the first month rendered days of Atonement for the year, the Mosaic law ordained that the new moon of the seventh month should be a Sabbath (Lev. xxiii. 24), heralding forth with the trumpet in more solemn sounds than on other new-moon days (Num. x. 10) the holy month; and this was to be followed by the day which was to consecrate both the nation and the sanctuary by imposing atoning rites. These rites were of a twofold character. Atonement for the people was made in a form without any parallel in the entire sacrificial system, Lev. xvi. 7-22, or Deut. xxi. 4, perhaps excepted. A scapegoat, upon which the high priest laid the sins of the people, was sent forth into the wilderness to Azazel (a demon, according to Ibn Ezra on Lev. xvi. 10, related to the goat-like demons, or satyrs, referred to in Lev. xvii. 7; compare Yoma 67*b*); and its arrival at the rock of Hadudo,

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where it was cast down the precipice, was signalized as the moment of the granting of pardon to the people by the waving of a wisp of snow-white wool in place of one of scarlet, over the Temple gate, crowds of young people waiting on the hills of Jerusalem to celebrate the event by dancing (Yoma vi. 1–8; Ta'anit vi. 8).

Obviously this primitive rite was not of late origin, as is alleged by modern critics, but was a concession rather to ancient Semitic practise, and its great popularity is shown by the men of rank accompanying it, by the cries with which the crowd followed it, and by tales of a miraculous character related in the Mishnah and the Gemara (Yoma 66*a*, 67*a*, 68*b*). On the other hand, the sprinkling by the high priest of the blood of the bullock, the ram, and the second goat, consecrated to the Lord, was in full keeping with the usual Temple ritual, and distinguished itself from the sacrificial worship of other days only by the ministrations of the high priest, who, clad in his fine linen garb, offered the incense and sprinkled blood of each sin-offering upon the Holy of Holies and the veil of the Holy Place for the purification of the whole sanctuary as well as of his own household and the nation. The impressiveness of these functions, minutely described in Mishnah (Yoma ii.–vii.), has been vividly pictured by Ben Sira, whose words in Ecclus. (Sirach) l. were embodied in the synagogue liturgy at the close of the 'Abodah. But while, according to Scripture, the high priest made Atonement (Lev. xvi. 30), tradition transferred the atoning power to God, as was expressed in the high priest's prayer commencing, "Kapper na" (O Lord, atone Thou for the iniquities, the sins, and the transgressions," Yoma iii. 8, iv. 2, vi. 2); interpreting the verse (Lev. xvi. 30): "Through that day He, the Lord, shall atone for you" (Yoma iii. 8; Sifra, Ahare Mot, viii.).

Great stress was laid on the cloud of incense in which the high priest was enveloped when entering the Holy of Holies; and many mystic or divinatory powers were ascribed to him as he stood there alone in the darkness, as also to the prayer he offered, to the Foundation Stone ("Eben Shetiyah"), on which he placed the censer, and to the smoke of the sacrifice (Yoma, 53*a*, *b et sq.*; Tan., Ahare 3; Lev. R. xx., xxi.; compare Book of Jubilees xii. 16). The prayer offered by the high priest (according to Yer. Yoma v. 2; Tan., 'Ahare 4; Lev. R. xx.) was that the year might be blessed with rain, heat, and dew, and might yield plenty, prosperity, independence, and comfort to the inhabitants of the land.

In the course of time the whole Temple ritual was taken symbolically, and more stress was laid on the fasting, the prayers, and the supplications, to which the people devoted the whole day, entreating pardon for their sins, and imploring God's mercy. This at least is the view expressed by Philo ("De Septenario," 23), even if it was not yet shared by the people in general, when the Epistle to the Hebrews (ix.) and that of Barnabas (vii.) were written. It was after the destruction of the Temple, and through the synagogue, that the Day of Atonement assumed its high spiritual character as the great annual regenerator of Jewish life in connection with New-Year's Day.

**Day of Sealing God's Decree.**

Down to the first century, in Apocalyptical as well as in New Testament writings, the idea of the divine judgment was mainly eschatological in character, as deciding the destiny of the soul after death rather than of men on earth. But under the influence of Babylonian mythology, which spoke of the beginning of the year—"zagmuk"—on the first day of Nisan, as the time when the gods decided the destiny of life (Jensen, "Kosmologie," pp. 84–86, 238), the idea developed also in Jewish circles that on the first of Tishri, the sacred New-Year's Day and the anniversary of Creation, man's doings were judged and his destiny was decided; and that on the tenth of Tishri the decree of heaven was sealed (Tosef., R. H. i. 13; R. H. 11*a*, 16*a*), a view still unknown to Philo ("De Septenario," 22) and disputed by some rabbis (R. H. 16*a*). Thus, the first ten days of Tishri grew to be the TEN PENITENTIAL DAYS of the year, intended to bring about a perfect change of heart, and to make Israel like new-born creatures (Pesik. xxiii., xxiv.; Lev. R. xxix.), the culmination being reached on the Day of Atonement, when religion's greatest gift, God's condoning mercy, was to be offered to man. It was on this day that Moses came down from Mount Sinai with the Tables of the Law received in token of God's pardon of the sin of the golden calf, while the whole congregation fasted and prayed. The Day of Atonement was thenceforth made the annual day of divine forgiveness of sin, when Satan, the accuser, failed to find blame in the people of Israel, who on that day appeared pure from sin like the angels (see Seder 'Olam R. vi.; Tan., Ki Tissa, 4; Pirke R. El. xlvi.). According to Pirke R. El. xxix., the circumcision of Abraham took place on the Day of Atonement, and the blood which dropped down on the very spot where the altar afterward stood in the temple on Moriah is still before the eyes of God to serve as means of Atonement.

Far from being the means of "pacifying an angry God," as suggested by Cheyne ("Encyc. Bibl." *s.v.*), or from leaving a feeling of uncertainty and dread of suspense concerning God's pardoning love in the heart, as Weber ("Altsynagogale Theologie," p. 321) maintains, these ten days are the days of special grace when the Shekinah is nigh, and God longs to grant pardon to His people (Pesik. xxiv.). The Day of Atonement is the "one day" prepared from the beginning to unite the world divided between the light

**A Day of Confiding Joy.**

of goodness and the darkness of sin (Gen. R. ii., iii.), "a day of great joy to God" (Tanna debe Eliyahu R. i.). "Not depressed and in somber garments as the suppliant appears before the earthly judge and ruler should Israel on New-Year's Day and on the Day of Atonement stand before the Ruler and the Judge on high, but with joy and in white garments betokening a cheerful and confiding spirit" (Yer. R. H. i. 57*b*). Only later generations regarded these white garments, the SARGENES in which also the dead were dressed in order to appear before the Judge of all flesh full of gladsome hope —as shrouds, and considered them as reminders of death (Yer. R. H. *l.c.*; Eccl. R. ix. 7; Gen. R. *l.c.*; Brueck, "Pharisäische Volkssitten," 1368). "The first

day of Succoth is called the first day [Lev. xxiii. 35] because on it a new record begins, the sins of the year having been wiped off on Atonement Day" (Tan., Emor., 22). The sins of the preceding year therefore, unless they have been repeated, should not be confessed anew (Tosef., Yoma, v. 15; Yoma 86*b*; Ex. R. lii.).

"He who says, 'I will sin, and the Day of Atonement shall make atonement for me,' for him the Day of Atonement is of no avail. Only such sins as concern man's relation to God will be pardoned. Sins committed by man against his fellow man are pardoned only after his fellow man's pardon has been obtained; for it is said: 'From all your sins before the Lord ye shall be cleansed' (Lev. xvi. 30), thus excluding sins before man" (Yoma viii. 9).

**Both Fast-Day and Festal Day.**

The Day of Atonement has thus a double character; it is both a fast-day and a festal day. It comprises the elements of the great fast-day of the year, on which are prohibited all those things from which the people abstained on any other public fast-day, such as eating and drinking, bathing and anointing, the wearing of sandals or shoes, etc. (Yoma 76*b* and 77*a*). Any other mode of affliction or penitence, however, is prohibited (Yoma 74*b*; Sifra, Aḥare, vii.). There were likewise embodied in the liturgy of the Day of Atonement all those forms of supplications and portions of the liturgy used on public fast-days (Ta'anit iv. 1), including the most characteristic portion recited at sunset, NE'ILAH ("the closing of the gates of the sun"). Of these the confession of sins forms the oldest and most prominent part of each portion of the day's liturgy, the alphabetical order in the catalogue of sins having originated in Ḥasidic circles (Rom. i. 29 *et seq.*; Didache v.; Shab. 54*a*) rather than in the Temple liturgy (Sifra i.; Yoma iii. 8). This is to be followed by the "Selihot," the appeals to God's forgiveness as expressed in the thirteen Attributes of God as He appeared to Moses on Sinai, promising "Salaḥti," "I have forgiven" (Num. xiv. 18–20). The reading from the Law of the chapter on the Atonement sacrifice in Lev. xvi., in the morning portion, is followed by the reading from the prophet Isaiah (lvii. 15–lviii. 14) as Haftarah, which has been significantly chosen to impress the worshipers with the lesson that the external rite of fasting is valueless without the works of righteousness and beneficence.

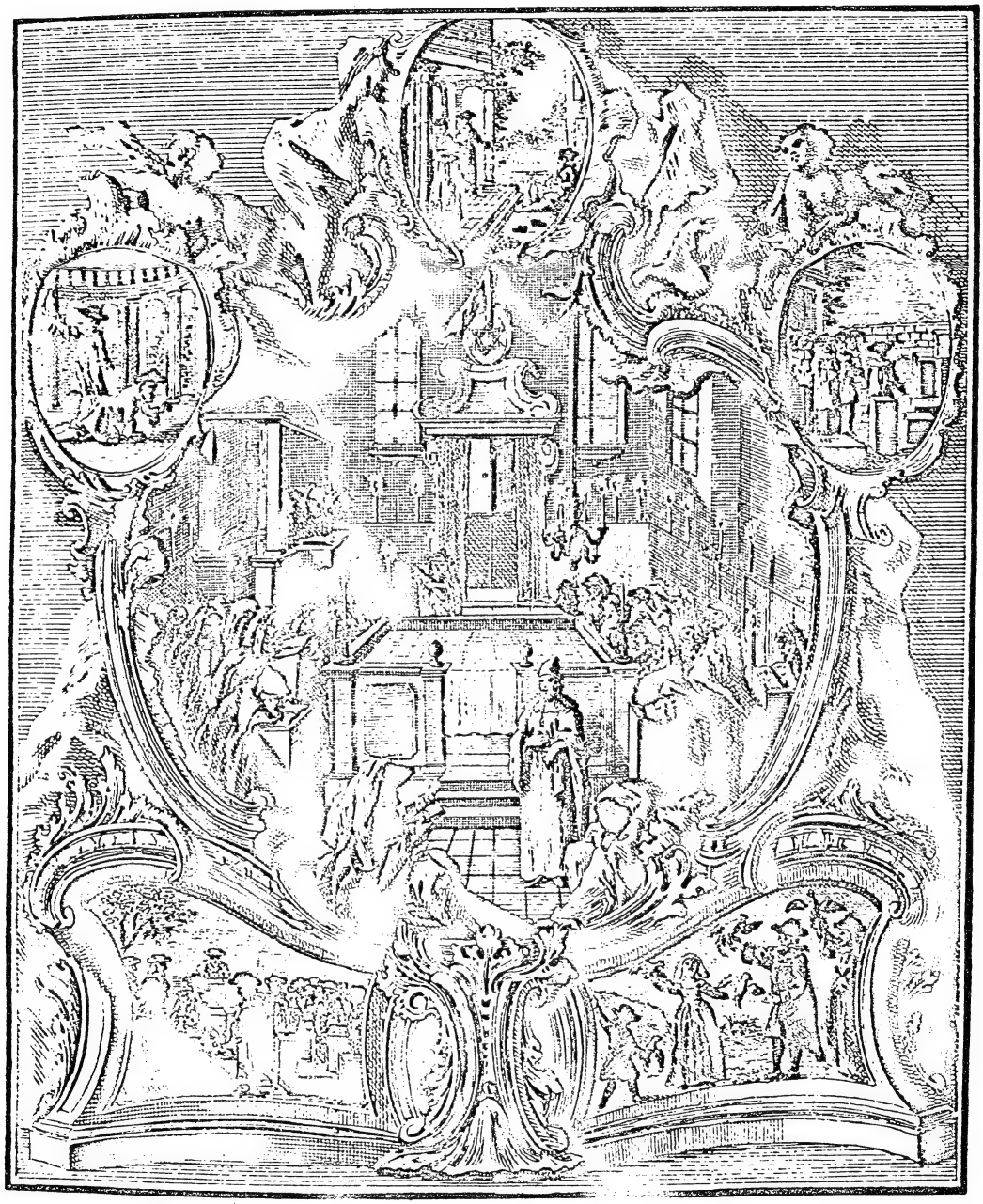
Differing in this respect from any other fast-day, and resembling all Sabbath and festival days, the celebration of the Day of Atonement begins in the synagogue on the preceding evening, in conformity with Lev. xxiii. 32 (Yoma 81*b*). It probably did so during the time of the Temple (Yoma 19*b*), but not in the Temple itself (Yoma i. 2). This evening service—called KOL-NIDRE from its opening formula, which canceled rash vows—with its strongly marked melodies and songs, assumed in the course of time a very impressive character. On the Day of Atonement itself, the noon or "musaf" (additional) service—presenting as its chief feature the 'ABODAH, a graphic description of the whole Atonement service of the Temple—is followed by the afternoon or "Minḥah" service, which begins with the reading from the Law of the chapter on incestuous marriages, with a side-reference, as it were, to Azazel, the seducer to lewdness (Meg. 31*a*; Tos. *ad loc.*; Yoma 67*b*), and as Haftarah, the Book of Jonah, containing the great lesson of God's forgiving love extended to Gentiles as well as to Jews. This is followed by the NE'ILAH service, in which the main ideas of the day are especially emphasized—repentance conditioning forgiveness, and God's sealing the decree of man for the ensuing year. The service ends with a solemn invocation of God's name, the Shema', and the sevenfold exclamation, "The Lord, He is God" (compare I Kings xviii. 39), forming the climax of the continuous devotions of the day. As a signal of the close of the sacred day, so that the people may know that they can work or eat (Tos. to Shab. 114*b*), or for other reasons (see Kol Bo, lxx.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 623, 6; Ṭur Oraḥ Ḥayyim, 624), the trumpet is blown once, or, as in Palestine, four times—"Teki'ah, Shebarim, Teru'ah, Teki'ah" (see Maḥzor Vitry, pp. 345, 356; Abudrahim, "Seder Tef. Yom Kippurim"). Either in the Kol-Nidre service, as in Jerusalem, before the main prayers (Schwartz, "Das Heilige Land," p. 336), or after the morning service (Maḥzor Vitry, p. 353; Shulḥan 'Aruk, Oraḥ Ḥayyim, 621, 6), the dead are commemorated, and gifts are offered for their salvation (see Tan., Haazinu, i. ed. Vienna, 1853, p. 28; Pesik. xxvii. 174*b*, and Roḳeaḥ, quoted in Beth Joseph to Ṭur Oraḥ Ḥayyim, *l.c.*)—a custom which in the Reform liturgy has been made a more prominent part of the service. In preparation for the Day of Atonement it is usual to offer gifts of charity, according to Prov. x. 2, "Righteousness [charity] delivereth from death," and to go to the cemetery to visit the graves of the dead, a practise taken over from the fast-days (Ta'anit 16*a*; Yer. Ta'anit ii. 65*a*).

The custom of bringing candles to burn in the synagogue the whole day, in memory of the dead, may have originated in the desire to light up the otherwise dark synagogue for the recital of prayers and psalms by the pious during the entire night. This is the one view expressed in Kol Bo lxviii.; but other reasons of a mystic nature are given for it there as well as in Maḥzor Vitry, p. 340; Abudrahim, *l.c.*; and Shulḥan 'Aruk, Oraḥ Ḥayyim, 610.

Very significant, as showing a deep-rooted desire for some form of atoning sacrifice, is the custom—known already in the time of the Geonim, and found in Asia and Africa (see Benjamin II., "Acht Jahre in Asien und Africa," 1858, p. 273), as well as in Europe (Asheri Yoma viii. 23; Maḥzor Vitry, p. 339; Kol Bo lxviii.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 605), though disapproved by Naḥmanides, Solomon ben Adret, and Joseph Caro (Ṭur Oraḥ Ḥayyim, *l.c.*)—of swinging over one's head, on or before the eve of Atonement Day, a fowl, usually a rooster or hen; solemnly pronouncing the same to be a vicarious sacrifice to be killed in place of the Jew or Jewess who might be guilty of death by his or her sin. Fishes and plants, also (see Rashi, Shab. 81*b*), perhaps originally only these, were used in the gaonic time. The slaughtered animal or its equivalent was then given to the poor (see KAPPAROT). Another custom of similar character is the receiving on the eve of Atonement Day, either in the synagogue or at home—the latter is usually the place in Jerusalem (see Schwartz, *l.c.*)—of thirty-nine stripes at the hand of a neighbor

as penalty for one's sins, according to Deut. xxv. 3, while reciting the Confession of Sins. (See Mazhor Vitry, p. 344; Kol Bo, lxviii.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 607.) According to Benjamin II., *l.c.*, people in Persia strip themselves to the loins in order to receive these stripes on the naked body (see Malkut Schlagen). This is followed by bathing, so that man may appear pure in both body and soul before God on "the great day."

The Karaite Day of Atonement with its liturgy is to a great extent similar to that of the Rabbinite Jews. It also begins half an hour before sunset of the preceding day, and lasts until half an hour after sunset of the day itself (see Karaites).



Day of Atonement in the Synagogue (Center). Rites on Preceding Day (Surrounding).
1. "Malḳut." 2. "Teshubah." 3. Visiting the graves. 4. "Zedaḳah" in graveyard. 5. "Kapparah."
(From Beleuschatz, "Kirchliche Verfassung.)

The Samaritans, also, adopted the custom of preparing for the day by a purificative bath and of spending the night and the day in the synagogue with prayer and fasting, singing hymns, and reading from the Law (see SAMARITANS).

BIBLIOGRAPHY: Hamburger, *R. B. T.* i., under *Versöhnung und Versöhnungstag*; Zunz, *S. P.* pp. 76-80; Sachs, *Die Religiöse Poesie der Juden in Spanien*, 1845, pp. 172 *et seq.*; Brueck, *Pharisäische Volkssitten*, 1855, pp. 135-146.

K.

**ATONEMENT, DAY OF** (יום הכפרים, Yom ha-Kippurim).—**In Bible, Talmud, and Liturgy:** The term יום כפור, "Yom Kippur," is late rabbinic.

**Biblical Data.**

The Biblical laws relating to it are found in Lev. xvi. (ceremonies); *ib.* xxiii. 26-32 (list of holidays); *ib.* xxv. 9 (ushering in the jubilee); Num. xxix. 7-11 (sacrifices).

The Day of Atonement, according to Biblical tradition, is one in the cycle of holidays instituted by Moses. It occurs on the tenth day of the seventh month, and is distinguished by abstaining thereon from food ("afflicting one's soul"; compare Isa. lviii. 3, 5) and by an elaborate ceremonial. The details of the ritual, in accordance with rabbinical interpretation (Sifra and Rashi on Lev. xvi.; Mishnah and Gemara Yoma; "Yad" Hil. 'Abodat Yom ha-Kippurim; Asheri), proceed about as follows: In the early morning the high priest, in his robes of office (described Ex. xxviii., xxxix.),

**Ceremonies According to Bible and Mishnah.**

offered the daily morning sacrifice (Num. xxix. 11; Ex. xxix. 38 *et seq.*) and performed the ordinary morning rite of dressing the lamps, which was accompanied by an offering of incense (Ex. xxx. 7). Next in order was the festival sacrifice of a bullock and seven lambs (Num. xxix. 7 *et seq.*). Then began the peculiar ceremonies of atonement, for which the high priest put on special vestments of linen (Lev. xvi. 4). With his hands placed on the head of a bullock (contributed from his own means), he made confession of his own sins and of those of his nearer household (verse 6, see Rashi). The two goats contributed by the people (verse 5) were placed before him, being designated by lot, the one for a sin-offering "for the Lord," and the other to be sent away into the wilderness "for Azazel" (verses 7-10). Once more the high priest made confession over his own bullock, for himself and his wider household—his brother priests (verse 11*a*). After killing the animal (verse 11*b*) and receiving its blood into a vessel, he took a censer full of live coals from the altar of burnt offering (Ex. xxvii. 1-8) and two handfuls of fine incense into the sacred recess behind the curtain, the Holy of Holies; there he placed the incense on the coals, the cloud of incense enveloping the so-called "mercy-seat" (verse 12 *et seq.*), and offered a short prayer (Yoma v. 1). He returned for the vessel containing the blood of the bullock and reentered, sprinkling some of it with his finger eight times between the staves of the Ark (verse 14; Ex. xxv. 13-15). He then left the sacred compartment to kill the people's goat (marked "for the Lord"); with its blood he reentered the Holy of Holies, there to perform the same number of sprinklings in the same place (verse 15).

By these rites the most holy place was rendered free from all impurities attaching to it through the intentional or unintentional entrance

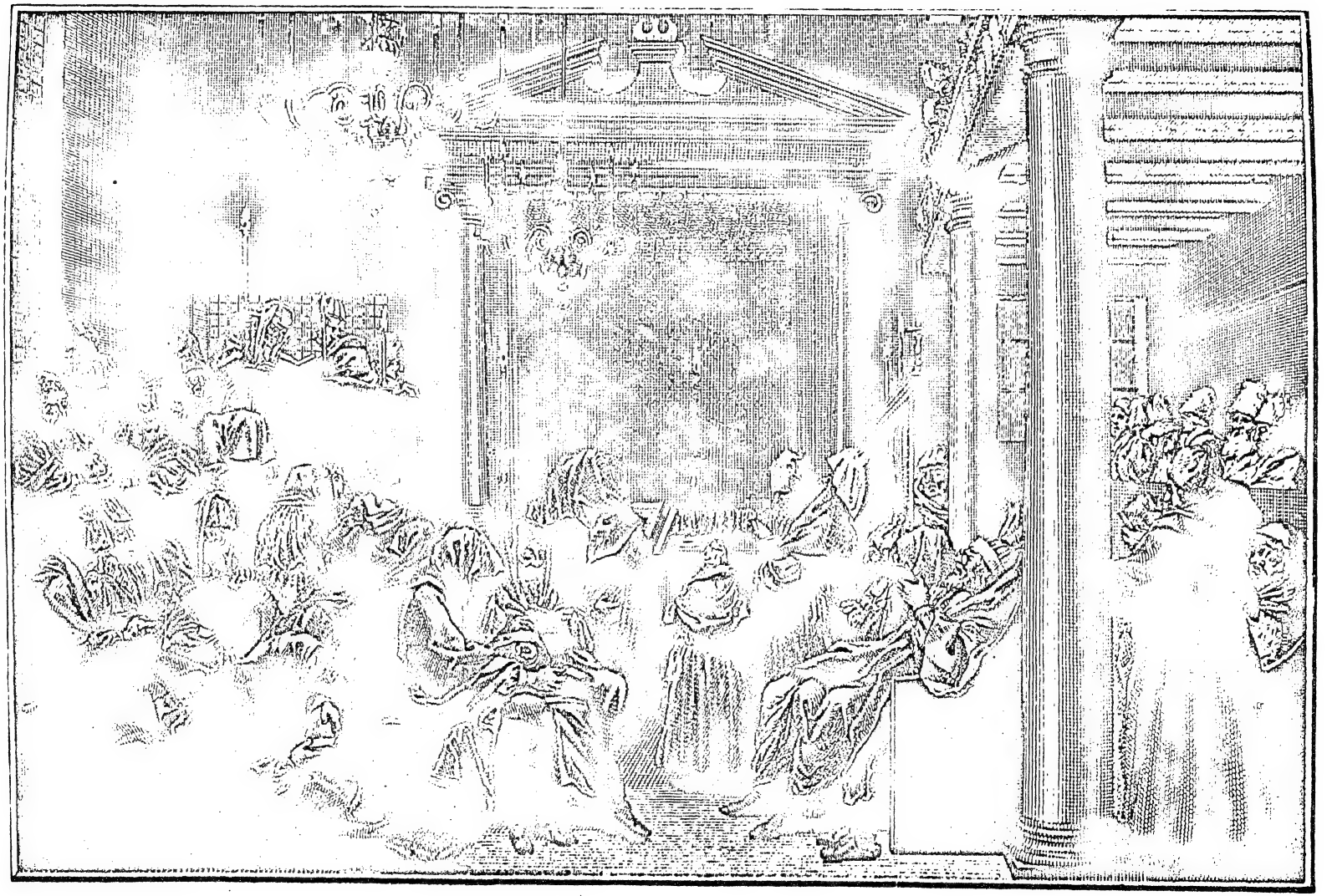
**Process of Purification.**

of unclean persons into the sanctuary (verse 16, see Rashi; Num. xix. 13, see Rashi). By sprinkling the bullock's blood and similarly that of the goat eight times against the curtain, the entrance to the Holy of Holies was purified (verse 16*b*, see Rashi). No one was permitted to remain in the sanctuary while the high priest officiated in the Holy of Holies (verse 17). The high priest then mixed the blood of the bullock and goat, and put some of it on the four corners of the altar of incense (Ex. xxx. 1-10); he furthermore sprinkled some of it with his finger seven times on the surface of the altar, cleaned of its coal and ashes (verse 18 *et seq.*), while the remainder was poured out at the base of the altar outside (Lev. iv. 7). The live goat was now brought forward. The high priest laid his hand up to his head and confessed "all the iniquities of the Israelites, and, all their transgressions, even all their sins," which were thus placed upon the goat's head. Laden with the people's sins, the animal was sent away into the wilderness (verses 20-22). The high priest then took those portions that belonged on the altar out of the bodies of the bullock and the goat, and placed them temporarily in a vessel; the carcasses of the animals were sent away "to the place where the ashes are thrown out" (Lev. iv. 12) and burned there (verse 27; Yoma vi. 7). Clothed in his ordinary robes, the high priest offered another goat for a sin-offering (Num. xxix. 11), and two rams for a burnt offering, one of which was contributed by himself (verse 24). The altar portions of the bullock and goat were now burned on the altar (verse 25; Yoma *l.c.*; see Bertinoro), and the daily evening sacrifice was offered (Num. xxix. 11; Ex. xxix. 41). Once more the linen garments were put on, for the high priest again repaired to the Holy of Holies in order to remove thence the censer: the sacred vestments were then deposited in the sanctuary. In his ordinary robes, the high priest closed the service with the evening rite of lighting the lamps, which was accompanied by an offering of incense (Ex. xxx. 8; Yoma vii. 4).

In the Mishnah the ceremonial is further enriched by elements having no Scriptural basis. Thus, before removing his linen garments for the first time, the high priest read to the people portions from the Pentateuch relating to the Day of Atonement (Yoma vii. 1). The Mishnah reproduces the exact wording of the three confessions (iii. 8, iv. 2, vi. 2); it states also that as often as the high priest

**Talmudical Amplifications.**

uttered the divine name (TETRAGRAMMATON), the assembled multitudes outside, while prostrating themselves, responded: "Blessed be the name of the glory of His kingdom for ever and ever" (vi. 2). Much is also said about the preparations which the high priest was to undergo during the week preceding the fast-day, and the night previous to the great day in particular; especially how he was to guard against pollution (i. 1-7). So great, according to the Mishnah (vii. 4), was the dread that some mishap might befall the high priest while officiating in the Holy of Holies, that at the conclusion of the service



he was escorted home and congratulated by his friends, whom in turn the priest was wont to entertain in the evening at a feast. Mirth was indulged in by the people in general; the young men and maidens enjoyed themselves by dancing in the vineyards (Ta'anit iv. 8).

The Day of Atonement is the keystone of the sacrificial system of post-exilic Judaism. In the belief that the great national misfortunes of the past were due to the people's sins, the Jews of post-exilic times strove to bring on the Messianic period of redemption by strictly and minutely guarding against all manner of sin. The land being defiled by the sin of the people, the pollution must be removed lest the Divine Presence withdraw from among them.

**Place in Post-Exilic Judaism.**

Hence the sacrificial system with its sin- and guilt-offerings. While provision was made for the expiation of the wrong-doings of individuals by private offerings, the public sacrifices atoned for the sins of the community. Especially dangerous seemed the errors unwittingly committed (Ps. xix. 13). On the Day of Atonement such sins as may not have been covered by the various private and public expiatory sacrifices were to be disposed of by a general ceremony of expiation. In this elaborate ceremonial, as described, the ordinary rites of the sin-offering are to be discerned in an intensified form. In every sacrifice there is the idea of substitution; the victim takes the place of the human sinner. The laying of hands upon the victim's head is an ordinary rite by which the substitution and the transfer of sins are effected; on the Day of Atonement the animal laden with the people's sins was sent abroad (compare the similar rite on the recovery of a leper, Lev. xiv. 7; see AZAZEL). The sprinkling of the blood is essential to all sin-offerings. By dipping his finger in the victim's blood and applying it to a sacred object like the altar, the priest reestablishes the union between the people that he represents and the Deity.

In rabbinic Judaism the Day of Atonement completes the penitential period of ten days (עשרת ימי תשובה) that begins with New-Year's Day, the season of repentance and prayer; for though prayerful humiliation be acceptable at all times, it is peculiarly potent at that time (R. H. 18*a*; Maimonides, "Yad," Teshubah, ii. 6). It is customary to rise early (commencing a few days before New-Year); the morning service is preceded by litanies and petitions of forgiveness (סליחות, "selihot") which, on the Day of Atonement, are woven into the liturgy (Shulḥan 'Aruk, Oraḥ Ḥayyim, 581; Zunz, "S. P." 76 *et seq.*). New-Year's and Atonement days are days of serious meditation (ימים נוראים, "awful days," Zunz, "S. P." 82, note). The former is the annual day of judgment (יום הדין), when all creatures pass in review before the searching eye of Omniscience (R. H. i. 2). According to the Targum, the day of the heavenly session in Job i. 6 *et seq.* was no other than the first of the year (ריש שתא, resh shatta; see also Zohar Ex. 32*b*, ed. Wilna, 1882). Accordingly, the Divine Judge receives on that day the report of Satan, arch-fiend and accuser in heaven; the other angels, it is presumed, are friendly to the

**Place in Rabbinic Judaism.**

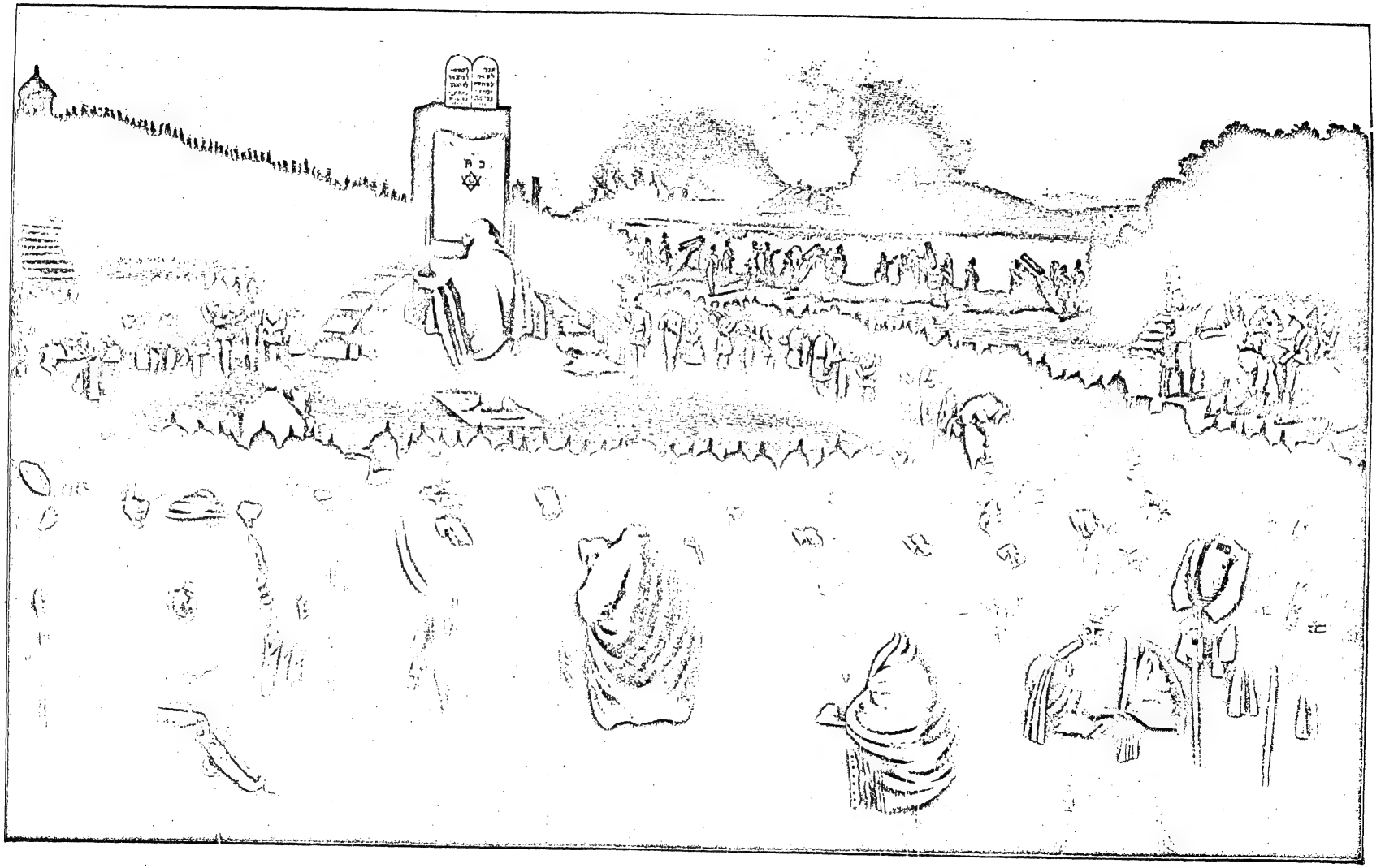
accused, and plead their cause before the august tribunal. The sounds of the "shofar" are intended to confuse Satan (R. H. 16*b*). There is, indeed, in heaven a book wherein the deeds of every human being are minutely entered (Abot ii. 1, iii. 16; a book of record, "book of remembrance," is alluded to, Mal. iii. 16). Three books are opened on the first day of the year, says the Talmud (R. H. 16*b*): one for the thoroughly wicked, another for the thoroughly pious, and the third for the large intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed (R. H. 16*a*). In the liturgical piece "Unetannch Tokef," ascribed to R. AMNON OF MAYENCE (Zunz, "Literaturgesch." p. 107), a still weirder scene is unfolded:

> "God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment: for His very ministers are not pure before God. As a shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. On New-Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer, and charity may avert the evil decree."

All depends on whether a man's merits outweigh the demerits put to his account (Maimonides, "Yad," Teshubah, iii. 3). It is therefore desirable to multiply good deeds before the final account on the Day of Atonement (*ib.* iii. 4). Those that are found worthy are entered in the Book of Life (Ex. xxxii. 32; Isa. iv. 3; Ps. lxix. 29 [A. V. 28]; Dan. xii. 1; see Charles, "Book of Enoch," pp. 131–133). Hence the prayer: "Enter us in the Book of Life" (כתבנו, "inscribe us"; but חתמנו, "seal us," that is, "seal our fate"—in the closing prayer on the Day of Atonement). Hence also the formula of salutation on New-Year's Eve: "May you be inscribed [in the Book of Life] for a happy year." In letters written between New-Year and the Day of Atonement, the writer usually concludes by wishing the recipient that God may seal his fate for happiness (נמר חתימה טובה). Thus, in late Judaism, features that were originally peculiar to New-Year's Day were transferred to the Day of Atonement. The belief that on the first day of the year the destiny of all human beings was fixed was also that of the Assyrians. Marduk is said to come at the beginning of the year ("rish shatti") and decide the fate of one's life (Schrader, "K. B." iii., second div., 14 *et seq.*).

The Day of Atonement survived the cessation of the sacrificial cult (in the year 70). "Though no sacrifices be offered, the day in itself effects atonement" (Sifra, Emor, xiv.). Yet both Sifra and the Mishnah teach that the day avails nothing unless repentance be coupled with it (Yoma viii. 8). Repentance was the indispensable condition for all the various means of atonement. Repentance must unquestionably accompany a guilt- or sin-offering (Lev. v. 5; Maimonides, "Yad," Teshubah, i. 1). Penitent confession was a requisite

**Rabbinic Aspects of Atonement.**



for expiation through capital or corporal punishment (Sanh. vi. 2; Maimonides, *ib.*). "The Day of Atonement absolves from sins against God, but not from sins against a fellow man unless the pardon of the offended person be secured" (Yoma viii. 9). Hence the custom of terminating on the eve of the fast-day all feuds and disputes (Yoma 87*a*; Maimonides, *ib.* ii. 9 *et seq.*). Even the souls of the dead are included in the community of those pardoned on the Day of Atonement. It is customary for children to have public mention made in the synagogue of their departed parents, and to make charitable gifts on behalf of their souls (Shulḥan 'Aruk, Oraḥ Ḥayyim, 621, 6). But no amount of charity will avail the soul of a wicked man (Ṭure Zahab to Shulḥan 'Aruk, Yoreh De'ah, 249, note 5).

hatred, ill-feeling, and all ignoble thoughts, seeks to be occupied exclusively with things spiritual. However rigorously the rabbinical law may insist on the outward manifestation of contrition, the corrective is provided for in the lessons from the Prophets (Isa. lviii.; Jonah; see Ta'anit ii. 1), which teach that the true fast-day in which God delights is a spirit of devotion, kindliness, and penitence. The serious character impressed upon the day from the time of its institution has been preserved to the present day. No matter how much else has fallen into desuetude, so strong is its hold upon the Jewish conscience that no Jew, unless he have cut himself entirely loose from the synagogue, will fail to observe the Day of Atonement by resting from his daily pursuits and attending service in the synagogue. With a few

JEWS CONFESSING THEIR SINS IN THE PRAYER "ASHAMNU" IN A NEW YORK (EAST SIDE) SYNAGOGUE.
(From a photograph by Mandelkern.)

**The Liturgy.**

The service in the synagogue opens in the evening with the KOL-NIDRE. The devotions during the day are continuous from morning until evening. Much prominence is given to the liturgical pieces in which the Temple ceremonial is recounted ('ABODAH service; Zunz, "Literaturgesch." pp. 27 *et seq.*, 64 *et seq.*). Ibn Gabirol's כתר מלכות ("Crown of Royalty") skilfully deals with the problem of sin: it is appended to the Sephardic liturgy for the evening service, and is also read by the more devout in the Ashkenazic synagogues. In the center of the older liturgy is the confession of sins. "For we are not so bold of face and stiff-necked as to say to Thee, We are righteous and have not sinned; but, of a truth, we are sinners. . . . May it be Thy will that I sin no more; be pleased to purge away my past sins, according to Thy great mercy, only not through severe chastisements." The traditional melodies with their plaintive tones endeavor to give expression alike to the individual's awe before the uncertainties of fate and to a people's moan for its departed glories. On the Day of Atonement the pious Jew becomes forgetful of the flesh and its wants, and, banishing exceptions, the service even of the Reformed synagogue is continuous through the day.

**Analysis of Sources.**

——**Critical View:** The Pentateuchal references to the Day of Atonement cited in the preceding belong to the Priestly Code, but by no means to one and the same stratum. Lev. xvi., which is entirely devoted to the subject of the fast-day, is apparently composite in origin, as is shown by the incongruity at the beginning: "Aaron shall not enter the Holy of Holies at all times" (verse 2); he may, however, it may be inferred, go in at stated intervals. But the immediate sequel (verses 3 *et seq.*) rather says: With such and such ceremonies Aaron may go in; only toward the end (verses 29–34) reference is made to the annual celebration of a Day of Atonement. The rabbinical interpretation is obviously harmonistic (see Rashi on verses 2 *et seq.*); yet there are dissenting voices (see Lev. R., § 21; Ex. R., § 38) which maintain that, while entering the Holy of Holies is obligatory on the Day of Atonement, the high priest may go in at all times provided he carry out the ceremonies prescribed. Observe also the repetitions in verses 6 and 11*a*; hence the duplicated confession in the Mishnah,

verses 29*a* and 34*a*. According to the analysis of Benzinger (in Stade's "Zeitschrift," 1889, pp. 65–89), the chapter is made up of three distinct strata: (1) verses 1–4, 6, 12, 13, 34*b* (omitting several glosses), dealing with the manner (no matter what the occasion) of Aaron's entering the Holy of Holies; (2) verses 29*b*–34*a*, a law very much like that of Lev. xxiii. 26 *et seq.*, prescribing the annual observance of a day of fasting and rest, on which the sanctuary and the people are to be purified, presumably by such simple rites of atonement as those carried out on the occasion of the dedication of the tabernacle (Lev. ix.; the Day of Atonement is thus an annual occasion of rededication); (3) verses 5, 7–10, 14–28, of later date than (2), ordaining a more elaborate ceremonial. With (3) goes Ex. xxx. 10. Lev. xxv. 9*b* is probably a gloss (the surrounding text mainly belongs to H). No mention is made of the Day of Atonement in the older codes, J, E, and D (Ex. xxiii. 14–17; xxiv. 18, 22 *et seq.*; Deut. xvi. 1–17).

**Analysis of Lev. xvi.**

The beginnings of the institution may in the critical view be sought for in Ezekiel. In addition to the festivals of Passover and Tabernacles, the prophet ordains two days in the year on which the sanctuary may be cleansed, by the sprinkling of a bullock's blood, from all impurities occasioned through inadvertence: the first day of the first month, and the first day of the seventh (so read with LXX; Ezek. xlv. 18–20); that is, with the beginning of both the civil (in the spring) and the ecclesiastical year (in autumn). It appears (from Lev. xxv. 9; Ezek. xl. 1) that the new-year was then made to begin with the tenth day of the month. In the Pentateuchal legislation the second alone of Ezekiel's Days of Atonement is kept; it is at the same time transferred to the tenth day of the month, while the first day is made into New-Year's Day, the two days changing places. From the simple rites prescribed by the prophet of the Exile to the elaborate ceremonial of the latest strata in P, there is, however, a lengthy process. Stated days of fasting, mentioned for the first time by Zechariah (vii. 1–5), clearly refer to the anniversaries of national calamities (the murder of Gedaliah took place in the seventh month; Jer. xli. 1). No other regular day of fasting was known to the prophet; otherwise he would have mentioned it when he reiterated the indifference of the old prophets to outward ceremonial. Even when Ezra comes to Palestine in the year 444, a day of fasting is observed, not on the tenth but on the twenty-fourth of the seventh month, and by no means according to the ceremonial of Lev. xvi. (Neh. ix. 1). The law of Ezra may have contained the simpler prescription of Lev. xxiii. 26 *et seq.*, and the corresponding stratum in chapter xvi.; the day was certainly not considered then of the importance that it assumed in the times subsequent to Ezra. See also Liturgy, Sin.

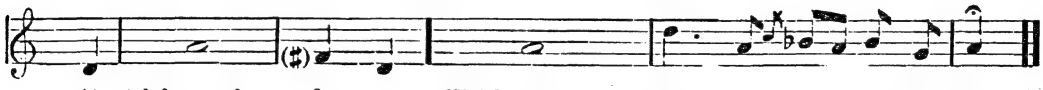
**History of the Institution.**

Bibliography: Yoma; Mishnah, Talmud, and Asheri; Maimonides, שבירת עשור, עבודת יום הכפורים, and תשובה; *Tur* and *Shulhan 'Aruk, Orah Hayyim*, §§ 602–624; Nowack, *Hebr. Archäologie*, 1894, ii. 183–194; Driver, *Leviticus*, English translation and notes, in *S. B. O. T.*; Jastrow, in *American Journal of Theology*, 1898, i. 312 *et seq.*; B. Wechsler, *Zur Geschichte der Versöhnungsfeier*, in Geiger's *Jüd. Zeit.* 1863, pp. 113–125; S. Adler, in Stade's *Zeitschrift*, ii. 178 *et seq.*, 272.

J. JR. M. L. M.

**ATTAH HORE'TA** (אתה הראת) (Deut. iv. 35): The first of a series of versicles, seventeen in number, chanted on the Rejoicing of the Law in the Northern ritual, before the scrolls are taken from the Ark for the "hakkafot" or processional circuits. The chant resembles a Gregorian psalm-tone in structure, and falls in the first ecclesiastical mode (D to D on the natural notes). But the intonation, meditation, and ending of the Hebrew chant diverge from the rules of the plain-song, and show that it is simply another utilization of that antique and peculiarly Oriental cadence around the fifth degree of the minor

## ATTAH HORE'TA




scale which is closely associated with the Feast of Tabernacles; and it appears also in the melody sung by the cantor while waving the palm-branch (Lulab) during the Hallel on the first days (see Music, Synagogal), and in the melody for the Rain-Prayer (Geshem) introducing the Musaf of the eighth day (Shemini 'Azeret). By some Polish cantors this characteristic cadence is further freely employed in the services of the Days of Penitence.

A. F. L. C.

**ATTAI: 1.** Son of the Egyptian Jarha, to whom Sheshan the Jerahmeelite gave his daughter to wife (I Chron. ii. 35, 36).

**2.** A Gadite chieftain who joined the forces of David at Ziklag (I Chron. xii. 11).

**3.** A son of Rehoboam, and Maachah, the daughter of Absalom (II Chron. xi. 20).

J. JR. G. B. L.

**ATTAR, IBN:** A family name among the Sephardic Jews. In Arabic the word "attar" means "apothecary" or "spice-dealer"; but it is found Hebraized, and applied in its original sense as an epithet, as early as 1150 (Harkavy, "Meassef Niddahim," p. 83; compare also Zunz, "Z. G." p. 521; עטר מליאונש occurs in Neubauer, "Cat. Bodl. Hebr. MSS." No. 2142, 32, "Rabe Attare"). From the fourteenth century (see No. 11, below) the prefix "ibn" is employed with "Attar," although "Attar" alone coexists as the name of a possibly different family The Attars were especially numerous in northern Africa; and among the Sephardim in Amsterdam, Italy, and Palestine to-day the name is represented by such forms as "Abenatar," "Abeatar," and "Benattar." In Hebrew the name usually takes the form אבן עטר, also אביאטאר (Halberstamm, "Cat. Hebr. Handschriften," p. 80, line 2),

which latter is not a clerical error, as Steinschneider thinks, but a form of the name borne by many individuals, as is evident from the spelling "Abeatar" in De Castro's epitaphs (see his "Keur van Grafsteenen," pp. 25, 26). The Amsterdam branch of the family has frequently intermarried with that of Melo, although the exact relationship of these families is by no means clear. The connection of the various individual bearers of this name is also at times obscure, although the majority of them probably belong to the same family. The following list enumerates twenty-two Attars distinguished in literature from the fourteenth to the eighteenth century:

**1. Abraham Abenatar Melo:** Student at the rabbinical academy Keter Shem-Ṭob, in Amsterdam, toward the end of the seventeenth century; probably a nephew or a son of Emanuel Abenatar (Kayserling, "Sephardim," p. 175).

**2. Abraham b. Jacob ibn Attar:** Cabalist and Talmudist; flourished in Morocco in the beginning of the seventeenth century. He was the grandfather of Judah b. Jacob ibn Attar I. (Nacht, "Meḳor Ḥayyim," p. 34).

**3. Amram Meshullam b. Jacob Attar:** Algerian payyeṭan. Luzzato ("Oẓar Ṭob," 1880, p. 64) calls him "Amar," for which Steinschneider reads "Attar," in "Jew. Quart. Rev." xi. 342.

**4. David Abenatar:** Lived in Amsterdam at the beginning of the seventeenth century (De Castro, *l.c.* p. 24). (A David Benattar was rabbi in Tunis about the middle of the nineteenth century.—Cazes, "Notes Bibliographiques," p. 195.)

**5. David Abenatar Melo.** See MELO, DAVID ABENATAR.

**6. Emanuel Abenatar Melo.** See MELO, EMANUEL ABENATAR.

**7. Ḥayyim ibn Attar:** Moroccan rabbi, famous for his learning, philanthropy, and piety. He flourished in Salé toward the end of the seventeenth century, but left that town, on the occasion of a rising against the Jews, and settled in Miguenez, where a college was established for him by the learned and wealthy Moses b. Isaac de Avila, from which institution many learned rabbis were graduated. One of his grandsons was Ḥayyim b. Moses ibn Attar (No. 8); compare Nacht, "Meḳor Ḥayyim," pp. 2, 3. (A payyeṭan, Ḥayyim Abeatar, is mentioned in Halberstamm, *l.c.* p. 88, line 2.)

G. L. G.

**8. Ḥayyim ben Moses ibn Attar:** Talmudist and cabalist; born at Salé, Morocco, in 1696; died at Jerusalem July 6, 1743. He was one of the most prominent rabbis in Morocco. Ten years before his death he left his native city for Europe, to publish his voluminous manuscripts and, in accordance with rabbinical usages, to submit them for approbation ("haskamah") to the leading authorities. He was everywhere received with great honor, due to his wide learning, keen intellect, and unusual piety. In the middle of 1742 he arrived at Jerusalem, where he presided at the bet ha-midrash Keneset Yisrael. One of his disciples there was Ḥayyim Joseph David AZULAI, who seems to have been completely overwhelmed by the excellencies of his master. In a truly Oriental strain he wrote of him: "Attar's heart pulsated with Talmud; he uprooted mountains like a resistless torrent; his holiness was that of an angel of the Lord, . . . having severed all connection with the affairs of this world."

He published: (1) "Ḥefeẓ Adonai" (God's Desire), Amsterdam, 1732—dissertations on the four Talmudic treatises Berakot, Shabbat, Horayot, and Ḥullin. (2) "Or ha-Ḥayyim" (The Light of Life), Venice, 1742—a commentary on the Pentateuch after the four methods known collectively as PARDES; it was reprinted several times. His renown is based chiefly on this work, which became popular also with the Ḥasidim. (3) "Peri Toar" (Beautiful Fruit), novellæ on the Shulḥan 'Aruk, Yoreh De'ah, dealing especially with Ḥiskiah de Silva's commentary "Peri Ḥadash," Amsterdam, 1742; Vienna and Lemberg, 1810. (4) "Rishon le-Zion," Constantinople, 1750—consisting of novellæ to several Talmudic treatises, on certain portions of the Shulḥan 'Aruk, on the terminology of Maimonides, on the five Megillot, on the Prophets and on Proverbs. (5) Under the same title were published at Polna, 1804, his notes on Joshua, Judges, Samuel, Isaiah, etc. See KUTTOWER, ABRAHAM GERSHON.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 894; Benjacob, *Oẓar ha-Sefarim*, p. 541; Luncz, in *Jerusalem*, i. 122 (epitaphs); Nacht, *Meḳor Ḥayyim*, Hebrew biography of 'Attar, Drohobycz, 1898; Azulai, *Shem ha-Gedolim*; Franco, *Histoire des Israélites d'Orient*.

L. G. M. B.

**9. Isaac Attar:** Talmudist of the eighteenth century, mentioned by Abraham Ankava in his "Kerem Ḥemed," Nos. 155, 167.

**10. Jacob Abenatar:** Member of the governing body of the Spanish-Portuguese congregation in Amsterdam in the year 1749 (De Castro, *l.c.* p. 39).

**11. Jacob b. Abraham ibn Attar:** Earliest known member of this family. He wrote a supercommentary upon Rashi to the Pentateuch, completing it in 1436. The manuscript is preserved in the Leuwarden Library, Holland (see Neubauer, in Roest's "Letterbode," ii. 83).

**12. Jacob ibn Attar:** Died March 24, 1583. Saadia Longo composed a poetical epitaph on Jacob which was published by Edelman in his "Dibre Hefez," p. 14, and which described Jacob as a great scholar and influential man. He is perhaps identical with Jacob, the father of Abraham b. Jacob ibn Attar (Nacht, *l.c.* p. 34).

**13. Joseph ibn Attar:** Leader in the Jewish community of Lisbon shortly before the expulsion of the Jews from Portugal (Samuel b. Moses de Medina, Responsa, No. 371). L. G.

**14. Judah ben Jacob I. ibn Attar:** Rabbi and author; lived at Fez in Morocco toward the end of the seventeenth and the beginning of the eighteenth century. His name is found attesting a pamphlet in the year 1700. He was chief rabbi of Fez and enjoyed the reputation of a profound Talmudist and saintly man. Popularly he was supposed to have wielded miraculous powers; his biographer, Azulai, narrates that, being thrown once into a cage of lions, he remained there for twenty-four hours and then left it unharmed. He wrote in 1715 a work entitled "Minḥat Yehudah" (Judah's Offering), containing Midrashic explanations to various passages in the Pentateuch, portions only of

which have been published by Judah Koriyyat in his "Ma'or we-Shemesh," 1838.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. s.v., ii. s.v. בנחת יהודה; Steinschneider, *Cat. Bodl.* No. 5685; the same, *Hebr. Bibl.* xvi. 60; Nacht, *Mekor Ḥayyim*, pp. 34-40

M. K.—G.

**15. Judah b. Jacob II:** Equally renowned as a Talmudist and secular scholar; flourished, probably at the end of the fourteenth century, in Spain. The Greek Joseph Kilti (or Kelti) dedicated to him a philosophical work, "Minḥat Yehudah" (Zotenberg, "Cat. des Manuscrits Hebr. de la Bibliothèque Impériale," No. 707, 2). Carmoly (in Jost's "Annalen," 1839, p. 163) designates him as a Spanish exile, but without reason, for Kilti, in his dedication, speaks of him simply as "the Sephardi" (compare "Literaturblatt des Orients," x. 708).

**16. Mordecai b. Reuben ibn Attar:** Arranged with the printer Proops of Amsterdam to print the "Azharot" of Solomon ibn Gabirol and of Isaac b. Reuben; they were accordingly published in 1721 (Steinschneider, "Jüdische Typographie," p. 72). He is probably distinct from the Mordecai ibn Attar mentioned in the Responsa, "Mishpaṭim Yesharim," of Raphael Birdugu, p. 102.

**17. Moses b. Ḥayyim:** Talmudist of Miguenez, about 1700. Son of Ḥayyim (No. 7) and father of the celebrated Talmudist and cabalist Ḥayyim (No. 8). His daughter married Samuel b. Moses de Avila.

**18. Moses b. Shem-Ṭob ibn Attar:** Talmudist and philanthropist; died in Fez 1725. Moses, a man of great wealth and learning, distinguished himself by his philanthropy in founding schools for poor children, which he maintained. He was the father-in-law of Ḥayyim b. Moses ibn Attar and the son of Shem-Ṭob, who was the brother of Ḥayyim.

**19. Obed b. Judah ibn Attar:** Flourished in the seventeenth century; son of Judah (No. 14). He wrote a preface to his father's work, "Shir Miktam," and narrates many details of the latter's life.

**20. Samuel ibn Attar:** Published in 1605 the well-known little book, "Ḥibbur Ma'asiyot" (Collection of Stories). He is erroneously considered the author of the work "Zarzir Matnayyim" (Steinschneider, "Cat. Bodl." col. 2408).

**21. Shem-Ṭob ibn Attar:** Talmudist, mentioned by Ankava, *l.c.* No. 235. Perhaps identical with Shem-Ṭob ibn Attar, the brother of Ḥayyim ibn Attar, equally renowned as Talmudist and philanthropist. When he died (1700) the community of Fez sent a letter of condolence to his brother Ḥayyim, which is still existing in the Berlin Library (Nacht, *l.c.* p. 8).

**22. Solomon ibn Attar:** Distinguished and learned Tunisian; lived at the end of the eighteenth century. He is mentioned in Jacob Fetussi's work, "Berit Ya'aḳob," Leghorn, 1800 (Cazes, *l.c.* p. 183).

BIBLIOGRAPHY: Nacht, *Mekor Ḥayyim*, pp. 2, 34; Steinschneider, *Introduction to the Arabic Literature of the Jews*, in *Jew. Quart. Rev.* xi. 341-343.

G. L. G.

**ATTESTATION OF DOCUMENTS (Ḥatimah):** The general rule of evidence is that a fact can be established only by the testimony of two witnesses. With the introduction of writing and the custom of making written records of the transactions, the strictness of the rule requiring the actual presence of the witnesses to deliver their testimony orally was relaxed, and a written instrument setting forth the fact and subscribed by two witnesses was considered evidence of equal validity. In Jewish law a written instrument by which a person bound himself to do or pay something was usually prepared by the witnesses or under their direction, and not by the person charged thereby; nor did the debtor or obligor, as a rule, sign the instrument. The distinction, therefore, between the attestation of witnesses in Jewish law and in modern law lies in the fact that in the latter the subscribing witnesses attest the genuineness of the signature of the debtor, whereas in Jewish law they attest the fact that the transaction purported in the instrument to have occurred actually did occur. It is the substance of the instrument, and not the signature of the obligor, that is proved by the attestation of the subscribing witnesses. The formula of attestation varies. An approved formula is the following:

"We [the witnesses] have taken symbolic possession ["Ḳinyan sudar"] from....., the son of....., according to all which is written and expressed above, with an article that may be used for taking symbolic possession, this.....day of .....; and all is fixed and established.
"....., the son of....., a witness.
"....., the son of....., a witness."

An older formula reads simply:

"We have written and signed our names here on this [date]; and all is fixed and established."
[Names of witnesses.]

Inasmuch as the testimony of the subscribing witnesses goes to the substance of the instrument, the formalities required are numerous; and great strictness is observed in enforcing them, although such strictness is relaxed in the cases of bills of divorce and bills of manumission of slaves.

**Mode of Attestation.**

The witnesses must read the document word for word before they sign it. It is not sufficient if some one else reads it to them, though some authorities are of the opinion that it may be read to them by *two* other persons. If the document is prepared in a language unknown to one of the witnesses, and has been translated for him, the document is valid (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 45, 2). The witnesses must know both parties and their names, or have them properly identified by others, for the obvious reason that in the absence of the signature of the party bound, fraud in the preparation of the instrument would be more possible. In the case of a bill of sale or an instrument of indebtedness, the later law somewhat relaxed the rule, and provided that the witnesses need know only the seller or the debtor, these being the persons to be bound respectively by these instruments (*ib.* 49, 2). According to Maimonides, however, the strict rule requiring the witnesses to know both parties can not be relaxed ("Yad," Malweh, xxiv. 3). The witnesses must sign their own names; and illiterate witnesses, unable to write, are incompetent; thus, even if some one have traced the signature for the witness and the latter have written the letters over the tracing, it is invalid; although some authorities are of the opinion that in such cases the witness is considered competent, especially so in cases of bills of divorce.

An attestation in the form "A. B. has authorized me to sign for him" is invalid, because of the general reason that the subscription of the witness is equivalent to testimony delivered in open court, and hence must be direct, and not hearsay. In some communities it became customary for public scribes to prepare all documents; in such cases the witnesses appeared before the scribe and, if illiterate, directed and authorized the scribe to sign for them. The formula in such cases was: "A. B. has authorized me to sign this document for him"; and where such custom prevailed, such attestation was considered valid (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 45, 5).

A peculiar rule of the Jewish law was that the signatures of the witnesses must be affixed at a distance of less than two lines from the body of the instrument. The history of this rule is interesting. The older Talmudic law, which had no special formula for documents whereby the end of the body of the document could be fixed beyond the danger of any addition thereto after the witnesses had subscribed, attempted to prevent the addition of such matter by the rule quoted by Rab Amram, "The last line proves nothing" (B. B. 162*a*); meaning that if any matter of importance was brought into the last line of the document, it signified nothing, because it was presumed that this last line had been interpolated, as the witnesses rarely signed their names so closely to the body of the document as not to leave a space wide enough for an interpolation.

**Connection with Body of Deed.**

Another rule is cited in the name of Rabbi Johanan: "Some of the substance of the document is repeated in the last line" (B. B. 161*b*). Thus, by summing up what had already appeared in the body of the document, the last line becomes of no importance whatever except as an indication of the end of the instrument. If, therefore, the signature of the witness is at a distance of a line or a little more than a line from the body of the instrument, no interpolation could take place. But if the signatures are two lines distant, then interpolation could take place, because in the first of these two lines some matter of importance could be added, and in the second the formula of repetition could be written. Hence the necessity for the rule that, in order to prevent any interpolation of this sort, the witnesses must sign within the distance of two lines from the body of the instrument, or the instrument is absolutely void (Ḥoshen Mishpaṭ, *l.c.* 6). The formula "Everything is fixed and established" (והכל שריר וקים) is universally recognized as the end of the instrument, and, as anything appearing thereafter would be immediately recognized as an interpolation, the strictness of the above rule seems to be unnecessary; yet the rule was nevertheless not relaxed, upon the ground that that which is not done according to the ordinance of the sages is not valid ("Be'er ha-Golah" on Ḥoshen Mishpaṭ, *l.c.*).

An instrument of indebtedness duly attested by two witnesses is in some respects equivalent in its effect to an instrument which has been made a matter of public record at modern law. The debt thus secured becomes a lien on the property of the debtor; and the creditor may follow such property for the purpose of collecting his claim, even though the property has been transferred to third persons bona fide, because all persons are presumed to take such property subject to the lien of the debt, since the instrument of indebtedness attested by two witnesses is deemed to be such publication of the debt as to be legal notice to all the world (B. B. x. 8).

**Deeds of Indebtedness.**

The rule of law providing that at least two witnesses must subscribe does not imply that the document has greater validity if more than two subscribe. It is simply a rule providing for a proper form of attestation; and two witnesses are sufficient. An instrument attested by only one witness is equivalent to the oral testimony of one witness; and if the obligation is repudiated by the person bound by the instrument, he is obliged to take the oath of purgation (B. B. x. 1; Ḥoshen Mishpaṭ, 51, 2). For although the instrument does not create a perfect obligation by reason of the fact that there is but one witness, it nevertheless raises the presumption of indebtedness, which the debtor is obliged to meet by taking the oath that he does not owe anything.

If a duly signed instrument is delivered in the presence of two witnesses, even though they are not the signers of the document, the creditor may follow the property of the debtor (*ib.* 7); although some authorities do not concede the same validity to the document that is delivered in the presence of two as to the one that is subscribed by two ("Beer Heṭeb" on Ḥoshen Mishpaṭ, *l.c.*). If a document is signed by a number of witnesses, some of whom are incompetent, some authorities require evidence that the witnesses last subscribing are competent (*ib.* 45, 12, gloss); but the general rule seems to be that if there are among the signers two witnesses who are competent, the instrument is valid, no matter in what order they have signed, unless it can be proved that all the signers have been simultaneously called to sign the document (*ib.* text). If there are only two witnesses, and one of them is incompetent, the instrument is invalid, even if it has been delivered in the presence of two qualified witnesses (Maimonides, "Yad," 'Edut, xiv. 6; see Shulḥan 'Aruk, Eben ha-'Ezer, 130, 17).

According to the Talmudic principle, where Jewish and non-Jewish laws differ, and the Jew is subrogated to the rights of the non-Jew, the case is decided according to the non-Jewish law; hence, if a non-Jew has sold an instrument of indebtedness to a Jew, it is the prevailing opinion of the jurists that the rights of the Jew are determined according to the non-Jewish law (Ḥoshen Mishpaṭ, 66, 25). If such instrument of indebtedness is signed by the witnesses at a distance of more than two lines from the body of the instrument, this does not invalidate such instrument, if the same is valid according to non-Jewish law (*ib.* 45, 17).

As stated above, the strictness of the rules concerning attestation of instruments is somewhat relaxed in the cases of bills of divorce and bills of manumission of slaves, since these instruments were always construed liberally in favor of the slave to be freed from bondage or the woman to be freed from matrimony. The subscription of the witnesses

to the Get was ordained by Rabban Gamaliel as a matter of public policy, in order to facilitate the proof of legal documents (Git. iv. 3); but after this ordinance it was still for a long time maintained by the authorities that where there were no subscribing witnesses, but the get had been properly delivered to the wife in the presence of witnesses, it was valid, and could be proved by the witnesses of the delivery (*ib.* ix. 4). Although the general rule required that the witnesses should be personally acquainted with the parties, yet in cases where the exigencies of the situation made it impossible to follow the usual formalities, a bill of divorce was permitted to be delivered to the wife, even though the witnesses did not personally know the parties (Git. 66*a*). If the witnesses did not sign their full names, or omitted the words "a witness," following their names, it was nevertheless presumed that they wrote their names with the intention of being witnesses to the document, and hence the attestation was deemed valid (*ib.* ix. 8).

**Bills of Divorce and Manumission.**

There was one exception to the general rule that two witnesses are sufficient to attest any instrument: this was a curious form of a bill of divorce known as "the folded get." It was prepared in the following manner: A line was written, the parchment was then folded and fastened, and a witness signed on the back of the fold; then another line was written, and the parchment again folded and fastened, and this fold likewise attested by another witness; and as there were not less than three folds, there could not be less than three witnesses (B. B. x. 1, 2), because of the rule that the folded get must have as many witnesses as it has folds; and if one fold was blank, the get was called "a bald get," and was void (Git. viii. 9, 10). This form, however, was no longer used in Talmudic times. Such instruments are declared absolutely void by the later law (Ḥoshen Mishpaṭ, 42, 1, gloss).

BIBLIOGRAPHY: Frankel, *Der Gerichtliche Beweis*, pp. 399 *et seq.*; Bloch, *Die Civil-Process-Ordnung*, pp. 53 *et seq.*; Klein, *Das Gesetz über das Gerichtliche Beweisverfahren*, pp. 17 *et seq.*; Amram, *Jewish Law of Divorce*, pp. 171 *et seq.* See also the articles DIVORCE, DEEDS, DOCUMENTS, EVIDENCE.

J. SR. D. W. A.

**ATTIA, ISAAC B. ISAIAH:** Talmudic scholar; lived in Aleppo in the nineteenth century. He was the author of the following works, published in Leghorn, 1821–31: (1) "Eshet Ḥayil" (A Virtuous Woman), explaining Prov. xxxi.; (2) "Wayiḳra Yiẓḥaḳ" (And Isaac Called), annotations on the Pentateuch, divided into three parts, the last two of which are entitled "Doresh Ṭob" (He Who Preaches Well) and "'Eḳeb 'Anawah" (For Modesty's Sake); (3) "Mesharet Mosheh" (The Servant of Moses), containing novellæ on Maimonides' Yad ha-Ḥazaḳah and its commentaries; (4) "Rob Dagan" (Abundance of Corn), with an appendix, "Ot leṬobah" (A Sign of Good), on different halakic subjects, divided into two parts and arranged in alphabetical order; (5) "Tannia we-Shayar" (He Taught and Left Unexplained), and (6) "Pene ha-Mayim" (The Surface of the Water); two volumes of annotations on the Pentateuch.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 62; *Bibliotheca Friedländeriana*, p. 126.

L. G. I. BR.

**ATTORNEY:** A legal representative, empowered to plead on behalf of the person represented. Attorneys at law are unknown in Jewish law. The examination and cross-examination of the witnesses were conducted by the judges; and in criminal cases the law imposed upon the judges the duty of carefully guarding the prisoner's rights. Attorneys in fact were permitted to appear for their principals and conduct litigation, subject to certain restrictions.

**Attorney for Plaintiff:** The Talmudic law on the subject is found in the treatise Baba Ḳamma (70*a*). According to this passage, an Attorney was authorized to represent his principal only for the purpose of receiving property from a bailee or trustee, when there was no dispute concerning its ownership. If there was a contest as to the title to the property, the Talmudic law did not authorize an Attorney to appear.

At the law academy in Nehardea it was taught that an Attorney could appear only for the purpose of taking possession of real estate, but not to recover movable property. The Geonim, however, modified this Talmudic principle, and permitted attorneys to appear in contested cases also. Rabbi Hananeel of Kairwan, who lived during the eleventh century, reports that in his time it was lawful to appoint attorneys in all cases, whether the controversy was concerning movable or immovable property, and whether there was a contest or not (Tosafot, B. Ḳ. 70*a*, אמטלטלין); and this opinion was generally accepted in the later law (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 123, 1).

The power of Attorney had to be in writing, and to contain the words "proceed, litigate, acquire, and possess for thyself and compel the adversary to give up what is due," or words to that effect; and if such words were not used, the defendant was not obliged to answer the Attorney, and could plead in bar of the Attorney's right (B. Ḳ. *l.c.*; Maimonides, "Yad," Sheluḥin, iii. 1; Ḥoshen Mishpaṭ, 122, 4).

It was at first thought that the relation of Attorney and client was like that of partners, and that the Attorney could retain one-half of what he collected; but the final decision was that their relation is like that of principal and Agent, and that the Attorney was obliged to account to his principal for all that he had done or received (B. Ḳ. *l.c.*). The principal was obliged to pay all the expenses of the Attorney and to indemnify him for all outlays; and all powers of Attorney were customarily drawn with a provision to that effect (Ḥoshen Mishpaṭ, 122, 6).

**Relation of Attorney and Client.**

Any person could act as Attorney for another. Even women and slaves could be empowered. The principal's own slaves, however, were not permitted to represent him (*ib.* 123, 13); and, subject to certain regulations, even non-Jews were authorized to act as attorneys for Jewish claimants (*ib.* 14).

**Persons Qualified to Act.**

Unless specially authorized to do so, the Attorney could not appoint another Attorney in his place; and the principal could revoke the power of Attorney at his will (*ib.* 123, 4; 123, 3).

In case the principal appointed another Attorney,

this was an implied revocation of the power granted to the first one, unless the second appointment was simply intended as a precautionary measure whereby the second Attorney was substituted only in case the first could not act (*ib.*).

If the subject of contention was a debt, the death of the principal revoked the power of Attorney; but if it was real estate, or if the Attorney had been given authority through the ceremony of symbolical seizure (KINYAN), the death of the principal was not a revocation of the power (*ib.* 1).

A husband could act as Attorney for his wife without any special power given to him, in controversies concerning those portions of his wife's property in which he had usufructuary rights; but he had no such implied power in matters concerning those portions of her estate the fruits of which she enjoyed (Git. 48*b*; Ḥoshen Mishpaṭ, *l.c.* 8).

Members of a partnership or heirs of an estate of which no partition had been made could appear as attorneys for their copartners or coheirs without any special power given to them, because, their interest being joint, each is authorized to act for the others. If, however, one of the coheirs or copartners was absent in another city, and unable therefore to intervene personally in the case, if he so chose to do, he was not bound by the action of his coheir or copartner; and it was a rule, therefore, that in cases where a coheir or copartner appeared to represent the estate, the defendant might demand a production of the power of Attorney from absent parties interested (Ket. 94*a*; Maimonides, "Yad," Shelu-ḥin, iii. 3; Ḥoshen Mishpaṭ, *l.c.* 9).

**Attorney for Defendant:** The defendant was not entitled to be represented at court by an Attorney (Ḥoshen Mishpaṭ, 124, 1). The only case, it appears, known to the Talmudists, in which it was assumed that an Attorney (אנטלר, *ἐντολεύς*) might eventually be permitted to appear for the defendant, was one in which the high priest was sued (Yer. Sanh. ii., beginning 19*d*).

The principal reason for compelling the defendant to appear in person seems to have been the feeling that if he were obliged to face the plaintiff in open court, there would be a slighter probability of false plea or concealment of the truth on his part (Ḥoshen Mishpaṭ, *l.c.*; Beer ha-Golah, *ib.*).

Women of standing and scholars were respected to this extent, that they were permitted to make their statements in their own homes in the presence of the plaintiff; and the record of their statements was taken by the official recorder and presented to the court (Asheri Sheb. iv. 2; Ḥoshen Mishpaṭ, *l.c.*). See AGENCY, and ATTORNEY, POWER OF.

J. SR. D. W. A.

**ATTORNEY, POWER OF (Harshaah):** An instrument empowering an agent to act on behalf of a principal. The following formula of a Power of Attorney is taken from "Naḥalat Shib'ah," chap. xliv.:

"A memorial of testimony taken before us witnesses whose names are subscribed below. On the.....day of the month of....., in the year.....of the creation, there came before us A, the son of B, and he said unto us, 'Be ye witnesses and acquire from me by symbolic seizure ["kinyan"] and sign this and give it into the hands of C, the son of D, that it may be unto him for a testimony and as proof that I do this voluntarily and of my own free will. I have given to the said C, the son of D, four ells of ground, and through them and through the aforesaid symbolic seizure, I empower and authorize the said C, the son of D, to be my attorney and representative ["murshah"=empowered, and "entelar"=*ἐντολεύς*, mandatory], that he may have power and authority to demand and collect the amount which E, the son of F, owes me on a certain instrument of indebtedness which I have transferred to him [my attorney]; "and now acquire it for thyself and all rights under it; and thy hand shall be as my hand; and thy mouth as my mouth; and thy act as my act; and thy release as my release; and everything that thou shalt do concerning the aforesaid debt shall be done as though I had done it myself"'; and thus the aforesaid A, son of B, said to the aforesaid C, son of D, 'Go litigate and acquire and lay out whatever is necessary for thy expense, and whatever shall be decided for thee in court I shall accept whether in my favor or against me, nor shall I have the right to say to thee I have sent thee to benefit me, and not to harm my cause'; and he shall also have power and authority to summon the debtor to court or to compromise with him or to extend the time of payment and to give acquittance. To all the above, the said A, son of B, bound himself by symbolic seizure and by the four ells of ground as aforesaid, and by a hand-clasp, and by an audible statement, and by a lawful oath, and under the sanction of the heavy ban to approve and ratify everything that the attorney may do. This letter of attorney shall not be invalidated nor shall its power be minimized by anything wrongful or detrimental forever; but it shall have permanent force and effect according to the effect of all letters of attorney that are customarily made among Israelites, according to the regulation of our sages of blessed memory, not as a mere 'asmakta' nor as a mere form. And we have taken symbolic possession from A, son of B, on behalf of C, son of D, according to everything that is written and expressed above by an object through which symbolic possession may lawfully be taken; and all is firmly fixed and established." (Signed by two witnesses.)

The Power of Attorney is, like most documents in Jewish law, prepared and signed by the witnesses and not by the parties. By the ceremony of symbolic seizure and by the conveyance of four ells of ground to the attorney, the latter became invested with all the powers specifically defined in the instrument.

The foregoing formula contains all the necessary and formal words required by the law. It enables the attorney to expend money on behalf of his principal in the prosecution of his claim, and whether well or ill spent, he is entitled to be repaid; and it furthermore authorizes the attorney to bring suit, to compromise, to grant an extension of time of payment, and to give a receipt or acquittance to the debtor.

For further explanation of the terms and phrases used in this formula, see articles SHEṬAROT, ASMAKTA, ATTORNEY.

J. SR. D. W. A.

**ATTRIBUTES:** The fundamental and permanent properties of substance, so-called by logicians in contradistinction to accidents, which are modifications representing circumstantial properties only. Aristotle makes the distinction between "fundamental being" (*τὰ ἐν τῇ οὐσίᾳ ὄντα*) and its fundamental properties (*τὰ συμβεβηκότα*; "Metaphysics," iv. 30, 1025*a*, 30; and "De Animalium Partibus," i. 3, 643*a*, 27). Similarly the Arabian-Jewish philosophers discriminate between תואר, "attribute," and מקרה, "accident"; and the typical defenders of the Attributes, the Sifatiya, are called by these philosophers בעלי התארים, "accepters of attributes." The theory of Attributes was always an important problem of scholasticism, because of its intimate connection with the Christian doctrine of the Trinity. It came

into prominence with Saadia's work, "Emunot we-Deot" (ii. 5, 53), in which the doctrine of Attributes is employed directly against the dogma of the Trinity. Saadia, who denies the positive attributes of God, with the exception of existence, unity, power, and wisdom, places the following alternative before Christian Trinitarianism: "God is either corporeal or incorporeal. If He be considered corporeal, positive attributes would indeed be possible, but then the idea of God would be open to the grossest anthropomorphism of the ignorant masses. If, on the other hand, God be considered incorporeal, He can possess no attributes (positive properties), for with the possession of attributes differences in God must be admitted, and differences can be predicated of that alone which is corporeal, not of that which is incorporeal." From this comparatively clear statement of the problem of Attributes it is apparent that it touches the very core of scholasticism. It is interesting, therefore, to inquire what attitude is assumed toward it by Judaism, with its fundamental and constant insistence on the unity of God, who possesses manifold spheres of work; with its many-sided forms of revelation; with its all-wise, all-good, all-powerful, all-animating God. Antithetically expressed, what is the relation of unity to multiplicity? Logically formulated, what is the relation of the individual to its species, of the species to its genus? Sociologically stated, what is the relation of human personality to the community, and of the community, on its part, to the state?

It is evident from the preceding that the question of the Attributes of substance—be this substance God, Nature, Atom, Monad (ἓν καὶ πᾶν), Idea, Will, the Unknowable—concerns the very highest problems of human intellect; the question being intimately entwined with the fundamental problems, not only of scholastic, but of all philosophy, with the problem, indeed, of universals. It is therefore not surprising that in the Arabian-Jewish philosophy there should be a division between the defenders and the opponents of the doctrine of Attributes; or that within the field of attribute-conception the most minutiose attempts at adjustment are evolved, as was so ably shown in the pioneer literary production of David Kaufmann, "Attributenlehre in der Jüdischen Religionsphilosophie," Gotha, 1877.

Though the problem of Attributes merited the most earnest consideration of the loftiest minds, the treatment it actually received was barren and unsatisfactory in the extreme. How great was the need for a scholarly consideration of the problem of Attributes is shown by the fact that as late as the seventeenth century much of the thought of a Descartes, a Locke, and a Spinoza was devoted to it, and that even in the nineteenth century there could occur such a vigorous discussion concerning the proper interpretation of Attributes as that which took place between J. E. Erdmann and Kuno Fischer. Descartes (in his "Principia Philosophiæ," i. 53, 1644) had drawn the distinction between "attributum" and "modus"; but Spinoza was the first to set the doctrine of Attributes in the very center of a system. "By attribute I understand whatever the mind conceives as constituting the essence of substance" ("Ethics," i., def. 4). God therefore is conceived as containing infinite Attributes, each one of which expresses His eternal essence (*ib.* prop. xi.). Of all of the divine Attributes, however, the human mind conceives but two, thought and extension ("Ethics," ii., prop. 1 and 2). While Erdmann explained these Attributes of Spinoza as being merely the modes of cognition in the mind considering them, Fischer maintained that they were real and separate forms of the substance's existence.

This modern example will serve to show that speculative metaphysics still has its attribute-problem. Indeed, even the natural sciences of to-day have, on their metaphysical side, attributive implications. Witness, for example, Häckel's naturalistic monism (see Ludwig Stein, in "Archiv für Geschichte der Philosophie," ii. 319, 1898; *idem*, "Sociale Fragen im Lichte der Philosophie," p. 516, 1897; *idem*, "An der Wende des Jahrhunderts," p. 894, 1899). The historical continuity of philosophy is evidenced by the fact that old problems are continually being revived and modified through the influence of new ideas. Each succeeding age presents for its own consideration the problem of Attributes—though clad in its own scientific phrascology. With scholasticism the problem of Attributes was a theological one; with Spinoza it was a mathematical one (the relation of the One to the Many); with Häckel it is a biological problem (the relation of the Organic to the Inorganic). Häckel's monistic conception of the universe (calling it "the conception of coming ages") is in substance that the forms of organic, as well as those of inorganic, matter are the necessary products of natural forces. It is readily seen, however, that his "natural forces" of the underlying substance are in truth just as attributive as any of the fundamental qualities of a Spinoza or of any section of scholasticism.

Certain basic problems of metaphysics recur at intervals throughout the ages, clothed always in the scientific dress of the period, and receive more or less adequate formulation according to some one or the other of the dominant scientific tendencies of the day.

K. L. S.

**Saadia.**

It is difficult to determine whether it was the influence of the Motazilites or the desire to convince his Karaite adversaries of the danger of always taking Biblical words literally, that actuated Saadia in raising the question of the divine Attributes. He was, however, the first among Jewish writers to do so; and the question having been propounded, it was thereafter considered by all the philosophers, each making an effort at its solution according to his respective school.

Saadia, like the Motazilites, denies all Attributes save those of existence, unity, power, and wisdom, inasmuch as these four, expressing as they do the very essence of God, involve neither multiplicity nor variety in Him; and furthermore because each of these four essential Attributes being necessitated by, or implying, the other, they can be reduced to one attribute. No other divine attribute found in the Bible can be taken literally without surrender to coarse anthropomorphism ("Kitab al-Imanat Wal-I'tikadat," ed.

Landauer, pp. 80–90). But Saadia, in admitting these four Attributes, did not foresee the objection of Maimonides, that these Attributes either add to the essence of God—and in that case they ascribe to Him accidents, which ascription is inadmissible—or are useless repetitions. Indeed these Attributes are in such predicament that if the question be asked, "What is God?" it should be answered, "God is God" (compare "Moreh," i. 52). This objection did not escape Bahya, whose theory of Attributes is accordingly more precise. The author of "Duties of the Heart" divides Attributes into two classes, those that indicate God's essence ("dhatiyat") and those that express His actions ("fa'iliyat"). The essential Attributes are those of existence, unity, and eternity, which, being every one of them necessitated by the others, are in fact but one. However, in describing God by these Attributes, it must be borne in mind that they do not present Him as an existing, eternal, and unique being, inasmuch as the sense generally attached to these expressions can not be applied to God, who is beyond our conception; they simply negative the possibility of His having the opposite Attributes ("Duties of the Heart," x.).

**Bahya.**

With Judah ha-Levi the question changes. While Saadia admits without reserve four essential Attributes, and while Bahya does not object to three, provided they be taken negatively, and while both refuse to admit any other Attributes than these, Judah ha-Levi sees no harm in Attributes other than essential, provided they be used negatively. Accordingly he divides all Attributes found in the Bible into three classes, namely: into active ("taziriyah"), such as rich-making (מעשיר = he maketh rich), poor-making (מוריש = he maketh poor), etc.; into relative ("idafiyat"), such as blessed (ברוך), merciful (רחום), etc.; and into negative ("salbiyah"), which comprise all essential Attributes, inasmuch as all essential Attributes must be taken negatively. The names of God found in the Bible are all, except the Tetragrammaton, Attributes belonging to one or another of the three classes mentioned ("Cuzari," pp. 73 *et seq.*, ed. Hirschfeld).

**Judah ha-Levi.**

Abraham ibn Daud, like Judah ha-Levi, admits all relative Attributes. As for the essential ones, there are eight by which God can be described, for the simple investigation of their mutual relations shows that they have not the same significations as are generally attached to them. These eight are unity, existence, immutability, truth, life, knowledge, power, and will ("Emunah Ramah," pp. 54 *et seq.*).

Maimonides, on this question, adopts the theory of Aristotle. He divides the positive Attributes into four classes: (1) Those that include all the essential properties of an object. Such Attributes, however, can not be applied to God, because, as all philosophers agree, God can not be defined—definition being established only by giving the genus and the specific differentia. (2) Those that include only a part of the essential properties. Neither can these Attributes be applied to God, who, being incorporeal, has no parts. (3) Those that indicate a quality. These latter also are inapplicable to God, who, having no soul, is not subjected to psychical affections, that indicate the relation of one object to another. (4) Those that express actions or effects. At first sight the two last-mentioned Attributes can be applied to God, because, having no connection with His essence, they do not imply any multiplicity or variety in Him; but on closer examination it will be seen that even these present many difficulties. There is only one kind of Attributes by which God can be described, and those are negative Attributes.

**Maimonides.**

Spinoza follows Maimonides to a certain degree. Like him he says that the essential Attributes of power and will do not exist in reference to God; for He can not have power or will as regards Himself (compare "Cogitata Metaphysica," part ii., ch. viii. § 2). He agrees with him likewise in declaring that God's essence is not complex but simple (*ib.* v., vi.). But while Maimonides concludes from this conception that all positive Attributes must be banished from God, Spinoza makes a distinction between proprieties and Attributes, and maintains that God is conceived by an infinite variety of Attributes, every one of which expresses His eternal essence ("Ethics," part i., prop. x.).

BIBLIOGRAPHY: D. Kaufmann, *Attributenlehre in der Jüdischen Religionsphilosophie.*

K. I. Br.

**AUB, HIRSCH:** Rabbi and Talmudist; born, 1807, in Baiersdorf, a small town near Erlangen, the birthplace of a number of prominent Jews; died at Munich, 1876. He studied in Prague and became known as a Talmudist. In 1827 he was elected chief rabbi of Munich, which position he filled for forty-nine years. His congregation was composed both of Orthodox and of Reform Jews, but he held its various elements together by his love of peace, gaining through this strongly marked trait the name of "ba'al sholom" (peacemaker). In 1848 he was one of the principal workers for the emancipation of the Jews and the abolition of the law under which only a limited number of married Jews were allowed to live in each town. Aub was held in high esteem and favor by three kings of Bavaria, Ludwig I., Maximilian, and Ludwig II. The last-named decorated him, on his seventieth birthday, with the Cross of St. Michael. S.

**AUB, JOSEPH:** Oculist; born in 1846; died May 13, 1888, at Cincinnati, O. He attended the Talmud Yelodim Institute and the public schools, and later entered the Ohio Medical College, from which institution he was graduated in 1866. He then went to Erlangen, Bavaria, where he received the degree of M.D. After serving for a short time in the Austro-Prussian war, he studied at Paris and Berlin under the eminent oculists Liebreich and Albrecht von Gräfe, and then became assistant to Dr. Knapp in Vienna. On the latter's removal to New York, Aub settled permanently in Cincinnati, where his remarkable success as an operator soon insured him a large practise. Aub was one of the first to use the electromagnet for removing foreign bodies from the eye. He was oculist to the Cincinnati Hospital, and for five years professor of ophthalmology at the Cincinnati College of Medicine

and Surgery. He was a frequent contributor on this subject to medical periodicals.

BIBLIOGRAPHY: *Jewish Chronicle*, June 1, 1888, p. 7.

A. B. B.

**AUB, JOSEPH:** German rabbi; cousin of Hirsch Aub; born at Beiersdorf, in Bavaria, 1805; died May 22, 1880. He held various rabbinical posts for fifty years, first in Baireuth (1830–50), then in Mayence (1850–65), and, finally, in Berlin from 1865 until his death. Joseph Aub was distinguished as one of the first Bavarian rabbis who delivered their sermons in German and published them later in pamphlet form. He was a partizan of the Reform movement, but without losing the historic ground of Judaism. He founded a weekly entitled "Sinai" in 1846, but this independent organ met with mediocre success only. Among his writings on theological questions may be mentioned: "Betrachtungen und Widerlegungen," in two parts, 1839; "Biblisches Sprachbuch für den Vorbereitenden Unterricht in der Mosäischen Religion," 1868; "Grundlage zu einem Wissenschaftlichen Unterrichte in der Mosäischen Religion."

BIBLIOGRAPHY: *Allgemeine Zeitung des Judenthums*, 1880, p. 559.

S. A. S. C.

**AUB, LUDWIG:** Author and poet; born Aug. 4, 1862, in Munich, Germany. He is a grandson of the rabbi Hirsch Aub, of Munich. When his father, Max Aub, a lawyer, was recalled to Munich from the little town of Uffenheim, Franconia, where he held an office under the government, Ludwig entered the gymnasium of his native city.

From early boyhood he gave evidence of that all-absorbing love for books which afterward led him to seek employment with different firms of booksellers in Vienna and Leipsic, until he himself became a dealer in rare books. This occupation gave him a comprehensive knowledge of modern German literature and, at the same time, put him in touch with men calculated to stimulate his literary tastes. Unfortunately a serious affection of his eyes not only forced him to give up his business, but has seriously interfered with his literary career. Aub has occasionally championed Jewish interests against anti-Semitic attacks.

His first attempt as author was with "Abriss der Deutschen Literaturgeschichte," Leipsic, 1888. The "Münchner G'stanzl'n," a book of poems in the North-Bavarian dialect, which appeared in 1889, met with pronounced success. In the same year Aub, in collaboration with Thom, published a collection of aphorisms and epigrams under the title of "Gnomen und Kobolde."

Aub is president of the Orion Literary Association in Munich, which he founded, and is a regular contributor to German periodicals and newspapers.

BIBLIOGRAPHY: Eckardt, *Die Didaktische Literatur*; Hinrichsen, *Das Literarische Deutschland* (Index); Brümmer, *Schriftstellerlexikon*, s.v.

S. A. S. C.

**AUBRIOT, HUGUES:** A provost of Paris, France; born at Dijon; died in Burgundy in 1382. He was in office at the accession of Charles VI. (1380), when the populace, irritated beyond endurance by the taxes levied upon them, demanded of the king that "Jews and usurers be expelled from Paris" (J. des Ursins, "Histoire de Charles VI."). Without waiting for the king's action, "some of the lower classes . . . ran about the city, . . . entered about forty of the Jewish houses, robbing them of plate, jewels, clothes, and bonds" (*ibid.*). For four days the dwellings of the Jews were attacked and thus pillaged. The mob rushed upon the terrified Hebrews, cut their throats and tore from the arms of mothers infants whom they hurried to the churches so that they might be baptized (Halphen, "Legislation Concernant les Israélites," Introduction). Aubriot earnestly pleaded the cause of the Jews before the king, and through his influence succeeded in obtaining a royal decree, ordering the restoration of the children to their mothers and the restitution of all property taken from the Jews.

For thus championing the cause of the Jews, Aubriot incurred the hostility of the Church, which denounced him as being secretly a Jew, and accused him of various crimes, including that of immorality with Jewesses (J. des Ursins, *l.c.*; compare Sauval, "Antiquités de Paris," ii., book x.). Aubriot was finally compelled to do penance and was condemned to perpetual imprisonment on bread and water.

He was confined in the Bastile, but about a year later (1382) was released by the mob, during the riots of the "Maillotins." Unfortunately for the Jews, the rioters, unrestrained in their fury (Félibien, "Histoire de la Ville de Paris"), fell upon them, massacring great numbers, and pillaging their homes ("Ordonnances des Rois de France," vi.).

Of the survivors of this massacre some fled, while others were baptized; the moneys and other valuable property being given to the Chapel of Vincennes (Léon Kahn, "Les Juifs à Paris," p. 31).

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, viii. 39; Bédarrides, *Les Juifs en France*, p. 248; Depping, *Les Juifs dans le Moyen Age*, p. 184.

G. S. K.

**AUER, LEOPOLD:** Hungarian violinist; son of a poor house-painter; born in Veszprim, Hungary, June 7, 1845. His musical talent manifested itself early. When only four years old he marched in front of the revolutionary troops, beating the drum, and exciting patriotic enthusiasm among the spectators. He received his first musical education from Ridley Kolene at the Conservatory at Budapest; then went to the Vienna Conservatory, where he studied under Dont (1857–58); and completed his studies with Joachim at Berlin. He was musical conductor at Düsseldorf from 1863 to 1865, and at Hamburg from 1866 to 1868. On the invitation of the St. Petersburg Musical Society he succeeded Wieniawski as professor of the violin at the conservatory there. Appointed soloist of the imperial theaters (1873), with the title "court-soloist to the Czar," he conducted the concerts of the imperial court-singers (1880–81), and later led the concerts of the Russian Imperial Musical Society (1887–92). Auer still occupies this last position (1902). From 1881 to 1888 he made a number of tours through Europe as a solo violinist, and participated in the musical festivals at Carlsruhe (1885) and Düsseldorf (1888).

His eminence as a talented musical instructor is attested by the many renowned violin-players that have been among his more than forty pupils; of

them Kolakovski, soloist of the Imperial Theater at Moscow; Krasnokutski, Pusternakov, Galkin, Mlynarski, Korguyev, and Krüger, the last four soloists of the Imperial Musical Society of St. Petersburg, and many more celebrated artists of the imperial theaters of St. Petersburg. Some of his compositions, among them "Tarantelle de Concert" and "Rhapsodie Hongroise" for violin and piano, and transpositions for the violin, have been published by Bote and Back in Berlin, and by Fr. Kistner in Leipsic.

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S. H. R.

**AUERBACH:** A family of scholars, the progenitor of which was **Moses Auerbach,** court Jew to the bishop of Regensburg, about 1497. One of his daughters, who went after her marriage to Cracow, is the reputed ancestress of the celebrated R. Moses Isserles (רמ"א).

Another branch of the family settled at Vienna. A near relative, **Meshullam Solomon Fischhof-Auerbach,** occupied such an eminent position in the community of Vienna that he married Miriam, the daughter of a well-known rabbi and physician Leo Lucerna (Judah Löb Ma'or-katon). She died July 29, 1654 (Frankl, "Inschriften," No. 202). In his old age it was his misfortune to be driven from Vienna and exiled (1670) with his coreligionists. Before his death (1677) he had the satisfaction of seeing his sons occupy honorable positions. Nearly twenty years before, his son **Menahem Mendel Auerbach** was called as rabbi to Reussnitz, Moravia, after having officiated as assessor to the rabbinate at Cracow. The pupil of such men as Lipmann Heller, Joel Sirkes, Joshua b. Joseph, at the Talmud school in Cracow, Menahem Mendel attained such a reputation as a Talmudic authority that the rabbis of large foreign communities submitted difficult questions to him for decision. (For detailed account of his career see separate article.)

The best known among Mendel's brothers is **Simon,** who at the age of 23 wrote a penitential poem, on the occasion of an epidemic that broke out among children in Vienna, in 1634. This poem passed through several editions, under the title "Mish'on (*sic*) la-Yeladim" (Support to Children), Frankfort-on-the-Main, 1711. The author died March 11, 1638, at Eibenschütz. The poem was printed by the grandson of the author, Meshullam Solomon Fischhof, who added a commentary, "Rab Shalom" (Much Peace). He also published several prayers and hymns of Israel Nagara, with additions of his own (Frankfort-on-the-Main, 1712).

**Hayyim,** a second brother of Menahem Mendel, settled at Cracow, but later returned to Vienna as assessor of the rabbinate, dying there Oct. 7, 1665. A third brother, **Benjamin Wolf,** settled at Nikolsburg, and was held in high esteem as elder of the community, even officiating temporarily as chairman of the college of the rabbinate. His testament, printed together with the work "Mekor Hokmah" (Source of Wisdom), which contains an abundance of worldly wisdom and pious reflection, was published by his son, **Meshullam Solomon,** assessor of the rabbinate at Nikolsburg, who published an ethical work at the same time. Menahem Mendel's successor as rabbi of Krotoschin was his grandson who bore the same name (the son of Moses Auerbach—died May 9, 1739), and was president of the congregation of Krotoschin and of the Synod of the Four Lands. He was the son-in-law of Rabbi Saul of Cracow. A son of the Simon Wolf mentioned above was **David Tebele,** surnamed "Ha-Kadosh" (the Holy), who died as rabbi of Prague. His name was commemorated by his son SAMUEL, the author of "Hesed Shemuel" (Samuel's Charity), Amsterdam.

A member of the same family was PHINEAS AUERBACH, president of the Jewish court at Cracow (1695), and author of "Halakah Berurah" (Lucid Law), a commentary on Orah Hayyim.

**Hirsch Auerbach** belongs to another branch of the family. He was first assessor of the rabbinate at Brody, fleeing thence to Germany with a part of the community to escape exorbitant taxation and the machinations of informers. After wandering from one place to another he settled at Worms, whither he had been called in 1733 to R. Löb Sinzheim's college, and was appointed rabbi in the same community in 1763. He died at Worms May 3, 1778, in the 88th year of his life, his pious wife Dobresch (daughter of the president Isaac at Brody) dying a few weeks before him. His son, born at Brody, **Abiezri Selig,** was at first rabbi at Edenkoben, then at Buxweiler, where he died 1767; his wife was the daughter of Isaac Sinzheim, rabbi at Trier and Niederehnheim.

D. L. L.

**AUERBACH, ABRAHAM BEN ABIEZRI SELIG:** German rabbi; born at Buxweiler, Alsace, in the middle of the eighteenth century; died at Bonn Nov. 3, 1846. Being a descendant of an old rabbinical family, he was destined from his childhood for the rabbinate, and was educated first by his grandfather at Worms, and later by his uncle, David Sinzheim, subsequently president of the central consistory at Paris. Under the latter's direction, Auerbach acquired not only extensive Talmudic knowledge, but a secular education as well. When, owing to the efforts of Cerfberr of Medelsheim, a Jewish community had been formed at Strasburg, Auerbach was charged with its administration. At the outbreak of the Reign of Terror in France, Auerbach, on account of his connection with Cerfberr (who as former contractor to the royal army was suspected by the revolutionists), was thrown into prison where he remained a whole year. On leaving Strasburg he was appointed rabbi at Forbach, then at Neuwied, and in 1809 at Bonn. In 1837 he resigned the latter position, ostensibly on account of his great age, but really to have his son succeed him in his place.

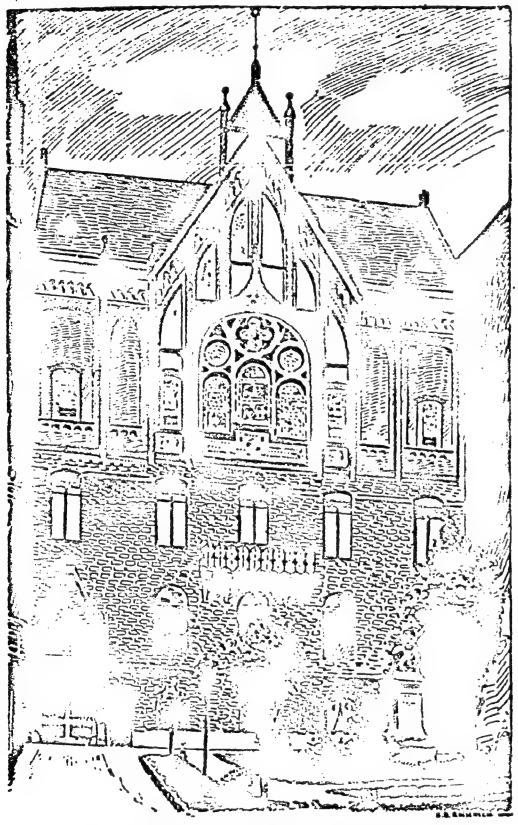
Auerbach was the author of several liturgical poems and prayers, and of a poem on the abolition of the poll-tax, entitled "Dibre ha-Mekes we-Betuloh" (History of the Tax and its Abolition), still extant in manuscript. The poem was dedicated to Cerfberr, who by his intervention brought about the abolition. A specimen of the poem was given by Fuenn, who was the possessor of the manuscript. Auerbach left seven sons, among whom the best

known was Benjamin Hirsch Auerbach, rabbi at Darmstadt and Halberstadt, who died in the latter city Sept. 30, 1872.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 277; *Allgemeine Zeitung des Judenthums*, 1839, No. 98, p. 593.

L. G. I. BR.

**AUERBACH, BARUCH:** Educator and philanthropist; born in Inowrazlaw, in the province of Posen, Prussia, Aug. 14, 1793; died at Berlin, Jan. 22, 1864. He was the founder and life-long director of the Jewish Orphan Asylum, Berlin. Being the son of a poor rabbi, the days of his boyhood were



Baruch Auerbach Orphan Asylum, Berlin.
(After a photograph.)

spent in the study of the Talmud and other Jewish literature. In 1817 he went to Berlin, following his elder brother, Dr. I. L. Auerbach, who at that time enjoyed some reputation in the Jewish community as a minister and preacher. After pursuing his studies at the university, where he paid special attention to the classical languages, he became, in 1829, principal of a school for Jewish boys in Berlin.

In 1833 he took under his care, into his own house, four orphan children, for whom no special provision had been made; and from this small beginning grew the noble institution now connected with his name.

In 1843, when 15 boys were under Auerbach's care, he took also some Jewish girls left without parents into his house, and ten years later the institution had grown so much that 50 boys and 26 girls were housed in a special building in the Oranienburgerstrasse, Berlin. The institution has since been moved to the Schönhäuserallee, Berlin. Nearly 300 children were cared for during his lifetime; and on the day of his death there were 70 orphans in the asylum, while the total amount of funds collected by Auerbach's indefatigable efforts reached the sum of 600,000 thalers (about $450,000), in addition to the beautiful and valuable grounds of the asylum.

Nothing gives a clearer insight into both the spirit of the institution and the character of its founder than his own oft-repeated words: "Orphans are not merely poor children, but children without parents; to raise and bring them up, an orphan asylum should give those children not merely bread and a shelter, but parental love also, and practical training."

S. H. BA.

**AUERBACH, BENJAMIN HIRSCH:** One of the most prominent leaders of modern German orthodoxy; born at Neuwied in 1808; died at Halberstadt Sept. 30, 1872. His father, Abraham Auerbach—a descendant of an old rabbinical family which traced its origin back to Menahem Auerbach, one of the exiles of Vienna—was on the maternal side a nephew of Joseph David Sinzheim, the first president of the French Sanhedrin, and after having held various rabbinical positions became rabbi of the consistory of Bonn. Benjamin received his first instruction from his father, subsequently studying at the yeshibot of Krefeld and Worms. Well equipped with Talmudic learning he entered the University of Marburg, where he studied from 1831 to 1834. Immediately afterward he was called to the rabbinate of Hanau, but declined, preferring the call to Darmstadt, as chief rabbi (Landesrabbiner) of the grand-duchy of Hesse, for which office no less a personage than Zunz was his competitor. His position was, however, very difficult, as he was strictly Orthodox, while the majority of the congregation were Liberal. He remained for twenty-three years, but was forced to resign in 1857. He went to Frankfort-on-the-Main, where he busied himself with literary work until, in 1863, he was called as rabbi to Halberstadt, in which post he served until his death.

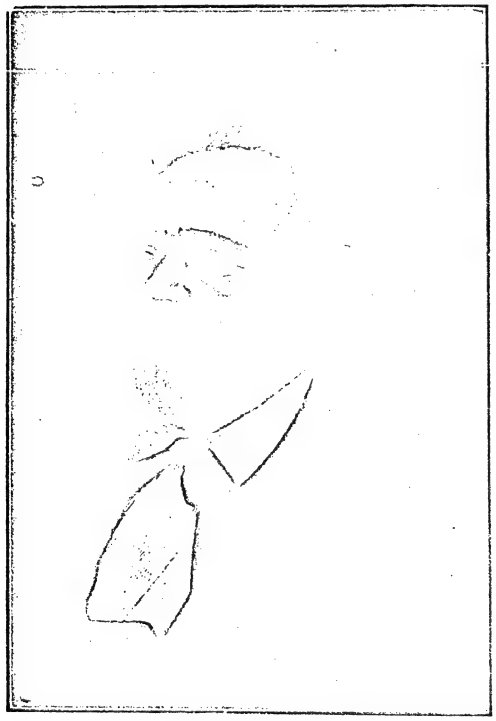
As a scholar and author, Auerbach ranks among the first in his party. He was among the first Orthodox rabbis that preached in pure German; and his text-book for religious instruction enjoys deserved popularity. In the controversy aroused by the publication of Zacharias Frankel's "Darke ha-Mishnah," he naturally sided with Frankel's opponents, defending the view of the divine origin of the rabbinical law. Besides numerous sermons, he published: (1) "Lehrbuch der Israelitischen Religion," 1839, 3d ed., by his son Selig Auerbach, Giessen, 1893; (2) "Berit Abraham, oder die Beschneidungsfeier und die Dabei Stattfindenden Gebete und Gesänge. In's Deutsche Uebersetzt und mit einer Ausführlichen Literarhistorischen Einleitung Versehen," Frankfort-on-the-Main, 1869, 2d ed., 1880; (3) "Ha-Zofeh 'al Darke ha-Mishnah," a criticism of Frankel's "Introduction to the Mishnah," Frankfort-on-the-Main, 1861; (4) "Mishnat R. Nathan," notes on the Mishnah, written by Nathan Adler of Frankfort, who had been Abraham Auerbach's teacher. Frankfort-on-the-Main, 1862; (5) "Sefer ha-Eshkol,"

an edition of the ritual code of Abraham of Narbonne, Halberstadt, 1862; and (6) "Geschichte der Israelitischen Gemeinde Halberstadt," Halberstadt, 1866.

BIBLIOGRAPHY: Geiger's *Jüd. Zeit.* i. 127, 195, 253; *Allg. Zeit. d. Jud.* 1857, pp. 269, 282; *Dr. B. H. Auerbach, ein Lebensbild*, in Meyer's *Kalender* for 5645, Halberstadt, 1884; various reports in the newspapers of his time; also private communications from his grandson, Dr. Isaac Auerbach, at Leipzig. Fürst, *Bibl. Hebr.* i. 72; Jost, *Annalen*, 1839, Nos. 33, 37, 43; Jost, *Neuere Geschichte der Israeliten von 1815 bis 1845*, i. 17, iii. 160; Fuenn, *Keneset Yisrael*, p. 279; Zeitlin, *Kiryat Sefer*, 8.

S. D.

**AUERBACH, BERTHOLD (BARUCH):** German author; born in the Black Forest village of Nordstetten, Germany, Feb. 28, 1812; died at Cannes, France, Feb. 8, 1882. He was one of eleven



Berthold Auerbach.

children, and received his earliest training from a well-equipped German teacher named Frankfurter and from the local Protestant minister. Intended by his father for the rabbinical profession, Auerbach was early initiated into Jewish studies, and in his twelfth year was sent to the Talmud school at Hechingen, and afterward to Carlsruhe, to complete his rabbinical training. In the latter town, however, he soon gave up his Talmudical studies entirely, and devoted himself to secular branches. He attended the Stuttgart Obergymnasium to prepare for the university, and at Tübingen (1832) studied law. Coming, however, under the influence of David Friedrich Strauss, author of "Das Leben Jesu" (whom he ever held in reverence), he exchanged the study of law for that of history and philosophy, to which subjects he continued to devote himself (1832–35) at Munich under Schelling, and at Heidelberg under Daub and Schlosser. Spinoza now became Auerbach's ideal philosopher and guide, and remained so throughout the whole period of his literary activity. Like others among the student-corps, Auerbach manifested something of the democratic spirit; and, as the result of a governmental investigation, he was imprisoned for three months at Hohenasperg (1837).

**His Early Writings.**

The period was one of petty despotism in Germany, and Auerbach suffered the rigors of university discipline to such an extent as to compel him to abandon his university career and to turn to literature for a livelihood. In 1836, in reply to Wolfgang Menzel's attack on the "Junge Deutschland," for all of whose literary and political sins he held the Jews responsible, Auerbach had published his first pamphlet, "Das Judenthum und die Neueste Literatur" (Stuttgart), wherein he pleaded for a fuller recognition of Jewish ideals; but the age was hardly ripe for such progress: the days of '48 had not yet dawned. He also wrote, under the pseudonym of "Theobald Chauber" (an anagram of his name), a biography of Frederick the Great, Stuttgart, 1834–36, and numerous articles for periodicals. His early works were romances illustrating various types of Jewish thought and activity. Thus, in 1838, together with N. Frankfurter, he continued the "Gallerie der Ausgezeichneten Israeliten Aller Jahrhunderte; Ihre Portraits und Biographien" (3d and 4th instalments), begun by Spazier. Along this same line was his other book, "Spinoza, ein Historischer Roman in Zwei Theilen" (Stuttgart, 1837, newest edition, with supplement, "Ein Denkerleben," 1880); half story, half philosophical dissertation, in which his admiration for the Jewish thinker attained the point of glorification. It was followed by "Dichter und Kaufmann" (Stuttgart, 1839; 4th revised ed., 1860; 7th ed., 1871), based on episodes in the life of Moses Ephraim Kuh, a luckless Breslau poet, and wherein he drew a lively picture of the Jews in the time of Moses Mendelssohn.

Auerbach's idealism, however, was not to limit itself to heroes of the Ghetto: he was to enter a broader field and do his share in arousing the German people to a sense of national unity long before the battle of Sedan. To familiarize the German of the North with the character and temperament of the German of the South (after having published, in 1841, a German translation of Spinoza's works, with biography, in five volumes, and, in 1842, a popular treatise, "Der Gebildete Bürger, ein Buch für den Denkenden Menschenverstand"), he published his incomparable "Schwarzwälder Dorfgeschichten," Mannheim, 1843, which at once gave their author international fame. It was an epoch-making work in the history of German literature, and was translated into almost all European languages. What is particularly noteworthy therein is the success of Auerbach, a Jew, in describing all the depth of the religious life of the Christian peasant. That an atmosphere of "Spinozism" breathed through these most artless tales did not materially detract from their charm. In his second collection of "Dorfgeschichten" (Mannheim, 1848, 1853), stronger characters and more complex plots were substituted for the idyllic backgrounds

of his former literary attempts. In the interval between these two works, Auerbach published a treatise descriptive of his literary methods, "Schrift und Volk, Grundzüge der Volksthümlichen Literatur," and from 1845 to 1848 issued a very popular calendar, called "Gevattersmann."

In Breslau, in 1847, he married Augusta Schreiber, who died the following year in childbirth. This bereavement prevented him from taking any very active part in the Revolution of 1848. He nevertheless went to Vienna, where he witnessed the October days, and described his impressions of those stormy scenes in his "Tagebuch aus Wien; von Latour bis Windischgrätz," Breslau, 1849. He married again in Vienna soon after, espousing Nina Landesmann, a sister of the poet Hieronymus Lorm, and in 1849 settled in Dresden, whence, ten years later, he removed to Berlin, which then became his permanent abode. There he came into contact with the foremost writers and artists of the Prussian capital, and was received at court; but spent every summer in his native village in the Black Forest, seeking there recuperation and new inspiration for his literary labors.

A couple of plays produced by him, a tragedy, "Andreas Hofer," and a drama, "Der Wahrspruch," Leipsic, 1860, were not at all successful; nor did he have better fortune with his next novel, a tale of modern life, entitled "Neues Leben," Mannheim, 1851. He therefore reverted to his village tales; publishing "Barfüssele" in 1856 (30th ed., 1896; illustrated by Vautier, 1872), "Joseph im Schnee" in 1861 (illustrated by Kindler, 1867), and "Edelweiss" in the same year. From 1858 to 1869 he edited a "Volkskalender," which numbered among its collaborators the most famous writers. He then again essayed a romance of modern life, this time most successfully; and to-day his "Auf der Höhe," Stuttgart, 1875, and "Das Landhaus am Rhein," Stuttgart, 1868, are numbered among the best works of German prose fiction.

**As Patriot.**

Auerbach was a fervent German patriot, and took the deepest interest in the unification of Germany. During the Franco-Prussian war (1870–71) he was attached to the headquarters of the grand duke of Baden (a great admirer of the poet), and gave vent to his patriotic enthusiasm first in his "Wieder Unser! Gedenkblätter," Stuttgart, 1871, and again in his novel, "Waldfried; eine Familiengeschichte" (1874). He again resumed his "Dorfgeschichten" in "Nach Dreissig Jahren" (1876).

The productions of the last four years of Auerbach's life show some traces of increasing age. To this period belong "Landolin von Reutershofen," Berlin, 1878; "Der Forstmeister," 1879; "Brigitta," Stuttgart, 1880. To complete the list of his writings, the following may be added: "Deutsche Abende," a number of speeches and lectures, Stuttgart, 1866; "Zur Guten Stunde," illustrated by Menzel, Kaulbach, L. Richter, and Meyerheim, Berlin, 1872; and "Tausend Gedanken eines Collaborators," 1876.

**Attitude Toward Judaism.**

Auerbach's attitude toward Judaism receives ample illustration from many a character and passage in his stories. He strove to diffuse the kindliest sentiments among those of all creeds. His world-philosophy was a species of exalted patriotism, conjoined with a pure idealism; but it was destined to suffer a severe shock when anti-Semitism arose in Germany, and, despite the triumph of the German national idea, a wave of pessimism followed closely on the nation's victories. Private troubles may have contributed their share to his unrest: his second marriage had not brought him happiness. He found philosophy and life in ominous opposition, which, to one of his gentle mold, was a deep disappointment. For many years Auerbach, at least publicly, held somewhat aloof from Judaism, though always a Jew in heart and soul. But aroused in his last years, by Theodor Billroth's anti-Semitic work, "Warum Studiren Unsere Juden Medizin?" he openly took up the defense of his coreligionists.

When the blood-accusation was revived in Russia, Auerbach issued an appeal, "An Alle Männer der Wahrheit und Sittlichkeit" ("To All Men of Truth and Morality"), and he also addressed an open letter of thanks to Dr. von Döllinger, president of the Academy of Sciences in Munich, for his courageous speech in behalf of the Jews. In 1880 (July 14) he had the satisfaction of attending the unveiling of the Spinoza monument at The Hague. Auerbach, who had devoted his entire life to the glorification and realization of German ideals, lived to hear himself stigmatized by the Judæophobes as a foreigner, without share or interest in anything German. The anti-Semitic agitation, then centered in Berlin, and family cares broke down the health of the poet. In the fall of 1881 he went for his health to Cannstadt, but, becoming worse there, he removed to the milder climate of Cannes. There he died, just as extensive preparations were being made to celebrate his seventieth birthday.

**His Letters.**

The inner life of Berthold Auerbach is abundantly illustrated by his works; but it receives its fullest light and interpretation in his "Briefe an Seinen Vetter, Jacob Auerbach," issued by the latter (in accordance with the author's request) in 1884, with a preface by Spielhagen. These letters extend over a period of 52 years (1830–82), and contain in Auerbach's own words "all that was most important in the development of his general and individual life." They form a mirror, in which his every mood is reflected, and wherein his genuine nature is depicted with an artlessness and naturalness typical of the man. They form the best commentary upon his philosophy, politics, and religion; and throughout them all, two points are constantly expressed; viz., love for the Black Forest and enthusiasm for Israel.

Auerbach always possessed a love for dramatic art, and at his death there was found among his papers a series of studies relating to the stage. These were published under the title "Dramatische Eindrücke," Stuttgart, 1892.

A complete edition of Auerbach's works in 22 volumes was published at Stuttgart in 1863–64; the most recent edition is that of 1892–95 in 18 volumes. His posthumous works were acquired in 1897 by the Schwäbische Schillerverein, and deposited in the

archives of Marbach. A biography of Berthold Auerbach is now (1902) being prepared by Arnold Bettelheim, of Vienna.

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S. A. S. I.

**AUERBACH, ELIEZER BEN HAYYIM.** See AUERBACH, ISAAC BEN ḤAYYIM.

**AUERBACH, FELIX:** German physicist; born Nov. 12, 1856, in Berlin. He was only twenty years old when he graduated from the university of his native city, and received the degree of Ph.D. upon the presentation of an excellent thesis, "Untersuchungen über die Natur des Vokalklanges," which appeared in Poggendorff's "Annalen der Physik und Chemie" for 1876. Continuing his studies at the University of Berlin until 1879, he was in that year appointed assistant in the Physical Institute of the University of Breslau. In 1890 Auerbach was appointed assistant professor of physics in Jena University, which position he continues to occupy.

Among Auerbach's scientific contributions is a treatise on hydrodynamics, "Die Theoretische Hydrodynamik. Nach dem Gange der Entwickelungen in der Neuesten Zeit in Kürze Dargestellt," Brunswick, 1881, which received the prize of the Reale Istituto Veneto di Scienze, Lettere ed Arti, and was subsequently translated into Italian (Milan, 1882). Auerbach is also the author of numerous papers of a more technical nature in the "Archiv für Physiologie," in Poggendorff's "Annalen der Physik und Chemie," in the "Nachrichten der Königlichen Gesellschaft der Wissenschaften und der Georg-August Universität zu Göttingen," etc. Short notices of his scientific contributions may be found in the annual "Die Fortschritte der Physik," G. Reimer, Berlin.

BIBLIOGRAPHY: Poggendorff, *Biographisch - Literarisches Handwörterbuch*, Leipsic, 1898; *Deutscher Universitäts-Kalender*, ed. Ascherson, Berlin.

S. A. S. C.

**AUERBACH, ḤAYYIM B. ISAAC:** Rabbi at Lencziza, Russia, and author; of the first half of the nineteenth century. He was the contemporary and friend of R. Akiba Eger of Posen and of R. Solomon Posner of Warsaw. He wrote "Dibre Mishpaṭ" (Words of Judgment), published at Krotoschin, 1835—a halakic work, with additions by his sons Menaḥem and Isaac. Compare AUERBACH, ISAAC B. ḤAYYIM.

BIBLIOGRAPHY: *Shem ha-Gedolim he-Ḥadash*, i. letter ח.

L. G. P. B.

**AUERBACH, ISAAC B. ḤAYYIM:** Polish rabbi; lived in the first half of the nineteenth century; was first rabbi at Dobria, near Kalisz, then at Plock; later he succeeded his father, Ḥayyim Auerbach, as rabbi of Lencziza, government of Warsaw, Poland. He wrote "Dibre Ḥayyim" (Words of Life), Breslau, 1852, a pilpulistic disquisition on the Shulḥan 'Aruk, and on other rabbinical codes ("poskim"). His work includes a pilpulistic treatise, "Mayim Ḥayyim" (Living Waters), by his father, Ḥayyim Auerbach, and additions and notes by the author's brother Eliezer.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.; preface to the author's *Dibre Ḥayyim*.

L. G. A. R.

**AUERBACH, ISAAC (אייזיק) B. ISAIAH** (also known as **Reis**): Grammarian, and exponent of Rashi; flourished toward the beginning of the eighteenth century at Fürth, Amsterdam, and Frankfort-on-the-Main. The works of Auerbach, which are enumerated below, are particularly interesting because of the history of their origin, which curiously illuminates the educational condition of the German Jews of the period. Auerbach, who, like all Jewish scholars of his time, devoted himself exclusively to the study of the Talmud, relates that, as regards certain passages, Rashi's commentary on the Bible was to him a closed book, because even the simplest elements of Hebrew grammar were unknown to him.

The scholars of Fürth, however, were not only incapable of expounding the difficult passages in Rashi, but ridiculed Auerbach's peculiar taste for Hebrew philology. He thereupon left Fürth and went to Amsterdam, where for ten years he studied Hebrew grammar with Samuel Posen. As the fruit of his labors he published (Wilmersdorf, 1718) "Girsa de-Yanuḳa" (The Boy's Study), an elementary grammar with paradigms in Hebrew and Judæo-German. This—one of the first elementary Hebrew grammars written by a Jew—met with such success, particularly in Frankfort, where Auerbach had meanwhile settled, that the author soon afterward published his second Judæo-German grammar (Fürth, 1728), entitled "Shuta de-Yanuḳa" (The Boy's Talk). The Hebrew and German elementary book of Baruch (Bendet) b. Michael Moses Meseritz (Altona, 1808; Breslau, 1814), entitled "Girsa de-Yanukta" (The Study of Childhood), is based on excerpts from these two works.

Auerbach had not forgotten that he had been first stimulated to the study of grammar by the works of Rashi; and he now published his comments and explanations on Rashi's commentary on the Pentateuch (Sulzbach, 1730; Fürth, 1762), under the title "Beer Reḥobot" (Well of Enlargement); also reissued, after the death of the author, by his son Aaron and extended by him to the Five Rolls. This book may be ranked among the best supercommentaries that have been written on Rashi's Bible commentary, and has proved of great benefit both to teachers and to pupils. Auerbach also translated into Judæo-German the "Beḥinat 'Olam" of Jedidiah b. Abraham Bedersi, which, under the title "Zaphnath-paaneah" (Gen. xli. 45, "revealer of secrets"; LXX., "savior of the world"), was first published at Sulzbach in 1743, and has since been frequently reprinted. Appended to this work is Auerbach's Judæo-German translation of Bedersi's "Baḳḳashat ha-Memin."

Auerbach's father was a martyr; but the occasion on which he met death is not known.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 72, 73; Fuenn, *Keneset Yisrael*, p. 589; Steinschneider, *Cat. Bodl.* col. 908; idem, *Bibliographisches Handbuch*, No. 143.

L. G.

**AUERBACH, ISAAC LEVIN:** A German preacher, educator, and author; born at Inowraclaw, Prussia, March 21, 1791; died at Dessau July 5, 1853. He was the son of Levin Isaac Auerbach, rabbi of Inowraclaw, and brother of Baruch Auerbach, the well-known founder of the Jewish Orphan Asylum in Berlin. Isaac belonged to that small band of Jewish young men in Berlin who, in the first quarter of the nineteenth century, paved the way for reforms in Judaism. After receiving an education in Bible and Talmud from his father and at Lissa, he went to Berlin, where he devoted himself to the study of languages and science. His attainments and abilities must have been considerable, for he was appointed preacher at the Jacobsen temple, in which also Kley, Günsburg, and Zunz delivered their German sermons. His next position was on the teaching staff of the Jewish girls' school of Berlin, and finally he was called to the temple of Leipsic, where he officiated for more than twenty-five years.

Auerbach's activities were chiefly directed toward a reform of the divine service. He considered it first an exigency of changed conditions; secondly, the most potent factor in the improvement of the whole religious and ethical life. Likewise he pointed out the necessity of establishing schools, and pleaded for a spirit of toleration in all religious and political matters. These ideas pervade his works and sermons, of which the following were published: (1) "Sind die Israeliten Verpflichtet Ihre Gebete Durchaus in Hebräischer Sprache zu Verrichten?" Berlin, 1818—arguing on rabbinical grounds for the introduction of the German language into the service; (2) "Die Wichtigste Angelegenheiten Israels," Leipsic, 1828—containing nine sermons; (3) "Die Aufnahme Israels in die Grosse Gemeinschaft der Nationen," Leipsic, 1833; (4) "Israels Jüngste Heimsuchung," Leipsic, 1840—on the Damascus affair; (5) "Das Verständniss der Zeit," Leipsic, 1845—on the reform tendencies in Judaism.

BIBLIOGRAPHY: Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 19–20.

s. M. B.

**AUERBACH, JACOB:** Educator and author; born at Emmendingen, Baden, Nov. 14, 1810; died Oct. 31, 1887. He received his early education in Carlsruhe, where, in the autumn of 1827, he met his cousin and, later, brother-in-law, Berthold Auerbach, the famous novelist, with whom he formed ties of close and lasting friendship. When, on account of straitened circumstances, Jacob was compelled to abandon his studies at the University of Heidelberg, Berthold came to his assistance. In Wiesbaden, where the young scholar was called to occupy the position of a religious teacher after his graduation from the university, he became one of the most intimate friends and enthusiastic followers of Abraham Geiger. Called to Frankfort-on-the-Main in 1842, his time was occupied for nearly forty years with his duties as religious teacher in the Jewish community and (after 1848) at the gymnasium, and with occasional sermons at the "Andachtssaal." He was pensioned by the government in 1879; and, in recognition of his services at the Frankfort Gymnasium, he was decorated with the Order of the Red Eagle.

Among Auerbach's contributions to Jewish history and literature are his essay on "Lessing and Mendelssohn," 1867, and a "History of the Jewish Community of Vienna from 1784." His most valuable work, however, was the publication of the letters received by him from Berthold Auerbach, covering the period from the time of the separation of the two friends at Carlsruhe in April, 1830, to the death of the novelist, Feb. 8, 1883. These letters, which appeared in two volumes under the title "Berthold Auerbach: Briefe an Seinen Freund Jacob Auerbach," Frankfort-on-the-Main, 1884, and in which the whole character and individuality of Berthold Auerbach were unconsciously revealed, form an excellent autobiography of the writer.

Jacob was also the author of several educational works and of the "Schul- und Hausbibel," 1858, which had a wide circulation in Jewish communities in Germany.

s. A. S. C.

**AUERBACH, JOSEPH DANZIGER:** Author of "Darke Yesharim" (Paths of the Righteous), a treatise on ethics and morals in the Yiddish dialect, published in Amsterdam in 1758.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books British Museum*, p. 63; Benjacob, *Ozar ha-Sefarim*, p. 120.

D. A. R.

**AUERBACH, LEOPOLD:** German physician and biologist; born at Breslau April 27, 1828; died there Sept. 30, 1897. He studied in Breslau, Leipsic, and Berlin, receiving his doctorate in 1849. The following year he began the practise of medicine in Breslau, and at the same time devoted himself, under the direction of Purkinje, to the study of histology and neuropathology. In 1863 he became docent at Breslau University, and remained in that position nine years, when he was promoted to the rank of assistant professor of general biology and histology, which he held for a quarter of a century.

His chief contribution to science is in the domain of cellular biology and histology, in which he attained considerable eminence. The results of his weighty studies on the cell are embodied in the "Organologische Studien" (parts i. and ii., Breslau, 1874), which treats of the structure, chemical constitution, and life-history of the cell-nucleus, and of the early stages of development of the fertilized ovum. Auerbach belongs to the class of modern biologists whose investigations not only paved the way toward the elucidation of important problems in biology, but raised wholly new questions regarding the mechanism of the development and rôle of the cell in hereditary transmission. His researches have materially advanced the knowledge of cell-life and cell-structure. According to Oscar Hertwig, Auerbach established satisfactorily that during cell-division the nucleus does not become dissolved, but becomes metamorphosed. Auerbach also made the important discovery that during conjugation the nuclei of oval eggs rotate so that the axis of the spindle coincides with the longest diameter of the egg. To his cytological researches must be added his investigations on the lymphatics of the intestines as well as his discovery of the cellular structure of the capillaries and his work on the physiology of muscle. Besides his "Organologische Studien,"

which he published separately, Auerbach contributed a number of papers to medical and biological journals and to the transactions of several scientific societies. During half a century of active scientific work he published: "De Irritamentis Nervorum, Studia Critica," Berolini, 1849; "Ueber Psychische Thätigkeiten des Rückenmarks," in Günsberg's "Zeitschrift für Medicin," 1853, iv.; "Ueber die Erscheinung bei Oertlicher Muskelreizung," in "Abhandlungen der Schlesischen Gesellschaft für Vaterländische Cultur," 1861, pp. 291, 326; "Ueber Perkussion des Muskels," in "Zeitschrift für Rationelle Medicin," 1862; "Bau der Blut- und Lymph-Capillaren," in "Centralblatt für die Medicinische Wissenschaft," 1865; "Lymphgefässe des Darmes," in Virchow's "Archiv," 1865, xxxiii.; "Ueber einen Plexus Mesentericus," Breslau, 1862; "De Ventriculo Carnoso Avium," 31 pp., Breslau, 1863; "Wahre Muskelhypertrophie," in Virchow's "Archiv," 1871; "Ueber den Einfluss Erhöhter Temperatur auf die Nervösen Central Organe," 28 pp., Heidelberg, 1880.

Auerbach is the author also of several scientific monographs which appeared in the "Zeitschrift für Wissenschaftliche Zoologie," in Reichert-Du Bois' "Archiv"; in the "Verhandlungen der Berliner Medicinischen Gesellschaft"; in the "Verhandlungen der Preussischen Akademie der Wissenschaften zu Berlin"; and in Ferdinand Cohn's "Beiträge zur Biologie der Pflanzen."

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S. W. S.

**AUERBACH (JUDAH), LOEB B. ISRAEL:** Galician Talmudist of the second half of the eighteenth century. He is the author of "Meḥokeḳ Yehudah" (The Lawgiver of Judah), Lemberg, 1792, a commentary on those sections of the Oraḥ Ḥayyim of Joseph Caro's Shulḥan 'Aruk which treat of the regulations for Passover. The work consists of two distinct parts, entitled respectively (1) "Ḥukḳe 'Olam" (Eternal Laws), which gives the halakic decisions briefly, and (2) "Ḥukḳe Da'at" (Laws of Knowledge), which gives discussions of the preceding.

BIBLIOGRAPHY: Fürst, *Bibl. Hebr.* i. 73; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 337.

L. G.

**AUERBACH, MEÏR B. ISAAC:** Talmudist and chief rabbi of the Ashkenazim in Jerusalem; born Feb. 10, 1815, at Dobria near Kalish, Russian Poland; died May 8, 1878, at Jerusalem. He was rabbi at Kalish when, in 1860, actuated by his love for the Holy Land, he removed to Jerusalem, where he organized the congregation and yeshibah Ohel Jacob, and subsequently became chief rabbi of the Ashkenazim. He also organized an independent board of Sheḥiṭah for the Ashkenazim. This action was opposed by the "ḥakam bashi," David Ḥazan, and his Sephardic congregation, who controlled the Sheḥiṭah. They were upheld by the Mussulmans, who favored the Jewish mode of killing animals, which corresponded with their religious belief and custom, and who would not eat meat slaughtered by Christians or by Ashkenazic Jews, the latter not being recognized by them as sons of Abraham. This greatly hampered the undertaking of the Ashkenazim, as none but Christians would buy the surplus of the Sheḥiṭah, and, being excluded from the Mussulmans' trade, the Ashkenazim found the Sheḥiṭah quite expensive. Auerbach appealed to the ḥakam bashi to intercede on behalf of the Ashkenazim, and requested him to obtain from the Turkish government the recognition of the Ashkenazic Jews as sons of Abraham. The ḥakam bashi hesitated, and Auerbach threatened him with excommunication for refusing to perform his plain duty and to do justice to the Ashkenazim. At last in 1864 the ḥakam bashi was not only obliged to remove his objection, but actually compelled to establish the fact before the Ottoman authorities that as regards their religion there was no difference between the Sephardim and Ashkenazim.

Auerbach and Rabbi Samuel Salant in 1866 organized the Central Committee known as the "Wa'ad ha-Kelali" in Jerusalem, as an agency for the distribution of funds from the charity-boxes all over the world for the Ashkenazic poor in Palestine, the income from which from the United States alone amounts to about $20,000 per annum. In 1875, on the occasion of the visit of Sir Moses Montefiore to the Holy Land, Auerbach protested in an open letter addressed to Montefiore (in Hebrew and English, London, 1875) against the charges of unfair manipulation of the gifts sent to the poor in Palestine.

Auerbach is the author of "Imre Binah" (Words of Understanding), novellæ on Oraḥ Ḥayyim and Yoreh De'ah, and responsa on Ḥoshen Mishpaṭ, Jerusalem, 1871–76; of annotations to his father's "Dibre Ḥayyim," and to Loeb Guenzburg's "Ture Eben." He left many manuscripts on Talmudical subjects, which are still unpublished. Auerbach was known as a great pilpulist.

A "bet ha-midrash" has been founded in Jerusalem to perpetuate Auerbach's memory.

BIBLIOGRAPHY: J. Schwartz, *Tebuot ha-Arez*, ed. Luncz, pp. 500, 501; A. Amshewitz, *Moshe we-Yerushalayim*, pp. 81–96, Warsaw, 1879; M. N. Auerbach, *Zekut Abot*, Jerusalem, 1895, Introduction; *Allgemeine Zeitung des Judenthums*, 1878, p. 363.

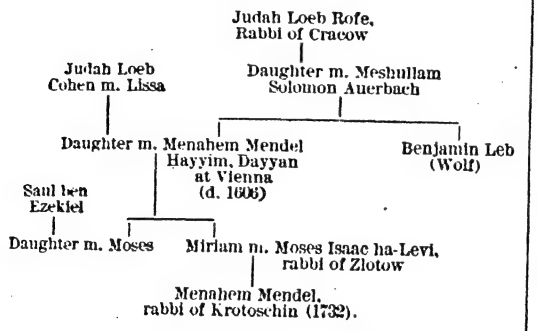
L. G. J. D. E.

**AUERBACH, MENAHEM MENDEL BEN MESHULLAM SOLOMON:** Austrian rabbi, banker, and commentator; born in Vienna at the beginning of the seventeenth century; died at Krotoschin, Posen, July 8, 1689. He was descended from the well-known Auerbach-Fischhof family, both his father, Meshullam Solomon, and his maternal grandfather, Rabbi Judah Loeb Rofe, being members of the Vienna Ghetto.

Auerbach received a Talmudic education, and was a pupil of Joel Sirkes (ב"ח), of Joshua ben Joseph of Cracow, and of Menahem Mendel Krochmal of Nikolsburg. He married the daughter of Judah Loeb Cohn of Cracow (died 1645), and then settled in Cracow with his brother Ḥayyim. For many years Auerbach held the position of dayyan of the Cracow community, being at the same time engaged in the

banking business with his brother. Later, both returned to Vienna, where Menahem remained after his brother's death in 1666, up to the expulsion of the Jews from Vienna by the emperor Leopold I. in 1670. Benjamin Leb (Wolf) Fischhof, probably the youngest of the brothers, was also expelled at the same time, and became rabbi in Nikolsburg.

After the expulsion Auerbach became rabbi at Rausnitz, Moravia, and in 1673 of Krotoschin, where for sixteen years and until his death he occupied the double position of rabbi and parnass of the district of Posen. In Krotoschin he established a yeshibah, which soon became known throughout Poland, and to which he devoted much of his time and energy (Eliakim ben Meïr, "Responsa," § 61). His son Moses was parnas of the district of Posen, one of the leaders of the Synod of Great Poland, and president of the Assembly of Kobylin in 1733. The following pedigree exhibits the relationship of this branch of the Auerbach family:




Auerbach was the author of "'Ateret Zekenim" (The Crown of Old Men; compare Prov. xvii. 6), a commentary on Oraḥ Ḥayyim, a division of the Shulḥan 'Aruk, printed at Dyhernfurth, 1720, and republished in most editions of that work. He also left in manuscript "'Akeret ha-Bayit" (The Barren One of the House; compare Ps. cxiii. 9), a commentary on another division of the Shulḥan 'Aruk; namely, Ḥoshen Mishpaṭ.

Bibliography: Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, pp. 172 *et seq.*, Vienna, 1889; H. N. Dembitzer, *Kelilat Yofi*, passim, Cracow, 1888; I. Eisenstadt-S. Wiener, *Da'at Ḳedoshim*, passim, St. Petersburg, 1897-98.

G. H. R.

**AUERBACH, MESHULLAM SOLOMON.** See Auerbach, Menahem Mendel, and Auerbach Family.

**AUERBACH, PEREZ B. MENAHEM NAHUM:** Polish Talmudist; flourished in the first half of the eighteenth century. He was the author of the work, "Peër Halakah" (Ornament of the Halakah), Zolkiev, 1738, which contains novellæ to the Talmud, to the commentaries on the Talmud, and to Maimonides' Yad ha-Ḥazakah. The section in the treatise Pesaḥim (14*a*, 21*a*), known as the "section of R. Ḥanina, the chief priest," is treated in a particularly exhaustive manner.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 455; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 64.

D. L. G.

**AUERBACH, PHINEAS BEN SIMON WOLF:** Rabbi and Talmudist; lived at the end of the seventeenth and beginning of the eighteenth century. He was chief of the court of justice at Cracow ("bet din"), but on account of the persecutions of the Jews in Poland he was forced to leave his native country (1714), settling later at Frankfort-on-the-Main, where he married the daughter of the rabbi, Joseph Samuel. He is the author of "Halakah Berurah" (The Clear Law), a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim (Wilmersdorf, 1717). This work contains, mainly, solutions of questions on which the Aharonim had widely divergent opinions.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 6750, 7196; Wolf, *Bibliotheca Hebræa*, iii. 1843*b*; Azulai, *Shem ha-Gedolim*, s.v. *Pinḥas*; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 53.

L. G. A. R.

**AUERBACH, SAMUEL B. DAVID TEBELE:** A cabalistic commentator on the Bible; flourished in the seventeenth century. His father, David, died as a martyr during the persecution of the Jews in Poland, and he himself narrowly escaped a similar fate, first at Lublin, Oct. 16, 1655, and then at Reisen, near Lissa. Auerbach was the author of a work entitled "Ḥesed Shemo El" (Mercy, Its Name Is God, the letters of "Shemo El" corresponding with those of "Samuel," the author's name). This work, published at Amsterdam in 1699, contains Midrashic and cabalistic explanations of Genesis, of no value whatever. However, of considerable value to the historian, as records of an eye-witness, are the numerous scattered references to the persecution of the Jews of Poland during the years 1648 and 1655.

Bibliography: Gurland, *Le-Korot ha-Gezerot*, v. 75; Steinschneider, *Cat. Bodl.* col. 2409; Zunz, *Literaturgesch.* 439.

K. L. G.

**AUERBACH, SIMEON.** See Auerbach Family.

**AUERBACH, SIMON (ZE'EB) WOLF B. DAVID TEBELE:** Talmudist and rabbi of several large communities; born at Posen about 1550; died Nov. 12, 1631, at Prague. His father was either rabbi or, at least, an eminent Talmudic authority in Posen; and his father-in-law was Solomon b. Jehiel Luria, whom he succeeded, after the latter's death, in the rabbinate of Lublin (1578–84). Before this, however, he had officiated as rabbi of the communities of Turbin and Lubomil, Poland. At Lublin he had a bitter quarrel with the celebrated Talmudist of that town, Meïr b. Gedaliah (Maharam). The latter apparently had at this time no official appointment at Lublin, but was the leader of one of the largest yeshibot; and by virtue of his great Talmudic authority, he had it in his power to make it very unpleasant for the rabbi of his community. Although the two men had been friends before Auerbach entered upon his office (compare MaHaRam, Responsum No. 27), this relation was disturbed when Auerbach, as rabbi of the community, became the superior of MaHaRam. In addition there was an ancient feud between Luria and Maharam's father, which passed over to their sons.

Auerbach left Lublin, in order to accept the rabbinate of Przemysl, retiring after a few years to Posen, as he had private means. In 1621 he was appointed chief rabbi of his native place.

Auerbach's great reputation is evident from the

fact that the community of Posen set aside in his favor the statutory law under which no native of the city could be appointed chief rabbi. In Posen, also, Auerbach's position was not entirely pleasant; for, while he was chief rabbi, Benjamin of Morawczyk was the "rosh yeshibah" (head of the college), and difficulties frequently arose between the two. Hence Auerbach, who had refused a call to Vienna as rabbi in 1628, accepted that position in the following year. He did not stay there long, however, being appointed chief rabbi of Prague, and district rabbi of Bohemia. While in office at Prague he had a quarrel with his predecessor, Lippmann Heller, who had been removed from office by the government.

Auerbach wrote several works, none of which has been preserved, nor are any of the names of his many pupils known. According to the testimony of his contemporaries, Auerbach was not only a renowned Talmudist, as is evidenced by the positions he held in the largest community of Poland and of Austria, but a man of inflexible and fearless character, as his controversies with many of his colleagues have demonstrated.

Bibliography: Bloch, *Simon Wolf Auerbach, Oberrabbiner von Grosspolen*, in *Gedenkbuch zur Erinnerung an David Kaufmann*, Breslau, 1900; Lewinstein, in *Ha-Goren*, i. 41–43 (many of whose statements are inaccurate; *e.g.*, there was in Amsterdam no Solomon Aboab, who is alleged to have been the umpire in a controversy between Auerbach and Maharam); Lieben, *Gal-Ed*, pp. 75, 76 (epitaph), German part, p. 62; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, pp. 23, 24, Lublin, 1899 (see also the remarks therein of Harkavy, Buber, and Lewinstein; it is doubtful whether the period given by Nissenbaum for Auerbach's activity at Lublin is correct).

K. L. G.

**AUERBACH, SOLOMON HEYMANN:** Hebrew scholar; born at Posen at the end of the eighteenth century; died there in 1836. He translated Habakkuk into German with explanatory notes (Breslau, 1821). He also collaborated in the translation of the Bible undertaken by Zunz, for which he furnished the translation of Ecclesiastes, on which book he wrote also a Hebrew commentary (Breslau, 1837).

Bibliography: Steinschneider, *Cat. Bodl.* col. 763; Winter and Wünsche, *Jüdische Literatur*, iii. 745.

L. G. I. Br.

**AUGSBURG:** Capital of the districts of Swabia and Neuburg, Bavaria. According to tradition, it is one of the oldest Jewish communities in Germany. The first documentary mention of the city is in 1259; but individual Jews of Augsburg are spoken of earlier. Of the six houses belonging to the church-chapter, and mortgaged in 1259 by Bishop Hartmann of Augsburg, one is described as "a Jewish house."

Seal of the Jews of Augsburg, 1298. (From "Literaturblatt des Orients.")

In 1276 the congregation possessed a synagogue and a cemetery. The chief occupation of the Jews of Augsburg was money-lending; trade in meat and wine was also permitted with certain limitations. In 1316 the Jews of Augsburg must have been affluent, for the city of Munich mortgaged its revenues to them for six years. Thirteen years later the Jews (that is, the revenues from them) were pledged by the emperor to the counts of Oettingen, and by the latter to the family of Hoheneck. In 1364 the council of Augsburg acquired possession of them.

**Affluence of Jews.**

The city owed large sums to the Jews, and to liquidate them instituted, in 1341, forced loans from the citizens. The bishop's debts to the Jews were canceled in part by Charles IV. When the Black Death raged in 1348, and the Jews in Augsburg were massacred, the emperor pardoned the burghers for the crime. In 1349 the bishop again received Jews into the city, but six years later transferred to the city council both the duty of protecting them and the privilege of taxing them. The emperor demanded 10,000 gulden (1 gulden = 41½ cents) from the Jews of Augsburg in 1373; and the council vainly sought to protect them from this amercement. In 1384 they had to pay to the council 22,000 gulden; and in 1385 King Wenzel canceled all debts owing to the Jews. King Sigismund, in 1429, pledged them to Count von Pappenheim, to whom they had to pay 200 gulden yearly. The council bought back this right from Pappenheim in 1439. A year later 300 Jews were expelled from the city, and the gravestones in their cemetery were used in the construction of a city hall. In 1456 Frederick III. demanded that the city deliver to him "all his privileges"; he was appeased by the payment of 13,000 gulden, for which the city retained the right to admit or to expel Jews. From that time no Jews were permitted to dwell in Augsburg. In 1540 the council decided that Jews might stay no longer than a day and a night in the town; and they had to pay the officer who accompanied them during their stay one "sechser" for the service. In 1601 it was forbidden to borrow money of Jews.

During the Thirty Years' war some Jews came to Augsburg. These were officially plundered from time to time under threat of being expelled; in 1649 they were again driven out; and in 1680 the former edicts of expulsion were revived and intensified. While the War of the Spanish Succession raged, a few Jews again ventured into the city; and in 1704 there were 62 families resident there. In 1718 even their temporary sojourn was again forbidden. From 1741 to 1745, Jews were again permitted to dwell in Augsburg on account of the War of the Austrian Succession. In 1742 they were 36 families; but they were driven out again in 1745. The council made an agreement with the Jews of the surrounding villages in 1751 to the effect that for the yearly payment of 1,100 gulden they might have free admission to the city for trading-purposes. In the years following, the council endeavored to restrict their commercial undertakings; but in 1791 edicts were issued, protecting the Jews against ill-treatment and pillage. They were again in the city during the French war of 1796.

**The Jews Persecuted.**

Of interest is the medieval seal of the congregation, with its inscription, partly in Latin and partly in Hebrew, surrounding a two-headed eagle, and with a conical hat above all ("Literaturblatt des Orients," 1842, col. 73). In "Monatsschrift," 1861, (p. 280) mention is made of a "Jewish congregational

dance-house" in Augsburg (1290). Numerous Hebrew books, distinguished for their beautiful typography, were printed there between the years 1514 and 1543.

**Ancient Congregational Dance-House.**

Of the various rabbis of the congregation of Augsburg mention must be made of the venerable Senior, who in 1348, an eighty-four-year-old sage, was assassinated while poring over his books. Elijah of Augsburg wrote a commentary upon Moses of Coucy's "Sefer Mizwot Gadol" (Semag), which exists in manuscript in the Vatican library; Jacob Weil, son of Judah, one of the most distinguished rabbis in Germany in the fifteenth century, was also of Augsburg. The cemetery adjacent to the town served as the burial-place for five communities of Swabia. The new congregation has been in existence since 1861. In 1862 Dr. Hirschfeld was appointed rabbi; and he was succeeded by Heinrich Gross. The congregation now (1900) numbers 1,156 members.

Hebrew typography is coeval with the study of the Hebrew language in Germany. In 1514 Erhard Oeglin printed the Decalogue and several parts of the New Testament in Boeschenstein's "Elementale Introductorium in Hebræas Literas," which is embellished with an elaborate border, falsely ascribed to Hans Holbein. Actual printing in Hebrew was practised by the traveling printer Hayyim Schwarz, who in 1533 completed the Megillot and Rashi's Commentary on the Pentateuch as the first printed production in Augsburg. On Jan. 19, 1534, the Passover Haggadah was completed; and in the same year there was published at Augsburg by an anonymous author a guide to correspondence which became very popular during the seventeenth century. Previous to 1536 there successively appeared a daily prayer-book ("tefillah"), a festival prayer-book ("mahzor"), and a penitential prayer-book ("selihot"), all according to the German ritual.

**Early Hebrew Printing.**

With his son Isaac and his son-in-law Josef b. Yakar, Schwarz in 1540 published the "Turim" of Jacob b. Asher, and "Abkat Rokel" (The Merchant's Spicebox), a work ascribed to one Makir. These were followed by the Book of Kings (1543), and the Book of Samuel (1544), both in Judæo-German rime. All of these typographical productions are exceedingly beautiful, and may be classed among the rarest specimens of the printer's art. In 1544 Paulus Æmilius, later professor at Ingolstadt, edited at Augsburg a Judæo-German Pentateuch.

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G.—J. A. F.

**AUGURY:** Originally, prophesying by the flight of birds; but later the term was applied to all forms of foretelling (*augur* = *avi-gur*, οἰωνός, οἰωνισταί, etc.).

Augury was first systematized by the Chaldeans. The Greeks were addicted to it; and among the Romans no important action of state was undertaken without the advice of the augurs. In fact, the belief in augury has existed at all times, among the uncivilized as well as the most civilized nations, to the present day, the wish to know the future continually giving rise to some art of peering into it.

The various species of Augury, however, depend on the conditions of external nature, race peculiarities, and historical influences. The future was foretold by the aspect of the heavens (ASTROLOGY); by dreams, lots, oracles, and such things; or spirits were invoked (NECROMANCY), and the TERAPHIM and URIM AND THUMMIM were questioned. As these forms of prognostication, as well as the pagan method, DIVINATION, are treated under their several headings, this article will be devoted to Augury in the strict sense of the word, including, however, all predictions dependent on chance happenings. All signs and intimations coming under the concepts "nihush" (whisper) and "siman" (omen) belong to Jewish Augury, the history of which may be divided into Biblical, Talmudic, and medieval periods.

**Kinds of Augury.**

——**In Bible Times:** The observation of the flight of birds for the purpose of prophesying, or as a prognostication, is not expressly mentioned in the Bible. That it was not unknown, however, is shown in Eccl. x. 20, "for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." This knowledge may also be assumed in view of the fact that among the Arabs the raven was a bird of omen. The Greek version several times translates "nahash" by οἰωνὸς; but this word, like the Latin "augurium," means any kind of prognostication, and not merely that by the flight or the cry of birds. It is nevertheless a curious fact that tradition also originally applied the prognostication designated by nahash to the omens derived from animals. Joseph practised hydromancy. He divined (nahash) the future by pouring water into a cup, throwing little pieces of gold or jewels into the fluid, observing the figures that were formed, and predicting accordingly (Gen. xliv. 5, according to Dillman's commentary). Laban found out in a similar way (nahash) that God blessed him on account of Jacob (Gen. xxx. 27). King Manasseh also practised this species of divination (II Kings xxi. 6; II Chron. xxxiii. 6). Another method consisted in observing the signs from staves planted upright or flung on the ground ("Cyril of Alex." in Winer, "B. R." ii. 673), a method that is not identical with the arrow oracle (Hosea iv. 12; perhaps Ezek. viii. 17; compare Num. xvii. 16 *et seq.*). Ezekiel (xxi. 26 [A. V. 21]) speaks of the arrow oracle of the king of Babylon; but the prophet Elisha also directs the Israelite king Joash to shoot two arrows through the window in order to find out whether Joash will vanquish the Aramaic king (II Kings xiii. 14–19).

**Flight of Birds.**

**Hydromancy, Rhabdomancy, and Belomancy.**

Accidental occurrences (ἀψυχα) are of great importance in divination, and may be taken as omens (σημεῖα = "siman"). Eliezer, Abraham's servant, said: "I stand at the well . . . and the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I

may drink; and she shall say, Drink, and I will give thy camels drink also, let the same be the wife appointed by God for Isaac" (Gen. xxiv. 12–19). Jonathan, when he is about to attack the Philistines, says: "Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this shall be a sign unto us" (I Sam. xiv. 8–11). The prophet Isaiah even gives to the pious king Hezekiah a sign, as an indication that he will get well (II Kings xx. 9). The Lord commands Gideon to choose those warriors who lap the water with their tongues like a dog, but to reject those who get down on their knees to drink (Judges vii. 5). The diviners advised the Philistines to send back the Ark of the Lord in order that the deaths among them might cease:

**Omens, Accidental and Others.**

"Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them. And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us. . . . And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left" (I Sam. vi. 7–12).

King David listens to a sound in the tops of the trees when he asks God whether he shall go against the Philistines (II Sam. v. 24), a fact that reminds us of *φυλομαντεία* and "siḥat dekalin" (compare below; also "elon me'onenim," Judges ix. 37; and Baudissin, "Studien zur Vergleichenden Semitischen Religionsgesch." ii. 194, note 4). The incident of Balaam, who attempted prognostication on a hill, refers perhaps to some divination of this kind, since he too uses the characteristic word "naḥash" (Num. xxiii. 23). It is highly improbable that the Hebrews prognosticated from the drifting of the clouds, as has been assumed from מעונן (derived from ענן, cloud); nor was any attention paid to the lightning flash, which belonged to Augury among the Romans.

The Law strictly and repeatedly forbade all Augury (Lev. xix. 26; Deut. xviii. 10, etc.). The interpretation of signs, however, as in the case of Eliezer and Jonathan, where nothing was done in the way of conjuration, was not considered to be Augury.

——**The Talmudic Period:** Augury is more frequently referred to in post-Biblical times, but it would be rash to assume therefore that it was more widely practised. As among the classical peoples of antiquity and among the Germans to-day, the arts of Augury proved effective only with the person who believed in them, and only such a person was injured by them (Yer. Shab. 8*d*; Bab. Ned. 32*a*; L. Blau, "Das Altjüdische Zauberwesen," p. 77, note 4). The prohibition in Lev. xix. 26 (לא תנחשו, "neither shall ye use enchantment") is referred by Sifra on that passage (ed. Weiss, p. 90) to divination by means of weasels, fowls, and stars, meaning the omens found in the flight and cries of birds and in similar signs; while Sifre, Deut. 171 takes it in a still more general sense, saying: "Who is a menaḥesh [enchanter]? He, for instance, who says: 'My bread fell out of my mouth'; or 'My staff out of my hand'; or 'A snake crept to my right'; 'A fox ran to my left and his tail crossed my path'; furthermore, he who says: 'Do not begin anything to-day, because it is the new moon'; or 'It is Friday'; or 'It is the Sabbath evening.'" In the parallel passage, Sanh. 65*b*, other evil omens are added; namely, if a man's son calls after him; if a raven croaks at him, or a deer gets in his way; and more explicitly, if one avoids being the first to pay the tax.

The belief in animal omens was widely spread among the Babylonians, who also divined by the behavior of fish, as was well known (Lenormant, "Die Magie und Wahrsagerei der Chaldäer," p. 473; Blau, *l.c.* pp. 45 *et seq.*; Pauly-Wissowa, "Real-Encyklopädie der Classischen Alterthumswissenschaft," iv. 1397, *ἰχθυομαντεία*). Snake and cloud omens were also known (Levy, "Chal. Wörterb." ii. 102*b*).

Augury proper was known among the Jews, but was considered as a foreign Roman or Arabic art. Josephus narrates ("Ant." xviii. 6, § 7; xix. 8, § 2) that a bird (an owl) alighted on the tree against which Agrippa was leaning while a prisoner at Rome; whereupon a fellow prisoner, a German, prophesied that he would become king, but that if the bird appeared a second time, it would mean he would die. The third of the Sibylline Books (line 224) says about the Jews: "They do not consider the omens of flight as observed by the augurers." In the account of the martyrdom of Isaiah ("Ascensio Jesaiæ," ii. 5) it is stated that in the time of King Manasseh not only magic and other crimes increased, but also Augury by the flight of birds, which is denoted by "we-niḥesh" (II Kings xxi. 6). According to the Aristeas Letter (§§ 165 *et seq.*), the weasel is the symbol of the informer. This apparently has some connection with the *auspicium*.

**Flight and Cries of Birds.**

Augury and astrology are "the wisdom of the East," mentioned in I Kings v. 10 (Pesiḳ. 33*b*, יודעים במזלות וערומים בטייר). By the "bird of the air" (Eccl. x. 20) is meant the raven, in Augury, says a Palestinian teacher of the Talmud of the third century (Lev. R. xxxii. 2; compare 'Aruk, *s.v.* טייר זה העורב בחכמת הטיירין; Blau, *l.c.* p. 48, note 2). The Arabic expression itself, as well as the mention of the raven, the bird of omen of the Arabs, proves that Arabic Augury is here referred to. When Rab 'Ilish was in prison a man who understood the language of the birds interpreted to him the cry of a raven as meaning "'Ilish" (flee!), "'Ilish" (flee!). Rab paying no attention—the raven being proverbially a liar—a dove addressed him, and when her cry was interpreted in the same way, he obeyed the warning and escaped, since the dove means Israel; that is, the dove is Israel's bird of omen (Giṭ. 45*a*, bottom). The place where the flight of birds was observed is also mentioned (טירונא; Targ. Yer. to Num. xxxi. 10; compare Sifre on the passage, and Levy, *l.c.* ii. 157*a*). With one exception the doves of Herod cried Κύριε, Κύριε (lord, lord!); and when this one was taken to task by the others, she cried χείριε; that is, "Herod was a slave"—whereupon she

was killed by the followers of Herod. R. Kahana understood this conversation (Ḥul. 139*b*; 'Aruk, *s.v.* קר; Levy, *l.c.* ii. 324*a*).

The Romans also understood the language of the birds (Pauly-Wissowa, *l.c.* i., lxxvii. 51; lxxxvi. 29). Judah does not dare, even in a whisper, to advise the emperor Antoninus to proceed against the nobles of Rome; for the birds carry the voice onward ('Ab. Zarah 10*b*; compare Lenormant, *l.c.* p. 451). God is angry each day for one minute (Ps. xxx. 6) during the first three hours; that is the time when the comb of the cock turns white, or when not a single red stripe is to be found in his comb, and he stands on one leg. R. Joshua ben Levi, who wanted to seize this moment to curse a heretic who had offended him, tied a cock and watched him intently, and in doing so he involuntarily fell asleep (Ber. 7*a*; 'Ab. Zarah 4*b*; Sanh. 105*b*).

The Babylonians divined also by flies (Lenormant, *l.c.* p. 472). In this connection arose perhaps the saying that no fly alighted on the table of the prophet Elisha (see BEELZEBUB). The language of trees, which the ancient peoples, especially the Babylonians, are said to have understood, was probably known to the Babylonian Jews as early as the eighth century (Blau, *l.c.* p. 47; "Knistern des Lorbeers Glückbringend," in Pauly-Wissowa, *l.c.* i. 66, note 24). Thus Abraham learned from the sighing of the tamarisk-tree that his end was nigh (see ABRAHAM, TESTAMENT OF). Lev. xix. 26, לא תעוננו is translated by the Septuagint κληδονίζεσθαι; *i.e.*, to divine by sounds and noises (compare Grünbaum, in "Z. D. M. G." xxxi. 253 *et seq.*).

To interrogate Chaldeans (Pes. 113*b*, etc.) or to practise divination in general is not permitted. He who abstains from so doing is admitted into a section of the heavens which even the ministering angels may not enter (Ned. 32*a*). But since desire often outbalances precept, a fundamental difference was made by setting up the rule: "There is no such thing as divination, but there are prognostications" (שאין נחש ישׁ סימן, א"ע פ'. Yer. Shab. 8*c*; Bacher, "Ag. Pal. Amor." ii. 25, note 5). The Romans also distinguished between greater and lesser divinations, calling the latter signs (σημεῖα, "signa," סימן; see Derenbourg-Saglio, "Dictionnaire des Antiquités Grecques et Romaines," ii. 293*b*, bottom). Such, for instance, are the signs of Eliezer (Gen. xxiv.), of Jonathan (I Sam. xiv.), and also Gen. xxxviii. 11, and xlii. 36; the last-named also leading to the conclusion that every sign had to be repeated three times. In consequence of this distinction even the most eminent amoraim made use of certain signs. Rab looked upon it as a favorable omen if the ship that ferried him came to meet him, but as a bad omen if it was not ready. Samuel opened his Bible for a chance intimation. Johanan made a boy recite a Bible verse with the same purpose. When in passing a school he heard a boy say "Samuel has died" (I Sam. xxv. 1), he took it as an omen and did not visit the amora of that name as he had intended to do. The expression "a house, a wife, and a child give signs" must mean that signs may be taken from them, Rashi to the contrary notwithstanding (Yer. Shab. 8*c*, bottom; Ḥul. 95*b*; Gen. R. lxxxv. 5, commentaries).

**Prognostications.**

Boys were often used by diviners to peer into the future, being for that purpose bewitched by magic formulas (Pauly-Wissowa, *l.c.* iv. 1399). The Talmud says, curiously enough (B. B. 12*b*, where two cases are cited): "Since the destruction of the Temple, prophecy has been given into the hands of the insane and of children." The Jewish view is not far removed from the Greco-Roman one; namely, that the insane were possessed by demons. Bewitchment was strictly forbidden, as was generally the interrogation of demons, except by means of oil or eggs, to find a lost article; but "the princes of oil and of eggs lie" (Sanh. 101*a*; compare DEMONOLOGY and DIVINATION). This view of R. Johanan (died 279) explains that he often sought advice from boys with the formula, "Tell me thy verse!" meaning the verse which the boy had just learned, or which came into his mind at that moment (Ḥag. 15*a*; Meg. 28*b*; Giṭ. 57*a*, 68*a*, etc.; Horowitz, "Sammlung Kleiner Midrashim," p. 69, "mah pasukekem"). The same teacher of the Talmud says that if any one happens to remember a verse of the Bible early in the morning, it is a prophecy in miniature (Ber. 57*b*), the prophetic element being in such cases the accidental. He looked upon a voice which he heard accidentally behind him as being a divination, and followed it; for it is written (Isa. xxx. 21), "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." But, says the Talmud, the voice must be an unusual one, such as a man's voice in a city, or a woman's voice in a desert (Yer. Shab. 8*c*; Bab. Meg. 32*a*). Other teachers of the Talmud also paid attention to this kind of voice, which was called BAT ḲOL. Two persons intending to visit a sick teacher said, "We will be guided by the Bat Ḳol," whereupon they heard one woman say to another, "The light has gone out." Then they said, "It shall not go out, and may the light of Israel never be extinguished" (*ib.*). As among other peoples, the Jews also considered the last words of the dying as divinations. Thus Eliezer ben Hyrkanus and Samuel ha-Ḳatan prophesied the martyrdom of several scholars (Sanh. 68*a* and 11*a*; Pauly-Wissowa, *l.c.* i. 92, note 11).

Some other omens must be mentioned, called "siman," although not all strictly belonging to the subject in hand. It is a bad sign for any person to make a mistake in his prayers, but a good sign to know them fluently (Mishnah Ber. v., end; compare Talmud 34*b*, bottom, and 24*b*, top). It is a bad sign for the remainder of the year if it rains after Nisan or at the Sukkot festival; or if the wine does not turn out well; or if the Feast of Weeks fall on the fifth of the month. If there is fine weather on the day of that feast it is a good omen for the world (Mishnah Ta'anit 12*a*, 2*a*; Ab. R. N. i. 4; Tosef., 'Ar. i. 9; see Ab. R. N. ii. 33 and Sifre i. 112, and in general Levy, "Neuhebr. Wörterb." and Krauss, "Griechische und Lateinische Lehnwörter," under the word סימן). It is a good sign for sick people to sneeze (Blau, *l.c.* p. 163; Tylor, *l.c.* i. 98–100, German ed.). Generally much attention was paid to omens (סימנא מלתא היא, an omen is a thing to be considered). In order to find out if one will live the year through, one must take a candle during the ten

**Other Omens.**

days between New-year and the Day of Atonement, and light it in a house where there is no draft; if the candle burn to the socket, that one will live the year through. In order to know if some matter of business will succeed, one must feed a hen; if she grow fat and plump, the matter in hand will succeed. In order to know if one will return home from a journey, one must go into a dark room, and if one see there the "shadow of the shadow," one will return. The Talmud discourages, however, recourse to these oracles given by R. Ami, as a person becomes low-spirited if they are unfavorable (Ker. 5*b*, bottom; Hor. 12*a*). The first form of Augury reminds of pyromancy; the second, of the feeding of chickens (the "tripudium" of the Romans).

**In the Middle Ages:** It may be said in general that the philosophers were averse to Augury, as well as to any other form of superstition. This is true especially of Maimonides, who, although bound by the Talmudic tradition, was not inclined to make any concessions on this point (Hilk. 'Ab. Zarah xi. 4, 5). The Talmudists, again, for whom the Talmud was the decisive authority, could not accept all the utterances and stories found therein. Hence a curious discrepancy between theory and practise arose, as indeed is found in the Talmud itself. While, on the one hand, everything that at all suggests idolatry is strictly forbidden, much, on the other hand, is permitted, or practised in spite of the interdiction, probably in consequence of overwhelming popular opinion (see Ṭur and Shulḥan 'Aruk, Yoreh De'ah. 178–179, together with the commentaries). Expressly heathenish practises, however, were mercilessly condemned. The mystics readily accepted all such beliefs, since all superstitious practises coincided with their views of the world. Moreover, a part of the people could never wean itself from these views.

**Germany and France.**

As Güdemann has shown in his "Gesch. der Cultur der Juden in Frankreich und Deutschland," the Jews of Europe were greatly influenced by the superstitions of the peoples in the midst of whom they were living. A few examples only may here be given. Judah the Pious (died 1216 at Regensburg), who was highly venerated by his contemporaries, and especially during the thirteenth century, gives in his "Book of the Pious" a mass of superstitions. He condemns on the whole the "interpretation of signs, which to-day is so much practised in Israel," and declares that the choosing of a day (for instance, starting children in their schooling only on the new moon) is idolatry. He admits, however, that there are certain reliable signs, of which he would rather not speak in order not to lead others into superstition. Thus the itching of the foot indicates that one will go to an unknown place; of the ears, that one will hear something new; of the eye, that one will see or read something new; of the hand, that one will receive money (Güdemann, *l.c.* i. 200 *et seq.*, §§ 59 and 162). This superstition is so firmly rooted as to be given credence to-day. Any one who, during the night or the day, sees his own shadow or form with closed mouth and eyes will die soon (*l.c.* § 547).

R. Moses of Coucy (about 1250) explains קסמים (Deut. xviii. 10) to be a form of divination still practised in Slavonia at his time. Slivers of wood, from which the bark had been removed on one side, were thrown into the air, and according as they fell on the peeled or on the barked side, the omen was favorable or unfavorable. Flames leaping up on the hearth indicated that a guest was coming. Cup and nail divination was practised. Children were made to look into glasses filled with water, into crystals, etc., while invoking a demon, the pictures they saw being then interpreted. For nail divination the children looked upon the finger-nail (Güdemann, *l.c.* §§ 82 and 208, note 1). Asher ben Jehiel thought it permissible to find out a thief by means of divination (Yoreh De'ah, 179), a proceeding that elsewhere is described in detail (Güdemann, *l.c.* § 208, note 1). In France and Germany in the thirteenth century the future was foretold by means of the "name of interpretation" ("shem ha-meforash"), a species of the name of God, to the astonishment of the Spaniard Naḥmanides (*l.c.* § 222).

**"Nishmat Ḥayyim."**

The book "Nishmat Ḥayyim," by Manasseh ben Israel, a celebrated Dutch rabbi, is a mine of information respecting all kinds of superstition. Although a highly educated man, well versed in the knowledge of his time, one who could even enter into negotiations with Cromwell regarding the return of the Jews to England, the author believed in every superstition. In the nineteenth chapter of the third treatise of his book he rejects the opinion of Maimonides, who declared all the black arts to be lies and deceptions, and refers for the veracity of rhabdomancy even to the Chinese and the wild Africans. He knows the kinds of divination mentioned above, and speaks also of chiromancy and others.

The cabalistic works, to which Manasseh's book belongs, include of course also other directions for foretelling the future, a practise that obtains even to-day among the uneducated and among persons given to mysticism. In Baden, Germany, coins and beans are used, the diviner prognosticating according to their position and the stamp on the coins. An earlier form of divination, for finding a drowned person, was to let a wooden bowl float on the water. Wherever it stopped, the corpse lay on the bottom (Grünwald, "Mitteilungen," i. 111). On pagan methods of prognostication (κατ' ἐξοχήν), see DIVINATION.

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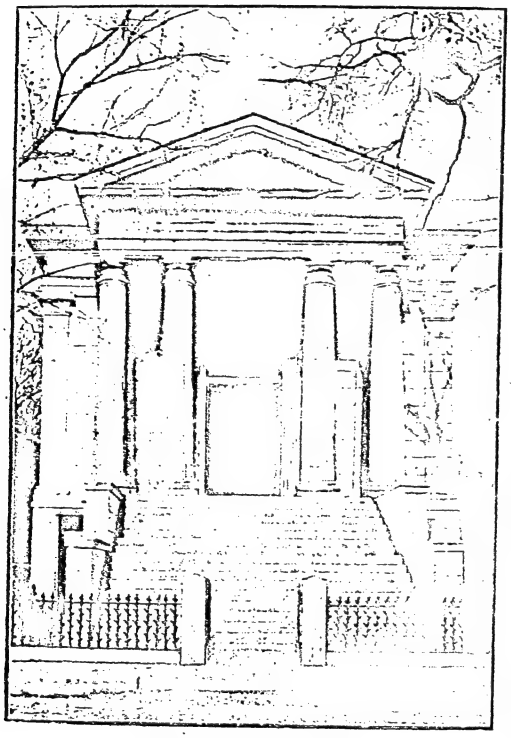
K. L. B.

**AUGUSTA:** The capital of Richmond county, Georgia, received its first Jewish settlers about 1825, when a Mr. Florence arrived with his wife. About a year later, Isaac and Jacob Moise and Isaac Hendricks and his wife came there from Charleston; their number was added to by others from the same place, and subsequent to 1844 Jews from Germany began

to find their way to Augusta (Markens, "The Hebrews in America," p. 113). It has a congregation, Children of Israel, organized in 1850. The religious services were originally held in a hall, where the Sunday-school children also received their instruction. The first rabbi was Rev. H. S. Jacobs, who held that position from 1860 to 1865. During the Civil war many Israelites from Charleston came to Augusta, thus considerably increasing the members of the congregation. During that time a cemetery was acquired and a benevolent society formed. Henry S. Jacobs was called to New Orleans, and was succeeded by Rev. Fisher-Fux, 1869. Rev. A. Blum was called to the pulpit, and he succeeded in



Synagogue at Augusta, Ga.
(From a photograph.)

getting a permanent building. Until then the services were strictly orthodox, a mixture of the Portuguese and Ashkenazic rites. In the fall of 1870 the synagogue was completed and dedicated by its minister. Family pews were introduced, an organ and mixed choir took the place of the old chanting, the Jastrow prayer-book was adopted, and the Sunday-school placed on a modern footing. Rev. Levinson was minister, 1871–76; E. S. Levy, 1876–86; Leo Reich, 1886–87. In 1887 A. Blum was recalled, but remained only one year. J. H. M. Chumaceiro was minister from 1888–94; the present rabbi is J. Feuerlicht.

The congregation has, besides the benevolent society, a ladies' aid society, and a Sunday-school with five teachers, attended (1900) by fifty pupils. There is also a Russian Polish congregation in Augusta, called Adas Jeschurun; this synagogue is on Tenth and Greene streets.

Prominent Israelites of Augusta have been: Samuel Levy, who was judge of the probate court from 1866 to 1877; Isaac Levy, who held the position of sheriff for many years; Hon. Adolph Brand, who was a member of the Georgia legislature.

The Jewish population of Augusta numbers about 600 in a total of 47,060. The Israelites are mostly merchants, but there are some cotton brokers and lawyers.

A. A. Bm.

**AUGUSTI, FRIEDRICH ALBRECHT** (originally **Joshua ben Abraham Herschel**): German author; born at Frankfort-on-the-Oder in 1691; died at Eschberge May 13, 1782. He received the usual Jewish education of that time. According to a biography, printed anonymously during his lifetime and probably inspired by him, he left home very young in the company of a meshullah, or collector of alms for the poor of Palestine of the name of Yekutiel, intending to accompany him to the Holy Land. While on the way Augusti was taken captive by Tatar robbers and sold as a slave in Turkey. He was ransomed and set free at Smyrna by a wealthy Jew from Podolia, and went to Poland, spending several years in Pintzov, which is now in the government of Kielçe, in Russian Poland. Here the Jews and Socinians lived on terms of intimate friendship, and through them young Augusti became acquainted with secular knowledge, especially Latin, an uncommon accomplishment for a Jew in Poland at that time. He visited Cracow and Prague, and, returning to Frankfort, started from there on a journey to Italy. While living in Sondershausen in 1720, he was maltreated by a gang of robbers that broke into the house in which he resided, and was found apparently lifeless on the following morning. He recovered, however, and during his convalescence became acquainted with a clergyman of that place, who succeeded in converting him to Christianity. With much pomp and ceremony Augusti was baptized on Christmas day, 1723, in the presence of the duke of Saxe-Coburg-Gotha and other notables, and soon after began to study theology at the Seminary of Gotha. In 1727 he went to Jena and afterward to Leipsic. He was appointed assistant professor at the Gymnasium of Gotha in 1729, and in 1734 became minister of the parish of Eschberge, in which position he remained until his death. The famous theologian Johann Christian Wilhelm Augusti was his grandson.

Augusti published several works in Latin and German, of which "Das Geheimniss des Sambathian" (The Mystery of the Sambathian), the fabulous river mentioned in Talmudic literature, which casts stones during six days of the week and rests on Saturday, is probably the most curious. His work on the Karaites, mentioned by Fürst in his "Geschichte des Karäerthums," vol. iii. 66, 67, of which the full title is "Gründliche Nachrichten von den Karaiten, Ihre Glaubens-Lehren, Sitten und Kirchen-Gebräuche" (Erfurt, 1752), is full of inaccuracies and extravagant statements. Baumgarten, in his "Nachrichten von Merkwürdigen

Büchern," vol. i. 341-351, exposes many of these, and justly refuses to believe Augusti's claim that his sources were rare manuscripts which, after he had used them, were partly burned and partly stolen, and of which no duplicates remained. The best proof of his negligence or ignorance of the subject is that he wholly ignores the דד מרדכי (Dod Mordecai), the full description of the Karaites and Karaism which was written by the Karaite Mordecai ben Nissim, at the end of the seventeenth century for Prof. Jacob Trigland of Leyden, and published with a Latin translation with Trigland's "De Karaeis" by Johann Christian Wolf in 1714. Augusti also confuses Judah ben Tabbai, who lived at least a century before the common era, with Judah ha-Nasi, who flourished about three hundred years later.

The "Life of Augusti," by an anonymous author, published in 1751 by Weber, is also reviewed and severely criticized by Baumgarten in the volume cited above (pp. 337–340). The Christian critic displays sufficient familiarity with Jewish affairs and customs to disprove the biographer's claim that Augusti, before his conversion, was a rabbi at Sondershausen, and proves that in reality he was a schoolmaster and possibly a slaughterer of animals or "shohet." Several other biographies of Augusti were written, mostly for missionary purposes, one translated into English by Macintosh, London, 1867.

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G. P. WI.

**AUGUSTINE:** The greatest and most important of the Latin church fathers; born Nov. 13, 354, at Tagaste, a town of Numidia; died at Hippo Aug. 28, 430. After a riotous youth as a heathen, he became first a devotee of the Manichean confession, and then after nine years was converted to Christianity by Ambrosius, in 386. He became presbyter in 392 and bishop in 395, and eventually the greatest pillar of the Catholic Church. This remarkable round of religious experience indicates very well the complexity of Augustine's character; for in it were combined qualities the most opposite, such as overexuberance of fancy and sharpest critical acumen; vehement prejudice and delicate consideration; romanticism and scholasticism; glowing sentimentalism and hair-splitting casuistry. As a result, Augustine's writings are sometimes introspective in the extreme, frequently soaring into the heights of religious adoration of the Divine Being; at other times he concentrates attention upon the Christian dogma, and attacks with pitiless logic, sometimes indeed with subtle casuistry, all deviations from the strict and rigid faith of the Church. Of introspective writings are his "Confessions," a work translated into nearly all the languages of civilization; of quite another kind are his letters and sermons, his dogmatic and exegetical treatises, and his polemics. These curious psychological contrasts in Augustine—who was too sensuous for a philosopher and too precise for a poet—make it impossible to discern any definite system in his writings, his doctrines having no common foundation, being, indeed, for the greater part mutually contradictory. On the one side he may be said to have been a forerunner of Descartes and of the modern theory of perception and psychology, and yet, on the other side, he leaned toward mysticism. One might just as easily find connecting-links between Augustine and Luther as between the former and the fathers of the Inquisition. This conflict in Augustine's principles is perhaps nowhere more strikingly revealed than in his attitude toward those two constituents of Christianity, Hellenism and Judaism. His conception of the Deity reveals throughout a strongly marked trace of Hellenism, derived by way of Neoplatonism; and yet, on the other hand, one can not help noticing his stringently legalistic Jewish views, which, curiously enough, are most apparent when he is endeavoring to combat Judaism.

**His Complex Character.**

The foundation of his doctrine concerning man was that he is a "massa peccati," incapable of raising himself to virtue, and can find the means of approaching God through the mediation of Jesus alone. This doctrine is so foreign to the essential spirit of Judaism that it may serve to indicate the extreme point in the divergence of Christianity from its origin in Judaism. Yet grace, according to Augustine, is the result of faith and love; and these, inconsistently enough, he interprets in true Jewish fashion—faith as involving adherence to the law and love as combined with fear. "Quæ caritas tunc perfecta, cum pœnalis timor omnis abscesserit," is his expression ("Perf. Just." x. 22), which recalls the terse saying of the Talmud. "Where joy [the feeling of communion with God] is, there also must be fear" (Ber. 30b).

**His Theory of Man.**

Another specifically Jewish conception, dominating Augustine as none other of the church-fathers, is his doctrine concerning the Church; a conception which indeed has exerted signal and decisive influence upon the whole development of Christian theology. The system of Jewish theocracy, by which the welfare of the individual was conditioned by his reception into the community through the sacrament of circumcision, was turned into a Christian form by Augustine in the conception of the holy institution of the Church, upon incorporation with which the salvation of the individual is made dependent. Connected with his doctrine of the Church is also his well-known theory of predestination. Since the Church is the only means of salvation, it results that all not belonging to it ("civitas diaboli," as Augustine calls it, in contradistinction to the "civitas dei") are excluded from salvation. The old particularism of Judaism, without which the Christian Church would never have spread among the heathen, thus survives in somewhat modified form in the teachings of the greatest Christian genius of all time. The fact that Augustine, in the presentation of his tenets, very frequently arrives at conclusions opposed to his principles, is partly owing to his very sweeping theory of inspiration. Scripture, including the Greek translation—that legacy from the Alexandrian Jews to the Church—has, for Augustine, divine dignity as well as authority. As a consequence he considers a thing true because it is stated in the Bible, and it is stated in the Bible because it is true. In this tenet, moreover, he

**Of the Church.**

**Of Scripture.**

makes no distinction between the Old Testament and the New Testament: "Novum testamentum in veteri latet, vetus in novo patet"; that is, the Old Testament is the concealed New, the New is the revealed Old. How little may be expected exegetically from such a standpoint can be easily understood.

**His Rationalism.**

Not infrequently he gives rationalistic explanations of Biblical anthropomorphisms, which approximate closely to the teachings of both older and later Jewish scholars. Thus, for instance, the statement that Creation took place all at once, and not in six days—that, in other words, "before" and "after" can not be predicated of the Creator, but only of things created ("De Genesis a Lit." iv. 56, v. 12)—is found in Jewish sources (Tan., ed. Buber, i. 2) ascribed to R. Nehemiah, a tanna of the middle of the second Christian century. He explains God's speaking, as a voice "per aliquam imperio suo subditam creaturam" (*l.c.* ix. 3), and the same is said by Maimonides ("Morch," ii. 33), and similarly before him by Saadia Gaon ("Emunot we-De'ot," iii., ed. Leipsic, p. 77; compare also Schmiedl, "Studien über Religionsphilosophie," pp. 253–256), who is followed by the majority of Jewish religious philosophers. Rationalism, however, constitutes the smallest portion of his exegesis, which is superabundantly allegorical or typological. Having learned much of his allegorical conception from Ambrose, Origen, and Philo, while at the same time he is not disinclined to allegorize for himself, the curious result is that he interprets the same image differently, even contradictorily, in divers passages. Thus the moon is indifferently explained as representing either carnal man, the Church, or mortality; the clouds are prophets and teachers, but also dark superstitions.

**His Typology.**

He gives much room to the typological interpretation of the Old Testament, which, as mentioned, contains and conceals the New Testament. Biblical history, as well as the laws contained in it, is transformed by Augustine into a history of Christianity and its tenets. Thus, Abel, Seth, and Joseph represent different aspects of Jesus: as crucified, as risen from the dead, and as translated to heaven. Noah's Ark is the Church; in the two lower stories are Jews and heathens; in the third, faith, hope, and love.

**Augustine Opposes Jerome.**

Augustine's lack of critical conception of the Old Testament is shown by his opposition to Jerome's undertaking to make a Latin translation of the Scriptures from the Hebrew. To portray as vividly as possible the dangers of such an innovation, he informed Jerome in a letter of the fierce tumult which had arisen in an African congregation, when the bishop adopted the Vulgate, rendering "ivy" instead of the Septuagint "gourd" (in Jonah iv. 6); and what was even of deeper importance, as he narrates, the bishop had had to declare Jerome's translation faulty upon appealing to the authority of a certain Jewish scholar ("Epist. Aug." 171). When, on the other hand, in another letter (82) to Jerome, Augustine suddenly declares himself convinced of the necessity for his undertaking, this must not be considered as a change of conviction on his part, for in the same epistle he declares that the ruling Church translation, "gourd," must be maintained in spite of its erroneousness. He foresaw that he would have to yield sooner or later in a struggle against a man of such upright character and learning as Jerome was acknowledged to be.

**Information from Jews.**

On the other hand, Augustine did not despise assistance from African Jews—who however, were not among the most learned of the race—upon obscure passages in the Old Testament. Although the passages in which he quotes directly from such Jewish sources are few, much that is of haggadic and even halakic origin points to at least oral communication with Jews. His remarks about the material of Jewish tradition are important, "quas non scriptas habent, sed memoriter tenent, et alter in alterum loquendo transfundit, quas Deuteroses vocant" (c. Advers. leg. ii. ?). This would indicate that the Jews of Africa in the beginning of the fifth century possessed only an unwritten Mishnah (Deuterosis), and Rabbi's Mishnah could not therefore have been written down. The only two Haggadot mentioned by Augustine as definitely of Jewish origin are a legend concerning Adam's second wife (see Ginzberg, "Die Haggada bei den Kirchenvätern," p. 61) and the story of Abraham in the fiery furnace. The latter, however, he may possibly have drawn from Jerome ("Quæstio" in Gen. ix.). Of the many rabbinical traditions that he does not describe as Jewish, the following examples may serve: Light created by God on the first day of Creation is not the earthly light (De Gen. v.); the same view is given by the Baraita in Hag. 12 and Gen. R. iii. 6. The moon was created when full, because God created nothing imperfect (Gen. ii. 31); wherefore also Adam was created as a perfectly developed man (*l.c.* vi. 23), which is identical with an old Haggadah ascribed in the Talmud (Hul. 30*a*) to R. Joshua b. Levi, who flourished about 230. Augustine's teaching that Adam was created by God Himself directly, and not by God's word as everything else was, is also of Jewish origin (see Ginzberg, *ib.* p. 21).

His remarks on the Heptateuch contained much that is rabbinical, but he may have received it from the Roman deacon, Hilarius. His rationalistic explanation of the "sons of God" (Gen. vi. 2) by *viri justi* is that of R. Simeon b. Yoḥai (flourished 150; see Gen. R. xxvi. 5). (For the rabbinical sources of his statements that Noah was a hundred years in building the Ark; that he, Noah, possessed such control over the animals therein that even the lions lived on hay; that Rebecca before the birth of her sons inquired of Melchizedek concerning herself, see Ginzberg, *ib.* pp. 75, 77, 118.) Rabbinical influence is also recognizable in the statement that Rebecca, by means of her prophetic powers, discovered Esau's plans of vengeance against Jacob (compare "Quæst." 81 with Gen. R. lxvii. 9); and also in the interpretation in Gen. xxxvi. 31, of the word "king," as meaning Moses (*l.c.* cxxi.), which coincides with the rabbinical interpretation of Deut. xxxiii. 5, where also the word "king" is applied to Moses. Augustine gives interpretations that can be described as halakic (*l.c.* Ex. 162); in agreement with the Rabbis (Bab. Pes. 5*b*), he interprets

Ex. xxiii. 18 as a prohibition against having leavened bread in one's possession when bringing the paschal lamb into the house. The offense committed by the sons of Aaron (Lev. x. 1) is understood by Augustine (Lev. x. 31) as being their use, in their sacrifices, of fire from some outside source and not from the altar; following in this interpretation Akiba's teaching (Sifra, *ad loc.*), which is the accepted one among the Jews. In this same passage Augustine has a rabbinical interpretation received from his Jewish teachers, which, as now evident, is obviously the result of a mistake either in writing or in comprehension. The Rabbis very ingeniously connect the passage Leviticus x. 3 with Ex. xxix. 43; but Augustine's Jewish teacher confused the word ונעדתי ("and I will meet"), with which this verse begins, with the word הודעתני ("Thou hast let me know"), occurring in Ex. xxxiii. 12; and thus gave foundation for Augustine's polemic.

**Polemic Against Jews.**

His dependence upon Jewish tradition did not, however, prevent him from reproaching the Jews for not understanding, or not wishing to understand, the O. T. In his "Tractatus Adversus Judæos" he endeavors, as his main object, to prove from Scripture that the Law is fulfilled in Jesus, and that therefore Christians may rightfully have recourse to the O. T. even if they do not observe the Law. His endeavor to prove the Messianic character of Jesus from Psalms xliv., xlviii., and lxx. is very far-fetched; as well as his plea for the rejection of the Jews, based on Isaiah ii. and Mal. i. 10, 11. He says on this point, "If the Jews in the Isaiah passage [verse 5] understand 'the house of Jacob' to be equivalent to 'Israel,' because both names were borne by the patriarch, they only show how incapable they are of comprehending the true contents of the O. T." "The house of Jacob" means the rejected Jews, while "Israel" designates the Christians. The results of such polemics—which, however, belong to the weakest and least important productions of his pen—were, of course, quite inconsiderable. Jewish natural intelligence sufficed to warn them against such conceptions of Scripture.

**Jewish References to Augustine.**

In view of the almost exclusively Aristotelian character of the Jewish philosophy of the Middle Ages, Augustine's Neoplatonism remained entirely unknown to them. As Kaufmann ("Attributenlehre," p. 41) observes, it is highly improbable that Saadia's polemic against the Christians, who desired to prove the Trinity from the personification of the divine attributes (Being, Living, Knowing), was directed against the Augustinian doctrine of the Trinity, the *memoria*, *intelligentia*, and *voluntas* of God. The agreement of Saadia and Augustine concerning the creation of time (Kaufmann, *l.c.* 307) is based upon the fact that both depend upon the Platonic sentence, "Time came into being with the heavens" ("Timæus"). Judah Romano (born 1292) and Isaac Abravanel (died 1508) cite Augustine by name, as do likewise a number of anonymous writers about the same period. For the relation of the Keneset Yisrael (Jewish Church of the Cabalists) to Augustine's doctrine of the Church, see the articles CABALA, ZOHAR.

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G. L. G.

**AUGUSTINUS RICIUS.** See RICIUS.

**AUGUSTOW:** District town in the government of Suvalk, Russian Poland, on the River Netta and the Lake Biale. In 1887 the Jewish population was nearly 5,500—about half the total population.

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H. R.

**AUGUSTUS** (called later **Caius Julius Cæsar Octavianus**): The first Roman emperor that bore the honorary title of "Augustus"; born Sept. 23, 63 B.C.; died at Nola, Campania, Aug. 19, 14 C.E. He was the son of Caius Octavius. In his attitude toward the Jews he continued the friendly policy of his uncle, Julius Cæsar, who had made him his sole heir. With a great anxiety to arouse and to further at Rome interest in the national religion, he combined a broad tolerance for other faiths. Though he sanctioned the course of his nephew Claudius, who, while touring the Orient, had neglected to sacrifice at the Temple of Jerusalem, he showed his sympathy clearly on other occasions, both by sending gifts to the Jewish sanctuary and by causing the daily sacrifice to be offered up in his name.

**His Edicts.**

Augustus renewed the edicts which Julius Cæsar had promulgated in behalf of the Jews living at Cyrene and in Asia Minor, granting them perfect freedom of worship, sanctioning the collection of money for the Temple, and proclaiming as inviolable their sacred books and synagogues (Josephus, "Ant." xvi. 6, §§ 1-7). Particular regard was paid to their Sabbath; neither on that day, nor on its eve after the ninth hour, could the Jews be required to appear in court; while in Rome, if a public distribution of corn occurred on a Sabbath, needy Jews were entitled to claim their share on the day following. The contemporary Jewish population of Rome was quite considerable, as appears beyond question from the several synagogues the origin of which may be traced to the Augustan age. To one synagogue the name "of the Augustesians" (συναγὼγ Αὐγυστησίων) was given, in honor of the emperor.

The friendship between Augustus and Herod the Great began after the victory at Actium (Sept. 2, 31 B.C.), which rendered the former sole ruler of the Roman domain. Herod lost no time in passing over to the side of the victor, to whom he proffered all

the homage and loyalty which thitherto he had yielded to Antony. Augustus, accepting the offer, confirmed the royal position of Herod and bestowed upon him, after the suicide of Antony and Cleopatra, all the provinces of which he had been bereft through the influence of the latter (Josephus, "Ant." xv. 6, § 7).

**Friendship with Herod.**

He tried also to aid the harassed Jewish king in his domestic troubles, by effecting a temporary reconciliation between him and the two sons of Mariamne, Alexander and Aristobulus (*ib.* xvi. 4, § 4). Herod showed his appreciation of his patron's favors by naming his new capital, built up out of Samaria, "Sebastè" (Greek for "Augustus," which title the emperor had just then assumed), in honor of the emperor, and its magnificent seaport, which occupied twelve years in the building, "Cæsarea" (*ib.* xv. 8, § 5; 9, § 6).

Under Augustus, moreover, Judea forfeited the actual or nominal independence it had possessed for a century and a half, and was made a Roman province. After the death of Herod (3 C.E.), an embassy of fifty prominent men from Jerusalem betook itself to Rome to protest against the continuance of the tyrannical rule of the Herodian dynasty, and to plead with Augustus for the annexation of Judea to Syria, and the appointment of a mild magistracy which would leave to Judea internal autonomy.

**Judea During His Reign.**

About 8,000 Roman Jews joined the delegation, which was received by the emperor at the Temple of Apollo. The preliminary result of this movement was that Augustus divided Herod's realm between Archelaus—whom he appointed ethnarch, promising him the kingly title if good conduct should warrant such reward—and Philip and Antipas; making liberal provisions, also, for Salome, Herod's sister, and for his two daughters (*ib.* xvii. 11, § 5). At this juncture Augustus rendered another good service to Judea by unmasking and punishing a pretender to Herod's throne, who, emerging from Sidon, had passed for Alexander, one of Mariamne's slain sons, and who, on his triumphal journey from Puteoli to Rome, had gained many a follower among the credulous Jews (*ib.* xvii. 12).

The rule of Archelaus, however, was tyrannous; and about ten years after his accession another embassy of leading Jews appeared before Augustus with an arraignment of his cruel despotism. The emperor thereupon summoned him to Rome, and banished him and his wife, Glaphyra, to Vienne, a city of Gaul, now in the Isère department, France. His wealth was confiscated, while Quirinius, a prominent senator, accompanied by Coponius, was delegated to Syria and Judea (6–7 C.E.) for the purpose of taking a census of those provinces and of introducing the Roman system of poll and property taxation, as well as of making the proper disposal of the belongings of Archelaus.

**Augustus Banishes Archelaus.**

The census proved highly unpopular, particularly among the Zealots, a band of resolute republicans led by Judas the Galilean, or the Gaulanite, and by Zadok, who saw in this innovation a menace to national and personal liberty, and opposed it accordingly, though without permanent success. In some places open resistance even may have occurred (Josephus, "Ant." xviii. 1, § 1; xx. 5, § 2; *idem*, "B. J." ii. 8, § 1; 17, § 8; Luke ii. 1–3; Acts v. 37). Judea thus became wholly a Roman province of the second order, not incorporated into Syria, as Josephus says, but having an imperial representative in the person of a procurator, who resided at Cæsarea.

New marks of loyalty were shown to Augustus by his Herodian protégés. Antipas fortified Sephoris, the chief city of Galilee, dedicating it to the emperor; while the new fortress at Betharamptha he named "Julias," after the emperor's wife. Similarly, Philip built an important city at the head of the Jordan valley, styling it "Cæsarea Philippi," in distinction from its namesake built by Herod the Great; while he enlarged and embellished Bethsaida, near the Lake of Gennesaret, and called it also "Julias," after the daughter of Augustus (Josephus, "Ant." xviii. 2, § 1).

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G. H. G. E.

**AUGUSTUS II., THE STRONG:** Elector of Saxony 1694–1733, and from 1697 king of Poland with the title Frederick Augustus I.; born at Dresden May 12, 1670; died at Warsaw Feb. 1, 1733. He confirmed the privileges of the Jews, following the example of his predecessor, John Sobieski (1674–96); but while that monarch always manifested a friendly disposition toward them, Augustus II., with his lavish expenditures—which impoverished Poland and laid the foundations for her future misfortunes—was quite indifferent to the condition of the Polish Jews, who had hitherto always been protected by the throne. This indifference was in face of the fact that the Jewish bankers—Oppenheimer of Vienna, Liebmann of Berlin, and Meyer and Lehmann of Dresden—furnished the greater part of the 10,000,000 thalers used by Augustus to buy up the Polish nobles for the purpose of securing the throne. Another Jew, Berend Lehmann (b. 1659 at Halberstadt), furnished the money necessary for his coronation at Warsaw, and in order to do this he negotiated the sale of the hereditary estate of Quedlinburg to Brandenburg for 340,000 thalers (according to Vehse and Gretschel). But this indifference with regard to the protection of the Jews may be explained by the fact that Augustus was also indebted to the Jesuits of Vienna, who furnished a part of the funds for the purchase of the Polish throne, taking his jewelry as security. With the aid of the Jesuits he attempted to corrupt the inconstant Poles with money, and by intrigues to keep them in dependency; for this purpose he even tried to change the electorate to a hereditary order.

**Assisted in Election by Jews.**

That he personally favored certain Jews is evident from his letter dated Sept. 23, 1707, in which he praises Berend Lehmann for his services, fidelity, and good character. The same friendly tone marks a letter of protection dated March 27, 1708, authorizing Berend Lehmann's family and servants, and also his brother-in-law, Jonas Meyer of Hamburg, to settle at Dresden (see Berend Lehmann).

During his reign the discipline in the Polish army became very lax, and the Jews suffered much from the violence and robbery of the soldiers. The Catholic clergy ordered the enforcement of the decree of the Council of Basel instituting conversionist sermons in the synagogues, which decree had hitherto remained a dead letter. In vain did the Jews ask to be relieved from such sermons, pointing out their futility. Often this preaching could be maintained only with the aid of military force, as, for instance, at Lemberg in 1721. The land-owners, synods, and courts took energetic measures against the renting of inns by Jews. The poll-tax was collected from the Jews through their "kahals" with more energy than ever before, even after the long wars with Charles XII. of Sweden had ruined the Jews. At the Diet of 1717 in Warsaw, the Jewish poll-tax was still more increased. The gentry (*shlyakhta*), the merchants, and the gilds soon observed that the Jews no longer enjoyed the favor of the throne, and their attitude toward them became more and more hostile. The ordinances of the Catholic Church exceeded in hostility to the Jews those passed in the seventeenth century. The animosity between the Jews and the Christians at this period was more of a religious than of an economico-social nature, as had been the case in the preceding period. The persecution of the adherents of non-Catholic creeds, of dissident Christians and Jews, was the predominating policy of Poland in the time of Augustus II. The Catholic synod of 1720, held at Lovich, passed an edict, "that the Jews shall not dare to build new synagogues or to repair the old ones," threatening them with the courts of the Church.

**Measures Against the Jews.**

At the end of his reign Augustus II. abandoned himself to a life of pleasure, and his last years, characterized as they were by boundless luxury and corruption of morals, hastened the downfall of Poland.

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H. R.

**AUGUSTUS III.**: Elector of Saxony, and as such Frederick Augustus II., king of Poland; son of Augustus II., "the Strong"; born at Dresden Oct. 17, 1696; died there Oct. 5, 1763. Like his father, he was brought up in the Protestant religion, but secretly embraced Catholicism in 1712, although he did not formally announce his conversion until 1717. Without the abilities of his sire, he inherited his passions, and, following his example, distinguished himself by the splendor of his feasts and the extravagance of his court. Like his predecessors, he continued the privileges of the Jews in Poland; but under him they became but a dead letter. Neither he nor his favorite, Count Brühl—who was the actual ruler of both countries—did anything to protect the Jews from the attacks of the Catholic clergy and the Christian merchants.

Soon after Augustus had ascended the throne (April 4, 1733), he issued an edict, levying, almost without distinction of age, sex, or state, a special tax (*Leibzoll*) on every Jew passing through Dresden (Codex Augustus, iii. 10). Only on a petition of the Jews of Dresden, presented by their delegate, Elias Berend Lehmann, children under ten years of age were exempted by virtue of an edict issued Sept. 24, 1733. In Poland, in the same year, the synod of Plotzk endorsed the medieval dictum, "that the Jews ought to be tolerated in Christian countries only to remind us of the torments of Christ, and with their wretched position of slaves to serve as an example of God's just chastisement of the unbelievers."

The reign of Augustus was very unfortunate for the Jews of Poland. Blood-accusations and destruction of Jewish property, synagogues, and cemeteries were of frequent occurrence; and in the courts the cunning lawyers of the Catholic Church always succeeded in convicting the innocent victims of the Jesuits. In vain Baruch Yavan, agent of Count Brühl, appealed to that obdurate statesman for aid in behalf of the unfortunate Polish Jews. The minister made liberal promises, but referred Yavan to the nuncio of the pope. From 1758 to 1760 the pontiff repeatedly instructed his representatives in Poland to prevent the spread of these accusations (the falsehood of similar ones had been stated as early as the thirteenth century by a bull of Innocent IV.); but it proved easier to inculcate such prejudices in the masses than to root them out.

During this reign the Frankists appeared in Poland, and caused great disturbances among the Jews, enjoying the protection of the clergy, and even of the king himself. At the same time Dembovski, archbishop of Lemberg, with the aid of the clergy, police, and the Frankists, began to confiscate copies of the Talmud and works of rabbinical literature, which were gathered in Kamenetz-Podolsk, and burned by the thousands. This hostility to the Talmud, which extended throughout the country as far as Lemberg, lasted till Dembovski's death (Nov. 17, 1757). In Dresden an order was issued Aug. 16, 1746, restricting their right to trade in that city and prohibiting them from building synagogues and from meeting in any place for prayer. See FRANKISTS.

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H. R.

**AURANITIS.** See HAURAN.

**AURUM CORONARIUM**: A tax paid to the emperor by all the Roman provinces. Originally it was a voluntary contribution toward the golden crown to be offered to those to whom a "triumph" was given, and to the emperors (compare Cicero, "In Pisonem," xxxvii.); but later it became a statutory tax. The emperors who displayed moderation in it—Augustus (compare Dio Cassius, book 51, p. 458, ed. Hanover, 1606), Hadrian, and Antoninus Pius—were much praised on that account by the Augustan historians.

The Romans also applied the term "Aurum Coronarium" to the yearly tribute paid by the Jews of Rome for the maintenance of the patriarchate. The name of the tribute was of itself objectionable to the Roman emperors, as implying regal rights in the

patriarch, and they sought in every way to prevent its payment: even Julian the Apostate, otherwise friendly to the Jews, asked the patriarch Julus to absolve the Roman Jews from paying it.

The Aurum Coronarium pressed heavily upon the Romans, and still more upon the Jews in Palestine, where the Roman functionaries could impose it arbitrarily. The Talmud relates that at the time of the patriarch Judah I. all the inhabitants of Tiberias fled in order to avoid the payment of this tax (B. B. 8*a*, where it is called דמי כלילא). See APOSTOLÉ.

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G. I. BR.

**AUS OF ḲURAIẒA:** A poet belonging to the Jewish tribe of Ḳuraiẓa in Medina. When this tribe was besieged by Mohammed, the wife of Aus saved her life by embracing Islam and summoned her husband to do likewise. He refused to follow her example, improvising the following verses:

"When next we met, she bade me turn
My faith to hers, but I declined:
Come back, then, false one, to the fold,
To Israel's law by God defined!

"By Moses and his code we live,
In his commandments will we walk:
Mohammed's faith is bad in sooth;
'Tis nothing but insensate talk.

"Both we and he believe our own
To be the truest, straightest road:
That one is right whose natal faith
Doth guide him to the blest abode."

The second verse now reads, "How *good* is the religion of Mohammed," but such an alteration is common in antagonistic poems handed down by Moslem litterateurs. To the same poet is attributed another poem of similar character.

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G. H. HIR.

**AUSPITZ, HEINRICH:** Austrian dermatologist; born at Nikolsburg, Moravia, Sept. 2, 1835; died May 23, 1886, at Vienna, barely two years after succeeding Zeissl. Auspitz acquired his medical training at the University of Vienna, where he was a pupil of Brücke, Skoda, Rokitansky, Oppolzer, and Hebra; and upon being received as privat-docent at his alma mater, in 1863, lectured on dermatology and syphilis. He was appointed director of the general clinic of Vienna in 1872, and, as soon as a vacancy occurred in the faculty of the university, he was promoted to the position of associate professor in 1875, having still charge of the courses in dermatology and syphilis.

Heinrich Auspitz.

Among his most important contributions to medical science are: "Anatomie des Blatternprocesses," in Virchow's "Archiv," 1863; "Die Lehren vom Syphilitischen Contagium," Vienna, 1865; "Die Zellen-Infiltrationen der Lederhaut bei Lupus, Syphilis, und Skrophulose," in "Medicin. Jahrbücher," Vienna, 1866; "System der Hautkrankheiten," Vienna, 1881, besides a great number of papers and articles which have appeared on the pages of the "Vierteljahresschrift für Dermatologie und Syphilis"—a journal founded (1869) and edited by him—and which had considerable influence on the pathology of skin-diseases.

His views, often novel and striking, raised no little discussion and debate; but it is universally conceded that dermatology is indebted to him for a beneficial and fruitful impetus, and for many important and lasting contributions. Especially is this true in regard to his "System der Hautkrankheiten" (translated into French by Doyon under the title "Traité de Pathologie et de Thérapeutique Générales des Maladies de la Peau," Paris, 1887. The same excellence of treatment and originality of thought characterize the chapter (on general pathology and therapeutics of skin-diseases) that H. Auspitz prepared for Ziemssen's "Handbuch der Speciellen Pathologie und Therapie" (vol. xiv.).

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S. A. S. C.

**AUSPITZ, JACOB:** Geographical writer; lived at Budapest, Hungary, in the first quarter of the nineteenth century. He was the author of "Beër ha-Luḥot" (Explanation of the Tablets), consisting of five Biblical maps, copied from a Latin source, and of copious annotations of the same. The maps represent: (1) The spread of mankind after the Deluge; (2) the migrations of the Hebrew tribes in the desert; (3) their camps; (4) the Mediterranean and the projected division of Palestine; (5) Palestine, according to Jewish and Gentile sources. The work was published at Vienna in 1818.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 64.

S. M. B.

**AUSPITZ, RUDOLF:** Austrian member of parliament and leading manufacturer; born at Vienna July 7, 1837. He is a member of one of the oldest and most prominent Jewish families of Moravia, which settled in the city of Auspitz, whence it derived its name. One of his ancestors, Abraham Auspitz, was chief rabbi of Moravia during the latter part of the eighteenth century; his grandfather, Lazar Auspitz, was the founder of the well-known firm of L. Auspitz (at present [1901] "Auspitz Enkel"), manufacturers of woolens, the leading members of which are Rudolf and his elder brother Karl Auspitz, Elder von Artenegg.

Auspitz received his early education in his native town, attending the Technische Hochschule. To complete his education he visited Berlin and Paris, being interested in the natural sciences, and returned to Austria in 1858. He has since taken an active part in the industrial and political life of his country.

When, in the middle of the last century, the manufacture of beet-sugar was being introduced into continental Europe, Auspitz was one of the first

large landowners and leading capitalists to encourage the industry. Combining business enterprise with capital and knowledge, he founded in 1863 a company for the production of sugar from beets. In this undertaking he was very successful; and in 1862 his company absorbed the great sugar manufacturing concern of Count Chorinsky in Bisenz. By this transaction his firm, under the style of "Die Rohatetz-Bisenzer Zucker Fabriken Rudolf Auspitz und Co.," became the only sugar manufacturers in northern Moravia. His grandfather having made the name Auspitz prominent in the woolen trade, Rudolf has now made it equally prominent in the sugar trade. Not only in the business world was he conspicuous, but also in the political field which, he entered in 1871 as the successful candidate for the Moravian Landtag, representing the district comprising the cities of Gaya, Butschowitz, and Wischau from 1871 to 1884, and from 1884 to 1900 the chamber of commerce of Brünn. In 1873 he was also elected a member of the Austrian Reichsrath for the district Auspitz-Wischau. He was also a member of the chamber of commerce for Lower Austria from 1888 to 1892, and since 1900 he has been trustee of the Jewish congregation of Vienna.

Auspitz has always belonged to the German Liberal party, in whose caucuses he has taken a prominent part, and whose platforms have been ably advocated and successfully defended by him. He has been very active in the meetings of the houses of which he has been a member.

Auspitz's wide knowledge of economics, his sagacity and enterprise as a merchant and manufacturer, and his manifold connections in the export and import trade have made his advice much sought after in state and national legislation. During the controversy between Austria and Hungary in 1898 he was one of the mediators through whose untiring energy the seemingly irreparable breach between the two constituents of the dual monarchy was finally and satisfactorily healed (1901).

In 1899 Auspitz was a member of the house committee of the Reichsrath for the investigation of the anti-Semitic movements in Holleschau and Wsetin, Moravia; and in 1900 he was chosen speaker of the committee of leading Jews of Vienna, which waited on the Austrian minister-president Freiherr von Körber, to protest against the anti-Semitic excesses in Austria..

Auspitz, in spite of his political and other duties, has still found leisure for scientific researches, the fruits of which are embodied in his well-known work (edited jointly with R. Lieben), "Ueber die Theorie des Preises."

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S. F. T. H.

**AUSSEE:** Town in Moravia, Austria. It had a Jewish community in the seventeenth century. In 1622 Emperor Ferdinand II. presented the town to Prince Karl of Lichtenstein, on condition that none but Catholics should be permitted to reside there; and as late as 1834, out of a population of 4,534, only 24 were Protestants. In 1688 the dean of Müglitz gave orders for the erection of a synagogue at Aussee. This building was destroyed in 1722 under the following circumstances: During the services on the eve of Yom Kippur a Catholic priest entered the synagogue and began to preach a missionary sermon to the people assembled for worship. The officers of the congregation asked him to withdraw; but he persistently refused to do so, and they were compelled to eject him. When the Jews brought charges against the priest for disturbance of the peace, he claimed that they had assaulted him. After a protracted lawsuit a decision was rendered to the effect that the synagogue be destroyed and that no other be built. Of those charged by the priest with assault three men were branded with a hot iron and exiled; while the fourth, a man seventy-four years old, was sentenced to work upon a Catholic church then in course of construction. Thirty-two years elapsed before permission was granted the Jews to establish three places of worship; and none of these was allowed to bear the name or to have the appearance of a synagogue. It was not until 1783 that permission was given to build a regular synagogue (Abraham Broda, "Megillat Sedarim"); and when this was dedicated Abraham Prostiz was chosen rabbi. Other rabbis were Israel, brother of R. Manli Fuchs, of Kromau; Loeb Pollak, and M. Duschak. David ben Jacob Szczebrszyn, author of notes on the Targumim, is said to have occupied the rabbinate in the seventeenth century.

Under the law of March 21, 1890, relating to the legal conditions of the Jewish congregations in Austria, the community of Aussee was amalgamated with the neighboring communities; and, through personal and local considerations, Mährisch-Schönberg became the seat of the Jewish communal district.

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D. E. B.

**AUSTERLITZ:** Town in Moravia, Austria. Its Jewish congregation is one of the oldest in the province; according to some historians, dating from the beginning of the twelfth century. Records seem to point to a tribute paid by the Jews to King Wenzel in 1288, which revenue he presumably turned over to the Teutonic Knights when they obtained possession of the domain. The payment of this tribute was continued to the successors of the Knights, the counts of Kaunitz. A record in the archives of the present congregation of Austerlitz shows that the Jewish tribute for the year 1757 included pepper, ginger, and other spices. The Jewish merchants visited all the Mediterranean ports, and dealt extensively in the natural and artificial products of the Orient; and it was for this reason that the tribute mentioned was exacted from them, not only by the local secular and ecclesiastical officials, but even by the papal court itself.

**Jewish Community in Twelfth Century.**

The fact that as late as 1798 the Jewish community was ordered, under penalty of legal enforcement, to pay arrears amounting to 503 florins, 3 kreutzers = $200, indicates that this tribute had been exacted from them for a considerable period.

The relations existing between Jews and Christians were at all times friendly. During the Hussite movement, which in 1550 had its headquarters at Austerlitz, no change in the friendly relations between Jews and Christians had occurred: at least the movement was not provocative of any ill-feeling toward the Jews. A striking testimony of this friendly feeling even at a much later date is the fact that on the occasion of the closing of the monasteries by Joseph II. (1780–90), an abbot deposited his valuables with a poor Jew, who later, on finding with no little difficulty the dwelling of the depositor, returned to him intact all he had received from him.

The main occupation of the Jews was trading, and the chief articles sold by them were starch and lime. In connection with this fact it is interesting to note that in Jewish records still extant Austerlitz is called "'Ir Laban" (the White City). The Jewish inhabitants numbered about 445 individuals, occupying thirty-four houses, one of which bears the inscription "Moses Abraham in the year 1523."

**Known as "the White City."**

When Maria Theresa issued the edict restricting the number of Jewish families in the province of Moravia to 5,100 (later to 5,400), Austerlitz was permitted to shelter 72 Jewish families. Charitable societies for the sick and needy, and schools, established about that time, are still in existence.

According to manuscripts left by R. Josef Weisse, the following ministers officiated at Austerlitz as rabbis: in 1560, R. Löb, a contemporary of R. Moses Isserles, with whom he was in correspondence for some time; in 1570, Jacob, son of Moses, a contemporary of Rabbi Loewe ben Bezaleel; in 1594, Hayyim Meling, son of Rabbi Isaac Meling, of Prague; in 1620, Baer Eilenburg; in 1643, Joel Glogau; in 1659, Mordecai; in 1690, Abraham, son of the author of "Bet Yehudah"; in 1703, Nathan Feitel; in 1770, Simha Leipnik; in 1780, Elijah Hirsch Istels; in 1790, Jacob Gleiwitz; in 1811, Gerson Buchheim, great-grandfather of Dr. Gustav Karpeles, editor of "Die Allgemeine Zeitung des Judenthums" at Berlin; and in 1845, Hirsch Duschak, who had received a thorough rabbinical training, and possessed wide secular knowledge.

In 1662 and in 1724 Jewish synods held their sessions at Austerlitz, passing the important resolutions now embodied in the תקנות ש"א (311 regulations) (see INSTITUTIONS). A noteworthy incident took place in 1805, when a French officer of high rank asked the rabbi to summon ten Jews that he might say "kaddish" for a deceased member of his family.

**Jewish Synods Meet at Austerlitz.**

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D. E. BA.

**AUSTERLITZ:** Name of a Jewish family. As is the case with all names derived from places, the surname "Austerlitz" does not necessarily signify that all the persons so named belong to one family. It denotes that an ancestor of the person came from that place or was for some time a resident there. In the tombstone inscriptions of the old cemetery at Prague this name occurs after 1620. The name is also found in Prague among those of Jews banished from Vienna in 1670, and in other localities in Austria and Hungary. Of the members of this family known in literature and communal life, the following may be mentioned:

**Aaron b. Meïr Austerlitz:** Secretary to the rabbinate of Berlin, 1775.

**Baruch b. Solomon Austerlitz:** Rabbi in Cologne and preacher at Prague at the beginning of the eighteenth century; grandson of Baruch, an exile from Vienna. He was son-in-law of the "primator" (president of the congregation), Samuel Tausk, or Taussig, of Prague. He wrote approbations ("haskamot") to an edition of the Midrash Rabbat printed at Frankfort-on-the-Oder, 1705, and to the 'Aruk ha-Kazer, Prague, 1707. One of his sermons was published in Prague, 1713. His daughter became the second wife of R. Moses Ḥarif (Brandeis).

**Hirschel Austerlitz:** A communal leader exiled from Vienna in 1670. In 1675 he, together with Hirz Coma, Max Schlesinger, Solomon Wolf, and Solomon Auspitz, signed a petition to Emperor Leopold I., praying that the Jews might be allowed to resettle in Vienna.

**Mayer Austerlitz:** Now rabbi in Eperies, Hungary; was one of Hildesheimer's earliest pupils.

**Moses b. Joseph Austerlitz:** A scholar and promoter of Jewish learning; lived in Vienna, but when the Jews were expelled from that city and from Lower Austria (1669), he removed to Nikolsburg, Moravia. His house was the resort of scholars, especially after the fire of Prague in 1689. Thus he helped to support the cabalist Moses ben Menahem Graf, author of "Wa-Yaḳhel Mosheh" (And Moses Gathered); Judah b. Nisim, author of "Bet Yehudah" (The House of Judah); and Isaac Ẓoref, author of "M'ozene Ẓedeḳ" (Just Scales), all of whom speak highly of him.

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D. M. BA.

**AUSTRALIA:** The island-continent between the Indian and Pacific oceans. In more senses than one it has been a land of sunshine to the Jews. Nurtured and reared on British traditions, Australia has inherited the national characteristics of the mother-country. The spirit of democracy, so strong in Australia, has always manifested itself as a unified current that absorbs in itself all the varied elements of race and religion. Religious freedom accordingly has always been granted in full measure as soon as the colonies received legislative independence. Amid such conditions it was only natural that the Jews who settled there should find a cordial welcome and a hospitable home.

Australia offered its great undeveloped resources to all who were willing to develop them. Many Jews embraced the opportunity and prospered. Though the Jews of Australia have never aggre-

gated much more than 15,000 out of a population of three and a half millions, they have appreciably assisted in the development of the country, and many of them have gained distinction. A few have devoted themselves to agriculture; but the majority found here as elsewhere that manufacturing and trade offered inducements well suited to their capabilities. Industry has been largely developed by them; and in the raising of sheep and cattle they have been particularly prominent. In science, art, and literature Jews have been active participants; and in the government of the colonies they have had an honorable share.

**Social Position.**

As Australia itself has been developed in but little more than a hundred years, it is not surprising that the formation of the earliest Jewish community was not accomplished before the end of the first quarter of the nineteenth century. Sydney, the capital of the mother-colony of New South Wales, contains the oldest Hebrew congregation. Its early history is recorded in "Sydney in 1848," which states that there were about twenty Jews in the colony in 1817, and that these were "little versed in the faith of their ancestors." Nevertheless, they were sufficiently attached to their religion to form themselves into a Jewish society for the purpose of attending to the interment of their dead. In 1820 the Jews obtained their own "bet hayyim" or burial-ground by applying to the Rev. Dr. Cowper, who allotted to them the right-hand corner of the Christian cemetery. The death of one Joel Joseph prompted the application; and he was the first Jew buried there. During the next ten years there was no great increase in membership; and the services of the society were not called for more than once a year. The account continues:

**Earliest Jewish Congregation.**

"In 1827 and 1828 the worldly condition of the Hebrews in the colony improved considerably, in consequence of the great influx of respectable merchants; and this, with other circumstances, has raised the Hebrews in the estimation of their fellow-colonists. About this period Mr. P. J. Cohen having offered the use of his house for the purpose, divine worship was performed for the first time in the colony according to the Hebrew form, and was continued regularly every Sabbath and holiday. From some difference of opinion then existing among the members of this faith, divine service was also performed occasionally in a room hired by Messrs. A. Elias and James Simmons. In this condition everything in connection with their religion remained until the arrival of Rev. Aaron Levi, in the year 1830. He had been a dayyan, and, duly accredited, he succeeded in instilling into the minds of the congregation a taste for the religion of their fathers. A Sefer Torah [scroll of the Law] was purchased by subscription, divine service was more regularly conducted, and from this time may be dated the establishment of the Jewish religion in Sydney. In 1832 they formed themselves into a proper congregation, and appointed Jacob Montefiore as the first president."

In the same year the first Jewish marriage was celebrated, the contracting parties being Moses Joseph and Miss Nathan. Three years later a Mr. Rose came from England and acted as the hazan, shohet, and mohel. He was succeeded by Jacob Isaacs. The condition of the Jews improved to such an extent that in 1844 they erected a handsome synagogue in York street, in which they continued to worship for more than thirty years.

Following upon the formation of the Sydney community, Jews began to assemble in Victoria, and congregations sprang up in the towns of Melbourne, St. Kilda, Geelong, Bendigo, and Ballarat (1853). The congregations of Geelong and Bendigo are now (1902) extremely small, in fact all but non-existent. In South Australia, Jews settled considerably later than in Victoria; and it was not till 1871 that they were numerous enough to erect a synagogue in the capital city of Adelaide. Somewhat later still, the Brisbane (Queensland) congregation took form. For more than twenty years (1865–1886) they continued to hold services in the Masonic Hall; and at the end of that period they were able to build a commodious synagogue in Margaret street, with a seating capacity of 400.

**Congregations and Synagogues.**

The youngest of the Australian communities is that of Perth, the capital of West Australia, the formation of which in 1892 was due to the great influx of people into the western colony after the discovery of gold in the nineties. The Jewish congregation grew rapidly; five years after the first "minyan" (the minimum of ten males over thirteen years of age necessary to form a congregation for divine service) gathered in the colony, a handsome synagogue was built and consecrated in Brisbane street. Each of the colonies, except South Australia, has witnessed the rise and decline of a congregation. In New South Wales there was at one time a flourishing community in Maitland. A synagogue was built there in 1879; but owing to adverse circumstances most of the Jews left for other parts, and now little more than sufficient to form a minyan remains. The same fate has befallen the congregation of Toowoomba in Queensland, where in 1879 the Jews built a beautiful house of worship on their own ground, and under such favorable conditions that within a few years the synagogue was entirely free from debt. It is now used only on the high holy days by the few living at Maitland. Rockhampton, also in Queensland, has suffered similarly.

Perhaps the shortest career was that of the Coolgardie community in western Australia. In 1896 a number of Jews, attracted by the rich gold-fields, were in that city. They at once obtained a grant of land from the government, collected subscriptions, and forthwith proceeded to build a synagogue. Within three years, however, such a thinning-out had taken place that the remaining members were unable to pay the debt on the synagogue; and the building was sold by the creditors to a Masonic body and converted into a Masonic hall.

**Decline of Congregations.**

Jews have been mayors of nearly all the capital cities of Australia, as well as of many smaller towns. The title of justice of the peace, which is only conferred upon men highly respected by their fellow-citizens, has been gained by an exceptionally large number of Jews, as many as thirteen receiving that distinction at one time (1897) in New South Wales alone. The Hon. H. E. Cohen is on the bench in Sydney; and the appointment of chief justice was offered to, but was refused by, Sir Julian Salomons. The agent-generalship of New South Wales, the premier colony, has been administered by two

Jews, Sir Saul Samuel, Bart., K.C.M.G., one of the most prominent and successful Jews in Australian politics, and Sir Julian Salomons.

**Jews in Public Life.**

A goodly number of Jews have sat in the various parliaments; and, in proportion to the population, a large percentage have held ministerial portfolios. Indeed, the highest office attainable was held by a Jew, when, for a short time in 1899, V. L. Solomon was premier of South Australia. Sir John Vogel, whose history, however, belongs to New Zealand, was also premier for many years.

The foremost among the Jews that have figured as pioneers in Australia is Jacob Montefiore, a cousin of Sir Moses Montefiore. South Australian history records him as one of the founders of the colony; and he was selected by the British government to act on the first board of commissioners, appointed in 1835 to conduct its affairs. His portrait hangs in its National Gallery, and his memory is perpetuated by Montefiore Hill, one of the leading thoroughfares of Adelaide. Jacob Montefiore's activity was not confined to South Australia. With his brother Joseph he gave an impetus to, and left his impress upon, the progress of New South Wales. Jacob owned one of the largest sheep-runs in the colony, and founded and for many years acted as director of the Bank of Australia. The firm that the two brothers established in Sydney in its early days ranked among the first of the business houses of that city. The close connection of these brothers with the colony is further evidenced by the township of Montefiore, which stands at the junction of the Bell and Macquarie rivers in the Wellington valley. Joseph Montefiore was the first president of the first Jewish congregation formed in Sydney in 1832.

**Distinguished in Politics.**

The Hon. V. L. Solomon of Adelaide is remembered for the useful work he achieved in exploring the vast northern territory of his colony, the interests of which he represented in Parliament. M. V. Lazarus of Bendigo, known as Bendigo Lazarus, also did much to open up new parts in the back country of Victoria. The coal industry of Victoria received a great impetus from the persistent advocacy of the Hon. Nathaniel Levi, who for many years urged the government of Victoria to develop it. The cultivation of beet-root for the production of sugar and spirits likewise owes its existence as an industry to Levi's ceaseless efforts. In his labors on behalf of this industry he published in 1870 a work of 250 pages on the value and adaptability of the sugar-beet. In western Australia the townships of Karridale and Boyanup owe their existence to the enterprise of C. M. Davies, a large lumber merchant.

It is noteworthy that in the theatrical history of Australia a Jew, Barnett Levy, stands as the pioneer. A record of that fact is found in the following entry in "Sydney in 1848," a work published in that year: "In the late twenties His Excellency Sir R. Bourke granted Barnett Levy a license for dramatic performances, with a restriction that he should confine himself to the representation of such pieces only as had been licensed in England by the Lord Chamberlain." Levy was at that time the owner of the original Royal Hotel in George street; and he fitted up the saloon of that establishment as a theater, where the first representations of the legitimate drama in the colony were given. The encouragement that this undertaking received induced the enterprising proprietor to enlarge his sphere of action. He built a theater called the Theater Royal, which was opened in 1833.

**Jew Establishes the First Theater.**

In the course of the half-century of communal life in Australia, four important Jewish journals appeared: "The Australian Israelite" was issued from 1870 to 1882 in Melbourne, and was edited by S. Joseph, a practised journalist, who also conducted "The Tainororth News"; "The Jewish Herald" of Melbourne has been published, first weekly and then fortnightly, from 1885 onward, under the joint editorship of Rev. E. Blaubaum and Maurice Benjamin; "The Australian Hebrew," conducted by Jacob Goldstein, appeared for only eighteen months in 1895–96; "The Hebrew Standard" was first published in 1897, under the directorship of Alfred Harris.

In the domain of art two Jews, E. P. Fox and Abbey Alpon, have done good work. Paintings by both these artists have been hung in the Melbourne National Gallery. In the Adelaide Gallery hangs a tribute to the memory of H. Abrahams for the services he rendered to the progress of art in Australia. Two Jews of Australian birth have attained to some distinction as writers—S. Alexander and Joseph Jacobs. During the South African war Jews contributed their quota to the Australian contingents to the number of 15. The numbers of Jews in the Australian colonies at the census of 1891 were as follows:

**Journalism and Art.**

| | | | |
|---|---|---|---|
| New South Wales | 5,484 | Tasmania | 84 |
| Victoria | 6,459 | Western Australia | 129 |
| South Australia | 840 | New Zealand | 1,463 |
| Queensland | 809 | | |
| | | Total | 15,268 |

The following estimate has recently been given of the Jewish population of Australasia for 1899: New South Wales, 8,140; Victoria, 5,820; South Australia, 1,110; Queensland, 930; Tasmania, 550; Western Australia, 850; New Zealand, 2,270. Total, 19,670.

See ADELAIDE, MELBOURNE, and SYDNEY.

J. D. I. F.

**AUSTRIA:*** Empire in Europe now united with the kingdom of Hungary; its territorial extent has changed considerably during the past thousand years.

**From the Earliest Times to the Charter of Frederick II. (1238):** The date of the first settlement of the Jews in Austria, like that of almost all other European countries, is enveloped in obscurity. Folk-lore speaks of a Jewish kingdom supposed to have been founded in Austria, 859 years after the Deluge, by a Jew or pagan called Abraham, who came from the wonderland "Terra Ammiracionis" to Auratim (Stockerau) with his wife, Susanna, and

* In the present article no reference is made to Hungary or to the former Italian provinces of Austria or to the Austrian Netherlands; Bohemia, Galicia, and the other outlying provinces of contemporary Austria are only treated in so far as they are connected with the history of the monarchy as a whole.

his two sons, Salim and Ataim. This country was ruled over by seventy-two princes down to 210 B.C. It is possible that the Jews themselves in Austria, as in other countries, invented such fables in order to free themselves from the accusation of having participated in the crucifixion of Jesus; but more likely the whole story is an invention of the chroniclers, who wanted to present to their readers interesting tales (Pez, "Scriptores Rerum Austriacarum," i. 1046 *et seq.*, quoted by Scherer, "Rechtsverhältnisse der Juden," 1901, i. 112). The first reliable report of the existence of the Jews in Austria is found in a law respecting tolls issued at Raffelstätten during the reign of Louis the Child, 899–911, article 9 of which reads: "Lawful merchants—*i.e.*, Jews and other merchants—whencesoever they come, whether from this or any other country, shall pay a just toll on their slaves and on other merchandise, as has been the case under the former kings" (Pertz, "Monumenta Germaniæ," Leges, iii. 480). From this statement it would appear probable that Jews lived in those days in Austria. The first documentary evidence comes, however, from the twelfth century. Duke Leopold V. (1177–94), who did a great deal for the development of commerce in Austria, had a Jewish "mintfarmer" (master of the mint) called Shlom, who was engaged in a litigation with a Vienna monastery about the possession of a vineyard. Shlom was assassinated by a mob of Crusaders, because he had had arrested a servant of his who had stolen some money and had subsequently taken the cross ("Quellen zur Gesch. der Juden in Deutschland," ii. 92; "Emek Habaka," ed. Wiener, p. 37). A synagogue in Vienna is first mentioned in 1204; somewhat later appear Krems, Wiener Neustadt, Tulln, Klosterneuburg. As in all German cities, Jewish settlements ("Judendorf," "Vicus Judæorum") were found in Austria in those days. Vienna must have been a considerable community; for in the first half of the twelfth century one of the most prominent rabbis of the time, Isaac ben Moses, author of the compendium on ritual "Or Zarua'," lived there, as well as Abigdor ben Elijah ha-Kohen and his brother Eliezer. At the same time Moses ben Hasdai חקו (of Tachau?) was living in Wiener Neustadt. Others are mentioned in Mordecai ben Hillel's (died Aug. 1, 1298) glosses to Alfasi.

**Important Rabbis.**

During the first half of the twelfth century the Jews of Vienna must have been a very influential factor in commercial and political life, because Duke Frederick II. the Belligerent (1230–46) prohibited on their advice the exportation of corn and wine from Austria during his war with Hungary (Pertz, *l.c.* ix. 706); and, if the statement of this chronographer be exaggerated, it is certainly significant that in the charter which Emperor Frederick II. granted to the citizens of Vienna (1237) he should have agreed that no Jew should henceforth hold office. The emperor, who was at war with the duke and who naturally desired to have the good-will of the citizens of Vienna, must have made this concession upon the complaint of the citizens. That the sentiment with regard to the Jews was far from friendly appears from the fact that the emperor expressly states that the Jews, because of their crime—*i.e.*, for having killed Jesus—should be held in everlasting servitude ("cum imperialis auctoritas . . . Iudæis indixerit perpetuam servitutem"). A year later the emperor granted to the Jews of Vienna a charter in which the Jews are called, for the first time in Germany, the emperor's serfs ("servi cameræ nostræ"); and although this expression is meant in the first sense to assert the emperor's right over the Jews, it is, with regard to the fact that the emperor considers them as condemned to eternal servitude, a matter of some importance.

**"Servi Cameræ Nostræ."**

**Charter of Emperor Frederick II. (1238):** The jurisdiction over the Jews, like many other fiscal rights, was a subject of controversy between the emperor and the feudal lords. While Emperor Frederick, when he had conquered Vienna, catered to the burghers by excluding the Jews from public offices, he also wished to attach them to his cause, and therefore defined their rights in a charter which is, in its most important features, a repetition of the one granted to the Jews of Germany in 1236. The charter contains ten sections, and states first that the Jews shall be under the emperor's protection ("servi cameræ nostræ"). They are exempt from the duty to furnish vehicles and horses for the royal retinue ("hospites"). If stolen property is found in their possession, they have merely to swear how much they have paid for it in order to receive that sum from the lawful owner. The baptism of Jewish children without the consent of their parents is expressly prohibited; and a heavy fine is imposed on transgressors of this law. Baptism of the slaves of Jews is similarly prohibited. Converts shall be given three days during which the sincerity of their desire to embrace Christianity shall be tested. In civil law Jews and Christians are treated as equals; but a Jew can not be forced to the ordeal and can free himself by oath from any accusation. Jews can not be condemned on the testimony of Christians alone. Their lives are under the protection of the law, and for killing or assaulting a Jew a fine is imposed, which, according to the views of the time, is the reparation for such a crime. In their internal affairs they have perfect autonomy and shall be judged by their rabbis and communal officers ("coram eo qui preest eis"); only in important matters jurisdiction is reserved to the emperor. In connection with the commercial activity of the Jews, dealing in wines, paints, and antidotes is especially mentioned; some of them must, therefore, have been physicians.

**Charter of Duke Frederick II. of Austria (1244):** After Frederick II. had regained possession of his country he vigorously asserted his rights, although he made some concessions to the states ("Stände"). Thus, he confirmed to the citizens of Wiener Neustadt the privilege that the Jews should not be placed in office, just as Emperor Frederick had confirmed it to the citizens of Vienna; but, on the other hand, he regulated the position of the Jews, and evidently with a benevolent intention. He says that he grants this charter in his desire to give to all those who are living within his dominion a share in his grace and benevolence. This law is a classic type of the legislation on the Jews during

the thirteenth and the two subsequent centuries. It remained in force until the expulsion of the Jews from Austria in 1420, and was more or less literally copied in the laws of the following rulers: Bela IV. of Hungary, 1251; Przemysl Ottocar II. of Bohemia, 1254; Boleslav of Kalisz, 1264; and Bolko of Silesia, 1295. The most important feature of this charter is the large space given to money-lending; no fewer than ten of its thirty sections dealing with questions of interest, pledges, and the like, in addition to the sections dealing with the jurisdiction over the Jews. Of greatest importance is the fact that the duke claims the Jews as his own subjects, which is the first instance in which they are claimed by the territorial ruler instead of by the emperor. It may also be noted that the Jews are permitted to receive as interest eight denars a week on the talent, a rate of 173.33 per cent per annum. If any pledge prove to have been stolen, the Jew has merely to swear how much he loaned on it, and that he did not know that it was stolen, in order to receive its value from the owner. Everything may be accepted as pledges, with the exception of bloody or wet garments; and in case of loss by fire or robbery the oath of the Jew is sufficient to prove his assertion. It is expressly stated that Jews may lend money on real estate; but it is uncertain whether, in cases of foreclosure of their mortgages, they may possess them. For the murder of a Jew by a Christian the death penalty is inflicted; while for manslaughter and injury a fine is imposed, part of which is to be paid to the duke, part to the person wounded. Capital punishment is also the penalty for desecration of a Jewish cemetery; while for damage to a synagogue a fine of two talents is inflicted. Abduction of a Jewish child is punishable as theft. Their lawsuits are conducted in the duke's court, and he appoints a special judge for Jewish affairs ("judex Judæorum"). There is also a "magister Judæorum," a rabbi or overseer of the congregation, elected by the Jews and confirmed by the duke; he is their legal representative, and has authority to administer their internal affairs. Like the imperial law, that of Duke Frederick also states that a Jew can not be condemned unless there is a Jewish as well as a Christian witness against him; but it differs from the imperial law in that the duke permits Jews to challenge an evil-doer to the ordeal. It is, however, most likely that in such a case the Jews hired a champion.

**The Interregnum (1254-1276):** Duke Frederick fell in battle June 15, 1246; and as he left no children, his dominion became the bone of contention for various claimants, from whom King Przemysl Ottocar II. succeeded in 1251. The new ruler naturally sought to gain the good-will of the citizens in his newly acquired territory, and, therefore, soon after the occupation of Austria, he confirmed to the cities the privilege granted to them by Duke Frederick of the exclusion of Jews from public office. His political plans required for their accomplishment a great deal of money, and this was evidently the reason that he renewed (March 29, 1254) the privileges granted to the Jews by Duke Frederick; proclaiming, like his predecessor, his desire to show his good-will to all his subjects ("Wann wir wellen, das allerlay leut die in unser herrscheft wonund sind, unser genad und gütwilligkait tailheftig werden funden"). The only difference between the charter of Ottocar and that of Frederick is that Ottocar prohibits taking sacred vestments as pledges. He, further, exempts the Jews from returning pledges on their holy days, does not limit the rate of interest, and protests against the Blood Accusation, referring to the papal decrees on that subject. These insignificant differences can scarcely have been due to a change in policy; they were most likely caused by emergencies of the intervening period. It seems that these charters were not respected; for, on his return from the crusade against the heathen Prussians, Ottocar again renewed the grants to the Jews (March 8, 1255). Further, he did not enforce the ordinance excluding Jews from public office; for, in a document dated 1257, two Jews are mentioned as the king's financiers ("comites cameræ").

The Church, then at the height of her power, had, since the Lateran Council of 1215, attempted to circumscribe the position of the Jews; but her decrees were not carried into effect. Pope Clement IV., therefore, sent Cardinal Guido, a Cistercian monk, as his delegate to northern Europe to enforce ecclesiastical discipline. In this capacity Guido presided over various diocesan councils which discussed, among other matters, the enforcement of the law against the Jews. Such a council was held in Vienna May 10–12, 1267. The canons of this council enjoin the distinctive Jewish dress, and the payment by the Jewish inhabitants to the priest in whose parish they dwell of an annual sum equal to that which he would receive were Christians living in their places. Jews are prohibited from frequenting bathing-houses and taverns of Christians, from employing Christian domestics, from acting as tax-collectors, and from holding any other public office. A Jew cohabiting with a Christian woman shall be heavily fined; while the woman shall be whipped and expelled from the city. Social intercourse between Jews and Christians is strictly prohibited, and Christians shall not buy meat or other food from Jews, as the latter are likely to poison it. If a Jew exacts exorbitant interest from Christians, he shall be excluded from all intercourse with Christians. When the host is carried through the streets, the Jews shall close the doors and shutters of their houses and shall remain within. A similar duty is enjoined for Good Friday. Jews shall not discuss matters of religion with the common people, shall not prevent the wives and children of converts from embracing Christianity, nor convert a Christian to Judaism. They shall not attend Christian patients nor call upon them. They shall not build new synagogues, and when they repair an old synagogue they shall not enlarge it. On days of abstinence they shall not carry meat in the streets uncovered (Pertz, *l.c.*, "Scriptores," ix. 699 *et seq.*; H. Baerwald, "Die Beschlüsse des Wiener Conciliums über die Juden aus dem Jahre 1267 in Wertheimer's Jahrbuch," 1859–60, pp. 180–208). Ottocar renewed this charter of 1254 on Aug. 23, 1268. Complaints by the ecclesiastics, that the Jews kept Christian servants, show that the canons of the Vienna council remained to a great extent a dead letter.

**Under the House of Hapsburg (1276-1420):** Through the treaty of Nov. 21, 1276, the Austrian territories were ceded to Rudolph of Hapsburg as a vacant vassalage, which he later transferred, in his capacity as German emperor, to his sons Albrecht I. and Rudolph (Dec. 27, 1282). He at once asserted his rights by granting a new charter to the Jews, because in this respect, as in many others, he was anxious to emphasize the fact that Ottocar's dominion was not a legitimate one. This charter, dated March 4, 1277, was also, in its principal points, a reproduction of that issued by Frederick II. in 1244, although Rudolph issued it not as duke of Austria, but as German emperor. It was not until 1331 that the dukes of Austria received the right to keep Jews. Another important difference lies in the fact that the charter of Rudolph was limited to the Austrian possessions, while in Bohemia the regulations of Ottocar remained in force. Rudolph, who naturally, like Ottocar, wished to attach the cities to his government, also confirmed to several of them the privilege of excluding Jews from public office; however, he refused to confirm forged privileges of Wiener Neustadt dating from about 1276, and which were still more unfavorable to the Jews. Under his successor, Albrecht I. (duke of Austria from 1282; German emperor from 1298; assassinated 1308), the Jews were protected in Germany; while, in his own dominions, Albrecht connived at the outrages committed upon them by mobs or by princes. The sentiment of the populace with regard to the Jews may be judged from the verses of the contemporary poet, Seyfried Helbling, who complains that there are too many Jews in the country, and that thirty Jews are enough to fill the largest city with "stench and unbelief." He therefore advises that all the Jews be burned, or sold at the rate of thirty for a penny (Haupt, "Zeitschrift für Deutsche Alterthümer," iv.). In 1293 the Jews of Krems were accused of having murdered a Christian; two were broken on the wheel, and the others had to pay heavy ransom for their lives.

**Persecutions.**

The persecution started in Franconia by RINDFLEISCH also showed its effects in Austria, and in various cities the accusation was made that the Jews had desecrated the host; so that while Albrecht fined the cities in Franconia heavily for outrages committed against the Jews, the Jewish inhabitants of Korneuburg were killed or expelled (1306). There is no report of any punishment of the participants in the massacre, although it had been proved by the bishop that the miracle of the host was a fraud perpetrated by a priest who, after dipping a host in blood, claimed that it bled because the Jews had pierced it. Only from St. Poelten is it reported that Albrecht threatened the city with destruction for an outrage committed against the Jews, and that the city had to pay a ransom of 3,500 talents. Under Albrecht's successor, Frederick (1308–30), the only event of importance is his assignment of the Jewish taxes to the archbishop of Salzburg for services rendered in the war against his rival, Ludwig of Bavaria. Frederick levied taxes on the Jews in Austria on the basis of his rights as German emperor; he also canceled the debt of Albert von Rauhenstein to a Jewish money-lender, the first instance of a usage that became frequent in later times (see TÖTBRIEF).

**The First Tötbrief.**

Frederick's order, that no Jew should engage in tailoring or in selling cloth ("Gewand-Schneiden") in the city of Wiener Neustadt, is a further evidence of the growing hostility of the municipalities toward the Jews and of the disposition of the rulers to yield to them.

Under Albrecht II. (1330–58) and Otto (1330–39), brothers and successors of Frederick, the right to keep Jews was expressly granted by the emperor to the dukes of Austria by the treaty of Munich, May 4, 1331 ("Darzu sollen sie die Juden, die hinter in gesessen seindt, in allen den Rechten und Gewohnheiten haben und niessen, als sie oder ir Vordern herbracht haben"). It became the custom in those days for the emperor, in order to obtain the good-will of his powerful vassals, to transfer among other royal privileges the right to keep Jews; that is, to tax them. In spite of the greater interest which the territorial rulers took in their Jews, when they became their taxable property, the persecutions, begun under ARMLEDER in Alsace in 1338, had their counterparts in Austria. In Retz, Znaim, Horn, Eggenburg, Neuburg, and Zwetl the Jews were massacred, and in the first-named city, where a desecrated host had performed the usual miracles, a church of the "Holy Blood" was erected in commemoration of it. Evidently because of their fear of similar massacres, the Jews of Vienna voluntarily reduced the rate of interest from 173.33 per cent, to which they were entitled under the charter of 1244, to 65 per cent on large and to 86 per cent on small loans. This document, written both in Hebrew and in German, is preserved in the municipal archives of Vienna (Wolf, "Studien zur Jubelfeier der Wiener Universität," Vienna, 1865, p. 170). The desire of Duke Albrecht II. to protect the Jews against mob violence, for which the desecrated host furnished pretexts, is evident from the fact that he wrote to Pope Benedict XII. asking him to order an investigation of alleged miracles in connection with a desecrated host in Pulka, which, according to the opinion of some, were merely a pretext to pillage the Jews.

The pope, in an ambiguous reply dated Aug. 29, 1338, directs that an investigation be made; but of the result nothing is known.

New sufferings came upon the Jews of Austria with the appearance of the Black Death (1349), though not to so great an extent as elsewhere in Germany. In various cities the accusation was spread that the Jews had caused the plague by poisoning the wells; and in Krems, Stein, Mautern, and other places the Jewish communities were massacred. For this infringement of the public peace and for the destruction of the duke's property the cities were fined, three of the mob leaders were executed, while others had to pay ransom for their lives. Contemporary chronographers call the duke for this act of justice a partizan of the Jews ("fautor Judæorum"). A report, first found in an old manuscript, "Wiener Geserah" (Steinschneider, "Cat. Bodl." col. 537; Grätz, "Gesch. der Juden," 3d ed., vii. 344, wrongly based on Pez, *l.c.* i. 541), according to which the

Jews of Vienna killed themselves in their synagogue upon the advice of their rabbi Jonah, is unfounded (see Scherer, *l.c.* p. 371). Albrecht's successor, Rudolph IV. (1358–65), forged the so-called "Privilegium majus," according to which Emperor Frederick I. had in 1156 given to the dukes of Austria unusual privileges, among which was the right to keep Jews and "public usurers." Emperor Karl IV. confirmed the right of the Austrian dukes to keep Jews in all places in their dominion, and made a treaty with the dukes of Austria, in his capacity as king of Bohemia, that neither party would allow Jews who had left their country to settle in that of the other (Dec. 13, 1360). This measure was adopted in order to prevent Jews who might endeavor to escape from extortions from seeking another home. If a Jew found another home, his bonds were invalidated. Such "Tötbriefe," issued by Rudolph are extant from the year 1362. The same conditions prevailed under Rudolph's brothers and successors, Albrecht III. (1365–95) and Leopold III. (1365–86). When Jews had left the country, those who remained had to indemnify the duke for the loss which he had suffered. In 1367 several Jews, probably the representatives of their coreligionists, made a treaty with the dukes, promising to pay 20,000 florins for two Jews, Musch and Chadgim (Hayyim), who had left the Austrian territory; in consideration of which payment the dukes allowed them to take all of the fugitives' property. In 1366 the dukes issued an order that no Jew should engrave a seal; and two years later they prohibited dealing in gold and silver and money-changing by Jews, restricting them to lending money on pledges. About 1370 all the Jews in the Austrian territories were imprisoned by secret order, and their property was confiscated. One report has it that the object of this outrage was to convert the Jews to Christianity. However this may have been, the attempt failed; only two, a man of forty and a young girl, were baptized, the former of whom returned to Judaism and was burned at the stake. At a subsequent period, probably in 1378, a new charter was granted to the Jews. The deed is not now extant; but from quotations in later documents it is learned that the Jews were given a renewed assurance of the ducal protection; the right of residence in all the ducal lands was accorded to them; they were to be assisted in collecting their debts; and the dukes undertook to issue no letters of invalidation. The Jews were not to be blackmailed by loans and taxes beyond those stipulated by their charters, and accusations against them must be proved by the testimony of honest ("unversprochenen") Christians and Jews.

**Restrictions on Occupations.**

Notwithstanding the promise that they should not be troubled with demands for loans by the dukes, the latter in 1379–80 exacted another loan of 10,000 pounds of Vienna pennies, assessed under the penalty of excommunication against all the Jews of Austria. Similarly, in spite of the promise granted in the charter, the dukes in 1382 remitted the interest which the citizens of Vienna owed to the Jews on loans. An order of 1371 prohibits the sale of wine and grain by the Jews of Styria; yet the Jews of Vienna are expressly exempted from the impost laid by the municipality of Vienna on wine brought into the city.

**Further Restrictions.**

How did the Jews, who in 1370 were robbed of all their property, levy ten years later the sum of 10,000 pounds of pennies on the members of their community? This is easily answered, when the fact is considered that the confiscation did not include the bonds which they had in their hands and which constituted the greater part of their possessions. Thus the condition of the Jews under rulers who were considered partial to them was rather precarious; but their situation became worse under the succeeding dukes. Of the Jews under Albrecht IV. (1395–1404), son of Albrecht III., and Wilhelm, the son of Leopold III. (1395–1406), who ruled over Austria in common, very little is known. The charter granted to the Jews of Carinthia and Styria Oct. 23, 1396, which states that the privileges granted them in 1377 shall be confirmed, is merely a confirmation of the "Handfeste" (charter) described above. Restrictions, such as the prohibition of dealing in any merchandise in the city of Linz (1396), or of holding real estate, even where it had been obtained as a foreclosed mortgage, are based on the principle that Jews should be restricted to money-lending. Of particular interest is the fact that a Jew, named Guntzenhauser, had to sign a promise that he would not practise medicine (1403). This was evidently done upon the demand of the university, whose professors frequently complain of the competition of Jewish physicians. The invocation of the "great Jew Czaphonas Paneach," found in that document, is evidently not, as Scherer (*l.c.* p. 403) and Wolf ("Studien zur Jubelfeier der Wiener Universität," p. 16, Vienna, 1865) interpret it, a mystic formula: it refers to the Aramaic version of Gen. xli. 45, and means, therefore, an oath in the name of Him who knoweth all secrets.

**Host-Tragedy of Enns.**

The hostility of the general population to the Jews manifested itself in 1406, when a fire broke out in the synagogue of Vienna and the mob used the opportunity to sack the Jewish quarter. The worst, however, was to come under Albrecht V. (1404–39), who, when at fourteen he was declared of age, succeeded his father Albrecht IV., and the latter's cousin, Leopold IV. Albrecht was a religious fanatic; and the popular prejudice, which declared the Jews responsible for every evil, had at that time accused the Jews of having caused the Hussite schism. This fanaticism found soon a pretense of justification in the circulation of the story that a rich Jew, Israel of Enns, had bought of a sexton's wife a consecrated host in order to profane it. Under the order of the duke, all the Jews of Austria were imprisoned (May 23, 1420); the poor among them were expelled from the country; and the well-to-do were kept in prison, and their property was confiscated. Some, in order to save their lives, embraced Christianity, but of these the majority returned to Judaism and were burned at the stake. Others committed suicide; and this probably gave rise to the legend that R. Jonah and the whole congregation of Vienna killed themselves in the synagogue. The only result of an appeal to the pope (Martin V.) by

the Jews of Italy was the bull of Dec. 23, 1420, decreeing that Jewish children under the age of twelve should not be baptized. The fate of the Jews he either could not or would not alter, although in his bull of Feb. 12, 1418, he had confirmed to them the whole of the privileges which they had possessed in Germany. All the Jews who had not professed Christianity were burned near Vienna, March 12, 1421; the duke confiscated their property; their houses were either sold or donated to persons of distinction; and the synagogue was destroyed, and the materials given to the university. The children of the Jews were placed in monasteries to be educated; and the duke made a treaty with his cousin Ernst of Styria that the Jews in the latter's dominion should have no dealings with his subjects. Even in his own dominion, however, he could not enforce his law, for in 1438 he issued a safe-conduct to a Jew, named Isserlein, basing this favor on the fact that the latter was innocent of the crime for which the Jews had been punished. His epitaph, however, praises him for the cremation of the Jews ("Jussi Judæos ante cremare meos").

**Culture:** While the number of Jews in Austria must have been considerable, and some congregations, as those of Vienna, Wiener Neustadt, and Krems, had contained Jewish settlements as early as the cities along the Rhine, and while Eliezer of Bohemia speaks with an expression of pity of the spiritual conditions among the Jews of Hungary and Poland (Buber, "Anshe Shem," p. x, Cracow, 1895), little is known of literary activity among the Jews of this country. Of the fourteenth century is Meïr ben Baruch ha-Levi in Vienna, who is reported to have introduced the title MORENU as license for the exercise of the rabbinical prerogative. Among his contemporaries were Abraham Klausner, Shalom of Neustadt, and Aaron of Neustadt. Their activity is chiefly in the field of the minutiæ of law, in which Shalom's disciple, Jacob ha-Levi (Maharil), became specially prominent. The latter has preserved to us the fact that as early as the fourteenth century the Jews of Austria had their own ritual and their peculiar melodies in public worship ("Minhag Bene Oesterreich"; see Maharil, in "Laws of Yom Kippur," ed. Warsaw, 1874, p. 47). Religious practises in Austria must have been so developed in the twelfth century that Isaac of Durbalo, a Frenchman, thought them worthy of his special attention, and he quotes what he has heard about them in Olmütz (Maḥzor Vitry, p. 338, Berlin, 1896–97). There must, however, have been some participation in the spiritual life of their neighbors, as Jewish physicians are frequently mentioned, and their practise seems to have aroused the jealousy of their Christian competitors. It is further probable that G. Wolf is right when he thinks that the title "Morenu" was introduced by R. Meïr ha-Levi in imitation of the conferring of degrees in the University of Vienna founded in 1365 ("Studien zur Jubelfeier der Wiener Universität," p. 15, Vienna, 1865). The only Talmudic scholar of great literary reputation was Israel ISSERLEIN of Marburg, Styria, author of "Terumat ha-Deshen," who lived in the first half of the fifteenth century. The great-grandfather of Isserlein, Israel of Krems, was appointed by Emperor Rupert chief rabbi of all the Jews in the German empire (May 3, 1407), which most likely meant that he should be responsible for the collection of taxes (Grätz, "Gesch. der Juden," 3d ed., viii. 102). The assumption that Israel was from Kremsier (Frankel-Grün, "Gesch. der Juden von Kremsier," i. 15, Breslau, 1896) is improbable (see "Deborah," 1902, p. 132). The Jews refused to submit to him.

**From the Expulsion of 1420 to that of 1670:** Albrecht's posthumous son, Ladislaus (1440–57), who was declared of age in 1452, was a religious fanatic, and in the treatment of the Jews followed the example of his father. In charters granted to the municipality of Vienna (June 6, 1453, and Sept. 27, 1455) he confirmed his father's law, that no Jew should have the right to reside in that city. He further declared that loans contracted by his subjects from Jews residing elsewhere should be invalid, just as his father had in 1423 made an agreement with his cousin, Ernst of Styria, that the Jews living in the latter's dominion should not be permitted to lend money to the subjects of Albrecht. The physicians of Vienna complained that a Jew who had a safe-conduct from the German emperor Frederick III., Ladislaus' cousin, practised medicine (1454). The young king's enmity toward the Hussites was even more bitter than that of his father; and under his protection the fanatic monk CAPISTRANO preached against the heretics, arousing the population against the Jews. They were expelled from Olmütz, Brünn, Znaim, Neustadt, Breslau, Schweidnitz, and other cities of Silesia (1454–55).

**Persecutions: Capistrano.**

Ladislaus died when only seventeen years old (Nov. 23, 1457), and his lands passed into the possession of Frederick V. of Styria, who was also German emperor after 1440. Frederick was always in financial difficulties, and therefore needed the Jews; but he was also favorably inclined to them from humanitarian reasons, so that people gave him the nickname "King of the Jews." Probably because of the attacks on them by Capistrano, Frederick obtained from Pope Nicholas V. a bull (issued Sept. 20, 1451) granting him express permission to allow Jews to reside in all of his dominions, which included Austria, Carinthia, Carniola, Styria, Tyrol, and Alsace (Vorder-Oesterreich). This permission is explained by the fact that the Jews were tolerated for the benefit of the inhabitants needing money-lenders (Christians not being allowed to engage in this business), and, further, because tradition had from time immemorial sanctioned this toleration. A correct text is found in Scherer (*l.c.* p. 436). When Frederick succeeded to the possessions of Austria, the states ("Stände") petitioned (1458) that the expulsion of the Jews from Upper and Lower Austria be enforced. The petition was renewed in 1460, and in his reply (March 23, 1460) in which he grants the petitioners' request and states that Jews shall settle nowhere in his territories except where they have been permitted to reside before, he repudiates the rumor that he favored the Jews: "Wie man sein genad beschulldig, sein genad halt hye hewser vol Juden und thue den gnadig schub und fürderung, etc., wolt sein kay. gn. gern solcher zicht vertragen

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**Tragedy of Enns.**

the Jews of Italy was the bull of Dec. 23, 1420, decreeing that Jewish children under the age of twelve should not be baptized. The fate of the Jews he either could not or would not alter, although in his bull of Feb. 12, 1418, he had confirmed to them the whole of the privileges which they had possessed in Germany. All the Jews who had not professed Christianity were burned near Vienna, March 12, 1421; the duke confiscated their property; their houses were either sold or donated to persons of distinction; and the synagogue was destroyed, and the materials given to the university. The children of the Jews were placed in monasteries to be educated; and the duke made a treaty with his cousin Ernst of Styria that the Jews in the latter's dominion should have no dealings with his subjects. Even in his own dominion, however, he could not enforce his law, for in 1438 he issued a safe-conduct to a Jew, named Isserlein, basing this favor on the fact that the latter was innocent of the crime for which the Jews had been punished. His epitaph, however, praises him for the cremation of the Jews ("Jussi Judæos ante cremare meos").

**Culture:** While the number of Jews in Austria must have been considerable, and some congregations, as those of Vienna, Wiener Neustadt, and Krems, had contained Jewish settlements as early as the cities along the Rhine, and while Eliezer of Bohemia speaks with an expression of pity of the spiritual conditions among the Jews of Hungary and Poland (Buber, "Anshe Shem," p. x, Cracow, 1895), little is known of literary activity among the Jews of this country. Of the fourteenth century is Meïr ben Baruch ha-Levi in Vienna, who is reported to have introduced the title MORENU as license for the exercise of the rabbinical prerogative. Among his contemporaries were Abraham Klausner, Shalom of Neustadt, and Aaron of Neustadt. Their activity is chiefly in the field of the minutiæ of law, in which Shalom's disciple, Jacob ha-Levi (Maharil), became specially prominent. The latter has preserved to us the fact that as early as the fourteenth century the Jews of Austria had their own ritual and their peculiar melodies in public worship ("Minhag Bene Oesterreich"; see Maharil, in "Laws of Yom Kippur," ed. Warsaw, 1874, p. 47). Religious practises in Austria must have been so developed in the twelfth century that Isaac of Durbalo, a Frenchman, thought them worthy of his special attention, and he quotes what he has heard about them in Olmütz (Mahzor Vitry, p. 338, Berlin, 1896–97). There must, however, have been some participation in the spiritual life of their neighbors, as Jewish physicians are frequently mentioned, and their practise seems to have aroused the jealousy of their Christian competitors. It is further probable that G. Wolf is right when he thinks that the title "Morenu" was introduced by R. Meïr ha-Levi in imitation of the conferring of degrees in the University of Vienna founded in 1365 ("Studien zur Jubelfeier der Wiener Universität," p. 15, Vienna, 1865). The only Talmudic scholar of great literary reputation was Israel ISSERLEIN of Marburg, Styria, author of "Terumat ha-Deshen," who lived in the first half of the fifteenth century. The great-grandfather of Isserlein, Israel of Krems, was appointed by Emperor Rupert chief rabbi of all the Jews in the German empire (May 3, 1407), which most likely meant that he should be responsible for the collection of taxes (Grätz, "Gesch. der Juden," 3d ed., viii. 102). The assumption that Israel was from Kremsier (Frankel-Grün, "Gesch. der Juden von Kremsier," i. 15, Breslau, 1896) is improbable (see "Deborah," 1902, p. 132). The Jews refused to submit to him.

**From the Expulsion of 1420 to that of 1670:** Albrecht's posthumous son, Ladislaus (1440–57), who was declared of age in 1452, was a religious fanatic, and in the treatment of the Jews followed the example of his father. In charters granted to the municipality of Vienna (June 6, 1453, and Sept. 27, 1455) he confirmed his father's law, that no Jew should have the right to reside in that city. He further declared that loans contracted by his subjects from Jews residing elsewhere should be invalid, just as his father had in 1423 made an agreement with his cousin, Ernst of Styria, that the Jews living in the latter's dominion should not be permitted to lend money to the subjects of Albrecht. The physicians of Vienna complained that a Jew who had a safe-conduct from the German emperor Frederick III., Ladislaus' cousin, practised medicine (1454). The young king's enmity toward the Hussites was even more bitter than that of his father; and under his protection the fanatic monk CAPISTRANO preached against the heretics, arousing the population against the Jews. They were expelled from Olmütz, Brünn, Znaim, Neustadt, Breslau, Schweidnitz, and other cities of Silesia (1454–55).

**Persecutions: Capistrano.**

Ladislaus died when only seventeen years old (Nov. 23, 1457), and his lands passed into the possession of Frederick V. of Styria, who was also German emperor after 1440. Frederick was always in financial difficulties, and therefore needed the Jews; but he was also favorably inclined to them from humanitarian reasons, so that people gave him the nickname "King of the Jews." Probably because of the attacks on them by Capistrano, Frederick obtained from Pope Nicholas V. a bull (issued Sept. 20, 1451) granting him express permission to allow Jews to reside in all of his dominions, which included Austria, Carinthia, Carniola, Styria, Tyrol, and Alsace (Vorder-Oesterreich). This permission is explained by the fact that the Jews were tolerated for the benefit of the inhabitants needing money-lenders (Christians not being allowed to engage in this business), and, further, because tradition had from time immemorial sanctioned this toleration. A correct text is found in Scherer (*l.c.* p. 436). When Frederick succeeded to the possessions of Austria, the states ("Stände") petitioned (1458) that the expulsion of the Jews from Upper and Lower Austria be enforced. The petition was renewed in 1460, and in his reply (March 23, 1460) in which he grants the petitioners' request and states that Jews shall settle nowhere in his territories except where they have been permitted to reside before, he repudiates the rumor that he favored the Jews: "Wie man sein genad beschulldig, sein genad halt hye hewser vol Juden und thue den gnadig schub und fürderung, etc., wolt sein kay. gn. gern solcher zicht vertragen

sein von den die es erdencken, nachdem sein kay. gn. daran zumal ungütlich beschieht" (Scherer, *l.c.* p. 427). The complaints against the residence of Jews in Austria were frequently repeated in spite of the emperor's assurance that they would not be allowed to settle there; so that in his reply, dated Dec. 13, 1463, he makes the remark that while he was willing to carry out his promise not to allow any Jews to settle in Austria, he could not, in his capacity as king of the Romans, refuse them permission to come to his court whenever they had business to transact there. For some years this seems to have sufficed; but in 1479 the complaint is repeated, and the emperor is petitioned to issue a decree that no debt shall be valid unless the bond is signed in the presence of a judge.

**Petitions Against Re-settlement.**

The hostility to the Jews was constantly fomented by the clergy, who refused to give absolution or to admit to communion any judge or other official who in a litigation should render sentence in favor of the Jews. In order to stop this agitation, Frederick obtained from Pope Paul II. the bull "Sedis apostolicæ copiosa benignitas" (May 31, 1469), in which the pope declared that the Jews had a claim to be treated justly. The emperor also intervened in favor of the Jews of Endingen, who had been accused of the murder of a Christian child (see BLOOD ACCUSATION and JOSEL VON ROSHEIM); and he took similar action when charges of a like nature were made in Trent (1476) and Regensburg (1478). The animosity of the citizens remained unabated. When the Hungarian king Matthias Corvinus captured Vienna in 1485, the citizens petitioned him that "in consideration of their disgraceful action toward God Almighty, the Jews should be expelled." The king granted the petition. The hostility of the population is further manifested in various polemical works of the period (Scherer, *l.c.* p. 433).

The death of Frederick (Aug. 19, 1493) at once changed the condition of the Jews. His successor, Maximilian (1493–1519), seems, as heir presumptive, to have tried to induce his father to change his attitude toward the Jews. When Maximilian took possession of the throne, conditions changed to some extent in favor of the Jews, because his political ambitions—especially his wars with Francis I. of France—forced him to protect the Jews, who furnished his only reliable source of income. As under his father, the states ("Stände") of Austria constantly complain that, contrary to their privileges, Jews are tolerated. Maximilian always answers by referring to the temporary character of his grants to the latter. Still, as can be seen from his attitude toward the charges made by the convert PFEFFERKORN, who demanded the confiscation of all rabbinical books, the emperor was not favorably inclined to the Jews. When, therefore, the states in Carinthia and in Styria declared their willingness to indemnify him for the taxes of the Jews, he decreed their expulsion from those provinces (Carinthia, March 9, 1496; Styria, March 12, 1496), which, partly under his father, partly under his own reign, had been united with the Austrian possessions. The states of Styria paid for the privilege of the expulsion of the Jews 38,000 pounds of Vienna pennies; while those of Carinthia paid 4,000 Rhenish florins (the text of this decree was published in "Allg. Zeit. des Jud." 1849, p. 23). The motives assigned for the expulsion are partly religious, arising from alleged insults to the sacrament, and partly economic, in view of the Jews' usurious and fraudulent business practises. Carniola had only one Jewish settlement, in Laibach, and the citizens of that town also obtained a decree ordering the expulsion of the Jews (Jan. 1, 1515). In all of these territories Jews had existed since the thirteenth century, and probably earlier, as is indicated by the names of many places; *e.g.*, Judenburg, Judendorf, etc.

**Expulsions: Carinthia and Styria.**

The decrees of expulsion, with very few exceptions, remained in force until the new era following the year 1848. In Austria proper the petition of the states for the expulsion of the Jews, though often repeated, was never fully granted; and in 1518 the emperor, in replying to a petition for expulsion, stated that, while he was willing to expel the Jews from Vienna and from the province of Austria, it was not his intention to expel them from the province at once. He, therefore, permitted them to reside in the cities on the border, Eisenstadt, Marchegg, etc., where they should have a chance to look for a place of definite settlement. This policy the emperor maintained to the last. Shortly before his death (Jan. 12, 1519), he, in reply to repeated complaints of the states, announced that Jews who had been expelled from his various dominions would be allowed to reside in the border towns; and he further exempted from the expulsion the Jew Hürschl, who had been permitted to reside in Vienna (May 24, 1518). This is the beginning of the era of the COURT JEWS. Maximilian was succeeded by his grandson Charles V. (1519–56), who, in his capacity of German emperor, exercised a considerable influence upon the condition of the Jews in Austria. The frequent expulsions at the end of the fifteenth and at the beginning of the sixteenth century had made it imperative for the German emperor (who, in his illusionary capacity as Roman emperor, considered himself as the protector of all the Jews, and who, as such, derived an income from the Jewish taxes) to provide some remedy. Charles, therefore, at the commencement of his reign confirmed the privileges of the Jews (1520), among which was the important stipulation that they should not be expelled without his consent from places where they had been allowed to settle. This charter he confirmed after his coronation as Roman emperor (May 18, 1530), and again on April 3, 1544. In the latter document he also declared against the blood accusation. The policy of maintaining the Jews where they had once been tolerated and of prohibiting their settlement elsewhere remained in general the policy of the Austrian rulers after his time, although this rule was not without exceptions. When, in 1525, the states of Austria again demanded that Jews should not be permitted to reside in any part of Austria, Ferdinand (to whom, in 1522, Charles had assigned his Austrian possessions) emphatically replied (Feb. 23, 1526) that he would allow them to live in any part of his possessions where Jews had previously dwelt. On May 28, 1529, he

**General Policy.**

again confirmed the charter of the Jews in Austria. Individual Jews occasionally received special favors, as, for example, the physician Lazarus, whom the tutor of the emperor's children commends highly for services rendered to the imperial household (1534), and the Jew Moyse, who had distinguished himself by services rendered to the mint (1542). The latter was granted, as a special favor, permission to deal in all kinds of merchandise, though he was prohibited from lending money on interest. In spite of his promises to allow Jews to reside in places where they had been tolerated, Ferdinand ordered an expulsion of the Jews from Austria (Jan. 31, 1544). The order was, however, never executed. An expulsion from Bohemia, decreed by Ferdinand in 1561, was repealed owing to the efforts of Mordecai Meisels, who went to Rome and obtained from Pope Paul IV. the absolution of the emperor from his vow.

Under the successors of Ferdinand, Maximilian II. (1564–76), Rudolph II. (1576–1612), and Matthias (1612–19), the conditions remained the same. Expulsions were threatened and revoked; taxes were imposed on every occasion; and petty persecutions, especially in regard to the distinctive Jewish costume or badge, were the key-note of the legislation. In 1567 a charter granted to the Jews of Bohemia confirms the right of residence to the Jews of Bohemia "for all time"; while in the following year it is decreed that they shall not be permitted to reside in the mining towns. From these latter they remained excluded until the new constitution of 1848 abolished their disabilities. Another decree of expulsion followed, for the Jews of Lower Austria, in 1572, which was suspended in the following year, but seems to have been finally executed in 1575 or 1576. This expulsion, like that decreed in 1561 in Bohemia, must either have been revoked or, more probably, became again a dead letter owing to the exceptions in favor of the court Jews, who had the right to take other Jews into their employ; for in 1597 the states of Lower Austria again demand the expulsion of the Jews from the province, and, as if they knew that such a decree would not be carried out, they demand the enforcement of the decree compelling Jews to wear a badge. Rudolph II. took a great interest in the Jews from a scientific point of view also. Being an alchemist, he, like many others at that time, believed that cabalistic literature contained information on the mysteries which he was studying, and therefore he called Rabbi Löwe ben Bezalel to his castle in Prague (1592) to give him the much-desired information ("Zemah David," ed. Frankfort-on-the-Main, 1692, p. 66*b*).

Ferdinand II. (1619–37) was a bigoted Catholic and a disciple of the Jesuits, who, in their desire to crush out all heresy, were naturally enemies of the Jews. As during the sixteenth century complaint was made that the Jews sympathized with the Turks and served them as spies, so after the battle at the White Mountain near Prague (1620), which restored Bohemia to the house of Hapsburg and to Catholicism, the charge was made that the Jews favored Protestantism. Thus, the dean of Teplitz complains in a report to the archbishop of Prague that the Jews receive Protestants into their houses, and that the noise of their synagogues ("rugitus et mugitus illorum") disturbs the church services ("Allg. Zeit. des Jud." 1887, p. 30). In spite of his religious prejudices, however, Ferdinand treated the Jews with comparative fairness. When the town council of Vienna ordered landlords having Jews as tenants to require them to vacate the premises, the emperor at once intervened, enjoined the council from disturbing the Jews, and also took measures to protect them against further disturbances by allotting an area in one of the suburbs of Vienna to be set apart for the habitations of the Jews, in which they would be permitted to acquire real estate (1624). In a charter, dated Dec. 6, 1624, the Jews have assured to them undisturbed residence in Vienna; they are permitted to enter the city without the badge; the population is warned not to molest them; they are placed exclusively under the jurisdiction of the imperial authorities; and their houses are exempted from the obligation to billet soldiers. On the other hand, Ferdinand, as a strict Catholic, ordered that both in Vienna and in Prague Jews should be forced to attend a mission service on every Sabbath, when a Jesuit would preach to them on the truth of the Catholic religion (1630).

**The Vienna Ghetto.**

The policy of Ferdinand seems to have been to exempt individual Jews from the disabilities imposed upon the Jews as a class. Thus, he gave to Jacob Bassevi hereditary nobility, and to the court Jews of Vienna a privilege which exempted them from the jurisdiction of the congregational authorities. This privilege and the immunity of the Jews from communal taxes and from the jurisdiction of the municipal authorities proved bones of contention; and after the death of Ferdinand (1637) the Jews of Vienna compromised with the city authorities, offering to pay the sum of 6,000 florins into the city treasury. This offer had not, however, the desired effect. The municipal authorities of Vienna demanded of the new emperor, Ferdinand III. (1637–57), the expulsion of the Jews from Lower Austria; and the emperor acceded to the extent of ordering that Jews should not be permitted to keep stores in the city, and that their exemption from municipal jurisdiction should cease (1638). A year or two later this law was revoked. In 1641 the *status quo* of 1624 was restored, and in recognition of the services rendered by the Jews to the imperial treasury during the severe crisis which the war with the Swedes had brought upon Austria, the former privileges were confirmed in 1645. Although the Jews had been accused of secret complicity with the enemy, they suffered terribly during the Thirty Years' war. In various congregations of Moravia Jewish houses were pillaged, and in Kremsier seventeen people were killed and a considerable number wounded (June 26, 1643) (Frankl-Grün, "Gesch. der Juden in Kremsier," pp. 96 *et seq.*). The heavy taxes exacted from the Jews, in consequence of the depletion of the imperial treasury during the protracted war, and the constant quarrels in the overburdened Jewish communities, induced the emperor to give to the Jews of Vienna a new constitution (1646) which should enable the officers to enforce their authority (Meynert, in Wertheimer, "Jahrbuch für Israeliten,"

**Immunity from City Taxes.**

v. 22). The enforcement of a decree of expulsion against the Jews of Lower Austria in 1652 could only be averted by the payment of a contribution of 35,000 florins.

Ferdinand's son and successor, Leopold I. (1657–1705), had originally been destined for the priesthood, and only the death of his elder brother Ferdinand placed him on the throne. Of deeply religious character and a blind admirer of the Jesuits, he was only too eager to listen to the ever-renewed complaints of the citizens of Vienna. At the beginning of his reign he confirmed the privileges of the Jews (1658); and repeated his assurance of their protection, when the municipal council of Vienna ordered an appraisement of the houses and other property of the Jews, though they were not subject to municipal taxation (June 21, 1661). He also successfully checked the mob when, in 1665, the body of a murdered woman most found in the ghetto, and a rumor was spread that the Jews had committed the crime. His attitude soon changed, however. In 1660 he had married Margaret Theresa, a Spanish princess, and her influence was strongly brought to bear against the toleration of the Jews, for to this fact she ascribed the misfortune of the death of her first-born. To this was added the influence of the patriotic but fanatic bishop of Wiener Neustadt, Count Kollonitsch; and at length the emperor yielded to the demands of the citizens of Vienna, and ordered the expulsion of the Jews from the city and from the provinces of Lower and Upper Austria (Feb. 27, 1670). All Jews were required to leave the capital by July 25, 1670, and those living in the country were expelled in the following spring. The synagogue of Vienna was converted into a church (Aug. 18, 1670), which, in honor of the emperor, was named after his patron saint, Leopold. The persecution of the Jews soon bore fruit. The city could not, as it had promised, pay the taxes of the Jews in addition to those which they had paid before; and many citizens complained that the commerce of the city had suffered through the emigration of such a large number of consumers. Leopold then adopted a milder policy. He not only allowed the exiles to settle in his other provinces, notably in Moravia and Bohemia, but further permitted (1673) Jews to visit the fairs in the province of Lower Austria, whence they had been expelled. Moreover, when in 1680 the ghetto of Prague was destroyed by incendiaries, he refused to listen to the entreaties of the municipality of Prague, who wanted to use the opportunity to expel the Jews altogether. Negotiations with the representatives of the Vienna exiles at Wischau, Moravia, for their resettlement in the capital did not lead to the desired result; nevertheless, not long after the expulsion Jews again appeared in Vienna.

**Expulsion from Vienna.**

**Culture:** Though the Jews of Austria were not very prominent in rabbinical literature and other spiritual activities, the two congregations of Vienna and Prague, and, later on, that of Nikolsburg, contained quite a number of important Talmudists. Many of them had come from Germany, like Yom-Ṭob Lipmann Heller, rabbi in Nikolsburg, Vienna, and Prague, who in 1630 became the object of a treacherous calumny and had to leave the country. Before him R. Löwe ben Bezalel (d. 1609) occupied a very prominent position in Prague. The massacres by the Cossacks in Poland (1648–56) also brought many learned fugitives to Austria, like Ephraim Cohen, Shabbethai Cohen, Samuel Kaidanower, and others. Menahem Mendel Krochmal was rabbi of Nikolsburg, where he died in 1661, and was succeeded by his son-in-law, Gerson Ashkenazi, who was the last officiating rabbi of Vienna before the expulsion. Prague was the first town in Germany in which a printing-press was established (1513). Jewish physicians were always to be found in Vienna, successful rivals of their Christian colleagues. In the sixteenth century occurs the name of Leo Lucerna, called "Maor Ḳaṭon"; in the seventeenth century, those of Leo (Löw) Winkler, who graduated in Padua in 1629, and of his two sons, Jacob and Isaac, who were graduated there in 1669. Acquaintance with German seems to have been rare, for the documents signed by the Jews are signed in Hebrew. Still, the knowledge of spoken German was evidently very general, for the Jesuit priests who preached the mission sermons for the Jews were instructed to preach in German. Some Jews could write in German, as is seen from a letter addressed to Wagenseil by Enoch Fränkel, one of the exiles who settled in Fürth. This letter is also interesting from the broad-mindedness of the author, who protests against the accusation that the Jews hate Christians, as he can not see any reason why the professors of different religions should not be tolerant toward one another (Kaufmann, "Die Letzte Vertreibung der Juden aus Wien," p. 197).

**From the Expulsion of 1670 to the Toleration Edict of Joseph II. (1782):** As has been stated above, the needs of commercial life made the expulsion from Vienna a dead letter. The Jews went to the city on business, and the only difference was that they were not permitted to reside there. Even this prohibition was soon disregarded in exceptional instances. The war with the Turks, who in 1683 nearly captured Vienna, required large means; and among those who furnished the army with provisions and the treasury with money was Samuel Oppenheimer, a Jew from Heidelberg, who was given the right of residence and even that of acquiring property in Vienna. His right of residence dated from about 1685. Through him other members of his family were permitted to dwell in the city, either as members of his household, or as his employees. Prominent among them was Samson Wertheimer (1658–1724). Others followed, such as Simon Michael of Presburg, who had deserved well of the imperial treasury by furnishing gold and silver for the mint; so that in a comparatively short time the city had again a Jewish congregation, only with the difference that it possessed no corporate rights as such. The short reign of Leopold's son and successor, Joseph I. (1705–11), brought no change in their condition. Under Charles VI. (1711–40), a brother of Leopold, the traditional policy was also maintained. About 1725 there came from London to Vienna as a court Jew Diego d'Aguilar, who farmed the tobacco monopoly, and who, according to the testi-

**Court Jews.**

mony of Maria Theresa, had a claim on her gratitude because of his disinterested services.

The malignant fanaticism of the clergy continued. Typical for their position is the case of the congregation of AUSSEE, when its synagogue was destroyed and three members were exiled on the charge of the local priest, who asserted that they had assaulted him, when he (contrary to the law) had entered their synagogue on Yom Kippur and preached Christianity to them (1722). In Brünn, whence Jews had been expelled through the efforts of Capistrano in 1454, one Solomon Deutsch in 1706 held services in an inn. When this became known the repetition of such an act was prohibited under a fine of 100 reichsthaler. On the application of Deutsch permission was, however, given to read prayers, but not to use a scroll of the Law ("cum res sapiat synagogam," "Tagesbote aus Mähren," Nov. 7, 1901). The taxes were very heavy. Charles demanded of the Jews of Vienna 148,000 florins to defray the expenses of his coronation (1711). In 1717 they had to lend 1,237,000 florins, toward which Samson Wertheimer contributed 500,000 florins. On the other hand, these court Jews used their influence in the interest of their coreligionists elsewhere when the latter were in trouble. It was due to Samuel Oppenheimer's influence that the work "Neu Entdecktes Judenthum," by J. A. Eisenmenger, was prohibited. They also tried, though in vain, to obtain a repeal of the cruel sentence against the Jews of Aussee mentioned above. The treatment of the Jews was still guided by the principle that they were a nuisance which required constant watching, lest it became pernicious. Thus Charles issued an order that of every Jewish family only one member should be considered "pro incola," which meant that only one should be permitted to marry (Sept. 23, 1726). Jews were expelled from Breslau in 1738 upon the demand of the merchants.

Maria Theresa (1740–80), who was very bigoted, was especially hostile to the Jews. During the war with Frederick the Great the rumor spread, as had been the case during the war with the Swedes and with the Turks, that the Jews had betrayed the country to the enemy. The empress imposed upon them a contribution of 50,000 florins, and in 1744 issued an edict that all the Jews in the kingdom of Bohemia, including the provinces of Moravia and Silesia, should be expelled. Only after great efforts by various philanthropists and foreign ambassadors did she consent to suspend the edict for ten years for an annual payment of 3,000,000 florins (Aug. 5, 1748). Later on the matter was abandoned. During the seven years' war with Prussia the empress permitted the statement to be published that the suspicion against the Jews was unfounded. In 1756 the district rabbi of Moravia, Moses Lemberger, upon the demand of the empress pronounced an excommunication against all traitors. In spite of her aversion to the Jews, the empress took a deep interest in all matters pertaining to the administration of Jewish congregations. Her statute for the Jewry of Moravia, "General-Polizey-Process- und Kommerzialordnung für die Judenschaft im Marggrafthum Mähren" (1754), is a classic type of paternal legislation in the administration of Jewish affairs. The duties of the district rabbi, the mode of his election, and even the course of Talmudic studies were regulated in detail. She examined personally the bill of the delegates to the election of the Jewish representatives (1751), and demanded that a Jesuit should be a member of the commission which should examine all Hebrew books. Her special confidence was enjoyed by the Jesuit Franz Haselbauer (1677–1756), who in 1726 brought the charge against a Jewish calendar, printed in Amsterdam, that it contained blasphemies against the Catholic religion ("Zeit. für die Gesch. der Juden in Deutschland," ii. 388). In 1760 she issued an order that all unbearded Jews should wear a yellow badge on their left arm.

**Under Maria Theresa.**

Of the restrictions placed on the Jews a specimen may be given from a petition of the community of Prague. They complain that they are not permitted to buy victuals on the market before a certain hour —vegetables not before 9, and cattle not before 11 o'clock; to buy fish is sometimes altogether prohibited; Jewish druggists are not permitted to buy herbs at the same time with Christians ("Allg. Zeit. des Jud." 1887, pp. 676 *et seq.*). The taxation was exorbitant. For instance, it was decreed in 1744 that the Jews should pay a special tax of 40,000 florins for the right to import their citrons for the Feast of Booths (see ETROG). Upon the petition of the Jews this tax was reduced to 4,000 florins. Only occasionally was the empress humane in her treatment of the Jews. Thus, on Feb. 15, 1769, she ordered that no Jewish child should be baptized against the will of its parents; and in a special case she decided against the Church (Wolf, "Judentaufen in Oesterreich," pp. 55 *et seq.*, Vienna, 1863). An evident intention to improve the material condition of the Jews is found in her orders (1) that the Jews may sell new garments made by themselves, against which the gild of tailors had protested (April 10, 1772); (2) that Jews may engage in jewelers' work, although they must not keep an apprentice (April 24, 1772); and (3) that they may keep tanneries under certain restrictions (Sept. 20, 1775).

**Culture:** The mental activity among the Jews during this period is still almost exclusively restricted to Talmudic literature. Higher literary aims were pursued by David OPPENHEIM, nephew of the court Jew Samuel Oppenheimer, who was rabbi of Nikolsburg 1690–1705, and of Prague 1705–36. His rich and well-selected library could not, however, be brought into Austria on account of the severe censorship, then in the hands of the Jesuits. The movement of Shabbethai Zebi agitated the Jews of Austria to no small degree; and some of the mystics who followed the pseudo-Messiah were Austrians, like Loebele PROSSNITZ; or they found a fertile soil in Austria in men like Nehemiah HAYYIM and Joseph FRANK. The controversy between Jacob EMDEN and Jonathan EYBESCHÜTZ also caused a great commotion in Austria, where the latter had spent a great part of his early life and where, also, Emden had lived for some time in the house of his father-in-law, Mordecai ha-Kohen, rabbi in Ungarisch Brod. Members of the AUERBACH family who had lived in Vienna and in Nikolsburg were called to important

rabbinical positions in Poland; others, like Schmelke Horowitz, rabbi in Nikolsburg (d. 1778), and Ezekiel Landau, chief rabbi of Prague (1754–93), were called to Austria from Poland. Prominent men from Austria filled positions in Germany; *e.g.*, the Teomim-Fränkel family, the Bacharachs, Jacob Poppers in Frankfort-on-the-Main, and Jacob Reischer in Metz, both the latter being natives of Prague. To Bohemia, as the country of their nativity, point the names of Horowitz and Lipschütz, the latter derived from Liebeschütz in Bohemia. Even secular knowledge began to spread in Austria, as can be seen from the physicians Abraham Kisch, the teacher of Mendelssohn, and Jonas Jeitteles (1735–1806), who had studied medicine in Halle.

**From the Emancipation Edict of Joseph II. to the Revolution of 1848:** Under Maria Theresa's son and successor, Joseph II. (1780–90), a new era began for the Austrian Jews. Joseph was an admirer of Voltaire and a disciple of the school of enlightenment, and he, therefore, adopted an attitude toward the Jews differing from that of his mother and considered it his duty to improve their condition. One of the first acts of his government was the abrogation of all the laws requiring the Jews to wear a distinctive dress (Oct. 21, 1781). The enlightenment ("Aufklärung") of the Jews was one of Joseph's cherished plans. To this end he demanded that the Jews should assimilate themselves to their surroundings, adopt the language of the country, and establish schools according to the plan of modern pedagogy ("Normalschulen"), that they should be allowed to enter all high schools and universities (which, as he expressly states, had been at no time directly prohibited), to lease lands for agricultural purposes (if they worked it with Jewish hands), to engage in all mechanical trades, arts, and wholesale commerce (Oct. 19, 1781). He abolished the poll-tax (Dec. 19, 1781), directed the authorities to treat the Jews like fellow-men ("Nebenmenschen"), and commanded that Jewish children in the public schools should also receive proper consideration. Joseph's views are most clearly expressed in what is called the Toleranzpatent (Jan. 2, 1782). He introduces this law with the statement that it is his aim to permit all his subjects, without distinction as to creed and nationality, to participate in the welfare and freedom of his government; and, although the restrictions on residence in the other provinces and the prohibition to reside in Lower Austria are expressly maintained, the law breathes the spirit of a new era. The specific ecclesiastic restrictions, dating from the time of the Vienna council, prohibiting Jews from being abroad before noon on Sundays and Catholic holy days, and from visiting places of amusement, are abolished. He also compelled the Jews to assume fixed family names (1787) and to serve in the army—in each case the first instance of the kind in Europe.

**Beginning of a New Era.**

The short reign of Leopold II. (1790–92), brother and successor of Joseph, was too uneventful to leave any traces in the history of the Austrian Jews; but it may be mentioned that upon his ascent to the throne the bishops presented a petition asking that the laws of Joseph II. relating to the Jews be abrogated, and that the Jews be again declared crown vassals ("Kammerknechte") whose position depended solely on the good-will of the monarch. Leopold replied evasively that the times were too troublous to allow him to take any decisive steps in the matter. Francis II. (1792–1835), Leopold's son and successor, reigned during the most critical period of Austria's history. He was a man of narrow views, a typical Philistine; and his conception of the political and economic situation of the Jews was in harmony with his general policy. When, in 1793, Baron von Saurau, one of the highest officials, made a motion to abolish a special department of the police, the "Judenamt," an invidious distinction against the Jews, the emperor agreed that the department should be called a commission. Economic and social restrictions were numerous. The principle of improving the condition of the Jews by opening to them new ways of activity, as Joseph II. had intended, was given up. Agriculture, which Joseph II. endeavored to introduce among them, was restricted. They were prohibited from farming rural property. Only in the case of the estates of noblemen ("Landtäfliche Güter") was an exception made (March 29, 1793); and even then hereditary tenancy or acquisition was prohibited. Similarly, a Jew could foreclose a mortgage on real estate only under the condition that he should not buy it or take it under his administration (Oct. 23, 1816, and July 20, 1827). The Jews of Vienna were especially restricted: The emperor wrote with great indignation to one of his ministers stating that he had heard that the Viennese Jews bought houses in the names of Christians, and that this scandal ("Unfug") would not be tolerated (May 27, 1814). A law of 1804 prohibited dealing in saltpeter; one of 1814, in salt and grain. Although Simon von Lämmel, a favorite of the emperor, petitioned to have the last-mentioned act repealed, the emperor refused (1819). A law of 1818 (repeated in 1829) prohibited Jews from establishing themselves as druggists; only one exception being made; namely, in favor of Michael Perl, the son of Joseph Perl, whose father had done good service in the cause of education among the Jews of Galicia. In 1802 it was decreed that thenceforth no Jew should obtain a "Toleranz," or grant, to reside in Vienna, which law was later amended in favor of the wealthiest. The law that Jews should not keep Christian domestics, dating back to the Council of Vienna, 1267, was repeatedly renewed between 1803 and 1817. Typical for the condition of the Jews and the policy of the authorities is the case of Abraham Heimann and his family, natives of Bavaria, who during the French occupation (1809) had settled in Laibach, whence the Jews had been expelled since 1515. As soon as the Vienna congress (1815) restored the former conditions, Heimann received an order of expulsion, and until 1848 he had to fight in the courts for the most natural rights of a human being. The highly interesting details of this struggle are described by a member of the family in "Allg. Zeit. des Jud." 1849, pp. 41 *et seq.* Isaac Samuel Reggio, who during the French occupation had been professor at the Lycée in his native town, Gorice, was

**Case of Abraham Heimann.**

discharged when Austria again took possession of Illyria.

The ecclesiastical laws were also applied with regard to the internal affairs of the Jews. The latter were not permitted to have any music in Advent, which generally occurred during Hanukkah; and an order was issued that Christians should not be permitted to dance at the balls of the Jews on Purim (1806 and 1824). How little the Jews were understood can be seen from the fact that when the assembly of Jewish notables convened in Paris, an order was given to watch the correspondence of the Jews, so as to ascertain whether they were plotting against the government. The police soon reported that, aside from some insignificant letters, which some Jews received from their relatives living in France, no interest was taken by them in the proceedings of the assembly and of the subsequent Sanhedrin (1806). The only Austrian Jew who received an invitation to attend this meeting, Bernhard von Eskeles, loyally turned over his invitation to the police. Another ecclesiastical restriction against the Jews was the prohibition of the assumption of names of Christian saints as first names (Nov. 6, 1834), which was evidently a reflex of the similar prohibition issued in Prussia Dec. 22, 1833. There was somewhat of the humorous in the report of a court councilor upon the synagogue which the Jews of Vienna desired to build: he expressed the fear that, if the Jews should have an attractive building and good sermons, the synagogue would soon be better frequented than the church (1824) (Wolf, "Gesch. der Juden in Wien," p. 133).

On the other hand, it must be acknowledged that Francis had the intention of being in a measure just to the Jews, and that he sincerely wished to improve the desolate condition of their religious organization. It is certainly a notable sign of progress that as early as 1810 a Jew, Hönig, member of a family of famous financiers, was appointed an officer in the army—except in France, the first case of the kind in Europe. Even a tyrannical measure, such as that requiring every one who wished to marry to pass an examination in religion (based on Herz Homberg's text-book, "Bene Zion," 1810), was well meant, although its maintenance down to 1856 was vexatious. As early as 1795 the emperor had busied himself with a scheme to improve the spiritual condition of the Jews. He intended to establish a rabbinical seminary; and the failure of the scheme was due to the opposition of rabbis of the old school, like Eleazar Fleckeles, Samuel Landau, and Marcus Benedikt. It certainly is creditable to him that he declined to entertain the propositions of narrow-minded rationalists like Herz Homberg and Peter Beer—who denounced the rabbis as blind fanatics, and the Talmud as the source of all evil among the Jews—and it is especially creditable that he did not reward Homberg's defamations of Judaism with the much-coveted "Toleranz."

**Interest in Communal Organization.**

The next result of the investigations of the spiritual condition of Judaism was the "Patent" for Bohemia, issued Aug. 3, 1797, which stated the principle that it was the emperor's object ultimately to remove all Jewish disabilities, although for the present the only tangible progress was the law requiring every rabbi to take a course of philosophical studies. This law was repeated for the other provinces of Austria (Jan. 22, 1820, and Jan. 29, 1826). It remained for a long time a dead letter, and even today (1902) it is not fully carried into practise. Next followed the establishment of the first scientific institution for the education of rabbis, opened in Padua (then under Austrian dominion) Nov. 10, 1829. It also redounds to the emperor's honor that he refused to entertain the proposition made by three Jews to pay into the treasury the annual sum of 150,000 florins, if they were given the right to levy a tax on Etrogim. The emperor considered it wrong to impose a tax on a religious practise (Dec. 12, 1799) ("Israelitisches Familienblatt," Hamburg, Oct. 10, 1901). It showed also considerable progress when the Jews in Vienna obtained permission to build a "Tempel," named so after the one founded in Hamburg, 1817. This name is in itself significant; for in 1620 the citizens of Vienna complain that, while the emperor had given the Jews the right to build a synagogue, they had erected a "Tempel." On the other hand, the name "congregation" was still denied to the Viennese Jews: they were merely "the Jews of Vienna," and their representatives not a board of trustees ("Vorstand"), but merely delegates ("Vertreter"), their rabbi an inspector of "kosher" meat, and their preacher (I. N. Mannheimer) merely a teacher of religion.

**The Vienna "Tempel."**

Francis was succeeded by his son, Ferdinand I. (1835–48), an invalid of no brilliant intellect, and practically without influence on the affairs of the government. The ministers who ruled for him were bent on maintaining the patriarchal state of affairs which had existed under Francis I., and which was considered by the leading statesman, Metternich, to be the best safeguard of public order. Still, the progress of the age demanded here and there a milder interpretation of the existing laws. Thus, when the administration of Count Salm's estate in Raitz prohibited the giving of a night's lodging to Jewish pedlers, the authorities of the central government set aside the order (1836). The position of the Jews of Vienna was somewhat improved. Those that possessed the right of residence were allowed to transfer it to their children, and strangers were permitted to remain in the city two weeks. Further, the police did not carry out these restrictions rigorously; and sometimes they became a dead letter. Those not having the right of residence had merely to have their passports revised, as if they had left the city. Immediately after having passed the gate, they returned and applied for a new permission to reside in the city two weeks (Wolf, "Gesch. der Juden in Wien," p. 142). Here and there senseless restrictions were introduced, probably upon the complaint of some overzealous official or of an unsympathetic population, as when (Jan. 31, 1836) a prohibition against pedling in the border districts was issued because the Jewish pedlers were supposed to be responsible for smuggling, or when (1841) the Jews of Prague were prohibited from spending the summer in the suburb of Bubentsch.

But, on the whole, the policy of the government made for progress. Thus an order of June 4, 1841, permitted the possession by Jews of rural estate when they worked the farms themselves; and the restrictions (dating from the beginning of the eighteenth century) against the number of Jewish marriages, and which even Joseph II. would not remove, were more liberally interpreted. Teachers and rabbis were permitted to marry, even when there was no vacancy in the number of legally permitted families. Similar favors were bestowed on manufacturers, on the owners of large estates, and on prominent scholars. The need of a revision in the legal status of the Jews is strikingly illustrated by the fact that in 1847, when the famous composer MEYERBEER visited Vienna, the government had to issue an order declaring him to be a "cavalier" and not a Jew, so that he might be exempt from the tax which every non-resident Jew had to pay when visiting the city. One great mark of progress was the abolition of the Jewish OATH (Aug. 18, 1846), in which matter Austria preceded most of the German states. Another important step was the law of March 24, 1841, for Galicia, which promised certain improvements for the Jews of that province who should dress in European costume and acquire a knowledge of either German or Polish. For the same reason the government established there county rabbinates ("Kreisrabbinate"). The government also took a great interest in the reform of public worship; and the authorities of Prague ostentatiously took part in the dedication of the new "Tempel für Geregelten Gottesdienst" in that city, which was dedicated on the emperor's birthday, April 19, 1837. Similarly it encouraged the endeavors to induce the Jews to devote themselves to agriculture and mechanical pursuits. These endeavors are treated below under CULTURE.

**Signs of Progress.**

**From the Revolution of 1848 to the Present Time:** The revolution in France awakened an echo everywhere in Europe. In Vienna tumults occurred March 13, and one of the first victims of the revolution was a Jewish student, Heinrich Spitzer, who was shot by the troops. Legislation relating to the Jews was at once revised in a liberal sense. In the new constitution of April 25 the free exercise of religion was granted; and the special Jewish taxes were abolished Oct. 28. For the first time in the history of Austria, Jews were appointed professors in the universities; *e.g.*, Jacob GOLDENTHAL in Vienna and Wolfgang WESSELY in Prague, both, however, as assistant professors in Semitic languages. Jews took a prominent part in the revolutionary movement. To the first parliament, assembled first in Vienna and later on in Kremsier, five Jewish deputies were elected: Adolph FISCHHOF, who had always taken a prominent position, and was one of the most popular men in Vienna; Joseph Goldmark, also from Vienna; Abraham Halpern from Stanislau; I. N. MANNHEIMER, the Vienna preacher, for Brody; and Bär MEISELS, rabbi of Cracow, from that city. Another Jew who had taken an active interest in the revolutionary movement was one of the victims of reaction, when Prince Windischgrätz captured Vienna. Hermann JELLINEK was shot as a rebel Nov. 23, 1848.

Ferdinand, who was too weak to remain at the helm of the state's ship in such critical times, abdicated, and was replaced by his nephew, the present emperor, Francis Joseph, who, at the age of eighteen, ascended the throne Dec. 2, 1848. The young emperor was soon prevailed upon to adopt a more autocratic policy. The Reichstag of Kremsier was suddenly dissolved, and a constitution, proclaimed by the emperor without the consent of the parliament, was promulgated ("Octroyierte Verfassung") March 4, 1849. This constitution still retained the principle of religious liberty, and the administrative authorities still interpreted the laws in a liberal sense, the right of the Jews to acquire real estate and the abolition of the restriction on marriages being expressly acknowledged. Signs of reaction were, however, not wanting. The clergy agitated against the abolition of Austria's character as a Roman Catholic country, and petitioned (April 18, 1850) the emperor to appoint no Jews to any office. The population, on the other hand, was also unwilling to allow the Jews an extension of their former rights. In cities where they had been excluded, the population would not have them admitted; and in cities where their right of residence had been restricted to certain quarters, objections were made to their removal into forbidden districts. Even before the constitution of April 25, 1848, had been promulgated there were excesses in Prague, which spread over various parts of the country and assumed very serious proportions in Hungary. The city of Sternberg, Moravia, passed a resolution that at no time should a Jew be given the city's franchise; and the council of Laibach excluded the Jews from the right to acquire real estate. In Prague the burgomaster demanded that the Jewish congregation should prevail upon its members to close the stores which they had rented outside of the ghetto (1849). The government seemed to favor this agitation; for, when a Jew applied for a position in the postal service, he was told that he must bring a certificate from the rabbi that he was permitted to write on the Sabbath. Officially the reaction was introduced when the government repealed (Dec. 31, 1851) the constitution of March 4, 1849, although even then it was declared that religious liberty should not be disturbed. This provision, however, had hardly any practical value. As the civil code had provided that a Jew who married had to show permission from the authorities, and this clause had not been abrogated, the government decided that a Jew who wished to marry had to bring a special license, a view which changed the former status only in so far as the number of marriages was no longer limited. At the same time the right of the Jews to hold real estate in all parts of the country was suspended, and the prohibition (1817 and 1834) against keeping Christian domestics and against assuming the names of Christian saints was renewed (Oct. 2, 1853). In a new regulation concerning notaries public (May 21, 1855), the Jews were excluded. In the same spirit in which, under Francis I., the Jews were suspected of conspiring against the government, an order was

**Reaction.**

issued that the Jews of Austria should not be permitted to have any dealings with Ludwig Philippson, nor to join his society for the promotion of Jewish literature (Aug. 5, 1855).

The Concordat of Aug. 18, 1855, which delivered Austria altogether into the hands of the clericals, had its effects upon the condition of the Jews. They were excluded from positions as teachers in elementary and high schools, and, contrary to the spirit of the legislation of Joseph II., the government wished even to exclude Jewish children from the public schools, which were to be exclusively Catholic. Count Thun, minister of public education, attempted to force the congregation of Vienna to establish a Jewish school. Jewish house-physicians in the Vienna hospital were to be limited in numbers (1856); and even the farming of rural estates was prohibited. The language of some of the governmental orders is in itself significant; for instance, one was issued to the administrative authorities requiring them to see that the Jews "who have sneaked into Christian real estate are removed" (March 23, 1856). Returning to the policy of 1670, the government prohibited the establishment of Jewish congregations in the province of Lower Austria (April 28, 1857), and restricted the appointment of Jewish veterans to civil positions to towns where Jews possessed the right of residence (1858). The commercial high school ("Handelsakademie") in Vienna, established from funds appropriated by merchants, among whom were quite a number of Jews, could not be opened because the minister insisted that no Jew should be appointed to a position therein. Some municipal authorities followed the example of the government in their own way. The burgomaster of Saaz, Bohemia, on the strength of the privileges granted to the city in 1561, ordered that all Jews should leave the city within two weeks; and the municipal authorities of Marburg, insisting on the legality of the edict of expulsion issued in 1496, ordered a Jew who had lived in that city for nine years to leave within a fortnight. The defeat of Austria in the Italian war of 1859, terminated by the peace of Villafranca (July 11, 1859), brought a change of policy. As late as June 6, 1859, the prohibition against keeping Christian domestics was reenforced, and on June 17 the marriages concluded without special license were declared void; but on Nov. 29 these restrictions were removed, and on Aug. 22 a liberal legislation on the position of the Jews was promised.

**Dawn of Freedom.**

This legislation was promulgated Feb. 18, 1860. It gave to the Jews of most of the Austrian provinces full right to hold property. In Galicia and in the Bukowina this right was limited to those who possessed a certain education; while Upper Austria, Styria, Carinthia, Tyrol, and Vorarlberg were excluded from the law, and in these provinces Jews were not permitted to hold any real estate until the new constitution, Staatsgrundgesetze of Dec. 21, 1867, abolished all disabilities on the ground of religious differences. In the population the new condition of affairs aroused enmities, and again occasional disturbances occurred, as in Trebitsch, Moravia, and Lemberg. The clerical party also protested against the admission of the Jews to the full rights of citizenship. Noteworthy in this connection is the libel suit brought against Kuranda by Sebastian Brunner, the anti-Semitic editor of the "Wiener Kirchenzeitung," May 10, 1860, though it was dismissed. At the election to the new parliamentary bodies, the "Landtage," a number of Jews were returned, two of whom, Kuranda and Winterstein, were delegated by the Landtage to the Reichsrath. The emperor called into the House of Lords Baron Anselm von Rothschild, which is perhaps the first case of a Jew being made a peer. The constitution of Dec. 21, 1867, finally removed all disabilities, and from that date the political history of the Jews in Austria is limited to their treatment by the administrative authorities and to the position of the several political parties, on which subject information will be found under Anti-Semitism.

The government of Austria has always taken great interest in internal Jewish affairs. Even under the clerical minister of public instruction, Count Thun, religious instruction in the high schools was made compulsory (Feb. 11, 1852). At a later period the government paid the teachers' salaries. On March 21, 1890, a law was issued which regulated the condition of Jewish congregations. It makes it compulsory for every Jew to be a member of the congregation of the district in which he resides, and so gives to every congregation the right to tax the individual members. In elective bodies and in governmental positions since the beginning of the constitutional era the Jews have always held their own, especially in the army, where some of them have even risen to the rank of general. The Reichsrath has since its inception had its quota of Jewish members, and the House of Lords has always numbered Jews among its members; at present there are three, the two brothers Gomperz and Baron von Oppenheimer. As soon as the new era began (1860), Jews were appointed to positions in the university. The first regular professor in the University of Vienna was the dermatologist Zeissl, and in Prague in the same year Wolfgang Wesserly was appointed full professor of criminal law.

**Culture:** The intentions of Joseph II. to raise the intellectual and moral status of his Hebrew subjects awakened an echo in the hearts of the Austrian Jews. In towns where there were already centers of civilization, as in Triest and Prague, Jewish schools ("Normalschulen") were established. Other places followed, especially after the awakening of the modern spirit in Austria (about 1830–39). In Galicia this movement was not very successful, although even there some men like Perl obtained good results. In Lemberg, Abraham Kohn died a martyr to the cause of education and progress (Sept. 7, 1848). The movement to lead the Jews to mechanical and to agricultural occupations was very energetically reciprocated by the Jews of Austria. The noble and active philanthropist Joseph von Wertheimer founded the Society for the Promotion of Mechanical Occupations in Vienna, 1840; and similar societies followed in other parts of the country, as in Prague, 1846. Wertheimer was also instrumental in introducing the Kindergarten in Austria. Hirsch Kolisch in 1844 established in Nikolsburg the first Jewish institute for deaf-mutes, which in 1853

was transferred to Vienna. There, through the efforts of Ludwig August Frankl, the first Jewish institute for the education of the blind was founded in 1870. An institution for the training of rabbis, which at the end of the eighteenth century had already engaged the attention of the government, was finally opened in Vienna, 1894.

In religious matters Austria has always been conservative. The first introduction of any changes in the service took place in Vienna, where M. L. Biedermann, the moving spirit of the congregation, hoped to introduce the reforms of the Hamburg temple; but Mannheimer, who had himself participated in these services, felt that for Vienna a more conservative spirit was necessary. The latter, therefore, limited the reforms to the omission of some Piyyuṭim, to a trained choir, to decorum in service, and to the introduction of a German sermon. This type of temple, dedicated 1826, was introduced everywhere in the civilized parts of Austria, and also in Galicia, where, in Tarnopol, Lemberg and Brody, the cultured element of the community founded what was called a "Chorschul." From Brody this type of reform was even introduced to Odessa, where many people from Brody had settled.

**Religious Conservatism.**

Secular education had made rapid progress after the decree of Joseph II., although, owing to the fact that the practise of medicine was the only field open for Jews through academic education, the students could not be numerous. The events of 1848 increased this number. In 1851 the number of Jewish students in the high schools of Austria was 1,598; in 1857 they had increased to 2,143. The increasing number of students in the secular schools drove the yeshibot out of existence; and so the Talmudists of the old school, with the exception of those of Galicia, have almost completely disappeared. To the first part of the nineteenth century belong: Eleazar Fleckeles (d. 1826), rabbi of Prague; Ephraim Zalman Margulies in Brody (d. 1828); Marcus Benedikt, district rabbi in Moravia (1753–1829); Jacob Ornstein, rabbi in Lemberg (d. 1839); Nahum Nehemiah Trebitsch, district rabbi in Moravia (1777–1842); Hirsch Chajes, rabbi in Zolkiev (d. 1855); Solomon Kluger in Brody (d. 1869); Marcus Wolf Ettinger (d. 1863) and Joseph Saul Nathansohn (d. 1875), both in Lemberg; and Aaron Kornfeld in Goltsch-Jenikau (d. 1881). The Jewish scholars of a more modern type are so numerous that only the most prominent names can be quoted here. Among those who belong to the school of the Biurists must be mentioned Herz Homberg (1749–1841) and Peter Beer (1758–1838). In the school of systematic scholars Z. Frankel (1801–75) deserves the first rank. The Polish circle counts Nachman Krochmal (1789–1840), S. L. Rapoport (1790–1867), and Isaac Erter (d. 1851). The succeeding generation has Solomon Buber (b. 1827) and S. H. Halberstamm (1832–1900). One of the best-known writers of the present historical school is I. H. Weiss (b. 1815). Others are: Leopold Löw (1811–75), M. Steinschneider (b. 1816), H. B. Fassel (1802–83), A. Jellinek (1821–94), S. I. Kämpf (1815–93), Nehemias Brüll (1843–91), David Kaufmann (1852–99). Further might be included the Italians I. S. Reggio (1784–1855), Joseph Almanzi (1801–60), and S. D. Luzzatto (1800–65), all of whom spent their life under Austrian dominion. Of prominent poets and authors those may first be mentioned who have written on Jewish subjects; viz., Leopold Kompert (1822–86), Leo Herzberg-Fränkel (b. 1827), Karl Emil Franzos (b. 1848), L. A. Frankl (1810–94), Moritz Rappaport (1808–80), Seligmann Heller (1831–90), Michael Klapp (d. 1888), J. L. Lederer (1808–76), and Moritz Hartmann (1821–73). The pianist Ignaz Moscheles (1794–1870) and the actor Adolph Sonnenthal (b. 1834) are distinguished; and to them may be added the regenerator of synagogue music, Solomon Sulzer (1804–90); the mathematician Simon Spitzer (1826–87); the chess-player W. Steinitz (d. 1900); statesmen like Kuranda, Fischhof, and Winterstein; scientists like Jacob Fischel, an authority on psychiatry (d. 1892); the dermatologist Zeissl, and others, too numerous to mention, show how, in a comparatively short time, the Jews of Austria have risen to the level of their non-Jewish fellow-citizens.

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D.

**AUTHENTICATION OF DOCUMENTS (Kiyyum, Ashsharta, Henpeḳ):** An official certificate of genuineness. This is either the result of actual litigation on the subject, in which case the decision of the court is the official authentication, or where the proper persons appear before a competent tribunal, which takes their testimony and officially authenticates the instrument for the purpose of preventing litigation concerning it. The use of authentication is well known in Talmudic law. Strict law does not require the authentication of an instrument in order to give it validity, because, according to Resh Laḳish, the attestation of subscribing witnesses is equivalent to the testimony of those who have been examined in court (Giṭ. 3*a*). The reason for this rule is obvious: there may be danger of fraud and forgery in the case of an instrument signed by the debtor, but such danger is far removed in the case of an instrument which is signed by two disinterested witnesses. An instrument is considered judicially authenticated (1) if the judges themselves recognize the handwritings of the subscribing witnesses; or (2) if the witnesses sign in the presence of the court; or (3) if the subscribing witnesses appear before the court and acknowledge their signatures, stating that they witnessed the transaction; or (4) if other witnesses appear and testify that they recognize the handwriting of the subscribing witnesses; or (5) if the court, after comparison of the signatures in issue with the signatures in at least two other instruments, reaches the conclusion that the signatures are genuine.

**Methods of Authentication.**

In the latter case, the instruments with which the comparison is to be made must be at least three years old (this being the period in which prescriptive rights to real estate may be obtained), and must be instruments of conveyance of real estate in the hands of the persons in open and undispated possession of such estate. If the instruments with which the comparison is to be made are in the possession of the person who is interested in having the signatures authenticated, they can not be used for such purposes. Some authorities are of the opinion that a comparison with the signatures in a letter or with the handwriting of the author of a book in manuscript is not permitted (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 46, 7, gloss).

Frankel ("Der Gerichtliche Beweis," p. 415) reduces these five cases to three fundamental principles: (1) Acknowledgment by subscribing witnesses; (2) the testimony of third persons who know the signatures of the subscribing witnesses; and (3) comparison of handwritings.

As to the acknowledgment of their signatures by the subscribing witnesses, the Mishnah provides (Ket. ii. 4) that if one witness says, "This is my signature, and the other signature is in the handwriting of my associate, the second witness," and the other witness testifies in the same manner, their testimony is sufficient for authentication. If the one says, "This is my signature," and the other likewise says, "This is my signature," a third person must be called who recognizes both signatures, in order that there may be two witnesses for each signature. This is the decision of Rabbi Judah; but the Sages say that a third person need not be called in, because it is sufficient if each one proves his own handwriting.

The point raised here touches the very essence of attestation of documents. According to Rabbi Judah, the witnesses admitting their own handwriting are testifying merely to that fact, and not to the substance of the document; whereas, according to the Sages, the testimony of each of the witnesses acknowledging his own handwriting is to the substance of the document; hence, according to the latter, there are in fact two witnesses attesting the fact in issue; namely, the substance of the document. Therefore, it is unnecessary to call in a third person who is familiar with their signatures.

**Proof of Handwriting.**

Proof of the handwriting of the witnesses is alluded to in the Mishnah above cited and in the Baraita (Ket. 19*b*). In this case, each of the signatures must be proved by two witnesses, because the testimony is not as to the substance of the instrument, but as to the genuineness of the signature. If one of the subscribing witnesses admits his signature, and he and a third person prove the signature of the other subscribing witness, this is not sufficient, because thereby the instrument is proved for the greater part by one witness; to wit, the subscribing witness, who admits his own signature and proves the signature of the other. The Talmudic law requires that in every case the testimony of the witnesses, in order to establish a fact, must go to the entire matter; and a fact is not proved if the testimony of one of the witnesses proves more than that of the other (see Ket. 21*a*; B. B. 57*a*).

On the question of comparison of handwritings for the purpose of proving the signatures, the rule seems to be that the comparison may be made with two other instruments, as above stated; but comparison may also be made with an instrument the validity of which has been attacked and which has been judicially declared genuine (Ket. 19*b*), and such a judicially authenticated instrument is for this purpose as good as two ordinary instruments (Ḥoshen Mishpaṭ, *l.c.*).

In authenticating the document, it is customary to mention the mode of authentication (*ib.*). The Shulḥan 'Aruk simply prescribes that, if the court merely writes, "In the presence of us three sitting together, this instrument was authenticated," this is sufficient, although they do not state in what manner it was authenticated. The following formulas are customarily used:

**Examples of Formulas.**

(1) When the subscribing witnesses themselves admit their signatures:

We three sat together in court and considered the aforesaid document to which there are subscribed two witnesses: A, the son of B, and C, the son of D. These two witnesses came before us and acknowledged their signatures, and admitted that they were their own handwritings. Therefore, we, as is proper, have found them to be genuine and authentic. (Here follow the date and the signatures of the three judges.)

(2) When other witnesses testify to the signatures of the subscribing witnesses:

We three sat together in court and considered the aforesaid document to which there are subscribed two witnesses: A, the son of B, and C, the son of D; and there came before us two other witnesses: E, the son of F, and G, the son of H; and they testified before us concerning the signatures of the aforesaid witnesses who have subscribed these documents, and they made clear to us that the said signatures are in the handwritings of the said witnesses. Therefore, we, as is proper, have found them to be genuine and authentic. (Here follow the date and the signatures of the three judges.)

The formula in each case is varied to suit the nature of the proof brought before the court. A list of such formulas may be found in Naḥalat Shib'ah, xxvi.; see also "Seder Tikḳune Sheṭarot," by J. G. C. Adler, Hamburg, 1773.

As a rule, the signatures of the three judges are required; but it is sufficient if the authentication is signed by two of them (Ḥoshen Mishpaṭ, 46, 29).

**Two Judges Must Sign.**

The tribunal authenticating the document need not necessarily be learned in the law, nor is it necessary that the debtor or the person to be charged by this document be present; indeed, the authentication may take place even if the debtor declares the instrument a forgery (*ib.* 5). The authentication is simply a judicial affirmation of the correctness of the signature of the subscribing witness, and the truth of the facts set forth in the document is not directly in issue (Ket. 109*b*, top; Ḥoshen Mishpaṭ, *l.c.* 20).

In order that there might be no danger of the authentication being used for some other instrument, the rule was adopted that no space must be left between the document and the authentication, but that the latter must be written immediately under the signature of the witnesses, or on the back of the instrument immediately behind the writing (B. B. 163*a*; Ḥoshen Mishpaṭ, 46, 31). If, however, the

space between the signatures of the witnesses and the authentication is filled up by lines and dots, it is sufficient (*ib.* 32 *et seq.*). Maimonides (Malweh we-Loweh, xxvii. 6) and the Ḥoshen Mishpaṭ (*l.c.*) seem to have been of the opinion that the authentication could be written alongside of the document.

Although an authenticated document was in the nature of a public record, and had all the faith and credit given to it as such, nevertheless the question of its genuineness could be raised. If any such question arose, it was sufficient for two of the subscribing judges to acknowledge their signatures to the authentication. Other rules concerning the proof of authenticated instruments, when the same are attested, are stated by the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 46, 14–16, 37, 38.

BIBLIOGRAPHY: *Ket.* 18*b*–22*a*; *B. B.* 159*a*, 163*a et seq.*; Maimonides, *Yad, 'Edut*, vi.–viii; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 46; Zacharia Frankel, *Der Gerichtliche Beweis*, pp. 414 *et seq.*; *Talmudic Lexica*, articles *Ashsharta, Henpek, Kiyyum*; Moses Bloch, *Die Civil Processordnung*, pp. 59 *et seq.*

J. SR. D. W. A.

**AUTHORITY, RABBINICAL:** The power or right of deciding the Law, in dubious cases, or of interpreting, modifying, or amplifying, and occasionally of abrogating it, as vested in the Rabbis as its teachers and expounders.

In Biblical times the Law was chiefly in charge of the priests and the Levites; and the high court of justice at Jerusalem, which formed the highest tribunal to decide grave and difficult questions, was also composed of priests and Levites (Deut. xvii. 9, 18; xxxi. 9; xxxiii. 10; Jer. xviii. 18; Mal. ii. 7; II Chron. xix. 8, 11; xxxi. 4). In the last two pre-Christian centuries and throughout the Talmudical times the Scribes ("Soferim"), also called "The Wise" ("Ḥakamim"), who claimed to have received the true interpretation of the Law as "the tradition of the Elders or Fathers" in direct line from Moses, the Prophets, and the men of the Great Synagogue (Abot i. 1; Josephus, "Ant." xiii. 10, § 6; 16, § 2; x. 4, § 1; "Contra Ap." i. 8; Matt. xv. 2), included people from all classes. They formed the courts of justice in every town as well as the high court of justice, the Sanhedrin, in Jerusalem, and to them was applied the law, Deut. xvii. 8–11, "Thou shalt come . . . unto the judge that shall be in those days, . . . and thou shalt do according to the sentence which they . . . shall show thee; . . . thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left." This is explained thus: Whosoever the judge of those days may be, if he be recognized as competent and blameless, whether he be a Jephthah, a Jerubbaal, or a Samuel, he is, by virtue of his position as chief of the court of justice, invested with the same authority as Moses (Sifre, Deut. 153; R. H. 25*ab*). Even when they decide that left should be right, or right left, when they are mistaken or misled in their judgment, they must be obeyed (R. H. 25*a*). Heaven itself yields to the authority of the earthly court of justice as to the fixing of the calendar and the festival days (Yer. R. H. i. 57*b*; compare also Mak. 22*b*).

The power of the Rabbis is a threefold one: (1) to amplify the Law either by prohibitory statutes for the prevention of transgressions ("gezerot") or by mandatory statutes for the improvement of the moral or religious life of the people ("takḳanot"), and by the introduction of new rites and customs ("minhagim"); (2) to expound the Law according to certain rules of hermeneutics, and thereby evolve new statutes as implied in the letter of the Law; and, finally, (3) to impart additional instruction based upon tradition. But the Rabbis were also empowered on critical occasions to abrogate or modify the Law (see ABROGATION OF LAWS and ACCOMMODATION OF THE LAW). In many instances where greater transgressions were to be prevented, or for the sake of the glory of God, or the honor of man, certain Mosaic laws were abrogated or temporarily dispensed with by the Rabbis (Mishnah Ber. ix. 5, 54*a*, 63*a*; Yoma 69*a*; compare also Yeb. 90*b*).

**Powers of the Rabbis.**

In matrimonial matters the principle adopted is that, since marriages are, as a rule, contracted in accordance with the rabbinical statutes, the Rabbis have the right to annul any marriage which is not in conformity with their ruling (Yeb. 90*b*). In money matters the Rabbis claimed the same right of confiscation in cases when their ruling was disregarded as was exercised by Ezra (see Ezra x. 8; Giṭ. 36*b*).

As to the validity of the decisions of the Rabbis, the following rules are to be considered:

"No rabbinical court [bet din] can impose laws or institute forms of practise which the majority of people can not without great hardship accept and observe" ('Ab. Zarah 36*a*, B. B. 60*b*).

"No rabbinical court can abrogate laws and institutions made by any other court, unless it is superior in both wisdom and number" ('Eduyyot i. 5). If, however, such a prohibitory law has been accepted by the entire Jewish people, no rabbinical court, even though superior to the one that introduced it, has the power of abrogating it ('Ab. Zarah 36*b*; Maimonides, "Yad," Mamrim, ii. 4). In case two rabbis, or two rabbinical courts, differ in their opinions, the rule is that in questions concerning Mosaic laws the more rigid decision should prevail; in questions concerning rabbinical laws the more lenient decision should be followed ('Ab. Zarah 7*a*). "After one of rabbinical authority has declared a thing to be unclean, no one else has the power to declare it clean; after one rabbinical authority has forbidden a thing, no other can permit it" (Baraita in Nid. 20*b*; Ber. 63*b*). If a teacher dissents from the decision of the highest court, he may state his dissent and teach accordingly; but he is not allowed to oppose the authority of the court in practise, in which case he falls under the category of a "zaḳen mamre" (a rebellious elder) (Deut. xvii. 12; 'Eduyyot v. 6; B. M. 59*b*; Yer. 'Ab. Zarah ii. 42*d*; Ber. 63*a*).

**Dissenting Rabbis.**

As a matter of course, the Rabbinical Authority and legislative power rested with the entire body of the court of justice or rabbinical academy, and not with the president or patriarch only. Still, the more eminent the latter in knowledge and wisdom, the better he succeeded in making his opinion or propositions prevail in the deliberation; and so the new

measure or institution was ascribed to him, or to him and his bet din (R. H. ii. 5–9, iv. 1–4; Yeb. 77*a*, and elsewhere). At any rate, the NASI, or patriarch, announced the decision, proclaimed the New Moon, and represented on all official occasions the whole rabbinical body as its highest authority. The power of investing others with Rabbinical Authority was therefore presumably his exclusive privilege. It is known that from the beginning of the third century before the common era, rabbinical authorization by the patriarch consisted in the bestowal of authority and power ("reshut") to teach, to judge, and to grant permission regarding "the forbidden first-born among animals" ("yore yore, yadin yadin, yattir bekorot," Sanh. 5*a*). But it is obvious that this is no longer the original form of rabbinical authorization. Far more significant and expressive of the idea of Rabbinical Authority are the words used by Jesus when ordaining Peter as chief apostle, or his disciples as his successors, and undoubtedly taken from pharisaic usage: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19, xviii. 18). This corresponds exactly with what Josephus, or rather his source, tells of the Pharisees in the time of Queen Alexandra: "They were the real administrators of the public affairs; they removed and readmitted whom they pleased; they bound and loosed [things] at their pleasure" ("B. J." i. 5, § 2). The terms "bind" and "loose" ("asar we-hittir"), employed by the Rabbis in their legal terminology, point indeed to a sort of supernatural power claimed by the Pharisees for their prohibitory or permissory decrees, probably because they could place both men and things under the ban, or "herem." See BINDING AND LOOSING.

**Authority of President or Patriarch.**

But there are other expressions which were presumably used in the old formula of rabbinical ordination. "Elijah," says Johanan ben Zakkai ('Eduy. viii. 7), "does not come to declare as clean or unclean and to separate or bring nigh." This was indeed a very important function at the time when the Levitical laws of purity and the questions of family or purity of blood ruled the entire social life of the Jews. Here the authority of the Pharisees made and unmade men and homes; and it is to this that Josephus (*l.c.*) possibly refers in saying, "They removed and readmitted whom they pleased."

When with the Bar Kokba war the solemn act of ordination ceased, Rabbinical Authority changed its character also, inasmuch as the continuity of tradition was no longer its basis and safeguard. Hence the greater learning became the chief source of authority. Thus, for instance, Rab's authority was decisive in ritualistic questions and Samuel's in legal matters. From Abaye and Raba onward the latter-day authorities were regarded as of greater weight than the earlier ones, because they could weigh all sides better. In the Middle Ages this attitude changed, from lack of self-confidence, and the respect for the former generation, which amounted to blind adoration, grew greatly (see AHARONIM). In fact, the great lack of a central body representing Rabbinical Authority was felt more and more, and the attempts of Jacob Berab to reintroduce the ordination, or Semikah, failed. See SEMIKAH.

Thus Rabbinical Authority was transferred from the personality of the teachers to the codes of law, until finally the Shulḥan 'Aruk became its embodiment, while Jewish synods in various countries provided for temporary emergencies. Singularly enough, the abolition of the power of excommunication, under the influence of modern times and through the interference of the worldly government, marks the beginning of the decline of Rabbinical Authority in occidental Judaism; while the derogation of the Shulḥan 'Aruk in the modern life of the Jew practically hastened the process, and led to the convocation of rabbinical conferences, synods and like measures. See SYNODS; CONFERENCES, RABBINICAL; RABBINISM; REFORM; HALAKAH; ORDINATION; CODIFICATION OF LAW; KARAISM.

BIBLIOGRAPHY: Hamburger, *R. B. T.* ii., s.v. *Ordination, Rabbinismus, Synedrion*, and *Binden und Lösen*.

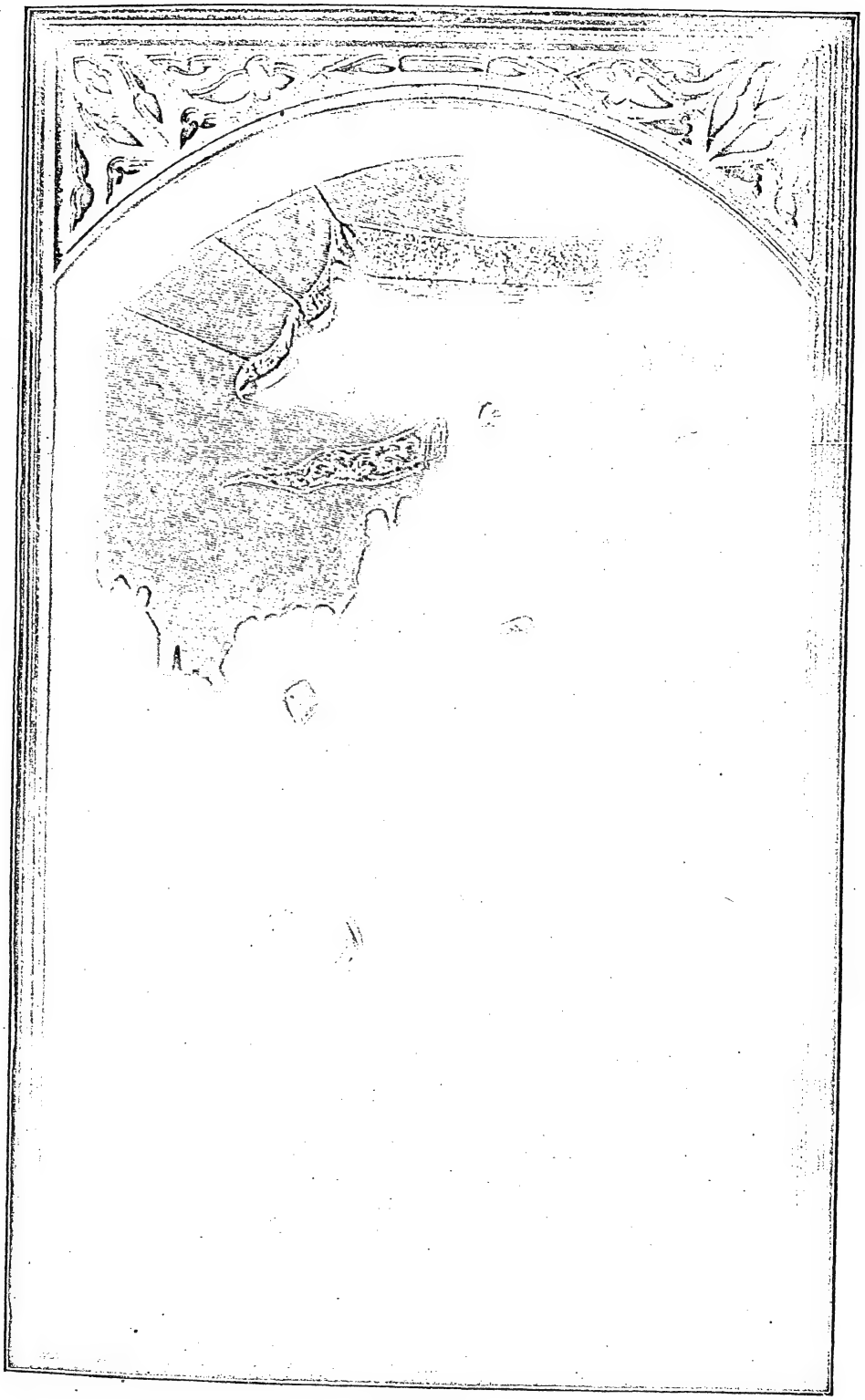
K.

**AUTO DA FÉ:** Portuguese form of the Spanish "auto de fé" (in French, "acte de foi," from the Latin "actus fidei"), the solemn proclamation and subsequent execution of a judgment rendered by the Court of the Inquisition on "reos," or persons condemned by it; though in the ordinary acceptance of the term it is applied to the carrying out of the sentence only. The expression is also erroneously, or perhaps metaphorically, applied to the burning of books (the Talmud, etc.) in the early Middle Ages.

The solemn proclamation was ordinarily made in a church and on the first Sunday in Advent; because on that day the lection from the Gospel (Luke xxi.) deals with the last judgment. Some authorities held that such sentences should not be publicly read in a church because of the death-penalty connected with many of them. Where this view was held, as in Spain, some public place in the city was chosen where a large estrade was erected so that a great concourse of people could gather and witness the ceremony; "for," says Nicolas Eymeric ("Manuel des Inquisiteurs," p. 143), "it is a sight which fills the spectators with terror and is an awful picture of the last judgment. Such fear and such sentiments ought to be inspired, and are fraught with the greatest advantages."

Some time previous to the auto a formal proclamation was made before the public buildings and in the public squares of the city, which proclamation, in the case of the auto held at Madrid in 1680, was worded as follows: "The inhabitants of the town of Madrid are hereby informed that the Holy Office of the Inquisition of the city and kingdom of Toledo will celebrate a general Auto da Fé on Sunday, the 30th of June of the present year, and that all those who shall in any way contribute to the promotion of or be present at the said auto will be made partakers of all the spiritual graces granted by the Roman Pontiff."

There were various kinds of autos: the "Auto Publico General," which was surrounded with much pomp and was held in the presence of all the magistrates of the city, often in celebration of the birth



AN AUTO DA FÉ.
(From a painting in The National Gallery, Madrid.)

or marriage of a prince; the "Auto Particular," at which the inquisitors and the criminal judges alone were present; the "Autillo" (little auto), which was held in the precincts of the palace of the Inquisition in the presence of the ministers of the tribunal and some invited guests; and lastly the "Auto Singular," held in the case of a single individual.

After having been immured for months or even years in the dungeons of the Inquisition, and after the trial, the condemned persons whose sentences were to be read were taken out of prison on the night preceding the auto and led to a place where they were prepared for the ceremony. A special dress was given them, consisting of a vest, the sleeves of which came down to the wrists, and a pair of trousers reaching to the heels, both made of black stuff striped with white. Over this was thrown a scapular, called "sanbenito"—usually made, for those accused of some crime against the church, of yellow cotton marked both on breast and back with the St. Andrew cross painted in red. For those, however, who had been convicted and who persisted in their denial, or who had relapsed, the scapular was gray and was called "samarra," and there was figured on it both in front and behind the likeness of the prisoner resting upon burning torches and surrounded by devils. Often the name of the prisoner and the crime for which he was convicted were written beneath the picture. For those who had accused themselves the flames were inverted; and for such as had been convicted of sorcery a bonnet of paper in the form of a sugar-loaf was also prescribed, upon which were figured devils and flames of fire. These bonnets were called "carochas." The culprit's feet were bare, and in his hand he carried a taper of yellow wax.

**Costume of the Condemned.**

In the solemn procession which was formed, the banner of the Inquisition with its inscription "Justitia et Misericordia" was carried foremost; then came the officers of the Inquisition and other dignitaries. One or two citizens were assigned to each culprit to act as godfathers, whose duty it was to see that those given in their charge were returned safely to the prison. In the procession were also carried the bones of those who had died before sentence could be pronounced upon them; for, says Bernardus Comensis ("Lucerna Inquisitor," p. 52), "Mortui hæretici possunt excommunicari et possunt hæritici accusari post mortem . . . et hoc usque ad quadraginta annos." The procession also included effigies of those who had been condemned *in absentia*. The reason for this course was because the Inquisition, when it condemned a person, was able to sequester his property. As Bernard Gui expressly states in his "Practica Inquisitionis," "The crime of heresy must be proceeded against not only among the living, but even among the dead, especially when it is necessary to prevent their heirs from inheriting, because of the beliefs of those from whom they inherit" (Molinier, "L'Inquisition dans le Midi de la France," p. 358).

In the church elaborate preparations had been made for the ceremony. The great altar was draped with black cloth, and upon it were placed two thrones, one for the Inquisitor-General, the other for the king or for some high dignitary. A large crucifix was also erected: those to whom its face was turned were to be spared; while those to whom its back was shown were to die. Before the actual ceremony took place the secular authorities had solemnly to swear to lend all their aid to the Inquisition and to carry out its behests.

**Procession and Ceremony.**

A long sermon was then preached for the purpose of exhorting those who still remained obdurate to confess, and of inciting the onlookers to the profession of faith which was made at various intervals. On this account the auto was sometimes called "sermo publicus," or "sermo general de fide" (Molinier, *ib.* p. 8). A good example of this preaching may be seen in the sermon of Don Diego Annunciazaro Justinianus, at one time archbishop of Craganor (translated by Moses Mocatta, and published in Philadelphia, 1860). A bibliography of such sermons preached at the autos in Portugal is given by I. F. da Silva ("Diccionario Bibliographico Portuguez," Lisbon, 1858 *et seq.*, s.v. "Autos da fé").

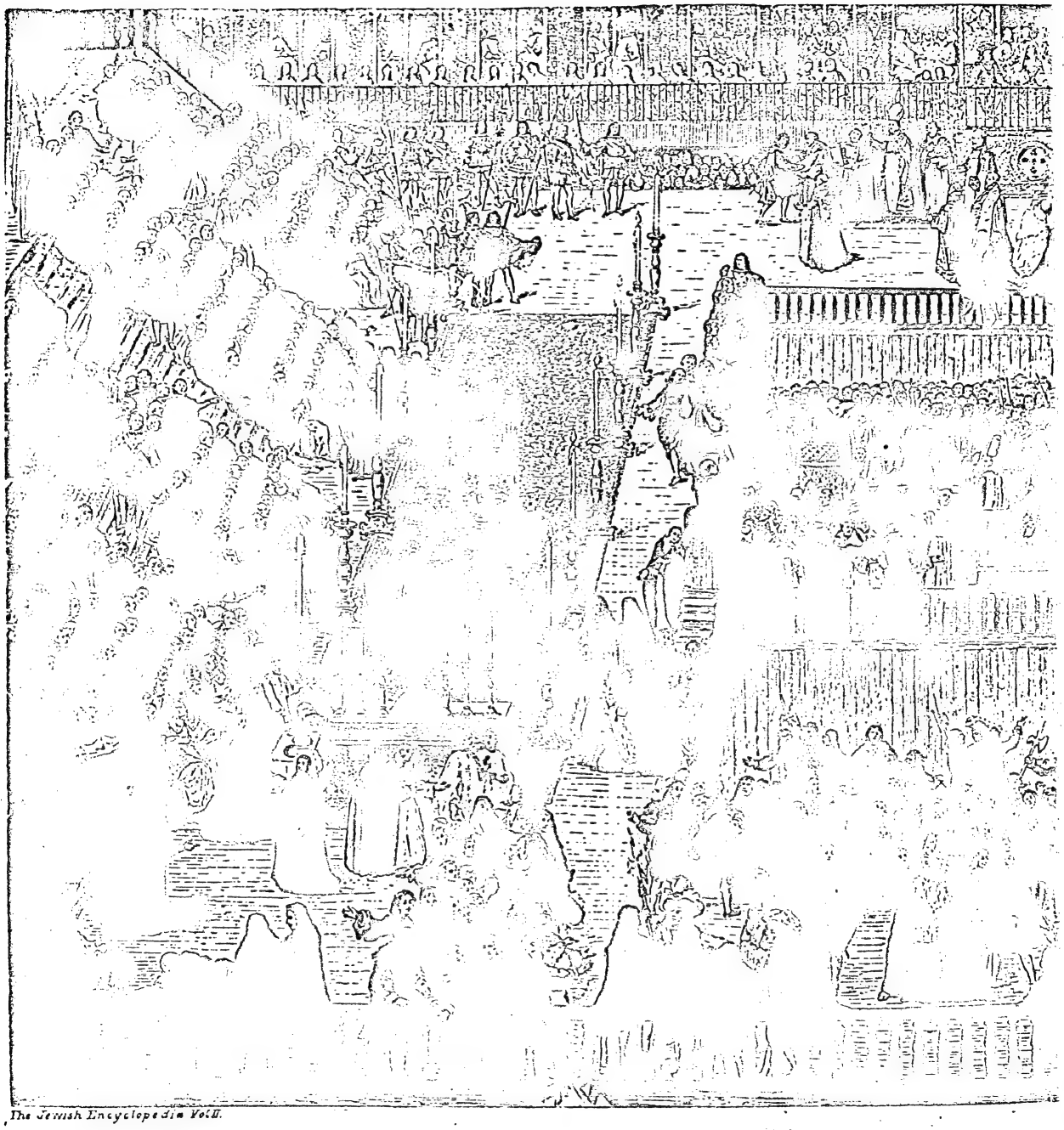
A chance was also given to those so inclined to make abjuration of their heresies, this being done at a table on which lay several open missals. Two clerks then read the report of the trial and the punishment meted out, the reading of which often occupied a whole day. As each report was read, the culprit was led out by one of the familiars of the Inquisition into the middle of the gallery, where he remained until the sentence had been pronounced.

The same ceremony was gone through when the service was held in a public square. Here a large amphitheater was erected with all the necessary appurtenances for the service, and with temporary dungeons beneath the platforms for the condemned.

The punishments meted out by the Inquisition were of four kinds according to the official enumeration: (1) Citation before the Inquisition; (2) the performance of pious deeds; (3) public pilgrimages, flagellations, and the wearing of large crosses; and (4) confiscation of goods, perpetual imprisonment, and death. All those found guilty at the trial were led back again in the same solemn procession; the heretic penitent and relapsed, the heretic impenitent and not relapsed, the heretic "impenitent and relapsed," the heretic negative (who denied his crime), and the heretic contumacious, were all delivered over to the secular arm, as the Inquisition itself technically refused to carry out the death-sentence on the principle "ecclesia non sitit sanguinem" (the Church thirsts not for blood). The various sentences of death always ended with some such formula as "For these reasons we declare you relapsed, we cast you out of the forum of the church, we deliver you over to the secular justices; praying them, however, energetically, to moderate the sentence in such wise that there be in your case no shedding of blood nor danger of death."

**Punishments.**

Bellarmin says expressly, "That heretics deserve the sentence is clearly seen, or at least is referred to in Deut. xiii. 6 *et seq.*" The doctors of the Church were merely divided on the question whether those convicted should be put to death by the sword or by fire (compare Julien Havet, "L'Heresie et le Bras Séculier au Moyen Age," Paris, 1881). Death by fire





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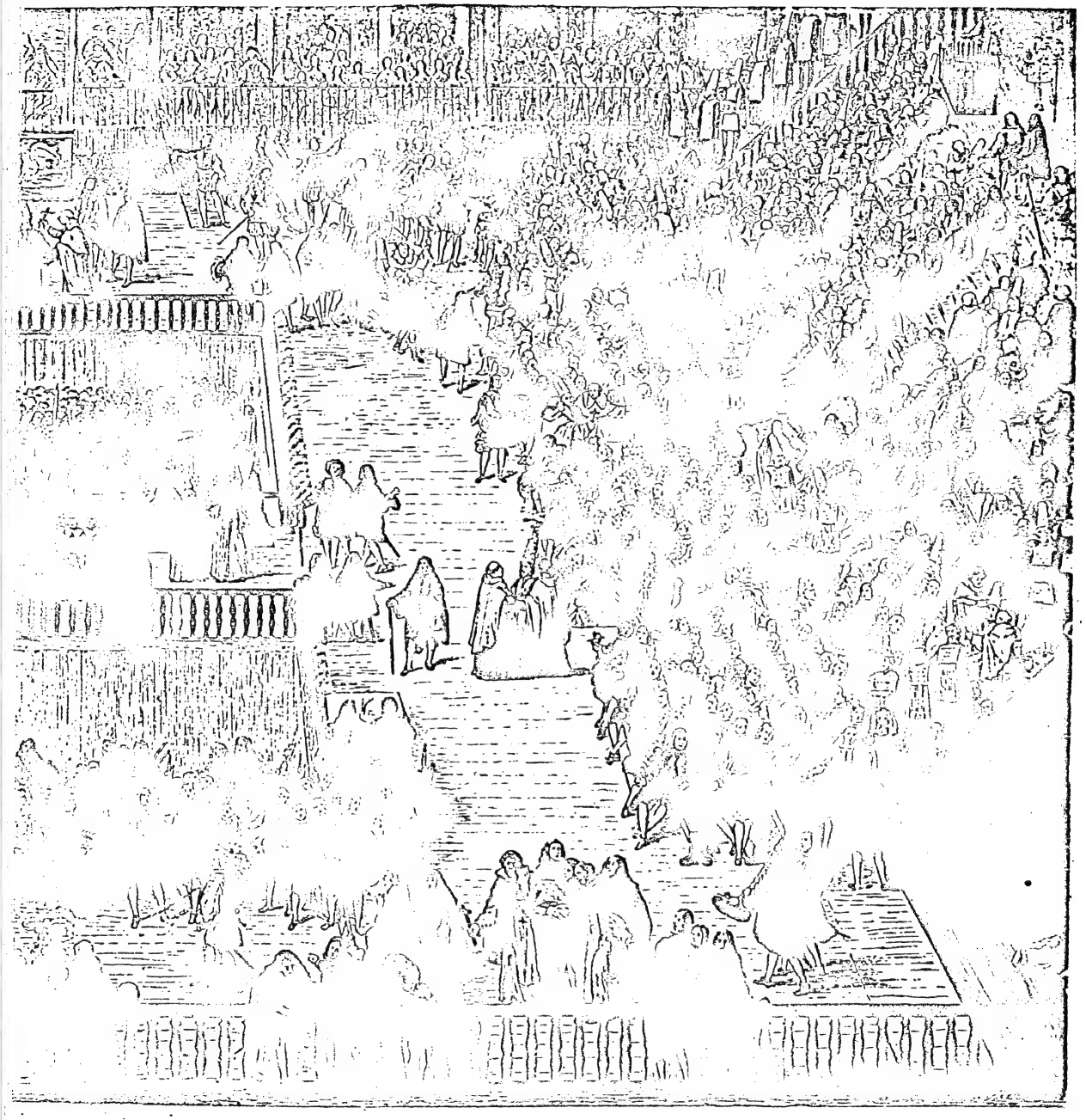

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was preferred as more in keeping with John xv. 6, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." Simancas and Roias were even of opinion that the culprits ought to be burned alive; the only precaution necessary being that their tongues be bound, or their mouths stuffed, in order that they do not scandalize the audience. The custom seems to have been that the penitent were first strangled and then burned, while the impenitent were cast into the flames alive. It was also held that the secular arm should not delay too long in carrying out sentences of the Inquisition. Innocent IV., in his bull "ad extirpanda," fixes five days as the longest period of delay. In Spain it was customary to carry out the sentence immediately after its proclamation, which was so timed as to occur upon some feast-day, when the populace would be at liberty to witness the burning.

**Execution of Sentence.**

The same pomp which marked the public reading of the sentence was observed at its execution; the imposing procession wending its way from the Inquisition dungeons to the "quemadero," the place where the scaffolds were erected. The dignitaries of both Church and state were present; and at the auto of June 30, 1680, in Madrid, which Charles II. held in honor of his newly married bride, the king himself lighted the first brand which set fire to the piles.

During the night preceding the carrying out of the sentence a commission sat continuously to hear the recantations of the prisoners, whenever they were minded to make them. The victims were carried on asses with escorts of soldiers, and accompanied by priests who exhorted them to take the last chance of becoming reconciled to the Church.

A full report—called in Spain "Relacion," in Portugal "Relaçao"—of the auto was drawn up and often printed for the double purpose of inciting the faithful to greater zeal and of bringing order into the process of the ecclesiastical court (E. N. Adler, in "Jewish Quarterly Review," xiii. 395). These reports were sent not only to the central organization of the Inquisition, but to other tribunals as well.

The earliest record of the execution of Jews at an Auto da fé relates to that held in Troyes (L'Aube) on Saturday, April 24, 1288. Jewish accounts of this event are given in the Hebrew seliḥot (penitential poems) of Jacob ben Judah, Meïr ben Eliab, and Solomon Simḥa, as well as in an old Provençal account in verse by the aforementioned Jacob. This execution called forth strenuous protests from Philip le Bel (May 17, 1288), who saw in the actions of the Holy Office an infringement of his own rights (compare A. Darmesteter, in "România," iii. 443 *et seq.*; *idem*, in "Revue Etudes Juives," ii. 199; Salfeld, "Martyrologium des Nürnberger Memorbuches," p. 162). We have, however, little documentary evidence about the Jews of the Inquisition in countries outside of the Spanish Peninsula. Most of the information relating to the Inquisition in its relation to the Jews refers to Spain and Portugal and their colonies (see below). That Jews suffered, however, from the tribunal in Italy may be seen from the fact that in Venice during the sixteenth century there were 43 persons before the Holy Office for the crime of "Judaismo," and in the seventeenth, 34. Many Jews may even be comprised under those who were charged with "Maomedanismo."

**Spain and Portugal.**

The Inquisition worked its greatest havoc in Spain and Portugal, in the Balearic Islands, in Spanish America (Mexico, Brazil, Peru), in Guadelupe, and in Goa (India). In Spain autos were held from the time that Sixtus IV. (1480) issued a bull empowering Catholic kings to appoint inquisitors over all heretics, and in Portugal since 1531, when Clement VII. issued the bull "cum ad nihil magis," which formally established the Inquisition in Portugal (Herculano, "Estab. da Inquisiçao," i. 255). The Holy Office was established in America by letters patent of Philip II. on Feb. 7, 1569. The Inquisition in Venice was abolished in 1794; at Goa, in 1812. The last auto held in Portugal was at Lisbon, Oct. 19, 1739; but as late as Aug. 1, 1826, in a short period of reaction, an auto was celebrated at Valencia, in which one Jew was burned alive ("Revue Etudes Juives," v. 155). The Inquisition was finally abolished in Spain July 15, 1834. In Peru the Holy Office had already been abolished on March 9, 1820, at the earliest moment after the cessation of the connection with Spain.

It is impossible to tell the exact number of Jews who met their death at the many autos da fé in Spain and Portugal. They were usually charged with Judaizing—a charge which might have been made against Moriscos, or even against Christians who were suspected of heresy. This was especially the case with the Maranos or Neo-Christians; and yet, from the documents already published, and from the lists which are now accessible (see below), it is known that many thousands must have met their death in this way. Albert Cansino, ambassador of Ferrara, writes on July 19, 1501: "I passed several days at Seville, and I saw fifty-four persons burned" ("Revue Etudes Juives," xxxvii. 269). According to Llorente, the Inquisition in Spain dealt with 341,021 cases and over 30,000 people were burned (see also Kohut, in "Proceedings Am. Jew. Hist. Soc." iv. 109). According to another authority, during the two hundred and fifty years that the Inquisition existed in America, 129 autos da fé were held.

From the details given by Adler the following numbers can be given of the Jews condemned, not always to death, so far as known. But in many instances, especially during the sixteenth century, no details are given:

| | | |
|---|---|---|
| Fifteenth century, 1481–1500 | | 3,881 |
| Sixteenth " | (number of "reos") | 868 |
| Seventeenth " | | 821 |
| Eighteenth " | | 878 |

Or in all 6,448 of whom the names and fates can be ascertained from the "relaciones" of 115 out of 464 autos da fé which are known to have taken place from 1481 to 1826.

The following list of autos da fé in which it is positively known that Jews were concerned has been selected from those held by the Inquisition; the thousands of volumes of Inquisition reports in the archives at Madrid, Seville, Simancas, Lisbon, etc.,

when published, will doubtless add largely to the number. As a basis the list drawn up by E. N. Adler ("Jewish Quarterly Review," xiii. 392), with the additions made by the writer of this article (*ib.* xiv. 80) and S. N. Kayserling (*ib.* 136), has been made use of wherever definite details are given, showing that Jews or Judaism were concerned in the Auto da fé. The authorities are given in the articles mentioned.

1288, April 24, Troyes.
1459, July 8.
1481, Jan. 6, Seville.
1484, Aug. 8, Ciudad Real.
1485, March 16, Ciudad Real.
1485 and 1486 (7 different autos), Guadalupe.
1487, March 14.
1487, Aug. 18.
1488, May 24, Toledo.
1488, July 30, Toledo.
1490, Feb. 11, Huesca.
1490, Valencia.
1491, July 8.
1506, Palma (Majorca).
1507, Las Palmas.
1509, Palma.
1510, Palma.
1511, Palma.
1526, Feb. 24, Las Palmas.
1541, Oct. 23, Lisbon.
1541, Evora.
1543, Porto.
1559, May 21, Valladolid.
1560, Dec. 22, Seville.
1562, March 15, Murcia.
1562, March 20, Murcia.
1574 (first auto in America), Mexico.
1576, Toledo.
1578, Toledo.
1580, Lima.
1582, Lima.
1592, Mexico.
1598, Toledo.
1603, Aug. 3, Lisbon.
1605, March 27, Evora.
1606, March 24, Evora.
1610, Nov. 7, 8, Logrono.
1624, May 5, Lisbon.
1624, Nov. 30, Seville.
1625, Dec. 2, Cordova.
1625, Dec. 14, Seville.
1627, Feb. 28, Seville.
1627, Dec. 21, Cordova.
1627, Dec. 21, Seville.
1628, July 22, Seville.
1629, April 1, Evora.
1629, Sept. 2, Lisbon.
1634, June 29, Cuença.
1636, June 22, Valladolid.
1639, Rio de la Plata.
1639, Jan. 23, Lima.
1642, April 2, Lisbon.
1644, April 17, Seville.
1644, Aug. 2, Valladolid.
1645, Mexico.
1647, Mexico.
1647, Dec. 22, Lisbon.
1648, March 13, Mexico.
1648, March 29, Seville.
1651, Jan. —, Toledo.
1652, Lisbon.
1654, June 29, Cuença.
1654, Dec. 6, Granada.
1655, March. S. Iago de Compostella.
1655, May 3, Cordova.
1658, Dec. 15, Porto.
1660, April 11, Seville.
1660, April 13, Seville.
1660, Oct. 17, Lisbon.
1661, Nov. 30, Toledo.
1662, Feb. 24, Cordova.
1663, May 6, Cordova.
1664, Oct. 26, Coimbra.
1665, June 29, Cordova.
1666, Toledo.
1666, June 7, Cordova.
1666, July 6, Cordova.
1667, July 9, Cordova.
1669, Cordova.
1669, Toledo?
1670, July 20, Cordova.
1673, Coimbra.
1675, Jan. 13, Palma.
1679, April 6, Palma.
1679, April 23, Palma.
1679, April 30, Palma.
1679, May 3, Palma.
1679, May 28, Palma.
1680, June 30, Madrid.
1680, Oct. 28, Madrid.
1682, May 10, Lisbon.
1683, Lisbon.
1684, Granada.
1689, Granada.
1691, Majorca.
1691, March 7, Palma.
1691, March 11, Seville.
1691, May 1, Palma.
1691, May 6, Palma.
1691, June 2, Palma.
1699, Nov. 29, Valladolid.
1700, Seville.
1701, Aug. (two), Lisbon.
1703, Oct. 28, Seville.
1704, March 2, Coimbra.
1705, Sept. 6, Lisbon.
1705, Dec. 6, Lisbon.
1706, July 25, Evora.
1706, Dec. 31, Valladolid.
1707, June 30, Lisbon.
1713, July 9, Lisbon.
1718, April 4, Cordova.
1718, June 17, Coimbra.
1718, June 29, Seville.
1721, May 18, Madrid.
1721, May 18, Seville.
1721, Sept. 15, Palma.
1721, Nov. 30, Granada.
1721, Dec. 14, Seville.
1722, Feb. 22, Madrid.
1722, Feb. 24, Seville.
1722, March 15, Toledo.
1722, April 12, Cordova.
1722, May 17, Murcia.
1722, May 31, Palma.
1722, June 29, Cuença.
1722, July 5, Seville.
1722, Nov. 22, Cuença.
1722, Nov. 30, Seville.
1722, Nov. 30, Llerena.
1723, Jan. 31, Seville.
1723, Feb. 24, Valencia.
1723, March 14, Coimbra.
1723, March 31, Granada.
1723, March 31, Barcelona.
1723, May 9, Cuença.
1723, May 13, Murcia.
1723, June 6, Seville.
1723, June 6, Valladolid.
1723, June 6, Saragossa.
1723, June 13, Cordova.
1723, June 20, Granada.
1723, Oct. 10, Lisbon.
1723, Oct. 24, Granada.
1723, July 26, Llerena.
1724, Feb. 20, Madrid.
1724, March 12, Valladolid.
1724, April 2, Valencia.
1724, April 23, Cordova.
1724, June 11, Seville.
1724, June 25, Granada.
1724, July 2, Cordova.
1724, July 2, Palma.
1724, July 23, Cuença.
1724, Nov. 30, Murcia.
1724, Dec. 21, Seville.
1725, Jan. 14, Cuença.
1725, Feb. 4, Llerena.
1725, March 4, Cuença.
1725, May 13, Granada.
1725, July 1, Toledo.
1725, July 1, Valencia.
1725, July 8, Valladolid.
1725, Aug. 24, Granada.
1725, Aug. 26, Llerena.
1725, Sept. 9, Barcelona.
1725, Oct. 21, Murcia.
1725, Nov. 30, Seville.
1725, Dec. 16, Granada.
1726, March 31, Valladolid.
1726, March 31, Murcia.
1726, May 12, Cordova.
1726, Aug. 18, Granada.
1726, Sept. 1, Barcelona.
1726, Sept. 17, Valencia.
1726, Oct. 13, Lisbon.
1727, Jan. 26, Valladolid.
1728, May 9, Granada.
1728, May 15, Cordova.
1730, May 3, Cordova.
1731, March 4, Cordova.
1736, Dec. 23, Lima.
1738, March 21, Toledo.
1739, Sept. 1, Lisbon.
1739, Oct. 18, Lisbon.
1745, June 15, Valladolid.
1745, Dec. 5, Cordova.
1781, Seville.
1790, Aug. 26, Seville.
1826, Aug. 1, Valencia.

Several paintings of autos da fé are in existence. Two of these are in the National Gallery at Madrid. The older, attributed to Berruguete (fifteenth century), depicts one over which San Domingo de Guzman presided, and represents the actual burning at the stake. The other pictures the celebrated auto held at Madrid in 1680 before Charles II., his wife, and his mother. Of this a "relacion" was published by Joseph del Olmo (Madrid, 1680, 1820). An abstract in German was published by Kayserling, "Ein Feiertag in Madrid," and another in English by J. Rivas Puigcerner, in "Menorah Monthly," xxx. 72. A painting of an Auto da fé by Robert Fleury was exhibited in the Paris Salon in 1845. See also Inquisition.

Bibliography: As regards the authority and procedure, see Bernard Guidonis, *Practica Inquisitionis*, ed. Donais, Paris, 1886; Nicolas Eymeric, *Directorium Inquisitorum*, composed in 1358, of which an abstract was published with the title *Le Manuel des Inquisiteurs . . . d'Espagne et de Portugal*, Lisbon, 1762; Henner, *Beiträge z. Organismus und z. Kompetenz der Päpstl. Ketzergerichte*, Leipsic, 1890; Molinier, *L'Inquisition dans le Midi de la France, au Treizième et au Quatorzième Siècle*, Paris, 1880; Sachsse, *Ein Ketzergericht*, Berlin, 1891; and the general histories of the Inquisition by Llorente Paramo, Limborch, and Lea (Philadelphia, 1890); French transl. by S. Reinach, Paris, 1900); Pierre Zaccone, *Histoire de l'Inquisition* (ill.), Paris, 1852. The various proclamations used in connection with the auto will be found in full in Pablo Garcia, *Orden que Comunmente se Guarda en el Santo Oficio*, Madrid, 1622; Cordova, 1843; compare, also, Grätz, *Gesch. der Juden*, passim; Kayserling, *Sephardim*, pp. 94 *et seq.*; idem, *Gesch. der Juden in Spanien und Portugal*, i. 178 *et seq.*; Herculano, *Historia da Origem e Estabelecimento da Inquisição em Portugal*, Lisbon, 1897; Carlos José de Menezes, *A Inquisição em Portugal* (ill.), Porto, 1893; J. T. Betts, *A Glance at the Italian Inquisition* (ill.), London, 1885; Van der Aa, *Beschryving van Spanien en Portugal* (ill.), Leyden, 1707; and especially the authorities cited by E. N. Adler, *Auto da Fé and Jew*, in *Jewish Quarterly Review*, xiii. 392–437; R. Gottheil, *Gleanings from Spanish and Portuguese Archives*, ib. xiv. 80; Kayserling, *Autos de Fé and Jews*, ib. 136. Descriptions of autos da fé will also be found in Kayserling, *Ein Feiertag in Madrid*, Berlin, 1859; [Claude Dellon] *Relation de l'Inquisition de Goa*, Paris, 1688 (English transl., *The History of the Inquisition . . . at Goa*, London, 1688); Kohut, *Martyrs of the Inquisition in South America*, in *Publications American Jewish Historical Society*, iv. 101 *et seq.*; Fergusson, *Trial of Gabriel de Granada*, ib. vii.; Léonard Gallois, *Hist. Abrégée de l'Inquisition d'Espagne*, i. 108, Brussels, 1823. Compare, also, the literature at the head of the article *Inquisition*, in Herzog-Plitt, *Real-Encycl. für Protest. Theologie*, ix. 152.

G.

**AUXERRE:** Chief city of the department of Yonne, France. Since the eleventh century an important community of Jews existed here and was presided over by eminent rabbis. These rabbis, known

as "the sages of Auxerre," were in correspondence with Rashi (Geiger, "Melo Hofnayim," quoted by Gross, "Gallia Judaica," p. 61). Several of the sages of Auxerre took part in the proceedings of the synod convened by Rabbenu Tam and Rashbam in Troyes about the middle of the twelfth century; and one of them, Samuel ben Jacob, was a signatory to the decisions. At this time Auxerre had a Talmudic school, over which Hezekiah presided, a rabbi whom Gross identifies as the savant of that name mentioned in one of R. Tam's letters (*op. cit.* p. 61).

The Jews were always treated kindly at Auxerre. From a letter written by Pope Innocent III. to the bishop of Auxerre, it is shown that they enjoyed the right to own farms, fields, and vineyards, for which they paid tithes to the clergy. But in 1208, emboldened no doubt by the protection granted them by the lord of the manor, the Jews refused to continue to pay the tithes. The bishop, having no other alternative, brought his grievance before the pope, who in turn could do no more than command all Christians, under penalty of excommunication, to avoid intercourse with the Jews until the demands of the clergy were satisfied ("Innocentis Epistolæ," vol. ii., book x., ep. lxii., Paris, 1682).

There is preserved in the municipal archives of Dijon a document, dated 1323, which relates to the confiscation of a house which belonged to a certain Jew of Auxerre, named Heliot (Gerson, "Essai sur les Juifs de la Bourgogne," p. 35). In 1379 a certain number of privileges were granted to the citizens of Auxerre by the Countess Mahaud and Count John of Châlons. Of these privileges, many of which related especially to the Jews, the eighteenth runs as follows:

"The Jews of the countess are permitted to lend money to the citizens at the rate of threepence in the pound per week upon indentures passed under her seal or executed in the presence of two citizens, said interest not to continue for more than one year." ("Ordonnances des Rois de France," vi. 417.)

By the royal edict of Sept. 17, 1394, all Jews were expelled from France; and since that date there has been no Jewish community in Auxerre.

Bibliography: Innocent III., *Epistolæ*, vol. ii., book x., ep. lxii., Paris, 1682; Geiger, *Sepher Melo Hofnayim*, Hebrew part, p. 33, Berlin, 1840; Grätz, *Gesch. der Juden*, vi. 215; compare Gross, *Gallia Judaica*, pp. 61, 232-233; Carmoly, *Itinéraires de la Terre-Sainte des XIII^e–XVII^e Siècles*, p. 187, Brussels, 1847; Gerson, *Essai sur les Juifs de la Bourgogne*, p. 35, Dijon, 1803; *Ordonnances des Rois de France*, vi. 417, Paris, 1723-1849.

D. S. K.

**AVÉ-LALLEMENT, FREDERICK CHRISTIAN BENEDICT:** Noted criminologist; born in Lübeck May 23, 1809; died there July 20, 1892. In his standard work, "Das Deutsche Gaunertum," Leipsic, 1858–62, he devotes a chapter to the Jews, in which he expresses views unfavorable to their morality. In the protracted struggle of the Jews of Lübeck for emancipation, Avé-Lallement ranged himself with their opponents. He claimed that the Jew had been a dangerous element in the economic development of the world, ever since the time of the Patriarchs. His nomadic nature and his commercialism prevented him from achieving anything tangible, even in those branches of science for which he showed decided talent. His articles appeared in the "Neue Lübeckische Blätter" for 1841 and in the "Volksbote" for 1850. They were answered by Gabriel Riesser.

Bibliography: S. Carlebach, *Gesch. der Juden in Lübeck und Moisling*, n. d., passim; *Hebr. Bibl.*

S. D.

**AVEN:** **1.** One of several Egyptian cities threatened with God's vengeance (Ezek. xxx. 17). The name is evidently a corruption or an intentional vowel-change of "On" (Gen. xli. 45), which is thus made to signify "vanity." The Septuagint renders it "Heliopolis." **2.** In Hosea x. 8 ("the high places also of Aven"), "Aven" probably stands for Beth-aven (Hosea x. 5), by which name Beth-el is intended. Some scholars, however (G. A. Smith, "The Twelve Prophets," for example), are inclined to regard Aven as a term for "false worship," and render the phrase "high places of idolatry." **3.** The "plain of Aven" (R. V. "valley of Aven"), mentioned in Amos i. 5, applies to the valley of Cœle-Syria, between Lebanon and Anti-Libanus, noted for the idolatrous worship of the sun at the temple of Baalbek. The valley is now called "Beka'a" (Baedeker-Socin, "Palestine," p. 447).

J. JR. G. B. L.

**AVENEL, GEORGES:** French author; born at Chaumont-en-Vexin, department of the Oise, France, Dec. 31, 1828; died at Bougival July 1, 1876. He was a brother of Paul Avenel. Avenel devoted the greater part of his life to a study of the French Revolution. In 1865 he published his first book, "Anacharsis Cloots, l'Orateur du Genre Humain," after which he plunged with renewed energy into historical research. The outcome of several years of continuous study was the publication of "Lundis Révolutionnaires," Paris, 1875, a collection of essays representing only a portion of his extensive researches. He died before he could finish the second series of his "Lundis," which was in process of preparation, and in which the biography of Pache was to occupy an important place. Of the first series, one chapter has been published separately under the title, "La Vraie Marie Antoinette, d'après la Correspondence Secrète," Paris, 1876. Avenel also edited an improved and popular edition of the complete works of Voltaire, generally known as the "édition du siècle," 9 vols., in 1867–70.

Bibliography: *La Grande Encyclopédie*, s.v.; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893.

S. A. S. C.

**AVENEL, HENRI MAYER:** French author; born in Paris, March 7, 1853. He is an adopted son of Paul Avenel. He began his career by editing "L'Événement," the daily political Parisian paper, and several departmental newspapers. In 1888 he took charge of the "Annuaire de la Presse Française," founded by Emile Mermet in 1880, and improved it in many ways, especially by the addition of a political department.

Avenel is the author of "Chansons et Chansonniers" (Paris, 1889), a history of song in all ages; "La Loterie: Historique Critique de l'Organisation Actuelle; Projet de Réorganisation"; "L'Amérique Latine" (Paris, 1890), with an interesting introduc-

tion "on the present state and future prospects of French commerce in America."

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S. A. S. C.

**AVENEL, PAUL:** French author; born at Chaumont-en-Vexin, department of the Oise, France, Oct. 9, 1823. After a brief course in medicine at the University of Paris, he, in 1850, abandoned his studies to devote himself exclusively to literature. Beginning as journalist, he became successively poet, novelist, and dramatic author.

Among Avenel's dramatic works, which number more than fifty, are: "Les Chasseurs de Pigeons," farce-comedy in three acts, produced at the Folies Dramatiques in 1860; "La Paysanne des Abruzzes," drama in five acts, written in collaboration with H. de Charlieu and produced at the Théâtre Beaumarchais in 1861; "Sayez donc Concierge," farce-comedy, produced at the Folies Dramatiques in 1861; "Un Homme sur le Gril," farce-comedy, produced at the Théâtre des Variétés; "L'Homme à la Fourchette," one-act comedy, 1874; "Les Plaisirs du Dimanche," comedy in five acts; "Le Saint Pierre," drama in five acts; "Mimi-Chiffon," comedy in four acts; "Le Beau Maréchal"; "Le Pavé d'Or," and the lyric comedy, "L'Antichambre en Amour."

Of Avenel's novels and short stories the following are noteworthy: "Le Coin de Feu," 1849; "Les Tablettes d'un Fou, ou le Voyage Entre Deux Mondes," 1852, and "Les Etudiants de Paris," reminiscences of the Latin Quarter; "Le Roi de Paris," 1860; "Le Duc des Moines," 1864, and "Les Lipans, ou les Brigands Normands," 1868, three historical novels of the time of the League; "Les Prussiens à Bougival," a collection of stories of the Franco-Prussian war; "Une Amie Dévouée, Mœurs Parisiennes," 1884, a Parisian novel; "Le Docteur Hatt," a novel of a philosophical character, 1887; and "Les Calicots," scenes of real life, first published as a novel in 1866, and afterward dramatized.

As an author of poems and verse, Paul Avenel has published "Chansons de Paul Avenel," 1875; "Chants et Chansons Politiques," 1869–72—in the 8th edition, 1889, figure the most prominent political occurrences from 1848 to 1860; "Alcôve et Boudoir," a collection of verses, 1855, which was at once suppressed by the French courts. Thirty years later Quantin published an édition de luxe of the condemned verses.

Avenel is a member of the following societies: Société des Gens de Lettres; Société des Auteurs Dramatiques; Société des Auteurs, Compositeurs, et Editeurs de Musique, of which he was president from 1878 to 1881; and Lice Chansonnière, over which he presided from 1892 to 1894. He is also an honorary member of the Caveau Séphanois, at Saint Etienne.

BIBLIOGRAPHY: *Dictionnaires Départementaux (Département de l'Oise)*; *La Grande Encyclopédie*, s.v.; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893; Gubernatis, *Dictionnaire International des Écrivains du Jour*, Florence, 1888–91.

S. A. S. C.

**AVENGER OF BLOOD.—Biblical Data:** (Hebrew "go'el"): The Hebrew name for the clansman, "next of kin," upon whom devolved the duties: (1) of avenging, on the person of the murderer, the blood of a murdered kinsman—in this capacity the more specific term "go'el ha-dam" (blood-avenger) was generally used—and (2) of redeeming the property or the person of a relative that had fallen into debt.

**Among Primitive Peoples.**

(1) Among primitive peoples of low political development—such as the ancient Greeks, Germans, and Slavs, some North American tribes, the modern Sicilians, Corsicans, and Arabs—the clan or family had to assume the right to protect itself. One of the most important clan duties then was plainly for the nearest of kin to hunt down and carry out the death-penalty on a person that had slain a member of the sept or family. That this idea of family retribution—which even to-day is by no means extinct in some comparatively civilized communities—was also current among the ancient Hebrews may be seen from Gen. xxvii. 45, where the existence of the custom is clearly taken for granted. It appears, furthermore, from Josh. vii. 24, and II Kings ix. 26, that, in the most primitive period, such a vendetta was extended to the entire family of the murderer, as is still the custom among the desert Bedouins. The Hebrew religious justification for the system of family blood-revenge was undoubtedly the firm belief that God, in order to insure the sacredness of human life, had Himself fixed the death-penalty for murder (Gen. ix. 5 *et seq.*; Lev. xxiv. 17). In the earliest times blood-money was not accepted either for murder or for excusable homicide. Such a payment would have made the land "polluted by blood" (Num. xxxv. 31 *et seq.*). Unavenged blood "cried out" for vengeance to God (Gen. iv. 10; Isa. xxvi. 21; Ezek. xxiv. 7 *et seq.*; Job xvi. 18). The Avenger of Blood, then, was regarded as the representative, not only of the murdered man's family, but of YHWH Himself, who was the highest avenger (Ps. ix. 13 [A. V. 12]).

**Modification of the System.**

Such a stern system, however, could not, of course, survive unmodified after the community had begun to advance from the purely savage state. Abuses of the privilege of blood-revenge must have soon become evident to the tribal chiefs, as one finds in Ex. xxi. 12 (compare Gen. ix. 6) that the commonly accepted formula that a life must be given for a life is modified by a careful legal distinction between *wilful murder* and *accidental manslaughter*. In order to establish a case of wilful murder, it must be shown that weapons or implements commonly devoted to slaughter were used, and that a personal hatred existed between the slayer and his victim (Ex. xxi. 12; compare Num. xxxv. 16; and Deut. xix. 4). The law enumerates three exceptions to this general principle: (*a*) The slaying of a thief caught *at night* in *flagrante delicto* is not punishable at all; but if he is captured by day there is blood-guilt which, however, is not liable to the blood-revenge (Ex. xxii. *et seq.*). (*b*) If a bull gored a human being to death, the punishment was visited upon the animal, which was killed by stoning. Its flesh in such a case might not be eaten. If gross contributory negligence could be proved on the part of the animal's owner, he was liable only for blood-

money (Ex. xxi. 28). (*c*) Where the master kills his slave, the offense is punishable only when the latter dies at once, and then probably not by the death-penalty, as some of the rabbinical writers thought (Ex. xxi. 23).

The later codes develop at some length the very just distinction between wilful murder and accidental homicide (see MURDER). Six CITIES OF REFUGE were appointed for the purpose of affording an asylum to the homicide, where he might be secure from the hand of the avenger (Deut. xix. 12) until the elders of the community of which the accused was a member should decide whether the murder was intentional or accidental (Num. xxxv. 9–34; Deut. xix. 1–13; Josh. xx.). According to the later procedure, at least two witnesses were necessary to establish a case of wilful murder (Num. xxxv. 30; Deut. xix. 15). In case, however, it was not possible to apprehend the murderer or manslayer, the adjudication might take place and a verdict be rendered in his absence.

**Six Cities of Refuge.**

It appears from Josh. xx. 4 that the elders of the city of refuge chosen by the slayer had the right to decide as to whether he should be permitted to have a temporary asylum or not. If the case were simply one of unintentional manslaughter the slayer was immediately accorded the right of asylum in the city of refuge, where he had to remain until the death of the reigning high priest (Num. xxxv. 25), whose death, in ancient Hebrew law, marked the end of a legal period of limitation (Num. xxxv.; Deut. xix.; Josh. xx.). If the "go'el ha-dam" were to find the slayer of his kinsman outside the limits of the city of refuge, he had the right to kill him at sight.

In a case in which the verdict against the slayer was one of wilful murder, the murderer incurred the blood-revenge without any restrictions. If he were already in a city of refuge, the elders of his own city were obliged to fetch him thence by force if necessary, and to deliver him formally to the Avenger of Blood, who thus became little more than a family executioner (Deut. xix. 11 *et seq.*).

**The Family Executioner.**

Two very important restrictions should here be noticed: (*a*) Although the entire family or gens to which the murdered man belonged were theoretically entitled to demand the blood-revenge (II Sam. xiv. 7), still, in the practise of later times, only one member—for example, the next of kin, who was also legal heir—might assume the duty of carrying it out. According to the later Jewish tradition, when there was no heir, the court had the right to assume the position of the "go'el." (*b*) The law expressly states that the blood-revenge was applicable only to the person of the guilty man and not to the members of his family as well (Deut. xxiv. 16; compare II Kings xiv. 6). This is a most significant advance on the primitive savage custom that involved two gentes in a ceaseless feud. Anent this advance, it is interesting to note that, in the time of the kings, the king himself, as the highest judicial authority, was entitled to control the course of the blood-revenge (II Sam. xiv. 8 *et seq.*).

It is difficult to decide exactly how long the custom of blood-revenge by the "go'el" remained in vogue among the Hebrews. According to II Chron. xix. 10; Deut. xvii. 8, the law of Jehoshaphat demanded that all intricate legal cases should come before the new court of justice at Jerusalem. It is not probable, however, that this regulation curtailed the rights of the "go'el ha-dam," which must have continued in force as long as there was an independent Israelitish state. Of course, under the Romans, the right of blood revenge had ceased (John xviii. 31).

(2) As indicated above, the term "go'el" had also a secondary meaning. From the idea of one carrying out the sentence of justice in the case of bloodshed, the word came to denote the kinsman whose duty it was to redeem the property and person of a relative who, having fallen into debt, was compelled to sell either his land or himself as a slave to satisfy his creditors (compare Lev. xxv. 25, 47–49). It would appear from Jer. xxxii. 8–12 that the "go'el" had the right to the refusal of such property before it was put up for public sale, and also the right to redeem it after it had been sold (see RUTH).

**The Redeemer of His Kinsmen.**

From the Book of Ruth (iv. 5) it would appear that the duty of the nearest of kin to marry the widow of his relative in case of the latter's dying without issue was included in the obligations resting upon the "go'el"; but inasmuch as the term is not used in the passage in Deut. (xxv. 8–10) in which this institution is referred to—the obligation resting upon the brother to marry his deceased brother's widow—the testimony of so late a production as Ruth can not be pressed. The usage in the book may not be legally accurate.

From this idea of the human "go'el" as a redeemer of his kinsmen in their troubles, there are to be found many allusions to YHWH as the Divine Go'el, redeeming His people from their woes (compare Ex. vi. 6, xv. 13; Ps. lxxiv. 2), and of the people themselves becoming the "redeemed" ones of YHWH (Ps. cvii. 2; Isa. lxii. 12). The reference to God as the "go'el" and as the one who would "redeem" His people was applicable to the relationship between YHWH and Israel in the exilic period, when the people actually looked to their God to restore their land for them, as the impoverished individual looked to his kinsman to secure a restoration of his patrimony. Hence, of thirty-three passages in which "go'el" (as a noun or verb) is applied to God, nineteen occur in the exilic (and post-exilic) sections of Isaiah—the preacher par excellence of "restoration"—for example, in xlviii. 20, xlix. 26, lii. 9, lxii. 12, etc. See ASYLUM; CITIES OF REFUGE; JOB; MURDER.

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J. D. P.

J. JR.

**—In Rabbinical Literature:** Several primitive social regulations touching the rights of the blood-relation, the "go'el ha-dam" (Avenger of Blood), are

acknowledged by the Biblical law (Num. xxxv. 19 *et seq.*; Deut. xix. 12); although, according to the higher conception of the Bible, murder is not so much a crime against the individual as against the community. This conception is carried still further by the rabbinical law, under which the avenging relative has no rights left. The hunting down of a murderer is no longer the business of the avenger, but of the state; accordingly, whether there is any relative or not, whether the relative lodges complaint or not, the state must prosecute the murderer (Sifre, Num. 160 on xxv. 19; Deut. 181). Every murderer, or one who had committed manslaughter, fled to one of the cities of refuge before his case was investigated; and there he was secure from any attack on the part of the avenger, who was forbidden, under penalty of death, to assail such a fugitive in his asylum (Mishnah Mak. ii. 6; Sifre, Num. 160 on xxv. 25). It was obligatory upon the court of justice to arrest the fugitive there, bring him to court, try him, and, if found guilty, to execute him. If it was proved that the death was a case of carelessness and not of intentional murder, he was sent back to the city of refuge in care of armed officers of the court, so as to protect him from the avenger (Mishnah Mak. ii. 5, 6). Should he leave his place of refuge, the avenger had, according to R. 'Akiba, the right—and, according to R. Jose the Galilean, the duty—to slay him, but only when the fugitive had voluntarily left his retreat (*ib.* 7). But even here it is evident that the avenger enjoyed no peculiar prerogative; for, should the fugitive be slain by a disinterested party, the latter was not held accountable (*ib.*; for the correct reading of this passage compare Rabbinowicz, "Variæ Lectiones," on the passage). One teacher, however, goes so far as to maintain that neither the avenger nor, still less, a third party can be permitted to take the man's life, should he have left his asylum (Tosef., Mak. ii. 7; Gemara *ib.* 12*a*).

All these details, however, are hardly to be considered as ever having been matters of actual enforcement; for, although it is highly probable that rabbinical tradition contained much concerning the cities of refuge which existed during the second Temple (see ASYLUM IN RABBINICAL LITERATURE), the regulations concerning the Avenger of Blood are rather of an academic nature and are scarcely drawn from actual life.

K. L. G.

**AVERROES, or ABUL WALID MUHAMMED IBN AHMAD IBN ROSHD:** Arabian philosopher of the twelfth century; born at Cordova in 1126; died in 1198. Although himself a prolific writer on philosophy and medicine, his chief importance is as a commentator upon the works of Aristotle, and for this reason he is often styled "the commentator par excellence." Like Avicenna, who also commented Aristotle, Averroes wrote an original compendium of philosophy of his author, and, in addition to this, wrote the so-called "Middle Commentaries," which latter follow the text, with, however, the omission of passages here and there; and finally he made a full and copious exposition of every Aristotelian statement, incorporating the sentence indistinguishably with his text. His reputation was so great that his books found their way during his lifetime even into Egypt, where, in 1190, Maimonides made their acquaintance. As a matter of course, Averroes' views frequently conflicted with those of his Mohammedan coreligionists, and his works were therefore extensively condemned and prohibited. It is owing to his Jewish admirers that his writings are preserved to-day, for only in the shape of Hebrew translations or by a transliteration of the Arabic text in Hebrew characters did they escaped the fanaticism of the Moors.

**Jewish Preservation of His Writings.**

As to the relation between Averroes and Maimonides, which has frequently been misconceived, it is quite certain that Maimonides can not be called a disciple of Averroes, nor Averroes a pupil of Maimonides. The latter read Averroes' writings far too late to permit of his having used them in his own works. Both, it is true, coincide on many points. Both are strong Aristotelians and energetically opposed to the teachings of the Motakallemin concerning atoms and the non-existence of natural laws. Both deny to the Deity the possession of "attributes." Their theories of the intellect are identical, and both take the same position as regards the relation of faith and knowledge. It has yet to be determined whether these striking resemblances are not founded upon some third or common source not yet discovered.

In a letter to his favorite pupil, Joseph b. Judah Aknin, dated Cairo, 1190, Maimonides writes: "I have recently received Ibn Roshd's work upon Aristotle, besides the book, 'De Sensu et Sensito'; and I have read enough to perceive that he has hit the truth with great precision; but I lack the leisure now to make a study of it." A passage in a letter to Samuel Tibbon, 1199, in which he recommends Averroes' commentaries, is not quite clear.

**Relation to Maimonides.**

Less known than his commentaries upon Aristotle are Averroes' own original writings, although they have left indubitable traces upon Jewish thought. His essay on "The Relation of Faith to Knowledge" (published by Joseph Müller with German translation, Munich, 1875) seems to have inspired Shem-Tob Falaquera to write his "Iggeret Havikkuah." It is extant in an anonymous Hebrew translation dated 1340, as is also another work of Averroes of similar tendency, "The Book of the Revelation of the Method of Proof Touching the Principles of Religion"; both works were familiar to Kalonymus ben Kalonymus and Simon Duran in 1423. Better known than these is his reply to Gazzali's book, "A Confutation of Philosophers," Averroes calling his "A Confutation of the Confutation." Kalonymus, son of David b. Todros, translated this book into Hebrew in 1328; and there is also another translation by an unknown author. Kalonymus gives a curious reason for his undertaking. Knowing that Averroes is justly condemned as a denier of God, he protests that he translates it only because it contains in its text the whole work of Gazzali, who defended religion; had he been able to procure Gazzali's book, he would not have undertaken the ungrateful task or translated a single word of Averroes' specious argumentation. Kalonymus' translation was rendered into Latin by

**Original Works.**

a Neapolitan physician, also named Kalonymus ben David, and published in Venice, 1527.

This "Confutation" contains a few contradictions of statements made elsewhere by him, but such inconsistencies are by no means infrequent in other writings of Averroes. The change of views thus evidenced gave rise to the legend that Averroes had embraced Judaism, Christianity, and Mohammedanism in succession, and that he wrote the notorious work, "De Tribus Impostoribus." In similar strain is the assertion by a writer of the seventeenth century, that the "Confutation of the Confutation" was actually written by Gazzali himself, who thus secretly furnished a defense against his own attacks upon philosophy, these attacks having been prepared at the command of a fanatical king. Be all this as it may, Averroes' importance as a philosopher was universally acknowledged by Jewish thinkers. Not even his opinions antagonistic to Judaism could prevent their admiration of his genius.

**Admired in Jewish Circles.**

When, however, Averroes fiercely assailed Avicenna, Jewish authors are sometimes found to side with the latter as being nearer to Judaism; and Hasdai Crescas, who mournfully notes the havoc wrought in Jewish circles by philosophy through laxity of observance, vehemently denounces both Aristotle and his commentator Averroes. Crescas must, however, have been blinded by his zeal when he terms Averroes a mere chatterer. Levi ben Gerson and Moses Narboni may with all propriety be called followers of Averroes; for with them, too, the claims of the peripatetic philosophy as formulated by him seem to be rated higher than the claims of revelation. But Averroes' absolute sovereignty in the fourteenth century was soon followed by his decline. Platonism displaced Aristotelianism, and with the latter vanished all traces of Averroism.

K. A. Lö.

**AVERROISM:** Averroes, like his contemporary Maimonides, was a strict Peripatetic; yet they differed greatly in matters of faith. While Maimonides, with all his admiration for Aristotle, dared to contradict his theories, or at least sought to attenuate them when they were in direct opposition to religion, Averroes indorsed them to their utmost extent, and seemed even to take pleasure in emphasizing them. "God," says Averroes, "has declared a truth for all men that requires for understanding no intellectual superiority; in a language that can be interpreted by every human soul according to its capability and temper. The expositors of religious metaphysics are therefore the enemies of true religion, because they made it a matter of syllogism" (J. Müller, "Philosophie und Theologie," including the Arabic text, pp. 104 *et seq.*). In expounding what he thought to be the doctrines of Aristotle, it made no difference to Averroes whether they were or were not in harmony with those taught by the Koran. Thus Averroes asserts again and again the eternity of the universe; although, as Maimonides demonstrated in his "Guide" (ii. 28, 121–127), Aristotle himself is not very decisive on this point. Averroes goes still further and declares that not only is matter eternal, but that form even is potentially existent, otherwise there would be creation *ex nihilo* ("De Cœlo et Mundo," p. 197). Maimonides advocates man's absolute free-will, but Averroes restricted that freedom. "Our soul," says the latter, "can have preferences indeed, but its acts are limited by the fatality of exterior circumstances; for if its deeds were the production of its will alone, they would be a creation independent of the first cause, or God" (Joseph Müller, *ib.* Arabic text, p. 110). Maimonides, like Avicenna, places the existence of all creatures in the category of the *possible*; that of God, in that of the necessary ("Morch," ii., Introduction, propositions 19 and 20). Averroes combats Avicenna's classification for the simple reason that, every being having a cause, its existence is necessary ("Destructio Destructionis" at the end of the "Disputatio," x.).

However, it was due to Maimonides that the philosophy of Averroes found admirers during four centuries among the Jews, who by their translations and commentaries preserved his writings from destruction and transmitted them to the Christian world.

But if Averroes owed the preservation of his writings to the Jews, Jewish literature, in its turn, is indebted to him, directly and indirectly, for many valuable contributions. In addition to the translations of Averroes' works and commentaries on them —which in themselves form a fairly large library— the thirteenth, fourteenth, and sixteenth centuries witnessed the production of numerous essays and treatises inspired by Averroism. The first to introduce his philosophy to Jewish literature was Samuel ibn Tibbon, the same who translated Maimonides' "Morch." Tibbon published, at the beginning of the thirteenth century, an "Encyclopedia of Philosophy," which frequently is nothing but literal extracts from Averroes, whom the author declares to be the most reliable interpreter of Aristotle.

**First Translators.**

A little later, 1232, appeared the first real translation, by Jacob ben Abba Mari Anatoli, a son-in-law of Ibn Tibbon. He was a Provençal, living in Naples, and engaged by Frederick II. to popularize Arabian science. In 1260, Moses ibn Tibbon translated nearly the whole of the Short Commentary. About the same time, Solomon ben Joseph ben Job, originally from Granada, but living in Beziers, translated of the Short Commentary that on Aristotle's treatise, "De Cœlo et Mundo," under the title of השמים והעולם. In 1284, Zeraḥia ben Isaac of Barcelona translated of the Middle Commentaries that on Aristotle's "Physics," as well as Averroes' treatises, "De Cœlo et Mundo" and "Metaphysics." The same Anatoli translated in 1298 Averroes' "Abridgment of Logic," under the title of הגיון קצור; and in 1300, under the title of ס' בעלי חיים, the commentaries upon books xi.–xix. of the "History of Animals."

Other writers of this century that expounded Averroes were Judah ben Solomon Cohen of Toledo, author of "Peripatetic Encyclopedia," 1247; and Shem-Ṭob ben Joseph b. Falaquera (1224–95), who inserts lengthy extracts from Averroes in his books, the "Morch ha-Morch," "Hanhagat ha-Guf wha-Nefesh," and the "Sefer Hama'alot."

The study of Averroism was so wide-spread that, not content with the foregoing translations, the first

half of the fourteenth century produced a new series. Kalonymus b. Kalonymus, son of Meïr of Arles (1277–1330), translated, in 1314, under the following titles, the Grand Commentaries on the "Organon" (הגיון), the "Physics" (הטבע), the "Metaphysics" (מה שאחר הטבע), and the treatises "De Cœlo et Mundo," "Generation and Corruption," "Meteors," "The Soul," and "The Letter on Union," etc. R. Samuel b. Judah b. Meshullam of Marseilles translated the Short Commentary on the "Nikomachean Ethics" under the title ס' המדות, and the paraphrase of Plato's "Republic," under the title of הנהגת המדינה. Todros Todrosi of Arles translated in 1337, under the following titles, the commentaries on the "Topics" (מאמרות), the "Sophisms" (ההטעה), the "Rhetoric" (המליצה), and "Poetics" (השיר). In addition to these a crowd of other translators of uncertain date likewise devoted themselves to the study of the works of Averroes. Shem-Ṭob Isaac of Tortosa translated the commentary on the "Physics," and the treatise on the "Soul"; Jacob b. Shem-Ṭob, the "First Analytics"; Judah ben Taḥin Maimon, the "Physics," the treatises on "Heaven" and on "Generation"; Moses ben Tahora b. Samuel b. Shudai the treatise on "Heaven"; Moses b. Solomon of Salon, the "Metaphysics"; Judah b. Jacob, books xi.-xix. on "Animals"; Solomon b. Moses Alguari, the treatise "De Somno et Vigilia."

**New Series of Translations.**

The second half of the fourteenth century is the golden age of Averroism among the Jews. There were no more translations, but scholars innumerable vied with one another in commenting on the commentaries and applying the teachings of those commentaries to theology. Levi ben Gerson of Bagnols (Gersonides) wrote such commentaries, as well as some upon the original works of Averroes, as, for instance, on the "Substantia Orbis," the treatise on the "Possibility of Union," etc.; Joseph Caspi, in the middle of the century, wrote a commentary upon Aristotle's "Ethics" and Plato's "Politics," after Averroes' method. In 1344, Moses of Narbonne (Messer Vidal) wrote a commentary on the "Possibility of Union," etc.; and in 1349 on the "Substantia Orbis," and on other physical treatises.

**The Golden Age of Averroism.**

The "Physics," the "Ethics," the commentary upon "Alexander of Aphrodisias on the Intellect," underwent a complete remodeling at his hands. As directly due to Averroism must be mentioned: The ethical and rhetorical work by Jedaiah Penini (1261–1321), entitled "Beḥinat 'Olam" (Examination of the World), and his "Iggeret ha-Hitnaẓẓelut" (Letter on Self-Exculpation), defending philosophy against the vehement attack of Solomon b. Adret; also Joseph Caspi's double commentaries on Maimonides' "Guide"; Levi ben Gerson's philosophical commentary upon the Pentateuch—wherein the author admits the eternity of the universe, the natural gift of prophecy, original matter without form, and the impossibility of "Creation"; and finally, Moses Narboni's commentary upon the "Guide."

The fifteenth century, though still rich in productions of Averroism, gave signs of decadence. Boldness had vanished from the world of letters, and every author felt himself constrained to break a lance for religion. In 1455 Joseph ben Shem-Ṭob of Segovia commented on the "Ethics," according to his own statement, to supply Averroes' omissions; he likewise commented on the "Possibility of Union," and on the analysis of Alexander's book on the Intellect. His son Shem-Ṭob, as well as Moses Falaquera and Michael ha-Kohen, wrote Averroistic treatises toward the end of the century.

**Displaced by Theology.**

Elia del Medigo, of Rome, the last representative of Averroism among Jews, wrote in 1485 a commentary on the "Substantia Orbis"; in 1492 a treatise on the "Intellect," on "Prophecy," and on various other works. Of other Averroistic writings there were the same Shem-Ṭob's commentary on the "Guide"; Elia del Medigo's "Beḥinat ha-Dat"; Abraham Shalom ben Isaac's theological and philosophical dissertations; and the "Miklal Yofi," by Menahem b. Abraham Bonfous of Perpignan.

In the sixteenth century Averroism gave place to theology. People read and studied Averroes, but very evidently only to hunt out his weak points and disprove him. Isaac Abravanel, largely indebted as he was in his commentary on the "Guide" to Averroes, does not scruple to attack him frequently in his "Shamayim Ḥadashim" and other works. Abraham Bibago, who commented on Aristotle's "Analytica Posteriora," abuses Averroism in his "Derek Emuna." Moses Almosnino, about 1538, comments on Al-Gazzali's "Ḥappalat-ha-Filosofim" (Destruction of the Philosophers), and uses it as a weapon against the Peripatetic philosophy. Many other, but more insignificant, writers essayed to drag the colossus to the ground, but the traces stamped by Averroes on Jewish literature are irremovable.

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I. Br.

K.

**AVESTA:** The canonical book of the religious sect known as the Parsees, more frequently though less precisely called Zend-Avesta—an inversion of the Pahlavi phrase "Avistāk va Zand," the Scriptures and the Commentary or the Law and Its Interpretation. The Avesta is the Zoroastrian Bible supplemented by the Pahlavi, or Middle Persian, writings, as the Hebrew Scriptures are by the Talmud.

The Avesta has special claims upon the interest of Jewish scholars, there being certain points of similarity between the Avesta and the Old as well as the New Testament, points that are striking or close enough to call forth frequent comment. In the next place, the Avesta, as the sacred book of early Persia, must command attention because of the historical points of contact between the Jews and the Persians. Note especially such passages as the following: Isa. xlv. 1, 13, 28; II Chron. xxxvi. 22, 23; Ezra i. 1–11; v. 13–17; vi. 1–15; and perhaps Ezek. viii. 16. See Persian Religion.

**Jewish Interest.**

The Avesta represents the ancient priestly code of the Magi; for Zoroaster, or Zarathushtra, as his name is called in the original texts, has stood in history as the typical Magian, as the sage, priest, prophet, and

lawgiver of ancient Iran. According to the more recent views on the subject, which agree with the traditional date for his era, he flourished about 660–583 B.C.; though the common tendency is to believe that he lived and taught at a much earlier period. It is certain that King Artaxerxes and the later Achæmenian rulers professed his faith; less certain is it according to some scholars whether Darius and Xerxes, and still less whether Cyrus, were really followers of the Avesta and genuine Zoroastrians, although much may be said in the affirmative. It is beyond doubt that they were all worshipers of Ahuramazda, or Ormuzd, the supreme God of the Avesta; and this makes the passages in Isaiah (xliv. 28; xlv. 1, 13) relating to Cyrus doubly interesting. In the Old Persian inscriptions the Mazda worship of Darius is most pronounced. For these reasons still more importance is to be attached to the Avesta in the history of religious thought, especially when the power and the widespread influence of the Persian empire in early times are taken into account.

**The Typical Magian.**

According to the book itself the Avesta represents a direct revelation from Ahuramazda to Zarathushtra. The sacred text (Vend. xxii. 19) mentions "the Forest and the Mountain of the Two Holy Communing Ones"—Ormuzd and Zoroaster—where special intercourse through inspired vision was held between the Godhead and his prophetic representative on earth, as between YHWH and Moses on Sinai. Later tradition repeats the view that the sacred book was the result of inspiration, for the Pahlavi texts (Dk. vii. 3 51-62; viii. 51; Zsp. xxiv. 51) recount not only how Zoroaster communed with Ormuzd, but like the Zoroastrian Gāthās they tell also of ecstatic visions of the six archangels and of other revelations which were vouchsafed to him. According to a tradition preserved in the Pahlavi writings (Dk. Bk. 3, end, quoted by West, "Sacred Books of the East," xxxvii., Introd. 30–32), the Avesta itself was committed to writing at the instance of King Vishtāspa, whom Zoroaster converted to the faith and who became Zoroaster's patron. The king's own prime minister, Jāmāspa, had a hand in the redaction as scribe, and Zoroaster's mantle descended upon him, so that he succeeded the great priest in the pontifical office on the latter's death (Dk. iv. 21; v. 34; vii. 5, 11).

It is said by Ṭabarī and by Bundarī after him, that Vishtāspa caused two copies of the holy texts to be inscribed in letters of gold upon 12,000 ox-hides (see Jackson, "Zoroaster," p. 97)—a tradition which is confirmed by Pliny's statement that Zoroaster composed no less than 2,000,000 verses (N. H. xxx. 2).

**Traditions About Origin.**

These two archetype copies, mentioned in the Dinkard, the Artā-Vīrāf, and the Shatrōihā-i-Airān, were to serve as the standard priestly codes of Vishtāspa's realm. The faith was to be promulgated throughout the world in accordance with the teaching of these. There is likewise a tradition (see Dk., references above) to the effect that one of these original copies came into the hands of the Greeks and was translated into their tongue. Support for this tradition may perhaps be found in the Arabic lexicon of Bar-Bahlūl (963), according to which the Avesta of Zoroaster was composed in seven tongues, Syriac, Persian, Aramean, Segestanian, Mervian, Greek, and Hebrew. A still earlier Syriac manuscript commentary on the New Testament by 'Ishō'dād, bishop of Hadatha, near Mosul (852), similarly speaks of the Avesta as having been written by Zoroaster in twelve different languages. As for the other archetype copy, which seems to have been the principal one, the direct statement, again of the Pahlavi treatise Dinkard, says that it was burned by Alexander the Great when he invaded Iran.

Whatever may be the value of these traditions regarding the Avesta, the fate of the sacred book was connected with the history of the people, and with the rise and fall of the fortunes of Iran. The five centuries that followed the invasion of Alexander with the government of the Seleucidæ and the sway of the Parthians were dark ones for Zoroastrianism.

**The Fate of the Avesta.**

Nevertheless, there is no reason for making the strong claim that Darmesteter does to the effect that the tradition was lost. It is known that the last of the Parthian monarchs were filled with the true Zoroastrian spirit; and it can be proved from Greek, Latin, and other writings, that the tradition of the wisdom of Zoroaster lived on during the long period between Alexander and the rise of the House of Sassān in the third and fourth centuries. The entire Sassanian period was a most flourishing time for the creed which was now restored to its pristine glory. But in the seventh century, with the rise of Islam, the Avesta gave place in Persia to the Koran; Ormuzd sank before Allah; and Zoroaster yielded to Mohammed. A number of the faithful cherishers of the sacred fire, however, sought safety in flight from Iran and found refuge in India, where they are still known by their ancient name *Parsi*; it is they that are the conservators of the remnants of the old Avestan texts that have passed through so many vicissitudes.

Much had been lost through Alexander, it was claimed; but the number of texts that were still extant was nevertheless considerable, and they represented the ancient Avesta fairly well. The canon was divided into twenty-one *nasks*, or books. These again were subdivided into three classes, each comprising seven books. The first group ("Gāthā" or "Gāsān") was theological; the second ("Dāt") was legal; the third ("Hadha-māthra") was of a somewhat miscellaneous character. In this threefold classification of the nasks, Darmesteter sought to prove Jewish influences at work upon the Avesta, and he compared the classification of the Biblical texts into "Torah" (Law), "Nebiim" (Prophets), and "Ketubim." But of this Sassanian Avesta there is much less extant now because of the havoc wrought, directly or indirectly, upon Zoroastrianism and the Avesta by the Mohammedan conquest and the Koran. To-day only two of the twenty-one nasks are in any degree complete. These are the Vendīdād, or law against demons, and the Stōt Yasht, which answers to Yasna (xiv.–lix.), yet these show signs of being very imperfect. There exists also, in addition to these two remnants, an important part of another nask—this is the Bakān Yasht; and portions or fragments of others. There thus

exist specimens of about fifteen of the original nasks. This material, moreover, is supplemented by various passages that have been translated from the original Avesta into Pahlavi and are thus preserved; or by quotations of the Avesta text itself incorporated into the Pahlavi treatises. All this bears but a small proportion to the Avesta of Zoroaster's time, and the remnant is but small in extent when compared with the Hebrew Scriptures.

What is still extant is commonly divided into the following six classes: (1) Yasna, including the Gāthās, or Zoroastrian Psalms; (2) Vîspered; (3) Yashts; (4) minor texts; (5) Vendîdād; (6) fragments.

**The Extant Avesta.**

The Yasna—a liturgical work, comprising seventy-two chapters—contains texts used by the "dastūr," or priest, in connection chiefly with the sacrifice of "haoma." In the midst of the Yasna the Gāthās are inserted. These are the Zoroastrian psalms, and they represent the verses of Zoroaster's own preaching and teaching, embodying especially his belief in a new and better life; the coming of a Messiah, or Saoshyant; the annihilation of Satan and the evil principle, Angro-Mainyush, and the Druj, "Falsehood" (see AHRIMAN); and the general restoration of the world for ever and ever. For theologians the Gāthās are the most interesting and important part of the Avesta; but at the same time they are by far the most difficult.

Less characteristic is the short book known as the Vîspered. It consists of brief invocations and offerings of homage to "all the lords" ("vîspe ratavō"), as the name implies. The Yashts, or Praises, twenty-one in number, contain praises of the angels or glorification of the spirits, and personified abstractions of the faith. They are generally written in meter, with some claim to poetic merit. One of the most interesting is the thirteenth, or Farvadîn Yasht, on the worship of the spirits ("fravashis"). The doctrine of the ancient Persian faith, which this Yasht contains, has been brought by Paul de Lagarde into connection with the Purim festival. Another Yasht (Yt. 19) is in praise of the kingly glory ("hvarenah"), the halo, sheen, or majesty which surrounds and protects the king as a mark of divine favor (compare Moses' shining face, Ex. xxxiv. 29). The Vendîdād, in twenty-two chapters, is an Iranian Pentateuch, and it contains numerous parallels of interest to the Biblical student.

The real pioneer exegete at the end of the eighteenth century was Anquetil du Perron; then followed Burnouf and Rask; later came Haug, Westergaard, Spiegel, Roth, Hübschmann, De Harlez; or more recently, West, Mills (a stanch advocate of the Pahlavi), and especially Geldner and James Darmesteter. The latter's theory of the late origin of the Avesta (in "Le Zend-Avesta," iii., Introduction, and "Sacred Books of the East," 2d ed., iv., Introduction) can not be said to have found much favor among specialists or support among those best qualified to judge; but he has brought out numerous likenesses between the Avesta and the Old Testament.

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K. A. V. W. J.

**AVIANUS, HIERONYMUS:** Christian Oriental scholar; lived at Leipsic at the end of the sixteenth and at the beginning of the seventeenth century. He devoted himself to Hebrew versification, and published a work in two volumes, entitled, "Clovis Poeseos Sacræ, Trium Principalium Linguarum Orientalium, etc., ita Disposita ut Simul Lexici Vulgaris Usum Admittat. Exhibens: qua Aperitur via, etc., Omnis Generis Carmina, etc., Scribendi" (Leipsic, 1627).

BIBLIOGRAPHY: Steinschneider, *Bibliograph. Handbuch*, p. 16.

T. I. BR.

**AVICEBRON, SOLOMON IBN GABIROL.** See GABIROL.

**AVICENNA (ABU ALI IBN ABDALLAH IBN SINA):** Physician and philosopher of note; born at Bokhara in 980; died in 1037. His works, which were brought to Spain about one hundred years after their publication, exerted a great influence upon Jewish thought in the Middle Ages. His philosophical investigations are embodied in a great encyclopedic work entitled "Al Shefa'" (Healing), a term which in the Latin translation has been corrupted into "Sufficientia." This Latin translation, prepared by the aid of Jewish interpreters, has been frequently used by Jewish authors, notably Samuel ibn Tibbon in his "Yikkawu ha-Mayyim." It is divided into four parts; namely, logic, physics, mathematics, and metaphysics. In addition to the "Shefa'," there is a smaller encyclopedia, "Al-Najah," which, under the title "Healing of the Soul," was, in 1330, translated by Todros Todrosi in Rome.

**His Importance as a Philosopher.**

In regard to Avicenna's importance as a philosopher, Maimonides and Shem-Ṭob Falaquera have both expressed their views. Maimonides says: "The works of Avicenna, although distinguished by tolerable accuracy as well as by subtlety of speculation, are nevertheless inferior to those of Abu-Nasr al-Farabi; they are useful, however, and deserve to be studied." This opinion is shared by Shem-Ṭob Falaquera, who declares that Avicenna's works are "exact, but incomprehensible to those unfamiliar with logic." Of greater importance are the medical works of Avicenna, and as an author he has been distinguished in this domain by the honorary title of "Prince of Physicians." His chief medical publication is the "Canon," a complete system of medicine, which, in 1279, was translated into Hebrew by Nathan ha-Meati ("of Cento"). Parts of the work were translated also by two other Jewish scholars, and numerous commentaries have from time to time been written upon it. In addition to this work, Avicenna has left a smaller medical compendium in ten volumes, and has even given expression to his medical knowledge in rime. The last-mentioned publications were likewise perpetuated in Hebrew translations.

The "Canon" ("El Kanun fi't Tib'"), the greatest literary production of Avicenna, is a colossal work,

which for five centuries was accepted as a guide in European universities, and which was used as a textbook in the universities of Louvain and Montpellier until about 1650. It consists of five books, subdivided into funûn or fen (sections), tractatus, summa, and caput. Of these volumes the first and second treat of physiology, pathology, and hygiene; the third and fourth, of the methods of treating disease; and the fifth, of materia medica. The many points of excellence possessed by the voluminous work and its admirable literary style make it possible to understand readily the reason for its great popularity both in the Oriental schools and among the Occidental Arabists of a later date. It was among the latter, rather than in Arabian Spain—where the influence of Averroes was predominant—that Avicenna's works attained their greatest popularity.

**The "Canon."**

In some respects the "Canon" of Avicenna is not unlike the works of his predecessors Rhazes and Ali, although excelling the "El-Hawi" (Continens), or "Summary," of the former by greater exactness of method.

This power of systematization was due perhaps to his mastery of logic—a domain in which his acquirements entitled him to be ranked as one of the principal forerunners of Albertus Magnus and his immediate successors, all of whom were compelled to draw their formulas largely from Avicenna's works. The logic of Avicenna is distinguished by great comprehensiveness of scope, and by a scrupulously conscientious endeavor on the part of the author—who here evidently follows the example of Al-Farabi—to present the subject clearly, comprehensively, and circumstantially.

**Logic and Metaphysics.**

As regards the fundamental tenets of his philosophy, Avicenna taught that matter, the principle of individuation, does not directly emanate from the Godhead, although it is in its primal origin eternal, and includes within itself all possibilities of development. In other words, he held that while all things are primarily traceable to the agency of an immutable Deity, they can not owe their existence to the immediate influence of such a Deity, inasmuch as the immutable can not itself create substances subject to the element of change. The first and only immediate product of God, therefore, is the world-soul or world-intelligence, which unwinds an endless chain of creation throughout all the celestial spheres down to the earth. The cause that produces, however, must also conserve, for cause and effect are identical; from which it follows that the world itself, like God, must be eternal.

Avicenna's psychological views, expressed in the sixth volume of his work on physics (the second part of the "Shefa'," in the so-called "Liber Sextus Naturalium"), exerted great influence upon Jewish scholars. In his preface to this book the Latin translator, Johannes Hispalensis, declares that it contains "Quidquid Aristoteles dixit in libro suo de anima et de sensu et sensato et de intellectu et intellecto." In addition to this, Avicenna's principal work on psychology, he wrote a number of dissertations on the soul, nearly all of which have been translated into Hebrew; and although in general based upon the psychological theories of Aristotle, Avicenna's views are in many respects original. As an example mention may be made of his division of the soul's attributes into four classes: namely, the external powers, or five senses; the internal powers; the motive powers, and the intellectual powers. Avicenna was also the first philosopher after Galen to indicate the three cavities of the brain as the seat of the soul's functions; his opinions on this as on other subjects being later adopted by Jewish authors, and more particularly by Shem-Ṭob Falaquera, who in his work on psychology shows himself a true adherent of Avicenna. Like the latter, Falaquera proceeds upon the principle, "Have cognizance of yourself, and you will have cognizance of your Maker," hereby establishing psychology as an introduction to metaphysics.

**Psychology.**

The works of Avicenna not infrequently contain conflicting theories—a fact explained by Averroës (the keenest opponent of the great philosopher) upon the ground that Avicenna was afraid to avow his opinions, as he desired to preserve the favor of all parties and to offend none. Indeed, it was early asserted that Avicenna's true views were not contained in the "Shefa'" at all, but were to be found in the mystical work entitled "Oriental Wisdom or Philosophy"—a work which now exists neither in Arabic nor in Latin, only a fragment having been preserved in a Hebrew manuscript (Steinschneider, "Jüdische Literatur," p. 301).

Thus it appears that Avicenna's Neoplatonic theory of evolution gradually led him to mysticism, and as adherent of the new Platonic system the soul of the rationalist and that of the mystic were strangely blended in him, which caused him to become the originator of the ultimately fatal doctrine of the twofold truth—a doctrine focused in the sentence "Secundum fidem verum; secundum rationem falsum" (True according to faith; false according to reason), and later employed in defense of his own bold opinions by Isaac Albalag (compare Joel, "Ḥasdai Crescas," p. 7).

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K. A. Lö.

**AVIGDOR, ELIM D':** Engineer and communal worker (died in London Feb. 9, 1895); was the eldest son of Count Salamon Henri d'Avigdor and of Rachel, second daughter of Sir Isaac Lyon Goldsmid. He was educated at University College, London, and the University of London. Having been articled to the engineer Hawkshaw, D'Avigdor in 1862 went first to Hull, then to Rangoon (Burma) in connection with his professional work. He supervised the construction of railways in Syria and in Transylvania, and of water-works in Vienna. It was D'Avigdor's railway experience added to his interest in Palestine as chief of the Chovevi Zion Association which led him to contract in railway work in Syria and to form the Tyrian Construction Company. Gaining some experience in literary work in connection with "Vanity Fair," he bought the "Examiner." He subsequently brought out a paper called the "Yachting Gazette." Under the

pseudonym of "Wanderer," D'Avigdor published many hunting stories of merit for which he was well qualified, being himself an intrepid rider to hounds. D'Avigdor was a warden of the Spanish and Portuguese synagogue, and served on several committees. He was chief of the Chovevi Zion Association, in which movement he took the keenest interest; joining this in 1891 he helped to consolidate it, and was instrumental in bringing it into connection with similar associations on the Continent. He was a member of the council of the Anglo-Jewish Association from 1871 until his death.

He married a daughter of Bethel Jacobs of Hull, by whom he had one son and five daughters. The son, Osmond d'Avigdor Goldsmid, inherited the Goldsmid estates on the death of Sir Julian Goldsmid.

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J. G. L.

**AVIGDOR, JACOB:** Chief rabbi ("hakam bashi") at Constantinople from 1860 to 1863; born 1794; died 1874. He was a capable Talmudist and conversant with several foreign languages. Avigdor was instrumental in organizing several institutions in the Turkish dominions, among them the Assembly of Jewish Notables, which latter has introduced many beneficial regulations. In 1863 a fanatical rabbi, Isaac Akrisch, who had excommunicated Count Abraham de Camondo, succeeded in so inciting the people against Avigdor that in July of that year he was compelled to resign his office. He was subsequently elected "Rab ha-kolel," or spiritual leader of the community, and retained the office till his death.

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 161 *et seq.*

S. M. K.

**AVIGDOR, JULES D':** Banker, and member of the Piedmont Parliament; born in Nice; died at Paris February, 1856. He was a grandson of **Isaac Samuel d'Avigdor,** secretary of the Paris Sanhedrin; See SANHEDRIN. He was the first Jew elected by his Catholic fellow-citizens to the lower house of Parliament, February, 1854. He was, however, at the same time also Prussian consul at Nice, and as such ineligible to Parliament; his election, therefore, was annulled by the house, but he was returned again by an overwhelming majority, and, having resigned the consulship, was admitted. Avigdor, equally devoted to his religion and his country, died in the prime of his life, and by his own last request was interred at Nice.

S. M. K.

**AVIGDOR, RACHEL, COUNTESS D':** Communal worker at London, England; born Sept. 19, 1816; died Nov. 5, 1896. She was the second daughter of Sir Isaac Lyon and Isabel Goldsmid, and was privately educated by some of the most eminent teachers of the time, including Thomas Campbell, the poet. In June, 1840, she was married to Count Salamon Henri d'Avigdor, son of the d'Avigdor who was a member of the Great Sanhedrin assembled by Napoleon. Shortly after their marriage, the count and countess d'Avigdor went to London, where were born their three sons and one daughter. Her husband, from whom she eventually separated, returned to Paris, and became a personal friend of Napoleon III., who conferred upon him the title of duke.

The countess took a deep interest in the communal institutions of the English metropolis. She was at one time president of the Ladies' Committee of the Jews' Deaf and Dumb Home, and honorary secretary of the West End Charity; also a member of the committees of the Jewish Convalescent Home, of the workhouse committee of the Jewish Board of Guardians, and of the West End Sabbath School. Both the Bayswater schools and the Jews' Deaf and Dumb Home owed their inception principally to her advocacy.

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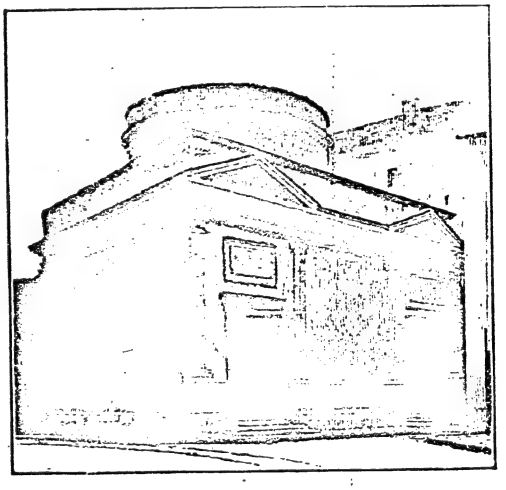
J. G. L.

**AVIGNON:** Capital of the department of Vaucluse, France; formerly seat of the papal court. The first settlement of Jews in Avignon goes back



The Synagogue at Avignon.
(From a photograph.)

probably to the second century of the common era, a few years after the destruction of Bethar by Hadrian. In 390 they were already sufficiently numerous to take a leading part in a revolt against Bishop Stephen. As usual almost everywhere, they congregated in certain portions of the town, known later as the Jewry, or "Carrière des Juifs." It lay at first on the banks of the Rhône, along the slope of the Rocher, and exactly opposite the papal palace; its narrow lanes are still called the "Reille Juiverie" and the "Petite Reille."

**Early History.**

There are still shown the remains of an ancient building declared, with or without reason, to have been the first synagogue. But in the course of the thirteenth century, this quarter, having become too crowded, was demolished by Louis VIII., and the Jews were allotted a new and more spacious location in the heart of the city, corresponding with the present Place de Jerusalem and the Rues Abraham and Jacob. This location was covered with buildings, four, and sometimes five, stories high, and was intersected by narrow lanes, for the most part unclean, and lacking air and light. Two

gates, opened only in the daytime, communicated with the outer world. The synagogue, or "escole," was toward the southeast. It was burned down in 1844, and the present building, of modern construction, arose in its place.

With regard to its internal administration, the Carrière formed a sort of semi-independent republic, although placed under the control of the provost representing the Holy Chair. It convened its own assemblies or parliaments, appointed its own magistrates and officials, made its laws, its statutes or "ascamot," and regulated its taxes. Its population was divided into three classes, according to their property qualifications; each class being represented in the parliament by five delegates or "baylons," who were invested with both executive and legislative powers. The taxes were pro rata; and every one liable was required to declare each year upon oath the actual amount of his property. The collection of the taxes was entrusted to both Jews and Christians; the school was supported at the common expense; and instruction was obligatory and free. Like every other government, that of the Carrière had its critical periods; the assessment and collection of taxes especially gave rise to great difficulties and numerous scandals; but, compared with other constitutions, that of the Carrière, taken all in all, was relatively just and liberal.

The history, properly so-called, of the Avignon Jewry may be divided into two parts: the period preceding the fifteenth century, and that following it. During the former period, the Jews of Avignon occupied themselves peaceably in many trades. The city authorities never disturbed them; their neighbors looked upon them with no jealous eye; and as farmers, laborers, pedlers, brokers, money-lenders, small merchants, matrimonial agents, sellers of books and manuscripts, surgeons, barbers, and physicians, the Jews were to be found in every branch of human activity. The popes relied on them as treasurers, commissaries, and stewards; the magistrates entrusted them with the assessments of furniture and books and utilized their knowledge in making inventories of the estates of deceased persons. The university employed them in the purchase of rare and precious manuscripts; in short, every branch of the state testified to its good opinion of the Jews of the city by the use it made of them.

**In the Fifteenth Century.**

Unfortunately, toward the second half of the fifteenth century, their position underwent a complete change. From that epoch dates an era of violence, disorder, and persecution, which lasted until the French Revolution. The causes of this transformation were manifold. First there was the state of general trouble and misery caused throughout the country by the departure of the popes from Avignon; then the ravages caused by pestilence and inundations; the ruin left behind them by the mercenary troops of Francis I.; the egotism and the jealousy of the freshly emancipated bourgeoisie; finally and especially, the ever-growing intolerance of the Church. Avignon had lost a great portion of its population; its commerce, always flourishing under the popes, had come to a standstill; business had almost completely ceased; and discontent was wide-spread. At this economic crisis, the population of the Carrière was considerably increased by the arrival of Jews who had been persecuted in surrounding districts and sought refuge in Avignon and the county. These unfortunate refugees came from Dauphiné, Arles, Marseilles, and the principality of Orange, and naturally brought with them all the energy and activity of their race. This was thought sufficient ground to hold them responsible for the deplorable situation in the city. In the eyes of the populace, it was the Jews who had destroyed the commerce of the country and, by their dubious intrigues, had monopolized all its wealth. A wide-spread outcry arose against them on every side; which, being taken up by the representatives of the city and the Three Estates, soon took the shape of precise accusations against them, against their unscrupulous doings, their robberies, their usuries, and so on; and also of denunciations of the liberty accorded to these formidable rivals. From that moment, the delegates of the city and the country incessantly clamored for harsh measures of repression against the inhabitants of the Carrière.

The Jews had in no way deserved these attacks. They certainly formed the most miserable portion of the population. They were for the most part poor people who lived from hand to mouth; if some of them practised usury, it was generally as brokers for rich Lombard or Italian financiers. Moreover, all the usurers of that time were not Jews. The registers of court indictments in the fifteenth century are full of proceedings relative to loans on pledges. Men and women, clerics and laymen, all dabbled in usury; and papal bulls were of no avail against it. The accusation of monopolizing wealth had no better foundation in fact. The "manifestes," declared each year by the Jews at the assessment for taxes, furnish complete evidence of the absurdity of this charge. More than once, the Carrière was upon the verge of being foreclosed and sold by its creditors, so difficult was it for the Jews to pay their debts and numerous fines. If there were any monopolists of wealth at this time, they were the convents and churches. In 1474 Sixtus IV. himself was compelled to issue a bull to restrain the constantly growing wealth of the Carthusian and Celestine monks; nevertheless, in the seventeenth century they owned houses in nearly every street in Avignon, and even the synagogue and a large portion of the Ghetto. However this may be, against the popular indignation the Jews had no protectors other than the sovereigns of the country; that is to say, the popes. But the papal policy toward the Jews was of a very capricious kind. It knew no constant principle, but varied according to circumstances. The Church defended the Jews when her interests recommended such course; and, with a right-about-face, she sacrificed them when there was profit in their ruin. The Jews of Avignon furnished to the popes both a source of income and a means of expiating political mistakes; and thus it came about that the same pope proclaimed himself at one time their defender, and at another their adversary.

**Under the Popes.**

In the fifteenth and sixteenth centuries, the popes generally welcomed the grievances of the populace.

On the demand of the Three Estates, Pius II. in 1457 issued an edict forbidding Jews to sell grain or other articles of food; to make contracts with Christians, or to take mortgages upon their property. Sixtus IV. renewed these restrictions; Leo X. in 1513 prohibited them from acquiring stores of grain before the harvest, and from going into the fields. Alexander VI., Clement VII., Paul IV., and Pius V. renewed and intensified these prohibitions, canceled all debts of ten years' standing owed to Jews, and compelled them to wear, under extreme penalties for disobedience, the infamous Jew-badge. In 1567 the Council of Avignon gravely proposed nothing less than the absolute cessation of all relations between Jews and the rest of the population. It forbade Christians, as the canon laws regularly did, to accept unleavened bread from the Jews, to employ their physicians, to enter their bathing houses, to associate or to play with them, to be present at their marriages or their festivities, to enter their service as nurses or servants. It also forbade masons to speak to them during their work, barbers to dress their beards, etc. Further, it forbade Jews to deal in horses or mules; to pass the night outside the Ghetto, or to go out at all on Thursday, Friday, and Saturday in Holy Week; to show themselves on the street during the hours of church service; or to buy any articles pertaining to religious uses. Finally, Pius V. issued a decree banishing Jews from his dominions.

It is true, indeed, that a rigorous application of the foregoing regulations would have rendered the bull of Pope Pius V. quite superfluous. For the Jews, completely paralyzed in all their commercial activities, would have of necessity quitted the comté to beg from more hospitable countries the right to live. But in actual practise, the excessive harshness of these laws was considerably modified; and although the situation of the Jews was always sufficiently precarious and wretched, there were nevertheless moments when they were treated with a certain degree of toleration—interested toleration, no doubt, but the best obtainable.

**Levies upon the Jews.**

For the right of sojourn in Avignon, Jews had to pay a heavy tax to the representatives of the popes and the city. From the papal legates down to their cooks, from the consuls down to their coachmen, every official, and even the wives of certain officials, had the right to exact from them gifts and presents upon certain occasions, which, added to the regular taxes, must have amounted to very considerable sums. Being poor, the Carrière, to pay these, was obliged to have recourse to loans from individual Christians, convents, and churches, and sometimes even from the city. But the shackles imposed upon its commerce, as well as the poor state of trade in the country generally, prevented the Jews not only from paying their debts, but also the interest thereon. Their obligations therefore increased from year to year, and attained at time huge proportions. In addition to the regular taxes, both papal legates and the estates had no scruples in levying extraordinary contributions when they needed them. Thus in the seventeenth century, after the sojourn of the troops of Marshal de Belle-Isle in the county, the estates demanded of the Jews no less than 90,000 francs as their share of the expenses of supporting the army; although, with the rest of the people of Avignon, they had already contributed in advance. Naturally they were compelled to borrow this large sum.

But these very debts which, as has been stated, they contracted only under force and constraint, turned out to be for their benefit and made their banishment impossible. Their creditors, despairing of ever getting back their money, protested against the severity of these bulls and pontifical regulations, which hurt themselves indirectly, inasmuch as they prevented their Jewish debtors from honoring their obligations. They, therefore, insisted upon a less rigorous application of them, and opposed vehemently any idea of expelling the Jews.

The history of the Jews of Avignon in the seventeenth and eighteenth centuries is one long struggle between the city, the estates, and the Holy See. These three powers could never agree upon measures for or against the Jews. When the papacy needed funds, infractions by the Jews of the bulls and regulations of the councils were tolerated so long as the papacy profited by them. Thereupon, loud complaints from the populace would arise to remind the legates of their duty, and to insist upon the stringent application of the old prohibitory laws or even upon the expulsion of the inhabitants of the Carrière. On the contrary, when the Holy Church laid too many fetters upon the commerce of the Jews, and threatened their expulsion, the consuls flew to their aid, as is proved by certain inedited extracts from the instructions which they gave to their agent at the papal court. In 1616, upon the demand of the estates, the pope seems to have decided to order the expulsion of the Jews. The tidings produced great disquiet at Avignon, and the consuls, representing their constituents, wrote to their delegates at Rome as follows:

"We are determined to oppose this new movement, and the petition which they are making, or will make, in this regard, as prejudicial to certain individuals and contrary to the public weal. We desire that you oppose it in the name of our city, demanding that we be heard."

In another letter addressed to the same, they said:

"In continuation of what our predecessors wrote to you, concerning the Jews of the county, to insist that they shall not be expelled from the said county, we say to you that this city has right on its side to maintain that the Jews shall not leave this county, as well as to demonstrate that their residence in the country is necessary; seeing that the said Jews are indebted, both severally and as a community, in certain very considerable sums, as well to monasteries as to convents, noblemen, citizens, and merchants of this town; . . . another reason being, that the said Jews comport themselves decently and obey the rules of duty."

Thanks to this mutual antagonism of the three powers, the Jews were able to pass through the seventeenth and eighteenth centuries with expulsion only hanging as a menace over their heads. If dealing in land and grain was forbidden, if Jews were excluded from the positions of tax-collector and from other public offices, they continued to devote themselves, nevertheless, to small trading, pedling, and dealing in horses and mules.

But if their material existence, so uncertain and so wretched, was on the whole endurable, their moral condition was appalling. The Church, which permitted them to live, thought it necessary to

degrade them in its own interests. The measures devised against them by the councils of the fifteenth and sixteenth centuries have already been mentioned; but it was especially in the second half of the seventeenth century that the intolerance of the Holy Office smote them most harshly. From that epoch, up to the French Revolution, the ordinances of legates and cardinals followed each other with ever-increasing rigor; and all former regulations were applied to the letter.

The fanaticism of the Inquisition did not stop even there; it aimed at the voluntary, or involuntary, conversion of the Jews, and the disappearance of Judaism. To this end Jews were forbidden to read the Talmud and other rabbinical books; Jesuits and Dominican monks were appointed to hold discussions, or to deliver sermons, every Saturday in the synagogue, where the presence of the Jews was absolutely compulsory. But these sermons did not produce the desired effect. Then the Church had recourse to force. During part of the eighteenth century the plague ravaged Avignon. The Carrière had many victims, who were carried to the hospital and nursed by Dominicans, who, by persuasion, by promises, and by threats, caused to be baptized a full third of the poor patients entrusted to their care. These were for the most part children and old men incapable of resistance. Stimulated by this semblance of success, the monks continued their exertions long after the epidemic had disappeared. Although the Church forbade it officially, they secretly encouraged the carrying off of young Jewish children, whom they then forced into the pale of the Church. There is nothing more moving than the protestations—as indignant as futile—of the Jewish fathers against such proceedings: a child once touched by the waters of baptism had to remain a Christian, and was lost to its parents and to its faith. Avignon to-day contains about forty Jewish families. It belongs to the *Circonscription Consistorial* of Marseilles. Services are only occasionally held in the synagogue, a modern edifice erected by the municipality to replace the older one, which was destroyed by fire.

The Jews of Avignon formed with those of Carpentras, L'Isle, and Cavaillon the four communities called "Arba' Kehillot" by Jewish authors of the Middle Ages. These communities had a special liturgy of their own, called "Comtadin," from the name formerly borne by the province in which these towns were included. This liturgy, while resembling the Portuguese greatly, is distinguished from it by numerous differences; a few only can be cited: the omission of the prayer "'Alenu," the substitution of "Shalom rab" for "Sim Shalom"; the insertion of certain special liturgical compositions and poems on Friday evenings, which are not to be found elsewhere. There are also reminiscences of the local history; as, for instance, נשמת דיום הסגר (the Nishmat for the Day of the Shutting In), recited on the Sabbath of the Christian Easter week in commemoration of the prohibition laid upon the Jews against leaving their quarters at that period, and the prayer על הנסים.

**Liturgy.**

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G. J. Ba.

**AVILA** (אבילה, אויילה): Town in Old Castile, fifteen miles from Madrid. In the Middle Ages it was one of the wealthiest and most flourishing cities of Spain. Jews have resided there since 1085, when they dwelt in the street called "Calle de Lomo" (now "Calle de Esteban Domingo"). In 1291 the congregation was of such large proportions that it paid more than 74,000 maravedis in taxes. It possessed several synagogues. One of them was on the same spot in the Calle de Lomo on which the Church of All Saints was afterward built; a second, not far from the former, was "presented" by the government in 1495 to the monastery of Santa María de la Encarnacion. The Jewish cemetery, which had a frontage of about 200 meters, lay in the valley; it is now called "Cerca de los Osos." After the expulsion of the Jews their Catholic majesties "presented" it to the monastery of St. Thomas, which purchased additional land with the proviso that converts to Christianity or descendants of converts should not be interred therein.

It was before the inquisitional tribunal of Avila in 1491 that the celebrated trial took place for the alleged ritual murder of the afterward canonized "child from La Guardia," a place that never existed. A shoemaker named Jucé Franco, his old father, and his brothers were accused of this murder, and were all put to death at the stake Nov. 16, 1491. As a sequel to the trial and execution a popular uprising took place, and the Jews in Avila were massacred and plundered. To such excesses did the popular fury give rise that a special edict had to be issued by the crown (Dec. 16, 1491) taking the Jews under royal protection.

Avila with its many churches and monasteries was extremely ecclesiastical; the Jews dwelling there were therefore inclined to religious mysticism. It was in Avila that a man named Abraham appeared in 1295 as Messiah and miracle-worker. Here, too, much attention was paid to the study of cabala; and many cabalists and scholars from Avila (or whose ancestors had belonged to the town) took the surname "de Avila."

Bibliography: *Boletin de la Real Academia de la Historia*, xi. 7, 421, *et seq.*; xxviii. 353 *et seq.*; see also La Guardia and Abraham of Avila.

G. M. K.

**AVILA, ELIEZER B. SAMUEL DE:** Author of rabbinical works, and rabbi at Rabat, Morocco; born 1714; died at Rabat Feb. 7, 1761. Avila was a scion of an illustrious family of scholars. His father Samuel, his grandfather Moses, and Hayyim b. Moses ibn Attar, his maternal uncle, were all prominent Talmudists and well-known authors. Like

his uncle Hayyim, Avila desired to see the Holy Land and intended to settle in Jerusalem; but, owing to an epidemic and a famine in Morocco, which lasted a long time and compelled him to leave Rabat for a while, he lacked the necessary means to do so.

Avila was a prolific writer, and among his manuscripts were found notes dating from his sixteenth year. After his death the following of his works appeared: (1) "Magen Gibborim" (The Shield of the Mighty), Leghorn, 1781–85, in two volumes; the first containing novellæ to the treatises Baba Meẓi'a and Horayot; the second, novellæ to the treatises Ketubot and Kiddushin. (2) "Milḥemet Miẓwah" (The War for the Law), *ib.*, 1806, containing the principles of the Talmudic and post-Talmudic Halakah. Some funeral sermons are appended under the title "Ḥesed we-Emet" (Kindness and Truth). (3) "Beër Mayyim Ḥayyim" (A Well of Living Waters), *ib.*, 1806, consisting of thirty-six responsa, treating of questions relating to jurisprudence and cases of 'Agunah. (4) "Ma'yan Gannim" (A Fountain of Gardens), explanations and elucidations of Jacob ben Yehiel's "Turim," especially of the second and third parts (*ib.*, 1806).

As these works show, Avila confined his work in rabbinical literature to the Halakah. In this province at all events he was an undisputed master; and his epithet, "Ner ha-Ma'arabi" (Light of the West) was not undeserved. His greatness as a Talmudist was recognized even by the most eminent Palestinian scholars, who, in the capacity of "Meshullaḥim," had the opportunity of becoming personally acquainted with him. It was to them that he owed this title. Among the scholars of Morocco, Avila, with his avowed inclination toward the casuistic treatment of the Halakah (Pilpul), was a rare personality. This tendency explains his independent attitude toward his colleagues, on whom his keen and brilliant intellect made a deep impression, as shown in his responsa. These responsa contain many interesting items concerning the condition of the Jews in Morocco ("Beër Mayyim Ḥayyim," p. 71).

Avila left one child, a daughter, who married her cousin Solomon de Avila, a man of wealth and a distinguished Talmudist. The sons by this marriage, **Moses** and **Samuel**, were, in a way, the successors of their grandfather, both being rabbis and Talmudic teachers in Rabat. **Joseph de Avila,** son of Moses, was the publisher of the works of his great-grandfather Eliezer.

Bibliography: For information concerning Avila and his family, see the approbations and prefaces to *Beër Mayyim Ḥayyim*; Azulai, *Shem ha-Gedolim*, i. 28, 59; ii. 77; Eleazar ha-Kohen, *Kinat Soferim*, p. 70, Lemberg, 1892; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 46 (where Avila is erroneously designated as the grandson of Ḥayyim ibn Attar); Zedner, *Cat. Hebr. Books Brit. Mus.* p. 64; Benjacob, *Ozar ha-Sefarim*, pp. 286, 333, 349.

L. G.

**AVILA, SAMUEL BEN MOSES BEN ISAAC DE:** Rabbi and preacher at Mequenez, Morocco, and later at Salé, Morocco, born in the first-named place in 1687 or 1688. He published, under the title of "'Ozen Shemuel," a collection of sermons: Five on "Repentance," preached on the Sabbath preceding the Day of Atonement; ten on "The Sabbaths of the Lord," preached on the Sabbath preceding Passover and the other festivals; and sixteen funeral orations on some of his contemporaries, Joseph b. Baḥatit (1705), Ephraim ibn Laba, (1705), Samuel Zarfati (1713), Isaac b. Amara (1713), and others. The book was approved by Judah ibn 'Attar, Abraham ibn Danon, and Jacob ibn Zur, and prefaced and published at Amsterdam, 1715, by Hananiah ibn Sikri. Samuel also published a work entitled "Keter Torah" (The Crown of the Law), pleading for the relief of scholars from taxation, and containing older regulations on the same subject as well as ethical rules. Appended to it are notes on Rashi, and Tosafot on the treatise Nazir, Amsterdam, 1725.

Bibliography: Fürst, *Bibliotheca Judaica*, i. 73; Benjacob, *Ozar ha-Sefarim*, pp. 34, 252; Steinschneider, *Cat. Bodl.* No. 7011; Nacht, *Mekor Ḥayyim*, 3, 4, 5.

K. M. B.

**AVILA, SAMUEL BEN SOLOMON DE:** Talmudist; lived at Morocco in the eighteenth century. He was the author of "'Oz we-Hadar" (Might and Splendor), Leghorn, 1855, containing novellæ on the Talmudic treatises Shebu'ot, 'Abodah Zarah, and Horayot.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 433.

L. G. M. B.

**AVIMS, AVITES.** See Avvites.

**AVITUS OF AUVERGNE:** Bishop of Clermont-Ferrand, France, in the sixth century. While the Roman bishops at that time generally treated the Jews with great liberality, while Pope Gregory I. exhorted the clergy and the princes against the use of force in converting the Jews to Christianity, and while his predecessor Cautinus of Clermont was so favorably disposed toward the Jews that he paid them high prices for rare goods and jewelry, Avitus was one of those insolent bishops who, with the increasing power of the clergy under the feudal system, were overzealous in making proselytes among the Jews by force or by any other means. He repeatedly exhorted the Jews of Clermont to embrace Christianity, but met with no response. The people of Frankish Gaul at that time were entirely free from intolerance, and associated with the Jews without prejudice, intermarriages being frequent among them. Jews were among the shipowners on the rivers of Gaul and at sea, and distinguished themselves as physicians, judges, and warriors. This did not please the bigoted bishop, who at last had succeeded in converting one Jew, who was baptized on Easter Day, April 5, 576. When the new convert went in a procession through the streets in his white baptismal robe, he was sprinkled with rancid oil by a Jew. This act so aroused the mob that they attempted to stone the Jew, but were prevented from doing so by the bishop. On Ascension Day, May 14, however, the mob demolished the synagogue. On the following day the bishop gave the Jews a choice between baptism and banishment. After hesitating and delaying for three days, during which time many were attacked in their houses and some killed, over five hundred asked to be baptized (May 18, 576). Those who remained true to their religion emigrated to Marseilles.

Venantius Fortunatus, who at the request of the historian Gregory of Auvergne, bishop of Tours (544–595), wrote a poem on this occasion, hints at

the fact that the Jews only concluded to be baptized when they found out that resistance by arms was impossible ("Carm." v. 5). From Gregory's letters to Virgilius of Arles and to Theodore of Marseilles, it appears that the Jews who escaped to Marseilles were later also forced to adopt Christianity.

BIBLIOGRAPHY: Gregory of Tours, *Histoire Ecclésiastique de France*, v. 11 (Taranne's edition, ii. 199, Paris, 1837); Dahn, *Urgeschichte*, iii. 177, 179; Aronius, *Regesten*, p. 14; Grätz, *Gesch. der Juden*, 3d ed. v. 46.

T. H. R.

**AVLONA, AULONA,** or **VALONA** (אוילונה, אבילונא): Varying names of a town and seaport of Albania, on the Gulf of Avlona, on the Adriatic. From early times there seems to have been a flourishing Jewish community in the place. Messer David Leon, born about 1470, son of the philosopher Judah Leon, was in Salonica about 1510, when he received an invitation to go to Avlona and assume charge of the three Jewish congregations there, with an annual salary of 70 florins. He accepted the offer because he wished to go to Corfu, and Avlona was on his way. David preached in the synagogues in rotation. A quarrel breaking out among the various Jewish nationalities of the town, the Sephardim (comprising under that name the Jews of Portugal and Castile) separated from the Catalans and organized a prayer-meeting in the house of Abraham Zarfati. Toward the end of the second year of David's stay dissensions broke out also among the Sephardim. David sided with the Portuguese, who, he said, were "hot-tempered but obedient; they are open and generous, and not hypocritical and proud like the Castilians." The Portuguese established a synagogue for themselves; the Castilians demanded that David should compel the Portuguese, under penalty of excommunication, to continue to attend the former common synagogue. But David declined on the ground that the Portuguese were in the majority, and therefore had the right to separate from the minority.

At this juncture there arrived at Avlona a Jewish physician of Lisbon, Don Solomon Cressente. Slowly recovering from a serious illness, he offered, in testimony of gratitude to God, a gift of paraphernalia to the Portuguese synagogue. He intended by this to bring about the reconciliation of the Castilians with the Portuguese; and upon the sacred evening of Kol Nidre (the eve of Atonement Day) he sent messengers to the Castilians in their synagogue to implore them to pardon the Portuguese for any wrong which the latter might have done them. But his exertions were of no avail. The next day, the Day of Atonement, he requested David to intervene as conciliater; but the Castilians refused to obey David's summons to come to him for a mutual explanation, and so the strife grew warmer. The Portuguese, with David at their head, launched anathemas against the Castilians, who responded similarly. At the head of the Castilians at that time were Abraham de Collier and Abraham Harbon, judge, the former an enemy of David.

In the question of the conflicting synagogues, however, Abraham Harbon, who was a friend of David, pronounced against him, though among other arguments David had instanced his title of מוסמך ("ordained teacher") to influence the obedience of the Castilians. The Sephardim, on the other hand, laughed at the custom of ordaining rabbis (סמיכה) as practised in France, Germany, and Italy. They claimed that the ceremony could only be legally performed in Palestine, and that rabbis who performed it in other countries did so only in imitation of the Gentiles. Moses ben Jacob Albelda, author of commentaries on various parts of the Bible, also lived in Avlona toward the end of the sixteenth century (Conforte, "Kore ha-Dorot," p. 39*a*).

BIBLIOGRAPHY: Schechter, *Notes sur Messer David Léon*, in *Revue Etudes Juives*, xxiv. 128 *et seq.*; *Kebod Hakamim*, ed. S. Bernfeld, in the Mekize Nirdamim collection, Berlin, 1899; *Ha-Zofeh*, xxvii., No. 71, p. 201.

G. A. D.

**AVVITES, AVVA, AVVIM** (in A. V. **AVITES**): 1. A people mentioned in Deut. ii. 23 as being dispossessed by the Caphtorim. This, however, could not have taken place before the days of Joshua, for it is stated in Josh. xiii. 3 that the Israelites upon entering Canaan failed to conquer them; and their place of settlement is identical with the one mentioned in Deut. ii. 23. Although settled in the Philistine district, they do not appear to have had anything in common with the Philistines; they resemble rather the class of Bedouins who had made some progress toward the stage of permanent settlements.

2. A city in the domain of Benjamin, which may once have been a city of the Avvites (Josh. xviii. 23).

3. The place from which the king of Assyria brought people, worshipers of Nibhaz and Tartak, whom he settled in Samaria (II Kings xvii. 31). Called "Ivvah" in II Kings xviii. 34, xix. 13; Isa. xxxvii. 13.

J. JR. G. B. L.

**AWANI, ISHAḲ IBN AL-:** Head of the Academy of Bagdad until displaced by a rival; lived in the thirteenth century. He was a contemporary of Al-Ḥarizi, who seems to have made much fun of him. Referring to his displacement from his academical position, Al-Ḥarizi accuses him of having paid for the chair then occupied by another. Awani's poetry finds no mercy at the hands of this rigorous critic, who exhausts his supply of stings upon him. But Al-Ḥarizi's judgment upon Awani has proved to be a most unjust one, being simply the expression of discontent and revenge for insufficient payment of his own poetic efforts, or possibly of merely wounded vanity. Of all Awani's poems only one has been preserved, which has recently been published. It shows, however, sufficiently that the poet deserves a place among the foremost masters of "muwashshaḥ" (popular poetry). With regard to form, Awani faithfully observes all the rules of the art. His so-called "girdle-poem," which is a poem on friendship, is strictly metrical and fully rimed, and it shows the author's name in acrostic. In contents the poem is likewise of considerable merit. Babylonian though he was, he knew and had a skilful mastery of all the figurative expressions derived by the old Spanish classical writers from the Arabs and adopted into Hebrew poetry. The language is pure and free from all harshness; the connection is well preserved; and the whole is permeated by a genuine poetical spirit. Hazardous as it may be to pronounce a final judg-

ment concerning a poet based on a single poem, it is nevertheless true that the perusal of this one production is sufficient to show that he was no bungler in the art.

Bibliography: H. Brody, in *Zeit. f. Hebr. Bibl.* ii. 157; D. Kaufmann, *ibid.* p. 188.

H. B.

**AWIA or IWIA, RAB:** Babylonian amora of the fourth generation (fourth century), contemporary of Abaye and Raba (Ber. 28*b*; Shab. 46*a*), and brother-in-law of Rammi b. Pappa (B. B. 100*b*; Ket. 56*b*; compare "Aruch Completum," vii. 277, *s.v.* רכם). He was a disciple of R. Joseph, and very strict in ritual observances. An example of his extreme scrupulousness is given in Ber. 28*b*; and an instance of Awia's readiness in halakic argumentation is quoted in Shab. 46*a*. He once visited Raba's school with dust on his shoes. The master intended to punish him for his breach of etiquette by propounding puzzling questions to him that he hoped Awia would be unable to answer. Awia, however, stood the test and came forth victorious. The audience sympathized with Awia, and Nahman b. Isaac exclaimed: "Thanked be the Lord, that Raba did not succeed in putting Awia to shame" (Shab. 22*a*, 23*a*, 46*b*, 63*a*; Bezah 13*b*; Sanh. 14*a*; Men. 78*a*; 'Ar. 11*b*; Ex. R. i. 11).

J. SR. S. M.

**AWIA SABA (THE ELDER), RAB:** Babylonian halakist of the third amoraic generation (third and fourth centuries), a contemporary of Rab Pappa (the Elder) and of Rabbah b. Hanan (M. K. 24*b*; Kid. 39*a*). He was a Pumbeditan by birth, but often sat at the feet of Rab Huna I., who considered him a great scholar. The Talmud (Bezah 21*a*; Hul. 124*b*) records two instances in which Awia, by his profundity of reasoning, became troublesome to his teacher, who, being exhausted by lecturing, broke up all further discussion by the evasive remark, "A raven has flown past." Awia was probably the father of Aha b. Awya.

J. SR. S. M.

**'AWIRA, RAB:** Babylonian amora of the third and fourth generations (fourth century); contemporary of Abaye and Safra—the latter speaking of him as of "a scholar coming from the West" (Palestine). 'Awira had emigrated to Palestine, where he officiated as usher at a college of "the great teacher" (probably Ammi); but he returned to his native land (Hul. 51*a*), bringing with him many Halakot and Haggadot of R. Ammi and of R. Assi, in transmitting which he frequently interchanged the names of the authors (Ber. 20*b*; Pes. 119*b* [correct version in MSS.]; Sotah 4*b*; Git. 7*a*; Hul. 84*b*; see Ammi). Besides those which he reported in the names of others, there are some original homilies by Rab 'Awira. "Come and see," he said once, "how unlike human nature is the nature of the Holy One. The man of high standing looks up with respect to a man higher placed than himself, but does not respect his inferior; not so the Holy One: He is supreme and yet respects the lowly, as Scripture says (Ps. cxxxviii. 6) 'Though the Lord is high, yet hath He respect unto the lowly'" (Sotah 5*a*). [Others ascribe this to R. Eleazar.]

According to 'Awira [some ascribe the remark to R. Joshua b. Levi], "The tempter [evil inclination] is called by seven different names. The Holy One—blessed be He!—calls him simply 'Evil,' as it is said (Gen. viii. 21). 'The inclination of man's heart is evil'; Moses calls him 'The uncircumcised,' for so he says (Deut. x. 16), 'Ye shall circumcise the foreskin ("'orlat") of your heart'; David calls him 'Unclean,' for he prays (Ps. li. 12), 'Create in me a clean heart,' whence it appears that there is an unclean one; Solomon calls him 'Enemy,' for he says (Prov. xxv. 21, 22), 'If thine enemy be hungry, give him bread [religious nourishment] to eat; and if he be thirsty, give him water [spiritual refreshment] to drink,' etc. (compare Isa. lv. 1, 2); Isaiah calls him 'Stumbling-block,' for he cries (Isa. lvii. 14), 'Remove the stumbling block out of the way of my people'; Ezekiel calls him 'Stone,' for he says (Ezek. xxxvi. 26), 'I will remove the heart of stone out of your flesh, and will give you a heart of flesh'; Joel calls him 'Lurker,' for he says (Joel ii. 20, Hebr.), 'I will remove far off from you the "zefoni,"' which, in the Haggadah, is taken as a symbolical name of the tempter who lies hidden ('zafun') in the heart of man" (Suk. 52*a*). Pes. 110*b*; Ket. 112*a*; B. B. 131*b*; Men. 43*a*; Hul. 42*b*, 55*a*.

J. SR. S. M.

**AXENFELD, AUGUSTE:** French physician; born at Odessa Oct. 25, 1825; died at Paris Aug. 25, 1876. He was a son of Israel Axsenfeld. After completing his school education at his native town, he went to Paris to study medicine, and in due course received his diploma as doctor of medicine from the Sorbonne. For his services during the cholera epidemic in Paris in 1849 and 1854 he was awarded two medals, and after having become a French citizen he was presented with the great gold medal of the "Assistance Publique."

In 1853 Axenfeld became lecturer at the Sorbonne, and in 1857 was elected a fellow. Shortly afterward he was appointed physician-in-chief at the hospital Beaujin, substituting as such professors Andral in the École de Médecine and Rostan in the Hôtel-Dieu. These positions he retained until 1871, when he was attacked with the severe cerebral disease which finally caused his death.

Axenfeld contributed many essays to the publication of the Société Anatomique, and was the author of: "Des Influences Nosocomiales," Paris, 1857; "Des Lésions Atrophiques de la Moëlle Epinière," in "Archives Générales," 1863; "Traité des Névroses," in Requin's "Traité de Pathologie Interne," published later (1883) by Henri Huchard; "Jean de Wier et les Sorciers," Paris, 1865; and jointly with Jules Beclard, "Rapport sur les Progrès de la Médecine en France," Paris, 1867.

Bibliography: *Nouveau Dict. Larousse Illustré*, s.v.; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

H. R. F. T. H.

**AYAS, LÉON:** Interpreter of the French army in the Algerian campaign against Abd-el-Kader; died 1846. He received several wounds in the expeditions in the Oran, during which he captured one of Abd-el-Kader's lieutenants.

At the battle against the Bou-Maza he showed

special bravery; killing five Arabs at a critical moment of the battle, and receiving wounds of which he died the following year.

BIBLIOGRAPHY: Feraud, *Les Interprètes Algériens*; *Revue Etudes Juives*, xxxiv. 51; Jost, *Neuere Geschichte der Israeliten*, ii. 212, Berlin, 1846.

S. J.

**'AYIN:** The sixteenth letter of the Hebrew alphabet. Its numerical value is seventy. In its earlier form it was a circle, a rude picture of the eye, hence its name ("'Ayin"="eye"). This form is still to be seen on the Moabite Stone, and also on the old Hebrew inscription found in the Siloam Pool. Its pronunciation in modern time ranges from no sound at all, as in the Judæo German pronunciation, to the nasal *ng* of the Spanish and Portuguese Jews. One reason for this wide range in pronunciation is that there were originally two distinct sounds in Hebrew, as in other Semitic languages, both represented by an 'Ayin: the one a rough breathing (still retained in Morocco and Syria), the other a soft palatal. The distinction between the two, still indicated in the transliteration of proper names in the Greek version of the Old Testament, was gradually lost; in certain districts the Jews retained in their pronunciation traces of the palatal (which accounts for the Sephardic pronunciation), in others all traces of the letter disappeared, and the rough breathing became purely vocalic (see Zimmern, "Vergleichende Grammatik der Semitischen Sprachen," § 7). The letter 'Ayin, along with the Aleph, Waw, and Yod, has been used quite extensively in the Yiddish orthography as a vowel letter, indicating short *e*.

J. JR. G. B. L.

**AYLLON** (incorrectly also **Aylion, Aelion, Hillion**), **SOLOMON BEN JACOB:** Haham of the Sephardic congregations in London and Amsterdam and follower of Shabbethai Zebi; born in the Orient 1664 (1660?); died in Amsterdam April 10, 1728. His name is derived from a town in the Spanish province Segovia of the name of Ayllon. Ayllon was neither a general scholar nor a Talmudist of standing, as his responsa (found in Ezekiel Katzenellenbogen's "Keneset Yeḥezkel," Nos. 3, 5; in Samuel Aboab's "Debar Shemuel," Nos. 320, 324; in Zebi Ashkenazi's "Ḥakam Zebi," No. 1; in Jacob Sasportas' "Ohel Ya'aḳob," No. 64) amply show. See also the anonymous letter quoted by Grätz, "Geschichte," x. 482 (3d ed.). But his history is closely interwoven with that of Shabbethaism in both the East and the West.

Ayllon's youth was passed in Salonica, which was probably his birthplace, although some persons assert that Safed was the place, because many Shabbethaians claimed to be of Palestinian birth. He associated with the Shabbethaian circles of Joseph Philosoph, Solomon Florentin, and other leading spirits of antinomian and communistic tendencies. There he is said to have married as his divinely appointed spouse a woman from whom another man had separated without the formality of a divorce, only to experience that she soon left him for a third spouse, whose "affinity" seemed holier to this strange sect than the bonds of lawful matrimony (M. Ḥagis, "Shebeṭ Posh'im," 34; the passage is, however, somewhat obscure). A few years later he visited Europe as a "meshullaḥ" (messenger) from the Palestinian congregations to collect funds for the poor of the Holy Land, leaving his wife and children domiciled in Safed, and having apparently publicly broken with Shabbethaism. From Leghorn, where he was in 1688 (Aboab, *l.c.* 329), he repaired to Amsterdam and thence to London, where, after a few months' stay, he was appointed haham June 6, 1689. The very next year, however, he was vigorously attacked by a member of the congregation, named Ruby Fidanque, who had heard something of Ayllon's antecedents. The Mahamad, caring more for its dignity than for the truth, endeavored to suppress the scandal, but Ayllon's position was so hopelessly undermined by the exposure, that all the really

Solomon ben Jacob Ayllon.
(From an engraving by J. Houbraken.)

learned members of the congregation would not submit to the new haham, which caused considerable friction, in spite of a pronunciamento ("haskamah") issued by the Mahamad that under penalty of excommunication it was forbidden "to any one except the appointed haham to lay down the law or to render any legal decision." Ayllon, in a letter to Sasportas ("Ohel Ya'aḳob," No. 69) six years later (1696), still complained bitterly of the unbearable relations between him and his congregation, and inasmuch as his olden Shabbethaian proclivities began to reassert themselves, and the congregation just then began to consider the propriety of asking for his resignation (M. Ḥagis, *l.c.*), he resolved to leave London, and was glad to accept an appointment as associate rabbi of the Sephardic congregation of Amsterdam, 1701.

Ayllon's first blunders in his new home took place when in 1700 he pronounced as harmless a heretical work by M. Cardozo (probably the work "Boḳer Abraham," still extant in manuscript), which he had been requested to examine by the Mahamad. This latter body, however, was somewhat distrustful of its ḥakam, and sought additional opinions from other learned authorities. They gave as their opinion that

Cardozo's work merited public burning, and this sentence was actually carried out. About this time, too, Zebi Ashkenazi came to Amsterdam as rabbi of the Ashkenazic community; his advent was a serious matter to Ayllon, as the former completely eclipsed his Sephardic colleague by his superior learning and dignity of character; he was also a noted heresy-hunter in the matter of the Shabbethaian movement. The clash could hardly have been averted, and Nehemiah Ḥayyun, a notorious Shabbethaian, precipitated it. At the request of M. Ḥagis, Ashkenazi examined the works of Ḥayyun (1711) and rightly denounced them as heretical; in addition, he notified the Mahamad of the fact. This august body, however, did not exactly welcome advice volunteered by a Polish German rabbi, and replied that, before taking action, Ashkenazi's opinion would have to be fortified by the assent of Ayllon and other members of their own body. Ashkenazi peremptorily declined this express invitation to sit in council with Ayllon, for he was well aware both of his ignorance of the Cabala and of his suspected affinity with Shabbethaism. Ayllon saw in this crisis an opportunity to make political capital. He persuaded an influential member of the Mahamad, a certain Aaron de Pinto, to take up the matter as an attempt on the part of the German rabbi to interfere with the autonomy of the Sephardic community. It is difficult to discover whether Ayllon was actuated herein by secret loyalty to Shabbethaism, or whether, for personal reasons, he merely sought to clear Ḥayyun from the imputation cast upon him. The adventurer was well acquainted with Ayllon's antecedents, and it would have been dangerous to make an enemy of him. Be this as it may, De Pinto succeeded in having a resolution passed by the Mahamad, declining to permit any such interference in their affairs by the German rabbi, and requesting Ayllon to appoint a committee to give an official opinion upon Ḥayyun's work. The finding of this commission was publicly announced Aug. 7, 1713, in the Portuguese synagogue, and it ran that Ḥayyun was innocent of the heresy charged against him, and that he had been unrighteously persecuted. The committee consisted of seven members, but its conclusions represented simply Ayllon's opinion, for the other six understood nothing of the matter. The affair, however, could not be considered closed herewith, for Ashkenazi and Ḥagis had already, on July 23, pronounced the ban of excommunication upon Ḥayyun and his heretical book. In the protracted discussion which ensued between Ayllon and Ashkenazi, a discussion into which the rabbis of Germany, Austria, and Italy were drawn, Ayllon made but a sorry figure, although, as far as Amsterdam was concerned, it might be said to have ended triumphantly for him, seeing that Ashkenazi was compelled to leave the city. Not alone did Ayllon permit his protégé, Ḥayyun, to assail the foremost men in Israel with foulest insults, but he supplied him with personal papers containing attacks upon his opponent Ḥagis, the unfounded nature of which he himself had formerly admitted and testified to. Ayllon was also no doubt the rabbi who laid charges against Ashkenazi before the Amsterdam magistrates, and thus made an internal dissension of the Jewish community a matter of public discussion. It is claimed that upon hearing of the death of Ashkenazi in 1718, Ayllon confessed that he had wronged the man. It is certain that when, a few years later, Ḥayyun visited Amsterdam again, he found matters changed so much that even Ayllon refused to see him.

Ayllon left a cabalistic work, a manuscript of which is preserved in the library of the Jews' College in London (Neubauer, Cat. Bodl. Hebr. MSS., No. 125).

BIBLIOGRAPHY: Gaster, *Hist. of Boris Marks*, pp. 22-31, 107-111; Grätz, *Gesch. der Juden*, x. 305, 349-325, 482-487, 3d ed.; D. Kohn, *Sifre Ebn-ha-Toim*, pp. 64-74 (reprint from *Ha-Shaḥar*, iii.); Emden, *Megillat Sefer* (see Index); Wolf, *Bibl. Hebr.* iii. 1026, iv. 974; Steinschneider, *Cat. Bodl.* No. 3112. See also ASHKENAZI, ZEBI; ḤAYYUN, N.; NIETO, DAVID.

L. G.

**AYYAS, JACOB MOSES:** Son of Judah Ayyas; lived at Jerusalem, whence he was sent abroad to collect money for the Palestine poor. In 1783 he visited Algiers, where he was received with great honor. Following a call to Ferrara, he settled there as rabbi and teacher. One of his pupils was Nepi, the associate author of "Toledot Gedole Yisrael." Ayyas wrote "Derek Ḥayyim" (The Way of Life), treating of annulment of vows, of the ceremony known as TASHLIK, etc., Leghorn, 1810.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 116.

L. G. M. B.

**AYYAS, JUDAH:** A commentator and casuist; born in North Africa about 1690; died at Jerusalem Sept. 11, 1760. He pursued his Talmudic studies at Algiers under the supervision of Solomon Żeror, rabbi of that city. From 1728 to 1756 Ayyas officiated as dayyan of Algiers, in which capacity he was very popular and much consulted on ritual questions. In 1756 he went by way of Leghorn to Jerusalem, where he spent the closing years of his life. The chief motive for his departure seems to have been the progressive spirit that began to make itself felt in the Algerian community. Ayyas was a strict Talmudist, a keen casuist, but narrow-minded and without any sympathy for questions outside the domain of Halakah. He wrote: (1) "Leḥem Yehudah" (The Bread of Judah), a commentary on Maimonides' "Yad ha-Ḥazaḳah" (Leghorn, 1745). (2) "Bet Yehudah" (Judah's House), responsa on the four "Ṭurim" (Leghorn, 1746). This latter work throws some light on the social and economic conditions of the Jewry of North Africa in Ayyas' days. From the fifth responsum in Eben ha-'Ezer, for instance, it appears that cases of bigamy were not rare among Oriental Jews of the eighteenth century. Appended to it are the communal regulations of Algiers as laid down by R. Joseph ben Sheshet (ריב"ש) and R. Simon ben Żemaḥ Duran (רשב"ן). (3) "Wezot li-Yehudah" (And This Too Is Judah's), commentaries on various subjects (Leghorn, 1776). (4) "Bene Yehudah" (Judah's Sons), on the terminology and style of Maimonides, Tosafot and Mizraḥi; this work contains also some responsa; appended to it is a treatise, "Ot Berit" (The Sign of the Covenant), on circumcision (Leghorn, 1758). (5) "Maṭṭeh Yehudah" (The Tribe of Judah) and (6) "Shebeṭ Yehudah" (Leghorn, 1783, 1788), containing novellæ on Shulḥan 'Aruk, Oraḥ Ḥayyim, and Yoreh De'ah. (7) "'Afra de Ar'a"

(The Dust of the Earth), a commentary on Jacob Algazi's "Ar'a de Rabbanan" (Leghorn, 1783).

BIBLIOGRAPHY: *Literaturblatt des Orients*, IX. 585; Bloch, *Inscriptions Tumulaires*, pp. 85 *et seq.*

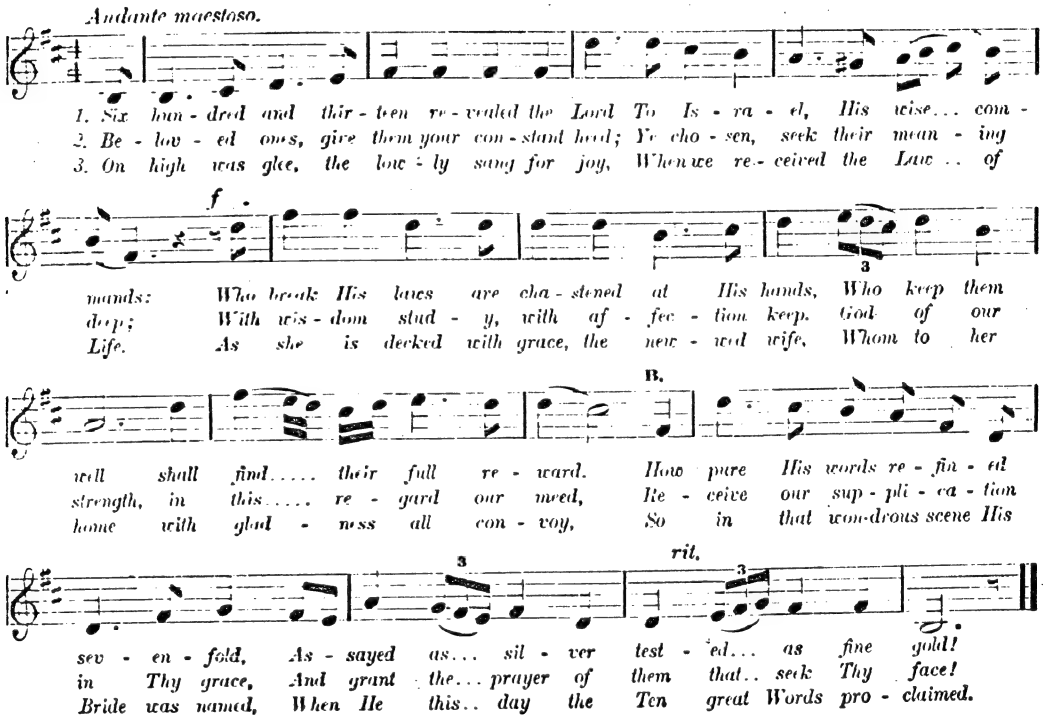
D. M. B.

**AZ SHESH MEOT** (אז ששׁ מאות): A poem of three stanzas by R. Elias Priscus, introduced in the northern liturgy at the conclusion of the piyyuṭim in the Additional Service on the Feast of Weeks. A paraphrase is given below of the two melodies associated with the poem: both are equally quotations from the music of the Days of Penitence, and afford (the more usually followed intonation especially) an excellent illustration of the hermeneutical feeling by which so much of the traditional melody of the ḥazan has been guided in its shaping. The noble version here transcribed as sung in the "musaf" of the Feast of Weeks is quoted bodily from the same service of the Days of Memorial and of Atonement, where it is associated with that second part of the piyyuṭ "U-netanneh Toḳef," legendarily associated with R. Amnon of Mayence, in which the Talmudical theory (R. H. 16*b*) of the writing and sealing of man's fate at the commencement and end of the Days of Penitence is rhapsodically developed. Reflecting that the destiny of man is in the end dependent upon his own obedience or disobedience to the Law, some old-time ḥazan considered that he might melodiously emphasize this Jewish doctrine of personal responsibility when singing of the giving of that Law. With this object he chanted "Az Shesh Meot" to the melody of "U-netanneh Toḳef"; and the persistence of the practise shows that his intention was widely understood and appreciated.

The melody transferred already contained within itself a quotation, in the phrase between the points marked here "A" and "B," which had been excerpted from the melody of Kol Nidre. It had been introduced because at that point in the original text mention was made of the Day of Atonement, on which alone "Kol Nidre" is sung. For this employment of a snatch of tune associated with a particular service as a representative theme of some idea suggested by that service or enshrined in the object of the occasion, see the general article Music, Synagogal.

A. F. L. C.

## AZ SHESH ME'OT




**AZAL** (R. V. **AZEL**): A place near Jerusalem, but the exact position can not be determined (Zech. xiv. 5). It is supposed by some to be the same as Beth-ezel (Micah i. 11). Clermont-Ganneau identifies it with the Wadi Yasul.

J. JR. G. B. L.

**AZANḲOT** (אזנקוט), **SAADIA B. LEVI**: Orientalist of Morocco; lived in Holland in the first half of the seventeenth century. He was teacher of Jewish literature to Hottinger. There exists a versified paraphrase of Esther by him, which was printed under the title "Iggeret ha-Purim," Amsterdam, 1647. The Bodleian Library has two manuscripts bearing his name: one containing a transcription of Maimonides' "Dalalat al-Ḥa'irin" in Arabic characters, which Azanḳot made for Golius; the other manuscript containing the Hebrew transla-

tion of the "Lamiat al-Ayam" of Husain b. Ali, appended to a printed copy of the same.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1240 and 1458; Steinschneider, *Cat. Bodl.* col. 2227.

G. H. HIR.

**AZAREEL** (R. V. **AZAREL**, "God is help"): **1.** One of those who came to David at Ziklag (I Chron. xii. 7).

**2.** Son of Jeroham, chief of the tribe of Dan when David made the enumeration of the people (I Chron. xxvii. 22). **3.** A Levite, son of Heman, to whom fell the eleventh lot in the apportionment made by David for the choral service of the Temple (I Chron. xxv. 18). **4.** One of the sons of Bani, who had taken a foreign wife (Ezra x. 41). **5.** A priest (Neh. xi. 13, xii. 36) who played a musical instrument at the dedication of the wall. Here the name is spelled "Azarael."

J. JR. G. B. L.

**AZARIA BEN JOSEPH IBN ABBA MARI** (also called **Bonafoux** or **Bonfos Bonfil Astruc**): One of the last Jewish writers coming from Perpignan, France. He flourished in the first half of the fifteenth century. A rising against the Jews was the cause of his leaving his native city. Neubauer ("Ecrivains Juifs," p. 759; see also "Revue Etudes Juives," v. 41) places this riot in the year 1414, when the friar Vincent Ferrer roused the angry passions of the mob against the Jews for refusing baptism (see Grätz, "Gesch. der Juden," viii. 123); but Gross ("Gallia Judaica," p. 473) is rather inclined to place the date in 1420, when the Jews of Perpignan were exposed to all manner of vexatious proceedings by the Inquisition ("Revue Etudes Juives," xvi. 14).

Be this as it may, Azaria had, in 1423, settled with his son in Italy, where he translated from Latin into Hebrew the following works: (1) "De Consolatione Philosophiæ" of Boethius (lived 470-524). Boethius was the only early Latin writer whose works were translated into Hebrew. The preface of the translator informs us that it was commenced Tebet 28, 5183 (*i.e.*, 1423) at Torre Maestrata de Montelfelatra (probably Macerata di Monte Feltro), in the province of Urbino Pesaro, and finished the same year at Castel San Pietro, in the province of Bologna. (2) A translation of the 28th book of the medical work entitled "Liber Practicæ," by Zahrawi (eleventh century), after the Latin of Simon of Genoa, was finished November, 1429, at Senise in the province of Basilicate. Neubauer maintains that Azaria made his translation not from the Arabic original, but from a translation made by Abraham of Tortosa, son of Shem-Ṭob, son of Isaac, who translated, in 1254, the whole work of Zahrawi at Marseilles ("Rabbins Français," p. 592). (3) A translation from the Latin of the second book of the "Simplicia" by the physician Dioscorides. The following is Azaria's brief introduction to this translation (Neubauer, "Revue des Etudes Juives," v. 46):

"It often happens that physicians find themselves in places where they can not procure required drugs except with great difficulty, and hence are placed in great embarrassment. This is particularly the case with those of our coreligionists who are obliged to dwell in villages or in the mountains to gain their living. There are places where one can not find a variety of drugs wherewith to make the necessary medicaments. Therefore, I, Azaria, called Bonafoux in the vulgar tongue, have translated this alphabetical table which I found in use among Christians, entitled in Greek Περὶ τῶν Ἀντιβαλλομένων ["Book of the Equivalents of Drugs"], composed by the philosopher and physician Dioscorides for his uncle."

BIBLIOGRAPHY: In addition to the works mentioned above, see Steinschneider, *Hebr. Uebers.* pp. 466, 650, 740.

G. S. K.

**AZARIA B. MOSES DE ROSSI.** See Rossi.

**AZARIAH.—Biblical Data:** The name given to twenty-six different persons in the Old Testament. The most important are:

**1.** A noble in the court of Solomon. According to I Kings iv. 2, he was the son of Zadok the priest. I Chron. v. 35 [A. V. vi. 9] makes him the son of Ahimaaz and grandson of Zadok. The same genealogical list (next verse) states that he in turn had a grandson bearing the same name who "executed the priest's office in the house that Solomon built in Jerusalem." Since Zadok figured as a prominent priestly noble in the court of Solomon, it seems more likely that not his grandson, but his son (as is stated by the older narrative of I Kings), occupied a similar position, probably succeeding his father in the high-priestly office. In that case the reference in I Chron. would apply to Azariah, the son of Zadok, rather than to Azariah's grandson. Similarity of name may have been the cause of the displacement at the hand of some later copyist.

**2.** The grandson of the Azariah of Solomon's reign and father of Amariah, who was high priest during the reign of Jehoshaphat (I Chron. v. 36 [A. V. vi. 10]; Ezra vii. 3).

**3.** The second Book of Chronicles (xxvi. 16–20), in assigning a cause for the leprosy of King Uzziah, states that the king impiously attempted to burn incense on the altar, and that Azariah "the priest" (that is, the high priest), with eighty attendant priests, opposed him, warning him that he as a layman had no right to burn incense to YHWH. As a punishment for his impiety and his anger against the priests, Uzziah was at once smitten with leprosy. Josephus adds that an earthquake further evinced the divine disapproval ("Ant." ix. 10, § 4). This tradition of Josephus clearly arose from an association of the earthquake in the reign of Uzziah, referred to in Amos i. 1 and Zech. xiv. 5, with the story of the chronicler. The older narrative of Kings simply states that "the Lord smote the king, so that he was a leper" (II Kings xv. 5). The genealogical list in I Chron. v. [A. V. vi.], purporting to give the complete line of high priests in Judah, assigns to the reign of Uzziah none bearing the name of Azariah. The point of view of the entire story in II Chronicles is not that of the days of the kingdom, when it was the duty of the king to present offerings and burn incense (I Kings ix. 25), but of the late post-exilic period when the chronicler wrote. It has a close kinship with other traditions peculiar to him or to his age, and frequently introduced into his ecclesiastical history. Its aim was clearly to explain the horrible affliction of one who figures in the earlier narratives as a just and benign ruler; and also to point a priestly moral.

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**—In Rabbinical Literature:** The Haggadah identifies Azariah, chief priest under Uzziah, with

the high priest Azariah of whom it is stated, as a special distinction, "He it is that executed the priest's office in the house that Solomon built in Jerusalem" (I Chron. v. 36 [A. V. vi. 10]), to indicate that he guarded the sanctity of the Temple from the sinful king Uzziah at the risk of his life (Sifre Zuṭṭa, cited in Yalk., Num. 754).

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4. According to II Chron. xxxi. 10, 13, a certain Azariah of the house of Zadok was chief priest and "ruler of the house of God" during the reign of Hezekiah. During his high priesthood, chambers were built in the Temple to receive the oblations of the people.

5. The Levite Azariah (probably distinct from the preceding), whose son Joel is described by the chronicler (II Chron. xxix. 12) as active in carrying out the command of Hezekiah to cleanse the Temple.

6. Associated with the same traditional cleansing of the Temple in the days of Hezekiah was a third Azariah described as a Levite of the sons of Merari (II Chron. xxix. 12).

7. Son of the high priest Hilkiah, who was connected with the reformation of Josiah (I Chron. v. 39, 40 [R. V. vi. 13, 14]; in part, Ezra vii. 1). It was his son Seraiah who was put to death by Nebuchadnezzar. Perhaps it was this Azariah who gave his name to the priestly clan that figured in the reformation of Ezra and Nehemiah (Neh. x. 3 [R. V. 2]).

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8. Son of Nathan, chief of the officers of Solomon (I Kings iv. 5).

9. Son of Hoshaiah, one of the men who disregarded the words of Jeremiah, and persisted in going to Egypt, taking the prophet along with them (Jer. xliii. 2).

10. The Hebrew name for Abed-nego, the companion of Daniel (Dan. i. 6 *et seq.*).

J. JR. G. B. L.

**In Rabbinical Literature:** Azariah and his friends Hananiah and Mishael were of royal lineage, like their colleague in the royal service, Daniel, being descendants of Hezekiah, to whom the prophet Isaiah had announced concerning them (Isa. xxxix. 7), "and of thy sons there shall be eunuchs in the palace of the king of Babylon" (Sanh. 93*b*; Pirḳe R. Eliezer liii.; Jerome, in his Commentary on Isaiah; Origines on Matt. xv. 5; a dissenting view in the Talmud, Sanh. *l.c.*, contends that only Daniel was a Judean; his friends belonging to other tribes). The cause of their having been eunuchs was the fact that the enemies of the Jews had accused them before King Nebuchadnezzar of leading impure lives, especially with the wives of the noble Babylonians, and in order to show the falsity of this accusation they mutilated themselves, and when arraigned before Nebuchadnezzar, they were not only able to refer to the Decalogue (Ex. xx. 14), which enforces chastity upon the Jew, but were also able to prove how unfounded was the accusation (Midr. Megillah, published by Gaster, in "Semitic Studies," p. 176).

Azariah and his friends were able to control themselves even to the suppression of every human inclination, and they were eminently fit for the service of the court (Dan. i. 4) because they did not permit themselves to be overcome by sleep or other needs (Sanh. *l.c.*). Devoted to their mundane ruler, they were equally faithful to their heavenly Father, obeying His commands strictly and keeping the Sabbath holy (Eliyahu R. xxvi.; Sanh. *l.c.*).

**His Strength and Faith.**

Their faithfulness to the Jewish religion was demonstrated by their refusal to show homage to the idol erected by Nebuchadnezzar (Dan. iii.), although it was in reality no idolatry that was required of them, but rather an act of homage to the king's statue. They gave their lives for the glorification of the Eternal, saying, "If soulless animals like frogs hastened into the burning ovens of the Egyptians (Ex. vii. 28), how much more reason is there for us to do similarly" (Pes. 53*b*; compare Tosafot, under the word פרך). Azariah and his friends Hananiah and Mishael were the men chosen as Jewish delegates to show homage to the statue, Nebuchadnezzar having commanded each nation to send three envoys on this occasion. They came to Daniel for advice; he sent them to the prophet Ezekiel, who advised them not to risk their lives, but rather to try to evade the command by flight. Although the prophet based his advice on the authority of Isaiah (compare Isa. xxvi. 20), they determined openly to insult the king's statue so that all the nations should say, "All peoples did homage to the image, Israel alone refused!" As Ezekiel could not make them desist from their plan, he bade them wait at least until he had questioned God; but the Almighty said to him: "Let them not depend upon Me herein, for it is precisely through the sinfulness of such aristocrats as they among My people, that My house is destroyed, My palace in ashes, and My children exiled among the heathens." This response, however, only confirmed their determination, and they each proceeded to a different point and there proclaimed loudly, "We will not serve thy gods, O king, nor worship the golden image which thou hast set up, even though God sustain us not" (Dan. iii. 18; verse 17, however, explicitly expresses faith in God's assistance). When they had thus proven their pious determination, it was revealed to the prophet Ezekiel that God would nevertheless intervene in their behalf, the former reply having been simply to test their fortitude (Cant. R. to vii. 8).

**Opposes Idol-Worship.**

When brought before him, Nebuchadnezzar reminded the young men that the Jews had freely worshiped idols before the destruction of Jerusalem, thus affording them a precedent; he also referred them to the words of Jeremiah (xxvii. 8), threatening destruction to all who should not obey Nebuchadnezzar; and appealing finally to the prophecy of Moses himself (Deut. iv. 28), predicting that the Jews would serve idols when scattered among the nations. But the three men remained steadfast, and intimated to the monarch that he might command their full obedience in such matters as taxes and imposts, but that in religious matters they could not obey. This defiance so enraged the king that he ordered them thrown into the fiery furnace (Lev. R. xxxiii. 6; compare also Tan., Noah, 10; ed. Buber, xv., and the parallel passages cited by Buber in note 130). Cast into the furnace, the men raised their eyes to heaven and prayed, "Lord of

the universe. Thou knowest we did this thing not in reliance upon our own good deeds, but in reliance upon Thee, who wilt not permit the heathen to say, Where is their God?" (Tanḥuma, *l.c.*; the words here ascribed to the pious victims are a paraphrase of Ps. cxv. 1, 2, which psalm, according to Pes. 117*a*, was composed by these three men; compare also Ex. R. ix. 1, xviii. 4). The furnace into which they were thrown was so well heated with naphtha, tow, tar, and dry branches that the flames rose forty-nine cubits above the furnace, destroying all Chaldeans who were standing by (Septuagint and Theodotion on Dan. iii. 47; compare also Sanh. 92*b*; Cant. R. vii. 9.)

The angel of the hailstorm, Yurḳami, craved divine permission to cool the furnace, but the task was entrusted to the archangel Gabriel, who so arranged matters that the interior of the furnace was cooled, but its exterior was so furiously glowing that all heathens who gathered to the spectacle perished (Pes. 118*a*, *b*; different in Tan. *l.c.*, which states that God Himself delivered the victims; compare also Ex. R. xviii. 4). In the midst of the flames, Azariah meanwhile intoned a penitential prayer and confession of sins, in which his friends joined, acknowledging God's supreme justice; and when presently a strong wind, laden with moisture, blew through the furnace, they broke into a song of thanksgiving (Septuagint and Theodotion, *ib.* iii. 26–90). The extinction of the flames was but one of six miracles happening upon that day, which happened to be both the Sabbath and the Day of Atonement. The fiery furnace, which had been sunk deep in the ground, rose upon its foundations and its walls fell apart; four adjoining nations, hostile to the Jews, were burned by it; Nebuchadnezzar himself suffered from its fury, his statue being overthrown; and it was this identical wind-storm which reanimated the dead of Ezekiel's vision (Ez. xxxvii. 9) at God's command (Sanh. *l.c.*; Cant. R. *l.c.*). When the furnace fell, the men refused obedience to the angel's suggestion that they should leave the ruins, saying that they would not leave until Nebuchadnezzar would order them to do so, as otherwise it would look as if they had run away (Tan. *l.c.*). When Nebuchadnezzar at length approached to bid them come forth, he recognized in the fourth personage present the angel Gabriel, whom he had seen previously, destroying the army of Sennacherib before Jerusalem (Yalḳ., Dan. 1062).

**In the Fiery Furnace.**

The deliverance of these three men from the furnace made a deep impression upon the surrounding nations, who came to them and remonstrated with them: "You knew that your God could perform such great miracles; how, then, could you through your sinfulness bring about the destruction of His house and the banishment of His children?" They then so forcibly expressed their contempt for so rebellious a people, that the princes exclaimed, "O Lord, righteousness belongeth to Thee, but unto us confusion of face as at this day" (Dan. ix. 7) (Pesiḳta, ed. Buber, xi. 99*a*; Sanh. 93*b*).

According to one account, Ḥananiah, Mishael, and Azariah died on the spot; but, according to other accounts, they left Babylonia and settled in Palestine, where they married and had descendants, their sojourn in the furnace having remedied all their physical deformities (Sanh. *l.c.*; Yer. Shab. vi., end, 8*d*). Here they became the friends of the high priest Joshua, and in view of their past they were considered "men that are a sign" (Zech. iii. 8). Another result of the deliverance of these men was that the heathens broke up their idols and fashioned bells and spangles out of them, which they hung around the necks of their dogs and asses. The piety of Ḥananiah, Mishael, and Azariah has remained imperishable in the memory of the people, so that, for instance, when the supports of the order of the universe are spoken of, these men are referred to as its pillars (Cant. R. vii. 9).

BIBLIOGRAPHY: Brüll, *Jahrbücher*, viii. 22–27.

J. SR. L. G.

**11.** Son of Maaseiah, who rebuilt part of the wall of Jerusalem in the days of Nehemiah (Neh. iii. 23).

**12.** A leader who came with Zerubbabel (Neh. vii. 7). In the parallel account of Ezra ii. 2 he is called "Seraiah."

**13.** One of those who explained the Law (Neh. viii. 7).

**14.** One of "those that sealed" the covenant with Nehemiah (Neh. x. 3 [R. V. 2]).

**15.** A member of the tribe of Judah who took part in the dedication of the wall (Neh. xii. 33).

**16.** Son of Ethan, mentioned in the genealogy of Judah (I Chron. ii. 8).

**17.** A Jerahmeelite (I Chron. ii. 38, 39).

**18.** The same as UZZIAH, which see.

**19.** A Kohathite Levite (I Chron. vi. 21 [R. V. vi. 36]).

**20.** A priest residing in Jerusalem (I Chron. ix. 11).

**21.** Son of Oded, who, meeting the victorious army of Asa at Mareshah, on its return from the campaign against Zerah the Ethiopian, urged the necessity of a religious reform (II Chron. xv. 1–8).

**22 and 23.** Two sons of Jehoshaphat (II Chron. xxi. 2).

**24.** Son of Jeroham, captain of a hundred (II Chron. xxiii. 1).

**25.** Son of Obed, also captain of a hundred (II Chron. xxiii. 1).

**26.** Son of Johanan, an Ephraimite who refused to accept the booty taken by Israel from Judah (II Chron. xxviii. 12).

In II Chron. xxii. 6 "Azariah" is an error for "Ahaziah."

J. JR. G. B. L.

**AZARIAH:** A Palestinian scholar of the fourth amoraic generation (fourth century), often quoted in conjunction with R. Aḥa (Lev. R. vi. 5; Cant. R. to v. 16), R. Judan (Gen. R. xlvii.; Cant. R. to i. 4), and R. Judah b. Simon (Gen. R. xv.; Cant. R. to i. 2). Although his name appears in connection with some Halakot (Yer. Shab. vii. 9*b*; Yer. Pes. i. 28*a*), it is doubtful whether he ever became interested in legal topics; and the halakic questions with which his name is associated probably belong to R. Ezra (compare Frankel, "Mebo," p. 120*b*). Nor can the names of his teachers be definitely ascertained. Azariah transmits Haggadot in the name of leading amoraim of earlier generations,

such as Ḥanina (Johanan) b. Pappa (Gen. R. xlv.; Cant. R. to ii. 14), Simeon b. Lakish (Yer. Ber. i. 2*d*; Tan., Bereshit, ed. Buber, 15), and Johanan (Gen. R. xcviii. 5); and he also quotes his own contemporaries. Nevertheless, the assumption that he was a disciple of R. Mana II. (compare Bacher, "Ag. Pal. Amor." iii. 449, 458) is untenable, because both R. Cohen and R. Tanḥuma—the former a predecessor, the latter a contemporary, of R. Mana—report in the name of R. Azariah, which shows that he was a predecessor of both and of R. Mana (Ruth R. to i. 19; Esther R. to i. 2). For the same reason the identification of R. Ezra with R. Azariah (Bacher, *l.c.* 450) is inadmissible. The two names represent two distinct persons, who flourished in different generations, and, it seems, occupied themselves with different branches of rabbinic lore (compare EZRA).

R. Azariah was a versatile haggadist, to whom even single letters suggested ideas. Thus in the triliteral term "eshel" (אֶשֶׁל = the tamarisk; which, according to Gen. xxi. 33, Abraham planted at Beersheba), Azariah discovers three important duties connected with hospitality: the furnishing of the guest with meat (אכילה), with drink (שתיה), and with an escort (לויה) (Midr. Teh. cx. 1; see note in ed. Buber). According to him, the distinction conferred on the tribal princes of Ephraim and Manasseh at the consecration of the Tabernacle—the former offering his gifts on the Sabbath day and the latter immediately following him—was owing to the merits of their ancestor Joseph. The Lord said to Joseph: "Thou hast kept inviolate the seventh commandment and the eighth commandment, in that thou hast had no dealings with Potiphar's wife and hast not stolen of Potiphar's goods, nor dishonored his house; and a time will come when I shall reward thee; when the princes of the tribes shall come to consecrate the altar, the princes descended from thy two sons will approach one after the other with their offerings, and none will intervene between them, even as nothing intervenes between the two commandments thou hast kept." Therefore we find it written (Num. vii. 48), "On the seventh day . . . the prince of the children of Ephraim offered," and (*ib.* 54), "on the eighth day, . . . the prince of the children of Manasseh" (Num. R. xiv. 7; Tan., Naso, 28). The Biblical simile (Cant. ii. 3), "As the apple-tree is among the trees of the wood, so is my beloved among the sons," he thus explains (Cant. R. to *l.c.*): "As the apple-tree ripens its fruit only in the month of Siwan, so Israel emitted sweet savor (manifest ripeness for the reception of the Law) in the month of Siwan (Ex. xix. 1 *et seq.*); and as the apple tree occupies fifty days between budding and ripening its fruit, so did Israel take fifty days between the exodus and the reception of the Torah." (Tan., ed. Buber, Index; Midr. Teh., ed. Buber, Index; Pesik., ed. Buber, pp. 1*a*, 2*b*, 28*b*, 39*a*, 42*a*, 50*a*, 51*a*, 61*a*, 99*a*, 103*b*, 116*b*, 125*a*, 131*b*, 139*a*, 166*a*, 179*b*, 192*b*; Pesik. R., ed. Friedmann, Index; see also Bacher, "Ag. Pal. Amor." iii. 458–465.)

J. SR. S. M.

**AZARIAH, MENAHEM HA-KOHEN:** Author and translator; born at Fürth, Germany; flourished at Amsterdam in 1727. He edited Eliezer ha-Kaṭan's (his father-in-law's) "Shulḥan 'Aruk," an extract from the first volume of the Shulḥan 'Aruk, Fürth, 1696–97. Appended to this work is Azariah's short commentary on the thirteen hermeneutic rules. He later removed to Amsterdam, where he published in 1727 his "Meẓiat 'Azariah" (Azariah's Find), a Judæo-German translation of Moses Sulzbach's "Sam Ḥayyim" (Tincture of Life)—an ethical work in rimed prose, which he provided with an exhaustive introduction and epilogue. A second edition of this translation was published at Zolkiew, Galicia, 1795.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, pp. 303, 588.

L. G. M. B.

**AZARIAS:** General in the army of Judas Maccabeus, who, together with Joseph, son of Zacharias, was left in command of the Judean army (165 B.C.) when Judas and Jonathan were absent in Gilead and Simon in Galilee. Orders had been given to Azarias to remain passive and not to engage in battle before the return of the leaders. Azarias, however, became restless upon hearing of the deeds of valor which others had performed, and went out to battle with the enemy at Jamnia. He was nevertheless beaten back by the Syrian general Gorgias, with a loss of two thousand men.

BIBLIOGRAPHY: *I Maccabees*, v. 18, 19, 55–62; Josephus, *Ant.* xii. 8, § 6; Schürer, *Geschichte*, i. 164.

K. G.

**AZAZ:** A Reubenite, father of Bela and son of Shema (I Chron. v. 8). G. B. L.

**AZAZEL (Scapegoat,** Lev. xvi., A. V.): The name of a supernatural being mentioned in connection with the ritual of the Day of Atonement (Lev. xvi.). After Satan, for whom he was in some degree a preparation, Azazel enjoys the distinction of being the most mysterious extrahuman character in sacred literature. Unlike other Hebrew proper names, the name itself is obscure.

—**Biblical Data:** In Lev. xvi. the single allusion to Azazel is as follows: On the tenth day of Tishri (see ATONEMENT DAY) the high priest, after first performing the prescribed sacrifices for himself and his family, presented the victims for the sins of the people. These were a ram for a burnt offering, and two young goats for a sin-offering. Having brought the goats before YHWH at the door of the tabernacle, he cast lots for them, the one lot "for YHWH" and the other "for Azazel." The goat that fell to YHWH was slain as a sin-offering for the people. But the goat of Azazel (now usually known as the "scapegoat") was made the subject of a more striking ceremony. The high priest laid his hands upon its head and confessed over it the sins of the people. Then the victim was handed over to a man standing ready for the purpose, and, laden as it was with these imputed sins, it was "led forth to an isolated region," and then let go in the wilderness.

J. JR. J. F. McC.

—**In Biblical, Apocryphal, and Rabbinical Literature:** The Rabbis, interpreting "Azazel" as "Azaz" (rugged), and "el" (strong), refer it to the rugged and rough mountain cliff from which the goat was cast down (Yoma 67*b*; Sifra, Aḥare, ii. 2; Targ. Yer. Lev. xiv. 10, and most medieval com-

mentators). Most modern scholars, after having for some time indorsed the old view have accepted the opinion mysteriously hinted at by Ibn Ezra and expressly stated by Naḥmanides to Lev. xvi. 8, that Azazel belongs to the class of "se'irim," goat-like demons, jinn haunting the desert, to which the Israelites were wont to offer sacrifice (Lev. xvii. 7 [A. V. "devils"]; compare "the roes and the hinds," Cant. ii. 7, iii. 5, by which Sulamith administers an oath to the daughters of Jerusalem as if thinking of a Roman faun.

**Azazel Personification of Impurity.**

Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Naḥmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity. The very fact that the two goats were presented before YHWH before the one was sacrificed and the other sent into the wilderness, was proof that Azazel was not ranked with YHWH, but regarded simply as the personification of wickedness in contrast with the righteous government of YHWH. The rite, resembling, on the one hand, the sending off of the ephah with the woman embodying wickedness in its midst to the land of Shinar in the vision of Zachariah (v. 6–11), and, on the other, the letting loose of the living bird into the open field in the case of the leper healed from the plague (Lev. xiv. 7), was, indeed, viewed by the people of Jerusalem as a means of ridding themselves of the sins of the year. So would the crowd, called Babylonians or Alexandrians, pull the goat's hair to make it hasten forth, carrying the burden of sins away with it (Yoma vi. 4, 66*b*; "Epistle of Barnabas," vii.), and the arrival of the shattered animal at the bottom of the valley of the rock of Bet Ḥaḥudo, twelve miles away from the city, was signalized by the waving of shawls to the people of Jerusalem, who celebrated the event with boisterous hilarity and amid dancing on the hills (Yoma vi. 6, 8; Ta'an. iv. 8). Evidently the figure of Azazel was an object of general fear and awe rather than, as has been conjectured, a foreign product or the invention of a late lawgiver. Nay, more: as a demon of the desert, it seems to have been closely interwoven with the mountainous region of Jerusalem and of ancient pre-Israelitish origin.

**Leader of the Rebellious Angels.**

This is confirmed by the Book of Enoch, which brings Azazel into connection with the Biblical story of the fall of the angels, located, obviously in accordance with ancient folk-lore, on Mount Hermon as a sort of an old Semitic Blocksberg, a gathering-place of demons from of old (Enoch xiii.; compare Brandt, "Mandäische Theologie," 1889, p. 38). Azazel is represented in the Book of Enoch as the leader of the rebellious giants in the time preceding the flood; he taught men the art of warfare, of making swords, knives, shields, and coats of mail, and women the art of deception by ornamenting the body, dyeing the hair, and painting the face and the eyebrows, and also revealed to the people the secrets of witchcraft and corrupted their manners, leading them into wickedness and impurity; until at last he was, at the Lord's command, bound hand and foot by the archangel Raphael and chained to the rough and jagged rocks of [Ha] Duduael (= Beth Ḥaḥudo), where he is to abide in utter darkness until the great Day of Judgment, when he will be cast into the fire to be consumed forever (Enoch viii. 1, ix. 6, x. 4-6, liv. 5, lxxxviii. 1; see Geiger, "Jüd. Zeit." 1864, pp. 196–204). The story of Azazel as the seducer of men and women was familiar also to the rabbis, as may be learned from Tanna d. b. R. Yishma'el: "The Azazel goat was to atone for the wicked deeds of 'Uzza and 'Azzael, the leaders of the rebellious hosts in the time of Enoch" (Yoma 67*b*); and still better from Midrash Abkir, cod, Yalḳ., Gen. 44, where Azazel is represented as the seducer of women, teaching them the art of beautifying the body by dye and paint (compare "Chronicles of Jerahmeel," trans. by Gaster, xxv. 13). According to Pirḳe R. El. xlvi. (comp. Tos. Meg. 31*a*), the goat is offered to Azazel as a bribe that he who is identical with Samael or Satan should not by his accusations prevent the atonement of the sins on that day.

The fact that Azazel occupied a place in Mandæan, Sabean, and Arabian mythology (see Brandt, "Mandäische Theologie," pp. 197, 198; Norberg's "Onomasticon," p. 31; Reland's "De Religione Mohammedanarum," p. 89; Kamus, *s.v.* "Azazel" [demon identical with Satan]; Delitzsch, "Zeitsch. f. Kirchl. Wissensch. u. Leben," 1880, p. 182), renders it probable that Azazel was a degraded Babylonian deity. Origen ("Contra Celsum," vi. 43) identifies Azazel with Satan; Pirḳe R. El. (*l.c.*) with Samael; and the Zohar Aḥare Mot, following Naḥmanides, with the spirit of Esau or heathenism; still, while one of the chief demons in the Cabala, he never attained in the doctrinal system of Judaism a position similar to that of Satan. See articles ATONEMENT and ATONEMENT, DAY OF.

BIBLIOGRAPHY: Kalish, *Comm. on Leviticus*, ii. 263 *et seq.*, 326 *et seq.*; Cheyne, *Dictionary of the Bible*; Hastings, *Dict. Bibl.*, Riehm, *H. W. B.*; Hauck, *R. E.*; Winer, *B. R.*; Hamburger, *R. B. T.* i. *s.v.*

K.

**—In Talmudical Literature:** The Rabbis took the term "Azazel" to be the name of a mountain or precipice in the wilderness from which the goat was thrown down, using for it as an alternative the word "Zoḳ" (צוק) (Yoma vi. 4). An etymology is found to suit this interpretation. "Azazel" (עזאזל) is regarded as a compound of "az" (עז), strong or rough, and "el" (אל), mighty, therefore a strong mountain. This derivation is presented by a Baraita, cited Yoma 67*b*, that Azazel was the strongest of mountains.

**The Name.**

Another etymology (*ib.*) connects the word with the mythological "'Uza" and "Azael," the fallen angels, to whom a reference is believed to be found in Gen. vi. 2, 4. In accordance with this etymology, the sacrifice of the goat atones for the sin of fornication of which those angels were guilty (Gen. *l.c.*).

**The Rite.**

Two goats were procured, similar in respect of appearance, height, cost, and time of selection. Having one of these on his right and the other on his left (Rashi on Yoma 39*a*), the high priest, who was assisted in this rite by two subordinates, put both his hands into a wooden case, and took out two labels, one

inscribed "for the Lord" and the other "for Azazel." The high priest then laid his hands with the labels upon the two goats and said, "A sin-offering to the Lord"—using the Tetragrammaton; and the two men accompanying him replied, "Blessed be the name of His glorious kingdom for ever and ever." He then fastened a scarlet woolen thread to the head of the goat "for Azazel"; and laying his hands upon it again, recited the following confession of sin and prayer for forgiveness: "O Lord, I have acted iniquitously, trespassed, sinned before Thee: I, my household, and the sons of Aaron—Thy holy ones, O Lord, forgive the iniquities, transgressions, and sins that I, my household, and Aaron's children—Thy holy people—committed before Thee, as is written in the law of Moses, Thy servant, 'for on this day He will forgive you, to cleanse you from all your sins before the Lord; ye shall be clean.'" This prayer was responded to by the congregation present (see ATONEMENT, DAY OF). A man was selected, preferably a priest, to take the goat to the precipice in the wilderness; and he was accompanied part of the way by the most eminent men of Jerusalem. Ten booths had been constructed at intervals along the road leading from Jerusalem to the steep mountain. At each one of these the man leading the goat was formally offered food and drink, which he, however, refused. When he reached the tenth booth those who accompanied him proceeded no further, but watched the ceremony from a distance. When he came to the precipice he divided the scarlet thread into two parts, one of which he tied to the rock and the other to the goat's horns, and then pushed the goat down (Yoma vi. 1–8). The cliff was so high and rugged that before the goat had traversed half the distance to the plain below, its limbs were utterly shattered. Men were stationed at intervals along the way, and as soon as the goat was thrown down the precipice, they signaled to one another by means of kerchiefs or flags, until the information reached the high priest, whereat he proceeded with the other parts of the ritual.

The scarlet thread was a symbolical reference to Isa. i. 18; and the Talmud tells us (*ib.* 39*b*) that during the forty years that Simon the Just was high priest, the thread actually turned white as soon as the goat was thrown over the precipice: a sign that the sins of the people were forgiven. In later times the change to white was not invariable: a proof of the people's moral and spiritual deterioration, that was gradually on the increase, until forty years before the destruction of the Second Temple, when the change of color was no longer observed (*l.c.* 39*b*).

J. SR. I. HY.

—**Critical View:** There has been much controversy over the function of Azazel as well as over his essential character. Inasmuch as according to the narrative the sacrifice of Azazel, while symbolical, was yet held to be a genuine vicarious atonement, it is maintained by critics that Azazel was originally no mere abstraction, but a real being to the authors of the ritual—as real as YHWH himself.

This relation to the purpose of the ceremony may throw light upon the character of Azazel. Three points seem reasonably clear. (1) Azazel is not a mere jinnee or demon of uncertain ways and temper, anonymous and elusive (see ANIMAL WORSHIP), but a deity standing in a fixed relation to his clients. Hence the notion, which has become prevalent, that Azazel was a "personal angel," here introduced for the purpose of "doing away with the crowd of impersonal and dangerous *se'irim*" (as Cheyne puts it), scarcely meets the requirements of the ritual. Moreover, there is no evidence that this section of Leviticus is so late as the hagiological period of Jewish literature.

(2) The realm of Azazel is indicated clearly. It was the lonely wilderness; and Israel is represented as a nomadic people in the wilderness, though preparing to leave it. Necessarily their environment subjected them in a measure to superstitions associated with the local deities, and of these latter Azazel was the chief. The point of the whole ceremony seems to have been that as the scapegoat was set free in the desert, so Israel was to be set free from the offenses contracted in its desert life within the domain of the god of the desert.

(3) Azazel would therefore appear to be the head of the supernatural beings of the desert. He was thus an instance of the elevation of a demon into a deity. Such a development is indeed rare in Hebrew religious history of the Biblical age, but Azazel was really never a national Hebrew god, and his share in the ritual seems to be only the recognition of a local deity. The fact that such a ceremony as that in which he figured was instituted, is not a contravention of Lev. xvii. 7, by which demon-worship was suppressed. For Azazel, in this instance, played a merely passive part. Moreover, as shown, the symbolical act was really a renunciation of his authority. Such is the signification of the utter separation of the scapegoat from the people of Israel. This interpretation is borne out by the fact that the complete ceremony could not be literally fulfilled in the settled life of Canaan, but only in the wilderness. Hence it was the practise in Jerusalem, according to Yoma vii. 4, to take the scapegoat to a cliff and push him over it out of sight. In this way the complete separation was effected.

BIBLIOGRAPHY: Diestel, *Sit-Typhon, Asasel und Satan*, in *Zeitschrift für Historische Theologie*, 1869, pp. 159 *et seq.*; Cheyne, in *Stade's Zeitschrift*, xv. 155 *et seq.*; Baudissin, *Studien zur Semit. Religionsgesch.* i. 180 *et seq.*; Nowack, *Lehrbuch der Hebr. Arch.* ii. 186 *et seq.*; and various commentators on Lev. xvi.

J. JR. J. F. McC.

**AZAZIAH:** **1.** A Levite who took part in the choral services on the return of the Ark to Jerusalem (I Chron. xv. 21). **2.** Father of Hoshea, who was the leader of Ephraim at the time that David enumerated the people (I Chron. xxvii. 20). **3.** A Levite who had charge of the offerings brought to the Temple in the days of Hezekiah (II Chron. xxxi. 13).

J. JR. G. B. L.

**AZBAN, MORDECAI BEN ISAAC:** Cabalist and rabbi in Leghorn; born in the interior of Africa; died at Jerusalem 1740. At Leghorn he had a controversy with Abraham Hayyim Rodriguez, which is printed in the latter's collection of decisions, entitled "Orah le-Zadik." He went as rabbi to Aleppo, and later to Jerusalem, where he remained till his death. Azban composed "Zobeah Todah"

(Thank Offering), which contains a lengthy penitential prayer ("widdui gadol") with reference to the various human organs so far as they lead man to sin (Constantinople, 1733). This work was modeled after Eleazar Ascari's "Sefer Haredim." He also wrote "Yissa Berakah" and other works of a mystic nature.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 38, 42; Benjacob, *Ozar ha-Sefarim*, p. 154.

K. M. K.

**AZBUK:** Father of Nehemiah; assisted in repairing the wall at Jerusalem (Neh. iii. 16).

J. JR. G. B. L.

**AZEKAH:** A city in the Shephelah, or plain of Judah; about midway between Jerusalem and the Philistine boundary, in a southwestern direction; probably not far from Socoh or Shochoh (I Sam. xvii. 1)—now Shuweikah—with which it is coupled (Josh. xv. 35). Its exact site has not been ascertained. Eusebius relates that a village, Ezekah, was to be found between Eluethe-ropolis and Elia.

Azekah existed before the conquest of Canaan by the Israelites. Joshua, having defeated the five kings at Gibeon, followed them up to Azekah (Josh. x. 10, 11). The Philistine army lay between Shochoh and Azekah, when David fought Goliath (I Sam. xvii. 1). Rehoboam fortified it (II Chron. xi. 9), and four centuries later, in the reign of Zedekiah, the Jews opposed Nebuchadnezzar's forces at Azekah (Jer. xxxiv. 7). After the return from the Exile it was resettled by the tribesmen of Judah (Neh. xi. 30).

Bibliography: Buhl, *Geographie des Alten Palästina*, pp. 90, 92; *Mittheilungen und Nachrichten des Deutschen Palästinavereins*, p. 26, 1886.

J. JR. M. B.

**AZEL:** A Benjamite descended from Saul (I Chron. viii. 37, 38; ix. 43, 44).

J. JR. G. B. L.

**AZEVEDO, DANIEL COHEN D':** Ḥakam in Amsterdam; died in 1823; son and successor of the ḥakam David Cohen d'Azevedo. He is the author of a sermon—"Sermão Heroico pregado no K. K. de Talmud Torah en Amsterdam," Aug. 3, 1809 (eulogistic sermon, preached in the holy congregation). Amsterdam, 1809.

S. M. K.

**AZEVEDO, DAVID COHEN D':** Ḥakam of Amsterdam in the eighteenth century; died in 1792. He devoted himself to rabbinical studies and was elected ḥakam in Amsterdam in 1782. He published a sermon entitled "Triumphos da Virtude: Sermão á Occasião do Natalicio de Guillermo V., Principe de Orange," Amsterdam, 1788.

D. M. K.

**AZEVEDO, DAVID SALOM D':** Diplomat, of the seventeenth century; died 1699. He was minister resident at Amsterdam of the dey of Algeria, and in that capacity negotiated a commercial treaty with the Netherlands. He was also an energetic member of the building committee of the great synagogue of the Portuguese congregation in Amsterdam. Azevedo was renowned for his wisdom and learning. His epitaph is to be found in D. H. de Castro's "Keur van Grafsteenen," p. 97.

D. M. K.

**AZEVEDO, FRANCISCO D':** Portuguese Marano of the seventeenth century. He was sent in 1673 to Rome to implore the papal curia to curb the inhumanity of the Inquisition. Well supplied with money, and seconded by the Jesuits—who were not in sympathy with the Inquisition—he succeeded in exposing the cruelties of its procedure. Clement X. thereupon issued a bull, dated Oct. 3, 1674, suspending the activity of the Portuguese Inquisition, and prohibiting any further accusations, condemnations, or confiscations until the grievances of the Maranos in that country should have been investigated by a Roman court of inquiry.

Bibliography: Grätz, *Gesch. der Juden*, x. 278; Kayserling, *Geschichte der Juden in Portugal*, p. 315.

D. M. K.

**AZEVEDO, MOSES COHEN D':** Ḥaham of London; son of Daniel Cohen d'Azevedo; born in Amsterdam about 1720; died in 1784. He succeeded, in 1761, Moses Gomez da Mesquitta, his father-in-law, as ḥaham (ḥakam) of the Spanish and Portuguese congregation of London.

The only publications credited to him are two sermons, one on the accession of George III., delivered December, 1760, before he was called ḥaham. They were delivered in Spanish, and published, with an English translation, in 1776, containing prayers for the success of the British arms: "Order de la Oracion, en el Dia de Ayuno, 13 Dec., 1776. Implorando . . . la Divina Asistencia a las Armas de su Magestad." One of his descendants died a few years ago in Barrow's Buildings at the age of ninety. A portrait of the ḥaham is the only relic left of him. His son, Daniel, was ḥazan of the congregation from 1779 until 1812.

Bibliography: *Catalogue of Anglo-Jewish Historical Exhibition*, 1887; Kayserling, *Bibl. Española-Port.-Judaica*, s.v., and private information; M. Gaster, *History of the Beth Marks Congregation*, pp. 131 *et seq.*

J. M. K.—G. L.

**AZGAD:** The Bene Azgad returned with Zerubbabel from the captivity (Ezra ii. 12; Neh. vii. 17). Their number is variously given as 1,222 (Ezra ii. 12), 2,322 (Neh. vii. 17), 1,322 (I Esd. v. 13, where the form given to the name is "Astad"). Subsequently 110 more came up with Ezra (Ezra viii. 12; I Esd. viii. 38, "Astath"). Azgad signed the covenant with Nehemiah (Neh. x. 16).

J. JR. G. B. L.

**AZHAROT** (Exhortations): Liturgical poems treating of the precepts of the Law. The Babylonian Talmud (Mak. 24) contains an utterance by R. Simlai to the effect that "613 commandments were revealed to Moses: 365, equal to the number of days in the year, were negative precepts; and 248, corresponding to the number of the component parts of the human body, were affirmative." R. Hamnuna finds a suggestive hint for this number in the alphabetical value of the Hebrew letters composing the word תורה ("law"; Deut. xxxiii. 4), which amount to 611, to which there are to be added the first two passages of the Decalogue which were spoken not by Moses, but by God Himself to Israel. Although this enumeration repeatedly recurs in Talmud and Midrash, even in the name of the earlier teachers (compare Bacher, "Ag. Pal. Amor."

i. 558, note 2), and later sages discovered new intimations of the number in various passages (see Rashi on Num. xv. 39; sources in Buber, "Midrash Agada," p. 113, note 24; further material in Steinschneider, "Hebr. Uebers." p. 926, note 152), it has not always remained undisputed; Bahya, for instance (Ḥobot ha-Lebabot," Introduction), basing upon Ps. cxix. 96, eliminates the "duties of the heart" from these. Naḥmanides ("Sefer ha-Mizwot," beginning) raises the question whether this number has traditional authority or whether it is merely an individual opinion of Simlai. From Abraham ibn Ezra, who points out ("Yesod Morch," gate 2) that if all basic precepts and their derivatives, and those intended for all time, are considered, this number would be untenable, down to Simon b. Ẓemaḥ Duran ("Zohar ha-Rakia'," end), who opines that Simlai counted the precepts after his own fashion and not in a manner authoritative for others, and that the number 613 is retained only as being incidentally correct, similar objections have repeatedly been made against the enumeration.

**The "613" Precepts.**

Many teachers, nevertheless, accepting the figure, have busied themselves with the detailed enumeration. The compiler of the "Ḥalakot Gedolot" was the first to attempt this in the introduction to his book. He divides his whole material into two main divisions, the first containing the prohibitive (negative) precepts, 71 of which are punishable with death, and 277 with scourging, total 348; the second containing the mandatory (affirmative) precepts, 200 in number, to which are to be added 65 laws and statutes incumbent upon the Jews as a whole, thus making 613 in all ("Hal. Gedolot," ed. Berlin, pp. 8 *et seq.*; compare Hildesheimer, "Die Vaticanische Handschrift der Hal. Gedolot" pp. 13 *et seq.*). There is said to be a work in Arabic by Ḥefeẓ b. Yaẓliaḥ, upon the same subject, but nothing further is known of it. Maimonides does not agree with the author of the "Hal. Gedolot"; in section 14 of his "Sefer ha-Mizwot" (Arabic original published by M. Bloch under the title "Le Livre des Préceptes par Moïse ben Maimon," Paris, 1888; for Hebrew translations, see Steinschneider, *l.c.* § 554, 2) he lays down certain principles which must be the guide in the enumeration of the precepts, and then counts up 248 affirmative and 365 negative commands, amounting to 613. This division agrees only in its total with that of R. Simlai in the Talmud, and in later times has been made use of particularly by the cabalists. It seems, however, to have remained unknown to the author of the "Hal. Gedolot," and is omitted in the parallel passage in Tanḥuma. Maimonides, indeed, who found it necessary to revise his own work, is not always consistent on this point; and his son Abraham was called upon to defend his celebrated father against the attack of R. Daniel ha-Babli ("Ma'ase Nissim," ed. B. Goldberg, Paris, 1866). Maimonides also found a redoubtable opponent in Naḥmanides, who was, however, concerned not so much to attack Maimonides as to defend the author of the "Hal. Gedolot," whose words were accounted "holy tradition" ("Sefer ha-Mizwot," first printed at Constantinople, 1510). But Maimonides was not destitute of champions. Many sided with him, of whom Simon Duran ("Zohar ha-Rakia'") and Isaac de Leon ibn Ẓur ("Megillat Esther") may be mentioned: the former writes in a conciliatory vein; the latter can not bring himself to admit that any opinion of Maimonides could be wrong.

**Prohibitive and Mandatory Precepts.**

It will suffice for present purposes merely to mention the "Sefer ha-Ḥinnuk," which follows a method of its own in enumerating the precepts. For the understanding of what follows, it must also be stated that, in addition to the 613 Biblical precepts, sometimes seven non-Biblical ones are added, making the total 620, which represents the numerical value of the letters in the Hebrew word כתר ("crown").

It is this enumeration of the precepts of the Torah which furnishes the theme of all the poems known as "Azharot," a name derived from the first composition of this nature, which begins with the words אזהרות ראשית לעמך נתת ("Of old Thou didst give exhortations to Thy people"). The Azharot are variously described, both in printed works and in manuscripts, as "Exhortations of the Rabbis," "Exhortations Formulated in the Academy," "Exhortations of the Holy Academies of the Rabbis in Pumbedita," also "Exhortations of Elijah of Blessed Memory!" They are of great antiquity, and the probability must be conceded that they emanated from the academy of Joseph b. Abba Gaon of Pumbedita, concerning whom Sherira's "Letter" narrates that his academy was at times visited by Elijah the Prophet. Being of prior origin to the "Halakot Gedolot" (the last line, אן יש"ש מאות, is found reproduced in the "Hal. Gedolot," ed. Hildesh. p. 9, and all ancient Azharot contain it), these older compositions do not enumerate the individual 613 precepts, and speak only in general terms of the 365 negative and 248 affirmative precepts, of their sources, contents, and of the manner in which they are derived from the actual words of the Scripture text, etc. Such specific enumeration was only possible after that of the "Hal. Gedolot," and this is found in the Azharot commencing אתה הנחלת תורה לעמך ("Thou didst grant a law unto Thy people"). This composition, which follows the "Hal. Gedolot" accurately, is found sometimes with the superscription "Azharot of the Rabbis of the Academy," sometimes "Azharot of Elijah (or 'Elijah the Tishbite') of Blessed Memory." It has been erroneously ascribed by some to Elijah ha-Zaḳen (see below); while others have considered Simeon ha-Gadol its author; it undoubtedly originated in Pumbedita. Its example was followed by a host of imitators. Saadia Gaon wrote Azharot (beginning with אנכי אש אוכלה, "I am a consuming fire"), and, in addition, summarized the 613 precepts in a piyyuṭ beginning, "The Lord thy God shalt thou fear" (both printed in I. Rosenberg, "Ḳobeẓ," ii. 26–54; the 613 precepts also by J. Müller in the Paris edition of Saadia's works, ed. Derenbourg, ix. 57). The suggestion that Saadia is not the author of these compositions is entirely gratuitous, seeing that his name appears therein acrostically. Other Azharot, by Isaac Gikatilla, were known to Moses ibn Tibbon, and are mentioned

**The Azharot.**

by Isaac Petit b. Mordecai Kimḥi, but have not been preserved. Perhaps they are identical with the Azharot commencing אחגור חיל לרומם הבורא ("I will gird me with strength to extol the Creator"), which, according to Isaac b. Todros, were contained in the "siddur" of Amram Gaon; even the present recension of this siddur contains pieces which are later than Amram's time.

Solomon ibn Gabirol was the next to treat of the precepts in the Azharot commencing אלהיך אש אוכלה ("Thy God is a consuming fire"), edited by Sachs-Halberstamm, "Kobez 'al-Yad," 1893; later on he wrote complete Azharot to which reference will be had in the following. Isaac b. Reuben Albargeloni is the author of the Azharot איה מקום בינה ("Where is the abode of understanding?"). Elijah ha-Zaḳen b. Menahem of Mans wrote the Azharot אמת יהגה חכי ("Truth shall my mouth indite"), first published by Luzzatto in "Literaturblatt des Orients," 1850, part 16, and later reprinted by Rosenberg, *l.c.* pp. 55 *et seq.* Mention may be made here of the piyyuṭ by Eliezer b. Nathan, אנכי ראש לדברות, intended for the evening service of the second day of Pentecost, which also treats of the 613 precepts. The Azharot commencing אני בינה ישובבת טעונה ("I, Understanding, dwell on high") were written by Isaac Petit b. Mordecai Kimḥi. Krespia ha-Naḳdan wrote Azharot beginning with the words ארוממך ד' מלכי ("I will extol Thee, O Lord, my King"). A species of Azharot was composed by Joseph b. Solomon Yaḥya, but nothing definite is known concerning it save that it was lost in a conflagration. Elijah ha-Kohen Tchelebi (צלבי) wrote אברך לאל נורא ("I will bless the God Tremendous"). The Azharot "Pour forth Thy mercy" were written by Menahem Tamar. Menahem Egozi (Nut-Tree) entitles his Azharot, which begin מה מאד נעלה איצאלה, with a play upon his own name פרח מן אגוז ("A blossom from the nut-garden"). Similarly, those of Elijah Adeni (of Aden), which begin with the words אדני בם (Amsterdam ed., 1688), were entitled by him יד אליה. Finally, mention must be made of the Azharot of Joshua Benveniste, which are only known from Azulai's "Shem ha-Gedolim" (*s.v.* משמרת המצות).

R. Simlai's utterance, quoted above, speaks of the division of the Pentateuchal precepts into affirmative and negative commandments (עשה and לא תעשה). The "Hal. Gedolot" observe this division; and, in addition, they group the individual precepts as far as may be according to their subject-matter. The Azharot אתה הנחלת do not observe this method: affirmative and negative precepts follow each other in wild confusion regardless of subject, entailing a great sacrifice of perspicuity. Saadia, in his "613 precepts," places, in two divisions, first 97 duties of the person (מצות הנוגע), and then 58 and 45 affirmative precepts referring to sacrifices, priests, and purification; in all, 200 affirmative commands. Then follow, in four divisions, 277 negative precepts (the specific enumeration is not correctly given in the present printed texts, nor even by Zunz): 71 punishable with death, and 65 sections pertaining to the community as a whole, amounting in all to 630. This clearly shows how closely Saadia adheres to the "Hal. Gedolot"; just so closely, too, does Isaac Albargeloni follow the same authority; and, indeed, this is the rule, as Maimonides remarks, with all Azharot composed down to the latter's time. Gabirol deviates from this practise only to the extent that he observes the Talmudic enumeration of 248 affirmative and 365 negative commands. Krespia ha-Naḳdan follows Maimonides in the enumeration, as do also Menahem Tamar and Joshua Benveniste. In his Azharot proper, Saadia disregards the strict demarcation between affirmative and negative precepts. He adduces the precepts according to their derivation from the Decalogue, an idea often imitated; by Saadia himself again in his Arabian commentary, and then, not only by later poets, but by writers on jurisprudence. Of examples may be adduced here the "Ma'amar ha-Sekel" by an unknown author, and the cabalist Ezra-Azriel in his commentary upon the Song of Solomon. The attempt to establish such a derivation was rendered all the more alluring by the discovery of the fact that the individual letters contained in the Decalogue number 620, thus corresponding to the 613 precepts and the seven additional ones mentioned above. For further references, see Zunz, "Literaturgeschichte," p. 95, and Steinschneider, "Hebr. Bibl." vi. 125.

**The Material and Its Divisions.**

As regards the poetical form of the Azharot there is little to be said. The oldest pieces אזהרת ראשית and אתה הנחלת are extremely simple in composition; the verses, which contain the alphabet in acrostic fashion, are two-membered and bare of all poetic adornment, such as rime, meter, etc. Rime appears later; and a division into strophes becomes general; the alphabet, both in its usual order and inverted (ת"ש ר"ק), being given acrostically, as is also the name of the writer. Saadia's composition is more artificial, in that he not only uses the opening words of each article of the Decalogue, but interweaves therewith phrases from the Song of Solomon and from the eight verses of Psalm lxviii., which are associated by the Talmudists with the Pentecost festival. The construction of these compositions is fully treated by Zunz, Sachs, and Landshuth. Saadia's "613 precepts" are less artificial in construction, but possess rime, strophes, and refrain.

**Poetical Form.**

Gabirol uses four-membered strophes, the first three of which have changing rimes of their own; the fourth, a rime running through the poem. Tchelebi's Azharot are also metric, although halting in many places; Tamar, whose Azharot are metrical and resemble Gabirol's in construction, endeavors to find excuse for the halting measure of his predecessors (Steinschneider, "Cat. Leyden," p. 396). Isaac b. Reuben closes his strophes most cleverly with a verse from the Bible, greatly to the admiration of Al-Ḥarizi, who was himself an adept in the ingenious application of Biblical passages. The same is true of the Azharot of Elijah ha-Zaḳen, whose Azharot consist of 176 four-membered strophes with alphabets (backward as well as forward) and frequent interweaving of names as acrostics.

That such poems can not possess poetic value is

natural; the style is too stiff; in form it must be didactic; and every deviation or imaginative flight is barred. Their dry enumeration of the precepts indeed would compel the characterization which they receive from Jair Ḥayyim Bacharach (Responsa, No. 51, applied to special Azharot, see below); namely, that they read like a chapter from the Mishnah, save that their form and a certain choice of expression in the earliest attempts remind one that they are to be considered as poetical compositions. Fine passages are nevertheless to be found in the opening or introductory poems (פתיחה, פזמון) and in the closing verses. These poetical efforts were usually provided by the authors of the Azharot themselves; but in some cases they have been added by others; as, for instance, the introduction to Gabirol's Azharot, written by David b. Eleazar Paḳudah, and the poems introducing the affirmative and the negative precepts, respectively, in Ḳimḥi's Azharot, written by Levi b. Gershon.

**Protest Against Azharot.**

As was to be expected, these poetical embodiments of the 613 precepts were at intervals met with the same violent remonstrance which greeted the computation of the number 613 for the precepts. Abraham ibn Ezra ("Yesod Moreh," gate 2, end) remarks that the authors of Azharot in general resemble a man who counts the various medicinal herbs enumerated in medical works without knowing anything of their virtues. Maimonides also expresses his disapproval (Introduction to "Sefer ha-Miẓwot"); but he excuses the authors as being "poets and not rabbis." Dukes quotes from a Maḥzor commentary that the Mayence sages express themselves against the Azharot אתה הנחלת because various Biblical commands are therein omitted ("Literaturblatt des Orients," 1843, col. 714). Moses Bö dingen (Maḥzor, ed. Metz, 1847) gives a list of the precepts omitted in these Azharot, and supposes that the author must have written ten sections, of which two were lost. As early as the Tosafot (Yoma 87; B. B. 145b; Nid. 30a) attention was drawn to the fact that Elijah ha-Ḳaken had not been sufficiently careful in harmonizing his statements with the Halakah. Many similar protests might be adduced; but they all did not avail to prevent the incorporation of the Azharot in the rituals of all countries, where indeed they have maintained their position to this day. It was for the Feast of Weeks (Pentecost) especially, commemorating the Revelation on Sinai, that the Azharot were particularly intended; and they were recited in the Musaf (Additional) Prayer of that day. In some localities—probably at a later date, and in order not to prolong unduly the morning service—the Azharot were relegated to a position either before or after the Minḥah (afternoon) service. When the Sabbath before this festival came to receive more regard, like the so-called "Great Sabbath" immediately before the Passover, Azharot were read on it also. Originally, the אזהרת ראשית were read upon the first day of the festival in Italy (Rome), Greece (Romania), Germany, Poland, Lorraine, and probably also in France. Later these were generally displaced by the Azharot אתה הנחלת, but retained their places in Rome and Greece, though not in the first edition of the Maḥzor Romania. In the German and Polish ritual the Azharot were postponed until the second day; while in France they were completely displaced by the Azharot of Elijah ha-Ḳaken. The אתה הנחלת is the form retained in the German and Polish ritual for the first day of the festival and in the first edition of the Maḥzor Romania; in Rome only the first "Alphabet" is used on the second day. The whole of it was there read in former times on the Sabbath before the festival, but later on was displaced by Gabirol's Azharot. Saadia's compositions are contained in his "Siddur" and also in the siddur of Solomon Sigelmessi. Gabirol's Azharot were customarily read in Spain, Provence, Avignon, Palestine, Fez, Yemen, and to some extent in Algiers, and are found in the liturgy of the second day of the festival in the first edition of the Maḥzor Romania. Albargeloni's Azharot are contained in the rituals of Constantine, Tlemcen, Tunis, Morocco (for the afternoon service), Algiers, and Oran; those of Elijah ha-Ḳaken in France and, earlier, in Germany. The Azharot of Isaac Kimḥi are set down in the Maḥzor Carpentras (Amsterdam, 1759) for the afternoon service, as they were also in Avignon. Tchelebi's Azharot and those of Tamar and Egozi are printed in the Maḥzor Romania, and those of Elijah Adeni, strangely enough, in the Maḥzor Cochin (China) for the Eighth Day of Solemn Assembly ("Shemini 'Azeret").

**In the Liturgy.**

Owing to their condensed style and didactic form, it is not to be wondered at that the Azharot required commentaries; indeed, some of the later authors themselves recognized this need and supplied them; as, for instance, Tamar and Joshua Benveniste. Explanations of the Azharot are therefore to be found in such Maḥzors as aim at giving a commentary, and also separately in many varieties, of which a few may be mentioned here. Azharot ראשית were commented upon by Eleazar b. Nathan and Samuel b. Kalonymus. Albargeloni's Azharot were similarly dealt with by Moses Muesi (מיסר מיצה) and Saul ibn Musa ha-Kohen (נתיב מצותיך). Gabirol's Azharot, however, have always been favorite subjects for commentation; thus, Moses ibn Tibbon, Isaac Kimḥi, Isaac b. Todros, Simon b. Ẓemach Duran (זהר הרקיע), Joseph ha-Lo'ëz (Barbaro), Moses Pesante or Pisanti (נר מצוה), Jacob (Israel) Ḥagis (פתיל תכלת), Saul ibn Musa ha-Kohen (נתיב מצותיך), Elia Benamozeg, and numerous others. Translations, however, are rather rare. (On a Persian translation, see "Jewish Quarterly Rev." x. 593, and M. Seligsohn, in "Revue Etudes Juives," xliii. 101; concerning a Judæo-Spanish translation of Gabirol's Azharot and Shabbethai Wita's מיסיבת נפיס, compare M. Greenbaum, "Jüd.-Span. Chrestomathie," pp. 37, 109.) Many commentaries on the Azharot of Elia ha-Ḳaken are extant in manuscript form.

**Commentaries.**

Besides the above-mentioned Azharot there are a number of poetical elaborations of the same material, which, however, are not called Azharot, nor are they incorporated in any ritual. Some of them are older than many of the later Azharot proper. The following may be enumerated in alphabetical order: דת יקותיאל by Jekuthiel Süsskind;

**Later Elaborations.**

חרוזות נפלאות, by Mannes Ḥayyot; יד אברהם, by Abraham Gabbai Isidro; יריעות עזים, by Samson b. Samuel Yerushalmi; כתר תורה, by David b. Solomon Wital; כתר תורה, by M. J. Stern; מעין החכמה, by Noah Ḥayyim Zebi Berlin; פתנם המלך, by Uri Phœbus b. Aryeh Löb (Breslau?); שירי ניצות, by Jonathan Eybeschütz; שירת משה, by Moses b. Mordecai Meisels; שער היצחים, by Jacob b. Sheshet; תרי"ג ניצות בחרוזים, by Moses b. Abraham Mat; furthermore a poem by the younger Gershom Ḥefeẓ, in which he recited the precepts in Maimonides' enumeration (in the first edition of the יד חרוזים).

**Special Azharot.**

In addition to Azharot which treat of all the precepts, there arose in the Middle Ages a species of Azharot which confined themselves to only one precept in all its details, or to a chain of precepts referring to one subject. They were intended for recital on the great Sabbath before Passover, or on the Sabbath immediately before one of the other festivals, and on similar occasions. They accordingly devote themselves to the consideration of the regulations for Passover, of the precepts concerning the shofar, the tabernacle, the citron and palm branch, the fringes, the tefillin, and similar matters, as well as the regulations for Ḥanukkah and Purim. This is not the place to consider the special Azharot; they belong to the halakic piyyuṭ (see Piyyuṭ).

Bibliography: Dukes, *Zur Kenntniss*, pp. 43 *et seq.*, 140 *et seq.*; M. Sachs, in Rosenberg, *Kobeẓ*, pp. 92 *et seq.*; Landshuth, *'Amudé ha-'Abodah*, passim; Zunz, *Ritus*; idem, *Literaturgeschichte*, passim; Jellinek, *Kontros Tavlag*, Vienna, 1878; S. J. Halberstamm, אגרת בקורת, Lyck, 1878 (reprint from *Ha-Maggid*, of the same year); Moïse Bloch, *Les Cl.: Lois*, in *Rev. Et. Juives*, v. 27 *et seq.*; A. Neubauer, *Miscellanea Liturgica*, ii., in *Jewish Quarterly Review*, vi. 698 *et seq.*

G. H. B.

**AZIEL** ("God is my strength"): A Levite singer in the Temple; assistant to Asaph, Heman, and Ethan (I Chron. xv. 20). In I Chron. xv. 18 he is called "Jaaziel." The name of the gens **Azieli** is found in I Chron. xxvi. 23.

J. JR. G. B. L.

**AZILUT** (אצילות): Cabalistic term for "emanation" or "eradiation"; but philosophical authors prefer "shefa'" or "hashpa'ah." The word is derived from "azal" in reference to Num. xi. 17; and in this sense it was taken over into the Cabala from Solomon ibn Gabirol's "Meḳor Ḥayyim" (The Fountain of Life), which was much used by cabalists. The theory of emanation, which is conceived as a free act of the will of God, endeavors to surmount the difficulties that attach to the idea of creation in its relation to God. These difficulties are threefold: (1) the act of creation involves a change in the unchangeable being of God; (2) it is incomprehensible how the absolutely infinite and perfect being could have produced such imperfect and finite beings; (3) a *creatio ex nihilo* is difficult to imagine. The simile used for the emanation is either the soaked sponge that emits spontaneously the water it has absorbed, or the gushing spring that overflows, or the sunlight that sends forth its rays—parts of its own essence—everywhere, without losing any portion, however infinitesimal, of its being. Since it was the last-named simile that chiefly occupied and influenced the cabalistic writers, Azilut must properly be taken to mean "eradiation" (compare Zohar, Exodus Yitro, 86*b*).

Later on the expression "Azilut" assumed a more specific meaning, influenced no doubt by the little work, "Maseḳet Azilut." Herein for the first time (following Isa. xliii. 7: "I have created"; "I have formed"; "I have made"; עשיתיו, יצרתיו, בראתיו), the four worlds are distinguished: Azilah, Beriah, Yeẓirah, and 'Asiyah. But here too they are transferred to the region of spirits and angels: In the Azilah world the Shekinah alone rules; in the Beriah-world are the throne of God and the souls of the just under the dominion of Akatriel ("Crown of God"); in the Yeẓirah-world are the "holy creatures" (ḥayyot) of Ezekiel's vision, and the ten classes of angels ruled over by Meṭaṭron; and in the 'Asiyah-world are the Ofanim, and the angels that combat evil, governed by Sandalphon. The Zohar apparently did not know of this fourfold world; for there Azilut is taken to be simply the direct emanation of God, in contradistinction to the other emanations derived from the Sefirot.

Moses Cordovero and Isaac Luria (sixteenth century) were the first to introduce the fourfold world as an essential principle into cabalistic speculation. According to this doctrine the Azilah-world represents the ten Sefirot; the Beriah-world (world of creation) the throne of God, emanating from the light of the Sefirot; the Yeẓirah-world (world of becoming) the ten classes of angels, forming the halls for the Sefirot; and the Asiyah-world (world of making, that is, of form) the different heavens and the material world. In contradistinction to the Azilah-world, which constitutes the domain of the Sefirot, the three other worlds are called by the general name "Pirud" (עולם הפירוד). Later cabalists explain "Azilut" (according to Ex. xxiv. 11, and Isa. xli. 9) as meaning "excellence," so that according to them the Azilah-world would mean the most excellent or highest world.

K. P. B.

**AZMAVETH: 1.** The Barhumite; one of the thirty heroes of David (II Sam. xxiii. 31; I Chron. xi. 33). His sons joined David at Ziklag (I Chron. xii. 3).

**2.** A Benjamite; son of Jehoadah (I Chron. viii. 36, ix. 42).

**3.** Son of Adiel, who had charge of the treasuries of King David (I Chron. xxvii. 25).

**4.** A town in Benjamin, whence some returned from captivity along with Zerubbabel (Ezra ii. 24; Neh. xii. 29). In Neh. vii. 28, which corresponds to Ezra ii. 24, it is called "Beth-azmaveth."

J. JR. G. B. L.

**AZORES:** Group of islands in the Atlantic ocean, northwest of Africa, belonging to Portugal. It was a place of refuge for the Jews expelled from that country. At present Ponta Delgada, the capital of the island of São Miguel, Fayal, Terceira, and other islands have some Jewish inhabitants. These are engaged in exporting goods. They keep the Jewish religious observances, but intermarry with Catholics. Christian women, when marrying Jews, often enter the fold of Judaism.

Bibliography: *Allg. Zeit. des Judt.* 1880, p. 439.

G. M. K.

**AZOTUS: 1.** The equivalent of Ashdod; found in the Apocrypha (Judith ii. 28; I Macc. iv. 15, etc.) and in the New Testament (Acts viii. 40).

**2.** Mount of Azotus (I Macc. ix. 15), where Judas Maccabeus was killed. It is perhaps identical with **1.**

S. G. B. L.

**AZOV** (Turkish, **Azak**): A town in the government of Ekaterinoslav, Russia, on the left bank of the Don, about twenty-four miles from Rostov and five miles from the sea. In ancient times it was an important business center, belonging to Greece and known under the name of "Tanais." The Pontic king Mithridates conquered it in 115 B.C.; in the fourth century of the common era it was destroyed by the Huns; and in the eighth century it was rebuilt and passed into the possession of the Chazars. In the twelfth century, when Azov was a store-city for the trade with Indo-China, the Genoese carried on a considerable trade there, at first recognizing the sovereignty of the Polovtzy, whom in the thirteenth century they drove out; and in 1471 they themselves were conquered by the Turks, who in 1637 were for a short time subject to the Cossacks. Since 1736 Azov has belonged to Russia.

Jews have lived in Azov since they began to settle in the Crimea and in the neighboring provinces, probably in the first century B.C. In the time of the Chazars they were largely interested in the commerce of Azov with Constantinople and Dankov. From the latter the Russian products were transported down the Don to Azov, and all imported merchandise was forwarded from Azov to Dankov.

Azov is mentioned in an epigraph on the first page of a Pentateuch written in Azak, stating that one Shabbethai, son of Isaac, during his illness, on the twenty-ninth of Marheshwan, 5035 [1274], presented this Bible (twenty-four books) to the "Karaite Synagogue in Kirim" (D. Chwolson, "Yevreiskie Nadpisi," p. 217, St. Petersburg, 1884). Another epigraph, written on a board in the Karaite synagogue in Theodosia in 1404, relates to Isaac, son of Moses, and Sarah, daughter of Moses, and to the mother of their mother, Kellah of Azak (Azov), who "have put up this board in the synagogue of the community of Kaffa, the community of the Karaites" (*ib.* p. 209).

Of the 25,488 inhabitants in 1892, about 600 were Jews, who had a synagogue and a Talmud Torah.

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H. R.

**AZRIEL** ("God is my help"): **1.** Father of one of the men deputed by Jehoiakim to capture Baruch, the scribe of Jeremiah (Jer. xxxvi. 26).

**2.** Chief of one of the families of Manasseh, living on the eastern side of the Jordan (I Chron. v. 24).

**3.** Father of Jerimoth, the leader of Naphtali at the time that David numbered the people (I Chron. xxvii. 19).

J. JR. G. B. L.

**AZRIEL B. HAYYIM TRABOTTA.** See Trabotta.

**AZRIEL (EZRA) BEN MENAHEM (BEN SOLOMON):** Founder of the speculative Cabala, and called "The Saint"; born at Gerona in 1160; died in 1238. As to the identity of Azriel and Ezra, taken for two brothers by Grätz ("Gesch." vii. 447 *et seq.*) and Bloch (Winter and Wünsche, "Jüd. Literatur," iii. 261), compare Jellinek ("Beiträge zur Geschichte der Kabbala," i. 41; Landauer, "Lit.-Bl." vi. 196; and Michael, "Or ha-Hayyim," No. 1151). Attracted by the mystical studies that had begun to spread in Spain, Azriel went early to southern France, and became there a pupil of the celebrated cabalist Isaac the Blind, the son of Abraham of Posquières. Later he left France and traveled all over Spain, making propaganda for the Cabala. He endeavored to win the philosophers over to his mystic views, but did not succeed; as he himself confesses in the introduction to his commentary upon the Ten Sefirot. "For," says he, "the philosophers believe in nothing that can not be demonstrated logically." He came back disappointed to Gerona, and there founded a school in which Nahmanides received Azriel's cabalistic instruction, as is stated by Abraham Zacuto ("Yuhasin"), Meïr ibn Gabbai, Ibn Yahya ("Shalshelet ha-Kabbalah"), and others (see Grätz, *l.c.*). Azriel wrote a commentary on the Ten Sefirot in the form of questions and answers, following therein the speculative method of philosophy (edited by N. A. Goldberg, Berlin, 1850). Its title, not given by the editor, was "Ezrat Adonai" (see Grätz, *l.c.*, following S. Sachs). He also wrote a commentary on "Shir ha-Shirim," ascribed often to Nahmanides, published under his name (Altona, 1764), in which the 613 commandments are explained mystically as based upon the Decalogue. Azriel was, further, the author of a commentary on "Sefer Yezirah," entitled "Sefer ha-Milluïm," which was likewise ascribed to Nahmanides, and published under his name in Mantua, 1719. Besides these he seems to have written a cabalistic commentary on the prayers, and a hymn with his name "Ezra" as acrostic. His system rests chiefly on his Neoplatonic conception of God as the "En Sof," the Endless One, Gabirol's "En lo Tiklah" (compare Joel, "Beiträge zur Geschichte der Philosophie," Appendix, p. 12, "Lewi ben Gerson," 1862.

**His Doctrine of God.**

God, he contends, can be determined only in a negative way; what He is not can alone be ascertained; not what He is. All positive attributes bear the stamp of sensualism. The Being that is the originator of all things can have no intention, desire, thought, word, or action. He is infinite; the negation of all negations; the Endless.

After having stated this strange conception of God, Azriel investigates the relation of this En-Sof to the universe. Has the universe been created from nothing? No. Aristotle is perfectly right in saying that nothing can proceed from nothing. Moreover, creation implies a decrease in the Creator's essence through subtraction, and that can not be predicated of the En-Sof. Nor can the universe have existed eternally, as Aristotle asserts, because nothing is eternal save God. Accordingly, the Platonic idea of a primary matter is not acceptable

either. Azriel, in order to solve the problem of creation, has recourse to the theory of emanation, which he develops as follows:

The universe, with all its multifarious manifestations, was latent in the essence of the En Sof, in which, notwithstanding its infinite variety, it formed an absolute unit, just like the various sparks and colors that proceed from the one and indivisible flame potential in the coal. The act of creation did not consist in producing an absolutely new thing; it was merely a transformation of potential existence into realized existence. Thus there was really no creation, but an efflux (see AZILUT). The efflucence was effectuated through successive gradations from the intellectual world to the material, from the indefinite to the definite. This material world, being limited and not perfect, could not proceed directly from the En Sof; neither could it be independent of Him; for in that case He would be imperfect. There must have been, therefore, intermediaries between the En Sof and the material world; and these intermediaries were the Ten Sefirot. The first Sefirah was latent in the En Sof as a dynamic force; then the second Sefirah emanated as a substratum for the intellectual world; afterward the other Sefirot emanated, forming the moral, the material, and the natural worlds. But this fact of emanation does not imply a *prius* or a *posterius* or a gradation in the En Sof—a candle, the flame of which is capable of igniting an indefinite number of lights, although, in itself, it is a unit. The Sefirot, according to their nature, are divided into three groups: the three superior forming the world of thought, the next three the world of soul, the last four the world of corporeality. They all depend upon one another, being united like links to the first one. Each of them has a positive and a passive quality—emanating and receiving. The first Sefirah is called by Azriel not Keter, as the later cabalists call it, but Rum Ma'alah. Grätz (*l.c.*) thinks that Azriel meant by that term Ibn Gabirol's "Will" ("Hefeẓ")—the highest dynamic force of the Deity. Indeed, Azriel's contemporary, Jacob ben Sheshet, called the first Sefirah Razon ("Will"). The second and third Sefirah were Hokmah and Binah; the fourth, fifth, and sixth, Hesed, Paḥad, and Tiferet; the seventh, eighth, and ninth, Neẓah, Hod, and Yesod 'Olam; and the tenth, Zedek. These Ten Sefirot were put by Azriel into correspondence to the ten parts of the human organism and to the ten different refractions of light.

The whole system, with the exception of the theory of the Sefirot, is derived from Ibn Gabirol's "Meḳor Ḥayyim," which Azriel imitated, even as to its form, in arranging his commentary upon the Ten Sefirot, by putting it into questions and answers as Gabirol did. Azriel, however, had the merit of affording some guidance in the labyrinth of mysticism.

BIBLIOGRAPHY: Jellinek, *Beiträge zur Gesch. der Kabbala*, i. 61-66, ii. 32; Ehrenpreis, *Die Entwickelung der Emanationslehre in der Kabbala im Dreizehnten Jahrhundert*, pp. 26 *et seq.*; Grätz, *Gesch. der Juden*, vii. 447-453; Landauer, in *Literaturblatt des Orients*, vi. 196; Myer, *Qabbalah*, pp. 284 *et seq.*; Steinschneider, *Cat. Bodl.* col. 755; Michael, *Or ha-Ḥayyim*, No. 1154; Bloch, *Die Jüdische Mystik und Kabbalah*, in Winter and Wünsche, *Jüd. Literatur*, iii. 261, 262.

K. I. Br.

**AZRIEL B. MOSES HA-LEVI.** See ASHKENAZI, AZRIEL B. MOSES LEVI.

**AZRIEL BEN MOSES MESHEL, OF WILNA:** Grammarian; lived at the end of the seventeenth and at the beginning of the eighteenth century. About 1700 he left his native town, Wilna, and settled with his family at Frankfort-on-the-Main. There he published, in 1704, in collaboration with his son Elijah, a prayer-book entitled "Derek Siaḥ ha Sadeh" (The Way of the Plant of the Field; Gen. ii. 5), according to the method of Shabbethai Sofer of Przemysl, with a commentary, "Miḳra Ḳodesh" (Holy Reading), containing the rules for punctuation and reading. A second edition of this prayer-book, with a German introduction, refuting the criticisms of Solomon Hanau on the first edition, was published by Azriel at Berlin in 1713, and a third at Wilhelmsdorf in 1721.

He published also: "Pilpula Ḥarifta" (Keen Discussions), novellæ on the order Neẓikin by Yom-Ṭob Lipmann Heller; and "Ma'amadot," recitations after the reading of the Psalms, by Menahem Lonzano, with additions of his own.

BIBLIOGRAPHY: Fuenn, *Kirjah Ne'emanah*, p. 102.

T. I. Br.

**AZRIEL B. YEHIEL ASCOLI.** See TRABOTTA FAMILY.

**AZRIKAM: 1.** Ancestor of a Levite residing in Jerusalem in the time of Nehemiah (Neh. xi. 15 = I Chron. ix. 14).

**2.** Son of Neariah, occurring in the list of the descendants of David (I Chron. iii. 23).

**3.** Son of Azel in the genealogical list of Benjamin, descended from Saul (I Chron. viii. 38 = ix. 44).

**4.** Governor of the palace under Ahaz, king of Judah; he was killed by Zichri, an Ephraimite (II Chron. xxviii. 7).

J. JR. G. B. L.

**AZUBAH: 1.** Daughter of Shilhi and mother of Jehoshaphat, king of Judah (I Kings xxii. 42 = II Chron. xx. 31).

**2.** Wife of Caleb, the son of Hezron (I Chron. ii. 18, 19).

J. JR. G. B. L.

**AZUBIB, JOSEPH B. NEHORAI:** Rabbi at Algiers; died at Blida, Algeria, January, 1794. At an early age he assisted his father in his duties as rabbi of Algiers; and at the death of the latter succeeded him. He published a work under the title "Yamim Aḥadim" (Some Days), containing sermons for all the feasts; preceded by a preface written by the bibliographer Azulai (Leghorn, 1790). Azubib signed one of the approbations attached to the work "Berit Abraham" of Abraham ben Raphael Jacob Bush'arah, Leghorn, 1791.

BIBLIOGRAPHY: Bloch, *Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger*, pp. 87-88.

G. I. Br.

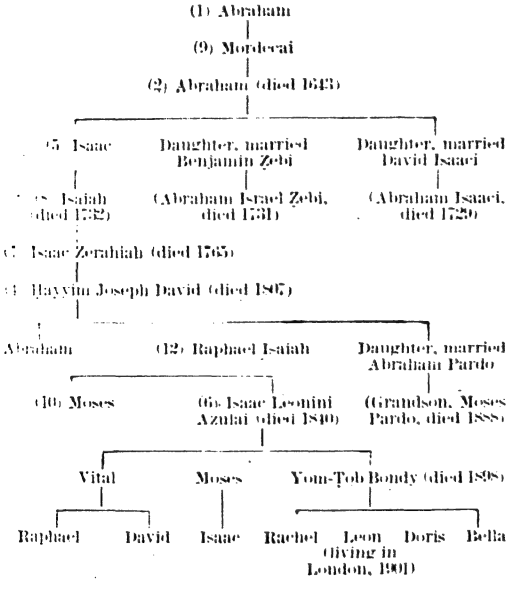
**AZUBIB, NEHORAI B. SAADIA:** Rabbi at Algiers; died October, 1785. He composed several prayers for the anniversary instituted by the community in commemoration of the repulse of O'Reilly's expedition against Algiers in 1775. Some Arabic poems of his figure in the collection "Shibbe

Elohim" (God's Praises), p. 173, published at Oran. Azubib wrote also a short commentary on the "Kerobez"—collection of hymns contained in the ritual of Algiers, and published at Leghorn. Azubib was celebrated for his disinterestedness. According to Loeb ("Rev. Et. Juives," i. 74) the name אזוביב is the same as אזובי.

Bibliography: Bloch, *Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger*, pp. 66, 68; Steinschneider, *Cat. Bodl.* cols. 2360, 2659.

G. I. Br.

**AZULAI, AZULAY:** A family descended from Spanish exiles who, after the expulsion of the Jews from Spain in 1492, settled in the city of Fez, Morocco. Hayyim Joseph David Azulai (see No. 4) derives the family name from the initials of the Hebrew words אישה זנה וחללה לא יקחו ("They shall not take a woman that is a harlot, or profane," Lev. xxi. 7). This derivation, however, is not at all probable, and it is to be presumed that the name refers to a locality in Morocco or in Spain. The following genealogical tree gives the principal members of the family:




**1. Abraham Azulai:** Grandfather of Abraham (No. 2), who speaks of him as having lived in Fez.

**2. Abraham Azulai:** Cabalistic author and commentator; born in Fez about 1570; died at Hebron Nov. 6, 1643. The expulsion of the Moors from Spain brought a great number of the exiles to Morocco, and these newcomers caused a civil war from which the country in general and the Jews in particular suffered greatly. Abraham Azulai, in consequence of this condition of affairs, left his home for Palestine and settled in Hebron. There he wrote a commentary on the Zohar under the title "Kiṭjath Arba" (City of Arba; Gen. xxiii. 2). The plague of 1619 drove him from his new home; and while in Gaza, where he found refuge, he wrote his cabalistic work "Ḥesed le-Abraham" (Mercy to Abraham; Micah vii. 20). It was published after the author's death by Meshullam Zalman ben Abraham Berak of Gorice, in Amsterdam, 1685. Another edition, published in Sulzbach in the same year, seems to be a reprint, although Steinschneider, in "Cat. Bodl." col. 666, thinks the reverse. Azulai's commentary on the Zohar, "Zohore Ḥammah" (Rays of the Sun), was printed in Venice, 1654. He also wrote: "Or ha-Lebanah" (Light of the Moon), "Ma'asse Ḥosheb" (Cunning Work), and "Kenaf Renanim" (Peacock's Wing).

Of the numerous manuscripts that he left and that were in the hands of his descendant, Ḥayyim Joseph David (No. 4), some are still extant in various libraries. Only one was published, a cabalistic commentary on the Bible, under the title "Ba'ale Berit Abraham" (Abraham's Confederates; see Gen. xiv. 13), Wilna, 1873. His most popular work, "Ḥesed le-Abraham," referred to above, is a cabalistic treatise with an introduction, אבן היסתיה ("The Cornerstone"; see Talmud Yoma 53*b*), and is divided into seven "fountains" (see Zech. iii. 9), each fountain being subdivided into a number of "streams." The contents of the work are hardly different from the average vagaries found in cabalistic books, as evidenced by the following specimen from the fifth fountain, twenty-fourth stream, p. 57*d*, of the Amsterdam edition:

"On the mystery of metempsychosis and its details: Know that God will not subject the soul of the wicked to more than three migrations; for it is written, 'Lo, all these things doth God work twice, yea thrice, with a man' (Job xxxiii. 29). Which means, He makes him appear twice and thrice in a human incarnation; but the fourth time he is incarnated as a clean animal. And when a man offers a sacrifice, God will, by miraculous intervention, make him select an animal that is an incarnation of a human being. Then will the sacrifice be doubly profitable: to the one that offers it and to the soul imprisoned in the brute. For with the smoke of the sacrifice the soul ascends heavenward and attains its original purity. Thus is explained the mystery involved in the words, 'O Lord, thou preservest man and beast' (Ps. xxxvi. 7 [R. V. 6])."

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Ozar ha-Sefarim*, p. 196; Fürst, *Bibliotheca Judaica*, i. 67; Michael, *Or ha-Ḥayyim*, p. 12.

**3. Abraham Azulai,** called "the illustrious cabalist": Rabbi and author; born in the city of Morocco; died there about 1745. He was popularly supposed to possess miraculous powers. He is the author of a Hebrew work upon the Cabala, "Mikdash Melek," a commentary upon the Zohar.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.

**4. Ḥayyim Joseph David Azulai:** Son of Isaac Zerahiah (No. 7); one of the most prolific of rabbinic authors in the eighteenth century, and a pioneer writer on the history of rabbinical literature; born in Jerusalem about 1724; died at Leghorn March 21, 1807. He studied under Isaac ha-Kohen Rapoport, Jonah Nahon, and Ḥayyim ibn 'Attar. While in general a type of the Oriental rabbi of his age, a strict Talmudist, and a believer in the Cabala, his studious habits and stupendous memory awakened in him an interest in the history of rabbinical literature and in its textual criticism. He accordingly began at an early age a compilation of passages in rabbinical literature in which dialectic authors had tried to solve questions that were based on chronological errors. This compilation he called העלם דבר ("Some Oversights"). It was never printed.

**His Early Scholarship.**

Azulai's scholarship made him so famous that in 1755 he was chosen as meshullah (emissary), an honor bestowed on such men only as were, by their learning, well fitted to represent the Holy Land in Europe, where the people looked upon a Palestinian rabbi as a model of learning and piety. He traveled in this capacity through Italy, France, Germany, and Holland. On his return to Palestine he settled in Hebron, where his ancestor Abraham Azulai (No. 2) had first settled when he came to Palestine. Joseph David Sinzheim, in a eulogy on Azulai, states that the latter left Palestine three times on his missions, in 1755, 1770, and 1781. His diary and his other works are, however, not clear on this point. In 1755 he was in Germany, in 1764 in Egypt, and in the year 1773 in Tunis, Morocco, and Italy, in which latter country he seems to have remained until 1777, most probably occupied with the printing of the first part of his biographical dictionary, "Shem ha-Gedolim," Leghorn, 1774, and with his notes on the Shulhan 'Aruk, entitled "Birke Yosef," Leghorn, 1774-76. In 1777 he was in France, and in 1778 in Holland. On October 28 of the latter year he married, in Pisa, his second wife, Rachel; his first wife, Sarah, had died in 1773. Noting this event in his diary, he adds the wish that he may be permitted to return to Palestine. This wish seems not to have been realized. At all events he remained in Leghorn, occupied with the publication of his works.

Azulai's literary activity is of an astonishing breadth. It embraces every department of rabbinical literature: exegesis, homiletics, casuistry, Cabala, liturgies, and literary history. The last is, as has already been stated, the only department in which he was original. A voracious reader, he noted all historical references; and on his travels he visited the famous libraries of Italy and France, where he examined the Hebrew manuscripts.

His notes were published in four booklets, comprising two sections, under the titles "Shem ha-Gedolim" (The Name of the Great Ones), containing the names of authors, and "Wa'ad ha-Hakamim" (Assembly of the Wise), containing the titles of works. They were, however, so unsystematically arranged that the mass of facts contained therein was of little value until Isaac Benjacob, in 1852, published the work systematically arranged, with copious cross-references. This treatise has established for Azulai a lasting place in Jewish literature.

**His "Shem ha-Gedolim."**

It contains data that might otherwise have been lost, and it proves the author to have had a critical mind, except when touching cabalistic doctrines. By sound scientific methods he investigated the question of the genuineness of Rashi's commentary to Chronicles or to some Talmudic treatise (see "Rashi," in "Shem ha-Gedolim"). Nevertheless he firmly believed that Hayyim Vital had drunk water from Miriam's well, and that this fact enabled him to receive, in less than two years, the whole Cabala from the lips of Isaac Luria (see "Hayyim Vital," in "Shem ha-Gedolim").

The amount of blind superstition found in his diary and other works is almost incredible in a man of such admirable critical ability; and his liturgical works have greatly helped to make this superstition general. In his diary he notes all the cabalistic recipes found by him in manuscripts, and gives many instances of the miraculous effects of his prayers. In his religious attitude he is a strict rigorist. He discusses the question of early burial, which he recommends chiefly on the ground of the cabalistic doctrine that the delay of burial occasions suffering to the dead, and actually writes: "If it should happen in one case out of ten thousand that one would be buried alive, this would not be the slightest sin; for it was so forcordained in order to avoid the evil that would result to the world from this man or his posterity" ("Hayyim Sha'al," i. 25).

**His Superstition.**

Azulai's exegetical works are of the same character, being filled with interpretations of numerals and of casuistic methods. Instances of this kind are found on every page of his "Homat Anak" (Wall Made by a Plumb-Line: Amos vii. 7) and in his commentary to the Psalms, entitled "Yosef Tehillot" (To Add Praise), Leghorn, 1794.

As a writer Azulai was most prolific. The list of his works, compiled by Benjacob, runs to seventy-one items; but some are named twice, because they have two titles, and some are only small treatises. Still, his activity was marvelous. The veneration bestowed upon him by his contemporaries was that given to a saint. He reports in his diary that when he learned in Tunis of the death of his first wife, he kept it secret, because the people would have forced him to marry at once. Legends printed in the appendix to his diary, and others found in Walden's "Shem ha-Gedolim he-Hadash" (compare also "Ma'asch Nora," pp. 7–16, Podgoritza, 1899), prove the great respect in which he was held. Even to-day a great many Oriental and Polish Jews undertake pilgrimages to his grave or send letters to be deposited there.

**His Works.**

Azulai left two sons, Abraham and Raphael Isaiah (No. 12). Of the former nothing is known.

BIBLIOGRAPHY: A complete bibliographical list of his works is found in the preface to Benjacob's edition of *Shem ha-Gedolim*, Wilna, 1852, and frequently reprinted; Carmoly, in the edition of *Shem ha-Gedolim*, Frankfort-on-the-Main, 1853; Fuenn, *Keneset Yisrael*, p. 342; Hazan, *Homat'alot li-Shelomoh*, Alexandria, 1894; Walden, *Shem ha-Gedolim he-Hadash*, 1879; and the diary *Ma'agal Tob*, edited by Elijah Benamozegh, Leghorn, 1879; Michael, *Or ha-Hayyim*, No. 868.

L. G. D.

**5. Isaac Azulai:** Noted cabalist; lived at Hebron in the seventeenth century; son of Abraham (No. 2). He wrote "Zera' Yizhak" (The Seed of Isaac), a cabalistic work, now lost. He died at Constantinople, presumably while traveling as an emissary for the congregations of the Holy Land. Isaac had two sisters. One married **Benjamin Zebi** and was the mother of **Hayyim Abraham Israel Zebi**, who was rabbi in Hebron (died 1731) and the author of "Orim Gedolim" (The Great Lights)—a treatise on rabbinical law—and of "Yemin Mosheh" (The Right Hand of Moses), glosses to the Shulhan 'Aruk (The Hague, 1777). The other became the wife of **David Isaaci**; and their son, **Abraham Isaaci** (died Jan. 10, 1729), was an eminent rabbi in Jerusalem and the author of responsa entitled "Zera' Abraham" (The Seed of Abraham), 2 vols., Constantinople, 1732, and Smyrna, 1733.

1 Vnet da Costa

2 Grace Aguilar

3 Berthold Auerbach

4 L Bamberger

5 Theodorus Bensey

6 C. P. Bergmann

7 Dr. Börne

8 [illegible]

9 Ad Crémieux

10 Bogumil Dawison

11 [illegible]

12 [illegible]

13 B. Disraeli

14 I. D'Israeli

15 Dr. David Einhorn

16 Dr. Frankel.

17 Dr. Fürst

18 [illegible]

19 Isaac L Goldsmid

20 [illegible]

21 H Graetz

22 [illegible]

23 H Heine

24 Wm Horschel.

25 [illegible]

26 חושיאל בראלחנן

27 [illegible]

28 [illegible]

29 David Kaufmann

30 Dr Edmund Lecker

31 [illegible]

32 Isaac Leeser

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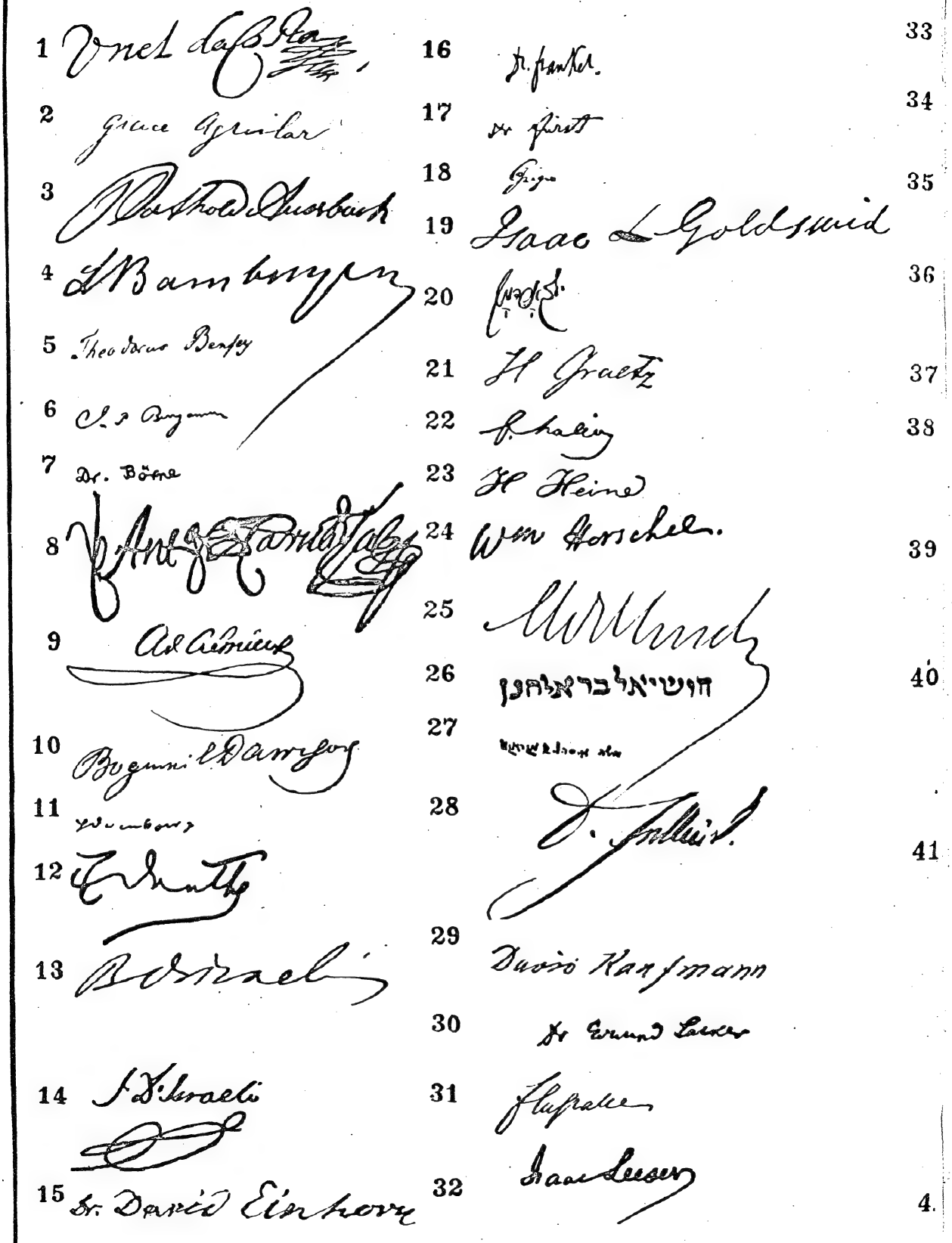

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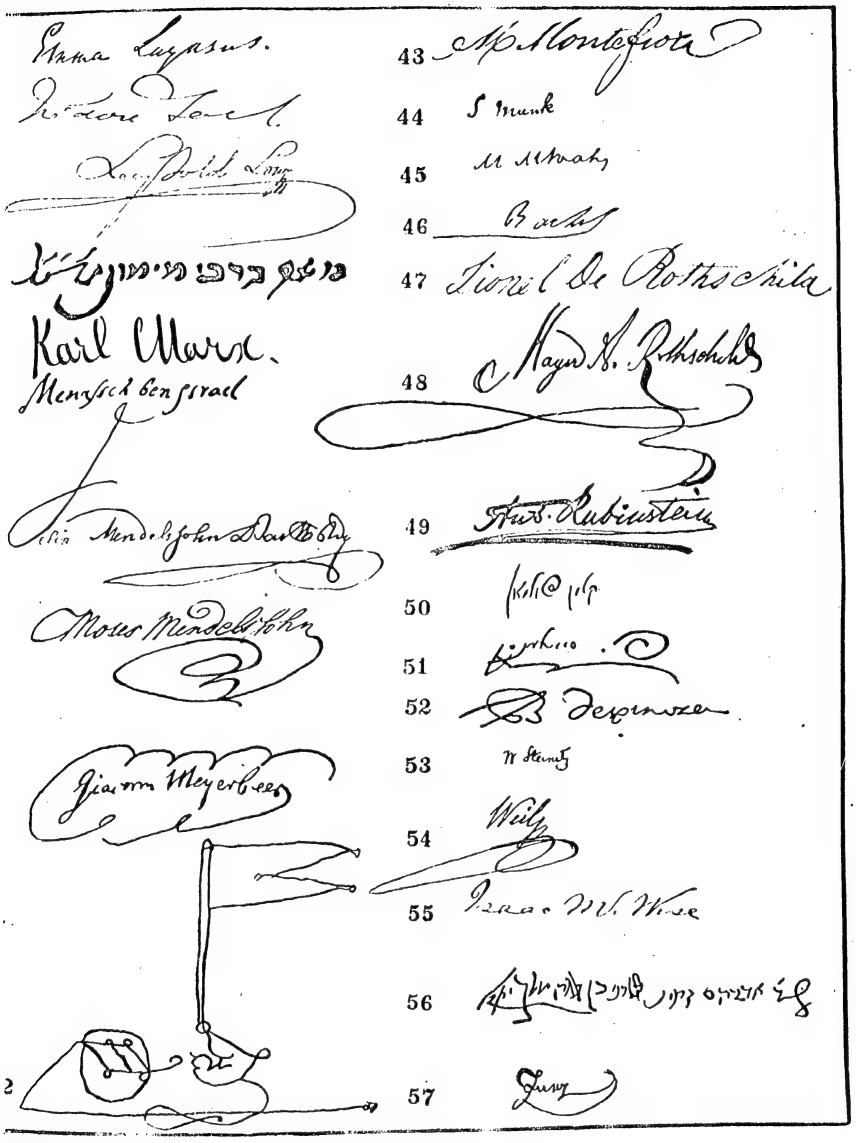

Emma Lazarus.

Theodore Tael.

Leopold Lang

[illegible]

Karl Marx.

Menasseh ben Israel

Felix Mendelssohn Bartholdy

Moses Mendelssohn

Giacomo Meyerbeer

43 M. Montefiore

44 S Munk

45 M Mhaly

46 Bachs

47 Lionel De Rothschild

48 Mayer A. Rothschild

49 Anton Rubinstein

50 [illegible]

51 [illegible]

52 B. Despinoza

53 W Steinitz

54 Weil

55 Isaac M. Wise

56 [illegible]

57 Jung

2

EWISH CELEBRITIES

(FOLLOWING PAGE.)

# KEY TO AUTOGRAPHS OF JEWISH CELEBRITIES.

1. Uriel Acosta
2. Grace Aguilar
3. Berthold Auerbach
4. Ludwig Bamberger
5. Theodore Benfey
6. Judah P. Benjamin
7. Ludwig Börne
8. Antonio Ferdinand Carvajal
9. L. Adolphe Crémieux
10. Bogumil Dawison
11. Joseph Derenbourg
12. Emanuel Deutsch
13. Benjamin Disraeli, Earl of Beaconsfield
14. Isaac D'Israeli
15. Dr. David Einhorn
16. Dr. Zacharias Frankel
17. Dr. Julius Fürst
18. Dr. Abraham Geiger
19. Sir Isaac L. Goldsmid
20. Judah Loeb Gordon
21. Dr. Heinrich Graetz
22. F. Halévy
23. Heinrich Heine
24. Sir William Herschel
25. Baron Maurice de Hirsch
26. Hushiel bar Elhanan
27. Moses Isserles
28. Dr. A. Jellinek
29. Dr. David Kaufmann
30. Dr. Edward Lasker
31. Ferdinand Lassalle
32. Dr. Isaac Leeser
33. Emma Lazarus
34. Isidore Loeb
35. Dr. Leopold Löw
36. Moses ben Maimon (Maimonides)
37. Karl Marx
38. Menasseh ben Israel
39. Felix Mendelssohn Bartholdy
40. Moses Mendelssohn
41. Giacomo Meyerbeer
42. Solomon Molcho
43. Sir Moses Montefiore
44. Solomon Munk
45. Mordecai M. Noah
46. Rachel
47. Baron Lionel de Rothschild
48. Mayer A. Rothschild
49. Anton Rubinstein
50. Kalman Schulman
51. Perez Smolenskin
52. Benedict de Spinoza
53. William Steinitz
54. Dr. Henri Weil
55. Dr. Isaac M. Wise
56. Abraham Zacuto
57. Dr. Leopold Zunz

**6. Isaac Leonini Azulay:** Under the name "Joseph Leonini" (Leonini was the family name of his mother) he published in Berlin in 1791 a Spanish comedy, "El Delinquente Honrado," on the title-page of which he describes himself as "Teacher of Princess Augusta and in the gymnasium of Berlin." He is said to have traveled to Prague in order to study at the university there, but was robbed of his money and found himself stranded in Berlin, where he resorted to the teaching of languages to gain a livelihood. Azulay subsequently settled in London, where he married Bella Friedlaender, a cousin of Chief Rabbi Herschell. He died in that city July 17, 1840.

**7. Isaac Zerahiah Azulai:** Father of Ḥayyim Joseph David (No. 4). Died in Jerusalem Jan. 16, 1765.

**8. Isaiah Azulai:** Father of Isaac Zerahiah (No. 7) and grandfather of Ḥayyim Joseph David (No. 4). Died in Jerusalem March 3, 1732.

**9. Mordecai Azulai:** Father of Abraham (No. 2). Lived in Fez toward the end of the sixteenth century.

**10. Moses Azulai:** Son of Raphael Isaiah (No. 12). He edited some of his father's responsa in the collection "Zikron Moshe" (Remembrance of Moses), Leghorn, 1839, and made an epitome of some of the works of his grandfather, Ḥayyim Joseph David (No. 4).

**11. Nissim Zerahiah Azulai:** Editor and annotator of Shabbethai Cohen's "Shulḥan ha-Tahor" (The Pure Table), a treatise on the 613 commandments, Safed, 1836. He perished in the earthquake at Safed Jan. 1, 1837.

**12. Raphael Isaiah Azulai:** Rabbi in Ancona, where he died about 1830. One of his daughters married Abraham, son of the renowned rabbi David Pardo; and her grandson Moses Pardo was rabbi of Alexandria from 1871 to 1888. He was the author of a number of responsa and decisions, which appeared partly under the title "Tiferet Moshe" (The Splendor of Moses), and partly in the "Zikron Moshe" of his son Moses (No. 10).

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Zedner, *Cat. Hebr. Books British Museum*; Ḥazan, *Ha-Ma'alot li-Shelomoh*, 1891; *The Leisure Hour*, London, Aug., 1886; *Allg. Zeit. des Judenthums*, 1839, p. 60; private sources.

D. D.—A. P.

**AZZUR** or **AZUR: 1.** Father of Ḥananiah, a false prophet, contemporary with Jeremiah (Jer. xxviii. 1).

**2.** A leader who sealed the covenant with Nehemiah (Neh. x. 17).

**3.** Father of Jaazaniah, a prince of the people denounced by Ezekiel (Ezek. xi. 1 *et seq.*).

J. SR. G. B. L.

**'AZZUT PANIM** (עַזּוּת פָּנִים. "brazen-facedness"): A term applied to an impudent person. The phrase "'az panim" occurs in Deut. xxviii. 50 ("a nation of fierce countenance"), and in Dan. viii. 23 ("a king of fierce countenance"). "The brazen-faced one goes to Gehenna, the shame-faced, or bashful, to Gan 'Eden," says R. Judah (Mas. Kallah, ii., and thence transferred to Abot v. 20; see Taylor, "Sayings of the Fathers," p. 105. "He who has not 'boshet panim' [bashfulness or shamefacedness], of a surety his ancestors stood not on Mount Sinai"; that is, he has not the pure blood of the Jewish race in him (Ned. 20*a*; compare Mek., Yitro, 9 on "His fear be upon your face that ye sin not," Ex. xx. 20). One of the characteristics of the Jewish people, next to their being compassionate and benevolent, is their bashfulness (Yeb. 79*a*). No greater insult can therefore be inflicted upon a Jew than to call him "'Azzut Panim," in dialect also "Azzes Pônim." "Every priest that shows 'Azzut Panim is surely a descendant of the slaves of Pashḥur, the son of Immer, the priest who smote the prophet Jeremiah and put him in stocks [Jer. xx. 1]; these slaves having intermarried with priestly houses" (Kid. 70*b*). According to R. Eliezer, R. Joshua, and R. Akiba, an "'az panim" (shameless person) exposes himself to the suspicion of being the offspring of an incestuous marriage or of some forbidden connection ("mamzer," or "ben ha-niddah"; Mas. Kallah, ii.). An "'az panim" may be called "rasha'" (wicked), in accordance with Prov. xxi. 29 ("A wicked man hardeneth his face"), or be hated, in accordance with Eccl. viii. 1 (which, with the reading "yesunne," means "the boldness of his face causeth him to be hated"). An "'az panim" is sure of falling a victim to sin, and it is on account of "'azze phanim" (the shameless) in the land that rain is withheld, according to Jer. iii. 3: "Therefore the showers have been withholden, . . . thou refusedst to be ashamed" (Ta'an. 7*b*).

At the close of his daily prayers Rabbi Judah ha-Nasi used to say: "May it be Thy will, O Lord our God and God of our fathers, to save us from 'azze phanim' [the shameless ones] and from 'azzut panim' [shamelessness], from an evil man, an evil plague," etc. (Ber. 16*b*)—a prayer which found a place in the daily morning prayer of the common liturgy.

J. SR. K.

THE

# Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

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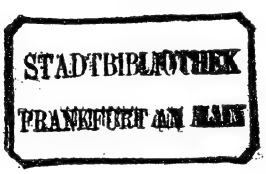

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# SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

## A.—Rules for the Transliteration of Hebrew and Aramaic.

**1.** All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

**2.** Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

**3.** Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

**4.** The following system of transliteration has been used for Hebrew and Aramaic:

| | | | | |
|---|---|---|---|---|
| א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., Ze'eb or Meïr.* | | | | |
| ב *b* | ז *z* | ל *l* | פ *with dagesh, p* | שׁ *sh* |
| ג *g* | ח *ḥ* | מ *m* | פ *without dagesh, f* | שׂ *s* |
| ד *d* | ט *ṭ* | נ *n* | צ *ẓ* | ת *t* |
| ה *h* | י *y* | ס *s* | ק *ḳ* | |
| ו *w* | כ *k* | ע ' | ר *r* | |

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

**5.** The vowels have been transcribed as follows:

| | | | | |
|---|---|---|---|---|
| ◌ַ *a* | ◌ֻ *u* | ◌ָ *a* | ◌ֵ *e* | ◌ֹ *o* |
| ◌ֶ *e* | ◌ֱ *e* | ◌ֳ *o* | ◌ִ *i* | |
| ◌ִ *i* | ◌ֲ *e* | ◌ָ *a* | ◌ֻ *u* | |

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

**6.** The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah*.]

## B.—Rules for the Transliteration of Arabic.

**1.** All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

| | | | | |
|---|---|---|---|---|
| أ *a* | خ *kh* | ش *sh* | غ *gh* | ن *n* |
| ب *b* | د *d* | ص *ṣ* | ف *f* | ه *h* |
| ت *t* | ذ *dh* | ض *ḍ* | ق *ḳ* | و *w* |
| ث *th* | ر *r* | ط *ṭ* | ك *k* | ي *y* |
| ج *j* | ز *z* | ظ *ẓ* | ل *l* | |
| ح *ḥ* | س *s* | ع ' | م *m* | |

**2.** Only the three vowels—a, i, u—are represented:

◌َ *a* or *ā* ◌ِ *i* or *ī* ◌ُ *u* or *ū*

No account has been taken of the *imālah*; *i* has not been written *e*, nor *u* written *o*.

* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

**3.** The Arabic article is invariably written *al;* no account being taken of the assimilation of the *l* to the following letter; *e.g., Abū al-Salt,* not *Abu-l-Salt; Nafīs al-Daulah,* not *Nafīs ad-Daulah.* The article is joined by a hyphen to the following word.

**4.** At the end of words the feminine termination is written *ah;* but, when followed by a genitive, *at; e.g., Risālah dhāt al-Kursiyy,* but *Hī'at al-Aflāk.*

**5.** No account is taken of the overhanging vowels which distinguish the cases; *e.g., 'Amr,* not *'Amru* or *'Amrun; Ya'akūb,* not *Ya'akūbun;* or in a title, *Kitāb al-amānāt wal-'itikādāt.*

## C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar, Alexander, deciatine, Moscow,* are transliterated according to the following system:

| | | | | | |
|---|---|---|---|---|---|
| А а | *a* | Н н | *n* | Щ щ | *shch* |
| Б б | *b* | О о | *o* | Ъ ъ | mute |
| В в | *v* | П п | *p* | Ы ы | *y* |
| Г г | *h, v,* or *g* | Р р | *r* | Ь ь | half mute |
| Д д | *d* | С с | *s* | Ѣ ѣ | *ye* |
| Е е | *e* and *ye* at the beginning. | Т т | *t* | Э э | *e* |
| Ж ж | *zh* | У у | *u* | Ю ю | *yu* |
| З з | *z* | Ф ф | *f* | Я я | *ya* |
| И и | *i* | Х х | *kh* | Ѳ ѳ | *F* |
| К к | *k* | Ц ц | *tz* | Ѵ ѵ | *œ* |
| Л л | *l* | Ч ч | *ch* | Й й | *i* |
| М м | *m* | Ш ш | *sh* | | |

## Rules for the Citation of Proper Names, Personal and Otherwise.

**1.** Whenever possible, an author is cited under his most specific name; *e.g.,* Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.,* to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meiri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini,* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

**2.** When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g., Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz, *Isaac* of Corbeil.

**3.** Names containing the word *d', de, da, di,* or *van, von, y,* are arranged under the letter of the name following this word; *e.g.,* de Pomis under *Pomis,* de Barrios under *Barrios,* Jacob d'Illescas under *Illescas.*

**4.** In arranging the alphabetical order of personal names *ben, da, de, di, ha-, ibn*, of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

| | | |
|---|---|---|
| Abraham of Augsburg | Abraham de Balmes | Abraham ben Benjamin Aaron |
| Abraham of Avila | Abraham ben Baruch | Abraham ben Benjamin Ze'eb |
| Abraham ben Azriel | Abraham of Beja | Abraham Benveniste |

**5.** In order to facilitate reference, complete groups of all persons bearing such common names as Aaron, Abraham, Jacob, are given in small type in a group immediately under the first key-word.

* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

# LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliography, are not included here.]

| | |
|---|---|
| Ab | Abot, Pirke |
| Ab. R. N. | Abot de-Rabbi Nathan |
| 'Ab. Zarah | 'Abodah Zarah |
| *ad loc.* | at the place |
| A.H. | in the year of the Hegira |
| Allg. Zeit. des Jud. | Allgemeine Zeitung des Judenthums |
| Am. Jew. Hist. Soc. | American Jewish Historical Society |
| Am. Jour. Semit. Lang. | American Journal of Semitic Languages |
| Anglo-Jew. Assoc. | Anglo-Jewish Association |
| Apoc. | Apocalypse |
| Apocr | Apocrypha |
| Apost. Const. | Apostolical Constitutions |
| 'Ar | 'Arakin (Talmud) |
| Arch. Isr. | Archives Israélites |
| art | article |
| A. T. | Das Alte Testament |
| A. V. | Authorized Version |
| b | ben *or* bar *or* born |
| Bab | Babli (Babylonian Talmud) |
| Bacher, Ag. Bab. Amor. | Bacher, Agada der Babylonischen Amoräer |
| Bacher, Ag. Pal. Amor. | Bacher, Agada der Palästinensischen Amoräer |
| Bacher, Ag. Tan. | Bacher, Agada der Tannaiten |
| Bar | Baruch |
| B. B. | Baba Batra (Talmud) |
| B.C | before the Christian era |
| Bek | Bekorot (Talmud) |
| Benzinger, Arch. | Benzinger, Hebräische Archäologie |
| Ber | Berakot (Talmud) |
| Berliner's Magazin | Berliner's Magazin für die Wissenschaft des Judenthums |
| Bik | Bikkurim (Talmud) |
| B. K. | Baba Kamma (Talmud) |
| B. M. | Baba Mezi'a (Talmud) |
| Boletin Acad. Hist. | Boletin de la Real Academia de la Historia (Madrid) |
| Brüll's Jahrb. | Brüll's Jahrbücher für Jüdische Geschichte und Litteratur |
| Bulletin All. Isr. | Bulletin of the Alliance Israélite Universelle |
| c | about |
| Cant. | Canticles (Song of Solomon) |
| Cant. R. | Canticles Rabbah |
| Cat. Anglo-Jew. Hist. Exh. | Catalogue of Anglo-Jewish Historical Exhibition |
| C.E | common era |
| ch. in bibliog. and text | chapter or chapters |
| Cheyne and Black, Encyc. Bibl. | Cheyne and Black, Encyclopædia Biblica |
| I Chron | I Chronicles |
| II Chron | II Chronicles |
| C. I. A. | Corpus Inscriptionum Atticarum |
| C. I. G. | Corpus Inscriptionum Græcarum |
| C. I. H. | Corpus Inscriptionum Hebraicarum |
| C. I. L. | Corpus Inscriptionum Latinarum |
| C. I. S. | Corpus Inscriptionum Semiticarum |
| Col | Colossians |
| Cor | Corinthians |
| d. | died |
| D | Deuteronomist |
| Dan | Daniel |
| De Gubernatis, Diz. Biog. | De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei |
| Dem | Demai (Talmud) |
| Derenbourg, Hist. | Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc. |
| Deut | Deuteronomy |
| Deut. R. | Deuteronomy Rabbah |
| E | Elohist |
| Eccl | Ecclesiastes |
| Eccl. R. | Ecclesiastes Rabbah |
| Ecclus. (Sirach) | Ecclesiasticus |
| ed. | edition |
| 'Eduy | 'Eduyyot (Talmud) |
| Encyc. Brit. | Encyclopædia Britannica |
| Eng | English |
| Eph | Ephesians |
| Epiphanius, Hæres. | Epiphanius, Adversus Hæreses |
| 'Er | 'Erubin (Talmud) |
| Ersch and Gruber, Encyc. | Ersch and Gruber, Allg. Encyklopädie der Wissenschaft und Künste |
| Esd | Esdras |
| Esth | Esther |
| Esther R. | Esther Rabbah |
| *et seq.* | and following |
| Eusebius, Hist. Eccl. | Eusebius, Historia Ecclesiastica |
| Ex | Exodus |
| Ex. R. | Exodus Rabbah |
| Ezek | Ezekiel |
| Frankel, Mebo. | Frankel, Mebo Yerushalmi |
| Fürst, Bibl. Jud. | Fürst, Bibliotheca Judaica |
| Fürst, Gesch. des Karäert. | Fürst, Geschichte des Karäerthums |
| Gal | Galatians |
| Gaster, Hist. of Bevis Marks | Gaster, Bevis Marks Memorial Volume |
| Geiger, Urschrift. | Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums |
| Geiger's Jüd. Zeit. | Geiger's Jüdische Zeitschrift für Wissenschaft und Leben |
| Geiger's Wiss. Zeit. Jüd. Theol. | Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie |
| Gem | Gemara |
| Gen | Genesis |
| Gen. R. | Genesis Rabbah |
| Gesch | Geschichte |
| Gesenius, Gr. | Gesenius, Grammar |
| Gesenius, Th. | Gesenius, Thesaurus |
| Gibbon, Decline and Fall. | Gibbon, History of the Decline and Fall of the Roman Empire |
| Ginsburg's Bible. | Ginsburg's Masoretico-Critical Edition of the Hebrew Bible |
| Git | Gittin (Talmud) |
| Graetz, Hist. | Graetz, History of the Jews |
| Grätz, Gesch. | Grätz, Geschichte der Juden |
| Hab | Habakkuk |
| Hag | Haggai |
| Hag | Hagigah (Talmud) |
| Hal | Hallah (Talmud) |
| Hamburger, R. B. T. | Hamburger, Realencyclopädie für Bibel und Talmud |
| Hastings, Dict. Bible | Hastings, Dictionary of the Bible |
| Heb | Epistle to the Hebrews |
| Hebr | Masoretic Text |
| Herzog-Pitt or Herzog-Hauck, Real-Encyc. | Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively) |
| Hirsch, Biog. Lex. | Hirsch, Biographisches Lexikon Hervorragender Aerzte Aller Zeiten und Völker |
| Hom | Homiletics *or* Homily |
| Hor | Horayot (Talmud) |
| Hul | Hullin (Talmud) |
| *ib.* | same place |
| *idem* | same author |
| Isa | Isaiah |
| Isr. Letterbode | Israelitische Letterbode |
| J | Jahvist |
| Jaarboeken | Jaarboeken voor de Israeliten in Nederland |
| Jacobs, Sources. | Jacobs, Inquiry into the Sources of Spanish-Jewish History |
| Jacobs and Wolf, Bibl. Anglo-Jud. | Jacobs and Wolf, Bibliotheca Anglo-Judaica |
| Jahrb. Gesch. der Jud. | Jahrbuch für die Geschichte der Juden und des Judenthums |
| Jastrow, Dict. | Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim |
| Jellinek, B. H. | Jellinek, Bet ha-Midrash |
| Jer | Jeremiah |
| Jew. Chron. | Jewish Chronicle, London |
| Jew. Hist. Soc. Eng. | Jewish Historical Society of England |
| Jew. Quart. Rev. | Jewish Quarterly Review |
| Jew. World | Jewish World, London |
| Josephus, Ant. | Josephus, Antiquities of the Jews |
| Josephus, B. J. | Josephus, De Bello Judaico |
| Josephus, Contra Ap | Josephus, Contra Apionem |
| Josh | Joshua |
| Jost's Annalen | Jost's Israelitische Annalen |
| Jour. Bib. Lit. | Journal of Biblical Literature |
| Justin, Dial. cum Tryph | Justin, Dialogus cum Tryphone Judæo |
| Kaufmann Gedenkbuch | Gedenkbuch zur Erinnerung an David Kaufmann |
| Kayserling, Bibl. Esp.-Port.-Jud. | Kayserling, Biblioteca Española-Portugueza-Judaica |
| Ker | Keritot (Talmud) |
| Ket | Ketubot (Talmud) |
| Kid | Kiddushin (Talmud) |
| Kil | Kilayam (Talmud) |
| Kin | Kinnim (Talmud) |

| | |
|---|---|
| Kohut Memorial Volume | Semitic Studies in Memory of A. Kohut |
| Krauss, Lehnwörter | Krauss, Griechische und Lateinische Lehnwörter, etc. |
| Lam | Lamentations |
| Lam. R. | Lamentations Rabbah |
| Larousse, Dict. | Larousse, Grand Dictionnaire Universel du XIXe Siècle |
| *l.c.* | in the place cited |
| Lev. | Leviticus |
| Lev. R. | Leviticus Rabbah |
| Levy, Chal. Wörterb. | Levy, Chaldäisches Wörterbuch, etc. |
| Levy, Neuhebr. Wörterb. | Levy, Neuhebräisches und Chaldäisches Wörterbuch, etc. |
| LXX | Septuagint |
| m | married |
| Ma'as. | Ma'aserot (Talmud) |
| Ma'as. Sh. | Ma'aser Sheni (Talmud) |
| Macc. | Maccabees |
| Mak. | Makkot (Talmud) |
| Maksh. | Makshirin (Talmud) |
| Mal. | Malachi |
| Mas. | Masorah |
| Massek. | Masseket |
| Matt. | Matthew |
| McClintock and Strong, Cyc. | McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature |
| Meg. | Megillah (Talmud) |
| Me'i. | Me'ilah (Talmud) |
| Mek. | Mekilta |
| Men. | Menahot (Talmud) |
| Mid. | Middot (Talmud) |
| Midr. | Midrash |
| Midr. R. | Midrash Rabbah |
| Midr. Teh. | Midrash Tehillim (Psalms) |
| Mik. | Mikwaot (Talmud) |
| M. K. | Mo'ed Katan (Talmud) |
| Monatsschrift. | Monatsschrift für Geschichte und Wissenschaft des Judenthums |
| Mortara, Indice. | Mortara, Indice Alfabetico |
| MS | Manuscript |
| Müller, Frag. Hist. Græc. | Müller, Fragmenta Historicorum Græcorum |
| Naz. | Nazir (Talmud) |
| n.d. | no date |
| Ned. | Nedarim (Talmud) |
| Neg. | Nega'im |
| Neh. | Nehemiah |
| Neubauer, Cat. Bodl. Hebr. MSS. | Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library |
| Neubauer, G. T. | Neubauer, Géographie du Talmud |
| N. T. | New Testament |
| Num. | Numbers |
| Num. R. | Numbers Rabbah |
| Obad. | Obadiah |
| Oest. Wochenschrift. | Oesterreichische Wochenschrift |
| Oh. | Ohalot (Talmud) |
| Onk. | Onkelos |
| Orient, Lit. | Literaturblatt des Orients |
| O. T. | Old Testament |
| P | Priestly code |
| Pagel, Biog. Lex. | Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts |
| Pal. Explor. Fund. | Palestine Exploration Fund |
| Pauly-Wissowa, Real-Encyc. | Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft |
| Pent. | Pentateuch |
| Pes. | Pesahim (Talmud) |
| Pesh. | Peshito, Peshitta |
| Pesik. | Pesikta de-Rab Kahana |
| Pesik. R. | Pesikta Rabbati |
| Phil. | Philippians |
| Pirke R. El. | Pirke Rabbi Eliezer |
| Prov. | Proverbs |
| Ps. | Psalm *or* Psalms |
| R. | Rabbi *or* Rab (before names) |
| Rahmer's Jüd. Lit.-Blatt. | Rahmer's Jüdisches Litteratur-Blatt |
| Regesty | Regesty i Nadpisi |
| Rev. As. | Revue Asiatique |
| Rev. Bib. | Revue Biblique |
| Rev. Et. Juives. | Revue des Etudes Juives |
| Rev. Sém. | Revue Sémitique |
| R. H. | Rosh ha-Shanah (Talmud) |
| Rios (Amador de los), Estudios. | Estudios Históricos, Políticos y Literarios, etc. |
| Rios (Amador de los), Hist. | Historia . . . de los Judios de España y Portugal |
| Ritter, Erdkunde. | Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen |
| Roest, Cat. Rosenthal. Bibl. | Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek |
| Rom. | Romans |
| R. V. | Revised Version |
| Salfeld, Martyrologium | Salfeld, Das Martyrologium des Nürnberger Memorbuches |
| I Sam. | I Samuel |
| II Sam. | II Samuel |
| Sanh. | Sanhedrin (Talmud) |
| S. B. O. T. | (Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt |
| Schaff-Herzog, Encyc. | Schaff-Herzog, A Religious Encyclopædia |
| Schrader, C. I. O. T. | Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans. |
| Schrader, K. A. T. | Schrader, Keilinschriften und das Alte Testament |
| Schrader, K. B. | Schrader, Keilinschriftliche Bibliothek |
| Schrader, K. G. F. | Schrader, Keilinschriften und Geschichtsforschung |
| Schürer, Gesch. | Schürer, Geschichte des Jüdischen Volkes |
| Sem. | Semahot (Talmud) |
| Shab. | Shabbat (Talmud) |
| Sheb. | Shebi'it (Talmud) |
| Shebu. | Shebu'ot (Talmud) |
| Shek. | Shekalim (Talmud) |
| Sibyllines | Sibylline Books |
| Smith, Rel. of Sem. | Smith, Lectures on Religion of the Semites |
| Stade's Zeitschrift | Stade's Zeitschrift für die Alttestamentliche Wissenschaft |
| Steinschneider, Cat. Bodl. | Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library |
| Steinschneider, Hebr. Bibl. | Steinschneider, Hebräische Bibliographie |
| Steinschneider, Hebr. Uebers. | Steinschneider, Hebräische Uebersetzungen |
| Suk. | Sukkah (Talmud) |
| s.v. | under the word |
| Ta'an. | Ta'anit (Talmud) |
| Tan. | Tanhuma |
| Targ. | Targumim |
| Targ. Onk. | Targum Onkelos |
| Targ. Yer. | Targum Yerushalmi *or* Targum Jonathan |
| Tem. | Temurah (Talmud) |
| Ter. | Terumot (Talmud) |
| Thess. | Thessalonians |
| Tim. | Timothy |
| Toh. | Tohorot |
| Tos. | Tosafot |
| Tosef. | Tosefta |
| transl. | translation |
| Tr. Soc. Bibl. Arch. | Transactions of the Society of Biblical Archæology |
| T. Y. | Tebul Yom (Talmud) |
| 'Uk. | 'Ukzin (Talmud) |
| Univ. Isr. | Univers Israélite |
| Vulg. | Vulgate |
| Weiss, Dor. | Weiss, Dor Dor we-Dorshaw |
| Wellhausen, I. J. G. | Wellhausen, Israelitische und Jüdische Geschichte |
| Winer, B. R. | Winer, Biblisches Realwörterbuch |
| Wisdom | Wisdom of Solomon |
| Wolf, Bibl. Hebr. | Wolf, Bibliotheca Hebræa |
| W. Z. K. M. | Wiener Zeitschrift für die Kunde des Morgenlandes |
| Yad. | Yadayim (Talmud) |
| "Yad" | Yad ha-Hazakah |
| Yalk. | Yalkut |
| Yeb. | Yebamot (Talmud) |
| Yer. | Yerushalmi (Jerusalem Talmud) |
| YHWH | Jehovah |
| Zab. | Zabim (Talmud) |
| Z. D. M. G. | Zeitschrift der Deutschen Morgenländischen Gesellschaft |
| Zeb. | Zebahim (Talmud) |
| Zech. | Zechariah |
| Zedner, Cat. Hebr. Books Brit. Mus. | Zedner, Catalogue of the Hebrew Books in the British Museum |
| Zeit. für Assyr. | Zeitschrift für Assyriologie |
| Zeit. Deutsch. Paläst. Ver. | Zeitschrift des Deutschen Palästina-Vereins |
| Zeit. für Hebr. Bibl. | Zeitschrift für Hebräische Bibliographie |
| Zeitlin, Bibl. Post-Mendels. | Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana |
| Zeph. | Zephaniah |
| Zunz, G. S. | Zunz, Gesammelte Schriften |
| Zunz, G. V. | Zunz, Gottesdienstliche Vorträge |
| Zunz, Literaturgesch. | Zunz, Literaturgeschichte der Synagogalen Poesie |
| Zunz, Ritus. | Zunz, Die Ritus des Synagogalen Gottesdienstes |
| Zunz, S. P. | Zunz, Synagogale Poesie des Mittelalters |
| Zunz, Z. G. | Zunz, Zur Geschichte und Literatur |

## Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

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## ADDENDA ET CORRIGENDA.

Page 3, col. b, line 17, add: "died in Italy, May, 1884."
" 130, " b, " 28 from below, for "Caroline von Bettelheim-Gomperz" read "Caroline von Gomperz-Bettelheim."
" 142, " b, " 15 " " for "ii. 25" read "vi. 25."
" 180, " a, " 10 " " for "Guber" read "Johar."
" 226, " b, " 9 " " for "became director" read "was founder."
" 309, " b, " 10, for "Yekutiel" read "Jekuthiel."
" 353, " b, " 40, for "Brandes" read "Braudes" (and so throughout article).
" 353, " b, " 41, add: "died Oct. 18, 1902, at Vienna."

**BENCEMERO, or BEN ZAMAIRA, ABRAHAM:** Mediator, in 1526, between the Moors and the governor of Saffee and Azamor, employed by the Portuguese. He lived at Azamor on the west coast of Africa. Abraham Cazan (Hazan), the most prominent Jew of that city, was also employed in the same capacity.

BIBLIOGRAPHY: João de Sousa, *Documentos Arabicos para la Hist'oria Portugueza*, pp. 159 *et seq.*, Lisbon, 1790; Kayserling, *Gesch. der Juden in Portugal*, p. 101.

G. M. K.

**BENCEMERO, ISAAC:** Relative of Abraham Bencemero of Azamor; the deliverer of Nuno Fernandes d'Atayde, commander-in-chief of Saffee. When in 1511 this latter city was besieged and surrounded by an army of more than 100,000 men and Atayde was exposed to the greatest danger, Bencemero and a certain Ismael formed the bold plan of bringing assistance to the Portuguese. At their own expense they fitted out two vessels, manned them with co-religionists, and sailed to Saffee. Eluding the sentinels on watch, they entered the city in the darkness of night, and thus saved Atayde and his men.

BIBLIOGRAPHY: Hieronymo de Mendoça, *Jornada de Africa*, p. 89a, Lisbon, 1607; Kayserling, *Gesch. der Juden in Portugal*, p. 159.

G. M. K.

**BENDAVID, LAZARUS:** German philosopher and reformer; born in Berlin Oct. 18, 1762; died there March 28, 1832. In his younger days he supported himself by polishing glasses, and in his leisure time studied mathematics, in which he attained great proficiency. His earliest published work was on a geometrical subject, "Ueber die Parallellinien" (Berlin, 1786), and attracted much attention. Bendavid studied at the universities of Göttingen and Halle and became a stanch adherent of the Kantian philosophy.

Lazarus Bendavid.

After failing in his effort to enter the service of the Prussian government in the Department of Justice, Bendavid in 1793 went to Vienna and lectured on Kant's philosophical system in one of the halls of the university. He was, however, soon compelled to terminate his lectures there, but continued them in the mansion of Count Harrach, where he attracted large and distinguished audiences. When, in 1797, foreign residents were forced to leave Vienna, Bendavid returned to Berlin, and was for several years editor of the "Spener'sche Zeitung," which he directed with great ability and circumspection during the dangerous times of the French domination.

**Lectures on Kant.**

In 1806 Bendavid became the director of the Freischule (Jewish Free School), which had been founded in 1778 by David Friedländer and Daniel Itzig. Bendavid brought the school to such a high standard that nearly a third of its pupils were non-Jews in 1819, when the attendance of Christian children at Jewish schools was prohibited by the government. He served without compensation until the school was closed in 1825. His services as an expert accountant were much sought after by commercial and financial institutions; and he was also employed in that capacity for many years by the directors of the Royal Fund for Widows (Königliche Wittwenkasse). The extreme simplicity of his mode of living brought him the nickname of "The Modern Diogenes"; while by his thrifty habits he succeeded in being as independent in worldly affairs as he strove to be in the domain of philosophy. He is called by Heine "a sage after the pattern of antiquity." He never married.

**"The Modern Diogenes."**

In philosophy Bendavid remained a Kantian throughout his life. His published lectures, such as the "Vorlesungen über die Kritik der Praktischen Vernunft" (Vienna, 1796), "Vorlesungen über die Kritik der Reinen Vernunft" (*ib.* 1796), and several similar works, are simply expositions of the philosophy of his great master. When new metaphysical leaders like Fichte, Schelling, and Hegel commenced to dominate the world of German thought, Bendavid offered no resistance and engaged in no polemics like other Kantians, but withdrew from the field of active philosophical studies and exercised his mind on other subjects.

Bendavid's influence on the development and popularization of philosophy in his time is generally

recognized. His "Ueber den Ursprung Unserer Erkenntnisse" (Berlin, 1802) was crowned by the Academy of Berlin. This work and his other independent philosophical researches, like "Beiträge zur Kritik des Geschmacks" (Vienna, 1797), "Versuch einer Geschmackslehre" (Berlin, 1798), and "Versuch einer Rechtslehre" (Berlin, 1802), which are now almost forgotten, were of importance at the time of their appearance. The truths which they contain, now generally accepted, had to struggle hard for recognition in those days; and Bendavid's lucid style contributed much to their popularization. He will always be remembered as one of the trio of Jewish philosophers (the other two being Marcus Herz and Solomon Maimon) who, as much as any other German thinkers, helped to spread the Kantian philosophy at the end of the eighteenth century.

In the Jewish world Bendavid's influence was also considerable, and by no means imperceptible, as is claimed by Grätz. In his "Etwas zur Charakteristick der Juden" (Vienna-Leipsic, 1793; improved ed., Berlin, 1813) he pleaded boldly for abolition of ceremonial laws, and is thus among the first, if not actually the first, advocate of practical religious reform in Judaism as the only means to stem the tide of conversions to Christianity which began to rise in those days with startling rapidity. In this work (pp. 33, 34) Bendavid pays high tribute to Moses Mendelssohn, who befriended and encouraged him in his early struggles. It is interesting to note that Bendavid was summoned before Cardinal Migazzi in Vienna to defend himself against the charge that he traduced Christianity in that work (see Schreiber, "Reformed Judaism," pp. 28–31, Spokane, Wash., 1892).

Bendavid was one of the first radical Bible critics among the Jews of Germany. His "Ueber die Religion der Ebräer vor Moses" (Berlin, 1812) and the essay "Ueber Geschriebenes und Mündliches Gesetz," which appeared in Zunz's "Zeitschrift für die Wissenschaft des Judenthums," 1823, claim to be parts of a comprehensive critical study of the Pentateuch which was probably never finished. In the same periodical also appeared his "Ueber den Glauben der Juden an einen Künftigen Messiah," where he uses his knowledge of the Talmud and rabbinical literature to insist on the principle, first brought forward by Joseph Albo, that the belief in the coming of a Messiah is not essential to Judaism. His "Zur Berechnung und Geschichte des Jüdischen Kalenders" (Berlin, 1817) was also a radical departure from the usual treatment of the subject by Jewish writers, and called forth a vehement rejoinder in the booklet, "Dabar Be'itto," by Meïr ben Moses Kornick (Breslau, 1817). The last work published by Bendavid, which appeared in Berlin in 1824, was a report on the condition of the Freischule.

**A Radical Bible Critic.**

BIBLIOGRAPHY: Bendavid wrote an autobiographical sketch which appeared in the *Bildnisse Berliner Gelehrten*, Berlin, 1806. His biography, written by Moritz Veit, appeared in the *Blätter für Lit. Unterh.* for 1832. *Allgemeine Deutsche Biographie*, ii. 318–320; Grätz, *Gesch. der Juden*, xii. 139; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 318; L. Geiger, *Gesch. der Jüd. Gemeinde in Berlin*, pp. 168 *et seq.*; *Zeit. für Gesch. der Juden in Deutschland*, iv. 75–86 (his letters to Bellerman).

S. P. Wi.

**BENDEMANN, EDUARD JULIUS FRIEDRICH:** German painter; born Dec. 3, 1811, in Berlin; died Dec. 27, 1889, at Düsseldorf. His father was a prominent banker of Berlin and associated with the intellectual circles of the capital. His talented son was therefore at an early age brought into contact with such celebrities as Gottfried Schadow and his two sons, as well as with Felix Mendelssohn and Werder. It was, however, the intercourse with Julius Hübner, who afterward became his brother-in-law and was then a pupil at the Berlin Academy, that induced Bendemann to devote himself to art. After a short course of elementary study with W. Schadow at Berlin, Bendemann accompanied him to Düsseldorf, where he became a member of that celebrated fraternity of art students afterward designated "the Düsseldorf School."

E. Bendemann

As early as 1828 Bendemann had attracted attention in Berlin by an excellent portrait of his grandmother, which had been exhibited in that city. His next picture, "Boaz and Ruth," his first independent creation, also met with recognition, without, however, giving evidence of the triumphs that the painter was soon to achieve. When, in 1830, Schadow went to Italy, Bendemann, Karl Sohn, Th. Hildebrandt, and Hübner accompanied him, and remained there for an entire year, devoting themselves exclusively to the study of Raffael and Michelangelo.

Upon his return in 1831, Bendemann began the work "Jews Mourning in the Babylonian Exile," now exhibited (1901) in the Städtisches Museum, Cologne. This work was considered the masterpiece of the 1832 exhibition of the Berlin Academy, and at once elevated the young artist to an equality with the leading painters of the day. The grandeur and majesty of the conception, the nobility and depth of the emotions portrayed, the simple and earnest rhythm of the composition, and the avoidance of the extremes of characterization, all combined to make this picture remarkable in the world of art, and one that was welcomed with the most intense satisfaction.

**His "Jews in Babylonian Exile."**

From 1831 to 1835 Bendemann produced several of his best works. In the latter year the crown prince of Prussia, upon the recommendation of Schadow, renounced his intention to order a copy of "The Mourning Jews," and commissioned Bendemann to paint a picture on the subject "Jeremiah at the Fall of Jerusalem." (See Frontispiece.) This work, now (1901) in the royal palace at Hanover, was first exhibited at the Berlin Academy of Art, where it attracted the greatest attention. About 1835 the artist married a daughter of Gottfried Schadow, and went to live in the house of his father-in-law at Berlin. There he executed the famous painting, "The Arts at the Fountain of Poetry."

Unsuccessful in his attempt to obtain an order for a work of monumental proportions in Berlin, Bendemann in 1838 accepted a professorship at the Dresden Academy, and there, in the following year, he was commissioned to decorate three rooms of the royal palace. Notwithstanding an affection of the eye, that in 1841 compelled him to go to Italy, Bendemann, throughout a period of sixteen years, actively prosecuted this work, which to-day constitutes the greatest monument to his genius. Upon the resignation of Schadow in 1859, Bendemann accepted the directorship of the Düsseldorf Academy. This position he retained until 1867, when an affection of the throat compelled him to resign. Among his most distinguished pupils may be mentioned his son Rudolf, Theodor Grosse, and Peter Janssen.

**Becomes Professor at Dresden.**

Bendemann was a knight of the Ordre Pour le Mérite, member or honorary member of the principal art academies of the world, and the recipient of numerous honors and decorations.

Bendemann's principal works on Biblical subjects are, besides those already mentioned: "The Three Wise Men of the East on Their Way to Bethlehem" (1833); "Jeremiah At the Fall of Jerusalem" (original title, "The Jews Led into Captivity in Babylon"). The last-mentioned work — perhaps Bendemann's greatest—was first exhibited in 1872, and in 1876 was in the National Gallery at Berlin. It is described in the official catalogue as follows:

"In the foreground, the prophet Jeremiah is seated upon the ruins in speechless sorrow, attended by his faithful pupil, Baruch, who kneels beside him in prayer. The prophet is compelled to hear the curses of his countrymen, who, driven into exile, accuse him of conniving with the enemy. To the right is a group of despairing women and children, from whose midst a Babylonian warrior has just seized a boy. In the center, Nebuchadnezzar, in royal attire, rides in a chariot drawn by two horses. He is accompanied by a group of jubilant women, and is preceded by the army, heavily laden with spoils. Following Nebuchadnezzar's chariot is King Zedekiah, blind, and groping his way with a staff. The latter is accompanied by his wives, and followed by the priests bearing the Ark of the Covenant, and by the camels and the baggage-train. In the background, and somewhat to the left, are the smoking ruins of YHWH'S Temple."

**"Jeremiah at the Fall of Jerusalem."**

In addition to paintings of Biblical subjects, Bendemann produced numerous other compositions, such as "The Two Girls at the Well" (1833); "Shepherd and Shepherdess"; "Penelope" (now in the Antwerp Academy), and "Kaiser Lothar" (Imperial Gallery of the Römer, Frankfort-on-the-Main). He also drew the designs for the Cornelius Gallery in Berlin, and these were afterward executed in encaustic by his pupils (see Rudolf BENDEMANN).

Equally noteworthy was his genius as a portrait-painter, as evidenced by the numerous pictures of distinguished persons painted by him during a period of thirty years. Among these are life-size portraits of the following: Quandt (1850); Droysen (1855); Karl Sohn (1858); L. Richter (1859); Rietschel (1862); Joachim (1865); Cornelius (1870); Achenbach (1878); Clara Schumann (1878); Du Bois-Reymond (1880); Langenbeck (1880); Niels W. Gade (1881); W. v. Schadow; the artist's father; and Fürst Anton v. Hohenzollern. Bendemann's portrait of General Oberwitz and his wife is ranked by Pecht "among the best which has ever been produced in this genre"; and the same critic considers that the splendid picture of the artist's wife (first exhibited in 1847) would alone entitle Bendemann to enduring fame. Among the most popular illustrations by Bendemann are those to Lessing's "Nathan der Weise" (1875).

**As a Portrait-Painter.**

BIBLIOGRAPHY: Julius Meyer, *Allgemeines Künstler-Lexikon*; Kohut, *Berühmte Israelitische Männer und Frauen*, ix. 999; *Katalog der Königl. National Gallerie*, Berlin.

S. J. So.

**BENDEMANN, RUDOLF CHRISTIAN EUGEN:** German painter of historical and genre pictures; son of Eduard Bendemann; born at Dresden Nov. 11, 1851. He was educated at the Düsseldorf Academy under the supervision of his father. From 1877 to 1879 he lived at Munich, and later made several visits to Egypt. The mural paintings in the Cornelius hall of the National Gallery at Berlin were executed by him in accordance with his father's plans, and in collaboration with Röber and Wilhelm Beckmann (1876). Among his works the following are the most noteworthy: "Frithjof und Ingeborg als Kinder" (1874); "Nymphe" (1877); "Bierausschank" (1878); "Beerdigung des Frauenlob"; "Ein Fest im 16ten Jahrhundert"; "Lautenschläger" (1879); "Wirthshausscenen in Oberbaiern" (1880); "Ausgang aus einer Moschee in Kairo"; "Schöpfbrunnen in Oberägypten." Bendemann has also achieved considerable success as a portrait-painter.

BIBLIOGRAPHY: J. Meyer, *Künstler-Lexikon*; Kohut, *Berühmte Israelitische Männer und Frauen*.

S. J. So.

**BENDER, ALFRED PHILIPP:** Rabbi at Cape Town, South Africa; born at Dublin, Ireland, 1863; educated by his father, Rev. Philipp Bender, for many years rabbi of the Dublin congregation. Bender finished his education at St. John's College, Cambridge, Eng., and in 1891 was appointed rabbi of the Hebrew congregation at Cape Town, South Africa, where he continues to reside (1901). He is professor of Hebrew at the South African College, and is a member of the council of the University of Good Hope. Bender is connected with many local philanthropic institutions besides those of his own congregation. He has contributed to the "Jewish Quarterly Review" (vols. vi., vii.) a series of papers on the burial customs of the Jews.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1899-1900.

J.

**BENDER, JOHANN HEINRICH:** German jurist; born at Frankfort May or Sept. 29, 1797; died there Sept. 6, 1859. He studied law at Giessen, where he was also lecturer from 1819 to 1823. In 1831 he went to Frankfort to practise law, and five years later he was made a member of the executive committee of the tariff commission (Zolldirectionsrath), a position he filled until his death. He was the author of "Grundriss der Deutschen Staats- und Rechtsgeschichte," 1819; "Ueber das Mündliche und Oeffentliche Verfahren in Criminalsachen," 1821; "Grundsätze des Deutschen Handelsrechts," 2 vols.,

1824–29; "Der Frühere und Jetzige Zustand der Israeliten zu Frankfurt, Nebst Verbesserungs-Vorschlägen," 1833; and other works.

Bibliography: *Allgemeine Deutsche Biographie*, ii. 321.

S. E. Ms.

**BENDERY:** District town in the government of Bessarabia. In 1898 it had a Jewish population of 12,000 out of a total of 33,000 inhabitants. Commerce is the main occupation of the Jews there, only 1,061 of them being engaged in handicrafts (397 masters, 515 journeymen, and 149 apprentices). Ten Jewish families, who own about sixty-eight acres of land within the city limits, are engaged in viticulture. The most important among the Jewish benevolent institutions are the Jewish Hospital, which has an annual expenditure of 6,400 rubles, and the Talmud Torah. In special Jewish schools religious instruction is imparted to 325 children, while at the public schools 240 children receive such instruction.

H. R. S. J.

**BENDETSOHN, MENAHEM MANUS:** Russian pedagogue and Hebrew writer; born in Grodno 1817; died there March 20, 1888. After a careful Talmudic education in his native town he was sent, while still young, to Breslau, Germany, where his father-in-law, Reuben Liebling, the cantor of the Reformed synagogue, supported him during his studies. There he published in 1847 המוסר או אחרית רשע ("The Denunciator"), a Polish tale, adapted from the German version of W. Tugendhold. In 1853 he returned to Russia, and then taught for more than twenty years in the government school for Jewish children at Grodno, and for a short time in Volkovisk. In Grodno he also conducted a private school for many years. Among his pupils may be mentioned the Hebrew poet Konstantin Shapiro, the public-spirited lawyer L. Kupernik of Kiev, and the jurist and writer D. Slonimski of Wilna.

Besides Hebrew, he wrote fluently in Russian and German, and being possessed of an exceptionally retentive memory he knew by heart the Scriptures and many of the writings of Schiller and other German classics.

As an esthetic writer and stylist, he could not approve of the Germanized Hebrew of the young generation, and in his preface to "Alluf Ne'urim" he severely criticized it. This called forth a reply from R. A. Braudes in an article entitled "Ha-Safah Bikewodah ube-'Ozmah," which appeared in "Gan Peraḥim," Wilna, 1881, pp. 12 *et seq.* Besides the work mentioned above, Bendetsohn published: "Eben Boḥan," the principal rules of Hebrew grammar in the form of questions and answers (Wilna, 1856); "Higgayon la-'Ittim," a Hebrew adaptation of the "Stunden der Andacht für Israeliten," by Samson Wolf Rosenfeld, rabbi of Bamberg (vol. i., Wilna, 1856; vol. ii., 1862); "Moda' le-Yalde Israel" (Friend of Jewish Children), instructive tales, anecdotes, etc., from the lives of noble men, partly derived from Wilhelm Oertel's "Practischer Unterricht in der Deutschen Sprache," Hebrew and Russian (Warsaw, 1872); "Alluf Ne'urim," a collection of instructive tales for youth and a manual of elementary instruction in the Hebrew tongue, translated from the Russian (Wilna, 1879).

As a master of classical Hebrew he ranks among the best Neo-Hebraic writers, his style being almost equal to that of Mapu, who is considered the foremost classical writer of the "Maskilim."

Bibliography: *Ha-Zefirah*, 1888, Nos. 68, 69; *Gan Peraḥim*, Wilna, 1881; private sources.

H. R. A. Fl.

**BENDIG, MEÏR, OF ARLES (= Maestro Bendig d'Arles):** Talmudist at Arles, in the Provence, probably in the second half of the fifteenth century. He wrote the following works: (1) An index of all the Biblical passages cited in the Babylonian Talmud, including the "minor treatises," and the Abot de-Rabbi Nathan, with a list of the passages in which they are cited. A later copyist gave the work the name "Em le-Miḳra" (Scriptural Sources). It is manuscript No. 1637, 3, of Neubauer, "Cat. Bodl. Hebr. MSS.," and occurs also in a Verona manuscript. (2) A collection of the haggadic passages of the Talmud, erroneously entitled by the copyist "Em le-Masoret" (Sources of Tradition). It is contained in the same manuscripts as the preceding work. In his works Bendig carried out a plan of Isaac Nathan, author of "Meïr Netib," who also lived at Arles, but before Bendig.

Bibliography: Gross, in *Monatsschrift*, 1880, p. 523; idem, *Gallia Judaica*, p. 90; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 571.

L. G. I. Ber.

**BENDIN.** See Petrikov.

**BENDIT.** See Benedict.

**BENDIX, FRITS EMIL:** Danish violoncellist and composer; born Jan. 12, 1847, at Copenhagen. He first studied with F. Rauch, and later with Friedrich Neruda and Friedrich Grützmacher in Dresden. From 1866 to 1871 he lived in Germany, where he successively played in the orchestras at Meiningen and Cassel. He also appeared as a soloist and in chamber-music performances. On his return to Denmark in 1871 he became a member of the royal orchestra at Copenhagen, and since 1887 he has been its leader.

Bendix has published a book of children's songs, of which he composed both text and music. In 1884 a one-act comedy of his was performed at the Royal Theater in Copenhagen. Another play, entitled "En Hustru," was published by him under the pseudonym "Carston Holst."

Bibliography: Salmonsen, *Store Illustrerede Konversationsleksikon*; C. F. Bricka, *Dansk Biografisk Lexikon.*

S. J. So.

**BENDIX, OTTO JULIUS EMANUEL:** Danish oboist and pianist; born July 26, 1845, at Copenhagen; a brother of Frits Bendix. He first devoted himself to the study of the oboe, and received instruction on that instrument from Christian Schliemann. He was also a pupil of Gade and Rée. In 1868 he received an appointment as oboist in the royal orchestra; and he remained a member of that organization until 1880. In the mean time he had diligently devoted himself to the study of the piano; and in order to perfect himself as a pianist, he took

a course with Theodore Kullak at Berlin and with Liszt at Weimar (1872–74).

The piano now gradually became his favorite instrument. For a number of years he performed at concerts and taught in Copenhagen; but in 1880 he left his native city for Boston, Mass., where he now occupies (1902) a distinguished position as a teacher and virtuoso. In the latter capacity he has made frequent tours, one of which extended as far as San Francisco.

Bibliography: Salmonsen, *Store Illustrerede Konversationsleksikon*; C. F. Bricka, *Dansk Biografisk Lexikon*; Baker, *Biographical Dict. of Musicians*, New York, 1900.

S. J. So.

**BENDIX, VICTOR EMANUEL:** Danish violin virtuoso, pianist, and composer; born May 17, 1851, at Copenhagen; brother of Frits Bendix. He early manifested a remarkable talent for music. From 1867 to 1869 he was a pupil at the newly founded conservatory of music at Copenhagen, where he studied the piano under August Winding and composition under Niels W. Gade, whose favorite pupil and protégé he became. In association with Axel Liebmann, he conducted from 1872 to 1876 the concerts of the choral society founded by the latter. A few years later he became instructor of the chorus at the Royal Opera, and Gade's assistant at the choral rehearsals of the Musical Society. He also at this time frequently appeared as soloist and in chamber-music recitals, and during the season of 1893 conducted the popular concerts given at the Concert Palace.

Bendix has occasionally visited Germany and other foreign countries, and his compositions reveal the influence of modern German romanticism. They are characterized by a consummate mastery of technic, and embrace orchestral and chamber music, as well as numerous songs and minor compositions for the piano. The following is a list of his principal works: "The Thirty-third Psalm," for orchestra and chorus, op. 7; symphony in C, entitled "Fyaeldstigning" (German title "Zur Höhe"), published in 1891; symphony in D, entitled "Sommerklange fra Rusland"; symphony in A (1895?); "Lystspil-ouverture," op. 19; pianoforte concerto, op. 17; pianoforte trio, op. 11; ten songs, op. 18; "Poésies de Victor Hugo," op. 21; "Album," ten pianoforte pieces.

Bibliography: Salmonsen, *Store Illustrerede Konversationsleksikon*; C. F. Bricka, *Dansk Biografisk Lexikon*.

S. J. So.

**BENE-BERAK:** A town assigned to Dan (Josh. xix. 45). It was situated on the seacoast plain southeast of Joppa, and is to be identified with the modern Ibn Ibrak (Buhl, "Geographie," p. 196). The Danites, however, did not continue to hold the place, since Sennacherib (Rawlinson, "Cuneiform Inscriptions of Western Asia," i., plate 37, col. ii. 66) mentions Banaibarka as belonging to Zidka. In later times Bene-Berak became the seat of Akiba's school (Sanh. 32b).

J. JR. G. B. L.

**BENE BERITH.** See B'nai B'rith.

**BENE MIKRA.** See Karaites.

**BENEDETTI, SALVATORE DE:** Italian scholar; born April 18, 1818, at Novara, a town in Piedmont; died Aug. 4, 1891, at Pisa. In his time the public schools of Italy were closed to Jews, and therefore Benedetti attended the only school of importance in Piedmont open to Hebrews—a college founded in Vercelli by a certain Foa and intended more especially for the preparation of rabbis. After finishing his studies there and feeling no inclination for the ministry, Benedetti earned a livelihood by teaching, and by editorial work for some Piedmont and Milan papers. At this time also he translated, in abridged form, Adolph Franck's book on the Cabala. In 1844 Benedetti was named superintendent of the Pie Scuole Israelitiche at Leghorn. In 1848 he became one of the most militant participants of the Mazzini faction, and took an active part in the publication of the "Corriere Livornese."

When the Austrians invaded Leghorn, Benedetti left the city in order to return to his native province, Piedmont. He remained some time in Turin actively engaged as a journalist, and when Cesare Correnti founded the "Progresso," Benedetti became a member of the editorial staff of that paper. After its cessation Benedetti went back to Novara, and after having delivered public lectures on history he founded and edited the paper "La Vedetta," which served as intermediary between free Piedmont and Lombardy, then still under the Austrian yoke.

In view of the changed political situation provoked by the policy of Victor Emmanuel and of his minister Cavour, Benedetti decided thenceforward to devote his life to science and literature. In 1862 he became professor of Hebrew at the University of Pisa, and retained the position till his death. He also contributed from time to time to local papers of his new dwelling-place. He devoted the greater part of his energy to scientific publications; distinguishing himself by his exact knowledge of the bibliography of each subject he treated, by the severe method of research that he applied to every topic he discussed, and, above all, by the choice language he employed.

One of the most interesting of Benedetti's works was his "Vita e Morte di Mose," 1879, wherein he gathered and translated the legends concerning the great Hebrew legislator. His "Canzoniere Sacro di Giuda Levita," 1871, a translation of the poems of Judah ha-Levi, helped largely to acquaint the Italian public with the Hebrew poetry of the Middle Ages. Besides the above-mentioned works Benedetti published: "Il Terzo Centenario di Galileo," a historical tale, Pisa, 1864; "Del Metodo di Galileo nella Filologia," Turin, 1864; "Della Educazione Rustica," Florence, 1865; "Elisa Finocchietti Toscanelli," Pisa, 1870; "I Teologi Naturali" (translated from the Hebrew), Pisa, 1871; "La Leggenda Ebraica dei Dieci Martiri e la Perdonanza sullo Stesso Argomento," in "Annuario della Società Italiana per gli Studj Orientale," ii.; "Giuseppe Levi," a biography of the famous Italian poet, Florence, 1876; "Marianna Foa Uzielli," biography, Leghorn, 1880; "Dei Presenti Studj sul Talmud e Specialmente sull' Aggada," in "Proceedings of the Fourth Congress of Orientalists," held in Florence, 1878, Florence,

1880; "L'Antico Testamento e la Letteratura Italiana," Pisa, 1885.

BIBLIOGRAPHY: Alessandro d'Ancona, *Salvatore de Benedetti*, in *Annuario dell' Università de Pisa per l'Anno Academico*, 1891-92.

S.

**BENEDICT VIII.**: Pope from 1012 to 1024. A great persecution of the Jews took place during his pontificate. A terrible earthquake and hurricane visited the city of Rome on Good Friday, 1021, and the following day, in which many persons perished. According to the views of that time, this visitation was considered as a punishment sent by God; and the pope was persuaded, by one who pretended to have discovered the cause of the divine anger, that the Jews had insulted the host while the Christians were paying their adoration to the cross. An inquiry, conducted with all the partiality which characterized that epoch, having demonstrated the veracity of the alleged facts, Benedict ordered the execution of the guilty Jews. According to Zunz, the seliḥah אם עוניו רבו, written by Simeon ben Isaac, refers to this persecution.

BIBLIOGRAPHY: Vogelstein and Rieger, *Geschichte der Juden in Rom*, i. 211, 213, 354; Berliner, *Geschichte der Juden in Rom*, ii. 7; Zunz, *Literaturgeschichte*, p. 235.

G. I. Br.

**BENEDICT XII. (JACQUES DE NOVELLÈS)**: A monk of the Cistercian order; elected pope Dec. 30, 1334; died April 25, 1342. Although he displayed the greatest zeal for the extermination of the Albigenses and other heretics, he cherished kindly feelings toward the Jews and protected them by every means in his power. When, in 1338, bloody persecutions of the Jews broke out in several places in Germany because they had been accused of profaning sacramental wafers, Benedict addressed to Duke Albert of Austria a letter recommending him to take measures for the protection of the Jews. About the same time he wrote also to the bishop of Passau, in whose diocese many Jews had been slain on this accusation, directing him to investigate scrupulously the charge, which he, Benedict, did not believe, and to punish severely those who had invented such false accusations.

BIBLIOGRAPHY: Baronius, *Annales Ecclesiastici ad Annum MCCCXXXVIII.*; *Revue Orientale*, ii. 460; Grätz, *Gesch. der Juden*, 3d ed., vii. 327.

G. I. Br.

**BENEDICT XIII. (PEDRO DE LUNA)**: Antipope; born at Aragon about 1334; elected Sept. 28, 1394; died at Peñiscola June 1 (according to some, Nov. 29), 1424. This "unfrocked and spurious pope," as he was termed by the Council of Constance which deposed him (1415), caused much suffering to the Jews. Zealous for their conversion, he shrank from no measures to bring about this result. While he was still a cardinal he forced Shem-Ṭob ben Isaac Shaprut to appear at Pamplona before an assembly of bishops and high ecclesiastics in order to debate the question of original sin and salvation.

This zeal for conversion and controversy was encouraged by the baptized Jew, the unfrocked rabbi Salomon Levi Burgos (called by his Christian name Pablo de Santa Maria), and Benedict's physician, Joshua Lorqui, whose Christian name was Geronimo de Santa Fé. They persuaded their master that they were able to demonstrate from the Bible and the Talmud that the Messiah had already come in the person of Jesus.

Benedict, who had perjured himself in order to save his tiara, hoped to atone for his sin before Christendom by a splendid deed, such as the conversion of the Jews en masse. He therefore summoned the Jewish notables to a controversy at Tortosa. Twenty-two of the chief Aragonese Jews answered the summons, and assembled at Tortosa Feb. 6, 1413. At first Benedict treated them with kindness; but seeing, in the course of the debates, that he could not hope to convert them by persuasion, he threw off his mask and vented his wrath on the Talmud. When all means of converting them were exhausted without bringing about the desired results, he dismissed them in anger.

**The Tortosa Controversy.**

The consequence of this unprecedented controversy, which extended over a year and nine months (Feb. 6, 1413, to Nov. 12, 1414), was the issuance of an anti-Jewish bull containing eleven clauses. By the terms of this bull the Jews were prohibited from studying the Talmud and Talmudical literature. All copies of the Talmud were confiscated. The communities were forbidden to build more than one synagogue poorly equipped. The Jews were not allowed to eat, bathe, or trade with Christians. They were not to hold any public office; not to follow any handicrafts, nor even to practise medicine. They were compelled to wear a red or a yellow badge, and three times a year, during Advent, at Easter, and in the summer, they were to attend Christian sermons.

**Bull of 1414.**

Benedict, being just then deposed by the Council of Constance, did not live to see his bull enforced, but it bore its fruits; and the sad end of the Jews of Spain was due to this schismatic pope and the schismatic rabbi Burgos.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, pp. 68–73; Halberstamm, in *Jeschurun*, vi. 45 *et seq.*; Basnage, *Histoire des Juifs*, vii. ch. xx. 5; Beugnot, *Les Juifs d'Occident*, p. 108; Bédarride, *Les Juifs en France, en Italie, et en Espagne*, p. 276; Grätz, *Gesch. der Juden*, viii. 122 *et seq.*

G. I. Br.

**BENEDICT XIV. (PROSPERO LAMBERTINI)**: Two hundred and fifty-fourth pope; born at Bologna in 1675; elected pope Aug. 17, 1740; died May 3, 1758. This pope, who graciously accepted a dedication from Voltaire and was full of amenity toward all heretics, thought it his duty to pursue by all means the conversion of the Jews. In 1747 he issued a bull regulating Jewish conversions. According to this bull all children above seven years of age could be baptized without the consent of their parents. A Christian nurse was allowed to baptize her Jewish charge against the will of the parents. One of the latter could baptize the child contrary to the wish of the other; and the grandfather could baptize his fatherless grandchild against the will of its mother.

By a decree dated Sept. 16 of the same year, Benedict forbade converted married Jews to divorce their wives according to Jewish law. At the request of the Jewish community of Rome (presented in Feb., 1751) to allow its members to frequent the market and to live outside the ghetto, Benedict renewed the severe project elaborated by the Inquisition in 1732, according to which a Jew was not permitted to pass a single night away from the ghetto.

Notwithstanding this, Benedict was far from being hostile to the Jews. On all occasions, except in the matter of conversion, he showed sympathy with them. When persecutions broke out in Poland he energetically defended the Jews and enjoined the Polish archbishop and primate to protect them.

In Italy Benedict was especially hostile to Hebrew books. The censor Constanzi prepared in 1748 a new list of forbidden books. Benedict ordered all those enumerated therein to be seized and confiscated; and on Sept. 15, 1751, this decree was enforced. It having been rumored that the Jews smuggled prohibited books into the ghetto, Benedict ordered a strict search of the houses, with the result that a general confiscation ensued. Later he gave directions to Constanzi to revise the "Sefer ha-Zikkuk" (Book of Expurgation) and to add to it an *Index Expurgatorius*, comprising a new series of books to be forbidden.

In Holy Week of 1756 the body of a child was found at Jampol, Poland, and a blood-accusation followed by persecutions ensued. To free themselves and all other Jews from the oft-repeated accusation, the Polish Jews sent Jacob Selek to Benedict to procure an official exposure of the falsehood of the charge. Benedict charged the counselor of the holy office, Lorenzo Ganganelli—later Pope Clement XIV.—to report on this subject; and on March 21, 1758, the acquittal of the Jews was pronounced.

BIBLIOGRAPHY: *Literaturblatt des Orients*, 1841, p. 259; *Revue Orientale*, iii. 157; *Revue des Etudes Juives*, iii. 107, 108; Berliner, *Censur und Confiscation*, p. 25; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 241-247; Popper, *The Censorship of Hebrew Books*, pp. 120, 126.

G. I. Br.

**BENEDICT, SIR JULIUS:** Composer, conductor, and teacher of music; born at Stuttgart Nov. 27, 1804; died in London June 5, 1885. Showing considerable musical talent as a boy, he became, at the age of fifteen, the pupil of Hummel at Weimar, and was introduced by him to Beethoven. In 1821 he went to Dresden to study musical composition under Weber, who treated him like a son. Having filled conductors' posts at Vienna from 1823 to 1825, he went with Barbaja to Italy in the latter year, and obtained an appointment as conductor at Naples, where he produced two of his own operas, "Gracinta ed Ernesto" and "I Portbocesi in Goa." In 1835 he went from Paris to London, where he resided till his death. He was conductor at the Lyceum in 1836 and at Drury Lane in 1838, where some of his own chief works for the operatic stage were produced. After visiting America with Jenny Lind in 1850, he became successively conductor at Her Majesty's Theater and at Drury Lane. Sir Julius held a prominent position in the musical world for upward of forty years, as conductor and as teacher. He contributed much to the initial success of the Monday Popular Concerts at St. James' Hall. He was knighted in 1871; and, among other distinctions, was decorated by the emperor of Austria in 1874, and made knight commander of the Order of Frederick by the king of Württemberg. He was twice married.

Sir Julius Benedict.

Among his compositions are: a one-act operetta, "Un Anno ed un Giorno," produced at the Lyceum in 1836; "The Gypsy's Warning," 1838; "The Bride of Venice," 1843; "The Crusaders," 1846, produced at Drury Lane; "Undine," a cantata produced in 1860 at the Norwich Festival, of which he was for many years conductor; "The Lily of Killarney," 1862, his most successful opera, the libretto to which was founded upon Boucicault's "Colleen Bawn"; an operetta, "The Bride of Song," performed in 1864; "Richard Cœur de Lion," 1863, and an oratorio, "St. Cecilia," 1866, the last two composed for the Norwich Festival; "St. Peter," 1870; and "Graziella," 1882, besides symphonies and pianoforte music. The recitatives for the Italian version of Weber's "Oberon," which was produced at Drury Lane in 1865, were also written by Sir Julius.

BIBLIOGRAPHY: *Dictionary of National Biography*; Grove, *Dictionary of Music*, s.v.; London newspapers, June 6, 1885; Hervey, *Celebrated Musicians*.

J. G. L.

**BENEDICT, MARCUS.** See BENET, MORDECAI.

**BENEDICT, MOSES:** German banker and artist; born in 1772 at Stuttgart, Germany; died there July 8, 1852. He was destined for the profession of sculptor. With his brother Seligmann Löb he was sent in 1785 to the Karlsschule in Stuttgart. Later on the two conducted the banking business of Benedict Brothers. Moses showed considerable talent for art, and as a painter of miniatures was particularly clever. He was an intimate friend of the painter Christian Gottlieb Schick, with whom he corresponded for years.

BIBLIOGRAPHY: *Schwäbische Chronik*, Nov. 15, 1885.

S. M. K.

**BENEDICT, NAPHTALI.** See BENET, NAPHTALI.

**BENEDICT OF YORK:** Leading member of the Jewish community in York, England, at the end of the twelfth century; died in 1189. Together with Josce of York he attended the coronation of Richard I., and in the riot which took place on that occasion was forced to submit to baptism, when he took the name of "William." Afterward he appealed to the king, who permitted him to return to his religion, though this was against the canon laws.

His death occurred soon after this at Northampton (Roger de Hoveden, "Chronica," ed. Stubbs, iii. 14), where he was the owner of houses. William of Newbury describes Benedict's house at York as being like unto a royal palace in size and strength ("Historia," ed. Howlett, i. 312). His widow and children were burned alive in it during the York riot of Easter, 1190.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 104, 119.

J.

**BENEDICTIONS** (Hebrew, "Berakot"): Blessings, or prayers of thanksgiving and praise, recited either during divine service or on special occasions. They were, according to rabbinical tradition (Ber. 33a), instituted and formulated by the founders of the synagogue, the "Anshe Keneset ha-Gedolah" (Men of the Great Synagogue), "the hundred and twenty elders" at the head of the commonwealth in the time of Ezra (Meg. 17a; Yer. Ber. ii. 4d; compare Yad ha-Ḥazakah, Tefillah u-Birkat Kohanim, i. 4; Ber. i. 5). Thanksgivings in the form of "Baruk YHWH" (Blessed be the Lord) were occasionally offered in the time of the Patriarchs, the Judges, and the Kings (see Gen. xxiv. 27; Ex. xviii. 10; Ruth iv. 14; I Sam. xxv. 32; II Sam. xviii. 28; I Kings i. 48; v. 21; viii. 15, 56; I Chron. xvi. 36; II Chron. ii. 11, vi. 4) and by the Psalmists (Ps. xxviii. 6, xxxi. 22 [A. V. 21], and elsewhere); and in the form of "Baruk Attah YHWH" (Blessed be thou, O Lord; I Chron. xxix. 10; Ps. cxix. 12); also in the prayer of Azariah (Song of the Three Holy Children, verse 3; Tobit iii. 11; viii. 5, 15; xi. 14).

Title-Page of "Meah Berakot," Amsterdam, 1787.

In the time of Ezra public worship was begun with the call, "Bareku et Adonay" (Bless ye the Lord! Neh. ix. 5), each thanksgiving being followed by the congregational response AMEN (Neh. viii. 6) or a longer doxology, "Baruk . . . Amen" (Ps. xli. 14; lxxii. 18, 19; cvi. 48). Thenceforth the designation "Berakah," or benediction, became the standing name for each individual thanksgiving in the service. Accordingly, the ancient Mishnah, R. H. iv. 5, calls the service "Seder Berakot" (Order of Benedictions). Thus eight benedictions are mentioned in Yoma vii. 1, which are recited by the high priest in the Temple service on the Day of Atonement, namely: (1) on the Law, (2) the 'Abodah, (3) the thanksgiving, (4) the forgiveness of sin, (5) the sanctuary, (6) Israel, (7) the priestly blessing, and (8) the closing prayers.

The recitation of the SHEMA' every morning in the Temple was preceded by one benediction, and followed by three benedictions, which consisted of EMET WE-YAẒIB, the 'ABODAH, and the Priestly BLESSING (closing with "Shalom"=peace; Tamid iv. 1). In the synagogue the Shema' is preceded by two benedictions, one for the light of day: "Yoẓer-Or" (see LITURGY), closing with "Blessed be He who created the lights!" and one for the Law: AHABAH RABBAH, ending with "Blessed be He who loveth His people Israel!" and followed by one benediction beginning with EMET WE-YAẒIB and closing with "Ga'al Yisrael" (Blessed be He who hath redeemed Israel!), after which the eighteen (or seven) benedictions follow. The Shema' in the evening is preceded by the benedictions "Ma'arib 'Arabim," concluding with "Blessed be He who bringeth on the twilight!" and AHABAT 'OLAM, closing with "Blessed be He who loveth His people Israel!" and followed by two benedictions, namely: "Ga'al Yisrael," as in the morning, and "Hashkibenu" ("Grant us peaceful rest in the night!"), ending with "Blessed be He who guardeth Israel!" or, on Sabbath and holy days, with "Blessed be He who spreadeth the tabernacle of His peace over Israel!" The prayer (SHEMONEH 'ESREH) in the daily ritual of the synagogue consists of eighteen benedictions (Ber. 28b); the corresponding festival prayer, of

seven (Tos. R. H. iv. 11); the one on fast-days, of twenty-four, six special benedictions being added to the eighteen of the daily prayer, each being followed by the response "Amen" (Ta'an. ii. 2–5).

A special benediction was also offered by Ezra before the reading from the Book of the Law, the assembly responding with "Amen! Amen!" (Neh. viii. 6.) Hence it became the regular practise in both the temple and the synagogue to recite a benediction before reading the Law, with the introductory "Bareku" (Bless ye the Lord), and after the reading with the closing formula, "Blessed be He who gave the Law," followed by the response "Amen" (Yoma vii. 1, p. 69b; "Masseket Soferim," xiii. 8, ed. Müller, p. 178). The benedictions recited at the reading from the Prophets, the HAFṬARAH, one before and three or four benedictions after the reading on Sabbath and holy days, have the same character. They are thanksgivings for the words of comfort and of Messianic hope offered by the prophetic writings as interpreted by the Haggadah. Originally these also were accompanied by congregational responses ("Masseket Soferim," xiii. 9–14, ed. Müller, pp. 181–185). Similarly the reading of the HALLEL Psalms on the New Moon and holy days is preceded and followed by a benediction; the latter known in Mishnaic time as "Birkat ha-Shir" (Benediction of the Psalm, Pes. x. 7). To the same category belong the benediction BARUK SHE-AMAR, which precedes, and the YISHTABAḤ (with or without the NISHMAT), which follows, the reading of Psalms in the early morning service; the benediction in each case closing with "Blessed be Thou, O Lord, who art extolled by praises!" (Compare Ps. xxii. 4 [3] and Ex. xv. 11.) The corresponding evening benediction "Baruk le-'Olam" appears originally to have been also a benediction on the Psalms (see S. Baer, "'Abodat Yisrael," p. 109; and Kohler, "The Psalms and Their Place in the Liturgy," Graetz College Publications, 1897, i. 31.

**Upon Reading from Scripture.**

The benedictions recited over the meals are of very ancient origin. As early as the Book of Samuel people would not eat before the blessing had been offered over the sacrifice (I Sam. ix. 13). Accordingly, the words in Deut. viii. 10, "When thou hast eaten and art full, thou shalt bless the Lord thy God for the good land which He hath given thee," are referred by the Rabbis to the benediction over the meal, to both the grace before the meal and the threefold benediction after it (Ber. 21a, 48b; Tos. Ber. vii. 1; compare Sibyllines, iv. 25; Josephus, "B. J." ii. 8, § 5; Letter of Aristeas, § 184; Matt. xiv. 19, xv. 36, xxvi. 26; Acts xxvii. 35). "Seeing thee eat without washing the hands and without saying the benediction, I took thee to be a heathen," said an innkeeper to his brother Jew (Num. R. xx.). "Whosoever eats or drinks or enjoys some pleasure of the senses without offering a benediction commits a sacrilegious theft against God" (Ber. 35a, b).

Especially solemn, because accompanied with responses in accordance with the number of the participants, is the GRACE AT MEALS, consisting of three benedictions, later increased to four. According to Ber. 48b, the first "Ha-zan et ha-kol" (Blessed be He who giveth food to all!) was instituted by Moses; the second, "Nodeh leka" (closing with "Blessed be Thou for the land and for the food!"), by Joshua, who led Israel into the land; and the third, "Raḥem na" (closing with "Blessed be He who rebuildeth [buildeth] Jerusalem"), by King Solomon; while the fourth, "Ha-ṭob we-ha-Meṭib" (Blessed be He who is good and doeth good!) —recited as a rule whenever new wine is served to cheer the guests—is ascribed to the rabbis of Jamnia in Bar Kokba's time. All meals having had a distinctly social rather than a mere domestic character in olden times, the benedictions recited at the table were accordingly, like those in the synagogue, introduced by an exhortatory call, "Zimmun," and accompanied by responses (Ber. vii. 1, 2; Geiger, "Urschrift," p. 123; Kohler, *l.c.* pp. 34, 35).

**Before and After Meals.**

Gladdening wine as a social element served on such occasions gave rise to benedictions connected with the Sabbath and the festival meals, the KIDDUSH (the sanctification of the day, Mek., Yitro, vii.; Pes. 106a) and HABDALAH ("the leave-taking from the holy day"), which formed originally the conclusion of the Sabbath meal (Ber. viii. 1; Geiger, "Zeitschr." vi. 116); the Passover Seder (Pes. x. 6); also to a benediction now no longer in use at the new-moon meal ("Mas. Soferim," xix. 9); to the seven benedictions recited at marriage festivities (Ket. 7b; compare Tobit viii. 6–17), which lasted a full week or two; the benedictions at circumcision (Shab. 137b; Tosef., Ber. vii. 12, 13); and the benedictions at the mourners' meal, which were still in use in Europe in the eleventh century ("Mas. Soferim," xix. 11, ed. Müller, p. 276; Ber. 46b; Semaḥot xii., xiv.; "Siddur Rab Amram," i. 55; Maḥzor Vitry, No. 248). Every new enjoyment offered at the festal table, such as various kinds of fruits, or perfumes, gave rise to another benediction (Ber. vi. viii.; Tos. Ber. vi.). "To God belongs the earth and all its produce, according to Ps. xxiv. 1; but when consecrated by a benediction it becomes man's privilege to enjoy it, according to Ps. cxv. 16," says R. Levi (Ber. 36a).

Besides these three forms of benediction, a fourth, bearing a more personal character, came into use in ancient times—a thanksgiving for the manifestation of divine goodness experienced in one's life. The one hundred and seventh Psalm has been correctly understood by rabbinical tradition to refer to four different kinds of thanksgiving for benefits received from God: (1) for escaping the dangers of a journey through the desert (verses 4–9); or (2) being rescued from prison (10–16); or (3) recovering from a grave illness (17–22); or (4) having gone safely through the perils of a sea voyage. All who have undergone any of these experiences are bidden to offer loud thanksgiving to the Lord in the midst of worshiping assemblies. Out of this developed the "Birkat ha-Gomel" (Blessed be the Lord, who bestoweth benefits upon the undeserving), the benediction recited by men who are called up to the Law the first time they appear in the synagogue after deliverance from danger; the congregation responding: "May He who hath bestowed all good upon thee, further bestow good unto thee! Amen." As a matter of course,

**Thanksgiving for Personal Benefits.**

each miraculous escape or other joyous experience gave rise to another benediction. In fact, many Psalms are the outpouring of such thanksgiving (Ps. xxii. 26 [A. V. 25], xl. 11 [A. V. 10], ciii. 1–5). Yet not only experiences of joy, but also severe trials, prompted the saints to offer thanksgiving, as in the case of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21).

Every manifestation of divine protection and help became an opportunity for the pious Israelite to offer up thanksgiving in the usual form of a benediction; thus, after the victory over Nicanor the people exclaimed: "Blessed be He who hath kept His holy place undefiled" (II Macc. xv. 34). A similar benediction is given: "Blessed be Thou, the truthful Judge who discloseest the things hidden" (*ib.* xii. 41). Not only did the experience of miraculous help from Providence give an opportunity for thanksgiving, as when Jethro exclaimed, "Blessed be the Lord, who hath delivered you out of the hand of the Egyptian" (Ex. xviii. 10; Ber. 54a), but the very season or place which recalled the wondrous event to the memory of the people or of the individual gave rise to a benediction: "Blessed be Thou who wroughtest a miracle unto me," or "unto our fathers of old." There is an instructive passage in the Book of Enoch: "Each time Enoch beheld some of the wonders of nature, he blessed the Lord of Glory, who had made great and glorious wonders to show the greatness of His work to the angels and the souls of men, that they might praise His work and all His creation . . . and bless Him for ever." Obviously, at the time Enoch was written, the Ḥasidim had already made it a custom to say a benediction at the sight of every great phenomenon of nature, "'Osch ma'aseh Bereshit" (Blessed be the Worker of Creation) (Ber. 54a; compare Ben Sira [Ecclus.] xliii. 11, "Look upon the rainbow and praise Him that made it").

**Development of Benedictions.**

In the course of time all these benedictions assumed a stereotyped form; and the rule is given by Rab that, to be regarded as a regular benediction (Ber. 40b), every benediction must contain the name of God, and by R. Johanan that it must contain the attribute of God's kingship. It was always the Name that called forth the response, since the verse Deut. xxxii. 3 (Hebr.), "When I call upon the name of the Lord, ascribe ye greatness unto our God," was interpreted in this sense by the Rabbis (see Sifre, Deut. 306). In view of this response in the synagogue, "Amen"; in the Temple, "Baruk Adonay" (Blessed be the Lord the God of Israel from everlasting to everlasting), particular stress was always laid upon the closing formula ("ḥotem berakot") (Mishnah Ber. ix. 5; Ta'anit ii. 3; Tosef., Ber. vii. 21, 22; Tosef., Ta'anit i. 10–13); whereas full freedom as to the form of the main benediction was granted to the individual who offered the prayer or praise. It has been suggested that Psalms, such as cxxxvi., cxlvii., cxlviii., or other Biblical verses, originally formed the basis of each benediction (see Isidore Loeb, "Literature des Pauvres," p. 158; Müller, "Masseket Soferim," p. 228; Kohler, *l.c.* pp. 32–34). A specimen in the Apocryphon to an old benediction with choral response is given in the Song of the Three Children (verses 29–34, 39–67). Out of the recitative benedictions spoken in assemblies, as seen in the prevalent use of the plural, developed at a much later stage the solitary prayer without the element of responses (Ber. viii. 8), which had previously been essential.

Great importance was laid, however, on the exact traditional form of the various benedictions. Only a recognized scholar ("Talmid ḥakam") was presumed to know them to a reliable degree; whereas those who compiled them for common use were, in Mishnaic time, regarded with suspicion. "Those who write down the benedictions are equal in mischief-doing to such as burn the Law"—ostensibly because they infringed the rights of those authorized to offer the benediction (see Tosef., Ber. i. 8; Shab. xiii. [xix.] 4; Ber. 38a, 50a; Shab. 115b). Nevertheless it was from such written collections of benedictions that compilations like those enumerated in Mishnah Berakot ix., Ta'anit ii., Tosef., Ber. vii., and elsewhere were made. At any rate, by the second century they were already fixed as to form and number, since R. Meïr declares it to be the duty of every one to say one hundred benedictions daily (Men. 43b); and R. Yose says: "He who alters the form of benedictions fixed by the wise has failed to fulfil his obligations" (Ber. 40b; Yer. Ber. vi. 2, 10b). According to Num. R. xviii. (compare Tan., Korah, ed. Vienna, 1853), it was King David who instituted the one hundred daily benedictions. These hundred benedictions required daily by R. Meïr are shown by Abudrahim in gate iii. ("Birkat ha-Miẓwah") of his commentary to correspond with the benedictions given in the daily prayers.

**One Hundred Benedictions Daily.**

Maimonides (Yad ha-Ḥazakah, Berakot, i. 4) divides the benedictions into three classes: (1) for enjoyments; (2) for the privilege of the performance of a religious duty; and (3) forms of liturgical thanksgiving and praise. Abudrahim, in Hilkot Berakot, divides them into four classes: (1) such as are comprised in the daily prayer; (2) such as precede the performance of religious duties; (3) such as are offered for enjoyments; and (4) such as are offered on special occasions of thanksgiving and praise.

The following is a list of benedictions prescribed in the Talmud and adopted in the liturgy; each of them beginning with the formula "Blessed art Thou, O Lord, our God, King of the Universe!"

(1) Before retiring to rest at night: " . . . who makes the bands of sleep fall upon mine eyes and slumber upon mine eyelids. May it be Thy will, O Lord, to make me lie down in peace and rise up again in peace. Let not my thoughts nor evil dreams nor evil imaginations trouble me, but let my bed be spotless before Thee, and give light again to mine eyes lest I sleep the sleep of death" (Ps. xiii. 4 [A.V. 3]); "for it is Thou who givest light to the apple of the eye" (Ps. xvii. 8). "Blessed art Thou who givest light to the whole world with Thy glory" (Ber. 60b).

(2) In the morning, before reciting any benediction, one has to wash the hands and say: " . . . who hast sanctified us by Thy commandments and enjoined us to wash the hands" ("Neṭilat Yadayim," "lifting up the hands"); compare Targ. to Ps. cxxxiv. 2 (Ber. 53b).

(3) After the performance of the functions of the body: " . . . who has formed man in wisdom and created many orifices and vessels, upon the opening or closing of which, life depends." " . . . (who healest all flesh and) who hast made man wondrously" (after Ps. cxxxix. 14).

**Morning Benedictions.**

(4) After awakening from the night's sleep (which was regarded as the returning of the soul to the body) some rabbis prescribe the benediction: " . . . who revivest the dead" (Yer. Ber. iv. 2, 7d); but the form commonly adopted is: "My Lord, the soul which Thou hast given me is pure, Thou hast created and formed it, and Thou didst breathe it into me and preservest it within me and will one day take it from me and restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O Lord my God, Sovereign of all works, Lord of all souls, . . . who restorest the souls unto dead bodies."

(5) On hearing the cock crow, one says: " . . . who hast given the cock intelligence to distinguish between day and night," (Job xxxviii. 36). Compare "Apost. Const." viii. 34.

(6) On opening the eyes in the morning: " . . . who openest the eyes of the blind" (after Ps. cxlvi. 8).

(7) When sitting up and moving one's limbs: " . . . who loosest them that are bound" (Ps. cxlvi. 7).

(8) When dressing: " . . . who clothest the naked" (Ps. cxlvi. 8).

(9) When standing erect: " . . . who raisest up those that are bowed down" (compare "Halakot Gedolot," ed. Hildesheimer, p. 77). When sitting up: "Who liftest up those that are low" (*ib.*).

(10) When stepping upon the ground: " . . . who spreadest forth the earth above the waters" (Ps. cxxxvi. 6).

(11) On stepping forth to walk: " . . . who hast made firm the steps of man" (Ps. xxxvii. 23).

(12) When putting on shoes: " . . . who hath supplied me with every want."

(13) When girding the belt about oneself: " . . . who girdest Israel with might" (Jer. xiii. 11; Ps. xlv. 7).

(14) When putting on a head-covering: " . . . who crownest Israel with glory" (Isa. lxi. 10; תִּפְאֶרֶת = "glory," name for miter).

(The following alternative is not found in the Talmud, and is disallowed in Shulḥan 'Aruk, Oraḥ Ḥayyim, xlvi. 6: " . . . who givest strength to the weary.")

(15) When washing the face: " . . . who removest sleep from mine eyes and slumber from mine eyelids."

Here follows a prayer for a day free from sin and temptation and graced by favor of God and man, which closes thus: " . . . who bestowest loving-kindness" (late addition, "upon Thy people Israel").

(16) Every one must offer three benedictions daily, namely: " . . . who hast made me an Israelite (or who hast not made me a heathen)"; " . . . who hast not made me a woman"; " . . . who hast not made me a slave [or a boor]" (Tosef., Ber. vii. 18; Yer. Ber. ix. 2, p. 13b; Men. 43b; "Halakot Gedolot," p. 77. Persian and Greek parallels are given by Joël, "Blicke in die Religionsgeschichte," i. 119; Kaufmann, "Monatsschrift," pp. 14–18). For woman the benediction is substituted: " . . . who hast made me according to Thy will."

The following benediction adopted in the Prayer-Book is, according to Yer. Ber. ix. 2, preserved in full in Yalḳut, Wa'eṯḥanan, 836, offered by the angels at the time when the Shema' is recited by Israel: "Thou wast one ere the world was created; Thou hast been the same since the world hath been created. Thou art the same in this world and the same in the world to 1893, come. Sanctify Thy name through those that sanctify it, . . . who sanctifiest Thy name among the multitudes."

(17) Before and after the reading of the Psalms in the morning service: BARUK SHE-AMAR and YISHTABBAḤ.

(18, 19) Before reading Shema' in the morning, "Yoẓer Or" and AHABAH RABBAH.

(20) After Shema', EMET WE-YAẒIB.

(21–39) The "'Amidah," seven (or eighteen, increased later on to nineteen), benedictions, consisting of three principal benedictions of praise at the beginning, three at the close, and twelve or thirteen (on week-days; on Sabbath and holy days only one) inserted in the middle (see SHEMONE 'ESRE). In case of need one benediction, HABINENU, containing the contents of the twelve, is offered as substitute for week-days also (Ber. 29a).

(40) Before the reading from the Law two different benedictions were in use in the third century, and both have been adopted in the Prayer-Book; one beginning, " . . . who teachest the Law to Thy people Israel," and ending with, " . . . who hast commanded us to occupy ourselves with the words of the Law"; the other, " . . . who hast chosen us from all peoples and hast given us Thy Law," and closing with, " . . . who gavest the Law." After the reading: " . . . who hast given us the Law of truth and hast planted everlasting life in our midst"; and closing with, " . . . who gavest the Law" (see Ber. 11b; "Masseket Soferim," xiii. 8).

(41) The benediction "Hashkibenu" in the evening prayer has been mentioned above; this is followed on week-days by:

(42) "Baruk Adonay le-'Olam," Psalm verses corresponding to the "Baruk she-Amar," which are concluded with the benediction referring to the Messianic kingdom: " . . . the King who will reign forever and aye over all His creatures."

(43) Before and after the recitation of HALLEL as mentioned above.

(44) "Musaf" consists of seven benedictions, with the exception of that of New-Year, which has three more.

(45) The benedictions before and after the HAFṬARAH, mentioned above.

(46) To the same category as the preceding belong the benediction before and that after the recitation of the Megillah or scroll of the Book of Esther on Purim (Meg. 21b).

(47) The benediction over the reading of the four scrolls—Canticles, on Passover; Ruth, on Shabu'ot; Ecclesiastes, on Sukkot; and Lamentations, on the Ninth of Ab, mentioned in "Masseket Soferim," xiv. 3, has fallen into disuse, as has also the benediction over the reading of the Hagiographa (*ib.* 4).

(48, 49) On putting on the tallit and the tefillin on the arm and the forehead respectively (Ber. 60b; Yer. Ber. ix. 2, 14a; Tosef., Ber. vii. 10; and Men. 36a, 42b).

(50) Benediction for the Aaronites when they offer the priestly benediction (Soṭah 39a).

(51) On kindling the lights on Sabbath and festival eve ("Yad," Shabbat, v. 1; Hagahot Maimuni referring to Yer. Ber. ix.); see BLESSING, PRIESTLY.

(52) On kindling the Ḥanukkah lights, with the additional benediction: " . . . who hast done wonders to our fathers in days of old at this season" (Shab. 23a).

(53, 54) ḲIDDUSH and HABDALAH, *q.v.*

(55–62) On affixing a MEZUẒAH to a doorpost: " . . . who hast sanctified us by Thy commandments and enjoined us to affix the Mezuzah." Similarly, on building the battlement for the roof prescribed in Deut. xxii. 8; on the consecration of the ḤALLAH, or Terumah; on the 'ERUB; at the performance of the ritual slaughtering, and the covering of the blood, special blessings are said, as also at the removal of the leavened bread before Passover and the eating of the MAẒẒAH: at the counting of the days of 'OMER; at the preparation for and first entering into the SUKKAH; on the blowing of the SHOFAR on New-Year's Day; at the performance of the rite of ablution of persons and vessels (Yer. Ber. ix. 2, p. 14a; Tosef., Ber. vii. 9-10; "Yad," Berakot, xi.; Baer's Prayer-Book, pp. 570–571; Ber. 51a).

(63, 64) On betrothal and marriage, see BETROTHAL and MARRIAGE.

(65) On circumcision, see CIRCUMCISION.

(66) On redeeming the first-born, see PIDYON HA-BEN.

(67) Over the mourners' meal (Ket. 8b), see FUNERAL RITES.

(68) On the arrival of a new season, or of any joyous event in one's life: " . . . who hast kept us in life and preserved us and permitted us to reach this season."

**Thanksgiving for Enjoyments.**

(69) Blessing over the bread: " . . . who hast brought forth bread from the earth" (Ber. vi. 1, 38a, after Ps. civ. 14).

(70) Over the wine: " . . . who hast created the fruit of the vine" (Ber. vi. 1).

(71) Over food other than bread prepared of flour: " . . . who hast created various kinds of food" (Ber. 36b).

(72) On eating fruit which grows on trees: " . . . who hast created the fruit of the tree" (Ber. vi. 1).

(73) On eating fruit which grows on the ground: " . . . who hast created the fruit of the ground" (Ber. vi. 1).

(74) After having finished the meal, see GRACE AFTER MEAL.

(75) A benediction containing in abridged form three of the usual graces after meals, after having eaten such fruits as the Holy Land is especially blessed with, such as grapes, dates, figs, and pomegranates, or after having taken wine or partaken of other food than bread.

(76) On eating food that does not grow on the ground, or drinking water, or other liquor: " . . . by whose word all things have been made to exist" (Ber. vi. 3).

(77) After partaking of any of these, or of fruit: " . . . who hast created beings and what they need. For all that Thou hast created to sustain therewith the life of each living being, blessed be He who livest forever" (Ber. vi. 8; Tos. iv. 16; according to R. Tarfon, before the eating, Yer. Ber. 10b). In Yer. Ber. *l.c.*, and Tosef. Ber. iv. 4 other benedictions over special kinds of food are given; but these were not adopted by the casuists.

(78) On smelling: "Blessed art Thou who hast created fra-

grant woods," "fragrant spices," and "fragrant oils," "odorous plants," and "odorous fruits" (Ber. 43b).

(79) On seeing lightning, falling stars, lofty mountains, great deserts (also the sun at the beginning of a new cycle of twenty-eight years), or the sky in all its beauty: "... who hast made Creation" (Ber. ix. 2; Tosef., Ber. vii. 6; Ber. 59b).

**Upon Seeing Natural Phenomena.**

(80) On hearing thunder, or witnessing an earthquake or hurricane: "... whose might and power fill the world" (Ber. ix. 2).

(81) At the sight of the sea: "... who hast made the great sea" (*ib.*).

(82) On seeing blossoms budding for the first time in the spring: "... who hast made Thy world lacking in naught, but hast produced goodly creatures and goodly trees wherewith to give delight to the children of men" (Ber. 43b; R. H. 11a).

(83) On seeing beautiful persons, trees, or animals: "... who hast such as these in the world" (Ber. 58b; Tosef., Ber. vii. 4).

(84) On seeing strangely formed beings such as giants and dwarfs, or elephants and apes: "... who variest the forms of Thy creatures" (Ber. *l.c.*; Tos. vii. 5).

(85) On seeing persons stricken with blindness, lameness, or loathsome diseases, or holy places in a state of desolation, or on hearing evil tidings: "... the true Judge" (Ber. ix. 2 and *l.c.*).

(86) On hearing good tidings or witnessing joy; "... who art good and dispensest good" (Ber. *l.c.*).

(87) On seeing the rainbow: "... who rememberest the covenant, art faithful to Thy covenant, and keepest Thy promise" (Tosef., Ber. vii. 5; a composite prayer, see Ber. 59b).

(88) On seeing holy places restored after long desolation: "... who reestablishest the border of the widow" (Ber. 58b, after Prov. xv. 25).

(89) On seeing a friend after a year's separation: "... who revivest the dead" (Ber. 58b; compare Pirḳe R. El. xxxi.). When restored from a dangerous sickness: "... Blessed be the Merciful who gave Thee back to us and not to the earth" (Ber. 54b).

**On Seeing Remarkable Persons.**

(90) On seeing a scholar or sage of distinction: "... who hast imparted of Thy wisdom to flesh and blood" (*ib.*).

(91) On seeing a king or ruler of a country: "... who hast imparted of Thy glory to flesh and blood" (*ib.*).

(92) On seeing the myriads of Israel gathered together: "Blessed be He who knowest the secret thoughts of all these" (Ber. *l.c.*).

(93) After having escaped perils, see GOMEL BENSHEN.

(94) On entering a burial-ground: "Blessed be the Lord who hath formed you in judgment, and nourished and sustained you in judgment, and hath brought death on you in judgment. He knoweth the number of you in judgment and will hereafter restore you to life in judgment, ... who revivest the dead" (Ber. 58b).

(95) On seeing a place where a miracle happened to Israel of old: "... who hast performed miracles for our fathers at this place" (Ber. ix. 1).

(96) On seeing a place from which idolatrous practises have been removed: "... who hast removed idolatry from this place" (*ib.*). On seeing a place where idolatry is practised: "... who showest long-suffering to those who transgress Thy will" (Ber. 57b).

(97) On the appearance of the new moon, see NEW MOON.

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A. K.

**BENEDICTUS, COENRAAD:** "Mohel" and surgeon at Surinam, Dutch Guiana, about 1830. Nothing is known of his life nor of his literary activity other than the bare fact that he published at Paramaribo in 1830 (?) a tract describing the operation of circumcision, together with a series of questions and answers for use in examining candidates for the office of mohel. The book is extremely rare. The Hebrew quotations occurring in the text are filled in by the author in his own writing, as there was probably no Hebrew type to be had in Paramaribo at that time. The title of the book is "Examen voor den Nieuw aan te Nemen Moël of Besnijder der Israël. Kinderen. Hierbij Gedeeltelijk het Mannelijk lid Ontleed, ook Leersame Beschrijving der Besnijdenis en *Circum Cisione* Operatie ... in Vragen en Antwoorden."

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G. G. A. K.

**BENEDIKT, EDMUND:** Austrian jurist; born at Döbling, near Vienna, Oct. 6, 1851. He studied law at the University of Vienna, and after graduation became the publisher of the "Juristische Blätter." In addition to his editorial labors he wrote: "Reform des Schadenrechts bei Ehrenbeleidigungen," 1885; "Reformation der Konkursordnung," 1887; "Einfluss des Schwurgerichts auf das Materielle Strafrecht," 1888; and "Bemerkungen über das Urheberrecht und den Gesetzentwurf der Oesterreichischen Regierung," 1893.

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S. E. Ms.

**BENEDIKT, MORITZ:** German journalist, publisher, and editor of the Vienna "Neue Freie Presse"; born at Gnatschitz, Moravia, May 27, 1849. On attaining his majority he chose journalism as a profession, contributing with considerable success to various dailies and periodicals in Germany. In 1872 he joined the staff of the "Neue Freie Presse," becoming editor of the economic section in 1879. The two years following he devoted to the publication of a series of articles on economic, commercial, and financial subjects, which articles attracted considerable attention. In 1880 he became chief editor.

BIBLIOGRAPHY: *Das Geistige Wien*, p. 27; Kohut, *Berühmte Israelitische Männer und Frauen*, xii. p. 139; Kürschner, *Deutscher Lit. Kalendar*, p. 78.

S. E. Ms.

**BENEDIKT, MORIZ:** Austrian neurologist; born at Eisenstadt, Hungary, July 6, 1835. Upon his graduation from the University of Vienna, where he had prepared himself for his professional career under Hyrtl, Brücke, Skoda, Oppolzer, Arlt, and Rokitansky, he received, in 1859, the degree of doctor of medicine and surgery; and immediately enlisted in the Austrian army—the war then going on with France and Italy demanding the services of surgeon-volunteers. At the close of the campaign that was so disastrous to Austria, Benedikt was appointed privat-docent at the University of Vienna, first delivering lectures on electrotherapeutics and later adding a course on neuropathy.

Moriz Benedikt.

In the mean time, in 1866, Austria became involved in another war, this time with Prussia and Italy, and Benedikt again volunteered his services to the army. At the conclusion of that short but

bloody contest which resulted in the establishment of the dual state of Austria-Hungary, Benedikt, who took an active part in the reorganization of the Democratic party in Cisleithania (that is, Austria as distinct from Hungary), was, in 1868, offered a chair of neurology at the University of Vienna. He has remained in that position to the present time, serving also as chief of one of the departments of the policlinic of the Austrian metropolis.

The greater part of Benedikt's professional work appertains undoubtedly to the domains of neuropathy and electrotherapeutics, but while his investigations in this special field form an important addition to the progress of medicine, and would alone entitle him to a prominent position in the medical world, they in no way overshadow his researches in other lines, especially his important psychological and anthropological studies with regard to criminals. Indeed, it may be said that he is one of the pioneers of modern criminology, which seeks to base its theories directly on anthropological and psychological data.

**A Pioneer Criminologist.**

Among his contributions to the study and treatment of nervous diseases the following deserve first mention: "Electrotherapie," Vienna, 1868; and "Nervenpathologie und Electrotherapie," Leipsic, 1874–75—two treatises embodying the lectures delivered by Benedikt at the University of Vienna. In the field of psychology, both normal and pathological, two works from his pen have met with marked success; namely, "Seelenkunde des Menschen" (also translated into Polish) and "Hypnotismus und Suggestion" (also in Italian).

Among his anthropological studies dealing for the greater part with craniometric and cranioscopic investigations, especially with regard to criminals, may be mentioned "Kraniometrie und Kephalometrie" (also in French). Another important contribution to modern criminology—namely, his "Anatomische Studien an Verbrechergehirnen," Vienna, 1876—has been translated into English under the title "Studies on the Brains of Criminals."

Besides the above-named larger works, Benedikt has contributed a great number of important papers on anthropology; on normal, comparative, and pathological anatomy; on physiology and neurology; on normal, pathological, and criminal psychology; on ophthalmology and otiatrics. Among these contributions, scattered throughout various periodical publications, the following are noteworthy:

**Wide Range of Contributions.**

"Experimentelle Studien über die Wirkung von Jod, etc., auf's Nervensystem," in "Jahrbuch der Gesellschaft der Aerzte," Vienna, 1861; "Beiträge zur Neuropathologischen Casuistik," in "Deutsches Archiv für Klinische Medicin," ix. and xiii.; "Zur Pathologischen Anatomie der Lyssa," in "Virchow's Archiv," lxiv., lxxii. (and in the "Wiener Medic. Presse," 1874); "Ueber die Innervation des Plex. Choroid. Inf.," *ib.*, lix.; "Zur Lehre der Entzündlichen Kernwucherung," in "Centralbl. für Medic. Wissensch.," 1874; "Zur Lehre des Raubthiertypus am Menschlichen Gehirne," *ib.* 1876; "Der Hinterhauptstypus der Säugethiere," *ib.* 1877; "Zur Frage des Vierwindungstypus," *ib.* 1880; "Ueber Lymphorrhagie in Granulardesintegration," in "Mittheilungen des Aerztlichen Vereins," Vienna, 1874; "Ueber Katalepsie und Mesmerismus," in "Wiener Klinik," 1880; "Zur Lehre von der Localisation der Gehirnfunctionen," *ib.* 1883; "Die Elektricität in der Medicin," *ib.* 1884; Ueber Einige Grundformeln des Neuropathologischen Denkens," *ib.* 1886. A number of important papers, which have appeared in the pages of the "Wiener Medic. Presse," between the years 1869 and 1882, deal with neuropathic cases observed by Benedikt, and with electrotherapeutic methods, either demonstrated or invented by him. Among his contributions to ophthalmology and otiatrics should be mentioned: "Studien über Augenmuskellähmungen," in "Gräfe's Archiv," vol. x.; "Der Daltonismus bei Sehnervenatrophie," *ib.*; "Die Theorie der Neurotinotis," in "Pester Medic. Presse," 1867; "Hörnerven," in "Wiener Medic. Presse," 1870.

**Ophthalmology, Otiatrics, Physics.**

Benedikt has also labored in the field of pure physics, and among the many papers that have appeared over his name in the "Sitzungsberichte der Wiener K. K. Akademie der Wissenschaften" for 1857 are: "Ueber die Aenderung des Magnetismus Durch Reibungselectricität" and "Ueber die Abhängigkeit des Electrischen Leitungswiderstandes von der Grösse und Dauer des Stromes." In the second of these papers the author announces, for the first time, the fact discovered by him, that the resistance of a conductor is affected by the current itself.

In the midst of his various professional duties and extensive scientific research, Benedikt found time to write on social and political questions of the day, and on moral philosophy and esthetics—his articles appearing in French, Italian, and English, as well as in German. At the beginning of his professional career Benedikt devoted himself to the study of modern literature, and his first published work was one on dramatic art in Austria, written while he was still a medical student at the university, entitled "Studien über Oesterreichische Dramatische Dichter," Vienna, 1854. Benedikt is a champion of woman's rights, and was the first male president of the Verein für Erweiterte Frauenbildung in Vienna. His valuable professional services have been recognized by different governments as well as by numerous scientific bodies. A recipient of the degree of LL.D. (*honoris causa*) from several prominent universities, he has also been decorated with various orders and crosses. He is corresponding member of the academies of medicine of Paris and of Rome, and member of a great many medical and scientific societies in Europe and the United States.

**Politics, Ethics, Literature.**

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A. S. C.

**BENEDIKT, RUDOLPH:** Austrian chemist; born at Döbling July 12, 1852; died in Vienna Feb. 6, 1896. He was educated at the Polytechnic (High

School) of Vienna, where in 1872 he was appointed an assistant lecturer of technical chemistry. In 1876 he was nominated to a similar post in connection with the studies in analytical chemistry, and in 1890 was appointed full professor. His principal work is "Die Künstlichen Farbstoffe," 1883. Among his articles in technical journals are: "Ueber Salze und Borsäure," in "Vortrag. Gegeben in der Deutschen Chemischen Gesellschaft," Berlin, 1874; and "Halogenderivate" in "Sitzung-Bericht der Kais. Akademie der Wissenschaften," Vienna, 1884.

BIBLIOGRAPHY: Poggendorf, *Biog.-Lit. Handwörterbuch*, 1898, iii. 107.

S. E. Ms.

**BENET, MORDECAI B. ABRAHAM (MARCUS BENEDICT):** Talmudist and chief rabbi of Moravia; born in 1753 at Csurgó, a small village in the county of Stuhlweissenburg, Hungary; died at Carlsbad Aug. 12, 1829. As Benet's parents were very poor and consequently unable to engage a teacher, they sent their son when only five years old to his grandmother at Nikolsburg. There Gabriel Markbreiter provided for the tuition of the gifted child for a period of six years, and then sent him to Ittingen, Alsace, the rabbi of which place was Markbreiter's brother-in-law. The latter became Benet's teacher, and took great delight in his pupil's wonderful development. At Benet's "bar mizwah" (religious majority) celebration his teacher showed the guests, to their great astonishment, three of the boy's manuscripts—a commentary on the Pentateuch, a commentary on the Passover Haggadah, and novellæ on the Talmud.

**A Gifted Child.**

From his thirteenth to his fifteenth year Benet devoted himself exclusively to the study of the Bible, with the aid of the Jewish commentaries and of the Haggadah in Talmud and Midrash; and his strictly halakic studies he completed later in the yeshibah of Joseph Steinhard at Fürth, where he remained three years. He then went as a "haber" to Prague, where Meïr Karpeles started a private "klaus" for him; and though Ezekiel Landau conducted a large yeshibah in the same city, a number of able Talmudists came daily to hear Benet's discourses. After staying at Prague two years he married Sarah Finkel (died 1828), the daughter of a prominent well-to-do citizen of Fürth, and settled at Nikolsburg (1773), and within a year was made "ab bet din" (ecclesiastical assessor). Thirteen years later he accepted the rabbinate at Lundenburg in Moravia, which he held for six months, when he resigned to become rabbi at Schlossberg, Hungary. His stay in his native country was short; and in 1789 he was made rabbi of Nikolsburg and chief rabbi of Moravia. Later on he received offers also from Presburg and Cracow, but yielding to the solicitations of his congregation, he remained at Nikolsburg. Overstudy, however, had brought on a nervous affection in his youth, which clung to him throughout life, and was the cause of his death, which, as stated, took place at Carlsbad, whither he had gone for treatment. His body was buried temporarily at Lichtenstadt, near Carlsbad, but seven months later was permanently interred at Nikolsburg in accordance with his will.

Mordecai Benet.

Although Benet's works are neither numerous nor exhaustive, they are among the classic products of Talmudic literature in the eighteenth century. They are (1) "Biur Mordecai" (The Commentary of Mordecai), Vienna, 1813, a commentary on Mordecai b. Hillel's compendium; (2) "Magen Abot" (Shield of the Fathers), Zolkiev, 1835, a treatise on the forty-nine acts prohibited on the Sabbath; (3) "Har ha-Mor" (Mountain of Myrrh), responsa, with allusion to the rabbinical explanation of the name "Mordecai" by "Mara dakya" (= pure myrrh); (4) "Parashat Mordecai" (The Explanations of Mordecai), Szigeth, 1889, responsa; and (5) "Tekelet Mordecai" (Mordecai's Purple Garment), Lemberg, 1892, halakic and haggadic discourses.

**His Works.**

All these works clearly show Benet's keenness, wide knowledge of rabbinical literature, and, what is still more important, his logical and strictly scientific method. In contrast to his friends Moses Sofer and Akiba Eger, who were casuists, Benet avoided casuistry in discussing involved halakic questions; gaining his ends by means of a purely critical explanation and a systematic arrangement of the matter. An excellent example of Benet's criticism is his letter to the chief rabbi of Berlin, Żebi Hirsch Levin, whom he tries to convince of the spuriousness of the collection of responsa "Besamim Rosh." This collection was published by Saul BERLIN, Levin's son, as the work of Asher b. Jehiel ("Parashat Mordecai," No. 5; "Literaturblatt des Orients," v. 53, 55, 140). A comparison of Benet's criticism on the work with Zunz's remarks on it ("Ritus," pp. 226–228) can not fail to excite admiration of Benet's method.

Benet's works differ in other respects from those of his contemporaries. While his style is clear and elegant, and his language a pure Hebrew, the style of his colleagues is confused and barbarous, and their language an incorrect Hebrew mixed with the corrupt Aramaic found in rabbinical literature. Moreover, Benet's attitude toward the strict orthodoxy of his friends and colleagues was exceptional, and may be attributed to his knowledge of modern thought (compare his letter to Żebi Hirsch Levin in "Literaturblatt des Orients," v. 54). These characteristics gave him an independent position in the struggle between orthodoxy and the so-called "spirit of enlightenment."

**Superiority of His Style.**

Though Benet's course in this struggle was in accordance with his early training and station in life, he was probably the only orthodox rabbi who thoroughly understood the new current of thought into which Jews as well as non-Jews were being drawn at that time. He knew the enemy that confronted him, and realized the futility

**Benet and the Reform Movement.**

of employing for defense the rusty weapons of the Talmud. It is true, he avoided the name of Mendelssohn in his approbation (dated Nov. 8, 1816) to the new edition of the Pentateuch with Mendelssohn's translation; but the very fact that he approved a German translation of the Bible at all shows that he ought not to be classed with men like Moses Sofer. He opposed the attempted reforms of Aaron Chorin; but he did it quietly and temperately, contenting himself with the remark that something more than philosophical study is required to decide theological questions.

Frequently Benet showed an insight lacking in his opponents. In his memorial to the government on the education of rabbis (printed in "Toledot Mordecai," pp. 35–37), he remarked that if the course of studies which the gymnasium demanded of candidates for all other professions were required of a rabbinical candidate, the latter would be fit for anything except the rabbinate. Still, far from objecting to a secular education for rabbis, as he was understood to do (see Löw, "Gesammelte Schriften," ii. 190 *et seq.*), he favored it; but he thought that a rabbi should first of all possess sufficient knowledge of rabbinical matters; and he proposed that a rabbinical candidate should devote his time chiefly to Jewish subjects until his eighteenth year. His opinions concerning the duties of a rabbi, especially in regard to the instruction of children, show the strong influence that modern views had upon him. He wrote a catechism for religious instruction and submitted it in manuscript to the government. To judge from the letter accompanying it, Benet's views on the education of the young were sensible and in accordance with the spirit of the time.

**Views on Education.**

Nevertheless, Benet, conscientiously opposing the new tendency, declared every reform in religious observance to be wrong and harmful. Thus, in a letter to the government concerning the introduction of German into divine service (*ib.* pp. 38–42), he wrote in favor of the preservation of Hebrew. His attitude is significant in view of the fact that, many years later, Zacharias Frankel used the same arguments in the convention of rabbis at Frankfort-on-the-Main, 1845; and events have proved the truth of the prophecy made by Benet, that if the prayers are said in another language few Jews will care to study Hebrew, and familiarity with the Hebrew Scripture will gradually cease.

**Opposes Religious Reform.**

Although Benet was independent in his attitude, his learning and high character gained for him many faithful friends among young and old. Even the Ḥasidim respected him; and Baer Schneiersohn, the so-called "middle rabbi," speaks highly of him in a letter now in the possession of J. L. Sossnitz of New York. Compare also Weiss, "Zikronotai," pp. 77–81.

The communities of Lichtenstadt and Nikolsburg contended for the honor of interring his mortal remains; and the dispute which later arose over the exhumation of the body was fought with the weapons of learning, and figures in the responsa literature of the time.

BIBLIOGRAPHY: J. A. Benet, *Toledot Mordecai Benet*, Budapest, 1832; Berditschewsky, in *Ha-Asif*, 1887, iv. 61–65; Ehrentheil, *Jüdische Charakterbilder*, 1867; Kaufmann, in *Ha-Asif*, v. 129 *et seq.*; Fürth, *Sippurim*, ii. 201–208.

L. G.

**BENET (BENEDICT), NAPHTALI BEN MORDECAI:** Author and rabbi; born at the end of the eighteenth century; died October, 1857, at Schafa, Moravia, where he was rabbi. He was the author of the following works: (1) "Berit Melaḥ" (Covenant of Salt), Prague, 1816, a collection and explanation of the precepts in regard to the laws of salting the meat, in order to remove the blood (Yoreh De'ah, 69–78); (2) "Misped Gadol" (Great Mourning), Vienna, 1830, a eulogy on the death of his father, Mordecai Benet; (3) "Emunat Yisrael" (Israel's Faith), Prague, 1832, a Jewish catechism in Hebrew and German; (4) "Imre Shefer" (Goodly Words, Gen. xlix. 21), Presburg, 1840, a funeral oration on Moses Sofer; (5) "Torat Dat Mosheh we-Yisrael" (Doctrine of the Law of Moses and Israel), Prague, 1826, on the principles of the Jewish religion.

The catechism became very popular and passed through several editions. Though Benet's standpoint was strictly orthodox, he did not carry his orthodoxy to extremes, as can be seen from a correspondence with Isaac Samuel Reggio on the question of future punishment ("Kerem Ḥemed," i. 9), in which he shows himself vacillating on this point.

Benet's "Torat Dat Mosheh we-Yisrael" is also written from a moderate orthodox point of view; but he accepted his father's views in opposing the Reform movement, and assails Aaron Chorin as a man actuated by personal motives in advocating reform.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 103; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 83.

L. G.

**BENEVENTO:** City in southern Italy; capital of the province of the same name; about 32 miles northeast of the city of Naples. Benjamin of Tudela visited it about 1165, and found there 200 Jewish families, having at their head three parnasim: Kalonymus, Zeraḥ, and Abraham ("Mas'ot Binyamin," ed. Asher, p. 13). This unimportant community increased after the Spanish exile. When King Ferdinand conquered the kingdom of Naples (1504), he established the Inquisition at Benevento in order to exterminate the Spanish and Portuguese Marranos who had settled there in somewhat large numbers.

BIBLIOGRAPHY: *Revue Orientale*, ii. 151; Grätz, *Gesch. der Juden*, 3d ed., vi. 239; P. M. Lonardo, *Gli Ebrei a Benevento*, 1899.

D. I. Br.

**BENFELDEN:** Town in Alsace, 17 miles from Strasburg. It was here, in the year 1348, when Europe was devastated by the Black Death (the spread of which was ascribed to the Jews), that a council was held of the representatives of the towns in Alsace to consider the proper course to be adopted with reference to the Jews. One of the leading spirits in the council was Bishop Berthold of Strasburg, who firmly demanded that the Jews be entirely destroyed. The representatives from Strasburg maintained a gallant struggle against the superstitious bigotry that sought some scapegoat for the evil that had befallen the land, and against the cupidity and rapacity that scented a prospect for plunder.

The struggle was useless, and it was decided that all the Jews should be banished from the cities of the upper Rhine. The results of this decision of the Council of Benfelden constitute one of the most tragic chapters in the gloomy history of the persecution of the Jews.

G.

**BENFEY, THEODOR:** German Sanskritist and comparative philologist; born at Nörten, Hanover, Jan. 28, 1809; became a convert to Christianity in 1848; died June 26, 1881. His father, who had seven children besides Theodor, was a Jewish merchant deeply versed in the Talmud. Theodor received his preliminary training at the gymnasium in Göttingen, which he left at the age of sixteen for the university of the same city. As a university student he devoted himself to classical philology,

Theodor Benfey

and remained in Göttingen—with the exception of the year 1827, spent at Munich—until 1830. On Oct. 24, 1828, he received the degree of Ph.D., and the year following became privat-docent. He left Göttingen in 1830 and lived in Frankfort-on-the-Main for two years. Here he occupied himself with a translation of Terence, his only printed contribution to classics; and, what was of far more importance for his life-work, devoted himself seriously to Sanskrit.

In 1832 he left Frankfort for Heidelberg, where he contemplated teaching Sanskrit, but his love for his alma mater was too strong to permit him to become a member of the faculty of another university. Accordingly, in 1834, he returned to Göttingen, where he began his teaching rather in classical than in Oriental or comparative philology. Gradually, however, he concentrated his energy on Sanskrit and comparative linguistics. Benfey's teaching covered a large range within his chosen limits. In addition to his regular work he lectured on Indian antiquities, on the Avesta, and, going farther afield, gave courses in ethnography from the linguistic point of view (1843), and in Bengali and Hindustani (1863–64). It is interesting to note that, in 1843, he lectured on the affinity of the Egyptian and Semitic groups of languages. This single series of lectures, together with the book which was the result of the course—"Ueber das Verhältniss der Aegyptischen Sprache zum Semitischen Sprachstamm," 1844—is his only important work that deals with Semitic linguistics.

**His Wide Range.**

His literary activity began comparatively late. Before 1839 he published very little. Even his doctorate dissertation, "De Liguris," and his dissertation to obtain the *venia legendi*, "Observationes ad Anacreontis Fragmenta Genuina," remained unprinted. Besides the translation of Terence in 1837, already referred to, and a few reviews, his only work published prior to 1836 was one written in collaboration with Moritz A. Stern, "Ueber die Monatsnamen Einiger Alten Völker," 1836.

The silent years before 1839 had been a time of preparation, but after that period his contributions to linguistics were numerous. His "Griechisches Wurzellexikon," 1839–42, won the Volney prize. The year 1840 saw the appearance of his article on "India" in Ersch and Gruber's "Encyklopädie der Wissenschaften und Künste," and his Semitic contribution, already noted, was published in 1844. In 1847 he brought out the first German edition of the Old Persian Inscriptions, basing his work mainly on Rawlinson's results, which had appeared the previous year. The year 1848 was the date of Benfey's edition of the Sāma Veda, with introduction, glossary, and translation. He published in 1852 his "Vollständige Grammatik der Sanskritsprache," and followed this the next year with his valuable "Chrestomathie aus Sanskritwerken," and in 1855 with his "Kurze Sanskritgrammatik." His two English books—the "Practical Grammar of the Sanskrit Language" (1863–66), and the "Sanskrit-English Dictionary," 1866—were, as he himself recognized, less creditable to his scholarship than were his earlier works.

**Semitic and Sanskritic Works.**

The results of his studies in comparative literature were summed up in his translation and commentary on the Panchatantra, which appeared in 1859, and is still a standard. In the preface of this work, which comprises the entire first volume, he traces the development of the various Indian tales through other Oriental literature to European collections of beast fables and stories, partly through the intermediation of Jewish translators (see KALILA WA-DIMNA). His last great work was the "Geschichte der Sprachwissenschaft und Orientalischen Philologie in Deutschland," 1869. Here he traces the history of Oriental research in Germany, both in Semitics and in Indo-Iranian, down to his own time, with a thoroughness which makes the work still one

**His Last Important Works.**

of value. After 1869 he published no books, although he continued to write reviews and magazine articles. At his death he left material, which he had been gathering for years, for a grammar of Vedic Sanskrit. This he had hoped to make the chief production of his life. Unfortunately this work was left in such a chaotic state that it is impossible to edit it or to know what the author's conclusions were to have been.

Benfey's rise was by no means rapid, yet he never lost patience, even when those inferior to himself in age or ability were promoted over him. Beginning his work at Göttingen in 1834 as privat-docent, he waited fourteen years before he became assistant professor without salary, in 1848, after which a second period of fourteen years elapsed before he was appointed professor in 1862. Under these circumstances he made several efforts to gain a more profitable position elsewhere, but all his endeavors in this direction were in vain.

**Silent Heroism and Influence.**

As a teacher Benfey was broad, and his interests were manifold. Few men have exercised an influence over more pupils, for he was a teacher as well as a savant. This breadth of view explains the reason why he founded no school, and trained no pupil who can be said to have succeeded him to carry on, unchanged, his method and tradition. He established a periodical, "Orient und Occident," in 1862, to defend his scientific principles, and both he and his students contributed to it numerous articles. Unfortunately the magazine had to be discontinued in 1866.

He left the Jewish faith in 1848, and with his family joined the Evangelical Church. His change of religion was prompted solely by the social privileges that were then possessed by Christians alone. The result of his abandonment of Judaism was not what he had expected. It was a positive disadvantage to him, and accounts in part for his slow rise to full professorship.

BIBLIOGRAPHY: A life of Benfey is given by his daughter Meta in the edition of his *Kleinere Schriften*, edited by Bezzenberger.

S. L. H. G.

**BENGAZI** or **BENGHAZY:** City of Tripoli, Africa, on the east coast of the Gulf of Sidra. Little is known of the first settlement of the Jews there; according to local traditions, they came originally from Tripoli.

The chief rabbis of the community in the nineteenth century were: Moses Ḥakmon, Isaac Boharon, and Raḥamim Farju of Tripoli; the last, installed in 1871, still holds office (1901). As rabbinical author must be mentioned Elijah Labi, a centenarian (1783–1883). He wrote the "Sefer Ge'ullat Adonai" (Book of God's Deliverance) (Leghorn, 1864), in Hebrew, and the "Oraḥ Yesharim" (The Path of the Upright) and "Menuḥah le-Ḥayyim" (Rest for the Living) (Leghorn, 1872 and 1882), in Judæo-Arabic; *i.e.*, in Rabbinic characters and in Arabic-Tripolitan dialect.

As a bit of history must be mentioned the kidnaping of a young Jewish girl by Arabs, in 1868, an affair that was only adjusted by the intervention of the Alliance Israélite Universelle and the European consuls.

In 1901 the community numbered 2,000 Jews, in a total population of 38,000. It has two synagogues —the Low Synagogue, which is said to be very old; and the High Synagogue, of more recent date—and four Talmud Torahs, attended by 200 pupils. The community is governed by a supreme judge (Abraham Ḥabib in 1901), in addition to the rabbi and by three syndics ("gabbaim"). The salaries of these officials are paid from the meat-tax, amounting annually to 3,000 francs. There are two societies: the Ḥebra Ḳaddishah, a burial society, and the Biḳḳur Ḥolim, which furnishes medicine and physicians to the poor.

The Jews of Bengazi are prosperous. The majority trade in wool, barley, and butter. Others follow trades, as jewelers, tinsmiths, carpenters, etc. A Jew, Hamus Romăni, is one of the higher officials of the Serail, or administration of the department. The richest families are those of Tchuba, Youeli, and Ḥakmon. There are very few poor. Some of the Jews have very curious names; *e.g.*, as "Schima," "Touajir," "Bedoussa," etc.

BIBLIOGRAPHY: *Bulletin of the Alliance Israélite Universelle*, 1885; private sources.

D. M. Fr.

**BENHAM, ARTHUR:** Dramatic author; born 1875; died at Brighton, Eng., Sept. 8, 1895. He was a playwright of considerable promise, and was the author of two plays, "The County" and "The Awakening"—the latter produced for a short run at the Garrick, and the former at Terry's Theater—when he was only twenty years old. He died of consumption when scarcely past his twentieth year. His sister was the actress **Estelle Burney,** who collaborated in his plays, and was his tender nurse during his long illness.

BIBLIOGRAPHY: *Jewish Chronicle*, Sept. 13, 1895; *The Sketch*, Sept. 18, 1895.

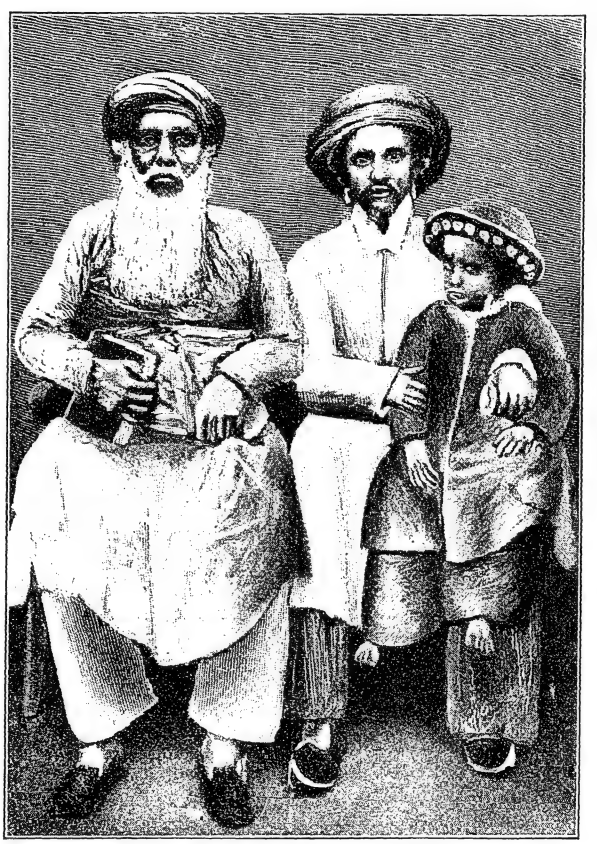
J. G. L.

**BENI-ISRAEL:** Native Jews of India, dwelling mainly in the presidency of Bombay and known formerly by the name of **Shanvar Telis** ("Saturday Oil-Pressers") in allusion to their chief occupation and their Sabbath-day. The Beni-Israel avoided the use of the name "Jew," probably in deference to the prejudice of their Mohammedan neighbors, and preferred the name Beni-Israel in reference to the favorable use of the term in the Koran (sura ii. 110). According to their own traditions, they are descended from the survivors of a band of Jews fleeing from persecution who were wrecked near the Henery and Kenery islands in the Indian ocean, fifteen miles from Cheul, formerly the chief emporium of the trade between Arabia and India. Seven men and seven women are stated to have been saved from drowning; and from them are descended the Beni-Israel. This is said to have been from sixteen hundred to eighteen hundred years ago. Benjamin of Tudela appears to have heard of them in the twelfth century, and Marco Polo in the thirteenth; but they were first brought to the knowledge of Europeans, simultaneously with the White and Black Jews of Cochin on the Malabar coast, by Christian missionaries in India, like Drs. C. Buchanan and Wilson,

at the beginning of the nineteenth century. On the advent of the Sassoon family at Bombay, more direct interest was taken in the Beni-Israel by Western Jews, and much educational work has since been done among them.

**Internal History.**

The Beni-Israel themselves refer to two religious revivals among them during their stay in India: the first, placed by them about 900 years ago, due to David Rahabi, and another, about the year 1796, due to Samuel Divekar. According to tradition, Rahabi was a Cochin Jew, whose family had come from Egypt, and on visiting the Beni-Israel he found among them several customs similar to those current among Jews, and to test them he gave their women some fish to cook, including some that had neither fins nor scales. These they separated from the others, saying that they never ate them. Rahabi was thereupon satisfied they were really Jews, and imparted instruction to them. After the attention of the European Jews had been called to the Beni-Israel, the rites and ceremonies of the latter were assimilated to those of the Sephardic Jews, and prayer-books in Mahrati, their vernacular, have been provided for them. Previously, however, to this their festivals and customs differed considerably from the rest of the Jews both in name and in ceremonial.



Group of Beni-Israel in Ancient Costume.
(From a photograph.)

The festivals of the Beni-Israel, before they became acquainted with the ordinary religious calendar of modern Jews, had only native names, one set of which was in Mahrati and the other in Hindustani. The latter are attributed to the reforms of David Rahabi. Many of the names in the former end in "San," meaning "holiday," and among them are the following:

**Festivals.**

**Navyacha San** ("New-Year holiday"), kept on the first day of Tishri, the second-day observance not being known among the Beni-Israel.

**Khiricha San** ("Pudding holiday"), on the evening of the fourth of Tishri. This was celebrated by eating "khir," a sort of pudding made of new corn mixed with coconut-juice and sweets; a censer with burning frankincense being placed near the dish. The khir was eaten by the family after saying the Shema'.

**Darfalnicha San** ("Closing-of-doors holiday"), on the tenth of Tishri, during which they fasted from five o'clock in the evening until the next evening at seven. During it they did not stir out-of-doors, nor touch nor speak to people of other denominations. They dressed themselves in white, and believed that departed souls visited their habitations on the preceding day and left them on the following day, called **Shila San** ("Stale holiday"), on which day they gave alms to the poor and visited their friends.

**Holicha San**, on the thirteenth and fourteenth of Adar; the former kept as a fast, and the latter as a feast, on which they sent home-made sweetmeats to one another. This corresponds to Purim; but the Beni-Israel did not observe the second day or "Shushan Purim."

**Anasi Dakacha San** ("Anas-closing holiday"), on the fourteenth and twenty-first of Nisan. This was celebrated by closing an earthen chatty or pot containing a sour liquid commonly used as sauce. This festival corresponded to Passover; but, as the Hindus generally did not use any leaven with their rice, the object of the ceremony seems to have been forgotten.

**Birdiacha San** ("Birda-curry holiday"), on the ninth of Ab, on which they ate nothing but rice with a curry of "birda" or pulse. This was served on plantain-leaves. During the preceding eight days no meat was eaten. This corresponds to Tish'a be-Ab, in memory of the destruction of the Temple; but there does not seem to have been any conscious recognition of that fact.

The other festivals, chiefly known by the name of "Roja" (fasting), appear to have been of later introduction, and are connected with the reforms of David Rahabi. These are as follows:

**Ramzan**, a fast held throughout the month of Elul; the name is doubtless derived from the Mohammedan month of fasting, "Ramazan."

**Navyacha Roja** ("New-Year fast"), on the third of Tishri, corresponding to the fast of Gedaliah, but not associated with his murder.

**Elijah Hannabicha Oorus** ("The fair of Elijah the Prophet"), to celebrate the ascension of Elijah on that day at Khandalla in the Konkan. Various kinds of fruit were placed on plates, together with "malida" (pieces of rice-bread besmeared with sirup), and a censer of burning frankincense. The fruit was eaten by the family.

**Sababi Roja**, a fast on the seventeenth of Tammuz, a reminiscence of the siege of Jerusalem, but not known as such by the Beni-Israel.

From this enumeration of the festivals it will appear that the Beni-Israel retain from the earliest times (as indicated by their Mahrati names ending with "San") the New-Year, Day of Atonement, Purim, Passover, Ninth of Ab, and in addition a form of Tabernacles which has been transferred to the Fourth of Tishri. Later on they introduced, doubtless under the influence of David Rahabi (as

is shown by the Hindustani names), the fasts of Gedaliah, Ṭebet, and Tammuz, together with the New-Year of the trees, associated with the name of

Beni-Israel of Bombay.
(From Wilson, "Lands of the Bible.")

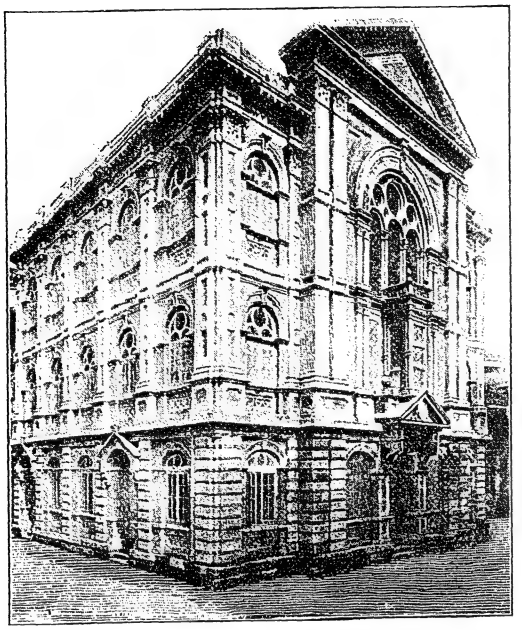
Elijah the Prophet; while still later the custom of fasting throughout the whole month of Elul seems to have been borrowed from the Mohammedans. The feasts of Pentecost and Ḥanukkah seem to have dropped out of use. It would appear that before the second revival under Samuel Divekar the only other remains of Judaism current among the Beni-Israel were the strict observance of the Sabbath, circumcision, and the reading of the Shema', which is the sole piece of Hebrew retained by them. The latter was said at every meal, at wedding-festivals, at burial-feasts, and indeed on all sacred occasions. The only animals considered fit for food were fowl, sheep, and goats. The Beni-Israel probably refrained from beef, in order not to offend their Hindu neighbors.

**Customs.**

It is difficult at this time to determine with any degree of accuracy the relative age of the customs they follow. Even before the religious revival of 1796 the Beni-Israel customarily removed the sciatic nerve from animals used for food, and they salted the meat in order to abstract the blood from it; otherwise they did not observe the law of shehiṭah and bedikah. They also left a morsel of bread or rice in a little dish after they had dined. Among them the birth of a girl was celebrated on the sixth night, and that of a boy on the sixth and eighth; and on the latter day the rite of circumcision was performed. Girls were usually betrothed some months before marriage; and until the wedding they wore the hair flowing from their shoulders. At the betrothal ceremony the intended bride and bridegroom sat face to face and dined together, sweetened rice being served to the assembly. On the day when the marriage ceremony was to take place the bridegroom, who had been crowned with a wreath of flowers, was led in procession on horseback to the bride's house, and the ceremony

BENI-ISRAEL FAMILY AT BOMBAY.
(From a photograph.)

took place under a booth. At the feast held before the wedding took place a dish containing a piece of leaven cake, the liver of a goat, fried eggs, and a twig of "subja" was placed with burning frankincense on white cloth, and after the Shema' had been



Keneseth Eliyahu Synagogue, Bombay.
(From a photograph.)

repeated the dish was taken inside and, with the exception of five pieces of the cakes and liver, which were set aside for the person officiating as priest, the food was eaten. Polygamy is allowed, and in some cases divorce is given according to the civil law; but the Beni-Israel did not practise "get," "yibbum," or "halizah." An adulteress and her issue are regarded as "Black Israel."

After burials the mourners wash both themselves and their clothes, and on the third day the house is cleansed; the ceremony being known as "Tizova," or the "Third-Day Cleansing." When a person died, all the water was emptied from the pots in the house, and the body was buried with the head toward the east. Grape-juice or milk was drunk by those visiting the mourners in the evening during the days of mourning. It was customary for relatives and friends to bring "meals of condolence" to the house of mourning. On the seventh day after burial there was a mourning ceremony known as the "Jaharuth," in which a dish, containing cakes and pieces of liver, and a glass of liquor, was placed on a white sheet. After repeating the Shema' about a dozen times, the contents of the glass were drunk in honor of the dead; and after the food was eaten, the chief mourner was presented with a new turban by a relative. Jaharuth was also observed on the first, sixth, and twelfth months. If a boy were born after a vow made by the mother, his hair was not shaved for six or seven years, after which period it was completely shaved and weighed against coins (gold or silver), to be given in charity. The shaved hair was thrown into the sea and not burned. A feast was held in the evening, at which the mother was informed that she was free from her vow.

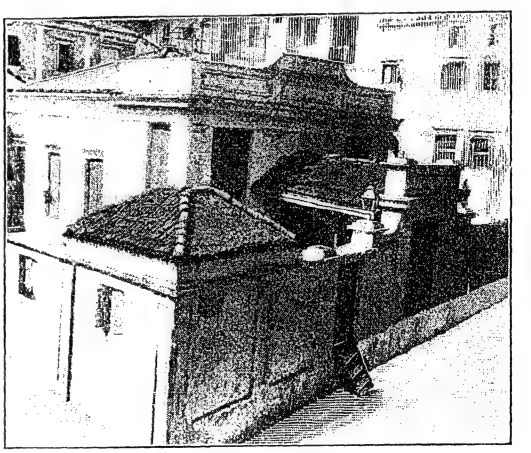
**Costume and Names.**

Formerly the Beni-Israel wore turbans, but now they use mainly the Turkish fez. The women adopt the Hindu dress, and are accustomed to wear anklets and nose-rings. Most of the Beni-Israel names have been changed from Hebrew to Hindu forms; thus, "Ezekiel" into "Hassaji"; "Benjamin" into "Bunnajee"; "Abraham" into "Abajee"; "Samuel" into "Samajee"; "Elijah" into "Ellojee"; "Isaac" into "Essajee"; "Joseph" into "Essoobjee"; "Moses" into "Moosajee"; "Rahamim" into "Ramajee"; "David" into "Dawoodjee," and "Jacob" into "Akhoobjee." Their surnames are mostly derived from neighboring villages; thus, those who resided at Kehim were called "Kehimker," and those who lived at Pen were named "Penker."

**Later History.**

About 1795 Samuel Ezekiel Divekar, a Beni-Israel soldier in the East India Company's service, was captured by Tipu Sahib. He made a vow that if he escaped he would build a synagogue at Bombay. He succeeded in escaping, and built the synagogue Magen David, now called Sha'ar Ha-Rahamim, at Bombay, and introduced the Sephardic ritual from Cochin. The Beni-Israel shortly afterward attracted the attention of Christian missionaries at Bombay, who about 1812 brought Michael Sargon from Cochin, who, though a convert to Christianity, opened schools for the Beni-Israel in Bombay, Rebdanda, and Palle for over thirty years; explaining to the children parts of the Old Testament, and rarely, if ever, speaking of Christianity to them.

The chief instrument in introducing the full knowledge of Judaism to the Beni-Israel was Shel-



Second Beni-Israel Synagogue, Bombay, Erected 1848.
(From a photograph.)

lomo (Solomon) Shurrabi, who was wrecked near Bombay about 1836, and for twenty years acted as religious instructor of the community. Owing to his influence several new synagogues were built

in the vicinity of Bombay, and a general interest in their religion was shown by the Beni-Israel. The advent of the Sassoons at Bombay brought the Beni-Israel into connection with the real life of Israel; and the family, as well as Christian missionaries, liberally supported religious, philanthropic, and educational establishments for the benefit of Beni-Israel. A special school for them was established in July, 1875, which, owing to the support given by the Anglo-Jewish Association, was enlarged in 1881, and now accommodates about 270 children.

As their native name implies, the original Beni-Israel were mainly oilmen or oil-pressers; but during the existence of the East India Company many of them adopted the career of soldier and obtained the

Magen David or Sha'ar Ha-Raḥamim Synagogue, Bombay.
(From a photograph.)

highest rank, that of sirdar bahadur. Owing to the spread of education among them several have gone into learned professions and become engineers, doctors, and teachers.

**Statistics.**

The following are the chief places where Beni-Israel are to be found, with the population as given by the last accessible census (1891):

BOMBAY PRESIDENCY.

| | | | |
|---|---|---|---|
| Ahmadabad | 110 | Pen | 182 |
| Alibag | 90 | Poinad | 49 |
| Ambepore | 39 | Puna | 350 |
| Bombay | 5,021 | Rahoon | 191 |
| Borlai | 51 | Revadanda | 192 |
| Karachi | 130 | Roha Ashtami | 232 |
| Panwell | 301 | | |

**Mahrati Literature.**

Of recent years many works suitable for instruction have been translated into Mahrati for the benefit of the Beni-Israel, chiefly by the exertions of Joseph Ezekiel, whose works cover the whole cycle of Jewish ritual and liturgy, besides treatises on the Jewish religion and text-books of Hebrew grammar. In addition to these, several newspapers in Mahrati were published, among them the "Bene Israelite" (Lamp of Judaism).

The task of determining with any degree of exactness the amount of Jewish blood that at present pervades the Beni-Israel is a very difficult one. In appearance they differ but slightly from their neighbors. They themselves are proud of their purity of descent, and point to the care taken by Jews of Cochin to separate the Black Jews, or proselytes, from the White. The use of the word "Ramzan" for the feast of the month of Elul might seem to indicate that they were originally Mohammedans, and were converted to Judaism by David Rahabi; but, on the other hand, it may have been the word only that was adopted, the custom of fasting during that month being derived from the Sephardic ritual, which is that current in Cochin. If originally Jews, the Beni-Israel retained very little of Jewish custom until the revival under Divekar, except the institution of the Sabbath, the repetition of the Shema', and the rite of circumcision; but in this they resemble the Jews in China, who appear to have kept their purity of descent almost up to the present time. For a full discussion of this question, see COCHIN.

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J. J. E.—J.

**BENISCH, ABRAHAM**: Journalist and theologian; born at Drosau, a small town eight miles southwest of Klattau, Bohemia, in 1811; died at Hornsey Rise, a suburb of London, England, July 31, 1878. He studied surgery in Prague about 1836—while a commentary on Ezekiel which he had written was being published—with a view to preparing himself for a journey to Palestine. Together with his fellow-students, Albert Löwy and Moritz Steinschneider, he was inspired by the lofty mission of restoring Jewish independence in the Holy Land; and while still a student at the University of Vienna, he had attracted round him a large number of his coreligionists, to whom his scheme for the liberation of his Jewish fellow-countrymen commended itself. Largely through his efforts a secret society was formed, of which Benisch was appointed to act as emissary and visit certain foreign lands with a view to finding a suitable basis for the liberation and emigration scheme. The main reliance for support in the carrying out of the plans was placed on the English Jews. In 1841, in pursuance of his mission, Benisch came to London, where he submitted the essential part of his proposals to various persons, who opposed them unanimously. Although temporarily compelled to lay aside his plans, he never completely abandoned them. Soon after his arrival in London he devoted himself to Jewish journalism and literature, and acquired considerable influence in Jewish and Christian circles.

When among Christians Benisch strenuously combated the once rampant conversion idea. In 1854 he became editor of the "Jewish Chronicle," which position he held till 1869, resuming the editorship again from 1875 till the year of his death. His editorial influence was exerted in favor of a moderate orthodoxy. He made quite a feature of the correspondence columns of the paper. Benisch took an active part in communal affairs, and helped to found several learned societies, including The Biblical Institute and its allies, The Syro-Egyptian and The Biblical Chronological societies. These three were afterward fused into the Society of Biblical Archeology. In 1860, when the Alliance Israélite was started, Benisch's hopes and ideals were revived, and by suggesting and aiding the inauguration, in 1871, of the ANGLO-JEWISH ASSOCIATION, he helped toward the realization of many of the hopes and aspirations of his youth.

Benisch wrote numerous works in the domain of Bible studies, biography, travel, the defense of Judaism; and weekly articles contributed to the pages of the "Jewish Chronicle" during a period of nearly forty years. He left the copyright of the paper to the Anglo-Jewish Association, which, shortly after his death, sold it. His most important works were: (1) "Judaism Surveyed, Being a Sketch of the Rise and Development of Judaism from Moses to Our Days," 1874; (2) "Why I Should Remain a Jew," thirty-three letters contributed to the "Jewish Chronicle," and published posthumously. He also wrote: "Two Lectures on the Life and Writings of Maimonides," 1847; "A Translation of the Old Testament, Published with the Hebrew Text," 1851; "An Essay on Colenso's Criticism of the Pentateuch and Joshua," 1863. Benisch also published an "Elementary Hebrew Grammar," in 1852; and a "Manual of Scripture History," in 1853.

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J. G. L.

**BENJACOB, ISAAC B. JACOB:** Russian bibliographer, author, and publisher; born in Ramgola, near Wilna, Jan. 10, 1801; died in Wilna July 2, 1863. His parents moved to Wilna when he was still a child, and there he received instruction in Hebrew grammar and rabbinical lore. He began to write early, and composed short poems and epigrams in pure Biblical Hebrew which are among the best of their kind in Neo-Hebraic literature. For several years he lived in Riga, where he was engaged in business, always studying and writing in his leisure hours. Later he became a publisher and bookseller and went to Leipsic, where he published his first work, "Miktamim we-Shirim" (Epigrams and Songs), which also contains an important essay on epigrammatic composition (Leipsic, 1842). Of the other works which he published there, his corrected edition of R. Baḥya ibn Pakuda's "Ḥobot ha-Lebabot," with an introduction, a short commentary, and a biography of the author, together with notes and fragments of Joseph Kimḥi's translation by H. Jellinek, is the most valuable (Leipsic, 1846; Königsberg, 1859, without the introduction).

In 1848 Benjacob returned to Wilna, and for the next five years he and the poet Abraham Bär Lebensohn were engaged in the publication of the Bible with a German translation (in Hebrew type) and the new "Biurim" (Wilna, 1848–53, 17 vols.), which did much good as a means of spreading the knowledge of German and a proper understanding of the Hebrew text among the Jews in Russia. When this work was done he brought out his corrected and amended edition of Ḥayyim Joseph David Azulai's "Shem ha-Gedolim" (Wilna, 1853; Vienna, 1862), which is still the standard edition of that important work. In 1862 Benjacob announced his intention to begin the publication of popular editions of classical Hebrew works which had become rare or high-priced. He died soon after the appearance of the first volume of Azariah dei Rossi's "Meor 'Enayim," with which he started the series (Wilna, 1863).

In his later years Benjacob was one of the leaders and representatives of the Jewish community of Wilna, and took an active part in all communal affairs. In his correspondence with Isaac Bär Lewinsohn, which is partly published in "Ha-Kerem" (pp. 41–62, Warsaw, 1888), Benjacob throws much light on the condition of the community in the beginning of the second half of the nineteenth century, and especially on the lamentable condition of the Rabbiner Schule (Rabbinical Seminary) which the government established there and in Jitomir in 1848, and closed in 1873. Benjacob himself was originally destined to be one of the teachers of the Wilna Seminary, but never filled the position; and later he became one of the severest critics of that institution. These letters are also interesting on account of the idea they give of the perplexities of the old Maskilim of the Mendelssohnian school in Russia, like Benjacob, who were being swept aside by the younger generation which had the advantage of a Russian training. He could not speak Russian, and most of the representatives of the community suffered from the same disability, excepting a few merchants who cared little for the fate of the seminary; and the older members were at a great disadvantage when pitted against the young students, who could gain whatever they desired from the authorities on account of their correct Russian accent.

Benjacob corresponded with Jewish scholars in Western countries, and was known during his lifetime for his great achievements as a bibliographer, although his monumental work, the "Oẓar ha-Sefarim, Thesaurus Librorum Hebræorum tam Impressorum quam Manuscriptorum," did not appear till seventeen years after his death (Wilna, 1880). It was published by his son Jacob, and contains 17,000 entries of Hebrew printed and manuscript works, with valuable notes by M. Steinschneider. An author-index to the work together with additions has been promised by Steinschneider ("Hebr. Bibl." xx. 73; "Festschrift," p. vii.). It is the greatest Jewish bibliographical work in the Hebrew language, and is still the standard bibliography of printed books down to 1863.

Besides other minor works and articles published in various Hebrew periodicals and collections, Benjacob also commenced a German-Hebrew dictionary and a Mishnaic-Talmudic dictionary with a German translation, both of which were left unfinished.

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G. P. WI.

**BENJAMIN.—Biblical Data:** Youngest son of Jacob by Rachel, who died on the road between Beth-el and Ephrath, while giving him birth. She named him "Ben-oni" (son of my sorrow); but Jacob, to avert the evil omen, called him "Ben Yamin," son of the right hand; that is, of good luck (Gen. xxxv. 17, 18).

Benjamin stayed with his father when his brothers went down to Egypt to buy corn during the famine, but Joseph insisted that he should come down with them on their second visit. Jacob being afraid to let him go from his side, as he was the only remaining son of Rachel, Judah vouched for his safety, and finally obtained his father's permission to take him along (Gen. xlii., xliii. 8–10). Joseph received his younger brother with marks of special attention; but as the time came for the brothers to return to their father with the newly bought corn, he put them severely to test by laying a trap and bringing the charge against Benjamin of having stolen his silver cup, in punishment for which he wanted to keep him as a slave. Judah, faithful to his pledge, stepped before Joseph, begging to be taken as a slave instead of Benjamin, whose failure to return would cause his father to go down in sorrow to Sheol; whereupon Joseph, seeing that the brothers were not so cruel toward one of Rachel's sons as they had been to him, made himself known to them (Gen. xliii., xlv.). Benjamin, until that time spoken of as "a child" (Gen. xlii. 13, xliv. 20), moved to Egypt with his father, Jacob, himself being the father of ten sons (Gen. xlvi. 21).

The tribe of Benjamin is described in Jacob's blessing (Gen. xlix. 27) as warlike: "Benjamin is a wolf that raveneth; in the morning he shall devour the prey, at evening he shall divide the spoil." In the desert, where Benjamin formed part of the camp of the sons of Joseph, the tribe counted 35,400 warriors, and later on 45,600 men (Num. i. 36; ii. 22, 23; x. 22–24; xxvi. 41). In I Chron. vii. 6–11, 59,434 men are given. The astute and pugnacious nature of the Benjamites is evidenced by the fact that they were drilled as left-handed warriors to attack the enemy unawares (Judges iii. 15–21, xx. 16; I Chron. xii. 2). They were known as brave and skilled archers (I Chron. viii. 40, xii. 2; II Chron. xiv. 7). A cruel act of inhospitality by the men of Gibeah, reminding one of the Sodomites, brought the whole tribe under a ban ("ḥerem"); and a war followed in which all the other tribes very nearly exterminated the little tribe; moreover, they took an oath not to give to the Benjamites any of their daughters in marriage. Only at the last moment, when all but 600 men had been slain, a way was found to provide the survivors with wives in order to prevent the tribe from dying out (Judges xix.–xxi.). Still the little tribe of Benjamin was destined to a prominent place in the history of Israel. It gave the nation its first king, in the person of Saul, son of Kish (I Sam. ix. 1); and when Saul died, his son, Ish-bosheth, reigned for two years over Benjamin and the other tribes, except Judah (II Sam. ii. 8, 9). In fact, Benjamin considered himself the younger brother of Joseph long after David had united all other tribes with his own of Judah (II Sam. xix. 21 [20]).

**The Tribe of Benjamin.**

But the territory of Benjamin was so favorably situated as to give it prominence beyond its numerical proportions. Bordering on Joseph's to the north and on Judah's to the south, it touched on the Jordan; and, lying on the line leading from Jericho to the northern hills of Jerusalem, it included such cities as Gibeah, Gibeon, Beth-el, and, according to rabbinical tradition, a part of the Temple district (Josh. xviii. 11–21; Josephus, "Ant." v. 1, § 22; Sifre, Wezot ha-Berakah, 352). Reference is made to this excellent locality in the blessing of Moses: "The beloved of the Lord shall dwell in safety by him; he covereth him all the day long, and he dwelleth between his shoulders" (Deut. xxxiii. 12). At the secession of the northern tribes, Benjamin remained loyal to the house of David (I Kings xii. 21), and therefore shared the destinies of Judah at the time of the restoration (Ezra iv. 1, x. 9). Mordecai, the loyal Jew, was a descendant of Saul of the tribe of Benjamin (Esth. ii. 5); and Paul, whose Hebrew name was Saul, also claimed to be a Benjamite (Rom. xi. 1; Phil. iii. 5). On the other hand, it is hardly admissible that Menelaus and Lysimachus should have been allowed to officiate as high priests if they were descendants of the tribe of Benjamin, as II Macc. iii. 4 (compare iv. 23, 29) seems to indicate; it is much more probable that the name "Benjamin" in this place is due to a copyist's error, and the passage should read: "Simon was of the [priestly] tribe of Miniamin," if "Bilgah" is not the proper reading. Compare Suk. 56a and art. BILGAH; also Herzfeld, "Gesch. des Volkes Jisrael," 1863, i. 218.

**The Territory.**

G. K.

**——In Rabbinical Literature:** The name "Benjamin" is given various meanings by the Rabbis. According to some, בניימין is equivalent to בן ימים ("son of days"), because Benjamin was born to his father in his old age (Testament of the Twelve Patriarchs, Benjamin i. *υἱὸς ἡμερῶν*; Midrash Leḳaḥ-Ṭob; and Rashi, ed. Berliner, on Gen. xxxv. 18). Other rabbis interpret the name Benjamin as "son of the South," since he was the only son born to Jacob in Palestine, the others having been born in Mesopotamia, north of Palestine (Rashi *ad loc.*; "Sefer ha-Yashar," Wayishlaḥ, ed. Leghorn, p. 56b). Benjamin was not granted to his parents until after Rachel had prayed and fasted for a second son a long time (Testament of the Twelve Patriarchs, *l.c.*; Num. R. xiv. 8), and not until Jacob was one hundred years old (Testament of the Twelve Patriarchs, *ib.*; "Sefer ha-Yashar," Wayishlaḥ, *ib.*; compare Heilprin, "Seder ha-Dorot," i. 52, ed. Warsaw).

Benjamin, Joseph's brother, took no part in the selling of Joseph (Sifre, Deut. 352); and in order to comfort Benjamin concerning his brother's fate, God showed him, while awake, Joseph's form and countenance (Testament of the Twelve Patriarchs, Benjamin x.; compare Tan., ed. Buber, Wayesheb, 8).

When Benjamin was detained as the alleged thief of the cup, Joseph pretended that Benjamin had been instigated by his brothers. But Benjamin swore: "As truly as my brother Joseph is separated from me, as truly as he has been made a slave, I have not touched the cup, and my brothers did not want to make me steal." When asked for a proof that his brother's memory was so sacred that Joseph must believe this oath, Benjamin told Joseph how he had given his ten sons (Gen. xlvi. 21) names which referred to the loss of his brother. The first was called Belah (בלע), because Joseph had disappeared (בלע, "swallow"); the second, Becher (בכר), because Joseph was his mother's first-born (בכור); the third, Ashbel (אשבל), because Joseph was made a captive (שבה, "capture"); the fourth, Gera (גרא), because he lived in a foreign (גר) land; the fifth, Naaman (נעמן), on account of Joseph's graceful speech (נועם, "grace"); the sixth, Ehi (אחי, "my only full brother"); the seventh, Rosh (ראש, "the older"); the eighth, Muppim (מפים), because Joseph taught Benjamin the things he himself had learned from his father (מופים, "double mouth"); the ninth, Huppim, "whose wedding (חופה) I have not seen"; and the tenth, Ard, because Joseph was like a rose (ורד).

Benjamin's oath touched Joseph so deeply that he could no longer pretend to be a stranger, and so revealed himself to his brother (Tan., ed. Buber, Wayiggash, 7; the meanings of the names are also given in Soṭah 36b; Gen. R. xciv. 8). According to another Haggadah (known to so early a work as the Testament of the Twelve Patriarchs, Benjamin ii.), Joseph makes himself known to Benjamin before his reconciliation with the other brothers. The "Sefer ha-Yashar" (Miḳḳeẓ 89) narrates that Joseph caused a kind of astrolabe to be brought, and asked Benjamin whether he could not discover by means of the instrument the whereabouts of his lost brother. To Joseph's astonishment Benjamin declared that the man on the throne was his brother, and Joseph revealed himself to Benjamin, telling him what he meant to do with the brothers. His intention was to try them and thus to learn whether they would act in a brotherly manner toward Benjamin if he were in danger of losing his liberty.

The Rabbis lay stress on the name, "beloved of the Lord," by which Benjamin is distinguished (Deut. xxxiii. 12; Sifre, *l.c.*). He is counted among the four men who died by the poison of the serpent in Paradise; *i.e.*, without sin of his own, the other three being Amram, the father of Moses; Jesse, the father of David; and Kileab, the son of David (Shab. 55b). His comparison to the ravening wolf (Cant. R. to viii. 1), "who devours his enemy" (Gen. xlix. 27) is referred to the men of Shiloh who stole their wives (Judges xxi.) or to Ehud or to Saul. By others it is referred to Mordecai and Esther (Gen. R. xcix. and Tan., Wayeḥi, 14; so also in the original text of the Testaments of the Twelve Patriarchs [Benjamin ii]; whereas a Christian interpolation refers it to Paul).

One interpretation refers the blessing to the early ripening of the fruits in the territory of Benjamin, and the great fertility of the region of Jericho and Beth-el, and another refers the expression "wolf" to the altar of the Temple, which devoured the sacrifices in the morning and in the evening (Gen. R. *l.c.*; Targ. O. and Yer.).

G.

**The Tribe of Benjamin.**

The erection of the Temple on Benjamitic ground is explained in several ways. It is related that Benjamin (Sifre, Deut. 352, ed. Friedmann, 146a) was privileged to have the Shekinah dwell in his territory because all the other tribes (that is, fathers of the tribes) had taken part in the selling of Joseph. For God said: "If they—the Israelites—build me a Temple in some other place and seek my mercy, I can show them as little mercy as they showed their brother Joseph." Origen ("In Genesim," xlii. 6), gives another reason, probably based on Jewish tradition (compare Esther R. on iii. 4), viz.: Because Benjamin did not bow down before Esau as did his brothers and his father (Gen. xxxiii. 3–7), nor before Joseph (*ib.* xlii. 6), his territory was reserved for the worship of God.

The descendants of Benjamin, it is true, did not always show themselves worthy of their ancestor, especially in connection with the incident at Gibeah (Judges xix.). In spite of their wrong-doing the Benjamites were at first victorious (Judges xx. 21–25); but this was due to God's anger against all Israel because they had attacked all Benjamin on account of the crime of an individual, and at the same time quietly tolerated the idolatry which Micah (Judges xvii.) was spreading among them (Pirḳe R. El. xxxviii.). At first the intention of the other tribes was to efface Benjamin completely, since the number of twelve tribes could be preserved through Ephraim and Manasseh; but they remembered God's promise to Jacob shortly before Benjamin's birth (Gen. xxxv. 11), that "a nation and a company of nations shall be of him"; and they decided that the existence of the tribe of Benjamin was necessary (Yer. Ta'anit iv. 69c; Lam. R., Introduction, 33). The day on which the reconciliation took place between the tribes is said to have been the fifteenth of Ab, and for this reason it was made a festive day (*ib.*; compare Ab, Fifteenth Day of). On another occasion, however, the Benjamites showed themselves worthy of their pious ancestor. When, at the Red Sea, all the other tribes stood in desperation only the tribe of Benjamin trusted in God and leaped into the sea (Mekilta, Beshallaḥ, Wayiḳra 5; Sotah 36b).

J. SR. L. G.—K.

**——In Mohammedan Literature:** In the Koran, Benjamin is not mentioned by name. The story of Joseph is told in sura xii., and reference is made repeatedly to a particular brother of Joseph. Thus, *e.g.*, in v. 8, the other brothers say, "Verily, Joseph and his brother are dearer to our father than we." Baidawi explains that Benjamin is so specified because he was brother to Joseph on both sides. Again, in v. 69, "And when they entered to Joseph, he took his brother to him." Baidawi explains this that he made him sit at meat with him or live with him in his dwelling. He adds, as a tradition, that Joseph made his brothers sit two by two; so Benjamin remained alone and wept and said, "If my brother Joseph had been alive he would have sat with me." Then Joseph made him sit at his table.

Thereafter he assigned houses to his brothers, two by two, but took Benjamin to his own house. And he said to Benjamin, "Would you like if I were your brother in the stead of the brother who is lost?" And Benjamin replied, "Who can find a brother like to you? but Jacob did not beget you, nor Rachel bear you."

G. D. B. M.

——**Critical View:** The story of Benjamin in Genesis is drawn from three different sources: The Elohist, who wrote the story of Benjamin's birth (Gen. xxxv. 16–22), makes Reuben vouch for Benjamin (Gen. xlii. 37); whereas the Jahvist assigns this act to Judah (xliii.–xliv.). The latter makes Joseph give vent to his brotherly feeling at the first sight of his younger brother Benjamin, and give him five times as many presents, without, however, betraying himself (xliii. 30–34), and afterward, at the recognition scene, show his affection for him without reserve (xlv. 14); while the Elohist merely relates at the end that Benjamin was distinguished by receiving five times as many presents as the others (xlv. 22). The genealogical chapter which represents Benjamin as the father of a large family (xlvi. 21) is of a far later date than the rest. (In the older sources he appears to be a young child [xlii. 4, 15; xliv. 20].) The blessing of Jacob, in which Benjamin—who, after Joseph, was the last of the sons—is described as being warlike, as was the tribe in the time of Deborah (Judges v. 14), yet without any allusion to Saul's kingdom, is best ascribed to the time of the Judges (Dillman, Commentary). The story of the war at Gibeah (Judges xix.–xxi.), which bears evidences of very late composition and has many legendary features, such as exaggeration of numbers and modes of warfare, has been rather too rashly declared to be a late invention inserted with the intention of covering up atrocities perpetrated by the tribe of Judah under King David against the kinsmen of Saul (Güdemann, "Monatsschrift," 1869, p. 357; Geiger, "Jüd. Zeit." 1869, p. 284; Grätz, "Gesch. der Juden," i. 351 *et seq.*; Wellhausen, "Komposition des Hexateuchs," p. 237; Kuenen, "Historisch-Kritische Untersuchung über die Entstehung und Sammlung der Bücher des Alten Testaments," ii. 163). Recent critics think it far more probable that it rests on a historical fact (Moore, Commentary on Judges, pp. 406–408; Hogg, in Cheyne and Black, "Encyc. Bibl."; Nöldeke, quoted by the latter on p. 536, note 3). This indeed seems to account for the sudden change in the character of the tribe (see GIBEAH).

In the time of David the tribe of Benjamin followed the leadership of Joseph or Ephraim, considering itself closely related to the latter, and therefore jealous of Judah's rising power (II Sam. xix. 21 [20]). The blessing of Moses (Deut. xxxiii. 12), which represents Benjamin as perfectly identified with Judah's interests, is probably the product of the time of Jeroboam II. (Driver, Commentary, pp. 387 *et seq.*). Stade ("Gesch. des Volkes Israel," i. 161; *idem.* "Zeitschrift," i. 114) and Hogg ("Encyc. Bibl." *s.v.* "Benjamin") explain the name "Benjamin" as a derivative of "Yemini" (compare I Sam. ix. 1, "Ish Yemini," and I Sam. ix. 4, "Erez Yemini"), denoting the people living to the south or right of the Ephraimite highland; the story of Benjamin's birth in Canaan being taken as reflecting in mythical form the fact of its having branched off from the tribe of Joseph after the other tribes had settled in their various territories (Judges i. 22, 23, 35). The house of Joseph, according to Moore, includes Benjamin. Stade ("Gesch. des Volkes Israel," i. 138) thinks that the account of Benjamin was lost. The report that the large number of 280,000 archers, said to be the tribe of Benjamin, belonged to King Asa (II Chron. xiv. 7; compare xvii. 17) is regarded as unhistorical. Regarding the list of Benjamite towns in Josh. xviii. 21–28, belonging to the late priestly writer (P) and the one in Neh. xi. 31–35, which belongs to the late chronicler, see PALESTINE.

**Moses' Blessing.**

BIBLIOGRAPHY: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Winer, *B. R.*; Hamburger, *R. B. T.* s.v. *Benjamin*; Geiger, *Jüd. Zeit.* 1869, pp. 284–292; Stade, *Gesch. des Volkes Israel*, i. 160–163.

G. K.

**BENJAMIN II., J. J.** (real name, **Joseph Israel**): Rumanian traveler; born at Folticheni, Moldavia, in 1818; died at London May 3, 1864. Married young, he engaged in the lumber business, but losing his modest fortune, he gave up commerce. Being of an adventurous disposition, he adopted the name of Benjamin of Tudela, the famous Jewish traveler of the twelfth century, and toward the end of 1844 set out to search for the Lost Ten Tribes. He first went to Vienna, and in January, 1845, started for Constantinople, visiting several cities on the Mediterranean. He landed at Alexandria June, 1847, and proceeded via Cairo to Palestine. He then traveled through Syria, Babylonia, Kurdistan, Persia, the Indies, Kabul, and Afghanistan, returning June, 1851, to Constantinople, and thence to Vienna. After a short stay in the last-named city, he went to Italy, embarking there for Algeria and Morocco. On arriving in France, after having traveled for eight years, he prepared in Hebrew his impressions of travel, and had the book translated into French. After suffering many tribulations in obtaining subscriptions for his book, he issued it in 1856, under the title "Cinq Années en Orient" (1846–51). The same work, revised and enlarged, was subsequently published in German under the title "Acht Jahre in Asien und Afrika" (Hanover, 1858), with a preface by Kayserling. An English version has also been published. As the veracity of his accounts and the genuineness of his travels were attacked by some critics, he amply defended himself by producing letters and other tokens proving his journey to the various Oriental countries named. Benjamin relates only what he has seen; and, although some of his remarks show insufficient scholarship and lack of scientific method,

Benjamin II.

his truthful and simple narrative gained the approval of eminent scholars like Humboldt, Petermann, and Richter.

In 1859 Benjamin undertook another journey, this time to America, where he stayed three years. The result of his observations there he published on his return, under the title "Drei Jahre in Amerika" (Hanover, 1863). The kings of Sweden and of Hanover now conferred distinctions upon him. Encouraged by the sympathy of several scientists, who drew up a plan and a series of suggestions for his guidance, he determined to go again to Asia and Africa, and went to London in order to raise funds for this journey—a journey which was not to be undertaken. Worn out by fatigues and privations, which had caused him to grow old before his time and gave him the appearance of age, he died poor in London; and his friends and admirers had to arrange a public subscription in order to save his wife and daughter from misery.

In addition to the works mentioned above, Benjamin published "Jawan Mezula, Schilderung des Polnisch-Kosakischen Krieges und der Leiden der Juden in Poland Während der Jahre 1648–53, Bericht eines Zeitgenossen nach einer von L. Lelewel Durchgesehenen Französischen Uebersetzung, Herausgegeben von J. J. Benjamin II.," Hanover, 1863, a German edition of Rabbi Nathan Nata Hanover's work on the insurrection of the Cossacks in the seventeenth century, with a preface by Kayserling.

Bibliography: *Jewish Chronicle*, May 13, 1864.

S. E. Sd.

**BENJAMIN, R.:** A tanna of the second century, contemporary of R. Eleazar ben Shammu'a, with whom he carried on some halakic controversy (Ket. 84a). He is also mentioned in connection with Symmachus (Niddah 21b); and elsewhere (Sem. ix.) he reports a Halakah in the name of R. Akiba. In one halakic controversy, the participants in which leave no doubt as to his identity, his name appears as "Minyamin" (Yer. Soṭah i. 16c), "Polimo" (Palæmon, Soṭah 4a; Tan., Naso, 7), and "Penimon" (Num. R. ix. 10). The last-mentioned form is also found in Yer. Ter. iii. 42b as "Abba Penimon," where the context permits of the assumption that it is meant for "R. Benjamin." (For the identity of Benjamin and Minyamin, see Abba bar Benjamin; "Pelimo" and "Penimon" appear to be Hellenizations of "Benjamin.") R. Benjamin may likewise be identified with Abba Benjamin, who, in a group of homilies (Ber. 5b *et seq.*), remarks, "Were the human eye permitted to perceive them no human being would be able to live because of the evil spirits which fill the universe." He also teaches that no prayer is acceptable except that offered in the public house of worship. This he bases on I Kings viii. 28 " . . . to hearken unto the song and unto the prayer": where the song is heard there prayer will be heard (compare Tos. on 'Ab. Zarah 4b, *s.v.* בין).

J. SR. S. M.

**BENJAMIN BEN AARON:** Ḥasidic writer; lived toward the end of the eighteenth century. He was a pupil of Israel Ba'al Shem-Ṭob, and of Baer of Meseritz. Later, in 1790, he was a preacher at Zlazitz. He was the author of the following works: (1) "Ṭure Zahab" (Golden Necklaces), Mohilev, 1816, homilies on the Pentateuch, Lamentations, and Esther; (2) "Ahawat Dodim" (The Love of Friends), Lemberg, 1795, homilies on the Song of Songs; (3) "Amtaḥat Binyamin" (Benjamin's Sack), Minkowicz, 1769, on Ecclesiastes; (4) "Helḳat Binyamin" (Benjamin's Patrimony), Lemberg, 1793, a commentary on the Passover Haggadot.

Bibliography: *Oẓar ha-Sefarim*, pp. 18, 44, 192, 675; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.

L. G. I. Ber.

**BENJAMIN AARON B. ABRAHAM.** See Solnik, Benjamin Aaron b. Abraham.

**BENJAMIN B. ABRAHAM ANAV.** See Anaw, Benjamin b. Abraham.

**BENJAMIN ALESSANDRO KOHEN VITAL.** See Vital, Benjamin Alessandro Kohen.

**BENJAMIN B. 'ASHTOR:** A Palestinian halakist of the third amoraic generation, contemporary of R. Ḥiyya b. Abba and senior to R. Hezekiah (Yer. Bik. i. 64a). He is also cited as simply Bar 'Ashtor, without his prænomen, *ib.*

J. SR. S. M.

**BENJAMIN** (or **MINYOMI) ASYA** ("Physician"): A Babylonian rabbinic scholar of the third and fourth amoraic generations (fourth century), contemporary of Rab Joseph and Raba, and founder of a school named after him, Debe Minyomi Asya. It is reported that the disciples of his school spoke disrespectfully of the Rabbis, saying, "Of what benefit are the rabbis to us? They have never proved it to be lawful for us to eat the raven, or to be unlawful to eat the pigeon!" (meaning to say that, in spite of their disputations and hair-splitting arguments, the Rabbis have no authority to alter or abrogate a Biblical precept [Sanh. 99b *et seq.*]). Raba obtained from Benjamin some medical information; and when on one occasion he publicly lectured on the subject before the people of Maḥuza, Benjamin's sons or disciples, who seem to have formed a medical gild, resented this publication of their professional secrets (Shab. 133b; 'Ab. Zarah 28b). Benjamin Asya is probably identical with Minyomi b. Niḥumi, the contemporary of Amemar I. (Ket. 69a), to whom Abaye appealed from a decision of Rab Joseph (*ib.* 81b). Brüll identifies Benjamin Asya with Bar Nathan Asya, who once manifested his disregard for rabbinic enactments by traveling on the second day of the Feast of Weeks from Beram (some read "Be Rab" = school) to Pumbedita, on which account Rab Joseph excommunicated him (Pes. 52a; see Diḳduḳe Soferim, *ad loc.*). Brüll discovers in this school the origin of Karaism ("Jahrb." i. 225).

J. SR. S. M.

**BENJAMIN, SIR BENJAMIN:** Mayor of Melbourne; born at London in 1836. At the age of nine he accompanied his parents to Victoria. Associating himself at first with the firm of Benjamin & Co., merchants, he subsequently entered into partnership with the late Hon. Edward Cohen. In 1870 he was elected member of the City Council; and in 1881 became an alderman of the ward he had hitherto represented. Notwithstanding heavy municipal labors, Sir Benjamin always took a lively interest

in communal affairs. He identified himself largely with the growth of the Melbourne Hebrew Congregation and its various educational and charitable institutions, on the boards of which he was a most active worker. He is a trustee of the Jewish Philanthropic Society and the Ladies' Hebrew Benevolent Society; a representative of the Melbourne Province in the Legislative Council; and a justice of the peace, both for Victoria and New South Wales. He was elected mayor of Melbourne in October, 1887; and so admirably did he perform the duties of his office that he was unanimously re-elected. In May, 1889, the honor of knighthood was conferred on him in recognition of his distinguished municipal services.

BIBLIOGRAPHY: *Jewish Chronicle*, May 31, 1889; *People of the Period*, 1897.

J. G. L.

**BENJAMIN OF CANTERBURY** or **CAMBRIDGE:** English rabbi; disciple of Rabbi Tam; died at the beginning of the thirteenth century. He is mentioned in the list of medieval rabbis drawn up by Solomon Luria (see Grätz, "Gesch. der Juden," vi. 365). Only one halakic decision of his is known; it forbids the purchase of milk from a Gentile unless a Jew be present when it is drawn (Mordecai, 'Abodah Zarah, ii. 826). But a certain number of notes by a Rabbi Benjamin on Joseph Kimḥi's "Sefer ha-Galuy" have been attributed by Matthews, the editor of Kimḥi's book, to Benjamin of Canterbury ("Jewish Quarterly Review," ii. 327). Benjamin seems to have been a member of the English school of Masorites and grammarians, including Moses ben Isaac, Moses ben Yom-Ṭob, Berechiah ha-Naḳdan, and Samuel ha-Naḳdan, the last of whom he quotes. It is possible that he came from Cambridge rather than from Canterbury, the transliteration of the former (קטברניא) being sufficiently near to that of the latter (קנטבוריא). For while there is no Benjamin mentioned as living at Canterbury in the twelfth century, there is a rather distinguished "Magister Benjamin" of Cambridge mentioned in the Pipe Rolls of the fifth year of John (1204). Berechiah ha-Nakdan, in his commentary on Job, refers to "my Uncle Benjamin," who was probably the same individual.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 54, 281, 282; Eppenstein, in *Monatsschrift*, xl. 178, xli. 223.

J.

**BENJAMIN, DAVID:** Communal worker; born in London in 1815; died there June 25, 1893. In 1835 he emigrated to Australia; and, while in Tasmania, assisted in founding a synagogue. Soon afterward he settled in Melbourne, joining his brother Solomon, who is justly regarded as the founder of the Melbourne Jewish community. The firm of Benjamin Bros. was among the early pioneers of the British settlement in the colony of Victoria. The firm prospered greatly, buying crude gold direct from the aborigines, and making large purchases on which the banks were reluctant to venture. Benjamin had also a large interest in the Bank of New South Wales. He endeavored to maintain the Jewish spirit of observance in the colony, and personally attended the Jewish sick in Melbourne. In 1854 he returned to England, where he devoted himself entirely to the community, becoming connected with the Jewish Board of Guardians, the Bayswater Synagogue, and the Jews' Hospital and Orphan Asylum. Benjamin was treasurer of the Bayswater Synagogue from 1865 to 1871, and warden from 1871 to 1875. He was a life member of the council of the United Synagogue from its foundation, and was one of the seven elders of the United Synagogue. He was a prominent worker on behalf of the Jewish Board of Guardians, labored untiringly in its cause, and was very munificent in his donations to charity.

BIBLIOGRAPHY: *Jewish Chronicle* and *Jewish World*, June 30, 1893.

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**BENJAMIN B. DAVID CASES.** See CASES, BENJAMIN B. DAVID.

**BENJAMIN B. ELIJAH BEER.** See BEER, BENJAMIN B. ELIJAH.

**BENJAMIN B. GIDDEL** (or **GIDDUL**), **R.:** A Palestinian amora of the fourth generation (fourth century), contemporary of R. Aḥa III. (Yer. Ma'as. Sh. v. 56b; Yer. Yeb. i. 2b). His name is but rarely met with in the Talmud, and then only in the Halakah (Yer. Ma'as. i. 49a; Ḥul. 125a). It is probable that he was the son of Giddel b. Benjamin (Minyomi) and therefore of Babylonian descent.

J. SR. S. M.

**BENJAMIN GINZAKAYAH** (of Ginzaḳ = Gazaka in Media Atropatene): A Babylonian scholar of the third century, contemporary of Mar Samuel. All that is known of him is that death overtook him when he was on the point of deciding a ritual question in accordance with the views of Rab, as opposed to those of Samuel. Hearing of this circumstance, Samuel thanked God, who had prevented the promulgation of an erroneous decision; and to the prime mover thereof, his friend Rab, he applied the Scriptural saying (Prov. xii. 21), "There shall no mischief happen to the just" (Yer. Ber. ii. 5b). In Babli (Niddah 65a) the name appears as "Minyamin Sakasnaah" (of Sacassana, a province of Armenia).

J. SR. S. M.

**BENJAMIN, HILLEL:** Polish architect of the second half of the eighteenth century; born at Lasko. He was the builder of the synagogue at Lutomierz, which was constructed during the reign of the last king of Poland, Stanislaus August I. Benjamin seems to have studied in Germany. He enjoyed in his fatherland a certain reputation; for in the documents he is always called "architect." After finishing the synagogue at Lutomierz, he was commissioned to construct one at Zloczow, which, however, he did not finish. In examining the roof he fell to the ground and died. He is buried in the cemetery of Zloczow.

BIBLIOGRAPHY: Mathias Bersohn, *Kilka Słow*, part ii., p. 21; *Ost und West*, 1901, No. 4, p. 286.

S.

**BENJAMIN** (or **MINYAMIN**) **B. IHI:** A Babylonian scholar of the second and third amoraic generations (third century); brother of Abbahu b. Ihi, the disciple of Samuel. Both brothers, while intensely exclusive and diffident, so that they would have no dealings with Gentiles (Meg. 28a), were

very considerate toward their servants. One of the brothers arranged that they should receive one dish from their master's table; the other would have them partake of every dish. Legend states that the latter brother was therefore deemed worthy of receiving visits from the prophet Elijah (Ket. 61a).

J. SR. S. M.

**BENJAMIN B. ISAAC OF CARCASSONNE:** This scholar is known only by his translation from Latin into Hebrew, under the title of "'Ezer Eloah" (Divine Help), of the work of Jean de Bourgogne, of the province of Liége, on the corruption of the air by the plague. This work, which contains in the appendix many empiric remedies against divers ills, is preserved in manuscript in the Bibliothèque Nationale of Paris (No. 1191, fol. 141b–194a); only one other manuscript copy being known to exist, and that is in the library of Baron D. de Günzburg. Of the original, which was perhaps written in French, hardly any traces are left; that is, of the treatise described as "On the Epidemic, in Prose," No. 852 of the Library of the Louvre, or the private library of Charles V., king of France. This is undoubtedly the little book, says Leopold Delisle (MSS. de la Bibliothèque Nationale, 1891, iii. 153, note 1), of which there is a copy at the end of MS. Français 12,323, under the title, "The Treatise Which the Masters of Medicine and the Astronomers of Paris Wrote of the Plague Which Physics Calls the Epidemic, in the Year of Our Lord, N. S. MCCCXLVIII," or perhaps the little book written in 1365 by Master Jean de Bourgogne, surnamed "With the Beard," professor of medicine, and citizen of Liége (Delisle, "Observations sur Plusieurs MSS. de la Collection Barrois," p. 55).

The date of the Hebrew work may therefore be fixed, at least approximately. The second book of Jean was written in 1365, and was translated by Benjamin a few years later, about 1370. Now, the author had said in the preface, as far as one can judge from the Hebrew version, that already in the "year 22," when the plague broke out for the first time, he had written a similar treatise beginning with the words אלי אלי ("My God, my God") (Steinschneider, "Hebr. Uebers." p. 804). With what does the number 22 correspond? Steinschneider acutely remarks ("Hebr. Uebers." *l.c.*): "The date 22 [לפ"ק] could only mean 122 [= 1362]"; but that does not tally with the first outbreak of the Black Death, in 1348. Doubtless a Jewish era was substituted in the translation, probably through a copyist's mistake. Could Jean have meant that he wrote this book twenty-two years before? Then this treatise was written in 1370, as stated by Amplon ("Autre Fonds de la Bibliothèque Bodleienne," No. 192[3]). This tallies with the note cited by M. Delisle. The doubt as to the date detracts in no wise from the interest of this medical treatise, which was saved from oblivion by the version of Benjamin of Carcassonne.

BIBLIOGRAPHY: Steinschneider, in *Z. D. M. G.* xxix. 165; *idem*, in *Magazin*, xii. 183; idem, *Hebr. Uebers.* p. 804; *Ecrivains Juifs*, xxvii., 628, 752, and xxxi. 723; Gross, *Gallia Judaica*, p. 617.

G. M. S.

**BENJAMIN B. JAPHET:** A Palestinian scholar of the third amoraic generation (third century), disciple of R. Johanan and senior to R. Zeïra I. (Ber. 33a, 38b; Ket. 77a). He cultivated both the Halakah and the Haggadah; in his halakic deliverances, however, he was not considered very reliable. Thus when, on one occasion, Ḥiyya b. Abba and he differed on a traditional decision by their master, R. Zeïra remarked, "What does R. Benjamin b. Japhet amount to compared with R. Ḥiyya b. Abba?" (Ber. 38b; Yer. Ber. vi. 10a; Yer. Pes. ii. 29c). Nevertheless, this same R. Zeïra had occasion to thank Benjamin for communicating to him a Halakah in the name of R. Johanan (Shab. 53a). In the Haggadah, Benjamin was a follower of R. Eleazar b. Pedat, whose expositions and sayings he frequently reports (Meg. 16b; Sanh. 7a; compare Ex. R. xli.; Lev. R. x.).—[Yer. Ber. iii. 6d; Yoma 29a; Yer. Sanh. i. 18a; Shebu. 18b; Ḥul. 52b (correctly quoted in MS. M); Pesiḳ. vii. 63b, viii. 68b; Pesiḳ. R. xvii.; Midr. Teh. xxii.; Gen. R. xliii.; Tan., ed. Buber, Lek Leka, 11.]

BIBLIOGRAPHY: Frankel, *Mebo*, p. 69a; Heilprin, *Seder ha-Dorot*, ed. Wilna, ii. 85; Luncz, *Jerusalem*, i. 161, in which Benjamin's grave is said to be at Safed.

J. SR. S. M.

**BENJAMIN B. JEHIEL HA-LEVI:** Polish Talmudist; lived at the beginning of the seventeenth century. He was the author of "Gib'at Benjamin" (Benjamin's Height), Lublin, 1617, an alphabetical index to Jacob b. Asher's four Ṭurim. The book is very rare, never having been reprinted, although it is an excellent index to the Ṭurim.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, ii. 23; Michael, *Or ha-Ḥayyim*, No. 591.

L. G.

**BENJAMIN BEN JOAB** (called also **De Synagoga,** according to Zunz): Payyeṭan; lived at Montalcino in the fourteenth century. His printed poems are: (1) A metrical introduction to the "Nishmat" for Passover. Every strophe of this poem has ten lines of seven syllables. (2) A seliḥah of five strophes, with a refrain ending with the words הצליחה נא ("Oh, give us prosperity").

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 365; Landshuth, *Amudé ha-'Abodah*, p. 17.

L. G. I. BR.

**BENJAMIN B. JUDAH LOEB COHEN.** See BENASCH, BENJAMIN.

**BENJAMIN, JUDAH PHILIP:** American statesman and lawyer; born at St. Croix, West Indies, in 1811; died in Paris, May 6, 1884. His parents were English, Jews who, some years before his birth, had removed from London to St. Croix, then a British island, in the hope of improving their fortune in the New World. A few years after his birth, his family removed from St. Croix to reside in Wilmington, N. C., and young Benjamin soon afterward was sent to school at Fayetteville. Subsequently he spent three years at Yale College. His parents several times changed their residence, until they finally settled in New Orleans, La. There Benjamin served as a notary's clerk for some time, taught school, studied law, and on Dec. 16, 1832, was admitted to the Louisiana bar.

Louisiana had been acquired by the United States from France but a short time previously, and its language and legal system were still largely those

of France. The broadening influences of the necessary mastery of different systems of law and literature left their mark upon Benjamin, and can be traced in the breadth of grasp, philosophical reasoning, and wide reading to which he subsequently attained. Nor should notice be omitted of certain other formative influences, which the London "Times" (May 9, 1884) commented upon in a sympathetically worded obituary: his inheritance of "that elastic resistance to evil fortune which preserved Mr. Benjamin's ancestors through a succession of exiles and plunderings, and reappeared in the Minister of the Confederate cause, together with the same refined apprehension of logical problems which informed the subtleties of the Talmud."

**Practises Law in New Orleans.**

Benjamin's success at the Louisiana bar was remarkably rapid. At first he had found time to prepare, for his own use, a "Digest of the Reported Decisions of the Supreme Court of the Late Territory of Orleans and of the Supreme Court of Louisiana," which was the earliest digest of Louisiana law. Together with his friend Thomas Slidell, he edited and prepared this for publication in 1834. Soon, however, his law practise became more engrossing; and, as one of the recognized leaders of the Louisiana bar, he rapidly acquired a competence which enabled him to withdraw from the legal arena, purchase a sugar-plantation near New Orleans, and devote himself to sugar-planting and scientific expositions of the best methods of extracting saccharine matter from the cane.

**Sugar-Planter and Politician.**

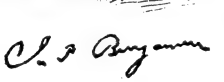
Politics also actively interested Benjamin, and from time to time he was elected to various local offices. Thus, he was one of the most active and influential members of the Louisiana Constitutional Convention of 1844–45, and of that of 1852. In 1849 he was a successful presidential elector at large for the state of Louisiana, and as such cast his ballot for General Taylor as president of the United States. Originally a Whig, Benjamin became, during the change of party ties, a distinguished Democratic leader. Meanwhile, however, the destruction of his property by inundations had driven him back to the active practise of law, where success once more awaited him.

That the number of Benjamin's famous legal cases was very large is evidenced by an examination of the law reports of the period. Particularly notable was his conduct of the cases which grew out of the attempt to recover insurance for a cargo of slaves lost by reason of an insurrection on board the "Creole," and his connection with enormously valuable California land-title cases, in one of which his fee is said to have been $25,000, a very large sum for that day. During the October (1848) term of the Supreme Court of the United States he was admitted to practise before that body, and soon became one of the leaders of the federal bar. Benjamin's legal talents were so generally recognized that President Pierce tendered him the position of associate justice of the United States Supreme Court; but he preferred his activities at the bar and in politics. Previously, when President Taylor's cabinet was being formed, Benjamin's name had been under consideration for a cabinet portfolio. In 1852 he was elected to the United States Senate from Louisiana, and was reelected at the expiration of his term, six years later.

**United States Senator.**

In 1856 Benjamin was one of a small group of senators that succeeded in securing the nomination of Buchanan for president, as against Douglas, and he enjoyed great influence with the Buchanan administration until immediately before the outbreak of the Civil war.

In the Senate he was soon recognized as one of the ablest debaters; and Charles Sumner considered him



the most brilliant orator in the United States. His readiness in debate was remarkable; and he generally spoke on the spur of the moment without preparation. An examination of the "Congressional Globe" of the time shows that almost invariably friends and foes alike were so much impressed by his oratory as to feel obliged to pay tribute to him on the spot. Of his farewell address, upon leaving the Senate when his state, Louisiana, seceded from the Union, Sir George Cornewall Lewis said to Lord Sherbrooke: "Have you read Benjamin's speech? It is better than our Benjamin [meaning Disraeli] could have done."

Benjamin was frequently called upon to deliver addresses and orations on national holidays and other non-political occasions; and competent judges declare that he was even happier at these times than in his political addresses and arguments. His right to be regarded as one of the greatest of the world's orators is no longer open to dispute. It was recently forcibly evidenced by his inclusion, with appropriate examples of his style and comment, in the comprehensive and judiciously edited series of "The World's Best Orators" (x. 97–110) as well as in "The World's Best Orations" (i. 398), the former edited by Prof. Guy Carleton Lee, and the latter by Justice David J. Brewer. Henry L. Dawes, surely no in-

different judge, has well classed Benjamin with Sumner and Beecher, Wendell Phillips, Yancey, and Breckinridge, as having "stirred multitudes, aroused passions, and fired the public heart in terms not less eloquent than the loftiest productions of Fox or Pitt, of Patrick Henry or John Adams."

In the Senate Benjamin's constitutional and legal arguments ever attracted particular attention, and made him the leader *par excellence* in the defense of slavery and, later on, of secession. He never actively identified himself with Jewish communal affairs; but his views and actions led to much unjustified identification of American Jews generally with the pro-slavery cause (see ANTI-SLAVERY MOVEMENT IN AMERICA). Thus, one of his most powerful pro-slavery outbursts provoked Senator Wade's satirical reference in the Senate to "Israelites with Egyptian principles"; and even more pronounced attacks in the Senate and in the Northern press generally, on the Jews as favoring slavery, followed, when Benjamin became so prominently identified with the cause of the Confederacy.

**Pro-Slavery Advocate.**

The late Isaac M. Wise, in his "Reminiscences," gives an account of an interesting discussion between Benjamin, Daniel Webster, Maury the scientist, and himself, relative to their religious faiths, in the course of which Benjamin declined to permit his Jewish religious views to be described as Unitarian, as Webster had claimed the faiths of all four were in their essence. In 1854 he presented to the Senate, on behalf of American Jewish citizens, a petition calling for governmental action against Swiss anti-Semitic discriminations recognized in a treaty with our government; thus acting as spokesman for the American Jews.

Upon the organization of the Confederate government, President Jefferson Davis immediately called Benjamin into his cabinet as attorney-general (Feb. 25, 1861), to which position was added that of acting secretary of war (Sept. 17, 1861). On Nov. 21, 1861, he became secretary of war, resigning the portfolio of the Department of Justice; and he retained this position till March 17, 1862, when he became secretary of state, which office he retained till the collapse of the Confederacy in 1865.

**Jefferson Davis' Right-Hand Man.**

Throughout, Benjamin was Jefferson Davis' most intimate and most influential adviser, and was generally described as the "brains of the Confederacy."

James Schouler, in his "History of the United States" (vi. 89), remarks:

> "Contemporaries had said at the outset that Toombs was the brain of the Confederacy; but that title, as events developed, belonged rather to Attorney-General Benjamin, the ablest, most versatile, and most constant of all Davis' civil counselors, who acted as secretary of war after Walker's retirement in September, and was then by the following March installed secretary of state, to remain premier until the bitter end, sanguine and serene in bearing, through all mutations of fortune and misfortune."

During much of this time, particularly during his incumbency of the secretaryship of war, Benjamin was extremely unpopular; but President Davis never for a moment lost confidence in him. He resigned the war portfolio on account of the Confederate reverses in connection with the Roanoke Island campaign in 1862, for which he was commonly held in a large degree responsible; but, in spite of censure from the Confederate Congress, President Davis promoted him to the secretaryship of state.

This circumstance has recently been cleared up, through evidence that Benjamin was in no way to blame for these mishaps, but patriotically sacrificed himself, with President Davis' knowledge, by intentionally withholding his justification from the Congressional committee. Disclosure of the true facts would have involved an exposure of Confederate dearth of ammunition, which might, through general publication, have seriously jeopardized the Confederate cause at the time.

Benjamin's most important labors were, however, rendered in connection with the diplomatic activities of the Confederacy. Unfortunately, a thorough study of the diplomacy of the Confederacy has not yet been published, nor any adequate biography of Benjamin, of which that would be the principal chapter. But by such a publication it would be shown how near the Confederacy came to securing European intervention—particularly through the aid of Napoleon III.—by the tempting and statesmanlike efforts of the Confederate state department under Benjamin's direction, and to the probable transformation of an insurrection into a successful revolution in consequence. Even published data, however, not to mention oral reminiscences, justify the conclusion of the late I. M. Wise, who in an editorial in the "American Israelite," May 16, 1884, said that "he was undoubtedly the most distinguished statesman of the Jewish family in this (19th) century and country."

At the close of the Civil war Benjamin fled to the West Indies and then to England, losing his American property by confiscation. Here, at the age of fifty-five, he had to commence bread-winning anew. Early in 1866 as a British subject he entered as a law student at Lincoln's Inn, and in June of that year was called to the English bar, the usual term being curtailed by reason of his past eminence and acumen, through the influence of distinguished English judges. In 1868 his work on "The Law of Sale of Personal Property" appeared, and immediately had a marked success on both sides of the Atlantic. It has gone through edition after edition, and may well be described as the most successful and classical legal text-book of the latter half of the nineteenth century. His success at the English bar, after a brief interval during which he had been compelled to take up editorial work on the London "Daily Telegraph," was remarkable, particularly in connection with colonial appeals. His income for a number of years prior to his retirement from the bar (December, 1882) is said to have been upward of $200,000 per annum. In 1872 he attained the rank of Queen's Counsel.

**Begins Life Anew in England.**

A farewell dinner was given in Benjamin's honor by the bench and bar of England in the hall of the Inner Temple, London, on June 30, 1883, under the presidency of the attorney-general, Sir Henry James. His standing as the unquestioned leader of the British bar had been generally recognized for

some years prior to his retirement. He died at Paris May 6, 1884, his wife and a daughter—Ninette, wife of Capt. Henri de Bousignac of the 117th regiment of the French line—surviving him. Benjamin married in New Orleans, at a time when there was no organized Jewish congregation there, a Catholic lady of the name of Natalie St. Martin. Investigation has failed to confirm the rumor that he abandoned the Jewish faith on his death-bed.

**Is Leader of British Bar.**

Bibliography: H. C. Tompkins, *Judah P. Benjamin (Alabama State Bar Assn. Report*, 1896, pp. cxx.-cxxxvii.); J. A. Hamilton, in *Dict. of National Biography*, iv. 223; Scott, *Distinguished American Lawyers*, pp. 43-50; *The Green Bag*, i. 365, 396; *The Law Times*, lxxv. 188, lxxvii. 47 (obituary from the London *Times*); Francis Lawley, in *The Athenæum*, May 12, 1888, i. 599; I. M. Wise, editorial in *American Israelite*, May 16, 1884; idem, *Reminiscences*, 1901; Bigelow, *France and the Confederate Navy*; Bullock, *Secret Service of the Confederacy*; Baron Pollock, *Reminiscences in Fortnightly Review*, lxix. 354; Sabin's *Dictionary of Books Relating to America*, vol. ii., 64; Bancroft's *Life of William H. Seward*; B. H. Wise, *Life of Henry A. Wise*. Since the foregoing was written, J. M. Callahan's valuable study, *The Diplomatic History of the Southern Confederacy* (Baltimore, 1901), has been published, throwing much light on certain phases of Benjamin's career.

A. M. J. K.

**BENJAMIN B. JUDAH OF ROME.** See Bozecci.

**BENJAMIN B. LEVI, R.:** A Palestinian amora of the fourth century (third or fourth generation), junior contemporary of R. Ammi and R. Isaac (Yer. Peah i. 15a), and senior to Abin II. (Yer. Pes. vii. 34c; Yer. Hor. i. 46a). His name is connected with several Halakot (Yer. Ter. i. 40b; Yer. Pes. ii. 28d; Yer. 'Ab. Zarah ii. 42a, where his patronymic reads "Levaï"), but more frequently with homiletic remarks. On God's message by Jeremiah (xxiii. 24), "Can one hide himself in secret places that I shall not see him ["er'ennu"]?" he observes, "When one sitteth in a corner and occupieth himself with the study of the Law, I show him ["ar'ennu"] to the public, or when he hides himself for sinful purposes of apostasy, I expose him to public gaze" (Ex. R. viii.; Tan., Wa'era, 9; compare Num. R. ix. 9). According to him, when the time for Israel's restoration shall come, there will be a change in the order of nature; at present when the north wind blows no south wind prevails, and when the south wind prevails there is no north wind; but when God shall restore the exiled, He shall produce an "argestes" (see Jastrow, "Dict." p. 1155), when both winds shall do service, as it is written (Isa. xliii. 6), "I will say to the north, Give up, and to the south, Keep not back; bring my sons from far," etc. (Esther R. to i. 8; Cant. R. to iv. 16; Lev. R. ix.; Num. R. xiii.).—[Gen. R. lxxxvii.; Midr. Teh. lxxxvii. 2; Pesik. xiii. 112a, xviii. 137a; Pesik. R. xviii.; Lev. R. xxviii.; compare Eccl. R. to i. 3.]

Bibliography: Frankel, *Mebo*, 69b; Bacher, *Ag. Pal. Amor.* iii. 661 *et seq.*

J. SR. S. M.

**BENJAMIN B. MATTITHIAH:** Author of a large collection of responsa; flourished in Turkey in the first half of the sixteenth century. His occupation was that of a merchant ("Benjamin Ze'eb," p. 14b), but he also served as a member of the rabbinical college of Arta (vilayet Yanina). In rabbinical literature he is known chiefly through his disputes with many of his contemporaries, which were caused by the great independence he very often displayed in his decisions on legal questions, an independence that greatly offended the rabbinical authorities.

His collection of responsa, "Benjamin Ze'eb" (Venice, 1539), which he published partly in self-justification, was not at all well received by the Italian and Polish rabbis of the time (compare Solomon b. Jehiel Luria, in "Yam Shel Shelomoh," 3b on B. Ḳ. viii., No. 72). The work, containing 450 responsa on the most diverse subjects, throws an interesting light on the intellectual as well as the social status of the Jews of that time in European Turkey and in Asia Minor. For instance, Benjamin's ordinance against men and women dancing together met with great resistance, many young people refusing to obey this puritanical precept ("Benjamin Ze'eb," pp. 228b *et seq.*). It should be noted that "Benjamin Ze'eb" is the title of the book, and not the appellation of the author, whose only name was Benjamin.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 36; Conforte, *Kore ha-Dorot*, ed. Cassel, pp. 34b, 40a; Michael, *Or ha-Ḥayyim*, No. 601; Brüll, in his *Jahrbücher*, i. 89.

L. G.

**BENJAMIN BEN MEÏR:** Polish Talmudist and preacher; lived at Brody, Galicia, in the first half of the nineteenth century. He wrote "Imre Binyamin" (The Words of Benjamin), a homiletic commentary upon the first three books of the Pentateuch (Tarnopol, 1814).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 42; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 86.

L. G. I. Ber.

**BENJAMIN B. MEÏR HA-LEVI OF NUREMBERG:** Rabbi at Salonica at the beginning of the sixteenth century. Although German by birth, being a descendant of Jacob Molin, he was greatly esteemed by the Spanish-Portuguese Jews of Salonica, and was sent by the entire Jewish population of that city on a diplomatic mission to Constantinople. The contemporary responsa collections contain some of Benjamin's decisions. He also wrote lexical explanations on the Maḥzor of the German rite, which were printed in the Salonica editions of 1526 and 1555–56. The last-named edition also contains some of Benjamin's elegies, among them one upon the occasion of the great fire at Salonica in 1553.

Bibliography: S. D. Luzzatto, in G. I. Polak's Dutch translation of the *Maḥzor*, 1850, p. 4; Michael, *Or ha-Ḥayyim*, No. 594; Steinschneider, *Cat. Bodl.* cols. 370, 791.

L. G.

**BENJAMIN, MICHAEL HENRY:** South African politician; born in London in 1822; died June 11, 1879.

Early in life Benjamin went to Cape Colony (about the year 1849), and for ten years resided at Graaff-Reinet, where he was the promoter of several useful institutions. Thence he removed to Port Elizabeth, which town he represented in the Cape Legislative Assembly from the year 1864; and he was also a justice of the peace for the colony. He worked hard to secure the passing of the Eastern District Courts' Bill, and his extensive acquaintance with commercial

matters made his opinions carry considerable authority in the House. Benjamin successfully introduced the Stamp Act into the Legislative Assembly, and was one of the founders of the Standard Bank of British South Africa. Returning to England about 1869, he actively interested himself in a number of communal institutions, becoming a member of the committee of the United Synagogue, the Anglo-Jewish Association, and the Board of Deputies; and sitting on the committees of various London synagogues and public schools.

BIBLIOGRAPHY: *Cape Argus*, June, 1879; *Jew. Chron.* June 13; Aug. 15, 1879; *Jew. World*, June 13, 1879.

J. G. L.

**BENJAMIN, MOSES:** Beni-Israel military officer; born in 1830; died at Bombay in December, 1897. The son of a subedar (captain), he joined the Twelfth Bombay Native Infantry as a private. While a non-commissioned officer he was entrusted with the responsible duty of watching over the wives and children of European officers of the regiment left at Deesa during the Mutiny of 1857. He was present at the siege and capture of Kotah, the action of Burnass, and the battle of Meanee (1843). Rising by dint of industry, he was gazetted as a commissioned officer (jemidar) in 1861. In 1865 he was made a subedar, in which capacity he superintended the work of the regimental lines, then in course of erection at Dharwar. In February, 1878, he was promoted subedar-major; in November, 1878, he became bahadur. He was a very intelligent officer, remarkably versed in military minutiæ. As a reward for his services the governor of India appointed him sirdar-bahadur (June, 1881), and invested him with the Order of British India of the first class. After having served for over thirty-two years, he retired on a pension, and went to Bombay; and the Beni-Israel Old Synagogue Congregation in that city, in appreciation of his capacities, appointed him their chief warden and treasurer. In February, 1892, the governor of Bombay appointed him a justice of the peace.

BIBLIOGRAPHY: *Jewish Chronicle*, Dec. 10, 1897.

J. G. L.

**BENJAMIN BEN MOSES:** Italian scholar; lived at Rome at the beginning of the fifteenth century. He took an active part in the administration of the Jewish community of Rome, and was one of the delegates to the assembly of the Italian Jewish communities held at Forli in 1426. Benjamin is the author of a polemical work entitled "Teshubot ha-Nozrim Mikol ha-Mikra ume-Re'iyyot ha-Da'at" (Refutations of Christianity on Biblical and Logical Grounds). The work is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2,408, 3; Codex Halberstamm, 32).

BIBLIOGRAPHY: Neubauer, as above; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 452.

G. I. Br.

**BENJAMIN BEN MOSES NAHAWENDI:** Karaite scholar and philosopher; flourished at Nahawend, Persia, at the end of the eighth century and the beginning of the ninth. According to the Karaite historian Solomon ben Jeroham—the contemporary of Saadia Gaon—Karaism began properly with Benjamin, who surpassed even Anan in learning (Solomon ben Jeroham's commentary on Psalm lxi. 1). But this assertion can not be verified. Benjamin's work is, for the most part, known only in quotations made by subsequent Karaite writers. But his personality must have been very important, since he was considered by all the Karaites to be as great an authority as the founder of Karaism, Anan himself.

**His Works.**

As stated by Japhet ben Ali in the introduction to his commentary on the minor prophets, Benjamin wrote the following works, mostly in Arabic: (1) a commentary on the Pentateuch, in which he frequently refers to Oriental customs; (2) a commentary on Isaiah; (3) a commentary on Daniel, in which the word "yamim" (days)—in the verse "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (xii. 12)—is explained by "years," pointing thus to the year 1010 as the epoch of the arrival of the Messiah; (4) a commentary on Ecclesiastes and Song of Songs, or, as Pinsker thinks, on all the Five Rolls; (5) "Sefer Mizwot" (Book of Precepts); (6) "Sefer Dinim," or "Mas'at Binyamin" (Book of Laws, or Gift of Benjamin), written in Hebrew, and published at Koslov (Eupatoria) in 1834—containing civil and criminal laws according to Holy Writ.

**Adopts Rabbinical Ordinances.**

In the last-named work Benjamin approached in many points the Rabbinites. He adopted many rabbinical ordinances, which, however, he left to the free choice of the Karaites to reject or adopt. In order to enforce obedience to the laws, Benjamin introduced a special form of interdict, differing but slightly from the excommunication of the Rabbinites. When an accused person refused to obey the summons served on him he was to be cursed on each of seven successive days, after which excommunication was to be pronounced on him. The interdict consisted in the prohibition of intercourse with all the members of the community, who were also forbidden to greet him, or to accept anything from him ("Mas'at Binyamin," 2a).

**His Biblical Exegesis.**

Benjamin at times approached the Rabbinites in Biblical exegesis also, and combated Anan's interpretations. Thus he maintained with the Rabbinites, against Anan, that the obligation to marry the widow of a childless brother extended only to the brother of the deceased and not to his further relations. He adopted the Talmudical interpretation of the Biblical words concerning the Sabbath—"Abide ye every man in his place" (Ex. xvi. 29)—maintaining that the prohibition herein expressed has reference, not to the residence, but to a distance beyond 2,000 yards of the town (compare Elijah Bashyazi, "Adderet," p. 63).

**Freedom in Thought.**

However, in spite of many concessions to Rabbinism, Benjamin adhered firmly to the principle, expressed by Anan, of penetrating research of the Scripture. In Benjamin's opinion one ought not to tie oneself down to the authorities, but to follow one's own convictions: the son may differ from the father, the disciple from the master, pro-

vided they have reasons for their different views. Inquiry is a duty, and errors occasioned by inquiry do not constitute a sin (compare Japhet's commentary, cited in Dukes's "Beiträge," ii. 26).

Benjamin seems to have written a work in which he expounded the philosophical ideas contained in the Bible. Judging from the quotations made by later Karaite writers, such as Jacob al-Ḳirḳisani, Japhet ben Ali, and Hadassi, Benjamin betrayed the influence of Philonic ideas, while he adopted the Motazilite theories on the divine attributes, free-will, and other questions of a like character expounded before by Anan. God, he holds, is too sublime to mingle with the material world; and the idea that matter proceeded directly from God is inadmissible. God created first the Glory ("Kabod"), then the Throne ("Kisse"), and afterward an Angel. This Angel created the world, in which he is the representative of God. God Himself never came in contact with men, nor did He speak to Israel on Mt. Sinai. The Law and the communications to the Prophets proceeded from the Angel, to whom are referable all the anthropological expressions concerning God found in the Bible (Hadassi, "Eshkol," 25b). The soul forms a part of the body, and is therefore perishable. The Biblical references to reward and punishment can be applied only to the body (Saadia, "Emunot we ha-De'ot," vi. 4).

**Philosophy of the Bible.**

This theory of an intermediary power, and the system of allegorizing all the Biblical passages concerning God, upon which Benjamin insists again and again in his commentaries on the Bible, were borrowed from the writings of the sect Magâriyah (Men of the Caves). This sect, the establishment of which, in consequence of a confusion in the text of Shahrastani, has been wrongfully attributed to Benjamin, is identified with the Essenes by Harkavy, who shows that they were called "The Men of the Caves," because they lived in the desert ("Le-Ḳorat ha-Kittot," in the Hebrew translation of Grätz, iii. 497). Benjamin wrote his halakic works in Hebrew, his commentaries probably in Arabic.

Bibliography: Fürst, *Gesch. des Karäerthums*, i. 71–76; Pinsker, *Likḳute Ḳadmoniot*, pp. 44, 72, 199; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 344; Grätz, *Gesch. der Juden*, v. 191–192; Neubauer, *Aus der Petersburger Bibliothek*, pp. 6, 107; Frankl, in Ersch and Gruber's *Encyklopädie*, xxxiii. 14, 15; Steinschneider, *Polemische und Apologetische Literatur*, p. 335; Shahrastani, German translation, i. 257; Dukes and Ewald, *Beiträge*, ii. 26; Munk, in Jost's *Annalen*, 1841, p. 76.

K. I. Br.

**BENJAMIN NABON, JERUSALEM.** See Nabon, Benjamin.

**BENJAMIN 'OZER B. MEÏR:** Polish Talmudist; died at Zolkiev May 25, 1810. He was rabbi in Clementow, and afterward head of the yeshibah at Zolkiev. He wrote "Eben Ozer" (Stone of Salvation), published by his grandson, Aaron b. Loeb of Pintschew (Zolkiev, 1792). It contains novellæ to a large portion of the Talmud and of Alfasi, as also to Maimonides' "Yad" and Asher b. Jehiel's commentary. He also wrote novellæ on the Shulḥan 'Aruk, Oraḥ Ḥayyim, which, under the title of "Eben Ozer," are appended to the Amsterdam edition of the Shulḥan 'Aruk. The later Russian editions (Dubnow, 1820; Wilna, 1884, and others) also give these novellæ.

Bibliography: Buber, in *Ha-Eshkol*, ii. 178.

L. G.

**BENJAMIN SALONICA.** See Solnik, Benjamin b. Aaron Abraham.

**BENJAMIN, SAMUEL:** French soldier in the Carlist expedition against Madrid in 1837; distinguished for bravery and remarkable devotion to Boulan de Brie, a lieutenant in the regiment in which he served. When De Brie was mortally wounded Benjamin carried him first from the field of battle, and afterward from the hospital where he had been left at the mercy of the enemy after the Carlists' hurried departure from Huesca. De Brie died in Benjamin's arms; and the faithful servant, gratefully remembering the kindness with which he had been treated by the lieutenant's wealthy mother, was disconsolate, and exposed himself recklessly in the most dangerous engagements, performing remarkable acts of valor. Benjamin was a scrupulously religious Jew, and observed all the laws of his religion as far as was possible under the circumstances of the campaign.

Bibliography: *Sulamith*, vol. ii., No. 3, quoted from Col. L.'s article in *Die Elegante Welt* on the Carlists' expedition against Madrid in 1837.

S. P. Wi.

**BENJAMIN B. SAMUEL OF COUTANCES:** Talmudist and French liturgical poet of the first half of the eleventh century. The name of the place of his residence, Coutances (department of the Manche, Normandy), was formerly Constances, in Hebrew קוסטנץ; and Grätz ("Gesch. der Juden," 3d ed., vi. 53) incorrectly transfers this Benjamin to Constance on the Lake of Constance. The old scholars conferred on Benjamin the honorable title "payyeṭan"; for he was one of the most prolific and most gifted of the payyeṭanim. In the various ritual collections thirty-one of his liturgical pieces are preserved.

The fact that most of his poems occur in the French ritual, while the old German and Polish rituals contain each but one of his poems, suffices to show that Grätz's conjecture is wrong. Benjamin wrote in the main for the three festivals and New-Year's Day, and some few poems for the Day of Atonement. It is doubtful whether certain liturgies containing "Benjamin" in acrostic are to be attributed to him or to his younger contemporary, Benjamin b. Zeraḥ.

Benjamin was considered, also, a great Talmudic authority; and one of his decisions, cited by Isaac ha-Levi, Rashi's teacher, is of some importance. In this he shows the connection between Midrash and piyyuṭ, explaining that both originated in public readings, and drawing the conclusion that the opposition to the insertion of piyyuṭim in the prayers is unfounded. Benjamin's preference for Akiba's "Alphabet," which he uses in his liturgical poems, reveals a certain inclination toward mysticism.

Bibliography: Fuenn, *Keneset Yisrael*, p. 174; Gross, *Gallia Judaica*, p. 553; Kohn, *Mordecai b. Hillel*, pp. 103, 153, Breslau, 1878; Landshuth, *'Ammude ha-'Abodah*, p. 53; Michael, *Or ha-Ḥayyim*, p. 610; Rapoport, in *Bikkure ha-'Ittim*, x. 121; Zunz, *Literaturgesch.* pp. 115–120, 240.

L. G.

**BENJAMIN THE SHEPHERD:** A shepherd who lived in Babylonia at the beginning of the third century. The Talmud has transmitted the formula of a blessing of which he was the author. Benjamin, who possessed no knowledge of Hebrew, and was therefore unable to recite the prescribed grace after meals ("birkat ha-mazon"), substituted the following brief ejaculation in Aramaic: "Blessed be the All-Merciful, the owner of this bread" (Ber. 40b). This prayer is still taught little children who are unable to recite the "birkat ha-mazon." Compare "Ba'er Heṭeb" to Shulḥan 'Aruk, Oraḥ Ḥayyim, 187, 1; Bacher, in Brody's "Zeit. für Hebr. Bibl." v. 154. In Yer. Ber. vi. 10b, bottom, the same story is related of "some Persian"; in both places Rab is cited as approving the plain man's prayer.

J. SR. L. G.

**BENJAMIN, SIMEON** (also known as **Benjamin, Levi**): English Hebrew grammarian, who published in 1773 at London "Da'at Ḳedoshim" (Knowledge of the Holy), a short Hebrew grammar. It deserves attention as one of the earliest works composed by an Ashkenazi in England.

BIBLIOGRAPHY: Zedner, *Catalogue*, p. 87; Jacobs and Wolf, *Bibliotheca*, No. 2078.

J.

**BENJAMIN OF TIBERIAS:** A rich Jew who, when the emperor Heraclius in 628 went to Jerusalem during the Persian war, was accused of hostility toward the Christians. This accusation probably implied that he sided with the Persians. Notwithstanding this charge, however, the emperor became the guest of Benjamin, who provided both for him and for his army. Reproached by Heraclius for his hostility toward the Christians, Benjamin frankly declared: "The Christians, also, are enemies of my religion." When the emperor punished the Jews after his victory, he spared Benjamin on condition that the latter would consent to baptism, and perhaps with the further understanding that he would emigrate to Egypt.

BIBLIOGRAPHY: Theophanes, *Chronographia*, ed. Bonn, i. 504; Jost, *Gesch. der Israeliten*, v. 205; Grätz, *Gesch. der Juden*, 3d ed., v. 27. A passage from Elia Rabba (§19) has been recently referred to our Benjamin; see Friedmann, "Elia Rabba," p. 101, Vienna, 1902.

G. S. KR.

**BENJAMIN OF TUDELA:** A celebrated traveler of the twelfth century. Beyond his journey, no facts of his life are known. In the preface to his itinerary, entitled "Massa'ot shel Rabbi Binyamin" (Travels of Rabbi Benjamin), the information is furnished that he came from Tudela in Navarre, and that his father's name was Jonah. This descriptive work, written in an easy, fluent Hebrew, is compiled, as the preface states, from notes made by the traveler on the spot and brought back by him in 1173 to Castile. The unknown author of the preface probably compiled the account for Benjamin from these notes, retaining the traveler's own words in the first person, but omitting much. Benjamin, for instance, claims to have noted down everything that he saw and all that he heard from the mouths of men of established reputation in Spain. His notes, therefore, may have contained at the same time the names of his informants; but in the book as published only Abraham the Pious is mentioned by name as having given information in Jerusalem.

Benjamin, who probably traveled as a merchant, evinced keen interest in all things, and possessed a clear insight into the conditions and history of the countries he traversed. His journey occupied thirteen years: setting out from Saragossa in 1160, he was back again in Spain in 1173. He made long stays everywhere, taking plenty of time to collect his information and to verify or disprove accounts given him. Being an intelligent Spanish Jew, he took an appreciative interest not only in Jewish affairs in the lands he visited, but also in the general conditions prevailing and in the various historical and educational facts related to him. His account contains numerous valuable details of the political history and internal development of countries and nations; and the history of commerce must always count Benjamin's itinerary as one of its earliest and most valued sources. The commercial importance of Barcelona and Montpellier, of Constantinople and Alexandria, as centers of international trade is vividly depicted. The situation of some cities—as, for instance, Amalfi—is described in terse but graphic words. He gives a clear picture of the peculiarities of the republics of Genoa and Pisa, in which every house was a fortress. His characterization of the Greeks is accurate: waging war by means of mercenaries, he says, they had come to have no warlike spirit themselves and had become women. He is struck by the significance of the victorious progress in Europe of the Seljuks, whom he calls Turks. He treats of the Assassins and Druses with great shrewdness, as well as of the Wallachians, who were invading Greece by way of the Balkan passes. He made the intimate acquaintance of the most important functionaries of the Byzantine empire, and has much to say likewise about the calif in Bagdad, whom he compares to the Christian pope. Many more of these little details of information could be adduced to show Benjamin's acuteness of observation and critical understanding of affairs, both Jewish and non-Jewish.

**Travels Occupy Thirteen Years.**

**His Accuracy and Shrewdness.**

But Benjamin's chief interest undoubtedly centered in the conditions of the Jewish congregations of the countries he visited, and about which he has registered so many and such important and reliable accounts that his "Travels" are considered a source of the first importance for the history of the Jews in the twelfth century. With the sole exception of the "Sefer ha-Ḳabbalah," written about the same time by Abraham ibn Daud of Toledo, there is no work which compares with Benjamin's in value. His accounts, moreover, cover the majority of the countries then inhabited by Jews. In a species of panoramic view, he gives full descriptions of the Jews living in all those lands, with accurate data about them, their civil standing, their occupations, their schools, and their leading men.

Benjamin's route to the East took him through Catalonia, southern France, Italy, Greece, the islands of the Levant, Syria, Palestine, and Mesopotamia, to Bagdad. Arrived at that city, which was then again the residence of a Jewish exilarch, he gathered information concerning countries which lay

still farther east and north, and concerning the large Jewish congregations of Persia and of the countries beyond the Oxus. His homeward journey lay through Khuzistan, the Indian ocean, and Yemen, to Egypt, where he stayed a long time; thence by way of Sicily back to Spain. Some remarkable notes are given at the end of the book concerning the Jews of Germany, as also those of the Slavonic lands east of Prague. Likewise northern France, with its incomparable scholars, hospitality, and fraternal feeling, is not forgotten. Benjamin did not himself visit these latter countries, and so was not personally acquainted with any of their leading men. In other places Benjamin—probably not a scholar himself, but possessing a profound respect for scholarship—always enumerates the principal men and the heads of the Jewish communities. His book thus contains the names of no less than 248 of those he knew, among them many well known to history.

Of especial importance are his statistical data; and it is from his accounts that the first accurate representation of the density of the Jewish population in certain districts and cities is obtained. He furnishes also important and reliable accounts of the civil occupations of the Jews. From him it is learned, for instance, that the Jews of Palestine and of some other countries extensively practised the art of dyeing; that the large Jewish congregation of Thebes, in Greece, was employed in the manufacture of silk and purple; that there were Jewish glass-makers in Antioch and Tyre; that in the last-named town there were also Jewish shipowners; that among the Druses of Lebanon, Jewish workmen were domiciled; and that in Crissa, at the foot of Parnassus, a large colony of Jewish peasants existed.

**His Statistical Data.**

Benjamin also gives valuable particulars concerning Jewish sects. He tells of the Karaites in Constantinople, Ashkelon, and Damascus; of a peculiar sect upon the island of Cyprus which fixed the beginning of the Sabbath not on Friday evening, but on Saturday morning; of the Samaritans in Cæsarea, Sebaste, Ashkelon, Damascus, and especially in Nablus (Shechem). He calls the Samaritans "Samaritan Jews," and describes peculiarities of their worship and language. His accounts of the Jews in Bagdad and other cities of the East are very full; and most interesting is his description of the grave of Ezekiel the prophet, and the solemn ceremonies there. His account of the pseudo-Messiah, David Alroy, who appeared shortly before Benjamin's journey, is the chief source of information concerning that remarkable episode of Jewish history.

**Jewish Sects.**

The details mentioned above will suffice to give an idea of the rich contents of Benjamin's book of travels, which, though perhaps not altogether free from fiction, is preponderatingly marked by sobriety and clearness of narrative and a concise style, avoiding mere verbiage.

Benjamin's itinerary, published in Constantinople in 1543, has been reprinted as follows: Ferrara, 1556; Freiburg in Breisgau, 1583; Leyden, 1633 (with Latin translation); Amsterdam, 1697; Altdorf, 1762; Sulzbach, 1783; Zolkiev, 1805; Lemberg, 1859; Warsaw, 1884. The work was published in Latin by Arias Montanus (Antwerp, 1575), and by C. l'Empereur (Leyden, 1633); in German, by Mordecai ben Moses Drucker (Amsterdam, 1691; Frankfort-on-the-Main, 1711, perhaps following the Latin of L'Empereur); in French by Bergeron ("Recueil des Voyages," The Hague, 1735, following the translation of Arias Montanus; also Paris, 1830), and by J. Ph. Baratier (Amsterdam, 1734); in English in 1625 (London, from the Latin of Arias Montanus), 1744 (S. Harris, "Collection of Voyages," vol. i.), 1784 (ed. R. Gerrons), 1808 (Pinckerton, "General Collection," vol. vii.); by A. Asher, London, 1840; and in part by M. N. Adler ("Pal. Explor. Fund Quarterly Statement," October, 1894, pp. 288 *et seq.*, from a manuscript in the British Museum); and in Dutch by Jan Bara (Amsterdam, 1666). A new edition has been prepared (1902) by Grünhut in Jerusalem.

BIBLIOGRAPHY: E. Carmoly and L. Lelewel, *Notice Historique sur Benjamin de Tudèle*, Brussels, 1852 (also published as part of vol. iv. of Lelewel's *Géographie du Moyen-Age*); R. Luria, *Sull' Itinerario di Beniamino da Tudela*, in *Vessillo Israelitico*, xxxvi. 56; Zunz, *Gesammelte Schriften*, i. 163; Steinschneider, *Cat. Bodl.* No. 4570; Grätz, *Gesch. der Juden*, vi. note 10.

G. W. B.

**BENJAMIN, WILLIAM** (commonly called "**Bill Bainge**"): English pugilist; born at Northleach, Gloucestershire, England, in 1826. Benjamin's first match was with Tom Sayers, the champion of England from 1857 to 1860, for £200 a side, the battle taking place on the Isle of Grain, in Kent, Jan. 5, 1858. Sayers disposed of his opponent in three rounds. A second match, for the same stakes, was arranged, and took place at Ashford, April 5, 1858. On this occasion Benjamin made a strong defense, but was counted out in the eleventh round, despite his protest at being forced from the ring. This encounter somewhat retrieved Benjamin's reputation, which had been lowered by his poor showing in the first battle. That he ultimately became a capable boxer is shown by the fact that on July 29, 1861, at Home Circuit, he fought Dick James of Aberdare, against whom he had been matched for £100 a side, and beat him in two rounds.

BIBLIOGRAPHY: *American Jews' Annual* for 5647 (1886–87), pp. 112–113.

J. F. H. V.

**BENJAMIN WOLF B. AARON.** See SPIRO.

**BENJAMIN, WOLF B. DANIEL:** Rabbi in Chomsk, government of Grodno, Russia. He published "Naḥlat Binyamin" (Benjamin's Inheritance), festival sermons and a homiletic commentary on the Passover Haggadah (Cracow, 1642).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* p. 789; Michael, *Or ha-Ḥayyim*, No. 277.

L. G. I. BER.

**BENJAMIN WOLF ELEAZAR.** See LOEW, BENJAMIN WOLF.

**BENJAMIN WOLF BEN ISAAC LEVI:** Cabalist; lived at Leitmeritz, Bohemia, in the middle of the seventeenth century. He is the author of a work, "Amarot Tehorot" (Pure Words), explaining the difficult words of the Zohar, published by his son Saul, Lublin, 1745. Another work of Benjamin, entitled "Torat Mosheh" (The Teaching of

Moses), is still extant in manuscript (Oxford, No. 1171). It contains explanations of the thirteen articles of belief according to the Midrashim and Haggadot; theological and metaphysical articles extracted from the works of Spanish, French, and German scholars, with additions of his own; and historical sketches.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 581; Steinschneider, *Cat. Bodl.* p. 790; Fuenn, *Keneset Yisrael*, p. 169.

K. I. Br.

**BENJAMIN WOLF RAPOPORT.** See Rapoport, Benjamin Wolf.

**BENJAMIN WOLF BEN ẒEBI HIRSCH:** Judæo-German writer; lived in the eighteenth century in Germany. He was the author of "Sefer ha-Ḥeshek" (Book of Desire), a Judæo-German collection of medical prescriptions (Hanau, 1726). Compare Naphtali ha-Kohen; Joel Heilprin.

Bibliography: Wolf, *Bibl. Hebr.* iv. 797.

L. G. M. B.

**BENJAMIN YERUSHALMI:** Exile from Jerusalem who lived at Bordeaux; said to have been one of the authors of Wehu Raḥum, recited in the morning prayers on Mondays and Thursdays.

Bibliography: Zunz, *Literaturgesch.* p. 17; Gross, *Gallia Judaica*, p. 75.

K. I. Br.

**BENJAMIN HA-ẒADDIḲ** ("the pious"): A philanthropist of the tannaitic period. According to a Baraita, he was manager of certain charitable funds. Once there appeared before him a woman begging alms, but Benjamin protested that the treasury was exhausted. The poor, despairing woman thereupon exclaimed, "Rabbi, if thou wilt not aid me, a woman and her seven children will perish of starvation!" Benjamin then undertook to support the family out of his own means. After the lapse of some time Benjamin became sick unto death. Then, legend says, the ministering angels addressed the Lord, saying, "Master of the universe, Thou hast said, Whosoever preserves a single being in Israel is in Thy sight as if he had preserved the whole world: shall Benjamin, who has preserved a mother and her seven children, die at an early age?" Thereupon the decree of death was annulled, and two-and-twenty years were added to Benjamin's allotted period of life (B. B. 11a).

J. SR. S. M.

**BENJAMIN ZE'EB B. SAMUEL ROMANER.** See Romaner, Benjamin Ze'eb b. Samuel.

**BENJAMIN ZE'EB OF SLONIM:** Russian Talmudist; lived at the end of the eighteenth century; reputed pupil of Elijah b. Solomon of Wilna, and of the latter's pupil, Ḥayyim b. Isaac of Volozhin. He wrote a number of letters, published under the title "Maẓref ha-'Abodah" (Purifier of the Ritual; Königsberg, 1858; Munkatsch, 1890), containing an alleged correspondence between Benjamin and the friend of his youth, Joseph of Nemerow, on the subject of Ḥasidism. In the first letter Benjamin asks his friend for information concerning the movement, his investigations not having enabled him to understand how Ḥasidism could presume to change the old laws, and to conform them to the rules of the Cabalists, particularly of Isaac Luria. The friend's "answer" follows with a detailed account of the relation of the Cabala to the Talmud, and states how far the former may claim to be authoritative, even when in conflict with the Talmud. Benjamin's next letter, a most interesting piece of work, gives in the form of a dialogue ("wikkuaḥ") between himself and a Ḥasid, the arguments for and against Ḥasidism, showing his thorough knowledge of the principles which distinguish the Ḥasidim and their opponents. Therein the opponent of Ḥasidism raises nineteen objections, which his anonymous Ḥasid meets, in almost every case satisfactorily. His friend Joseph of Nemerow then succeeds in convincing Benjamin completely of the truth of Ḥasidism.

A very slight examination of the letters is sufficient to show their fictitious character and to demonstrate that they are written for the purpose of illustrating the truths of Ḥasidism by an imaginary conversion of a pupil of Elijah of Wilna; an impression that is confirmed when, although alleged to have been written in 1787, they speak of Elijah as deceased (13b, etc.), whereas he died a decade later. Furthermore, a work of Elijah is cited (17a) which was not published until 1819. Whether the name "Benjamin of Slonim" is also fictitious can not be ascertained, nor is there any clue that might give information concerning the author of this clever apologetic for Ḥasidism.

Bibliography: Deinhard, *Miflagot be-Yisrael*, p. 89; idem, *Zemir 'Arizim*, Introduction, p. 15, considers Judah Bachrach to be the author of the *Maẓref ha-'Abodah*, but without sufficient evidence.

L. G.

**BENJAMIN ZE'EB WOLF BEN SHABBETHAI:** Dayyan at Pinczow in the latter half of the seventeenth and at the beginning of the eighteenth century. He edited the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, with notes that are a digest of the works of the rabbinical authorities of the seventeenth century, to which he occasionally adds his own views or those of his contemporaries. The book was published in Berlin in 1712 under the title "Misgeret ha-Shulḥan" = "Border of the Table" (see Ex. xxv. 25), with a preface by his son Shabbethai, who lived in Halberstadt in the house of Judah Loeb, the son-in-law of the local rabbi, Abraham ben Judah Berlin, a patron of rabbinical studies, who seems to have defrayed the expenses of the printing of this work. Benjamin's father, Shabbethai, was a brother of Samuel Romaner, and Benjamin was therefore a cousin of Benjamin, the rabbi of Dessau and author of "Ir Binyamin." In an appendix to the work are printed "Teḳanot ha-Boreḥim," the laws on bankrupts passed by the Council of the Four Lands.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 278, and the bibliographical works, *s.v.*

L. G. D.

**BENJAMIN BEN ZERAḤ:** Payyeṭan; lived in southeastern Europe in the middle of the eleventh century. He is called by the later payyeṭanim "the Great," and also "Ba'al Shem" (Master of the Name), on account of the numerous names of God and angels used by him in his piyyuṭim. He wrote 15 poems ("yoẓerot") for the Sabbaths preceding the feasts, and 40 seliḥot, published in the Maḥzor of the German rite.

His piyyuṭim have an easy, elegant style. Parallels with Kalir are frequent. Judging from his seliḥah, אנא ה' האל ("I beseech thee, Lord God")—in which he plays on the name of God—consisting of 22 letters, and his "Ofan," in which he gives the names of angels, Benjamin was inclined to mysticism.

BIBLIOGRAPHY: Zunz, *Literaturgeschichte*, pp. 120, 139-143; idem, *Z. G.* p. 376; Landshuth, *'Ammude ha-'Abodah*, p. 52; Michael, *Or ha-Ḥayyim*, p. 278; Fuenn, *Keneset Yisrael*, p. 167.

L. G. I. Br.

**BENLOEW, LOUIS:** French philologist; born at Erfurt Nov. 15, 1818; died at Dijon February, 1900. He studied at the universities of Berlin, Leipsic, and Göttingen, and went to France in 1841, where he taught modern languages at Nantes and Bourges successively. He became librarian at the Sorbonne; received the degree of "Docteur ès Lettres" in 1847; was appointed professor of ancient literature at the University of Dijon in 1849; became dean of the faculty of that institution; and was pensioned in 1882. He was a knight of the Legion of Honor. Besides his graduation theses on the style of Sophocles compared with that of Æschylus and Euripides ("De Sophocleæ Dictionis Proprietate cum Æschyli Euripidisque Dicendi Genere Comparata") and the accentuation of the Indo-European languages ("De l'Accentuation des Langues Indo-Européennes"), Benloew was the author of the following works: "Aperçu Général de la Science Comparative des Langues," 1858; "Précis d'une Théorie des Rythmes," 1862; "Recherches sur l'Origine des Noms de Nombres Japhétiques et Sémitiques," 1862; "Les Sémites à Ilion, ou la Vérité sur la Guerre de Troie," 1863; "Essai sur l'Esprit des Littératures," 1870; "Un Dernier Mot sur les Prosateurs," 1871; "La Grèce Avant les Grecs," 1877; "Analyse de la Langue Albanaise," 1879; "Les Lois de l'Histoire," 1881. He also published an edition of Sophocles, and, in collaboration with H. Weil, "Théorie Générale de l'Accentuation Latine," 1885.

S. J. W.

**BENMOHEL, NATHAN LAZARUS:** The first conforming Jew obtaining a degree in a British university; born at Hamburg about 1800; died in 1869. He settled in Dublin in 1829 as teacher of languages; entered the university after a course of private study in 1832; obtained his degree of B.A. in 1836, and of M.A. in 1846. He held the position of deputy professor of German and French at the Dublin University from 1839 till 1842.

Benmohel composed, but never published, the following works: (1) "Orthographia Hebræo-Anglicana," 1830—a new system of writing English in Hebrew current handwriting, after the usage prevailing in Germany; (2) "An Essay in Verse, Toward a Comparison Between the History of the Children of Israel During their Journeys from Egypt to the Promised Land, and That of the Reformation"; (3) "Primitive Ethnology, Tending to Be a Guide, Basis, and Tribute to 'Sammlung Altdeutscher Eigennamen'" (incomplete). He died in Dublin.

BIBLIOGRAPHY: *Anglo-Jewish Exhibition Catalogue*, 1887, pp. 22, 33, 62.

J. G. L.

**BENNETT, HENRY:** Sergeant in the British army; born in England 1863; killed in action during the war with the Afridis, November, 1897. He was a grandson of Solomon Bennett, the engraver, who translated the Hebrew Bible into English in 1841. Bennett was at first articled to a firm of solicitors; but in 1882 he enlisted in the British army—joining the first battalion of the Dorsetshire regiment—and went to Egypt, where he saw active service during the events occurring in connection with Arabi Pasha. He assisted in drilling some of the black troops up the country, and his knowledge of Arabic was considered by the authorities to be of great value. He returned with his regiment to England, and when subsequently it was ordered to India he went out with it. After participating in the engagements at the front, he was killed on the retreat from Warren.

BIBLIOGRAPHY: *Jewish Chronicle*, Nov. 26, 1897.

J. G. L.

**BENNETT, SOLOMON:** English theologian and engraver; born in Russia before 1780; died after 1841. He wrote a considerable number of works on Biblical topics, among them "The Consistency of Israel," 1812; "Discourses on Sacrifice," 1815; "The Temple of Ezekiel," 1824; "Critical Remarks on the Authorized Version," 1834.

Bennett began to publish a complete revised translation of the English Bible in 1841; but only two numbers, containing Gen. i.–xli., appeared, and the project was abandoned. His "Temple of Ezekiel" contains as a frontispiece a portrait of himself engraved by Bennett after an original painting by Frazer. Bennett was in Berlin 1795–99, but spent the latter part of his life at Bristol.

BIBLIOGRAPHY: Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, Nos. 908, 1896, 1897, 1906, 1914, 1923; *Ben Chananja*, iv. 1861, No. 1; Nagler, *Künstler-Lexikon*, s.v. *Bennett, Salomo*; A. Wolf, in *Kaufmann Gedenkbuch*, 1901, p. 629.

J.

**BENOLIEL, JOSEPH:** Portuguese translator; lived at Lisbon. He wrote the small book, "Porat Yosef" (Joseph's Fruitful Bough; see Gen. xlix. 22), containing Spanish translations of the sayings of the Fathers, the Pesaḥ-Haggadah, the Song of Solomon, the Books of Ruth and of Esther, Lamentations, and of some Haftarot (Lisbon, 1887).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.*, pp. 27 *et seq.*

L. G. M. K.

**BENOLIEL, DON JUDAH:** Moroccan and Austrian consul at Gibraltar; president of the Jewish community there, and of the chamber of commerce; died in 1839. When Sardinia sent a fleet against Morocco, Benoliel was enabled, in his consular capacity, to settle the differences amicably. He earned special credit by his services to the Jewish community of Tangier. On account of a quarrel that had taken place between two Jews in a synagogue of that city, the governor, with the sultan's consent, had all the synagogues of the city demolished. When the sultan Muley Abd al-Raḥman visited Tangier two years later, Benoliel, who was much respected by him, declining all honors for himself, secured permission for the rerection of the synagogues. In memory of this noble self-denial, a special memorial prayer is offered on every Day of

Atonement in the synagogues of Tangier. Judah Benoliel also possessed the full confidence of Cardinal Mastai-Ferretti, afterward Pope Pius IX. When the latter returned to Italy from Chile he entrusted Benoliel with large sums of money.

BIBLIOGRAPHY: *Report of the Anglo-Jewish Association*, 1877–78, p. 113.

G. M. K.

**BENSCHEN:** A Judæo-German word meaning either to say a blessing or to bless a person. It is derived from the Latin "benedicere"; German "benedeien"; old Spanish "beneicer"; Portuguese "benzer"; Provençal "benesir," "beneir"; French "bénir." Benschen is used specifically for the saying of grace after a meal. "Gomel Benschen" means to recite the benediction of thanksgiving after having escaped a great danger either in illness or in imprisonment, or after some perilous trip by sea or through the desert, the benediction containing the word "ha-gomel"; "Blessed be thou, O Lord, who bestowest (ha-gomel) mercy upon the undeserving" (Ber. 54b). See BENEDICTION.

"Benschen" is used for the blessing of God—"Der Bore [Creator] wird dich benschen." See "Kaw ha-Yashar," in Grünbaum's "Jüdisch-Deutsche Chrestomathie," 1882, p. 255, for the blessing of the children on Sabbath, festival days, and other solemn occasions. Benschen is also resorted to in cases of great sickness when there is little hope of recovery; the rabbi or saint is then requested to offer a prayer, often with a change of the name of the sufferer so as to avert his apparently impending fate. See NAME, CHANGE OF; and SUPERSTITIOUS CUSTOMS. "Benschen" is used also euphemistically for "slapping."

BIBLIOGRAPHY: Tendlau, *Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit*, 1860, pp. 485, 642, 743, 892, 1019; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, 1882, p. 255.

K.

**BENSHEIM, SIMON:** Member of the grand-ducal Oberrat (Upper House) of Baden; born at Mannheim Oct. 14, 1823; died there Oct. 26, 1898. Extremely active in congregational and philanthropic matters, he was annually elected by unanimous vote a member of the synagogal council, and finally its president. The grand duke recognized his worth as a communal leader and as a public-spirited citizen by conferring upon him the Zähringer Löwen-Order of the second class. As a member of the grand ducal Oberrat he won for himself the respect and esteem of all classes of people.

BIBLIOGRAPHY: *Der Gemeindebote*, p. 2, in *Allgemeine Zeitung des Judenthums*, 1898, No. 49.

S. M. Co.

**BENTWICH, HERBERT:** English lawyer and communal worker; born in London 1856; educated at University College and the University of London (LL.B.). One of the founders of the Hampstead Synagogue, he is also one of the chief promoters of the Chovevei Zion Association in England, and assisted in affiliating it with the Zionist movement under Dr. Herzl. In that capacity he attended the Basel Congress of 1898, in which he was a member of the presidential council.

Later, when the somewhat diverse aims of the two associations became apparent, Bentwich severed his connection with the English Zionist Federation. He organized the Maccabean Pilgrimage to Palestine, 1897. Bentwich is an authority on copyright.

BIBLIOGRAPHY: Harris, *Jewish Year Book*, 1901, p. 246.

J.

**BENVENISTE** (Hebrew, בנבנשת, in Catalan, **Benvenist:** The name of an old, rich, and scholarly family of Narbonne, the numerous branches of which were found all over Spain and the Provence, as well as at various places in the Orient. It is still borne by certain families in Bulgaria, Servia, and Vienna. It was also used as a prænomen (see Steinschneider, "Cat. Bodl." No. 7348; Loeb, in "Rev. des Etudes Juives," xxi. 153).

**1. Abraham Benveniste:** Statesman and chief rabbi (or "court rabbi") of Castile during the reign of Juan II., 1406–54. He was entrusted with the public finances, and, as he himself has stated, he controlled, in conjunction with the constable Alvaro de Luna, the entire administration of Castile. He was rich and learned and an influential representative of the Jews at court, being called thither by various events, of which the most important was the following: On the occasion of a malicious charge of ritual murder preferred against the Jews in a city near Ecija, Abraham Benveniste, together with Joseph ha-Nasi, the chief farmer of the taxes, and Abraham ibn Shushan, repaired to the palace in order to expose the falsity of the accusation and to prevent further danger to the Jews. In compliance with the desire of the Jewish scholars, and the petitions of all the Jewish communities of Castile, the king, or, more strictly speaking, Alvaro de Luna, appointed Benveniste in 1432 chief judge of the Jews and court rabbi (Rab de la Corte).

In order to consider the laws issued against the Jews, to further the neglected study of the Talmud, and to put a check upon the prevalent immorality and the practise of informing, Benveniste, immediately after his appointment, called a synod at Valladolid. It was composed of rabbis, scholars, and other prominent men, and met, not as Graetz has it, in the royal palace, but in the chief synagogue, situated in the Jews' quarter. Under the presidency of Benveniste the synod drew up a statute called the "Tekanah," which was to serve as a basis for the administration of the communities. It dealt with the divine service, with the glorification of the study of the Law, with state taxation, and with the welfare and progress of the communities. It is divided into five sections; namely: (1) concerning the study of the Law; (2) the choice of judges and other functionaries; (3) the practise of informing; (4) taxes and duties; and (5) apparel. The statute was to remain in force ten years.

In 1869 M. Kayserling translated this statute into German from a manuscript in the national library in Paris; under the title "Das Castilianische Gemeinde-Statut" it appeared in the "Jahrbuch für die Gesch. der Jud. und des Judenthums," iv. 262–334. The Spanish edition by Francisco Fernandez y Gonsales is entitled, "Ordenamiento Formado por los Procuradores de las Aljamas Hebreas . . . en la Asemblea Celebrada en Valladolid en el Año 1432," Madrid, 1886 (see "Revue Etudes Juives," xiii. 187 *et seq.*).

Abraham is renowned for having reinstated the study of the Law and for having, by his liberality, kept many Jews from conversion.

BIBLIOGRAPHY: *Shebet Yehudah*, ed. Wiener, pp. 25, 116 *et seq.*; Abraham Zacuto, *Yuḥasin*, ed. Filipowski, p. 226; Kayserling, *l.c.* pp. 283 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., viii. 141 *et seq.*, 417 *et seq.*

**2. Abraham Benveniste:** A scholar known also as **"Abraham Benveniste the Elder,"** to distinguish him from his grandson of the same name. He was born in 1433, in Soria, province of Caceres, Spain, and at his circumcision Joseph Albo made a speech. Together with his elder brother Vidal, he furthered the study of the Law and encouraged Jewish scholars by his support.

BIBLIOGRAPHY: Abraham Zacuto, *Yuḥasin*, ed. Filipowski, p. 226a, ed. Cracow, p. 134a; Grätz, *Gesch. der Juden*, 3d ed., viii. 417 *et seq.*

**3. David Benveniste:** Rabbi of Salonica in 1550; mentioned as a rabbinical scholar by his contemporaries (Conforte, "Ḳore ha-Dorot," p. 38a).

**4. Ḥayyim ben Israel Benveniste:** Rabbinical authority; born 1603 at Constantinople; died Elul 17, 5433 (Sept., 1673). He was a pupil of J. Samego, but more particularly of Joseph Trani, who was much attached to him, and who eventually brought about his marriage to the daughter of a wealthy man. Ḥayyim became rabbi at Constantinople, and later at Smyrna (1655), where he took a prominent part in the Shabbethai Ẓebi movement. Although his attitude toward the new Messianic pretensions was at first somewhat skeptical, he soon became an adherent of Shabbethai Ẓebi—a step which later he deeply regretted and sought to efface from his memory by penance. It is uncertain to what extent he was concerned in the dismissal from office of his rabbinical colleague Aaron de la Papa, and whether he hindered the reinstatement of the latter. On his death, the funeral sermon was preached by Daniel Gerasi (see his "Odeh Adonai," No. 2, Venice, 1682). His hitherto unknown epitaph reads:

פאר הדור ריש גלותא מה"ר חיים בנבנשת זצו"ק
נתקבל בישיבה של מעלה י"ז אלול שנת תג"ל לפ"ק.

Benveniste was a man of astonishing learning. At the age of twenty-one he had already begun his commentary to the "Semag" ("Sefer ha-Miẓwot") of Moses de Coucy. This was followed by the notable work "Keneset ha-Gedolah," a commentary in eight parts on the four codes of the Law, of which the following were published during the lifetime of the author: "Oraḥ Ḥayyim" (Leghorn, 1657) and "Sheyare" (=Addenda), *ib.* 1671; 2d ed., Constantinople, 1729; both included in 2d ed., Leghorn, 1791–92; "Ḥoshen Mishpaṭ," Smyrna, 1660; 2d ed. in two parts, *ib.* 1734). The remaining portions of the work were published, 1711, 1716, 1717, 1731, in Constantinople, where the "Dine de-Ḥayye" (Laws of the Living), or commentary on the work of Moses de Coucy, also appeared in two parts, 1742. The responsa of Benveniste were published at Constantinople in 1743, and another collection of them, dealing with the "Yoreh De'ah" and the "Eben ha-'Ezer," appeared in four parts under the title "Ba'e Ḥayye" (Necessaries of the Living) at Salonica, 1788–91. In addition to these there exist "Pesaḥ Me'ubbin," prayers and rites for the first two evenings of Passover; an extract from the "Keneset ha-Gedolah," Venice, 1692; and "Ḥamra we-Ḥayye" (Wine and Life), on the Babylonian treatise Sanhedrin, Leghorn, 1802.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 51a; Azulai, *Shem ha-Gedolim*, i. 54b; *Zur Gesch. Shabbethai Zebi's*, in *Ḳobeẓ 'al Yad, Sammelschrift des Vereins Me'Kize Nirdamim*, Berlin, 1899, pp. 4 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., x. 202; Michael, *Or ha-Ḥayyim*, No. 862.

**5. Immanuel Benveniste:** Noted printer and publisher in Amsterdam from 1640 to 1660. He published several rituals and larger works, among which may be mentioned "'Aruk," "Shulḥan 'Aruk," "Sh'ne Luḥot ha-Berit," and a valuable complete and still popular edition of the Talmud. The last named, owing to a lack of purchasers, was offered for sale, soon after publication, at six imperials or less. From his workshop issued several well-known printers, notably the firm of Judah Gumpel and Samuel Levi, as well as Uri Phœbus Levi. In a measure the fame of Amsterdam Hebrew printing can be traced back to Benveniste's influence. Several works issued by him are known by the borders of his title-pages forming a doorway, or by his device of star, lion, and castle.

BIBLIOGRAPHY: Ersch and Gruber, *Encyklopädie*, 2d section, xxviii. 65; *Revue Etudes Juives*, xiii. 272; Steinschneider, *Cat. Bodl.* No. 7893.

**6. Isaac Benveniste:** Nephew of AARON and of PHINEHAS B. JOSEPH HA-LEVI of Montpellier. He was perhaps the author of a ritual work entitled "Likḳuṭe ha-Dinim" (Collection of Laws), containing 118 short decisions. It is still extant in manuscript.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 474; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 155, No. 786.

**7. Isaac Benveniste (Zag):** Son of Joseph, (11); father of Sheshet Benveniste (No. 19). He was physician in ordinary to the king of Aragon in the early part of the thirteenth century, and lived at Barcelona; such was the esteem in which he was held that he was distinguished by the title of "Nasi" (prince). In 1215 he summoned a meeting of delegates from all the Jewish communities of southern France, from Narbonne to Marseilles, to convene at St.-Gilles. The convention, of which the influential Levi b. Moses of Narbonne was chairman, met for the purpose of electing delegates to Rome in order to frustrate the plans of Pope Innocent III., and to hinder any measures that the Lateran Council might devise against the Jews. The efforts of the deputies, however, were fruitless; for the Lateran Council decided that the Jews were to wear a special badge. It is due in large measure to the efforts of Benveniste that the provisions of this law were not strictly enforced in Aragon. On the recommendation of Jaime I. and with the consent of the bishops of the land, Pope Honorius sent a diploma to Benveniste, exempting him, in recognition of his services, his abstention from usury, and his title of "catholicorum studiosus," from every indignity. It was further stipulated that the Jews of Aragon were not to be forced to wear badges.

BIBLIOGRAPHY: Ibn Verga, *Shebet Yehudah*, ed. Wiener, p. 114; Grätz, *Gesch. der Juden*, vi. 405; vii. 21, 26; *Revue Etudes Juives*, xvii. 92, xxxix. 63.

**8. Israel ben Eliezer Benveniste:** Relative of Ḥayyim (No. 4) and of Joshua ben Israel Benveniste (No. 13); a resident of Constantinople; died 1677. He wrote "Bet Yisrael" (House of Israel), a collection of sermons and funeral orations, published by his son (Constantinople, 1678; Azulai, "Shem ha-Gedolim," ii. 46).

**9. Joseph Benveniste:** Son of the court rabbi Abraham Benveniste (No. 1); lived in Castile in 1450; and is said to have been wealthy, philanthropic, and a patron of Jewish science (Zacuto, "Yuḥasin," p. 226).

**10. Joseph Benveniste:** Of Segovia; lived in Smyrna toward the end of the sixteenth century; son of Moses Benveniste, and disciple of Elias Galigo and of Samuel Useda. Of his writings nothing remains but a fragment on the Talmudic treatise Giṭṭin, published by his grandson Solomon Algazi in the work entitled "Dobeb Sifte Yeshenim" (causing the lips of those that are asleep to speak, Cant. vii. 10), Smyrna, 1671.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 77, ii. 29; Steinschneider, *Cat. Bodl.* Nos. 5888, 6437; Benjacob, *Oẓar ha-Sefarim*, p. 108, No. 169.

**11. Joseph ben Benveniste:** Grandson of Zerahiah Gerundi, and grandfather of Aaron ben Joseph ha-Levi; lived about 1190 at Montpellier (Gross, "Gallia Judaica," pp. 330 *et seq.*).

G. M. K.

**12. Joseph ben Ephraim ha-Levi Benveniste:** Castilian minister of finance, and councilor of Alfonso XI.; born at Ecija at the end of the thirteenth century; died at Toledo in 1337. The Infante Don Philip being captivated by Benveniste's great abilities, pleasing manners, and talent for music, recommended him to his nephew Alfonso XI. The latter, not less charmed than his uncle, appointed Benveniste not only minister of finance (*almoxarif*), but also confidential councilor (*privado*). Benveniste's position was a very influential one. He rode out in a state carriage, knights escorted him on his journeys, and grandees dined at his table. This greatness could not fail to excite envy; and Benveniste had to struggle against the plots of his enemies, under whose attacks he finally fell.

As a token of his confidence, Alfonso sent him to Valladolid to bring his sister, Doña Leonora, to Toledo (1328). When the Infante was about to set out, a mob, instigated by Benveniste's enemies, attempted to kill him and his attendants. His life was saved by the princess. She asked the leaders to let him accompany her to the Alcazar of the city, where she promised to give him up. But, when there, she ordered the gates to be shut and refused to deliver him to the rioters. Alfonso on learning what had happened marched against Valladolid, besieged it, burned many houses, and would have destroyed it entirely, had not more moderate persons dissuaded him.

The plot having failed, Benveniste's enemies had recourse to slander. Many complaints against his administration were made to the Cortes of Valladolid; and the king, fatigued at last by these constant complaints, dismissed Benveniste from the council and the position of almoxarif.

Benveniste's downfall was, to some extent, due to himself. Samuel ibn Wakar, Alfonso's physician, stood high in the royal favor. Alfonso entrusted him with the farming of the revenues derived from the importation of goods from the kingdom of Granada. Benveniste, jealous of his coreligionist's influence, offered a higher sum for the right of farming the import taxes. Samuel, in order to avenge himself, privately persuaded the king to stop the exportations by the Moors, regardless of existing treaties. This was followed by a war with the Moors. Alfonso's treasury being exhausted, Gonzalo Martinez, who had served under Benveniste and had become influential through his recommendation, proposed to buy from the king ten of the principal Jews, for whom he would pay 800 lb. of silver. The king, compelled by his need of money, consented; and Martinez hastened to seize his former benefactor and to throw him into prison, where he died.

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, pp. 30–33; *Chronica de Alfonso XI.* i. 83 *et seq.*; Lindo, *History of the Jews of Spain and Portugal*, pp. 133 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., vii. 266 *et seq.*

G. I. Br.

**13. Joshua ben Israel Benveniste:** Rabbi in Constantinople toward the end of the seventeenth century; brother of Ḥayyim Benveniste (No. 4), and, like the latter, a disciple of Joseph Trani. He was a physician and rabbi at Constantinople in 1660, and was the author of the following works: "Ozne Yehoshua'" (The Ears of Joshua), sermons for the Sabbath and special occasions (Constantinople, 1677); "Sedeh Yehoshua'" (Field of Joshua), a commentary on several tracts of the Talmud Yerushalmi (*ib.* 1662, 1749); "'Abodah Tammah" (Perfect Service), a commentary on the 'Abodah for the Day of Atonement (*ib.* 1719–20); "Seder ha-Get," on the formula for divorce, written at Brusa and published at Constantinople, 1719. Benveniste's collection of responsa, "Sha'ar Yehoshua'" (Gate of Joshua), was destroyed by fire; but several of his responsa are included in the collections of Moses Benveniste and Joseph Trani.

Benveniste prepared (1) "Mishmeret ha-Miẓwot" (Observance of the Commandments), a metrical version of the Azharot, with commentary; and (2) "Lebush Malkut" (Royal Garment), a hymn in the style of Gabirol's "Royal Crown," of which medical science constitutes the foundation. Azulai claims to have seen both of these writings in manuscript at the house of a rabbi in Constantinople.

Bibliography: Conforte, *Kore ha-Dorot*, 51a; Azulai, *Shem ha-Gedolim*, i. 70.

**14. Judah Benveniste:** Son of Abraham Benveniste (No. 2), and grandson of the court rabbi of the same name (No. 1). He immigrated to Salonica with Samuel Franco and the other Spanish exiles, and with them founded the Sephardic community in that city. He succeeded in preserving a share of his great patrimony sufficient for the purchase of a large collection of books. Several experienced scribes were always employed in copying the Mishnah, the Talmud, and other works at his home, which was the center of the scholarly Spanish exiles. Benveniste's library was always at the disposal of

scholars; and many, among them Jacob ibn Ḥabib, made good use of it.

BIBLIOGRAPHY: Jacob ibn Ḥabib, Introduction to *'En Ya'aḳob*; Coronel, *Quinque Decisiones*, p. vii.; Michael, *Or ha-Ḥayyim*, No. 972.

**15. Judah Benveniste:** Disciple of Asher ha-Kohen ben Ardot and contemporary of David Conforte; lived at Salonica, where he occupied the position of rabbi.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 448, No. 973; Conforte, *Ḳore ha-Dorot*, pp. 45*a*, 50*b*.

**16. Meïr ben Samuel Benveniste:** Lived at Salonica, where in November, 1559, he completed his work, "'Ot Emet" (The Letter of Truth), containing corrections of the text of the Sifra, Sifre, Mekilta, Midrash Rabbah, Yalḳuṭ, etc., as well as of the Sephardic prayer-book (Salonica, 1564; Prague, 1624). In these books Benveniste modestly styles himself "corrector."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 6294; Wiener, *Bibliotheca Friedlandiana*, p. 69, No. 546.

**17. Moses ben Nissim Benveniste:** Grandson of Abraham b. Hananiah, rabbi at Constantinople; was living in 1671. He corresponded with his relatives, Ḥayyim (No. 4) and Joshua Benveniste (No. 13), and with others of his contemporaries. He published "Pene Mosheh" (Face of Moses), a tripartite collection of responsa on the ritualistic codes (Constantinople, 1671; 3d part, *ib.* 1719). His work "Rab Leshonot" (Many Languages) has been lost.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 132; Steinschneider, *Cat. Bodl.* No. 6438.

**18. Samuel Benveniste:** Dwelt in Tarragona in 1322, and was living in 1356, contemporaneously with Maestro Leon Medico, Maestro Mose Medico, and Maestro Yuçef Avendagot (the last mentioned being identical with Joseph ha-Rofe ibn Abu-Ayyub). Benveniste resided at the court of King Pedro of Aragon, as physician in ordinary to Don Manuel, the king's brother. Hottinger and Benjacob say that he translated into Hebrew Boethius' "De Consolatione Philosophiæ," a work much read by the Christian scholars of the Middle Ages, but nothing is known about the manuscript. He also rendered into Hebrew from Latin the work on asthma by Maimonides.

BIBLIOGRAPHY: *Hebr. Bibl.* viii. 85, 125; ix. 91; x. 84; Steinschneider, *Hebr. Uebers.* pp. 466, 767; erroneously in Landau, *Gesch. der Jüd. Aerzte*, p. 39, who follows Carmoly, *Médecins Juifs*, p. 101.

**19. Sheshet ben Isaac ben Joseph Benveniste:** Physician and writer; lived in the latter half of the twelfth century. Like Isaac (Zag) Benveniste (No. 7), who is supposed to have been his father, he was styled "Nasi" (prince). He received his education at Narbonne, his probable birthplace; afterward he lived at Barcelona, and later at Saragossa, in which city he died about 1209. It is said that he owed his high position to his knowledge of Arabic. He practised medicine, and was the author of a medical work, manuscript copies of which are still extant at Oxford and Munich. Such was his reputation as a physician that patients came long distances to consult him, and some are said to have journeyed even from Mayence (*e.g.*, Solomon ben Hananel). Benveniste, whose generosity is praised by Al-Ḥarizi, was poetically gifted and composed several liturgical songs. Even in his old age he remained a friend of free investigation, as the following epigram on Meïr Abulafia shows:

> "You ask why 'lustrous' he is named,
> Though he the light so cheaply rated;
> Because the dusk we 'twilight' name:
> By language-contrasts thoughts are mated."

Benveniste directed a letter to the congregation of Lunel, in answer to the epistle of Abulafia to that congregation, in which he freely expresses himself upon the value of Maimonides' "Yad ha-Ḥazaḳah," because it enabled the laity to control the judgments rendered by the Rabbis. He carried on a lively correspondence with Nasi Kalonymus b. Ṭodros and with Levi b. Moses of Narbonne, where his brother Joseph also resided. He lost his three sons in their prime.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xiii. 106 *et seq.*; Grätz, *Gesch. der Juden*, vi. 1, note 1; vii. 41; idem, *Schechet Benveniste über Maimuni's Wirksamkeit*, in *Monatsschrift*, xxv. 509 *et seq.* (the letter is reprinted in Grätz, *Hebr. tr.* v. Appendix, p. 11); *Revue Etudes Juives*, xxxix. 62 *et seq.*, 217 *et seq.*

**20. Solomon Benveniste** (called **the Elder**): A prominent scholar and contemporary of MEÏR BEN JOSEPH; lived at Narbonne about the middle of the twelfth century (Zacuto, "Yuḥasin," 85a).

**21. Vidal Benveniste:** Lived at Saragossa, Spain, in the fifteenth century. He was elected by the notables of the communities of Aragon chief speaker at the disputation of Tortosa (1414), because of his knowledge of Latin and his reputed wisdom. Benveniste wrote a refutation of the seeming evidences of Jesus as the Messiah, called "Ḳodesh ha-Ḳodashim," which is still extant in manuscript. He is not identical with Don Ferrer of Gerona or with Vidal b. Labi de la Caballeria, as claimed by some.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, pp. 68 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., viii. 414 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 804.

**22. Vidal Benveniste:** Possibly a brother of the court rabbi Abraham Benveniste (No. 1); lived in Aragon at the beginning of the fifteenth century. He was the author of the poem, "Meliẓat 'Efer we-Dinah," an allegory on pleasure (published, together with a number of Midrashim, at Constantinople, 1516, and at Rimini, 1525) composed as a diversion for the Purim festival (Steinschneider, "Cat. Bodl." col. 2706).

**23. Vidal Benveniste:** Elder son of Joseph Benveniste (No. 9) and grandson of the court rabbi Abraham Benveniste (No. 1). Like the latter, Vidal was a promoter of Jewish science (Zacuto, "Yuḥasin," p. 226).

G. M. K.

**BENVENISTE BEN ḤIYYAH BEN AL-DAYYAN** (called also **Al-Yasis** [the Elder] or **Ibn al-Yasis**): Physician and religious poet of the thirteenth century. Zunz mentions three metrical "baḳḳashahs" (supplications) written by him. At Benveniste's request, Jacob ben Eleazar undertook the translation of "Kalilah we-Dimnah" from the Arabic into Hebrew. To the preface of this translation Jacob prefixed a few verses laudatory of Benveniste.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2703; idem, *Hebr. Uebers.* p. 879; Zunz, *Literaturgesch.* p. 545; Landshuth, *'Ammude ha-'Abodah*, p. 51; J. Derenbourg, *Deux Versions Hébraïques du Livre de Kalîlâh et Dimnâh*, p. 313, Paris, 1881.

G. M. K.

**BENVENISTE BEN JACOB:** One of the officers of the society Biḳḳur Ḥolim of the Spanish synagogue in Venice toward the end of the seventeenth century. He was of Spanish descent, and is mentioned together with Raphael ben Solomon Silva and Isaac ben Baruch Carvalho in the שפר דקדוקה של נפש ("Pulcherrima Inquisitio Animæ"), prayers for the sick and dying used by the members of the above-mentioned society (Venice, Bragadin, 1685). Fürst wrongly attributes the partial authorship of these prayers to Benveniste ("Bibl. Judaica," i. 106; Benjacob, "Oẓar ha-Sefarim," p. 608, No. 1199); but see Steinschneider, "Cat. Bodl." No. 3333.

L. G. G.

**BENVENISTE B. LABI (לביא; also known as De la Caballeria):** A Jewish Mæcenas; son of "Prince" Solomon ibn Labi de la Caballeria; lived at Saragossa, later at Alcañiz, where he died Nov. 30, 1411. He was wealthy, learned, and greatly respected, and often took the part of his coreligionists. He corresponded with the most eminent men of his time; among others with Meïr Alguadez, who, at Benveniste's request, translated Aristotle's "Ethics" into Hebrew; with Ḥasdai Crescas; with Isaac b. Sheshet; with Joseph Orabuena, chief rabbi of Navarre; and with the physician Astruch Remoch Dios, or, as he called himself when he became a Christian, Francisco Dios Carne.

Benveniste was a patron of science and of scholars. For him Zeraḥyah ha-Levi (Don Ferrer Saladin) translated Gazzali's "Taḥafat al-Filasafah" into Hebrew; and at his request Joshua b. Joseph ibn Vivas Lorki wrote the work (probably now lost) on the virtues and function of foodstuffs, which was afterward translated into Hebrew by his son Joseph Lorki. Benveniste died at Alcañiz and was buried with great honors. In memoriam services were held at Saragossa, Calatayud, Daroca, Soria, and other places.

Bibliography: *Jeschurun*, ed. Kobak, ix. 6 *et seq.*; see Steinschneider, *Hebr. Uebers.* pp. 211, 378, 762; Grätz, *Gesch. der Juden*, 3d ed. viii. 410 *et seq.*

G. M. K.

**BENVENISTE DE PORTA** or **DE LA PORTA:** Bailie ("bayle") of Barcelona, Spain, and brother of Naḥmanides (whose secular name was Bon Astruc de Porta: see Grätz, "Gesch. der Juden," vii. 38; "Jewish Quarterly Review," viii. 492, 710). Benveniste was an important capitalist of Barcelona and advanced money to King Jaime I. of Aragon, mainly on the security of the municipal dues owed to the king. Thus on Dec. 17, 1257, he advanced 3,863 sueldos on the dues of his bailiwick (Jacobs, "Sources," No. 134); and on the 15th of the following month he received the right to sell the dues of Barcelona and Gerona for two years (*ib.* No. 142). The total indebtedness of the king was no less than 199,483 sueldos (*ib.* No. 144), which Benveniste was allowed to recover by taking the dues of Lerida and other places of his bailiwick (*ib.* 162). Part of the payment was made by the Jews of Barcelona themselves, who were ordered to hand over 12,000 sueldos to Benveniste (*ib.* No. 168a).

Meanwhile the king continued his applications to Benveniste for funds, drawing a check on him for 5,000 sueldos June 12, 1260 (*ib.* No. 170a); while two years later the king acknowledged his indebtedness to Benveniste of 15,221 sueldos for payment made on account of the Infanta Donna Juana, May 21, 1262. In return for the advance, the dues of Villafranca (*ib.* No. 205), as well as 20 squares of land there (*ib.* No. 232), and the dues of the Balearic islands (*ib.* No. 257) and of Perpignan (*ib.* No. 239), were granted to Benveniste. The latter continued to act as banker for the king, since a record is found of acknowledgment of a debt of 15,000 sueldos, paid by Benveniste to the bishop of Barcelona when proceeding on an embassy to France Jan. 1, 1254 (*ib.* No. 355); and as late as Feb. 1, 1268, the dues of the Jews of Gerona were assigned to Benveniste (*ib.* No. 681).

Altogether Benveniste stood high in favor with King Jaime—no doubt for value received—and when on May 29, 1364, his brother Naḥmanides was pardoned, two-thirds of the fine he had incurred for the alleged crime of vituperating Jesus in the celebrated controversy of 1263 was remitted, the king expressly stating that the pardon was given "amore Benveniste de Porta, fratris tui" ("Sources," Appendix, No. 4, p. 130).

Bibliography: Jacobs, *Inquiry into the Sources of Spanish-Jewish History*, as above.

G. J.

**BENZION, BENEDIX:** Russian physician and missionary to the Jews; born in a small town in the government of Kiev, Russia, in 1839. He spent several years in Rumania, and was baptized in Berlin in 1863. Benzion studied medicine and was graduated by the University of Würzburg in 1867. He went to England, and having entered the service of the British Society for the Conversion of the Jews, was sent out to Rumania in 1874 as a medical missionary to the Jews. Transferred to Odessa, Russia, in 1876, he remained there for ten years, acquiring a considerable reputation as a medical practitioner and as a missionary. He left Odessa for Constantinople in 1886, but was not known as a missionary after 1888. He now lives in the United States.

Benzion is the author of "Oraḥ Ẓedakah," a collection of proverbs and parables in the style of Ecclesiasticus (Odessa, 1876); "Kol Kore el Bet Israel" (translated from the English by Dr. Benzion, London, 1868); a translation into Judæo-German of Jos. H. Ingraham's "Prince of the House of David," under the title "Tiferet Yisra'el" (Odessa, 1883–86); and a translation into Judæo-German of Silvio Pellico's drama, "Ester d'Engedi," under the title "Der Falsche Kohengodel," which has been played at the Jewish theaters of New York.

Bibliography: J. F. A. de Le Roi, *Geschichte der Evangelischen Judenmission*, ii. 270–272, 281, Leipsic, 1899; Zeitlin, *Bibl. Hebraica*, p. 27; Van Straalen, *Cat. Hebr. Books Brit. Mus.* s.v.

H. R. P. Wi.

**BENZION, BENJAMIN ZE'EB WOLF BEN JACOB HA-LEVI:** Talmudist; lived probably in Galicia in the middle of the eighteenth century. He was the author of "'Et Raẓon" (Time of Grace), containing essays on morals, intended for the first part of the Minḥah prayer of Sabbath (Zolkiev, 1777). In the introduction to this work, Benzion mentions two other works written by him; but these have not been published.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, pp. 453, 454; Fürst, *Bibliotheca Judaica*, i. 109.

L. G. I. BR.

**BENZION, SAMUEL.** See ENDLER, SAMUEL.

**BEOBACHTER, DER.** See PERIODICALS.

**BEOR:** **1.** Father of Bela, king of Edon (Gen. xxxvi. 32; I Chron. i. 43). **2.** Father of Balaam (Num. xxii. 5; xxiv. 3, 15; xxxi. 8; Deut. xxiii. 4; Josh. xiii. 22; Micah vi. 5). II Peter ii. 15 gives the name as "Bosor."

G. G. B. L.

**BEQUEST:** A gift of personal property in a last will and testament. Modern English law and American law distinguish between a bequest and a devise; the former being a testamentary gift of personal property, and the latter one of real estate. This distinction, however, is based upon the feudal law, and does not exist in Jewish law. Real estate and personal estate may be the subjects of a bequest in Jewish law; and although there is some distinction recognized between these two classes of property by reason of the fact that one is movable and the other immovable, both of them may be bequeathed in the same manner. Subject to certain well-defined exceptions, modern law requires the bequest to be in writing. Jewish law has no such requirement; and an oral bequest may be entirely valid.

**Definition.**

The maxim of the law is, "The words of a sick man are like those written and delivered" (Giṭ. 13a; B. B. 151a); that is to say, the oral bequest of a sick man is in effect equivalent to a gift of immovable property by a deed in writing, or of movable property by delivery of the object. The absence of the usual formalities required in the transfer of real and personal property does not invalidate a bequest. The Jewish law calls a bequest "the gift of one lying on a sick-bed" ("mattanat shekib mera'"), and distinguishes it in several points from the gift of a person in good health (B. B. 153a; Maimonides, "Yad," Zekiyah u-Mattanah, viii. 2; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 250, 5, 8).

Inasmuch as the validity of a bequest may depend upon the condition of the testator's health at the time when he made it, the law attempts to define the degrees of sickness. A blind, lame, or mutilated person, or one who is suffering pain in the head, eyes, hands, or feet, is for testamentary purposes the same as a person in good health; but if his entire body is weakened through sickness so that he can no longer walk about, and is obliged to take to his bed, he is technically a "sick man" (Maimonides, *ib.* viii. 1, 2).

The law considers a further distinction: namely, between one on his sick-bed and one on his death-bed; and this distinction also has certain important legal consequences. Some authorities are of the opinion that a person on his sick-bed is a "sick man" during the first three days of his illness; and that if the illness be prolonged beyond that period, or if he be suddenly stricken with a dangerous illness, he is to be considered as a man on his death-bed, and his bequest under such circumstances will be subject to certain special regulations (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 250, 5). The law of bequests is in fact a subdivision of the law of gifts, a bequest being to all intents and purposes a gift, distinguished, however, from an ordinary gift in that the strictness of the procedure is relaxed in favor of carrying out the intention of the testator.

A distinction must be noted between a testament wherein the property is bequeathed by way of inheritance and one wherein the property is bequeathed by way of gift. By the former, only those persons may be made legatees who would naturally take the property as heirs of the deceased; under the latter, however, any person may be made a legatee.

**Bequest by Way of Gift, etc.**

The law of testamentary succession, as laid down in the Bible (Num. xxvii. 8–11; see AGNATES), is unalterable: and any attempt made by the owner of property to bequeath it as an inheritance to those who would not naturally inherit it is null and void. No one can be made an heir except such persons as are mentioned in this Biblical law; nor can the property be lawfully diverted from the heirs by the substitution, either orally or in writing, of some other person as heir (Mishnah B. B. viii. 5); but the owner of property has such control over it that he may dispose of it by sale or gift to any person, to the exclusion of his heirs. This important distinction, therefore, must be noted, that a bequest by way of inheritance to persons other than the legal heirs is null and void, whereas a bequest by way of gift is valid.

Although the testator can not make a stranger his heir, he may divide the inheritance among the heirs in shares different from those prescribed by the law. This right is deduced by inference from the text, "And on the day when he shall cause his sons to inherit" (Deut. xxi. 16), implying the right on his part to divide the estate among them as he pleases. The heirs may not be excluded by the use of negative phrases; for instance, if the testator says, "My first-born son shall not have a double share of my estate," or "My son shall not inherit with his brothers," such expression is null and void; but if he says, "My son A shall have half of my property and my other sons the other half," this is valid (B. B. 130a *et seq.*; Ḥoshen Mishpaṭ, 281, 1, 2).

This rule applies only to bequests by way of inheritance. A person in a state of health can not affect the succession unless he does so by a gift with all proper formalities (Ḥoshen Mishpaṭ, *l.c.* 5, 7).

If one bequeaths his property to a stranger under the belief that his son is dead, the bequest is invalid if the son afterward returns, because it is presumed that the bequest would not have been made to a stranger if the father had known that his son was living; but if the bequest is only of a portion of the property, it is valid, upon the presumption that it was intended to be a gift (B. B. 146b; Ḥoshen Mishpaṭ, 246, 1).

If a person bequeaths his entire property to one of his children, such one takes it as trustee for the benefit of all, and is entitled merely to an equal share with them; but if the father has bequeathed to him a portion only of the property, or if the instrument on its face shows that it was intended to be an absolute gift, he holds it free from all trust,

as his sole and exclusive property (B. B. 131b, 150b; "Yad," Zekiyah u-Mattanah, vi. 2; Ḥoshen Mishpaṭ, 246, 4).

The subject of bequests by way of inheritance is treated more fully under INHERITANCE and WILLS. The present article is concerned more especially with bequests by way of gift.

As above stated, by a bequest in the form of a gift the testator may practically disinherit his lawful heirs; hence, if a sick man in making a disposition of his property says distinctly, "I give this not as an inheritance, but as a gift," it is a valid bequest, even though it excludes the lawful heirs (Ḥoshen Mishpaṭ, 248, 2).

**Disinheriting the Heir.**

Although the right of the owner of property to bequeath it to the exclusion of his heirs is recognized by the law, it is contrary to its spirit and is deemed a moral wrong. The Mishnah (B. B. viii. 5) says: "If one deeds his goods to strangers and excludes his sons, his act is lawful, but the spirit of the sages takes no delight in him." R. Simon ben Gamaliel said: "If, however, his sons were unworthy, his act is praiseworthy." Mar Samuel went so far as to say that the father can not disinherit a wicked son in favor of a good one (B. B. 133b). This, however, is not the law. The Shulḥan 'Aruk, after citing the general opinion of the Mishnah, says (*ib.* 282, 1): "It is the practise of the very pious not to witness a will by which the inheritance is taken from the heirs, even though it is taken from an unworthy son and given to another son who is a learned and upright man"; and R. Moses Isserles (*ib.* gloss) adds: "If one leaves general directions that his executors shall dispose of his property according to the best that can be done with it, they ought to give it to his heirs; for there is nothing better than this."

A bequest becomes valid only upon the death of the testator (B. B. 137a; "Yad," Zekiyah u-Mattanah, viii. 8; Ḥoshen Mishpaṭ, 252, 1); hence, if the bequest is coupled with conditions which are impossible of fulfilment after the death of the testator, it is invalid. Thus, if the testator's bequest is in writing, and the instrument contains the usual formula that symbolic seizure ("kinyan") has been made, but in fact this formality has not been complied with, such bequest is invalid; because it is impossible that the legatee should perform the ceremony of symbolic seizure with the testator after the latter's death (B. B. 152a; Ḥoshen Mishpaṭ, 250, 17).

A distinction, alluded to above, in cases of bequests requires further amplification. The bequest may be either one in which the testator makes no mention of his death, or one in which he does expressly mention his death (B. B. 151b; "Yad," Zekiyah u-Mattanah, viii. 17–23; Ḥoshen Mishpaṭ, *l.c.* 7). In the latter case, the bequest, whether made orally or in writing, requires none of the formalities of a gift among living persons: all that is necessary is the simple declaration of the dying man, which is carried into effect through the maxim, "The words of a sick man are like those written and delivered" (B. B. 147b; Ḥoshen Mishpaṭ, *l.c.* 1; "Yad," *l.c.*).

**Death-Bed Bequests.**

Where the testator makes no mention of his death, a further distinction is to be noted; namely, whether he has bequeathed his entire property or only a portion of it. If he has bequeathed his entire property without retaining anything for himself, the presumption arises that he has given it on account of his anticipated death, and therefore it is a death-bed bequest; otherwise, it is presumed that the testator would not have given away his entire property. If, on the other hand, he has not bequeathed all of his property, but has retained a portion of it, a contrary presumption arises; namely, that he does not expect to die of this sickness. Such a bequest, therefore, is treated like a gift among living persons, and requires symbolic seizure in order to give it validity (B. B. 151b; "Yad," Zekiyah u-Mattanah, xv. 16; Ḥoshen Mishpaṭ, 250, 4–7).

If a sick man uses such expressions as "A shall have the whole of my property," or "a part thereof," or "shall acquire it," or "shall enjoy it," or "shall take possession of it," each of these expressions indicates a bequest by way of gift. If, in making the bequest to an heir, he says, "A shall be inscribed in my genealogical register," or "shall inherit from me according to law," it is valid as a bequest by way of inheritance according to the conditions above stated; but if he says, "Let A enjoy my property" or "Let him stand in it" or "rest in it," A acquires no property rights in it. If he says, "I leave my property to A," this is a gift: if he says, "My property shall fall to A," this is an inheritance (B. B. 148b *et seq.*; "Yad," Zekiyah u-Mattanah, ix. 3, 4; Ḥoshen Mishpaṭ, 253, 2).

A bequest of "my movable property" includes everything with the exception of wheat, barley, and other grain. A bequest of "all my movable property" includes all things except those which are fastened to the ground and not intended to be moved, such as the lower millstone. Technically these are fixtures, and go with the real estate. A bequest of "all my property that may be moved" is held to include even such fixtures (B. B. 150a; "Yad," Zekiyah u-Mattanah, xi. 12–14; Ḥoshen Mishpaṭ, 248, 10). A bequest of "my goods" includes all decedent's movable and immovable goods ("Yad," *l.c.* xi. 15; Ḥoshen Mishpaṭ, 248, 11). A bequest of "a piece of ground, and as incidental thereto, all my movable property, gold, silver, vessels, clothing"—in short, everything that may be denominated either money or goods—does not carry with it any other real estate, or slaves, or scrolls of the Law, because these are not acquired as an incident to other things. The use of the phrase "incidental to" ("aggab") is extremely technical. All sorts of personal property may be acquired without any special ceremony of symbolic seizure as incidental to land; but land can not be acquired as incidental to personal property (Ḥoshen Mishpaṭ, 248, 12; see ALIENATION).

Where a bequest is made to A for life, and after his death to B, the latter is entitled to take only what is in existence at the time of A's death (B. B. 137a); but if A is a lawful heir of the testator, B receives nothing, because a gift made to an heir is presumed to be given as an inheritance, and an inheritance can not be diverted from the lawful heir

and his descendants (B. B. 129b; Ḥoshen Mishpaṭ, 248, 1). If the bequest is to A, and after him to B, and after B to C, they succeed one another; but if B dies during the lifetime of A, the heirs of A inherit. If B, however, is living at the time of the death of A, he takes the property because A is entitled to its use for life only. If A has sold the property, he is guilty of a moral, but not of a legal, wrong; because, although he is only entitled to its use for life, B's right in the remainder is not a vested right, but is contingent upon the existence of the property at the time of A's death (Ḥoshen Mishpaṭ, 248, 3). If, however, the gift is specifically to A for a definite period, and after that to B, a purchaser from A takes no title to it, and at the expiration of the fixed period, B may recover the property from such purchaser (*ib.* gloss).

**Bequest for Life, and "on Condition."**

If a bequest is made "on condition," the condition must be fulfilled before the legatee is entitled to the bequest. If the testator says, "A shall marry my daughter, and he shall be given two hundred dollars," the condition is a condition precedent, and A can not receive the two hundred dollars before he marries the daughter (Ḥoshen Mishpaṭ, 253, 12).

A specific bequest may be given to an heir in addition to that which he would otherwise inherit; if the sick man says, "Give my son A two hundred dollars that belongs to him," he is entitled to this sum as a specific bequest in addition to any other rights he may have in his father's estate ("Yad," Zekiyah u-Mattanah, xi. 16; Ḥoshen Mishpaṭ, 253, 8), and he may reclaim it if it has been disposed of by the heirs (Ḥoshen Mishpaṭ, 252, 2, gloss); but if the legacy was not specific and the heirs were merely charged with a moral obligation to carry out the will of the testator, their disposition of the property is valid (*ib.*). If the testator has given three legacies, and the estate is not sufficient to pay them all, they abate *pro rata* (B. B. 138a; "Yad," Zekiyah u-Mattanah, x. 13), unless he has indicated the order in which they shall abate (Ḥoshen Mishpaṭ, 253, 9).

**Specific and Demonstrative Bequests.**

If one bequeaths a specific sum of money, to be paid to the legatee out of a certain claim which is to be collected from a debtor to the estate, the bequest need not be paid until the debt is collected: this is a demonstrative legacy payable out of a certain fund (*ib.* 11). A specific bequest of two hundred dollars to the poor, or a scroll of the Law to the synagogue, is presumed to be intended for the poor of the community to which the testator belonged or for the synagogue which he was in the habit of attending (*ib.* 23). A specific bequest of a "share" of the testator's goods is generally taken to mean one-sixteenth, or, according to some authorities, one-fourth (*ib.* 24).

If one during his sickness has bequeathed his entire property to sacred or charitable uses, or has abandoned it all (see Hefḳer) and retained nothing for himself, and he afterward recovers, his acts are all voidable; but if he has retained anything for himself, his bequest is equivalent to, and subject to the laws of, an ordinary gift and can not be revoked ("Yad," Zekiyah u-Mattanah, ix. 19; Ḥoshen Mishpaṭ, 250, 3, 4).

A bequest of a claim against another person, or of an instrument of indebtedness held against another person, is valid even though none of the formalities required in cases of assignment of claims has been performed; provided, however, that the bequest was made in contemplation of death, or the testator parted with all his estate (B. B. 147b; "Yad," Zekiyah u-Mattanah, x. 2; Ḥoshen Mishpaṭ, 253, 20; see Assignment).

A bequest is revocable either by express words or by implication. Where the testator, after having bequeathed certain property to A, bequeaths the same property to B, the former bequest to A is impliedly revoked. If, however, the article bequeathed has been delivered, or symbolic seizure has been taken by the legatee, the bequest is irrevocable (B. B. 151a; Ḥoshen Mishpaṭ, 250, 13).

A bequest made by a testator under the belief that he was about to die is revocable, no matter how formally made (Ḥoshen Mishpaṭ, 250, 14; "Yad," Zekiyah u-Mattanah, viii. 23). But in some cases it has legal effect even though it is revocable: thus, if the testator bequeathed his entire property to his slave, he may, upon recovery, revoke the bequest; but the slave remains a free man, because through the gift he has become free, and freedom once acquired can not be lost (Giṭ. 9a; "Yad," Zekiyah u-Mattanah, viii. 22; Ḥoshen Mishpaṭ, 250, 15; see commentary, "Beer ha-Golah," *ad loc.*). In case, however, the slave takes the bequest under the following form, "I bequeath my property to you from this day, in case I die," and the testator afterward recovers, the slave has not acquired his freedom; because the bequest was made specifically on condition of death, and, the condition not having been fulfilled, no property rights pass to the slave ("Beer ha-Golah," *l.c.*).

**Revocation.**

If a man is about to go on a sea voyage, or into the desert with a caravan, or is being led to a place of execution, or is suddenly stricken with a sickness that steadily grows worse, his bequests made under such circumstances are subject to the rules of death-bed bequests. If he dies, his bequest is valid; but if his life is preserved, it is revocable by him even though there has been "ḳinyan," and even though he has not parted with all of his property ("Yad," Zekiyah u-Mattanah, viii. 24).

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, §§ 250–253, 281 *et seq.*; *Yad ha-Ḥazaḳah, Zekiyah u-Mattanah*, vi.–xii.; ib. *Naḥalot*, vi.; Saalschütz, *Das Mosaische Recht*, pp. 826–829, Berlin, 1853; Bloch, *Das Mosaisch-Talmudische Erbrecht*, pp. 49–70, Budapest, 1890; Mayer, *Die Rechte der Israeliten, Athener und Römer*, ii. 478 *et seq.*, Leipsic, 1866; Moses Mendelssohn, *Ritualgesetze der Juden*, iii., Berlin, 1778; Bodenheimer, *Das Testament*, Crefeld, 1847.

J. SR. D. W. A.

**BERA**: King of Sodom; one of the five kings constituting the confederacy under Amraphel (Gen. xiv. 2). Ber. Rabbah 42 playfully interprets the name as though contracted from "ben ra'" (evil son).

G. G. B. L.

**BERAB, JACOB [B. MOSES?]**: Talmudist and rabbi; born at Moqueda near Toledo, Spain, in 1474; died at Safed April 3, 1546. He was a pupil of Isaac Aboab. When he fled from Spain to Tlem-

çen, then the chief town of the Barbary states, the Jewish community there, consisting of 5,000 families, chose him for their rabbi, though he was but a youth of eighteen (Levi ibn Ḥabib, "Responsa," p. 298b). Evidence of the great respect there paid him is afforded by the following lines of Abraham Gavison ("'Omer ha-Shikḥah"):

**Chosen Rabbi at Eighteen.**

"Say not that the lamp of the Law no longer in Israel burneth! Jacob Berab hath come back—once more among us he sojourneth!"

It is not known how long Berab remained in Algeria; but before 1522 he was in Jerusalem. There, however, the social conditions were so oppressive that he did not stay long, but went with his pupils to Egypt (Palestine letter, dated 1522, in Luncz, "Jerusalem," iii. 98). Some years later (1527) Berab, now fairly well-to-do, resided in Damascus (Levi ibn Ḥabib, "Responsa," p. 117a); in 1533 he became rabbi at Cairo (*ib.* 33a); and several years after he seems to have finally settled in Safed, which then contained the largest Jewish community in Palestine. It was there that Berab conceived the bold idea which made him famous, that of establishing a central spiritual Jewish power.

Berab's undertaking, to be judged correctly, must be considered in connection with the whole current of thought of the younger generation of Spanish exiles. The overwhelming catastrophe of 1492, which, in view of the wretched condition of the Jews in Germany and Italy, had threatened the very extinction of Judaism, produced phenomena which, while apparently opposite in character, were but natural consequences. Imaginative and sentimental persons thought that the promised Messianic time was approaching; they regarded their great sufferings as the process of purgation, as the חבלי משיח, the eschatologic "birth-throes," of the Messianic era. The main representative of this mystical tendency was Solomon Molcho, whose tragic fate by no means extinguished these fond hopes and the desire for martyrdom. But the delusion had quite a different effect upon more practical natures. According to yet another view, the chief advocate of which was Maimonides, the Messiah would not appear suddenly: the Jews would have to prepare for him; and the chief preparatory step needed was the establishment of a universally recognized Jewish tribunal as their spiritual center.

**Plan for Ordination.**

Although the hopes of a Messiah, cherished especially in Palestine, were fundamentally wild and extravagant, they afforded the right person an excellent opportunity to create for the Jews a recognized central authority, spiritual—and perhaps, in time, political—in character. There is no doubt that the man for the purpose was Berab; he was the most important and honored Talmudist in the Orient, and was endowed with perseverance amounting to obstinacy. His plan was the reintroduction of the old "Semikah" (ordination); and Safed he held to be the best field for his activity. The lack of unity in deciding and interpreting the Law must cease. No longer should each rabbi or each student of the Law be allowed to decide upon the gravest matters of religion according to his own judgment. There should be only one court of appeal, to form the highest authority on subjects relating to the comprehension and interpretation of the Torah.

Though this idea seemed new, it was not without precedent. The Sanhedrin in tannaitic times was, in a certain sense, Berab's model. But the Sanhedrin consisted of such men as could trace their ordination back to Moses; yet for a thousand years no such men had existed. Berab, however, was equal to the difficulty. Maimonides, he was aware, had taught that if the sages in Palestine would agree to ordain one of themselves, they could do so, and that the man of their choice could then ordain others. Although Maimonides' opinion had been strongly opposed by Naḥmanides and others, and Maimonides himself had not been quite positive in the matter, Berab had so much self-reliance that he was not to be deterred from his great undertaking by petty considerations. Moreover, the scholars at Safed had confidence in him, and had no doubt that, from a rabbinical standpoint, no objection to his plan could be raised. Thus in 1538 twenty-five rabbis met in assembly at Safed and ordained Berab, giving him the right to ordain any number of others, who would then form a Sanhedrin. In a discourse in the synagogue at Safed, Berab defended the legality of his ordination from a Talmudic standpoint, and showed the nature of the rights conferred upon him. On hearing of this event most of the other Palestinian scholars expressed their agreement, and the few who discountenanced the innovation had not the courage to oppose Berab and his following.

To obtain the good-will of the Jews of the Holy City, the first use that Berab made of his new dignity was to ordain the chief rabbi at Jerusalem, Levi b. Jacob ibn Ḥabib. Since the latter had for many years been a personal opponent of Berab, and the two had had many disputes in regard to rabbinical decisions and approbations, Berab's ordination of Ibn Ḥabib shows that he placed general above personal interests. Moreover, the terms in which Berab officially announced Ibn Ḥabib's ordination were kindly ones. Berab, therefore, expected no opposition from that quarter; but he was mistaken. Ibn Ḥabib's personal animus was not appeased, but rather stimulated, by his ordination. He considered it an insult to his dignity and to the dignity of Jerusalem that so important a change should be effected without consultation of the Jerusalem scholars. He did not content himself with an oral protest, but sent a communication to the scholars of Safed, in which he set forth the illegality of their proceeding and declared that the innovation involved a risk to rabbinical Judaism, since the Sanhedrin might use its sovereign authority to tamper with the calendar.

**Dispute with Ibn Ḥabib.**

Although Ibn Ḥabib's tone was moderate, every one could read between the lines that he opposed the man Berab as well as his work. An illustration of this is afforded by the remarks made by Ibn Ḥabib when he maintained at length that the scholars of Safed were not qualified to ordain, since they were not unprejudiced in the matter, and when he hinted that Berab was not worthy to transmit ordination. Berab was surprised by the peril in which his

undertaking was now placed; and, embittered by Ibn Ḥabib's personal attacks, he could not adhere to a merely objective refutation, but indulged in personalities. In answer to Ibn Ḥabib's observation, that a sacred ordination must not proceed from learning alone, but from holiness also, Berab replied: "I never changed my name: in the midst of want and despair I went in God's way" (Ibn Ḥabib, "Responsa," p. 298b); thereby alluding to the fact that, when a youth, Ibn Ḥabib had lived for a year in Portugal as a Christian under an assumed name.

The strife between Berab and Ibn Ḥabib now became wholly personal, and this had a bad effect on the plan; for Berab had many admirers but few friends. Moreover, Berab's life was endangered. The ordination had been represented to the Turkish authorities as the first step toward the restoration of the Jewish state, and, since Berab was rich, the Turkish officials would have showed him scant mercy in order to lay hands on his wealth. Berab was forced to go to Egypt for a while, but though each moment's delay might have cost him his life, he tarried long enough to ordain four rabbis, so that during his absence they might continue to exercise the function of ordination. In the mean time Ibn Ḥabib's following increased; and when Berab returned, he found his plan to be hopeless. His death some years later put an end to the dispute which had gradually arrayed most of the Palestinian scholars in hostile lines on the question of ordination.

It is known positively that Joseph b. Ephraim Caro and Moses of Trani were two of the four men ordained by Berab. If the other two were Abraham Shalom and Israel de Curial, then Caro was the only one who used his privilege to ordain another, Moses Alsheik, who, in turn, ordained Ḥayyim Vital Calabrese. Thus ordination might be traced for four generations.

With the exception of some short contributions to the works of others, the only one of Berab's numerous works ever published was his "Sheëlot u-Teshubot" (Questions and Answers), responsa, Venice, 1663; but the Amsterdam edition of the rabbinical Bible (1724–28) contains notes by Berab on Isaiah and Jeremiah.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, i. 86; Conforte, *Kore ha-Dorot*, see Index in ed. Cassel; Frumkin, *Eben Yerushalaim*, pp. 34–40, Wilna, 1874; Fuenn, in *Ha-Karmel*, ii. 486–494, 576–580; idem, *Keneset Yisrael*, pp. 539, 540; Grätz, *Gesch. der Juden*, 3d ed., ix. 12, 290–298; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 128, 129; Michael, *Or ha-Ḥayyim*, p. 1069; Steinschneider, *Cat. Bodl.* col. 1194; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 307; Zunz, *Z. G.* pp. 250, 531. The most important source of information for the dispute about ordination is Levi b. Jacob ibn Ḥabib, *Responsa*, pp. 277a, 328a, Venice, 1565; S. P. Rabbinowitz, *Mozaïi Golah*, see Index.

L. G.

**BERACHAH** ("blessing"; A. V., **Beracah**): **1.** A Benjamite who came to David and joined his forces at Ziklag (I Chron. xii. 3). **2.** A valley where Jehoshaphat and his men assembled after having despoiled the Ammonites and Moabites (II Chron. xx. 26). It is identical with the modern Berekut, west of Tekoa (Buhl, "Geographie des Alten Palästina," p. 97).

G. G. B. L.

**BERACHAH, "THE HERO":** A Polish Jewish soldier who was killed in the battle near Moscow, in the Polish war against Russia in 1610. He was the son of Aaron ha-Ḳadosh ("The Martyr") of Tishovitz (probably Tyshovtzy, government of Lublin), and served in the cavalry, "on three horses." In the responsa of Rabbi Meïr of Lublin, and of Joel Särkes (ב"ח), details are given concerning his bravery and daring, which gained for him the admiration of the Cossacks, who surnamed him "The Hero." A reckless rider, he made many attempts to break the enemy's line, but was struck and killed by a bullet. The Cossacks much lamented his death, afterward burning his body; when on the following day the Poles, aided by the Cossacks, won the battle against the Muscovites, they recaptured his horse and helmet and quarreled among themselves for the possession of his effects.

These facts came to light through the testimony of Moses ben Joseph, who, in the name of eleven Jews who accompanied the army (probably as sutlers), testified in the case of Berachah's widow ("'agunah") before the rabbis.

BIBLIOGRAPHY: Meïr of Lublin, *Responsa*, No. 137; Joel Särkes (ב"ח), Responsa No. 57.

H. R.

**BERAḤ DODI** (ברח דודי): Three piyyuṭim forming the GEULAH in the morning service of the first two days of Passover, and of Saturday between the first and the last days of this feast (שבת חול המועד). Each of these piyyuṭim begins with the initial phrase of Cant. viii. 14, having regard to the association of the Song of Solomon with the Festival (see MEGILLOT). Poems in this form were written in various epochs by Benjamin ben Samuel of Coutance, France, eleventh century; Shabbethai ben Moses of Rome, 1050; Moses ha-Sofer ben Benjamin of Rome, thirteenth century; Menaḥem ben Abraham of Imola, fourteenth century; and Joab ben Nathan ben Daniel of Rome, fourteenth century.

The melody to which the verses are recited in some German congregations is that of "'Al ha-Rishonim"; but in the more extended "Polish" use, the melody sung is one of the most effective of all the rhapsodies emanating from the wandering precentors of two centuries past. Although clearly of such comparatively late origin and undoubtedly coming from a Jew of northern Europe, it presents that combination of the European minor mode with the second Byzantine ecclesiastical mode (often called the "Oriental chromatic") frequently to be noticed in the finer folk-songs of the Levant, particularly in those which bear the impress of an artistic influence (see Bourgault-Ducoudray, "Trente Mélodies Populaires de Grèce et d'Orient," p. 84, note). The figuration, too, is the same as that in many Levantine, and also Arabic and Persian, songs (see music on p. 48).

BIBLIOGRAPHY: Baer, *Ba'al Tefillah*, No. 788; *Israel*, iv. 44.

A. F. L. C.

**BERAKAH.** See BENEDICTIONS; SYNAGOGUE MUSIC.

**BERAKOT** ("blessings"): The name of the first treatise of Seder Zeraim, the first Order of the Talmud. By the term "Berakot" a special form of prayer is understood, that begins with the words "Blessed art thou, O Lord, our God, King of the Universe." The treatise consists of Mishnah and

Gemara; the latter in two forms, the Babylonian (Babli) and the Palestinian or Western (Di-Bene Ma'araba), better known by the name "Yerushalmi."

The Mishnah, without any introductory remarks, without any previous statement that the Law demands the reading of the Shema' in the evening, begins with the question, "From what time is it allowed to read the evening Shema'?" By adopting this method the author or compiler of the Mishnah, Judah ha-Nasi, clearly reflects the general opinion of the Talmudic teachers that the Torah with its traditional interpretation is the undisputed basis of the oral law. Another important principle is implied in this question; namely, that the religious day is reckoned by the Law from evening to evening, and that the reading of the Shema' of the evening is therefore the first religious duty of the day. The Mishnah Berakot treats of the three elements of the ritual: (*a*) Shema' (שמע), (*b*) prayer (תפלה), and (*c*) blessings (ברכות). Of the nine chapters of the treatise the first three are devoted to the Shema', the next two to prayer, and the last four to blessings, as follows:

**The Mishnah.**

Chapter i.: Determines the time and the manner of the reading of Shema' ("Keriat Shema'") in the evening and in the morning, and the number of blessings which precede and follow the reading.

Chapter ii.: On "kawwanah" (intention and attention); intention to fulfil a divine command ("mizwah"), and attention to the words read.

Chapter iii.: On verses of total or partial exemption from this duty.

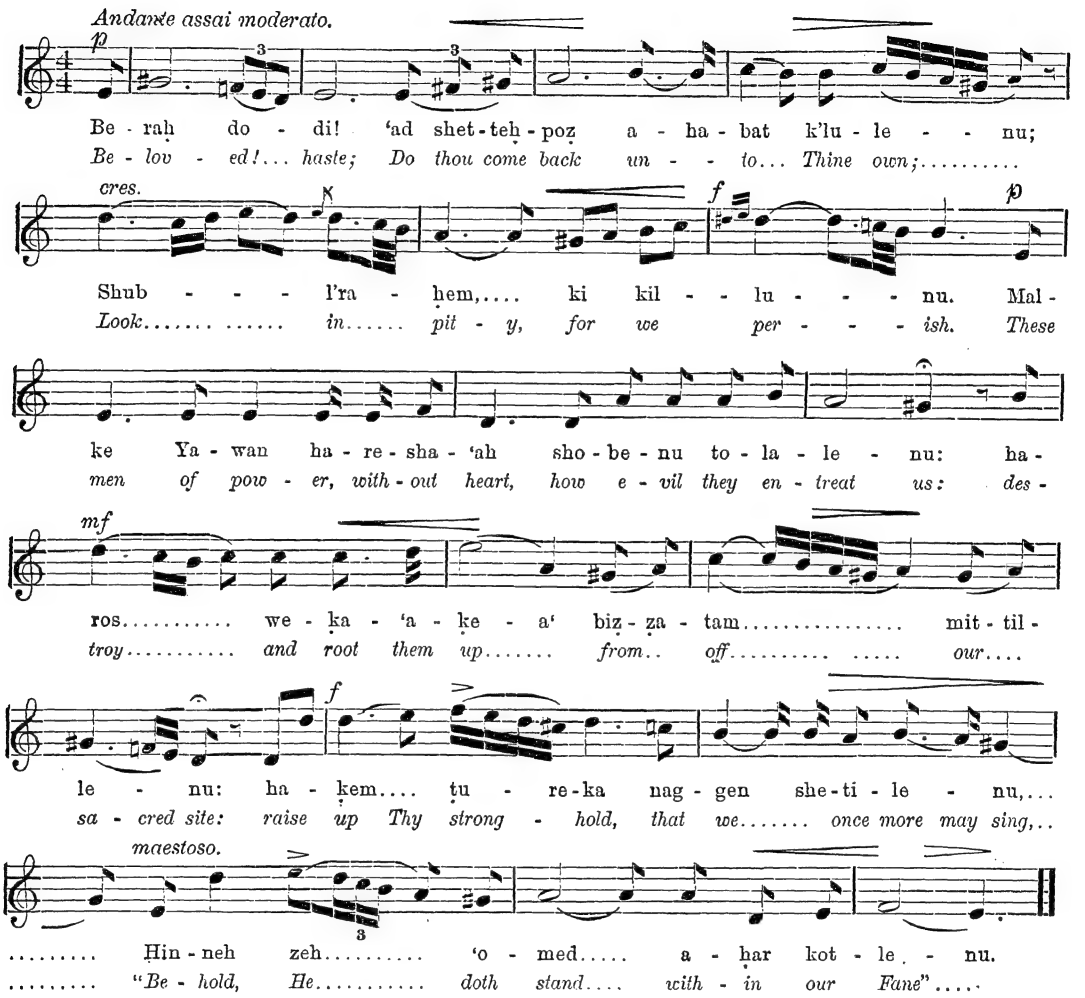
Chapter iv.: On the prayer ("Tefillah," "'Amidah," or "Shemoneh 'Esreh") of the daily and the additional services ("musaf").

Chapter v.: On the necessity of preparing for prayer and guarding against error, especially with regard to additions to or deviations from the ordinary form of the prayer.

Chapter vi.: Blessings before and after partaking of any kind of food.

Chapter vii.: Form of grace for a company consisting of three members or more.

## BERAḤ DODI



Chapter viii.: On various differences between the schools of Shammai and Hillel with regard to certain regulations at meals.
Chapter ix.: Blessings relating to events which cause awe, joy, or grief.

In a few places, such as *ib.* ii. 6, 7, and ix. 5, these subjects have been interrupted by apparently foreign matter. In reality, however, there is always a certain relation between these interpolations and the principal theme of the chapter. The interpolations are original, like the rest of the Mishnah, and do not necessarily belong to a later period. Z. Frankel, however, is of the opinion that ii. 5–8 was added by later authorities; but his argument is not conclusive (see preface to Talmud Yerushalmi, ed. Z. Frankel, Vienna, 1874, and his "Darke ha-Mishnah," p. 264).

**Interpolations Are Original.**

The treatise fitly concludes with the following two regulations: (1) the name of God to be employed in ordinary greetings, in order to emphasize the belief in the existence of God, the Creator and Ruler of the universe; (2) in the responses the phrase "from world to world" to be substituted for the phrase "from [the beginning] of the world," in order to emphasize the belief in the existence of another world or life beyond the present one. The present division of the treatises into chapters and the order of the chapters seem to be the same as fixed by Judah ha-Nasi, since with few exceptions the Palestinian and the Babylonian recensions of the Talmud have the same division and order. Hence the rule, "there is a fixed order of the Mishnah" (יש סדר למשנה), is a principle adopted in the Talmud. As regards the treatise Berakot, Rashi seems to have had in his copy of the Talmud the order of ch. iii. and iv. inverted (see Tos. to Bab. Talm. 17b, beginning מי שמתו). The subdivision of the chapters into paragraphs or Mishnahs does not seem to have ever been fixed (Z. Frankel, "Darke ha-Mishnah," p. 265).

The Mishnah contains but a few semi-haggadic elements (i. 5, ii. 2, v. 5, and ix. 5); and noteworthy are the midrashic remarks on Deut. vi. 5; Ps. cxix. 126; and Prov. xxiii. 22.

The Tosefta Berakot has the same order as the Mishnah. Following the division of chapters in the edition of Zuckermandel, ch. i. corresponds to ch. i. of the Mishnah; ch. ii. to ch. ii.–iii.; ch. iii. to ch. iv.–v.; ch. iv. to ch. vi.–vii.; ch. vi. to ch. viii.; ch. vii. to ch. ix. There remains only ch. v., which does not correspond to any chapter in the Mishnah; it contains regulations with regard to the "kiddush" (sanctification) on Friday evening, in case the meal commences in the afternoon, and rules for the guidance of guests at a banquet. The Tosefta includes more haggadic elements than the Mishnah (compare end of ch. i.; ch. iv. 14–16). The Palestinian Gemara seems to expound the Tosefta as well as the Mishnah, as is illustrated by the following instance: "In Mishnah i. 4, 'in the morning two blessings are recited before the Shema', a long one and a short one . . .' Where they [the sages] ordained a long one, it must not be shortened; and, vice versa, a short one must not be replaced by a long one. Where a blessing with a concluding formula has been ordained, that formula must not be omitted; and where it has not been ordained it must not be added." This Mishnah is duly expounded in both the Babylonian and the Palestinian Gemaras. The Tosefta (i. 5) adds: "Where they ordained to bow down, this must not be neglected; and the bowing down must not take place where they have not ordained it." This paragraph is not noticed in the Babylonian Gemara, but is fully discussed in the Palestinian (Yer. i. 3c *et seq.*). (See ADORATION.) Another instance is the paragraph on the blessings before the performance of a divine command (miẓwah) in ch. vii. of the Tosefta and the corresponding section on the same subject in ch. ix. of the Palestinian Gemara (Yer. ix. 14a).

**The Tosefta.**

The Gemara supplements and fully discusses the laws (Halakot) mentioned in the Mishnah, and employs to a much wider extent the method of introducing extraneous matter whenever the subject under discussion gives occasion for such interruptions by a text quoted, a name mentioned, or a lesson taught. This characteristic of the Gemara is more apparent in the Babylonian than in the Palestinian recension.

**The Gemara.**

Of the haggadic topics thus interpolated in the Babylonian Gemara the following may be mentioned:

(1) On the divine sympathy with Israel (p. 3a).
(2) On sufferings, which are divided into those sent as punishment, and undeserved sufferings sent as trials, termed "sufferings of love" ("yesurin shel ahabah") (5a).
(3) On invisible evil agents ("mazzikin") (6a).
(4) On the method of divine retribution (7a).
(5) On the relation between God and Israel, based on mutual love. Israel expresses this feeling by communing with God in prayer and by wearing the TEFILLIN containing the declaration of God's unity and sovereignty. Accordingly the idea of God's love toward Israel is figuratively described in the dictum, "God prays—desires to show mercy—and lays tefillin, containing declarations of Israel's distinction" (6a, 7a).
(6) On the status of the dead, and their intercourse with the living (18b).
(7) The temporary deposition of the nasi Rabban Gamaliel in Jamnia (p. 27).
(8) Midrashic account of the prayer of Hannah, and the intercession of Moses for Israel (31a, b).
(9) King Alexander Jannæus and Simon ben Shetaḥ (48a).
(10) Midrashic account of Og, king of Bashan (54b).
(11) A legendary illustration of the dictum, "All dreams follow the interpretation given to them" (55a, b).
(12) Death of R. Akiba (61b).
(13) On hospitality (63b).

With regard to the text of the Bible, remarks are met with on the dots over each letter of the word לולא, Ps. xxvii. 13 (4a); on the absence of a verse beginning with the letter "nun" in Ps. cxlv. (p. 4b); on the division of the Psalms (9b). Texts wrongly quoted are: Gen. vii. 23, מאדם ועד בהמה, instead of מאדם עד בהמה (p. 61a); and ויילך אלקנה אחרי אישתו, instead of ויילך אלקנה הרמתה, I Sam. ii. 11. Here probably the words "to Ramah to his house" are taken as identical with the phrase "after his house." Besides the Bible, other books are mentioned in the Babylonian Gemara: A Book of Haggadot (ספרא דאגדתא), 23a; "Hilkot Derek Ereẓ" (Rules of Good Manners), 22a, and "Sefer Refu'ot" (Book of Remedies), 10b.

**Books Cited in Bab. Gemara.**

The Palestinian Gemara includes a short account of the temporary deposition of the nasi Rabban Gamaliel (iv. 7c *et seq.*; somewhat differently

narrated in Bab. 27b); the legend of Menahem ben Hezekiah (the predestined Messiah) and his mother (ii. 5a); the meeting of King Jannæus and Simon ben Shetaḥ (vii. 11b; paralleled in Bab. 48a), on which incident the Palestinian Talmud (vii. 11b) quotes from the Book of Ben Sira (Ecclesiasticus), סלסליה ותרוממך ובין נגידים תושיבך ("exalt her, and she will raise thee and give thee a place between princes"), where Bab. (Ber. 48a) quotes from Proverbs (iv. 8); the controversy between R. Simlai and the Minim on the use of the plural in the phrase "Let us make" (Gen. i. 26) (Yer. Ber. viii. 12d); and the death of R. Akiba (ix. 14b *et seq.*, parallel to Bab. 61b).

**The Palestinian Gemara.**

Both Gemaras include a goodly number of original prayers, most of which have found a place in the daily prayer-book. It is noteworthy that in the Yerushalmi the form for ברכות המיצות (blessings preceding the performance of divine precepts, "miẓwot") is given, but is omitted in the Babylonian Gemara. The prayers do not differ essentially in the two Gemaras, either in form or in substance (compare Wiesner, "Gib'at Yerushalayim," pp. 7 *et seq.*). Each Gemara closes with the dictum, "Scholars increase peace in the world," etc.

As to the Halakah, the dictates of the Mishnah seem to have been followed in Palestine more rigidly than in Babylonia. Thus with regard to the reading of the evening Shema', which, according to the Mishnah (i. 1), must not take place before the commencement of actual night, if it have been read before that time, it must, according to the Yerushalmi, be repeated at the proper time (Yer. Ber. i., beginning); no indication of this is given in the Babylonian Gemara (see Rashi on Ber., beginning).

There are no signs in the treatises of later interpolations. Wiesner, however ("Gibeat Yerushalayim," p. 8, Vienna, 1871), suspects Karaite interpolations in the Yerushalmi (ii. 5a) for the purpose of revealing the Rabbinites in a bad light, as praying without devotion. If his argument be correct, a passage in the Babylonian Gemara (p. 6), in which certain pious acts seem to be ridiculed as resulting in no good, may likewise be suspected as of Karaite origin. See BENEDICTION.

BIBLIOGRAPHY: Z. Frankel, *Darke ha-Mishnah* (*Hodogetica in Mischnam*), Leipsic, 1859; *idem*, מבוא הירושלמי (*Introductio in Talm. Hierosolymitanum*), 1870; תלמוד ירושלמי, ed. Z. Frankel, with commentary, 1874; J. E. Wiesner, גבעת ירושלים, 1871; *The Mishnah: Eighteen Treatises*, translated by D. A. De Sola and M. J. Raphall, London, 1845; *Berakot*, with German translation and commentary by E. M. Pinner, Berlin, 1842 *et seq.*; *Prospectus and Specimen of an English Translation of the Mishnah*, by S. S. Kohn, Cambridge, Mass., U. S. A.; *Berakot*, translated into German by I. J. Rabe, Halle, 1777; מסכת ברכות (*Titulus Talmudicus in quo Agitur de Benedictionibus, etc., Adjecta Versione Latina*, Oxford, 1690); I. H. Weiss, משניות מס' ברכות, Vienna, 1864; *Likkute Masektot*, containing *Berakot*, *Peah*, and *Abot*, Reggio, 1809; ברכות תלמוד ירושלמי, with commentary by Solomon Sirilio, ed. M. Lehman, Mayence, 1875; B. Ratner, *Ahabat Zion we-Yerushalayim* "*Berakot*," Wilna, 1901.

J. SR. M. F.

**BERCHIN, JONAH BORISOVICH:** Writer on early Russian-Jewish history; born at Krichev, government of Mohilev, 1865; died at Moscow Aug., 1889. Up to the age of fourteen he received a strictly Orthodox education in the house of his uncle, where he became familiar with the Hebrew language and literature. He then entered the Agricultural School at Gorigorgetzk, and after graduation studied at the High School of Minsk and the Polytechnicum of Riga. In 1888 he became paralytic, and was sent for treatment to Moscow, where he died.

Berchin's historical researches are valuable contributions to early Jewish-Russian history. He published: "Istoricheskaya Zamyetka," dealing with the sect of Shabbethai Zebi and with Galiatovski's book, "Messia Pravedny," in "Voskhod" for May and June, 1883; "Iz Davno Minuvshavo," in "Voskhod" for July, Aug., Nov., Dec., 1883; "Yevreiski Dokument," etc., in "Kievskaya Starina," Dec., 1884; "Sozhzhenie Lyudei v Rossii v XIII.–XVIII. Stolyetii," in "Russkaya Starina," 1885, p. 45; "Izvyestie o Yevreyakh v Kievye," in Voskhod" for July and Aug., 1887; "D'va Vracha Yevrei pri Moskovskom Dvorye," in "Voskhod" for March, 1888.

BIBLIOGRAPHY: S. Vengerov, *Kritiko-Biograficheski Slovar*, iii., *s.v.*, St. Petersburg, 1892.

H. R.

**BERDYANSK:** District town and seaport in the government of Taurida Crimea, Russia, on the northwestern coast of the Sea of Azof, at the Berdyansk estuary, near the mouth of the rivulet Berdyanka. It was built by the efforts of Prince M. S. Vorontzov in 1827, and soon became a lively little port, the trade to a considerable extent, especially the export of grain, being in the hands of the Jews. In 1892 the Jewish population of the town was 1,653 and the Karaite population 243, of a general total of 21,959. In the district the Jews numbered 3,416 in the general total of 227,780.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, St. Petersburg, 1892.

H. R.

**BERDYCHEV** (Polish, **BERDYCZEW**): A city in the government of Kiev, Russia; in historical and ethnographical relations part of Volhynia. It has one of the largest Jewish communities in Russia, and is often called the "Jerusalem of Volhynia." It is difficult to determine the time when Jews first settled there. From the sixteenth century till the end of the eighteenth, Berdychev was under the dominion of Poland; and the Polish family of Tishkewitz, the hereditary owners of that domain, ruled over it as they pleased. In 1593 it is stated that the owners of the "new town" of Berdychev farmed out to a certain Jew the mill- and bridge-taxes. In the eighteenth century the Jewish population increased considerably, and a Jewish "Ḳahal" (government of the community) was established, as in other large cities of Poland. A trade-union of Jewish tailors was formed in 1732 with the permission of the lady of the domain, Tereza (Theresa) Zawisha, who granted them autonomy and exemption from the rule of the Ḳahal. In 1794 Prince Radziwill permitted the Jews to elect their own civil judges in addition to the ecclesiastical court.

In 1765 King Stanislaus of Poland decreed that some great fairs be held during each year at Berdychev; and from that time the city became a commercial center, attracting the Jews from all parts of

the country. At the government record office of Kiev some statistical data concerning the Jewish population of that period are preserved, according to which the numbers of Jews at Berdychev were: in 1765, 1,220; in 1784, 1,319; in 1787, 1,504; in 1789, 1,951. According to their occupations, 246 were liquor-dealers, 452 house-owners, 134 merchants, 188 artisans, and 150 clerks, together with 56 idlers. These figures may be considered too low; the taxes of the Polish government being heavy, as many persons as could possibly do so avoided being placed on the registers.

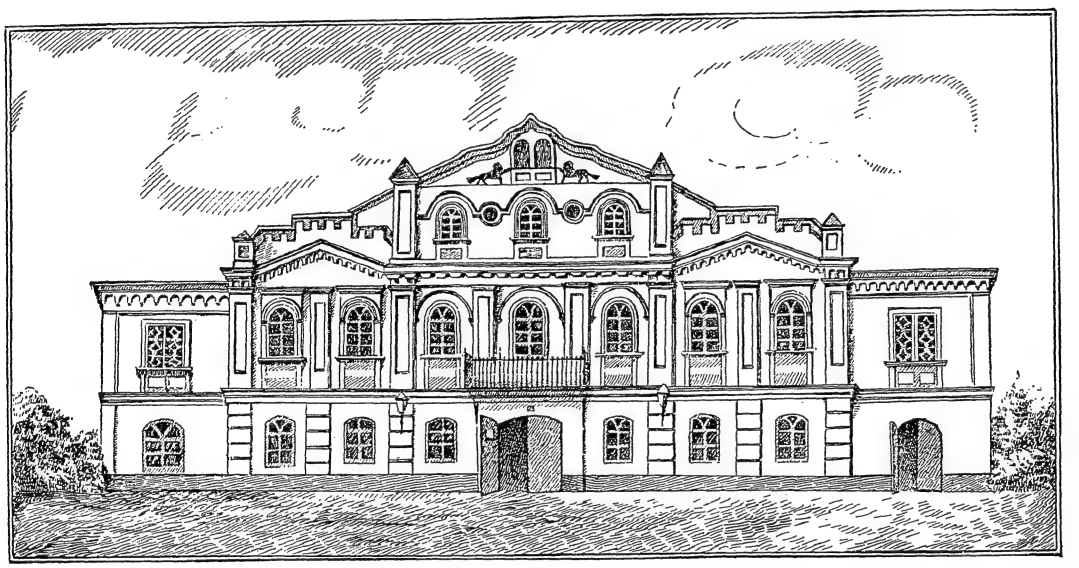
At the end of the eighteenth century, when the movement of the Ḥasidim among the Jews of Poland was at its height, Berdychev became the metropolis of the Ḥasidim of Volhynia, owing to the fact that about 1780 the celebrated "Ẓaddiḳ," Levi-Isaac, the author of "Ḳedushat Levi" (The Holiness of Levi), of 62,283. There were seven synagogues and sixty-two houses of prayer.

BIBLIOGRAPHY: *Regesty i Nadpisi*, No. 694, St. Petersburg, 1899; Balinski i Lipinski, *Starozytna Polska*, ii. 632-635; *Archiv Yugo-Zapadnoi Rossii*, v. 55, 506, 608, Kiev, 1890; Bolshaya, *Entziklopedia Pod Redaktziei Yuzhakova*, iii. 74, St. Petersburg, 1901.

H. R. S. M. D.

**BERDYCZEW.** See BERDYCHEV.

**BERDYCZEWSKI, MICAH JOSEPH:** Hebrew author; born in 1865. He represents, to some extent, the Nietzsche school of philosophy in the Hebrew literature of the present day. The son of the rabbi of Bershad, Podolia, Berdyczewski received a Talmudical training at home and later at the yeshibah of VOLOZHIN, of which institution he wrote a short history ("Ha-Asif," iii. 231–241) and a somewhat fantastic description ("Ha-Kerem," 1888,



GREAT SYNAGOGUE AT BERDYCHEV.
(From a photograph.)

made it his headquarters. He created a great commotion by his teachings and by his quarrels with the "Mitnagdim." It is probable that the above-mentioned permission for the election of separate judges, given by Prince Radziwill in 1791, was secured by the Ḥasidim, who sought to emancipate themselves from the jurisdiction of the Ḳahal and the rabbis of the Mitnagdim. Great masses of people then flocked to Berdychev to see Levi-Isaac, who ruled there until 1810. At this period a printing-establishment for Hebrew books was in existence in the city.

In 1793, at the second division of Poland, Berdychev, with other cities of Volhynia, came under Russian domination. During the reign of Emperor Nicholas I., Berdychev was the largest commercial center in the Jewish pale. Afterward commerce diminished, and the poverty of the Jews there increased accordingly. Of all cities in the pale, Berdychev has the largest proportion of Jewish inhabitants. In 1899 there were 50,460 Jews in a total population

pp. 63 *et seq.*). His acquaintance with modern literature, which he formed clandestinely in his younger days, soon led him to abandon his former conservatism and to become a freethinker. Berdyczewski, who now resides at Charlottenburg, near Berlin, and is engaged mainly with literary labors, is a prolific writer, whose productions, though not always clear, have exerted a certain influence among the young Hebrew nationalists. He is incensed against his former favorites, the Talmudical sages, because they thought more of the yeshibah or high school of Jamnia than of the fortress and citadel of Jerusalem. He thinks that King Herod was the real "Uebermensch," the intellectual giant who could, by his aggressive and magnificent plans, have regenerated Israel if he had not been thwarted by the dwarfed religious scruples of the rabbis of his time. Even the last Biblical liberators, Ezra and Nehemiah, displease him, because they obtained the deliverance of their nation by tears and fasting (see

review of Berdyczewski's latest works—which were published in Warsaw by a society of Berlin students—in "Allg. Zeit. d. Jud." Nov. 9, 1900; also "Un Prophète Neo-Hébreu," in "L'Univers Israélite," v. 56).

Besides the works above mentioned and articles scattered throughout the Hebrew periodical literature for the last twelve or fifteen years, Berdyczewski also wrote two novels, "Mahanaim,"—in which he seems to have described himself; and "Mibayit u-Miḥuz"; both published by the Tushia Society in Warsaw, 1900. He was also for some time editor of the "Bet Midrash" a supplement to the "Bet Ozar ha-Sifrut," which had several enlightened rabbis among its contributors.

Berdyczewski wrote in German a philosophical work, "Ueber den Zusammenhang Zwischen Ethik und Aesthetik" (in the series "Berner Studien zur Philosophie und Ihrer Geschichte," published by Ludwig Stein, vol. ix.), Bern, 1897.

Bibliography: *Sefer Zikkaron*, p. 8, Warsaw, 1890; *Allg. Zeit. d. Jud.* Nov. 9, 1900; *L'Univers Israélite*, vol. v., No. 12.

H. R. P. Wi.

**BEREA:** Place where Bacchides encamped (I Macc. ix. 4). From the context it would seem to be near Jerusalem, though some scholars have identified it on unsatisfactory evidence with Beeroth (Josh. ix. 17; I Esd. v. 19).

J. JR. G. B. L.

**BEREBI** (ברבי and בריבי; in Greek, *βηρέβι*, "Sitzungsberichte der Akademie zu Berlin," 1885, p. 681). Title of learning in the period of the Tannaim, conferred especially upon scholars who were the sons of scholars, or upon members of the family of the patriarch. The explanation of the word as a compound of בי ("house") and רבי ("rabbi"), meaning "belonging to the school of an eminent teacher" (see Jastrow, "Dict." *s.v.*), is not obvious; for one could not think of the patriarch Rabban Gamaliel as being addressed by the title "student," which is what "Berebi" would thus really signify (Ḳid. 32b). It may be assumed that "Berebi" is a compound of בִּיר ("son") in Palestinian Aramaic, and רבי ("rabbi"), a formation analogous to "ben ḥorin" (son of a free man) for "a free man." In the same way "son of a scholar" is here used instead of "scholar." One must distinguish from this word "Berebi," as a title, the phrase occasionally used "Ḥad Berebi" (a student), which actually does mean "one of the school." It is found only in the time of the Amoraim; while Berebi as a title is tannaitic.

Among the scholars who bore the title "Berebi," Bar Ḳappara must be specially named. He is given the designation "Berebi" whenever mentioned by his first name, Eleazar, in order to distinguish him from his father, who bore the same name (Ḥul. 28b, 56b, 84b, etc.). Yalḳuṭ Deut. 923 quotes from Ḥul. 11b and Mak. 5b once "Eleazar ha-Ḳappar," and once ברבי (so it must be read instead of רבי, or ב"ר, as ed. Salonica has it); whereas in the two Talmudic passages referred to the name of the tanna has dropped out, and only ברבי or בריבי remains, which has misled some scholars to assume the existence of a tanna by the name of Berebi.

Bibliography: Chajes, in *Zeitschrift für Wissenschaftliche Theologie*, xliii. 280, 281; Heilprin, *Seder ha-Dorot*, ed. Wilna, ii. 93; Jastrow, *Dictionary*, p. 189 (the Talmud passage quoted here—B. M. 86a—does not speak of the bestowal of the title "Berebi," but of the common ordination of a rabbi; the letter ב in ברבי is dependent on the preceding verb אסכרוה); Kohut, in *'Aruch Completum*, ii. 183; Levy, *Neuhebr. Wörterbuch*; idem, *Chaldäisches Wörterbuch*, i. 260; Euting, in *Sitzungsberichte*, l.c., p. 680; J. Mendelssohn, in *Ha-Eshkol*, i. 158–160.

J. SR. L. G.

**BERECHIAH I., R.:** A Palestinian scholar of the second amoraic generation (third century), always cited without the accompaniment of patronymic or cognomen. Once only (Lev. R. i. 4) is he quoted as **Berechiah Saba** (the Elder), by R. Abin III., the contemporary of Berechiah II.; and in this instance the designation "Saba" is used to distinguish between the namesakes. Nothing is known of Berechiah's life, and comparatively little preserved of his teachings, though it is quite probable that some of his sayings are attributed to his later and more renowned namesake (compare Frankel, "Mebo," 69b). A discussion of his with R. Ḥiyya of Kefar Teḥumin is reported on the merit of the study of the Torah. One of them teaches that the whole of this world does not equal the value of a single passage of the Law; and the other argues, "Even the discharge of all the Biblical commandments is not equal to the merit of mastering a single passage of the Law" (Yer. Peah i. 15d). Rabbah b. Naḥman, a contemporary of Rabbah b. Huna, transmits in the name of Berechiah a homily on the continuance of the protective influence of patriarchal merit ("zekut abot"; Yer. Sanh. x. 27d; compare Lev. R. xxxvi. 6, where the names of the rabbis are badly corrupted). R. Tanḥum b. Ḥanilai, the disciple of R. Joshua ben Levi (B. Ḳ. 55a), too, reports Haggadot in the name of Berechiah (Tan., Tazria', 9; Pesiḳ. R. xxi. 110a). Bacher denies the existence of this Berechiah, and to sustain his opinion changes the chronological order in the passages quoted ("Ag. Pal. Amor." iii. 351, 354, note 3; 628, note 7).

Bibliography: Frankel, *Mebo*, 69b; Weiss, *Dor*, iii. 91, note 17.

J. SR. S. M.

**BERECHIAH II., R.:** A Palestinian amora of the fourth century. In the Talmud he is invariably cited by his prænomen alone; but in the Midrashim he is frequently cited with the addition of "ha-Kohen," and sometimes with the further addition of the title "Berebi" (compare Pesiḳ. ii. 21a, xii. 107b; Pesiḳ. 3 [ed. Friedmann, p. 8a]; Num. R. xiv. 3; Pesiḳ. R. 3 [ed. Friedmann, p. 9a]; Num. R. *l.c.*; Tan., Beha'aloteka, 5; Num. R. xv. 7); and according to at least one Midrash (Lev. R. xxx. 1), his father's name was Ḥiyya (see also Tan., ed. Buber, Ḥayye Sarah, 6, note 35).

While Palestine may justly claim him as a citizen, Berechiah is probably a Babylonian by birth, since he not only cites teachings of Babylonian scholars ("Rabbanan de-Tamman," Gen. R. lvi. 11, xcviii. 3; Esther R. i. 1; compare Gen. R. xxxvii. 3, where this expression is converted into "Rabbi Ḥanin," and Mid. Teh. cv., beginning, where "de-Tamman" is omitted), but also shows himself quite familiar with the private history of Babylonian families (Yer. Ḳid. iii. 64c; Lev. R. xxxii. 7). Judging, however, from the insignificant number of his sayings recorded

in the Babylonian Talmud as compared with his almost innumerable teachings preserved in the Palestinian Talmud and the Palestinian Midrashim, and considering also that his acknowledged masters were Palestinians, it is safe to say that he was in Palestine at an early age. Berechiah's acknowledged master in the Haggadah was R. Ḥelbo (Yer. Kil. ix. 32c; Lam. R. on iii. 23; Cant. R. on i. 2); but it seems that he personally knew R. Ḥelbo's predecessors, Levi and Abba b. Kahana, and witnessed a heated exegetical controversy between them (Gen. R. xlvii. 9). If this be so, Berechiah must have lived to an advanced age, for he was in a legal controversy with R. Mana (the Younger) (Yer. Ḳid. iii. 64d). Rapoport ("Briefe," ed. Gräber, p. 80) makes him a teacher of Jerome.

Berechiah is cited in both the Babylonian Talmud (Ber. 55a; Yoma 71a; Ta'anit 4a; Soṭah 13b) and the Palestinian, in the field of the Halakah (Yer. Ber. vii. 11b; Yer. Peah i. 15a; Yer. Ma'as. v. 52a; Yer. Suk. ii. 53a; Yer. Soṭah vii. 21b; Yer. Ḳid. iii. 64d; Yer. Sanh. xi. 30b) and in that of the Haggadah; but it is the latter which he cultivated mainly. Few names appear in the Midrashic literature as frequently as does Berechiah's. In Pesiḳta alone he is cited sixty-eight times, either as originator or as transmitter; in Pesiḳta Rabbati sixty-one times (see Friedmann, Introduction, p. 18), in Tan. (ed. Buber) seventy-three times (Buber's Introduction, p. 46), in Mid. Teh. eighty-five times (Buber's Introduction, p. 28), and correspondingly numerous are his remarks preserved in the other Midrashim. Some specimens of his teachings are here subjoined.

In accordance with the oneirological views of his days, he asserts that dreams, though realized partly, are never realized fully. "Whence do we learn this? From Joseph, who dreamed (Gen. xxxvii. 9), 'Behold, the sun, and the moon, and eleven stars made obeisance to me'; and at that time his mother, typified in his vision by the moon (*ib.* 10), was no more among the living" (Ber. 55a). He thus construes the Psalmist's saying, "The Lord knoweth the way of the righteous, but the way of the ungodly perisheth" (Ps. i. 6): "When the Holy One—blessed be He!—came to create man, He foresaw that pious and impious men would descend from him, and He said, 'If I create him, the impious will descend from him; if I create him not, how will the pious descend from him?' What did the Holy One—blessed be He!—do? He removed the ways of the impious out of His sight, and by means of His attribute of mercy ["middat ha-Raḥamim"] He created man. This is the meaning of the Scripture, 'God knoweth ["holdeth in view"] the way of the righteous'" (Mid. Teh. on *l.c.*; Gen. R. viii. 4). In commenting on Eccl. vii. 17, "Be not overmuch wicked," he says: "The Bible does not mean to teach that it is permitted to sin a little; but it means to say, if thou didst sin a little, say not, 'I am under the wrath of God on account of this little, and can be no worse off for sinning more'" (Eccl. R. on *l.c.*; Mid. Teh. on i. 1; compare Shab. 31b). With reference to the Scriptural saying (Ps. xxxii. 1), "Happy is he whose transgression is forgiven" (literally, "who is lifted above transgression"), he cites R. Simon [Samuel?] b. Ammi as remarking, "Happy is the man who is master over sin, that sin be not master over him" (Gen. R. xxii. 6). In the same strain is Berechiah's remark on Solomon's saying, "There is a time to be born, and a time to die" (Eccl. iii. 2): "Happy is he whose hour of death is like his hour of birth; who, as he was pure and innocent in the hour of his birth, is also innocent at the hour of his death" (Yer. Ber. ii. 4d; Eccl. R. on *l.c.*; Deut. R. vii. 6).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Am.* iii. 344-396.

J. SR. S. M.

**BERECHIAH BERAK B. ELIAKIM GOETZEL:** A grandson of Berechiah b. Isaac; rabbi and preacher of Klementow, Poland, and Jaworow, Galicia; lived toward the end of the seventeenth century and the beginning of the eighteenth. He was a very sincere preacher and suffered much for his outspokenness. The government prohibited the publication of his sermons, only those covering the book of Genesis being published (Halle, Saxony, 1714), under the title, "Zera' Berak Shelishi" (third part of "Zera' Berak"); and "Ḥiddushim," novellæ on the first portions of Berakot, dealing especially with the Haggadot. Many contemporary rabbis gave their approbation to this work.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 647.

L. G. M. B.

**BERECHIAH BERAK B. ISAAC EISIK:** Galician preacher; died in 1664 at Constantinople. He was educated by Nathan Shapira, rabbi of Cracow, and was appointed preacher of that city, where he spent most of his life. He ultimately left for Jerusalem, but died at Constantinople. His sermons on the Pentateuch, the Megillot, and the Passover Haggadah were collected and published in two volumes under the title, "Zera' Berak." The first was published in 1646 at Cracow. Appended to it was "'Aṭeret Ẓebi," by Ẓebi Hirsch ben Shalom Mebo, the brother-in-law of Berechiah and son-in-law of Lipmann Heller. The second volume was published, together with a second edition of the first one, in 1662, and itself went into a second edition, Amsterdam, 1730.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 646.

L. G. M. B.

**BERECHIAH BEN ISAAC GERUNDI** (called also **YIẒḤAḲI):** Payyeṭan; lived in the twelfth century, probably at Lunel. Although he wrote nothing on the Halakah, his brother Zerahiah Gerundi, in his "Sefer ha-Maor," cites him as an authority on the treatise Giṭṭin (to 15b). Berechiah's poems, the greater part of which are printed in the Maḥzorim of diverse rites, are: (1) "Kerobah," a form of piyyuṭ for the Sabbath following the feast of Purim; (2) AZHAROT, for the feast of Tabernacles, in which all the precepts concerning this feast are enumerated; (3) introduction to Ḳaddish; (4) poems for Purim; (5) prayers for Atonement; (6) a poem on the Habdalah.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* pp. 463, 495; Landshuth, *'Ammude ha-'Abodah*, pp. 56, 63, 117; Gross, *Gallia Judaica*, p. 255.

L. G. I. BR.

**BERECHIAH BEN NATRONAI KRESPIA HA-NAḲDAN:** Fabulist, exegete, ethical writer, grammarian, and translator; probably identical with **Benedictus le Puncteur,** an English Jew

mentioned as contributing at Oxford to a donum to Richard I., in 1194. Much discussion has taken place concerning the date and native country of this writer, Zunz ("G. S." iii. 237) placing him about 1260 in Provence, with which conclusion Renan-Neubauer ("Les Rabbins Français," p. 491) and Steinschneider ("Hebr. Bibl." xiii. 83) agreed. Joseph Jacobs, during certain investigations on the medieval history of the fable, arrived at the conclusion that Berechiah should be located in England toward the end of the twelfth century (Jacobs, "Fables of Æsop," i. 175), and this was confirmed by Neubauer's discovery that, in the preface to his fables, Berechiah refers to the "turning of the wheels of fate to the island of the sea [= England] for one to die and the other to live" ("Jewish Quart. Rev." ii. 522), clearly a reference to the English massacre of 1190. The earlier view of Berechiah's date was based on a misreading of a colophon of his son Elijah, which was shown to be dated Wednesday, Oct. 22, 1233 (Jacobs, "Athenæum," April 19, 1890). Steinschneider, however, is still doubtful as to the identification ("Hebr. Uebers." p. 961). The point is of some importance on account of Berechiah's connection with the history of medieval fable.

Berechiah is known chiefly as the author of a set of 107 (113) fables, called "Mishle Shu'alim" (Suk. 28a), probably in imitation of the Talmudic "Meshalot Shu'alim." Manuscripts exist at the Bodleian (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1466, 7, originally belonging to Cotton, and 1421, 5, with six additional fables) and Munich (207 written before 1268). The first edition appeared in Mantua, in 1557; another with a Latin version by M. Hanel, Prague, 1661; other editions at Berlin, 1706; Lemberg, 1809; Grodno, 1818; Sklov, n. d.; Warsaw, 1874.

**His Fox Fables.**

The fables themselves give in rimed prose most of the Beast Tales passing under the name of Æsop during the Middle Ages; but in addition to these, the collection also contains fables conveying the same plots and morals as those of Marie de France, whose date has been placed only approximately toward the end of the twelfth century. It has been suggested that these additional fables were derived by Berechiah from Marie, but this is impossible, as Berechiah's versions are closer to the original and in at least one case (No. 28) he did not make a mistake made by her. The following table exhibits the relationship between Berechiah's fables and those of Marie, as well as their connection with the "Romulus," the Latin prose translations of the medieval Æsop. From this it will be seen that Berechiah has only one-half of the additional fables given by Marie, and that he has as many (about 30) which are not found in her collection. Some of these are from Avian, others from Oriental, sources; and it has been suggested with some reason that both collections are derived from an Arabic series containing 154 fables, most of which could be traced to classical antiquity, and others from the East. The question can not be said to be settled; but neither Neubauer nor Steinschneider will admit that Berechiah knew Arabic ("Jew. Quart. Rev." xii. 607).

Comparative Table of Corresponding Fables in Berechiah, Marie de France, and "Romulus."

Abbreviations: Ber.=Berechiah; Marie=Marie de France, "Fables"; Rom.="Romulus" (medieval prose Æsop, ed. Oesterley, 1873); App. or A.=Appendix to Rom.; Av.=Avian, "Fabulæ," ed. Ellis. Missing numbers have no parallels in Marie or "Romulus."

| Ber. | Marie. | Rom. |
|---|---|---|
| 1 | 15 | 15 |
| 2 | 3 | 3 |
| 3 | 2 | 2 |
| 4 | 1 | 1 |
| 5 | 5 | 5 |
| 6 | [Talmudic Ber. 61b] | |
| 7 | 4 | 4 |
| 8 | 7 | 8 |
| 9 | 8 | 9 |
| 10 | 9 | 12 |
| 11 | 10 | ii. 8 |
| 12 | 12 | 6 |
| 13 | 14 | 14 |
| 14 | 16 | 16 |
| 15 | 17 | 17 |
| 16 | 18 | 19 |
| 17 | 19 | iv. 19 |
| 18 | 20 | iv. 21 |
| 19 | 21 | App. 60 |
| 20 | 13 | 13 |
| 21 | 90 | ii. 10 |
| 22 | 63 | ii. 11 |
| 23 | 68 | iv. 12 |
| 24 | 26 | ii. 1 |
| 26 | 56 | A. 31 |
| 27 | .. | A. 18 |
| 28 | 64 | A. 61 |
| 29 | 58 | ii. 16 |
| 32 | (Chicken and Fox) Gubernatis, "Zool. Myth." ii. 13. | |
| 33 | .. | Av. 11 |
| 36 | 73 (88) | A. 28 |
| 37 | 31 | iii. 4 |
| 38 | 30 | ii. 9 |
| 39 | 22 | A. 24 |
| 40 | 29 | ii. 4 |
| 41 | .. | Av. 15 |
| 42 | 23 | iii. 14 |
| 43 | 28 | ii. 2 |
| 44 | 27 | ii. 2 |
| 45 | 81 | A. 27 |
| 47 | .. | Av. 5 |
| 48 | .. | ii. 14 |
| 50 | 74 | A. 36 |
| 51 | .. | Av. 18 |
| 52 | ii | |
| 54 | .. | A. 18 |
| 55 | .. | Av. 12 |
| 56 | 69 | iv. 19 |
| 58 | .. | Av. 29 |
| 59 | (same as 26) | |
| 61 | 34 | iii. 14, 15 |
| 62 | .. | iii. 13 |
| 63 | | |
| 65 | 67 | iv. 10 |
| 66 | (Mule's Pedigree) Halm 157. | |
| 67 | .. | Av. 35 |
| 68 | (Man and Pit) Kalila. | |
| 69 | (Partridge, Monkey, and Elephant) "Jātaka," tr. by Rhys-Davids, 310. | |
| 73 | 70 | iv. 18 |
| 74 | 32 | iii. 7 |
| 75 | 42 | iv. 13 |
| 76 | 6 | 7 |
| 77 | 75 | A. 37 |
| 78 | 66 | iv. 8 |
| 79 | 36 | iii. 17 |
| 80 | 33 | ii. 9 |
| 81 | 38 | A. 22 |
| 83 | 72 | A. 35 |
| 84 | 71 | A. 25 |
| 85 | 59 | A. 32 |
| 86 | 103 | A. 71 |
| 88 | .. | Av. 27 |
| 90 | .. | A. 13 |
| 91 | | |
| 92 | | |
| 93 | (Lion's Traces) Halm 157 | |
| 94 | 98 | A. 20 |
| 95 | (Man and Tool) Kalila. | |
| 102 | (Fox and Fleas) Aristotle, "Rhet." ii. 20. | |
| 104 | .. | Av. 7 |
| 107 | .. | Av. 22 |

As an example of his fables, the following may be given as one of those which has a parallel in Marie de France (No. 73), and is derived from an Oriental source, probably the "Vaka Jataka" (Folk-lore Journal, iii. 359):

The Wolf and the Animals.

The Wolf, the Lion's prince and peer, as the foe of all flesh did appear; greedy and grinding, he consumed all he was finding. Birds and beasts, wild and tame, by their families urged to the same, brought against him before the Lion an accusation, as a monster worthy of detestation. Said His Majesty, "If he uses his teeth as you say, and causes scandal in this terrible way, I'll punish him in such a way as to save his neck, if I may, and yet prevent you becoming his prey." Said Lion to Wolf, "Attend me to-morrow, see that you come, or you'll come to much sorrow." He came, sure enough, and the Lion spoke to him harsh and rough. "What by doing this do you mean? Never more raven the living, or live by ravening. What you shall eat shall be only dead meat. The living you shall neither trap nor hunt. And that you may my words obey, swear me that you'll eat no flesh for two years from to-day, to atone for your sins, testified and seen: 'tis my judgment, you had better fulfil it, I ween." Thereat the Wolf swore right away no flesh to eat for two years from that day. Off went Sir Wolf on his way, King Lion stopped at court on his throne so gay. Nothing that's fleshy for some time did our Wolf eat, for like a gentleman he knew how his word to keep. But then came a day when he was a hungered and he looked hither and thither for meat, and lo, a fat sheep fair to look on and goodly to eat (Gen. iii. 6). Then to himself he said, "Who can keep every law?" and his thoughts were bewildered with what he saw. He said to himself, "It overcomes me the longing to eat, for two years

day by day must I fast from meat. This is my oath to the king that I swore, but I've thought how to fulfil it as never before. Three sixty-five are the days in a year. Night is when you close your eyes; open them, then the day is near." His eyes he opened and closed straightway. It was evening and it was morning, one day (Gen. i. 6). Thus he winked until he had numbered two years, and his greed returned and his sin disappears. His eyes fix the goat (*sic*) they had seen and he said, "See beforehand I have atoned for my sin," and he seized the neck of the goat, broke it to pieces, and filled up his throat as he was wont to do before, and as of yore his hand was stretched out to the beasts, his peers, as it had been in former days and years.

This is nearer the original source than the version of Marie, which gives a Christian turn to the whole story.

Berechiah was also the author of an ethical treatise entitled "Sefer Mazref" (MSS. at Munich and Parma). The treatise is divided into thirteen chapters: i. Introduction, ii. Lust, iii. Affection, iv. Restraint of the Will, v. Justice, vi. Misfortune, vii. Poverty, viii. Honor, ix. Position, x. Rank, xi. Soul, xii. Hope, xiii. Immortality. In it he quotes R. Abraham ibn Daud (died about 1198) without the formula for the dead, so that it is quite probable that the book was composed before 1180. He does not quote Maimonides' "Morch," finished in 1191, known in Provence shortly after that date and in north France about 1204. Prof. Gollancz has published an edition of the "Sefer Mazref" (London, 1902).

**His Other Works.**

In addition to these, Berechiah wrote a commentary on Job (MS. in the Cambridge University Library, 8; Schiller-Szinessy, "Catalogue," pp. 40–42, 245). He was acquainted with most of the grammarians of the eleventh and twelfth centuries, and his "Uncle Benjamin," whom he quotes, has been identified with BENJAMIN OF CANTERBURY. The writer of the commentary on Job was also the author of a commentary on the whole Bible, passages from which are quoted in a Leyden manuscript.

Berechiah was certainly a translator, his version being extant of Adelard of Bath's "Quæstiones Naturales" (MSS. at Munich, Leyden, Oxford, and Florence), as well as of a "Lapidary" containing a description of 63 species of stones (MS. in Bodleian). Besides these works, Berechiah is also said by Zunz to have contributed to the Tosafot (Sanh. 20b), and, as his name implies, was probably an expert in Hebrew grammar, for which reason he is quoted by Moses ben Isaac of England, in his "Sefer ha-Shoham." As this work was probably written before 1215, these references confirm the date and place suggested above.

Berechiah was one of the most versatile writers of the Middle Ages, and if he can be claimed for England, it raises the literary position of that country, as regards Jewish literature, to a considerable height.

Formerly some confusion existed between Berechiah and another Krespia Naḳdan, the copyist of certain manuscripts and supposed translator of Saadia's "Emunot we-Deot" (see KRESPIA NAḲDAN).

BIBLIOGRAPHY: Zunz, *G. S.* iii. 237, 238, Renan-Neubauer, *Les Rabbins Français*, pp. 490–499 (containing full previous bibliography); Steinschneider, *Hebr. Bibl.* xiii. 80 *et seq.*; Jacobs, *Fables of Æsop*, i. 168–178; idem, *Jews of Angevin England*, pp. 165–173, 196–199, 278–280; Neubauer and Jacobs, *Jew. Quart. Rev.* ii. 322–333, 520–526 (compare *ibid.* vi. 364, 375); Steinschneider, *Hebr. Uebers.* pp. 958–962; Gross, *Gallia Judaica*, p. 180.

G. J.

**BERECHIAH DE NICOLE (Lincoln;** also known as **Magister Benedict fil Mosse de Londres):** English Tosafist; died after 1256. He was of the well-known HAGIN family, and son of Rabbi Moses ben Yom-Ṭob of London. He was the rab or chief rabbi of Lincoln (the Norman-French name of which was "Nicole"), and probably lived in the house now known as "the Jews' house" in that city; for this was in the possession of a certain Belaset of Wallington in 1287, and there is a deed which speaks of Belaset, daughter of the rab Berechiah (Davis, "Shetaroth," No. 156, p. 298). It has been conjectured that it was to attend the marriage of this Belaset and to do Berechiah honor that the Jews of England assembled at Lincoln toward the end of August, 1255, when the body of Little HUGH OF LINCOLN was discovered, and all the Lincoln Jews were sent up to London for complicity in a so-called ritual murder. Berechiah was released earlier than the rest of the Jews, on Jan. 7, 1256 (Rymer, "Foedera," ed. 1816, i. 346).

His subsequent fate is unknown; but there are a number of decisions of his in the ritual literature of the time, which show that he was considered an authority in ritual matters. Thus, in Mordecai, Ber. iv. 90, he decided that the evening prayer might be said an hour and a quarter before the legal time of night. On another occasion he declared that nuts prepared by Gentiles might not be eaten by Jews ("Shilte ha-Gibborim" on Mordecai, 'Ab. Zarah ii. 831). There is likewise an exegetic remark made by him in "Minḥat Yehudah," 89b.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 97; Renan-Neubauer, *Les Rabbins Français*, p. 441; Jacobs, in *Trans. Jew. Hist. Soc. England*, i. 102–111.

G. J.

**BERED: 1.** A son of Ephraim (I Chron. vii. 20). In the genealogy of Num. xxvi. 35 his place is taken by Becher. It may be that Bered and Becher are the same. See BECHER.

**2.** A place given in the story of Hagar (Gen. xvi. 14). Beer Laḥai Roi is there located between Kadesh and Bered. Targumim Onkelos and Yerushalmi regard Bered as Shur; Onkelos rendering it "Ḥagra," which is his usual equivalent for "Shur" (Gen. xvi. 7), while the Jerusalem Targum renders it "Ḥaluza," which is also "Shur" (Ex. xv. 22). The site has not been identified.

J. JR. G. B. L.

**BEREK, JOSELOVICH** (called also **Berko):** Polish colonel under Kosciusko and Napoleon I.; born at Kretingen, government of Kovno, Russia, in the second half of the eighteenth century; killed in the battle near Kotzk, government of Syedletz, Russian Poland, 1809. He was an agent of Prince Massalsky, the owner of Kretingen and bishop of Wilna, who often sent him with commissions abroad, where he learned the French language. In 1794 he was commissioned by Kosciusko to form a light-horse regiment from among the Jews of Warsaw. Berek revived the courage of his coreligionists in the struggle for the fatherland, and fought bravely with his 500 men, especially in the defense of Warsaw. In the siege of Praga (a suburb of Warsaw) by Suvarov he lost almost all his soldiers. He then served under Napoleon, in the Polish Legion

commanded by General Dombrowski, and was killed in an encounter with Austrian hussars near Kotzk, as before stated. There the people raised a mound to his memory; and until 1831 his widow and son received a pension.

Berek was a knight of the Polish Gold Cross and the Virtuti Militari.

BIBLIOGRAPHY: *Voskhod*, Oct. 1897, p. 87; *Syn Berka Josielovica*, Supplement to *Swiat*, Cracow, 1889; *Entziklopedicheski Slovar*, iii., St. Petersburg, 1892, *s.v.*; S. Orgelbrand, *Encyklopedja Powszechna*, ii., Warsaw, 1898, *s.v.*

H. R.

**BERENDSON, MARTIN:** German publisher; born at Hamburg in 1824; died June 24, 1899. He was the head of the well-known bookselling and publishing firm of his native city, "Gebrüder Berendson." Berendson devoted much of his leisure to Jewish communal affairs and filled several honorable offices in the Hamburg Reform congregation. He was also a prominent Freemason and held high position in the councils of that fraternity.

BIBLIOGRAPHY: *The Jewish Chronicle*, June 30, 1899.

S. P. WI.

**BERENDT, GOTTLIEB MICHAEL:** German geologist; born in Berlin Jan. 4, 1836. He studied the science of mining; and in his work, "Die Diluvialablagerungen der Mark Brandenburg, Insbesondere der Umgebung von Potsdam," Berlin, 1863, gave the first geological map of this province. He also prepared and issued maps of a part of the Harz mountain range and of eastern and western Prussia. Having settled in Königsberg, he was, in 1872, made there extraordinary professor; subsequently becoming district geologist and chief of the department for the Lowland in the Prussian Geological Institute at Berlin. Being made professor at the Berlin University in 1875, Berendt distinguished himself by work on the geology of the North German Lowland; and was among the first to recognize the glacial theory in geology. He further issued a geological map of the vicinity of Berlin, and a geological plan of the city of Berlin. His work, "Die Theorie Darwins und die Geologie," Gütersloh, 1870, contains a repudiation of Darwinism. Among his other productions on geology, the more important are: "Geognostische Blicke in Alt-Preussens Urzeit," Berlin, 1872; "Die Umgegend Berlins," Berlin, 1877; "Spuren einer Vergletscherung des Riesengebirges," Berlin, 1892; "Der Tiefere Untergrund Berlins," Berlin, 1899. He contributed a large number of essays on the same subject to the following periodical publications: "Zeitschrift der Deutschen Geologischen Gesellschaft," Berlin; "Neues Jahrbuch für Mineralogie, Geologie, und Paläontologie," Stuttgart; "Schriften der Physisch-Oekonomische Gesellschaft," Königsberg, and others.

BIBLIOGRAPHY: J. C. Poggendorff's *Biographisch-Literarisches Handwörterbuch zur Gesch. der Exacten Wissenschaften*, iii., Leipsic, 1898; Meyer, *Konversations-Lexikon*.

S. B. B.

**BERENGER OF NARBONNE:** Viscount of Narbonne in the eleventh century. In the midst of the important wars of that century waged for the assertion of their temporal power, the popes still found time to protect the Jews. Alexander II. was their enlightened and zealous protector against any injustice. Animated by such sentiments, he praised the viscount Bérenger of Narbonne for having energetically interfered in their favor at a time when their persecution was threatened. At the same time Alexander wrote a letter to the bishop Wifred of Narbonne (1063), asking him to protect the Jews no less actively in future than had Bérenger, if similar circumstances should arise.

BIBLIOGRAPHY: Vogelstein and Rieger, *Die Juden in Rom*, i. 216.

G. M. S.

**BERENICE** (formerly **Hesperides**): City of the Cyrenaic Pentapolis, at the eastern extremity of the great Syrtis, near the river Lathon. The settlement of the Jews in Berenice, as in the other towns of the Greek colony "Cyrenaica," dates from Ptolemy I. Although enjoying the rights of citizenship, they formed an independent municipal community. But instead of having an ethnarch at their head, as in other places, the Jews in Berenice formed a separate "politeuma," and were governed by their own archons. A Greek inscription found in Berenice, dating from the year 13 B.C., according to Böckh's calculation, gives the names of the nine Jewish archons. These are: Cleanthropos, Stratonicos, Euphanides, Aristonos, Sozigenos, Sosippus, Andromachus, Marcus, and Lailaos.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 7, § 2; *C. I. G.* ed. Aug. Böckh, No. 5361, p. 557; Schürer, *Gesch.* iii. 25, 42, 43.

G. I. BR.

**BERENICE:** Daughter of Costobar and Salome, sister of Herod I. Her marriage with her cousin Aristobulus was unhappy. The husband, being proud of his Maccabean descent by his mother, Mariamne, taunted his wife with her low birth. Berenice thereupon complained to her mother, and this fact intensified their mutual bitterness. When, shortly after the marriage (6 B.C.), Aristobulus was assassinated, Berenice was believed to have had a share in his death.

Being now free, Berenice married Theudion, the maternal uncle of Antipater, son of Herod I. Her second husband was put to death for participation in a plot against the life of Herod; and Berenice then married Archelaus. With him she went to Rome to solicit of Augustus the carrying out of her father's testament, and remained there until her death. During her sojourn at Rome she gained the favor of Augustus and the friendship of Antonia, wife of Drusus, who later paid the debts of Agrippa I., the son of Berenice, owed by him to the treasury of the emperor Tiberius.

BIBLIOGRAPHY: Schürer, *Gesch. des Jüdischen Volkes*, i. 456, ii. 151, 152; Brann, *Agrippa II.*, in *Monatsschrift*, 1870, pp. 333–444, 530–548, and 1871, pp. 13–28; Grätz, *Gesch. der Juden*, 3d ed., iii. 232.

G. I. BR.

**BERENICE:** Daughter of Herod Agrippa I. and of Cypros, the daughter of Phasael; born in 28. She was first married to Marcus, son of the alabarch Alexander of Alexandria. Her husband dying within a short time, her father married her to his brother Herod of Chalcis (Josephus, "Ant." xix. 5, § 1). Berenicianus and Hyrcanus were the children of this union ("Ant." xx. 5, § 2; "B. J." ii. 11, § 6). Again a widow in the year 48, Berenice went to her

brother Agrippa II., with whom it was whispered she lived in incestuous relations ("Ant." xx. 7, § 3; Juvenal, "Satires," 6). These rumors may not have been unfounded, since Agrippa tried to stop them by betrothing Berenice to Polemo, king of Cilicia. The latter, won by her wealth as much as by her beauty, embraced the Jewish faith and was circumcised.

**Her Marriages.**

Berenice, however, soon left her third husband to return to her brother, resuming apparently their old relations. In 60 she went to Cæsarea with Agrippa II. to welcome the new governor, Festus, and took part in the proceedings against Paul (Acts xxv. 13 *et seq.*, xxvi.). When, in 66, the governor Florus had by his measures provoked a riot in Jerusalem, Berenice, who was then in the city to fulfil a Nazarite vow, implored him on her knees to stop the bloodshed and to spare the town. But Florus was deaf to her prayers, and, being in danger of maltreatment, she had to seek refuge in her palace ("B. J." ii. 14, §§ 6-9; 15, §§ 1, 2). Berenice appeared with Agrippa before the proconsul Cestius Gallus to complain of Florus. Later, when Agrippa in a speech tried to dissuade the people from going to war with the Romans, Berenice stood near him to protect him by her popularity ("B. J." *l.c.*). Agrippa's attempts to maintain peace were unsuccessful. In the ensuing conflict at Jerusalem between the war party and that advocating peace the latter succumbed; and the palaces of Agrippa and Berenice were demolished by the infuriated populace ("B. J." ii. 17, § 6).

**Pleads for Jerusalem.**

Berenice and Agrippa now openly went over to the Romans. After Vespasian had been made emperor by the Egyptian and Syrian legions, Berenice, who was a strong supporter of the Flavian party, summoned her brother Agrippa to Palestine to take the oath of allegiance (Tacitus, "Historiæ," ii. 81). Vespasian seems to have held her in high esteem; for only her intercession saved Justus of Tiberias from being beheaded.

About this time Berenice entered into relations with Titus that lasted for many years, although she was much older than he—according to Wilcken, no less than thirteen years. Her beauty, however, was still irresistible, and, perhaps in the eyes of Titus, her vast wealth was even more attractive (compare Tacitus, "Historiæ," ii. 2). These relations continued at Rome, whither Berenice had gone with Agrippa in 75. Titus and Berenice lived on the Palatine Hill; and it was generally supposed that he would soon marry her (Suetonius, "Titus," vii.). So jealous of her was Titus that he caused the Roman general Cæcina, whom he suspected of a secret intrigue with Berenice, to be assassinated (Aurelius Victor, "Epitome," x. 7). Fully expecting Titus to marry her, Berenice tried to hasten the event (Dio Cassius, lxvi. 15, § 4); but when she publicly appeared as the wife of Titus he was compelled, much against his will, to separate from her, the hatred of the Jews by the Romans being too intense to tolerate such a union (Suetonius, *l.c.*; Dio Cassius, *l.c.*). Still Berenice did not give up the hope of sharing with Titus the throne of the Roman empire. At the news of Vespasian's death (June 23, 79) she hastened to Rome; but Titus sent her back (Dio Cassius, lxvi. 18).

**Beloved by Titus.**

Nothing is known of the later life of Berenice. It may be remarked that Berenice on her journeys between Palestine and Rome seems to have formed connections at Athens, as may be gathered from the inscription published in "C. I. A." iii. 1, No. 556.

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G. H. Bl.

**BERENSON, BERNHARD:** Art critic and historian; born at Wilna, Russia, June 26, 1865. He was educated in America, and in 1887 was graduated at Harvard. For some time Berenson has been in Italy investigating Italian art, and he is regarded as one of the leading authorities on its technic, following the methods of Morelli in testing the reputed authorship of early paintings. Bernhard Berenson is a contributor to the New York "Nation" and to various French and German reviews of art and archeology. Among his publications in book form are: "Lorenzo Lotto," an essay in constructive art criticism, 1895; "Central Italian Painters of the Renaissance," 1897; and "The Study and Criticism of Italian Art," 1901.

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A. M. W. L.

**BERENSTEIN, ISSACHAR BAER B. SAMUEL:** Dutch rabbi; born in Leeuwarden, Holland, 1808; died in The Hague Dec. 13, 1893. He was the son of Rabbi Samuel b. Berish Berenstein, chief rabbi of Amsterdam, and was a dayyan of that town at the time of his father's death in 1838, continuing in that position for the following ten years. In 1848 he became chief rabbi of The Hague, succeeding R. Joseph Asher Lehmans, who had died six years before. He held the latter position for forty-five years, during which time he contributed much to the building up of communal institutions, such as an orphan asylum and a Jewish hospital; he was also the organizer of a Jewish historical and literary society. Berenstein's services were recognized by the government, and he was decorated with the insignia of the Order of the Golden Lion. He died at the ripe old age of eighty-five years, highly honored and respected, and was mourned by the entire population of the Dutch capital, irrespective of race or religion.

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S. P. Wi.

**BERENSTEIN, SAMUEL BEN BERISH:** Dutch rabbi; born in Hanover about 1767; died in Amsterdam Dec. 21, 1838. He was the descendant of a long line of distinguished rabbis, his father and his grandfather, R. Aryeh Loeb—who was the son of Rabbi Jacob Joshua of Cracow, Lemberg, and Frankfort (author of the "Pene Yehoshua")—having been rabbis of Hanover. Rabbi Samuel Berenstein was educated as a rabbi, and for many years held that office at Gröningen, Holland. He was probably the first rabbi of Holland to preach

in the Dutch language, and a speech which he delivered in 1805 to arouse sympathy for those who were ruined by the great fire that almost destroyed the city of Leyden in that year is preserved in a Hebrew translation ("Ha-Meassef," 1809, pp. 291, 342; 1810, pp. 40 *et seq.*). Later he became rabbi of Leeuwarden, Friesland, and remained there till 1815, when he was elected chief rabbi of the Ashkenazic community of Amsterdam, to succeed his father-in-law, Jacob Moses Löwenstamm, who had held that position since 1790. There is a tradition that R. Samuel was a trifle too liberal to suit the taste of his zealous father-in-law, and that there were many differences of opinion between them during the time of liberal innovation early in the nineteenth century. A letter addressed by Samuel Berenstein to Israel Jacobsohn, whom he calls "friend of my youth," against the introduction of German prayers in the synagogue (B. H. Auerbach, "Geschichte der Israelitischen Gemeinde Halberstadt," pp. 223–225), is couched in remarkably courteous and liberal terms. Still, neither his orthodoxy nor his skill as a Talmudist is open to the slightest suspicion, as can be seen from a responsum dated 1819, addressed to him by R. Moses Sofer of Presburg. That uncompromising opponent of progress in any form calls R. Samuel "Geon Yisrael," "Ner Yisrael," "'Ammud ha-Yemoni," "Patish ha-Ḥazak," "Kebod Ḳadosh Shemo Tifarto" (see "Ḥatam Sofer"; "Eben ha-Ezer," part ii., responsum 139); the last being an appellation which is used only in the case of the greatest and most pious rabbis.

Berenstein is not known to have contributed anything to rabbinical literature; besides a few sermons in the Dutch language ("Leerreden," mentioned by Kayserling, in "Jüd. Literatur," p. 103, where it is wrongly stated that he died in 1808)—one of which, delivered in Amsterdam, 1832, is preserved in the British Museum—and a Hebrew prayer against the cholera (Roest's "Catalogue of the Rosenthal Library"), he left nothing for posterity. He will always be remembered in Holland as one of the first rabbis to favor the spread of a knowledge of the Dutch language among the Jews of that country. In this regard he was a true follower of his great-grandfather, who also advised the Jews of his time to study the languages of the countries in which they live (see S. Bloch's preface to his translation of Menasseh b. Israel's "Teshu'at Yisrael," Vienna, 1813). After the death of R. Samuel, his son R. Issachar Baer, who was a dayyan in Amsterdam, failed in the effort to succeed him, and the office of chief rabbi remained vacant for a quarter of a century, until the election of the present incumbent, Dr. Dünner.

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S. P. Wr.

**BERERAH.—In Talmudic Law:** The concept "Bererah," known to the later Babylonian Amoraim, is a development of the law of joint property, and, just as in Roman law, this branch of the law presents very great difficulties. Girtauner, in "Jahrbücher für Dogmatik," iii. 239 (edited by Gerben and Ihering), says, "Ihering calls it the filigree of jurisprudence." In his "Die Rechtstellung der Sache und der Eigenthumsbegriff," etc., p. 242, Girtauner further says: "Joint property contains a contradiction to the concept of property. There is no object to which the right of property of the joint proprietor attaches, but it must be assumed as existing, although it is not actually existent." A. Rümelin ("Die Theilung der Rechte," p. 100) says: "The several dicta of the Roman law concerning joint property can not be brought together under a uniform principle, and they seem to exist independent of one another." It is not, therefore, surprising that the Talmudists formed no clear idea of Bererah, by which they attempted to explain the texts of the Mishnah and Tosefta concerning joint property; more especially because they did not limit this idea to joint property, but extended it so as to include other matters. Contradictions arose because the Tannaim and the Palestinian halakists in general knew nothing of the concept of Bererah, which was a later development of the Babylonian Halakah and modified the stricter ideas of the Palestinian.

**Its Concept.**

In cases of joint property the question arises, Is the proprietor that is using the joint property to be considered for the time being as sole proprietor or merely as owner of part, and as exercising the right of use of the part owned by the other? Furthermore, in cases of division of the joint property, do the joint proprietors receive their original property, or do they receive new property through exchange?

The various answers to these questions result in important differences both from the religious and from the juridical point of view. For instance: One vows not to enjoy the property of his partner. If he, as joint proprietor using joint property, is looked upon as sole proprietor, this vow has no effect, because he is simply using his own property, and not that of his partner; but if he is considered, as to a part of it, simply as exercising the right of use of property belonging to the other, the joint proprietorship must be dissolved, or he must assign his right to another person. In Ned. v. 1, a controversy of the Tannaim is reported: If two joint proprietors vow not to enjoy the property of each other, according to the general view, neither of them may enter upon the estate which they own in common, whereas one of the Tannaim, R. Eliezer ben Jacob, maintains that each of them may say, "I am entering upon my part." Accordingly, therefore, the Babylonian Gemara (B. Ḳ. 51b), assuming that the joint property is indivisible, concludes that this controversy of the Tannaim can be explained only through the legal principles Yesh Bererah and En Bererah. The Gemara assumes that R. Eliezer applied the principle Yesh Bererah; namely, that each of the joint proprietors may choose to consider the joint property as his sole property during the time that he is using it. It is an implied legal condition (*conditio juris*) that "during the time in which I use the joint property, it is my property; during the time that you use it, it is your property," or, as it might also be translated, "That which formerly was undetermined is now—by the partner's act—looked upon as determined" (R. Nissim on Nedarim, *l.c.*). The Gemara furthermore assumes that the opponents

of R. Eliezer applied the principle En Bererah; namely, that the exercise of such choice is not to be presumed; or (according to Nissim) that which was undetermined beforehand is not considered as determined.

**Yesh Bererah and En Bererah.**

What is said here concerning the use of an indivisible estate is also applicable to the use of any fruit-bearing property. Each takes of it what is then considered as having belonged to him according to the principle of Bererah, and therefore the Gemara applies to the use of a common well the arguments in the above-mentioned controversy (B. Ḳ. *l.c.*; Beẓah 39b; against R. Nissim compare R. Solomon Luria, in "Yam Shel Shelomoh"). Another example may be taken from the case of fruits. In Syria the fruits of the fields belonging to Jews were subject to tithes and heave-offerings, but fruits of a Gentile bought by a Jew were not. Now, in case a Jew and a Gentile are joint owners of a field in Syria, if each of them is considered the sole proprietor, then, upon division, each receives his original property, and the fruits of the Jew, therefore, are liable for tithe and heave, and those of the heathen are not; but if the division is considered as an exchange, then in the share of both the fruits of the Jew and of the Gentile are mixed.

Concerning this case, there is a controversy between Rabbi and R. Simon ben Gamaliel (Bab. Giṭ. 47a and b; Ḥul. 135b). R. Simon ben Gamaliel permitted the division so that each received his sole property; Rabbi was of the opinion that each received mixed property; and from these opinions it is presumed that R. Simon ben Gamaliel maintained the principle Yesh Bererah, and Rabbi that of En Bererah. In this manner, the Babylonian Talmud ('Er. 36b *et seq.*) explains the Mishnah Demai vii. 4. In the case of untithed fruit, a part of which is intended for tithes and heave-offerings, there is a mingling of sacred portions and profane ("ḥullin"); the profane portions may be taken away and used, and the balance remains as tithes and heave-offerings. The aforesaid Mishnah as well as Mishnah Demai vii. 1 reflect the principle Yesh Bererah. According to the principle of En Bererah, both Mishnahs would be different, and would forbid the use of the fruit until after the tithe and heave had been removed.

In the Babylonian Talmud, Raba, who favored the concept "Bererah" (see Tem. 30b), if indeed he was not its author, takes pains to prove that not only R. Meïr, but also R. Jose, R. Simon, and R. Judah accepted the principle Yesh Bererah (in 'Er. 36b "Riṭba" reads "Raba," and not "Rab"; so also the Munich manuscript; see Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*, and compare Rab's opinion in Yer. 'Er. iii. 21b) who does not accept the concept of "Bererah." In the Babylonian Talmud itself Samuel ignores Bererah, B. Ḳ. 9a; while R. Naḥman, the teacher of Raba, accepted En Bererah (Giṭ. 48a; see R. Nissim to Ned. 45b). Raba explains the case in Mishnah 'Er. iii. 5 by means of Bererah. One may say, "If the instructor [ḥakam] comes to this side, my 'erub [removal of residence on Sabbath for 2,000 ells] shall be on this side; but if he goes to the other, the 'erub shall be on the other side; if one comes to this side and the other goes to the other side, then that 'erub shall be valid which I shall determine upon tomorrow." From this passage Raba seeks to deduce the principle Yesh Bererah, because the locality of the residence ('erub) was uncertain at the time when the condition according to which it was to be determined was made. If the decision is made on the Sabbath, it is retroactive to the period of the commencement of the Sabbath; just as in the case of the division of joint property where the presumption is that an actual division had already been made *ab initio*; hence this is a case of Yesh Bererah. Most of the commentators take this view (treated later in this article), but there is a distinction between these two cases. In 'Erubin, there is an express condition after the fulfilment of which the matter is absolutely decided; whereas in the case of the division there is no express condition made beforehand, and it is not absolutely determined even afterward, which part, from the beginning belonged to the one joint owner, and which part to the other.

**Extension.**

This led the Tosafists to distinguish between different kinds of Bererah. Some accepted Bererah where an express condition had been made, others where a doubt is resolved afterward (Tos. to Giṭ. 48a); on the other hand, in the case of the division they adopted the principle En Bererah. Raba did not recognize these distinctions; he considered the division conditioned even if the condition was not expressed (*conditio juris*); see Schürl ("Theilbarkeit als Eigenschaft von Rechten," p. 30), who also calls it conditioned. Abbayi, opposing Raba, calls attention to another distinction. He says the condition "if it shall be my will" can be referred back to Bererah, but not the condition "if this will happen," or "if it shall be the will of another" (תולה בדעת עצמו ותולה בדעת אחרים, "dependent on his own will" and "dependent on the will of others"; Giṭ. 25a *et seq.*). In the latter case the retroactive effect of the condition is generally accepted; the former cases are such instance of Bererah, concerning which there is a controversy. According to Windscheid, i. § 93, the condition, "if it shall be my will," has no retroactive effect. Raba, however, takes pains to prove that the Tannaim who accept Bererah in the one case also maintain it in the other cases, and vice versa. He does not recognize any distinctions, therefore, in the concept Bererah. The commentators ask, "What difference is there according to Raba between the concept Bererah and the retroactive force of a condition?" Such a difference must exist because the retroactive force of the condition is generally accepted on the ground that he who says "on condition" is like him who says "from now on." Rashi (Giṭ. 25b), who raises this question, is of the opinion that only conditions within man's power to fulfil or not to fulfil have retroactive effect according to general opinion, but not such conditions as are in the power of him who is master over life and death, as, for example, "if I die from this disease." In these cases retroaction can only be adopted on the principle Yesh Bererah. But in this case Bererah contains the idea of predestination; that which has

**Kinds of Bererah.**

**Retroactive Force of Conditions.**

actually occurred has already been predetermined by Providence. But it is clear that such a view must be kept out of the field of law. Naḥmanides sets up the following distinction between Bererah and the retroactive force of a condition: Simple conditions have retroactive force even according to the principle En Bererah, whereas a double condition works retroactively only according to the principle of Yesh Bererah. The distinction is clear. If one makes a simple condition, his will is directed toward something definite which merely requires the fulfilment of the condition; but if one makes a double condition, he wants either one thing or another, he vacillates, and therefore the idea of Bererah must be brought into requisition in order to cause retroactive effect. This view of Naḥmanides, however, is not satisfactory, and therefore his distinction between "Bererah" and the "retroactive force of the condition" is rejected (see Luria, *l.c.*); but the idea of Naḥmanides is correct and merely requires amendment: it is the only correct one, following the view of Raba. If one says to a woman, "I marry you on condition that your father consents," the act is an alternative juridical act. If the condition is fulfilled, the marriage is valid; if the condition is not fulfilled, the union is unlawful; but it has certain legal consequences, for Jewish law does not recognize the maxim "Pater est quem nuptiæ demonstrant." In this case, therefore, there is a double condition, and, nevertheless, after being fulfilled, it has retroactive force exactly as in the case in Mishnah Demai vii. 4, where one may eat only on condition that that which was last taken out is presumed to have been "terumah" from the beginning. The opponents of this view who maintain that the marriage is valid in any event, even if the father does not give his consent, must assume the principle En Bererah, because it is possible to consent only to something definite. In a like manner, there is a double condition in the case, "Here is your bill of divorce, to take effect if I die from this disease," if the view is accepted that the wife remains a lawful wife up to a moment before the death of the husband. The conditions are first, "You shall remain my wife up to a moment before my death," and second, "The bill of divorce shall be effective a moment before my death." His will, therefore, is divided, and nevertheless there is a retroactive effect; hence, the principle Yesh Bererah is in action. If his will were only directed toward the divorce, the effect would be that the marriage would be *in suspenso*; and since that is not the case, it follows that the principle Yesh Bererah is invoked. In this manner, it seems, Raba has distinguished "Bererah" from "the retroactive force of a condition," and only in this manner can the etymology and translation of the word be fixed.

**Bererah and Condition.**

Since the commentators joined in the views of Rashi concerning the discrimination between the personal and the elementary nature of the conditions, they necessarily must find nothing else in the word "Bererah" than "retroactive force of condition." Bererah is, according to this view, a special form of the retroactive force of conditions which is accepted by some and rejected by others. The word, therefore, must be explained through the assistance of other words: הוברר הדבר למפרע, "the matter has been made clear with regard to the past"; and the translation of the word would imply its secondary meaning, because ברר means, in the first place, "to choose," "to select"; as for instance, בורר אוכל מתוך הפסולת, "to select the edible from the inedible." In its derived meaning it also means "clear," "clean," "positive." Bererah might be translated "certainty"; *i.e.*, that which was formerly doubtful is now certain; but this idea is also contained in the notion of the retroactive force of condition, and the word "Bererah" would not cover that special meaning which it was intended to express. In the Jerusalem Talmud, there is a phrase which covers "retroactive force of condition" (Demai vi. 25d, and elsewhere), זה חלקו המוגיע לו משעה ראשונה, "this, his share, was his from the first moment." According to Rashi, the word "Bererah" ought to be translated as predestination; but this idea is not in the word. But, in fact, "Bererah," derived from ברר, "to choose," "to select," means "choice." "Yesh Bererah" means "he has the choice"; that is to say, one can make a double condition and afterward choose one or the other; or through the fulfilment of the condition, whichever it may be, one thing or the other is determined. "En Bererah" means that one can not make a double condition, so that afterward one of the two may be determined. This was the view of the Babylonian Talmud as shown in Yoma (55b), where it is argued, "let him choose four zuzim," etc. Likewise in another place (Tem. 30a; Bek. 57a), "let him take one out, and the others will be permitted." It is true that Levy and, following him, Kohut explain the word to mean "choice," but this translation of the word will not be of help in the Gemara, unless the above-explained view of Naḥmanides is borne in mind. Jastrow, therefore, gives a twofold translation, "choosing or a subsequent selection"; "retrospective designation." According to the above-mentioned explanation, the word "choice" is sufficient. The fact that a condition is retroactive is assumed, and is not expressed in the word; since this is characteristic of all conditions.

**Etymology and Translation.**

Undoubtedly, in practise, Raba has applied the concept of Bererah without distinction. Rabbi Isaac, the Tosafist, maintains that in every case a decision can be rendered according to Raba; namely, on the principle Yesh Bererah. R. Tam at first also decided in this manner, but later he departed from it (see Tosafot to Tem. 30a, and parallels in marginal notes). In the Gemara (Beẓah 37b *et seq.*), Mar Zuṭra is of the opinion that inasmuch as there is a difference of opinion concerning Bererah, the rule of decision should be "In Biblical commands, En Bererah; in rabbinical commands, Yesh Bererah"; and in this manner Maimonides also decided ('Er. viii. 7), although many contradictions appear in his work that can not all be reconciled by his interpreters (see Luria, *ib.* 36b; and "Sha'agat Aryeh," No. 89). Rabbi Joseph Caro (Shulḥan 'Aruk, *l.c.*) also notes this division; namely, "In rabbinical commands, Yesh Bererah, and in Biblical commands,

**Application in Practise.**

En Bererah." One rather illogical exception is made in the case of a Biblical command; namely, in the case mentioned in Ned. (*l.c.*), because it is said to differ from other cases of Bererah (see R. Solomon Luria).

**Unknown in Palestinian Halakah.**

The Palestinian Halakah is closer to Roman legal concepts than is the Babylonian, and in spite of all separation from that which was foreign, Roman legal concepts current among the people unconsciously forced their way into the Palestinian Halakah, although the rules of law of the two systems differed.

In Roman law, the difference between movable and immovable property shows itself in the concept of divisibility of property. Immovable property can be divided, and movable property can not (*pars pro diviso, pars pro indiviso*). In the case of immovable property an actual division is possible; in the case of movable property only a theoretical or ideal division can be made. Actual division of quantities and genus is likewise possible (*numero fit divisio*), because the value of equal parts remains the same; (see Waechter, "Archiv für die Civilistische Praxis," xxv. 155 *et seq.*); but this rule applies only to obligations and not to joint property. The division of joint property, is looked upon as an exchange (*permutatio*). In place of the formerly undetermined property, each of the joint proprietors receives from the other, by exchange, certain determined property (see Savigny, "Obligationenrecht," i. § 30, and likewise other well-known jurists quoted in "Monatsschrift," 1900, *l.c.*).

The Palestinian Halakah likewise distinguishes between joint property in divisible and in indivisible things. This distinction is found in the abovementioned controversy, in the case of a vow of abstinence by the joint proprietors from any enjoyment of each other's property; and in the other controversy, concerning tithes and heave-offerings in the case of joint property of Jew and Gentile in Syria. The Babylonian Talmud uses these as its principal supports for the controversy concerning Yesh Bererah and En Bererah. In Yer. Demai vi. 25d the latter controversy is discussed, and the Halakah is as follows: In case of a division of heaps of sheaves or even the threshed grain, it is undisputed that in each stalk or each grain there is common property, but in the case of a division of growing grain, there is a controversy between Rabbi and R. Simon ben Gamaliel. The former maintains that in this case also the community of property exists in every single stalk, and the latter maintains that each joint proprietor obtains his separate property.

R. Simon ben Gamaliel's principle is the following: The field being divisible (*pars pro diviso*; (see Joint Owners), there is an implied condition (*conditio juris*) among the joint proprietors that whichever of the two halves falls to the share of either one shall be presumed to have been his from the beginning. This is an alternative condition with retroactive force. This is the meaning of the maxim: "This, his share, was his from the first moment." The Palestinian Halakah has not distinguished the condition "if it shall be my will" from other conditions. Köppen ("Jahrbuch für Dogmatik," xi. 280) maintains that according to Roman law such a condition has retroactive force; so also Derenbourg ("Pandekten," p. 258, § 108, Berlin, 1896). Thus (Yer. 'Er. iii. 21b) the condition, "I may go whithersoever I may desire," is considered a condition with retroactive force. In Yer. Giṭ. iii. 44d, the case cited in the Mishnah—a bill of divorce written for one of two wives of the same name to be determined at the will of the husband—is considered invalid, because a bill of divorce may, under no circumstances, be written conditionally, otherwise the maxim of the law would apply, "that it was written for her from the first moment"; to wit, the condition has retroactive force. In the case of the division of a field, R. Simon ben Gamaliel held such condition to be necessarily implied. Rabbi does not consider such condition valid even if it is actually expressed, because, according to him, the joint property exists not only in that part which is divisible, but in each separate stalk, whereby division becomes impossible. R. Simon ben Gamaliel therefore had to admit that in case a division of a heap of grain is attempted, the joint property continues in every stalk or in every grain, whereby actual division becomes impossible.

**Case of Joint Property.**

In Roman law, the rule is, If the grain of two proprietors is mixed with their consent, "communio" exists, and it cannot be divided. "Quod si frumentum Titii frumento tuo mixtum fuerit, si quidem ex voluntate vestra commune est, quia singula corpora, id est singula grana, quæ cujusque propria fuerunt ex consensu vestro communicata sunt"; § 28 J. de rerum divisione, 2, 1.

The same controversy would exist even if there was joint property in two separate equal heaps of grain, or two equal pieces of the same kind of property, because, in this case, we have *partes pro diviso*; each part being a body for itself. R. Johanan and R. Eleazar dispute concerning this case (Yer. Ḳiddushin i. 60d; compare Demai, *l.c.*). R. Johanan decided, like Rabbi, that, even in the case of divisible things, community remains in every single piece or heap. R. Eleazar decides like R. Simon ben Gamaliel, "This, his share, was originally his." But it is undisputed that if there is joint property in a *single* heap of grain, it is indivisible, because the joint property exists in every grain (compare Yer. Demai vi. 25d). The same relation exists in the case of a courtyard held in common. Here, also, a distinction is made whether it is divisible or indivisible. According to Yer. Ned. v. 39a, it is undisputed that if the courtyard is indivisible, the joint proprietors that have through vows mutually resolved to abstain from enjoyment of one another's property may not step into the courtyard (Mishnah Ned. v. 1). The conflict between the general opinion and the view of R. Eliezer ben Jacob exists only if the property is divisible. According to the former view, every square inch of the courtyard is joint property, and therefore may not be divided. In order that they may step into this courtyard, joint proprietors must transfer their right to a third person. R. Eliezer ben Jacob is of the opinion that each joint proprietor has an undetermined half-interest in the entire property, and, through *conditio juris*, each joint proprietor obtains, after the division, his original property. This controversy is exactly like that between Rabbi and R. Simon ben Gamaliel.

Mishnah Demai vii. 2 is explained in Yer. 26b without controversy on the principle that the condition has retroactive force (מכבר לכישאישתה).

The Babylonian Halakah, by setting up the concept Bererah, went far beyond the Palestinian and read this concept into the controversy of the Tannaim. According to the Jerusalem Talmud, the division of indivisible things in the case of joint property is not permitted; according to the Babylonian, it is permitted in the case of rabbinical prohibitions (see an example in "Sha'agat Aryeh," *l.c.*). According to the Jerusalem Talmud, such a distinction can not be drawn because, following it, the division of indivisible things contains a contradiction, which makes its application equally impossible for rabbinical and Biblical law. Moreover, the controversy between Rabbi and R. Simon ben Gamaliel actually refers to a rabbinical prohibition.

But although the Babylonian Talmud's interpretation of the controversy of the Tannaim must yield to that of the Jerusalem Talmud, the concept Bererah, as such, is nevertheless juridically and logically justifiable. Roman law is not abstractly logical. The Roman law, it is true, establishes the proposition "Dominium plurium in solidum esse non potest," and most of the jurists, starting out with this proposition, take the stand that according to Roman law, in the case of joint property, the right is divided and the division is looked upon as *emptio*. Göppert explains this view clearly and convincingly ("Beiträge zur Lehre vom Miteigenthum," Halle, 1864). Other doctors of the law, such as Steinlechner, Windscheid, and Eisele, explain joint property as separate property even according to Roman law. Without venturing to express an opinion on Roman law, the statement of Unger seems convincing that there was an evolution in the law. He writes ("Jahrbuch für Dogmatik," xxii. 289):

**Roman and Modern Law.**

> "A twofold point of view is possible: either theoretically divided property and divided security, or joint property and joint security. In the first case, it is assumed that there are several joint proprietors *pro indiviso*; in the latter case, that all together as one (*unius loco*) have property in the thing. The first point of view was that of the older Roman law, the latter is that of the later Roman law and of modern law, so far as it recognizes suretyship in cases of joint property."

A similar evolution took place in Talmudic law. The Palestinian Halakah takes the point of view that the joint proprietor, particularly of indivisible things, has a theoretical share in the article. It considers division as a purchase or an exchange. In the later Babylonian Halakah (through Raba) the joint proprietor is looked upon as sole proprietor who after the division receives his original property. It did not assume in joint property, consisting of many similar units, that each unit was joint property and had to be divided—division of the property and division of right are the same—but considered that the one-half of the bulk belonged to the one, and the other half to the other, and each one while using the joint property was presumed to be using his own property, and on division received what was always his property (Tos. Giṭ. 48a).

The difference between the views of the deciders of the responsa and the older authorities is particularly noticeable because the former say that in the case of indivisible joint estate, the vow of the joint proprietor has no force because they have assumed the obligation that one may use the share of the other; but, according to the older conception, the partnership relation contains no such idea of obligation and can be ended at any moment. This is the idea of the Jerusalem Talmud.

The concept Bererah is known in French law. Göppert (*ib.* pp. 64, 65) states: "In French law, the essence of the division of joint property did not consist in a mutual changeable contract, but rather in an *acte déterminatif*, by which it was established what portion of the joint property the joint heir really inherited, from which arose the legal presumption that the property which fell to his share at the division was deemed to have been his from the beginning. A remarkable coincidence! There being no inherent contradiction in the concept Bererah, the Babylonian Halakah, modifying the older view, established the compromise that in Biblical commands the principle En Bererah is followed, and in rabbinical commands Yesh Bererah. But the interpretation of the Babylonian Talmud of the dicta of the Tannaim contains innumerable contradictions, and is a shoreless ocean in which the commentator is lost. By distinguishing between the Palestinian Halakah and the Babylonian, it is believed that the matter has been made clear.

BIBLIOGRAPHY: R. Nissim to *Ned.* 45b; Solomon Luria, in his work *Yam Shel Shelomoh* to *B. K.* 31, pp. 34–40, Sdilkow, 1836. At the end he enumerates thirty cases referring to Bererah and arranges them in four classes. R. Judah Benjamin Rapoport, in his work *Simlat Benjamin*, pp. 23–27, Dyhernfurth, 1750, criticizes Luria's disquisition. R. Isaac Lampronti, in his work, *Paḥad Yiẓḥak*, Venice, 1749, *s.v.*, enumerates most of the passages of the Babylonian Talmud, and also refers to the literature of the responsa. R. Baruch Benedict Goitein, in *Kesef Nibḥar*, Lemberg, 1867, classifies and discusses most of the passages together with the codes of Maimonides and *Shulḥan 'Aruk*, and he finally distinguishes three classes of Bererah. R. Abraham Tiktin wrote a comprehensive article on this subject in his book *Petaḥ ha-Bayit*, pp. 16b–22a, Dyhernfurth, 820; he goes into detailed discussion and attempts to solve numerous contradictions by pilpulistic methods of argument. R. Jacob Zebi Jollesch, in his book *Melo ha-Ro'im*, Warsaw, 1880, has gathered all the material and has mentioned the various rabbis that adopted the principle Yesh Bererah and those that adopted the principle En Bererah. Aryeh Löw, the author of *Sha'agat Aryeh*, Brünn, 1797, treats of Bererah in numbers 89 to 93, pp. 67–70; finally R. Elijah Wilna, on *Oraḥ Ḥayyim*, 413, 1, has an excellent summary of the various views concerning Bererah. He is the only one of all the above-named commentators and authors of responsa who suggests the difference in the conception of Bererah between the Jerusalem and the Babylonian Talmud (*Yoreh De'ah*, 331, 27); *Monatsschrift*, 1869, pp. 369–377; Auerbach, *Das Jüdische Obligationenrecht*, Berlin, 1870, pp. 529 *et seq.*, 1900, p. 50, note 1 (note 2, *ib.*, must be corrected according to the above views). The lexicons of the Talmud (*s.v.*) of Levy, Kohut, and Jastrow.

J. SR. M. S. Z.

**BERESHIT.** See GENESIS.

**BERESHIT RABBAH** (called also by the ancients **Bereshit derabbi Osha'yah [Hosha'yah], Bereshit rabbah derabbi Oshaya [Hoshayiah], Bereshit derabbi Hosha'yah rabba, Baraita derabbi Osha'ya**): Expository Midrash to the first book of the Pentateuch, assigned by tradition to the amora Hoshaiah, commonly Osha'yah, who flourished in the third century in Palestine. The Midrash forms a haggadic commentary on the whole of Genesis, in keeping with the character of the Midrashic exegesis demanded by that age. In a continuous sequence, broken only toward the end, the Biblical text is expounded verse for verse, often word for

word; only genealogic passages, and such as furnish no material for exposition (as the reiterated account of Abraham's servant in Gen. xxiv. 35–48), are omitted.

**Its Simplicity and Sublimity.**

The Bereshit Rabbah contains many simple explanations of words and sentences, often in the Aramaic language, suitable for the instruction of youth; and also the most varied haggadic expositions popular in the public lectures of the synagogues and schools. According to the material or the sources at the disposal of the editor of the Midrash, he has strung together various longer or shorter explanations and haggadic interpretations of the successive passages, sometimes anonymously, sometimes citing the author. Again, he adds to the running commentary longer haggadic disquisitions or narratives, connected in some way with the verse in question, or with one of the explanations of it—a method not unusual in the Talmud and in other Midrashim. The first chapters of Genesis, on the creation of the world and of man, naturally furnished especially rich material for this mode of exegesis. Whole sections are devoted to comments upon one or two verses of the text. Many references to contemporary philosophical thought are made with the purpose of refuting the opinions of the heretics. References to contemporaneous conditions and historical events also occur; indeed, it is characteristic of the Midrash to view the personages and conditions of the Bible by the light of contemporary history. Though the stories embraced in Genesis furnished little occasion for comments on legal topics, Bereshit Rabbah contains a few short halakic sentences and quotations taken from the Mishnah and other sources. This Midrash is eminently rich in sublime thoughts and finely worded sentences, in all kinds of parables, in foreign words, especially Greek, used freely and intentionally for the sake of elegance of diction. Some Greek words, to be found nowhere else in Jewish literature, have been preserved in the Bereshit Rabbah (*e.g.*, קונדילין, *κόνδυλος*, section i. in 'Aruk and MSS.; אליותרופולים, *'Ελευθερόπολις*, section xli. (xlii.) in 'Aruk, corrupted in editions).

**Form.**

This extensive and important Midrash, which forms a complete commentary on Genesis, and exemplifies all points of Midrashic exegesis, is divided into parashiyot (sections, chapters); and derives its peculiar character from the proems which head these sections; it is by these means distinguished from the tannaitic Midrashim to the other books of the Pentateuch, such as Mekilta, Sifra, and Sifre. Every chapter of the Bereshit Rabbah is headed by the first verse of the passage to be explained, and is introduced, with few exceptions, by one or more prefatory remarks starting from a verse taken from another Biblical passage as text—generally from the Hagiographa. By various explanations of these texts a transition is effected to the exposition of the particular verse of Genesis heading the parashah. There are in the Bereshit Rabbah (i.–xcvi.) about two hundred and thirty of these passages. A part of them—about seventy—are cited with the name of the haggadists with whom they originated or whose explanation of the verse in question was used as an introduction to the parashah of the Bereshit Rabbah: as in section i. the six prefatory passages of R. Osha'yah, R. Huna in the name of Bar Kappara, R. Judah b. Simon, R. Isaac, R. Joshua of Siknin, in the name of R. Levi, and R. Tanḥuma.

**Introductory Passages.**

The greater number of these passages are anonymous and may perhaps be ascribed in part to the author of the Bereshit Rabbah: they begin with the verse of the text, which very often stands at the head of the proem without any formula of introduction—more frequently so in the best manuscripts than in the editions. The structure of the prefatory passages is as various as their execution and their extent. In some only the introductory text is given, its application to the verse of Genesis to be expounded being self-evident or being left to a later working out. The single prefaces, of which there is a large number, contain explanations of their text which refer entirely or in its last part to the verse or passage of Genesis to be expounded in that parashah. The composite introductions consist of different expositions of the same Biblical verse, by different haggadists, strung together in various ways, but always arranged so that the last exposition—the last link of the introduction—leads to the exposition of the passage of Genesis, with the first verse of which the introductions often close. For these introductions, which are often quite lengthy, the material for the several expositions was ready at hand. The original work on these passages consisted principally in the combining and grouping of the several sentences and expositions into a coordinate whole, always so arranged that the last member forms the actual introduction to the exposition of the parashah. Definitely characterized as they are in their beginning by these introductions, the parashiyot of the Bereshit Rabbah have no formal ending, although several show a transition to the Biblical passage that is expounded in the following parashah.

**The Principle of Division.**

In the manuscripts, as well as in the editions, the parashiyot are consecutively numbered; in very many quotations in the 'Aruk the passage of the Bereshit Rabbah is mentioned by the number of the parashah. The total number of the parashiyot, both in the manuscripts and in the editions, varies from 97 to 101. Nearly all the manuscripts, however, as well as the editions, agree in counting 96 chapters, up to the exposition on Gen. xlvii. 28 *et seq.* inclusive (beginning of the pericope Wayeḥi); and to this point the best manuscripts, as well as the 'Aruk and Yalḳuṭ, differ only in a few parashiyot from the division of the chapters in the editions. Hence the counting by chapters or sections is to be considered much older than has been assumed. The principle of division followed in the parashiyot of the Bereshit Rabbah was evidently that of the Biblical text itself as fixed at the time of the compilation of this Midrash, in accordance with the "open" (פתוחות) and "closed" (סתומות) paragraphs of Genesis. There are separate parashiyot in the Midrash to almost all these sections as they are still found in Genesis, with the exception of the genealogical passages. But

there are parashiyot that bear evidences of relation to the pericopes ("sedarim") of the Palestinian triennial cycle, and a careful investigation of these may lead to the discovery of an arrangement of sedarim different from that heretofore known from old registers. However, there are parashiyot, as mentioned above, especially in the beginning of the Midrash, in which only one or a few verses at a time are expounded. The sedarim of the customary one-year cycle are not regarded at all in the divisions of the Bereshit Rabbah, neither are they marked in the best manuscripts or in the *editio princeps* of the Midrash; the parashiyot, therefore, can not be regarded as mere subdivisions of the sedarim, as which they appear in later editions of this Midrash.

**Material.**

Far more difficult than any question concerning the outward form of the Bereshit Rabbah is that of deciding how much of its present contents is original material included in it, and how much of later addition. The parashiyot formed the framework that was to contain the exposition of a number of Biblical verses in continuous succession.

But with the notoriously loose construction of the haggadic exegesis it became easy to string together, on every verse or part of a verse, a number of rambling comments; or to add longer or shorter haggadic passages, stories, etc., connected in some way with the exposition of the text. This process of accretion took place quite spontaneously in the Bereshit Rabbah, as in the other works of the Talmudic and Midrashic literature; between the beginning and the completion of these works—if ever they were completed—a long period elapsed during which there was much addition and collection.

The tradition that R. Hosha'yah is the author of the Bereshit Rabbah may be taken to mean that he began the work, in the form of the running commentary customary in tannaitic times, arranging the exposition on Genesis according to the sequence of the verses, and furnishing the necessary complement to the tannaitic Midrashim on the other books of the Pentateuch. The ascription of the Mekilta to R. Ishmael and of the Jerusalem Talmud to R. Johanan rests on a similar procedure. Perhaps the comments on Genesis were originally divided into parashiyot that corresponded with the above-mentioned sections of the text, and that contained the beginnings of the simplest introductions, as indeed the first traces of such introductions are found also in the tannaitic Midrash. But the embellishment of the parashiyot with numerous artistic introductions—which points to a combination of the form of the running commentary with the form of the finished homilies following the type of the Pesiḳta and Tanḥuma Midrashim—was certainly the result of the editing of the Bereshit Rabbah that is now extant, when the material found in collectiosn and traditions of the haggadic exegesis of the period of the Amoraim was taken up in the Midrash, and the Bereshit Rabbah was given its present form, if not its present bulk. Perhaps the editor made use also of different collections on the several parts of Genesis. The present Bereshit Rabbah shows a singular disproportion between the length of the first sidra and that of the eleven others. The sidra Bereshit alone comprises twenty-nine parashiyot, being more than one-fourth of the whole work. Is there not a possibility that the present Bereshit Rabbah is a combination of two Midrashim of unequal proportions; and that the twenty-nine parashiyot of the first sidra—several of which expound only one or a few verses—constitute the extant or incomplete material of a Bereshit Rabbah that was laid out on a much larger and more comprehensive scale than the Midrash to the other sidrot?

**Origin of Name.**

The work may have received its name, "Bereshit Rabbah," from that larger Midrash at the beginning of Genesis, unless that designation was originally used to distinguish this Midrash from the shorter and older one, which was ascribed to R. Hoshayah. The opinion that the name of the Midrash finds its explanation in the first words, "R. Hosha'yah rabbah began," etc., as if the word "rabbah" belonged originally to the name of the amora, and that the name of the work, "Bereshit Rabbah," is an abbreviation of "Bereshit derabbi Hoshayah rabbah," is untenable for the reason that in the best manuscripts—and in a very old quotation—the name "R. Hosha-yah" stands without the addition "rabbah" in the first preface at the beginning of the Midrash. It would be singular if the authorial designation had been lost and yet the attribute had remained in the title of the Midrash.

**Date.**

It is difficult to ascertain the exact date of the actual editing of the Bereshit Rabbah; it was probably undertaken not much later than that of the Jerusalem Talmud. But even then the text was probably not finally closed, for longer or shorter passages could always be added, the number of prefatory passages to a parashah be increased, and those existing be enlarged by accretion. Thus, beginning with the sidra Wayishlaḥ, extensive passages are found that bear the marks of the later Haggadah, and have points of connection with the Tanḥuma homilies. The passages were probably added at an early date, since they are not entirely missing in the older manuscripts, which are free from many other additions and glosses that are found in the present editions. In the concluding chapters the Bereshit Rabbah seems to have remained defective. In the parashiyot of the sidra Wayiggash the comment is no longer carried out verse by verse; the last parashah of this pericope, as well as the first of the sidra Wayeḥi, is probably drawn from Tanḥuma homilies; the comment to the whole 48th chapter of Genesis is missing in all the manuscripts (with one exception), and to verses 1–14 in the editions; the remaining portion of this sidra, the comment on Jacob's blessing (Gen. xlix.), is found in all the manuscripts—with the above-mentioned exceptions—in a revision showing later additions, a revision that was also used by the compiler of the Tanḥuma Midrash edited by Buber.

The best manuscript of the Bereshit Rabbah is found in the Codex Add. 27,169 of the British Museum, London; it was used for the critical edition issued by J. Theodor.

On this and other manuscripts compare: J. Theodor, "Der Midrash Bereshit Rabbah," in "Monatsschrift," xxxvii. 169 *et seq.*, *ib.* 211 *et seq.*, 452 *et seq.*; xxxviii. 9 *et seq.*; xxxix. 106 *et seq.*; variants of the

Bereshit Rabbah in 'Aruk, Yalḳuṭ, and MSS.; on the division into chapters, *ib.* xxxix. 481.

Oldest editions: Constantinople, 1512 (Midr. R. on Pentateuch) (Ber. Rabbah), Venice, 1567; collective editions on Pent. and Meg., Venice, 1545; Cracow, 1587; Salonica (1544?), 1594.

Oldest commentaries: Commentary ascribed to Rashi (appeared first in the Venice ed., 1567; compare Epstein, in "Magazin für die Wissenschaft des Judenthums," 1887, pp. 1 *et seq.*); commentary by R. Naphtali Herz b. R. Menaḥem, Cracow, 1569; commentary by Ashkenazi Baerman b. Naphtali ha-Kohen (appeared first in the Cracow ed., 1587); commentary "Yefeh To'ar," by Samuel Yafe Ashkenazi, Venice, 1597; Prague, 1689; Fürth, 1692; more recent valuable commentaries by Wolf Einhorn, David Luria, Sam. Straschun, and others in the Wilna ed. of the Midrash. Compare further, for editions and commentaries, Steinschneider, "Cat. Bodl." No. 3753 *et seq.*; Jellinek, "Ḳuntres ha-Maggid," 1878, pp. 7 *et seq.*, 11 *et seq.*; "Ḳuntres Taryag," 1878, pp. 47 *et seq.*; "Ḳuntres ha-Rambam," 1878, pp. 23 *et seq.*; Benjacob, "Oẓar ha-Sefarim," 1880, pp. 301 *et seq.*

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J. SR. J. T.

**BEREZA (Cartuskaya Bereza):** Town in the district of Pruszhany, government of Grodno, Russia; situated on the river Jazelda, on the road between Brest-Litovsk and Bobruisk. The Jewish population in 1890 was 850, out of a total of 2,625.

Jews first settled in Bereza in 1629, as is evident from a document registered by Solomon Michailevich, superintendent of the Jewish congregation of Brest-Litovsk, at the city hall of that place, April 18, 1680. In this document Grand Duke Sapieha (1557–1633), hetman and chancellor of Lithuania, declares to his officials of Bereza and to his heirs that, as he desires that Jews shall settle in Bereza, he grants them the privilege of building there a house of prayer where they can hold their divine service undisturbed. They shall have the right to build houses and ornament them according to their desire, and shall enjoy all the privileges granted to the Jewish inhabitants on his other estates, as Rozhana and Kosov. All these rights are also to be granted by his heirs. After the signature of Leon Sapieha on the original document is added a confirmation of the contents in the handwriting of his son, Cazimir Leo Sapieha (1609–56).

BIBLIOGRAPHY: *Akty Wilenskoi Archeograficheskoi Kommissii*, v. 142; *Regesty i Nadpisi*, No. 781; *Pamiatnaya Kniga Grodnenskoi Gubernii na* 1890.

H. R.

**BEREZINO:** Village of Russia, in the government of Minsk, having a population (1898) of 1,900, almost exclusively Jews (1,824). About 25 per cent of them are artisans and laborers, chiefly loaders. Twenty-four Jewish families are engaged in gardening. The general economic condition is bad. Upon the introduction (June 14, 1897) of the government monopoly in the wine trade, 99 Jewish families were left without means of subsistence; 155 families depended upon charity for fuel; 210 applied in 1898 for charity during the Passover of that year; and the number of such applicants increases annually.

H. R. S. J.

**BERG:** An independent duchy until 1815; at present part of the Prussian Rhine province. Jews settled here at an early period. In 1298 Count Wilhelm of Berg protected them against the hordes led by RINDFLEISCH. At the time of the Black Death in 1349 many were killed by the Flagellants. Many of the Jews driven from Cologne settled in Berg. The rabbi of Cologne, "Pruno Soeskind," settled at Deutz, others went to Siegburg, and still others to Mülheim-on-the-Ruhr. A synagogue was at that time organized at Deutz, the cemetery being outside of the "Severinthor" of Cologne until in 1629 the electoral government presented to the Jews a burial-place.

Even in early times a community had existed at Siegburg, which paid to the abbot a certain sum as protection money (*Geleitgeld*), the Jews being also required to take part, like other citizens, in guarding the gates. The chief of the community acted as its judge, only criminal cases being brought before the abbot. The Jews of Siegburg were slain in 1287 on the accusation of having killed a boy, Johänneken, who was afterward canonized by the Church. Often to their detriment the Jews of Siegburg aided the archbishop and the city of Cologne with money. In 1334 Archbishop Walram killed Meyer of Siegburg and his son Joelman, and confiscated their property.

The ghetto and synagogue at Mülheim lay in the lower part of the city, on the Rhine; the Jews burying their dead at first in the cemetery at Cologne, and afterward at Deutz. Since 1774 they have had a cemetery of their own. The settlement at Kaiserswerth also dates back to an early period. During the "Soest quarrel" 1,445 horsemen from Cleves invaded Mülheim and Deutz, plundering and carrying off the richest Jews. About 1,400 Jews of Siegburg barely escaped annihilation, a gipsy woman having accused them of a murder. In 1588 the community of Deutz suffered by fire. In 1583 they fled before the troops of Archbishop Truchsess von Waldenburg (who tried to regain his diocese, from which he had been deposed) to Cologne; again, in 1631, before the Swedes, and were temporarily received back on payment of large sums of money. In 1665 some students plundered the Jewish houses in Deutz. In the seventeenth century the Jews of Siegburg were forced to entertain troops contrary to the stipulations of their charter. A Jew, David, was compelled in 1663 to pay the regular taxes, in addition to the eight gold guldens, protection money, he was already paying. The community of Deutz paid one-seventh of all

the taxes; that of Mülheim, as much as any one who owned three "morgen" of land. Lazarus van Geldern became court factor at the court of the principality of Jülich-Berg in 1727. In 1755 the Jews suffered by a violent earthquake, and in 1784 by the floods of the Rhine, during which the synagogue was destroyed. A new synagogue at Deutz was consecrated in 1786, and one at Mülheim two years later. On the advent of the French army all the restrictions placed upon the Jews, such as poll-tax and protection money, were abolished. In 1808 there were 2,905 Jews at Düsseldorf, 1,264 at Cologne, and 1,552 at Cleves.

Rabbi Süsskind, mentioned above, was succeeded by Vivis, well known from his opposition to the resolutions of the synod of Bingen, under Seligmann Bing Oppenheim, at the beginning of the fifteenth century. Vivis was also physician to the duke of Berg. The seat of the district rabbinate was transferred from Deutz to Bonn in the sixteenth century. At this time there also lived at Deutz the physicians Sander (who had permission to visit Cologne) and Solomon ben Isaac Joseph (1560–1631). The latter's son, also a physician, died in 1657. In the seventeenth century the physicians Judah Loeb ben Nathan (died 1670), Jacob ben David (died 1688), Jeremiah ben Solomon of Coblenz (died 1688), and a woman physician named Vögele (died 1731) lived at Deutz, as well as the scholars Kossmann Levi of Essen, and Moser. The latter was the son-in-law of Rabbi Judah Machler of Cologne, and author of several works.

Among the rabbis of Düsseldorf may be mentioned Samson Levi Fröhlich (1706–50), Mordecai Halberstadt (1751–69), Jacob Brandeis (1769–74); and Judah Loeb Scheuer (1779–1821). Isaac Bonem Rappoport was district rabbi. Jacob Kopenhagen wrote a small book on the floods of the Rhine in 1784.

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D. A. F.

**BERGAMO:** City in northern Italy. Here, as in other cities subject to the government of the Venetian republic, the right of residence was granted to Jews, who were chiefly engaged in money-lending. Documents relating to the Jews, and dating back to 1479, are preserved in the City Library and in the municipal archives. But Jews were certainly in Bergamo before that time. They are found in the large neighboring village, Martinengo, where they could own land and houses ("Archivio di Stato Veneto, Senato, Terra," *reg.* 16, *carte* 25). In 1507 a decree was issued compelling Jews to wear a yellow girdle or a red hat. Neither in Bergamo, in Martinengo, nor in any other of the surrounding places are they known to have formed a congregation. They may have had a synagogue and a cemetery, but no traces of these remain. There are no longer any Jews at Bergamo.

D. V. C.

**BERGEL, JOSEPH:** Neo-Hebraic writer of the first part of the nineteenth century. He was a private teacher at Prossnitz, Moravia. In 1826 and 1827, he published some articles and poems in the annual "Bikkure ha-'Ittim" (vi. 40, 50; vii. 3, 123, 133, 135). The best of these are the articles, "Hash-'arat ha-Nefesh" (The Immortality of the Soul) in vii. 3–12, and the poem "'Al Ḳeber Abi" (On the Grave of My Father) in vii. 123. He translated a few of Confucius' sayings into Hebrew from the French.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 197; Delitzsch, *Zur Geschichte der Jüdischen Poesie*, p. 109.

S. I. BER.

**BERGEL, JOSEPH:** Judæo-German writer, probably of the seventeenth century. He was the author of "Ein Schön Göttlich Lied," a religious poem. It seems to have been printed at Prague in the seventeenth century as an addition to the poem "Jüdischer Stamm" by Joseph ben Judah Heilbronn.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 563.

G. I. BER.

**BERGEL (BERGL), JOSEPH:** Hungarian physician and author; born Sept. 2, 1802, at Prossnitz, died 1885 at Kaposvar. He was well versed in rabbinical and modern Hebrew literature, and attempted to introduce a new meter into Hebrew poetry in a work he published under the title "Pirḥe Leshon 'Eber" (Hebrew songs), Gross-Kanizsa, 1873. In the German language he wrote: "Studien über die Naturwissenschaftlichen Kenntnisse der Talmudisten," Leipsic, 1880; "Die Eheverhältnisse der Alten Juden im Vergleich mit den Griechischen und Römischen," *ib.* 1881; "Der Himmel und Seine Wunder, eine Archäologische Studie nach Alten Jüdischen Mythografien," which was also published in Leipsic in the same year under the title "Mythologie der Alten Hebräer," 1882. His most important work is "Die Medizin der Talmudisten" (Leipsic and Berlin, 1885), with an appendix on anthropology as it is found in ancient Hebrew writings. These works are not very profound, but they bring together a certain amount of useful information. Bergel also wrote "Geschichte der Juden in Ungarn," published in 1879 in Hungarian and German.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*, v. 1, 2; Kayserling, *Jüdische Litteratur*, p. 131; *Revue Etudes Juives*, x. 266, 267; *Ha-Ẓefirah*, 1885, No. 12.

S. P. WI.

**BERGEL, YOM-ṬOB:** Merchant and communal worker of Gibraltar; born in 1812; died at Gibraltar Oct. 14, 1894. He was one of the wealthiest and most respected merchants of the Gibraltar Jewish community, and for thirty years held the position of president of the Hebrew community. He rendered many communal services; reorganized the Hebrew Poor Fund when it was in a very precarious state; and as one of the trustees of the Jewish estates in Gibraltar acquired, by his efforts, valuable possessions for the benefit of the poor among his coreligionists. Bergel was one of the first members of the Board of Sanitary Commission, a member of the Exchange Committee, and took an active part in the management of the Relief Fund at the time of the cholera epidemic in 1865.

BIBLIOGRAPHY: *Jewish Chronicle*, Oct. 26, 1894.

J. G. L.

**BERGER, EMILE DE:** Austrian oculist and medical author; born at Vienna Aug. 1, 1855. He received his education at the University of Vienna.

From 1882 to 1887 he was lecturer at the University of Gratz, and from 1890 to 1896 professor of ophthalmology at Paris. Berger, who, in 1882, was the inventor of an ophthalmoscope having an automatic action of two Rekoss disks, won the Prix Montyon in 1888, and the Prix Rémusat in 1892, for researches in this line of work. He was also the president of the ophthalmic congress held in Paris in 1894.

Berger is the author of: "Gehirn und Retina der Anthropoiden," 1878; "Der Hornhautspiegel," 1886; "Krankheiten der Keilbeinhöhle und des Siebbeinlabyrinthes," 1886; "Beiträge zur Anatomie des Auges," 1887; "Chirurgie des Sinus Sphenoidalis," 1890; "Les Maladies des Yeux dans Leurs Rapports avec la Pathologie Générale," 1892.

BIBLIOGRAPHY: *Revue Bibliographiques des Notabilités Françaises Contemporaines*, iii.

S. E. Ms.

**BERGER, ERNST:** Austrian painter; brother of the oculist Baron Emile Berger; born at Vienna Jan. 3, 1857; educated at the gymnasium, the commercial high school, and in 1874 at the Academy of Arts of his native town. Though intended by his father for a commercial career, he soon turned to the study of painting. He became the pupil of Professor Eisenmenger and the painter Hans Makart. Under the latter's direction Berger painted the pictures "Fondaco de' Turchi in Venedig," exhibited at the Vienna Künstlerhaus in 1882; "Burial of Sarah in the Cave of Machpelah"; and "Rebekah Leaving Her Father's House." Since 1882 Berger has lived and worked in Munich. His chief productions are "Traum vom Jungbrunnen," 1886, which obtained the silver medal at the Melbourne Exhibition, and "Altvenetianische Brunnenweihe," 1892.

Berger is also the author of "Beiträge zur Entwicklungs-Geschichte der Maltechnik," 1893–97; "Katechismus der Farbenlehre," 1898; and the articles "Van Eyck's Technik," in "Zeit. für Bildende Kunst," 1895, and "Pflege der Bilder in Gemäldegallerien," in "Kunst für Alle," x., etc.

BIBLIOGRAPHY: *Allgemeines Künstlerlexikon*, s.v.

S.

**BERGER, OSCAR:** German electrotherapist and medical author; born at Münsterberg, Silesia, Nov. 24, 1844; died at Ober-Salzbrunn, Silesia, July 19, 1885. He was educated at the gymnasium of his native town and at the universities of Berlin, Vienna, and Breslau, receiving his degree as doctor of medicine in 1867. In 1869 he engaged in practise as a physician in Breslau, making electrotherapy his specialty. In 1873 he became privat-docent at the University of Breslau, being the first at that institution to lecture on nervous diseases. Five years later he was elected assistant professor. In 1877 he was appointed chief consulting physician and medical inspector of the Breslau poorhouse.

Berger made a special study of neuralgia of the joints, of the relation of neuralgia to diabetes and nephritis, of neuralgia of the face and of the genitals, of the relation of syphilis to tabes, and (with Heidenheim) of hypnotism.

A very prolific writer, he contributed many articles on neurology and electrotherapy to technical journals, and was one of the editors of the "Neurologisches Centralblatt." For Eulenburg's "Encyklopädie der Gesammten Heilkunde" he also wrote many articles, including "Epilepsie," "Beschäftigungsneurosen," "Paralysis Agitans," "Tetanie," etc. His best-known works are "Die Lähmung des Nervus Thoracicus Longus," Breslau, 1873; and "Zur Lokalisation der Corticalen Sehsphäre beim Menschen," Breslau, 1885.

BIBLIOGRAPHY: Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**BERGÈR, PHILIPPE:** Christian professor of Hebrew; member of the Académie des Inscriptions et Belles-Lettres; born at Beaucourt, Haut-Rhin, September, 1846; brother of Samuel Bergèr. Graduating at the University of Strasburg, he settled in Paris, where he became professor of Hebrew in the Faculté de Théologie Protestante (now a part of the University of Paris), and sublibrarian of the Institut de France.

Disciple and intimate friend of Renan, whom he succeeded in the chair of Hebrew at the Collège de France, Bergèr devoted himself to the study of Semitic epigraphy, for which his friend and master had a predilection. He collaborated in the redaction of the "Corpus Inscriptionum Semiticarum," published by the Académie.

Among Bergèr's numerous writings two are of special interest for Jewish scholars: (1) "L'Ecriture des Inscriptions Sémitiques," Paris, 1880; and (2) "Essai sur la Signification Historique des Noms des Patriarches Hébreux," Paris, 1887.

BIBLIOGRAPHY: *La Grande Encyclopédie*, vi. 306.

T. I. Br.

**BERGÈR, SAMUEL:** French professor of Protestant theology; secretary and librarian of the Faculté de Théologie Protestante, Paris; born at Beaucourt, Haut-Rhin, May 2, 1843; brother of Philippe Bergèr. He attended the lectures on literature at the Sorbonne, and studied theology at the University of Strasburg, whence he graduated. Among Bergèr's writings the following are interesting for the study of the Bible: (1) "La Bible au XVI. Siècle; Etude sur l'Origine de la Critique," Paris, 1879; (2) "De Glossariis Biblicis Quibusdam Medii Ævi," Paris, 1879; (3) "La Bible Française au Moyen Age; Etudes sur les Anciennes Versions de la Bible Ecrites en Prose de la Langue d'Oïl," Paris, 1884; (4) "Histoire de la Vulgata," Paris, 1893.

BIBLIOGRAPHY: *La Grande Encyclopédie*, vi. 306.

T. I. Br.

**BERGSON, MICHAEL:** Musician; born in Warsaw 1818; died at London March 9, 1898. He was a member of an eminent Jewish family of Warsaw, with which city he always preserved connection. Early in life he became a pupil of Chopin, and afterward settled in Geneva, where he became professor and later on principal of the Conservatoire de Musique. Professor Bergson resided for the greater part of his working life in Switzerland, and in the principal cities of France and Italy; but the last twenty-five years of his life he spent in London. He was, as a pianist, one of the personal inheritors of the Chopin tradition; but he also attained to some distinction as a composer, many of his productions

exhibiting inventive power, taste, and charm. He wrote two operas: "Louisa de Montfort" and "Salvator Rosa." Among his many hundreds of songs, the "Two Hearts," the "Better World," and the "Sérénade Moresque," as well as the clever pianoforte sketch, "A Storm on the Lagoons," were very widely known and admired. His more technical productions, too, have received much commendation, especially the "Douze Grandes Etudes," op. 62, and the "Ecole du Mécanisme," op. 65. Mention should also be made of his "Flute Sonata," of his "Concert Symphonique," and his "Polonaise Héroïque." One of his best-known pieces is the "Scena ed Aria" for clarinet, played by military bands throughout the world.

Bibliography: *Jewish Chronicle* and *Jewish World*, March 18, 1898.

J. G. L.

**BERGTHEIL, JONAS:** Pioneer of Natal, South Africa; born in England about 1815; died 1902; emigrated to South Africa about 1844, at a time when the resources of the country were scarcely known, and the mode of living extremely primitive. Settling among the Boers as a farmer, Bergtheil was treated by them with religious tolerance. He served in their government as a member of the Legislative Council from 1855 for eleven years, being four times reelected and resigning office only on his return to England in 1866. During a visit to England in 1847, he advocated, unsuccessfully, emigration to the Cape; then, passing to Germany, his arguments were more successful, and he took with him forty families, who founded a settlement in "New Germany," which trained some excellent colonists. Bergtheil was a large landowner in Cape Colony, possessing at one time nearly 200,000 acres, when land was estimated at the rate of threepence an acre.

Returning to England in 1866, Bergtheil identified himself with the communal institutions in London, serving as warden of the Bayswater Synagogue and as president of the Bayswater Jewish schools, retiring from the latter in 1900.

Bibliography: *Jewish Chronicle*, Sept. 7, 1900.

J. G. L.

**BERIAH: 1.** A son of Asher, representing, however, not an individual, but a clan (Gen. xlvi. 17; Num. xxvi. 44, 46). A member of the clan was called a **Beriite** (Num. xxvi. 44). The name is also found in the genealogical list, I Chron. vii. 30, 31.

**2.** A clan of Benjamin (I Chron. viii. 13).

**3.** A clan of Ephraim (I Chron. vii. 21–23). The chronicler here adds an explanation of the name, "because it went evil with his [father's] house." It has been supposed by some (Bertheau, Commentary, *ad loc.*) that Nos. 2 and 3 are identical, and that Beriah of Benjamin was associated with Ephraim because of its services to that tribe.

**4.** A Levite of the Gershon line (I Chron. xxiii. 10, 11).

G. G. B. L.

**BERIAH,** or **'OLAM HA-BERIAH** (the World of Creation): Cabalistic expression for the second of the four celestial worlds of the Cabala, intermediate between the World of Emanation (Aẓilut) and the World of Formation (Yeẓirah), the third world, that of the angels. It is, accordingly, of the purest essence and without admixture of matter.

Bibliography: Joel, *Die Religionsphilosophie des Sohar*, pp. 204, 278 *et seq.*

K.

**BERIT MILAH.** See Circumcision.

**BERḲAMANI** or **BARḲAMANI** (ברקמאני) **IBN ABU AL-ḤASAN** (called **Al-Isra'ili al-Iskandari**): Physician and author; lived probably in the first half of the thirteenth century, and wrote for an emir (Manṣur?) a treatise on hygiene in ten chapters, called in the preface: אלמקאלה אלמחסניה פי חפט אלצחה אלבדניה. There is a copy of this medical work in manuscript in the Imperial Library of Berlin, and Steinschneider has given an exhaustive description of it in his "Catalogue." Steinschneider rejects the identification of Berḳamani with one Jefet b. Sa'id of the twelfth century; though at one time he held him to be the probable author of a responsum (תשובה) in Codex Petersburg 625 (compare Neubauer, "Aus der Petersburger Bibliothek," 1866, pp. 25, 118, note xxi.). In the preface to this work it is stated that the treatise was compiled at the request of an Alexandrian statesman, whose name is conjectured to be either Al-Muḥsin or Al-Manṣur, and to whose personality reference is made on page 91b of the manuscript. The fact that he mentions no earlier author than Maimonides, whom he calls מוסי אלקרטבי (Moses of Cordova), makes the tentative date, above given, all the more probable. It would seem from his familiarity with medical literature that he was a physician.

Bibliography: Steinschneider, *Polemische und Apologetische Literatur*, pp. 90, 91, note 2, c., Leipsic, 1877; idem, *Hebr. Bibl.* xxi. 84, 85; idem, *Hebr. Uebers.* p. 942, note 264; *Verzeichniss der Hebräischen Handschriften [der Königlichen Bibliothek zu Berlin]*, ii. 102–104, 157; xiii. No. 250.

G. G. A. K.

**BERKO, JOSSELEWICZ.** See Berek, Joselovich.

**BERKOVITS, LAJOS:** Hungarian violinist; born at Budapest in 1874. Here he passed through the schools and finished his musical education. He was graduated from the National Academy of Music, where his teachers were Jeno Hubay and David Popper. In 1895 he went to Paris, where he entered the celebrated Lamoureux orchestra as first violinist, in which capacity he made a tour through England. As a soloist his appearances were frequent and invariably successful. In 1896 he received an engagement in the royal orchestra of the opera at Budapest, and he is still a member of that body as well as of the well-known Grünfeld quartet.

Bibliography: *Pallas Lexikon*; *Pester Lloyd*, 1896.

S. M. W.

**BERKOWICZ, JOSEF:** Officer in the Polish army; son of Colonel Berek (Berko). He took part in the battle of Kock, in 1809, in which his father was killed. When he quitted the military service in 1815, he was appointed forester of the government forests of Troki, and in 1826 chief forester of the district of Bielsk.

During the Polish revolution of 1830 Berkowicz served under General Rozycky as chief of squadron

of the Fifth Regiment, and at the end of the war he removed to Besançon, France. Soon after he settled permanently in England, where he wrote his novel, "Stanislaus, or the Polish Lancer in the Suite of Napoleon from the Island of Elba," which was published in 1846 by his family after his death. He left two sons, Leon and Josef, and his widow, who returned to France, where she died in poverty.

BIBLIOGRAPHY: A. Kraushar, *Biografja Berka i Jego Syna*, in *Swiec*, 1889; S. Orgelbrand, *Encyclopedja Powszechna*, Warsaw, 1898, ii., *s.v.*

H. R.

**BERKOWITZ, BENZION JUDAH BEN ELIAHU:** Russian Hebrew scholar; born July 23, 1803; died at Wilna May 11, 1879. He is the author of the following works devoted to the study of the Targum Onkelos: (1) "'Oteh Or," Wilna, 1843; (2) "Leḥem we-Simlah," 2 vols., *ib.* 1850–55; (3) "Ḥalifot Semalot," supplement to vol. ii., *ib.* 1874; (4) "Abne Zion," *ib.* 1877, addenda to Nathan Adler's commentary on Onkelos.

Berkowitz's contributions to the study of the Onkelos are very valuable, their merit being acknowledged by such scholars as Berliner and other specialists on the Targum. He also contributed to the Hebrew periodicals "Pirḥe Ẓafon," "Ha-Karmel," "Oẓar Ḥokmah," and "Ha-Maggid."

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 174; Berliner, *Targum Onkelos*, p. 197; H. N. Steinschneider, *'Ir Wilna*.

L. G. H. R.

**BERKOWITZ, HENRY:** Russian-English educator; born at Warsaw in 1816; died in Gravesend April 5, 1891. He came to London in 1841, and attracting the notice of Chief Rabbi Adler, he was made a member of the latter's household. He afterward opened a school at Gravesend, and by his energy and zeal gradually obtained for it an established position and reputation. Among his scholars were numbered some of the most prominent men in the community. Berkowitz was held in high esteem in non-Jewish circles in Gravesend, made friends among all classes and creeds, and local honors were bestowed on him in abundance, among them that of justice of the peace, until, in 1887, he was elected mayor of Gravesend. He was concerned in almost every philanthropic movement of the town.

BIBLIOGRAPHY: *Jewish Chronicle*, April, 1891.

J. G. L.

**BERKOWITZ, HENRY:** American rabbi; born at Pittsburg, Pa., March 18, 1857. He was educated at the Central High School of his native city, at Cornell University, and at the Hebrew Union College of Cincinnati, O. Berkowitz has held the position of rabbi of the Sha'are Shamayim congregation in Mobile, Ala., 1883–88; of the B'nai Jehuda congregation in Kansas City, Mo., 1888–92; and of the Rodeph Shalom congregation, Philadelphia, Pa., since 1892. He is the founder and chancellor of the JEWISH CHAUTAUQUA SOCIETY since 1893, one of the board of governors of the Hebrew Union College, and a member of the publication committee of the Jewish Publication Society. He is a member of the first or pioneer class of Jewish ministers that graduated from the Hebrew Union College. The published works of Berkowitz are as follows: "Bible Ethics," 1883; "First Union Hebrew Reader" and "Second Union Hebrew Reader," 1883; "Judaism and the Social Question," 1888; "The Pulpit Message," 1892; "The Open Bible," 1896—a guide to a choice of reading from the Old Testament, taking account of the critical standpoint; "Kiddush: Sabbath Sentiment in the Home," illustrated, 1898. Berkowitz has contributed many papers to various Jewish and secular journals.

A. S.

**BERLIJN, ANTON (ARON WOLF):** Conductor and composer; born at Amsterdam May 21, 1817; died there Jan. 16, 1870. He wrote nine operas, seven ballets, an oratorio ("Moses auf Nebo"), a symphony, a cantata, a mass, several overtures, chamber-music, etc. Of these his symphony, performed by Spohr at Cassel, 1857, is undoubtedly his best work. Berlijn was a skilful contrapuntist, and his compositions are distinguished by grace and brilliancy, though their popularity was confined principally to Holland.

During his long service as conductor at the Royal Theater at Amsterdam, he was held in high regard by the king, who in 1860 bestowed upon him the decoration of the order of merit of the king of Holland. In addition to this he received the gold medal for merit of the king of the Belgians (1845), and similar decorations from the kings of Denmark (1845), Greece (1846), and Sweden (1848), the emperor of Austria (1848), Prince Frederick of the Netherlands (1858), and the grand dukes of Saxe-Coburg (1864) and Nassau. Berlijn was also a member of the St. Cecilia Society of Rome, of the Archeological Society of Athens, etc.

BIBLIOGRAPHY: Baker, *Dict. of Musicians*, New York, 1900; Mendel, *Musikalisches Konversations-Lexikon*.

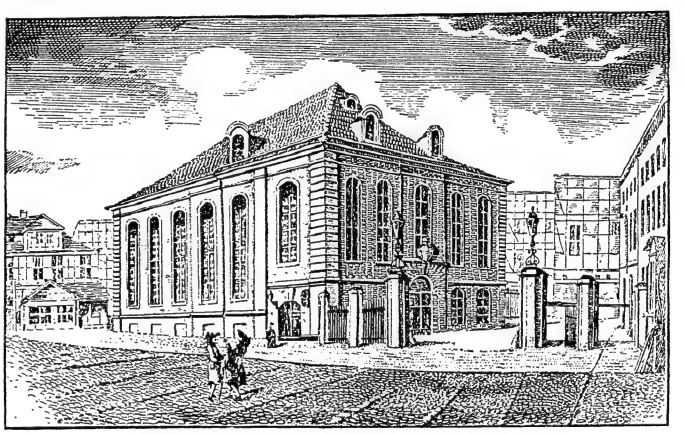
S. J. So.

**BERLIN:** Capital of Prussia and of the German empire. Though mentioned as early as the year 1225, it was an unimportant place during the whole of the Middle Ages. Not much is known of the Jews there during that period, yet there is enough to show that they shared the same fate as their coreligionists of that time in other cities and countries. At the beginning of the fourteenth century the "Reichsgräfin" (countess of the empire) Agnes presented the Jews of Berlin to the magistrate. They were expelled during the Black Death, and their synagogue was given to a Christian citizen (1350); but in accordance with the spirit of the Middle Ages they were allowed to return in 1354. They were not, however, permitted to have a public synagogue, but had to content themselves for a number of years with worshiping in private houses. There is no further mention of the Jews until the beginning of the sixteenth century. In 1509 the Jews of the neighboring Bernau were accused of desecrating the host, and thirty-eight of them, alleged to have committed the crime, were publicly burned by order of the elector Joachim I. (July 19, 1510). Only two accepted baptism, and these were beheaded, the sentence of death at the stake having been commuted to this as "an act of grace." As the usual consequence of such occurrences, the Jews generally were expelled: but they apparently were received again within a very short time, for in the fourth decade

of that century the magistrate again complained of them. About the same time, the court Jew Lippold, favorite of the elector Joachim II., became especially important, he having been entrusted by the latter with the superintendence of all Jewish affairs. When Joachim died suddenly (1571), his successor, Johann Georg, accused Lippold of having murdered the elector. Lippold's admissions on the rack, and the books on magic found in his possession, furnished to his enemies sufficient evidence to procure his condemnation and execution (Jan. 28, 1573). Again an expulsion of the Jews followed.

The real history of the Jewish community of Berlin does not begin until the year 1671. When the Jews were expelled (1670) from Vienna, under Emperor Leopold I., the great elector, who previously had shown his unprejudiced attitude toward the Jews by admitting two Jewish students to the University of Frankfort-on-the-Oder (see Tobias Moserides), signified his willingness to receive a number of Jewish families into his dominions, and ordered his resident at Vienna, Andreas Neumann, to open negotiations with the Jews of that city. The edict of admission was published May 21, 1671. The emigrants could freely engage in commerce; but usury was forbidden. They were exempt from tolls in traveling, but had to pay a yearly protection tax of eight thalers per family, and one gold florin for every marriage. In civil cases they were to be judged by the mayor, in criminal cases by the elector. They were not permitted to have a public synagogue. These privileges were at first granted for a period of twenty years. A few months later the Austrian fugitives arrived at Berlin and went to their quarters near the city walls. As the court Jew Israel Aaron was afraid of the competition of the immigrants, he succeeded in having a decree issued, Sept. 6, 1671, under which no Jews would be received in Berlin except after a careful investigation into their financial condition. Instead of the anticipated number of letters of protection, one common writ of privileges was issued to the Veit and Riess families, in which they were expressly forbidden to compete with Aaron. That day (Sept. 10, 1671) is the birthday of the Jewish community of Berlin. In 1672 a cemetery was bought for the new community, and in 1676 a burial society was founded under the name "Gemiluss Chassodim."

**The Great Elector.**



Exterior of the Old Synagogue, Berlin.
(After an engraving.)

The fear of competition forced the new immigrants to protect themselves against the influx of other Jews, whom they attempted to keep away by threats of excommunication. Though they were forbidden to put this measure into force, the authorities agreed to come to them for information concerning every new immigrant, the signers to such a reference being then held responsible for the person named. This measure did not prevent many "unvergleitete Juden" (Jews having no "Geleitsbrief," or residence permit) from entering Berlin surreptitiously, thus furnishing cause for endless legislation in the electorate of Brandenburg; and the evil was not wholly remedied even by stringent measures. The great elector faithfully kept his promise to protect the Jews. On Jan. 3, 1676, a decree was issued in which occurred the following: "die Juden in Berlin in ihren Freyheiten und Privilegien nicht zu turbiren, noch zu kränken, sondern sie vielmehr dabey gebürend zu schützen" (not to disturb or worry the Jews of Berlin in their grants and privileges, but to protect them properly). But when, nine years later, an accuser, Bendix Levi, rose out of the midst of the Jews themselves, making the most violent accusations against them, he gained the ear of the great elector, who ordered that every Jew should give bonds to the amount of 1,000 thalers (Sept. 8, 1685).

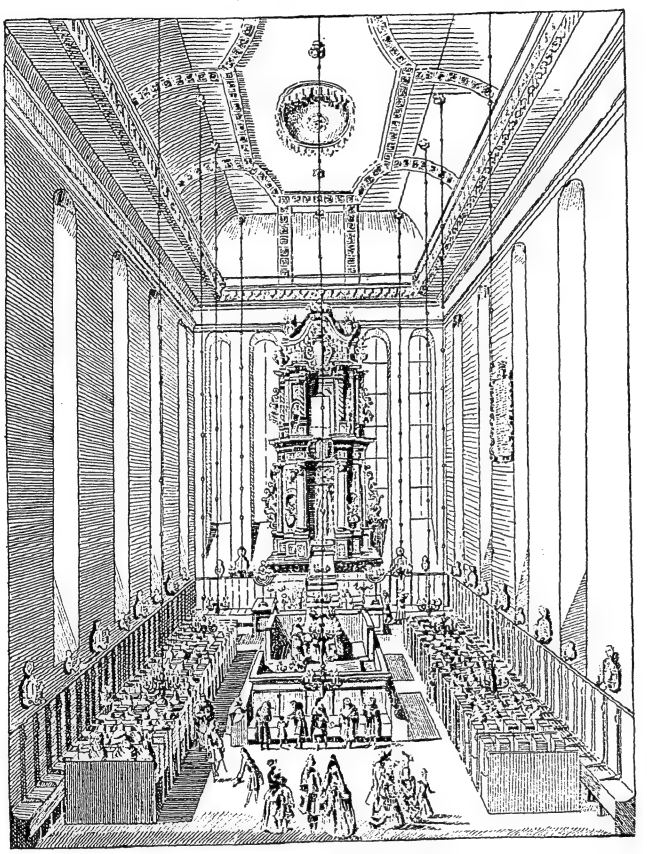
**Privileges Granted.**

The great elector died in 1688, and was succeeded by the elector Frederick III., who became king of Prussia Jan. 18, 1701. Even in swearing to the coronation oath the council brought up complaints against the Jews. As the twenty years for which the privileges of 1671 were granted were drawing to a close, Frederick instituted a commission to examine the letters of protection (May, 1688), before which every Jew had to appear, and to receive confirmation of his privileges on payment of a certain tax. Most stringent measures were taken against the "unvergleitete Juden," but all to no avail. A special commission was instituted to determine the rights of the Jews (Jan. 24, 1700). The number of Jewish families for the whole electorate was fixed at fifty. Instead of the personal protection-tax (eight thalers), the whole community was taxed in a yearly sum of 3,000 thalers; and a poll-tax was instituted. Another decree was issued (Dec. 7, 1700), which revoked the poll-tax, fixed the protection-money at 1,000 ducats, and placed some restrictions upon commerce. At the request of the shopkeepers'

gild, for instance, Jews were forbidden to keep public shops and stalls. A report on the execution of this measure, however, says: "Ist leyder nicht ein Buchstabe von dieser heylsamen Verordnung in Acht genommen worden" (Unfortunately not a jot of this wholesome measure received any heed). Other restrictions followed. Peddling had been forbidden (Aug. 17, 1692), and now also living in villages (Oct. 16, 1706).

Aversion to the Jews began to show itself also in other matters. Franz Wentzel brought forward the accusation that the Jews during the 'ALENU prayer jumped up and spat in derision of Jesus. In consequence a severe edict was issued against the prayer in September of the year 1700. An investigation was instituted, to which delegates of the Jews were called, and as a result there was issued, Aug. 28, 1703, the "Edict wegen des Judengebeths 'Alenu, und das sie einige Worte auslassen, nicht ausspeyen, noch darbey hinwegspringen sollen" (Edict concerning the Jews' prayer 'Alenu, and that they shall leave out some words, shall not spit nor jump up during its recital). This decree was often renewed. According to it the prayer was allowed only to be said in the synagogue and in a loud voice; and a Christian official was appointed to see that this injunction was carried out. It was only after many years that the degree was revoked, at the instance of Moses Mendelssohn. About the same time appeared Johann Andreas Eisenmenger's book, "Das Entdeckte Judenthum" (Frankfort-on-the-Main, 1700). Owing to the efforts of the Jews the book was forbidden by Emperor Leopold I., and continued under that ban, in spite of the repeated objections of the Prussian king Frederick I., who thereupon had it reprinted at Berlin in 1711.

**'Alenu Prayer.**

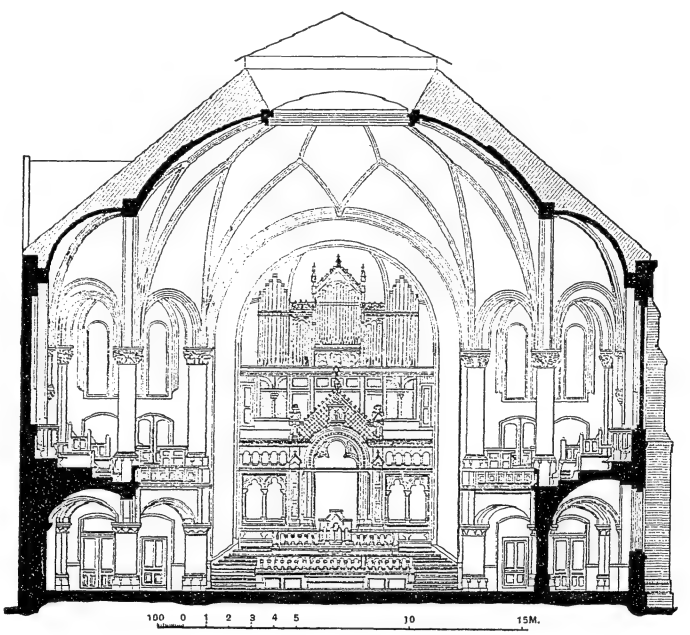


Interior of the Old Synagogue, Berlin.
(After an engraving.)

In 1708 a standing commission (which had charge of Jewish affairs until 1750) was instituted, the Jews themselves taking only a very small part in their own government. The "elders" — most of whom were chosen by the community for a period of three years, subject to confirmation by the government, though some were nominated for life — supervised mainly the collection of the taxes and the carrying out of the regulations pertaining thereto. Among the elders at the beginning of the eighteenth century were Jost Liebmann and Marcus Magnus. Personal enmity between these two grew into a communal quarrel which divided the Jews into two camps and was attended with dire results. Liebmann, who married the widow of Israel Aaron, succeeded the latter in his position at court also, and acquired a large fortune by furnishing diamonds. After Aaron's death the appointment was conferred upon his widow. She gained the favor of the king, who placed her in a position entirely independent of the Jewish community, signifying his esteem by presenting her with a gold chain. While, however, the Liebmann family enjoyed the favor of the king, Magnus was the special favorite of the crown prince. The latent disharmony between the two families became apparent at a trifling occurrence during worship, Marcus Magnus insisting that Liebmann had offended him. A bitter lawsuit resulted which lasted for two years, and was ended only by a royal order (May 7, 1710) commanding both parties, under pain of heavy punishment, to meet henceforth peacefully and quietly ("bey Vermeidung ernster Bestrafung hinführo friedtlich und ruhig sich zu begegnen"). The quarrel, however, soon became a communal matter, occasion for dispute being found in the conditions of worship. It has already been mentioned that the Jews had never been permitted to have a public synagogue, the services being held in private houses. One of these was in the house of Veit and Riess. But Liebmann also insisted on having a synagogue and a bet ha-midrash; and his nephew and son-in-law, Aaron Benjamin Wolf, was

**Family Quarrels.**

appointed rabbi. In 1684 Liebmann's synagogue was declared to be the only official one. Nevertheless, the synagogue of Veit and Riess continued, and in 1694 was even officially recognized. In order to prevent the undesirable consequences of such a split, and more especially to injure Liebmann's widow, Marcus Magnus insisted on the necessity of a common public synagogue. The widow of course objected; but, in spite of her protests and of all the quarrels and intrigues of both parties, it was resolved to build the synagogue; and the corner-stone—in a cavity of which was placed a prayer for the royal family, enclosed in a small copper box—was laid Iyar 3, 5472 (May 9, 1712). On New-Year's Day, 1714, the synagogue was solemnly dedicated in the presence of the king and his court; and for many years thereafter it was considered the most beautiful building of its kind in Europe.



Plan of the Interior of the Synagogue in Lindenstrasse, Berlin.

Under the new king, Frederick William I., internal improvement in communal affairs kept pace with external betterment. On May 20, 1714, the king issued a decree, for which the Jews paid 8,000 thalers, revoking that of 1700. The Jews were again permitted to keep public shops and to ask a higher rate of interest; and it was made easier for them to engage in trade. Each privilege was extended to the first child; for the second and third a certain sum had to be paid according to the financial ability of the parents. The merchant gild protested as usual against the amelioration of the condition of the Jews. A new commission, which was instituted Nov. 29, 1717, tried to introduce some restrictions, among them the prohibition against keeping public shops. As the Jews protested, these restrictions were not carried into effect, and the commission was dissolved. Thereupon the merchant gild of Berlin revenged itself by introducing into its by-laws of 1716 the following malicious paragraph: "Alldieweil die Kauffmannsgülde aus ehrlichen und redlichen Leuten zusammengesetzet, also soll kein Jude, strafbarer Todtschläger, Gotteslästerer, Mörder, Dieb, Ehebrecher, Meineidiger, oder der sonst mit öffentlichen groben Lastern und Sünden beflecket und behaftet, in unserer Gülde nicht gelitten, sondern davon gänzlich ausgeschlossen sein und bleiben" (Since the merchant gild is composed of honest, upright people, therefore no Jew, punishable homicide, blasphemer, murderer, thief, adulterer, perjurer, or any one else who is otherwise spotted and stained with manifest heinous vices and sins, shall be suffered in our gild, but shall be and remain entirely excluded). In 1721 a curious occurrence roused the especial anger of the king against the Jews. In that year the purveyor for the royal mint, Levin Veit, who had been considered a very rich man, died, leaving not only no property whatever, but a debt of 100,000 thalers to the royal mint. The king held the whole Jewish community of Berlin responsible for the disappearance of the money, and revenged himself in a very peculiar way. On Aug. 15 all the Jews of Berlin were summoned to the synagogue, which was surrounded by soldiers, and were placed under the ban by the officiating rabbi, Michael Ḥasid, in presence of the court preacher Jablonsky.

**Under Frederick William I.**

On March 16, 1722 (and in a revised form on Feb. 18, 1723), the new "Aeltestenreglement" (Constitution of the Jewish Community) was issued, which was intended to do away with the evils that had become apparent in the administration of the community, and which, in order to be brought home more thoroughly, was to be read every year in the synagogue. Under this constitution the administration consisted of two permanent chief elders, five elders, four treasurers, and four superintendents of the poor, and assistants; new officers were to be elected every three years by seven men chosen by lot from among the community. The committee were to meet every week in the room of the elders, and to keep the minutes of their proceedings; resolutions, passed by them, becoming law by a majority vote. The exclusion of a member of the community from the Passover was made dependent on the unanimous vote of the committee; the ban could be pronounced only with the consent of the rabbi; and both of these measures were to be subject to ratification by the Jews' commission. The elders were held responsible with their own money for the proper collection of the taxes, but could proceed against delinquent payers. Every year the entire board had to

report to a committee of five chosen by the community. The college of rabbis was to consist of a chief rabbi, with the title אב בית דין, a vice-rabbi (ראש בית דין), and two or three assessors. Other taxes were soon added to the existing ones; *e.g.*, on pawnshops, and calendar money for the Royal Society of Science, and marriage licenses. The income from the last was paid into the treasury from which enlisted men received their pay, and its amount (4,800 thalers a year) soon became a permanent tax upon the whole community. A new decree was contemplated in 1727, to contain various restrictions on trade and commerce; but as the Jews protested against it, it was abandoned. After lengthy discussions with them there appeared, Sept. 29, 1730, the "Generalprivilegium und Reglement, wie es wegen der Juden in seiner Königlichen Majestät Landen zu halten" (General privilege and regulations to be observed concerning the Jews in his Majesty's dominions). The number of Jewish families in Berlin was limited to 120, but they soon numbered 180. A royal order that appeared suddenly, April 26, 1737, commanded the families in excess to depart; the king insisting on the measure in spite of all the protests of the unfortunate ones and of some of the authorities. He even declared that he would rather lose the remaining Jewish families together with their yearly tax of 20,000 thalers than permit the ruinous oppression of his subjects.

**"General-privilegium," 1730.**

The precarious condition of the Jews appeared also in other directions. When the soldiers complained of the filthy barracks that had been assigned to them, the Jews were forced to give up to them their own rented houses and to move into the barracks at a rental arbitrarily fixed by the authorities (Oct., 1737). In the same year the electoral chamber passed new regulations for the Jews of Berlin, which contained more stringent measures, having in view the gradual diminution and ultimate extinction of the community; the death of Frederick William I. (May 31, 1740) prevented their being put into execution.

The condition of the Jews was not improved under his successor, Frederick the Great (1740–86); indeed, in many respects it grew worse. The "philosopher on the throne" showed, even then, that a philosophical and liberal view of the world is not a sufficient protection against prejudice, when Jews are in question. In 1747 he limited the right of residence to one child of every family, and decreed that every Jew who became bankrupt should lose his right to protection. An attempt to determine the rights of the Jews in general was undertaken on the advice of the fiscal-general Uhden. The Jews were divided into "ordinary" and "extraordinary" Jews. The former after death could be succeeded in their rights and privileges by their first-born child (either son or daughter); the remaining children, like the extraordinary Jews in general, enjoying the right of protection for themselves only, and being prohibited from registering their children. A law was passed embodying these conditions, but when it was about to go into effect (1750), the Jews, dissatisfied with it, and fearing that the restrictions therein contained would ruin their credit with other countries, prayed that it might not be made public; and in fact it was not published until six years later.

**Frederick the Great.**

In order to stimulate manufacturing in his dominions, Frederick the Great tried by various and even forcible means to press the Jews into the industries. As he disliked any increase of the Jews, either by birth or by immigration, he decreed (Oct. 29, 1757) that no Jews should receive new privileges, unless they promised to start factories. On the same condition they were each permitted to register an additional child. In general, the king looked upon the Jews merely as a source of income, and imposed taxes in various ways. For instance, they had to furnish silver amounting to 8,100 marks a year; and the protection-money was increased from 15,000 to 25,000 thalers. More curious still was the so-called porcelain-tax, which obliged every Jew, when applying for any concession, to buy a certain amount of porcelain in the royal porcelain-factory, and to sell it beyond the frontier. As the cost of transportation was very large compared with the value of the goods, such transactions involved considerable loss. The king was especially strict in carrying out the principle of communal responsibility, holding the elders pecuniarily liable for any theft committed by a member of the community. The first case of this kind occurred in 1769, when the king decided that the law must be upheld, in spite of the protests of the elders and the entreaty of the directory-general ("Generaldirectorium"). In 1784 this communal responsibility of the elders was extended to cases of bankruptcy of members of the community. Thus the philosophic king endeavored by extreme measures to turn the Jews of his country into pariahs.

While these medieval measures still fettered the Jews externally, a movement was in progress that in an incredibly short time was to change their whole life and character and to prove once more that in the history of the Jews spiritual influences are more potent than brute force. Their regeneration came through German literature, which at that time began to flourish anew. In spite of its seclusion the Jewish ghetto also felt the breath of the fresh currents that revivified the intellectual life of Germany. Even before Mendelssohn, Aaron Salomon Gumpertz appeared, devoting himself to the sciences, and being one of the first Jews to receive a doctor's degree. But the real representative of this period is Moses Mendelssohn (1729–86). He modestly sought admission at the gates of Berlin as a poor "Talmud baḥur," and within a short time counted the whole of the cultivated classes of Germany among his readers. His translation of the Bible, together with the regenerated Hebrew literature, was pressed into the service of the new illumination. Actuated by the same spirit, David Friedländer and Isaac Daniel Itzig founded a free school, under the name חנוך נערים, and, in connection with it, a Hebrew printing-establishment and book-store.

**Moses Mendelssohn.**

German Judaism was entirely transformed as if by magic. Not so long before, a Jew who had dared to trim his beard had, at the instigation of an

eminent member of the community, been commanded by a direct order of the cabinet to spare his locks; and the progenitor of the Bleichröder family had been driven from Berlin because a German book had been found in his possession. Now, the Jews were in the front rank of the promoters of German culture. The Berlin physician Marcus Herz was an eager apostle of the philosophy of his teacher Kant, with whom he stood in close personal relations; and the lectures on physics, which he delivered at his house, were attended by the minister Zedlitz, and even by the crown prince. The salon of his wife, Henriette Herz, became the center of attraction for the most brilliant people of Germany, and for many of those of other continental countries. With the increase of enthusiasm for German culture, the indifference to and neglect of the religion of the Fathers increased also. While Mendelssohn himself and his circle still clung to their Judaism, even in the midst of the new movement, the younger generation tried to get rid of it as quickly as possible. More than one-half of the Berlin community is reported to have been baptized within a short time. The elders strove in vain to stem this flight from Judaism by a law, which they were instrumental in having passed, to the effect that servants and children could be baptized only after producing the certified permission of their masters and parents respectively, and that strangers must be taken to their native places for the ceremony.

**Relaxation of Discipline.**

In 1792 the Gesellschaft der Freunde, an association of "the high-thinking and liberal against orthodoxy and immorality," was formed. In 1799 appeared the circular letter addressed to the "Very Reverend Chief Councilor of the Consistory and Provost [Probst] Teller at Berlin by some heads of families of the Jewish religion," in which the anonymous author (David Friedländer) signified willingness, in his own name and that of others, to be baptized, if they would not be obliged thereby to believe in the specifically Christian dogmas. Teller emphatically refused his request. The new generation was keenly sensitive to the lower civic status of the Jews. Hence all its efforts were united against the old general privilege, and in favor of emancipation, which had seemed to be more nearly within the reach of the Jews when Frederick William II. came to the throne (1786). The description of these efforts belongs to the history of the Prussian Jews. It is sufficient to mention here that the Jews of Berlin, with David Friedländer at their head, were among the pioneers in that movement; and they found a ready advocate of their efforts in the prime minister Hardenberg, who came into office June 6, 1810. The edict of March 11, 1812, conferred citizenship upon the Jews living in Prussia and enjoying any concessions, and made them subject to military service. On March 18 the Jews sent to the king a letter of thanks which was signed by the elders David Hirsch, Bendix, Friedländer, and Gumpertz.

**Edict of March 11, 1812.**

But this by no means ended the struggle; for even the rights previously granted were either curtailed or revoked, and new restrictions were introduced. In spite of their sacrifices and the patriotism displayed by them during the wars of liberation, the Jews were thwarted in various ways. A strong anti-Jewish movement appeared also in the literature of the time. In 1824 the newly instituted provincial estates convened and took up the question of the position of the Jews, the estates of Brandenburg and of some of the other provinces being in favor of restricting their rights. The memorial which the elders presented to the Ministry of the Interior received no answer. Thus all efforts had again to be united in the struggle to obtain justice. The battle was waged more or less successfully, and ended finally in favor of the Jews, when the year 1848 brought the proclamation that all Prussians were equal before the law.

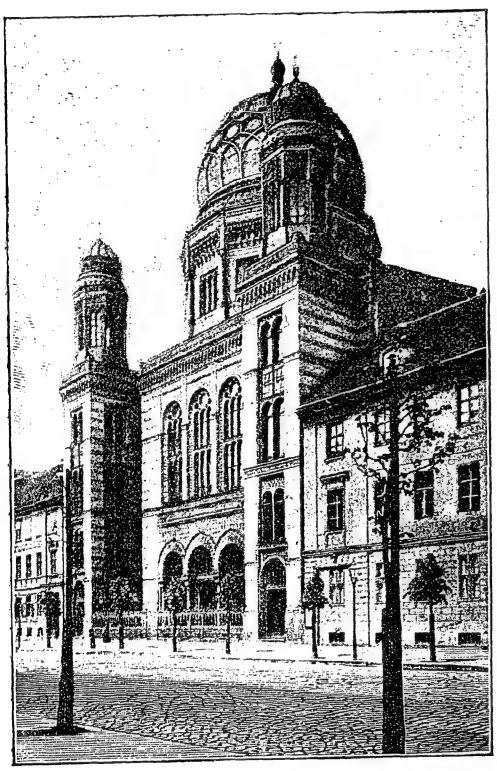
During those years of conflict the intellectual life of the Jews was not neglected. In 1819 the Verein für Kultur und Wissenschaft der Juden was founded by Gans, Moser, and Zunz, Heine also belonging to it. The periodical of the society appeared in 1823, edited by Zunz. But the society was dissolved in the following year, owing to the indifference of the members; and its founder, Gans, together with many members, soon thereafter renounced Judaism.

**Striving After Culture.**

The only remnant of this vain attempt was the "Science of Judaism," which, represented by Zunz, promised a rich harvest for the future. The education of the Jewish youth in accordance with the new spirit received especial attention. Aside from the free school, of which Bendavid became the director in 1806, a private school, founded by Bock, was continued by Jost and S. Stern. In 1823 Zunz presented to the directors, in the name of the Verein für Kultur und Wissenschaft der Juden, a memorial advocating a reform. A commission, including Zunz, Moser, and Bendavid, was instituted for the purpose of organizing a communal school. On Oct. 3, 1825, was laid the corner-stone of a building which on Jan. 3 following was opened as a public school of four classes, under the direction of Zunz. In 1835 a school for girls was organized upon similar lines. In 1856 a religious school was founded. Training-schools for teachers were also organized. In 1840 a seminary for teachers was opened under the direction of Zunz; but it was closed nine years later by the elders. In 1858 a training-school for teachers was established under the rectorship of Horwitz.

Philanthropy also received the attention of the community. In 1804 the Brüderverein, a society for the relief of unmarried merchants, was founded. Several of the older relief societies still existed, as that for dowries (since 1721; the new by-laws being drafted by Mendelssohn); for circumcision (1715); for sick relief (1703); for burial (1672; see above); also an asylum for the aged (1828). In 1838 the community instituted a commission for the purpose of supervising the relief given to the poor, who had greatly increased since 1812. In 1833 the Baruch-Auerbach orphan asylum for boys was founded; ten years later the asylum for girls; in 1836 the institute for orphans in memory of Moses Mendelssohn; and in 1858 the hospital. For other institutions see list below.

The chief place in the inner development of the community is occupied by the struggle for ritual reform, in which both parties engaged with great bitterness. Shortly after the edict of 1812 Friedländer issued a pamphlet demanding reforms in the religious services, and sent it to the king, who gave an unfavorable answer, although the prime minister Hardenberg advocated Friedländer's propositions. The reforms were soon carried into effect, however; for the wealthy Jacob Herz Beer (the father of Meyerbeer) organized private services according to the new principles, at which Zunz also officiated as preacher. Israel Jacobsohn, the former president of the Westphalian consistory, imitating Beer's example, preached himself, and confirmed his son (Pentecost, 1815). But in 1817 there appeared a royal order which, falling back on the old "Generalprivilegium," commanded the closing of private synagogues. As the public synagogue was in need of repair, the temple of Beer was designated as a temporary synagogue. The Orthodox members, headed by their rabbi, Meyer Simon Weyl, protested against the order, and continued to worship in the half-completed synagogue. The government now decreed that the ancient Hebrew service should be followed by German prayers and a sermon in German; but at the instance of the Orthodox members a new royal order was issued, Dec. 9, 1823, to the effect "that the religious services of the Jews shall be held only in the present synagogue, and only according to the customary ritual, without the least innovation in the language or the ceremonial, the prayers and songs, entirely in accordance with the ancient custom." This regulation was so strictly carried out that when Rabbi Oettinger, at the dedication of the new cemetery in 1827, delivered an address in German, the police saw therein a forbidden innovation.



Synagogue on Oranienburgerstrasse, Berlin.
(From a photograph.)

**Struggle for Reform.**

Culture societies were organized in 1841 under the direction of Siegmund Stern, whose lectures in 1845 on the tasks of the Judaism of that time again stirred up the Reform movement. On March 10, 1845, a meeting was held under the leadership of Stern and A. Bernstein, which resolved "that rabbinic Judaism is on the whole and in its parts not in harmony with our scientific convictions and the demands of the present life." The Genossenschaft für Reform des Judenthums, founded in 1846, organized services under the leadership of its rabbi, Samuel Holdheim. These were held on Saturdays and Sundays (afterward only on Sundays), and their chief feature was the total exclusion of the Hebrew language. At present (1902) the chief community of Berlin supports, besides the above-mentioned Reform pulpit, five chief synagogues, two of which observe the old ritual and three a modernized one.

The matter of securing suitable rabbis was an especially difficult one, in view of the strong differences of opinion obtaining in the community. This became apparent soon after the death of Chief Rabbi Hirschel Levin in 1800; these differences then were so great that no chief rabbi could be agreed upon. A further attempt was made to fill the office, in 1842, when Zacharias Frankel was chosen. As he, however, declined the appointment, notwithstanding certain assurances from the minister Eichhorn, the office remained vacant. Hirschel Levin was succeeded by the assistant rabbi, Meyer Simon Weyl, who was given the title "Vice-Oberlandes-Rabbiner." After his death (1825) Jacob Joseph Oettinger (until 1860) and Elhanan Rosenstein (until 1866) were the acting rabbis, Michael Sachs being associated with them as assistant rabbi after Frankel had refused the chief rabbinate. After Sachs's death (1864) the controversy again broke out. Finally, in 1866 Joseph Aub was chosen, who in the same year consecrated the new synagogue and introduced a new order of prayers. In 1869 Abraham Geiger was chosen, together with Ungerleider as assistant rabbi. For incumbents of the rabbinate in 1901 see below.

It became necessary to change the administration of the community in accordance with the altered conditions. As early as 1793 a new constitution had been instituted, which, for the first time, did not proceed from the government, but was the result of the deliberations of a communal committee of fifteen. When the Jews' taxes were revoked by the edict of 1812, the duties of the elders were materially changed. As the government was slow to offer suggestions, the elders themselves went to work and drafted a set of rules for choosing the representatives. These were adopted May 20, 1849, by a vote of the community, and the election in accordance with the new statute was held June 24. The government, however, refused to recognize it, and

ordered a new election in accordance with the general regulations of 1750, which was held April 11, 1851. It was not till 1854 that the government recognized the new rules of 1849. On Feb. 23 of that year representatives were elected in accordance with those rules and were confirmed by the government. After much deliberation the "Statut für die Jüdische Gemeinde in Berlin" was determined upon (Aug. 31, 1860), which is still in force (1902). According to this statute the Jewish community of Berlin consists of all the Jews in that city and the neighboring places. The community is represented by a directorate and a college of representatives; the latter consisting of twenty-one members and fifteen substitutes, chosen every three years by a ballot of the whole community. The representatives choose the directorate, consisting of seven elders and three substitutes. The resolutions of the representatives are confirmed by the directorate. Differences are decided by a committee of the community or by the board of supervisors. Different branches of the administration are in the hands of special commissions, with a member of the directorate in the chair. The ministers, readers, and all officials who perform religious functions are chosen by a two-thirds majority of the representatives.

**The Rabbinate.**

Non-Jewish sources mention (1) a certain Cain (meaning probably "Ḥayyim") as the first rabbi of the mark of Brandenburg, under whom the Jews emigrated from Vienna. His privilege for the whole electorate was issued Feb. 20, 1672. He probably did not live at Berlin, but at some other town of the mark, perhaps at Landsberg-on-the-Warthe.

(2) Isaac Benjamin Wolf Liebmann succeeded Ḥayyim May 11, 1685. He lived at Landsberg-on-the-Warthe.

(3) Shemaiah, called Simon Berend, appointed Aug. 23, 1687. He lived at first at Frankfort-on-the-Oder, then in Berlin; died on the last day of the Passover, 5469 (April 2, 1709). He was a high Talmudic authority.

(4) Aaron Benjamin Wolf, son of Isaac Benjamin Wolf Liebmann, nephew and son-in-law of Jost Liebmann, 1709–21.

(5) Michael Ḥasid, appointed May 17, 1714, who also succeeded to the rabbinate of Frankfort after Aaron Benjamin Wolf's death. (On the ban which Michael pronounced against the Jews of Berlin at the command of Frederick William I., see above.) His works have only partially been printed. He was considered a great Talmudist and also occupied himself with the Cabala, being called by the Jews the "great Cabalist." One of his sons embraced Catholicism, and became professor of Oriental languages at Vienna, under the name "Aloys Wiener von Sonnenfels." Michael Ḥasid died Feb. 21, 1728. During his rabbinate Marcus Abraham was chosen (1726) as the first rosh bet-din (director of the schoolhouse), superintending as such the Talmudic instruction of the Jewish youths.

(6) Moses Aaron of Lemberg, formerly rabbi in Leipnik. He was chosen contrary to the wishes of the community at the command of Frederick William I., who issued his order in spite of the protests of the elders. In consequence the new rabbi had violent quarrels with the community. The elders bought for the sum of 4,500 marks permission to choose another rabbi (May 27, 1730). Moses Aaron was forced to accept the rabbinate of Frankfort-on-the-Oder, with the condition to pay 300 marks a year to the rabbi of Berlin. From Frankfort he went to Nikolsburg, where he died, Ṭebet 17, 5518 (Dec. 28, 1757).

(7) Jacob Joshua of Cracow (born 1680), chosen in the fall of 1730; a high Talmudic authority; author of the celebrated Talmud commentary, "Pene Yehoshua'." He had previously been rabbi of Lemberg, as the successor of Ḥakam Ẓebi. Though he gained the love of the community by his independent and energetic character, he gave such offense by deciding a case against the influential and powerful Veitel Ephraim that he was forced to leave Berlin, 1735. He went to Metz, where he wrote his commentary, and thence to Frankfort-on-the-Main. He died Shebaṭ 14, 5516 (Jan. 16, 1756).

After Jacob Joshua's resignation, the office was filled by the rosh bet-din Marcus Abraham (mentioned under 5), with whom Naphtali Herz was associated as assistant rabbi. After his death (1743) the community decided to call a younger man, and chose

(8) David Fränkel, who, having been born (1704) at Berlin and educated there, was especially acceptable to the community. Previously he had been chief rabbi at Dessau and at Frankfort-on-the-Oder. As he had many relations in Berlin over whom he could not, according to the law, exercise his office as judge, his brother-in-law, Veitel, agreed to pay a yearly sum for a substitute. Fränkel achieved fame by his commentary on Yerushalmi, and was the teacher of Moses Mendelssohn. He died suddenly Nisan 12, 5522 (April 5, 1762).

(9) Aaron Hirsch, chosen 1763. Author of the "Minḥat Aharon." He went from Berlin to Schwabach in 1772, and died in 1780. His name "Aaron Mosessohn" was appended to the thanksgiving sermon written by Mendelssohn after the peace of Hubertusburg.

(10) Hirschel Levin, called also Hirschel Löbel; elected 1772; died Aug. 26, 1800 (see Hirschel Levin). By the time of Levin's death the differences of opinion in the community had grown to be so great that it became impossible to have one central administration. The changes in the rabbi question since then have been mentioned above.

The various activities of the Berlin Jewish community may best be summarized under the heads of (I.) worship, (II.) education, (III.) philanthropy, (IV.) miscellaneous.

**(I.) Worship:** Berlin possesses the following synagogues and temples: (1) Alte Synagoge, Heidereutergasse; (2) Neue Synagoge, Oranienburgerstrasse; (3) synagogues in the Kaiserstrasse, Lindenstrasse, and Lützowstrasse; (4) Adas Yisroel, Gipsstrasse (314 families), rabbi Dr. Esra Munk, preacher Dr. M. Hildesheimer; (5) Schöneberger-Ufer, rabbi Dr. Petuchowski; (6) Ahawas Reïm, Prinzenstrasse (100 families), rabbi Dr. I. Bleichrode; (7) Beth Zion, Brunnenstrasse (150 families), rabbi L. Höxter; (8) Ahawas Scholom, Luisenstrasse, rabbi Dr. Stein; (9) Neweh Scholom, Lothringer-

strasse (180 souls), rabbi H. Gruenfeld; (10) Westen, Passauerstrasse (144 members) rabbi Dr. Ph. Kroner; (11) Moabit, Lessingstrasse (500 families), rabbi Dr. Winkler; (12) Jewish Reform Congregation, Johannisstrasse (150 families), rabbis Dr. M. Levin, Dr. P. Klemperer, Dr. I. Oppenheimer, Dr. Jeiski; (13) Ohel Yiẓḥaḳ, Oranienburgerstrasse (150 families), Dr. Liebermann; (14) Lippmann-Tausz Synagoge, Gollnowstrasse (180 families), Dr. D. Lipschütz; (15) Wolff'sche Ez Ḥayyim, Landsbergerstrasse, Dr. S. Grünfeld (80 families); (16) Ahawath Torah, Lausitzerplatz (50 families), Dr. Janowitz; (17) Adat Jeschurun, Alte Schönhauserstrasse, rabbi A. Ellenbogen.

Rabbis of the Jewish community: Drs. S. Maybaum, A. Rosenzweig, J. Stier, S. Weisse, Eschelbacher, Blumenthal.

There is also a Union of Orthodox ("Traditionsgesetzestreue") rabbis.

**(II.) Education:** Hochschule, now called Lehranstalt, für die Wissenschaft des Judenthums, founded by Dr. Abraham Geiger; teachers, Dr. E. Banet, Dr. Maybaum, Dr. Schreiner. Rabbinical Seminary, founded by Dr. I. Hildesheimer, 1873; rector, Dr. D. Hoffmann; teachers, Prof. J. Barth, Dr. A. Berliner, Dr. H. Hildesheimer, Dr. I. Wohlgemuth. Veitel-Heine Ephraim Lehranstalt; lecturers, Prof. M. Steinschneider, Prof. I. Barth.

Schools for religious instruction are attached to all the various congregations, and register from 92 up to 453 pupils of both sexes. The Gemeinde-Knabenschule has 603 boys, the Mädchenschule 402 girls. A training-school for teachers has 45 students. In addition the Zunz-Stiftung, founded 1864, is for Jewish teachers, and there are a "Mädchenheim" (Home for Girls) and a technical school (domestic arts), also for girls.

**(III.) Philanthropy:** Homes for the Aged, Reichenheim Orphan Asylum, Baruch Auerbach Orphan Asylum, Moses Mendelssohn Asylum, Pankow Asylum; Deaf-Mute Asylum, Neu-Weissensee; various local relief societies; and, in addition, numerous societies for aiding the respectable poor, furnishing Passover supplies and food to Jewish prisoners; for assisting travelers, furnishing clothing, for aid at circumcisions, lying-in relief, rent aid, fresh-air colonies for children, fuel association, marriage dowry, loan society (founded 1846); free burial society, Jewish nurses' association, kosher meat society, people's kitchen, Sabbath observance association, etc.

**(IV.) Miscellaneous:** Committee for Defense Against Anti-Semitic Attacks (Komitee zur Abwehr Anti-Semitischer Angriffe); Central Verein Deutscher Bürger Jüdischen Glaubens; Zionists' Society; Ezra (for agricultural aid in Palestine); Palästina (for aiding Jewish farmers); B'nai B'rith, Grand Lodge of Germany, office Wilhelmstrasse 118; lodges, Vereinigte Deutsche Reichs-Loge, Leopold Zunz, Berthold Auerbach, Montefiore; society for fostering trades and agriculture among Jews of Russia, founded 1813; society for furthering agriculture among Jews of Germany; military society, Deutsches Vaterland; several students' societies.

BIBLIOGRAPHY: Stern, *Quellenkunde*; Geiger, *Gesch. der Juden in Berlin*, Berlin, 1870; Landshut, *Anshe Shem*, Berlin, 1884.

D. A. F.

**BERLIN CONGRESS:** A meeting of the great European powers at Berlin between June 13 and July 13, 1878, to settle questions arising out of the Russo-Turkish war; by it many of the former provinces of Turkey were enfranchised and made independent. In several instances the congress made the grant of full civic and political rights to Jews a condition for the recognition of independence, and it has therefore an important bearing upon the history of Jews in the southeast of Europe in recent times.

Articles of identic form were inserted in the final treaty, requiring that religious conviction should form no cause of exclusion from any civic position in any of the countries liberated by the Congress of Berlin—sections v. (Bulgaria), xxvii. (Montenegro), xxxv. (Servia), xliv. (Rumania).

The question was first raised at the sitting of June 28, 1878, when Waddington, on behalf of France, required that religious equality should be made a condition of the independence of Servia. Gortschakoff, on behalf of Russia, protested against the question being introduced without previous notice to the congress, but Waddington was supported by Bismarck and De Launay (Italy) (British Blue Book, p. 128), and section xxxv. was inserted in the draft treaty.

At the sitting of July 1 Messrs. Bratianu and Cogalniceanu presented a note claiming independence for Rumania, without any reference to the Jewish question; but Waddington, on behalf of France, demanded that the same conditions be imposed on Rumania as on Servia. He was supported by Andrássy (Austria-Hungary), Beaconsfield, De Launay, and even by Gortschakoff (Russia), notwithstanding his protest three days before; and the following clause was inserted in the final treaty (British Blue Book, p. 153):

Article 44: In Rumania, difference in religious beliefs and confessions shall not be brought against any one as a ground for exclusion or unfitness as regards the enjoyment of civil and political rights, admission to public offices, functions, and honors, or the exercise of various professions and industries in any place whatever. Freedom in outward observance of all creeds will be assured to all subjects of the Rumanian state, as well as to strangers, and no obstacle will be raised either to the ecclesiastical organization of different bodies, or to their intercourse with their spiritual heads.

The citizens of all states, whether merchants or others, shall be dealt with, in Rumania, without distinction of religion, on the basis of perfect equality.

Bulgaria and Servia loyally carried out the conditions of the treaty, but Rumania evaded it, claiming that a sudden emancipation of the Jews would be deleterious to the interests of the country. A convention was summoned by the Bratianu ministry to determine how far the constitution was to be revised, and this suggested the following clause vii. of the Rumanian constitution instead of section xliv. of the Berlin Treaty, which Lord Salisbury had proposed to be inserted *en bloc* into the Rumanian constitution:

Article 7: Difference in religious beliefs and confessions does not constitute, in Rumania, an obstacle to the obtainment of civil and political rights, nor to the exercise of these rights.

1. A foreigner, without distinction of religion, and whether a subject or not of a foreign government, can become naturalized under the following conditions:

(*a*) He shall address to the government an application for

naturalization, in which he shall indicate the capital he possesses, the profession or craft which he follows, and his abode in Rumania.

(*b*) He shall reside, after this application, ten years in the country, and prove, by action, that he is of service to it.

2. The following may be exempted from the intermediary stages:

(*a*) Those who have brought into the country industries, useful inventions, or talent, or who have founded large establishments of commerce or industry.

(*b*) Those who, born and bred in Rumania, of parents established in the country, have never been subjected, either themselves or their parents, to any protection by a foreign power.

(*c*) Those who have served under the colors during the war of independence; these may be naturalized collectively by government decree, by a single resolution, and without any further formality.

3. Naturalization can not be given except by law, and individually.

4. A special law shall determine the manner in which foreigners may establish their home on Rumanian territory.

5. Only Rumanians, and those who have been naturalized Rumanians, can buy rural estates in Rumania.

Rights already acquired shall remain in force.

International agreements at present existing shall remain in force in all the clauses and terms therein contained.

In the summer of 1879 Boresco was sent on a diplomatic mission to the courts of western Europe to induce them to accept the new clause vii. of the constitution instead of the Berlin Treaty. Austria had no objection, since her own Jewish subjects were protected by a special treaty; Russia could scarcely object to restrictions, having in view her own attitude toward the Jews; and Turkey was not in a position to make any protest. Italy demanded full liberty of conscience for the Jews, but Waddington, on behalf of France, gave way on the assumption that gradual emancipation would be granted, and on Feb. 20, 1880, an identic note of Germany, France, and Great Britain agreed to the independence of Rumania on condition that clause vii. be made part of the constitution. For the manner in which Rumania has utilized the restrictions of clause vii. to disfranchise the Jews of nearly all the rights of human beings, see RUMANIA.

BIBLIOGRAPHY: E. Sincerus, *Les Juifs de Roumanie*, London, 1901; A. d'Avril, *Négociations Relatives au Traité de Berlin*, Paris, 1886; *French Yellow Book*, Paris, 1879 (*Affaires Etrangères, Documents Diplomatiques, Questions de la Reconnaissance de la Roumanie*); *English Blue Book (Parliamentary Papers, 1878; Treaty of Berlin)*; Anon., *Aus dem Tagebuch Karls I. von Roumänien*, vol. iii.

D. O. S. S.

**BERLIN, ABRAHAM.** See ABRAHAM BEN JUDAH BERLIN.

**BERLIN** (sometimes called also **Berliner**), **ARYEH LÖB BEN ABRAHAM MEÏR** (in German, **Löw Mayer**): German rabbi; born 1738 at Fürth, Bavaria; died at Cassel May 21, 1814. When quite young Berlin was dayyan in his native city, and at the same time rabbi of Baiersdorf, Bavaria. In 1789 he was appointed chief rabbi of Bamberg, where he remained until 1794.

During the time he remained in Bamberg, Berlin was involved in a lawsuit which threatened to ruin his reputation. In his capacity of civil judge of the Jews, he was entrusted with the division of an estate valued at 100,000 fl. ($41,000), and was accused by one of the heirs of having utilized his judicial power for his personal interest. This was the more painful because the judicial procedure and practises of the rabbis had never before been assailed in the courts of Bamberg. The specific charges against the rabbi were that he accepted illegal fees and failed to account for certain small sums. In the mean time Berlin was elected to the chief rabbinate of Hesse-Cassel; and difficulties were placed by his opponents in the way of his leaving for the new post. However, he was never put under arrest, and subsequently was acquitted of all the charges of dishonesty and was sentenced only to pay a certain sum as a fine, in settlement of an account which seems to have been more entangled than dishonest. The documents relating to the trial are now published by Eckstein, showing that the charges against Berlin were groundless and that only personal hatred supplied the motives. In the summer of 1795 he left Bamberg for Cassel to enter upon his new functions.

When the kingdom of Westphalia was founded, with Cassel as its capital, Berlin gave proof of his loyalty to the new régime by a sermon which he delivered in Hebrew in the Great Synagogue of Cassel, welcoming the new king, Jerome Bonaparte; and by composing a Hebrew song for the same occasion. Both were published, with a German translation, under the title "Dabar be-'Itto Mah Ṭob" ("Rede am Freudenfeste," . . . Cassel, 1807). This work is erroneously ascribed by Benjacob, in his "Oẓar ha-Sefarim," to Judah Löb Karlberg. When the Jewish consistory of Westphalia was organized on the model of the French consistory (October, 1808), Berlin was made chief rabbi, and in 1809 was elevated to the dignity of "Consistorialrath." As a director of the consistory he was in accord with its president, Israel Jacobson, and assented to the declaration that it is permissible to use pulse, tea, and sugar on Passover, against which view the conservative rabbis of the time vigorously protested (see Stern, "Gesch. des Judenthums," pp. 167, 168).

Berlin wrote annotations to the Talmud which appeared in the edition of Fürth, 1829–32, of which only the first three volumes were published. The Talmud, ed. Wilna, 1895, contains his marginal notes to the tractate Shebu'ot, those to the sixteenth volume of Rabbinowicz's "Dikduḳe Soferim," and to the treatise Ḥullin. Some of his novellæ appeared as an appendix to the work "'Aze Almuggim" (Sulzbach, 1779), by his brother, R. Noah Ḥayyim Ẓebi Berlin. The latter died when his work, "Ma'yan ha-Ḥokmah" (Rödelheim, 1804), was in the hands of the printer; and Berlin superintended the publication of his brother's work.

BIBLIOGRAPHY: Eckstein, *Gesch. der Juden in . . . Bamberg*, 1898, pp. 176–179; idem, *Nachträge*, 1899, pp. 3–44; *Sulamith*, iv. 430; Grätz, *Gesch. der Juden*, 2d ed., pp. 281, 374; Eliezer Kohn, *Ḳinat Soferim*, pp. 179, 180, Lemberg, 1892.

L. G. P. WI.

**BERLIN, DAVID B. (JUDAH) LOEB:** Rabbi of the three united congregations, Altona, Hamburg, and Wandsbeck; born probably at Eisenstadt, Hungary, in the second half of the seventeenth century; died at Altona March 5, 1771. Very little is known of his life, although he doubtless was a great Talmudic authority, for otherwise he could not have been rabbi of these three congregations. His brother, Isaiah Berlin, and his brother-in-law, Joseph b. Menahem Steinhart, praise him particularly, and his epitaph also—communicated by Wittkower, "Aggudat Perahim," p. 288—mentions his

scholarship and his great piety. The responsa collection, "Zikron Yosef," by J. Steinhart, contains two of Berlin's responsa (pp. 74d, 82a), and the Bodleian Library contains some of his homilies and novellæ on the Talmud. Berlin was at first rabbi in Dessau, and from 1768 to his death rabbi of the three congregations mentioned above.

BIBLIOGRAPHY: Berliner, *Icsaja Berlin*, 1878, p. 8; Fuenn, *Keneset Yisrael*, pp. 227, 228; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 526.

L. G.

**BERLIN, FANNY.** See BERLIN, MOSES.

**BERLIN, ISAIAH B. (JUDAH) LOEB** (called also **Isaiah Pick,** after his father-in-law): The most eminent critic among the German Talmudists of the eighteenth century; born in Eisenstadt, Hungary, about October, 1725; died, while rabbi of Breslau, May 13, 1799.

Berlin was the scion of a famous family of scholars which counted among its members Yom-Ṭob Lipman Heller and Meïr b. Jacob Schiff. The father of Berlin also was a high Talmudic authority, and by him the son was initiated into rabbinical studies, which he later continued in Halberstadt with R. Hirsch Bialeh (also called Hirsch Ḥarif), who exercised considerable influence on Berlin's later methods of teaching.

In 1750 Berlin occupied an honorable position in the community of Breslau; and it may therefore be assumed that he had settled there some time previously. About five years later he married Fromet (born 1736; died June 13, 1802), daughter of the rich and respected merchant, Wolf Loebel Pick. Until 1787 Berlin lived a comparatively private life, engaged in business with a Christian furrier; but in that year he became a member of the rabbinate, and on Nov. 17, 1793, was elected rabbi of Breslau, receiving eighteen votes out of a total of twenty-one. His election was preceded by a bitter contest between the few but rich liberals and the majority of the community. The former (as recorded in an official document) would have preferred to see Berlin appointed as a "rosh besen" ("rosh bet din," or head of the court), so that he would be unable to act so strictly as a rabbi in regard to ceremonials, and would have a smaller stipend from the Breslau community, while exercising less influence on the rural communities.

**His Character.**

Berlin, in his humility and unpretentiousness, looked upon the titles and rights withheld from him as of no account, though his salary was smaller than that of his predecessor, from the fact that he had to divide the income from city and country with the assistant rabbi and the rabbi of Sulz. Wolf Ginsberg, his pupil during many years, relates, as evidence of Berlin's ascetic mode of life, that the latter rested only during the nights of the Sabbath and on festivals, devoting all his other days and nights to study. His liberality is revealed in the fact that he wrote and printed one of his works, "She'elat Shalom" (Peaceful Greeting), for the sole purpose of offering help to the publisher, an indigent Talmudic scholar.

Berlin was greatly admired, even by persons who differed with him in religious views. Joel Brill, Aaron Wolfsohn, Judah Bensew, and many other Maskilim of Breslau often visited him to seek advice on scientific questions. As the Maskilim always carefully avoided wounding Berlin's religious feelings, he on his part met them half-way in many things. On the occasion of the Peace of Basel, for instance (May 17, 1795), he held a solemn service in the synagogue and exceptionally permitted the use of instrumental music, he himself delivering a discourse which was highly praised by the press ("Schlesische Zeitung," 1795, No. 59). Thus Berlin, by his learning and his character, conciliated the hostile elements of his congregation, and his death was mourned equally by all.

**His Literary Activity.**

In order fully to appreciate Berlin's literary activity it must be mentioned that he had the habit of annotating almost every book he read; mentioning the sources, or noting parallel passages and variant readings. Such glosses by Berlin have been published on the following books: the Bible (Pentateuch, Dyhernfurth, 1775; the other books, *ib.*, 1807); the prayer-book, ed. Tikḳun Shelomoh (*ib.*, 1806); Maimonides' Yad ha-Ḥazaḳah (*ib.*, 1809); Alfasi (Presburg, 1836); the "Ḥinnuk," by Aaron ha-Levi of Barcelona (Vienna, 1827); Malachi b. Jacob's methodology, "Yad Malachi" (Berlin, 1825); Elijah b. Moses de Vidas' book of morals, "Reshit Ḥokmah" (Dyhernfurth, 1811). Although the terse yet clear notes contained in these volumes reveal the immense learning and critical insight of their author, yet Berlin's lasting place of honor among the pioneers of Talmudic criticism rests on the following works, which treat principally of the Talmud: (1) "'Omer ha-Shikḥah" (Forgotten Sheaf), Königsberg, 1860, containing a large number of Halakot on the Talmud not noted by the codifiers; (2) "Oẓar Balum" (Full Treasure), in the edition of Jacob ibn Ḥabib's "'En Ya'aḳob," published at Wilna in 1899, tracing all the Talmudic passages quoted without sources in the different commentaries on the haggadic elements of the Talmud; (3) "Haggahot ha-Shas" (Notes to the Talmud), textual corrections and notes on the origin of parallel passages (Dyhernfurth, 1800, and in nearly all the editions of the Talmud); (4) "Hafla'ah Sheba-'Arakin" (Detached Orders) (part i., Breslau, 1830; part ii., Vienna, 1859), containing, as the title indicates, explanations and glosses on the 'Aruk; (5) "Ḥiddushe ha-Shas," novellæ on the Talmud (Königsberg, 1860, and in several editions of the Talmud); (6) "Minḥ Targuma" (Dessert Dishes), Breslau, 1831, remarks on the Targum Onkelos (the word "Targuma" signifying both "Targum" and "dessert," equivalent to the Greek *τράγημα*) and on the Palestinian Targum; (7) "Kashiyot Meyushab" (Difficulties Answered), Königsberg, 1860, treating of the Talmudic passages which end with קשיא, and written by Berlin in fourteen days; (8) "Rishon le-Ẓion" (The First for Zion; Dyhernfurth, 1793; Vienna, 1793, and several times reprinted, the title being a play on ציון, "Zion," and ציון, "index"), a collection of indexes and parallel passages in the Midrash; (9) "She'elat Shalom" (Greeting of Peace), Dyhernfurth, 1786, a commentary on Aḥa of Shubḥa's "She'iltot." Berlin's responsa collection and his

commentary on the Tosefta deserve especial mention, though nothing is known of their fate.

The first place among these works must be accorded to the remarks and explanations on the Talmud. Although they can not compare in acuteness and power of combination with the similar work of Elijah of Wilna, yet these two books of Berlin laid the foundation for a critical study of the text of the Talmud, in view both of the numerous textual corrections concerning the minutest details, and of the many parallel passages adduced either directly from the Talmud or from the old authors, in support of new readings.

**Characteristics of Berlin's Works.**

Berlin, furthermore, was the first—at least among the Germans—who showed an interest in the history of post-Talmudic literature; and it was he, also, who opened the Kalir question (compare his letter to his brother-in-law, Joseph b. Menaḥem Steinhart, in the latter's "Zikron Yosef," No. 15). Although Berlin's historical remarks have been superseded by modern criticism, the immense material which he accumulated in all his works will always remain of inestimable service to the student.

Bibliography: Auerbach, *Gesch. der Isr. Gemeinde Halberstadt*, 1886, p. 71; A. Berliner, *Iesaja Berlin*, Berlin, 1879; reprint from Berliner's *Magazin*, vi.; Brann, in *Jubelschrift zum 70sten Geburtstage von Grätz*, pp. 262–265; Brüll's *Jahrb.* v. 225, 229; Carmoly, *Rev. Orientale*, iii. 310; Neubauer, *Cat. Bodl. Hebr. MSS.* 1016.

L. G.

**BERLIN, JACOB** (called **Yokob**): German Talmudist; born 1707, probably at Berlin; died 1749 at Fürth, Bavaria. He was a pupil of Jacob ha-Kohen, author of "Sheb Ya'aḳob," and later (not after 1734) settled at Fürth, where he lived as a well-to-do private citizen. Of his seven works the following were published posthumously: "Be'er Ya'aḳob" (Well of Jacob), a selection of responsa, with an appendix, on the terminology of the Talmud, published by his brother Isaac and his son Abraham, and edited by Isaac b. Meïr of Pfalzburg and Fürth, 1767; and "Zikron Ya'akob" (Memory of Jacob), a homiletic commentary on the Pentateuch (*ib.* 1769).

Berlin is not related to the well-known Berlin family of Fürth.

Bibliography: Fränkel, *Literaturblatt des Orients*, viii. 420–422; Steinschneider, *Cat. Bodl.* p. 1195; Isaac b. Meïr's Introduction to Berlin's *Be'er Ya'aḳob*.

L. G. I. Ber.

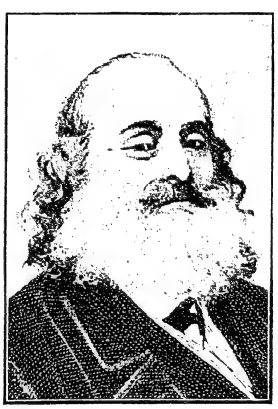
**BERLIN, LEO**: Russian lawyer; son of Moses Berlin; born at Vitebsk Nov. 22, 1854; received his education (1862–72) at a private school in St. Petersburg. He studied law at the University of Bern, Switzerland, whence he was graduated in 1878. In 1881 Berlin received the degree of doctor of criminal law from the University of Moscow. Soon afterward he became engaged to Amalie Hering, M.D., daughter of the physiologist Ewald Hering, who, on account of her (Roman Catholic) religion, was refused a license by the Russian government to marry a Jew. She accordingly joined the Protestant Church; but even then it required the intervention of the poet Turgenef to secure the requisite permission. Berlin is (1902) the head of the law firm of Berlin Brothers in St. Petersburg, but resides in Brussels. He has published many treatises on criminal law in the "Zhurnal Grazhdanskavo i Ugolovnavo Prava" and other periodicals. A rare Torah scroll, which has been in the Berlin family for centuries, is now in his possession.

Bibliography: Private sources.

H. R.

**BERLIN, MOSES (MOISEI JOSIFOVICH)**: Scholar, communal worker, and government official; born at Shklov, Russia, 1821; died in St. Petersburg March 25, 1888. He received a good home education and then was sent abroad, where he studied philosophy and philology at the universities of Königsberg and Bonn. In 1845, while at Königsberg, he published "Meṭab Higgayon," a philosophical treatise in Hebrew with the Latin title "Ars Logica," with an introduction in Latin by Professor Freistadt.

Returning to Russia in 1849, he received a position as teacher in the government Jewish school of Mohilev, and in 1853 was appointed by the minister of the interior as adviser on Jewish affairs to the governor-general of White Russia. Berlin was transferred to St. Petersburg in 1856 and attached to the department of public worship as adviser on foreign creeds, with the title "Uchony Yevrei" (A Learned Jew). In this position Berlin was frequently called upon to participate in the framing of laws concerning the Jews. At the same time he assisted to a considerable extent Count M. A. Korff in organizing and arranging the Imperial Public Library of St. Petersburg.



Moses Berlin.

In 1859 Berlin published "Byedstviya Vremion," a Russian translation of צוק העתים, the work of Joshua ben David of Samosc. This translation appeared in vol. i. of the "Transactions" of the Moscow Society for the Study of the History and Antiquities of Russia ("Trudy Moskovskavo Obshchestva Istorii i Drevnostei Rossii"), and also in book form. In recognition of this work Berlin was elected corresponding member of the society. He published in 1861 "Ocherk Etnografii Yevreiskavo Naseleniya v Rossii." This work on the ethnography of the Russian Jews was composed at the instance of the Imperial Russian Geographical Society, which elected him an active member. In 1862, in reply to Aleksandr Aksakov's attacks on the Talmud in the journal "Den," Berlin published "Bugulminski Talmudist" and other articles on the Jewish question.

Berlin was very active in the Jewish community of St. Petersburg, and was a member of the two Jewish delegations to Alexander II. in 1868 and to Alexander III. in 1881 respectively.

His son Leo BERLIN is a distinguished lawyer. His daughter **Fanny Berlin Kaufmann** (born at Vitebsk Nov. 8, 1850; died at St. Petersburg 1896) graduated from the women's gymnasium of St. Petersburg, studied law at the University of Bern, and was graduated thence as doctor of law *summa cum laude*. She married Prof. Hilarion Kaufmann, and became prominent in the higher society of St. Petersburg. Her bust by Professor Zalello is exhibited in the Imperial Academy of Fine Arts at St. Petersburg.

BIBLIOGRAPHY: L. Gordon, in Vengerov's *Kritiko-Biografi-cheski Slovar*, iii. s.v.; *Khronika Voskhoda*, 1888, No. 12.

H. R.

**BERLIN, NAḤMAN BEN SIMḤAḤ:** A polemical writer against reform; lived at Lissa, Germany, at the end of the eighteenth and the beginning of the nineteenth century. His literary activity was wholly devoted to the cause of orthodoxy, opposing steadfastly and systematically all the attempts at the reform of Judaism, which were so marked a characteristic of his time. To this purpose he wrote the following polemical works: "'En Mishpaṭ" (The Critical Eye of Judgment), directed against the editors of the Hebrew periodical "Ha-Meassef," and especially against Aaron Wolfssohn (Berlin, 1796); "Keter Torah" (The Crown of the Law), an introduction to the "Ḥawwot Da'at" of Jacob b. Moses of Lissa (Dyhernfurth, 1810); "Judah," against the innovators (Berlin, 1818); "Kaddur Ḳaṭan" (The Small Globe), against several works by different reform writers (Berlin, 1819); "'Et le-Dabber" (Time to Speak Out), on the traditions of oral law, as well as on the necessity of having the prayers in Hebrew (Berlin, 1819); "Simḥah" (Joy), a call to unity in religious affairs (Berlin, 1819).

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 110.

L. G. M. B.

**BERLIN, NAPHTALI ẒEBI JUDAH** (known also as **N. Z. J. B.**): Head of the yeshibah of Volozhin, Russia; born at Mir, in the government of Minsk, in 1817; died at Warsaw Aug. 10, 1893. In 1831 Berlin, who was a descendant of a scholarly family, married the daughter of Isaac b. Ḥayyim, the head of the Volozhin yeshibah. After the death of Isaac in 1851 his elder son-in-law, Eliezer Isaac, became principal, and on the death of the latter in 1854, Berlin succeeded him. He followed the path of learning laid out by Ḥayyim, the founder of the yeshibah, according to the plans of Elijah of Wilna; viz., plain logical reasoning, instead of employing the PILPUL.

A minority of the yeshibah students who cultivated a taste for pilpul seceded and elected as their principal Joseph Baer Soloweitchik, well known as an acute pilpulist and a grandson of Rabbi Isaac. This division created discord between the students of the two factions; and the Russian rabbis sent a delegation to Volozhin to investigate the matter. They quelled the disturbance and established a union headed by Berlin, who was installed as the one head of the yeshibah.

Berlin's whole life was devoted to the welfare of the yeshibah, and all his energy was directed toward increasing the number of the students, and caring for their support and comfort. He appointed and sent authorized agents ("meshullaḥim") to different parts of the world for voluntary contributions to assist in maintaining the yeshibah. A large share of the income came from America. Under his guidance the number of the students increased from 100 to over 400; and he also erected a three-story brick building with rooms for study and a library.

**His Opposition to Secular Sciences.**

However, the "Maskilim," who then advocated the Semi-Reform movement in Russia, opposed the yeshibah on general principles, and demanded the introduction of secular science and modern method of teaching. In answer to their demand Berlin wrote an open letter to the editor of "Ha-Meliẓ" (No. ix., 1885), explaining his standpoint. He called attention to the failure of the rabbinical seminaries in Germany, and even those of Russia, to produce a single Talmudic rabbi in the full sense of the term; while such rabbis from the Volozhin graduates were numerous. This reply did not satisfy the Maskilim, who advocated the abolition of the yeshibah as a dangerous institution and as being an obstacle in the way of general education to the rising generation. Many derogatory articles in the Hebrew and Russian-Jewish press attracted the attention of the government, which in 1879 decreed to close up the yeshibah. In 1881, however, through diligent and extraordinary efforts, Berlin succeeded in obtaining the government's permit to reopen the yeshibah, which he conducted with renewed energies till 1891, when its doors were again closed by the government as a result of the false accusation that the students were connected with the Nihilistic movement.

Berlin never ceased his endeavors by every means —even visiting Warsaw to obtain the necessary influence—to induce the government to revoke the edict; but they were without avail, and his failure hastened his death.

**His Literary Activity.**

His contributions to rabbinical literature are of great value, particularly his commentary "Ha'amek She'alah" (Deep Research) on the "Sheiltot" of AḤA OF SHABḤA. It was left for Berlin to throw light on the complicated and obscure passages of this most important halakic work of the gaonic period, which was little known among the Talmudists. His commentary shows not only his phenomenal knowledge of the Talmudim and old rabbinic literature, but also a fine critical mind. Berlin did not occupy himself with the later rabbinic literature, but spent all his life in the study of the old authorities, devoting himself especially to the Yerushalmi and the halakic Midrashim. It is said that at the age of twenty-three he compiled a commentary on the Jerusalem Talmud.

Berlin's unselfishness is shown by the notice in his introduction (§ 5, part ii.): "Whoever desires to reprint this book, either in this or in another country, has my permission to do so without any money consideration, and is entirely welcome, as it is my wish to disseminate the teachings of our master (Aḥa of Shabḥa) of blessed memory. All I request

of the publisher, if he does so during the lifetime of myself, or my son Ḥayyim Berlin, is that he will notify either of us, in order that I or my son may add, amend, or correct the style or rearrange the matter."

Berlin's commentary on the Pentateuch, "Biur ha-'Amek" (Deep Interpretation), was published with the text (Wilna, 1879–80). His commentary on the Song of Songs, "Meṭib ha-Shir Bekizzur" (The Essence of the Poem), with an extract from the same appeared at Warsaw 1888. His opinion on Ecclesiastes is that it summarizes the arguments of the naturalists and scientists of that age, and that only the conclusions were inspired (by the Holy Spirit), whereas the Song of Songs and the Proverbs were all inspired (preface to "Sheiltot," part i., § 2). His exegetical works are of little value, although they claim to be PESHAT.

. The responsa of Berlin were numerous. Most of his letters end with הנני עמום בעבודה ("I am burdened with work"), as if in haste to finish. Of his responsa, "Meshib Dabar" (Word of Response), (Warsaw, 1894), six are addressed to American rabbis of New York, Baltimore, Cincinnati, and Charleston, on various religious questions (see pp. 13, 15, 19, 93, 117, 136).

BIBLIOGRAPHY: *Keneset Yisrael*, ii. 136–142, Warsaw, 1888, biography and portrait; *Ahiasaf* (Calendar) for 5655, pp. 450, 451; *Der Israelit*, p. 1415, Mayence, 1893; N. Sokolow, *Ha-Asif*, 1887, pp. 231–242; M. Reines, *Aksaniyot Shel Torah*, i., Cracow, 1890.

L. G. J. D. E.

**BERLIN, NOAH ḤAYYIM ZEBI HIRSCH B. ABRAHAM MEÏR:** German Talmudist and rabbi; born at Fürth 1737; died at Altona March 5, 1802. He was the son of a well-to-do and learned merchant at Fürth, who died Jan. 7, 1780, and whom Jacob Berlin regarded as a Talmudist of some merit. The boy, together with his brother Loeb Berlin, received his education from his father, and became dayyan in Fürth in 1765. He also was appointed rabbi of Marktbreit, Bavaria, and the surrounding villages; and in 1780 became rabbi at Mayence. When Raphael ha-Kohen, rabbi of the three communities of Altona, Hamburg, and Wandsbeck, resigned his position, Berlin received a call to be his successor (1799). Affairs in these communities were very unsettled at that time, and it required much skill and tact to reconcile the various elements struggling for leadership. Berlin satisfactorily solved the problem; and being far removed from the fanaticism of his predecessor, he even successfully avoided wounding the susceptibilities of the latter, who continued to reside privately in Altona (compare Berlin's letter to Ḥayyim of Volozhin in the responsa collection "Ḥut ha-Meshullash," Wilna, 1880).

Berlin was the author of the following works: (1) "'Aze Arazim" (Cedar-Trees), Fürth, 1790, an exhaustive commentary on Joseph Caro's Shulḥan 'Aruk, Eben ha-'Ezer, which, however, covers only one-third of the work; (2) "'Aze Almuggim" (Almug-Trees), Sulzbach, 1779, a commentary on those precepts treated in the Shulḥan 'Aruk which are not of Biblical origin; namely, on the washing of the hands ("neṭilat yadayim"), Sabbath-limits ("'erubin"), and the marriages forbidden by the Soferim ("sheniyot la-'arayot"); (3) "Ma'yan ha-Ḥokmah" (Source of Wisdom) (Rödelheim, 1804, and reedited several times), the six hundred and thirteen injunctions and prohibitions in metric form, and exhaustive casuistic explanations on the individual precepts; (4) "Tiferet Ẓebi" (Glory of Ẓebi), the first part published at Warsaw, 1807, the second at Warsaw, 1818, the third at Josephov, 1867; (5) marginal glosses on the Talmud treatises Berakot, Shabbat (Fürth, 1829–32), and Shebu'ot (Wilna, 1895).

The chief characteristic of Berlin's work is that he pays more regard than any other German Talmudist to Yerushalmi; and he gives many happy explanations of it. Moreover, he possessed numerous works by Sephardic scholars which were unknown to the German and Polish Talmudists; and his teachings were strongly influenced by the Sephardim. Although Berlin, in accordance with the spirit of the times, was a great master of "pilpul," and could represent the pilpulistic method skilfully and intelligibly, he had clear reasoning powers. In his responsa, especially, he separated sophistry from true logic.

It is of interest to note that Berlin not only knew Azariah dei Rossi's works (he cites them unfavorably in "'Aze Almuggim," 193b), but had also read the New Testament, which was a very remarkable thing in the circles to which Berlin belonged. In a passage of "'Aze Almuggim" (191a) he speaks of Paul as "ḥakam eḥad meḥakmehem" (one of their [non-Jewish] sages), and he displays ingenuity in trying to identify him with a certain "Min," a neighbor of Gamaliel, spoken of by the Mishnah ('Er. vi. 1).

Many of Berlin's explanations of the piyyuṭim are found in Wolf Heidenheim's commentary on the Maḥzor.

BIBLIOGRAPHY: Fürst, *Bibl. Judaica*, p. 397; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 103, 104; Fuenn, *Keneset Yisrael*, p. 346; Eckstein, *Nachträge zur Geschichte der Juden in Bamberg*, 1899, p. 5; *Arba' Kosot*, a funeral sermon on Berlin, delivered by Abraham Isaac b. Joseph, Altona, 1802. Berlin's epitaph is to be found in Wittkower, *Agudat Perahim*, p. 293, Altona, 1880; Zunz (*Monatstage*, p. 12) should be corrected according to this.

L. G.

**BERLIN, RUDOLF:** German ophthalmologist; born May 2, 1833, at Friedland, Mecklenburg-Strelitz; died at Rostock Sept. 12, 1897. He received his education at the gymnasium of his native town and at the universities of Göttingen, Würzburg, Berlin, and Erlangen, and was graduated from the last-mentioned as doctor of medicine in 1858. For the following three years he was assistant to Pagenstecher at Wiesbaden, and in 1861 established himself as a specialist in ophthalmology in Stuttgart, opening a private hospital there.

In 1870 he became privat-docent in physiological optics at the technical high school at Stuttgart, and in 1875 was appointed professor of comparative ophthalmology at the veterinary college in that city. In 1889 he became professor of ophthalmology at the university at Rostock, as successor to Von Zehender; and under his supervision the new ophthalmological hospital was built and opened in 1897.

Berlin was the first to treat ophthalmology systematically in a comparative way. Among his numerous works may be mentioned: "Ueber den Gang

der in den Glaskörperraum Eingedrungenen Fremdkörper," in "Archiv für Ophthalmologie," vol. xiii.; "Ueber Sehnervendurchschneidung," in "Mittheilungsblatt für Augenheilkunde," vol. ix.; "Krankheiten der Orbita," in Graefe-Sämisch, "Handbuch der Augenheilkunde" (1880); and jointly with Rembold, "Untersuchungen über den Einfluss des Schreibens auf Auge und Körperhaltung der Schulkinder," Stuttgart, 1883.

In 1882, together with Eversbusch, he founded the "Zeitschrift für Vergleichende Augenheilkunde," in which he published many interesting articles; *e.g.*, on the eye of the horse, about glaucoma, etc.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901; Meyer, *Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.

S. F. T. H.

**BERLIN, SAMUEL:** German jurist; born at Bamberg Oct. 11, 1807; died at Fürth Dec. 21, 1896. He was a son of Loeb Berlin, of Bamberg, and afterward "Landesrabbiner" at Cassel, whose other son Max was also a jurist, and became "Oberlandesgerichtsrath" at Nuremberg, being the first Jew to fill a judicial position in Bavaria. Samuel was the first Jewish lawyer in that kingdom. He commenced practising law in Gerolzhofen, where he became the intimate friend of another young attorney, who afterward was "Kultusminister" and "Ministerpräsident," Dr. Freiherr von Lutz. Dr. Berlin himself became "Hofrath," and was at one time in the "Vorstand" of the "Gemeindecollegium" in Ansbach.

BIBLIOGRAPHY: Kobut, *Berühmte Isr. Männer*, xvi. 293.

S. M. Co.

**BERLIN, SAUL** (or **HIRSCHEL, SAUL,** after his father, ZEBI HIRSCH [HIRSCHEL] LEVIN): German Talmudist, and one of the most learned Jews of the Mendelssohnian period; born (at Glogau?) 1740; died in London Nov. 16, 1794. He received his general education principally from his father, who was chief rabbi of Berlin, and one of the few rabbis of the time who combined Talmudic learning with secular culture. He consequently educated his gifted eldest son along the same lines. In Berlin and Breslau (whither the young man frequently went to visit his father-in-law, R. Joseph Jonas Fränkel) he came into personal contact with the representatives of the movement for progress in Judaism, and became one of its most enthusiastic adherents. His antecedents, education, and calling, as rabbi in Frankfort-on-the-Oder, made it almost impossible for him openly to renounce the old rabbinism; and he consequently endeavored to advance his ideals anonymously or under a pseudonym.

Berlin began his literary career with an anonymous circular letter, "Ketab Yosher" (An Epistle of Justice) (printed in Berlin, 1794, after the death of the author), which Hartwig Wessely warmly defended in his own contention with the rabbis while pleading for German education among the Jews. With delightful humor, and in a florid though racy style, Berlin describes the absurd methods of the Jewish schools, and points out how the rabbinic casuistry—which then constituted the greater part of the curriculum—injures the sound common sense of the pupils and deadens their noblest aspirations. In this work Berlin already betrays a morbid tendency to vilify those whom he dislikes for general or personal reasons, thereby injuring the cause which he desires to further.

This tendency is still more evident in his pseudonymous work, "Mizpeh Yoḳtel" (The Watch-Tower of Yoktel) (published by David Friedländer and his brother-in-law Itzig, Berlin, 1789), a polemic against the "Torat Yekutiel" of RAPHAEL HA-KOHEN. The latter, one of the most zealous advocates of rabbinic piety, was a rival candidate with Levin for the Berlin rabbinate, a circumstance which induced Levin's son to represent ha-Kohen as a forbidding example of rabbinism. Under the name "Obadiah b. Baruch of Poland," Berlin attempted in this work to ridicule Talmudic science, and to stigmatize one of its foremost exponents not only as ignorant, but also as dishonest. The publishers declared in the preface that they had received the work from a traveling Polish Talmudist, and had considered it their duty to print it and submit it to the judgment of specialists. In order to secure the anonymity more thoroughly, Berlin and his father were named among those who were to pass upon it.

**Ridicules Talmudic Science.**

Had Berlin been content to illustrate from Raphael's work the senseless methods then current in Talmudic studies, he would have performed a meritorious task, and one for which he was especially fitted by his very great Talmudic learning and his lucid style of exposition. But the entirely unfounded attack upon the honor and honesty of his opponent, whose incorruptibility and firmness of character were admired even by his enemies, only injured Berlin and his cause. As soon as it reached Altona and Hamburg, where Raphael was chief rabbi, the work as well as its author was placed under the ban. The dispute that thereupon arose concerning the validity of the ban turned entirely upon the question whether a personal element, like the attack upon the rabbi of Altona, justified such a punishment.

With the exception of Ezekiel Landau, chief rabbi of Prague and a near relation of Berlin, only a few Polish rabbis declared the ban to be invalid; and even they censured the action of Berlin, who had been forced to acknowledge the authorship.

Before the excitement over this affair had subsided, Berlin created a new sensation by another work. In 1793 he published at Berlin, under the title "Besamim Rosh" (Incense of Spices), 392 responsa purporting to be by ASHER B. JEHIEL, with many glosses and comments which he called "Kassa de-Harsua" (Fish Fare). A few examples will illustrate the true character of these responsa. Berlin says, for instance, that (No. 257) an insight into the principles of the Torah and its commands can not be gained directly from it or from tradition, but only by means of the philosophico-logical training derived from non-Jewish sources. This opinion is coolly ascribed to Asher b. Jehiel, who condemned the study of philosophy and even of the natural sciences as being un-Jewish and pernicious (compare No. 58 of Asher's genuine responsa). The

following edifying opinions are ascribed to the neo-Talmudists of the thirteenth century: "Articles of faith [creed] must be adapted to the times; and at present the most essential article is that we all are utterly worthless and depraved, and that our only duty consists in loving truth and peace and learning to know God and His works" (*l.c.*). R. Asher is also alleged to be the author of the two responsa concerning the modification of the ceremonial laws, especially of such as were burdensome to the Berlin youth. Thus, for instance, it should be permitted to shave (No. 18), to drink non-kosher wine, "ya-yin nesek" (No. 36), and to ride on Sabbath. Berlin aroused a storm of indignation by thus fraudulently using the name of one of the most famous rabbis of the Middle Ages to combat rabbinism.

Mordecai Benet first attempted to prevent the printing of the book in Austria, and then mercilessly scourged the deception in a circular letter addressed to Berlin's father, by critically analyzing the responsa and proving them to be spurious. Levin tried in vain to defend his son. Berlin resigned his rabbinate, and, in order to end the dispute which he had aroused, betook himself to London, where he died a few months after his arrival. In a letter found in his pocket he warned everybody against looking into his papers, requesting that they be sent to his father. He expressed the curious wish to be buried not in a cemetery, but in some lonely spot, and in the same garments in which he should happen to die.

In order to do justice to this unique personality, it must be borne in mind, as a modern historian remarks, that in Berlin were united as in a focus the rays of a sinking and of a rising period in Jewish history. Being a really great Talmudist, he knew better than any other person the weaknesses of rabbinism, and was filled with a burning desire to lead his people toward intellectual freedom. Mendelssohn's and Wessely's timid attempts to inaugurate a new era did not appeal to him. With his youthful ardor he could not understand that the development of the popular consciousness is a slow process. An open championship of his ideas, however, would have meant a breach with father, wife, and children—in short, with all his associates; it being after all doubtful whether his sacrifices would have helped his cause. His anonymous and pseudonymous authorship was a measure of policy and not of cowardice. He could not, however, escape the consequences of such a mode of warfare. It is debasing and embittering to attack secretly those whom one is forced to praise in public; hence Berlin became personal in his polemics, and nervous and dissatisfied with himself and the world, because he knew himself to be misunderstood through his own fault.

**Berlin's Character.**

Besides the works mentioned above, Berlin is said to have written a large number of rabbinic works, including notes to the whole Talmud.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, ii. 20, 21; Benet, in *Literaturblatt des Orients*, v. 53–55, 140–141 (fragment of his above-mentioned letter to Levin); Brann, in the *Grätz Jubelschrift*, 1887, pp. 255–257; Carmoly, *Ha-'Orebim u-Bene Yonah*, pp. 39–41; Chajes, *Minḥat Kenaot*, pp. 14, 21; Grätz, *Gesch. der Juden*, xi. 89, 151–153; Horwitz, in *Kebod ha-Lebanon*, x., part 4, pp. 2–9; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 396–400 (curiously enough a defense of the authenticity of the responsa collection *Besamim Rosh*); Landshut, *Toledot Anshe ha-Shem*, pp. 84–106, 109; M. Straschun, in Fuenn, *Kiryah Neemanah*, pp. 295–298; Zunz, *Ritus*, pp. 226–228, who thinks that Isaac Satanow had a part in the fabrication of the responsa.

L. G.

**BERLINER, ABRAHAM (ADOLF):** German theologian; historian; born in Obersitzko, province of Posen, Prussia, May 2, 1833; received his first education under his father, who was teacher in Obersitzko. He continued his education under various rabbis, preparing himself at the same time for the University of Leipsic, where he received the degree of doctor of philosophy.

After serving for some time as preacher and teacher in Arnswalde, Berliner was called (1865) to Berlin as superintendent of the religious school maintained by the society for Talmudic studies (Ḥebrat Shas); and in 1873, when Israel Hildesheimer opened the rabbinical seminary in Berlin, Berliner was elected professor of Jewish history and literature. In this position, as well as in that of author, he has displayed an untiring activity. His edition of Rashi's commentary to the Pentateuch (1866) first made him known as a scholar; and he added to his reputation by various historical works, the result of his studies in the archives and libraries of Italy, which country he frequently visited, subventioned by the German government.

Abraham Berliner.

Berliner edited for two years (1874–75) the scientific periodical "Magazin für Jüdische Geschichte und Literatur," which from 1876 to 1893 he, together with his colleague, David Hoffmann, continued under the title "Magazin für die Wissenschaft des Judenthums." It was due to his zeal that the society Meḳize Nirdamim, for the publication of works of the older Jewish literature, which had been discontinued for several years, was revived in 1885; and since then Berliner has acted as its director. He further acted as the apologist of Judaism in a pamphlet against Lagarde ("Prof. Paul de Lagarde, nach Seiner Natur Gezeichnet," 1887), who denounced all Jewish scholars as dilettanti; and when the blood accusation was revived, he republished (1888) the opinion of Cardinal Ganganelli—afterward Pope Clement XIV.—to prove the falsity of this charge.

While orthodox in his religious views, Berliner was never a fanatic. He not only associated in his scientific work with the liberals, but also paid a high tribute to the merits of M. Steinschneider on the occasion of the latter's seventieth birthday (1886), by compiling a bibliography of that eminent scholar's works.

The following is a list of Berliner's works: (1) "Raschi, Commentar zum Pentateuch," 1866; (2) "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," 1871; 2d ed., 1900; (3) "Pleṭat Soferim:

Beiträge zur Jüdischen Scnriftauslegung im Mittelalter," 1872; (4) "Yesod 'Olam, das Aelteste Bekannte Dramatische Gedicht in Hebr. Sprache, von Mose Sacut," 1874; (5) "Die Massorah zum Targum Onkelos," 1875, 1877; (6) "Migdal Ḥananel, Ueber Leben und Schriften R. Chananel's in Kairuan," 1876; (7) "Ein Gang Durch die Bibliotheken Italiens," 1877; (8) "Rabbi Jesaja Berlin: Eine Biographische Skizze," 1879; (9) "Beiträge zur Hebräischen Grammatik im Talmud und Midrasch," 1879; (10) "Hebräische Grabschriften in Italien," 1881; (11) "Persönliche Beziehungen Zwischen Juden und Christen im Mittelalter," 1882; (12) "Beiträge zur Geographie und Ethnographie Babyloniens im Talmud und Midrasch," 1884; (13) Targum Onkelos (now the standard edition), 1884; (14) "Aus den Letzten Tagen des Römischen Ghetto," 1886; (15) "Censur und Confiscation Hebräischer Bücher im Kirchenstaate," 1891; (16) "Geschichte der Juden in Rom, von der Aeltesten Zeit bis zur Gegenwart (2050 Jahre)," 3 vols., 1893; (17) "Ueber den Einfluss des Ersten Hebräischen Buchdrucks auf den Cultus und die Cultur der Juden," 1896; (18) "Aus Meiner Bibliothek, Ein Beitrag zur Bibliographie und Typographie," 1898.

BIBLIOGRAPHY: Sokolow, *Sefer Zikḳaron*, p. 13; Warsaw 1889; Reines, *Dor we-Ḥakamaw*.

S. D.

**BERLINER, EMIL:** American inventor; born in Hanover, Germany May 20, 1851. He was educated at the public schools of his native place and at the Samson Schule, Wolfenbüttel, whence he was graduated in 1865. In 1870 he emigrated to America, settling in Washington, D. C., where he has lived since 1882. He invented the loose-contact telephone transmitter, or microphone, known as "The Berliner," and now universally employed in the telephone and of the utmost importance in its practical use. He is also the inventor of the gramophone and other valuable devices. Berliner is a member of the American Institute of Electrical Engineers, and since 1879 has been a frequent contributor to scientific publications in the United States and Germany. He is, besides, the author of "Conclusions," Philadelphia, 1899. In 1881 he married Cora Adler of Washington, D. C.

BIBLIOGRAPHY: *Who's Who in America*, 1899-1900, and private sources.

A.

**BERMAN, JEKUTHIEL:** Russian-Hebrew novelist; born in 1825; died in Moscow about 1889. He held for over thirty years a responsible position in the employ of the Jewish railroad magnate Samuel Poliakov, and devoted part of his leisure to literary composition. Between 1870 and 1880 he lived in Tver and later in Moscow. A stroke of paralysis in 1887 rendered him incapable of continuing either his vocation or his favorite literary labors.

The first novel by Berman, "Shenot Rainu Ra'ah" (The Years Wherein We Have Seen Evil), which describes the life and sufferings of the CANTONISTS or child-recruits in the time of Emperor Nicholas I., appeared in the first volume of "Ha-Meliẓ" (1860). Another novel, "Pesel Mikah" (The Graven Image of Micah), appeared in vol. xx., Nos. 19–43 of the same periodical (1884). "Hashodedim be-Ẓaharayim" (The Noonday Robbers) was first published in vol. viii. of "Ha-Shaḥar" (1877) and afterward appeared in book form. The fate of his fourth novel, "Ha-Yetomim" (The Orphans), is somewhat singular. The first instalment appeared in Zederbaum's monthly, "Ha-Mizraḥ," of which only four numbers were published in St. Petersburg in 1886. Ten years later another part appeared in "Ner ha-Ma'arabi," a Hebrew monthly published in New York, which was also soon discontinued.

Berman is one of the purists in modern Hebrew, who insist that no strange words or foreign idioms shall be used by the writers of what is supposed to be the language of the Bible. An eloquent letter from his pen on this subject, and a clever reply by R. A. Braudes of Wilna (now of Lemberg) favoring expansion and modification of the language, are published in Meisach's "Gan Peraḥim" (Wilna, 1881), pp. 9–21.

BIBLIOGRAPHY: Zeitlin, *Bibl. Hebraica*; Lippe's *Bibliographisches Lexikon*, I.; *Ha-Shaḥar*, vi. 313.

H. R. P. WI.

**BERMANN, ADOLF** (pen-name, **Kóbor Tamás**): Hungarian writer; born at Presburg in 1867. After completing the study of law he became an employee of the Hungarian Credit Bank. Under the influence of his brother-in-law, Joseph Kiss, the well-known writer of ballads, he early began to develop his talent for belles-lettres, and to-day enjoys a wide celebrity in Hungarian literature. His novels and romances—all satires upon present social conditions—are extensively read.

S. L. V.

**BERMANN, FRANCO.** See FRANCO BERMANN.

**BERMANN, ISSACHAR HA-LEVI:** Philanthropist; born at Halberstadt Nisan 24, 1661; died there Tammuz 24, 1730; son of Judah Lehmann. At an early age he displayed great commercial enterprise. He afterward went to Hanover, and there became associated with the chief court agent Liepmann, who, appreciating Bermann's abilities and integrity, gave him his confidence. In this way Bermann had access to many princes, and several of them, such as those of Dessau, of Brunswick, and of Saxony, soon addressed themselves directly to him in their financial transactions. Bermann was in especial favor with Friedrich Augustus II., elector of Saxony and, later, king of Poland, to whom he rendered many services in the capacity of banker and as diplomatic agent in Poland. For these services he was rewarded with the title of "Resident" of Poland and Saxony, by which title he is mentioned in the Polish chronicles.

Bermann used his prestige for the good of his coreligionists; and his intervention with the Polish lords saved many Jewish lives. The special protection that Halberstadt enjoyed during the reigns of Freidrich I. and Friedrich Wilhelm I. was due to Bermann's active influence. Generous by nature, his delight was to protect Jewish learning; and to effect this he built a synagogue at Halberstadt, where many Jewish scholars found support, and their works were printed at his expense.

In 1696 Bermann obtained the permission of Friedrich Wilhelm to edit the Babylonian Talmud, copies

of which had become very scarce. The expense of this edition (Frankfort-on-the-Oder), amounting to $50,000, was defrayed entirely by Bermann; and most of the 5,000 copies printed were presented to scholars.

BIBLIOGRAPHY: Auerbach, *Gesch. der Jüdischen Gemeinde Halberstadt*, pp. 43 *et seq.*; *Ha-Maggid*, ii. 75; Fuenn, *Keneset Yisrael*, p. 184.

G. I. BR.

**BERMANN, MORIZ** (pseudonyms, **Berthold Mormann, Moritz B. Zimmermann, Louis Mühlfeld,** and **Julius Marlott**): Austrian author; born at Vienna March 16, 1823; died there June 12, 1895. Bermann, who came of a family of publishers, was educated for a musical career; but after the death of his father he devoted himself for a time to collecting autographs. He soon became known as the owner of one of the finest biographical libraries in Europe. Shortly after the Hungarian Revolution he began (1851) what was intended to be a twenty-volume work, "Oesterreichisches Biographisches Lexikon," etc.; but, owing to the condition of unrest in Austria, it proceeded no farther than the letter A.

On Jan. 1, 1856, Bermann became editor of the "Wiener Courier" and developed into a remarkably prolific writer of sketches, historical novels, plays, and even dance-music; writing under the pseudonyms mentioned above. Among his works are: "Dunkle Geschichten," 1868; "Maria Theresa und der Schwarze Papst," 1870; "Das Schwarze Kabinet"; "Schöne Sünderin"; "Die Kaisertöchter als Bräute," 1890; and the historical comedies "Ein Stündchen auf der Karlsschule" and "Die Entführung aus dem Auge Gottes."

BIBLIOGRAPHY: *Das Geistige Wien*, pp. 32, 33; Wurzbach, *Biogr. Lexikon des Kaiserthums Oesterreich*, i. 322–323.

S. E. MS.

**BERN:** Capital of the Swiss Confederation. Jews resided within its territory as early as the sixth century, but the first documentary evidence of Jewish inhabitants in Bern is for the year 1259. Though under the protection of the city, with the emperor as their real liege lord, they were usually in an unprotected state. In the separate Jews' street in which they lived, near the present Casino, was also their cemetery, which, after their expulsion in 1294, became private property; and in the "Inselgasse"—as the Jews' street was called after the convent built by the "Inselschwestern"—there was found in 1888, when the "Inselspital" was torn down, the tombstone of a Jew, dated 1293 (Studer, in "Archiv des Historischen Vereins des Kantons Bern," iv. 1, 38; iv. 2, 15; viii. 56, 212).

The Jews of Bern devoted themselves exclusively to banking and pawnbroking. As in Basel and Zurich, the rate of interest fixed by the government was 43%, two pennies per week in the pound; later it was reduced to 30%. All classes—the clergy and the nobles, the burghers and the peasants, as well as the convents and the towns—regarded the Jews as their brokers; and in order to protect the Christians, the city council decreed, at Easter in 1283, that the term set for repayment should be limited to one year. Through their money transactions the Jews earned the hatred of the populace, and as the citizens of Bern were deeply in debt to the Jews and, through various circumstances, were reduced to financial straits, they cast about, shortly after the death of Emperor Rudolf, for means of acquittal.

**Jews Bankers and Pawnbrokers.**

A pretext for action against the Jews was soon found. In 1294 they were accused of having kidnaped and killed a boy named Rudolf (Ruff). This accusation, which was also made at about the same time against the Jews of Colmar and Mayence, sufficed to start a persecution. The Jew Joel (Föli), who was regarded as the real offender, and all other Jews of Bern, women as well as men, were seized and maltreated, and either tortured or driven from the town. This event has been wrongly assigned to the year 1287, during the reign of Emperor Rudolf (Stettler, "Schweizer Chronik," i. 20; Justinger, "Berner Chronik," pp. 38 *et seq.*; Ulrich, "Schweizer Geschichten," pp. 144 *et seq.*; "'Emek ha-Baka," p. 56; Zunz, "S. P." p. 33, etc.; compare "Annales Colmarienses," 28, for the year 1294; "Judæi Bernenses Puerum ut Dixerunt Occiderunt"; Tillier, "Gesch. des Freistaates Bern," i. 72; on the murder of the boy Rudolf, see Stammler, in "Katholische Schweizerblätter," 1888).

**The Jews Tortured or Expelled.**

King Adolf, perhaps appealed to by the Jews themselves, appointed a commission to investigate the matter, composed of the bishop Peter of Basel, the knight Gottfried von Merenberg, governor of the realm in Burgundy; Cuno von Bergheim, and Hartmann von Ratzenhausen. This commission decided, June 30, 1294, that the Jews, male and female, should forfeit all their claims against the mayor, the council, the community, and every one living in Bern up to the time of the decree; that they should give up all their securities and pledges; and that, in addition, they should pay to the community one thousand marks in silver, and to the mayor of Bern five hundred marks in silver—according to the standard of weight in Bern. King Adolf confirmed this enactment Aug. 1, 1294, in Frankfort-on-the-Main. The Jews assigned to the mayor in payment of his share their claims against the Knights of St. John, the monastery of Interlaken, Ulrich von Thor, and others. A characteristic expression is found in the receipt of the mayor, Jakob von Kienberg: "Pro occasione pueri, videlicet b. Rudolfi quem dicti Judei, ut dicitur, occiserunt." The same cautious phraseology, "ut dicitur," was employed by King Albrecht six years later, when he confirmed the decree, April 29, 1300 ("Solothurner Wochenblatt," 1828, pp. 192 *et seq.*). The Bernese immediately attached the property of the Jews. A woman, Berchta von Habstetten, was forced to give up a chest filled with gold, silver, ornaments, veils, etc., that had been confided to her by the Jew Vivilin and his partner (document of Aug. 14, 1294, "Monatsschrift," xiii. 49 *et seq.*; Stobbe, "Die Juden in Deutschland," p. 283, which reads "1494" instead of "1294," and "Bertha" instead of "Berchta").

**Their Claims Forfeited.**

Expelled from Bern, the Jews returned before the middle of the fourteenth century; and when the

Black Death swept the country in 1349, the people of Bern and of Zofingen gained the questionable reputation of fanning everywhere the hatred against the Jews, burning or banishing them and destroying evidences of indebtedness to them, as at the former persecution.

**Persecution Renewed.**

Twenty-five years later there were again Jews at Bern. In 1379 Master Isaac von Tanne, who lived there, loaned to the city of Freiburg 1,470 gold gulden. This "modest man," probably from Thann in Alsace, was, like Master Mathys Eberlin and his wife, Esther Merlinon, a money-lender.

At the end of the fourteenth century the Bernese showed a positively friendly feeling for the Jews, not only permitting them, for financial reasons, to settle in Bern, but naturalizing them for periods of six years, in consideration of a yearly tax of sixty schiltfranken in gold. They were not restricted in their worship; on their festival days they were not to be called into court; matters of dispute among themselves could either be decided according to Jewish law or be brought before the Bernese courts; butchers were enjoined to sell the meat killed according to Jewish ordinance, at the same price as other meat. About this time Christians also engaged in the money-lending business in rivalry with the Jews.

**Naturalized and Patronized.**

As soon as the Bernese were easier financially, the old hatred against the Jews revived, stimulated by Justinger, author of a Bernese chronicle, who was also a notary public, and as such carried on money transactions. His proposition to expel the Jews found no lack of support, for "the Council and the Two Hundred of the City" decided unanimously, May 10, 1427, to drive the Jews forever from the city and the country. This decision was carried into effect, and matters continued thus for several hundred years.

**Banished.**

Not until about 1820 did Jews again settle at Bern, and coming, as they did, mainly from Alsace as French citizens, they were given absolute religious freedom. In 1865 Bern had twenty-seven Jewish families, which, having had a synagogue since 1855, formed themselves into an association for worship ("Cultusverein"). In 1875 the community numbered 286 persons; in 1897, 348. It had a religious teacher, a burial society (hebrah kaddishah), and a fund for sick women. The canton of Bern had in 1874 1,000 Jews; in 1897, 1,195. The University of Bern was the first to appoint Jews as professors. The well-known physiologist, G. Valentin, who was the first Jew to be naturalized, obtained a position there as early as 1835. Later on the university numbered among its professors Lazarus, Munk, the two Schiffs, Ludwig Stein, and others. In the federal offices J. Dreifus of Endingen occupied, in 1901, a most respected position.

**Readmission and Freedom.**

BIBLIOGRAPHY: Kopp, *Gesch. der Eidgenössischen Bünde*, iii. 1, 143; Tobler, *Zur Gesch. der Juden im Alten Bern*, in *Archiv des Historischen Vereins*, xii. 336 *et seq.*; Kayserling, *Die Juden in Bern*, in *Monatsschrift*, xiii. 46 *et seq.*; *Statuten des Cultusvereins der Israeliten in der Stadt Bern*, Bern, 1865.

M. K.

G.

**BERN, MAXIMILIAN:** German author; born at Kherson, South Russia, Nov. 18, 1849, where his father practised medicine. On the latter's death Bern and his mother went to Vienna that he might complete his education. The loss of his fortune forced him to abandon his studies at the university, and in 1873 he became private tutor to the apprentices at an equestrian school.

Bern soon tired of this occupation and turned to literature for a livelihood. His first novel, "Auf Schwankem Grunde," met with considerable success, though in this, as in fact in most of his writings, Bern is inclined to the gloomy despair of the majority of Slavonic writers. The success of his first novel enabled him to visit Berlin, Hamburg, Leipsic, Dresden, Frankfort, and Munich, at all of which places he studied assiduously. In 1886 he went to Paris, and a year later married a young Austrian actress, Olga Wohlbrück. In 1888 he settled in Berlin. Bern is the author of: "Gestrüpp," 1876; "Deutsche Lyrik seit Göthe's Tode," 1877; "Meine Geschiedene Frau," 1878; "Sich Selbst im Wege," a sketch of stage-life, 1877; "Ein Stummer Musikant," 1879; "Liliput," 1879; "Anthologie für die Kinderstube," 1879; "Illustrirter Hausschatz für die Jugend," 1880; "Aus der Gesellschaft," an almanac, 1881-82; "Am Eigenen Herd," 1886; "Deklamatorium," anthology, 1887; "Lustige Stunden," 1887; "Himmelan!" 1889; "Christliches Gedenkbuch," 1893; "Evangelisches Deklamatorium," 1895.

BIBLIOGRAPHY: *Das Geistige Berlin*, pp. 21, 22; Kürschner, *Deutscher Literatur-Kalender*, p. 89.

S. E. Ms.

**BERN, OLGA** (*née* **Wohlbrück**): Austrian author; wife of Maximilian Bern; born at Vienna July 5, 1865. She went on the stage under her own name, Wohlbrück, and while at the Odeon, Paris, in 1887, married the German author Bern. She abandoned the stage for literature in 1888. She is the author of "Aus Drei Ländern," 1890, short stories; "Unauslöschlich und Andere Novellen," 1892; "Carrière," 1892; "Glück," short stories, 1893; "Das Recht auf Glück," a drama, 1893; and "Vater Chaïm und Pater Benediktus," a novel.

BIBLIOGRAPHY: *Das Geistige Berlin*, pp. 22, 23.

S. E. Ms.

**BERNAL, ABRAHAM NUÑEZ:** Spanish martyr; burned at the stake by the Inquisition of Cordova May 3, 1655. His martyrdom is celebrated in a work published by Jacob Bernal (Amsterdam, 1655), entitled "Elogios que Zelozos Dedicaron á la Felice Memoria de Abraham Nuñez Bernal que fue Quemado Vivo, Santificando el Nombre de su Criador," etc., and dedicated to Señor Elian Nuñez Bernal. The work contains, among other items, a sermon in Bernal's honor preached by Isaac Aboab, and poems by Daniel á Ribera, Eliakim Castriel, Joseph Frances of Hamburg, Jonah Abravanel, Samuel de Castro, and Jacob de Pina.

BIBLIOGRAPHY: Zunz, *S. P.* p. 345; Kayserling, *Sephardim*, pp. 260, 354; idem, *Biblioteca Españ.-Port.-Judaica*, pp. 28, 43.

G.

**BERNAL, ISAAC (MARCUS) DE ALMEYDA:** Spanish martyr; born in Montilla 1633; burned at the stake in St. Iago de Compostella

(Galicia, Spain), in the month of March, 1655, at the age of twenty-two. He was a nephew of Abraham Nuñez Bernal. When only seventeen (1650) he had been thrown into the prison of the Inquisition at Valladolid. Daniel Levi de Barrios mentions Bernal in his "Govierno Popular Judayco" as a relative. In the volume entitled "Elogios" (see Abraham Nuñez Bernal) there is a "Relacion del felice martirio del invicto Ishack de Almeida Bernal que murio vivo en fuego santificando el nombre del Señor . . . "; as well as poems in honor of Bernal by Daniel á Ribera, Jonah Abravanel, Jacob de Pina, Samuel de Castro, Abraham Castanho, Isaac Israel, Daniel Arango, and a sermon by Jacob Abendana.

D. G.

**BERNAL, MAESTRO:** A Marano, ship-physician on the first voyage of Columbus to America. He had lived in Tortosa and had undergone public penance in October, 1490, as an adherent of Judaism. Columbus, by his arrogant conduct, aroused the enmity of the physician, who instigated a conspiracy against the admiral in Jamaica which seriously affected his destiny.

Bibliography: M. Kayserling, *Christopher Columbus*, pp. 90, 123, New York, 1894; see also America, The Discovery of.

G. A.

**BERNAL, RALPH:** Politician and art-collector; died in 1854. His ancestors were of Spanish-Jewish origin. His father was **Jacob Israel Bernal,** a West-Indian merchant, who in 1744 refused the office of *gabay* (treasurer) of the Portuguese congregation because he decided to marry Josebeth Baruh, a "Tudesca" or German Jewess, which he was only allowed to do under humiliating conditions (Picciotto, "Sketches of Anglo-Jewish History," p. 167). Ralph was entered at Christ's College, Cambridge, where he took his degrees of B.A. and M.A. in 1806 and 1809 respectively. In 1810 he was called to the bar as a member of Lincoln's Inn, but inheriting extensive property in the West Indies, he preferred a parliamentary to a legal life. For thirty-four years (1818–52) he had a seat in the House of Commons, where he represented the city of London from 1818 to 1820, and Rochester from 1820 to 1841. During that period he spent £66,000 in election contests. In the latter year he contested the constituency of Weymouth, and was seated on petition. After representing that borough from 1841 till 1847, he returned to Rochester, continuing to sit for it until his retirement from political life in 1852. His parliamentary career was uneventful, although throughout he was prominent in the ranks of the Whigs, and from 1830 till 1850 acted as chairman of committees. Though brought up as a Christian, he recognized the claims of his Jewish ancestry by supporting the bills for the removal of Jewish disabilities, introduced while he was in the House. He was known in his day chiefly as an art-collector in antique china and plate; and at his death an attempt was made to secure his collection for the nation, but it was unsuccessful, and the collection was sold in 1855. Two catalogues of his works of art were issued. He was twice married, and had issue by both wives.

Bibliography: *Dict. Nat. Biog.*; Sir H. Cole, *Biography*; Picciotto, *Sketches of Anglo-Jewish History*, pp. 289-291; *Gentleman's Magazine*, 1823 and 1854.

J. G. L.

**BERNARD, ABRAHAM:** Russian physician; born in 1762. He studied at London in 1789; practised medicine in Hasenpoth, Courland, Russia; became district physician in Shawli, government of Wilna; was subsequently appointed inspector of various military hospitals in Lithuania; and in 1809 was made chief surgeon of the hospital of Slonim. He also received the title of court councilor; practised at Mitau in 1810–11; and then settled in Moscow. He has published: "Gründe für die Inokulation; dem Lithauischen Landvolke Gewidmet," Mitau, 1799; "Observations sur l'Enterrement Prématuré des Juifs," Mitau, 1799; and a German translation of this last, under the title "Bemerkungen über das Frühe Beerdigen der Jüdischen Leichen," Mitau, 1802; "Medicinisch-Chirurgische Beobachtungen in den Kriegshospitälern zu Kobrin und Slonim Gesammelt," n. d.; and "Behandlung eines Epidemischen Wurmfiebers, das im Jahr 1796 in Kurland Herrschte," in Hufeland's "Journal für Praktische Arzneikunde," 1797, iv. 4, No. 5.

Bibliography: Recke and Napierski, *Allgemeines Schriftsteller und Gelehrten-Lexikon der Provinzen Liev-, Esth- und Kurland*, vol. i., *s.v.*, Mitau, 1827; R. Wunderbar, *Gesch. der Juden in den Provinzen Liv- und Kurland*, pp. 66-67; *ib.* 1853, where "Bernard" is given as "Bernhard."

H. R.

**BERNARD OF CLAIRVAUX** (generally known as **St. Bernard**): Church father; born 1091, near Dijon, France; died at Clairvaux Aug. 20, 1153. He was originally a monk of the Cistercian order at Citeaux; but, on being appointed abbot of Clairvaux, he founded a branch order known by his name, 160 monasteries of which came into existence during his life. He vigorously opposed Abelard in 1140, as well as the introduction of the dogma of the immaculate conception.

St. Bernard is distinguished for his activity in forming the second crusade in 1145–46, during which he traveled through France and Germany, preaching the crusade. One of the consequences of this was a succession of massacres of the Jews throughout the Rhine valley. This called forth an energetic protest by St. Bernard, which was sent to England, eastern France, and Germany (Bouquet, "Recueil," xv. 606). In this letter he laid down the general lines of policy with regard to the Jews by which the Roman Catholic Church has since been guided; and his arguments are those generally given, though without his name, in more recent pronouncements. According to St. Bernard, Jews are not to be disturbed or destroyed, because they are living symbols of the Passion; for which they are to be punished mainly by dispersion, so that they shall be witnesses. But they will ultimately be converted. How can this be if they are ground down? At the same time St. Bernard approves of the papal policy which declares that all usury on debts due by Crusaders shall lapse during their absence in the Holy Land.

Bibliography: Neander, *Der Heilige Bernhard und Sein Zeitalter*, Berlin, 1813; Cotter Morrison, *Life and Times of St. Bernard*, London, 1863; literature cited in Herzog-Hauck's *Real-Ency.* ii. 623; Grätz, *Geschichte*, vi. 148, 151.

G. J.

**BERNARD** (also **Domeier**), **ESTHER** (*née* **Gad**): German poetess and authoress; born at Breslau, Silesia, about 1770; died about 1814. On her mother's side Bernard was a granddaughter of Jonathan Eybeschütz, the famous rabbi of Prague and Hamburg.

At the age of about twenty she was married to a certain Bernard, with whom she removed to Berlin. She preferred the latter place to Breslau for the reason she herself gave in a letter to Jean Paul Richter in the following words: "Dort wird man über den Menschen nie den Juden vergessen; und besässe ich die grössten Verdienste, so würde ich doch in Eure besseren Zirkel nicht aufgenommen werden" (There [in Breslau] the Jew is never forgotten in the man, and were I to possess the highest merit, I should never be admitted to your higher circles). Her marriage with Bernard must have been unhappy, for after a few years she obtained a divorce and married Dr. Domeier of London, with whom she went to live in Malta.

Even in her girlhood Esther Bernard showed great talent for poetry and literature. Before her marriage to Bernard she contributed many poems to "Plumken's Magazin" and Rausch's "Unterhaltungen." To the latter she contributed also a short story in English, "Marcus and Monima," 1795. While the wife of Bernard she wrote "Beschreibung einer Wasserreise von Aussig Nach Dresden" (in "Deutsche Monatsschrift"); "Eine Nachricht über das Dresdener Museum" (in "Archiv der Zeit," Nov., 1799, p. 445). She was also a contributor to "Der Cosmopolit" (June, 1795, pp. 577–599), and "Bäcker's Erzählungen" (1798, iv. 272) for which she wrote some poems. "Bäcker's Almanach" for 1800 contains two poems by Bernard, one of which has been set to music by Neuman, "Ueber Schiller's Piccolomini," in "Merkwürdigkeiten der Mark Brandenburg," March, 1800, p. 382.

In Berlin, Bernard made the acquaintance of Comtesse de Genlis, the authoress of "Les Mères Rivales," which she translated into German under the title "Die Beiden Mütter," 2 vols., 1800.

After her marriage to Dr. Domeier she wrote "Gesammelte Blätter," Leipsic, 1805; "Briefe Während Meines Aufenthaltes in England und Portugal," 2 vols., Hamburg, 1803; "Kritische Auseinandersetzungen Mehrerer Stellen in dem Buche der Frau von Staël über Deutschland," Hanover, 1814.

At the erection of the Wilhelmsschule in Breslau, in 1791, for the instruction of Hebrew children, Esther Bernard celebrated the event in a poem in which she hailed the dawning of an era of freedom and equality for the Jews of Silesia.

BIBLIOGRAPHY: *Sulamith*, v. 252–258, 285; Schummel's *Breslauer Almanach*, i., 1801; Kayser's *Bücher Lexikon*, i. 125, ii. 64.

S. S. R.

**BERNARD OF GORDON**: Christian physician; born probably at Gordon in Guienne, department of Lot, France; professor of medicine at Montpellier about the year 1300. His "Lilium Medicinæ" was much read by Jews, and several Hebrew translations of it are extant; *e.g.*, that by Jekuthiel b. Solomon (Maestro Bonsenior) of Narbonne in 1387 (שושן הרפואה); and another by Moses ben Samuel of Roquemaure (Gard), 1360 (פרח הרפואה).

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 785; Renan-Neubauer, *Ecrivains Juifs*, p. 386.

G. M. S.

**BERNARD, HERMANN**: Teacher of Hebrew in the University of Cambridge, England; born of Austrian parents at Uman, or Human, a small town in southern Russia (at that time Poland), in the year 1785. His father being a converted Jew, he was brought up as a Christian. He went to England in 1825; settled in Cambridge as a private teacher in 1830; and was appointed "Præceptor Linguæ Sacræ" in the university on Oct. 18, 1837, succeeding Josephus Crool. He died at Cambridge, aged seventy-two, on Nov. 15, 1857, after teaching there with marked success for twenty-seven years.

Bernard published the following works: "The Creed and Ethics of the Jews Exhibited in Selections from the Yad ha-Ḥazakah of Maimonides" (1832); and "Ha-Menahel" (The Guide of the Hebrew Student), 1839. During Bernard's blindness in 1853 appeared "Me Menuḥot" (Still Waters), an easy, practical Hebrew grammar, in two volumes, by the Rev. P. H. Mason (afterward fellow and president of St. John's College) and Hermann Bernard. Bernard's lectures on the Book of Job, edited by his former pupil, Frank Chance (afterward a member of the Old Testament Revision Committee), appeared in one volume in 1864, but the editor's promised appendix was never published.

J. C. T.

**BERNARDINUS OF FELTRE**: Franciscan friar; born at Feltre, Italy, in 1439; died Sept. 28, 1494. He was one of the bitterest enemies the Jews ever had, and openly advocated their utter extermination. He traveled throughout Italy preaching a crusade against them, the burden of his sermons being: "Let Christian parents keep a watchful eye on their children, lest the Jews steal, ill-treat, or crucify them." As a worthy disciple of Capistrano, whom he held up as the type and model of a true Christian, he knew that his eloquence would be of no avail among the aristocracy, the members of which, guided by their interests, protected the Jews. He therefore endeavored to inflame the lower classes and to arouse the ill-will of the populace against the Jews.

**His Preaching.**

Because certain Jewish capitalists had been successful, he depicted all Jews as vampires and extortioners. In his sermons he was wont to say: "I, who live on alms and eat the bread of the poor, shall I be a dumb dog and not howl when I see the Jews wringing their wealth from Christian poverty? Yea! shall I not cry aloud for Christ's sake?"

These sermons bore fruit. At Ravenna Bernardinus incited the populace to such a degree that he was enabled to expel the Jews with violence and to send deputies to Venice to solicit a legal sanction for the expulsion. The authorities of Florence were constrained to order Bernardinus to quit the country, so that a rising which was imminent might be prevented (1487). At Campo San Pietro Bernardinus expelled a Jewish pawnbroker and established a gratuitous pawnbroking institution.

All Jewish occupations and enterprises were equally the objects of Bernardinus' reprobation. The inhabitants of Sienna engaged a Jewish physician. Bernardinus delivered a series of sermons in which he reproduced all the idle tales spread among the people respecting the hatred that the Jews nourished toward Christians. He related that a Jewish physician of Avignon on his death-bed recalled with delight the fact of having killed thousands of Christians through his drugs. The consequence of these sermons was that the lower classes and the women abstained from having recourse to the Jewish physician.

These partial successes notwithstanding, the efforts of Bernardinus mostly failed of effect. The Italian people were actuated by good common sense, and the authorities sorely hindered Bernardinus in his Jew-baiting. It was in the Tyrol that he succeeded in bringing about a bloody persecution.

While Bernardinus preached in the city of Trent, some Christians called him to account for his hatred of Jews, remarking that the Jews of Trent were worthy people. "Ye know not," replied the monk, "what misfortune these folks will bring upon you. Before Easter Sunday is past they will give you a proof of their extraordinary goodness." Chance favored him with a good opportunity.

**Simon of Trent.**

During Holy Week of the year 1475 a Christian child named Simon, who was three years old, was drowned in the Adige, and his body was caught in a grating near the house of a Jew. The Jew gave notice of this occurrence to Bishop Hinderbach. The body was removed to the church and exhibited, and Bernardinus and other hostile priests raised an outcry against the Jews, saying that they had put the child to torture and then slain him and flung him into the water. The bishop ordered the imprisonment of all the Jews, who, with one exception, when subjected to torture confessed. Thereupon all the Jews of Trent were burned, and it was determined that thereafter no Jew should settle in the city (see SIMON OF TRENT).

Bernardinus endeavored to make use of this occurrence to bring about the ruin of the Jews. At his instigation the corpse was embalmed, and commended to the people as a sacred relic. Pilgrimages to the remains were made by thousands of persons, and before many days several of them claimed they had seen a halo about the body. This new miracle was announced from every chancel, and fomented the excitement of the rabble against the Jews to such a degree that even in Italy they dared not go outside the towns, in spite of all that the doge and the Senate of Venice as well as Pope Sixtus did to stem the tide of hatred. Gregory XIII. canonized both —Bernardinus as a prophet, and Simon as a martyr.

BIBLIOGRAPHY: *Acta Sanctorum*, vii. 28 Sept.; *Revue Orientale*, ii. 40, 41; Grätz, *Gesch. der Juden*, viii. 255 *et seq.*

G. I. BR.

**BERNAYS, ISAAC** (known as **Ḥakam Bernays**): Chief rabbi in Hamburg; born 1792 at Mayence; died May 1, 1849, in Hamburg. After having finished his studies at the University of Würzburg, in which city he had been also a disciple of the well-known Talmudist R. Abraham BING, he went to Munich as private tutor in the house of Herr von Hirsch, and afterward lived at Mayence as a private scholar. In 1821 he was elected chief rabbi of the German-Jewish community in Hamburg, to fill a position where a man of strictly Orthodox views but of modern education was wanted as head of the congregation. After personal negotiations with Lazarus Riesser (father of Gabriel RIESSER), who went to see him in Mayence, Bernays accepted the office on characteristic terms; namely, that all the religious and educational institutions of the community were to be placed under his personal direction; he wanted to be responsible to the government only. Besides this he required a fixed salary, independent of incidental revenues, and wished to be called "clerical

Isaac Bernays.

functionary" or "ḥakam," as the usual titles, "moreh ẓedeḳ" or "rabbi" did not seem to him highly esteemed at that time.

In 1822 he began the reform of the Talmud Torah school, where the poorer children of the community had till then been taught Hebrew and arithmetic. He added lessons in German, natural science, geography, and history as important parts of the curriculum, and by 1827 what had formerly been merely a religious class had been changed to a good elementary public school, which could well prepare its pupils for life. In spite of this great progress the council of the community wanted to take a greater part in the supervision of the course of instruction, and in consequence of differences with the ḥakam resulting from these claims, they withdrew the subvention of the school in 1830; but through the intervention of the senate of Hamburg this was again granted in 1832, though Bernays was denied the presidential seat he had till then occupied in the council of the school and was made instead "ephorus" of the school. In 1849 he died suddenly of apoplexy, and was buried in the Grindel cemetery.

Bernays possessed wide philosophical views, a rare knowledge of the Bible, Midrash, and Talmud, and an admirable flow of language: he was indeed a born orator. He was the first Orthodox German rabbi who introduced the German sermon into the service, and who tried to interpret the old Jewish feeling in modern form and to preserve the ancestral creed even in cultured circles. His antagonists were therefore to be found in the ranks of the ascetic fanatics of the "klaus" as well as among the adherents of the "Temple," a reform synagogue founded in 1819, against whose prayer-book Bernays had pronounced an anathema. By lectures on the Psalms, on Judah ha-Levi's "Cuzari," etc., he tried to strengthen and to deepen the religious life of the community, the institutions of which he supervised very carefully. His influence is still felt in the Hamburg community, where Jewish traditions and the study of Jewish literature are often found united with modern education.

Bernays left no literary works. A small anonymous essay, "Der Bibelsche Orient"—of great linguistic learning and original and wide historical views on Judaism—was supposed to have been written by him in early years; but he denied the authorship, and never in later life showed any conformity with the views of the little book. Of his sons the celebrated philologist Jacob Bernays, professor and chief librarian at the University of Bonn, kept faithful to the religious views of his father, while the well-known literary historian Michael Bernays, who was only fourteen years old on his father's death, was converted to Christianity. Bernays' best pupil was Samson Raphael Hirsch, the well-known leader of modern Orthodoxy.

Bibliography: Haarbleicher, *Zwei Epochen aus der Geschichte der Deutsch-Israelitischen Gemeinde zu Hamburg*, Hamburg, 1867; T. Goldschmidt, *The Talmud Torah School Under the Chacham Bernays* (inedited).

D. A. Fe.

**BERNAYS, JACOB:** German philologist; born at Hamburg Sept. 18, 1824; died at Bonn May 26, 1881. He was the eldest son of the ḥakam Isaac Bernays, who carefully guided his elementary education until he was sent, in 1844, to Bonn to attend the university. There he studied philology under G. Welcker and F. Ritschl, becoming particularly attached to the latter. His philosophical studies he pursued under Brandis. It was during his four years' career at the university that in competition for a gold prize he submitted a treatise on Lucretius, which won for him not only the prize, but also the admiration of Ritschl, who strongly advised him to devote himself to a professional career. The work was afterward published under the title "Die Ausgabe des Lucretius" (Leipsic, 1852). Bernays graduated in 1848, and in the same year issued his "Heraclitea" (Bonn, 1848). In the following year he became privat-docent at his *alma mater*, and in the same year published at Bonn his "Florilegium Renascentes Latinitatis." He was also engaged in editorial work on the "Rheinische Museum," founded by Niebuhr, and conducted by Welcker and Ritschl.

**Organizes Jewish Theological Seminary.**

The serious work of organizing the Jewish Theological Seminary at Breslau, the funds for the establishment of which had been provided by Jonas Fränkel, was actively begun in 1853, and the work was practically of a pioneer nature. Bernays was among the first to be called upon to be associated with Zacharias Frankel, Graetz, and Joël in this task of outlining the plan and method of study to be pursued in the new seat of learning, where rabbis were to be trained in accordance with the scientific educational ideas of the time, instead of with the antiquated methods of the yeshibah. Bernays was indeed peculiarly fitted to cooperate in such an undertaking; for, besides his profound classical learning and his university experience, he was a thorough Hebrew scholar and, moreover, was intensely Jewish in thought, feeling, and mode of life.

When the seminary was opened (Aug. 10, 1854) Bernays began his actual teaching; his subjects including not only regular courses in Greek and Latin, but special courses as well in the history of German literature, history of Hebrew poetry, the philosophy of religion, illustrated by the "Cuzari" and "Moreh Nebukim." In addition he conducted exercises in German style. The annual reports of the seminary were enriched each year with some treatise prepared by one or another of those connected with the institution. Bernays contributed three of these during the twelve years of his association with the faculty: "Ueber das Phokylidische Gedicht" (Berlin, 1856); "Die Chronik des Sulpicius Severus" (Berlin, 1861); and "Theophrastos' Schrift über Frömmigkeit" (Berlin, 1866). These were afterward published separately.

**His Activity at Breslau.**

Bernays' activity during his sojourn at Breslau was not, however, confined to his work at the seminary, as he had at once connected himself with the University of Breslau as privat-docent with remarkable success. As a consequence his general literary productiveness was considerable and noteworthy. In 1855 there appeared in Berlin "Die Lebensbeschreibung des Joseph J. Scaliger." Two years later was produced the work upon which, probably more than on any other one of his writings, his claim upon the notice of scholarly posterity will have to rest, "Grundzüge der Verlorenen Abhandlung des Aristoteles über die Wirkung der Tragödie" (Breslau, 1857). As late as 1882, in his report on the Aristotelian literature in the "Jahresbericht für die Alterthums-Wissenschaft," Dr. Susemihl of Greifswald speaks of the deluge of writings called forth by the "Grundzüge" as not having even then subsided. Another contribution to Aristotelian literature by Bernays during this period is "Die Dialoge des Aristoteles im Verhältniss zu Seinen Uebrigen Werken" (Berlin, 1863).

**Called to Bonn University.**

From his *alma mater* there came at last the recognition that was his due. Ritschl left his position at Bonn University in 1866; and the call was sent to Bernays to fill the place of assistant professor and chief librarian. With the greater responsibilities now thrust upon him, however, he still found time for the production of some of the best and most scholarly of his writings. "Die Heraklitischen Briefe" was published at Berlin in

1869. In 1872 appeared his "Uebersetzung der Drei Ersten Bücher von Aristoteles' 'Politik.'" "Ueber die unter Philo's Werken Stehende Schrift: 'Ueber die Unzerstörbarkeit des Weltalls'" was issued in 1876, and "Lucian und die Cyniker" in 1879. In 1880 there appeared "Zwei Abhandlungen über die Aristotelische Theorie des Dramas," which is a republication of the "Grundzüge" of 1857 and the "Ergänzungen zu Aristoteles' Poetik." His last work was "Phokion und Seine Neuern Beurteiler" (Berlin, 1881).

Suddenly, amid this congenial activity, Bernays was stricken with sickness, which very soon and unexpectedly ended fatally. He was but fifty-seven years of age; and the grief felt at his early demise was profound and wide-spread, alike among professors and students and his coreligionists. Though fifteen years away from the Jewish Seminary at Breslau, he still remained devoted to it, and bequeathed to it his Hebrew library.

Bernays' collected writings, edited by Usener, were published in two volumes, Berlin, 1885.

Bibliography: Brockhaus, *Conversations-Lexikon*, s.v.

S. M. Co.

**BERNAYS, MICHAEL:** German historian of literature; born at Hamburg Nov. 27, 1834; died at Carlsruhe Feb. 25, 1897; son of Ḥakam and brother of Jacob Bernays. He attended the Johanneum in his native city, where, principally under the guidance of Adolph Kraft, he devoted himself to the study of the classics. In a performance of "Antigone," arranged at the gymnasium by Töpfer, Bernays appeared as *Kreon*, and is said already at this time to have excited admiration by the originality of conception revealed in his rendering of the lines. A few months later he entered the University of Bonn, where at first he devoted himself to the study of law, but soon abandoned it for that of classical philology, which, notwithstanding many unfavorable external circumstances, he thenceforth prosecuted with unflagging perseverance. After completing his course at Bonn he went to Heidelberg, where he became a pupil of Gervinus and Holtzmann. Shortly after his arrival there Bernays, although then scarcely twenty-one years of age, lectured on Shakespeare before a literary student society which he had founded, and whose members had bestowed upon him the title of "master." In 1855 he received his doctorate and prepared to qualify himself for a professorship, while at the same time prosecuting his manifold literary labors.

**Literary Labors.**

In 1859 Bernays published a festival play for the one hundredth anniversary of Schiller's birthday, and in 1864 he composed verses on the tricentennial celebration of the birth of Shakespeare. Shortly afterward he wrote an explanatory text to Beethoven's music to "Egmont," which was not only frequently spoken, but produced so lasting an impression that, thirty years later, the directors of the Carlsruhe Theater ordered from Bernays a similar prologue for Mozart's "Requiem." Despite these occasional literary productions, however, Bernays steadily pursued his studies; and he even refused an offer from Treitschke to participate in the editorship of the "Preussische Jahrbücher," fearing that the duties of such a position might divert him from his main purpose. In the same year, 1866, he published his first celebrated work, "Zur Kritik und Geschichte des Goetheschen-Textes," in which he once for all established the necessity of applying the methods of classical philology in the criticism of the modern masters.

Shortly after the Franco-Prussian war, which so powerfully stimulated the general interest in the national poetry, Bernays received a call to the University of Leipsic, and such was his popularity as a lecturer there that within a very short time after his arrival the largest hall of the university was inadequate to accommodate the audience. It was the enthusiasm thus aroused that now induced the art-loving king of Bavaria, Ludwig II., to found a special chair of German literature—the first to be established—at Munich, and to summon Bernays thither as extraordinary professor, who thus, at the age of thirty-nine, already beheld the fulfilment of his dearest wishes. After an activity of eighteen months Bernays received a regular professorship, and this position he held until his resignation in 1889, when he removed to Carlsruhe.

**Professor of German Literature.**

In striking contrast with many university professors, Bernays rarely confined himself to the written copy before him; for he was gifted, above all, with a marvelous memory. It is said that he could recite lengthy poems and dramas, such as "Hermann und Dorothea" and "Tasso," from beginning to end without faltering or betraying any evidence of fatigue. With this faculty, which he had cultivated from early youth, Bernays united an unusually extensive yet accurate knowledge of the literature of ancient and of modern times. Thus he constantly enriched his discourse with copious and pertinent citations reflecting the inmost nature of the author under discussion. When to these qualifications are added a voice of exceptional flexibility and power, and a carefully studied eloquence of gesture, the great popularity of the lecturer can be readily understood.

**As Author.**

In his published works Bernays aimed to transfer the methods of classical philology to the domain of modern literary history and criticism, and endeavored to elevate these studies to an equality with the other academic sciences. Among his most popular writings, besides those mentioned, are: "Briefe Goethe's an F. A. Wolf," Berlin, 1868; "Zur Entstehungsgeschichte des Schlegelschen Shakespeare," Leipsic, 1872; "Der Junge Goethe"—a collection of the poems and letters of Goethe during the years 1764–76—3 vols., Leipsic, 1875; "Goethe und Gottsched"—two biographies—Leipsic, 1880; an introduction to a revised edition of Schlegel and Tieck's translation of Shakespeare, Berlin, 1871–72; an introduction to a centenary edition of Voss's translation of Homer, Stuttgart, 1881.

Apart from his literary activity, Bernays was frequently called upon to officiate on public occasions; as, for example, in 1883, when he was requested by the city of Munich to preside at the public dinner given in celebration of the emperor's birthday; and

in 1892 at Carlsruhe, when he delivered the dedicatory address at the unveiling of the Scheffel monument (see Bettelheim, "Biographische Blätter," 1895). In contradistinction to his brother Jacob, who strictly observed the ordinances of Judaism, Michael Bernays early embraced Christianity.

BIBLIOGRAPHY: Bettelheim, *Biographisches Jahrbuch und Deutscher Nekrolog*, 1897; *Münchener Allgemeine Zeitung*, Feb. 26, 1897; Brockhaus, *Conversations-Lexikon*, s.v.
S. J. So.

**BERNBURG.** See ANHALT.

**BERND, JULIUS D.:** American merchant and philanthropist; born in 1830; died at Pittsburg, Pa., Nov. 30, 1892. Bernd was a successful business man and highly esteemed by his mercantile associates in Pittsburg. He was a member of the chamber of commerce. Being actively interested in philanthropic work, he was a director of the Gusky Orphanage and Home of Western Pennsylvania, an earnest worker for the Humane Society, and a member of the Rodef Sholem congregation. By his will he left a large amount to various charities, particularly to the Union of American Hebrew Congregations, the Hebrew Union College, and the Gusky Orphanage. After giving to every charitable institution in the county of Allegheny, without regard to creed or color, he bequeathed the residue of his estate, share and share alike, to the Hebrew Union College of Cincinnati, O., and to the city of Pittsburg, Pa., the bequest to the city being conditioned on its creating a department or alcove in the Carnegie Library of Pittsburg, to be known as the "J. D. Bernd Alcove," which was accordingly instituted.
A. J. Co.

**BERNFELD, SIMON:** German publicist and rabbi; born in Stanislau, Galicia, Jan. 6, 1860. His father, who was a good rabbinical scholar and also well versed in secular knowledge, was his first instructor. He took to writing Hebrew very early; and at the age of thirteen he translated a German novel into that tongue. His first article, "About the Expulsion of the Jews from Nuremberg," was published in "Ha-Maggid" of 1879 (No. 22), as were various other contributions from his pen.

In 1879 Bernfeld went to Königsberg, where he held for some time an editorial position on M. L. Rodkinson's Hebrew weekly, "Ha-Ḳol." In the fall of 1880 he left Königsberg for Breslau, where he spent several months in great distress. Early in 1881 he went to Lyck, Prussia, to become the assistant of David GORDON, editor of "Ha-Maggid." He remained there for nearly a year, and continued to contribute articles and editorials for that periodical for several years after leaving Lyck. He returned to Königsberg late in 1881, and after a year's preparation entered the university of that city, where he remained until the summer of 1883.

A brighter period in Bernfeld's life began with his arrival in Berlin in the summer of 1883. He entered the university of the German capital, and at the same time attended the Hochschule für die Wissenschaft des Judenthums. In 1885 he became a regular contributor to "Ha-Meliz" (St. Petersburg), and in the same year obtained his doctor's degree. In March, 1886, he was elected chief rabbi of the Spanish and Portuguese community of Belgrade, the capital of Servia, and director of the Jewish school in that city. This position he held for about seven years.

Bernfeld now resides at Berlin, and occupies himself mainly with writing in Hebrew and German. He is a German writer of varied and considerable attainments. His "Juden und Judenthum im Neunzehnten Jahrhundert" (Berlin, 1898), which forms vol. iii. of the series "Am Ende des Jahrhunderts," edited by Dr. Paul Bornstein, is a work of merit, and the same can be said of his essay, "Der Talmud, Sein Wesen, Seine Bedeutung, und Seine Geschichte" (Berlin, 1900). His new translation of the Bible, now in course of publication, has also been highly praised (see "Allg. Zeit. des Judenthums," 1901, No. 13). His chief significance, however, lies in the field of Neo-Hebraic literature. He belongs to the younger class of clear and forceful writers who have brought new life into modern Hebrew literature and have lifted the journalistic part of it to an eminence which it had not before attained. A clever journalist, Bernfeld writes on various subjects. In addition to innumerable articles in various periodicals, he has compiled popular works on history, philosophy, and kindred subjects; while in the field of the history of the Jews, of which he made a special study, he has done valuable original work.

The most important of his works are: "Da'at Elohim" (Knowledge of God), a history of the religious philosophy of the Jews from rudimentary philosophical systems of the Bible down to that of Asher Ginzberg, the thinker of modern national Judaism (Warsaw, 1897); "Dor Tahapukot," a monograph on the Mendelssohnian period (*ib.* 1896–98); and biographies of S. L. Rapoport (1899), of Michael Sachs (Berlin, 1900), and of Gabriel Riesser (Warsaw, 1901).

BIBLIOGRAPHY: *Sefer Zikkaron*, pp. 131–133 (autobiographical sketch); Lippe, *Bibliogr. Lexikon*, ii., iii., s.v.; Zeitlin, *Bibliotheca Hebraica*, s.v.
S. P. Wi.

**BERNHARDT, MARTIN:** German neuropath and medical author; born at Potsdam April 10, 1844. He was educated at the gymnasium of his native place and at the University of Berlin, where he studied under Virchow and Traube. After graduating as M.D. in 1867, he was appointed assistant to Leyden at the Universitäts-Klinik at Königsberg; and two years later, physician at the Charité (free dispensary and hospital) at Berlin under Westphal. The Franco-German war interrupted his clinical work, for he went to the front with the Landwehr, receiving a medal for bravery under fire. On his return in 1872, he was appointed privat-docent of medicine and as specialist for neuropathy at the University of Berlin, and, ten years later, assistant professor.

Bernhardt, in addition to contributing numerous articles to medical publications, has been the editor-in-chief since 1885 of the "Centralblatt für die Medizinischen Wissenschaften," and the correspondent of neuropathy and electrotherapy for Virchow-Hirsch's "Jahresberichte." He is also one of the collaborators of Eulenburg's "Realencyklopädie der Medizin." His principal works are: "Die Sensibilitätsverhältnisse der Haut," 1873; "Beiträge zur

Symptomatologie und Diagnostik der Hirngeschwülste," 1881; "Electricitätslehre für Medizin," 1884, in collaboration with Professor Rosenthal: "Erkrankungen der Peripherischen Nerven," 1895–1897.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*, 884, i. 421; Pagel, *Biog.* 1901, p. 151.

S. E. Ms.

**BERNHARDT, SARAH (ROSINE BERNARD):** French actress; born at Paris Oct. 22, 1844, of Dutch Jewish parentage. She was received into the Roman Catholic Church at the request of her father. Her early years were spent at the Convent Grand-Champs, Versailles, where she remained until fourteen years old, when she was received into the Conservatoire, where she studied dramatic art under Prévost and Sanson. Though, like Rachel, naturally inclined to comedy, Bernhardt won a prize for her work in tragedy. On Aug. 11, 1862—four years after beginning her dramatic studies—she made her début at the Comédie Française in "Iphigénie." Her success was but partial; and the experiment—for such it really was—resulted in further study and a short trip to Spain. On her return to Paris the young actress went to the Théâtre du Gymnase, the Porte-Saint-Martin, and the Odéon (1864), and, a year later, back again to the Porte-Saint-Martin. There she appeared as *Armande* in "Les Femmes Savantes," as *Cordelia* in "King Lear," and in her first male rôle, *Zanetto*, in François Coppée's "Le Passant" (1869).

The outbreak of the Franco-German war interrupted her career for a time, the interval being spent in study and nursing the wounded. Her next appearance was on Nov. 6, 1872, when she played *Mlle. de Belle-Isle* at the Comédie Française. For the next seven years Bernhardt remained a member of this famous institution, of which she became a "sociétaire" in 1875. Her greatest artistic triumphs were achieved there in "Phèdre"; "Andromaque"; "Zaïre"; "Alcmène"; "Ruy Blas" (*Marie de Neubourg*); "La Fille de Roland" (*Berthe*); "Rome Vaincue" (*Posthumia*, the blind woman); "Le Sphinx"; "L'Etrangère"; and in the classic plays of Racine and Corneille.

In 1879 Bernhardt's eccentric behavior and temper led to a severance of her associations with the Comédie Française; and on a civil suit the actress was ordered to pay damages amounting to 100,000 francs. After a tour to London, Copenhagen, and America (1880–81) with a company of her own, Bernhardt returned to Paris, where she assumed the direction of the Théâtre Ambigu (1882). The same year she was married to the actor Jacques Damala (died 1889), and played *Pierrot* at the Trocadéro in a pantomime written by Richepin. She afterward leased the Théâtre Vaudeville, which she opened Dec. 11, 1882, with "Fédora," playing the title-rôle herself. Soon after, she returned to the Porte-Saint-Martin, which she opened Sept. 17, 1883, with "Frou-Frou." This was followed by "La Dame aux Camélias," "Nana Sahib," and "Théodora." During the season of 1886–87 she toured the United States, and on her return to the Porte-Saint-Martin appeared in "La Tosca." She revisited America in 1888–89, and on her return played at the Porte-Saint-Martin in "Jeanne d'Arc" and "Cléopatre" (1890).

Then followed an interval during which the actress toured Europe. Returning to Paris, she engaged in 1893 the Théâtre de la Renaissance, producing "La Femme de Claude," Lemaître's "Les Rois," Bardé's "Médée," "Magda," Rostand's "La Samaritaine" and his "La Princesse Lointaine" (1895), and *Yzeil* in D'Annunzio's "La Ville Morte" (1898). While leasing this house, Bernhardt gave the use of it to Duse, who played the French actress's rôle in "La Dame aux Camélias," while Bernhardt played the title-rôle in "Magda."

Her latest and most successful lease of a theater was when she took the Théâtre de l'Opéra Comique, formerly known as the Théâtre Municipal des Nations, and converted it at considerable cost into the Théâtre de Sarah Bernhardt (Jan. 18, 1899). Here she first essayed *Hamlet* and later the *Duc de Reichstadt* in Rostand's "L'Aiglon." In 1900–01 she again toured the United States, with Coquelin.

In addition to being an actress, Bernhardt is a dilettante sculptor and author. Her bust of Sardou attracted attention. Her writings consist of a book, "Dans les Nuages" (1878), and "L'Aveu," a play produced at the Odéon in 1888. She has also written a rather frank autobiography, evoked by Marie Colombier's attack on Bernhardt in her notorious pamphlet "Sarah Barnum."

As an actress, Sarah Bernhardt is the embodiment of the theatrical; every pose, every movement, every intonation of her voice being the result of careful, patient study. She belongs to the intellectual school of actors, splendidly intelligent, but rarely touching the heart. Bernhardt is always admirable, but never aught save Bernhardt. Her voice is remarkable for its flexibility and timbre, and her grace of movement is one of her chief attractions. Whether she plays the blind *Posthumia*, or *Frou-Frou*, or *Hamlet*, or the *Duc de Reichstadt*, her personality is always preponderant and she ever remains the French actress, Sarah Bernhardt.

BIBLIOGRAPHY: *Westminster Review*, lx. 301 *et seq.*; *La Grande Encyclopédie*, s.v.; *The Critic*, xxxv. 638–640; *Fortnightly Review* (new series), xlvi. 113–122; *Harper's Magazine*, lii. 63–68; *Nouveau Larousse Illustré*, ii. 35.

S. E. Ms.

**BERNHARDY, GOTTFRIED:** German philologist and historian of literature; born at Landsberg in the Neumark, province of Brandenburg, March 20, 1800; died at Halle May 14, 1875. His father was a merchant who had been successful and prosperous, but who in Gottfried's childhood had a series of business reverses that left him in a position where he had to struggle for the bare necessities of life and with but little prospect for providing the boy with a liberal education. At this juncture when the lad was about nine years old, two well-to-do brothers of his father, living in St. Petersburg, arranged to provide the means for his schooling, and he was entered at the Joachimsthal Gymnasium, Berlin, where he remained six years, being admitted to the Berlin University in 1817. Here in the pursuit of his philological studies, to which he now especially applied himself, he had the good fortune to study under F. A. Wolf—though the latter was

already in the declining years of his life—as well as under Böckh and Buttmann. He received his degree as doctor of philosophy on Oct. 30, 1822, and in the same year published his first work, "Eratosthenica," a collection of the widely scattered fragments of the early Alexandrian astronomer.

In 1823 he became privat-docent in philology at his alma mater, and two years later was appointed associate professor. He received a call from Halle in 1829 to assume the position of full professorship in the university there, and that of director of the philological seminary. This call he accepted, and Halle was the sphere of his activity for the rest of his life. During the two years from 1841 to 1843 he officiated as prorector of the university, and in 1844 he was appointed chief librarian, the duties of which position he fulfilled in addition to his work of instruction—not in any perfunctory fashion, but by reorganizing the library of the university in a complete and systematic manner.

From the very beginning of Bernhardy's professorial career he prosecuted his literary labors as well. During the first year of his advent to Halle, there appeared his "Wissenschaftliche Syntax der Griechischen Sprache." In 1830 the first edition of his "Grundriss der Römischen Litteratur" was published. Of this successive revisions were issued in the years 1850, 1857, 1865, and 1872. The "Grundlinien zur Encyklopädie der Philologie" was issued in 1832. In the following year, work was begun on his version of Suidas, but the appearance of Gatsford's great edition at Oxford necessitated a change of plan, and the work was not completed until 1851. Upon its publication the king of Prussia conferred an order upon Bernhardy. The first part of the "Grundriss"—comprising the prose literature—was published in 1836, subsequent editions being issued in 1861 and 1867–72. The poetical portion, constituting the second part, was published in 1845. This went into a second edition in 1856, and was again republished in 1859 and 1867–72. Bernhardy began the editing of the "Bibliotheca Scriptorum Latinorum" in 1838; but the work was not continued beyond the first volume, as his contributors resented his extraordinary methods of revision by voluminous additions and amendments. His last literary work was the collecting and editing of the minor writings, both Latin and German, of F. A. Wolf, which were issued in two volumes in 1869.

Bernhardy had always manifested a deep interest in all the local educational work at Halle, and had frequently been active in supervising the examinations. In 1867 the city of Halle honored him by appointing him a member of the Curatorium of the newly erected gymnasium. Five years before he had been appointed privy councilor (*Geheimer Regierungs-Rath*). The fiftieth anniversary of his doctorate was enthusiastically celebrated in Oct., 1872—professors, students, and civil authorities joining in making the event notable and worthy. His former students, in honor of the occasion, collected a fund of one thousand thalers to establish a Bernhardy fund to aid students of philology.

He was married in 1829 to Henrietta Meyer of Berlin (died 1853). It is said by Le Roi—who, however, gives no data as to time or place—that Bernhardy lived during the later period of his life as a Christian, and suggests that he was possibly converted during his student life. He attained the age of seventy-five years, dying in honor amid the scenes of his great activity. Professor Beyschlag delivered the funeral oration.

BIBLIOGRAPHY: Eckstein, in *Allgemeine Deutsche Biographie*, ii.
s.

M. Co.

**BERNHEIM, ABRAM C.:** American lawyer; born at New York city Feb. 1, 1866; died there July 24, 1895. Bernheim was educated in public schools of his native city and later in the Columbia College, subsequently taking a course of instruction at the University of Berlin. During his attendance at Columbia College he was twice selected prize lecturer on the political history of the state of New York, and in 1894 was made permanent lecturer in this branch.

Bernheim contributed money and books to his *alma mater*, and took deep interest in free art exhibits on the east side of New York and in the University Settlement Society, of which latter he was one of the founders and the treasurer. He was also secretary of the Tenement House Building Company for the improvement of the dwellings of the poor. He was a member of the Stock Exchange and of the Chamber of Commerce.

In addition to his philanthropic work, Bernheim wrote a number of articles on sociological and political subjects, among them being: "The Relations of the City and the State of New York," in the "Political Science Quarterly," Sept., 1894; "A Chapter on Municipal Folly," in the "Century Magazine," May, 1895; "Results of Picture Exhibitions in Lower New York," in the "Forum," July, 1895.

BIBLIOGRAPHY: *The Critic*, Aug. 3, 1895, p. 75; *Jewish Chronicle*, Aug. 16, 1895, p. 6.

A. Sz.

**BERNHEIM, ERNST:** German historian; born at Hamburg Feb. 19, 1850. On completing his elementary and preparatory studies, he attended the universities of Berlin, Heidelberg, Strasburg, and Göttingen. It was from Strasburg that he received his degree as doctor of philosophy, having offered as his thesis a study on "Lothar III. und das Wormser Konkordat." This was published in that city in 1874, and though the production of a youth of but twenty-four years, which frankly stated the occasion of its preparation, it was at once received as something more important than an ordinary doctorate dissertation. It was in fact a scholarly pursuit along the line of research undertaken by Friedberg, whose demonstration of the historical errors based on the "Narratio de Electione Lotharii" Bernheim confirms by a mass of newly discovered evidence. He shows, too, that Lothar's election was mainly the work of Archbishop Adelbert of Mayence.

In the year after the appearance of "Lothar III." he was appointed privat-docent at the University of Göttingen (1875). Here he produced "Zur Geschichte des Wormser Konkordats" (Göttingen, 1878), in which he pieces together from original sources a picture of the party struggles of 1122, the extremist tendencies of the papal and imperial factions, and the devel-

opment of a compromise which was ultimately embodied in the Concordat. He shows, too, how Henry V. strove to free himself from the limitations of the Concordat. This production firmly fixed his place among the historical scholars of Germany. Two years later appeared his "Geschichtsforschung und Geschichtsphilosophie," Göttingen, 1880. In 1882, while still at Göttingen, he joined Weizsäcker and Quidde in the task of editing the "Deutsche Reichstagsacten unter Ruprecht," which was published under the supervision of the Historische Kommission in Munich, and the third volume of which was published at Gotha in 1888. The work is indeed monumental, covering as it does only the first decade of the fifteenth century. Fully three-fourths of the material had never before been published.

In the mean time, Bernheim had received a call to the University of Greifswald as assistant professor of history (1883). Upon his marriage (1885) he embraced Christianity. Here, besides his work in the lecture-room, he continued his labor on the "Reichstagsacten," and wrote his "Lehrbuch der Historischen Methode," Leipsic, 1889. In the same year he was promoted to be professor ordinary of history. Two years later, in conjunction with Wilhelm Altmann, he completed "Ausgewählte Urkunden zur Erläuterung der Verfassungsgeschichte Deutschlands im Mittelalter," Berlin, 1891. Considerable stir was occasioned in university and general pedagogic circles by the appearance of his eighty-page pamphlet, "Der Universitäts-Unterricht und die Erfordernisse der Gegenwart," Berlin, 1898. In this treatise he attacks the German system of university instruction, and insists that the lecture method should be modified by providing some efficient system of exercises in connection with the lectures.

In 1899 Bernheim was elected rector of the University of Greifswald, and in the following year the Order of the Red Eagle was conferred upon him.

Bibliography: Meyer, *Konversations-Lexikon*, 1897.

S. M. Co.

**BERNHEIM, HIPPOLYTE:** French physician and neurologist; born at Mülhausen, Alsace. He received his education in his native town and at the University of Strasburg, whence he was graduated as doctor of medicine in 1867. The same year he became a lecturer at the university and established himself as physician in the city. When, in 1871, after the Franco-Prussian war, Strasburg passed to Germany, Bernheim removed to Nancy, in the university of which town he became clinical professor. When the medical faculty took up hypnotism, about 1880, Bernheim was very enthusiastic, and soon became one of the leaders of the investigation. He is a well-known authority in this new field of medicine.

Bernheim has written many works, of which the following may be mentioned here: "Des Fièvres Typhiques en Général," Strasburg, 1868; "Leçon de Clinique Médicale," Paris, 1877; "De la Suggestion dans l'État Hypnotique et dans l'État de Veille," Paris, 1884; "De la Suggestion et de son Application à la Thérapeutique," Paris, 1887.

Bibliography: Pagel, *Biographisches Lexikon*, Vienna, 1901, s.v.; *La Grande Encyclopédie*, s.v.

S. F. T. H.

**BERNICH, SOLOMON** (called also **Berenicus** and **Beronicus**): Scholar, poet, and adventurer of doubtful origin, who appeared in Holland about 1670 and attracted much attention. He spoke Greek, Latin, Italian, French, and Dutch with equal facility, and was able to recite by heart whole classical works and to put into verse on the spot anything that was told to him in prose. He was thought by many to be an escaped monk from France, but Yung ("Alphabetische Liste Aller Gelehrten Juden . . . ," Leipsic, 1817) states that he was a Jew, a native of Eger, in Bohemia, who was educated in Vienna and in Italy. Bernich, or Berenicus, despised conventional scholarship and all the restraints of cultured life, and chose to associate with the lower classes; working sometimes as a chimney-sweep, and sometimes as a grinder of knives and scissors. He was found dead in a swamp, in the outskirts of Rotterdam, into which he had probably fallen while in a state of intoxication. Two works from his pen—one a collection of Latin poetry with a Dutch translation (Amsterdam, 1692; 2d ed., *ib.* 1716), and the other called "Georgarchontmachia," with a biography of the author by B. Borremansius—are in the British Museum general catalogue under the name "Beronicus, Petrus Joannes."

Bibliography: Larousse, *Dictionnaire Universel*, s.v. *Berenicus*; G. D. J. Schotel, *Biographisch Woordenboek der Nederlanden*, pp. 136, 137.

S. P. Wi.

**BERNOT, JULIE.** See Judith, Mme.

**BERNSTAMM, LEOPOLD BERNARD:** Russian sculptor; born at Riga April 20, 1859. At the age of thirteen he entered the studio of Prof. D. Jensen at Riga, and at fourteen the Imperial Academy of Fine Arts of St. Petersburg, where he was awarded the highest prizes. In 1883 he made a number of busts of celebrated Russians, among them being those of Dostoyevski, Rubinstein, Fonvisin, and K. Brandt. This established his reputation as a portrait-sculptor, and within the next two years he made about thirty busts of various representatives of Russian art, science, and literature.

After a sojourn in Rome (in 1884), where he supported himself by making portraits from photographs, Bernstamm went to Florence, and there continued his studies under Professor Rivalti. At this time he exhibited in Rome his "Neapolitan Fisherman," "David," and "Head of a Monk," all of which received high commendation. In 1885 he settled in Paris, where he won the friendship of Dr. Labadie-Lagrave. He soon became famous by his sculpture-portraits of eminent Frenchmen, such as Renan, Sardou, Flaubert, Halévy, Coppée, Déroulède, Zola, and many others. In 1890 Bernstamm exhibited his works at the galleries of George Petit. The exhibition attracted considerable notice, and was visited by President Carnot. It consisted of a collection of charming statuettes, reproducing in an astonishing variety of costumes all foreigners that had come to Paris during the Exposition of 1889.

Since 1887 Bernstamm has exhibited every year at the salon of the Champs-Elysées, at which he has manifested his talent on a larger scale in such works as "Au Pilori," "The First Arrow," and "The Executioner of John the Baptist." In 1889 he was

awarded, by the jury of the Exposition, a silver medal for various groups and busts. He also produced "Floquet," a plaster cast; "La Modestie," a marble bust bought by Count Torelli, chamberlain of the king of Italy in 1891; "Christ and the Woman Taken in Adultery" (1894); and "Jules Chéret," bronze bust (1895). In 1896 he was called to Tzarskoe-Selo to make busts from life of the emperor Nicholas II. and the empress of Russia. For the Exposition of 1900 he finished a group intended for the czar: "Peter the Great Embracing Louis XV." In 1901 he produced the statue of Rubinstein ordered by the St. Petersburg Conservatory. Some of his works were bought by Czar Alexander III. and some by the Italian government. Bernstamm was made chevalier of the Legion of Honor in 1891.

BIBLIOGRAPHY: *Dictionnaire Biographique*; Bulgakov, *Nashi Khudozhniki*, vol. i., St. Petersburg, 1890; private sources.

H. R. J. G. L.

**BERNSTEIN, AARON (DAVID)** (pseudonym, **A. Rebenstein**): German publicist, scientist, and reformer; born April 6, 1812, in Danzig; died Feb. 12, 1884, in Berlin. His was one of the most versatile and productive Jewish minds of the nineteenth century. Intended by his parents for a rabbi, he received a thorough Talmudical education, which made him a formidable adversary in the controversies on religious reform in which he later participated (Holdheim, "Gesch. der Entstehung . . . der Jüdischen Reformgemeinde in Berlin," p. 54, Berlin, 1857). At an advanced age, when he was recognized as one of the great political leaders of Germany, he could still write in the style and the spirit of an old-time Polish rabbi ("Ha-Zefirah," 1875, ii., No. 2).

He went to Berlin at the age of twenty, and by his own efforts, without the help of school or university, familiarized himself with the German language and literature. He soon began to write on many and diverse subjects, and attracted attention by his graceful and lucid style as well as by his force and originality. For some years he was an antiquarian bookseller in Berlin; but his literary labors absorbed most of his attention; and finally he took up writing as a profession.

**Early Debut as a Writer.**

His earliest works, most of which appeared under his pseudonym, are: A translation of the Song of Songs, with critical notes and a bibliographical preface by Zunz (Berlin, 1834); "Plan zu einer Neuen Grundlage für die Philosophie der Geschichte" (*ib.* 1838); "Novellen und Lebensbilder" (*ib.* 1840); "Eine Abhandlung über die Rotation der Planeten" (*ib.* 1843). In the same year appeared his anonymous pamphlet, "Zahlen Frappieren," a defense of the Prussian Ministry of Finance against the attack of Bülow-Cummerow. It created a sensation in political circles, and was thought by many to have been written by the minister of finance himself.

His scientific and political studies did not prevent Bernstein from taking an interest in Jewish affairs; and he became the principal contributor to Wilhelm Freund's monthly magazine, "Zur Judenfrage," which appeared in Berlin from July, 1843, to June, 1844. Bernstein was one of the leading spirits in the inception of the movement for religious reform in those days, and his great rabbinical knowledge and his conciliatory spirit made even the opposition respect him. One of the most acute and objective writers against the Reform movement said that of Rebenstein's attacks on Judaism it might be said "Faithful are the wounds of a friend"; while the remainder of the verse (Prov. xxvii. 6), "but the kisses of an enemy are profuse," was appropriate to the defense of it advanced by some of his contemporaries (see Phineas M. Heilprin, "Teshubot be-Anshe Awen," Frankfort-on-the-Main, 1845, letter I).

**Active in Jewish Affairs.**

Bernstein was one of the committee appointed March 10, 1845, to work out a plan for a line of progress in Jewish religious affairs. A fragment of a remarkable speech which he delivered at the meeting which chose that committee is preserved in Holdheim's above-mentioned work, where, by the way, Bernstein is considered to have been the only "theologian" present. He agreed with Dr. Stern in recognizing the importance of the Talmud and in deploring the arrest of its development along the lines of the exigencies of practical life. Bernstein was chosen to edit and amend the "Entwurf" of the committee; and he is one of the principal authors of the famous "Aufruf" for the organization of a religious Reform movement among the Jews in Germany, which appeared in the Berlin newspapers early in April, 1845. He and Dr. Stern were the authors of the prayer-book for the newly organized Reform congregation of Berlin; and while Bernstein refused to become its rabbi, it seems that he often officiated in that capacity before a regular rabbi was engaged. He was also the editor of the monthly "Reform-Zeitung: Organ für den Fortschritt im Judenthum," which appeared in Berlin in 1847.

Aaron Bernstein.

In 1849 Bernstein founded the "Urwählerzeitung," a political monthly which advocated the principles of political reform in the same conciliatory but determined spirit that had characterized his advocacy of religious Reform in Judaism. It soon gained a large circulation and brought the editor much fame; but it also brought him into inevitable conflict with the authorities, which resulted in a sensational trial under the press law, with a sentence of four months' imprisonment for the editor. In the same year when the "Urwählerzeitung" was suppressed (1853), Bernstein founded the Berlin daily "Volkszeitung," which soon attained a large circulation, and of which he remained the chief editorial writer for more than a quarter of a century. In that paper first appeared Bernstein's valuable popular scientific essays, which later were published in book form as "Naturwissenschaftliche Volksbücher" (4th ed., Berlin, 1880, 21 vols.), and were

**Imprisoned Under Press Law.**

translated into the principal European languages. A Hebrew translation, entitled "Yedi'ot ha-Ṭeba'" (Knowledge of Nature), appeared in Warsaw, 1881–91. It was prepared partly by P. Rudermann (see S. Bernfeld's autobiographical sketch in "Sefer Zikkaron" (Book of Remembrance), but mostly by D. Frischmann.

Bernstein also wrote two novels of Jewish life, "Vögele der Maggid" and "Mendel Gibbor," which first appeared in Josef Wertheimer's "Jahrbuch für Israeliten" and then in book form (Berlin, 1860; 7th edition, *ib.* 1892). They were translated into many languages, even into Russian (St. Petersburg, 1876), and place their author among the most important ghetto novelists, second only to Kompert (Kayserling, "Jüdische Litteratur," p. 171, Treves, 1896). These novels were, unlike the ghetto stories of to-day, written for Jews only, and therefore employ the German-Jewish idiom to an extent that almost brings them into the class of dialect stories. Bernstein's "Ursprung der Sagen von Abraham, Isaak, und Jakob" (Berlin, 1871) is a valuable contribution to Biblical criticism, although Wellhausen ("Prolegomena zur Geschichte Israels," i. 31) objects to its political tendencies. The most important of Bernstein's political essays and articles appeared in book form under the title "Revolutions- und Reaktionsgeschichte Preussens und Deutschlands, von den Märztagen bis zur Neuesten Zeit" (Berlin, 1883–84, 3 vols.). He also wrote numerous other less important works on a great variety of subjects.

**A Practical Scientist.**

The achievements of Bernstein as a practical scientist are also worthy of notice. As early as 1856 he patented an invention by which two distinct telegraph messages could be sent over the same wire at the same time. He was one of the first to advocate the laying of telegraph wires underground, and was also the inventor of an automatically closing gate for railroad crossings. He was, besides, an expert photographer; and he taught photography free of charge to many striving young men, thus enabling them to earn their livelihood.

Bernstein enjoyed great popularity in his later years, and when he died was mourned as one of the great popular teachers of the German nation. The degree of doctor of philosophy was conferred on him by the University of Tübingen in 1876. Julius Bernstein, now professor at Halle, is his eldest son.

BIBLIOGRAPHY: Meyer, *Konversations-Lexikon*; Brockhaus, *Konversations-Lexikon*, 13th edition; Stern, *Gesch. des Judenthums*, xvi.; Fuenn, *Keneset Yisrael*, pp. 75–76; Geiger, *Jüdische Zeitschrift*, 1869, vii. 223–226; *Illustrirte Zeitung*, March 1, 1884 (with portrait).

S. P. Wi.

**BERNSTEIN, BÉLA:** Hungarian rabbi and author; born in Várpalota, Hungary, 1868; was graduated as Ph.D. at Leipsic, 1890, and as rabbi at the Budapest Seminary in 1893; since 1894 has officiated as rabbi at Szombathely (Stein-am-Anger). He published "Die Schrifterklärung des Bachja ben Ascher," Berlin, 1891, and collaborated in a Hungarian translation of the Pentateuch, published by the Jewish Hungarian Literary Society, 1898. A monograph upon the Hungarian Revolution and the Jews was also published in Hungarian by the same association in 1898; "Die Toleranztaxe der Juden in Ungarn," Breslau, 1901.

S. L. V.

**BERNSTEIN, BERNARD:** Actor; born at Warsaw in 1861. He sang in the chorus of the Polish opera of that city, and appeared there as a comedian (1882) in the rôle of *Grandmother Jachne* in A. Goldfaden's comedy, "Die Zauberin." He played in several Jewish theaters in Russia, and when the Jewish theater was forbidden in that country (Sept. 14, 1883), he went to Galicia, in Austria, and then to Rumania, where he played in various rôles, usually comic. In 1892 he was engaged by Pool's Theater of New York, where he appeared first as *Zingitang* in Goldfaden's "Shulamith," and later in many other plays. He was especially successful in the rôle of *Shamai* in "The Jewish King Lear," by J. Gordin. Bernstein now (1902) resides in New York.

H. R. M. Se.

**BERNSTEIN, EDUARD:** Socialist leader, editor, and author; born in Berlin 1850. Beginning life as a clerk in a bank, Bernstein's mind became early imbued with socialistic ideas. In 1872 he joined the Social-Democratic party, and in 1878 gave up business to assist in editing, in Switzerland, the party organ, "Die Zukunft," which became afterward "Das Jahrbuch der Sozialen Wissenschaft." When the anti-Socialist law of Bismarck endangered the party's existence, and it became necessary to establish abroad a socialist organ to sustain and direct the young movement, Bernstein was entrusted with the editorship of the new organ, "Der Sozialdemokrat," published at that time in Zurich. When he was expelled from Switzerland and removed to London, the publication of "Der Sozialdemokrat" was also transferred thither (1888), and continued till it became unnecessary, after the downfall of Bismarck and the revocation of the anti-Socialist law in 1890. Since then he has acted as London correspondent of the Berlin "Vorwärts," and has written for the "Neue Zeit," "Sozialistische Monatshefte," and other periodical publications. In England he contributed a number of essays to the "Progressive Review" and "The New Age." Bernstein's sketch of Lassalle—contributed to an edition of his speeches and writings—has been translated into English and edited by him (3 vols., Berlin, 1893) under the title, "Ferdinand Lassalle as a Social Reformer," London, 1893. Bernstein is the author also of "Communistische und Demokratisch-Sozialistische Strömungen Während der Englischen Revolution des 17. Jahrhunderts," published in a collection of essays on the history of Socialism, entitled "Vorläufer des Neueren Sozialismus," Stuttgart, 1895.

The latest of Bernstein's productions, "Die Voraussetzungen des Sozialismus und die Aufgaben der Sozialdemokratie," Stuttgart, 1899, has roused general controversy throughout Europe. Professor Diehl, though not himself a Socialist, characterizes Bernstein as "one of the most talented, most learned, and clearest adherents of scientific Socialism," which opinion is shared by even the extreme Socialistic opponents of Bernstein—Kautsky and Mehring. Bourdeau regards this book as the most important that has appeared on Socialism since Marx's "Das Kapital." In this book, Bernstein, after having

been for more than twenty years a champion of so-called "orthodox" Marxism, comes to the conclusion that many of Marx's views no longer correspond to the facts of modern social phenomena, and must be replaced by others more in consonance with modern society. Of the views peculiar to Marx, he does not place so much value upon the purely economic conception of history; he minimizes the importance of the theory of value, and repudiates the Hegelian dialectic method, though at the same time he claims that he still adheres to the spirit and evolutionary principles of Marx. Bernstein further emphasizes the great importance of cooperative associations, and urges the Socialist party to free itself from revolutionary phraseology and illusory hopes of the immediate downfall of bourgeois society, and to work hand in hand with all the democratic elements that fight for social reforms. Bernstein even concedes that the Social Democracy is practically acting on the proposed lines; but he wants a more consistent policy, as it seems to him that the remains of former conceptions still prevail in the party and hamper the progress of Socialism and the gradual realization of its ideals. In 1901 Bernstein was allowed to return to Germany, and in March, 1902, he was elected to the Reichstag on the Socialist ticket from Breslau, to succeed Dr. Schönlank, deceased.

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S. B. B.

**BERNSTEIN, ELSA** (pseudonym, **Ernst Rosmer**): German dramatist; daughter of Heinrich Porges, the friend of Richard Wagner; born at Vienna; educated at Munich; and, for a short time, on the stage. An affliction of the eyes forcing her to retire, she thenceforth devoted herself to dramatic literature. Shortly after her marriage in 1892 to Max Bernstein, she wrote her first play, "Wir Drei," which created considerable discussion. It was really a dramatized version of the matrimonial and sexual views of Taine and Zola. Her next plays fell rather flat: "Dämmerung," 1893; "Die Mutter Maria," 1894; "Tedeum," 1896; "Themistokles," 1897; and "Daguy Peters." But unbounded admiration was elicited by "Die Königskinder," 1895—a dramatic fairy-tale. Though its plot was simple, the beauty of the theme and its poetry were such as to class it with Fulda's "Der Talisman."

BIBLIOGRAPHY: *Das Jüngste Deutschland*, pp. 317–320; Kürschner, *Deutscher Litteratur-Kalender*, 1901, p. 91; *Lexikon Deutscher Frauen der Feder*, i. 61; *ib.* ii. 203.

S. E. Ms.

**BERNSTEIN, HERMANN**: Russian-American writer; born Sept. 20, 1876, at Shirwindt, Russia. When he was seven years of age his parents moved to Mohilev on the Dnieper, and Hermann was educated at the Jewish free school of that city. In 1893 the family emigrated to America and settled in Chicago. At first Bernstein struggled hard to make a living. In 1897 he engaged in literary work in New York, and was soon successful. He has made translations from the Russian, among them "Foma Gordeyev," by Gorki, New York, 1901; and has written "The Flight of Time, and Other Poems," 1899. A series of ghetto stories by Bernstein appeared in the New York "Evening Post," in "Ainslee's Magazine," and in "The Scroll," and these were reprinted in book form under the title "In the Gates of Israel," New York, 1902.

H. R. F. T. H.

**BERNSTEIN, HIRSCH**: Russian-American editor and publisher; born in Vladislavov (Neustadt-Schirvint), government of Suvalki, near the Prussian frontier, March 25, 1846. He received the usual Jewish education and learned to write Hebrew fluently. He emigrated to the United States in 1870, settling in New York, where he still (1902) resides. While following from the first commercial pursuits, he has continued his Hebrew studies in his leisure hours. In 1870 he started "The Post," the first Judæo-German or Yiddish periodical in America; but, like many subsequent publications of that nature, it had but a short existence. In the same year he founded the "Ha-Ẓofeh be'Erez ha-Ḥadashah," the first publication in the Neo-Hebraic language in America. It appeared weekly for five years and contained many interesting contributions, which throw light on local and contemporary Jewish history. Bernstein was at one time a constant contributor to "Ha-Maggid," "Ha-Lebanon," and "Ha-Karmel," and, after Ch. G. VIDAVER, was probably the first regular American correspondent to European Hebrew periodicals.

H. R. P. WI.

**BERNSTEIN, HUGO KARL** (pseudonym, **Karl Hugo**): Hungarian dramatist; born in Budapest 1808; died at Milan 1877. He began the study of medicine, but lacking means sufficient to continue it, he entered the army, where within twenty months he succeeded in laying by a sum that enabled him to qualify himself for medical examination. In 1830 he served during the Polish insurrection as army surgeon at Warsaw, whence he proceeded to Budapest, where he practised as homeopath. In 1839 he went to Paris, whither he had been called by Hahnemann. This was a turning-point in his career. The cosmopolitan French capital with its numerous theaters reawakened his youthful inclination for the stage and for poetry. He proceeded to Hamburg, where, in 1840, he published "Die Sehnsuchts-Klänge eines Hagestolzen." It was here, also, that he wrote the plays "Brutus und Lucretia," "Das Schauspiel der Welt," and "Der Stein der Weisen." In 1844 he returned to Budapest, where he resumed the study of the Hungarian language, which by this time he had almost forgotten. Here he published his "Psalmen eines Armen Poeten," "Egy Magyar Király," and the well-known "Bankier und Baron." He also wrote two French dramas, "La Comédie Infernale" and "L'Iliade Finie." In Berlin he was arrested for

lèse-majesté, because of a book published by him under the title "Hugo Amber Bernstein, oder Das Verkannte Genie"; he was, however, released upon the plea of insanity. Though a genius, he was possessed by the idea that he alone had been appointed to revolutionize art, science, and religion—in short, the entire intellectual life of man.

S. L. V.

**BERNSTEIN, IGNACY:** Polish bibliophile and writer on proverbs; born at Vinnitza, government of Podolia, Jan. 30, 1836, where his father Samson had an important banking business. He was educated by the learned Moses Landau, son of Rabbi Samuel and grandson of R. Ezekiel Landau of Prague. In 1856 he married Eliza, the daughter of Meïr Edler von Mises of Lemberg; and in 1858 he removed with his parents to Warsaw, where he still resides, ranking among the prominent members of the Jewish community. In 1881, at his instance, a library of Jewish books was founded in connection with the Great Synagogue of Warsaw. Bernstein from the beginning took an active part in the management of the library and is now its chairman. He did much useful work in collecting proverbs of all nations. In 1888–89 his "Jüdische Sprichwörter"—a collection of Judæo-German proverbs—were published in the "Hausfreund," Warsaw; and in 1900 he published a remarkable illustrated catalogue of his library of about 4,800 works on proverbs, folk-lore, ethnography, etc., accompanying the list with valuable explanatory notes. This catalogue is unique in its way, being also a typographical art book. Many titles and ornaments of the more ancient works are reproduced from the originals. The full title of the catalogue is "Katalog Dziel Tresci Przyslowiowej Skladajacych Biblioteke Ignacego Bernsteina," 2 vols., Warsaw. He is now (1902) preparing a new and enlarged edition of his Judæo-German proverbs.

Bibliography: S. Orgelbrand, *Encyklopedja Powszechna*, ii., Warsaw, 1898; and private sources.

H. R.

**BERNSTEIN, IGNATI ABRAMOVICH:** Russian railroad engineer; born in Kremenetz, government of Volhynia, 1846; killed July 5, 1900, on the steamship "Odessa," between Harbin and Chabarovsk. He was educated at the high school of his native town, and at the St. Petersburg Institute for Engineers, from which he graduated.

In the eighties, while yet a student, he was received by the czar as a delegate from many Jewish families who petitioned for a restoration of their right of settlement outside the pale, of which they had been unlawfully deprived. Bernstein pleaded their cause so earnestly that the czar granted their request.

After serving as assistant district engineer on various railroads, Bernstein was in 1896 appointed first engineer at Vladivostok, and in the following year was sent to Tzitzikar, where he was given the direction of the fifth district of the Eastern Chinese Railway. On July 2 he sailed for Chabarovsk. When the vessel was three days out it was attacked by Chinese Boxers, who killed thirteen of the passengers, Bernstein being one of the victims. A memorial service was held Aug. 19 in the Great Synagogue at St. Petersburg.

Bibliography: *Voskhod*, Nov. 5, 1900, No. 62, p. 13; private sources.

H. R.

**BERNSTEIN, ISRAEL:** Russian Hebrew publicist; born about the middle of the nineteenth century at Velizh, government of Vitebsk; studied pharmacy at Moscow, and worked as a druggist in the colony Shchedrin, near Bobruisk. Bernstein's "Ha-'Atudim ha-'Olim 'al ha-Ẓon" (The Goats Which Leaped upon the Flock), in "Ha-Shaḥar" (vi. 366–382, 401–415), is a severe and vindictive attack on the misdeeds of the "Melammedim," the rabbis and the leaders of the Jewish communities (kahal), especially in the smaller towns. His "Binyan Zeḳenim u-Setirat Yeladim" (How the Old Build and the Young Destroy), which occupies over forty pages of vol. vii. in the above periodical, is written in the same spirit as the first; but here the author tries more to glorify the "Haskalah," or progress, and to point out the probability that the vivacious and active Ḥasidism of southern Russia will regenerate itself sooner than the dry scholarship and pedantry of the north or Lithuania.

In his third important article, "Le-maher Ge'ulah" (To Bring About Speedy Redemption), in "Ha-Shaḥar," x. 230–241, 288–297, Bernstein tries to prove that the great necessity of the times is that the rabbis and the rich Jews shall cease to use unlawful and revolting means to save their sons from being drafted into military service. This last article was written late in 1880, shortly before the great changes which took place after the assassination of Emperor Alexander II. in the following year.

Like all progressists who did not join the new nationalistic movements, Bernstein remained silent for a long time, and in a "letter to the editor" ("Keneset Yisrael," i. 7, Warsaw, 1886), Bernstein admits that the persecutions of the last five years have shattered all his former optimistic views and the hopes that the Jews of Russia by improving their conduct will obtain equal rights and be recognized as men and brethren. He admits his mistakes, and is overwhelmed by the despair which has seized most of the advocates of progress and assimilation in these trying chauvinistic times.

Bibliography: Eisenstadt, *Rabbane Minsk*, p. 61, Wilna, 1898.

H. R. P. Wi.

**BERNSTEIN, JOSEPH ("JOE"):** American pugilist; born in November, 1877, in New York city. He first appeared in the ring in 1894, during which year he gained no less than five victories. In 1895 he won four fights and drew two, thus establishing himself as a featherweight of acknowledged prowess. In succeeding years he added greatly to his reputation.

Probably no other adept in boxing of his age has appeared in the ring so often as Bernstein, who has fought nearly 80 battles in seven years. Of these he has won 44, drawn 26, and lost 7, and in one case there was no decision. He defeated Jack Connors, James Larkins, William O'Donnell, and Solly Smith.

A. F. H. V.

**BERNSTEIN, JOSEPH:** Polish physician; born at Warsaw in 1797; died there in 1853. After graduating from the Warsaw Lyceum in 1815, he

studied medicine at the Berlin University, from which he was graduated in 1822. After his return to Poland he was for a year assistant physician at the university clinic of Warsaw; in 1829 he was appointed house-physician of the Warsaw Jewish Hospital; and in 1834, chief physician. He is the author of "De Phthisi Pulmonum," published in 1818.

BIBLIOGRAPHY: S. Orgelbrand, *Encyklopedja Powszechna*, ii., Warsaw, 1898.

H. R.

**BERNSTEIN, JULIUS:** German physiologist and medical writer; born at Berlin Dec. 8, 1839; son of Aaron Bernstein (1822–84). He studied at the University of Berlin, whence he was graduated as doctor of medicine in 1862. In 1865 he was admitted as privat-docent to the medical faculty of Heidelberg, and became in 1869 assistant professor of physiology. Two years later he obtained the appointment of professor of physiology at the University of Halle, a position he still (1902) occupies. In 1898 he received the title of "Geheimer Medizinalrath."

Bernstein is one of the leading physiologists of the day. Besides contributing numerous articles regularly, since 1865, to technical journals ("Archiv für die Gesammte Physiologie des Menschen und der Thiere"; "Archiv für Physiologie"; "Archiv für Anatomie und Physiologie"; "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," etc.), he, since 1888, has edited the "Untersuchungen aus dem Physiologischen Institut in Halle." He has written: "Untersuchungen über den Erregungsvorgang im Nerven- und Muskel-System," Heidelberg, 1871; "Die Fünf Sinne des Menschen," Leipsic, 1875 and 1900; "Lehrbuch der Physiologie," Stuttgart, 1894 and 1900.

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S. F. T. H.

**BERNSTEIN, KARL ILYICH:** Russian jurist, professor of Roman law; born at Odessa Jan. 13, 1842; died at Berlin in 1894. He belongs, on the maternal side, to a Jewish family that has produced several noted scholars. He graduated from the Odessa Gymnasium in 1857, and after studying the ancient languages in Dresden, he attended successively the universities of Halle, Heidelberg, and Berlin, under Professors Vengerov and Gneist, who exercised great influence over him. In 1864 he obtained the degree of doctor of law from the University of Berlin, being the first Jew to receive it from that institution.

For two years Bernstein attended the sessions of the Halle circuit court, in order to familiarize himself with the practise of law. Toward the end of 1865 he returned to Russia with the intention of lecturing on Roman law, but found that he was debarred by his religion from holding a professorship in Russia. He thereupon applied himself to the study of Russian law, and subsequently practised it at Odessa and St. Petersburg successively. Bernstein continued his theoretical studies, and in 1871 presented at the University of St. Petersburg a thesis on Russian civil law, obtaining the degree of master of law.

In 1872 Bernstein married Felice Leonovna, a daughter of the Russian banker Leon Rosenthal, and after a prolonged tour through Europe permanently settled in Berlin. For eight years (1878–86) he lectured on Roman law at the University of Berlin as a privat-docent; in 1886 he was appointed associate professor; and in 1887 professor. In the latter year he renounced his allegiance to Russia and became a German subject. About this time there was established in connection with the university an institute for the instruction in Roman law of Russian students sent abroad by their government to prepare themselves for professorships, and Bernstein was appointed one of its directors.

Bernstein always took great interest in Jewish affairs. When the exodus of Russian Jews to the United States began, in 1881, he was an active member of the Berlin colonization committee, and for many years corresponded with Michael Heilprin on colonization matters.

Most of Bernstein's writings were published in various law periodicals; but some were issued in book form. His first published work was "De Delegationis Naturæ," Berlin, 1864. A Russian translation, under the title "O Sushchestvye Delegatzi po Rimskomu Pravu," was published in St. Petersburg in 1871. In this dissertation the author's views relating to delegation and novation anticipated those expressed in the famous treatise of Salpius. Bernstein's "Ucheniye o Razdyelitelnykh Obyazatelstvakh po Rimskomu Pravu i Noveishim Zakonam," St. Petersburg, 1871, was the first attempt ever made to apply the principles of Roman and common law to Russian legislation. Its leading idea was further developed in "Zur Lehre von dem Alternativen Willen und den Alternativen Rechtsgeschäften. Abtheilung I.: der Alternative Wille und die Alternative Obligation." Bernstein was also the author of the following works: "Zur Lehre vom Legatum Optionis," in "Zeit. der Savigny-Stiftung," 1880, pp. 151 *et seq.*; "Ueber die Subjectiven Alternativen Rechtsgeschäfte von Todeswegen," *ib.* 1883, iv.; "Die Alternative Obligatio im Römischen und im Modernen Rechte," in "Zeit. für Vergleichende Rechtswissenschaft," ii.; an analysis of Pescatore's "Die Sogenannte Alternative Obligatio," in "Zeit. für Handelsrecht," xxix.; "Zur Lehre von den Datis Dictis," in "Festgabe für Beseler," Berlin, 1884.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892; *Entziklopedicheski Slovar*, iii., St. Petersburg, 1892; and private sources.

H. R.

**BERNSTEIN, MAX** (pseudonym, **Silas Marner**): German author; born May 13, 1854, at Fürth, Bavaria; now (1902) practising law at Munich. His literary activity is directed mainly to the stage. The most noteworthy of Bernstein's comedies are: "Cœur-Dame," "Mein Neuer Hut," "Ritter Blaubart," "Unbefangen," "Alles in Ordnung," "Ein Guter Mensch," and "Ein Dunkler Punkt." Of his dramas may be mentioned: "Dagmar," "Ruth," and "Gold." He also wrote a collection of short stories: "Kleine Geschichten," "Die Plauderei," and "Ein Kuss," as well as numerous miscellanies that have appeared either in newspapers or in book form. While Bernstein's works are very popular among

the general reading public, they are little noticed by the critics and the literary historians. His wife is the author Elsa Bernstein.

BIBLIOGRAPHY: Kürschner, *Deutscher Litteratur-Kalender*, s.v.

S. I. BER.

**BERNSTEIN, NAPHTALI HERZ:** Author; lived in Russia about the first half of the nineteenth century. Being engaged in business, he devoted his leisure hours to study; applying himself especially to Biblical subjects, and writing much thereon, without, however, publishing any of his work. His defense of the Talmud, under the title "Eder Ḥakamim" (Mantle of the Wise), Odessa, 1868, was published after his death by his son, and edited by S. I. Abramowitsch. Bernstein wrote this little work in London (where he resided for several years), as a reply to McCaul's attack on the Talmud and rabbinical Judaism, and dedicated it to Solomon Herschel, the chief rabbi of England. In his defense he deals chiefly with the general principles underlying the Talmud, without touching upon the several points of McCaul's work, a fact which greatly lessens the value of his apology.

BIBLIOGRAPHY: Introduction to *Eder Ḥakamim*.

L. G.

**BERNSTEIN, NATHAN OSIPOVICH:** Russian physiologist; born at Brody, Galicia, in 1836; died in Odessa Feb. 9, 1891. He received his first education from his grandfather, the eminent Solomon Eger, chief rabbi of the province of Posen; and, on the removal of his parents to Odessa in 1849, entered the gymnasium of that place, from which he graduated in 1853. He studied medicine at the University of Moscow in 1853–58, where he was awarded a gold medal in 1857 for his treatise, "Anatomia i Fiziologia Legochno-Zheludoch-navo Nerva." In 1861 he became consulting physician of the city hospital of Odessa, and associate editor of the Russian-Jewish periodical "Sion," until its suppression by the government in April, 1862. In 1865 he was appointed instructor of anatomy and physiology at the newly established New-Russia University at Odessa; and from 1871 lectured there on anatomy as assistant professor, but was not confirmed in this position by the government. He devoted much of his time to the Society of Physicians of Odessa, having been secretary of it for two years, vice-president for eight years, and president for fourteen years. He was an alderman of the Odessa city council, director of the Talmud Torah, director of the city hospital, and honorary justice of the peace. His works appeared in the following publications: the "Moskovskaya Meditzinskaya Gazeta," 1858; "Moskovskoe Obozryenie," 1859; "Biblioteka Meditzinskikh Nauk," 1859; "Sion," 1861–62; "Meditzinski Viestnik," 1864; "Sovremennaya Meditzina," 1863; "Arkhiv Sudebnoi Meditziny," 1864; "Gazette Médicale de Paris," 1865; and many other medical periodicals. Of his manual on physiology, entitled "Rukovodstvo Chastnoi Fiziologii," two parts were published at Odessa in 1868.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, vol. iii., 1892; *Voskhod*, No. 5, 1891.

H. R.

**BERNSTEIN-SINAIEFF, LEOPOLD** (usually called **Sinaieff**): Russo-French sculptor; born at Wilna Nov. 22, 1868. He studied drawing in his native town, and at the age of fourteen settled in Paris. As a student under Dalou, his first exhibited work was a bust at the salon of the Champs Elysées in 1890. Since then he has produced busts in bronze and marble of many distinguished persons, among whom were Count Waldeck, Rambaud, Nicholas de Giers, the Russian ambassador, and Léon Reynier, the violinist. One of his masterpieces is "Ezra Mourning." This statue, in plaster, became the property of the state in 1892, and was given to the museum at Sens; in 1897 it was reproduced in marble. At the Paris Exhibition of 1900 this and other statues, portraits, groups, and mortuary monuments were exhibited; and they received a medal. Among other distinctions conferred upon him, Sinaieff was created a chevalier of the Legion of Honor in 1901. He is at present (1902) engaged upon a bust of Tolstoi.

H. R. J. W.

**BERNSTORFF, CHRISTIAN GÜNTHER, COUNT OF:** Danish and Prussian statesman; born April 3, 1769, in Copenhagen; died March 28, 1835. As early as 1787 he entered the diplomatic service through the influence of his father, Count Andreas Bernstorff. From 1789 to 1794 he served in Berlin, first as secretary of legation, then as ambassador, and was finally sent to Stockholm in the same capacity. On the death of his father, in 1797, he was appointed secretary of state, and in 1800 prime minister, which position he held till 1810. He represented Denmark at the court of Austria from 1811 to 1815, and participated in the Congress of Vienna (Sept., 1814, to June, 1815), where, in behalf of his government, he advocated the emancipation of the Jews of Holstein. From 1817 to 1818 he represented Denmark at the court of Berlin. When, in Sept., 1818, Lewis Way presented his memorial in behalf of the Jews to Alexander of Russia, then at Aix, Bernstorff declared himself ready to give any information with regard to the question of the emancipation of the Jews.

In 1818 Frederick William III. of Prussia appointed Bernstorff Prussian minister of foreign affairs, in which capacity he served till his retirement in 1832.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*; Brockhaus, *Konversations-Lexikon*; Graetz, *History of the Jews*, v. 519, 527.

D. A. R.

**BERODACH BALADAN.** See MERODACH BALADAN.

**BERŒA:** Identified with the modern HALEB or ALEPPO, the scene of the death of Menelaus, who was killed by being smothered in ashes in one of its towers said to be 55 cubits in height (II Macc. xiii. 4).

J. JR. G. B. L.

**BEROTHAH (BEROTHAI):** A city of Hadadezer, from which David obtained much brass subsequently used by Solomon in making the brazen sea, pillars, and vessels of brass (II Sam. viii. 8). In the parallel account of I Chron. xviii. 8 it is called

Chun. In Ezekiel's ideal Israel (xlvii. 16) it was located on the northern border.

J. JR. G. B. L.

**BERR, CERF JULIA.** See EPSTEIN, JULIA BEER.

**BERR, EMILE:** French journalist; born at Lunéville, France, June 6, 1855. Having finished his classical studies at the Lyceum of Vanves and afterward at the Louis-le-Grand Lyceum in Paris, he engaged in a commercial career from 1875 to 1880 and attended to exchange transactions from 1880 to 1886. During the latter period he made his début in journalism, writing for "La France du Nord," and contributing essays on economic questions to the "Nouvelle Revue," which was then just founded. In 1886 he gave up his business career altogether, and thenceforth devoted himself to journalism, working first on the "Petite République Française," then on the "Petit Parisien"—on which latter he applied himself especially to economic questions—and in July, 1888, on the "Figaro," with which he has since been identified. He has contributed also to the following: "Figaro Illustré," "Illustration," "XIXme Siècle," "Liberté," "Revue Bleue," "Vie Parisienne." In the last-mentioned weekly he published between the years 1892 and 1894 some notes of travel under the pseudonym "Guy," and in 1898 a series of comments on topics of the day under the title "Confidential Letters," which latter attracted much attention. He also published in this journal his notes on Norway, which appeared in book form under the title "Au Pays des Nuits Blanches," Paris, 1900.

Berr has done much work as foreign correspondent for his paper, interviewing personages of high political and social standing; and for this purpose undertook several trips to England, Switzerland, Belgium, Tunis, Bulgaria, Bosnia, Russia, and Alsace-Lorraine. He represented the "Figaro" in Asia Minor at the opening of the railway from Mondania to Broussa; and then, in 1891, he had an interview with Stambuloff at Sofia, which was commented on by the European press. In 1894 he was appointed chief of the auxiliary service of the "Figaro," and in this capacity edited its literary supplement. In 1896, when the "Figaro" was enlarged to six pages, Berr resumed his place in its editorial office, where (1902) he writes sometimes under his own signature and sometimes under the pseudonym "Fabien." Since 1885 Berr has been a member of the Société d'Economie Politique, and also of the Société des Journalistes Parisiens. In 1900 he received the cross of the Legion of Honor.

S. I. B.

**BERR, GEORGE:** French actor and dramatist; born at Paris July 31, 1867; brother of Emile Berr. He was educated at the lyceums of Vanves and Charlemagne, but, yielding to an irresistible love for the stage, he, at the age of sixteen, left his classical studies for the Conservatoire, and became the pupil of Got. In 1886 he won the first prize for comedy in a scene from "Les Plaideurs," and joined the Comédie Française. In 1892 he was nominated a member (*sociétaire*), and since then has acted the comic parts in the classical and modern repertoires.

Berr is equally excellent in purely lyrical works. He interprets the "Romanesques" of Edmond Rostand with the same superiority as the "Gringoire" of Théodore de Banville, in which he is considered to equal Coquelin, the creator of the rôle, who has never been replaced since he left the Théâtre Français. It is in this wide range of characters that the originality of Berr's talent manifests itself. In 1901 he succeeded M. Worms in the Conservatoire as professor of declamation.

As a dramatist Berr is known by the pseudonym "Colias," which is an anagram of his mother's name, "Ascoli." It is therefore probable that the Berrs are connected with the family of Chief Rabbi Ascoli, and M. Ascoli, who took part in the centennial commemoration of the Institut de France.

Berr has published two volumes of comedies: "Pour Quand on est Deux" and "Pour Quand on est Trois." In 1899 he, together with Maurice Froyez, staged in the Théâtre Cluny a farce-comedy, "Plaisir d'Amour," which was a great success. He is the author of a great number of unpublished humoristic songs, which were circulated in manuscript among his colleagues.

S. I. B.

**BERR ISAAC BERR OF TURIQUE:** French manufacturer; born at Nancy in 1744; died at Turique, near Nancy, Nov. 5, 1828. He came of a rich and estimable family; received an excellent education, especially in Hebrew and rabbinical literature—in the latter from Jacob Perle, chief rabbi of Nancy. Inheriting the title of syndic of the Jewish community of Nancy, bestowed upon his father in 1753 by King Stanislaus, he took an active part in the direction of the affairs of the community.

In 1789 he was elected by the Jews of Alsace deputy to the States-General, where he was admitted to plead for Jewish emancipation before the Assembly. At about that time he published a pamphlet in which he refuted the anti-Jewish discourse delivered by De la Farre, bishop of Nancy. Berr was appointed successively member of the Assembly of Notables and member of the Sanhedrin; and he cooperated effectively in the organization of Jewish worship in France and in Italy. In his old age he retired, pensioned by the king, to one of his estates called "Turique"—the name of which he added to his own with the royal permission.

Berr was the author of the following works: (1) "Discours des Députés des Juifs des Provinces des Evêchés d'Alsace et de Lorraine, Prononcés à la Barre de l'Assemblée Nationale," Paris, 1789; (2) "Lettre du Sieur Berr Isaac Berr à Monseigneur l'Evêque de Nancy," Paris, 1790: (3) "Lettre d'un Citoyen," Nancy, 1791; (4) "Réflexions sur la Régénération Complète des Juifs en France," Paris, 1806; (5) "Lettre du Sieur Berr Isaac Berr à Grégoire, Sénateur," Nancy, 1806; (6) "Discours du Sieur Isaac Berr," Paris, 1806.

BIBLIOGRAPHY: *Revue Orientale*, ii. 62-63; Grätz, *Gesch. der Juden*, xi. 184 *et seq.*; Kahn, *Les Juifs de Paris Pendant la Révolution*, p. 27; Tama, *Recueil de Procès-Verbaux*, pp. 19 *et seq.*

S. I. BR.

**BERR, MICHEL:** The first Jew to practise in France as a barrister; born at Nancy 1780; died

there July 4, 1843. His father, Isaac Berr de Turique, who made himself known by his great ability as a writer and as a champion of Jewish emancipation, intended his son to continue his work. With this end in view, he had him carefully educated by the most eminent masters. The poet Wessely recommended to him as a teacher a learned young man of Breslau, Benjamin Wolf, who in France assumed the name of "Louis." Under the direction of this Louis, Michel made rapid progress in the study of the Hebrew and German languages and literature. With no less success he attended the lectures of the central school of Nancy. At Strasburg, where he studied law, being at the time scarcely twenty years old, he began his career as an author with a pamphlet entitled "Appel à la Justice des Nations et des Rois," or "Adresse d'un Citoyen Français au Congrès de Lunéville, au Nom de Tous les Habitants de l'Europe qui Professent la Religion Juive." This was an eloquent protest against the oppressive anti-Jewish laws then existing in the greater part of Europe.

**An Author at Twenty.**

On graduating from the university Berr returned to Nancy, where he pleaded brilliantly in several celebrated cases. At the same period he addressed to the minister of public worship observations on the speeches delivered by the latter on the law of Germinal 18, tenth year: he protested chiefly against the omission of any mention of Jewish worship in the Concordat.

About 1803 Berr accompanied his father-in-law, Berr-Bing, to Paris, where he soon made himself known by several literary articles in the "Décade Philosophique." Three years later he was elected deputy to the Assembly of Jewish Notables, and in the following year was appointed secretary of the Grand Sanhédrin. Through this honorable title and the French translation he made of the Hebrew poems of Kargan, Cologna, and Meyer in honor of the emperor, he gained the favor of the government and was called to the post of chief of division in the Ministry of the Interior in the new realm of Westphalia. There he made the acquaintance of the Swiss historian Johannes Müller, who, in his letters to his brother, speaks of Berr in most eulogistic terms.

**Secretary of Sanhedrin.**

On his return home, in 1809, Berr was appointed head of the office at the prefecture of Meurthe. At this period he published his "Essai sur la Vie et les Ouvrages de Bitaubé," and many papers on various subjects mentioned in the memoirs of the Academy of Nancy. In 1813 he returned to Paris, and, giving up his practise at the bar, devoted himself to literature. For three years he collaborated with the "Mercure de France," "Mercure Etranger," and "Magasin Encyclopédique." In 1816 he lectured on German literature at the Athénée Royal of Paris, and translated into French the tragedy "Luther" by Werner, accompanied by notes. His competence as a translator was much appreciated; and in 1817 he was appointed translator of the German papers at the Foreign Office, a post which he occupied until it was abolished in 1823.

**Leaves Law for Literature.**

The great reputation that Berr enjoyed excited the hostility of the envious; and attacks in the press made by his adversaries affected him deeply. He was particularly disheartened by his unsuccessful candidature for membership of the Central Consistory, this position being one that he greatly coveted. In 1826 he went to Brussels, and devoted himself to politics. On his return he wrote on the works of Salvador, and contributed to the "Gazette des Cultes." In 1837 he left Paris and settled at Nancy, where he quietly worked until his death.

Besides the above-mentioned works, Berr contributed numerous articles to scientific journals. The most important for Judaism were: (1) "Notice Littéraire et Historique sur le Livre de Job" (Paris, 1807); (2) "Notice sur Maimonides" (Paris, 1816); (3) "Du Rabbinisme et des Traditions Juives" (Paris, 1822); (4) "De la Littérature Hébraïque et de la Religion Juive" (Paris, 1829); (5) "De l'Immortalité de l'Ame chez les Juifs Anciens et Modernes" (Paris, 1822); (6) "De la Fête du Nouvel An et du Jeûne des Expiations, ou Grand Pardon chez les Juifs" (Paris, 1829); (7) "Nouveau Précis Élémentaire d'Instruction Religieuse et Morale, à l'Usage de la Jeunesse Française Israélite" (Nancy, 1839); (8) "Rite et Réglement pour le Culte Israélite de Metz" (Nancy, 1842).

Bibliography: *Revue Orientale*, iii. 62 *et seq.*; Grätz, *Gesch. der Juden*, xi. 220, 252, 278, 280, 323.

S. I. Br.

**BERRUYER, JOSEPH ISAAC:** French Jesuit; born at Rouen Nov. 7, 1681; died at Paris Feb. 1758. He was the author of a work entitled "Histoire du Peuple de Dieu," Paris, 1728, a history of the Jews from the earliest times to the birth of Jesus, according to the Bible, and a critical study of the Gospels and the Epistles. This work, written in a non-religious spirit, and interspersed with hazardous observations, provoked the indignation of the Church leaders. The discussions it called forth made it popular, and numerous editions and translations of it appeared.

Bibliography: *La Grande Encyclopédie*, s.v.

T. I. Br.

**BERSHAD:** Town in the district of Olgopol, province of Podolia, Russia, on the road between Olgopol and Balta, at the rivers Dakhna and Bershadka. In 1900 the Jewish population was 4,500, out of a total population of 7,000. The Jewish artisans numbered about 500. The community possessed one synagogue and six houses of prayer. In June, 1648, during the uprising of the Cossacks under Chmielnicky, the most bloodthirsty of his leaders—Maksim Krivonos—conquered Bershad and slew all the Jews and Catholics. S. A. Bershadski, the celebrated historian of the Russian Jews, descended from a Cossack family at Bershad, where his great-grandfather officiated as a Greek Orthodox priest.

Bershad was famous in the middle of the nineteenth century for its Jewish weavers of the "ṭallit" (scarfs used by the Jews during prayer in the daytime). But at the end of the century the demand decreased, and the industry declined, leading many of the weavers to emigrate to America.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, vol. iii., *s.v.*, published by Brockhaus and Efron, St. Petersburg, 1892; N. Kostomarov, *Bogdan Chmielnicky*, i. 325; and private sources.

H. R.

**BERSHADSKI, SERGEI ALEKSANDROVICH:** Russian historian and jurist; born at Berdyansk March 30, 1850; died in St. Petersburg 1896. He graduated from the Gymnasium of Kerch in 1868, and from the University of Odessa in 1872; lectured at the University of St. Petersburg on the history of the philosophy of jurisprudence, from 1878 to 1883; and was appointed in 1885 assistant professor. At the Lyceum he delivered lectures also on the history of Russian jurisprudence; and at the Military Law School of St. Petersburg, on general jurisprudence. His famous work on the Lithuanian Jews, "Litovskie Yevrei," published in 1883, is the first attempt in this field of historical investigation.

Bershadski's father was a Greek Orthodox priest, while his great-grandfather on his mother's side, Kovalevski, was a *hetman* of the Cossacks. The Cossack traditions of his family found expression in his violent prejudice against the Jews. He states, in his autobiographical notes, how in his childhood he learned of the horrors of the times of CHMIELNICKY in connection with the "homicidal Jews." From the old blind bandore-player (bandurist) at the fairs, from the reaper in the field, and from the peasant girls at the spinning-wheel on long winter evenings, he had heard the same tale of the Jew as "the defiler of the sanctuary." This incited him to make a study of the Jewish question. "I started," he declares, "as a confirmed Jew-hater." His Jewish colleagues at the university remember how he used to threaten them, saying, "Wait, some day I will expose you!" He went to the Archives and there began to search for material for his threatened exposures. The result was his work, "Opyt Novoi Postanovki Nyekotorykh Voprosov po Istorii Yevreistva v Polshye i Litvye," an attempt to put into a new light some questions concerning the history of the Jews in Poland and Lithuania. To the surprise of some of his friends this appeared in the "Yevreiskaya Biblioteka." And their surprise grew when they read its important and on the whole favorable statements. The result of further researches appeared soon after in the "Voskhod," and in the "Russki Yevrei," both of them Jewish publications, and the name of Bershadski became so closely connected with Jewish topics, that most of the readers of these periodicals were firmly convinced that this so-called "Jew-hater" was a Jew himself. Soon afterward appeared his principal work, "Dokumenty i Regesty," etc., containing about 700 original documents and records from the early period of Jewish settlement in Lithuania, 1388–1569. Russian historiography shows no other instance of an equal collection devoted to one special subject. About the same time he published his "History of the Lithuanian Jews." Though this work covers a period of only two hundred years, it endeavors to depict the entire course of Lithuanian-Jewish history.

Bershadski's chief characteristics as a writer are a keen historical eye and truthfulness. He has the merit of having been the first impartial historiographer of the Jews in Lithuania. His published works are: (1) "Litovskie Yevrei, Istoriya ikh Yuridicheskavo i Obshchestvennavo Polozheniya v Litvye," St. Petersburg, 1883, being a history of the legal and social conditions of the Jews at Lithuania in 1388–1569; (2) "Dokumenty i Regesty k Istorii Litovskikh Yevreyev," St. Petersburg, 1882, bearing upon the history of the Jews in Lithuania; (3) "A. E. Rebiichkovich, Podskarbi Velikavo Knyazhestva Litovskavo," Kiev, 1888; (4) "Yevrei Korol Polski," St. Petersburg, 1890, concerning a Jew king of Poland. Many articles on Jewish-Polish and Jewish-Lithuanian history in the periodicals were contributed by him in "Yevreiskaya Biblioteka," "Voskhod," "Russki Yevrei," and other periodicals.

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H. R.

**BERSHADSKY, ISAIAH** (pseudonym for **DOMOSHEVITZKY**): Russian novelist; born in Saimoscha, near Slonim, government of Grodno, 1874; now a teacher in Yekaterinoslav. Bershadsky is one of the youngest Neo-Hebraic writers of fiction in Russia, and one of whom much may be expected. His "Zikronot Tugah" (Sad Memories), in "Ha-Shiloah," vi. 405–416, is the story of a Talmudist who went into business, imitated the vices and extravagances of the rich, and, after being ruined by living above his means (a fault common to old-style Russian merchants), is a mental and physical wreck at fifty-five, with a devoted wife who did not share his pleasures but comforts him in his despair. The author shows power and keen insight into human nature, and has the sympathy for his erring characters which denotes the true artist. In his silhouettes, "Ma'asim be-Kol Yom" (Every-Day Occurrences), which appeared in the "Aḥiasaf" calendar for 1901, he places before the reader with a few masterly strokes types and incidents which are not easily forgotten. The best of them is probably "Ha-Shemu'ah" (The Report). This describes the agony of a liberal Jew when he learns from his sons, whom he has established in business in a great city, that they are compelled to embrace Christianity in order not to be ruined by expulsion. The anomalies of religious life are presented in their most cruel phases; for the author states that the old man was liberal and cared little about the religious conduct of his sons, sometimes even encouraging transgression in small things, but that he is crushed by their conversion, which is to some extent the outcome of their training under his supervision.

In his novel, "Be'en Maṭṭarah" (Without Aim), Bershadsky ably describes the life of progressive Hebrew teachers in Russia, and the superiority of a Zionist idealist over a brilliant cynic, *Adamovich*, who is the hero of the novel, and who has no aim in life. These novels as well as two others, "Defusim u-Zelalim" (Types and Shades) and "Neged ha-Zerem" (Against the Current), were published in the last two years by the "Tuschia" of Warsaw. Bershadsky also contributed several short sketches to "Ha-Dor."

H. R. P. WI.

**BERSOHN, MATHIAS:** Polish bibliographer, archeologist, and writer on fine arts; born at Warsaw 1826. He is the owner of a choice library which contains a valuable collection of rare books and manuscripts. Among other works he wrote: (1) "W. Stosie," 1870; (2) "Tobias Kohn," Cracow, 1872, the biography of a Jewish physician of the seventeenth century, the author of "Ma'ase Tobia"; a supplement, taken from a work entitled "Metryka Koronna," giving important documents on the history of the Jews of Poland, is added to "Tobias Kohn"; (3) "Marcin Teofil Polak," 1889; (4) "Studency Polacy na Universytecie Colonskim xvi i xvii, w"—a pamphlet on old South-Russian synagogues; and many articles in the Polish periodicals "Tygodnik Illustrowany" and "Biblioteka Warszawska."

Bibliography: S. Orgelbrand, *Encyklopedja Powszechna*, ii., *s.v.*, Warsaw, 1898.

H. R.

**BERTENSOHN, BERNARD:** Russian teacher and translator; born at Odessa at the end of the eighteenth century; died there 1859. He received a careful education in the school of Basilius Stern, and for many years was a teacher of languages in Odessa. Bertensohn contributed to the "Odesski Vyestnik" and other periodicals, and in 1841 translated into Russian L. Philippson's novel, "Die Marannen."

Bibliography: *Voskhod*, 1884, iv. 146.

H. R. V. R.

**BERTENSOHN, JOSEPH VASILIEVICH:** Russian court-physician; born at Nikolaiev, government of Kherson, in 1835. He received his early education at the gymnasium of Odessa, whence he was graduated in 1849; studied at the Richelieu Lyceum in Odessa, at the University of Kharkov, and then at the University of Dorpat, from the latter of which he graduated in 1857 with the degree of doctor of medicine. In 1859 he was appointed physician of the city hospital at Vitebsk. He went abroad in 1861 and attended the lectures of Virchow, Traube, Skoda, and Helmholtz. In 1862 he became attached to the medical department of the Ministry of the Interior, and soon after was appointed a member of the St. Petersburg board of health. He assumed the editorship of the "Arkhiv Sudebnoi Meditziny Obshchestvennoi Higieny" in 1865. The municipal government of St. Petersburg entrusted him, in the following year, with the management of the Cholera Asylum, which in 1867 was transformed into the First City Hospital. To his efforts were due the establishment of a field-hospital and a training-school for medical assistants. Bertensohn is still director of these institutions, the first of their kind in Russia. In 1875 he established a free dispensary, which was named in honor of Grand Duchess Maria Alexandrovna. During the Franco-Prussian war he accompanied the celebrated surgeon Pirogov to the battlefield. From there he sent a series of valuable articles on military hygiene. He is a privy-councilor, an honorary physician to the Russian court, a member of many learned societies, and an honorary member of the medical associations of Vitebsk, Kiev, and St. Petersburg. His works on various questions of public hygiene and sanitary reform have been of great practical importance. Bertensohn was one of the most ardent propagators of Pirogov's advanced ideas and has done a great deal toward their realization. Besides numerous articles contributed to medical periodicals, he has published the following works: (1) "O Ghermafroditismye, etc., v Sudebno-Meditzinskom Otnoshenii"; (2) "Barachnye Lazaretz v Voyennoe i Mirnoe Vremya," St. Petersburg, 1871; (3) "Baraki St. Peterburgskavo Damskavo Lazaretnavo Komiteta," St. Petersburg, 1872; (4) "L'Hôpital Baraque Etabli par le Comité des Dames de St. Pétersbourg, d'Ordre de S. M. l'Impératrice," St. Petersburg, 1874.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892; *Entziklopedicheski Slovar*, ixi., St. Petersburg, 1892.

H. R.

**BERTENSOHN, LEV BERNARDOVICH:** Russian physician; born at Odessa Aug. 10, 1850; son of Bernard and nephew of Joseph Bertensohn. He graduated in 1867 from the Larin Gymnasium, St. Petersburg, and in 1872 from the St. Petersburg Medical Academy. He was assigned to duty in the clinical military hospital, under Eck and Eichwald. From 1876 to 1887 Bertensohn lectured at the Rozhdenstvenskaya Hospital on the diagnosis and treatment of diseases. In 1887 he was appointed, by the minister of crown domains, president of the commission for the improvement of the mineral springs system of the Caucasus. Bertensohn published his chief work on balneology in 1873, under the title "Mineralnye Vody, Gryazy, i Morskiya Kupanya v Rossii i Zagranitzei," being assisted therein by Dr. Voronikhim. Among his other works may be mentioned "Pseudoleukemia Prinyataya za Tif," 1879 (reprinted in German in "St. Petersburg Medicinische Wochenschrift," 1879, No. 12). Bertensohn also published in the "Meditzinski Vyestnik," in 1883, an article on Turgenef, who, in his closing years, was treated by Bertensohn. With Ivanov Bertensohn translated Kuntz's "Lehrbuch der Praktischen Medicin," and with Dr. Popov he issued a work on the Caucasian mineral waters, "K Voprosu ob Ustroistvye Kavkazskikh Mineralnikh Vod," 1887.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii. 126, St. Petersburg, 1892; *Bolshaya Entziklopediya*, iii., *ib.* 1901.

H. R. V. R.

**BERTENSOHN, VASILI ALEKSEYEVICH:** Russian agriculturist; born in Odessa Sept. 12, 1860. He belongs to the hereditary nobility, his father, Dr. Aleksei Vasilievich Bertensohn, having been a state councilor and knight of the Order of St. Vladimir. Vasili graduated from the technical high school of Odessa in 1879, studied for a year at the Imperial New-Russian University at Odessa, and then at the Petrovsko-Razumovskoye Agricultural Academy in Moscow, whence he graduated in 1884. From 1885 to 1894 Bertensohn was attached to the Department of State Domains, and was stationed at Odessa as adviser to the superintendent of the governments of Kherson and Bessarabia. He was at the same time secretary to the Odessa committees on phylloxera and sericulture, and undertook several agricultural commissions for the department.

In 1889 Bertensohn was commissioned to western Europe for the purpose of studying the conditions

of sericulture and viticulture. In 1893 he was appointed agricultural expert to the southern governments, and commissioned to investigate the needs of sericulture and other agricultural problems in those districts. The following year, Bertensohn was made an extra official in the Department of Agriculture and State Domains, in addition to his other appointments. In 1900 he became chief expert on agriculture to the governments of Podolia and Volhynia, and chief expert on sericulture in South Russia. He is the representative of the Department of Agriculture and State Domains in connection with the various agricultural institutions of Odessa; and was commissioned by his department to inspect the agricultural section of the Paris Exposition of 1900.

Bertensohn is an aulic councilor and knight of the orders of St. Stanislav and St. Anne. He was also decorated by Emperor Alexander III. with his "commemoration" medal; and Bertensohn's department has awarded him a special medal for his services to agriculture. In connection with Jewish charitable institutions Bertensohn has been very active. The farm of the Odessa Hebrew Orphan Asylum was organized on lines proposed by him, and he superintended it for a considerable time. In 1893, at the invitation of Baron de Hirsch, he visited Paris and London for the purpose of joining in the deliberations on the proposal to establish Jewish colonies in the Argentine Republic. He was offered the position of superintendent of the agricultural sections of these colonies, but did not accept it.

Bertensohn has been a prolific contributor to the agricultural journals "Zemledyelcheskaya Gazeta," "Zemledyelie," and the "Odesski Vyestnik," as well as to several periodicals. On agricultural education, in connection with the Jewish question, he has published essays in the "Voskhod" and "Odesski Vyestnik." Many of these have been issued in pamphlet form; among them "Vinogradarstvo na Peshchannoi Pochvye," "Shelkovodstvo v Khersonskoi, Bessarabskoi i Tavricheskoi Guberniakh," and "Polskaya Pshenitza."

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892; and private sources.

H. R.

**BERTHEAU, ERNEST:** Biblical and Oriental scholar; born Nov. 23, 1812, in Hamburg; died May 17, 1888, in Göttingen. In 1843 he was appointed ordinary professor in the University of Göttingen, where he lectured on Oriental languages, Biblical exegesis, Hebrew archeology and history. Bertheau was the author of the following works: (1) "Die Sieben Gruppen Mosaischer Gesetze," Göttingen, 1840; "Zur Gesch. der Israeliten," Göttingen, 1842; and (in the "Kurzgefasstes Exegetisches Handbuch zum Alten Testament") commentaries on Judges and Ruth, Leipsic, 1845; Proverbs, Leipsic, 1862; Chronicles, Leipsic, 1854; Ezra, Nehemiah, and Esther, Leipsic, 1862. Noteworthy also is his edition of the smaller Syriac grammar of Bar-Hebraeus, Göttingen, 1843.

BIBLIOGRAPHY: Brockhaus, *Konversations-Lexikon*; *La Grande Encyclopédie*.

T. B. B.

**BERTHOLD OF REGENSBURG:** Monk and itinerant preacher; born about 1220; died in Regensburg (Ratisbon) Dec. 14, 1272. This most celebrated popular preacher of the Middle Ages, known to the people as "Rusticanus," traveled through Bavaria, the Rhine Provinces, Alsatia, Austria, Moravia, Hungary, Silesia, and Bohemia, and exercised an enormous influence upon the populace by his fiery speech and his lofty moral ideals. The last part of his life-work was spent in the interest of the Crusades.

It is supposed that in his many journeys he came in contact with the Jews, though there are no direct data on this point. In his numerous sermons, however, occasional references to the Jews show that he belonged to those ecclesiastics who, though good churchmen and brought up in the traditions of their church respecting the Jews, were liberal-minded enough to treat them as human beings to whom the state owed a certain amount of protection. Some qualities, which Berthold must have observed among the Jews who came under his notice, appealed strongly to him; and on one occasion he warned his hearers to be constant in their morning and evening prayers, adding, "In this the Jews put you to shame." On another occasion he used the same expression in regard to the holiness of family life. It is more surprising, however, to see how forcibly he speaks against what in his time was becoming the fashion of the day—the attempt to compel the Jews to become Christians. He declares it to be foolish to forcibly push the Jews into the water. He is also very decided in his distaste for another method then growing common; namely, that of forcing the Jews to see the error of their ways. The many disputations, which from that time on were held, were regarded by Berthold as quite useless; for he says: "You all desire to have a dispute with the Jews. You are ignorant; they are learned in Holy Writ. They know well how to out-talk you; and because of this you always emerge the weaker." In regard to the position of the Jews before the law he has this to say: "Kings ought to guard the Jews as they guard the Christians in respect of their persons and their chattels, if taken in during time of peace; and he who kills a Jew must stand for it as must a Christian, when the emperor has received them in time of peace." He then quotes the usual reasons given by the Church for permitting Jews to live among Christians: "First, because they are witnesses that our Lord was by them crucified . . . ; secondly, because those of them who shall be living at the time of Antichrist will all have become Christians before the last day."

There are, however, many indications that, despite these liberal expressions, Berthold was still the child of his day, and his ecclesiastical dislike of the Jews was increased by the great horror which he had of usury in any form; but it must be remembered that, like Bernhard of Clairvaux (1146) and the minnesinger Rumelant (thirteenth century), he is as vigorous against Christian usury as against Jewish. This popular prejudice is seen in his speaking of "des stinkenden Juden falschen Geschwätz," and mentioning them in connection with thieves, robbers, heathens, heretics, and perjurers. On one occasion he did not scruple to say: "Mr. Jew, the devil had

long ago broken thy neck, had it not been for the angel that watches over thee."

Berthold is also of interest in the history of mysticism; for in him is seen the close connection between Christian and Jewish mysticism of the thirteenth century. He believed in a most elaborate angelology; and even the mystic value of the letters of the alphabet was not unknown to him.

BIBLIOGRAPHY: The passages dealing with the Jews are quoted in Güdemann's *Geschichte des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland*, Index, s.v. *Berthold*, Vienna, 1880. The literature on Berthold will be found in Hauck's *Realencyklopädie für Protestantische Theologie und Kirche*, ii. 649, Leipsic, 1897.

G.

**BERTINORO, OBADIAH (YAREH) B. ABRAHAM** (called also **Bartinoro**): Celebrated rabbi and commentator on the Mishnah; lived in the second half of the fifteenth century in Italy; died in Jerusalem about 1500. He was a pupil of Joseph b. Solomon Colon (see the latter's Responsa, No. 70, ed. Venice, 62a), and became rabbi in Bertinoro, a town in the province of Flori, whence he derived his by-name, and in Castello. The desire to visit the Holy Land led him to Jerusalem; and he arrived there March 25, 1488, having commenced his journey Oct. 29, 1486. His advent in Palestine marked a new epoch for the Jewish community there and indeed for the whole country. The administration of Jewish communal affairs in Jerusalem had fallen into the hands of iniquitous officials who tyrannized over great and small. The poor were pitilessly taxed for the Mohammedan government; the rich were similarly treated and driven from the city by exorbitant demands upon them, so that the Jewish community was on the brink of ruin (see JERUSALEM).

Bertinoro's strong personality, his eloquence, and great reputation as a scholar led to his being accepted as the spiritual head of the community immediately upon his arrival. His first care was to raise the intellectual plane of the community, and for this purpose he interested the younger generation in the study of the Talmud and rabbinical lore, and he delivered sermons every other Sabbath in Hebrew, although the vernacular language was Arabic, one which Bertinoro never acquired. His connections in Italy supplied him with money for the support of the poor, which also added not a little to his influence. He succeeded in securing the abolition of the annual tax of 400 ducats, which had afforded such opportunity for oppression and injustice; in lieu a simple poll-tax payable direct to the government was instituted. When, on the expulsion of the Jews from Spain in 1492, many of the exiles settled in Jerusalem, Bertinoro became their intellectual leader. These Spanish Jews, far superior in intelligence, culture, and learning to the Arabian Jews of Palestine, presented Bertinoro with a site for a yeshibah in Jerusalem, which he founded, more than a thousand years after the extinction of the last academy in Palestine (see ACADEMIES IN PALESTINE). Considerable support for the maintenance of the yeshibah was given by the Jews of Egypt and Turkey at Bertinoro's written solicitation. Isaac b. Nathan ibn Shulal, *naggid* or prince of Egypt, was especially helpful.

**Influence in Palestine.**

In the decade during which Bertinoro thus controlled the best interests of the Jewish community at Jerusalem, a radical change for the better developed. Shortly after his arrival he had actually been compelled upon one occasion to dig a grave because the community had provided no one to perform that labor; a few years later there had come into existence such benevolent institutions as hospitals, charitable relief societies, and similar associations, all under excellent management. His fame and reputation spread to all parts of the Orient, and he came to be looked upon as a rabbinical authority of highest eminence; even the Mohammedan population frequently called upon him to decide judicial cases. His scrupulous conscientiousness and moral earnestness were especially recognized. For instance, he harshly reproved the rabbis for exacting fees for services at weddings and divorces, a custom then general in Germany, and did not hesitate to style them robbers (commentary on Bekorot, iv. 6). He believed it their duty to perform religious ceremonies without monetary remuneration.

Bertinoro is usually known as the best commentator of the Mishnah; the importance of his commentary is illustrated by the fact that since its appearance (Venice, 1549) hardly an edition of the Mishnah has been printed without it; even Surenhuis in his Latin translation and commentary upon the Mishnah (Amsterdam, 1698–1703) translated Bertinoro.

**Literary Activity.**

Its excellence lies in the fact that he selected the best afforded by Rashi and Maimonides and gave this in clear and easily comprehensible fashion; in the matter of originality, however, Bertinoro does not approach his distinguished predecessors, nor even his successor in this department, Yom-Ṭob Lipmann Heller.

Bertinoro is also the author of a supercommentary upon Rashi's Pentateuch commentary (published under the title "'Amar Naḳi" [Pure Wool], Pisa, 1810; reprinted in the collective work "Rabbotenu Ba'ale ha-Tosafot," Warsaw, 1889). His commentary upon Abot is, as Jellinek showed, only an extract from Simon Duran's work upon that book ("Monatsschrift," iv. 119, and an appendix added to a few copies of Jellinek's edition of Duran's Abot-commentary, Leipsic, 1855). Some liturgical productions by Bertinoro exist in manuscript in the Bodleian Library, Oxford (Nos. 1061; 2266, 6; in the first the name of his father is mentioned). He also wrote descriptions of his travels; and his letters to his relations in Italy, although intended only as private communications, are of great historical value. Most interesting in these letters (first published by S. Sachs in the "Jahrbuch für Gesch. der Juden," 1863, iii. 195–224) is the fund of information concerning the social and intellectual conditions of the Jews in Greece, Egypt, and Palestine. He shows himself therein not only a close observer, but a conscientious and unprejudiced chronicler. For example, he studied attentively the conditions of the Karaites in Alexandria, and did not hesitate to praise them for the possession of the very virtues which the Rabbinites denied to them, such as generosity and liberality (*l.c.* p. 208; the text is to be emended according to the manuscript mentioned in

Steinschneider, "Hebr. Bibl." vi. 131). His description of the Samaritans in Egypt (*l.c.* pp. 206–208) is one of the most valuable and reliable of medieval times.

His letters have been translated into German by Neubauer, "Jahrbuch," *l.c.* pp. 225–270, and separately, Leipsic, 1863; into French by M. Schwab, "Lettres d'Obadiah," Paris, 1866; into English in the "Miscellany of Hebrew Literature," i., 1872, No. 7. All these translations, however, are based upon a very imperfect manuscript (see Steinschneider, *l.c.* vi. 131, xiii. 124, who gives many emendations from another manuscript). The Hebrew edition, published by M. T. Schwerdscharf, Kolomea, 1886, is simply a reprint of the same text. Collated passages from another manuscript, as well as a short letter by Bertinoro, were published by Steinschneider in "Yehudah we-Yerushalayim," ii. 1878. The Almanzi library contained Bertinoro's novellæ upon Moses of Coucy's work, "Sefer Miẓwot ha-Gadol" ("Semag")—see Luzzatto, in "Hebr. Bibl." v. 145; the work is now very probably in the British Museum.

**Letters.**

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 151–153, ed. Benjacob; Conforte, *Kore ha-Dorot*, 19a, 24a, 28b, 30b, ed. Cassel; Luncz, *Jerusalem*, i. 113; ii. 28–32; iii. 2, 3; Steinschneider, *Cat. Bodl.* 2072–2073; Zunz, *G. S.* i. 177.

L. G.

**BERTOLIO, ABBÉ:** French cleric; member of the Commune of Paris in 1790. The National Assembly conferred citizenship upon the Jews of Bordeaux, Bayonne, and Avignon Jan. 28, 1790; but deferred granting it to those of Alsace and Lorraine. Hence, when the Jews of France petitioned the Assembly, Dec. 24, 1789, delegates from Paris appeared before the General Assembly of the Commune with the request that it pledge itself to support the petition of the Jews. On Jan. 30, 1790, the latter Assembly listened to the report of Abbé Bertolio, who, while favoring the Jews' request, proposed that the Assembly should take no steps in their behalf before consulting the districts and having obtained their approbation of the pledge requested. His proposition was adopted, and on Feb. 28 a deputation from the Commune, with the Abbé Mulot as spokesman and Bertolio as a member, appeared before the National Assembly, requesting it to extend to the Jews of Paris the decree giving citizenship to those Jews known as Portuguese, Spanish, and Avignonese. As is well known, this intervention of the Commune was not immediately effective.

I. L. S.

**BERTRAM, CORNEILLE BONAVENTURE:** Protestant clergyman and Hebraist; born at Thouars, France, in 1531; died at Lausanne, Switzerland, 1594. He studied at Poitiers, Paris, Toulouse, and Cahors. Learning, in the last-mentioned city, that the authorities had received an order to massacre all the Protestants, he fled to Geneva, where, in 1567, he became professor of Oriental languages in the university. Among many valuable works he wrote the following on Hebrew matters: (1) "Gal 'Ed" (Heap of Testimony), "Comparatio Grammaticæ Hebraicæ Aramaicæ," Geneva, 1574; (2) "De Politia Judaica tam Civili quam Ecclesiastica," Geneva, 1580, a work on Hebrew institutions and history, which enjoyed great popularity, and passed through many editions; (3) "Grammatica Hebraica et Arabica," Geneva, n. d.; (4) "Lucubrationes Frankentallenses, seu Specimen Expositionum in Difficiliora Utriusque Testamenti Loca," Frankenthal, 1586. Bertram also published a translation of the Bible very much appreciated at that time, Geneva, 1588. In this translation he followed Sebastian Munster and Tremelius; and very often he made use of rabbinic commentaries.

BIBLIOGRAPHY: Haag, *La France Protestante*, ii. 229–231; Dreux du Radier, *Notice de C. B. Bertram*, in *Bibliothèque Historique et Critique de Poitou*, iii. 1 *et seq.*; Steinschneider, *Bibliographisches Handbuch*, p. 22.

T. I. Br.

**BERURIAH** (=probably **Valeria**): Daughter of the martyr R. Hananiah ben Teradion, and wife of R. Meïr; born in the first quarter of the second century, she lived at Tiberias after the Hadrianic persecutions. Her traits of character, gleaned from Talmudic passages, show her to have been a helpmate worthy of her great husband, and to have possessed a personality corresponding to the emergencies of the troublous times following upon the failure of Bar Kokba's insurrection. They betray intellectual qualities and attainments as well as womanly tenderness and stanch virtues. It is said that she studied three hundred Talmudic subjects daily (Pes. 62b), and R. Judah endorsed a decision of hers, on a question about clean and unclean, in which she went counter to the view of "the wise" ("ḥakamim") (Tosef., Kelim, B. M. i. 6).

Her womanly tenderness is shown by a Biblical interpretation (Ber. 10a): Her husband, grievously vexed by wicked neighbors, prayed for their extermination. Beruriah exclaimed: "What! do you dare pray thus because the Psalmist says: 'Let ḥaṭaïm be consumed out of the earth'? (Ps. civ. 35) Observe that he does not say ḥoṭeïm ["sinners"], but ḥaṭaïm ["sins"]. And then look to the end of the verse: 'And the wicked will be no more.' Once sins are rooted out, there will be no more evil-doers." Of her ready wit the following is a specimen (*ib.*): In a dispute between Beruriah and a sectary, the latter quoted Isa. liv. 1: "Sing, O barren, thou that didst not bear," and mockingly asked whether barrenness is cause for singing. Beruriah directed him to look to the end of the verse: "More are the children of the desolate than the children of the married wife." The principle upon which both interpretations rest, "Look to the end of the verse" (שפיל לסיפיה דקרא), became an exegetical rule current among the later Talmudical sages.

In 'Er. 53b *et seq.* there are other examples of her knowledge of Jewish Scriptures and her almost coquettish playfulness, coexisting in her with a capacity for righteous indignation, displayed when it was proposed, for her father's sake, to pay funeral honors to her scapegrace brother. Father, mother, and sister alike denounced his conduct, the last applying to him Prov. xx. 17 (R. V.), "Bread of falsehood is sweet to a man; but afterward his mouth shall be filled with gravel" (Sem. xii.; Tam. R. iii. 16).

**Her Wide Knowledge of Scriptures.**

Beruriah's life fell in calamitous times. Not only did she lose her father through the Hadrianic persecutions, but her mother at the same time suffered a violent death, and her sister was carried off to Rome, or perhaps Antioch, to lead a life of shame under coercion. At Beruriah's instance, R. Meïr set out to save her sister's honor, and succeeded ('Ab. Zarah 18a; Sifre, Deut. 307; Eccl. R. vii. 11). In consequence he had to flee to Babylonia, and Beruriah accompanied him.

Beruriah is best known in connection with the touching story of the sudden death of her two sons on the Sabbath, while their father was at the house of study. On his return, at the conclusion of the Sabbath, he at once asked for them. Their mother replied that they had gone to the house of study, and, feigning to disregard her husband's rejoinder, that he had looked for them there in vain, she handed him the cup of wine for the Habdalah service. His second inquiry for them was evaded by a similar subterfuge. After R. Meïr had eaten his evening meal, Beruriah asked formally for permission to put a question to him. "Rabbi," she then said, "some time ago a deposit was left with me for safe-keeping, and now the owner has come to claim it. Must I return it?" "Can there be any question about the return of property to its owner?" said R. Meïr, half astonished and half indignant that his wife should entertain a doubt. "I did not care to let it go out of my possession without your knowledge," replied Beruriah, seemingly in excuse, and, taking him by the hand, led him into the room in which the bodies of their two sons were lying on the bed. When she withdrew the cover, R. Meïr broke out in tears and plaints. Gently Beruriah reminded him of his answer to her question about the return of a treasure entrusted to one for safe-keeping, adding the verse from Job (i. 21): "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This story, which has found a home in all modern literatures, can be traced to no earlier source than the Yalḳuṭ (Prov. 964, quotation from a Midrash).

**Sudden Death of Her Two Sons.**

With Beruriah's death is connected a legend mentioned by Rashi ('Ab. Zarah 18b). To explain R. Meïr's flight to Babylonia, the commentator relates the following:

"Once Beruriah scoffed at the rabbinical saying, 'Women are light-minded' (Ḳid. 80b), and her husband warned her that her own end might yet testify to the truth of the words. To put her virtue to the test, he charged one of his disciples to endeavor to seduce her. After repeated efforts she yielded, and then shame drove her to commit suicide. R. Meïr, tortured by remorse, fled from his home."

The historical kernel of this story can not be disengaged. As told, the narrative is wholly at variance with what is known of Beruriah's character and that of R. Meïr. Beruriah probably died at an early age.

BIBLIOGRAPHY: Adolf Blumenthal, *Rabbi Meïr*, pp. 108–111; M. Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur und Kunst*, pp. 120–124; Henry Zirndorf, *Some Jewish Women*, pp. 162–173; Bacher, *Ag. Tan.* i. 400, ii. 5.

J. SR. H. S.

**BERUSH.** See BAER OF MESERITZ.

**BERYL (תרשיש):** A stone, ranging in color from blue to pale yellow and found all over the world; three kinds are to be distinguished—beryl, aquamarine, and emerald. According to Ex. xxviii. 20 and xxxix. 13, the beryl was the first on the fourth row of the breastplate of the high priest. It is also mentioned frequently in the apocalyptic literature; *e.g.*, Ezek. i. 16, x. 9, xxviii. 13; Dan. x. 6).

J. JR. G. B. L.

**BERYTUS.** See BEIRUT.

**BESALU** (Latin, **Bisuldum**): City in Catalonia, Spain. Its small Jewish community had the same privileges as that of the neighboring Gerona, and was taxed together with it. A number of documents dealing with taxes of the Jews of this place are preserved in the archives of Aragon at Barcelona. Besalu is the birthplace of the family Caslar (called in Jewish documents Descaslars, דישקשלאר), of Abraham b. David Caslar, Joseph ibn Zabara, and others.

BIBLIOGRAPHY: Jacobs, *Sources of the History of the Jews in Spain*, p. 246.

G. M. K.

**BESANÇON:** City and county of France, in the department of Doubs. Although no mention is made of this city in Jewish sources, it is known that it had a prominent part in the history of the Jews and was also of some importance even from a literary point of view. By his marriage with Jeanne of Burgundy, Philip the Tall, king of France, became ruler of this province in 1316. In a letter of Dec. 14, 1321, he gave to the queen the spoils from the Jews, who he had driven from his territory. Some years afterward they were recalled, but when in 1348 the Black Plague broke out, the inhabitants accused the Jews of being the cause, persecuted them, and had many of them executed, and finally (1360) the wretched survivors who had escaped the massacres were exiled from the province by a decree of Princess Marguerite.

There is no mention of Jews in the city of Besançon (which is the capital of the county) before 1320, when, in the depth of winter, they were driven from the environs, and knocked at the gates of this free city, which was under the patronage of the emperor of Germany. Five of them, on account of previous commercial relations, having succeeded in entering the city, asked permission to remain at least until the end of the winter. The leading men of the city, in order to please the barons D'Arlay, who were favorably inclined toward the Jews, gave their consent that the fugitives should reside among them.

The new inhabitants of Besançon, however, paid for their right to remain by many and burdensome obligations. They were required to pay a heavy poll-tax every month to the city treasury, were forbidden to appear in the city without a white and red cloth attached to the breast, and were ordered to dwell in a specified street, the gates of which were closed every evening. The street which they inhabited is now called "Rue Richebourg"; and it is said the Jews' sojourn there gave rise to this name. A piece of land, chosen by the leading men of the city, was assigned to them as a burial-place. The Jews acquired free access from the city and province only after the French Revolution.

As a matter of interest to the student of Jewish

history, it may be mentioned that the library of the city contains a manuscript copy of the Hebrew Bible (2 vols. folio) with curious illuminations, showing that the manuscript, which is not dated, and is written in square characters, emanates from the fourteenth century. Moreover, it appears from a Judæo-Arabic inscription on the initial page that the manuscript was sold in Yemen in Iyyar, 5252 (May, 1492). After various transfers it came during the Revolution from the Benedictine abbey into the city library of Besançon.

As regards administration, the Jewish community of Besançon belonged formerly to the jurisdiction of the consistorial district of Nancy, having as its spiritual head Solomon Wertheimer. Since 1858 it has been reattached to the jurisdiction of the district of Lyons which in that year was made a consistorial department. Since the death of Wertheimer, in 1865, J. Auscher has served as pastor, first with the title of rabbi, and later as consistorial chief rabbi; for, in 1872, after the emigration of the Jews from Alsace and the redistribution of the districts following the Franco-German war, the community of Besançon became the seat of a consistory. It now (1902) includes the following Jewish communities: Dôle, Baume-les-Dames, L'Ile sur Doubs, and Montbéliard.

BIBLIOGRAPHY: Alfred Lévy, *Les Isr. de la Franche-Comté au XIVe Siècle*, in *Arch. Isr.* xxx. 182 *et seq.*, 214, 345; J. Auscher, *Les Isr. de Besançon, et de la Comté*, *ib.* xxxi. 440, 472, 592; *Catal. Général des MSS. des Départements*, xxxii. 1; *Rev. Et. Juives*, xlii. 111–118.

D. M. S.

**BESANT, SIR WALTER:** English writer; novelist; born at Portsmouth Aug. 14, 1836; educated at King's College, London, and at Christ's College, Cambridge; died in London June 11, 1901. Besant was among those persons who helped the Russian and Polish Jews who flocked to the East End of London. He lived to see at least one of his many novel views on social subjects and aspirations realized: the Palace of Delight, which figured in his "All Sorts and Conditions of Men" (1882), having given rise to the People's Palace in the East of London. While this was not meant exclusively, or even partially, to benefit Jews, yet it did so, owing to its situation, which was in the center of a large Jewish population.

From 1868 to 1885 Besant acted as secretary of the Palestine Exploration Fund. During this period he wrote in collaboration with E. H. Palmer, the Orientalist, a "History of Jerusalem" (1871), and acted as editor of "The Survey of Palestine." In 1893 he published his novel, "The Rebel Queen," in which the heroine and many of the minor characters were Jewish.

BIBLIOGRAPHY: *Men and Women of the Times*, 1895, p. 72; *Who's Who*, 1901, p. 156.

J. E. Ms.

**BESCHAU.** See Marriage Customs.

**BESCHREIEN** (compare English "beshrew"): A Judæo-German word for lauding a person or thing to such an extent as to cause him or it to be harmed by malevolent spirits. This superstitious belief is of old German or Teutonic origin. Grimm ("Deutsche Mythologie," ii. 864) enumerates various terms, such as "berufen," "beschwatzen," "beschwören," besides beschreien, comparing them with "incantare" (whence "enchanter"), "carminare" (whence the English "charm"), all of which denote the exertion of evil power by means of certain words. Wuttke ("Der Deutsche Volksglaube," p. 155) casts more light on the subject; stating that what the evil eye is for the beautiful object exposed, evil speech is to persons or things lauded for some good quality. The superstition, he says, is rooted in the universal pagan fear of a deity begrudging man's perfect happiness, rather than in that feeling of humbleness which restrains man from boasting of his health, wealth, or the like. Little children especially are exposed to the evil influence of loud praise; wherefore it is customary, when children are lauded for their beauty, strength, or intelligence, to add the word "unbeschrieen" or "unberufen"—which means, "Let that not cause them to be bewitched." There are special formulas in use against such beschreien (see Wuttke, *l.c.* pp. 163, 264). Some use as a prophylactic measure the formula: "God protect him!" "Behüt's Gott!" The Jews adopted both the expression and the superstition from the Germans in the Middle Ages (see Güdemann, "Gesch. d. Erziehungswesens und der Cultur der Juden in Deutschland," p. 205). It has been claimed, however, that the ancient Hebrew greeting, "The Lord bless thee!" offered by the passer-by to the laborers in the cornfield at harvest time (Ps. cxxix. 8; Ruth ii. 4; Judges vi. 12) originated in a similar view, the blessing being intended to avert the evil influence of a begrudging glance or speech.

A. K.

**BESHT, ISRAEL OF MIEDZYBOZ** (or **MEDZHIBOZH**). See Baal Shem-Ṭob, Israel.

**BESOR:** A wadi or river-bed where two hundred of the followers of David stopped while the rest of the force pursued the Amalekites (I Sam. xxx. 9, 10, 21). Guerin ("Judée," ii. 213), identifies Besor with the modern Wadi el-Ghazza, which has an outlet into the Mediterranean sea, southwest of Gaza.

J. JR. G. B. L.

**BESSARABIA:** Government in southwest Russia; separated by the Pruth and Danube from Rumania on the west, by the Dniester from Podolia and Kherson on the north and east, and bordering on the Black Sea from the Sulina mouth of the Danube to the estuary of Ovidiopol. The population in 1889 was 1,628,876, the Jews numbering 180,918. In 1897 the population was 1,936,392, of whom 225,637, or 11.65 per cent, were Jews. According to statistics of the Jewish Colonization Association, the Jewish population in the cities in 1898 was 173,641. Official documents show that Jews first emigrated to Bessarabia from Poland and Germany in the sixteenth century. They settled there in great numbers, not being permitted to live in the neighboring principality of Moldavia. At the present time a considerable part of Bessarabia is forbidden ground for the Jews, the May Laws of 1882 being administered in a hostile spirit by the local authorities, who have officially declared their towns to be "villages" in which no Jews may reside. Moreover, many places in Bessarabia are situated within a distance

of fifty versts (33 English miles) from the frontier; and here only such Jews are permitted to live as were registered there before the issue of the edict of 1858.

Bessarabia excels among the Russian governments in the culture of the vine; and in this, as in the cultivation of tobacco, large numbers of Jews are employed. The chief articles of export are grain, fruit, and wine.

Until the middle of the nineteenth century most of the local commerce was in the hands of the Jews. Many Jews also were engaged in agriculture on leased lands, while many were innkeepers and farmers of post-stations. The May Laws and the introduction of the liquor monopoly by the government reduced many Jewish families to a deplorable condition. Zashchuk, who endeavors to foster the view that Jewish commercial activity is harmful to the general population, admits that, owing to the indolence and incapacity of the Bessarabians, the Jews are indispensable to the development of all branches of trade. From statistics gathered by the Jewish Colonization Association, the artisan class in 1898 comprised 20,976 persons; viz., 8,580 masters, 7,075 journeymen, and 5,321 apprentices. A small number of the Bessarabian Jews live as agriculturists in colonies founded between 1836 and 1854. (See Agricultural Colonies in Russia.) The Bessarabian colonies are established on parcels of land leased from private proprietors. There are six colonies in the districts of Soroki and Beltzy: Dombroveny, Bricheva, Valya-Lui-Vlad, Vertinzhany, Lublin, and Markuleshty. Their present condition is as follows:

| | Land in Deciatines. | Number of Farms. | Number of Colonists. |
|---|---|---|---|
| Dombroveny | 1,179 | 139 | 1,132 |
| Lublin | 234 | 62 | 411 |
| Vertinzhany | 390 | 47 | 397 |
| Valya-Lui-Vlad | 346 | 82 | 716 |
| Bricheva | 289 | 83 | 820 |
| Markuleshty | 504 | 123 | 820 |
| Total | 2,942 | 536 | 4,296 |

The following table shows the number of Jews in the district and the percentage of the total population:

Government of Bessarabia (Census, 1897), Jewish Population.

| Districts. | Males. | Females. | Total. | Per Cent of the Total Population. |
|---|---|---|---|---|
| Kishinev | 25,450 | 27,793 | 53,243 | 19.01 |
| Akkerman | 6,016 | 6,266 | 12,282 | 4.64 |
| Bendery | 8,214 | 8,261 | 16,475 | 8.44 |
| Byeltzy | 13,493 | 13,768 | 27,261 | 12.89 |
| Izmael | 5,766 | 5,851 | 11,617 | 4.75 |
| Orgyeyev | 13,004 | 13,284 | 26,288 | 12.20 |
| Soroki | 15,233 | 15,749 | 30,982 | 14.19 |
| Khotin | 23,397 | 24,092 | 47,489 | 15.45 |
| Total for Govt... | 110,573 | 115,064 | 225,637 | 11.65 |

Bibliography: Statistics collected by the St. Petersburg branch of the Jewish Colonization Association; S. J. Zashchuk, *Bessarabskaya Oblast de St. Petersburg*, 1862; Russian Census, 1897 (by courtesy of Baron David Günzburg).

H. R. S. J.

In the year 1840 David Zelensky of Krementchug, Joseph Rabinovitch of Pavlograd, and Jacob Goldenweiser of Uman presented a petition to Count M. S. Vorontzov asking for his cooperation in the realization of their plan for the founding and organization of a Jewish agricultural colony in Bessarabia. The unsatisfactory condition of Jewish agricultural colonies established before that time was due, they said, to the social and religious conditions of the Jews, to the habits forced upon them by many centuries of artificial life, and to the deep-rooted prejudices against them. The petitioners did not ask for material aid, but for the moral support of the government, and for the privilege of buying from the government 5,000 deciatines of land in Bessarabia suitable for the founding of a model Jewish agricultural colony, purposing "to awaken among other Jews the inclination to agricultural occupations; to pay due attention to the industries relating to agriculture, such as cattle-breeding, gardening, and truck-farming, as well as sheep-raising, bee-keeping, the breeding of horses, the development of the silkworm industry, and of wine-making."

**Proposed Colony of 1840.**

The number of the first settlers was to be limited to 50 families; each family was to possess at least 450 rubles for traveling expenses and establishment, and was to promise to pay off in twenty years the price of the land assigned. Vorontzov enthusiastically seconded the efforts of the organizers, and called for expression on the subject from the military governor of Bessarabia. Lieutenant-General Feodorov, who was at that time acting in this capacity, replied that there was no single piece of unoccupied territory of 5,000 deciatines available for the purpose. Vorontzov, therefore, was obliged to inform the petitioners of his unsuccessful efforts, and the proposed plan was never realized.

The more liberal spirit of the reign of Alexander II. brought with it the extension of the rights of his Jewish subjects, and the privilege of purchasing landed property within the pale of settlement. Seventeen Jewish colonies, which had been founded between the years 1836 and 1854, covered an area of 9,305 deciatines. These colonies (Dombroveny, Markuleshty, Vertinzhany-Rogojeni, Mereshevka-Lankantzi, Bricheva, Nemewvka-Lublin, Kapreshti, Novie Teleneshti, Zguritsa, Aleksandreni, Valya-Lui-Vlad, Lomitchanets, Konstantinovka, Jchenkar, Ivanos-Nikolaevka, Shibko, and Romanooka) were, under Alexander II., in a comparatively prosperous condition. Moreover, Bessarabia was at that time the only region complying with the requirements of the law prohibiting the Jews from acquiring other than unoccupied land, and many Jews were accordingly attracted to the Bessarabian lands.

**Jewish Agriculturists.**

The first Jewish landowner in Bessarabia was "Honorary Citizen" Joseph [Jevzel] Günzburg, the progenitor of the present Baron Günzburg. He purchased in the districts of Jassy, Soroki, Akerman, and Bendery 14.004 deciatines and 76,000 falechs of land for a sum of 287,209 rubles. This led to the presentation of two different and opposing petitions to the government within the same year. On the

one hand, a group of Jewish capitalists in St. Petersburg petitioned for permission to purchase land occupied by freedmen, and for all the privileges conferred upon non-Jews through the territory within the pale of settlement, with the provision that neither the Jewish owners nor any of their coreligionists should sell spirituous liquors. On the other hand, the nobles of Bessarabia petitioned the government to enforce the old laws prohibiting Jews from purchasing or owning any land in Bessarabia. A. G. Stroganov at first decided the case against the Jewish petitioners, and the military governor, General Ilyinski, also reported unfavorably. Notwithstanding this, however, the czar (March, 1859) decided in favor of the Jews, who showed that the land had increased in value.

The timber trade, which, at the beginning of the nineteenth century, was not an unimportant factor in the life of New Russia, owed its growth and prosperity to foreign Jews. Notwithstanding the decision of the government (1824) forbidding the settlement of foreign Jews in Russia and even ordering the expulsion of those that had already become Russian subjects, the government gave unstinted support to the pioneers in this new branch of commerce, in the hope that the example of the foreign Jews would inspire their Russian coreligionists to give up their petty commercial transactions for those of a broader character and greater usefulness to the community.

**Foreign Jews.**

At the beginning of 1840 the petition of eight Austrian Jews, for the privilege of retail trade in timber along the entire course of the Dniester river, was transmitted to the minister of finances, who called for a report on the matter by the governor-general of New Russia, M. S. Vorontzov. Vorontzov answered that "since there was great need for timber all along the lower Dniester, and the supply from Austria insufficient, he thought it advisable to permit the petitioners, as well as all foreign dealers in timber floating their merchandise from Austria down the Dniester, to sell it unhindered all along the course of the river." This expression led to the decision of the committee of ministers, indorsed by the emperor, to grant for three years (1840–43) the privileges solicited. The favorable result of this petition encouraged another group of Austrian Jews to ask for similar privileges along the river Pruth. These were granted as an experiment for two years, and in 1842 were extended for an additional four years. When the additional four years had come to an end (1847), the merchants petitioned for at least one year for the liquidation of their business. The matter was referred to Feodorov, governor-general of New Russia, and received his favorable comment; whereupon the government granted the petition of the Austrian Jews, and was so favorably impressed with the results of their enterprise that six years were granted them instead of the one year requested.

H. R. J. G. L.

**BESSELS, EMIL:** German-American Arctic explorer and naturalist; born at Heidelberg June 2, 1847; died at Stuttgart March 30, 1888. At the university of his native place he studied medicine and zoology. In 1869, under the encouragement of Petermann of Gotha, he made his first journey to the Arctic ocean, during which he traced the influence of the Gulf Stream to the east of Spitzbergen. In 1870 he joined the German army as a military surgeon, and received public commendation from the grand duke of Baden for his services. A year later he volunteered to go as a surgeon and naturalist with the Hall expedition, which sailed on the "Polaris" from the Brooklyn (N. Y.) navy-yard. Nothing of moment took place until the ship reached 82° 9′ north latitude, when Captain Hall, who had been on a short hunting expedition, returned to the ship, partook of a cup of coffee, and shortly after became violently ill (Oct. 24, 1871). Bessels treated him; but the patient several times disregarded the physician's advice. About Nov. 2 Hall showed signs of insanity, refusing to partake of food, and having the idea that he was being poisoned. He died Nov. 8, 1871.

Upon the return of the members of the expedition in 1873, after numerous mishaps and disasters, Morton, second mate of the "Polaris," brought a charge of murder against Bessels, alleging that the latter had administered morphine instead of quinine to Captain Hall. The secretary of the navy directed an inquiry, which was conducted by Surgeon-General of the Army J. K. Barnes and Surgeon-General of the Navy J. Beale, who reported "that Captain Hall died from natural causes—viz., apoplexy—and that the treatment of the case by Dr. Bessels was the best practicable under the circumstances."

Bessels, after this, spent some years at the Smithsonian Institution, Washington, in preparing for publication the scientific results of the voyage, the most striking of which was the proof of the insularity of Greenland deduced from tidal observations. His most important work was "Scientific Results of the United States Exploring Expedition Steamer 'Polaris,'" Washington, 1876. He published numerous papers on general natural-history subjects (see "Royal Society Catalogue of Scientific Papers," vii. 164; ix. 229, 230). Later Bessels joined an ethnological voyage on the U. S. S. "Saranac" to the northwest coast of America; but the vessel was wrecked in Seymour Narrows, B. C.

Bibliography: Rear-Admiral C. H. Davis, U. S. N., *Narrative of the North Polar Expedition, U. S. Ship Polaris, Capt. Charles Francis Hall Commanding*, Washington, 1876; W. H. Dall, in *Bulletin of the Philosophical Society of Washington*, xi. 465 *et seq.*; *New York Times*, Oct. 18, 1873, p. 1, col. 3; *New York Herald*, Oct. 1, p. 6, cols. 4-5; *ib.* Oct. 5, p. 5, cols. 1-4; Brockhaus, *Konversations-Lexikon*, s.v.

A. E. Ms.

**BET:** The second letter of the Hebrew alphabet. Its numerical value is two, wherefore the bet in the word ביצחק (Gen. xxi. 12) is interpreted as an allusion to the two worlds Isaac is destined to inherit—this world and the world to come (Yer. Ned. iii. 38a), or in the existence of which Isaac and his descendants believe (Gen. R. liii.). According to Bar Ḳappara, the Torah begins with the letter bet in allusion to the present and the future worlds (Gen. R. i. 14); according to R. Levi, in order to suggest by its shape (ב) that men should not pry into the secrets of what is above or beneath or behind, but simply inquire into the work of creation that lies

open before them (*ib.* i. 13). See also AKIBA BEN JOSEPH, ALPHABET OF.

BIBLIOGRAPHY: Buxtorf, *Tiberias*, xiv., xviii. On the origin of the letter, see I. Taylor, *The Alphabet*, 1883; A. J. Evans, *Primitive Pictographs*, 1894; *Cretan Pictographs*, 1895; *Further Discoveries, etc.*, 1897, 1898; and the works named in Nos. 1 and 2 in the bibliography of ALPHABET.

T. K.

**BET BELTIN** (בית בלתין) (called also **Bati Baltan, Biltin,** and in the Talmud **Beram**): A steep hill above the Euphrates, on which is built the modern town of Bir; lat. 37° 3′ N., long. 38° E. Travelers and caravans from Aleppo to Diarbekir, Bagdad, and Portia cross the Euphrates at this point. According to the Mishnah (R. H. ii. 4), Bet Beltin was the extreme point of Palestine to which messengers came from Jerusalem to announce the new moon. This they did by kindling fires on the summit of the hill.

BIBLIOGRAPHY: Schwarz, *Das Heilige Land*, p. 55; Ritter, *Erdkunde*, x. 925; Neubauer, *G. T.* pp. 242, 354.

J. SR. I. BR.

**BET DIN** (בית דין; pl. **batte din**): Rabbinical term for court-house or court. In view of the theocratic conception of the law, which pervades Biblical legislation and is strictly carried out by rabbinical Judaism, including both civil and religious law, the bet din is not only a civil, but also a religious authority.

The "Bet Din ha-Gadol," or Great Sanhedrin at Jerusalem existing during the time of the Temple, was called also "Sanhedrin Gedolah" or, briefly, "Sanhedrin" (Soṭah i. 4, ix. 11; Sanh. i. 6; Shebu. ii. 2.) According to the Talmud, this bet din represented the supreme court of the country mentioned in Scripture (Deut. xvii. 8–13), and acted chiefly as court of last instance in legal or ritual disputes, in which case its decisions had to be obeyed on pain of death (compare rebellious ELDER). It also had a certain voice in the affairs of the state—no war of offense (מלחמת הרשות) could be undertaken without its permission—and it was in charge of civil affairs to the extent of appointing the judges of the country. The principal passages regarding this bet din are: Sifre, Deut. 152–155; Sanh. i. 5, 6; Hor. i. 1–5. The president, who bore the title "Nasi," was in a way the supervisor, but not a member of the court, which consisted of seventy members, corresponding to the seventy "elders" appointed by Moses (Num. xi. 25). The most learned and important of these seventy members was called "Ab Bet Din," a title similar to that of vice-president (see ZUGOT). It is highly improbable that there was a bet din of this class in Jerusalem before the destruction of the Temple (compare SANHEDRIN).

**The Great Bet Din.**

The detailed description of such an authority found in the Talmudic works is probably theoretical even in its chief points, and may have had its origin in the fact that the bet din instituted after 70 was considered the ideal by the Rabbis, and that they were reluctant to omit it from the earlier periods of Jewish communal life. Hence the Talmudic sources speak very freely of a bet din that existed from the time of Moses to that of the Rabbis (R. H. ii. 9), mentioning even the bet din of Gideon, Jephthah, Samuel (Tosef., R. H. ii. [i.] 3), or those of Shem, of Samuel, and of Solomon (Mak. 23b), which they imagined similar to a later rabbinical court. And, furthermore, since the conditions in heaven were supposed to be analogous to those on earth, they likewise spoke of the heavenly bet din (בית דין של מעלה) (Mak. *l.c.*), calling it the "Great Bet Din" (בי דינא רבה) (Soṭah 22b).

The bet din as the highest religious as well as civil authority of the Jews can only be proved to have existed for the period between 70 and the end of the third century. It was Rabban Johanan b. Zakkai who made his bet din the intellectual center of the Jews when the destruction of Jerusalem deprived them of their bond of unity. He could not, of course, give his bet din the political importance of the old Sanhedrin; but, considering the new conditions under which the Jews were living, he succeeded in investing it with greater powers than any authority had before possessed. It had entire charge of the calendar system, and hence became the religious and national center not only of Palestine, but also of the Diaspora. Its power and influence increased under Rabban Johanan's successor, Rabban Gamaliel II., culminating under Judah ha-Nasi I., whose grandson, Judah Nesia, may be regarded as the last person under whom the bet din was the real center of the Jews. Hence the Talmudic sources speak of Rabban Gamaliel and his bet din (Tosef., Ber. ii. 6), and of R. Judah ha-Nasi and his bet din ('Ab. Zarah ii. 6), meaning thereby the central body representing the highest civil as well as religious authority of the Jews.

**Bet Din at Jabneh.**

On the death of Judah ha-Nasi the bet din of the Nasi lost its importance in consequence of the rise of Jewish scholarship in Babylonia toward the middle of the third century, as well as the increasing oppression of the Palestinian Jews under the Roman rule. Although the dignity and, also, to some extent, the power of the Nasi continued until the end of the fifth century (compare Origen, "Epist. ad Africanum," xiv.), the bet din was no longer an intellectual center. According to Talmudic sources, decrees (TAḲḲANOT) binding for all Judaism were issued by the patriarchs before and during the time of Judah Nesia; but his successors had not such authority. In Babylonia no bet din was ever considered a central authority, even for Babylonia alone, although, of course, the higher the reputation of a scholar, the greater was the authority of the bet din under him. Similar conditions obtained there even in the time of the Geonim, for no central bet din could exist on account of the rivalry of the two academies. From about 500 there was not even any formal and authoritative ordination, and members of an actual bet din must be ordained at least. Alfasi made an attempt to reestablish the former central bet din, considering his bet din the highest ecclesiastical authority, and claiming for it prerogatives which belonged to the Bet Din ha-Gadol (R. H. iii., beginning; compare Naḥmanides, "Milhemet," on the passage). If Jacob Berab had succeeded in reintroducing ordination, his bet din would have achieved the position of that of Rabban Johanan ben Zakkai; but he encountered too much opposition.

Aside from the Bet Din ha-Gadol and the similar bet din of the Nasi, the term was applied to every court, consisting either of 23 members, who sat only in capital cases—דיני נפשות, or of three (according to some, five), who decided in monetary affairs—דיני ממונות (Sanh. i. 1–4; Tosef., *ib.* i. 1). Yet even in Talmudic times it was usual to have at least 11 scholars present at court (Sanh. 7b), a custom observed in later times also, at least in difficult cases. A scholar of standing (מומחה) required no assistant for holding court (Sanh. 5a), so that, during the Middle Ages as well as in modern times, the local rabbi alone frequently represented the bet din. In larger communities, however, there is a bet din consisting of at least three members, which sits daily except on Sabbath and holidays, and decides ritual as well as legal questions. The local rabbi generally presides, but in large communities the direction of the bet din is an office in itself, the incumbent of which bears the title "rosh bet din." The associate rabbi of a place has the same title, while among the Ashkenazim, and especially among the Polish-Russian Jews, the rabbi proper is designated as "ab bet din" and "resh mata." Compare AUTHORITY, COURTS OF JUSTICE, JUDGES, KAHAL, NASI.

**Other Classes of Batte Din.**

J. SR. L. G.

**BET HILLEL AND BET SHAMMAI:** The "School (literally, "house") of Hillel" and the "School of Shammai" are names by which are designated the most famous antagonistic schools that flourished in Palestine during the first century (first tannaitic generation), and which more than others contributed to the development of the oral law.

Down to the advent of Hillel and Shammai, who were the founders of the great schools bearing their names, there were but few casuistic differences among the schools. Between Hillel and Shammai themselves three (or, according to some authorities, five) disputes are mentioned in the Talmud (Shab. 15a; Ḥag. ii. 2; 'Eduy. i. 2, 3; Niddah i. 1); but with the increase of their disciples disputations increased to such an extent as to give rise to the saying, "The one Law has become two laws" (Tosef., Ḥag. ii. 9; Sanh. 88b; Soṭah 47b).

The prevailing characteristics of the disputes are the restrictive tendency of the Shammaites and the moderation of the Hillelites. Three hundred and sixteen controversies between these two schools are preserved in the pages of the Talmud, affecting 221 Halakot, 29 halakic interpretations, and 66 guard-laws ("gezerot"); and out of the whole number only 55 (or about one-sixth) present the Shammaites on the side of leniency. Moreover, even where the characteristic tendencies appear to have changed masters, the practical result remains the same: being the logical and consistent resultants of some opinions expressed elsewhere, and in line with the natural tendencies of the respective schools; and some of their restrictive views the Hillelites subsequently rejected, adopting what were exceptionally the more moderate views of the Shammaites ('Eduy. i. 12 *et seq.*; compare Weiss, "Dor," i. 179 *et seq.*). That the latter, as a school, ever receded from their standpoint to join the ranks of their more moderate antagonists is nowhere indicated; though individuals of that school, like Baba ben Buṭa, sometimes acknowledged the unreasonableness of their party by deserting its standard for that of Bet Hillel (Beẓah 20a; Yer. Ḥag. ii. 78a). Hence it is that the Mishnah introduces some of their controversies with the remark, "These are of the lenient views of Bet Shammai and the restrictive views of Bet Hillel" ('Eduy. iv. 1; Tosef., 'Eduy. ii. 2).

**Discussions Between the Schools.**

The reason assigned for their respective tendencies is a psychological one. The Hillelites were, like the founder of their school (Ber. 60a; Shab. 31a; Ab. i. 12 *et seq.*), quiet, peace-loving men, accommodating themselves to circumstances and times, and being determined only upon fostering the Law and bringing man nearer to his God and to his neighbor. The Shammaites, on the other hand, stern and unbending like the originator of their school, emulated and even exceeded his severity. To them it seemed impossible to be sufficiently stringent in religious prohibitions. The disciples of Hillel, "the pious and gentle follower of Ezra" (Sanh. 11a), evinced in all their public dealings the peacefulness, gentleness, and conciliatory spirit which had distinguished their great master; and by the same characteristic qualities they were guided during the political storms which convulsed their country. The Shammaites, on the contrary, were intensely patriotic, and would not bow to foreign rule. They advocated the interdiction of any and all intercourse with those who either were Romans or in any way contributed toward the furtherance of Roman power or influences. Dispositions so heterogeneous and antagonistic can not usually endure side by side without provoking serious misunderstandings and feuds; and it was owing solely to the Hillelites' forbearance that the parties did not come to blows, and that even friendly relations continued between them (Tosef., Yeb. i. 10; Yeb. 14b; Yer. Yeb. i. 3b), for a time at least. But the vicissitudes of the period exerted a baneful influence also in that direction.

**Characteristics.**

When, after the banishment of Archelaus (6 C.E.), the Roman procurator Coponius attempted to tax the Jews, and ordered a strict census to be taken for that purpose, both schools protested, and the new measure was stigmatized as so outrageous as to justify all schemes by which it might be evaded. The general abhorrence for the system of Roman taxation manifested itself in looking with distrust upon every Jew who was officially concerned in carrying it out, whether as tax-collector ("gabbai") or as customs-collector ("mokes"); these were shunned by the higher ranks of the community, and their testimony before Jewish courts had no weight (B. Ḳ. x. 1; *ib.* 113a; Sanh. iii. 3; *ib.* 25b). About this time the malcontents held the ascendency. Under the guidance of Judas the Gaulonite (or Galilean) and of Zadok, a Shammaite (Tosef., 'Eduy. ii. 2; Yeb. 15b), a political league was called into existence, whose object was to oppose by all means the practise of the Roman laws. Adopting as their organic principle the exhortation of the father of the

Maccabees (I Macc. ii. 50), "Be ye zealous for the law, and give your lives for the covenant of your fathers," these patriots called themselves "Ḳanna'im," Zealots (Josephus, "B. J." iv. 3, § 9, and vii. 8, § 1; Raphall, "Post-Biblical History," ii. 364); and the Shammaites, whose principles were akin to those of the Zealots, found support among them. Their religious austerity, combined with their hatred of the heathen Romans, naturally aroused the sympathies of the fanatic league, and as the Hillelites became powerless to stem the public indignation, the Shammaites gained the upper hand in all disputes affecting their country's oppressors. Bitter feelings were consequently engendered between the schools; and it appears that even in public worship they would no longer unite under one roof (Jost, "Gesch. des Judenthums und Seiner Sekten," i. 261; Tosef., R. H., end). These feelings grew apace, until toward the last days of Jerusalem's struggle they broke out with great fury.

**Relation to External World.**

As all the nations around Judea made common cause with the Romans, the Zealots were naturally inflamed against every one of them; and therefore the Shammaites proposed to prevent all communication between Jew and Gentile, by prohibiting the Jews from buying any article of food or drink from their heathen neighbors. The Hillelites, still moderate in their religious and political views, would not agree to such sharply defined exclusiveness; but when the Sanhedrin was called together to consider the propriety of such measures, the Shammaites, with the aid of the Zealots, gained the day. Eleazar ben Ananias invited the disciples of both schools to meet at his house. Armed men were stationed at the door, and instructed to permit every one to enter, but no one to leave. During the discussions that were carried on under these circumstances, many Hillelites are said to have been killed; and there and then the remainder adopted the restrictive propositions of the Shammaites, known in the Talmud as "The Eighteen Articles." On account of the violence which attended those enactments, and because of the radicalism of the enactments themselves, the day on which the Shammaites thus triumphed over the Hillelites was thereafter regarded as a day of misfortune (Tosef., Shab. i. 16 *et seq.*; Shab. 13a, 17a; Yer. Shab. i. 3c).

Bet Shammai and Bet Hillel continued their disputes—probably interrupted during the war times—after the destruction of the Temple, or until after the reorganization of the Sanhedrin under the presidency of Gamaliel II. (80 C.E.). By that time all political schemes and plans for the recovery of the lost liberty had become altogether foreign to the ideas of the spiritual leaders; and the characteristics of the Hillelites once more gained the ascendency. All disputed points were brought up for review (see 'Akabia); and in nearly every case the opinion of the Hillelites prevailed (Tosef., Yeb. i. 13; Yer. Ber. i. 3b; Grätz, "Gesch. der Juden," 2d ed., iv. 424, note 4). Thenceforth it was said: "Where Bet Shammai is opposed to Bet Hillel, the opinion of Bet Shammai is considered as if not incorporated in the Mishnah" ("Bet Shammai bimeḳom Bet Hillel enah Mishnah"—Ber. 36b; Beẓah 11b; Yeb. 9a); that is, null and void.

**Constituent Members.**

Of the personnel of these schools there is no record, they being invariably cited collectively as "Bet Shammai" or "Bet Hillel." Nor can their number be stated with exactitude. In round figures, the Babylonian Talmud (Suk. 28a; B. B. 134a) gives the number of Hillel's disciples as eighty, while the Palestinian Talmud (Yer. Ned. v. 39b) makes of them as many pairs. Both sources mention two of them by name, Jonathan ben Uzziel and Johanan ben Zakkai; and it is added that Jonathan was the greatest and Johanan the least among the whole number. No such traditions are recorded of the Shammaites. Of their school three are mentioned by name; viz., Baba ben Buṭa (Beẓah 20a), Dositai of Kefar Yetma ('Orlah ii. 5), and Zadok (Tosef., 'Eduy. ii. 2); but they are mentioned simply because, though Shammaites, they sometimes upheld the views of the Hillelites. See Hillel and Shammai.

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J. SR. S. M.

**BET HA-MIDRASH:** High school; literally, "house of study," or place where the students of the Law gather to listen to the Midrash, the discourse or exposition of the Law. It is used in contradistinction to the Bet ha-Sefer, the primary school which children under thirteen attended to learn the Scriptures. Thus it is said in Gen. R. lxiii. 10: "Esau and Jacob went together to the bet ha-sefer until they had finished their thirteenth year, when they parted; the former entering the houses of idols, and the latter the batte ha-midrashot." Elsewhere it is stated, "There were 480 synagogues (batte kenesiot) in Jerusalem, each containing a bet ha-sefer, (primary school for the Scriptures), and a bet Talmud (same as bet ha-midrash), for the study of the Law and the tradition; and Vespasian destroyed them all" (Yer. Meg. iii. 73d; Lam. R., Introduction 12, ii. 2; Pesiḳ. xiv. 121b; Yer. Ket. xiii. 35c, where "460" is a clerical error). The same tradition is given somewhat differently in Bab. Ket. 105a: Three hundred and ninety-four courts of justice were in Jerusalem and as many synagogues, "batte ha-midrashot" (high schools), and "batte soferim" (primary schools). According to Yer. Ta'anit iv. 7, p. 69a; Lam. R. ii. 2, iii. 51, there were 500 primary schools in Betar, the smallest of which had no less than 300 pupils (compare Soṭah 49b, Giṭ. 58a, which speak of 400 schools, each with 400 pupils). The number of schools (480) in Jerusalem besides the one in the Temple is derived by gematria from the word מלאתי = 481 (Lam. R. *l.c.*).

**Meaning.**

The bet ha-midrash in the Temple hall (Luke ii. 46, xx. 1, xxi. 37; Matt. xxi. 23, xxvi. 55; John xviii. 20) is called the "bet ha-midrash ha-gadol," the great high school (Tanna debe Eliyahu R. ix. [x.], xvi., and elsewhere). It formed the center of learn-

ing, and was, of course, the oldest one, standing in close relation to the "Bet Din ha-Gadol," the high court of justice in the Temple. Its history can not well be traced. A "bet wa'ad," meeting-place of scholars, existed as early as the days of Jose ben Joezer of Zereda, the martyr of the Maccabean time, who teaches: "Let thy house be a bet wa'ad for the wise" (Ab. i. 4). The name "bet wa'ad" is met with also in Soṭah ix. 15; Yer. Ber. iv. 7c; Yer. Ta'anit iv. 67d, and elsewhere. The hearers or disciples were seated on the ground at the feet of their teachers (Ab. *l.c.*; Luke x. 39; Acts xxii. 3). In the first century, schools existed everywhere at the side of the synagogues (Acts. xix. 9, "the school of one Tyrannus").

**Its History.**

The primary school, bet ha-sefer, was, however, instituted at a later time, first by Simeon ben Shetaḥ, about 100 B.C. at Jerusalem (Yer. Ket. viii. 32c), and later introduced generally, for the benefit of all children, by Joshua b. Gamla in the first century (B. B. 21a; see EDUCATION). The Haggadah reflects a later mode of life when speaking of a bet ha-midrash of Shem and Eber which was attended by Isaac, occasionally also by Rebekah, and regularly by Jacob (Targ. Yer. to Gen. xxii. 19, xxiv. 62, xxv. 22; Gen. R. lxiii.; Tanna debe Eliyahu R. v.); of that of Jacob at Sukkot, which Joseph frequented (Targ. Yer. to Gen. xxxiii. 17, xxxvii. 2; Num. xxiv. 5); of that which Judah was sent to build for Jacob in Egypt (Gen. R. xcv.; Tan., Wayiggush, xi.); or of that of Moses, where Moses and Aaron and his sons taught the Law (Targ. Yer. to Ex. xxxix. 33; compare Num. R. xxi.: "Joshua arranged the chairs for the scholars attending the bet wa'ad of Moses"). Similarly the prophet Samuel had his "bet ulpana" (Aramaic for "bet ha-midrash") in Ramah (Targ. to I Sam. xix. 19). Solomon built synagogues and schoolhouses (Eccl. R. ii. 4). King Hezekiah furnished the oil for lamps to burn in the synagogues and schools, and threatened to have killed by the sword any one who would not study the Law; so that soon there was no 'AM HA-AREṢ to be found in the land, nor a child or woman unfamiliar with all the precepts on Levitical purity (Sanh. 94b). Especially those of the tribe of Issachar devoted their time to the study of the Law in the bet ha-midrash, Zebulun the merchant furnishing them the means of support (I Chron. xii. 33; Deut. xxxiii. 18; Gen. R. lii., xcix.; Targ. Yer. *l.c.*).

Jethro was promised that his descendants would never see the schoolhouses (batte ha-midrashot) disappear from among them (Tanna debe Eliyahu R. v.; compare Mek., Yitro, 'Amaleḳ, 2).

In Mishnaic times (Shab. xvi. 1) it appears that public discourses were held in the bet ha-midrash; but Targ. Yer. on Judges v. 9 indicates that it was used later for the study of the Law, and the popular discourses were delivered at the synagogue.

The first bet ha-midrash of which there is authentic record is the one in which Shemaiah (Sameas) and Abtalion (Pollion) taught, and which Hillel, when a youth, could attend only after having paid admission-fee to the janitor (Yoma 35b). Whether or not this charge of a fee, so contradictory to the maxim of the men of the Great Synagogue (Abot i. 1), "Raise many disciples," was a political measure of the time, it seemingly stands in connection with a principle pronounced by the Shammaites (Ab. R. N., *A*, iii.; *B*, iv., ed. Schechter, p. 14), that "only those who are wise, humble, and of goodly, well-to-do parentage should be taught the Law." On the other hand, the Hillelites insisted that "all, without exception, should partake of the privilege, inasmuch as many transgressors in Israel, when brought nigh to the Law, brought forth righteous, pious, and perfect men." Against the Hillelite principle, R. Gamaliel wanted to exclude all those who had not stood the test of inner fitness. He was outvoted, with the result that 400 (or, according to some authorities, 700) chairs were necessarily added in order to seat the newcomers (Ber. 28a). The customary seating of the pupils on chairs marks an improvement, and this new feature gave to the schoolhouse the name "yeshibah" (Abot ii. 7) or "metibta" (B. M., 85a, b).

**Earliest Forms.**

The bet ha-midrash of Jabneh was called "vineyard," either because it stood in a vineyard (Schürer, "Gesch." 3d ed., ii. 325, note 49) or, as rabbinical tradition asserts, because it was built in semicircular shape, thus resembling a vineyard (Ket. iv. 6; 'Eduy. ii. 4; Yer. Ber. iv. 7d). At all events the name "vineyard" became the usual appellation for the bet ha-midrash; hence Song of Songs vii. 13 (A. V. 12), "Let us get up early to the vineyards," was applied to the bet ha-midrash ('Er. 21b).

It is frequently recommended as highly meritorious to be one of the first to come to the bet ha-midrash and the last to leave (Shab. 127a; Giṭ. 7a; Meg. 15b; Suk. 28a; Sanh. 3b).

It was believed to bring misfortune to sit at meals during the time that the discourse was being held in the bet ha-midrash (Giṭ. 38b). It was forbidden to sleep in the bet ha-midrash (Tanna debe Eliyahu R. xiii., xiv.). In Babylonia, where scholars spent their whole time in the school, exception was made to this rule (Ber. 25a; Meg. 28a). Mothers won special merit by training their children to go to the bet ha-sefer, and wives by waiting for the return of their husbands from the bet ha-midrash (Ber. 17a). Every session at the bet ha-midrash was expected to offer some new idea to the student; hence the frequent question: "What new thing was offered at the bet ha-midrash to-day?" (Tosef., Soṭah, vii. 9; Ḥag. 3a; Yer. Giṭ. v. 47d; and elsewhere).

**Rules of the Bet ha-Midrash.**

The bet ha-midrash ranks higher than the synagogue; consequently a synagogue may be transformed into a bet ha-midrash; but the latter can not be changed into a house of worship (Meg. 26b, 27a). "He who goeth from the synagogue to the bet ha-midrash—that is, from the divine service to the study of the Law—will be privileged to greet the majesty of God; for so says Ps. lxxxiv. 8 [A. V. 7]. 'They go from strength to strength, every one of them appeareth before God in Zion'" (Ber. 64a). To the bet ha-keneset (synagogue) and the bet ha-midrash in Babylonia are referred the words of Ezek. xi. 16, Hebr.: "I will be to them as a little sanctuary in the countries where they

**Importance of the Bet ha-Midrash.**

shall come" (Meg. 29a). The Haggadah finds allusions to the bet ha-midrash in Ps. xc. 1: "Thou hast been our dwelling-place in all generations"; and Ps. lxxxii. 1, Hebr.: "God standeth in the midst of the congregation of [those who seek] God" (*ib.*; Gen. R. xlviii.); and also in Balaam's words (Num. xxiv. 5): "How lovely are thy tents, O Jacob, thy tabernacles, O Israel" (Targ. Yer. to Num. *l.c.*; Sanh. 105b); likewise in Cant. viii. 10: "I am a wall and my breasts like towers" (Pes. 87a), and Cant. ii. 8, 9, refer to the synagogue and the schoolhouse: "The voice of my beloved! behold he cometh leaping . . . ; my beloved is like a roe," meaning that God proceeds from one synagogue to the other, and from one bet ha-midrash to the other, to bless Israel (Pesiḳ. v. 48b).

God also has His bet ha-midrash in heaven, and teaches the Law to the righteous (Tanna debe Eliyahu R. i., iii., iv., v., viii., ix.); it is called the "upper yeshibah" or "metibta" (B. M. 86a; Ber. 18b; Ta'anit 21b). "He who accustoms himself to go to the bet ha-keneset and bet ha-midrash in this world shall also be admitted into the bet ha-keneset and bet ha-midrash of the world to come" (Joshua b. Levi, in Deut. R. vii.; Midr. Teh. to Ps. lxxxiv. 5 [A. V. 4]).

**The Heavenly Bet ha-Midrash.**

The name "bet ha-midrash" recurs in the Arabic "madrasah," for school; and Jews under the influence of Arabic life called the bet ha-midrash also midrash (Güdemann, "Gesch. des Erziehungswesens und der Kultur der Juden in Frankreich und Deutschland," i. 92 *et seq.*, 265; "Quellenschriften zur Gesch. des Unterrichts," p. 99). A systematic plan of education of the thirteenth century, published and translated by Güdemann, *l.c.*, proposes to impose on each member of a congregation in the whole country or district the old half-shekel tax for the maintenance of the great bet ha-midrash or high school to be built in the capital near the synagogue, and for primary schools to be in each town, where the disciples, together with the teachers, should live during the week, separated from their parents and removed from all contact with the outside world. During the Middle Ages the bet ha-midrash was open day and night for both public discourses and private studies. It contained usually a large library for the use of the students, and became an attractive center and meeting-place also for scholars of other cities. Inevitably this privilege was frequently abused, and the bet ha-midrash often became the resort of idlers and poor homeless strangers who spent their time in gossip rather than in study. The official name given by non-Jews to the bet ha-midrash in Nuremberg (1406) is "Judenschule" (see Güdemann, "Gesch. d. Erziehungswesens und der Kultur d. Abendländ. Juden," p. 67, note 10). Whether the same name, "Judenschule," for the synagogue, given to it by the Christian population (Güdemann, *l.c.* p. 94, note 2), originated from the use of the bet ha-midrash also as a place of worship by the students, customary as early as Talmudical times (Ber. 8a), or from other causes, the proverbial "noise of the Judenschule" seems to refer to the lively discussions which took place in the bet ha-midrash (though at times the synagogue was used also for learned disputations), and not to any disorder in connection with the divine service.

The number of hearers or disciples at the bet ha-midrash was not limited as was the case in the HEDER, or primary school (Abrahams, "Jewish Life in the Middle Ages," p. 349). The rabbis or ordained teachers, as a rule engaged by the community to take charge of the studies in the bet ha-midrash, often dwelt in the same house; thus in Germany where the bet ha-midrash received the Latin name Clausa (Claus = cloister), also called "Claus Rabbis" or "Clausner." The synagogue and bet ha-midrash were often in the same building or adjoining each other. For the course of studies and other regulations concerning the bet ha-midrash, see the articles EDUCATION and TEACHER; also ACADEMIES, BAḤUR, HEDER, and YESHIBAH.

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J. SR. K.

**BET-TALMUD:** Hebrew monthly review, devoted to Talmudical and rabbinical studies and literature; founded in 1881 by Isaac Hirsch Weiss and Meïr Friedmann, at Vienna, and published by the former until its discontinuance in 1886.

Besides the editors, among the contributors to this monthly were such scholars as Buber, Brüll, A. Epstein, Güdemann, Reifmann, Schechter, and many others prominent in the domain of Jewish learning. Some of the articles published in "Bet-Talmud" were also printed separately.

L. G. I. BR.

**BETERA, BENE.** See BATHYRA.

**BETH-ANATH:** A Canaanite city in the territory of Naphtali, the name of which contains, as one of its elements, the name of a god, ANATH. Though the Israelites did not succeed in conquering this city, the Canaanitish inhabitants became tributary to them (Josh. xix. 38; Judges i. 33). The city is mentioned several times in Egyptian inscriptions (W. Max Müller, "Asien und Europa," pp. 195, 220). The exact location can not be definitely ascertained. It is generally supposed to be on the site of the present village 'Ainitha, in a fertile valley southeast of Tibnin in Galilee; but it is doubtful whether an impregnable fortress could have stood there. Since Rameses II. speaks of a mountain Beth-anath, W. Max Müller holds that the city itself lay in the valley.

J. JR. F. BU.

**BETH-ANOTH:** City in the hills of Judah (Josh. xv. 59). It has been identified by both Conder and Buhl ("Geographie," p. 158) with the modern Beth Ainûn.

J. JR. G. B. L.

**BETH-ARABAH** ("house of Arabah"): A town situated, according to Josh. xv. 61, in the wilderness of Judah. It was a border-town between Judah and Benjamin, and hence is credited to the former (Josh. *ib.*); while in Josh. xviii. 22 it is enu-

merated among the towns of Benjamin. Lying to the south of Beth-hoglah in the Jericho plain, indications point to its identification with the modern 'Ain al-Feshkha, as proposed by the late Robertson Smith. In Josh. xviii. 18 the name is given as "Arabah."

J. JR. G. B. L.

**BETH-ARAM** (Josh. xiii. 27) or **BETH-HARAN** (Num. xxxii. 36): A city east of the Jordan. The Talmud speaks of it as "Bethramta" (ביתרמתה); Eusebius as "Bethramphta"; and Josephus as "Betharamatha." Herod the Great built a palace there which was destroyed after his death. The city was rebuilt by Herod Antipater and called "Julias," in honor of the wife of Augustus. As the original name of the empress was Livia, Eusebius and others called the town "Livias." The site is indicated by the ruins on the hill Tell-er-Rameh, in a fertile part of the Jordan.

J. JR. F. Bu.

**BETH-ARBEL:** Mentioned only once (Hosea x. 14) as a city destroyed by Shalman. Opinions vary both as to the location of the place and as to the identification of Shalman. The most probable location is that of the modern Irbid on the east side of the Jordan (G. A. Smith, "Historical Geography of the Holy Land"). As for Shalman, Schrader ("K. A. T.," ii. 440–442) says he is a Moabite king, Shalamanu. Conder favors Shalmaneser III.; Wellhausen ("Kleine Propheten") and Nowack (Commentary) Shalmaneser IV. A solution may be found in the Septuagint reading, "Beth-Jeroboam" for "Beth-arbel" and "Shallum" for "Shalman." The passage would then refer to the destruction of the house of Jeroboam by Shallum (II Kings xv. 10).

J. JR. G. B. L.

**BETH-AVEN:** A city on the border of Benjamin in the wilderness (Josh. xviii. 12), east of Bethel (Josh. vii. 2) and west of Michmash (I Sam. xiii. 5). It was the scene of a battle between Saul and the Philistines, in which the latter were defeated (I Sam. xiv. 23).

In Hosea iv. 15, v. 8, x. 5, Beth-aven is probably a disguise for Beth-el, particularly in x. 5, where calves of Beth-aven as objects of idolatry are mentioned.

J. JR. G. B. L.

**BETH-AZMAVETH.** See Azmaveth.

**BETH-DAGON:** The name of several places apparently in ancient Palestine. The second element is the name of the Philistine god Dagon. In the Old Testament mention is made of a city called "Beth-dagon," allotted to the tribe of Judah (Josh. xv. 41; compare Tosef., Oh. iii. 9); and within the territory of the tribe of Asher there was also a Beth-dagon (Josh. xix. 27; compare Tosef., Sheb. vii. 13). Sennacherib also mentions a Bit-daganna on his inscriptions (see Schrader, "K. B." ii. 92; Delitzsch, "Wo Lag das Paradies?" p. 289) which appears to be a third distinct locality. Beth-dagon occurs at the present day as the name of various places in Palestine; but it is doubtful whether any ancient cities can be associated with them. The Beth-dagon southeast of Jaffa is probably too far north for the Judean city mentioned in Josh. xv. 41; the Beth-dagon in the district of Acre, mentioned by Scholz, answers the required conditions.

J. JR. F. Bu.

**BETH-DIBLATHAIM:** City of Moab (Jer. xlviii. 22) identical with Almon diblataim.

J. JR. G. B. L.

**BETH-EL:** A city famous for its shrine, on the boundary between Ephraim and Judea—the site of the present little village of Bêitin, on the southern slope of the Ephraimitic mountains. (See illustration on page 120.) Originally the town was called Luz (Gen. xxviii. 19); but this name was displaced by that of the shrine, Beth-el ("house of God"). According to Gen. xii. 8, Abram erected an altar east of Beth-el; but the erection of the shrine—that is, of the holy stone—is ascribed to Jacob (Gen. xxviii. 18; compare Gen. xxxv. 6, 14). Since in these narratives (Gen. xxviii. 19, xxxv. 7) Beth-el, "the holy place," is distinguished from the city Luz, the shrine must have been outside the city. A suitable place would be the hill to the east of Bêitin, where now are the ruins of a small fort. But Schlatter ("Zur Topographie Palästina's," pp. 236 *et seq.*), who thinks that the name Beth-aven in the Old Testament (Hosea iv. 15 *et seq.*) is merely a sarcastic disguise of "Beth-el" (so also the Talmud; Neubauer, "G. T." p. 155), concludes from Josh. vii. 2 (compare Gen. xii. 8) that the shrine must be sought somewhat more to the east at Deir Dîwân. The statement in the text of Josh. vii. 2, and Josh. xvi. 3, also, which places Beth-el, together with Luz, on the boundary-line of Ephraim, can not, for textual reasons (compare the Septuagint reading), be taken as a conclusive proof that the shrine was at a great distance from the city. According to Judges xx. 18, 26 *et seq.*, the shrine was of great importance in the days of the Judges; still more so after the division of the kingdoms, when Jeroboam made it the chief Ephraimitic shrine (I Kings xii. 29 *et seq.*; compare II Kings x. 29), "the king's chapel," as it is called in Amos vii. 13. At the time of Elisha there was a community of prophets at Beth-el (II Kings ii. 3). The oldest prophets name Beth-el as one of the centers of degenerate Israelite cult (Amos iii. 14, iv. 4, v. 5; compare Hosea iv. 15, v. 8, x. 5). Amos came into the city at a great feast, and raised a storm of indignation among the priesthood and the people by his merciless condemnation of Israel (Amos vii. 10 *et seq.*).

Even after the conquest of Ephraim the shrine of Beth-el retained its importance (II Kings xvii. 28). When Josiah took possession of this old part of the Ephraimitic dominions he uprooted the illegitimate cult (II Kings xxiii. 15). After the Exile, Beth-el belonged to Judea (Ezra ii. 28). At the time of the Maccabees it is sometimes named as the seat of Syrian garrisons (I Macc. ix. 50). Otherwise, the place is only mentioned by the first Christian topographer, the Pilgrim of Bordeaux, and by Eusebius, as a small country town. In Lam. R. ii. 3 it is stated that Hadrian placed a guard at Beth-el to capture Jewish fugitives.

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*Altisraelitische Cultstätten*; Benzinger, *Arch.* pp. 372-391; commentaries of Dillmann, Delitzsch, Strack, Holzinger, and Gunkel on Gen. xxviii. and xxxv.

J. JR. F. BU.

**BETH-EMEK:** A town on the border between Asher and Zebulun, belonging to the latter (Josh. xix. 27). It lay to the east of Acco; but its exact location has not been determined.

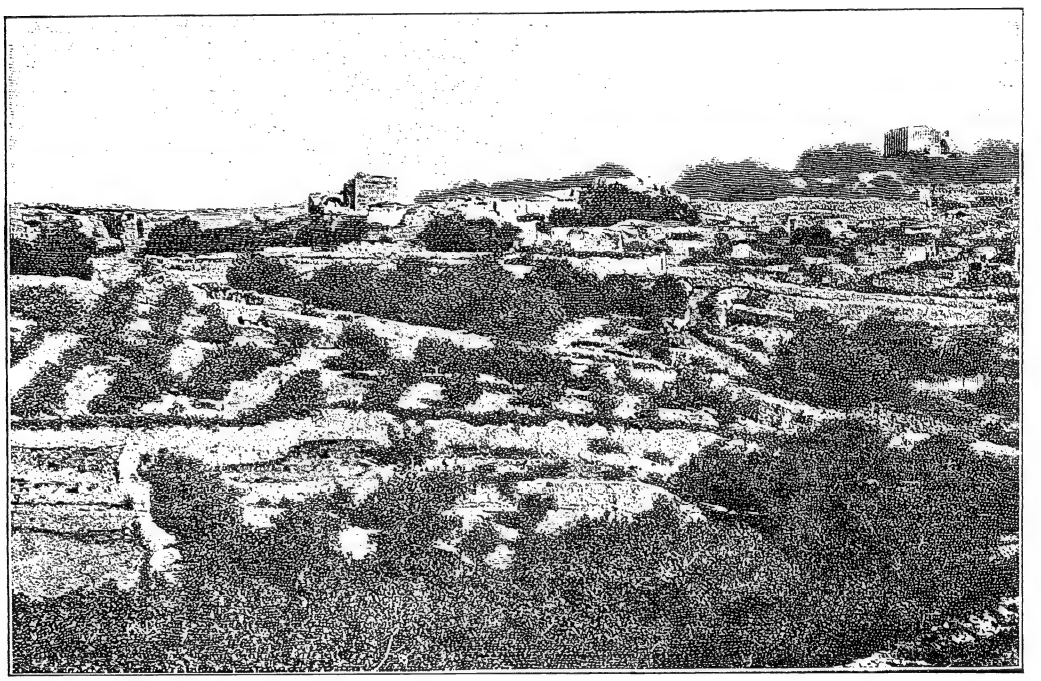
J. JR. G. B. L.

**BETH GUBRIN:** Name of a city mentioned in the Talmud and in the Midrash (Neubauer, "G. T." pp. 122 *et seq.*), called "Betogaboa" by Ptolemy and others. It does not occur in the Old Testament; but Reland shows that it was one of the Idumean forts captured by Vespasian (Josephus, "B. J." iv. 8, § 1). It was also called "Eleutheropolis," under which name it is often mentioned by Eusebius. In his time it was the capital of the province within which it lay. The site of the ancient city is determined by the present village Bêt Gibrîn in southwestern Judea, that contains some ruins. In the vicinity are many natural caves, artificially enlarged; hence it is thought that the name "Eleutheropolis," that is, "free city," arose through a confusion between "ḥor" (cave) and "ḥor" (free). The original name, which was not supplanted by the Greek form, is found in even the oldest Mohammedan writers.

J. JR. F. BU.

**BETH-HACCEREM:** According to Neh. iii. 14, a Judean city; described in Jer. vi. 1 as a high place visible at a great distance. Jerome (on the passage) speaks of Beth-haccerem as a village still existing on the road between Jerusalem and Tekoa. This coincides with the so-called "Mount of the Franks" (Jebel Furêdis), a high peak south of Jerusalem. But since it was on this hill that Herod the Great built a fort called "Herodion," it could hardly have become a mere village in the days of Jerome. If the statement of Jerome be true (and there is no sufficient reason to doubt it), Beth-haccerem can not be the 'Ain Karim, west of Jerusalem, as Cheyne ("Encyc. Bibl." i. 556) has it. This latter is rather to be identified with the "Kerem" mentioned in the Septuagint to Josh. xv. 59. However, the village Beth-Kerem, which, according to the Mishnah (Niddah ii. 7), had a reddish color, may be identical with the Biblical Beth-haccerem.

J. JR. F. BU.



VIEW OF BETH-EL.
(From a photograph by Bonfils.)

**BETH-HILLEL, DAVID DE:** Beni-Israel; author of a book of "Travels," Madras, 1832, the first work by a Jew published in India. He describes his travels through India, but is otherwise of little importance.

BIBLIOGRAPHY: *Catalogue of Anglo-Jewish Exhibition*, No. 939.

J.

**BETH-HORON:** Name of two villages at the western end of the Ephraimite mountains, called respectively "upper Beth-horon" (Josh. xvi. 5) and "nether Beth-horon" (Josh. xvi. 3, xviii. 13; 1 Kings ix. 17). They are nowadays spoken of as the two villages "Bet 'ûr et-Taḥta" (the lower) and "Bet 'ûr el-Foḳa" (the upper). They were situated on an old road leading from Gideon to the plain on the coast; this is mentioned in the Old Testament as a difficult and steep road between the villages of

Beth-horon (Josh. x. 10; ἡ ἀνάβασις Βαιθωρών, I. Macc. iii. 16), or Morad Beth-horon (Josh. x. 11; ἐν τῇ καταβάσει Βαιθωρών, I. Macc. iii. 24). In ancient times the road was the principal highway between the mountains and the plain. Here the Canaanites fled from Joshua (Josh. x. 10 *et seq.*); and by this road the Egyptian king Shishak probably invaded the country, since Beth-horon is mentioned in the inscription relating his victory (W. Max Müller, "Asien und Europa," p. 166). It was for strategic reasons that Solomon fortified the lower Beth-horon. In Grecian times the Syrian general Seron attempted to force an entrance by Beth-horon into the country, but was repulsed by Judas Maccabeus (I Macc. iii. 13 *et seq.*). Nicanor afterward met with the same fate (I Macc. vii. 39 *et seq.*). When Bacchides became master of the Jewish country he strongly fortified this important point. It is again mentioned when the Romans under Cassius sustained heavy losses there (Josephus, "B. J." ii. 19, § 8). It may also be gathered from the Old Testament that these two villages were built by the daughter of Ephraim (I Chron. vii. 24), and that Sanballat, the adversary of Nehemiah, came from there (Neh. ii. 10, 19; xiii. 28). For the form "Horônî" compare Ὡρωνίν; *i.e.*, "Horonaim" in Septuagint of Josh. ix. 10 and 11; Sam. xiii. 24. Several of the Talmudic scholars came from Beth-horon (Neubauer, "G. T." p. 154).

J. JR. F. BU.

**BETH-JAAZEK:** According to the Mishnah (R. H. ii. 4), a large court in which the Sanhedrin awaited the announcement of the new moon. The Palestinian Talmud ascribes its name to the fact that the calculation of the calendar was settled (עזק) there.

J. JR. F. BU.

**BETH-JESHIMOTH:** Town in the district east of the Jordan, allotted to the tribe of Reuben according to Num. xxxiii. 49 and Josh. xii. 3, xiii. 20; but in Ezek. xxv. 9 it is mentioned as a Moabitish city. Josephus calls the city "Besimoth" ("B. J." iv. 7, § 6). Eusebius speaks of it as "Bethsimuth," and states that it was situated on the Dead Sea, 10 Roman miles southeast of Jericho. Its exact site is said to have been on a sandy hill southwest of Beth-haran. From this it appears that the Talmudic assertion that Beth-jeshimoth is 12 miles distant from Abel-shittim is not correct (Neubauer, "G. T." p. 251).

J. JR. F. BU.

**BETH HA-KENESETH.** See SYNAGOGUE.

**BETH-LEHEM-JUDAH** (I Sam. xvii. 12; Judges xvii. 7, xix. 1): The modern Bait Laḥm, situated about 5 miles south of Jerusalem, some 15 minutes' walk east of the road to Hebron, on a range of hills surrounded by fertile and beautiful valleys. The city was also called "Ephratah" (Josh. xv. 60, LXX.; Micah v. 1 [A. V. 2]; Ruth i. 2, iv. 11; but hardly Gen. xxxv. 16, 19; xlviii. 7). In I Chron. ii. 50 *et seq.*, iv. 4, Ephratah is the wife of Caleb from whom Beth-lehem descended. Beth-lehem is mentioned among the cities of Judah in Josh. xv. 60, in a passage which is missing in the Hebrew text, but which has been preserved in the Septuagint.

In the epic stories of the Book of Judges neither Beth-lehem nor any other city of Judah is mentioned. In the additions to this book it is named as the home of the Levite who migrated to Ephraim (Judges xvii. 7). Beth-lehem is also the scene of the idyl of Ruth. It was through David, whose family lived at Beth-lehem, that the little country town achieved an unexpected fame. The characteristic story told in II Sam. xxiii. 13 *et seq.* shows how much David was attached to his native city. But he did not remain there. He chose a larger capital, and thus Beth-lehem could continue undisturbed in its quiet ways. According to II Chron. xi. 6, the town was fortified by Rehoboam. Micah (v. 1) predicted that Beth-lehem, Ephratah or (omitting "lehem") Beth Ephratah would be the birthplace of a new Messianic David.

Nothing further is found in the Old Testament concerning this country town, that was probably nothing more than an insignificant village, except that a number of its citizens returned to Judah after the Exile (Ezra ii. 21). It is not mentioned in the Book of Maccabees, nor in post-Biblical times by Josephus. But it became of world-historic importance as the traditional birthplace of Jesus, and as such is still the goal of pious pilgrimages. Hadrian built here a shrine to Adonis, in order to irritate the Christians; this shows how important the town had become to the Christian world. As early as the second century a stable in one of the grottos close by the town was pointed out as the birthplace of Jesus (Justin Martyr, "Dial. cum Tryph." pp. 70, 78). Constantine built a splendid basilica in Beth-lehem, substantially the same church which is still admired by modern travelers. Below the church is the grotto regarded as the birthplace of Jesus. Jerome occupied a grotto near by when translating the Bible. During the Crusades Beth-lehem suffered greatly from Mohammedan violence. To-day it is a flourishing town, inhabited only by Christians.

BIBLIOGRAPHY: J. A. Smith, *Hist. Geography of Palestine*, pp. 318 *et seq.*; Buhl, *Geographie des Alten Palästina*, pp. 19, 155–156; Tobler, *Bethlehem*; Palmer, *Das Jetzige Bethlehem*, in *Zeits. des Deutsch. Palästi. Vereins*, xvii. 89 *et seq.*

J. JR. F. BU.

**BETH-PEOR:** A place in the valley of the Jordan which, in Josh. xiii. 20, is apportioned to the Reubenites. In Deuteronomy (iii. 29, iv. 46, xxxiv. 6) it is stated that the people were in the valley of the Jordan, opposite Beth-peor, when the Deuteronomic law was promulgated. Hosea (ix. 10) probably means the same place when he speaks of Baal-peor. According to Eusebius ("Onomastica," ed. Lagarde, ccxxxiii. 78; ccc. 2), the city was situated 6 Roman miles from Livias (or Beth-haran) near Mount Peor (compare Num. xxiii. 28). According to another statement of Eusebius ("Onomastica," ccxiii. 47), this mountain lay on the road from Livias to Heshbon; and according to Jerome (*ib.* cxv. 1), it was 7 miles distant from the latter. But no place corresponding to these descriptions has as yet been found. The references to Beth-peor in the Talmud, collected by Neubauer, "G. T." pp. 252, 253, prove that the place survived the destruction of the Second Temple.

J. JR. F. BU.

**BETH-REHOB** or **REHOB:** An Aramaic city which sent reenforcements to the Ammonites during the war with David (II Sam. x. 6, 8; compare

I Sam. 14, 47, LXX.). According to Judges xviii. 28, the city of Dan was built in the plain of Beth-rehob. The latter is also mentioned as the northern frontier place of Palestine (Num. xiii. 21). Robinson tried to identify Beth-rehob with the fort Hunên along the western border of the upper Jordan valley; but judging from the statements in the Old Testament, it must be a place east of the Jordan. It is possible that Beth-rehob is the ancient name of Banias, assuming that this place is not to be identified with Hasar Enan (compare BAAL-GAD).

J. JR. F. BU.

**BETH-SHAN.** See BETH-SHEAN.

**BETH-SHEAN** or **BETH-SHAN:** Fortified town of Canajan. The Baisân of to-day, in the lower part of the Jalûd chasm, 120 meters below the level of the sea. The Israelites did not succeed in conquering this city, which was strongly fortified by nature (Josh. xvii. 16; Judges i. 27). Whether it was conquered by the Philistines or whether the Canaanites opened their city to them is not clear from the stories of I Sam. xxxi. 10 and II Sam. xxi. 12. But like all the other cities that had not been vanquished, Beth-shean had fallen into the hands of the Israelites by the time of Solomon (I Kings iv. 12). In Greek times it was Hellenized and named Skythopolis (Judges i. 27, LXX.; II Macc. xii. 29; Judith iii. 10; Josephus, and elsewhere). But the Hebrew name is used not only in I Macc. v. 52, xii. 40 *et seq.*, but also in the Talmud (see Neubauer, "G. T." pp. 174 *et seq.*), and has entirely supplanted the Greek name. At the time of Hyrcanus the city again fell into the hands of the Jews, but became free under Pompey and belonged to the league DEKAPOLIS. During the war for independence Beth-shean was taken by the Jews, but it was soon recaptured by the pagans, who took bloody vengeance on the Jews. Interesting ruins of temples, bridges, a theater, etc., bear witness to the flourishing condition of the city in Græco-Roman times. The Talmud speaks of the fertile surroundings of this town, and of the strictness with which the Jews living there fulfilled the Law (Neubauer, "G. T." *ib.*). The forms Beth-shean and Beth-shan rest upon slightly variant spellings of the Hebrew form, "shan" representing a natural contraction of "shean."

J. JR. F. BU.

**BETH-SHE'ARIM:** According to rabbinic accounts, the Sanhedrin was destined to pass through ten exiles during the period 30–170, and to be compelled to wander from place to place. One of its stations was to be the city of Beth-she'arim, in which R. Judah I. resided for a long time (R. H. 31b; Sanh. 32b; Ket. 103b). As the next place of sojourn was Sepphoris, Beth-she'arim is identified with El-Shajerah (Al-Shajarah), south of Sepphoris (Neubauer, "G. T." p. 200). From the etymology of the name, שער=תערא, Schwarz ("Das Heilige Land," p. 138) identifies it with the modern village Turan at the Jebel Turan northeast of Sepphoris (Fischer and Guthe's Map of Palestine, c. 3).

According to Tosef., Ter. vii. 14, Johanan b. Nuri also dwelt in Beth-she'arim; and, as the same place is called בית שריי in Yer. Ter. viii. 46a, the two names must be identical. The latter name of the place is used also in Yer. Kil. ix. 32b and Yer. Ket. xii. 35a: thither was conveyed the coffin of R. Judah I., who died in Sepphoris. בית שריי is also mentioned as a place of burial in Yer. M. K. iii. 82c. Certain texts of the latter, however, substitute Bet-biri in the neighborhood of Cæsarea.

BIBLIOGRAPHY: Kohut, *Aruch Completum*, ii. 87; Hildesheimer, *Beiträge zur Geographie Palästina's*, p. 39; Buhl, *Geographie des Alten Palästina*, p. 217.

G. S. KR.

**BETH-SHEMESH (IR-SHEMESH** in Josh. xix. 41).—**Biblical Data:** A city of the hill-country between Judea and the coast on the southern side of Wadi Sarâr, called to-day 'Ain Shems. According to Josh. xix. 41, it was one of the cities of Dan, and according to Josh. xv. 10, it was on the boundary-line of Judea. In Josh. xxi. 16 it is named as a Levitic city. The Ark of the Covenant of YHWH remained here for a time after it had been released by the Philistines (I Sam. vi. 9 *et seq.*). At the time of Solomon, Beth-shemesh was the seat of one of the royal officers (I Kings iv. 9). Later on Amaziah, king of Judea, incurred a serious defeat there. Under Ahaz, Beth-shemesh was conquered by the Philistines (II Chron. xxviii. 18). Nothing further is heard of the town, although it still existed at the time of Eusebius. Another Beth-shemesh was situated in the territory of the children of Naphtali (Josh. xix. 38; Judges i. 33). There seems to have been still another Beth-shemesh, mentioned in Josh. xix. 22. Neither of these latter two has been identified. The Beth-shemesh of Jer. xliii. is generally supposed to be the Egyptian Heliopolis, which is called On in the Old Testament. On account of this discrepancy Winckler ("Alttest. Untersuchungen," p. 180) would strike out Beth, and translate shemesh "pillars of the sun."

J. JR. F. BU.

——**In Rabbinical Literature:** Various explanations are offered for the disaster which, according to the Masoretic text, befell fifty thousand people in the very moment of their rejoicing over the return of the Holy Ark (I Sam. vi. 19). Josephus explains ("Ant." vi. 1, § 4) that they sinned in presuming, not being priests, to lay their hands upon the Ark of the Law. The Talmud affirms that the inhabitants of Beth-shemesh were irreverent, greeting the appearance of the Ark with the cry, "Who angered thee that thou wert wroth, and who then hath appeased thee that thou art kindly disposed toward us?" Another account is that these people perished because they were so sordid as not to pause in their work in the fields at the appearance of the Ark.

The somewhat curious wording of the passage (I Sam. *l.c.*), "He smote of the people seventy men, fifty thousand men" ("and" does not appear in the Hebrew text), is explained by rabbinical authorities as indicating that this enumeration refers to two classes of people: the learned, whose number seventy represents the Sanhedrin, and the ordinary people, represented by the larger number. Other expounders, no doubt referring to the Septuagint reading which mentions only the seventy men, interpret this as meaning that only the members of the Sanhedrin perished, but that on account of their

prominence their loss was equal to the loss of fifty thousand of the plain people (Soṭah 35a, b; Yer. Sanh. ii. 20b; compare also the Targum and pseudo-Jerome, "Quæstiones," upon I Sam. vi. 19).

L. G.

**BETH-SHITTAH** ("place of acacia-trees"): A place near Abel-meholah. To it the Midianites fled when pursued by Gideon (Judges vii. 22). The name occurs only here; the place has not been identified.

J. JR. G. B. L.

**BETH-ZUR:** A city in southern Judea (Josh. xv. 58; I Chron. ii. 45; Neh. iii. 16) which was fortified by Rehoboam (II Chron. xi. 7). It was a strongly walled place, situated on the eastern boundary-line of Judea. The town was repeatedly besieged during the time of the Maccabees (I Macc. iv. 28 *et seq.*, vi. 50, ix. 52, x. 14, xi. 65). Its situation is indicated by the ruins near a hill of Bêt-sur, or Burj-sur.

J. JR. F. Bu.

**BETHABARA:** An unidentified place mentioned in John i. 28. According to Origen's reading, the name is brought into connection with the Hebrew "'abarah" (crossing), and is supposed to refer to one of the many fords of the Jordan. Another reading is "Bethany" (*Βεθανία*), but no place of this name east of the Jordan is known. Grove, Wilson, and Cheyne combine both readings into *Βηθανάβρα*—that is, "Beth-nimra" in the Jordan valley, northeast of the Dead Sea.

J. JR. F. Bu.

**BETHANY** (*Βηθανία*): A place referred to in the Gospels, and probably also in the Talmud, under the forms ביתייני, בית איני, בית אוני, and בית היני, but not mentioned in the Old Testament (Pes. 53a; Tosef., Shebi'it, ed. Zuckermandel, 30, 71). According to John (xi. 18), it was "nigh unto Jerusalem, about fifteen furlongs off"; according to Jerome ("Onomasticon," ccviii.), "in secundo ab Ælia milliario" (at the second mile-post from Jerusalem). This is the site of the village El-Azariyeh on the southeastern slopes of the Mount of Olives. The identification is established by the name "El-Azariyah," which is the Arabic form for "Lazarium," as Bethany was sometimes called by the Christians. The village, with its olive-, fig-, almond-, and carob-trees, is a little oasis in that barren region. The figs (Hebr., "te'enah"), which are also mentioned in the Talmud, probably gave the place its name.

J. JR. F. Bu.

**BETHAR:** City in Palestine, scene of the war of Bar Kokba (132–135), and mentioned as such in Mishnah Ta'anit iv. 6; Yer. Ta'anit 69a; Babli Ta'anit 26b, 29a; Lam. R. to chaps. ii. 2 and iv. 8; Yer. Ber. 3d; Tosef., Yeb. xiv. 8; Bab. Yeb. 122a; Sanh. 17b; R. H. 18b, as well as in many other passages in Talmud and Midrash. The name is written in various ways: usually ביתר, but in the Cambridge and Hamburg MSS. (Ta'anit iv. 6), ביתתר: so also in "Halakot Gedolot," ed. Hildesheimer, p. 189, and Sherira's "Letter," ed. Neubauer ("Mediæval Jewish Chronicles," i. 4, MSS.); but *ib.* ii. 109, בית תֶר, the reading in Kohut, "Light of Shade," p. 41; בית תר, in Cant. R. to chap. ii. 17, but בית תור, Neubauer, *ib.* i. 171. These sources indicate that Bethar was a town of importance as early as the time of the destruction of Jerusalem, and was, moreover, the seat of a Sanhedrin; its inhabitants, who frequently suffered at the hands of the Jerusalem pilgrims, are said to have rejoiced exceedingly over the fall of that city. Bar Kokba made Bethar the chief base of the uprising against the Romans; and upon its suppression, Bethar—within the walls of which large masses of Jews had sought refuge—was closely surrounded by the Romans under Julius Severus, and was besieged for two and a half years (132–135); see concluding part of Seder 'Olam R. compared with Yer. Ta'anit 69a, and Lam. R. ii. 2, according to which this period of time does not refer to the duration of the war, but to that of the siege of Bethar; the war itself, according to Jerome (on Dan. i. 9, end), lasting three years and six months. During the war Bethar afforded shelter to an enormous population, which fact gave rise to exaggerated rabbinical accounts that Bethar had several hundred schools for children, and that the school youth boastingly declared that they could overthrow the enemy with their pen-reeds. When the stream, Yoredet ha-Ẓalman, ran dry in summer, the city began to suffer from want of water. The Samaritan Book of Joshua (ed. Juynboll, xlvii.) relates that the provisions, which were secretly conveyed to the town, suddenly, as if by miracle, ceased to be supplied. It is said that there were two subterranean passages leading from the city to Jericho and Lydda; that the Jews made use of them for the transportation of provisions; and that the Samaritans betrayed this secret to the Romans and thus brought about the fall of Bethar. Rabbinic sources (Yer. Ta'anit 68d; Lam. R. to chap. ii. 2) also speak of a Samaritan's treachery that, furthermore, caused the death of the pious R. Eleazar of Modin. Hence it may be concluded that Bethar was situated close to the Samaritan territory, and that the story of the underground passages to Jericho and Lydda can not be credited, for they are plainly features of the siege of Jerusalem, transferred to Bethar. Neubauer is therefore incorrect in locating Bethar in the vicinity of Beth-shemesh, basing his opinion on the *Βαιθάρ* of the Septuagint on II Sam. xv. 24; for this place is not found in the Masoretic text, and thus no light is conveyed from that source as to its locality. Eusebius ("Hist. Eccl." iv. 6) calls the city *Βιθθηρα* (variant *Βεθθήρ*, *Βηθήρ*)—which agrees with the above-cited spelling, ביתתר; and he states that Bethar lay in the vicinity of Jerusalem. On this account Schürer and others (Ritter, Tobler, Derenbourg, Renan) identify Bethar with the modern Bittir, which is situated at a distance of three hours southwest from Jerusalem and contains the remains of an old fortification on a steep neck of land. The *Βητάρις* of Josephus ("B. J." iv. 8, § 1) is said to be different from this Bittir. If, however, Bethar had been situated near Jerusalem, it is inconceivable that Jerusalem should have taken no part in the war. Grätz ("Gesch. der Juden," 3d ed., iv. 144), on the other hand, declares the statement of Eusebius to be erroneous and locates Bethar north of Antipatris, four Roman miles south of Cæsarea. This would put Bethar in the neighborhood of Samaria.

Lebrecht (in "Magazin für die Wissensch. des Judenthums," iii. 1876) also places Bethar in this region—that is to say, at a great distance northward from Jerusalem—and endeavors to prove that Bethar is identical with the Roman Castra Vetera of Sepphoris; ביתר was said to be the equivalent of "Vetera" (compare Hoffmann, "Magazin," 1878, p. 188). This view is followed by Kohut, Fürst, and Krauss in their Talmudic dictionaries. Nevertheless, the site of Bethar must still be considered doubtful. From the Talmud it can be determined only that the town was situated near the sea (Giṭ. 57a; compare Yer. Ta'anit 69a), for the blood of those killed is said to have flowed into the sea. Bethar was destroyed on the same day as Jerusalem, on the Ninth of Ab (Ta'anit iv. 6; compare Jerome on Zech. viii., where instead of "Bethel" read "Bethar"); the killed (הרוגי ביתר) were left to decay in the open field; and only after the hatred of war had abated was it made possible to give them burial.

Bibliography: Herzfeld, in *Monatsschrift*, 1856, p. 105; Lebrecht, *Die Stadt Bether, ein 15-hundertjähriges Missverständniss*, in *Magazin*, iii. 27 *et seq.* (also as a separate pamphlet, Berlin, 1877); Neubauer, *Géographie du Talmud*, pp. 103-114; Schürer, *Gesch.*, 3d ed., i. 693 *et seq.*; Grätz, *Gesch. der Juden*, iv., 3d ed., p. 144; Bädeker, *Palästina und Syrien*, 5th ed., p. 16.

G. S. Kr.

[In favor of the identification with Bittir, however, it might be mentioned that in 1874 Clermont-Ganneau discovered there a Latin inscription mentioning detachments of the fifth (Macedonica) and the tenth (Claudia) legions, the very ones which had been called from the Danube to put down the revolt of Bar Kokba. A Roman garrison was left at Bittir just because of its strategic importance. See Clermont-Ganneau, in "Académie des Inscriptions, Comptes Rendus," 1894, pp. 149 *et seq.*; Hanauer, in "Pal. Explor. Fund, Quart. Statements," 1894, p. 149; Buhl, "Geogr. des Alten Palästina," p. 165; Cheyne, in "Encyc. Bibl." i. 555.—G.]

**BETHEL, or DE SYNAGOGA** (בן ביתאל, "of the house of God"): An Italian-Jewish family, several members of which are known as liturgical poets and copyists. According to a family tradition, it was one of the four prominent Jewish families deported by Titus to Rome after the destruction of the Temple. The name "Bethel," however, seems to be derived from Casadio (= house of God, "beth-el"), probably their place of origin.

Traces of this family are found as early as the twelfth century. By the middle of the fifteenth century the name had almost disappeared, and the family had assumed the name of Anaw, of which family the Bethelides had always been a branch.

The following members are best known to fame:

**Ismael ben Moses Bethel:** Physician; lived in the middle of the sixteenth century.

**Jehiel ben Mattithiah Bethel:** Physician; lived at Pisa in the fourteenth century (compare "He-Ḥaluz," ix., part 2, p. 50).

**Jekuthiel Bethel:** Son of the preceding; copyist; lived at Rome at the beginning of the fifteenth century. The library of Parma possesses a "Maḥzor" written by him for Nethaneel ben Abraham (see Steinschneider, "Hebr. Bibl." vii. 115).

**Joab b. Benjamin Bethel:** Liturgical poet; lived at Rome at the end of the fourteenth century and the beginning of the fifteenth. He was the author of a "Ḳaddish" in 8 strophes (compare Zunz, "Literaturgeschichte," p. 490; Landshut, "'Ammude ha-'Abodah," p. 80). He is mentioned by Ricti in his "Paradiso," p. 105.

**Joab ben Nadan ben Daniel Bethel:** Liturgical poet; lived at Rome in the fourteent century. He was the author of a "Reshut" on "Nishmat" for the Feast of Pentecost (compare Luzzatto, "Mebo," p. 23).

Bibliography: Zunz, *Gesammelte Schriften*, iii. 167 *et seq.*; Mortara, *Indice Alfabetico*, p. 8; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 299, 307, 332.

G. I. Br.

**BETHESDA:** A pool in Jerusalem. According to John v. 2—the only passage wherein it is mentioned—it was "by the sheep market," hence on the north of the Temple-hill. Its exact location can not be definitely fixed. The Pilgrim of Bordeaux (about 333) and also Eusebius ("Onomasticon," cclx., ed. Lagarde) describe it as a double pond with reddish water, surrounded by five colonnades. Hence it might be identified with the two ponds below the convent of the Sisters of Zion. During the Middle Ages, Bethesda was supposed to be the pond on the western side of the French church of St. Anne (compare "Palestine Exploration Fund," 1888, pp. 115 *et seq.*). There is a later tradition, entirely without foundation, that identifies Bethesda with the Birket Israel, a large basin at the northeastern corner of the Temple-hill.

J. JR. F. Bu.

**BETHPHAGE:** Town mentioned in several passages of the New Testament (Matt. xxi. 1; Mark xi. 1; Luke xix. 29), in all of which it is brought into connection with Bethany, or the Mount of Olives. It was, therefore, on the road to Jericho, near Jerusalem, and outside of the wall. This is known also from Talmudical references, where it is given as the Sabbath distance limit (Neubauer, "G. T." p. 147). According to some passages of the Talmud, also, it would appear that Bethphage (Tos. Pes. viii.) was near, yet outside, Jerusalem (בית פגי, Soṭah 45a). Yet it is referred to as surrounded by a wall (Pes. 63b, 91a; Men. 78b), which description does not exactly correspond to any known locality in the immediate neighborhood of Jerusalem. The exact location, however, has not been determined (see Buhl, "Geographie des Alten Palästina," p. 155).

J. JR. G. B. L.

**BETHSAIDA:** A town in northern Palestine not mentioned in the Old Testament, but referred to in the Gospels, and by Josephus, Pliny, and others. According to Josephus ("Ant." xviii. 2, § 1; 5, § 6; "B. J." ii. 9, § 1; iii. 9, § 7), Philip transformed the village Bethsaida—situated on the Jordan where it discharges into the Sea of Galilee—into a large, flourishing city, which he called Julias. The Gospels mention the village Bethsaida; Jesus sometimes stayed there; and Philip, Andrew, and Peter came from there (Matt. xi. 21; Mark vi. 45; viii. 22, 26; Luke ix. 10; John i. 44, xii. 21). It has been falsely

assumed from some of these passages that there was a Bethsaida west of the Jordan. The statement of John (xii. 21) that Bethsaida lay in Galilee is not convincing, as Josephus and others sometimes consider portions of the eastern coast of the lake as belonging to Galilee (compare Buhl, "Geographie des Alten Palästina," p. 242). But one must probably make a distinction between Bethsaida-Julias and the fishing village Bethsaida mentioned in the Gospels. The latter was probably close by the lake, while the city of Philip lay higher up, near the little plain of Batiha.

J. JR. F. Bu.

**BETHUEL.—Biblical Data: 1.** According to Gen. xxii. 22, a descendant of Arphaxad (compare Gen. xi. 13–22). He was the son of Nahor and Milcah, and father of Laban and Rebekah. Since in Gen. xxv. 20 and xxviii. 2, 5, Bethuel is called "the Syrian [Aramean] of Padan-aram," he must have been, according to this source, a descendant of Aram, the brother of Arphaxad (Gen. x. 22; compare Budde, "Urgeschichte," pp. 421–426). In the story of Rebekah's marriage (Gen. xxiv.) he is only mentioned once, as taking an active part in events (verse 50, "then Laban and Bethuel answered"). Some critics omit his name here, and assume that Bethuel was already dead at that time (Ball, "S. B. O. T." *ad loc.*; Holzinger, Commentary to Gen. p. 170). Other critics (*e.g.*, Dillmann, *in loco*) suppose that throughout Gen. xxiv. the name "Bethuel" is a later addition. Gunkel (Commentary to Gen. pp. 226, 229) finds here two traditions, and supposes the Bethuel of verse 50 to be a younger brother of Laban. Some critics think that Bethuel may have been the name of an Aramean tribe in Mesopotamia.

**2.** Name of a town in the tribe of Simeon (Josh. xix. 4; I Chron. iv. 30), the site of which has not yet been identified.

J. JR. B. E.

—**In Rabbinical Literature:** Bethuel, being king of Haran, exercised the *jus primæ noctis* in his dominions. The people consented, only on condition that he should use this privilege also toward the members of his own family. God, therefore, let him die suddenly when Eliezer wooed Rebekah for Isaac, in order to spare her the dreadful ordeal. This explains why, in the Biblical account of Eliezer's wooing (Gen. xxiv. 50), Bethuel is at first mentioned, but afterward only Rebekah's mother and brother are referred to, Bethuel having died during the night (Yalḳ. i. 109, probably from the lost Midrash Abkir). Another legend states that Bethuel intended to kill Eliezer when he saw the treasures which the latter brought with him, and, not being able to carry out his purpose, on account of Eliezer's great strength (see Eliezer, in Rabbinical Literature), he mixed poison with his food. The angel who accompanied Eliezer changed the plates, however, so that Bethuel ate the poisoned portion which he had intended for Eliezer, and died therefrom (Yalḳ. *l.c.*, Midrash Aggadah, ed. Buber, Vienna, 1894, i. 58, 59). According to the old Midrashim, Bethuel refused to give his daughter in marriage, and for that reason God caused him to die suddenly, while Eliezer was staying in his house (Gen. R. lx. 12).

L. G.

**BETHULIA** (Βαιτουλούα, Βαιτουλία, Βετυλούα, Βαιτυλούα; Vulgate, **Bethulia**): Name of the city which, according to the Book of Judith, was besieged by Holofernes; the home of Judith. In the shorter version of the legend published by Gaster ("Proceedings of the Society of Biblical Archeology," 1894, xvi. 156 *et seq.*), Jerusalem is the besieged city. The name "Bethulia" may, therefore, be assumed to be an allegorical one, meaning perhaps "Beth-el" (house of God), or it may be a word compounded of "betulah" and "Jah" ("YHWH's virgin"). In the better-known longer version, however, the whole context points to the situation of the city as having been on the mountains to the south of the large plain of Jezreel. Bethulia is, moreover, spoken of in a way to distinguish it decidedly from Jerusalem. It may therefore be accepted that in the longer version the story has been connected with a definite tradition current in that locality. The original allegorical name, however, may have been applied to a place in that region; but it has not yet been possible to find traces of the name in the region to the south of the large plain. The name "Mataliye," a place on a hill south of the small fertile plain Merj-el-Gharaḳ, comes nearest to it; but this point is too far south to correspond to the details given in the Book of Judith. This objection applies even more strongly to the fort Sânûr, which is still farther south, and to which, among others, Guerin refers it. Marta ("Intorno al Vero Sito de Betulia," 1887) has tried to identify the city with El-Bared, west of Jennîna, a location that, topographically considered, is quite possible. According to Willrich ("Judaica," 1900), "Bethulia" is a corruption of "Bethalagan."

J. SR. F. Bu.

**BETROTHAL** (אירוסין in Talmudic Hebrew): The term "betrothal" in Jewish law must not be understood in its modern sense; that is, the agreement of a man and a woman to marry, by which the parties are not, however, definitely bound, but which may be broken or dissolved without formal divorce. Betrothal or engagement such as this is not known either to the Bible or to the Talmud, and only crept in among the medieval and modern Jews through the influence of the example of the Occidental nations among whom they dwelt, without securing a definite status in rabbinical law.

**In the Bible.**

Several Biblical passages refer to the negotiations requisite for the arranging of a marriage (Gen. xxiv.; Song of Songs viii. 8; Judges xiv. 2–7), which were conducted by members of the two families involved, or their deputies, and required usually the consent of the prospective bride (if of age); but when the agreement had been entered into, it was definite and binding upon both groom and bride, who were considered as man and wife in all legal and religious aspects, except that of actual cohabitation.

The root ארש ("to betroth"), from which the Talmudic abstract ארוסין ("betrothal") is derived, must be taken in this sense; *i.e.*, to contract an actual though incomplete marriage. In two of the

passages in which it occurs the betrothed woman is directly designated as "wife" (II Sam. iii. 14, "my wife whom I have betrothed" ("erasti"), and Deut. xxii. 24, where the betrothed is designated as "the wife of his neighbor"). In strict accordance with this sense the rabbinical law declares that the betrothal is equivalent to an actual marriage and only to be dissolved by a formal divorce.

After the betrothal a period of twelve months was allowed to pass before the marriage was completed by the formal home-taking ("nissu'in," "likkuḥin"). In case the bride was a widow or the groom a widower, this interval was reduced to thirty days (Ket. v. 2; Shulḥan 'Aruk, Eben ha-'Ezer, 56).

SCENE AT A BETROTHAL OF GERMAN JEWS, EIGHTEENTH CENTURY.
(From Bodenschatz, "Kirchliche Verfassung.")

After the dispersal of the Jews had brought them into contact with the Western peoples, this arrangement was felt to be inconvenient and out of harmony with the prevailing views. It therefore became

customary to perform the entire marriage ceremony, betrothal and home-taking ("erusin" and "nissu'in"), at one time; and an affiancing or engagement similar to that prevailing among non-Jews was introduced. This was not an entire innovation, as its roots already existed in the custom of "shiddukin" or consent to marry, which existed in the days of the Talmud and probably also in the Biblical age. It was considered indispensable by the rabbis that a man should gain the good-will and consent of his prospective bride before entering upon a contract of marriage. Rab, the Babylonian amora, was accustomed to punish severely any one who married without first having persuaded and gained the consent of his wife (Ḳid. 13a; Yeb. 52a *et al.*).

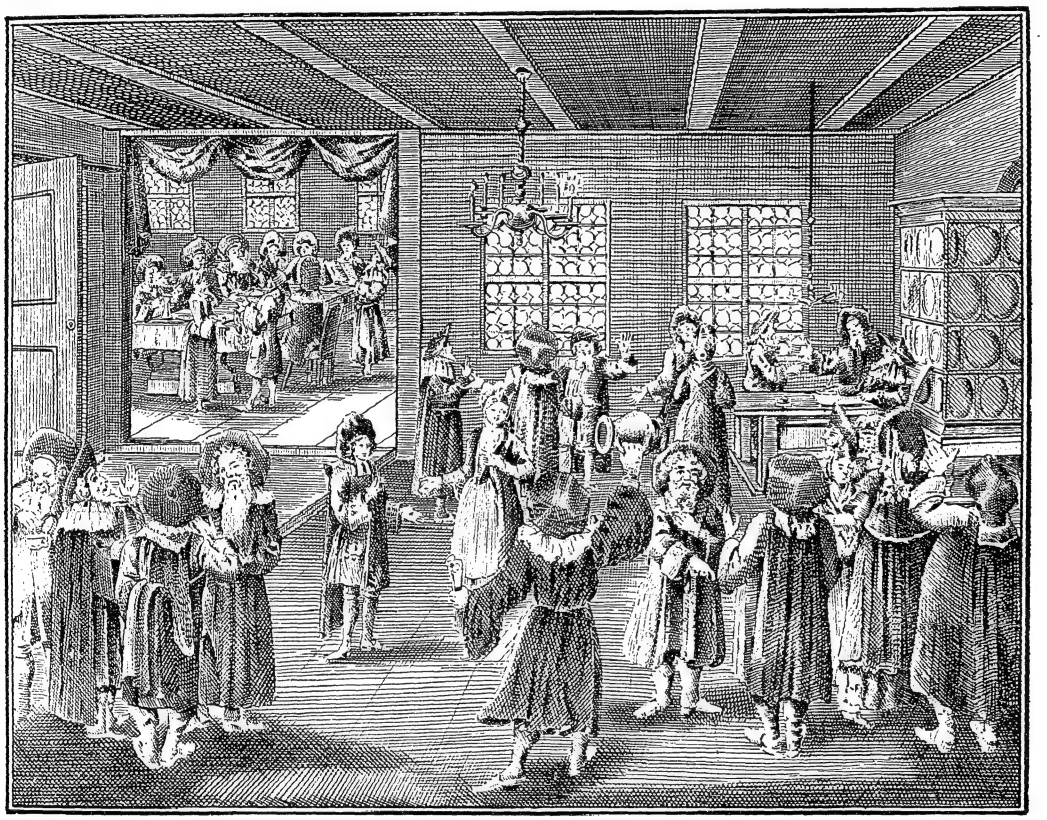
**Betrothal and Home-Taking.**

What was in the Talmudic age a mere personal matter became in later times a formal custom, which was celebrated with much pomp. At these occasions it was customary to make out a formal contract to marry and to stipulate that a penalty should be imposed upon either party who should fail to fulfil his or her part of it. Such agreements were known as "shiddukin" (consent to marry), and also as "tenaim" (conditions), or among German-speaking Jews "ḳenas-mahl" (penalty-feast), because of these stipulations and penalties. They are still customary in many countries in modified form.

There is now no legal duration of time between betrothal and marriage, the length of the engagement being left entirely to the option of the parties concerned, except that the marriage may not take place in less than seven days after the agreement to marry has been reached (Nid. 66a; Shulḥan 'Aruk, Yoreh De'ah, 192).

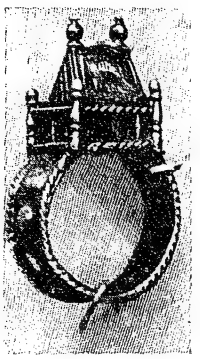
In Talmudic days, as in modern times, gifts formed an important feature of betrothal and marriage customs. These were of several kinds. The gifts which the groom sent to his bride were called "siblonot" or "sablonot," a term which Benjamin Musafia and Kohut explain as derived from the Greek *σύμβολον* ("a gift or payment made as a sign or a mark by which to infer something; a token") ("'Aruk ha-Shalem," vol. vi., *s.v.* סבלונות). This derivation is corroborated by the fact that the Talmud (Ḳid. 50b) debates the question whether the sending of siblonot can be considered a proof of marriage or not. Jastrow, however ("Dict." *s.v.* סבלן), derives the term from סבל ("to carry"), corresponding to the Biblical "massa" and "masset." It was also customary for the male friends of the groom to send gifts, which sometimes took the form of money donations and were useful in assisting the groom to defray the expenses of the wedding. These presents were termed "shoshbinut" (friendship-gifts), from the Aramaic "shoshbina" (friend or neighbor),

**Gifts.**



BETROTHAL SCENE AT NUREMBERG.
(From Kirchner, "Judisches Ceremoniell," 1726.)

supposed by Musafia and Kohut to be derived from the Greek *σύσκηνος* ("one living in one's tent; messmate; but see Payne-Smith, "Thesaurus," *s. v.*). Sachs ("Beiträge zur Sprach- und Alterthums-Forschung," 1852, pp. 82 *et seq.*) derives the word from שושבא, the myrtle-bearing companions of the bridegroom.



Silver-Gilt Betrothal Ring, Bearing Letter ב for "Mazal Ṭob."
(From the Victoria and Albert Museum, London.)

Betrothal in its legal sense ("erusin") is performed in the following manner: After the ordinary benediction over wine, the person performing the ceremony continues as follows: "Blessed art Thou, O Lord, our God, King of the universe, who hast sanctified us with Thy commandments and given us commandments concerning forbidden connections, and hast forbidden unto us those who are merely betrothed, and permitted unto us those lawfully married to us through 'canopy' ["ḥuppah"] and 'betrothal' ["ḳiddushin"]. Blessed are Thou, O Lord, who sanctifiest Thy people Israel through ḥuppah and ḳiddushin," after which the groom hands to the bride a ring or some object of value (not less than a peruṭah, the smallest current coin), saying, "Be thou betrothed unto me with this ring [or object] in accordance with the laws of Moses and Israel" ("kedat Mosheh we-Yisrael").

**The Legal Ceremony.**

As stated above, this act of betrothal is at present combined with the rite of home-taking; and after the placing of the ring upon the finger of the bride, the marriage contract (Ketubah) is read, to form an interval between the two acts. The recitation of another benediction over wine and of the customary seven wedding benedictions forms the completion of the wedding ceremony. See Wedding.

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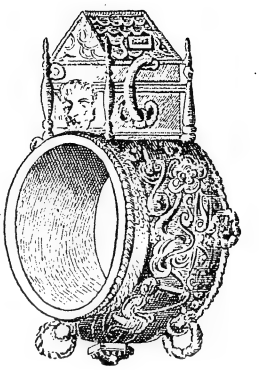
J. SR. B. D.



Betrothal Ring with Box Containing Perfumes and Opening with a Key.
(From the British Museum.)

**BETTELHEIM:** Name of a Hungarian family. The first bearer of it is said to have lived toward the second half of the eighteenth century, in Presburg. To account for its origin the following episode is related in the family records:

Costumes of Bride and Groom among the German Jews, Eighteenth Century.
(After Kohut, "Geschichte der Deutschen Juden.")

There was a Jewish merchant in Presburg, whose modest demeanor gained for him the esteem of his fellow-townsmen. He was popularly called "Ein ehrlich Jud" (honest Jew). His wife was a woman of surpassing beauty, and many magnates of the country, hearing of her charms, traveled to Presburg to see her. Count Bethlen was particularly persistent, and, failing to attract her attention, he decided to abduct her. Mounted on his charger, he appeared one day in the open market, where the virtuous Jewess was making purchases, and, in the sight of hundreds of spectators, lifted her on his horse, and, heedless of her cries of entreaty, was about to gallop off with her, when her husband appeared on the scene and, after a fierce personal combat, succeeded in rescuing her.

That a Jew should engage in a hand-to-hand encounter with a nobleman of the rank of Count Bethlen was so unprecedented, and the deed itself was

בס׳׳ד
ברביעי בשבת שלשה עשר יום לחדש אב שנת חמשת אלפים וחמש מאות וחמשים
וחמש לבריאת העולם למנין שאנו מנין פה ריגייו מתא דיתבא על נהר קרוסטולו ומי בארח
בא הבחור המפואר והיקר כמ׳׳ר אברהם מזל טוב בן המנוח המרומם כמ׳׳ר זכר׳׳ה
פונטאנילה זלה׳׳ה ואמר לה להדא בתולתא הצנועה המהוללה ומשכלת מרת ג׳׳ינט׳׳לה
מכת בת המאור הגדול מעוז ומגדול הרב המופלא כמ׳׳הרר יש׳׳ע׳׳ה קרמי נר׳׳ו הוי לי
לאנתו כדת משה וישראל ואנא בסר אפלח ואוקיר ואזון ואפרנס ואכסה יתכי כהלכת
גוברין יהודאין דפלחין ומוקרין וזנין ומפרנסין ומכסיין ית נשיהון בקושטא ויהיבנא
ליכי מהר בתולייכי כסף זוזי מאתין דחזו ליכי ומזוניכי וכסותיכי וספוקיכי ומיעל ליותיכי
כארח כל ארעא וצביאת מרת ג׳׳ינט׳׳לה בתולתא דא תמא והות ליה לאנתו וראנא
דהנעלת ליה מבי אבוה עשרין ליטרין של כסף צרוף וצבי כמ׳׳ה אברהם מזל טוב יצ׳׳ו
חתן דנן ואוסיף לה מממונה עשרין ליטרין של כסף צרוף נמצא סכום כתובתא דא
בין נרונ׳׳א ותוספתא ארבעין ליטרין של כסף צרוף בר ממאתן זוזין דחזו לה וכך אמר
לנא כמ׳׳ה אברהם מזל טוב יצ׳׳ו חתן דנן אחריות וחומר שטר כתובתא דא נדרונ׳׳א
ותוספתא קבילית עלי ועל יתאי בתראי להתפרעא מכל שפר ארג נכסין וקנינין
דאית לי תחות כל שמיא דקנאי ודעתיד אנא למקני נכסין דאית להון אחריות ואנבן
דלית להון אחריות דכולהון יהון אחראין וערבאין ואפותיקאין למפרע מנהון שטר
כתובתא דא נדונ׳׳א ותוספתא ואפילו מן גלימא דעל כתפאי בחיי ובמותא חי׳׳מן יומא
דנן ולעלם ואחריות וחומר שטר כתובתא דא נרונ׳׳א ותוספתא קבל עלי׳׳ו כמ׳׳ה
אברהם מזל טוב יצ׳׳ו חתן דנן כאחריות וחומר כל שטרי כתובות דנהיני בבתולירת
ישראל הצנועות והכשרות העשויין ככל תקוני חזל דלא כאסמכתא ודלא
כטופסי דשטרי וקנינא אנן סהדי דחתימי לתתא מיר כמ׳׳ה אברהם
מזל טוב יצ׳׳ו בן כמ׳׳ה זכר׳׳ה פונטאנילה זלה׳׳ה חתן דנן לזכורת
הכבוד׳׳ה כלתו מרת ג׳׳ינט׳׳לה בת כמ׳׳הרר יש׳׳ע׳׳ה קרמי נר׳׳ו בתולתא דא
מכת על כל מאי דכתיב ומפרש לעיל במא דכשר למקני׳׳א ביה והכל שרירין וקיים
לשמו מאשתעוויך
יהי מקומכם
יזכו כרעננים
יפרי]

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ITALIAN KETUBAH, or BETROTHAL DEED, dated 5555 A.M.

*(FROM THE NEW YORK PUBLIC LIBRARY.)*

so daring in view of the social status of the Jews of those times (which remained unchanged until the liberal laws of Emperor Joseph II. were promulgated), that the populace thenceforth styled the hero of the story "Bethlen-Jude." This name clung to him until the royal edict, bidding Jews to assume family names, went into force, and then the name was changed to "Bettelheim." Among the family relics preserved by a scion of the house in Freystadtel, on the Waga, is an oil-painting which depicts the daring rescue of the Jewess from the hands of her abductor.

Of the descendants bearing the name of Bettelheim the following are the most prominent:

**1. Albert (Aaron) Siegfried Bettelheim:** Rabbi and Hebraist; born in Hungary April 4, 1830; died at sea Aug. 21, 1890. At the age of eleven he entered the yeshibah of Presburg, and afterward studied in the Talmudical schools at Leipnik, Moravia, and Prague; enjoying the tutelage of S. L. Rapoport, from whom, at the age of eighteen, he obtained his rabbinical diploma. Bettelheim officiated for a short time as rabbi and religious teacher at Münchengrätz, and then returned to Prague to enter the university, whence he graduated with the degree of Ph.D.

In 1850, and for several years thereafter, Bettelheim was the Austrian correspondent of a number of London journals, and acted as private tutor ("Hofmeister") to Count Forgács, then governor of Bohemia, and afterward Hungarian court-chancellor. In the early fifties Bettelheim removed to Temesvár, Hungary, where he was director of the Jewish schools and editor of a political weekly called "Elöre" (Forward). In 1856 he became the "official translator of Oriental languages and censor of Hebrew books" at Czernowitz, where, in 1858, he married Henrietta Weintraub, the first female Jewish public-school teacher in Hungary. In 1860 he became rabbi at Komorn, Hungary, where he was appointed superintendent of all the schools—the first Jew to gain such a distinction. Thence he went to Kaschau, where he officiated as rabbi until 1862. While at Kaschau he edited a Jewish weekly, "Der Jude" (jargon), to combat the views of the Jewish Congress, then holding animated conventions at Budapest. There, too, he edited a political weekly, whose progressive ideas were discountenanced by his congregation and held to be prejudicial to Judaism. The fanaticism of his people became so pronounced that, being threatened with excommunication by one of the colleagues of his former domicile in Komorn, he decided to emigrate to America with his family.

**Becomes Censor of Hebrew Books.**

PROCESSIONS OF BRIDEGROOM AND OF BRIDE, CIRCA 1700.
(From Kirchner, "Jüdisches Ceremoniell," 1726.)

In 1867 Bettelheim was elected rabbi of the Crown street congregation (now Beth Israel) of Philadelphia, and became a professor at the Maimonides College. In 1869 he became rabbi of congregation Beth Ahabah, of Richmond, Va., where he established and edited a German weekly, "Der Patriot" (afterward changed into a daily, with the title "The State Gazette"). While in Richmond he entered the Medical College, and was graduated with the degree of M.D. He intended to write a work on Jewish medicine, and has left behind a number of monographs and other documentary material not yet published.

**Emigrates to America.**

Though assured of a remunerative practise as a physician, Bettelheim, at the solicitation of his congregation and of clergymen of other denominations, whose honored associate he was, did not forsake the pulpit. In 1875 he was elected rabbi of the Ohabai Shalom congregation of San Francisco, Cal., where he became chairman of the Society for the Study of Hebrew, composed entirely of Christian clergymen, and director of the Society for the Suppression of Vice. He held other public offices, and delivered the baccalaureate sermon at various high schools and colleges. He occupied the pulpits of the Unitarian and Baptist churches in San Francisco, and afterward in Baltimore, where, in 1887, he became rabbi of the First Baltimore Hebrew Congregation, an office he held till his death. In Baltimore he became identified with a number of public institutions and charitable organizations, and instructed some non-Jews in the elements of the Hebrew language.

While on the homeward voyage from a visit to Europe, he died on board ship, and was buried Aug. 21, 1900. Two Catholic priests, whose acquaintance Bettelheim had made on the voyage, read the Jewish burial service and recited the "Kaddish" as the body was lowered into the sea.

Bettelheim's literary activity was of the most varied kind. Besides the items enumerated above, it may be noted that he was the art critic of a prominent San Francisco journal; coeditor of the "Jewish Times" (now the "Jewish Times and Observer") of San Francisco, from 1880 to 1886; a regular contributor to the "Argonaut" of that city; a frequent contributor to the "Jewish Exponent" of Philadelphia, and the "Menorah Monthly" in New York. He was the author of some charming ghetto tales and stories of Jewish life, two of which—"Yentil the Milk-Carrier" and "The Baal-Milhamah-Rabbi"—were translated into German, Hungarian, and Hebrew. He was at work for over twenty years on a Revised English Bible, about three-fourths of which he had completed in manuscript at the time of his death. Many of his suggestions and scholarly notes are incorporated in the last two volumes of Kohut's "Aruch Completum."

**His Literary Activity.**

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S. G. A. K.

**2. Anton Bettelheim:** Austrian critic and journalist; born at Vienna Nov. 18, 1851. He studied law, and for some time was engaged in active practise, but abandoned the profession for a literary career. Although he had received his degree of "doctor of law," he attended the lectures of Giesebrecht and M. Bernays at Munich on literary subjects. Fired by the eloquence and enthusiasm of the latter, he undertook the study of Beaumarchais' life and writings, and, to this end, resolved to make original investigations in the libraries of London, Paris, The Hague, Carlsruhe, and Spain. After an extended tour through Germany, France, England, and Spain, Bettelheim became, in 1880, the feuilleton editor of the Vienna "Presse." He retained this position until 1884, when he became editor of the "Deutsche Wochenschrift." In 1886 he joined the editorial staff of the "Deutsche Zeitung," which position he resigned shortly after to publish the "Biographischen Blätter," subsequently issued as "Biographisches Jahrbuch und Deutscher Nekrolog."

Bettelheim's works are: "Beaumarchais," a biography, 1886; a translation of Littré's "Wie Ich Mein Wörterbuch der Französischen Sprache zu Stande Gebracht Habe," 1887; "Volkstheater und Lokalbühne 1887," 1887; "Ludwig Anzengruber, der Mann; Sein Werk, Seine Weltanschauung," 1891; "Die Zukunft Unseres Volkstheaters," 1892; "Deutsche und Franzosen," 1895; "Acta Diurna, Gesammelte Aufsätze," 1899; and "Führende Geister," 1890–97.

Bettelheim is also one of the editors of Anzengruber's complete works, published by Cotta, 1890.

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1901, pp. 98, 99; *Das Geistige Wien*, 1893, p. 34.

S. E. Ms.

**3. Caroline von Bettelheim-Gomperz** (also called **Tellheim):** Court singer and member of the royal opera, Vienna; born June 1, 1845, at Pesth. She studied piano with Karl Goldmark, and singing with Läufer. At the age of fourteen she made her début as a pianist, and two years later appeared for the first time in opera at Vienna. She eventually obtained a permanent engagement at the Royal Opera in that city. She has occasionally starred in her favorite rôles in other cities of Germany as well as in London. She is the wife of Julius Ritter von Gomperz, president of the Austrian chamber of commerce and member of the Upper House.

S. J. So.

**4. Felix Albert Bettelheim:** Physician and surgeon of Panama; born in Freystadtel, on the Waag, Hungary, Sept. 2, 1861; died in Baltimore, Md., April 4, 1890. He was the son of the rabbi Aaron Siegfried BETTELHEIM, and emigrated to the United States in the sixties. In his seventeenth year he was graduated from the University of California with high honors, and three years later from the Medical College in San Francisco. From 1880 to 1881 he was resident physician of the San Quentin state prison; from 1881 to 1883, ship's surgeon of the Pacific Mail steamship "Colima"; 1883–89, surgeon-general of the Panama Railroad and Canal

Company. Through his efforts the first hospital in Panama was built; and he became one of its staff of physicians. He held several high offices and received a number of medals and testimonials from the government in recognition of his services.

Bettelheim was the discoverer of a new germ peculiar to tropical countries, an account of which is given in medical records. In 1889 he studied clinical methods in the great European cities. On his return to America he died from a tropical liver complaint which was held by American authorities to be unique and was described by Professor Osler, of Johns Hopkins University, in a London medical journal. He was a frequent contributor to the "Lancet" and other periodicals, and left a posthumous work, "On the Contagious Diseases of Tropical Countries," still unpublished. A text-book by Dr. Thorington of Philadelphia, on the diseases of the eye, is dedicated to Bettelheim's memory.

BIBLIOGRAPHY: The periodical Jewish press of April and May, 1890; *Baltimore American*, April 5 and 7, 1890; *San Francisco Examiner*, April 8, 1890.

A. G. A. K.

**5. Jacob Bettelheim** (pseudonym, **Karl Tellheim**): German dramatist; born at Vienna Oct. 26, 1841. He attained considerable prominence by his first attempt in the field of literature, "Elena Taceano," a romance. This he followed with "Intime Geschichten" (novelettes) and a drama, "Nero," written in collaboration with Von Schönthan in 1889, the year in which he married Fräulein Brentano. A farce, "Die Praktische Frau," was his next production, after which came in quick succession "Giftmischer" and "Vater Morin," two plays; two dramas, "Ehelüge" and "Sein Bester Freund"; "Madame Kukuk," a farce; "Syrenen," a drama; "Seine Gewesene," farce; "Aus der Elite," farce, 1894; "Der Millionenbauer," drama, in collaboration with M. Kretzer; "Verklärung," drama, 1897; "Verklärung," farce, 1898; "Der Retter," comedy, 1898; "Onkel Jonas," a popular drama, in collaboration with O. Klein, 1898; "Victorinen's Hochzeit" (translated from George Sand's play), 1879; "Marguerite" (from Sardou), 1886; "Der Erbe" (from De Maupassant), 1894; and "Im Verdacht" (from Labiche).

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1901, p. 98.

S. E. Ms.

**6. Karl Bettelheim**: Austrian physician; born at Presburg, Hungary, Sept. 28, 1840; died July 27, 1895. He received his medical education at the University of Vienna, where he studied under Hyrtl, Brücke, Rokitansky, and Skoda. In 1868, two years after obtaining his doctorate, he was appointed assistant to Oppolzer, and served in that capacity until 1870. Three years later he became docent of medicine (*Innere Medizin*) at the University of Vienna. From 1870 to 1878 he was editor of the "Medicinisch-Chirurgische Rundschau," and for several years was chief of the department of internal diseases at the Polyclinic, and physician-in-chief of the Rudolfinerhaus at Unterdöbling, near Vienna.

The scientific investigations of Bettelheim are chiefly on the pathology of the heart and blood-vessels. His experimental researches on mitral insufficiency and on the mechanics of the heart following compression of the coronary arteries are considered of great value.

Bettelheim's writings comprise a number of papers on diseases of the blood and circulatory organs, on certain affections of the alimentary canal, and reports of interesting clinical cases, which he published in the leading medical journals. His most important contributions are: "Ueber Bewegliche Körperchen im Blute," and "Ueber einen Fall von Phosphorvergiftung," in the "Wiener Medicinische Presse," 1868; "Ein Fall von Echinococcus Cerebri," "Stenose eines Astes der Pulmonalarterie," and "Bemerkungen zur Diagnose des Magencarcinoms," in "Vierteljahrschrift für Psychiatrie"; "Die Sichtbare Pulsation der Arteria Brachialis, ein Beitrag zur Symptomatologie Einiger Erkrankungen der Circulationsorgane," in the "Deutsches Archiv für Klinische Medicin," 1878; "Die Bandwürmer beim Menschen," in the "Sammlung Klinischer Vorträge," 1879. He translated from the French R. Lepin's "Pneumonia Lobvin," Vienna, 1883; and "Diseases of the Spinal Cord," by the English neurologist Gowers. Bettelheim also described the origin of the second sound in the carotid artery ("Entstehung des Zweiten Tones in der Carotis," in "Zeitschrift für Klinische Medicin," 1883).

BIBLIOGRAPHY: L. Eisenberg, *Das Geistige Wien*, ii. 26; Hirsch, *Biographisches Lexikon*, i. 440; Pagel, *Biographisches Lexikon*, p. 161.

S. W. S.

**7. Leopold (Meyer Leb) Bettelheim**: Hungarian physician; born in the second half of the eighteenth century. He was not only eminent in his profession, but was considered a Hebraist of some importance. He lived in Freystadtel, on the Waag, and there held the responsible office of physician-in-ordinary to Count Joseph Erdödy, the influential court chancellor of Hungary, in whose private residence are still preserved the surgical instruments used by Bettelheim in saving the lives of the count and his family, together with documents recording some remarkable cures effected by him.

In 1830 Bettelheim was the recipient of a gold medal of honor from the emperor Franz I. for distinguished services to the royal family and to the nobility.

**8. Samuel (Shemuel Ẓebi) Bettelheim**: Son of Leopold (No. 7); physician, merchant, and political agitator during the troublous years preceding the Revolution of 1848; afterward served in the army. His wife, **Eva**, was a woman of unusual scholarly attainments, and an earnest student of the Bible and its commentaries. She was an excellent Talmudist and wrote a number of disquisitions on learned rabbinical questions. The famous reformer Hodza, an evangelical pastor and organizer of a violent Slavonic movement in northern Hungary in 1848, was her instructor in classical and modern literature.

BIBLIOGRAPHY: *Gróf Erdödy József Krónikája* (printed for private circulation only), pp. 84–86; *Pozsonyi Közlöny*, 1863, p. 6; a transcript from old family records supplied for this biography by Dr. Joseph Bettelheim in Budapest.

S. G. A. K.

**BETTING:** The mutual agreement of two parties as to gain and loss upon a certain contingency. It seems to have been unknown in Biblical times. There is no mention of it in the Scriptures, unless an allusion to this kind of easy gain is intended in such proverbs as the following:

**Possibly Alluded to in Proverbs.**

"He that tilleth his land shall have plenty of bread, but he that followeth after vain things [A. V. "vain persons"] is void of understanding" (Prov. xii. 11). "Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall have increase" (*ib.* xiii. 11, A. V.). "He that maketh haste to be rich shall not be unpunished" (*ib.* xxviii. 20, A. V.). "He that hasteth after riches hath an evil eye, and knoweth not that want [or disgrace] shall overcome him" (*ib.* xxviii. 22, Hebr.).

An interesting case of betting is related in Ab. R. N. xv. and Shab. 30d *et seq.*: "Two men (A and B) bet whether it was possible to provoke Hillel to anger. One of them (A) said, 'I can do it.' They agreed that, if he did provoke Hillel to anger he should receive from the other (B) 400 zuz [the alternative of the bet, that in case of failure he was to pay to B the same amount, is not mentioned]. He tried his best, but failed. Then he exclaimed: 'If thou art Hillel, the prince of Israel, I hope that there are not many in Israel like thee; for through thee I lose 400 zuz.' Hillel replied: 'Learn to control thyself; the lesson learnt by Hillel's patience is worth even twice the stake.'"

If two parties have bound themselves by a bet, however blamable the act of betting may be, they have to act in accordance with the moral precept, "That which is gone out of thy lips thou shalt observe and do" (Deut. xxiii. 24 [R. V. 23]). They are at least morally bound; but it is not certain whether the loser is also forced by law to abide by the agreement. In the Mishnah (R. H. i. 8; Sanh. iii. 3) betting seems to be among the vices that disqualify those addicted to them from giving evidence. The passage runs thus: "The following are disqualified from giving evidence: He who plays at dice ["mezaḥek be-kubia"] or lends on interest, or bets on pigeons." The original for the last expression is "mafriḥe yonim" (literally, "causing pigeons to fly") and is thus explained in the Gemara (Sanh. 25a): "If thy pigeon comes before the other" [supply] "then I pay thee so and so much." Another explanation is offered by Ḥama, who can not adopt the first definition of "mafriḥe yonim," because the principle of betting is already mentioned in the phrase "playing at dice."

Two reasons are given why a betting man can not be heard as witness: (1) Rami b. Ḥama says: "The winner has no right to take the money of the loser; and if he takes it, he is guilty of robbery." (2) Rab Sheshet says: "A person addicted to betting wastes his time in idleness, and does not fulfil his duty as a human being of contributing by his work his share to the welfare of mankind" ["eno 'oseḳ beyishshubo shel 'olam"]. Both agree that betting disqualifies a person from giving evidence, but with this difference: Rami b. Ḥama declares a betting man guilty of robbery, and therefore disqualified even if he bets only occasionally; while Rab Sheshet would not declare him disqualified, unless betting is his sole occupation (Sanh. 24b).

**Bettors Disqualified as Witnesses.**

Whether a betting man is guilty of robbery or not depends on the legal value of the betting transaction. Two parties frequently agree to certain conditions, because either party hopes to gain by them, and thinks only of the one eventuality that is favorable to him. The reverse seems to him to be out of question; and neither party is actually prepared for the loss. Such a transaction is called "asmakta" (see ASMAKTA). Rab Sheshet denies that the rule of asmakta applies to the case of meẓaḥeḳ be-ḳubia, or playing at dice. The Tosafot, in discussing this subject, come to the conclusion that when a certain sum of money is laid on the table with the understanding that the winner shall take it, the transaction is legally valid; but that games which are played on credit are asmakta, and the stake is not recoverable by law.

**Maimonides' Views.**

Maimonides, in his commentary on the Mishnah, speaks of the immorality of the above-named games as follows: "He who indulges in this game spends his time in things which do not contribute to the well-being of his fellow-man; and it is one of the principles of our religion that man ought to occupy himself in this world either with the study of the Torah, in order to perfect his soul in the wisdom of the Torah, or in some useful work or handicraft or trade; but so that he finds some time for the study of the Law." In the same sense he speaks, in his Yad ha-Ḥazaḳah, Gezelah we-Abedah, vi. 11: "Our sages declare many things as forbidden because they involve robbery; viz., playing at dice, and the like, and even where the term 'robbery' does not apply, it is forbidden as a useless occupation" ("'oseḳ bi-debarim beṭelim"). There are some authorities who consider a game at dice less serious, and allow it as harmless (compare Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 207, 13, note).

BIBLIOGRAPHY: Besides the authorities quoted in the article, Maimonides, *Yad ha-Ḥazaḳah*, *'Edut*, xi. 4; *Shulḥan 'Aruk*, *Ḥoshen Mishpaṭ*, 34, 16; *Paḥad Yiẓḥaḳ*, s.v. אסמכתא.

J. SR. M. F.

**BETURIA, PAULINA:** Roman proselyte to Judaism (about the year 50), known under the name "Sarah," who, according to her Latin epitaph, was eighty-six years and six months old at the time of her death. For sixteen years she was a Jewess, a mother of the synagogues ("mater synagogarum") of the Campesian and Volumnian communities in Rome. A proselyte variously mentioned in Talmudic sources as Beluryah, Beruryah, Belurit, and Beruẓia, who was learned in the Jewish law, and who induced her slaves to become proselytes (Mek., Bo, 15; R. H. 17b; Yeb. 46a; Gerim ii. 4), is perhaps identical with Beturia.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 3d ed., iv. 102; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 74.

G. S. KR.

**BEUGNOT, AUGUSTE ARTHUR, COUNT:** French statesman and scholar; born at Bar-sur-Aube March, 1797; died at Paris March 15, 1865. Originally he adopted the profession of advocate, but soon abandoned it in order to devote himself entirely to the study of history, and especially the history of the Crusades. He was scarcely thirty-five

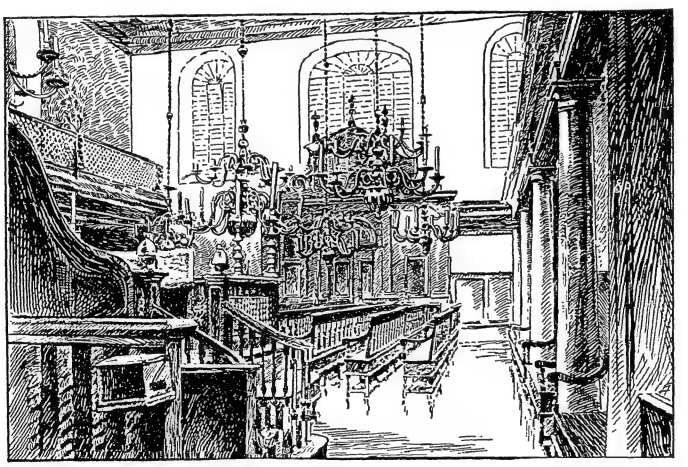
years old when he was elected member of the Académie des Inscriptions et Belles-Lettres.

Among many valuable works he wrote, "Les Juifs d'Occident, ou Recherches sur l'État Civil, le Commerce, et la Littérature des Juifs en France, en Espagne, et en Italie Pendant la Durée du Moyen-Age," Paris, 1824. This essay is not free from errors such as are common to those that obtain their information from secondary sources. In the preface, in which he passes in review the period of the struggles of the Jews with the Romans, and the state of the Jews exiled under the Roman emperors, Beugnot betrays scant knowledge of ancient Jewish history. Thus he asserts, contrary to the most authentic documents, that Julian the Apostate never granted to the Jews permission for the rebuilding of the Temple. Nevertheless, the work contains much information on the history of the Jews of France, Spain, and Italy, which has proved valuable to later historians. The author, who was a Catholic, does not attempt to extenuate the horrors of the persecution of the Jews in the Middle Ages.

BIBLIOGRAPHY: H. Wallon, *Eloges Académiques*, Paris, 1882, i. 1–58; Daru, *Le Comte Beugnot*, in the *Correspondant*, April, 1865; *La Grande Encyclopédie*, s.v.

S. I. BR.

**BEUTHEN:** City of Prussian Silesia. No precise information is forthcoming as to when Jews first settled in the city. The mention of Beuthen in the Mainzer Memorbuch (year 1231) is uncertain; but it is known that Jews lived there as early as 1421. The first documentary evidence relating to the Jews of Beuthen dates from the year 1612. In 1617 there was one Jew there, Mauth Arendator by name; and in 1639 two more Jews were admitted to residence. In 1640 a Jew named Kretscham received from Count Gabriel Hentzel the privilege of establishing an inn, and in 1653 another received the right to sell liquor. In 1656 a court Jew resided here; and in the following year an investigation as to the number of Jews was made for the purpose of increasing the taxes. The responsa of Menahem Krochmal in 1657 mention the rabbinate of Beuthen. The Jews were often ill-treated and sought protection from the count, who, in 1688, wrote in their behalf to the city authorities.



Interior of the Bevis Marks Synagogue, London.
(After a photograph.)

In 1715 there were only four families in Beuthen; in 1732 the Jews received a plot for a cemetery, the oldest tombstone still in existence dating from the year 1743. The number of families had in 1782 increased to twenty-three; and in the same year the first prayer-meetings were held in the house of the Boehm family. These were followed by the first synagogue in 1809; the second being inaugurated in 1869, when also the first reader and shohet were appointed.

In 1808 a Jew had been elected member of the common council. The community, which in 1811 consisted of 255 persons, had increased in 1855 to 1,110, in 1885 to 2,290, and in 1901 to 3,026 persons.

The first rabbi, Moses Israel Freund, officiated from 1790 to 1813; the second, Mendel Cohen, until 1829; the third, Israel Deutsch, author of several writings, until 1853; the fourth, Jacob Ezekiel Levy, until 1864; while the fifth, Ferdinand Rosenthal, served from 1867 to 1887, being succeeded in 1889 by M. Kopfstein.

BIBLIOGRAPHY: Kopfstein, *Gesch. der Synagogen-Gemeinde in Beuthen*, Beuthen, 1891; Salfeld, *Martyrologium des Nürnberger Memorbuches*, p. 282; Brann, *Gesch. der Juden in Schlesien*, i. 27.

G. A. F.

**BEVIS MARKS GAZETTE.** See PERIODICALS.

**BEVIS MARKS SYNAGOGUE** (known officially as the **Synagogue Saar ha-Samayim**): The oldest Jewish house of worship in London; established by the Sephardic Jews in 1698, when Rabbi David Nieto took spiritual charge of the congregation. At that time the worshipers met in a small synagogue in Cree Church lane; but the considerable influx of Jews made it necessary to obtain other and commodious quarters. Accordingly a committee was appointed, consisting of Antonio Gomes Serra, Menasseh Mendes, Alfonso Rodrigues, Manuel Nunez Miranda, Andrea Lopez, and Pontaleao Rodriguez. It investigated matters for nearly a year, and on Feb. 12, 1699, signed a contract with Joseph Avis, a Quaker, for the construction of a building to cost £2,750 ($13,335). On June 24 of the same year, the committee leased from Lady Ann Pointz (alias Littleton) and Sir Thomas Pointz (alias Littleton) a tract of land at Plough Yard, in Bevis Marks, for sixty-one years, with the option of renewal for another thirty-eight years, at £120 a year.

Avis began building at once, incorporating in the roof a beam from a royal ship presented by Queen

Anne herself. The structure was completed and dedicated in 1702, and, with the exception of the roof, which was destroyed by fire in 1738, and repaired in 1749, is to-day as it was 200 years ago. In the interior decorations and arrangement the influence of the great Amsterdam synagogue of 1677 is apparent. In 1747 Benjamin Mendes da Costa bought the lease of the ground on which the building stood, and presented it to the congregation, vesting the deeds in the names of a committee consisting of Gabriel Lopez de Britto, David Aboab Ozorio, Moses Gomes Serra, David Franco, Joseph Jessurun Rodriguez, and Moses Mendes da Costa.

The Bevis Marks Synagogue was for more than a century the religious center of the Anglo-Jewish world, and served as a clearing-house for congregational and individual troubles all the world over; *e.g.*, the appeal of the Jamaican Jews for a reduction in taxation (1736); the internecine quarrel among the Barbados Jews (1753); and the aiding of seven-year-old Moses de Paz, who escaped from Gibraltar in 1777 to avoid an enforced conversion.

The synagogue formed the center of the Sephardic community of London till the foundation of the Bryanstone Street Synagogue, in 1866, after which the attendance at the functions declined so much that in 1886 the "yehidim" contemplated selling the ground and the building; but a Bevis Marks Anti-Demolition League was founded, under the auspices of H. Guedalla and A. H. Newman, and the proposed demolition was given up. The synagogue held its bicentenary celebration with great pomp in 1901.

BIBLIOGRAPHY: Picciotto, *Sketches of Anglo-Jewish History*; A. H. Newman, *A Chapter of Anglo-Jewish History*, 1886; Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, No. 780, p. 116; No. 1332, p. 155; *Jew. Chron.* May 31 and June 7, 1901; Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews*, 1901.

J. E. Ms.—J.

**BEẒAH** ("Egg"): Name of a Talmudic treatise of Seder Mo'ed, the second of the six "sedarim" or orders of the Talmud. Its place in the Seder is not fixed. In the Babylonian Talmud it occupies the fourth place and follows immediately after Pesaḥim. This arrangement coincides with that of the Pentateuch, where the law concerning the holy days is directly connected with the description of Passover (Ex. xii. 16).

In the Mishnah and Talmud Yerushalmi another method is followed, and the treatise occupies the seventh and the eighth place respectively. The name "Beẓah" has its origin in the fact that the treatise begins with this word; a solitary instance among the treatises of the Talmud, it has a parallel in the name "Eykah" for Lamentations, in the Hebrew names of the five books of the Pentateuch, and in the names of the chapters of each treatise of the Talmud. Instead of "Beẓah" the treatise is frequently called "Yom-Ṭob" (Holy Day), in accordance with its contents. The general rule laid down in the Bible in the words "No servile work shall be done in them, save that which every man must eat, that alone may be done of you" (Ex. *l.c.*), is assumed as clear and known; and this rule was held to constitute the difference between "all servile work" (כל מלאכת עבודה), prohibited on holy days, and "all manner of work" (כל מלאכה), prohibited on the Sabbath. But certain problems resulting from these principles had to be solved; and these are discussed in the five chapters of this treatise.

**Frequently Called "Yom-Ṭob."**

Chapter i.: The main theme of this chapter is the law of "muḳẓeh," "a thing laid aside" so as not to be used for the present. The opposite of muḳẓeh is "mukan," "a thing kept ready" for use. This distinction is based on the divine command (Ex. xvi. 5), "And they shall keep ready [והכינו] what they bring in"—in reference to the manna, which had to be kept ready for the Sabbath from the sixth day. Traditional interpretation generalized the idea expressed in this commandment as follows: A thing which before the commencement of the Sabbath or holy day was not intended for use on these days is muḳẓeh, and must not be used or handled on these days. There are various degrees of muḳẓeh; *e.g.*, "muḳẓeh meḥamat issur"—muḳẓeh on account of some forbidden act which its use would necessitate; "nolad" (born), that which has not existed on the eve of the Sabbath or holy day, and is therefore muḳẓeh. There is a difference of opinion between the schools of Shammai and Hillel as to the force of the above law of muḳẓeh. The preparation of food permitted on holy days sometimes necessitates the carrying of things out of the house, or fetching of things from outside into the house—an act forbidden on the Sabbath, under the title of "hoẓaah" (taking out) (Mishnah Shab. vii. 2), as "taking out," one of the thirty-nine kinds of work included in the precept "Thou shalt do no manner of work." The application of this prohibition to holy days forms a point of difference between the aforenamed schools.

Chapter ii.: The permission to prepare food on holy days is restricted to food required for those days; but if a holy day is closely followed by the Sabbath, the food for the Sabbath may be prepared on that holy day, provided such preparation has commenced on the eve of the festival. This first instalment of the preparation for the Sabbath on the eve of a holy day is called "'erub tabshilin," "the link that unites the cooking" for the Sabbath on the eve of the holy day with that done on the holy day, and causes the latter to be permitted. The next point discussed in the chapter is the question whether things other than the preparing of food, if required for the celebration of the festival, or for the well-being of man—such as slaying certain sacrificial animals, or warming water for a foot-bath—may be done on a holy day.

Chapters iii., iv.: The permission to prepare on a holy day the food wanted for the day does not include hunting, fishing, or the purchase or fitting of implements required for the preparation of food (*e.g.*, whetting the slaughtering-knife, burning charcoal, etc.).

Chapter v.: On certain acts which are prohibited, not as "servile work," but as a preventive ("gezerah") against breaking any of the divine laws concerning the holy day. Such prohibitions are termed "shebut" (abstention from doing), commanded by the Talmudic sages.

The Tosefta calls the treatise "Yom-Ṭob," and has four chapters, contracting chapters ii. and iii.

into one. The treatise occupies the place between Sukkah and Rosh ha-Shanah, as in the Mishnah. The Gemara, both Palestinian and Babylonian, discusses the laws contained in the Mishnah with but a few short digressions, such as those in Bab. 4b; remarks on Yom-Ṭob Sheni, or the second days of festivals; (*ib.* 15b) Rabbi Eliezer's censure on those who left before his lecture was concluded; (16a) how Shammai and Hillel, each in his own way, showed their gratitude to God for the enjoyment of good food; (25b) on good manners in taking food; and others.

Of special commentaries on the treatise of Beẓah the following two are noteworthy: "Shiṭṭah Meḳubbeẓet," by Rabbi Bezalel Ashkenazi, and the commentary of Rabbi Menahem Meïri.

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J. SR. M. F.

**BEZAI:** A family, 324 of whose members returned with Zerubbabel (Ezra ii. 17, and the parallel account, Neh. vii. 23). The name also occurs in the list of those who signed the covenant with Nehemiah, and may there be identified with the leader of the clan (Neh. x. 19); who in I Esd. v. 16 is called **Bassai.** It is interesting to note that the name "Besai" occurs on a clay tablet found at Nippur (Hilprecht, "Pal. Explor. Fund, Quarterly Statement," Jan., 1898, p. 55).
J. JR. G. B. L.

**BEZALEL** (A. V., **Bezaleel**).—**Biblical Data:** In Ex. xxxi. 1–6, the chief architect of the Tabernacle. Elsewhere in the Bible the name occurs only in the genealogical lists of the Book of Chronicles, but according to cuneiform inscriptions a variant form of the same, "Ẓil-Bêl," was borne by a king of Gaza who was a contemporary of Hezekiah and Manasseh. Apparently it means "in the shadow [protection] of El." Bezalel is described in the genealogical lists as the son of Uri, the son of Hur, of the tribe of Judah (I Chron. ii. 18, 19, 20, 50). He was said to be highly gifted as a workman, showing great skill and originality in engraving precious metals and stones and in wood-carving. He was also a master-workman, having many apprentices under him whom he instructed in the arts (Ex. xxxv. 30–35). According to the narrative in Exodus, he was definitely called and endowed to direct the construction of the tent of meeting and its sacred furniture, and also to prepare the priests' garments and the oil and incense required for the service.
J. JR. C. F. K.

——**In Rabbinical Literature:** The rabbinical tradition relates that when God determined to appoint Bezalel architect of the desert Tabernacle, He asked Moses whether the choice were agreeable to him, and received the reply: "Lord, if he is acceptable to Thee, surely he must be so to me!" At God's command, however, the choice was referred to the people for approval and was indorsed by them. Moses thereupon commanded Bezalel to set about making the Tabernacle, the holy Ark, and the sacred utensils. It is to be noted, however, that Moses mentioned these in somewhat inverted order, putting the Tabernacle last (compare Ex. xxv. 10, xxvi. 1 *et seq.*, with Ex. xxxi. 1–10). Bezalel sagely suggested to him that men usually build the house first and afterward provide the furnishings; but that, inasmuch as Moses had ordered the Tabernacle to be built last, there was probably some mistake and God's command must have run differently. Moses was so pleased with this acuteness that he complimented Bezalel by saying that, true to his name, he must have dwelt "in the very shadow of God" (Hebr., "beẓel El"). Compare also Philo, "Leg. Alleg." iii. 31.

Bezalel possessed such great wisdom that he could combine those letters of the alphabet with which heaven and earth were created; this being the meaning of the statement (Ex. xxxi. 3): "I have filled him . . . with wisdom and knowledge," which were the implements by means of which God created the world, as stated in Prov. iii. 19, 20 (Ber. 55a). By virtue of his profound wisdom, Bezalel succeeded in erecting a sanctuary which seemed a fit abiding-place for God, who is so exalted in time and space (Ex. R. xxxiv. 1; Num. R. xii. 3; Midr. Teh. xci.). The candlestick of the sanctuary was of so complicated a nature that Moses could not comprehend it, although God twice showed him a heavenly model; but when he described it to Bezalel, the latter understood immediately, and made it at once; whereupon Moses expressed his admiration for the quick wisdom of Bezalel, saying again that he must have been "in the shadow of God" (Hebr., "beẓel El") when the heavenly models were shown him (Num. R. xv. 10; compare Ex. R. l. 2; Ber. *l.c.*). Bezalel is said to have been only thirteen years of age when he accomplished his great work (Sanh. 69b); he owed his wisdom to the merits of pious parents; his grandfather being Hur and his grandmother Miriam, he was thus a grand-nephew of Moses (Ex. R. xlviii. 3, 4). Compare ARK IN RABBINICAL LITERATURE.
L. G.

**BEZALEL:** Palestinian amora of the fourth century, who is known in Midrashic literature only as the author of haggadistic sentences. Two of these have been handed down by Berechiah, the well-known haggadist and transmitter of haggadistic traditions. In Pesiḳ. xxi. 145b (where the name is corrupted, but easily recognizable) Bezalel interprets the peculiar form "kehaḥallonot" (כהחלונות) (Ezek. xl. 25) by saying, "The windows of the Temple were 'kehot' [dull] (כהות); they were opaque, narrow within, and widening toward the exterior, in order to send light forth to the world." The second saying reported by Berechiah in the name of Bezalel is a simile referring to Ex. xxv. 40 (Cant. R. iii. 11; in Pesiḳ. i. 4b, and in other parallel passages the name is miswritten or has dropped out). A third sentence contains an allegoric explanation of Hosea ii. 7 [A. V. 5]. "Her 'mother' is the Torah, which, like a harlot, becomes an object of contempt among the ignorant, when those who are engaged in its study make the Law contemptible by their conduct." Bezalel gave this explanation in answer to a question which the above-mentioned Berechiah asked him (Ruth R. i. 1 [parashah 1], where the name of Berechiah has been omitted by mistake).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 666.
J. SR. W. B.

**BEZALEL B. JOSEPH (YOSEL):** Russian Talmudist and rabbi at Orlo, government of Grodno, at the beginning of the nineteenth century. He is the author of a collection of responsa, which he published in 1807 at Byelostok.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 555; Zedner, *Cat. Hebr. Books British Museum*, p. 95.

L. G. I. BER.

**BEZALEL B. JUDAH HA-LEVI OF ZOLKIEV:** Polish Talmudist of the second half of the eighteenth century. He wrote a commentary to the sayings of the fathers (Frankfort-on-the-Oder, 1781), entitled "Bezalel."

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books British Museum*, p. 95; Benjacob, *Oẓar ha-Sefarim*, p. 88.

L. G. I. BER.

**BEZALEL B. MOSES HA-KOHEN:** Talmudist; born at Wilna, Russia, Jan. 14, 1820, where he died April 13, 1878. He was a competent Talmudist at the age of eighteen, and felt himself qualified to criticize the "Mishkenot Ya'akob" of Jacob b. Aaron of Karlin, one of the chief Talmudists of the time, in a letter addressed to him. In 1840 Bezalel became ecclesiastical assistant in Wilna, and held the position until his death. Although the title was a subordinate one, Bezalel was in reality—at least from 1860 to 1878—the spiritual head of the large community at Wilna. Moreover, he not only cared for this community, but answered religious questions directed to him from far and near. Consequently many of Bezalel's answers to the questions, which were theoretical as well as practical in their bearing, are to be found in the responsa literature of the time. Equally numerous were Bezalel's contributions to the works of others, especially those printed in Wilna. His independent work, longer than the others, is "Reshit Bikkurim" (Firstlings), Wilna, 1869, responsa and treatises on Talmudic topics. The Romm edition of the Talmud contains marginal glosses on many of Bezalel's treatises.

Bezalel differed from his more narrow-minded colleagues in showing an inclination for secular sciences. He had, also, a fine historical and critical feeling for rabbinical literature, and some of his historical and critical notes possess considerable value. His wide reading in modern Talmudic literature is remarkable, even if conditions in Russia be taken into account, religious study there being limited almost entirely to the Talmud. Bezalel's extraordinary modesty and active goodness are still frequently praised.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 190.

L. G.

**BEZALEL BEN SOLOMON OF KOBRIN:** Preacher at Slutzk, government of Minsk, Russia; later at Boskowitz, Moravia; died before 1659. He was the author of the following works: (1) "'Amudeah Shib'ah" (Her Columns Are Seven), containing homilies on the Bible; divided into seven parts, each of which bears the title of a Biblical expression connected with the name of Abraham, Isaac, Jacob, Moses, Aaron, David, or Solomon (Lublin, 1666). This work was published by the order of the Council of the Four Lands and of the Lithuanian Rabbinical Assembly, held at Lublin in 1666. (2) "Ḳorban Shabbat" (Sacrifice of Sabbath), on some ritual laws and religious customs concerning Sabbath; divided into thirty-nine chapters (Dyhernfurth, 1691). (3) "Pelaḥ ha Rimmon" (The Piece of the Pomegranate), containing twenty explanations of the forty-nine which had been written by Bezalel on a difficult Midrashic passage (Amsterdam, 1659). (4) "Ḥabaẓelet ha-Sharon" (Rose of Sharon), commentary on Psalm cxix., mentioned in the introduction to the preceding work. (5) "Zayit Ra'anan" (Green Olive-Tree), homilies on the Pentateuch. (6) "'Emeḳ ha-Baka" (Vale of Tears), commentary on Lamentations. The last two works are still extant in manuscript.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 19, ii. 118; Fuenn, *Keneset Yisrael*, p. 191; Michael, *Or ha-Ḥayyim*, No. 613; Steinschneider, *Cat. Bodl.* col. 799; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 95; S. Dubnov, in *Voskhod*, 1896, vii. 2.

H. R. I. BR.

**BEZEK: 1.** The scene of battle between the tribes of Judah and Simeon, and the Canaanites and Perizzites (Judges i. 4–6). **2.** Place where Saul collected his forces for the fight against the Ammonites (I Sam. xi. 8). Identified with the modern Khirbet Ibzig, 14 miles southwest of Beisan (Moore, commentary to Judges i. 5).

J. JR. G. B. L.

**BEZER:** A city of refuge in the territory of Reuben (Deut. iv. 43; Josh. xx. 8). It was also one of the cities allotted the Levites by the tribe of Reuben (Josh. xxi. 36, Septuagint; I Chron. vi. 63 [A. V. 78]). In the Mesha inscription it is a Moabite city, probably the same as the Bozrah of Moab mentioned in Jer. xlviii. 24. Bezer has not yet been identified with any of the cities whose ruins are found in the plateau of Moab. It must be distinguished from BOSOR or BOSORA.

J. JR. F. BU.

**BEZETHA:** According to Josephus, the name of a hill north of the Temple-mound, and separated from the latter by a valley. After the erection of the third wall it became part of the city of Jerusalem. Josephus ("B. J." ii. 15, § 5; ii. 19, § 4; v. 4, § 2; v. 5, § 8) gives the meaning of the name as "New City," according to which "Bezetha" is a strange transcription of בית חדתא. A more correct rendering is "house of olives" (בית זיתא) It is not certain whether this place is identical with "Bezeth" in I Macc. vii. 19, where Bacchides pitched his tents after leaving Jerusalem. In "Ant." xii. 10, § 2 it is called Βησζήθω (variant reading, Βηθζήθω), and is referred to as a village.

J. JR. F. BU.

**BÉZIERS** (formerly **Bediers, Beders, Besers,** and **Bezares**; Hebr., בדרוש, בדריש, בדירש, בידרש, בישיש, בידאיש, דברש, ברוש, ברודש): Town of France in the department of Hérault. The date of the settlement of the Jews in Béziers is lost in antiquity. Two letters of Sidonius Apolonarius and the canons of the council held at Agde in 506 establish the existence at that time of numerous and prosperous Jewish communities in the province of Languedoc (Vaissète, i. 243; Sidonius Apolonarius, iii., epistle 4; iv., epistle 5). The Jews of Béziers did not escape the fate of the other Jewish communities in this province, which had to endure the most violent persecutions during the reign of the Visigoths. After

**Earliest Mention.**

the defeat of the Saracens by Charles Martel in 732, the condition of the Jews of Béziers, as that of those of other towns, became more favorable; and this state lasted during the reign of the Carlovingians. In the eleventh century the Jews of Béziers were affected by the persecutions that broke out in western France.

But the Jews of Béziers were fortunate in comparison with those of other towns. The viscounts cherished the most kindly feelings for them, and the greater part of the Christian inhabitants, being Albigenses, lived on friendly terms with their Jewish fellow-citizens. Even the restrictions gradually disappeared and were transformed into taxes imposed for the benefit of the princes or of the bishops, which they had to pay in addition to the poll-tax common to all the inhabitants. Thus, through the intervention of the viscount Raymond Trencaval, the bishop Guillaume abolished, in 1160, the custom of throwing stones at the Jews during Holy Week, and substituted a yearly payment of two hundred melgorian sous and a yearly tax of four livres of the same coinage. The good-will of the viscounts of Béziers displayed itself far beyond mere toleration; they even entrusted the Jews with important public offices. The Jews, on their side, were attached by bonds of gratitude to the viscounts and did not participate in the plot which, in 1167, brought about the assassination of Raymond Trencaval. They were therefore excluded from the massacre of the inhabitants that Roger II., with the help of his Aragonian allies, perpetrated in order to avenge this crime.

**Albigenses.**

Roger II. gave the Jews numerous tokens of his confidence and favor. He took the notables among them under his personal protection. Thus in 1172 he interceded in behalf of the Talmudist Abraham ben David (RABaD), and, having taken him from the prison into which the lord of Posquières had thrown him, granted him shelter in Carcassonne. The functions of bailiff, under his government, were often entrusted to Jews. A Jew called Nathan figures with the title of bailiff as a witness to a deed of Roger II. Raymond Roger, the successor of Roger II., followed the example given by his father and assigned for his Jewish bailiffs a distinguished rank among the barons of his court. A Jew of Béziers, called Samuel, figures, together with the barons, on a deed by which Raymond Roger granted the bishop many rights.

The prospects of the Jews of Béziers darkened in the thirteenth century. In the bloody crusade that the pope undertook against the Albigenses, the Jews had their share of suffering. The ambitious Count Simon de Montfort marched against Raymond Roger, who was doubly hated by the pope for his secret friendship with the Albigenses and his protection of the Jews. On July 22, 1209, Béziers was stormed and the inhabitants massacred. Two hundred Jews lost their lives in this massacre, and a large number were driven into captivity. In consequence of the victory over Raymond Roger, the Church acquired a supremacy which it often used to molest the Jews. The council of Avignon (1209) and the Lateran council (1215) had prescribed various restrictions upon the Jews; and the council held at Béziers in 1246 prohibited them from practising medicine. But these restrictive measures were not always carried out, and the Jews of Béziers could evade them more easily than those of other towns, since the Christian inhabitants of Béziers were more accustomed to tolerance; but as that evasion required heavy pecuniary sacrifices, this formerly flourishing community became gradually impoverished, and Philip le Bel in banishing them, Sept., 1366, in order to get hold of their property, must have been disappointed.

**In the Thirteenth Century.**

Béziers was a focus of Jewish learning. Abraham ibn Ezra visited it, and about 1155 wrote there his work, "Sefer ha-Shem" (Book of the Name), in which he mentions the names of the scholars Abraham ben Ḥayyim and Isaac ben Judah, to the latter of whom he gives the title "Prince." Benjamin of Tudela, who visited Béziers in 1165, praises the scholars Solomon Ḥalafta and Joseph Nathan. The Talmudist Meshullam ben Moses, the author of "Sefer ha-Hashlamah" (Book of Completeness), lived in Béziers in the first half of the thirteenth century. In a responsum drawn up at Béziers, Solomon ben Asher and Joseph ben Gerton are mentioned as colleagues of Meshullam. Solomon ben Joseph ibn Ayub settled at Béziers at the request of several notables of the town, and translated from Arabic into Hebrew many philosophical works. The cabalist Jacob Cohen of Segovia stayed at Béziers at the end of the thirteenth century. Poetry was represented there in the persons of Abraham ben Bedersi, who derived his name from the town, his son Jedaiah, Don Astruc Eleazar Azobi, and Meshullam Azobi.

**Jewish Scholars.**

Bibliography: Vaissète, *Hist. Gen. de Languedoc*, i. 274, 350, 360, 522; ii. 151, 418; iii. 119, Paris, 1730–1745; Saige, *Les Juifs du Languedoc*, pp. 77 *et seq.*; Grätz, *Gesch. der Juden*, vi. 175, 201, vii. 9, 37, 48; Ibn Verga, *Shebeṭ Yehudah*, ed. Hanover, p. 112; Gross, *Gallia Judaica*, pp. 96–105.

G. I. Br.

**BHORUPKAR, SAMUEL BAPUJI:** Beni-Israel soldier; born near Bombay, India, about 1790. He entered the Fourth Bombay Regiment on Feb. 2, 1811. In 1813 he served with the Poona Brigade under Colonel Cooke, and in 1814 was engaged in Katyawar and on the banks of the Runn against the Waghurs; in 1815 in Guzerat, at Bhuj, in Katyawar and Ookamundul; was present at the capture of the forts of Anjor, Kunkote, Dhingkee, and Joonkee; in 1816 was at Jamnuggur and Dwarka, and at the taking of Deesa, Palampur, Veerumpur, and Kurrunjah; in 1817–18 served in the whole of the campaign in Malwa in pursuit of Holkar, and in 1819 was at the capture of the forts of Newtee and Raree in the southern Konkan. From 1821 to 1827 he was employed on various field services in Guzerat, at the taking of the fort Limbuj, and at Dongerpur, and subsequently in the southern Konkan on several occasions.

Bhorupkar was promoted to the rank of a jemidar Jan. 9, 1828, and to that of subedar on Dec. 28, 1833; was appointed subedar-major on Jan. 1, 1839; was admitted to the Second-Class Order of British India, with the title of bahadur, on March 24, 1841; and retired from service Feb. 3, 1847.

J. J. Hy.

**BIACH, ALOIS:** Austrian physician and medical writer; born in Lettowitz, Moravia, Austria, May 1, 1849. He was educated at the gymnasium at Brünn and at the University of Vienna. After graduating as M.D. in 1873, he established himself in Vienna, where he was appointed a member of the board of health. In 1883 he became privat-docent of medicine (*Innere Medicin*) at the university in that city. Biach has occupied the position of secretary to the society of physicians of Lower Austria.

In addition to his work on "Die Neueren Antipyretica," Vienna, 1889, he is the author of many essays, of which the following may be mentioned: "Ueber Aneurysmen an den Herzklappen," in "Jahrbücher der Gesellschaft der Aerzte in Wien," 1878; "Ueber Jaborandi und Seine Alkaloide," in "Mittheilungen des Vereins der Aerzte in Niederösterreich," 1879; "Versuche über die Physiologische Wirkung des Chinolins," in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," 1881; "Cirrhosis Hepatis mit Wandständiger Thrombose der Vena Portæ und Vena Meseraica Superior," in "Mittheilungen des Vereins der Aerzte in Niederösterreich," 1884; "Entwicklung von Krebs des Magens auf der Basis eines Runden Magengeschwürs," in "Wiener Medizinische Presse," 1890.

S. F. T. H.

**BIAL, RUDOLF:** Violinist, conductor, composer, and manager; born at Habelschwerdt, Silesia, Aug. 26, 1834; died at New York Nov. 13, 1881. He began his career as a violinist in an orchestra at Breslau, and then made a tour of Australia and Africa with his brother Karl, a pianist of distinction. On his return to Germany, Bial settled in Berlin, where he successively became orchestral director at Kroll's Theater; the Wallner Theater (1864), where many of his operettas, etc., were given; of Kroll's Opera House, where, for several years, the most distinguished artists of Europe sang under his management. Later, Bial was a concert agent in New York.

Bial was a prolific composer of operettas, farces, orchestral pieces, and dances; and several of his compositions enjoyed considerable popularity.

BIBLIOGRAPHY: Baker, *Biographical Diet. of Musicians*, s.v.; Adolph Kohut, *Berühmte Israelitische Männer und Frauen*, i. 76.

S. J. So.

**BIALA.** See RUSSIA.

**BIALEH, ẒEBI HIRSCH BEN NAPHTALI HERZ** (called **Ḥarif**, "the keen"): Rabbi and Talmudist; born about 1670 at Lemberg, Galicia; died Sept. 25, 1748, at Halberstadt, Prussia. He conducted a Talmudic high school in his native city until 1718, when he received a call as chief rabbi to the rich community at Halberstadt. His humanity, gentleness, and unselfishness won him the love and admiration of the people as well as of his colleagues; and he became known as a Talmudic authority throughout Germany. Bialeh was particularly fond of teaching, and when he left Lemberg to go to Halberstadt eighteen of his pupils went with him. His attitude toward them was that of a brother; and he possessed a certain tolerance for the secular sciences, the study of which was then beginning to make headway among the young Jews of Germany. Among his numerous pupils were Elhanan Ashkenazi, Isaiah Berlin, and Meïr Barbi.

Bialeh was restrained by modesty from publishing any works; but he left several manuscripts, which are in the possession of some private persons in Halberstadt; and some of his approbations appeared in the works of his pupils and colleagues. Both in his writings and orally he denounced the prevalent exaggeration of the pilpulistic method; as, for instance, in his approbation to Jehiel Michael's "Nezer ha-Ḳodesh." In general he seems to have followed the logical method, and to have preferred the simple interpretation of the Talmud (see his responsum in Samuel ben Elkanah's "Meḳom Shemuel," No. 5).

His sons were: **Solomon Dob Berush,** rabbi at Glogau; **Naphtali Herz,** rabbi at Dubno; **Abraham,** rabbi at Rawitsch; **Samuel,** assistant rabbi at Halberstadt; and **Simḥah,** rabbi at Dessau.

BIBLIOGRAPHY: Auerbach, *Gesch. der Jüdischen Gemeinde Halberstadt*, pp. 64–76, Halberstadt, 1866; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 37; Eleazar ha-Kohen, *Ḳinat Soferim*, fol. 73, Lemberg, 1892.

L. G. I. BER.

**BIALLOBLOTZKY, CHRISTIAN HERMANN FRIEDRICH:** Jewish convert to Christianity; born April 9, 1799, at Pattensen, near Hanover; died March 28, 1868, at Ahlden-on the-Aller. Bialloblotzky studied Christian theology and philosophy, and received the degree of D.D. at the University of Göttingen in 1824, the subject of his thesis being "De Legis Mosaicæ Abrogatione." He wrote several works on Christian theology, and published the following on Jewish subjects: (1) "The Chronicles of R. Joseph ben Joshua Meïr, the Sephardi," a translation of Joseph ha-Kohen's "Dibre Hayamim," published by the Oriental Translation Fund, in two volumes, London, 1834–36; (2) "Oẓar ha-Shorashim, Lexicon Radicum Hebraicarum," in Hebrew and Latin, London, 1843; (3) "Sefer ha-Shorashim," a lexicon of the Hebrew roots, in Hebrew and English, *ib.*

BIBLIOGRAPHY: Winer, *Handbuch der Theologischen Literatur*, i. 499; McClintock and Strong, *Cyclopœdia*, XI. Supplement, p. 484; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 95; idem, *Auswahl Historischer Stücke aus Hebräischen Schriftstellern*, p. 55, note; Fürst, *Bibl. Jud.* i. 115.

J. I. BR.

**BIALYSTOK, LITHUANIA.** See BYELOSTOK.

**BIBAGO, ABRAHAM BEN SHEM-ṬOB** (**Bibaz** and **Bibas-Vivas** are corruptions of the name): Spanish religious philosopher and preacher; born at Saragossa; resided in 1446 at Huesca, and was still living in 1489. At the court of John II. of Aragon, he was, as he himself relates, engaged in controversy when only a young man with "a renowned Christian sage" on the dogma of the Trinity. Like Joseph ben Shem-Ṭob, his older countryman, he was familiar not merely with the entire Arabo-Judean philosophy, but also with Christian theology as presented in Latin. He studied the latter so as to be able to defend the Jewish faith in a scholarly manner. Bibago was not "a mere preacher who wrote philosophical homilies," as Grätz says ("Gesch. der Juden," viii. 227), nor "an opponent of philosophy," as Renan represents him

to be in his "Averroès et l'Averroïsme" (3d ed., p. 198), but a rational believer censuring in unsparing language those zealots that "cling only to the shell but reject the kernel, and pose as pious while vilifying a thinker such as Maimonides."

The writings of Bibago include: (1) "Derek Emunah" (The Path of Faith), his chief work, written toward the close of his life, and printed in 1521 at Constantinople. Like all his writings, it has, according to Steinschneider, not received the full recognition it deserves. It is, as the title suggests, a presentation and, at the same time, a defense of the Jewish religion as leading man to the highest knowledge of God and to eternal happiness. It is divided into three treatises, which are subdivided into divisions or parts (called "gates") and chapters. The first treatise deals with: (gate 1) the doings of God; (gate 2) His knowledge; and (gate 3) His providence. The second treatise deals with: (gate 1) the intellect; (gate 2) its nature and object; (gate 3) man's highest object; (gate 4) the blending of faith and knowledge—which topic is but slightly touched; (gate 5) the problem of matter and sin; (gate 6) the question whether Moses sinned; and (gate 7) the true faith. The third treatise deals with: (gate 1) the fundamentals of faith; (gate 2) miracles; (gate 3) creation of the world; (gate 4) ethics; and (gate 5) the special articles of faith. In the fifth part he warmly defends the creed of Maimonides against his antagonists; and his arguments were subsequently literally reproduced by Abravanel in his "Rosh Amanah." In this work, in which many Biblical and rabbinical passages are explained, he takes cognizance of Christian and Mohammedan theology. He quotes Greek philosophers like Plato, Aristotle, and Pythagoras; also Euclid and Ptolemeus, Galen and Themistius, as well as Arabic thinkers like Averroes, Avicenna, Alfarabi, and Gazzali, and even the fable-book "Kalila we-Dimna." Of Christian writers he quotes Eusebius; and of Jewish writers often not only Maimonides, Naḥmanides, and other philosophers, but also cabalistic works like the "Bahir," the "Zohar," "Sefer Yeẓirah," and the "Hekalot." He indorses a saying of a sage that "Reason and Religion are the world's two luminaries"; and he strongly opposes prayers "addressed to angels or to the departed, a practise customary among the Christians."

**His Defense of Judaism.**

Isaac Arama, Bibago's contemporary, used the book freely. Joseph Solomon del Medigo, the well-known physician and writer, speaks with warm praise of the work, though he complains that the Cabala had crept into it. But the fact must be taken into consideration that, as Steinschneider says, "the cabalists at the close of the thirteenth century had made philosophy the handmaid of the Cabala, and this caused the philosophers on their part to take into consideration the writings and the ideas of the Cabala that had grown into prominence." It is true that Jacob ibn Ḥabib, in his "'En Ya'aḳob" at the close of Berakot, censures Bibago for putting constructions upon the Biblical texts that they could not bear; nevertheless he praises "the beauty of these interpretations, which insinuate themselves into our hearts."

(2) "Eẓ Ḥayyim" (Tree of Life) deals with creation, and has for its object the refutation of the arguments advanced by Aristotle, Averroes, and others in favor of the eternity of the world. The author quotes this treatise three times in the "Derek Emunah" and gives a fair insight into it. (3) A homily on Gen. v. 29, "Zeh Yenaḥamenu," published at Salonica in 1522, treats also of creation and the Sabbath; but is not, as is stated by Michael ("Or ha-Ḥayyim"), part of "Eẓ Ḥayyim" (see Steinschneider, "Monatsschrift," 1883, p. 95). (4) From quotations in the "Derek Emunah" it appears that Bibago wrote a work under the title of "Maḥazeh Shaddai," treating of the belief in resurrection. (5) A work on sacrifice as means of communion with God. (6) A refutation of the objections raised by Naḥmanides against Maimonides. (7) "Ma'amar 'al Ribbui ha-Ẓurot," a treatise on "The Plurality of Forms, Particularly in Man"—Paris manuscript 1004, though without his name. (8) Two philosophical letters to Moses Arondi. (9) A compendium of therapeutics after Galen; besides a number of philosophical works in the form of commentaries to Averroes. (10) A commentary on Averroes' work on logic, "Demonstration" (מופת), written at Huesca in 1446, exists in manuscript, Vatican and Paris. In this work Bibago defends Averroes against Levi ben Gerson. (11) A commentary on Averroes' "Physics," referred to in (12) a commentary on Averroes' "Metaphysics"—still extant in manuscript at Munich. In the introduction he deplores the lack of philosophical research among his coreligionists, who are unable to defend their faith against Christian scholars that study philosophy and science in their schools; and in view of this deficiency he undertook the explanation of Aristotelian metaphysics, however much opposed it was to the pure and sacred ancestral faith. This work shows familiarity not only with all Arabic philosophers, but also with Boethius, with the works of Duns Scotus and Occam, known to him probably through the translation of Elijah Habillo, and with Nicholas Bonettus, a Spanish monk who lived in 1486. Without originality of thought, Bibago nevertheless represents, says Steinschneider, "that class of learned and productive writers which Spanish Judaism produced at the close of a brilliant epoch."

**Other Works.**

**Encourages Philosophical Study.**

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K. S. B.—K.

**BIBEL'SCHE ORIENT, DER:** A magazine of which only two numbers appeared (Munich, 1821), these being supposed to be edited by Isaac Bernays. Its object, as stated in the first announcement, April 24 (the second bears date of Aug. 12, 1812 [1821]), was "to exhibit the spirit of the sacred books in all their purity and clearness, but without any learned verbosity, and to determine the rank of these fiery utterances from olden times as well-defined expressions of the human soul, aside from

their strongly marked peculiarities and their value as important historical documents."

"Der Bibel'sche Orient," whose style is dark, mystical, and confused to a degree, carries mythology into the Scriptures; it betrays the influence of Schelling's quaint philosophy. While regarding the Bible and the development of the Jews from a world-historical point of view, its editor comes to the conclusion that all religions can manifest themselves only by exerting reformatory influences. Though looking with contempt upon Mendelssohn and his disciples, the author was even more in favor of the Reform movement than were the latter.

"Der Bibel'sche Orient" attracted considerable attention upon its first appearance, but was soon forgotten.

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G. M. K.

**BIBIKOV, DMITRI GAVRILOVICH:** Russian soldier, administrator, and statesman; born 1792; died 1870. In 1837 Bibikov was appointed military governor of Kiev, and governor-general of Volhynia and Podolia. During the fifteen years of his administration of the southwestern provinces, he more than once resorted to harsh measures with regard to the Jews who were directly or indirectly involved in the Polish agitation, for the suppression of which he was responsible. Hence his marked animosity, especially toward the Jews of Berdychev, which city was at that time one of the centers of Polish revolutionary intrigues, and in which a secret branch of the Polish national bank was established. While attacking abuses, Bibikov nevertheless manifested on many occasions a spirit of consideration for the educated Jews. It was due to his remonstrations with the government of Nicholas I. that several severe restrictive laws were relaxed in behalf of the Jews. Such were the measures allowing Jewish residents of the government of Kiev to visit that city for business purposes; that annulling the order of the Jitomir authorities which prohibited the Jewish blacksmiths in Jitomir from following their trade; that permitting the Jews of Starokonstantinov, Zaslav, Ostrog, and Kovno to obtain passports and gild certificates from the local district treasuries instead of procuring them from Novogradvolynsk; that granting to Jewish merchants of the first gild the right to farm inns in crown dominions of the western provinces; and that permitting the Jews to elect from their own number city brokers and notaries public in places where the population consisted of both Jews and Christians.

In 1852 Bibikov was made minister of the interior, which post he filled until 1855. It seems that in this capacity he became more than ever imbued with the prevailing anti-Jewish spirit of Nicholas' régime. In one case, at least, his name is mentioned in connection with a measure prohibiting the Jews from living in certain parts of Jitomir, the restriction being promulgated in compliance with Bibikov's proposition. His brother, Ilia Gavrilovich Bibikov, governor-general of Wilna, was favorably disposed toward the Jews, and was interested particularly in their educational affairs. The Hebrew poet Abraham Baer LEBENSOHN composed a poem, "kol Ne'urim," commemorating his visit to the Wilna Talmud Torah, which was published in his "Shire Sefat Kodesh," ii. 85, Wilna, 1869.

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H. R. B. B.

**BIBLE CANON: § 1.** The Greek word *κανών*, meaning primarily a straight rod, and derivatively a norm or law, was first applied by the church fathers (not earlier than 360) to the collection of Holy Scriptures, and primarily to those of the so-called Old Testament (Credner, "Zur Gesch. des Canons," pp. 58–68). But although the older Jewish literature has no such designation for the Biblical books, and it is doubtful whether the word was ever included in the rabbinical vocabulary, it is quite certain that the idea expressed by the designation "canonical writings" (*γραφαὶ κανονικαί*), both as including and as excluding certain books, is of Jewish origin. The designation "Apocrypha" affords a parallel instance: the word is Greek; the conception is Jewish (compare the words "Genuzim," "Genizah").

**Meaning and Scope.**

The idea of canonicity can only have been suggested at a period when the national literature had progressed far enough to possess a large number of works from which a selection might be made. And the need for such selection was all the more urgent, since the Jewish mind occupied itself in producing exclusively writings of religious import, in which category, however, were also included various historical and didactic works. Which writings were included in the recognized collection, and in what manner such collection was made, are questions belonging to the history of the canon, and are discussed in this article: the origin and composition of the separate books come under the history of Biblical literature.

**Origin of Idea.**

**§ 2.** The oldest and most frequent designation for the whole collection of Biblical writings is ספרים, "Books." This word, which in Dan. ix. 2 means all the sacred writings, occurs frequently in the Mishnah, as well as in traditional literature, without closer definition. The expression ספרי הקדש ("Holy Books") belongs to later authors. It is employed first by the medieval exegetes; for instance, Ibn Ezra, introduction to "Yesod Morah" and "M'ozne Lashon ha-Kodesh"; see also Neubauer, "Book of Tobit," 43b, Oxford, 1878; Grätz, "Gesch. der Juden," 3d ed., vii. 384; Margoliouth, "Cat. Hebr. and Samaritan MSS. Brit Mus.," Nos. 181, 193; and elsewhere infrequently, but never in Talmud or Midrash. This fact goes to show that the ancients regarded the whole mass of the national religious writings as equally holy. The Greek translation of the term is *τὰ βιβλία*, which (as may

**Designations.**

be seen from the expressions *καὶ τὰ λοιπὰ τῶν βιβλίων* and *καὶ τῶν ἄλλων πατρίων βιβλίων*) is used by the grandson of Sirach in the introduction to Ecclesiasticus (Sirach) to designate the whole of the Scriptures.

**"Outside" Books.**

The canonical books, therefore, needed no special designation, since originally all were holy. A new term had to be coined for the new idea of non-holy books. The latter were accordingly called ספרים חיצונים ("outside" or "extraneous books"); that is, books not included in the established collection (Mishnah Sanh. x. 1)—a distinction analogous to that afterward made, with reference to the oral law itself, between "Mishnah" and "Outside-Mishnah" (משנה חיצונה and משנה, or its Aramaic equivalent ברייתא, "Baraita"). Possibly this designation was due to the fact that the Apocrypha, which in popular estimation ranked nevertheless with religious works, were not included in the libraries of the Temple and synagogues (for illustration of this see Books, and Blau, "Zur Einleitung in die Heilige Schrift," i. *et seq.*). Another designation, מקרא ("that which is read"), applied to the whole of Scripture, is founded upon the custom of reading the Holy Scriptures to the people on Sabbaths and holidays: it is a term frequently opposed to משנה and מדרש, which designate oral teaching (Ned. iv. 3; Ḳid. i., end; Abot v., end). A third designation is כתבי הקדש ("Holy Scriptures," Shab. xvi. 1; B. B. i., end, and elsewhere), the Greek equivalents of which are *γραφαὶ ἁγιαι* (Rom. i. 2) and *ἱερὰ γράμματα* (II Tim. iii. 15). This term indicates, not the writings belonging to the sanctuary, nor of Israel (Geiger, "Nachgelassene Schriften," iv. 12), but holy writings in contradistinction to profane works (כתבי הקדש and כתבי הדיוט, Tosef., Yom-Ṭob, iv.; ed. Zuckermandel, p. 207, 12), perhaps works inspired by the Holy Spirit. This interpretation is also favored by the expression *πᾶσα γραφὴ θεόπνευστος* (II Tim. iii. 16; compare Eusebius, "Eclogæ Propheticæ," ed. Gaisford, p. 106).

**"Torah."**

A fourth designation for the entire Bible is תורה ("Law") (Mek., Beshallaḥ, 9; ed. Friedmann, pp. 34b, 40b; Pesiḳ. R., ed. Friedmann, 9a, and elsewhere), also found in the New Testament under the form *νόμος* (John x. 34; II Esdras xix. 21). This designation owes its origin to the opinion that the entire Holy Writ is the Word of God, and that the Prophets and the Hagiographa are included in the Torah (see below). It is also possible that, since "Torah" was the title of the first and principal part of the Biblical writings, it was transferred to the entire collection.

The fifth designation, כתוב (literally, "it is written"), frequently found personified (as, for instance, הכתוב אומר, etc.) ("the 'Katub' saith"; compare Bacher, "Aelteste Terminologie der Jüdischen Schriftauslegung," p. 90), is, strictly speaking, an abbreviation, and should be supplemented with the name of the book in which "it is written." The Greek equivalent is *γραφή*; *πᾶσα γραφὴ* (II Tim. iii. 16), a translation of כל הכתוב, which, strange to say, is found in the works of Profiat Duran, though certainly it is very old. The sixth designation is *διαθήκη* ("covenant"), from which the term *παλαία διαθήκη* (*Vetus Testamentum* = Old Testament) in the Christian Church has been derived. Even in Ecclus. (Sirach) xxiv. 23 the Pentateuch is called *βίβλος διαθήκης*, and the term ספר הברית ("Book of the Covenant," Ex. xxiv. 7; II Kings xxiii. 2, 21) is similarly translated in the Septuagint. Though "diathēkē," like "Torah," came to be applied to Holy Writ (first by Paul, II Cor. iii. 14; compare Matt. xxvi. 28), the expression ספר הברית ("Book of the Covenant") is never found with this significance in Jewish tradition, except in an apparently polemic utterance of Simon ben Yoḥai (about 150), where a reference to the name "diathēkē" for the Torah occurs (Yer. Sanh. 20c; Lev. R. xix.). In all probability this designation, which, like the term "Old Testament," involves a Christian point of view, was used very rarely. In post-Talmudic times other designations were employed; *e.g.*, עשרים וארבעה ספרים ("The Twenty-four Books") (see G. Margoliouth, "Cat. Hebr. and Samaritan MSS. Brit. Mus." i. 22b, 25a, 27a, 35a); מחזור ("the cycle," in the Masorah; in a codex of the year 1309; and in Ginsburg, "Introduction," p. 564); מקדשיה מקדשיא (Ginsburg, *l.c.* p. 748). Medieval authors called the Holy Writ also פסוק, which originally meant "verse" (Bacher, "Rev. Etudes Juives," xvi. 278). Another very common designation is ת"נ"ך, the initials of תורה נביאים כתובים ("Law, Prophets, and Holy Writings"), an expression frequently occurring in Talmud and Midrash. A similar acrostic name is א"נ"ך, an abbreviation of the words אוריתא נביאים כת'. In the Middle Ages these mnemonic terms were conveniently regarded as real words, and received translations; namely, "ear-tips" and "plumb-line" respectively.

**Testament.**

**Other Expressions.**

In the Mishnah (compare Yad. iii. 5) the canonicity of the Holy Books is expressed indirectly by the doctrine that those writings which are canonical "render the hands unclean." The term connoting this quality, מטמאין את הידים, thus comes very near to the technical equivalent for the word "canonical." The nature of the underlying conceit is not altogether clear. It is most likely that it was meant to insure greater caution against the profanation of holy scrolls by careless handling or irreverent uses (Yad. iv. 6; Zab. v. 12; Shab. 13a, 14a). It is an open question whether this capacity to render "the hands unclean" inhered in the scroll kept in the Temple. It appears that originally the scroll in the Temple rendered food unclean; while only outside the Temple were hands made unclean (Kelim xv. 6; R. Akiba, Pes. 19a). At all events, the term מטמא את הידים was extended to all the writings included in the canon, and designated ultimately their canonical character or its effects as distinguished from non-canonical books (Yad. iii. 2–5; iv. 5, 6; Tosef., Yad. ii. 19; Blau, *l.c.* pp. 21, 69 *et seq.*; Friedmann, "Ha-Goren," ii. 168, but incorrect).

**§ 3.** The Jewish canon comprises twenty-four books, the five of the Pentateuch, eight books of the Prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Minor Prophets), and eleven Hagiographa (Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther,

Daniel, Ezra, and Chronicles). Samuel and Kings form but a single book each, as is seen in Aquila's Greek translation. The "twelve" prophets were known to Ecclus. (Sirach) as one book (xlix. 10), and the separation of Ezra from Nehemiah is not indicated in either the Talmud or the Masorah. A Bible codex written in Spain in 1448 divides Samuel, Kings, and Ezra into two books each (Ginsburg, *l.c.* p. 586). These books are classified and arranged into three subdivisions, "Torah," "Prophets," and "Hagiographa"; Greek, *νόμος καὶ προφῆται καὶ ἄλλα βιβλία* (Ecclus. [Sirach]). In Yalḳ. ii. 702 they are styled as abstracts, "Law, Prophecy, and Wisdom," תורה נבואה חכמה; compare Yer. Mak. 31d, below, and Blau, *l.c.* p. 21, note. The division of the Prophets into נביאים ראשונים ("Earlier Prophets") and נביאים אחרונים ("Later Prophets) was introduced by the Masorah. By the former expression the Talmud understands the older Prophets, such as Isaiah, as distinguished from the later Prophets, Haggai, Zechariah, and Malachi (see Sifre, Deut. ii. 27, 357; Yer. Ber. 8d, 23, etc.). In contradistinction to the last three, Samuel, David, and Solomon are sometimes called the old Prophets (Soṭah 48b, top). The entire Holy Writ is also designated by the term "Torah and Prophets" (R. H. iv. 6; compare Meg. iv. 5; Tosef., B. B. viii. 14; Sifre, Deut. ii. 218), and the same usage is found in the New Testament (Matt. v. 17, vii. 12, xxii. 40; Luke xvi. 16, 29, 31). The abstract terms "Law and Prophecy" are found once in Pesiḳ., ed. Buber, 111a.

**Contents and Divisions.**

**Earlier and Later Prophets.**

Another division is that into "Torah and Ḳabbalah" found in Ta'an. ii. 1; Tosef., Niddah, iv. 10; Sifre, Num. i. 112, 139; "Ḳabbalah" signifying tradition, which is regarded as having been carried on by the Prophets. The Aramaic equivalent for קבלה is אשלמתא, the Masoretic name for the Prophetical Books, and Hebraized into שלום by Ben Asher ("Dikduḳe ha-Te'amim," p. 2).

Still another division is "Torah" and "Miḳra." In Sifre, Deut. ii. 317 "Miḳra" is used as a general term for the Prophets and the Hagiographa—a usage which may also underlie Gen. R. xvi. (ed. Wilna, 75b) and Cant. R. xvi. 6, below (see, however, Bacher, "Aelteste Terminologie," cxviii. 7). The Midrash on "plena et defectiva" opposes "Torah" to "Miḳra" (Berliner, "Peleṭat Soferim," p. 36), as does also Ben Asher (Blau, "Masor. Untersuchungen," p. 50). The Masorah and Spanish authors use the word in the same sense (Bacher, *l.c.* pp. 118 *et seq.*; also in "Ḥuḳḳe ha-Torah," in Güdemann, "Gesch. der Cultur der Juden in Deutschland," p. 268), and it probably came to have this meaning because it is abbreviated from the expression שאר מקרא, "the remaining Miḳra."

The third division, "the Holy Writings," may have received its name in a similar way. Originally, the whole Bible was called "Holy Writings," but subsequently men perhaps spoke of the "Law and the Prophets," and the "other holy writings," and finally briefly of the "Holy Writings." Similarly, the current name "Ketubim" (Writings) is probably also an abbreviation of the fuller expression, "the other writings," or the "Holy Writings." This etymology is supported by the usage of Sirach's grandson, who calls the Hagiographa *τὰ λοιπὰ τῶν βιβλίων*, and of Ben Asher a thousand years later, who speaks of "the Law, the Prophets, and the other books" (*l.c.* 44; emended text in Blau, "Zur Einleitung," xxix. 3). This is not the only instance of Asher's fidelity to older traditions. Characteristic evidence of the threefold division may be noted in the following citations:

**The Hagiographa.**

"In the New-Year's prayers, ten passages of the Bible (from the Torah, Prophets, and Hagiographa) must be introduced at least three times" (Tosef., R. H. iv. 6). "Ben Azzai connected the words of the Torah with those of the Prophets, and the latter with those of the Hagiographa" (Lev. R. xvi. 3). "This is the progressive method of studying: first, a primer (passages of the Pentateuch) is read; then the Book (ספר, Torah), then the Prophets, and finally the Hagiographa. After completing the study of the entire Bible, one took up the Talmud, Halakah, and Haggadah" (Deut. R. viii. 3). "To be considered conversant with the Bible one had to be able to read accurately the Torah, Prophets, and Hagiographa" (Ḳid. 49a). "Just as the Torah is threefold, so Israel is threefold, consisting of priests, Levites, and Israelites" (Pesiḳ., ed. Buber, 105a). "Blessed be God, who gave the threefold teachings to the threefold nation, by three persons on the third day of the third month" (Shab. 88*a*). In answer to the question of the Sadducee, concerning the Biblical basis for the belief that God causes the dead to rise, the patriarch Gamaliel sought proof "in Torah, Prophets, and Holy Writings" (Sanh. 90b). This doctrine is written in the Torah, repeated in the Prophets, and a third time in the Hagiographa (Meg. 31a; compare Mak. 10b, 15). Ḥanina set up the rule that "kesef" (silver) means simply a "selah" in the Torah, a "litra" in the Prophets, and a "talent" in the Holy Writings (Bek. 50a; Yer. Ḳid. 59d; see also M. Ḳ. 21a; Ta'an. 30a; Sanh. 101a).

For passages of similar import from the Jerusalem Talmud and from the Midrash, see Blau, "Zur Einleitung," xxii. 5, xxiii. 1.

**§ 4.** Tannaite literature makes no mention anywhere of the number of the Biblical books, and it does not seem to have been usual to pay attention to their number. This was felt to be of importance only when the Holy Writings were to be distinguished from others, or when their entire range was to be explained to non-Jews. The earliest two estimates (about 100 C.E.) differ. II Esdras xiv. 44–46 gives the number as 24; all variant readings of the passage (94, 204, 84, 974 books) agree in the unit figure, 4.

**Number of Books.**

Epiphanius' division of the number 94 into 72 + 22 ("De Ponderibus et Mensuris Liber," in Lagarde, "Symmicta," ii. 163) is artificial. Josephus expressly puts the number at 22, as does Origen (Eusebius, "Hist. Eccl." ii. 25); while Jerome (Preface to Samuel and Kings) mentions 22, but nevertheless counts 24. Since both of these church fathers studied under Jewish teachers, it is probable that some authorities within the synagogue favored counting 22 books; and the hesitation between 22 and 24 can be explained by a Baraita (B. B. 13b), according to which each book of the latter two divisions (Prophets and Hagiographa) had to be written separately as *one* roll. Since Ruth with Judges or with Psalms (Jerome, and Baraita B. B. 14b) might form one roll, and Lamentations with Jeremiah another, the rolls would be counted as 22, while the books were actually 24. That there were 24 books will be apparent from the classical Baraita on the

question (see § 5 of this article). But in more than ten passages of the Midrash 24 books are expressly mentioned; and the authorities adduced are exclusively amoraim. Simeon ben Lakish (about 250) compares the books with the 24 ornaments of a bride (Isa. iii. 18–24); saying that just as the bride must be decorated with 24 ornaments, so the scholar must be adorned with the knowledge of all the 24 books (Ex. R. xli. 5; Tan., Ki Tissa, xi., ed. Buber, p. 111; Cant. R. iv. 11). R. Berechiah compares them with the 24 divisions of the priests and Levites and with the 24 nails driven into sandals (Num. R. xiv. 4, xv. 22; Eccl. R. xii. 11; Pesik. R. ix. a, ed. Friedmann); while, according to Phineas ben Jair (beginning of third century), the 24 books (Num. R. xiv. 18) correspond to the 24 sacrificial animals (Num. vii.). The fact that the 24 books of the written Law and the 80 of the oral tradition make up 104 (Num. R. xiii. 16) recalls the number of the books mentioned in II Esdras. Counting the Minor Prophets as 12, the number 35 is obtained (23 + 12), as in Num. R. xviii. 21 and Tan., Korah, ed. Stettin, 552.

For the understanding of the concept of a canon, the following passages, literally rendered, are especially important:

Eccl. xii. 12 teaches: "And further, my son, be admonished by these [understood as reading "against more than these, my son, be cautioned against confusion"; the Hebrew "mehemah", (more than these) being read "mehumah" (confusion)] that he who brings more than twenty-four books into his house brings confusion. Thus, the books of Ben Sira or Ben Tigla may be read, but not to the degree of 'weariness of the flesh'" (Eccl. R. on the passage).

"And further, by these, my son, be admonished," saith God; 'Twenty-four books have I written for you; take heed to add none thereto.' Wherefore? Because of making many books there is no end. He who reads one verse not written in the twenty-four books is as though he had read in the 'outside books'; he will find no salvation there. Behold herein the punishment assigned to him who adds one book to the twenty-four. How do we know that he who reads them wearies himself in vain? Because it says, 'much study is a weariness of the flesh' (Eccl. xii. 12), from which follows, that the body of such a one shall not arise from the dust, as is said in the Mishnah (Sanh. x. 1), 'They who read in the outside books have no share in the future life'" (Num. R. xiv. 4; ed. Wilna, p. 117a; compare also Pesik. R. ix. a and Yer. Sanh. xxviii. a).

The chief difference between these two passages is that in the first only the "weariness of the flesh," that is, the deep study (but not the reading) of other than the Holy Writings, which were learned by heart, is forbidden; while in the second passage the mere reading is also forbidden. The older point of view is undoubtedly the milder, as the history of the book of Ecclus. (Sirach) teaches. The Babylonian teachers represented the more liberal view (compare Sanh. 100a and Yer. Sanh. xxviii. a, 18).

**The "Twenty-four" Books.**

There is probably an allusion to twenty-four books in Yer. Sanh. xx. d, 4 and Gen. R. lxxx., beginning. The Babylonian Talmud (Ta'an. 8a) mentions 24; Targ. to the Song of Solomon v. 10 does the same. Dosa ben Eliezer, in a very old Masoretic note; Ben Asher ("Dikduke," pp. 5 [line 12], 56); Nissim of Kairwan (Steinschneider "Festschrift," Hebrew section, p. 20, below); and many medieval writers and codices count twenty-four books. The number 24 was also known in ancient times in non-Jewish circles (Strack, in Herzog, "Real-Encyc. für Protestantische Theologie und Kirche," ix.[3] 757).

**Sequence.**

§ 5. The classical passage for the sequence of the books is the Baraita in B. B. 14b. With the exclusion of interjected remarks chronicled there, it runs as follows:

"The sequence of the Prophets is Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, the 12 [minor] prophets; that of the Hagiographa is Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra, Chronicles. Who wrote the books? Moses wrote his book, the section of Balaam and Job; Joshua wrote his book, and the last eight verses of the Torah; Samuel wrote his book, Judges, and Ruth; David wrote the Psalms, by the hand of the ten Ancients; namely, through Adam (Psalm cxxxix. 16, perhaps also xcii.), through Melchizedek, Ps. cx.; through Abraham, Ps. lxxxix. (איתן האזרחי explained to = Abraham); through Moses, Ps. xc.-c.; through Heman, Ps. lxxxviii.; through Jeduthun, Ps. lxii.; perhaps lxxvii.; through Asaph, Ps. l., lxxiii.-lxxxiii.; and through the three sons of Korah, Ps. xlii. xlix., lxxviii., lxxxiv., lxxxv., lxxxviii. [The question whether Solomon should be included among the Psalmists is discussed in Tosafot 15a.] Jeremiah wrote his book, the Book of Kings, and Lamentations; King Hezekiah, and his council that survived him, wrote Isaiah, Proverbs, Song of Solomon, and Ecclesiastes; the men of the Great Synagogues wrote Ezekiel, the Twelve Prophets, Daniel, and Esther. Ezra wrote his book and the genealogy of Chronicles down to himself."

From the fact that in this account of the authors Moses is mentioned as the author of the Torah, it may be inferred that in the collection from which the Baraita is cited the sequence also of the five books of the Torah was probably given. But it is also possible that the Pentateuch, from its liturgical use in the synagogue, was so familiar as to be regarded almost as a single book, of the separate parts of which no enumeration was necessary.

**Prophets.**

The most striking sequence in this passage is that of the Prophets, given as Jeremiah, Ezekiel, and Isaiah, a sequence commented on in the Talmud. There it is explained that this is because the Book of Kings ends with destruction, Jeremiah begins and closes with destruction, Ezekiel begins with destruction and ends with consolation, while all of Isaiah consists of consolation. Thus, destruction appropriately follows upon destruction, and consolation upon consolation. The artificiality of this interpretation needs no explanation; but it must be remarked that such sequence is not chronological. The clearest explanation is that of Strack, who claims that the Baraita evidently arranged the prophetical books according to their size, a principle apparently followed also in the arrangement of the Mishnah treatises. According to their length, Jeremiah, Ezekiel, Isaiah, and the twelve Prophets stand to one another in the ratio of 41, 36, 32, and 30. The same principle is apparent in the sequence of the older Hagiographa, where the insertion of Job between the Psalms and Proverbs (the works of father, David, and son, Solomon) is particularly noticeable. Since the Baraita regarded Moses as the author of Job, this book might quite appropriately have been placed at the head of the Hagiographa, as was indeed recommended by the Talmud. Now, according to their lengths, the Psalms (with Ruth), Job, and Proverbs stand to one another in the ratio of 39, 15, and 13; and Job, therefore, follows Psalms. The sequence of the three Solomonic books, wherein the placing of

Ecclesiastes before the Song of Solomon is especially remarkable, illustrates the same principle of arrangement, the largest being placed first.

The author of Ecclesiasticus (Sirach) has the chronological order of the modern Bible: Isaiah, Jeremiah, Ezekiel, and the twelve (Minor) Prophets (see Ecclus. [Sirach] xlviii. 22; xlix. 6, 8). Since the Baraita does not enumerate the books according to the succession of their origin and their age (even within the divisions of Prophets and Hagiographa), it must have considered only the order of Biblical writings so far as they belonged to the same section and were therefore to be written in one roll. Since (as is apparent from B. B. 13) the question which books were permitted to be included in one roll, or whether each book had to be written separately in one roll, was much discussed in the second century, the above-mentioned Baraita, which was also current in Palestine (see Yer. Talmud, Soṭah v., end), may well be assigned to the second century; and there is no justification for considering it of older date. But this much is surely ascertainable from this Baraita, that the first half of the prophetical canon (Joshua–Kings) had a fixed sequence dating from preceding times, and concerning which there was no doubt. That is to say, these four books follow one another and, continuing the story of the Pentateuch, form a consecutive narrative of Jewish history. This is seen from II Macc. ii. 13, where, in mentioning the books "concerning the Kings and Prophets," the prophetical canon is divided into two parts. In post-Talmudic times, also, there is no variation in relation to the sequence of Joshua, Judges, Samuel, and Kings; while the order of the Greater Prophets is irregular, the only uniformity preserved being in placing the Minor Prophets invariably at the end. Most of the manuscripts (including the St. Petersburg codices, which, dating from the years 916 and 1009, are the oldest known), and the oldest five editions, have the generally adopted chronological order, Isaiah, Jeremiah, and Ezekiel; three manuscripts agree with the Talmud, while two have the following peculiar order, Jeremiah, Isaiah, and Ezekiel (Ginsburg, *l.c.* p. 6).

**The Earlier Prophets.**

Ginsburg (*l.c.* p. 7) has collected, in the following table, eight varying sequences of the Hagiographa:

Varying Sequences of the Hagiographa.

| | I. | II. | III. | IV. | V. | VI. | VII. | VIII. |
|---|---|---|---|---|---|---|---|---|
| | Talmud and six MSS. | Two MSS. Paris and London | Add. 15252 | 'Adat Debarim and three MSS. | Ar. Or. 16 | Or. 2626-28. | Or. 2201 | Five early editions. |
| 1 | Ruth | Ruth | Ruth | Chronicles | Chronicles | Chronicles | Psalms | Psalms |
| 2 | Psalms | Psalms | Psalms | Psalms | Ruth | Psalms | Job | Proverbs |
| 3 | Job | Job | Job | Job | Psalms | Proverbs | Proverbs | Job |
| 4 | Proverbs | Proverbs | Proverbs | Proverbs | Job | Job | Ruth | Song of Sol. |
| 5 | Ecclesiastes | Song of Sol. | Song of Sol. | Ruth | Proverbs | Daniel | Song of Sol. | Ruth |
| 6 | Song of Sol. | Ecclesiastes | Ecclesiastes | Song of Sol. | Song of Sol. | Ruth | Ecclesiastes | Lamentations |
| 7 | Lamentations | Lamentations | Lamentations | Ecclesiastes | Ecclesiastes | Song of Sol. | Lamentations | Ecclesiastes |
| 8 | Daniel | Esther | Daniel | Lamentations | Lamentations | Lamentations | Esther | Esther |
| 9 | Esther | Daniel | Esther | Esther | Esther | Ecclesiastes | Daniel | Daniel |
| 10 | Ezra-Neh. | Ezra-Neh. | Ezra-Neh. | Daniel | Daniel | Esther | Ezra-Neh. | Ezra-Neh. |
| 11 | Chronicles | Chronicles | Chronicles | Ezra-Neh. | Ezra-Neh. | Ezra-Neh. | Chronicles | Chronicles |

A closer examination of the table reveals that actually three arrangements only are given; for Nos. i., ii., iii., and vii. differ only in regard to the position assigned to the Five Rolls, and represent the Talmudic arrangement; the five early editions also follow this sequence, but have the Five Rolls in the order followed in the liturgy, and put the Psalms, instead of Job, after Proverbs; Nos. iv. and v. vary only in regard to Ruth. No. vi., however, is entirely unique, apparently arranging the books according to their size, if Ezra and Nehemiah be considered as two books.

**Hagiographa.**

The Five Rolls, however, form a class by themselves, and follow the order, in which they are employed on successive festivals, in the liturgy. Leaving out of account this last-mentioned sequence, two types remain: the Talmudic and the Masoretic. The most striking point of difference is the position assigned to the books of Chronicles, which are placed in the Talmud at the end, but in the Masoretic text at the beginning. The Talmudic sequence is chronological; the Masoretic considers the size of the books. In regard to the Five Rolls (חמש מגלות; of which Ginsburg [*l.c.* p. 4] gives a table showing five lists of varying order), it should be noted that, in reality, they show only two sequences: one following the chronology of the authors; the other, the liturgical custom of the synagogue ("Jew. Quart. Rev." xii. 223). These variations in the order of the last Prophets and of the Hagiographa—particularly the latter—are significant for the history of the canon; for they show that these writings acquired canonical importance at a later period than the first Prophets and the Law. Owing to the

**The Five Rolls.**

earlier canonization of these latter, their sequence was so firmly established as never to give rise to question.

§ 6. The most radical criticism agrees that the Torah is the first and oldest part of the canon. The narrative of Neh. viii.–x., which describes an actual canonization, is of prime importance for the history of the collection of the Holy Writings.

**Collection.**

It is thus generally agreed that in the middle of the fifth century B.C. the first part of the canon was extant. There is no foundation for the belief that, according to Neh. viii.–x., the Pentateuch was not fully completed until that date. The opinions of the synagogue will be discussed later; here only external testimony concerning the canonization will be considered. Perhaps the last three verses of the Book of Malachi, the last prophet, are to be considered as a kind of canonization. The warning concerning the teachings of Moses, and the unusually solemn words of comfort, make it seem probable that herein is intended a peroration not only to the speeches of the last prophets, but also to the whole twofold canon, the Law and the Prophets. These verses could not have come from Malachi; but they may very probably have been added by another anonymous prophet, or by some appropriate authority, in order to let the words of the Holy Scriptures conclude with a Divine reminder of the Torah, and with a promise of great comfort. Another example of what may be called "canonical ending" for the entire Holy Writ may be seen (N. Krochmal, "Moreh Nebuke ha-Zeman," viii., No. 11) in the last three verses of the Book of Ecclesiastes. This declamation against the makers of books sounds like a canonical closing; and it was really considered such by the oldest Jewish exegetes (see above, § 4). The admonition to keep the Commandments, and the threat of divine punishment, may be compared to the reminder of the Torah and the idea of punishment in Malachi.

**Evidences of the Canon.**

While there are no other evidences in Holy Writ itself of a collection of the Holy Writings, there are some outside of it, which, in part, may now be mentioned in chronological order. The author of the apocryphal book Ecclesiasticus (Sirach) was a contemporary of the high priest Simon —either the first or the second of that name—who lived at the beginning or at the end of the third century B.C. He knew the Law and Prophets in their present form and sequence; for he glorifies (ch. xliv.–xlix.) the great men of antiquity in the order in which they successively follow in Holy Writ. He not only knew the name שנים עשר הנביאים ("The Twelve Prophets"), but cites Malachi iii. 23, and is acquainted with by far the greatest part of the Hagiographa, as is certain from the Hebrew original of his writings recently discovered. He knew the Psalms, which he ascribes to David (Ecclus. [Sirach] xlvii. 8, 9), and the Proverbs: "There were those who found out musical harmonies, and set forth proverbs [A. V., "poetical compositions"] in writing" (xliv. 5). An allusion to Proverbs and probably to the Song of Solomon is contained in his words on King Solomon: "The countries marveled at thee for thy songs, and proverbs, and parables [or "dark sayings"], and interpretations" (xlvii .17); the last three words being taken from Prov. i. 6, while the Song of Solomon is alluded to in "songs." He would have had no authority to speak of "songs" at all from I Kings v. 12; he must have known them. While he had no knowledge of Ecclesiastes, his didactic style proves that he used Job, as is also indicated by the words חכמי שיר בספרתם (xliv. 4, and afterward, ומושלים). Ecclesiastes, Esther, and Daniel are not included in his canon (see Halévy, "Etude sur la Partie du Texte Hébreux de l'Ecclésiastique," pp. 67 *et seq.*, Paris, 1897); he considers Chronicles and Ezra–Nehemiah as Holy Scripture (xlix. 12 = Ezra iii. 2; xlix. 13 = Neh. iii. and vi.; compare Neh. vi. 12); he mentions distinctly "the laws and prophets" (xxxix. 1); in the following sentences there are allusions to other writings; and verse 6 of the same chapter leads to the supposition that in his time only wisdom-writings and prayers were being written.

**Evidences of Sirach.**

The grandson of Sirach (132 B.C.), who translated his ancestor's wisdom from Hebrew into Greek, tells in his preface no more about the canon than is apparent from the book itself; but he tells it more clearly. He mentions three times the Torah, Prophets, and "other writings;" he knew no "terminus technicus" for the canon's third part, as one was not coined until two hundred years later. In the original these passages are respectively as follows: *διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων τῶν κατ' αὐτοὺς ἠκολουθηκότων δεδομένων . . . εἰς τε τὴν τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατρίων βιβλίων . . . ὁ νόμος καὶ αἱ προφητεῖ καὶ τὰ λοιπὰ τῶν βιβλίων.*

**II Maccabees.**

In the Second Book of Maccabees (124 B.C.; Niese, "Kritik der Beiden Makkabäerbücher"), written only a few years later than the Greek Sirach, the following is stated: "The same things also were reported in the records, namely, the memoirs of Neemias; and how he, founding a library, gathered together the books concerning the kings, and the prophets, and those of David, and the epistles of the kings concerning holy gifts. And in like manner also Judas gathered together all those books that had been scattered by reason of the war we had, and they are with us. If now possibly ye have need thereof, send such as will bring them unto you" (II Macc. ii. 13–15). The Torah is not mentioned; its general circulation rendered its "collection" unnecessary. The second part of the canon is unmistakably intended by "books concerning the kings" (Joshua, Judges, Samuel, and Kings) and by "prophets" (Isaiah, Jeremiah, Ezekiel, and the Minor Prophets). Since the Hagiographa had not yet received a definite name, they are mentioned as "those of David" (the Psalms), as the first and most important book—a custom followed in the New Testament even at a time when there was no doubt concerning the existence of collected Hagiographa. The expression, "the books of the kings concerning holy gifts," seems to refer to the royal letters mentioned in Ezra and Nehemiah, and if this be so, then the Hagiographa do find mention; viz., Psalms and Chronicles, their first and last books.

It should also be noted that Nehemiah and not Ezra is named: a circumstance which indicates the age of these statements; since the son of Sirach likewise glorified Nehemiah and made no mention of Ezra, whereas even the oldest rabbinical authorities consider Ezra as a writer far superior to Nehemiah, the aristocrat.

**Philo.**

Philo, in his extant works, makes no mention of Ezekiel, Daniel, or the Five Rolls. Since, however, even Sirach mentions Ezekiel, Philo's silence about him is undoubtedly accidental; consequently, his failure to name the other books can not be taken as a proof that they were not in his canon. Moreover, the Laws, Prophets, Psalms, and other books are referred to by title in his "De Vita Contemplativa," § 3. It is true, Lucius ("Die Therapeuten," Strasburg, 1880) doubts the genuineness of this work; but Leopold Cohn, an authority on Philo ("Einleitung und Chronologie der Schriften Philo's," p. 37, Leipsic, 1899; "Philologus," vii., suppl. volume, p. 421), maintains that there is no reason to do so. Consequently, Siegfried's opinion ("Philo," p. 61, Jena, 1875) that Philo's canon was essentially the same as that of to-day, is probably correct (H. E. Ryle, "Philo and Holy Scripture," London, 1895).

**New Testament.**

The New Testament shows that its canon was none other than that which exists to-day. None of the Apocrypha or Pseudepigrapha is ever quoted by name, while Daniel is expressly cited in Matt. xxiv. 15. Matt. xiii. 35 (= Luke xi. 51) proves that Chronicles was the last canonical book. The statement, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias," contains a reference to II Chron. xxiv. 20. The three chief divisions are enumerated in Luke xxiv. 44—"Law," "Prophets," and "Psalms"—as they are in Philo. Usually, however, only the Law and the Prophets are mentioned (Matt. v. 17; Luke xvi. 16); but by them the three divisions are intended just as the Talmudic teachers include the Hagiographa under Prophets (see § 3). This usage is to be attributed, on the one hand, to the lack of a current technical term for the Hagiographa, and on the other to the opinion that the collected books of the Holy Writings were written by the Prophets. In view of these facts, the silence of the writers of the New Testament concerning Canticles, Ecclesiastes, Esther, and Ezra has no bearing on the question whether these writings were or were not included in the canon (see Strack, *l.c.* p. 750).

Josephus (*c.* 38–95) enumerates 22 books, which he divides as follows: 5 books of Moses; 13 histories, containing the history of Israel from Moses' death down to Artaxerxes I., written by the Prophets; and 4 remaining books consisting of hymns and admonitions. "It is true our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time: and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them" ("Contra Ap." i. 8). It is evident that Josephus, instead of counting Ruth and Lamentations as separate books, combined them with Judges and Jeremiah, respectively. As historical books he considered all that narrated anything historical, and thus included Job. He considered Psalms, Proverbs, Song of Solomon, and Ecclesiastes non-historical. No other arrangement would have been possible for Josephus; for it is known from Talmudic and Midrashic literature that in his time, when the Tannaites flourished most, all the now familiar books were considered canonical. For various interpretations of Josephus' narrative, see Strack, *l.c.* p. 752.

**Church Fathers.**

The evidence of the church fathers, such as Melito of Sardis (about 170; in Eusebius, "Hist. Eccl." iv. 26) and Origen (died 253; in Eusebius, *l.c.* vi. 25), both of whom count 22 books, but mention 24, is unimportant; since they invoke the authority of their Jewish teachers, whose canon is known from the tannaite literature. Of still less weight is the evidence of Jerome (died 420), who also had Jewish instruction, and simply repeats what was current opinion among the Amoraim ("Prologus Galeatus" and preface to Daniel).

**The Prophetical Canon.**

**§ 7.** In addition to the written evidence mentioned above, the circumstance that the Samaritans (who considered themselves Jews) accepted only the Pentateuch and part of Joshua is of great importance in determining the historical development of the canon. It brings out the momentous fact that a recognized canon of the Prophets did not exist in the middle of the fifth century B.C.; while, on the other hand, it is certain from Sirach (see § 6 of this article) that the prophetical canon was completed by 200 B.C. at the very latest. Since Sirach considered prophecy as long since silenced, and had no recollection of any authoritative close of this canon, the view that the list of the Prophets was completed at least one hundred years before his time is very plausible. Consequently, the prophetical canon must have been closed, at the very latest, at the beginning of the era of the Seleucids (312). Zunz ("G. V." ed. i., p. 14) says with reason: "The holy books, containing the Law and the Prophets, must have been collected a few generations after Nehemiah. Their age extends back far beyond that epoch. The decided predilection shown toward this part of the Biblical books, still visible in later times and in all religious institutions, must be explained by the fact that it had long been honored as the only surviving monument of the Jewish state at a time when the latter no longer existed, and other national writings, whether of earlier or later time, were attracting attention" (compare also *ib.* p. 33). Ryle ("Canon of the Old Testament," p. 123) assumes that the prophetical canon was completed during the high-priesthood of Simon II. (219–199 B.C.). He adduces in proof the prophetical books themselves, which, according to him, contain many additions of a late date, showing that previous to this period they had not been canonized; K. Marti (commentary on Isaiah, in "Kurzgefasstes Handbuch") even argues

that in Hillel's time the canon was not yet closed. However, the fact that Daniel is not included in the Prophets is of importance, and demonstrates that the prophetical canon must have been closed before 165 B.C.; for the best of criticism is agreed that Daniel belongs to the Maccabean era; it would have been included in the Prophets had at that time the canon still been open.

**Determination of the Hagiographa.**

§ 8. While Sirach (see § 6) knew and made use of most of the books of the Hagiographa, his chapters contain no allusion whatever to Ecclesiastes, Esther, or Daniel. It does not follow from this that he did not know these books, but that he simply did not consider them Holy Writings; moreover, it is certain that in 200 B.C. the canon of the Hagiographa did not exist in its present form. A second foundation for this theory would be the date of the Book of Daniel, which in its present form, and with its allusion to Antiochus Epiphanes, was not known before 165. A third argument is deduced from the fact that while the translator of Sirach in 132 knew no technical name for the Hagiographa, he nevertheless speaks plainly of a third part of Holy Writ. Accordingly, there is no sound reason to doubt the statement in II Macc. ii. 14 (see § 6 of this article) that Judas Maccabee collected the books scattered during the wars.

No doubt, the Syrians in their persecutions had diligently searched for scrolls of the Torah, and (since they knew no difference between the various Hebrew writings) for other Biblical books (I Macc. iii. 48). Under the circumstances, it is quite comprehensible that the warlike Maccabean and his pious followers took special care to collect the Holy Books. On the other hand, under the rule of the princes who followed Simon, most of whom sided with the Sadducees, circumstances were unfavorable for determining a canon for the third portion of Scripture by agreement as to which books should be included and which excluded. It was impossible to determine the canon in the post-Maccabean period, because then the various schools of tradition began to flourish. So important a matter as the canon would not have been easily settled, as the controversies of 65 and 90 C.E. show (see § 11), and indeed there are no traces of a discussion of the subject. In view of all these circumstances, one is warranted in assuming as most probable that not long after the Maccabean wars of freedom the Jewish community had reached an agreement as to the books of the third canon.

Everything points to the correctness of the opinion of Zunz (*l.c.* p. 34) "that long before the destruction of the Temple, and not long after Sirach was translated, the Holy Writings comprised the present cycle." Ryle (*l.c.* pp. 184 *et seq.*), also, believes that the Hagiographa were completed before the death of John Hyrcanus (106 B.C.). To be sure, he distinguishes two periods: that from 160–105 B.C. for the admission, and that from 90–110 C.E. for the final ratification of the complete canon. But this distinction makes no difference as to the principal matter in issue.

**Principle of Canonization.**

§ 9. Jewish tradition adopts the view that every word of Holy Writ was inspired by the Divine Spirit. This Spirit is believed, in every case, to have rested upon a prophet; and, consequently, every Biblical book was said to have been written by a prophet. The chronicler attributes the authorship of the Book of Samuel, which he designates as "the acts of David" (I Chron. xxix. 29) to Samuel, Nathan, and Gad. The oldest Baraita (see above, § 3; B. B. 14b), dealing with the sequence and authors of the Biblical writings, assumes the author of every book to have been a prophet, and finds him either in the titles or the sequence of the books themselves. Moses, Joshua, Samuel, Ezra, and the Prophets wrote their own books; Moses wrote Job, the hero of which was his contemporary; Joshua wrote the last eight verses of the Pentateuch ("so Moses, the servant of the Lord, died," etc.); Samuel wrote Judges and Ruth; Jeremiah the Books of Kings, which preceded his own book, and Ezra the Chronicles (see Blau, *l.c.* p. 33). There is thus an unbroken chain of prophets from Moses to Malachi; the chain of tradition in Abot i. 1 mentions prophets but no priests: "Forty-eight prophets and seven prophetesses prophesied for Israel. None of them took from or added anything to the Law, except the reading of the roll of Esther" (Baraita Meg. 14a; compare "Seder 'Olam," xx., xxi.).

Not only the Patriarchs, but David and Solomon also were considered prophets. Thus the Psalms, written by David; Proverbs, Canticles, and Ecclesiastes, written by Solomon ("Seder 'Olam," xv.; compare Cant. R. i. 35; Lam. R. xi. 1; and B. B. 15a); Ruth, by Samuel; Lamentations, by Jeremiah; Daniel, by Daniel; and Chronicles and Ezra–Nehemiah, by Ezra (who is identified with Malachi, Meg. 15a), are all of prophetic origin. Esther alone apparently is without a prophetic author. For this reason, "Seder 'Olam" (end of ch. xx.) considers that Mordecai was a prophet who, contemporary with Haggai, Zechariah, and Malachi, prophesied at the time of Darius; while Daniel (who in Esther R. iv. 5 is identified with Hatach), according to his own book, lived as early as the reign of Nebuchadnezzar. Josephus—who believes that prophecy ceased in the time of Artaxerxes I.—considers as divine only the books written by prophets (see the passage, "Contra Ap." i. 8, quoted above; compare Grätz, "Monatsschrift," xxxv. 281 *et seq.*). Thus only works regarded as having been inspired by the Holy Spirit were included in the canon. Neither the Talmud nor Midrash knew the difference between prophecy and the Holy Spirit, as drawn in the Middle Ages. Take the following examples:

Esther was a *prophetess*; for it is said (Esther ix. 29): "Esther wrote" ("Seder 'Olam," *l.c.*). Chajes ("Torat Nebiïm," last page, Zolkiev, 1836) has rightly inferred from this passage that, according to tradition, every written word was of prophetic origin. Rabbi Levi says: "Formerly, if man did anything of importance, a prophet came and wrote it down; but now . . ." (Lev. R. xxxiv. 8). David prays in Psalm xix. 15 (A. V. 14): "Let the words of my mouth be acceptable"; that is, "may they be transcribed for later generations, and may the latter not read them as Homer is read, but let them meditate upon them and be rewarded for doing so, as they are for studying Nega'im and Ohalot (Midrash Shoḥar Ṭob, i. 8, ed. Buber, p. 5a). Of Ps. xlii. 5 it is said (Lam. R. Introduction, p. 24): "There were 600,000 or even 1,200,000 prophets. Every prophecy which was of impor-

tance for its own time or later generations was published; but, on the other hand, those prophecies having significance for their own, but not for future times, were not published" (Cant. R. vi. 11). "God said to Moses, 'copy the Torah, Prophets, and Hagiographa, that you may have them in writing'; Halakot, Midrash, Haggadot, and Talmud, however, are to be preserved only verbally" (Ex. R. xlvii. 154a). R. Isaac considered that "all that the prophets foretell in every generation, they learned on Mt. Sinai" (*ib.* xxviii. 100a). "The entire Holy Writ is really the word of God, so that the authors are to be considered merely as media." "When Haggai, Zachariah, and Malachi died, the Holy Spirit left Israel" (Tosef., Soṭah, xiii. 2; Yer. Soṭah, end; Sanh. 11a).

Therefore, whatever is in the Holy Writ must have been written, at the very latest, during the time of these last three prophets, frequently mentioned in Talmud and Midrash. The Great Synagogue had many prophets among its members, and therefore had the right to have the Esther scroll written down (Shab. 104a; Meg. 2a; Yoma 80a; Tem. 15b).

**Ben Sira and Other Apocrypha.**

**§ 10.** It was due to the principle referred to in the preceding section that the Wisdom of Sirach (Ecclesiasticus), which was used as a school-book many centuries after the completion of the canon (hence called Παιδαγωγὸς, whence the Jewish "Alphabets" of Ben Sira), either found no place in the canon, or was excluded from it. Since, in his work, the author names himself and the high priest Simon, the post-prophetic origin of the work was evident:

In the Tosefta it is stated (Yad. ii. 13, ed. Zuckermandel, p. 683): "Neither the books of Ben Sira nor any of the books written thereafter [that is, in post-prophetic times] render the hands unclean," [that is, are canonical]. The Mishnah (Sanh. x. i) adduces this dictum in the name of R. Akiba: "He who reads the outside books (ספרים חיצונים) shall have no share in the life to come." To this the Palestinian Talmud adds: "for example, the books of Ben Sira and Ben La'ana." But the reading of Homer and all other books written thereafter shall be accounted as the reading of a letter. On what ground? They may be read, but not to weariness" (Sanh. 28a). This passage is usually considered incomprehensible. In the first place, its severity against Ben Sira is not intelligible; secondly, it is not clear why the books of Homer should be preferred to Ecclesiasticus (Sirach); thirdly, in one of the Baraitot (Sanh. 100a) it is said that the books of heretics are meant (ספרי מינים), and only Joseph, a Babylonian amora of the beginning of the fourth century, states: "The book of Ben Sira also is not to be read." This prohibition is indeed contradicted by historical facts; for since Sirach's wisdom is frequently cited by the Talmudists (compare the latest compilation of citations in Cowley and Neubauer, "The Original Hebrew of a Portion of Ecclesiasticus," Oxford, 1897), the reading of his work can not have been forbidden. Moreover, as the context clearly shows, passages of Ben Sira are twice cited as though they were part of the Hagiographa ('Er. 65a, by Rab from Sirach vii. 10, and B. Ḳ. 92b by Rabba bar Mari; see also "Jew. Quart. Rev." x. 241). Even if it be supposed that these two cases arose from a confusion due to lack of memory, the two Talmudic teachers thinking the verses quoted by them to be from a Biblical book, withal it clearly follows that Sirach *was* read, and so high an authority as Akiba could not possibly have declared that whoever read in Ben Sira would destroy his future salvation. As a result of these difficulties it has been decided to amend the passages of the Jerusalem Talmud in question (Joel, "Blicke in die Religionsgeschichte," i. 71 *et seq.*; Grätz, "Monatsschrift," xxxv. 287). It would seem that all these difficulties might be obviated by keeping clearly in mind the fact that the Talmudic teachers distinguished two kinds of reading: (1) reading in public and aloud, or zealous study, and (2) private reading. The Midrash on Eccl. xii. 12 (see above, § 4) forbids adding another book such as that of Ben Sira or Ben Tigla to the twenty-four books; but says they may be read, expressing this opinion in the same way as does the Talmudic passage under discussion. The whole passage therefore bears out the following construction: Akiba maintains that not only he who denies the divine origin of the Torah forfeits his share in the future life, but also he who reads the outside books as though they were Holy Writings; that is, who treats them as such either by reading them aloud or by interpreting them before the community. This or a similar penalty is not threatened in the case of apocryphal works in general, but only in connection with a well-known and highly prized book; consequently Akiba's statement must have been directed exclusively against Ben Sira's collection of proverbs. Concerning this book, Epiphanius also states (*l.c.* in Lagarde, "Symmicta," ii. 157) that it does not belong to the Holy Writings, and adds: "but the ספרי המירס and other works written in post-prophetic times may be read [that is, read privately]; for, according to Ecclesiastes xii. 2, they may be read, but not to the extent and in the manner of wearying the flesh."

From these passages it is evident that no attempt was made to stamp out the Apocrypha; on the contrary, an influence was certainly exerted which was not altogether unfavorable to them (see above, § 4). In conclusion, be it remarked that Maimonides ("Hilkot 'Ab. Zarah," ii. 2) holds Akiba's expression, "outside books," to refer to idolatrous, non-Jewish, extra-canonical writings, and that in the fourth century, in the passage in Sanh. 100a, a reason was sought for forbidding the reading of Sirach. Accordingly, the prohibition against reading non-canonical works generally can not have been old.

**Controversies About Separate Books.**

**§ 11.** There were controversies concerning the admission into the canon of the Book of Ezekiel, Solomon's three books (Proverbs, Ecclesiastes, Song of Solomon), and Esther. But no controversy arose concerning the Apocrypha: all were agreed that they were non-canonical. The opposition to Ezekiel was only temporary; owing to its contradictions of the Pentateuch, many wished to hide it away (that is, to prevent its use); but "Hananiah ben Hezekiah ben Garon spent three hundred jars of oil to release it." Others wished to prohibit its use because a child in school, having read the first chapter, made a picture of the "ḥashmal" (A. V., "color of amber") which then emitted flames; nevertheless, Hananiah championed it (Ḥag. 13a; Shab. 13b; Men. 45a). The opposition to Proverbs, because they contained contradictions, was very slight. For the same reason, it was contended that Ecclesiastes ought not to be read (Shab. 30b). Apparently the opponents belonged to the strict school of the Shammaites (Bacher, "Ag. Tan." i. 21). Others wished to prohibit the reading of Ecclesiastes on the ground that it expressed heretical ideas (Lev. R. xxviii., beginning, and elsewhere).

A longer struggle raged around the question whether Ecclesiastes "rendered the hands unclean" that touched it, necessitating their washing. The passages bearing on these controversies (see also above under § 2) read as follows:

"All books, except that of the Temple-court, defile the hands" (Kelim xv. 6). [By this expression all Biblical books are meant, as is clear from the Tosefta (*ib.* ii. 5, 8, p. 584). "The hands are defiled not only by the book of the Temple-court (ספר עזרה, read ספר עזרא) that was taken thence, but also by the prophets, by the separate books of the Pentateuch, and by another book (ספר אחר = Hagiographa; see Blau, *l.c.* p. 21) that is put there."] "The heave-offering is defiled by the book." (Mishnah Zabim v. 12; Shab. 14a, Rashi: "all the sacred writings.") "The holy writings defile the hands"; "the thongs of the phylacteries defile the hands"; "the upper and lower edges of the book, as well as those at the end, defile them." "Even though a book be so blurred that only 85 letters (as many as in Num. x. 35, 36) remain, it will defile." "All holy writings (כתבי הקדש) defile"; so also the Song of Solomon and Ecclesiastes, as R. Judah said: "The Song defiles; Ecclesiastes is in dispute." R. Simon said: "Ecclesiastes belonged to the few cases in which the Shammaites were lenient in their decision and the Hillelites severe." R. Simon b. Azzai said: "I have a statement, from the seventy-two elders and dating from the day

when R. Eliezer ben Azariah became head of the school, that the Song and Ecclesiastes defile." R. Akiba replied: "God forbid! No Jew has ever contended that the Song defiled; for the whole world is not worth so much as the day when the Song was given to Israel. Thus while all the Hagiographa (כתובים) are holy, the Song is most holy; if there was any dispute, it was only concerning Ecclesiastes." R. Johanan b. Joshua, son of R. Akiba's father-in-law, said: "The controversy was as Ben Azzai states, and so it was decided." The Aramaic passages in Ezra and Daniel defile, but if the Aramaic be written in Hebrew, or the Hebrew in Aramaic, or ancient Hebrew characters, it would not be so. "A book defiles only if it is written in Assyrian (modern Hebrew characters) on animal skin, and with ink" (compare Blau, *l.c.* pp. 69 *et seq.*). The Sadducees said: "We complain of you, Pharisees, for you say, 'The Holy Writings, but not the books of Homer (ספרי המירם), defile.'" Then said R. Johanan ben Zakkai: "Have we only this against the Pharisees that they say the bones of an ass do not defile, but those of the high priest Johanan do?" The Sadducees replied that they believed bones were declared impure lest wicked people should make use of the bones of their parents (Niddah 55a: "that people might not make saddlery out of their parents' skins"). Johanan answered, that according to them, there was also impurity in the Holy Writings, but that the books of Homer, which were not honored, did not defile (Tosef., Yad. ii. 19; "in order that no covering for an animal might be made out of the books").

The chief passages in the Mishnah Yadayim (iii. 2–5; iv. 5, 6) are to the same effect. The Tosefta Yadayim takes the same general view, but makes the important addition that the Evangels (Gospels) and the books of heretics (הגליונים וספרי המינים) or Ben Sira and all books written "thereafter" (post-prophetic times) did not defile (ii. 13, 683; compare 129, 2, and Shab. 116a). It should also be noted that, according to R. Simon ben Menasya, while "The Song defiles, since it was inspired by the Holy Spirit, Ecclesiastes does not, because it was produced solely by the wisdom of Solomon" (ii. 14; compare 'Eduy. ii. 7, and Mishnah v. 3; Meg. 7a). The following passage, however, as will be apparent from its contents, dates from a later period:

"Formerly the Proverbs, the Song of Solomon, and Ecclesiastes, because they contained only proverbs, and did not belong to the Hagiographa, were hidden (גנוזים = declared non-canonical), until the men of the Great Synagogue explained them" (Ab. R. N., A, i, B, i, pp. 2, 3, ed. Schechter; compare Midr. on Prov. xxv. 1). R. Akiba said: 'He who, for the sake of entertainment, sings the Song as though it were a profane song, will have no share in the future world" (Tosef., Sanh. xii. 10, p. 433; Sanh. 101a).

**Canticles and Ecclesiastes.**

These passages show that the struggle concerning Ezekiel and Solomon's three books had arisen even before the destruction of the Temple, and that the contention concerning the Song of Solomon and Ecclesiastes had attained such considerable magnitude that Akiba was compelled (about 100) to threaten the forfeiture of future life, in order to save Canticles. Since, immediately before the destruction of the Temple, the Sadducees and Pharisees were disputing concerning the defilement of hands by the Holy Writings, the law which declared that the latter did render hands unclean can not have been anterior to this time. In fact, it can not have been made much earlier than one hundred years after the Temple's destruction.

Grätz ("Kohelet," p. 149) argues that there was about 65 C.E. an assembly of the Hillelite and Shammaite schools in Jerusalem, and that in the year 90, on the day that Gamaliel II. was dismissed, the teachers of the Law decided which books were to be honored as canonical.

**Esther.**

The Tannaites of the second century attempted to show that the Esther scroll might be written down; and they based their decision upon Ex. xvii. 14 (Mek., Beshallaḥ, 6; Meg. 7a; Yer. Meg. lxx. a). This eagerness proves that there was at least some question as to its admissibility. The inquiry whether Esther was revealed, and was therefore to be reckoned as Scripture, was by no means discouraged (Yoma 29a). Many sages, Akiba among others, tried to prove from separate sentences (as, for instance, "Haman spoke in his heart") that it was dictated by the Holy Spirit (Meg. 7a). According to the eminent rabbi Samuel (after 200), Esther "does not defile." Simeon (150) states that only Ecclesiastes is doubtful; while Ruth, the Song of Solomon, and Esther "defile the hands." It is evident from many sources (compare Sanh. 100a; Yer. Ber. xiv. 15; Meg. 19b) that the canonicity of this book was not certain. The controversies in the Church are merely echoes of the voices raised (but suppressed) in the synagogue against the canonical respect paid to various writings.

**Inspiration and Its Degrees.**

**§ 12.** It is almost impossible to-day to form an adequate conception of the love and admiration felt by the Biblical scribes for the Torah. Of the many passages illustrating this the following are, in many respects, characteristic:

"The Torah is one of the seven things that existed before the Creation. According to Simeon ben Lakish, it is 2,000 years older (Pes. 54a; Gen. R. viii. 2; Cant. R. v. 11). Even Abraham obeyed all its laws (Mishnah Ḳid., end), and when Moses ascended to heaven, he found God with the Torah in His hand and reading the passage about the Red Heifer, Num. xix. 1–10 (Pesiḳ. R. 68b). It was given to Israel unconditionally (Mek. 60b) by Moses, who made one copy each for every tribe and corrected them all from the copy of Levi (Pesiḳ. 197a). He gave it closed up, according to others, in a roll (Giṭ. 68a). He wrote the last eight verses also; for not a single letter emanates from any one else. According to a more liberal opinion, however, Joshua was supposed to have written these verses (B. B. 15a). Before him who denies its divine origin the doors of hell shall never close, and he shall be condemned to stay therein eternally" (Akiba in "Seder 'Olam," iii., end, and Tosef., Sanh. xiii. 5; compare Sifre, Num. i. 112, 116; ii. 102; Sanh. 99a; Yer. Sanh. 27d and elsewhere). "The Law will endure forever" (Mek. 19a). "Any prophet who attempts to annul one of its laws will be punished by death" (Tosef., Sanh. xiv. 13). "Though all mankind should combine, they could not abolish one yod (the smallest letter) of it (compare Matt. v. 18). When Solomon took unto himself many wives, the yod of ירבה ('he shall multiply'; Deut. xvii. 17) cast itself down before God, and denounced the king (according to others, this was done by Deuteronomy). Then spake God: 'Solomon and hundreds like him shall be destroyed, but not one of your letters shall ever be annihilated'" (Cant. R. v. 11; Gen. R. xlvii.; Num. R. xviii.; Tan., Ḳorah, No. xii; for the accusing letters, compare Pes. 109a). "The whole world is but a thirty-two-hundredth part of the Torah" ('Er. 23b). "When a copy of the Law was burned, people rent their clothes as though one of their dearest relatives had died, and such rents were never to be sewed up (Yer. M. Ḳ. 83b, and elsewhere); but a copy written by a heretic (מין) might be burned, and one written by a non-Jew had to be buried" (Giṭ. 45b). "Before the Torah the people had to stand up in the synagogue; and while it lay unrolled on the reader's desk, speaking (even about Halakah) and leaving the synagogue were forbidden" (Ket. 33b; Pesiḳ. 118a). At least one copy had to be in every town (B. B. 43a; Tosef., *ib.* xi. 23). Scholars would even take one with them when on a journey (Mishnah Yeb., end). Even if a copy were inherited, it was considered proper to write oneself another copy; and if possible this had to be a beautiful copy (Sanh. 21b; Nazir, 2b). Before birth each one is taught the Torah; but when he sees the light of day an angel touches his mouth, and makes him forget it all (Niddah, 30b).

In those days the knowledge of the Bible was astounding: many scholars were able to write it entire from memory (Yer. Meg. 74d). Instruction in it was gratuitous (Ned. 37, and elsewhere). Even to its last letters the Torah comes from Moses, through whom God gave it to Israel, for only the Decalogue was revealed from the mouth of God Himself, in ten utterances (Sifre, Deut. ii. 305, 357; Mek. 46a). Moses is therefore called the "great writer of Israel," "the great sage, father of the wise men and of the prophets" (Soṭah 13a; Sifre i. 134, ii. 306). In countries other than Palestine, the Word of God was revealed only in a clean place or near a river (Mek. 106a, note 14).

**Relation of Torah to Prophets, etc.**

Just as all prophecy came from Moses, so all Holy Writings began in the Torah; for there is nothing in the Prophets or the Hagiographa that is not at least suggested in the Torah (Num. R. x. 6). Hence the question: "Is there anything that was not suggested in the Torah?" The answer is given: "Like the latter, the Prophets and the Hagiographa came from God Himself." In Sifre, Deut. ii. 306, to an utterance of Jeremiah is applied: "Lord of the Universe! Thou wrotest [it]"; and of every book it is said either that God wrote it, or that He caused it to be written. For Talmudic scholars the twenty-four books form one book, known to the Patriarchs, and even to the primeval generations; and accordingly every favorite verse is attributed to some Biblical hero: "Solomon said"; "David declared"; "Daniel stated"; "Moses, too, affirmed it" (Tosef., Yoma, ii. 1).

Nevertheless, a distinction was made between the Torah, on the one hand, and the Prophets and the Hagiographa, on the other; for, while the study of the latter books would bring the same reward as would that of the Torah (Lam. R. i. 13, iii. 10), the Prophets and the Hagiographa were not of equal importance with the Torah. Thus, the transgression of a commandment in the Prophets or the Hagiographa was not punishable by scourging (Yer. Yeb. iv. 19a; Pesiḳ. R. 61b). Any inference drawn from the Prophets or the Hagiographa had to be authenticated in the Torah (Yer. Ḳid. 66a). Simeon b. Laḳish said outright, "What need have I of the Psalms? It is stated in the Torah" (Pesiḳ. R. 21b; compare 22a, below; 146a, 10; 174a, below). The Prophets and the Hagiographa are only transmitted קבלה (Naz. 53a; M. Ḳ. 5a), so that no legal (Torah) deductions are to be drawn from the prophecies (דברי תורה מדברי קבלה לא ילפינן, B. Ḳ. 2b, etc.).

As the first and actual revelation of God, the Torah stood far above the Prophets and the Hagiographa; while in the future the latter will cease to be, the existence of the Torah will be an unending one. Tradition thus distinguished, as to rank, between Moses and the other prophets; but it knew nothing of a difference between the prophetical gift (רוח נבואה) and the Holy Spirit (רוח הקדש), as defined by Maimonides: such distinction rests upon verbal expressions for "prophets" and "Holy Writings." In the treatise Soferim, and elsewhere, the Hagiographa are called קדושה ("holiness") in distinction from the Prophets, which are styled קבלה ("revelation"). The older terminology, however, applied קבלה, also, to the Hagiographa; and there is no mention of any alleged difference in degree of inspiration between the two.

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**——Untraditional View:** The word "canon," borrowed probably from the Phenicians (*κανών, κάνη*, from קנה = "rod," "carpenter's rule"; compare קנה המדה, Ezek. xl. 3), but found already in Homer ("Iliad," viii. 193, xiii. 407, xxiii. 761), seems to have been used among the rhetoricians of Alexandria to denote a collection of literary models or standard works, and a list of such classics (Quintilian, "Inst. Or." x. 1, 54, where "ordo" and "numerus" are translations of *κανών*; compare, Jerome, "Ep. liii., ad Paulinum" and "Prologus Galeatus in II Regg."). In this sense it is used also by Aristeas (*c.* 35 C.E.) ("Ep. ad Philocratem," clxiii., ed. Wendland). In Gnostic circles the authority of the sayings of Jesus was characterized by this term (Ptolemy [*c.* 200 C.E.], "Ep. ad Florum," in Epiphanius, "Hæres." xxxiii. 37). As the name of a catalogue of sacred books, the term is used by Athanasius ("Ep. Festalis," xxxix. 1, 168) in 367 C.E., in the spurious canon 60 of the Council of Laodicea (after 364), and in the possibly genuine "Iambi ad Seleucum" by Amphilochius (d. 395). Books that were regarded as sacred (*γράφαι ἅγιαι*) and God-inspired (*θεόπνευσται*) and had been generally adopted for public reading (*δεδημοσιευμέναι*), in distinction from esoteric or heretical writings withdrawn from public use (*ἀπόκρυφαι*), were designated "canonical" (*κανονικαί*).

In Palestine such sacred writings were declared by the Pharisees to be objects "making the hands unclean" (מטמאין את הידים, Yad. iii. 2, 5; iv. 5, 6), apparently necessitating a ritual ablution after contact with them. While protesting against this innovation, the Sadducees (*ib.* iv. 6) seem to have been agreed in recognizing a body of sacred Scriptures (כתבי הקדש) and in cherishing these above certain other books. The introduction of this custom would naturally tend to fix the limits of the canon. Only contact with books that were actually used or regarded as fit for use in the synagogue would demand such a washing of the hands. It was their employment in the cult that rendered them sacred.

What was, or might be, read in public worship (המקרא) constituted the canon. Therefore the question could arise whether the Aramaic targums

made the hands unclean. The new ritual, by accentuating the sanctity of the books publicly read, necessarily abridged the liberty of introducing new works, and raised doubts concerning the fitness of some that had been used. The finally established canon must be looked upon as the result of a critical process reducing the number of books approved for public reading.

Among the works eliminated by this process were, undoubtedly, on the one hand, many of the writings that maintained their place in the Alexandrian canon, having been brought to Egypt and translated from the original Hebrew or Aramaic, such as Baruch, Ecclus (Sirach), I Maccabees, Tobit and Judith; and, on the other hand, books like Jubilees, Psalms of Solomon, Assumption of Moses, and the Apocalypses of Enoch, Noah, Baruch, Ezra, and others. In some cases the critical tendency may have led only to the removal of what was rightly deemed to be later accretions, such as the additions to Daniel and Esther, while in regard to disputed writings, such as Canticles, Ecclesiastes, Esther, Ezekiel (and probably Daniel), the more liberal policy finally prevailed.

**Inclusion and Exclusion of Apocrypha.**

While this criticism still continued in the second century of the common era, its main results appear to have been reached as early as the end of the first. Josephus ("Contra Ap." i. 8), about the year 100, counted twenty-two sacred books. The Greek Bible he used had evidently been brought down to the number required in Pharisaic circles. It is not known with certainty what books were included. It is probable, however, that Lamentations and Baruch formed one book with Jeremiah, and that Ruth was an appendix to Judges. Esther still seems to have had its additions. Among Josephus' thirteen prophets none was included that he regarded as later than Artaxerxes Longimanus. It may perhaps be doubted whether he could have described Canticles as a work laying down principles of conduct (*ὑποθήκας τοῦ βίου περιέχουσιν*). This would better suit Ben Sira. But the consideration of supposed greater age and Solomonic authorship may have decided in favor of Canticles. That the number may be the same and yet the constituent books to some extent differ, is evident from the fact that Melito in Palestinian synagogues found a canon containing twenty-two books in which Esther was lacking and Ruth separate (Eusebius, "Hist. Eccl." iv. 26), while Origen reports the twenty-two books with their Hebrew titles as including Esther and with Ruth joined to Judges as Baruch and Lamentations to Jeremiah (*ib.* vi. 25). Again, in Athanasius, *l.c.*, Esther is wanting among the twenty-two canonical books, whereas in Canon 60 of the Laodicean Council, dependent on Athanasius, Esther occurs, as also among the twenty-two canonical books enumerated by Jerome in his "Prologus Galeatus." It is scarcely by accident that this number coincides with that of the letters of the Hebrew alphabet. The same tendency that led poets to write alphabetic psalms prompted scribes to arrange the canon so as to make the total twenty-two.

According to the Apocalypse of Ezra xiv. 44, 45 (*c.* 95 B.C.), this prophet wrote ninety-four sacred books: first twenty-four for the worthy and the unworthy to read, and then seventy to be withheld and to be given only to the wise. This legend shows that twenty-four books were looked upon by this author as intended for public reading. Although the books are not enumerated, there is no reason to doubt that this canon was substantially identical with that of Josephus. The difference may be simply due to the fact that, in some circles, Ruth and Lamentations were copied on separate rolls for convenience in public reading on Shabuot and on the Ninth of Ab. This may have involved the rejection of Baruch, and the removal of the threnody on Josiah from Lamentations. If an additional reason for counting twenty-four books were needed, the twenty-four priestly families (I Chron. xxiv.), or the twenty-four celestial representatives of Israel (Rev. iv. 4), would readily supply it (if not the twenty-four letters of the Greek alphabet). This number, given in the Baraita preserved in B. B. 14b, coexisted with the other (Jerome, *l.c.*), and ultimately prevailed.

**Twenty-two or Twenty-four Books.**

It is manifest that to Pseudo-Ezra the seventy books were more important than the twenty-four. They had been hidden, preserved as treasures, until they should be made known to the wise. This idea had already been used by Daniel to explain the late appearance of his prophecies (Dan. xii. 4, 9). These apocalypses were too precious to be read to "the unworthy." Possibly this conceit was designed to serve a double purpose: accounting for their recent discovery, and also making a virtue of their rejection from use in the synagogue. With pride and affection their friends called them גנוזים (*ἀπόκρυφα*); to those who rightly saw in this literature a danger to the supremacy of the Law, the term גנז came to mean the removal of a book from synagogue use, as in the case of rolls that had been worn out, or of rolls not thought to render the hands unclean (see, however, Apocalyptic Literature).

If some critics continued to urge the exclusion of this or that book from the canon of twenty-two or twenty-four rolls (see below), there are not lacking, on the other hand, signs of a readiness to include one or another of the "ḥiẓonim" (outside books). Thus Sirach is occasionally quoted (B. Ḳ. 92b) as a representative of the Hagiographa; and Baruch was still read on Yom Kippur in some synagogues in Origen's time (Eusebius, "Hist. Eccl." vi. 25). Outside of Pharisaic circles the earlier and less rigid conception of the canon maintained itself, as is evident from the extent of the Greek Bible used by Christian apologists for controversial purposes, and a number of works quoted or used as authorities by New Testament writers, not found even in this Bible, such as "Jeremiah the Prophet" (Matt. xxvii. 9), "The Wisdom of God" (Luke xi. 49), Enoch (Jude 14–16), Assumption of Moses (Jude 9), the Apocalypse of Elijah (Eph. v. 14; I Cor. ii. 9), the Martyrdom of Isaiah (Heb. xi. 37).

In B. B. 14b the canon is divided into three parts; viz., (1) the Law, comprising the five books ascribed to Moses; (2) the Prophets, including Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Minor Prophets; and (3) the Writings,

Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, Esther, Ezra, and Chronicles. The passage indicates what was regarded, on the basis of a tradition preserved in the school of Hoshaya b. Ḥama (*c.* 230 C.E.), as the proper manner of arranging the component parts of the canon when larger volumes were prepared.

**Rabbinical Canon.**

This tripartition no doubt implied an estimate of relative value. The Law, being the first to acquire authority, remained at all times the highest authority. All non-Mosaic books were called קבלה ("tradition"), whether Prophets or Hagiographa, and considered in the light of a commentary on the Law, as it were, another expression of the oral law (compare Zunz, "G. V." 1832, p. 44). This is suggested also by the use of the term *νόμος* for the entire canon (II Esdras xiv. 21, iv. 23; I Cor. xiv. 21; John x. 34, xii. 34, xv. 25), by the absence of the Torah in the description of the library of religious books in II Macc. ii. 13, and by the fact that the Samaritans limited their canon to the Torah. The veneration for the Law long antedated the completion of the Pentateuch, naturally increasing with the growth of this work. The so-called Covenant Code, Ex. xx. 23–xxiii. 33, must have enjoyed wide recognition in the eighth and seventh centuries, probably because emanating from some sanctuary whose priesthood traced its descent to Moses, since the Deuteronomic code apparently was intended at the outset to take its place. This law-book was enjoined on the people by Josiah in 621 B.C. (II Kings xxii. 8–xxiii.).

It is an exaggeration to say that Judaism became a book religion, or that the canon was born, in that year. While its humanitarian spirit commended this law to many, and some found in its ordinances a source of knowledge concerning the will of YHWH (Jer. viii. 8), written oracles and royal decrees had existed before; and prophets like Jeremiah were not misled by its Mosaic guise (*l.c.*). During the Chaldean and Persian periods it naturally grew in importance as the common law of the people. Yet it did not suppress the Jahvistic and Elohistic records with their earlier codes and narratives reflecting quite different religious conceptions. These, with the annals of the kings, were subjected to a Deuteronomistic redaction. As theocracy developed, the attention centered upon the cult. Regulations touching sacrifices and other rites, etiological legends, cosmogonic myths, and genealogical traditions were added.

**Development of the Pentateuchal Law.**

These priestly additions are now generally regarded as a separate work compiled in Babylonia, brought to Palestine by Ezra, and promulgated at the great assembly described in Neh. viii.–x. in 444 B.C. It is more natural, however, to suppose that they gradually grew up at the sanctuary in priestly circles reenforced from time to time by returned exiles. Recent investigations tend to show that the Artaḥshashta under whom Nehemiah lived was Artaxerxes II. Mnemon (404–358), that his governorship extended from 385 to 373, and that Ezra came after him, probably in the seventh year of Artaxerxes III. Ochus (352). The story of Ezra is evidently overlaid with a later tradition. Yet it is possible that his zeal for the law of Moses led this "scribe" to write in one book all the material recognized as Mosaic—leaving out Joshua–Kings—and to inculcate obedience to this law. When Manasse at length secured from Alexander the permission to build a temple to YHWH on Gerizim, which Ochus and Darius had good reasons for refusing, in view of the effect upon Jerusalem of rebuilt walls and a well-regulated cult (Josephus, "Ant." ii. 7, § 8), he had precisely the same interest as his relatives in Jerusalem to possess the law of YHWH in its completest form containing the most explicit directions as regards the cult. At the time when the necessary Aramaic Targum took the form of a version on the Alexandrian model, the same motive was again operative. According to some critics, additions were made to the Law as late as the second century. Then "there arose a certain reluctance to write down the further developments of the law."

Zech. i. 4–6 shows that the pre-exilic prophets were held in high honor as early as 519. But their words naturally came to be read in the light of contemporaneous prophecy, which was exhortation to observance of religious ceremonies enjoined by the Law. Such exhortations could not have as great authority as the Law itself. Dan. ix. 2 shows that the author was acquainted with works ascribed to Jeremiah in which an exile of seventy years was predicted; the sections Jer. xxv. 1–13, xlvi., xlvii., xlix. and Jer. xxvii.–xxix. were probably known to him. Daniel took his place with the other prophets, as is evident from the Greek versions, and from Matt. xxiv. 15 and Josephus, "Contra Ap." i. 8; Job (Ecclus. [Sirach] xlix. 9), Ezra, and Mordecai were still counted as prophets by Josephus (*l.c.*).

**The Prophets.**

In the reaction against the "Genuzim" (Apocrypha), probably occasioned by their use by Essenes and Christians, Daniel had maintained a place among the books that made the hands unclean, and as a prophet. The critical movement, however, had not spent its force at the end of the first century; a hundred years later Daniel was no longer accorded a place among the Prophets (B. B. 14b). On the other hand, the effort to remove Ezekiel had proved unsuccessful. The limitation of the prophetic canon to eight books was consequently later than the redaction of the canon as a whole to twenty-two or twenty-four books. How many books were counted as prophets by the grandson of Sirach, who wrote his preface after 132 B.C., by the author of II Macc. ii. 13 *et seq.*, or by the New Testament writers, can not be determined. Josephus numbered thirteen. That Sirach had before him a volume of twelve prophets is not certain. The presence of xlix. 10 in the Hebrew text does not prove that he wrote this verse. Between 180 and 132 the manuscript may have been retouched, as is suggested by the descriptions of Phinehas and Simon. No conclusions can, therefore, be drawn from this passage as to the date of Jonah or of Zech. ix.–xiv., or the title "Malachi."

Sirach's grandson speaks of "other books" in addition to the Law and the Prophets. II Macc. ii. 13 mentions the Psalter (*τὰ τοῦ Δανίδ*) and "letters of kings concerning temple gifts." Philo, if he is the

author of "De Vita Contemplativa," refers to "hymns" as well as "laws" and "inspired words of the prophets" (ii. 475, ed. Mangey). Josephus adds to the thirteen Prophets four books containing "hymns to God and precepts for the conduct of human life" ("Contra Ap." i. 8). In Luke xxiv. 44 "the Psalms" are mentioned as also furnishing predictions of the resurrection. These passages, while indicating a special class of books, containing hymns, moral precepts, and temple history, do not suggest either a completed prophetic canon or a definite number of additional works. The finally prevailing number and estimate of the "writings" can only have been the result of the critical process by which the extent of the canon and the number of the prophets were determined. The attempts to make such books as Ezekiel (Shab. 13b; Men. 45a, b; Ḥag. 13a), Proverbs (Shab. 30b), Canticles (Yad. iii. 5; Meg. 7a), Ecclesiastes (Yad. *l.c.*; 'Eduy. v. 3; Shab. 30a, b), Esther (Meg. 7a; Sanh. 100a), and probably the books of Daniel, Job, and Ezra, share the fate of the Genuzim, were only temporary. The use of Canticles, Ecclesiastes, and Esther on certain feast days gave needed support to their canonicity. In the course of the second century of the common era a fixed group of hagiographa, to which relatively less importance was ascribed than to the Prophets, was constituted. The earliest testimony as to the contents of this group is B. B. 14b.

**The Hagiographa.**

The order of the Prophets and the Hagiographa in this Baraita presents neither the original sequence nor the finally adopted arrangement. In earlier times the reader no doubt was quite free in the choice of his selections. As long as each book formed a separate roll the order could not have been regarded as of much consequence. This apparently was still the case in the year 100 (compare Luke iv. 17; B. B. 13b). It was when larger volumes were produced that the question would arise as to the order in which their constituent parts should be copied. Practical considerations no doubt counteracted the more obvious chronological principle that seems to have been followed in Alexandria. A valuable intimation of this is found in the Baraita quoted. It declares that Isaiah was placed after Jeremiah and Ezekiel because "the Book of Kings ends in desolation, Jeremiah is all desolation, Ezekiel begins with desolation and ends with consolation, and Isaiah is all consolation." This is not to be set aside as a mere rabbinic fancy. For the principle of making the beginning of a book attractive and the end encouraging is even characteristic of editorial activity in the arrangement of the smaller collections out of which the larger volumes grew, and is based on a due regard for the effect upon the reader. The transfer of Isaiah to the first place may have been due to external considerations of size. The idea that the twelve Minor Prophets were written by "the men of the Great Synagogue" (אנשי כנסת הגדולה) was determining. Kuenen asserts that "the Great Synagogue" is only an unhistorical reflection of the assembly described in Neh. viii.–x. Even if it could be proved that the name was used in the Persian period to denote a regularly constituted authority, the functions ascribed to it would still remain projections into the past of much later conditions. When it is said that "the men of Hezekiah" or "the men of the Great Synagogue" wrote certain books, it is probably meant that by divine inspiration they produced authoritative texts from material already extant in oral or written form.

The Psalter furnished the natural starting-point for the differentiated group of Hagiographa. But when Ruth was detached from Judges, and Lamentations from Jeremiah, the former was recognized as an auspicious and suitable introduction to the Psalms, and the latter was assigned to its chronological position between the three Solomonic writings and Daniel (B. B. 15b). As the custom developed of arranging the five Megillot by themselves (Masorah and Spanish MSS.), and subsequently in the order of the feasts—viz., Canticles, Ruth, Lamentations, Ecclesiastes, Esther (German and French MSS.), Chronicles was transferred from the end to take the place of Ruth (Masorah and Spanish MSS.).

That Chronicles concluded the collection in the time of Jesus can not be proved from Matt. xxiii. 35 (Luke xi. 51); for this passage drawn from "The Wisdom of God" contains no word of Jesus, and does not refer to Zechariah b. Jehoiada mentioned in II Chron. xxiv. 20, but to Zechariah, the son of Baruch, mentioned in Josephus ("B. J." iv. 6, § 4). The connection of Chronicles with Ezra was original and ultimately prevailed; as did also the chronological order of the erstwhile prophetic books, Daniel, Esther, and Ezra.

Two tendencies are visible in the history of the canon: the one, critical, inclining to reduce the number of sacred books by applying rigid standards of doctrinal consistency; the other, conservative of an earlier and truer estimate, and on this account more liberal to new works of the same general character. Both have rendered great service. The former has issued in a recognition of divergent types of teaching and different degrees of credibility in the canon, and of the rights of private judgment to appraise its contents; while the latter has resulted in the preservation of many precious monuments of man's religious life, and the sense of historic continuity and collective growth.

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K. N. Sc.

**BIBLE CONCORDANCES.** See Concordances; Dictionaries.

**BIBLE DICTIONARY.** See Dictionaries.

**BIBLE EDITIONS:** The advantages of the newly discovered art of printing were quickly recognized by the Jews. While for the synagogue service written scrolls only were (and are still) used, the printing-press was very soon called into service to provide copies of the Bible for private use. All the editions published before the Complutensian Polyglot were edited by Jews; but afterward, and because of the increased interest excited in the Hebrew Bible by the Reformation, the work was taken up by Christian scholars and printers; and the editions published by Jews after this time were largely influenced by these Christian publications. It is not possible in the present article to enumerate all the editions, whole or partial, of the Hebrew text. This account is devoted mainly to the incunabula (many of which were used as manuscripts by Kennicott in gathering his variants; see his Report for 1766, p. 103).

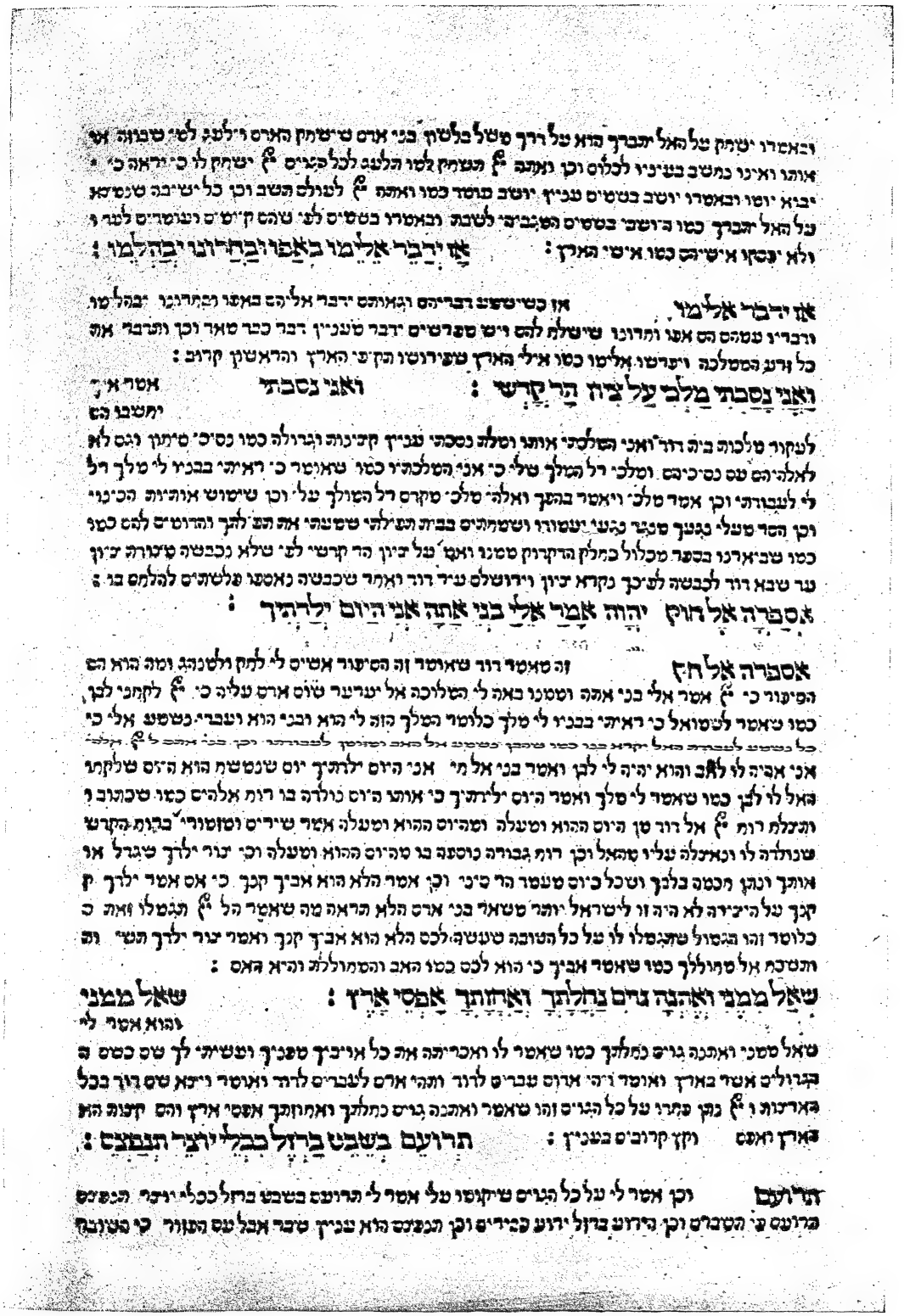
The first to establish a Hebrew printing-press and to cut Hebrew type (according to Ginsburg, in the Chwolson Memorial Volume, p. 62) was Abraham b. Ḥayyim dei Tintori, or Dei Pinti, in 1473. He printed the first Hebrew book in 1474 (Ṭur Yoreh De'ah). In 1477 there appeared the first printed part of the Bible in an edition of 300 copies. It is not really an edition of a Biblical book, but a reprint of Ḳimḥi's commentary on Psalms, to which the Biblical text of each verse is added; the text being in square, the commentary in Rabbinic, characters. Each verse is divided off by a "sof-pasuḳ." The first four Psalms have the vowel-points; but the difficulty of printing them seems to have been too great, and they were discontinued. The "ketib" is replaced by the "ḳeri"; but the text is badly printed and contains many errors. The Psalms are not numbered, but simply divided, as in the manuscripts, into five books. From the type used it is conjectured that the printing was done at Bologna. The printers were Maestro Joseph, Baria, Ḥayyim Mordecai, and Hezekiah of Ventura. A facsimile of a page is given in Simonsen, "Hebraisk Bogtryk," p. 9 (see also De Rossi, "De Hebr. Typ." p. 10; *idem*, "Annales Hebræo-Typographici," p. 14). The Psalms alone seem to have been reprinted before 1480, in Rabbinic characters similar to those used in the 1477 edition; and a third time together with an index of the Psalms and the text of the Birkat ha-Mazon. It is supposed that these two reprints were issued at Rome (Simonsen, in "Steinschneider Fest-schrift," p. 166; compare De Rossi, "Annales," p. 128).

**First Edition of Pentateuch.**

The first edition of the Pentateuch appeared at Bologna Jan. 26, 1482, with vowel-signs and accents. The raphe-sign is liberally employed in the first folios, but later on is discarded. The Targum (along the side) and the commentary of Rashi (at the top and the bottom of the page) are printed with the text. The cost of publication was borne by Joseph ben Abraham Caravita. The publisher was Maestro Abraham b. Ḥayyim dei Tintori (Dei Pinti) of Pesaro; the corrector, Joseph Ḥayyim ben Aaron Strassburg, a Frenchman. According to De Rossi ("Origine," p. 16; "Annales," p. 22), the editor made use of a Spanish manuscript; but Ginsburg ("Introduction," p. 799) believes that German and Franco-German manuscripts were used. A facsimile is given by Simonsen (p. 10). About the same time, and at Bologna, there appeared an edition of the Five Scrolls, with Rashi above and below the text and with the commentary of Ibn Ezra on Esther ("Annales," p. 130). This was followed, Oct. 15, 1485, by an edition of the Former Prophets (without vowels), together with Ḳimḥi's commentary, brought out at Soncino in the duchy of Milan by Joshua Solomon Israel Nathan Soncino. That this edition was very carefully printed is attested upon the fly-leaf. The Divine Name is printed יהוה and אלהים (*ib.* p. 40). In the following year the Later Prophets appeared at the same place; though neither date nor printing-office is mentioned in the book itself. The passages in Ḳimḥi dealing with Christianity are not omitted, as is the case in later editions (*ib.* p. 131). It was this same printing-house that brought out, Feb. 23, 1488, the first complete edition of the Bible, the text provided with vowels and accents, in two columns to the page. The Pentateuch in this edition is followed by the Five Scrolls. Soncino was aided in the printing by Abraham ben Ḥayyim dei Tintori, mentioned above. According to De Rossi (*ib.* p. 56), German codices were at the basis of this edition.

**Portions of the Bible.**

Prior to this, portions of the Bible were printed at Naples: Proverbs, with a commentary of Immanuel ben Solomon, by Ḥayyim ben Isaac ha-Levi the German (1486); and in the same year (Sept. 8) Job with the commentary of Levi ben Gerson, Lamentations with that of Joseph Kara, and the rest of the Hagiographa with Rashi. The editor of this last edition was Samuel ben Samuel Romano (*ib.* p. 52). This edition was completed with the Psalms (March 28, 1487) with Ḳimḥi's commentary, edited by Joseph ben Jacob the German, and corrected by Jacob Baruch b. Judah Landau (*ib.* p. 48). In 1487 (June 30) an edition of the Pentateuch without commentary appeared at Faro in Portugal, upon the basis of Spanish manuscripts, in Spanish-Hebrew characters, with vowel-points—at times incorrectly applied—and with no accents. The expenses for the edition were paid by Don Samuel Gacon (Stein-



PAGE FROM THE FIRST HEBREW EDITION OF PSALMS, WITH DAVID KIMHI'S COMMENTARY. PRINTED 1477.
(In the collection of Hon. Mayer Sulzberger.)

schneider, "Cat. Bodl." No. 1072). The only copy known is printed on vellum.

In 1490 an edition of the Pentateuch without vowel-points or accents was published by Abraham ben Isaac b. David at Ixar (Hijar) in Spain, together with the Targum Onkelos in small square type and Rashi in Spanish-Rabbinic type (De Rossi, "Annales," p. 73); and one of the Psalms was issued at Naples (Dec. 12), together with Proverbs and Job (*ib.* p. 79). Another copy of the Pentateuch seems to have been issued at Ixar between 1490 and 1495, together with the Haftarot and the Five Scrolls. It is said by De Rossi to contain the printer's mark of a lion rampant, such as is seen in the other Ixar prints. The printer was Eliezer b. Abraham Alantansi, and it is spoken of as "elegantissima editio" (*ib.* p. 143; "Cat. Bodl." No. 1011a). In the year 1491 two editions of the Pentateuch left the press: one at Naples (Soncino), with vowel-points and accents together with Rashi, the Five Scrolls, and the scroll of Antiochus ("Annales," p. 82); the other at Lisbon (July–Aug.), with Onkelos and Rashi. The Lisbon copy was edited by David b. Joseph ibn Yaḥya and Joseph Calphon. It is declared by Le Long and De Rossi (*ib.* p. 81) to be the most celebrated and beautiful Hebrew print of the fifteenth century. The elegant characters are provided with vowels and accents even in the Onkelos, and the raphe-signs are used throughout (facsimile in Simonsen, *l.c.* p. 12). It was published in two volumes, probably at the same press from which came the editions of Isaiah and Jeremiah with Ḳimḥi's commentary (1492) and Proverbs with the commentary of David b. Solomon ibn Yaḥya (*c.* 1492; see "Annales," pp. 92, 143). From another press in Portugal, at Leira, were issued, July 25, 1492, Proverbs with Targum and the commentaries of Levi ben Gerson and Menahem Meïri (printed by Samuel d'Ortas), and in 1494 the Former Prophets with Targum and commentaries of Ḳimḥi and Levi b. Gerson (*ib.* pp. 92, 104).

**Soncino Bibles.**

Gerson b. Moses Soncino established a printing-press also in Brescia, from which there issued a Pentateuch with the Five Scrolls and the Haftarot, Jan. 23, 1492; a second edition of this Pentateuch, Nov. 24, 1493; Psalms, Dec. 16, 1493; and a complete Bible, May 24–31, 1494 (*ib.* pp. 88, 98, 102; Baer-Delitzsch, "Liber Psalmorum," p. iv.). This last edition is in most copies merely a reprint of the 1493 edition as regards the Pentateuch; and it is of especial interest as being the one used by Luther in making his translation into German. Luther's copy is preserved in the Berlin Royal Library (Kennicott, Reports, pp. 81, 85; Bachmann, "Alttestament-Untersuchungen," p. 101, with facsimile). It is interesting to note that Gerson seems to ignore most of the peculiarities of the Masoretic text as laid down; *e.g.*, by Jacob b. Ḥayyim (König, "Einleitung," p. 52).

**Polyglot Bibles.**

As none of the polyglot Bibles were the work of Jewish printers or editors a short account only of them need be given here. The idea seems to have originated with Origen (185[?]–253), who drew up in parallel columns the Hebrew text, its transliteration into Greek, and various other Greek recensions in fifty scrolls or books which were then deposited in the library of Pamphilus at Cæsarea (this Hexapla was preceded by a Tetrapla). The idea was not revived until the sixteenth century, when the first edition of the Hebrew text by Christians appeared in the Complutensian Polyglot (Alcalá de Henares, 1514–17, 6 vols.). Renouard believes that the plan originated with Aldus Manutius, who, in the preface to the Psalter of 1497, speaks of the probability of his publishing a Hebrew-Greek and Latin Bible in one. Only the first sheet, however, of this was printed. The honor of being first in the field belongs to Cardinal Ximenes; though among those who helped him were the Maranos Alfonso of Zamora and Paul Nuñez Coronel. The three columns on each page contain the Hebrew, the Septuagint, and the Vulgate. The Targum of Onkelos is added, of which Alfonso made the Latin translation. Ximenes had to cast his own Hebrew type for this work: "ḥaṭefs" are sparingly used; of the accents, only "athnaḥ" and "sof-pasuḳ." The Masoretic divisions are discarded; and the text for the first time is arranged after the model of the Vulgate, the chapter-numbering of which is printed in the margin. By means of a letter, reference is made from each Hebrew word to its Latin equivalent; and the Hebrew roots are also placed on the margin.

The Hebrew text of the Complutensian was repeated in the Antwerp Polyglot (1569–72, 8 vols.), the editor of which was Arias Montanus, and the printer Christopher Plantin. It is known also as the "Biblia Regia," because Philip II. defrayed the expenses. In addition to the texts in the Complutensian, it contains an additional Targum and a number of tracts on lexicographical and grammatical subjects. Only 500 copies were printed, most of which were lost at sea on their way to Spain. The polyglot of Elijah Hutter (Nuremberg, 1599–1601), contains, besides the older versions, a number in modern European languages; and it is peculiar from the fact that the radical letters of the Hebrew text are printed in full characters, and the servile letters in hollow ones. A decided advance is made in the Paris Polyglot (1629–45, 10 vols.), done at the expense of Michel le Jay. Here the Complutensian and Antwerp polyglots are repeated; but there are added the Syriac and Arabic as well as the Samaritan, Hebrew, and Aramaic versions, and a Latin translation of all the versions. It is also highly prized for its typographical excellence.

**London Polyglot.**

Still more ambitious than the Paris was the London Polyglot edited by Brian Walton (1654–57, 6 vols., and "Lexicon Heptaglotton," 1669, 2 vols.). The first four volumes contain the Old Testament, where, in addition to the Hebrew, the following texts are to be found: Samaritan-Hebrew, Samaritan-Aramaic, Septuagint with readings of the Codex Alexandrinus, Old Latin, Vulgate, Syriac, Arabic, Targum Onkelos, Pseudo-Jonathan and Jerusalem Targums, Targum Jonathan and Targum of the Hagiographa, Ethiopic and Persian in varying completeness. All of these were accompanied by Latin translations. This polyglot was the second book in England to be published by subscription. It was originally dedicated to Cromwell; but as he died during the printing, it was finally dedicated to

שָׁמוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ יְהוָה
אֱלֹהֶיךָ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי
שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ
וְעַבְדְּךָ וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל בְּהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁ
בִּשְׁעָרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ: וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ
בְּאֶרֶץ מִצְרַיִם וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ
נְטוּיָה עַל כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת:

כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ כַּאֲשֶׁר צִוְּךָ יְהוָה
אֱלֹהֶיךָ לְמַעַן יַאֲרִיכֻן יָמֶיךָ וּלְמַעַן יִיטַב לָךְ עַל הָאֲדָמָה אֲשֶׁר־
יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ: לֹא תִרְצָח: לֹא תִנְאָף: לֹא תִגְנֹב:
וְלֹא תַעֲנֶה בְרֵעֲךָ עֵד שָׁוְא: לֹא תַחְמֹד אֵשֶׁת רֵעֶךָ
וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ שָׂדֵהוּ וְעַבְדּוֹ וַאֲמָתוֹ שׁוֹרוֹ וַחֲמֹרוֹ וְכֹל
אֲשֶׁר לְרֵעֶךָ: אֶת הַדְּבָרִים הָאֵלֶּה דִּבֶּר
יְהוָה אֶל כָּל קְהַלְכֶם בָּהָר מִתּוֹךְ הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל
גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל שְׁנֵי לֻחֹת אֲבָנִים וַיִּתְּנֵם אֵלָי: וַיְהִי
כִּשְׁמַעֲכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ וַתִּקְרְבוּן
אֵלַי כָּל רָאשֵׁי שִׁבְטֵיכֶם וְזִקְנֵיכֶם: וַתֹּאמְרוּ הֵן הֶרְאָנוּ יְהוָה
אֱלֹהֵינוּ אֶת כְּבֹדוֹ וְאֶת גָּדְלוֹ וְאֶת קֹלוֹ שָׁמַעְנוּ מִתּוֹךְ הָאֵשׁ ה
הַיּוֹם הַזֶּה רָאִינוּ כִּי יְדַבֵּר אֱלֹהִים אֶת הָאָדָם וָחָי: וְעַתָּה לָמָּה
נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם יֹסְפִים אֲנַחְנוּ ל

שד יה יומא דשבתא
לקדשיה כמה דפקדך ק מל
אלהך: ששת יומין תפלח ותעבד
כל עבדתך: ויומא שביעאה ש
שבתא קדם ק אלהך לא תעבד
כל עבידתא את וברך ובריך
ובנוך ואמתך ותורך וחמרך
וכל בעירך וגיורך די בתרעיך
בגין דינוח עבדך ואמתך כוותך:
וסוף: דתדכר ארי עבדא הוית
בארעא דמצרים ואפקך ק אלהך
משמן בידא תקיפתא ובדרעא מרמא
מדשם על כדין פקדך ק אלהך
לשבדא יה יומא דשבתא:

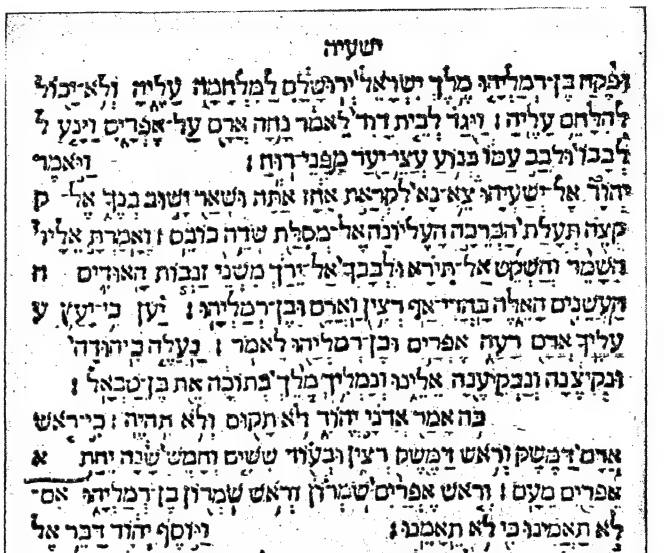
יקר את אבוך ואת אמך כמא ד
דפקדך ק אלהך דיהכון
יומיך ובגין דייטב לך על אר
ארעא די ק אלהך יהב לך:
לא תקטול נפש: ולא תצו
פניף: ולא תגנוב: ולא
תסהד בבעלך סהדותא דשקר
דפקדנא: ולא תחמד אנת
חברך ולא תיתוך בית עבדך ח
תקליה ובעירה ואפילו כל מ
נשתיה וכל די לחברך: פת
פתגמיא האלין מ ל ק עם כ
כל קהלכון בטורא מגו אש ע
ענגא ואטלטא קל רב ולא פ
פסק וכתבנון על גרדין תרין מ
מבניא ויהבנין לי: והוה כשש
כשש אתכון קל מגו חשוכא
ושורא טור באשא וקריבתון ל
לותי כל רישי שבטיכון וסבוהיכון:
ואמרתון הא אחזיכא ק אלהנא
יקר יקריה ות רבותיה ות קל
פתגמיה שמעינא מגו אשתא יו
יומא הדין חזינא ארי ממלל ק
עם אנשא וחי קיים: וכדין למא
נמות ארי תיכלינא אשתא רבתא
דנא הדא עם
מוסיפים אנחנו

Charles II. A few copies, however, left the press before the change was made; and these are called "Republican" copies, to distinguish them from the "Royal" ones.

The polyglot of Christian Reineccius (Leipsic, 1750, 3 vols.), which contains the Hebrew (with Masoretic notes), the Greek, Latin, and Luther's German version; that of E. Hutter (Hamburg, 1599), of which only the Pentateuch, Joshua, Judges, and Ruth were published; and that of S. Bagster (London, 1821), in which the Hebrew text is that of Van der Hooght, the Samaritan that of Kennicott, need no further mention. The Heidelberg or Bertram's polyglot (*ex-officina* Sanct-Andreana, 1586; Commeliana, 1599, 1616, 3 vols.), Hebrew, Greek, and Latin, is based on the Complutensian text. Polyglot Psalters containing the Hebrew text were published at St. Germain des Prés in 1509 and 1513 by the elder Henry Stephen, at Genoa in 1516 by Agostino Justinian, and at Cologne in 1518 by Potken. The only Jewish polyglot issued was the Pentateuch (Constantinople, 1547), which contained, besides the text, the Targum, the Neo-Greek, and the Persian translations in Hebrew characters. The most recent polyglots are those of Stier and Thiele (Leipsic, 1847–63; 3d ed., 1854–64) with Hebrew, Septuagint, and Vulgate, and of R. de Levante (London, 1876, 6 vols.).

Another class of Bibles, and these distinctively Jewish, are those that are known as Rabbinic Bibles, or Miḳra'ot Gedolot. The first of these was published at Venice 1517–18; the editor was Felix Pratensis. It contains the Pentateuch with Onkelos and Rashi, the Former and Later Prophets with Targum Jonathan and Ḳimḥi's comments (the anti-Christian passages omitted); Psalms with Targum and Ḳimḥi; Proverbs with the commentary known as "Ḳaw we-Naḳi"; Job with the commentaries of Naḥmanides and Abraham Farrisol; the Five Scrolls with the commentary of Levi b. Gerson; Ezra and Chronicles with the commentaries of Rashi and Simon ha-Darshan. To these were added the Jerusalem Targum to the Pentateuch; Targum Sheni to Esther; the variant readings of Ben Asher and Ben Naphtali; the thirteen "articles of faith" of Maimonides; the 613 precepts according to Aaron Jacob Ḥasan; and a table of the parashiyot and Haftarot according to the Spanish and German rites. This edition is the first in which Samuel, Kings, and Chronicles are divided into two books, and Nehemiah is separated from Ezra. It is the first also to indicate in the margin the numbers of the chapters in Hebrew letters (Ginsburg, "Introduction," p. 26). The ḳeri consonants are also given in the margin.

**Rabbinic Bibles.**



ישעיה

וּפֶקַח בֶּן־רְמַלְיָהוּ מֶלֶךְ יִשְׂרָאֵל יְרוּשָׁלַם לַמִּלְחָמָה עָלֶיהָ וְלֹא־יָכֹל
לְהִלָּחֵם עָלֶיהָ׃ וַיִּגַּד לְבֵית דָּוִד לֵאמֹר נָחָה אֲרָם עַל־אֶפְרָיִם וַיָּנַע לְ
לְבָבוֹ וּלְבַב עַמּוֹ כְּנוֹעַ עֲצֵי־יַעַר מִפְּנֵי־רוּחַ׃ וַיֹּאמֶר
יְהוָה אֶל־יְשַׁעְיָהוּ צֵא־נָא לִקְרַאת אָחָז אַתָּה וּשְׁאָר יָשׁוּב בְּנֶךָ אֶל־ ק
קְצֵה תְּעָלַת הַבְּרֵכָה הָעֶלְיוֹנָה אֶל־מְסִלַּת שְׂדֵה כוֹבֵס׃ וְאָמַרְתָּ אֵלָיו
וְהַשְׁמֶר וְהַשְׁקֵט אַל־תִּירָא וּלְבָבְךָ אַל־יֵרַךְ מִשְּׁנֵי זַנְבוֹת הָאוּדִים ח
הָעֲשֵׁנִים הָאֵלֶּה בְּחֲרִי־אַף רְצִין וַאֲרָם וּבֶן־רְמַלְיָהוּ׃ יַעַן כִּי־יָעַץ ע
עָלֶיךָ אֲרָם רָעָה אֶפְרַיִם וּבֶן־רְמַלְיָהוּ לֵאמֹר׃ נַעֲלֶה בִיהוּדָה
וְנָקִיצֶנָּה וְנַבְקִיעֶנָה אֵלֵינוּ וְנַמְלִיךְ מֶלֶךְ בְּתוֹכָהּ אֶת בֶּן־טַבְאָל׃
כֹּה אָמַר אֲדֹנָי יְהוִה לֹא תָקוּם וְלֹא תִהְיֶה׃ כִּי־רֹאשׁ א
אֲרָם דַּמֶּשֶׂק וְרֹאשׁ דַּמֶּשֶׂק רְצִין וּבְעוֹד שִׁשִּׁים וְחָמֵשׁ שָׁנָה יֵחַת
אֶפְרַיִם מֵעָם׃ וְרֹאשׁ אֶפְרַיִם שֹׁמְרוֹן וְרֹאשׁ שֹׁמְרוֹן בֶּן־רְמַלְיָהוּ אִם־ ס
לֹא תַאֲמִינוּ כִּי לֹא תֵאָמֵנוּ׃ וַיֹּסֶף יְהוָה דַּבֵּר אֶל
־אָחָז לֵאמֹר שְׁאַל־לְךָ אוֹת מֵעִם יְהוָה אֱלֹהֶיךָ הַעֲמֵק שְׁאָלָה אוֹ ה
הַגְבֵּהּ לְמָעְלָה׃ וַיֹּאמֶר אָחָז לֹא אֶשְׁאַל וְלֹא אֲנַסֶּה אֶת־יְהוָה׃ וַיֹּאמֶר
שִׁמְעוּ־נָא בֵּית דָּוִד הַמְעַט מִכֶּם הַלְאוֹת אֲנָשִׁים כִּי תַלְאוּ גַּם אֶת־ א
אֱלֹהָי׃ לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן
וְקָרְאת שְׁמוֹ עִמָּנוּ אֵל׃ חֶמְאָה וּדְבַשׁ יֹאכֵל לְדַעְתּוֹ מָאוֹס בָּרָע
וּבָחוֹר בַּטּוֹב׃ כִּי בְּטֶרֶם יֵדַע הַנַּעַר מָאוֹס בָּרָע וּבָחוֹר בַּטּוֹב תֵּעָזֵב
הָאֲדָמָה אֲשֶׁר־אַתָּה קָץ מִפְּנֵי שְׁנֵי מְלָכֶיהָ׃ יָבִיא יְהוָה עָלֶיךָ וְעַל־ ע
עַמֶּךָ וְעַל־בֵּית אָבִיךָ יָמִים אֲשֶׁר לֹא־בָאוּ לְמִיּוֹם סוּר אֶפְרַיִם מֵעַל י
יְהוּדָה אֶת־מֶלֶךְ אַשּׁוּר׃ וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק
יְהוָה לַזְּבוּב אֲשֶׁר בְּקֵצֵה יְאוֹרֵי מִצְרָיִם וְלִדְבֹרָה אֲשֶׁר בְּאֶרֶץ אַשּׁוּר׃
וּבָאוּ וְנָחוּ כֻלָּם בְּנַחֲלֵי הַבָּתּוֹת וּבִנְקִיקֵי הַסְּלָעִים וּבְכָל־הַנַּעֲצוּצִים
וּבְכָל־הַנְּהָלוֹלִים׃ בַּיּוֹם הַהוּא יְגַלַּח אֲדֹנָי בְּתַעַר הַשְּׂכִירָה בְּעִבְרִי ג
נָהָר בְּמֶלֶךְ אַשּׁוּר אֶת־הָרֹאשׁ וְשַׂעַר הָרַגְלַיִם וְגַם אֶת־הַזָּקָן תִּסְפֶּה׃

Page from the Brescia Edition of the Bible, 1494.
(Copy used by Luther.)

The edition was not, however, pleasing to the Jews, perhaps because its editor was a convert. Elijah Levita, in his "Masoret ha-Masoret," severely criticizes the Masoretic notes. This edition was replaced in 1525 by the second Bomberg text, which was edited by Jacob b. Ḥayyim of Tunis under the title שער יהוה הקדש. This text, more than any other, has influenced all later ones; though readings from the Complutensian and from the Soncino edi-

Trãsla. Gre. lxx. cũ interp. latina.

Ca.1. A

Debie. 11.8. ꝓb.88. Dicre. 10.b.

Β principio fecit deus celum et terrã. ἐν ἀρχῇ ἐποίησεν ὁ θὸς τὸν οὐρανὸν καὶ τὴν γῆν. ἡ aut terra erat inuisibilis ⁊ cõposita. et tenebre su per abyssum: et spiritus dei ferebatur su per aquam. et dixit deus fiat lux. ⁊ fa ctũ ẽ lux. et vidit deus luce: ꝙ bona. et di uisit deus inter lucẽ. ⁊ inter tenebras. ⁊ vocauit deus lucẽ diem: et tene bras vocauit noctẽ. et factũ ẽ vespere: et factũ ẽ mane: dies vnus. et dixit deus fiat firmamẽtũ in medio aque. ⁊ sit diuidens inter aquã et aquã. ⁊ fecit deus firmamẽtũ. ⁊ diuisit deus inter aquam: ꝙ erat sub firmamẽto: et inter aquã: que super firmamẽtũ. et vocauit deus firmamẽtũ ce lum. et vidit deus. ꝙ bonũ. et factũ ẽ vespere: et mane: dies secũdus. ⁊ dixit deus cõgre gentur aque que sub celo in congre gationes vnas: et appareat arida. ⁊ factũ ẽ ita. ⁊ cõgregationes aquarũ vocauit ma ria. et vidit deus: ꝙ bonũ. et dixit deus ger minet terra herbã seni semmãte semẽ fm genus ⁊ scõs similitudinẽ ⁊ lignũ pomiferũ faciẽs fructũ. cuius semẽ ipsius in ipso scõs genus sup terrã. ⁊ factũ ẽ ita. et protulit terra her bã seni semmãte semẽ fm genus ⁊ scõs simi le ipsius. et lignũ pomiferũ faciens fructũ. cuius se mẽ eius in ipso: scõs genus sup terrã. et vidit

Transla. B. Hiero.

In principio creauit deus celum et terrã. Terra autem erat inanis et vacua: et tenebre erant super faciem abyssi: et spiritus dei ferebatur super aquas. Dixitq; deus. Fiat lux. Et facta est lux. Et vidit deus lucem quod esset bona: et diuisit lucem a tenebris: appellauitq; lucem die: et tenebras noctem. Factumq; est vespere et mane dies vnus. Dixit quoq; deus. Fiat firmamentũ in medio aquarum: et diuidat aquas ab aquis. Et fecit deus firmamentum. diuisitq; aquas que erant sub firmamento ab his que erant super firmamẽto. Et factũ est ita. Vocauitq; deus firmamentum celum. Et factum est vespere et mane dies secundus. Dixit vero deus. Congregentur aque q sub celo sunt in locum vnum: et appareat arida. Et factum ẽ ita. Et vocauit deus aridã terram: congregationesq; aquarũ appellauit maria. et vidit deus quod esset bonum: et ait. Germinet terra herbã virentem et faciẽtem semẽ: et lignum pomiferũ faciens fructũ iuxta genus suũ cuius semẽ in semetipso sit sup terrã. Et factũ est ita. Et protulit terra herbã virentẽ et faciẽtem semẽ iuxta genus suũ: lignũq; faciẽs fructũ: et hñs vnũ quodq; sementem fm spẽm suã. Et vidit

Ter. Hebr. Scñ. La.i.

ב רֵאשִׁית בָּרָא אֱלֹהִים אֵת
הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ וְהָאָרֶץ
הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל פְּנֵי
תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל
פְּנֵי הַמָּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי
אוֹר וַיְהִי אוֹר׃ וַיַּרְא אֱלֹהִים אֶת
הָאוֹר כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים
לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה
וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד׃
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ
הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם
לָמָיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת הָרָקִיעַ
וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת
לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
לָרָקִיעַ וַיְהִי כֵן׃ וַיִּקְרָא אֱלֹהִים
לָרָקִיעַ שָׁמָיִם וַיְהִי עֶרֶב וַיְהִי
בֹקֶר יוֹם שֵׁנִי׃ וַיֹּאמֶר אֱלֹהִים
יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל
מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי
כֵן׃ וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ
וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא
אֱלֹהִים כִּי טוֹב׃ וַיֹּאמֶר אֱלֹהִים
תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ
זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ
אֲשֶׁר זַרְעוֹ בּוֹ עַל הָאָרֶץ וַיְהִי
כֵן׃ וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב
מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה
פְּרִי אֲשֶׁר זַרְעוֹ בּוֹ לְמִינֵהוּ וַיַּרְא

Scñ. La.i.

Ca.1.
ראשׁ
תהה בהה פנה
תהם רחף
אמר היה
אור יהי ירא
בדל
קרא
לאור יום ולחשך קרא לילה
יהי ערב יהי בקר יום אחד
נתע
גבל
עשׂה
רקיע
בדל רקיע
לרקיע יהי רקיע
שׁנה
בקר יום שני
קוה יבשׁה
קרא
מקום אחד תראה היבשׁה יהי
לארץ יקרא
מקוה קרא ימים ירא
צמח זרע
פרה עשׂה
זרע עץ פרי עשׂה פרי
אשׁר זרעו על הארץ יהי
יצא
מזרע זרע עץ עשׂה
פרי אשׁר זרעו ירא

Transla. Chal.

בְּסָדְרָן בָּרָא יְיָ יָת שְׁמַיָּא וְיָת אַרְעָא׃ וְאַרְעָא הֲוַת צְדְיָא וְרִקְנָיָא וַחֲשׁוֹכָא עַל אַפֵּי תְהוֹמָא וְרוּחָא דַיְיָ מְנַשְׁבָא עַל אַפֵּי מַיָּא׃ וַאֲמַר יְיָ יְהֵא נְהוֹרָא וַהֲוָא נְהוֹרָא׃ וְחָמָא יְיָ יָת נְהוֹרָא אֲרֵי טָב וְאַפְרֵישׁ יְיָ בֵּין נְהוֹרָא וּבֵין חֲשׁוֹכָא׃ וּקְרָא יְיָ לִנְהוֹרָא יוֹמָא וְלַחֲשׁוֹכָא קְרָא לֵילְיָא וַהֲוָה רְשַׁם וַהֲוָה צַפְרָא יוֹמָא חַד׃ וַאֲמַר יְיָ יְהֵא רְקִיעָא בְּמֵצְיוּתָא דְּמַיָּא וְיֶהֵא מַבְדִּיל בֵּין מַיָּא לְמַיָּא׃ וַעֲבַד יְיָ יָת רְקִיעָא וְאַפְרֵישׁ בֵּין מַיָּא דְּלְעֵיל לִרְקִיעָא וּבֵין מַיָּא דִּלְעֵיל לִרְקִיעָא וַהֲוָה כֵּן׃ וּקְרָא יְיָ לִרְקִיעָא שְׁמַיָּא וַהֲוָה רְשַׁם וַהֲוָה צַפְרָא יוֹם תִּנְיָנָא׃ וַאֲמַר יְיָ תִּתְכַּנְּשׁוּן מַיָּא מִתְּחוֹת שְׁמַיָּא לְאַתְרָא חַד וְתִתַּחְזֵי יַבָּשְׁתָּא וַהֲוָה כֵּן׃ וּקְרָא יְיָ לְיַבָּשְׁתָּא אַרְעָא וְלִתְקַנַּת כִּנְשָׁת מַיָּא קְרָא יַמְמֵי וַחֲזָא יְיָ אֲרֵי טָב׃ וַאֲמַר יְיָ תַּדְאֵי אַרְעָא דִּיתָאָה עִשְׂבָּא דְּבַר זַרְעָה מְזָרַע אִלָּנִין פֵּרִין עֲבִיד פֵּרִין דְּלְזַרְעֵהּ לְגִנְטֵהּ דְּבַר זַרְעָה בֵּיהּ עַל אַרְעָא וַהֲוָה כֵּן׃ וְאַפְּקַת אַרְעָא עִשְׂבָּא דִּיתָאָה עִשְׂבָּא דְּבַר זַרְעָה לְגִנְטֵהּ וְאִלָּן עֲבִיד פֵּרִין דְּלְזַרְעֵהּ לְגִנְטֵהּ דְּבַר זַרְעָה בֵּיהּ לְגִנְטֵהּ וַחֲזָא

Intercp. chal.

Β principio creauit deus celũ ⁊ terrã. Ca.1. Terra aũt erat deserta ⁊ vacua: ⁊ tenebre sup faciem abyssi: ⁊ spũs dei insultabat sup faciẽ aquaꝝ. Et dixit deus. Sit lux: ⁊ fuit lux. ⁊ vidit deus lucẽ ꝙ esset bona. Et diuisit deus inter lucẽ ⁊ inter te nebras. appellauitq; deus lucẽ die: ⁊ tenebras voca uit noctẽ. Et fuit vespe ⁊ fuit mane dies vnus. Et dixit deus. Sit firmamentũ in medio aquaꝝ: ⁊ diuidat inter aquas ⁊ aquas. Et fecit deus firmamentũ: et diui sit inter aquas ꝙ erant subter firmamẽtũ: ⁊ inter aquas ꝙ erant sup firmamentũ: et fuit ita. Et vocauit deꝰ fir mamentũ celũ. Et fuit vespe ⁊ fuit mane dies scdꝰ. Et dixit deꝰ. Cõgregẽtur aque ꝙ sub celo sunt in locũ vnum: ⁊ appareat arida. Et fuit ita. Et vocauit deus aridã terrã: ⁊ locũ cõgregationis aquarũ appellauit maria. Et vidit deꝰ ꝙ esset bonũ. Et dixit deus. Ger minet terra germinatiõẽ herbe cui⁹ semẽ sit in ipso secũdũ genus suũ: et arboris ꝙ faciẽtis fructus fm ge nus suũ: cuius semẽ ipsius in ipso sit sup terrã. Et fuit ita. Et pduxit terra germẽ herbe cuius semẽ sit in ipso secũdũ genus suũ: et arboris faciẽtis fructũ: cuius semẽ ipsius in ipso fm genus suũ. Et vidit

Scñ. La.i.

Ca.1.
דיקן
בשׁית ברא
ארץ
תהה בהה
פנה
תהם רחף
פרשׁ ארץ
שׁמים
חדה
ארץ
יצא
מזרע זרע עץ עשׂה
פרי אשׁר זרעו
ארץ

tion of 1488 have occasionally found their way in. It is peculiar as being the first to insert the letters ב and ס for the purpose of indicating the open and closed sections, and to designate the ḳeri by the letter ק. Here also the first attempt is made, though incompletely, to collect the Masorah, both "Magna" and "Parva." As in the best manuscripts, the larger Masorah is printed above and below the text (Hebrew and Targum in parallel columns); while the lesser Masorah is printed between the columns. Besides the elaborate introduction to the Masorah by Jacob b. Ḥayyim himself, an index to the Masorah, Ibn Ezra's introduction to the Pentateuch, Moses ha-Naḳdan's treatise on accents, the variations between the Easterns and the Westerns and between Ben Asher and Ben Naphtali, it contains the Pentateuch with Targum, Rashi, and Ibn Ezra; the Former Prophets with Rashi, Ḳimḥi, and Levi b. Gerson; Isaiah with Rashi and Ibn Ezra; Jeremiah and Ezekiel with Rashi and Ḳimḥi; the Minor Prophets with Rashi and Ibn Ezra; Psalms with Rashi and Ibn Ezra; Proverbs with Ibn Ezra, Moses Ḳimḥi, and Levi ben Gerson; Job with Ibn Ezra and Levi ben Gerson; Daniel with Ibn Ezra and Saadia; Ezra with Ibn Ezra, Moses Ḳimḥi, and Rashi; Chronicles with Pseudo-Rashi; and the Five Scrolls with Rashi and Ibn Ezra. This Bible was reprinted, with readings inserted from the edition of Felix Pratensis (Venice, 1525–28).

The third edition of the Bomberg Rabbinic Bible (1546–48) was edited by Cornelius Adelkind. It was practically a reprint of the second, except that the commentary of Ibn Ezra on Isaiah was omitted; while that of Jacob ben Asher on the Pentateuch and that of Isaiah di Trani on Judges and Samuel were inserted. This third Bomberg edition was repeated in the fourth edition by Isaac b. Joseph Salam and Isaac ben Gerson (Treves). Part of the Masorah omitted in the third edition has here been reinserted. The fifth edition was a reprint of De Gara's (Venice, 1617–19, by Pietro Lorenzo Bragadini, and revised by Leo di Modena). It was, however, expurgated by the Inquisition. The sixth edition, by Johannes Buxtorf (Basel, 1618–19, 2 vols.), was a reprint of the 1546–48 copy. To this was added the editor's "Tiberias," a Masoretic work. The seventh Biblia Rabbinica was published at Amsterdam, 1724–28 (4 vols., fol. 1), under the title "Ḳehillot Mosheh." It contains, besides the Hebrew text, the Targum on the whole Bible; Rashi, Ibn Ezra, Levi ben Gerson, Obadiah Sforno, Jacob b, Asher, Ḥizkuni, and 'Imre No'am on the Pentateuch; David Ḳimḥi on the Prophets and the Chronicles; Isaiah di Trani on Judges and Samuel; "Keli Yaḳar" on the Former Prophets, and "Keli-Paz," by Samuel Laniado, on the Later Prophets; Meïr Arama on Isaiah, Jeremiah, and the Song of Solomon; Jacob Berab on Isaiah, Jeremiah, Ezekiel, and some other Later Prophets; Samuel Almosnino on the Later Prophets; Isaac Gerson on Malachi; "Torat Ḥesed" by Isaac ben Solomon; Ya'bez on Psalms, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, and Chronicles; Joseph ibn Yaḥya on the Hagiographa; "Mizmor le-Todah," by Samuel Arepol, on Psalm cxix.; "Ḳaw we-Naḳi" on Proverbs; Menahem Meïri on Proverbs; Moses Ḳimḥi on Proverbs, Ezra, Nehemiah; Naḥmanides, Farissol, and Simon ben Zemaḥ Duran on Job; Saadia Gaon on Daniel; Yalḳut Shim'oni on Chronicles; Moses of Frankfurt's annotations, entitled "Ḳomaz Miḥah," on the Pentateuch; "Miḥah Ḳeṭannah" on the Former Prophets; "Miḥah Gedolah" on the Later Prophets, "Miḥat 'Ereb" on the Hagiographa; the introduction of Jacob b. Ḥayyim of Tunis; and the tract on the accents by Moses ha-Naḳdan.

**The Warsaw Rabbinic Bible.**

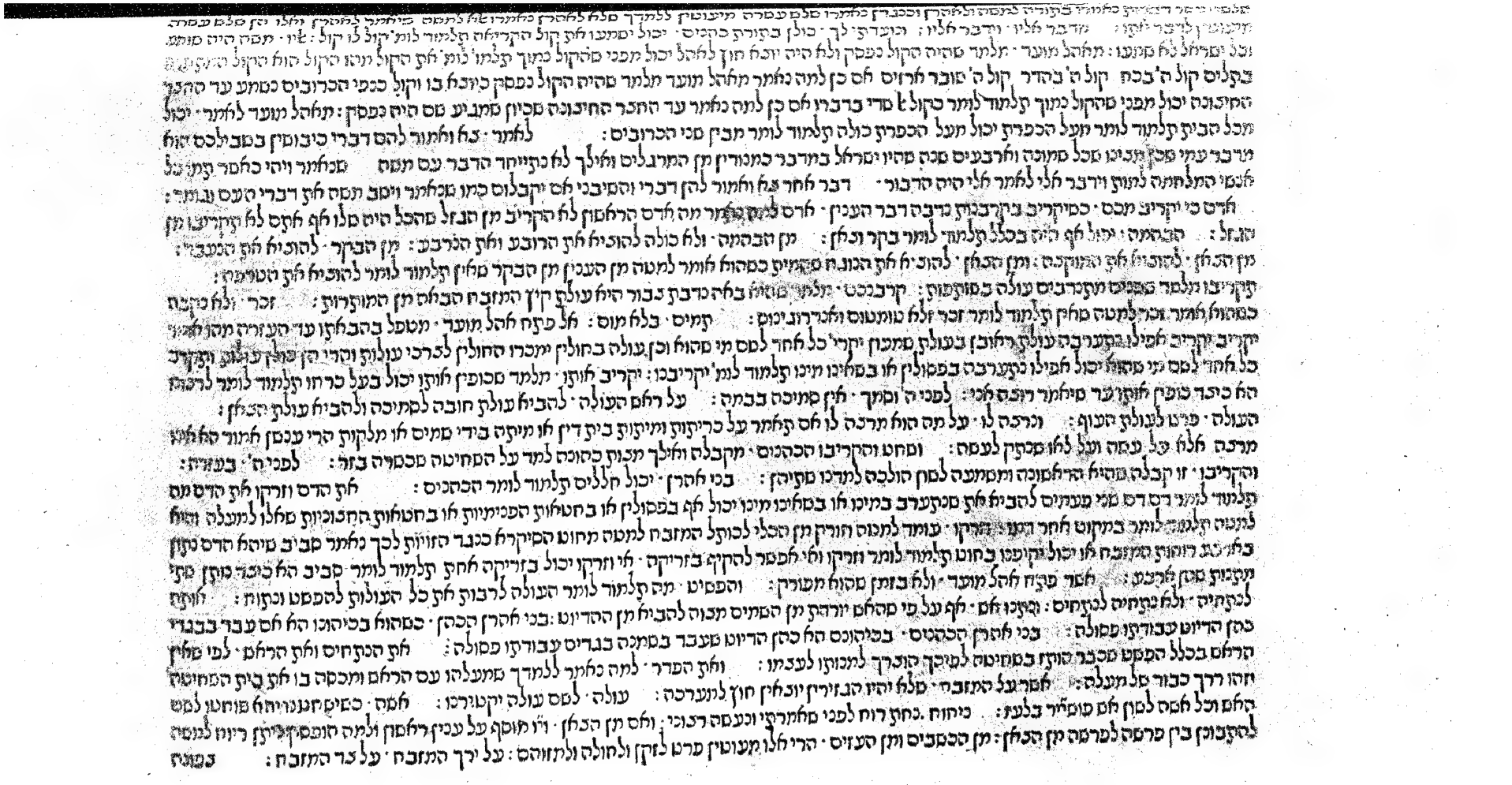
The latest Biblia Rabbinica, with thirty-two commentaries, is that published at Warsaw by Levensohn (1860–68, 12 vols., small fol.). It contains, besides the original Hebrew, the Targums Onkelos and Yerushalmi on the Pentateuch, the Targum Onkelos on the Prophets and Hagiographa, and the Targum Sheni on Esther. Of commentaries it contains that of Rashi on the whole Bible; Aaron Pesaro's "Toledot Aaron"; Asheri's commentary and Norzi's notes on the Bible; Ibn Ezra on the Pentateuch, the Five Megillot, the Minor Prophets, the Psalms, Job, and Daniel; Moses Ḳimḥi on the Proverbs; Naḥmanides on the Pentateuch; Obadiah Sforno on the Pentateuch, the Song of Solomon, and Ecclesiastes; Elijah Wilna on the Pentateuch, Joshua, Isaiah, and Ezekiel; S. E. Lenczyz and S. Edels on the Pentateuch; J. H. Altschuler on the Prophets and Hagiographa; David Ḳimḥi on the Later Prophets; Levi ben Gerson on Joshua, Kings, Proverbs, and Job; Isaiah di Trani on Judges and Samuel; S. Oceda on Ruth and Lamentations; Eliezer ben Elijah Ashkenazi on Esther; Saadia on Daniel. It also contains the Masorah Magna and Parva, tracts on the vowels and accents, the various readings of Ben Asher and Ben Naphtali, and the introduction of Jacob ben Ḥayyim of Tunis.

**Various Editions.**

Several editions were published at Venice by Daniel Bomberg, 1517, 1521, 1525–28. Of later editions, only a few of the more important can be mentioned here. Joseph Athias (Amsterdam, 1661) edited the text, using Buxtorf's edition and the traditional one, that had come down from Soncino (1488), with a comparison of two manuscripts. This was reprinted by Leusden in 1667. A third edition was brought out by Daniel Ernest Jablonski (Berlin, 1690), but with a comparison of all the earlier editions (other editions 1712, and, without vowels, 1711). Jablonski's, in turn, became the foundation of that of J. H. Michaelis (Halle, 1720), for which the latter compared five Erfurt manuscripts and nineteen printed editions. The Mantuan Bible of 1742–44, edited by Rafael Ḥayyim b. Abiad Shalom Basilea and Felice (Maṣliaḥ) Marini, was in a measure only a reprint of Michaelis; Raphael in his edition of the excellent text, as corrected by Norzi ("Miḥat Shai," Mantua, 1732–44), tried to unify the text and not simply to reprint the older editions.

**Van der Hooght.**

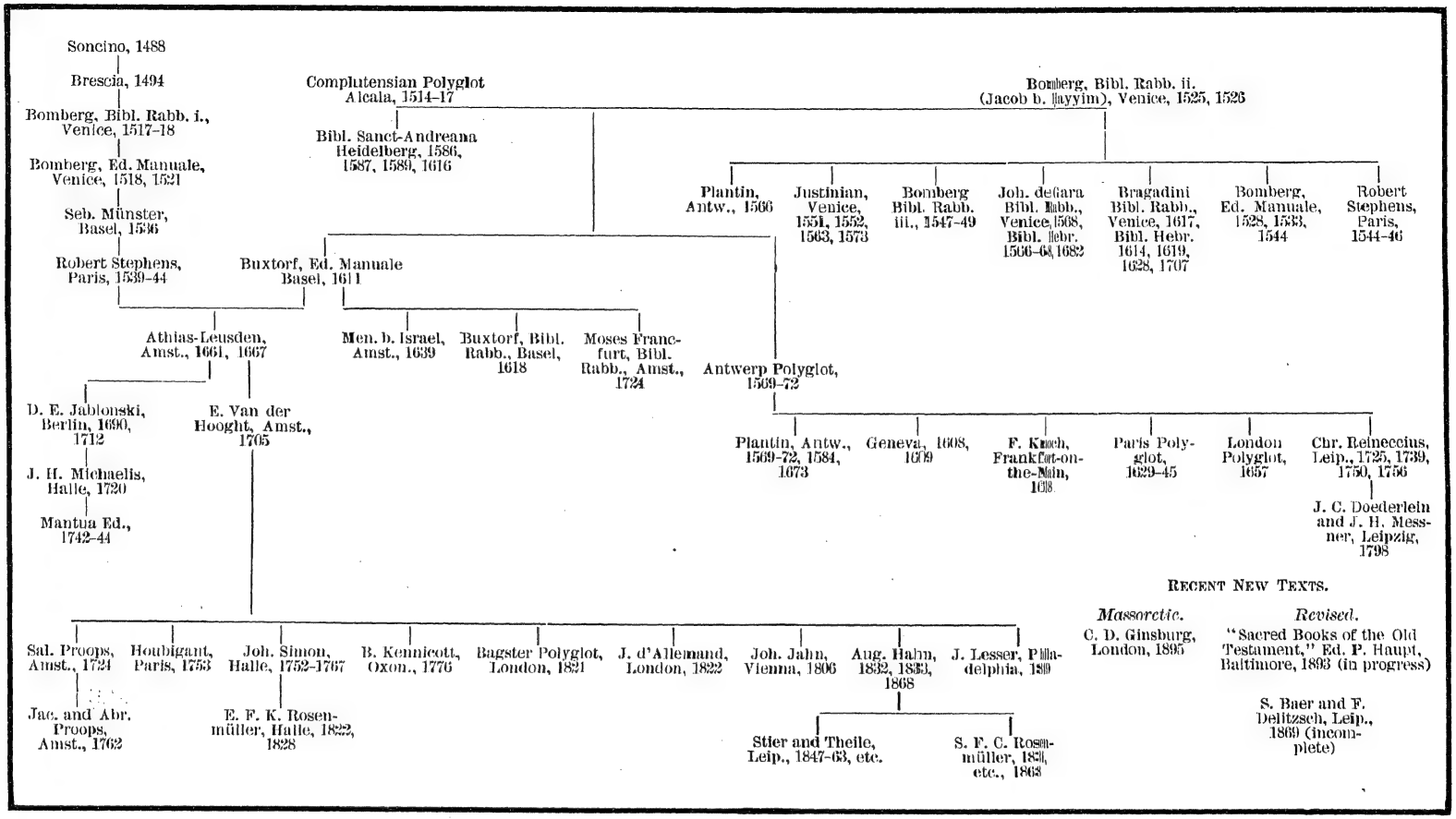
The basis of all the modern editions of the Bible is that of E. van der Hooght (Amsterdam and Utrecht, 1705). It is practically a reprint of the Athias-Leusden edition; but at the end it has variants taken from a number of printed editions. It has been much prized because of its excellent and clear type; but no manuscripts were used in its prep-



The Jewish Encyclopedia, Vol. III.

(In the collection of Hon. Mayer Sulzberger.)

FIRST PAGE OF LEVITICUS FROM THE FIRST RABBINIC BIBLE, PRINTED BY DANIEL BOMBERG, VENICE, 1517.




PEDIGREE OF HEBREW BIBLE.

aration. This text was followed, even when variants were added, by Proops, Houbigant, Simon, Kennicott, Hahn, etc. The text of D. H. Opitz (Kiel, 1709) seems to be a mixed one; three manuscripts, a number of the earlier editions, and the polyglots having been laid under contribution. But still the Van der Hooght was considered to be a sort of "textus receptus," the edition of M. Letteris (Vienna, 1852) showing very few changes. This last edition was reprinted with clear-cut type by the British and Foreign Bible Society (Berlin, 1866, etc.), and in New York by Wiley & Son (1872–75). The first Hebrew Bible in America, published by William Fry at Philadelphia in 1814, was from the text of Van der Hooght, and it was reprinted in Philadelphia by Isaac Lesser in 1849.

**Recent Editions.**

No serious attempt was made to issue a text of the Bible after the best manuscripts and the Masorah until S. Baer commenced his publications with the help of Franz Delitzsch (1861 *et seq.*). His edition, unfortunately not completed, has become the standard. Based upon a much fuller comparison of manuscripts is the edition of the Masoretic Bible of Chr. D. Ginsburg (London, 1895), which may be considered to represent the truest Masoretic tradition. Of quite a different character is the polychrome edition of the Bible, now (1902) nearly completed, published by Paul Haupt (Leipsic and Baltimore, 1893 *et seq.*) with the aid of the foremost Biblical scholars. Under the title "The Sacred Books of the Old Testament," it endeavors to give a critical edition of the Hebrew text on the basis of the versions and the results of modern critical inquiry. The supposed sources are distinguished by various colors.

Bibliography: Steinschneider, *Cat. Bodl.* passim; De Wette-Schrader, *Lehrbuch der Hist.-Crit. Einleitung*, p. 217, Berlin, 1869; Dibdin, *Introduction to Greek and Latin Classics, Together with an Account of Polyglot Bibles*, etc., vol. i., *passim*, London, 1827; Buhl, *Kanon und Text des A. T.* p. 82; B. Pick, *Hist. of Printed Editions of the O. T.* in *Hebraica*, ix. 47 *et seq.*; Ginsburg, *Introduction to a Critical Edition of the Bible*, London, 1895 (contains very full accounts of every edition).

T. G.

**BIBLE EXEGESIS.—Jewish: 1.** Israel has been called "the People of the Book"; it may as fitly be called "the people of Scripture exegesis," for exegesis in the largest sense of the word is in a way the one indigenous science which Israel has created and developed, after having produced, during the first long period of its history, the actual subject of this science, the Bible itself. During the thousand years following the collection of the different books of the Scripture, the intellectual activity of Judaism was directed almost exclusively to the exegetic treatment of the Bible and the systematic development of the Law derived from it. When, through contact with Hellenic and Arabic learning, the Jewish intellect was led into new channels, Bible exegesis still retained its position of chief interest; it was the first to feel the influence of the new thought; and it gave birth to auxiliary Hebrew philology, the only science which originated in the Judaism of the Middle Ages. That other great production of medieval Judaism, the philosophy of religion, likewise developed into Bible exegesis in order to take on a Jewish character, although it substantially reproduced alien views. Finally, the younger sister of the philosophy of religion, the mysticism of the Cabala, also assumed the form and character of Bible exegesis.

During the centuries of decadence and increasing ignorance the exposition of the Bible in its various aspects still remained the most popular and assiduously cultivated occupation of the Jewish mind. The epoch known as the Mendelssohnian begins with a renaissance in the field of Bible exegesis. And modern Judaism is especially characterized by two reforms founded on the study and exposition of the Bible; viz., the reinstatement of the Bible in its legitimate place in the instruction of the young, where it had long been secondary to the study of the Talmud; and the sermon in the synagogue, based as it is on the Biblical text. Corresponding with this importance of Bible exegesis in the intellectual life of Israel, sketched here in a few words, is the magnitude of the exegetical literature, which will now be briefly reviewed in its chief phases and products.

**Beginning of Jewish Exegesis.**

**2.** The beginnings of Jewish Bible exegesis go back to a period when a part of the books collected later on into the Biblical canon did not yet exist. The original designation for the expositor's function, the verb "darash" (דרש), from which the original name of Scriptural exegesis, the noun "midrash" (מדרש), was formed, is used in the well-known reference to Ezra (Ezra vii. 10) that he "prepared his heart to seek the law of the Lord." The verb denotes "to investigate," "to seek," and, in connection with the Bible, meant, therefore, to examine the text, to search into what it means. This reference to Ezra is the earliest mention of Scriptural exegesis, and its history dates from his activity. Ezra, who by his endeavors placed the Pentateuch on the pinnacle of its importance for the new Jewish community of the Second Temple, and hence for the subsequent ages of Judaism, may also be regarded as the founder of Scriptural exegesis, which latter was confined at first to the Pentateuch as representing the entire sacred writings. Two institutions that originated in this period, the synagogue and the academy, assured a lasting home to the intellectual activity concentrated upon the examination and exposition of the Bible. In the synagogue the sacred text of the Pentateuch, and later that of the Prophets, were read and expounded; in the academies and schoolhouses the same texts were used for teaching the young and for investigation and in the instruction of adults. Thus, in harmony with its origin and the character of these two institutions, exegesis became a matter of oral instruction and oral tradition; hence any written exegetical literature of the Bible during those first formative centuries is out of the question.

**3.** There are no contemporary accounts of the development of the academy and the method of instruction among the Palestinian Jews during the time of the Second Temple: the historic records speak of them only after they had been firmly established and recognized. Frequent references in traditional literature, traceable down to the decades immediately preceding the Christian era, show that the national science, as developed by the Pharisees since the time of the Maccabees, was divided into two

groups, Bible and tradition ("Miḳra" and "Mishnah"), and that the latter comprised three branches, in which the work of traditional literature originated. These three branches were: (1) Midrashot (in the singular, "Midrash"); (2) Halakot (or Halakah); (3) Haggadot (or Haggadah). This order of the constituentsof Mishnah in its most comprehensive sense corresponds with the historical development of these branches. First in time was the MIDRASH, *i.e.*, the exposition of the Scripture, especially of the Pentateuch and more particularly of its legal portions. From this branched off, on the one hand, the Halakot—the statutes derived exegetically from the written law, to which were added other statutes, which had been transmitted orally, and which the teachers endeavored to connect exegetically with the Biblical text—and, on the other, the Haggadot, which included the exegesis not connected with the Law, with its manifold material derived from the sacred writings. Through this differentiation the branch designated as "Midrash" was specialized into exposition of the Law or halakic exegesis. The derivation of the Halakah from the Biblical text was also called "Talmud," so that "Talmud" originally meant the same as "Midrash" in the above-mentioned stricter sense.

**Midrash, Halakah, and Haggadah.**

The Miḳra, the fundamental part of the national science, was the subject of the primary instruction, and was also divided into three parts; namely, the three historic groups of the books of the Bible, the Pentateuch, the Prophets, and the Hagiographa. The intelligent reading and comprehension of the text, arrived at by a correct division of the sentences and words, formed the course of instruction in the Bible. The scribes were also required to know the TARGUM, the Aramaic translation of the text. The Targum made possible an immediate comprehension of the text, but was continuously influenced by the exegesis taught in the schools. The synagogues were preeminently the centers for instruction in the Bible and its exegesis. The reading of the Biblical text, which was combined with that of the Targum, served to widen the knowledge of the scholars learned in the first division of the national science. The scribes found the material for their discourses, which formed a part of the synagogue service, in the second division, the several branches of the tradition; the Haggadah, the third of these branches, especially furnished the material for the sermon.

**Miḳra.**

**4.** The tannaitic traditional literature is derived from the three original branches of the traditional science, as taught in the schools of both Palestine and Babylonia. Although part of this literature has been lost, its most important products are still extant. The Mishnah, in its strict sense, and its supplement, the Tosefta, as well as a mass of other Halakic sentences (Baraitas, see BARAITA), preserved in the two Talmuds, are derived from the second of those branches. This part of the tannaitic literature retains many traces of its descent from the Midrash, in the many Biblical exegetical details which it contains. The branch of the Midrash preserved as its documents the Midrashim to the last four books of the Pentateuch; viz., Mekilta, on Exodus; Torat Kohanim, or Sifra, on Leviticus; and Sifre, on Numbers and Deuteronomy. These works, which are running commentaries on the Biblical text, and as such the earliest of their kind, contain also the exegetics belonging to the third branch.

**Traditional Literature.**

But there are also tannaitic Haggadah collections, such as were produced in great number in the post-tannaitic period, preserving those haggadic traditions of the tannaitic time which continued in existence. One of these Haggadot, for instance, is the "Seder 'Olam," a chronology of Bible history based on haggadic exegesis. In the period of the Amoraim, beginning with the redaction of the Mishnah, the method of instruction was changed in that the Mishnah became the text-book for lectures and discussions in Palestine as well as in Babylonia. The two Talmuds, which drew their material chiefly from the Halakah and halakic exegesis (the Midrash in the exact sense), but gave a considerable place also to the Haggadah, are the result of these lectures and discussions. The haggadic exegesis was cultivated especially in Palestine, leading to the haggadic Midrash collections on the Pentateuch, the pericopes ("Pesiḳtas"; see PESIḲTA), and other Biblical books, which were based principally on the sermons. The final editing of these collections belongs to the post-amoraic time, though they represent chiefly the exegesis of the Amoraim. Side by side with the writings here sketched, which were always connected in some way with Biblical exegetics, there came to maturity during the time of the Tannaim and Amoraim the Targum literature, originating in the institution of reading the Targum at divine service. This Targum was extended to the whole Bible, as was also the Masorah, which latter is the determination of the rules and principles governing the text of the Bible. These were the two branches of study which transmitted to later generations the knowledge and correct reading of the Bible text.

**5.** The products of the traditional literature described above have this trait in common, that they are not the exclusive work of certain writers, but are the outcome of a long series of oral traditions, that were finally given a certain form in a written work. Therefore the exegesis found in these works does not belong to one single epoch, but to different epochs extending over a number of centuries. From the days of Hillel (30 B.C.) the names of the compilers of the traditional exegesis were also handed down; so that the originators of a large part of that early Bible exegesis and many of the Tannaim and Amoraim are known as more or less important exegetes. An old tradition reports of Hillel's teachers, Shemaiah and Abtalion, that they were great exegetes ("darshanim"). Hillel himself marks an epoch in halakic exegesis, since he formulated the seven rules according to which the Bible text must be explained. Hillel's pupil, Johanan b. Zakkai, followed a kind of symbolic exegesis.

**Tannaitic and Amoraic Exegesis.**

The period between the destruction of Jerusalem and the Hadrianic war was the most fruitful and important epoch for early exegesis, and its repre-

sentatives were Johanan b. Zakkai's pupils and their disciples. Chief among these in the field of halakic exegesis are Ishmael b. Elisha and Akiba ben Joseph, between whose teachings there existed a fundamental opposition which extended to the Haggadah. Ishmael expanded Hillel's rules into the well-known thirteen rules for exegesis, and postulated, besides others, that of the human mode of expression in Scripture, a thesis that was to have an important influence on later Jewish exegesis. Akiba, imbued with the incomparable importance of the Biblical text, successfully defended the opinion he derived from his teacher, Nahum of Gimzo, that not even what might seem to be the most insignificant word of the text was without its especial meaning; hence everything contained in the text must become the subject of interpretation. Akiba's work was continued by his pupils, the leaders in the post-Hadrianic time, who were voluminous exegetes. One of them, Eliezer, son of the Galilean Jose, formulated thirty-two rules for haggadic exegesis. The great teachers of the Law (halakists) of the tannaitic period were also eminent Biblical exegetes, although there were also some tannaites whose preeminence lay solely in the domain of exegesis; as, for instance, Eleazar of Modiim in the pre-Hadrianic period, and the above-mentioned Eliezer b. Jose in the post-Hadrianic period.

The Halakists and Haggadists were more sharply distinguished during the time of the Palestinian Amoraim. Although even then some eminent heads of academies were at the same time masters of the Haggadah, *e.g.*, Johanan, Simeon b. Lakish, Eleazar b. Pedat. The most important Bible exegetes were mostly haggadists by profession, as Samuel b. Nahman, Simlai, Isaac, Levi, Judah b. Simon, Huna, Judan, Judah b. Shalom, Tanhuma. These students of the Haggadah, as they were called, preserved also the old exegetic traditions, and produced in the post-amoraic times the above-mentioned Midrash collections. In Babylonia the haggadic exegesis was cultivated in a less independent spirit, being mostly under the influence of the Palestinian schools. There were, however, eminent haggadists among the great teachers, as Rab in the third and Raba in the fourth century.

The exegetics of the traditional literature that was not transmitted with the names of the authors, especially the anonymous portions of the tannaitic Midrash, originated in part at a very early date. It is a noteworthy fact that the exegetic phraseology of the tannaites, and consequently the earliest terminology of Bible exegetics as a whole, were already in existence when the historic period of Jewish Bible exegesis began with Hillel; that terminology may therefore be considered as a monument of the period before Hillel.

**Early Bible Translations.**

**6.** These sources of Jewish Bible exegesis, belonging to the first period, which ended with the final redaction of the Talmud (500 C.E.), were supplemented by others of an entirely different nature. These complete the account that has to be given of the exegesis of that period.

First in order are the old translations of the Bible; they, like the Aramaic Targum, were intended to spread the knowledge of the Bible and naturally reflected the exegesis of the school from which they proceeded. The Septuagint demands especial attention, being the earliest literary translation as well as a source for early exegesis. Aquila's translation represents the school of Jabneh, especially Akiba's. But the other Greek versions are also based on Jewish exegesis, and so is, in great part, the Peshitta. Jerome in turn endeavored to establish the "Hebrew truth" in his Latin version, on the basis of oral instruction received from Jewish exegetes of Palestine. Philo, the great representative of the Alexandrian exegesis, takes a foremost place; his writings are, in part, comprehensive and explanatory paraphrases of the stories and ordinances of the Pentateuch, and, in part, a running allegorical commentary on the Bible text. Philo's allegorical exegesis was the first and most consistent attempt to prove by means of Biblical exegesis that Greek philosophy underlay the superficial meaning of the words of the Bible.

**Philo.**

In Palestine, too,—indeed as early as the time of Philo—opinions and speculations on God and the Creation, in part of extraneous origin, were connected with two chapters of the Bible (Gen. i. and Ezek. i.); and their exegesis was the real subject of the esoteric doctrine called after those sections, "Ma'ase Bereshit" and "Ma'ase Merkabah." The chief work of the historian Josephus may also be considered as a source of the Bible exegesis of this time; the first part of his "Antiquities" being a running commentary on the narrative portions of the Scripture. Finally, the Bible exegesis contained in the books of the New Testament must be mentioned. It proceeded from the exegesis current at the time, and belongs to the same class as the other products of the early Haggadah. It became the actual foundation for the new faith, just as the Biblical exegesis, the Midrash of the Palestinian schools, may be considered the basis for the reshaping of Judaism after the destruction of Jerusalem and the Second Temple.

**Josephus.**

**Midrash; Peshaṭ; Masorah.**

**7.** The Bible exegesis of the Tannaim and the Amoraim, which may be best designated as exegesis of the Midrash, was a product of natural growth and of great freedom in the treatment of the words of the Bible. But it proved an obstacle to further development when, endowed with the authority of a sacred tradition in the Talmud and in the Midrash collections edited subsequently to the Talmud, it became the sole source for the interpretation of the Bible among later generations. The traditional literature contains, indeed, an abundance of correct explanations that are in harmony with the wording and the context; and it bears everywhere evidence of a fine linguistic sense, good judgment, and an acute insight into the peculiarities and difficulties of the Bible text. But side by side with these elements of a natural and simple Bible exegesis, of value even to-day, the traditional literature contains an even larger mass of expositions far removed from the actual meaning of the text. In the halakic as well as in the haggadic exegesis the expounder endeavored not so much to

seek the original meaning of the text as to find authority in some Bible passage for the concepts and ideas, the rules of conduct and teachings, for which he wished to have a Biblical foundation. To this were added, on the one hand, the belief that the words of the Bible had many meanings, and, on the other, the importance attached to the smallest portion, the slightest peculiarity of the text; hence the exegesis of the Midrash strayed further and further away from a natural and common-sense interpretation.

Again, it must be remembered that the Midrash exegesis was largely in the nature of homiletics, expounding the Bible not in order to investigate its actual meaning and to understand the documents of the past, but in order to find religious edification, moral instruction, and sustenance for the thoughts and feelings of the present. The contrast between the simple natural explanation of the literal sense and the Midrash, that did not feel bound to follow the mere words, was recognized even by the Tannaim and the Amoraim, although their idea of the literal meaning of a Biblical passage may not be allowed by more modern standards. The above-mentioned tanna, Ishmael b. Elisha, even said once, rejecting an exposition of Eliezer b. Hyrcanus: "Truly, you say to Scripture, 'Be silent while I am expounding!'" (Sifra on Lev. xiii. 49). The tannaitic exegesis distinguishes principally between the actual deduction of a thesis from a Bible passage as a means of proving a point, and the use of such a passage as a mere mnemonic device, a distinction that was also made in a different form later in the Babylonian schools. The Babylonian Amoraim were the first to use the expression "Peshaṭ" (פּשׁט) to designate the primary sense, contrasting it with the "Derash," the Midrashic exegesis. These two terms were later on destined to become important features in the history of Jewish Bible exegesis. And, again, in Babylonia was formulated the important principle that the Midrashic exegesis could not annul the primary sense. This principle subsequently became the watchword of the common-sense Bible exegesis; but how little it was known or recognized may be seen from the admission of Kahana, a Babylonian amora of the fourth century, that while at eighteen years of age he had already learned the whole Mishnah, he had only heard of that principle a great many years later (Shab. 63a). Kahana's admission is characteristic of the centuries following the final redaction of the Talmud. The primary meaning is no longer considered, but it becomes more and more the fashion to interpret the text according to the meaning given to it in traditional literature. The ability and even the desire for original investigation of the text succumbed to the overwhelming authority of the Midrash. It was, therefore, providential that, just at the time when the Midrash was paramount, the close study of the text of the Bible, at least in one direction, was pursued with rare energy and perseverance by the careful Masorites, who set themselves the task of preserving and transmitting the pronunciation and correct reading of the text. By introducing punctuation (vowel-points and accents) into the Biblical text, in the seventh century, they supplied that protecting hedge which, according to Akiba's saying, the Masorah was to be for the words of the Bible. Punctuation, on the one hand, protected the tradition from being forgotten, and, on the other, was the precursor of an independent Bible science to be developed in a later age.

**Karaite Exegesis.**

**8.** Karaism gave the first impulse toward an independent investigation of the Bible and a denial of the autocratic authority of the Midrash. The "Bene Miḳra" (Sons of the Scripture), as the sect founded by Anan (eighth century) called itself, rejecting the Talmudic tradition, posited as first principles the duty to investigate the Bible itself and to draw from it the foundations for religious knowledge and rules of conduct by means of an exegesis independent of tradition. But Karaism exerted a lasting influence on the further development of Jewish Bible exegesis not so much by its own achievements as by its reaction on the large majority of the Jews who remained faithful to tradition. For undoubtedly Saadia, the great originator of the new Jewish knowledge, was stimulated by the Karaitic movement to enter upon his pioneer activity. He proved his genius as a Bible exegete in the first instance in polemics against the Karaites; and they, in turn, were stimulated by Saadia and his partly polemic, partly positive work, to a richer and more significant activity in their own field than that which obtained before his appearance. The Karaite leaders in exegesis and Hebrew philology were accordingly either Saadia's contemporaries or belonged to the post-Saadian times.

In the century and a half between Anan and Saadia, Karaism produced no exegete of lasting importance. But the numerous exegetes and founders of sects mentioned in clear and unmistakable terms by the Karaites themselves, though they often disapproved of them, demonstrate the vigorous intellectual activity of Eastern Judaism after Anan. Not long after him Benjamin of Nahawendi, one of the fathers of Karaism, applied the allegoric method of exposition in a way reminding one of Philo. Yudghan of Hamadan (Judah the Persian) laid down the principle that the Torah had an exoteric as well as an esoteric significance. Ḥivi of Balkh, of the middle of the ninth century, proposed a rational criticism of the subject-matter of the Bible, at the same time finding two hundred reasons against the authenticity of the Pentateuch, mainly on historical, but also on legal grounds. Most of the Karaite exegetes, either Saadia's contemporaries or following immediately after him, wrote commentaries on the Pentateuch and on other Biblical books, under Saadia's influence and controverting him. Among these may be mentioned Solomon b. Yeroham, Sahal b. Maẓliah, Abu Yusuf Ya'ḳub al-Ḳirḳisani, and the prolific Karaite exegete, Japheth b. Ali, frequently cited by Abraham ibn Ezra.

As the exposition of the sacred text was not possible without philological explanations, the commentaries of the Karaite exegetes contain, of course, many grammatical and lexical explanations. But even here they were not originators, and were only stimulated by Saadia's example and instruction to more penetrating philological research into Hebrew. The earliest Karaite grammarians of whom anything

definite is known, as well as David ben Abraham, the earliest Karaite lexicographer, were all subsequent to Saadia. The earlier Karaites contributed to the development neither of Hebrew philology nor of exegesis, which began to flourish about the tenth century among the Eastern and Western Jews still clinging to tradition. But contemporaneously with the later golden age of Rabbinitic exegesis, and influenced by it, exegetic literature flourished among the Karaites, its chief representatives being Abu al-Fara'i Harun (at the beginning of the eleventh century), Jeshua b. Judah (at the end of the eleventh century), Jacob b. Reuben, Levi b. Japheth, Japheth b. Sa'id, and Judah Hadassi (contemporary of Ibn Ezra). At the end of the thirteenth century Aaron b. Joseph wrote a commentary on the Pentateuch ("Sefer ha-Mibḥar"), in imitation of Ibn Ezra and using Naḥmanides; and not long after Aaron b. Elijah, the younger, who was influenced by Maimonides, wrote his commentary on the Pentateuch ("Keter Torah"), a work that worthily ends the exegetic literature of the Karaites.

**Period of the Peshaṭ.**

9. The new epoch in the history of Jewish Bible exegesis beginning with Saadia may fitly be characterized as "the period of the Peshaṭ." As already mentioned, this phrase signified among the Babylonian Amoraim the primary sense of the Bible text, in contradistinction to its interpretation as found in the Midrash. Now the phrase became the watchword for the exegetes who broke away from the authority of the Midrash and went direct to the Bible text without regard to traditional exegesis. The authors writing in Arabic also use the phrase in this sense; and Ibn Janaḥ calls Saadia the representative of the Peshaṭ. It was a matter of no little importance for the new method of exegesis that its founder held the highest position in the gift of the tradition-loving Jews of his age; for the fact that it was the "Gaon of Sura" who opened up new paths for exegesis facilitated the recognition and further development of this method among the large majority of the Jews who still held by tradition. But the genuine merit of Saadia's labors also assured their success. His most important work in the field of Bible exegesis is his Arabic translation of the Bible, which chiefly aimed to bring about a right understanding of the original text by means of the Arabic reproduction. In his version Saadia leaves nothing obscure. Although he does not paraphrase, he translates freely; disregarding the syntactical character of the original, and connecting the verses and parts of the verses in a way to make them at once comprehensible. Saadia's translation shows the same characteristic as his Bible exegesis, as far as it is known from the extant fragments of his commentaries, and from his chief religio-philosophical work.

**Saadia.**

This characteristic is his rationalism: reason is for him the basis even in Scriptural exegesis; and in accordance with it the exposition of the text must contain nothing that is obscure or that contradicts logical thought. He does not confine himself to reproducing the exact meaning of the single words and sentences, but he takes a general view of the context, the whole chapter, the whole book, and explains their interrelation. Saadia's rationalism, which became the standard for the following centuries, accorded with his belief in the divine origin of the Bible and in the Biblical miracles; these, he thinks, serve as witnesses to the veracity of the Prophets and of Scripture. Saadia's rationalistic exegesis is systematized in his book on religious doctrines and beliefs, "Emunot we-De'ot." This is largely exegetic, and harmonizes the anthropomorphic figures of speech employed in Scripture passages referring to God and His works with philosophic speculation in a way that has become the pattern for later exegetes (see ANTHROPOMORPHISM).

In addition to the authority of reason, Saadia recognizes also the collateral authority of the Scripture itself as a source for exegesis; and as he is familiar with the Bible, he makes copious use of its contents for the purposes of illustration and exposition.

Saadia's third authority is tradition. This he uses in his Bible exegesis as far as he finds necessary and practicable; and he recognizes its influence on exegesis, pioneer of an independent exegesis though he was.

Saadia created Hebrew philology, the most important prerequisite for a sound exegesis. His grammatical and lexical works were as epoch-making for a scientific knowledge of the Hebrew language as his Bible exegesis for the exposition of Scripture, and his religio-philosophic works for all philosophic speculation on the doctrines of Judaism. In these three branches, which all belong in the larger sense to Bible exegesis, Saadia was a pioneer; and his labors were of lasting influence because of the great authority which he rightly enjoyed.

**The Geonim.**

10. The work of Saadia as the originator of Hebrew philology and of rational Bible exegesis was not carried toward completion in the Orient, where he himself had been active; the leadership in this field passed, soon after Saadia's death, into the hands of Western Judaism, the Diaspora of North Africa and Spain. In the East, as noted above, Saadia's literary activity stimulated in the first instance his Karaite opponents; but he found no successors for his work among the Rabbinite Jews at the academies. It was not until many years after his death that a worthy successor to Saadia was found in Samuel b. Ḥophni (died 1034), another gaon of Sura, whose Arabic version and commentary on the Pentateuch, as well as his exegesis, closely followed Saadia both in its comprehensiveness and in details. HAI GAON, Samuel b. Ḥophni's son-in-law (died 1038), the last famous gaon of Pumbedita, devoted himself to Bible exegesis, not only in his lexicon, but also in his commentary on Job. It is characteristic of Hai, who was also a great Talmudist, that he consulted the Koran in order to explain Biblical passages; and once he sent to ask the Syrian Catholicos how a certain difficult passage in the Psalms was explained in the Syriac translation of the Bible. Long before the splendor of the Gaonate faded after Hai's death, Kairwan (in Tunis) had become a seat of Jewish scholarship. The physician and philosopher Isaac ISRAELI, the elder contemporary of Saadia, was active here; he wrote a somewhat diffuse

**School of Kairwan.**

commentary on the first chapter of Genesis. His pupil, Dunash ibn Tamim, was one of the first to introduce the comparative study of Hebrew and Arabic as a fruitful source for Bible exegesis. Already before him another North African, Judah ibn Koreish, had written a work in which he systematically carried out a comparison of Biblical Hebrew with Arabic, Aramaic, and Neo-Hebrew, and warmly recommended, for linguistic reasons, the study of the Targum, that had been neglected. In this curious piece of work, which is still extant, there is also a long excursus on the anthropomorphisms and the anthropopathisms of the Bible, in which for the first time the important tannaitc postulate, that the Torah speaks in human language, uses human forms of speech, is applied in a sense which deviated from the postulate's original meaning, but which thereafter became paramount. The oldest representative of Jewish learning in Italy, Shabbethai Donolo, also interpreted this adage (which is not found in Saadia) in the same way; his commentary on the book Yeẓirah (written in 946) was prefaced by an exegetic treatise on the Biblical account of the creation of man. Another eminent exegete, who was honored by posterity as the representative of the Peshaṭ, was the great Talmud commentator Hananeel b. Ḥushiel in Kairwan, a contemporary of Hai. Only fragments of his commentary on the Pentateuch and on Ezekiel are extant: he, however, largely admitted Midrashic elements into his exegesis.

**11.** The most solid foundations of Jewish Bible exegesis were laid in Spain through the development of Hebrew philology, which reached its highest point in this new home of Jewish learning, from the middle of the tenth to the beginning of the twelfth century; although its products belong primarily to the domains of grammar and lexicography, they yet can be included in exegetic literature. It was only after philologic literature had reached its culminating point in the works of ABULWALID ibn Ganaḥ, that the classic literature which marks the golden age of medieval literary activity was enriched by Bible commentaries. In the beginning of this period a commentary on the Psalms by the celebrated Joseph ibn Abitur (Ibn Satanas) is mentioned; but the existing fragments of this commentary show its method to have been that of the Midrash, and reveal nothing else concerning the method of exegesis (see ABITUR). The Bible exegesis of the Spanish Jews, which was pursued with unusual ardor, was directed, in the first instance, to the investigation of the Biblical language. From the time of Ḥasdai ibn Shaprut to that of Samuel ibn Nagdela (second half of the tenth to first half of the eleventh century), eminent and gifted scholars vied with one another in placing the science of Hebrew grammar on a firm basis—a basis that has not been overthrown even by the philology of the nineteenth century. They also developed Hebrew lexicography to a point far in advance of all preceding endeavors. Menahem ben Saruḳ's dictionary; Dunash ibn Labraṭ's critical work; the polemics of the pupils of Menahem and Dunash; Judah b. David Ḥayyuj's work, that came like a revelation; Abulwalid's critical work; the literary controversy between him and Samuel ibn Nagdela; and the writings of both as well as of others belonging to their circle; and finally Abulwalid's chief work, composed of a grammatical and a lexical part—all these works mark the development of the philologic literature in Spain. Those of Ḥayyuj and Abulwalid especially furnished a firm basis for a Bible exegesis that, on its linguistic side at least, was free from gross errors and mere guesswork. But all these compositions contain more than simple grammatical and lexicographical contributions to Bible exegesis; and especially Abulwalid's chief work—which is generally designated by its separate parts, "Luma'" (Hebr., "Riḳmah") and the "Book of Roots"—is so rich in multifarious exegetic material that these works may be considered as equivalent to a continuous Bible commentary.

**Philology in Spain.**

**Abulwalid ibn Ganaḥ.**

Abulwalid's exegesis draws largely upon rhetoric, and regards the Biblical expressions from the point of view of the metaphors and other tropes familiar to him from Arabic literature. Many textual difficulties he cleared away hermeneutically, being led by his method to the same results as are obtained by modern textual criticism, although he accepted the authority of the Masorah without question. He assumes a sweeping transposition and interchange of letters, and proceeds in many Biblical passages on the theory that the Biblical author himself by mistake put one word for another that he really had intended. He recognizes traditional exegesis as the true and authoritative criterion in much that is unascertainable or doubtful in Scripture; but he does not hesitate to contradict tradition if the natural and literal sense requires it.

**12.** Nothing has been preserved of Bible exegesis proper in the form of commentaries from the period preceding Abulwalid. His younger contemporary, the poet and philosopher Solomon ibn Gabirol, perhaps embodied in a special work his allegorical exposition of individual Biblical passages; for the examples of his exposition quoted by Abraham ibn Ezra would seem to have been taken from such a work. Ibn Ezra is also the only source of information concerning a curious example of early Pentateuch criticism by one of the grammarians of the eleventh century, Isaac ibn Yashush, who asserted that Gen. xxxvi. 31–43 was written at the time of King Jehoshaphat. Ibn Ezra also controverted another unnamed critic of the same period, who, applying Abulwalid's above-mentioned method, explained almost two hundred Scriptural passages by substituting other words for those that seemed to him incorrect. In the golden age of Jewish culture in Spain two eminent philologists also directed their attention to Bible exegesis proper, parts of whose commentaries, written in Arabic, have been preserved—namely, Moses ibn Gikatilla of Cordova and Judah ibn Balaam of Toledo. Moses ibn Gikatilla endeavored to explain the Biblical miracles rationalistically; while Ibn Balaam attacked these attempts, and otherwise bitterly criticized Ibn Gikatilla's exegesis. Ibn Gikatilla's commentary on Isaiah and on the Psalms, from which Ibn Ezra copi-

**Exegetics in Spain.**

ously quoted, was the first sustained attempt to explain those books historically. Thus, he refers the predictions of the second part of Isaiah to the time of the Second Temple, and in the same way he assumes that some psalms are exilic. Judah ibn Balaam's commentary on Isaiah is extant in full, and a comparison of this work with Saadia's translation shows the advance made by Bible exegesis during the century lying between them.

In addition to Hebrew philology, so closely related to exegesis, two special fields of intellectual activity, Hebrew poetry and philosophic speculation, were likewise influenced, and in turn promoted the advance of Bible exegesis during this golden age of Jewish-Spanish culture. Through the introduction of Arabic prosody, poetry had indeed been led into forms foreign to the genius of the old Biblical poetry; but in consequence of the definite knowledge of the forms of speech and the better comprehension of the words of the Bible, the new Hebrew poetry that blossomed into unexpected luxuriance on Spanish soil was marked by a certain classical perfection and finish. Love of poetry and the practise of riming likewise sharpened the perception for the poetic beauties and other literary qualities of Scripture. One of the most renowned poets of this period, Moses ibn Ezra, devoted a long chapter of his work on rhetoric and poetics to Biblical rhetoric; applying to it, in a much more specific way than Abulwalid had done, the terminology and definitions of Arabic rhetoric. As for the relation of the philosophy of religion to Bible exegesis, it is sufficient to mention the names of Baḥya ibn Paḳuda, Solomon ibn Gabirol, Abraham ibn Ḥiyya, Moses ibn Ezra, Joseph ibn Ẓaddiḳ, Judah ha-Levi, and Abraham ibn Daud. The works of these thinkers embody the principle, first logically enunciated by Saadia, that on the supreme questions of religious knowledge the Scriptures teach nothing beyond human reason. Allegory was used only to a limited extent. As a result of this conviction of the necessity for agreement between the postulates of reason and the Bible, a high-handed freedom of treatment of the Biblical word became current, that was often imposing in its daring. In consequence the elements of a new form of Midrash found their way into Bible exegesis, made subservient to philosophic speculation. The Peshaṭ exegesis, which had been freed from the fetters of the early Midrash contained in the traditional literature, found itself now confronted by a new enemy—the philosophic Midrash.

**Poetry; Philosophy of Religion.**

**13.** While the system of the Peshaṭ was nearing its complete development in the countries influenced by Arabian culture, the Midrashic exegesis had remained paramount among the Jews of Christian countries. The Midrash literature was enriched by new compilations; and the exegetes also, striving for a certain independence, found the material for their commentaries mostly in the traditional literature. These exegetes are called "Darshanim" in the history of Jewish literature. To them belong Moses ha-Darshan in Narbonne (middle of eleventh century), Tobiah b. Eliezer in Castoria, Bulgaria (end of eleventh century), and Menahem b. Solomon in Rome (first half of twelfth century). Here must also be named the compiler of the "Yalḳuṭ Shime'oni," the most complete Midrash compilation on the whole Scripture, dating perhaps from the beginning of the thirteenth century. In this field represented by the Darshanim there arose quite unexpectedly in northern France a school of Bible exegesis, which, in entire independence of the Spanish-Arabian school, endeavored to search into the Peshaṭ, the simple, natural, primary sense, in avowed contrast to the Midrash, without, however, severing its connection with the latter. The founder of this school was Solomon ben Isaac (Rabbi Solomon Yiẓḥaḳi), commonly called Rashi (died 1105); his commentary on the Talmud is for all time an indispensable aid to the study of that work; and his commentary on the Bible, especially on the Pentateuch, has never been surpassed in enduring popularity and large circulation. Rashi's commentary has in many respects the character of a compilation of Midrash collections; but he takes from the traditional literature chiefly those explanations that he can best harmonize with the wording and the connection of the Biblical text; and he expressly rejects those that he can not bring into such agreement. Besides this, he endeavors to arrive independently at the meaning of the Scriptural words, guided by the Talmudic principle, everywhere emphasized, that no Biblical verse may be deprived of its plain, self-evident meaning, no matter what varied interpretations are put upon it by the Midrash. In addition, he pays constant attention to the linguistic side of exegesis; showing an acute and often intuitive sense of language, and supplementing by these means, as well as by his complete command of diction, the inadequacy of his sources.

**The "Darshanim."**

**Rashi.**

Joseph Ḳara and Samuel b. Meïr were still more pronounced representatives of the Peshaṭ. Joseph Kara was a nephew of Menahem b. Ḥelbo (an elder contemporary of Rashi, who even before him had followed the same tendency); the title "Ḳara" (compare "Miḳra," Scripture), found already in the Talmud, marks him as a Bible exegete. He was a prolific writer, and more independent in his exegesis than Rashi. He was given to postulating general rules of interpretation, and to explaining the chapters of the Bible as a whole. Nor did he hesitate to differ from tradition in regard to the time of composition of the Biblical books; ascribing, for instance, the Book of Samuel, on account of I Sam. ix. 9, to a later period than that to which it was generally assigned. He posited the principle that Scripture must be interpreted by itself, without the help of the traditional literature. This principle was especially applied by Rashi's learned grandson, Samuel b. Meïr, whose commentary on the Pentateuch may be regarded as the foremost production of the exegetic school of northern France. His brother, Jacob Tam, wrote no Bible commentary, but showed interest and aptitude for linguistic research in Hebrew in his Responsa, in which he defends Menahem ben Saruk against Dunash ibn Labraṭ. Jacob Tam's pupil, Joseph Bekor Shor, was the last important representative of the Peshaṭ

**Exegesis in Northern France.**

of northern France. His commentary on the Pentateuch is marked by acumen and deep insight into the continuity of its meaning. Anticipating later Biblical criticism, he assumed duplicate accounts in the Pentateuch. The Bible exegesis of the school of northern France, which was supplemented neither by scientific research into the Hebrew language nor by mental training in philosophical or other scientific studies, may be designated as the exegesis of plain, clear common sense; its products are in many ways equal to those of the Spanish-Arabian school.

**14.** All Biblical lore in the countries of the Mohammedan culture, which developed in such fulness after Saadia, was confined, on account of the language in which it was written, to those circles where Arabic was spoken. Abraham ibn Ezra was the first one to disseminate it on a large scale in the Christian countries of Europe. A mature man, who had absorbed the whole culture and learning of Spanish Judaism in the flower of its intellectual development, he left his home and spent nearly three decades (1140–67) in different cities of Italy, Provence, northern France, and England; everywhere, as he says, "writing books and revealing the secrets of knowledge." The chief products of his astonishing many-sided activity are his exegetic works. His commentaries, although written far away from Spain, are the most important product, in the field of Bible exegesis, of the golden age of Spanish Judaism, not only on account of the opinions of many representatives of this period, which are therein cited and disseminated, but because their whole spirit, import, and material are the outcome of the extraordinary learning and insight that he took from home with him. These commentaries, written in Hebrew, also display throughout Ibn Ezra's originality and his mastery over both subject and material; and they are especially attractive not only on account of their form—combining clearness and vivacity, wit and profundity—but also because of the author's consummate handling of the Hebrew language, which had already been abundantly displayed in his classical poems.

**Abraham ibn Ezra.**

Ibn Ezra's Pentateuch commentary has always been, side by side with Rashi's, one of the most popular works of Jewish exegetical literature, and both in their turn became the subjects of numerous supercommentaries. Ibn Ezra explained his own exegetical method in his introduction to the Pentateuch commentary by characterizing and criticizing the various methods employed hitherto by the exegetes, such as the exegesis of the Geonim, the exegesis prevalent in Christian countries depending on the Midrash, the exegesis of the Karaites, hostile to tradition, and the typological-allegorical exegesis customary among Christians. As regards Ibn Ezra's conception of the relation between the traditional and the Peshaṭ exegesis, he sees in the traditional exegesis—derived by the oral teaching (Halakah) from the words of the Biblical text, and which so often contradicts the natural literal sense—not an actual exegesis of the Bible text, but only a "suggestion," a "reminder" (mnemonic device). In the same way he distinguishes between the "word of the Derash," the homiletic manner of haggadic exegesis, and the Peshaṭ, by which only the literal signification of the Biblical text is arrived at. He knows nothing of the principle of the multiplicity of meanings of Scriptural words, which the leaders of the exegetic school of northern France acknowledged in order to justify the haggadic Midrash. Through this clear separation of the Peshaṭ from the Derash he accords only a limited place in his exegesis to the new Midrash, which introduces philosophy into the Bible text. He connects his philosophic speculations, either in longer passages or in brief allusions, with the explanation of the names of God (especially the Tetragrammaton), of the divine attributes and the Biblical precepts, and with single suitable passages. Ibn Ezra's endeavors to defend the Biblical text against everything that might injure its integrity, may also find mention here. But he is nevertheless regarded, since Spinoza wrote his "Tractatus Theologico-Politicus," as the precursor of the literary Pentateuch criticism of to-day. To judge from certain allusions, rather than from positive statements, he seems to have held that the Pentateuch, although undoubtedly composed by Moses, received in later times a few minor additions. He also obscurely alludes to the later origin of Isaiah, ch. xl.–lxvi.

**His Exegetic Method.**

Ibn Ezra's contemporary, Joseph Ḳimḥi, was similarly active in Narbonne as propagator of the Spanish-Jewish science; he also was of Spanish origin and knew Arabic. He wrote a Hebrew grammar in Hebrew, and also commentaries on different Biblical books. His work was continued by his sons Moses and David (see Ḳimḥi, David). The fame of the latter very soon eclipsed that of the father and brother. In the introduction to his chief exegetical work, the commentary on the Prophets, he based the privilege, or rather the duty, of exegetic research on religious motives. The Ḳimḥis do not differ from Ezra in their search for the natural meaning of Scripture; and they, too, consider grammar and rationalism to be essential in exegesis. David Ḳimḥi, whose didactic talents appear in his grammar as well as in his Bible commentary, recognizes also the Midrash exegesis, as well as Maimonides' philosophic opinions; and, like the latter, he does not hesitate to pronounce certain Biblical stories to be visionary accounts. His commentary on the Psalms is especially interesting by reason of its polemics against Christian exegesis.

**The Ḳimḥis.**

**15.** It fell to the lot of Moses Maimonides, Ibn Ezra's younger contemporary, to represent, like him, the high intellectual culture of the Spanish Jews outside of Spain, and to bring it to a fuller development than Ibn Ezra. Living in the midst of the Arabian culture in North Africa and in Egypt, his activity was a natural continuation of the Jewish intellectual impulse which was so highly developed in Moorish Spain. But his influence extended far beyond the boundaries of the Arabic language; and he became a teacher for the whole Diaspora, as no one had been since the days of the Geonim. Maimonides' activity marked an epoch not only in the history of Judaism, but also in that of Jewish Bible exegesis. He enriched exegetic literature by no

commentary, but his chief philosophical work, written in Arabic, the "Moreh Nebukim" (Guide of the Perplexed), contains much exegetic material. The "perplexed" for whom the work was to be a "guide" are those readers of Scripture who are harassed by doubts because of the contradictions between the Biblical text and the postulates of rational speculation. The "Moreh Nebukim" strives to clear away such contradictions by a correct explanation of the text. The author, therefore, places at the head of his work a number of explanations of Biblical expressions to serve as a key for ascertaining the true meaning of Scripture.

**Moses Maimonides.**

A fundamental principle of Maimonides' Bible exegesis is that the Bible makes use of all the resources of language that have been invented by the human mind, in order to reveal or to conceal thought; and in his expositions he almost devotes more space to what the language of the Bible conceals than to what it has undisguisedly made known. He holds that the metaphoric and the figurative modes of speech, as forms of expression, are founded in the very nature of prophecy, and that to this fact is due their important place in Scripture. In regard to the statements of Scripture concerning the Deity, the old postulate of the human mode of speech of the Bible becomes with Maimonides an important canon, by which everything unsatisfactory and obscure is removed from the idea of God. The ruling principle of his exegesis is the assumption of the exoteric and the esoteric sense. The "secrets of the Law" hidden in the Biblical words are found by investigation into the esoteric meaning. But such secrets, as sought by Maimonides, have nothing to do with mysticism; he undertakes the investigation with absolute rationalism, as may be seen particularly in his explanation of certain Bible stories and his exposition of the reasons for the Law. He finds the teachings of the Aristotelian physics and metaphysics in the chapters on Creation (Gen. i.) and in that of the Heavenly Chariot (Ezek. i.). His rationalism, however, halts at the facts of prophecy and of the Bible miracles, though here, too, rational investigation comes into play. One of his most original and daring aids to exegesis is evolved by his doctrine concerning prophecy—namely, the theory of visions—whereby he transfers a number of Bible stories from the realm of fact into the realm of psychic experience. The principle of the exoteric and the esoteric sense of Scripture leads him to allegorical exegesis, with the theory of which he prefaces his "Guide"; but his allegory remains within the bounds prescribed to it by his rationalism on the one hand, and by his faith in tradition on the other. Yet there appear certain traces of that extensive allegorization that not long after him appears among his disciples, as, for instance, in his exposition of Canticles, of the adulterous woman in Proverbs, and of the prologue to Job.

**16.** Through Maimonides' "Guide of the Perplexed," which, even during his life, was circulated in Hebrew translations, Aristotelian philosophy found an abiding-place in Jewish thought, and became a chief factor also in Bible exegesis. During the following three centuries many Bible commentators were primarily concerned with finding the tenets of philosophy in Scripture. Especially the Biblical Wisdom books—Proverbs, Ecclesiastes, and Job—lent themselves to such study; so also did the Song of Solomon, an ancient and a most fruitful field for allegorization. Philosophic allegory had already been applied to the last-mentioned book, and rejected by Abraham ibn Ezra. Maimonides' pupil, Joseph ibn Aḳnin, now wrote a philosophico-allegoric commentary on it; Samuel ibn Tibbon, the translator of Maimonides' work, commented on Ecclesiastes; his son Moses, on the Song of Solomon. Samuel ibn Tibbon's son-in-law, Jacob b. Abba Mari Anatolio, collected his sermons on the pericopes of the Pentateuch in a work entitled "Malmad ha-Talmidim," which is the most important monument of the philosophic Scriptural exegesis current in Provence in the century following Maimonides—an exegesis that allegorized even Biblical personages in the manner of Philo. This allegorization, which detected abstract philosophic concepts and postulates in the personages and occurrences of the Pentateuch stories, and which even forced itself into the Sabbath sermons of the preachers, led at the beginning of the fourteenth century to the second great controversy between the Maimonists and anti-Maimonists in Provence and northern Spain. This controversy, suddenly terminated by an external event, did not bring philosophic Bible exegesis to an end. Its most eminent representative was Levi ben Gershon (died 1344), a strict Aristotelian, who wrote commentaries on most of the Biblical books. In those on the Pentateuch and the historical books he exhaustively summed up the ethical and other maxims (practical applications) deducible from the Bible narrative. The philosophic commentary on the Pentateuch by Nissim b. Moses of Marseilles, written at the beginning of the fourteenth century, was less well known. A similar commentary was written by Samuel Ẓarẓa of Valencia in the fourteenth century. The last great exegetic work written in Spain before the expulsion was the "'Aḳedat Yiẓḥaḳ" (Offering of Isaac) by Isaac Arama, consisting of sermons in a philosophic setting and partly philosophical in nature. The commentaries of Isaac Abravanel also give a large place to religio-philosophic discussion.

**Philosophical Exegesis.**

**17.** Side by side with the philosophical mode of exegesis another was developed, from the beginning of the thirteenth century, that was based, like it, on the fundamental conception that there must be a deeper meaning in the Scriptural word than is implied in the literal sense. This conception, together with the assumption that all truths about God and creation, the universe and man, which are cognizable by the human mind, and which have been so cognized, must be found in Scripture, was most clearly laid down in the introduction prefixed by Moses Naḥmanides to his thoughtful commentary on the Pentateuch (written about 1268). Although the mystical exegesis is here secondary, and confined to a small number of guarded allusions, the new esoteric doctrine is here first openly promulgated, and powerfully supported by the authority of the

writer, who was one of the foremost personalities of his time. This doctrine, "Ḥokmah Nistarah" (Secret Wisdom), was first formulated in Gerona, Naḥmanides' home. It was also called "Cabala" (*i.e.*, tradition). In its chief tenets, consisting of originally formulated philosophic theorems, such as the neo-Platonic doctrine of emanation, it connected with the remnants and reminiscences of a much earlier mysticism.

**Mystic Exegesis.**

Contemporaneously with these beginnings of the Cabala in northern Spain, another kind of mysticism connected with Scripture arose in Germany, in the writings of Eleazar b. Judah of Worms, his exegetic method consisting in the interchange and combination of the letters of the Scriptural text, and in computing their numerical value (see GEMATRIA). The exegetic method of the Cabala is founded on the foregoing, combined with the allegoric (and also typologic) exegesis. Cabalistic exegesis is given full recognition, together with the other methods of exegesis, in the Pentateuch commentary of Baḥya ben Asher of Saragossa (1291), which became one of the most popular exegetic works. Four methods of exegesis are enumerated in the introduction to this commentary, each of which is to be applied to Scriptural passages: (1) the way of the Peshaṭ, (2) the way of the Midrash, (3) the way of Reason (*i.e.*, philosophic exegesis), and (4) the way of the Cabala, "on which the light dwells—a path for the soul that refuses to be illumined by the light of life." Contemporaneously with Baḥya's Pentateuch commentary there also appeared in Spain a book which was destined to become the basic work of the Cabala, and which owed its unprecedented success to the fact that it purported to be a relic of the earliest mysticism and a work of the same school of sages that had produced the old traditional works, the Mishnah, the Talmud, and the Midrash. This book is the ZOHAR, in its form a running Midrashic commentary on the Pentateuch, but interrupted by many and various digressions, and supplemented by original additions. Like Baḥya b. Asher's book, but on a different basis, the Zohar also assumes four kinds of exegesis, or rather a fourfold meaning: Peshaṭ, Remez (allusion, typological sense, allegory), Derash, and Sod (secret, mystical sense). In formulating this doctrine of a fourfold meaning, the Christian mode of exegesis (which was well known to the Spanish Jews) probably served as a model; in this the fourfold sense (historical or literal, tropological or moral, allegorical, and anagogical) had long since been formulated (by the Venerable Bede in the eighth, and by Rhabanus Maurus in the ninth century). The initial letters of the words Peshaṭ, Remez, Derash, Sod, forming together the word "Pardes" (פ׳ר׳ד׳ס), became the designation for the fourfold meaning, in which the mystical sense given in the Cabala was the highest point. The tenet of the fourfold meaning and its designation, "Pardes," have been erroneously ascribed to the beginning of the Jewish Bible exegesis, the Tannaite time, on account of the expression "Pardes" (pleasure garden), which is used metaphorically in an account of the mysticism of the Tannaites (Ḥag. 14b); but in point of fact the designation "Pardes" marks the arrest, for a long time, of the development of the Jewish Bible exegesis.

**"Pardes."**

**18.** The four methods of Scriptural exposition, as applied side by side by Baḥya b. Asher in his Pentateuch commentary, characterize all the numerous works in the field of Jewish Bible exegesis during the three centuries following Maimonides. The Peshaṭ was more or less recognized and appreciated above the other methods, and even the Zohar borrowed much from Rashi and Ibn Ezra, both of whom were more and more regarded as the greatest exegetes, their Pentateuch commentaries being frequently commented upon. But new commentaries in harmony with the Peshaṭ were also written. The Peshaṭ did not supplant the Midrash; and side by side with it the ancient sources of the traditional exegesis were held in high estimation and employed. The extent to which the philosophic mode of exegesis was used has already been stated; henceforward the mystical exegesis also gained in favor. An Italian, Menahem of Recanate (beginning of the fourteenth century), wrote a cabalistic commentary on the Pentateuch, in which the Zohar was freely drawn upon. The chief personalities of the exegetic literature of this period (which ended with the expulsion of the Jews from the Pyrenean peninsula), that have not been mentioned above, are as follows: In the East, Tanḥum Yerushalmi (thirteenth century) wrote a commentary in Arabic on the greater part of the Scripture, prefixing to it a general and pithy introduction. Eleazar Ashkenazi, otherwise unknown, who calls himself a son of the Babylonian ("Bagdados") Nathan, wrote in 1364 a commentary in Hebrew on the Pentateuch, that contains original views, and rationalistically explains away many miracles. Exegetic writings of this period, both from southern Arabia and by the Persian Jews of Central Asia, have recently come to light. Simon b. Ẓemaḥ Duran (1361–1444) of North Africa wrote a commentary on Job. Jacob b. Asher (1280–1340) of Spain wrote a commentary on the Pentateuch, of which the interpretations of letters and numbers are well known. Samuel b. Nissim wrote at the same time in Toledo commentaries on Job and on other books, which he himself called "Midrash." The prolific and many-sided Joseph Caspi (d. 1340) of southern France must also be mentioned, who explained many of the Hagiographa, as also Isaac Nathan b. Kalonymus, author of the first Hebrew Bible concordance (*c.* 1440). In northern France a lively interest in Bible exegesis was sustained, especially by the polemics against the Christian manner of exegesis. The TOSAFISTS, so-called, who continued the labors of Rashi and his grandsons in the field of Talmudic study, contributed isolated remarks also to Bible exegesis, especially to the Pentateuch, which were collected in different compilations. Hezekiah b. Manoah and Eliezer of Beaugency wrote special commentaries. In Germany may be mentioned Menahem b. Meïr of Speyer, author of a cabalistic commentary on the Pentateuch (fifteenth century), and Lipmann of Mühlhausen in Prague (about 1400), author of the "Niẓẓaḥon." In

**From the Thirteenth to the Fifteenth Century.**

Italy a voluminous exegetic literature was developed in the second half of the thirteenth and the early decades of the fourteenth century, its representatives being Isaiah of Trani the Younger, Benjamin b. Judah, Zerahiah b. Isaac b. Shealtiel, and especially the poet Immanuel b. Solomon of Rome. The last-named wrote commentaries on the greater part of the Scriptures, mostly of a grammatical and rationalistic nature, but also philosophic or mystico-allegoric. He also wrote an interesting text-book on Biblical hermeneutics. From the fifteenth century may be mentioned: Aaron b. Gerson Abulrabi of Catania in Sicily, who, in a supercommentary on Rashi, propounded very original and often daring expositions; Johanan Alemanno, author of a philosophic-cabalistic commentary on the Song of Solomon; and Judah Messer Leon, who applied Cicero's and Quintilian's rhetoric to the Bible.

**19.** The days of the Epigoni, as the centuries after Maimonides may be called, were followed by an epoch of stagnation and degeneracy which ended with the appearance of Moses Mendelssohn (middle of the eighteenth century). This epoch was characterized by a decline in general culture and science, by a one-sided study of the Talmud that became more and more involved in an extravagant dialectic, by a minute and servile development of the ritual law, and by the increasing authority of the Cabala. Although many Bible commentaries were added to the exegetic literature, nothing of real importance and lasting influence was produced. Isaac Abravanel, standing on the threshold of this epoch, still belonged to the preceding period. He was a Bible exegete on an extensive scale, who prefaced his commentaries on the several books with introductory remarks, made use of his experience as a statesman in explaining the historical books, and also drew upon Christian exegesis. In Italy, where Abravanel completed his commentary, Elijah Levita also wrote his epoch-making work on the Masorah, "Masoret ha-Masoret." There, too, Solomon Norzi wrote his important Masoretic commentary on the Bible, and Menahem Lonsano also displayed activity in the same direction.

**Sixteenth Century to Middle of Eighteenth Century.**

Italy was the home of Azariah dei Rossi, who treated of questions of Biblical chronology in his critical work, "Me'or 'Enayim," and of Abraham de Portaleone, the first Biblical archeologist in Jewish literature. Commentaries were written in Italy by Obadiah Sforno; Reuchlin's teacher; Joseph b. David ibn Yahya; and Moses Ḥefeẓ (Gentile), whose interesting Pentateuch commentary draws also upon the principles of secular science. New centers of Jewish learning were formed in the East through the numerous settlements of the exiles from Spain:

**Moses Alsheik of Safed.**

Solomon b. Melek of Constantinople was here the representative of the Peshaṭ, though his work, "Miklal Yofi" (Perfection of Beauty), contains mostly extracts from Kimḥi. Moses Alsheik of Safed (sixteenth century) was the most prolific exegetical author, writing exhaustive commentaries—partly homiletic in character—on most of the Biblical books. Other Eastern Bible commentators of the sixteenth century are: Joseph Taitaẓak, Isaac b. Solomon Kohen, Baruch ibn Yaish, Samuel Laniado. In Holland in the seventeenth century Manasseh ben Israel wrote a work in Spanish, "El Conciliador," to reconcile the contradictions in the Scriptures. Isaac Aboab wrote a Spanish commentary on the Torah, Isaac Akosta (1722) one on the Former Prophets. Baruch Spinoza had already passed beyond the pale of Judaism when he laid down in his "Tractatus Theologico-Politicus" his opinions on prophecy and on the origin of the Biblical books, opinions that became momentous in Biblical learning (see Bible Exegesis, Modern and Non-Jewish).

Among Jews using the German language those of Poland were the leaders during this period. The study of the Talmud was pursued by them with renewed ardor, and gradually supplanted the study of the Bible itself. Abraham b. Judah Kremnitz (end of sixteenth century) wrote a commentary on the Prophets and the Hagiographa. The physician Eliezer Ashkenasi (died 1586 in Cracow), a man of philosophic attainments, explained the Pentateuch narrative in a special work ("Ma'ase Adonai"). The extravagant attempts to find a multiplicity of interpretations for one Biblical passage are characteristic of this Polish exegesis. Nathan Spira (1630) explained the words of Deut. iii. 24 *et seq.* in two hundred and fifty ways; Elijah Oettinger, in three hundred and forty-five ways. The mania for finding the new and unexpected, fostered by the pilpulistic methods of Talmudic study, thus dominated Bible exegesis and produced the literature of the "ḥiddushim" (novellæ) and "peshaṭim" (explanations) on the Pentateuch, that flourished especially in the eighteenth century.

**Ḥiddushim and Peshaṭim.**

The picture of the exegetic literature of this period would be incomplete without a reference to the Bible translations that it produced. Mention may be accordingly made of Abraham Usque's Spanish version (Ferrara, 1553), Jekuthiel Blitz's Judæo-German version (1676–78), revised by Josel Witzenhausen. The picture is completed in another direction by the literature of the "derashot" (sermon), that flourished especially in this period. The chief material for them was taken from the haggadic or cabalistic literature, the Bible text being used only in connection with it.

**20.** The new intellectual epoch in the history of Judaism inaugurated by Moses Mendelssohn marks also an epoch for Jewish Bible exegesis. Mendelssohn exerted his great and reshaping influence on his German coreligionists and on the German-speaking Jews of other countries in the first instance through his translation of the Pentateuch, that acted as a mighty and enduring leaven for culture. But this influence was equaled by his importance as an exegete. The Hebrew commentaries on the Pentateuch written by him and his collaborators mark the return to the simple, natural Bible exposition, the restitution of the Peshaṭ to its rights. Mendelssohn himself referred to the classic writers of the Peshaṭ, Rashi, Samuel b. Meïr, Ibn Ezra, and Naḥmanides, as models for true Bible exegesis. Hand in hand with this exegesis went the renewed study of He-

brew grammar and the formulation of a new Hebrew style aiming at correctness and simplicity. Mendelssohn, who combined in his person Judaism and Jewish scholarship with the intellectual culture—the literary, esthetic, and philosophic learning—of his time, combined in his Bible interpretation the traditions of Jewish exegesis with the elements of that developing in new directions outside of Jewish circles. The Biblical science of Protestant Germany that became paramount in the second half of the eighteenth century strongly influenced this reawakening Jewish exegesis even in Mendelssohn; and subsequent generations could not escape its influence.

**Mendelssohn and His School.**

The work of Mendelssohn, who had issued (1773) a Hebrew commentary on Ecclesiastes even before the appearance of his version of the Pentateuch (1783), and who had published also a German version of the Psalms, was sedulously continued after his death. His collaborators on his Pentateuch commentary (written in Hebrew) were the eminent grammarian Solomon Dubno, the linguist and poet Naphtali Hartwig Wessely, Aaron Jaroslaw, and Herz Homberg. From its name, "Bi'ur" (exposition), the authors who similarly translated and annotated the other books of the Bible were called Biurists. These men were in a way the rediscoverers and reconquerors of the Bible; for large sections of European Judaism that had become estranged from the Bible, through a one-sided study of the Talmud and through the decline of culture, had lost the perception for its simple meaning and its literary beauties. The first Biurists were, like the above-mentioned collaborators on the Pentateuch commentary, pupils and personal followers of Mendelssohn, and they were joined by other enthusiastic disciples in the early decades of the nineteenth century. Next to Germany, Austria was the home of the Biurists' activity. The most complete editions of the whole Bible, with German translation printed in Hebrew characters, and Hebrew commentary by different Biurists, appeared in Vienna and (in a different arrangement) in Prague, and were frequently reprinted with new additions by later authors. These Biurist Bibles, that perpetuated Mendelssohn's work on the Pentateuch, were important factors in the process of intellectual transformation taking place among a large section of European Judaism in the first half of the nineteenth century. The activity of the Biurists prepared the soil for the new science of Judaism as the most important fruit of that transformation.

**The Biurists.**

**21.** Moses Mendelssohn and the Biurists had provided for students and teachers, as means for the revived study of the Bible, translations printed in Hebrew characters, and commentaries, written in Hebrew, on the Biblical books; to these were added in the course of the nineteenth century similar works on the Bible, with the substitution, however, of German type in the translations, and with German annotations in conformity with the progressing conditions of the time. These works, consisting of the mere translation, or sometimes offering longer or shorter comments, were primarily intended not for specialists, but for general students of the Bible, for the school, and for the congregation. But they were compiled chiefly by specialists, who continued the activity of the Biurists, while paying due regard to the advances in Biblical science. One of these translations is known by the name of Leopold Zunz, who edited the versions of the several books by H. Arnheim, Michael Sachs, and J. Fürst; translating himself one book only, that of Chronicles. Besides this, similar works by Herxheimer, Philippson, and J. Fürst were widely circulated. Aside from these works, dealing with the entire Scriptures, single portions also were thus treated; and commentaries were also written in Hebrew after the manner of the Biurists, the latter especially in eastern Europe.

**Nineteenth Century.**

Similar aims were pursued outside of Germany; and translations of the Bible by Jews and for Jews were produced in the different European languages. The French, English, Italian, Dutch, Hungarian, Polish, and Russian Jews thus received their own translations of the Bible; the necessity for these increasing toward the middle of the nineteenth century with the growing number of the Jews unable to read the Bible in the original text. Among the non-German versions the Italian one by S. D. Luzzatto deserves especial mention, as well as the French work of Samuel Cahen, which contains, in addition to the translation, a commentary and valuable literary notes.

Although the endeavors sketched above were intended primarily for the unlettered, Bible exegesis as a scientific study was included in the science of Judaism, which rapidly advanced from the second decade of the nineteenth century. It reached, however, no important independent development. The leaders of Jewish science contributed little to that great progress in Bible exegesis and its auxiliary studies which was one of the signal achievements of the last century. Various causes contributed to this. In the first place, the history and literature of the Judaism of the post-Biblical and ensuing periods engaged the creative and pioneer activity of Jewish scholars; since in this department there was little collaboration to be expected from other quarters. Moreover, during the last period Jewish science suffered from the lack of that organization which the universities and learned societies offered to the development and steady pursuit of the various branches of human knowledge, and by means of which Biblical science attained to its eminent position and flourished so richly in German Protestantism. The founding of the rabbinical seminaries was an insufficient substitute; and the lack of organization referred to above was acutely felt in the whole field of Jewish science, and stood in the way of a methodical and continuous cultivation of the correlated branches of Bible study. At the same time the number of Jewish scholars who devoted themselves to study voluntarily dwindled, for well-known reasons; while the rabbis of the communities, who by virtue of their position were naturally students, were increasingly diverted from Jewish studies by the changing conditions and the various duties imposed by their office.

Finally, many Jewish scholars hesitated to apply

ruthlessly the higher criticism to the Scriptures, especially to the Pentateuch, lest they should offend the traditions that formed part and parcel of the whole religious life of Judaism. Although the Jewish contributions to Bible study during the nineteenth century were limited in number, for the reasons mentioned above, yet some of the founders and leaders of the new Jewish science turned their attention also to Bible exegesis and to the multiform Biblical problems. Zunz, Rapoport, and Nachman Krochmal dealt with various questions of Biblical criticism with much acumen. Geiger, in his chief work, "Urschrift und Uebersetzungen der Bibel," is extremely radical. In his lectures he left an introduction to the Scriptures, which, however, is but a sketch. Graetz, after finishing his history, which included also Biblical times, devoted himself entirely to Bible exegesis, especially to textual criticism. Luzzatto was a highly gifted Bible exegete, with a rare insight into the niceties of the Hebrew language. Many other scholars could be mentioned who contributed important works to Biblical isagogics, Biblical archeology, textual explanations, and criticisms. It is primarily due to Jewish scholars that the works of the early Bible exegetes were recovered from obscurity and appreciated as aids to modern exegesis. Indications are not lacking that Jewish scholars increasingly devote their attention to Biblical science; leading to the hope that the sons of Jacob will duly take part in the researches into the sacred documents of Israel.

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——**Modern and Non-Jewish:** The history of modern Bible interpretation divides itself best into: (1) the Reformation period, to the end of the sixteenth century; (2) the Confessional or Dogmatic period, to the middle of the eighteenth century; and (3) the Critical period, to the present time.

The influences that have chiefly promoted modern exegesis are: broadening culture; the art of printing; theological discussion; philological progress; historical research; discoveries in Bible lands; philosophical conceptions of the order of revelation; the doctrine of human development, or evolution. The chief notes of the progress of modern exegesis are: changes in methods of Biblical study, in principles of interpretation, and in theories of the degree and nature of Scriptural authority. The main practical results are seen in: a redivision of the contents of the Bible; changed opinions as to the authorship of many of the books; altered views as to their unity or literary form; a rearrangement of the books or their contents in the true order of their composition; and a comparative treatment of the Biblical institutions in the order given by the rearranged texts.

**Impulses, Principles, and Results.**

**1. Period of the Reformation:** The chief pre-requisite to a progressive study of the Old Testament was a general knowledge of the language in which it was written. The impulse to the study of Hebrew in the influential centers in Europe came in part from a deeper interest in religious questions. The study of Greek, as the classical idiom of science and philosophy, seemed to involve the study of Hebrew as the ancient language of the true religion, in which, moreover, the greater portion of the current Christian Scriptures was originally written. It was naturally from Jewish scholars that most help could be obtained: Reuchlin (1455–1522), the founder of modern Hebrew science, though not the earliest Christian Hebraist, was as a humanist second only to Erasmus in influence. He obtained nearly all his knowledge of the language from his Jewish teachers, and the grammar contained in his epoch-making "Rudimenta Linguæ Hebraicæ" (1506) was based chiefly on David Ḳimḥi. His friend and (in these matters) his disciple, Martin Luther, was the first great Christian exegete: his University of Wittenberg had been founded in 1502 partly for the purpose of promoting the new learning.

What distinguished Luther, Melanchthon, Calvin, and the other reformed expositors was their fundamental exegetical principle that Scripture is to be taken in its literal sense. Thus, Luther's "Observationes in Psalmos" (1519) has, on this ground, been called the first scientifically exegetical book of the Reformation. In his comments on Gen. iii., xv., and xxx. he deals severely with the time-honored allegorizing method. In Calvin's commentaries on Isaiah (1551) and the Psalms (1564) the high-water mark of the exegesis of the sixteenth century is reached; the advance being shown chiefly in an increased regard for philological accuracy and for the historical setting of the sacred writings. Thus, though the Reformers were themselves no great Hebraists, their expositions are the most enduring mark of the revival of Hebrew and Biblical learning in their time.

**Exegetical Merits of the Reformers.**

A surer grammatical and historical exegesis was made possible in this age by the publication of the original texts of Scripture. From the earliest days of the art of printing the text of the Old Testament had been circulated under Jewish auspices; and soon the current Vulgate version was compared with the original, the first simple step in that process of textual criticism which has been the surest foundation of modern interpretation. Two great undertakings are the monuments of this era of text publication. One was the Complutensian Polyglot of Cardinal Ximenes (1514–17) in six volumes, four of them devoted to the Old Testament, the Septuagint, the Targums, and the Vulgate appearing side by side with the original. The other was the Hebrew and Rabbinical Bibles of Bomberg (Venice, 1518–26), in which the chief help was given by R. Jacob ben

Ḥayyim of Tunis. Finally, the publication of texts facilitated the translation of the Bible into the vernaculars of the various countries of western Europe, upon the basis of the Hebrew and not of the long dominant Latin Vulgate—a process which was itself an exercise in the exegetical art.

**2. Period of Confessionalism or Dogmatism:** It can not be said that any great advance was made in the understanding of the Bible during the following century and a half. It is true that neither the study of Hebrew nor that of the sacred text was neglected; but the ends sought were mainly theological, or rather confessional, in the narrowest sense. There is only here and there a trace of any desire to find out the inner connection of the parts of Scripture and the progress of its teaching from step to step in the development of revelation. In Germany, especially, little advance is to be noted until the middle of the eighteenth century. There theological controversy and the framing of sectarian symbols were most assiduously practised; and it is a melancholy indication of the barrenness of such pursuits that there is no evidence in the whole history of exegesis that the larger understanding of the Bible has ever been promoted by dogmatic discussion.

**Effect of Dogmatics.**

Probably the most valuable work of these later "Middle Ages" of Christianity was the labor that went to the making of the great polyglots. That of Cardinal Ximenes, referred to above, had already in the sixteenth century been followed by the Antwerp Polyglot (1569–72), four of whose eight volumes were devoted to the Old Testament. This work, executed under the auspices of Philip II. of Spain, was superintended by the learned Spaniard Arias Montanus. Its improvement upon the Complutensian is shown partly in its greater accuracy and partly in its fuller reproduction of the Targums. An essential advance is shown in the Paris Polyglot (1629–45), published under the auspices of the advocate Le Jay, in which were given the Syriac and Arabic versions and the Samaritan Pentateuch and Targum. The London Polyglot (1654–57) was further enriched by the Ethiopic version and valuable prolegomena by the chief editor, Brian Walton.

**The Polyglots.**

Many of the contributors to these monumental works were among the foremost scholars of their time. Thus, Edmund Castell (Castellus), who wrote the "Lexicon Heptaglotton" (1669), was the chief linguistic authority in the making of the last-named polyglot, and his dictionary has scarcely ever been surpassed as an effort of independent scholarship. It served as the basis of most of the lexicons of the individual languages until the nineteenth century. The Buxtorfs, father and son (died 1629 and 1664, respectively), in Basel, by their lexicons and handbooks, were largely instrumental in bringing the treasures of rabbinical and Talmudical literature within the reach of the Christian world. It was also no slight service that was performed by the Arabists of the seventeenth and eighteenth centuries. Edward Pocock (1604–91), another contributor to the London Polyglot, and Albert Schultens (1686–1750) employed their Arabic erudition in the work of Scripture exposition and illustration. Nor must the achievements of Job Ludolf (1624–1704) in the more remote sphere of the Ethiopic be overlooked. All study of the Semitic languages and literatures in the days before the rise of comparative linguistic and historical science was made directly in the interest of the Bible and Biblical literature.

**Semitic Scholars and Archeologists.**

Help scarcely less important was afforded by those scholars who devoted themselves to Biblical and Oriental archeology. The works of Samuel Bochart (1599–1667) on sacred geography and zoology ("Phaleg et Canaan," 1646, and "Hierozoicon," 1675) are replete with knowledge not yet antiquated. John Selden (1584–1654), "the Coryphæus of antiquaries," left in his "Syntagmata de Dis Syris" (1617) a work of enduring value, as did John Spencer of Cambridge in his great work, "De Legibus Hebræorum Ritualibus" (1685), and Adrian Reland also in his "Palestina" (1716). These proved to be basic works in their respective spheres of research.

But in the more specific work of interpreting the sacred text in detail the Christian Church, taken as a whole, had forgotten the spirit and maxims of Luther and Calvin, and was hopelessly fettered by the dogma of the plenary inspiration of the Scriptures. Inasmuch as this doctrine necessarily implies the absence of any inner development in the Bible, it paralyzed the search for historic truth. Stagnation reached its climax when the "Formula Ecclesiarum Helveticarum" (1675) declared, as the doctrine of the Church, that the Masoretic vowel-points and accents were divinely inspired. Elias Levita (1472–1549) had made it plain to intelligent Jews and Christians alike that the points were introduced about the sixth century of the common era; and when Louis Cappel (Cappellus), "Reformed" professor at Saumur (1585–1658), vindicated the same opinion in his "Critica Sacra" (1650), the orthodoxy of the time was left without excuse or defense, and the error gradually died out of itself. This book was the real beginning of textual criticism in the Christian Church. Moreover, the mysticism of Böhme (1575–1624) and the pietism of Spener (1635–1705) had an effect far beyond the spheres of religious sentiment and of philosophy, in liberating the minds of many from the tyranny of formalism.

**Obstructive Dogmatism.**

Also, the original and independent John Koch (Coccеius, 1603–69), in pointing out the progressiveness of the divine revelation, gave, notwithstanding his extravagances as a typologist, a lasting impulse to earnest inquiry into the essential meaning of the Bible. His legitimate successor was Vitringa (1659–1722), the famous commentator on Isaiah, a striking combination of the grammarian and the allegorist, whose diligence in seeking first of all the primary sense of the text was stimulated by the example of the common-sense literalist Grotius (1583–1645) and of the ingenious but cautious philologist De Dieu (1590–1642). All of these were of

**Harbingers of Progress.**

the Reformed Church in Holland, where almost the only great commentators of the seventeenth and eighteenth centuries were trained and labored.

**3. Period of Criticism:** The ideas that were most germinal and potential in interpretation came, however, not from Holland (concerning Spinoza, see later on), but from England and, above all, from Germany. They can be traced succinctly along the lines of esthetic appreciation, literary criticism, philological research, and philosophical constructiveness. It is with the middle of the eighteenth century that the unbroken advance begins. Up to that time the theologians, by their unsympathetic treatment, had done their best to consign the Bible to the rubbish-heap of creeds and confessions; and they seem to have almost succeeded.

**Esthetic Appreciation.**

The first essential to a correct estimate was to observe the form and structure of the sacred writings. Robert Lowth (1710–87), an Englishman, has the distinction of having pointed this out. His "De Sacra Poesi Hebræorum" (1753) and his translation of Isaiah (1778) set forth and illustrated the several forms of PARALLELISM in Hebrew poetry, and showed how they could be traced out in the original, and how they could be reproduced in any properly made version. In this exposition he rightly professes to have applied largely the principles of Azariah dei Rossi (1513–77). This was the opening of a new world to Christian readers, who were now enabled to discern the poetic structure of a large part of the Old Testament. Lowth's esthetic taste and spirit were more than matched by the German HERDER (1744–1803), whose enthusiasm for Oriental antiquity had been in large measure kindled by Hamann (1730–88). Herder's "Geist der Hebräischen Poesie" (1782) did most to imbue his age with admiration for Hebrew literature. But the Bible was the main inspiration of his literary and philosophical writings, in all of which he strove mightily for the uplifting and enlarging of the spirit of humanity. What has been gained since Herder's time in the literary appreciation of the Bible is due in the main to a more accurate knowledge of details.

**Lowth and Herder.**

Bible exegesis came to its rights when scientific literary criticism was combined with accurate philological methods and more complete historical and archeological knowledge. The year 1753 is the natal year of what, in distinction from textual criticism, is called "higher criticism." Then appeared along with Lowth's "Sacred Poetry of the Hebrews" a still more epoch-making book by Jean Astruc (1684–1766), physician to Louis XIV. of France, entitled "Conjectures sur les Mémoires Originaux dont il Paroît que Moyse s'est Servi pour Composer le Livre de la Génèse." The book was published with an apologetic aim—to save the consistency of the sacred writers—and nobly has this purpose been justified in the final result of the critical inquiry thus begun. It had long been maintained by some of the more daring spirits, as by Abraham ibn Ezra (1093–1168) and the philosophers HOBBES (1588–1679) and Spinoza (1632–77), that there were many portions of the Pentateuch which could not have been written by Moses, on the ground that their statements refer to events which occurred after his time. Of these Spinoza advanced furthest, following up the dicta of Ibn Ezra and Isaac de la Peyrère (1592–1676). In his "Tractatus Theologico-Politicus" (1670) Spinoza not only disputed the Mosaic origin of the Pentateuch, but asserted that in the historical books as far as Kings much of the contents pointed to a late authorship. His sagacity was further shown by his putting Chronicles long after the time of Ezra and in perceiving the composite character of several of the prophetical books. Richard SIMON, a father of the Oratory in Paris (1638–1712), the most acute critic of his day, while denying that the Pentateuch in its final form could have come from Moses, propounded the theory that the Old Testament was compiled with considerable freedom from the works of inspired historiographers.

**Beginnings of Higher Criticism.**

**Precursors of the Higher Criticism.**

Astruc made the beginning of progressive criticism by observing the distinction in usage of the two names for God, Elohim and YHWH. It had already been conjectured by Vitringa and others that Moses made use of earlier documents. Astruc hit upon the thought that these two names, running through separate sections of Genesis, marked a distinction of authorship. He assumed also nine smaller documents distinguished by other marks. J. G. Eichhorn, along with other hypotheses, showed in 1779 that this distinction was further justified by peculiarities of linguistic usage. In 1798 K. D. Ilgen declared his belief that the Elohim sections in Genesis were not the productions of a single author. De Wette demonstrated in 1805 that Deuteronomy differed in essential character from the other books of the Pentateuch. Friedrich Bleek in 1822 pointed out that the Book of Joshua was a direct continuation of the Pentateuchal narrative, and therefore must have been included in the same historical framework now known as the Hexateuch, including the Pentateuch and Joshua. Ewald in 1831 showed that the Elohim document and the Jehovah document were separately traceable throughout the Pentateuch. In 1853 Hupfeld developed the happy conjecture of Ilgen, made more than half a century before, into a demonstration that there were two independent Elohistic sources, one of which was very closely related to the Jahvistic.

**Chief Points in the Line of Progress.**

Thus, in a round century after 1753, the fundamental analysis of the first six books of the Old Testament was completed. The few facts just given indicate merely the general line of assured progress, leading to the establishment of the hypothesis that the Hexateuch was made up of a series of independent documents. Other theories, such as that the Pentateuch was a late composition made up of a collection of fragments (the "Fragmentary" hypothesis), or that it consisted of one fundamental (Elohistic) work, others having been attached for the purpose of completing it (the "Supplementary" hypothesis), grew out of the original impulse toward

**Summary of Theories.**

analysis and construction. They were long defended by able scholars, but have now practically disappeared from the arena of discussion.

Meanwhile a great awakening of what may be summarily called the historic interest had taken place in the world of criticism, and Bible study has been perhaps the principal gainer by the whole movement to which that awakening has given vitality and permanence. The dominant influences are, moreover, still operative a century and a half after the date of Lowth and Astruc.

Comparative philology has been influential in two main directions. It has called attention to the contrasts as well as to the resemblances of distinct families of mankind, and has compelled men to find out characteristic types of thought and modes of expression in their literary monuments. It has also provoked a rational and scientific study of words and sentences, so that the modifications of their usages from age to age are made a key to unlock the meaning, or shades of meaning, which they have expressed. Hence, on the one hand, the impulse to the literary study of the Bible given by Lowth and Herder was continued by highly endowed men of various schools, of whom it may suffice to name Eichhorn, De Wette, Goethe, Ewald, Coleridge, and Matthew Arnold. On the other hand, the grammatical and lexical study of Hebrew was placed upon a new and ascending grade. Witness the successive productions of GESENIUS (whose practical linguistic work is the most vital and persistent known to modern times), EWALD, OLSHAUSEN, STADE, and KOENIG.

**Comparative Philology.**

To the demand for verbal accuracy, as well as to the search after the form of the original text, are due the many attempts that have been made to amend the Masoretic text. That emendation is often needed was long ago felt by independent inquirers. But no great advance was made in method from the days of Cappellus and Lowth to those of Ewald and Hitzig, except in connection with a critical study of the ancient versions and a wider collation of manuscripts. This was resumed with better efforts in the monumental works of Holmes and Parsons, of Field and Lagarde, who enforced stricter principles of textual correction.

**Textual Emendation.**

But all these influences combined will not account for the tremendous revolution which Bible criticism and exegesis have undergone since the middle of the eighteenth century. Two new forces have been applied to Biblical study which may fairly be called vitalizing and regenerative. The one has come from the now ruling conceptions of the history of human thought and experience; the other, from the prevalent views as to the actual growth of human society. The one is chiefly philosophical; the other, mainly empirical. The practical result of the cooperant workings of the two conceptions is a rearrangement of the Old Testament books in the order of the natural development of their ideas, and in accordance with the growing capacity of ancient Israel for apprehending or receiving them.

**New Vitalizing Conceptions.**

The chief points on which the representatives of modern Biblical exegesis are agreed are:

**1.** In the Hexateuch four authors at least were concerned, besides a redactor or redactors. Of these Moses is not one, though it is not proved that he contributed no materials. One of the sources appears in Deuteronomy (D); another (P) in Leviticus and in large portions of the other books; while two others (J and E) often inseparably combined (J E) form the remainder. J (Jahvist) and E (formerly called the second Elohist) give a sort of historical résumé of the early history of Israel from the standpoints of southern and northern Israel respectively, and are dominated by the prophetic movement. They were completed in the ninth and eighth centuries B.C. The groundwork of D was the "Book of Instructions" found by Hilkiah in the Temple in 621 B.C. It ministered both to the prophetic spirit and to the cultus, and served as directive for the reformation of Josiah. P was composed for the promotion of the ceremonial code which it contains, and treats besides of the early history from the point of view of the priesthood. While including earlier elements, it was essentially the work of writers that were concerned with the ritual of the Second Temple, being substantially the law-book of Ezra. J E therefore precedes D, and D precedes P. The mode and time of the redaction are not so clear.

**Results of the New Exegesis.**

**2.** The aims or tendencies of these several productions—prophetic, deuteronomic, and priestly—do not stop with the Book of Joshua, but run through all the historical literature. In brief, while Judges, Samuel, and Kings are mostly of the prophetic or deuteronomic spirit, Chronicles, Ezra, and Nehemiah, all of which three came from one hand near the close of the canon, are controlled by the priestly tendency, so prominent in P of the Hexateuch.

**3.** The prophetical books have also been rearranged and readjusted in accordance with their ascertained historical order. Moreover, many of them have been found to contain prophecies which did not proceed from the principal authors. The portions thus separated are usually later than the genuine prophecies. Isaiah and Zechariah, for example, have each been credited with more than one important work in addition to their own proper utterances.

**4.** The titles of the Psalms are not original or reliable. Psalm-composition with a high spiritual intent and content began after the time of David, and, like hymn-writing in every age, flourished chiefly in times of religious and social stress and trial.

**5.** The writings ascribed to Solomon are, in their present form, of very late date. Ecclesiastes is wholly, and Proverbs largely, the product of the Persian or Grecian period. The Book of Daniel belongs to the time of the Maccabees.

**6.** Not only have the history of Israel and its historical records been arranged anew, but the whole career of Israel in Palestine now appears, in the light of the archeological disclosures of the last half-century, to have been, in its external incidents, but an incident in North-semitic history, which began several thousand years before the Hebrews became a nation.

**7.** The development of the religious conceptions and institutions of ancient Israel can be traced in a rational order and illustrated by similar phenomena elsewhere.

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**BIBLE INSPIRATION.** See INSPIRATION.

**BIBLE MANUSCRIPTS:** By this term are designated handwritten copies and codices of the Hebrew Bible as a whole, or of several books arranged in groups according to a certain order (see BIBLE CANON), or of single books. Sometimes, though not often, they contain collections of detached prophetic selections (see HAFTARAH), generally in connection with the Pentateuch (see Strack, "Zeitschrift für die Gesammte Lutherische Theologie und Kirche," 1875, p. 594). A distinction is made between manuscripts intended for use in the synagogue and in public reading and those for private purposes. Originally both the sacred or public copies and the private or profane were in the shape of scrolls, this being the only style of book-making known to antiquity. After the leaved form of books came into vogue (from the fourth century of the common era), adherence to the ancestral model was insisted on in the case of those reserved for holy uses at public worship. While demanded only for the Pentateuch and the Book of Esther, this conformity must, as the name indicates, have been at one time exacted also for the four remaining Megillot, read as lessons on certain festivals. Why they and the collections of the Haftarot ceased to conform to the historical model can not be ascertained.

The Pentateuch and Esther, when designated for synagogal use, are required to be written with scrupulous attention to rules laid down in the Law (see SOFERIM). They must be written in square characters (כתב מרבע, also known as כתב אשורי; see ALPHABET), without vowel-points and accents, on parchment made from the hides of "clean" animals, which, when duly prepared, are sewn together by threads of the same origin. If four mistakes are found in one column, or a single error is discovered in the "open" and "closed" sections of the Law, or in the arrangements of the metrical portions, the whole copy is rendered unfit for use (פסול) and must be buried. Great age—through long use, and exposure to climatic and other influences involving decay and other imperfections—is among the causes which render a copy unserviceable; and this circumstance explains why very old copies are not found.

**Rules for Writing.**

The manuscripts intended for private use vary considerably in size, material, and character. They are in rolls, and in book form—folio, quarto, octavo, and duodecimo. Some are written on parchment, some on leather, others on paper; some in square characters, others in rabbinical (the latter only in modern times). They are usually provided with vowel-points, written in a different color from the consonants, which are always in black. Initial words or letters are often in gold and silver; some, indeed, are artistically illuminated. Sometimes on the inner margins of the columns are given Masoretic notes; the outer ones are reserved for scholia and, in more modern manuscripts, for rabbinical commentaries. Yemenite manuscripts have usually no columns; and each verse is accompanied by the corresponding verse from the Targum Onkelos and the Arabic translation by Saadia. The space at the bottom of the pages is sometimes occupied by the commentary of Rashi.

Generally, the manuscripts are provided with inscriptions giving the name of the copyist and the dates of writing. Several eras are used in the computation of these dates: that of the creation of the world; that of the Seleucids; that of the destruction of the Temple; and, finally, that of the Babylonian exile (see ERA). The age of undated manuscripts is approximatively determined by the ink, the quality of the parchment, the presence or absence of Masoretic notes, and by paleographic signs (see PALEOGRAPHY).

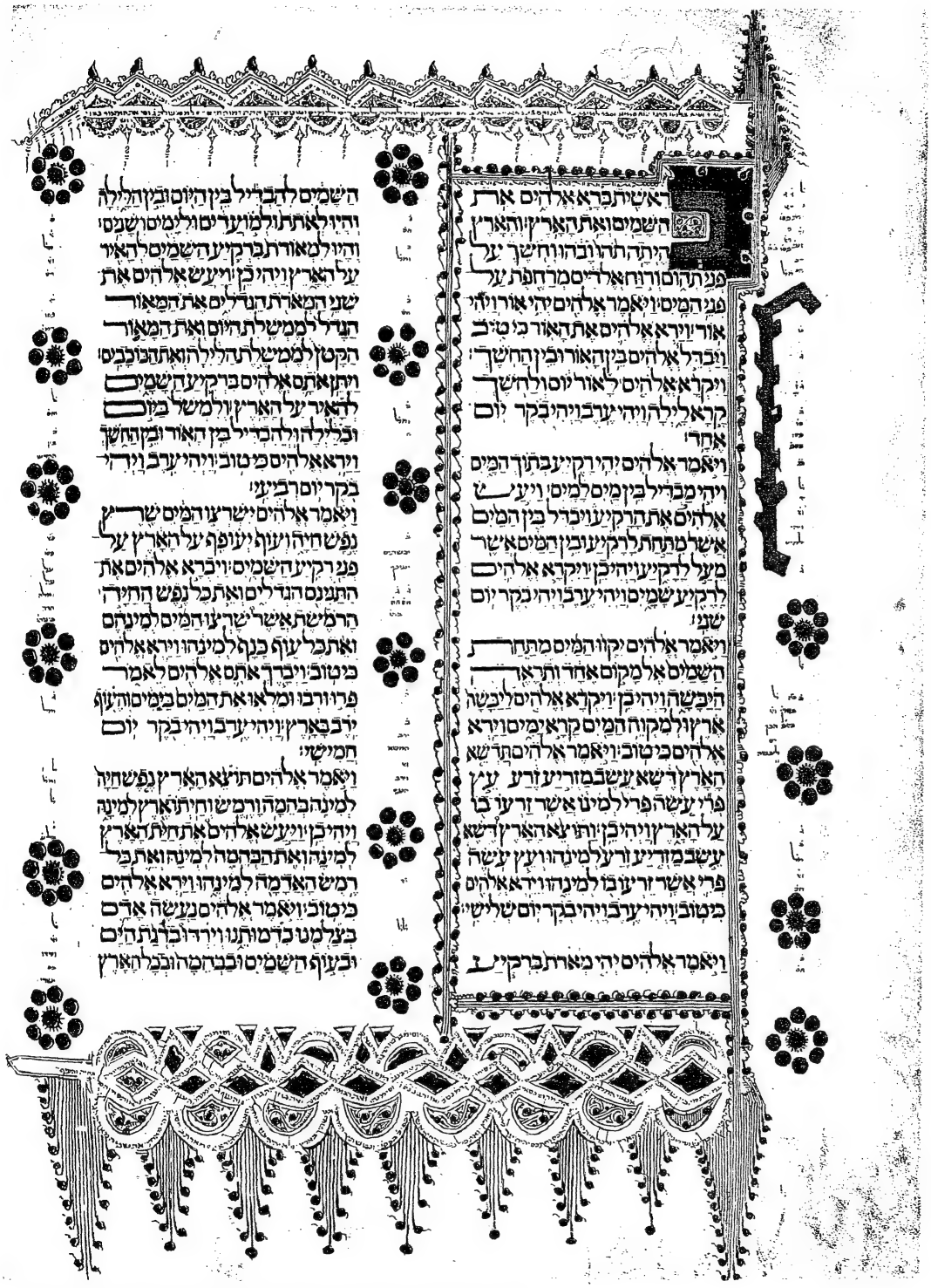
**Colophons and Inscriptions.**

As indicated above, extant manuscripts are not of very great antiquity. In addition to the explanation already given, this phenomenon, all the more curious because, according to Jewish law, every Jew ought to have at least one copy in his house, is very plausibly accounted for on the theory advanced by Brian Walton; namely, that with the definitive settlement of the Masorah in the seventh century, many copies must have been discarded because of their infractions of the established Masoretic rules.

If Talmud Yerushalmi (Ta'anit lxviii. 1) is to be credited, while the Temple was still standing, standard codices of the Pentateuch were officially recognized. These were deposited in the court of the Temple and served as models for accuracy. According to the passage quoted, three were known by the following names respectively: "Sefer Me'on," so called on account of its reading מעון instead of מעונה (Deut. xxxiii. 27); "Sefer Za'aṭuṭe," because of its reading זעטוטי instead of נערי (Ex. xxiv. 5); and "Sefer Hi," because of its reading היא with a yod in nine passages instead of eleven. The Masorites, too, seem to have consulted standard manuscripts celebrated for their accuracy in the redaction of the text and in the compilation of the Masoretic glosses. Though none of these has been preserved, the following are referred to as authorities in almost every manuscript of importance:

**Codex Muggeh,** *i.e.*, the corrected Codex: Quoted by the Masorites either by its full title (בספר מוגה) or simply as "Muggeh" (מוגה).

**Codex Hilleli** (ספר הלל): The origin of its name



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ILLUMINATED HEBREW BIBLE (GEN. I.)

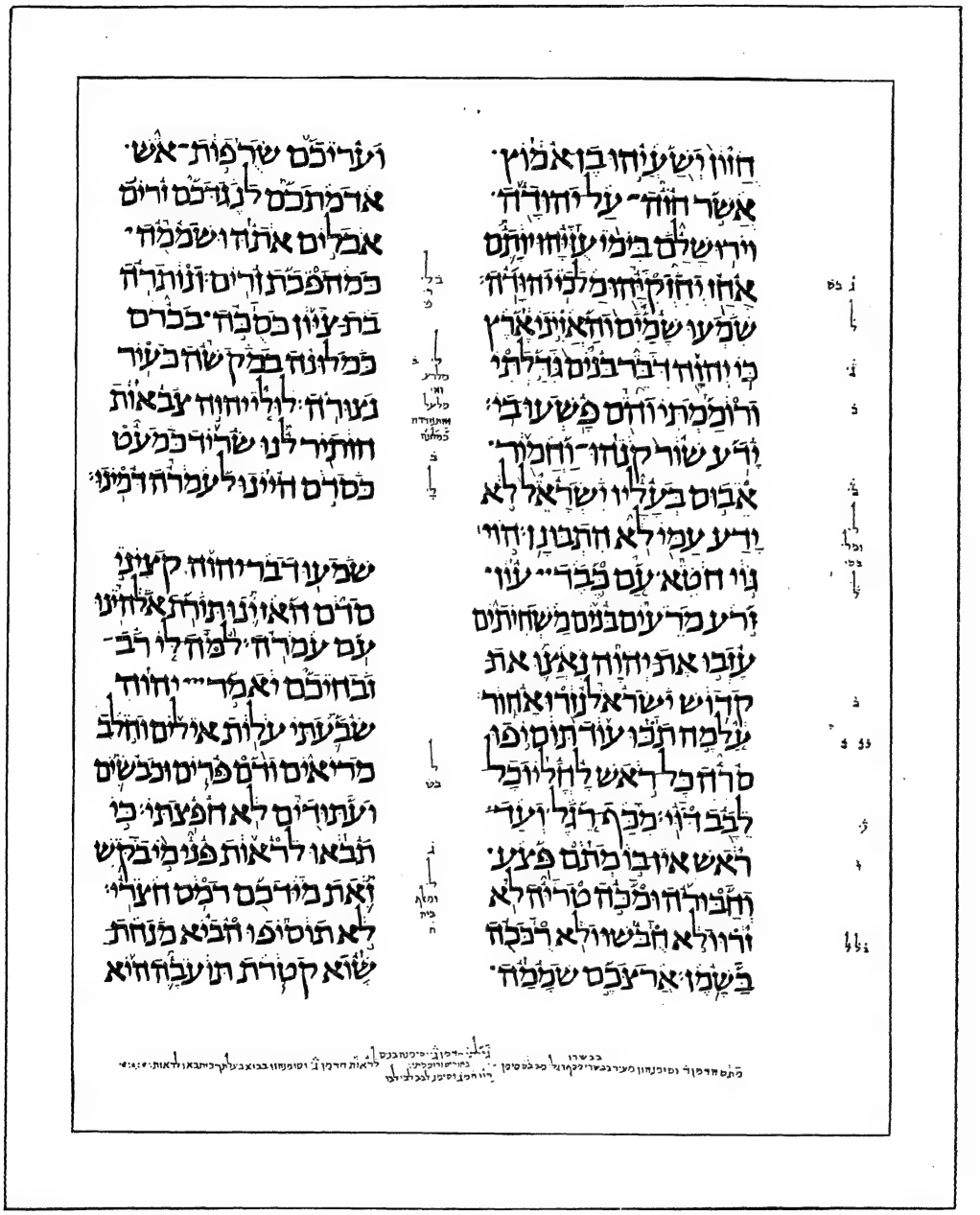
*WRITTEN IN SPAIN 1476.*

*(FROM THE BODLEIAN LIBRARY, OXFORD.)*

is not known. According to Zacuto, this codex was written by a certain Hillel at about 600 of the common era. In his Chronicle, compiled about 1500, Zacuto expresses himself as follows:

"In the year 4957, on the twenty-eighth of Ab (Aug. 14, 1197), there was a great persecution of the Jews in the kingdom of Leon at the hand of the two kingdoms that came to besiege it. At that time they removed thence the twenty-four sacred books which were written about 600 years before. They were written by R. Hillel ben Moses ben Hillel, and hence his name was given to the codex, which was called 'Hilleli.' It was exceedingly correct; and all other codices were revised after it. I saw the remaining two parts of it, containing the Former and Latter Prophets, written in large and beautiful characters; these had been brought by the exiles to Portugal and sold at Bugia in Africa, where they still are, having been written about 900 years ago. Kimhi in his grammar on Num. x. 4 says that the Pentateuch of the Hillel Codex was extant in Toledo."

**Codex Sanbuki:** Frequently quoted in the Masorah Parva, and highly praised for its accuracy by Menahem de Lonzano in his "Or Torah." According to Christian D. Ginsburg, the name of this codex is derived from "Zambuki" on the Tigris, to which community it belonged.



PAGE OF THE HEBREW BIBLE, WITH SUPERLINEAR PUNCTUATION, FROM THE ST. PETERSBURG CODEX.

**Codex Yerushalmi:** As attested by Kimḥi ("Miklol," ed. Fürth, 1793, p. 184b), the codex was for many years in Saragossa, and was extensively used by the grammarian and lexicographer Ibn Ganaḥ. It is often quoted in the Masorah as exhibiting a different orthography from that of the Codex Hilleli.

**Codex Jericho,** also called **Jericho Pentateuch** (חומש יריחו): The name seems to imply that the manuscript embraced only the Pentateuch. It is mentioned by Elijah Levita, in "Shibre Luḥot," as most reliable for the accents.

**Codex Sinai** (ספר סיני): Many opinions exist as to the derivation of its name. The most plausible is that it was derived from "Mount Sinai," just as the codices Jericho and Yerushalmi denote the places of their origin. It is mentioned in the Masorah, and is also cited by Elijah Levita in his work quoted above.

**Codex Great Maḥzor** (מחזורא רבה): This probably contained the annual or triennial cycle ("Maḥzor") of lessons to be read on week-days, Sabbaths, feasts, and fasts; hence its name.

**Codex Ezra:** Quoted in the Masorah Parva. A manuscript professing to be a copy of this codex is in the possession of Christian D. Ginsburg.

**Codex Babylon** (ספר בבלי): Differences (חלופים, "ḥillufin") existed between the Western schools (מערבאי), the chief seat of which was Tiberias, and the Eastern (מדינחאי), the principal centers of which were Nehardea and Sura, in the reading of many passages; this codex gives the Eastern recension (see Masorah).

Another standard codex which served as a model at the time of Maimonides was that written in the tenth century by the renowned Masorite Aaron ben Moses ben Asher of Tiberias (compare Maimonides, "Yad," Sefer Torah, viii. 4). This codex was for a long time believed to be identical with that preserved in the synagogue at Aleppo (Jacob Saphir, אבן ספיר, i. 12b; Grätz, in "Monatsschrift," 1871, p. 6; 1887, p. 30; Strack, "Prolegomena Critica," pp. 44–46). [E. N. Adler ("Kaufmann Gedenkbuch," p. 130) argues that the Aleppo Codex is a copy, not the original; but Wickes ("Hebrew Accentuation," Preface, p. vii., Oxford, 1887) makes it clear that "the statement assigning the codex to (Aaron ben Moses) Ben-Asher is a fabrication."—E. G. H.]

Two celebrated manuscripts *believed* to be very ancient are still extant in Syria. One of these, the Damascus Codex, which, according to the inscription on its title-page (added, however, by a later hand), was written in the third century of the common era, belongs to a Jewish family of Damascus named Parḥi, and is exhibited to the inhabitants on feast-days. The other is kept in a grotto by the inhabitants of Guber, near Damascus.

**Number of MSS.**

The number of Hebrew Bible manuscripts found in European libraries is very considerable. The oldest collection is that in the Imperial Library, St. Petersburg, and formerly at the Biblical Society of Odessa. A description of some of these manuscripts was given by Ephraim Moses Pinner in a pamphlet entitled "Prospectus der Alten Hebräischen und Rabbinischen Manuscripte," etc., Odessa, 1845. A full description by Strack and Harkavy is given in their catalogue. The oldest manuscript of this valuable collection is a Pentateuch brought from Derband (Daghestan), written before 604 of the common era. It consists of forty-five skins having 226 columns, and is composed of six pieces: (1) Gen. i.–xlvi. 25, end (9 skins, 52 columns, 51 lines; Taggin by a later hand). (2) Gen. xlvi. 26–Numbers (24 skins, 134 columns, 50 lines, without Taggin). (3) Deut. i.–xvii. (4 skins, 21 columns, 51 lines, without Taggin). (4) Deut. xvii.–xxi. 4 (1 skin, 3 columns, 51 lines). (5) Deut. xxi. 5–xxiii. 23 (1 skin, 3 columns, 51 lines). (6) Deut. xxiii. 24–end of Deut. (4 skins, 13 columns, 51 lines).

The oldest manuscript in book form at the library of St. Petersburg dates from 916. It consists of 225 folios, each folio divided lengthwise into two columns with 21 lines to the column, with the exception of folio 1a and folio 224a–b, which exhibit epigraphs. It contains the Latter Prophets. Two lines of Masorah Magna appear in the lower margin of each page; while the Masorah Parva occupies the center space between the columns. The vowel-points are superlinear in the so-called Babylonian system. The total number of the Bible manuscripts in the St. Petersburg library is 146.

**In Libraries.**

The British Museum possesses 165 Bible manuscripts, the oldest of which is the Masoretic Bible written about 820–850. This contains the Pentateuch and consists of 186 folios, 55 of which were at one time missing, but have been added by a later hand. The Bodleian Library, Oxford, possesses 146 Bible manuscripts, the oldest of which dates from 1104. Cambridge counts 32, the oldest believed to be of the tenth century. Bible manuscripts in goodly numbers are also to be found in private libraries in England, the most important collection being that of E. N. Adler. This contains about 100 codices, the oldest dating from the ninth century. The Bibliothèque Nationale, Paris, has 132 Bible manuscripts, the oldest with the date 1286. The number of Bible manuscripts in the Vienna Library is 24. The oldest (given by Kennicott under No. 126) contains the Latter Prophets and the Hagiographa, written in the tenth century. Steinschneider describes 14 Bible manuscripts in the Royal library of Berlin; none of them is very old. De Rossi describes 848 manuscripts (now at Parma), the oldest of which is No. 634, containing Lev. xxi. 19–Num. i. 50, written in the eighth century. The Vatican Library possesses 39 Bible manuscripts, which have been described by Joseph Simon Assemani and Stephen Ephodius Assemani. Several Bible manuscripts are in the libraries of Leipsic, Munich, and Leyden.

Some Bible manuscripts have been brought from China. They are partly synagogue rolls, partly private copies, whose text does not differ from the Masoretic Bibles. A Pentateuch of the Malabar Jews is now in England. It resembles, on the whole, the usual synagogue rolls, except that it is written on red skin.

Samaritan manuscripts of the Pentateuch are to be found in the British Museum, the Bodleian, St. Petersburg, Parma, and the Vatican libraries; for a

From the Erfurt Manuscript of the Hebrew Bible (Joshua i.–ii. 5), showing Targum in alternate verses; formerly the property of Johann Reuchlin.

description of them, the respective catalogues may be consulted.

As curiosities may be mentioned a Hebrew Pentateuch in Arabic characters, now in the British Museum; the Pentateuch in Latin characters in the Bodleian Library; and, finally, the fragments of the Pentateuch written in inverted alphabet discovered lately in the Cairo genizah.

BIBLIOGRAPHY: Kennicott, *Dissertatio Generalis*; Walton, *Prolegomena to the Polyglot*; S. Davidson, *Treatise on Biblical Criticism*; Strack, *Prolegomena Critica in Vetus Testamentum Hebraicum*; Christian D. Ginsburg, *Introduction to the Masoretico-Critical Edition of the Hebrew Bible*, pp. 421 *et seq.*

E. G. H. I. BR.

**BIBLE IN MOHAMMEDAN LITERATURE:** Through intercourse at Mecca, at Medina, and on his various journeys in the seething, germinant Arabia of his day, Mohammed learned to distinguish between idol-worshipers and such people as he termed "the People of the Book": holders and followers of a written revelation. Most prominent among these were the Jews and Christians; thrice mention is made in the Koran of the Sabeans as being in the same class as, and once of, the Magi. As to the nature and contents of their books, Mohammed had only one fixed idea: These taught the same doctrine exactly as he taught; could, in fact, teach no other, as all doctrines came from the one Lord.

**Mohammed's View of Jewish Scriptures.**

There are vague references to certain "leaves" being delivered to Abraham; but what eventually became of them Mohammed does not say. The later Moslem theory is that they were taken back into heaven, and that whatever light the Sabeans and Magi enjoy is derived from them. One practical result is that Islam does not reckon Zoroastrians and worshipers of the host of heaven as idolaters, but consents to enter into treaty with them. But the books of the Jews and Christians were clearly there; they had remained unto Mohammed's day. To Moses, the "Tawrat" had been revealed; to David, the "Zubur" (Psalms); and to Jesus, the "Injil" (Evangelium). Thus, the Torah, the Psalms, and the "Gospel" represented for Mohammed the Scriptures of the Old and New Testaments. How vague his idea was and how both Jews and Christians must for him have melted together into one is evident from his belief that Miriam, the sister of Moses, was the same as Mary, the mother of Jesus.

To the series of prophets involved in this scheme of religious history Mohammed claimed to be heir. In the providence of God the time had now come when the Arabs, in their turn, were to have a prophet sent to them, speaking in their tongue, sprung from their blood, and calling them to repentance and to the acceptance of the one God and His doctrine as the other prophets had done with their respective peoples. Mohammed seems to have been quite satisfied that what he taught stood clearly written already in the Tawrat, the Zubur, and the Injil. The Jews and Christians, he felt, must recognize that he was exactly such a prophet as those who had come before; that he fulfilled all the conditions called for in the Books. This, evidently, was rooted in his self-consciousness, and, with his scheme of religious policy, was all the basis he had. Of direct knowledge of the sacred books, as then in the hands of the Jews and Christians, he appears to have had none. He felt no need of it. When, therefore, the Jews and Christians refused to recognize his doctrine and to accept his prophethood, he could only ascribe their conduct to perverse obstinacy. They concealed passages in their books; they misinterpreted others, "twisting their tongues in them" (Koran iii. 72).

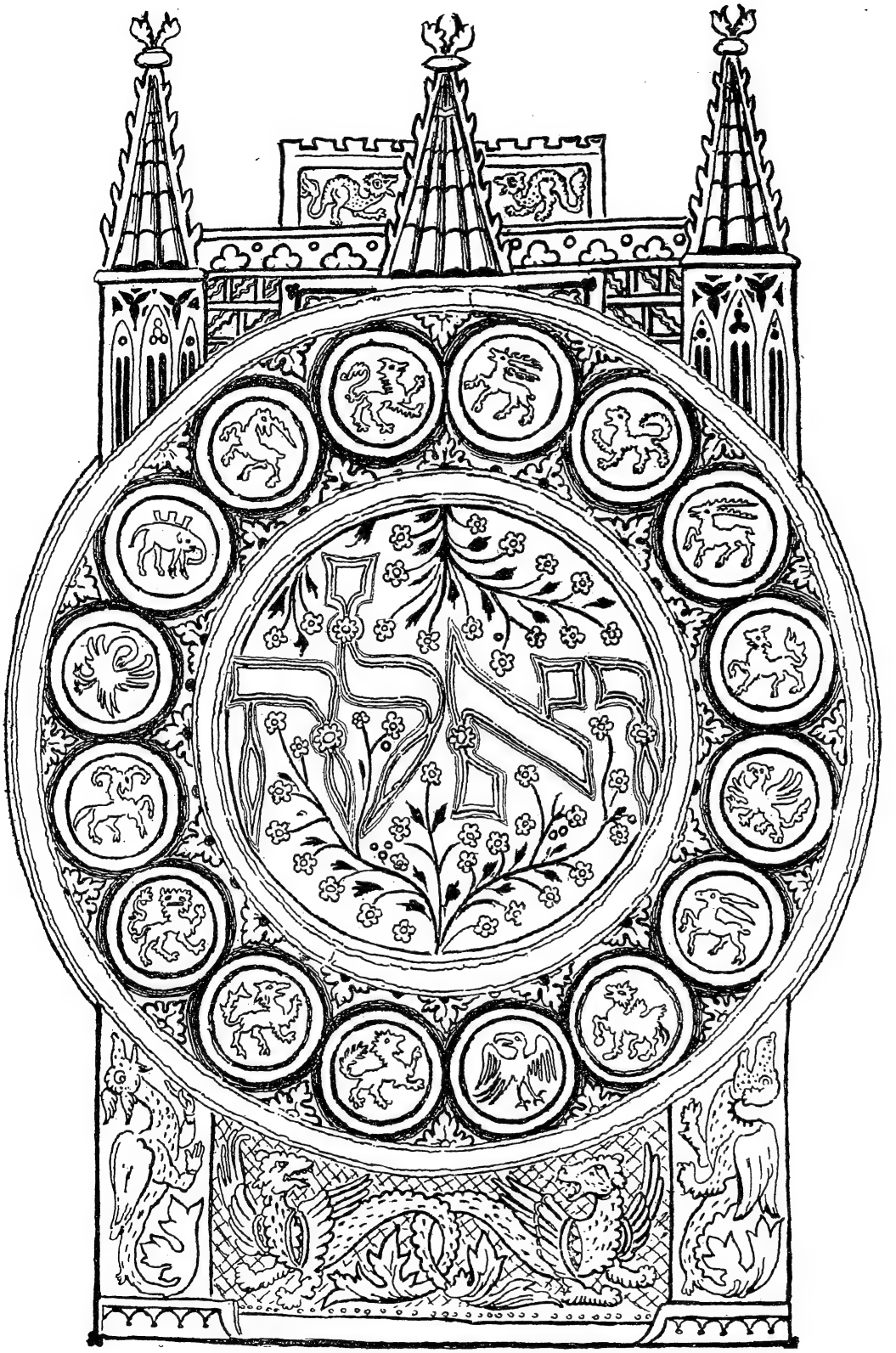
In time he gave up the attempt to secure such support, and fell back on the simple weight of his own authority. Traditions, which may have taken form later, indicate, in their substance at least, the attitude to which he came. "Have nothing to do," he is reported to have said, "with the People of the Book and their books; say unto them, 'We believe in that which has been revealed to both of us; your God and our God is the same.'" Es-

**The God of Islam and Yhwh Identical.**

sentially he meant, "My revelation is the same as that which stands in your books. You misinterpret, conceal, and pervert; my revelation is certain and is enough." Such, apparently, was the attitude of Mohammed himself to the Scriptures. In illustration, reference may be made to the following passages in the Koran, suras ii. 85, 129, 209; iii. 60, 72, 179, 184; iv. 161, 169; v. 47, 85, 109; xix. 28; xxvi. 192; xxix. 45; xlii. 11; lvii. 25; lxi. 6; lxii. 5; lxvi. 10.

But such a position could only be maintained by Mohammed himself with his intense consciousness of the truth of his mission. After his death came rapid changes which were natural in themselves, but the definite origin of which is mostly obscure to us. The only means of access which the earliest Moslems had to the sacred books of the Jews and Christians was through proselytes; and these proselytes, from a variety of causes, misled much more than they instructed their new coreligionists. For one thing, the Moslems regarded them as authorities on the history of the past. They asked innumerable questions, and expected answers. The more marvelous the answer, the better they seem to have been pleased. Only on one point these converts had to be wary: Their replies must square generally with the Moslem scheme of thought and theology; otherwise their heads were in danger. Under these conditions of risk, marvelous tales sprouted freely. The Midrashimun doubtedly helped; but the imaginations of the converts, thus stimulated, probably accomplished more. Of the latter, two names are worthy of mention as romancers of quite astonishing capacity; viz., Wahb ibn Munabbih (d. 728) and Ka'ab al-Aḥbar (d. 652).

To the labors of these men, then, to the Oriental horror of a vacuum, and to the Oriental indifference as to how a vacuum is filled, is due the overwhelming mass of misinformation on the Old and New Testaments that still oppresses the Moslem world. First, the Torah is confused with the Tables of the Law, and the latter are increased in number. Again, the Torah is enormously increased in bulk: it is alleged to contain a varying number of parts, up to 1,000, and to make seventy camel-loads. Each single part takes a year to read through. Only four



FIRST PAGE OF EXODUS.
(From an illuminated manuscript, formerly in the possession of the Duke of Sussex.)

men—Moses, Joshua, Ezra, and Jesus—have studied it all. Clear statements, all imaginative, are given as to how it begins and ends. Quotations of the wildest character are introduced as from it; and the quoter will say calmly, "I have read them in the Torah." The same exactly holds good in regard to the Gospel and the Psalter. As to the Psalter, there exists in Arabic one of one hundred and fifty chapters, only the first two of which agree with the Psalms; the rest being a free imitation of the Koran. Possibly the Torah and the Gospel may at one time have been similarly perverted, but of such corruptions no traces now exist. The Torah was said to begin like sura vi. of the Koran and to end like sura xi. In it was an exact description of Mohammed and of some other persons associated with the beginning of Islam. For the Gospel, the following statement by an early authority will probably suffice: "I found in the Gospel that the keys of the treasure of Ḳarun [Korah] were a load for sixty mules; no one of them was larger than a finger, and each key served for a separate treasury."

**False Citations from Torah.**

Besides these three books which Mohammed recognized, there are also given references to the Wisdom literature; and in this case a much closer approximation is made to the truth. There are quotations from the Wisdom of Solomon, the Testament of Solomon (apparently part of Proverbs), and the Wisdom of the Family of David, and these have usually at least a possible source. Further, it must not be thought that all this characterized only the earliest times and the most ignorant and careless minds. Al-Gazzali (d. 1111), the greatest theologian of Islam, and a man of the intellectual rank of Augustine or Thomas Aquinas, quotes almost as credulously and rashly as any. Nor does he ever dream of verifying a quotation. Fakhr al-Din al-Razi (d. 1209), another theologian of eminence, boasted that he knew the Torah and the Gospel by heart; and yet in his commentary on the Koran the most incredible things are cited as being contained in these. The best we can say for him is that either there were a pseudo-Torah and a pseudo-Gospel, which deceived him, or else that he lied. Such were the results of the mendacity of the early proselytes to Islam and of the credulity and carelessness of the Moslems. As some excuse for the last may serve the feeling which grew up that there was sin as well as danger in reading the books of Jews or Christians. Even Ibn Khaldun (d. 1405), the first philosophical historian of Islam, disapproved of such study: Mohammedans had certainty in the Koran, he held, and should be content with that.

Among the various general statements in the Koran that Mohammed had been foretold in the earlier books, only one gives the impression that Mohammed had had a specific passage in mind. It is in sura lxi. 6, where Jesus says, "O Sons of Israel, lo, I am a messenger of God to you . . . giving you good tidings of a messenger who will come after me, whose name will be Aḥmad." This seems a tolerably clear reference to the promise of the paraclete in John's Gospel, ch. xiv. *et seq.*, and a very early Moslem tradition so takes it, quoting an Arabized form of the Greek παράκλητος. Another passage is Deut. xviii. 18 *et seq.*: "I will raise them up a Prophet from among their brethren, like unto thee." This, it is explained, could only refer to a prophet of the line of Ishmael; for he was the brother of Isaac, and there was no prophet of the line of Esau; and "their brethren" excludes the line of Jacob. In Isa. xxi. 6–9 the rider on the ass is Jesus and the rider on the camel is Mohammed. The details in Isa. lx. 4–7 are regarded as applying very exactly to Mohammed. Also, in Deut. xxxiii. 2 "Sinai" refers to the Mosaic revelation; "Seir" is a mountain in Syria where Jesus served his Lord; and "Paran" is either a mountain of the Banu Hashim, where Mohammed similarly worshiped, or Mecca itself. These are accepted as good proofs by the great scientist Al-Beruni (d. 1048).

But meanwhile, and alongside of this mass of traditional ignorance, a beginning had been made in Islam of the direct study of the older sacred books. It belonged to the brief period of scientific life and liberty under the first Abbassids and especially under Al-Mamun. Through the Persian Aristotelians and physicians, the Syrian monasteries, and the heathen of Harran, Greek civilization and its methods began to affect Islam. So the historians of the time show a commendable desire to go back to original sources and to test and examine for themselves. Ibn Waḍah, who wrote about 880, had an excellent knowledge of the Scriptures, as also, of parts at least, had Ibn Ḳutaibah, who died in 889. Yet in the works of both of these writers are included wild legends that had come down from the earlier times, which the Moslem "ḳuṣṣaṣ" or story-tellers had delighted to retouch and expand, side by side with sober translations from the Hebrew and Greek. And, just as the flourishing time of science under the Abbassids was short, so, too, with this branch of it. Ṭabari (d. 921) is already less affected by it; and Mas'udi (d. 957), although a free-thinking theologian, seems to have gone back to traditionalism. The result was simply that another set of assertions, much more trustworthy, was added to the contradictory jumble which was being passed on from writer to writer.

**Islamic Study of Original Sources.**

With Ibn Ḥazm, the Zahirite (d. 1064), however, a new development was reached, with results lasting to the present day. Ibn Ḥazm is distinguished in Moslem history for having applied to theology the principles of literal interpretation already used by the Zahirites in canon law, and for the remorseless vigor and rigor with which he carried on his polemics. He now marked a similar era in treating the doctrine of the older Scriptures, declaring them to be forgeries. Modern education in India and elsewhere has spread a more exact knowledge of the Jewish and Christian Scriptures.

For the present-day position of more orthodox Islam, reference may be made to Pfander's "Mizan al-Ḥaḳ," a translation of which appeared in London in 1867, and to the reply to it by Raḥmat Allah, "Iẓhar al-Ḥaḳ," a translation of which by Carletti was published in Paris in 1880.

BIBLIOGRAPHY: Hughes, *Dictionary of Islam*, pp. 61, 211, 433, 439, 629, and elsewhere; this must, however, be used with

caution. The principal monograph is by Goldziher, in *Z. D. M. G.* xxxii. 341 *et seq.*; Steinschneider, *Polemische und Apologetische Litteratur in Arabischer Sprache*, 1877; Schreiner, in *Z. D. M. G.* xlii. 591 *et seq.*; Goldziher, in Stade's *Zeitschrift*, xiii. 35 *et seq.*; Brockelmann, *ibid.* xv. 138, 312; Bacher, *ibid.* xv. 309; *idem*, in Kobak's *Jeschurun*, viii. 1–29 *et seq.*; Hirschfeld, in *Jew. Quart. Rev.* Jan. 1901; a Moslem controversial treatise (in Arabic) has been poorly edited by Van der Dam, under the title *Disputatio pro Religione Mohammedanorum*, Leyden, 1890.

K. D. B. M.

**BIBLE, POLYGLOT.** See Bible Editions.

**BIBLE TEXTS.** See Masorah.

**BIBLE TRANSLATIONS:** Jewish translations of the Old Testament were made from time to time by Jews, in order to satisfy the needs, both in public service and in private life, of those that had gradually lost the knowledge of the ancient national tongue. In Palestine itself, Hebrew was driven out first by Aramaic, then by Greek, and finally by Arabic. Portions of the Bible itself (in Daniel and Ezra) are written in Aramaic; and there is no consensus of opinion among scholars as to whether these parts were originally written in that tongue or were translated from the Hebrew. Though Hebrew remained the sacred and the literary language, the knowledge of it must have faded to such a degree in the second century preceding the common era that it became necessary for a "meturgeman" to translate the weekly Pentateuch and prophetic lessons as read in the synagogue (Berliner, "Onkelos," p. 7; Friedmann, "Akylos und Onkelos," p. 58). The assertion made by the two scholars just cited, that the Targums date from the time of Ezra, is unwarranted; since they are written in a West-Aramaic dialect. The authorities of the synagogue did not willingly allow such translations to be written down. They felt that this would be putting a premium upon ignorance of the text, and that the Biblical word would be in danger of being badly interpreted or even misunderstood. They sought to minimize the danger by permitting only one verse to be read and translated at a time in the case of the Law, and three in the case of the Prophets (Meg. iv. 4). Certain passages were never to be translated publicly; *e.g.*, Gen. xxxv. 22; Ex. xxxii. 21–25; Num. vi. 23–26; Lev. xviii. 21 (Meg. iv. 10; see Berliner, *l.c.* p. 217; Ginsburger, "Monatsschrift," xliv. 1). These passages are to be found in Pseudo-Jonathan and in the Midrashim for private use. It is distinctly stated that no written copy of the Targum was to be used in the public service (Yer. Meg. iv. 1); though for private purposes copies were allowed to be made. The Talmud, it is true, mentions a written Targum to the Book of Job which was in the possession of Rabban Gamaliel I. during the Second Temple, about 20–40 C. E. (Tosef., Shab. xiv. 2; Bab. Shab. 115a; Soferim xv. 2; compare Berliner, *l.c.* p. 90), and which was then buried by order of Gamaliel. In Yer. Shab. xvi. 1 a variant tradition tells of such a Targum having been in the hands of both the elder and the younger Gamaliel. Though this tradition is accepted even by Bacher (see Aramaic Language), there are no means of verifying this statement, the existing Targum to that book being of a much later date. The tradition certainly can not refer to a Greek translation, as Grätz ("Monatsschrift," xxvi. 87) holds. According to Blau ("Einleitung," p. 79) the reference is to a copy written in the Old Hebrew script. The Targum is largely a paraphrase, reproducing the rabbinical tradition as regards the meaning of the text. For a history of this Targum see Targums.

**The Targums.**

In passing a word should be said about the Samaritan version of the Pentateuch in the West-Aramaic dialect, which the Samaritans at one time spoke. It is as yet not possible to say in which century this version was made. Even though the citations under the caption τὸ Σαμαρειτικόν, which are found in the scholia to Origen's Hexapla, refer to it, Kohn believes that they are drawn from a Greek translation of the Samaritan made in Egypt. The text has been edited in Samaritan characters by H. Petermann and K. Vollers (Berlin, 1872–91), and in Hebrew characters by A. Brüll (1873–75), from the London Polyglot. M. Heidenheim's edition in Hebrew characters, of which Genesis only has appeared ("Bibliotheca Samaritana," i., Leipsic, 1884), has been very severely criticized (see Nestle, "Uebersetzungen der Bibel," p. 205).

The settlement of large numbers of Jews in various parts of the Greek world, the Hellenization of Palestine, and the presence in Jerusalem of Jews from all countries, especially from those under Greek influence, in course of time forced the Rabbis to treat the question more liberally. According to Meg. ii. 1, it was forbidden to read the Megillah in Aramaic or in any other non-Hebrew language, except for the foreign Jews (לעזות) in Jerusalem (compare the Baraita in Bab. Meg. 18a; Shab. 115b); and that such foreign Jews were in the city in large numbers is seen from Acts ii. 5–11. So, also, it is found, according to another tradition (Meg. i. 8), that it was permitted to write the Biblical books in any language (לשון); though R. Simon ben Gamaliel would restrict this permission to Greek (Yer. Meg. i. 1): "After careful examination it was found that the Pentateuch could be adequately translated only into Greek"). Evidence exists of the fact that in the synagogue of the לעזות Greek was freely used (Tosef., Meg. iv. 13). There is even a tradition that Greek letters were engraven upon the chest in the Temple in which the shekels were kept (Shek. iii. 2); and there is also Christian testimony to this effect (Justin, "Cohortatio ad Græcos," xiii.; Tertullian, "Apologia," xviii.; Frankel, "Vorstudien," p. 56). It is reported that in Asia Minor R. Meïr was unable to find a Megillah written in Hebrew (Tosef., Meg. ii. 4); and the weekly lessons both from the Law and the Prophets were at an early date read in Greek in Alexandria ("Jew. Quart. Rev." ix. 730). This makes comprehensible the statement that "the Law can be read in any language" (Soṭah 33a; Meg. 17b). The well-known passage in the Mishnah (Yad. iv. 5) which mentions the Levitical impurity occasioned by touching Biblical books, and which especially excepts the Targum from these provisions, has been very properly explained by Blau as referring to different degrees of sanctity only: no translation could, of course, be put upon the same level with the original Hebrew.

**Influence of Hellenism.**

At a later time—perhaps in the second century of

the present era—a different view seems to have prevailed; and it was said that the day on which the Law was translated into Greek was as unfortunate for the Jews as that on which the Golden Calf was made (Soferim i. 8, 9). Even to teach children Greek was forbidden (Soṭah ix. 14); though it was still permitted to teach a girl Greek, as a knowledge of that language was considered to be an accomplishment. Evidently this change of view was occasioned by the rise of the Christian Church, which used the Bible only in the Septuagint Version. It will be seen that in the Middle Ages the desire to please the women during the service and to instruct them led to the introduction of the vernacular, especially for the prophetical lessons. The treatise Soferim even makes it a duty "to translate, for the women, the weekly readings from the Pentateuch and the Prophets before the close of the service. The translation was not read verse by verse after the Hebrew, but as one continuous passage" (Abrahams, "Jewish Life in the Middle Ages," p. 345).

The oldest and most important of all the versions made by Jews is that called "The Septuagint" ("Interpretatio septuaginta virorum" or "seniorum"). It is a monument of the Greek spoken by the large and important Jewish community of Alexandria; not of classic Greek, nor even of the Hellenistic style affected by Alexandrian writers. If the account given by Aristeas be true, some traces of Palestinian influence should be found; but a study of the Egyptian papyri, which are abundant for this particular period, is said by both Mahaffy and Deissmann to show a very close similarity between the language they represent and that of the Septuagint, not to mention the Egyptian words already recognized by both Hody and Eichhorn. These papyri have in a measure reinstated Aristeas (about 200 B.C.) in the opinion of scholars. Upon his "Letter to Philocrates" the tradition as to the origin of the Septuagint rests. It is now believed that even though he may have been mistaken in some points, his facts in general are worthy of credence (Abrahams, in "Jew. Quart. Rev." xiv. 321). According to Aristeas, the Pentateuch was translated at the time of Philadelphus, the second Ptolemy (285–247 B.C.), which translation was encouraged by the king and welcomed by the Jews of Alexandria. Grätz ("Gesch. der Juden," 3d ed., iii. 615) stands alone in assigning it to the reign of Philometor (181–146 B.C.). Whatever share the king may have had in the work, it evidently satisfied a pressing need felt by the Jewish community, among whom a knowledge of Hebrew was rapidly waning before the demands of every-day life.

**The Septuagint.**

It is not known when the other books of the Bible were rendered into Greek. The grandson of Ben Sira (132 B.C.), in the prologue to his translation of his grandfather's work, speaks of the "Law, Prophets, and the rest of the books" as being already current in his day. A Greek Chronicles is mentioned by Eupolemus (middle of second century B.C.); Aristeas, the historian, quotes Job; a foot-note to the Greek Esther seems to show that that book was in circulation before the end of the second century B.C.; and the Septuagint Psalter is quoted in I Macc. vii. 17. It is therefore more than probable that the whole of the Bible was translated into Greek before the beginning of the Christian era (Swete, "An Introduction to the O. T. in Greek," ch. i.). The large number of Greek-speaking Jewish communities in Palestine, Syria, Mesopotamia, Asia Minor, and northern Africa must have facilitated its spread in all these regions. The quotations from the Old Testament found in the New are in the main taken from the Septuagint; and even where the citation is indirect the influence of this version is clearly seen. This will also explain in a measure the undoubted influence of the Septuagint upon the Syriac translation called the "Peshiṭta."

Being a composite work, the translation varies in the different books. In the Pentateuch, naturally, it adheres most closely to the original; in Job it varies therefrom most widely. In some books (*e.g.*, Daniel) the influence of the Jewish Midrash is more apparent than in others. Where it is literal it is "intolerable as a literary work" (Swete, *ib.* p. 22). The translation, which shows at times a peculiar ignorance of Hebrew usage, was evidently made from a codex which differed widely in places from the text crystallized by the Masorah. Its influence upon the Greek-speaking Jews must have been great. In course of time it came to be the canonical Greek Bible, as Luther's translation became the German, and the Authorized Version the English. It is the version used by the Jewish Hellenistic writers, Demetrius, Eupolemus, Artabanus, Aristeas, Ezekiel, and Aristobulus, as well as in the Book of Wisdom, the translation of Ben Sira, and the Jewish Sibyllines. Hornemann, Siegfried, and Ryle have shown that Philo bases his citations from the Bible on the Septuagint Version, though he has no scruple about modifying them or citing them with much freedom. Josephus follows this translation closely (Freudenthal, "Hellenistische Studien," ii. 171; Siegfried, in Stade's "Zeitschrift," iii. 32). It became part of the Bible of the Christian Church.

Two things, however, rendered the Septuagint unwelcome in the long run to the Jews. Its divergence from the accepted text (afterward called the Masoretic) was too evident; and it therefore could not serve as a basis for theological discussion or for homiletic interpretation. This distrust was accentuated by the fact that it had been adopted as Sacred Scripture by the new faith. A revision in the sense of the canonical Jewish text was necessary. This revision was made by a proselyte, AQUILA, who lived during the reign of Hadrian (117–138). He is reported to have been a pupil of R. Akiba and to have embodied in his revision the principles of the strictest literal interpretation of the text; certainly his translation is pedantic, and its Greek is uncouth. It strove only to reproduce the text word for word, and for this reason it grew rapidly in favor in strictly Jewish circles where Hebrew was yet understood. Not only in the days of Origen was it thus popular, but, according to the testimony of Jerome and Augustine, down to the fourth and fifth centuries. Of this translation a few fragments have come down to us, together with many citations made by Christian writers from Origen's Hexapla. In the middle of

**Aquila.**

the sixth century a certain section of the Jews in Byzantium wished to read the Sabbath lections in Greek as well as in Hebrew; but the Rabbis and authorities desired that only Hebrew should be read. The discussion came before the emperor, Justinian, who in the year 553 issued a novella in which it was expressly stated that "the Hebrews are allowed to read the Holy Writ in their synagogues in the Greek language"; and the emperor advised them to use

words. Strange to say, his version of Daniel entirely displaced that of the Septuagint; and in other portions his translations are occasionally found in ordinary Septuagint manuscripts. For this fact no sufficient reason has yet been given. Fragments of his work are also found in the remains of Origen's Hexapla. A third translator, Symmachus, whose date is not known, tried to smooth down Aquila's un-Grecian Greek by the use of both the Septuagint

PAGE FROM THE VATICAN MANUSCRIPT OF THE SEPTUAGINT VERSION OF EXODUS XIX. 14–XX. 17.

either the Septuagint or the version of Aquila (Grätz, "Gesch. der Juden," v. 435).

A second revision of the Septuagint was made by one Theodotion, perhaps a native of Ephesus, who may have lived toward the end of the second century. He is sometimes said to have been a convert to Judaism. His revision, also, is in the nature of a recurrence to the Hebrew text, but he avoids entirely the pedantry of Aquila, and his Greek gives a readable text; the only evidences of pedantry are his transliterations of a number of Hebrew

**Theodotion and Symmachus.**

and Theodotion. He seems to be the best stylist of all. According to Epiphanius, he was a Samaritan convert to Judaism; but Eusebius and Jerome make him out an Ebionite. Of the three other fragmentary translations into Greek used by Origen in compiling his Hexapla, very little is known. It is not even certain that they are the work of Jews.

Toward the end of the fourteenth century or at the beginning of the fifteenth another translation of

the Bible into Greek was made, of which the portion covering the Pentateuch, Ruth, Proverbs, Canticles, Ecclesiastes, Lamentations, and Daniel is still preserved in manuscript (MS. Gr., No. vii.) in the library of St. Mark's, Venice. It has been edited in a final form by Oscar von Gebhardt ("Græcus Venetus," Leipsic, 1875), with a preface by Franz Delitzsch. According to Von Gebhardt, Delitzsch, and Freudenthal ("Hellenistische Studien," p. 129), the author was a Jew, who for some reason or other preferred the commentary of David Ḳimḥi to that of Rashi. The author has also used the former Greek versions. The body of the work is done into Attic Greek; the Aramaic portions of Daniel are rendered into Doric. Delitzsch has tried to identify the author with a certain Eliseus, a learned Jew at the court of Murad I. (see "Theol. Lit. Zeit." i. 107; Swete, *l.c.* p. 56; Nestle, *l.c.* p. 84). On the other hand, P. Frankl has tried to show that the translator was a Christian and not a Jew ("Monatsschrift," xxiv. 372). According to Grätz ("Gesch. der Juden," vii. 318), Shemariah of Negroponte (1328–46) rendered the Book of Genesis into Greek, in an attempt to bridge over the cleft separating Karaites from Rabbinites. But Shemariah's work was a commentary and not a translation (Steinschneider, "Hebr. Bibl." xv. 39). On translations of the Haftarot into Greek see "Magazin," ii. 5.

**Modern Greek.**

The first attempt to translate the Bible into modern Greek was made by a monk of the island of Crete, Agapiou by name. In 1543 he published a rendering of the Psalms which followed closely the Septuagint translation. This preceded the first Jewish translation by only a few years. One column of the Polyglot Pentateuch (Constantinople, 1547) contained a Neo-Greek version in Hebrew characters. The dialect used is that of Epirus; and no single word of Turkish is to be found in it. Though full of Hebraisms, it is said to be of importance for the study of Greek linguistics. The few copies of this edition which are now known to exist do not agree; and it has been suggested that corrections were made in the text during printing. In the "Revue des Etudes Grecques" (iii. 288 *et seq.*) Belleli has reprinted the first four chapters of Genesis; and a facsimile of the whole has been published by D. C. Hesseling, "Les Cinq Livres de la Loi" (Leyden, 1897; compare the discussion in "Rev. Etudes Juives," xxxv. 132, 314). A translation of Jonah into modern Greek is found in a manuscript volume of prayers in the library of the University of Bologna; and it is known, from R. Meïr Katzenellenbogen, that in his day (1470–1565) it was customary in Padua to read the Haftarah of the Atonement Day in the vernacular; this was also the case in Candia (Kapsali, ed. Lattes, p. 22). L. Modena has shown ("Cataloghi dei Codici Orientali," p. 335, Florence, 1876) that this thirteenth-century manuscript, which came originally from Canea, is similar to MS. No. 1144 in the Bodleian collection (Neubauer, "Cat. Bodl. Hebr. MSS." col. 333; "Rev. Etudes Juives," xxiii. 135). In 1576 Moses ben Elijah Phobian, or Popian, published at Constantinople a Neo-Greek translation of Job for the express purpose of facilitating the teaching of Hebrew (Belleli, in "Rev. Etudes Juives," xxii. 250; compare *ib.* xxiii. 136, xxiv. 160, and Güdemann, "Quellen" pp. 239–289).

**The Peshiṭta.**

The Syriac translation of the Old Testament was undoubtedly made directly from the Hebrew; though at Antioch, during the third century of the present era and at later periods, it was revised so as to make it conform to the Septuagint. The history of its origin is obscure; but it was probably made in Mesopotamia during the first century. As with most of the older translations, various hands have been at work here. Perles ("Meletemata Peschittoniana," Breslau, 1859), Prager ("De Veteris Testamenti Versione Peschitto," Göttingen, 1875), and Bacher (see ARAMAIC LANGUAGE) believe it is the work of Jews: but this has not yet been proved; and the view of Dathe, Eichhorn, Hitzig, Nöldeke, and Renan, that it owes its origin to Judæo-Christians, seems more probable. Perles, however, has shown that there are unmistakable evidences in the Peshiṭta of the influence of the Targum, especially in Genesis. This has been confirmed for Ezekiel by Cornill ("Das Buch Ezekiel," p. 154), for Chronicles by S. Fränkel (in "Jahrb. für Protestantische Theologie," 1879), and for Job by Stenig ("De Syriaca Libri Jobi Interp." Helsingfors, 1887), Mandl ("Peschitto zu Hiob," Leipsic, 1892), and Hauman (in Stade's "Zeitschrift," xix. 29). The closest agreement between the two versions is found in the Book of Proverbs; but it is now generally held that in this case the Targum reflects the Peshiṭta and not vice versa, as Maybaum contends (Merx, "Archiv," vol. ii.). This view is upheld by a consideration of the general character of the translation (Pinkuss, in Stade's "Zeitschrift," xiv. 101; see also Duval, "Littérature Syriaque," 1899, pp. 31 *et seq.*).

**Arabic Versions.**

It is impossible to tell at how early a time the Jews commenced to translate the Bible into Arabic. After the early victories of the Mohammedans, Arabic civilization and Arabic surroundings brought the Jews into very close connection with the Arabic language. Even where Hebrew was still kept up, the Hebrew alphabet must at times have gone out of fashion; for there exist some Karaite manuscripts of the tenth century, giving the Hebrew text in Arabic characters and with the letters used as vowel-signs (R. Hörning, "British Museum Karaite MSS." London, 1889; Margoliouth, "Cat. Hebr. and Samaritan MSS. Brit. Mus." i., Nos. 103, 104). That the Jews had little scruple in reading the Bible in Arabic may be seen from Judah ibn Tibbon's advice to his son to read the Sabbath lections in that tongue ("Jew. Quart. Rev." xii. 484). There are no facts, however, which prove that the early Jews of Arabia possessed any Arabic translation of the Bible. There is a tradition, going back to Abu Huraya, a contemporary of Mohammed, that "The People of the Book used to read the Taurah [Torah] in Hebrew and interpret it in Arabic to the followers of Islam"; which tradition is the basis of the polemics of Abu Mohammed ibn Ḥazm (d. 1064). Another tradition says that "Ka'ab the rabbi brought a book ["sifr"] to Omar the calif and said, 'Here is the Torah, read it'" (Goldziher, in "Z. D. M. G." xxxii. 344). The evidence is insufficient; and there

is even less warrant for Sprenger's idea that apocryphal writings were current in Arabia during Mohammed's days (see Kuenen, "Volksreligion," p. 297). At a later time, however, such translations must have existed, even though little credence can be placed upon the assurances of the polemical writers that they had "read this in the Torah" or "in the Zabur [Psalms]" (*ib.* p. 351; compare Stade's "Zeitschrift," xiii. 315). The Fihrist (ed. Flügel, i. 22) of Al-Nadim mentions an Aḥmad ibn Abd Allah ibn Salam who translated the Bible into Arabic, at the time of Harun al-Rashid. Faḫr al-Din al-Razi mentions a translation of Habbakuk by the son of Rabban al-Ṭabari ("Z. D. M. G." xlii. 645). Many of the Arabic historians, as Al-Ṭabari, Mas'udi, Ḥamza, and Biruni, cite passages and recount the early history of the Jews in a most circumstantial manner. Ibn Ḳutaibah, the historian (d. 889), says that he read the Bible; and he even made a collection of Biblical passages in a work which has been preserved by Ibn Jauzi of the twelfth century (see Haupt and Delitzsch, "Beiträge zur Assyriologie," iii. 46; Stade's "Zeitschrift," xv. 138).

The first important Arabic translation is that of Saadia Gaon (892–942). The influence of this translation was in its way as great as that of the gaon's philosophical work. It has remained to this day *the* version for the Jews in Arabic-speaking countries: it is dignified by the name "Targum"; and in many of the South Arabian Bible manuscripts it follows the Aramaic verse by verse, as the Aramaic follows the Hebrew. Saadia in the main takes the Targum as his guide, especially in doing away with all anthropomorphisms. His chief thought, however, is to produce a readable and intelligible translation. In this sense his translation may be called free; he was evidently working for a general reading public, both Jewish and Mohammedan, and not for scholars. Ibn Ezra blames him for the apparent ease with which he passes over difficulties. But, in calling this translation a "tafsir" (explanation), he meant to indicate that he aimed to present the simple sense ("basiṭ"="peshaṭ") of the Biblical text; and Abu al-Walid looks upon him as the chief representative of this method. His fervent belief in the verbal inspiration of the Biblical text kept him free, on the one hand, from the influence of his rationalistic philosophy and, on the other, from the allegorical method of the Talmud (Editio Derenbourg, v. x.; Bacher in Winter and Wünsche, "Jüdische Litteratur," iii. 244). When no word in Arabic will exactly express his meaning, he uses the Hebrew word or adopts the Hebrew construction. In addition, he attempts to reproduce Hebrew words by Arabic words with a similar sound (Munk, in Cahen's "Bible," ix. 127). Saadia, in the introduction to the commentary on the Pentateuch, states that he translated it twice: once with a diffuse commentary; the second time without the commentary. Of the first translation only a few fragments and citations by Abraham ibn Ezra, Baḥya ben Asher, Abraham Maimonides, etc., have been preserved (Derenbourg's ed. of the Pentateuch, Hebrew part, p. vii.; "Monatsschrift," xli. 205; "Jew. Quart. Rev." xii. 536). Of this work, at one time complete, only the Pentateuch, Isaiah, Minor Prophets, portions of Judges, Psalms, Job, Proverbs, and Daniel are now extant.

**Saadia Gaon.**

Saadia's translation was first printed in the Polyglot Pentateuch, Constantinople, 1546. It was reproduced in Arabic characters in the Paris and London Polyglots (1645–57). From time to time more or less critical editions of various portions have been published; a complete list of these editions as well as of the extant manuscripts is given by Steinschneider in the "Kaufmann Gedenkbuch," pp. 153 *et seq.* (see also "Monatsschrift," xli. 124, and Engelkemper, "De Saadiæ Gaonis Vita, Bibliorum Versione, etc.," Münster, 1897). A definite edition of the translation and commentaries was commenced by the late Joseph Derenbourg, "Œuvres Complètes de R. Saadia," Paris, 1893 *et seq.*, and is being carried on by Hartwig Derenbourg and Mayer Lambert; the Pentateuch, Isaiah, Proverbs, and Job have appeared (1902).

**Other Arabic Versions.**

A number of other translations into Arabic must have existed. Abu al-Walid mentions some of them, though it can hardly be determined to-day to which translations he refers (Bacher, "Leben und Werke des Abulwalid," p. 99). Some of them, though bearing no direct relation to that of Saadia, show evident traces of his influence. This is true at least of a translation of the Minor Prophets, Isaiah, Jeremiah, and Ezekiel, found in Codex Huntington (No. 206 in the Bodleian Library, Oxford). From this manuscript Hosea was published by R. Schröter in Merx, "Archiv," i. 28 *et seq.* M. Peritz has edited "Zwei Alte Uebersetzungen des Buches Ruth," Berlin, 1900 ("Monatsschrift," 1899, pp. 49 *et seq.*). The second of these, from a manuscript in the British Museum, though it shows most of the peculiarities of Saadia's translation, is not by him (see also Poznanski, in "Zeit. für Hebr. Bibl." iv. 167). Nothing is known of the fragments of the Arabic version of the Pentateuch found in the twelfth-century manuscript, St. Petersburg. Nos. 137 and 138 (Harkavy-Strack, "Catalog," p. 164). Another translation of the Five Scrolls is found in British Museum MSS., Nos. 146, 147 (Poznanski, in "Rev. Etudes Juives," xli. 302). A rimed version of the Psalms was made by one Ḥafẓ al-Ḳuṭi (tenth century), which is contained in a manuscript of the Ambrosian Library in Milan (Hammer-Purgstall in "Bibl. Ital. di Letteratura," civ. 36), copied in 1625 from a manuscript in the Escurial, which has since been lost. It is cited by Moses ibn Ezra in his "Poetics"; but it is evident that this translation was made by one who was not even, as has been supposed, a baptized Jew ("Hebr. Bibl." x. 26). Neubauer has pointed out ("Rev. Etudes Juives," xxx. 65) that it contains Christian quotations; and the term "the Goth" (*ib.* p. 318) would sufficiently indicate that the author was a Christian. A version of Ecclesiastes by Judah ibn Ghayyat has been published by J. Löwy, Leyden, 1884 (see Rahmer's "Jüdisches Litteratur-Blatt," May 29, 1884, p. 88). In the thirteenth century a translation of the Pentateuch was made by an African Jew, who also based his work on that of Saadia. It is known as the "Arabs Erpenii" ("Pent. Mosis Arabice," Lug.-Bat. MS., No. 1622). (On a supposed translation of

the Psalms by Saadia ben Levi Azankot see Steinschneider, "Cat. Bodl." col. 2237.) In modern times several Arabic translations of the Bible have been published in India; *e.g.*, by Ezekiel Shem-Ṭob David, Bombay, 1889, and the Apocrypha by Joseph David, Bombay, 1895.

**Karaite Versions.**

It was natural that the Karaites should refuse to make use of the version in Arabic made by their arch-enemy, Saadia. Only two or three of their attempts to replace it have come down; and even these have been preserved in a most fragmentary form only. One of the earliest of these attempts was that made by Joshua b. Ari, or, to give him the name by which he is better known, Abu al-Faraj Furḳan ibn Asad, a learned Jerusalem Karaite of the middle of the eleventh century. A portion of his Arabic translation of the Pentateuch is to be found in MS. Or. 2491 of the British Museum. It shows occasionally a decided rationalistic tendency, explanatory glosses being introduced here and there into the text (G. Margoliouth, in "Jew. Quart. Rev." xi. 190). Whether Japheth ha-Levi (Ibn Ali al-Baṣri) really translated any parts of the Bible (Margoliouth, "Descriptive List," pp. 25 *et seq.*), is undetermined; but it is known that he had the ambitious desire to write an extensive commentary upon the whole Bible (Steinschneider, "Hebr. Uebers." p. 941). According to Margoliouth ("Cat. Hebr. and Samaritan MSS. Brit. Mus." p. 71), MS. Brit. Mus. 101 (Or. 2481) contains an Arabic translation of the Pentateuch based upon that of Japheth.

**Samaritan Revision of Saadia.**

The translation of Saadia, as is said above, had become a standard work in Egypt, Palestine, and Syria. But to the Samaritans it was as distasteful (Harkavy, "Ḥadashim," No. 7, p. 22) as it no doubt had been to the Karaites, because of the rabbinical interpretations which it represented. At some time, perhaps during the thirteenth century, it was revised by a Samaritan with the express purpose of adapting it to the use of his coreligionists. This revision is usually held to have been made by Abu Sa'id ibn abu al-Ḥusain ibn abu Sa'id, and has claimed the attention of European scholars such as De Sacy ("Mémoires de l'Académie," 1808, xlix. 1 *et seq.*), Gesenius ("De Pentateuchi Samaritani Origine, Indole et Auctoritate," p. 120, Halle, 1815), and Juynboll ("Commentatio de Versione Arabico-Samaritana," Amsterdam, 1846). Of it Genesis, Exodus, and Leviticus have been edited by A. Kuenen (Leyden, 1851–54; see Kohn, "Zur Sprache der Samaritaner," p. 134; Nestle, *l.c.* p. 153). Abu Sa'id was supposed to have lived about the year 1070; but Wreschner ("Samaritanische Tradition," 1888, p. xix.) has shown that he flourished in the thirteenth century. According to Joseph Bloch, "Die Samaritanisch-Arabische Pentateuch Uebersetzung," p. 16, Berlin, 1901, the real translator is perhaps the Tyrian, Abu al-Ḥasan, and Abu Sa'id is only a scholiast. If this be true, it was not the first translation; for one was made in the twelfth century by Ṣadaḳa ibn Munajja of Damascus, a physician in the service of Sultan Malik al-Ashraf (Haji Khalifah, ii. 402; Neubauer, "Chronique Samaritaine," p. 112).

**Persian Versions.**

It is not known at what time the first translations of the Bible were made into Persian. From quotations in the "Dinkard" and the "Shikand Gumanik Vîyar" (theological works of the Sassanian period), James Darmesteter has supposed that one existed in Pahlavi ("Rev. Etudes Juives," xviii. 5); but the supposition is unsupported by any real evidence. Blau also ("Einleitung," p. 95) seems to incline to this opinion, because Bab. Meg. 18a speaks of a scroll of Esther in the Elamite and Median languages. According to Maimonides, the Pentateuch was translated into Persian many hundred years previous to Mohammed (Zunz, "G. V." 2d ed., p. 9). This statement also can not be further substantiated. The earliest version of which we have any knowledge is that made by Jacob ben Joseph Tawus, and printed in Hebrew characters in the Polyglot Pentateuch, Constantinople, 1546. This was transcribed into Persian characters and translated into Latin by Thomas Hyde, in which form it was published in the London Polyglot. Kohut ("Beleuchtung der Persischen Pentateuch-Uebersetzung," 1871) places Tawus in the first half of the sixteenth century (compare also Zunz, "G. S." iii. 136). According to Steinschneider ("Jewish Literature," p. 321), Tawus made use of an earlier translation made in the thirteenth century (see Munk, in Cahen's "Bible," vol. ix.), which followed the Targum and the commentary of David Ḳimḥi. A number of translations into Persian are to be found in the various collections of manuscript, of which the following is a partial list:

Pentateuch: Vatican MS. 61 (Guidi, in "Rendiconti . . . dei Lincei," 1885, p. 347).
Codex Adler B. 63, written in 1776 ("Jew. Quart. Rev." x. 596).
Codex St. Petersburg 141 (not by Tawus; Harkavy-Strack, "Cat." p. 166).
Psalms: Vatican MS. 37; Bodleian MS. 1830.
Vatican MS. 42; Bodleian MS. 1827 (Jewish? Horn, in "Z. D. M. G." li. 7).
Codex Adler B. 27 ("Jew. Quart. Rev." x. 592).
Brit. Mus. MSS. 159, 160 (transl. about 1470 by Baba b. Muriel of Ispahan; Margoliouth, "Cat. of Hebr. and Samaritan MSS. Brit. Mus." p. 120).
Brit. Mus. MS. Or. 4729 (dated 1822; "Jew. Quart. Rev." vii. 119).
Proverbs, Canticles, Ruth, Ecclesiastes: Paris MS. 116 ("Cat. des MSS. Héb. de la Bibl. Nat.").
Proverbs, Canticles, Ecclesiastes: Codex Adler B. 46 ("Jew. Quart. Rev." x. 595).
Paris MS. 117 ("Cat. des MSS. Héb. de la Bibl. Nat.").
Proverbs: On a translation now lost, see Lagarde, "Symmicta," ii. 14.
Job and Lamentations: Codex de Rossi 1093 (Zunz, "G. S." iii. 135).
Paris MS. 118 ("Cat. des MSS. Hébreux de la Bibl. Nat.").
Job: Codex St. Petersburg 142 (Harkavy-Strack, p. 167).
Paris MSS. 120, 121 ("Catalogue," etc.).
Song of Songs: Codex Adler B. 12 ("Jew. Quart. Rev." x. 589).
Daniel: Paris MSS. 128, 129 ("Catalogue," etc.).
Esther: Codex Adler T. 16 and 27 ("Jew. Quart. Rev." x. 598, 599).
Paris MS. 127 ("Catalogue," etc.).
Tobit, Judith, Bel and Dragon, Antiochus: Codex Bodleian 130.
Minor Prophets: Codex St. Petersburg 139 and Codex B. 18 (Harkavy-Strack, pp. 165, 262).
Haftarot: Codex St. Petersburg 140 (Harkavy-Strack, p. 166).

There are also some quite modern translations into Persian, as תהלים עם תרגום פרסי, Vienna, 1883 (transl. by Benjamin Cohen of Bokhara; see "Lit.-Blatt für Or. Phil." i. 186); משלי עם תרגום

פארסי יהודית, Jerusalem, 1885; Job, *ib.*; the latter two also translated by Benjamin Cohen.

**Tatar Versions.**

For the use of the Karaites in the Crimea and Turkey, a translation has been made into the Tshagatai-Tatar dialect. The Pentateuch was printed (text and Tshagatai in Hebrew characters) by 'Irab Ozlu & Sons, Constantinople, 1836, with the title ספר בראשית עם פרוש המלות בלשון ישמעאל וגו'; on the margin are the מנין המצות; and acrostic poems are added by Abraham ben Samuel, Simḥah ben Joseph אנין (Chages?), Isaac Cohen, and Isaac ben Samuel Cohen of Jerusalem. The whole Bible was printed in Tshagatai by Mordecai Trishkin (4 vols., Goslov, 1841–42; see "Jew. Quart. Rev." xii. 686). Extracts are also to be found in the זכר רב of Musafia, printed at Ortaköi (Constantinople), 1825, and published by the same firm that edited the Pentateuch of 1836 ("Jew. Quart. Rev." xiii. 549). Manuscripts of such translations exist also in the Imperial Library at St. Petersburg (Nos. 143–146; Harkavy-Strack, "Cat." pp. 167–170).

**Coptic and Hungarian.**

Talmud tradition expressly speaks of a Coptic translation of the Bible (Meg. 18a; Shabbat 115a). Cornill, in his examination of the Coptic text of Ezekiel, finds the one published by Tattam to be of composite character and not simply a translation of the Septuagint. Blau believes that it was made directly from the Hebrew text ("Einleitung," p. 91; "Jew. Quart. Rev." ix. 728).

No Jewish translation into Hungarian was made until quite recently, the Jews of Hungary making use of the Catholic and Protestant versions of the sixteenth and seventeenth centuries. About the middle of the nineteenth century M. Bloch (Ballaghi) attempted such a rendering; but he was not successful. His plan has recently (1902) been carried out; and the Pentateuch (by M. Bernstein and M. Blau), Joshua, Judges, Samuel, and Kings (by Julius Fischer, Bánóczi, Bacher, and Krauss) have appeared (see "Rev. Etudes Juives," xliii. 158).

**Judæo-German.**

The translation of the Bible into the German dialect spoken by the Jews of middle Europe was commenced at an early date. A manuscript in the collection of De Rossi, dated Mantua, 1421, contains a Judæo-German translation of Joshua, Judges, Jonah, and four of the Megillot. De Rossi supposed them to be written in Polish because they were brought to Italy by Polish Jews (Neubauer, in "Jew. Quart. Rev." iv. 703). Such translations were technically known as "Teutsch-Ḥummash." A printer had innocently placed the words צאינה וראינה (Cant. iii. 11) on the title-page of such a translation made by Jacob ben Isaac of Janow (Lublin, 17th century?), from which they became familiarly called "Ze'enah U-re'ennah"; and down to the time of Mendelssohn's translation they were popular reading-books, especially for women on Saturdays. They were embellished with all manner of explanations, legends, and moral sayings, which were inserted into the text (Steinschneider, "Volkslitteratur der Juden," p. 17). The first rendering of this kind was made by a convert, Michael Adam, the translator of Yosippon into Judæo-German. It was published by Paulus Fagius, Constance, 1543–44 (Steinschneider, "Cat. Bodl." Nos. 1187, 4333; Perles, in "Monatsschrift," xxv. 361; *id.* "Aramäische Studien," p. 167; "Rev. Etudes Juives," v. 143, 315), and was reprinted at Basel in 1583 and 1607. It has nothing in common with Luther's translation, as Wolf ("Bibl. Hebr." iv. 198) supposes. This Pentateuch was reprinted at Cremona, 1560 (ed. Judah ben Moses Naphtali); Basel, 1583; *ib.* 1603; Prague, 1608, 1610; Frankfort-on-the-Main, 1687. A rimed version of it appeared at Fürth, 1692, and Wilmersdorf, 1718; and a second rimed version of Genesis was made by a certain Aaron of Prague during the seventeenth century. In 1543–44 Paulus Æmilius published a similar translation of the Pentateuch (Augsburg, 1544). It is uncertain whether Æmilius simply copied the edition of Adam or not (Steinschneider, in "Zeit. für Gesch. der Juden in Deutschland," i. 286). Æmilius also edited at Ingolstadt (1562) the Judæo-German rimed translation of Samuel in German characters. This was a mere copy of the edition in Hebrew characters by Ḥayyim ben David Schwartz, Augsburg, 1544 (*ib.* i. 285). It was called the שמואל בוך ("Samuel Book"). This was reprinted at Mantua about 1562; Cracow, 1593; Prague, 1609; Basel, 1612. Schwartz also published a rimed translation of Kings, דש ספר מלכים אין טוייטשר שפראך, Augsburg, 1543; Prague, 1607. A translation of Judges (rimed) appeared at Mantua in 1561; one of Joshua, "derneut in teutscher Sprach, wol gereimt . . . hübsch mit Midraschim," at Cracow in 1588 or 1594; one of Canticles, by Isaac Sulkes, at Cracow in 1579; another by Moses Särtels, Prague, 1604; one of Jeremiah, *ib.* 1602; one of Ezekiel (rimed), *ib.* 1602; and one of Jonah, "ספר יונה mit viel חדושים und alle Midraschim" (rimed), Prague, before 1686.

The first Judæo-German translation of the Psalms was that of Elijah Levita (Venice, 1545; Zurich, 1558, etc.); it was arranged in the order of the psalms said on each day of the week. A rimed תהלים בוך by Moses Stendal appeared at Cracow in 1586. Proverbs was translated by Mordecai ben (Isaac) Jacob Töplitz, Cracow, 1582 (a version also appeared at Amsterdam, 1735); and Job by the same (?), Prague, 1597. A translation of Kings appeared at Cracow in 1583 (Neubauer, in "Rev. Etudes Juives," v. 144); one of Esther, *ib.* 1596; and one of Daniel, "דניאל בוך in teutscher Sprach hübsch und bescheidlich, gar kurzweilig darin zu leien Weiber und Meidlich," Cracow, 1588. These editions of Cracow came from the press of Isaac ben Aaron Prossnitz, whose intention it was to publish the whole Bible in Judæo-German in order that "women and children might be able to read without the help of a teacher" (Perles, in "Monatsschrift," xxv. 353).

**Isaac Blitz's Bible.**

The first complete Bible in Judæo-German was that of Isaac Blitz, Amsterdam, 1676–78. It was for the use of the Polish Jews who had fled thither a few years previously because of the Chmielnicki persecutions. It must have been the intention of the translator to push its sale in Poland also; for letters patent were granted for it by John Sobieski III. This translation exercised very little influence, as the Judæo-German in which it

was written contained many Dutch words and expressions (Wiener, "Yiddish Literature," p. 19). A second translation, in opposition to that of Blitz, was published in Amsterdam in 1679 by Joseph Witzenhausen, formerly a compositor in the employ of Uri Phœbus, the printer of the former edition. Witzenhausen was able to secure the approbation of the Council of the Four Lands, and his attempt to make the Athias edition supersede that of Phœbus occasioned much bad blood (see Joseph Athias). A second edition of this last translation was published at Amsterdam in 1687, and a third, in German characters, at Wandsbeck in 1711. A third translation, by Süssman Rödelheim and Menahem Man Levi, under the title מנחה מנישי, appeared at Amsterdam in 1725–29. At the same place in 1735 there was published an edition of Proverbs ("Cat. Rosenthal. Bibl." i. 207). It was more than one hundred years before another complete German translation was published, namely, at Prague, 1833–37; but this was of a composite character, as its editor, W. Meyer, made use of various translations (in general, compare Grünbaum, "Jüdisch-Deutsche Chrestomathie," Leipsic, 1882).

The growing acquaintance of the Jews with German literature soon produced a marked discontent with these Judæo-German translations. This discontent was voiced by the rabbis of Berlin, Mecklenburg, and Courland (Zunz, "G. V." 2d ed., p. 467). To meet this want Mendelssohn stepped into the breach; and his translation of the Pentateuch is worthy of more than a passing notice. It had a special importance in that it not only aroused an esthetic interest in literature on the part of those who read it, but also paved the way for a more general use of High German among the Jews of Germany, among whom it may be said to have introduced a new literary era (Kayserling, "Moses Mendelssohn," p. 286; "Literaturblatt des Orients," 1840, p. 320; Auerbach, in "Zeitschrift für Gesch. der Juden in Deutschland," i. 25; Wogue, "Hist. de la Bible et de l'Exégèse," p. 329). Mendelssohn undertook the work for the instruction of his own children; but upon the advice of Solomon Dubno, consented to its publication on condition that Dubno should write a commentary explaining the reason why Mendelssohn chose his various renderings. A specimen, "'Allim Litrufah," was edited by Dubno (Amsterdam, 1778), and aroused the liveliest interest on the part of Christians as well as of Jews. It was natural that it should also evoke strenuous opposition, especially on the part of those Jews who feared that the reading of High German would cause the Jewish youth to neglect their Hebrew studies. Foremost in this opposition were the rabbis Ezekiel Landau (d. 1793) of Prague, Raphael ha-Kohen (1722–1803), of Hamburg, Altona, and Wandsbeck, Hirsch Janow (1750–85) of Fürth, and Phineas Levi Horwitz (1740–1803) of Frankfort-on-the-Main.

**German Translation—Mendelssohn.**

In June, 1799, the proposed translation was put under the ban at Fürth. It was also forbidden in some cities of Poland, and is said even to have been publicly burned. An additional ban was laid upon it by Raphael ha-Kohen (July 17, 1781; see Grätz, "Gesch. der Juden," xi. 585, note 1). Work on it was, however, continued with the assistance of Solomon Dubno, Hertz Homberg, and Aaron Jaroslav. Dubno became frightened at the continued opposition, and retired, forcing Mendelssohn himself to do an additional share of the work. Though the translation was in High German, it was printed in Hebrew characters under the title נתיבות השלום, ס' with a Hebrew commentary or "biur," the commentaries of Rashi, etc., and an introduction by Naphtali Hertz Wessely. It appeared in parts—Genesis, Berlin, 1780; Exodus, *ib.* 1781; Leviticus, *ib.* 1782; Numbers and Deuteronomy, *ib.* 1783—and has often been republished both in German and in Hebrew characters.

An attempt was made in Mendelssohn's time to issue an edition in German characters; but the German Jews at that time looked upon the work as so exceptionally strange that its publication had to be suspended (Bernfeld, "Juden im 19 Jahrhundert," p. 9). Mendelssohn also published (Berlin, 1783) a translation of the Psalms (which, however, follows closely that of Luther; "Literaturblatt des Orients," 1840, p. 320) and one of the Song of Solomon (*ib.* 1788). These translations attempted a conscientious reproduction of the text, and sought to make the pathos of the original felt in the German; and they were followed by a large school of translators (see Biurists). C. E. J. Bunsen ("Vollständiges Bibelwerk," I. xvii.) calls these and similar translations "Synagogenbibeln." He says "they do not speak in the historical German language, but in the Hebræo-rabbinical Judæo-German"; a verdict which is wholly one-sided, if one excepts the proper names, where an attempt was made to reproduce the Hebrew originals ("Monatsschrift," ix. 156).

Only a few of Mendelssohn's followers can be mentioned here. His translation of the Song of Solomon was published after his death by Joel Löwe and Aaron Wolfson. The first of these also published a translation of Jonah (Berlin, 1788); while the second translated Lamentations, Esther, and Ruth (Berlin, 1788), Job (*ib.* 1788; Prague, 1791; Vienna, 1806), and Kings (Breslau, 1809). Isaac Euchel translated Proverbs (Berlin, 1790; Dessau, 1804), introducing, however, philosophical expressions into the text, thereby often clouding the meaning. David Friedländer, who translated Ecclesiastes (in German characters, Berlin, 1788), wrote in a belletristic style. Meïr Obernik translated Joshua, Judges, and Samuel, and, together with Samuel Detmold, the Second Book of Samuel (מנחה חדשה). Vienna, 1792). M. Philippson, Joseph Wolf, Gotthold Salomon, Israel Neumann, and J. Löwe were the translators of the Minor Prophets published in Dessau, 1805, under the title מנחה טהורה (stereotyped as early as 1837). Wolf also published a translation of Daniel (Dessau, 1808); David Ottensosser one of Job (Offenbach, 1807), Isaiah (Fürth, 1807), and Lamentations (*ib.* 1811), and together with S. J. Kohn, of Jeremiah (*ib.* 1810). A translation of Isaiah, Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah, and Chronicles by Ottensosser, Kohn, and Schwabacher appeared at Fürth, 1807–23. Isaiah was also translated by Isaiah Hochstetter (Winter and Wünsche, "Die Jüdische Litteratur," iii. 744), Jere-

miah by Heinemann (Berlin, 1842), Job by Beer Blumenfeld (Vienna, 1826), and Psalms by Shalom Kohn (Hamburg, 1827). The period of the Mendelssohnian biurists may be fittingly said to end with the Bible published by Moses Landau (20 parts, Prague, 1833–37, mentioned above. Of this work the translations of the Pentateuch, Psalms, and Five Scrolls were those of Mendelssohn; the translations of the other books were contributed by Moses Landau, J. Weisse, S. Sachs, A. Benisch, and W. Mayer; and the Minor Prophets were reprinted from the edition of Dessau, 1805 (Steinschneider, "Cat. Bodl." No. 972). It may also be added here that an edition of Proverbs, Job, and the Five Scrolls, with translations by Obernik, Euchel, Wolfson, Mendelssohn, and Friedländer, had already appeared at Vienna in 1817–18; and in Hebrew characters at Basel in 1822–27.

**Other German Versions.**

The translation of Mendelssohn threatened to become canonical: but the German Jews had tasted of modern learning; and toward the latter end of the first half of the nineteenth century various individual attempts were made to provide better translations for the general public, which should reflect the progress then already made in Biblical science. The first in the field was Joseph Johlson (Asher ben Joseph of Fulda), whose attempt, though worthy of notice here, was not successful, notwithstanding the fact that the text was accompanied by learned philological notes (Minor Prophets, Carlsruhe, 1827; Pentateuch, *ib.* 1831; the historical books, *ib.* 1836). Bunsen (*l.c.* p. xvii.) even declares his work to be "geistreich und scharfsinnig" (compare Geiger's "Zeitschrift," 1836, p. 442; 1837, p. 121). Mention may also be made of A. A. Wolff's double translation (word for word and metrical) of Habakkuk; Phœbus Philippsohn's "Hosea, Joel, Jonah, Obadiah und Nahum in Metrisch-Deutscher Uebersetzung," Halle, 1827; A. Rebenstein's (Bernstein's) sentimental translation of the Song of Solomon (Berlin, 1834; compare "Literaturblatt des Orients," 1840, p. 324); S. H. Auerbach's Ecclesiastes (Breslau, 1837), into which he reads his own philosophy; and Michael Sachs's Psalms (Berlin, 1835). The last was a clear protest against previous attempts, which reflected too much the individuality of the translators. Sachs tried to give "a purely scientific and philological" rendering of the original, taking Rückert as his guide, whose translation of Ps. lxviii. he inserted bodily (see Zunz, in Geiger's "Wiss. Zeit. Jüd. Theol." ii. 499, and in "G. S." iii. 116, who characterizes the work as "somewhat stiff and awkward"). It was reprinted in the edition of the Prophets and the Hagiographa דרך מסילה, Fürth, 1842–47 (Zedner, "Cat. Hebr. Books Brit. Mus." p. 119), and was revised for Zunz's Bible ("Monatsschrift," xxxviii. 507). This protest was carried to excess by Gotthold Salomon, who, in addition to his work on the Dessau edition of the Minor Prophets (see above), translated the Pentateuch (Krotoschin, 1848–49: see the criticism of Hess in "Allg. Zeit. des Jud." 1839. p. 80, and of L. Skreinka in "Literaturblatt des Orients," 1840, pp. 468 *et seq.*). The translations of Job (Glogau, 1836) and of the Pentateuch (*ib.* 1840) by Heimann Arnheim, though in Hebrew characters and intended chiefly for use as part of the ritual, show good judgment and philological schooling ("Literaturblatt des Orients," 1840, p. 641). Only a mere mention can be made of L. Herzberg's Ecclesiastes (Brunswick, 1838; see Zunz, in Jost's "Annalen," 1839, p. 102) and of L. H. Löwenstein's metrical translation of Proverbs and Lamentations (Frankfort-on-the-Main, 1837–38). Gotthold Salomon's "Deutsche Volks- und Schul-Bibel" (Altona, 1837) was the first translation of the entire Old Testament in German characters made by a Jew. It was stereotyped and was intended to be sold so cheaply that every one could afford to buy it (see the correspondence in Jost's "Annalen," 1839, Nos. 12 *et seq.*).

**Zunz's Bible.**

More important was the attempt made by L. Zunz to provide a Bible for school and home. As editor, he translated only the books of Chronicles, the rest of the work being done by H. Arnheim, Julius Fürst, and M. Sachs (Berlin, 1838). Zunz succeeded in a large measure in producing a translation which, while it kept strictly to the Masoretic text, was abreast of the scholarship of his day and free from the circumlocutions and idiotisms of previous translators, though it still preserved the transliteration of the Hebrew names (Nestle, "Bibel-Uebersetzungen," p. 142). Mendelssohn had translated neither Prophets nor Hagiographa; and it is therefore no wonder that the Zunz Bible passed through at least six editions up to 1855 and twelve up to 1889 (see Rosin, in "Monatsschrift," xxxviii. 512). Only a few years later another popular translation was produced by Solomon Herxheimer (Berlin, 1841–48; 3d ed. of the Pentateuch, 1865), to which an explanatory and homiletic commentary was added. Though evidently meant to take the place of Mendelssohn's biur, Herxheimer expressly states that his work was done "for Jews and Christians" (Jost's "Annalen," 1839, pp. 312 *et seq.*; "Literaturblatt des Orients," 1840, p. 513).

A still more ambitious attempt was that of Ludwig Philippson. He translated the text anew, aiming to include the latest assured results of criticism and to produce what in every sense might be called a family Bible. For this reason for the first time illustrations were added, together with introductions and an extensive commentary intended for the intelligent layman. This work occupied Philippson for eighteen years, and was published at Leipsic, 1839–56; 2d ed., 1858–59; 3d ed., 1862. His translation was then published, together with the Doré illustrations, by the Israelitische Bibel-Anstalt, revised by W. Landau and S. I. Kämpf (Stuttgart, 1875). Of this translation separate editions of the Pentateuch, the Psalms, and of the Pentateuch together with Isaiah, were published (see M. Philippson, in "Rev. Etudes Juives," xlii. 30). But even the slight concessions made in these translations to the modern exegetical spirit gave offense in some quarters; a rival Bible-house, the Orthodoxe Israelitische Bibel-Anstalt, was established, which, on the basis of J. Z. Mecklenburg's "Ha-Ketab we-ha-Ḳabbalah" (Leipsic, 1839), produced a translation of the Bible strictly on the lines of Jewish traditional exegesis (*ib.* 1865). The Pentateuch translation by

J. Kosmann (Königsberg, 1847–52) had a similar end in view. Still further in this direction, and in evident protest against modern Christian radical exegesis, which he entirely ignores, went Samuel Raphael Hirsch. In his translation of the Pentateuch (Frankfort-on-the-Main, 1867; 3d ed., 1899) and of the Psalms (1882), as well as in the translation of the Minor Prophets by his son, M. Hirsch (*ib.* 1900), a return is seen to the "derash," from which the whole school of Mendelssohn and his followers had tried to free themselves (see "Zeit. für Heb. Bibl." v. 78). Of L. J. Mandelstamm's "Die Bibel Neu Uebersetzt," partly with the assistance of M. Kirchstein, only Genesis and the Song of Solomon seem to have appeared (Berlin, 1862–64). In 1901 a new translation by S. Bernfeld was commenced. It keeps strictly to the Masorah and preserves the Hebrew form of the proper names.

During all this time many translations of individual books appeared, of which the following is a partial list, cited under the names of their respective authors:

Israel ben Abraham, Job, in Hebrew characters, Prague, 1791.
Shalom Kohn, Psalms, Hamburg, 1827.
Mendel Stern, Proverbs, in Hebrew characters, Presburg, 1833.
J. Wolfson, "Das Buch Hiob. . . . Neu Uebersetzt . . .," Breslau-Leipsic, 1843.
E. J. Blücher, "Ruth, mit Deutscher Uebersetzung," Lemberg, 1843.
M. Löwenthal, "איוב . . . Nebst Uebersetzung . . .," Frankfort-on-the-Main, 1846.
"Das Hohe Lied . . . Neue Deutsche Uebersetzung," Vienna, 1847.
Samuel Aschkenazi, ס' מראה הלבנון (Song of Solomon, in Hebrew characters), Presburg, 1847.
תרגומא דבי רב (A new translation of the Pentateuch, in Hebrew characters), Königsberg, 1856.
"Odiosus," "Das Buch Ijob im Engeren Anschluss an den Mass. Urtext" (see "Hebr. Bibl." vi. 101).
S. Horwitz, "Das Hohe-Lied, das Aelteste Dramatische Gedicht," Vienna, 1863 (see *ib.* vi. 62).
Adolph Brecher, "Die Psalmen Nebst Uebersetzung," Vienna, 1864.
Israel Schwarz, "Tikwat Enosh" (Job, in German characters), Berlin, 1868.
Sänger, Maleachi, 1868.
Benjamin Holländer, Das Hohelied, Budapest, 1871.
Hermann Tietz, Das Hohelied, 1871.
M. Levin, ס' קהלת (with Judæo-German translation), Odessa, 1873.
H. Grätz, "Krit. Commentar zu den Psalmen, Nebst . . . Uebersetzung," Breslau, 1882 (compare his Kohelet, 1871, and Song of Songs, 1871).
S. I. Kämpf, Das Hohelied, Prague, 1877; 3d ed., 1884.
K. Kohler, Das Hohelied, Chicago, 1878.
Hermann Tietz, "Das Buch der Elegien Metrisch Uebersetzt," Schrimm, 1881.
J. Landsberger, Das Buch Hiob, Darmstadt, 1882.
D. Leimdörfer, "Kohelet . . . Nebst Uebersetzung," Hamburg, 1892.
Herman Rosenthal, "Worte des Sammlers (Kohelet) . . . in Deutsche Reime Gebracht," New York, 1885; 2d ed., 1893. *Idem*, "Das Lied der Lieder, in Neue Deutsche Reime Gebracht," New York, 1893.
M. Jastrow, "Der Neunzigste Psalm; Uebersetzt," Leipsic, 1893.
Salomon Plessner (transl. of Nahum, in his "Biblisches und Rabbinisches," pp. 29 *et seq.*), Frankfort-on-the-Main, 1897.

**English Translation.**

It was not before the forties of the nineteenth century that the desire made itself really felt among the English Jews for a Bible translation of their own in the vernacular, though David Levi had in 1787 (London) produced an English version of the Pentateuch (Steinschneider, "Cat. Bodl." No. 926). Wherever an English Bible was needed by them, they had freely used the King James Version; as is seen in the Pentateuch (including Haftarot and Scrolls) which was published in London, 1824, under the title תקון סופרים. But the impropriety of the use of this version, with its Christian headings and its Messianic interpretations, did in the end impress itself upon the English Jews (see, for example, S. Bennett, "Critical Remarks on the Authorized Version," London, 1834; Seelig Newman, "Emendations of the Authorized Version of the O. T." London, 1839; Benjamin Marcus, "מקור חיים (Fountain of Life): Mistranslations and Difficult Passages of the O. T. Corrected and Explained," Dublin, 1854).

The veneration for this masterpiece of English literature had impressed itself upon the Jews also. When the Revised Version was published (May 17, 1881) it was eagerly seized upon as being much more suitable for Jewish readers, since in it the headings had been removed and the Christology of many passages toned down. The Revised Version is used as a basis for such books as C. G. Montefiore's "Bible for Home Reading," London, 1896, 1901. That the revision is not complete from the Jewish point of view can be seen from the leaflet issued by the Jewish Religious Education Board, "Appendix to the Revised Version" (London, 1896), which sets forth the "alterations deemed necessary with a view to placing the Revised Version in the hands of members of the Jewish faith." These alterations were limited to the following sets of cases: viz., "where the R. V. departs from the Masoretic text," and "where the R. V. is opposed to Jewish traditional interpretation or dogmatic teaching." Isa. lii. 13–liii. 12 is there reprinted in full.

The first to attempt to produce an independent Jewish translation was D. A. de Sola of London, who in 1840 issued a "Prospectus of a New Edition of the Sacred Scriptures, with Notes Critical and Explanatory." Morris J. Raphall and J. L. Lindenthal were associated with him in the work. Only one volume, Genesis, appeared (London, 1841; 2d ed., 1843). Of a similar attempt by S. Bennett, "The Hebrew and English Holy Bible," only Gen. i.–xli. appeared (1841); though in the same year Francis Barham published "The Hebrew and English Holy Bible," which contained Bennett's revision of the English and a revision of the Hebrew by H. A. Henry. Another translation was published by A. Benisch, "Jewish School and Family Bible" (1851–56); and still another by M. Friedländer, "כתבי הקדש, The Jewish Family Bible" (1884). This last has had the sanction of the chief rabbi of the British Jews. A. Elzas has published translations of Proverbs (Leeds and London, 1871), Job (1872), Hosea and Joel (1873), in an attempt "to put the English reader, at least in some degree, in the position of one able to read the Hebrew text." None of these versions, however, can be said to have replaced either the Authorized or the Revised Version in the esteem of the Jewish Bible-reading public.

In the United States the same feeling as in England had been engendered against the headings of the Authorized Version. Isaac Leeser attempted to rectify this and at the same time so to translate

the Bible as to make it represent the best results of modern study. The Prophets, Psalms, and Job are practically new versions. In the other parts, the Authorized Version is very closely followed; and though in most cases the changes Leeser made bring the translation nearer to the Masoretic text, the beauty of the English was often sacrificed. A quarto edition was published in 1854, and a duodecimo edition in 1856. Despite its insufficiencies, the smaller edition has had a wide circulation, due especially to the development of Jewish religious school instruction in the United States. The inadequacy of Leeser's translation has, however, been felt; and the Jewish Publication Society of America in 1898 took in hand the preparation of a complete revision. This is now (1902) being made by a number of scholars, with M. Jastrow, Sr., as editor-in-chief, and K. Kohler and F. de Sola Mendes as associate editors (see Reports of the Jewish Publication Society of America, 1898 *et seq.*).

**The United States.**

Nowhere in Europe is the history of the translation of the Bible into the vernacular so interesting as it is in Spain. Translations were here made as early as the thirteenth century, despite the fact that in 1234 Jaime I., by means of secular legislation, prohibited their use (Lea, "History of the Inquisition in the Middle Ages," i. 324). As Berger has shown, the earliest Castilian renderings, even when made by Christians, stand much closer to the Hebrew original than do those of any other country. This seems to have been due to the early and intense influence of the Jews in the peninsula and to the Oriental coloring of its whole culture. This similarity is seen even in the outward form. The Spanish translations follow the Hebrew division of the Bible into three great parts; and it is significant that the first polyglot (Complutensian) saw the light of day in Spain. In the production of these translations both Jews and converts took a laudable part. One of the earliest of such Castilian translations is found in the Aragonese MS. i. j, 8 in the Escurial Library, Madrid. The Psalms in this manuscript are distinctly said to be the translation "que fizo Herman el Aleman, segund cuemo esta en el ebraygo." Herman must undoubtedly have known Hebrew, though Berger thinks that he made use of Jerome's "Psalterium Hebraicum" and not of the "Psalterium Gallicum." This Herman the German is the well-known Latin translator of Aristotle, and lived between 1240 and 1256.

**Spanish Versions.**

In the fifteenth century several revisions of these older translations were made, but always according to the Hebrew text. Such a revision is represented by MSS. i. j, 5 and i. j, 3 in the Escurial and MS. cxxiv. 1, 2 (dated 1429) in the Library of Evora. In a number of places these translations ostentatiously follow the Hebrew original and run counter to the usual Church tradition. MS. i. j. 3 of the Escurial is richly illuminated with miniatures, which may perhaps have been the work of Hebrew miniaturists. In this manuscript not only is the order of the books in the Canon the same as in the Hebrew, but the Pentateuch is divided into sections which agree with the parashiyot and sedarim. The proper names also follow the Hebrew and not the ordinary Latin version. Berger thinks that this manuscript may be the work of the baptized Jew, Juan Alfonso de Buena, who was in the service of Jaime II. (1416–54). An additional interest attaches to these revisions, as they formed the basis for the Spanish of the Constantinople Pentateuch of 1547 and for the Ferrara Bible; the Ferrara Bible, in its turn, was the basis for the Protestant Bible translation by Cassidoro de Reina (1569); for the revision by Cyprian de Valera (1602), the "Psalterio de David Conforme a la Verdad Hebraica" (Lyons, 1550), and the Psalter of Juan Perez (Venice, 1557; see Samuel Berger, in "Romania," xxviii.).

A still further revision, again upon the basis of the Hebrew, was made by Rabbi Moses Arragel (1430) for Don Luis de Guzman, master of the Order of Calatrava. According to Berger, this revision was made on MS. Escurial i. j, 3. It is provided with a commentary, and profusely illustrated, perhaps by Jewish artists. A manuscript of the Prophets, in two languages, in the library of the Academy of History in Lisbon follows Arragel's translation so closely that it may possibly represent the first attempt of Arragel.

This Castilian translation (or revision) was carried by the Spanish exiles into Italy and Turkey. It also became the Bible of the Spanish Jews in the Netherlands. It appears first in Hebrew characters in the Polyglot Pentateuch (Hebrew, Onkelos, Rashi, Neo-Greek, and Spanish), published at Constantinople by Eliezer Bekor Gerson Soncino (see Belleli, in "Rev. Etudes Juives," xxii. 250; Grünbaum, "Jüd.-Span. Chrestomathie," p. 6). The Neo-Greek represents a different translation from that of the Spanish. From this polyglot it found its way into the celebrated Ferrara Bible of 1553, which bears the title "Biblia en Lengua Española, Traduzida Palabra por Palabra de la Verdad Hebrayca por Muy Excellentes Letrados, Vista y Examinada por el Oficio de la Inquisicion. Con Privilegio del Ylustrissimo Señor Duque de Ferrara." Two editions seem to have been published: one, for Jews, signed by Abraham Usque; the other, for Christians, signed by Jerome of Vargas (De los Rios, "Juifs d'Espagne," p. 432).

De los Rios (*l.c.* p. 436) thinks that the author of "Retratos o Tablas de las Historias del Testamento Viejo," Lyons, 1543, a popular exposition of the Bible, was a Marano; but this does not seem to have been proved.

The Ferrara Bible of 1553 became the basis for the Spanish and Ladino translations which were published at Salonica and Amsterdam. This is seen also in the title, which usually runs "Biblia en Lengua Española, Traduzida Palabra por Palabra de la Verdad Hebrayca." This is also true of the "חלק השלישי מהארבעה ועשרים con Ladino y Agora Nos a Parecedo Comenzar de los נביאים אחרנים." etc., published by Joseph b. Isaac b. Joseph Jabez in 1568, as Kayserling (*l.c.* p. 28) has clearly shown. In Amsterdam the translation remained substantially the same, though it was often revised ("reformada"): 1611; 1630 and 1646, Gillis Joost; corrected by Samuel de Caceres and printed by Joseph Athias (1661);

corrected by Isaac de Abraham Dias and printed by David Fernandes (1726); "con las annotaciones de Or Torah," Proops, 1762. This translation also appeared in Venice, 1730; Constantinople, 1739–43; *idem*, 1745; Vienna (ed. by Israel Bahor Haim and Aaron Pollak), 1813–16; and Smyrna, 1838. A Ladino translation, in Rashi script, was published at Vienna, 1841 (2d ed., 1853), by W. S. Schauffler for the American Bible Society (see Twenty-sixth Annual Report of the society, 1842, p. 120). According to Grünbaum, it bears many points of resemblance to the Pentateuch of 1547 and to the Ferrara Bible.

Various portions of this translation appeared separately, an edition of the Pentateuch appearing in the same year (1553) and at Ferrara. To this may be added the following:

"Humas de Parasioth y Aftharoth," ed. Manasseh ben Israel, Amsterdam, 1627; ed. Ymanuel Benveniste, *ib.* 1643; another edition was published by Manasseh himself, *ib.* 1655 (though he says of it, "Obra nueva y de mucha utilidad"); "Parafrasis Comentada sobre el Pentateucho," ed. Isaac da Fonseca Aboab, *ib.* 1681; "Cinco Libros de la Ley Divina . . . de Nuevo Corrigidos," by David Tartas, *ib.* 1691; "Los Cinco Libros . . . Interpretados en Lengua Española," ed. Joseph Franco Serrano, *ib.* 1695; 1705 and 1724 (Isaac de Cordova); "Cinco Libros," corrected by David de Elisha Pereyra, *ib.* 1733; "El Libro de la Ley," published in Constantinople in 1873, is, according to Grünbaum (*l.c.* 12), a different translation.

The Psalms were reprinted: Ferrara, 1553; Salonica, 1582; Amsterdam, 1628, 1730; Vienna, 1822; Constantinople, 1836. Several other translations of the Psalms were produced during the seventeenth and eighteenth centuries. David Abenatar Melo, a Marano who escaped the Inquisition at Madrid and became a Jew again in 1611, published in 1626 ("En Franquaforte") "Los CL Psalmos de David, en Lengua Española, en Varias Rimas." In these Psalms he has inserted, when appropriate, an account of his own and his people's sufferings (De los Rios, *l.c.* pp. 468 *et seq.*: Kayserling, "Bibl. Esp.-Port.-Jud." pp. 67, 68). A prose translation was made by Ephraim Bueno and Jonah Abravanel (Amsterdam, 1650; 2d edition, 1723; see De los Rios, *l.c.* p. 498). A third translation was made by Jacob Judah Leon Templo (קדש הלולים, "Las Alabanças de Santidad," Amsterdam, 1671)—a verbatim prose translation of the original (De los Rios, *l.c.* p. 570; Kayserling, *l.c.* p. 58).

Of all the Biblical books, Canticles was most frequently reprinted. A translation was published in Hamburg, 1631, by David Cohen Carlos "de lengua Caldayca"; but the favorite rendering was that of Abraham de Isaac Lañado, published in Hebrew characters at Venice, 1619, 1654, 1655, 1672, 1716, 1721, 1739, 1805; Leghorn, 1769, 1787; Vienna, 1820. The Venice edition was published in Roman characters by Moses Belmonte, Amsterdam, 1644, and was reprinted at Amsterdam, 1664, 1683, 1701, 1712, 1724, and 1766. An edition of the Megillot appeared at Constantinople in 1813 (see Kayserling, *l.c.* p. 30); a Megillah in Spanish, dating from the early part of the eighteenth century, exists in the British Museum ("Jewish Chron." March 21, 1902, p. 24); but the provenience of the translation is unknown (on such Megillot see Abrahams, "Jewish Life in the Middle Ages," p. 345). A Portuguese translation of the Psalms, under the title "Espejo Fiel de Vidas," by Daniel Israel Lopez Laguna, appeared in London, 1720 (Kayserling, *l.c.* p. 55).

**Italian Versions.**

Both Zunz ("G. V." 2d ed., p. 457) and Güdemann ("Erziehungswesen in Italien," p. 206) refer to early translations of the Bible into Italian; the latter even speaks of their existence in the thirteenth and fourteenth centuries. Steinschneider has shown ("Monatsschrift," xlii. 117) that this is an error. It is true that some of the authorities (such as Zedekiah ben Abraham and Isaiah de Trani, the younger) laid stress upon the necessity of translating the Bible into the speech of the country; but Judah 'Azahel del Bene (Ferrara, *c.* 1650) advised against the practise of teaching girls Italian, as he feared they would conceive a love for amorous poetry (Vogelstein and Rieger, "Juden in Rom," ii. 300). It was not before the sixteenth century that attempts were made to produce versions of portions of the Bible in Italian. Steinschneider (*l.c.* p. 318) has given a list of the existing manuscript translations. It was toward the end of that century that the first translations were published. David de Pomis (died after 1593) brought out an edition of Ecclesiastes with Italian translation at Venice in 1571. It was dedicated to Cardinal Grimani of Aquileja (Steinschneider, "Cat. Bodl." No. 218). He also translated Job and Psalms, but never published them ("Monatsschrift," xliii. 32). Hezekiah Rieti published (Venice, 1617) the text of Proverbs with Italian translation ("Cat. Bodl." No. 418); but no reliable account can be found of a translation of Job (Rome, 1773) mentioned by Zunz.

The translations made in the nineteenth century were all more or less under the influence of Mendelssohn's biur. In 1818 I. S. Reggio published at Vienna, as a specimen, ten verses of Genesis. He then brought out the whole Pentateuch (ס' תורת אלהים "colla Traduzione Italiana"), Vienna, 1821; and ten years later "Il Libro d'Isaia, Versione Poetica" (Udine, 1831). Severe criticism was passed upon this version, because it seemed to weaken the force of many of the Messianic prophecies (see Fürst, "Bibl. Jud." iii. 140). In 1844 there appeared at Leghorn (חמש תעניות) an Italian translation of Job (Fürst, "Bibl. Jud." ii. 282, says it is by Luzzatto); and in 1872 a "Pentateuch, rev. von Letteris, mit Ital. Uebersetzung von Diodati" (Vienna; perhaps also London, 1836, 1864). Lelio della Torre of Padua translated the Psalms (Vienna, 1845). But these were completely overshadowed by the exact and careful versions of S. D. Luzzatto, whose poetical and literary judgment made him an excellent stylist (see "Hebr. Bibl." vi. 99; Elbogen, in "Monatsschrift," xliv. 460). He translated the greater part of the Old Testament: Isaiah ("Il Profeta Isaia Volgarizzato"), Padua, 1855–63; Pentateuch, Rovigo, 1860, Padua, 1876; Prophets, Rovigo, 1868; Isaiah, Padua, 1867; Job, Triest, 1853; generally with a valuable Hebrew commentary. Other Italian translations were produced: by Giuseppe Barzilai, "El Cantico dei Cantici" (Triest, 1865) in dramatic form, following Mandelstamm's and Horowitz's German translations; Lamentations (Trieste, 1867); by David Castelli, Ecclesiastes (Pisa, 1866); by Benjamin Consolo, Lamentations, Job, and Psalms (Flor-

ence?); by Gino Morpurgo, Ecclesiastes (Padua, 1898), and Esther (1899).

**French Translations.**

Translations of the Old Testament into French were not made by Jews prior to the first half of the nineteenth century. In 1831 Samuel Cahen began a monumental work, "La Bible, Traduction Nouvelle" (Paris, 1833–46, in 18 volumes), to which were added many essays by Munk, Zunz, Dukes, and others, and also a somewhat rationalistic commentary. This work was somewhat severely criticized (Abbé B. M. B., "Quelques Mots sur la Traduction Nouvelle," etc., Paris, 1835; "Allg. Zeit. des Jud." 1839, p. 30; "Literaturblatt des Orients," 1840, pp. 368 *et seq.*; Wogue, "Hist. de la Bible," p. 342); but it held the field for many years. A more faithful version of the Pentateuch was published in 1860 by Lazare Wogue. Among other translators may be mentioned A. ben Baruch Créhange (Psalms), and B. Mossé of Avignon (Psalms). But a popular and cheap Bible in French was sorely needed by the French Jews. Such a work has been taken in hand by the present chief rabbi of France, Zadok Kahn, and the other members of the French rabbinate. Wogue's translation was employed as the basis for the Pentateuch. The author himself made the necessary corrections; and before his death he was able to finish the translation of the prophetical books down to the First Book of Kings (vol. i., Paris, 1899). At the same time and under the same auspices, a children's Bible ("Bible de la Jeunesse") is being brought out.

**Dutch Translations.**

Few translations have been attempted by the Dutch Jews into their vernacular: the Spanish and Portuguese Jews in Holland made use of Spanish; the Ashkenazic Jews, of the Judæo-German version. The version of the Psalms in Dutch printed by Joseph Athias was made by Johann Leusden. During the nineteenth century translations were made by Samuel J. Mulder (see his "Tets over de Vertalingen der Heilige Schrift," Amsterdam, 1859): Pentateuch, 1826–42; Major Prophets, 1827; Five Scrolls, 1835, 3d ed. 1859; Proverbs, 1836; Psalms, 1838; all published in Amsterdam. He also published a "Bijbel voor de Israel. Jeugd," Leyden, 1843–54. In 1844 Gabriel J. and M. S. Polak published a Dutch translation of Job, which was to have been followed by a translation of the Prophets and the Hagiographa. This seems never to have been completed. A translation of Isaiah by G. A. Parsen also exists; while a new translation of the Pentateuch, together with Targum and Rashi, was brought out by A. S. Ondervijser in 1901.

Jewish translations into Russian are of very recent date. The writer knows only of L. I. Mandelstamm's Psalms (Berlin, 1864; 3d ed. 1872), Pentateuch (תורה עם תרגום רוסי, 3d ed., Berlin, 1872); Aaron Pumpiansky's Psalms (Warsaw, 1871); J. Cylkow's Psalms (1883); and a version of Esther in German (Hebrew characters) and Russian (Warsaw, 1889). A Polish translation has been published by D. Neufeld.

BIBLIOGRAPHY: See especially Steinschneider, *Cat. Bodl.* cols. 1–198; idem, *Jewish Literature*, pp. 232 *et seq.*; Jost, *Neuere Gesch. der Israeliten*, iii. 37, 139, 161; Kayserling, in Winter and Wünsche, *Die Jüdische Literatur*, iii. 751 *et seq.*; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 199 *et seq.*; *Urtext und Uebersetzungen der Bibel*, in *Real-Encykl. für Protest. Theologie und Kirche*, vol. iii., Leipsic, 1897.

T. G.

**BIBLEITZY (BIBLISTS), called also Bibleiskoe Bratstvo (Bible Brotherhood):** Name given to a body of religious reformers, organized in the spring of 1882 among the Jewish working classes of Elizabethgrad, South Russia, subsequent to the riots against the Jews. The founders of the brotherhood, believing that Talmudism in that region was chiefly to blame for the false accusations of the anti-Semitic press, decided to do away with dogmatic theology and all religious ceremonies, including even prayer. As one of their leaders, E. Ben Sion, expressed their views: "Our morality is our religion. . . . God, the acme of highest reason, of surest truth, and of the most sublime justice, does not demand any useless external forms and ceremonies."

Several of the members of the new brotherhood were among the first of the Russian Jewish immigrants who came to the United States in 1882, and who were incorporated into the "First Jewish Agricultural Colony," established by H. Rosenthal at Sicily Island, near Bayou Louis, Catahoula parish, Louisiana. The air of freedom and cosmopolitanism that they found on reaching the United States has left them without a legitimate ground for their propaganda.

BIBLIOGRAPHY: Dubnov, *Kakaya Samocmansipatziya Nuzhna Yevreyam*, in *Voskhod*, v.–viii., 1883; Morgulis, in *Yevreiskoe Obozryenie*, v. 1884; E. Ben Sion, *Yevrei-Reformatory*, St. Petersburg, 1882; *Voskhod*, 1882, July-Aug., p. 1; *Russki-Vyestnik*, Feb., 1883.

H. R.

**BIBLICAL ETHNOLOGY:** The view of race-relationship expressed in the Bible. It is customary to designate the tenth chapter of Genesis as the oldest ethnological division of mankind. Earlier than this, however, the Egyptians, as known from their pictorial representations, distinguished between four principal types (races) of mankind; viz., the brown Egyptians, the negroes (in the south), the light-complexioned Libyans (in the west), and the light-brown Asiatics (in the east). These races were distinguished from one another also by their hair-dressing and their costume.

**Ethnology in Genesis.**

It is natural that as soon as a people has a history and has, through intercourse with other nations, become conscious of its individuality, it should reflect whether it be related to these nations. In the earliest times the Hebrews occupied themselves with such questions. A great part of the tales of primeval and patriarchal history recorded in Genesis is ethnological in its bearing; that is, these stories were given to elucidate the question of interracial relationship. Therefore the more clearly the people of Israel became conscious of their independent position among the nations, the livelier became their interest in Israel's special position among the nations, and in the questions regarding the origin of neighboring peoples. The consciousness of an especial relation to God must necessarily have reacted to strengthen the conviction that their position among the nations must be a very distinguished one when regarded also in the light of descent.

In order to understand what is narrated in these accounts of Genesis and of other sources, regarding the relation of the several nations and tribes to Israel, it is necessary to consider for a moment the form in which these statements are always made. The relations between the peoples are invariably represented in the form of genealogical tables showing the descent from remote progenitors. The Edomites and the Israelites are the most closely related. This is expressed in the form of a statement that Esau and Jacob, the progenitors of the two peoples, are brothers. The genealogical tables of the nations, in Gen. x., reveal at a glance that a great number of the names are not used to designate persons, but peoples, and even whole lands; as, for instance, Cush, Mizraim, Asshur, Aram, etc. The relations between these persons must therefore be understood as explaining the relations between the peoples in question.

This mode of representing the international relation is by no means, however, based upon a poetic personification of the tribes. The Hebrew writer does not interpret such a form of expression figuratively; on the contrary, it is based by him upon a definite conception regarding the origin of nations, a conception which assumes that the tribes and peoples are in reality a development of the family, and may thus be traced to one progenitor. By means of marriages and births the family grows to the clan, and the clan to the tribe; this again ramifies into various tribes, which, under certain conditions, unite to form a people, as in the case of the twelve tribes of Israel; or they may separate, as did Moab and Ammon, constituting two distinct tribes. This theory, again, goes back to the view shared by all Semites, according to which blood-relationship alone can constitute a strong and permanent bond in a group of people, and impose binding obligations.

**Early Attempts at Ethnology.**

The ancient form of genealogy is well adapted for the representation not only of purely ethnological, but also of ethnographical, geographical, and historical relations. In this regard antiquity makes no close discrimination. When, for example, one nation is to be characterized as more powerful than another, the former is represented as a first-born son, the other as a younger brother; or the former is the son of a favorite wife, the other the son of a concubine. Esau is a hunter; Jacob, a herdsman, a distinction serving to characterize the respective peoples. Similarly, geographical proximity converts Sidon and Heth into sons of Canaan.

The interest of antiquity was naturally directed more closely to the neighboring nations with which Israel, from the beginning, cultivated close relations. To Ammon, Moab, Edom, and the Arabian tribes, Israel felt closely related; hence, Edom (Esau) is the brother of Jacob; Ishmael, the brother of Isaac; and Ammon and Moab are sons of Abraham's nephew, Lot. Their relationship to the Arameans is also close: Jacob's wives are daughters of the Aramean Laban. The reverse, however, is true of the inhabitants of the land west of the Jordan, the Canaanites, with whom Israel will have nothing in common; for which reason, according to the old accounts of Noah, these tribes are held to belong to an entirely different branch of the human family. This is comprehensible in view of the mutual hatred growing out of the historical situation, the conflicts for the land, and other opposing elements. The conception, however, can not endure before modern investigation. It has been shown beyond a doubt that the Canaanites, both as regards language and descent, were very closely related to the Hebrews, and that they are to be classed, not among the Hamites, but among the Semites.

**Based on Sympathies and Antipathies.**

With the extension of the political horizon of the Israelites, and the continual absorption of new peoples, these ethnological views were inevitably extended. Based upon the ancient accounts of the patriarchs, a theory gradually developed, assuming a homogeneity and relation between the several peoples; and it is this theory which has been perpetuated in Gen. x., the so-called genealogy of the nations. In connection with the accounts of Noah (Gen. ix. 18 *et seq.*), the whole race of man, which is descended from his sons, is divided into three great classes: Shem, Ham, and Japheth. In the original narrative of Noah the three sons are named Shem, Canaan (not Ham), and Japheth. The reason for this division into three sons, or three races, is not known. The Egyptians, as already stated, distinguished four races; nor can a parallel to the Hebrew classification be found among the Babylonians. According to Winckler, the ternary division is probably associated with the great importance attached to the figure "3" in the old system of cosmography (compare Stade, "Geschichte Israels," ii. 275 *et seq.*). Others (*e.g.*, Stade, *ib.* i. 109 *et seq.*), basing their assumption upon the above statement that Ham was originally called "Canaan," believe that a purely Palestinian triad was meant, consisting of the Hebrews, Philistines, and Canaanites (Shem, Japheth, and Ham), and that this triad was afterward extended to include all mankind. The most recent commentary by Gunkel declares that the ternary division indicates the conditions of a very ancient pre-Israelitish period, when Canaan, in the widest sense of the name—that is, the land between the Taurus and Egypt—was subjugated from the east by nomad Semitic tribes, while at the same time the Hittite migrations brought down Japheth from the north to spread over the land of Canaan. But this is uncertain; and no definite reason has hitherto been assigned for the tripartite ethnological division.

The scope of this genealogical table of the nations is, of course, narrow from the modern point of view. The nations mentioned in it are the peoples known to the Israelites, either through actual contact or by report, and grouped principally about the Mediterranean in Asia Minor and eastern Palestine. In the ethnological phraseology of the present they would be classed among the Caucasian nations. Even from the standpoint of the Israelites, the ethnological list given in Genesis has no claim to completeness, inasmuch as not only the negroes, who were undoubtedly known to the Israelites of a later period, but also the Persians are omitted from it. As the last-mentioned people were well known to the post-exilic

Jews, their omission from the genealogical table is perhaps to be explained by the fact that they were not numbered among those ancient nations whose origin dates from the Flood.

As regards the division of the individual peoples into these three great classes, the considerations of complexion, linguistic differences, historical conditions, etc., obtaining at the present day were certainly not determinative at that time. Indeed, it appears that the fundamental distinction was purely geographical. To the Japhetic race belonged the peoples of the northern zone, of Asia Minor, and of the islands and coastlands of the northern Mediterranean. The Semites dwelt in the middle zone, and included the Hebrews and the nations to the east of Palestine. The nations in the south were the sons of Ham, who lived in northern Africa and southern Arabia, and who, as represented by the ancients, constituted a homogeneous people. There is only one exception to this genealogical arrangement: Canaan with his sons, the Phenicians, Hittites, and others, dwelt in the middle zone, but were considered as belonging to Ham. The reasons for this have been given above.

For details bearing on the foregoing explanation of the genealogical tables, see the commentaries on Genesis, particularly those of Dillmann. For the other data, compare the articles on Ham, Japheth, Races of the Old Testament, and Shem.

G. I. Be.

**BIBLIOGRAPHY:** The science that deals with the description and classification of books. As applied to books of Jewish interest, it includes (*a*) **Hebraica,** or books written or printed in Hebrew characters; and (*b*) **Judaica,** or books in other languages, written by or about Jews. Strictly speaking, the whole of Biblical and Apocryphal literature and the vast array of commentaries thereon would belong to Jewish bibliography; but this is so fully treated elsewhere, that Jewish bibliographers as a rule have not paid so much attention to it. Even with this limitation, the extent of the subject is wide enough, a conservative estimate giving 30,000 as the number of Hebrew works in existence; and the same number of works in modern languages on Jewish topics have been published during the past forty years alone in the special journals devoted to this subject. Any person desiring to keep himself fully acquainted with Jewish literature in its wider sense would probably have to take account of over 3,000 (800 Biblical) publications per annum. Many of these still remain undescribed; and for others search must be made in various quarters.

**Materials.**

The materials from which a description of the extent of Jewish literature can be set forth consist, in the first instance, of the collections of books and manuscripts made by various Book-Collectors in the past, especially of those collections of collections which go to make up public Libraries. The earliest accounts of Jewish literature were based in large measure upon such collections; as Bartolocci's on that of the Vatican, and Wolf's on the Oppenheimer collection. Later, with the growth of knowledge about the extent of the literature, any description of it would depend in large measure upon published accounts, or Catalogues, which have naturally been devoted largely to manuscripts. With the growth of interest in the history of printing in general, special attention began to be paid to the earliest Hebrew printed books, especially those printed before 1540, and known as Incunabula.

**Earliest Bibliographies.**

Having in view the fact that the majority of early Hebrew printed books were produced in Italy, it is not surprising that the earliest account of Hebrew literature in its rabbinic phases should have been made by an Italian; though it is a matter for some surprise to find that he was a Christian. Bartolocci, in his "Bibliotheca Magna Rabbinica" (Rome, 1675-94), arranged the books under the names of 1,960 rabbis; and his work was supplemented by Imbonato, whose "Bibliotheca Latino-Hebraica" gives, under 1,319 numbers, 2,166 works written in Latin on rabbinic subjects. These were followed by the first Jewish bibliographer, Shabbethai Bass, who, in his "Sifte Yeshenim" (Amsterdam, 1680), mainly used the books of the Bet ha-Midrash and the library of Aguilar. Bass adopted the method of arranging the books according to their titles, giving an index of authors and subjects at the end. This plan is specially applicable to Hebrew books, the titles of which rarely indicate their contents (see Titles of Books). Bass's work forms the main foundation of Jewish bibliography of Hebrew books; his method having been continued and supplemented by J. Heilprin and Benjacob, whose "Ozar ha-Sefarim" is the most complete title-list of Hebrew books in existence. S. Wiener, in his elaborate catalogue of the Friedland collection at the Asiatic Museum, St. Petersburg, also adopts the title-list as the most suitable in dealing with Hebrew books.

**J. C. Wolf.**

These attempts of Bartolocci and Bass were, however, entirely superseded by the great work of John Christian Wolf, who in his "Bibliotheca Hebræa" (4 parts, Hamburg, 1715–33) brought together almost all the accessible information relating to Jewish authors and their works, as well as to the writings of Christians on Jewish subjects. The first part gives a catalogue of authors with the names in Hebrew, which leads at times to somewhat curious results; the second is more of a subject classification of the whole of early Jewish literature, including a fair account of the Talmud and of the Targumim, from which later writers have frequently drawn; and the remaining two parts are supplements containing the additional knowledge acquired by Wolf in the later years of his life. In the main, Wolf's materials consisted of the remarkable Oppenheimer collection, which ultimately went to the Bodleian Library, Oxford; and for this reason Steinschneider's great catalogue of the Bodleian collection repeats in improved form much of Wolf's information. Considering his opportunities, Wolf shows remarkable acumen and accuracy; and in some respects his work still remains of value. A sort of supplement was provided by Köcher in his "Nova Bibliotheca Hebraica" (Jena, 1783–84).

The next name of importance is that of Ḥayyim Joseph David Azulai, whose "Shem ha-Gedolim" (Leghorn, 1786–96) added considerably to Shabbethai

Bass, mainly from works printed at Leghorn. He was supplemented by the joint labors of Nepi and Ghirondi (Triest, 1853), who gave an account of the Italian rabbis and their voluminous but not very important productions. Azulai's work was consolidated and rearranged by Benjacob in the Wilna edition, 1852.

By a fortunate chance the attention of an Italian professor, J. B. de Rossi, was drawn to the subject of early Hebrew printing in Italy; and in a number of monographs on that subject ("De Typographia Hebr.-Ferrar. Comment. Historicus," Parma, 1780; "Annali Ebreo-Tipografici di Sabionetta," Erlangen, 1783; "Annales Hebræo-Typographici," sec. xv., 1795; "Annales Hebræo-Typographici ab Anno 1501 ad 1540," Parma, 1799) he laid a firm foundation for a description of all Hebrew books printed up to 1540. The few additions that have been made in similar lists by Cassel and Steinschneider, Schwab and Chwolson, have only served to show the comparative completeness with which De Rossi did his work. Renewed attention has been paid to the subject of early Hebrew printed books during the last decade.

**Incunabula.**

With the rise of Jewish science under Rapoport and Zunz, bibliography entered upon a new era. The same accuracy, thoroughness, and critical acumen which were being devoted to the contents of books were also exercised in the description of their external characteristics. Zunz himself devoted considerable attention to the subject, especially to an enumeration of the productions of the printing-presses of Mantua and Prague; and he also gave a summary account of the Italian libraries. Among the workers in the field of Jewish bibliography in the early part of the nineteenth century may be mentioned Dukes and Carmoly; while Michael offered all the treasures of his library—full of the rarest books—to anybody interested in the subject, though an account of them appeared only after his death. The "Literaturblatt des Orients," founded by Julius Fürst, also helped to revive the study of Jewish literature; while its review columns kept Jewish scholars acquainted with contemporary productions.

All these various activities were summed up in the ambitious attempt of Julius Fürst in his "Bibliotheca Judaica," Leipsic, 1848-63. This work gave short titles of about 13,500 (Fürst says 18,000) Hebrew books, and of perhaps twice that number of Judaica. The latter contained many, if not most, of Wolf's useless Latin dissertations by Christian writers, as well as a considerable amount of merely Biblical exegesis and criticism by Christian theologians. Notwithstanding its errors of omission and commission, Fürst's work still retains considerable value as the first attempt to cover the whole field of Jewish bibliography. The names of many writers and books are to be found only in its pages; and the clearness of print and the shortened form of titles make it easy to consult. On the other hand, its dates, and indeed data generally, are far from trustworthy; and more than four-fifths of his information was confessedly from second-hand sources.

**Julius Furst.**

The only possibility of improvement in regard to accuracy was seen to be in more careful cataloguing; and the epoch after Fürst is characterized by a succession of masterpieces in this direction, mainly executed by Moritz Steinschneider (b. 1816), by whose gigantic labors Jewish bibliography has been organized and made an adequate instrument for the study of Jewish literature and history. As the result of thirteen years' continuous labor, he produced his colossal catalogue of the Hebrew books in the Bodleian Library ("Catalogus Librorum Hebræorum in Bibliotheca Bodleiana"), including all works not in the library, but published up to 1732. Besides accurate descriptions of each book from personal examination, Steinschneider generally gives notes upon the author and his works. In addition to this, he has described the manuscripts in the libraries at Hamburg, Leyden, Munich, and Berlin, besides some private collections, and in every way has given a model of conciseness and accuracy in the description of Hebrew works. The same qualities are shown, perhaps in an even higher degree, in the "Catalogue of the Hebrew Books in the Library of the British Museum," by J. Zedner (London, 1867), whose punctilious accuracy and painstaking determination of names and dates leave nothing to be desired. The example of the latter authority has been followed by Roest in his catalogue of the Rosenthal collection at Amsterdam ("Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek," Amsterdam, 1875). Steinschneider's work with regard to manuscripts has been supplemented by the careful but somewhat sparse account of the Hebrew manuscripts in the Bodleian Library by A. Neubauer (Oxford, 1886).

**Catalogues.**

Besides devoting so much attention to the bibliography of the past, Steinschneider founded an organ, "Hebräische Bibliographie," in 1858 for the actual description of the Jewish literature of the present. The "Literaturblatt des Orients," and even the general Jewish press, had sporadically reviewed publications of Jewish interest as they appeared; but Steinschneider was the first to attempt a systematic, continuous, and complete account of Judaica and Hebraica, accompanied by short critical notices by himself and friends. This has been continued in the "Zeitschrift für Hebräische Bibliographie" (1898, in progress). In addition to these may be mentioned N. Brüll's elaborate reviews in his "Jahrbücher" (1874-89); the lists given in the "Orientalische Bibliographie"; the periodical bibliographical notices which appeared in the "Revue Etudes Juives" (especially the careful ones of the late I. Loeb); besides the series of special bibliographies such as the Biblical ones in Stade's "Zeitschrift" and the "Theologischer Jahresbericht," and the historical in the "Jahresberichte für Gesch. Wissenschaft." Mr. Israel Abrahams gives in the "Jewish Chronicle" a summary account of current Jewish bibliography which is at once up-to-date and trustworthy. M. Schwab has compiled (1899–1900) a useful author and subject-index to Jewish periodical literature. The only subject-index that has hitherto been published, including both books

**Periodical Literature.**

and periodicals, is the careful one, compiled by Rev. A. Löwy, of the small collection of Hebraica and Judaica in the Guildhall Library, London. A much more ambitious attempt is being made by A. S. Freidus to compile a card catalogue (author, subject, and title) of the 12,000 volumes and pamphlets of the New York Public Library, which already (1902) runs to about 25,000 entries, including articles in periodicals, and even references to Jewish topics found in the works of the general library. That collection has been minutely arranged on the shelves according to a comprehensive plan containing about 500 subdivisions, which may be considered the first elaborate scheme for classifying Jewish literature for library purposes (see Library Classification). No attempt has been made since Fürst to compile a complete author bibliography; but his work has been supplemented by a bookseller, C. D. Lippe of Vienna, who, in three successive issues of a "Bibliographisches Lexicon" (1881–99), gives a tolerably full but inaccurate account of contemporary Jewish writers (mainly contributed by themselves); while William Zeitlin has made an attempt to enumerate modern Hebrew works (1789–1890) in his "Bibliotheca Hebraica Post-Mendelssohniana" (Leipsic, 1891–95).

**Subject Bibliographies.**

The present phase of Jewish bibliography is tending toward the compilation of lists of works relating to special subjects. Here, again, Steinschneider has been the pioneer. Most of his works, while professedly dealing with special topics, concentrate attention upon the bibliography of the subject; and among other topics which he has thus bibliographized may be mentioned the polemical literature of Jews and Mohammedans, mathematical writers among the Jews, Hebrew translations, chess, etc. Besides these, his treatises on Jewish literature in Ersch and Gruber's "Allg. Encyc. der Wissenschaft und Künste" (English translation, London, 1857, and on Italian Jewish literature in the "Monatsschrift," 1898–99) are in large measure bibliographical guides. While an immense debt of gratitude is due to Steinschneider for the facilities he has thus afforded, it must be confessed that the style in which he has presented his results is sometimes unclear owing to excessive conciseness; and he has the unfortunate habit of piling up notices which turn out, on inquiry, to be perfectly useless.

Having in view the present tendency of Jewish bibliography, it may be suitable and useful to conclude this rough account with a short bibliography of the special bibliographies that have more recently been made. Lists made by Wolf and repeated by Fürst are of no value for practical purposes.


Anthropology: Billings, "Index-Catalogue of the Surgeon-General's Library," *s.v.* "Jews"; W. Z. Ripley, 'The Races of Europe," New York, 1900.

Anti-Christiana: De Rossi, "Bibliotheca Judaica-Anti-Christiana," Parma, 1800.

Arabic Writers: Steinschneider, in "Jew. Quart. Rev." xiii. 483–486 (also reprint).

Blood Accusation: Strack, "Das Blut," Munich, 1900.

Cabala: Wünsche, in Herzog-Hauck, "Real-Encyc." *s.v.* "Kabbala."

Calendar: Zeitlin, in Gurland, "Luah."

Catechisms: Strassburger, in his "Gesch. des Unterrichtswesens," pp. 277–281, Stuttgart, 1885; Schreiber, in "Reform Advocate," Chicago, 1901–2.

Ceremonies and Customs: A. S. Freidus (printed but not published).

Chess: Steinschneider, in Van der Linde, "Gesch. des Schachspiels," Leyden, 1873 (also separate).

Circumcision: "Congrès d'Anthropologie à Lisbonne," pp. 598 *et seq.*, Lisbon, 1884; Tomés, "Della Circoncisione," pp. 67–71, Florence, 1895.

Classical Writers: Reinach, "Textes"; *idem*, in Daremberg and aglio, "Dictionnaire S des Antiquités Grecques et Romaines," *s.v.* "Judæi"; Mayor, in Notes to Juvenal, x. 100 *et seq.*

Conversionism (Early): Wolf, "Bibl. Heb." ii. pp. 1055–58, 1067–72. (Later) De Le Roi, "Die Evangelische Christenheit und die Juden," Leipsic, 1884–92.

Drama, Hebrew: Berliner, in Moses Zacuto, "Yesod 'Olam," Introduction, Berlin, 1874.

Education: Strassburger, "Gesch. des Unterrichtswesens," pp. 273–310, Stuttgart, 1885.

England: Jacobs and Wolf, "Bibl. Anglo-Jud." London, 1886.

Epitaphs: De Castro, "Keur von Grafsteenen," pp. 125–126, Leyden, 1883.

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Frankel: Brann, in "Monatsschrift," xlv. 836–852.

Future Life: E. Abbot, "Literature of a Future Life," Nos. 1734–1962, 1891.

Geography: Zunz, in "G. S." i. 146–216.

Germany: M. Stern, "Quellenkunde zur Gesch. der Juden in Deutschland, Berlin, 1892. Early History: Aronius, "Regesten," Berlin, 1902.

Graetz: Abrahams, in "Jew. Quart. Rev." iv. 194–203.

Haggadah (Passover): Steinschneider, in Landshuth, "Maggid me-Reshit," Berlin, 1856; Wiener, "Bibliotheca Friedlandiana," letter ה (in preparation).

Hebraists, Christian: Steinschneider, in "Zeit. für Hebr. Bibl." i.-v.; Darling, "Cyc. Bibliographica," London, 1854–59.

Hebrew Language: Steinschneider, "Bibliographisches Handbuch," Leipsic, 1859; *idem*, "Zusätze," 1896.

Incunabula: J. B. de Rossi, as above; Schwab, "Les Incunables Hébreux," Paris, 1881; Soncinos Sacchi, "I Tipografi Ebrei," Cremona, 1877; Manzoni, "Annali Tipografici dei Soncino," Bologna, 1883.

Inquisition: E. N. Adler, in "Jew. Quart. Rev." xiii. 423–432.

Italian Writers: Mortara, "Indice"; Nepi-Ghirondi, "Toledot Gedole Yisrael"; Steinschneider, in "Monatsschrift," xlii, xliii.

Jesus in Jewish Literature: Fürst, "Bibl. Jud." ii. 63–64.

Jewish Question: Jacobs, "Jewish Question," 1875–84, London, 1885.

Karaites: Frankl, in Ersch and Gruber, "Encyc." 2d ser., xxxiii. *s.v.* "Karaiten"; Ryssel, in Herzog-Hauck, "Real-Encyc." *s.v.*

Kaufmann, David: "Gedenkbuch zur Erinnerung an David Kaufmann," Breslau, 1900.

Ladino: Kayserling, in Ersch and Gruber, "Encyc." *s.v.*

Loeb: "Rev. Et. Juives," xxiv, 184–195.

Luzzatto: "Catalogo Razionato degli Scritti di S. D. L.," Padua, 1881.

Maimonides: Steinschneider, in "Cat. Bodl." cols. 1937–1942. Mishneh Torah: Jellinek, "Kontres Rambam," Vienna, 1893.

Mathematicians: A. Goldberg, "Die Jüdischen Mathematiker," Berlin, 1891 (an index to Steinschneider's "Die Mathematik und die Juden").

Midrash: Zunz, "G. V." 2d ed., 1892; Strack, in Herzog-Hauck, "Real-Encyc." *s.v.* "Midrasch"; Jellinek, "Kontres Maggid," Vienna, 1878.

Music: "Cat. Anglo-Jew. Hist. Exh." London, 1887; M. W. Kaufmann, Katalog No. 5.

Names: Jellinek, "Kontres ha-Mazkir," Vienna, 1893.

Numismatics: Madden, "Coins of the Jews," London, 1881.

Oath ("More Judaico"): Steinschneider, in "Zeit. Hebr. Bib." i.

Paleography: Steinschneider, "Vorlesungen über die Kunde der Hebräischen Handschriften," in "Centralblatt für Bibliothekswesen" (also separate, Berlin, 1892).

Palestine: Steinschneider, in Röhricht and Meissner, "Deutsche Pilgrimweiser," pp. 548–648, 1892; *idem*, in Luncz, "Jerusalem," 1892, iii., iv.; Röhricht, "Bibliotheca Geographica Palestinæ," Berlin, 1890.

Periodicals, General: Harkavy, in "Yevreskaya Biblioteka," vii., viii.; A. S. Freidus, in "Bulletin New York Public Library," July, 1902. Hebrew: Van Straalen, "Cat. Hebrew Books Brit. Mus." pp. 188–192, 294, 295; Sablotzki, in "Ozar ha-Sifrut," v. 270–283. American: A. S. Freidus, in "Am. Jewish Year Book," i. 271–282.

Philo: Schürer, "Gesch."

Piyyuṭim: Writers on: Zunz, "Ritus," i. Writers of: Zunz, "Litteraturgesch." Berlin, 1865; *idem*, "Nachtrag," 1867. First Words: Gestettner, "Mafteaḥ," Berlin, 1889.

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Portugal: Remedios, "Os Judeus em Portugal," Coimbra, 1895, repeated by E. N. Adler, in "Jew. Quart. Rev." xiii.
Precepts, The 613: Jellinek, "Ḳontres Taryag," Vienna, 1878.
Proverbs: Bernstein, "Catalogue des Livres Parémiologiques," Index, pp. 625–627, Warsaw, 1900.
Purim and Parodies: Steinschneider, in "Isr. Letterbode," vii. 1-13, ix. 45–58; *idem*, in "Monatschrift."
Rapoport: Bernfeld, "Toledot Shir," Warsaw, 1900; "Das Centennarium S. I. L. Rapoports," 1900, pp. 414–416.
Responsa: British Museum Catalogues; Rabbinowicz, "Ohel Abraham," *s.v.* שאלות ותשובות.
Russia: "Sistematicheski Ukazatel," St. Petersburg, 1893. History: "Regesty," i.
Sermons: Maybaum, "Jüdische Homiletik" (arranged by texts), Berlin, 1890. Funeral: Jellinek, "Kontres ha-Maspid," Vienna, 1884.
Shuḥan 'Aruk: Steinschneider, in "Cat. Bodl."
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Spanish Writers: Kayserling, "Bibl. Esp.-Port.-Jud." 1890.
Spanish Poets: *Idem*, "Sephardim," Leipsic, 1859.
Spinoza: Van der Linde, "Spinoza, Bibliografie," 1871.
Steinschneider: Kohut, in "Steinschneider Festschrift."
Talmud: Mielziner, "Introduction to the Talmud," pp. 61–102, Cincinnati, 1894; S. Stein, "Materialien zur Ethik," 1894, pp. 64–179. Editions: Rabbinowicz, "Ma'amar 'al Hadfasat ha-Talmud," Munich, 1876. Translations: Bischoff, "Kritische Gesch. der Thalmud Uebersetzungen." Methodology: Jellinek, "Ḳontres Kelalim," Vienna, 1878. Commentaries: *idem*, "Ḳontres ha-Mefaresh," Vienna, 1877. Indexes: *idem*, "Ḳontres ha-Mafteaḥ," Vienna, 1881.
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Tobacco: Steinschneider, in "Deborah," ix. 3-4, Cincinnati, 1894.
Translators: Steinschneider, "Hebr. Uebers." Berlin, 1893.
Tunis: Cazès, "Notes Bibliographiques sur la Littérature Juive-Tunisienne," Paris, 1893.
Wandering Jew: Heïbig, in "Centralblatt für Bibliothekswesen."
Wills, Ethical: Abrahams, in "Jew. Quart. Rev." iii. 481–484, iv. 343–344.
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Yiddish: Early Literature, Printed: Steinschneider, in "Serapeum," ix., x. Manuscripts: *ib.* xxv., xxvi., xxx. Later Literature: L. Wiener, in "History of Yiddish Literature," pp. 355–382, New York, 1899. Philology: Landau, in "Deutsche Mundarten," ii. 126–132, Vienna, 1896; Sainean, in "Revue de la Société Linguistique," 1902.
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L. G. J.

**BIBLIOMANCY:*** The use of the Bible for magic or superstitious purposes. The practise of employing sacred books, or words and verses thereof, for divination or for magic cures is universal alike among pagans and believers in God. What the Vedas were to the Hindus (Stenzler, "Abhandlungen für die Kunde des Morgenlandes," vol. vi., Leipsic, 1878), Homer to the Greeks (Heim, pp. 496, 514), and Ovid and Virgil to the Romans (Lampridius, "Alexander Severus," p. 14; "Sortes Virgilianæ"), the Old Testament was to the Jews, the Old and New Testaments to the Christians (Kraus, *s.v.* "Loos," ii. 344; "Sortes Sanctorum"; compare i. 153, "Evangeliorum"), and the Koran and Hafiz to the Mohammedans (Lane, "An Account of the Manners and Customs of the Modern Egyptians," vol. xi.). The desire of man to discern the hidden future, or to obtain the mastery over nature in hours of great anxiety, by some superstitious resort to superhuman forces, is never altogether extinct in the multitude. Deut. vi. 8, 9; xi. 18; and Prov. iii. 22–26, vii. 3, admonishing the people to bind them (the words of God) as a sign upon the hand, and have them as frontlets between the eyes, and to write them upon the posts of the house and upon the gate, certainly induced the Jews to use the Bible, or parts of it, for protective or talismanic purposes (Targ. to Cant. viii. 3; Ber. 23b; Yer. Peah i. 15d). Likewise are the sixty letters of the Priestly Blessing (Num. vi. 24–26) called sixty guardian powers of Israel against the terrors of the night (Cant. R. to iii. 7; Tan. Num. 16; compare Pesiḳ. R. 5 and Num. R. xii.), "a talisman against the evil eye." So was Ps. xci., perhaps originally composed as an incantation psalm (see Psalms) and known in rabbinical literature as "Shir shel Pega'im," or "Song against Demons," employed as a protective (Midr. Teh. to Ps. xci.; Yer. Shab. vi. 8b), found also in a tomb at Kertch, Crimea (Blau, "Das Alt. Jüdische Zauberwesen," p. 95). Ps. iii. was employed for that purpose (Shebu. 15b); Ex. xv. 26 was used for healing purposes, according to Mishnah Sanh. x. 1; as was also Lev. i. 1, according to Sanh. 101a. To ward off evil dreams, the Rabbis prescribe the recitation of corresponding Bible verses (Ber. 55b, 56b); in order to escape the danger befalling one who drinks uncovered water on Wednesday and Saturday nights, the recitation of Ps. xxix. is prescribed (Pes. 112a). Tos., Shab. xiii. 4; Shab. 115b, writings containing Biblical matter used for amulets, are mentioned, which Blau (*l.c.* p. 96) compares with two magic papyri of the second or third century showing a Jewish origin; the one published by Deissmann (pp. 21–48), the other by Dieterich, "Abraxas," pp. 138 *et seq.*, both of which prove the use of Biblical passages for magic purposes.

**For Protective Purposes.**

It was common in Talmudical times to accept the verse selected at random and recited by the schoolchildren as a good or a bad omen (Ḥag. 15a, b; Giṭ. 58a; Ḥul. 95b), and this was observed through the Middle Ages (Ṭur Yoreh De'ah, 179). This same custom was observed by the Christians at the close of the seventh century (Kayser, "Die Canones Jacob's von Edessa," 1886, pp. 22, 126, 136; and "Gebrauch von Psalmen zur Zauberei," in "Z. D. M. G." xlii. 456–462). In the last-named article a prescription of the use of the various Psalms for magic purposes, written in Syriac and taken from Sachau's collection of Syriac manuscripts, No. 218, is published and translated. Whether this served as a model for Jewish writers or followers of the "Shimmush Tehillim" (the magic use of the Psalms), or originated with the Jews, is rather difficult to say. Certain it is that both the authorities of the synagogue (Maimonides, "Yad," 'Akkum, xi. 12; Ṭur Yoreh De'ah, 179, according to Shebu. 15b) and of the Church prohibited the use of the Bible either as a whole or in part for magical cures (Kayser, *l.c.*, p. 126; Hefele, "Conciliengeschichte," ii. 274); yet both failed to eradicate the custom. According to "Sefer Ḥasidim" (ed. Lemberg, 1870; Jitomir, 1879, §1140; not in the Berlin edition), the Book of Leviticus was placed under the head of a child when first put into the cradle. Sometimes the Torah-scroll was brought into the lying-in room in order to facilitate

**Good or Bad Omens.**

* For the titles of works cited under abbreviations, see bibliography at the end of the article.

the birth ("Pithe Teshubah" on Yoreh De'ah, 179), or laid upon the sick babe ("Yad," *l.c.*; Ṭur Yoreh De'ah, *l.c.*), or on the head of the new-born child, or during the eight days following the circumcision ("Mitteilungen," i. 83, 85). Also in the curious womb-blessing, the Torah-scroll was used for protection, the words spelled being: "Baermutter [womb], lie down: with these words I adjure thee; with nine Torahs, with nine pure Sefer Torahs!" (Güdemann, in "Monatsschrift," v. 57). When a person was dangerously ill, the Pentateuch was opened, and the name which first met the eye was added to the patient's name, in order to avert the evil destiny (see Shinnuy ha-Shem). The words found at the beginning of a page of the Bible when it was opened at random, or touched by the thumb at the opening, were also frequently used as an oracle (Berliner, "Aus dem Leben," p. 24). The Pentateuch in the form of a book, not a scroll, was employed also in the Fate Books ("Loos Bücher"). Genesis was opened as a protection against thunder- and hail-storms (Kayser, *l.c.*).

**Use of the Pentateuch.**

The following single verses may be mentioned as having been used both in the original Hebrew and in translation (pronounced over wounds, Rashi on Sanh. 101a; Shulḥan 'Aruk, Yoreh De'ah, 179, 8):

**Use of Bible Verses.**

Gen. i. 1: To make oneself invisible (S.Z. 32a).
i. 1-5: (The last letters only.) To confuse a person's mind (M.V. 25); as preservative against pollution (S.Z. 11b); and for other purposes ("Cat. Anglo-Jew. Hist. Exh." No. 1874; Schwab).
xxi. 1: To lighten childbirth (M.V. 59).
xxiv. 2: On using a divining-rod (M.V. 80).
xxv. 14: Against the crying of children (M.V. 64).
xxxii. 31: Against danger on a journey (M.V. 34).
xlix. 18: To shorten one's way on a journey (M.V. 23); in the lying-in room (M. V. 80).
Ex. xi. 7: For protection against a fierce dog. (For greater security, the traveler is advised to carry a stout stick as well, which gave rise to the saying, "He has both a verse ['posuk'] and a stick ['stecken'] with him," applied to one well fortified on every side.)
xi. 8: To lighten childbirth (M.V. 59).
xv. 2: To shorten one's way (M.V. 24).
xv. 16: To shorten the way (M.V. 23); to insure safety in a court of law (M.V. 32); against fear (M.V. 65).
xvii. 16: Against bleeding (M.V. 45).
xxii. 17: In the lying-in room (M.V. 91).
xxxiii. 23: Against witchcraft (M.V. 41).
xxxiv. 6: To shorten the way (M.V. 23).
Lev. i. 1: The same (M.V. 23).
Num. xi. 2: Against fire (M.V. 10, 11; S.Z. 27).
xi. 12: Against the evil eye (M.V. 41).
xxiii. 23: In lying-in rooms (M.V. 91).
Deut. vi. 4-9: Against fever (M.V. 50).
xxxiii. 4: On taking children to school (S.Z. 30b).

In addition to verses from the Pentateuch, the following from other books are cited as being efficient in the cases indicated:

Josh. i. 4: To awaken understanding: "Shimmush Tehillim," cxix.
Isa. xxvi. 1: To strengthen memory (S Z. 30b).
xlii. 5; xliii. 2: Against a storm at sea (M.V. 35).
xliii. 14: At sea (S.Z. 31b).
l. 4: On taking children to school (S.Z. 30b).
Jer. xxxi. 15: Against the crying of children (M.V. 64).
Ezek. iii. 3: On taking children to school (compare Berliner, "Aus dem Leben," p. 27).
Prov. xvi. 1: To strengthen one's memory (S.Z. 30b).
xviii. 10: To gain favor (M.V. 28).
Job xxxii. 9: To strengthen one's memory (S.Z. 30b).

**Use of Psalms.**

The Psalter especially was employed, an entire chapter at a time, for all manner of incidents, serious or trivial. An extract may here be given from the above-mentioned "Shimmush Tehillim" (frequently reprinted), which indicates the various uses made:

Ps. i.: Against miscarriage. Verse 3, against trees shedding their fruit (Heim, 520).
ii.: Against a storm at sea.
iii.: Against headache and pain in the shoulders (Grünw., to drive out demons).
iv.: To find favor.
v.: Against evil spirits (Kayser, on appearing before a judge). Verse 8 may be said to have been used in a certain sense to avert the evil eye: for in the time of the Geonim, the ten words of this verse were employed to ascertain if the requisite quorum, called "minyan," were present before beginning divine service; thus avoiding the necessity of pointing with the finger, or using numerals, both of which were considered harmful (Harkavy, "Responsen der Geonim," p. 157). In the same way the ten words of Ps. xviii. 51 are employed to-day; so that when the tenth man arrives, it is said not "The tenth man is here," but "The 'Olam' [the tenth word of the Hebrew verse] is here."
vi.: Against diseases of the eye and danger on land or water.
vii.: Against enemies; in a law-court (against robbers, M.V. 36).
viii.: Against crying children.
ix.: Against the same and enemies.
x.: Against obsession by evil spirits.
xi.: Against evil spirits and wicked men; against various perils (Grünw., to drive out demons).
xii.: Against temptation and evil counsel.
xiii.: Against unnatural death and diseases of the eye (Grünw., to drive out demons).
xiv.: Against defamation, and when one's veracity is doubted.
xv.: Against obsession.
xvi.: To discover a thief, and against enemies, and to awaken intelligence. Employed by Christians to discover thieves; Männling, "Denkw. Kuriositäten," in Rubin, "Gesch. des Aberglaubens," p. 111.
xvii.: On a journey.
xviii.: Against robbers and all manner of sickness.
xix.: Against evil spirits; difficult labor; and to awaken intelligence.
xx.: In a court of law.
xxi.: To maintain oneself before a spiritual or temporal authority.
xxii.: To ford a river, against wild animals, and to sharpen intelligence.
xxiii.: In interpretation of dreams.
xxiv.: In a storm at sea.
xxv.: In distress.
xxvi.: In distress and imprisonment.
xxvii.: To conquer a city; as a vermifuge.
xxviii.: To appease an enemy.
xxix.: Against an evil spirit.
xxx.: Against every evil.
xxxi.: Against the evil eye.
xxxii.: The same.
xxxiii.: For a woman whose children die young, and against epidemics (Kayser, in time of war).
xxxiv.: To secure the favor of princes and governments (Kayser, against witchcraft. Heim, xxxiv. 9, to preserve wine until the ensuing autumn).
xxxv.: Against mischievous busybodies (Grünw., to expel demons).
xxxvi.: Against evil tidings.
xxxvii.: Against drunkenness.

Ps. xxxviii.: Against defamation.
xxxix.: Against evil design on the part of the king.
xl.: Against evil spirits.
xli.: When one's position has been given to another.
xlii.: In interpretation of dreams.
xliii.: In a storm at sea (M.V. 35).
xliv.: To escape from an enemy.
xlv.: Against a wicked woman.
xlvi.: When one tires of his wife.
xlvii.: To win favor.
xlviii.: To frighten one's enemies.
xlix.: Against fever. Verse 6, against pollution (M.V. 62).
l.: Against enemies and robbers (Grünw., against noxious animals).
li.: When one feels guilty. Verse 3, against loss of blood (Heim, 520).
lii.: To keep off slander.
liii.: To frighten one's foes.
liv. and lv.: To be avenged on one's foes.
lvi.: When in chains; also against evil inclination.
lvii.: To have good fortune.
lviii.: Against vicious dogs.
lix.: Against evil inclination.
lx.: Before a battle.
lxi.: Upon entering a house where one has cause for apprehension.
lxii.: For forgiveness of sins.
lxiii.: On accounting with one's business partner, and to have good fortune in trade.
lxiv.: On fording a river.
lxv.: To exert influence over anybody.
lxvi.: Against evil spirits.
lxvii.: Against continuous fever; also for a prisoner. This psalm, written upon parchment in the form of a "menorah" (branched candlestick), and surrounded by moral sentences, is frequently found printed in prayer-books. It is claimed that the psalm was engraved upon David's shield in this form. Without the superscription, it contains seven verses and forty-nine words; the fifth verse, counting the dageshed ב as two, contains forty-nine letters. It is owing to the first fact that this psalm is used together with Ps. cxliv. in the ritual at the departure of the Sabbath. For the connection of David with the departure of Sabbath, see "Mitteilungen der Gesellschaft für Jüdische Volkskunde," i. 76. On the second fact is based the reading of this psalm in the forty-nine days of 'Omer (see 'Omer), between Passover and Pentecost. The Catholic Church also designates a special psalm for daily recital between Easter and Pentecost (see Grünw. 109).
lxviii.: Against evil spirits (Grünw., as an exorcism for travelers' use).
lxix.: Against evil longing.
lxx.: Before a battle (Grünw., to appease an enemy).
lxxi.: In prison.
lxxii.: To win grace and favor.
lxxiii.: Against compulsory baptism.
lxxiv.: Against a mob, whether of men or spirits.
lxxv.: For forgiveness of sins.
lxxvi.: Against flood and fire.
lxxvii.: Against all manner of distress.
lxxviii.: To win grace and favor at court.
lxxix.: To be rid of one's foes.
lxxx.-lxxxi.: Against idolatry.
lxxxii.: When on an important mission.
lxxxiii.: In time of war. Grünw. connects the expression in verse 14 (A.V. 13), "make them like a wheel," with the Jews' badge, which was sometimes in the form of a wheel.
lxxxiv.: Against sickness.
lxxxv.: To win favor.
lxxxvi.: Against an evil spirit.
lxxxvii.: To deliver one from prison.
lxxxviii.: To save a city or a community.
lxxxix.: Against the effects of sickness.
xc.: Against lions or evil spirits. Verse 17, against fever (M.V. 50); shortening a journey (M.V. 23); general protection (M.V. 31).
xci.: The same; and against all kinds of evil; to make oneself invisible (M.V. 36); verses 5 and 10, against epilepsy (M.V. 52); molding wax for a sick child, see Rubin, *l.c.* p. 134. For the connection between traveling and archangels, and the employment of this psalm by both Jews and Christians, see Grünw. 99.
xcii.: Before waiting upon high dignitaries.
xciii.: For support in a lawsuit.
xciv.: Against enemies.
xcv.: Against being betrayed into baptism.
xcvi.: To give happiness to one's family.
xcvii.: The same. Verse 2, against theft (M.V. 16).
xcviii.: To make peace between enemies.
xcix.: To become pious.
c.: To gain a victory.
ci.: Against an evil spirit.
cii.-ciii.: Against childlessness.
civ.: To be rid of one's enemies.
cv.: Against a quartan ague.
cvi.: Against a tertian ague.
cvii.: Against continuous fever.
cviii.: To have happiness in one's house.
cix.: Against enemies.
cx.: To make peace. Verse 6, against an evil spirit (M.V. 31); verse 7, at sea (S.Z. 31b).
cxi.: To gain new friends.
cxii.: To increase one's strength.
cxiii.: To secure the removal of idolatry.
cxiv.: To be fortunate in business.
cxv.: To be victorious in debate.
cxvi.: Against an unnatural or sudden death.
cxvii.: Against slander.
cxviii.: In medicine (Grünw. 118); against scoffers to answer (an epikores), and to maintain oneself in law.
cxix.: On the performance of a religious precept; to sharpen the intellect; for disease of the eye; when one is in deep perplexity; valuable for preachers; against sin; wholesome for the spleen and kidneys; against temptation; to win favor; against weakness in the hands; upon a journey; against catarrh; against weakness in the feet; against earache; against dizziness; on taking children to school (Berliner, *l.c.* p. 7). Verse 49, before study (S.Z. 30b); verses 33–40, against temptation (M.V. 65).
cxx.: On seeing a snake or a scorpion; in the lying-in room (M.V. 91).
cxx.-cxxxiv.: On the dedication of a house which has been inhabited by evil spirits (Grünw.).
cxxi.: When traveling alone at night.
cxxii.: On appearing before a high potentate.
cxxiii.: When a slave has run away.
cxxiv.: On fording a river.
cxxv.: Against enemies; on a journey (M.V. 34; S.Z. 31a).
cxxvi.: For a woman whose children die.
cxxvii.: For protection.
cxxviii.: For an expectant mother.
cxxix.: On the performance of a religious act; at sea (S.Z. 31b).
cxxx.: To escape arrest by the night watchman.
cxxxi.: Against undue presumption.
cxxxii.: On fulfilling a rash vow.
cxxxiii.: For friendship and love.
cxxxiv.: Before studying.
cxxxv.: For repentance and amendment.
cxxxvi.: To confess one's sin.
cxxxvii.: To remove enmity.
cxxxviii.: For love.
cxxxix.-cxl.: To awaken love between a man and a woman.
cxli.: Against heart-disease.
cxlii.: Against lumbago.
cxliii.: Against pain in the arm.
cxliv.: To heal a fractured or dislocated hand; against demons. Verse 2, at sea (M.V. 35); by Christians against fever (Grünw. in M.A.).
cxlv.: Against sudden fright.
cxlvi.: Against sword wounds.
cxlvii.: Against the bite of serpents.
cxlviii.-cxlix.: Against a fire.
cxlix. 6: Against pollution (M.V. 62).
cl.: Thanking God for all His works.

**Use of Biblical Names.**

For single words or names taken from the Bible and used for mantic purposes, see NAMES OF GOD and ANGELOLOGY.

The names of the following individual personages of the Bible have been employed in bibliomancy:

Adam and Eve: For use in amulets, see AMULETS.

The Serpent: Ofiel, Samael in Schwab. Concerning the human figure with serpentine feet, see "Sefer Ḥasidim," ed. Lemberg, § 1166, "the serpent went upon two feet and had partly a human form." On Samael together with Seraṭiel, M.V. 21; Targ. Yer. on Gen. iii. 6 interprets the serpent as Samael, and "Yalḳut Ḥadash" makes the serpent identical with Samael and Satan; see also ABRAXAS.

Enoch: To influence trade, S.Z. 22. See Steinschneider, "Zur Pseudepigraphischen Literatur," pp. 53 *et seq.*; Harkavy, "Responsen der Gaonim," p. 344.

Abraham, Isaac, and Jacob: In amulets for the lying-in room, M. V. 91.

Sarah, Rebekah, Rachel, and Leah: The same.

Joseph: Against pollution, M.V. 62; against the evil eye, compare Berakot 55b; see Blau, p. 155; in the ceremony of "Tashliḥ," with reference to Gen. xlix. 22.

Moses: Against fire (after Ex. ii. 8), M.V. 58; for hard labor, M.V. 10; to awaken intellect ("Pseudepigrapha"), M.V. 66; against gangrene, M.V. 48.

Korah: Korḥin=evil spirits, M.V. 17.

Joshua: To arouse intelligence ("Pseudepigrapha"), M.V. 66.

David: See DAVID, SHIELD OF.

Doeg: See under Ahithophel (compare Mishnah, Sanh. x. 2).

Ahithophel: Name of the author of a fate-book (Steinschneider, "Hebr. Bibl." vi. 120). Regarded as a colleague, as it were, of Balaam, and as a species of Mephistopheles (*idem*, "Zur Pseudepigraphischen Literatur," p. 80).

Absalom: In the preparation of divining-rods, M.V. 80.

Solomon: In conjunction with Ashmedai, M.V. 56; concerning his shield and seal-rings, see M.V. 39.

Queen of Sheba: See below, under Lilith, M.V. 11, 17, 29.

Elijah: See MS. 1863, pp. 286, 288, 293; also S.Z. 22; M.V. 47.

Job: Against tooth-ache ("Pseudepigrapha"), M.V. 47.

Satan: For amulets in lying-in room, M. 71.

Boaz: Against pollution, M.V. 62.

Daniel: Against wild beasts, M.V. 33; Ḥananiah, Mishael, and Azariah; in a conjuration against fever, Shab. 67a.

Lilith: Identical with the Queen of Sheba, MS. 1870, 187; also Kelifa, MS. 1880, p. 556; Klippe, M.V. 62. For a masculine Lili, and a plural Liliyot, see M.V. 62.

The creatures around the throne (Ezek. i. 15): To shorten one's journey, M.V. 24.

Names of rivers: The rivers of Eden, M.V. 69; Kidron, Wohlstein, 17.

Other single names or words are rarely employed. Only the following can be mentioned: סנה ("the bush"), Ex. iii. 2 *et seq.* For a magical cure of a burning fever, the bush is mentioned in Shab. 67a, and is addressed as the tree "upon which God allowed His Shekinah to dwell."

**Single Biblical Words.**

The words מגן ("shield") and אכן ("so may it be") are sometimes found interwoven with other words or with each other so that each of their three letters is made the initial of a magic word: thus נקדש, נקדש, מקדש (M. V. 50), אגן, מגן, ננן, (*ib.*; compare 38). The last letter, "N," serves as the last letter in the name of the good angels (M. V. 61).

"Ezel" (אזל = "the stone Ezel"), I Sam. xx. 19, is interpreted as consisting of the initials of the words אור זרוע לצדיק ("light is sown for the righteous," Ps. xcvii. 11) and is sometimes found; see M. V. 55.

Concerning the mode of application of these Bible passages and words, it is only necessary to state here that they were written in various places and on numerous objects: *e.g.*, paper (M. V. 40, 64); clean ("kosher") parchment (M. V. 28, 31, 35, 57, 60 *et seq.*); stag parchment (S. i.); the wall (M. V. 30); walking-cane (B. B. 73a); on bread (M. V. 43); a human skull (M. V. 49); cheese (M. V. 28); an apple (M. V. 25); clay (Sh. 2 M. V. 56, 60); [see "Sefer Raziel," in Wohlstein, 132]); especially on new clay vessels (M. V. 24, 25); an egg (Sh. 119, S. Z. 30b, M. V. 43); and on a cake (S. Z. 30b).

In addition, they were pronounced or whispered (Sh. 10, 29, 31; compare M. V. 56, 59) over olive-oil (Sh. 3, 5, 33, 45, 89), dust (Sh. 7 *et seq.*), especially over well-water (Sh. 7, 10, 20, 37, 69, 119), water upon which the sun had never shone (Sh. 29, 84), on plucking vegetables or herbs (Sh. 13), over oil of sesame (Sh. 51), oil of roses (Sh. 20, 21), salt (*ib.*), willow branches (Sh. 29), leaves of a palm-tree that had not yet blossomed (Sh. 29), wine (Sh. 111); and over all of these only at certain fixed times (Sh. 29, 62, 119; M. V. 80). Sometimes they were not uttered at all, but were dwelt on in thought (M. V. 37).

The formulas are recited once only, or several times in succession (M. V. 23, 31, 32, 34, 65, 80); at times backward, at times forward (M. V. 65, 68); in combinations or in permutations (M. V. 30); sometimes in gematria (compare Kircher, "Arithmologia," Rome, 1665; M. V. 628); sometimes abbreviated (M. V. 23); on other occasions with one letter left off at a time.

BIBLIOGRAPHY: *Mitteilungen der Gesellschaft für Jüdische Volkskunde* [quoted in the above article as M.V.]; Zechariah Plongian b. Jacob Simoner, *Sefer Zekirah we-'Inyane Segullot*, Hamburg, 1709 [S.Z.]; Issachar (Baer) Teller Rofe b. Judah Löb Satan, *Sefer Segullot u-Refuot*, (Cat. Bodl. col. 1066), Prague, 1694; Ephraim Reischer, *Sha'ar 'Ephrayyim* (Cat. Bodl. p. 907, Fürth, 1728; *Toledot Adam* (*ib.* col. 646), Zolkiev, 1720; David (Teble) b. Jacob Ashkenasi, *Segullot we-Refuot* (Appendix to *Bet David*), Wilna, 1734 (*ib.* 866); Mordecai Gumpel b. Eleazar Hendels, *Segullot u-Refuot* (Appendix to *Mesammeḥe Leb*), Amsterdam, 1717, 1718; Abraham Wallich, *Sefer Refuot*, 1700; *Refuot-Buch*, Amsterdam, 17th to 18th century (Cat. Bodl. col. 641); *Refuot we-Segullot*, Amsterdam, 17th century (*ib.*); L. Blau, *Das Alt-Jüdische Zauberwesen*, in the *Jahresbericht der Landesrabbiner-Schule in Budapest*, 1898; Deissmann, *Bibelstudien*, Marburg, 1895; M. Grünwald, *Ueber den Einfluss der Psalmen auf die Entstehung der Katholischen Liturgie*, Frankfort-on-the-Main, 1890. 1893 [Grünw.]; R. Heim, *Incantamenta Magica*, in Fleckeisen's *Jahrbücher*, 1893, xix. supplementary volume; C. Kayser, *Der Gebrauch von Psalmen zur Zauberei*, in *Z. D. M. G.* 1888, xlii. 456; F. Kraus, *Realencyklopedie der Christlichen Altertümer*, Freiburg, 1882, 1886; [*Monatsschrift für die Geschichte und Wissenschaft des Judenthums* [M.G.]; M. Schwab, *Vocabulaire de l'Angélologie*, Paris, 1894; J. Wohlstein, *Dämonenbeschwörungen aus Nachtalmudischer Zeit*, Berlin, 1894; *Shimmush Tehillim* [Sh.]

K. M. GR.—K.

**BIBLIOPHILES, JEWISH.** See BOOK COLLECTORS.

**BIBLIOTHÈQUE NATIONALE, PARIS:** National library of France, founded in 1354. The Hebrew manuscripts in this library have always stood at the head of the Oriental collections, their number now amounting to 1,390. In importance and number of volumes, this library is second only to the Bodleian at Oxford.

The foundation of the Bibliothèque Nationale dates from the time of Charles V. of France, about the middle of the fourteenth century; though it is not known whether any Hebrew manuscripts were contained in the libraries of Charles V. and Charles VI. It is not even certain that manuscript No. 715, said to be "written in the letters of the Jews," was really a Hebrew book (Delisle, "Le Cabinet des Manuscrits," i. 48, note 1). A number of Hebrew books might have been expected to be found in these two

collections. Charles V. ordered a selection to be made among the Hebrew manuscripts at the Trésor des Chartes, and in 1372 these manuscripts were brought to the Louvre. A second collection of Hebrew books was delivered to Gilles Mallet about 1397. It comprised 44 volumes, 4 rolls, and portions of the Bible and the Talmud which had been found in the house of a Jew living in the Faubourg St. Denis after the Jews were expelled from Paris (V. H. Sauval, "Histoire et Récherche des Antiquités de la Ville de Paris," ii. 520). From this source have probably come the two French rituals confiscated during the reign of Philippe-le-Bel, and formerly preserved in the treasury (now Hebrew MSS. 634, 637). The Renaissance largely enriched the Hebrew stores of the library. Guillaume Pellicier, bishop of Montpellier and ambassador of France to Venice, says in a letter addressed to King Francis I., Aug. 29, 1540, "Sire, it will please you to learn that since I have been in this city by your command, I have, up to the present time, kept a force of copyists at work, and now I still have eight of them, including the Hebrew, who write for me the rarest works I am able to find in this language" (Delisle, *ib.* i. 155). These are, without doubt, the books in the library the bindings of which bear the arms of Henry II.

In an inventory of the library of Blois, which in 1544 was united with that of Fontainebleau, there are only 3 Hebrew volumes. Henry II. had in all only 30 Hebrew manuscripts, to which 20 volumes were added in 1599 from the library of Catherine de Médici. These volumes came originally from the collection of Gilles de Viterbe (see the report of M. Taschereau, published at the head of the catalogue of this collection). On Jan. 12, 1668, Louis XIV. ordered an exchange of printed books and manuscripts between the library of the College Mazarin and that of the king. In this way 200 manuscripts were added to the king's collection.

On May 18, 1673, Dupont, consul of France at Aleppo, announced to Minister Colbert that Father Besson had procured about 50 volumes from private libraries in the country, and from some of the synagogues. Under the librarianship of Baluze no less than 60 Hebrew manuscripts were added (Delisle, *ib.* p. 446). One hundred and twenty-seven Hebrew manuscripts were in the collection of Gilbert Gaulmin, 14 in that of the archbishop of Reims (1700), and 12 in that of Thevenot. The Colbert collection enriched the library by 171, so that in 1739 the total number of manuscripts was 516.

It is worthy of note that the general centralization of books by the French republic has brought to the library a considerable number of Hebrew manuscripts: 207 from the Paris churches of the Oratory, 34 from the churches of St. Germain. At the same period as many as 258 came to the library from the Sorbonne, Hebrew books having been a part of the library there as early as 1414 (Delisle, *ib.* iii. 41, note), and the collection of Oriental manuscripts having been enriched by those of the Marquis de Brières, which came into the Sorbonne collection with the library of Cardinal Richelieu. These can be recognized by the cardinal's arms on their covers. In modern times important gifts have enriched the collection. In 1862, 8 Hebrew manuscripts were added from the Trésor des Chartes, and in 1867 the Empress Eugénie presented to the library a Bible, for which, because of its illustrations and supposed antiquity, she had paid 25,000 francs ("Rev. Et. Juives," xxxvi. 112). About 1872 two further additions were made by Baron James Edouard de Rothschild (Nos. 1322, 1323). All departments of Jewish literature are represented in this collection, besides works in Aramaic, in Arabic (Hebrew characters), and in Judæo-Spanish.

**Bibles.**

The most ancient Bible is dated 1286; others are of the fourteenth century ("Archives Israélites," 1894, lv. 397). A number of these volumes coming from Italy and the Orient are of the fifteenth or sixteenth century. Others are of more recent date. A few volumes contain miniatures: *e.g.*, No. 584, Sefer ha-Miẓwot, in Arabic; No. 586, Minhagim in Judæo-German; Nos. 592, 593, 617, Catalan and Italian rituals; Nos. 643, 644, 646, and especially No. 1,333, containing a curious Passover Haggadah according to the Oriental rite, and dating from the beginning of the fifteenth century ("Jour. Asiatique," 1892, i. 172–185).

In addition to the manuscripts already mentioned, fragments of others have been found bound within printed volumes, among these being an elegy on Joseph Caro ("Rev. Et. Juives," ix. 304); and Hebrew manuscripts found in non-Hebrew books, such as the three autograph letters of David Cohen de Lara, incorporated in the French manuscript 19,213 (*ib.* xi. 95); or some business memoranda in semicursive Hebrew of the twelfth and thirteenth centuries, found in Latin manuscript No. 5097.

**Cataloguing of the Collection.**

As regards the cataloguing of this collection, the beginnings were made by a converted Jew, Louis de Compiègne, in 1689, by order of Louis XIV. (Franklin, "Les Anciennes Bibliothèques de Paris," ii. 190). This work, revised by the Abbé Renaudot, served as a basis for the Hebrew part of the catalogue of Oriental manuscripts, printed in 1739. The deficiencies of this latter work were soon noticed; and a Jew of the Comtat Venaissin, Bernard de Valabrègue, examined the manuscripts, while Richard Simon gave an account of the Hebrew manuscripts of the Oratory (at this period this latter collection was not yet incorporated with the Bibliothèque Nationale). It was, however, found necessary to have the catalogue completely revised. From 1838 to 1850 this work was done by S. Munk. When in 1850 his eyesight failed, he was superseded by Joseph Derenbourg. The catalogue published in 1865 contained 1,313 manuscripts and 16 Samaritan works. Since that time the collection has been increased by about 75 manuscripts ("Rev. Et. Juives," xxxvii. 249). The work of cataloguing the collection was completed by M. Zotenberg, who added a description of the Samaritan manuscripts.

In regard to the printed books a different system of grouping has been followed. In the Bibliothèque Nationale printed books are distributed according to subject-matter. The number of books in the Bibliothèque Nationale in 1897 was 2,048,893; and as the Hebrew works are distributed among these, it is no

easy task to ascertain their existence in the library. Thus almost all the incunabula enumerated by De Rossi may, it is true, be found there, but in order to discover them, they must be laboriously sought in the numerous subject-divisions.

**Cabinet des Médailles et Antiques.**

From a collection of valuable objects of ancient, medieval, and modern times, Louis XIV. constituted the Cabinet de France, or, as it is called, the "Cabinet des Médailles et Antiques." The Hebraica in this collection are to be found in the three main sections denominated: (*a*) ancient medals; (*b*) early Middle Ages; (*c*) modern specimens. The series of ancient Jewish coins includes 28 from Galilee, 204 from Samaria, and 417 from Judea. The last number, the greater part of which are Greek or Roman coins, includes also the coins of Simon Maccabee (9 in silver and 11 in bronze), as well as the coins minted during the insurrection of Bar Kokba. S. Munk, in his "Palestine," has reproduced, on plate 21, 6 of these Maccabean coins (Reinach, in "Rev. Et. Juives," xv. 56, xvii. 42, xviii. 304).

After the medals come in chronological order the cups with magic inscriptions in Judæo-Aramean. Of these the Cabinet contains several specimens (see Bowls, Magic).

In addition to these, there are specimens with texts in square characters of comparatively modern date. Some are in the shape of coins, upon which are Hebrew inscriptions. These date from the sixteenth or seventeenth century ("Rev. Et. Juives," xxv. 132, xxvii. 317). There are about forty specimens in this class. They comprise: (*a*) inscriptions with historic names recalling the rabbinical traditions of coins referring to Abraham and Sarah, to Isaac and Rebekah (B. K. 97b); some of these referring to Moses, others to Aaron, David, and Solomon; (*b*) amulets and talismans; (*c*) magic squares and astrological symbols; (*d*) Christian documents with Hebrew and Latin words taken from the Bible. There is also a medal said to have come from Lyons (J. Derenbourg, in "Revue Israélite," i. 4–8), a cameo with the name of Gracia Nassi ("L'Officiel," Nov. 7, 1877), and a Jewish seal of the fourteenth century (A. Blanchet, in "Revue Numismatique," 1889, p. 483). Finally, there are a number of talismans called Abraxas ("Rev. Et. Juives," xxxi. 149; Catalogue by E. Babelon, No. 27).

**Department of Engravings.**

The department of engravings in the Bibliothèque Nationale comprises 2,300,000 pieces, preserved in 145,000 volumes and 4,000 portfolios (Delaborde, "Le Departement des Estampes à la Bibliothèque Nationale," p. 6). This collection was originally made by the Abbé de Marolles in 1667. The Jewish subjects can be found by means of the catalogues and alphabetical lists of engravings. Among these may be mentioned the engraving of a medieval anti-Jewish statue, called the "Truie de Wittenberg" (Kaufmann, in "Rev. Et. Juives," xx. 269, xxiii. 313), and an engraving of the so-called martyrdom of St. Simon of Trent in 1472, a xylograph of some interest and one frequently described.

G. M. S.

**BICK, JACOB SAMUEL:** Austrian author; born in the eighteenth century; died in Brody, 1831. He was a satirical writer of force and ability, and one of the ablest pioneers of the "haskalah" (culture) movement among the Jews of Galicia. His contributions to the "Bikkure ha-'Ittim," "Kerem Ḥemed," and other Hebrew publications of his time contain strong pleas for the spread of secular knowledge and industry among the Galician Hebrews; and, like all his contemporaries among the Maskilim or progressionists, he was strongly in favor of agricultural pursuits by Jews. He died of cholera in 1831 and left several manuscript works, both in prose and poetry, which were burned in the great conflagration in Brody in the spring of 1835, when the house of his son-in-law, Isaac Rothenberg, was totally destroyed. Bick was highly respected for his piety, learning, and ability; and the destruction of his literary remains was at the time deplored as a great loss.

Bibliography: *Kerem Ḥemed*, i., Vienna, 1833, note to Letter 22; *ib.* ii. 131.

S. P. Wi.

**BICKELL, GUSTAV WILHELM HUGO:** Christian Hebraist and professor in the University of Vienna; born July 7, 1838, at Cassel. After graduating at Marburg, where he studied Semitic languages, he renounced Protestantism and entered the Roman Catholic Church, becoming two years later (1867) professor of Christian archeology and Semitic languages in the University of Innsbruck. In 1892 he was called to the University of Vienna. Bickell's works include the following on Hebrew subjects: "Grundriss der Hebräischen Grammatik," in two vols., Leipsic, 1869–70 (English translation by S. I. Curtiss, Leipsic, 1877); "Dichtungen der Hebräer," in three vols., according to the versification of the original text, Innsbruck, 1882–84; "Kohelet's Untersuchung über den Wert des Daseins," *ib.*, 1886; "Kalilag und Damnag," Leipsic, 1876; "Der Prediger," 1884; "Krit. Bearbeitung der Proverbien," in "W. Z. K. M." 1891; "Kritische Bearbeitung des Jobdialogs," in "W. Z. K. M." 1893, and "Das Buch Job" (metrical translation), 1894. His construction of Job and Kohelet is given in popular form in Dillon's "Sceptics of the Old Test." 1895. He has published also the "Carmina Nisibena" of Ephraem Syrus, 1866, and, from Syrian Fathers, "Ausgewählte Gedichte," 1872, and "Ausgewählte Schriften," 1874. For his critical studies of Ben Sira, see "Zeitschrift für Theologie und Kirche," 1882, and "W. Z. K. M." vol. xiii.

Bibliography: Meyer, *Konversations-Lexikon*, ii. 986.

T. I. Br.

**BIDKAR:** A captain under Jehu, by whom he was ordered to cast the body of Jehoram into the field of Naboth (II Kings ix. 25).

J. JR. G. B. L.

**BIDPAI FABLES IN HEBREW.** See Kalila we-Dimna.

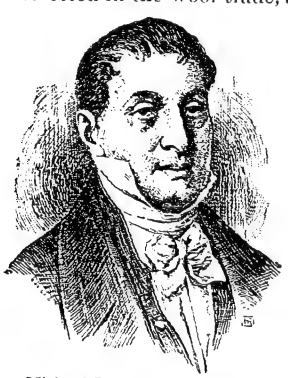
**BIE, OSKAR:** German archeologist and professor at the Technische Hochschule at Charlottenburg, near Berlin; born at Breslau Feb. 9, 1864. He studied at the gymnasium and university of his native town. Besides his position at the Technische Hochschule, he occupies at present (1902) that

of editor-in-chief of the "Neue Deutsche Rundschau." Bie is the author of the following works: "Die Musen in der Antiken Kunst," 1886; "Kampfgruppe und Kämpfertypen in der Antike," 1890; "Zwischen den Künsten," 1895; and "Das Klavier," 1898. He is a convert to Christianity.

S.

**BIEDERMANN, MICHAEL LAZAR:** Austrian jeweler and merchant; born at Presburg, Hungary, Aug. 13, 1769; died at Vienna Aug. 24, 1843. When fifteen years old he went to Vienna and was apprenticed to an engraver. In 1787 he gained a prize for modeling in wax, and in 1789 one for engraving. Prior to 1792 he was known as Michael Lazar, but in that year he received permission to live in Vienna as a seal-engraver, and to adopt the name Biedermann. He was entrusted with the engraving of the imperial seals. Thus he at once became prominent in his trade, and by 1800 was enabled to open a jeweler's store.

Visiting the fair at Leipsic, Biedermann became interested in the wool trade, and in 1802 commenced business as a wool merchant. Here, as in the jewelry business, he was eminently successful. In 1807 an English firm bought wool from him at the Leipsic fair to the amount of $300,000. In 1808 he received from the Austro-Hungarian government a permit to trade as a wholesale merchant, and through his energy a wide field was opened to Austrian agriculture, and to the manufacture of woolen goods, the methods of which he greatly improved. He succeeded in making his firm one of the leading houses of Austria.



Michael Lazar Biedermann.

Biedermann took great interest in the welfare of the Jewish community of Vienna, of which he was the representative from 1806 till his death. In 1807 he instituted a fund for the sick, and in 1839 a pension fund for officers of the community.

In 1830 Biedermann received the title of "Jeweler to the Emperor of Austria."

BIBLIOGRAPHY: Ignatz Reich, *Beth-el, Ehrentempel Verdienter Ungarischer Juden*, i. 60 *et seq.*, Budapest, 1856; G. Wolf, *Geschichte der Israelitischen Cultusgemeinde in Wien*, pp. 57 *et seq.*, Vienna, 1861; David Löwy, *Gallerie der Verdienstvollen Juden des XIX. Jahrhunderts, Zunächst aus Oesterreich-Ungarn*, part i., p. 9. Vienna, 1882; Kohut, *Berühmte Israelitische Männer und Frauen*, p. 377, Leipsic, 1900.

S. F. T. H.

**BIEGELEISEN, HENRY:** Polish critic and author; born 1855 in Galicia. He studied at the universities of Lemberg, Munich, and Leipsic, receiving from the last named the degree of doctor of philology for his treatise, "Characteristik Trembecki's, ein Beitrag zur Slavischen Litteratur-Geschichte" (Leipsic, 1882). He is now (1902) director of the Hebrew school at Lemberg.

Biegeleisen has published: "Franciszek Bohomolnik," 1879; "Tymon Zalorowsky," in the "Atheneum," 1883; "Pan Tadeush Mickiewicz," a study of literary esthetics, Warsaw, 1884; "Julius Slomatzky," 2 vols., Lemberg, 1895; and "Posthumous Letters of Slomatzky" ("Genezis z Ducha"), etc., 1886. He has also contributed to various periodicals, among other articles, the following: "Karol Dickens"; "Fiziognomika w Smietle Nojnomszych Badan"; "Ewolucia Piskno Przyroda"; and "Henry Ibsen."

BIBLIOGRAPHY: Orgelbrand, *Encyklop. Powszechna*, Warsaw, 1898.

H. R. L. E.

**BIEL (BIENNE):** Town in the canton of Bern, Switzerland. It had Jewish inhabitants as early as the city of Bern itself. In 1305 a few Jewish families were naturalized in consideration of a yearly tax of fifty pfennigs each. According to the patent or "Jew-letter" granted them (see Ulrich, "Sammlung Jüdischer Geschichten in der Schweiz," p. 482, Basel, 1768), they were not to be hindered in any way in their trade or traffic. A pledge left in pawn by a Christian could be sold by them after the lapse of a year and forty days. Curiously enough, weapons were allowed to be taken in pawn. In case of emergency these had to be delivered, even on the Sabbath, against adequate security, to the mayor in presence of two or three councilors; when the danger was past, they were to be returned as quickly as possible to the Jews. Nothing further is known concerning the Jews of Biel; even the date of their expulsion is unnoted. At present (1902) there are at Biel about forty-five Jewish families, who hire their synagogue, maintain a teacher, and provide a fund for the poor and the sick.

D. M. K.

**BIELGORAJ:** A district town in the government of Lublin, Russian Poland. According to the "Ẓuk ha-'Ittim," during the uprising of the Cossacks under Chmielnicki (1648–49), all the Jews of Bielgoraj were killed, among them Rabbi Hirsch, brother-in-law of the author of that work, and his brother Rabbi David. Its Jewish population in 1890 was 3,430, in a total population of 7,812. In the district there were 6,811 Jews in a total population of 88,667. The Jews possess one synagogue and three prayer-houses, a Hebrew school, and a hospital. A large number of the Jews of Bielgoraj are artisans.

BIBLIOGRAPHY: *Ẓuk ha-'Ittim*, Venice, 1556; *Regesty i Nadpisi*, No. 924, St. Petersburg, 1899; *Entziklopedicheski Slovar*, v., St. Petersburg, 1896.

H. R.

**BIELTZY:** District town of the government of Bessarabia, Russia. At the census of 1897 the population was 18,526, including over ten thousand Jews, most of them engaged in handicrafts, but some in agriculture and commerce. There were at the same date 1,188 Jewish artisans (25 per cent of them tailors or tailoresses). In the neighborhood of Bieltzy there are many Jewish farmers, cultivating their own or rented land: 50 of them raise tobacco on rented farms covering about 405 acres of land. The economic condition of the Jews has grown worse since the government monopolized the liquor trade (1896), in which 300 Jewish families were engaged.

In 1898, 200 Jewish families petitioned for charity at Passover, and also for coal during the winter. There is a Jewish hospital, a poor-house (maintained at an annual expense of 3,700 rubles), and a Talmud Torah, attended by 135 pupils. The statistical information given here was supplied by the Jewish Colonization Association of St. Petersburg, Russia.

H. R. S. J.

**BIEN, JULIUS:** American lithographer; son of Emanuel M., ḥazan, lecturer, and lithographer; born at Naumburg, near Cassel, Hesse-Nassau, Sept. 27, 1826. He was educated at the Academy of Fine Arts, Cassel, and at Städel's Institute, Frankfort-on-the-Main, and studied under Prof. M. Oppenheim of the latter place. Bien came to New York, established a lithographic business there in 1850, and was successful in scientific production, issuing many geographical and scientific works, such as atlases and geological and hydrographic charts. He received medals and diplomas at various exhibitions: Philadelphia, 1876; Paris, 1878; Chicago, 1893; and Paris, 1900. He was president of the National Lithographers' Association from 1886 to 1896, and is a member of numerous scientific societies. Bien was president of the order B'NAI B'RITH (1854–57 and 1868–1900), and instrumental in giving it an international character.

BIBLIOGRAPHY: *Who's Who in America*, 1901-02.

A.

**BIENSTOK, LEV MOISEIEVICH:** Russian writer, educationist, and communal worker; born April 6, 1836, at Lukachi, government of Volhynia; died Oct. 22, 1894, at Jaffa, Palestine. He received his first education in the ḥeder and in the Russian public school at Turin, district of Kovel; in 1847 entered the gymnasium at Jitomir, and in 1848 the Hebrew Theological Seminary at the same place, graduating from the latter in 1858. He was appointed teacher at the Jewish school of Starokonstantinov, and acted as rabbi of the Jitomir community from 1859 to 1862. From 1863 to 1867 he was instructor in the Jewish religion at various gymnasia in Jitomir.

In 1867 Bienstok was appointed assistant editor of the "Volynskiya Gubernskiya Vyedomosty," the official newspaper of the government of Volhynia, and from 1867 to 1882 was adviser on Jewish matters ("uchony yevrei") to the governor of Volhynia. In 1880 Bienstok settled at St. Petersburg as secretary of the Jewish community there; but after the anti-Jewish riots he returned to Jitomir, and in 1892 the Russian-Jewish Aid Society for Agriculturists and Artisans of Odessa appointed him as its representative in Jaffa. There he brought order into the affairs of the society, and reported on the condition of the agricultural colonies of Palestine.

Bienstok was one of the pioneer collaborators of the first Russian-Jewish periodicals, "Razsvyet" and "Sion." He also contributed to the Russian periodicals: "Moskovskiya Vyedomosti," "Russki Vyestnik," "Sovremennaya Lyetopis," and others.

Bienstok was the author of: (1) "Otzy i Dyety" (Fathers and Sons), a translation of the Hebrew novel, "Abot u-Banim," by S. Abramovich; (2) "Yevreiskiya Zemledyelcheskiya Kolonii Yekaterinoslavskoi Gubernii 1890" (On the Jewish Agricultural Colonies of the Province of Yekaterinoslav in 1890, (St. Petersburg, 1890). Among his magazine articles on Jewish topics were: "Vopros ob Yevreiskikh Uchilishchach," a paper on Jewish schools, in "Russki Vyestnik" for 1866, Nos. 11, 12; "Yevrei Volynskoi Gubernii," a series of articles on the Jews of the government of Volhynia, and containing valuable information on the ethnography of the Russian Jews (published in the "Volhynskiya Gubernskiya Vyedomosti" for 1867; "Iz Nedavnavo Proshlavo," in the same periodical 1867; "Otkrytoe Pismo U. Aksakovu" in "Voskhod," 1882, No. 4; "Vtoroe Otkrytoe Pismo Aksakovu," in "Russki Kurier," 1883, No. 251, and "Vospominanie o Finlyandii," reminiscences of Finland, in "Odesski Listok" for 1883, Nos. 187, 189, 201, 202.

BIBLIOGRAPHY: *Aḥiasaf*, 1894; Vengerov, *Kritiko-Biograficheski Slovar*, St. Petersburg, 1892.

H. R.

**BIESENTHAL, JOACHIM HEINRICH (RAPHAEL HIRSCH;** pseudonym, **Karl Ignaz Corvé):** Theologian and author; born at Lobsens, Posen, 1800; died in Berlin, 1886. He was destined for the rabbinate; but while attending the University of Berlin (1827–35) he made the acquaintance of the Oriental scholar Wilhelm Vatke, with whom he studied Christian theology. In 1837 he published "Auszüge aus dem Buche Sohar, mit Deutscher Uebersetzung," in which he tried to prove from Jewish literature the doctrine of the Trinity and other Christian dogmas.

The following year he was converted to Christianity, joined the Evangelical Church, and entered the service of the Jewish Mission of Berlin. In 1844 he became a member of the London Missionary Society, and engaged in missionary work among the Jews. His literary activity continued unabated.

Biesenthal's works, which give evidence of an extensive knowledge of rabbinical literature, and a thorough command of the Hebrew language, include: "Hebräisches und Chaldäisches Schulwörterbuch über das A. T." (1836–37); David Ḳimḥi's ספר השרשים (in conjunction with F. S. Lebrecht), Berlin, 1838; "The Book of Psalms; Hebrew Text, with a Commentary," Berlin, 1841; "The Book of Isaiah; Hebrew Text and Commentary," Berlin, 1841; "Chrestomathia Rabbinica sive Libri Quatuor, Complectens Analecta e Rerum Scriptoribus, Cosmographis, Grammaticis, Exegetis, Philosophis, Cabalistis et Poetis, Partim e Codicibus Sumta, cum Versione Latina et Vitis Scriptorum," part i., Berlin, 1844; "Zur Geschichte der Christlichen Kirche in Ihrer Ersten Entwickelungsperiode bis zum Anfange des 4ten Jahrhunderts," in which he makes much use of Talmudical material, and endeavors to prove that the Jews stood in close connection with the early Christian Church; and a Hebrew translation of the Epistles to the Hebrews and the Romans, with a commentary based on rabbinical lore, and a biography of Paul, 1857–58.

In 1840, at the time of the blood accusation at Damascus, Biesenthal, under the name "Karl Ignaz Corvé," defended the Jews in his interesting work, "Ueber den Ursprung der Wider die Juden Erhobenen Beschuldigung bei der Feier Ihrer Ostern sich des Blutes zu Bedienen, Nebst Kurzer Darstellung

des Jüdischen Rituals in Beziehung auf den Genuss des Blutes," Berlin, 1840. Biesenthal received the degree of doctor of theology from the University of Giessen.

BIBLIOGRAPHY: Le Roi, *Gesch. der Evangelischen Juden-Mission*, i. 90, 156; Fürst, *Bibl. Jud.* i. 115; Zeitlin, *Bibl. Post-Mendels.* p. 31.

T. S. R.

**BIGAMY.—Biblical Data.** See POLYGAMY.

**——In Rabbinical Literature:** According to Merrill's "Encyclopedia of Law," ii. 192, bigamy consists in "going through the ceremony of marriage with another while a former husband or wife is still alive and not divorced." This definition finds no place in rabbinical law, according to which, in order to constitute bigamy, the second marriage must be a lawful union. Hence it follows that bigamy can be committed only by a man, since a woman who is neither divorced nor widowed can not enter at all into marriage with another, and any cohabitation is considered adultery.

In Biblical as in Talmudical times polygamy was a recognized institution; hence there could be no question of bigamy. The singular opinion in the Talmud, that a wife can compel a divorce from her husband if he take a second wife, seems to have remained without following. So long as a man could support them, he was free to have as many wives as he chose, even against the wish of his first wife (Yeb. 65a, below; Maimonides, "Yad," Ishut, xiv. 3).

**Rabbinical Prohibition.**

The rabbinical prohibition against bigamy dates from the beginning of the eleventh century; Rabbi Gershon b. Judah of Metz forbade it under penalty of excommunication. His decree was accepted without opposition by the French and German Jews; though not in the Orient and in Spain and Portugal, where his authority was questioned. Polygamy is still actually to be found among the Jews in Oriental countries where it is permitted by the law of the land.

Among the Jews of Europe, bigamy is now a crime in the eyes of religion, because of the prohibition of Rabbi Gershon, and because custom sanctions monogamy; he who transgresses is excommunicated. A curious suggestion that R. Gershon's prohibition was intended to hold only until the year 1240, the beginning of the fifth millennium of the Jewish calendar (Joseph Colon, Responsa, No. 101), was never recognized; the great majority of the "Posḳim" agree that the prohibition is in perpetuity.

**Permissible Exceptions.**

The following cases are not to be considered as constituting bigamy. In localities where the levirate marriage (see LEVIRATE MARRIAGE) is practised, a married man is allowed to marry his brother's widow under certain circumstances as prescribed. But this view is steadily opposed by the majority of German rabbis (Shulḥan 'Aruk, Eben ha-'Ezer, 1, 10). The same difference of opinion rules also in the case of a barren marriage; many authorities permit the husband to take a second wife when a union has continued childless for ten years. When a wife becomes hopelessly insane, the husband may take a second wife only when the case has been investigated by 100 rabbis from three different countries, and permission given by them. According to most authorities a man may take a second wife when his first one, of openly immoral character, or one who has without reason abandoned her husband, refuses to go through the usual form of divorce. When a Jewish wife embraces another religion, thus, according to rabbinical sentiment, making it impossible for her husband to live happily with her, the latter may marry again without formality in some localities. In other places, however, the bet din appoints some person to receive a letter of divorce on behalf of the wife (Shulḥan 'Aruk, *l.c.*). If a Jew commit bigamy, all the resources of Jewish justice are invoked to compel him to divorce his second wife, and the first wife can not be compelled to live with a bigamist. Compare DIVORCE, POLYGAMY.

BIBLIOGRAPHY: *Shulḥan 'Aruk*, *l.c.*; compare especially the commentaries *Bet Shemuel* by Samuel b. Uri Phoebus, *Be'er Heṭeb* by Judah Ashkenazi, and *Pithe Teshubah* by Z. H. Eisenstadt, on the passage; Abrahams, *Jewish Life in the Middle Ages*, pp. 116–120.

L. G.

**BIGTHAN:** A eunuch of Ahasuerus, who, with Teresh, conspired against the king (Esther ii. 21, vi. 2). The conspiracy was discovered by Mordecai, and on his information the eunuchs were put to death (Esther ii. 23). In vi. 2 the name is given as **Bigthana.**

J. JR. G. B. L.

**BIKAYIM, MEÏR BEN ḤALIFAH:** Cabalist; lived in Turkey in the eighteenth century. He is the author of the following works: (1) "Golel Or" (Who Evolved Light), on metempsychosis, according to the teachings of Isaac Luria, Ḥayyim Vital, and Azariah of Fano (Smyrna, 1737); (2) "Meore Or" (The Illuminators), a cabalistic commentary on the Pentateuch (Salonica, 1751); (3) "Meïr Bat 'Ayin" (Who Gives Light to the Apple of the Eye), explanations of the first volume of the "'En Ya'aḳob" (Smyrna, 1755); (4) "Meïr la-Arez wela-Dorim" (Who Illuminates the Earth and Its Inhabitants), on the order of the Sabbatic sections (Salonica, 1747); (5) "Magen Abot" (The Shield of the Fathers), a cabalistic commentary on Pirḳe Abot (Salonica, 1748); (6) "Ḳarah Miḳrah" (An Accident Happened), on atonement for sexual impurities (Salonica, 1752).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 151.

K. I. BR.

**BIKHAKHANIM:** Reigning princess of the Taman peninsula, Crimea. She was married in 1419 to the Genoese Jew Simeone de Guizolfi, who through this marriage became possessor of that country, where one of his heirs, Zacharias de Guizolfi, was still reigning in 1482. The Russian historian F. K. Brun, in "Trudy Pervavo Archeologickeskavo Syezda v Moskvye," 1869, ii. 386, suggests that the name of the princess might not have been "Bikhakhanim," but "Bikhakhatun," and that, if so, she was the daughter of the Georgian prince Bek II. (d. 1391), the ruler of Samtzke and Clarzhet (Brosset, "Hist. de la Géorgie," ii. 206). See GUIZOLFI, SIMEONE DE.

BIBLIOGRAPHY: Richard Löwe, *Die Reste der Germanen am Schwarzen Meere*, p. 42, Halle, 1896.

H. R.

**BIKKURE HA-'ITTIM** ("First-Fruits of the Times"): An annual edited and published in Vienna, 1820–31, by S. J. Cohen. It first appeared as a supplement to the Hebrew calendar עתים מזמנים, and was intended for young people only. In 1822 it ceased to be a mere supplement, and became an independent magazine. It was adopted by the Galician Maskilim as their organ for the purpose of fostering culture and education among the Galician Jews. According to Delitzsch, the "Bikkure ha-'Ittim" became the organ of the New-German school of poetry in Austria, the influence of Schiller being as apparent in this magazine as was that of Lessing in the "Meassef" (see Ha-Meassef).

The influence of the "Bikkure ha-'Ittim" on the European Jews of the first half of the nineteenth century was inestimable. The magazine became a kind of college of Jewish learning for the Israelites of those days. Its success was largely due to the energy and indefatigable labor of its editor, who was a man of considerable literary ability and an ardent lover of Jewish literature. The first numbers, with their curious mixture of Hebrew and German articles (the latter being in Hebrew characters), and with their many reprints of articles from the "Meassef"—which had ceased to exist—proved to be rather inferior literary fare. Gradually, however, the magazine improved both in style and in matter, and finally became the literary resort of the greatest Hebrew scholars of the age, men like S. D. Luzzatto, S. L. Rapoport, and I. S. Reggio contributing to it for many years. The "Bikkure ha-'Ittim," in fact, stimulated the powers of many promising young Hebrew writers. Thus the great Hebrew stylist, Isaac Erter, published therein some of those papers which are now so greatly admired for their elegant composition and stinging wit (see Erter, Isaac).

As the name of the magazine signifies, it was one of the forerunners of modern Hebrew journalism; and it was undoubtedly one of the factors in the revival of modern Hebrew.

Bibliography: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 101, 102; Winter and Wünsche, *Jüd. Literatur*, iii. 862; Weissberg, in ממזרח וממערב, pp. 39–44.

G. M. Ra.

**BIKKURIM** ("First-Fruits"): Name of the last treatise of Seder Zera'im. It treats of the way of carrying out the commandment concerning first-fruits mentioned in Deut. xxvi. 1–11. The commandment includes two things: (1) the bringing of the first-fruit, and (2) a declaration to be made by him who brings it, that he owes everything to the kindness of God toward the Israelites, from the times of the Patriarchs up to the present day. The treatise deals with this subject in three chapters.

Chapter i. deals with the conditions that necessitate the bringing of the first-fruits. The Mishnah enumerates three classes of landowners: (*a*) Those that can not bring the first-fruits, either because the fruit is not entirely the product of their land, *e.g.*, when part of the root is outside their land; or because they are not the real or the legitimate owners of the land; or because the produce of their land includes none of the seven kinds enumerated in Deut. viii. 8, or is only of inferior quality unfit for bikkurim. (*b*) Those that bring the first-fruits but do not make the declaration; viz., proselytes, freed slaves, guardians who manage the property of orphans, delegates, females, half-males, and undeveloped persons (Androgynos and Ṭumṭum). (*c*) Those that bring the first-fruit and make the declaration; viz., the owners of land (including those who have bought three trees growing in another man's land) producing some of the seven kinds, of average or superior quality; provided they bring the first-fruit between the Feast of Weeks and the Feast of Tabernacles. When brought after the festival, the declaration must not be made.

In chapter ii. a comparison, as to legal classification; is made between "terumah" (given to the priest), "ma'aser" (the second tithe, which had to be brought to Jerusalem and consumed there), and "bikkurim" (to be brought to the Temple and given there to the priests). Other similar legal comparisons are given: between citron, trees, and vegetables; between the blood of human beings and that of cattle and creeping things; and between beast, cattle, and "koy" (כוי), an intermediate between cattle and beast.

Chapter iii. contains a full account of the way the first-fruits were brought to the Temple.

A fourth chapter, containing a comparison between the laws referring to man, woman, and androgynos (intermediate between man and woman), has been added by some of the editors of the Mishnayot. It is part of the Tosefta Bikkurim. The Tosefta by this name contains two chapters on a line with the Mishnah.

There is no Gemara in the Babylonian Talmud. The Palestinian Talmud has Gemara on Bikkurim, in which the laws of the Mishnah are discussed in the usual way, with a few digressions, noteworthy among which is that on Lev. xix. 32, "Thou shalt rise before the hoary head and honor the face of an old man," and on the value of the title "zaḳen" (elder) conferred on scholars in Palestine and outside Palestine (Yer. iii. 65c).

J. SR. M. F.

**BIKKURIM**: A Hebrew annual that appeared in Vienna for two years (1864, 1865), Naphtali Keller being its editor and publisher. The greatest Hebrew scholars of the age, as J. H. Weiss, Jellinek, Reifmann, Lewisohn, Gottlober, Meyer Friedmann, Letteris, and others, were among its contributors. Before Keller had time to prepare the second volume for publication, he died, and Jellinek, together with Meyer Friedmann, took up the work of arranging all the material Keller had amassed; and with the publication of this volume the issue was discontinued. The two volumes published contain little poetry or fiction, and are almost exclusively devoted to questions of Jewish scholarship, history, and literature.

G. M. Ra.

**BILDAD** (LXX., Βαλδάδ): One of the three friends of Job (Job ii. 11). The meaning of the name is not clear; opinions of scholars vacillate between rendering "Bel has loved" (compare "Eldad," Num. xi. 26 *et seq.*, and "Elidad," Num. xxxiv. 21; Nöldeke, "Z. D. M. G." xlii. 479) and regarding it as a softened pronunciation of "Birdad," which would then be identical with "Bir-dadda" that appears in

Assyrian inscriptions. Delitzsch ("Wo Lag das Paradies?" p. 298) mentions also Bedad, the father of the Idumean king Hadad. Bildad was descended from Shuah, a son of Abraham and Keturah, mentioned in Gen. xxv. 2, and now generally associated with the place Sûhu on the Euphrates, south of Carchemish (compare Delitzsch, *l.c.* pp. 297 *et seq.*; "Zeitschrift für Keilinschriften," ii. 91 *et seq.*; Glaser, "Skizze," ii. 446). Bildad appears three times in the dialogue with Job; in the first speech (Job viii.) he dwells chiefly on the wisdom of the fathers, who preach the destruction of the wicked; in the second speech (*ib.* xviii.) he pictures this destruction; and in the third speech (*ib.* xxv.) he confines himself to a few words, because he has in reality nothing more to say. He speaks of God's "dominion and fear . . . in His high places" only to emphasize man's impurities and imperfections, and leaves it to Job to apply the doctrine to his own case. All attempts to lengthen this last short speech by additions from other parts of the book have proved failures, and are indeed unnecessary (compare Budde, "Das Buch Hiob," pp. 142 *et seq.*).

J. JR. W. N.

**BILEAM.** See BALAAM.

**BILGAH.—Biblical Data:** One of the twenty-four divisions of the priests who officiated in the Temple. According to I Chron. xxiv. 14, Bilgah is the fifteenth in order, and is immediately preceded by that of Jeshebeab. Among the Babylonian exiles who returned, there was also a priest, Bilgai (Neh. x. 9 [A. V. 10]) or Bilgah (*ib.* xii. 5) by name, whose descendant, Shammua, became the head of a priestly house (*ib.* xii. 18). In the Septuagint the names read Βελγά, Βελγαί, and Βαλγάς; and Josephus mentions a certain Meïrus as a son of Belgas ("B. J." vi. 5, § 1). The traditional meaning given the name is "rejuvenation." Modern lexicographers explain it as "cheerfulness."

——**In Rabbinical Literature:** According to a Talmudic tradition preserved in "Halakot Gedolot" (ed. Hildesheimer, p. 631), Bilgah was assigned to the group which officiated on the second and sixth days of the Feast of Tabernacles. The priests, when entering upon their duties, received their share in the northern part of the Tabernacle, because this was near the seat of their activity. The section assigned to each division of the priesthood was furnished with an iron ring fastened to the floor, for the purpose of securing the animal designed for slaughter, and there were accordingly twenty-four openings in the wall where the knives used for slaughtering were kept. Bilgah alone received his share in the south, his ring being nailed down, and his wall-closet tightly sealed, as a punishment for the apostasy of a woman of that house by the name of Miriam, who, during the Greek dominion under Antiochus Epiphanes, had denied her faith and married a hipparch (Tos., Suk. iv. 28; Suk. 56b; Yer. Suk., end; "Rev. Et. Juives," xxxix. 54). It is further related that when the Greeks forced their way into the Temple, this woman beat her sandals upon the altar, crying: "Wolf, wolf [Λύκος, λύκος], thou hast swallowed the substance of Israel, but hast deserted us in the day of our need!"

According to another opinion, the priests of Bilgah delayed too long in entering upon the performance of their functions; so that those of the division Jeshebeab were compelled to act in their place, and consequently received the prerogatives of Bilgah (Tos., *l.c.*; Yer. Suk., end); to which the Jerusalem Talmud adds that in this instance the division Bilgah was neither abolished nor amalgamated with the other twenty-three divisions, because this would have interfered with the ancient institution. The opinion of Buxtorf, that Miriam, daughter of Bilgah, was a member of a sacred order of virgins, deserves mention only as a curiosity. Kalir's dirge, איכה ישבה, which, on the basis of the Midrash, mentions the divisions of the priesthood, contains no reference to Bilgah; see art. BENJAMIN.

BIBLIOGRAPHY: Hastings, *Dict. Bibl.* s.v.; Cheyne and Black, *Encyc. Bibl.* s.v.; Buxtorf, *Lexicon*, p. 306; Kohut, *Aruch Completum*, ii. 94; Krauss, in *Rev. Et. Juives*, xxxix. 54; Rahmer, *Die Hebräischen Traditionen in den Werken des Hieronymus*, p. 58; Grätz, *Gesch. der Juden*, ii. 434, note 1.

K. S. KR.

**BILHAH:** A locality in southern Judea (I Chron. iv. 29), evidently the same as "Balah" (בלה, Josh. xix. 3) and "Ba'alah" (בעלה, Josh. xv. 29).

G. W. N.

**BILHAH** (בלהה; LXX. Βαλλά; but in I Chron. vii. 13 Βαλάμ or Βαλαάμ).—**Biblical Data:** Rachel's handmaid, given by Rachel as a concubine to Jacob, to whom, according to Gen. xxx. 3 (compare Gen. xxix. 29, xxxvii. 2), she bore Dan and Naphtali upon Rachel's knees. The expression signifies that Rachel, who is also represented as choosing the names "Dan" and "Naphtali," regarded them as her own children or actually adopted them. In Gen. xxxv. 22 (I Chron. v. 1) there is a reference to an incestuous intercourse between Bilhah and Reuben.

J. JR. W. N.

——**In Rabbinical Literature:** According to Gen. R. lxxiv. 14, Bilhah was one of the daughters of Laban. When Rachel died she was replaced by Bilhah in Jacob's affections, and he took up his residence in her tent. This displeased Reuben, who saw in Bilhah a new and favored rival of his mother Leah; he therefore removed Jacob's couch from Bilhah's tent. It was to this episode that the Rabbis considered Jacob to allude in the farewell to his children (Gen. xlix. 4): "Because thou wentest up to thy father's bed" (Gen. R. xcviii. 4; somewhat different in Shab. 55b). After Jacob's death Bilhah was the "messenger" sent by the brothers to Joseph to crave his mercy (Gen. l. 16). They told her she had been deputed to relate to Joseph all the words of the parting blessing conferred by Jacob upon his favorite son; which untruth was regarded by them as permissible for the sake of peace (Tan., ed. Buber, iii. 18). This legend seems to have been contained in the passage, Gen. R. l. 16, as read by the ancients, Rashi, and Yalḳut, although not found in modern editions.

K. L. G.

——**Critical View:** It is no longer disputed that in this and in every other genealogical account, tribal and not personal relations are designated. Marriage symbolizes in these early traditions the fusion of two tribes originally distinct. The husband represented the stronger tribe and gave his name to both; and the wife represented the weaker which

merged in the stronger. If the weaker tribe was greatly the inferior of the stronger in authority and power, it was represented as a concubine (compare Stade, "Gesch. des Volkes Israel," 2d ed., i. 30). Consequently Bilhah (like Hagar, Keturah, and others) is to be regarded as the name of a tribe; even though there are no further indications of the fact, and the meaning of the name has not been determined. There is no proof of the accuracy of Ball's conjecture ("S. B. O. T." on Gen. xxx. 3) that "Bilhah" is connected with the Arabic "baliha" (simple, artless, easily misled).

Since Dan and Naphtali appear as the sons of the handmaid of Rachel, the mother of the tribe of Joseph, they are thus characterized as tribes of the second rank subordinate to Joseph. This is confirmed by such historic evidence concerning the tribes as has been preserved. It has not been determined whether Naphtali was always joined to Dan or was added at the period when the latter was driven from its settlement and forced to move to the north. It is possible that at first Dan was only a clan of the tribe of Joseph, like Benjamin, unsuccessfully trying to establish itself outside the original tribe; and it is not improbable that the portion of Dan which settled in the north came into intimate relations with the adjacent tribe of Naphtali. Such circumstances as these are reflected in the genealogical accounts.

According to Gen. xxxv. 22a, Reuben committed adultery with Bilhah; and according to Gen. xlix. 4, his downfall was due to his defiling his father's couch. The meaning of this story is doubtful. Dillmann, in his commentary on the passage, and Stade, *ib.* i. 151, think that reproach is attached to Reuben for adhering to the old custom by which the son inherits his father's concubines, at a time when the other Israelitish tribes had adopted different customs. A point against this assumption is that there are proofs of the existence of the custom in the land west of the Jordan as late as the time of the kings (compare II Sam. xvi. 21; I Kings ii. 13–25). The following explanation, suggested by Holzinger in his commentary on Gen. xxxv. 22, seems more likely: Reuben's position as first-born designates his greater power, which, however, was soon lost in one way or another. In the time of his strength he had tried to extend his power westward through the tribes descended from Bilhah; and later generations regarded this as a sin against Jacob. An analogy to this interpretation is to be found in the disapproval expressed in Gen. xxxiv. 30 of the treacherous attack on Shechem made by Simeon and Levi.

J. JR. W. N.

LEATHER BINDING OF "OR AMIM," 1537, TOOLED IN GOLD.
(In the collection of Hon. Mayer Sulzberger.)

**BILL OF DIVORCE.** See DIVORCE.

**BILL OF EXCHANGE.** See EXCHANGE.

**BILL OF MANUMISSION.** See SLAVERY.

**BILSHAN.—Biblical Data:** One of the important men who came to Jerusalem from Babylon with Zerubbabel (Ezra ii 2; Neh. vii. 7). In I Esd. v. 8 he is called "Beelsarus," which points to the form Belshar (= "Belshar-uṣṣur"=O Bel, protect the king); while "Bilshan" points to "Belshunu" (His Lord). J. Halévy ("Revue Etudes Juives," x 3) translates the name "père de la langue" (אב לשון).

G. B. L.

——**In Rabbinical Literature:** According to the Rabbis, Bilshan is not a proper name, but a surname to the preceding name, Mordecai. The latter was given this epithet because of his linguistic attain-

G.

ments, Bilshan meaning "man of language" (בעל לשון). He not only spoke many languages—the seventy corresponding to the number of nations according to the Rabbis—but also understood the language of the dumb (Men. 64b, 65a). L. G.

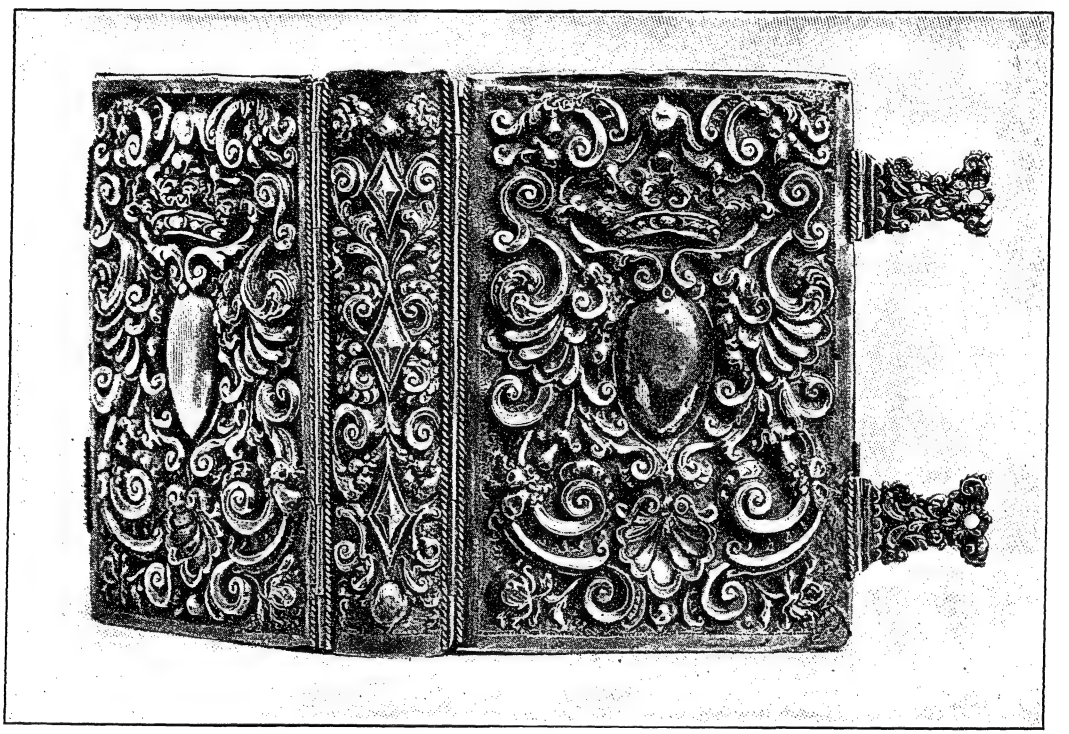
**BINA BEN DAVID:** Cabalist, and rabbi at Lockacze, Poland, in the middle of the seventeenth century. Bina was the author of "Zer Zahab" (Crown of Gold), Cracow, 1647, an alphabetical index to, and extracts and explanations from, the Zohar and Midrash. At the end are novellæ on many Talmudical passages. A considerable portion of the work was translated into Latin by Knorr von Rosenroth in "Cabbala Denudata." Steinschneider ("Cat. Bodl." col. 545) incorrectly cites Bina as "Baruch" (see Zedner, "Cat. Hebr. Books Brit. Mus." p. 152).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 545; Zedner, as above; Fürst, *Bibl. Judaica*, i. 200; Benjacob, *Oẓar ha-Sefarim*, p. 161.

K. I. Br.

**BINDING:** The art of fastening together sheets of paper, leaves of parchment, or folios, and of covering them with parchment, leather, linen, or pasteboards. It was originally practised by the writer of the book. When books were written on scrolls, these were connected together by bands and protected from dust by mantles (see Scrolls of Law). The earliest extant book-covers—those of the Cairo Genizah—are of parchment on both sides, long enough to overlap each other. The back ends in a point, a kind of three-cornered flap, to which ribbons or straps are sewed to tie the volume together. Such bindings are still largely used among the Jews of Yemen. Another kind of binding with overlapping parchment or leather was intended to protect the free edge, and on it the name of the book or the titles of parts of it were often marked. The stitching-thread often goes entirely through the book, making it difficult to open.

After the invention of printing rich owners frequently ornamented Bibles and prayer-books with clasps and mountings of gold and silver, this being especially the case with the prayer-books given by the bridegroom to the bride. To-day the book takes the place of the medieval Siblonos-girdle, presented by the bride to the bridegroom. Pressed leather bindings are often decorated with flowers and garlands. The entire issue of a book is usually in the same binding, but occasionally it is issued in two different kinds of binding, as in the case of Simon Duran's Responsa, Amsterdam, 1738. Clasps of precious metal are found, often finely chased, and in the shape of a hand or representing the figures of Moses and Aaron. Bindings entirely of silver, intended as gifts for eminent persons, were used chiefly in Italy. Jewish binders were to be found at Prague and in almost every ghetto.



Silver Binding of a Hebrew Prayer-Book.
(In the collection of J. Kauffmann of Frankfort-on-the-Main.)

BIBLIOGRAPHY: Steinschneider, *Vorlesungen über die Kunde Hebr. Handschriften, deren Sammlungen und Verzeichnisse*, p. 33, Leipsic, 1897.

J. A. F.

**BINDING AND LOOSING** (Hebrew, "asar we-hittir"; Aramean, "asar we-shera"): Rabbinical term for "forbidding and permitting." The expression "asar" (to bind herself by a bond) is used in the Bible (Num. xxx. 3 *et seq.*) for a vow which prevents one from using a thing. It implies binding an object by a powerful spell in order to prevent its use (see Targ. to Ps. lviii. 6; Shab. 81b, for "magic spell"). The corresponding Aramean "shera" and Hebrew "hittir" (for loosing the prohibitive spell) have no parallel in the Bible.

The power of binding and loosing was always claimed by the Pharisees. Under Queen Alexandra, the Pharisees, says Josephus ("B J." i. 5, § 2), "became the administrators of all public affairs so as to be empowered to banish and readmit whom they pleased, as well as to loose and to bind." This does not mean that, as the learned men, they merely decided what, according to the Law, was forbidden or allowed, but that they possessed and exercised the power of tying or untying a thing by the spell of their divine authority, just as they could, by the power vested in them, pronounce and revoke an anathema upon a person. The various schools had the power "to bind and to loose"; that is, to forbid and to permit (Ḥag. 3b); and they could bind any day by declaring it a fast-day (Meg. Ta'an. xxii.; Ta'an. 12a; Yer. Ned. i. 36c, d). This power and authority, vested in the rabbinical body of each age or in the Sanhedrin (see AUTHORITY), received its ratification and final sanction from the celestial court of justice (Sifra, Emor, ix.; Mak. 23b).

**In the New Testament.**

In this sense Jesus, when appointing his disciples to be his successors, used the familiar formula (Matt. xvi. 19, xviii. 18). By these words he virtually invested them with the same authority as that which he found belonging to the scribes and Pharisees who "bind heavy burdens and lay them on men's shoulders, but will not move them with one of their fingers"; that is, "loose them," as they have the power to do (Matt. xxiii. 2–4). In the same sense, in the second epistle of Clement to James II. ("Clementine Homilies," Introduction), Peter is represented as having appointed Clement as his successor, saying: "I communicate to him the power of binding and loosing so that, with respect to everything which he shall ordain in the earth, it shall be decreed in the heavens; for he shall bind what ought to be bound and loose what ought to be loosed as knowing the rule of the church." Quite different from this Judaic and ancient view of the apostolic power of binding and loosing is the one expressed in John xx. 23, where Jesus is represented as having said to his disciples after they had received the Holy Spirit: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." It is this view which, adopted by Tertullian and all the church fathers, invested the head of the Christian Church with the power to forgive sins, the "clavis ordinis," "the key-power of the Church."

BIBLIOGRAPHY: Cheyne, in *Encyc. Bibl.* s.v.; Schenkel's *Bibel-Lexikon*, s.v. *Binden und Lösen*; Hamburger, *R. B. T.* iii. 27 *et seq.*; Herzog-Hauck, *Real-Encyc.* s.v. *Schlüsselgewalt*; see also VOWS, LOOSING OF.

K.

**BING, ABRAHAM:** German rabbi and Talmudist; born in 1752 at Frankfort-on-the-Main; died in 1841 at Würzburg, Bavaria, where he had been chief rabbi until his resignation at the beginning of 1839. Before officiating at Würzburg, he was rabbi at Heidingsfeld, Bavaria. Bing was a pupil of Nathan Adler of Frankfort, and belonged to the old orthodox school which admitted no innovations in religious matters, even in externals. A decided opponent of the reform movement, he declared it to be the duty of every orthodox Jew to refuse to go to the temples of the reformers. He was director of a large yeshibah and had a great reputation as a Talmudist. Among the Talmudic works which he left at his death, only the glosses on the Shulḥan 'Aruk, Oraḥ Ḥayyim, have been printed, these bearing the title, "Zikron Abraham" (Presburg, 1892, edited by Isaac Bamberger).

BIBLIOGRAPHY: Winter and Wünsche, *Jüdische Litteratur*, iii. 762; Geiger, *Wiss. Zeit. Jüd. Theol.* 1835, p. 125, 1836, p. 411; Jost, *Annalen*, 1841, p. 96; *Allg. Zeit. des Jud.* 1839, p. 21; *Monatsschrift*, 1893, p. 437; compare *All. Zeit. des Jud.* 1841, p. 83, and Nathan Bamberger, *Rabbiner Seligmann Bär Bamberger*, p. 8.

L. G.

**BING, ALBERT:** Austrian physician; born at Nikolsburg, Moravia, Sept. 20, 1844. He attended the gymnasium in his native city, and studied medicine at the University of Vienna, where he completed his course in 1870. The following year he received the degree of doctor of medicine, and one year later that of doctor of surgery, both conferred by the University of Vienna. In 1871 he was appointed on the staff of the Vienna General Hospital with the title of adjunct physician. Bing held this position until 1873, when he became assistant to the famous otologists Politzer and Gruber in the newly erected clinic for diseases of the ear, remaining in this position three years. After a lapse of five years he was made privat-docent of otology at the University of Vienna. Bing has held clinics for the diseases of the ear since 1878, at the hospital of the sisters of charity at Gumpendorf, near Vienna, and has been otologist to the royal guard. He has been a frequent contributor to a number of medical papers, and is the author of over twenty-four monographs on otology, which he published in that "Allgemeine Wiener Medizinische Zeitung"; "Monatsschrift für Ohrenheilkunde"; "Wiener Medizinische Blätter"; "Wiener Medizinische Wochenschrift"; "Zeitschrift für Diagnostik und Therapie"; "Centralblatt für die Ohrenheilkunde"; "Centralblatt für die Gesammte Therapie"; "Wiener Medizinische Presse"; and the transactions of various scientific bodies. His writings treat chiefly of the pathology, symptoms, and treatment of the diseases of the ear; a few papers, however, being devoted to the technique of the examination of the ear. The most important of Bing's publications include: "Vorlesungen über Ohrenheilkunde," with twenty-seven wood-cuts and one double plate, Vienna, 1890; "Die Entotische Anwendung des Hörrohres. Ein Neues Diagnostisches Hilfsmittel bei der Untersuchung Schwerhöriger," in "Monatsschrift für Ohrenheilkunde," 1876; "Neue Behandlungsweise der Sclerosirenden Mittelohrentzündung," in "Wiener Medizinische Blätter," 1879; "Ein Neuer Stimmgabelversuch; Bei-

I. BER.

trag zur Differential Diagnostik der Krankheiten des Mechanischen Schallleitungs und des Nervösen Hörapparates," in "Wiener Medizinische Blätter," 1891, iv. 41; "Zur Analyse des Weberischen Versuches," in "Wiener Medizinische Presse," 1891, Nos. 9 and 10.

BIBLIOGRAPHY: Ludwig Eisenberg, *Das Geistige Wien*, ii. 33; A. Wernich and August Hirsch, *Biographisches Lexikon Hervorragender Aerzte Aller Zeiten und Völker*; J. Pagel, *Biographisches Lexikon Hervorragender Aerzte des 19ten Jahrhunderts*, p. 177

S. W. S.

**BING, MEYER HERMANN:** Danish art publisher and manufacturer; born at Copenhagen June 4, 1807; died there Sept. 15, 1883. As a boy he was employed in his father's book- and stationery-store, assuming charge of it with his younger brother at their father's death. In 1846 he set up for himself and became the publisher of many important art periodicals and books, and founded, together with the engraver W. Tersley, a lithographic establishment. Bing also founded a china factory in company with his brother and Frederick Gröndahl, which gained a reputation almost as great as the Royal Danish china factory. In 1863 he transferred his publishing-house to his son and son-in-law. Bing was elected president of the first congress of Scandinavian booksellers in 1856. From 1858 to 1871 he was town councilor in Copenhagen; in 1868–71 president of "Industriforeningen"; and up to his death director of the two Jewish free schools in Copenhagen.

BIBLIOGRAPHY: Salmonsen, *Store Illustrerede Konversations-Lexikon*.

S. A. M.

**BING, SOLOMON:** German physician; son of Dr. Abraham Bing of Bingen, and son-in-law of the well-known physician and scholar Joseph Solomon del Medigo; born about the year 1615. In his boyhood he attended the colleges of the Jesuits in Mayence and Prague to learn Latin and other languages; and then devoted himself to the study of medicine, first under the tutorship of Del Medigo, and finally in the University of Padua, where he received the degrees of doctor of philosophy and of medicine. Upon the departure of his father-in-law, Del Medigo, from Frankfort-on-the-Main for Prague, in 1645, Bing applied to the authorities of Frankfort for permission to succeed him as physician of the Jewish quarters. After considerable trouble—being a graduate from the University of Padua he refused to be reexamined as requested by the authorities—he obtained the necessary permission, and practised medicine among both Jews and Christians. But, like the other Jewish physicians, he suffered from the ill will of his rivals. In 1653 he was accused of having caused the death of one of his Christian patients by injurious drugs. In consequence of this accusation the practise of Jewish physicians was limited to the Jewish quarter.

BIBLIOGRAPHY: R. Landau, *Geschichte der Jüdischen Aerzte*, p. 116; M. Horovitz, *Jüdische Aerzte in Frankfurt-am-Main*, pp. 25–29; Aaron Friedenwald, *Jewish Physicians*, in *Publications of Gratz College*, Philadelphia, 1897, p. 163.

G. A. R.

**BINGEN:** City of Hesse, situated on the Rhine. Jews lived there from the earliest times, for they are mentioned by the traveler Benjamin of Tudela, who visited Bingen toward the middle of the twelfth century. In May, 1254, Bingen joined the union of Rhenish cities which, for financial reasons, protected the Jews. But this favorable condition of things was soon changed, for at the time of the Black Death (1348–49) the Jews of Bingen, in common with the other Jews in Germany, suffered severe persecutions. The community, however, was never quite extinguished. In the first half of the fifteenth century a rabbinical synod assembled there. During the time of the Reuchlin and Pfefferkorn controversy, Pfefferkorn went to Bingen, where, with the help of the authorities, he confiscated a number of Hebrew books. The celebrated rabbi of medieval times, Seligman Bing Oppenheim, was a native of Bingen.

At the present day the Jewish community numbers 685, of whom 122 are house-owners. There are a number of charitable societies for the dowering of Jewish brides and the care of the poor, sick, and dead. Bingen is a grand-ducal rabbinate, Dr. R. Grünfeld being the rabbi. His predecessor was M. Lebrecht. For further particulars see HESSE.

BIBLIOGRAPHY: Salfeld, *Martyrologium*; Kohut, *Gesch. der Deutschen Juden*, passim; *Jahrbuch des Deutsch-Israelitischen Gemeindebundes*.

K. A. M. F.

**BINNUI:** **1.** A Levite (Ezra viii. 33). **2.** One of the Bene Pahath Moab who had taken foreign wives (Ezra x. 30). **3.** One of the Bene Bani, also found in the list of those who had taken foreign wives (Ezra x. 38). **4.** Son of Henadad, who built part of the wall of Jerusalem (Neh. iii. 24) and sealed the covenant with Nehemiah (Neh. x. 10 [A. V. 9]). **5.** Head of a family who returned with Zerubbabel (Neh. vii. 15).

J. JR. G. B. L.

**BIRAH.** See ACRA.

**BIRCH-HIRSCHFELD, FELIX VICTOR:** German pathologist and medical author; born at Kluvensiek, near Rendsburg, in the province of Holstein, Prussia, May 2, 1842; died at Leipsic Nov. 19, 1899. He received his education at Kiel and Leipsic, graduating from the latter university as doctor of medicine. He was then appointed assistant at the pathological laboratory, and later at the university hospital. In 1869 he filled the position of assistant physician at the asylums for the insane at Sonnenstein and Kolditz, Saxony, successively.

During the Franco German war, in 1870, he was surgeon at the Reservelazareth at Uebigau, near Dresden. At the close of the war, in 1871, he became prosector at the municipal hospital in Dresden, of which institution he was appointed chief physician in 1882. From 1871 to 1875 Birch-Hirschfeld was lecturer on pathology at the postgraduate courses for military surgeons at Dresden. In 1875 he was appointed a member of the Sächsische Medicinische Kollegium. In 1885, when but forty-three years old, Birch-Hirschfeld succeeded Cohnheim as professor of pathology at the University of Leipsic, one of the leading medical institutes of Germany, and in 1891 he represented the university in the upper house of the Sächsische Ständekammer.

Among his prominent works are: "Lehrbuch der Pathologischen Anatomie," Leipsic, 1877; "Die

Bedeutung der Muskelübung für die Gesundheit, Besonders der Deutschen Jugend," Leipsic, 1883; "Grundriss der Allgemeinen Pathologie," Leipsic, 1892; and of his numerous essays the following are the more important:

"Hoden-Krebs," "Geschwulstembolie," "Cylindromfrage," "Ueber Akuten Milztumor," "Pyämie," "Syphilis Neugeborener," in "Archiv für Hygiene," vols. ix.–xvi.; "Die Entstehung der Gelbsucht Neugeborener Kinder," in "Virchow's Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," vol. lxxxviii.; "Uebergang von Tuberkelbazillen aus dem Mütterlichen Blut auf den Fötus," in Ziegler's "Beiträge zur Allgemeinen Pathologie und zur Pathologischen Anatomie," Jena, 1890; "Ueber Sarkomatöse Drüsengeschwulst der Niere im Kindesalter," *ib.* 1898; "Skrofulose und Krankheiten der Lymphdrüsen," in Ziemssen's "Handbuch der Speciellen Pathologie," xiii., part 2; "Ueber die Krankheiten der Leber und Milz," in Gerhardt's "Handbuch der Kinder-Krankheiten," iv., part 2.

Birch-Hirschfeld's knowledge in his special branch of medicine was very extensive; and he was self-sacrificing in the practise of his profession.

BIBLIOGRAPHY: Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**BIRDS.—Biblical Data:** The general designation for winged animals is "'of" (עוף, Hosea ix. 11; Isa. xvi. 2) or "'of kanaf" (עוף כנף, Gen. i. 21), "ẓippor" (צפור, Gen. xv. 10), or "ẓippor kanaf" (צפור כנף, Deut. iv. 17; Ps. cxlviii. 10), or "ba'al kanaf" (בעל כנף, Prov. i. 17). The expression "ẓippor," however, denotes an individual bird in distinction from "'of," the generic term. "'Ayiṭ" (עיט, Isa. xviii. 6; Gen. xv. 11) denotes birds of prey; compare "ayyah" (איה, Lev. xi. 14; Deut. xiv. 13).

**Domesticated Birds.**

The frequent mention of birds in the Bible shows that they abounded in Palestine, in which country many birds are found at the present time. The only domesticated birds among the Israelites were the dove ("yonah," יונה) and the turtle-dove ("tor," תור). Endeavors were probably made to lure the shy rock-pigeon to the neighborhood of dwellings and tame it by providing suitable nesting-places. Neither the Hebrews nor the Egyptians knew of poultry until the contact with the Medes and Persians, who in their advance toward the west introduced the breeding of chickens. At the time of Jesus chicken-breeding was quite common in Palestine (compare Matt. xxiii. 37, xxvi. 75; Luke xiii. 34).

Though representations of ducks are found on Egyptian monuments, it is doubtful whether the Israelites knew of them; and the meaning of "barburim abusim" (ברברים אבוסים, I Kings v. 3 [A. V. iv. 23]), "fatted fowl," which is sometimes explained as "ducks," may be questioned. Sparrows evidently were as numerous in olden times as today, although the term "ẓippor," by which they were designated, also means small birds in general (compare *στρουθίον*, Tobit ii. 10). Then, as now, the sparrow was used as food (Matt. x. 29; Luke xii. 6). The partridge ("ḳore" [קורא], I Sam. xxvi. 20; Jer. xvii. 11) also abounded, or, to be more exact, the ptarmigan, a species of the red-legged partridge which lives in mountains and waste places.

The following migratory birds are mentioned: (1) The swallow ("sus," סוס, perhaps סוס ועגור, Isa. xxxviii. 14, for which Jer. viii. 7 has סוס ועגור. Since in the Septuagint עגור is missing in both passages, the word is perhaps only an explanatory gloss. It may also be questioned whether "deror" (דרור, Ps. lxxxiv. 4; Prov. xxvi. 2) means the swallow. Whenever the latter is mentioned as a migratory bird, the swift is probably meant. (2) The quail ("selaw," שלו), which in September and October gathered in immense flocks on the shores of the Mediterranean, in order to migrate to the warmer regions of Asia and Africa. In early spring it returned northward, flying mostly with the wind (Ex. xvi. 13; Num. xi. 31; Ps. cv. 40). (3) The stork ("ḥasidah," חסידה), mentioned as a migratory bird (Jer. viii. 7) which nests on the cypress-tree (Ps. civ. 17; compare Job xxxix. 13 *et seq.*; Zech. v. 9). (4) "Anafa" (אנפה, Lev. xi. 19; Deut. xiv. 18), which means perhaps a heron, or is a generic name for the different species of heron.

**Birds of Prey.**

The following birds of prey ("'ayit") are mentioned: (1) "Shaḥaf" (שחף, Deut. xiv. 15), according to the Septuagint and the Vulgate, the gull (*larus*), which abounded in different species. But perhaps a kind of hawk or falcon is meant, which the Arabians call "sa'af." (2) The eagle ("nesher," נשר), which is often mentioned because of the lightning-like rapidity with which it pounces upon its prey (Hosea viii. 1; Hab. i. 8). Sometimes the word "nesher" includes also the vulture, which is as large as an eagle, and which in the East is found much oftener than the eagle. Micah i. 16 refers probably to the vulture, perhaps to the carrion-kite (*Vultur percnopterus*; compare Matt. xxiv. 28; Luke xvii. 37), distinguished from the eagle by its bald head and neck. The lammergeier is perhaps meant by (3) "peres" (פרס, Deut. xiv. 13; compare Tristram, "The Fauna and Flora of Palestine," p. 94). Some take it to signify the sea-eagle, which the Septuagint and the Vulgate identify with (4) "'azniyyah (עזניה, *ib.* 12), also a species of eagle or vulture. (5) "Raḥam" (רחם, Lev. xi. 18), "raḥamah" (רחמה, Deut. xiv. 17), which is certainly the carrion-kite (*Vultur percnopterus*). (6) "Da'ah" (דאה, Lev. xi. 14) or "dayyah" (דיה), which is possibly the kite, chiefly the black kite (*Milvus migrans*). (7) "Ayyah" (איה, Job xxviii. 7), which denotes probably the falcon. (8) "Neẓ" (נץ, Lev. xi. 16), perhaps a name for a hawk, including probably some species of falcon (compare Job xxxix. 26). (9) "'Oreb" (ערב, Gen. viii. 7), the raven or birds of that order, as the hooded crow, roller, daw, magpie, etc. (10) "Yanshuf" (ינשוף, Lev. xi. 17; Deut. xiv. 16), probably a species of owl, perhaps the eagle-owl. (11) "Tinshemet" (תנשמת, Lev. xi. 18; Deut. xiv. 16), probably also a species of owl. (12) "Kus" (כוס, Lev. xi. 17; Deut. xiv. 16), which likewise belongs to the owl order; it is perhaps the wood-owl or the little owl, which lives among ruins. (13) "Shalak" (שלך, Lev. xi. 17; Deut. xiv. 17), probably the cormorant, which pounces upon its

prey from cliffs or rocks or from a height in air. (14) "Ḳat" (קאת, Lev. xi. 18; Deut. xiv. 17), which, according to the translators, is the pelican; but this is doubtful (see Isa. xxxiv. 11; Zeph. ii. 14). Among the birds was also included the "'aṭalef" (עטלף), the bat, of which several species are found in Palestine, where it abounds, as it does generally in the south.

Since some of these birds were eaten, the Law naturally separated them into clean and unclean (compare Lev. xi. 13 *et seq.*; Deut. xiv. 20 *et seq.*). For the sacrifice the dove ("yonah" or "tor") only was used (compare Lev. v. 7; xii. 8; xv. 14, 29). Whether, however, the Israelites, like the Chaldeans, practised Augury, we have no means of knowing.

**Mode of Capture.**

Birds were caught in two ways: either by (1) a spring-trap ("paḥ") or by (2) a sling with a wooden or stone projectile, by which the bird was brought down (compare Amos iii. 5; Hosea vii. 12, ix. 8). Seven different kinds of bird-snares are referred to in the Old Testament, the chief of which are the throw-stick, springe, clap-net, the trap, and the decoy-bird. All are used at the present day.

The people had a genuine fellow-feeling for birds as well as for the domestic quadrupeds (Deut. xxii. 6 *et seq.*); and the many references to bird-life testify to the interest taken in it. The eagle that "stirreth up her nest . . . fluttereth over her young," becomes the prototype of Yhwh's protecting love of Israel (Deut. xxxii. 11; Ex. xix. 4; compare Isa. xxxi. 5). In Prov. xxvii. 8 the homeless wanderer is compared to the "bird that wandereth from her nest" (compare Isa. xvi. 2). In Hosea xi. 11, people returning from Egypt and Assyria are compared to the doves returning to their dove-cotes. Jeremiah viii. 7 contrasts the people that "know not the judgment of the Lord" with the birds that "observe the time of their coming." Proverbs xxvi. 2 compares the unjust curse to the birds flying away. Israel's enemies are often compared to the birds pouncing upon their prey with lightning-like rapidity (Deut. xxviii. 49; Isa. xlvi. 11; Hosea viii. 1; compare Jer. xii. 9). The complete annihilation of man is often metaphorically expressed by the idea of giving his flesh up to the birds; compare Gen. xl. 19; Deut. xxviii. 26; I Sam. xvii. 44, 46; I Kings xiv. 11, xvi. 4, xxi. 24; Jer. vii. 33, xvi. 4, etc. These and similar references show how numerous and manifest the birds must have been; in fact, passages like Job xli. 5 and Bar. iii. 17 display their intimate connection with the life of the people.

J. JR. W. N.

——**In Rabbinical Literature:** The general name for birds in rabbinical literature is עופות. They are said to have been created from water mixed with sand, being thus intermediate between mammalia (בהמות), created from earth, and fishes, created from water (Ḥul. 27b). The eagle (Ḥag. 13b) is the king of birds, while the rooster is the most obstinate (Beẓah 25b).

The numerous species are divided into the clean and the unclean, both minutely described by the Talmud (compare Clean and Unclean); but it should be noticed that while there are only twenty-nine classes of unclean birds, the number of the clean is unlimited (Ḥul. 63a, b). It happens, however, that the unclean birds sometimes hatch the eggs of the clean, and vice versa. Among partridges the male sometimes sets on the nest (Ḥul. xii. 2, 138b). Some of the eggs are not fertile; such are those produced by the hen when she sits in the warm sun, these being, however, better for food (Beẓah 7a). The formation of the chick begins at the broad, flat end of the egg (Ḥul. 64b; compare Rashi on the passage). In addition to their production of eggs (referring only to those of the clean species, Ḥul. *l.c.*), birds are useful for other purposes. The meat, though less desirable than beef (Me'i. 20b), is esteemed as a delicacy among the rich, while the poor seldom eat it (Bek. 10a; Ket. 5a), the flesh of poultry being considered particularly good for old people (Yer. Peah viii. 21a).

The wings (Kelim xvi. 19), claws (Ḥul. 25b; compare Rashi on the passage), and eggs of birds are put to various uses, the last being sometimes covered with a glaze (Kelim *l.c.*). Blown egg-shells are used to hold oil for lamps (Shab. ii. 11, 29b); and even as early as Talmudic times the strength of an egg-shell placed on end was recognized, for sometimes an egg is placed under the foot of a bedstead to make the latter stand even (Beẓah 4a). The use of quills for writing was unknown in Talmudic times, and in the twelfth century the casuists questioned whether it was lawful to use them for the writing of Torah scrolls (Löw, "Ha-Mafteaḥ," p. 349; Lewysohn, "Die Zoologie des Talmuds," p. 161).

**Classes of Birds.**

The Talmud names about one hundred classes and varieties of birds, but it is extremely difficult to identify them. For example, it mentions two varieties of the bird פטא אנדר (probably a Persian term; Kohut, "Aruch Completum," *s.v.*, suggests "darpash" = finch), one of which bears the royal by-name "Shapur" and was clean, while the other, also called after a Persian king, the "Firuz," is unclean (Ḥul. 62b). Mention is also made of a bird כרום (= *χρῶμα*, color), found in the neighborhood of Babylonia, which becomes iridescent at sunrise (Ber. 6b; Lewysohn [*ib.* p. 183] refers to the pajaro del sol, "sunbird"). A similar many-colored bird is the צבוע ("many-colored"), which shows not less than three hundred and sixty-five hues (Gen. R. vii. 4), "ẓabua'" being the Hebrew name for peacock, which in rabbinical literature is usually designated by its Greek name טווס, *Ταώς*, as shown from a parallel passage in the Midrash cited (Tan., Tazria', ed. Buber, iii. 33).

The Talmud describes many birds, giving details of their natures and uses. The falcon (בר חידיא) is used in the chase. The hunter, seated on his horse, has the falcon at his side, releasing it at sight of another bird (Shab. 94a; Sanh. 95a). The keen sight of the vulture (דיה) is indicated in the following passage: "It can be in Babylon and see a corpse in Palestine" (Ḥul. 63b). The strong, piercing cry of the crane (כרוכיה) originated the saying: "Cry like a crane" (Ḳid. 49a). The heron (אנפה, "quarreler") in the Bible is a cruel bird that quarrels (אנף) constantly with its companions, as its name suggests. It belongs to the family of vultures, its real name

being דיה רגזנית ("angry dayah"). Another member of this family is the stork, or white dayah, called also "the pious one" ("ḥasidah"), because it shares its food with its mates (Ḥul. 63a, b). The stork's gall is an antidote for the sting of the scorpion (Ket. 50a). In addition to the dayah family, of which there are said to be no less than one hundred varieties (Ḥul. *l.c.*), the Talmud mentions the numerous varieties of the raven family (see RAVEN IN RABBINICAL LITERATURE). Hens, geese, and doves are considered domestic poultry, and the wild varieties are also named. Some birds, particularly song-birds, and those of beautiful plumage, are kept as pets by the wealthy, and there is an allegory about a free bird which envies a friend in a cage its rich food, forgetting that the friend has paid for the food with its freedom (Pesiḳ., ed. Buber, xxv. 164a, b). The social life of birds originated the proverb: "Every bird dwelleth according to his kind, and so doth man according to his like" (B. B. 92b; the passage quotes verses from Ecclus. [Sirach] xiii. 16, xxvii. 9, as if they were from the Scripture).

**In Jewish Folk-Lore.**

Among Jews, as among most nations (Gubernatis, "Zoological Mythology," on Birds), birds were thought to possess supernatural knowledge, because they soared in the air. Thus in rabbinical literature, both Babylonian and Palestinian, there are numerous references to the folk-lore on birds (see AUGURY; Zohar, "Balak," iii. 148b *et seq.*). In Noah's Ark only the clean ones dwelt in the part with Noah and his family; the others were in another part (Sanh. 108b). King Solomon knew the bird language (see SOLOMON IN LEGEND).

Parts of the body of some birds were used as remedies (Joel Heilprin, "Mifa'lut Elohim"; David Tevel Ashkenazi, "Bet David"). Compare BAR YOḲNI, COCK, DOVE, EAGLE, GOOSE, PIGEON, RAVEN.

BIBLIOGRAPHY: Lewysohn, *Die Zoologie des Talmuds*, pp. 15–16, 159–218.

L. G.

**Birds as Souls:** In Psalm xi. 1 the soul is compared to a bird: "Flee as a bird to your mountain." As living beings which move and fly through the air, birds have suggested themselves at all times and in all lands to primitive man as images of the soul, the name for which in most languages is taken from breathing ("nefesh," "neshamah," = "anima," or "psyche"); the soul was represented in the form of a butterfly, as illustrated by the tombs of the early Christians (Aringhi, "Roma Subterranea Novissima," ii. 324). The soul of the king of Egypt was pictured on the monuments as a bird; and the genius ("frawashi") of the kings of Assyria and Persia retained the wings of the bird (Rawlinson, "Herodotus," ii. 105, note 1; *idem*, "Ancient Monarchies," ii. 28, iii. 353; compare also Simrock, "Handbuch der Deutschen Mythologie," p. 461).

The Arabs also regarded the soul as a bird, and believed that after death it hovered at times around the body, screeching like an owl (Mas'udi, "Les Prairies d'Or," iii. 310, Paris, 1864; Sprenger, "Das Leben Mohammeds," i. 358, note; Kremer, "Gesch. der Herrschenden Ideen des Islams," 1868, pp. 166 *et seq.*). This view was shared by the Jews. They believed that all souls are gathered in a great cage or treasure-house in heaven, a columbarium, called "Guf"; and so Rabbi Assi teaches that the Messiah, the son of David, can not come until all the souls have been taken out of the Guf, and have gone through human bodies (Yeb. 62a, 63b; Niddah 13b; and elsewhere). In the Greek Baruch Apocalypse (ch. x.), Baruch sees in the fourth heaven a lake full of birds, and is told that these are the souls of the righteous, who continually sing the praise of God. These stories are repeated by Christian saints who affirm having seen the souls of the righteous in the shape of doves in paradise (M. R. James, in "Texts and Studies," v., lxix.; *idem*, in "Anecdota Græco-Byzantina," p. 181, quoted in Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," p. 455).

The souls of the righteous which dwell in the Acherusian lake were consulted as God's counselors at the creation of man, according to Gen. R. 8, having their parallel in the Zendavesta ("Bundahish," ii. 10; Mihir Yast xxv. in "Sacred Books of the East," xxiii. 145).

In the Zohar the sparrow and the swallow, spoken of in Ps. lxxxiv. 3, are compared to the souls of the righteous which dwell in paradise, exactly as are those mentioned in the Baruch Apocalypse. Three times a year, in Nisan and Tishri, they rise upon the walls of paradise and sing the praise of the Master of the universe; whereupon they are ushered into the palace where the Messiah is hidden, called the great "Souls' Nest." They are adorned with crowns in his honor when he appears to them, and from beneath the altar of heaven, where dwell the souls of the righteous, they prepare the erection of the Temple of the future (Zohar ii. 7b, iii. 196b). Grätz ("Gesch. der Juden," vii. 9) failed to see that this rests on an old tradition.

It is customary among German Jews, when a death occurs, to open a window in order that the soul may fly away like a bird (compare Liebrecht, "Zur Volkskunde," 1879, p. 371). On birds around God's throne see MERKABAH.

K.

**BIRKAT KOHANIM.** See BLESSING, PRIESTLY.

**BIRKAT HA-MINIM.** See SHEMONEH 'ESREH.

**BIRMINGHAM, ALA.:** Capital of Jefferson county, Alabama, founded in 1871. The first congregation, Emanu-El, was organized in 1882; the corner-stone of its building being laid in July, 1886, and the building dedicated in 1889. The rabbis of the congregation have been: Alexander Rosenspirz, 1885; Maurice Eisenberg, 1886–90; Samuel Ullman, 1891–94; David Marx, 1894–95; Morris Newfield, 1895–. A second congregation, Knesses Israel, was founded in 1899. Birmingham has a Hebrew Ladies' Benevolent Relief Association, founded 1883; a social club, the Phœnix, established in the same year; and a Hebrew Aid Association, founded 1898. A lodge of the B'nai B'rith was organized 1884; a Youths' Auxiliary, 1897; a branch of the Council of Jewish Women, 1898; and a lodge of the B'rith Abraham, 1900.

Among the prominent citizens of Birmingham are: Samuel Ullman, alderman of the city, 1895–97, mem-

ber of the board of education since 1884, and its president since 1893; Benjamin M. Mayer, editor of the "Age Herald"; Emil Leeser, police commissioner, 1897–99, and editor of the Birmingham "Courier" (German); and Simon Klotz, French consul.

Birmingham has about 1,400 Jews in a total population of 38,415.

BIBLIOGRAPHY: *American Jewish Year Book*, 5661 (1900–01).
See also article ALABAMA, i. 314, 315 of this Encyclopedia.

A.

**BIRMINGHAM, ENGLAND:** Chief town of Warwickshire. The Jewish community consists (1902) of a population of about 4,000, having grown to this number from 140 families (700 souls) in 1851. The first Jewish settlement is believed to have taken place about the year 1700; but the earliest records of the community are lost. Jews were probably attracted to Birmingham by the facilities which the chief productions of the town, hardware and jewelry, afforded for peddling and hawking. It was their custom to leave the town every Monday with a box of cheap jewelry and hardware, and to return on Friday for the Sabbath.

The first synagogue of which any record exists was erected as early as 1780 in a part of the town called "The Froggery," which has since been demolished. A Jewish cemetery existed in the same quarter of the town in 1730; but meetings for prayer were at that time held in a private residence. The present cemetery, in the suburb of Witton, was consecrated Feb. 14, 1871, prior to which, in addition to the burial-place in Granville street, there was another in a thoroughfare turning out of Bath row, which came to be known as Betholom row.

It was at Birmingham that Lord George Gordon was circumcised and received into the synagogue. In 1791 the synagogue in the Froggery was succeeded by one in Hurst street; and in 1810 another synagogue was established in Severn street, which is now used as a Masonic hall. A Hebrew philanthropic society was established on a modest scale as early as 1838, and it still exists. The present synagogue on Singer's Hill was consecrated in 1856; it accommodates upward of 600 seat-holders in the body of the building. The more modern Board of Guardians was founded in connection with this in 1870, after the model of the London body.

The earliest name of any official connected with the synagogue is that of Rabbi Isaiah Phillips, who was minister between 1785 and 1835. Other ministers have been Dr. M. J. Raphall and the Rev. A. P. Mendes, 1851–58. The present minister, the Rev. G. J. Emanuel, was appointed in 1864.

Schools connected with the synagogue have been in existence since 1840; and in 1843 Sir Moses Montefiore laid the foundation-stone of a new school in Hurst street. Of recent years a considerable number of societies and associations have been formed in Birmingham to meet the influx of Russian Jews, such as the Naturalization Society and Workingmen's Club.

Zionism is in considerable favor among the Birmingham Jews, a branch of the Chovevei Zion and a B'nai Zion Association having been recently founded among them.

BIBLIOGRAPHY: Margoliouth, *Jews of Great Britain*, iii. 105 *et seq.*, London, 1851; *Jewish World*, 1877; Harris, *Jewish Year Book*, 5662 (1902).

J. L. J. G.—J.

**BIRTH, NEW:** Renewal of a man's nature by casting aside the impurity of sin which cleaves to him from his former life, thus turning him into a pious and righteous child of God. The idea of man's regeneration was first expressed by the prophet Ezekiel (xxxvi. 25 *et seq.*; compare xi. 19, xviii. 31; Ps. li. 12): "I will sprinkle clean water upon you: from all your filthiness and from all your idols will I cleanse you, and I will give you a new heart, and a new spirit will I put within you." It was probably suggested by the rite of ablution, which was connected with every conversion (see Zech. xiii. 1 *et seq.* and Isa. iv. 4; compare "Shibbole ha-Leḳeṭ," p. 145a, quoted by Schechter, in "Jew. Quart. Rev." xii. 421) and signified a change of the whole man; exactly as Naaman the proselyte, after bathing in the Jordan seven times, became clean "and his flesh like that of a little child" (II Kings v. 14). The expression used by the Rabbis for the person who underwent a change of heart through repentance and conversion is, therefore, "beriah ḥadashah" (a new creature). The verse, "The people which shall be created shall praise the Lord" (Ps. cii. 19 [18]), is explained in Midr. Teh. on the passage (compare Pesiḳ. d. R. K. xxviii. 181) thus: "The people who shall be reborn through repentance of their sins shall praise the Lord"; and it is either referred to the Messianic future, "the generation to come," or to the annual regeneration on the Day of Atonement, which, by blotting out the old year's sins, renders Sukkot "the first day" "of the reckoning of sins" (Tan. and Lev. R. to Lev. xxiii. 40).

**The Proselyte.**

The proselyte who casts off the impurity of idolatry and turns to the God of life becomes a "new creature" (Gen. R. xxxix.; Soṭah 12b; compare ASENATH, PRAYER OF). "He who turns away from uncircumcision and becomes a Jew is like one who turns away from the grave and requires cleansing," was the maxim of the Hillelites (Pes. viii. 8). Hence arose the halakic rule that "a proselyte is like a newborn child whose family relations are no longer the same as before his conversion" (Yeb. 22a, 48b, 97b; Maimonides, "Yad," Issure Biah, xiv. 11). It is therefore more than improbable that NICODEMUS, a member of the Sanhedrin (John vii. 50) and a leader in the synagogue (iii. 10), should not have understood the words of Jesus: "Except a man be born again he can not see the kingdom of God" (John iii. 3–10). On the contrary, this idea of a new birth and the term, "a new creature," used by Paul (Gal. vi. 15; II Cor. v. 17; I Peter i. 3, 23; ii. 2; Clementine "Homilies," xi. 26; "Recognitiones," vi. 9; Barnabas xv. 7) with reference to Christian baptism, are directly borrowed from the rabbinical schools, as is also the expression, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven" (Matt. xviii. 3), which has the same meaning as the saying in John iii. 3 (compare Yer. Bik. iii. 65d; Midr. Sam. xvii. 1). Accordingly the fundamental doctrine of Paul's preaching, that

in baptizing in the name of Jesus, the sinful man should die through the death of Jesus and rise again to a new life through the resurrection of Jesus (Rom. vi. 3-10, vii. 6, xii. 3; Titus iii. 5; and elsewhere), is not original with him. Paul merely gave to the Jewish idea of the new birth an antinomian character. The original story in the New Testament of Jesus' baptism was regarded as signifying his rebirth as the Son of God; the heavenly voice is said to have cried in the words of Ps. ii. 7: "Thou art my son; to-day have I begotten thee" (compare Heb. i. 5, v. 5; Acts xiii. 33, with Matt. iii. 17; Mark i. 11; Usener, "Religionsgeschichtliche Untersuchungen," 1889, i. 47 *et seq.*).

**A Rabbinical Notion.**

The new birth through the water and the spirit, of which Jesus speaks (John iii. 5), has its parallel in the passage Mek., Yitro 5: "Israel received the law in the desert amid fire and water" (compare Sanh. 39a: "True baptism is by fire"). James i. 18 speaks of rebirth through the word of truth: "Of his own will begat he us by his word of truth that we should be the firstlings of his creatures."

K.

**BIRTHDAY:** There are no positive data in the Bible or in rabbinical literature concerning birthday festivals among the ancient Jews. This silence on the subject is, however, no warrant for the conclusion that the Jews altogether abstained from following a custom which was general among the Egyptians (Gen. xl. 20), Persians (Herodotus i. 133), Syrians, and Greeks. Even if not common among the people, yet kings and princes probably practised it, following the custom of their heathen contemporaries. Birthday festivals were not considered by the Rabbis as "ḥukkot ha-goyim" (customs of the heathen; see Maimonides, Yad ha-Ḥazaḳah, 'Akkum we-Ḥuḳotehem, xi. 12), although Lightfoot held a contrary opinion ("Horæ Hebr." on Matt. xiv. 6).

A close study of the Biblical text shows that the Bible is not altogether wanting in references to the subject; for, while it lacks positive accounts, it contains passages from which it may be inferred that the custom of remembering birthday anniversaries was not wholly unknown among the Jews. "The day of our king" (Hosea vii. 5), on which the princes made the king sick with bottles of wine, and the king himself "stretched out his hand with scorners," alludes more probably to a birthday festival than to a solemn occasion, such as the anniversary of his installation, which would have been observed with more decorum (see Josephus, "Ant." xv. 9, § 6).

**Biblical References.**

Birthdays might not have been celebrated by the common people with great solemnity, yet they did not pass wholly unnoticed, and were remembered by congratulations, as in modern times. Jeremiah not only cursed the day of his birth, but wished that it should not be blessed (Jer. xx. 14), as though such had been the custom.

It is said of Job, "and he cursed his day" (Job iii. 1). The emphatic and determining expression "his day" implies the idea that he, like everybody else, had a certain day of the year singled out for a certain purpose, which we learn further was the anniversary of his birth.

The second or third birthday of a child whose coming into the world was very much desired by his parents was usually made the occasion of a feast, because the child was then weaned, and had consequently passed the dangerous and uncertain stage of infancy. Abraham made a great feast on the day Isaac was weaned (Gen. xxi. 8). This occurred, according to Rashi, at the expiration of twenty-four months. Bishop Ely ("Holy Bible Com." *l.c.* on the passage) says: "By comparing I Sam. it would seem that this was very probably a religious feast." Hannah postponed the yearly family feast at Shiloh until she had weaned Samuel, in order to celebrate his birthday at the same time (I Sam. i. 23, 24). According to Rashi and Midr. R. Samuel, *l.c.*, this also occurred at the end of twenty-four months. Yet from II Chron. xxxi. 16 it may be inferred that Samuel was weaned at the end of his third year; for only from that age were children admitted to the service of the Temple.

**Weaning on Second Birthday.**

Two instances of birthday celebrations are mentioned in post-Biblical literature, from which it may be assumed that this was customary in the Herodian family. They used to celebrate birthdays with great pomp, and in the same manner as the Egyptian kings had done more than 2,000 years earlier (Gen. xl. 20), by extensive public entertainments, which were made the occasions of granting favors to friends and pardons to those in disgrace. Agrippa I. solemnized his birthday anniversary by entertaining his subjects with a festival, and decreed the recall of his banished general Silas, which recall, by the way, the latter stubbornly declined (Josephus, "Ant." xix. 7, § 1). Herod the Tetrarch celebrated his birthday with a great feast, at which the daughter of Herodias danced before the guests, the king promising "to give her whatsoever she would ask" (Matt. xiv. 6).

**In Post-Biblical Times.**

The Jewish people in general may have had reasons to avoid feasting on birthdays in the times of the Tannaim and Amoraim: first, because they had been at one time grievously offended on such festivals (according to II Macc. vi. 7, the Jews were forced, in the time of Antiochus, to eat of the sacrifices which were offered "in the day of the king's birth every month"); secondly, because no "Talmid ḥakam" would attend as a guest at such a feast, since the Rabbis condemn the Talmid ḥakam who partakes of a meal or feast which is not a "se'udat miẓwah" (commendable meal). And to the son of him who frequented feasts were applied opprobrious epithets, such as "son of an oven-heater," "son of a market-dancer," etc.

**The Bar Miẓwah.**

Since the fifteenth century (Löw, "Lebensalter," p. 210) the thirteenth birthday of a boy has been made the occasion of a family feast because it coincides with his religious majority (Bar Miẓwah).

In modern times the widely spread custom of celebrating some particular birthday of a great man by a banquet or by some literary production has enriched Jewish literature with many gems of Hebrew learn-

ing and poetry. Jewish scholars of great renown have become the recipients of marks of deference and homage on the part of their friends and admirers on their seventieth or eightieth or ninetieth birthday by the publication of a jubilee-book, to which scholars from far and near have contributed some of their best work. Of these publications are:

**Special Birthdays of Scholars.**

(1) "Jubelschrift zum Neunzigsten Geburtstag des Dr. L. Zunz," Berlin, 1884, produced on the occasion of Dr. Zunz's ninetieth birthday; (2) "Jubelschrift zum Siebenzigsten Geburtstag des Prof. Dr. H. Graetz," Breslau, 1887, in celebration of Graetz's seventieth anniversary; (3) "Festschrift zum Achtzigsten Geburtstag des Dr. Moritz Steinschneider," Leipsic, 1890, on the eightieth birthday of Dr. Steinschneider; and (4) "Shay la-Moreh" (A Present to the Teacher), Berlin, 1890, dedicated to Dr. Israel Hildesheimer by his friends and students on his seventieth birthday.

Some have confined themselves to the sending of a letter of homage or a poem. Smolenskin remembered Dr. Zunz on his ninetieth birthday with a letter of congratulation, "Miktab Shalom" ("Ha-Shaḥar," xii. 327). H. S. Slonimski was greeted on his seventieth birthday by a letter of homage, "Iggeret Ḥen," signed by twenty-eight of his friends, all poets and "maskilim" ("Ha-Ẓefirah," vii.). S. Scherschewski wrote a magnificent poem on the same occasion (*ib.*). There is a poem by A. Gottlober dedicated to the famous ḥazan and musical composer, Solomon Sulzer, on his seventieth birthday ("Ḳol Shire Mahallal," vii. 29). Gottlober also wrote six poems on several birthdays of his own (*ib.* pp. 31–40). There are several birthday poems in the "Shire Sefat Ḳodesh," by A. Lebensohn ha-Kohen, most of them dedicated to his son Michael Joseph (*ib.* i. 220; ii. 162, 163–184).

The birthday anniversaries of heathen kings, יום גינוסיא, are considered by the rabbis of the Talmud as legal heathen holidays, which count among those holidays on the three days preceding which Jews are by Talmudic law required to abstain from concluding any business with a heathen (Mishnah 'Ab. Zarah i. 3).

About the meaning of יום גינוסיא of the Mishnah, which seems to correspond with *ἡμέρα γενεσεώς* (LXX., Gen. xl. 20), some doubts have been raised because, by the side of יום גינוסיא של מלכים ("birthday of the king") mention is also made of יום הלידה ויום המיתה ("the day of birth and the day of death"). In the Babylonian Talmud ('Ab. Zarah 10a) the decision is reached in favor of יום גינוסיא as meaning "the day of coronation." It is accepted by Maimonides (see Commentary to the Mishnah, and Yad ha-Ḥazaḳah, 'Akkum we-Ḥukotehem, ix. 5). The glossary "Kesef Mishneh," *ad loc.*, thinks that Maimonides may have read כינוסיא ("assembly") for גינוסיא. Rashi explains גינוסיא as equivalent to "the birthday of the king"; while the Talmud Yerushalmi ('Ab. Zarah i. 39) explains גינוסיא as "birthday." This agrees with the use made of the word in many instances (Gen. R. lxxxviii.; Ex. R. xv.; Yer. R. H. iii. 8; Yalḳ., Job. 584; Compare Rashi, Gen. xl. 20). Graetz (in "M. G. Y." 230) is of the opinion that גינוסיא means the day of death of the king.

All these difficulties and differences may be obviated if יום המיתה ויום הלידה be explained as indicating Christian festivals of the early Church. By יום הלידה may be understood the Nativity, or Christmas, and by יום המיתה Easter, or the Resurrection. Cave (in "Primitive Christianity," part 1, vii. 194, cited in McClintock and Strong's "Cyclopedia," *s.v.* "Christmas") traces the observance of Christmas to the second century, about the time of the emperor Commodus. According to David Ganz ("Ẓemaḥ David," i., year 3881), Commodus reigned 183–185, at the time of Rabbi Meïr of the Mishnah, who counted those days as legal holidays.

A. S. R.

**BIRTHRIGHT.—Biblical Data:** The right of possession into which the eldest son is born. The first son born to the father occupied a prominent place in the Hebrew family (Gen. xxvii. 19, xxxv. 23, xli. 51, xlix. 3; II Sam. iii. 2). Such a one is the "first-born" in the proper sense, and is to be distinguished from sons who are "first-born" merely in the sense of being the first child born to one of the several wives that men might have (Ex. xiii. 2, 12, xxii. 28; xxxiv. 19; Num. xviii. 15).

The first-born son took rank before his brothers and sisters (Gen. xxvi. 31, 32; xliii. 33). Usually the father bequeathed to him the greater part of the inheritance, except when a favored wife succeeded in obtaining it for one of her sons (Gen. xxvii.; I Kings xi. 11–13). In early days the will of the father fixed the part of the chief heir, but the law of Deuteronomy demands for him a double portion of all the possessions and forbids favor being shown to a younger son (Deut. xxi. 15–17). After the death of the father the first-born son was the head of the family; he had to provide for the widows of his father and for his unmarried sisters, since they ordinarily did not have any hereditary rights. The later rabbinical law (Ket. 68a) obliges him to give a dowry when one of them was to be married. The old law claims all the first-born sons (in the larger sense, "whatever opens the womb") for YHWH (Ex. xiii. 2, xxii. 29). Some explain this by ascribing a certain sacredness to the first-born (Benzinger, "Arch." p. 470); others suppose that the elders were obliged to consecrate them as "nazir" (Smend, "A.-T. Religionsgesch." p. 276). But from Ex. xiii. 12, xxii. 29; Ezek. xx. 25, 26, it is evident that they were to be set aside as an offering for the Deity. It is possible that such offerings were brought in the oldest times, but very soon it became customary to offer an animal instead of the child (Gen. xxii.); and the later law obliges the father to redeem the child (Ex. xiii. 13; xxxiv. 20) for five shekels (Num. iii. 47; xviii. 15). See FAMILY; FIRST-BORN, REDEMPTION OF; JUNIOR RIGHT; PRIMOGENITURE.

BIBLIOGRAPHY: Jacobs, *Studies in Biblical Archeology*, iii.; Benzinger, *Hebr. Archäologie*, pp. 354–355; Nowack, *Hebr. Archäologie*, i. 348–350.

J. JR. B. E.

**——In Rabbinical Literature:** The Talmud recommends, as a rule of education, that a father should never show any preference for one of his children over the others, and points to the unhappy relations between Joseph and his brothers as illustrating the disastrous consequences that may follow

if one child is privileged (Shab. 10b). The prerogatives of the first-born, as the real head of the family after the father's death, were, however, so deeply rooted in the domestic life of the Jews that the Rabbis could not attempt to make any changes here. In connection with inheritance the expression "first-born" refers only to the בכור מאב ("the first-born son of the father"), and not to the בכור מאם ("the first-born of the mother"); although the latter had many advantages in ritual matters (compare First-Born) which the former could not claim (Bek. viii. 1; B. B. 126b). The בכור מאב always had the rights of the first-born, whether he were a legitimate or an illegitimate son, and even if he were a Bastard (Yeb. ii. 5; Gem. *ib.* 23a; Sifre, Deut. 215), although the Roman law, on the contrary, distinguished between legitimate and illegitimate children in connection with the law of inheritance (Köppen, "System des Heutigen Römischen Erbrechts," p. 171). The right of the first-born was also possessed by the child that was preceded by a miscarriage, either of a fully developed but still-born infant or one dying just after birth (Bek. viii. 1; Gem. 46b), whereas a child born under such conditions could not be considered a "mother's first-born" (Bek. *l.c.*). In order to enjoy the primogeniture, the first-born had to be born naturally; hence, that child was excluded at whose birth artificial means were employed; *e.g.*, the Cæsarean operation (Bek. viii. 2). A son, however, whose father had previously had children by a slave or a non-Jewess, had the full rights of the first-born; for, according to Talmudic law, these children were in no wise related to their father (Bek. viii. 1; compare "Maggid Mishnah" on Maimonides, "Yad," Naḥalot, ii. 12).

**Identification of the First-Born.**

In doubtful cases, especially with twins, where the primogeniture was not certain, the three following persons were entitled to determine it; viz., the midwife, the mother, and the father, who, however, were not equally privileged as regards the term of the availability of their testimony. The midwife could testify only immediately after the delivery; the mother, only during the first seven days after the birth; while the father was entitled to do so from the eighth day after the birth—*i.e.*, the day of the circumcision—onward (Ḳid. 74a).

The father's identification of the first-born was most important; for, in case there were no witnesses, only he was the first-born whom the father recognized as such, even should it be contrary to the general presumption (חזקה) (B. B. 127b; Sifre, Deut. 216). Even if the father merely by an incidental remark indicated that such a one was his first-born, the latter had the primogeniture (B. B. 126b). Any doubt as to priority of birth debarred from rights of primogeniture, the rule ממון המוטל בספק חולקין ("moneys of doubtful ownership must be divided between the claimants") *not* being observed here (B. B. 127a). The birthright belonged not only to the first-born, but also to his descendants; so that if A, the first-born of B, died during B's lifetime leaving a daughter, C, this daughter entered upon the full rights of A at B's death (B. B. 117a). A posthumous child, however, is excluded from the primogeniture, although a son so born has a part in the heritage. Thus, if two sons of the same mother or of two wives were born after the father's death, the estate is divided between them in equal shares. If there are five sons besides the posthumous one, the first-born receives as his birthright חלק בכורה, $\frac{1}{6}$, and for his ordinary share חלק פשוט—like the other brothers—$\frac{5}{36}$, making $\frac{11}{36}$ of the property (B. B. 142).

**Division of Property.**

The first-born receives a double share of the real and personal estate (B. B. 122b, below; Sifre, Deut. 217). In the division of the real estate by lots, the first-born has the right to claim as the second share the lot adjoining the first share that fell to him (Ḥoshen Mishpaṭ, 277, 2; 174, 2; compare B. B. 12b). The birthright includes only the property the father had in his possession at his death, and not that added later to the estate, either by inheritance or by the collection of debts (B. B. 124a, b; Tosef., Bek. vi. 15).

In recent times the question has often been raised as to whether government bonds should be considered as outstanding debts in regard to the birthright. Ezekiel Landau regarded stocks and bonds as ordinary promissory notes, since they were subject to the fluctuations in the market; but compare Isaac Elhanan Spector's responsum in M. Horwitz, "Maṭṭeh Lewi," p. 48, Frankfort-on-the Main, 1891. It is also a matter of discussion whether, in case a father left assets and liabilities and also ready money sufficient to cover his debts, these should be paid out of his assets or out of the ready money; in the first case, the eldest son would receive a double share of the ready money; in the second, he would receive none of the assets. Most of the authorities have decided this case against the first-born (Lampronti, 'Paḥad Yiẓḥaḳ," letter ס, p. 25e).

Nor does the first-born receive a double share of any improvements (שבח) of the estate if the heirs have contributed to it with their own labor or cost (B. B. 124a). (If the father stipulated before his death that the heritage should remain intact for a certain period, then the "bekor" receives also a double share of the profits that have accrued in the business, because he has been obliged to assist in maintaining it (Lampronti, *l.c.*). The birthright extends only to the estate of the father, and not to that of the mother or of the brothers or sisters (B. B. viii. 4).

Although the father can not directly deprive his first son of the right of primogeniture, he is at liberty to divide his whole property during his lifetime; thus making the share of the first-born equal to that of the other sons, or passing him over entirely (B. B. viii. 5; Gem. *ib.* 126b). According to Naḥmanides on Deut. xxi. 16, a father violates a religious law if he does not make provision for his first-born to come into his rights. In accordance with this opinion in countries where the law does not recognize the rights of primogeniture, it is a father's religious duty to make special provision on this point (see Spector, in M. Horwitz, *ib.*). When the first-born enters upon his inheritance, it is his duty to contribute a double share to the payment of his father's private debts; he may, however, renounce his birthright, and thus be free of the obligation (B. B. 124a). Compare First-Born, Inheritance.

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 277–288; Kirsch, *Der Erstgeborene nach Mosaisch-Talmud. Recht*, Frankfort-on-the-Main, 1901; Maimonides, *Yad, Naḥalot*, i.–iii.; Saadia, *Sefer ha-Yerushot*, ed. Müller, vol. ix. of *Œuvres Complètes de Saadia*.

J. SR. L. G.

**BIRTHS.—Statistical:** The number of births among the Jewish populations of the world is generally found to vary from that of the surrounding population in a manner showing the influence of some cause common in its operations to all Jews.

**Frequency:** The following table, giving the birth-rate per thousand, seems, at first sight, to show a lower proportion of births among Jews than among the general population of the lands in which they dwell.

BIRTH-RATE PER THOUSAND.

| Place. | Epoch. | Jews. | Christians. | Authority. |
|---|---|---|---|---|
| Algeria .... | 1844 | 45.8 | 36.8 | Legoyt, "Immunités," p. 72 |
| " .... | 1878 | 52.7 | 32.8 | "Ann. Stat." 1881, p. 580 |
| Austria .... | 1851–57 | 26.5 | 38.5 | Legoyt, p. 55 |
| " .... | 1861–70 | 28.0 | 30.7 | Schimmer, "Juden in Oesterreich," p. 5 |
| Berlin..... | 1898 | 16.8 | .... | "Statist. Jahrb." p. 73 |
| Bucharest.. | 1878 | 29.8 | 30.7 | "Orasului Bucaresci, 1878 |
| Budapest... | 1873 | 37.9 | 42.8 | "Statist. Jahrb." p. 55 |
| " .. | 1896 | 36.4 | 40.5 | "Magyar Stat. Évkönyv," iv. 65 |
| France..... | 1855–59 | 24.9 | 26.5 | Legoyt, p. 58 |
| Hungary... | 1874 | 46.9 | 39.7 | Lagneau, "Denombrement," p. 21 |
| Prague..... | 1880 | 26.1 | 21.9 | "Statist. Handb." p. 25 |
| Prussia .... | 1824–73 | 34.7 | 40.4 | "Zeit. Preuss. Stat." 1879 |
| " .... | 1878–82 | 30.3 | 39.5 | Ruppin, "Jahrbücher für Nationalökonomie," March, 1902, p. 377 |
| " .... | 1888–92 | 24.5 | 38.4 | *Ib.* |
| " .... | 1893–97 | 22.2 | 38.1 | *Ib.* |
| Russia..... | 1867 | 32.6 | 50.1 | "Mouvement" |
| " ..... | 1868–70 | 32.0 | 49.5 | Bergmann, "Beiträge," p. 75 |
| Tuscany ... | 1861 | 27.2 | 39.0 | Legoyt, p. 60 |
| Vienna..... | 1899 | 22.3 | .... | "Statist. Jahrb." p. 48 |
| Westphalia | 1824–73 | 30.1 | 36.7 | Bergmann, *ib.* |

This result is surprising in view of the fact that the increase of the Jewish population is almost everywhere greater than that of the general population. It is probably due to the smaller number of deaths under five years among Jews, in consequence of which the non-nubile portion of the population is greater among them than among Christians, and any percentage is less when reckoned on the whole population than it would be if reckoned upon the number of adults only. Thus, according to Körösi ("Die Hauptstadt Budapest im Jahre 1881"), the percentage of Budapest's Jewish population under twenty years was 45, while that of the Christian population was about 34; and it was approximately the same in 1871. Now, if the same proportion held good in 1873, the birth-rate, instead of being 38 per 1,000 for Jews and 43 for Christians, reckoned on the whole population, would be 69 for Jews and 65 for Christians, reckoned on the adult population only. Hence, it is probable that the birth-rate of Jews is only apparently lower, and would actually be higher, if applied only to adults. Ruppin, however, in a recent study of Prussian Jews in Conrad's "Jahrbücher," March, 1902, shows that for Prussia the lower rate is justified, and is due to a change in the social condition and marital habits of the Jews.

**Fecundity:** Statisticians ascertain the average number of children to a marriage by dividing the number of births in a year by that of the marriages. As is evident from the following table, investigation shows that a Jewish marriage is almost invariably more fruitful than a Christian one:

BIRTHS TO A MARRIAGE.

| Place. | Epoch. | Jews. | Christians. | Authority. |
|---|---|---|---|---|
| Algeria .... | 1878 | 5.0 | 4.4 | "Ann. Stat. de France," 1881 |
| Austria .... | 1851–75 | 8.8 | 4.4 | Legoyt, p. 55 |
| " .... | 1861–70 | 8.8 | 3.8 | Bergmann, p. 75 |
| Baden ..... | 1857–63 | 5.0 | 4.1 | *Ib.* |
| Berlin ..... | 1881 | 3.9 | 3.9 | "Veröffent. Stat. Amts," p. 48 |
| Bucharest .. | 1870–74 | 2.6 | 2.4 | Körösi, "Grandes Villes," pp. 189–191 |
| France..... | 1855–59 | 3.9 | 3.0 | Legoyt, p. 68 |
| Hungary... | 1896 | 4.6 | ... | "Magyar Stat. Évkön." iv. 58, 65 |
| Prague..... | 1865–74 | 2.6 | 4.1 | Körösi, pp. 34–35 |
| Prussia, E.. | 1819–73 | 4.3 | 4.2 | Bergmann, *ib.* |
| Prussia..... | 1875–99 | 4.0 | 4.4 | Ruppin, "Jahrbücher," May, 1902, p. 378 |
| Russia..... | 1852–95 | 4.3 | 4.9 | Legoyt, p. 52 |
| " ..... | 1867 | 3.8 | 5.0 | "Mouvement" |
| Tuscany ... | 1861 | 3.9 | 4.0 | Legoyt, p. 60 |
| Vienna..... | 1864–74 | 5.2 | 3.9 | Körösi, pp. 18–22 |
| " ..... | 1897 | 3.4 | ... | "Stat. Jahrb." 1899 |
| Westphalia | 1819–73 | 4.4 | 4.1 | Bergmann, *ib.* |

According to Professor Tait, who has deduced the law that the younger the age at marriage the greater the number of children, this fertility is due to the indisputable fact that Jewesses marry earlier than others. A striking confirmation of this explanation is given by the case of Russia, which forms an exception as regards both the earlier age of Jewish marriages and their greater productivity. Other causes of this fertility may be the lower rate of stillbirths among Jewesses, and the greater proportion of first-cousin marriages among the race. Joseph Jacobs ("Studies in Jewish Statistics," London, 1891) states that in investigating forty-five such marriages, he found an average of 4.7 children living per family.

Mixed marriages, however, are very infertile.

CHILDREN TO A MIXED MARRIAGE.

| Place. | Epoch. | Pure. | Mixed. | Authority. |
|---|---|---|---|---|
| Bavaria .. | 1876–80 | 4.7 | 1.1 | "Zeit. Bayr. Stat." 1881, pp. 118, 213 |
| Berlin.... | 1898 | 2.5 | 0.9 | "Statist. Jahrb." 1900, pp. 29, 73 |
| Hungary. | 1896 | 4.6 | 0.3 | "Magyar Stat. Évkön." iv. 57, 65 |
| Prussia .. | 1875–83 | 4.4 | 1.7 | "Zeit. Preuss. Stat." 1883, p. 239 |

But Ruppin points out that mixed marriages are increasing, and the usual method of reckoning fecundity by dividing marriages by births is delusive, since there are fewer marriages of early date to contribute their quota.

**Plural Births:** So far as the scanty materials that are obtainable go, there appear to be fewer twins among Jews than among the general population. Thus, while in Russia in 1867 there were 2.5 per cent of twins to all births, the percentage of Jewish twins was only 1.1 ("Mouvement de la Population en Russie," p. 11), and only 25 out of 100,000 would earn "the czar's bounty" for triplets as against 35 of the general population. In Galicia between the years 1870–75, Jewish twins showed 0.9 per cent, Christian 1.2 per cent, of all births ("Statist. Monatschrift," 1877, p. 178). In Wieselburg (Mosony), Hungary, 1833–55, there was one case of

Jewish twin-birth in 174 births; while among the Hungarians the proportion was 1 in 102, and among the Croats 1 in 75 (Glatter "Lebenschancen," p. 13). In Budapest during 1897 40 Jewish twins were born, and this number was less than 1 per cent of the total number, 4,514 ("Stat. Evkönyv," pp. 98, 110, Budapest, 1901).

**Sex:** The following table, giving the proportion of boys to 100 girls born alive in the places cited, shows a remarkable predominance of boys among Jewish children:

PROPORTION OF BOYS TO 100 GIRLS.

| Place. | Epoch. | Jews. | Christians. | Authority. |
|---|---|---|---|---|
| Algeria .. | 1873 | 103 | 104 | "Ann. Stat. de France," 1881 |
| Austria... | 1861-71 | 128 | 106 | Schimmer, p. 6 |
| Budapest. | 1868-75 | 114 | 107 | Körösi, p. 5 |
| " | 1878-82 | 103 | 104 | "Statist. Monats." 1884, p. 185 |
| " | 1898 | 104 | 104 | "Stat. Evkön." 1901, p. 98 |
| France... | 1854-59 | 111 | 105 | Bergmann, p. 118 |
| Hungary. | 1876-78 | 114 | 105 | "Statist. Monats." viii. 478 |
| " | 1896 | 104 | ... | "Magyar Statist." iv. 65 |
| Posen.... | 1819-73 | 108 | 105 | Bergmann, p. 110 |
| Prague... | 1865-74 | 111 | 105 | Körösi, p. 35 |
| " ... | 1879-80 | 105 | 103 | "Stat. Handbuch," 1881, p. 25 |
| Prussia... | 1830-34 | 111 | 106 | Lagneau, p. 25 |
| " ... | 1859-61 | 105 | 106 | *Ib.* |
| " ... | 1875-81 | 108 | 106 | "Zeit. Preuss. Stat." 1883, p. 232 |
| Russia.... | 1852-59 | 118 | 105 | Lagneau, p. 25 |
| " .... | 1867-70 | 129 | 105 | "Journ. Stat. Soc." 1880, p. 358 |
| Sweden .. | 1841-55 | 107 | 100 | Wappäus, "Allg. Ber." p. 195 |
| St. Petersburg.... | 1866-72 | 147 | 106 | Körösi, p. 174 |
| Vienna ... | 1865-74 | 117 | 106 | *Ib.* pp. 21-22 |
| " ... | 1897 | 103 | ... | "Statist. Jahrb." 1899 |

The fact was noticed by Burdach at the commencement of the nineteenth century, by Hofacker ("Eigenschaften," 1838), and by Darwin ("Descent of Man," 2d ed., p. 243); but while numerous suggestions have been made, the cause of the predominance has not been determined. The best-known suggestion is that of Sadler and Hofacker, according to which boys are peculiarly the offspring of early marriages. This is to some extent confirmed by Jewish statistics; but the predominance of boys among the Jews is equally marked in Russia, where early marriage is the custom with the general population.

**Preponderance of Boys.**

It is established that boys are more likely to be born in towns than in the country; and Jews live mostly in towns. Lagneau suggests that the greater number of boys is due to the observance of the laws of Niddah (Lev. xv. 19); while E. Nagel ("Der Hohe Knabenüberschuss der Neugeborenen der Jüdinnen," in "Stat. Monatsschrift," 1884, pp. 183-186) attributes it to (1) the greater care which Jewish wives take of their health, and (2) the smaller number of illegitimate births. The suggestion is that fewer boys die in still-birth among Jews because there are fewer illegitimate births among them.

It is probable, however, that the predominance is not so great as it would seem from the table; and, as Lagneau suggests, the abnormal figures for Austria, Russia, and St. Petersburg are probably due to some error in the registration of Jewish female children. The later and presumably more accurate statistics for Hungary and Vienna do not show any marked Jewish superiority.

**Illegitimacy:** The rate of illegitimate births is lower among the Jews than almost any other sect or nation. This is evident from the following table, giving the percentage of illegitimate births to total births at the places cited:

PERCENTAGE OF ILLEGITIMATE TO TOTAL BIRTHS.

| Place. | Epoch. | Jews. | Christians. | Authority. |
|---|---|---|---|---|
| Austria .. | 1861-70 | 12.7 | 14.7 | Schimmer, p. 6 |
| Baden ... | 1857-73 | 1.6 | 14.2 | Bergmann |
| Bavaria.. | 1876 | 1.0 | 13.0 | *Ib.* p. 131 |
| Budapest | 1868-75 | 6.7 | 29.9 | *Ib.* p. 5 |
| " | 1874-98 | 11.7 | 29.3 | "Statist. Evkön." v. 1901, p. 88 |
| " | 1878-82 | 10.7 | 23.9 | "Statist. Monats." 1884, p. 285 |
| France ... | 1887-89 | 3.5 | 7.5 | Lagneau, p. 23 |
| Hungary. | 1866-73 | 1.3 | 6.5 | Schwicker, "Ungarn," p. 187 |
| " | 1896 | 6.4 | 8.5 | "Mag. Stat. Evkön." iv. 65 |
| Moscow.. | 1868-72 | 0.0 | 29.9 | Körösi, p. 181 |
| Posen.... | 1819-73 | 2.7 | 5.9 | Bergmann, p. 121 |
| Prague .. | 1865-74 | 6.6 | 43.9 | Körösi, p. 35 |
| Prussia... | 1822-40 | 1.8 | 7.0 | "Jour. Stat. Soc." ix. 81 |
| " ... | 1875-80 | 2.7 | 7.6 | "Zeit. Preuss. Stat." 1881, p. 329 |
| Riga ..... | 1866-70 | 0.1 | 1.1 | "Russ. Revue," v. 427 |
| Russia.... | 1867 | 0.2 | 3.3 | Lagneau, p. 23 |
| " .... | 1868-70 | 0.2 | 2.9 | "Jour. Stat. Soc." 1880, p. 357 |
| St. Petersburg ... | 1866-72 | 0.1 | 30.0 | Körösi, p. 174 |
| Turin .... | 1865 | 0.0 | 13.2 | *Ib.*, p. 102 |
| Verona... | 1855-64 | 1.0 | 20.0 | Lagneau, *ib.* |
| Vienna ... | 1865-74 | 8.7 | 44.9 | Körösi, pp. 21-22 |
| " ... | 1897 | 13.4 | .... | "Stat. Jahrb. für 1897" |

The high figure for Austria is almost certainly due to the practise of omitting civil registration of marriage among the poorer class of Jews; thus causing their offspring to be reckoned as illegitimate. Thus, at Storozynee, the percentage of Jewish illegitimate children is put at the absurd figure of 99.61, which simply means that the Storozynee Jews never register their marriages.

It should be noted, however, that where the isolation of the Jews is being modified, their illegitimacy rate is increasing. Bergmann ("Beiträge," pp. 129-130) shows that there has been a perceptible rise in this rate in most of the eastern districts of Prussia; and where a diminution has occurred as in Westphalia, it has been less than that in the general population.

The few facts available do not confirm Nagel's theory that the low rate of illegitimacy (where male births are rarer) causes a more decisive predominance of the male sex among Jewish births in general; for the following table—based on the same authorities as before—giving the number of viable boys to 100 girls in illegitimate births, shows the same predominance:

NUMBER OF VIABLE BOYS TO 100 GIRLS IN ILLEGITIMATE BIRTHS.

| | Pesth. | Prague. | Prussia. | Vienna. |
|---|---|---|---|---|
| Jews..... | 106 | 114 | 101 | 110 |
| Christians..... | 104 | 104 | 103 | 104 |

**Still-Births:** It is usually asserted that there is a lower rate of still-births among the Jews than among non-Jews; and this might be expected,

considering their lower infant mortality in general. The following table, giving the percentage of still-born to viable children, makes the percentage quite evenly balanced; but the trustworthiness of the Prussian statistics confirms the general impression:

PERCENTAGE OF VIABLE TO STILL-BORN CHILDREN.

| Place. | Epoch. | Jews. | Christians. | Authority. |
|---|---|---|---|---|
| Baden ... | 1857–70 | 4.0 | 3.1 | Bergmann, p. 178 |
| Berlin ... | 1880 | 3.9 | 3.9 | "Statist. Jahrb." 1891, p. 28 |
| " ... | 1898 | 2.5 | ... | "Statist. Jahrb." 1900, p. 73 |
| Budapest. | 1876–78 | 6.5 | 7.3 | *Ib.* |
| " | 1890 | 2.1 | 3.0 | "Statist. Evkön." 1901, pp. 98, 112 |
| France .. | 1855–59 | 5.2 | 4.3 | Lagneau, p. 36 |
| Hungary. | 1876–78 | 1.3 | 1.6 | "Stat. Monats." 1884, p. 184 |
| Posen,... | 1819–49 | 2.9 | 2.4 | Bergmann, p. 191 |
| " .... | 1849–73 | 1.1 | 3.3 | *Ib.* |
| Prague... | 1865–74 | 5.0 | 4.4 | Körösi, p. 36 |
| Prussia .. | 1820–75 | 2.1 | 3.7 | "Zeit. Preuss. Stat." 1877, p. 40 |
| " .. | 1875–81 | 3.4 | 4.1 | *Ib.* 1883, p. 232 |
| St. Petersburg.... | 1866–72 | 5.4 | 3.4 | Körösi, p. 175 |
| Vienna .. | 1865–74 | 5.1 | 4.5 | *Ib.* p. 23 |
| " .. | 1899 | 5.3 | ... | "Statist. Jahrb." 1901, pp. 48, 50 |

The difference is attributed to the more favorable age at which Jewesses marry, or to the greater care the latter take of themselves. This superiority, however, is by no means proved. And though Nagel maintains that the smaller number of still-births is the cause of the preponderance of Jewish boys, Jacobs (*l.c.*) points out that in Budapest, 1876–78, the proportion of boys in still-births was 122 to 100 girls among Jews, and 116 to 100 girls among Christians; while the figures for St. Petersburg would seem to indicate 185 for the former against 126 for the latter, but this is probably due to some fault of enumeration.

BIBLIOGRAPHY: Legoyt, *De Certaines Immunités Biostatiques de la Race Juive*, Paris, 1868; Lagneau, *Du Dénombrement de la Population*, Paris, 1882; Jacobs, *Studies in Jewish Statistics*, London, 1891.

J.

**BIRZHI** (Polish, *Birze*): District of Poniwiezh, government of Kovno. The population of 1,500 includes 600 Jews, the majority of whom are engaged in handicrafts. The traditional Jewish charity is here developed in the highest degree; the philanthropic institutions including a hospital, and the following societies: Malbish 'Arummim (for distributing clothes among the poor), Po'ale-Zedek (for mutual help), Gemilat Hesed (for advancing loans without interest), and a Talmud Torah, attended by eighty-eight children. The Jews in the neighborhood of Birzhi are engaged in agriculture on rented land, either cultivating it themselves, or with the help of others. For the history of the Jewish community of Birzhi, see KOVNO, LITHUANIA, RADZIWILL.

BIBLIOGRAPHY: E. Tyszkiewicz, *Monografije Birze*, 1869.

H. R. S. J.

**BISCHITZ DE HEVES, JOHANNA** (*née* **Fischer**): Hungarian philanthropist; born in Tata in 1827; died in Budapest March 28, 1898; daughter of a porcelain manufacturer and wife of David Bischitz. She was the founder and president of the Jewish Women's Association, and the Jewish People's Kitchen, of Budapest; vice-president of the Christian "Maria Dorothea Charitable Union"; member of the committee of the Red Cross Society; and honorary member and honorary president of more than 100 philanthropic societies of the province. In 1867 Baron Moritz de Hirsch founded at her instance and gave into her charge a relief bureau in Budapest, as a center for Hungary, placing at her disposal a yearly sum of 120,000 gulden for distribution among the poor. During her presidency more than 3,000,000 gulden were distributed. Her philanthropic labors were not only recognized by Emperor Francis Joseph I., who twice decorated her, but were acknowledged by King Leopold I. of Belgium.

Johanna Bischitz de Heves.

L. V.

**BISCHOFFSHEIM, LOUIS RAPHAEL**: French banker and philanthropist; born in Mayence, Germany, in 1800; died in Paris, Nov. 14, 1873. His father's sudden death, combined with the general upheaval of public affairs that followed the events of 1815, compelled Bischoffsheim to abandon the studies he was pursuing at the gymnasium of his native city and to enter commerce. He found employment as clerk in a banking-house at Frankfort-on-the-Main, and mastered his business so rapidly that at the age of twenty he was director of a bank which he himself had founded in Amsterdam. Ten years later, on the separation of Belgium from Holland, he was appointed consul-general of the former state at Amsterdam.

His business grew so rapidly that he established branch houses in Antwerp (1827), London (1836), and Paris (1846). In 1850 he left Holland, and settled in the French metropolis, where his son Raphael Louis was pursuing his studies at the Ecole Centrale (see Raphael Louis BISCHOFFSHEIM). Paris thus became the headquarters of his large banking firm, Bischoffsheim himself undertaking the personal direction of the business.

Interested in every commercial enterprise of importance, and taking part in all the great financial operations of his time, Bischoffsheim soon acquired immense wealth. He financed the great southern railway company, the Compagnie du Chemin de Fer du Midi, and became director of the Société Générale de la Banque des Pays-Bas, of the Crédit Foncier Colonial, of the Franco-Egyptian Bank, and of the Société du Prince Impérial.

A large portion of Bischoffsheim's fortune was devoted to charitable and educational purposes. He was president of the Association Philotechnique and founder of the Athénée. At the latter it was his intention to have entertainments for charitable

objects; but the enterprise failed, and the Athénée finally became an ordinary theater.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; Paul Guérin, in *Dictionnaire des Dictionnaires*, s.v.

S. A. S. C.

**BISCHOFFSHEIM, RAPHAEL JONATHAN:** Belgian financier and philanthropist; born at Mayence in 1808; died at Brussels Feb. 6, 1883. He left his native town when quite young and went to Belgium. Endowed with good judgment, being a tireless worker, and having early become familiar with business operations, he was soon engaged in important financial transactions, in which his mere name and his experience inspired the public with confidence. He opened a bank at Antwerp and another at Brussels, both of which rapidly succeeded. Bischoffsheim was one of the most active founders of the Union du Crédit, instituted in the hard times of 1848, and which since then has been specially serviceable to small traders; of the Comptoir de Prêts sur Marchandises at Antwerp; of the Union du Crédit at Liége; and of the National Bank, of which he was successively examiner and director, and which he saved from imminent failure in 1841, receiving for his services on that occasion the Cross of the Order of Leopold. Bischoffsheim had a high standing in political as well as in financial circles. He was a member of the communal council of Brussels, and for twenty years represented the arrondissement of that name in the Senate, often advising the ministers of finance.

Bischoffsheim founded several philanthropic institutions; among them, at Brussels, two professional schools for girls, two normal schools, a model school, courses of lectures for women, an association for encouraging study among women, the Educational League, and committees for supplying food and clothing to needy school-children, and a chair of Arabic at the university. He was also actively interested in Jewish philanthropy, and for many years was a member of the Central Consistory.

He received special naturalization papers in 1859 for exceptional services rendered to the state, and he was decorated with many foreign orders. His funeral was attended by all classes of the whole city; the name of the Boulevard de l'Observatoire, where he had lived, was changed to that of "Boulevard Bischoffsheim"; and the community of Watermael-Boitfort placed his bust in the hall where the sessions of the Communal Council were held.

S. M. Bl.

**BISCHOFFSHEIM, RAPHAEL LOUIS:** French banker; member of the Institute of France; son of Louis Raphael Bischoffsheim; born July 22, 1823, in Amsterdam. He received his early education in his native city, and was then sent by his father to Paris to take a special course preparatory to entering the Ecole Centrale des Arts et Manufactures, where he was admitted in 1842. On graduating from that school he was appointed inspector of one of the southern railway lines belonging to the system controlled by his father, and remained in that position until 1873, when he succeeded his father in the banking firm.

Genealogy of the Bischoffsheim Family.

Raphael (Nathan) Bischoffsheim (b. 1773 at Bischofsheim-on-the-Tauber; d. Jan. 22, 1814, at Mayence; m. Helene, dau. Herz Moses Cassel of Mayence).

| Louis (Ludwig) b. June 22, 1800, at Mayence; d. Nov. 14, 1873, at Paris; m. dau. Hayyim Sal. Goldschmidt, Frankfort-on-the-Main) | Amalie (b. March 27, 1802; m. 1818 Aug. Bamberger, Mayence) | Jonathan (b. April 26, 1808, Mayence; d. Feb. 6, 1883, at Brussels; m. 1832 Jette Goldschmidt) | Henriette (b. 1806; m. Belmont-Alzey 1823) | Clara (b. 1809; m. Cahen d'Anvers, Paris) |
|---|---|---|---|---|
| Raphael L. (deputy at Paris)<br>Regine (m. Jules Beer)<br>Henri L. (London) | Rudolf (Mayence)<br>Ludwig (Berlin)<br>Heinrich (Paris)<br>Jenny (m. Levy, Paris)<br>Henriette (m. Bréal)<br>Clara (m. Landsberg, Bonn) | Anna (m. Ludwig Bamberger) | Clara (m. Baron Maurice de Hirsch)<br>Regine (m. Goldschmidt, Paris)<br>Ferdinand (Paris)<br>Hortense (m. Montefiore, Brussels) | Eduard<br>Emma<br>Raphael<br>Louis (Paris)<br>Albert (Paris) |

Bischoffsheim in a short time acquired the reputation of a public-spirited man; and his munificent gifts to charitable and scientific institutions won for him the exceptional honor of "grande naturalization," by which, on April 24, 1880, he became a citizen of the French republic.

Attracted by the marvelous advance of astronomy, and deeply interested in that science, Bischoffsheim spared no expense in aiding astronomical institutions and enterprises. The observatories of Paris and of Montsouris owe to him in great measure the excellency of their modern equipment. He has also given his financial support to the observatory established by General Nansouty on the summit of the Pic du Midi.

Bischoffsheim's most valuable contribution to the progress of astronomy, however, was the observatory of Mont-Gras near Nice, one of the largest and best-equipped institutions of the kind in Europe, which he founded with an endowment of 1,500,000 francs. This observatory was formally inaugurated Oct., 1887, and was selected for the meeting-place of the international geodetic congress of that year. The Académie des Sciences sent its most illustrious representatives on the occasion, and later recognized the valuable nature of Bischoffsheim's services to astronomy by electing him member (*membre libre*) of the Institut de France; while the French government bestowed upon him the Cross of the Legion of

Honor. He received two gold medals at the Paris Universal Exposition of 1889: one for his observatory at Nice, the other for his professional school on the Boulevard Bourdon, Paris.

In 1881 Bischoffsheim was chosen to represent the electoral district of Nice in the Chamber of Deputies; but he insisted upon preserving the independence of his political opinions, and as he would attach himself permanently to no political faction, he was not reelected in 1885.

BIBLIOGRAPHY: *La Grande Encyclopédie*; Paul Guérin, *Dictionnaire des Dictionnaires*.

S. J. W.

**BISCHOFFSHEIM, RAPHAEL (NATHAN):** Merchant and prominent philanthropist; born at Bischofsheim-on-the-Tauber, 1773; died at Mayence Jan. 22, 1814. He went to Mayence during the French Revolution, and from a small merchant became a purveyor to the army. Bischoffsheim was president of the Jewish community of Mayence. In a list dated April 21, 1808, he is included in the twenty-five foremost Jews of that city, from among whom the authorities were to choose notables for the great Sanhedrin of Paris.

BIBLIOGRAPHY: Family records in the register's office, Mayence, Nos. 55 and 459; record of deaths, *ib.*, for the year 1814, No. 1039; *Le Guide de la Ville de Mayence*, year ix. of the republic; *Mainzer Memorbuch*, 1583–1837, No. 1239; *Allg. Zeit. des Jud.* 1883, No. 8; *Isr. Wochenschrift*, No. 15, Magdeburg, 1883; *Israelit*, xxiv. 13, Mayence, 1883; *Rev. Etudes Juives*, 1831, vi. 156; *Moniteur Belge*, Feb. 9, 1883; Kayserling, *Gedenkblätter*, Leipsic, 1892; G. Vapereau, *Dict. Universel des Contemporains*, Paris, 1893; *Erinnerungen von Ludwig Bamberger*, Berlin, 1899; *Etat de la Ville de Mayence*; MS. in the municipal archives of Mayence.

S. S. Sa.

**BISCHOFSHEIM-ON-THE-TAUBER:** City in the district of Mosbach, Baden. At Landa and the neighboring Tauber-Bischofsheim seven prominent Jews were tortured and burned, Jan. 1 and 2, 1235, on the accusation of having murdered a Christian. Nearly the whole community was annihilated by the hordes under Rindfleisch July 24, 1298, and again by those under Armleder's leadership June 10, 1337. Another persecution took place in 1343; and on the appearance of the Black Death in 1348 many Jews were martyred. Jacob of Bischofsheim, with his wife and son, is mentioned at Nuremberg in 1329. In 1336 the brothers Johann and Eberhard Voyte ratified an agreement that of the yearly tax on the Jews of Bischofsheim one-half should thenceforth go to Otto, bishop of Würzburg, and the other half to themselves until the chapter should have bought back the city from them. On Dec. 23 of the same year they agreed to turn over their share to the town council. In 1355 Archbishop Heinrich of Mayence released the knight Johann von Rieden and his family from all the claims of the Jews of Bischofsheim on account of the Jews that had been slain in that city. In 1343 Archbishop Adolf of Mayence promised to cease taxing the Jews in the nine cities of the archbishopric to which Bischofsheim belonged. On June 27, 1400, the burgrave Friedrich addressed a letter to Isaac of Bischofsheim. In 1710 the houses of two Jews, near the church, were exchanged for others. In 1731 and 1746 the electoral government issued decrees forbidding the desecration of Sundays and holidays by Jews. The poll-tax of the Jews amounted to 20 kreutzer in 1724. From early times the city belonged to the electorate of Mayence, and the Jews were included in the rabbinate of Aschaffenburg, or Mayence; representatives of Bischofsheim are mentioned in all transactions of the electorate. When Baden became independent Bischofsheim came under the rabbinical jurisdiction of Wertheim. The first and the last rabbi of Bischofsheim-on-the-Tauber was Jacob Löwenstein (1851–69); while his learned son, Leopold Löwenstein, rabbi at Morbach, had charge of the rabbinate in 1870–71. At present (1902) the community numbers 40 families, and is included in the rabbinate of Morbach.

Jacob ben Eliezer Brandeis, who died in 1768, is mentioned as rabbi of Neckar-Bischofsheim. A Rabbi Hellmann, of the family of Chief Rabbi Löb of Prague, was the author of a commentary on the Shulḥan 'Aruk, Eben ha-'Ezer. He died at an early age, and was succeeded by Rabbi Moses Bamberger, who died in old age in 1820. The latter's only son, Koppel Bamberger, rabbi of Worms, died in 1864. The Jew Joseph, baptized in 1705, was a native of this place.

Jews are also mentioned as living at Rhein-Bischofsheim.

BIBLIOGRAPHY: Salfeld, *Martyrologium*, pp. 124, 209, 238, 281; Menken, *Scriptores Rerum Germanicarum*, iii. 338; Salfeld and Stern, *Nürnberg im Mittelalter*, p. 210; Wiener, *Regesten*, p. 119, No. 126, p. 119, No. 127, p. 121, No. 137; *Zeit. für Gesch. der Juden in Deutschland*, iii. 325, v. 190; Bamberger, *Juden in Aschaffenburg*, 1900, p. 3; Steinschneider, *Cat. Bodl.* No. 9139. For Neckar-Bischofsheim, see Wibel, *Hohenlohische Kirchenhistorie*, p. 757; Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 273.

G. A. F.

**BISENZ:** Town in Moravia, Austria. About the earliest history of its Jews nothing is known. Pesina, whose "Mars Moravicus" was published in 1677, calls it "nidus Judæorum."

In the time of the margraves (up to the fifteenth century) the Bisenz Jews must have enjoyed great privileges; for, according to the oldest "mountain-laws," they were permitted to own vineyards, it being a matter of great importance to the margraves to market their wine through the agency of Jewish traders. In the wars between George Podiebrad of Bohemia and Matthias of Hungary (*c.* 1458), Bisenz, and with it the Jewish quarter, was entirely devastated and came under constantly changing feudal proprietors.

According to the feudal "Urbarium" of 1604, the Jews even then possessed thirty-two houses, a hospital, and seventeen smaller buildings, called "Hoferi Zidovisti." But only a year later (May 2, 1605) the Jewish community was totally destroyed by Stephen Bocskai; so that in 1655, when the new edition of the land-register was made out, twenty-five Jewish holdings still lay in ruins.

In the first Silesian war (Feb., 1742) the Jewish community suffered severely from the Prussian invasion, especially as its inhabitants had to bear their share of the general levies. At the close of this war the empress Maria Theresa in 1753 issued the so-called "Familien-Verordnung" (Family Ordinance), according to which only 5,442 Jewish families were allowed to live in Moravia; and of these 137 were allotted to Bisenz. On May 17, 1777, almost the

entire Jewish ghetto, in which there were ninety-three houses, was burned. Up to 1782 the Jewish community was subject to the feudal lord; but in criminal matters they were under the jurisdiction of the city authorities.

Of recent events may be mentioned the organization of the Jewish congregation into a political community in 1852, and the building of a new synagogue in 1863.

J. Hf.

D.

**BISHKA, NAḤMAN BEN BENJAMIN COHEN ẒEDEḲ:** Russian Talmudist; lived in the second half of the eighteenth century. Together with his brother, **Shabbetai Bishka,** he wrote the "Shebet Aḥim" (The Brothers' Sitting), essays on different passages of the Talmud, with an appendix entitled "Shem 'Olam" (Eternal Name), being comments on different passages of the Haggadah and the Bible. The work was published (Wilna-Grodno, 1833) by his grandson, Joshua ben Kalonymus Cohen Zedek, who added an appendix of his own Talmudic essays under the title "Naḥal Yabbok."

Bibliography: Fürst, *Bibliotheca Judaica*, i. 120; Benjacob, *Oẓar ha-Sefarim*, p. 567.

I. Ber.

L. G.

**BISHOP OF THE JEWS (Episcopus Judæorum):** Title given to an official of the Jews in the Rhine country and in England in the twelfth and thirteenth centuries. At Cologne it appears to have been used as an equivalent to "parnas," or warden of the synagogue. In England the parnas is mentioned under that name, and there appear to have been in each large community three, and three only, of these "episcopi" (for example, in the communities of London and Lincoln); and it has therefore been inferred that they were equivalent to the three dayyanim or ecclesiastical assessors who constitute the bet din in the Jewish community, known in the English records as a "chapter of the Jews" (*capitulum Judæorum*). Originally an official title, the name became afterward a cognomen; and in French-speaking countries several Jews are found with the name "Evesque" or "Levesc." Some Tallies of the English Exchequer have lately been discovered in which the Latin name is given as "Levesc," but is signed in Hebrew as "Cohen"; and it has been suggested that the name when used as a family name is simply equivalent to "Cohen."

Besides the bishops, there was in England a Presbyter, who appears to have been a kind of chief rabbi, associated chiefly with the treasury: he would correspond to the ab bet din.

Bibliography: Höniger, *Judenschreinsbuch der Laurenz-pfarre in Köln*, Nos. 223, 224 *et passim*; Jacobs, *Jews of Angevin England*, pp. 372, 373.

J.

**BISLICHES** or **BISSELICHES, MORDECAI LOEB:** Editor of some valuable Hebrew works of medieval authors; born at Brody, Austria, at the end of the eighteenth century; died about 1851. He was married at the age of thirteen (a fact of which he bitterly complains), ultimately divorced his wife, and, after the death of his children, went to Paris. There he was very prosperous in business, devoting his leisure to the study and publication of Hebrew manuscripts in the Paris Library. Later he went to Holland and Italy, where he collected a number of Hebrew manuscripts. Returning to his birthplace, he prepared for publication, with the aid of his brother Ephraim, the following works:

(1) "Yeshu'ot Meshiḥo," of Isaac b. Judah Abravanel, Carlsruhe, 1828; (2) "Sefer ha-Nefesh," of Shem-Ṭob Palquera, Lemberg, 1835; (3) "Moreh ha-Moreh," of Shem-Ṭob Palquera, Presburg, 1837; (4) "Ma'amar Yiḳḳavu ha-Mayim," of Samuel b. Judah Tibbon, Presburg, 1837; (5) Moses Naḥmanides' Ḥiddushim on "Shabbat," under the title, "Oẓar Neḥmad," Presburg, 1837; (6) "Minḥat Ḳena'ot," of Abba Mari b. Moses of Lunel, Presburg, 1838; (7) "Sefat Yeter," of Abraham ibn Ezra (edited with preface by Meïr Letteris), Presburg, 1838; (8) "Ha-Paliṭ," a catalogue of eighty valuable Hebrew manuscripts in the possession of Bisliches (described by L. Zunz, with additional critical remarks by Senior Sachs), Berlin, 1850.

Bibliography: His prefaces to the books *Ma'amar Yiḳḳavu ha-Mayim*, and *Ha-Paliṭ*; Steinschneider, *Cat. Bodl.* cols. 800, 992, 1959; Fürst, *Bibl. Jud.* i. 129; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.; Geiger, *Jüd. Zeit.* iii. 282.

H. M.

D.

**BISMARCK, PRINCE OTTO EDUARD LEOPOLD:** Prussian statesman; born at Schönhausen April 1, 1815; died at Friedrichsruh July 30, 1898; member of the Prussian Diet (Vereinigter Landtag), 1847–51; representative of Prussia at the Bundestag at Frankfort-on-the-Main, 1851–59; Prussian ambassador at St. Petersburg from March, 1859, to May, 1862, and at Paris from May to Sept., 1862; secretary of state and premier from Sept., 1862, to Aug., 1866; then chancellor of the North German Federation until 1870, and of the German empire from Dec., 1870, to March 20, 1890.

As a delegate to the first Prussian Diet, convened in 1847, Bismarck, a strong adherent of the feudal party ("Junkerpartei"), opposed the new law which favored the emancipation of the Jews. He eloquently advocated the idea of a Christian state in which Jews might have all personal liberties, but should not be accorded the right of serving as magistrates. He evinced the same spirit of religious or, rather, racial prejudice when Eduard Simson was elected speaker of the Erfurt parliament and himself one of the secretaries: "My late father," he said, "would thrice turn in his grave should he hear that I had become the secretary of a Jewish savant" (Simson had been baptized). In 1881 Bismarck praised Simson as one of the most distinguished and patriotic representatives of the national idea.

Time and experience wrought a change in Bismarck's views. Many years later (1870), at Versailles, he confessed that he had heard and had delivered "many a stupid speech at this Diet."

As Prussian minister of state, he acquiesced in the full emancipation which had come to the Jews through the revolution of 1848; and under his chancellorship the North German Federation passed the law of July 3, 1869: "All existing restrictions of civil and political rights, restrictions derived from the difference of religion, are hereby abolished. Especially the right of participating in the representation of the municipality and of the state, and of holding public office, shall be independent of the religious creed." In words and deeds Bismarck proved himself a stanch defender of these principles, which were embodied in article 3 of the constitution of the empire. "I shall never consent to any attempt at curtailing the constitutional rights of the Jews" (Poschinger, "Fürst Bismarck," p. 227). With the

same emphasis he declared his opposition to the anti-Semitic movement: "I decidedly disapprove of this agitation against the Jews, be it on religious or on racial grounds."

In 1868, when the agitation began against the Jews in Rumania, he took the part of the persecuted, and tried to influence Prince (afterward King) Karl in their favor, as is seen from a letter addressed to Crémieux by Count von der Goltz, Prussian ambassador to the French court (April 2): "From the letter of the president of the cabinet of Feb. 22 you may have learned already of the deep interest which the royal government takes in this affair. The readiness with which Count Bismarck has complied with your wish expressed in your letter of March 26 is a new proof thereof. His Excellency authorizes me to inform you that the Prussian consul-general at Bucharest has been ordered by telegraph to remonstrate with Prince Karl against the proposed law concerning the Israelites, which has just been submitted to the Rumanian legislature."

At the Berlin Congress of 1878, Bismarck, pleading for the rights of the Rumanian Jews, remarked to Prince Gortschakoff that perhaps the sad condition of the Jews in Russia was due to the fact that they were deprived of civil and political equality. That no political considerations but the sentiments of justice and humanity dictated his actions is shown in the answer made by his coadjutor, Von Bülow, secretary of state for foreign affairs, to the representatives of the Alliance Israélite Universelle, who, desiring the chancellor's intercession in behalf of the Jews of the Balkan districts, had pleaded for toleration: "Gentlemen," said Von Bülow, "'toleration' is an incorrect word; not toleration, but unrestricted exercise of all their rights shall we demand, at the congress, for your coreligionists."

And yet the "iron chancellor," who had it in his power to crush the anti-Semitic movement at its beginning, was led by political reasons to foster it for some time. Having changed the liberal policy which he had followed since 1867, and in which he had had the support of the prominent Jewish statesmen Lasker and Bamberger, he sought the alliance of the Conservative party, which in 1878 had gained the ascendency in the Reichstag. The court chaplain, Adolf Stöcker, founder of the Christian-Socialist party and of its offspring, anti-Semitism, was not hampered in his reactionary agitations. Bismarck considered this new movement an efficient auxiliary in combating liberalism and democracy. But this strange fellowship, which, especially in Berlin, had pernicious consequences, was not of long duration. Bismarck never yielded to the demands of the agitators, and strenuously checked their attempts to deprive the Jews of the rights guaranteed to them by the fundamental laws of the empire.

BIBLIOGRAPHY: *Antisemitenkatechismus*, Danzig, 1901; *Mittheilungen aus dem Vereine zur Bekämpfung des Antisemitismus* since 1891; ANTI-SEMITISM, and bibliography at the end of that article.

D. S. MAN.

**BISNA, BISINAH, BISNI (BIZNA):** Palestinian scholar of the fourth amoraic generation (fourth century); contemporary of BERECHIAH II., with whom he appears in a halakic discussion (Yer. Ma'as. v. 52a—"Bisinah"; Yer. Ned. iii. 37d; Yer. Shebu. iii. 34d, where "Yosnah" is to be corrected). His name is connected with several Halakot, for the most part, however, as transmitting opinions of his predecessors and contemporaries (Yer. Pes. iv. 31a; Yer. M. Ḳ. i. 80a; Yer. Yeb. iii. 5a). In homiletic literature he also transmitted remarks in the names of others (Tan., Shemini, 8 [ed. Buber, xii.]; Gen. R. xiv. 9, "Bisni"; Deut. R. iv. 6).

In his own name but few Haggadot are preserved; of these, the following interpretation of a Biblical verse may serve as a specimen:

"Blessed is the man whom thou chastenest, O Lord, and teachest out of thy law" (Ps. xciv. 12). "No man on earth is entirely exempt from pain. If his eye hurts him, he can not sleep; a toothache keeps him wakeful all night. But here is a scholar engaged in the study of the Law, and he spends a whole night in thoughtful meditations. The former is awake through pain, the latter voluntarily; blessed is he who chasteneth himself with wakefulness over the study of the Law" (Tan., Miḳḳeẓ, ed. Buber, xvi.; Yalḳuṭ 850 reads "Bizna").

BIBLIOGRAPHY: Frankel, *Mebo*, 68b; Bacher, *Ag. Pal. Amor.* iii. 669.

J. SR. S. M.

**BISTRITZ, ḲALMAN KOHN:** Hungarian Neo-Hebraic poet; lived at the beginning of the nineteenth century. He was the author of the Purim drama "Goral ha-Ẓaddiḳim" (The Lot of the Righteous), which appeared in Vienna, 1821. He belonged to the same family as Meïr Kohn Bistritz, and is considered a good epigrammatist.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 120; Kayserling, in Winter and Wünsche, *Jüdische Litteratur*, iii. 896 (both mistakenly cite Bistritz's work as *Gemul ha-Ẓaddiḳim* [The Reward of the Righteous]); Berliner, *Beiträge zur Gesch. des Jüdischen Drama*, appended to his edition of R. Moses Zacuto's *Yesod 'Olam*, p. xviii., Berlin, 1874.

L. G. P. WI.

**BISTRITZ, MEÏR KOHN:** Hungarian Neo-Hebraic poet and author; born in Vag-Bistritz, Hungary, 1820; died in Vienna Sept. 7, 1892. He lived the greater part of his life in Vienna, where he published most of his works. The first of these was his notes and German translation of Mordecai b. Meïr Ḳalman's didactic poem, "Tabnit ha-Bayit" (The Shape of the House) (1858). In the following year he published "Ḳol Rinnah" (The Voice of Rejoicing), a Hebrew poem with a German translation, both composed by him on the occasion of the dedication of the new temple in Budapest. In 1863 he produced a new and improved edition of the anonymous "'Aruk ha-Ḳaẓer" (Abridged Dictionary). A year later he edited and published "Ẓiyyun le-Zikron 'Olam" (Sign of Eternal Remembrance), a work in honor of the seventieth birthday of Isaac Noah Mannheimer, containing addresses, songs, essays, etc., in Hebrew and German. He wrote other minor poems, and a humorous essay on the proverb "Wenn die Chassidim reisen, regnet es" ["Jüdisch-Deutsches oder Deutsch Jüdisches Sprichwort," Vienna, 1880]. He was also the author of a lengthy article in the Hebrew periodical "Bet Talmud" (iv. 140, 177, 206), to explain the difficult passages in Midrash Tanḥuma, which were pointed out by Jacob Reifman.

Bistritz's last and largest work was the "Bi'ur Ṭit ha-Yawen" (The Cleaning up of the Mire; Presburg, 1888), a vindictive attack on the radical criticism of Osias H. Schorr in explaining the Talmud.

The book is full of diatribes against Schorr's personality, and is written in abusive and bombastic style. Schorr's pupils or followers, and all Polish Jews who have adopted modern dress or modern views, come in for their share of abuse. The work, which is, however, not without merit as a contribution to the lexicography of the Talmud, closes with sixteen epigrams aimed at another alleged follower of the liberal editor of "He-Ḥaluẓ," Asher Simḥa Weissman, author of "Ḳedushat ha-Tanak."

Bibliography: Lippe, *Bibliographisches Lexicon*, i. 243, 621; Zeitlin, *Bibliotheca Hebraica*, pp. 173, 179; Kayserling, in Winter and Wünsche, *Jüdische Litteratur*, iii. 896.

L. G. P. Wi.

**BITHIAH.—Biblical Data:** Daughter of Pharaoh, whom Mered of the tribe of Judah married (I Chron. iv. 18). In the Midrash (Lev. R. § 1) she is called the foster-mother of Moses.

J. JR. G. B. L.

**——In Rabbinical Literature:** Daughter of Pharaoh; identified in the Midrash with Moses' foster-mother. The name is explained as follows: God said to her, "You have called Moses your son, although he was not your son, therefore I will call you my daughter ["Bithiah" = "bat," daughter; "Yah," God], although you are not my daughter" (Lev. R. i. 3; Meg. 13a; and elsewhere). Bithiah is also identified with "his wife Jehudijah," mentioned in the same verse (I Chron. iv. 18), and the name is interpreted as signifying that she became a Jewess, giving up the idolatry of her father. The names of the men whom "she bare," which are enumerated in that verse, are taken to be different designations for Moses (compare Moses in Rabbinical Literature), Bithiah being represented as Moses' mother in the passage, because the person who rears an orphan is regarded as the veritable parent. Mered, whom Bithiah subsequently "took," was Caleb, who was called Mered ("rebellion") because, as she rebelled against her father and her family, so did Caleb "rebel" when he refused to follow the evil counsels of the spies (*l.c.*; Sanh. p. 19b; Targ. on the passage; compare also the pseudo-Jerome commentary on the passage).

Bithiah bathed in the Nile, because, having a skin-disease, she could bathe only in cold water; yet she had hardly touched the casket in which Moses lay, when her disease left her, and she then knew that the boy was destined for great things (Pirḳe R. El. xlviii.; Ex. R. i. 23). When her attendants suggested to her that it was unseemly that Pharaoh's daughter should act against her father's commands, the angel Gabriel appeared and slew them; and Bithiah herself took the casket out of the water. As it was a considerable distance from the bank, her arm was miraculously lengthened so as to enable her to reach it (Soṭah, p. 12b; Meg. p. 15b). Bithiah was the first-born of her parents, but, through Moses' prayer, was spared at the time of the death of the first-born (Pesiḳ., ed. Buber, vii. 65a). She is numbered among the persons who entered paradise alive; having saved Moses, she was forever freed from death ("Derek Ereẓ Zuṭṭa," i.; Yalḳ. i. 42, ii. 367). Compare Moses in Rabbinical Literature.

K. L. G.

**BITHYNIA:** A province in the northwest of Asia Minor, adjoining the Propontis, the Thracian Bosporus, and the Euxine. A Jewish colony existed there as early as the first century of the common era. In his address to Caius, the Judean Agrippa speaks of the Jews of Bithynia (Philo, "Legatio ad Cajum," § 36; ed. Mangey, 587). A Greek tumulary inscription bearing all the characteristics of its Jewish origin was discovered in 1891 at Arnaut-Keni in Bithynia. It runs as follows: Ἐνθάδε κατάκειται Σανβάτις, υἱὸς Γεροντίου πρ[εσβυτερου], γραμματεὺς καὶ ἐπιστάτης τῶν παλαιῶν Εἰρήνη ("Here lies Sanbatis [= Shabbethai], son of Gerontios, presbyter, scribe, and president of the elders. Peace!"). It is thus evident that organized Jewish communities existed not only in the important cities, like Nicæa and Nicomedia, but also in the small towns. These communities, like all those of the Byzantine empire, underwent many persecutions during the Middle Ages. In 1326 Bithynia was conquered by the sultan Orkhan, and the condition of the Jews was greatly improved.

At present Bithynia forms a part of the vilayet of Brusa, which contains about 5,800 Jews. They are chiefly engaged in the sale of textile materials and undressed silk, in brokerage, money-changing, and various handicrafts. The Alliance Israélite Universelle has established several schools for children.

Bibliography: Theodore Reinach, in *Revue Etudes Juives*, xxvi. 167; Schürer, *Gesch. der Juden im Zeitalter Jesu Christi*, p. 18; Cuinet, *La Turquie d'Asie*, iv. 11.

G. I. Br.

**BITTER HERBS.** See Passover.

**BITTERN** ("ḳippod"): From an examination of the passages in which "ḳippod" occurs it would seem that a bird is meant by the word. In Isa. xxxiv. 11, "But the cormorant and the ḳippod shall possess it; the owl also, and the raven shall dwell in it," any meaning for "ḳippod" other than the name of a bird would be decidedly out of place. In Zeph. ii. 14 it is again mentioned by the side of the cormorant, and is spoken of as singing "in the upper lintels." From Isa. xiv. 23 it is clear that the ḳippod was one of the wading birds. Hence there seems to be good ground for translating the term by "bittern," as the bittern is a nocturnal bird, dwells alone, and belongs to the wading class. The ancient versions have "porcupine" instead of "bittern," and the later usage of Hebrew and the Arabic "ḳunfud" support this translation; but the difficulties aroused by the reading "porcupine" in the Biblical passages are formidable.

J. JR. G. B. L.

**BITTOON, ISAAC** (sometimes called **Pittoon**): English pugilist, fencing master, and teacher of "the noble art of self-defense"; born in 1778; died in Feb., 1838. His first encounter was with Tom Jones of Paddington, whom he met and defeated at Wimbledon, Surrey, July 31, 1801. This victory was followed by a drawn battle with George Maddox, which took place Dec. 13, 1802, on the same spot, and was called off after seventy-four rounds. On July 16, 1804, on Willesden Green, near London, Bittoon fought a drawn battle with William Wood, a London coachman, interrupted in the thirty-sixth round by the appearance of officers from Bow street.

Subsequently he appeared in the ring only as a second; and on Nov. 16, 1812, assisted Jack Carter in his match against Jack Power.

Soon after his last appearance as a principal, Bittoon retired from the prize-ring, and established an athletic school in Goulston street, Whitechapel, London, where he gave instruction in boxing and fencing. He was buried in the Jewish cemetery near Bethnal Green.

BIBLIOGRAPHY: Miles, *Pugilistica*, vol. i.

J. F. H. V.

**BITUMEN:** A substance said (in Gen. xi. 3) to have been used for mortar. It belongs to the class of hydrocarbons, and is a resultant from petroleum, after having gradually undergone evaporation and oxidation. The continuation of this process upon this mineral tar produces the asphalt so abundant at the southern end of the Dead Sea. Indeed, this material gave that sea the name of the asphaltic lake (Asphaltites Lacus). Deposits of this substance are found in many parts of the world, and almost always in close proximity to bitumen springs. The best known among those in the East to-day are at Hit, not far from the site of ancient Babylon. This bitumen was used in coating and thus in increasing the durability of sun-dried bricks, and for various other useful purposes. Hull thinks that the bitumen in the basin of the Dead Sea is probably derived from the bituminous limestones of the Cretaceous series, and that it reaches the surface through fissures in the rock. Of slight commercial importance, the springs of Hit are still used by the native boat-builders.

J. JR. I. M. P.

**BIURISTS** (from ביאור, "commentary"): A class of exegetes of the school of Mendelssohn. Not content with giving a simple meaning, most of the Biblical commentators immediately preceding Mendelssohn had interpreted the Biblical passages from an individual point of view, and had so distorted the literal sense of the words that they failed completely to make clear the actual meaning. Mendelssohn compiled for his children a literal German translation of the Pentateuch; and to this Solomon Dubno, a grammarian and excellent Hebraist, undertook to write a "biur" or commentary. As soon, however, as a portion of the translation was published, it was criticized by rabbis of the old school, including Raphael ha-Kohen of Hamburg, Ezekiel Landau of Prague, Hirsch Janow of Posen, and Phineas Levi Horwitz of Frankfort-on-the-Main. Fearing that the charm of the German language would lead the Jewish youth to study the translation rather than the Torah itself, and believing that they would thus be led away from orthodox Judaism, the rabbis united forces, and in June, 1779, issued a ban against "the German Pentateuch of Moses of Dessau." This act led Solomon Dubno to give up his work after having finished Genesis; but, in order that the undertaking might be completed, Mendelssohn himself undertook the commentary. Finding, however, that the work was beyond his strength, he committed to Naphtali Herz Wesel (Hartwig Wessely) the biur to Leviticus, to Aaron Jaroslav that to Numbers, and to Hertz Homberg that to twenty-two of the middle chapters of Deuteronomy.

**Translation of the Pentateuch.**

Thus the work that was to revolutionize Bible-study among the Jews was completed in March, 1783, under the title "Netibot ha-Shalom" (The Paths of Peace). It is preceded by an introduction in Hebrew, written by Mendelssohn, in which he discusses the history of the work and the rules of idiom and syntax followed in his translation. Mendelssohn wrote, also, a German translation of the Psalms, with a Hebrew introduction ("mebo") on Biblical poetry, for which Joel Löwe (Joel Bril, בריל = the initials of בן ר' יהודה ליב), conjointly with Aaron Wolfsohn (Aaron of Halle, a translator of the Song of Solomon), wrote the biur. The biur to Kaplan Rabe's translation of Ecclesiastes was written by Mendelssohn. The work begun by Mendelssohn was continued by his followers, the Biurists, whose writings are given in the following columns:

**Mendelssohn's Works.**

| Author. | Biur to | Author. | Biur to |
|---|---|---|---|
| Aaron Wolfsohn | Esther | Moses Philippson (Moses Arnswalde) | Daniel<br>Hosea<br>Joel<br>Habakkuk |
| M. Obernik | Joshua<br>Judges | Israel Neumann | Amos<br>Nahum<br>Haggai<br>Malachi |
| M. Obernik and Samuel Detmold | Samuel | | |
| Isaac Euchel | Proverbs | Joseph Wolf | Micah<br>Obadiah<br>Zephaniah<br>Minḥah Ṭeḥorah (12 minor prophets) |
| David Ottensosser of Fürth | Isaiah<br>Job | | |
| David Ottensosser, Heiman Schwabacher (Fürth), S. J. Kohn (Wollstein) | Jeremiah<br>Ezekiel<br>Hagiographa | Joel Löwe | Jonah |
| | | Solomon Levy of Sandersleben | Zechariah |

In the nature of the biurist movement was the undertaking of Moses Landau, who in 1806 published a biuristic Bible, in which the above-mentioned biurim were superseded as follows:

| Author. | Biurim. | Author. | Biurim. |
|---|---|---|---|
| Wolf Mayer | Joshua<br>I Kings<br>Samuel<br>Isaiah | Ben Ze'eb | Minor Prophets and introduction to the prophetical books. |
| Solomon Sachs | Jeremiah | | |
| Abraham Benisch, Marcus Goldman | Ezekiel | | |

Mendelssohn's biuristic school extended from Poland to Alsace, from Italy to Amsterdam, London, and Copenhagen; and it called forth many imitators, such as Samuel J. Mulder, who translated into Dutch the Pentateuch, five Megillot, and the former Prophets; G. A. Parsen, who translated and commented in Hebrew on the Book of Isaiah; I. Neufeld, who translated the Bible into Polish; and J. L. Mandelstamm, who translated the Bible into Russian. Isaac Samuel Reggio also followed in the footsteps of the Biurists with an Italian translation and Hebrew commentary to the Pentateuch, and an

Italian translation of Isaiah; Samuel David Luzzatto translated the Bible into Italian, and wrote biurim to Job, Isaiah, and the Pentateuch, and some glosses to Jeremiah, Ezekiel, Proverbs, and Job; and M. Rosenthal, J. Mannheimer, and M. Stern translated the Psalms into Hungarian. The movement later crossed the Atlantic, and Isaac Leeser of Philadelphia translated the Bible into English according to the interpretations of the Biurists; while in Europe steps were taken toward the perpetuation of the movement, in the foundation of the Ḥebra Doreshe Leshon 'Eber (Society of Investigators of the Hebrew Language) by Isaac Abraham Euchel and Mendel Breslau, and in the establishment of the periodical "Ha-Meassef" (The Gleaner).

The Biurists laid the foundation of a critical historical study of the Bible among the modern Jews, the first-fruits of which may be seen in Philippson's German Commentary, 1827. The commentator groups and examines critically the most important exegetical explanations of the Bible expounders; penetrating into the actual import of the Holy Scripture and searching the spiritual context, so as to explain the Bible by the Bible itself. As regards grammar and lexicography, Philippson touches these only in so far as is necessary to the comprehension of the text.

BIBLIOGRAPHY: Winter and Wünsche, *Die Jüdische Litteratur*, iii. 724-751; A. Goldschmidt, in *Lessing-Mendelssohn-Gedenkbuch*, Leipsic, 1879; *Allg. Zeit. des Jud.* i. 324; Graetz, *History of the Jews*, iii. 288, 370, 607; v. 328-335, 395.

S. R. G.

**BIZTHA:** One of the seven eunuchs of Ahasuerus, who was commanded to bring Vashti to the king (Esther i. 10).

J. JR. G. B. L.

**BLACK DEATH:** A violent pestilence which ravaged Europe between March, 1348, and the spring of 1351, and is said to have carried off nearly half the population. It was brought by sailors to Genoa from south Russia, whither it had come from central Asia. During March and April, 1348, it spread through Italy, Spain, and southern France; and by May of that year it had reached southwest England. Though the Jews appear to have suffered quite as much as their Christian neighbors (Höniger, "Der Schwarze Tod in Deutschland," 1882; Häser, "Lehrbuch der Gesch. der Medizin," iii. 156), a myth arose, especially in Germany, that the spread of the disease was due to a plot of the Jews to destroy Christians by poisoning the wells from which they obtained water for drinking purposes. This absurd theory had been started in 1319 in Franconia (Pertz, "Monumenta Germaniæ," xii. 416). On that occasion punishment had fallen upon the lepers, by whose means the Jews, it was alleged, had poisoned the wells. Two years later, in the Dauphiné, the same charge had been brought against the Jews.

**Myth of Well-Poisoning.**

In 1348, once the accusation was raised, it was spread with amazing rapidity from town to town; and official reports were sent by the mayors of various cities containing alleged confessions of Jews who had been seized under the accusation and put to torture (see Schilter, in "Königshoven Chronik," pp. 1021 *et seq.*).

The first outbreak seems to have occurred in northern Spain, in Barcelona, Cervera, and Tarrega, in the months of June and July; but the actual myth of well-poisoning in connection with the Black Death seems to have arisen in Switzerland in the autumn of that year, though Clement VI. had issued in July a bull declaring its falsity (Baronius, "Annales," 1348, No. xxxiii.). When the pestilence reached Chillon, Jews of that place were arrested and put to the torture. A certain Balavignus "confessed" that an elaborate plot had been concocted by some Jews in a town in the south of France—Jacob à Paskate from Toledo, Peyret of Chambéry, and one Aboget. These had compounded a poison the ingredients of which were Christians' hearts, spiders, frogs, lizards, human flesh, and sacred hosts, and had distributed the powder made out of this concoction to be deposited in the wells whence Christians drew water. The report spread to Chatel, Chatelard, and Bern; and from the last-named place special messengers were sent to all the Swiss and Upper Rhine towns, which soon produced the natural effect. At Zurich, where the new charge was combined with the old blood accusation, several Jews were burned (Sept. 21, 1348), while the rest were expelled (Schudt, "Jüdische Merkwürdigkeiten," i. 323). During the month of November the rumor reached Augsburg (Nov. 22), Würzburg, and Munich, and spread through eighty towns of Bavaria, where massacres of the Jews occurred. In the following month the great epidemic reached the Upper Rhine with the same results. At Freiburg in Breisgau, Jan. 30, 1349, all of the Jews, except twelve of the richest, were slain, the latter being reserved solely that their riches might be appropriated. Here it was reported that four Jews of Breisach had been sent to Freiburg with the poison, which they had obtained at Basel, and that all of the Jews of Strasburg, Basel, Freiburg, and Breisach were in the conspiracy. On Jan. 22 the Jews of Speyer fell victims, several being slain, and several killing themselves to escape baptism, while others, less firm-spirited, accepted baptism as the sole refuge from death.

Meanwhile correspondence had been carried on between the town councils of Basel, Cologne, Chillon, and Strasburg, containing the substance of the so-called confessions. At Strasburg the mayor refused credence to the rumors, and declared his intention of sustaining the Jews; whereupon he was removed from his post, and more than 2,000 Jews of the city were put to death (Feb. 16, 1349). The deeds belonging to the latter were seized and destroyed (showing the real motive of the act); and the debtors of the Jews gave assurances to the citizens of protection from the consequences of the massacre (Stobbe, "Juden in Deutschland," p. 189). The Jews of Worms were the next victims, and no less than 400 of them were burned March 1; while on July 24 the Jews of Frankfort preferred to offer themselves up as a holocaust, and in so doing burned part of the city. The largest number of victims is recorded at Mayence, where no less than 6,000 are said to have been slain Aug. 22, 1349. Here the Jews for the first time took active

**Outbreak at Strasburg.**

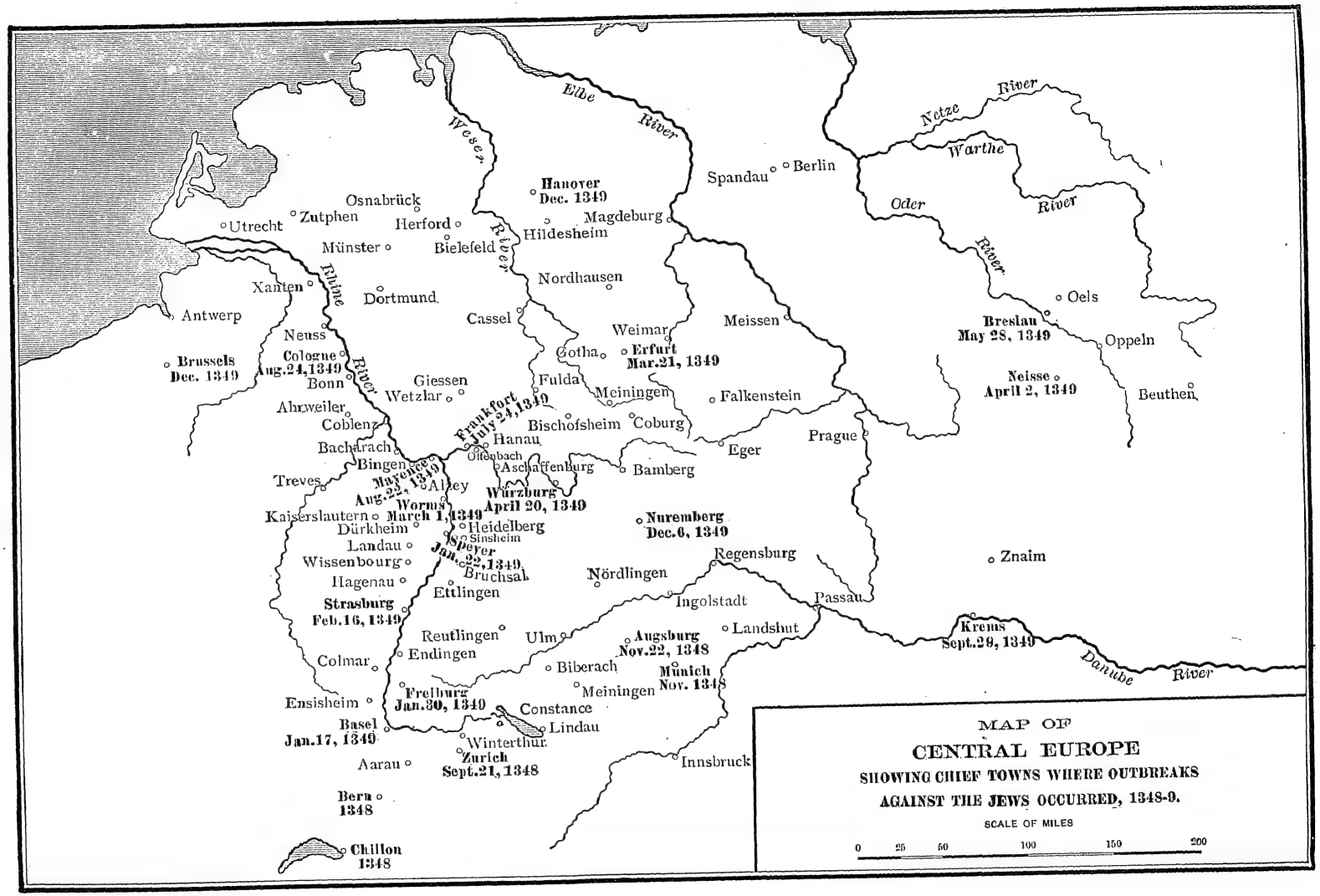
measures against their oppressors, and killed 200 of the populace; but finding the task of freeing themselves hopeless, they barricaded themselves in their dwellings, and when the alternative of starvation or baptism faced them, set fire to their houses and perished in the flames. Two days afterward the same fate befell the Jews of Cologne; and, seemingly in the same month (though other records assign March 21 as the date), the Jewish inhabitants of Erfurt, 3,000 in number, fell victims to the popular superstition and hatred.

Meanwhile the protection of the duke of Austria had prevented the madness from reaching his dominions; but at last, on Sept. 29, the passions of the mob at Krems overcame the authority of the soldiery, and all the Jews of that town were burned. The last month of the year 1349 saw attacks at Nuremberg (Dec. 6), Hanover, and Brussels. With this the popular fury died out; and the rulers of German principalities and cities had to determine what punishment was to be meted out to the slayers of the Jews, and what disposal should be made of the rich possessions the Jews had left behind them. Very little was done in the former direction: the whole social fabric had been overturned by the terrible pestilence; and even with the best will, if they had possessed it, the rulers could not have increased the devastation by adequate punishment of the murderers. The emperor, however, claimed the huge fine of 20,000 marks in silver from the inhabitants of Frankfort for the loss he had sustained by the killing of the Jews; and other fines were inflicted by the officers of the imperial treasury. But the chief punishment took the form of claiming the inheritance of the Jews' debts, which, by the imperial law, belonged to the emperor; so that, except in cases where the records of their debts had disappeared, the debtors of the Jews gained little by these murders.

**Punishment of Rioters.**

In the preceding account, only the chief outbursts have been specially referred to. The following list contains the names of all towns where the Jews were attacked on account of the Black Death, according to the records given in the Nuremberg "Memorbuch." It is of importance not alone for its testimony to the wide area of the attacks upon the Jews, but also as recording almost every town in Germany, outside the Austrian dominions, in which Jews dwelt in the middle of the fourteenth century:

Aarau
Aarburg
Achenheim
Ahr (Altenahr)
Ahrweiler
Aichbach
Ailingen
Aldenhoven
Alken
Alzey
Amorbach
Andernach
Angermünde
Ansbach (town)
Ansbach (village)
Antwerp
Arnheim
Arnstadt
Aschaffenburg
Babenhausen
Bacharach
Baden in Aargau
Bamberg
Basel
Beilstein
Benfeld
Bensheim
Bentheim
Berching
Berg
Bergheim
Berk
Berlin
Bernkastel
Beuel
Beuthen
Biberach
Bielefeld
Bingen
Bischofsheim-on-the-Tauber
Bischweiler
Blankenberg
Bodensee-Bezirk
Bonn
Bopfingen
Boppard
Bourgogne
Brabant
Brandenburg
Braubach
Breisach
Bretten
Bretzenheim
Broech (Broek)
Broich
Bruchsal
Buchen
Büren (dist. Münster)
Burgdorf
Burghausen
Butzbach
Camp (Kamp)
Carden
Cassel (Hesse)
Caub
Coblenz
Coburg
Cochem
Colmar
Cracow
Deidesheim
Deutz
Deventer
Dieburg
Diessenhofen
Diez (Dietz)
Dillingen
Dinkelsbühl
Dormagen
Dortmund
Dülken
Düren
Dürkheim
Durlach
Eberbach
Ebern
Echternach
Eger
Ehingen
Ehnheim
Eisenach
Eller (dist. Düsseldorf)
Ellrich
Ellwangen
Eltville (Elfeld)
Endingen
Ensisheim (Ensheim)
Eppingen
Erbach
Erkelenz
Erstein
Eschwege
Esslingen
Ettenheim
Ettenheinweiler
Ettling
Ettlingen
Euskirchen
Falkenstein
Feldsperg (Veltspurg)
Fellendorf
Feuchtwangen
Franken
Frankenhausen
Fratting
Friedberg
Friedrichshafen
Fulda
Gebweiler
Geislingen
Gelnhausen
Germersheim
Gerolstein
Giessen
Gladbach
Göppingen
Gotha
Graisbach
Greding
Guben
Gundelfingen
Gunzenhausen
Hachenburg
Hagenau
Hall (Swabia)
Halle-on-the-Saale
Hals
Hammelburg
Hanau
Harburg
Haslach
Hassfurt
Heideck
Heidelberg
Heilbronn
Heiligenstadt
Heimbach
Heppenheim
Herford
Herlisheim
Hersbruck
Hersfeld
Hildburghausen
Hildesheim
Hohebach
Holzweiler
Homberg
Horstdorpe
Ilmenau
Ingolstadt
Innsbruck
Iphofen
Kaiserslautern
Kaysersberg
Kempen
Kenzingen
Keppel
Kerpen
Kestenholz
Kirn
Kitzingen
Kobern
Kochenburg
Königsberg
Königshofen-on-the-Saale
Kosel
Krailsheim
Krems
Kreuznach
La Bresse
Ladenburg
Lahnstein
Lahr
Landau
Landsberg
Landshut
Lauda
Laufen
Lauterburg
Lechenich
Leiningen
Leipheim
Lindau
Linz (dist. Neuwied)
Löwenstein
Luxemburg
Magdeburg
Marburg
Mark (Brandenburg)
Markolsheim
Marls
Maursmünster
Mayen
Mechlin
Mecklenburg
Meiningen
Meissen
Mergentheim
Merseburg (Prussian Saxony)
Miltenberg
Minden
Monheim
Montabaur
Mosbach (Baden)
Müden
Mühldorf
Mühlhausen
Münster (Gregorienthal)
Münster (Westphalia)
Münster (village)
Münstereifel
Münster-Mayfeld
Naumburg
Neisse
Neuenburg
Neukastel
Neumagen
Neumarkt
Neuss
Neustadt-on-the-Hardt
Neustadt-on-the-Saale
Neuweiler
Nordhausen
Nördlingen
Nossen
Nuremberg
Ober-Moschel
Oberwesel
Odernheim
Oehringen
Oels
Offenbach
Offenburg
Oppeln
Osnabrück
Osterburg
Paskau (Patschkau)
Passau
Pfirt
Pforzheim
Phaley
Prague
Rain
Rappersweil
Rappolsweiler (Ribeauville)
Regensburg
Reichweiler
Remagen (Rheinmagen)
Reutlingen
Rheinau
Rheinfelden
Rockenhausen
Rödingen
Rosheim
Rothenburg-on-the-Fulda
Rothenburg-on-the-Tauber
Rufach
Säckingen
St. Pilt
Salzburg
Salzungen
Sangerhausen
Schleusingen
Schmalkalden
Schriesheim
Schüttorf
Schweidnitz
Schweinfurt
Seeland
Seligenstadt
Seltz
Sennheim
Siegberg
Sinsheim
Sinzig
Sobernheim
Soest (Zoest)
Sooden
Spandau
Steiermark
Steinheim
Stendal
Stolberg
Stommelen


Elbe River
Weser River
Netze River
Warthe River
Oder River
Rhine River
Danube River
Hanover
Dec. 1349
Osnabrück
Zutphen
Utrecht
Herford
Hildesheim
Magdeburg
Münster
Bielefeld
Spandau
Berlin
Nordhausen
Xanten
Dortmund
Antwerp
Cassel
Weimar
Meissen
Oels
Breslau
May 28, 1349
Oppeln
Neuss
Cologne
Aug. 24, 1349
Brussels
Dec. 1349
Gotha
Erfurt
Mar. 21, 1349
Bonn
Giessen
Wetzlar
Fulda
Meiningen
Falkenstein
Neisse
April 2, 1349
Beuthen
Ahrweiler
Coblenz
Frankfort
July 24, 1349
Bischofsheim
Coburg
Prague
Bacharach
Hanau
Offenbach
Aschaffenburg
Bamberg
Eger
Bingen
Mayence
Aug. 22, 1349
Treves
Alzey
Würzburg
April 20, 1349
Worms
March 1, 1349
Kaiserslautern
Nuremberg
Dec. 6, 1349
Dürkheim
Heidelberg
Sinsheim
Landau
Speyer
Jan. 22, 1349
Wissenbourg
Regensburg
Znaim
Hagenau
Bruchsal
Nördlingen
Ettlingen
Ingolstadt
Passau
Strasburg
Feb. 16, 1349
Landshut
Reutlingen
Ulm
Augsburg
Nov. 22, 1348
Krems
Sept. 29, 1349
Endingen
Colmar
Biberach
Munich
Nov. 1348
Meiningen
Freiburg
Jan. 30, 1349
Ensisheim
Constance
Lindau
Basel
Jan. 17, 1349
Winterthur
Zurich
Sept. 21, 1348
Innsbruck
Aarau
Bern
1348
Chillon
1348
MAP OF
CENTRAL EUROPE
SHOWING CHIEF TOWNS WHERE OUTBREAKS
AGAINST THE JEWS OCCURRED, 1348-9.
SCALE OF MILES
0 25 50 100 150 200

| | | |
|---|---|---|
| Straubing | Vaihingen | Widdern |
| Sulm | Villach | Wiesbach |
| Sulz | Wachenheim | Wimpfen |
| Sursee | Waldkirch | Windsheim |
| Thann | Waldshut | Winterthur |
| Trarbach | Waldürn | Wissembourg |
| Trent | Wasserburg | Wittlich |
| Treuchtlingen | Wattwiller | Wörth |
| Treves | Weil-die-Stadt | Xanten |
| Trüdingen | Weilheim | Zabern |
| Türkheim | Weimar | Zeil |
| Uerdingen | Weinheim | Zellenberg |
| Ulm | Weissensee | Znaim |
| Usseln | Wertheim | Zülz (Biala) |
| Utrecht | Wertingen | Zutphen |
| Vacha | Wetzlar | Zwolle |

It is somewhat difficult to account for the complete helplessness of the authorities against these outbursts of popular fury. It was fully recognized at the time—as, for example, by the town council of Cologne—that an outbreak against the Jews might imperil the social order generally. The loss to the imperial and princely treasuries was immense. Yet, so far from taking any steps to prevent the outbreaks, the emperor in several instances gave beforehand practical immunity to the perpetrators of the crime, by making arrangements as to what should be done with the houses and goods of the Jews in the event of a riot. This happened at Nuremberg, Regensburg, Augsburg, and Frankfort, and, doubtless, in other towns. There can be little doubt that the authorities shared the prejudices of the mob, and, with few exceptions, believed in the dread rumor of well-poisoning.

**Results.**

The effects on the Jews of Germany were little less than disastrous. The loss of life resulting from the massacres was terrible. Many of the Jews' debtors died from the pestilence; while others refused acknowledgment of their debts. The Jews of Bavaria, for example, were so impoverished, owing to their losses, that the margrave granted them freedom from all taxes for two years (Scherer, "Rechtsverhältnisse," p. 577).

From this time onward the Jews in all German towns lived in perpetual dread of similar attacks; and the civil authorities adopted the plan of expulsion as the only means of getting rid of the Jewish question in the towns. By the end of the fifteenth century there were only three considerable communities left in the whole of Germany.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, vol. viii.; Salfeld, *Martyrologium*, passim; Stobbe, *Juden in Deutschland*, pp. 188–189, 284–287; Hecker, *Black Death*; Creighton, *History of Epidemics*, vol. i.; Ibn Verga, *Shebet Jehudah*, ed. Wiener, passim; Joseph ha-Kohen, *Emek ha-Baka*, transl. Wiener, pp. 52–54, 184–193.

G. J.

**BLANC, PIOTR:** Polish financier of the eighteenth century; court banker under King Stanislaus Augustus Poniatowski (1764–95); date and place of birth unknown; died at Warsaw in 1797. Together with the bankers Dekert and RAFALOWITCH he formed the tobacco monopoly in 1776 and the government lottery in 1781. With Tepper he negotiated the Holland loan. In 1790 he was raised to the nobility, and in the following year became the owner of a palace near Senatorska street, Warsaw, and of a villa in the suburb of Fawory. When Ignacy Potozky and Piatoli in 1792 worked out a plan to improve the condition of the Polish Jews, Blanc and his influential friends guaranteed the payment of five million rubles, which the Jews of Poland pledged themselves to contribute, instead of the usual taxes, for the amortization of the king's debts.

BIBLIOGRAPHY: F. Korzon, *Wewnetrzne Dzieje Polski za Stanislawa-Augusta* (publ. by the Cracow Academy of Science), 1897; Em. S—n, *Iz Istorii Yevreyev v Polshe*, in *Voskhod* for Oct., 1897; S. Orgelbrand, *Encyclopedja Powszechna*, ii., s.v., Warsaw, 1890.

H. R.

**BLAND** (*née* **Romanzini), MARIA THERESA:** English actress and singer; born in 1769 of Italian-Jewish parents; died at London Jan. 15, 1838. When only four years old she took a part in a performance at Hughes' Riding School, London. After studying for some years she made her reentry at Drury Lane Oct. 24, 1786, where she was so successful that she became leading lady in succession to Mrs. Wrighten. Her best rôle at this time was that of *Antonio* in Grétry's "Richard Cœur-de-Lion." In 1789 Maria Theresa played in Liverpool, returning to London a year later, when (Oct. 21, 1790) she was married to Mr. Bland, brother of Mrs. Jordan of Drury Lane. The following year she sang at the Haymarket in "Inkle and Yarico." Subsequently she appeared as *Miss Notable* in "Lady's Last Stake"; *Nina* in "The Prisoner"; *Mary Ann* in "School for Guardians"; *Madelon* in "Surrender of Calais," and *Sally* in "The Shipwreck." Her mind began to fail in 1824, and she was forced to retire, her last appearance being at her benefit at Drury Lane July 5, 1824.

BIBLIOGRAPHY: *Anglo-Jewish Exhibition Catalogue*, p. 56, 1887; *British Theatrical Gallery*; *Thespian Dictionary*, s.v.

J. E. Ms.

**BLASER, ISAAC B. SOLOMON:** Russian rabbi and educator; born in Wilna about 1840. Educated to be a rabbi, he is recognized as the foremost pupil of Israel Lipkin and the best exponent of his moral teachings and methods of study. Blaser became the rabbi of the Jewish community of St. Petersburg about 1864, and held the position for sixteen years. He left the Russian capital and settled in Kovno, where he still resides as head of the so-called PERUSHIM (men who separate themselves for study) of Kovno. A considerable sum (about 100,000 marks) was donated in aid of the Perushim by Caspar Lachman of Berlin, an ardent admirer of the above-mentioned Lipkin. The income from this endowment being insufficient, Blaser sends out emissaries or "meshullaḥim" to all Orthodox Jews to collect money for these zealous students, to whom the Russian Jewry now looks for its rabbis, just as it formerly looked to the graduates of yeshibot. Blaser, or, as he is familiarly called, "Reb Itzele Peterburger," is known and trusted among Russian Jews everywhere, and the emissaries from Kovno, who frequently visit the United States, are always well received and generously assisted.

Blaser is also identified with another movement, in which he continues the work of his teacher Lipkin. He is the head of the so-called MUSSAR'NIKES ("Moralists"). The Jewish world is not so much interested in the "mussar" movement—which seeks no publicity and no outside financial assistance—as in the Perushim, but the personality and the position of

Blaser have influenced many of the latter to join the Mussar'nikes.

Blaser is the author of "Peri Yiẓḥaḳ" (The Fruit of Isaac), responsa, and various rabbinic researches (Wilna, 1881).

BIBLIOGRAPHY: *Ozar ha-Sifrut*, iii. 5-35; *Keneset Yisrael*, 1888, ii. 106, 163; Peikes, *Eben Israel*, New York, 1902.

L. G. P. WI.

**BLASOM, VIDAL.** See MOSES NARBONI.

**BLASPHEMY:** Evil or profane speaking of God. The essence of the crime consists in the impious purpose in using the words, and does not necessarily include the performance of any desecrating act.

The Jewish law is based on the case of the blasphemer, one of the mixed multitude that went out of Egypt with the children of Israel (Lev. xxiv. 10-23). He blasphemed the name of the Lord and cursed; was sentenced to be taken without the camp; and it was decreed that all who heard him should lay their hands upon his head, and that all the congregation should stone him. The judgment in his case was formulated in a general law in verses 15 and 16.

The term "we-noḳeb shem YHWH," used in verse 16 ("And he that blasphemeth the name of the Lord," A. V.), does not seem to signify that the mere pronunciation of the Ineffable Name was considered blasphemy, but that it was blasphemous to curse or revile the same. The later law, however, took the word "noḳeb" in the sense of "pronouncing," and declared that the Ineffable Name must have been pronounced before the offender could be subjected to the punishment provided by the Law.

Both the lawgiver and the prophets speak of the blasphemer of God and of the king. To revile the king, who was God's representative, was apparently considered a species of blasphemy (Ex. xxii. 27; Isa. viii. 21). This is furthermore shown in the case of Naboth, the indictment against him being: "Thou didst blaspheme God and the king" (I Kings xxi. 10). Beyond the reference to cursing in the text of Leviticus, there is nothing in the Biblical laws to indicate what constitutes the crime, and nothing to show that, to prove blasphemy, it was required to prove that the blasphemer had uttered the name of God. The Mishnah, however, laying stress on the term "noḳeb," declares that the blasphemer is not guilty unless he pronounce the name of God (Mishnah Sanh. vii. 5). The Gemara goes further and extends the crime to an impious use of any words which indicate the sacred attributes of God, such as "The Holy One" or "The Merciful One." As long as the Jewish courts exercised criminal jurisdiction, the death penalty was inflicted only upon the blasphemer who used the Ineffable Name; but the blasphemer of God's attributes was subjected to corporal punishment (Sanh. 56a). According to Talmudic tradition, the Sacred Name was in early times known to all; but later its use was restricted (Ḳid. 71a; see ADONAI; NAME OF GOD).

Even in taking testimony during the trial of a blasphemer, the witnesses who heard the blasphemy were not permitted to repeat the very words, but an arbitrary phrase was adopted to indicate the blasphemy. Thus, R. Joshua ben Ḳarḥah said: "Throughout the examination of the witnesses, 'Yosé' should be used for YHWH, and they should say, 'Yosé shall strike Yosé,' to indicate the blasphemy" (Mishnah Sanh. *ib.*). At the conclusion of the trial sentence of death could not be passed by such testimony only, and it thus became necessary for one of the witnesses to use once the very words which they had heard. The court directed all persons not immediately concerned in the trial to be removed, and the chief witness was then addressed thus: "State literally what you heard"; and when he repeated the blasphemous words the judges stood up and rent their garments, that being the common sign of mourning. And the rents were not sewed up again, indicating the profound degree of the mourning. After the first witness had thus testified, the second and the following witnesses were not called on to repeat the identical words; but were obliged to say, "I also heard it thus" (Mishnah Sanh. *ib.*).

The text of the law in Leviticus provides that the stranger, as well as the native born, is liable to punishment for blasphemy. Talmudic tradition states that blasphemy was one of the seven crimes prohibited to the Noahides (Sanh. 56a), *i.e.*, according to natural law. Although, according to Jewish law, a Jew who blasphemed a heathen deity was not guilty of the crime of blasphemy, Josephus ("Ant." iv. 8, § 10, after Philo, "Vita Mosis," 26; ed. Mangey, ii. 166) to the contrary notwithstanding, yet a heathen might be guilty if he blasphemed the name of the Lord (Baraita Sanh. 56a). The crime of the heathen blasphemer, though subjecting him to the penalty of death, did not oblige the Jewish bystanders to rend their garments. The Talmud bases the custom of rending the garments in such cases upon the Biblical precedent in II Kings xviii. 37), where Eliakim and others rent their garments when they heard the blasphemy of Rab-shakeh; and in order to bring this view into harmony with the practise requiring the rending of garments only on hearing a blasphemy by a Jew, the Talmud states that Rab-shakeh was an apostate Jew (Sanh. 60a).

According to R. Ḥiyya, the rending of garments was no longer required after the fall of the Temple ("He who hears blasphemy nowadays is not obliged to rend his garments, because otherwise his garments would be nothing but tatters," Sanh. *ib.*); for the criminal jurisdiction of the Jewish courts had ceased, and the fear of death no longer deterred the blasphemers. The later law, however, restored the practise of rending the garments. In an opinion rendered by Gaon Rab Amram ("Teshubot Geone Mizraḥ Uma'arab," collected by Joel Müller, No. 103) he says, "He who hears his neighbor blaspheme must excommunicate him in these days, no matter what language was used. This is the practise of the pious. It is not necessary that the blasphemy be in Hebrew, and it makes no difference whether the Ineffable Name or the attributes of God be mentioned, whether the offender be a Jew or a non-Jew, whether the language be Hebrew or any other. These distinctions were made to distinguish the capital crime from the lesser offense; but for purposes of excommunication, it makes no difference whether the blasphemer be a heathen or a Jew, whether he

use the Sacred Name or the attributes, nor what language he uses; he must be excommunicated." And this opinion is, with slight modification, repeated in the Yoreh De'ah (340, 37) as follows: "He who hears the Name blasphemed, or even an attribute of God, such as 'The Forgiving One,' 'The Merciful One,' etc., even if pronounced in a foreign language, must rend his garments, provided he hear it from an Israelite (and an apostate is in these days considered a heathen); and even if he hear it from the mouth of the witness stating how the blasphemer blasphemed. But the witnesses testifying in court need not rend their garments again, having once done so when they first heard the blasphemy."

The excommunication of the blasphemer was substituted as a punishment for the death penalty (see EXCOMMUNICATION), rendering it unnecessary for the witnesses to repeat the identical words of the blasphemy, as this was required only when the death penalty was inflicted (Pithe Teshubah to Yoreh De'ah, 340, 37). Abba Saul was of the opinion that, in addition to the punishment inflicted by human power, the blasphemer is also excluded from the life in the world to come ('Ab. Zarah 18a). See SACRILEGE, INFIDELITY, SCOFFING; SHEM HA-MEFORASH.

BIBLIOGRAPHY: Mayer, *Die Rechte der Israeliten, Athener und Römer*, iii. 415; Saalschütz, *Das Mosaische Recht*, pp. 494 *et seq.*

K. D. W. A.

**BLAU, FRITZ:** Austrian chemist; born at Vienna April 5, 1865. He received his education at the gymnasium and university of his native city, and was graduated as doctor of philosophy in 1886, becoming a member of the university of the Austrian capital as privat-docent in chemistry in 1890.

Blau has contributed essays to the "Monatshefte für Chemie der Kaiserlichen Akademie der Wissenschaften" ("Studien über Pyridinabkömmlinge," "Neuerungen beim Gebräuchlichen Verbrennungs-Verfahren"); the "Berichte der Deutschen Chemischen Gesellschaft in Berlin" ("Zur Constitution des Nicotin"), etc.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, s.v., Vienna, 1893.

S. F. T. H.

**BLAU, HEINRICH:** German journalist and playwright; born in Neu-Stettin, Pomerania, Sept. 21, 1858. He received his education at the Jewish school and the Sophien Realschule in Berlin, whither his parents had removed when he was a small child. When only thirteen years of age he wrote a metric translation of the Psalms. Blau in 1878 went to London, where he found employment on the "Londoner Journal," a German paper, whose chief editor he became later. Since then he has been engaged on the staffs of various German publications in the English capital.

Blau soon became a proficient journalist, writing both in English and in German; acting as correspondent of papers in Germany, and contributing to such English reviews as the "Nineteenth Century" and the "Contemporary." He also translated literary works from and into English and German, besides writing feuilletons. During all this time he studied Sanskrit and Oriental literature; and the result was shown in "Gautama," a dramatic poem in German in four acts.

Blau is the author of a drama in German blank verse, "Thomas Chatterton," and of "Some Notes on the Stage and Its Influence upon the Education of the Masses," and "Some More Notes" on the same subject, for which essays he received a gold medal from a London society. He also wrote libretti for light operas—"San Lin" and others—and the texts of the opera "Das Erbe Judas" and the oratorio "Samuel," as well as the dramas "Scherben," "Bianca Capello," "Die Prophezeiung," and "Götzen."

In 1893 Blau came on a visit to the United States, but remained only a short time.

BIBLIOGRAPHY: *The Jewish World*, March 8, 1901 (portrait).

S. F. T. H.

**BLAU, LUDWIG:** Hungarian scholar and publicist; born April 29, 1861, at Putnok, Hungary; educated at three different yeshibot, among them that of Presburg, and at the Landesrabbinerschule in Budapest (1880–88); studied philosophy and Orientalia at the Budapest University; received there the degree of Ph.D. *cum laude* in 1887, and the rabbinical diploma in 1888.

In 1887 Blau became teacher of the Talmud at the Landesrabbinerschule, in 1888 substitute, and in 1889 professor of the Bible, the Hebrew and Aramaic languages, and the Talmud. Since 1899 he has also been librarian and tutor in Jewish history. He is (1902) president of the folk-lore section of the Jewish-Hungarian Literary Society, and (since 1891) editor of the "Magyar Zsido Szemle." Blau's scientific publications have dealt chiefly with the literature and life of the Jews in the Talmudic and early post-Talmudic periods (*e.g.*, "Beiträge zur Erklärung der Mechilta und des Sifre," in the Steinschneider "Festschrift," 1896; "Quelques Notes sur Jésus ben Sirach," in "Revue Etudes Juives," xxxv. 19–47; "Das Altjüdische Zauberwesen," Strasburg, 1898), with the Jewish traditions regarding the Masorah ("Massoretische Untersuchungen," Strasburg, 1891; "Masoretic Studies," in "Jewish Quarterly Review," viii., ix.), and the canon of Scripture ("Zur Einleitung in die Heilige Schrift," Strasburg, 1894). This latter work is especially valuable for the light it throws upon the history of the Bible text in the early synagogue. Blau has also published "Der Concursus Vitiorum nach Talmudischem Recht," Budapest, 1887; and "Die Erwählung Israel's" (in Hungarian), *ib.* 1890; and has contributed to the "Monatsschrift," "Zeitschrift für Hebräische Bibliographie," "Jahrbuch des Ungarischen Litteraturvereines," "Jahrbuch der Deutschen Litteraturvereines," etc.

S. G.

**BLAUSTEIN, DAVID:** Educator; born May 5, 1866, at Lida, near Wilna, Russia. He received his first education in Hebrew in the ḥeder and yeshibah of his native town; went at the age of eighteen to Prussia, where he studied Hebrew and rabbinical literature under Israel Lipkin; subsequently, on his removal to Mecklenburg-Schwerin, he studied Jewish history and philosophy under Dr. Feilchenfeld. Being still a Russian subject, he was ordered to leave Germany, and in 1886 came to the United States and settled in Boston, where he

opened a private school. He actively engaged in educational and communal work, being one of the founders of the Sheltering Home for Immigrants. About 1890 he entered Harvard University, but left it after three years to devote himself entirely to congregational work at Providence, R. I., where from 1892 to 1896 he acted as rabbi, and became a member of the executive board of the Society for Organizing Charity. In 1896 he was appointed lecturer on Semitic languages at Brown University, and in 1898 became connected with the Educational Alliance of New York, where he fills the office of superintendent. Blaustein went to study the conditions of the Rumanian Jews in the summer of 1900, visiting for this purpose Bucharest and other cities, accompanying Mr. Wachthorn, delegated by the United States government to study the Jewish question.

BIBLIOGRAPHY: *Jew. Chron.* Sept. 21, 1900.

A. B. B.

**BLAUSTEIN, OZER:** Russian teacher, and writer in Russian and Judæo-German; born at Dünaburg in 1840; died in Warsaw April 27, 1899. His Russian grammar was recommended for Jewish public schools by the Ministry of Public Instruction. He is the author also of a "German Method" and a "Manual for the Study of Hebrew"; and has translated into Russian the Hebrew prayer-book and the Maḥzor. Of his numerous novels, published in the Judæo-German dialect, may be mentioned: "Der Armer Gvir," Wilna, 1893; "Die Gvald-Shiduchim," Wilna, 1880; "Der Suhn als Schadḥan," 2d ed., Wilna, 1893; "Der Bitterer Tropfen," Wilna, 1894; "Die Waisse mit die Schwarze," Wilna, 1894; "Der Baal Tove," Wilna, 1895.

BIBLIOGRAPHY: *Ha-Asif*, 1900, p. 378.

H. R.

**BLAYNEY, BENJAMIN:** English divine and Hebraist; born 1728; died Sept. 20, 1801. He was educated at Oxford, took the master's degree in 1735, and became fellow and vice-principal of Hertford College in 1768. He was employed by the Clarendon Press to prepare a corrected edition of the Authorized Version. This appeared in 1769, but most of it was destroyed by fire in the Bible warehouse, Paternoster Row, London. Blayney then studied Hebrew, and in 1787 took his degree as doctor of divinity.

His principal works are: "A Dissertation by Way of Inquiry into the True Import . . . of Dan. ix. 24 to the End," etc., 1775–97, which was translated into German by J. D. Michaelis; a new translation of Jeremiah and Lamentations, 1784; an edition of the Samaritan Pentateuch in Hebrew characters, 1790; a new translation of Zechariah, 1797. He was a good scholar and a useful writer.

BIBLIOGRAPHY: *Gentleman's Magazine*, lxxi. 1054; lxxiii. 1108; *Dict. Nat. Biog.* v. 208.

E. Ms. T.

**BLAZON.** See COAT OF ARMS.

**BLEEDING:** In accordance with the pathology of its epoch, the Talmud declares, "At the head of the list of human ailments stands plethora (B. B. 58b). The Rabbis say elsewhere (Bek. 44b), "Where there is an abundance of blood, there is also an abundance of eczema." Bloodletting is therefore considered of great importance; and the scholar is forbidden to reside at a place where no bloodletter ("uman," surgeon) is at hand (Sanh. 17b; Maimonides, "Yad," De'ot, iv. 23). The following are the rules, partly pathological and partly astrological or demonological, which the Rabbis recommend for the operation.

**Necessity and Time of Operation.**

A man ought to be bled once every month, but with advancing years the intervals must be extended. The first, fourth, and sixth days of the week are the most appropriate for the operation. On the fourth day of the week, which falls on the fourth, fourteenth, or twenty-fourth of the month, or after which remain less than four days till the new moon, there must be no bloodletting, since at such times it is dangerous. On the first and second days of the month the operation is enervating, and on the third day dangerous. The operation is not permitted on the eve of a Biblical festival; neither must it be performed on a cloudy or a stormy day, or soon after eating a hearty meal, after partaking of cress, or while suffering with fever, while having sore eyes, or while exposed to a draft (Shab. 129a; Yeb. 72a; Ned. 54b; 'Ab. Zarah 29a). On entering the operating-room, the patient must offer the following prayer: "May it please Thee, O Lord my God! that this my project effect healing unto me; and do Thou heal me, for Thou, O God! art the true Physician, and Thy healing is true." After the operation one should say, "Blessed be the gratuitous Healer" (Ber. 60a; Maimonides, "Yad," Ber. x. 21; Oraḥ Ḥayyim, 230, 4).

**Dietary Rules After Operation.**

Immediately after the operation one should drink one-fourth of a log of red wine, as a substitute for the red blood lost. This is of so much importance that the very poor patient who can not buy the wine is permitted to obtain the prescribed quantity by calling at shops and tasting the wine, on pretense of intending to purchase a large supply. Or, failing in this, he must eat seven black dates, anoint his temples with oil, and then sun himself, in order to become thoroughly heated. Under ordinary circumstances, however, eating is to be deferred until such time has elapsed after which one can walk half a mile. A little rest after the operation is heartily recommended. Washing the hands is considered to be of almost equal importance, the omission of which will render the patient nervous for seven days (Shab. 129a; Pes. 112a; Oraḥ Ḥayyim, 4, 19). One must eat a good meal after the operation. So urgent are the Rabbis concerning this particular injunction that, although they have laid down the rule that a man should sell the roof of his house to buy himself shoes in case of necessity, they also prescribe that, if necessary, a man should sell his shoes in order to procure a good meal after bloodletting. Furthermore, they assert that the one who makes light of the meal on such an occasion will receive but slight sustenance from Heaven; if he does not prize his life, why should Heaven prize it? For this meal meat is recommended, or a dish of milt; but the flesh of fowls will produce palpitation of the heart. Fish is said to be beneficial when eaten

a day before or a day after bleeding; but on the third day it is to be avoided as dangerous. Milk, cheese, onions, and cress are dangerous after the operation, and he who is imprudent enough to partake of them must drink a mixture made of one-fourth of a log of wine and the same quantity of vinegar (Shab. 129a; Ned. 54a; 'Ab. Zarah 29a).

Nearly all of these rules emanate from Rab and Samuel, who were among the earliest and most prominent Babylonian amoraim (third century). But not all of them met with general approval. A century later it was said of them, "Now that many trample these precepts under foot, and yet escape serious hurt, one can realize the truth of the psalmist's saying (Ps. cxvi. 6), 'The Lord preserveth the simple'" (Shab. 129b; Yeb. 72a). See Brecher, "Das Transcendentale im Talmud," § 57, and ABBA THE SURGEON (UMANA).

G. S. M.

**BLEEK, FRIEDRICH:** Christian theologian; born July 4, 1793, at Ahrensböck, Holstein; died at Bonn in 1859. After a preparatory course at the gymnasium of Lübeck and two years of philosophical study at Kiel, he entered the University of Berlin, where he studied under Schleiermacher, De Wette, and Neander; becoming tutor at the university in 1818, and assistant professor in 1823. In 1829 he was appointed professor of theology at Bonn, which position he held until his death.

The researches of Bleek were devoted principally to the Old and New Testaments. His work in the former field only will be considered here. Bleek first became known through his series of investigations on the origin and compilation of the Sibylline Books ("Ueber die Entstehung und Zusammensetzung der Sibyllinischen Orakel," in "Berliner Theologische Zeitschrift," 1819–20), which work, as the first systematic endeavor to illuminate this obscure field, must be regarded as epoch-making. Next followed the two treatises, "Ueber Verfasser und Zweck des Buches Daniel" ("Berliner Theologische Zeitschrift," 1822) and "Einige Aphoristische Beiträge zu den Untersuchungen über den Pentateuch" (Rosenmüller, "Repertorium," 1822). In 1831 appeared in the "Theologische Studien und Kritiken" his "Beiträge zu den Forschungen über den Pentateuch," an endeavor to point out such portions of the Pentateuchal legislation as may be traced to the authorship of Moses.

Bleek also made an important contribution to the history of the criticism of the Pentateuch in his program for the University of Bonn (1836), entitled "De Libri Geneseos Origine atque Indole Historica Observationes Quædam contra Bohlenium," in which he vigorously defends the supplementary hypothesis of Von Bohlen, although sharply controverting the late epoch assigned by the latter to the various portions. In 1852 he published in the "Studien und Kritiken" the dissertation "Ueber das Zeitalter von Sacharja Cap. 9–14, Nebst Gelegentlichen Beiträgen zur Auslegung Dieser Aussprüche."

In 1860, shortly after the death of Bleek, his son Johannes, and his foremost pupil and subsequent successor, Adolf Kamphausen, edited, from the manuscript of his class-room lectures, the "Einleitung in das Alte Testament" (4th ed., 1878; edited by Wellhausen). The lucidity, thoroughness, and thoughtfulness with which all the results of the so-called "Vermittlungstheologie" are combined in this work, have served to make it highly popular and useful. The eminently reliable scientific works of Bleek are characterized by extensive learning, thoroughness, ingenuity, and incorruptible veracity.

BIBLIOGRAPHY: A. Kamphausen, in Herzog-Hauck, *Real-Encyklopädie*, iii. 254–257; *Allgemeine Deutsche Biographie*, ii. 701 *et seq.*

T. K. H. C.—A. KA.

**BLEIBTREU, PHILIP JOHANN:** Jewish convert to Christianity; born at Frankfort-on-the-Main in the middle of the seventeenth century; died there in 1702. He published a German work entitled "Meïr Naor" (The Enlightened Meïr, from his Jewish name, Meïr), Frankfort, 1787, giving an account of his conversion, notices on the Jewish festivals, and on some Jewish prayers.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. No. 1834; Fürst, *Bibl. Jud.* i. 120.

K. I. BR.

**BLEICHRÖDER, GERSON, BARON VON:** German banker; born Dec. 22, 1822; died Feb. 19, 1893, in Berlin. At the age of sixteen he entered the banking firm founded by his father, and on the death of the latter, in 1855, assumed its management. It was due to his large experience and practical ability that the firm acquired a world-wide reputation.

Bleichröder enjoyed the full confidence of Prince Bismarck, and is said to have been a close friend of the emperor William I., who often consulted him on important financial operations. In 1865 he went, at the invitation of King William, to Carlsbad, and, to extricate the government from a financial embarrassment, proposed the cessation of its participation in the Köln-Minden railroad interests. In 1867 he was made commercial privy councilor (*Geheimer Commerzienrath*). It was owing to these circumstances and to his connections with the Rothschilds that after the Franco-Prussian war (1870–71) Bleichröder was summoned to Versailles as financial adviser on the question of the war indemnity. For the services thus rendered in the peace negotiations the Prussian government conferred upon him the Iron Cross. In 1872 he was created a hereditary nobleman in recognition of his financial services to Rumania, which helped to consolidate the Hohenzollern dynasty in that country.

Bleichröder took much interest in the fortunes of his coreligionists, and his high position in the financial and political world was of great value to the representatives delegated by the Alliance Israélite Universelle to follow, in the interests of the persecuted Jews of the eastern states, the proceedings of the Berlin Congress. Many decorations were conferred upon him by various European governments; and for nearly a quarter of a century he filled the position of British consul-general in Berlin. He left a fortune estimated at 70,000,000 to 100,000,000 marks.

BIBLIOGRAPHY: Meyer, *Konversations-Lexikon*; *Jewish Chronicle*, Feb. 24, 1893, p. 11.

S. B. B.

**BLEMISH:** The Hebrew term for "blemish" (מוּם or מאוּם) seems to have originally meant a "black spot" (compare Gesenius-Buhl, "Handwörterbuch," *s.v.*). It denotes anything abnormal or deviating from a given standard, whether physical, moral, or ritualistic. Biblical legislation makes certain kinds of blemishes a ground of disqualification of animals for sacrifice, and of priests for the performance of the priestly functions. It moreover prescribes qualifications for certain inanimate things that come upon the altar, the absence of which qualifications constitutes a blemish, or disqualification. Some of the blemishes are constitutional; others are transitory. All the physical blemishes in animals and priests are external bodily defects.

**Blemishes Disqualify for Sacrifice.**

The later Halakah, however, considers blemishes in priests with regard also to the priestly blessing pronounced in temple and synagogue; in Levites with regard to their service in the Temple; in persons in general with regard to the vitiating effect of such blemishes on the marriage-contract; and, finally, internal ones in animals.

**Blemishes in Animals.** (*a*) **Bodily Blemishes:** The bodily defects disqualifying an animal from being offered as sacrifice are enumerated in Lev. xxii. 20–25. The Halakah has extended them to seventy-three, of which number fifty are blemishes also in priests (Bek. v.; Maimonides, "Yad," Issure ha-Mizbeaḥ, ii.). In addition to these external defects the Halakah adds such internal defects as cause the animal to be unlawful for food (see ṬEREFAH); and the absence of any internal organ. The reason for the requirement of faultlessness in sacrificial animals is given in Mal. i. 8: "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts."

The laws of "ṭerefah" are also applicable to fowl; but the seventy-three blemishes are not. If, however, the fowl have a marked defect—as a blind eye, an atrophied wing, the loss of a leg—it is disqualified on the general principle that a sacrifice must be "perfect" (Maimonides, *ib.* iii.).

**Laws of Ṭerefah.**

(*b*) **Ritualistic Blemishes:** The disqualifications under this head are: unnatural birth; hybridity, actual or suspected; indefinability of sex; carnal use by man or woman; having been worshiped as a deity, or set aside for idolatrous practises; if acquired as harlot's wages, or in exchange for a dog (Deut. xxiii. 19 is taken by the Halakah in its literal sense), or by stealth or robbery; if it have killed a man; if it be younger than seven full days; if it be not of the best kind obtainable (Maimonides, *ib.*).

(*c*) In the case of first-born animals, all the blemishes that disqualify sacrifices are also disqualifications in first-born, with this difference, that the blemishes in the latter must be constitutional, and the fact of its being first-born must be established beyond a doubt ("Yad," Bekorot, ii.).

The disqualifications in meal-offerings, oblations, incense, and altar-wood are: Levitical uncleanness, which in this case extends even to incense and wood; spoiled condition, or change from natural state; lack of prescribed ingredients, or presence of leaven and honey; lack of required fineness in materials; wine left uncovered; produce of the first three years (עֲרלה), or of the new harvest before the first fruits are offered; produce grown in a field with mixed seed (כִּלְאַיִם), or untithed ("Yad," Issure ha-Mizbeaḥ, v., vi.).

**Blemishes in Sacrificial Materials.**

Expert examiners were appointed to investigate blemishes, who were paid out of the Temple funds (Ket. 106a), but for the inspection of first-born animals they took a fee also from their owners ("Yad," Bekorot).

**Blemishes in Priests.** (*a*) **Bodily Blemishes:** The twelve blemishes enumerated in the Bible (Lev. xxi. 17–23) were extended by the Halakah to 142 (Bek. vii.; "Yad," Biat ha-Miḳdash, vii., viii.). Besides, persons suffering from mental debility (שׁוֹטה) were not tolerated as priests.

In the Second Temple a special chamber was set apart in the court in which the Great Sanhedrin examined all priests. Those who were declared to be unfit for the sacred office put on black garments, wrapped themselves in a black cloak, and went away in silence, to be subsequently employed for such services as selecting wood for the altar. Those found perfectly qualified put on white garments and a white cloak, and at once joined their brethren to assist in the sacred functions. They gave to their friends a feast, which they opened with this benediction: "Blessed be the Lord because no blemish has been found in the seed of Aaron the priest, and blessed be He because He has chosen Aaron and his sons to stand and to serve before the Lord in His most holy sanctuary" (Mid. ii. 5, v. 4).

**In the Second Temple.**

(*b*) **Ritualistic Blemishes:** The disqualifications under this head are: Levitical uncleanness; birth in unlawful wedlock (חלל), or in an unnatural way (יוצא דופן); uncertainty as to sex (אנדרגינוס = טומטום, see ANDROGYNOS); state of mourning; or of inebriety; disheveled hair, and rent garments ("Yad," Biat ha-Miḳdash).

In this connection may be mentioned the incident with King John Hyrcanus, to whom a Pharisee remarked that he should be satisfied with royal power and give the high-priesthood to some one else, since, as rumor had it, his mother had been once a captive in Modin; the purity of his birth, therefore, was not beyond cavil, and he was not entitled to hold the sacred office (Ḳid. 66a).

(*c*) **Moral Blemishes:** The Pentateuch makes no mention of moral blemishes; but it is known that priests convicted of idolatry, homicide, or any other great offense were not permitted to officiate (see II Kings xxiii. 20; Ezek. xliv. 13).

(*d*) **Blemishes in Regard to Priestly Blessing:** The following six blemishes disqualify a priest from pronouncing the blessing in temple or synagogue: Defective articulation of speech; malformation of face, hands or feet, or unusual appearance of hands (when, for instance, they are discolored with dye, for thus they attract the attention of the audience); moral delinquency, as idolatry or murder; insufficiency of age (his beard must be fully grown); state of

inebriety; and not having washed his hands. A חלל, an offspring of an unlawful marriage, is debarred from the pronunciation of the blessing, because he is not considered a priest at all (Maimonides, "Nesiat Kappayim," xv.).

(*e*) **Reason for Disqualification:** According to Philo ("De Monarchia," ii. 5) and others, the faultlessness of the body was meant to be a symbol of the perfection of the soul. Maimonides ("Moreh," iii. 45) explained it as being designed to make the Temple honored and respected by all: for the multitude does not appreciate a man for his true worth, but for the perfection of his limbs and the beauty of his garments. The correctness of such views has been disproved by Bähr ("Symbolik des Mosaischen Cultus," ii. 55) and Kalisch (commentary on Lev. ii. 465; compare also Philippson, "Der Pentateuch," p. 639). According to Kalisch, everything associated with the perfect God was to be perfect, and above all His ministers, who approached His altars to present faultless offerings, and "came near" the curtain which shrouded His mysterious presence. They were to be perfect not only in their lives, but also in their persons, which were to be the fit abodes of pure souls, and reflect the divine similitude and holiness. They were to be distinguished by health and harmony, vigor and freshness.

**Other Blemishes.**

**Blemishes in Levites.** The blemishes disqualifying Levites from performing their official functions were only two: transgression of the prescribed age limits and loss of voice (Ḥul. 24a).

With reference to blemishes invalidating the marriage-contract, or yielding a sufficient ground for divorce, man and woman are treated unequally. In regard to woman, all the bodily defects considered blemishes in priests apply also to her, and, besides, several other blemishes are added, such as make intercourse with her unbearable to the husband. In the case of man, however, only a few blemishes are mentioned (Ket. vii. 7-10, 75a-77; "Yad," Ishut, vii.; compare "Eben ha-'Ezer," 39).

K. C. L.

[Blemish, or "mum," in rabbinical literature assumed also a spiritual meaning. "Whosoever is proud has a blemish," says R. Ashi with reference to Bar Kappara's homily on Ps. lxviii. 17 [16]. He explains the passage, "Why leap ye, ye high hills?" as follows: "Why do you enter into a dispute with the hill God desireth to dwell on? Since you are all swollen with pride" (the word "gabnunim" being taken as identical with "gibben" ["crook-backed," Lev. xxi. 20]), "that is, since you have a blemish which unfits you to be God's mount, while Mount Sinai is humble and has therefore been chosen by God as His seat of revelation" (Meg. 29a). Abraham before his circumcision was not altogether without blemish. Circumcision fitted him for his high mission as father of the priest-people (Gen. R. xlvi.).

Hence the ethical maxim (B. M. 59b), "Mum shebak al tomar le-ḥabrak" (Do not accuse thy fellowmen of the blemish that you have). Another maxim is, "Do not cast a blemish on thyself" (Pes. 112b).

The court of justice must be free from physical as well as from moral blemish, for it is said (Song of Songs iv. 7): "Thou art fair, my love; there is no blemish ["spot," A. V.] in thee" (Yeb. 101b). A common Hebrew adage is: "Kol haposel bemumo posel" (He who finds faults in others is influenced by the blemish in himself, Ḳid. 70b).—K.]

**BLES, DAVID S.:** Communal worker at Manchester; born at The Hague, Holland, in 1834; died at Vienna on Oct. 14, 1899. He was senior partner in the firm of Messrs. S. D. Bles & Sons, merchants and shippers of Manchester; from which firm he retired in 1897 in order to devote himself to philanthropic pursuits. Bles was a city magistrate for thirteen years, being elected in 1886; and for many years he held the office of vice-consul of the Netherlands.

In the year 1897 the queen of Holland conferred on Bles the Order of Orange and Nassau. He was president of the Manchester Jewish Board of Guardians; manager of the Manchester Jews' School; a trustee and member of the Council of Founders of the Manchester Reform Synagogue; a member of the Hospital Sunday Committee and of many other charitable organizations. He founded at the Victoria University a Bles Hebrew scholarship.

BIBLIOGRAPHY: *Jewish Chronicle* and *Jewish World*, Oct. 20, 1899.

J. G. L.

**BLESSING OF CHILDREN:** In the domestic life of the ancient Hebrews the mutual respect existing between parents and children was a marked feature. While prominent among other Semitic peoples (Smith, "Rel. of Sem." p. 60), it was of first importance with the Hebrews, as is evident from the frequent mention of the duties toward parents (Ex. xx. 12, xxi. 15; Lev. xix. 3, xx. 9; Num. xxvii. 4; Deut. xxvii. 16; I Sam. ii. 25; II Sam. xix. 20; Jer. xxxv. 18; Mal. i. 6; Prov. i. 8, iii. 12, x. 1, xxix. 3, xxx. 11; I. Chron. xvii. 13). The natural accompaniment of this was the value placed on the favor of parents, and notably on their blessing pronounced upon the children. The words spoken by parents were supposed to be fraught with power to bring good or ill, blessing or curse. Happy was he who was so fortunate as to receive the father's blessing; wretched he upon whom rested the father's curse. These statements are based particularly upon incidents in the lives of the Patriarchs, as set forth in the Book of Genesis.

**Among the Ancient Hebrews.**

Noah (Gen. ix. 26) blesses Shem and Japheth, the sons who had covered his nakedness, and curses Ham, the disrespectful son; and that blessing and curse were looked upon as determining the future superiority of the descendants of the two first-mentioned sons and the eternal servitude of the offspring of Ham. In the story of the blessing of Isaac (*ib.* xxvii. 7 *et seq.*), Rebekah makes every effort to secure the paternal benediction for her favorite (*ib.* xxiv. 60). The importance attached to the blessing appears also from Esau's heartrending cry, "Hast thou but one blessing, my father? bless me, even me, also, O my father" (Gen. xxvii. 38). The blessing, even though obtained by deceit, could not be recalled. The father's voice was the instrument through which God spoke; and the words, once pronounced, were regarded as the declaration of the Deity.

The paternal blessing was the most valuable heritage that parents could bequeath to children. In recognition of all the good that he had enjoyed at Joseph's hands and of all the honors received during his sojourn in Egypt, Jacob bestowed a particular blessing upon Joseph's sons: "Bring them, I pray thee, unto me, and I will bless them" (Gen. xlviii. 9). Especial importance attaches to this blessing of Ephraim and Manasseh by Jacob, because it became the formula by which, in later days throughout Israel, the children were blessed by their parents, in accordance with the word of the patriarch, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh" (*ib.* 20). And the favorite son Joseph was given the assurance, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. xlix. 26). It is thus evident from the whole spirit of Biblical ethics that the parents' good-will and blessing were regarded as the greatest happiness that could come to children, and it is well known to those who are at all familiar with Jewish domestic life that this sentiment continues to the present day.

**High Value of Paternal Blessing.**

The customs of a people do not always find expression in its literature. The very prevalent sentiments are frequently not set down in words, for the very reason that, being so commonly held, they do not call for comment. Fortunately, however, there are several expressions in later Jewish literature showing the value attached to the parents' blessing. The author of Ecclesiasticus undoubtedly voices the belief of his generation when he declares, "The blessing of the father builds houses to the sons, the curse of the mother destroys them" (Ecclus. [Sirach] iii. 9); and the Rabbis indicate their attitude by the remarkable statement, "Scripture ranks the cursing of father and mother with the cursing of God" (Ḳid. 30b). The feeling of reverence and awe for the parental benediction well expresses the sentiment that has always prevailed in most Jewish communities. One of the most beautiful of Jewish customs is the blessing of the children by the father on all important occasions, notably on the Sabbath eve, on the holidays, on the setting forth on a journey, etc. Ludwig Philippson's memoirs (in "Allg. Zeit. des Jud." 1887, p. 750) mentions that his grandfather blessed him on Sabbath morning after divine service. This blessing as pronounced upon the boys is, "May God make thee like Ephraim and Manasseh" (Gen. xlviii. 20), and upon the girls, "May God make thee like Sarah, Rebekah, Rachel, and Leah" (compare Ruth iv. 12); and, in addition to this regular formula, any special blessing may be added according to the desire of the one bestowing the benediction.

**In Later Jewish Literature.**

There is no means of knowing how old this beautiful custom may be. The earliest mention of it is found in a passage in the "Brautspiegel," a popular treatise on morals, written by Moses Henochs; the book appeared in Basel in 1602. In the forty-third chapter, which is devoted to advice on the training of children, the writer says, "Before the children can walk they should be carried on Sabbath and holidays to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing (Güdemann, "Quellenschriften zur Geschichte des Unterrichts und der Erziehung bei den Deutschen Juden," p. 167). Buxtorf, in "Synagoga Judaica," which was first published in 1604, writes in the fifteenth chapter of the book entitled "How the Jews Prepare for the Sabbath and Begin It," the following: "After the service [on Sabbath eve in the synagogue] is finished, they seek their home; in parting from one another they wish each other not good-day nor good-night, but a happy Sabbath: the parents bless their children, the teachers their pupils." At the beginning of the seventeenth century the custom was general. Another mention of it, at a much later date, occurs in the prayer-book of Rabbi Jacob Emden, printed first in Altona, 1748. A long passage in this book begins with the words: "It is the custom in Israel to bless the children on Sabbath eve after service or upon entering the house." He says further that this blessing brings God's spirit upon the children who are not yet old enough to secure it by their own deeds. This indicates that as in early Biblical days, so in later times, the parental blessing was believed to be invested with a certain higher power, and to be efficacious for good. To this day this blessing is prized highly by the children.

**Occasions for the Blessing.**

The value thus laid upon the benediction spoken by the father and mother represents the constancy in Jewish life of the working of forces that make for righteousness; and it is one of the constituent factors of what Lazarus has so well termed the "continuity of the Jewish spirit" ("Ethics of Judaism," pt. ii., p. 213).

K. D. P.

**BLESSING AND CURSING:** The Hebrew verb for "bless" is "berek" (בָּרַךְ). Since in Assyrian and Minæan the corresponding verb appears to be "karabu," it is not likely that the Hebrew is connected with its homonym "berek" (בֶּרֶךְ), which means "knee." The substantive "blessing" is "berakah" (ברכה). "To curse" is "arar" (ארר); substantives are "ḳelalah" (קְלָלָה), "me'erah" (מארת). Synonyms are קבב, קלל, אלה; and it is noteworthy that the word "curse" should have numerous synonyms, whereas for "bless" we have only one word. Both "blessing" and "cursing" were founded upon the belief that the individual, the tribe, or the nation could use its relation to the Deity or to the supernatural world for the benefit or the injury of others. It is readily understood that special efficacy attached to the blessing and cursing by sacred persons in close relations with the Deity — by the Patriarchs, by Moses, and by Aaron, by the priests and the Prophets in general, and also by a father; for not only was the father the priest of the family,

**Efficacy of Blessing and Cursing.**

but it was he who introduced his son to the Deity; and naturally it was supposed that he could influence the Deity to his son's benefit or injury.

Such blessing or cursing did not involve the use of empty words, but implied the exercise of a real power; the word once pronounced was no more under the control of the speaker (Gen. xxvii. 35), and must perforce accomplish its mission. On this conception is founded not only the possibility but also the whole structure of Jacob's deceit, as well as the story of Balaam. Even in later times the possibility seemed dreadful that Balaam, instead of blessing, might have cursed (Micah vi. 5; Neh. xiii. 2). At the same time the story of Jacob proves that blessing and cursing did not always rest on moral grounds. Noah (Gen. ix. 22 *et seq.*) and Jacob (Gen. xlix. 2 *et seq.*), it is true, were guided by the moral conduct of their sons; but Isaac was governed by caprice in his blessings. He was moved by the venison which Esau was to bring him and by his son's affectionate manner (Gen. xxvii. 26 *et seq.*).

Since cursing was considered a material power the unknown thief was cursed; and the mother of the Ephraimite Micah hastened to render the curse ineffective by a blessing after her son had confessed his sin (Judges xvii. 2). For this reason every alliance and every oath was accompanied by a curse directed against the person who should break the alliance or violate the oath; and the laws of Israel, and the treaties of the Assyrian and the Babylonians (compare Schrader, "K. B." vols. ii. and iii. *passim*), derived particular strength from the addition of a blessing and a curse (Lev. xxvi.; Deut. xi. 29 [compare 28]; Josh. viii. 34). Goliath cursed David "by his gods" (Sam. xvii. 43), and Balak desired Balaam to curse the Israelites, the enemies of Moab (Num. xxii. 6), because cursing was supposed to move the divine power for the injury of the enemy. Hence severe punishment was inflicted on those who cursed their parents (Ex. xxi. 17; Lev. xx. 9; compare Deut. xxvii. 16) or the authorities (Ex. xxii. 28).

However, with the gradual development of pure monotheism the conception of blessing and cursing came to be modified. While in early times it was the belief that a father by his blessings or his curses determined the fate of his son (Gen. xlix. 4, 7; Prov. xxx. 11), in later times the father became a seer (Gen. xlix. 1, xlviii. 17 *et seq.*). In fact, Prov. xxvi. 2, distinctly declares that "the causeless curse" will not be fulfilled.

J. JR. W. N.

**BLESSING, JACOB'S.** See JACOB, BLESSING OF.

**BLESSING, MOSES'.** See MOSES, BLESSING OF.

**BLESSING, PRIESTLY** (called, R. H. iv. 5, **Birkat Kohanim**; now **Dukan**): One of the most impressive and characteristic features of the service both in the Temple of Jerusalem and in the synagogue, having its origin in the blessing pronounced by the Aaronites in accordance with the command and the formula ordained in Num. vi. 22–27: "And God spake unto Moses saying, Speak unto Aaron and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them: The Lord bless thee and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace! And they shall put my name upon the children of Israel; and I will bless them." Thrice in the Pentateuch the priestly blessing is mentioned: once in speaking of Aaron (Lev. ix. 22; compare Sifra, Shemini, and Soṭah 38a), and twice in referring to the priests (Deut. x. 8, xxi. 5). In the historical books of the Bible there are two references to the blessing of the people by the priests (Josh. viii. 33; II Chron. xxx. 27).

Many rules were observed by the priests when pronouncing the blessing. These rules made some distinctions between the service in the Temple of Jerusalem and the services elsewhere. Thus, in the Temple the blessing was spoken after the sacrifice of the daily offering (Soṭah vii. 6; Tamid v. 1, vii. 2; Meg. 18a); elsewhere it was pronounced during the daily morning service and on Sabbath and holidays at every service, with the exception of that in the afternoon, because this followed shortly after the midday meal, at which the priests were permitted to drink wine; and it was feared that this might unfit them to perform the function properly. On fast-days, however, the blessing was pronounced also at the afternoon service (Ta'anit 26a, b; Maimonides, "Yad," Tefillah, xiv. 14; Shulḥan 'Aruk, Oraḥ Ḥayyim, 39, 1). In the Temple the priests used the Tetragrammaton, YHWH, pronouncing it distinctly in uttering the blessing; elsewhere the pronunciation ADONAI was substituted (Soṭah, 38a; Num. R. xi. 4; Sifre, Naso, 39; "Yad," *l.c.* 10). According to one report, the priests discontinued using the Tetragrammaton, even in the Temple, after the death of Simon the Just, in order that no man who was not respected and worthy might learn it (Yoma 39b). In the Temple the three portions of the blessing were spoken without pause, and at the close the people responded: "Blessed be the Lord God, the God of Israel from eternity to eternity" (see DOXOLOGY). Elsewhere the priests paused after each sentence, and the people responded with an "Amen."

**In Temple and Synagogue.**

The blessing was given with uplifted hands. In the Temple service the priests raised their hands above their heads, while in other places they lifted them only to their shoulders. Any Aaronite who had attained manhood's estate was enjoined to perform the function; there were, however, certain disqualifications due to physical, moral, or ritualistic defects (Meg. 24b; Ber. 32b; "Yad," Tefillah, xv. 1–6; Shulḥan 'Aruk, Oraḥ Ḥayyim, 128, 30–41; see BLEMISH); viz., if a priest had ever killed a human being (even though unintentionally), committed idolatry, violated any of the Levitical purity or marriage laws pertaining to the priests, committed any crime without having repented, or had indulged unduly in drinking wine (this is based upon the juxtaposition of the chapter on the Nazarite, Num. vi. 1–21, and the priestly blessing, Ta'anit 26b, 22–27); if he were crippled, a hunchback, or blind even in one eye, or had any

**Restrictions and Regulations.**

defect on his hands, or if his speech were not distinct; and, finally, without ablution of the hands, he was disqualified. (Compare BLEMISH.) Should any priests who were thus incapacitated, or who considered themselves unworthy, be present at the service, they were compelled to leave before the reader in his prayer gave the signal to the priests; for otherwise they would violate the command, "Thus shall ye bless the children of Israel."

The blessing was to be spoken standing, as were the blessings in Deut. xxvii. (Soṭah 38a; Sifre, *l.c.*; Num. R. *l.c.*). The priests faced the congregation out of respect for the people; but the latter were not allowed to look at the priests while the blessing was spoken, lest their attention should be distracted and their devotions disturbed ("Yad," *l.c.* xiv. 7). In all motions connected with the blessing, such as advancing to the platform, or turning toward the Ark or the congregation, the priest was always to go to the right ("Yad," *l.c.* xiv. 13 after Soṭah 15b).

The blessing was to be spoken in Hebrew because of the command "thus"; that is, only in the prescribed words and language. It was to be pronounced in a loud voice so that all the congregation could hear. The priests were required to discard their leather foot-wear (sandals) when they ascended the platform to pronounce the blessing (Soṭah 40a). They were required to wash their hands before proceeding to the performance of the function (Soṭah 39a).

**Its Place in the Liturgy.**

Originally the priestly blessing was a function performed every morning at the regular service, provided the necessary number of ten persons were present (Shulḥan 'Aruk, Oraḥ Ḥayyim, 128, 1). But in the course of time, as the daily business became too pressing to allow the people to spend so much time on their devotion, the blessing was merely recited by the reader and introduced by a brief prayer such as is inserted in the common daily ritual; and the priestly blessing was reserved for Sabbath and holy days (Ḳol Bo, 128). Finally, in view of the fact that on the festival days people are better disposed, both in body and in soul, for the reception of the divine blessing, owing to the purifying ablutions of the previous day and to their greater cheerfulness of spirit, the festival day alone was retained for the imparting of the priestly blessing, and not the "Shaḥarit," but the "Musaf" service was selected, on which occasion the attendance is large (see Bet Josef, Ṭur Oraḥ Ḥayyim, *l.c.*; Moses Isserles, to Shulḥan 'Aruk, Oraḥ Ḥayyim, i. 44, and the commentators; also Magen Abraham, for the reason why the blessing is not imparted when the holy day falls on the Sabbath). In Amsterdam and other places the blessing is recited every Sabbath.

The main idea pervading the whole function of the priestly blessing rests upon the NAME of God (Shem ha-Meforash), which is to be "put upon the children of Israel." While originally every greeting or blessing was accompanied by the pronunciation of the Name to make it efficient (see Ber. ix. 4; compare Ps. cxviii. 26), it became later only the privilege of the priests to use the Name in blessing the people; and the reverential sanctity attached to the Name lent to the priestly function a mystical and almost magical power. Hence the belief prevailed that during the lifting up of the hands by the priests, the Shekinah was hovering over their heads and its rays streamed through their open fingers, the people not being allowed to look on lest, like those who gazed at the sacred Ark in ancient times, they might be hurt, struck with dimness of the eyes and other misfortunes (Ḥag. 16a; Soṭah 39b; Yer. Meg. iv. 75c; Cant. R. ii. 9; Num. R. xi.; "'Aruk," *s.v.* חלן; see, however, Tosef., Ḥag. 16a; and Yer. Meg. *l.c.*, for more rationalistic views regarding the time when the Name was no longer pronounced). That great magical powers were long afterward ascribed to the priestly blessing may be learned from the advice given in the time of Rab Ashi to those troubled by bad dreams; viz., to offer a prayer that God might turn every curse into blessing (Ber. 55b)—a prayer which has been embodied in the common ritual, and is still recited during the singing of the blessing; the medieval mystics having added strange, fantastic, angelic conjurations to make it still more efficacious.

Another opinion (Cant. R. on iii. 7; Num. R. xi. 9) is that the mere listening to the priestly blessing is a charm against every malign influence, the sixty letters of the blessing being "the threescore valiant men, each his sword upon his thigh because of the fear in the night" (Song of Songs iii. 8).

Even the haggadic comments and the Scripture parallels given in Soṭah 39b–40a, Sifre and Num. R. *l.c.*, to the priestly blessing have been embodied in the ritual; and they are, partly on the recommendation and partly with the disapproval of the Rabbis, recited during the singing of the blessing by the priests (see Tos. Soṭah 40a; Ḳol Bo, *l.c.*, and ABUDARHAM).

After the "Modim," the reader introduces the priestly blessing with the words: "Our God and God of our fathers, bless us with the threefold blessing which is in the Torah, written by Moses, Thy servant, spoken by Aaron and his sons, the priests, Thy holy people." Then the Aaronites proceed to the platform and offer the following invocation silently: "May it be Thy will, O Eternal our God, that this blessing wherewith Thou hast commanded us to bless Thy people Israel may be a perfect blessing; may it be imparted without stumbling and error now and ever" (Soṭah 39a). The benediction is also prescribed which the priests recite before giving the blessing.

In the Reform ritual the priestly blessing is usually recited by the rabbi at the close of each service before the dismissal of the congregation; the assumption being that the Aaronites have ceased to possess special claims and obligations as priests, since with the destruction of the Temple the people of Israel became the priest-nation (see CONFERENCES, RABBINICAL).

The great danger in all blessings by priests lies in the possibility that the people may believe such blessings to have mediatorial power. This idea has always been foreign to the spirit of Judaism. The priest is not a mediator. The blessing which he utters has no magical power for good or ill. It is merely a portion of the prescribed ritual. Not the

priest, but God, blesses (see Sifre, *l.c.*): "I (God) will bless them." These words are used so that the Israelites may not say that their welfare depends upon the blessing by the priests; God alone can bless. Furthermore, these words are used that the priests may not say, "We will bless Israel." From God alone do blessings flow: no man has power to bestow them (Sifre, *l.c.*; Ḥul. 49a, where, in opposition to R. Ishmael (the priest), R. Akiba interprets the words "And I will bless them" as referring to Israel and not to the priests, since these could merely pronounce the blessing, while the real blessing comes from God).

Each word of the priestly blessing was a fruitful theme of comment and interpretation.

"May God bless thee" with wealth, and "keep thee" in health.

"May He let His countenance shine toward thee"; *i.e.*, "May He give thee the light of the eyes"; or, according to Rabbi Nathan, "the light of the Shekinah."

"May He be gracious to thee" with knowledge and understanding, with learning, instruction, and wisdom.

"May He lift up His countenance toward thee"; *i.e.*, "May His anger pass away from thee."

"May He grant thee peace" in thy going out and in thy coming in, with all men, in thy house, and without end.

"Great is peace, for through it alone is blessing secured."

"Great is peace, because it seals all the blessings" (Num. R. xi. 7; Sifre, Naso, 40–42).

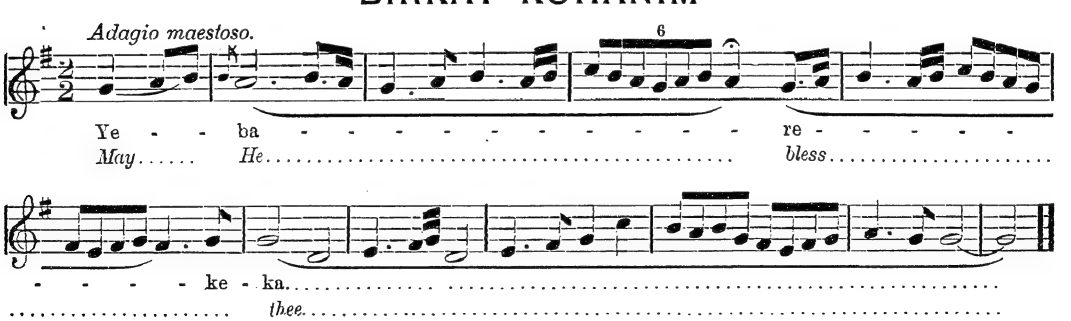
K. D. P.—K.

——**Music:** The ceremony of pronouncing the benediction is termed in the Talmud (Ḥul. 132b; Meg. 24b *et passim*) "nesiat kappayim" (raising of the hands), from Lev. ix. 22. It is also familiarly called "dukan" (platform), from the position of the priests during the ceremony. These stand on a dais or platform, such as that upon which the Levitical choir in the Temple was placed. Hence the Judæo-German verb in common usage, "duchanen."

The hands as upraised during the priestly blessing, with the thumb and first finger and the middle and ring-fingers so separated as to form little spaces through which the rays of the Shekinah streamed upon the assembled worshipers, in accordance with Cant. ii. 9 (see Soṭah 39b; Num. R. xi.; 'Aruk, *s.v.* חלון), were adopted as the family badge of a Cohen. It is found thus on gravestones, objects of ecclesiastical art, imprints of books, etc., and is still so used, being frequently surmounted by a crown ("keter kehunah") (see Kohanim). The fear that the people might gaze at the priest during the blessing, which was regarded as a perilous irreverence, gave rise to the custom of covering the head (and usually the hands as well) with the ṭallit during the recital of the benedictions. As the reader commences to intone the first of the three passages which form the conclusion of every "'Amidah," those Aaronites who desire to be released from the performance of the Biblical command withdraw from the synagogue, in order that they may not hear the reader call upon the Kohanim to carry out their duty. With them withdraw any Aaronites who may be mourners, or under the age of puberty, defective in person or speech, accidental manslayers, or married to divorced women—all these being excluded from participation. Those remaining remove their leather boots, after which water is poured over their hands by the Levites. The priests then assemble on the steps of the Ark with their faces toward it, each covering his head with his ṭallit; and when, during the service, the reader calls out to them, "Kohanim," they face right about, spread their hands horizontally above their heads, palms downward, in the manner indicated, and chant together: "Blessed be Thou, Lord our God, king of the universe, who hast sanctified us with the holiness appertaining to Aaron, and commanded us to bless Thy people Israel in love." Word by word the three verses are then dictated by the reader, the priests swinging north and south at suitable words in order to include the congregants standing right and left as well as those in front of them. At the close of each verse the response "amen" is given; and after the third verse they face about again, remaining before the Ark until the reader concludes the 'Amidah with the next paragraph.

From the first the benedictions appear to have been uttered with the singing rather than the speaking voice (compare Maimonides, "Yad," Tefillah, xiv. 14). Even in Talmudical times the singing seems to have been so protracted that Biblical texts suitable to each word were suggested to the congregation to meditate upon during the chanting. But the recital of these verses by the worshipers, or the introduction of more than one melody by the Kohanim, was rather deprecated by the Rabbis. The tunes of the chanting on each of the holy days differ

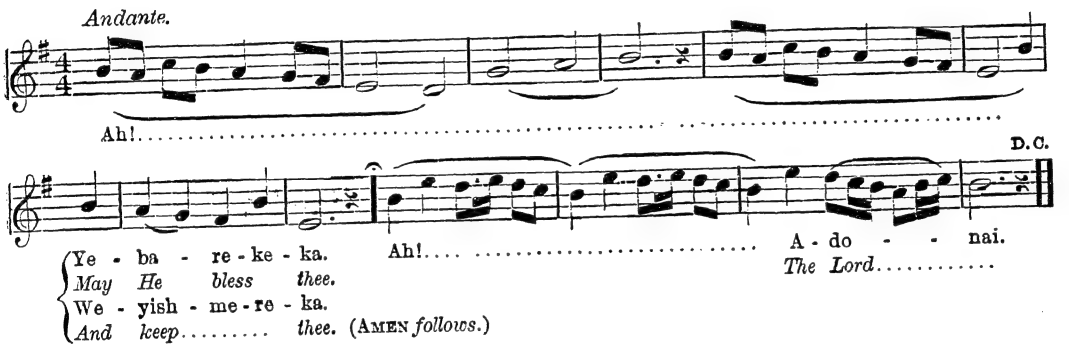
## BIRKAT KOHANIM



from one another, some appearing to be of very ancient origin. One of these is preserved in the traditions of the Sephardim, to which each of the fifteen words of the benediction is sung at length; and this has been seriously claimed to be the identical melody sung by the priests in the Temple. But while obviously antique, being practically melismatic psalmody in the sixth ecclesiastical mode, yet its structure, particularly its coda, is so close a reproduction of many another strain in the music of the southern Jews, of acknowledged peninsular origin by them, that no claim could be allowed to an origin more remote than Moresque Spain, even were not the resemblance to some of the later Mozarabic intonations so unmistakable. (See p. 246.)

**The Spanish Chant.**

## BIRKAT KOHANIM




The Ashkenazim have a large number of melodies to which the words of the benediction are sung. Almost every congregation, indeed every family of Kohanim, has its own tradition. Often, however, these airs are but distinctive melodies of a particular festival, or echoes of seventeenth- and eighteenth-century German folk-song. Only two have any claim to antiquity like that of the Spanish chant. The older is a medieval German melody, which exists in several variants, and is in most instances reserved for the concluding days of the festivals ("Hazkarat Neshamot, Matnat Yad"), when departed relatives are called to mind. From this it has come to be widely known as "Niggun Metim" or "The Chant of the Dead." Its recent history is of particular interest. Developed with insight and feeling by Cantor Naumbourg of Paris, an instrumental arrangement was published in E. Pauer and F. L. Cohen's "Traditional Hebrew Melodies," London, 1896, which attracted the attention of the late Queen Victoria, and was played as the introductory voluntary at several memorial services of the British royal family. In its original simple form this chant is as follows:

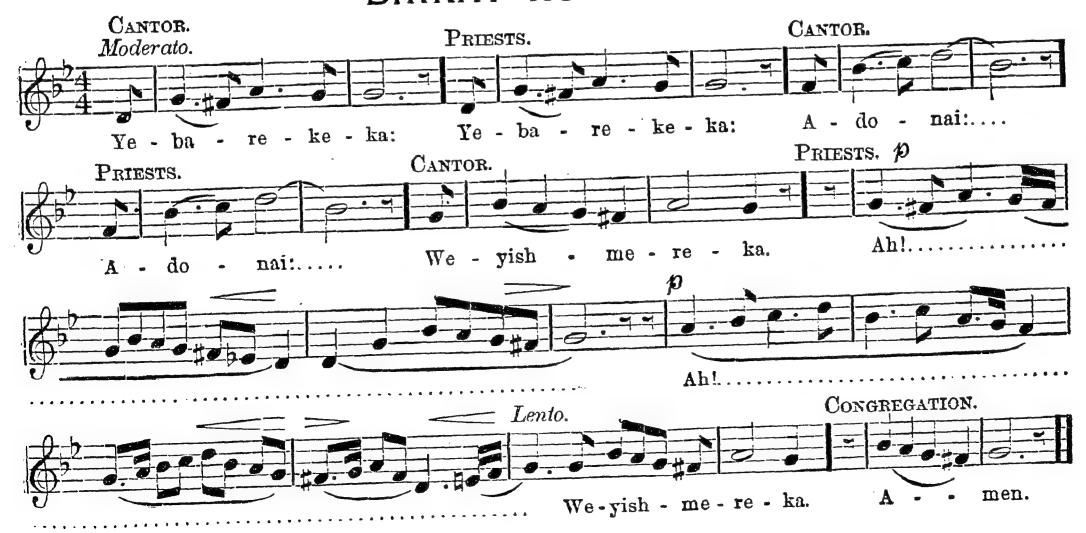
**"The Chant of the Dead."**

The other old northern chant is of Polish origin, probably of the seventeenth century, and is perhaps even more extensively known. At once beautiful in itself and very characteristic, it is to many lovers of music a typical example of Hebrew melody. In most British synagogues the whole ceremony is performed to its melodious phrases.

**The Polish Melody.**

K. F. L. C.

## BIRKAT KOHANIM



**BLIN D'ELBŒUF:** French manufacturer who introduced into France woolen cloth for ladies' use. It was soon considered the best in Europe, and obtained the prize at the Vienna Exhibition of 1870. Blin in presenting a sample of his cloth to President Carnot said: "We are all the more proud of it, for it reminds us of a victory gained by French industry over foreign."

BIBLIOGRAPHY: Bloch, in *Revue Etudes Juives*, xxxviii. 23.
S. I. BR.

**BLIND, THE, IN LAW AND LITERATURE:** The ancient nations regarded blindness as the lowest degradation that could be inflicted upon man; hence gouging out the eyes of an enemy was a form of national retaliation. The Philistines bored out the eyes of Samson, and the king of Babylon blinded Zedekiah. Nahash the Ammonite demanded as a condition of surrender that he should thrust out the right eye of every man of Jabesh-gilead, as a reproach upon all Israel (I Sam. xi. 2).

**In the Bible.**

The blind, together with cripples and lepers, were outcasts of society and kept quarantined outside the town limits; they became paupers and a menace to passers-by. When David besieged the Jebusites at Jerusalem, the blind and crippled mendicants were so numerous that he was compelled to take stringent measures against them (II Sam. v. 6). In the eyes of the ancient Hebrews the maimed, and especially the blind, were thought to possess a debased character. Balaam, the prophet of the Gentiles, according to Talmudic tradition, was lame and blind of one eye (Sanh. 105a). The blindness of Isaac is said to have been the cause of Rebekah's action in transferring the blessing from Esau to Jacob, as she considered herself better able to judge the merits and demerits of her two sons (Yalk.). Jacob would not marry Leah because she had "tender eyes." On this account the Talmud says that a bride whose eyes are beautiful needs no further examination (Ta'an. 24a).

To counteract the prevailing notion that bodily ailments and defects are the punishment of sin, special legislation was provided for the protection of the blind and afflicted: "Thou shalt not . . . put a stumblingblock before the blind" (Lev. xix. 14). "Cursed be he that maketh the blind to wander out of the way" (Deut. xxvii. 17).

The Talmud compares the blind, the leper, the childless, and the pauper to the dead (Ned. 64b), quoting from Lamentations (iii. 6): "He hath set me in dark places as they that be dead of old."

**Respect for the Blind.**

Judah ha-Nasi is the first person mentioned in rabbinic literature who helped to remove the stigma of the blind. It is related that he and R. Ḥiyya, while traveling, came to a certain town and inquired whether there were any learned man whom they could honor by a visit. The townsmen directed them to a blind scholar. R. Ḥiyya said to the prince, "Do not disgrace thy excellence. Let me visit him." Judah insisted, however, and went with him. When they were about to leave, the blind man gratefully acknowledged the visit, saying: "Ye have honored by your audience one who is seen but sees not. Ye shall be blessed and acceptable before One who sees but is invisible" (Ḥag. 5b). R. Abba b. Jacob offered a high seat in his house to a blind visitor, which action caused the people to believe the latter a great man and secured for him an honorable position. He bestowed the above-mentioned blessing upon R. Abba (Yer. Peah, end, ch. viii.). R. Hoshaiah the Great, engaged for his son a blind teacher with whom he dined daily. On one occasion, when visitors were at the house, the teacher was not invited to the table. R. Hoshaiah apologized afterward for the omission, saying he did not wish to embarrass or disgrace him before the assembly; whereupon the blind teacher rejoined, "May thy apology be acceptable before the Invisible" (*ib.*). For euphemistic reasons the Talmud calls a blind man סגי נהור ("a man of abundant light").

The blind are exempt from all religious duties. They may perform any religious service for themselves, but can not be a proxy for others. Thus a blind man when saying the eighteen benedictions need not face the Temple of Jerusalem (the east), being unable to distinguish the points of the compass, but he shall direct his heart toward his Father in heaven (Ber. 29a). Yet he must not utter His name in vain. R. Judah would not permit him to say the benediction before the Shema': "Blessed be the Lord who formed light and created darkness," inasmuch as the blind derives no benefit from light. The "wise men" differ, however, claiming that the light indirectly benefits the blind. R. Yosé (the tannaite) could not understand an apparently illogical passage in Deuteronomy: "And thou shalt grope at noon-day as the blind gropeth in *darkness*" (xxviii. 29); until he chanced to meet a blind man who was walking at night with a lantern in hand, and who explained that the lantern was of great service to him, to enable passers-by to guide and protect him from obstacles and pitfalls (Meg. 24b).

R. Joseph, who was blind, said that at one time he would have welcomed one who could assure him that R. Judah was right in the statement that the blind were exempt from the performance of religious duties; for in that case he (R. Joseph), who, although blind, performed these duties, would deserve a greater recompense than one who was not blind. Hearing R. Johanan, however, assert that "one who performs his prescribed duties is greater than a volunteer," Joseph said that he would offer a banquet to the rabbis if they could assure him that R. Judah was wrong in his statement.

R. Joseph, and R. Sheshet, another blind Talmudist, hold the opinion that the blind are under obligations to perform all religious duties, and accordingly they recited the Haggadah on Passover eve before the assembled family (Pes. 116b), which was contrary to the decision of R. Aḥa b. Jacob, who excused a blind man from saying the Haggadah (*ib.*).

Interesting stories are related of the totally blind R. Sheshet, showing his exquisite and instinctive knowledge of his surroundings while the guest of the Chief of the Captivity (Git. 67b), and his remarkable discernment of the approaching Persian king among many legions (Ber. 58a). A blind rabbi was accustomed to cite Mishnaic traditions before Mar Samuel,

and on one occasion forgot to provide for the cooking of food on a holiday preceding Saturday (Beẓah 16b), an instance showing that the blind were not entirely free from religious duties.

**Obligations and Exemptions.**

The authorities differ as to the extent of the exemption, whether from a Mosaic or rabbinic point of view, whether from mandates, or even from prohibitions ("not to do"). The development of customs and laws regulating the blind has abrogated many distinctions, and the tendency of the recent authorities is to remove all disabilities and to give the blind equal religious and civil rights. The gradual emancipation or, rather, the participation of the blind in all matters of religion and law, is shown by the following quotations ranging from the Mosaic law to the latest codes and responsa: A blind priest was not permitted to offer sacrifices on the altar (Lev. xxi. 17), and he was exempt from a pilgrimage to Jerusalem on holidays, this applying even if he were blind only of one eye, for R. Johanan says: "One must see as he is seen" (Mishnah Ḥag. ch. 1, § 1). A blind man who committed unpremeditated homicide was exempt from banishment to a city of refuge, according to R. Judah, who interprets literally the verse, "Seeing him not" (Num. xxxv. 23; see Mak. 9b). Maimonides concurs in this decision, holding that homicide was in this case an unavoidable accident ("Yad," Roẓeaḥ, vi. 14).

The Mishnah prohibits the ordination of a blind justice, although a blind witness is permitted to testify. An exception is noted of a blind justice who was allowed to practise without protest (Sanh. 34b). The Shulḥan 'Aruk prohibits the appointment and practise of a totally blind man as a judge, but tolerates one who is blind only of one eye (Ḥoshen Mishpaṭ, 7, 2). R. Jerucham permits even a totally blind judge to render decisions (Bet Yos. *ib.*). R. Isaac Lampronti rules that the defendant can claim the right to submit his case before a resident blind justice, on the ground that some authorities raise no objection to such a proceeding. R. Ben Sasson and R. Ben Nehemiah, two blind justices, practised at Venice ("Paḥad Yiẓḥaḳ," Letter Samek, 24b, ed. Lyck, 1866). Lampronti gives as his reason for this decision that nowadays the judge merely follows the precedents established in the various books, and does not render new decisions.

**Reciting the Scriptures.**

The public reading of the Pentateuch by a blind man is prohibited, as the "words of Holy Writ may not be recited orally" (Meg. 24a). This decision in Shulḥan 'Aruk, Oraḥ Ḥayyim, 53, 14, is reversed by later authorities (Magen Abraham, *ib.* 139, 104) on the ground that to-day the person who is called up to read the Torah merely repeats mentally the words dictated by the reader. R. Moses Zacuto relates that the rabbis of Poland did not permit a blind man to read the Scriptures. Nevertheless he agreed with other rabbis at Mantua (1678) to allow the blind R. Benjamin Ashkenazi of Prague to read; while at Ferrara such permission was refused to a blind man named Norzi, though an exception was allowed in the case of R. Jacob Lianna, on account of his superior Biblical and Talmudic learning ("Paḥad Yiẓḥaḳ," *ib.*).

Among blind scholars after Talmudic times may be mentioned R. Judah gaon, of Pumbedita (Sherira's letter in Neubauer, "Med. Jewish Chronicles," ii. 3), the accredited author of "Halakot Gedolot"; Isaac Sagi Nahor ben David, ראב"ד, "the father of the cabala" (end of twelfth century); and R. Abraham Judah Zafig, born blind at Tunis and lived at Jerusalem, author of עיני אברהם ("The Eyes of Abraham"), Amsterdam, 1784. The blind R. Joseph b. Azriel ha-Levi Schnitzler is the author of an illustrated commentary on the last nine chapters of Ezekiel explaining the whole plan of the Temple, courts, gates, etc., which he dictated to R. Zarah ha-Levi, the reader of the Hamburg congregation in London (London, 1825). Of modern authors who lost their sight are Salomon Munk, Adolph Neubauer, Joseph Derenbourg, and Abraham M. Luncz.

BIBLIOGRAPHY: Friedman, *Das Blinden-Institute auf der Hohen Warte bei Wien*; Geiger, *Der Blinde in dem Biblischen und Rabbinischen Schriftthume*, in his *Jüdische Zeitschrift*, xi. 205, Breslau, 1875; Adolph Rosenzweig, *Das Auge in Bibel und Talmud*, Berlin, 1892; Zangwill, *They That Walk in Darkness*, ch. v.

G. J. D. E.

**BLIND-COHEN, FERDINAND:** German student who made an attempt on the life of Prince Bismarck May 7, 1866, and on the following day committed suicide in prison. He was a stepson of the well-known radical Karl Blind, whose name he assumed. Blind-Cohen left a letter in which he stated that he had no accomplices. He declared Bismarck to be the worst enemy of German liberty, and expressed the hope that his own self-sacrifice might promote the welfare of Germany, as Orsini's attempt on the life of Napoleon III. had led to the liberation of Italy. Blind-Cohen was known as a young man of considerable talent. He spent the last few years of his life at an agricultural academy in Hohenheim, Württemberg. He was buried at the expense of his stepfather.

BIBLIOGRAPHY: *The Times*, London, May 16, 1866; *North American Review*, Dec. 1889.

S. P. Wr.

**BLINDNESS:** Statistics, wherever obtainable, show that the proportion of blindness is greater among modern Jews than among their non-Jewish neighbors. Thus, according to Dr. Georg Mayr ("Die Verbreitung der Blindheit, der Taubstummen, des Blödsinns, und des Irrsinns in Bayern," p. 11), in Bavaria the proportion of blindness was as follows: among Protestants (per 10,000), 7.84; among Catholics, 8.27, among Jews, 13.81, the Jews thus showing a rate of blindness about double that of the Protestants. In Bavaria at the censuses of 1840 and 1858 the Protestants also showed relatively the least number of blind, and the Jews again the largest proportion.

For Prussia, Dr. Cohn (in Eulenburg, "Real-Encyc. der Gesammt. Heilkunde," iii. 139) presents the following figures for 1880: Among 10,000 Protestants, 8.2; among 10,000 Catholics, 8.4; among 10,000 Jews, 11.0: showing a considerable excess of blindness among the Jews. The same census showed that there was also a larger proportion of congenital blindness among Jews (about 8 per cent) than among non-Jews (only 4.7 per cent). The absolute numbers are given in "Zeit. des Statist. Bureaus für

Preussen," 1882, pp. 190 *et seq.*, and the percentages in a special article by A. Guttstadt in the following year.

Blindness is not found very frequently among the Jews of the United States of America, probably because the stringent immigration laws prevent the entrance of defective classes, including the blind.

Judging from the etiology of blindness, it might have been expected that the number of blind should be less among Jews than among non-Jews. The most important cause of blindness in the new-born is in from 30 to 50 per cent of cases due to gonorrheal infection from the mother. It is a well-known fact that gonorrhea is comparatively infrequent in Jewish women. This granted, it would be reasonable to expect that Jews would have at least 25 per cent less blindness than non-Jews.

To account for the great prevalence of blindness among the Jews, some authors have adduced the greater frequency of consanguineous marriages among them. But all those who have carefully investigated the subject, as G. Darwin Lancry, Huth, Trousseau, and many others, have reached the conclusion that, apart from heredity, consanguinity is not a factor in the production of blindness.

Any explanation of the frequency of blindness among the Jews must also account for the great frequency of eye-diseases among them. Trachoma, glaucoma, and various diseases of the cornea and of the uveal tract are found among the Jews in a greater proportion than among non-Jews. All these diseases often lead to blindness. Heredity, again, shows itself in eye-disease with great frequency; and in this manner the disease is perpetuated.

J. M. Fr.

**BLIOCH (BLOCH), IVAN STANISLAVOVICH:** Russo-Polish financier, economist, and railway contractor; distinguished as an advocate of universal peace; born at Radom, Poland, July 24, 1836; died at Warsaw Dec. 25, 1901. He attended the Industrial High School of Warsaw, and then entered upon a few years of commercial activity, first with the banking house of Teplitz at Warsaw, and later under the patronage of General Tiesenhaus at St. Petersburg. There he adopted Christianity in the form of Calvinism. With the banker Kronenberg of Warsaw, whose sister he married, Blioch participated in the construction of the railroads of the Great Russian Company; and, observing the faults of foreign methods, he published a monograph in 1864, showing how these could be improved, making particular application to Russian conditions. With the view of putting on a precise scientific basis the general system of railroad management, he wrote a voluminous work, published in 1875 at St. Petersburg, with double text in Russian and French, under the title "Russkiya Zhelyeznyya Dorogi, Otnositelno Dokhodov, Raskhodov Eksploatatzii, Stoimosti Provoza i Dvizheniya Gruzov"—treating Russian railroads with respect to their revenues and running expenses, freight rates, and the movement of freight. For this work he was awarded a medal of the first class at the geographical exhibition of Paris, and was heartily indorsed by the Imperial Russian Geographical Society.

Ivan S. Blioch.

**Receives Public Recognition.**

Another problem of considerable importance which attracted Blioch's attention was the question of pensions for railroad employees. The subject was in a chaotic state, there being no general rules or regulations. At his suggestion a committee was appointed by the general assembly of representatives of the Russian railroads to draw up, under Blioch's supervision, a plan for the establishment of a system of pension funds. In 1875 Blioch, conjointly with Vishnegradski, published the results of the committee's labors, in a treatise that was received as an authoritative statement of the pension problem. On the same question he wrote in French "Calculs Servants des Bases pour des Caisses des Retraites" (Warsaw, 1875), and published an edition of the same in Polish. At the request of the Ministry of the Interior, he wrote a detailed monograph, published in 1876 under the title "Izslyedovanie po Voprosam Otnosyashchimsya k Proizvodstvu, Torgovlye i Peredvizheniyu Skota i Skotskikh Produktov v Rossii i Zagranitzei"—an inquiry into the subject of the breeding, sale, and transportation of cattle and cattle-produce in Russia and abroad.

**Pension and Cattle Problems.**

In 1877 Blioch published, in "Vyestnik Yevropy" (Sept.–Dec.), a series of essays on the economic condition of Russia, past and present, under the title "Ekonomicheskoe Sostoyanie Rossii v Proshlom i Nastoyashchem." The object of these essays was to calm the public apprehensions with regard to the financial embarrassments of Russia at that time. The rapid construction of railroads had absorbed enormous capital; and the public at large was inclined to see in this the chief cause of all financial trouble. Blioch endeavored to show that these enterprises were an absolute necessity, and that, although they made the financial crisis more acute for the time being, they would ultimately raise the productive power of the country, increase profits, and revive trade. The same subject is more extensively treated by Blioch in a massive five-volume work, published at St. Petersburg in 1878, entitled "Vliyanie Zhelyeznykh Dorog na Ekonomicheskoe Sostoyanie Rossii," which states more particularly the effect of railroads upon the economic conditions of Russia. This work, translated into French and Polish, was awarded a gold medal at the Paris Exposition of 1878. The above-named writings gained for him a membership in the so-called "committee of scholars" (Uchony Komitet) of the Ministry of Finances.

**Results of Railroad Enterprise.**

With the view of refuting the unjust attacks upon the financial policy of the government in the seventies, Blioch published in 1882 a work on the finances of Russia in the nineteenth century, entitled "Finansy Rossii xix Stolyetiya," in which he demonstrated the improvement in the condition of the country's finances as compared with those of the epoch of Nicholas I. This treatise contains interesting memoirs of the former ministers of finance, Reutern and Greigh. It has been translated into German, Polish, and French. In Polish, Blioch published "Przemysl Fabryczny Krolestwa Polskiego," on the industries of the kingdom of Poland; "Statistics of the Kingdom of Poland"; and, on financial and railroad topics, a series of articles in the periodicals "Biblioteka Warzawska" and "Ateneum."

**Other Economic Works.**

At the invitation of the president of the commission on agriculture, he composed a treatise on the policy, adopted by Russia and other countries, of giving governmental aid to agriculture by means of loans. It was published at St. Petersburg in 1892 under the title "O Selskokhozaistvennom Melioratzionnom Kreditye v Rossii i Inostrannykh Gosudarstvakh."

When the Russian press took up the discussion of the rights of the Jews, Blioch published a work presenting a comparison of the material and moral welfare of the Western Great Russian and the Vistula provinces. This was entitled "Sravnenie Materialnavo i Nravstvennavo Blagosostoyaniya Guberni Zapadnykh, Veliko Rossiskikh i Privislyanskikh," and in its five volumes (with an atlas) are presented the results of an investigation into the conditions of life and industry of the divers regions. It contains a historical view of the fortunes of the Jews in Europe, as well as a sketch of the origin of anti-Semitism. In this painstaking publication (an abstract of which is given in his pamphlet: "Les Ouvrages Statistico-Economiques," pp. 22–41) the author adduces a mass of statistical evidence exposing the hollowness of the charges that had been brought against the Jews of Russia for the purpose of justifying the atrocities perpetrated upon them in the early part of the reign of Alexander III. The cruel measures adopted by the imperial government —measures that formed a sequel to the other atrocities—are also adduced. He sets forth the manner in which the cause of the Jews was invariably prejudged in the numerous official investigations that were conducted with the ostensible purpose of ascertaining the conditions and motives leading to the outbreaks. The modus operandi of these inquiries, Blioch contends, was regularly so framed as to invite testimony hostile to the Jews, and the very fact that such massacres had occurred was taken as evidence that the provocation for the measures existed. The notion, sedulously propagated, that the atrocities represented an uprising of the people against Jewish exploitation, is pronounced baseless, in view of the fact that the worst outbreaks originated not in the rural districts but in the cities. The charge that in those provinces where the Jews have resided in numbers, they have impoverished and brutalized the peasantry through liquor traffic, is met by Blioch with statistical evidence to the effect that the provinces closed to the Jews are in a worse condition as regards the evil effects of drink. He points out the gross manner in which the criminal statistics of the empire have been manipulated to arouse prejudice against the Jews in order to justify their expulsion from the villages. In like manner he exposes the unfairness of the statistical data adduced to show that the Russian Jew had shirked his military duties. Blioch arraigns the supineness, amounting to connivance, of the imperial government in the matter of the anti-Semitic massacres of 1881–82; and argues that a resolute attitude against them would soon have put an end to the outbreaks, as was evinced by their speedy suppression when Count Dmitri Tolstoi was entrusted with the Ministry of the Interior.

**Exposure of Anti-Semitic Charges.**

Concerning the Jews, Blioch makes the following statements: The value of land in the Pale of Settlement is 19 per cent higher than in the governments where Jews are not allowed to reside. Prostitution and crime are far less prevalent, there being 1 Jew criminal to 2,170 individuals, whereas among non-Jews the proportion is 1 to 715. In the Pale the arrears of taxes are less than in governments which have no Jews; and in the 25 governments of the Pale 8,000,000 rubles less are spent every year in drink, a saving which enables the peasants to improve their land and pay their taxes. The Jews in the Pale who carry on business form more than half of the trading population, but the total value of their income is 436 million rubles, against that of 489 million rubles of the Christian minority. The great majority of Jews are small retail dealers and artisans, who earn from 20 to 60 copecks a day; and in order to make even this small profit they must carry on their business from 12 to 16 hours daily.

**War and Its Solution.**

In 1898 Blioch produced his famous work, in six volumes with atlas, on war in the future, "Budushchaya Voina," which has been translated into German and French and also into English. This is said to have inspired Czar Nicholas II. to issue his famous "peace" declaration, which resulted in The Hague Conference in 1899. The leading idea of the book is that the development and improvement of military art practically tend to make war altogether impossible or at least improbable. The destructive power of modern firearms and the radical dislocation of the economic and political fabric produced by war on a large scale are certain to make it such a calamity for the nations concerned that even the greatest success would not in the least compensate them for the desolation caused. Blioch then sets forth a scheme for the solution of all international conflicts by arbitration. Considered from a scientific standpoint, the work is not without grave faults. It represents a collection of uncritical, not always well-digested, material, striking in the manner of its presentation, but abounding in details that obscure the paramount problem. It contains a great mass of facts concerning the art of war, as well as political, economic, and financial reflections, and a discussion of means for preventing war. Unfortunately, in Blioch's consideration of the great

problem he does not possess that tempered regard for expediency which is indispensable to the real efficacy of any reform. However, the work must not be underrated by applying to it a scientifically exacting criterion.

Blioch, who participated, as stated above, in the construction of the lines laid by the Great Company of Russian Railroads, built also the Landvarovo-Romny and Ivangorod-Dombrova roads, and organized the Company of the Southwestern Railroads. He has been president of various railroads, and has taken part in the work of railroad legislation. Shortly before his death he retired from business life and devoted himself exclusively to science and literature. The family testament left by Blioch begins with the words: "I was my whole life a Jew and I die as a Jew."

BIBLIOGRAPHY: S. Vengerov, *Kritiko-Biograficheski Slovar*, vol. iii., St. Petersburg, 1892; *Entziklopedicheski Slovar*, vol. iv., St. Petersburg, 1895; Hans Delbrück, in *Preussische Jahrbücher*, May, 1899, pp. 203–230; D. Slonimski, in *Vyestnik Yevropy*, May, 1898, pp. 778–792; Jean de Bloch, *Les Ouvrages Statistico-Economiques, 1875-1900*, Paris, 1900; N. Sokolov, in *Jewish Chronicle*, Jan. 24, 1902.

H. R.

**BLITZ, JEKUTHIEL BEN ISAAC:** Corrector of the press in the Hebrew printing-office of Uri Phoebus at Amsterdam; lived there in the second half of the seventeenth century. He translated the Bible into Judæo-German (Amsterdam, 1679). The translation, which was the first of its kind of the entire Old Testament, has three introductions, one in Hebrew and one in German, written by Blitz, and the third in Judæo-German by the printer, together with a letter-patent of the king of Poland, Johann III. Sobieski, and approbations by various rabbis. [On the opposition translation of Witzenhausen, which was printed by Joseph Athias, see vol. ii., p. 268]. Blitz also translated into Judæo-German Levi ben Gerson's "To'aliyyot" on Joshua, Judges, and Samuel, published together with the preceding work.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 120; Steinschneider, *Cat. Bodl.* cols. 175, 1381; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 18, 102.

G. I. Br.

**BLOCH, ANDRÉ:** French musician; son of a rabbi at Wissembourg, Alsace; born in that city in 1873. At the age of seven Bloch began to compose music, writing a waltz for the piano, for four hands, which pleased a publisher so much that he printed it. In order to procure for their gifted son the best musical advantages, the parents removed to Paris and entered him at the Conservatory.

The young musician made rapid progress. In 1884 he received the first prize for solfeggio; in 1889, the first prize for piano; in 1890, the first prize for harmony; finally, in 1893, by a unanimous vote, the first prize of Rome. He was trained by Massenet and André Gedalge.

Bloch's work is full of charm, originality, and distinction. Besides the cantata that obtained for him the "prix de Rome," his best works are: "Poëme Nomade," for chorus and orchestra, words by J. Richepin; and several pleasing songs and pieces for the piano, for two and for four hands. Bloch is not merely a musician, being interested also in astronomy and magnetism, which he studies with his friend Camille Flammarion.

S. A. A. G.

**BLOCH [ISSACHAR] BAER B. SIMSON ḤASID:** Austrian rabbi of the eighteenth century; a native of Hamburg, and son of the author of the Tosafot Ḥadashim on the Mishnah. Bloch was rabbi of Eiwanowitz, Moravia, when, in 1767, he was called to the rabbinate of Kojetein, in the same province, to succeed Ephraim Zülz. About 1787 he became rabbi of Semnitz, Hungary, and later occupied a similar position in Boscowitch, Moravia. He was also for some time rabbi of Dolitschau. He was the author of "Binat Yissakar" (Issachar's Wisdom), a collection of sermons, published in Prague, 1785.

BIBLIOGRAPHY: *Monatsschrift*, xxxvii. 379; Steinschneider, *Cat. Bodl.* No. 2576; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.

L. G. P. Wi.

**BLOCH, BIANCA** (pseudonym, **B. Waldow**): German authoress; born at Lauban, Silesia, Jan. 19, 1848, where her father was attendant at a local court. Owing to the reduced circumstances of the family, she was restricted to merely a rudimentary education, but subsequently made up for the deficiency by extensive reading. In this, as in her literary work, she was encouraged by Dr. Bernhard Stavenow of Görlitz, who recognized her talent and developed it. In collaboration with C. von Breckheyde (Aline Neumann) she wrote two plays, "Ein Heisser Tag"—a farce, 1881; and "Vor dem Fest"—a comedy, 1889. Her other works are: "Blaue Augen"—a farce, 1891; "In Ernster Zeit"—a drama; "Lieutenant und Assessor, oder Maiwein"—a comedy; and "Strohwittwer"—a farce, 1892.

BIBLIOGRAPHY: *Lexikon Deutscher Frauen der Feder*, i. 77, ii. 406; Kürschner, *Deutscher Litteratur-Kalender*, 1898, p. 114.

S. E. Ms.

**BLOCH, ELISA:** French sculptress; born at Breslau Jan. 25, 1848. After receiving a thorough education at Paris, whither her parents had removed, Elisa Bloch devoted herself to sculpture. In 1878 she first exhibited in the Salon. Encouraged by the praises of the critics and the exhortations of the great sculptor Chapu, she persevered in her efforts, and continued to exhibit numerous productions in subsequent Salons, among which may be mentioned: "The Golden Age" (Salon, 1885); "The Tribune Virginius Swearing to Avenge His Daughter Virginia" (Salon, 1889); and "Moses." The last-named work obtained honorable mention in the Salon of 1896, and was reproduced in bronze and exhibited at the centenary of French art (French Exhibition, 1900). Many monuments erected in various French towns by national subscription are the product of the chisel of Elisa Bloch. She distinguished herself also as a statuary, having reproduced busts of a great number of modern celebrities, among whom were Jules Oppert and Zadoc Kahn.

S. E. A.

**BLOCH, EMIL:** German otologist; born at Emmendingen, Baden, Dec. 11, 1847. He was educated at the universities of Heidelberg, Würzburg, Vienna, and Freiburg in Baden; being graduated from the last-named as doctor of medicine in 1871. After a postgraduate course at the University of Berlin and in hospitals in London, he established himself as a physician in Freiburg. In 1886 he took

up the study of laryngology and rhinology under Hack, and of otology under Thiry at the University of Freiburg. In the following year he became assistant to Thiry, which position he held till 1892, when, on the death of the latter, he became his successor as chief physician at the otological dispensary and privat-docent at the university. In 1894 Bloch was appointed assistant professor of otology; and under his supervision the clinic for this branch of medicine was opened in 1899.

Bloch is the author of the following works and papers: "Untersuchungen zur Physiologie der Nasenatmung," Wiesbaden, 1888; "Pathologie und Therapie der Mundatmung," *ib.* 1889; "Sprachgebrechen," *ib.* 1891; "Ueber das Biaurale Hören," in "Zeitschrift für Ohrenheilkunde," 1893; "Die Methode der Centripetalen Pressionen und die Diagnose der Stapesfixation," *ib.* 1894; "Einheitliche Bezeichnung der Otologischen Punktionsprüfungsmethode und Ihre Ergebnisse," Wiesbaden, 1898.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**BLOCH, GUSTAVE:** French historian and archeologist; born at Fegersheim, Alsace, July 21, 1848. After passing through the Ecole Normale Supérieure he became professor of rhetoric at the lycée of Besançon. Subsequently he was a member of the French schools at Rome and Athens, and professor of Greek and Roman archeology at the University of Lyons. He is now (1902) in charge of the courses in ancient history at the Ecole Normale Supérieure.

Bloch's works include: "Les Origines du Sénat Romain," 1883; "De Decretis Functorum Magistratuum Ornamentis," 1883; "La Gaule Celtique et Romaine," being the first volume of the "History of France," published under the direction of M. Lavisse (1900). He has also contributed to the "Dictionnaire des Antiquités" of Daremberg and Saglio, as well as to many critical and historical reviews.

S.

**BLOCH, HEINRICH:** Austrian philologist; born Feb. 4, 1854, at Herman-Mestec, Bohemia; son of Moses Bloch; president of the Jewish Theological Seminary in Budapest. He received his education at the gymnasium at Teschen, Silesia, and at the University of Vienna, whence he was graduated as doctor of philosophy in 1878. In 1881 he was appointed professor of history and classical philology at the Jewish Theological Seminary in Budapest, where he has since lived.

Bloch is the author of: "Die Quellen des Flavius Josephus in Seiner Archaeologie," Leipsic, 1879, and is a contributor to many European newspapers and journals; *e.g.*, "Mittheilungen aus der Historischen Litteratur," Berlin, vols. xi.–xxx., 1883–1901 (historical essays); "Vom Fels zum Meer," Stuttgart; "Le Moyen Age," Paris; "Allgemeine Zeitung" of Munich, 1884–96; "Frankfurter Zeitung," 1884–1901; "Pester Lloyd," 1885–1901; "Vienna Fremdenblatt," 1894–99; "Breslauer Zeitung"; "Jüdisches Litteraturblatt"; "Allgemeine Zeitung des Judenthums"; "Magyar Zsidó Szemle"; "Evkönejo," etc.

S. F. T. H.

**BLOCH, HERMANN (ḤAYYIM):** German author; born at Breslau April 26, 1826; died Nov. 19, 1896. He was a grandson on his mother's side of the learned Abraham Tiktin, chief rabbi in Breslau and author of numerous learned works, and in his early years received halakic instruction from his uncle Solomon Tiktin, also chief rabbi in that city. His studies were completed in Hamburg, and at the age of twenty-seven he issued the first part of his "Mebo ha-Talmud" (Introduction to the Talmud), in which he endeavored with astonishing learning to trace a new theory of the development of the Halakah. But to perfect this new theory—a consummation which was never vouchsafed to him—he found it necessary to accumulate vast stores of learned material; thus he devoted extraordinary industry and acumen to the endeavor to formulate the principles upon which the 613 precepts of Judaism reposed. He gave samples of his work to the world in the shape of four parts of his book "Hirhure Torah" (The Torah's Thoughts), published 1887 to 1893, which treated of the "law of the majority" (Ex. xxiii. 2) according to Mosaic and Talmudic conceptions, and consisted of 519 quarto pages. Connected with these studies was also an attempt to reproduce the plan of the Temple of Herod ("Ẓurat ha-Bayyit") (The Form of the House), published in 1883, a book which was supplemented with a model. Private misfortunes bore heavily upon him, and he found consolation in the Wisdom literature of the Bible and Talmud, publishing a poetical elaboration of 107 Oriental proverbs and maxims under the title of "Omri Inshi" (Men Say) (1884). He lived as a merchant in Rawitsch and Breslau, and ended his days as resident scholar in the Mora Leipziger Bet ha-Midrash in Breslau, leaving voluminous literary material awaiting publication.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*, new series, i. 45; Ignatz Bernstein, *Katalog*, s.v.; M. Brann, *Monatsschrift*, xliii. 529.

M. Br.

**BLOCH, ISAAC:** French rabbi; born at Sultz, Alsace, July 17, 1848. He received his education at the lyceum at Strasburg and at the Jewish Seminary in Paris. During the Prussian siege of Paris (1870–71) he served as assistant chaplain. In 1873 he was employed in the office of the Alliance Israélite Universelle. Two years later he was elected rabbi at Remiremont; in 1878 he was appointed chief rabbi of Oran; in 1882 he became chief rabbi of Algiers; and in 1890 was appointed to the chief rabbinate of Nancy, which position he still (1902) holds.

Besides a great number of sermons, Bloch has published a novel, "Les Fils de Samson," 1887; and "Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger," 1888. In 1877 he translated from the German into French S. Kohn's novel entitled "Gabriel." He has been a frequent contributor, both in prose and in verse, to "L'Univers Israélite," "Archives Israélites," "Revue des Etudes Juives," etc.

S. F. T. H.

**BLOCH, IVAN.** See BLIOCH, IVAN STANISLAVOVICH.

**BLOCH, JOSEF:** Violin virtuoso and composer; born at Budapest Jan. 5, 1862. He made his first appearance in public at the age of twelve, and attended the National Academy of Music and the National Conservatory. His teachers were R. Volkmann (composition), A. Gobbi, and K. Huber. Bloch is said to have been one of the most distinguished pupils of Huber. When barely sixteen years old he became assistant teacher at the National Conservatory; but his eagerness to learn more impelled him to attend the Paris Conservatoire, where for seven years he participated in public concerts. On his return to Budapest he became a member of the Hubay-Popper String Quartet until its dissolution in 1892. In 1889 he became professor at the National Conservatory at Budapest and also at the National Academy of Music, but since 1899 has been connected solely with the latter institution. Bloch composed short pieces for the violin, two orchestral suites, exercises for the violin—all of which are published in three volumes.

BIBLIOGRAPHY: *Pallas Lexikon*; *Ságh Zenészeti Lexicon.*

S. M. W.

**BLOCH, JOSEF SAMUEL:** Austrian rabbi and deputy; born at Dukla, a small city in Galicia, Nov. 20, 1850. His parents, who were poor, destined him for the rabbinical career, and he devoted himself to the exclusive study of the Talmud. He frequented the yeshibot, especially that of the celebrated Rabbi Josef Saul Nathanson at Lemberg, who, in his responsa, mentions Bloch, when he was only fifteen years old, as one of his most intelligent pupils. After having finished his studies at the colleges (gymnasia) of Magdeburg and Liegnitz, he went to the University of Munich. Thence he went to the University of Zurich, where he obtained his degree of doctor of philosophy. He was appointed rabbi in Rendsburg, Holstein, afterward in Kobylin, Posen, and Brüx, Bohemia; and finally he ended his rabbinical career in Floridsdorf, near Vienna. The anti-Semitic movement had at that time (about 1880) almost reached its climax in Austria.

**Leaves Rabbinical for Political Career.**

During the Tisza-Eszlár trial Professor Rohling, of the Catholic theological faculty of the Prague University, made a written offer to substantiate under oath the blood-ritual of the Jews. Bloch then came to the front with a series of articles in which he openly accused Rohling of having offered to commit wilful perjury; denouncing him, moreover, as a person utterly ignorant in Talmudic learning. After several successful attempts to delay the proceedings, Rohling preferred to withdraw, thus tacitly acknowledging defeat (see BLOOD ACCUSATION).

At this time, 1883, Bloch founded a periodical, "Oesterreichische Wochenschrift," with the aim to defend the political rights of the Jews, to refute unjust attacks, and to inspire its readers with courage and faith in the conflict that had been forced upon them. Bloch also attended several meetings held by workingmen, and lectured with some success on the Talmudic principles of labor and on the laboring classes in the Old Testament.

After the death, at Cracow, in 1884, of the chief rabbi S. Schreiber, who had been deputy for Kolomea in parliament, Bloch was elected as his successor; in 1885 he was reelected, and after a hard struggle with Dr. Byk, in 1891 he was elected for the third time. As a member of the Chamber of Deputies he withdrew from his rabbinical post in order to devote himself entirely to his public functions and journalistic labors.

**Becomes Deputy.**

In 1893, instigated by one Deckert, an anti-Semitic pastor in Vienna, a baptized Jew named Paulus Meyer declared in the "Vaterland" of May 11 that a number of Russian rabbis from Lentschna had performed a ritual murder in his presence. In the name of the children of these rabbis, Bloch at once instituted criminal proceedings against Deckert, Meyer, and the publisher of the paper, and on trial, Sept. 15, a conspiracy was unmasked and the three defendants were sentenced to heavy punishment.

When in 1896 Christian socialism had gained a strong footing in parliament, and the government had commenced to recognize the Socialist party, Bloch was sacrificed and everything imaginable was done to prevent his reelection. Through the combined efforts of the government, the Christian-Socialist party, and the Polish club (party of Polish deputies), all of whom supported the election of the Jewish burgomaster of Kolomea, Bloch failed of reelection. Since that time he has devoted himself exclusively to journalism. Bloch published the following works: "Ursprung und Entstehung des Buches Kohelet," Bamberg, 1872; "Studien zur Geschichte der Sammlung der Alt-Testamentlichen Litteratur," Leipsic, 1875; "Die Juden in Spanien," Leipsic, 1876; "Hellenistische Bestandtheile im Biblischen Kanon," 2d ed., Vienna, 1880; "Quellen und Parallelen zu Lessing's Nathan," 2d ed., Vienna, 1881; "Jean Bodin, ein Vorläufer Lessing's," Vienna, 1882; "Drei Streitschriften Gegen Prof. Rohling," Vienna, 1882–83; "Die Arbeiter bei Griechen, Römern, und Palestinensern," Vienna, 1882; "Elementarschule, oder Erziehungswesen bei den Alten Völkern," Vienna, 1883; "Armenpflege und Heimatsrecht, eine Social-Talmud. Studie," Vienna, 1884; "Einblicke in die Geschichte der Entstehung der Talmudischen Literatur," Vienna, 1884; "Aus der Vergangenheit für die Gegenwart," Vienna, 1886; "Acten und Gutachten im Processe Rohling-Bloch," Vienna, 1892; "Open Letter to My Esteemed Colleagues of the Italian Parliament," London, 1895 (published also in Italian and German); "Talmud und Judenthum in der Oesterreichischen Volksvertrebung," Vienna, 1900 (parliamentary speeches).

**His Works.**

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, s.v.

S. W. REI.

**BLOCH, JULIENNE:** French educator and writer; died Nov. 12, 1868. She was the eldest and most distinguished daughter of Simon Bloch, founder and director of the journal "L'Univers Israélite"; the other three daughters being **Pauline, Jenny,** and **Hélène.** When only sixteen years of age Julienne received a license to teach, and having a natural gift for instructing, she devoted

herself to the education of her young coreligionists. For two years, when she was about twenty-five years of age, she directed the institution for young girls at Lyons, founded in 1857 by the Jewish community of that city. Afterward she taught in the establishment of her sister, Mme. Pereira, at Passy.

Under the title "Lettres Parisiennes," Mlle. Bloch published, from June, 1854, to Aug., 1861, a series of articles in her father's paper ("L'Univers," vols. ix.–xvii.). "Nothing could be more suitable," says her panegyrist, M. Maurice Bloch (*ib.* 1895, part i., li. 32), "than the title of these letters, for they show true French wit, and, moreover, wit of the best quality. They remind me of the letters of Mme. Emile de Girardin."

S. M. S.

**BLOCH, LOUIS,** or **LEO:** Swiss educator; born in 1864; since 1896 privat-docent in archeology and mythology at the University of Zurich. Bloch has written extensively on classical life and literature, Latin and Greek mythology, archeology, and on religious customs. His more important works are: "Der Kult und die Mysterien von Eleusis," Hamburg, 1896, and "Römische Altertumskunde," Leipsic, 1898. The latter manual presents a complete history of the ancient Roman political institutions and customs of the people, and an account of the private life, religion, and culture of the Romans.

BIBLIOGRAPHY: Kohut, *Berühmte Israelitische Männer und Frauen*, part xiii., p. 170, Leipsic, 1900.

S. A. M. F.

**BLOCH, LUDWIG:** German dramatist; born at Berlin Dec. 6, 1859; son of the theatrical publisher Eduard. Bloch was educated at the Friedrich-Wilhelm Gymnasium, entering his father's business in 1875. Six years later he traveled through Great Britain, France, and the United States, resuming work with his father in 1883. He is the author of: (1) "Dekorirt," a comedy; (2) "Am Stammtisch," a farce under the pseudonym R. Elbe; (3) "Frisch Durch die Welt," a musical composition; (4) "Am Wickeltisch," a musical composition; (5) "Werther und Lotte," for piano. In his capacity as editor of his father's publications, Bloch has produced various popular works relating to the stage.

BIBLIOGRAPHY: *Das Geistige Berlin*, 1897, p. 32.

S. E. Ms.

**BLOCH, MARCUS ELIEZER:** German ichthyologist and physician; born at Ansbach in 1723; died in Carlsbad Aug. 6, 1799. His parents, being very poor, gave him hardly any education, so that on arriving at manhood he was almost illiterate, and till the age of nineteen could not even read German. Some knowledge of Hebrew and rabbinical literature enabled him, however, to obtain a teacher's position in the house of a Jewish surgeon in Hamburg. Here he learned German thoroughly and mastered some Latin, taking up also the study of anatomy. Scientific enthusiasm being thus aroused, Bloch went to Berlin, where, with remarkable zeal, he devoted himself to the study of all branches of natural science and medicine, being supported by some relatives. After taking the degree of M.D. at Frankfort-on-the-Oder in 1747, he settled in Berlin and practised his profession for many years.

In 1774 Bloch published a volume of medical treatises, "Medicinische Bemerkungen, Nebst einer Abhandlung vom Pyrmonter Sauerbrunnen," Berlin, 1774; but after that he devoted himself almost exclusively to research in natural science, especially in ichthyology. Travel increased his knowledge, and he made a fine collection of specimens of fishes, which, upon his death, was acquired by the Prussian government and presented to the Academy of Science, now to be seen in the Berlin Zoological Museum. In 1781 Bloch published "Die Oekonomische Naturgeschichte der Fische Deutschlands, Besonders des Preussischen Staates," followed in 1782–84 by "Oekonomische Naturgeschichte der Fische Deutschlands"; and during 1785–95 these works were completed by his "Naturgeschichte Ausländischer Fische." These series of publications, under the general title "Allgemeine Naturgeschichte der Fische," Berlin, 1781–95, 12 vols., provided with 432 excellent plate-illustrations, formed the principal work on ichthyology in the eighteenth century. But this great work, which Bloch began to publish at his own expense, would not have been finished were it not for the enthusiasm that the enterprise roused throughout Germany, it being regarded as almost a national affair; so much so indeed that all the princes and patrons of science participated in the publication expenses of the last six volumes, each plate bearing the name of the person at whose cost it had been prepared. Notwithstanding the fact that the science of ichthyology has since been altogether modified, and that, although splendidly characterizing the fishes of Germany, the work is not always precise in the description of fishes inhabiting waters outside that country, it still possesses great value, particularly on account of the illustrations. The "Allgemeine Naturgeschichte der Fische" was translated by Lavaux into French, Berlin, 1785. In a prize-essay on the generation of intestinal worms and the means of their extermination, entitled "Abhandlung von der Erzeugung der Eingeweidewürmer und den Mitteln Wider Dieselben," published in Berlin, 1782, and in Strasburg, 1788—a problem proposed by the Copenhagen Royal Academy of Sciences—Bloch proved that these worms were hereditary. He left an incomplete scheme of an ichthyological system, published after his death by I. G. Schneider under the title "Systema Ichthyologiæ Iconibus CX. Illustratum," Berlin, 1801.

Marcus E. Bloch.

BIBLIOGRAPHY: *Der Orient*, 1840, pp. 214, 215; *Allgemeine Deutsche Biographie*, Leipsic, 1875; Brockhaus, *Konversations-Lexikon*; M. Misbaud, *Biographie Universelle*, Paris, 1843; D'Hoefer, *Nouvelle Biographie Universelle*; Max Salomon, in Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884.

S. B. B.

**BLOCH, MATTITHIAH ASHKENAZI:** Cabalist; lived at Jerusalem in the seventeenth century. A blind adherent and indefatigable apostle of Shabbethai Ẓebi, he was appointed by him one of his prophets charged with the announcement of the Redemption.

BIBLIOGRAPHY: Sasportas, *Ẓizat Nobel Ẓebi*, p. 13; Kahana, *'Eben ha-To'im*, p. 14; Grätz, *Gesch. der Juden*, x. 199, 202.

K. I. BR.

**BLOCH, MAURICE:** French educator and writer; born at Colmar, Alsace, Aug. 5, 1853. He received his first education at the Jewish communal school of his native city, of which his father, **Joseph Bloch,** was director. Thence he passed to the lyceum, and after the Franco-Prussian war finished his studies at Paris. He became "agrégé des lettres" in 1881. After teaching at the Ecole Monge, he became director of the Ecole Bischoffsheim in 1883. He has acted as director and juror at several international expositions. He is a laureate of the Académie des Sciences Morales et Politiques, and an officer of public instruction.

Bloch has written numerous reports, and lectured especially for the Société des Etudes Juives, which has published his addresses, including "La Femme Juive dans le Roman et dans le Théâtre"; "L'Œuvre Scolaire des Juifs Français"; "Les Vertus Militaires des Juifs"; "Les Juifs et la Prospérité Publique." Among his books for young people are "Les Mères des Grands Hommes" and "Epouses et Sœurs," which have been very well received and have passed through several editions (Paris, Delagrave). He is also the author of "Femmes d'Alsace" (Paris, Fischbacher), and has contributed to various Jewish and non-Jewish journals and reviews.

Bloch has been a member of a number of bodies interested in the education of the young. S.

**BLOCH (BALLAGI), MORITZ:** Hungarian Christian theologian and lexicographer; born March 18, 1815, at Inócz, Zemplén, Hungary; died Sept. 1, 1891, at Budapest. He was the son of a tenant-farmer, from whom he received his first instruction in the Bible and the Talmud. After continuing his Talmudic studies at Nagyvárad and Pápa, Bloch taught at Moór and Surány, where he became acquainted with the Greek and Roman classics. During 1837 and 1838 he attended lectures in geometry and higher mathematics at the University of Pest, and at the same time began his literary activity by contributing articles to the "Pester Tageblatt" and by his "Hasznos Mulatságok" (Useful Talks), which were favorably received. The talented author was recognized as a new champion of the Hungarian national cause. Bloch as Jew could, however, not obtain a diploma; he therefore, in the fall of 1839, went to Paris, to continue his studies. In his absence a memorable agitation in favor of the emancipation of the Jews was brought forward in the Hungarian Parliament (1840), and Bloch was by men in authority considered as the man fit to awaken interest for the cause in Jewish circles. Thereupon he wrote his pamphlet, "A Zsidókról" (On the Jews), and, at the instance of Baron Joseph Eötvös, returned to Hungary in order to devote himself to religious literature and the Magyarizing of the Jews. In 1840–41 Bloch published his Hungarian translation of the Pentateuch with philological and explaantory notes. After the appearance of the first book of the Pentateuch, Sept. 5, 1840, he was appointed corresponding member of the Hungarian Academy of Science in recognition of his patriotic and scientific endeavors. His "Nyelvészeti Nyomozások" (Philologic Investigations) appeared in 1841, and was followed in quick succession by "Ungarischer Unterricht in der Kleinkinderschule," Ofen, 1841; "Jiszrael Könyörgései Egész Evre," i. Rész (Israel's Prayers for the Whole Year, 1st part), Buda, 1841; "Elsö Jósok" (The First Prophets); the Book of Joshua, Hungarian translation with commentary, Buda, 1842; "Ausführliche Theoretisch-Praktische Grammatik der Ungarischen Sprache," Pest, 1842.

In addition to his literary work, Bloch devoted his attention to the establishment of a Hungarian rabbinical seminary, in which he interested, among others, Count Stefan Széchenyi, and which he advocated in the "Pesti Hirlap," the then most influential organ of liberal Hungary. As the plan miscarried, Bloch again left Hungary; going to Tübingen to study theology under Ewald, Baur, and others. He was baptized in Notzingen May 11, 1843, and from that time to the end of his life associated with Josef Szekács and others. Bloch worked for the cause of Protestantism. In 1844 he accepted a call to the Protestant college of Szarvas. He remained in this position until the Revolution of 1848, when he became secretary to Görgei; later on he occupied a similar post in the Ministry of War.

Bloch's literary activity embraced religion, theology, politics, and philology. In 1851 he became professor of theology in Budapest; in 1858 he founded in that city the "Protestantische Kirchen- und Schulzeitung," which soon became the principal organ of liberal Protestantism in Hungary. His books, "Die Protestantenfrage in Ungarn und die Politik Oesterreichs," Hamburg, 1860; "Tájékozás" (Expositor), 1863; and "The Struggle of Protestantism Against Ultramontanism" (in Hungarian, 1869), advocated the same liberal policy. He founded many institutions of Hungarian Protestantism, and as professor, writer, and editor contributed largely to the material and intellectual growth of that Church, which regarded him as one of its most eminent supporters and representatives. Bloch's chief services, however, were rendered to the Hungarian language, which he cultivated throughout his life. His grammars, readers, and lexicons were for a long time important factors of Hungarian culture, and have materially aided the Magyarizing of Hungary. Although superseded in part by more recent works, his "Ausführliche Theoretisch-Praktische Grammatik der Ungarischen und Deutschen Sprache" (8th ed., Budapest, 1880); "Vollständiges Wörterbuch der Ungarischen und Deutschen Sprache" (5th ed., *ib.* 1882); "Collection of Hungarian Proverbs and Sayings" (Hungarian, 2 vols., 2 ed., *ib.* 1855) are still of value.

BIBLIOGRAPHY: *Pallas Lexikon*; Meyer, *Konversations-Lexikon*.

S. E. N.

**BLOCH, MOSES:** French rabbi; born at Wintzenheim, Upper Alsace, Jan. 2, 1854; died Nov.,

1901; educated at the Lycée Colmar, the Paris Rabbinical Seminary, and the Ecole des Hautes-Etudes, where he studied Arabic. He was rabbi of Remiremont (Vosges) from 1878 to 1883; assistant secretary of the Alliance Israélite Universelle; assistant professor of Arabic at the Paris Rabbinical Seminary from 1886 to 1888. In that year he was appointed rabbi at Versailles, which position he held until his death. He prepared a French translation in four volumes of the Maḥzor ("Traduction Française du Maḥzor Selon le Rite du Temple de la Rue de la Victoire à Paris, pour Toute l'Année"). Bloch also translated into French the third, fourth, and fifth volumes of the "History of the Jews" by Graetz, 1888–97, as well as Gross's "Gallia Judaica," 1897. In 1888 he published the Arabic text, with Hebrew annotations, of Maimonides' "Sefer ha-Miẓwot"; and he was a contributor to the "Revue des Etudes Juives" (vols. i. and v.) and to "L'Univers Israélite." S.

**BLOCH, MOSES:** German rabbi; born at Gailingen, Baden, in 1805; died at Buchau March 3, 1841. He pursued his Talmudical studies at Endingen, Manheim, and Carlsruhe, and then entered the University of Heidelberg. After passing his examination for the rabbinate, he first became assistant rabbi at Oberdorf, Württemberg (1829), and then rabbi at Buchau (1834). Bloch belonged to the liberal religious party. In addition to a few sermons, he published an essay upon Jewish fasts in Geiger's "Jüdische Zeitschrift" (iv. 176 *et seq.*).

S. M. K.

**BLOCH, MOSES LÖB:** Rector of the rabbinical seminary at Budapest; born at Ronsperg (Bohemia) Feb. 15, 1815. Among his ancestors were Isaac, rabbi at Cracow; the grandson of the latter, Phinehas Selig, author of the "'Aṭeret Paz"; and the latter's son, Aryeh Löw, a well-known Talmudist, who was the father of Eleazar Löw, the author of "Shemen Roḳeaḥ."

After studying under Philipp Kohner, a pupil of Ezekiel Landau, district rabbi of Pilsen, Bloch was entrusted to the care of his uncle, Wolf Löw, author of the "Sha'are Torah." Löw, who guided the boy's studies for seven years (1827–34) in his house at Gross-Tapolcsány (Hungary), is often quoted in his nephew's lectures. On graduating from the gymnasium at Pilsen, he went in 1840 to the University of Prague, and was appointed a rabbi at Wotitz in 1841, when he married Anna Weishut (died 1886). He was called as rabbi to Hermanmiestec, Bohemia, in 1852, and to Leipnik, Moravia, in 1856, where he remained until Oct., 1877. In that year he was called as professor and rector to the Rabbinical Seminary at Budapest.

Bloch published the following works: (1) "Sha'are Torat ha-Tekanot" ("Die Institutionen des Judenthums nach der in den Quellen Angegebenen Geschichtlichen Reihenfolge Geordnet und Entwikkelt"), 4 vols., Vienna and Cracow, 1879–1902, 3 vols., Budapest, 1902; (2) "Das Mosaisch-Talmudische Polizeirecht" (special print from the "Annual Report" of the Rabbinical Seminary), Budapest, 1879; (3) "Die Ethik in der Halacha" (also in Hungarian; appeared in the "Annual Report" of the Seminary for 1885), Leipsic, 1886; (4) "Das Mosaisch-Talmudische Erbrecht" (in the "Annual Report" for 1889); (5) "Sefer Sha'are Teshubot Maharam" ("Die Bisher Unedirten Responsa des R. Meïr von Rothenburg"), Berlin, 1891 ("Mekize Nirdamim" publications); (6) "Der Vertrag nach Mosaisch-Talmudischem Rechte" (from the "Annual Report" for 1893), Budapest, 1893; (7) "Das Mosaisch-Talmudische Besitzrecht" (from the "Annual Report" for 1897). The works published in the reports of the Landes-Rabbinerschule (National Rabbinical School) have all appeared also in the Hungarian language.

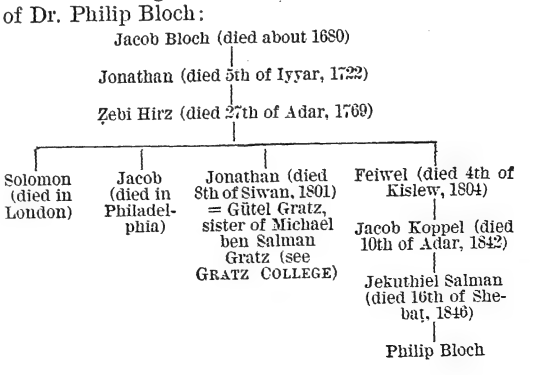
BIBLIOGRAPHY: *Block Mózes, Rabbi (Festschrift zu Ehren Sr. Ehrwürden des Herrn Rabbiners Moses Bloch Anlässlich Seines 80. Geburtstages)*, edited by the professors of the Rabbinical Seminary, 1895.

S. A. F.-G.

**BLOCH, PHILIP:** Rabbi and author; born in Prussia May 30, 1841. He studied at the University of Breslau, and under Frankel, Grätz, and Jacob Bernays at the Jewish Theological Seminary; graduated as Ph.D. in 1864; and received his rabbinical degree in 1867. He organized a Jewish congregational school at Munich in 1869; and became rabbi of the Israelitische Brüdergemeinde at Posen in 1871. Interested at first in religio-philosophic and haggadic studies, he devoted himself later to historic researches on the Jews of Poland.

Bloch is the author of the following works: "Glauben und Wissen," a translation of the introduction and first book of Saadia's "Emunot we-De'ot," 1879; "Die Willensfreiheit von Chasdai Kreskas," which is chap. v. of the second treatise of the "Or Adonai" translated and explained, 1879; "Die Generalprivilegien der Polnischen Judenschaft," 1892; "Geschichte der Entwickelung der Kabbalah und der Jüdischen Religionsphilosophie," 1894; "Heinrich Grätz, a Memoir," 1898—prefatory to the index volume (vi.) of the American edition of Grätz's history. Among the numerous essays which he contributed to the various magazines may be mentioned: "Studien zur Haggadah," contributed to "Monatsschrift," 1885, pp. 166 *et seq.*; "Die Piskoth für die Drei Trauersabbathe, רישא, Uebersetzt und Erläutert," in "Festschrift zum Achtzigsten Geburtstage Moritz Steinschneider's," 1896, pp. 41 *et seq.*; "Die Sage von Saul Wahl, dem Eintagskönig von Polen," in "Zeitschrift der Historischen Gesellschaft für die Provinz Posen," 1889, p. 233; "Judenwesen, Jahr 1793," in "Das Urkunden und Aktenstücke zur Organisation Südpreussens," 1895, p. 591.

The following sketch-pedigree gives the descent of Dr. Philip Bloch:



All of these were Talmudists, but the most important was

**Jonathan Bloch:** Founder of the Congregation Langendorf in Russia; bought a cemetery, and had a Talmudic school from which were graduated some well-known rabbis.

S. P. B.

**BLOCH, ROSINE:** French singer; born in Paris in 1844; daughter of a merchant. She was very beautiful and had a magnificent mezzo-soprano voice. She studied at the Conservatoire, and received in 1865 the first prize for singing and the first prize for opera. Finding an engagement soon after at the Opera in Paris, she made a brilliant début in the rôle of *Azucena* in "Il Trovatore." In 1867 she created the rôle of *Chloris*, in "La Fiancée de Corinthe," by Duprato; and in 1873 that of *Claribel* in "La Coupe du Roi de Thule," by Diaz. When, in 1880, "Aïda" was put on the stage, Bloch undertook with great success the rôle of *Amneris*. For fifteen years she was a member of the Opera at Paris.

She might have attained to the foremost rank in grand opera had her magnificent voice been supplemented by a temperament less cold and by a more pronounced dramatic instinct.

S. A. A. G.

**BLOCH, SAMSON (SIMSON) B. ISAAC HA-LEVI:** Galician author; born in Kulikow, near Lemberg, 1782; died there Oct. 7, 1845. He received the usual Talmudical education, but was also sufficiently instructed in the Bible and Hebrew grammar, things uncommon in the Galician curriculum of those times. In the house of his uncle, Baruch Ẓebi Neu, Bloch made the acquaintance of his uncle's illustrious pupil, Nachman Krochmal, who was three years his junior, and their friendship, which ripened as the years went on, lasted till Krochmal's death in 1840. Bloch married while very young, and engaged in business without any training or knowledge of the world. Success under such circumstances was almost impossible; and he was thrown or drifted from one occupation into another, remaining poor all his life. But his thirst for knowledge and his firm resolve to make a name for himself in literature helped him to bear with fortitude all the vicissitudes of fortune. He studied in his leisure time and familiarized himself with German and other languages, also with many Jewish and non-Jewish commentaries on the Bible.

Bloch early became an enthusiastic devotee of the "Haskalah." His first literary attempt was the publication of the epistle which Solomon b. Adret wrote against the study of philosophy, especially by young men, and the famous response by the poet Jedaiah Penini or Bedersi, which is known as "Hitnaẓlut ha-Bedarshi" (Bedersi's Defense of Philosophical Studies), Lemberg, 1809. The letters are preceded by a long introduction in which Bloch throws much light on the controversy which shook Judaism to its foundations early in the fourteenth century.

In 1812 Bloch was called to Vienna to fill the place of corrector in the Hebrew printing-establishment of Anton Schmid, made vacant by the death of the grammarian Ben Ze'eb. There he translated into Hebrew Manasseh b. Israel's "Vindiciæ Judæorum" from the German translation of it by Dr. Marcus Herz, and published it with an introduction and a biographical sketch of the author (Vienna, 1813). He was compelled by family affairs to return to Kulikow, and, after several years of continual struggle with poverty, he listened to the advice of his friends Krochmal and Rapoport, and took up the writing of Hebrew books as a profession. In 1822 appeared the first volume of his important work, "Shebile 'Olam" (Paths of the World), a description of the geography and the nations of Asia (Zolkiev). It still has a literary if not a scientific value on account of its incomparable style and of the attacks on the folly and superstition of the Eastern nations contained therein, which were really intended for fools and deluded people nearer home. The second volume (Africa) is even better than the first, and is interspersed with biographies of Alfasi, Maimonides, and other famous Jews who were born or lived in Africa (Zolkiev, 1827).

Bloch made a journey through Hungary, Bohemia, Moravia, and Austria, in order to obtain subscriptions for his work. He was honored and assisted by the enlightened wherever he came; but the treatment accorded to Hebrew authors by the general public, especially by the ignorant among the wealthy classes, so disgusted him that he never finished the volume on Europe, although the divisions containing descriptions of Spain, Portugal, and part of France were already written. His last years were spent in poverty and disappointment, the dreariness and lonesomeness of his native city being rather accentuated than relieved by his occasional visits to the neighboring cities of Lemberg and Zolkiev. He died in Kulikow, leaving his nine-year-old daughter to the guardianship of his intimate friend R. Hirsch Chajes of Zolkiev.

Besides the above-mentioned works, Bloch also translated into Hebrew Zunz's biography of Rashi, to which he wrote an introduction and many notes (Lemberg, 1840). This work bears unmistakable traces of decadence, both in style and virility. He also wrote many letters on literature which appeared in various Hebrew periodicals and collections. The most important of them is probably the one about philosophy and on Kant, in "Kerem Ḥemed," v. 1, letter 34. The unfinished part of his geography of Europe was published under the title "Zebah Sheba" (The Gold of Sheba) (SBH. = Samson Bloch ha-Levi, Lemberg, 1855).

Bibliography: J. Meller, in *Kokbe Yiẓḥaḳ*, v. 7, 8, 9; R. Hirsch Chajes, in *Allg. Zeit. des Judenthums*, v. 9, No. 47; Taviov, *Mibḥar ha-Sifrut*, p. 63, Piotrkov, 1899; Zunz, *On the Geographical Literature of the Jews*, English translation in vol. ii. of Asher's edition of *The Itinerary of Rabbi Benjamin of Tudela*, pp. 295, 296; Bader, *Zer Peraḥim*, pp. 15–20, Warsaw, 1896.

S. P. Wr.

**BLOEMFONTEIN.** See South Africa.

**BLOGG** or **BLOCH, SOLOMON BEN EPHRAIM:** German author; native of Neuwägen in Hanover; died Feb. 11, 1858. He was a teacher of the Hebrew language, and founded Telgener's printing-press at Hanover in 1827. At the time of his death he was nearly eighty years old, and had been engaged in literary labors for forty-five years.

His printing-press was noted for the scientific accuracy of its productions. Many of his works are important for the history of the Hebrew language and literature. Blogg wrote: "Abrégé de la Grammaire Hebraïque," Berlin, 1810; "Erster Unterricht in der Englischen Sprache," Hanover, 1813; "Moses, der Vertraute der Gottheit," *ib.* 1824; "Hebräische Grammatik für Anfänger," *ib.* 1825; "Gründliche Beweise, wie der Jude bei einer Eidesleistung Gesonnen Ist," *ib.* 1826; "Geschichte der Hebräischen Sprache und Literatur Nebst einem Anhange, die Targumim Betreffend," 2d ed., *ib.* 1826.

He edited "Sammlung Aller Gebräuche, Observanzen und Gebetformeln der Heutigen Polnischen und Deutschen Israeliten für das Ganze Jahr, Ursprünglich Verfasst von Salm. London, aber Bereichert und Vielfach Verdeutscht," *ib.* 1830. This work of London appeared in Hebrew at Amsterdam in 1744, and was published in Jüdisch-Deutsch at Frankfort-on-the-Oder, in 1799. Blogg's "Binyan Shelomoh, Ædificium Salomonis" (*ib.* 1831), treats of the Hebrew language and the Talmud in their historical aspects.

Bibliography: Fürst, *Bibl. Jud.* i. 122 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* 2d ed., pp. 33 *et seq.*, *ib.* 1891–95; Steinschneider, *Cat. Bodl.* col. 802; idem, *Bibl. Handbuch*, p. 23, *ib.* 1859; idem, *Hebr. Bibl.* i. 16, Berlin, 1858; idem, in *Israelitische Letterbode*, 1883, ix. 48; Zedner, *Cat. Hebr. Books Brit. Mus.* 1867, p. 153; *Cat. Rosenthal. Bibl.* i. 232, Amsterdam, 1875.

A. M. F.

G.

**BLOIS** (בלויש, בלים, ביבליאש, ביאוליאיש, ביבלואים בלאייש): Capital of the department of Loir-et-Cher, France. Although of small importance itself, Blois occupies a prominent place in Jewish history through the somber drama of which it was, in 1171, the theater.

On the testimony of a Christian servant of the mayor, a Judæophobe, the Jews of Blois were accused of having crucified a Christian child for the Passover, and of having then thrown the body into the river. Count Theobald thereupon commanded that all the Jews should be cast into prison, with the exception of a woman named Pulcelina, for whom he entertained a particular affection. At first the accused hoped to escape by paying heavy ransom. Indeed, the count sent a Jew of Chartres to negotiate concerning the price of their acquittal. But a priest intervened, beseeching the count to punish the Jews severely should the accusation be well founded. As the accused could not be easily convicted, the authorities determined to submit the witness to the water test. The mayor's servant was conveyed to the river and there placed in a boat filled with water. As he did not sink, the count and the populace were convinced that his statement was true; and consequently all the members of the Jewish congregation were condemned to death by fire. When they were brought to the auto da fé, a priest begged them to embrace Christianity and thus preserve their lives; but, with very few exceptions, they refused, and died (May 26, 1171) in the flames while chanting the prayer "'Alenu," containing the profession of faith in one God (Pulcelina died with the others).

This was the first time in France that the Jews had been accused of using blood in their Passover. The anniversary of this martyrdom was decreed by R. Tam as a fast-day. Four dirges, composed by Hillel ben Jacob, Ephraim ben Jacob of Bonn, Gershom ben Isaac, and Menahem ben Jacob of Worms, and inserted in the seliḥot, perpetuated the memory of this sad event. The "Memorbuch" of Mayence has preserved the names of the martyrs:

Baruch; Baruch ben Menahem; Isaac ben Eliezer; Jehiel ben Isaac ha-Kohen; a pious rabbi, disciple of R. Samuel, probably Rashbam (compare "Gallia Judaica," p. 117); Jekuthiel ben Judah; a rabbi, disciple of R. Samuel; Judah ben Aaron (brother of Isaac of Treves); Judah ben Meïr; Judah ben Samuel; Moses ben Nun; Samuel ben Menahem; the young Panyan; Bona (wife of Samuel the ḥazan); Eiguelina; Hanna (daughter of R. Samuel); Hanna (with her little daughter born in the auto da fé); Leah (wife of R. Samuel), and her two daughters, Miriam and Miriam (wife of R. Judah); Rachel; Sarah; Zephora; Zephora,

The same "Memorbuch" mentions another auto da fé of Blois which took place in 1298, during the Rindfleisch persecutions. It is, however, difficult to believe that Jews ever settled there after this event.

Bibliography: Bourquet, *Recueil des Historiens de Gaule et de la France*, xiii. 315; Ephraim ben Jacob of Bonn, in Stern's *Quellen zur Gesch. der Juden in Deutschland*, ii. 58–78; Gross, *Gallia Judaica*, p. 117; Neubauer, in *Rev. Et. Juives*, iv. 12; Salfeld, *Martyrologium*, pp. 16, 17, 67; Grätz, *Gesch. der Juden*, vi. 183 *et seq.*

I. Br.

G.

**BLOOD.—Biblical Data:** The importance of blood for the continuance of life must have been recognized even in most remote antiquity and under the most primitive conditions. Any one could see that the death of wild animals during the chase and of slaughtered domestic animals was due to loss of blood. Almost every one had occasion, more or less frequently, to notice that wounded men became unconscious after having lost a certain amount of blood, and that they died if the bleeding did not cease. "To shed blood" is therefore synonymous with "to kill," "to murder," and guilt for a person's death is expressed by "damim," plural of "dam" (blood). For instance, in Josh. ii. 19 the spies say to Rahab: "And it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head [דמו בראשו], and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head [דמו בראשנו], if any hand be upon him." So long as the blood circulates, the man or the animal lives; hence the assertion: "The life [Hebr., "soul"] of the flesh is in the blood [נפש הבשר בדם הוא]" (Lev. xvii. 11), and (verse 14), "it is the life [Hebr., "soul"] of all flesh"; R. V., "the blood thereof is all one with the life thereof." Even of animals it is said, "the life [Hebr., "soul"] of all flesh is the blood thereof [נפש כל בשר דמו הוא]" (*ib.*), and "the blood is the life [הדם הוא הנפש]" (Deut. xii. 23; compare Gen. ix. 4). The blood, then, is the seat of life or of the soul. All life originates in the breath of a being which God Himself sends forth: "Thou sendest forth thy spirit, they are created" (Ps. civ. 30); "Thou takest away their breath, they die" (*ib.* 29). It is therefore easy to understand how blood became an object of sacred awe; nor is it difficult to explain the origin of the prohibition against the partaking of the blood of beasts or birds, or of meat that is still full of blood—a prohibition repeatedly

**Blood an Object of Awe.**

and explicitly emphasized in the Old Testament (Gen. ix. 4; Lev. iii. 17, vii. 26, xvii. 10, xix. 26; Deut. xii. 16, 23; xv. 23). That this law was really observed, and that its transgression was regarded as a sin, is proved by I Sam. xiv. 32 *et seq.*; Ezek. xxxiii. 25; Judith xi. 12. The apostle (Acts xv. 29; compare xv. 20, xxi. 25) exhorts the Gentiles to "abstain from meats offered to idols, and from blood, and from things strangled." The ordinances referring to blood, "*ἀπέχεσθαι αἵματος καὶ πνικτῶν*," were obeyed by the Judæo-Christians from the very first (compare Clementine, "Homilies," vii. 4; Sibyllines, ii. 96), but by the Gentiles only after the historic books of the New Testament, and especially the Acts, were declared to be canonical. In J. G. Sommer's "Das Aposteldekret" (ii. 46, 60 *et seq.*, Königsberg, 1889) it is shown how the decree in Acts xv. 29, under the influence of the Torah and of the Jews that were consulted, led to a new ceremonial law, the import of which may be gathered from the penitential ordinances, "Libri Pœnitentiales." It may be incidentally remarked that the Koran also forbids the eating of blood (sura v. 4; compare ii. 175, xvi. 115).

In addition to their natural aversion to the tasting of blood, the Jews had another reason for abstaining from it, which is indicated in Lev. xvii. 11, where God says: "I have given it [the blood] to you upon the altar to make an atonement for your souls." God, in His mercy, ordained that blood should be a means of atonement; for which reason its place is upon the altar, and man shall not taste of it (compare also K. C. W. F. Bähr, "Symbolik des Mosäischen Cultus," ii. 200 *et seq.*, Heidelberg, 1839).

——**In Rabbinical Literature:** In conformity with the general development of Judaism after Ezra, the Jews of later times multiplied and intensified the commands against partaking of blood (compare especially Shulḥan 'Aruk, Yoreh De'ah, 65-68). There are very explicit directions regarding the elimination of blood from food, such as the soaking and salting of meat to be prepared for the table (compare Eleazar of Worms, in "Roḳeaḥ"; Naphtali Benet, in "Sefer Berit Melaḥ," Prague, 1816; Ludwig Stern, "Die Vorschriften der Thora," § 18, Frankfort-on-the-Main, 1882; compare also Dietary Laws). In the medicine of the Talmud blood plays a purely negative part. Compare the sentence in B. B. 58b: "At the head of death stand I, the blood; at the head of all remedies stand I, the wine." In other words, most diseases arise in the blood. Blood is therefore not considered a remedy; but, on the contrary, bleeding and cupping (that is, the removal of blood) are recommended as modes of treatment (compare Leopold Löw, "Gesammelte Schriften," iii. 375-379, Szegedin, 1893).

——**In Folk-Lore:** The supreme importance of blood for human and animal life explains its prominence in folk-lore, where it is employed for the confirmation of compacts, for remedial, superstitious, and criminal purposes (compare Paulus Cassel, "Die Symbolik des Blutes und 'Der Arme Heinrich,' von Hartmann von Aue," p. 265, Berlin, 1882; H. C. Trumbull, "The Blood Covenant," p. 390, Philadelphia, 1893).

Owing to the command against tasting blood, and also to the Talmudic law forbidding any use to be made of a corpse (מת אסור בהנאה), practises of this kind were abhorred by the Jews at all times. See Blood Accusation.

Bibliography: Hermann L. Strack, *Das Blut im Glauben und Aberglauben der Menschheit, mit Besonderer Berücksichtigung der Volksmedizin und des Jüdischen Blutritus*, 8th ed., pp. 1-102, Munich, 1900; and the bibliography there given.

J. SR. H. L. S.

**BLOOD ACCUSATION:** A term now usually understood to denote the accusation that the Jews—if not all of them, at all events certain Jewish sects—require and employ Christian blood for purposes which stand in close relation to the ritual, and that, in order to obtain such blood, they commit assault and even murder.

**History.**

In the polemic of Josephus against the Alexandrian grammarian Apion ("Contra Ap.," ed. Niese, ii. 8, § 95), the latter is charged with having accused the Jews of annually fattening a Greek in the Temple, killing him, offering his body as a sacrifice, eating of his internal organs, and swearing an oath of enmity against all Greeks (according to the ancient Latin translation, "Ejus corpus sacrificare secundum suas solemnitates et gustare ex ejus visceribus et jusjurandum facere in immolatione Græci, ut inimicitias contra Græcos haberent"; the Greek text of the passage is unfortunately lost). Similar in import is the following statement of a certain Democritus, which the Greek lexicographer Suidas (tenth century) has preserved: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds" (*ὅτι κατὰ ἐπταετίαν ξένον ἀγρεύοντες προσφέρουν καὶ κατὰ λεπτὰ τὰς σάρκας διέξαινον καὶ οὕτως ἀνήρουν*). Nothing further is known of Democritus. Perhaps he drew his information from Apion's book.

In Socrates' "Hist. Eccles." there is an account of some drunken Jews who accidentally killed a Christian lad whom they had hung up in derision of Haman at Purim, but it is doubtful whether this could have given rise to the myth.

During all antiquity and far into medieval times there is no trace of any similar accusation against the Jews, not even in the Occident, although the work of Josephus was, upon the recommendation of Cassiodorius Senator, translated into Latin in the sixth century, and of this translation there are still more than twenty-four copies extant. Neither by that bitter enemy of the Jews, Agobard, bishop of Lyons (ninth century)—the statement to the contrary by August Rohling is a falsehood—nor by the monk Rudolph von Mainz, who inveighed against the Jews in 1146, and called them enemies of the Christian religion, nor by Bernard of Clairvaux (1091-1153), was the accusation repeated.

The first case in which Jews were actually accused of having killed a Christian child for ritual purposes was that of St. William of Norwich in 1144. According to an account recently discovered (Jessopp and James, "St. William of Norwich," Cambridge, 1899), the disappearance of the boy was explained by a Jewish convert, one Theobald of Cambridge, as due to a universal conspiracy of the

European Jews, who every year cast lots where the annual sacrifice of a Christian child at Passover should take place. In the preceding year the lot had been cast at Narbonne and had fallen on Norwich. Absolutely no evidence was adduced that a murder had been committed; it seems indeed that the lad had been merely in a cataleptic fit when found, and was buried alive by his own relatives. None of the Jews were tried or punished for the alleged crime, yet the mere statement of the Cambridge convert led to the bringing of similar charges at Gloucester in 1168, at Bury St. Edmunds in 1181, and at Winchester in 1192. In none of these cases was there any trial; but popular rumor was considered sufficient to establish the martyrdom of the lads, and this proved a considerable source of attraction to the cathedrals and abbeys of these towns.

In Dec., 1235, five children of a miller residing in the vicinity of the city of Fulda, Hesse-Nassau, were murdered, in consequence of which thirty-four Jews and Jewesses were slaughtered by the Crusaders. The Jews were accused of the deed, and those put to the torture are said to have confessed that they murdered the children, in order to procure their blood for purposes of healing ("ut ex eis sanguinem ad suum remedium elicerent"). It is necessary to note here (1) that the reports say nothing of the presence of witnesses; (2) that the confessions were elicited through torture, and were consequently worthless; (3) that these confessions speak only of the intention to procure a remedy ("remedium"), and contain no reference to ritualistic ceremonies; (4) that the German emperor, Frederick II., in order to sift the matter thoroughly, invited a large number of scholars and distinguished Jewish converts to Christianity from all parts of Europe, who, in answer to the question whether the Jews required Christian blood for their Passover ceremonies ("Judei Christianum sanguinem in parasceve necessarium haberent"), replied: "Neither the Old nor the New Testament states that the Jews lust for human blood: on the contrary, it is expressly stated in the Bible, in the laws of Moses, and in the Jewish ordinances designated in Hebrew as the 'Talmud,' that they should not defile themselves with blood. Those to whom even the tasting of animal blood is prohibited surely can not thirst for that of human beings, (1) because of the horror of the thing; (2) because it is forbidden by nature; (3) because of the human tie that also binds the Jews to Christians; and (4) because they would not wilfully imperil their lives and property." The judgment of the emperor reads: "For these reasons we have decided, with the general consent of the governing princes, to exonerate the Jews of the district from the grave crime with which they have been charged, and to declare the remainder of the Jews in Germany free from all suspicion."

This judgment did not suffice to clear the Jews of Germany from the general suspicion aroused by the Fulda incident.

The affair may, however, have been a symptom, not a cause; since the accusation soon after became still more frequent in other countries. As early as 1247 a trial, conducted in the little town of Valréas (Vaucluse, France), showed that the judges of the Inquisition there had heard of the blood accusation against the Jews. On the Wednesday before Easter (March 27) a two-year-old girl was found dead in the town moat, with wounds upon her forehead, hands, and feet. The fact that the child had been previously seen in the ghetto sufficed to fasten the suspicion of guilt upon the Jews. They were brought to trial, and, after being tortured, confessed even to the most absurd charges. One Bendig, for example, declared that the Jews had desired to celebrate communion on Easter Saturday, in accordance with a custom observed annually in large Jewish communities and particularly in Spain, where a Saracen was bought for this purpose whenever a Christian could not be obtained. This confession appears to have been based on the rumor set afloat by the renegade Theobald of Cambridge in connection with St. William of Norwich. Bendig further declared that, fearing detection, the Jews of Valréas had poured the blood of the child into the cesspool. In the same year (1247) the Jews of Germany and France complained to Pope Innocent IV. that they were accused of employing the heart of a Christian child in the celebration of communion during the Passover festival.

According to present information, the blood accusation against the Jews dates from the middle of the thirteenth century. The first literary reference to it is made about this time in the following passage from the writing, "Bonum Universale de Apibus," ii. 29, § 23, by Thomas of Cantimpré (a monastery near Cambray): "It is quite certain that the Jews of every province annually decide by lot which congregation or city is to send Christian blood to the other congregations." Thomas also believes that since the time when the Jews called out to Pilate, "His blood be on us, and on our children" (Matt. xxvii. 25), they have been afflicted with hemorrhages: "A very learned Jew, who in our day has been converted to the [Christian] faith, informs us that one enjoying the reputation of a prophet among them, toward the close of his life, made the following prediction: 'Be assured that relief from this secret ailment, to which you are exposed, can only be obtained through Christian blood ["solo sanguine Christiano"].' This suggestion was followed by the ever-blind and impious Jews, who instituted the custom of annually shedding Christian blood in every province, in order that they might recover from their malady." Upon the basis of the information furnished by this convert, Thomas adds that the Jews had misunderstood the words of their prophet, who by his expression "solo sanguine Christiano" had meant not the blood of any Christian, but that of Jesus—the only true remedy for all physical and spiritual suffering. It is a pity that Thomas does not mention the name of the "very learned" proselyte. Possibly it was Nicholas Donin of La Rochelle, who in 1240 had a disputation on the Talmud with Jehiel of Paris, and who in 1242 caused the burning of numerous Talmudic manuscripts in Paris. It is known that Thomas was personally acquainted with this Nicholas.

**Earliest Mention.**

Of the alarmingly large number of ritual trials only a few of the more important and instructive can here be mentioned:

The case of Little St. Hugh of Lincoln is mentioned by Chaucer, and has thus become well known. A little lad of eight years, named Hugh, son of a woman named Beatrice, disappeared at Lincoln on the 31st of July, 1255. His body was discovered on the 29th of August, covered with filth, in a pit or well belonging to a Jew named Jopin. On being promised by John of Lexington, a judge, who happened to be present, that his life should be spared, Jopin is said to have confessed that the boy had been crucified by the Jews, who had assembled at Lincoln for that purpose. King Henry III., on reaching Lincoln some five weeks afterward, at the beginning of October, refused to carry out the promise of John of Lexington, and had Jopin executed and ninety-one of the Jews of Lincoln seized and sent up to London, where eighteen of them were executed. The rest were pardoned at the intercession of the Franciscans (Jacobs, "Jewish Ideals," pp. 192–224).

In 1267, at Pforzheim, Baden, the corpse of a seven-year-old girl was found in the river by fishermen. The Jews were suspected, and when they were led to the corpse, blood began to flow from the wounds; led to it a second time, the face of the child became flushed, and both arms were raised. In addition to these miracles, there was the testimony of the daughter of the wicked woman who had sold the child to the Jews. A regular judicial examination did not take place; and it is probable that the above-mentioned "wicked woman" was the murderess. That a judicial murder was then and there committed against the Jews in consequence of the accusation is evident from the manner in which the Nuremberg "Memorbuch" and the synagogal poems refer to the incident (Salfeld, "Martyrologium," pp. 15, 128–130).

At Weissenburg, Alsace, in 1270, a miracle alone decided the charge against the Jews. Although, according to the accusation, the Jews had suspended a child (whose body was found in the Lauter river) by the feet, and had opened every artery in its body *in order to obtain all the blood*, its wounds were said to have bled for five days afterward (!).

In 1286, at Oberwesel, miracles again constituted the only evidence against the Jews. The corpse of the eleven-year-old Werner is said to have floated up the Rhine (against the current) as far as Bacharach, emitting a radiance, and being invested with healing powers. In consequence, the Jews of Oberwesel and many other adjacent localities were severely persecuted during the years 1286–89. Emperor Rudolph I., to whom the Jews had appealed for protection, issued a public proclamation to the effect that great wrong had been done to the Jews, and that the corpse of Werner was to be burned and the ashes scattered to the winds.

**Thirteenth Century.**

The statement was made, in the "Chronicle" of Conrad Justinger (d. 1426), that at Bern in 1294 the Jews had shockingly tortured and murdered the boy Rudolph. The historical impossibility of this widely credited story was demonstrated by Stammler, the pastor of Bern (see "Katholische Schweizer-Blätter," Lucerne, 1888).

In 1462, at Rinn, near Innsbruck, a boy named Andreas Oxner was said to have been bought by Jewish merchants and cruelly murdered by them in a forest near the city, his blood being carefully collected in vessels. The accusation of drawing off the blood (without murder) was not made until the beginning of the seventeenth century. The older inscription in the church of Rinn, dating from 1575, is distorted by fabulous embellishments; as, for example, that the money which had been paid for the boy to his godfather was found to have turned into leaves, and that a lily blossomed upon his grave.

In 1475 occurred the case of the boy Simon of Trent. The confessions elicited by torture here themselves preclude the possibility of a ritual murder. The Feast of Passover in 1475 began on the evening of March 22, that is, on Wednesday. According to the charge, however, the boy did not disappear before Thursday, and he was murdered on Friday. The Jews could, therefore, have employed the blood neither for their unleavened bread ("mazzot") nor for the four cups ("arba' kosot"). Nevertheless, they are alleged to have admitted that they required "fresh Christian blood" for this particular year, as being a Jubilee year. But, in truth, the Jews have not counted or celebrated the Jubilee year (Lev. xxv.) since the destruction of the Temple by Nebuchadnezzar. The year 1475, however, was a Jubilee year of the Catholic Church; and the ignorant torturers, believing that the Jews also celebrated it as a jubilee, forced their victims to confess accordingly. The publication of the documents in the case of the boy Simon (collected and copied by Moritz Stern, Berlin) is much to be desired (compare the extracts in Hermann Strack, "Das Blut," pp. 126–131).

**Fifteenth and Sixteenth Centuries.**

At La Guardia, near Toledo, Spain, the accusation recurred in 1490. Here no inquiry was made as to the remains, the clothes of the child, the instruments of the murder, or the time and place of its commission. Modern historians even deny that a child had disappeared at all (Loeb, "Rev. Etudes Juives," xv. 203–232; Lea, in "English Historical Review," iv. 239–250). Nevertheless, Lope de Vega employed this suppositious incident as the plot of a play.

In a case at Tyrnau, Hungary, in 1494, the absurdity, even the impossibility, of the statements forced by torture from women and children shows that the accused preferred death as a means of escape from the torture, and admitted everything that was asked of them. They even said that Jewish men menstruated, and that the latter therefore practised the drinking of Christian blood as a remedy.

At Bazin (= Bösing), Hungary, in 1529, it was charged that a nine-year-old boy had been bled to death, suffering cruel torture; and thirty Jews confessed to the crime and were publicly burned. The true facts of the case were disclosed later, when the child was found alive in Vienna. He had been stolen by the accuser, Count Wolf of Bazin, as an easy but fiendish means of ridding himself of his Jewish creditors at Bazin.

In Feb., 1840, at Damascus, Syria, Father Thomas, a Capuchin, and his servant were murdered. In

this instance, also, confessions were obtained only after the infliction of barbarous tortures. A trustworthy witness of the proceedings was the converted Jew G. W. Pieritz, who said of himself that he was no friend or defendant of rabbinism ("Persecution of the Jews at Damascus," London, 1840). See Damascus Affair.

In 1882, at Tisza-Eszlár, the victim was Esther Solymosi (compare Paul Nathan, "Der Prozess von Tisza-Eszlar," Berlin, 1892). See Tisza-Eszlár Affair.

At Corfu, during the night of April 12, 1891, an eight-year-old girl was murdered. It was commonly reported that the child had been a Christian, Maria Desylla by name, and that Jews had murdered her and then taken her blood. Her teacher, however, declared, in a document attested by the French consul at Corfu, that the child's name was Rubina Sarda, and that she was a Jewess.

**Nineteenth Century.**

In 1891, at Xanten, Rhenish Prussia, a butcher, Adolph Buschhoff, was accused of murdering the boy Johann Hegmann, five and one-half years of age, and of drawing and concealing his blood. The two public prosecutors, after carefully collecting all the evidence, declared that the accused could not have committed the deed, and that there was no evidence showing that blood had been concealed (see Strack, *l.c.* pp. 153–156).

On April 1, 1899, at Polna, Bohemia, there was found in the forest near the town the body of Agnes Hruza, a seamstress, nineteen years old, with a gash in the throat. A Jew, Leopold Hilsner, an idler, twenty-three years of age, was accused of the deed, and in the same year was sentenced to death by the court at Kuttenberg for complicity in the murder. The public prosecutor, Schneider-Swoboda, and the advocate, Dr. Baxa, averred (the former indirectly, the latter openly) that a ritual murder was involved. But the medical faculty of the Czech University of Prague have demonstrated that the obtaining of blood must be excluded as a motive for the deed. No blood was missing: a quantity proportionate to the size of the body was found in the saturated garments, in the hair (which was caked with blood), in the pool of blood near the body, and in the body itself. After the Court of Cassation at Vienna had set aside the first verdict, Hilsner, in Oct., 1900, was condemned a second time by the court at Pisek, and again upon the charge of complicity, although there was no evidence that more than one person had been engaged in the murder. This decision was again attacked, but was upheld, May, 1901, by the Court of Cassation at Vienna. Whether Hilsner is the sole murderer, an accomplice, or entirely innocent, in no case is a ritual murder here involved, or a murder of which the object was the obtaining of blood. See Polna Affair.

Despite the strenuous efforts of the police, the murderer of Ernst Winter, a nineteen-year-old pupil at the gymnasium at Konitz, West Prussia, has not yet been discovered. There is no trace of a ritual murder, or of a desire on the part of the murderer to appropriate any of the blood. The dismemberment of the body is fully explained as having been done for the purpose of safely removing the remains from the scene of the murder.

**Origin of Blood Accusation.**

The origin of the blood accusation has not yet been discovered. The annals of Erfurt state that the Jews used waxed sacks ("in saccis cera linitis") for collecting the blood of the children killed at Fulda in Dec., 1235. According to the Marbach annals (also contemporaneous with the event) the Jews confessed that they wished to utilize the blood for remedial purposes. The annals also state that the emperor Frederick II. (as mentioned above) consulted a number of distinguished converted Jews in order to ascertain whether the Jews required Christian blood on Parasceve—a term frequently used to designate Good Friday. As early as the twelfth century it was several times reported that the Jews had crucified Christian children during Easter (*e.g.*, William of Norwich, 1144, see above; Gloucester, 1171; Blois, 1179; Richard of Paris, in Pontoise). Whether all or part of these reports agree with the facts, or are alike unworthy of credence, the theory of a ritual murder is in no case justified; and, if the accounts are historical, it can only be assumed that the Jews in one instance or on several occasions put Christians to death. A ritualistic feature was imparted to these real or supposed crucifixions or other murders of Christians, and especially of Christian children, by the suggestions: (1) that the murders involved the acquisition of blood; and (2) that the crimes were related to the Passover festival. The emperor had probably already heard that Christians had been crucified or otherwise murdered by Jews at the period of the Christian Easter; he now heard of the bleeding of the victims, and asked (if the expression "in Parasceve" is correct) whether the Jews did at that time actually require Christian blood. This explains why the Jews of Valréas in 1247 were forced to confess that they wanted the blood of the murdered child in order to celebrate communion on Easter Saturday. The absurdity of such a confession on the part of Jews was so obvious that even the most stupid inquisitors could not afford to have it often repeated. The most dangerous consequences, on the other hand, followed from the establishment of a connection between the blood accusation and the period of the Jewish Passover festival. A statement to this effect appears to have been first made by Richer of Sens in the "Gesta Senoniensis Ecclesiæ," published between 1239 and 1270. He mentions the event at Fulda as occurring on the day before Passover ("quarta decima luna")—that is, March 22, 1236—whereas both the "Memorbuch" of Nuremberg and the annals of Erfurt irrefutably establish the date as Dec. 28, 1235 (Salfeld, "Martyrologium," pp. 13, 122). The false statement of Richer is probably traceable to the fact that he could find no connection between the bleeding and the Christian Easter. The untrustworthiness of Richer's chronology is evident also from the fact that he places the scene of the murder at Hagenau, Alsace, instead of at Fulda, although it is firmly established that the corpses of the children were brought to Hagenau. Reference has already been made to the petition presented by the Jews of Germany and France to Pope Innocent IV., to the effect

**Connection with Easter.**

that they had been accused of celebrating the Feast of Passover with the heart of a murdered Christian boy, in answer to which the pope issued a bull (July 5) decreeing that the Jews should not be persecuted because of this false accusation. Examples of the association of ritual murders with the Feast of Passover are found as follows: at Weissensee, Thuringia, 1303; Savoy, 1329; Trent, 1475; Boleslaw, Galicia, 1829; Tarnow, Galicia, 1844; Ostrovo, in the Russian government of Lublin, 1875; Eisleben, 1892; Bakau, Rumania, 1892 (see Strack, *l.c.* ch. xviii.).

Several circumstances conduced to spread the belief that the use of human blood among the Jews was directly associated with the Feast of Passover. The mazzot, for example, were, to secure purity and absolute absence of leaven, prepared with peculiar ceremonies incomprehensible to Christians, and were, therefore, invested with an element of mystery—a circumstance enhanced by the great and somewhat superstitious value then (and even today) placed by many Jewish people upon the Passover bread. It was natural to compare it to the wafers used at the Christian communion, when, by eating the wafer, the pious Christian believed that he partook of the body and blood of Christ; the blood purifying from all sin, and working miracles. "Without blood, no atonement" was both Old Testament and Christian doctrine. Since the destruction of the Second Temple, however, the blood sacrifices of the Jews had, as stated above, ceased; and the assumption would naturally arise that the Jews had endeavored to find a substitute. The blood of Christ was visible neither in the bread nor in the wine of the holy communion; was it not possible that the mazzot contained a similar invisible ingredient, operating as a mysterious agency? The Jews also preferably used red wine for the four cups which they were commanded to drink on the first two evenings of the Passover festival; the red color of the wine, according to the legend, being reminiscent not only of the blood of the Israelitish children (Ex. R. ii. 23) shed to prepare a bath for the leprous Pharaoh, but also of the numerous Jews who had died for their faith. This red wine has been interpreted by the enemies of the Jews as being actual blood; and consequently David ha-Levi b. Samuel, in his commentary "Ture Zahab" to the Shulḥan 'Aruk, Oraḥ Ḥayyim, 472, 8, has warned against its use. So much for a real or imaginary association between the blood accusation and the Feast of Passover. It but remains to mention one other circumstance. For the healing of the wound caused by circumcision the Jews frequently used the so-called "dragon's blood," a dark or blood-red gum of a species of palm (*Calamus Draco, Pterocarpus Draco, Dracæna Draco*). Whoever held this gum to be blood unjustly accused the Jews of employing blood for ritual purposes.

But all this does not suffice to explain that the accusation of employing blood for ritual purposes has, during six and one-half centuries and throughout a large part of Europe, rested heavily on the Jews. The Christians have never had more than a very imperfect knowledge of the language, religion, and customs of the Jews dwelling among them; whereas the Jews, as a whole, had far better information, at least as regards the language and customs of the nation among which their lot was cast. This circumstance also accounts for the superstitious and distrustful attitude toward the Jews. Just as the Roman Catholic clergyman in specifically Protestant districts was frequently invested with wonder and mystery, the Jews in Christian lands frequently became the subjects of superstitious misconceptions on the part of the Christian population. In the strife, waged at Bern in 1507, between the Dominicans and Franciscans, the assertion was made that the Dominicans had used the blood and eyebrows of a Jewish child for secret purposes (Grönneirus, "Berner Chronik," 1585, p. 622). In 1890 the magician Wawrzek Marut was sentenced in Galicia for stealing the corpses of two Jewish children from the cemetery, in order to fumigate a peasant's hut after typhoid fever. He declared that there were two kinds of typhoid: one a Catholic type, banishable through the Lord's Prayer; the other a Jewish type, removable only by means of Jewish bones (compare A. Wuttke, "Der Deutsche Volksaberglaube der Gegenwart," Berlin, 1869, Index).

**Anti-Jewish Prejudice the Real Basis.**

Furthermore, the belief in the miraculous properties of blood may be traced far into antiquity, and its high importance to vitality must ever have been obvious (see Blood). A severe loss of blood causes faintness, syncope, and even death: "For the life of the flesh is in the blood" (Lev. xvii. 11). Hence, a sanguinary sacrifice, and particularly a human sacrifice, is regarded by the ignorant as the most precious. Hence, also, the custom of using blood to symbolize important actions; friendship was pledged and alliances were formed by intermingling the blood of both parties. At this very day blood-brotherhood is cemented in this way in Africa, as, for example, in Madagascar and Kamerun. These circumstances, in their turn, account for the belief that blood, human as well as animal, is invested with extraordinary properties. Even in ancient times human blood was considered a remedy for epilepsy (see Pliny, "Naturalis Historia," xxviii. 1, § 2; 4, § 10); and this belief has survived to the present day, the blood of newly executed persons being regarded as a particularly powerful remedial agency. As a specific against leprosy, bathing in human blood was recommended both in ancient and in medieval times. Pliny (*l.c.* xxvi. 1, § 5) relates that when the Egyptian kings were stricken with elephantiasis they took such baths; and this statement is in singular accord with the passage from Exodus Rabbah (i., end), which states that the leprous Pharaohs, upon the advice of their sages, commanded that 150 Jewish children should be slaughtered every morning and every evening, in order that the monarchs might bathe in blood. For other medicinal and folk-lore uses, see Blood.

**General Belief in Efficacy of Blood.**

Blood has a deep signification in the religion of the Old Testament. God Himself has designated blood as a means of atonement (Lev. xvii. 11). In no other religion is the specific import of blood so clearly enunciated. Hence the oft-repeated and emphatic prohibition (existing among no other nation

in such form) against the partaking of blood as food (Lev. iii. 17, vii. 26, xix. 26; Deut. xii. 16; I Sam. xiv. 32, 33; Ezek. xxxiii. 25; compare also Acts xv. 29). When with the destruction of the Second Temple the sacrifices ceased, the sprinkling of the altar with blood ceased also. But the abhorrence of the tasting of blood remained; indeed, the later Jewish legislation went even further in this respect than that of the Old Testament (see Shulḥan 'Aruk, Yoreh De'ah, 65, 1; 67, 1, 39; Eleazar of Worms, in "Roḳeaḥ"; Naphtali Benedict, in "Sefer Berith Melaḥ," Prague, 1816; S. B. Bamberger, "Amirah Lebet Ya'akob," 2d ed., Fürth, 1864). Another important principle of the Jewish law reads: מת אסור בהנאה (any utilization of a dead body is forbidden; 'Abodah Zarah 29b; compare J. Rabbinowicz, "Der Todtencultus bei den Juden," Frankfort-on-the-Main, 1889, §§ 21–23).

**Similar Jewish Belief.**

Both these sets of laws have constituted and still constitute a serious impediment to the inception and furtherance among the Jews of those ideas on blood and its applications that are found among other nations. Superstition, it is true, exists among the Jews; and there are also superstitions Jewish in origin. Furthermore, popular conceptions on medicine also were not lacking among the Jews (see the works cited in Hermann Strack, "Das Blut," p. 98; M. Grunwald, "Aus Hausapotheke und Hexenküche," in "Mittheilungen der Gesellschaft für Jüdische Volkskunde," i. 1–87, Hamburg, 1900). But many of these ideas did not originate among them; and references to the blood and its employment are rare. Occasionally a Jew uses his own blood—that is, externally—for the purpose of stopping a hemorrhage (forming a clot). Nowhere, so far as the present writer is aware, is there any reference whatever to the drinking of human or animal blood for medicinal or superstitious purposes, or to the swallowing of it when dried. Finally, there is no instance of a Jew having committed murder in order to drink blood. There is always, of course, the possibility that a Jew—like one of any other race—may commit a murder. But, even if such a murder should be proved against a Jew, the only justifiable conclusion would be that the culprit committed the crime, not as a Jew, but merely as a superstitious person; just as in the case of Hundssattler and Bliefernicht, who devoured the flesh of their victims, the Christian religion could not be held accountable for the crimes committed.

**No Jewish Blood-Ritual.**

It may be positively asserted that there is no Jewish ritual which prescribes the use of the blood of any human being. Were there such a ritual, or were such a procedure even tolerated, there would certainly be some reference to it in the colossal mass of halakic literature which enters into every detail of ritualistic observance and of domestic life. But neither the well-informed among Christian theologians nor the inimical among converted Jews have ever been able to cite a passage from these sources showing that such prescription exists. The statements to the contrary by the Austrian professor, August Rohling, have served only to demonstrate the ignorance and malice of the man.

**Connection with the "Slaughterer's Cut."**

In consequence of the undeniable weightiness of these reasons, the assertion is now frequently made that while the traditions concerning a sanguinary rite do not obtain among Judaism as a whole, they are, nevertheless, accepted by one or several sects. But this opinion, also, is untenable; for if the Talmudic Jews, collectively or in individual cases, had cultivated sanguinary rites, the Karaites would certainly not have failed to emphasize that fact again and again. Nor would the Talmudic Jews have been silent had it been possible for them to accuse the Karaites of such a ceremony. Nothing of the kind has ever been asserted by either side.

In order to increase the plausibility of a blood ritual among the Jews, it has become customary to speak of the "slaughterer's cut," and the application of the slaughterer's knife: it is the communal slaughterer ("shoḥet"), too, who is preferably accused of the murder of Christian children. It is noteworthy, therefore, that Joseph Teomim, in his commentary ("Peri Megadim") to the Shulḥan 'Aruk, Yoreh De'ah, 8, should relate the following: "A slaughterer bought, for use in slaughtering, a knife which an executioner had employed. R. Joseph declares this to be prohibited; for human flesh is prohibited, and in consequence of the former close contact of the knife with it, the flesh of the animals slaughtered with it would also be prohibited." Whoever accepts, therefore, the ritual killing of Christian children by Jews, must assume that the slaughterers are equipped with two sets of knives, one set for animals, and the other for Christian children! It is noteworthy, also, in this connection that in the very cases in which the "slaughterer's cut" was most vigorously discussed—as, for example, at Xanten in 1891—a close inspection of the wound demonstrated beyond a doubt that such a cut had not been made. Finally, it should be mentioned that those who charge an intentional secreting of the blood for ritual purposes have an entirely erroneous conception of the actual quantity of blood in the body. The weight of the blood constitutes only one-fourteenth to one-thirteenth (7.17–7.7 per cent) of the total weight of the body. The total quantity of blood lost in the case of death through wounds is only about one-half of this blood-content of the body, or, in the case of decapitation (where the loss of blood is heaviest), about 72 per cent of it. Thus, the quantity of blood that can possibly be found on the spot and on the clothing of the victim is much smaller than most persons suppose (compare "Der Xantener Knabenmord vor dem Schwurgericht zu Cleve," July 4–14, 1892, Berlin, 1893, pp. 54 *et seq.*, 61 *et seq.*, 481 *et seq.*; J. Marcus, "Etude Médico-Légale du Meurtre Rituel," Paris, 1900).

The proselytes who have confirmed the blood accusation against the Jews have always been malicious and ignorant enemies of their people; and upon their testimony, devoid as it is of proof, no reliance can be placed. Among these proselytes were: Samuel Friedrich Brenz, author of the book "Jüdischer Abgestreifter Schlangen-Balg," Nuremberg, 1614; Paul Christian Kirchner, author of "Jüdisches Ceremoniel," Frankfort, 1720; and Paulus Meyer (see

Strack, *l.c.* pp. 105–160 *et seq.*). It is very noteworthy, however, that such pronounced anti-Jewish proselytes as J. Pfefferkorn ("Speculum Adhortationis Judaicæ ad Christum," 1507) and Julius Morosini ("Via della Fede Mostrata agli Ebrei," 1683) have pronounced the accusation false. In recent times August Rohling of Prague has become widely recognized as the principal authority for such anti-Jewish statements; but Strack, in "Das Blut" (ch. xvii.), furnishes unassailable proof that, both from a scientific and from a moral point of view, Rohling's assertions are utterly unreliable.

**Accusation Pronounced False.**

Among the large number of observant Jews and Christians who have refuted the blood accusation are the following; viz., Jews: Manasseh b. Israel, author of "Vindiciæ Judæorum," London, 1656, who took a solemn oath that the Jews were guiltless of this charge, an oath which was repeated at London June 30, 1840, by the rabbis Solomon Hirschell and David Meldola. Other Jews who protested were Jacob Emden and Jonathan Eybeschütz. Protests have also been expressed in poetry and "Memorbücher" designed only for Jewish readers. Proselytes: Johann Emanuel Veith, the eminent preacher in the Cathedral of St. Stephen, Vienna; and Alexander McCaul, who, in "Reasons for Believing that the Charge Lately Revived Against the Jewish People Is a Baseless Falsehood," London, 1840, published a protest signed by fifty-eight converts, of whom the first was M. S. Alexander, bishop of the Anglican Church at Jerusalem (d. 1845). It runs as follows: "We, the undersigned, by nation Jews, and having lived to years of maturity in the faith and practise of modern Judaism, but now, by the grace of God, members of the Church of Christ, do solemnly protest that we have never directly nor indirectly heard, much less known, among the Jews, of the practise of killing Christians or using Christian blood, and that we believe this charge, so often brought against them formerly, and now lately revived, to be a foul and Satanic falsehood." Popes: See "Die Päpstlichen Bullen über die Blutbeschuldigung," Berlin, 1893, and Munich (Aug. Schupp), 1900, contains the bulls of Innocent IV., Gregory X., Martin V., Paul III., and the opinion of Lorenzo Ganganelli (later Clement XIV.). Many popes have either directly or indirectly condemned the blood accusation; no pope has ever sanctioned it. Monarchs: The German emperors Frederick II. (1236); Rudolph of Habsburg (1275); Frederick III. (1470); Charles V. (1544); the Bohemian kings Ottocar II. (1254), etc.; the Polish kings Boleslaw V. Pius (1264); Casimir III. (1334); Casimir IV. (1453); Stephen Báthori (1576); and others. For Hungary see the constitution of 1791; for Turkey, 'Abd al-Majid (1840). Christian scholars and divines: Johann Christoph Wagenseil (1633–1705); Johann Jakob Schudt, author of "Jüdische Merkwürdigkeiten" (1714); Johann Salomo Semler (1725–91); Alex. McCaul; Franz Delitzsch (1813–90); J. J. I. von Döllinger (1799–1890); and many others.

Bibliography: H. L. Strack, *Das Blut im Glauben und Aberglauben der Menschheit, mit Besonderer Berücksichtigung der Volksmedizin und des Jüdischen Blutritus*, 8th ed., Munich, 1900; I. B. Levinsohn, *Efes Damim*, Wilna, 1837; Corvé, *Ueber den Ursprung der Wider die Juden Erhobenen Beschuldigung*, etc., Berlin, 1840; *Christliche Zeugnisse Gegen die Blutbeschuldigung der Juden*, Berlin, 1882; Berliner, *Gutachten Ganganelli's*, Berlin, 1888; *Blut-Aberglaube, Sonder-Abdruck aus der Oester. Wochenschrift*, Vienna, 1891; Franz Delitzsch, *Schachmatt den Blutlügnern Rohling und Justus*, Erlangen, 1883; Chwolson, *Blutanklage*, Frankfort-on-the-Main, 1901.

G. H. L. S.

The following list of cases, where the blood accusation has been raised, with short indications of the results and of the authorities for the statements, may be found useful for reference. Some of the more frequently quoted authorities are referred to by abbreviations as follows:

A. R. = Amador de los Rios, "Historia de los Judios en España"; A. J. Y. B. = "American Jewish Year Book," 1901–2; Csl. = Cassel, article "Juden," in Ersch and Gruber, "Encyc." ser. 2, part xxvii.; Sch. = Scherer, "Rechtsverhältnisse der Juden in Oesterreich," 1901; St. = Stobbe, "Die Juden in Deutschland"; Str. = Strack, "Das Blut"; Jb. = Jahresberichte der Geschichtswissenschaft"; Zz. = Zunz, "Synagogale Poesie des Mittelalters."

1144 Norwich (St. William): James and Jessopp, "St. William of Norwich"; Jacobs, "Jews of Angevin England," pp. 19–256.
1168 Gloucester (Harold): "Gloucester Chronicle," ed. Hart, i. 20; Jacobs, *l.c.*, p. 45.
1171 Blois (31 burned; 17 Jewesses, singing 'Alenu): Zz. p. 24.
1181 Bury St. Edmunds (St. Robert): Jacobs, *l.c.*, p. 75.
1192 Winchester (boy): Richard of Devizes, ed. Howlett, p. 435; Jacobs, *l.c.*, pp. 146–148.
1199 (?) Erfurt (3 Jews hanged, 3 burned [2 women]): Zz. p. 26.
1235 Wolfsheim (18 Jews killed): "Monumenta Germaniæ," xvi. 31; St. p. 281.
1247 (Mar. 26) Valréas: "Rev. Etudes Juives," vii. 304.
1255 Lincoln (Little St. Hugh): Matthew Paris, "Historia Major," ed. Luard, v. 516–518, 522, 543; Jacobs, "Jewish Ideals," pp. 192 *et seq.*
1267 Pforzheim: Alonzo á Spina, "Fortalitum Fidei," 5th cruelty; I. Loeb, "Josef Haccohen," p. 40.
1270 (June 29) Weissenburg, Alsace: "Mon. Germ." xvii. 191; St. p. 282.
1283 Mayence (10 Jews killed): "Mon. Germ." xvii. 210; St. p. 282.
1285 Munich (90 Jews killed): Zz. p. 33; "Mon. Germ." xi. 210, 872; xvii. 415; St. p. 282.
1286 Friesland: Csl. p. 79a; Zz. p. 33.
1286 (June 28) Oberwesel and Boppard (St. Werner, 40 Jews killed): Grätz, "Gesch. der Juden," vii. 201, 478; "Mon. Germ." xvii. 77; St. p. 282.
1287 (May 2) Salzburg: Csl. p. 79a.
1288 (April 24) Troyes: Auto da fé (13 burnt), "Rev. Et. Juives," ii., 199 *et seq.*
1290 Laibach: Sch. p. 525.
1292 Colmar: Böhmer, "Fontes Rerum Germanicarum," ii. 30; St. p. 283.
1292 Krems (2 Jews broken on wheel): "Mon. Germ." xi. 658; St. p. 283; Sch. p. 348 (who gives the date as 1293).
1294 Bern (Rudolf): Böhmer, *l.c.*, ii. 32; "Arch. Oester. Geschichtsquellen," iii. 143; St. p. 283.
1302 Remken: Böhmer, *l.c.*, ii. 39; St. p. 283.
1303 Weissensee (boy found hanged): Zz. p. 36; St. p. 283; Csl. p. 79b.
1305 Prague and Vienna: Zz. p. 36; Csl. p. 79b.
1308 Thuringia: Csl. p. 79b.
1317 Chinon: Str. p. 144.
1329 Savoy, Geneva, Romilly, Annecy, etc.: Str. *ib.*
1331 Ueberlingen: Csl. p. 79b; Zz. p. 38.
1387 Strasburg: "Urkundenbuch der Stadt Strassburg," vi. 207; Jewish Encyclopedia, i. 457b.
1345 Munich (Heinrich): Str. p. 145.
XIV. cent. (end of) Vialana: "Rev. Etudes Juives," x. 232–236; Jb. viii.
1401 Diessenhofen: Zz. p. 47; Ulrich, "Sammlung Jüd. Gesch. in der Schweiz," p. 248; St. p. 288; Löwenstein, "Bodensee," p. 82.
1407 (Oct. 26, 3d day of Easter) Cracow: Zz. p. 47; Csl. p. 133b; Dlugoss, "Historia Poloniæ," i. 186; Jost, "Gesch. der Israeliten," vii. 279.
1428 Regensburg (Ratisbon): Zz. p. 48; Csl. p. 79b.
1430 Ravensburg, Ueberlingen, Lindau: Zz. p. 48.

1435 Palma: A. R. ii. 85–87; Mut, "Mallorca," vii. xv.
1442 Lienz, Tyrol: Borrelli, "Dissertazione," p. 243b; Sch. pp. 589–591.
1453 Arles: Zz. p. 50.
1462 Rinn (Andreas): Str. p. 145; Sch. pp. 592–596 (denies).
1468 (Dec. 25) Sepulveda: A. R. iii. 166.
1470 Endingen: Sch. p. 430; Schreiber, "Urkundenbuch," ii. 520; St. p. 291.
1473 Regensburg: Zz. p. 51; Csl. p. 79b.
1475 Trent (Simon): Sch. pp. 596–614, 643–647, and the note to pp. 598–599 giving bibliography.
1476 Regensburg (through the apostate Wolfram): Zz. p. 51; St. pp. 77, 292; Sch. p. 615.
1480 (July 4) Venice (Sebastian of Porto Buffole: 3 Jews burned): "Jüdische Merkwürdigkeiten," ii. 256; Sch. p. 615.
1490 La Guardia: Isidore Loeb, in "Rev. Etudes Juives," xv.
1494 Tyrnau (12 Jews and 2 Jewesses burned; the remainder expelled): Zz. p. 52; Schudt, *l.c.*, i. 115; Bergl, "Gesch. der Juden in Ungarn," p. 51.
1504 Frankfort-on-the-Main: Jb. xv. 21.
1505 Budweis (child murder accusation; 13 Jews drowned themselves): Oefele, "Scriptores," i. 135; St. p. 292.
1518 Geisingen: Löwenstein, in "Zeitschrift f. d. Gesch. der Juden in Deutschland," iii. 383; JEWISH ENCYCLOPEDIA, i. 1.
1529 Poesing (30 Jews burned): Zz. p. 55; Némethy, in "Neuzeit," xxviii.; Jb. xi.; D. Kaufmann, in "Monatsschrift," xxxviii.
1540 Neuburg: Zz. p. 57; Csl. p. 79b.
1545 Amasia, Asia Minor (many hanged; Dr. Joseph Abiob burned): "Shebet Yehudah," iii.; Zz. p. 58; I. Loeb, "Joseph Haccohen," p. 432 (who gives the date as 1542).
1553 Asti (Jews imprisoned on murder charge): Zz. p. 336.
1554 Rome (accusation threatens through Hananel Foligno, averted by Alexander Farnese): Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 151.
1564 Byelsk: "Regesti," *sub anno*.
1570 Brandenburg (case of Lippold): Zz. p. 338, Jost, *l.c.*, viii. 213–214; Csl. p. 93a, b (gives the date as 1573).
1571 Hellerspring: Csl. p. 79b.
1593 (Dec.) Frankfort-on-the-Main (blood accusation suggested in a trial of a Jew): "Rev. Etudes Juives," xiv. 282–289.
1598 Luck (3 Jews executed): Zz. p. 340.
1623 Ragusa (Isaac Jeshurun martyred): Zz. p. 342.
1650 Razinai: Jb. xvi.
1654 Gt. Poland: D. Kaufmann, in "Monatsschrift," xxxviii. 89–96; Vogelstein and Rieger, *l.c.*, ii. 211.
1668 Vienna: Zz. p. 346.
1670 (Jan. 17) Metz (Raphael Levi burned): Zz. p. 346; Csl. p. 79 b.
1691 Wilna (4 Jews executed for child-murder): Steinschneider, "Cat. Bodl." Nos. 3691, 4028, 4030; Zz. p. 348.
1696 (June 8–July 4) Posen (false murder charge): Zz. pp. 348–349.
1698 Kaidan and Zausmer: Wolf, "Bibl. Hebr." iii. 380; Zz. p. 349.
1705 Viterbo: Vogelstein and Rieger, *l.c.*, ii. 233; Roest, "Cat. Rosenthal. Bibl." i. 55.
1710 (April 5) Neamtz, Moldavia: "Rev. Etudes Juives," xiii. 137; A. J. Y. B. p. 37.
1710 Orlinghausen: Csl. p. 79b.
1712 Frankfort-on-the-Main: Csl. p. 79b.
1714 Roman, Rumania: A. J. Y. B. p. 37.
1721 Danzig and Sinigaglia (child murder): Zz. p. 352.
1736 Posen (lasted four years): Zz. p. 353.
1743 Jaslau (Jew quartered): Zz. p. 354.
1745 Fürth (synagogue closed through false charge by apostate): Zz. p. 354.
1756 (Passover) Jampol, Poland: Vogelstein and Rieger, *l.c.*, ii. 246.
1764 Orcuta, Hungary: Str. p. 148.
1783 Botoshani, Rumania: A. J. Y. B. p. 43.
1788 Totiz: Jb. x. 45.
1791 Tasnád, Transylvania (Hungary): Str. p. 148.
1797 Galatz, Rumania (4 killed; synagogue burned): A. J. Y. B. p. 45.
1801 (April 8) Bucharest (128 Jews killed by soldiers and populace): *Ib.* p. 48.
1803 Neamtz, Moldavia (4 Jews imprisoned): *Ib.* p. 48.
1811 Talowitza: *Ib.* p. 49.
1816 Piatra, Moldavia: *Ib.* p. 50.
1823 Velizh, Vitebsk (lasted twelve years): St. p. 186; Jost, *l.c.*, xi. 341.
1824 Bakau: Psantir, "Korot," 1873, ii. 142; Loeb, "La Situation des Israélites en Turquie, en Serbie, et en Roumanie," p. 143.
1829 Boleslaw-on-the-Weichsel: Str. p. 149.
1829 Babowno: Jb. xviii. 65.
1834 (July 13) Neuenhoven, near Düsseldorf: Str. 149.
1838 Ferrara: Jost, *l.c.*, xi. 285, note.
1839 Niezdow: Str. p. 150.
1840 Near Aix-la-Chapelle: Jost, *l.c.*, xi. 345, note.
1840 (Feb. 5) Damascus (disappearance of Father Thomas; 13 Jews arrested and tortured; 4 died): Jost, *l.c.*, xi. 346.
1840 Trianda, Rhodes; Jost, *l.c.*, xi. 351–353.
1843 (Oct.) Marmora: Jost, *l.c.*, xi. 379.
1844 Stobikowka: Str. p. 150.
1837 to 1847 Fiorenzola, Buffeto, Monticelli, Cortemaggiore: Jost, *l.c.*, xi. 265, note.
1857 Saratov: Chwolson.
1859 (Apr. 14) Galatz, Rumania: Loeb, *l.c.*, p. 145.
1861 Chavlian: *id.* 261, 262.
1863 (March) Smyrna: Ellenberger, "Die Leidender Juden."
1867 (Oct. 3) Galatz (90 Jews injured; 4 synagogues destroyed): Loeb, *l.c.*, p. 171.
1867 (Dec. 22) Calarash, Rumania: Loeb, *l.c.*, p. 166.
1877 Kutais, Transcaucasia: Chwolson, xii.
1882 (Apr. 1) Tisza-Eszlár (disappearance of Esther Solymosi).
1891 Corfu: Str. p. 151.
1891 (June 29) Xanten: JEWISH ENCYCLOPEDIA, i. 645b.
1891 (June) Nagy-Szokol: Str. p. 153.
1892 Eisleben: Str. p. 156.
1892 Ingrandes, France: Str. p. 157.
1892 Bakau, Rumania: Str. p. 158.
1893 (March) Kolin, Bohemia: Str. p. 158.
1893 (June 9) Holleschau: Str. p. 159.
1893 Prague: Str. p. 160.
1894 Berent, Prussia: Str. p. 162.
1898 Skaisgirren: Str. p. 163.
1899 (Mar. 29) Polna, Bohemia.
1900 (Jan. 7) Nachod, Bohemia.
1900 (Mar. 28) Konitz, W. Prussia.

G. J.

**BLOOD-MONEY**: Ransom paid by a murderer to the avenging kinsmen of a murdered man, in satisfaction for the crime. Among the Anglo-Saxons and other Germanic peoples blood-money or "wergeld" was commonly paid, and a regular scale of prices fixing the value of lives was established by law (Kemble, "The Anglo-Saxons in England," ii. 276 *et seq.*). Blood-money was unknown in Roman law. All crimes except murder could be satisfied by payment of a fine; but for murder the death penalty was invariably inflicted (see "The Law of the Twelve Tables," Table VIII.).

The Jewish law went further than the Roman law in this respect. The code of the Twelve Tables simply states that for murder the death penalty shall be inflicted, and for lesser crimes the money compensation may be received in satisfaction, thus inferentially prohibiting the taking of blood-money for murder. The Biblical law (Num. xxxv. 31, 32), however, expressly prohibits it. It forbids (1) the taking of blood-money for the life of a murderer, allowing him to escape; and (2) the taking of it for a murderer who has fled to a city of refuge, allowing him to return to his home. The crime of taking human life was the most heinous known to the Jewish law (*ib.* xxxv. 34).

According to another Biblical code (Ex. xxi. 28–32), the owner of a goring ox who, knowing the dangerous nature of the animal, still did not keep it in subjection, was put to death if the ox killed a human being. But as the death in this case was not directly caused by the owner of the ox, a concession was made in his favor, and he was permitted to ransom his life. The Talmud modifies the severity of the law through the following process of reasoning: If the owner of the ox committed the murder, he was forced to die according to the law (Num.

xxxv. 31); but if his ox killed a person, the ox was slain, and the owner paid blood-money. If the ox were not slain, then the owner was put to death; hence R. Ḥizkiyah said, "The law in Num. xxxv. 31 requires only the actual murderer to be killed; and you can not put a man to death because of a death caused by his ox" (Sanh. 15b).

The murderer who had come to the city of refuge, if guilty of wilful murder, was given into the hands of the avenger to be executed; but if guilty of accidental homicide, remained in the city of refuge until the death of the high priest (Num. xxxv. 25). It appears, therefore, that even one guilty of accidental homicide could not expiate the offense by the payment of blood-money, but must serve his full term in the city of refuge (Ket. 37b). The strict application of this law led the rabbinical authorities to the conclusion that the death penalty was an absolute satisfaction for the crime and its consequences, and that therefore the relatives of the murdered person had no claim in damages against the murderer. The law in Ex. xxi. 22 was thus explained: "If there is no danger to life from the injury, the murderer is punished by fine; but if death results, he is not punished by fine, because he is subjected to the death penalty" (Mishnah Ket. iii. 2).

Maimonides states the matter as follows: "The court must take care that no blood-money be taken from the murderer even if he would give all the money in the world, and even if the avenger would be willing to release him; because the life of the murdered man is not the property of the avenger, but the property of God, and God has said, 'Ye shall take no blood-money for the life of a murderer' (Num. xxxv. 31); and 'There is no sin so great as that of murder, for blood defileth the land' (Num. xxxv. 33)"; (Maimonides, "Yad," Roẓeaḥ, i. 4; see articles Damages, Homicide, Ransom).

G. D. W. A.

**BLOOD-MONEY IN RUMANIA:** According to the common law of Moldavia and Wallachia, the murder of a person entailed not only the execution of the murderer, but also the imposition upon him, or if he were unknown upon the village nearest to the spot where the murder had been committed, of a heavy fine ("prezul sangelui" = blood-money), which fell to the relations of the victim. Villages that could not pay the fine were depopulated.

This legislation applied to Jews in common with the other inhabitants, and the communities were made collectively responsible for the fines. As commercial travelers and pedlers, the Jews journeyed constantly, and while the Rumanians were hospitable to every traveler, they considered it hardly a mortal crime to murder a Turk, a Tatar, or a Jew (Cantemir, "Descriptio Moldaviæ," Rumanian ed., p. 260, Jassy, 1851). The fine imposed for the murder of a Jew was very heavy; a decree of Prince Petrashcu of Wallachia, in 1553, mentions that Mircea the Great (1382–1409) amerced the village of Vianul, beyond the Olt, in the sum of 40,000 aspers, upon the complaint of the wife and the mother of a Jew who had been murdered in that vicinity. The villagers, being unable to raise such a sum, implored the clemency of the prince, who paid the amount out of his own treasury.

In order to evade payment of blood-money, villagers, on finding a corpse, would often throw it into a river or pond, or perhaps inter it, to avoid notice by the authorities. This practise caused great hardship to Jewish wives who, in addition to the loss of their husbands, saw themselves doomed to perpetual widowhood by the Jewish law concerning disappearances (see 'Agunah).

The institution of blood-money was abolished by the law of 1831, but the murders of Jewish travelers and Jewish tavern-keepers (especially numerous on the main highways) continued unabated. A singular consequence of these frequent murders among Rumanian Jews, more especially in Moldavia, is the custom of regarding Jewish tavern-keepers who have thus been foully dealt with, as martyrs in a religious cause, for the reason that they have lost their lives in the endeavor to provide "kosher" food for their traveling coreligionists. The sons of such are called to the Torah by the proud title "Ben ha-Ḳedoshim" (Son of the Saints).

Bibliography: *Infrâtzirea*, Bucharest, Dec. 21, 1886; Codrescu, *Uricarul, Sau Colectziune de Diferite Acte Care Pot Servi la Istoria Românilor*, xxiii. 22–23 (the date 1707 given by *Uricarul* is correct; *Infrâtzirea* has 1708); *ib.* xix. 48–49; *Revista Israelita*, i. 410, Bucharest, 1886; Barasch, *Etwas über die Gegenwärtigen Verhältnisse der Juden in den Beiden Donaufürstenthümern*, in *Allg. Zeit. des Jud.* 1844, p. 633. Rumanian translation in *Anuarul Pentru Israeliti*, iv. 8).

D. E. Sd.

**BLOOD-RELATIONSHIP.—Biblical Data:** Family connection between persons otherwise than by marriage. To the casual reader of the Old Testament, blood-relationship seems always to have been reckoned by the Hebrews from father to son. The genealogies are all drawn up on this basis (compare Gen. iv., v., x., xxii. 20–24, xlvi.; I Chron. i.–ix., etc.). These genealogies, however, are not uniform. Some of them give the name of the mother (as Gen. xxii. 20, 24), while many of them give the names of father and son merely. Another interesting variation is that one set of passages represents the mother as naming the children (see, for example, Gen. iv. 1, 25; xxix. 32–35), while another set of passages attributes that function to the father (*e.g.*, Gen. xvii. 19; xli. 51, 52). For further light on the ideas of relationship see the Critical View.

**Historical Survey.**

Blood-relationship was interpreted broadly as a brotherhood which bound together by peculiar ties all who were descended from a common father. In II Sam. v. 1 all the tribes of Israel are said to be bone of David's bone and flesh of his flesh; *i.e.*, to be his brethren. Similarly, in Lev. xxv. 39–46 all Israelites are considered brethren, as opposed to the people of other nations. This idea of brotherhood was founded on a belief that they were all sharers in a common blood. While these broad conceptions of brotherhood prevailed, they did not obscure in the Hebrew mind the fact that in every generation men of one father (*i.e.*, brothers in a narrower sense) were under more peculiar obligations to one another than others of the same nation. Thus, in certain cases restitution had to be made to the nearest of kin (Num. v. 7, 8), and in other cases peculiar duties devolved on the nearest kinsman (compare Ruth ii. 20, iii. and iv. *passim*; see Goel). Other evidence that in the later time degrees of

relationship were recognized is shown by Tobit vi. 10 and Luke ii. 36.

The recognition of certain differences in the degrees of kinship belongs to an early period; for marriages within certain degrees of kinship were prohibited from very ancient times. In Lev. xviii. marriage with a father or mother, son or daughter, grandson or granddaughter, or with a consort of any of these, is prohibited, as is the marriage of a man to a woman and her daughter, or to two sisters at the same time. There is involved in some of these prohibitions a recognition of an artificial relationship; but even these are based on the strong feeling of kinship with those of one family. Not all the prohibitions of this law are, however, primitive; for it defines a sister (verse 9) as "the daughter of thy father or the daughter of thy mother"; though in ancient times marriages seem to have been permitted between children of the same father, if they had different mothers; cases in point are the marriages of Abraham and Sarah (Gen. xx. 12), and Amnon and Tamar (II Sam. xiii. 13).

**Marriage Prohibitions.**

As among the Arabs, it was regarded by the Hebrews a duty to avenge the blood of a murdered relative; and if this were not done, YHWH was thought to be displeased. Thus Joab avenged his brother Asahel (II Sam. iii. 27); and YHWH sent a famine because the Gibeonites were not avenged of the house of Saul (II Sam. xxi. 1 *et seq.*). It was in consequence of this custom that the CITIES OF REFUGE were founded. See also AVENGER OF BLOOD.

**Blood Avenger.**

——**Critical View:** It is a feature of primitive culture to form clans artificial in organization though not necessarily of different stocks, which select some totem as their emblem (compare Giddings, "Principles of Sociology," pp. 270–272; and Keasby, in "International Monthly," i. 393 *et seq.*). These clans in the course of time regard all their members as brethren descended from the common totem. In order to account for the growth of the clan it has been supposed by some scholars that clans meeting others who have for some reason chosen the same totem will naturally regard one another as brethren too. In this way an enlarged and artificial brotherhood is formed, which is, however, conceived as real. The existence of "Leah," "Rachel," and "Caleb" (denoting wild cow, ewe, and dog) as clan names among the Hebrews, taken in connection with the evidence from other parts of the Semitic world, makes it probable that relationships originally artificial were by the Hebrews counted as blood-relationships (compare W. R. Smith, "Animal Worship and Animal Tribes Among the Arabs and in the Old Testament," in "Journal of Philology," ix.; *idem*, "Kinship and Marriage in Early Arabia," ch. vii.; Jacobs, "Studies in Biblical Archæology," iv.; and Barton, "Semitic Origins," ii.).

Among the Semites also kinship was originally reckoned, as among many other primitive nations, through the mother (see W. R. Smith, "Kinship," etc., pp. 145–165, 246–253; Barton, *op. cit.* ii.). This seems to have been also the case among the Hebrews. In the earlier Jahvistic document the mother names the child, which, as Wellhausen points out, is a relic of maternal kinship (compare "Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen," 1893, p. 478, note 2). By the time of the production of the Priestly Code, relationship was reckoned through the father; so that the mother's name was then suppressed, and the father named the child. In accordance with the system of maternal kinship, the children of Jacob are said (Gen. xxxi. 43) to belong to their mother's clan. The marriage of Abraham and Sarah and that of Amnon and Tamar—though in each case between children of the same father—are explained by the fact that blood-relationship was counted only through the mother.

**Matriarchate.**

Some further instances of the artificial assumption of blood-relationship, which differ in character from the primitive totemic system, remain to be considered. Adoption, in the sense of the legal transfer of filial rights from one person to another, seems not to have been known in Israel as it was among the Romans. There are three possible instances of it in the Old Testament: (1) the adoption of Moses by Pharaoh's daughter (Ex. ii. 10), which does not seem to have made the blood-bond to his own people less binding; (2) the adoption of Genubath by the Egyptian queen (I Kings xi. 20), which seems to have been a survival of kinship through the mother; and (3) the adoption of Esther by Mordecai (Esther ii. 7), which was done under foreign influence. Adoption in the modern sense of the word played no important part in Israel's system of relationship (see ADOPTION).

**Adoption and Blood-Relationship.**

Closely related to adoption was the system of the levirate, whereby when a man died without issue his brother or nearest kinsman was required to marry the widow, and the first son born of such levirate marriage was counted as the son of the dead brother (Gen. xxxviii.; Deut. xxv. 5–10; Ruth *passim*; Matt. xxii. 25 *et seq.*). A similar custom prevailed among the Arabs (compare W. R. Smith, "Kinship," etc., p. 87) and among the Abyssinians (compare Letourneau, "Evolution of Marriage," p. 265), as well as among many non-Semitic peoples (compare Starcke, "Primitive Family," pp. 157, 158; "International Journal of Ethics," iii. 465; and Westermarck, "History of Human Marriage," pp. 510–514). (For the origin and meaning of the custom see LEVIRATE.) It is enough to note here that it introduced a system of blood-relationship in part artificial.

**Levirate.**

In Lev. xviii., where the degrees of kinship in which marriage is prohibited are enumerated (compare also Lev. xx.), the consort of a near kinsman or kinswoman is counted as within the prohibited degrees, thus recognizing a certain artificial kinship. Some writers hold that Lev. xviii. 16 and xx. 21, by prohibiting marriage with a deceased brother's wife, abolished the levirate (so Nowack, "Hebräische Archäologie," i. 346; and Benzinger, "Hebräische Archäologie," p. 346); and a confirmation of this is found in Num. xxvii. 1 *et seq.*, which provides for the succession of daughters in case a man dies without male issue. Others hold that Leviticus gives the general prohibition, while Deut. xxv. 5–10 contains the one exception (so Driver, "Deuteronomy,"

p. 285). At all events, the levirate seems to have survived till the first century of the common era.

In ancient Semitic society, blood-relationship rested not only upon the basis of common blood, but upon the fact that kinsmen constantly ate together and renewed the physical bond (compare W. R. Smith, "Religion of the Semites," 2d ed., pp. 269 *et seq.*). Covenants of brotherhood were made between those who were really not related to one another, by opening the veins of the covenanters and tasting each other's blood, as well as by eating together (compare Trumbull, "Blood Covenant," and W. R. Smith, *op. cit.* pp. 315, 479). Such artificial brotherhoods seem to have been recognized in Israel (compare Amos i. 9).

BIBLIOGRAPHY: In addition to the literature already cited, see G. A. Wilken, *Het Matriarchaat bij de Oude Arabieren* (also German translation, *Das Matriarchat bei den Arabern*); Wellhausen, *Die Ehe bei den Arabern*, in *Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1893, pp. 431–481; and Buhl, *Die Socialen Verhältnisse der Israeliten*, Berlin, 1899.

J. JR. G. A. B.

**BLOOMFIELD, MAURICE:** Professor of Sanskrit and comparative philology in Johns Hopkins University, Baltimore, Md.; born at Bielitz, Austrian Silesia, February 23, 1855; emigrated to America in 1867. He studied at Chicago and Furman, (S. C.) universities, and at Yale, Berlin, and Leipsic, and received the degree of doctor of philosophy from Johns Hopkins in 1879, while Princeton conferred on him the honorary degree of doctor of laws in 1896.

Bloomfield is one of the most prominent Sanskrit scholars in America, and is recognized as the chief living authority on the Atharva Vêda. Besides Sanskrit, Bloomfield has made contributions to comparative grammar, Greek, Latin, and Balto-Slavic, and has treated various problems of the science of religion, especially in relation to India and its literature. He is a member of the American and German Oriental societies, American Philological Association, Royal Bohemian Society of Prague, and other learned bodies.

Among Bloomfield's chief works are: an edition of the "Kauçika-Sutra," New Haven, 1890; a volume of selected hymns from the Atharva Vêda, with extracts from the ritual and commentary, forming vol. xlii. of Max Müller's "Sacred Books of the East," Oxford, 1897; and "Atharva Vêda," Strasburg, 1899, forming a portion of the "Grundriss der Indo-Arischen Philologie" of Bühler and Kielhorn. His latest contribution, in which he has been assisted by Richard Garbe of Tübingen, is a magnificent photographic edition of the Paippalada recension of the Atharva Vêda, 3 vols., Baltimore, 1901.

BIBLIOGRAPHY: *National Cyclopedia of American Biography*, x.; *Johnson's Universal Cyclopedia*, i.; Lamb, *Biographical Dictionary of the United States*, i. A bibliography of his writings up to 1891 is published in *Bibliographia Hopkinsiensis*, pt. i.

A. L. H. G.

**BLOOMFIELD-ZEISLER, FANNY:** American pianist; sister of Maurice Bloomfield; born at Bielitz, Austrian Silesia, July 16, 1866. In 1868 her parents settled in Chicago, Ill., and there she received her first instruction in piano from Bernhard Ziehn and Carl Wolfsohn. At the age of ten she played at a public concert in Chicago, and two years later went to Vienna to study with Leschetizky. At the expiration of five years she returned to the United States, where, from 1883 to 1893, she repeatedly gave recitals, playing with all the leading orchestras throughout the country.

In 1893 Bloomfield-Zeisler made a tour through Europe; and such was her success at Berlin, Leipsic, Frankfort, Vienna, and elsewhere, that she prolonged her stay abroad until 1895. During the season 1895–96 she gave upward of fifty concerts in America, and in 1897 made a tour of the Pacific states. In 1898 she again went abroad, and gave a series of concerts in Great Britain and France. She now (1902) resides at Chicago.

BIBLIOGRAPHY: Baker, *Biographical Dictionary of Musicians*, 1900; *Musical Courier*, Feb. 27, 1895, Feb. 20, 1901.

A. J. So.

**BLOSZ, KARL:** German painter; born at Mannheim Nov. 24, 1860. He studied at the art school in Carlsruhe from 1880 to 1883, and was a pupil of K. Hoff and of Von Lindenschmid of the Munich Academy from 1883 to 1887. Since 1887 he has worked actively in Munich. One of his paintings, entitled "Vor dem Diner," is now in the Dresden gallery.

BIBLIOGRAPHY: H. W. Singer, *Allgemeines Künstler-Lexikon*, 3d ed., v. 176, Frankfort-on-the-Main, 1901; Kohut, *Berühmte Israelitische Männer und Frauen*, part vii., p. 302, Leipsic, 1900.

S. A. M. F.

**BLOWITZ, HENRI GEORGES STEPHAN ADOLPHE OPPER DE:** Special correspondent at Paris of the London "Times"; born at Blowitz, Bohemia, Dec. 28, 1825. At the age of sixteen he left his native country for France, where he was appointed professor of German at the Lyceum of Tours. Upon leaving that institution he visited Limoges, Poitiers, and Marseilles. He then took a course at the university until 1860, and on May 6 of that year received permission to assume the present form of his name. At this time he occupied himself with the invention of a machine for wool-carding by steam, but soon devoted himself to the study of foreign politics, contributing to several periodicals, such as the "Gazette du Midi" and "La Décentralisation" of Lyons. In this capacity of journalist he revealed the history of Ismail Pasha's special train, which caused the defeat of De Lesseps in the election of 1869; he was not prosecuted, however, owing to the efforts of M. Thiers in his behalf.

At the close of the Franco-Prussian war Blowitz rendered valuable assistance to General Espirent de la Villeboisnet in facilitating the suppression of the Commune at Marseilles, by establishing telegraphic communication with M. Thiers at Versailles by means of a private wire when all other means of communication had been destroyed by the insurgents. In recognition of this achievement Blowitz, in June, 1871, received the medal of the Legion of Honor. In the following month he became correspondent of the London "Times," and in 1874 was appointed special Paris correspondent of that paper, in which capacity he, on May 9, 1874, secured permission to communicate with the London office daily from 9 A.M. to 3 P.M. by special wire.

In 1875 he revealed certain plans of the German

government which were said to aim at a second invasion of France; and he secured the full text of the Treaty of Berlin for the London "Times" before the signatures of the plenipotentiaries had been affixed to the document.

It is, however, as an interviewer that Blowitz is best known, and among the numerous celebrities interviewed by him may be mentioned: Bismarck, the Sultan of Turkey, Abd al-Hamid, Alfonso XII., Charles, King of Rumania, Pope Leo XIII., Thiers, Gambetta, Prince Lobanoff, Comte de Chambord, Marquis Tseng, Cardinal Jacobini and the French statesmen Duclerc and Jules Ferry. Blowitz is a doctor of philosophy and officier de l'Académie, and on July 30, 1878, he was elevated to the rank of officer of the Legion of Honor. He has been a contributor to the "Contemporary Review," "Harper's Magazine," and "Paris Vivant," and he is the author of the following works: "Feuilles Volantes," 1858; the comedy, "Midi à Quatorze Heures"; "L'Allemagne et la Provence," 1878; "Le Mariage Royal d'Espagne," 1878; "Une Course à Constantinople," 1884. Blowitz, however, is more especially renowned for his journalistic activity, and he is said to have contributed more than 4,000 columns to the London "Times."

BIBLIOGRAPHY: *Men and Women of the Time*, 1899; *Who's Who*, 1901; *Harper's Magazine*, 1891; *Contemporary Review*, 1893.

S. J. So.

**BLÜCHER, EPHRAIM ISRAEL:** Austrian rabbi and author; born Oct. 2, 1813, at Glocksdorf, Moravia; died at Budapest April 6, 1882. For some years he was tutor in Hebrew at the University of Lemberg; then officiated as rabbi at Osviecin, Galicia, and Kosten, Moravia; afterward he went to Vienna, where he founded a real-gymnasium, which had but a brief existence. Later he lived for a time at Neuhäusel, Hungary, and finally at Budapest.

Blücher is the author of a Hebrew grammar, "Marpeh Lashon Arami" (Healing of the Aramaic Tongue), treating of the Biblical, Targumic, and Talmudic Aramaic in eighteen sections; preceded by "Maggid me-Reshit," a Hebrew translation of a portion of Julius Fürst's "Lehrgebäude der Aramäischen Sprache" (Vienna, 1839). He also issued "The Book of Ruth," with German translation and Hebrew commentary, Lemberg, 1843; and "Die Synagogenfrage für Deutsche Israeliten," Vienna, 1860. In the last years of his life, driven by stress of circumstances, he issued several periodicals under different titles; but in each case only a few numbers appeared.

BIBLIOGRAPHY: *Litteraturblatt des Orients*, 1841, No. 1; Steinschneider, *Cat. Bodl.* col. 801; Lippe, *Bibliographisches Lexicon*, i. 46; Zeitlin, *Bibliotheca Hebraica*, p. 34; Fuenn, *Keneset Yisrael*, p. 151.

C. M. K.

**BLUM, ABRAHAM:** French major; born in 1823; died at Boulogne, France, in 1894. He distinguished himself in the Crimean war in 1854, having been wounded in the shoulder, and received from the sultan the Order of Medidje. Upon his return to France, where he had been counted among the fallen on the battle-field, he was accorded the cross of the Legion of Honor.

In 1859 Blum left for Italy to participate in the war with Austria; was again wounded at the battle of Solferino, and then promoted on the field to the rank of captain. Having retired in 1870 as chief of battalion, he was appointed, at the outbreak of the Franco-Prussian war, adjutant-major of the National Guard of Paris. In 1875 he received an appointment in the newly organized territorial army.

BIBLIOGRAPHY: *Jewish Chronicle*, Feb. 9, 1894, p. 9.

S. B. B.

**BLUM, DAVID:** German Talmudist of the middle of the sixteenth century; rabbi at Sulzburg, near Freiburg in Baden [?]. He was classed among the best Talmudic authorities in Germany. Among his pupils Joseph B. Isaac ha-Levi Ashkenazi was proud to have had Blum for his master (see his epistle against Meïr b. Gedaliah reprinted in Zunz, "'Ir ha-Ẓedeḳ," note 35). Blum copied and compiled various works. The city library of Hamburg contains a copy of the "Niẓẓaḥon" and a collection of "sheṭarot" (documents) marked as copied by him.

It is uncertain whether Blum is identical with David b. Moses Blumes (בלומיש), a friend of Solomon b. Jehiel Luria, in whose collection of responsa (No. 37, ed. Fürth, p. 24a) is included a responsum of Blumes. If he is identical, he was at one time in Palestine, as Luria's friend wrote from that country. Blum is probably identical with David of Sulzburg, whom Joseph b. Gershon ha-Kohen of Cracow in his responsa (No. 31) calls "meḥuttan" (relative by marriage).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, p. 43; Brüll, in *Ha-Karmel*, iv. 661; Kaufmann, in *Rev. Et. Juives*, xxii. 95; Steinschneider, *Cat. d. Hebr. Handschriften in d. Stadtbibliothek zu Hamburg*, pp. 71, 88, 89; I. Zunz, *'Ir ha-Ẓedeḳ*, p. 24 and note 35.

L. G.

**BLUM, ERNEST:** French dramatist; born in Paris Aug. 15, 1836. The son of an actor, he began at an early age to work for the theater. At eighteen he produced his first piece, for the Variétés, entitled "Femme Qui Mord." His subsequent works for various theaters included the following: for the Délassements Comiques: "L'Escarcelle d'Or" (in collaboration with Al. Flan), "Suivez le Monde," "Les Délassements en Vacances" (1860), "L'Almanach Comique" (1860), "A Vos Souhaits" (1860), "Paris Journal," "Le Plat du Jour," "La Tour de Nesle pour Rire" (1861), "En Zigzag" (1861), "Les Jolies Farceurs" (1862), "Les Noces du Diable" (1863), etc.; for the Gaité: "La Petite Pologne" (with Lambert Thiboust, 1861); for the Variétés: "Crockbête et Ses Lions" (with Clairville, 1863), "Montjoie Fait Peur" (with Giraudin, 1863), "La Revue au Cinquième Etage" (with Giraudin and Clairville, 1863); for the Ambigu: "Rocambole" (with Anicet Bourgeois, and Ponson du Terrail, 1864), "Rose Michel" (1875), "L'Espion du Roi" (1876); for the Châtelet: "La Lanterne Magique" (with Clairville and Monnier, 1865), "Cendrillon" (with the same, 1866), "Le Diable Boiteux" (with Clairville and Flan, 1866), "Les Voyages de Gulliver" (with Clairville and Monnier, 1867), "Le Vengeur" (with F. Brisebarre, 1868); for the Renaissance: "La Jolie Parfumeuse" (with H. Crémieux, 1874). He also wrote "Une Avant-Scène" (1876),

with Toché, "La Revue des Variétés" (1879), "Belle Lurette" (1880), "La Noce d'Ambroise" (1881), "Le Château de Tire-Larigot" (1884), "Le Petit Chaperon Rouge" (1885), "Mademoiselle Gavroche" (1885), "Le Parfum" (1888), "Les Femmes Nerveuses" (1888), "Le Cadenas" (1889), "Paris Fin de Siècle" (1890), "Madam Mongodin" (with Toché), at the Vaudeville (1890); "Madame l'Amiral" (1892), "Monsieur Coulisset" (1892), "La Maison Tamponin" (1893), "La Rieuse" (1894), "Le Carnet du Diable" (1895), "Le Carillon" (1897).

In book form he has published "Entre Bicêtre et Charenton" (1866), "Journal d'un Vaudevilliste" (1891,) and "Les Mémoires d'un Vieux Beau" (1896). He is also the author of a "Biographie Complète d'Henri Rochefort" (Brussels, 1868.)

Blum was for several years on the editorial staff of the "Charivari," and he has been associated with "Le Rappel" since its establishment in 1869.

S. J. W.

**BLUM, ISAAC AUGUST:** French mathematician; born at Paris in 1831; died there Jan. 5, 1877. He entered in 1831 the Ecole Polytechnique and was graduated lieutenant of marine, but resigned in 1833 and devoted himself to teaching. Involved in the events of 1848, he was connected editorially with the "Journal des Travailleurs," and was appointed vice-president of the commission of Luxembourg. Blum was arrested for having taken part in the publication of an injurious libel addressed to the president of the Assemblée Constituante, but was soon released. He then took up his scientific occupation.

Blum is the author of: (1) "Résumé d'Algèbre Elémentaire"; (2) "Résumé d'Arithmétique," Paris, 1843. both of which are comprised in the "Collection des Tableaux Polytechniques"; (3) "Cours Complet de Mathématiques," in two volumes, Paris, 1843-45. In 1844 he founded a scientific review, "Bulletin Polytechnique," which, however, he soon discontinued; and in 1855 a daily paper treating of mathematics, "La Science," which is still published as a weekly.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; Larousse, *Dictionnaire*, s.v.

S. I. BR.

**BLUM, JULIUS** (also known as **Blum Pasha**): Austro-Egyptian financier; born at Budapest, Hungary, in 1843. In 1869 he became director of the Austro-Egyptian bank at Alexandria; in 1877 he was appointed state secretary in the Egyptian Ministry of Finance, by the khedive; and two years later, pasha and minister of finance. He retained this position until 1890, when he accepted the appointment of director of the Austrian Credit-Anstalt at Vienna. Blum has received many decorations: he is K.C.B., C.M.G., commander of the French Legion of Honor, grand officer of the Italian Order of the Crown, knight of the Rother Adler Orden, etc.

S. M. K.

**BLUMENBERG, LEOPOLD:** American soldier; born in the province of Brandenburg, Prussia, Sept. 28, 1827; died at Baltimore Aug. 12, 1876. He was the son of Abraham and Sophia Blumenberg, and the twenty-first of a family of twenty-two children. Soon after his birth Blumenberg's parents moved to Frankfort-on the-Oder, and at an early age he was graduated from the gymnasium of that city. He served in the Prussian army in the Danish war of 1848, enlisting as a private and being promoted to the rank of first lieutenant. He was decorated for his services, but the anti-Semitism prevalent deprived him of his medal; and, resenting such treatment, he left for America in 1854, settling in Baltimore, where he was engaged in mercantile pursuits until 1861.

When Fort Sumter was attacked Blumenberg assisted in organizing the fifth Maryland infantry regiment, of which he was commissioned major. His efforts for the Union cause won for him the hatred of the Secessionists, forcing him to be guarded constantly to prevent their attacking and hanging him. He first served near Hampton Roads, was later attached to Mansfield's corps in the peninsular campaign, and commanded his regiment as colonel at Antietam, where he was severely wounded in the thigh by a sharpshooter. This ultimately caused his death. He returned home, and was confined to his bed for several months.

President Lincoln appointed Blumenberg provost marshal of the third Maryland district, with headquarters at Baltimore. He held this office from 1863 to 1865, making himself very unpopular by a strict enforcement of the laws. President Johnson appointed him to a position in the revenue department, and commissioned him brigadier-general United States volunteers, by brevet. For a long time resident in Baltimore, he was extremely popular with the German and the Hebrew element of that city. He held the office of president of the National Schuetzen-Verein of America, and was an active member of Har Sinai congregation and of the Hebrew orphan asylum.

BIBLIOGRAPHY: *Biographical Cyclopedia of Representative Men of Maryland and the District of Columbia*, p. 477, Baltimore, 1879; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, pp. 199, 200, Philadelphia, 1895; Isaac Markens, *The Hebrews in America*, pp. 131, 132, New York, 1888; *Appleton's Annual Cyclopedia*, i. 613, new series, New York, 1877, for 1876.

A. A. M. F.

**BLUMENBERG, MARC A.:** American musician and editor; born at Baltimore, Md., May 21, 1861; educated in the public schools of that city, and later at the College of Loyola. After a thorough course in the various branches of music, he became musical critic of the Baltimore "American," and subsequently was associated with the Baltimore "Sun" in a similar capacity. In 1879 he removed to New York, where, in the following year, he established the "Musical Courier," one of the most influential musical weekly papers in existence, with branch offices in Germany, France, England, and Italy. Blumenberg is president of the Blumenberg Press Association, a member of the Social Science Association of New York, and of the Society for Psychical Research, London.

A. J. So.

**BLUMENFELD, ARON WOLFF:** German composer; born at Kurnik, Posen, Feb. 29, 1828. In 1846 he went to Berlin, where he studied with Rungenhagen, and afterward established himself as a teacher and composer. His more important works are an opera entitled "Künstlerleben," and a can-

tata first performed in 1851. Among his pianoforte compositions — mostly *morceaux de salon* — are the following: "La Fée Dansante," op. 9; "L'Espérance," waltz, op. 20; "Les Adieux de Berlin," op. 22; "Deutscher Triumphmarsch"; "Hochzeitsmarsch," op. 32; "Aldeutschlands Klage," funeral march, op. 40. An interesting compilation is the "Blumenlese," concert-music for 6 to 20 instruments arranged in a series of 96 separate books, many of them consisting of several numbers, and containing arrangements of German, Russian, Norwegian, American, English, French, and other songs, and transcriptions of dances, marches, operatic pieces, and various other selections from the works of Schumann, Lindblad, Seifert, Blomquist, and many other composers.

Bibliography: Mendel, *Musik-Lexikon*; Schirmer's *Catalogue*.

S. J. So.

**BLUMENFELD, BERISH:** Galician Hebraist; flourished in the first half of the nineteenth century. He was one of the wealthy Hebrew scholars of that part of Poland who contributed much to the spread of knowledge among their brethren, and whose work in the field of Neo-Hebraic literature was a true labor of love. Blumenfeld is the author of a German translation of the Book of Job, which he published with a Hebrew commentary (Vienna, 1826). His views on the authorship and date of Job were the subject of an interesting correspondence with S. D. Luzzatto, who insisted that Job was one of the oldest books of the canon. Blumenfeld also corresponded with Isaac Beer Levinsohn and assisted in the spread of the latter's works. He was an intimate friend of Simson Bloch ha-Levi, who dedicated to him his Hebrew translation of Manasseh b. Israel's "Vindiciæ Judæorum." A poem, "Motar ha-Adam" (Superiority of Man), by Blumenfeld, is published in "Bikkure ha-'Ittim," iv. 150–158.

Bibliography: *Kerem Ḥemed*, i. 53–58; *ib.* ii. 123–125; *Sefer ha-Zikronot*, pp. 71, 72; Fürst, *Bibl. Jud.* i. 123.

S. P. Wi.

**BLUMENFELD, FEITEL (FADEI):** Russian rabbi; born in 1826; died at Kherson Dec. 4, 1896. He graduated from the rabbinical college at Jitomir, and for about forty years officiated as rabbi in Kherson and in the Jewish agricultural colonies of Kherson and Bessarabia, in whose development he always took an active part. He introduced many useful reforms in the Jewish community of Kherson, and, being familiar with the Jewish question in Russia, was repeatedly summoned by the government to the conferences of Jewish rabbis at St. Petersburg. He contributed largely to the Jewish-Russian periodicals "Russki Yevrei" and "Razsvyet," especially on the Russian-Jewish agricultural colonies.

Bibliography: *Luaḥ Aḥiasaf*, 1897.

H. R.

**BLUMENFELD, HERMANN FADEYEVICH:** Russian lawyer, son of Feitel (Fadei); born in Kherson Sept. 2, 1861; received his education at the high school of his birthplace. He was graduated in 1883 from the New-Russian University of Odessa, which awarded him a gold medal and a prize for his treatise on the various kinds of landed property in Old Russia, entitled "O Formakh Zemlevladyeniya v Drevnei Rossii," Odessa, 1883. Blumenfeld has published an article on Crimean-Tatar landed property, entitled "Krimsko-Tatarskoe Zemlevladyenie," Odessa, 1888. He has been an extensive contributor to the Russian-Jewish periodicals "Voskhod," "Yevreiskoe Obozryenie," and others. His articles deal especially with the economic, industrial, and commercial activity of the Jews in South Russia.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892.

H. R.

**BLUMENFELD, IGNATZ (ISAAC):** Austrian publisher and merchant; born March 25, 1812, at Brody, Galicia; died Oct. 2, 1890, at Geneva, Switzerland. He was one of the wealthy Galicians who took delight in encouraging and spreading the new Hebrew literature. He visited Switzerland and Italy on a pleasure trip in the summer of 1834, and in the latter country met S. D. Luzzatto and J. S. Reggio, with both of whom he corresponded on literary subjects. He lived for several years in Odessa, between 1840 and 1850, and afterward returned to Vienna, where he remained until 1885, from which year until his death he lived in Switzerland.

Blumenfeld deserved well of modern Hebrew literature by his publication of four volumes of the "Oẓar Neḥmad," Vienna, 1856–63, a collection of literary letters on various subjects relating to the science of Judaism, which were thus made accessible to the average Hebrew scholar. These publications are to some extent a continuation of Goldenberg's "Kerem Ḥemed" and of the "Bikkure ha-'Ittim"; but they are more scientific and historical, giving less space to translations and to the feeble attempts at belles-lettres which filled so large a part of the former collections. Blumenfeld himself contributed very little to the "Oẓar Neḥmad," but Rapoport, Luzzatto, Geiger, and other learned contributors recognized the great service which he was rendering Jewish science by giving currency to works which, but for his generosity, would have remained unpublished.

Bibliography: *Oẓar Neḥmad*, i. 181; ii., Preface and p. 17; Letteris, *Miktebe Bene Ḳedem*, p. 104, Vienna, 1866.

S. P. Wi.

**BLUMENFELD, J. C.:** Polish litterateur and revolutionist; born about 1810; died before 1840. Blumenfeld was one of the leaders of a band of young Poles concerned in the Polish revolution of 1831. The rising having proved a failure, Blumenfeld fled to London, where he produced a fantastic work. "Ecce Homo im Process mit dem König und dem Priester, oder Die Selbsterlösung der Menschen, ein Evangelium vom Jüngsten Gerichte," 1835. An English edition, under the title "The New Ecce Homo at Issue with King and Priest," appeared in London in 1839. The work contains dialogues in prose alternating with verses, the main subject of which is the scheme of kings and priests to enslave humanity, including a compact between Rome and the Church to degrade Israel. The book shows some power, but is wild and wandering.

Bibliography: Grätz, *Gesch. der Juden*, xi. 468–470; *Cat. British Museum*, s.v.

H. R. J.

**BLUMENFELDT, SIMON** (called also **Simon Sofer**): Russian calligrapher; born in Mitau, Courland, 1770; died at the same place 1826. He possessed the gift of writing in characters so small that they could be read only by the aid of a microscope. The Lord's Prayer was thus written by him nine times on a piece of paper the size of a square inch. He could write readable letters and words even on the very edge of ordinary vellum paper. He was also a skilful draftsman, and he used to embellish his excellent pencil sketches with all kind of verses and sentences. He traveled extensively through Europe, and received rewards from many sovereigns. Blumenfeldt presented numerous script portraits to Emperor Alexander I. of Russia, and a Pentateuch in Hebrew, of the size of a finger, to Pope Pius VII. He left in manuscript: "Diaries of Travel"; "Pene Shim'on," a commentary on the Bible, published by his son Moses in his work, "Magid Mesharim," Hanover, 1851; "Tenaim u-Ketubah le-Shew'uot we-Purim," a humoristic poem.

BIBLIOGRAPHY: R. Wunderbar, *Gesch. der Juden in Liv- und Courland*, Mitau, 1853; idem, *Gesch. der Juden in Courland*, in *Literaturblatt des Orients*, 1849, No. 38, where the year of his birth is given as 1760; Benjacob, *Ozar ha-Sefarim*, p. 289.

H. R.

**BLUMENSTOCK VON HALBAU, LEO:** Austrian physician; born at Cracow March 11, 1838; died there Feb. 28, 1897. Educated at the gymnasium and university of his native town and at the university at Vienna, he was graduated as doctor of medicine in 1862. He engaged in practise as a physician in Cracow, and became privat-docent in 1864 and in 1869 assistant professor in the faculty of law in the university of that city. In 1881 he was appointed to the chair of forensic medicine in the same university by the medical faculty. He held also the position of "Landesgerichtsarzt" (medical expert at the judicial court), and was raised to the nobility with the name "von Halbau" in 1891. Blumenstock is the author of: "Zur Lehre von der Vergiftung Durch Cloakengas," in "Vierteljahresschrift für Gerichtliche Medizin," lviii., 2d part; "Die Wreden-Wendtsche Ohrenprobe und Deren Bedeutung in Foro," in "Wiener Medizinische Wochenschrift," 1875; "Tod Durch Dynamit," in Friedreich's "Blätter für Gerichtliche Medizin," 1876, 1877; "Ueber Aphasie," *ib.* 1878. He has also contributed many essays on forensic medicine to the Polish journals of Cracow, Lemberg, and Warsaw. From 1877 until his death he was editor of the Polish medical weekly "Przeglad Lekarski."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**BLUMENTHAL, HEINRICH:** German manufacturer and philanthropist; born at Darmstadt, Hesse, March 12, 1824; died there March 27, 1901. Even as a boy his love for technical work was noticeable, in consequence of which his father sent him to the technical high school of his native town. On being graduated thence he went to Vienna, Nuremberg, and Paris, working in those cities as an ordinary mechanic, and thus acquiring extensive knowledge.

Returning to Darmstadt, Blumenthal started a factory for the manufacture of agricultural implements, which became one of the largest factories of steam threshing-machines in southern Germany. He took great interest in the improvement of the condition of the farmers, and urged the passage of laws for their benefit. He also organized and took a leading part in agricultural societies. During the Franco-Prussian war he was very active in sending relief to the Hessian troops at the front, and supported from his own means a hospital on his estate in Darmstadt.

Blumenthal did much for the beautifying of his native city and toward ameliorating the condition of the laboring classes. In acknowledgment of his services in this respect, one of the leading thoroughfares in Darmstadt was named after him.

It was his influence with the Grand Duke of Hesse, during the anti-Semitic movement in Germany, which caused the government of Hesse to take a decided stand against the agitators and to protect the Jews. For a quarter of a century Blumenthal was a member of the city council, and for more than two decades the president of the Jewish community of Darmstadt.

Blumenthal was an active philanthropist, supporting many benevolent societies of different creeds, and assisting the worthy poor. In appreciation of his services to city and state he received the title of "Kommerzienrath," and was decorated with the Hessian Ludwig cross, the Prussian Order of the Crown, the Hessian cross for merit, and the medal for non-combatants.

S. F. T. H.

**BLUMENTHAL, JOSEPH:** American communal worker; born in Munich, Germany, Dec. 1, 1834; died in New York March 2, 1901. In 1839 he went to the United States with his parents, and in 1854 entered business at Mariposa, Cal., remaining there for five years. He then moved to New York, where he remained for the rest of his life.

Soon after his return from California Blumenthal interested himself in military matters, and was for a time a staff officer of the third regiment of cavalry of the National Guard of the State of New York.

Blumenthal soon became deeply interested in political, social, and Jewish communal affairs. He, together with W. M. Evarts and Joseph H. Choate, was a member of the famous Committee of Seventy which was instrumental in the overthrow of the notorious Tweed ring. In 1873–74 and 1888–91 he served as member of the New York Assembly, in which he was appointed to important committees, and he was for several years head of the Bureau of Incumbrances. From 1893 to 1895 he was commissioner of taxes and assessments.

In Jewish communal affairs he displayed the greatest interest. As member, trustee, and president of the Congregation Shearith Israel he labored indefatigably. He was also affiliated with various orders, such as the B'nai B'rith and the Masonic fraternity, attaining to honors in their ranks. But the achievement to which he devoted the last fifteen years of his life was the establishment and maintenance, in conjunction with the Rev. Dr. Sabato Morais and other workers, of the Jewish Theological

Seminary, of which institution he was president from its foundation in 1886 until his death.

B. D.

A.

**BLUMENTHAL, MARK:** American physician; born July 11, 1831, at Altenstadt-on-the-Iller, Bavaria.

He came to America with his parents in Aug., 1839, attended the academy at Chambersburg, Pa., the public and high schools at Philadelphia, Pa., and graduated as doctor of medicine from the College of Physicians and Surgeons at Columbia University, New York, in 1852. He was assistant physician at Blackwell's Island Hospital during 1851–52; deputy coroner of New York city in 1853; and visited Europe in 1854, attending hospitals in London, Paris, and Munich. On his return he was appointed resident and attending physician to Mount Sinai Hospital (then called Jews' Hospital), New York, from 1855 to 1859, organizing its medical administration and formulating its records and monthly reports as in use to this day. From 1862 to 1894 he was president of and physician to the Institution for the Improved Instruction of Deaf Mutes, founded and supported by Jews for the benefit of Jewish and other children.

The special features of the system of teaching adopted by Blumenthal, and which was then almost unknown in this country, were: (1) reading from the lips of the speaker; and (2) the use of articulate speech, instead of the finger and sign language (dactylology) then and still generally employed in most of the state institutions.

During the Civil war Blumenthal was surgeon-major in the Third Regiment, National Guard. Besides many professional offices, such as president of the Medical Union, of the Northwestern Medical and Surgical Society, and of the Medical Board of the United Hebrew Charities, Blumenthal was one of the founders of the Young Men's Hebrew Association, founder and president of the Sabbath Observance Society of New York, and president of the Jewish Chautauqua (1901–02).

J.

**BLUMENTHAL, NISSEN:** Russian ḥazan; born in Jassy, Rumania, 1805; died in Odessa Feb. 9, 1902. Though educated for the rabbinate, his excellent voice and musical ability fitted him for a ḥazan. He emigrated to Russia, became cantor of Berdychev and also of Yekaterinoslav, and in 1841 was made chief cantor of the Brody congregation of Odessa, which position he held for fifty-five years, when old age forced him to retire. His son Leonhard, a singer in the Kharkov operahouse, died before him. Blumenthal was confined to his home by paralysis for the last six years of his life. His fortune was left to the choir of the temple which he made famous. He was the model "chorḥazan" of Russia, and did much to introduce systematic singing and the use of musical notes in Russian synagogues. P. Minkovsky declares his compositions more characteristically Jewish than those of the great cantors of Western countries.

Bibliography: *Allg. Zeit. des Jud.* 1891, No. 24, and 1902, No. 14; P. Minkovsky, in *Ha-Shiloaḥ*, viii., Nos. 4 and 5; *Ha-Meliẓ*, xl., No. 39; *Ha-Ẓefirah*, xxix., No. 50; *Der Jud*, Supplement, Nos. 13 and 14, Cracow, 1902.

H. R. P. Wi.

**BLUMENTHAL, OSKAR:** German author and playwright; born at Berlin March 13, 1852. He was educated at the gymnasium and the university of his native town, and at the university at Leipsic, where, in 1872, he received the degree of doctor of philosophy. After having been editor of the "Deutsche Dichterhalle" in Leipsic, he founded in 1873 the "Neuen Monatshefte für Dichtkunst und Kritik." In 1875 Blumenthal moved to Berlin, where he became theatrical critic of the "Berliner Tageblatt," holding this position until 1887, when he opened the Lessing Theater, of which he was director till 1898. From 1894 to 1895 he was also director of the Berliner Theater. Since 1898 he has been engaged exclusively in literary work.

Oskar Blumenthal.

Blumenthal is well-known as a critic and playwright. His critiques in the feuilletons of the newspapers sparkle with humor, at the same time doing justice to authors and actors. His plays have had merited success, and many of them have been well received at the leading German theaters. As a theatrical manager he was very successful.

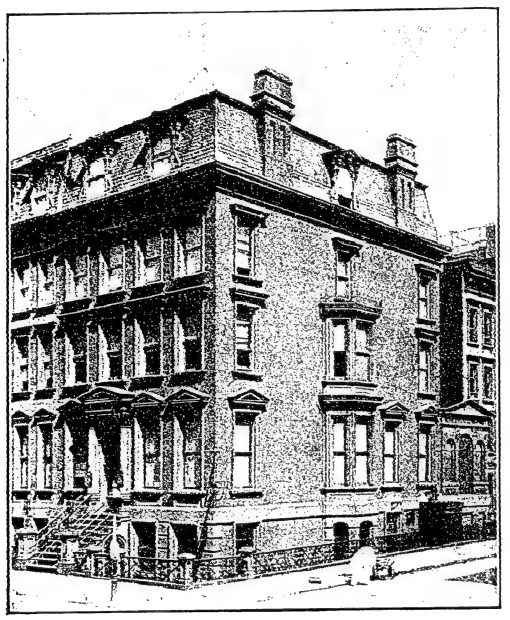
Blumenthal is the author of many plays and novels, among which may be mentioned: "Allerhand Ungezogenheiten," Leipsic, 1874, 5th ed., 1877; "Für Alle Wagen- und Menschenklassen," *ib.* 1875; "Bummelbriefe," Danzig, 1880; and the comedies "Der Probepfeil," 1882; "Die Grosse Glocke," 1887; "Der Zaungast," 1889; "Grossstadtluft," 1891; "Hans Huckebein," 1897; "Im Weissen Rössl," 1898, the last three together with G. Kadelburg; "Merkzettel," 1898; and "Verbotene Stücke," 1900. He also edited "Grabbe's Werke und Handschriftlicher Nachlass," *ib.* 1878.

Bibliography: Meyers, *Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.

S. F. T. H.

**B'NAI B'RITH, or SONS OF THE COVENANT:** The largest and oldest Jewish fraternal organization. It has (1902) a membership of about 30,000, divided into more than 330 lodges and 10 grand lodges, distributed over the United States, Germany, Rumania, Austria-Hungary, Egypt, and Palestine. It was founded at New York in 1843 by a number of German Jews, headed by Henry Jones, for the purpose of instilling the principles of morality among the followers of the Mosaic faith—uniting them on a platform upon which all could stand regardless of dogma and ceremonial custom—and of inculcating charity, benevolence, and brotherly love as the highest virtues. Political and religious discussions were to be barred forever in order that harmony and peace might be preserved in the deliberations of the Order.

A constitution was adopted for the administration of the affairs of the Order; and in 1851, a sufficient number of lodges having been organized, the first grand lodge was established in the city of New York, and in the same year District Grand Lodge No. 2 was founded in the city of Cincinnati. The Order spread rapidly. Lodges were formed in nearly all of the Eastern and Western states; so that in 1856 District Grand Lodge No. 3 was instituted, with its seat in Philadelphia, Pa. The supreme authority was placed in a central body, which met annually and was composed of one representative from each lodge. At the meeting of the supreme body in 1857 a membership of 2,889, with an accumulated capital of $78,000, was reported. At the same session the constitution was remodeled, giving



B'nai B'rith Building, New York.
(From a photograph.)

it a more democratic and representative character. A new ritual, the work of Dr. David Einhorn, was also introduced in keeping with the progressive spirit of the age.

A new era of development began in 1868, when, at a convention held in the city of New York, composed of representatives from each lodge, the present constitution was adopted. Meanwhile, three new grand lodges had been instituted: No. 4 in San Francisco, Cal.; No. 5 in Baltimore, Md.; and No. 6 in Chicago, Ill. The Order at that time numbered more than 20,000 members. Under the new constitution the supreme authority was placed in a president, to hold office for five years, and in an executive committee and a court of appeals, each of which was composed of one representative from each district, elected for five years. The first president was Julius Bien of New York, who had been the mastermind of the new constitution. He held the office until 1900, when he declined reelection on account of his advanced years; and Leo N. Levi of New York was unanimously chosen as his successor.

In 1873 another new grand lodge, No. 7, was added, which held jurisdiction over the Southern states. A new sphere opened for the Order in 1882, when Moritz Ellinger, as the deputy of the executive committee, instituted the first lodge in Berlin, Germany.

Meanwhile a number of institutions had arisen in the United States, founded and supported by the Order, such as the Orphan Asylum in Cleveland, housing nearly 1,000 inmates, supported by Districts 2, 6, and 7. Its erection was due to Benjamin F. Peixotto. Another institution is the Home for the Aged and Infirm at Yonkers, N. Y. The Atlanta Hebrew Orphan Asylum was established by District No. 5, through the influence of Simon Wolf of Washington, D. C. The Jewish Widows' and Orphans' Home of New Orleans and the Touro Infirmary at the same place are supported by District No. 7. Finally, the Denver National Jewish Hospital for Consumptives was established by District No. 2. The Order also established a public library, known as the Maimonides Library, in New York city; the B'nai B'rith Manual Training School at Philadelphia, and other educational institutions throughout the country. The Order presented to the United States a statue of Liberty, chiseled by Moses Ezekiel, a native of Cincinnati. At the suggestion of the Order, Benjamin F. Peixotto was commissioned to represent the United States as consul in Rumania, in order to influence the Rumanian government on the question of affording protection to its Jewish subjects. As there was no

Seal of the B'nai B'rith Order.

provision in the American budget for the maintenance of a consulate in Rumania, the Order provided the necessary funds.

**Extension to Europe.**

When, in 1885, a sufficient number of lodges had been founded to warrant the establishment of a grand lodge for Germany, Julius Bien visited that country to inaugurate it. Meanwhile the growth of the Order in Rumania and Austria-Hungary had led to the institution of grand lodges with seats at Bucharest and Prague, and to the establishment of many useful benevolent institutions.

In America the Order established the Menorah, a monthly magazine, edited first by Benjamin F. Peixotto, afterward by Moritz Ellinger, and for a time

by F. de Sola Mendes. In Vienna the Order publishes a quarterly review; in Berlin, a monthly report.

With the spread of the Order its usefulness as an international medium for the relief of the persecuted in various parts of the world has been established, and the principle of self-help has been inculcated in communities which had always looked to others for protection and aid. Of late the Order has established working relations with the great educational and relief associations of Europe, such as the Alliance Israélite Universelle of Paris, the Jewish Colonization Association of London, and the Israelitische Allianz of Vienna. At the Quinquennial Convention of the Order, held in Chicago (April 29 to May 3, 1900), a commission was appointed to invite the cooperation of all European and American kindred associations in instituting measures for the introduction of industries, agricultural employments, and modern education among the Jews of Galicia. The Order has also been active in finding employment for the Rumanian Jews, who through religious intolerance were compelled to leave their native country. This it does through the district lodges, which organize means whereby many individuals may, from time to time, obtain a livelihood by manual labor. Numbers of Rumanian Jews, on arriving in New York, are distributed among the district lodges.

During its existence the Order has expended millions of dollars in aiding the distressed among its members by means of donations to the sick, by loans, and by endowments to widows and orphans.

Immediately after the great storm at Galveston, Texas, Sept. 8, 1900, a fund of over $27,000 was contributed by the various lodges and members, and through the president, Leo N. Levi, it was employed to give a new start in life to Jewish sufferers by the storm. The fund was raised by telegrams in a few days, and the relief was almost immediate.

Following is a list of the district grand lodges, showing the jurisdiction of each, and the number of members:

| District Grand Lodges. | Jurisdiction. | Number of Members. |
|---|---|---|
| No. 1..... | Massachusetts, New York, Rhode Island, Connecticut, Canada.. | 5,140 |
| " 2..... | Colorado, Indiana, Kansas, Kentucky, Missouri, New Mexico, Ohio..... | 3,100 |
| " 3..... | Delaware, New Jersey, Pennsylvania, West Virginia..... | 1,450 |
| " 4..... | Arizona, California, Idaho, Montana, Nevada, Oregon, Utah, Washington, British Columbia. | 2,400 |
| " 5..... | District of Columbia, Georgia, Maryland, North Carolina, South Carolina, Virginia..... | 753 |
| " 6..... | Illinois, Iowa, Michigan, Minnesota, Nebraska, South Dakota, Wisconsin..... | 1,965 |
| " 7..... | Alabama, Arkansas, Florida, Louisiana, Mississippi, Tennessee, Texas..... | 2,950 |
| " 8..... | Germany..... | 4,800 |
| " 9..... | Rumania..... | 900 |
| " 10..... | Austria..... | 1,000 |

BIBLIOGRAPHY: *Jewish Times*, 1869–75; *Menorah Monthly* since its establishment to the present day; Reports of the executive committee of the Order, of grand lodges, and of lodges; the *Monatsberichte* of the German grand lodge; the *Vierteljahrschrift* of the Austrian Humanitäts Vereine; and the *American Jewish Year Book* (1900–01); Stevens, *Cyclopædia of Fraternities*, p. 207.

A. M. E.

**B'NE B'RITH MESSENGER.** See PERIODICALS.

**BNEI ZION.** See FRATERNITIES.

**BOAR, WILD** (distinguished from the **swine** merely by the designation as "swine of the forest," חזיר מיער [Hebr., "ḥazir"]): In Psalm lxxx. 14 the wild boar is introduced in a metaphor and described as coming out of the wood to root up the vine. Wild hogs have always been known in Palestine.

Richard Cœur de Lion is said to have had an encounter with a boar when crusading in that country, and the animal is still found in the morasses of the Jordan, around the Sea of Galilee, around Mount Tabor, and on the River 'Aujeh, north of Joppa (compare Thomson, "The Land and the Book," p. 49). See SWINE.

J. JR. G. A. B.

**BOAS, EDUARD:** German author and traveler; born at Landsberg-on-the-Warthe Jan. 1, 1815; died there June, 1853. He was destined for a commercial career by his parents; and, for the purpose of acquiring a knowledge of international trade methods, was sent through southern Europe. Instead of turning the voyage to this account, Boas utilized the experience and knowledge gained in writing sketches, novels, and other literary productions. His first effort in this direction, "Deutsche Dichter," was published in 1837, followed three years later by "Nachträge zu Schiller's Sämmtlichen Werken." The next year he published a similar work on Goethe, and followed this in a few months by "Des Kriegscommissär Pipitz Reisen nach Italien"—a comic romance revealing considerable talent. In 1842 he wrote "Sprüche und Lieder eines Indischen Brahmanen"; and in 1844 "Pepita," a novel, and "In Skandinavien." His other works are: "Reiseblüthen aus der Oberwelt"; "Reiseblüthen aus der Sternenwelt"; and "Schiller und Goethe im Xenienkampf," 1852.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, ii. 757; Meyers, *Konversations-Lexikon*, iii. 149.

S. E. Ms.

**BOAS, IMAR:** German physician and medical author; born at Exin, province of Posen, Prussia, March 28, 1858. After having completed his studies at the gymnasium, he attended the medical courses at the universities of Berlin, Halle, and Leipsic, graduating as doctor of medicine in 1880. In 1882 he established a practise in Berlin, studying especially the diseases of the digestive tract, and opening a dispensary and hospital for the diseases of the abdominal section of the alimentary canal, the first of its kind in Germany. Since then Boas has become a specialist in this branch of medicine.

Boas is the author of numerous essays and of the following works: "Diagnostik und Therapie der Magen-Krankheiten." Leipsic, 1890; "Diagnostik und Therapie der Darmkrankheiten," Leipsic, 1899. Since 1895 he has been editor of the "Archiv für Verdauungs-Krankheiten."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**BOAT.** See SHIP.

**BOAZ.—Biblical Data:** One of the relatives of Elimelech, husband of Naomi; a wealthy Judean, living at Bethlehem in Judah (Ruth ii. 1). He was one of the kinsmen of Ruth; as such he had the privilege of redeeming the family estate sold by Naomi after Elimelech's death. Therefore when Ruth appealed to his kinship, he redeemed the property (Ruth iii. 9, iv. 3). In consequence of this he had to marry Ruth, in order "to raise up the name of the dead" (Ruth iv. 5, 10). Their son Obed was, according to tradition, the grandfather of David (Ruth iv. 22).

J. JR. B. E.

**—In Rabbinical Literature:** Boaz is identified by some rabbis with the judge Ibzan of Bethlehem (Judges xii. 8). It is further said that he lost all his sixty children during his lifetime because he did not invite Manoah, Samson's father, to any of the marriage festivities in his house. For, since Manoah was at that time without children, Boaz thought that he need not consider on such occasions a childless man who could not pay him back in kind (B. B. 91a). According to Josephus, "Ant." v. 9, § 1, Boaz lived at the time of Eli. Boaz was a just, pious, and learned judge, and the custom of using the Divine Name in greeting one's fellow-man (Ruth ii. 4) formulated by him and his bet din received the approval of even the heavenly bet din (Mak. 23b; Yer. Ber. ix. 14c; Ruth R. to ii. 4).

**His Conduct Approved.**

Being a pious man, Boaz on his first meeting with Ruth perceived her conscientiousness in picking up the grain, as she strictly observed the rules prescribed by the Law (compare GLEANING OF THE FIELDS). This, as well as her grace and her chaste conduct during work, induced Boaz to inquire about the stranger, although he was not in the habit of inquiring after women (Ruth R. to ii. 5; Shab. 113b). In the conversation that followed between Boaz and Ruth, the pious proselyte said that, being a Moabite, she was excluded from association with the community of God (Deut. xxiii. 4). Boaz, however, replied that the prohibition in Scripture applied only to the men of Moab, and not to the women. He furthermore told her that he had heard from the Prophets that she was destined to become the ancestress of kings and prophets; and he blessed her with the words: "May God, who rewards the pious, also reward you" (Targ. Ruth ii. 10, 11; Pesiḳ., ed. Buber, xvi. 124a). Boaz was especially friendly toward the poor stranger during the meal, when he indicated to her by various symbolic courtesies that she would become the ancestress of the Davidic royal house, including the Messiah (Ruth R. to ii. 14; Shab. 113b). As toward Ruth, Boaz had also been kind toward his kinsmen, Naomi's sons, on hearing of their death, taking care that they had an honorable burial (Ruth R. to ii. 20).

Although Boaz was the prince of the people, he himself supervised the threshing of the grain in his barn, in order to circumvent any immorality or theft, both of which were rife in his days (Tan., Behar, ed. Buber, viii.; Ruth R. to iii. 7). Glad in his heart that the famine was over in Israel, he sought rest after having thanked God and studied for a while in the Torah (Tan., *l.c.*; Targ. Ruth iii. 7; and Ruth R. *ib.*). Aroused out of his first sleep by Ruth, he was greatly frightened, as he thought that she was a devil; and he was convinced of the contrary only after touching the hair of her head, since devils are bald (Tan., *l.c.*). When he perceived the pure and holy intentions of Ruth he not only did not reprove her for her unusual behavior, but he blessed her, and gave her six measures of barley, indicating thereby that six pious men should spring from her, who would be gifted by God with six excellences (compare Isa. xi. 2; Sanh. 93b; Num. R. xiii. 11; Ruth R. and Targ. to Ruth iii. 15; the names of the six men differ in these passages, but David and the Messiah are always among them). Boaz fulfilled the promises he had given to Ruth, and when his kinsman (the sources differ as to the precise relationship existing between them) would not marry her because he did not know the Halakah which decreed that Moabite women were not excluded from the Israelitic community, Boaz himself married her (Ruth R. to iv. 1). Boaz was eighty and Ruth forty years old (*idem* to iii. 10), but their marriage did not remain childless, though Boaz died the day after his wedding (Midrash Zuṭṭa, ed. Buber, 55, below).

**Boaz and Ruth.**

BIBLIOGRAPHY: D. Hartmann, *Das Buch Ruth in der Midrasch-Litteratur*, 1901.

J. SR. L. G.

**—Critical View:** The historical value of the genealogy (Ruth iv. 18–22) is denied by Wellhausen, Cornill, and modern critics generally. They suppose it to be the product of a tendency that existed at one period in post-exilic times, of finding a foreign origin for the most renowned families. But others are of the opinion that David's flight into Moab (I Sam. xxii. 3) is a circumstance that lends historical plausibility to the Moabitic origin of RUTH (so Kuenen, "Historisch-Critisch Onderzoek," etc., i., § 36. *g.*; Nowack, "Ruth," p. 184.

J. JR. B. E.

**BOAZ, ISRAEL MICHAEL.** See CRESSON, WARDER.

**BOBOVNIA.** See MINSK.

**BOBRUISK:** City in a district of the same name, in the government of Minsk, Russia; situated on the right bank of the River Berezina. It is mentioned the first time in official documents concerning Jews, issued in 1511. The inhabitants of Bobruisk, with those of other towns, petitioned King Sigismund to allow them to pay their taxes directly to the crown instead of the secretary of the treasury, Abraham YESOFOVICH. In a list of duties paid at the custom-house of Brest-Litovsk for the year 1583, a Jew named Ilya Lipshitz is mentioned as having sent merchandise to Bobruisk.

Bobruisk was of little importance until the early part of the nineteenth century, when, under Alexander I., it began to increase rapidly in population, on account of the important fortress he had erected there. It had (1898) 19,125 Jewish inhabitants in a total population of 35,177; and the district (inclu-

ding the city) has 49,858 Jews in a total of 256,095. It is a prosperous city. The commerce, consisting chiefly of dry-goods, grain, and wood, is mainly in Jewish hands.

The community is divided into Ḥasidim and Mitnagdim, who live harmoniously together. The present rabbi (1902) of the Ḥasidim is Shemariah Noah Shneierson, a descendant of the rabbis of Lyubavich. Raphael Shapiro, an excellent Talmudic scholar, is the rabbi of the Mitnagdim. Bobruisk possesses four official synagogues and many charitable and social institutions, among which the most noteworthy is a refuge for old men, which was founded by the philanthropist, Ḥayyim Boaz Rabbinowicz.

BIBLIOGRAPHY: *Semenov*, i. 273; *Regesty*, Nos. 242, 642; *Keneset ha-Gedolah*, ii. 95 *et seq.*

I. BR.

In the district of Bobruisk there are at least 500 persons who depend for their subsistence mainly upon the cultivation of several deciatines of the soil. Most of the dairies are in the hands of Jews (110 families), who have lost all other resources for a livelihood since the introduction of the government monopoly of the liquor trade. In the vicinity of Bobruisk there are plantations, upon which about 100 Jewish girls work in the summer. In the town are 20 small factories which employ 120 Jews. The manufacture of leather goods is considerable, many of the large workshops producing uppers for shoes for export to the neighboring towns and villages. Brick-making is also well developed. There are about 3,139 Jewish artisans, 285 tailoring establishments (employing 367 hands), and 275 shoe- and boot-making establishments (employing 165 hands). There are 444 Jewish laborers, employed chiefly in carting (1902). The following charitable institutions have been established: a Jewish hospital, a cheap kitchen, an institution for the aged, a society for the aid of the sick poor at their homes, and a "Imilat-Khasodim," which lends money without interest. Besides the general schools, attended by comparatively few Jewish children, there are also schools for Jews exclusively: two private schools for girls (300 pupils), a female technical school (160 girls), a primary public school (160 boys), and the Jewish People's Technical School (60 boys).

On May 3, 1902, a fire destroyed the greatest part of the city, and thousands of Jewish families were rendered homeless ("Budushchnost," 1902, No. 17).

H. R. S. J.

**BOCARA, ABRAHAM B. MOSES:** Rabbi of the community of Leghorn Jews at Tunis, where he died in 1879. He was the author of "Ben Abraham," a work treating of difficult problems in religious law, and published at Leghorn, 1882, by his relative, Jacob Bocara. Several other writings of his are extant in manuscript form.

BIBLIOGRAPHY: D. Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 29 *et seq.*

L. G. M. K.

**BOCCACCIO, GIOVANNI, IN JEWISH LITERATURE:** Among the translations into Judæo-German of popular books and legends, such as Bevis of Hampton, the Arthur legend, and Till-Eulenspiegel, there is one of seven stories from the "Decameron" of Boccaccio (1313-75). The translator, Joseph (of) Maarsen, published several Judæo-German works. The little volume of 36 folios appeared in Amsterdam in 1710 under the title "Schöne Artliche Geschichten," and contains, according to Steinschneider, the following tales: "Andrew of Perugia," "Beritola," "Gilford," "The Three Brothers," "Landolf," "The Daughter of the Sultan of Babylon," and "The Count of Anguerra." It may have been taken from the Dutch version of Boccaccio published in 1644. On the title-page the translator has printed a rimed account of the merits of the book, and speaks of editing parts ii. to v., in addition to part i. In the preface he says:

"The book out of which I have copied these Ma'asim was over 100 years old; and at that time the Dutch language was much harsher than it is now. The kind and gentle reader will therefore excuse me, if my language here and there is not quite proper. I have tried to make it so that any one can understand me. I might have translated it into pure German (Sauber Deutsch); but then it would have been unintelligible in Holland. I could also have translated it into Dutch (Hollandsch-Deutsch). But then the 'Hoch-Deutsche Yehudim' would not have understood it. I have, therefore, written it in neither too high nor too low German."

He says, also, that he was careful not to introduce Hebrew words, as he holds it to be a sin to mingle the holy tongue with a strange one.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1507; idem, *Jewish Literature*, p. 250. On the influence of Boccaccio, see the remarks of Jost, printed in Brann's *Jahrbuch*, xl. 19, and Steinschneider, in *Monatsschrift*, xlii. 471.

G.

**BOCHART, SAMUEL:** One of the greatest scholars of the seventeenth century, and an illustrious representative of the science and theology of the French Reformed Church; born at Rouen in 1599; died in Caen, May 16, 1667. His parents were persons of note. After a thorough study of theology and the Oriental languages in France, England, and Holland, he was called as pastor to Caen in Normandy, where he died on the day that his only grandson had made a three hours' brilliant defense of certain philosophical theses at the Academy of Caen. He first attracted general admiration by engaging in a nine-days' debate with the Jesuit Véron, who was deputed by the government to travel through France with a view to the conversion of the Huguenots. The report of this debate was printed in 1630 at Saumur. Out of his scholarly preparation for sermons on Genesis came the two monumental works by which Bochart's name is still known: "Geographia Sacra seu Phaleg et Chanaan," 1646, the first part of which, "Phaleg," treats of the names contained in the Table of Nations in Gen. x., while the second part, "Chanaan," is devoted to the colonies and the language of the Phenicians; and "Hierozoicon sive Bipartitum Opus de Animalibus Sacræ Scripturæ." 1663, a marvelously erudite collection of everything contained in Biblical, classical, and Oriental literature on the animals mentioned in the Bible. [Much of the material of these two works is still of value.—T.]

BIBLIOGRAPHY: Herzog-Hauck, *Real-Encyklopädie*, s.v.; Stephanus Morinus, *De Clarissimo Bochatvo et Omnibus ejus Scriptis*, reprinted in the Leyden edition of Bochart's works.

T. K. H. C.

**BOCHIM:** Name of a place near Beth-el. The Septuagint reads in Judges ii. 1, "The place of weeping to Beth-el and to all Israel." It may be identical with Beth-el itself (see Moore, Judges, *ad loc.*).

J. JR. G. B. L.

**BOCHNER, ḤAYYIM B. BENJAMIN ZE'EB:** Cabalist, Talmudist, and grammarian; born at Cracow, Galicia, in the first quarter of the seventeenth century; died at Fürth, Bavaria, Feb. 2, 1684. He was the son of one of the wealthiest Jews of Cracow, who owned a stone mansion and two adjoining stores on Casimir place, a street otherwise uninhabited by Jews.

Bochner received both a rabbinical and a liberal education, and was a pupil of Israel Ganz—whose daughter he afterward married—and of the cabalist and grammarian Jacob Temerls. On the death of his father (1647) Bochner became heir to a portion of his father's business and other properties; but he sold his share to his three brothers and one sister, receiving in lieu a weekly allowance in order to be able to pursue his studies. He established at his own house a free rabbinical school, and enjoyed the friendship of Lipmann Heller and other renowned scholars. Having received a call to Ebenfurth, and afterward to Lackenbach, as rabbi and head of the bet din, he continued to keep up a yeshibah in both places. For reasons he himself gives in the introduction to his book, "Or Ḥadash" (New Light), he removed to Vienna, where he stayed until the expulsion of the Jews from that city in 1670.

Bochner, who combined a spirit of observation with his extensive Talmudical knowledge, and who while traveling had seen a great deal of the world, spent the rest of his life in writing and publishing books and in editing other valuable works. He wrote: (1) The above-mentioned "Or Ḥadash," a compilation of laws concerning the ritualistic benedictions, in which he embodied the "Or Yisrael" of his teacher Israel Ganz, and selections from some works of his own; *e.g.*, "Birkat ha-Nehenin" (Benedictions for Enjoyments), which formed part of another work, "Orḥot Ḥayyim" (The Ways of Life), a commentary on Isaac Tyrnau's "Minhagim." These works he published, first separately with approbations by Lipmann Heller and Isaac Eulenburg in 1659, and then as a whole, Amsterdam, 1671. (2) "Patora di Dahaba" (Table of Gold), a compendium of the Shulḥan 'Aruk, which remained unpublished. (3) "Mayim Ḥayyim" (Living Waters), containing homilies and comments on Bible and Talmud according to the four methods: (פרד"ס) Peshat, Remez, Derush, and Sod. (4) "Ilana di Ḥayye" (The Tree of Life). (5) "Toẓeot Ḥayyim" (The Issues of Life), on grammar, Hamburg, 1710. (6) בית תפלה ("The House of Prayer"), a grammatical and mystical commentary on the prayer-book, together with all the laws concerning prayers; also under the title "Arba'ah Roshim" (Four Divisions), on account of the four different treatises it contains. (7) "Luaḥ Ḥayyim" (Tablet of Life), a work on dietetics, Cracow, 1669, erroneously ascribed to a certain Raphael, and translated into Latin by Wagenseil, 1687.

Bochner also edited the "Midrash Konen," Amsterdam, 1669; the "Sefer ha-Niḳḳud" (Book of Vocalization), on Hebrew grammar, and "Sod ha-Ḥashmal," a cabalistic work, both by Moses Gikatilla, Cracow, 1648; and "'Iyyun Tefillah" (Book on Meditation of Prayer), by Ḥayyim Rashpitz, Amsterdam, 1671.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 825; Benjacob, *Oẓar ha-Sefarim*, p. 487; Michael, *Or ha-Ḥayyim*, No. 861; Dembitzer, *Kelilat Yofi*, ii. 112; David Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, 1889, pp. 192, 193; Wolf, *Bibliotheca Hebræa*, iv. 1190.

K. S. R.

**BOCHNIA, AUSTRIA.** See GALICIA.

**BOCK, ALFRED:** German novelist; born at Giessen, Hesse-Darmstadt, Oct. 14, 1859. He received his education at the gymnasium and the university of his native town, and traveled through Denmark, Italy, Turkey, and Greece. He now (1902) lives in Giessen.

Bock is the author of: "Gedichte," Dresden, 1889; "Aus einer Kleinen Universitätsstadt," Giessen, 1896; "Wo die Strassen Enger Werden," Berlin, 1898; "Die Pflastermeisterin," *ib.* 1899; "Bodo Sikkenberg," *ib.* 1900; "Der Flurschütz," *ib.* 1901; "Kinder des Volkes," *ib.* 1902. He has also written some dramas, of which may be mentioned: "Die Alte Jungfer," "Die Prinzessin von Sestri," and "Der Gymnasialdirektor."

S. F. T. H.

**BOCK, M. H.:** German educator; born at Magdeburg, 1784; died at Leipsic April 10, 1816, while on a journey. He was one of the ablest modern Jewish teachers in Germany at the beginning of the nineteenth century; and the fashionable private school (Lehr- und Bildungsanstalt) which he founded in 1807 at Berlin, and to which Christian as well as Jewish pupils were admitted, enjoyed a great reputation. He was also for some time tutor at the Kölnisches Gymnasium in Berlin. After his death his school was conducted by I. M. Jost.

He wrote the following essays and works: (1) "Nachrichten von der Lehr- und Bildungsanstalt Jüdischer Familien," Berlin, 1807 (part of this is reprinted in "Sulamith," ii. 2, 39 *et seq.*); (2) "Hebräisches A B C Buch," Berlin, 1812; (3) "Katechismus der Israelitischen Religion," Berlin, 1814; (4) "Moda' l'Yalde B'ne Israel: Israelitischer Kinderfreund," a manual of the rudiments of knowledge, in Hebrew, German, and French, for the instruction of Jewish children at home and at school, 3 vols., Berlin, 1811–12; (5) in collaboration with David Fränkel, "Die Fünf Bücher Mosis, mit Moses Mendelssohn's Uebersetzung in Deutschen Lettern," Berlin, 1815; (6) "Predigt am Sabbath nach der Erscheinung des Königlichen Ediktes: die Bürgerlichen Verhältnisse der Juden in den Preussischen Staaten Betreffend in Erbauungen," ed. by Kley and Günsburg, i. 448 *et seq.*; (7) "Predigten zur Kirchlichen und Häuslichen Erbauung," Berlin, 1824, published by his brother, A. Bock, a convert to Christianity.

BIBLIOGRAPHY: *Sulamith*, iv. 2, 358 *et seq.*; Fürst, *Bibliotheca Judaica*, i. 124; Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 411.

S. M. K.

**BODEḲ.** See BEDIḲAH.

**BODEK, HERMAN:** Galician Hebraist; born in Brody Sept. 27, 1820; died at Leipsic Aug. 19, 1880. He was descended from a highly respected family, and was the son-in-law of S. L. Rapoport. For a long time he lived in Leipsic, where he was translator of Hebrew at the courts of law, and was also engaged in business.

Bodek was well acquainted with rabbinical and Neo-Hebraic literature, and contributed articles on various subjects to the Jewish periodical press of several countries. He was the author of "Eleh Dibre ha-Berit" (These Are the Words of the Covenant), Leipsic, 1880, a catechism of the ritual signs, allegories, and objects of Freemasonry. It was based on the works of O. Marbach and R. Fischer on that subject, and was intended mainly for Jewish Masons in the Orient, or for those in Europe who could not read any language other than Hebrew. Bodek was himself a member of the Apollo Lodge of the Masonic Order in Leipsic.

BIBLIOGRAPHY: *Allgemeine Handbuch der Freimaurerei*, p. 18, Brockhaus, Leipsic, 1879; Zeitlin, *Bibliotheca Hebraica*, p. 36; Lippe, *Bibliographisches Lexicon*, i. 577–578.

L. G. P. WI.

**BODEK, JACOB, OF LEMBERG:** Galician Hebraist; died at Lemberg 1856. He published "Ha-Ro'eh v-Mebakker Sifre Meḥabre Zemanenu" (Spectator and Critic of Contemporary Works), which contains long articles from his own pen, from that of his brother-in-law, A. M. Mohr, and others, against the works of S. L. Rapoport, S. D. Luzzatto, and S. J. Reggio (part i., Lemberg, 1837; part ii., Ofen, 1839). Later he published, in conjunction with Mohr, a periodical entitled "Jerusalem," which appeared at irregular intervals (vol. i., Zolkiev, 1844; ii., Lemberg, 1845; iii., Prague, 1845). He republished with notes the chronicles of Abraham Trebitsch, "Ḳorot ha-'Ittim," which cover the period from 1741 to 1801, and "Ḳorot Nosafot," a continuation until the year 1850 (Lemberg, 1851). His biography of his friend, R. Ẓebi Hirsch Chajes of Zolkiev, appeared in "Ha-Maggid," i., Nos. 8–11.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* pp. 35–36, Leipsic, 1891.

S. P. WI.

**BODENHEIMER, LEVI:** Consistorial rabbi at Krefeld, in the Rhine province; born Dec. 13, 1807, at Carlsruhe; died Aug. 25, 1867, at Krefeld. He occupied the position of rabbi at Hildesheim in 1837. Bodenheimer published: (1) "Das Testament Unter Benennung einer Schenkung, nach Rabbinischen Quellen" (Krefeld, 1848); (2) "Das Paraphrastische der Arabischen Uebersetzung des R. Saadja Gaon"; (3) וזאת הברכה ("The Blessing of Moses"); and (4) האזינו ("The Song of Moses"), the last two being scientific comparisons of the translations contained in Walton's Polyglot, with a special reference to the Greek and Arabic variants.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*; Winter and Wünsche, *Die Jüdische Litteratur*, iii.

S. J. D. B.

**BODENSCHATZ, JOHANN CHRISTIAN GEORG:** German Protestant theologian; born at Hof, Germany, May 25, 1717; died Oct. 4, 1797, at Baiersdorf near Erlangen. In his early education at the gymnasium of Gera he became interested in Oriental and Biblical subjects through his teacher, Schleusner; and later (1733), at the Jena University, he took up Oriental languages as a special study.

Bodenschatz entered the Church, and was vicar of Uttenreuth, ultimately (1780) becoming superintendent at Baiersdorf. He devoted his life to Jewish antiquities, and is said to have made elaborate models of the Ark of Noah and of the Tabernacle in the wilderness. In 1748 he summarized the results of his researches in his "Kirchliche Verfassung der Heutigen Juden, Sonderlich Derer in Deutschland" (in four parts, Erlangen). This important work gives, besides a short history of the Jews, which is derived mainly from Schudt and Basnage, a full account of Jewish ceremonial, drawn by the author from both written and oral sources and illustrated with engravings. Of these engravings some are imitated from Picart, but most of them were especially designed and engraved for the work; several have been reproduced in the JEWISH ENCYCLOPEDIA.

Bodenschatz generally gives an accurate account of Jewish ceremonial and custom, and without bias; his work is consequently an original source for the actual practise of Jewish ceremonial in mid-Germany in the first half of the eighteenth century. A second edition appeared at Frankfort in 1756 under the title "Aufrichtig Deutschredende Hebräer, oder Die Gebräuche und Ceremonien der Juden."

BIBLIOGRAPHY: *Allg. Deutsche Biographie*, s.v.

T. J.

**BODENSEE.** See CONSTANCE, LAKE OF.

**BODENSTEIN, JULIUS:** German landscape-painter; born in Berlin Aug. 4, 1847. He studied at the Berlin Academy under Schütze and Hermann Schnee, and in 1873 went to Munich, where he became a pupil of Ad. Lier. He is prominent as a painter of subjects from nature, his "Twenty-five Views in the High Alps" (1879) being very artistic productions. In 1883 he exhibited "Isle of Sylt" at Munich. Among his other works are: "Approaching Storm in the Jura Mountains," "View Near Irafoi with Glaciers," "Oyster-Fishing on the North Sea," and "Twilight on the Isle of Sylt."

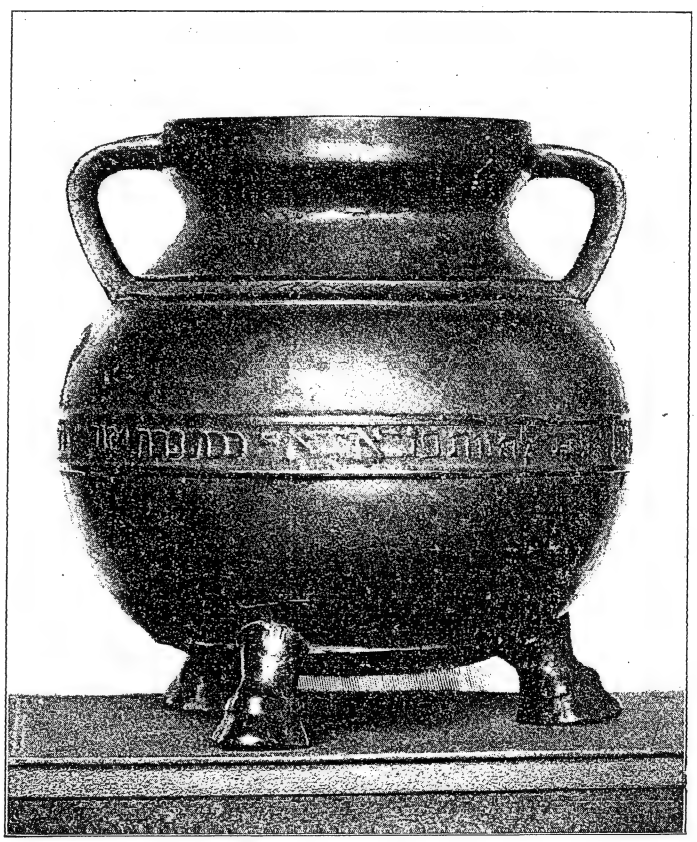
BIBLIOGRAPHY: *Cyclopedia of Painters and Paintings*, i. 172, New York, 1887; H. A. Müller, *Allgemeines Künstler-Lexikon*, s.v.; Kohut, *Berühmte Israelitische Männer und Frauen*, part vii., 298, Leipsic, 1900.

S. A. M. F.

**BODLEIAN LIBRARY:** The well-known University Library at Oxford, England. The building which at present forms the reading-room of the Bodleian Library was begun in 1444 by Humfrey, duke of Gloucester, and received continual accessions of books. Its life as a library, however, lasted little more than a century; for in the troubles that followed the Reformation it suffered the same fate as other abodes of religion and learning. Its manuscripts were burned or sold as waste paper, and its fittings treated as so much timber. The history of the present collections, therefore, begins with the refoundation by Sir Thomas Bodley in 1598. Whether any Hebrew works were included among Bodley's own gifts is uncertain. The earliest recorded donation of the kind is a Hebrew lexicon presented by John Savile in 1601, which was followed by Hebrew manuscripts from Dr. John Lhuid in 1602.

It was not till 1640 that the Hebrew collection began to assume any importance. In that year about forty-eight manuscripts were received from Sir Kenelm Digby and Archbishop Laud; and in 1654 John Selden bequeathed to the university such of his Talmudical and rabbinical books as were not already to be found in the library. But by far the greatest part of the present treasures of the Bodleian was acquired by purchase. Thus in 1693 Pococke's library of 420 manuscripts (including a number in Hebrew) was bought for £600, and 600 manuscripts of Huntingdon's for £700. In the eighteenth century very few acquisitions were made; but in 1817 the great Canonici collection, including 135 manuscripts on vellum, chiefly in Hebrew, was bought for £5,444, and twelve years later the still more important library of R. David Oppenheimer (of Prague) was acquired at a cost of £2,080. The importance of this addition may be estimated from the fact that it consisted of 780 manuscripts and over 4,000 printed books, embracing every department of Jewish literature and learning. The collection is still called by the name of the original owner, and subsequent acquisitions were till recently referenced as Oppenheimer additions, the whole being housed together in the "Hebrew Room," where an engraved portrait of the rabbi may be seen presiding over this monument of his learned industry.

**Early Donations and Purchases.**



EWER WITH HEBREW INSCRIPTION, IN THE BODLEIAN LIBRARY.
(From a photograph specially taken for the "Jewish Encyclopedia.")

The Bodleian thus rose at once into the front rank of Hebrew libraries. But its value was still further increased soon afterwards. In 1845 about 483 printed volumes from the library of Gesenius were purchased, as well as 320 books from a Berlin bookseller. In 1848 the manuscripts (862 volumes) belonging to H. J. Michael were bought for £1,030, but his large collection of 5,471 printed volumes went to the British Museum. Two years later considerable additions were again made by the purchase of sixty-two manuscripts and numerous printed volumes from various sources. The last two collections bought thus *en bloc* were seventy-two Reggio manuscripts in 1853, and a number of volumes in 1864.

**The Oppenheimer and Michael Collections.**

During the last thirty years the Hebrew collection has steadily increased in value, chiefly through the watchfulness and discrimination of the late Oriental sub-librarian, Adolph Neubauer. Besides other manuscripts, he was the means of acquiring a number of Karaite and Yemen manuscripts, as well as a great quantity of fragments from the Cairo "genizah," which are now bound up in about 180 volumes. It is to be feared, however, that the time for startling purchases is past. The important private collections have mostly gravitated to the large libraries; the competition between buyers is keener than ever before; while lack of funds and the serious demands made by other branches of learning on the resources of the Bodleian and of the University alike threaten to hinder further development on any large scale.

In the above account only the more striking acquisitions have been noticed, and these very briefly. Further information will be found in the various catalogues. The Pococke and Huntingdon manuscripts, with others, are described in John Uri's catalogue, published in 1787. For the Oppenheimer manuscripts a catalogue was issued, in Hebrew and Latin, at Hamburg in 1826. For the Michael collection a catalogue was published by Steinschneider and Zunz, Hamburg, 1848. A conspectus of all the Hebrew manuscripts in the library is appended by Steinschneider to his great catalogue, or rather

**Catalogues.**

bibliography, of the printed books. All these, however, are now superseded by Neubauer's "Catalogue of Hebrew Manuscripts," published in 1886, containing 2,602 numbers, to which a supplement is in course of preparation, dealing with subsequent additions, about 300 volumes up to the present time. For the printed books the indispensable and only guide is Steinschneider's "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana," published in 1860, of which an interleaved copy in the library is kept up to date by manuscript additions.

Outside the Hebrew manuscripts and books, the chief object of Jewish interest at the Bodleian is a bronze ewer 9¼ inches high, and 30 inches at greatest circumference, found in a Suffolk brook in 1due. It bears a Hebrew inscription showing it to have been presented by "Joseph, son of the martyred Rabbi Yehiel." The precise object for which it was used is doubtful; some think as a "charity box," others as a laver for washing the dead.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. xlv.–li.; Neubauer, *Cat. Bodl. Hebr. MSS.* pp. v., vi.; *Catalogue Anglo-Jewish Historical Exhibition*, No. 1; Macray, *Annals of the Bodleian Library*, 2d ed., Oxford, 1890.

J. A. Co.

**BODO:** Bishop and chaplain of Emperor Louis the Pious. After a dissolute life at court, he made (838) a pilgrimage to Rome, was converted to Judaism, assuming the name of Eleazar, and married a Jewess. He then went into military service at Saragossa. Bodo incited the Moorish government and the people to oppose the Spanish Christians, who asked aid of the king of the Franks. In 840 he corresponded with the knight Pablo Alvaro of Cordova, a baptized Jew; each convert endeavoring in vain to lead the other back to his old faith. Many of their letters have been preserved.

BIBLIOGRAPHY: Florez, *España Sagrada*, vol. xi., ep. xiv.–xx.; compare pp. 19 *et seq.*; Kayserling, in *Monatsschrift*, 1860, pp. 244 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 136 *et seq.*

G. H. V.

**BODY IN JEWISH THEOLOGY:** In Hebrew the idea of "body" is expressed by the term "basar" (Assyrian, "bishru"), which, commonly translated "flesh," originally denoted blood-relation, clan (see Gen. ii. 23, 24), the physical appearance being regarded as the evidence of consanguinity, and only secondarily the "body," and hence the general state or condition of man, or man as a creature of flesh, and finally mankind, "all flesh" (Isa. lxvi. 23). A less frequently employed term is "gewiyah," which with rare exceptions is used to designate not the living body, but the corpse. The Greek translators employ σάρξ, or, rarely, σῶμα, the former, in accordance with Greek usage, generally in the plural. In later Hebrew the words "geshem," "gushma," and "guph" were used, or the combination "basar wa dam" (σάρξ καὶ αἷμα). This latter phrase implies the distinction between God and man, as, for instance, in contexts contrasting "the Holy One, blessed be He!" with "the king of flesh and blood," which contrast is rooted neither in the thought of man's sinfulness over and against the perfection of the Creator nor in the opposition of the material to the spiritual—the antithesis posited by Philo between the ψυχή or the νοῦς on the one hand, and the σῶμα, the "dead nature of ours," on the other—but in the conception of man as a weak, dependent, and mortal creature.

According to Gen. ii. 7 the body is formed of dust and is, therefore, frail and mortal. It will return to dust, whence it was taken (*ib.* iii. 19). It lives because the spirit of life was breathed into it (*ib.* ii. 7; Ezek. xxxvii. 8).

The defiling character of the dead or the diseased body, which is so prominently referred to in the purity laws in the Levitical code, has, by the modern critical school, been recognized as belonging to a range of ideas universally found in all religions at a certain stage of their development, and as being an adaptation of observances pertaining to an anterior phase of religious thought and practise. Speculations on the nature of sin, and its seat in the body of man, do not lie within the plane of the unreflected religious consciousness which is characteristic of Old Testament literature and life.

The following may be accepted as representing the rabbinical views on the nature, the function, and the destiny of the body.

**Rabbinic Conception.**

In accordance with the Book of Genesis, man is considered to be created of two originally uncombined elements, soul and body; the former coming from the higher world, and the latter taken from the lower (Gen. R. viii. 14; Ḥag. 16a). The destiny of the latter is to serve the former, and it is organized to fulfil the Torah. The dust of which the body of man (Adam) was formed was composed of contributions from all the regions of the earth (Sanh. 38a; Rashi to Gen. ii. 7).

A shapeless body ("golem") came from the hand of the Creator (Gen. R. xiv.), and filled the whole earth, or, according to another version, reached from earth to the sky. Bisexed, this creature had also two faces until, through the later differentiation according to sex, man found in woman his counterpart. This (ultimate) body of man retains (in the nails) traces of an original coat of light (Rashi on Gen. ii. 21), but as now constructed it consists of 248 members (bones) and 365 nerves (compare Targum Yer. to Gen. i. 27), which numbers are assumed to correspond to the number of the mandatory and prohibitive commandments of the Law (see ANATOMY).

The psychology of the times connecting certain functions of the soul with certain organs of the body is recognized in the rabbinical writings; while symbolism in reference to the various purposes of the organs and the processes of physical life also holds a place in the anatomical science of the Talmudical teachers. As to the relation which the body holds to the soul, and the questions when the soul enters the body, whether the soul is preexistent, and whether for every newly created body there is also a newly created soul, opinions differ; though the majority are in favor of the preexistence of the soul.

The body is *not* regarded as impure. The adjective "ṭamé" (impure), used of the body in contrast to the pure soul (Mek., Beshallaḥ, Shirah, 2; compare Sanh. 91a, b), refers rather to the physical process through which the body is produced from a "malodorous" drop (Abot iii. 1). To strain the meaning of the word "saruḥah," used to convey

this idea, as does Weber ("Alt-Synagogale Theologie," p. 229), is inadmissible. The body is the seat of the "yeẓer hara'" (evil inclination). This latter is natural and necessary; it is not in itself a manifestation of congenital sinful depravity (Gen. R. ix.).

**Body and Soul.** Body and soul are alike responsible for deeds committed (Tan., Wayiḳra, 6) (see YEẒER HARA'). Aaron ben Elijah, the Karaite ("Ez Ḥayyim," cxii.), bases upon this responsibility of the body an argument in favor of resurrection (compare the parable of the blind and the lame in Rabbi Judah ha-Nasi's argument before the emperor Antoninus, Sanh. 91b).

To provide food and drink and dress in proper quantity and becoming style is a religious duty (Maimonides, "Yad," De'ot, v.). Mutilations of the body are prohibited (Lev. xix. 27, 28; Deut. xxiii. 3).

Even after death the body was regarded as demanding respectful treatment. Once the "temple" (tabernacle) of the soul and its servant, the cerement of dust was to be guarded against sacrilegious dissection (Ḥul. 11b). Hence the Levitical laws rendering impure the persons touching the dead body, according to the explanation of R. Johanan ben Zakkai (Yad. iv. 6; Num. R. xix.; see also Einhorn, "Ner Tamid," pp. 83 *et seq.*, Philadelphia, 1866).

The body decays; but it will rise again at the time of the resurrection. The bodies of the risen are reproductions of those which they tenanted while living: cripples and the deformed will rise with the old deformities (Gen. R. xiv., xcv.) (see LUZ and RESURRECTION). Early Talmudic conceits ascribe feeling to the body even after death (Shab. 152b; see ḤIBBUṬ HA-ḲEBER; Wolff, "Muhamed. Eschatologie," p. 62, Leipsic, 1872).

Post-Talmudic Judaism virtually accepts the foregoing views, as does, for instance, Saadia, "Emunot we-De'ot," vi., where he controverts the idea that the soul is abused by being made to reside in the body. The latter is the soul's necessary agent, and this body is the one best suited for the ends of man. The body is not impure. The

**Later Views.** Law declares certain secretions of the body to be unclean, but only after they have left, not while they are in, the body (Baḥya ben Joseph, "Ḥobot ha-Lebabot"). The human body evidences the Creator's wisdom (see BAḤYA BEN JOSEPH).

Like a red thread through the speculations of the medieval Jewish and Arabic thinkers runs the doctrine of the four elements. Man being the microcosm, and the world the macrocosm, the effort is made to establish a correspondence between the body of the former and that of the latter. The four elements are discovered in the four humors of man's body. Israeli's work on the elements, based upon the "Sefer Yeẓirah," influenced all subsequent thinkers in this direction. In Donolo and in Ibn Gabirol there is the theory that the blood in man corresponds to the air; the white humor, to the water; the black humor, to the earth; and the red bile, to the fire. The five senses of man are also very prominent in the symbolic and allegorical interpretation of the Biblical texts. Ethics and poetry as well borrowed instruction and inspiration from the five senses (Kaufmann, "Die Sinne," Leipsic, 1884) (see ADAM). The body of man was thus studied from many points of view, but was always regarded as a marvelous construction witnessing to the wisdom of the Creator, whose praise was sung in benediction (Ber. 60a). The latter, after dwelling on the wonderful adaptability of the bodily organs to their functions, names God as "the Healer of all flesh and the wonderful Artificer."

It may be noticed that Reform Judaism has relinquished the belief in the resurrection of the body. The catechisms and prayer-books of the modern synagogues, however, teach that "the body is intended by the Creator to be the servant of the immortal soul, and as such is not congenitally depraved." "This very body—woven of dust—Thou hast dignified to be a dwelling-place of Thine, a minister unto Thy spirit. Even it issued pure from Thine hand. Thou hast implanted in it the capacity for sin, but not sin itself" (David Einhorn's "Prayer-Book," 2d Eng. ed., Chicago, 1896, part ii. 207).

K. E. G. H.

**BOESCHENSTAIN, JOHANNES** (sometimes spelled **Boeschenstein**): German Hebraist; born at Eslingen in 1472; said to have been of Jewish parentage, this statement, however, being denied by himself. He was among the earliest to revive the study of Hebrew in Germany, having been a pupil of Moses Möllin and a teacher of Hebrew at Ingolstadt in 1505, at Augsburg in 1513, and at Wittenberg in 1518. He produced an elementary grammar at Augsburg in 1514, another at Willenburg, 1518 (second edition, Cologne, 1521), and in 1520 edited Moses Ḳimḥi's מהלך at Augsburg, whither he had returned. During a wandering life he taught Hebrew at Nuremberg, Antwerp, and Zurich; at the last-named place having the reformer Zwingli among his pupils.

Boeschenstain gave particular attention to the Jewish prayers; publishing a German translation of some, in 1525, under the title "תפלות העברים, Vil Guter Mahnungen," and, in the same year, at the end of his edition of Ruth, the prayers for the dead. The Jewish grace before and after meals he translated in 1530.

BIBLIOGRAPHY: L. Geiger, *Das Studium der Hebräischen Sprache in Deutschland*, 1870, pp. 54, 135; *Allg. Deutsche Biographie*, iii. 184; J. Perles, *Beiträge zur Gesch. der Hebräischen und Aramäischen Studien*, pp. 27 *et seq.*, 212; Steinschneider, *Cat. Bodl.* col. 803 and Add.; idem, *Handbuch*, p. 23; *Zusätze*, p. 358; *Zeit. für Hebr. Bibl.* ii. 54 (with full bibliography).

T. J.

**BOETHUSIANS** (ביתוסים): A Jewish sect closely related to, if not a development of, the Sadducees. The origin of this schism is recounted as follows by the Midrash: Antigonus of Soko having taught the maxim, "Be not like the servants who serve their masters for the sake of the wages, but be rather like those who serve without thought of receiving wages," his two pupils, Zadok and Boethus, repeated this maxim to their pupils. In the course of time they were understood to express thereby the belief that there was neither a future

world nor a resurrection of the dead: and the consequence was that these pupils of Zadok and Boethus renounced the Torah and founded the sects of the Sadducees and the Boethusians. They lived in luxurious splendor; using silver and golden vessels all their lives, not because they were haughty, but because (as they claimed) the Pharisees led a hard life on earth and yet would have nothing in the world to come (Ab. R. N. v., ed. Schechter, p. 26. The text is corrupt. According to one version, Zadok and Boethus were themselves the founders of the sects).

**Origin of Name.**

Historical in this story is the statement that these two sects denied the immortality of the soul and resurrection. Again, the Midrash is on the whole correct in saying that the sects found their followers chiefly among the wealthy; but the origin of the sects is legendary. The Mishnah, as well as the Baraita, mentions the Boethusians as opposing the Pharisees in saying that the sheaf due at the Passover (compare 'OMER) must be offered not on the second feast-day, but on the day after the actual Sabbath of the festival week, and, accordingly, that Pentecost, which comes seven weeks and one day later, should always be celebrated on the Sabbath (Men. x. 3; compare also Ḥag. ii. 4). In another passage it is narrated that the Boethusians hired false witnesses in order to lead the Pharisees astray in their calculations of the new moon (Tosef., R. H. i. 15; Bab. *ib.* 22b; Yer. *ib.* ii. 57d, below; compare Geiger, "Urschrift," pp. 137, 138). Another point of dispute between the Boethusians and the Pharisees was whether the high priest should prepare the incense inside or outside the Holy of Holies on the Day of Atonement (Tosef., Yoma, i. 8; Yer. *ib.* i. 39a). The parallel to the last-named passage (Yoma 19b) has "Sadducees" instead of "Boethusians"; and in other passages the Talmud undoubtedly uses these two terms indifferently in designating the same sect. Graetz's assumption, therefore, that the Sadducees were the political and the Boethusians the religious opponents of the Pharisees, is untenable.

The prevailing opinion now is that the Boethusians were only a variety of the Sadducees, deriving their name from the priest Boethus. Simon, son of Boethus from Alexandria, or, according to other sources, Boethus himself, was made a high priest about 25 or 24 B.C. by Herod the Great, in order that Boethus' marriage with the latter's daughter Mariamne might not be regarded as a mésalliance (Josephus, "Ant." xv. 9, § 3; xix. 6, § 2. This Mariamne II. must be distinguished from the first of the Hasmonean Mariamnes). Furthermore, to the family of Boethus belonged the following high priests: Joezer, who filled the office twice (*ib.* xviii. 1, § 1); Eleazar (*ib.* xvii. 13, § 1); Simon Cantheras (*ib.* xix. 6, § 2); his son Elioneus (*ib.* xix. 8, § 1); and the high priest Joshua b. Gamla, who must also be included, since his wife Martha (Miriam) belonged to the house (Yeb. vi. 4). The hatred of the Pharisees toward this high-priestly family is shown by the words of the tanna Abba Saul b. Baṭnit, who lived about the year 40 of the common era at Jerusalem (Pes. 57a; Tosef., Men. xii. 23). It must be especially noticed that "the house of Boethus" heads the list of the wicked and sinful priestly families enumerated by Abba. It is, however, only an assumption—although a highly probable one—that the Boethusians were the followers of this Boethus and members of his family; for the assumption is not proved, as there may have been another Boethus who really was the founder of the sect. As the beginnings of this sect are shrouded in obscurity, so also is the length of its duration. The Talmud mentions a Boethusian in a dispute with a pupil of Akiba (Shab. 108a; Soferim i. 2); yet it is probable that the word here means simply a sectarian, a heretic, just as the term "Sadducee" was used in a much wider sense later on. A Boethus, son of Zonim, and nearly contemporaneous with Akiba (compare Yer. *l.c.* 10b), is mentioned in the Mishnah (B. M. v. 3); he was not, however, a Boethusian, but a pious merchant. A Palestinian amora, *c.* 300 C.E., was also called "Boethus." Compare HIGH PRIESTS, PHARISEES AND SADDUCEES.

**A High-Priestly Family.**

BIBLIOGRAPHY: On the origin of the Sadducees and the Boethusians, see E. Baneth, *Ueber den Ursprung der Sadoḳäer und Boethus äer* in Berliner-Hoffmann, *Magazin*, ix. 1–37, 61–95 (also printed separately, Dessau, 1882); Geiger, *Urschrift*, 1857, pp. 105 *et seq.*; Grätz, *Gesch. der Juden*, iii. 89, 223, 4th ed.; Schürer. *Gesch.* ii. 217–218, 409–419. For a complete bibliography see PHARISEES AND SADDUCEES.

K. L. G.

**BOGNAR, FREDERIKE:** German actress; born at Gotha Feb. 16, 1840. Her father was a singer, and Frederike was destined for a musical career. After appearing a few times in children's parts in Budapest, she was sent to Munich to study music under Mme. Behrend-Brandt, who was her aunt. She sang for some time on the concert platform, but finally decided to become an actress. After studying under Denker, and later under Laube, she made her début at Zurich in 1856. In the following year Bognar went to the Hamburg Stadttheater, where she remained until 1858, when she went to the Hofburgtheater, Vienna, with which she was associated until 1870. In that year she began a starring tour that lasted for several years. Bognar then went to the Deutsches Landestheater in Prague, and in 1892 joined the Deutsches Volkstheater in Vienna.

In her younger days Bognar played the parts of *Gretchen*, *Clärchen*, *Thekla*, *Desdemona*, *Emilia Galotti*, *Marie* in "Herz und Welt," *Ophelia*, *Louise Miller*, *Lady Tartuffe*, and *Marguerite* in "La Dame aux Camélias." Later in life she portrayed *Medea*, *Maria Stuart*, *Frau Alving* in "Die Gespenster," *Judith*, and *Pompadour*.

BIBLIOGRAPHY: *Das Geistige Wien*, p. 44; Brockhaus, *Konversations-Lexikon*, iii. 241, Appendix, p. 176; Flüggen, *Bühnen-Lexikon*, p. 31.

S. E. Ms.

**BOGOLYUBSKI, ANDREI:** First grand duke of Russia (1169–74). He conquered Kiev after the death of Vladimir Monomakh (1169), but selected the northern city of Vladimir as the capital of the kingdom. At that time Kiev was an important commercial center with a considerable Jewish population, the Jews controlling the trade between western Europe and the Far East. The Jewish travelers

Benjamin of Tudela (1160–73) and Pethahiah of Regensburg (1175-85) visited the city. Admission to service in the prince's militia ("druzhina") of old Russia was not confined to any nationality or creed, and the soldiers enjoyed many liberties. Bogolyubski was the first Russian autocrat, and he curtailed many of these privileges of the druzhina. Besides this, Christianity had made considerable progress in Russia, so that the religious freedom of the militia was also attacked. Bogolyubski, who surrounded himself with foreigners from all countries, both Christian and non-Christian, took pride in showing them the splendid church of the Virgin in Vladimir, in order that those of a different religion might be attracted to the Greek Orthodox Church and be baptized. The chronicler of Kiev praises Bogolyubski especially for his Christian deeds and his conversion of many Bulgars and Jews. It was probably two of these converts, ANBAL THE JASSIN, and Ephraim Moisich, who took part in the successful conspiracy against the life of Bogolyubski. The latter, having banished his brothers and all the boyars who would not implicitly obey him, had become gradually more tyrannical, forgetting that he had been elected by the people. He burdened the latter with heavy taxes, and at his pleasure sentenced them to death. Thus it is not strange that Jews, even though his confidential servants, took part in the conspiracy. The terrible cruelties perpetrated by Bogolyubski's favorite, the bishop Fiodor, cast a deep shadow upon the reign. Nevertheless, he must have had many devoted subjects among the Jews, as is evident from the lamentations of his servant Kuzmishev after the assassination: "Even the Bulgars and the Jews and the pagans weep for you."

BIBLIOGRAPHY: Bestuzhev-Ryumin, *Istoria Rossii*, i., part ii. p. 114; Zabyelin, *Istoria Russkoi Zhizni*, ii. 421; Karamsin, *Istoria*, 2d ed., ii. 316; Kostomarov, *Russkaya Istoriya*, i. 87; *Ipatyevskaya Lyetopis*, pp. 164, 165; *Sofiskaya Lyetopis*, pp. 164, 165; *Regesty*, Nos. 174, 175; Pethahiah of Regensburg, *Schub*, p. 2, Jerusalem, 1872; Benjamin of Tudela, *Masaot*, i. 3, London, 1841; Harkavy, *Bogolyubski*, in *Ha-Karmel*, 1867.

H. R. M. R.

**BOGROV, GRIGORI ISAACOVICH:** Russian writer; born March 13, 1825, in Poltava; died May 10, 1885, at Derevki, government of Minsk. He received his early education from his father, who was a Hebrew scholar and who left in manuscript a Hebrew work on astronomy. Grigori devoted himself exclusively to the study of the Talmud and rabbinical literature until his marriage at the age of seventeen. He then without a teacher studied Russian, German, and French, and also learned to play the violin with a certain amount of skill. Being unhappy in his family life, he separated from his wife.

In his first work, "Zapiski Yevreya" (Memoirs of a Jew), Bogrov portrays the vicissitudes of his life and his surroundings. This was published in the "Ote Chestvennyya Zapiski," 1871–73, and in book form in 1874. Although by reason of its style and its descriptions of Russian and Russo-Jewish life his work is considered a valuable contribution to Russian literature, yet the author's undignified revelations of his family affairs called forth severe criticism.

Having established his reputation as a writer, Bogrov moved from South Russia to St. Petersburg, where he occupied himself entirely with literature. In the last years of his life Bogrov joined the Greek Orthodox Church, and married again.

Besides the above-mentioned work he published: "Yevreiski Manuskript," St. Petersburg, 1876; "Nyezhny Bratetz," St. Petersburg, 1878; "Zhit' ili ne Zhit' Yevreyam Povsemyestno v Rossii," in "Slovo," 1872, No. 2; "Lassall's Tovo Svyeta," in the same journal; and many other novels and sketches from Russo-Jewish life, which appeared in the periodicals "Razvyet," "Yevreiskaya Biblioteka," "Russki Yevrei," and "Voskhod," from 1879 to 1883.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, iii., *s.v.*, St. Petersburg, 1895.

H. R.

**BOGUSLAV:** Town in the government of Kiev, Russia. It is mentioned in official documents dated 1195. Nothing is known of the date of the Jewish settlement there. Russian and Polish historians record that Boguslav was one of the cities which suffered most severely from the uprising of Chmielnicki; Jewish sources, however, do not mention it among the communities destroyed. The town has a population of about 12,000, of which 10,000 are Jews. In 1809 a Jewish printing-office was established in Boguslav, and the first work published there was "Besamim Rosh," by Joseph Katz.

BIBLIOGRAPHY: *Semenov*, i. 288; *Spisok Yevreiskikh Izdanii*, p. 3, St. Petersburg, 1894.

H. R. I. BR.

**BOHEMIA:*** Crown land in the northernmost part of the Austro-Hungarian empire. The history of the first settlement of Jews in Bohemia is wrapped in legend. The oldest Jewish sources designate Bohemia as "Erez Kena'an," that is, "Slavonia" (so called because these districts plied a vigorous trade in slaves, in which traffic Jews themselves took part), under which term, however, in a larger sense the countries eastward as far as Kiev are to be understood (Zunz, "Ritus," p. 72; Ar. pp. 54, 131, 989; Salf. p. 151; Vita s. Alberti, in Grätz, "Gesch. der Juden," vi. 68). In Ar. p. 29, an archbishop asks for a Jewish or a Slavonic physician, and in *ib.* p. 50 Ibrahim ibn Ya'akub speaks of "ailments of the Slaves" (see "Reisebericht über die Slavischen Länder" published by F. Westberg in the publication of the St. Petersburg Academy, Nov., 1899). Jews resident there are called "Bene Het" (Children of Heth). Inasmuch as intercourse with the East was always very active (Ar. p. 50; M. pp. 31, 363, ["Erez Yawan"]; Güdemann, "Gesch. des Erziehungswesens," i. 114), and in view of the fact that there are Byzantine resemblances in the older ritual of the Prague Altschul, it is supposed that the earliest Jewish settlers in Bohemia came from the East. In the train of the Germans at the time of the Black Death, Jews also found their way into Bohemia from Germany (Pod. pp. 10 *et seq.*), and they were joined by coreligionists from France (Rapoport, "Introduction to Gal 'Ed"), Poland, Austria (Kisch, M. p. 25) and Hungary. Their

* For the full titles of works cited under abbreviations, see Bibliography at the end of the article.

vernacular was Slavonic, as appears from the explanations of words given by Jewish writers and from proper names current in the Middle Ages (M. pp. 26, 31, 318, 372; Sp. Ur. pp. 24 *et seq.*; Pod. p. 21; Grün, p. 14).

**Early Settlements.**

The first accredited statement concerning the residence of Jews in Bohemia comes from Leitmeritz, where they, as well as others who brought salt or other goods into the town, had to pay a toll to the Stephan's Church (1067) (Ar. p. 66). But the first actual settlement was in PRAGUE, which is described in Jewish divorce papers as "the city called Mezigrade (מזיגרדא), situated on the river Vltava (וולטווא), and on the Bottich (בוטיך) stream." This specification points to the oldest portion of the city, called Vysehrad, as the scene of the first Jewish settlement. There and in the Prague Vorstadt (probably the present Altstadt), closely adjoining the former ghetto (now the Josephsstadt), lived alongside of other merchants and immigrant Germans (1091) "many Jews very rich in gold and silver" (*ib.* p. 77). They held the same legal standing as the Germans and French (*ib.* p. 78; compare pp. 106, 198, 200, 254). The first Crusade and the attendant persecutions of the Jews found the Israelites of Prague prepared for a brave defense of their lives, supported by Duke Vratislav II., as well as by the bishop Cosmas; but the temporary absence of the duke in 1096 at once caused excesses to break out in Prague, Vyšehrad, and Bubenium (*ib.* p. 92; Salf. p. 151). Jews who had been compulsorily baptized in 1096, sought to emigrate in 1098 to Poland or Hungary with their possessions; but the duke, who had been apprised of their intention, stripped them of their property, leaving them only the barest necessities of life (Ar. p. 95). In spite of these sufferings, the beginnings of scholarship are exhibited in a ritual question addressed by the Jews of Prague to Moses B. Jekuthiel in Mayence (Grün, p. 9).

They seem to have gradually recovered some of their former favor. In 1124 the Jew Jacob, who after his baptism had become a favorite of Vratislav I., and had risen to be vice-dominus at his court, returned to Judaism and removed the Christian altar and holy relics from a synagogue. He was immediately arrested by his royal master and thrown into prison. The Jews are said to have offered three thousand pounds of silver and a hundred pounds of gold for his ransom (Ar. p. 101).

**Toleration.**

The prohibition against holding Christian slaves was in all probability disregarded in Bohemia as it was in Moravia, and that by the Christian "slaves" themselves, who enjoyed kindly treatment at the hands of their Jewish masters (Fr.-Gr. p. 10). The attitude of the Church toward the Jews was on the whole benevolent (Ar. p. 101). The community, which in 1142 suffered the loss of its synagogue and many houses by fire, probably during the siege of Prague by Conrad II. of Znaim (*ib.* p. 106), displayed a lively interest in theological studies, which led to close relations with the neighboring congregation of Regensburg, and even with the scholars of northern France. In Prague there lived the Tosafist Isaac b. Mordecai, known as R. Isaac of Prague; in Bohemia lived also Moses b. Jacob and Eliezer b. Isaak, mentioned in the Tosafot. Isaac ben Jacob ha-Laban (from "Albis," the Elbe, Bohemian "Laba") was a rabbinical teacher in Prague, and the brother of Pethahiah of Regensburg, who set out on his travels from Prague (*ib.* p. 131; Grün, p. 10).

In the thirteenth century the circumstances of the Jews were even more favorable. On leaving the country for a journey they had to pay a lighter tax even than the Christian clergy (Ar. p. 186). In 1235 they extended their settlements into the plains of Bohemia (Pod. p. 6). Though it is true that in that year the Jews contemplated leaving Bohemia in expectation of the Messiah's coming (Ar. p. 211), this was not due in any way to oppression. All their old privileges were secured to them; the friendly bull of Innocent IV. (1254) was confirmed by Ottocar II., and, in expressed opposition to the hostile resolutions of the Vienna council, was again confirmed in 1267 (*ib.* pp. 255, 257; Wertheimer, p. 172). The following regulations applied to the Jews in Bohemia as well as to the king's other Jewish subjects: a Christian might testify against a Jew only in conjunction with another Christian and a Jew; a Jew was to be tried only in the synagogue (with "coram suis scolis," in Ar. p. 255). In disputes between Jews the decision was not to rest with the municipal judges, but with the lord of the manor or the chief chamberlain; the Jewish judge had jurisdiction in such cases only if the charge had been brought originally before him. Desecration of the Jewish cemetery was punishable with death, the offender's property escheating to the head of the state. A Jew could not be compelled to deliver upon a Jewish festival a pledge upon which he had lent money. In loan transactions with the Church the Jew was advised for his own good—as also by the municipal laws of Iglau, 1249 (*ib.* p. 244)—to exercise especial caution.

Jews were also found in Tachau, among them being Moses ben Ḥisdai, "one of the grays of Bohemia." His contemporaries were Jacob, son of the abovementioned Isaac ha-Laban, and Abraham ben Azriel called Isaac Or-Zarua, whose history seems to have been intimately associated with Prague, and whose teachers were counted among the scholars of that city. A Pentateuch commentary was written by a disciple of Judah the Pious, who lived probably in Bohemia. In the second half of the thirteenth century, a grammarian, Jekuthiel b. Judah ha-Kohen or Solomon ha-Naḳdan, lived in Prague. Thus Saadia, Ḥayyug, Ibn Ezra, and Maimonides, together with the exegetes of northern France, may be said to have found a new home in Bohemia (M. pp. 31, 316, 360; Grün, ii. 13).

**The Fourteenth Century.**

A fitting prelude to the horrors of the fourteenth century was afforded by the massacre of the Prague community, which, it would appear, had its own quarter, the "Vicus Judæorum," as early as 1273 (Grün, p. 24). In 1290 (Wertheimer, p. 175) and 1298 Rindfleisch's robber-band (Grün, p. 16), fell upon the ghetto there, to avenge an alleged insult to the host. As early in the century as 1305 the charges of ritual murder which sprang up

in so many German towns found victims in Prague (Kohut, "Gesch. der Deutsch. Jud." p. 162). In 1321 seventy-five Jews were burned at the stake there ("Jahrb. Gesch. der Jud." iv. 147). John of Luxemburg in 1336 plundered the synagogues because by the newly introduced customs duty he could not quickly attain his end (Grün, p. 17). In the same year 53 Jews were burned in Prague ("Jahrb. Gesch. der Jud." iv. 147). At the instigation of the Armleders and their like the Jews in Budweis (Wertheimer, p. 177), where there were in 134 three families, had increased considerably in numbers; those in Czaslau, Prichowitz, and Neuhaus were plundered and murdered (Salf. p. 240). The archbishop of Prague, Arnest I., in 1347 made new charges against them (Wertheimer, p. 173); but they were shielded by the utterance of the emperor Charles IV. in that year, who said that the Jews were his "serfs" ("Kammerknechte"), and that his rights in them must be respected (M. 1894, p. 371). His representative in 1339 likewise protected certain Jews, who had been baptized and had reverted to Judaism again, from the vengeance of the Church; for his humane interference he was promptly excommunicated (Wertheimer, p. 175). On the other hand, however, Charles IV. felt himself justified in considering all the property of his "serfs" as quite his own, and at his pleasure released debtors to the Jews from their obligations. He divided with his nobles the possessions of the Jews massacred in the fearful outbreaks of 1348 and 1349 which accompanied the Black Death in Prague and Eger (*ib.* p. 174; Salf. pp. 250, 268; Kohut, *ib.*; concerning the Jews in Eger, see Wertheimer, p. 176; for those in Kolin: M. 1894, p. 220). All these bloody scenes of the century were brought to a fitting close with the repeated massacres excited in 1388 by the charge of ritual murder (Wertheimer, p. 74); in 1389, by the charge of insulting the host (Salf. p. 306; Zunz, "Ritus," p. 127), during which latter outbreak even the gravestones in the Jewish cemetery were broken, the Altschul synagogue burned, and the walls of the Alt-Neuschul synagogue streaked with the blood of Jewish martyrs (Pod. p. 84; see Abigdor Kara's elegy). Finally, in 1391 the charge of poisoning the wells was made, on which occasion Lipmann of Mühlhausen was among the sufferers (Kohut, *ib.* p. 318).

Such an unbroken period of suffering could not but result in the most terrible conditions, but the worst feature, particularly in Prague, was a system of shameful espionage and denunciation of the authorities which raged for more than two centuries, and which sometimes involved rabbis and wardens of the congregations. As lords of their "serfs," Wenzel and Sigismund frequently exacted scrupulous compliance with their alleged "rights" over the Jews (Wertheimer, p. 177; "Zeit. für die Gesch. der Juden in Deutschland," ii. 173; on the relations between Wenzel and Abigdor Kara, and between the Jews and Hussites, see Güdemann, "Gesch. des Erziehungswesens," iii. 154, and Berliner, "Aus dem Leben," etc., p. 55). The Jews were no longer, together with the trade-gilds, considered privileged traders. The fifteenth century witnessed a constant succession of massacres and pillagings (Wertheimer, p. 175), 1422, 1448, 1476 (compare "Gal 'Ed," Nos. 5, 50), etc., which, in part, were no doubt to be ascribed to the turmoil of the Hussite wars, but also to the blood accusation in Trient, 1476. The congregation in Eger alone shows satisfactory development; with it, especially with its teacher Nathan, Isserlein b. Pethahiah kept in touch (M. pp. 18, 134; compare pp. 316, 322).

**The Fifteenth Century.**

The pretentious resolution of the imperial Diet in 1501 (Wertheimer, p. 178), never again to expel Jews from Germany, was very quickly belied by the expulsions of 1503, 1504, 1506, 1507, 1512, and 1516. A similar decree of 1520 was revoked in consideration of a very heavy money contribution (*ib.* pp. 175, 177; Pod. p. 40; "Jahrbuch," *l.c.* p. 147). Systematic persecutions took place under the fanatical Ferdinand I.; in 1527 he confirmed that high-sounding resolution which had been agreed to by Ladislaus II., but in 1541 he negotiated with the Bohemian nobles for the expulsion of the Jews. For the first time a charge of high treason was made against them; they were charged with intriguing with the Turks; and Ferdinand was most zealous in the restoration of the almost forgotten regulations concerning the distinctive Jewish garb (1541, 1544, 1551 ["Zeit. für die Gesch. der Juden in Deutschland," i. 251], 1571). In 1540 (Kohut, *ib.* p. 554; formerly every scholar had to pay two pfennig for his writing materials; Wertheimer, p. 181) he imposed a special property tax upon the Jews, compelling each one to swear upon the Decalogue as to the value of his possessions. In 1541 (*ib.* p. 179) the Jews, with the exception of fifteen families, were expelled from Prague, greatly to the satisfaction of Luther (Grätz, "Gesch. der Juden," ix. 313), Ferdinand's bitterest enemy. In 1554 they were welcomed back again, in return for heavy financial considerations; in 1559 they were again expelled, to be readmitted two years later ("Gal 'Ed," p. 22; Pod. p. 42). Again, in 1562–64 the edict of expulsion was launched against them (Wolf, Th. p. 61, note), but the warmth with which the empress (Pod. p. 42) and archdukes pleaded the part of the Jews was at least a gratifying incident of the decree. In 1568 they were expelled from Kolin and Kuttenberg, and in 1571 from Mattersdorf ("Hebr. Bibl." iv. 149).

**Expulsions.**

The internal development of the community meanwhile had progressed satisfactorily. In 1512 the first Hebrew book was printed in Prague; the Jewish printing business founded there by the Gersonides remained the distinguishing feature of the community until the eighteenth century. In 1547 the censorship made itself felt ("Gal 'Ed," p. 20), and in 1559 suspicions professed concerning the Jewish prayer-book led to an examination in Vienna of all Hebrew books that could be seized in Prague. Even matters of internal management were not free from the interference of the authorities; *e.g.*, the confirmation of the rabbi Abraham b. Abigdor, called "Abraham of Prague" (Kohut, *ib.* pp. 361, 582; compare "Gal 'Ed," p. 121). Unfortunate contentions in the congregation resulted in 1567 in the transfer of the superintendence of Jewish affairs to the Bohemian chambers ("Zeit. für die Gesch. der Juden in Deutschland," i. 310).

But in the last third of the sixteenth century the circumstances of the congregation changed for the better and were brighter than ever before. Trade with the interior of Austria, and with Bavaria and Saxony, which the Jews controlled, and the financial transactions of the imperial house enriched Mordecai Meisel, the well-known benefactor of the congregation. He built the synagogue named after him, half a century after Aaron Meshullam b. Isaiah Horwitz had established the Pinkus synagogue ("Gal 'Ed," p. 24). Conjoined with Meisel we find as friend and counselor Löw b. Bezaleel, "the chief Rabbi Löw" (founded, in 1654, in conjunction with Eliezer Ashkenazi, the burial society; on his celebrated audience with Rudolph II. see Pod. pp. 1, 2, 3). The historian, geographer, and astronomer, David Gans, and Lipmann Heller of Wallerstein, author of the "Tosafot Yom-Ṭob," were their contemporaries and fellow-countrymen.

**Mordecai Meisel.**

Maximilian II. and Rudolph II., in whose time the Prague congregation attained its highest development (in 1609 the first rabbi is recorded in Jung-Buntzlau; see Grünwald, "Jungbunzlauer Rabbiner"), were followed by Ferdinand II., who distributed all manner of favors to the Jews in the hope of securing their conversion. His court-steward, Jacob Bassev (Bathsheba) Schmieles, was raised by him to the nobility as "Von Treuenberg." The first step hereunto was taken by the institution of the Jesuits' sermons, to which the Jews were compelled to listen (1623 and 1630). But the Passau expedition of 1611 (Zunz, "Ritus," p. 129; "Gal 'Ed," p. 13); the Thirty Years' war (Kisch, Pr. pp. 7, 10), in which the Jews of Bohemia remained loyal to the emperor, receiving in return the protection of his generals (for a letter by Torstenson protecting Jung-Buntzlau see "Zeit. für die Gesch. der Juden in Deutschland," i. 288), and being especially rewarded by the emperor for their defense of Prague against the Swedes; the conflagrations ("Jahrbuch," *l.c.* p. 147) of 1654, 1679, and 1689; the invasion by the French in 1680 (Kohut, *ib.* p. 654)—all brought severe sufferings to the Jews of Prague. Their numbers were increased by emigration from Vienna and in 1650 from Poland (at the head of the latter being Ephraim Cohen of Wilna; see K. Of. pp. 14, 18), in compensation, as it were, for those who at the expulsion of 1542 left Bohemia with Jacob Pollack and Solomon Shechna b. Joseph to settle in Poland. In 1636 the congregation contained 7,815 souls, in 1679 only 7,113 ("Zeit. für die Gesch. der Juden in Deutschland," i. 317). The Prague community attended to the assessment and collection of the taxes from the provincial congregations, and the rabbi was appointed upon the city-tax commission, a circumstance which in 1625 subjected Lipmann Heller to the machinations of Jewish informers (Wolf, Ferd. p. 17). The "Prague Purim," on Ḥeshwan 14 (Kisch, Pr. p. 12), and the "Vorhang Purim," on Ṭebet 22, are memorials to-day of events happening in the seventeenth century. In 1627 the Prague Jewish quarter was independent of municipal authority, governing itself. Celebrated teachers at that time were Salomon Ephraim Lenczyz and Isaiah Horwitz, while Joseph Salomon del Medigo ended his checkered career here.

The eighteenth century, which in its last quarter was to see the gates of the ghetto flung wide open, was marked by a blot upon the reign of Maria Theresa, which all the formal edicts of toleration could never remove. The confiscation of their books in 1715 had reminded the Jews of their utterly defenseless condition (M. pp. 41, 359). They may have hoped to recover grace by their conspicuous loyalty, shown first in 1741 on the occasion of the birth of Joseph II. and the empress' first visit to the church (Kohut, *ib.* p. 655), and again particularly at the walls of Prague in 1742 and 1743, where with permission of their rabbi, Jonathan Eybeschütz, they stanchly fought against the French even on the Day of Atonement ("Jahrbuch," *l.c.* p. 151). Their loyalty was rewarded by an edict in 1745 which, without any reason, at one stroke banished them, 60,000 souls strong, from Bohemia, after their payment of a fine of 160,000 gulden. Representations by Venice, Holland, England, Hamburg, and other liberal powers were of no avail. Jonathan Eybeschütz wrote to the French congregations, and even to the pope (Kohut, *ib.* p. 658). Embittered to the extreme by the treachery of the nobles, the authorities desired to make an example of the Jews, especially as the opposition emperor, Charles VII., had shown himself well disposed toward them, and as Frederick the Great was considered by the people as a "father of the Jews" (K. Bur. p. 3). That the authorities did not themselves believe in the accusation of treachery made against them is shown by the fact that it is nowhere alleged as the reason for the expulsion, and that later, in 1771, the Bohemians themselves defended the Jews from a similar accusation (Wolf, Th. p. 69); on the excommunication of Jewish traitors, issued in 1756 by Ezekiel Landau, see H., 1894, p. 416; Wolf, Th. p. 64. The sad results of this outrage affecting the whole country, the stagnation of all business, and the outspoken complaints of the people induced the authorities finally to readmit the Jews. From the edict of recall, it appears that before the expulsion the Jews had been permitted to live in Kaurzim, Tabor, Neuhaus, Pisek, Schuettenhofen, Wodnian, Pilsen, Miess, Klattau, Rokizan, and Laun. They were still to be excluded from the following cities where they had formerly lived: Czaslau, Budweis, Eger, and Leitmeritz ("Jahrbuch," *l.c.* p. 188; in memory of the bloody rule of the Croatians in 1745, to which R. Jonah, among others, fell a victim, a fast-day is still observed in Böhmisch Leipa, on Ṭebet 4; see Kohut, *ib.* p. 658). After this expulsion Maria Theresa treated the Jews on the whole more favorably than before (Wolf, Th. p. 60). But such laws as the Familiantex Gesetz (Fr. Gr. p. 171), limiting the number of married persons in a community, the restrictions imposed upon Jewish trade (Wolf, Th. p. 77), rigorous insistence upon the wearing of the Jew badge (yellow collar on the coat; abolished in 1781; "Zeit. für die Gesch. der Juden in Deutschland," i. 27), and the limitations imposed upon Jewish physicians (Wolf, Th. pp. 75–77; the first doctor was graduated in 1778), still showed the same intolerance. All of these, however, were wiped away at one stroke by the edict of tolerance issued by Joseph II. in 1782. The Prague Jewish

**The Eighteenth Century.**

quarter was incorporated (1784); Jewish physicians were allowed to treat Christian patients in 1785 (Lieben, "Gal 'Ed," p. 18), and Jews were drawn for military service (Kohut, *ib.* p. 757). The home conditions of the Prague Jews likewise improved. On the great fire of 1754 see K. Heine, p. 43; Pod. p. 92. David Oppenheimer, the book-collector, laid the foundation for Jewish bibliography. Jonathan Eybeschütz, a living exemplar of the destructive influence wrought by the Shabbethai Zebi imposition (Kohut, *ib.* p. 680), and Ezekiel Landau, his opponent, were the chief scholars of this period. Upon the other side, Peter Beer and Herz Homberg sought to introduce reforms in the Jewish ritual, but met with determined resistance, particularly as Joseph II. himself would have nothing to do with Mendelssohn and his "enlightenment."

**The Nineteenth Century.**

The nineteenth century must be said to evidence retrogression in the condition of the Jews in Bohemia, since, in spite of the example of Joseph II., the Jews were treated throughout in the spirit of his predecessors. The Familianten Gesetz and its evils, and the various imposts levied, were not abolished until the adoption of the constitution, March 4, 1849. The fact that a few individual Jews have occasionally been raised to the ranks of the nobility has exerted no influence upon the general circumstances of the Jews. Nevertheless, Prague has flourished under the inspiriting breath of modern times, and has become a focus of Jewish learning. Zacharias Frankel was born here; Rapoport, Zunz, and Michael Sachs labored here. The Slavonicizing of Bohemia makes itself evident here and there among the Jews in the adoption of the Czech language at general meetings and occasionally in the pulpit.

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## COMMUNITIES IN BOHEMIA.

Figures in parentheses give number of adjoining villages included.

A. = Almshouse.
C. = Cemetery.
H. = Hebrah.
R. = Religious School.
S. = Synagogue.
W. = Women's Benevolent Society.

| Community. | Population of Whole Community. | Institutions. |
|---|---|---|
| Adler-Kosteletz (14) | 227 | C., S. |
| Aurinowes (Böhmisch Brod) (17) | 283 | H. |
| Auscha (7) | 217 | C., R., S., W. |
| Aussig (16) | 579 | H., S., W. |
| Bechin (7) | 145 | C., R., S., W. |
| Beneschau (27) | 786 | C., H., S. |
| Beraun (31) | 638 | H., W. |
| Bergreichenstein (7) | 112 | |
| Bernaditz (9) | 151 | H. |
| Bilin (8) | 206 | H., C. |
| Bischof-Teinitz (6) | 104 | S. |
| Blatna (9) | 183 | H., R., S. |
| Blowitz (5) | 177 | |
| Bodenbach (Tetschen) (9) | 282 | C., H., W. |
| Böhmisch Leipa (13) | 668 | A., Aid Socy., C., H., R., S., W. |
| Böhmisch Neustadtl (Manutin) (10) | 125 | S., R. |
| Brandeis-on-the-E. (19) | 433 | H., W. |
| Brennporitschen (Blowitz) (8) | 162 | C., R., S., W. |
| Brüx (13) | 743 | C., H., S., W. |
| Brzesnitz (7) | 208 | C., H., R., S. |
| Budweis (19) | 1,263 | C., H., S., W. |
| Budyn (Libochowitz) (11) | 176 | C., H., R., S. |
| Czaslau (36) | 536 | R., S. |
| Chotebor (37) | 519 | C., H. |
| Choustnik (Sobieslaw) (3) | 55 | R., S., C. |
| Ckyn (Wallern) (10) | 154 | C., S. |
| Dawle (8) | 97 | S. |
| Dereisen (Iechnitz) (6) | 213 | C., H., S. |
| Deutschbrod (22) | 461 | |
| Diwischau (16) | 276 | C., R., S. |
| Dobra (Unhost) (11) | 125 | |
| Dobris (25) | 526 | C., H., R., S., W. |
| Dobruschka (10) | 209 | C., H., S. |
| Dürrmaul (7) | 140 | C., H., R., S. |
| Eger (3) | 508 | C., S., H., W. |
| Elbekosteletz (20) | 273 | |
| Falkenau (20) | 434 | C., H., S., W. |
| Flöhau (9) | 226 | R., S., W. |
| Franzensbad (13) | 184 | C., Jew. Hospital, S. |
| Frauenberg (7) | 148 | C., R., S. |
| Gablonz-on-the-Neisse (14) | 659 | H., S., W. |
| Goltsch-Jenikau (20) | 524 | C., H., R., S., W. |
| Habern (11) | 222 | C., R., S., H. |
| Hartmanitz (8) | 200 | H. |
| Hermanmiestetz (Chrudim) (47) | 1,185 | C., H., R., S., W. |
| Holitz (11) | 142 | |
| Horazdiowitz (10) | 393 | C., H., R., S. |
| Horelitz (7) | 73 | C., H., S. |
| Horitz (9) | 320 | C., H., R. |
| Horowitz (44) | 692 | C., H., S. |
| Hostaun (11) | 155 | C., H., S. |
| Hriskov (15) | 172 | C., H., R., S. |
| Humpoletz (23) | 609 | C., R., S., W. |
| Jechnitz (13) | 228 | |
| Jeschin (9) | 75 | |
| Jicin (35) | 526 | C., H., R., S. |
| Jistebnitz (7) | 151 | C. |
| Jung-Bunzlau (24) | 955 | C., H., S., W. |
| Jung-Woschicz (21) | 686 | C., H., S. |
| Kaaden (16) | 238 | C., S. |
| Kaladei (9) | 288 | C., H., S. |
| Kamenitz a.-d.-Linde (19) | 568 | C., S., H. |
| Kardasch-Rzetschitz (9) | 148 | C., S. |
| Karlsbad (12) | 1,192 | C., Jew. Hosp., S., W. |
| Karolinenthal | 1,241 | H., S. |
| Kassegowitz (12) | 266 | C., H., R., S., W. |
| Kaurzim (35) | 432 | S. |
| Kladno (5) | 430 | C., R., S., W. |

| Community. | Population of Whole Community. | Institutions. |
|---|---|---|
| Klattau (14) | 724 | C., H., R., S., W. |
| Klucenitz (14) | 185 | C., R., S. |
| Kohljanowitz (31) | 584 | C., H., S., W. |
| Kolin (26) | 1,321 | C., H., S., W. |
| Kolinetz (Planitz) (12) | 116 | H. |
| Kommotau (14) | 911 | H., W. |
| Königgrätz (24) | 566 | H. |
| Königinhof (14) | 423 | C., H., R., S. |
| Königsaal (11) | 187 | H., R. |
| Königsberg (6) | 115 | C., H., S. |
| Königstadtl (18) | 207 | |
| Königswart (5) | 139 | C., H., S. |
| Königliche Weinberge | 2,040 | A., Hosp., S., W. |
| Koschir (9) | 230 | |
| Kozolup (6) | 169 | C., H., S. |
| Kralup (9) | 182 | C., H., S. |
| Krumau (13) | 216 | C., H. |
| Kriwsoudov (17) | 352 | |
| Kuratitz (21) | 242 | H. |
| Kuttenberg (32) | 528 | |
| Kuttenplan (10) | 255 | H. |
| Laun (18) | 666 | C., H., S., W. |
| Ledec (15) | 286 | H., R., S., W. |
| Leitmeritz (12) | 691 | H., W. |
| Leitomischl (21) | 438 | C., R., S., H. |
| Liban (19) | 175 | C., S. |
| Libochowitz (5) | 231 | C., H., S., W. |
| Lichtenstadt (9) | 222 | A., C., R., S. |
| Lieben (24) | 694 | H. |
| Lobositz (11) | 331 | H., W. |
| Luditz (31) | 832 | C., H., S. |
| Luze (22) | 429 | H., W. |
| Marienbad (5) | 282 | C., S. |
| Maschau (2) | 146 | C., S. |
| Melnik (40) | 519 | C., H., S. |
| Michle (6) | 331 | H., S., W. |
| Mies (25) | 554 | H., S., C. |
| Mirowitz (20) | 371 | C., H., R., S. |
| Miskowitz (2) | 92 | C., S. |
| Mnisek (6) | 149 | R., S., W. |
| Mühlhausen (9) | 289 | H., W. |
| Münchengrätz (17) | 182 | W. |
| Muttersdorf (2) | 87 | C., S. |
| Nachod (22) | 903 | C., H., R., S., W. |
| Nepomuk (11) | 161 | H., R., S., W. |
| Netschetin (5) | 94 | C., H., S. |
| Neu-Benatek (21) | 312 | H., S. |
| Neu-Bistritz (4) | 166 | C., R., S., H. |
| Neu-Bidschow (35) | 808 | H., Hosp., R., W. |
| Neuern (10) | 441 | C., H., S., W. |
| Neugedein (20) | 335 | H. |
| Neuhaus (4) | 339 | C. (2), H., R., S., W. |
| Neustadtl (6) | 193 | |
| Neustraschitz (8) | 175 | C. (2), H., S. |
| Neu-Zedlisch (11) | 158 | C., H., S. |
| Neveklau (21) | 256 | C., S. |
| Nimburg (18) | 369 | H., S. |
| Nürschau (8) | 181 | S. |
| Onwal (12) | 124 | S. |
| Pardubitz (27) | 599 | C., H., S., W. |
| Patzau (29) | 509 | C., H., R., S. |
| Plauten (6) | 80 | |
| Petschau (2) | 129 | C., H., S. |
| Pilgram (28) | 575 | H. |
| Pilsen (6) | 2,556 | C., H., R., S., W. |
| Pisek (7) | 461 | C., H., R., S., W. |
| Podiebrad (25) | 416 | C., H., S. |
| Podersam (12) | 431 | C., H., S. |
| Policzka (20) | 228 | C., H., R., S. |
| Polna (12) | 400 | C., H., S., W. |
| Postpelberg (7) | 237 | C., H., S. |
| Postrizin (16) | 163 | S. |
| Prague (city proper). See PRAGUE. | | |
| Preitz (17) | 334 | C., H., R., S. |
| Prelautsch (17) | 179 | C., H., R., S. |
| Pribram (24) | 689 | A., C., H., R., S., W. |
| Pristoupim (22) | 314 | H., S. |
| Radenin (8) | 183 | C., H., R., S. |
| Radnitz (14) | 325 | C., H., S. |
| Radoun (20) | 296 | C., H., R., S. |
| Rakonitz (39) | 712 | H., W., S., R., C. |
| Raudnitz (17) | 448 | C., H., S., W. |
| Reichenau (4) | 232 | H., W. |
| Reichenberg (22) | 1,139 | C., H., S., W. |
| Rokitzan (13) | 317 | |
| Ronspberg (5) | 137 | C., H., R., S., W. |
| Rosenberg (16) | 224 | C. (2), S. |
| Rozdialowitz (12) | 164 | S. |
| Roztok (10) | 113 | S. |
| Rumburg (10) | 220 | |
| Saatz (27) | 1,741 | C., H., S., W. |
| Schlan (25) | 352 | H., W. |
| Schüttenhofen (13) | 340 | C. (2), S. (2) H. |
| Schwarz-Kosteletz (16) | 202 | H., S. |
| Selcan (22) | 691 | R., S. |
| Senftenberg (19) | 310 | H. |
| Smichow (5) | 987 | |
| Sobieslau (6) | 171 | |
| Soborten (17) | 376 | C., H., S., W. |
| Staab (7) | 147 | |
| Stalec (6) | 138 | C., H., S. |
| Stankau (6) | 72 | H. |
| Stenowitz (8) | 122 | |
| Strakonitz (7) | 398 | H., R., W. |
| Stranschitz (17) | 238 | R., S. |
| Swetla (10) | 187 | H. W. |
| Tabor (21) | 683 | C., S., W. |
| Tachau (7) | 422 | H. |
| Tauss (5) | 207 | |
| Teplitz (6) | 2,099 | A., C., H., R., S., W. |
| Theusing (2) | 91 | C., H. |
| Trautenau (24) | 688 | C., S. |
| Triblitz (10) | 144 | C., S. |
| Tucap (6) | 98 | C., H., S. |
| Turnau (14) | 286 | H., Hosp., W. |
| Unter-Kralowitz (18) | 432 | C., H., R., S., W. |
| Unter-Lukawitz (21) | 303 | |
| Wallisgrün (10) | 220 | H., S. |
| Wällisch-Birken (3) | 109 | |
| Weiten-Trebetitsch (6) | 146 | H. |
| Welwarn (9) | 115 | |
| Weseritz (14) | 322 | C., H., R., S. |
| Wittingau (11) | 233 | |
| Wlaschim (28) | 566 | H., W. |
| Wodnian (13) | 340 | H., W. |
| Wolin (7) | 176 | C., H., R., S., W. |
| Wotitz (12) | 560 | C., R., S., W. |
| Wscherau (10) | 177 | C., H. |
| Zizkov (2) | 577 | |

G. A. Ku.

**BÖHM, MOSES:** German physician; flourished in the middle of the eighteenth century. In 1740 he was engaged by the Jewish community of Halberstadt to attend to the medical needs of its poor members; and his salary, 175 thalers per annum, was paid to him regularly, according to the communal records, until 1747. He soon became very popular with Gentiles as well as with Jews, and was consulted professionally by the nobility and high dignitaries. It is supposed that Böhm remained in the service of the community after 1747, but his increased prosperity enabled him to dispense with his salary, which was a heavy charge on the community. Various anecdotes of his skill as a physician and his generosity are preserved among the Jews of Halberstadt, from which it is evident that he must have occupied an important position in that city. There are extant Hebrew letters written by him against the use of amulets, and against the early and hurried burials of the dead, which were common among the Jews of his time. In these epistles he proves himself a good Hebraist, an excellent reasoner, and well versed in rabbinical literature.

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**BÖHMER, ISRAEL B. JOSEPH:** Russian Neo-Hebraist and lexicographer; born about 1820; died in Slutzk, government of Minsk, April 4, 1860. His father, R. Joseph Böhmer (1796–1864), was a prominent Talmudical authority, one of the first

graduates from the yeshibah of R. Ḥayyim of Volozhin, and rabbi of Slutzk for thirty-five years. Israel traveled in western countries and knew several European languages. His works abound with Latin, German, and French quotations, and show a familiarity with scientific methods of investigation. His chief work is "Kitbe Israel Böhmer" (The Writings of Israel Böhmer), part i. or letter i., Warsaw, 1849, a treatise on the Essenes, containing many etymological explanations of Hebrew and Talmudical terms. His "Kezad Ma'arikin" (How to Arrange) is a contribution to Talmudical or rabbinical lexicography, and was published as a specimen of a large work on the subject (Berlin, 1855). Böhmer edited, in conjunction with G. Polak of Amsterdam, "Ezba' Elohim" (The Finger of God), a sketch of the life of R. Isaac Tirnau, with notes and appendix (Königsberg, 1857). He also published, together with E. L. Silberman, for whose "Ha-Maggid" he worked about nine months, a new and annotated edition of Samuel Shullam's Hebrew translation of Josephus' work, "Contra Ap." (Lyck, 1858). His lexicographical articles appeared in "Kerem Ḥemed," iii. 13–22, 116–149 (of which the above "Kezad Ma'arikin" is practically a reprint). There also appeared from his pen "Lexicalische Beiträge zum Talmud," in "Literaturblatt des Orients," 1850, ii., Nos. 25, 27, 39. His Hebrew is far from being pure or classical, and contains many curious Germanisms ("Reformer and Jewish Times," New York, vol. x., No. 20).

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H. R. P. Wi.

**BÖHMER (פייטער), JOSEPH B. MEÏR:** Lithuanian rabbi and Talmudist; born at Skudy in 1796; died May 7, 1864, at Slutsk. One of the most eminent pupils of R. Ḥayyim of Volozhin, Böhmer attained such a reputation as Talmudist that legal questions were sent to him even from Palestine and Babylon. Following the methods of his teacher, he was especially remarkable for his strictly logical treatment of the Talmud and rabbinical literature, being a decided opponent of the pilpul. Böhmer was greatly beloved and respected in his community for his personal qualities as well as for his scholarship. He officiated as rabbi for thirty-five years, and left a large collection of responsa, and scholia to the Yad ha-Ḥazaḳah and the Shulḥan 'Aruk, which are still extant in manuscript. Böhmer was succeeded in the rabbinate of Slutzk by his son Meïr.

Bibliography: *Ha-Karmel*, iv. 278; Fuenn, *Keneset Yisrael*, p. 493.

L. G.

**BOIL:** The rendering, in the English versions of the Scriptures, of the Hebrew word "sheḥin," which comes from a root meaning "to warm," and indicates an inflamed spot. In the Bible it is used to describe two distinct forms of disease, each characterized by a local swelling, exceedingly painful and accompanied by a discharge of pus: (1) the simple boil, limited to one spot and not contagious (Lev. xiii. 23); and (2) the loathsome eruptions characteristic of endemic elephantiasis, a form of leprosy so called because the feet of the victim swell to a great size and resemble the feet of an elephant. This seems to have been the form of disease with which Job was afflicted (Job ii. 7), although the suddenness with which he was "smitten with sore boils from the sole of his foot unto his crown" is more suggestive of plague.

That the Jews distinguished between the first and the second type—which latter seems to have been known as the "botch [or boil] of Egypt" (Deut. xxviii. 27)—is clearly demonstrated by the law set forth in Lev. xiii. 18–23. Doubtful cases were brought before the priests. If the scar left by a boil was lower than the skin, and the hair upon it was white, the case was pronounced one of leprosy. In the absence of these signs the afflicted one was shut up for seven days. If at the end of that time the disease had spread it was a case of leprosy; if not, the scar was recognized as that of a simple boil, and the man was declared clean. See Leprosy.

J. JR. C. F. K.

**BOJANOWO:** A town in the district of Ravditsch, province of Posen, Germany. A Jewish community of one hundred and forty-four souls dwelt in Bojanowo as early as 1793. They were under the protection of the Boyanowskis, the lords of the manor, who had founded the town in 1638. They received from the lords the privilege of free trade, the right to buy houses, and the right to pursue all handicrafts, for which they had to pay in per capita taxes twelve full-weight groschen to the king, eight thalers and ten silver groschen to the lord of the manor, and eight silver groschen to the city, for permission to reside in it. In the beginning of the nineteenth century Samuel Samwel Munk, "who knew how to read and write German, and was in the habit of reading German books and even journals in the hours that are neither day nor night," held the position of rabbi at Bojanowo, whence he was called to Wollstein (Graetz, "History of the Jews," index volume, p. 7, Philadelphia, 1898). The synagogue, built as early as 1793, was burned down during the great fire in 1857, but was rebuilt the following year. The Jewish cemetery was opened in 1817. In 1900 Bojanowo counted a Jewish population of only fifty-eight out of a total of 2,200.

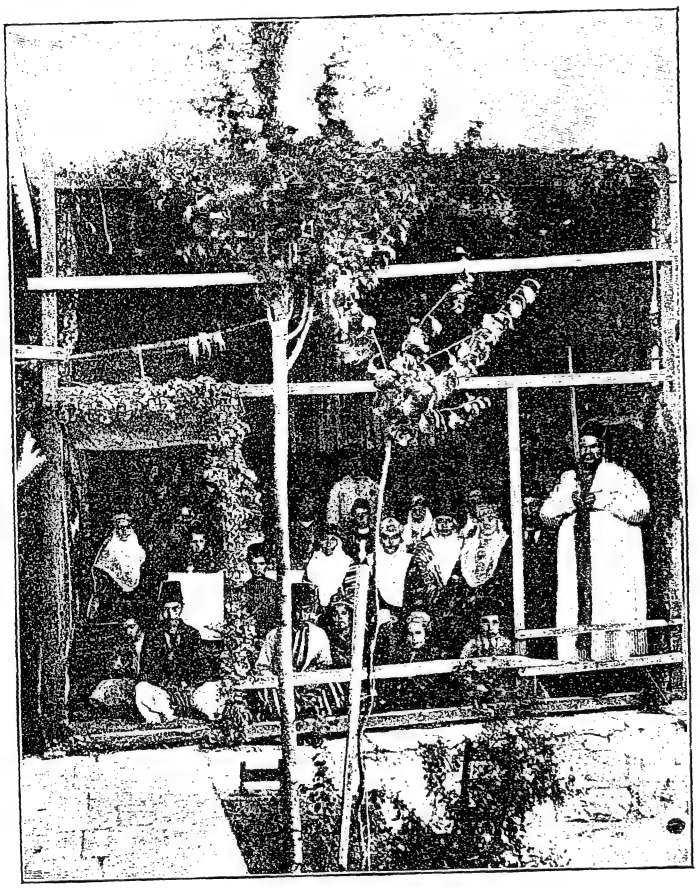
D. M. L. B.—H. R.

**BOKHARA:** Capital of the khanate of the same name in Central Asia; a principal seat of Islam and, with Samarcand, a center of Mohammedan culture in Central Asia since early times. The city probably had a Jewish population even at the beginning of the Mohammedan rule. The Jews of Bokhara, whose mother-tongue points to their Persian origin, consider themselves descendants of the Ten Tribes, and identify the Biblical "Habor" (II Kings xvii. 6) with the name "Bokhara." In support of this theory, their chief rabbi in 1832 pointed out the identity of the consonants in the two names to the well-known missionary Wolff ("Narrative of the Mission of Dr. Wolff to Bokhara," p. 30, New York, 1845). According to the same informant, the documents relating to the earliest history of the Jews under Genghis Khan's rule (1218–26) have been lost.

Half a century before the conquest of Bokhara by the Mongols, Benjamin of Tudela, during his sojourn in Persia, gathered information relating to

the Jews living on the Oxus, especially concerning one independent Jewish tribe that claimed to derive its descent from the Ten Tribes, and was in friendly relations with the Turkish nomadic tribes of Transoxiana. Benjamin does not mention Bokhara, but he speaks of Samarcand, where, according to his statement, there were 50,000 Jews, among them men eminent for wealth and learning. Bokhara, no doubt, had its Jewish population also at that time (compare Vámbéry, "Gesch. Bocharas," i. 156); but the Jewish historical sources for many centuries mention neither Bokhara nor the other cities of Transoxiana. The only monument of the intellectual activity that may be presupposed among the Jews of that region is the curious dictionary of Solomon b. Samuel (see Bacher, "Ein Hebräisch-Persisches Wörterbuch aus dem 14. Jahrhundert," Strasburg, 1900), a work completed in 1338 in Oorgheni (Gurgang), hence in the country bordering Bokhara on the west. The conclusions that may be drawn from this work regarding the intellectual status of the Jews in the countries bordering on the Oxus may certainly also be applied to Bokhara.

**Under Mongol Rule.**



Jews of Bokhara Celebrating the Feast of Tabernacles.
(From a photograph by the American Colony, Jerusalem.)

More than three centuries separate Solomon b. Samuel from the next name from Central Asia recorded by Jewish literary history. This was the poet, known in non-Jewish circles under the name of Yusuf Yehudi (Joseph the Jew), who flourished in Bokhara at the end of the seventeenth and in the first half of the eighteenth century. With the exception of the names and a few dates no biographical notices have been preserved, either of him or of the other members of the Judæo-Persian poetic circles that flourished contemporaneously at Bokhara. In 1688 Yusuf Yehudi, whose full name was Mollah Joseph b. Isaac, completed the "Seven Brothers" (referring to the seven martyrs and their mother; see II Maccabees vii. 1), a poem still popular among the Jews of Bokhara. He died in 1755 at an advanced age. Yusuf Yehudi and his fellow-poets, who were generally called "Mollah" (from the Mohammedan word for "scholar"), used Jewish material in their Persian poems, but also assiduously cultivated Persian poetry. As their own poems were written in the Hebrew script, they transcribed the Persian classics, Nizami, Hafiz, etc., into this script for the benefit of the Jews of Bokhara; and also translated Hebrew poems, such as those of Israel Najjara, into Persian verse. The Persian translation of the Pentateuch, which is now used by the Jews of Bokhara, seems to date from a much earlier time, and is probably the earliest literary monument of the Jews of Bokhara (on Yusuf Yehudi and the circle of poets of Bokhara, see Bacher, in "Z. D. M. G." liii. 389–427; *idem*, in "Jew. Quart. Rev." xiv. 116–128).

**Poetical Efforts.**

The next name to be mentioned from Bokhara is that of the poet Ibrahim ibn Abu al-Khair in the beginning of the nineteenth century, author of an account of a contemporaneous event; namely, the martyrdom of Khudaidad (*i.e.*, El-Nathan) at Bokhara in the reign of the fanatical Emir Mas'um (d. 1802). In addition to the picture of Mohammedan fanaticism under which the Jews of Bokhara had to suffer, this poem, based on fact (see Bacher, in "Zeit. für Hebr. Bibl." iii. 19–25; *idem*, in "Z. D. M. G." lii. 190–212; Gottheil, in "Amer. Jour. Semit. Lang." xv. 124), gives an insight into their inner life and their domestic and social conditions. Ḥoja of Bokhara, who in 1816 wrote a Book of Daniel in the Persian language, was perhaps a brother of the martyr (see "Jew. Quart. Rev." vii. 119).

In 1832, some decades after Khudaidad's martyrdom, the first European came to Bokhara, and after having visited the city again in 1844, gave some detailed information concerning the Jews there. This was the missionary Wolff, mentioned above, who recounts the following in his book (*l.c.* ii. 3):

**Wolff's Visit.**

"In Bokhara there are 10,000 Jews, who are mostly dyers and silk merchants; they wear a small cap, and a girdle around the chest, in order to be distinguished from the Mohammedans. Their synagogue is a very old building, although excellently preserved. During my sojourn there the emir [Nasrullah Khan, who reigned 1826-60 (see Vámbéry, *l. c.* ii. 165)] gave them permission to repair but not to enlarge the building."

Wolff says that the same emir frequently went to the house of the rabbi Simḥah during the Feast of Tabernacles to witness the celebration and to partake of the feast.

A Jewess of Bokhara.
(After a photograph.)

In 1849 the traveler J. J. Benjamin II. ("Eight Years in Asia and Africa," p. 173, Hanover, 1859) met at Bombay a Bokhara coreligionist, Messias (Mashiaḥ) by name, who gave the following information concerning the Jews of his city:

"He told me that nearly 2,500 Jewish families live at Bokhara and in the neighborhood who support themselves by trade, agricultural labor, and mechanical employment. They are obliged to wear on their garments a piece of old stuff, by which they can be distinguished from the Tatars."

In view of the great oppression that the Jews of Bokhara suffered, it is not strange that, as Wolff recounts, an African Jew, Rabbi Joseph Moghrabi, who came to Bokhara in the first quarter of the nineteenth century, was wont to say: "O Lord! when will the time come that the followers of Jesus shall take possession of this country?" (*l.c.* i. 14).

Bokhara was opened up to Europeans in 1863. Soon afterward Russian aggression commenced in central Asia. Tashkent was annexed by Russia in 1866; in 1868 Samarcand was seized, and a large part of the khanate of Bokhara was added to the government of Russian Turkestan. Bokhara itself remained the capital of the emir, who, however, became more and more a dependent of Russia. At present he is hardly more than a Russian governor. The Russian occupation of the territory of Bokhara brought comparative freedom to the Jews. In his work entitled "Russia in Central Asia in 1889 and the Anglo-Russian Question," p. 172, London, 1889, Lord Curzon, at present viceroy of India, who visited those regions in 1888, has the following to say concerning the Jews of Bokhara:

**Under Russian Rule.**

"The Jews are here a singularly handsome people, of mild feature and benign aspect. Confined to an Oriental ghetto and for long cruelly persecuted in Bokhara, they still exhibit in their prescribed dress and appearance the stamp of a peculiar people. The head is shaven save for two long locks hanging in a curl on either temple; they wear a square black calico bonnet trimmed with Astrakhan border, and a girdle round the waist. To my astonishment, I met with one who could speak a little French."

Franz von Schwarz, who from 1874 to 1890 was astronomer of the observatory of Tashkent and director of the meteorologic institute of Turkestan, gives valuable information on the Jews of Bokhara in his suggestive book, "Turkestan, die Wiege der Indogermanischen Völker" (Freiburg in Baden, 1900), from which the following passages (pp. 441-445) may be quoted:

"Just as in Turkestan usury is almost exclusively in the hands of the Indians, so the Jews of Bokhara devote themselves to commerce and industry. . . . Nearly all the dyers, especially the dyers of silk, are Jews [compare p. 384: "The dyeing of silk is done chiefly by the Jews, their occupation being easily recognized by their hands, which are always blue"; p. 431: "The Jews of Bokhara have in a way monopolized the commerce with dyed raw silk"]; the native apothecaries and physicians are also Jews. The Bokharian Jews are as cleanly as the Sarts, eminently modest and polite, and produce on the whole a more pleasing impression than the Sarts and Uzbegs. It is impossible to describe how the Jews of Bokhara have hitherto been treated in all the Central Asiatic khanates, and in part even to-day in the independent states. . . . Like lepers, they are obliged to live in their own quarters. In Bokhara no Jew is permitted to wear a turban or belt; he must gird himself instead with a rope, and must wear a fur cap of a prescribed shape [compare Curzon, *l.c.*]. . . . As far as the restrictive regulations will permit them, the Jews prefer to dress like the Sarts, Uzbegs, and Tajiks. They also shave the head like the Mohammedans, leaving, however, two long curls on the temples. . . . They are monogamous, and are remarkable for their large families. Notwithstanding all oppression, they are on the whole wealthy and have already acquired ownership of a number of houses, built in the European style, in the Russian city of Tashkent. The Jews enjoy full religious liberty in the Russian provinces of Central Asia, and have the same political as well as social status as the other inhabitants. Hence they everywhere look upon the Russians as their rescuers and liberators, and on every occasion assiduously further the Russian advances."

**Occupations.**

**Social Position.**

What Schwarz says here of the leaning toward the Russians is substantiated in an interesting way in the Russifying of Jewish names, for apparently they now prefer to add the Russian endings "of," "uf," to their names. Thus, the young interpreter who rendered invaluable services to Elkan N. Adler during his stay at Bokhara, in the summer of 1897,

was called Abo Chachmanof ("Jew. Quart. Rev." x. 584). The author of the "Ritual Compendium," the Persian translation of which appeared at Jerusalem in 1901 (see "Zeit. für Hebr. Bibl." v. 147–154), is named Abraham Aminof; and names like Nathanael Davidof, Mattath Suleimanof, Benjamin Abrahamof, are found among the subscribers to the edition of the Pentateuch with Persian translation now appearing in Jerusalem for the benefit of the Jews of Bokhara.

The prosperity mentioned by Schwarz is also substantiated by the settlement that the Jews of Bokhara founded at Jerusalem in 1893. Only five years later this settlement included 179 houses, among them two synagogues and two schools. It became a kind of intellectual center for the Jews that had remained at Bokhara, for in the last few years different works were printed at Jerusalem to supply the religious and literary needs of the Jews of Bokhara. Among these were the above-mentioned Pentateuch edition and Abraham Aminof's "Ritual Compendium," both of which were translated into Persian by Simeon Ḥakam, a man remarkable for his activity, his knowledge of Jewish lore, and his thorough acquaintance with Persian. In his preface to the Pentateuch edition there are interesting remarks on the traditional Persian Pentateuch translation used by the Jews of Bokhara and their pronunciation of Persian. Benjamin Kohen of Bokhara had previously printed a Persian translation of the Psalms (Vienna, 1883) and of the Proverbs (Jerusalem, 1885).

The Persian dialect spoken by the Jews of Bokhara, as may be gathered from the literary documents mentioned and from others, shows many lexical and some grammatical peculiarities; being remarkable for many Turkish, particularly eastern Turkish, words, as appears especially in the above-mentioned "Ritual Compendium" (see Bacher, "Jüdisch-Persisches aus Buchara," in "Z. D. M. G." vols. lv., lvi.; *idem*, "Türkische Lehnwörter und Unbekannte Vokabeln im Persischen Dialekte der Juden Buchara's"; "Kelchi Szemle" in "Rev. Orientale," 1902, iii.). For further information concerning the literary activity of the Jews of Bokhara see Persian-Jewish Literature.

W. B.

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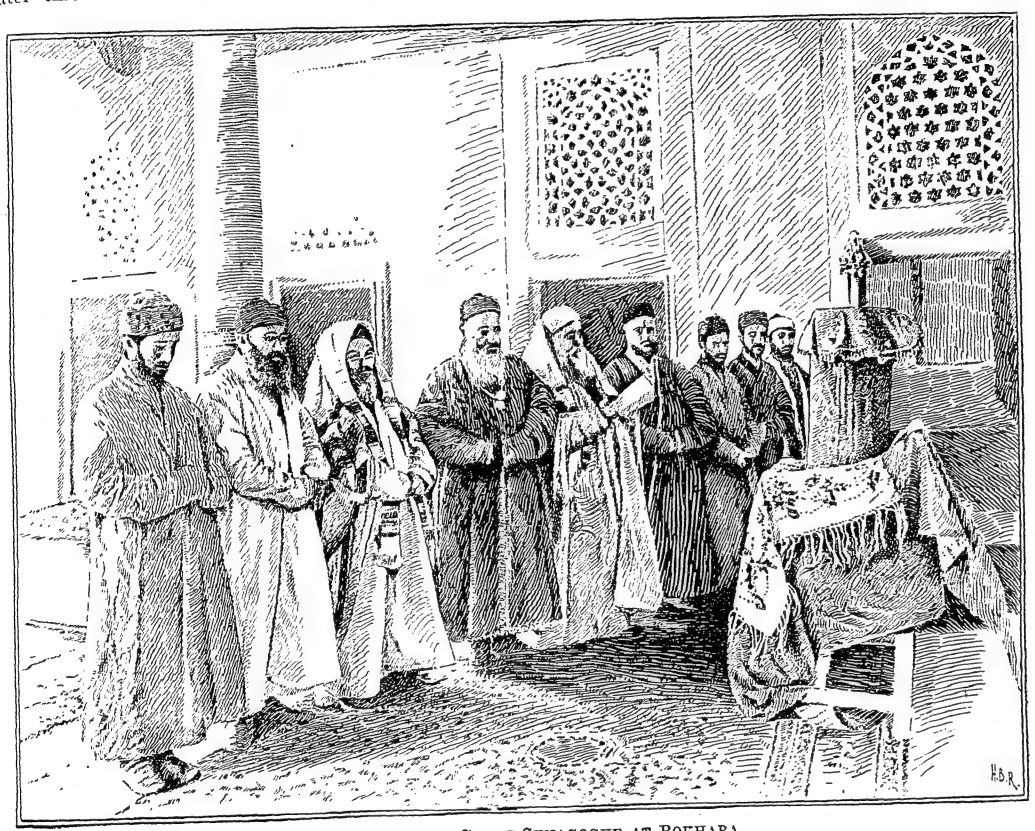

Interior of the Great Synagogue at Bokhara.
(After a photograph by E. N. Adler, London.)

**Present-Day Conditions.**

There are perhaps 20,000 Jews in the country, most of whom live in the towns. Jews have for centuries been resident in both country and capital. Like their neighbors, the Afghans, the Bokharians in general, and especially the Turkomans, are by many believed to be descended from the Ten Tribes; but the Jews of Bokhara are Talmud Jews, and are probably descended from the Babylonian Jews who migrated eastward after the conquest of Jerusalem by the Romans. Their family

names prove that many came from Persia via Merv and some from Khiva.

The Chinese Jews of Kai-Fung-Fu (see CHINA) are probably originally from Bokhara, the Persian rubrics in their liturgies being in the Bokharian dialect. The Bokhara Jews themselves have a tradition that their ancestors settled in various parts of Persia, and especially at Sabzawar, two days' journey from Meshed; that they were removed thence under the conqueror Genghis Khan (1220) to Balkh and Samarcand; and that when Samarcand fell into ruin, under Babi Mehemet Khan, the conqueror of Shah Abbas (1598), they went to Bokhara, where there was a Jewish colony; and some of them emigrated thence to Tsheen Patsheen (China), but soon ceased to have communication with their mother-country, though they "carried their genealogies with them."

**Statistics and Occupations.**

The present writer visited Bokhara in 1897, and found four or five thousand Jews there, inhabiting a special quarter and wearing a special badge on their clothing. They seemed intelligent and hospitable. Many of them were great travelers: one man had been to China; while several had visited India by way of Afghanistan and the Khaibar Pass. At least two hundred had made the pilgrimage to Jerusalem; and there are at the present time (1902) at least that number of Bokharians settled in Jerusalem with the pious purpose of living and dying there.

Most of the traveled Jews of Bokhara had been to Moscow, many to Paris, and some to London. One old man had been five times to Moscow. His first journey there, forty years ago, had been by caravan by way of Astrakhan and the Volga, occupying eighty days and costing 500 rubles.

None of the Bokharian Jews were rich, but most of them seemed to earn a livelihood. Some were cotton-growers; some grew grapes, some cultivated tobacco; while many were merchants trading with Moscow, where they exchanged carpets for manufactured goods, and importing Indian tea from Bombay via Batum and Baku. The greater part of the cotton trade of the khanate is in the hands of the Jews, and 500,000 poods (about 18,000,000 lbs.) of cotton are annually exported from Bokhara.

The largest synagogue of Bokhara is some 500 or 600 years old, with modern additions that resemble chapels in a cathedral, divine service being held separately in each. It has a genizah, or hidden chamber, in the roof, for the preservation of disused sacred writings.

The present chief rabbi is Mollah Hezekiah ha-Kohen, whose father was rabbi before him. In 1832, when the missionary Wolff, mentioned above, visited Bokhara, Mollah Pinchas, the elder, was chief rabbi, and there were four synagogues in the city. Wolff estimated the number of Jews at 10,000, and states that they paid only $300 per annum by way of tax to Bahadur Khan. He also states that there were 300 Jewish families, converts to Mohammedanism, who were scorned by the general population, and who intermarried with the Gholoom or slaves of Persia and not with the Uzbegs. Crypto-Jews from Meshed are still found in Bokhara.

**Liturgy and Rabbis.**

Toward the end of the eighteenth century one Joseph ben Moses Maimon, a native of Tetuan, and therefore called "Mughrebi," came to Bokhara via Jerusalem and Bagdad. He found the Jews ignorant and unobservant, and revolutionized their ritual and practise, sending to Europe for Hebrew books. The Jews have now forgotten their old Persian liturgy and have adopted that of the Sephardim of Italy, in the belief that they are descended, as Maimon was, from the Spanish refugees of 1492. Rabbi Joseph Maimon had an unsuccessful rival in a learned Yemenite Jew, Rabbi Zachariah ben Mazliah.

The present writer brought back with him about seventy Hebrew and Hebrew-Persian manuscripts from Bokhara and its neighborhood, one of which was written in Herat, many of them being transliterations into Hebrew of the great Persian poets, such as Sadi, Jami, and Nizami, and lesser local celebrities, like Tufili, Zeribu of Samarcand, and Musahfiki.

In 1490 there flourished Uzziel Moses ben David, who wrote poems in Hebrew and Persian. Other poets were Yusuf Yehudi ben Isaac (1688–1755), mentioned above, and his friends, Uzbek, Elisha, and Solomon Mollah. Somewhat later were David ben Abraham ben מוחני, Uzziel, Benjamin Siman-Ṭob, and Eleazar ha-Kohen, and, in the beginning of the nineteenth century Ibrahim ibn Abu al-Khair, author of the "Khudaidad" (ed. Salemann, St. Petersburg, 1897).

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G. E. N. A.

**BOLAFFIO, LEONE:** Italian jurist; born at Padua July 5, 1848. He was educated at Padua; attended the public schools, the Talmudic college —where S. D. Luzzatto was his teacher—and the University of Padua. Bolaffio afterward practised law at Venice for fifteen years, at the same time acting as professor in the Istituto Tecnico. Then he became professor in the law department of the University of Parma and that of Bologna. He is a member of the Royal Commission for the Reform of the Commercial Code, commander of the organization known as the Crown of Italy, and a chevalier of the Orders of SS. Maurizio and Lazzaro. Bolaffio was the first to advocate the introduction of Gabelsberger's system of stenography into the public schools of Italy, and he himself wrote a manual for this system. He was also the founder, at Padua and Milan, of the Society for Stenography. Since 1876 he has been the editor of the judicial paper "Temi Veneta," founded by himself. Bolaffio's principal work is his "Commento al Codice di Commercio," 2d ed., 1899. He has also advocated the

abolition of bankruptcy proceedings in the case of business men of small means.

BIBLIOGRAPHY: Boccardo, *Nuova Enciclopedia Italiana*, vol. ii., Supplement, 1891.

S.

**BOLAFFIO, LUIGI FILIPPO:** Italian journalist and publisher; born in Venice 1846, died at Milan 1901. While he was still a youth his parents moved to Genoa, and there Bolaffio founded "La Favilla," a literary magazine. He returned to Venice in 1866 and became a contributor to the "Rinnovamento" and "Venezia." In 1880 he went to Milan, where he edited the political newspaper "L'Italia." Owing to differences with the publishers, he abandoned this, and founded the "Caffè, Gazzetta Nazionale," which he afterward disposed of to a syndicate holding monarchic but liberal views. The "Gazzetta Nazionale" reflected the opinions of the Lombard aristocracy. Bolaffio's political utterances involved him in many duels, in one of which, with Marin, the socialist and member of the Italian Parliament, he wounded his opponent almost mortally.

On the death of one of his little sons, Bolaffio retired from politics and founded the well-known Milan publishing-house, the Casa Editrice Verri, which issues "Il Mondo Umoristico" and many other popular journals.

During the past twenty years Bolaffio, in conjunction with his wife (Sulamith, the daughter of Baer Jolles of Berlin), wrote sixteen volumes of guide-books on Italy, Switzerland, and Paris, issued by Treves Brothers, Turin. Many of them have been translated into French, English, and German. Bolaffio was also the author of "Il 14 Giugno, 1859," a historical memoir, Venice, 1867, and "Augusta," a novel, Milan, 1888.

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S. A. P.

**BOLAT.** See BULAT, ABRAHAM IBN.

**BOLECHOW:** Town in the district of Dolina, Galicia, Austria, the population of which in 1890 was 4,402, of whom half were Jews. The Jewish community dates from the day of the foundation of the place in 1612 by Nicholas Giedzinsky. According to the privileges granted the Jews by the founder and confirmed by King Sigismund III. of Poland, they enjoyed equal freedom and rights with the Christians. They were released from all burdensome taxes and from the compulsory supply of relays. They had the right to build in any part of the town, and were granted a plot of ground for a garden to each house. Both were their exclusive property, subject only to the payment of a small tax to the lord of the manor. A place to build a synagogue and land for a cemetery were granted them gratis and were free from taxes forever, as were also the other communal buildings that might be erected on the grounds of the synagogue. Charges by Christians against the Jews were under jurisdiction of the lord of the manor or of the judge appointed by him, in accordance with the existing statutes and the privileges granted the Jews by the king. The Giedzinskys were always favorably disposed toward the Jews, who had the right to be elected as jurymen and even as mayors. When, in 1660, the first city mayor was sworn in, he made oath as follows: "I solemnly swear to live in harmony and to defend the rights of the Roman Catholics, the Greek Catholics, and the Jews; of the rich and of the poor alike."

That the Jews of Bolechow were greatly esteemed by their Christian neighbors is evinced by the fact that when the Cossacks, in 1669, burned down the castle of Zydaczow with all the official documents and privileges, the town of Bolechow elected two Jewish delegates—Leib Ilkowitz and Lipman Lazarowitz—to enter the privileges of the town in the new books of that place. When the Tatars invaded Bolechow in 1670 and destroyed and burned down many houses, and the Jewish population was impoverished, the lord of the manor, George de Giednie Giedzinsky, bishop of Lemberg, furnished many loans to the Jews.

BIBLIOGRAPHY: *Allg. Zeitung des Jud.* 1879, pp. 283-285.

D. H. R.

**BOLESLAW I. CHROBRY** ("the Brave"): King of Poland from 992 to 1025. According to the Polish preacher Matheusz Bembo, a contemporary of Sigismund III. (beginning of the seventeenth century), the first Jews settled in Poland in the reign of Boleslaw Chrobry; and the historian Maciejowski ("Zydzi w Polsce na Rusi i Litwie") states that this king treated the Jews with the utmost kindness. There are traditions, however, to the effect that the Jews had lived in Poland as early as the ninth century, enjoying considerable privileges granted by the earlier Polish princes, and that during the war that Boleslaw waged against the German emperor, Henry II., all their manuscripts were destroyed by fire, among which were the parchments containing records of those privileges. Some historians assert that Boleslaw, fearing that too much reading might enervate his subjects, ordered the burning of the manuscripts.

BIBLIOGRAPHY: W. A. Maciejowski, *Zydzi w Polsce na Rusi i Litwie*, Warsaw, 1878; A. Kraushar, *Historya Zydow w Polsce*, vol. i.

H. R.

**BOLESLAW III. KRZYWOUSTY** ("the Wry-Mouthed"): King of Poland from 1102 to 1139. In his time, according to Naruschewicz, the Jews spread through Poland and Lithuania as far as Kiev, where they carried on a lively trade, especially in salt with Holics and Przemysl, and probably also in slaves. Being, as Dlugosc asserts, a brave soldier and a magnanimous ruler and conqueror, it is safe to assume that the Jews during his reign enjoyed considerable freedom.

BIBLIOGRAPHY: A. Kraushar, *Historya Zydow w Polsce*, i. 62.

H. R.

**BOLESLAW POBOZNY** ("the Pious"): Duke of Kalisz; died 1278. He was distinguished for his courage and administrative ability. Boleslaw aimed at furthering the welfare of his subjects rather than at the enlargement of his domains by wars. Emigration from the neighboring countries had greatly increased the number of Jews in the duchy. This made it imperative to issue special regulations for their government, and in 1264 Boleslaw issued an edict granting them many privileges. This edict

consists of thirty-six articles, which display a spirit of toleration far in advance of the age. In 1334 these privileges were extended by Casimir the Great to the Jews of the whole of Poland.

BIBLIOGRAPHY: A. Kraushar, *Historya Zydow w Polsce*, i. 69 *et seq.*, Warsaw, 1865.

H. R.

**BOLESLAW V. WSTYDLIWY** ("the Bashful"): King of Poland (1228–79). During his reign (1240) the Mongols under Batu-Khan, the grandson of Genghis Khan, invaded Poland and carried away many thousand Jews as slaves to Asia. His reign is memorable also for the fact that he encouraged the immigration of German artisans into Poland and introduced the Magdeburg law (*Jus Teutonicum*). This influx of Germans evoked against the Jews the hatred that had already taken root in western Europe during the Crusades. This period forms the beginning of the persecutions of the Jews in Poland, which lasted until BOLESLAW POBOZNY inaugurated (in 1264) his beneficial legislation.

BIBLIOGRAPHY: A. Kraushar, *Historya Zydow w Polsce*, i. 68.

H. R.

**BOLESO.** See HUNGARY.

**BOLOGNA:** Capital of the province of Bologna and of the division of Emilia, in northern Italy. As early as the beginning of the fourth century there were Jews in Bologna, but it is difficult to ascertain the exact date of their settlement. In 302 they had a cemetery, where, from malicious motives, two Christian martyrs were buried ("Ambrose," v. 302, ed. Rome, 1579). Nothing further is recorded of the Jews until 1171, when they were expelled from the city for unknown reasons. By the end of the thirteenth century Jews had again settled at Bologna, for they called from Forli the celebrated Rabbi Hillel of Verona. In 1308 they presented to Fra Aymerico, prior of the Dominicans, a Pentateuch written on vellum, and made in the form of a scroll like the copies used in the synagogue. Only the portions of this manuscript containing Numbers and Deuteronomy are now extant, and these are preserved in the university library. In 1700 it was still complete, with a Hebrew inscription erroneously asserting the manuscript to have been written by Ezra.

**Early Records.**

In 1366 the Jews were enclosed in a ghetto; but by the end of the fourteenth century they owned houses in all parts of the city and also held real estate. The two brothers Moses and Elia, of the Ne'arim family, came in 1394 from Rome to Bologna, bought houses, and founded one of the most beautiful synagogues of Italy. This family claimed to be descended from one of the four noble families carried captive by Titus to Rome. The two brothers were buried in a cemetery bought by themselves; the famous rabbi of Imola, Gedalia Yahia, mentions that he had seen their tombstones. In 1417 Albergati, bishop of Bologna, persecuted the Jews, and ordered them to wear the distinctive yellow badge; this command was withdrawn after a time, but renewed in 1458. In the same year a congress of rabbis was held at Bologna to consider the interests and security of the Jews, and it reassembled in the following year at Forli. (Its conclusions and ordinances, תקנות, have been published by Halberstamm; see the "Grätz Jubelschrift.") In 1419 a delegation was sent to Pope Martin V., who afterward issued a bull favorable to the Jews. Fra Bernardino da Feltre preached against them at Bologna in 1473, but without effect.

A series of persecutions began in the second half of the sixteenth century; in Sept., 1553, the Talmud, together with a multitude of other Hebrew books and even copies of the Bible, was publicly burned by order of Pope Julius III. In May, 1556, the Jews were again enclosed in a ghetto by order of Paul IV. A respite came under Pius IV. (1559–66). At that time the community of Bologna had eleven synagogues. In 1569, when Pius V. banished the Jews from the pontifical dominions excepting Rome and Ancona, 800 of them left Bologna. The Jewish cemetery was given to the monks of St. Peter, with the permission to disinter and burn the bodies ("Archivio Domaniale, Monache di S. Pietro," No. xxvi.); consequently some interesting sepulchral stones are preserved in the museum of Bologna. In 1586 Sixtus V. permitted the Jews to return, and in 1593 there were already more than 900 in the city. But in that year Clement VIII. again drove them out, and they departed, carrying with them the bones of their dead, which they buried in the small Jewish settlement of Pieve di Cento.

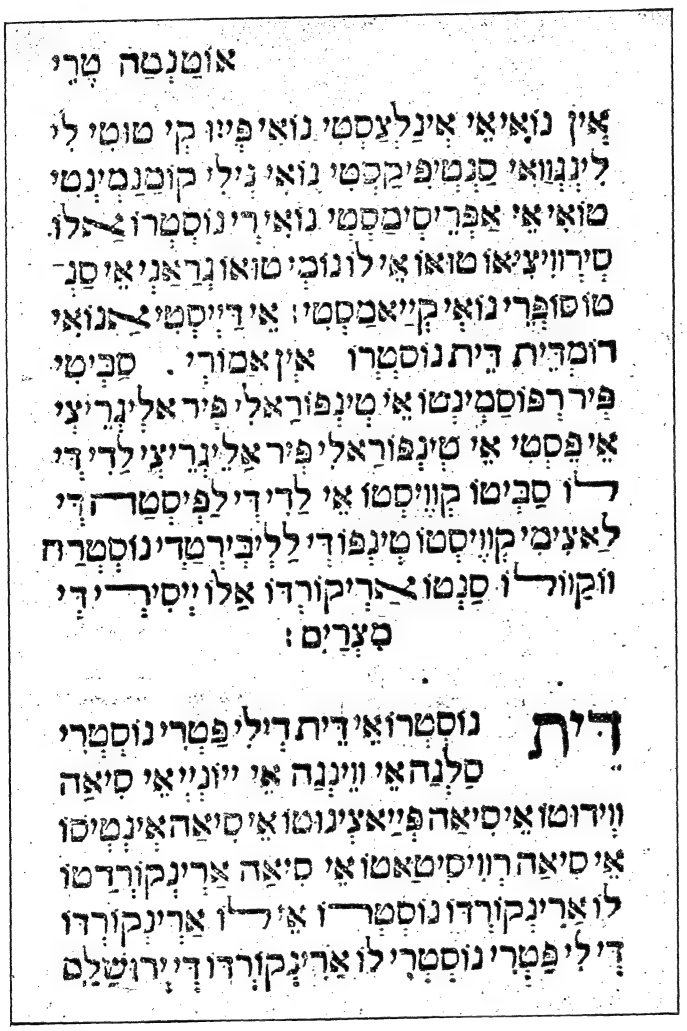
**Persecutions in the Sixteenth Century.**

From 1593 to 1796 the Jews were forbidden to establish themselves at Bologna; a few at a time being allowed to stop in the city for two or three days by special permission. On Sept. 5, 1796, General Salicetti, the commissioner of the French Directory, issued a decree which accorded to Jews the same rights that were given to other citizens. The number of them in Bologna now steadily increased. When the city was restored to the popes in 1814, Pius VII. showed himself very friendly to them. Leo XII. made an effort to revive the oppressive laws, but did not cause much suffering at Bologna. Pius IX., liberal at first, afterward grew intolerant, and the Jews were made painfully conscious of this by the abduction of the boy Edgar MORTARA, who had been secretly baptized by a servant during an illness, and four years later, in 1858, was forcibly taken from his family and carried to Rome. The offense created a great sensation throughout the civilized world. On Aug. 10, 1859, a decree of the governor of the Romagna (which had been united with the kingdom of Italy under Victor Emmanuel) proclaimed the civil and political equality of all citizens. The number of Jews in Bologna now increased rapidly, growing from 229 in 1861 to 350 in 1871. Formerly the dead were buried in the cemetery of the neighboring community, but later the municipality permitted their interment in the communal burying-place.

At the beginning of the twentieth century there were about 1,200 Jews in Bologna, these having come in part from the territory of Mantua, Modena, and other places. They have a synagogue and a chief rabbi. The ritual used in the synagogue is the so-called Roman (Zunz, "Ritus," p. 78).

G. V. C.

The Hebrew printing-press was introduced at a very early time into Bologna, though the exact date is not known. Some bibliographers ascribe the first edition of the Psalms with the commentary of David Kimḥi (published Aug. 29, 1477, by Joseph Ḥayyim Mordecai, and Hezekiah of Ventura) to this city (Rabbinowicz in Merzbacher's "Ohel Abraham," No. 4041; compare De Rossi, "Annales," i. 14, and Steinschneider, "Cat. Bodl." col. i.). In 1482 Joseph b. Abraham Caravita (or Crovetta) set up a printing-press in his own house; and at this press Abraham ben Ḥayyim de Tintori printed the first edition of the Pentateuch, with Onkelos and Rashi, which was finished Jan. 26 of the same year (Zunz, in Geiger's "Wiss. Zeit. für Jüd. Theol." v. 38; Steinschneider, *ib.* col. i.). It is supposed that the edition of the Five Scrolls with Rashi to the whole, and Ibn Ezra to Esther, was issued from Caravita's press, and in the same year (De Rossi, *ib.* i. 130; Steinschneider, *ib.* No. 1031). Again, in the sixteenth century a Hebrew printing-press was active, notably between the years 1537 and 1540, when a company of silk-weavers furnished the means for this work. The following is a partial list of the publications during this period:



"Tefillot Latini." Italian Jewish Prayers Printed in Hebrew Characters, Bologna, 1538. (In the Library of Columbia University.)

In 1537, Joseph ben David ibn Yaḥya's (the younger) "Torah Or" (Steinschneider, *ib.* col. 1477); Obadiah of Sforno's (the elder) "Or 'Ammim" (*ib.* col. 2076); (May 15), "Roman Ritual," together with Elijah Zaken's "Seder Ma'areket" (*ib.* No. 2074); in 1538, Joseph ben David ibn Yaḥya's (the younger) commentary to the Five Scrolls and the Hagiographa (*ib.* col. 1476); Menahem de Recanati's "Piske Halakot" (*ib.* col. 1737); Judah he-Ḥasid's "Sefer ha-Ḥasidim"; ed. Abraham ben Moses Cohen (*ib.* col. 1321); "Tefillot Latini," Italian in Hebrew characters, the text vocalized (*ib.* No. 2436); in 1539, Solomon ben Adret's "Teshubot" (*ib.* col. 2273); in 1540 (Oct.), "Maḥzor," Italian rite, with the commentary of Johanan ben Joseph Trèves to the whole and that of Obadiah Sforno to Pirke Abot (*ib.* No. 2579).

For more detailed information, see De Rossi, "Annales Hebræo-Typographic i," § xv., passim; *idem*, "De Hebraicæ Typographiæ Origine," passim; M. Schwab, "Incunables Orientaux," Nos. 5, 23, 24, 467, 472, 473, 476, 484, 489, 495, 514; Freimann, in "Centralbl. für Bibliothekswesen," xix., part 3. In the university library of Bologna is a collection of about twenty-eight volumes of Hebrew MSS. which have been described by Leonello Modono in "Cataloghi Codici Orientali di Alcume Biblioteche d'Italia," Florence, 1878, pp. 323 *et seq.*

G.]

**BOMBAY, INDIA.** See Beni-Israel, India.

**BOMBERG, DANIEL:** Christian printer and publisher of Hebrew works; born at Antwerp; died at Venice in 1549. After having learned from his father, Cornelius, the art of printing and of type-founding, he went to Venice, where, from 1517 to 1549, he published many editions of Hebrew works, including the following: The editio princeps of the "Biblia Rabbinica" (מקראות גדולות), the Hebrew Bible with commentaries and three Chaldaic versions or Targumim; the first Hebrew Bibles; editions of and commentaries on the Pentateuch and other Biblical books; many grammatical and lexicographical works; philosophical and ethical treatises; rituals; Mekilta; Sifra; Sifre; parts of the Mishnah; several Midrashim; and, under the auspices of Pope Leo X., the first complete editions of the Babylonian Talmud (with the commentaries of Rashi, Tosafot, and R. Asher b. Jehiel) and the Jerusalem Talmud. In the selection and editing of works to be printed he was assisted by Ḥiyya b. Meïr (for Isserlein), Baruch Adelkind (for Colon), and Jacob b. Ḥayyim (for the Talmud), and others. The following is an approxi-

**List of Bomberg's Hebrew Works.**

mately complete list of the Hebrew works issued by Bomberg, in chronological order:

Biblia Rabbinica, ed. i., 4 parts.....1516-17
Haftarot.....1516-48
Bible, ed. i.....1517
Psalms, ed. i.....1518
Prayer-Book of Roman Ritual.....1519
Joseph Colon's Responsa.....1519
Israel Isserlein, פסקים וכתבים.....1519
"Likḳute Pardes" (extracts from various authors).....1519
Babylonian Talmud, ed. i., 15 vols. (first complete edition)....1520-23
Ḳiddushin.....1520
Pesaḥim.....between 1520-23
Bible, ed. ii.....1521
Alfasi's "Halakot"....1521-22
Psalms, ed. ii.....1521
Abot, ed. i.....1521
Megillat Setarim (Parody on Purim), ed. i.1522
Pentateuch.....1522
Moses de Coucy, "Sefer Miẓwot," ed. i...1522
Jacob ben Asher, "Turim".....1522
Proverbs, Song of Songs and Ecclesiastes, ed. i.....1522
Moses b. Naḥman, Commentary, "Baba Batra".....1523
Isaac Nathan b. Kalonymus, "Meïr Netib".....1523
Aaron ha-Levi of Barcelona, "Sefer ha-Ḥinnuk".....1523
Miḳweh Abraham.....1523
Abraham Saba, צרור המור (Novellæ).....1523
Recanati on the Pentateuch.....1523
Jerusalem Talmud, ed. pr.....1523
Pentateuch, Megillot, Haftarot, ed. i.....1523
Baruch b. Isaac of Worms, "Sefer ha-Terumah".....1523
Solomon b. Adret, Novellæ on Berakot and Ḥullin.....1523
Psalms, ed. iii.....1524
Proverbs, Song of Songs and Ecclesiastes, ed. ii.....1524
Maimonides, "Yad ha-Ḥazaḳah" (2 vols.)..1524
Tefillah (Spanish ritual)1524
Biblia Rabbinica, ed. ii., 4 parts.....1524-25
Bible, ed. iii.....1525-28
Abot, ed. ii.....1526
Mishnah Sukkah.....1526
Mishnah Ḥullin.....1526
Babylonian Talmud, 15 parts, second ed.....1526-48
Pentateuch, Megillot, Haftarot, ed. ii.....1527
Mishnah Sheḳalim.....1527
Job and Daniel, ed. i..1527
Elijah Mizraḥi, Commentary on Rashi, i.1527
Mishnah Ḳodashim and Toharot.....1528
Prayer-Book (Karaitic rite).....1528-29
Tefillah (German ritual).....1529
David Ḳimḥi, "Sefer-ha-Shorashim".....1529
R. Nathan ben Jehiel, "'Aruk".....1531-32
Pentateuch, ed. ii.....1533
Psalms, ed. iv.....1537
Job and Daniel, ed. ii..1538
Psalms, ed. v.....1538
Proverbs, Song, and Ecclesiastes, ed. iii..1538
Elias Levita, "Masoret ha-Masorah".....1538
Elias Levita, "Ṭub Ta'am".....1538
Benjamin Ze'eb's Responsa.....1539
Mishnah Mo'ed Ḳatan 1539
Pentateuch, Megillot, Haftarot, eds. iii.-v...1543
Bible, ed. iv.....1544
Elijah Mizraḥi, Commentary on Rashi, ii.1545
Mekilta.....1545
Biblia Rabbinica, ed. iii., 4 parts.....1546-48
Hai Gaon, שו"ת.....1546
Pesiḳta.....1546
Sifre and Sifra.....1546
Yelamdenu, i. e., Tanḥuma.....1546
Shoḥer Ṭob on the Psalms.....1546
Moses ibn Ḥabib, "Marpe Lashon".....1546
Abraham ibn Ezra, "Ẓaḥut".....1546
Abraham ibn Ezra, "Moznayim".....1546
Isaac Arama, Commentary on the Pentateuch.....1546
"Sha'are Dura".....1547
Levi b. Gershon, commentary on the Pentateuch.....1547
Moses de Coucy, "Sefer Miẓwot," ed. ii..1547
Pentateuch, Megillot, Haftarot, ed. v.....1548
Baḥya, "Ḥobot ha-Lebabot".....1548
Jacob Weil's Responsa.1549

Though not actually the father of Jewish typography, as he is sometimes called, Bomberg began a new epoch in that art, and during the latter part of his life had many rivals and imitators even at Venice; these including Francesco Brucello, the two Dei Farri brothers, Marco Antonio Giustiniani, the Bragadini, Jean de Gara, and Zanetto. Some of these having won from Bomberg his ablest assistant, Cornelius Adelkind, acquired considerable wealth in their profession; but Bomberg himself expended so much money on the paper, engravings, and types for which his works were noted, that before his death he had lost almost his whole fortune.

**His Typography.**

BIBLIOGRAPHY: Geiger, *Jüd. Zeit.* v. 37 *et seq.*; Steinschneider, in Ersch and Gruber, *Encyc.* article *Jüd. Typographie*, xxviii. 43b.

J. M. S.

**BONA SFORZA:** Polish queen; born 1493; died 1557; second wife of King Sigismund I. She was remarkable for her beauty and energy, but thoroughly hated in Poland for her intrigues and avarice. She sold high government offices, and her courtiers and "voyevod's" were bribe-takers. Her favorite, the influential crown marshal, Peter Kmita, obtained bribes simultaneously from both Jewish and Christian merchants, promising either party to protect its interests at the Diet or before the king. During the last years of Sigismund's reign Queen Bona not only assumed equal sovereign power with him, but often exercised absolute rule.

There are many documents extant granting privileges to the Jews in Bona's name, which privileges were confirmed by subsequent rulers of Poland (see SIGISMUND I., THE OLD; SIGISMUND AUGUST, and POLAND).

BIBLIOGRAPHY: *Vita Petri Kmithae de Wisnicze Palatini Cracoviensis*, p. 200, Posen, 1854; *Czacki, Rosprava o Zydach*, pp. 81, 82, Wilna, 1807; Solomon LURIA (Rashal), *Shaalot Uteshubot*, 1547, No. 35; Grätz, *Gesch. der Juden*, ix. 443; A. Kraushar, *Historya Zydow w Polsce*, 2 vols., p. 131, Warsaw, 1866; *Regesty i Nadpisi*, Nos. 223, 255, 469, 463, 494, St. Petersburg, 1899.

H. R.

**BONAFOS, or EN BONAFOS, ALFAQUIN:** French physician; lived in the second half of the fourteenth century at Perpignan, where he was president of the community.

BIBLIOGRAPHY: Nissim Gerondi, *Responsa*, No. 65; Gross, *Gallia Judaica*, p. 474.

G. I. BER.

**BONAFOS, ASTRUC AZARIAH B. JOSEPH.** See AZARIA B. JOSEPH.

**BONAFOS, MENAHEM BEN ABRAHAM** (called also **Bonafoux, Abraham of Perpignan):** French philosopher; flourished at the end of the fourteenth century and at the beginning of the fifteenth. He was the author of a work entitled "Sefer ha-Gedarim" (Book of the Definitions), or, as it is also called, "Miklal Yofi" (Perfection of Beauty), a dictionary of technical expressions in Hebrew works on philosophy, ethics, and medicine, especially the terms found in the "Guide of Perplexed." The author aimed rather to give a clear explanation of the terms than their etymology, though drawing sometimes upon Arabic and Greek for help in his explanations. The work was published with some notes by Isaac ארויו (probably "Arroyo") at Salonica in 1567, and at Berlin in 1798, with a Hebrew commentary by Isaac Satanow.

BIBLIOGRAPHY: De Rossi, *Dizionario Storico*, p. 75; Steinschneider, *Cat. Bodl.* col. 1719; Gross, *Gallia Judaica*, p. 476.

K. I. BR.

**BONAFOS (בונפוס), or BONIFAS (בונפאס), VIDAL:** Talmudist of Barcelona, at the end of the thirteenth century. Bonafos took a very active part in the anti-Maimonistic controversy, and tried also

משנה א מזמן פרסה מפרש בפאה מדליקין ממן תרומה מבטמא בכתי כגון שבכתי מדרסות ומבטמאות תפלין כל הני בלא כהן מותר כדאיתא בירוש׳ דאמר ר׳ נר לאו בכהן כשם דבשבת מיבעי מיתקיף לה ר׳ חנינא בר חמא מפני מה אמרו בשבת מדליקין בשל כהנים אפילו בשל ישראל כדי שלא יכבה ואמרי בירוש׳ מה טעם דר׳ יהודה בשבת המפקיע עליו דמיהן מקיים לה מתפקיע ביה כלומר לא חייבוהו חכמים שיהא מתפקיע הכסף ומלך הכהן ודיו הוא בשמן המוקצה שלא יכלו שהוציאו בשבת ולא לשמן של תרומה דמקיימין מקצתקין ביה מה טעם דר׳ יוסי בית שמאי על ידי הדחק כנופין לה מתקנין ביה בית המשתה ביום ראשון ביום ראשון מתקנין ביה ור׳ יוסי בשבת הבאה כל כבר כך יהודה בשבת המפקיע כל יומיים

ו מדליקין שמן שרפה בבתי כנסיות ובבתי מדרשות ובמבואות האפלין ועג החולין ברשות כהן בת ישראל שנשארת לכהן והיא למורה אצל אביה אביה מדליק ברשותה מדליקין בבית המשתה אבל לא בבית האבל דברי רבי יהודה ור׳ יוסי או בבית האבל אבל לא בבית המשתה ר׳ מאיר אומר בין ובאן רבי שמעון מחייב באן ובאן:

בשבת המפקיע כל יהודה בשבת האבל כל יומיים ושוקל ממעות בירושלים הלכה כר׳ יוסי ירושלמי בית יסל מבטלה להדליק מהבה עוטלת פתילה בשמן פרסי ומדליק ובשבת בני אדם מחברות הכבשות לשם ומפתח יבוזו לירי פשיטא והלכה כרבי מתניתין

סליקא לה מסכת תרומות

# סליקא לה מסכת תרומות

כל פרות הארץ מעשרות בודאי וודאי מן התורה ומדבריהם ספיקות ספיקו פטורות ספק תרומות ומעשרות ספק נתנו ספק לא נתנו ספק נתנו מן המובחר ספק לא נתנו מן המובחר הכל לפי מה שהיה רואה את בעליו בשעת הפרישה אם היו בעליו אנשים שדרכן לתרום תרומה גדולה תרומה גדולה ואם היו בעליו אנשים שדרכן לתרום מעשר ראשון תרומה גדולה ומעשר ראשון ואם היו בעליו אנשים שדרכן לתרום מעשר שני תרומה גדולה ומעשר שני ואם היו בעליו אנשים שדרכן לתרום מעשר עני תרומה גדולה ומעשר עני ואם היו בעליו אנשים שדרכן לתרום מעשר עני ומעשר שני תרומה גדולה ומעשר עני ומעשר שני ואם היו בעליו אנשים שדרכן לתרום מעשר עני ומעשר שני ומעשר ראשון תרומה גדולה ומעשר עני ומעשר שני ומעשר ראשון ואם היו בעליו אנשים שדרכן לתרום מעשר עני ומעשר שני ומעשר ראשון ותרומה גדולה ואם היו בעליו אנשים שדרכן לתרום מעשר עני ומעשר שני ומעשר ראשון ותרומה גדולה ותרומת מעשר ואם היו בעליו אנשים שדרכן לתרום מעשר עני ומעשר שני ומעשר ראשון ותרומה גדולה ותרומת מעשר ומעשר עני ואם היו בעליו אנשים שדרכן לתרום מעשר עני ומעשר שני ומעשר ראשון ותרומה גדולה ותרומת מעשר ומעשר עני ומעשר שני ואם היו בעליו אנשים שדרכן לתרום מעשר עני ומעשר שני ומעשר ראשון ותרומה גדולה ותרומת מעשר ומעשר עני ומעשר שני ומעשר ראשון

to influence his brother, Crescas Vidal of Perpignan, against the study of philosophy. Bonafos' two letters to his brother are printed in the collection "Minḥat Ḳena'ot" (pp. 45, 491, Presburg, 1838). To Moïse-Nathan, author of the ethical poem entitled תוצאות חיים (printed in the שתי ידות of Menahem Lonzano, pp. 142–150, Venice, 1638) (MSS. Paris, No. 1284, 1), were addressed some pieces of verse on the subject of his writing, and one of these was composed by Bonafos Vidal. Neubauer, however, doubts whether this is the same rabbi who was connected with the disputes of Abba Mari. The identity of Bonafos with Bonafos Vidal of Salon, whose name is given as the owner of a manuscript now in Rome (Vatican, No. 107, 7), is not clear. This manuscript contains a prayer for the Feast of Purim, composed by Kalonymus b. Kalonymus.

BIBLIOGRAPHY: Parma, *MSS. De Rossi*, No. 194; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2182; Turin, v. 30; Paris, No. 970, 6; Renan-Neubauer, *Rabbins Français*, pp. 600, 658, 660, 688, 727, compare xxxi. 766; Gross, *Gallia Judaica*, p. 464.

L. G. M. S.

**BONAFOUX, DANIEL ISRAEL:** An active adherent of Shabbethai Ẓebi; lived at Smyrna in the seventeenth century. He was not disappointed when the apostasy of the latter was announced. At Shabbethai's death he pretended to have had visions and to have received the gift of prophecy. He maintained that Shabbethai was not dead, but hidden, and that he would reappear after forty-five years.

People at that time were so excited that every charlatan found followers. Realizing the danger of such a state of things, the rabbinate of Smyrna addressed itself to the cadi and obtained the banishment of Bonafoux. He then settled with his followers at the small town of Kasaba, near Smyrna, where he continued his preaching. At the same epoch, Abraham Michael Cardoso, the founder of cabalistic dualism, who had been banished from Tripoli for misconduct, arrived at Smyrna and found in Bonafoux a warm friend. The agitation begun by Bonafoux lasted for several years, until he, like his master, Shabbethai Ẓebi, embraced Islam.

BIBLIOGRAPHY: Emden, *Torat ha-Ḳenaot*, ed. Lemberg, p. 55; David Kahana, *Eben ha-To'im*, p. 55; Grätz, *Gesch. der Juden*, x. 301.

D. I. Br.

**BONAFOUX, MENAHEM B. ABRAHAM.** See Bonafos, Menahem b. Abraham.

**BONALD, LOUIS-GABRIEL-AMBROISE:** French philosopher, politician, and anti-Jewish writer; born Oct. 2, 1774; died at Nomma Nov. 23, 1840. Being opposed to the Revolution of 1789, he emigrated in 1791 and settled at Heidelberg, where he wrote his first important work, "Théorie du Pouvoir Politique et Réligieux dans la Société Civile," which was condemned by the Directorate. Later he returned to France, and became the leader of the political and ecclesiastical reaction. He endeavored to reduce the Jews to their former degraded position.

In an article, "Sur les Juifs," in the "Mercure de France," Feb. 8, 1806, Bonald repeated the usual anti-Semitic accusations. The burden of his tirade was that the Jews were at war with morality, that they formed an "imperium in imperio," and that the majority of them were parasites. Before Jews could be emancipated they must be uplifted morally and religiously: in other words, they must embrace Catholicism. The French Jews, not realizing the full import of Bonald's attacks, did not defend themselves energetically enough; only Moses Pinado of Bordeaux replying to his diatribes.

After the Restoration, Bonald became a member of the council of public instruction, and from 1815 to 1822 he sat in the Chamber as a deputy. His speeches and votes were invariably on the extreme conservative side. From 1816 onward he was a member of the Academy; and in 1830 he retired to his country seat, where he remained till his death.

BIBLIOGRAPHY: *Encyc. Brit.*; Grätz, *Gesch. der Juden*, xi. 246 *et seq.*; *La Grande Encyclopédie*; P. Larousse, *Dict. Universel.*

D. A. R.

**BONAN, DAVID:** Rabbi of the Livornian community of Tunis; died in that city in 1850. After his death his family defrayed the expenses of the publication of his works, "Nishal David," "Ohel David," both containing responsa (Leghorn, 1857); "Mo'ed David," a commentary on "'Abodat ha-Ḳodesh" of Solomon Adret (Jerusalem, 1887); "Maḥaneh David," and various treatises on ritual divorce (*ib.* 1889). In collaboration with Judah Levy of Gibraltar he wrote "Dai Hashab"—responsa on the command to women not to show their hair (Leghorn, 1846); and "Dai Heshib"—a commentary on the treatise Sanhedrin (*ib.* 1846). He also edited some works of his father and of others.

L. G. M. K.

**BONAN, ISAAC:** Author; father of David Bonan; lived in Tunis at the end of the eighteenth century. After his death the following works of his were published: "Ohole Yiẓḥaḳ" (Isaac's Tents)—commentaries on several treatises of the Babylonian Talmud and on the Yad ha-Ḥazaḳah, Leghorn, 1821; "Ohel Yesharim" (The Tent of the Righteous)—Talmudic novellæ in alphabetic order, Leghorn, 1846; and, added to this latter work, "Berit Abraham" (Abraham's Covenant)—commentaries on the Pentateuch, the Psalms, the Proverbs, and other books, as well as on the Passover Haggadah.

BIBLIOGRAPHY: Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 36 *et seq.*

L. G. M. K.

**BONAPARTE, NAPOLEON.** See Napoleon I.

**BONASTRUC DESMAËSTRE** (דסמאשטרי) (called also **Astruc Maestre** or **R. Astrug**): Spanish controversialist at the disputation at Tortosa 1413–14. Bonastruc was a prominent citizen in Gerona. When, under a penalty of 1,000 florins, he was summoned to appear with his fourteen-year-old son and his little granddaughter before the queen dowager of Aragon in order to defend himself against a charge brought against his family, the lawyers of the town interceded in his behalf (April 21, 1411) before the council of the queen dowager, seeking to excuse his absence, and saying that it would be impossible for him to obey the royal summons, since

the hostility against the Jews rendered the journey dangerous (see Girbal, "Los Judios en Gerona," p. 35).

In February of the same year Bonastruc wrote to Zerahiah ha-Levi, called Don Ferrer Saladin, concerning a lawsuit which he was prosecuting, in consequence of the betrothal of his son Bonastruc with a young orphan already affianced to another ("Rev. Et. Juives," xv. 34). Whether the summons to the presence of the queen was in any way connected with the lawsuit, or whether the letter of Bonastruc to Zerahiah ha-Levi was wrongly dated, has not been determined.

On Dec. 8, 1412, at the request of Pope Benedict XIII., Bishop Ramon de Castellar of Gerona, through a notary, invited Bonastruc, Azay (not Azag) Toros (Todros), Nissim Ferrer, Jaffuda (Judah) Alfaquim, and Bonastruc Joseph (the last-named not a physician) members of the Jewish community of Gerona, in order to communicate to them the letter from the pope requesting the city to send four, or at least two, of its most learned men to the disputation at Tortosa, adding, "et quia Bonastruch maestre eruditus in talibus asseritur, ipsum volumus inter ceteros principaliter transmittatis, ministrando eis expensas seu salaria in similibus assueta" (Girbal, *ib.* pp. 35, 83). Hence Bonastruc, together with the rabbis Todros and Ferrer, was sent as a delegate from Gerona. Bonastruc, who disputed with Geronimo de Santa Fé on Feb. 10, 11, and 15, on one occasion aroused the anger of the pope (who was present) to such an extent that his fellow-delegates became frightened, and on their return bitterly reproached him, saying: "We had not agreed among ourselves to speak as you have done." It is noteworthy that Bonastruc, together with the rabbis Todros and Ferrer, the delegates from Gerona, conducted the dispute. The report sent as a circular letter to the community at Gerona was probably not written by Bonastruc.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, pp. 74, 76; Grätz, *Gesch. der Juden*, 3d ed., viii. 407.

G. M. K.

**BONASTRUC, ISAAC:** Rabbi at Palma in Majorca at the end of the fourteenth century; probably born in Barcelona. After the loss of his entire fortune during the persecutions of 1391, he went to Algiers and forced his services as rabbi upon the Jewish community there, stipulating for an annual salary of thirty doubloons. Bonastruc had shown himself quarrelsome in Palma; and after his advent in Algiers he opposed Isaac ben Sheshet, who had been installed as rabbi by the Jewish community. Bonastruc even tried through slander to drive the latter from his position. Together with Simon Duran and Isaac ben Sheshet, he officiated for a number of years in the rabbinate.

BIBLIOGRAPHY: Isaac b. Sheshet, *Responsa*, Nos. 60, 61.

G. M. K.

**BONASTRUC DA PORTA.** See MOSES B. NAḤMAN.

**BONAVENTURA, FORTUNATO DE S.:** Member of the Royal Academy of Science of Lisbon about the beginning of the nineteenth century. He attempted a history of the literature of the Jewish authors in Portugal, under the title "Memoria Sobre o Começo, Progresso e Decadencia da Litteratura Hebraica entre os Portuguezes Catholicos Romanos," which appeared in the ninth volume of the Academy's memoirs, but is of little value.

G. M. K.

**BONAVOGLIO (ḤEFEZ), MOSES, OF MESSINA:** Sicilian physician; born at the end of the fourteenth century; died 1447. Renowned for his learning and eloquence, he was deputed in 1428 by seventeen Jewish communities of Sicily to wait on King Alfonso V. for the purpose of obtaining the abrogation of anti-Jewish laws enacted in that year. Bonavoglio succeeded in his mission, and gained the favor of Alfonso, who appointed him his physician and counselor. At the death of Joseph Nesia, Bonavoglio was elected chief rabbi ("naggid") of Sicily.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 517, 518, 519; Güdemann, *Gesch. des Erziehungswesens*, p. 275; Bartolomeo e Giuseppe Lagumina, *Codice Diplomatico dei Giudei di Sicilia*, pp. 123 *et seq.*

D. I. BR.

**BONDAGE.** See SLAVERY.

**BONDAVI (EN):** Translator; brother of Samuel of Marseilles; lived at Tarascon in the first half of the fourteenth century. Bondavi assisted his brother in revising the Hebrew translation, by Jacob ben Machir, of Abu Mohammed Jabir ibn Aflaḥ's abridgment of Ptolemy's "Almagest." His brother speaks of him in the colophon as well versed in such subjects.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 544; Renan-Neubauer, *Ecrivains Juifs Français*, p. 561; Gross, *Gallia Judaica*, p. 381.

G. M. S.

**BONDAVIN, BONJUDES:** Physician; lived at the end of the fourteenth century and the beginning of the fifteenth. He practised medicine at Marseilles from 1381 to 1389, and in 1390 went to Sardinia, settling at Alghero. In addition to his medical skill, Bondavin possessed great knowledge of Talmudical literature; and the Jewish community of Cagliari elected him rabbi. The king confirmed this election and extended Bondavin's jurisdiction over all the Jews of Sardinia. This official post gave him much influence, and he was admitted among the high dignitaries who attended King Martin II. when the latter sojourned at Cagliari. Bondavin carried on a scientific correspondence with Isaac ben Sheshet Barfat (Ribash), who answered the question propounded to him in his Responsa, No. 171.

BIBLIOGRAPHY: Barthélemy, *Les Médecins à Marseille*, p. 27; Isaac Bloch, in *Rev. Et. Juives*, viii. 280.

G. I. BR.

**BONDI, ABRAHAM BEN YOM-ṬOB:** Bohemian Talmudist; died 1787 at Prague. His posthumous work, "Zera' Abraham" (Seed of Abraham), essays on various treatises of the Talmud and on the post-Talmudic writers who treat of marital questions, was published by his son **Nehemiah Feiwel Bondi**, who added an appendix (Prague, 1808). Another work of Abraham's, "'Iyyun Mishpaṭ" (Investigation of the Law), is still in manuscript.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 125; Steinschneider, *Cat. Bodl.* No. 4195.

L. G. I. BER.

**BONDI, ELIJAH BEN SELIG:** Austrian preacher; born at Prague at the end of the eighteenth century; died there about 1860. He studied Talmud at Presburg under the direction of Meshullam Tismenitz, and later at Alt-Ofen with Moses Münz. In 1826 he was appointed preacher in his native town, a position which he held until his death.

Bondi was the author of two series of sermons, published at Prague, 1832–56: (1) "Sefer ha-She'arim" (Book of Gates), containing philosophical homilies on various ethical subjects, collected from Baḥya, Judah ha-Levi, Albo, and others; (2) "Tiferet Adam" (The Beauty of Man), forming the second part of "Sefer ha-She'arim," and containing extracts from religious philosophical works.

Bibliography: Introduction to *Sefer ha-She'arim*; Fürst, *Bibl. Jud.* i. 125; Zeitlin, *Bibl. Post-Mendels.* p. 37.

S. I. Br.

**BONDI, JONAS:** American rabbi; born at Dresden, Saxony, July 9, 1804; died at New York March 11, 1874. He was educated at the University of Prague and in the theological circles of that city. He was president of the synagogue of his native city, and in 1859 came to America, where he accepted the position of rabbi-preacher in the Norfolk street ("Anshe Chesed") congregation of New York city. He served there but one year, when he became the proprietor and editor of a Jewish paper, "The Hebrew Leader," published in English and German. One of his daughters, Selma, became the wife of Isaac M. Wise of Cincinnati.

A.

**BONDI, MORDECAI (Marcus):** German author; lived at Dresden in the first quarter of the nineteenth century. He wrote, together with his brother Simon Bondi, the "Or Ester," a Hebrew dictionary of the Latin words occurring in the Talmud, Targumim and Midrashim. Some of his essays are also extant in the periodical "Jedidja" (i. 117–125; iii. 72, 196; iv. 35).

Bibliography: Fürst, *Bibl. Jud.* i. 125; Zunz, *Die Monatstage des Kalenderjahres*, p. 67; Karpeles, *Gesch. der. Jüd. Lit.* p. 1083.

L. G. I. Ber.

**BONDI, NEHEMIAH.** See Bondi, Abraham b. Yom-Ṭob.

**BONDI, PHILIP (Jacob Koppel):** Austrian rabbi; born at Jinoschitz, Bohemia, Feb. 26, 1830. After having received a good education at home under the care of his father (Samuel), Bondi entered the gymnasium at Prague in 1844, and studied Talmud and Rabbinica under Raphael Schulhof and Solomon J. Rapoport, who in 1852 conferred upon him the title of Morenu. Continuing his philosophical studies, Bondi in 1857 received his doctor's degree from the University of Prague and his rabbinical diploma from Aaron Kornfeld and Daniel Frank, whose yeshibah he had attended.

In the same year he taught at Budweis, and from 1859 to 1868 at Kassejovic. From 1868 to 1876 he was rabbi at Brandeis. Being a strong partizan in the Bohemian movement, he was appointed preacher in the vernacular by the newly founded Jewish-Bohemian society, Or Tamid (Continual Light), at Prague, after whose collapse he became a teacher of religion at the Bohemian Jewish schools, and rabbi at the synagogue founded by Porges.

In 1886 he published five Bohemian sermons under the title "Ḳol Ya'akob" (Voice of Jacob). He also began to publish a Bohemian translation of the Pentateuch.

Bibliography: Sokolow, *Sefer Zikkaron*, s.v., Warsaw, 1889.

D. S. Man.

**BONDI, SIMON:** Lexicographer of the Talmud; lived at Dresden; died there Dec. 20, 1816. He wrote, together with his brother Mordecai, the "Or Ester" (Light of Esther), a Hebrew dictionary of the Latin words occurring in the Talmud, Targumim and Midrashim (Dessau, 1812). They also wrote a similar work on the Greek words, which has never been printed. The periodical "Jedidja" (i. 117–125) contains a biography of Simon by his brother Mordecai.

Bibliography: Fürst, *Bibl. Jud.* p. 138; Zunz, *Die Monatstage des Kalenderjahres*, p. 67.

L. G. I. Ber.

**BONDMAID.** See Slavery.

**BONDMAN.** See Slave.

**BONDOA.** See Todros b. Moses Yom-Ṭob.

**BONDS.** See Deeds.

**BÔNE (BONA)** [Arabic, **Beled el-'Anab**]: Town in the province of Constantine, Algeria, called by the Romans "Hippo Regius." It had many Jewish inhabitants as early as the first centuries of the common era, as is attested by several epitaphs found in the environs of the place. Like the Jews of other communities in Mauritania, those of Bône suffered many vicissitudes. Under the dominion of pagan Rome they enjoyed complete freedom, even making many proselytes among the Kabyles, their neighbors; but in the fourth century, when the city became the see of Augustine, they began to suffer persecution. In 431 Bône was destroyed by the Vandals, and was not rebuilt until the seventh century, this being done by the Arabs.

There are no records concerning the date of settlement of Jews at Bône after its reconstruction; but it may be supposed that the city, which, according to Ibn Ḥaukal, was very prosperous in the tenth century, attracted many of them. The second half of the twelfth century brought disaster to all the Jewish communities in the Maghreb, particularly that of Bône. The fair treatment of the Jews during the dynasties of the Aghlabites and Almoravides was followed by the terrible persecutions by the fanatical Almohades; and many of them were compelled either to immigrate to the East or to embrace Islamism. In 1152 Roger of Sicily led away captive all the inhabitants of Bône. During the fifteenth century, in consequence of the exile of the Jews from Spain, the Jewish community of Bône greatly increased; but at the beginning of the sixteenth century the city fell into the hands of the Spaniards, and the Jews underwent many sufferings. In 1541, however, the defeat of Charles V. before Algiers freed the community of Bône, and during the Turkish domination it enjoyed a fair amount of religious freedom.

Like all Algerian communities, Bône was governed by a "muḳaddam," assisted by a council ("Ṭobe ha-'Ir"). Since the French conquest of Algeria the system of consistories has been introduced, and Bône belongs to that of Constantine, having at its head a rabbi and a president. The Jewish community of the city contains 1,000 souls. It possesses an old synagogue called "Al-Ghariba h" (The Wonderful), which is held in great veneration even by the Arabs, on account of a scroll of the Law which is said to have been miraculously preserved there.

BIBLIOGRAPHY: *Bulletin Archéologique du Comité des Travaux Historiques*, No. 1, xiii. 64; Elie de la Primaudaie, *Le Commerce et la Navigation de l'Algérie Avant la Conquête*, p. 71; Abraham Cahen, in *Recueil de la Société Archéologique de Constantine*, 1867, p. 104; Cahen, *Les Juifs et l'Algérie au Moment de la Conquête*, pp. 25 *et seq.*
See ALGERIA.

G. I. BR.

**BONENFANTE OF MILHAUD, or HEZEKIAH HA-MILIABI:** French physician; lived in the fourteenth century. He was the author of a medical treatise entitled "Gabriel," still extant in manuscript (Günzburg, No. 316). Bonenfante translated also into Hebrew Arnold de Villeneuve's work, "Tabula Super Vita Brevis."

BIBLIOGRAPHY: *Rev. Et. Juives*, ix. 215; xiii. 301, 303; Steinschneider, *Hebr. Uebers.* p. 843; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 416.

G. I. BR.

**BONET, ABIGDOR B. MESHULLAM.** See ABIGDOR, ABRAHAM.

**BONET, ABRAHAM PROPHIAT.** See PENINI, JEDAIAH.

**BONET, JACOB BEN DAVID BEN YOM-ṬOB (BONJORN):** Spanish astronomer; lived probably at Perpignan in the fourteenth century. He was the author of astronomical tables prepared at Perpignan in 1361. These tables, still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 10,901; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2072, 2), enjoyed a great reputation. They were translated into Latin in the fifteenth century, and were the subject of many Hebrew commentaries, among which was one written by Joseph ben Saul Ḳimḥi (Vatican MSS. Nos. i., v., 1, 7). Many manuscripts of these tables were retranslated from Latin into Hebrew.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 615; Berliner's *Magazin*, xvi. 49; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 355.

G. I. BR.

**BONET DE LATES or LATTES** (known in Hebrew as **Jacob ben Immanuel Provinciale):** Physician and astrologer; known chiefly as the inventor of an astronomical ring-dial by means of which solar and stellar altitudes can be measured and the time determined with great precision by night as well as by day; lived in the latter part of the fifteenth century and the beginning of the sixteenth. Originally from Provence, and belonging to a family that had its origin in Lattes near Montpellier, he was forced to leave Provence with the rest of his brethren and settled in Carpentras. Thence he went to Rome, where he became physician to Pope Alexander VI. (1430–1503), and later to Pope Leo X. (1503–13). At this time he became rabbi of the Jewish community, to which he was able to render much assistance. He married the daughter of the physician Comprat Mossé of Aix. Bonet described the use of his instrument in a treatise written in Carpentras, the full title of which is: "Boneti de Latis, Medici Provenzalis, Annuli per eum Composti Super Astrologiæ Utilitate." It appeared as a supplement to the "Calculatio Composta in Rima de Juliano de Dati," Rome, 1493, and was dedicated to Pope Alexander VI. At the end Bonet craves pardon for his bad Latin, on the score of being a Hebrew. The treatise was republished by Jacob Faber of Etaples, together with his own commentary on John Sacrobosco's "De Sphæra Mundi" and Euclid's "Geometry," Paris, 1500. Editions were also published in 1507, 1521, and 1534. Two editions appeared later at Marburg, in 1537 and 1557. In bad Latin, Bonet wrote a treatise entitled "Prognosticum," published at Rome in 1498, and dedicated to cardinals Valentiniani and De Borgia, in which he predicted the coming of the Messiah in the year 1505. A full account of the book is to be found in Abraham Farrisol's manuscript, "Magen Abraham," or "Wikuaḥ ha-Dat."

A pupil of the above-mentioned Jacob Faber, Charles Bovillus, 1470–1553, relates in the preface to his "Dialogi de Trinitate" that he met Bonet de Lates in the Roman ghetto in 1507, and went to his house in order to see the ring that he had invented. The top part of the house was a synagogue containing the ark, hidden by a curtain, and books, lamps, and praying-scarfs. Here, also, Bonet's thirty-two-year-old son was discovered deeply immersed in the study of philosophy. Toward the end of the nineteenth century, in dredging the Tiber a long marble slab was found with the inscription הרב מיסיר בוניט יצ"ו, which had probably been affixed to this house of Bonet's. Bovillus refers, also, to a lengthy theological argument that he had with Bonet, and he seems to imply that the son was in the end convinced of the truth of the Christian faith.

It is evidence of the position held by Bonet at the papal court that on Oct. 13, 1513, Reuchlin begged him to use his influence in order that the examination of the "Augenspiegel" should not be given into the hands of a commission made up of strangers, at all events not of Dominicans. Further, Bonet's intercession seems to have been successful.

Bonet is known to have had two sons. One, Joseph, continued to remain in the papal favor; the other, Immanuel, was also in the service of the pope, from whom he received a regular salary.

BIBLIOGRAPHY: Carmoly, *Histoire des Médecins Juifs*, p. 141; Steinschneider, *Hebr. Uebers.* p. 607, note 84; idem, *Cat. Bodl.*; Michael, *Or ha-Ḥayyim*, No. 560; Gross, *Gallia Judaica*, p. 266; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 35, 83; J. Guttmann, in *Monatsschrift*, xliii. 258 *et seq.*; Grätz, *Gesch. der Juden*, ix.–xvii.; Berliner, *Gesch. der Juden in Rom*, ii. 83. For description of the ring-dial and its use, see Rudolf Wolf, *Handbuch der Astronomie, Ihrer Geschichte und Literatur*, ii. 196b, Zurich, 1891.

G.

**BONET DE LUNEL, SEN** (*i.e.*, "Senior"): French author of the Middle Ages. He wrote a supercommentary on Ibn Ezra's Bible commentary, which is mentioned by Nathaniel Caspi in his commentary on the "Cuzari," written in 1387, and is still extant in manuscripts (among others, in "Cat. Bodl." No. 1229).

BIBLIOGRAPHY: Dukes, in *Litteraturblatt des Orients*, ix. 571; Renan, *Les Ecrivains Juifs Français du XIVe Siècle*, p. 55; Gross, *Gallia Judaica*, p. 289.

L. G. I. BER.

**BONET B. MESHULLAM B. SOLOMON.** See ABIGDOR, ABRAHAM.

**BONFED, SOLOMON BEN REUBEN:** Rabbi at Saragossa, and poet; lived at the end of the fourteenth century and the beginning of the fifteenth. His diwan, still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1984), is interesting intrinsically, as well as for the historical information contained in it. Bonfed was present at the controversy of Tortosa (1413–14); and many of his poems are addressed to those who took part in it.

The diwan contains also an answer, in rimed prose, to a letter of the converted Jew, Astruc Raimuch of Fraga, in which the neophyte enthusiastically propounds the dogmas of Christianity, and endeavors to demonstrate the Trinity, Original Sin, and Redemption, from the Bible. Apologizing for discussing the contents of a letter not addressed to him, Bonfed minutely examines the Christian dogmas, and proceeds to show how irrational and untenable they are. He says: "You twist and distort the Bible text to establish the Trinity. Had you a quaternity to prove, you would demonstrate it quite as strikingly and convincingly from the Old Testament."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 438; Grätz, *Gesch. der Juden*, viii. 79, note 3.

G. I. BR.

**BONFILS, IMMANUEL BEN JACOB:** Physician, mathematician, and astronomer; lived at Orange, France, and later at Tarascon, in the fourteenth century. He was the contemporary of the astronomer Levi ben Gerson of Bagnols. At one time Bonfils taught astronomy and mathematics at Orange. He was the author of the following works: (1) a treatise on the relation between the diameter and the circumference, followed by rules for extracting the square root, and with an explanation of a passage of the "Book of Creation," dealing with arithmetic (Bibliothèque Nationale, Paris, MS. No. 1290, 5); (2) arithmetical propositions respecting division, and extraction of the square root, and notes on astronomy (*ib.* No. 1081, 1, 2); (3) "Derek Ḥilluḳ" (Way of Division), notes on the decimal numbers (*ib.* No. 1054, 6); (4) "Bi'ur me-Luḥot," treatise on the middle course of the planets (*ib.* No. 1054, 6); (5) table for the calculation of the declination of the sun; (6) "Luaḥ Mattanah Ṭobah" (Table of Good Gift), on the determination of the planet Venus from 1300 to 1357; (7) "Bi'ur Asiyat ha-Istrolab," on the construction of the astrolabe (*ib.* Nos. 1050, 6; 1054, 2); (8) note on the cycles (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1483, 4); (9) "Kanfe Nesharim" (Wings of Eagles), or "Shesh Kenafayim" (Six Wings), a treatise on conjunctions, appositions, eclipses, etc. (this work enjoyed great popularity in the Middle Ages, being translated into Latin in 1406, commented upon by Chrysocca, and the Hebrew text published by Naḥmu Bibowitz, Jitomir, 1872); (10) "Ma'amar 'Erek ha-Ḥilluf" (Treatise on the Value of Inequalities), dealing with the inequalities of the course of the sun and the moon, and the necessity of taking into consideration these inequalities in calculating conjunctions, appositions, eclipses, etc. (Bibliothèque Nationale, Paris, MS. No. 1054, 13); (11) astrological treatise on the seven constellations (*ib.* No. 1048, 4); (12) a commentary on a passage of Ibn Ezra's commentary on Ex. xxx. 2, relative to the Tetragrammaton (*ib.* No. 825, 8; MSS. Munich, Nos. 343, 386); (13) "Bi'ur 'al M'ozene Ḥanok," commentary on the balances of Enoch and Hermes, mentioned in Abraham ibn Ezra's "Sefer ha-Moladot" (*ib.* No. 903, 1); (14) note on the nine comets, attributed to Ptolemy, but believed to belong to Bonfils; (15) "Toledot Alexander," the legend of Alexander, translated from the "Historia de Prœliis" of Leon.

BIBLIOGRAPHY: Isidore Löb, in *Rev. Et. Juives*, i. 77; Steinschneider, in *Zeit. für Hebr. Bibl.* xv. 39, 40; idem, *Hebr. Uebers.* p. 904; Israel Lévi, in *Rev. Et. Juives*, iii. 245 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 346 *et seq.*; Gross, *Gallia Judaica*, pp. 19, 250, 625.

G. I. BR.

**BONFILS, JOSEPH B. SAMUEL** (Hebrew, **Tob 'Elem** = "Good Child"; called also **ha-Gadol** = "the Great"): French Talmudist, Bible commentator, and "payyeṭan"; lived in the middle of the eleventh century. Of his life nothing is known but that he came from Narbonne, and was rabbi of Limoges in the province of Anjou (see Jacob Tam's "Sefer ha-Yashar," ed. Rosenthal, p. 90, and ed. Vienna, p. 74b; the passage is badly corrupted).

The activity of Bonfils was manysided. A number of his decisions which earned the high esteem of his contemporaries and of posterity are to be found in the "Mordecai." These passages are enumerated in Kohn's "Mordecai b. Hillel," p. 137; in Maḥzor Vitry, and in many other codices and compendiums. Among his numerous legal decisions one deserving mention is that pronouncing money won in play an illegal possession, and compelling the winner to return it ("Haggahot Mordecai," upon Sanh. pp. 722, 723). Another important decision ordered a lighter tax on the Jewish farmer than on the merchant, for the reason that agriculture was less profitable than trade ("Mordecai," B. B. i. 481). Little is known of the collections of his responsa mentioned in Moses Alashkar's Responsa (ed. Sabbionetta, No. 60, p. 121a; No. 100, p. 162a), or of his collection of the responsa of the Geonim. His Bible commentaries, mentioned by some of the old writers, have also disappeared.

Bonfils devoted himself to restoring the correct texts of older works, especially the Masorah—works of the Geonim. His critical notes upon Judah's "Halakot Gedolot" and the "Seder Tannaim we-Amoraim" show marked departures from the current text.

**As a Payyeṭan.**

The ability and activity of Bonfils are best judged from his contributions to the poetry of the synagogue, no less than sixty-two of his piyyuṭim occupying prominent places in the French, German, and Polish liturgies. These compositions show that he was more than an ordinary poet (Zunz) among the Franco-German payyeṭanim of his time. Few equaled him in beauty of imagery and facility of expression. The poetry of the synagogue is furthermore deeply indebted to Bonfils for the introduc-

tion of the piyyuṭim into the prayers, in face of great opposition. Of his many piyyuṭim, the best-known is that written for the "Great Sabbath" (Sabbath before Passover), beginning with the words "Elohei ha-ruḥot," and containing the rules for the Passover-cleaning ("bi'ur") and the narrative service for the evening. The importance of Bonfils is shown by the fact that the Tosafists in many places occupy themselves with the explanation of obscure points in this piyyuṭ. Samuel b. Solomon of Falaise, a French Tosafist, composed a commentary upon it.

Joseph Bonfils must not be confused, as he is by Azulai, with another scholar of the same name, who lived in 1200 and corresponded with Simḥah of Speyer (Responsa of Meïr b. Baruch of Rottenburg, ed. Cremona, No. 148).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 40a: Fuenn, *Keneset Yisrael*, pp. 472, 473; Gross, *Gallia Judaica*, pp. 308, 309; Landshuth, *'Ammude ha-'Abodah*, pp. 96-98; Luzzatto, *Bet ha-Ozar*, pp. 46b, 55b; Rapoport, Introduction to Cassel's ed. of the *Responsa of the Geonim*, pp. 4b, 6a, 7b; Zunz, *Literaturgesch.* pp. 129-138; idem, *Z. G.* p. 61; idem, *G. V.*, 2d ed., p. 403; idem, *S. P.* pp. 179-180 (translation of a selihah); Schorr, in *He-Ḥaluẓ*, viii. 139; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1208, 3, containing a halakic treatise by Joseph Ṭob-'Elem, who is probably identical with this Bonfils.

L. G.

**BONGODAS CASLARI.** See CASLARI.

**BONGODAS COHEN:** Provençal physician; flourished in 1353. No details of his life can be ascertained. He was the author of a Latin work on obstetrics, still extant in a Turin manuscript (Pasini, cod. 80, 3). If Steinschneider is right, and "Cohen" (כהן) is a mistake for "Nathan" (נתן), Bongodas may be identical with Judah NATHAN, a Provençal writer on medicine and translator, between the years 1352 and 1358.

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 368; idem, *Hebr. Uebers.* p. 506; Neubauer, *Cat. Bodl. Hebr. MSS.* col. 736.

G.

**BONGODAS, MEÏR BEN SOLOMON:** Provençal poet; lived at the end of the thirteenth century. He is quoted in the diwan of Abraham Bedersi, who was chosen arbitrator between Bongodas and Don Solomon in a controversy on the value of their Aramaic poems. According to Neubauer (in "Zunz Jubelschrift," p. 139), Meïr Bongodas is identical with Meïr ben Solomon Dels-Enfantz, to whom Jedaiah Bedersi dedicated his work, "Oheb Nashim."

BIBLIOGRAPHY: Renan-Neubauer, *Les Rabbins Français*, p. 713; Gross, *Gallia Judaica*, p. 159; Zunz, *Z. G.* p. 519.

G. I. BR.

**BONGORON or BONJORN, DAVID BEN YOM-ṬOB:** Astronomer; lived at Perpignan in the middle of the fourteenth century. The name "Bongorn" or "Bonjorn" is the Provençal equivalent of the Hebrew name "Yom-Ṭob," the Provençal Jews often prefixing to their own names those of their fathers. Judah Mosconi, in his supercommentary on Ibn Ezra, mentions Bongoron as one of the greatest astronomers of that time. Steinschneider connects the name of Bongoron with that of דן בונירן, who was implicated in the divorce case of Bona Dona, daughter of En Astrug Caravida of Gerona, mentioned by Isaac de Lattes (Responsa, pp. 127-139) and by Ḥisdai Crescas ("Zikkaron Yehudah," p. 23b). Steinschneider further supposes that Bongoron is identical with the astrologer and philosopher David ben Yom-Ṭob ibn Bilia, father of the astronomer Jacob Poel.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* vii. 66; *idem*, in Berliner's *Magazin*, iii., Hebrew part, pp. 8, 41; idem, *Cat. Bodl.* col. 2118; Gross, *Gallia Judaica*, p. 496.

G. I. BR.

**BONIFACE VIII. (BENEDICT GAETAN):** One hundred and ninety-eighth pope; born at Anagni, Italy; elected pope Dec. 24, 1294; died 1303. He succeeded Celestin V., who resigned six months after his election. Boniface cherished kindly feelings toward the Jews, and gave them many tokens of his solicitude for their welfare. The Roman Jews owed him much for having delivered them from a threatening danger. The Inquisition issued (Nov. 18, 1297) a bull according to which an accuser or witness could remain unrevealed to the accused when the latter was a person of influence. The Jews were naturally classed among the powerful persons; and a simple denunciation sufficed to condemn them. They appealed to Boniface; and the latter, by a bull dated June 13, 1299, declared all the Jews "unimportant" except those who were of recognized influence.

Boniface had for his physician a Jew named Isaac, to whom he was much attached.

BIBLIOGRAPHY: *Revue Orientale*, ii. 214; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 255 *et seq.*

G. I. BR.

**BONIFACE IX. (PIETRO TOMACELLI):** Two hundred and eighth pope; born at Naples; elected pope Nov. 2, 1389; died at Rome in 1404. His pontificate was very favorable for the Jews in general and for the Roman Jews in particular. At the request of the latter, Boniface issued a bull in which he ordered the senators, the conservators, and all other functionaries of the city of Rome to protect the Jews from every kind of drudgery, overreaching, and violence, under the penalty of excommunication and a fine of 1,000 gold florins. The wearing of the badge by Jews was repealed. No Jew could be molested on a simple writ of an inquisitor, unless by a sealed order of a collateral of the curia; for, according to the bull, "all Jews and Jewesses residing in the city, and sojourning there with their families, must be treated as Roman citizens."

Boniface showed especial favor to the Jewish physicians Angelo di Manuele and Solomone de Sabalduchio of Perugia. The Senate had in 1376 exempted from all taxes the physicians Manuele and his son Angelo, and their families, residents of Rione Trastevere, for services they had rendered as physicians to the Roman citizens, and chiefly to the poor. This favor was enforced on Aug. 8, 1385, by the Senate, which accorded the Jewish community of Rome a yearly reduction of 30 florins for the taxes of Manuele and Angelo. July 1, 1392, Boniface appointed Angelo his "familiaris" and physician, and confirmed, by a bull issued April, 1399, the special diplomas of Roman citizenship delivered by the Senate to Angelo and his father. On Oct. 23, 1392, he appointed the physician Solomone de Sabalduchio his "familiaris," and bestowed upon him many favors.

BIBLIOGRAPHY: The bulls are published in Stern, *Urkundl. Beiträge zur Stellung der Päpste*, pp. 17, 18; *Revue Orientale*, ii. 461; Berliner, *Gesch. der Juden in Rom*, i. 62; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 317 *et seq.*

G. I. BR.

**BONIHOMINIS, ALPHONSUS.** See ALFONSUS BONIHOMINIS.

**BONIRAC** (perhaps = **Bon Isaac**), **SOLOMON**: Spanish translator; lived at Barcelona in the middle of the fourteenth century. He translated from the Arabic into Hebrew Galen's medical work on the crisis, under the title, "Sefer Buḥran" (Book on Vapors). The translator probably possessed no Hebrew expression for "crisis," and so preserved the Arabic word "buḥran" used by the Arabic translator, Ḥonein ibn Isḥaḳ. The "Sefer Buḥran" is still extant in manuscript at Leyden (Scaliger, 2, 15).

BIBLIOGRAPHY: Loeb, in *Rev. Et. Juives*, iv. 64; Steinschneider, *Hebr. Uebers.* p. 652.

G. I. BR.

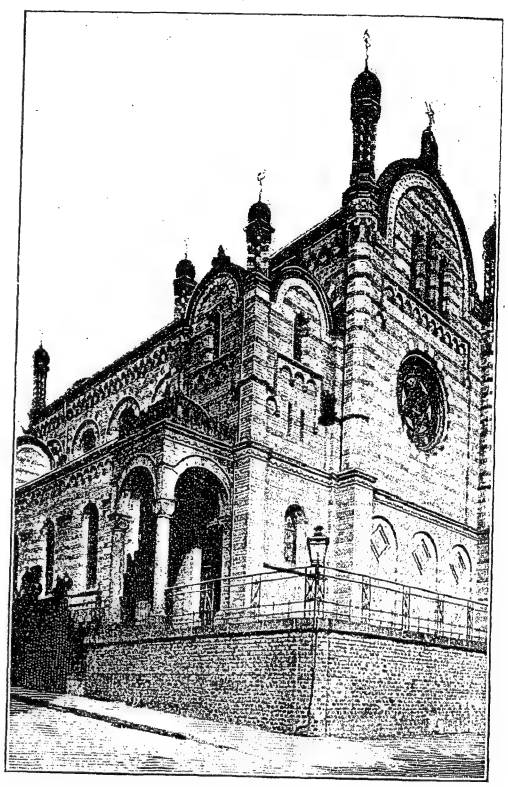
**BONN**: City in Rhenish Prussia. It had a Jewish community at an early date. Ephraim ben Jacob of Bonn (b. 1133), as a boy of thirteen, was among the Jews who, in September, 1146, sought refuge from the Crusaders in the fortress Wolkenberg near Königswinter. He has left a graphic description of the persecutions under the Crusades. He is also known as a Talmudic and liturgic writer. The Tosafist Joel ben Isaac of Bonn, author of several seliḥot, also lived about this time. Jews of Bonn are often mentioned in the Jewish congregational archives of Cologne during the thirteenth and fourteenth centuries. In June, 1288, calamity fell upon the community, and many Jews, including Rabbi Meïr ben Alexander, who had formerly been rabbi at Cologne, were slain. New sorrows came with the persecutions during the Black Death, Bonn being one of the places of martyrdom in the year 1349. The Jews of Bonn were further oppressed by taxes, as the emperor Frederick I. compelled them to pay 400 marks to the archbishop of Cologne.

The community, which was not an unimportant one in the Middle Ages, was considerably increased by the Jews expelled from Cologne in 1426; it was estimated to number 200 persons, and had to pay a yearly assessment of 1,500 reichsgulden. Documents show that the present "Judenauergasse" was called "Judengasse" in 1578.

In 1587 Martin Schenk, whom Queen Elizabeth of England had sent to aid the party of the lord high steward, took possession of Bonn, murdered and plundered in the Jews' quarter, and made many prisoners, who subsequently had to be ransomed for large sums. Among the prisoners was Rabbi Reuben Fulda, the teacher of the historiographer David Gans. The baptized butcher Kraus, who has become proverbial through his denunciations, was also a native of Bonn. In the first half of the seventeenth century he kept the Jews on the Rhine in a continuous state of terror. Another native of Bonn was Abraham Breitingen, father-in-law of the Frankfort scholar Juspa Hahn; he as syndic successfully opposed Kraus.

**Persecutions.**

The Jews fared better during the Thirty Years' war. The above-mentioned Hahn narrates that the Protestants of Bonn hid their property in the ghetto. Later, however, the Jews were subjected to many annoyances. In 1651 their cattle trade was restricted, all Jews not under the protection of the government were expelled, and the maximum rate of interest which they were permitted to take was fixed at 12 per cent. In 1747 and 1750 electoral ordinances had to be issued prohibiting Christians from insulting and threatening Jews. In 1755, when severe earthquakes terrified the people of the Lower Rhine and Bonn, Rabbi Samuel Ashkenazi and Mordecai Halberstadt,



Synagogue at Bonn.
(From a photograph.)

rabbi at Düsseldorf, designated several psalms for a service of prayer, and wrote a penitential invocation ("teḥinnah") for the occasion. On Feb. 27, 1784, all the Jews fled from the ghetto, which was almost entirely destroyed by an overflow of the Rhine. In this time of distress Moses Wolf (died 1802), physician to the elector, and the president of the community, Baruch ben Simon, were especially conspicuous for their unselfish activity. Simon Kopenhagen of Bonn has described these occurrences in a Hebrew book entitled "Beḳi Naharot," Amsterdam, 1785. The French Revolution saved the Jews of Bonn.

In 1798 the great procession of the "Cisrhenanes," proceeding by way of the Viereckplatz, went to the Judengasse, where they determined upon an especially solemn act, intended as an announcement to the Jews, by a memorable sign, that they would henceforth be citizens with equal rights. For this purpose several carpenters had been included in the

procession, who cut down the gate of the Jewry; Jewish girls were then taken into the procession and led triumphantly through the city. In 1808 the Jews were compelled to take personal names and surnames. The city of Bonn became the seat of a consistory founded by Napoleon. In 1865 a Jewish congregation was formed in conformity with the law of 1847: the new synagogue on the banks of the Rhine was dedicated in 1879. In 1902 the community numbered 900 persons.

**Scholars and Rabbis.**

In the twelfth century the Tosafist Samuel ben Natronai, the halakist and liturgic poet Joel ben Isaac ha-Levi, and his friend Ephraim ben Jacob, also known as liturgic poet, lived at Bonn. In the fifteenth century the scholar Solomon of Bonn, and a teacher, Mordecai Sachs, were there. Reuben Fulda, as stated above, was rabbi there in the sixteenth century, and was succeeded by Ḥayyim Treves, son of Johanan Treves, known as a Maḥzor commentator, who died at Ahrweiler in 1598. Joseph Ashkenazi, who later was rabbi at Metz; Moses Birgel; Naphtali ben Kalonymus; and Judah Ashkenazi, who was buried at Bonn in 1688, were among the rabbis of the seventeenth century. In the eighteenth century several physicians, including Moses ben Abraham Wolf (mentioned above), lived at Bonn. Among the rabbis was Judah Mehler, formerly rabbi at Cleve (born 1661 at Bingen; died at Bonn 1750). He was succeeded by Samuel Ashkenazi (d. 1766), formerly at Peine near Hildesheim; then came Isaac Rapoport, who died 1788. The first rabbi of the consistory was Simḥah Bunem Rapoport, appointed in 1788, died 1816; he was the author of several halakic works. He was followed by Abraham Auerbach, who, in 1837, resigned ostensibly on account of his great age, but really in order that his son might succeed him. In fact, he contrived to have his son elected as soon as he announced his resignation, without giving time to candidates to present themselves. This election caused much agitation in the community, and a protest against its illegality was brought before the president of the province of Cologne. A new election was ordered by the government, and Auerbach's son was elected for the second time. He was succeeded in 1877 by Emanuel Schreiber, and by Falk Cohn (1882–1902).

BIBLIOGRAPHY: Salfeld, *Martyrologium*, pp. 160, 287; Brisch, *Gesch der Juden in Cöln und Umgebung*, Cologne, 1879; Schreiber, *Die Jüdische Gemeinde*, Bonn, 1879; Tösten, *Zur Gesch. der Hexen und Juden in Bonn*, Bonn, 1900.

A. F.

G.

**BONN, JONAS BEN MOSES:** Physician; lived in Frankfort-on-the-Main in the seventeenth century. Though not in the employ of the community, his name is subscribed to the articles of agreement drawn up in 1656 between the congregation of Frankfort and its physicians, Solomon Bing and Abraham Hein. According to these articles, the Jewish physicians pledged themselves not to attend patients who were not members of the congregation without the permission of two elders of the synagogue. They also promised to visit the poor gratis; to respond to calls day and night; not to attend to any patient outside of the Jewish quarters; and not to accept the presidency of the congregation before the age of sixty.

BIBLIOGRAPHY: Horowitz, *Jüdische Aerzte in Frankfurt-am-Main*, p. 30; Landau, *Gesch. der Jüdische Aerzte*, p. 116.

A. R.

D.

**BONNET.** See COSTUME.

**BONOSUS.** See ANTIOCH.

**BONSENIOR GRACIAN.** See GRACIAN.

**BONSENIOR, SOLOMON.** See YEKUTIEL B. SOLOMON.

**BONSENIOR, IBN YAḤYA:** Chess expert. No details of his life can be obtained. The name is probably Provençal, and he lived certainly not later than the fifteenth century. Bonsenior was the author of an interesting work on chess, entitled "Melizat Seḥoḳ ha-Ishḳaḳi" (Essay on Chess-Playing), first published at Mantua in 1557. It was translated into French by Leon Hollaenderski, and published, together with Ibn Ezra's "Ma'adane Melek" on the same subject, under the title "Délices Royales ou le Jeu des Echecs, . . . par Aben Ezra et Aben Ye'ḥia, Rabbins du XII^e^ Siècle" (Paris, 1864).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 804; idem, *Schach bei den Juden*, in Anton van der Linde, *Gesch. des Schachspiels*, i. 168; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 156.

I. BR.

G.

**BONSENYOR, ASTRUC** (in Spanish chronicles, **Struch** or **Nastruch = En Astruc**): From 1259, if not earlier, dragoman and Arabic secretary to Jaime I. of Aragon; died 1280. He was a native of Barcelona. He accompanied the king on his campaigns, acting as interpreter, and in that capacity rendered valuable services. In 1265 the king sent him as one of a commission to Murcia, to deal with the besieged Saracens.

Bonsenyor stood in special favor with the king, who gave him permission to add doors and windows to his house, which was in the Jewish quarter and adjacent to the Plaza del Rey and the Monastery of San Domingo. He was also allowed to make other architectural changes. He is mentioned in a Barcelona document of the year 1258 (Jacobs, "Sources of Spanish-Jewish History," No. 159).

M. K.

G.

**BONSENYOR, ASTRUC:** Grandson of Astruc Bonsenyor, the dragoman of Jaime I. of Aragon; father of Judah Bonsenyor. He was a physician in Barcelona, and in the year 1334 was accorded the privileges which had been enjoyed by his grandfather.

M. K.

G.

**BONSENYOR, ISAAC:** Son or grandson of Judah Bonsenyor; lived in Barcelona; in 1391 became a Christian, and took the name Ferrario Gracia de Gualbis.

M. K.

G.

**BONSENYOR, JUDAH (Jaffuda):** Notary-general of Aragon, and translator from the Arabic; son of the elder Astruc, and, like his father, interpreter, first to Alfonso III. and then to Jaime II.; died about 1334. In 1287 he accompanied Alfonso III. on his war of conquest against Minorca; and

seven years later (1294) Jaime II. appointed him notary-general for the kingdom and the royal dependencies. By virtue of this appointment all merchants doing business in the country who were acquainted only with the Arabic language, and who desired to have documents translated from the Arabic into Spanish, or duplicated, or acknowledged, were forced to appear before Bonsenyor or his representative.

In 1305 Jaime II. granted him a passport to enable him to visit Provence, probably in the interests of Jewish studies, which at that time were proscribed. On Nov. 4, 1310, as a sign of royal favor, and by the influence of the king's body-physician, John Amely, Bonsenyor was exempted from all taxes, whether personal or public, to which the Aljama of Barcelona was subject. The king also ordered that neither Bonsenyor nor his children should be molested on account of unpaid taxes, and that he should be at liberty to enter or leave the "Juderia," or Jewish quarter, at will. Bonsenyor was especially honored when the king ordered him to gather Arabic maxims and translate them into Catalan for the use of the princes. This collection, which for centuries remained in manuscript, was published in part in "Documentos Ineditos de la Corona de Aragon," vol. xiii., and in the "Revista Catalana" (1889). The same year this work, copied from a manuscript in Palma, appeared complete under this title: "Jehuda Bonsenyor, Libre de Paraules e Dits de Savis e Filosofs, Los Proverbis de Salomo, . . . per Gabriel Llabrés y Quintana" ("Biblioteca d'Escriptors Catalans"; Palma, Majorca, 1889). Jacob Zadik de Ucles undertook a Spanish translation of this work in 1402 under the title "Libro de Sabios é Philosophos."

The sayings gathered by Bonsenyor are 753 in number and are divided into 67 chapters. Because of their terseness and their bearing upon local conditions, they are used to this day by the people in Majorca and Catalonia. Some of them are exceedingly pithy and to the point, such as: "Whoever answers quickly, errs easily"; "Whoever hears badly, answers badly"; "Wealth has its own nobility"; "Too many sailors will sink the ship," which corresponds to the English proverb, "Too many cooks spoil the broth." Bonsenyor took most of this collection from Hebrew adaptations of Arabic originals; a part is taken bodily from a similar collection, the "Mibḥar ha-Peninim," by Solomon ibn Gabirol.

BIBLIOGRAPHY: Gabr. Llabrés, as quoted, on Introduction and Appendix, with several original documents; Kayserling, *Gesch. der Juden in Spanien*, i. 161; *idem*, in *Jewish Quarterly Review*, viii. 332; Steinschneider, *Hebr. Uebersetzungen*, pp. 977-979; *Revue Etudes Juives*, iv. 58.

G. M. K.

**BONVIVA,** or French **BONNEVIE** (Hebrew בונביאה), **BEN ISAAC:** French Tosafist; flourished probably early in the thirteenth century at Château-Thierry. He and his father are mentioned in the manuscript Tosafot to the treatise Beẓah 6a, owned by R. N. Rabbinovicz. Since these Tosafot are presumably older than those printed, the Bonnevie father and son are believed to have lived at the beginning of the thirteenth century. "Bonne-Vie" is probably another name for Ḥayyim ben Isaak, one of whose important juristic decisions is cited in "Mordecai" (B. B. ix. 626), "Ḥayyim" being the Hebrew term for the French "Bonne-Vie."

BIBLIOGRAPHY: Gross, in *Magazin*, iv. 209; idem, *Gallia Judaica*, pp. 258, 259.

L. G.

**BOOK-CLASPS.** See BINDING.

**BOOK-COLLECTORS:** The ideal of learning being so characteristically Jewish, it is natural that many Jews should have collected materials of learning for their own and others' use. The Talmud interprets Ps. cxii. 3 as applying to those who buy books and lend them out, since by this means "their righteousness [charity] endureth always" (Ket. 50a). Judaism is probably the only religion in which it becomes a duty to collect books. Each Jew ought either to write a scroll of the Law himself, or if he does not do so, must have it written for him. This he must not sell except in order to marry, to study the Torah, or to redeem captives (Shulḥan 'Aruk, Yoreh De'ah, 270). References are met with in early ethical wills like that of Judah ibn Tibbon, showing that a great deal of care was taken both to collect and to preserve books. At the same time the continual expulsions of the Jews rendered it difficult to keep libraries together, as they could rarely be transported; accordingly, it is not until the sixteenth century that traces are found of any very considerable collections, the earliest of these occurring, as might have been expected, mainly in Italy, at Mantua and Ferrara. From Italy, after a time, the fashion spread to the Turkish empire, where Jacob ben Isaac Roman and Joseph del Medigo collected valuable manuscripts, many of which can still be traced.

**Amsterdam.**

But it was with the growth of the community of Amsterdam that the taste for book-collecting among the Jews rose to dimensions worth mentioning. Here only in all Europe had they sufficient wealth and liberty to collect private libraries; those of Manasseh ben Israel, Moses Raphael de Aguilar, Isaac Aboab, and Samuel b. Isaac Abbas being all of the seventeenth century. The Amsterdam Jews have continued their interest in Jewish books up to the present day, the libraries of Isaac da Costa and Salomon de Mesa in the eighteenth and those of Rodrigues de Castro and David Montezinos in the nineteenth century keeping up the tradition; while the great Rosenthal collection, originally founded at Hanover, has reached a final home in the Dutch capital.

**The Oppenheimer Collection.**

But the book-loving propensities of the Dutch Jews were far exceeded by those of a German Jew, a member of a distinguished Viennese family—the Oppenheimers—who, in the latter part of the seventeenth century, brought together what until recently was the largest collection of Hebrew books ever made by one man, aggregating about 7,000 printed volumes and 1,000 manuscripts, almost entirely Hebraica. It was originally founded by Samuel Oppenheimer with the aid of Prince Eugene, whose court Jew he was. His son, David Oppenheimer, increased the collection; but, although

he was stationed in Prague, he dared not have his books there for fear of the censor; he accordingly placed them in the house of his father-in-law, Lipmann Cohen, at Hanover. Hirschl Oppenheimer succeeded to the library, which, however, was pledged for 50,000 marks; and on this account it passed into the possession of Isaac Cohen of Hamburg, nephew of the former holder. After futile attempts at a sale, at which Mendelssohn's help as appraiser was called in, it was sold (1829) to the Bodleian Library, Oxford, for the absurdly small sum of 9,000 thalers.

Only second in importance to this was the collection made by H. I. Michael of Hamburg, about six or seven thousand volumes, the printed books of which ultimately came into the possession of the British Museum, and the manuscripts into that of the Bodleian Library. By these accessions, England became the most important center in the world for rare Jewish books and manuscripts during the latter part of the nineteenth century. The recent acquisition of the Halberstamm manuscripts by Jews' College and the private collections of Dr. Gaster and E. N. Adler have further increased the importance of England in this regard. Recently, however, strenuous attempts have been made in Russia, the home of the largest Jewish population of the world, to make collections of the national literature. The collections of Fuenn and Straschun now adorn the communal library of Wilna. Dr. Chazanowicz, a physician of Bialystok, brought together an excellent library which he presented to the Abarbanel Library of Jerusalem. But the greatest collection in Russia is that formed by M. A. L. FRIEDLAND (born 1826), who acquired a number of other collections which had been made, such as that of Bampi of Minsk, which formed the foundation of the whole library, and of E. L. Rabbinowicz, also of Minsk, a shoḥet, who had collected a fine library, a thousand books from which were acquired by Friedland. Friedland also gathered into his net the collections of S. Zuckermann of Mohilev, of Joseph Masal of Viazona, and of M. Landsberg. In 1892 Friedland presented the whole collection, then amounting to 300 volumes of manuscripts and 14,000 printed books, to the Asiatic Museum of St. Petersburg. Next in value to his collection is that of Baron David von Günsburg of St. Petersburg; this is very rich in Hebrew MSS.

**Russia.**

Still more recently, Jewish students in the United States have turned their attention, with gratifying results, to the collection of Hebrew books. The Sutro collection at San Francisco is said to contain 135 manuscripts—some of great rarity—and many thousands of Hebrew books. A. M. Bank of New York has made one collection which he has sold to the New York Public Library, and he is forming another. Of particular distinction is the collection made by Judge Mayer Sulzberger of Philadelphia, which contains over 220 incunabula before 1540—probably the largest number in the possession of any private individual.

**The United States.**

The fate of the Oppenheimer and Friedland collections points to the natural history and ultimate destination of large aggregations of books. Comparatively small collections of books are first made. These are often sold intact to larger collectors, forming rills which go to feed the streams, and ultimately these debouch into some great lake, represented by a public library. But it invariably requires the zealous enthusiasm of the book-collector to bring together any special set of works; and this must always be the case with Hebrew literature.

As a rule, collectors of books of Jewish interest have been mainly Jews; but a few Christian Hebraists interested in Jewish learning have also from time to time collected manuscripts and books. The Buxtorfs conducted quite a lively correspondence with booksellers of the east of Europe in order to acquire rare books. Widmanstadt collected the most valuable set of manuscripts now at Munich; while the Bodleian Library contains many valuable manuscripts from the collections of Selden, Pococke, and Hyde. By far the most distinguished of these Christian Hebraists was J. B. de Rossi, whose library of manuscripts, which exceeded 1,000 volumes, is now in the Grand-Ducal Library of Parma. Bishop Kennicott was interested in *variæ lectiones* of the Bible, and brought together a number of Biblical manuscripts.

**Christian Collectors.**

The following list gives the names of the chief book-collectors that can be traced, either from the catalogues of their works (indicated by a star) or from the accounts given by Zunz ("Z. G." pp. 230–249) and Fürst ("B. J." Preface to vol. iii.). Whenever the place is known to which a library went, in whole or in part, this is given in parentheses at the end of the statement. When the number of books or manuscripts is known, this also is given in parentheses, after the name. The dates are sometimes those of the deaths of the owners, sometimes of publication of catalogues or other year of importance for the library in question. The names of Christian collectors are printed in italics.

* Abbas, Samuel b. Isaac; d. 1693: Amsterdam.
* Aboab, Isaac da Fonseca; died 1693 (18 MSS., 373 books); Amsterdam.
Adler, E. N.; London.
Adler, S.; New York (Hebrew Union College, Cincinnati).
*Aguilar, Moses Raphael de; d. 1680 (50 MSS.); Amsterdam.
*Almanzi, Joseph; Padua (Columbia University, New York).
Altschuler, E. P.; 1616.
* Aron, Nathan; d. 1780; Schwerin.
Assur, Marx; 1755; Halle.
* Azulai, Ḥayyim Joseph David; d. 1807.
Bampi, I. D. B.; Minsk (Friedland; Asiatic Museum).
Bank, A. M.; New York (New York Public Library).
**Bargès, Abbé*; Paris.
* Beer, Bernhard; Dresden (Breslau Seminary).
Beit, Simon; Hamburg.
Berliner, A.; Berlin (Frankfort, Stadt-Bibliothek).
Biema, Van; Amsterdam.
* Bondi, Simon; d. 1816; Dresden (825 books).
Bresslau, Meïr ben Israel; d. 1839; Hamburg (12 MSS., 820 books).
Brüll, N.; (Frankfort Stadt-Bibliothek).
*Buxtorf, John I.*; Basel.
* Carmoly, E.; Brussels.
Cases, Samuel, sixteenth century; Mantua.
Cassel, D.; Berlin (5000 books; New York Seminary).
* Castro, Rodrigues de; d. 1900; Amsterdam (auction).
Chazanowicz, J.; Byelostok (National Library, Jerusalem).
* Chwolson, D.; St. Petersburg.
Cohen, Albert; Paris (Séminaire Israélite).
* Cohen, Joshua I; Baltimore.
Cohn, Abraham (550 books); Posen.
* Costa, Isaac de; d. 1860; Amsterdam.
Da Costa, Solomon ben Isaac; 1759 (180 books); London (British Museum).
*De Rossi.* See Rossi, J. B. de.
* Dubno, Solomon; d. 1813; Amsterdam (106 MSS., 2,076 books).
Eger, Akiba; Altona.

*Eger, Samuel; d. 1842; Hanover (24 MSS., 500 books).
Elias Levita; 1527; Rome (lost in siege).
Elijah Wilna (Zuckermann—part Friedland—Asiatic Museum); nineteenth century.
*Emden, Jacob (Columbia University, New York).
Epstein, A.; Vienna.
*Essen, Man van; 1839; Hamburg (720 books).
Fano, Azariah di; sixteenth century; Mantua.
Fano, Isaac de; sixteenth century; Ferrara.
Fidalgo; Altona.
*Firkowitz, A.; Crimea (St. Petersburg Imperial Library).
Fliess, Moses; d. 1776; Berlin.
Foa, Moses Benjamin; eighteenth century; Reggio (incunabula).
*Friedenthal, M. B.; 1861; Breslau (Communal Library).
*Friedland, M. A. L. (Asiatic Museum, St. Petersburg).
Fuenn, S. J.; Wilna (Communal Library, Wilna).
*Gaynier, John*; d. 1740; Oxford (Bodleian).
Gaster, M.; London.
Geiger, A.; Berlin (12 MSS., Hochschule, Berlin).
Ghirondi; Triest.
Ginsburg, C. D.; Virginia Water, Surrey.
Graziano, Abraham Joseph Solomon (Bodleian, Oxford).
Green, A. L.; London (Jews' College).
Grunwald, M.; Hamburg.
Guedalla, H.; London.
*Günsburg, K. S.; 1861; Breslau (Communal Library).
Günzburg, Baron David de; St. Petersburg (900 MSS.).
*Halberstamm, S.; Bielitz (London Jews' College).
Hazak, Joseph; sixteenth century; Mantua.
*Heidenheim, Wolf; d. 1832; Rödelheim (72 MSS., 800 books).
Herford, Spanjer; nineteenth century; Detmold (Breslau Seminary).
Herzberg, H.; Berlin (762 books).
*Hirschel, Solomon; d. 1842; London (120 MSS., Bet ha-Midrash, London).
*Huntington, Bishop*; 1676–93; Oxford (Bodleian).
*Hyde, Thomas*; Oxford (Bodleian).
Ibn Tibbon, Judah.
Itzig, Daniel; d. 1799; Berlin.
*Jacobson, Meïr.
Jellinek, A.; Vienna.
Joseph, Michael; d. 1849; London (Jews' College).
Jost, M. J.; d. 1861 (Frankfort).
Kaempf, S.; Prague (Prague Library).
Kahn, Zadoc; Paris.
Kaufmann, David; Budapest.
*Kennicott, Bishop*; Oxford.
Kohut, Alexander; New York.
Landsberg, Mendel; Kremenitz (Friedland; Asiatic Museum).
*Leeser, I.; Philadelphia (Touro Hall).
*Lehren, Hirsch; Amsterdam.
*Lehren, M.; Amsterdam (auction).
Levi, Simon Moses; 1769; Nice (Mantua Community).
Levy, H. B.; Hamburg.
*Lewarden, Jacob; d. 1797 (1,641 books); Rotterdam.
Lewinstein, M. J.; Paramaribo (Columbia University, New York).
*Lima, Anschel Norden de; 1830; Amsterdam (23 MSS., 538 books).
*Lima, Moses de; Amsterdam.
*Loeb, Isidore; d. 1892; Paris (auction).
*Löewe, L.; nineteenth century; Ramsgate.
*Luzzatto, S. D.; Padua (Seminary Library).
Medigo, Joseph del; sixteenth century; Candia (60 MSS.).
Meldola, Rafael Emanuel; 1767; Mantua (Communal Library).
Menasseh ben Israel; d. 1658 (valued at 10,000 gulden).
*Merzbacher; Munich.
*Mesa, Solomon de; 1743 (1,052 books); Amsterdam.
Minz, Moses; fifteenth century; Mayence (lost in siege).
Modena, Abtalion de; sixteenth century; Ferrara.
Montesinos, David; Amsterdam.
Mortara, M.; Mantua.
*Moser, Isaac; d. 1840; Berlin (11 MSS., 860 books; Royal Library, Berlin).
Munk, S.; Paris (Alliance Israélite).
Naim, Samuel; sixteenth century; Gallipoli.
*Oppenheimer, David; Hanover (746 MSS., 3,476 books); Bodleian.
Pinsker, S.; Odessa.
*Pococke, Edward*; seventeenth century; Oxford (Bodleian).
Porges, N.; Leipsic.
Prins, L.; Amsterdam and Frankfort.
*Quatremère, E.*; 1858; Paris (Munich).
Rabbinowicz, E. L.; shohet; Minsk (Friedland; Asiatic Museum).
Rapoport, S. L.; Prague.
Reggio, Isaac Samuel, d. 1855; Görz (156 MSS.).
Rieser, Lazarus; d. 1828; Hamburg.
Roman, Jacob ben Isaac; seventeenth century; Constantinople (corresponded with Buxtorf).
*Roscnmüller, J.*; Leipsic (University Library).
*Rosenthal; Hamburg.
Rosenthal, Elia; Budapest.
*Rosenthal, L.; Hanover (Amsterdam).
Rosenthal, Solomon; Budapest.
Rossi, Azariah de.
*Rossi, J. B. de*; 1742–1831; Parma (1,100 MSS.; Ducal Library).
Rothschild, Baron Willy; Frankfort (Stadt-Bibliothek).
*Rubens, Solomon Barend; 1857 (47 MSS., 3,343 books); Amsterdam (auction).
Sachs, S.; Paris (Consistoire).
*Salomon, G.; d. 1862; Hamburg (526 Nos.).
Saraval, Jacob; d. 1782; Mantua (Karaitica).
*Saraval, L. V.; d. 1852 (1,490 Nos., 23 MSS.); Triest (auction); Breslau Seminary.
*Scaliger, Joseph Justus*; d. 1609 (20 MSS.); Leyden (University Library).
Schorr, O.; Brody.
*Selden, John*; 1659; London (Bodleian, Oxford).
Sinzheim, Joseph David ben Isaac; Strasburg.
*Spinoza, Benedictus de; 1677.
Steinschneider, M.; Berlin.
*Stern, S. G. (112 MSS.); Parma.
*Straschun, M.; Wilna (Communal Library).
*Sulzberger, M.; Philadelphia.
*Sussex, Duke of*; London (British Museum).
Sutro, A.; San Francisco.
*Tengnagel, Sebastian*; Vienna.
*Torres, David Nunes; d. 1728; The Hague.
Treves, Eleasar; sixteenth century; Frankfort-on-the-Main.
*Trigland, Jacob*; 1706; Leyden (auction).
Viasin, Joseph Mazal of; Wilna (5,000–6,000 books; Friedland; Asiatic Museum, St. Petersburg).
Vida, Samuel della; nineteenth century; Venice (Soare).
Vital, David; 1532; Patras (lost in siege).
Volterra, Menahem ben Aaron Urbino (26 MSS.); (Vatican).
*Wagenseil, John Christian*; Leipsic (Town Library).
*Warner, Levin*; d. 1665 (64 MSS.); Leyden (University Library).
*Wiccl, George*; 1552; Cologne.
*Widmanstadt, John Albert*; 1533 (335 MSS., 500 books); Munich (Royal Library).
*Willmett, Jan*; d. 1835; Amsterdam (University Library).
Yahya, Gedalyah.
Zuckermann, S.; Mohilev (Friedland; Asiatic Museum).
Zunz, L. (Gemeinde, Berlin).

J.

**BOOK OF LIFE.—Traditional View:** The book, or muster-roll, of God in which all the worthy are recorded for life. God has such a book, and to be blotted out of it signifies death (Ex. xxxii. 32, 33).

It is with reference to the Book of Life that the holy remnant is spoken of as being written unto life (A. V., "among the living") in Jerusalem (Isa. iv. 3; compare also Ezek. ix. 4, where one of the six heavenly envoys "who had the scribe's inkhorn upon his loins" is told to mark the righteous for life, while the remainder of the inhabitants of Jerusalem are doomed). The Psalmist likewise speaks of the Book of Life in which only the names of the righteous are written "and from which the unrighteous are blotted out" (Ps. lxix. 28; compare Ps. cxxxix. 16). Even the tears of men are recorded in this Book of God (Ps. lvi. 9 [8]). "Every one that shall be found written in the book . . . shall awake to everlasting life" (Dan. xii. 1 *et seq.*). This book is probably identical with the "Book of Remembrance" in which are recorded the deeds of those that fear the Lord (Mal. iii. 16).

The Book of Jubilees (xxx. 20–22) speaks of two heavenly tablets or books: a Book of Life for the righteous, and a Book of Death for those that walk in the paths of impurity and are written down on the heavenly tablets as adversaries (of God). Also, according to *ib.* xxxvi. 10, one who contrives evil against his neighbor will be blotted out of the Book of Remembrance of men, and will not be written in the Book of Life, but in the Book of Perdition. In Dan. vii. 10 and Enoch xlvii. 3 "the Ancient of dâys" is described as seated upon His throne of glory with

"the Book" or "the Books of Life" ("of the Living") opened before Him. So are, according to Enoch civ. 1, the righteous "written before the glory of the Great One," and, according to Enoch cviii. 3, the transgressors "blotted out of the Book of Life and out of the books of the holy ones." To this Book of Life reference is made also in Hermes (Vision i. 3; Mandate viii.; Similitude ii.); in Rev. iii. 5, xiii. 8, xvii. 8, xx. 12–15, where "two Books" are spoken of as being "opened before the throne, the Book of Life, and the Book of Death, in which latter the unrighteous are recorded together with their evil deeds, in order to be cast into the lake of fire." It is the Book of Life in which the apostles' names are "written in heaven" (Luke x. 20), or "the fellow-workers" of Paul (Phil. iv. 3), and "the assembly of the first-born" (Heb. xii. 23; compare I Clem. xlv.). To these Books of Records allusion is made also in Enoch lxxxi. 4, lxxxix. 61–77, xc. 17–20, xcviii. 76, civ. 7; Apoc. Baruch, xxiv. 1; Ascensio Isa. ix. 20.

**The Eschatological or Annual Roll-Call.**

While the prevailing tendency among apocryphal writers of the Hasidean school was to give the Book of Life an eschatological meaning—and to this inclines also Targ. Jon. to Isa. iv. 3 and Ezek. xiii. 9 (compare Targ. Yer. to Ex. xxxii. 32)—the Jewish liturgy and the tradition relating to the New-Year's and Atonement days adhered to the ancient view which took the Book of Life in its natural meaning, preferring, from a sound practical point of view, the this-worldliness of Judaism to the heavenliness of the Essenes. Instead of transferring, as is done in the Book of Enoch, the Testament of Abraham, and elsewhere, the great Judgment Day to the hereafter, the Pharisaic school taught that on the first day of each year (Rosh ha-Shanah) God sits in judgment over His creatures and has the Books of Life and Death opened, together with the books containing the records of the righteous and the unrighteous. And out of the middle state of the future judgment (see Testament of Abraham, A, xiv.) there arose the idea of a third class of men who are held in suspense ("Benonim," the middle), and of a corresponding third book for this middle class (R. H. 15b). In Tos. Sanh. xiii. 3, however, the annual (Rosh ha-Shanah) judgment (Yom ha-Din) is not yet recognized (compare Tos. R. H. i. 13, R. Jose's opinion in opposition to that of R. Akiba and R. Meïr, which has become the universally accepted one).

The origin of the heavenly Book of Life must be sought in Babylonia, whereas the idea of the annual Judgment Day seems to have been adopted by the Jews under Babylonian influence in post-exilic times. The Babylonian legends (see "Creation Tab." iv. 121, and the "Zu" legend, ii. 7, quoted in Harper's "Babylonische Legenden," in "Beitr. z. Assyriologie" by Delitzsch and Haupt, 1892, ii. 2, p. 412) speak of the Tablets of Destiny; also of the tablets of the transgressions, sins, and wrong-doings, of the curses and execrations, of a person which should be "cast into the water"; that is, to be blotted out (compare Micah vii. 19 and the art. TASHLIK). As to the resemblance of the Babylonian Zagmuku or New-Year to the Jewish New-Year see the art. ROSH HA-SHANAH.

K.

ספר חיים (Ps. lxix. 29, "book of the living"; so LXX., Vulg., R.V. [margin]). The living are the righteous (second half of the verse), who alone are admitted to citizenship in the theocracy. The wicked are denied membership therein: they are blotted out of God's book (Ex. xxxii. 32 *et seq.*). The figure is derived from the citizens' registers (Ezek. xiii. 9; Jer. xxii. 30; and Ex. xxxii. 30–34, accordingly assigned by Holzinger to a late stratum; see his commentary). The life which the righteous participate in is to be understood in a temporal sense. In Dan. xii. 1, however, those who are found written in the book and who shall escape the troubles preparatory to the coming of the Messianic kingdom are they who, together with the risen martyrs, are destined to share in the everlasting life referred to in verse 2. The eternal life is certainly meant in Enoch xlvii. 3, civ. 1, cviii. 3, and frequently in the New Testament (especially in Revelation). The Targum (Isa. iv. 3; Ezek. xiii. 9) speaks of the "Book of Eternal Life." Temporal life is apparently prayed for in the liturgical formula: "Inscribe us in the Book of Life" (see ATONEMENT, DAY OF). The Mishnah tells us that the deeds of every human being are recorded in a book (Abot, ii. 1; see iii. 16). The "Sefer Ḥasidim" (xxxiii.) pointedly adds that God is in no need of a book of records; "the Torah speaks the language of man"; *i.e.*, figuratively.

BIBLIOGRAPHY: Charles, *Book of Enoch*, pp. 131–133; Dalman, *Worte Jesu*, p. 171.

K. M. L. M.

**BOOK-PLATES (Ex-Libris):** Labels with emblematic designs, with references to the names of the owners of the books in which they are inserted. Book-plates came in almost as soon as the art of printing, but one of the earliest known instances of their adoption by Jews is the book-plate of David Friedländer, given on page 314. So far as is known, none of the great Jewish book-collectors had any special sign by which their books could be identified, as most of them contented themselves with inserting their initials.

Book-Plate of De Pinto Family.

Book-Plate of D. H. de Castro.

With the revival of the fashion of book-plates in recent times many Jews of means adopted the custom, but few of their book-plates have any specific Jewish interest.

Of recent years the artist Lilien has designed book-plates of distinctly Jewish character, two of which are reproduced in this volume. See p. 315).

Bibliography: *Ost u. West.* i. 521, 522, 821–824; A. Wolf, in *Monatschrift*, xlii. 522 *et seq.*

J.

Book-Plate of Lady Rothschild.
(Etched by C. W. Eherborn.)

**BOOK-TRADE:** The trade in books was carried on by Jews long before the invention of printing. A catalogue of a bookseller of the twelfth century was unearthed a few years ago in the Fostat Genizah ("Jew. Quart. Rev." xiii. 52). The poet Immanuel of Rome (about 1300) relates that a bookseller named Aaron of Toledo traveled to Rome with 180 Hebrew manuscripts, which, however, he sold at Perugia.

With the introduction of printing, the book-trade centered in Italy, where Hebrew printed books were first produced. Itinerant booksellers, after providing themselves with their merchandise at the depots of Venice, Mantua, Padua, Cremona, etc., traveled from place to place, offering their goods wherever Jews were to be found. Thus, Benjamin Ze'eb of Arta (1500) says that there were many itinerant booksellers who greatly aided the propagation of Jewish books (Responsa, 63a). In the sixteenth century, with the increase of printing-offices in Germany, Bohemia, and Moravia, Italy gradually ceased to be the headquarters of the book-trade; so that in the middle of the seventeenth century De la Grange writes to Buxtorf the elder, who traded in Hebrew books, that he is unable to find a bookstore in Venice ("Rev. Etudes Juives," viii. 75). About this time Frankfort-on-the-Main became the center; all books published in Germany, Bohemia, and Poland being exhibited at the fair in that city. Two booksellers of Frankfort, Gabriel Luria and Jacob Hamel, were in correspondence with Buxtorf in reference to the book-trade (*ib.*).

**Frankfort a Center.**

Bookselling—the only part of the book-trade with which this article deals—lacked organization in the seventeenth century, and collectors had great difficulty in obtaining Hebrew books, as is attested by the correspondence of Buxtorf and the high prices the latter charged for not very rare books. Thus, the commentary of Naḥmanides on the Pentateuch with the text was sold for 9 reichsthalers; "Obadiah Bartenora" for 9; Shulḥan 'Aruk for 3; "Keli Ḥemdah" for 5; "Ralbag" for 10; Colon and Roḳeaḥ for 6; and Perush on Megillot for 3.

The organization of bookselling as a trade is first met with in Amsterdam, which city was the center of the Hebrew book-trade from the middle of the seventeenth century to the beginning of the nineteenth. The name of Solomon ben Joseph Proops appeared on Hebrew books with the description מוכר ספרים, the technical term for "bookseller." In 1730 he published, under the title "Apiryon Shelomoh," a catalogue of his stock of books. Proops's firm supplied Hebrew books to small booksellers throughout the world. Another important firm in Amsterdam was that of Isaac Fundam, and, at the end of the eighteenth century, that of Johanan Levi Rofe. In the first half of the nineteenth century the Hebrew book-trade of Amsterdam, although it had lost its former importance on account of the relaxation of Hebrew studies in Europe, was still of considerable proportions. Great collections of books were sold through the firms of Herz van Embden, David Proops, Levison, Müller,

**Amsterdam a Center.**

Book-Plate of David Friedländer.
(Designed by Daniel Chodowiecki.)

and many others. At present there are only two bookselling firms of any importance in Amsterdam; namely, those of Joachimsthal, and Levison, the successor of Proops.

From the middle of the seventeenth century to the first half of the eighteenth Frankfort-on-the-Main

Book-Plate of R. Brainin.
(Designed by E. N. Lilien.)

was the center of the Hebrew book-trade in Germany. The leading booksellers of the seventeenth century were: Isaac and Seligmann Reis, Joseph Trier Cohen, Simon Trier, and Solomon Hanau; in the eighteenth, Solomon ben Raphael London, Elijah ben Azriel of Wilna, Löb Schnapper, Simon Wolf ben Abraham Mainz, David ben Nathan Grünhut of Heimerdingen, and Moses ben Kalman Speier. From the middle of the eighteenth century the book-trade in Frankfort gradually declined. At present (1902) there are but three Hebrew booksellers of importance in that city; namely, J. Kauffmann, Joseph Baer, and Hofmann, who deal mainly in second-hand books.

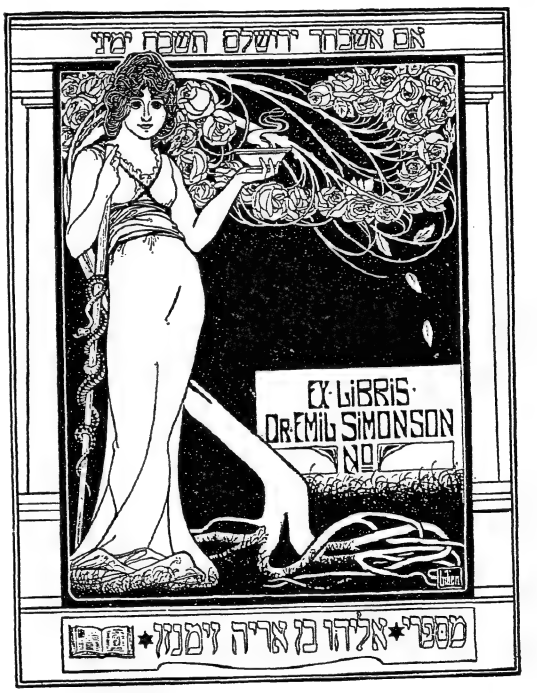
Among the other places in Germany where the Hebrew book-trade was carried on in the eighteenth century may be mentioned Altona, Dyhernfurth, Frankfort-on-the-Oder, Fürth, and Berlin. The leading booksellers in Germany in the nineteenth century, besides those mentioned above, were: Adolf & Co., Asher & Co., Benzian, Bislicher Brothers, Calvary, and Poppelauer, at Berlin; Jacobsohn at Breslau; J. G. Müller at Gotha; H. W. Schmidt at Halle; Goldschmidt at Hamburg; Baer, Otto Harrasowitz, Köhler, and Richter, at Leipsic; R. N. Rabbinowitz and L. Rosenthal at Münich; J. J. Heckenbauer at Tübingen; and Jollowicz at Posen.

From the second half of the eighteenth century to the middle of the nineteenth the Hebrew book-trade of Alsace-Lorraine was carried on at Strasburg, Metz, and Lunéville by the printers Moses May, Ephraim Hadamar, and Joseph Meïr Samuel. At present the trade there is quite unimportant. France has never been a congenial field for the trade. Only three firms—and these are of no importance—can be found to-day at Paris; namely, those of Durlacher, Lipschütz, and Blum.

**Alsace-Lorraine.**

In London two important firms, Abrahams and Valentine, have existed for at least a century and a half.

Italy, which, as stated above, was the cradle of the Hebrew book-trade, had in the nineteenth century only a few firms at Leghorn, Turin, and Florence. At the beginning of the sixteenth century Prague and Cracow were important centers; the trade being carried on by the Gersonides family of printers in the former city, and by Wedekind, Kurzins, Isaac ben Aaron of Proctiz, and others in the latter. Later several other places, such as Brody,




Book-Plate of Dr. Emil Simonson.
(Designed by E. N. Lilien.)

Lemberg, and Vienna, became conspicuous in the trade. The leading booksellers in the nineteenth century in Austria were: Knoepflmacher, Lippe-Löwy, Schlesinger, Schmid, at Vienna; Landau and Pascheles at Prague; Schönblum at Lemberg; Faust at Cracow.

Small and unimportant as was the book-trade in Poland and Lithuania, it developed in course of the

nineteenth century to such an extent that it now practically controls that of all other countries.

**Poland and Lithuania.**

The voluminous productions of the numerous printing-offices of Wilna and Warsaw reach the remotest parts of the world. Every city of importance in Russia has its Hebrew booksellers; and the smaller towns are frequently visited by itinerant booksellers, who exhibit their goods in the synagogues. The leading bookselling firms in Russia are: Tikaschinsky, Lipschütz, Juditzky, at Byelostok; Sheftel at Berdychev; Jacob Ginzburg at Bobruisk; S. Dezenzel at Brest-Litovsk; J. D. Miller at Grodno; Krassik at Kiev; Hirsch Perlah at Lodz; Dychna, Ulrich, and Nitzsche (Christian firm), at Odessa; H. Shereschewski at Rostov; Sirokin at Pinsk; Achiasaf, A. S. Shapiro, Tushiyah, Zuckermann, at Warsaw; Katzenellenbogen, Matz, Romm, Funk, at Wilna; and Sirkin at Wolozhin.

In the East the Hebrew book-trade was actively carried on in Constantinople, Salonica and Smyrna, in the sixteenth, seventeenth, and eighteenth centuries; but it gradually declined, and at present is insignificant. The only place which shows any revival of activity is Jerusalem, where the following firms are established: Wertheimer, Hirschensohn, Frumkin, and Luncz.

**In the United States.**

Consequent upon the increasing immigration of Russian Jews to the United States, the Hebrew book-trade in America has developed considerably. There are now many well-known bookselling firms, of which the following may be mentioned: Chinsky, Deinard, Druckermann, Freedman, Germansky, Katzenellenbogen, Rabinowitz, Wasserman, Werbelowski, Jewish Publishing Company, at New York; Shidinsky and W. Schur at Chicago.

J. I. Br.

**BOOKBINDERS.** See Binding.

**BOOT.** See Shoes.

**BOOTH:** A rendering, in the English versions of the Bible, of the Hebrew word "sukkah"; also occasionally translated "pavilion" or "cottage." The ordinary habitation of the nomad is the tent, a rough textile fabric of goat's hair, stretched on poles (see Tent). This tent is distinguished in the Old Testament from the booths, or habitations formed of branches, foliage, etc., occasionally constructed with the aid of clay, examples of which may still be found among the Arabs of the Sinaitic peninsula. According to the law as given in Lev. xxiii. 42 *et seq.*, the custom of dwelling in booths during the Feast of Tabernacles was instituted for the purpose of reminding the Israelites that, in the journey across the desert, their forefathers had also dwelt in booths. But the term here is undoubtedly employed in a general and not in a specific sense, and probably signifies every species of this form of habitation.

The passage Gen. xxxiii. 17 proves that the nomads also used their tents as shelters for their cattle, and it is probable that the peasant of fixed habitation did likewise. These huts were also erected for the watchmen in the field (Isa. i. 8), as well as for the soldiers encamped before the city (II Sam. xi. 11). But they served above all as a protection against the sun; and the prophet Jonah before Nineveh seeks shade under a booth (Jonah iv. 5). Even to-day it is customary in certain parts of Palestine to erect arbors of leafy branches upon the housetops as a protection against the heat; and during the harvests of the orchards and the vintage, for the villagers to go into their gardens, and dwell there for days in their leafy cottages. The Feast of Tabernacles, therefore, commemorates a very ancient custom; for it is the great harvest and thanksgiving festival. See Tabernacles, Feast of, and Feasts.

J. jr. I. Be.

**BOOTHS.** See Tabernacles.

**BOOTY.** See War.

**BOPPARD, GERMANY.** See Blood Accusation.

**BORCHARD, MARC:** German physician and author; born in Mecklenburg, 1808; died at Paris June 21, 1872. He graduated as M.D. at Halle, later going to France, where he became hospital and forensic physician at Bordeaux. In that city he was a member of several societies for the promotion of the public good. The last years of his life were spent at Paris. Borchard's published works are: "Commentaires Historiques, Critiques et Pratiques sur la Suette," Paris, 1856; "L'Hygiène Publique chez les Juifs, son Importance et sa Signification dans l'Histoire Générale de la Civilisation," *ib.* 1865; "Etude sur le Mecklenbourg et sur la Question Allemande," *ib.* 1867; "Intolérance et Persécutions Religieuses," *ib.* 1868.

Bibliography: *Archives Israélites*, 33d year, p. 412.

S. M. K.

**BORCHARDT, BRUNO:** German physicist and author; born at Bromberg Nov. 17, 1859. Educated at Berlin, where he graduated as Ph.D., he was appointed high-school teacher; but on account of his socialistic convictions was compelled to resign his position. He then turned to journalism and became a prolific contributor to the daily press, popularizing physical and chemical problems, and reporting on discoveries, inventions, and the general progress of science. He has published three scientific treatises: "Das Höhenmessen mit der Barometer," "Wahrscheinlichkeitslehre," 1889; "Grundriss der Physik," 1892, second ed., 1900.

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S. M. B.

**BORCHARDT, FELIX:** German painter; born in Berlin March 7, 1857; studied at the Berlin Academy and with Max Michael; traveled extensively in Italy, France, Holland, and Spain, remaining five years in Spain. He is now (1902) a resident of Dresden in Saxony.

Borchardt has been very successful in portrait-painting and in depicting scenes from nature. His best-known work is "Die These," a painting of colossal size which represents several Neapolitan monks engaged in theological controversy.

Bibliography: *Künstler der Gegenwart*, in Spemann's *Goldenes Buch der Kunst*, No. 1140, Berlin, 1901.

S. A. M. F.

**BORCHARDT, KARL WILHELM:** German mathematician; born Feb. 22, 1817, at Berlin; died there June 27, 1880. He studied from 1839 to 1843 at Königsberg, where Jacobi exerted a great influence on him. He passed the winter of 1846–47 at Paris, where he continued his mathematical studies under Lionville; and in 1848 he became privat-docent at the University of Berlin. In 1856 the Berlin Academy of Sciences elected him a member. After the death of Crelles, Borchardt became editor of the "Journal für die Reine und Angewandte Mathematik." A complete edition of his works was published by the Berlin Academy of Sciences under the direction of G. Hettner, Berlin, 1888.

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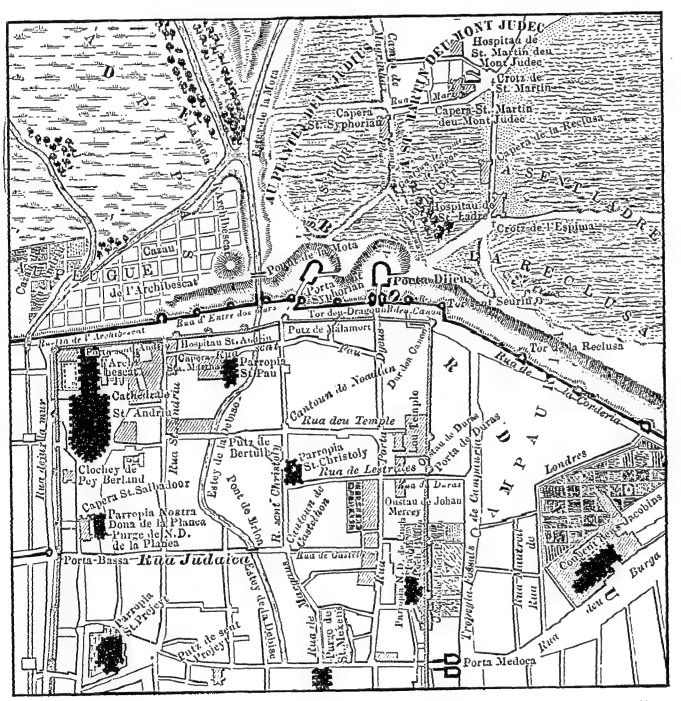
S.

**BORDEAUX:** In medieval times capital of Guienne; to-day, of the department of La Gironde, France. It derives its name from Bourdelois, the district in which it is situated.

According to a legend, the Jews settled at Bordeaux shortly after the destruction of the Second Temple, and it is also said that a considerable number of them settled there in the sixth and seventh centuries, because of the commercial advantages of the city. Under Louis le Débonnaire they were allowed to trade freely (828). They had their own administrative and judicial systems and officials. The slave traffic, however, in which many Jews were concerned, was interdicted by royal decree in 829; and from this period the baptismal records contain no entries of conversions to Christianity made among the slaves of the Jews. In 848 the Jews were accused of having delivered Bordeaux to the Normans to be pillaged and destroyed. The Normans were said to have entered the city by means of the "Rue Juifve," a street which was not in the Jewish quarter. Again the bigoted populace opposed the Jews, and accused them of appealing to the Saracens for the purpose of laying waste the cities and lands of the south. There is no proof to sustain either of these charges.


Rua Judaica
Rua dou Temple
Porta Medoca
Porta-Bassa
Parrocia St. Christoly
Parrocia St. Pau
Hospitau de St. Ladre
Croix de l'Espina
Porta Dijeaux
Porta Sen Seurin
Hospitau St. Andrieu
Cathederie
St. Andrieu
Clocher de Puy Berland
Capera St. Salvador
Parrocia Nostra Dona de la Planca
Purge de N.D. de la Planca
Putz de Malamort
Putz de Bertuilh
Cartoun de Nouailhan
Rua de Lestruces
Rua de Duras
Rua de Merrey
Rua de Gasteu
Rua de Cumpeyrot
Rua de Mirabeau
Rua de Mirabeau
Rua de Mirabeau

orum Vasconiæ." When the edict of Charles VI. was promulgated (Sept. 17, 1394), expelling all Jews from France, the Bordelais were not yet under French dominion; and when these came within the purview of Charles VII.'s enactments (1454), their position remained unchanged, although the Jews completely lost their identity as such. They were legally accepted as residents of Bordeaux, but not as Jews. Louis XI. (1462), recognizing the value of Jewish enterprise, but disregarding what was an open violation of the decree of expulsion, ameliorated the condition of the Jewish merchants.

When the Jews were banished from Spain (1492) and Portugal (1496), the Jewish population at Bordeaux increased, for the refugees fled to the cities of southern France. No taxes had been paid by Jews as foreigners for some years, by virtue of their position as "Christian" residents. They continued to reside at Saint-Seurin, and the cemetery was known from early times as "Plantey deus Judius." The Maranos, or New Christians, who came at various times from the Iberian peninsula (1496 to 1525), did not, as at Amsterdam, discard the forms of Christianity at once and return to Judaism. Ancient statutes and more recent decrees forced the Portuguese Jews of Bordeaux into an anomalous position. As strangers, they had the right to settle and reside in the city. They lived as Christians, were baptized, married, and buried in accordance with the rites of the Catholic Church, and were Jewish only within the four walls of their homes. Among the Jewish families ("Portuguese merchants," as they were officially designated) who settled at Bordeaux at this time were those of Granolhas, Ram, Tarrégua, Milanges, Lisana, and Lopès, or Louppes. As physicians, lawyers, and scholars these settlers exerted such an influence on the life of the community that the "jurats" and Parliament advocated enrolling them as residents and often defended them from attack. They also influenced French life and letters; the mother of the celebrated Michel de Montaigne was a member of the Lopès family.

**Secret Jews.**

From the beginning of the sixteenth century the Jews of Bordeaux were in reality a Marano community, the leaders of which were the members of the Govea family, so often mentioned in the annals of the city. Until the middle of the century the existence of the colony was dependent on the king's will. The letters patent granted by Henry II. of France Aug., 1550, established the community on a firm basis. The Portuguese of Bordeaux, called "New Christians," were given rights of residence and naturalization, of property and traffic, in line with similar grants to other foreigners in the kingdom. In this connection the rich and learned Goveas rendered eminent services to their coreligionists. However, the Maranos aroused the envy of the Christians, and the populace treated them as secret Jews ("Juifs déguisés"), threatening to procure the withdrawal of their privileges and to have them banished from France.

**Letters Patent of 1550.**

Despite these manifestations of ill will, the Maranos secured, Nov. 12, 1574, a confirmation of the privileges of 1550 from Henry III. This decree, registered April 19, 1580, was procured through the instrumentality of the Marano merchants Diego Mendes Dias and Simon (Meïr) Lameira. Notwithstanding these safeguards, the Parliament of Bordeaux often came to the assistance of the Maranos, who were accused of Judaizing, to prevent their trading ventures from being restricted and their privileges from being curtailed.

At the beginning of the sixteenth century the well-known Gradis family came to Bordeaux, and within one hundred years from that time the Marano community comprised fifty to sixty families. The merchants, however, continued to molest the Jews, and in 1604 the earlier letters patent were again confirmed and royal protection of Jewish rights and liberties (*i.e.*, of the Spanish and Portuguese settled at Bordeaux) decreed. This measure proved to be of no avail, and by chance only did the Jews at Bordeaux escape the effects of the decree of expulsion of Louis XIII. (May 23, 1615), ordering all Jews to leave France within one month. The Bordelais Parliament came to the rescue of the Jews in 1625, when an embargo had been laid on all vessels in port. The Jews of this period enjoyed not only the protection of the Parliament and "jurats," but the favor of the queen, whose Italian physician, De Montalte, was professedly a Jew and interested particularly in the welfare of the Maranos at Bordeaux.

On Dec. 4, 1636, a census was taken at Bordeaux, which enumerated 36 families and 167 individuals, together with 93 paupers, resident in the Portuguese community and "faithful Catholics at the time." Of the heads of families five had been born in France and six naturalized. By an order of the council, Aug. 9, 1662, many of these were admitted to full rights as citizens of Bordeaux. The most prominent Portuguese families were those of Alvares, Cardozo, De Cisneros, Da Costa, Dias, Lacoste-Furtado, Lopès, Machado, Mendes, De Moura, Oliveira, and Sasportas.

In 1675, in consequence of the hatred of the other merchants, the Portuguese sought to leave Bordeaux, and Nov. 20, 1684, many poor Jews (comprising twenty-one families, the Lombresso, Campos, and Monsanto, among others) were expelled from Bordeaux on the ground of treason to the king. This decree was annulled Jan. 11, 1686, and from that date the French government tacitly accepted the Jews as residents of Bordeaux. The Jews of Bordeaux could not avoid paying the tax levied by the government of Louis XIV., and hence from 1686 were recognized as Jews. In 1656 there was one family of professing Jews there; in 1666, two; in 1676, nine; and in 1686, seventeen. They continued to live outwardly as Catholics. In 1710 the Jews were interred in the cemetery of the Franciscans. Although numbering one hundred families, they had no public synagogues. The baptism of Jewish children ceased in 1727, as the rabbis openly performed the rite of circumcision, celebrated the Jewish festivals, etc. After 1730, the Jews were not considered as "New Christians," but were permitted to live openly as Jews, to own their ceme-

**Under Louis XIV.**

tery, and to proselytize. In 1734 there were about 350 Jewish (Portuguese and Avignonese) families at Bordeaux, numbering nearly two thousand individuals. In 1731 David Gradis had been made a citizen. Louis XV. granted the Jews new letters patent (June, 1723), and shortly thereafter seven synagogues existed (the public, the Avignonese, and five private; *e.g.*, those of the Gradis and the Peixotto).

Many of the Jews, however, were converted to Christianity, and whenever privileges were granted, a heavy tax had to be paid. On various occasions the patriotic Jews lent large sums to the city. About 1735 Falcon and Attias were rabbis of the community. Jews from Avignon had settled at Bordeaux as early as 1722. The letters patent of 1723 did not apply to them, and the Portuguese Jews looked upon the Avignonese as enemies whom they accordingly felt bound to suppress. They procured a decree of expulsion from the king in 1734, ordering the Jews of Avignon to leave the city within three days. Many procured a respite and were permitted to return. Certain occupations were closed to them; their position and commerce were regulated by enactments in 1739, 1740, and 1749, and the Dalpuget, Astruc, and Lange families were granted rights of residence. In 1752 another census of the Jews of Bordeaux showed that 1,598 Portuguese Jews (327 families with 5 Jewish servants and 147 Catholic servants) and 348 Avignonese Jews (81 families with 11 Catholic servants) had settled there. The Jews from Avignon were simply "tolerated." The Portuguese Jews taxed all the Bordeaux wines used in the ritual, and, in order to extend the sale of wines, established many agencies in foreign cities. In Germany this tax was strenuously resisted, and in 1751 Rabbi Jonathan Eybeschütz, who had come to Hamburg from Metz in 1750, declared the Bordeaux "kosher" wines to be ritually impure. The tax had amounted to four francs per barrel; in consequence of the rabbi's opinion this very profitable source of revenue to the Jews of Bordeaux was cut off, much bitter feeling between Germans and Portuguese was engendered, and the foreign agencies were discontinued.

**Avignon Jews Expelled.**

Meanwhile the trouble with the Jews from Avignon continued, and the various measures adopted by them to secure their rights and to regulate their commerce were opposed by the Portuguese Jews. The Avignonese Jews sought to gain representation on the council of elders; this was strongly combated by the Portuguese majority; and Isaac Pinto, who replied to Voltaire's anti-Jewish pamphlets and opinions, and Jacob Rodrigues Pereire, the first scientific instructor of deaf-mutes in France, were deputed to lay the grievances of the Portuguese Jews before the king. In 1760 a congregational order decreed the expulsion of the German and Avignonese Jews from Bordeaux, since by the act of 1394 no Jews could settle in France, the Portuguese still being designated as New Christians. The foreign Jews were reduced to beggary and ordered to leave within three days. The royal assent to this measure was obtained by Pereire May 13, 1763, although its provisions were never executed. The control of the community was vested exclusively in the Portuguese, the most prominent of the syndics of this period being members of the Peixotto, Gradis, Brandon, Furtado, and Pereire families.

At various times during the period from 1720 to 1775, the Jews of Bordeaux gave abundant proofs of their loyalty to the ruling house. Whenever the king or queen was sick the Jews publicly prayed for his or her speedy restoration to health. Money was often subscribed for public use. In 1766 the Jews gave 1,000 livres for the rescue of the French Christians enslaved in Morocco, and in 1773 they served as soldiers on the Sabbath, by the special dispensation of two rabbis from Jerusalem, to quell riots in the city. In June, 1776, Jacob Rodrigues Pereire received letters patent from Louis XVI. for the Jews of Bordeaux, giving them the right to settle not only in Guienne, but in any part of France, and to trade throughout the kingdom. Moreover, all previous grants were confirmed. At this time the difficulties existing between the French and the Jewish laws of divorce and inheritance were obliterated by an adjudication reconciling divergent views. On June 9, 1782, the Jews of Bordeaux subscribed 60,140 livres for a ship of the line, which they presented to the king. They also paid 100,000 livres into the royal treasury for each series of letters patent granted them from 1550 to 1776.

**Letters Patent of 1776.**

At the time of the French Revolution five hundred Portuguese Jews resided at Bordeaux. These sought to be free and equal politically and socially. They asked for the recognition by the state of the Jewish religion, rites, and usages; and their deputies to the National Assembly, Lopès-Dubec, Furtado, Rodrigues, and David Gradis, labored actively in behalf of these petitions. Louis XVI. had repealed (1787) the Edict of Nantes; the National Assembly drew up Aug. 4, 1789, an elaborate program of equal rights for all, which, however, refused to extend social and political equality to Jews, vouchsafing such only to non-Catholics "other than Jews" (Dec. 24, 1789). The Portuguese of Bordeaux protested; they sought to unite all Jews in France in a firm union in order to obtain equal rights and privileges. This concert did not subsist for any length of time, and the Jews of Bordeaux appealed to the Christian deputies of the city to retain the privileges accorded them as New Christians. They pointed to the protracted duration of their residence in France, to the privileges of 1550, etc. Talleyrand, before whom they appeared, reported their cause favorably to the Assembly, which decided that the rights of the Jews as New Christians and as Frenchmen should not be curtailed (Jan. 28, 1790). The Jews of Bordeaux were thus the first to be admitted by law to the rights of French citizenship. From the privileges granted by the decree, the German and other French Jews were particularly excluded.

From this time many Jews were elected to national or municipal positions. David Gradis was a member of the third estate from Bordeaux. During the Reign of Terror the Jews fared well, though many of their number, notably members of the Astruc, Azevedo, Erréra, Lange, Lopès, Pereire,

Perpignan, Peixotto, and Raba families, were heavily fined and amerced of their goods. At Bordeaux only a single Jew, Jean Mendes, was guillotined, and Abraham Furtado was the only one proscribed. In 1806 the number of Jews at Bordeaux was 2,131, and the Bordelais took an active part in the several councils and the Grand Sanhedrin of Napoleon. There were nine synagogues at this time, the chief families of the community being those of Gradis, Furtado, Raba, Fonseca, Peynado, and Cardozo. Abraham Furtado and Isaac Rodrigues represented the Jews of Bordeaux at the Sanhedrin.

**Under the Revolution and Napoleon.**

Napoleon promulgated several restrictive measures (March 17, 1808), but the Jews of Bordeaux were especially exempted, as there had been no complaints concerning them. In 1809, by the new laws relating to the Jews, Abraham Furtado was made chief rabbi of Bordeaux, and in 1814 Abraham Andrade succeeded him. The new synagogue, consecrated in 1812, was destroyed in 1872, and the present synagogue was erected, being inaugurated Sept. 5, 1882. The community numbered such men of letters as Jacob Rodrigues Monsanto and Furtado among its citizens. Many of its members have been active in public life, in commerce, and in industry. The brothers Emile and Isaac Pereire were well-known financiers during the second empire. David Marx was chief rabbi from 1835 to 1864; he was followed by Simon Lévy and Isaac Lévy, the present incumbent. The following charitable societies are to be found to-day (1902): Société de Guémilhouth-Hassadim, Société de Bienfaisance, Société des Dames de l'Humanité, Société des Dames de la Largesse, and Ecole Consistoriale de Garçons. The community now (1902) numbers about three thousand individuals. Henri Gradis is president of the local consistory, and Baron Alphonse de Rothschild delegate to the central consistory in Paris.

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G. A. M. F.

**BORDERS:** Ornamental designs surrounding printed pages. The first ornaments for title-pages consisted of arabesque borders with white figures. They are found in books printed at Lisbon, 1489–92, the plates of which, together with Eliezer Toledano's types, were subsequently taken to Salonica, where they were used in the printing-establishment of Don Judah Gedaliah, who had previously worked in Lisbon. A border of flowers and animals, similar to the border used in many of the Naples prints, is found as early as the Ṭur Oraḥ Ḥayyim published at Leiria, 1495. The borders in some editions of the Soncino press are artistically executed, as are those produced by the Gersonides at Prague; those of the prayer-book, Prague, 1527, and of the Pentateuch, Prague, 1530, are remarkable for their beauty. On the top of the title-page of the Ṭur Oraḥ Ḥayyim, Prague, 1540, Moses is represented with the tablets of the Law; below are two lions, a crown over a city gate (the coat of arms of Prague), and to the right and left winged men with shields; in addition, a "David's shield" on the right side and a ewer on the left. The same design is found in the Prague editions of the seventeenth century.

The style of printing current at Prague was taken as a model by the wandering printer Ḥayyim Schwarz in his editions made at Augsburg, 1533–43, and Heddernheim, 1546. Thus, the title-page of the Heddernheim Seliḥah is similar to the border of the Prague Haggadah of 1526; Adam and Eve suggest Dürer's female figures, but are not nearly so well modeled. The influence of this Haggadah may also be seen in some editions printed at Cracow by Halicz in 1534. The title-page of Isserlein's "Sha-'are Dura" has a white arabesque border, and two angels with flute and drum at the top. Portals are most frequently used, being found on the first Bomberg editions at Venice, and occurring as late as the nineteenth century, sometimes with straight, sometimes with twisted, pillars. Hans Holbein, the younger, cut the title-border for Münster's Chaldean Lexicon, Basel, 1527, which resembles the border of the "Abḳat Rokel," Augsburg, 1540. The border to Boeschenstein's Hebrew grammar, Augsburg, 1514, was formerly erroneously ascribed to Dürer. The title-borders of the Midrash Tanḥuma (Verona, 1595) and of some of Foa's publications at Sabbionetta—for example, "Mirkebet ha-Mishneh"—deserve special mention among those produced in the sixteenth century. Some editions made at Amsterdam, Frankfort-on-the-Oder, and Prague during the seventeenth century have as an ornament on the title-page an eagle, on the wings of which Jacob's entry into Egypt and his meeting with Joseph are represented. The book "Bet Levi" and some others printed at Zolkiev in 1732 have a border surprisingly elaborate for that establishment. Sulzbach editions of the Maḥzor frequently have rich title-page ornaments. Moses and Aaron with two angels above them are seen in the editions of Zolkiev, 1764, and in many from Frankfort-on-the-Oder and Amsterdam.

Borders from non-Hebraic books were frequently borrowed for editions produced at Frankfort-on-the-Main in the eighteenth as well as in the nineteenth century and at the present time.

Bibliography: Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* ii. 25 *et seq.*, 28.

J. A. F.

**BOREK:** Town in the district of Koschmin, province of Posen, Germany. So long as the city was under the domination of the Church, Jews were not permitted to settle there; but they were granted this right by the Polish proprietor Von Nyeswasdowski when it came under his administration during the middle of the eighteenth century. In the

אני הגבר יצחק בן איש חי רב פעלים בישראל גדול שמו
ארון יהודה בן שמואל בן יהודה בן יוסף בן יהודה מבני
אברבנאל כלם אנשים ראשי בני ישראל משורש ישי בית
הלחמי ממשפחת בית דוד נגיד ומצוה לאומי זצ"ל :

א ב

קנין כספי יצחק פראג' בעד סך ח' דוקאטי שנת אתה אב"ק"ש

SONCINO BORDER.

(From the title-page of "Sefer Yehoshua," printed by Soncino. In the collection of Hon. Mayer Sulzberger.)

year 1793, when Prussia took possession of Borek, there were already 448 Jews there, who maintained a synagogue—which was replaced by a new one in 1857—as well as a cemetery. At the present time (1902) the Jewish population of Borek numbers only 150 souls, out of a total population of 2,000.

Borek is the birthplace of Elias Guttmacher, known by the name "Grätzer Raw."

D. M. L. B.

**BORERIM:** Name of electors of a congregation, and applied particularly to the five distinguished representatives of the community in the old "kahals" (governing boards) of the Jews in Poland and Lithuania. The borerim were chosen by nine sworn mandatories, who were elected by ballot from among the tax-paying members of the community. The function of the borerim was to elect and appoint the aldermen of the kahal.

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H. R.

**BORGER or BURGER, SOLOMON BEN DAVID COHEN:** Cabalist; lived at Zülz, Prussia, in the seventeenth century; corrector of the press in the printing-house of Shabbethai Bass at Dyhernfurth. He published (Amsterdam, 1688), with additions of his own, the cabalistic commentaries on the Pentateuch, "Pa'aneah Raza" (The Revealer of the Secret), compiled in the thirteenth century by Isaac ha-Levi ben Judah.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1127; Fürst, *Bibl. Jud.* i. 137.

K. I. Br.

**BORIS, MOSES:** French colonel; born in the department of Meurthe in 1808; died in Paris June 13, 1884. At the age of twenty-six he entered the military school of Saint-Cyr, and upon his graduation was appointed tutor, gradually rising to the rank of captain. He so distinguished himself in the suppression of the Paris riots, June, 1848, that he was appointed chief of battalion. In the Crimean and Italian wars he took an active part, and was promoted to the rank of colonel in 1861. He later became officer of the Legion of Honor, and was placed on the retired list in 1868. Boris always took a lively interest in everything relating to Judaism.

BIBLIOGRAPHY: *Archives Israélites*, July 24, 1884, p. 237.

S. M. K.

**BORISOV:** Town and district in the government of Minsk, Russia; situated on a peninsula on the left bank of the Beresina, about fifty miles from the capital. The Jewish population (1900) of the town was over 10,000 in a total of 18,348; of the district it was 14,802 in a total of 158,662.

The Jewish community of Borisov dates from the sixteenth century, and was at one time considered one of the important communities of Lithuania. The Jewish merchants of the city carried on a large trade with Riga in grain and lumber by way of the Düna river, and with South Russia by the Dnieper. In 1812, during the disastrous passage of the Beresina by the French army, the Jews showed their patriotism toward the Russian government by voluntarily building a bridge, which was of great service to the Russian army, and by erecting at their own expense a hospital for wounded and sick soldiers. For this they received the grateful acknowledgment of Emperor Alexander I. Since the construction of the Moscow-Brest railroad the business of Borisov has declined rapidly, and the Jewish community is becoming impoverished. The city contains nine houses of prayer, two for Mitnagdim and seven for Ḥasidim; two public and seven private Hebrew schools, a Talmud Torah, a free loan association, a hospital, a home for the poor, and an elementary trade-school.

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H. R. M. R.

**BORISPOL:** A village in the district of Pereyaslav, government of Poltawa. Its population of 10,000 embraces about 1,000 Jews. Of the latter, 157 are artisans. Instruction in the Talmud Torah is imparted to 114 Jewish children, the remainder attending five elementary schools. From 1648 to 1649 many Jewish families were killed in Borispol by the Cossacks under Chmielnicki.

BIBLIOGRAPHY: Statistics gathered by the Jewish Colonization Association; *Regesty i Nadpisi*, etc., No. 924.

H. R. S. J.

**BORKUM, KALMAN BEN PHINEAS SELIGMAN:** Court Jew of Duke Peter Biron of Courland; born in the middle of the eighteenth century; died at Mitau in 1828, on the same day that his brother Simson died. Owing to the influence of the Borkum brothers, Jews were permitted to settle permanently in Mitau, to organize themselves into a community, and to engage in trade and handicrafts within the dukedom of Courland. In 1775 the Jews of Mitau were permitted to send their children to a gymnasium called the Academic High School. In 1784 Kalman Borkum erected, at his own expense, a synagogue and all the other buildings necessary for the Jewish community. See Courland; Mitau.

BIBLIOGRAPHY: R. Wunderbar, *Gesch. der Juden in Liv- und Kurland*, p. 26, Mitau, 1853.

H. R.

**BORN, GUSTAV JACOB:** German histologist and medical author; born at Kempen, province of Posen, Prussia, April 22, 1851. He received his education first at the gymnasium of Görlitz, Prussian Silesia—where his father practised as a physician and held the position of *Kreisphysicus* (district physician)—and afterward at the universities of Breslau, Bonn, Strasburg, and Berlin, graduating as physician from Breslau in 1876. In the same year he was appointed assistant prosector and privat-docent at the University of Breslau, and in 1877 prosector. In 1886 he was elected assistant professor, and in 1898 professor of histology and comparative anatomy, at the same university, receiving the Prussian Order of the Red Eagle of the fourth class in the latter year.

Several technical inventions, as well as new methods in the field of microscopy and embryology, have made Born's name prominent. Well known among these is a method for reproducing and plastically

enlarging small anatomical and embryological objects, which was described in "Zeitschrift für Wissenschaftliche Mikroscopie," vol. v.

Born has written about fifty essays and works pertaining to his specialty, among which are: "Ueber das Extremitätenskelett der Amphibien und Reptilien"; "Ueber die Nasenhöhle und den Thränennasengang bei Allen Wirbelthieren von den Amphibien Aufwärts" (this series of articles is published in Gegenbauer's "Morphologisches Jahrbuch," vols. i.–vii.); "Beiträge zur Entwicklungsgeschichte des Säugethierherzens," in "Archiv für Mikroscopische Anatomie," vol. xxxii.; "Ueber die Derivate der Embryologischen Schlundbögen und Schlundspalten bei Säugethieren," *ib.* 1883; "Beiträge zur Bastardirung Zwischen den Einheimischen Ameisenarten," in Pflüger's "Archiv für die Gesammte Physiologie," 1883; "Biologische Untersuchungen," part 1: "Ueber den Einfluss der Schwere auf das Froschei," in "Archiv für Mikroscopische Anatomie," 1885; "Biologische Untersuchungen," part 2: "Weitere Beiträge zur Bastardirung Zwischen den Einheimischen Ameisen," *ib.* 1886; "Ueber Druckversuche an Froscheiern," in "Anatomischer Anzeiger," 1893, viii,. Nos. 18, 19. His most important work, however, is "Ueber Verwachsungs-Versuche mit Amphibienlarven," Leipsic, 1897.

S. F. T. H.

**BÖRNE, KARL LUDWIG:** German political and literary writer; born May 6, 1786, at Frankfort-on-the-Main; died in Paris Feb. 12, 1837. The family name was Baruch, and he received the name of Loeb, both of which he afterward changed. Both his grandfather and his father, Jacob Baruch, were engaged in business, and employed as fiscal and purchasing agents for the government. Loeb and his two brothers were taught at home by a private tutor, one Jacob Sachs. When Sachs had done what he could for young Börne, the latter came directly under the private tuition of Rector Mosche of the gymnasium.

**Early Years.**

At fourteen years of age Börne went to the newly established institute of Professor Hetzel in Giessen, with the idea of preparing for a medical course, and remained there about a year. His father arranged with Dr. Marcus Herz, the celebrated physician in Berlin, whose home was an intellectual center that attracted such men as Humboldt and Schlegel, to receive Börne as a resident pupil, and to guide him in his studies at the clinics. The youth of sixteen fell in love with Henriette Herz, then in her thirty-eighth year, in the fulness of her beauty and the ripeness of her intellectual power. When her husband, the doctor, died in 1803, Börne told her the story of his love; but, with the wisdom that was characteristic of her, she quieted his passion and soothed his anguish, and soon after he went to the University of Halle, where she secured for him a home in the household of Professor Reil, whose lectures he attended, as well as those of F. A. Wolf, Steffens, and notably Schleiermacher. The letters which Börne wrote from Halle to Henriette Herz, together with selections from his diary relating to his association with her, were published as "Briefe des Jungen Börne an Henriette Herz," 1861. The insight into the higher intellectual life of Berlin and Halle diverted him from his medical studies, and as the loss of its rights as a free city by Frankfort and its domination by the French had resulted in securing civil rights for the Jews, Börne announced (1807) his intention to follow a public career.

Therefore he entered upon a course of legal, political, financial, and administrative studies at the University of Heidelberg. The result of his labors was that he secured in 1811 a clerical position in the

Dr. Börne

police bureau in his native city, but not before he had gone once again to Giessen to secure his degree as doctor of philosophy (Aug. 8, 1809); his dissertation, "Ueber die Geometrische Vertheilung der Staatsgebiete," being published shortly afterward in Professor Crome's "Germanien" (vol. iii.). In Hart's periodical, "Der Cameral-Correspondent," there appeared in 1809 an article by Börne, entitled "Von dem Gelde."

During the period of his service in the ducal police bureau, he delivered a course of lectures in the Jewish lodge of Freemasons at Frankfort, under the title "Zur Aufgehenden Morgenröthe," and began his journalistic career, in its political phase, by contributing a series of short anonymous articles to the "Frankfurter Journal," in which he sought to arouse the Germans to a sense of the ignominy of submitting to the French invasion, and by this means helped in awakening the old Teutonic spirit. In 1815, after the downfall of Napoleon, there set in that long night of political reaction in Germany,

which continued until dawn began to break in 1848—that epochal year ushered in by "Young Germany" which was the fruit of the toils of Börne and Heine.

These thirty-three years were indeed years of political torpor and of domination of bureaucratic tyranny. Patriots like Moritz Arndt and Otto Jahn were indicted for high treason; those who had most capably labored for the reorganization of Prussia were no longer heeded or needed in the service of the state; university students were imprisoned en masse for the most trivial offenses; all of the writings of Heine were interdicted; scholars like the brothers Grimm, Gervinus, and Dahlmann were dismissed from their chairs in the university; and the censor was the most potent influence in literature.

**"Young Germany."**

When the Jews of Frankfort were relegated to the "Judengasse," the difficult problem was presented of what was to be done with Börne, the only Jewish official in the service. Every trick and device was resorted to in order to induce him to resign, but he refused; so at last but one course remained open, and he was dismissed. What Börne felt at this time can be well discerned from a perusal of the satirical sketch "Jews in the Free City of Frankfort" in "Fragmente und Aphorismen" ("Gesammelte Schriften," ed. 1840, vol. iii.). At the request of the Frankfort congregation he prepared a monograph entitled "Aktenmässige Darstellung des Bürgerrechts der Israeliten in Frankfurt," and two pamphlets, "Für die Juden" and "Die Juden und Ihre Gegner," the latter of which was written at the suggestion of his father, by whom, however, it was suppressed on account of its bitterness.

And yet on June 5, 1818, Loeb Baruch went to Rödelheim and was baptized by Pastor Bertuch as a convert to the Lutheran Church; assuming the name of "Karl Ludwig Börne." That he had become estranged from the ceremonial observance of Judaism was generally known, but nothing of his previous career, nor indeed anything in his life after baptism, would have led any one to believe that he had become a Christian.

**His Baptism.**

In 1816 he began the publication of the periodical "Die Wage," which at once elicited wide-spread attention and admiration. He contributed articles of the most diversified character on literature, art, society, the drama, and, of course, politics. His dramatic criticisms, however, created the greatest sensation. An echo of the consideration given to the magazine by the learned circles is recorded in a letter by Rachel, in which the writer can hardly find adequate terms in which to express her appreciation. She afterward became a contributor to "Die Wage." In 1819 Börne also assumed editorial charge of the "Zeitung der Freien Stadt Frankfurt." His experiences with the censor were, however, of such a constantly unpleasant nature that he gave up the struggle after four months of endurance. He took his revenge, however, on his antagonist by writing his "Denkwürdigkeiten der Frankfurter Censur."

It was about this period that there began the platonic relations of Börne with Madame Wohl, with whom he had become acquainted several years before, which continued until his death. She aided, encouraged, and inspired him in his work; nursed and tended him during the years preceding his death.

In 1840 Heine, in his post-mortem criticism "Ueber Ludwig Börne," referred insinuatingly to the relations that subsisted between the departed and Madame Wohl, who in the mean time had married one Solomon Strauss. The latter challenged the poet, and after the duel Heine sent a letter to Dr. Wertheim, which was published in the "Augsburger Allgemeine Zeitung," in which he retracted the insinuations and declared them to be based on erroneous and groundless assumptions. This letter is to be found as a prefatory note to the Börne monograph in Heine's works.

**Relations with Jeanne Wohl.**

Before leaving Frankfort for Paris in 1821, Börne wrote his celebrated "Monographie der Deutschen Postschnecke." This is one of the finest specimens of sustained humor in the German language, and with his "Esskünstler" indicates the high-water mark of his work in this direction. The letters which he wrote during this period (1819 to 1822) constitute the bulk of the publication "Nachgelassene Schriften," Mannheim, 1844–50.

It was at about this time that his father, solicitous as ever for his son's welfare, used his influence with the high officials in Vienna to secure for Börne the appointment as imperial councilor, a sinecure without conditions or obligations, but with reasonable emoluments. Börne, however, would not accept the position. It is probable that the unpleasantness occasioned by this refusal led to his trip to Paris, where he remained but a short time, leaving there in the summer of 1822 to go to Heidelberg. At the latter place occurred the first of the hemorrhages that marked the beginning of the disease that was so soon to cut short his career.

It was not until 1826 that he was actively at work again in Frankfort. He was now a regular contributor to Menzel's "Literatur-Blatt" and Berty's "Iris." To this time belongs his splendid eulogium upon Henriette Sontag, the great opera singer, and the magnificent memorial address on Jean Paul Richter, delivered by Börne in the Museum in Frankfort Dec. 2, 1825, and which is considered by many to be his masterpiece: it is certainly the ablest of his contributions to serious literary criticism.

**His Peregrinations.**

The winter of 1827 was spent in Berlin. In the following year Börne went to Hamburg, and while there arranged with Campe for the publication of a collected edition of his writings, which thereafter appeared in eight volumes (1829–34).

All this time, however, Börne was gradually getting worse in health. Trying one after another of the various resorts, he finally spent the summer of 1830 in Bad Soden, where there came to him the tidings from Paris of the Revolution of July. This fired his heart, and nothing would do but he must go to Paris himself to witness the realization of his dreams of liberty and republicanism.

Here, besides his articles in French contributed to the "Reformateur," edited by Raspail, and editing

a periodical of his own, "La Balance," he began the publication of his famous "Briefe aus Paris." Like almost everything that Börne wrote, these letters are still of vital interest, even though they are almost exclusively political. They are dominated, however, by the main object of preaching the doctrine of human liberty, the theory of human equality before the law, and the divine right of the republican form of government. In these letters, though they bristle with wit and teem with humorous touches, his powers of invective, of pathos, of persuasion, are at their very highest. He lays bare with unsparing skill the manifold stupidities and tyrannies of the governing classes in the German fatherland that is so dear to him, and revels in the delights of the freedom to be enjoyed in France. The ideal that he strives for is a united Germany, freed from the bonds and shackles of medieval kingships, princeships, and lordships, living in close bonds of amity with France; and he vindicates violent revolution to secure the rights of the people.

**"Briefe aus Paris."**

It is easy to understand, considering conditions in Germany even to-day, seventy years later, what a furor these letters created. Periodicals were filled with controversial writings, and pamphlets and works were issued in quick succession controverting or defending the ideas of Börne; the most important being those of Meyer and Wurms of Hamburg, and Willibald Alexis, the novelist of Berlin.

One of the bitterest of Börne's critics, however, was the historian Menzel, who appealed to the baser sentiments of his readers by denouncing Börne as unpatriotic, as being more of a Frenchman than a German, and as loving France better than Germany. To him Börne addressed the last work that he produced, the virulent controversial treatise "Menzel, der Franzosen-Fresser, Paris, 1836."

The long and severe illness of which he was the victim at last overcame him, and he died, as stated, on Feb. 12, 1837. He was buried at Père Lachaise, Wenedey and Raspail pronouncing the last words over his grave. The spot is marked by a statue executed by the sculptor David, which, besides the head of Börne, bears a relief representing France and Germany extending their hands to each other under the blessing of Freedom. The best portrait of him is that by Moritz Oppenheim. The house in which he was born bore, until it was demolished, a memorial tablet. In 1842 there appeared in Paris "Fragments Politiques et Littéraires" from Börne's writings, with a prefatory note by M. de Cormenin. As late as 1862 there was published at Hamburg a new complete edition of his works in twelve volumes.

BIBLIOGRAPHY: Gutzkow, *Börne's Leben*, 1840; Heine, *Ueber Börne*, 1840; Riesser, *Börne und die Juden*, Altenburg, 1831; Holzmann, L. B. (1888); Joh. Proelsz, *Das Junge Deutschland*, 1892.

S. M. Co.

**BORNSTEIN, ARTHUR:** German author; born at Breslau March 23, 1867; studied at Breslau, Berlin, and Bern; and passed the state examination in Berlin in 1888. He adopted the profession of dental surgery, but devoted himself as well to literature. A volume of his short stories was published under the title "Klippen," at Berlin in 1894. In the following year appeared his drama, "Der Theaterarzt." He has since published a number of short stories, humorous sketches, learned articles, and poems. His "Vergnügte Geschichten" was published in 1900 (Hinrichs, "Bücher-Verzeichnis"). He is a member of the Deutsche Schriftsteller-Genossenschaft.

BIBLIOGRAPHY: *Das Geistige Berlin.*

S. M. Co.

**BORNSTEIN, PAUL:** German author; born in Berlin April 8, 1868; educated in and graduated from the university in that city, receiving the degree of doctor of philosophy. He has since lived in the German capital. His first published work was the "Memoiren des Cagliostro," Berlin, 1892, which was one of the volumes of the "Memoiren-Bibliothek" (in 15 vols.). This was reprinted separately in 1894 under the title "Abenteuer des Geistes." In 1896 his novel, "Aus Dämmerung und Nacht," was published. In the same year he founded the "Monatsschrift für Neuere Litteratur und Kunst," which he edited and to which he contributed, besides a number of literary reviews and poems, the following essays: "Vom Weibe," "Boulevard-Hellenismus," "Ein Satirisches Capriccio," "Die Ehe im Modernen Roman," "Maurice Maeterlinck," "Yvette Guilbert." The first number of the "Monatsschrift" appeared in Oct., 1896; and with the issue for Sept., 1898, the publication was discontinued.

In 1899 appeared his critical work, "Die Dichter des Todes in der Modernen Litteratur," and his "Gesammelte Essays"; and in the following year his monograph on Maeterlinck was republished. He has also translated a number of works from the French; among others, from Jeanne Marni: "Pariser Droschken," "So Sind Nun die Kinder," "Grossstadtpflänzchen," and "Die Memoiren des Herzogs von Lauzun."

The most important work with which Bornstein is identified is the encyclopedic review of achievements in every sphere of activity and thought in Germany during the nineteenth century, the publication of which, under the title "Am Ende des Jahrhunderts," was begun in 1898; Bornstein, as editor, being aided by a large staff of young and enthusiastic scholars notable in their respective fields of learning and research. To date (1902) there have appeared twenty-three volumes, the third of which, entitled "Juden und Judentum im Neunzehnten Jahrhundert," is a substantial contribution to Jewish literature and history, by S. Bernfeld.

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1901; Hinrichs, *Bücher-Verzeichnis.*

S. M. Co.

**BORODAVKA, or BRODAVKA, ISAAC:** Lithuanian farmer of taxes and distillery privileges; lived in the sixteenth century at Brest-Litovsk. He is first mentioned in a grant issued by King Sigismund August, Jan. 1, 1560, to David Shmerlevich of Brest-Litovsk, and his partners, Isaac Borodavka and Abraham Dlugach, entitling them, for the term of seven years, to collect the duties on goods and merchandise passing through Minsk, Wilna, Novgorod, Brest, and Grodno. For this they

were required to pay into the royal treasury 6,808 copes annually. During Easter of the following year Borodavka, among others, was granted the salt monopoly for seven years, and several weeks later, on Saint Margaret's day (June 27), the king signed an edict permitting Borodavka and Jacob Dlukgach to build breweries in Byelsk, Narva, and Kleschtscheli. They were to be sole brewers for these towns until Jan. 1, 1566, when the breweries built by them were to be delivered to the king. They were also to pay into the royal treasury 60 copes each year.

Borodavka and his partners were unpopular among their Polish competitors, who were covetous of the same "privileges"; and this enmity, fed and encouraged by race prejudice, was not slow in manifesting itself in acts injurious to the Jews. On Sept. 10, 1565, David Schmerlevich and Isaac Borodavka succeeded in wresting the lease holdings in Volhynia from the Christian farmers Borzobogaty by offering to the crown 600 copes a year in excess of the amount paid by the latter. One of the Borzobogatys and a certain Zagorovski appear as the principal witnesses in a claim preferred by Prince Yanush Andrushovich, bishop of Lutzk and Brest, against Schmerlevich and Borodavka for unlawfully collecting taxes from his subjects, the commoners of Torchin, Volhynia.

Decrees were repeatedly issued by the crown urging the subjects of the king to assist in every way the royal farmers of taxes and their "servants" in the collection of duties on goods and of royalties on distilleries. These decrees, or "universals," were invariably the reply of the crown to the complaints of Isaac Borodavka and other Jewish leaseholders that "goods were carried up and down the rivers Bug, Mukhavetz, Bobyer, and Narew," past the established custom-houses, and no duty paid. This mutual animosity led even to acts of violence. Abraham Dlukgach was mercilessly beaten and robbed by the "servants" of the widow of Ivan Bogovitonovich Kozirutski. David Schlomich, "servant" of Schmerlevich and Borodavka, was cruelly beaten and robbed by the "servants" of Peter Chekhoski, another farmer of taxes.

Very soon there were accusations of shedding innocent Christian blood. In Narva, Byelsk, and Rosokhi, "servants" of the tax-collectors were accused of murder. The most rigid investigation proved these accusations to be groundless; not, however, before one of the accused had paid for them with his life.

In the records for July 13, 1564, it is stated that the royal chamberlain, Andrei Rozhnovski, an eyewitness of the hanging of Bernat Abramovich at Byelsk, deposes that he had heard the doomed man solemnly declare (on the gallows), before the face of his God, that he had not killed any little girl at Narva, nor received any orders for assassination from his master, Isaac Borodavka; and that Yezoph, his comrade and companion in misfortune, then under arrest in the castle, was not guilty of the crime, but had made a confession of guilt to the authorities in the prison because he could not endure the torture of being burned with candles. He furthermore asserted that their accusers desired thus to revenge themselves upon Borodavka. Thereupon King Sigismund August, by special decree (1564), ordered that in the future all such accusations against the Jews should be laid before him for his personal examination, the accused in the mean time to be exempt from torture.

Two years later Nakhim, another "servant" of Isaac Borodavka, and the subcollector of taxes in Rosokhi, or Rososhi, was accused of the murder of a Christian child. A second decree of the king (1566), entered on the records, required that all Jews accused of murdering Christians or of defiling the Eucharist should be brought to him for trial, and the accused were to suffer the penalty of the crime, in the event of their failure to prove the accused guilty, according to the accepted practise of legal procedure. Ten years later (1576) King Stephen Báthori confirmed the Jews, his subjects ("who tarry in our dominions, the great dukedom of Lithuania"), in the rights and privileges granted them by Sigismund August.

BIBLIOGRAPHY: *Russko-Yevreiski Arkhiv*, ii., Nos. 72, 92, 140, etc.; *Regesty*, Nos. 514, 523, etc.

H. R. M. Z.

**BOROFSKY, SAMUEL HYMAN:** Born at Wolkovyshki, government of Suvalki, Russian Poland, April, 1865. He was educated in the schools of his native place, and afterward in the Jews' Free School at Manchester, England, to which place he had been taken in 1874. In 1876 he was apprenticed to a cabinet-maker, and in 1879 removed to Boston, Mass., where his mother and the rest of his family had preceded him.

Borofsky has been a justice of the peace since Sept. 15, 1891, a notary public since April 10, 1894, and was a member of the Boston city council in 1898, and captain of the sixth company infantry, Massachusetts provisional militia, in 1898 and 1899. In 1900 he was elected a member of the Massachusetts house of representatives. He drafted and assisted in the enactment of what is known as the "Five-Cent Ice Bill," which compels ice-dealers, under penalty of $100 fine, to sell ice in five-cent pieces to all desiring such, thus conferring a great boon upon the poor in summer.

In 1901 Borofsky presented a bill to exempt persons observing the seventh day of the week as the Sabbath from any penalty for keeping shops open or for performing secular business and labor on the first day of the week. The bill was defeated in the house of representatives on April 12, but three days later it was reconsidered and passed. On being referred to the committee on judiciary of the senate it encountered great opposition, and on May 29 the Senate rejected it by a vote of 21 to 6 (see "Boston Herald," April 15, 1901; "Boston Globe," April 26, 1901; "Jewish Comment," May 10, 1901).

Borofsky in 1899 organized and successfully established The Helping Hand Temporary Home for Destitute Jewish Children. He is a contributor on social and Jewish questions to several Boston newspapers.

A.

**BOROWSKI, ISIDOR:** Soldier under Bolivar y Ponte, and, later, a Persian general; born at Warsaw, Poland, 1803; killed at the siege of Herat in

1837. This military adventurer in Persia and Afghanistan was a Polish Jew who was reared in the United States, and who sometimes claimed to be the illegitimate son of Prince Radziwill by a Jewish mother, and at other times professed to be simply a Polish nobleman. He served under Bolivar, then under Mehemet Ali in Egypt, where in 1829 he supported himself by giving lessons in mathematics and in English. In 1831 he was in Bushire, Persia; and was afterward recommended by Sir John Campbell, the British minister, to Prince Abbas Mirza, the son of Shah Fath Ali, as a useful and talented man. Borowski developed great military abilities in the service of that warlike prince, and took for him the strong town of Cochan in Khorassan. Later he took the castle of Sarakhs and made prisoner the leader of the Turkomans. After the death of Abbas in 1833, Borowski gave most essential assistance to Abbas' son, Mohamed Mirza, and enabled him to ascend the throne of his grandfather. The English were behind most of the military undertakings of the Persians in those days, and Borowski was looked upon as an English general, and even wore the uniform. But he forsook the interests of the British government and joined the Russian party in Persia, and was shot at the siege of Herat. His wife, a Georgian captive of war, received a pension from Mohamed Shah on account of her husband's distinguished services.

BIBLIOGRAPHY: Jos. Wolff, *Narrative of a Mission to Bokhara*, pp. 138–140, New York, 1845; S. Orgelbrand, *Encyklopedja Powszechna*, ii., *s.v.*, Warsaw, 1898.

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**BORROW.** See COMMERCE AND TRADE.

**BORROWER** (שואל): One who receives, at his own request, the property of another, for free use, upon the agreement that it shall be returned to the owner (Ḳid. 47b). He is distinguished from the borrower of money, the "loweh" (לוה), in that the latter need not return the property which he has received, but may return it in kind.

**Biblical Law.**

The Biblical law concerning the liability of the borrower (Ex. xxii. 13, 14; R. V., 14, 15) holds such person to the strictest accountability for the property borrowed. Inasmuch as it is given him at his request for use without pay, the law requires of him not merely the ordinary care that must be given to property in the hands of a bailee, but it holds him absolutely responsible for its return to the owner; and if it is lost by him or stolen from him, or if it consist in cattle which die while in his possession, he is not permitted to offer any defense to the claim of the owner, but must make absolute restitution.

The Biblical law cites one exception to this general rule; namely, if the owner accompanies the property into the possession of the borrower, the latter is not obliged to make restitution. Thus the Mishnah says, "If one borrows a cow and borrows or hires the owner with her, or if he borrows or hires the owner, and then borrows the cow and the latter dies, he is not liable; but if he borrows the cow, afterward either borrowing or hiring the owner, and the cow dies, he is liable" (Mishnah B. M. viii.). In the former case the decision is based on the fact that the owner is with her at the time that she goes into the borrower's possession; in the latter case the owner is not with her at such time.

**Talmudic Exceptions.**

The Talmudic law established several other exceptions, based upon a proper interpretation of the Biblical text. Inasmuch as the property was borrowed to be used, the borrower ought not to be held responsible for any depreciation in value, or for any damages which result to the property, from the legitimate use for which it was borrowed. Rab therefore decided that the borrower of the cow was not responsible for what in modern law would be called "reasonable wear and tear," or, as the Talmudic phrase more tersely expresses it, מתה מחמת מלאכה, "if she died from work." "Not only if she is wasted in flesh through labor, is he not liable, but if she dies from the labor, he is not liable, for the borrower may say, 'I did not borrow her to seat her on a chair'" (B. M. 96b); and in a case where a man borrowed an ax which was broken while in use, Rab decided that if the borrower could prove that he did not put it to any extraordinary use, he was not liable (B. M. *ib.*).

Other exceptions whereby the borrower is released from making restitution are the following: If he borrows the article for a specific time, he is not liable for a casualty after the time has expired (B. M. 81a), although ordinarily he is responsible for the article until it has actually been returned to the owner (Mishnah B. M. viii. 3). If he borrows an article and at the same time the other borrows an article from him, his responsibility is changed to that of a bailee for hire (B. M. 81b). Finally, he may make a special agreement with the owner of the article, releasing himself from liability (Mishnah B. M. vii. 10). Unless a specific time has been fixed between the borrower and the owner, the borrower must return the article as soon as he has ceased to use it (Maimonides, "Yad," She'elah, i. 5; Ḥoshen Mishpaṭ, 341, 1); and he has no right to loan the borrowed article to another (*ib.* 342, 1).

**Beginning and Extent of Liability.**

The rights and liabilities of the borrower begin, first, when the object is actually taken into his possession by "drawing" it toward him, according to R. Eleazar: "As they decreed 'drawing' for purchaser, so also they decreed 'drawing' for bailees"; and, second, when he has begun to use it. R. Huna said, "If one borrows an ax and splits wood with it, he has acquired it, and, if he does not split, he does not acquire it" (B. M. 99a). The liability of the borrower is limited only to the value of the injured property (B. M. 94b); hence when a man borrowed an ax and through carelessness broke it, R. Kahana and R. Assi decided that he must return the pieces to the owner after they have been valued, paying an additional sum sufficient to cover the full value of the ax as he received it (B. M. 97a).

As the borrower is one of the four classes of bailees mentioned in Ex. xx. 7–15, the subject will be further elucidated by reference to articles BAILMENT, HIRING, and LETTING. For borrower of money see LOAN and INTEREST. For borrower giving pledge see PLEDGE and MORTGAGE.

BIBLIOGRAPHY: *Yad, She'elah*, ch. i.–iii.; *Ḥoshen Mishpaṭ*, ch. cccxl.–cccxlvii.

E. C. D. W. A.

**BOSHAL (BOSTAL), MOSES BEN SOLOMON DE:** Turkish Talmudist and preacher of the seventeenth century. He wrote "Yismaḥ Mosheh" (Moses Rejoices), a homiletic commentary on the Pentateuch (Smyrna, 1675), which is now very rare.

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L. G. I. BER.

**BOSHETH** ("shame," "disgrace"): Used concretely by the Prophets as "the shameful thing" to designate the BAALIM and their images. (See Hosea ix. 10 and Jer. iii. 24, xi. 13, where the word is parallel with "the Baal" [compare Jer. iii. 24]). Later usage adopted the epithet to such an extent that "Bosheth" became a sort of euphemism for "Baal," as is learned from the proper names "Ish-bosheth" (with which Jastrow [see Bibliography] compares a Babylonian name, "Mati-bashti") and "Mephibosheth," the former being written "Esh-baal" in I Chron. viii. 33, ix. 39, and the latter occurring as "Meri-baal" in I Chron. viii. 34 and ix. 40. The manuscript of the Septuagint, known as 93 Holmes, has *εισβααλ*, and the old Latin version has "Isbalem" for "Ish-bosheth." So also in II Sam. xi. 21, "Jerub-be[o]sheth" is given for "Jerubbaal."

The opinion now so prevalent that the name of the god Molech was changed from "Melek" in imitation of the vowels of "Bosheth" is not altogether acceptable. It is possible to regard "Molech" as the regularly formed Hebrew equivalent of "Mālik," the name of an Assyro-Babylonian god (Rawlinson, "Cuneiform Inscriptions of Western Asia," iii. 7, 18), which is also a common epithet ("Decider") of several divinities. From this point of view the word is really a survival of the oldest form of "Malk" ("Melek"), king. Another explanation of "Bosheth," proposed by Jastrow, makes the name the distortion of a deity who bore the name "Basht" or "Bashta."

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J. JR. J. F. McC.

**BOSKO, AGRON MACHIMOVITSCH.** See LITHUANIA.

**BOSKOVITZ, WOLF:** The first rabbi of the congregation of Budapest; died 1818. In 1787 the Jewish community at Pest was sufficiently large to rent a hall where divine services could be held, though all religious questions were at this time still submitted to Moses Münz in Buda. As Pest and Buda were not, however, at that time connected by a bridge, and as it became rather irksome, more particularly during the winter, to cross the river to Buda whenever the rabbi there had to be consulted, the announcement that Boskovitz, who was well known as a Talmudist, was to settle in Pest in 1793 as rabbi was eagerly welcomed by the Jewish community of that city. But as Moses Münz vigorously objected to the arrangement, Boskovitz was compelled to leave Budapest in 1796. He also left Hungary, but returned in 1809 to Bonyhád, acting as rabbi there until his death. Boskovitz, who enjoyed great popularity as a rabbi, was the author of the following works, all of which were published posthumously: "Seder Mishnah" (on Maimonides, Yad ha-Ḥazaḳah); "Ma'amar Esther" (sermons); and "Notes on the Talmud" (published in the Vienna edition of the Talmud, 1830). Compare also "Oẓar ha-Sifrut," part 2, iii. 22.

S. L. V.

**BOSKOWITZ:** Town in Moravia, about 21 miles to the north of Brünn. It has one of the oldest and most important communities in the province, though in numbers it had dwindled to 1,967 Jewish inhabitants in 1880. Even in early times there was at Boskowitz a systematically organized model school, many pupils of which became famous.

The most eminent person of Boskowitz was Samuel Levi Kolin, who wrote a commentary to the ritual codex "Magen Abraham," and is generally known by the name of his work, "Maḥẓit ha-Sheḳel." The cabalist R. Nathan Adler must also be mentioned: he was elected rabbi of Boskowitz in 1783. He was followed, later, by his pupil, Moses Sofer of Frankfort, who subsequently became rabbi at Presburg. Adler introduced the Sephardic ritual, abolished the piyyuṭim, and as a "Cohen" himself pronounced the "priestly benediction" ("birkat kohanim") daily during the service. He was arraigned before the government by a farmer of the excise on account of his undue severity in insisting upon the minutest details of ritual observance in slaughtering animals for food, and had to leave Boskowitz, where his ideals were not acceptable. The scholars trained along the lines of the "Maḥẓit ha-Sheḳel" were too practical to follow his religious extravagances, and they embarrassed him by their acumen. J. B. Bloch of Hamburg, the author of the "Binat Yissakar," was also rabbi in Boskowitz; he likewise came in conflict with them. During a halakic discourse he was once pressed so hard by the turbulent arguments of the laymen that he angrily resigned his office in the midst of his discourse.

Bloch was succeeded by Moses Präger-Karpeles, the great-grandfather of A. Schmiedl and of Gustav KARPELES. He resigned the rabbinate in Kremsier on account of a dispute with Raphael Kohn regarding the pronunciation of the priestly blessing on the Day of Atonement. L. R. Beneth criticizes in a responsum the novella of Moses Karpeles, "Torat Mosheh Emet" (The Law of Moses Is Truth). Karpeles was succeeded by Abraham Placzek, who was appointed provisional district rabbi by the government. Placzek enjoyed universal esteem on account of his kindness and peaceful disposition. He died Dec. 10, 1884. The present incumbent is Dr. S. Funk.

Boskowitz possesses several richly endowed foundations instituted by the family Löw-Beer.

D. A. F.-G.

**BOSKOWITZ, ḤAYYIM BEN JACOB:** Palestinian author; lived about the middle of the eighteenth century. He wrote the "Toẓe'ot Ḥay-

yim" (Life's Issues), a commentary on the Pentateuch (Amsterdam, 1764, printed with the text), which deals chiefly with the moral precepts that may be drawn from the Bible stories.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 344; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 111.

G. I. BER.

**BOSLANSKI (or BASLANSKI), YOM-ṬOB LIPMAN HA-KOHEN (R. Lipele Mirer):** Russian rabbi; born 1824; died in Mir, government of Grodno, Dec. 26, 1892. In his younger days he was rabbi in Khaslavich and other communities; but for the last eighteen years of his life he stood at the head of the Jewish community in Mir, and was recognized as one of the greatest rabbinical authorities in Russia. He visited St. Petersburg several times as representative of the Jews. He was one of the first "Ḥobebe Zion," and sided with the rabbis who permitted the colonists in Palestine to work in "shemiṭṭah" (fallow year) and who prohibited the use of citrons ("etrogim") from Corfu in Russia for the Sukkot festival. In 1889 Boslanski attempted to organize a society for the purchase of land and the foundation of a new colony in Palestine, and visited Paris to enlist the assistance of Baron Edmund Rothschild in the project.

Boslanski is the author of a collection of responsa entitled "Malbushe Yom-Ṭob," Wilna, 1881, with an appendix on the laws of contracts and of arbitration.

BIBLIOGRAPHY: *Ha-Asif*, vi. 163; *Aḥiasaf* for 5654, p. 297; *Likḳuṭe Shoshanim* (Straschun *Cat.*), p. 249, Berlin, 1889.

L. G. P. WI.

**BOSNIA:** Province of the Balkan peninsula, on the frontier of Austria and of Montenegro. Formerly under Turkish rule, it came under the protection of Austria by the Treaty of Berlin, 1878.

According to some historians, the first Jews settled in Bosnia in 1575; Don Joseph Nasi and his aunt, Dona Gracia, using their influence with the sultan Suleiman the Magnificent to that effect. The inscriptions on some tombstones at Sarajevo, however, bear the Jewish date of 5311, or 1551 C.E.; hence Jews were living in Bosnia thirty-five years before the date mentioned above.

From a manuscript in the Mohammedan library at Sarajevo, written in Turkish, it is evident that thirty or forty Jews engaged in business at Bosna-Serai (the present Sarajevo) under the governor, Ḥadim-Ali-Bey, in the year 958 of the Hegira (1541 C.E.). These merchants entered the country without their families and lived in a sort of caravansary, the majority being natives of Salonica. During the great religious festivals they returned home. When their number increased, the governor, Ghazi-Hassan-Pasha, ordered them to settle definitely in that region or to leave the country. Fearing the fanaticism of the populace, they sought refuge at Ragusa and in Hungary, which latter was then a Turkish province. Thence they sent representatives to Bosnia, with letters to the governor, in order to collect their outstanding credits. In 1614, when the ex-grand vizier of Constantinople, Baltaji-Mehmed-Pasha, was appointed governor, he brought in his suite Naphtali Mandjor (Maggioro?), a rich Jewish banker of Constantinople. The latter successfully interceded for the return of the Jews. Thirty families returned immediately, but these lived scattered in various streets in Sarajevo.

After much trouble the Jews in 1645 obtained permission from the governor, Siavous Pasha (ex-grand vizier), to reside in a special quarter, about 2,000 square meters in extent; and thereupon they erected houses. In the center of this quarter, which was named after the governor, a well was dug. Each Jew received a deed of ownership. A small annual tax of a few aspers (one asper $=\frac{1}{12}$ of a cent) was imposed upon them, to be paid to a neighboring mosque—a custom that still prevails. At the same time Suleiman the Magnificent granted them by firman the permission to establish a cemetery on a hill named Verbania, the Jews being also required to pay for this privilege a tax for the benefit of another mosque of the city. In this way the Jews definitely established themselves in Bosnia; and in time they settled in other localities besides Sarajevo.

In 1901, in a total population of 1,357,000, there were in the province about 7,500 Jews. Of these, 4,000 lived at Sarajevo, 250 at Bosna-Brod, a similar number at Mostar (Herzegovina), and the remainder in small communities. The Jews of Bosnia, to which those of Herzegovina must be added, have an official representative at Sarajevo. They have also an official organ, "La Alborada," written in Judæo-Spanish and in rabbinic characters, published at Sarajevo since 1901 under the direction of a committee of editors. See MOSTAR, SARAJEVO, TURKEY.

BIBLIOGRAPHY: Dezobry and Bachelet, *Dict. Français d'Histoire et de Géographie*; *La Alborada*, May, 1901, Nos. 16, 17, 18, 20.

D. M. FR.

**BOSOR: 1.** A city of Gilead, which Judas Maccabeus conquered (I Macc. v. 26, 36). It may be identified with the modern "Busr el-Bariri" (Buhl, "Geographie des Alten Palästina," p. 253). **2.** The Septuagint reading for BESOR (I Sam. xxx. 9).

J. JR. G. B. L.

**BOSORA.** See BOZRAH.

**BOSPORUS, CIMMERIAN:** Name of the ancients for the strait of Yenikale or of Theodosia; on the eastern coast of the Black Sea. The country on both sides of the Cimmerian Bosporus formed in ancient times the kingdom of Bosporus, the latter name being the reading of the Vulgate for Sepharad (ספרד). Jerome adopted it from his Jewish teacher, who considered it to be the place to which Hadrian had transported the captives from Jerusalem. But Jewish communities existed in Bosporus long before the destruction of the Temple. King Agrippa I., in a letter addressed to Caius Caligula, speaks of the Jews established in the Greek colonies of Pontus (Philo, "Legatio ad Cajum"). Among many Greek inscriptions unearthed in 1830 on the banks of the Bosporus, two are of especial interest for the history of the Jewish settlement in that Greek colony. One of these, found at Pantikapæum (the modern Kertch) and dated 377 of the Bosporian (81 of the common) era, is a declaration of the liberation by a Jewess named Creste of her slave Heraclius. The deed is said to have been drawn up in the synagogue of Pantikapæum. The second, unearthed in Gorgippia and dating from 338 of the Bosporian (41 of the common) era, is indeed a pagan

inscription; but the Biblical name of God used at the head of it shows the influence exercised by the Jews upon their fellow-citizens.

A quite recent discovery of Jewish Greek inscriptions was announced Jan. 12, 1901, to the Imperial Russian Geographical Society. A young explorer, A. L. Pogodin, discovered and deciphered new inscriptions in Kertch and other places in South Russia, from which it is clearly evident that Jews settled in the Bosporus as early as the fourth century B.C., and were an important section of the Greek colony. They had their cemeteries, synagogues, and other communal institutions. In trade as well as in social life they mingled freely with the Greeks, as is evidenced by the fact that the language of the inscriptions is Greek. Other inscriptions show that, in the first century B.C., the Jews founded in the Bosporus a colony of their own. In the inscriptions of the third century of the common era Jewish religious symbols and sepulchral inscriptions are found. In the same century the Jews even took part in religious persecutions ("Budushchnost," 1901, No. 3, p. 46).

There are no records describing the condition of the Jewish communities before the occupation of Kertch by Russia under Peter the Great in 1771. It may be supposed that they escaped many misfortunes that befell their coreligionists in other European countries where Christianity had established its dominion. At the beginning of the eighth century the Jewish communities in the Bosporus were greatly increased by the arrival of many Jews from the Byzantine empire, who sought refuge from the persecutions of Emperor Leo. Toward the middle of the same century the Jews became practically the rulers of the country by the conversion to Judaism of Bulan, the king of the Chazars. Concerning the history of the Jews of Bosporus from the time of its occupation by the Russians, see CHAZARS, CRIMEA, INSCRIPTIONS, and KERTCH.

BIBLIOGRAPHY: Jerome, *Opera*, vi. 143; Latyschew, *Inscriptiones Antiquæ Oræ Septentrionalis Ponti Euxini Græcæ et Latinæ*, 1890, ii., No. 52; Ashik, *Bosforskoe Tzarstvo*, i. 92–93; Harkavy, *Ob Yazykye Yevreyev*, etc., pp. 51–53; *idem*, in *Ha-Karmel*, iv., Nos. 31, 43; v., Nos. 2, 3, 9, 10; Schürer, *Die Juden im Bosporanischen Reiche*, in *Sitzungsberichte der Berliner Akademie*, 1897, pp. 200–225; idem, *Gesch.* 3d ed., iii. 18; Grätz, *Gesch. der Juden*, 3d ed., v. 188, 189.

H. R. I. BR.—H. R.

**BOSTANAI** or **BUSTANAI** (בוסתנאי): First exilarch under Arabian rule; flourished about the middle of the seventh century. The name is Aramaized from the Persian "bustan" or "bostan" (as proper name see Justi, "Iranisches Namenbuch," p. 74). Almost the only exilarch of whom anything more than the name is known, he is frequently made the subject of legends. He was the son of the exilarch Hananiah (compare EXILARCH). Hai Gaon, in "Sha'are Zedek," p. 3*a*, seems to identify Bostanai with Haninai, and tells that he was given for wife a daughter of the Persian king Chosroes II. (died 628), by the calif Omar (died 644). (See Rapoport, in "Bikkure ha-'Ittim," x. 83; B. Goldberg, in "Ha-Maggid," xiii. 363). Abraham ibn Daud, however, in his "Sefer ha-Kabbalah" (Neubauer's "Medieval Jewish Chronicles," i. 64), says that it was the last Sassanid king, Yezdegerd (born 624; died 651–652; see Nöldeke, "Tabari," pp. 397 *et seq.*), who gave his daughter to Bostanai. But in that case it could have been only Calif Ali (656–661), and not Omar, who thus honored the exilarch (see "Ma'aseh Bet David"). It is known also that Ali gave a friendly reception to the contemporary Gaon Isaac (Sherira II.'s "Letter," ed. Neubauer, *ib.* p. 35; Abraham ibn Daud, *ib.* p. 62); and it is highly probable, therefore, that he honored the exilarch in certain ways as the official representative of the Jews. The office of the exilarch, with its duties and privileges, as it existed for some centuries under the Arabian rule, may be considered to begin with Bostanai.

**The Dispute Among His Heirs.**

The relation of Bostanai to the Persian princess (called "Dara" in "Ma'aseh Bet David," or "Azdadwar" (Nöldeke, "Isdundad"), according to a recently discovered genizah fragment, had an unpleasant sequel. The exilarch lived with her without having married her, and according to the rabbinical law she should previously have received her "letter of freedom," for, being a prisoner of war, she had become an Arabian slave, and as such had been presented to Bostanai. After the death of Bostanai his sons insisted that the princess, as well as her son, was still a slave, and, as such, was their property. The judges were divided in opinion, but finally decided that the legitimate sons of the exilarch should grant letters of manumission to the princess and her son in order to testify to their emancipation. This decision was based on the ground that Bostanai had probably lived in legitimate marriage with this woman, and, although there were no proofs, had presumably first emancipated and then married her. Nevertheless, the descendants of the princess were not recognized as legitimate 300 years afterward (Hai Gaon, *l.c.*). The statement in the genizah specimen (see bibliography below) is doubtless dictated by enmity to the exilarch; Abraham ibn Daud's statement (*l.c.*) is contrariwise prejudiced in favor of the exilarch; but compare genizah fragment published by Schechter in "Jew. Quart. Rev." xiv. 242–246.

**Legends.**

The name "Bostanai" gave rise to the following legend: The last Persian king (Hormuzd), inimical to the Jews, decided to extinguish the royal house of David, no one being left of that house but a young woman whose husband had been killed shortly after his marriage, and who was about to give birth to a child. Then the king dreamed that he was in a beautiful garden ("bostan"), where he uprooted the trees and broke the branches, and, as he was lifting up his ax against a little root, an old man snatched the ax away from him and gave him a blow that almost killed him, saying: "Are you not satisfied with having destroyed the beautiful trees of my garden, that you now try to destroy also the last root? Truly, you deserve that your memory perish from the earth." The king thereupon promised to guard the last plant of the garden carefully. No one but an old Jewish sage was able to interpret the dream, and he said: "The garden represents the house of David, all of whose descendants you have destroyed except a woman with her unborn boy. The old man whom you saw was David, to whom you promised that you would take care that his

house should be renewed by this boy." The Jewish sage, who was the father of the young woman, brought her to the king, and she was assigned to rooms fitted up with princely splendor, where she gave birth to a boy, who received the name "Bostanai," from the garden ("bostan") which the king had seen in his dream.

**Bostanai at the Court of the King.**

The figure of the wasp in the escutcheon of the exilarch was made the subject of another legend. The king had taken delight in the clever boy, and, spending one day with him, saw, as he stood before him, a wasp sting him on the temple. The blood trickled down the boy's face, yet he made no motion to chase the insect away. The king, upon expressing astonishment at this, was told by the youth that in the house of David, of which he had come, they were taught, since they themselves had lost their throne, neither to laugh nor to lift up the hand before a king, but to stand in motionless respect (Sanh. 93b). The king, moved thereby, showered favors upon him, made him an exilarch, and gave him the power to appoint judges of the Jews and the heads of the three academies, Nehardea, Sura, and Pumbedita. In memory of this Bostanai introduced a wasp into the escutcheon of the exilarchate. The genizah fragment says that the incident with the wasp occurred in the presence of the calif Omar, before whom Bostanai as a youth of sixteen had brought a dispute with a sheikh, who filled his office during the exilarch's minority, and then refused to give it up. Bostanai was exilarch when Persia fell into the hands of the Arabians, and when Ali came to Babylon Bostanai went to meet him with a splendid retinue, whereby the calif was so greatly pleased that he asked for Bostanai's blessing. The calif, on learning that Bostanai was not married, gave him Dara, the daughter of the Persian king, as wife; and the exilarch was permitted to make her a Jewess and to marry her legitimately. She bore him many children, but their legitimacy was assailed after their father's death by the exilarch's other sons ("Ma'aseh Bostanai," several times printed under different titles; see "Benjacob," *s.v.*). This legend was made known only in the sixteenth century (compare Isaac Akrish), but the Seder 'Olam Zuṭṭa, composed in the beginning of the ninth century, drew upon the legends of the garden and the wasp (see Mar Zuṭra II.).

The name "Dara" for the Persian princess in Christian sources occurs also as that of Chosroes' daughter (Richter, "Arsaciden," p. 554, Leipsic, 1804). The legend glorifying Bostanai probably originated in Babylon, while the genizah fragment, branding all the descendants of Bostanai as illegitimate, being descendants of a slave and unworthy to fill high office, comes from Palestine. This latter view is of course erroneous, as may be gathered from Hai's remark, above mentioned, for the post-Bostanaite house of exilarchs was not descended from the princess. It is true, however, that the Bostanaites were hated by the scholars and the pious men, probably in part because Anan, founder of the Karaite sect, was a descendant of Bostanai (see Sherira's "Letter," ed. Neubauer, i. 33). Benjamin of Tudela says that he was shown the grave of Bostanai near Pumbedita.

Bibliography: Brüll's *Jahrb.* ii. 102–112; Grätz, *Gesch. der Juden*, 3d ed., pp. 113, 114, 347, 379–384; Halevi, *Dorot ha-Rishonim*, pp. 314, 315; Jost, *Gesch. der Israeliten*, v. 228, 316–319; Lazarus, *Die Häupter der Vertriebenen*, in Brüll's *Jahrb.* x. 24–25, 174; Margoliouth, in *Jew. Quart. Rev.* xiv. 303–307, giving a genizah fragment concerning Bostanai; Lehmann, *Bostenai* (fiction), in his *Aus Vergangenheit und Gegenwart*, ii. 1; translated into Hebrew under the same title by S. J. F. (Fuenn, Wilna, 1881); Fürst, in *Orient. Lit.* xii. 51; Steinschneider, *Cat. Bodl.* col. 610, 1085, 1086.

L. G.

**BOSTON:** Capital and chief city of the state of Massachusetts in the United States.

Nothing definite is known of Jews in Boston prior to 1842. In that year there was established the first congregation, whose founder and first president was William Goldsmith. In 1843 this congregation purchased the first cemetery for Jews in East Boston. The second congregation, now known as the Temple Adath Israel, was organized in 1853.

The first election of any Jew to public office was in 1875, when Godfrey Morse was elected to the school committee of the city of Boston. Leopold Morse was elected a member of the United States House of Representatives in 1876. The first Jew in the common council was Isaac Rosnosky, elected in 1878, who was also the first Jew to be elected (1883) to the Massachusetts legislature. Godfrey Morse was elected president of the common council in 1883.

Bunker Hill Monument, the most notable memorial in Boston, owes its erection in part to the generosity of Judah Touro, who donated for the purpose the sum of $10,000, nearly one-fifth of the entire amount received from private sources ("Pub. Am. Jew. Hist. Soc.," No. 3, pp. 98–100).

The principal congregations are the two mentioned above and Beth Israel, Beth Jacob, and Mishkan Tefilah. The leading charitable associations are the United Hebrew Benevolent Association, founded 1864; the Hebrew Women's Sewing Society, founded 1869; the Leopold Morse Home for Infirm Hebrews and Orphanage, founded 1888; the Free Burial Association; and the Free Employment Bureau, which five societies constitute the Federation of Jewish Charities of Boston. There are also the Benoth Israel Sheltering Home, the B'nai Zion Educational Society, the Hebrew Industrial School, the Helping Hand Temporary Home for Destitute Jewish Children, the Talmud Torah Hebrew Free School, the Young Men's Hebrew Association, the Young Women's Hebrew Charitable Association, and the Louisa Alcott Home.

The principal social organizations are the Elysium Club, Harmony Club, Progress Club, Purim Association, and the Utopian Club.

The principal rabbis have been Revs. Nathan, Aaron Ginsberg, Falk Vidaver, Raphael Lasker, and Samuel Hirschberg of Congregation Ohabei Shalom; the Revs. Joseph Sachs, Joseph Shoninger, Solomon Schindler, and Charles Fleischer of Temple Adath Israel. Other notable rabbis are M. Z. Margolis and Hyman S. Shoher.

In the total population (500,000) there are about 40,000 Jews, mostly Russian, who have made their homes in Boston within the last ten years. There is a small percentage of German, Polish, English, and

Portuguese Jews. There are also many native-born American Jews in the city. Many of the Boston Jews are engaged in mercantile and manufacturing pursuits; there are several physicians, musicians, and lawyers; but the majority are carpenters, painters, builders, masons, plumbers, etc.

A. G. Mo.

**BOTANY:** The science that treats of plants. Like grammar and other sciences based on logical thought, scientific botany originated with the Greeks, and from them found its way to the Jews. Agriculture, gardening, and popular medicine naturally led to a knowledge of the plant world and of the most remarkable phenomena of plant life; and the natural impulse toward nomenclature led to naive classifications of the plant world. Biblical language is not poor in designations for plants (נטע, צמח) and their various parts. In illustration may be mentioned the different expressions, עקר, שרש, for "root"; אב, בד, נזע, דלית, זמורה, חוטר, יונק, כפה, נטישה, נצר, סור, סלסלת, סנסנים, סרעף, סעפות, ענף, פארת, קציר, שתיל, שריג, שלחות, שבלת, for "stem," "slip," "stalk," "shoot," and "twigs"; as well as טרף, עבות, עלה, עפאים, for "leaves" and "foliage"; נין, נצה, סמדר, פרח, ציץ, for "bud," "blossom," and "blossom-stalk"; בסר, אשכול, בכורה, גרגר, גרה, זרע, חרצן, ענב, פנה, שבלת, for "fruit," "fruit-stalk," and "seed"; many of which designations were in reality only used by the farmer and gardener as technical terms. The Biblical classification of plants—with which life on earth begins (Delitzsch on Gen. i. 11)—is contained in the passage which tells of their creation: "And God said, Let the earth bring forth grass [דשא], the herb yielding seed [עשב], and the fruit-tree [עץ] yielding fruit . . . whose seed is in itself upon the earth: and it was so" (Gen. i. 11). The term דשא is explained as embracing, besides the grasses, the cryptogamous plants, in contrast to עשב; although the Bible never mentions the cryptogamia elsewhere (Keil on Gen. *l.c.*). But this is a forced use of the word somewhat similar to the limitation of fruit-bearing trees to fruit-trees by Jewish exegetes, according to whom the forest-trees, with "thorns and thistles," were created only after the fall of man and the cursing of the earth. They also claim, according to Gen. R. v. 9, that the earth had previously brought forth only fruits and wood bereft of any fruit-taste, in place of fruit-like wood (in Mishnaic diction עץ had come to mean "wood"; אילן was the word for "tree"). Herewith ended the classification of plants. Language had designated certain groups, like grain-plants (בר, דגן); and only when the study of the Law was taken up in post-Biblical times did it become necessary to establish some uniformity regarding correlated groups, although the method of classification was not a particularly happy one. Herein also Maimonides acted as a systematizer (L. Löw, "Graphische Requisiten," i. 93), deducing the following division from Talmudical writings ("Yad," Kil. i. 8, 9): "Plants are classified as: (1) אילנות ('trees'); (2) זרעים ('vegetables'). The former consist of: אילני מאכל ('fruit-trees') and אילני סרק ('barren trees'). To vegetables belong: (*a*) תבואה ('grain'), comprising the five familiar species; (*b*) קטנית ('small grain') and all seeds that are eaten, with the exception of large grain, as, for instance, the leguminous plants, beans, peas, lentils, rice, sesame, poppy [Maimonides, פרנים]; (*c*) זרעוני גנה ('garden-plants') (Kil. ii. 2; Tosef. i. 74), the seeds of which are not edible, but which bear edible fruits; for example, the onion, garlic, leek, nutmeg, turnip, etc.; flax also belongs to this group. Some of these garden-seeds are grown in fields on a large scale, and are then called מיני זרעים ('seed species'), as, for example, flax and mustard; others, grown only in small beds, as turnips, radishes, beets, onions, coriander, celery, lettuce, are called ירקות ('herbs')."

**Early Classification.**

Maimonides' classification is repeated later on by others; for example, in "Kaftor wa-Ferah," ed. Berlin, lvi. 119b; Caleb Afendopolo, in "Adderet Eliyahu," Appendix, 14a. Afendopolo adds to the above, "fruits of the ground," as cucumbers, watermelons, the castor-oil plant, and those medicinal plants which are not used for foods.

**Later Classifications.**

For purposes of the ritual blessing there is but one classification; namely, fruit of the tree and fruit of the soil, in addition to which mushrooms and truffles form a group by themselves, as, according to Jewish belief, they are nourished by the air (Maimonides, "Yad," Ber. viii. and the ritual codices). As a curiosity of more modern times, the fact may be mentioned that Azulai speaks of fifty-five kinds of "fruits of the soil," for which reason, he says, the Hebrew benediction reads: האדמה ("of the earth"), the numerical value of the letters in this word being 55! ("Birke Yosef, Shiyyure Berakah, Oraḥ Ḥayyim," 203.) This classification was not easily arrived at, as is shown by Ber. 6, as in Tosef., Ber. vi. 8, 27, דשאים, זרעים, and ירקות ("grains," "grasses," and "herbs") are distinguished (Israel Lewy, "Fragmente der Mischna des Abba Saul," p. 10). For the classification תבואה, קטנית, אילנות, ירק, see Sifra 87b and parallels, and compare Rev. viii. 7, ix. 4, where χόρτος = דשא, χλωρός = ירק, and δένδρον = אילן.

From the standpoint of the value of the soil's products, those used for maintaining life (for example, wine, oil, flour, fruit) are distinguished from others less important, as caraway-seeds and spices ('Ab. Zarah iv. 465, 25 *et seq.*; "Sheiltot," No. 32). Israel is compared with wheat, and not with nutmeg or pepper; for the world could well exist without the latter, but could not do so without the former (Pesiḳ. R. 10 [ed. Friedmann, p. 35a] and parallel passages). Separate categories are formed of the seven plants characteristic of Palestine (see Palestine, Flora of) and of those used for incense, medicine, and dyestuffs (סממנים).

Besides the plants of Palestine and Egypt the Bible only mentions spices and condiments, coming from southern Asia and its groups of islands. These found their way, partly by land, partly by sea, to the peoples of foreign countries, and were used especially in their sacrificial offerings (Gildemeister and Hoffmann, "Die Aetherischen Oele," pp. 4 *et seq.*, Berlin, 1899).

The entire plant world is called in the Mishnah צמחי אדמה (Sifre, Num. 84 [ed. Friedmann, p. 23a];

Deut. 11 [ed. Friedmann, p. 67b]); Targum, צמחים מיני צמחא דארעא (Kil. ii. 5); the young nursery or vineyard is נטיעה (Sheb. i. 8; Tosef. i. 61); נטע is "to plant" (Tosef., Bek. vi. 541; Tosef., B. B. vii. 408; Yer. Meg. i. 70b.); קיצין נטיעות is "to fell plantations" (Ned. iii. 5; Tosef. ii. 277; B. Ḳ. viii. 6; Tosef. iii. 349; Tosef., Sanh. iv. 423; in an applied sense Tosef., Ḥag. ii. 234). The term נטיעה is opposed to נתישה in Mek., Beshallaḥ, 10 (ed. Friedmann, p. 43b); opposed to זקנה in Tosef., Sheb. i. 61; זמורה לנטיעה is "grapes" (Tosef., Shab. viii. 121; Gen. R. xxxi. 14); but in the Targum נצבה is used also for "plant."

**Post-Biblical Period.**

For the different parts of the plant the language of the Mishnah is so rich in synonyms as to make it impossible to reproduce them here. Some of the designations are for particular products, as יחור for "branch of a fig-tree"; גרופית for "branch of the olive and sycamore"; זמוריה for "branch of a vine" (Gen. R. xxxi. 14). All the different parts of the plant are enumerated by the Zohar, which proceeds to mention the seven parts—root, bark, pith, twig, leaf, blossom, and fruit—in order to draw parallels to the seven different ways of interpreting the Bible (iii. 202a).

The rich flora and the fertility of Palestine (see PALESTINE, FLORA OF) are lauded as highly by the Talmud and the Bible as in secular literature. "The vegetation of Palestine was always a very rich one; its fruits were the finest and most easily cultivated. But on two occasions its productivity reached the highest pitch: at the time when our fathers took possession of the country, and at the time of their going into exile" (Sifre, Deut. 37 [ed. Friedmann, p. 76b]; 316, 317 [ed. Friedmann, p. 135b]; Pesiḳ. R. 132a; Yalḳ., Yer. 328). Still greater shall be its fertility at the time of the Messiah: "On the day of sowing, the fruit will ripen as at Creation, yea, even the wood of the fruit-trees will become edible." Wonderful was also the harvest at the time of Queen Salome: the wheat-kernels grew to the size of kidneys; barley was as large as olives; peas were as large as golden dinars; and, accordingly, samples of them all were preserved for later generations, to show what would be the deteriorating consequences of sin! (Sifra, Beḥuḳḳotai, ed. Weiss, p. 110d, and parallel passages). "Unseemly, yea, even insolent, it is of the land which has been manured and cultivated by its owners, not to deny its harvest to the conquerors after the destruction of Jerusalem" (Yer. Ta'an. iv. 69b; Lam. R., Introduction, end).

The total number of plant-names found in the Bible (100) does not correspond with the excessively rich vegetation of Palestine. But this will not be a matter for surprise, considering that the legislative part of the Bible is, on account of the food restrictions contained therein, very copious in names of animals, and that there is little occasion to consider plants in such connection, these being only occasionally mentioned in poetical and prophetical writings. The literature of the Mishnah enriches the Biblical list of plant-names to the extent of about 180 good Hebrew words; so that it may be inferred that a very large proportion of the Hebrew botanical vocabulary has been preserved.

Halakic writers often had occasion to mention plants. The establishment of the ritual blessings for the various kinds of vegetable food and for the first-fruits of the season (שהחיינו); agrarian legislation on the rights of the poor to participate in the harvest; the rules for tithes, for the priest's portion, and for the "ḥallah" (offering of dough); the regulations concerning the mixture of heterogeneous plants; the rules for the Sabbatical year; the law forbidding the fruit during the first three years of the tree's growth; the establishment of the particular kinds of grain to be used for the making of unleavened bread; the salads to be used with the Passover roast; the components of the festal garland for Tabernacles; the covering of the Tabernacle itself; the use of botanical words in vows; the proper material on which to write letters of divorce; sacrifices from the plant world; the ingredients for incense; the kinds of hyssop to be used in the sacrifice of the Red Heifer; the laws of Levitical impurity in relation to plants—all these are far from exhaustive of the occasions where plants are concerned. Custom and usage demanded certain vegetable foods on certain days, and created new relations to the plant world, as life constantly raised new halakic botanical questions, of which rabbinical literature treats. The throwing of burs on the fast-day of the Ninth of Ab; the custom of plucking up grass after a funeral, believed to be a symbol of the resurrection ("Shibbole ha-Leḳeṭ," p. 373a; Responsa of MaBIT, i. 250; Lewysohn, "Meḳore Minhagim," p. 134); lotion-plants from which a kind of milk runs (Responsa of RaSHA, No. 248); the chewing of mastic on Passover (RaDBaZ, ed. Fürth, No. 582); beans which may be washed with soap (Responsa of YaBeẒ, No. 156); oats for stuffing geese ("Ẓemaḥ Ẓedeḳ," p. 17); the feeding of silkworms with mulberry-leaves on Sabbath ("Yakin u-Boaz," ii. 18; "Bet Yosef" and Shulḥan 'Aruk, Oraḥ Ḥayyim, 324, 12, and other sources), are only a few topics taken at random from the later casuistic literature, in which reference to new plant products, such as sugar-cane, lemons, coffee, tea, chocolate, Indian meal, eggplant, potatoes, tobacco, camphor, and spices, may be traced.

**Halakah.**

Europe received most of its cultivated plants from the Orient. Some plant-names, like that of the balsam, it returned to the East later; but the Orient also owes many new terms to the Greeks and Romans. The preponderating culture of the former, and the commerce and luxury of Roman life, led the Jews to adopt the names of many plants long before they were known in Palestine. Through the Greeks podded "grains" (pulse) came to the East: the words θέρμος, λόβια, φάσηλος, πίσον, became familiar to the Jews and other Semites, while many fine sorts of fruit were known by the names which the Roman consumer gave them, as, for example, "plums of Damascus" (Δαμασκηνὰ), two sorts of dates (νικόλαος, καρυωτός), a celebrated brand of figs, called φιβάλεως, the fine eating olive (κολυμβάς), etc. The names of the peach (περσικά), the quince (μελίμηλα), the kind of pear known as *Crustuminum pirum*, the cembra-nut (στρόβιλος), and the fruit of the *Cordia myxa* (Linnæus) indicate the influence of

**Foreign Plant-Names.**

the Greeks on the fruit-trees and fruit-markets of Palestine. The cabbage, kale, and mustard (*λαψάνη*) came from Europe; the turnip, carrot (*γογγυλίδια*), parsnip, leek (*κεφαλωτόν*), parsley, artichoke, and sugar-melon are known by Greek designations. The ash (*μελία*), of which three kinds are now found in Palestine, bears a Greek name; even for the indigenous cedar the word *κέδρος* maintains itself; while the wood of the native box-tree is also designated by the Greek word *πύξινον*.

Passages indicating where various plants were especially cultivated abound in the Mishnaic and Talmudic literature; but these belong rather to a description of the agriculture of Palestine than to botany. R. Simon b. Gamaliel, however, shows an accurate knowledge of the special habitats of plants when he says: "Of mountains, the ash is characteristic; of ravines ["ghor"], the date-palms; of watercourses ["wadis"], the reeds; and of lowlands ["shefelah"], the sycamore" (see Tosef., Sheb. vii.; Yer. ix. 38d; Pes. 13a; Bacher, "Ag. Tan." ii. 327; and "Kaftor wa-Peraḥ," p. 107a; Vogelstein, "Landwirtschaft in Palästina," i. 7; Kaplan, "Erez Ḳedumim," p. 34).

In other passages also R. Simon b. Gamaliel shows an interest in botanical questions (Frankel, "Darke ha-Mishnah," p. 184); and the interpretation of the Biblical צרי as the resin of the balsam-dropping trees ("kaṭof") is said to have originated with him. He determines the length of time between the leafing of the fig-tree and the ripening of its fruit (Tosef., Sheb. xiv. 67; Yer. *ib.* 35d); describes minutely a certain kind of onion (Tosef., Ma'as. R. iii. 85; Yer. *ib.* 52a); declares that rice is not grain (Tosef., Ḥal. ii. 98); allows only the fruit of the palms of Jericho to be offered in the Temple as first-fruits (Tosef., Bik. i. 100); and maintains that there is nothing square in nature, in opposition to which statement it is pointed out that mint, like all labiate flowers, has a four-edged stem (Löw, "Aramäische Pflanzennamen," p. 260). He mentions also (Tosef., Ṭebul Yom, i. 684) a peculiar kind of bean (*nigella*), the leek, and senna (שנונית?).

**Ritual Mention of Plants.**

R. Johanan ben Nuri, a contemporary of R. Akiba, mentions an otherwise unknown inferior and probably only wild grain, the קרמית; and the "ḳurram" or "ḳurreim," still found in Palestine, makes it probable that this was the *Hordeum bulbosum* (Linnæus) (Post, "Flora of Syria," etc., p. 902: "found in grassy places"). According to Johanan, this קרמית makes a dough which is subject to the law of ḤALLAH, and may be leavened; but with this view other teachers disagree, each claiming that his opinion is founded on experience (Tosef., Ḥal. i. 97; Yer. *ib.* i. 57a; Tosef., Pes. i. 157; *ib.* Yer. 29a). Rice, too, he tried, though unsuccessfully, to classify as a grain; and this difference of opinion leads to the inference that Indian rice—which was unknown to the Bible, and appeared only after Alexander the Great—was not naturalized in Palestine much before his time (Pes. 35a, 114b; Ber. 37a; see also RICE). Saffron-seed cakes (חלות חריע), usually taken as delicacies before the meal, Johanan would not class as food; consequently they were not to be bought with money from the second tithe, which was reserved for food. His opposition to Akiba extended to still other kinds of spices (Tosef., Ma'as. Sh. i. 87).

Nor was the appreciation of the beauty of nature entirely lacking in the time of the Mishnah teachers; for the latter, although engrossed in study, and probably immersed in the explanation of details of sacrificial rites, were so astounded at the wonders of nature—as, for instance, trees, in all their majesty—that they would exclaim: "How magnificent this tree is!" Such direct appreciation of nature had probably become so foreign to that period and its manner of feeling that it was condemned as an interruption of the study of the Law (Ab. iii. 7).

**Artistic Appreciation.**

On the other hand, on reviewing the splendors of creation, the Jew is to praise not creation but the Creator; at sight of beautiful human beings or trees he is to extol God, who permits these creatures to exist in the world (Tosef., Ber. vii. 15; Talmud Bab. *ib.* 58b), and who created them (Yer. ix. 13b).

By R. Judah b. Ezekiel of Pumbedita this thought was condensed into the command: "He who walks abroad in Nisan and sees the blossoming trees shall repeat the blessing: 'Praised be He who allows nothing to be wanting in His world: who created beautiful beings and trees, to delight men'" (Ber. 43b and parallels; Ṭur and Shulḥan 'Aruk, Oraḥ Ḥayyim, 226). Closer casuistic details are given by Azulai, who, with a perfect absence of all feeling for nature, adds that this blessing should be pronounced with especially impressive reverence for the benefit of those souls which may be wandering through trees and plants, and that God's mercy should be begged for them ("Moreh be-Ezba'," Nos. 198, 199; Palaggi, "Mo'ed le-Ḳol Ḥai," i. 6–9).

The same command is extended to flowers ("Leḳaḥ Ṭob," in "Paḥad Yiẓḥaḳ," 1, 58a). Instead of choosing the early-blooming almond-tree as the occasion for saying this blessing, one is commanded to wait until other trees are in bloom. The question as to whether this blessing may be pronounced as early as Adar and as late as Iyyar is the subject of casuistic debate (Alkalai, "Zekor le-Abraham," Oraḥ Ḥayyim, 21a; Responsa of Joel Żebi Roth Huszt, "Bet ha-Yoẓer" on Oraḥ Ḥayyim, No. 13).

The miserable condition of the roads of the Holy Land, when pilgrims discontinued their annual journey to Jerusalem, was shown in the briers that overgrew the paths (Lam. R., Introduction, 26; [ed. Buber, p. 30]; Yalḳ., Isa. 302; "Leḳaḥ Ṭob" on Lam. i. 4); and it was a pathetic sight to behold weeds growing in forsaken synagogues (Tosef., Meg. iii. 225; Talmud Yer. and Bab. *l.c.*).

**Haggadah.**

The Biblical idea that just as man extols God for the wonder of His creation, so, too, creation itself praises its Maker, is not lost even in later times. Thus the month of Shebaṭ is said to boast that during its duration "the trees grow higher, open their mouths, and with their leaves praise the living God" (Targ. Yer. Ex. xii. 31). This same poetical thought is reflected also in the "Pereḳ Shirah," where it is applied to the individual phenomena and parts of the creation: "The trees rejoice over Israel's

redemption" (Isa. xliv. 23), applied haggadically in Mek., Beshallaḥ, ed. Friedmann, p. 40b. King Og was rude enough to designate Abraham and Sarah as beautiful trees growing by the waterside but bearing no fruit; therefore he was punished by being conquered by the great nation descended from them (Targ. Yer. on Num. xxi. 34). By fruits are meant the Patriarchs; by blossoms, the tribes of Israel (Lam. R., Introduction, 2 [ed. Buber, p. 3]). David, like Moses, a faithful shepherd, reserved the young and tender pasture for the lambs of his flock; the older growth was given to the older sheep, the roots to the fully grown animals, thereby showing his fitness to be a shepherd of Israel (Midr. Teh. on lxxviii. 21 [ed. Buber, p. 357]). God and the Torah are compared to plants; thus the Torah is likened to the fig, the vine, flax, and wheat, while Israel (Ex. R. xxxvi. 1) is compared to all the nobler trees (the vine, fig, walnut, myrtle, olive, apple, palm, willow, and cedar).

There was a dispute as to which of the trees thus compared with Israel furnished the wood for Haman's gallows (Abba Gorion and "Leḳaḥ Ṭob," on Esth. vii. 10 [ed. Buber, pp. 41, 48]). Just as the entire Song of Solomon is symbolical of God and Israel, so, too, are the individual plants mentioned in it, such as meadow-saffrons and lilies. Israel and the peoples of Canaan suggest a vineyard wherein both cedars and briers grow: the former are uprooted, while the latter remain to protect the vineyard (Yalḳ., Judges xli. 8a).

The significance attributed in Ber. 56–57 to various plants (citron, fig, barley, pomegranate, pumpkin, olive, palm, date, reeds, and vines) in interpreting dreams is made to rest on Biblical verses or on a play upon words. Solomon Almoli's collection in his dream-book, "Pitron Ḥalomot," rests partly on Talmudic passages, partly on foreign folk-lore and his own imagination. Thus to dream of spinach is said to signify happiness, riches, and honor; of ginger, honor and renown (see Steinschneider, "Cat. Bodl." No. 6896, 3).

**Figurative Uses of Plant-Names.**

In a figurative sense the names of certain plants, or, more specifically, fruit-trees, are used to designate similar objects (טלופחא, עדשה, תפוח, סדרה של לוז); see Löw, *l.c.* p. 375; Steinschneider, "Hebr. Uebers." pp. 319, 395; Gen. R. xxviii. 3; "Monatsschrift," xxxviii. 25; Tan., Ḥayye Sarah, ed. Buber, pp. 7, 51.

Metaphors and comparisons from the plant world appear in Talmudic literature continually, and many pass into the most diverse languages and literatures. In man—as the microcosm—the hair is said to represent the woods, while the bones correspond to the trees (Ab. R. N. xxxi., שער = both "hair" and "foliage"; see also Peah ii. 3; Theocritus, "Idyls," i. 131). According to Naḥmanides ("Terumah," 71b), "the holy language always compares all forms with man. That which is at the top is called the head; that below, the feet." Nevertheless, the words "roots," "branches," "stems," and "fruit" are frequently used metaphorically. The human body is likened to the earth; the bones, to the mountains; the hair, to plants (Dieterici, "Die Anthropologie der Araber," 1871, p. 15). "The roots are the soul, the stem is the body," is a Mishnaic saying (Tosef., Sanh. xiii. 434). On the other hand, Arabic philosophy is reflected in Ibn Ezra's dictum on Ps. i. 3 (see "Monatsschrift," xliii. 239), that the most perfectly formed soul is that fruit of the body which is picked at the time of maturity.

The words עקר ("root") and ענף ("branch"), as designating fundamental law and deduced ordinances, are found in Sherira (Neubauer, "Chronique Samaritaine," i. 19), but earlier also in the Mishnaic usage of עקר, meaning the chief matter, as opposed to טפל, that of secondary nature (Sifre, Num. 89 [ed. Weiss, p. 24b]); עיקרו של דבר opposed to סברא דמלתא (Yer. Ber. ix. 13c). "Man is an inverted tree, and a tree is an inverted man," said Aristotle ("De Part. An." iv. 10), and after him all writers of the Middle Ages—Jews, Mohammedans, and Christians. Judah Muskato ("Nefuẓot Yehudah," sermon 15) and Samuel Yafe Ashkenazi ("Yefeh Mareh" on Ber. i. 4), both of the sixteenth century, were familiar with this comparison; but so also was Gershom b. Solomon (see below). The simile is worked out in detail in "Aggadat 'Olam Ḳaṭon" (Jellinek, "B. H." v. 58; see also "Monatsschrift," xiii. 227). "At the time of the resurrection the bones will be drawn from the earth; the hair from trees; the power of life from fire, as was the case at the time of the original Creation" ("Bundehesh," in Spiegel, "Die Tradit. Literatur der Parsen," p. 116). Joseph ibn Ẓaddiḳ ("'Olam Ḳaṭon," p. 22) and Clément Mullet (Introduction to his translation of Ibn Awwâm, p. 22) also say: "Assyrian agriculture sees in man an inverted tree, while, on the other hand, the tree is an inverted man." Of Mohammedans, Kazwini may be mentioned; of Christians, the following passage: "Physicists say man is an inverted tree" (Migne, "Patrologiæ Cursus Completus," Latin series, p. 185, col. 107; Guerricus Abbas, "Sermo," ii.).

**Types.**

Steinschneider was the first to collect the Hebrew typology of botany (Kobak, "Jeschurun," German ed., viii. 65). To this belong such statements as that mustard-seed grains (חרדל, גרגר) represent the smallest of things in contrast to the largest (כדור העליון, "Zunz Jubelschrift," p. 107), or to ostriches' eggs (Steinschneider, "Hebr. Uebers." p. 16, note 107; *idem*, in "Jeschurun," *l.c.*), or to the ocean ("Monatsschrift," 1879, p. 354, note). Steinschneider understands sesame-seed as representing something very small. Similar usage to represent "nothing," figuratively, is found in many other languages (Hoefer, "Germania," 1873, xviii. 19). Comparisons of cedars and reeds, and instances of the use of the latter as illustrations of weakness, are also found (see Reed).

Expressions to the effect that the soul is the tree, and wisdom its fruit; that wisdom is the tree, and deeds are its fruit; that intelligence without morality is a tree without fruit (Gabirol), and similar quotations ("Naḥal Ḳedumim," p. 34; see Steinschneider, "Hebr. Uebers." p. 882), all come from the Arabic (concerning the "fruit of wisdom" see Steinschneider, in "Zunz Jubelschrift," p. 1, note, and *idem*, "Hebr. Uebers." p. 156).

Of the scientific expressions of the Arabic period of civilization mention may be made of גולם אלוני for "cone" ("Hebr. Bibl." vii. 90 *et seq.*), צורה

אצטרובלית, Judah Tibbon (Steinschneider, "Hebr. Uebers." p. 445, note, where also *al ṣanubri* = בטנים = אצטרובילין; see Barzillai, "Yeẓirah," pp. 222, 347).

The haggadic pictures drawn from the plant world are chiefly types taken from the Bible, such as cedar and reeds, cedar and hyssops, etc. (see the articles under these respective captions).

**Man Compared to Trees.**

The tree as an emblem of human life is a favorite metaphor in the Bible, and is frequently so used in later literature (L. Löw, "Gesammelte Schriften," i. 67). The upright man is compared in the Bible to the palm and to trees in general. The just man is likened to a tree in a clean place with a branch overhanging an unclean spot; the wicked man, to the reverse (Ab. R. N. xxxix. 119). "Plant" (צמח) is a Biblical word for the Messiah (Heilprin, "'Erke ha-Kinnuyim," *s.v.*); salvation is a quickening anew of all that is green (Cant. R. on ii. 2; Targ. Yer. on Isa. vi. 13); the plant springing from the seed, a picture of resurrection (Num. R. xviii.). The seed is confided to the earth naked; but the latter returns it to man clothed in fruit (Sanh. 90b; Eccl. R. v.; Pirḳe R. El. xxxiii.).

Of fables, the following may be mentioned: "The Trees and the Iron" (Gen. R. v., end; Sachs, "Stimmen vom Jordan und Euphrat," ii. 111), and "Hadrian and the Old Man Planting Trees" (Lev. R. xxv. 5).

**Scientific Botany.**

The beginnings of scientific botany, preserved in the Jewish literature of the Middle Ages, consist chiefly of echoes of Aristotle, with now and then information derived from Theophrastus; all of them transmitted through Arabic channels, and especially either directly or indirectly from Averroes (concerning Dioscorides, on whom Asaf relies, see Steinschneider, "Hebr. Uebers." pp. 239, 650). Any one familiar with the fragments of Aristotelian botany contained in Meyer ("Gesch. der Botanik," i. 94 *et seq.*) will in exceptional cases only find anything new in Jewish botanical treatises. The questions of the relationship between animals and plants, of the life of the plant, its soul, its own heat, its nourishment and propagation, occupied the thought of the entire Middle Ages, and are answered in an Aristotelian style. True, in general botany the Arabs did not greatly surpass Aristotle; but in speaking of the Arabian and late Greco-Roman literature, Meyer (*l.c.* iii. 326) rightly says: "The sum of special knowledge concerning plants considerably decreased among the Greeks and Romans, but increased among the Arabians. The Arabs sought in nature itself the plants commended by the ancients, and expended much energy on the criticism of synonyms." In this, Jewish literature made the Arabic its model (see PLANTS); but the literature of synonymy belongs rather to Jewish pharmacology than to botany. In 1197 Pseudo-Galen's "De Plantis" was translated into Hebrew by an anonymous writer from Orange (Steinschneider, "Hebr. Uebers." pp. 142, 972). The book of Pseudo-Aristoteles, "De Plantis," demonstrated by Meyer to have been written by Nicolaus Damascenus, was translated into Hebrew (Steinschneider, *ib.* p. 141). In 1314 Kalonymus ben Kalonymus translated a book on plants containing undoubtedly the entire text of Pseudo-Aristoteles and the commentary of Averroes, with probably the supercommentary by Levi b. Gerson (Steinschneider, *ib.* p. 142; Renan-Neubauer, "Les Ecrivains Juifs Français," p. 83). According to Steinschneider (*ib.* p. 836), a book on herbs in the Vatican consists of an alphabetical list of remedies. A so-called "Book on Plants" is also mentioned by this scholar (*ib.* pp. 359, 743). Macer Floridus' book on botany (about 1161) was also translated into Hebrew (*ib.* p. 809).

**Early Books on Botany.**

The article on botany in the encyclopedia "Sha'ar ha-Shamayim," by Gershom b. Solomon of Arles (Gross, in "Monatsschrift," xxviii. 126; *idem*, "Gallia Judaica," p. 82; Renan-Neubauer, "Les Rabbins Français," p. 589; Steinschneider, "Hebr. Uebers." p. 9), is probably taken from Averroes' commentary on the Pseudo-Aristotelian book. It treats of the soul of the plant; passes on to consider its nourishment, growth, blossoming, and fructification; and then takes up the influence upon it of the sun's heat, of exposure, and of climate. The hot spices—pepper, calamus, and ginger—grow only under the "second" climate, that is, where it is hot and dry; the sugar-cane under the "fourth," the moderate climate. In France the tropical fruits—figs, olives, and pomegranates—will not grow toward the limits of the "sixth" climate; only the grape endures, for the coldness of this zone can not overcome this plant's natural heat. In England even the grapevine does not survive the "seventh" climate. The herbs, too, are not everywhere the same, each having its particular locality or habitat. Plants are heavy, light, or medium. The lightest and weakest are those of the pulse family, which, therefore, ripen earliest, just as weaker woman matures before stronger man. Barley ripens later, and wheat later still.

**Medieval Conceptions.**

According to Aristotle, the plant's development keeps pace with the course of the sun, and reaches its highest point when the sun is in Cancer. Averroes distinguishes between perfect and imperfect plants. Some of the imperfect ones are controlled by one or other of the elements; thus, aquatic plants by water, and sponges by the earth. He says also that most plants live longer than animals, for they are more nearly allied to the minerals, and their composition does not contain the great antagonisms found in the animal world. According to gardeners the moon, according to "modern" teachers the stars, exercise a great influence over growing plants. Plants consist of the four elements, but principally of air, as is evident from the small quantity of ashes remaining after they are burned. According to Averroes, however, the earthy constituents outweigh the water in some plants which sink in water, such as ebony. Then follow the division of fruits (based upon the edibility of their interiors or exteriors), a passage on evergreen trees, and one on the colors of plants.

Gershom also contends that plants are green either because standing water assumes that color or because water and black earth combine to form green. Like man, plants, except the upright palm, stand inverted. Therefore, the palm dies if its head, its pin-

nacle, be cut off. Only palm-trees show a distinction in sex, but there are other fruit-trees that bear no fruit unless other trees of their kind are in their vicinity. Some botanical notes to be found in Gershom are: a short description of the balsam-tree ("Sha'ar ha-Shamayim," p. 20b); of the sunflower (*solsega*); the pumpkin is said to cry out as it grows in the moonlight; the growth of cucumbers should be furthered by blowing the shofar at the time of the setting of the fruit (Duran, "Magen Abot," 36a).

**Uses of Plants.**

Gershom also says that from one tree come cinnamon (the rind), mace (the blossom), and nutmeg (the fruit); cloves also are said to be buds of the same tree.

Only two original botanical remarks are found in Gershom: First, that seedless fruit-trees and grapes may be cultivated, just as "in our city" (Arles) there is a tree called שרביים ("sorbier"), the fruit of which has no seeds. Gershom alludes to either a definite tree in Arles or to the so-called beam-tree (*Sorbus torminalis*). Secondly, he says: "Not far from us there grows a tree the fruit of which is as large as half a bean and as hard when ripe as a stone, so that it can not be softened by cooking. This fruit seems to mark the transition from the plant kingdom to the mineral kingdom, as do corals, mushrooms, and truffles." Mention, of course, is made of the BARNACLE-GOOSE. The work closes with a description of the various savors of plants and of their admixture.

Simon b. Ẓemaḥ Duran (1444) wrote an exhaustive treatise on the relations between plants and animals ("Magen Abot," 35d, Leghorn). In spite of the poetical passages in the Holy Scriptures speaking of the rejoicing, exultation, or sadness of plants, they have no feeling—possessing, according to Aristotle, only a self-nourishing power. Earth, water, sun, and air contribute to their growth. Differences in plants are due to the varying combinations of the four elements, to heat and cold, to dampness and dryness. They grow (1) from seeds; (2) from the decay of other materials (Anatoli, "Malmad," 5a), as the saprophytes; (3) from water; (4) from slips; (5) or parasitically, *i.e.*, on other plants. In addition to the fable that birds grow on trees, Duran states that in India a woman grows on a tree, falls with a loud cry when she is ripe, and dies. Duran also compares the parts of plants to the organs of animal bodies; classifies them as trees, bushes, herbs, and grasses, as wild and cultivated trees, and as fruit- and forest-trees; and treats of their varying longevity, of sex (the artificial fertilization of palm- and fig-trees, sometimes, however, effected by the wind), of the value of plants as means of nourishment and as remedies, poisons, and odors, and of various plant-juices and their different tastes. The only specifically Jewish reference is the statement that, according to Jewish scholars, there are 1,290 kinds of plants, since every herb has its own particular star, and there are 1,290 stars, not 1,022 as the astronomers maintain (Abravanel on Gen. xv. 5). In the commentary on the "Sefer Yeẓirah" the number of the varieties of plants was estimated at 2,100, corresponding to the numerical value of ארץ: א =1,000; ר =200; ץ =900. The statement introduced by Maimonides ("Moreh Nebukim," ii. 10), "There is no herb on earth without a constellation in heaven that governs it, fosters it, and calls to it, 'Grow on,'" comes from R. Simon b. Pazzi (see Gen. R. x. 6; Bacher, "Ag. Pal. Amor." ii. 473; Löw, *l.c.* p. 6). It is found also in the Midrash Konen; but there an angel is substituted for the constellation (Jellinek, "B. H." ii. 27; "Sefer Raziel," ed. Schwarz; "Tikwat Enosh" on Job xxxviii. 31). Chwolson ("Ssabier," ii. 467) also states: "Every plant has its demon." Such opinions resulted in statements that the number of plant varieties equals that of the stars (so Gerson b. Solomon, and Duran with more detail).

**Duran's Botanical Work.**

**Number of Species.**

Naḥmanides relies on Simon's statement to establish a better foundation for the Biblical prohibition against mixing heterogeneous plants (commentary on Gen. i. p. 4c; on Lev. xix. p. 100b; see Löw, *l.c.* p. 6). R. Simon's idea was far too welcome to the spirit of the Cabala not to be continued further. Thus, to mention two extremes: the Zohar reproduces it repeatedly, sometimes in combination with the prohibition of mixed seeds (ii. 15b, 171b; iii. 86a); and Azulai interprets it as follows: "Everything in the world is dependent upon things of a higher scale: even a little blade of grass is related to higher leaves, developed roots, stems, seeds, blossoms, and petals, to height, breadth, length, form; in fact, to everything of higher significance. Even its connection with its angel, and the connection of this angel with his own sefirah, and of this sefirah with the Infinite [*En Sof*], illustrate the fact. So that he who partakes of anything without a benediction, wantonly tears it from its ultimate connection with the Deity" ("Midbar Ḳedemot," letter ב, No. 20; compare letter ע, No. 13). The thought has also penetrated into non-Jewish circles. Thus Paracelsus says: "Every star in heaven is a spiritual growth to which some herb on earth corresponds, and by its attractive power, the star draws on the herb on earth corresponding to it; so that every herb is an earthly star, just as every star is a spiritualized herb" (Friedreich, "Die Symbolik und Mythologie der Natur," p. 193, Würzburg, 1859; Meyer, "Gesch. der Botanik," iv. 430). An Oxford manuscript mentions herbs corresponding to single planets (Steinschneider, in "Monatsschrift," pp. 42, 364).

**The Vegetative Soul.**

Aristotle's idea of the vegetative soul (הנפש הצומחת) governs almost the entire Arabian and Jewish philosophy (Dieterici, "Die Anthropologie der Araber," 1871, pp. 8, 58, 146 *et seq.*). It is met with in Isaac b. Solomon Israeli (middle of the tenth century; Steinschneider, "Hebr. Uebers." p. 388); in the "Book of Definitions" (Steinschneider, "Zunz Jubelschrift," p. 137); in Baṭalyusi, whose influence on Jewish philosophy is pointed out by Kaufmann ("Al-Baṭalyusi," p. 10 and gate iv. 51); and in Gabirol (S. Horovitz, "Die Psychologie ibn Gabirol's," p. 115, Breslau, 1900), who states in his allegorical exegesis: "Adam signifies the reasoning or human soul: Eve, the living or animal soul; the snake, the desiring or vegetative soul, the lowest grade in animated nature." The seed of Eve is to crush the head of the serpent,

while the latter is to smite the heel of the former, illustrating the close and unbroken interconnection between the natural and psychical worlds. Where the animal soul ceases, the plant soul begins: the serpent, typifying the plant soul, gets its nourishment from the dust (Kaufmann, "Studien über Salomon ibn Gabirol," p. 70, Budapest, 1899). Abraham ibn Daud's teachings (Steinschneider, "Hebr. Uebers." p. 369) on plant and animal souls have been concisely presented by Rosin ("Die Ethik des Maimonides," p. 48, note, Breslau, 1876), and exhaustively treated by Guttmann ("Monatsschrift," xxvii. 164). "In plants, as in sleeping bodies," says Ibn Daud, "there is life" ("Emunah Ramah," p. 15). "According to Aristotle, the coral shows the transition from plants to animals" (*ib.* p. 31). He makes special mention of opium and the aloe. Similarly Ibn Ezra speaks of the plant's soul as its nourishing principle for growth and propagation (Rosin, in "Monatsschrift," xlii. 448). Ibn Ezra devotes considerable care to elaborating Gabirol's allegory mentioned above (see Rosin and Kaufmann, *l.c.*). Maimonides characterizes the nutrient function of the soul as corresponding to the plant soul, but does not mention the latter in the first of the "Eight Chapters" (Scheyer, "Das Psychologische System des Maimuni," p. 10; Rosin, "Die Ethik des Maimonides," p. 47). Mose de Leon (thirteenth century) knew of the plant soul (Jellinek, "Mose de Leon," p. 18, note), as did Baḥya ben Asher ibn Ḥalawa, who says: "The soul of reason is immortal, but the animal soul is not, and the plant soul is even farther removed from immortality. The latter is the lowest; therefore Holy Scripture says that earth brought forth the plants, while of animals it says that God created them" (commentary on Gen. i. 12; Bernstein, "Die Schrifterklärung des Baḥya," 1891, p. 63; Arama, "Aḳedat Yiẓḥaḳ," iii. 1, 29b). In comparing man and trees, Aaron b. Joseph, the Karaite, says: "All this on account of the plant soul" ("Mibḥar," 18a). See also Shem-Ṭob ibn Falaquera of the thirteenth century (Venetianer, "A Fokozatok Koenyve," p. 58, Szegedin, 1890; *idem*, "Das Buch der Grade von Shem-Ṭob ben Josef ibn Falaquera," Berlin, 1894); Ḥayyim Vital of the seventeenth century ("Sha'are Ḳedushah," i. 2); Steinschneider, in "Z. D. M. G." xxvii. 557, note; and *idem*, "Hebr. Uebers." p. 903, note.

**General References.**

Among general references to plants may be mentioned those by Baḥya ben Joseph ibn Pakuda: "Plants created for the perfection and use of man are a testimony of divine wisdom. The love of God caused man to come forth from an original nothing composed of the elements; then to become plant-material, then sustenance which is converted into seed and blood, and finally into life and a living man" ("Ḥobot ha-Lebabot," ii. 4 [ed. Baumgarten, p. 7]; *ib.* ii. 5 [ed. Baumgarten, p. 8a]). Jeshua b. Judah, the Karaite, of Jerusalem (middle of eleventh century), has the following: "The Jews said that if it had not been written in the Holy Scriptures: 'And God said: Behold, I have given you every herb that bears seed, as food,' they would not have been allowed to use herbs and plants for food." Jeshua, however, thinks this opinion untenable, since "plants feel no pain" (Schreiner, "Studien über Jeshua b. Jehuda"). Finally, Judah ha-Levi remarks:

> "Since minerals originated solely through commixture, they do not need the God-granted form necessary to plants and animals, to which a soul has been assigned. The finer the commixture is made, the nobler is its form, revealing more and more of divine wisdom, until it becomes a plant, which possesses a certain degree of feeling and perception. Forthwith it penetrates into the earth, and, nourished by good, damp soil and sweet water, and avoiding their opposites, it grows, and remains standing after having brought forth its kind and produced seed. This seed devotes itself to a similar activity, in accordance with its wonderful intuitive wisdom, called by the philosophers Nature itself—meaning the powers that care for the preservation of the species; for a body that is a composite of various substances can not be preserved indefinitely in its individuality. Nothing possessing only the powers of growth, reproduction, and nourishment has any motion. According to philosophers, these powers are directed by Nature; but in reality, whether ascribed to Nature or soul, force or angel, these successive stages are directed by God. If the commixture is still more refined, and capable of divine wisdom, it will be fit to adopt a higher form than one possessing mere natural power. That is to say, it will be able to obtain nourishment from a distance; in other words, it will possess organic limbs, moving according to its own volition. It will command its members more than plants are able to do, which latter can not protect themselves from harm or seek what is useful, and are played with by the wind. Thus, the animal possesses limbs by which he is transported. The form granted him in addition to the natural life is called a soul" ("Cuzari," v. 10 [ed. Hirschfeld p. 246]).

**Knowledge of Botany.**

On the necessity of a knowledge of botany, Judah ha-Levi (*ib.* ii. 64 [ed. Cassel, p. 169; ed. Hirschfeld, p. 94]) says: "When a member of the Sanhedrin died, another of equal birth could succeed him, for the sciences were familiar among the people." This was necessarily so, since one needed a knowledge of all the sciences for the complete observance of the Law; of the physical ones, for instance, for the agricultural laws, as in distinguishing mixed seeds, in avoiding the products of the Sabbatical year and of new orchards, and in separating various plants from one another, so that each might be kept with its original species, and that one class might not be confused with another. It is extremely difficult to determine whether Greek barley (*χόνδρος*; see Löw, *l.c.* pp. 104, 164; B. Bahlul, 878; according to Ibn Awwâm, a variety of spelt) is a form of barley, or spelt a variety of wheat, or cauliflower (Löw, *l.c.* p. 214) a variety of cabbage. To do so one must know the qualities and the measure of the spread of the roots in the earth, as well as what does and does not remain over for the next year, in order that one may know how much room and interval of time are to be left between one crop and another.

In a list of foods Meïr Aldabi of Toledo mentions sixty-five plants, only one of which, פלפסין ("egg-plant"), has a grammatical interest. None of these lists has more than a slight value. For years they were ascribed to Galen and Avicenna.

Neither Todros nor Cavaillon wrote on botany (Steinschneider, "Jüdische Literatur," p. 446 [p. 305 of Hebrew edition]; *idem*, "Hebr. Uebers." p. 783; Gross, "Gallia Judaica," p. 539). In his medical work, "Ma'aseh Ṭobiyah," printed in 1697, Tobia Cohen of Metz (Zunz, "G. S." i. 193) also touches on cures, and in one appendix treats of forty plants as foods and remedies; while in another he gives a

glossary of simple remedies written in several languages. In the first he mentions the following trees and plants: apple, birch, pear, box, citron, cypress, date, oak, ivy, ash, fig, pine, oak-apple, elder, linden, laurel, mulberry, pomegranate, walnut, olive, poplar, brook-willow, peach, plum, rose, rosemary, elm, sandalwood, tamarisk, fir, willow, vine, וואטיליר, חאלין ("juniper"), plane, פיינטין בוים (*Pino salvaticum*, pine-tree).

Tobia Cohen also deserves mention among Jewish botanists because he illustrated a variety of the orchid in his work (p. 143a).

**Later Developments.**

The superficiality of the barren period between Mendelssohn's death and the appearance of Rapoport is shown in the chapter on botany, said to be written, according to some German text-book on natural history, by Baruch Lindau for his encyclopedia "Reshit Limmudim," Berlin, 1788. He gives a short article on botany in forty pages, and, owing to his lack of Jewish learning, makes mistakes in the Hebrew nomenclature of plants.

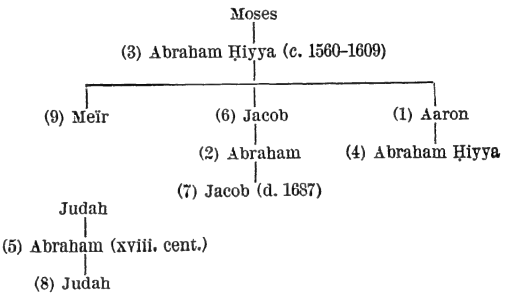
Phineas Elijah b. Meïr of Wilna (Steinschneider, "Cat. Bodl." No. 6753; Zunz, "G. S." i. 196) was more intimately acquainted with the Jewish knowledge of the Middle Ages. He derives his natural philosophy from Ḥayyim Vital, and describes the three powers of the plant soul; viz., those that nourish, those that promote growth, and those that propagate. He knows that modern botany regards all plants as growing out of the seed, though in many cases this is microscopic in size. He also mentions that plants have male and female organs of reproduction that are sometimes united in the same individual, and sometimes divided between two, in which latter case the wind carries the pollen to the female part, though bees also, in collecting the pollen on their feet, assist in the fertilization of the blossoms they afterward visit.

The microscope discloses the wonders of God in nature, and one sees—as Phinεas repeatedly asserts—the whole plant pictured in the seed. Not only is the next generation represented, but, according to some modern botanists, all the later generations lie folded up in the seed from the time of its creation. This, however, has not been proved, and is only a hypothesis. It may be, he says, that each generation produces only the seed of the next. Phineas adopts the latter view, since experience shows that the unripe seed is not capable of propagation, though, in view of the minute wonders disclosed by the microscope, the former can not be called impossible. As he learns from botany that there are 20,000 known plants, while Jewish tradition counts only 2,100, he considers these latter as so many plant *families*, and subdivides these into many classes. Then follow some remarks on plants turning toward the sun. Among the plants mentioned are the sunflowers (זונע בלום) and quite correctly the Talmudic אדאני (should be אר') or "mallow." Of the brant-goose he treats earlier in speaking of moving plants, such as the אל תגע בי ("touch-me-not" or "Impatiens"). But the most striking botanical reference is the following (xi. 4f, 63a): "In 1744 it was discovered that when flying insects touch the plant פאליפעם ("polyps"), growing in Europe in pools among reeds and rushes, it folds its leaves together, seizes the insect, and, crushing it into dust, feeds on it." Phineas adds: "How great are the wonders of our God!" For further information on botany, see Folk-Lore, Measures, Names, Plants.

E. C. I. Lö.

**BOTAREL (BOTERELLO, BOTRIL, BOTRELLI), MOSES.** See Moses Botarel.

**BOTON:** Spanish family, which immigrated to Salonica, Turkey, in 1492, and which has produced many eminent rabbis and Talmudists. Jews bearing the name are still to be found in Constantinople, Salonica, Safed, and other cities of the East. The following genealogical chart gives the more important members of the family, the figures in parentheses corresponding to the numbers of the biographical notices in the text:




**1. Aaron de Boton:** Talmudic scholar; rabbi at Gallipoli, European Turkey, in the latter part of the sixteenth century and at the beginning of the seventeenth; son of Abraham Ḥiyya (No. 3).

**2. Abraham de Boton:** Rabbi at Salonica in the seventeenth century; son of Jacob (No. 6) and grandson of Abraham Ḥiyya (No. 3).

**3. Abraham Ḥiyya de Boton:** Talmudist and rabbi; born about 1560; died between 1603 and 1609. The name "Ḥiyya" was given him during a dangerous sickness (Ḥiyya = "life"; "may he live!"). He was a pupil of Samuel de Medina, and later dwelt for the most part at Salonica as rabbi and leader of a Talmudic academy. For a time he was rabbi at Polia (Michael, "Or ha-Ḥayyim," p. 95); in 1601 he lived in Palestine (Conforte, "Ḳore ha-Dorot," pp. 47b, 51a); and in 1603 was at Constantinople (Michael, *ib.*).

Even during his lifetime Boton was distinguished as a Talmudist of wide learning and acumen, though he himself did not have a work printed. His chief work is "Leḥem Mishneh" (Double Bread; also Dispute of the Mishnah), Venice, 1609: it bears also the title "Mishneh Torah." It is a commentary on Maimonides' Yad ha-Ḥazaḳah, or Mishneh Torah, especially on those passages which apparently contradict the Talmud. He not only refers to such passages as had been previously noticed, but discovers a large number of others. At the same time Boton endeavors to establish harmony between the seeming discrepancies by every possible method of interpretation. "Leḥem Mishneh" also contains many remarks on "Maggid Mishneh," Don Vidal de Tolosa's commentary on the Yad ha-Ḥazaḳah. The work is now widely spread, and is incorporated with most

editions of the Yad ha-Ḥazaḳah that have appeared in the last two centuries. Conforte relates (*ib.* p. 45a) that his teacher Mordecai Kalai told him and other pupils that the "Leḥem Mishneh" was the joint work of Kalai and Boton, who were fellow-students; and Kalai is even reported to have said that most of the observations in "Leḥem Mishneh" were his own. This aspersion loses force through the fact that though Kalai lived in the same city, he never made this claim against Boton publicly.

Another work of Boton's was "Leḥem Rab" (Great Meal, or Great Dispute), responsa, published by his grandson Abraham (No. 4), Smyrna, 1660.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, pp. 37b, 43a, 43b, 44a, 45a, 48a, 50b, 51a; Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 7; Michael, *Or ha-Ḥayyim*, No. 182; Benjacob, *Ozar ha-Sefarim*, p. 260; idem, *Leḥem Mishneh*, Amsterdam, 1703. The novellæ on *Baba Kamma* in Abraham Akra's *Meḥavere Nemerim* must be the work of another and earlier Abraham de Boton.

**4. Abraham Ḥiyya de Boton:** Eminent rabbi; born about 1625 at Gallipoli, province of Adrianople; died about 1700 at Jerusalem; son of Aaron (No. 1) and grandson of Abraham Ḥiyya (No. 3). He at one time lived at Smyrna, where he was a member of Joseph Eskapa's college of rabbis, and in which city he published (1660) his grandfather's "Leḥem Rab." Toward the end of his life he settled in Jerusalem, accepting the post of rabbi in the divorce court.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 40.

**5. Abraham ben Judah de Boton:** Talmudist of the eighteenth century. He wrote "Maḥazeh Abraham" (The Vision of Abraham), Salonica, 1796, comprising responsa and Talmudic discussions. The work contains some additions by his son Judah (No. 8).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 79.

**6. Jacob de Boton:** Rabbi at Salonica in the latter part of the sixteenth century or at the beginning of the seventeenth; son of Abraham Ḥiyya (No. 3).

**7. Jacob de Boton:** Talmudist, and rabbi at Salonica, where his father, Abraham (No. 2), and grandfather, Jacob (No. 6), had held the same position; died there 1687.

Jacob was the author of "'Edut be-Ya'akob" (Witness in Jacob), responsa, published in Salonica, 1720, with a supplement entitled "Liḳḳuṭim" (Fragments), containing Talmudic collectanea and fragments of his lost work on the "Sefer ha-'Ittur" of Isaac ben Abba Mari.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 86; Steinschneider, *Cat. Bodl.* No. 5513.

**8. Judah de Boton:** Talmudist of the second half of the eighteenth century. He wrote some Talmudic essays as an appendix to "Maḥazeh Abraham" (Salonica, 1796), a work of his father, Abraham (No. 5).

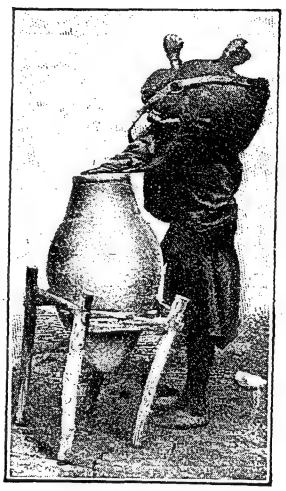
BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 78.

**9. Meïr de Boton:** Talmudist of the seventeenth century; son of Abraham Ḥiyya (No. 3). Meïr was rabbi at Gallipoli, and wrote a number of works, of which only his responsa were published (Smyrna, 1660), together with some novellæ on the Talmud. Other responsa by Meïr were included in the works of his contemporaries.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, pp. 43a, 44b, 48b, 51b; Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 118; Steinschneider, *Cat. Bodl.* No. 6295; Benjacob, *Ozar ha-Sefarim*, p. 559.

L. G. I. Ber.—A. P.

**BOTTLE:** The Authorized Version (partly after the example of the Vulgate, which uses "lagena," I Sam. x. 3; "laguncula," Lam. iv. 2) introduced the incorrect translation "bottle" for various words that in reality signify "skins for holding liquids" ("ḥemet," Gen. xxi. 14 *et seq.*, for water; "nod," Judges iv. 19, for milk; I Sam. xvi. 20, Josh. ix. 4, 13, for wine; Ps. lvi. 8 [Hebr. 9], for water; "ob," Job xxxii. 19, for wine; "nebel," I Sam. i. 24, x. 3, etc., for wine). The R. V. corrects this only sporadically; compare I Sam. x. 3, margin; Ps. cxix. 83; while in Jer. xiii. 12 the marginal reading substitutes "jar."



MODE OF FILLING JARS FROM WATER-BOTTLES.
(From a photograph by Bonfils.)

The various words in all these passages have reference to the skin, usually of a goat, sometimes of a sheep, in exceptional cases of an ox. The animal is skinned without making a hole in the body; the four holes where the lower legs have been cut off are closed by being sewn together, while the hole caused by the cutting of the head is bound together and serves as an aperture. The hairy side is frequently the inside, though in other cases it is left outside. To keep the skin tight it is greased or smeared with pitch. (On the habit of smoking it (Ps. cxix. 83) see Wine.) The mending, patching, and tying up, necessary with bursting skins, are referred to in Josh. ix. 4, 13: "bottles old, and rent, and bound up." The easy bursting ascribed to new skins with wine (Job xxxii. 19) is, evidently, due to an error of the text (compare the N. T. saying, Matt. ix. 17 *et seq.*). The further reading is: "like skins filled with new wine, it is about to burst" (see Budde's commentary, *ad loc.*).

The skin is the most practical vessel for wandering nomads, who were probably the first to use it. However, it was in very general use among the classical nations. Its employment still survives to some extent in Spain and Greece, while the custom in the Mohammedan world has in nowise diminished.

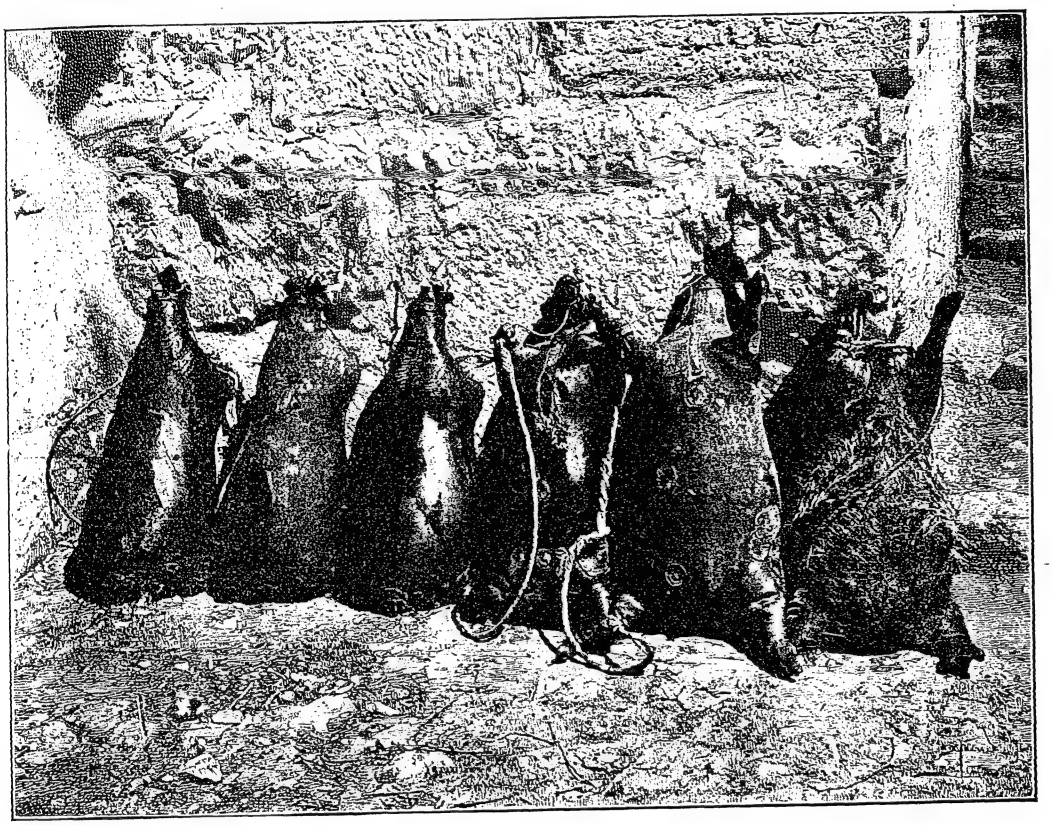
It is questionable whether the translation of the Authorized Version is correct in the case of the "bottle [margin for "vessel"] of potters" (Isa. xxx. 14). The expression "nebel" (rendered "[earthen] pitcher," Lam. iv. 2) seems to refer in this passage to

a large earthen jar holding perhaps as much as an ordinary skin. From the present knowledge of the vessels for storing wine among the various ancient nations the form of a bottle is certainly excluded. In Jer. xix. 1 (compare 10), "a potter's earthen bottle," the word "baḳbuḳ" (Syriac, *baghug*, perhaps from a root signifying "to gurgle") seems to mean a vessel with a narrow neck. In I Kings xiv. 3 (A. V., "cruse," margin "bottle") it is used for honey. The Septuagint renders this word, however, by *βίκος* (a broad jar with handles and narrow neck) and by *σταμνός* (jar). On the other hand, the Greek and Latin words for bottle (*λάγηνος*, *lagena*, etc.) seem to be of Semitic origin. Moreover, the bottle-form, for which glass is specially suitable, was never much used in antiquity, least of all in the Orient. The specimens of Egyptian and Phenician glass bottles that have been found seem, on account of the costliness of glass (compare Job xxviii. 17; "crystal," A. V., parallel with "gold"), all to have been intended for perfumes. No Biblical mention of them is known.

BIBLIOGRAPHY: Nowack, *Hebr. Archäologie*, pp. 145, 282; Benzinger, *Arch.* p. 94.

W. M. M.

J. JR.



GOATSKIN WATER-BOTTLES, NOW IN USE IN PALESTINE.
(From a photograph by the Palestine Exploration Fund.)

**BOULÉ** (בולי, plural בוליות and בולאות; Greek, *βουλή* = "council"): Court of justice, or Sanhedrin; also the seat of the senate (Josephus, "B. J." v. 4, § 2; hence also בוליוטום, *βουλευτής* = "senator"; Giṭ. 37a; Sem. viii., "the boulés or senates of Judea"). According to Yer. Ned. iii. 2; Shab. iii. 8; Pesiḳ. R. xli.; Ab. R. N. xx. (ed. Schechter, p. 72), there were twenty-four boulés in the south of Judea, which passed out of existence on account of the general disregard of the sanctity of the oath. Compare SANHEDRIN and PROSBUL.

BIBLIOGRAPHY: Brüll's *Jahrb.* i. 41; Levy, *Neuhebr. Wörterb.*; Jastrow, *Dict.* s.v. בולא, בולי, and בלבוטום; Schürer, *Gesch.*, 3d ed., ii. 211; Büchler, *Das Synedrion in Jerusalem*, p. 18 (compare pp. 57, 232 *et seq.*), Vienna, 1902.

K.

T.

**BOUNDARIES**: Limits of a tract of land. When the Hebrew tribes gave up their nomadic life and settled in Palestine in agricultural communities, the most important matter was the fixing of definite boundary-lines to separate the lands of the different tribes and of the families within the tribes. The importance of this is sufficiently shown in the Book of Joshua (xv.–xxi.), where a careful record is made of the boundaries of the tribes and their families (B. B. 56a).

The Biblical law does not enter upon the details of the law concerning boundaries, contenting itself with expressing in general terms its disapproval of the crime of removing the boundary-marks. Of the important branch of the law dealing with the details of boundary-lines, party lines and walls,

fences, and the like, the Bible apparently knows nothing. These form an important part of Talmudic law.

**Biblical Law.**

The Biblical law solemnly prohibited any tampering with the landmarks: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it" (Deut. xix. 14); and this law became proverbial (Prov. xxii. 28, xxiii. 10).

Boundary-Stone at Tell Arnamia.
(From Steindorff, "Blütezeit des Pharaonenreiches.")

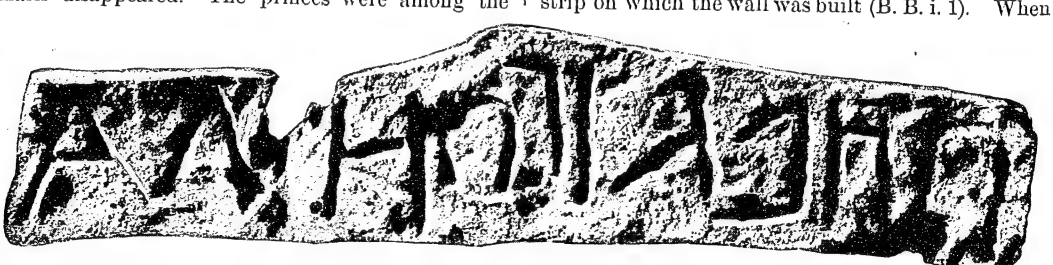
During the time of the Kings the primitive notions concerning the sacredness of the boundary-mark disappeared. The princes were among the first to set at naught the ancient law (Hosea v. 10; Job xxiv. 2). The rabbinical authorities, however, reestablished and enforced it. They appointed surveyors familiar with the boundaries of each estate, to take care that no landmark be removed ("Bar Maḥwanita," B. B. 68; "Meshoḥa'ah," B. M. 107b). The law was likewise inculcated by moral injunction. Sifre (Deut. 188) after quoting the text, Deut. xix. 10, says: "Has the Bible not already said, 'Thou shalt not rob' (Lev. xix. 13)? Why does it now say, 'Thou shalt not remove'? It is to teach that he who uproots the boundary-mark of his neighbor is guilty of two crimes, robbery and removal of the landmark."

**Removal Equal to Theft.**

In a similar strain Maimonides ("Yad," Genebah, vii. 11) and the Ḥoshen Mishpaṭ (376, 1) say: "He who removes his neighbor's landmark, and thus appropriates a portion of his neighbor's property, be it even a finger's breadth, if he does it with violence is a robber, and if he does it secretly is a thief." Solomon ben Adret decided that a trespasser building on the land of his neighbor may have his house razed because the owner of the ground is not obliged to part with it or "to take money for his inheritance," but may insist upon repossession of his ground (Beër Hagolah to Ḥoshen Mishpaṭ, *ib.*).

The greatest care was, therefore, taken to insure accuracy of measurement in fixing the boundary-lines, especially when a field was about to be sold. The form of conveyance of the field of Makpelah (Gen. xxiii. 17) shows great care in the formal terms, and refers to the "gebul," the boundary-lines of the estate. In Talmudic times, as stated above, official surveyors were appointed. In measuring two fields the surveyor was not permitted to measure the one in summer and the other in winter, because the measuring-line shrinks in summer (B. M. 61b; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 231, 18). In measuring the lines of land to be divided among brothers or tenants in common, the law enjoins great care, because in measuring lands the space of a finger's breadth is as valuable as if it were sown with crocus (B. M. 107b; Ḥoshen Mishpaṭ, *l.c.* 16). The lines and angles of the field had to be described, and in the deed the names of the owners of the adjoining land were given (Ḥoshen Mishpaṭ, 219, 1–5, based on B. B. 62a *et seq.*).

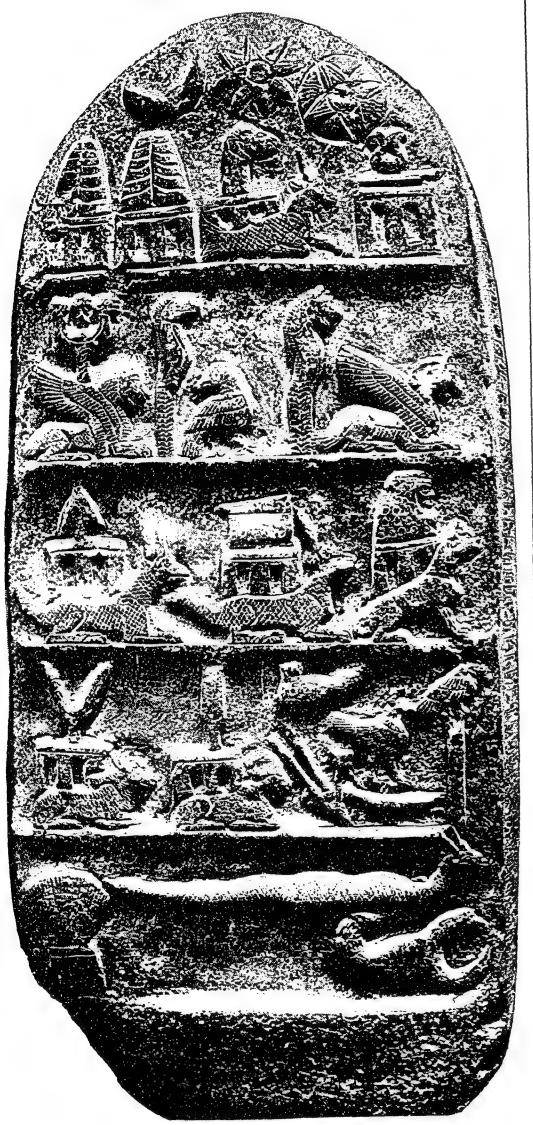
When a division of dwelling grounds held by tenants in common was made, a dividing-wall had to be built of such material as the local custom prescribed. Each of the parties had to contribute one-half of the strip on which the wall was built (B. B. i. 1). When the owners of two adjoining fields desired to build a dividing-fence, they built it on the party line, and each erected a sign on his side to indicate his ownership up to that point (*ib.* 2). If only one of them



BOUNDARY-STONE OF GEZER, DISCOVERED BY M. CLERMONT-GANNEAU.
With the inscription תחם גזר, ("Limit of Gezer.")

wished to build the fence, he had to build it entirely on his own ground (*ib.*). The owners of fields were not compelled by law to build boundary-fences except where local custom so prescribed, but the owners of gardens were compelled to do so (*ib.*; Ḥoshen Mishpaṭ, 158, 1). The prescribed height of such fences was ten handbreadths, or four ells (Ḥoshen Mishpaṭ, *l.c.* 3; "Yad," Shekenim, ii. 16),

**Dividing-Walls or -Fences.**



Babylonian Boundary Stone, dated 1120 B. C.
(From J. de Morgan, "Recherches Archéologiques.")

and the width was determined by the local custom (Ḥoshen Mishpaṭ, 157, 4). Such a fence might not have any opening in it; it must be a dead wall (*ib.*).

Where the boundary-fence was built to separate the lands of tenants in common, which laws had been partitioned, both parties shared the expense; and if the wall or fence fell, the materials were divided between them (*ib.* 3, 5).

The law of party walls in cities was quite well developed, its principles being substantially those prevailing in modern law. A party wall between two houses might be used by both owners: each might dig on his side, and put joists into the wall; but he must take care not to overload it. The weight of the material laid upon it was determined by local regulations (B. B. 6a; Ḥoshen Mishpaṭ, 153, 14, and gloss). If the wall was owned by one of the adjoining owners, the other had not the right to use it (B. B. *l.c.*; Ḥoshen Mishpaṭ, *l.c.* 15); but if he did use it, he might acquire a legal right by prescription (B. B. *l.c.*; Ḥoshen Mishpaṭ, *l.c.* 16).

If the wall was owned by one of the adjoiners, and in building it he had made holes in it on his neighbor's side, this did not give his neighbor the right to use them without the owner's consent. They might have been made as a matter of convenience simply; so that, if the neighbor was permitted to use the wall, he need not cut into it, and thus weaken it (B. B. *l.c.*; Ḥoshen Mishpaṭ, *l.c.* 19). See EASEMENTS, NEIGHBORS.

BIBLIOGRAPHY: The subject is developed in detail in *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 147, 148.

J. SR. D. W. A.

**BOURGAS:** City of eastern Rumelia (southern Bulgaria) and port on the Black Sea; six hours distant from Constantinople. The Jews of Bourgas came originally from Yambol and Carnabat, the first family settling in 1879. There are a synagogue, a Talmud Torah, and a school for girls, with about 80 pupils, under the management of the Alliance Israélite Universelle. The Presente family of Bourgas is the richest in Bulgaria. In 1901, in a total population of 5,000, there were 550 Jews, mostly Greek.

BIBLIOGRAPHY: *Bulletin* of the Alliance Israélite Universelle, 1886, 1892.

D. M. FR.

**BOURGES:** Capital of the department of Cher, France. From the beginning of the Middle Ages Jews dwelt in Bourges. It is recorded that in 568, and again in 624, attempts were made to convert them to Christianity ("Gallia Christiana," ii. 13, folio ed., 1716; "Vita Sulpicii," ii., ch. 3). After an interval of more than five centuries, during which little or no trace has been left of their presence in the city, it is chronicled that the French king, Philip Augustus, delivered over to Grand Master Matthew the house of the Jew Isaac Uradis at Bourges (Leopold Delisle, "Cat. des Actes de Philippe-Auguste," No. 121; "Hebr. Bibl." xx. 14). A short time afterward (1204), in a list of the Jews authorized to reside at Châtelet, near Paris, occurs the name of Benedictus Bituricensis, a native of Bourges, as his name implies (Delisle, *ib.* No. 890). Toward the end of the same century the Jews of Bourges had become somewhat numerous, judging from the many entries against their names on the royal tax-list (Lazard, in "Rev. Et. Juives," xv. [not xiv. as given by Gross, *s.v.*] 240, 246, 248, 258), and were in a prosperous condition.

A decree of Philip V. ("the Fair"), issued to the magistrates of the province Jan. 24, 1310, regulated the procedure for the recovery of debts due to Jews within the bailiwick of Bourges (Siméon Luce, "Cat. des Documents du Trésor de Chartres," in

"Rev. Et. Juives," ii. 62) as follows: (1) Suit by a Jew for the recovery of a debt outstanding twenty years or more was prohibited, unless it was established that before the expulsion of the Jews legal steps had been taken for enforcing payment; (2) any record of payment was taken as proof of discharge of the debt; (3) the simple oath of a debtor attested by a single witness, was a sufficient answer before the court from a debtor to his creditor in all cases wherein the debtor was of good repute and the debt did not exceed ten pounds; (4) no Christian debtors of Jews were to be imprisoned if they were willing to mortgage their property for a sum equivalent to their debts; and lastly (5) magistrates were to deal leniently with debtors of Jews appealing from adverse decisions, and were to receive their appeals. We have no record of learned Jews at Bourges. Mention is made of a certain Tosafist (glossarist of the Talmud) (R. H. 24b), Elia b. Solomon of גורנוש, which word may possibly be a mistake for בורנוש, according to the reading of the "Ḳore ha-Dorot," folio 15b.

G. M. S.

**BOVO BUCH.** See Baba Buch.

**BOW.** See Weapons.

**BOWL.** See Drinking-Vessels.

**BOX-TREE** (Hebrew, תאשור): Judging by Isa. lx. 13, the box-tree (A. V. "box") is a tree of the Lebanon, promised for the rebuilding of the Temple, together with the "fir-tree and pine." In Isa. xli. 19 there is a prophecy that the fir-tree, the pine, and the box-tree (R. V., margin, "cypress") would flourish in what was then the desert. In Ezek. xxvii. 6 the Revised Version, adopting a better division of the consonants, translates "boxwood from the isles of Kittim" as parallel to fir, cedar, and oak, used for ship-building. In Ezek. xxxi. 3 Ewald emends "the Assyrian" (אשור) to read "a box-tree" (תאשור) ("Behold a box-tree was in Lebanon"). Compare Cornill's Ezekiel, *ad loc.*

The tree in question is called "te'ashshur," a word occurring only in Hebrew. That Aquila and Theodotion simply transliterate the word throws a suspicion on the tradition; likewise that the Septuagint ("cedar," Isa. lx.) evidently makes a poor guess. Symmachus, as well as the Vulgate, wavers between the renderings "box-tree" (Isa. xli.) and "pine" (Isa. lx.). Peshiṭta (*shurbinta*) and Saadia understand that the *sharbin*-tree of modern Arabic is meant. This seems to be the *shurmenu* of the Assyrians, which, according to a geographical list (Delitzsch, "Wo Lag das Paradies?" p. 101), was the characteristic tree of the Lebanon. At present the sharbin of the Lebanon (called a cypress by some, a kind of juniper by others) is a pine-tree, extending its branches widely at a small angle with the stem, and bearing very small fruit-cones (Seetzen, "Reisen," i. 167). I. Löw ("Aramäische Pflanzennamen," pp. 387–388) distinguishes this *Juniperus oxycedrus* or *Phœnicea* from Syriac *sharwaina*, *Cupressus sempervirens* (Targumic *shurbina*, Syriac *shurbinta*, a differentiation which is followed at present by few writers). Hoffmann ("Ueber Einige Phönikische Inschriften," p. 21) tries to assimilate the Hebrew "te'ashshur" with the word "shurbin" by a series of emendations. But for the testimony in form of the traditional view furnished by the Hexaplar, this identification would be acceptable. The identification with the box-tree, on the other hand, is supported by Theodotion and the Targumic *eshkero'a*, which, after the Syriac *eshkar'a*, is the *Buxus sempervirens* (Löw, *ib.* p. 63); not the *Buxus longifolia*, which, besides being too low, is a shrub, and does not occur in Phenicia. The fact that it came from Kittim (Cyprus) does not help toward the solution of the difficulties involved. Possibly both branches of the tradition rest only on the graphic similarity; but with the scanty material at disposal no decision between the two explanations is possible. See Cypress.

J. JR. W. M. M.

**BOZECCHI** or **BUZECCHI** (בוציקי): Prominent Italian family, the members of which when settling at Rome called themselves after their native place, Buzecchio, in the province Forlì. Traces of the family may be found as far back as the thirteenth century. A synagogue built by members of a family of this name existed as early as 1240. By the end of the fourteenth century the name had disappeared and had become incorporated with that of Anaw, of which family the Bozecchis were an offshoot. Four members of this family deserve mention:

**1. Benjamin ben Judah:** Exegete, grammarian, and philosopher; born at Rome about 1295; died there about 1335. He was the disciple of Joab ben Benjamin ben Solomon. Although his activity lay in the fields of exegesis and grammar, the poet Immanuel of Rome represents him as an accomplished scientist and philosopher. He was the author of the following works: (1) a commentary on Chronicles and Proverbs, still extant in manuscript (Codex de Rossi, 308[1], 691, 728[3]; Paris, 214[3]; Oxford, 221[2], 364[1], 714[3]), in which he endeavors to avoid all haggadic explanations, condemning them and adhering to the literal interpretation based upon grammar and lexicography (he frequently quotes Ibn Gannaḥ, Ibn Ezra, and Ḳimḥi, who served him as models); (2) a supplement to Isaiah Trani's unfinished commentary on Kings (Codex Angel 1); (3) glosses to the greater part of the Bible (compare Berliner, in "Hebr. Bibl." xiv. 69); (4) "Mebo," an introduction to a Hebrew grammar which, published with Ḳimḥi's "Mohalak," Pesaro, 1560, enjoyed great success, and was often reprinted.

**2. Judah ben Benjamin:** Physician, probably son of the former; lived at Rome in the fourteenth century. He was the friend of Immanuel, who praises him in his "Maḥberot" (xxii. 94).

**3. Menahem:** Probably an uncle of Benjamin; mentioned by the latter in the glosses to Isa. xxxiii.

**4. Shabbethai ben Menahem:** Praised, together with his father, by Immanuel (*l.c.* xxviii.).

Bibliography: Steinschneider, *Hebr. Bibl.* xviii. 106 *et seq.*; Zunz, *Analekten*, iv. 193 *et seq.*; Berliner, *Peleṭat Soferim*, pp. 11 *et seq.*; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, pp. 183 *et seq.*; Bacher, in *Rev. Et. Juives*, x. 123 *et seq.*; Berger, in Berliner's *Magazin*, 1889, pp. 207 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 386–388.

G. I. Br.

**BOZRAH** (LXX., Βοσορρα and Βοσορ, translated "wall"; Vulgate, "Bosra").—**Biblical Data: 1.** According to Isa. xxxiv. 6, lxiii. 1; Amos i. 12; Jer. xlix. 13, 22, one of the principal cities, or perhaps the capital, of Edom. Gen. xxxvi. 33 (= I Chron. i. 44) states that the Edomite king Jobab, son of Zerah, came from Bozrah; and in accordance with Gen. xxxvi. 42, "Mibẓar" is perhaps to be read "from Bozrah." In Micah ii. 12 "the sheep of Bozrah" has been understood as a proverbial expression for a great multitude; but the term admits of other and more plausible interpretations. Most modern translators understand "Bozrah" here as "sheepfold," while the Septuagint ("in [their] crowd") and the Vulgate ("in the fold") interpret the word as a common noun with a preposition prefixed. Eusebius ("Onomasticon") locates Bozrah "in the mountains of Idumæa." Most probably, therefore, it is the modern village Buṣêra (Buṣeireh), on the road between Ṭufile (ancient Tophel?) and Shôbek, with fifty houses and some insignificant ruins (Baedeker-Socin, "Palestine and Syria," 2d ed., p. 151).

**2.** Jer. xlviii. 24 mentions another Bozrah, by the side of Kerioth in Moab, from which it would appear that the place usually known as BEZER is meant.

Care must be taken not to confound with these, as has often been done, the great city **Bosra** (Greek Βοστρα) in the Ḥaurân, the capital of that region during Roman supremacy (when it was called "Bosra Nova Trajana"), and even under Arab dominion. This place now shows considerable Roman ruins. It is mentioned (I Macc. v. 26, 28) as "Bosora," a strong and great city of Gilead, captured by Judas Maccabeus, evidently with the help of the Nabatæans *ib.* v. 25), who at a later period possessed the place.

BIBLIOGRAPHY: Buhl, *Edomiter*, 37; idem, *Geographie des Alten Palästina*, pp. 231 *et seq.*; Benzinger, in Pauly-Wissowa, *Real-Encyclopädie der Classischen Altertumswissenschaft*, v. 789.

W. M. M.
J. JR.

——**In Rabbinical Literature:** According to some scholars, there was only one Bozrah; and the contradiction in the statements that the city belonged both to Edom and to Moab is explained as follows: The Moabite Bozrah was the birthplace of the Edomitish king (Gen. xxxvi. 33) when Edom no longer produced men fit to be rulers. For this reason also, the Prophets included Bozrah in their prophecies against Edom because that city furnished kings to Edom (Gen. R. lxxxiii. 3). Other scholars, however, among them the Syrian Aphraates ("Homilies," ed. Wright, p. 212), distinguish two cities by the name of "Bozrah," the birthplace of King Jobab thus being Edomitish (Num. R. xiv. 8). Bozrah is Job's legendary birthplace or residence (compare JOB IN RABBINICAL LITERATURE).

BIBLIOGRAPHY: Ginzberg, *Die Haggada bei den Kirchenvätern*, 1900, pp. 124, 125.

L. G.

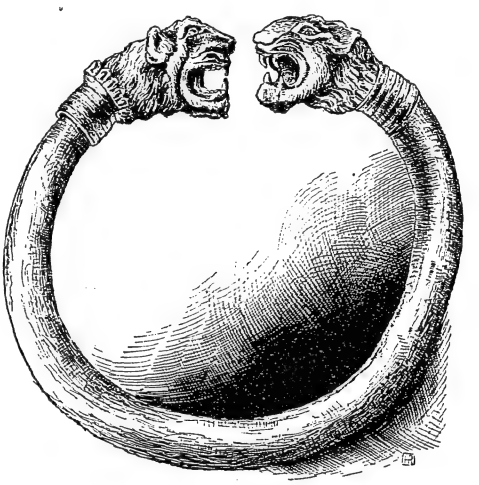
**BOZZOLO, ḤAYYIM OBADIAH BEN JACOB OBADIAH DI:** Talmudist and cabalist; lived at Salonica in the middle of the sixteenth century; probably a native of Bozzolo in Italy, wherefore Conforte ("Ḳore ha-Dorot," ed. Cassel, p. 39a) calls him "Di Bozzolo," while Nepi-Ghirondi ("Toledot Gedole Yisrael," ח No. 15) has the name in the corrupt form of דוכס ("Dukes" or "Rukes"), from דיבושל.

Bozzolo was a prolific writer. Many of his halakic decisions are scattered throughout the later responsa. A more extensive work in two volumes, entitled "Be'er Mayim Ḥayyim" (Well of Living Water), the first having the separate title "Eẓ Ḥayyim," the second "Meḳor Ḥayyim," contains cabalistic explanations of the ritual laws (Salonica, 1546).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii., No. 618; Steinschneider, *Cat. Bodl.* col. 832; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 177.

K. I. BR.

**BRACELETS:** Ornaments in the form of rings for the arm, worn by the Hebrews, as well as by all ancient peoples. Besides serving as ornaments they were also worn, like earrings and amulets, as a protection against demons (W. R. Smith, "Religion of the Semites," 2d ed., p. 453), and intended to protect the upper arm and the wrist, on which they were usually worn, from wounds. The women commonly adorned themselves thus; but Num. xxxi. 50 and



Gold Bracelet from Cyprus.
(From the Cesnola collection in the Metropolitan Museum of Art, New York.)

II Sam. i. 10 show that men, especially men of rank, also wore such ornaments. An illustration printed in Layard's "Nineveh and its Remains" (p. 125, ed. 1849) shows that both arms were decorated, as is occasionally the custom with the Arabians to-day (Niebuhr, "Travels in Arabia and the Surrounding Countries," 1778, p. 164). The styles probably varied; and the bracelets may often have been coiled, like a snake (Wilkinson, "Ancient Egyptians," ii. 342; Riehm, "Handwörterbuch," i. 115). Three words for "bracelet" occur in the Bible: (1) "eẓ'adah" (Num. xxxi. 50; II Sam. i. 10), for which Wellhausen proposes to read "haẓẓe'adah"; but compare Nestle, "Marginalien," p. 15, who defends the Masoretic text (in II Kings xi. 12 probably "haẓẓe'adot" must be read instead of "ha'edut"); (2) "ẓamid" (Gen. xxiv. 22, xxx. 47; Num. xxxi. 50; Ezek. xvi. 11, xxiii. 42; compare "ṣamadu"—to join, to tie together—which seems to denote the bracelet worn

around the wrist; while "ez'adah" or "ze'adah" was worn on the upper arm; compare Gen. xxiv. 30, 47; Num. xxxi. 50); (3) "sherah" (Isa. iii. 19; compare Targum, "shere yadayya," which does not mean "necklaces" but "bracelet," like the Arabic "siwar"). "Sher" in the Mishnah denotes not only the bracelet worn by men and women, but also the chain around the neck of a horse. To these may perhaps be added "rumaz" (Ex. xxxv. 22; Num. xxxi. 50); compare Arabic "kumzat" = little ball, and often meaning little golden balls strung together, which, according to Diodorus Siculus, the Arabs were in the habit of wearing around the wrist. Others take it to mean a kind of necklace, which Diodorus also mentions.

J. JR. W. N.

**BRAFMANN, JACOB:** Jewish convert to Christianity; born in Russia; died in the last quarter of the nineteenth century. After having tried many professions, among them photography, tuition, and commerce, he embraced Christianity. Supplied with his certificate of baptism, which entitled him to an official position, he was appointed professor of Hebrew in the seminary at Minsk, and at the same time was charged by the Holy Synod to devise means of spreading Christianity among the Jews.

In 1866 Brafmann made his first appearance as a publicist, and at once exhibited the characteristics which made him notorious among the Russian anti-Semites. "In the last years," he says in the "Wilenski Vyestnik" (1866, No. 149), "there is among the Jews of Minsk a great religious movement favorable to Christianity." This remarkable statement at once brought forth many polemics in the Russian press. Anticipating a conversion en masse of the Jews of Minsk, the press investigated the reasons for such an unexpected triumph of Christianity among the Jews. Brafmann, encouraged by this brilliant début, thereupon undertook a systematic campaign of slander against his former coreligionists. He published a series of articles entitled "Yevreiskiya Bratstva v Gorodakh Zapadnoi Rossii," in which he endeavored to convince the reader that there existed in every town of western Russia a Jewish confraternity having for its object the acquisition and exploitation of power over the non-Jews, and possessing unlimited means to carry out this object ("Wilenski Vyestnik," 1867, Nos. 135, 137; reprinted in book form, Wilna, 1869). This series was soon followed by a work entitled "Kniga Ḳahala" (Wilna, 1869). It is divided into four parts: (1) The transactions of the ḳahal of Minsk ("ḳahal," derived from the Hebrew קהל = "community," assumed in Russian the significance of "board of the community"). The documents, which Brafmann claimed to have found in the archives of the board of education of Wilna, extended from 1794 to 1803. (2) Annotations on the transactions, in which the author interpreted them arbitrarily, asserting that all the illegalities contained therein are in constant vogue among the ḳahals, and are in consonance with the very principles of the Jewish religion. (3) Exploitation de jure. (4) Exploitation de facto.

As its author expected, the "Kniga Ḳahala" created a great sensation; and the Russian press devoted many columns to it. But impartial critics dissected the book and discovered that the "transactions" were simple forgeries. Among many proofs of their falsity the most interesting is that given by Shereshevski, who pointed out that a third of the transactions were dated on Saturdays or feast-days, when writing is prohibited.

BIBLIOGRAPHY: Shereshevski, *O Knigye Kahala*, St. Petersburg, 1872; Brashin, *Kniga Ḳahala*, Wilna, 1870; *Vyestnik Yevropi*, 1872, pp. 11 *et seq.*; Orschanski, *Yevrei v Rossii*, pp. 346-368; Seiberling, *Gegen Brafmann's Buch des Ḳahal*, Vienna, 1881; *Ha-Shaḥar*, iv. 621, xi. 242.

H. R. I. BR.

**BRAGADINI:** Family of printers at Venice. After the decline of the BOMBERG printing-press a fierce rivalry grew up at Venice among the patrician families who wished to profit by printing Hebrew books. Among these, two distinguished themselves by the bitterness of their struggles, the Bragadini and the Giustiniani. The first of the Bragadini to engage in the trade was **Aloisio I.** Among the consequences of their rivalries were the denunciation of the Talmud and the confiscation of many Hebrew books in 1553. As Giustiniani ceased to print in 1552, Bragadini remained master of the field; even in the beginning of the eighteenth century, Hebrew books could be printed at Venice only under the name and authority of the Venetian nobleman Bragadini ("Stamperia Bragadina"), who received payment in return for his patronage. The first Hebrew book issued by Bragadini was Maimonides' "Mishneh Torah" (Venice, 1550), with notes by Meïr Katzenellenbogen of Padua. When Giustiniani also issued an edition of this work in 1550–51, Katzenellenbogen, who at that time was associated with Bragadini, appealed for protection to Moses Isserles of Cracow, who decided in favor of Bragadini's edition. Aloisio Bragadini continued to print until 1575, his last work being the "Mishneh Torah," published in 1574–75. The first work of his son **Juan** was Abarbanel's Pentateuch commentary, 1579; in 1614 he issued an edition of the Bible. **Pietro Bragadini** printed an edition of the Mishnah in 1614 and another work as late as 1649. The presses were idle from 1631 until 1638, but after 1639 his brothers were associated with Pietro. The following members of the Bragadini family were also printers at Venice: **Lorenzio,** 1615–30, 1639–50; **Aloisio II.,** 1624–30, 1639–50; **Vicenzio I.,** 1639–49; **Nicolaus,** 1639–50; **Giacomo,** 1639–50; **Girolamo,** 1639–67; **Vicenzio II.,** 1697–98, and his brother **Aloisio III.,** who worked alone as late as 1710. The Christian printers in whose establishments work was done for the Bragadini, or the "Stamperia Bragadina" itself printed, were: Gara, Zanetti, Cajon, Pradoto, Vedelago, Doriguzzi, Ambrosini, Bona, and Paoli.

BIBLIOGRAPHY: Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii. part 28, pp. 59 *et seq.*; Steinschneider, *Cat. Bodl.* Nos. 9351–9363; Perles, *Beiträge zur Gesch. der Hebräischen und Aramäischen Studien*, pp. 225–231, Munich, 1884.

J. A. F.

**BRAGANÇA:** City of Portugal, in the province of Tras-os-Montes. In 1250 nineteen of the Jews living there were accused of usury. They increased to such an extent that a few years before their expulsion they paid 30,000 reis in taxes. Many of the

Jews that were expelled from Spain went to Bragança, which afterward became the home of a large number of Maranos. Manuel de Pina, Jacob de Castro Sarmento, and others were born here.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, Index, s.v.

G. M. K.

**BRAGIN:** Village of Russia, in the government of Minsk, having a population (1898) of 4,520, including 2,248 Jews, of whom 256 were artisans and 31 laborers. The Jews maintain three charitable institutions and a Talmud Torah with 45 pupils. During the rebellion of Chmielnicki (1648–49) the Cossacks massacred many Jews of this locality.

Bibliography: *Regesty i Nadpisi*, i. 421.

H. R. S. J.

**BRAHAM, JOHN** (the theatrical name of **John Abraham**): English singer; born in London 1774; died there Feb. 17, 1856. His parents dying in his childhood, he became a chorister at the Duke's Place Synagogue, till one of his former companions in the choir, named Leoni, adopted him. Under him Braham studied and made such progress that on April 21, 1787, he made his début at Covent Garden Theater. Two years later Leoni became bankrupt, and Braham was thrown on his own resources until he met Abraham Goldsmid, a man of wealth who became his patron. Next he went to Bath, where he sang under Rauzzini till 1796, when he was engaged by Storace at Drury Lane Theater to sing in his new opera, "Mahmoud" (April 30, 1796). Here Braham was so successful that he was at once engaged for the Royal Italian Opera House, as well as for the annual oratorios and at the Festival of the Three Choirs at Gloucester.

John Braham.

In 1797 Braham determined to go to Italy to study singing. On arriving at Paris he and Nancy Storace gave a series of successful concerts under the patronage of Josephine Beauharnais, which delayed their arrival in Italy till the following year. There they sang at all the chief cities, including Florence, Milan, Genoa (where Braham studied under Isola, and sang with Marchesi), Leghorn, and Venice, whence they proceeded to Triest, Vienna, and Hamburg.

In 1801 Braham reappeared at Covent Garden, and from this point his career was an unbroken succession of triumphs. On Feb. 9, 1802, was produced "The Cabinet," the libretto of which was written by Thomas Dibdin, and the music by Braham. Then came "The Siege of Belgrade" (March 15) and "Family Quarrels" (Dec. 18, 1802), the work of Dibdin, with the music of Braham, Moorhead, and Reeve, in both of which Braham appeared. On Dec. 13, 1803, he sang in "The English Fleet," the entire music of which was Braham's own composition; in this opera he introduced the duet "All's Well," which has become one of his best-known works. He wrote also the score of "The Paragraph," and on Dec. 10, 1804, sang in "Thirty Thousand," in the production of which he collaborated with Reeve and Davy. On March 27, 1806, he appeared at the King's Theater as *Sesto*, in Mozart's opera "Clemenza di Tito," the first performance of any of Mozart's operas in England.

Braham seceded to Drury Lane in 1805, and produced there most of his operas. Among these were "False Alarms," on the score of which he was assisted by King (Jan. 3, 1807); "Kais," jointly with Reeve (Feb. 11, 1808); "The Devil's Bridge" (Oct. 10, 1812); "Narensky," with the assistance of Reeve (Jan. 11, 1814); "Zuma," in conjunction with Bishop. Of other operas may be mentioned "The Americans," by Braham and King, produced at the Lyceum April 27, 1811, and in which occurred his famous song, "The Death of Nelson"; "Isidore de Merida" (1827), and "The Taming of the Shrew," both in conjunction with T. B. Cooke as librettist, in the following year.

In 1810 he joined Mrs. Billington in a tour of the provinces, and on his return the next year he appeared at the Lyceum. For two years Braham was engaged with Reeve in composing; and in 1816 he reappeared in Italian opera at the King's Theater in Mozart's "Clemenza di Tito," singing his old part, *Sesto*. This opera was followed by "Cosi fan Tutte," by the same composer, in which Braham sang *Guglielmo*. In the same year he married Miss Bolton of Ardwick, in Lancashire.

Braham published, in concert with I. Nathan, "A Selection of Hebrew Melodies, Ancient and Modern," in 1815, for which Lord Byron wrote his famous "Hebrew Melodies."

When Weber's "Freischütz" was first produced in England (at the Lyceum July 20, 1824), Braham created the part of *Max*; and in the same composer's "Oberon," presented at Covent Garden Theater April 12, 1826, he interpreted the part of *Sir Huon*, and was especially strong in the scena "O 'tis a glorious sight to see!" written expressly for him.

Braham was also actively engaged at concerts, oratorios, and provincial festivals, and for more than a generation was regarded as the national singer. His voice was of extraordinary power, sweetness, and compass (19 notes in natural tone, with a falsetto ranging from D to A in alto). Though he could sing in faultless style and taste, rarely did he resist the opportunity for sensational effects.

Braham amassed a large fortune during his forty years of professional life; but he subsequently lost it by disastrous speculation. In 1831 he bought the Colosseum in Regent's Park, London, and four years later he built the St. James's Theater. Both ventures proved ruinous; and in 1839 Braham found himself compelled to return to the stage and concert-room. In 1840 he went to America on a tour which proved unsuccessful. For several years Braham continued to sing at concerts and provincial festivals, and he did not retire until March, 1852.

Bibliography: *Dict. National Biography*, s.v.; Grove, *Dict. of Music and Musicians*, s.v.; *Daily Chronicle*, July 7, 1887, London; *Anglo-Jewish Historical Exhibition Catalogue*, 1887, p. 57; Hervey, *Celebrated Musicians*, s.v.; *Transactions of Jew. Hist. Soc. of Eng.*

J. G. L.—F. H. V.

**BRAHE, TYCHO.** See GANS, DAVID.

**BRAHM, OTTO (Abrahamsohn):** German dramatic critic and manager; born in Hamburg Feb. 5, 1856. He studied philosophy, German philology, and the history of art, at Berlin, Heidelberg, and Strasburg, and was a pupil of Wilhelm Scherer, the historian of literature. Among his writings are "Das Deutsche Ritterdrama des Achtzehnten Jahrhunderts" (1880), and biographies of Gottfried Keller (1883), H. von Kleist (1884, 3d ed., 1892), Ibsen (1887), and Schiller (1888–92). Interested in the modern so-called "naturalistic" school, he, in conjunction with several others, established Die Freie Bühne, a society designed to promote the production of the works of Ibsen and his associates.

In connection with this society, Brahm published a periodical also entitled "Die Freie Bühne," in which he defended the views of the modern naturalistic school. Upon the retirement of L'Arronge from the directorship of the Deutsches Theater it was leased to Brahm, who, with a very good cast, began to produce the works of Ibsen, Gerhard Hauptmann, Sudermann, Halbe, and Hirschfeld. Gerhard Hauptmann's "Die Weber" was performed more than one hundred times at this theater.

BIBLIOGRAPHY: Meyers, *Konversations-Lexikon*.

S. J. So.

**BRAILA.** See RUMANIA.

**BRAILOV:** Town in the district of Vinitza, government of Podolia. The population at the census of 1897 was 8,972, including 3,924 Jews. Of the latter a few are engaged in agriculture, the pursuit of which was nearly closed to them by the laws of 1882. Three hundred and eighty-nine Jews are engaged in manufacturing peasants' shoes, which are sold at the markets of the Kherson and Bessarabian governments. The economic condition of these Jews is getting worse every year, as may be seen by the increasing number of families asking for charity at Passover (120 families in 1898). Fifty children attend the Talmud-Torah.

BIBLIOGRAPHY: Statistics gathered by the St. Petersburg branch of the Jewish Colonization Association.

S. S. J.

**BRAININ, RUBEN:** Hebrew publicist and biographer; born in Russia in the last half of the nineteenth century; is now (1902) living in Berlin. At different times Brainin contributed to "Ha-Meliz," "Ha-Zefirah," "Ha-Maggid," and "Ha-Shiloah." In 1895 he issued a periodical under the title "Mi-Mizrah u-Mi-Ma-arab" (From East and West), of which only four numbers appeared.

Brainin is the author of several pamphlets, the most important of which are his sketch of Perez Smolenskin's life and works, Warsaw, 1896; and a translation of M. Lazarus' essay on Jeremiah, Warsaw, 1897. He has also written about one hundred biographical sketches of modern Jewish scholars and writers.

To "Ahiasaf" Brainin has contributed the following articles: "Ilane Srak" (Barren Trees) (i. 32); "Bar Halafta" (ii. 71); "Dappim Mekutta'im" (Loose Leaves) (v. 120). He has also contributed to the same periodical the following biographical sketches: M. Lazarus (iv. 214); M. Güdemann (iv. 219); Theodore Herzl (v. 222); Israel Zangwill (v. 233); and Max Nordau (v. 247).

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*, s.v.; M. Schwab, *Répertoire*, part i., s.v.

H. R. I. G. D.

**BRAININ, SIMON:** Russian physician; born at Riga, Livonia, July 15, 1854. He graduated from the gymnasium of his birthplace; studied medicine at the universities of Dorpat and Berlin; held the position of physician of the Jewish community of Riga; and was one of the directors of the community, the last independent Jewish "kahal" in Russia, until this institution was abolished by the government. He was a member of the committee of the government to investigate the rights of the Jews of the city of Riga, 1885; delegate from the government of Poltava to the rabbinical conference at St. Petersburg, 1892; and a member of the Society for the Promotion of Culture Among the Jews of Russia. In 1895 he emigrated to New York, where he is now (1902) a practising physician, and member of the county medical and German medical societies, of the Harlem Medical Association, and of the New York Historical Society. Brainin is the author of: "Orah la-Hayyim," a work on popular medicine, in Hebrew, Wilna, 1883; "Der Aerztliche Führer," Riga, 1885; "Ueber Kefyr," Vienna, 1886; and many articles in various periodicals.

H. R.

**BRAMBLE:** A prickly shrub. The word serves as a translation for two Hebrew terms and a Greek one, all of which, however, should receive other renderings.

(1) "Atad" (אטד = the Assyrian "etidu") figures in the parable of Jotham. It is the last tree to which the other trees came in quest of a king for themselves (Judges ix. 14, 15). In Ps. lviii. 10 "atad" is translated "thorns" (compare Gen. l. 11, "goren ha-atad"). The plant is one of the rhamnus group.

(2) "Hoah" (חוח) is only once translated "bramble"; elsewhere it is rendered "thorns."

(3) Βάτος, out of twelve times that it occurs, is once translated "bramble" (Luke vi. 44). See THORNS AND THISTLES.

E. C. G. B. L.

**BRAMSON, LEO:** Russian jurist and writer; born at Kovno April 17, 1869; graduated from the Moscow University as a "candidatus juris." He is a member of the St. Petersburg Pedagogical Society, secretary of the Jewish Colonization Association (St. Petersburg branch), initiator and member of the school committee of the Society for the Promotion of Culture Among the Jews of Russia, of the St. Petersburg Jewish industrial schools, member of the Educational Census, 1895–1900, and of the Imperial Free Economic Society. He was also the delegate of the Society for the Promotion of Culture Among the Jews to the Pan-Russian Exhibition of 1896, and one of the directors of the reorganized Jewish industrial schools of St. Petersburg.

He wrote: "O Razvitii Russkoi Industrii," Moscow, 1896; "V Yuzhnykh Yevreiskikh Koloniakh,"

St. Petersburg, 1894; "K Istorii Pervonachalnavo Obrazovaniya Russkikh Yevreyev," St. Petersburg, 1896; as well as many articles in "Voskhod" (1891–1900) on education and Jewish colonization. He was one of the editors of the "Sistematicheski Ukazatel Russkoi Literatury o Yevreyakh, 1708–1889," St. Petersburg, 1892. H. R.

**BRANDAM, FERNANDO ALVAREZ:** Marano and physician at Lisbon in the seventeenth century; contemporary of Manuel Fernandez de Villa-Real, who characterizes him as "insigne y illustre ingenio." At the instance of his friend Isaac Fernando Cardoso, he wrote his "Tratado em Defensa del Color Azul," still extant in manuscript, which shows wide scholarship.

BIBLIOGRAPHY: Barbosa Machado, *Biblioteca Lusitania*, ii. 17.

J. M. K.

**BRANDEIS, BARUCH JUDAH (HA-LEVI):** Bohemian rabbi and author; lived in the second half of the eighteenth and the beginning of the nineteenth century at Prague, where he was assistant rabbi (dayyan). He was the son of Bezaleel Brandeis, rabbi in Jung-Bunzlau, whose work, "Zedah-Baruk," he published. Brandeis wrote "Leshon Ḥakamim," Prague, 1815, in two parts, a work intended as a reference-book on regulations governing the reading of the Torah, ḳaddish, burial of the dead, and mourning observances. The book, however, is incomplete and fragmentary, and is written in a heavy, ambiguous style.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* p. 129; Steinschneider, *Cat. Bodl.* col. 799.

L. G. I. Ber.

**BRANDEIS, BEZALEEL BEN MOSES (HA-LEVI):** Bohemian rabbi and author; died about 1750 at Jung-Bunzlau, where he was district rabbi and director of a Talmudic academy. His father, who was styled "Ḥarif" by his contemporaries, was rabbi at Mayence, Germany. Bezaleel wrote a collection of festival sermons and homiletic explanations on the Pentateuch, a work published at Prague in 1786 by his son, Baruch Judah Brandeis, and entitled "Zedah-Baruk."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4590; Benjacob, *Ozar ha-Sefarim*, p. 506; Fürst, *Bibl. Jud.* i. 129; Baruch Judah Brandeis, *Leshon Ḥakamim*, Preface.

L. G. I. Ber.

**BRANDEIS, FREDERICK:** Musician; born at Vienna July 5, 1832; died at New York May 14, 1899. He studied at the University of Vienna, and received instruction in the piano from Fischhof, Czerny, and Pyrkert, and in composition from Rufinatscha. During the Revolution of 1848 Frederick's father, Emanuel Brandeis (afterward a prominent teacher in New York; died 1873), lost his fortune and emigrated to America. There the son was at once thrown upon his own resources. His talents, however, secured for him the recognition of artists; and he soon received engagements as a pianist, in which capacity he made several tours throughout the country, notably one with William Vincent Wallace, the famous violinist, in 1849.

In about the year 1850 Brandeis settled for a short time in Cleveland, Ohio, but a few years later removed to New York, where he devoted himself assiduously to composition. There, also, he formed the friendship of Julius Schuberth, the well-known publisher, who gave him great encouragement, and sent some of his earlier efforts to Schumann and Spohr, both of whom expressed themselves in highly laudatory terms in regard to the young composer. About this time he played a sonata of his own composition at one of the chamber concerts given by Theodore Thomas. In 1860 he received the appointment of organist at the Church of St. John the Evangelist, and, upon the destruction of that church by fire in 1872, a similar position was offered to him at St. James's Roman Catholic Church, which he held until 1886, from which time until his death he was identified with the Church of St. Peter and St. Paul. Brandeis was also organist of the synagogue Shaaray Tefila (West 44th St.) from 1879 to 1892, and composed six hymns for the synagogal service. He was a member of the Manuscript Society from its inception; and several of his productions were performed under its auspices, among which the song, "Fly Not Thus, My Brow of Snow" (words by Heine), received the prize offered by the society for the best composition.

Brandeis produced 104 works in all, of which the following are generally considered the most popular: song, "My Love Is Like the Red, Red Rose" (words by Burns), a beautiful composition which immediately became popular upon its publication in the early fifties; trio for violin, piano, and cello; funeral march, "Humpty Dumpty," for orchestra (also arranged for piano); "Danse Héroïque," for orchestra; polonaise for piano, op. 52; gavot for piano, op. 53; "The Ring," op. 58, ballad for soli, chorus, and orchestra; the quartets "Sunken Cloister" and "Echoes," op. 64; song, "Wunsch," op. 36; "Observe When Mother Earth Is Dry," drinking-song from "Anacreon."

The religious music composed by Brandeis includes the above-mentioned "Six Hymn-Anthems," op. 85 (quartet or chorus); "Vespers," op. 92, for soli, chorus, and organ; and "Tantum Ergo," op. 63. Among his other works may be mentioned: "Prelude to Maria Stuart," for orchestra (performed by the Manuscript Society); suite for string orchestra; "Sechs Klavierstücke"; and "The Bards," duet for tenor and bass, with orchestral accompaniment. In conjunction with F. de Sola Mendes as librettist, he was writing an oratorio, "Moses in Egypt," when he died.

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*, 1900.

S. J. So.

**BRANDEIS, MOSES** (surnamed **Ḥarif** = "The Keen Talmudist"): German rabbi and Talmudic teacher; born about 1685; died June 24, 1761, in Mayence. As his surname indicates, he was famous in his time as a Talmudic dialectician, but he left no writings. His father, Jacob Brandeis, was rabbi in Zorek, Russia Minor (perhaps Zaryechye in the province of Poltava; see Walden, "Shem ha-Gedolim he-Ḥadash," i. 61). Moses studied at the yeshibah of Abraham Broda in Prague, and then directed a yeshibah in Fürth, Bavaria, which was supported

by his father-in-law, Gabriel ha-Levi, a rich philanthropist of that place. At the same time he performed the functions of a rabbi at Schnittach, a small place near Fürth. In 1717 he went to Jung-Bunzlau, Bohemia, as chief rabbi, and in 1733 became rabbi of Mayence. Moses was also a cabalist, observing strictly the rules of life laid down by Isaac Luria.

His sons were: Bezaleel Brandeis; Gabriel Brandeis, rabbi in Prague; and Jacob Brandeis, rabbi in Düsseldorf.

BIBLIOGRAPHY: Kaufmann, in *Monatsschrift*, xxxvii. 385 *et seq.*; Baruch Judah Brandeis, *Leshon Hakamim*, Preface.

L. G. I. BER.

**BRANDENBURG:** Province of Prussia. In documents of the thirteenth century Jews are mentioned as living in the mark of Brandenburg and carrying on commerce there. In Belitz they were accused of having desecrated the host in 1243; and a similar charge caused a persecution at Pritzwalk in 1287. In 1294 the magistrate of Frankfort-on-the-Oder issued an agreement between the butchers and Jews of that city. So many Jews were living at Stendal by 1297 that a special Jews' regulation was issued. The Jews of Spandau are first mentioned in 1307, in a regulation regarding slaughtering issued by the margrave Herrmann; and Jews are similarly mentioned at Brandenburg and Eberswalde in 1315. In 1320 the margravine Agnes transferred to Berlin and Cologne her rights over the Jews in those cities, and in the same year the dukes of Pomerania did the same in regard to Prenzlau. The Jews' tax was regulated at Neu-Ruppin in 1323.

**Early Settlements.**

The Jews of the mark were highly favored, and their number was greatly increased under the rule of the Bavarian margraves, especially under Ludwig (1323–51). The latter gave letters of protection to the Jews at Havelberg, Arneburg, Pritzwalk, Seehausen, Werben, and Kyritz in 1334, to those at Salzwedel in 1344, and to those at Perleberg in 1345. In 1346 he granted to the butchers of Strausberg certain privileges in regard to slaughtering among the Jews. In 1348 the margrave enfeoffed a citizen of Luckau with the Jews of Guben, and pledged the Jews of Luckau with him for 150 marks silver. In 1349 the Jews of Berlin, Stendal, Angermünde, and Spandau were severely persecuted by the Flagellants, among whose victims were the rabbis Joseph and Solomon, sons of Rabbi Jacob. The Jews were driven from Königsberg in 1351. Margrave Ludwig pledged the Jews of Müncheberg with the city in 1353; in 1356 he permitted the city of Mittelwalde to receive four Jews; Margrave Otto allowed the city of Rathenow to keep two in 1371. A Jews' street is mentioned at Stendal as early as 1369; Jobst of Moravia presented the site of the former Jews' school at Salzwedel to the Georgeshospital of that city in 1401.

The privileges that Margrave Ludwig had granted were confirmed in 1420 by Friedrich I., the first prince of the house of Hohenzollern, at Brandenburg. Conditions changed under his successors. In 1446 all the Jews of the mark were suddenly imprisoned at the command of the elector Friedrich II., and their property was confiscated. In 1509 thirty-eight Jews of Spandau, Brandenburg, and Stendal were accused of having bought a host from a thief of Bernau, and were burned at Berlin; the remainder were expelled from the country. The elector Joachim II. again admitted several Jews in consideration of 400 marks, and 3,000 marks silver paid annually to the mints at Berlin and Stendal respectively for protection. He especially favored the Jew LIPPOLD; but his successor had Lippold executed on the pretense of having poisoned the elector, and again expelled the Jews. In 1671 fifty Jewish families, who were among the emigrants from Wiener-Neustadt, were granted permission to reside in the mark for a space of twenty years by the great elector Friedrich Wilhelm. They were exempted from the poll-tax on the payment of 400 thalers in 1684. In 1685 they numbered eighty-six families; there were 116 families in 1690; and in 1692 they had increased to 177. In 1714 King Friedrich I. issued new regulations for his protected Jews, who by that time had obtained permanent residence.

**Under the Hohenzollerns.**

In the beginning of the eighteenth century (1703) they were much harassed on the accusation of having reviled the founder of the Christian religion in their prayers. The General Regulations for the Jews ("General Juden-Reglement") of the year 1750 contained a clause to the effect that every protected Jew should take the oath of allegiance. In 1765 the question of increasing the payment for protection was considered. Toward the end of the Seven Years' war, and later, a number of influential and wealthy Jews were granted, free of charges, the same rights as Christian merchants, on account of their services to the state. Frederick the Great used the Jews arbitrarily for his purposes. In 1779 the Jews living in the mark numbered 5,782, of whom 3,409 came from Berlin. In 1899 they numbered 18,394.

See also BERLIN; PRENZLAU; PRUSSIA.

BIBLIOGRAPHY: Bresslau, in Steinschneider, *Hebr. Bibl.* xii. 11; Landsberg, *ib.* xxi. 22; idem, in *Monatsschrift*, xxxi. 34; König, *Annalen der Juden in den Preussischen Staaten, Besonders in der Mark Brandenburg*, Berlin, 1790; Salfeld, *Martyrologium*, p. 287; Auerbach, *Das Judenthum und Seine Bekenner*, pp. 185 *et seq.*; Kaufmann, in Berliner's *Magazin*, xviii. 48 *et seq.*

G. A. F.

**BRANDES, CARL EDUARD COHEN** (generally known as **EDUARD BRANDES**): Danish author and politician; born at Copenhagen, Oct. 21, 1847; brother of George Brandes. At the age of eighteen he entered the university of his native city, and at first diligently followed courses in Oriental and comparative philology, devoting himself especially to the study of Persian and Sanskrit. His taste for dramatic art, however, soon got the better of his philological pursuits, and upon graduation from the university he gave himself over entirely to writing, beginning his new career by the translation of two dramas from the Sanskrit. Gradually he developed an intense interest in politics, and while he continued to devote himself with undiminished enthusiasm to dramatic art and criticism, he plunged into an active political life, which resulted in his election in 1880 to the Folkething by the Democrats of Rudkjöbing. About this time

appeared his volume of character-sketches and studies on Danish dramatic art, "Dansk Skuespilkünst," Copenhagen, 1880, followed by a series on foreign dramatic art, "Fremmed Skuespilkünst," *ib.* 1881.

Brandes wrote a number of excellent plays, the chief merit of which lies in the psychological analysis and clever delineation of the characters involved. The following were the most successful of his productions that were performed on the Danish stage: "Lägemidler," 1880; "Gnygende Grund," 1882; "Et Besög," 1882 (a second edition of this play was published in 1884, and was later translated into German by Hoffory, Berlin, 1889); "En Forlovelse," 1884; "Et Brud," 1885; "Kjärlighed," 1887; "Overmagt," 1888; "Under Loven," 1891; "Asgerd" and "Mohammed," 1895; "Primadonna," 1901; besides his dramatization, in 1883, of the Norwegian novel "Garman and Worse" by A. L. Kjelland.

Brandes is also the author of a novel, "En Politiker," 1889, and of a political review, "Fra '85 till '91," 1891, both of them reflecting the same ultraradical opinions that he as a member of the extreme left (opposition) was accustomed to express in the Chamber of Deputies. His openly professed atheism gave rise to a much-discussed incident. Upon the election of Brandes to the Folkething the president of the Chamber deemed it proper to address the new member through the channels of a newspaper, asking him if his religious views stood in the way of his taking the customary oath. Brandes, while indignantly protesting against this intrusion upon the privacy of his personal views, expressed a willingness to comply with the custom. Until December, 1883, he published, in collaboration with Hörup and Berg, the "Morgenbladet," the organ of the democratic party. He was also connected with the publication of the "Nineteenth Century," a review of which his brother Georg was the editor-in-chief from 1874 till 1875. Since Feb. 1902 he has been sole editor of the daily "Politiken."

BIBLIOGRAPHY: G. Vapereau: *Dictionnaire Universel des Contemporains*, Paris, 1893; A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1888; C. F. Bricka, *Dansk Biografisk Lexikon*, Copenhagen.

S. A. S. C.

**BRANDES, ERNST IMMANUEL COHEN:** Danish economist; born at Copenhagen Feb. 1, 1844; died there Aug. 6, 1892. He was a brother of the critic Georg Brandes and of the author Eduard Brandes. His avocation was that of banker, but he retired soon from that pursuit and devoted himself to journalistic work. Articles on banking were written by him in "Politiken," "Tilskueren," and, during the last years of his life, in "Börstidningen," of which last he was the editor. In 1885 he published an extensive work on social questions, entitled, "Samfundsspörgsmaal," published in two parts, of which the first part treats of Malthus' "Essay on Population," and the second of the theory of value and other economic and social questions. This latter part especially is characterized not only by its clear and elegant style, but also by views differing from the current economic ideas and bearing the impress of the author's individuality.

BIBLIOGRAPHY: Salmonsen, *Store Illustrede Konversationsleksikon.*

S. A. M.

**BRANDES, GEORG MORRIS COHEN:** Danish author and critic; born in Copenhagen, Denmark, Feb. 4, 1842. He graduated in 1859, and for a short time studied law, but soon determined to devote his life to literature and philosophy. Brandes gained the university gold medal for his essay "The Idea of Fate Among the Ancients," in 1863; and the next year he took the degree of "candidatus magisterii." He spent the years 1866–67 in Paris, and was in Germany during 1868. From 1865 onward he had been in the midst of the conflict that raged around the burning questions of the day raised by Sören Kierkegaard and the Neo-Hegelians. Brandes entered into a three-cornered controversy between Bishop Martensen representing orthodoxy as against Rasmus Nielsen with his attempted harmonization of science and faith, and Bröchner on the side of science and philosophy. Brandes sided with Bröchner, whom he called his master, and expressed himself in a pamphlet entitled "The Dualism in Modern Philosophy" (1866). The authorship is Brandes', but the ideas in it are not his own only, but also those of a group of younger men, who had chosen him as their spokesman. The pamphlet reveals Brandes as a declared advocate of free thought and as a radical opponent of the current thoughts of the day; it maintains the impossibility of squaring orthodoxy with science and philosophy, and shows the trend of Brandes' future work.

Georg Brandes.

**The Martensen-Nielsen-Bröchner Controversy.**

In esthetics he did not attain self-consciousness so quickly. For many years he could not liberate himself from the ruling esthetic ideas of the day—those of F. W. Hegel and P. A. Heiberg, H. Hertz, and Hostrup. Here it was French poetry and criticism that brought him freedom and clearness of thought. His practical philosophy, which was utilitarian and naturalistic, came from John Stuart Mill, whom he knew personally and greatly admired, and from positivism. His method of literary criticism he got from Hippolyte Taine; but its color is a reflex from Musset, Merimée, and St. Beuve.

Studies, controversies, and natural growth brought Brandes maturity; and in 1870 he took his Ph.D. degree, his thesis being "The French Esthetics of Our Day—An Essay on Taine." He left Denmark immediately after and spent 1870–71 abroad, visiting Taine, Mill, and Renan. When he returned in the fall of 1871 he was a mature thinker, a realist, and a literary revolutionist, entirely free from theological ethics, metaphysics, and romantic notions in esthetics. But Brandes was and is more than a radical. That he is a reformer in the best sense is

proved by his constant demand for truth, by the evolution of his genius, and by his strong personality. His history has proved the need of just such a person in the Danish community and in the north in general.

In the autumn of 1871 he began his famous series of lectures, "Main Currents in Nineteenth-Century Literature." Brandes talks much about foreign literature, but aims always at the Danish; charging it justly as being childish, insignificant, and disconnected with universal literature. As reasons for the decay, he points frequently to the political degradation of the country, and shows how it has stood still outside the main currents of civilization and has failed in originality. The charge of lack of originality is not quite correct. Brandes fails altogether to recognize the value of the revival of the Old Norse, as that, for instance, was brought about by Öhlenschläger and Grundtvig. He ridicules the prevailing German and Thorvaldsen ideas of antiquity, the northern family life and sex prudery, the state church, and he defines all things as mere products of climate, time, and race. But he also shows how completely modern life has broken with orthodoxy and romanticism. He fights for "free thought in research, and full sway of the human in art."

**His "Main Currents."**

Altogether, the lectures were a bold presentation of French radical realism in all its strength and weakness. They aroused an enormous opposition from among the orthodox and reactionary, but gave Brandes a large following, especially of younger students and academic citizens, who understood the necessity of turning their thoughts into the universal currents. Brandes defended himself brilliantly in special pamphlets and in "Nyt Dansk Maanedskrift," which he edited together with Vilhelm Möller, and later in "Det Nittende Aarhundrede," which he, together with his brother Eduard, edited from 1874 to 1877. Brandes represents the introduction of the scientific method into the study of literature, and the exclusion of the then current so-called moral and esthetic standards represented by the Church, narrow-minded lawgivers, social conventionality, and political trammels. Though the lectures suffered considerably from loose statements, false views, and misrepresentations of historic facts, and though Brandes was not always true to his own genius, they nevertheless made him the father of modern Danish literary and art criticism, and carried his influence throughout the entire north.

In 1877 Brandes published a literary characteristic of "Sören Kierkegaard" and a masterly psychological treatise on "Danish Poets." In the same year he left Denmark and settled in Berlin. For the time being he had become tired of polemics, and was chagrined because the university had refused him the chair in esthetics, left vacant by the death of Hauch. His farewell was an ovation and a triumph. In Berlin Brandes was considered "a German of the Germans," and he put himself in perfect rapport with German "Kultur." He contributed to the magazines, wrote several monographs, such as "Lassalle" (1877) and "Disraeli" (1880), and edited a German edition of his "Main Currents."

**Considered "a German of the Germans."**

In 1882 he returned to Denmark on the invitation of friends who had provided funds for a professorship for him. Conditions proved favorable, and he saw the seed he had sown in literature, art, and politics bearing good fruit. In fact, Danish politics had assumed a character in perfect harmony with his teachings, which result must be ascribed largely to his own influence and to that of his brother Eduard. But Brandes himself was a different person. He was as fiery and many-sided as before, but he paid more attention to the personality of his subjects than formerly, and tried less to represent them as results of the natural environment. The new views appear in lectures delivered at the university and published under the title "Young Germany" (1890); in books like "Modern Representative Men" (1883); "Ludvig Holberg" (1884); "Impressions of Russia" (1888); "Impressions of Poland" (1888); and several collections of essays of the same period. In all these studies can be seen how the influence of Mill and Taine has vanished, and how Brandes' independent study of Lassalle, Renan, Goncourt, Nietzsche, and others has transformed him and created in his mind an appreciation of personality previously entirely lacking. In opposition to the views of the day, he proclaims himself an aristocrat, and he reveals a wider and sounder view of esthetics. The natural result of these changed views was a conflict with several of his former adherents and friends. Thus, in 1885 he became involved, on the question of marriage, in a polemical fight with the author of "A View of Life Founded on Love," a pupil of Mill and Spencer. In 1887 he was engaged in a similar conflict with Björnson; and in 1889 he disputed with Höffding about Nietzsche.

**Proclaims Himself an Aristocrat.**

Brandes has written a large work on Shakespeare, which is translated into many languages, and is still (1902) a contributor to the magazines, and his subjects are most varied. In all his articles he presents new and genial views. He is more careful than in younger days, when he often gave his enemies opportunity to attack him on account of second-hand information and defective memory.

The best estimate of Brandes can be formed from the numerous congratulations that came to him on his sixtieth birthday (Feb. 4, 1902), in which he was characterized as "a genial polemic," an "insurrectionist par excellence," and one who had "given us freedom to build upon, fresh courage to breathe, and a light to lighten for us."

By the will of the late Consul Albert Berendsen a fund was bequeathed for a prize essay on "The Significance of Georg Brandes in Danish Society and Spiritual Life." By royal "patent conferring rank" of May 7, 1902, Brandes was made professor, a title which gives him precedence and is a victory for him of unusual importance.

S. C. H. B.

**BRANDES, LUDVIG ISRAEL:** Danish physician; born in Copenhagen Oct. 26, 1821; died

there Sept. 17, 1894. In 1839 he entered the University of Copenhagen, and was graduated in medicine in 1845. After having spent some time in foreign countries, he studied for two years at the hospitals of Copenhagen, chiefly at the Almindelig Hospital, and in 1848 became assistant surgeon during the insurrection in Sleswick-Holstein. The same year he took the degree of licentiate, and in 1850 that of M.D. at the University of Copenhagen. Subsequently he became assistant physician at the Almindelig Hospital, and later at the Frederiks Hospital, and for some years practised medicine in Copenhagen, being also district physician. In 1863 he was appointed chief physician in the first division of the Almindelig Hospital, and in 1869 received the title of professor.

Brandes showed the greatest energy in philanthropic work. He was especially instrumental in founding, in 1859, the Kjöbenhavns Sygehjem, a home for incurables and the aged of both sexes in Copenhagen, and was its medical director for a number of years. He also founded a society for seamstresses, which, in addition to giving relief, provided for the intellectual improvement of its members. He was for five years trustee of the Jewish congregation of Copenhagen.

From 1873 Brandes endeavored, by means of classes and lectures, to improve nursing both in the hospitals and privately. Whereas formerly only women in the lower ranks of life had been employed as hospital nurses, Brandes induced those of the upper classes to take up the work. His paper on the use and abuse of alcoholic beverages, published in 1877, has made the restriction of their abuse a leading question.

The most important of Brandes' scientific works is his handbook on internal diseases, "Haandbog i Sygdomsloren," 4 vols., Copenhagen, 1859–66.

Bibliography: Bricka, *Dansk Biografisk Lexikon*, s.v.

S. A. M.

**BRANDÈS, MARTHE (Marthe-Joséphine Brunschwig):** French actress; born in Paris Jan. 31, 1862. She first studied design, sculpture, and music, and, finally, the drama. Successful in private theatricals, she entered the Paris Conservatoire and studied under Gustave Worms. In 1882–83 she won prizes; and Alexandre Dumas *fils* was so struck by her histrionic talent that he engaged her for the Théâtre du Vaudeville. From the first (1884), through her interpretation of *Diane de Lys*, Brandès became a favorite actress with the Parisian public. As *Georgette* in Sardou's play, in the "Renée" of M. W. Busnach (1887), and in Moreau's "Gerfant," she obtained distinguished successes as a comédienne.

Brandès' first appearance at the Comédie Française (Sept. 27, 1887) was in the part of *Francine de Riverolles* in Dumas the younger's "Francillon." She excelled also in classical parts, such as in "Andromaque" and "Iphigénie en Aulide," and especially in "Princesse Georges" (Feb. 27, 1888), Fr. Coppée's "Passant," and Dumas the elder's "Henri III. et sa Cour" (Jan. 5, 1889).

Returning to the Vaudeville in 1890, Brandès recreated many parts, and gained splendid triumphs in "Liliane" (Feb. 24, 1891), in Jules Lemaître's "Révoltée" (April, 1891), as *Hélène Rousseau* in Ibsen's "Hedda Gabler," and in Paul Hervieu's "Les Paroles Restent." On Nov. 17, 1892, she went back to the Théâtre Français.

Henceforth Miss Brandès became the interpreter par excellence of the plays of Dumas the younger and Paul Hervieu. She excelled in the portrayal of the modern woman of the world, self-willed and nervous. De Curel's "L'Amour Brode" and Parodi's "Reine Juana" (1893) won for her an individual position as an actress. Her great successes were in Pailleron's "Cabotins" (1894) and Hervieu's "Les Tenailles" (Sept. 28, 1895). She was elected a "sociétaire" in 1896, despite some slight opposition. Her powers as an actress were further developed in these years. She played in Meilhac's "Grosse Fortune," Lavedan's "Catherine" (1898), and in most of the stock plays of the Comédie (*e.g.*, Hugo's "Ruy Blas" and "Hernani," Molière's "Tartuffe," Emile Augier's "L'Aventurière," and Beaumarchais's "Le Mariage de Figaro").

S. E. A.

**BRANDES, MORDECAI BEN ELIEZER:** German Talmudist; lived at Frankfort-on-the-Main in the middle of the eighteenth century. Engaged by the Jewish community as "porsher" (פרש, one who extracts from a slaughtered beast those sinews that are proscribed as food), he published on this subject a valuable work (Frankfort-on-the-Main, 1750); and was also the author of the works: "Zikron Ma'aseh" (A Memento of the Affair), reconciliatory advice to dissenting parties in the congregation of Frankfort-on-the-Main (*ib.* 1753); and "Zikron Teru'ah" (Memorial of the Trumpet), directions in regard to blowing the shofar.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 157; Roest, *Cat. Rosenthal. Bibl.* i. 238.

K. I. Br.

**BRANDES, REUBEN ASHER:** Hebrew novelist and journalist; born at Wilna, Russia, 1851. Educated on the usual Talmudical lines, he came early under the influence of the Maskilim, who made it their sole aim to enlighten the Jews.

In 1868, when but seventeen years of age, Brandes was asked to become a regular contributor to "Ha-Lebanon" (הלבנון), a Hebrew weekly published by Brill in Mayence, and for several years he devoted his pen to topics of the day and to criticism.

It was as a novelist, however, that he was to make a mark in Hebrew literature. In 1874 he published in "The Dawn" (השחר), a monthly edited by Smolenskin at Vienna, his first story, entitled "The Mysteries of the Zephaniah Family" (מסתרי בית צפניה), a tale of great promise from its style and vivid descriptions. The next year appeared in book form his second novel, called "The Repentant" (מודה ועזוב), which was followed by a voluminous novel treating of Jewish life called "Religion and Life" (הדת והחיים). This remarkable work appeared in "The Morning Light" (הבקר אור), published by Gottlober at Lemberg in 1875.

Another novel of great merit, "The Two Extremes" (שתי הקצוות), appeared in Lemberg in 1885. In this Brandes pictures in vivid colors the Orthodox and Reformed camps in modern Israel.

In 1882, at the time of the anti-Semitic riots in Russia, Brandes plunged into the Zionist movement and became one of its foremost advocates. To foster this idea he went to Rumania, and began the publication at Bucharest of a weekly in Judæo-German under the title "Yehudit." At the end of two years, however, Brandes was expelled from the country.

In 1891 he went to Cracow, Galicia, and started a weekly in Hebrew which he called "The Time" (הזמן). This paper existed for nine months, when, for lack of funds, its publication was suspended. Nothing of importance has appeared from his pen in recent years.

L. G. M. RA.

**BRANDON, BENJAMIN RAPHAEL DIAS:** Dutch Talmudist and Hebrew author; died about 1750 at Amsterdam, where he was cantor. He wrote: "Orot ha-Miẓwot" (Lights of the Precepts), on the purpose of the Biblical and the Talmudic precepts (Amsterdam, 1753); and "'Emek Binyamin" (Valley of Benjamin), on halakic problems suggested by his friends in Amsterdam (*ib.* 1753). In very sharp contrast to the pure and simple language of his works is their content. For instance, the use of wine at "ḳiddush" and "habdalah" is to Brandon a proof that, as wine is a product of much skilled labor, so the world is not an original essence, but the work of a master ("Orot ha-Miẓwot," 9b). Brandon wrote also "Keter Torah" (Crown of the Torah), a poem on the marriage of the Hebrew poet David Franco-Mendez of Amsterdam.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4547; Fürst, *Bibl. Jud.* i. 129.

L. G. I. BER.

**BRANDON, JACOB ÉMILE ÉDOUARD:** French genre painter; born at Paris July 3, 1831. A pupil of Picot, Montfort, and Corot, he entered the Ecole des Beaux Arts April 5, 1849. Upon his graduation from that institution he assiduously devoted himself to the practise of his art.

Among the principal works exhibited by Brandon in the Salon have been: "La Canonisation de Sainte Brigitte" (1861); "La Jettatura di Borgo San Spirito" (1861); "La Dernière Messe de Sainte Brigitte" (1863); "La Charité de Sainte Brigitte" (1863), a design in encaustic for the oratory of the Church of St. Bridget at Rome; "Le Dimanche de la Plèbe Romaine au Transtévère" (1865; medal), a watercolor; "Le Baiser de la Mère de Moïse" (1866); "Le Sermon du Daian Cardozo à la Synagogue d'Amsterdam, le 22 Juil. 1866" (1867; medal); "Les Fils de M. Octave Feuillet," portraits (1869); "La Leçon de Talmud" (1869); "Le Sabbat" (1870).

Brandon, who did not exhibit so frequently after 1870, is represented at the Museum of Lille by the pictures "The Improviser" and "A Scene in the Campagna." These, in common with his other genre pictures, are characterized by great fidelity to nature, and a powerful, vivid, though somewhat heavy coloring.

BIBLIOGRAPHY: Bellier de la Chavignerie, *Dictionnaire Général des Artistes de l'Ecole Française*; Seubert, *Allgemeines Künstler Lexikon*; *La Grande Encyclopédie.*

S. J. So.

**BRANDON, JULES BENJAMIN:** French officer and scion of an ancient Sephardic family that went to France from Spain after the exodus of 1492; born Sept. 24, 1833, at Paris; died May 22, 1871. After studying at the Collège St. Barbe, he went to the Ecole Polytechnique in 1853, and entered the artillery. He married, in Aug., 1866, the eldest daughter of Colonel Salvador, nephew of the Jewish historian Joseph Salvador. At the outbreak of the Franco-Prussian war (1870) Brandon, who was then instructor (with the rank of captain) at the Ecole Polytechnique, immediately requested to be transferred to active service. He joined the army, was made a prisoner at Sedan, and was sent to Germany, his wife following him. As soon as the armistice was signed, and he received news of the events of the eighteenth of March and of the proclamation of the Commune, Brandon was one of the first to avail himself of the permission granted to the officers to return to France. He hastened to offer his services to the leaders of the army of Versailles. Though the troops at that time were disorganized, he rapidly reformed his battery; but on entering Paris, May 22, 1871, he was killed by a stray ball fired from a window. General Berkheim placed the name of Brandon, as one of the best and bravest officers of the second army corps, at the head of the list of captains to be read at daily roll-call, in order that this tribute should be "a title of glory that will be preserved in his family."

S. M. BL.

**BRANDSTÄDTER, MORDECAI DAVID:** Galician novelist; born Feb. 14, 1844, in Brzesko, Galicia. He received a good Talmudical education, and after his marriage (at the early age of fourteen) settled in the home of his wife's parents in Tarnow, pursuing his rabbinical studies for about six years longer. During that time he also became acquainted with Neo-Hebraic and German literature. At the age of twenty he established himself in business in Tarnow, and is now (1902) one of the most prominent manufacturers in the district.

Brandstädter's first attempt at literature was the translation into Hebrew of L. Philippson's pamphlet, "Haben die Juden Wirklich Jesum Gekreuzigt?" (Berlin, 1865), which was published in the Hebrew periodical "Ha-Ibri" in Brody. But his real literary activity began at the time he visited Vienna in 1869 and there made the acquaintance of P. Smolenskin, who had just started his monthly, "Ha-Shaḥar." Smolenskin recognized Brandstädter's talent and encouraged him to write novels. The first sketch from his pen, "Eliyahu ha-Nabi" (The Prophet Elijah), appeared in No. 1 of "Ha-Shaḥar," and was soon after translated into Polish and published in the "Israelita" of Warsaw. "Mordecai Kisovitz" (the story of the life of a Galician Jew) appeared in the second issue of the same paper, and was later translated into Russian and English. "Reshit Madon" (The Beginning of a Quarrel), describing the life of the quasi-enlightened Jews of Galicia, appeared the same year, and "Ha-Niflaot me-'Ir Zidutschub" (The Wonders of the City of Zidutschub) came out in No. 3 of the same periodical. About half a dozen more short stories were subsequently pub-

lished in "Ha-Shaḥar" and "Ha-Meliẓ." Some of them went through several editions in book form, and several were translated into German and other languages. His collected novels, "Kol Sippure," in two volumes, containing ten short stories in prose and three in verse, were published in Cracow, 1890–91. He has also written several short stories since that time.

Brandstädter displays remarkable skill in telling simple humorous stories, and in mercilessly exposing the weaknesses of the fanatical Ḥasidim, on the one hand, and of the conceited progressive aristocracy, on the other.

BIBLIOGRAPHY: Jos. Klausner, *Novo-Yevreiskaya Literatura v'ix. Vyeka*, p. 49, Warsaw, 1900; *Sefer Zikkaron* (Book of Memorial), p. 10, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.*, p. 38.

S. P. Wr.

**BRANN, MARCUS:** German historian; born in Rawitsch July 9, 1849; son of Rabbi Solomon Brann. He studied at the University of Breslau, attending at the same time the rabbinical seminary of that city, and was graduated from the university in 1873 and from the seminary in 1875. Subsequently he acted as rabbi and teacher in various places, until 1891, when, on the death of Professor Graetz, he was called to the chair of history and Biblical exegesis in the Breslau seminary.

Brann has written: "De Herodis Magni Filiis, Patrem in Imperio Secutis" (part i., Breslau, 1873) —his doctoral dissertation, of which the second part appeared in German under the title, "Die Söhne des Herodes" (1873); "Geschichte der Gesellschaft der Brüder [Ḥebrah Ḳaddishah] in Breslau," 1880; "Geschichte der Juden und Ihrer Literatur," a textbook of Jewish history (vol. i. 1893, 2d ed. 1896; vol. ii. 1894, 2d ed. 1899); "Geschichte des Rabbinats in Schneidemühl," 1894; "Ein Kurzer Gang Durch die Jüdische Geschichte," 1895; "Ein Kurzer Gang Durch die Geschichte der Jüdischen Literatur," 1896; "Lehrbuch der Jüdischen Geschichte" (vol. i. 1900; vol. ii. 1901; vol. iii, 1902); "Geschichte der Juden in Schlesien," 3 parts, 1895-1901.

Since 1890 Brann has edited a Jewish almanac, "Jahrbuch zur Belehrung und Unterhaltung," and from 1892 until the death of David Kaufmann was joint editor with him of the "Monatsschrift für Geschichte und Wissenschaft des Judenthums," which had been discontinued for several years; since 1899 he is sole editor. In 1900 Brann edited, with F. Rosenthal, a memorial volume in honor of his colleague, "Gedenkbuch zur Erinnerung an David Kaufmann," Breslau, 1900.

S. D.

**BRANN, SOLOMON:** German rabbi; born in Rawitsch, Nov. 3, 1814. He attended for several years the yeshibah in Lissa, and continued his studies in the Berlin University. In 1839 he was elected a member of the rabbinical board of his native city, where he was a pioneer of German preaching. Since 1853 he has been rabbi at Schneidemühl. Brann has contributed largely to scientific German periodicals, such as "Orient," "Monatsschrift," and "Jüdisches Literaturblatt." His notes on the Talmud Yerushalmi are to be found in the Krotoschin edition of 1866.

S. D.

**BRASCH, MORITZ:** German philosopher and litterateur; born at Zempelburg, West Prussia, Aug. 18, 1843; died at Leipzig Sept. 14, 1895. He was educated at the universities of Berlin, Greifswald, and Jena, settling at the first-mentioned place on the completion of his studies. Finally he went to Leipsic, where he became (1874–79) the chief editor of Brockhaus' "Konversations-Lexikon."

Brasch ranked high among the modern philosophical essayists of Germany. He published the following works: "Benedictus von Spinoza's System der Philosophie," 1870; "Lichtstrahlen aus Mendelssohn's Schriften nach der Ethica Dargestellt," 1875; "Die Klassiker der Philosophie," 3 vols. 1883–86; "Gesammelte Essays und Charakterköpfe zur Neuern Philosophie und Litteratur," 2 vols. 1885–86; "Philosophie der Gegenwart" (vol. iv. of "Klassiker der Philosophie"), 1887; "Welt- und Lebensanschauung Friedrich Uberwegs," 1888; "Philosophie und Politik: Studien über Lassalle und Johann Jacoby," 1890; "Gesch. der Leipziger Universität von ihrem Ursprung bis zur Gegenwart," 1890; "Lehrbuch der Gesch. der Philosophie," 2d ed. 1893; "Wesen und Ziele der Ethischen Bewegung," 1894; "Leipziger Philosophen im 19. Jahrhundert—Porträts und Studien," 1894; "Die Facultätenfrage und die Stellung der Philosophie," 1895. He edited: Moses Mendelssohn's "Werke zur Metaphysik, Religionsphilosophie und Aesthetik," 2 vols. 1880, 2d ed. 1881; Uberweg's "Schiller als Philosoph und Historiker," 1885; Schopenhauer's works, 2 vols., 1891; Aristotle's "Politeia" (German transl. with introduction and notes), 1894.

BIBLIOGRAPHY: *Leipziger Illustrirte Zeitung*, Aug. 16, 1890; Kohut, *Berühmte Israelitische Männer und Frauen*, part 14, p. 212; De Gubernatis, *Diz. Biog.*

S. E. Ms.

**BRASLAW, NAḤMAN.** See Naḥman b. Simḥah of Braslaw.

**BRASS:** A composition of copper and zinc. The application of the word in the Bible is uncertain, as instruments of copper and bronze were often used where brass is mentioned. Copper, bronze, and other metals were known to the Egyptians before the Exodus. In the Old Testament brass is referred to both actually and symbolically. In Ex. xxxviii. 2–8 the altar of burnt offering is overlaid with brass. All the vessels of the altar are made of brass. In Num. xxi. 9 Moses makes a serpent of brass. In I Sam. xvii. 5 Goliath is clad in an armor of brass. In II Sam. viii. 8 King David takes "exceeding much brass" from Betah and Berothai. In I Kings vii. 7 is the reference to Hiram, king of Tyre, "a worker in brass." In II Kings xxv. 13, 14; Jer. lii. 17, the brazen vessels and pillars carried away by the Chaldeans, and in I Chron. xv. 19 "cymbals of brass," are mentioned.

Brass is often referred to symbolically in Hebrew Scripture: Deut. xxviii. 23, "Thy heaven that is over thee shall be brass" (without clouds and rain); Job vi. 12, "Is my flesh brass?" (enduring, insensible); Dan. ii. 32, "Belly and thighs of brass" (expressing brilliancy); Dan. x. 6, "His feet like in color to burnished brass."

E. G. H. T. F. S.

**BRATZLAV** or **BRASLAVL**: A town in the government of Podolia, Russia, situated on the right bank of the southern Bug. It was founded in the fourteenth century. It was at different times subject to Poland, Lithuania, Russia, and the Tatars. In 1479, when the Tatars conquered and destroyed Bratzlav, more than 600 inhabitants, among them 400 Jews, were slain in one day. In 1551, when it was besieged by the Crimean khan Devlyet Girei, and the entire garrison and a large part of the population fled, the Jews heroically defended the town against the enemy. In 1569, at the time of a religious uprising of the Cossacks, the hetmans Nalivaiko and Kossinski repeatedly attacked the city, plundering and murdering without mercy; the Jews, of course, not being exempted.

But the most terrible year for the Jews was 1648, when the alderman Martin Kalinovski delivered Bratzlav into the hands of Chmielnicki, who seized the town and massacred all the Jews. In 1664 the Russians slaughtered the Poles and Jews of Kamenetz-Podolsk, Miedzybodz, and Bratzlav. When the hetmans Voinaravski and Orlik plotted with the Tatars against Peter the Great, Bratzlav became the scene of horrible cruelties perpetrated upon the Jews. The town has been a place of shelter for the followers of Shabbethai Ẓebi and other sects, especially the Frankists and the Ḥasidim.

In the town of Bratzlav in 1895 the Jews numbered 2,460, or 39.2 per cent of the total population; and in the district of that name there were 31,000, or about 15 per cent of the total population. They have a synagogue and six houses of prayer in the town.

BIBLIOGRAPHY: Shalom-'Alekem, in *Yiddische Volksbibliothek*, i. 416–418, Kiev, 1888; *Entziklopedicheski Slovar*, iv., St. Petersburg, 1895; *Regesty i Nadpisi*, i. 464, St. Petersburg, 1899.

H. R.

**BRAUDO, ALEXANDER**: Russian author; born in 1864. From 1889 until 1892 he was reviewer of literature on Russian history for the "Jahresbericht der Geschichtswissenschaft" and the "Istoricheskoye Obozrenie," published by the University of St. Petersburg; he translated sources for Russian history, as Grevenbruch's "Tragoedia Moscovitica," 1606 (history of the false Dmitri); and Neuville's "Relation Curieuse," 1689 (history of the riot of the Stryeltzy). He wrote a number of articles in "Russki Bibliograficheski Slovar," published by the Historical Society of the University of St. Petersburg, and a series of reviews in the "Zhurnal Ministerstva Narodnavo Prosvyeshcheniya." In the "Voskhod" for 1896 there appeared his reviews of the works of Bershadski on the history of the Jews. While secretary of the Society for the Promotion of Education Among the Jews of Russia, he succeeded in directing the activity of that organization toward the encouragement and development of elementary education among the Jews. At present he is a member of the advisory board of the Jewish Colonization Association.

H. R. S. J.

**BRAUN, JOSEF**: Austrian journalist, dramatist, and librettist; born at Budapest, May 5, 1840. Braun was educated for the profession of medicine at the University of Vienna, but abandoned his medical studies in 1860 to join the editorial staff of Isidor Heller's "Fortschritt," on which he was trusted with Hungarian affairs. Next he joined the staffs of the "Wanderer," "Morgenpost" (as editor-in-chief), "Debatte," and in 1869 the "Tagespresse." From 1869 to 1870 he managed the humoristic illustrated paper "Der Floh"; in 1871 he founded the "Bombe," which he sold to establish, in 1881, the "Wiener Caricaturen." Among his works are: "Emporkömmlinge," a romance, published in 1874 in the "Bombe"; "Lustige Weiber von Wien," 1881; and the following plays and libretti: "Flotte Bursche," 1861 (music by Suppé); "Die Pagen von Versailles," 1862; "Die Keusche Diana," 1864 (the first opera composed by Millöcker); "Carneval in Rom," 1877 (music by Johann Strauss); "Hector in der Tinte"; "Bibiana und Leodegar"; "In den Flitterwochen"; and "Während der Quadrille."

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, p. 51.

S. E. Ms.

**BRAUN, SOLOMON**: French lieutenant of artillery; born at Paris, 1868; died in Togbao, Sudan, in 1899. His father, a poor pedler, observing Solomon's capacity for learning, made the greatest sacrifices to give him a good education. Solomon successfully passed the competitive examination for the Ecole Polytechnique, whence he graduated as lieutenant of artillery. In 1897 he obtained permission from the minister of war to join the perilous expedition for the exploration of Lake Tchad under Major Bretonnet. The expedition was surprised, and every member slaughtered by the Tuaregs.

BIBLIOGRAPHY: *Archives Israélites*, Feb. 13, 1899.

S. I. Br.

**BRAUNSCHWEIG (BRUNSCHWIG), ABRAHAM B. ELIEZER**: Reviser of the rabbinical Bible published by the printer König of Basel in 1619; and assistant to Johannes Buxtorf, both the father and the son. At the request of Buxtorf, senior, Braunschweig was permitted to settle at Basel. Upon the circumcision of a son, in 1619, at which several Jews were present, he was fined 400 fs., König and Buxtorf 100 fs. each, and all the Jews who had been present at the celebration were imprisoned for some days. Braunschweig lived later at Lengnau (Aargau) and in Zurich, and attended the fair at Zurzach. He traded in Hebrew books, which he obtained on his journeys through Alsace. In the correspondence between Johannes Hottinger of Zurich and Johannes Buxtorf of Basel, Braunschweig took an important part. He was still living in 1644. Whether he was related to Joseph ben Jacob Braunschweig, whose name appears on the title-page of "Sod ha-Neshamah," printed at Basel in 1608, is not known.

BIBLIOGRAPHY: Preface and colophon to Braunschweig's rabbinical Bible; *Rev. Et. Juives*, viii. 77 *et seq.*; Zunz, *S. P.* p. 341.

G. M. K.

**BRAUNSCHWEIG, JACOB ELIEZER**: German rabbi and Talmudic author of the seventeenth and the eighteenth century; died in Vienna April 16, 1729. Of his life very little is known. He was rabbi at first in Kanitz, province of Moravia, Austria, and subsequently in Vienna, where he

found a Mæcenas in Samson Wertheimer, who engaged him as his chaplain, because the Jews of Vienna were not permitted to engage a rabbi. Braunschweig wrote: "Siaḥ 'Abde Abot" (The Language of the Servants of the Fathers), a concordance to the Talmud and the Midrashim; "Ṭa'ame ha-Torah" (The Reasons of the Law), an exegetical work on the Pentateuch; "Sefer Sekar we-'Onesh" (The Book of Reward and Punishment), which seems to have been an index of all Talmudic passages bearing on divine retribution; "Gematriot u-Periferaot la-Ḥokmah" (The Gematria and Peripheries of Wisdom), a cabalistic work on the Pentateuch; and Gematriot on the Torah, both exegetical and cabalistic, being an index of all Talmudic rabbinical interpretations of the Pentateuch. None of his works was published, and, as far as known, only the first-mentioned is extant in manuscript. It is in the Berlin Library, and has been wrongly ascribed by Steinschneider to Lazar Fried, rabbi at Kanitz. Braunschweig's family later adopted the name "Deutsch"; and one of his descendants is Gotthard Deutsch of Cincinnati.

BIBLIOGRAPHY: Kaufmann, *Samson Wertheimer*, Vienna, 1888; Steinschneider, *Katalog der Berliner Handschriften*; Graeber, *Oẓar ha-Sifrut*, ii. 83; *Deborah*, 1902, pp. 68 *et seq.*

D.

**BRAUNSCHWEIG, MOSES BEN MORDECAI:** Polish Talmudist; lived about the middle of the sixteenth century at Cracow. He wrote a commentary on Jacob Weil's widely known codex on the slaughtering of animals and the inspection of slaughtered animals ("Hilkot Sheḥiṭot u-Bediḳot"). The commentary, which was printed with Weil's text under the title "Tiḳḳune Zebaḥ" (Prague, 1604), consists of several sections having special subtitles.

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I. BER.

L. G.

**BRAVERY.** See COURAGE.

**BRAVO, ABRAHAM:** A financier living in London in 1710. He was a descendant of a Spanish-Portuguese family, and one of the earliest Anglo-Jewish poets. Bravo eulogized in English verse the work, "Espejo Fiel de Vidas" (London, 1720), written by his friend Daniel Israel Lopez Laguna, the Spanish-Jewish translator of psalms.

Another Abraham Bravo, undoubtedly a kinsman of the foregoing, lived in Jamaica in 1773. Benjamin and David Bravo, who went from London to Jamaica, were naturalized there in 1740.

BIBLIOGRAPHY: *Publications of American Jew. Hist. Soc.* v. 3, 111; vi. 155; *Jewish Quarterly Review*, xi. 572 *et seq.*

M. K.

J.

**BRAY-SUR-SEINE:** Small town situated between Provins and Montereau, in the department of Seine-et-Marne; belonged formerly to Champagne. In the twelfth century it had an important Jewish community, including such rabbis as Jacob the Tosafist, and R. Isaac. Several commentators were born here: R. Matathia, Phineas, and Menahem (it is possible that the latter two are identical); and there were also some very rich Jews in the city.

An Israelite having been assassinated in 1191 by a subject of the king of France, his coreligionists obtained permission of the countess Blanche of Champagne to hang the murderer, and in commemoration of the hanging of Haman they selected the day of Purim. According to Christian reports, they tied the hands of the murderer behind his back, and after having placed a crown of thorns upon his head, led him through the city, beating him with a stick. Philip Augustus, king of France, taking advantage, perhaps, of the fact that the Christian was his subject invaded the domain of the countess of Champagne, placed guards at the gates of the castle of Bray, and seized the Jews and burned more than eighty of them at the stake, among whom were the rabbis Jacob and Isaac aforementioned. According to a contemporary, R. Ephraim of Bonn, the attempt had first been made to convert them to Christianity. Only children under thirteen years old escaped the persecution.

This massacre did not put an end to the community, however, for documents show that there were still some Jews in the city in the twelfth century. Among the best known may be mentioned Matathia or Eliab, son of R. Isaac, who died in 1191; Deodatus or (Dieudonné) and Hély, bankers, who were at the Petit Châtelet in Paris in 1204–6, and in 1221 at Provins. In that year Thibaut IV., count of Champagne, was in their debt. All traces of this community have been lost since the fourteenth century. No Jews live there to-day.

BIBLIOGRAPHY: Rigord, *Histoire de Philippe-Auguste*; Ephraim of Bonn, in *Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge*, p. 70; Gross, *Gallia Judaica*, p. 123.

I. L.

G.

**BRAZEN SEA.—Biblical Data:** The brazen laver of the Mosaic ritual; made by Solomon out of bronze captured by David at Tibhath and Chun, cities of Hadarezer (I Chron. xviii. 8). It served the same purpose for the officiating priests of Solomon's Temple as did the laver for those officers at the tabernacle. The dimensions of the sea (I Kings vii. 23–26) were as follows: height, 5 cubits; circumference, 30 cubits (consequently it was about 10 cubits in diameter); and a handbreadth in thickness. It was capable of holding 2,000 "baths"; on the smallest calculation, about 17,000 gallons. "Under the brim of it round about there were knops which did compass it, for ten cubits compassing the sea round about; the knops were in two rows, cast when it was cast" (*ib.* 24). This great brazen vessel was set on the backs of twelve brazen oxen; three of them facing each cardinal point, and all of them facing outward; see illustration, p. 358.

The humiliation of Ahaz before Tiglath-pileser III. and his desecration of the Temple and all sacred things led him to take this sea down from its position on the oxen, and to set it upon a pavement of stone (II Kings xvi. 17). It was finally (II Kings xxv. 13) broken into pieces at the capture of Jerusalem by the Chaldeans, and the material was carried to Babylon.

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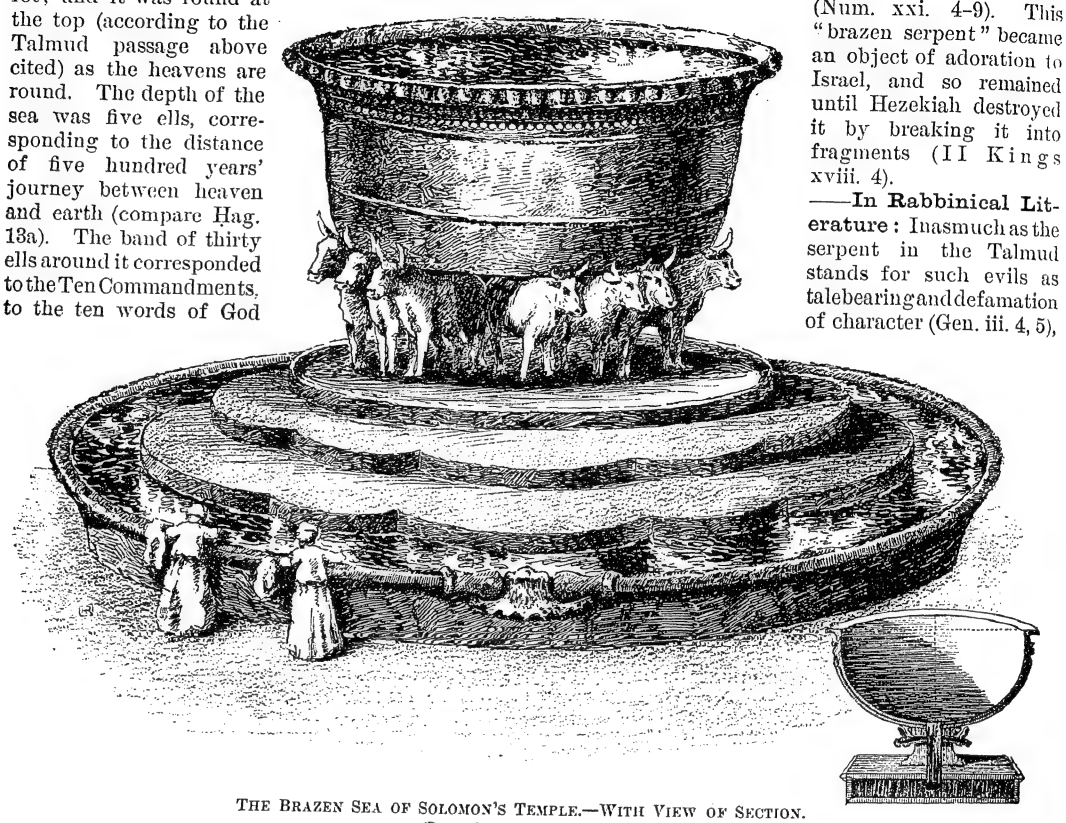
I. M. P.

J. JR.

**——In Rabbinical Literature:** The laver contained water sufficient for 150 ritual baths ("miḳwaot"), if forty seahs be taken as the legal measure

of such bath. The laver was not entirely round, as might be inferred from Scripture (I Kings vii. 23): the upper two-fifths were round; but the lower three were square ('Er. 14a, b). The symbolism of the brazen sea is described in detail in the MIDRASH TADSHE. The sea represented the world; the ten ells of diameter corresponded to the ten Sefirot; and it was round at the top (according to the Talmud passage above cited) as the heavens are round. The depth of the sea was five ells, corresponding to the distance of five hundred years' journey between heaven and earth (compare Ḥag. 13a). The band of thirty ells around it corresponded to the Ten Commandments, to the ten words of God at the creation of the world, and to the ten Sefirot: for the world can exist only when the Ten Commandments are observed; and the ten Sefirot as well as the ten words of God were the instruments of the Creation. The two rows of colocynths (knops) below the rim were symbolic of the sun and the moon, while the twelve oxen on which the sea rested represented the zodiac ("mazzalot"). It contained 2,000 baths (cubic measures), for the world will sustain him who keeps the Torah, which was created 2,000 years before the world (Midrash Tadshe ii., ed. Epstein, in "Mi-Ḳadmoniyot ha-Yehudim," xvi., xvii.; Yalḳ., Kings, 185).

J. SR. L. G.



THE BRAZEN SEA OF SOLOMON'S TEMPLE.—WITH VIEW OF SECTION.
(Restored according to Calmet.)

**BRAZEN SERPENT (נחשתן). — Biblical Data:** An image set up by Moses which is said to have healed those who looked upon it. When the people of Israel, near the close of the desert wanderings, were marching southward to go around Edom to the east of Palestine, they murmured against God and against Moses. As a punishment "fiery serpents" (compare Isa. xiv. 29; xxx. 6) of the region were sent against them, and very many died of their poisonous bites. On their showing repentance Moses was bidden to put upon a lofty pole an image in bronze of such a serpent, which, according to II Kings xviii. 4, was known as "neḥushtan." The sufferers, when they looked upon the image from any part of the camp, were healed of their sickness (Num. xxi. 4–9). This "brazen serpent" became an object of adoration to Israel, and so remained until Hezekiah destroyed it by breaking it into fragments (II Kings xviii. 4).

——**In Rabbinical Literature:** Inasmuch as the serpent in the Talmud stands for such evils as talebearing and defamation of character (Gen. iii. 4, 5), the Midrash finds in the plague of the fiery serpents a punishment for sins of the evil tongue (Num. xxi. 5). God said: "Let the serpent who was the first to offend by 'evil tongue' inflict punishment on those who were guilty of the same sin and did not profit by the serpent's example."

One of the complaints in this case was dissatisfaction with the manna. Whereas the manna is believed to have had any taste desired by the person eating it, to the serpent all things had the taste of dust, in accordance with the words: "And dust shalt thou eat all the days of thy life" (Gen. iii. 14). It was very appropriate, therefore, that they who loathed the food which had given any taste desired, should be punished by means of that creature to which everything has the same taste (Tan., ed. Buber, Ḥuḳḳat, xlv. [337]; Midrash R. Num. xix. 22).

The Mishnah does not take literally the words "Every one who was bitten by a serpent would look at the serpent and live," but interprets them symbolically. The people should look up to the God of heaven, for it is not the serpent that either brings to life or puts to death, but it is God (Mish-

nah R. H. 29a). In the course of time, however, the people lost sight of the symbolical meaning and regarded the serpent itself as the seat of the healing power, and they made it an object of worship, so that Hezekiah found it necessary to destroy it (II Kings xviii. 4; see also Ber. 10a).

K. I. Hu.

—**Critical View:** It is not necessary to discuss here the nature of the serpents (see Seraphim) that attacked the pilgrims in the desert; for it is not specifically said that one of these, but merely a "serpent," not further defined, was represented in bronze.

The question of the form of representation is, however, of importance as a matter of religious history. In this narrative ascribed to J and E modern criticism sees an account of the way in which the serpent-worship, surviving till the days of Hezekiah, took its rise. What was its motive? Evidently the serpent in this special cult was regarded as beneficent, as was frequently the case among the Semites generally (compare Animal Worship). But at the same time the serpent was becoming odious, as a type of subtlety and seductiveness (Gen. iii.), and the two conceptions were felt to be inconsistent. The wilderness narrative does justice historically to both of these aspects of serpent nature and the corresponding beliefs. Add to this, that all sorts of image-worship were being discouraged by prophetic influence. In this special instance it was particularly obnoxious to the reforming party in Judah; because Isaiah, who was its main inspiration, had already spiritualized the idea of the "flying serpent" (Isa. vi.), seeing in the "seraphim," or swiftly changing lightning and cloud-shapes of the sky, a mode of the divine self-manifestation similar to that of the Cherubs. The name "nehushtan" suggests some interesting questions. To judge from the form, the name belongs to an old period of the language, but the explanation of it as a "brazen" object appears to be due to a species of popular etymology, "nahash" signifying in Hebrew "brass" as well as "serpent." It is likely that nehushtan as an object used in the ancient Semitic cult was a species of totem-pole, surmounted by the reproduction—perhaps in wood—of a serpent, and was placed before tents or rude dwellings as a means of driving off evil spirits, who were supposed to be lurking everywhere.

Bibliography: Smend, *Alttestamentliche Religion*, p. 470; Baudissin, *Studien zur Semit. Religionsgeschichte*, i. 288 *et seq.*; Wellhausen, *Reste Arabischen Heidenthums*, pp. 137 *et seq.*; Kremer, *Kulturgesch. des Orients*, ii. 257; W. R. Smith, *Religion of the Semites*, 2d ed., p. 133; Nowack, *Hebr. Archäologie*, ii. 24; Benzinger, *Arch.* p. 383; Gunkel, *Schöpfung und Chaos*, pp. 81 *et seq.*, 111 *et seq.*, deals with the serpent-myths generally, as also does Baudissin, *op. cit.* i. 257 *et seq.* See also the commentaries of Cheyne, Delitzsch, Duhm on the passages quoted from Isaiah, and the commentaries of Dillmann and Strack.

J. JR. J. F. McC.

**BRAZIER.** See Coal.

**BRAZIL:** The largest of the South American states, extending from lat. 5° N. to 33° 45′ S., long. 35° to 74° W., with an area of 3,209,878 square miles. It was discovered by Vincente Yanez Pinzon in 1499, and independently in 1500 by Pedro Alvarez de Cabral, a Portuguese, whose country claimed the southeastern coast by right of discovery, and made the first permanent settlement in 1531.

The history of the Jews in Brazil begins almost simultaneously with the history of the country itself. As early as 1548 Jews were banished by the Portuguese Inquisition to Brazil, and in the same year it is stated that Portuguese Jews transplanted the sugar-cane from the island of Madeira to Brazil.

The Inquisition was never officially established in Brazil, but it had its agents there from the very start. At an early date mention is made of Neo-Christians or Maranos being sent back from Brazil to Europe to stand trial before the Holy Office. This practise became more frequent after 1580, when Portugal itself came under the dominion of Spain, and the Inquisition became supreme in both countries. The Maranos of the New World were therefore compelled to wear the mask just as they had in the Old.

As early as 1610 mention is made of the physicians of Bahia in Brazil, who are described as being mainly Neo-Christians, and who prescribed pork to lessen the suspicion of the charge of Judaism. Pyrard, the historian, who visited the place in 1610, says that a rumor was then afloat that "the king of Spain desires to establish the Inquisition here, on which account the Jews are greatly frightened." Certain it is, however, that these persons did not openly profess their faith.

These secret Jews, besides acquiring wealth, became very numerous at the beginning of the seventeenth century. They were then among the wealthiest inhabitants, some being worth from 60,000 to 100,000 crusados. "But they were despised by their narrow-minded countrymen, and were in constant danger of losing their property through the agents of the Holy Office" (Southey's "Brazil").

In the second decade of the seventeenth century the Dutch commenced their ambitious schemes for the conquest of Brazil. In connection with some of the earliest intrigues, special mention is made of one Francisco Ribiero, a Portuguese captain who is described as having Jewish relatives in Holland.

The secret Jews welcomed and assisted the Dutch in 1618, particularly as at that time they had good reason to dread the introduction of the Inquisition, which had recently arrested in Oporto almost all merchants of Jewish extraction. Many of the victims were engaged in the Brazilian trade, and the inquisitor-general applied to the government to assist the Holy Office to recover such part of their effects as might be in the hands of their agents in Brazil. Accordingly Don Luiz de Sousa was charged to send home a list of all the Neo-Christians in Brazil, "with the most precise information that can be obtained of their property and places of abode." It was the Dutch war alone that prevented the introduction of the Holy Office. It was at this period particularly that the Neo-Christians of Brazil threw off the mask and appeared as distinctive members of the Jewish faith.

The Dutch relied upon this large Jewish population for assistance when they prepared their plans for the conquest of the country. The Dutch West India Company was formed in 1622 in furtherance of the project, and it is significant that one of the

arguments in favor of the organization was "that the Portuguese themselves—some from their hatred of Castile, others because of their intermarriages with Neo-Christians, and their consequent dread of the Inquisition—would either willingly join or feebly oppose an invasion, and all that was needful was to treat them well and give them liberty of conscience."

**The Dutch and the Jews.**

The Dutch were not mistaken. When their fleet was sent against Bahia all necessary information was obtained from the Jews. The city was captured in 1624; and true to the policy mentioned, Willekens, the Dutch commander, at once issued a proclamation offering liberty, free possession of their property, and free enjoyment of their religion to all who would submit. This brought over about 200 Jews, "who exerted themselves to make others follow their example." Unfortunately for the Jews, Bahia was recaptured by the Portuguese in 1625; and though the treaty provided for the safety of other inhabitants, the Neo-Christians who had placed such trust in the Hollanders were abandoned, and five of them were put to death. Many of the Maranos seem to have remained, however; for they are mentioned again in 1630. See BAHIA.

The Dutch soon gained another foothold and spread their conquests. The Portuguese city of Recife, or Pernambuco, was captured by the Dutch in 1631; and immediately most of the Jews and Neo-Christians from Bahia and elsewhere removed to that city, although it had a large Jewish population of its own, as it had been principally settled by Jews. The Dutch endeavored to secure colonists, and appealed to Holland for craftsmen of all kinds. Many Portuguese Jews of Holland came to Brazil in response to the call; for now that the country offered them full religious liberty, it also gave them the additional advantage of dwelling among a population where they could speak their own language. Southey asserts that these Jews made excellent subjects.

"Some of the Portuguese Brazilians gladly threw off the mask which they had so long been compelled to wear, and joined their brethren of the synagogue. The open joy with which they now celebrated their ceremonies attracted too much notice: it excited the horror of the Catholics; and even the Dutch themselves, less liberal than their own laws, pretended that the toleration of Holland did not extend to Brazil." The result was an edict by which the Jews were ordered to perform their rites more privately.

At this period the Jews in Recife alone were numbered by thousands; and one of them, Gaspar Diaz Ferreira, was considered one of the richest men in the country. Nor was the Jewish population confined to Pernambuco. Great numbers of Jews resided throughout Brazil, particularly at Tamarico, Itamaraca, Rio de Janeiro, and Parahiba.

Recife, however, was the great center of Jewish population, and soon became famous not only in the New World, but also in the Old, for its important congregation and the distinguished scholars numbered among its inhabitants. An evidence of this is found in the fact that the author Manasseh ben Israel of Amsterdam dedicated the second part of his "Conciliador" to the prominent men of the congregation of Recife. Manasseh ben Israel himself at one time intended going there.

**Recife Center of Jewish Population.**

In 1642 about 600 Portuguese Jews left Amsterdam for Brazil; with them were two distinguished scholars, Isaac Aboab da Fonseca and Moses Raphael de Aguilar. The former soon became the ḥakam, and the latter the ḥazan, or reader, for the congregation at Recife. The congregation at Tamarico had at its head Jacob Lagarto; while one Jacob de Aguilar is also mentioned as a Brazilian rabbi at this period.

Among the Jewish writers born in Brazil may be mentioned Elijah Machorro and Jacob de Andrade Velosino.

"Among the free inhabitants of Brazil in 1640," writes Nieuhoff, "the Jews were the most considerable in number. They had a vast traffic beyond all the rest; they purchased sugar-mills, and built stately houses in the Recife."

At Bahia, on the other hand, and in that portion of Brazil retained by the Portuguese, the most intense bigotry prevailed. After 1631, Jews are met with at Bahia in isolated cases only, and then invariably in connection with their transportation for trial by the Inquisition at Lisbon. The most famous instance of this is the case of Isaac de Castro Tartas, who left Dutch territory to visit Bahia in 1646. He was at once seized and transported for Judaizing, and was burned at an auto da fé at Lisbon.

When in 1645 Joam Fernandes Vieyra was inciting the Portuguese to reconquer Brazil, he pointed particularly to Pernambuco, or Recife, expressly calling attention to the fact that "that city is chiefly inhabited by Jews, most of whom were originally fugitives from Portugal. They have their open synagogues there, to the scandal of Christianity. For the honor of the faith, therefore, the Portuguese ought to risk their lives and property in putting down such an abomination."

**Attempt to Seize Recife.**

When the conspiracy was in its infancy the Dutch authorities were slow to realize what was happening; "but the Jews of Recife were loud in their expressions of alarm." "They had more at stake than the Dutch; they were sure to be massacred without mercy during the insurrection, or roasted without mercy if the insurgents should prove successful." They therefore besieged the council with warnings and accusations.

Vieyra, too, recognized the importance of the Jewish element, for at the very beginning of the insurrection he promised the Jews protection provided they remained peaceably in their houses.

The Jews, however, were loyal to the Dutch; and in 1646, when the war was raging, they raised large donations for the service of the state. So influential were they that, when in 1648 the Portuguese contemplated the purchase of Pernambuco, they considered the advisability of making the clause concerning the Jews a secret article, before even broaching the subject to Holland.

The war continued unabated; and after a desperate struggle of several years the Dutch régime was

doomed. The story of the sufferings and fortitude of the Jews of Recife during its terrible siege, when general famine prevailed, has been told in a poem written by Isaac Aboab, an eye-witness.

Though the first siege was unsuccessful, Recife was again besieged, and when it became evident that the city could not hold out, the Jews clamored for a capitulation, knowing that otherwise no mercy would be shown them. By the terms of the capitulation the Jews were especially mentioned; and an amnesty was promised them by the Portuguese "in all wherein they could promise it."

More than 5,000 Jews were in Recife at the time of the capitulation. Many of these removed to Surinam; while many others, under the leadership of Aboab and Aguilar, returned to Amsterdam. Some went to Guadeloupe and other West Indian islands; while a few of the refugees reached New Amsterdam, as New York was then called.

Despite the ending of the Dutch régime, some Neo-Christians continued to reside in Brazil. Their number was largely increased toward the end of the seventeenth century, when Portugal again banished to Brazil the Maranos who had become reconciled. These transportations continued from 1682 to 1707; and the Jews again came to be known as a distinct class. They were closely watched, however, and many were sent back to Lisbon from time to time, to be tried by the Inquisition. Many Jews from Rio were burned at an auto da fé at Lisbon in 1723. Several of these martyrs were men of great repute, the most prominent being the famous Portuguese poet and dramatist Antonio José da Silva, a native of Rio de Janeiro, who was burned as a Jew at Lisbon in 1739. In 1734, Jews appear to have been influential in controlling the price of diamonds in Brazil.

Toward the middle of the eighteenth century, Jews or Neo-Christians were again a numerous class in Brazil, and transportation to Lisbon for Judaizing had again become so common and was carried on to such an extent that, as the historian relates, "so wide a ruin was produced that many sugar-mills at the Rio stopped in consequence." The influential Marquis de Pombal, with all his power, did not venture to proclaim toleration for the Jews; but he succeeded in having laws enacted making it penal for any person to reproach another for his Jewish origin, and removing all disabilities of Jewish blood, even from the descendants of those who had suffered under the Inquisition. He prohibited public autos da fé, and required all lists of families of Jewish extraction to be delivered up, making it penal to keep such lists. These statutes deprived the Inquisition of its most important means of accusation; and as a result the Maranos were ultimately absorbed in the Catholic population of Brazil.

Since then the Jews have not been known as a distinctive class in Brazil. Those living there today are not descended from the Neo-Christians, but are mainly recent immigrants from Germany, Russia, Rumania, and other European countries. Many are settled in Rio Grande do Sul.

In 1900 a number of Rumanian Hebrews went to Brazil, but effected no permanent settlement.

The Bureau of American Republics has recently published a list of the leading merchants of the various cities in Brazil; and these lists disclose a large number of Jewish names, though most of them seem to be of German origin.

The constitution of Brazil guarantees to the inhabitants liberty both of conscience and of worship; but in spite of these liberal provisions there are no Jewish congregations of consequence in the country.

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A. L. Hü.

**BREACH OF PROMISE OF MARRIAGE** (דבק): The refusal of either party to a contract of marriage to fulfil it. In order that there may be a breach of promise, there must be a contract cognizable by the law. Unlike the law in many modern systems of jurisprudence, mere mutual promises of a man and a woman to marry do not constitute such a contract in Jewish law, which requires a written agreement embodying the terms of the contract and specifying the amount of damages ("ḳenas") payable by either party to the other upon its breach. Such contracts are commonly called "shiddukin" or "tenaim rishonim" (first stipulations), and contain explicitly a statement of the amount of damages payable by either party to the other in case of breach of the contract.

**Nature of Contract to Marry.**

For the purpose of insuring greater security, promissory notes are deposited by both parties with a third person. These notes are drawn for a specific sum, to become due and payable upon the non-fulfilment of the contract, and are coupled with the condition that upon the consummation of the marriage the notes shall ipso facto become null and void. In case the promise of marriage is made secretly it is necessary that all these provisions be fully complied with in order to entitle the innocent party to a right of action against the party guilty of the breach; but if the contract is publicly entered into, damages may be claimed for the breach even though all the formalities have not been complied with, because an additional consideration enters into the contract by reason of its publicity. In such cases breach of the contract would result in shame and disgrace to the innocent party; and this is sufficient consideration for the recovery of the damages.

If, after the execution of the contract, the parties mutually agree to rescind it, there is no breach of promise, and the parties are released from all obligations to each other: all gifts must be returned unless there has been a specific agreement to the contrary; and the parties stand in the same relation

to each other as though no contract had been entered into. In case it becomes impossible for one of the parties to fulfil the contract, the other is released. For instance, if one of the parties has agreed to give a certain amount of dowry, and is unable to fulfil this condition because of having become impoverished, the other party, if not choosing to do so, is not bound to fulfil the contract. Where one of the parties is obliged to remove from the place where they had intended to take up their residence, the other is not obliged to follow, but may declare the contract annulled.

**Contract May Be Mutually Rescinded.**

If the near relations of either of the parties, by reason of misconduct or improper life, bring disgrace upon the family, or if one of the contracting parties is guilty of such fault, the other party is released; and if either party becomes insane, or apostatizes, a like result follows.

The obligations assumed by the respective parties to the contract are binding upon their heirs.

If the father of the prospective bride has entered into the contract with the prospective groom, and the girl then refuses to be married, her father is released from his obligation by reason of the impossibility of fulfilling the contract, provided, of course, there is no fraud or collusion between himself and his daughter.

It is generally decided by the rabbinical authorities that specific performance of the contract to marry can not be enforced after the party guilty of the breach of promise has paid the pecuniary damages specified in the contract.

In case a pledge is given by either party to the other at the time when the promise to marry is made, as security for the payment of the damages that may be recovered for the breach of contract, it is necessary that the delivery of the pledge be accompanied by an express agreement specifying that, in case the contract is broken, the pledgee shall be entitled to a specific sum out of the proceeds of the sale of the pledge. If the party guilty of the breach of promise can not pay the penalty, recourse may be had to the surety, and if the latter is obliged to pay the damages, he may have recourse against his principal at any time in the future.

**When a Pledge Is Given.**

As stated at the beginning of this article, all these provisions are applicable only in case the promise of marriage has been reduced to writing, and the proper formalities have been complied with. If there have been merely oral promises with the understanding that the agreement in writing shall be executed, the parties are at liberty to retract at any time before the written agreement has been signed by the witnesses; and, in case of such retraction, no breach of promise in the technical sense occurs; the parties are not bound in any way, and are free from all the obligations and responsibilities of the contract.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Eben ha-'Ezer*, §§ 50, 51; Mendelssohn, *Ritual-Gesetze der Juden*, iv. 3, 4; Duschak, *Das Mosaisch-Talmudisches Ehrecht*, i. 3.

J. SR. D. W. A.

**BREACH OF TRUST:** Violation by fraud or omission of any duty lawfully imposed upon a trustee, executor, or other person in a position of trust. It is thus a branch of criminal law, and under this aspect will be considered in the present article.

Moral basis for the laws against breaches of trust may be found in such texts as: "Ye shall not steal, neither deal falsely, neither lie one to another" (Lev. xix. 11); "Thou shalt not withhold anything from [A. V., "defraud"; R. V., "oppress"] thy neighbor, neither rob him" (*ib.* 13); "Ye shall not afflict any widow, or fatherless child" (Ex. xxii. 21 [22]); "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again to thy brother. . . . In like manner shalt thou do with his ass . . . and with any lost thing of thy brother's, which he hath lost and thou hast found" (Deut. xxii. 1, 3). In these texts may be found the germs of the law relating to the duties of bailees, trustees, and guardians; and in the law of trusts, the later Talmudic and rabbinical law was somewhat hampered in its logical development by the dominance of these ethical views. For instance, instead of compelling the guardian to render an account at the end of the term of his administration of the orphans' estate, the law required nothing of him except the delivery to the orphans of the balance of the estate in his hands. If they doubted the integrity of their guardian they could not compel him to account, but appealed to his religious sentiment. In such cases, instead of giving a legal account, he was required to take the rabbinical oath of purgation "that he had not stretched forth his hand unto the goods." And with this oath he was discharged (Maimonides, "Yad," Sheluḥin, ix. 1; Naḥalot, xi. 5, 12; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 93 1; 290, 17). There is no doubt that this appeal to the good faith of the guardian has resulted in the conscientious administration of orphans' estates under the Jewish law (Frankel, "Der Gerichtliche Beweis," pp. 64, 65).

**Moral Basis.**

The only Biblical laws on the subject of breach of trust are those in relation to bailees (see BAILMENTS).

As stated above, the trustee, at the end of the term of his administration, is not obliged to account. When orphans attain their majority, they are entitled to receive their inheritance; and the guardian, without accounting, gives them the balance of their estate left in his hands after his maintenance of them during their minority. If the guardian was appointed by the court, and the heirs have reason to suspect that he has been guilty of a breach of trust, he must take the oath of purgation. If he was appointed by the father of the orphans and is what in modern law would be called a testamentary guardian, he can not, in case of mere suspicion of malfeasance, be compelled to swear (Mishnah Giṭ. v. 4; "Yad," Naḥalot, xi. 5; Ḥoshen Mishpaṭ, 290, 16). Later authorities are of the opinion that, inasmuch as the testamentary guardian need not take the oath, he may be compelled to render an account (gloss to Ḥoshen Mishpaṭ, *ib.*); and if the guardian is appointed by the non-Jewish court, he must render an account of his trust "because that is their law" (*ib.* 17).

By analogy with the case of the guardian, all other

persons in positions of trust are obliged, at the end of their administration of the trust estate, to take the oath of purgation if suspected of having been guilty of a breach of trust. This applies to partners (at dissolution of the partnership); to those who rent farms, paying the rent with a portion of the products; to women having charge of their husbands' business; to a "son of the house" who manages the father's affairs (Mishnah Shebu. vii. 8; "Yad," Sheluḥin, ix. 1; Ḥoshen Mishpaṭ, 93, 1); to agents appointed to buy or to sell for their principals (*ib.* 93, 4; "Yad," Sheluḥin, ix. 5); and to the committee of an idiot or a deaf-mute (Ket. 48a; Yeb. 113a; "Yad," Mekirah, xxxix. 4; Naḥalot, x. 8; Ḥoshen Mishpaṭ, 290, 27).

**Oath of Purgation.**

A son of the house, unless he really manages the father's estate, can not be compelled to take the oath to clear himself of a suspicion of breach of trust (Shebu. 48b), nor a guardian appointed by the father (see above), nor a woman who was not a guardian during her husband's lifetime and who had no charge of his business after his death (Mishnah Ket. ix. 6; "Yad," Sheluḥin, ix. 4).

Biblical sanction for employing the oath of purgation to clear the trustee of the charge of breach of trust is found in the text: "If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: an oath of the Lord shall be between them both that he hath not put his hand unto his neighbor's goods" (Ex. xxii. 9 [10] *et seq.*). The rabbinical reason for extending the oath to other persons standing in a fiduciary position is stated by Maimonides (*l.c.* 1) as follows: "Because these [various kinds of trustees] excuse themselves [for their breach of trust by the plea] that what they take of the property of the owner is due to them because they were doing business for him and were put to much trouble, hence the sages ordained that they were liable to take an oath to meet a charge of doubt [as to whether they had faithfully accounted for the property in their possession] so that they should perform all their duties in righteousness and good faith."

The oath of purgation was not administered unless the amount with which the trustee was charged exceeded the value of two silver mealis (Shebu. 48b). The predecessors of Maimonides decided that the heirs of a dead partner could not compel the surviving partner to take the oath, because they could not be certain as to the amount which the deceased suspected his partner of misappropriating. But Maimonides himself was of the opinion, following other authorities, that in such cases of doubt the heirs could compel the surviving partner to take the oath ("Yad," Sheluḥin, *l.c.* 3; followed in Ḥoshen Mishpaṭ, 93, 3).

The punishment for breach of trust on the part of a bailee guilty of theft is thus stated in the Bible: "Whom the judges shall condemn, he shall pay double to his neighbor" (Ex. xxii. 8 [9]). If he is guilty of lying or deceit concerning the bailment and swears falsely concerning it, "he shall restore it in the principal and add the fifth part more thereto . . . and shall bring his trespass-offering unto the Lord" (Lev. v. 24, 25 [vi. 5, 6]).

**Punishment.**

The distinction between the two cases is thus stated in the Mishnah (B. Ḳ. ix. 7, 8): If the bailee, upon being asked to account for the property entrusted to him, pleads that it is lost, and swears to it, and witnesses then prove that he himself consumed it, he must pay the value of the principal only; but if there are no witnesses and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring a trespass-offering. If he pleads that it was stolen from him and swears to it, and it is then proven that he himself stole it, he must double its value. If there are no witnesses, and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring the trespass-offering (for further details see Bailments).

In those cases in which an oath of purgation cannot be imposed in spite of suspicious circumstances, the court may try to bring pressure to bear upon the bailee's conscience by proclaiming a general ban of excommunication on all persons who may be guilty of unlawful conduct in connection with the estate under consideration. This is implied in the Talmud where R. Ashi says, concerning the appointment of a guardian for orphans: "The court selects a man whose property is not under dispute, and who is of good repute and law-abiding, and who fears the ban of rabbinical excommunication, and gives him the money of the orphans to administer it" (B. M. 70a). It is clearly expressed by Alfasi (in Shebu. vii., end), Maimonides ("Yad," Sheluḥin, ix. 9), and Bet Joseph, citing R. Simon ben Adret (gloss to Ḥoshen Mishpaṭ, 290, 16).

If a bailee having the bailment in his possession, denies having it, and his deceit is proven, he is rendered incompetent to act as witness and to take an oath (B. Ḳ. 105b *et seq.*; Ḥoshen Mishpaṭ, 92; 294, 1). See Bailments, Executors, Finder of Property, Guardian and Ward, Oaths, Trusts and Trustees.

Bibliography: Maimonides, *Yad, Genebah*, iv.; *Gezelah*, iii.; *Sheluḥin*, ix.; *Naḥalot*, x., xi.; *B. Ḳ.* pp. 105–107; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, §§ 290, 292.

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**BREAD** (Hebrew, "leḥem," occasionally "pat" [piece], from "pat leḥem" = piece of bread; Aramean, "rifta"): Bread was the principal article of food among the Hebrews, while meat, vegetables, or liquids served only to supplement the meal (Gen. xxv. 34, xxvii. 17; Ruth ii. 14; I Sam. xxviii. 24; Gen. xviii. 7). Originally the ears of barley or wheat were simply roasted, and this primitive custom of using "ḳali" (parched corn, Ruth ii. 14; I Sam. xvii. 17) was retained for the offering of the firstlings (Lev. ii. 14, xxiii. 14; Josh. v. 11). The primitive bread of the Hebrew, as with all Bedouins, was unleavened and was called "maẓẓot" (unleavened cakes, Judges vi. 29; Gen. xix. 3); hence it was retained for the ancient Passover ritual as "the bread of affliction" (Deut. xvi. 3). The ordinary bread consisted of dough ("baẓeḳ") mixed with fermented dough ("se'or"), which raised the mass into "ḥameẓ" (soured bread), while in the "misheret" (kneading-trough, Ex. xii. 34, 39). The shape of the bread was round—therefore "kikkar leḥem," a circular loaf of bread (Ex. xxix. 23; Judges viii. 5),

**Preparation of Bread.**

also "'uggah" (cake, Gen. xviii. 6; I Kings xix. 6); while "ḥallah" (Lev. viii. 26; Num. xv. 20) is probably a perforated or punctured cake, and "lebibah" (II Sam. xiii. 6) a folded or rolled cake. The bread was baked by women. It could be taken as food on a journey (Gen. xxi. 14; I Sam. ix. 7); when kept too long it became dry and moldy (Josh. ix. 5). The SHOWBREAD was kept for a whole week and then eaten by the priests, while the fresh bread was offered anew every Sabbath (Lev. xxiv. 8, 9; I Sam. xxi. 7).

In the time of Herod, bakers furnished the people with bread (Josephus, "Ant." xv. 9, § 2), if such did not already exist in the time of Jeremiah and Nehemiah (Jer. xxxvii. 21; Neh. iii. 19, xii. 38). The priests of Bet Garmo possessed special skill in baking the showbread, but were blamed for keeping their secret to themselves (Yoma iii. 11). In Talmudical times the housewife baked the bread for the week every Friday (Ta'an. 24b, last line; see BAKING).

"Bread" is often used in the Bible for food in general, as in Gen. iii. 19: "In the sweat of thy face shalt thou eat bread" (compare Gen. xxxix. 6, xlvii. 12; Ex. xxiii. 25; Lev. xxi. 8; Num. xix. 9; Job xxiv. 5; Ps. cxlvii. 9 [A. V. "food"]; I Sam. xx. 24 *et seq.*; Prov. vi. 8; Isa. lxv. 25 [A. V. "meat"]); but as a rule "leḥem" denotes bread, while in the Arabic it signifies meat. In Ex. xvi. 8 and I Kings xvii. 6 it is contrasted with "basar" = flesh. It is the "food" which comes forth from the earth (Ps. civ. 14; Job xxviii. 5; Isa. xxx. 23, lv. 10), and, being solid, sustains (A. V. "strengtheneth") man's heart (Ps. civ. 15; Judges xix. 5 [A. V. "comfort"]), thus becoming a "staff of bread" (Lev. xxvi. 26; Ezek. iv. 16) or "stay of bread" (Isa. iii. 1), the "breaking" of which means famine. On the other hand, "fulness of bread" (Ezek. xvi. 49), or "fatness of bread" (Gen. xlix. 20) is plenty. Giving or breaking bread to the hungry (Isa. lviii. 7; Ezek. xviii. 7; Prov. xxii. 9) is charity; to withhold it from the hungry (Job xxii. 8) is inhuman. To invite the stranger to eat bread and to prepare it for him quickly is hospitality (Ex. ii. 20; Gen. xviii. 5), the lack of which meets with due punishment (Deut. xxiii. 4; Judges viii. 15). The seed of the righteous shall not "beg bread" nor "be in want of bread" (Ps. xxxvii. 25, cxxxii. 15; Isa. li. 14), whereas the children of the wicked "shall not be satisfied with bread" (Job xxvii. 14; compare I Sam. ii. 36; II Sam. iii. 29). Abstinence from "bread" signifies fasting (II Sam. iii. 35).

**Figurative Use of "Bread."**

A special benediction was instituted for bread: "Blessed be He who bringeth forth food out of the earth," after Ps. xiv. 14 (Ber. vi. 1). The one who presided at the table broke the bread and said the blessing (Ber. 46a; Matt. xiv. 19, xv. 36, xxvi. 26 *et seq.*; Acts xxvii. 35); and where three ate together, grace was also said in common (Ber. 50a). Divine blessing rested on the bread which Sarah baked, for she was careful to guard the dough against Levitical impurity (Gen. R. lx.). There is, however, a mark of divine favor in every piece, for when Adam heard the words: "Thou shalt eat the herbs of the field" (Gen. iii. 18), he shed tears and said: "O Lord of the Universe, must I and my ass eat out of the same manger?"; but when God said: "In the sweat of thy face shalt thou eat bread" (Gen. iii. 19), he felt relieved (Pes. 118a). The manna, or "the bread from heaven," was typical of the daily bread received by man from the hand of God; even the sweat of labor was not wanting in the former (Mek., Beshallaḥ, Wayassa', 2 and 3). "He who, having bread in his basket, still says, 'What shall we eat to-morrow?' is one of those of little faith," says R. Eliezer of the first century (Soṭah 48b), a saying corresponding with that of Jesus: "Take no thought for your life what ye shall eat" (Matt. vi. 25–30), and the prayer: "Give us this day our daily bread" (vi. 11; compare Ber. 29b).

**Blessing of the Daily Bread.**

Simeon ben Yoḥai said: "A loaf of bread and a rod were handed down from heaven tied together as if to say: If ye observe the Law, there will be the loaf of bread for you to eat; if not, there will be the rod for you to be punished with" (Ber. 29b). Bread with salt, the poor man's food (Ber. 2b), should be sufficient for the student of the Law (Abot vi. 4); of him it is said, "The Lord will bless thy bread" (Ex. xxiii. 25; B. Ḳ. 92b). He should be satisfied even with barley-bread (Shab. 140b). However, bran-bread is not so nourishing as fine wheat-bread (Pes. 42a), which feeds the intellect. "The tree of knowledge Adam ate of was wheat," says R. Judah (Sanh. 70b). It is best eaten with some other kind of food. "The Babylonians who eat bread together with pastry are fools" (Beẓah 16a). "Herbs together with bread promote the appetite" (Er. 140b).

Bread should be treated with special regard. Raw meat should not be placed upon it, nor an overflowing wine-cup be allowed to spoil it; it should not be thrown across the table nor used to hold up any other thing (Ber. 50b; Mas. Derek Ereẓ. viii.). There is an evil spirit of poverty by the name of Nibbul ("bread-spoiler"), who has power over him who spoils bread; and there is a good spirit by the name of Naḳid ("cleanliness"), who blesses him with plenty who lets not crums of bread lie on the ground (Pes. 111b; Ḥul. 105b).

**Treatment of Bread.**

It was considered improper to hang up bread in a basket. "He who hangs his bread-basket hangs his support," was the common saying (Pes. 111b); however, to have bread in his bread-basket lessened one's hunger (Yoma 74b). "Eat thou not the bread of him that hath an evil eye" (Prov. xxiii. 6).

Whenever Rab Huna broke (or folded) bread for the meal, he first opened his door and said, "Let every one in need come and eat" (Ta'an. 20b). The virtuous woman of the Bible does not eat "the bread of idleness" (Prov. xxxi. 27), and in Talmudical times she broke her bread to the poor (Ta'an. 23b). Micah, the idolater (Judges xvii.), provided the poor on the road with bread, and was therefore not counted among those who have no share in the world to come (Sanh. 103b). The men of Sodom passed a law not to give bread to the needy, and when one maiden, moved to compassion, handed some in a jar to the poor, her countrymen on discovering it besmeared her body with honey, and

placed her thus upon the roof, where bees came and stung her to death, and her cry "made the sin of Sodom and Gomorrah very grievous before the Lord" (Sanh. 109b, after Gen. xviii. 20). "He who does not leave some crums of bread for the poor deprives himself of God's blessing; but he must not leave them to a 'guardian spirit,' after the fashion of the heathen" (Sanh. 92a). During the Middle Ages the Jew took an oath by "the bread from God" (Tendlau, "Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit," p. 105).

"Cast thy bread upon the waters, for thou shalt find it after many days" (Eccl. xi. 1), is illustrated in Ab. R. N. iii., ed. Schechter, p. 17, and in Eccl. R., by the story of a man who suffered shipwreck and was saved by a spirit appearing to him personifying his charities; other similar stories are given in Eccl. R. A more drastic illustration is given by a story reproduced by Dukes' "Rabbinische Blumenlese," 1844, p. 73, from Diez, "Denkwürdigkeiten von Asien," i. 106, quoting Cabus. A man, in order to test the truth of this verse, cast each day into the water several hundred loaves with his name printed thereon. They reached the son of Calif Mutawakkil of Bagdad, who, while bathing, had become imprisoned beneath a rock and remained there for seven days, feeding on these loaves, no one knowing where he was until he was discovered by a diver. Of course, the man who had thus saved the prince from starvation was richly rewarded.

E. G. H. K.

**BRÉAL, MICHEL JULES ALFRED:** French philologist; born of French parentage at Landau, Rhenish Bavaria, March 26, 1832. He received his education at Wissembourg, Metz, and Paris. In the last-named city, after his studies at the Lycée Louis-le-Grand were completed, he entered the Ecole Normale. He continued his studies at Berlin under Albrecht Weber and Franz Bopp, the founder of the science of comparative grammar. Returning to France in 1859, Bréal became professor at the Lycée Louis-le-Grand and afterward an assistant in the department of Oriental manuscripts at the Bibliothèque Impériale, Paris, where he succeeded Ernest Renan and remained until chosen in 1866 to fill the chair of comparative grammar at the Collège de France, the duties of which he had already discharged for two years. In 1863 he had presented two theses to the Faculté des Lettres of Paris, "Hercule et Cacus" and De Nominibus Persicus apud Scriptores Græcos," to obtain the title of *Docteur et Lettres*. When the Ecole Pratique des Hautes Etudes was founded in 1868, Bréal became director of the section of comparative grammar, and seven years later (1875) was elected a member of the Académie des Inscriptions et Belles-lettres. From 1879 to 1888 he was inspector-general of higher education; and the rank of officer of the Legion of Honor was conferred on him in 1881. He has been commander since 1888.

Bréal did not confine his energy to comparative linguistics, but has written (in the "Revue des Deux Mondes") on comparative mythology and pedagogy, as well as on subjects of more general interest. As a linguist he follows his old teacher Bopp, whose comparative grammar he translated under the title "Grammaire Comparée des Langues Indo-Européennes," 5 vols., Paris, 1867–78. This work, to which the translator added valuable introductions and notes, is somewhat remarkable as being one of the few instances in which a translation, rather than the original text, is generally regarded as the standard of reference. Like many scholars of Latin Europe, Bréal has devoted his attention rather to the psychological than to the mechanical side of linguistics. This trend of his thought is clearly shown by his articles, "Les Lois Intellectuelles du Langage, Fragment de Sémantique," in "Annuaire de l'Association des Etudes Grecques," 1883; "Comment les Mots Sont Classés dans Notre Esprit" ("Comptes Rendus de la Séance Annuelle de l'Institut," 1884); and most of all by his last important work, the "Essai de Sémantique" (Paris, 1897; 2d ed., 1899; also translated into English by Mrs. Henry Cust, London, 1900), in which he sets forth the science of the development of different significations possessed by a word.

Michel Bréal.

In the individual languages of the Indo-Germanic group Bréal's work has been more particularly in the Greek and Italic dialects. It will suffice to mention his paper "Sur le Déchiffrement des Inscriptions Cypriotes," in the "Journal des Savants," 1877; his work on the Euguvine Tablets, published with texts, translations, and notes as a volume of the "Bibliothèque de l'École des Hautes Études" (Paris, 1877); and his "Dictionnaire Étymologique Latin" (Paris, 1885), written in cooperation with Anatole Bailly, who was also joint author with him in his "Leçons de Mots: les Mots Latins" (1881–82); while L. Person assisted him in the preparation of "Les Mots Grecs" (1882). He has done little work in languages outside the Indo-Germanic group; his brief note on an "Inscription Etrusque Trouvée à Carthage," in the "Journal des Savants," 1899, being almost his only study in this category.

Bréal has also contributed much to comparative religion. In 1862 he published a memoir, "Etude des Origines de la Religion Zoroastrienne," which was crowned by the French Institute; and in his "Hercule et Cacus," which first appeared in the following year, he sought to show the value of linguistics in the solution of problems of comparative mythology. His study, "Sur le Mythe d'Œdipe," in the "Revue Archéologique," 1863, was an attack on the symbolic mythologists by an adherent of the analogical school.

Of Bréal's contributions to pedagogics, his essays, "Quelle Place Doit Tenir la Grammaire Comparée dans l'Enseignement Classique?" (1872), "De l'Enseignement des Langues Anciennes" (1890), "La Réforme de l'Orthographie Française" (1890), and

"Quelques Mots sur l'Instruction Publique en France" (1872; 3d ed., 1881), as well as his "Excursions Pédagogiques" (1882), are especially noteworthy. Bréal's briefer contributions on linguistic subjects have appeared chiefly in the "Mémoires de la Société de Linguistique," of which he has been the secretary since 1867. He has published but one paper outside of France, a contribution "On the Canons of Etymological Investigation," in the "Transactions of the American Philological Association," 1893. Twelve of his briefer essays have been reprinted in his "Mélanges de Mythologie et de Linguistique" (Paris, 1877; 2d ed., 1882).

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S. L. H. G.

**BREASTPLATE:** A rendering of the Hebrew "shiryon" or "siryon," which would be more correctly translated "coat of mail" or "cuirass." The kings of Israel used in warfare (I Kings xxii. 34) such body-protectors as were in vogue among their neighbors (compare Goliath's "coat of mail," I Sam. xvii. 5). The character of this piece of armor, as seen on the monuments of Egypt, Assyria, and later in Rome, would indicate that it was a coat of various lengths, often, if not always, made of overlapping plates of metal (compare I Sam. xvii. 5; Deut. xiv. 9). It protected the breast and the back, and in some cases reached as far down as the knees. In certain passages (for example, II Chron. xxii. 14; Neh. iv. 16) the exact character of the armor specified can not be determined. It may be that some such piece of armor served the illustrative purpose of the Prophet Isaiah (lix. 17) and of the apostle Paul (Eph. vi. 14).

J. JR. I. M. P.

**BREASTPLATE OF THE HIGH PRIEST** ("ḥoshen").—**Biblical Data:** A species of pouch, adorned with precious stones, worn by the high priest on his breast when he presented in the Holy Place the names of the children of Israel. The etymological significance of the Hebrew word is uncertain, but the directions for the making of the breastplate, in Ex. xxviii. 13–30 and xxxix. 8–21, are sufficiently clear.

This breast piece was to be made in part of the same material as the EPHOD. The directions specify that it was to be made "of gold, of blue, and of purple, and of scarlet, and of fine twined linen" (Ex. xxviii. 15). "Foursquare it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof" (*ib.* xxviii. 16); thus before it was doubled it was a cubit long and a half-cubit wide. On the front face of this square were set, in four rows, twelve precious stones, on each of which was engraved the name of one of the twelve tribes of Israel. These jewels in gold settings were (Ex. xxviii. 17–19): in the first row, "a sardius [margin, "ruby"], a topaz, and a carbuncle [margin, "emerald"]"; in the second row, "an emerald [margin, "carbuncle"], a sapphire, and a diamond [margin, "sardonyx"]"; in the third row, "a jacinth [R. V.: margin, "amber"], an agate, and an amethyst"; and in the fourth row, "a beryl [margin, "chalcedony"], and an onyx [margin, "beryl"], and a jasper." The exact identification and the order of these stones, as well as the tribe represented by each, are matters of speculation. The breastplate was worn over and fastened to the ephod. It hung over the breast of the wearer, and was secured to the shoulders of the ephod by gold cords (or chains). These cords of "wreathen work," tied in the gold rings at the top corners of the outer square of the breastplate, were fastened to ouches

Breastplate of the High Priest.

on the shoulder-pieces of the ephod. The lower part of the breastplate was fastened to the ephod at some point below the shoulders by a blue ribbon, which passed through gold rings at the lower corners of the inner square. As well as being a means of securing in its place this most important portion of the dress of the high priest, these fastenings formed a brilliant decoration. The term "breastplate of judgment" (Ex. xxviii. 15, 29, 30) indicates that the name was given to this portion of the priestly dress because of its use in connection with the mysterious URIM AND THUMMIM.

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J. JR. I. M. P.

——**In Rabbinical Literature:** The Rabbis explain that the breastplate of the high priest is called in Scripture חשן משפט ("breastplate of judgment") because it was intended to work atonement for errors in pronouncing judgment (Zeb. 88b; Yer. Yoma vii.

44b; compare also Targ. Yer. to Ex. xxviii. 15; Philo and the Septuagint have instead of משפט the Greek λόγιον or λογεῖον, which example Rashi follows in the passage to Ex. *l.c.*, translating משפט by "raisonnement"; similarly also Tobiah b. Eliezer, in Leḳaḥ Ṭob on the passage). Aaron and his successors wore the breastplate on the heart (Ex. xxviii. 29) as a reward, because Aaron was "glad in his heart" (Ex. iv. 14) when Moses returned to Egypt, and was not envious because his younger brother was chosen by God to deliver Israel (Shab. 139a; Ex. R. iii., end).

According to the Talmud, the breastplate was made of the same material as the ephod and in the following manner: The gold was beaten into a leaf and cut into threads; then one golden thread was woven with six azure (תכלת) threads, and another golden thread with six purple (ארגמן) threads, and similarly with the scarlet wool (תולעת שני) and the byssus. Thus there were four combinations of sixfold threads, with one golden thread woven through each; and, when these were twisted together the strand consisted of twenty-eight threads (Yoma 71b). The breastplate was fastened to the ouches (משבצות) of the ephod by means of threads of woven gold, passed through rings attached to the right and left of the upper part of the ephod. Furthermore, two rings were attached to the lower ends of the breastplate, from which azure cords passed through two rings at the lower points of the two shoulder-bands of the ephod, where they joined the girdle; so that the lower part of the breastplate was connected with the girdle of the ephod, and could neither slide up nor down, nor be detached (Rashi to Ex. xxviii. 6, in many editions also at the end of Ex.; Maimonides, "Yad," Kele ha-Miḳdash, ix. 6–9).

The twelve precious stones with which the breastplate was decorated contained the names of the twelve tribes; each name being fully engraved on one stone, in order that, when the high priest came before Him, God might be mindful of the piety of the patriarchs (Ex. R. xxxviii. 8; Lev. R. xxi. 6). No chisel was to touch the stones, nor was it permitted to mark the names of the twelve patriarchs on the stones by means of paint or ink. The engraving was done by means of the SHAMIR, which was placed on the stone, and had the marvelous power of cutting it along the lines of the letters of the proper names, which were first traced with ink (Soṭah 48b). In addition to the names of the twelve tribes, the stones also contained, at the head, the names Abraham, Isaac, and Jacob, and at the end the words: שבטי ישורון [כל אלה] "[all these are] the tribes of Jeshurun" (Yoma 73b, where the first two words are not found, while Yer. Yoma vii., end, 44c has them, and also ישראל instead of ישורון; Maimonides, *l.c.* 7, seems to have used a source differing both from Bab. and Yer., as his version has the words שבטי יה ="tribes of God"). These words could not be omitted from the breastplate, since the whole Hebrew alphabet had to be included, in order that, on consulting the Urim and Thummim, the high priest might be enabled to form words from the different colors of the individual letters on the stones of the breastplate, and hence might be able to answer questions put to him (Yoma, *l.c.*).

**The Stones of the Breastplate.**

Even in early times there were various opinions on the order of the names of the twelve patriarchs on the stones; and Baraitas existed that discussed the matter. The latter, however, have evidently been lost; for the opinions therein contained are known only through quotations found in the early authors. A Baraita, quoted by Tobias b. Eliezer in his work "Leḳaḥ Ṭob" on Ex. xxviii. 10, says that the order corresponded to that given in Ex. i. 2–4, except that Zebulun was followed by Dan, not by Benjamin, and that the last two names were Joseph and Benjamin (compare Soṭah 36a, b). This corresponds in part with the order in Num. R. ii. 7, except that there Gad precedes Naphtali; while Ex. R. xxxviii. 8 and Targ. on Cant. v. 14 correspond with the above-mentioned Baraita. According to the Targ. Yer. on Num. ii. 2 *et seq.*, however, the names on the stones of the breastplate followed in the same sequence as that observed by the tribes when marching in the wilderness (Num. ii. 2–21). Targ. Yer. on Ex. xxviii. 17 *et seq.* agrees with Josephus ("Ant." iii. 7, § 5) in saying that the names of the twelve patriarchs followed in the sequence of their ages, while Maimonides (*l.c.*) and Tobias b. Eliezer (*l.c.*) assert that the names of the patriarchs were engraved on the first stone and the words כל אלה וב on the last, Baḥya b. Asher and Hezekiah b. Manoah say, in their commentaries on Ex. *l.c.*, that each stone contained only six letters, selected from the name of the respective tribal-patriarch, together with one or more letters of the names of the three national patriarchs or of the words שבטי ישורון. Hence the letters on the whole of the stones numbered seventy-two, corresponding with the number of letters in the SHEM HA-MEFORASH. Compare EPHOD, PRECIOUS STONES, and URIM AND THUMMIM.

**Order of the Names on the Stones.**

BIBLIOGRAPHY: *Beër ha-Golah* (anonymous work, Mayence, 1877), pp. 93–102; A. Epstein, *Mi-Kadmoniyot ha-Yehudim*, pp. 83–90; Abraham Portaleone, *Shilte ha-Gibborim*, pp. 44a–49b.

J. SR. L. G.

**BREATH.** See SOUL; SPIRIT.

**BRECHER, ADOLPH:** Austrian physician; born at Prossnitz, Moravia, in 1831; died at Olmütz April 13, 1894. He was the son of the physician Gideon Brecher. Adolph Brecher, after attending the gymnasia at Presburg and Prague, studied in Nikolsburg and at the University of Prague, where he devoted himself first to Jewish studies, then to the study of medicine. In 1859 he took up his residence at Olmütz, and practised as a physician there until his death.

Brecher was popular and respected as a general practitioner and as a consummate master of diagnosis. He was physician for all railroads with terminals at Olmütz. Moreover, he took an active and useful part in the public affairs of the city, serving for twenty years as director of the German Association (Deutscher Verein), and sharing in the management of the musical society. The Jewish community at Olmütz chose him as their vice-presi-

dent for more than a quarter of a century, and the Jewish community at Prossnitz made him an honorary member in recognition of his many services.

Brecher had a noble and richly endowed temperament; he was a clear thinker, a brilliant speaker, and a sympathetic poet full of sparkling humor and deep earnestness. He spoke and wrote in several languages, and developed a prolific and many-sided literary activity. Among his publications are: a book of riddles, "Sphynx," signed "A. B."; and later some collections of humorous poems, of which the following met with greatest favor: "Bunter Kram"; "In Müssigen Stunden," Berlin, 1890; and "Im Schaukelstuhle," Berlin, 1891. He contributed largely to the "Fliegende Blätter" of Munich. In his later years he was permanent collaborator of "Humoristische Deutschland," edited by Julius Stettenheim; "Berliner Wespen," edited by the same; and "An der Blauen Donau," Vienna. In addition to his contribution of poems to these three publications he made a number of translations into German. From the Hungarian he translated Petöfi's poems; from the Czech, Vrchlicky's; and he enriched Jewish literature by an excellent poetical rendition of the Psalms into German, "Die Psalmen Metrisch Uebersetzt," Vienna, 1862. He also revised and published the book his father left unfinished on the proper names found in the Bible, "Eleh ha-Ketubim be-Shemot," Frankfort, 1877.

S. E. N.

**BRECHER, GIDEON (GEDALIAH B. ELIEZER):** Austrian physician and author; born at Prossnitz, Moravia, Jan. 12, 1797; died there May 14, 1873.

Brecher, who was the first Jew of Prossnitz to study for the medical or any other profession, attained the degree of master of surgery and obstetrics in Budapest in 1824, and the doctor's degree from the University of Erlangen in 1849, with the thesis "Das Transcendentale, Magie und Magische Heilarten im Talmud," Vienna, 1850. His fame in Jewish literature rests principally on this work and upon his lucid commentary on the "Cuzari" of Judah ha-Levi, which appeared with the text in four parts (Prague, 1838–1840). Brecher's correspondence with S. D. Luzzatto about this commentary is published in part in the second volume of the work itself, and in part in Mendel Stern's "Kokebe Yiẓḥak" (v. 28–34, vi. 95–100, vii. 77–80). The commentary is modern in its tone; and in the preface the author openly states that he attempts to explain metaphysical questions in the light of modern philosophy, and he is not afraid to criticize axioms or formulas which were accepted at the time of the author of the "Cuzari," but were shaken or rejected by later researches. He also utters the opinion, bold for his time, that philosophy is the best check to religion, preventing it from degenerating into superstition and idolatry.

In addition to many contributions to scientific and literary periodicals and collections, and some important "Gutachten" (expert opinions) on social and religious questions submitted to him by imperial and local government officials, Brecher is the author of a monograph on circumcision, "Die Beschneidung der Israeliten," etc., Vienna, 1845, with an introduction by R. Hirsch Fassel of Prossnitz, and an appendix on "Circumcision Among the Semitic Nations," by M. Steinschneider, who is a nephew of Brecher. Brecher also wrote "Die Unsterblichkeitslehre des Israelitischen Volkes," Vienna, 1857, of which a French translation appeared in the same year by Isidore Cahen; and "Eleh ha-Ketubim be-Shemot," a concordance of Biblical proper names, part of which was revised and published after his death by his son Adolph Brecher.

BIBLIOGRAPHY: M. Duschak, *Gideon Brecher, eine Biographische Skizze*, Prossnitz, 1865; *Allg. Zeit. des Jud.* xxxvii. No. 25; *Der Orient*, 1840, pp. 45 *et seq.*; Brüll's *Jahrb.* iii. 192, 193; Bodek, *Jeschurun*, Zolkiev, 1844.

S. P. Wi.

**BREGENZ.** See Tyrol.

**BREGMAN, ELIEZER B. MOSES:** Russian financier and philanthropist; born in Indura (commonly called by Russian Jews "Amdur"), government of Grodno, in 1826; died in Teplitz, Bohemia, Sept. 3, 1896. He was a prominent business man of Grodno, where he settled early in life, and was known over Russia as the farmer of the Korobka (meat-tax) in many of the large cities of the empire. The government rewarded him for his various business enterprises and charities with a gold medal and with the title of hereditary honorary citizen. He spent more than 100,000 rubles for charitable institutions.

BIBLIOGRAPHY: *Luaḥ Aḥiasaf*, 5658 (1897–98), pp. 317–318; E. Ephrati, *Dor we-Dorshaw*, Wilna, 1889, pp. 58–59.

H. R. P. Wi.

**BREIDENBACH, MORITZ WILHELM AUGUST:** German jurist; born at Offenbach-on-the-Main Nov. 13, 1796; died at Darmstadt April 2, 1857. He first attended the gymnasium at Frankfort, and then the University of Heidelberg, from which he was graduated in 1817 as LL.D. After a supplementary course at Göttingen he began the practise of law at Darmstadt in 1820. In 1831 he became counselor of the treasury in the Ministry of the Interior, and in 1836 counselor of the cabinet, in which capacity he officiated as commissioner of the Hessian government in the Landtag. He became a member of the council of state in 1848, but was compelled to resign this office upon the outbreak of the Revolution. He was recalled, however, in 1849 as chief counselor of education, which position he held until his death. Breidenbach displayed exceptional ability in every capacity, whether as a jurist, official, or popular representative. But he was frequently opposed by those who admired his learning, because of his pronounced monarchical views. He was the principal author of the penal code of Hesse, and actively participated in framing the "Allgemeine Deutsche Wechsel- und Handelsrecht." His principal literary work is his commentary on the Hessian legal code. He was the son of Wolff Breidenbach.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*; Le Roi, *Evangelische Judenmission*, p. 229.

S. J. So.

**BREIDENBACH, WOLF:** German court agent and champion of Jewish emancipation; born in the village of Breidenbach, Hesse-Cassel, 1751;

died in Offenbach Feb. 28, 1829. He went to Frankfort-on-the-Main as a poor boy, and for a time was a baḥur, being supported by others while he studied Talmud and rabbinical literature. He also secretly acquired the knowledge of Neo-Hebrew, German, and some scientific subjects, besides being the best chess-player in the town. This accomplishment attracted the attention of a wealthy nobleman, who was so impressed by the young Talmudist's intelligence and honesty that he entrusted him with the management of his financial affairs. Breidenbach proving himself astute and trustworthy, his employer lent him a large sum of money, with which he embarked in the banking and in the jewelry business. He prospered, and gained the confidence of the small German princely courts with which he had business, becoming "Hoffaktor" of the elector of Cassel, and "Kammeragent" of the prince of Isenburg, besides holding similar positions under the rulers of various other principalities.

Breidenbach used his wealth and influence to benefit his oppressed coreligionists. His untiring efforts to abolish the Jewish "Leibzoll"—an obnoxious toll which Jews had to pay on entering towns where they did not dwell or had no special privileges—place him among the foremost champions of Jewish emancipation. He effected its abolition in Isenburg April 25, 1803, and in Homburg Nov. 1 of the same year. Aschaffenburg, Schönberg, and finally Frankfort itself (Aug. 24, 1804) abolished the toll through his exertions; and the princely courts of Nassau-Usingen, Nassau-Weilberg, Löwenstein, Wertheim, Leiningen, as well as the court of Ehrbach, followed their example. In some cases Breidenbach acted as the syndic or attorney for various Jewish communities. He made an unsuccessful effort to induce the Diet of Ratisbon to abolish by a single act the "Leibzoll" in all the German states, and only succeeded in having it abrogated in that city itself and in Darmstadt (Jan. 19, 1805).

Breidenbach was the friend and protector of the grammarian and publisher Wolf Heidenheim of Rödelheim, and is said to have translated several hymns for Heidenheim's German edition of the Maḥzor.

He had three children: one daughter, Sarah, who married Abraham Gans of Cassel, and two sons, Moritz and Isaac (Julius), both of whom embraced Christianity after his death. The first was a grand-ducal "Ministerialrath," the second became ambassador in Stuttgart.

Bibliography: Grätz, *Gesch. der Juden*, xi. 230 *et seq.* and note 5; M. Silberstein, in *Zeitschrift für Gesch. der Juden in Deutschland*, v. 126, 335; Ersch and Gruber, *Encyc.* s.v. *Juden*, p. 92, and *Judenemancipation*, p. 269; M. Friedländer, *Geschichtsbilder aus der Nachtalmudischen Zeit*, iv. 25 *et seq.*, Brünn, 1887.

S. P. Wi.

**BREIER, EDUARD:** Austrian writer; born at Warasdin in Croatia Nov. 3, 1811; died at Zaiwitz near Znaim, Moravia, June 3, 1886. His first novel, "Der Fluch des Rabbi," published in 1840, was written in eleven days, during his furlough while an artilleryman. This work at once brought him into prominence and caused him to decide to become a journalist and a writer of fiction. He assumed charge of the "Prager Zeitung," which he continued to edit until the paper was suppressed in 1848. He then settled in Vienna, where he soon became a popular writer of Jewish and Austrian tales. His Jewish novels, in addition to the one mentioned, were: "Die Sendung des Rabbi," "Die Sabbathianer," and "Alt- und Jung-Israel." He wrote many tales dealing with Austrian history, which are strikingly national in sentiment, the most characteristic among them being perhaps "Wien und Rom" and "Kaiser Joseph."

Bibliography: *Jüdisches Athenæum*, p. 30, Leipsic, 1851.

S. A. M. F.

**BREITENSTEIN, MAX:** Austrian writer and translator; born at Iglau, Moravia, Nov. 10, 1855. He attended the gymnasium of his native city and the University of Vienna. In 1876 he turned to journalism and founded the weekly "Alma Mater," which he conducted till 1881. Breitenstein compiled: "Akademischer Kalender der Oesterreichischen Hochschulen"; "Kommersbuch der Wiener Studenten," 1880, 3d ed. 1890; "Sammlung der Bedeutendsten Reden des Oesterreichischen Parlaments." He is also the author of several pamphlets, essays, humoristic sketches, and of translations from the English, and was the editor of the "Wiener Correspondenz" and the "Allgemeine Juristen-Zeitung."

Bibliography: Eisenberg, *Das Geistige Wien*, i. 52.

S. M. B.

**BREITHAUPT, JOHN FREDERICK:** Christian Hebraist and rabbinical scholar at the beginning of the eighteenth century; aulic councilor

John Frederick Breithaupt.
(From Breithaupt's "Rashi.")

to the emperor and to the duke of Gotha. He produced an elaborate edition of Yosippon with a Latin version, under the title "Josephus Gorionides" (Gotha, 1707). The detailed subject-index at the end still renders it of value for reference. A still

greater exploit was his Latin translation of the commentary to the whole Bible of Rashi, whom he calls "Jarchi," which work appeared in three thick volumes (Gotha, 1710–13). Breithaupt takes note of the various readings of Rashi's text; and, on the whole, produced a version of considerable accuracy, considering the circumstances under which he wrote.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 1096 (who declares his ignorance of any details of this writer); Steinschneider, *Cat. Bodl.* No. 4625.

T. J.

**BREMEN:** Free city of the German empire; remarkable as one of the places where few Jews have ever dwelt. A baptized Jew, Paulus, is said to have taught alchemy there to Archbishop Adalbert about the middle of the eleventh century. Reference is also made to the Jew Ludbert in 1324. Even the Jews traveling through Bremen were hampered in their movements. They could remain in the city only one night, and had to report to the burgomaster, and to pay the Jews' tax. Only during the "Freimarkt" were they allowed to stay longer and to do business; and for this privilege they had to pay a special tariff. From the sixteenth century, when many of their coreligionists were settling in the districts of Hanover, the Jews made frequent attempts to obtain permission to live in Bremen. Individual Jews were often expelled.

In the beginning of the nineteenth century Bremen, and also certain villages, received some Jewish inhabitants; but they, too, were expelled in 1803 on complaints of the merchant gild of the city. About thirty families settled in the city during the French occupation (1811–13), a period most favorable to the Jews. But these also were banished after the year 1814 in consequence of the Vienna convention, though their expulsion was not totally effected until six years later.

The citizens became more tolerant after 1848, in which year a small Jewish community was founded. In 1864 it numbered only 179 persons in the city and 255 in the whole district of Bremen, or 2 per cent of the entire population. At present (1902) there are 947 Jews in the city and 1,057 in the district. M. Levinger is preacher of the community. The synagogue was inaugurated Sept. 13, 1876. Dr. Leopold Rosenak was chosen rabbi in 1896.

BIBLIOGRAPHY: *Zeit. für Deutsche Culturgesch.* new series, 1872, pp. 74 *et seq.*

K. A. F.

**BRENZ, SAMUEL FRIEDRICH:** Anti-Jewish writer; born at Osterburg, Bavaria, in the latter half of the sixteenth century; date and place of death unknown. He was converted to Christianity in 1610 at Feuchtwangen, and wrote "Jüdischer Abgestreifter Schlangenbalg" (The Jewish Serpent's Skin Stripped), in which he bitterly attacked his former coreligionists, whom he accused of hating "the most pious and innocent Jew, Jesus Christ," and in which he denounced their religious literature. This book, divided into seven chapters, appeared at Nuremberg in 1614, 1680, and 1715.

Against him Solomon Zebi Hirsch of Aufhausen (not Offenhausen nor Ufhausen) wrote "Der Jüdische Theriak" (The Jewish Theriak or Antidote), Hanau, 1615. For the use of Christians as well as Jews he had it printed in German and in Hebrew, and the work was successful in refuting the false accusations of Brenz. A new edition of the "Theriak" appeared at Altorf in 1680, and a Latin translation by Johann Wülfer, together with the Schlangenbalg, was published at Nuremberg in 1681.

Wülfer strongly defended the Jews against Brenz, whose crass ignorance, hatred, falsehood, and pernicious fanaticism, as well as his plagiarism of Pfefferkorn, he exposed. A Hebrew translation under the title "Ha-Yehudim," by Alexander ben Samuel, is extant in manuscript in the library of the University of Leyden.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1846, pp. 340–342; Fürst, *Bibl. Jud.* i. 131, iii. 46, 537; Steinschneider, *Cat. Bodl.* cols. 805, 2379, 2734; Wolf, *Bibl. Hebr.* i., Nos. 576, 2131.

D. S. MAN.

**BRESCH or BRES, JUDAH LÖW BEN MOSES NAPHTALI (Paulus Æmilius?):** Translator of the Pentateuch into Judæo-German; lived in Germany in the sixteenth century. He is known only from De Rossi (s.v. "Guida Figlio di Mose Naftali Bres"; Hamberger, s.v. "Bress"), who credits him with the translation which first appeared in Cremona in 1560 and was reprinted in Basel in 1583, and which, besides the Pentateuch, contains a translation of the Haftarot and the five Megillot with extracts from Rashi's commentary. But the preface to the translation states plainly that it is the work of Paulus Æmilius, a converted Jew residing in Rome; it seems probable therefore that this was the name assumed by Bresch after his conversion, although Steinschneider ("Sitzungsberichte der Phil.-Philol. K. der K. Bayerischen Akademie der Wissenschaften," 1875, part 2, p. 185) says that the former Jewish name of Paulus Æmilius is not known. Fürst, who probably had no other source than De Rossi, knows only of Bresch, but the more critical Benjacob expresses some doubt on the matter. According to some authorities, the translation was reprinted in Basel in 1603, and in Prague in 1610, and there is also a quarto edition without date, which appeared in Augsburg. The translation is said to follow closely that of Elias Levita, which first appeared in 1544.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 131, ii. 81; Benjacob, *Ozar ha-Sefarim*, p. 635; *Monatsschrift*, xxv. 362 *et seq.*; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 10–18, Leipsic, 1882.

G. P. WI.

**BRESCIA** (Hebrew, ברישה): City and province of Lombardy, Italy. The Jews first settled there during Roman times. A commemorative stone, dating from the fifth century, probably comes from a synagogue. In the Middle Ages definite information concerning the settlement of the Jews in Brescia dates from the period of the Venetian rule over the cities of Lombardy, beginning in 1426.

As in all its other possessions, Venice permitted the Jews to live under the same conditions in the communities around the Garda lake. In 1434 a Jew was solemnly baptized in Brescia. The population, however, already unfavorably disposed toward the Jews, was incited against them by fanatic monks; and the Senate of the republic was repeatedly called upon to protect the Jews, especially during the

disturbances after the alleged murder of Simon of Trent in 1475. They were required to wear a badge. The old statutes of the town refer to them in the column "Maleficiorum Criminalium," "Statuti Vivili," Brescia, 1557. They gained their living by money transactions, and, as the Christians complained about their dealings, it was left to Brescia, in 1481, by the authority of Venice, to permit the Jews to remain or to expel them. During the short time of the French rule, 1509–12, the Jews were plundered and then expelled. In 1516 they were again admitted by Venice; but after the battle of Lepanto in 1571 the Senate determined to expel them, and since that time it seems that Jews have lived at Brescia only occasionally, and chiefly as moneylenders. They are mentioned in documents of 1596, 1680, and 1787. Heinrich Heine, in 1844, saw a synagogue there ("Italienische Reise," vol. i., end).

The city has no Jewish community at present (1902). In the province of Brescia there are Jews in the Riviera of Lago di Garda. There was an old settlement at Salò, and Jews were also living at Iseo, Gavardo, Palazzuolo, Gottolengo, Lazzaro, and Barco.

Brescia is famous for the printing establishment which Gershon b. Moses Soncino conducted at that city and at Barco in the same province (1491–96), publishing especially celebrated editions of the Bible (De Rossi, "Annales," i. 39, 41, 46–48, 51; ii. 30, 31). The Cod. Turin 45 was sold at Brescia in 1509, shortly before the expulsion. Among the places in the province, Salò deserves especial mention as the birthplace of Moses Sefardi b. Abraham of Salò, 1320, and of Nathan da Salò, 1487.

BIBLIOGRAPHY: F. Glissenti, *Gli Ebrei nel Bresciano Sotto il Dominio Veneto*, Brescia, 1890; *Soave M. Dei*, Soncino, 1878.

G. I. E.

**BRESLAU.** See SILESIA.

**BRESLAU, ARYEH LÖB BEN ḤAYYIM:** German Talmudist and rabbi; born in 1741 at Breslau, Prussia; died April 22, 1809, at Rotterdam, Holland. He lived at Lissa, Posen, and later at Berlin, where he was an inmate of the bet ha-midrash of the philanthropist Daniel Jafe. From Berlin he went to Emden, Prussia, as city and district rabbi. In 1781 he was called as chief rabbi to Rotterdam. Breslau was highly reputed as Talmudist, as is shown by his many responsa, and by the fact that such celebrated men as Phineas Hurwitz, Isaiah Berlin, and David Tevele Schiff referred Talmudic questions to him. He was also distinguished by his knowledge of the secular sciences. He enjoyed great popularity in Holland, and his reputation was not confined to Jewish circles, but many Christian scholars and theologians were also among his friends. He was buried with great ceremony, many delegates from the various Jewish communities attending his funeral. His memory is still revered among the Dutch Jews.

Breslau is the author of a volume of responsa, "Pene Aryeh" (Lion's Face), Amsterdam, 1790, which is distinguished by its logical method and reveals a thorough knowledge of the Talmud. Recognizing the latter work as the highest authority, he always applied common sense to the elucidation of Biblical and Talmudic precepts. While respecting the post-Talmudic authors, he wrote entirely independently of them and without prejudice (Nos. 14, 63). Aside from Talmudic questions, the "Pene Aryeh" also contains answers to other matters, which bring out the author's thorough knowledge of Hebrew linguistics. The style of the responsa is simple and clear, the language being that of the Mishnah with an admixture of pure Hebrew phraseology, without rhetorical flourishes. The work on the whole reveals a serious scholarly mind.

When the French revolutionary army came into Holland, in 1793, Breslau wrote a series of prayers for the synagogue, which were translated into Dutch, and were published with a detailed preface by the Christian minister Jan Karp. Some fragments of Breslau's posthumous works are still preserved in the bet ha-midrash of Rotterdam. A poem that can hardly be characterized as successful, "Mizmor le Shabbat" (Psalm on the Sabbath), has recently been published by Dr. Ritter, chief rabbi in Rotterdam. Breslau's three sons, who took the family name Löwenstamm, were Abraham, rabbi in Meseritz, and later in Emden; Ḥayyim, rabbi at Leeuwarden; and Mordecai, assistant rabbi in Rotterdam, all known as Talmudists and Neo-Hebraic writers. His grandson, Menahem Mendele ben Ḥayyim, was chief rabbi at Rotterdam.

BIBLIOGRAPHY: Ritter in *Ozar ha-Sifrut*, v. 265 *et seq.*; Roest's *Israelitische Letterbode*, iv. 109; *Ha-Meassef*, 1809, p. 209; *Allg. Zeit. des Jud.* 1837, p. 448; Steinschneider, *Cat. Bodl.* No. 4432.

L. G. I. BER.

**BRESLAU, JOSEPH B. DAVID:** German Talmudist and rabbi; born (probably at Breslau) in 1691; died Jan. 22, 1752, at Bamberg. He was at first a rabbi at Grabfeld near Fulda, then rabbi of Bamberg, 1743–52, where his brother-in-law, Moses b. Abraham Broda, had officiated, 1718–33. Breslau wrote the following works: (1) "Shoresh Yosef" (Joseph's Root), Amsterdam, 1730, on the legal term MIGGO; (2) "Ḥoḳ Yosef (Joseph's Law), *ib.* 1730, a partial commentary on Joseph Caro's Shulḥan 'Aruk, Oraḥ Ḥayyim, on the passages treating of the Passover; (3) "Ketonet Yosef" (Joseph's Robe), Fürth, 1769, pilpulistic Haggadah, arranged according to the weekly lessons of the year. Breslau was an apt pupil of his father-in-law, Abraham Broda, like whom he is distinguished for the great acuteness and wit shown in his writings. His first work, which especially shows these characteristics, may be considered as the most important Talmudic work that was produced by the school of Abraham Broda.

One of Breslau's sons, Abraham, was a learned merchant of Mühlhausen in Alsace. He issued the posthumous work of his father, to which he added his grandfather's work, "Toledot Abraham."

BIBLIOGRAPHY: Eckstein, *Gesch. der Juden in Bamberg*, pp. 171–173 (contains also Breslau's epitaph).

L. G.

**BRESLAU, MARCUS HEYMANN:** Author and journalist; born at Breslau, Germany; died in London May 14, 1864. He went to London as a youth, and for a time taught Hebrew and was attached to a synagogue. He then became connected with the "Hebrew Review," edited by Dr. M. J. Raphall. A few years later, when the "Jewish Chronicle" was started, he conducted that periodical for a number

of years, in conjunction with the proprietor, and on the death of the latter became sole proprietor and editor, though he sold it a few months afterward. Being well versed in Hebrew and possessed of considerable energy and activity, he had a share in nearly every movement of the Anglo-Jewish periodical press and in several other literary undertakings started by foreign Hebraists in England. Some years later he tried to revive the "Hebrew Review," but failed, and he then retired from active work.

Breslau was the author of a Hebrew grammar and dictionary. From the German he translated devotional exercises for women, and copied various Hebrew manuscripts in the collection at Oxford. He helped to translate into English the two volumes of "Miscellanea" from the Bodleian, edited by H. Edelmann. Breslau stood forth as the ready scribe and, to some extent also, the Hebrew poet of the community. A public subscription and testimonial were presented him during his later years, in recognition of a thirty-year literary activity.

BIBLIOGRAPHY: *Jewish Chronicle* and *Jewish World*, May 20, 1864.

J. G. L.

**BRESLAUER, HERMANN:** Austrian neuropath; born at Duschnik, Bohemia, Nov. 10, 1835. He was educated at the gymnasium at Pilsen and the University of Vienna, graduating from the latter as doctor of medicine in 1860. Establishing himself as a physician in the Austrian capital in the same year, he was assistant to Professor Leidersdorf from 1861 to 1872, when he, with Dr. Fries, founded a private hospital for mental and nervous diseases at Inzersdorf, near Vienna.

S. F. T. H.

**BRESLAUER, MAX:** German chemist; born at Trebnitz, Prussian Silesia, June 19, 1856. He received his education at the universities of Leipsic, Heidelberg, and Breslau, graduating with the degree of doctor of philosophy. In 1880 he was appointed judicial and police chemist in Lissa, Prussia, and in 1882 chief of the experimental bureau of the board of health in Brandenburg-on-the-Havel. Four years later he was called to Berlin to fill the same position on the board of health of the German capital, which he holds at present (1902).

Breslauer has written many essays and reports in the professional journals of Germany. Among his works may be mentioned: "Einfache Methoden zur Trinkwasser-Untersuchung," 1884; "Chemische Untersuchung der Luft für Hygienische Zwecke," 1885; "Die Anwendung des Lactodensimeters zur Milchkontrolle," 1886; "Practische Anleitung zur Untersuchung der Frauenmilch," 1892; and "Chemische Beschaffenheit der Luft in Charlottenburg und Berlin," 1894.

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1902, s.v.

S. F. T. H.

**BRESLAUR, EMIL:** German musician and writer on musical pedagogics; born at Kottbus May 29, 1836. He first attended the gymnasium in his native city, and later the seminary at Neuzelle. Upon his graduation from that institution he became preacher and religious instructor in the Jewish congregation of Kottbus. In 1863 he removed to Berlin in order to take a four-year course in music at Stern's Conservatory, studying with Jean Vogt and H. Ehrlich (piano), Fl. Geyer, Fr. Kiel (composition), H. Schwantzer (organ), and J. Stern (score-reading and conducting).

For eleven years (1868–79) Breslaur was teacher at Prof. Th. Kullak's "Neue Akademie der Tonkunst," his special department being the pedagogics of pianoforte-playing. Shortly after leaving the academy he formed a society among the music-teachers of Berlin, which in 1886 developed into the "Deutscher Musiklehrer-Verband." Breslaur is also the founder and director of a piano-teachers' seminary.

A work published by Breslaur in 1874, entitled "Die Technische Grundlage des Klavierspiels," obtained for him the title of professor. In 1883 he was appointed choirmaster of the Reformed Synagogue of Berlin, which position he still (1902) holds. In addition to his contributions as musical critic of the "Spenersche Zeitung" and the "Fremdenblatt," Breslaur has published the following theoretical and pedagogical works: "Die Technische Grundlage der Klavierspiels" (1874); "Führer Durch die Klavierunterrichts-Litteratur"; "Zur Methodischen Uebung des Klavierspiels"; "Der Entwickelnde Unterricht in der Harmonielehre"; "Ueber die Schädlichen Folgen des Unrichtigen Uebens"; "Klavierschule," 3 vols., 18th ed., 1898; a compilation entitled "Methodik des Klavierunterrichts in Einzelsätzen" (1887); "Melodiebildungslehre auf Grundlage des Harmonischen und Rhythmischen Elements" (1896); "Sind Originale Synagogen- und Volksmelodien bei den Juden Geschichtlich Nachweisbar" (Breitkopf and Härtel)—a pamphlet devoted to the discussion of the melodies of the Jewish liturgy.

Since 1878 Breslaur has published a pedagogical periodical entitled "Der Klavierlehrer." He edited the eleventh edition of Schubert's "Musikalisches Konversations-Lexikon" (1892), and he is the author of a number of choruses (several of them for the synagogue service), songs, and pianoforte pieces.

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*; Baker, *Dictionary of Music and Musicians*.

S. J. So.

**BRESNER, ISAAC BEN ELIJAH LEVI** (called "**Melammed**" [teacher]): Austrian educator; lived at Prague in the second half of the seventeenth century and the beginning of the eighteenth. In 1795 Bresner published at Prague, under the title "Iggeret Yiẓḥaḳ" (The Letter of Isaac), an order of confession, compiled from Gerundi's "Sefer ha-Yirah" and from Isaiah Hurwitz's "Shene Luḥot ha-Berit," and now inserted in many rituals. He also published in Judæo-German a compilation of maxims entitled "Dibre Musar" (The Words of Ethics), Prague, 1812.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii., No. 1172; Steinschneider, *Cat. Bodl.* col. 1097; Fürst, *Bibl. Jud.* i. 131.

S. I. Br.

**BRESNITZ, HEINRICH:** Austrian author and journalist; born at Czernowitz, Bukowina, Austria-Hungary, 1844. In 1867 he established in Vienna a periodical, "Der Osten," and in 1869 a political journal, "Der Patriot." From 1879 to 1886 he was the proprietor and chief editor of the "Morgen-

Post." He is the author of the following political pamphlets: "Die Verfassungspartei und das Ministerium Hohenwart," and "Betrachtungen über den Ausgleich." In 1893 Bresnitz went to Bulgaria.

S. M. Co.

**BRESSELAU, MEÏR ISRAEL:** German notary and secretary of the Reform congregation of Hamburg; born 1785 (?); died in Hamburg Dec. 25, 1839. He was identified with the Reform movement in Hamburg from its beginning, and when the Orthodox party attacked the Hamburger Tempelverein in the pamphlet "Eleh Dibre ha-Berit" (These Are the Words of the Covenant; Altona, 1819), Bresselau wrote as a reply his polemical work, "Ḥereb Noḳemet Neḳam Berit" (A Sword That Revengeth the Quarrel of the Covenant; Dessau, 1819). The magnificent Hebrew style of the latter publication is praised even by Grätz ("Gesch. xi. 385), and it ranks among the ablest literary productions of the controversy between the orthodox and reform parties. Bresselau was also joint author with Isaac Säckel Fränkel of "Seder ha-'Abodah" (Ritual of the Service), the Hebrew-German prayer-book of the Hamburg Reform Temple, Hamburg, 1819. But Fürst ("Bibliotheca Judaica," i. 131) errs in ascribing to him the allegorical drama "Yaldut u-Baḥarut" (Childhood and Youth; Berlin, 1786), which was written by Mendel Bresslau, who died in 1829. Bresselau's successor as secretary of the Temple congregation was Gabriel Riesser.

Bibliography: Jost's *Annalen*, 1840, p. 18; Grätz, *Gesch. der Juden*, 2d ed., xi. 385; Steinschneider, *Catalog der Hebr. Handschriften in der Stadtbibliothek zu Hamburg*, p. 8; Zeitlin, *Bib. Post-Mendels.* s.v. *Sulamith*, viii., parts 7, 8, p. 276; *Allgemeine Zeitung des Judenthums*, 1840.

S. P. Wi.

**BRESSLAU, HARRY:** German historian; born in Dannenberg, Hanover, March 22, 1848. He studied history in Göttingen from 1866 to 1869; became teacher of the real-school in Frankfort-on-the-Main; afterward occupied a similar position in Berlin, and at the same time began his academic career as privat-docent in the university in that city. In 1877 he was appointed assistant professor at the same university, and in 1890 professor at the University of Strasburg, which position he still (1902) occupies. In 1887 he became corresponding member of the Munich Academy of Sciences. In 1888 he was elected a member of the board of editors of the "Monumenta Germaniæ Historica," a publication which has for its object the collection of all the ancient sources of German history. For this series he edits the periodical devoted to its interests, the "Neues Archiv der Gesellschaft für Aeltere Deutsche Geschichtskunde."

Bresslau also took a very important part in the foundation of the society for the investigation of the sources of the history of the Jews in Germany (Historische Commission für Geschichte der Juden in Deutschland), whose president he is (1902); and its magazine, "Zeit. für die Gesch. der Juden in Deutschland," contains a number of valuable essays from his pen. The most important are those proving that the story according to which Charlemagne called Rabbi Kalonymus from Lucca to Germany as chief rabbi of all the Jews, was a fabrication, and that the charter of Henry IV. given to the Jews of Speyer was spurious. A number of valuable works on German history have been written by Bresslau, among which are: "Die Kanzlei Kaiser Konrads II." (Berlin, 1869); "Diplomatas Centum" (*ib.* 1872); "Jahrbücher Kaiser Heinrich II." (*ib.* 1875); "Der Sturz Zweier Preussischer Minister" (*ib.* 1879); "Jahrbücher des Deutschen Reiches Unter Konrad II." (Leipsic, 1879–84); "Handbuch der Urkundenlehre für Deutschland and Italien" (*ib.* 1889).

Bibliography: Meyer, *Konversations-Lexikon*; Kürschner, *Deutscher Literatur-Kalender*, s.v.

S. D.

**BRESSLAU (also BRESSLAUER or BRESLAUER), MENDEL BEN ḤAYYIM JUDAH:** Bookseller at Breslau (died 1829); author of articles in the periodical "Ha-Meassef," and of an allegorical ethical dialogue, "Yaldut u-Baḥarut" (Childhood and Youth), Breslau, 1786. He also wrote "Gelilot Erez Israel," a geography of Palestine with two maps (Breslau, 1819), and "Reshit ha-Ḳeriah," a Hebrew reader and grammar with the phonetic method (Breslau, 1834).

Bibliography: Fürst, *Bibl. Jud.* i. 131; Steinschneider, *Cat. Bodl.* col. 1743; Zeitlin, *Bibl. Post-Mendels.* pp. 40, 41; Zunz, *G. S.* i. 198.

D. S. Man.

**BREST-LITOVSK** (in Polish, **Brzesc**; in Russian documents, **Brestye**, and, later, **Berestov**; and in Jewish writings, **Brisḳ** [בריסק] or **Brisḳ de-Lita** = "Brisk of Lithuania"): A fortified town in the government of Grodno, Russia, at the junction of the Mukhovetz river with the western Bug; capital of the district of the same name. The Jewish population of the city in 1897 was 30,252, in a total population of 46,542; that of the district (including the city) was in the same year 45,902, in a total of 218,366, or 21.02 per cent.

Brest was the largest and the most important of the first five Jewish settlements in Lithuania, dating from the second half of the fourteenth century, and continued in that leading position till the rise of Wilna in the seventeenth century. According to Bershadski, the well-known charter of Grand Duke Vitold, dated July 2, 1388, was originally granted to the Jews of Brest only, and was extended subsequently to the other Jewish communities of Lithuania and Volhynia. Brest-Litovsk soon became the center of trade and commerce, as well as of rabbinical learning, and the seat of the administration of the Jewish communities of Lithuania and Volhynia.

**Early History.**

The fifteenth and sixteenth centuries must be regarded as the golden age in the history of the Jewish community of Brest. In the charter of Casimir Jagellon, granted Aug. 14, 1447, to all Jews in Lithuania and Poland, Brest is mentioned, among other important provincial towns, as controlling many territories. In 1463 the same king presented a Jew named Levan Shalomich with several estates in the district of Brest, and leased to him certain villages ("Russko-Yevreiski Archiv." i., No. 5).

When, in 1472, merchandise belonging to Itzek (Isaac) of Brest, collector of taxes, was arbitrarily seized in Prussia, the bishop of Wilna and six secular

councilors of the king interceded in his behalf before the grand master Henry Richtenberg (*ib.* No. 6). From the edicts of King Casimir IV., dated May 30, 1487, and May 12, 1489, and of Grand Duke ALEXANDER JAGELLON, Oct. 14, 1494, it appears that the customs duties of Brest and its districts were farmed by Jews of Brest and Lutzk (*ib.* Nos. 14–25). During the reign of Casimir all the important commercial and financial operations of Lithuania were concentrated in the hands of the Jews, especially of those of Brest, among them the brothers Danke, Pesah, and Lazar Enkovich (*ib.* Nos. 34, 46). In 1495 Alexander banished the Jews of Brest and other Lithuanian cities to Poland, whence they were permitted by him to return in 1503. During the banishment the synagogue of Brest was presented by Alexander to the Christian inhabitants of Brest to be used as a hospital ("Slownik Geograficzny," *s.v.*); but when the Jews returned it was given back to them.

In 1507 the community of Brest was the object of the special attention of Sigismund I.; and its history of that period is intimately connected with the brothers JESOFOVICH. The eldest of these, ABRAHAM JESOFOVICH, who embraced Christianity, filled several high offices and was secretary of the treasury under Sigismund during 1510–19. His two brothers, Michael and Isaac, who remained true to the faith of their fathers, also received important favors. In 1513 they were farmers of the customs duties of Brest, Lutzk, and Vladimir, and afterward held leases of the taxes on salt and wax, fumage (chimney-money), taverns (Mohilev and Vitebsk), and many other objects of revenue. An event of the highest importance in the life of the brothers Jesofovich, as well as for the community of Brest and for the Jews of Lithuania, was the appointment (Feb. 27, 1514) of Michael Jesofovich as the "senior" of all the Lithuanian Jews (R. Y. A. i., No. 60).

**"Senior" of Brest.**

The power of a "senior" was, as Harkavy and Bershadski have shown, of a purely temporal nature; the appointment having been actuated by economic and utilitarian motives, as the king considered it to be the best means of securing from the Jews prompt and regular payment of taxes (Grätz, "Gesch. der Juden," Hebrew transl., vii. 313, note 1). In 1519 a certain Aaron the Blind was tried for the murder of Ivan Pralevich by the Brest city court, because the Jews of Brest refused to have anything to do with the accused, who was described as a "tramp and murderer, who had lost his eyesight through stealing grapes." They even would not offer bail for him when bail was allowed. Aaron was accordingly tried by the city authorities. After the trial Michael Jesofovich and the Brest Jews, realizing the danger of creating a precedent in relinquishing the power of jurisdiction granted them by the king, brought suit against the magistrate and other authorities of Brest for interference in a matter pertaining to their jurisdiction. In 1525 the king raised Michael to the hereditary nobility—an unprecedented honor for a Jew in the sixteenth century.

In 1576 (Dec. 6) King Stephen Bathori relieved the Jews of Brest from all taxes on account of serious losses sustained by them through fires ("Akty Wilenskoi Archeograficheskoi Kommissii," v. 139).

About half a century after the death of Michael Jesofovich there lived in Brest-Litovsk another remarkable personage, named Saul Wahl or Wol, concerning whom authentic information is so scanty that it is difficult to separate legends from historical facts. The identity of Saul Judich, "the king's servant"—a most influential Jew under Stephen Bathori and Sigismund III.—with Saul Wahl, the legendary king of Poland who reigned for one night, has, however, been satisfactorily proved by Bershadski in his article, "Yevrei Korol Polski" (in "Voskhod," 1889, Nos. i.–v.). In 1580 the Jewish community of Brest entrusted him with the conduct of the very important and complicated case, before the commissioners of the king, against the Christian merchants of Brest, who would not allow the community the proportion (one-quarter) of city revenues which had been granted to the community by charter. For a detailed account of his activity in the Brest community see SAUL WAHL.

From records of the custom-house of Brest-Litovsk (published in "Archeograficheski Sbornik," iii. 289–322, iv. 252–260) it is evident that the greatest part of the merchandise imported from Germany and Austria via Lublin, or exported from Slutzk via Lublin to Gnesen, in 1583 and the following years, belonged to the Jews of Brest. They imported, among other merchandise, wax, furs, leather, olives, hats and caps, paper, nails, iron, paint, locks, knives, mirrors, mohair-yarn, cinnamon, muscatel, neckties, and wire; from Hungary, linen; from Glogau, nuts, plums, lead, needles, pins, ribbons, wine, velvet, black silk, pepper, cards, bells, sugar, raisins; and from Moravia, cloth. The exports consisted of Moscow mittens, soap, furs, bridles and harness (both black and mounted in brass), copper belts, lumber, and grain.

**Commercial Activity.**

From a document dated Dec. 14, 1584, it is evident that Isaac (Isaiko) Shachovich, a Jew of Brest, visited Moscow on business in 1581, notwithstanding the prohibition of Ivan the Terrible, and en route stopped in Mohilev at the house of his friend, the tax-collector Isaac Jacobovich.

Of the importance of the Jewish community of Brest, there are many proofs in the official documents of Lithuania; thus in 1567, when the Lithuanian Jews were taxed by King Sigismund Augustus with a special "loan" of 4,000 "kop groschen," the share that Brest was required to furnish was 1,300 kop groschen, almost a third of the loan ("Aktovaya Kniga Metriki Litovskoi: Publichnyya Dyela," No. 7, p. 163; "Russko-Yevreiski Archiv," ii., No. 265). However, on the appeal of Jacob Jugilovich and Rubin Agronovich of Brest, acting in the name of all the Jewish communities of Lithuania, the total loan was reduced to 3,000 kop groschen ("Aktovaya Kniga Metriki Litovskoi: Zapisei," No. 48, p. 112; "Russko-Yevreiski Archiv," ii. No. 266).

From the "Pinkes" (Jewish Archives) of Lithuania it appears that the Jewish communities of the grand duchy at that time were indebted to the Jewish community of Brest to the amount of 2,143 kop groschen (in 1655 the indebtedness had increased to 32,912 kop groschen, not including interest to the amount of 14,015 kop groschen). In 1566 Brest-

Litovsk had 106 Jewish house-owners, out of a total of 852 ("Aktovaya Kniga Metriki Litovskoi: Perepisei," No. 15A; "Russko-Yevreiski Archiv," ii., No. 231). The houses were small, insignificant frame buildings, although they were inhabited by some families that consisted of fourteen persons ("Litovskie Yevrei," p. 335). The only synagogue was also a frame building. In 1569 a brick synagogue and brick houses were built, as appears from a lawsuit of the contractor against the Jews for not paying him in time ("Russko-Yevreiski Archiv," ii., No. 305). Wealthy farmers of customs, like the brothers Enkovich, had more commodious residences on their estates out of town ("Litovskie Yevrei," p. 404).

**Number of Houses.**

But Brest was the leading city, not as regards wealth alone, but also in learning and refinement; so that none of the rabbis or representatives of the other Lithuanian communities would render any decision of importance without the consent of the Brest community. According to tradition, the ascendency of Brest-Litovsk extended as far as the Baltic sea and the German frontier. Students came from Germany and Italy to the yeshibah of Brest. The government held the Jews of Brest in special favor. Thus, under Sigismund Augustus the wealthiest farmers of taxes and other revenues, Isaac Borodavka, Abraham Dlukgach, David and Lipman Shmerlevich, were Jews of Brest; while Joseph Shalomich was the contractor of the mint, and the Isaacovich family was favored with special privileges by the king.

Among the prominent scholars of Brest in the sixteenth century who were not rabbis, the following may be mentioned: David Drucker, son-in-law of Saul Wahl; Phoebus, the teacher of Joel Sirkes ("Bah"); Fishel of Brest, author of notes on the "Ṭurim"; Joseph of Brest, brother of Moses Isserles; Moses ben Hillel, grandfather of Hillel ben Naphtali, the author of "Bet Hillel"; and Samuel Heller.

The Jewish merchants of Brest, like those of the rest of Lithuania, had Russian names and spoke and wrote the Russian language. They had friendly intercourse with their Christian fellow-citizens, and did not need a "speaker" before the courts, as the German merchants did (*ib.* p. 395).

With the beginning of the seventeenth century Brest lost some of its importance as the center of wealthy farmers of taxes and other government leases. Prominent persons like Michael Jesofovich and Saul Wahl were unknown; they were succeeded in the arrangement of Jewish affairs by the Lithuanian Council ("Waad ha-Medinah be-Lita"). There were eminent rabbis, Talmudists, and other scholars, such as Moses, grandson of Rabbi Heshel; Elijah Lipschütz, father-in-law of Rabbi Abraham ha-Darshan; Abraham ben Benjamin Ze'eb Brisker; Elijah ben Samuel of Lublin, author of "Yad Elijahu"; Jacob ben Joel, author of "She'erit Ya'aḳob"; Zebi-Hirsch ben Eliezer Levi, mentioned in the "Teshubot Bah." But there were no communal workers of the type of those named above, to act as mediators between the Jews and the government, and having the power to protect them in cases of emergency. The leaders of the Lithuanian Jews seemed to be more occupied with religious laws and with the preservation of the inner life of their community than with general politics. The collecting of taxes and the customs duties was leased to the secretary of the treasury of the grand duchy of Lithuania, who, in turn, sublet it for a term of two years to the Jew Getzko Meerovich ("Akty Wilenskoi Archivnoi Kommissii," vi. 308).

**Decline of Brest.**

In 1638 a lease of the city hall place was granted by the municipal government of Brest to Nachman Shlomovich (*ib.* p. 312). In 1641 the municipal government leased the cellar under the city hall to Simon Shlomich for three years at an annual rental of thirty florins (*ib.* p. 395).

Of the forty-two Jewish Lithuanian councils held from 1623 to 1761, nineteen met at Brest or at one of the cities in its district.

That the Jews were still protected by the king is evident from the privileges granted them by Sigismund III. (March 9, 1615), under which they were exempt from quartering the Polish nobility and retainers at their houses (*ib.* v. 141); by John Casimir (Feb. 17, 1649), confirming privileges granted by King Vladislaw IV. (Feb. 15, 1633, and Dec. 31, 1646); and by Sigismund III. (Oct. 10, 1592) (*ib.* p. 144). By an order issued June 23, 1655, King John Casimir forbade his subjects to build roadside inns or mills or to sell liquors, on the ground that the interests of the Brest leaseholders of the king were injured by such practises; and he warned them that all such establishments would be confiscated (*ib.* p. 153). By an order dated July 30, 1661, the same king relieved the Jews of Brest from all military duties; giving as his reason that the city of Brest and the Jews of that place were ruined by the invasion of the Moscovites (*ib.* p. 161). By a second edict (Aug. 8, 1661) he proclaimed that the Jews of Brest were released from all obligations for four years. He also released them from paying rent for the monopoly of the sale of liquors (*ib.* p. 162). In the same edict the king notified the Voyevoda of Polotzk that, on account of the losses inflicted on them by the invasion of "the enemy" (the Moscovites), the Jews of Brest were not able to pay their creditors, and that the king gave the Jews an "iron" or irrevocable charter freeing them from the payment of their debts for three years (*ib.* p. 163).

That even the factor of King John Casimir, Jonas Moizheshovich, was not very wealthy, and had to pawn his jewels and other property to the Christian merchant Vasili Proskurnich, is evident from an order issued by the king May 22, 1662, from which it appears that, having paid half of the debt, Jonas wished to pay the balance and to receive back his pledge, but that Proskurnich could not be found. The king considered that Proskurnich was trying to avoid the return of the pledge; he, therefore ordered all the clerical and other authorities to arrest Proskurnich wherever found, that he give satisfaction to Moizheshovich (*ib.* p. 164).

During the uprising of the Cossacks under Chmielnicki, 2,000 Jews were killed in Brest-Litovsk in 1649; the others escaped to Great Poland and Danzig (Kostomarov, "Bogdan Chmielnitzky,"

i. 341; Hanover, "Yaven Mezulah"). From a report of Gregory Kunakov, a courier of the czar, it appears that in this year Brest was utterly destroyed by the Cossacks and Tatars, that the Poles and Jews with their wives and children were all slain, and that all the palaces and stone walls were destroyed, the wooden buildings burned, and the city razed to the ground ("Regesty," No. 847).

**Persecution Under Chmielnicki.**

From the instructions given to the delegates to the congress of the nobility of Volhynia, held at Brest in 1653, it is evident that taxes could not be collected from the Jews for the reasons above stated, and because some Jews had become victims of the pestilence, while others had fled to other countries (*ib.* No. 941). During the invasion of Brest by the Muscovites in 1660, all the deeds relating to the privileges and contracts of the Jews were lost (*ib.* No. 975).

That their relations with their Christian neighbors were not as friendly as formerly may be seen from a quarrel between the Christian citizens and the Jews over property lost by the latter during a fire at Brest in 1637. The case was, however, amicably settled on the following conditions: (1) The city government ordered the citizens to return to the Jews their lost property wherever found, and to declare the amounts of debts due to the Jews. (2) Thereafter all lawsuits relating to property or documents destroyed by the fire, to cease; the Jews to have the right to take away all of their property wherever found. (3) The citizens to assist the Jews in capturing escaped criminals. (4) Both Jews and Christians to have the right to rebuild their stores and houses, but only on the old sites and according to the original plans. (5) To preserve order in the future, a guard to be organized consisting of Jews and Christians in equal numbers. (6) Steps to be taken by the city authorities to quell any future disorders ("Akty Wilenskoi Archivnoi Kommissii," vi. 289).

Another case is cited in 1621, viz., where the Christian murderer of a Jew was released from prison by a priest in consideration of the present of a casket of money taken by him from the house of the murderer. The authorities, by removing the guards from the prison, allowed the murderer to escape; and the many citizens who saw him break away did not help the Jews to capture him (*ib.* v. 14).

**Lawsuits.**

Lawsuits between Jews and Christians on account of property are of frequent occurrence, as is evident from the case (in 1639) of Joseph Zelmanovich of Brest against the merchant Friedrich of Thorn (*ib.* vi. 324); of the merchant Matvei Strepkovich against the deputy of Brest, accusing him of bribery for taking the part of Jacob Josephovich, a Jew of Brest (*ib.* p. 326); and of one Kornilovich against the same deputy, for declining to register in the city records his complaint of slander against the Jews of Brest—among them Zalaman, the agent of the Kahal (*ib.* p. 336).

Of a more serious nature were the conflicts between the Jews and the Catholic and the Greek Orthodox clergy. The education of the Lithuanian Catholic youth at that time was practically under the control of the Jesuits, as had been the case in Poland for a century. As a result of the encouragement among the pupils of a spirit of mischief directed against the Jews, the latter were constantly subjected to annoyances by the students from the so called "Schülergelauf." The Jews at times retaliated upon the students. On one occasion the rector and the superintendent of the Jesuit college of Brest asked that a formal protest might be recorded against the unbelieving Jews of the city of Brest, who, it was stated, had, "in their hatred of Christian blood," insulted and beaten the students on many occasions. In 1643 it was alleged that they "had attacked little children of the officials of the Brest voeyvodeship with a heavy club, still preserved in the college as a proof of their insolence." On March 8, 1644, a student named Nesetzki asserted that he had been attacked by Jews when passing the house of Pinkes Samuelovich in the Jewish street, and narrowly escaped with his life (*ib.* v. 17).

**Church Dispute.**

From a document dated Feb. 10, 1662, it appears that the general commissioner of the monastic order of the Augustines directed the return to the Brest Jews of six yards of ground taken from them by the father superior of the monastery (*ib.* v. 24). In 1656 the Russian bishop Petei writes to Trotzcovich, priest of Brest, requesting him to make an effort to build a church on the ground whereon the church of Kozmo-Demyan had stood in former years, and whereon Jewish houses were then located; and to give notice to the Jews forthwith to clear the ground (*ib.* iii. 55). But from a document addressed to the kahal of Brest by the alderman of the city, it is evident that from ancient times the Jews had had a lease, at an annual rent of 20 florins, of the site of the Kozmo-Demyan church, on the Russian street, with the right to build houses (*ib.* p. 68). Notwithstanding this, the matter was not settled until 1679, when Bishop Zalenski issued a document stating that "the Jews had the right to build on that place."

**A Reconversion.**

On Aug. 21, 1669, the priest of the Russian church made a complaint against the Jews of Brest for reconverting to Judaism a baptized Jewess of the name of Judith, whose baptismal name was Anastasia, a daughter of Shemuel, at one time leaseholder of taxes (*ib.* v. 44). From a case between the kahal of Brest and some Russian priests of the city (Dec. 30, 1669) it appears that the latter caused much damage to the Jews of Brest, and that during the religious processions riots took place in which Jewish property was stolen and Jews were murdered or wounded by priests as well as by others (*ib.* p. 41).

Cases of outrages on the part of the Polish nobility are not wanting. On Feb. 10, 1665, a case was tried in the city court of Brest between the kahal and Vespasian and Chrysostom Kostiusko and Voitech Orinovich, the charge being that the defendants rode on horseback into the synagogue with their retainers, followed by a mob with drawn swords; that they cut almost to pieces the Jew Jovskei Aronovich, and severely wounded the agent

of the kahal, Leib Itzkovich. The court condemned the Kostiuskos to death and to a payment of 200 kops for the murdered Jew. Chrysostom did not appear in court, but sent notice that he was called to the war. There is no account of his having been punished (*ib.* v. 28, 31).

**Relations with Nobility.**

In 1669 the nobility of Brest instructed their delegates to the Diet to bring in a law prohibiting Jews from employing Christian servants, "as the working classes, who like easy work, prefer to be employed by the Jews" (*ib.* iv. 49).

The hetman of the grand duchy of Lithuania had to warn his subordinates repeatedly that the Jews of Brest must be freed from all military duties and must not be blackmailed (*ib.* v. 180). It appears from another order of the hetman (Aug. 7, 1669) that the city of Brest was charged with the duty of supplying the army with provisions (*ib.* iv. 70). The city authorities of Brest also forced the Jews to pay extra taxes and local contributions "in violation of their privileges and agreements," as is evident from an edict issued by King Michael Nov. 5, 1669 (*ib.* v. 249).

From a safe-conduct given to the Jews of Brest by the aldermen of Brest (April 2, 1668), it is apparent that they were often annoyed, attacked, mobbed, and robbed. The officials are warned, under a penalty of 10,000 kops, not to do any further harm to the Jews (*ib.* p. 183).

From a list of the year 1662 of the Jewish merchants of Brest for the apportionment of subsidiary taxes instituted by the Diet of Warsaw it appears that the highest valuation of goods in the fifteen stores of the Jews of Brest was 650 florins; the lowest, 30 florins. The collection from the pedlers is assessed at the sum of 150 florins.

From the beginning of the seventeenth century the Jewish community of Brest, like all the other communities of Lithuania, was obliged to contract debts; borrowing money from various religious institutions, such as churches, colleges, monasteries, and religious orders. The loans were mostly perpetual, and were secured by the real estate of the kahal. In this way most of the property of the community was under continuous mortgage.

In the middle of the eighteenth century the kahals of Lithuania became insolvent. When the committee of the Diet began to liquidate the Jewish debts in 1766, it appeared that the kahal of Brest then consisted of 3,175 persons; it had a debt of 122,723 florins (Bershadski, "Litovskie Yevrei," p. 8). The chief creditors were: the Jesuit college of Brest, 26,233 florins; the college of Neswizh, 2,800; the mission of Koden, 9,600; the provost of Kobrin, 400; Alter Shereshveski, 4,000; the Trinitarians of Brest, 1,000; the Dominicans of Brest, 11,516 florins, 14 groschen; the Augustinians of Brest, 32,300; the Bridget nuns of Brest, 7,700; the communist priests of Lomaza, 8,000; the Cistercians of Wislitzy, 1,000; the Paulinists, 7,200; the Bernardines of Brest, 2,300; the Greek Orthodox Dizunites, 1,000; the Carthusians of Bereza, 3,200; the provost Chernovitzki, 2,000; in all, 122,723 florins (*ib.* p. 170).

**Debts of Community.**

The total income of the kahal of Brest was then 31,200 florins. It was derived from taxes on salt, tobacco, herrings, tar, mills, taverns, breweries, etc.; licenses of Jewish artisans; a certain percentage on dowries, and from the meat monopoly (*ib.* p. 9). The expenses were: salary of the superintendent or agent, who received, in addition, certain articles in kind, such as meat, fish, sweets, etc.; salaries of the rabbi and judges; supplies for the army during its movements through the district of Brest, consisting of candles, oil, paper, sealing-wax, meat, fish, etc.

When the nuncio of the pope visited the city, the kahal presented him with a hogshead of sugar. The officiating priest received a pound of sugar; the clerk, a flask of liquor.

With the fall of the Polish-Lithuanian kingdom the decline of Brest was hastened. Frequent fires, wars, and the plunder of the armies utterly destroyed the city. With the second partition of Poland, Brest, which had been rebuilt, came into the possession of Russia, and in 1796 was made a district town of the government of Slonim. In 1797 it was annexed to the Lithuanian provinces, and in 1801 was made a district town of the government of Grodno. In 1802 a fire destroyed a large part of the Jewish quarter. In 1828 fire also destroyed a great number of the Jewish buildings of Brest, among them five houses of prayer.

**Nineteenth Century.**

In the first half of the nineteenth century Brest had not improved, owing to the competition of other Jewish communities of Lithuania which had developed rapidly. By order of Nicholas I., Brest, in 1832, was made a first-class fortress, in consequence of which many historical buildings in the Jewish quarter and the ancient synagogue had to be demolished, others being erected on new sites, the government making partial compensation. By order of Rabbi Jacob Meïr Padua, a descendant of Saul Wahl, the architect Ferdinand Schafir made a sketch of the old synagogue, which was presented to Dennis Samuel of London, also a descendant of Wahl. In the course of work on the fortress the cemetery was destroyed; and the monuments, when removed to the new cemetery, could not be deciphered.

In 1838 the Jewish Hospital, with forty beds and a pharmacy, was erected. It then had an income of five hundred rubles from the meat-tax and from voluntary contributions. In 1851–61 the new synagogue was built; and in 1866 an asylum for widows was founded by Rabbi Orenstein. In 1877 a dispensary, poorhouse, and lodgings for the poor were built; also a Talmud-Torah for 500 pupils. All these institutions are still (1902) maintained by voluntary contributions.

Notwithstanding numerous conflagrations, Brest, in 1860, contained 812 houses and 19,342 inhabitants. In 1889 there were 2,063 buildings and 41,615 inhabitants, of whom 27,005 were Jews; of the latter, 4,364 were artisans, 1,235 licensed merchants, and 1,000 employed in manufacturing.

At present the Jews control most of the trade and industries of Brest. There are four tobacco factories. The main articles of export (mostly to Danzig) are grain, flax and flaxseed, tar, lumber, and cattle.

On May 17, 1895, on the occurrence of another

large fire, the Jewish working classes were in great distress; and the minister of ways and communications permitted them free passage on the railroads for twelve days, to seek employment.

On May 11, 1901, another disastrous fire took place, resulting in a serious loss of life and property. In consequence the number of Jewish poor was largely increased.

**Prominent Personalities.**

Among prominent Jews of Brest, besides rabbis, may be mentioned: in the eighteenth century, Jacob Levi, author of "Ḥiddushe-Mahari"; Jekuthiel of Wilna, physician, pupil of Rabbi Moses Ḥayyim Luzzatto; Mordecai, author of "Mayvim-'Ammuḳḳim"; Joel, grandson of Joel Särkes, and pupil of Lipman Heller; in the nineteenth century, Aaron ben Meïr, author of "Minḥat-Aharon"; Meïr ben Aaron, author of "Tebuat Shemesh"; on Maimonides, Abraham Isaac ben Joseph, author of "Pesher Dabar"; Abraham Isaac, author of "'Arba' Kosot"; Samuel Pusitz (died 1838); Iser-Judel ben Nehemiah, author of "Neḥamat-Yehudah," chief dayyan with Jacob Meïr Padua (died in Jerusalem); Isaac ben Ḥayyim of Kamenetz, chief dayyan with Ẓebi Ornstein (died 1878); Isaac ben Aba, author of "Me'ore bet-Yiẓḥaḳ"; Lipman ben David, author of "Ma'agalot Or"; Ẓebi-Hirsch Berls, author of "Or ha-Ẓebi"; Judah Epstein, author of "Ḳinamon-Bosem"; Meïr Jonah, chief dayyan, author of "Sha'ar he Ḥadash," on Isaac b. Abba Mari's "Ittur."

The following is a list of the rabbis who officiated in Brest-Litovsk:

Jehiel, son of Aaron Luria, said to have officiated about 1470, but probably was only a private scholar then.

Moses Raskovich, about 1514; wanted to marry his daughter to the son of a rabbi of Cracow, but King Sigismund prohibited the match because the prospective bridegroom was under suspicion of having been mixed up in political affairs, and the latter was banished from Poland.

Mendel Frank, 1529.

Joseph ben Moses, 1546.

Rabbi Kalonymus, about 1560; mentioned in the Responsa of Solomon Luria, No. 36. Mordecai Reiss and Rabbi Simon were at the head of the yeshibah at the same time.

Solomon Luria (d. 1574).

Naphtali Hertz, called "Hirtz der Brisker" (compare Naphtali Shor).

Judah Liwa ben Obadiah Eilenburg, 1570.

Loeb, rabbi of Brest and of all Lithuania.

Moses Lipschütz, author of "Zikkaron Mosheh" (Lublin, 1611), about 1569.

Beinush Lipschütz, son-in-law of Saul Wahl (possibly he was the son of Moses Lipschütz).

Hirsh Shor (or Hirsh Elsasser).

Ephraim Solomon Shor.

Joel Särkes. In 1618 he left Brest for Cracow.

Ze'eb-Wolf, son-in-law of Saul Wahl; previously rabbi of Lomaz.

Joseph Casas, son-in-law of Wahl.

Abraham (Abrashky), son of Saul Wahl; was president of the yeshibah.

Meïr Wahl, son of Saul Wahl; officiated till 1631. He founded the Lithuanian Council in 1623, by permission of Sigismund III., of whom his father was a favorite.

Jacob ben Ephraim Naphtali Hertz.

Abraham ben Meïr Epstein, 1637.

Abraham ben Benjamin Aaron Solnik, 1639.

Joshua ben Joseph, author of "Magine Shelomeh."

Solomon Zalman, son of Jeremiah Jacob. His last signature in the Lithuanian Pinkes occurs under date of 1646.

Jacob Kahana, president of the yeshibah.

Jacob ben Ephraim Solomon Shor; last signature in the Pinkes under 1655.

Moses ben Judah Lima. Died before 1657.

Aaron Samuel Kaidanover (about 1657–60).

Joshua Heshel ben Jacob.

Ẓebi Hirsch ben Moses Jacob; last signature in the Pinkes under 1664.

Judah of Tropau; his signature in the Lithuanian Pinkes under 1664.

Mordecai Günzburg; officiated at Brest until 1685.

Mordecai Süsskind ben Moses Rothenburg; his last signature in the Pinkes, 1691.

Saul ben Heshel, from 1691; last signature in the Pinkes, 1695.

Saul ben Moses of Cholm, grandson of Meïr Wahl; formerly rabbi at Pinczov.

Moses ben Pesaḥ ben Tanḥum of Cracow, grandson of the author of "She'erit Joseph," and son-in-law of Meïr Wahl.

Moses ben Mordecai Süsskind Rothenburg.

Menahem ben Benjamin Katz.

David Oppenheim; accepted the rabbinate of Brest in 1698, but did not officiate there.

Judah-Löb, grandson of Joel Särkes.

Abraham ben Solomon, 1711.

Samuel Ẓebi Hirsch ben Aryeh Loeb, about 1714.

Naḥman ben Samuel Ẓebi Hertz, Sirkin, 1718–53.

Israel Isser ben Moses, 1757–60.

Abraham ben David Katzenellenbogen of Kaidan; was rabbi at Slutzk, 1752. In Brest he officiated for forty-four years (1760–1804).

Joseph ben Abraham Katzenellenbogen, 1804.

Naḥman Heilprin.

Aryeh Löb ben Joseph Katzenellenbogen, 1798–1837.

Isaac ben Israel of Pinsk, 1837–40.

Jacob Meïr Padua, 1840–55.

Ẓebi Hirsch Orenstein, 1855–64. Was expelled from Russia as a foreign Jew, he having been born at Lemberg.

Joshua Löb Diskin, 1864–67.

Joseph Bär Soloveitschik, 1869–92.

Ḥayyim Soloveitschik, son of Joseph Bär; is now (1902) officiating as rabbi.

Bibliography: Bershadski, *Litovskie Yevrei*, St. Petersburg, 1883; Bershadski, *Russko-Yevreiski Archiv*, ib.; Feinstein, *'Ir Tehillah*, Warsaw, 1886; Grätz, *Gesch. der Juden*, Hebrew transl., vii., viii., *passim*.

H. R.

**BRESTOVITZA:** Town in the district and government of Grodno, Russia, about forty miles south of the capital. From a record of a lawsuit between Paul Moskovich, parson of Brestovitza (Berestovec), and the Jew Moisei Isaacovich Khoroshenki of Grodno, brought before the court on Feb. 24, 1541, it is evident that Jews lived there before that date. The Jewish population in 1890 was 665.

Bibliography: *Akty Wilenskoi Archeograficheskoi Kommissii*, xvii. 284; *Entziklopedicheski Slovar*, vol. iv., St. Petersburg, 1895.

H. R.

**BREUER, JOSEPH:** Austrian physician; born Jan. 15, 1842, at Vienna. He studied medicine at the University of Vienna, whence in 1863 he graduated with the degree of doctor of medicine and surgery. The same year he entered the service of the Vienna General Hospital (*Allgemeines Krankenhaus*); remaining there until 1866, when he was appointed assistant to Oppolzer. Five years later he resigned that position, and soon after became privatdocent at the University of Vienna.

In 1890 Breuer gave up his docentship to devote himself entirely to the practise of his profession and to writing on medicine. He has been a frequent contributor to the medical and physiological journals of Austria and Germany; his special subject of study having been the physiology and pathology of the nervous system. Jointly with Hering he wrote "Die Selbststeuerung der Athmung Durch den Nervus Vagus" (in the "Sitzungsberichte der Wiener Akademie der Wissenschaften," 1868, lviii.). In 1873

his monograph on the function of the semicircular canals in the labyrinth, "Ueber die Function der Bogengänge des Ohrlabyrinthes," appeared in the "Wiener Medicinische Jahrbücher." In this monograph he broached a complete theory of equilibrium; maintaining that the peripheral apparatus of the sense of equilibrium has its seat in the semicircular canals. He has contributed to the literature of the static sense, in "Beiträge zur Lehre vom Statischen Sinne." Breuer has also written a number of articles that have appeared chiefly in Pflüger's "Archiv" and other medical papers, and jointly with Sigmund Freud he published "Studien über Hysterie," Leipsic and Vienna, 1895.

Bibliography: Ludwig Eisenberg, *Das Geistige Wien*, ii. 52.

W. S.

**BRIBERY:** The offer or receipt of anything of value in corrupt payment for an official act done or to be done.

The moral basis for the Jewish law against bribery is clearly expressed in Deut. xvi. 19-20; see also Ex. xxiii. 8. Divine sanction for the injunction against bribery is found in another passage in Deuteronomy, wherein God is described as the perfect Judge who regardeth not persons, nor taketh reward, and who executes the judgment of the orphan and the widow (x. 17-18).

**In the Bible.**

These general statements are applied clearly and forcibly by King Jehoshaphat in his charge to the new judges whom he appointed to preside in the courts of the various cities of Judah: "Take heed what ye do, for ye judge not for man but for the Lord who is with you in the judgment; wherefore, now let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of bribes" (II Chron. xix. 6, 7); and in a similar spirit he charged the Levites and the priests and the chief of the fathers of Israel (*ib.* 9). These admonitions seem to be a reflection of the words of Jethro in the plan which he offered to Moses for the constitution of courts, to assist the latter in judging the people. He sums up the qualifications of the judges in these words: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating gain" (Ex. xviii. 21).

The Biblical law nowhere provides a penalty for this crime. It is mentioned among the crimes for which the curse was pronounced on Mount Ebal (Deut. xxvii. 25). According to the later law it was punished by the infliction of thirty-nine stripes, following the general maxim that wherever the punishment for a crime is not specifically mentioned in the Bible, corporal punishment is to be inflicted.

It is well known that the temptation to bribery is especially strong in Oriental countries, where public opinion is not well organized and where great, almost irresponsible, power is lodged in the hands of the judges; and it appears from numerous passages in the Bible that the judges and the princes of Israel, especially during the period of kingship, freely sold judgment for money. It needs but one quotation to illustrate this condition of things: "Thy princes are rebellious, and companions of thieves; every one loveth bribes and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them" (Isa. i. 23, v. 23, xxxiii. 15). Other prophets accuse them of taking bribes even to shed blood (Ezek. xxii. 12; Amos v. 12; Micah iii. 1, vii. 3). The bribe-taker is condemned not only by the Law and the Prophets, but also by the Psalmist (Ps. xv. 5) and the proverbial wisdom of the people (Prov. xvii. 23).

The only case of actual bribe-taking recorded in the Bible is that of the sons of Samuel, of whom it is said: "His sons walked not in his ways, but turned aside after lucre and took bribes, and perverted judgment" (I Sam. viii. 3); and it appears that this condition of things was the cause of the gathering of the elders of Israel for the purpose of electing a king who, the people fondly hoped, would put an end to this and other evils existing in the commonwealth (*ib.* iv. 22).

**Talmudic Law.**

The Talmudic law went beyond the Biblical law in its condemnation of bribery and in its regulations concerning it. The case of Ḳarna, a criminal judge of Babylonia (contemporary of Rab and Samuel), appears to have been the leading case on the question of the right of a judge to be paid for his services. Ḳarna took a stater from each of the parties before he tried a case, to pay him for his loss of time; and the Talmud, after considerable argument for and against, justifies his action on that ground (Ket. 105a). Rab Huna similarly would not try a case until the litigants had furnished a substitute to do his work while he was acting as judge (*ib.*).

The Mishnah lays down the broad rule that if a judge takes pay for rendering a judgment, the judgment is void (Mishnah Bekorot iv. 6). This, according to the reasoning in Ḳarna's case, seems to mean that if pay is taken after the judgment is rendered, or if it is taken from only one of the parties litigant, the judgment is void; and such a view may be harmonized with the view of the Talmud, that the judge is entitled to be paid for his loss of time, provided that both of the parties contribute, and provided the money is paid to him before he tries the case.

The moral sense of Talmudists is illustrated by the following statement in the Sifre to Deut. xvi. 19: "'Thou shalt not take a bribe' is not an injunction against taking it for the purpose of clearing the guilty and convicting the innocent; this wrong is covered by the prohibition 'Thou shalt not wrest judgment,' but even to convict the guilty and acquit the innocent, thou shalt not take a bribe" (see also Mek., Mishpaṭim, 20; Maimonides, "Yad," Sanh. xxiii. 1). Raba asked, "Why is it forbidden to take a bribe to free the innocent?" and he answers the question himself, saying: "As soon as one accepts a bribe, he inclines to favor the donor and considers himself 'one with him'; and no man will find himself guilty" (Ket. 105b). As it is impossible to determine judicially who is innocent and who is guilty, before the trial has taken place, the acceptance of the bribe before the trial, for the purpose of acquitting the innocent, is in itself tantamount to declaring who is innocent without going through the

formality of a trial. This would seem to be the meaning of Raba's answer.

Raba's statement that the person accepting the bribe considers himself as one with the briber, leads the Talmud to a fanciful interpretation of the word שוחד ("bribe"). שוחד is compounded of two words, שהוא חד ("he is one"; that is, he, the judge, "is one" with the litigant, Ket. *ib.*). Rab Papa expresses this thought in other words: "A judge should not try the case of one whom he loves or hates, because he will find no guilt in his friend and no innocence in his foe" (Ket. *ib.*). The Talmud cites a number of instances where judges refused to try cases in which the parties litigant were persons who had befriended them. There was no question of bribery in the form of money involved in such cases, but the judges refused to try them upon the broad ground that one might be bribed, by kind words or by feelings of friendship, to incline the scales of justice in favor of one of the parties; and that therefore, in order to preserve absolute impartiality, the judge should not stand on intimate footing with either of the parties litigant.

**Cases Cited in the Talmud.**

Abba Arika refused to try a case in which the innkeeper at whose inn he usually lodged was a party, and appointed another to try it (Sanh. 7b); Mar Samuel declined the case of a man who gave him his hand to assist him in landing from a ferry. Amemar refused to act as judge for a man who had picked a feather from his hair that had been lodged there by the wind; and Mar 'Uḳba, for a man who had trodden his spittle in the dust. The Talmud justifies their views upon strictly legal grounds. The law is, "Thou shalt not take a *bribe*," not, "Thou shalt not take *gain* or *money*"; hence one may be bribed even by kind words.

The most interesting case is that of R. Ismael bar Jose. It was his custom to receive every Friday from his own garden a basket of fruit, which his gardener carried to him. On one occasion the gardener brought the fruit on Thursday, that being court day. When R. Ismael asked him why he brought it on Thursday instead of the accustomed day, the gardener replied, "I have a lawsuit to-day, and I thought I would bring the fruit with me," presumably as a matter of convenience to save him the journey on the following day. But R. Ismael refused to act as judge in his case, appointing two other rabbis to try it. During the progress of the case he thought, "If my gardener will only say thus and so, he will win his case," whereupon he said, "May the souls of those who take bribes be destroyed. If I, who did not even take the basket of fruit, and who would after all only have been taking my own property, am so prejudiced in favor of this man, how much more partial must be the judge who really accepts a bribe" (Ket. 105b).

Maimonides states the matter broadly in these words: "A judge may not sit to try the case of one to whom he is favorably inclined, even though such person may not be a relative or an intimate friend, nor may he try the case of one whom he dislikes, even though such person may not be his enemy nor does not seek to do him harm; for both litigants must stand equal before the judge, and must be considered equal in heart" ("Yad," Sanh. xxiii. 6). An offensive practise of the judges, of conducting their business so that the fees of the court attendants and scribes were unduly increased, was considered a species of bribe-taking, and was condemned as such (Shab. 56a; "Yad," Sanh. xxiii. 3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 9, 4).

If the judge nevertheless tries the case of a person who has sent him a gift before the summons issued, the other party can not attack the jurisdiction of the court on this account, for the judge is not legally disqualified from acting in such a case. It is, however, his duty, under the opinions expressed by the authorities, to refuse to try the case because of a possible prejudice in favor of the person who sent him the gift (*ib.* 9, 2). If a judge has borrowed something from a person who afterward appears before him as a litigant, he is not permitted to try the case, unless it appears that he is a man of means or has property which the lender may borrow from him ("Yad," Sanh. xxiii. 4; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 9, 1).

The bribe-giver and the bribe-taker are equally guilty before the law (*ib.*; "Yad," Sanh. xxiii. 2); and the bribe must be returned if the donor demands it (*ib.* xxiii. 1; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, *ib.*). The difficulty which formerly existed by reason of the fact that judges were not paid for their services, was removed under the later law. An annual tax was levied on the community for the purpose of paying the judges a proper salary for their services; and the moneys given or bequeathed for sacred uses were likewise appropriated to this purpose (*ib.* 9, 3). R. Moses Isserles thought it was best to levy these taxes for payment of the judges' salaries at the beginning of the year, in order that they might be assured of their support for the entire period, and that they need not be beholden to any person (gloss, *ib.*).

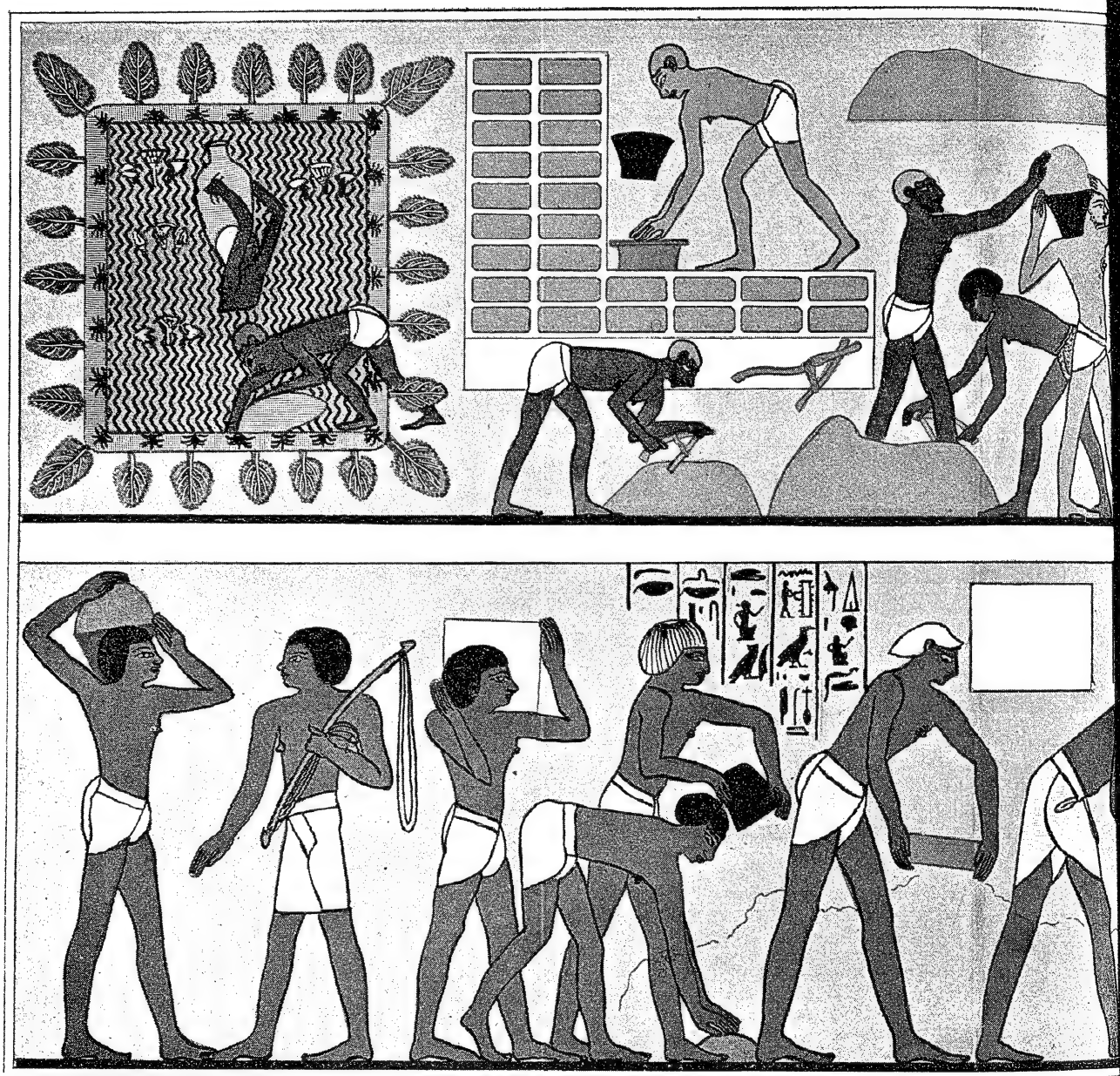
**Under the Later Law.**

The frequent allusion in the Law to the fact that bribe-taking has the effect of blinding the eyes of the wise, did not escape the attention of the haggadists, who said: "Every judge who takes a bribe and perverts judgment will not die before his eyes have grown dim, as it is written: For a bribe blindeth the eyes of those who can see" (Mishnah Peah viii. 9; see also Midrash Tan., Shofeṭim, 8).

Maimonides summarizes the question of bribery most impressively in the following words: "The judge must conduct himself as though a sword were lying on his throat and Gehinnom open at his feet; he must know whom he is judging, before whom he is judging, and who will demand an account from him as to the justice of the judgment" ("Yad," Sanh. xxiii. 8). See Judge; Justice and Equity, Principles of.

E. C. D. W. A.

[The following example is given in the Talmud of the venality of the non-Jewish judges: Imma Shalom, R. Gamaliel's sister, wishing to expose a judge (probably a Christian) who had the reputation of being proof against bribes, presented him with a golden candlestick, with the request to award to her a portion of her parents' estate. His decision was: "Since you [the Jews] have been banished from your coun-



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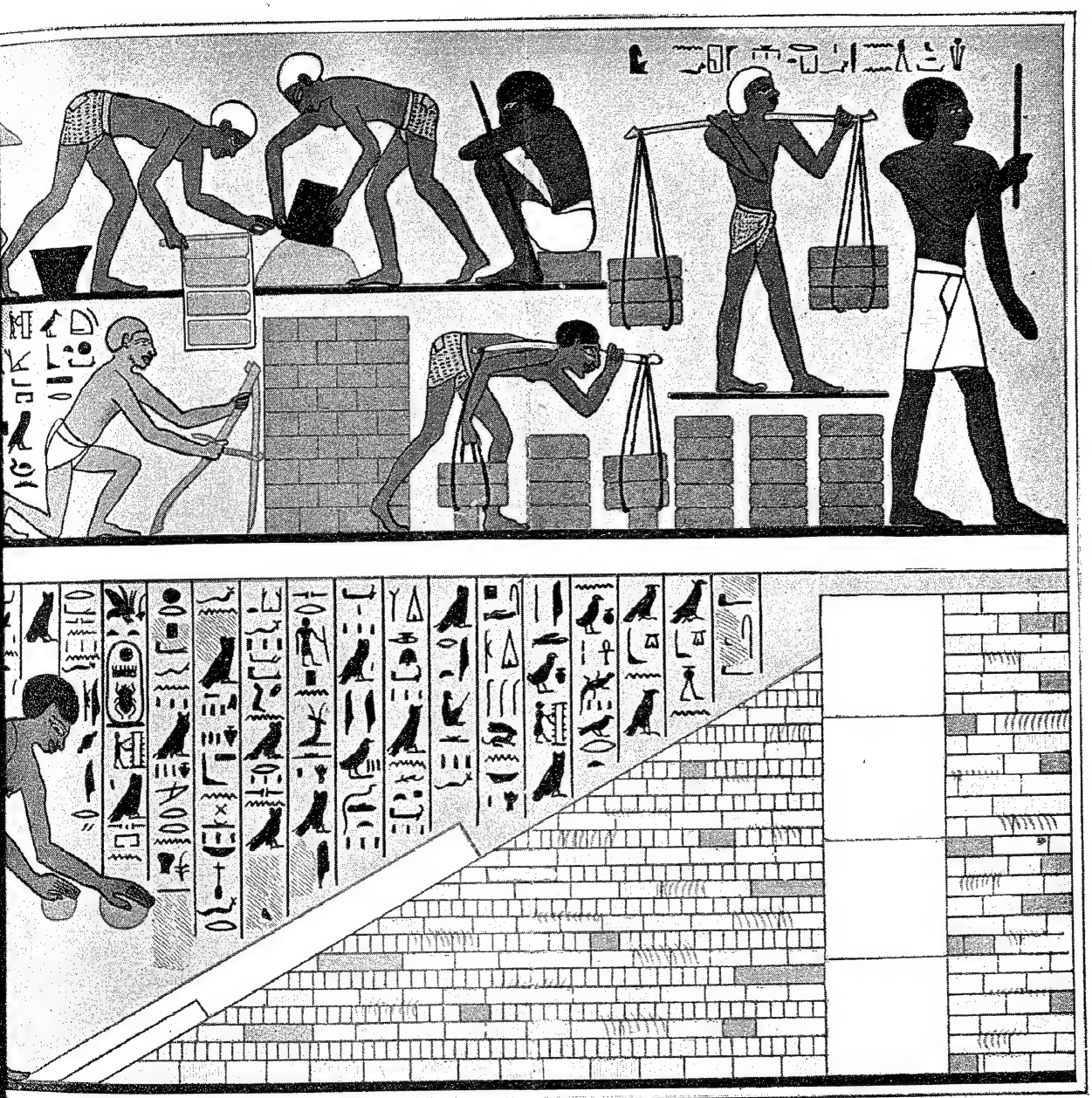

LE OF AMMON AT THEBES, IN EGYPT. (After Lepsius.)

try, the law of Moses is no longer applicable, but another law has been given that says: 'The son and the daughter shall inherit equally.'" On the following day, however, after R. Gamaliel had presented the judge with a Libyan ass, the judge said: "I have been looking over the conclusion of the new law, where it says: 'I am not come to destroy the law of Moses, but to complete it' [see Matt. v. 17], and there it is said, 'A daughter shall not inherit with the son.'" Imma Shalom then said to the judge: "Let your light shine like a candlestick," reminding him of her present; but R. Gamaliel answered, "An ass came and overthrew the candlestick" (Shab. 116a, b; see also Pesiḳ. xv. 122b *et seq.*, and parallels in Buber's notes). In one passage of the Talmud it is said that the Persians, especially the Ghebers, took bribes and relented in the execution of discriminating laws against the Jews if they were paid for it (Yeb. 63b; compare also B. Ḳ. 117a).

The Halakah with reference to not taking fees frequently gave rise to violent controversies in the Middle Ages, when the communities began to appoint permanent rabbis with salaries; since it was considered unlawful to pay a rabbi who was also judge. See FEES; see also Güdemann, "Religionsgeschichtliche Studien," pp. 65-88.]

J. SR. L. G.

**BRICHANY:** Town in the government of Bessarabia, Russia, with (in 1898) 7,303 Jewish inhabitants in a total population of 8,094. The Jewish artisans number 972, most of whom are furriers who export fur overcoats and caps to the extent of 25,000 per annum. About twenty-five families are occupied in the culture of tobacco and in gardening. About 700 Jews are day laborers, earning from 10 to 30 copecks per day.

H. R. S. J.

**BRICK:** The expression "brick" (לבנה; translated once "tile" in A. V., Ezek. iv. 1) designates both the burnt and the sun-dried brick. However, there is only one certain passage in which the first kind is referred to—viz., Gen. xi. 3—and there the Babylonian custom of "burning brick thoroughly" (thus A. V.; "thoroughly" should be omitted) seems to be treated as not less foreign to Palestine than is the use of bitumen (R. V.) for mortar. Apparently, all other passages mean the unburnt mud-brick, dried solely by the sun. This practise is current in the ancient Orient and in the modern East likewise, which still has in general a great preference for unbaked clay as building material. The A. V. in II Sam. xii. 31; Nahum iii. 14; Jer. xliii. 9, speaks of the brick-kiln, but the rendering is not correct. The first passage—which was formerly considered as a strong proof of the barbarous cruelty of David's time—is most likely to be translated, "David made them [the captives] labor with the brick-mold" (compare R. V. margin on this slight emendation). Similarly, R. V. margin in Nahum, in accordance with the Peshiṭta. In Jer. xliii. 9 the R. V. substitutes "brickwork" (margin, "pavement or square"; so also the Pesh. and Hoffmann; the former translation was defended by Hitzig and others). No version offers any support to the idea of a kiln in these passages (see G. Hoffmann, in Stade's "Zeitschrift," 1882, ii. 53 *et seq.*).

Indeed, burnt bricks in Oriental ruins seem to date from Roman times. Egypt—in which the sun-dried brick from Nile mud formed the material for all secular buildings and even for many tombs (in earliest time, for all the royal tombs and pyramids) seems to furnish the best analogue. The only means employed by the Egyptians to give greater durability to this material was the admixture of straw and stubble with the clay: mentioned in Ex. v. 7. This seems to have been a purely Egyptian custom. On Egyptian monuments there are found scenes representing brickmaking; and among these some showing captive Semites at work with the brick-mold, who have often erroneously been taken for Israelites.

In Babylonia (see above on Gen. xi.) burnt bricks were often employed for the outer layers of important public constructions, because of the copious winter rains of the country. This led to a high development of the ornamentation of buildings with glazed and painted bricks and tiles: so, for example, Nebuchadnezzar's palace at Babylon. In Egypt only a few instances of the employment of such methods can be found (Tell el-Amarna, Tell el-Yehudiye); while the Persians still used such bricks in the Babylonian manner, for instance, in the palace of Susa. But, by the side of this, the unburnt brick always played the greater part. It may be mentioned that the size of Babylonian and Egyptian bricks was larger than that of the modern brick, often enormous. In both countries the brick-mold—that is, the open box with a handle—often furnished a royal or official stamp for the bricks, stating the date, and the building for which the bricks were determined, etc. Of none of these higher developments of brick-manufacturing have examples been found in Palestine, which country offered rich material in stones for public buildings. The unburnt bricks of which the Palestinian mounds exhibit numerous examples seem to have formed the principal building material for private houses, except for a few of the most wealthy (Isa. ix. 9; Amos v. 11). See CLAY; and on the use of a "tile" for sketching (Ezek. iv. 1) see WRITING.

J. JR. W. M. M.

**BRIDE.—In Mystic Lore:** The allegorical use of the name "Bride" for "Israel" is based upon Hosea ii. 19-20: "I will betroth thee forever," and, in conjunction with Ezek. xvi. 8, gave rise to the allegorical interpretation of the Song of Solomon as typifying the espousal of God as the King of Peace (Solomon) and Israel (the Shulamite), at the redemption from Egypt and the erection of the tabernacle (see Pesiḳ. 1a, 6a; Pesiḳ. R., ed. Friedmann, v. 17b, 21b; Cant. R. to Iv. 8-12, where the expression "kallah" [bride] is referred to Israel). However, according to Origen ("Cantic. Canticor." Homily iv.; compare also "Teḥilat Perush Shir ha-Shirim" in "Steinschneider Festschrift" and ALLEGORICAL INTERPRETATION), the Palestinian Jews gave the Song of Solomon a mystical interpretation, allowing it to be studied only by men of mature age. This would indicate that, like the "merkabah" of Ezekiel and

the Creation story, the Song of Solomon served as a basis for Gnostic mysteries such as Paul suggests in Eph. v. 32, where he finds in the union of husband and wife "a sacred mystery," obviously of cosmological character. Accordingly, the bride and bridegroom were important in the Gnostic mysteries. See Irenæus, "Adversus Hæreses." i. vii. 1: "Hakamot (Sophia), the mother, after all her seed had been perfected, enters the pleroma as bride and receives the Savior or Demiurge as her spouse," which "mystery of conjunction" these heretics dramatically imitated in their illicit marriages.

Yet these mysteries borrowed the anthropomorphic form of the Deity from the Song of Solomon (Schmidt, "Gnostische Schriften in Koptischer Sprache," 1892, pp. 279–281, where Cant. iii. 11 is quoted), exactly as did the Jewish cabalists when measuring the dimensions of the Deity in the "Shi'ur Ḳomah" (Gaster, "Monatsschrift," 1893, p. 216).

In conformity with this idea Malkut, "the Kingdom," the lowest of the Ten Sefirot, is called the bride, because she desires, but has not attained, the union with Ze'er Anpin, the creative power or "Microprosopus" (the Lesser Countenance); whereas Binah ("the Intelligence"), as the Mother Supernal, is actually united with the Father, "the Ancient One," the Erek Anpin ("the Vast Countenance," or "Macroprosopus") in the Upper Sphere of the Ten Sefirot (Zohar, in Idra Zuṭṭa, pp. 267–279). See Sefirot.

The union therefore of the bride or matron ("matronita") with her celestial spouse, that is to lift the created world into the sphere of the supreme fulness of glory (the pleroma of Paul in Eph. iii. 19), by doing works of goodness and holiness, is the object of life, according to the cabalists—a truly spiritual view in itself, yet one which led the erring to all sorts of abuse, exactly as the ancient Gnostic mystery of Simon Magus and many Christian heretics had done in the second and third centuries. Shabbethai Ẓebi and his followers in the seventeenth century were entangled in sensualism of the worst character. Compare Sabbath. See also Betrothal.

K.

**BRIDEGROOM AND BRIDEGROOM'S FRIENDS.** See Betrothal; Marriage.

**BRIDEGROOM OF GENESIS (Ḥatan Bereshit).** See Bridegroom of the Law.

**BRIDEGROOM OF THE LAW (Ḥatan Torah):** The somewhat poetic designation of Bridegrooms of the Law and of Genesis are given to the persons called up in the synagogue to the reading of the chapters ending and beginning the Pentateuch respectively (Deut. xxxiii. 27–xxxiv. 12; Gen. i. 1–ii. 3). This takes place on Simḥat Torah, or the Rejoicing of the Law festival, which is the second day of the Shemini 'Aẓeret, or Eighth Day of Solemn Assembly, in those communities in which the second-day festival is observed. It is considered a privilege to be the one to whom the concluding or the opening portion of the Law is read; and those persons upon whom the choice of the congregation falls are esteemed as specially honored. The honor of the bridegroom of the Law is greater than that of the bridegroom of Genesis. Other privileges are conferred upon the recipients of these dignities in order to increase the distinction of their station. They are not called to the Law by the ordinary formula, "Ya'amod" (Let N. N. arise)—which is otherwise used—but by a special, poetic invocation, beginning (in the Ashkenazic ritual) with the words מרשות האל הגדול הגבור והנורא ("by permission of the great, almighty, and tremendous God") for the Ḥatan Torah; and מרשות מרומם על כל ברכה ושירה ("by permission of Him who is exalted above all blessing and song") for the Ḥatan Bereshit. The bridegrooms of the Law and of Genesis usually make large money offerings to the synagogue, in recognition of the honor conferred upon them, and entertain the congregation at a more or less elaborate banquet, either in the meeting-room or the basement of the synagogue or at their private residences. See Tabernacles, and Simḥat Torah. For the origin of the name and the custom see Crown of the Law.

Bibliography: *Midrash Shir ha-Shirim*, i. 9; *Sefer ha-Minhagim*, מנהג של שמחת תורה; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, § 669; Abrahams, *Jewish Life in the Middle Ages*, p. 29; Dembitz, *Services in Synagogue and Home*, p. 283.

A. B. D.

**BRIDEGROOM OF THE TORAH.** See Bridegroom of the Law.

**BRIDLE:** A term used in the English versions of the Bible interchangeably with bit to represent the three Hebrew words מתג, רסן, and מחסום, which, however, do not as a rule denote the usual headgear of a horse or other beast of burden, consisting of a head-stall, a bit, and reins. In many passages "halter"—*i.e.*, a simple rope or leathern strap wherewith to hold the animal in check—would seem to be the more appropriate rendering.

No description of the head-harness is found in the Hebrew Bible. As horses came into use only at a late period, and then more for purposes of luxury than utility, the pictures of steeds with elaborate head-gear found on the Assyrian monuments (see Layard, "Nineveh") can not be held to throw any light on the contrivances employed by the Hebrews, though the arrangement with bells mentioned in Zech. xiv. 20 was in all probability adopted in imitation of Assyrian fashion. The ox, the ass, as well as the mule, and to a less extent the camel, took the place of the horse. To guide and control the first-mentioned animal the goad sufficed; and, if Arabic custom may be supposed to retain the primitive habits of the ancient Hebrews, the camel was led by a rope attached to a ring of either copper ("burrah"); or hair ("ḥizamah"), which was passed through one of the nostrils.

Still, bridles were not altogether unknown, as distinct names for them were employed according as they were used for the horse or the camel. These bridles were very simple affairs, often made of mere twine; while the bits were, at least in pre-Mohammedan days, of wood ("sajarah"). Even among the modern Arabs the iron bit passes underneath the chin (jaws) of the horse, or is in front of the mouth (see Socin, "Diwan aus Central-Arabien," i. 288). This arrangement explains some passages in which the usual translation by "bridle" has produced

PROCESSION OF BRIDEGROOM OF THE LAW ON THE EVE OF THE REJOICING OF THE LAW.
(From Picart, 1723.)

confusion. Job xxx. 11, R. V., "they have cast off the bridle," refers to the slipping of the halter. Isa. xxx. 28, "bridle in the jaws" should be rendered "halter (or bridle with iron) on the jaws." A bridle with a ring arrangement through the nose is meant in II Kings xix. 28 by the Hebrew word חחי ("in thy nose"), to which מתגי ("over thy lips") is a parallel. See also Prov. xxvi. 3; Isa. xxxvii. 29, A. V.; Ps. xxxii. 9, R. V., "bit and bridle"; more accurately, "bridle and halter."

In Ps. xxxix. 2 (A. V., 1) מחסום is properly translated in the Revised Version by "muzzle." The allusion there is to the use of a basket-like network which was passed over the head of the animal and fastened behind the ears and around the neck; enveloping the mouth as with a bag, to prevent the bearer biting the yoke-mate or other animals in the caravan. In the psalm it is the tongue which thereby is hindered from "biting." As this "muzzle" also interfered with the taking of food, the humane law of Deut. xxv. 4 forbade its being put over the mouth of the ox while on the threshing-floor.

E. G. H.

**BRIEG:** Town in Silesia; formerly the capital of the duchy of the same name. Jews settled there about 1324, chiefly because it was situated on the commercial route to Breslau, in which place a colony of Jews had long resided. The Jewish community of Brieg had its separate place of worship from early times. In the fourteenth century the Jews of Brieg were persecuted on account of their usurious practises; and in 1392 it was claimed that all debts of the duke had been discharged by the payments to Jacob, the son of Moses, a Jew of Brieg, of a certificate of indebtedness. In 1398 the Brieg Jews bought a letter of protection from the duke, whereby they were guaranteed the peaceful possession of their privileges. But in 1401 they were driven from the city, except Jacob and Seman von Reichenbach, who had received a patent of protection from the duke's council for six years from May 1, 1399. Solomo, a capitalist, lent large sums of money to royal houses in the fifteenth century.

With the decline of Breslau as a trade center, the Jews of Brieg became little more than an isolated community; and in modern times they shared the lot of the other Silesian Jews. They carried on insignificant trade operations as a rule. The conquest of Silesia by Frederick the Great wrought but slight change in their condition.

At the present time (1902) Brieg has a Jewish community of 310 souls, of whom 55 are house-owners. Three charitable societies exist, for the care of the poor, for burying paupers, and a woman's league. Brieg is included in the union of congregations of the districts of Breslau and Liegnitz.

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D. A. M. F.

**BRIEGER, LUDWIG:** German physician and medical writer; born at Glatz, in Prussian Silesia, July 26, 1849. He received his education at the gymnasium of his native town and at the universities of Breslau and Strasburg. From the latter he was graduated as M.D. in 1875. After a post-graduate course at Vienna and Berlin, he became assistant at the private ophthalmic hospital of Cohn at Breslau, at the same time studying under Cohnheim at the pathological institute of the university. Leaving Breslau in 1876, he went to Bern as assistant to Quincke at the medical hospital of the university.

From Bern, Brieger removed in 1878 to Berlin, attending the physiological laboratory. In 1879 he became assistant to Frerichs, and later to Leyden at the First Medical Hospital, Berlin. From 1881 he was privat-docent, and from 1887 titular professor in the University of Berlin. In 1890 he opened a private dispensary and hospital. The same year he was elected assistant professor, and in 1891 was appointed chief physician of the university hospital and dispensary for contagious diseases. In 1897 he occupied the chair of pathology and therapeutics as substitute for Professor Ehrlich. Since 1899 he has occupied the chair of general therapeutics. The following year he received the title of "Geheimer Medizinalrath."

Brieger is a contributor to numerous medical journals, and has written many essays and books dealing with pharmacology, pharmaceutical chemistry, bacteriology, pathology, and therapeutics, and is considered an authority on each of these subjects.

Of his many essays and books the following may be mentioned: (1) "Zur Physiologischen Wirkung der Abführmittel," in "Archiv für Experimentale Pathologie und Therapie," 1877; (2) "Ueber die Aromatischen Producte der Fäulniss im Eiweiss," in "Zeitschrift für Physikalische Chemie," 1879; (3) "Zur Kenntnissnahme des Physiologischen Verhältnisses des Brenzcatechin, Hydrochinon, und Resorcin" in Du Bois-Reymond's "Archiv für Physiologie," 1879; (4) "Beiträge zur Lehre von der Fibrösen Hepatitis," in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," 1879; (5) "Ueber Einige Bestandtheile des Jauchigen Eiters des Menschen," in "Zeitschrift für Physikalische Chemie," 1881; (6) "Beitrag zur Schrecklähmung," in "Zeitschrift für Klinische Medizin," 1881, pp. 121 *et seq.*; (7) "Ueber Febris Recurrens," in the "Charité Annalen," 1881, pp. 136–150; (8) "Ueber Spaltungs Producte der Bacterien," in "Zeitschrift für Physikalische Chemie," 1884; (9) "Ueber Ptomaine," Berlin, 1885–86 (in this work, consisting of three volumes, the author proves that the bacteria develop their injurious qualities through a specific poisonous product of the toxins and toxalbumins); (10) "Ueber das Vorkommen von Tetanie bei einem am Wundstarrkrampf Erkrankten Individuum," in "Berliner Klinische Wochenschrift," 1888, pp. 329 *et seq.*; (11) with Stadthagen, "Ueber Cystinurie, Nebst Bemerkungen über einen Fall von Morbus Maculosus Werlhofii," *ib.* 1889, pp. 344 *et seq.*, 455 *et seq.*; (12) with C. Fränkel, "Untersuchungen über Bakteriengifte," *ib.* 1890, pp. 241 *et seq.*, 268 *et seq.*; (13) with Ehrlich, "Ueber die Uebertragung der Immunität Durch Milch," in "Deutsche Medizinische Wochenschrift," 1892, pp. 393 *et seq.*; (14) "Ueber die Klinische Bedeutung des Elsnerischen Typhus-Nachweises," *ib.* 1895, No. 50; (15) "Klinische Beobachtungen an Zwei Leprösen," in "Berliner Klinische Wochenschrift," 1896, pp. 1105 *et seq.*; and (16)

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F. T. H.

S.

**BRIELI** or **BRIEL** (בריאל), **JUDAH LEON BEN ELIEZER** (also known in rabbinical literature under the contraction **MaHaRIL**): Rabbi in Mantua; born about 1643; died in 1722.

Brieli, besides being a high Talmudical authority, as is shown in the responsa of his contemporaries Ishmael Coen, Morpurgo, and others who asked his opinion on halakic questions, was well versed in the secular sciences, which he zealously cultivated. Being highly esteemed by the Sephardic community of Amsterdam on account of his learning, his character, and his great age, he was asked by Ẓebi Ashkenazi (Ḥakam Ẓebi) and his followers for his support in their campaign against Ḥayyun and his cabalistic vagaries. Brieli, who was opposed to the Cabala in general, could have but little sympathy with Ḥayyun. He accordingly addressed two letters to Ḥakam Ẓebi (the first was published in "Milḥamot Adonai"), three to Ayllon, two to the board of the Amsterdam community, and one to Benjamin Finzi, in all of which he condemned Ḥayyun and approved the suppression of his book. Ḥayyun in his pamphlet against Ḥakam Ẓebi, entitled "Ha-Ẓad Ẓebi," says that Brieli is a Latinist and philosopher, but knows nothing about the Cabala; that he (Brieli) denies to Simeon ben Yoḥai the authorship of the Zohar; that he (Brieli), contrary to the Jewish law, has never married, and wears no beard.

Brieli was the author of the following works: (1) "Shefer Kelale ha-Dikduḳ" (The Beauty of the Grammatical Rules), a Hebrew grammar; (2) "Hassagot 'al Sifre ha-Sheluḥim" (Criticisms on the Books of the Apostles); (3) "La Sinagoga Disingannata dagli Inganni del Padre Pinamonti"; (4) "Esame delle Riflessioni Teologiche," on the miracles. Of these only the first-named was published (Mantua, 1724); the others are still extant in manuscript (Dei Rossi, Nos. 22, 23; Neubauer, "Cat. Bodl. Hebr. MSS." *s.v.*). Brieli also translated into Hebrew the letters of Seneca ("Kerem Ḥemed," ii. 119).

An elegy on Brieli was published by his pupil Cohen Modon, under the title "Ẓir ha-Ẓirim," in which Brieli's knowledge of mathematics, logic, and natural history is highly praised.

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I. Br.

L. G.

**BRIER.** See Bramble.

**BRIGHT, JOHN:** English statesman and orator; born at Greenbank, Nov. 16, 1811; died in Rochdale March 27, 1889. It has been stated that his mother, Martha Jacobs, was a Jewess; but this statement is erroneous, such Biblical names being not uncommon among the English peasantry. During his long public career he more than once distinguished himself as an unflinching advocate of the political emancipation of the Jews of England, on the ground of what he designated "justice to the Jewish population of the country." On May 14, 1849, on the introduction of the Parliamentary Oaths' Bill—which dealt with the question of the right of Jews to sit in Parliament—Bright delivered a powerful speech in the House of Commons, fervently advocating the claims of the Jewish race and declaring that he "should vote for the bill, as far as it goes, because it admitted Jews into Parliament." On many other occasions he took the same position, as, for instance, in 1851, when the question of Jewish disabilities was raised in Parliament by the action of Alderman Salomons. But in his speech delivered in the House of Commons on April 15, 1853, during the debate on the Jewish Disabilities Bill, Bright gave the most vigorous expression to his principles of religious equality as applied to the Jews. His attitude toward the Jews was independent of any personal feeling, and was a direct outcome of his religious and political principles.

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J. B. B.

**BRILL, AZRIEL:** Hungarian rabbi and author; lived in the first half of the nineteenth century; assistant rabbi (dayyan) at Pest, Hungary. He wrote: "Hadrat Ḳodesh" (Beauty of Holiness), containing the Mishnah treatises, Rosh ha-Shanah, and Yoma, with a commentary and German translation; a collection of the prescriptions and prayers for the ten penitential days; also an essay on the Temple ritual for the Day of Atonement, and a Jewish calendar up to 6000 (Ofen, 1827).

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L. G. I. Ber.

**BRILL, JEHIEL:** Russian journalist. According to Zeitlin he was born in 1836 in Tultschin, Russian Poland; but Fuenn, who knew him well, states that he was born in British India. He died in London Nov. 12, 1886. Taken to Constantinople when quite young, and later brought to Jerusalem, he grew up in the latter city and there received a Talmudical education and the strictly Orthodox training common to natives of Russia living in Palestine. In 1863, with the assistance of his father-in-law, the traveler Jacob Safir, he established the Hebrew monthly "Ha-Lebanon," which, after the appearance of the twelfth number, was suppressed by the Turkish government. After many tribulations Brill went to Paris, where he again commenced to publish the "Lebanon," first as a semi-monthly (1865–68), and later as a weekly (1868–70). The Franco-Prussian war and the siege of Paris, by cutting off communication with his readers—practically all of whom were outside of France—forced him to suspend the publication of his journal for the second time. He went to Mayence, where he established a Hebrew printing-office and renewed the publication of the weekly "Lebanon," this time as a Hebrew edition of the "Mainzer Israelite," edited by M. Lehmann, who occupied in German Jewry a position corresponding to the one occupied by Brill among the Jews of eastern Europe.

In Mayence the publication of the "Lebanon" was continued from 1872 to 1881. This journal became the acknowledged organ of ultra-conservative Jews; and many pious rabbis contributed to and took an interest in its Talmudical literary department, the "Yarkete Lebanon." During part of this time Brill also edited and published a Yiddish or Judæo-German weekly entitled "Ha-Yisrael," which, like his Hebrew publication, circulated mainly in Russia. The Orthodox class, however, never evinced sufficient interest in journalism in general to make its organ a financial success; and the "Lebanon" had for the third time to be discontinued.

When the movement to establish colonies in Palestine or its vicinity was inaugurated, after the outbreak of persecutions in Russia, Brill, who was well acquainted with the Holy Land and with the languages spoken there, was, through the recommendation of Rabbi Samuel Mohilever, chosen by the Alliance Israélite Universelle and by Baron Edmond de Rothschild to conduct from Russia to Palestine a small group of experienced farmers, who were to be established in or near the Alliance colony, Mikweh Israel. He started from Rosinoi, Russian Poland, with eleven men—ten farmers and a "melamed" (teacher)—Nov. 21, 1882, and arrived at Palestine the following month. The story of his journey and of its results is given in detail in his work, "Yesod ha-Ma'aleh" (The Base of the Slope), which Brill published in 1883 in Mayence, whither he had returned a sadly disappointed man. In 1884 Brill settled in London, and there established a new Yiddish weekly newspaper, the "Sulamith." In 1886 he started, for the fourth time, to publish the "Lebanon," but was forced to announce its suspension after the publication of a few numbers. He died suddenly in London the same year.

"Yesod ha-Ma'alah" is the only book written by Brill. He published, while in Paris, three works containing inedited manuscripts from the library of Baron Günzburg, which are described in Zeitlin, "Bibliotheca Hebraica Post-Mendelssohniana," p. 42. He also published, with an introduction, an old anonymous manuscript, "Be'er ha-Golah," on Jewish archeology (Mayence, 1877), with notes by Jacob Tarpower and Reuben Rapoport.

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S. P. WI.

**BRILL, JOEL.** See LOEWE, JOEL.

**BRILL, JOSEPH** (also known under the pseudonym of "Ayob" [איוב contracted from Ani Joseph Brill]): Russian teacher and Hebrew writer; born at Gorki, near Mohilev, on the Dnieper, 1839. He studied Talmud at the yeshibot of Shklov and Vitebsk, and later settled in Minsk, where he opened a school for Jewish boys, and in which town he is still active as teacher and writer.

Brill's first articles appeared in the early sixties in the Hebrew periodicals "Ha-Maggid," "Ha-Meliz," and "Ha-Karmel." An excellent Hebrew style and a fine humor are the chief characteristics of his writings. Besides numerous articles in Hebrew yearbooks and periodicals, he has published: "Ish Jehudi" (The Jew), a translation from the English of the five-act drama by Richard Cumberland, Wilna, 1884; "Kizzur Shulḥan 'Aruk" (Satirical Instructions for Teachers and Pedagogues), in the collection "Oẓar ha-Sifrut," Cracow, 1890; "Midrash Soferim," satirical characteristics of contemporary Hebrew writers, in "Ha-Shaḥar," Vienna, 1879; "Lefanim" (In Times of Old), a sketch in "Oẓar ha-Sifrut," 1892, iv. He has prepared for publication a volume of poems, a volume of aphorisms, proverbs, and a volume of stories. Some of his correspondence with Hebrew writers is published in H. Rosenberg's "Oẓar Miktabim we-Sippurim," St. Petersburg, 1882.

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H. R.

**BRILL, SAMUEL LÖW:** Hungarian rabbi and Talmudical scholar; born Sept. 14, 1814, in Budapest; died April 8, 1897. He was carefully educated by his father, Azriel Brill (1778–1853), who was teacher and associate rabbi at Pest, and the author of several works in the Hebrew language. After having been carefully grounded at home in Hebrew studies, and graduating with honors from the Protestant Lyceum of his native city, he attended the Talmud schools at Eisenstadt (1832) [under M. J. Perls], Presburg (1834–35) [under Moses Sofer], and Prague (1836), where he obtained, at the age of twenty-two, his rabbinical degree. In 1842–43 he was registered in the University of Berlin, where he attended the courses of famous teachers, such as Boeckh, the classical philologist; Ritter, the geographer; Leopold Ranke, the historian; Schelling, and others, and associated with Leopold Zunz and Michael Sachs.

Returning to his native city, he was appointed assistant rabbi in 1843, and associate rabbi in 1850. Although he did not come before the public at large either in print (his only publication was an anonymous necrology of his teacher Moses Sofer, in the "Allg. Zeit. des Judenthums," 1838) or on the platform, he soon became widely known by his Talmudic lectures, which he enlivened with material drawn from Hebrew and general literature. Among his earliest pupils were W. Bacher and I. Goldziher.

Brill was highly esteemed not only by his coreligionists, but also by the Hungarian government, and was its first counselor when it was preparing to institute a rabbinical seminary (see Moritz BLOCH [BALLAGI]). He was also one of the founders of the Jewish Theological Seminary ("Landesrabbinerschule"), inaugurated in 1877, in which institution he held the position of teacher of Talmud from 1877 till 1887, having previously (since 1872) been president of the rabbinical college of Budapest. He also took part in the Israelitic county-congress of 1868–69. During Brill's lifetime a number of subtle extracts from his Talmudic glosses were published in the "Monatsschrift," 1896–97, and the "Magyar Zsidó Szémle," of the same years, by Ludwig Blau. A few sermons have also been printed in the last-named periodical.

Brill's valuable Hebrew library became the property of the seminary at Budapest.

BIBLIOGRAPHY: L. Blau, *Samuel Löw Brill: His Life and Character*, in Hungarian, with portrait, Budapest, 1902.

S. L. B.

**BRIMSTONE:** Sulfur in a solid state. It is found in Palestine, in the region along the banks of the Jordan and around the Dead Sea, both in combination with other elements and in its pure state. In the latter condition it is still employed medicinally for skin-diseases by the wandering Arab tribes, who make further use of it in the preparation of gunpowder. Brimstone is also found in the hot springs that line both shores of the Dead Sea. In one of these springs (at Callirrhoe), Herod took baths in the hope of finding a cure for his ailment (Josephus, "Ant." xvii. 6). Besides these two sources there was still a third which was known in Bible times. The two passages in Isaiah (xxx. 33, xxxiv. 9) point clearly to sulfur produced by volcanic eruptions. Sulfur is very inflammable; and this accounts for the fact that it is nearly always mentioned in connection with fire (Gen. xix. 24; Deut. xxix. 23; Ps. xi. 6; Ez. xxxviii. 22).

Biblical writers do not refer to the useful qualities of brimstone; whenever it is mentioned it is always as an instrument of God in exacting the penalty from the wicked (besides the above passages see Job xviii. 15); and this idea is continued in the New Testament (Rev. xiv. 10, xix. 20, xx. 10). This may be due in a measure to the recollection of the traditions of the destruction of Sodom and Gomorrah; the large quantities of brimstone found in the region suggesting it as the agent of destruction.

J. JR. G. B. L.

**BRINDISI** (Hebrew, פרנדיסים): Seaport on the coast of Calabria, Italy, whence the ancient Romans embarked for the East. Jews undoubtedly settled there at a very early period. In the Talmud ('Er. iv. 1) it is recounted that four illustrious Mishnaic doctors (tannaim), among whom was R. Gamaliel, returned from this city to their home. Benjamin of Tudela says that at his time ten Jewish families were living there, all engaged in the art of dyeing.

BIBLIOGRAPHY: Hebrew inscriptions explained by Graziado Ascoli in reports of the congress of Orientalists of Florence, 1894; Guerrieri, *Gli Ebrei a Brindisi e a Lecce*, Turin, 1901.

G. V. C.

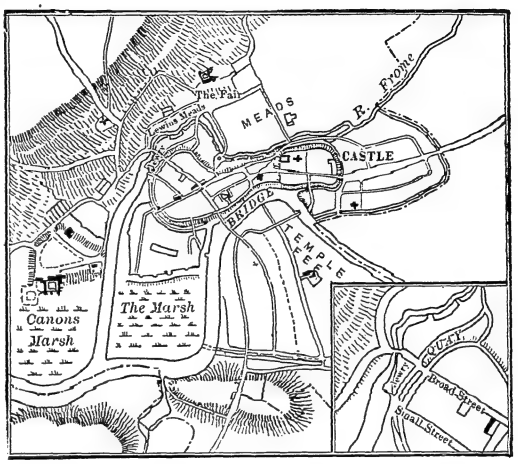
**BRISK.** See BREST-LITOVSK.

**BRISKER, AARON B. MEÏR.** See AARON B. MEÏR OF BREST.

**BRISTOL:** Commercial seaport city in the counties of Gloucester and Somerset, England. Jews settled very early at Bristol, which was the center of the slave-trade between England and Ireland, until its discontinuance, under the influence of St. Wulfstan, (?) in 1172, after the conquest of Ireland by Henry II. The names are known of no fewer than eighteen Jews of the twelfth century who lived in Bristol. Of these the most important was Moses of Bristol, father of Yom-Ṭob, the author of "Sefer ha-Tannaim," and grandson of Rabbi Simon of Trier (Treves), a martyr of the Second Crusade. In Richard of Devizes' account of English cities, as given by a French Jew, Bristol is described as a city of soap-boilers (Jacobs, "Jews of Angevin England," p. 149). After the decline of the slave-trade in Bristol, many Jews left the town; Moses going to Oxford, others to Nottingham and London. When, however, John imprisoned and fined all the Jews of England in 1210, it was from a Jew of Bristol, Abraham, that he extorted no less than 10,000 marks by extracting the victim's teeth successively till he consented to give up his wealth (Matthew Paris, "Chronica Majora," ed. Luard, ii. 528).

**Early History.**

The Jewry was situated on the quay between Broad street and Small street, outside the inner but within the outer wall of the city. The synagogue




Plan of City of Bristol, Showing Position of Jewry, About 1250 C.E.
(After William Hunt, "Bristol.")

was in Small street, under the building which was afterward St. Giles's Church. As far as can be ascertained, no Jews were in Bristol at the time of the Expulsion, no houses of Jews falling into the king's power at that time. On the other hand, Jews resided there during a considerable portion of the thirteenth century, as an ARCHA was retained there to hold their deeds.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, p. 374; Hunt, *Bristol*, pp. 27-30; Seyer, *Bristol*, i. 527-529; Pryce, *Bristol*, pp. 72-73.

J.

**Since the Eighteenth Century.**

There is no record of congregational life earlier than about the middle of the eighteenth century. At that time the congregation, which included not a few families which since then have become most eminent in the English Jewry—that of Jessel, for instance—was able to build a synagogue which was regarded as one of the ornaments of the old town. It was situated in the very center of the present city, in the main thoroughfare, Temple street. A local topographical description, dated 1794, states that "the Jews' synagogue is very well fitted up, painted, and furnished with altar-piece, branches, candlesticks, etc., in such a style that though it is not one of the largest, it is one of the handsomest places of worship in Bristol." The present synagogue is situated in Park row, and is a commodious and well-fitted building. It was opened in 1870.

In the middle of the nineteenth century Bristol was one of the foremost provincial congregations in the British Isles, and it has been served by a succession of able ministers, many of whom have since

achieved distinction in larger spheres of work. The earliest known of these were the Rev. David M. Isaacs (afterward minister and professor at Liverpool and Manchester) and the Rev. Abraham Barnett (afterward of the New Synagogue, London).

**Rabbis.**

The Rev. Aaron Levy Green, afterward eminent as minister of the Central Synagogue, London, was stationed at Bristol from 1838 to 1851, taking locally a share in the emancipation struggle which attracted the notice of Sir Moses Montefiore, and preaching occasional English sermons, at that time a very rare feature of Anglo-Jewish devotions. Among other Jewish divines attached to the congregation may be mentioned the Rev. Isaac Samuel (now minister of the Bayswater Synagogue, London); the Rev. Meyer Mendelssohn (afterward minister at Kimberly, Cape Colony); the Rev. Burman Berliner (afterward minister of the St. John's Wood Synagogue, London); the Rev. Joseph Leonard Levy, B.A. (lately attached to Congregation Keneseth Israel, Philadelphia, and now rabbi of Congregation Rodeph Shalom, Pittsburg); the Rev. Moses Hyamson, B.A., LL.B. (afterward minister of the Dalston Synagogue, and now dayyan of the United Synagogue, London); the Rev. Lewis Mendelssohn, B.A. (afterward of Dublin); and the Rev. Joseph Abelson, B.A., the present minister.

Of recent years, and concurrently with the revival of the West-Indian trade and the enterprising enlargement of the port, an increase of the Jewish population has become evident, and much activity is again being brought to bear on communal work. In addition to the Ladies' Benevolent Society, dating from about 1860, there exist a board of guardians (founded 1894); a Hebrew school (founded 1890), the classes of which are attended by seventy children; a literary and social society (founded 1894), with fifty-one members; and a Zionist association (1899). Jewish organization is not confined to the residents in the city itself. At the great public school, Clifton College, situated in the suburbs, there has been for some years a Jewish house—that is, one of the residences forming part of the collegiate buildings—the domestic life of which is carried out in accordance with Jewish custom. The master presiding over this house is the Rev. Joseph Polack, B.A., previously minister of the Liverpool (Old) congregation. It has existed long enough to form a tradition in the college; and its first generation of students has already taken a leading position in Anglo-Jewish communal life.

BIBLIOGRAPHY: Margoliouth, *Jews of Great Britain*, iii. 132–134; *Jew. Chron.* March 18, 1883; Jacobs, *Jewish Year Book*, 5660, p. 90; Harris, *Jewish Year Book*, 5662, p. 121.

J. F. L. C.

**BRITISH MUSEUM, London:** Chief library and museum of the United Kingdom. It contains many books and objects of Jewish interest.

**The Hebrew MSS.:** The Hebrew manuscripts in the British Museum already fully catalogued or briefly described number about 1,200. This total includes fifty recently assigned to fragments belonging to the collection brought from Cairo. Between eighty and a hundred additional ones are likely to be obtained from the remainder of the same interesting collection. There are also thirty Hebrew charters (business deeds of the Anglo-Norman period) in the Museum; and if the seventy-one Samaritan manuscripts and the very ancient Aramaic papyrus (marked cvi.*, 2d century B.C.) be treated as part of the Hebrew collection, the entire library may be estimated to contain close upon 1,400 numbers.

Of these over 1,050 are briefly described in the "Descriptive List of Hebrew and Samaritan MSS. in the British Museum," which appeared in 1893. A rough classification into subjects shows that in the total just mentioned Biblical texts are represented by 165 numbers; Biblical commentaries by 175; Midrashim and Midrashic discourses by 45; Talmud and Halakah by 190; liturgies by 115; cabalistic manuscripts by 130; ethics, philosophy, and poetry by an aggregate of 84; philology, mathematics, and astronomy by 75; medicine by 20; miscellaneous manuscripts by 73; charters by 30; and Samaritan literature by 64. The later acquisitions may be assumed to show a similar proportion of subjects, with the very notable additions, however, of a large number of letters and other historical documents forming part of the collection brought from the Cairo GENIZAH.

**Classification of MSS.**

The distribution of Hebrew manuscripts among the earlier Museum collections is as follows: The Sloane and Harley collections, which formed the nucleus of the British Museum at its opening in 1753, respectively contained twelve and ninety-five Hebrew manuscript volumes. The Old Royal Library, presented to the Museum by King George II. in 1757, included seven Hebrew numbers. A like contingent was contributed by the great library collected by Thomas Howard, earl of Arundel, Surrey, and Norfolk. Three Hebrew manuscripts were presented (together with a much larger number of printed books; see below) by Solomon da Costa in 1759, and two other numbers of the collection have been filled up with his own catalogue of the printed books and manuscripts thus presented. The Lansdowne collection (purchased in 1807) and the library formed by King George III. (presented to the nation by King George IV. in 1823) contained one Hebrew volume each; and the Egerton collection (bequeathed in 1829) included three Hebrew numbers.

**Sources of the Collection.**

Of the 520 Hebrew volumes embodied in what is known as the Additional Series of manuscripts, no less than 323 came from the famous collection of Joseph Almanzi; and the few Hebrew manuscripts which form part of the Rich collection (acquired in 1829) are also included in the total of 520 just mentioned. The series which followed the Additional, and into which fresh acquisitions are now constantly being incorporated, is the Oriental. The latter now contains about 550 Hebrew numbers. A large proportion of these (not less than 260 volumes) was purchased from M. W. SHAPIRA between the years 1877 and 1883. The rest came to the Museum in smaller consignments through the agency of the late Fischel Hirsch and other booksellers.

The sources from which the Museum collection became from time to time enriched also include man-

uscripts purchased at the duke of Sussex's sale in 1844; the collection of ten important Biblical manuscripts which were in the possession of the families of Schultens, John van der Hagen, and Dr. Adam Clarke successively; four Megillah scrolls once the property of Sir Moses Montefiore; and several numbers formerly owned by Dr. Adolf Neubauer, Dr. C. D. Ginsburg, F. D. Mocatta, and S. J. A. Churchill (British consul at Teheran).

It will now be useful to note some of the more important features of the collection, and in doing so the classified order adopted in the "Descriptive List" published in 1893 will be followed.

**I. Biblical Texts.**—(*a*) *Scrolls:* None of these is, unfortunately, of any great antiquity, the oldest (MS. Harley, 7619) probably belonging to the fourteenth century. Mention should, however, be made of a number of Yemenite Pentateuch rolls exhibiting what are technically called "dry points," employed to mark pauses, and to distinguish some words of equal spelling but dissimilar pronunciation. As the writing of synagogue scrolls is strictly limited to the consonantal text, this device of impressing a small inkless circle was adopted (with the permission of the Yemenite rabbis?) as a help to the reader. One roll of the collection (Add. 19,250) was written (probably in the eighteenth century) for the use of the Jews at Kai-Fung-Fu in China.

(*b*) *Biblical Texts in Book Form:* Special mention may be made of MS. Or. 4445, which was brought from Teheran, and probably belongs to the ninth century. It is at any rate not later than the famous codex of the Prophets preserved at St. Petersburg, which is dated 916 C.E. This Museum manuscript contains, however, only the Pentateuch. The oldest dated copy of the entire Bible in the Museum (Or. 2201) belongs to A.M. 5006 (1246 C.E.), and was written at Toledo. A very fine specimen of Spanish calligraphy and marginal illumination is the Bible in three volumes, numbered Or. 2626–28. It was written in 1483. Of very considerable interest and importance are a number of codices (mostly Yemenite) exhibiting what is known as the superlinear, or Babylonian, punctuation. The collection generally contains excellent specimens of almost all styles of writing and all Masoretic schools (Spanish, Italian, German, North African, etc.). One codex of the Pentateuch (Or. 2451) was written at Kum in Persia A. GR. 1794 (1483 C.E.). Of the Karaite codices special attention should be directed to Or. 2540, belonging to the tenth century. The Hebrew text is there written in an archaic form of the Arabic character, the Hebrew vowel-points and accents being added in colored ink. This manuscript is also provided with ancient Oriental ornamentations.

**II. Biblical Commentaries:** In this section a great wealth of material for the study of early Karaite literature will be found. Special mention may be made of commentaries on the Pentateuch and other Biblical books by Abu Yusuf Ya'akub al-Kirkisani, Salmon b. Jeroham, David b. Boaz, and Abu al-Faraj Furkan ibn Asad. Japheth is most amply represented. Noteworthy is the fact that a copy of his commentaries on Ruth and the Song of Songs (Or. 2554) is dated Ramlah, A.H. 395 (1004–5 C.E.), and that the reference to Japheth in the colophon shows clearly that the manuscript was written in the author's lifetime.

The collection of Rabbinite commentaries is also a very good one. The principal unique texts are: (1) the commentary on the Second Book of Samuel by Isaac b. Samuel ha-Sefardi (eleventh to twelfth century); (2) a commentary on the Pentateuch by Rabbi Meyuhas b. Elijah (probably a Greek writer of the twelfth century); and (3) fragments of a Persian commentary (Hebrew character) on a portion of the Prophets.

**III. Midrashim and Midrashic Discourses:** These include copies of the three important Yemenite Midrashic compilations known as the "Midrash ha-Gadol," "Midrash ha-Hefez," and "Nur al-Zulum." Unique are the texts contained in Add. 27,292, and probably also Harley 5704 (containing a Midrash on the Minor Prophets in the style of the Yalkut ha-Makiri). One may notice, besides, Midrashic discourses by David b. Abraham Maimuni and Sa'id ibn Da'ud al-'Adani.

**IV. Talmud and Halakah:** In the older British Museum collections only one volume of Talmudic texts of the twelfth and another of the fourteenth century are contained; but by the latest acquisitions from the Cairo Genizah three other important fragmentary numbers have been added to the library. Of the Jerusalem Talmud the Museum possesses three volumes of the sixteenth century, with the commentary of Joseph Syrillo. Noteworthy for its antiquity is a volume containing Rashi's commentary on Baba Mezi'a, dated 1190 C.E.

The Halakah portion of this section is very rich in interesting and valuable codices, including five copies of the Yad ha-Hazakah of Maimonides, important copies of the סמג, the סמק, Alfasi, and various responsa. As unique may be noted the additions of Samuel b. Meïr (RaSHBaM) to Alfasi, contained in Add. 17,049–50 (mistaken by Leopold Dukes for notes by Samuel Schletstatt). A fine specimen of richly illuminated title-pages and headings is presented by Harley 5698–99 (Maimonides, "Mishneh Torah").

Karaite Halakah is also represented; *e.g.*, by Yusuf al-Basri's "Questions and Answers," Kirkisani's "Book of Commandments," and Samuel al-Maghrebi's "Al-Murshid," not to mention several other works which still await a thorough investigation.

**V. Liturgy:** This section is also a very rich and important one. It includes very fine specimens of almost all important rites. Margoliouth's study of a number of these manuscripts has revealed many features that were unknown to the great liturgiologist Leopold Zunz. Very many hymns will have to be added to the known list when these manuscripts are fully catalogued. Special mention may here be made of several fine copies of the illustrated Haggadah, belonging to the Spanish school of the fourteenth century. It may also be noted that a fine copy of the North African Liturgy (Or. 5600) was recently acquired by the trustees at the sale held at Amsterdam of the late D. H. de Castro's library. The Karaite ritual is also fairly well represented.

**VI. Cabala:** It has already been stated that this section contains no less than 130 numbers. It in-

cludes Abraham Abulafia's commentary on the "Moreh Nebukim" (perhaps unique), and works by Joseph Gikatilla, Moses b. Shem-Ṭob of Leon, Moses Cordovero, and Moses Ḥayyim Luzzatto (Add. 27,110 being his autograph). Some interesting additions to the section are supplied by the Cairo Genizah.

**VII.–IX. Ethics, Philosophy, and Poetry:** These sections are small; but specialists will no doubt find in them a number of interesting codices for collation. The most noteworthy manuscripts are: in ethics, the unique "Ge' Ḥizzayon" of Abraham b. Jacob, and two copies of a Persian version in Hebrew characters of Abraham b. Ḥasdai, "Ben ha-Melek we-ha-Nazir" (Balaam and Josaphat); in philosophy, four manuscripts of early Karaite speculations, besides some important codices of well-known Rabbinite works; in poetry, a copy of Al-Ḥarizi's "Taḥkemoni," dated 1282 C.E., a unique volume of poems by Joseph b. Tanḥum Yerushalmi, and Bible stories in Persian verse (Hebrew characters) by Mollah Shahin.

**X. Philology:** This section contains fifty-three numbers. Noteworthy are a fine early copy of Abu al-Walid's "Kitab al-Uṣul" (which came from Yemen), several good though fragmentary copies of Nathan b. Jehiel's "Sefer ha-'Aruk," two early copies of the "Maḥberet" of Menaḥem b. Saruḳ (1091 and 1189 C.E.), and the "Mushtamil" of the early Karaite grammarian Abu al-Faraj Harun.

**XI.–XIII. Mathematics, Astronomy, and Medicine:** These sections can, of course, be properly appreciated by specialists only. On account of the language in which it was written, Add. 7701 may be noted here, containing works on astronomy and the calendar in Persian (Hebrew characters).

**XIV. Miscellaneous MSS.:** This section is full of interesting matter of various kinds. Special mention should, perhaps, be made of the controversial works (Jews and Christians, Rabbinites and Karaites). But the gem of the section is no doubt Add. 11,639, containing a great variety of works written partly in the body of the page and partly on the margin. It is accompanied by fine pictorial illuminations of the French school of the thirteenth century (latter half).

Of the charters it need only be said that they nearly all belong to the thirteenth century (some few being earlier), and that besides throwing some light on the circumstances of the time immediately preceding the expulsion of the Jews from England in 1290, they give a good idea of Anglo-Hebrew caligraphy of the time.

The latest noteworthy addition to the interesting and important Samaritan collection is a fine copy of the Samaritan liturgy, dated 1258 C.E.

**The Printed Books:** The collection of Hebrew printed books in the Museum now consists of about 15,000 volumes. Of these upward of 10,100 are described in Zedner's "Catalogue of the Hebrew Books in the Library of the British Museum," published in 1867, and the greater part of the remainder are entered in S. Van Straalen's "Catalogue of Hebrew Books in the British Museum Acquired During the Years 1868–92."

The distribution of volumes among the more important classes of books described in Zedner's catalogue is as follows: Bibles, 1,200 volumes; commentaries on the Bible, 510; Talmud, 730; commentaries on the Talmud, 700; codes of law, 1,260; grammars and dictionaries, 450; poetry and criticism, 770.

Of the 4,650 volumes described in Van Straalen's catalogue the greater part was published within the last fifty years. This large contingent is rich in specimens of works in the Judæo-German dialect, and in modern Hebrew belles-lettres, such as the publications of Mapu, Smolenskin, Gordon, and Lebensohn, and also Hebrew translations of works by Shakespeare, Milton, Schiller, Lessing, and other European writers. The numbers of volumes to be assigned to the classes mentioned above must, therefore, necessarily be smaller in proportion than those given in connection with Zedner's catalogue.

**Printed Books, Whence Acquired.**

The history of the acquisition of the printed books is naturally not so varied as that of the manuscripts. In 1753, when the Museum was first opened to the public, the editio princeps of the Talmud was the only Hebrew work in the collection, forming part of the royal library presented by King George II. But Solomon da Costa, a Jewish merchant who had immigrated from Holland, and whose name has already been mentioned above in the account of the manuscripts, presented to the Museum in the same year a collection of no less than 180 volumes, containing some of the most valuable works of Rabbinic literature. From the preface to Zedner's catalogue we further learn that "during the succeeding eighty-nine years the Hebrew books increased to about 600." But the great importance of the Hebrew library dates from the year 1848; for it was then enriched by the addition of 4,420 volumes purchased from the famous collection of H. J. Michael of Hamburg. "This acquisition gave," to use the words of the preface of 1867 just mentioned, "an impetus to this branch of the library, which has been constantly maintained" ever since, "and has resulted in making the national collection of Hebrew books the largest in the world."

The next notable addition to the library came from the collection of the late Joseph Almanzi, which had first passed into the hands of Asher of Berlin, and from which the trustees of the British Museum were able to select such works as were not already in the Museum library. The books acquired since that time came to the Museum gradually through the ordinary medium of booksellers, among whom the late Fischel Hirsch of Berlin was one of the most frequently employed.

The list of early printed books and other rare works in the collection is a pretty large one. The following statement relates to the books described in Mr. Zedner's catalogue:

1. Of works of the fifteenth century, mentioned by De Rossi, there were then 65 in the Museum.
2. Of works printed from 1500 to 1540, mentioned by De Rossi, there were 237.
3. Of works printed from 1480 to 1540, not mentioned by De Rossi, 32.
4. Of books of which no other copy, or only one or two copies, was known to exist, 38.

It has already been stated that the greater number of books described in Van Straalen's catalogue were

printed in recent times. The proportion of early books must, therefore, be necessarily small. There are, however, to be noticed such works as Jacob b. Asher's code, printed at Mantua in 1476 (with MS. notes by G. B. de Rossi); the Pentateuch, printed at Bologna in 1482 (also with MS. notes by De Rossi); the Talmudical tractate Beẓah, printed at Soncino in 1483; the Pentateuch, printed at Faro in 1487; the books of Isaiah and Jeremiah, printed at Lisbon in 1492.

It may finally be mentioned that the trustees recently acquired a rather curious copy of the Talmudical tractate Ketubot which probably belongs to the sixteenth century, and appears to have been printed at Salonica. It is specially noteworthy that the foliation of this copy differs from the uniform arrangement adopted in the editions generally.

The antiquities contained in the Museum also include many objects of Jewish interest, notably a fine series of ancient Jewish coins in the department of coins and medals.

BIBLIOGRAPHY: For the printed books, Zedner, *Cat. Hebrew Books British Museum*, Preface, 1867; S. Van Straalen, *Cat. Hebrew Books British Museum*, Preface, 1901; for the manuscripts, G. Margoliouth, *Descriptive List of the Hebrew and Samaritan MSS. Preserved at the British Museum*, London, 1893; idem, *Catalogue*, vol. i.; C. D. Ginsburg, *Introduction to the Hebrew Bible*, London, 1897.

J. G. M.

**BRITTANY** (French, **Bretagne**): Ancient province of France corresponding to the present departments of Finistère, Côtes-du-Nord, Morbihan, Ile et Vilaine, and Loire-Inférieure. The name occurs in Hebrew writings under various forms, such as בירטנייה, בירטאניה, בריטאנייה. Little information can be gathered concerning the epoch of the settlement of Jews in Brittany, where they were never numerous. The first official documents referring to the Jews there date from the beginning of the thirteenth century. These are two charters, one dated April, 1209, and the other March, 1235. In the first the Jews are indirectly mentioned as creditors of Guillaume de Mareil; the second is a receipt delivered to the prior of Donege discharging him from all debts to the Jews Creisson and Bonastru of Guérande.

There were Jews also at Clisson, Aucenis (where a street still exists called "Rue de la Juiverie"), Segré, and Nantes, the last-named place being, according to Michael Guimar, the center of the Jews of Brittany. There they possessed a large synagogue in the street above-mentioned, and their own tribunal, where disputes among themselves were adjusted according to the Mosaic law. The chief occupation of the Jews of Brittany was money-broking, and many interested parties eagerly sought a pretext to rid themselves of their creditors. This pretext soon presented itself in the new crusade preached by Gregory IX. in 1235. In order to win believers, Gregory granted the crusaders and the promoters of the crusade full indulgence, and forbade their creditors, both Jews and Christians, to take any interest from them. The crusaders of Brittany, however, not willing to pay even the principal, demanded the banishment of the Jews. They not only forbade them to claim what was due, but forced them to return the goods given in pledge; then, in order to make sure of their complete riddance of these creditors, they massacred most of the Jews in 1236, soon after Easter. Three years later, at the request of the barons and prelates, Duke Jean le Roux issued a decree enacting the following: (1) the banishment of the Jews from Brittany, and prohibition of their entering his lands or those of his subjects; (2) the abolition of all debts, of whatever nature, contracted with Jews; (3) the return to the debtors or their heirs of both personal property and real estate given in pledge; (4) the interdiction of commitment for trial on the charge of having murdered a Jew; (5) the confirmation of this decree by the king of France. The duke engaged himself by an oath to observe the provisions of this decree during his life, and bound his successors to a similar fulfilment.

Some years later, however, it seems that Jews again settled in Brittany, and were banished thence only in 1391, when Brittany became a definite French province. In the early part of the seventeenth century, Jews, and especially Portuguese Maranos, sojourned there notwithstanding the decree of their banishment issued April 23, 1615, by Louis XIII.

BIBLIOGRAPHY: Depping, *Histoire des Juifs au Moyen Age*, p. 200; Grätz, *Gesch. der Juden*, vii. 308; Brunswig, in *Rev. Et. Juives*, xiv. 80 *et seq.*, xvii. 125 *et seq.*, xix. 294 *et seq.*; Gross, *Gallia Judaica*, pp. 126–128.

G. I. Br.

**BRIVIESCA** (not **Birviesca** or **Briviasca**): The ancient Virovesca; city in Old Castile, not far from Burgos. A Jewish community dwelt there, which in 1290 was taxed 11,700 maravedis. At the request of his sister, the Infanta Doña Berenguella, Don Ferdinand III. of Castile presented to the convent San Maria la Real of Burgos, in perpetuity, the taxes of several Jews living in the quarter San Cæcilia in Briviesca, including those of Abraham del Bao, Judah Mocaniz, and Moses, his son in-law, and others, and their descendants. In the internecine war between Don Pedro and Henry of Trastamare the Jews valorously defended the walls of the city, until they were attacked in the rear by the troops of Bertrand du Guesclin, and were either killed or taken prisoners. According to Samuel Ẓarẓa's account not a single one of the two hundred heads of families that had lived there remained alive; "their corpses became food for the birds of heaven and the beasts of the field." In 1455 Don Mosse was living at Briviesca as farmer of taxes.

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Jud. en España*, i. 485, iii. 132; *Histoire de Bertrand du Guesclin*, p. 101 Paris, 1666; Samuel Ẓarẓa, in Appendix to *Shebet Jehudah*, ed. Wiener, p. 131.

G. M. K.

**BROCINER, JOSEF B.**: President of the Union of Hebrew Congregations of Rumania; born in Jassy, Rumania, Oct., 1846. From 1864 to 1866 he studied law at the university of his native city, and during that time cooperated with Dr. Landesberg and others in founding the Unimea Israelita, a Jewish defensive publication society. In 1867 Brociner settled at Galatz as a merchant. He joined (1868) the Galatz Lodge of the Masonic Order (Grand Orient de France), and as a Freemason was active in bringing about a modification of rituals, finally obtaining for himself the thirty-third degree. Up to the present time (1902) he is the only Jew

among the eighty-four Freemasons of the Grand Orient who has attained this degree.

In 1873 Brociner was chosen president of the local committee of the Alliance Israélite Universelle.

Together with Dr. Leopold Stern of Bucharest, he was delegated in 1876 to represent Rumania at the conference of the Alliance Israélite Universelle for the defense of Jews in the Orient, held under the chairmanship of Adolphe Crémieux at Paris. During the war of Russia and Rumania against Turkey in 1877, Brociner was secretary of the committee for maintaining ambulances on the battle-field; and in April and May, 1878, he accompanied Dr. Adolph Stern to Budapest, Vienna, and Berlin to obtain the cooperation of their coreligionists in championing the cause of the Rumanian Jews at the Berlin Congress. In June he was a member of the commission sent to Berlin to furnish the congress of the European powers with information on the Rumanian question. In August, 1878, with the late Benjamin F. Peixotto, American consul-general at Lyons, he represented the Rumanian Jews at the second conference of the Alliance Israélite Universelle, held at Paris.

Brociner accompanied his brother, Dr. Marco Brociner (another brother, Maurice, is secretary to King Charles of Rumania), to Vienna, Berlin, and Paris (1879), in order to further the interests of the Rumanian Jews in these cities. At that time he obtained from Professor Bluntschli of Heidelberg the famous juristic brochure "L'Etat Roumain," in favor of the Rumanian Israelites. He was president of the Jewish community of Galatz in 1874, 1878, 1884, and 1893. In 1884 he was vice-president of the Galatz committee for establishing the colonies in Palestine which were afterward taken under the protection of Baron Edmond de Rothschild of Paris.

The Union of Rumanian Jewish Congregations was due to Brociner's initiative, and in recognition of his services he was unanimously elected first president. In addition to many articles on the Jewish question, and various reports published by the B'nai B'rith Lodge, Brociner wrote a pamphlet entitled "Law of Moadim" (Days of Meeting), for the Independent Order of B'nai B'rith, which was well received.

BIBLIOGRAPHY: *Menorah Monthly*, Oct., 1893; Bloch, *Oesterreichische Wochenschrift*, March 21, 1902.

S. M. W. L.

**BRODA, ABRAHAM BEN SAUL:** Bohemian Talmudist; born about 1640 at Bunzlau; died April 11, 1717, at Frankfort-on-the-Main. Saul Broda sent his son to Cracow to pursue his Talmudic studies with Rabbi Isaac ben Ze'eb Ḥarif of that city, in order to withdraw him from the evil influences of Shabbethaism, at that time spreading throughout Bohemia. After receiving his rabbinical diploma, Broda returned to his native city, but was soon called as rabbi to Lichtenstadt, and thence to Raudnitz. Even then his reputation was so great that Shabbethai Bass asked for his approbation to a book that Bass had written. Hence, when the office of chief rabbi of Prague became vacant about 1693, it was offered to Broda, who accepted it, although it was probably not very remunerative in consequence of the great fire of 1689, which impoverished many members of the congregation. This office, from which he had doubtless expected much pleasure, involved him, on the contrary, in many difficulties; for when a difference arose between Broda and Ẓebi Ashkenazi in regard to a ritual question, all the rabbis of Prague took sides against the former.

It was probably this that induced Broda, who disliked quarrels, to seek another position. He was called to Metz. The documents available are conflicting as to the date of his entry into office; but the contract of the community of Metz with Broda, dated Oct. 30, 1708, has been discovered by Kaufmann, from which it is evident that Broda went to Metz in 1709, as claimed by Carmoly, and not in 1703, as Cahen assumed. Here, as at Raudnitz and Prague, Broda's chief activity consisted in founding and directing a yeshibah; it is said that he had an excellent method of initiating into the style of the Talmud those who had never before pursued such study. His stay at Metz was of short duration; for in 1713 he was called to Frankfort-on-the-Main, where, also, he founded a yeshibah. This had a large attendance, many of his pupils becoming eminent rabbis.

Broda's collected works appeared after his death. They include: (1) "Ḥiddushe Geonim" (Offenbach, 1723), consisting of scholia to the treatises Baba Ḳamma, Baba Meẓi'a, and Sanhedrin; (2) "Ḥiddushe Halakot," on Gittin, Wandsbeck, 1731; (3) "Shema'ta Ḥadta," on Ketubot and Gittin, Frankfort-on-the-Main, 1722; (4) "Eshel Abraham," on Pesaḥim, Ḥullin, Baba Batra, Frankfort-on-the-Main, 1747; (5) "Toledot Abraham," on Ḳiddushin and Ketubot, Fürth, 1764; (6) "Halikot 'Olam," the Jewish laws in the German language, Budapest.

Aside from these works written by him, many of his explanations of different questions are found in the works of other scholars, as in Nathaniel Weil's "Ḳorban Netanel," Carlsruhe, 1755; and Ẓebi Ashkenazi's "Ḥakam Ẓebi," *et seq.*

BIBLIOGRAPHY: Ab. Cahen, in *Rev. Etudes Juives*, viii. 260; David Kaufmann, *ib.* xix. 120; idem, *Die Memoiren der Glückel von Hameln*, p. 267, Frankfort, 1896; Bernhard Friedberg, *Luḥot Zikkaron*, p. 21, Drohobicz, 1897; idem, *Hashkafah Al. Broda* (Hebrew biography), *ib.* 1892.

L. G. A. Pe.

**BRODA, ABRAHAM B. SHALOM:** Russian rabbinical author; born in Wilna about the beginning of the nineteenth century; died there after 1860. His father, R. Shalom b. Aaron, who was quite young at the time of his death (1805), was one of the leaders of the community (see R. Israel Ginzburg's approbation to "Bet Wa'ad"). R. Abraham is known as the author of two works: "Bet Wa'ad," a collection of regulations which refer to sitting down and standing up during various religious exercises, with an appendix relating to weights and measures, Wilna, 1832; "Bayit ha-Gadol," a commentary on Pirḳe Rabbi Eliezer, which is published with the text, Wilna, 1838. At the end of the work the author states that he has also written a commentary on the Mekilta, but does not possess the means to publish it. The commentary has no distinguishing feature except the numerous corrections made in the original text, which had been corrupted by various copyists and printers.

BIBLIOGRAPHY: Fuenn, *Kiryah Ne'emanah*, p. 230; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 159; Wiener, *Bibliotheca Friedlandiana*, p. 163, St. Petersburg, 1895.

L. G. P. Wr.

**BRODA, BENJAMIN B. AARON:** Lithuanian rabbi and Talmudist; died Sept. 1, 1818, at Grodno. He was the best-known Talmudist of the five sons of Aaron Broda, an eminent Talmudist and rabbi of the old Polish community of Kalvarien. Owing to his wealth and family connections—he was a direct descendant of the famous Abraham b. Saul Broda—Benjamin, in 1791, secured appointment to the rabbinate of Grodno, one of the oldest and most important communities of Lithuania, as successor of R. Eliezer b. Żebi, who had recently died. Although the letters of appointment had been signed by the king Poniatowski himself, Broda's nomination gave rise to a warm dispute in the community; many members having favored the appointment of R. Tanḥum, son of the late Rabbi Eliezer, who had officiated as "rosh bet-din" (head of the court) even during his father's lifetime. The quarrel, which lasted until almost the end of Broda's incumbency, was so bitter that at his death it was decided, in order to avoid a recurrence of similar quarrels, to leave the office of the chief rabbi forever vacant. Among Broda's sons, **Ḥayyim Broda** may be mentioned, the author of the work "Torah Or we-Derek ha-Ḥayyim" (Grodno, 1823), a detailed commentary to the sixty chapters of Caro's "Yoreh De'ah."

Bibliography: Friedenstein, *'Ir Gibborim*, pp. 55, 56, 73.

L. G.

**BRODSKI:** A family which has produced many rabbis and notable men in the last three hundred years. It is a branch of the Schor family. **Meïr Schor** of Brody, Galicia, married and settled in Zlatopol, government of Kiev, Russia, where he assumed the name "Brodski" (from Brody). His father, **Alexander Ḥayyim Schor,** was a son of Deborah Babad, daughter of R. Alexander Schor, author of "Simla Ḥadashah," who lived in Zolkiev in the latter part of the seventeenth century. Meïr had five sons, all of whom became very wealthy; and the Brodskis are now considered the richest Jewish family in Russia. **Israel** (b. 1823; d. 1889), who surpassed his brothers in wealth and philanthropy, settled in Kiev, where his sons, **Lazar** and **Leon,** who are practically at the head of the sugar industry in Russia, now reside. They own 22 sugar factories, including 3 refineries. They are both councilors of commerce, and have been decorated by the Russian government and by the French government with the order of the Legion of Honor.

The best known of the other sons of Meïr was **Abraham,** who was born in 1816 and settled in Odessa in 1858. He, too, was prominently identified with the sugar industry and other large enterprises, and was for many years the most influential member of the city council of Odessa, occupying for a long time the position of vice-mayor. He, like his brother Israel, distributed large sums for various charitable and educational purposes, and founded important benevolent institutions in Odessa and in Zlotopol, where he died Oct. 28, 1884. His son **Samuel** (b. 1846; d. Dec. 28, 1896) married a daughter of the journalist and author Ossip (Joseph) Rabinovitch. He was also a member of the Odessa city council (by appointment, for no Jew can be elected to that position).

Bibliography: H. D. Friedberg, *Toledot Mishpaḥat Schor*, pp. 19-20, Frankfort-on-the-Main, 1901; *Aḥiasaf*, 5658; *Ozar ha-Sifrut*, v. 327-328; *Ha-Asif*, ii. 78, 755; *Ha-Meliz*, xiv. No. 9, xx. No. 84; Efrati, *Dor we-Dorshaw*, p. 45, Wilna, 1889; *Allg. Zeit. des Jud.* 1878, p. 297; *Jewish Messenger*, March 14, 1902. A genealogy of the family is presented by Wolf Kratuschinsky in his *'Aṭeret Tiferet Israel*, Vienna, 1883; but it deals only with Israel, not even mentioning the other brothers. The work is imperfectly done.

H. R. P. Wi.

**BRODSKY, ADOLPH:** Russian violinist; born in Taganrog March 21, 1851. At the age of nine he played in a concert at Odessa, attracting much attention. He received his musical education from Professor Helmesberger in Vienna, where he played in his teacher's quartets and in the Vienna court orchestra. After a concert tour in Russia he was appointed (1875) professor at the Moscow Conservatory of Music. In 1879 he directed the symphony concerts in Kiev; and since 1882 has been professor at the Conservatory of Leipsic. The quartet composed of Brodsky, Hans Becker, Novacek, and Julius Klengel has a wide reputation. In 1891 Brodsky went to the United States, where he toured for three seasons. Returning to Germany, he accepted the position of head teacher at the Manchester Royal College of Music and leader of the Hallé concerts. After Sir Charles Hallé's death in 1895, Brodsky was appointed his successor as principal of that college. The quartet arranged by him, and comprising himself, Rawson Briggs, S. Speelman, and Carl Fuchs, has become well known in England.

Bibliography: *Entziklopedicheski Slovar*, vol. iv., *s.v.*, St. Petersburg, 1895; Ehrlich-Legge, *Celebrated Violinists*, s.v., London, 1897.

H. R.

**BRODY.** See Galicia.

**BRODY, HEINRICH:** Austrian rabbi; born May 21, 1868, at Ungvár, Hungary; descendant of **Abraham Broda.** Educated in the public schools of his native town, and at the rabbinical colleges of Tolcsva and Presburg, Hungary, Brody also studied at the Hildesheimer Theological Seminary and at the University of Berlin, being an enthusiastic scholar of the Hebrew language and literature.

He was for some time secretary of the literary society Mekize Nirdamim, and in 1896 founded the "Zeitschrift für Hebräische Bibliographie," of which he is coeditor with A. Freiman.

Brody is now (1902) rabbi of the congregation of Nachod, Bohemia. He has taken great interest in the Zionist movement.

Brody is author or editor of the following works: "מתק שפתים, Hebräische Prosodie von Imm. Frances, mit Einleitung und Anmerkungen," Cracow, 1892; "ס' השלמה, Haschlamah zum Talm. Tractat Berachot, von R. Meschullam b. Mose," Berlin, 1893; "ר' שלמה דאפיאירה, Beiträge zu Salomo da-Piera's Leben und Wirken," Berlin, 1893; "תולדות ר"ד קאסק, David Cassel's Biographie," Cracow, 1893; "וכוח לבני ושמעי, Ein Dialog von Imm. Frances," Cracow, 1893; "Offener Brief an Herrn Prof. M. Hartmann," Berlin, 1894; "מטמוני מסתרים, Literarhistor. Mitteilungen," No. 1, Cracow, 1894; "Studien zu den Dichtungen Yehuda ha-Levi's," i.: "Ueber die Metra der Versgedichte," Berlin, 1895;

עשר שירות משירי רמ"בע, Zehn Gedichte aus dem Diwân Moses ibn Esra," Leipsic, 1896; "דיואן, Der Diwân des Yehuda ha-Levi," vols. i. and ii. 1, 1894–1901; "שיר השירים, Weltliche Gedichte des Abu' Ajjub Soleiman b. Yahja (Solomon) ibn Gabirol," No. 1–2, Berlin, 1897–98; "מקדא קדש, Arnold B. Ehrlichs, Mikra ki-Peschuto Kritisch Beleuchtet," Cracow, 1902; "Mikra Kodesch," 1902.

He has also published, under the assumed name of Dr. H. Salomonsohn, "Widerspricht der Zionismus Unserer Religion?" 1898, and is a contributor to "Ha-Maggid," "Israelitische Monatsschrift," "Magazin für die Wissenschaft des Judenthums," "Monatsschrift für Geschichte und Literatur des Judenthums," "Allgemeine Zeitung des Judenthums," "Evkönyv," "Ha-Eshkol," "Ha-Shiloaḥ," etc.

S. F. T. H.

**BRÓDY, SÁNDOR:** Hungarian author and journalist; born at Erlau in 1863. After attending the schools of that city he devoted himself entirely to literature. From 1888 to 1890 he was editor of the "Erdélyi Hiradó," published at Klausenburg, and was also connected with the "Erdélyi Képes Ujság" and the political daily "Magyarság." Since 1890 he has been a member of the "Magyar Hirlap," and since 1882 a prolific contributor of articles, feuilletons, stories, and novels to the leading literary publications of Hungary. In his works he depicts the dark side of life, and is a disciple of the modern French realistic school.

The following are his principal works: "Regénytárgyak," tales, 1892; "A Kétlelkü Asszony," novel, 1893; "Az Egri Diákok," 1894; "Nyomor," stories, 1884; "Faust Orvos," novel, 1888–90; "Don Quixote Kisasszony," novel, 1888; "Emberek," stories, 1888; "Szinészvér," stories, 1891; "Hófehérke," novel, 1894; "Apró Regények," 1895; "Két Szöke Aszszny," novel, 1895; "Ejszaka," stories, 1895; "Rejtelmek," stories, 1895; "Az Asszonyi Szépség," 1897; "Tündér Ilona," novel, 1898; "Az Ezüst Kecske," de luxe edition, 1898; "Egy Férfi Vallomásai," 1899; "Fehér Könyv," 1900–01. Bródy justly enjoys a wide popularity. All his works have been translated into German, and many of his shorter productions have also appeared in French, English, Danish, Croatian, Rumanian, and Servian newspapers and other periodicals. His contributions to the "Magyar Hirlap" are mostly of a political or critical nature. In 1901 he essayed the drama in his preparation of a play founded upon his novel "Hófehérke"; this has been frequently performed with marked success at the National Theater at Budapest.

Bibliography: *Szinnyey Magyar Irók Tára*; *Pallas Lexicon*.

S. M. W.

**BRÓDY, SIGMUND:** Hungarian journalist, and member of the Upper House of the Hungarian Parliament; born Nov. 15, 1840, at Miskolcz. He attended the gymnasium at Budapest, and late studied law at the university. He began his journalistic activity early in life, and in 1859 published his first leader. As early as 1860 he occupied the post of editor of the "Pesti Hölgydivatlap," and in conjunction with Károly Grosz founded the German periodical "Pannonia," whose purpose was the publication of Hungarian literature in the form of critical studies and translations. In 1859–60 he wrote some poems, as well as a number of hymns for the Jewish congregation which are still in use. As collaborator on the "Magyar Sajtó," he became very widely known as a journalist of the first rank.

After the compromise with Austria (1867), Bródy was associated with Sigmund Kemény as editorial writer on the "Pesti Napló"; and this was the most brilliant period of his career as publicist, his sound logic and comprehensive views being especially noticeable. In 1872 he became secretary at the Ministry of the Interior, but voluntarily resigned this position; a year later he purchased the "Neues Pester Journal," which paper under his management attained an unprecedented circulation throughout the country.

Bródy is also a distinguished philanthropist, and on the anniversary of his fiftieth birthday he donated 100,000 gulden to journalistic institutions. Further donations to the amount of 250,000 gulden were made in memory of his wife. In 1896 he was appointed a life-member of the Hungarian Upper House.

Bibliography: *Szinnyey Magyar Irók Tára*; *Pallas Lexicon*, s.v.

S. M. W.

**BROGLIE, VICTOR-CLAUDE, PRINCE DE:** French statesman; opponent of Jewish emancipation; born at Paris, 1757; beheaded in 1794 for intriguing against the French Revolution. He wrote "Opinion sur l'Admission des Juifs à l'Etat Civil" (Paris, 1791), in which he argues against the admission of the Jews into French citizenship simply because the reformed Jewish oath is sufficient proof of the complete renunciation of the rights of citizenship. De Broglie found a vigorous and bitter opponent in the representative Prugnan, who signally defeated his exclusion bill (Sept. 27, 1791).

Prugnan's chief argument against his opponent was that the civil laws of the Jews were identified with their religious laws, and, consequently, that their reformed oath had absolutely nothing to do with the conditions necessary for French citizenship, which were fixed by the constitution. After De Broglie's death a legend circulated among the Jews of Avignon, Dijon, and Carpentras to the effect that De Broglie had been beheaded soon after having issued his book against the Jews, and that, in the last moments of agony, he had asked forgiveness for his anti-Jewish sentiments. There is no historical basis for this legend, which the present writer heard for the first time in 1881 from Lazare Isidor, the grand rabbi of France, and from Michel Erlanger.

Bibliography: Drumont, *La France Juive*, ii., Index; *Univers Israélite*, Jan., 1882.

G. G. Se.

**BROKER:** One who acts as middleman between seller and buyer, or makes it his business to bring buyer and seller together; also one who acts as agent for hire. The Neo-Hebrew word for broker is "sirsur." It occurs with the former and more proper meaning in the Mishnah (B. B. v. 8, very briefly commented on in the Babylonian Gemara 87a), where the case is put of a package of oil or wine breaking while being measured, and "if a broker stands be-

tween the parties the loss falls on him," by reason of the doubt whether title to the goods has passed from the seller to the buyer. In the codes the word is defined in the latter sense—that of one who acts as agent for hire; and illustrations are given as well of purchasing agents as of men employed to sell. This occupation of a paid agent was rather infrequent, in Palestine and Babylonia, in the time when the Mishnah and Gemara were evolved, as the nation was still mainly engaged in farming and grazing; hence the references to the Talmud made by the codes on this subject are rather far-fetched.

The broker (says Maimonides in Hilkot Sheluḥin ii. 6) is a paid agent; hence, if he deviates from the intent of the owner, he must make good the loss caused. Thus, if *A* gives an article to *B*, the broker, and says, "Sell this for me for not less than a hundred zuz," and *B* sells it for fifty, he must make up the other fifty from his own pocket; but if he sells it for two hundred, the whole belongs to *A* (see also Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 185, 1 *et seq.*). According to R. Moses Isserles (gloss to *ib.*), a mere present sent to a buying or a selling agent turns him into a broker.

When a dispute arises about the instructions, there being no witnesses, and the broker insisting that he was permitted to sell at the price which he realized, he may clear himself by his oath. On the question when the "oath of the Torah" or when the rabbinic oath is required see Decisory Oath.

The broker can not sell to himself, thus gaining the ownership of the article entrusted to him; but when he is limited to a price at which he may sell, and he pays that price to the principal, who accepts it, the latter can not afterward object to the broker's keeping the article. If the owner offers to the broker the surplus over a named price as the reward for his trouble, the mere silence of the broker is deemed an acceptance of these terms; and he may upon a sale retain such surplus accordingly (*ib.* 125, 5).

When an article entrusted to a broker is lost or stolen from him, even on the way, being a hired keeper (see Bailments), he is bound to make it good. Should he lose a precious stone out of a ring or other jewel, he should swear that he has it not in his possession, and what it is worth, and make good its value (*ib.* 8). Where a broker is entrusted with goods for the purpose of pawning them, and he claims not to know to whom he has pawned them, this is an act of faithlessness, and he is answerable at once. If he has pawned the goods as directed and discloses the pawnee, and the latter denies having received them, the broker, in the opinion of Joseph Caro (*i.e.*, the text of the Ḥoshen Mishpaṭ, *ib.* 9), goes free; but other authorities (dating back to Alfasi) hold him liable, as it was his duty to have proof by witnesses or otherwise to the act of pawning (see "Beer ha-Golah," *ad loc.*). If the broker gives an article to a purchaser on trial, and it is not returned, or if he sells it on credit and can not collect the price, he must answer to the owner, unless he has acted as he did with the latter's assent (*ib.* 10).

It may be noticed that R. Moses Isserles, in his note on Ḥoshen Mishpaṭ, *l.c.*, mentions the "shadkan" or match-maker as a lawful species of broker, and refers to the customs of different countries, in some of which the fee is due as soon as the terms as to dowry, etc., are made (see Betrothal), while in others it becomes due only upon the marriage. The absence of older authorities indicates that the trade of the Jewish match-maker is comparatively modern.

The rights of third parties growing out of the acts of a broker or paid agent are the same as if he were acting without compensation. These are defined under Agency.

The word "safsar" or "safsira" also occurs (B. M. 42b, 51a, 63b): once in the sense of a purchasing agent, and once in that of a commission merchant.

J. SR. L. N. D.

**BROKERS, JEW:** A term used to indicate the Jewish merchants who had the right of trading at the Royal Exchange, London. The word "brokers" was first applied to traders, merchants, and middlemen in the time of Edward III.; but it was not until the resettlement of the Jews in England (1656) that the term was used in connection with the Jews resident in London and doing business there. Much opposition to the Jews was then manifested, especially concerning the privilege of trading as brokers; but the important position occupied by them through their manifold connections in the East and West Indies, made them too powerful to be ignored.

**Jews Admitted to Royal Exchange.**

At that time wholesale trade was carried on mainly through the Royal Exchange, from which Jews were excluded. This proved so troublesome to the traders that in 1657 Solomon Dormido, a nephew of Manasseh ben Israel, applied for membership in the Exchange. His application was favorably considered by the court of aldermen, who purposely refrained from asking questions and from forcing him to take the oath, because of its doctrinal character. There were in England at this time a number of influential Jews, trading as brokers under assumed names. Don Antonio Fernandez Carvajal, or Antonio Fernandez, was for some years a contractor for corn for the English government. In 1650 he and Don Rodrigues sued a Captain Peters in the Admiralty Court for a shipment of goods that had not been delivered; and in the same year, under the name "Don Antonio Fernandez Carvagall," he petitioned the Admiralty committee to consider his claim for the seizure of certain shipments to Francisco Botelio Chacone and Botelio Silveria in Portugal, which, because of the unrest in the country, had been ordered shipped to Holland instead. All the names mentioned in these suits were those of founders of the Bevis Marks congregation.

**First Jew Brokers.**

The first documentary mention of Jew brokers, so far as is known, is in the Rawlinsonian manuscripts of the Bodleian Library, and occurs in a rough slip similar to that used at the present day by the brokers and underwriters at Lloyd's. Particulars are given of the risk accepted on the cargo of "Augustin Coronell, the Littell Jue, in the Yonge Tobias, the 6th June, 1655, from London to Lixbo," the premium being 2½ per cent, and the policy being underwritten in "Thridnedel Stret" (Threadneedle Street). Another risk was effected upon the cargoes

of the "Dominego Vass and de breto, the 9th May, 1655, from London to Barbadoes in the Jno. Cli. at 3½." Coronel and De Brito (whose names are incorrectly spelled in the premium slip) were also Jews. Probably the first judicial mention of a Jew acting as a bill-broker at the period of the Commonwealth is in the year 1656, when Lady Hall gave evidence before the commissioners of the protectorate respecting a sum of £4,000 lent to Charles Stewart on a bill of exchange. According to the Thurlow state papers, Lady Hall declared "that there is a Jew named Da Costa, a great merchant in London, who hath, and is presently to receive, the sum of £4,000 for the use of Charles Stewart," which sum was to be returned to Da Costa by Mr. Leger of Newcastle.

The admission of Solomon Dormido to membership in the Royal Exchange, as mentioned above, led to a suspension of the law excluding Jews; and soon they entered in such numbers that a special space, known as the JEWS' WALK, was allotted to them. As the law had been abrogated for the Jews, a similar suspension as regards the taking of the oath had to be generally adopted; and in consequence the Exchange was soon overrun with doubtful characters. Abuses grew so rapidly that public clamor resulted in a reorganization of the Exchange and its laws in 1697. The "Post Boy" of April 27 of that year records that "the Lord Mayor and the Aldermen have been busy this week in receiving petitions from a great number of persons, who put in to be Exchange brokers: they are to be 100 in number, 80 of whom are to be Englishmen and the rest foreigners and Jews, each of whom is to carry a medal in his pocket with his name on it, the King's effigy on one side and the city arms on the other, and they are to show it on the making of any bargains."

**"Jews' Walk" in the Royal Exchange.**

According to the archives contained in the Guildhall Library, London, the number of Jew brokers or alien brokers was limited to twelve, the election being the prerogative of the lord mayor and the court of aldermen. An entrance-fee of forty shillings was charged, with an annual payment of a similar amount. In addition, the broker had to give surety in two bonds of £500 each, as a guaranty of the faithful performance of his duties. When these conditions had been complied with, the applicant received his medal, which, in the case of a Jew broker, was transferable. The purchase of brokers' medals caused much competition, the usual purchase price ranging from £1,000 to £1,500. In the event of a Jew broker dying before a transfer could be made, the privileges accruing from the sale became perquisites of the lord mayor.

**The Brokers' Medals.**

The last recorded sale of a broker's medal took place in 1826, when Joseph Barrow Montefiore paid 1,500 guineas to Sir William Maguay, the then lord mayor, for a medal which had lapsed through the death of its owner. In 1828 the corporation removed the limit on the number of Jews admitted to the Exchange, and abolished the purchase of the medal and the heavy entrance fee. Under an old charter of Edward III. English brokers were forced to be freemen, but it was not until 1832 that the freedom of the city was extended to the Jews.

BIBLIOGRAPHY: *Young Israel*, i.

J. A. H. V.

**BROMBERG.** See POSEN.

**BROOCH** or **BUCKLE:** A term which occurs in I. Macc. x. 89, xi. 58, xiv. 44, as the translation of the Greek πόρπη; Latin, *fibula*. This was a ring made of metal (often gold) and set with precious stones, through which passed a pin. It was used, in the manner of the modern safety-pin, to fasten the overgarment to the shoulder. By the Romans brooches were often given as presents; and in the army they were bestowed as marks of distinction or rewards for meritorious service, like modern orders and decorations. When of gold, they resembled the epaulets now worn by the higher military officers. From the passages quoted above it is evident that in the East kings or high dignitaries (priests) were exclusively the recipients; something of the ancient TABOO apparently surviving in this restricted use. In Ex. xxxv. 22, R. V., "brooch" is the rendering of the Hebrew חח, which, however, was a nose-ring (see BRIDLE; compare II Kings xix. 28).

E. G. H.

**BROOKLYN.** See NEW YORK.

**BROTHER:** Son of the same father and mother (or of either), but principally son of the same father and mother (see Gen. xlii. 3, 4, 5, 13; xliv. 11, 23, 29; II Sam. xiii. 4 *et seq.*; Judges ix. 3). The brother was expected to give his consent to his sister's marriage (Gen. xxiv. 50–55, xxxiv. 11 *et seq.*). The Mosaic law declares the marriage of brother and sister, whether the latter be the daughter of the same father or of the same mother, to be incestuous (Lev. xviii. 9, xx. 17); whereas in the patriarchal time, and even later, it was not considered unlawful to marry the daughter of the same father (Gen. xx. 12; II Sam. xiii. 13). To marry the brother's wife was incest (Lev. xviii. 16, xx. 21); but if a brother died childless, then the surviving brother was enjoined to marry the widow, and the first-born son of this marriage bore the dead brother's name and was his legal heir. In case of the refusal of the brother-in-law to marry her, the widow was required to summon him before the city elders and loose his shoe from off his foot, saying: "So shall be done unto that man that will not build up his brother's house" (Deut. xxv. 5–9; see HALIZAH and LEVIRATE).

The nearest relative occasionally took the place of the brother (Ruth iv. 13; v. 3, 4). The brother was the first, as GOEL, to redeem the property sold by an impoverished man, and to avenge the murder of a brother (Lev. xxv. 48; Ps. xlix.). It is probably due to this primitive idea of kinship that the name "brother" came to have the following significations:

(*a*) A kinsman. Thus, Lot, the nephew of Abraham, and Jacob, the nephew of Laban, are each called "brother" (Gen. xiii. 8, xiv. 14, xxxix. 15). Furthermore, inasmuch as the whole tribe formed in this sense one family, the name "brother" became also the designation for

(*b*) A tribesman (Lev. xxi. 10; Deut. xviii. 7; II Sam. xix. 13 [12]) or one belonging to the same nation (Ex. ii. 11, iv. 18; Num. xxxii. 6; Deut. x. 9, xvii. 20, xxiii. 19, xxiv. 7; Jer. xxxiv. 14).

(*c*) Kindred tribesmen, who are also called "brothers" (Num. xx. 14; Deut. ii. 4, 8; xxiii. 7; Amos i. 11).

(*d*) Friends by concluding a covenant become actual brothers (II Sam. i. 26; Amos i. 9—"berit aḥim" [covenant of brothers]; compare "aḥavah" [brotherhood], Zech. xi. 14); although, according to Prov. xviii. 24, "there is a friend that sticketh closer than a brother."

(*e*) The name "brother" has a higher meaning, and implies brotherly sentiment, in such verses as: "Open thine hand wide unto thy brother, to thy poor" (Deut. xv. 11); "Lest by exceeding the number of stripes thy brother should be vilified unto thee" (Deut. xxv. 3, Hebr.); "Fear thy God that thy brother may live with thee" (Lev. xxv. 36). Indeed, proverbial wisdom states as an experience of life among the Jewish people that "a brother is born for adversity" (Prov. xvii. 17); that is to say, mere sight of distress rouses brotherly compassion.

(*f*) Finally, the word "brother" means a fellow-man as son of the same God and Father: "At the hand of every man's brother will I require life" (Gen. ix. 5). "Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother" (Mal. ii. 10). "Thou shalt not hate thy brother in thine heart" (Lev. xix. 17). The feeling of brotherly union which gave rise to Ps. cxxxiii., "How good and how pleasant it is for brethren to dwell together in unity," prompted also the prayer recited in the Temple every morning: "May He who dwelleth in this house plant brotherliness and love, peace and friendship, amongst you" (Yer. Ber. i. 3c; compare iv. 7d, a similar prayer by R. Johanan). "Years of plenty and prosperity make of the creatures brothers to each other" (Gen. R. lxxxix.; Midrashic explanation of אחו, Gen. xli. 2). In a far higher sense Abraham by his piety and philanthropy "made brothers" of the whole world (Gen. R. xxxix.; see Brotherly Love).

(*g*) "Brother" is also used in the sense of "friend" as a form of politeness (Gen. xix. 7), and (*h*) figuratively in the sense of "companion": "He that is slothful in his work is brother to him that is a great waster" (Prov. xviii. 9); "I am a brother to dragons, a companion to owls" (Job xxx. 29).

E. C. K.

**BROTHERHOODS.** See Fraternities.

**BROTHER-IN-LAW.** See Levirate.

**BROTHERLY LOVE:** The love for one's fellow-man as a brother. The expression is taken from the Greek word φιλαδελφία ("love of brothers"), which trait distinguished the early Christian communities. Rom. xii. 10; I Thess. iv. 9; John xiii. 35; I John ii. 9, iii. 12, iv. 7, v. 1; and I Peter iii. 8, v. 9 express the idea of Christian fellowship and fraternity. It originated among the Essene brotherhoods, who practised brotherly love as a special virtue (Josephus, "B. J." ii. 8, § 2; Philo, "Quod Omnis Liber Probus," § 12). Brotherly love is commanded as a universal principle in Lev. xix. 18: "Thou shalt love thy neighbor as thyself," the preceding verse containing the words: "Thou shalt not hate thy brother in thine heart." This commandment of love, with the preceding sentence, "Thou shalt not avenge nor bear any grudge against the children of thy people," may originally have referred, and has by some scholars (Stade, "Gesch. des Volkes Israel," i. 510a) been exclusively referred, to the Israelitish neighbor; but in verse 34 of the same chapter it is extended to "the stranger that dwelleth with you . . . and thou shalt love him as thyself." In Job xxxi. 13–15 it is declared unjust to wrong the servant in his cause: "Did not he that made me in the womb make him? and did not one fashion us in the womb?"

**A Biblical Command.**

The principle of brotherly love, including all men, is plainly stated in the Book of Wisdom i. 6, vii. 23, xii. 19: "Wisdom is man-loving" (φιλάνθρωπον); "the righteous must be man-loving." The Testaments of the Patriarchs (Issachar v., vii.) teach the love of God and love of all men "as [His?] children." Commenting upon the command to love the neighbor (Lev. *l.c.*) is a discussion recorded (Sifra, Ḳedoshim, iv.; compare Gen. R. xxiv. 5) between Akiba, who declared this verse in Leviticus to contain the great principle of the Law ("Kelal gadol ba-Torah"), and Ben Azzai, who pointed to Gen. v. 1 ("This is the book of the generations of Adam; in the day that God created man, in the likeness of God made he him"), as the verse expressing the leading principle of the Law, obviously because the first verse gives to the term "neighbor" its unmistakable meaning as including all men as being sons of Adam, made in the image of God. Tanḥuma, in Gen. R. *l.c.*, explains it thus: "If thou despisest any man, thou despisest God who made man in His image."

Hillel also took the Biblical command in this universal spirit when he responded to the heathen who requested him to tell the Law while standing before him on one foot: "What is hateful to thee, thou shalt not do unto thy neighbor. This is the whole of the Law, the rest is only commentary" (Shab. 31a). The negative form was the accepted Targum interpretation of Lev. xix. 18, known alike to the author of Tobit iv. 15 and to Philo, in the fragment preserved by Eusebius, "Preparatio Evangelica," viii. 7 (Bernays' "Gesammelte Abhandlungen," 1885, i. 274 *et seq.*); to the Didache, i. 1; Didascalia or Apostolic Constitutions, i. 1, iii. 15; Clementine Homilies, ii. 6; and other ancient patristic writings (Resch, "Agrapha," pp. 95, 135, 272). That this so-called golden rule, given also in James ii. 8, was recognized by the Jews in the time of Jesus, may be learned from Mark xii. 28–34; Luke x. 25–28; Matt. vii. 12, xix. 19, xxii. 34–40; Rom. xiii. 9; and Gal. v. 14, where the Pharisaic scribe asks Jesus in the same words that were used by Akiba, "What is the great commandment of the Law?" and the answer given by Jesus declares the first and great commandment to be the love of God, and the second the love of "thy neighbor as thyself." To include all men, Hillel used the term "beriot" (creatures [compare κτίσις]; Mark xvi. 15; Rom. viii. 19) when inculcating the teaching of love: "Love the fellow-creatures" (Abot i. 12). Hatred of fellow-creatures ("sinat ha-beriyot") is similarly declared by R. Joshua b. Hananiah to be one of the three

**The Golden Rule.**

things that drive man out of the world (Abot ii. 11; compare I John iii. 15).

That brotherly love as a universal principle of humanity has been taught by the Jewish rabbis of old, is disputed by Christian theologians, who refer to the saying attributed to Jesus in Matt. v. 43: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies," etc. This statement, however, lacks all foundation in Jewish literature (see Grätz, "Gesch. der Juden," iii. 312, note). Güdemann thinks that Jesus' words had a special political meaning, and that they refer to a view expressed by the zealots who wanted to exclude dissenters from the command of love by such teaching as is found in Abot R. N. xvi., ed. Schechter, p. 64: "Thou shalt not say, I love the sages but hate the disciples, or I love the students of the Law but hate the 'am ha-arez [ignoramuses]; thou shalt love all, but hate the heretics ["minim"], the apostates, and the informers. So does the command, 'Thou shalt love thy neighbor as thyself,' refer only to those that act as one of thy people; but if they act not accordingly, thou needst not love them." Against this exclusive principle, Jesus asserted the principle of brotherly love as applied by the liberal school of Hillel to all men. Indeed, the Talmud insists, with reference to Lev. xix. 18, that even the criminal at the time of execution should be treated with tender love (Sanh. 45a). As Schechter in "J. Q. R." x. 11, shows, the expression "Ye have heard . . ." is an inexact translation of the rabbinical formula שומע אני, which is only a formal logical interrogation introducing the opposite view as the only correct one: "Ye might deduce from this verse that thou shalt love thy neighbor *and* hate thine enemy, but I say to you the only correct interpretation is, Love all men, even thine enemies."

**Hate Thy Enemy, Un-Jewish.**

The story of the good Samaritan, in the Pauline Gospel of Luke x. 25-37, related to illustrate the meaning of the word "neighbor," possesses a feature which puzzles the student of rabbinical lore. The kind Samaritan who comes to the rescue of the men that had fallen among the robbers, is contrasted with the unkind priest and Levite; whereas the third class of Jews—*i.e.*, the ordinary Israelites who, as a rule, follow the Cohen and the Levite—are omitted; and therefore suspicion is aroused regarding the original form of the story. If "Samaritan" has been substituted by the anti-Judean gospel-writer for the original "Israelite," no reflection was intended by Jesus upon Jewish teaching concerning the meaning of neighbor; and the lesson implied is that he who is in need must be the object of our love.

**The Good Samaritan.**

The term "neighbor" has at all times been thus understood by Jewish teachers. In Tanna debe Eliyahu R. xv. it is said: "Blessed be the Lord who is impartial toward all. He says: 'Thou shalt not defraud thy neighbor. Thy neighbor is like thy brother, and thy brother is like thy neighbor.'" Likewise in xxviii.: "Thou shalt love the Lord thy God"; that is, thou shalt make the name of God beloved to the creatures by a righteous conduct toward Gentiles as well as Jews (compare Sifre, Deut. 32). Aaron b. Abraham ibn Ḥayyim of the sixteenth century, in his commentary to Sifre, *l.c.*; Ḥayyim Vital, the cabalist, in his "Sha'are Kedushah," i. 5; and Moses Ḥagis of the eighteenth century, in his work on the 613 commandments, while commenting on Deut. xxiii. 7, teach alike that the law of love of the neighbor includes the non-Israelite as well as the Israelite. There is nowhere a dissenting opinion expressed by Jewish writers. For modern times, see among others the conservative opinion of Plessner's religious catechism, "Dat Mosheh we-Yehudit," p. 258.

Accordingly the synod at Leipsic in 1869, and the German-Israelitish Union of Congregations in 1885, stood on old historical ground when declaring (Lazarus, "Ethics of Judaism," i. 234, 302) that "'Love thy neighbor as thyself' is a command of all-embracing love, and is a fundamental principle of the Jewish religion"; and Stade, when charging with imposture the rabbis who made this declaration, is entirely in error (see his "Gesch. des Volkes Israel," *l.c.*).

Bibliography: Güdemann, *Nächstenliebe*, 1890; Hastings, *Dict. Bible*, s.v.

K.

**BROTHERS, RICHARD:** English visionary and founder of Anglo-Israelism; born Dec. 25, 1757, at Placentia, Newfoundland; died at London Jan. 25, 1824. He entered the British navy in 1771, but was discharged as a half-pay lieutenant in 1783. In 1790 he refused to draw his pension on account of the oath which he was required to take; and two years later he began his prophetic career by declaring he had a divine mission to announce the fulfilment of Dan. vii. Brothers described himself as the "nephew of the Almighty," because he considered that he was descended from one of the brothers of Jesus, and claimed that on Nov. 17, 1795, he would be revealed as the prince of the Hebrews and ruler of the world. Before that date, however, he had been removed to a lunatic asylum, where he wrote his "Revealed Knowledge of the Prophecies" (1794), "A Description of the New Jerusalem" (1801), and "The New Covenant Between God and His People" (a posthumous work, 1830).

Brothers seems to have been the first person to claim that the English are descendants of the Lost Ten Tribes; and his views are still referred to with respect by the adherents of Anglo-Israelism. His "Description of the New Jerusalem" contains a series of plates of the various officials of the new kingdom which was to be restored in Palestine under his leadership. These officials are all dressed in the court costume of George III.

Bibliography: *Dictionary of National Biography*, s.v.

J.

**BROUGHTON, HUGH:** English Christian divine and rabbinical scholar; born 1549 at Oldbury, Shropshire; died at Tottenham, near London, Aug. 4, 1612. Broughton was entered at Magdalene College, Cambridge, where he began his Hebrew studies under the French scholar Chevalier. He graduated as B. A. in 1570, and subsequently went to London, where he distinguished himself in the pulpit as a representative of Puritan sentiment. In his first work, "A Concent of Scripture," which appeared in 1588, he made an effort to determine the Biblical

chronology, as well as to correct the profane writers by it.

Broughton seems to have been anxious to convert the Jews to Christianity. In the course of his travels in Germany (he probably started at the end of 1589 or at the beginning of 1590) he engaged in religious discussions with several Jews. In Frankfort, early in 1590, he disputed in the synagogue with "Rabbi Elias." This dispute resulted in a letter from a certain Rabbi Abraham Reuben, written in 1596 at Constantinople and transmitted to Broughton in Germany by his (Broughton's) disciple "Top." Broughton anticipated good results from his discussions with Jews; and often referred to his disputations with Rabbi David Farrar. He was desirous of translating the New Testament into Hebrew; but, receiving no encouragement, he translated the Apocrypha only.

Broughton was one of the chief instruments in bringing about the Authorized Version of King James; but, keenly disappointed at being overlooked by the king when the latter appointed the fifty-four learned men to undertake the revision (July 22, 1604), Broughton attacked vigorously the new translation. His own versions of the Prophets, while marked by all his peculiarities, have a majesty of expression which entitles them to be better known.

BIBLIOGRAPHY: *Dict. National Biography*; *General Biographic Dict.* vii.; McClintock and Strong, *Cyc.*; *Encyc. Brit.*; P. Larousse, *Dict. Universel.*

T. A. R.

**BROVARY:** Small town in the government of Chernigov, Russia. In 1898 it had 1,344 Jewish inhabitants in a population of 5,166. Most of them were engaged in mercantile pursuits; while 258 followed various handicrafts. The prevailing trade is tailoring, in which 102 Jews are engaged. Besides, there are 22 Jewish day-laborers and 75 persons who earn their livelihood in the local cigarette, tar, and chair factories.

The Jewish charitable institutions consist of a hospital for the poor, a home for the aged, and a few similar establishments. The educational needs of the Jewish community are supplied by 12 "hedarim" (136 pupils) and a Talmud-Torah (28 pupils).

H. R. S. J.

**BROWN, SAUL.** See under NEW YORK.

**BROWN, WILLIAM:** Scottish clergyman; born 1766; died 1835; for forty-three years minister of Eskdalemuir, Scotland. He is the author of "Antiquities of the Jews Carefully Compiled from Authentic Sources, and Their Customs Illustrated from Modern Travels," in two volumes, with a map showing the ground-plan of the Temple (London, 1820; 2d edition, Edinburgh, 1826). The work is compiled mostly from Latin, French, and English sources, such as Arius Montanus' "Aaron," Calmet's dictionary, Goodwin's "Moses and Aaron," Owen's "Exercitation on the Hebrews," Buxtorf's "De Synagoga Judaica," and Basnage's history. He borrowed much from Dr. Lightfoot's "Prospect of the Temple" and "Temple Services," but states in the preface of his work that he takes "a wider range than Dr. Lightfoot, who professes to despise rabbinical learning."

For the improvements in the second edition Brown used Surenhusius' Latin translation of the Mishnah and several additional treatises by Maimonides and Abravanel, also from Latin translations; for his familiarity with Hebrew seems to have been very limited. The work is of more interest to the bibliographer than to the student.

BIBLIOGRAPHY: *Dictionary of National Biography*, vii. 36.

T. P. WI.

**BROWNING, ROBERT:** English poet; born in Clerkenwell, London, 1812; died at Venice Dec. 12, 1889. From his somewhat Jewish appearance, knowledge of Hebrew, and sympathy with Jews, it was for a long time thought that Browning was of Jewish descent, but this has been disproved by the tracing of his genealogy by Dr. Furnivall. His interest in Jews may to some extent be due to the fact that his father obtained a position in the Bank of England through the influence of the Rothschilds, with whom the poet was personally acquainted throughout his life. Several of Browning's poems deal with Jewish subjects. "Holy Cross Day" gives the soliloquy of a Jew of the Roman ghetto who was unwilling to attend the sermons of a Dominican friar. The concluding lines state the case forcibly of the Jew against Christian persecution:

> "By the torture, prolonged from age to age,
> By the infamy, Israel's heritage,
> By the Ghetto's plague, by the garb's disgrace,
> By the badge of shame, by the felon's place,
> By the branding tool, the bloody whip,
> And the summons to Christian fellowship—
> We boast our proof that at least the Jew
> Would wrest Christ's name from the Devil's crew."

His principal Jewish poems were "Rabbi Ben Ezra" and "Jochanan Hakkadosh," the former giving the life-philosophy of a Jewish sage, who may perhaps be identified with Abraham ibn Ezra; it is full of true Jewish optimism. "Jochanan Hakkadosh" is an account of a great rabbi who obtains the privilege of additional months of life given up to him by his pupils, through whose experience he passes. He declares that all is vanity, after three months' experience of the life of a married lover, of a warrior, of a poet, and of a statesman. But by accident he has also obtained the gift of three months from the life of a little child, and this experience harmonizes all the discrepancies, and enables the sage to feel that life is not altogether in vain.

Other poems of Jewish interest are: "Filippo Baldunecci on the Privilege of Burial" and "Ben Karshook's Wisdom"—the latter an extension of the saying in Pirke Abot, "Repent the day before your death."

Besides his poems, Browning showed his sympathy with Jews by signing, in 1881, the memorial to the lord mayor to summon a meeting to protest against the persecution of the Jews of Russia; and by joining the Council of the Anglo-Jewish Exhibition in 1887.

BIBLIOGRAPHY: Joseph Jacobs, *Jewish Ideals*, pp. 84–95.

J.

**BROYDÉ, ISAAC:** Russian Orientalist; born at Porozowo, government of Grodno, Russia, Feb. 23, 1867. After attending the gymnasium at Grodno

he went in 1883 to Paris. There he studied at the Sorbonne, receiving his diploma from the Ecole des Langues Orientales in 1892, and from the Ecole des Hautes Etudes, Section des Sciences Historiques et Philologiques, in 1894. From 1890 to 1895 he was secretary to Joseph Derenbourg, and on the death of the latter, in 1895, was appointed by the publication committee of the Alliance Israélite Universelle one of the collaborators to continue the publication of Saadia's works, which Derenbourg had commenced. In 1895 Broydé was appointed librarian to the Alliance Israélite Universelle, which position he resigned in 1900. He then went to London, and during his short stay there catalogued the library of Elkan Adler. The same year he went to New York and joined the editorial staff of the JEWISH ENCYCLOPEDIA.

Broydé is the author of the following works: "Résumé des Réflexions sur l'Ame de Baḥya ben Joseph ibn Pakuda," Paris, 1894; "Torat ha-Nefesh": "Réflexions sur l'Ame de Baḥya ben Joseph ibn Pakuda," translated from the Arabic into Hebrew, with notes and an introduction, Paris, 1894; "La Prise de Jérusalem par les Perses, sous Heraclius," Orléans, 1896, translated from an old Arabic manuscript in Count Couret's collection of documents relating to the Crusades. He has also contributed several articles on Jewish subjects to "The Jewish Quarterly Review" and the "Revue des Etudes Juives."

S. F. T. H.

**BRUCHSAL:** City in the grand duchy of Baden. Jews resided here as early as the beginning of the twelfth century. In 1337 the Jews of Bruchsal joined with those of a number of other places in paying an annual tribute of 700 marks (in lieu of the taxes levied) to the bishop of Speyer. They also lent various sums to the bishop, which money was credited against the tribute due. At the time of the Black Death (1348–49) many Jews of Bruchsal were martyred. During the Middle Ages and the Reformation the Jews of Bruchsal suffered in common with their coreligionists throughout Germany. Until the French Revolution the Jewish community numbered only one or two hundred persons; and there were never so many as at the present time (1902), when about 100 families are to be found in the place.

The most famous of the rabbis was David Friedberg of Mosbach, who officiated in Bruchsal from 1857 to 1871.

BIBLIOGRAPHY: Salfeld, *Martyrologium*, passim.

D. A. M. F.

**BRUCK, ABRAHAM JACOB:** Russian educator; author of works in Hebrew and in Russian; born in the district of Rossienny 1820; died in Yekaterinoslav 1893. He received his education at the yeshibah of Volozhin, but studied Hebrew grammar and the Russian, German, French, and English languages without the aid of a teacher. For many years he was instructor in Hebrew at the government school for Jewish boys in Kherson, and later established a private school for Jewish girls, which the government subsidized. For his zeal as an educator he was awarded a medal by the government. He contributed extensively to Jewish periodicals, Russian and Hebrew. A Hebrew translation of a French novel by L. Z——ski—which had been published in the "Archives Israélites"—was made by him under the title of "Ḥatan Damim," Lemberg, 1878. The novel portrays the life of the Jews in Russia.

BIBLIOGRAPHY: *Aḥiasaf*, 1893–94; on his articles in *Russki Yevrei* and other periodicals see *Sistematicheski Ukazatel*, etc.

H. R.

**BRUCK, JACOB:** Hungarian physician and author; born at Pápa Oct. 20, 1845; died at Budapest 1901; brother of Lajos BRUCK. He studied at the gymnasium and at the University of Budapest; and graduated as doctor of medicine in 1870. He began to practise at Budapest in 1874, and in 1875 became consulting physician at the Erzsébet salt-water baths of the city, which position he held till his death in 1901. He was one of the judges at the National Exposition of 1885, and notary of the sanitary department; subsequently he was appointed a member of the National Sanitary Council. He was also a member of the committee of arrangements for the Millennial Exposition of 1896. His literary works, principally on the treatment of female diseases and hydropathy, appeared in the medical journals "Gyógyászat," "Fürdöi Lapok," and "Pester Medicinische Presse," of which last-mentioned publication Bruck was for a time editor.

BIBLIOGRAPHY: *Pallas Lexicon.*

S. M. W.

**BRUCK, JULIUS:** German dentist and writer on dentistry; born at Breslau Oct. 6, 1840; died there, April 20, 1902. He studied dentistry and medicine at the universities of Breslau, Berlin, Bonn, and Paris; receiving his diploma as dentist from Berlin in 1858, and as doctor of medicine from Breslau University in 1866. In 1859 he became assistant to his father, Dr. Jonas Bruck, a dentist in Breslau, and succeeded him in his practise. In 1871 he was admitted to the medical faculty of the Breslau University as privat-docent, receiving the honorary title of professor in 1891.

Bruck is the author of: "Die Krankheiten des Zahnfleisches"; "Beiträge zur Pathologie und Histologie der Zahnpulpa"; "Ueber Angeborene und Erworbene Defekte des Gesichts und des Kiefers"; "Das Urethroscop und Stomatoscop Durch Galvanisches Glühlicht."

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v., Vienna, 1901; *Allg. Zeit. des Jud.* May 2, 1902.

S. F. T. H.

**BRUCK, LAJOS:** Hungarian painter; born at Pápa, county of Veszprim, Nov., 1846. Though his father intended him for commercial life, he early showed a liking for drawing and painting, and resolved to become an artist. He frequented the Academy of Art in Vienna, and made portraits in private; this latter occupation absorbing his time to such an extent that often he had to miss the lectures and go to Budapest and Erlau in order to complete the portraits which had been ordered. In 1871, after having received a stipend from the government, he went to Italy to study the masterpieces of art. He remained two years in Venice, and then

proceeded to Rome and Naples, everywhere producing a large number of sketches and studies. An outcome of this journey was the picture with which in 1873 he first came before the public, "The Rialto at Venice." On his return from Italy he completed his sketches, but succeeded in finding only a single patron, General Türr, who purchased three of his pictures. As a consequence he undertook another pilgrimage, visiting the cities of Salzburg, Munich, Augsburg, Heidelberg, Cologne, Rotterdam, Amsterdam, Antwerp, Brussels, Ostend, and London.

In 1874 he went to Paris, where he was subjected to many struggles, his German style not appealing to the French taste. Hitherto his style had inclined to idealism and sentimentalism, while Paris demanded the forceful representation of actual life. His first notable painting, "On the Edge of the Wood," was exhibited in the Salon in 1876. This was followed by "The Departure for the City"—exhibited at the Salon, 1877—which made him widely known. Since that time he has been a regular annual exhibitor of pictures treating of Hungarian folk-life, such as "The Letter from the Absent One," "Deserted," "The Emigrant," and "In the Forge." These pictures have become widely known through engravings and photographs, which have found many purchasers in America. Bruck recently removed from Paris to London, where he ranks among the most popular painters.

Bibliography: *Pallas Lexicon*; *Figaro*, 1877; *Illustrated News*, 1899.

S. M. W.

**BRUCK, MAX (Miksa):** Hungarian painter; born at Budapest 1863; a brother of Lajos Bruck. He graduated from the schools of his native city, and when still a pupil at the Realschule showed a predilection for drawing. He continued his studies at the National Academy of Design, where he occupied himself with wood-carving. In 1880 he accompanied his brother to Paris, where he remained for several years. He also spent three years in Munich. On his return to Budapest he entered Benczúr's School of Arts, and is to-day professor at the Academy of Painting. His best-known pictures are "Zwei Liebespaare," "Nach Hause," "Im Walde" (which are at the imperial castle at Vienna); "Bis Wir Alt Werden" (in the imperial castle at Budapest); "Am Rande der Theiss," "Das Gänse-Mädchen."

Bibliography: *Selbstbiographie*; *Pester Lloyd*, 1899.

S. M. W.

**BRUCK, MOSES:** Hungarian theological writer; born about 1812 in Prerau, Moravia; died in 1849. He studied at Prague, and, as he could find no position as tutor in Moravia, went to Hungary. On the outbreak of the Revolution of 1848 he enlisted in Gross-Becskerek on the side of Hungarian independence, became a Honvéd officer, died at Hód-Mezö-Vásárhely, and was buried with full military honors in the Jewish cemetery there.

Bruck was one of the most enthusiastic supporters of the Reform movement, and was among the pioneers of modern Jewish theological literature. He wrote "Die Reform des Judenthums"; but especially his "Rabbinische Ceremonialgebräuche" and "Pharisäische Volkssitten und Ritualien" are of great value to the student of Jewish customs and practises, and were favorably criticized by Geiger ("Wissenschaftliche Zeitschrift," iii. 426) and Fürst ("Allg. Zeit. des Judenthums," i. 324), and were widely read.

S. L. V.

**BRÜCK, SOLOMON B. ḤAYYIM:** Austrian Hebraist; born in the latter part of the eighteenth century; died about 1846. He is the author of "Ḥaḳirat ha-Emet" (Altona, 1839; 2d ed., Vienna, 1842), a volume of collectanea, including in the first edition a sermon which he delivered in England in the English language, and which was excluded by the Austrian censor from the second edition. His other work, "Ḥezyone Layil," was published posthumously by his son, Isaac Levi Brück (born 1817), a veteran of the Italian wars under Radetzky. In a German preface which he appended to his father's work, Isaac Levi tells his own interesting biography and his experiences with Samuel David Luzzatto while he was stationed at Padua. The work consists of a series of imaginary dream-visits to the other world, in which the manners and conduct of certain classes are severely criticized.

Bibliography: Fürst, *Bibl. Jud.* i. 134; Benjacob, *Oẓar ha-Sefarim*, p. 200; Zeitlin, *Bibl. Post-Mendels.* p. 43.

S. P. Wi.

**BRUCKMAN, HENRIETTA** (née **Kahn**): Founder of the first Jewish women's lodge in America; born in Bohemia April, 1810; died in New York city April, 1888. She married Dr. Philip Bruckman, and, about the year 1842, came with him to the United States, settling in New York city. Dr. Bruckman and his wife did much to assist their fellow-countrymen who emigrated to New York, the former winning the sobriquet of "Der Böhmische Vater."

Mrs. Bruckman conceived the idea of organizing a women's lodge and broached the subject to several ladies of the Congregation Emanu-El. An informal meeting was held at her house in 1846, resulting in the foundation, on April 21 of that year, of the "Unabhängiger Orden Treuer Schwestern" (Independent Order of True Sisters), a secret benevolent society.

Bibliography: *Buch des Goldenen Jubiläums* (*U. O. T. S.*), New York, 1896.

A. C. Br.

**BRUHL, LUCIEN LEVY.** See Levy-Bruhl.

**BRUHL, L. S.** See Levy-Bruhl.

**BRÜLL, ADOLF:** German writer and theologian; born in Kojetein, Moravia, April 27, 1846; son of Rabbi Jakob Brüll. He was educated at Kremsier and at the universities of Vienna, Prague, and Breslau, and received his theological training at the Jewish Theological Seminary at the last-named city. In 1871 he received a call as teacher at the Philanthropin in Frankfort-on-the-Main. Here he founded (1879) the Mendelssohn Society and edits the "Populär-Wissenschaftliche Monatsblätter."

He is the author of "Fremdsprachliche Redensarten und Ausdrücklich als Fremdsprachlich Bezeich-

nete Wörter in den Talmuden und Midraschim," Leipsic, 1869; "Trachten der Juden im Nachbiblischen Alterthume," part i., Frankfort-on-the-Main, 1873; "Das Samaritanische Targum zum Pentateuch, zum Ersten Male in Hebräischer Quadratschrift Nebst einem Anhange Textkritischen Inhaltes Herausgegeben," *ib.* 1875; "Zur Geschichte und Literatur der Samaritaner," *ib.* 1876; "Beiträge zur Kenntniss der Jüdisch-Deutschen Literatur," in Brüll's "Jahrbücher," 1877, iii. S.

**BRÜLL, IGNAZ:** Austrian composer; born at Prossnitz, Moravia, Nov. 7, 1846. In 1848 his parents removed to Vienna, where he became a pupil of Epstein (pianoforte), Rufinatscha (composition), and Dessoff (instrumentation). In 1861 Epstein played with great success a pianoforte-concerto composed by his youthful pupil. After giving pianoforte-recitals at Vienna, at which he played principally his own compositions, Brüll made extensive tours through Germany and England. An orchestral serenade of his, performed at Stuttgart in 1864, served to spread his fame, and in 1872 he was appointed professor at the Horak Institute, Vienna.

Ignaz Brüll

Brüll's first opera, "Der Bettler von Samarkand" (1864), was never played; but the second, "Das Goldene Kreuz" (Berlin, 1875), rapidly became very popular in Germany and abroad. At its first performance at the Imperial Opera House in Berlin, the emperor, William I., personally complimented the composer on his success. The opera was also given in English by the Carl Rosa Company, and was very favorably received in London. It was followed by "Der Landfriede" (Vienna, 1877); "Bianca" (Dresden, 1879); "Königin Mariette" (Munich, 1883); "Das Steinerne Herz" (Prague, 1888); "Gringoire" (one act, Munich, 1892); "Schach dem König" (Munich, 1893); and a two-act comic opera, "Der Hussar" (Vienna, March 2, 1898), a work which has met with great success. The other compositions of Brüll include: "Im Walde"; "Jagd-Ouverture für Orchester"; 3 orchestral serenades; overture to "Macbeth"; a dance-suite for orchestra; 2 pianoforte-concertos; a violin-concerto; a suite and 3 sonatas for piano and violin; a trio; a sonata for violoncello and pianoforte; a sonata for two pianos; songs, part-songs, and pianoforte pieces.

Brüll is one of the ablest and most diligent composers of the present day; he has exercised a most wholesome and fruitful influence upon every department of composition in which he has been active. In his chamber-music he reveals the influence of Schumann and Mendelssohn, but finds in the field of opera a wider scope for his inventive powers. "Das Goldene Kreuz" to-day occupies a position unapproached by any other modern production in the field of popular German opera, not excepting Nessler's "Trompeter von Säkkingen." Brüll is an excellent pianist, and has especially distinguished himself as an interpreter of the compositions of Brahms, with whom he was on terms of intimate friendship.

BIBLIOGRAPHY: Baker, *Biographical Dict. of Musicians*; Riemann, *Musik-Lexikon*; Hanslick, *Die Moderne Oper*, 1875.

S. J. So.

**BRÜLL, JAKOB:** Austrian Talmudist and author; born at Neu-Raussnitz, Moravia, Nov. 16, 1812; died at Kojetein Nov. 29, 1869. He attended the yeshibot of Bonyhad, Presburg, and Budapest. After serving as assistant rabbi in his native city, he was elected rabbi at Kojetein (1843), where he remained till his death. Among his pupils were his two sons, Nehemiah and Adolf Brüll, as well as David Kaufmann.

Jakob Brüll.

Brüll wrote "Forschungen über Targumim und Midraschim" (1852); "Die Mnemonik des Talmud" (1864); "Mebo ha-Mishnah" (2 vols., 1876, 1885); and a week before his death he published "Ben Zekunim" (A Child of Old Age). He contributed to Löw's "Ben Chananja" and Weiss's "Bet-Talmud." His writings are characterized by extensive learning and critical insight.

S.

**BRÜLL, NEHEMIAH:** Rabbi and scholar of varied attainments; born March 16, 1843, at Neu-Raussnitz, Moravia; died Feb. 5, 1891, at Frankfort-on-the-Main. Brüll received his rabbinic-Talmudic education from his father, Jakob, who combined wide Talmudic knowledge with acute historical perception. He then studied classical and Oriental languages and history at the University of Vienna, having at the same time a good opportunity to continue his Talmudic studies at the Vienna bet ha-Midrash, then under the direction of men like I. H. Weiss, M. Friedmann, and Adolf Jellinek. Here, too, Brüll, the son of a conservative rabbi, and the grandson of the arch-Orthodox chief rabbi of Moravia, Nahum Trebitsch, developed into a decided Reformer and a disciple of Geiger.

Brüll was called as rabbi to Bisenz, one of the Reform communities of Moravia, an office that he resigned in 1870 in order to take charge of the rabbinate

of Frankfort-on-the-Main. He owed this appointment to Abraham Geiger, who drew the attention of his native community to the young Moravian rabbi. Brüll remained with this ancient community until his death, although his position was fraught with disappointment. As a result of the movement inaugurated by S. R. Hirsch at Frankfort, even the circles that were not Orthodox tended gradually toward the conservative party. Brüll cared as little for compromise as did his opponent Hirsch. An enthusiastic representative of the Reform movement, for religious as well as scientific reasons, he was decidedly opposed to any attempts at reconciliation between Reform and Orthodoxy. Yet he was not the man to influence the masses: his sermons, less effective from the pulpit, had to be read in order to be appreciated. Not until he saw that all his efforts were in vain, and he had been personally attacked (compare FRANKFORT-ON-THE-MAIN), did he retire to devote himself to his studies, greatly to the honor and advantage of Jewish learning.

Nehemiah Brüll.

Brüll's researches ranged over almost all the branches of Jewish science, including Bible exegesis and grammar, Jewish history and literature, the Apocrypha, Biblical Halakah, casuistics, responsa, general history, philology, poetry, Jewish-German literature; and he contributed to all these by original investigation. No less a man than Adolf Jellinek says of Brüll: "His range of reading in Jewish literature was hardly paralleled, and he evinced a peculiar acumen found in no other scholar of modern times" (in Adolf Brüll's "Monatsblätter," xi. 50). Brüll collected the results of his scholarship in the ten volumes of his "Jahrbücher" (Frankfort-on-the-Main, 1874–90). He contributed almost the entire material to these "Jahrbücher"—the longer and shorter essays as well as the numerous criticisms on new books. Many of these essays have also been printed separately. Following is a list of the more important of them, arranged according to subjects—Bible: "Beiträge zur Erklärung des Buches Hosea" ("Jahrb." v.–vi. 1–62); "Historische Basis des Buches Ruth" (v.–vi. 63–70); "Das Apokryphische Susannabuch" (iii. 1–69); "Die Epistolischen Apokryphen und die Apokryphischen Zusätze zum Buche Daniel." Talmud: "Die Talmudischen Tractate über Trauer um Verstorbene" (i. 1–57); "Fremdsprachliche Wörter in den Talmuden und Midraschim" (i. 123–210); "Die Entstehungsgeschichte des Babylonischen Talmuds als Schriftwerkes" (ii. 1–123); "Verschollene Baraitas und Midraschim" (ii. 124–133); "Entstehung und Ursprünglicher Inhalt des Tractates Abot" (vii. 1–17); "Eingeschaltete Partien im Babylonischen Talmud" (viii. 59–60). History: "Adiabene" (i. 58–86); "Das Geschlecht der Treves" (i. 87–122); "Die Polemik für und gegen Maimuni im Dreizehnten Jahrhundert" (iv. 1–33); "Zur Gesch. der Jüdisch-Ethischen Literatur des Mittelalters" (v.–vi. 71–93); "Sprüchwörter in der Nachtalmudischen Literatur des Judenthums" (vii. 18–30).

**Brüll's Scientific Importance.**

Brüll's extraordinary range of reading and critical insight constituted him an almost unexcelled reviewer of new books in the field of Jewish science. His "Jahrbücher" contain 183 reviews, all of which illuminate more or less the subjects with which they deal. In 1890 Brüll undertook a continuation of the "Hebräische Bibliographie," edited by Steinschneider, under the title "Central-Anzeiger für Jüdische Literatur"; but only one volume appeared (Frankfort-on-the-Main, 1891), as the undertaking was cut short by Brüll's death. At the instance of Steinschneider, the Zunz-Stiftung had commissioned Brüll to add a supplement to Zunz's "Gottesdienstliche Vorträge," the basic work of modern Jewish science. Steinschneider remarked in his preface to the second edition of the work in question (xvi.): "Dr. Brüll appeared to me to possess the rare combination of ability and leisure, zeal and perseverance, requisite for editing such a supplement." Brüll had intended to devote his whole scholarship to this undertaking. The scattered notes that were found in his papers after his death were in part incorporated in the second edition of the "Gottesdienstliche Vorträge" (*ib.* 1892). Brüll was among the few German scholars who also wrote in Hebrew, as may be seen by his many contributions to the Hebrew periodicals "Bet-Talmud," "Bet ha-Midrash," "Ha-Karmel," and "Oẓar ha-Sifrut." Of these, "Toledot Shabbethai Ẓebi" (Wilna, 1879) and "Ner la-Maor," a biography of Aaron Worms, in "Oẓar ha-Sifrut," ii. 20–31, deserve special mention. Brüll also printed his sermons (1869) and addresses (1878). "Grabreden" (Frankfort-on-the-Main, 1895) and "Trauungsreden" (*ib.* 1891) were published posthumously.

**Bibliographical Works.**

BIBLIOGRAPHY: Adolf Brüll, *Monatsblätter*, xi. 50-52a, 148-151; *Ha-Asif*, vi. 142; Kayserling, *Gedenkblätter*, p. 13.

S. L. G.

**BRUNA, ISRAEL.** See ISRAEL BEN ḤAYYIM OF BRÜNN.

**BRUNETTI, ANGELO** (better known as **Ciciruacchio**): Popular Roman leader, and advocate of the emancipation of the Jews; born in Rome 1800; died there Aug. 10, 1849. Inspired by the patriot Mazzini, Brunetti labored not only for the deliverance of his native city, but also for the unhappy inhabitants of the Roman ghetto. He utilized the great influence he had gained during the prerevolutionary epoch, in effecting a reconciliation between the Jews and their Christian fellow-citizens. On July 8, 1847, he won over the inhabitants of Regola, a suburb of Rome, and a week later an immense mass-meeting in favor of the Jews was held in the capital itself. On the evening of that meeting (July 15) 6,000 Roman citizens went to the ghetto and fraternized enthusiastically with its inhabitants. When on April 17, 1848 (the first day of Pesaḥ), the

order of Pius IX. to tear down the walls of the ghetto was made public, Ciciruacchio hastened thither with a large number of his friends, and they were the first to begin the work of demolition. In the following year Ciciruacchio, together with two of his sons, was killed in a riot in the streets of Rome. The Jewish congregation of Rome erected in its council-room a tablet to his memory, with an inscription recording his great services in the emancipation of the Jews of Rome.

Bibliography: Boni, *La Congiura di Roma e Pio IX.*, Lausanne, 1847; Berliner, *Gesch. der Juden in Rom*, ii. 149; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 370, 374.

S. I. E.

**BRÜNN:** Capital of Moravia. At the instigation of Capistrano, the Jews were expelled from Brünn July 27, 1451, by King Ladislaus, the posthumous son of the fanatical Albrecht II. Among the exiles was Israel Bruna, author of a well-known set of responsa, and recognized as the greatest Talmudic authority of his time. Not until the beginning of the nineteenth century did the Jews attempt to found a new community. In obedience to a royal decree of Sept. 5, 1811, they paid 50 florins a year, and 12 florins into the poor fund, for permission to have a small Torah (law-scroll) in their possession. David Ashkenazi, whose son, Joel Deutsch, was director of the institute for deaf-mutes, officiated as rabbi, although he was only allowed to assume the title of meat-inspector. In 1852 the Jews were permitted to lay out a cemetery, and in 1853 to build a synagogue. The statutes of a religious society formed in 1853 were provisionally confirmed Sept. 1 of that year; but not until Feb. 7, 1859, did the ministry give permission to organize a provisional religious community. On March 15, 1860, all the Jews living at Brünn were released from paying the communal dues of their several communities, and on Nov. 7 of the same year the protest of the district community against this decree, that injured it in its finances, was refused. Dr. B. Placzek, who was chosen rabbi in the same year, was appointed district rabbi by the ministry May 5, 1885.

The Jewish-Moravian orphan asylum and the proseminary are at Brünn; the city is the center for the Moravian general fund ("Landesmassenfonds") derived from the excise. This fund, which had been used for Jewish educational purposes since the time of Joseph II., was handed over to the management of the Jews of Moravia by Emperor Francis Joseph I. Sept. 28, 1869.

D. A. F.-G.

**BRUNNER, ARNOLD WILLIAM:** American architect; the son of William Brunner and Isabelle Solomon; was born in New York city Sept. 25, 1857. He was educated in Manchester, England, and in New York, and is a graduate of the special architectural course in the Massachusetts Institute of Technology. Brunner was one of the founders of the Architectural League of New York (1881), is a member and vice-president (1898) of the New York Chapter of the American Institute of Architects, a fellow of the Institute, and (1902) a member of the Board of Education of New York city. He has designed and erected many buildings, notably the new United States post-office, custom-house, and court-house at Cleveland, Ohio, won in competition. He was also the architect of the Temple Beth-El, the synagogues of the congregations Shearith Israel and Shaaray Tefila, the Educational Alliance Building, the Mt. Sinai Hospital, the Clara de Hirsch Home for Working Girls, the Jewish Theological Seminary of America, all in New York, and of the Temple Mishkan Israel at New Haven, Conn., and the Frank Memorial Synagogue at Philadelphia.

Brunner has written a work on "Cottages," another on "Interior Decoration," and is a contributor to the "Encyclopedia of Architecture," edited by Russell Sturgis. A.

**BRUNNER, SEBASTIAN:** Austrian Catholic theologian, editor, and anti-Jewish writer; born Dec. 10, 1814, in Vienna; died in Währing, near Vienna, Nov. 26, 1893. He was ordained as priest in 1838, and after officiating in various parts of the diocese of Vienna, was employed by Metternich (1843–48) in arranging all reports on religious and political movements that came into the minister's office. In 1846 he was sent by the chancellor to France and Germany to report the situation in those countries.

Brunner founded in 1848 the "Wiener Katholische Kirchenzeitung," which he edited until 1865, making himself notorious by his rabid attacks in its columns on Jews and Judaism. Citing the actions of David and Elijah, he insisted that the Old Testament was permeated by a spirit of vindictiveness, and for this reason he maintained that the Jewish morals endangered those of the Christian neighbors of Jews ("Kirchenzeitung," 1860, p. 12). For a long time the Jews ignored his denunciations; but finally, in 1860, Ignaz Kuranda, editor and publisher of the "Ostdeutsche Post," took up the cause of his coreligionists, calling attention to the fact (Jan. 28, 1860) that Brunner's attacks were for the most part mere repetitions of the charges made by Eisenmenger and Pfefferkorn, and that, moreover, they were undertaken by Brunner not in a spirit of zeal for the Church, but in the hope of increasing the circulation of his paper.

Brunner sued Kuranda for libel April 27, 1860; but on trial the latter was acquitted as having sustained every item of his charges against Brunner, who in addition was severely rebuked by the presiding judge for conduct unbecoming a priest. The importance which the Jews attached to the result of the trial may be seen from the fact that a stenographic account of its proceedings was printed in pamphlet form in both Hebrew and German for the purpose of commemorating Kuranda's victory over Brunner.

Brunner held several high offices in the Catholic Church.

Bibliography: Meyer, *Konversations-Lexikon*, 5th ed., vol. iii.; *La Grande Encyclopédie*, vol. viii.; David Gordon, *Milḥemeth ha-Ḥoshek ve-ha-Or*.

D. A. R.

**BRUNSWICH, LÉON LÉVY** (known as **Lhérie):** French dramatist; born at Paris April 20, 1805; died at Havre April 29, 1859. Favorite

collaborator of Ad. de Leuven, he wrote together with him, as well as with Dumersan, Dupeuty de Beauplan, etc., many vaudevilles and comic operas, among which were: "Gothon du Passage Delorme," 1831, a parody on Victor Hugo's "Marion Delorme"; "Faublas," 1833; "Le Postillon de Longjumeau," 1837; "Le Brasseur de Preston," 1838, the last two set to music by Adolphe Adam; "Le Mariage du Tambour," 1843; "Gibby la Cornemuse," 1847, to the music of Clapisson; "La Foire aux Idées," 1849; "Le Roi des Halles," 1853; "Dans les Vignes," 1856.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v. S.

J. W.

**BRUNSWICK** (German, **Braunschweig**): Duchy of Germany, the capital of which has the same name. The first settlement of Jews in the duchy was at Blankenburg; for a record states that in 1241 the abbess of Quedlinburg owed Jacob, a Jew, probably the first one in Brunswick, 213 pounds of silver; some of the lands of the nunnery were sold to extinguish this debt. At another time a payment of eighty pounds of silver between the same parties is mentioned. In 1247, Jews were settled at Helmstedt. The abbot of Verden was their lord. At the time of the Black Death in 1349, the Jews of Brunswick were persecuted; and in 1540, by reason of Martin Luther's polemics, anti-Jewish outbreaks occurred. In the eighteenth century Israel Jacobson, a noted Jewish financier, lived in Brunswick. Mendelssohn often visited the ducal family, with which he was on intimate terms.

The Jews at the beginning of the nineteenth century were barely tolerated in Brunswick. However, their condition was gradually ameliorated; for, by the laws of Oct. 29, 1821, Jews were permitted to become apprentices in all trades. On dissolving the Chambers July 11, 1823, the duke of Brunswick announced that steps to relieve Jews of their disabilities were contemplated. Again, in 1831, the Jews petitioned Duke William of Brunswick to change the laws affecting them. As the Jews had always fulfilled their duties as citizens, they demanded to be admitted to full privileges as such. This petition was unsuccessful.

On Oct. 12, 1832, measures for the relief of the Jews were passed. It was enacted that those who had the legal right to reside in Brunswick were to be regarded as inhabitants and native residents. It was ordained that right of residence did not depend on religious convictions, but rather on the possession of some means, or of freedom from criminal acts. The Jews were allowed to vote for and act as deputies and as minor officials. As late as 1820 these rights were exclusively enjoyed by the Christians. It is to be noted that in 1833 the director of the Samson Free School in Wolfenbüttel was a candidate for the office of deputy and was defeated by one vote. The Jews had, however, no extensive property rights; for they could buy land only with the permission of the government. They were permitted to act as attorneys, but not as procurators or notaries.

In 1843 and 1844, through the "Allg. Zeit. des Judenthums," Ludwig Philippson summoned a rabbinical conference for the discussion of questions affecting Judaism, to meet at Brunswick early in 1844. The sessions lasted from June 12 to June 19, and were attended by twenty-two, and later by twenty-five rabbis, who worked to improve the Jewish ritual and to preserve the religious instinct in the Jews themselves. One of the results of the conference, which drew attention to the position of the Jews, was the repeal of the Jews' oath, "More Judaico," May 16, 1845. In 1850 permission was granted to Jews to become officers in the army and to marry Christians without first being baptized.

At the beginning of the nineteenth century S. L. Eger was rabbi in Brunswick. In 1840 Dr. Herzfeld was the rabbi, the government having full power to appoint.

In the duchy two famous institutions now flourish: (1) the Samson Free School at Wolfenbüttel, mentioned above, founded in 1733 by Gumpel Moses (also known as Marcus Gumpel Moses Fulda), the first Jewish resident of Wolfenbüttel; and (2) the Jacobson Free School and Asylum at Seesen, of which Immanuel Wohlwill was superintendent in 1838.

In 1840 the Jews of Brunswick numbered 1,300. The latest figures give 2,000 Jewish residents in the duchy.

BIBLIOGRAPHY: Bresslau, in Steinschneider, *Hebr. Bibl.* 1872, p. 10; Salfeld, *Martyrologium*, p. 269. For the later period, Jost, *Neuere Gesch. der Israeliten von 1815 bis 1845*, Berlin, 1846, *passim*. For the conference, *Protokolle der Ersten Rabbiner-Versammlung*, Brunswick, 1844. For the Samson Free School, *Orient, Lit.* 1844, Nos. 5-8.

D. A. M. F.

**BRUSA**: City of Anatolia, 54 miles from Constantinople and 21 miles from the port of Moudania. According to some chroniclers, the Jews of Brusa were the first to enter into relations with the Ottoman Turks and to come under their dominion. According to others, Sultan Urkhan, on capturing Brusa (1326), drove out all the inhabitants, and, in order to repeople it, imported Jews from Damascus, Aleppo, and other places in the Byzantine empire. Hence Brusa was the first Jewish community of Turkey. Sultan Urkhan, in consideration of a poll-tax called "kharaj," granted to the Jews a firman authorizing them to live in a special quarter (Yahudi-Mahalesi), to build a synagogue there (that of 'Eẓ Ḥayyim), and to have a chief rabbi. The Jewish magistrates ("memunnim"), popularly called "kharajros," receivers of the kharaj or tax, collected this tax and delivered it to the governor, under oath upon the roll of the Law.

**Historical Data.**

According to the historian Ubicini, persecutions obliged Spanish Jews to leave their country in 1415. "When they arrived at Brusa, the beauty of this Oriental city, the freshness of its waters, the multitude of its palaces and gardens that reminded them of Granada and Andalusia, induced them to settle here." Upon the great expulsion of 1492 other Spanish Jews settled in Brusa, and founded two new synagogues named, respectively, "Ḳahal Ḳadosh Mayor" and "Ḳahal Ḳadosh Gerushah."

Toward the end of the sixteenth century and at the beginning of the seventeenth there existed in

Brusa an important yeshibah, from which proceeded the well-known family of rabbis Algazi or Al-Gâzi. At this time Solomon Algazi I., "the Elder," author of thirteen rabbinical works; his brother Moses Algazi, also an author; and Joseph Gansou (1628), teacher of the Algazis, flourished here. As one of the remarkable events of the period 1600–1800 a conflagration is reported toward the end of the eighteenth century that destroyed half the city as well as the Jewish quarter. The rabbis of Brusa during the nineteenth century have been, in chronological order: Abraham Shilṭon; his son Elijah Shilṭon; David Carasso from Salonica; Abraham Ḥabib from Bosnia; Rab Shabbethai Halévy, brother of the grand rabbi Moses Halévy of Constantinople; a rabbi from Ismid; and R. Uzziel from Constantinople.

**Legend.**

The older Jews of Brusa tell the following legend: At the end of the eighteenth century a learned rabbi came incognito to that city from Salonica. He fell ill and died almost immediately upon his arrival, and was buried like any ordinary man. But a strange light was seen to hover over his grave for several nights in succession, which greatly excited the community. Upon inquiry it was learned that the stranger was a very pious and learned rabbi, Rab Segalia by name; and the people then decided to render him the last honors due to his position, by erecting a fine tombstone over his grave. The stone, accordingly, was placed on the mound. The next morning, however, it was found thrown down some distance away. It was restored, but again mysteriously removed overnight, and now the people no longer dared to replace it. At this tomb of Rab Segalia the people were wont to pray for rain in times of drought. Every trace of the tomb has now disappeared, owing to the construction of a road to the railway station.

**Population and Institutions.**

In 1901 the Jewish population of Brusa numbered 3,500 in a total of 100,000 inhabitants. The community possesses three very handsome synagogues, belonging to the congregations 'Eẓ Ḥayyim, Mayor, and Gerushah. Of Jewish antiquities, there is in the synagogue 'Eẓ Ḥayyim a scroll of the Law more than 160 years old; and in that of the Gerushah congregation a unique old "rimmon" (a silver pomegranate forming part of the ornaments of the Torah scroll; the mate of this rimmon was stolen), dating back to the first half of the eighteenth century; and the Shilṭon family possesses some old manuscripts written by rabbis of that name. The notable families of Brusa are: Baraza, Caraco, Shilṭon, Franco, Saban, and Sévilla.

The Brusa community has the following philanthropic societies: Haknasat Orabim, 'Ozer Dallim, Biḳḳur Ḥolim, 'Ose Ḥesed. The Jews of Brusa are very benevolent, and visit the poor in their own homes. There is not a single beggar in the city.

In 1901 there were four hundred Jewish pupils—namely, one hundred and twenty-eight boys and seventy-two girls—in the two schools supported by the Alliance Israélite Universelle, and two hundred in the Talmud Torah.

**Communal Administration.**

The chief rabbi of Brusa in 1901 was David Pappo of Constantinople. This official presides at the communal council elected by the notables of the city. The revenues of this council consist of taxes upon meat and wine and the rent of some real estate (a bath, an oven, and some shops). As formerly, the Jews still pay to the government a tax for exemption from military duty, called "bédèle." When the notables are short of funds and unable to pay this tax, the communal council draws upon the treasury of the three synagogues. These are governed by syndics ("gabba'im").

As a matter of fact the majority of the Jews are generally poor. Among them are two or three merchants, about fifteen money-changers, and a large number of small shopkeepers, pedlers, and dealers in tinware. Although the silk industry is a specialty there, no Jews are engaged in it, beyond some two hundred Jewish women working as operatives in the mills. The Alliance Israélite maintains at Brusa a system for apprenticing boys as carpenters, blacksmiths, tinsmiths, compositors, and for teaching girls to weave. Some young Jews occupy subordinate positions in European business houses and banks established at Brusa. No Jews are employed by the government, nor are any engaged in the professions.

In the neighborhood of Brusa there are some places containing a small number of Jews originally from Brusa, as Climasti-Cassaba, Yeni-Yol, Yeni-Shehir, Eski-Shehir, and Yeumlek.

Bibliography: Azulai, *Shem ha-Gedolim*; *Bulletin de l'Alliance Israélite Universelle*, 1899; Ubicini (reported in *El Dia*, a Jewish journal of Philippopolis).

D. M. Fr.

**BRUSILOV:** Town in the government of Kiev, Russia, with a Jewish population (1898) of 2,800, in a total of 6,500. Of the 541 Jewish artisans, 112 are tailors and 206 tanners. About eighty families receive alms at Passover. There is a Talmud Torah, attended by more than one hundred children. Brusilov has also twenty-two private schools, a hospital, a poorhouse, and a "Gemilut Ḥesed" (society for lending money without interest).

H. R. S. J.

**BRUSSELS** (French, **Bruxelles**): Capital of Belgium. There are no records as to the date when Jews first settled in Brussels; but as many of them were scattered over the province of Brabant at the time of the Romans, it may be assumed that they established themselves at Brussels as soon as it was founded by St. Gery, bishop of Cambray, in the seventh century. The Jews of Brussels underwent all the vicissitudes of their Belgian coreligionists. The Crusaders left many sanguinary traces of their passage at Brussels. During the thirteenth century and at the beginning of the fourteenth the Jews of Brussels, protected by the subsequent rulers, attained, in common with those of other communities of Brabant, a high degree of prosperity. The calamities which culminated in the massacre and banishment of the Jews of Brussels in 1370 began with the spreading of the Black Death throughout Europe. A chronicler of that time, Li Muisis, gives an account of this tragedy, for which see Belgium.

Sale of the Host.

Jews Dragged to Prison.

Martyrdom of the Jews.

HOST-TRAGEDY AT BRUSSELS, 1370.

(From "Histoire des Hosties Miraculeuses," 1770, after the Gobelin Tapestries in the Cathedral of St. Gudule, Brussels.)

This catastrophe, which took place in 1349, was followed twenty-two years later by a similar one. A banker of Enghien, distinguished by his wealth as well as by his philanthropy, was assassinated in his own garden. His wife and son took refuge in Brussels. The assassins spread the report that the Jews had stolen from a church consecrated wafers in order to pierce them with poniards. This brought about the burning of hundreds of Jews at Brussels (May 22, 1370) and a general banishment from Belgium. The event is known locally as the miracle of St. Gudule, and was commemorated by an annual festival. Eighteen tableaux, which represented the piercing of the host and the miracle of the spurting of the blood, were painted; and these paintings are still preserved in the Church of St. Gudule. On the Jewish side, the martyrs of Brussels were commemorated in the "Memorbuch" of Mayence and in a Hebrew elegy.

Jews Represented as Transfixing Hosts.
(After the Gobelin Tapestries in the Cathedral of St. Gudule, Brussels.)

From 1370 till the end of the Spanish domination over Belgium, there is no trace of Jews at Brussels. Their reappearance there dated probably from the Peace of Utrecht (April 11, 1713), when Belgium became part of Austria. A decree banishing Jews from Brussels was issued July 18, 1716; but it was not enforced: a gift to the crown overcame all difficulties. A similar decree issued forty years later had the same result. Several Jews received the right of citizenship in Brussels. Among them was one named Philip Nathan, who, in 1783, requested the government to assign a place for a new cemetery for the Jews; the old one, situated near the Porte de Namur, having disappeared in consequence of the dismantling of the fortress.

**After the Peace of Utrecht.**

Many families of position from Germany and Holland, such as the Landaus, the Lipmanns, the Fürths, the Hirschs, and the Simons, settled in Brussels. The Jews were still subjected to special imposts. It was only after 1794, when the French became masters of Belgium, that Jews could settle freely in Brussels and enjoy the rights of citizenship. An imperial edict dated March 17, 1808, divided the Jews living in French countries into consistories. Brussels was included in the consistory of Crefeld. On the overthrow of Napoleon, Belgium was united with Holland; and the Jewish community of Brussels became the head of the fourteenth religious district of Holland. After the revolution of 1830 Brussels became the head of the Belgian consistories, and a chief rabbi was nominated. The chief rabbis have been: E. Carmoly, Henri Loeb, Aristide Astruc, Abraham Dreyfus, and the present (1902) rabbi, Armand Bloch. The government contributes largely to the support of Jewish worship. In 1890, according to the official statistics, Brussels had 150 registered Jewish households.

Brussels has the following Jewish communal institutions: Société de Bienfaisance Israélite, Société des Secours Efficaces (Dames), Société des Mères Israélites et Ecole Gardienne, Orphelinat, Comité d'Apprentissage de la Jeunesse Israélite, Maison de Retraite pour les Vieillards, Hakeneset Kallah, Cercle des Amis Israélites, l'Egalité (mutual aid), and Ménahem Abélim.

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G. I. BR.

**BRUTISH (בער):** A term applied by the Biblical writers to men whose disposition or spirit was like that of beasts. It is used in close conjunction with "foolish" (Jer. x. 8; Ps. xlix. 10, xciv. 8), and, as indicated in the Hebrew, may mean "stupid." In a few instances it seems to indicate that the persons under consideration are both ignorant and reckless (Jer. x. 14, li. 17; Ps. lxiii. 22, xcii. 6). Again, brutishness, or beastlikeness, implies not a passive but an actively dangerous quality of character (Ezek. xxi. 31). The man who is persistently ignorant is also called "brutish" (Prov. xii. 1). The prophets who did not call upon the Lord, to inquire of Him, were included in the same category (compare Jer. x. 21). To sum up, "brutishness" in the Old Testament is descriptive of a foolish, stupid, recklessly and persistently ignorant, and dangerous man.

J. JR. I. M. P.

**BRUTZKUS, JUDAH LOEB BEN DAVID:** Russian writer; born 1870 at Polangen, in the government of Courland; studied at the gymnasium and University of Moscow, from which city his family was expelled in 1892. He received his diploma as physician in 1894. Brutzkus took part in the Russo-Jewish bibliographical work, "Sistimaticheski Ukazatel Literatury o Yevreyakh." Since 1895 he has contributed to the Russo-Jewish periodical "Voskhod"; and in 1899 he was appointed assistant editor on that periodical.

H. R. V. R.

**BRÜX:** Town of Bohemia, 14 miles north of Saaz. Documents prove that, as early as the fourteenth century, Jews were living at Brüx. In 1393 Borso the Younger, of Riesenburg and Petschau, gave his note for fifty schock of Prague groschen to the Jews Isaac and Asher of Brüx; and similar notes were given in 1394, 1413, and 1419 to the Jews Eberleyn and his wife Esther, Michael and Heyneman, Michael the Larger, and Michael the Smaller. In a document dated Feb. 17, 1456, a Jewish cemetery of Brüx is mentioned, which Frederick, duke of Saxony and margrave of Meissen, gave to a certain Hans Wickart. According to a Latin document, dated June 20, 1464, the king of Bohemia, George Podiebrad, forbade the Jews to reside at Brüx or within a mile of it, for which the city had to pay an annual tribute of six shocks of Prague groschen to indemnify the king for his loss of the Jews' annual toleration tax (*Schutzgeld*). For four hundred years there was no Jewish community at Brüx; in fact, since the sixteenth century Jews were not permitted to live in the mining towns of Bohemia.

Jewish congregations existed in Harreth and Lischnicz (about one hour's distance from Brüx), and these became parents of the congregation of Brüx, which was founded in 1868. A synagogue was built in 1873, and the cemetery was dedicated in 1878. The prosperity, harmony, and high standing of the congregation are due primarily to its able and public-spirited leader, Joseph Spitz, who took charge in 1885. The following associations may be mentioned: The Ḥebrah Ḳaddishah, the Hebrew Women's Benevolent Society, and the Kronprinz Rudolf Stiftung for poor wayfarers. There are, besides, the Kaiser Franz Joseph Jubiläums-Stiftung, for poor Hebrew artisans, and a Ludwig Bloch Stiftung. A pension fund for the Jewish clergy is to be founded. Adam Sattler, for many years religious instructor in the public schools and at the gymnasium, on being pensioned was decorated with the Golden Cross of Merit. Among the rabbis and religious teachers at the public schools and the gymnasium may be mentioned: Alexander Kisch, 1874–1877; I. S. Bloch, 1877–80, editor of the "Oesterreichische Wochenschrift," and at one time a member of the Reichstag; Jacob Tauber, 1880–86; Gotthard Deutsch, 1887–91, later professor in Cincinnati; and, since 1891, Adolf Biach.

The Jewish population of about 1,000—one-twentieth of the entire population—speak German. There are among them 10 lawyers, 5 physicians, and 2 clerks of the court; but the larger number are merchants.

D. A. BI.

**BRYANSK:** Town in the government of Grodno, Russia, with a Jewish population (1898) of 2,365, in a total population of 6,342. Of the Jews 525 are artisans and 85 gardeners and farmers.

H. R. S. J.

**BUBER, SOLOMON:** Galician scholar and editor of Hebrew works; born at Lemberg Feb. 2, 1827. His father, Isaiah Abraham Buber, was versed in Talmudic literature and Jewish philosophy, and was Solomon's teacher in the latter subject; but for his son's Biblical and Talmudic studies he carefully selected competent professional teachers. The desire was soon aroused in Solomon to make independent research and to put the result of his work into literary form—a disposition which proved of the utmost value to Jewish literature.

**Biographical Data.**

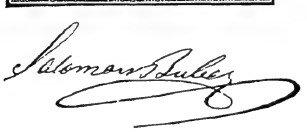
At twenty years of age Buber married and entered commercial pursuits. He rose by rapid degrees until he became "Handelskammerrath," and auditor of the Austro-Hungarian bank, the national bank, and the Galician savings-bank. This last position he still (1902) retains. Buber is also president of the "Geschäftshalle," vice-president of the free kitchen, and honorary member of a working men's union. For more than a quarter of a century he has been one of the directors of the Lemberg congregation; he is on the committee of the Bernstein foundation, and takes a leading part in various philanthropic associations.

While active in public life, Buber has also devoted himself to learned research. The Midrash literature had special attractions for him; and his activity in this field has been remarkable in extent. Its first result was an edition of the so-called "Pesiḳta de-Rab Kahana," with an elaborate commentary and

an introduction which exhaustively discuss all questions pertaining to the history of this old Haggadah collection. The book appeared as a publication of the society known under the name of "Mekize Nirdamim," Lyck, 1868. Buber's method of dealing with the difficult undertaking was new to scientific literature; and both introduction and commentary received the unstinted praise of the scholarly world. The introduction was translated into German by Aug. Wünsche, and published by him with his translation of the Midrash, Leipsic, 1884.

**Midrash Editions.**

Other Midrashic works edited on a similar method and scale by Buber are: collectanea from Midrash Abkir, Vienna, 1883; Tobiah b. Eliezer's Midrash Leḳaḥ Ṭob, Wilna, 1884; the original Midrash Tanḥuma, Wilna, 1885; collectanea from Midrash Eleh ha-Debarim Zuṭṭa, Vienna, 1885; Sifre d'Agadta, short Midrashim on the Book of Esther, Wilna, 1886; Midrash Tehillim, Wilna, 1891; Midrash Mishle, Wilna, 1893; Midrash Shemuel, Cracow, 1893; Midrash Agada, an anonymous haggadic commentary on the Pentateuch, Vienna, 1894; Midrash Zuṭṭa, on the Song of Solomon, Ruth, Lamentations, and Ecclesiastes, Berlin, 1894; Aggadat Esther, haggadic treatises on the Book of Esther, anonymous, Cracow, 1897; Midrash Ekah Rabbati, Wilna, 1899; Yalḳ. Makiri, on the Psalms, Berdychev, 1899; Menahem b. Solomon's Midrash Sekel Ṭob, on the Books of Genesis and Exodus, ii. vol. 2, Berlin, 1900–02. This last work is also published by the society Mekize Nirdamim.



As this array of publications shows, Buber is a prolific writer; yet the scientific quality of his work does not suffer on this account. At the outset he adopted a certain system to which he has consistently adhered. For a determination of the reading of the text he avails himself of all accessible manuscripts and printed works—and everything is accessible to him, as he spares no expense in obtaining copies of manuscripts and the rarest printed editions; he conscientiously records the various readings in foot-notes, and he bestows special care, chiefly in the older Midrashim, on the correction and explanation of words in the text borrowed from the Greek and the Latin. In the introductions, which almost assume the proportions of independent works (the introduction to the Tanḥuma embraces 212 pages octavo), everything that bears upon the history of the work under consideration is discussed, and a compilation is given of the authors or works cited by the Midrash or serving as sources for it, and those which in turn have drawn upon the Midrash. His work is distinguished by thoroughness, and reveals his synthetic ability as well as the vast extent of his reading. The only serious opposition to the views encountered by Buber has been in regard to his theory concerning the Tanḥuma.

**Method as Editor.**

Buber has distinguished himself in other departments of literature. His first work was a biography of the grammarian Elias Levita, published at Leipsic in 1856. After this he edited the following: "De Lates' Gelehrtengeschichte Sha'are Zion," Jaroslaw, 1885; Zedekiah b. Abraham's liturgic work, "Shibbole ha-Leket," Wilna, 1886; "Pesher Dabar," Saadia's treatise on the Hapax Legomena of the Bible, Przemysl, 1888; Samuel b. Jacob Jam'a's "Agur," introduction and additions to the 'Aruk, Breslau, 1888 (in "Grätz Jubelschrift"); Samuel b. Nissim's commentary on Job, "Ma'yan Gannim," Berlin, 1889; Biurim: Jedaiah Penini's explanations of Midrash Tehillim, Cracow, 1891, and a commentary on Lamentations by Joseph Caro, Breslau, 1901 (in the Kaufmann Gedenkbuch); "Anshe Shem," biographies and epitaphs of the rabbis and heads of academies who lived and worked at Lemberg, covering a period of nearly four hundred years (1500–1890), Cracow, 1895. In these works Buber appears as a philologist and as a careful writer of biographies of scholars, especially of the Jewish scholars of Poland.

Buber's extensive knowledge of Jewish history and literature is also displayed in additions to the works of others and in numerous contributions to Hebrew magazines, such as: "Meged Yeraḥin," Kobak's "Jeschurun," "Ha-Lebanon," "Ha-Maggid," "Maggid Mishneh," "Ha-'Ibri," "Ha-Meliẓ," "Ha-Ḥabaẓelet," "Ha-Karmel," Joseph Kohn's "Oẓar Ḥokmah," "Bet Talmud," "Ha-Shaḥar," "Ha-Asif," "Keneset Yisrael," "Zion," "Oẓar ha-Sifrut," "Ha-Eshkol."

Among the works of his more recent years the following may be mentioned: "Yeri'ot Shelomoh," a supplement to Abraham b. Elijah Wilna's "Rab Po'alim," Warsaw, 1894; a criticism of Yalḳuṭ Makhiri, on Isaiah, ed. Schapira, Cracow, 1895; a criticism of the Pesiḳta, with an introduction by David Luria (ed. Warsaw, 1893), Cracow, 1895; "Ḳiryah Nisgabah," on the rabbis in Zolkiev up to the letter ד, published in "Ha-Eshkol," i.–iii., 1898–1900; and his contribution to the "Steinschneider Festschrift," wherein he propounds a new theory concerning the "Petiḥtot" (Introductions) in Midrash Ekah Rabbati.

Buber corresponds on learned subjects with many well-known Jewish scholars. He has proved himself a veritable Mæcenas of learning. The cost involved in the publication of his works has usually been borne by him, and he has presented gratuitous copies to libraries and indigent scholars.

Bibliography: M. Reines, *Dor wa-Ḥakamaw*, i. 28–40; *Sefer Zikkaron*, p. 7, Warsaw, 1889.

L. G. H. B.

**BUCHHEIM, CHARLES ADOLPHUS:** Professor of the German language and German literature at King's College, London; born in Moravia

1828; died at London June 4, 1900. He was educated at the University of Vienna, whence he received the degree of Ph.D.; settled in Paris; but after 1852 removed to London, where he lived till his death. In 1863 Buchheim became professor in King's College. He was also examiner in German to the universities of London (1875–90), Oxford, and Cambridge, and at one time was German tutor to the children of the Prince of Wales (afterward King Edward VII.).

Buchheim was the author of several critical works on German writers. He translated several of Dickens's novels into German, and published, through the Clarendon Press, annotated editions of a large number of German classics. In the "Golden Treasury Series" he published the popular "Deutsche Lyrik," 1875; "Balladen und Romanzen," 1891; and Heine's "Lieder und Gedichte," 1897. Of a more scholarly nature is his work "First Principles of the Reformation," which he published, conjointly with the Rev. Dr. Wace, in 1883.

In recognition of his learning and services the University of Oxford in 1898 bestowed on Buchheim the honorary degree of M.A.

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J. A. R.

**BUCHAREST:** Ancient capital of Wallachia, and the present capital of Rumania. The oldest Jewish tombstone is dated 1682; but Jews settled in the city much earlier. In 1573 a Jew, Isaiah b. Joseph, was secretary to Prince Alexander Mircea. When Michael the Brave rose against Turkey in 1594, all the Jews of Bucharest were massacred. Not much is known of Jews resident here during the seventeenth century, except that they were engaged in commerce and in the manufacture and sale of liquor, while a few practised medicine. Under Constantin Brancovan (1689–1714) a Jew surnamed "Salitrariul" (maker of saltpeter) furnished that prince with the gunpowder needed in the army. The Jews formed a corporation of their own with a "staroste" (provost) at their head, and were restricted to one suburb, as were also the Armenians. In addition to their personal taxes, special assessments were levied upon them as a corporate body, out of all proportion to those imposed on other organizations of the city. In 1695 they were assessed 150 thalers to support the Turkish army in the war against Austria, and 100 thalers for boats.

In 1715 Stephen Cantacuzene ordered the synagogue to be demolished. This led to a riot, during which the Jewish provost was killed. Upon payment of a heavy sum the Jews were permitted to rebuild their synagogue and resume worship. Better times came with the enlightened Prince Nicholas Mavrocordato. This ruler maintained most friendly relations with the physician Tobias Cohen of Constantinople, and with Daniel de Fonseca who was physician to the sultan as well as to the French ambassadors at Constantinople, with whom he was on terms of intimate friendship. Nicholas in 1719 established De Fonseca at his court in Bucharest, and lent him his influence. Nicholas also favored Mentech Bally, banker of the grand vizier, upon whom he conferred valuable privileges.

**The Eighteenth Century.**

Under the successors of Mavrocordato the Jews were again more or less persecuted. Michael Racovitza (1730–31 and 1741–44), taught by the loss of his Moldavian throne in consequence of his difficulties with the Jews, did not oppress them more than he did his other subjects. His son Constantine even renewed the privileges of the "ḥaham bashi" of Moldavia, recognizing the latter's authority over the Jews of Wallachia, and granting them the right to have a deputy at Bucharest (1764).

The number of Jews increased after the Austro-Turkish wars, so that it became necessary to open a second synagogue in a central part of the city. Alexander Ghika (1764–66) demolished it upon the advice of the patriarch Ephraim of Jerusalem, who was passing through Bucharest. The Jews opened a new synagogue during the Russian occupation (1769–74), but this also was destroyed by Alexander Ypsilanti (1774–82). Not until 1787 did they receive permission from Peter Mavroyeni (1786–89) to have a new synagogue, on condition that it was located in a distant suburb. During the Russo-Turkish war (1769–74) the Jews suffered from the violence and spoliation of the janizaries. In 1770 they were unexpectedly attacked by the populace; many perished, but the greater number were saved by the boyars. Urged by the need of money, Mavrogyeni, though not unfavorably disposed toward the Jews, pressed them hard. On pretense of taxing them, he made the Jewish tailors, furriers, and jewelers of Bucharest work for the Turks, who were then at war with Austria. The plague, which broke out in 1792, under Michel Sutzu, brought disaster to the merchants already ruined by the Austrian occupation (1789–91). The distilleries, which were mostly owned by the Jews, were also closed.

Alexander Moruzi (1793–96) closed the synagogue which had been opened in 1790 in the center of the city, and punished the Jews who had defended themselves against their oppressors. Encouraged by the attitude of their prince, the populace heaped indignities upon the Jews; so that Moruzi found himself obliged—for a consideration in money—to direct the authorities to defend them: he even had to condemn to the bastinado and to exile a Christian tailor who had forcibly baptized a Jewish child. Under pretext of sumptuary laws, Moruzi forbade the Jews to sell cosmetics. At the same time the reappearance of the plague crippled the business of the second-hand dealers, pedlers, retailers, and even of the artisans. Constantine Hangerli (1797–99) treated the Jews somewhat better; giving them a tract of land on which to erect distilleries, granting privileges to artisans, and exempting them from taxation. But the plague, that had become endemic, paralyzed all business.

In spite of the obstacles put in the way of the Jews at Bucharest, the artisan class especially developed during the eighteenth century; its members often occupied exceptional positions, owing to their skill and the services which they rendered to the princes, the boyars, and even the people. The provost of the Jews occupied under several princes the position of "kuyunju pasha" (grand provost of silver-

smiths). In 1787 he gave way to a Christian; but six years later the position was again held by a Jew, Eleazar, who bore the title of "jevahirji-pasha" (grand provost of jewelers). There were also among the Jews manufacturers of pipes, potash, and rackets; also excellent engravers, lace-makers, and bookbinders. Certain Jews attached to the court obtained privileges and were exempt from taxes; and they acquired influence with the princes, the high dignitaries, and the boyars.

**Development of Artisan Class.**

The populace was still hostile to them, and the nineteenth century opened with a bloody massacre. The Jews were accused of espionage and of ritual murder; and on April 8, 1801, the rabble, aided by some soldiers, pretending to possess orders from the authorities, fell upon them, maltreated them, pillaged their houses, and massacred 128. Alexander Moruzi, who in 1799 had again come into power, being frightened by the massacre and his responsibility to the Porte, condemned the ringleaders to the salt-mines for life.

**Massacre of 1801.**

The Jews had hardly recovered from this terrible blow, when they were obliged to leave Bucharest hastily, together with the rest of the population, on account of the invasion of Pasvan Oglu, the rebel pasha of Rustchuk (1802). When they returned to their homes the specter of ritual murder again confronted them, so that Constantine Ypsilanti was obliged to request the metropolitan to instruct the priests to proclaim from their pulpits the falsehood of the accusation, which had been spread by persons whose only purposes were riot and pillage (1804). Nevertheless, the populace had their way two years later (Dec., 1806). When the Russo-Turkish war recommenced Ypsilanti abdicated just as the Russians were approaching Bucharest. The populace drove out the Turks, and, taking advantage of the disorder, fell upon the Jews, pillaged them, massacred a considerable number, and penned up the remainder in a certain locality, giving them a few days in which to choose between baptism and massacre. The entrance of the Russians rescued the Jews from this terrible plight.

Their fate during the Russian occupation (1806–1812) was not an enviable one. The well-to-do families removed to Transylvania; and the less fortunate ones who remained behind were subjected to heavy taxes, in which, however, they were not treated differently from the Christian merchants. Jews were forbidden to open their shops on the Christian festivals, and even to work at home during these days. Certain manufacturers of potash were driven from their factories, and pedling was interdicted. The Jews lived in continual fear of being accused of ritual murder, and finally, in order to extort money from them, their provost was imprisoned, and his office given to a German Catholic. Later the provost was liberated and restored to office. The Russian Jews residing at Bucharest only received a certain amount of liberty and a few privileges.

The impecunious prince Jean Caradja (1812–18), in order to extract money from the Jews, revived the order forbidding them to employ Christian minors as servants, or to rent or buy shops in the vicinity of churches. A fresh and violent outbreak of the plague furnished a pretext to Caradja, who accused the Jews of living in filth and of thus spreading the pestilence. Various measures taken by the authorities completely paralyzed the business of the merchants, pedlers, brokers, and others. In order to increase his revenues and to tax foreign Jews who should have been exempt, Caradja granted to the native Jews the exclusive privilege of establishing Jewish butcher-shops. Alexander Sutzu (1818–1821) confirmed this privilege.

**Position at Beginning of Nineteenth Century.**

During the first quarter of the nineteenth century the situation of the Jews of Bucharest was not enviable, in spite of the considerable influence which some of them enjoyed. They were treated worse than the gipsies, and were continually exposed to the insults of the populace. They could not venture into certain streets without risking their lives. Their domestic life was exemplary; but the communal life was filled with quarrels, originating with Polish or Russian rabbis of mediocre attainments, who did not know much more than their flocks, and who were driven from office as soon as the opposing party gained the upper hand.

The death of Alexander Sutzu precipitated the Hetæria (Greek insurrection) and the rising of Theodore Vladimirescu. Panic reigned at Bucharest. The well-to-do Jews fled to Cronstadt, while others sought refuge in the neighboring monasteries, where they camped in the courtyards in tents or on mats. Business was suspended, and the workmen were entirely out of work. The Jews suffered untold misery, for the entry of the Hetærists into Bucharest was marked by the pillage of the Jewish quarter. The Turkish occupation that followed was a period of unlimited oppression. For a Jew to venture into the streets meant almost certain death. The merchants closed their shops and left the country. On March 7, 1822, the Turkish soldiers, after a quarrel, charged upon the people, killed and wounded fifteen Christians and sixty Jews and Armenians, and looted the shops.

In the second year of the reign of Gregory Ghika (1822–28) a fire destroyed the Jewish synagogue and one hundred and fifty houses inhabited mainly by Jews, many of whom lost all their possessions. In the same year the populace fell upon the Austrian Jews, who, on repelling the attack, were arrested by the police. The plague again offered an opportunity for extortion; the Jews, being declared infected, were driven from the city, and allowed to return only on payment of a sum of money. The anti-Semitic feeling also showed itself in the decree forbidding Moldavian Jews to settle at Bucharest (1827). The decree became a dead letter when the Russians again occupied those principalities (1828–34), bringing with them a number of Russian and Moldavian Jewish traders. During this occupation the Jews of Bucharest experienced better times.

**Further Difficulties.**

The communal quarrels in the mean time continued

among the followers of the German and the Portuguese ritual, and among the native Russian, Austrian, and Prussian Jews, not abating even after the reorganization of the community, which was granted by the authorities in 1832. Rabbis were installed and deposed by the different parties, thus causing embarrassment to the government, the all-powerful consuls, and the boyars, each of whom had a favorite Jew. Further, the populace here and there brought up the accusation of ritual murder (1834). Nevertheless, the importance and the influence of the Jews increased; their provost was named grand provost of the gild of tinmen; and their artisans and merchants were sought and honored by the boyars. Some among them were appointed to remunerative and honorable positions. The cashier of the Bucharest prefecture of police from 1839 to 1848 was a Jew. The banker Hillel Manoah, on being knighted, was made a member of the commission appointed by the prince in 1847 to aid the suffering Jews, and in the following year he was elected to the municipal council. The physician Barasch was appointed a professor at the college in 1852. The Jews owned houses, vineyards, and estates. They were readily permitted to build synagogues, and in order to reduce the number of these they decided in 1845 to build a large one.

The Jews of German origin especially took an active part in the revolution of 1848, sacrificing themselves for it. The painter Daniel Rosenthal was naturalized and devoted himself heart and soul to his country. This epoch marks the beginning of the real regeneration of the Jews of Bucharest. The native Jews as well as the Austrian and Prussian subjects founded modern schools (1852), and took the initiative in reforming divine worship; erecting a temple with modernized service in 1857. Physicians increased in number; and young men turned to the higher studies. This progress did not cease even when the anti-Semitic spirit began to show itself, about 1866.

The Sephardim, who are called "Spaniards" in Rumania, were at first united with the rest of the Jews; but as early as 1818 they built their own synagogue and were subsequently recruited in numbers by Turkish immigrants. During the reign of Alexander Ghika (1834–43) they completely separated themselves from the other congregations, even having their special cemetery. This separation, however, while profitable to them materially, injured them morally, retarding their spiritual progress. After 1866 the two communities were no longer officially recognized. Yet the Sephardim, although less numerous, were able to maintain their organization; while that of the Ashkenazim was dissolved. All the educational and philanthropic institutions and agencies have been supported solely by societies or committees appointed for raising funds, since the salt-tax, which was a profitable source of income, was abolished.

The Jewish population of Bucharest, numbering between 4,000 and 5,000 at the beginning of the nineteenth century, had risen to 43,274 in 1899, according to the census of that year. The Sephardim have two synagogues; the Ashkenazim, a large number in addition to the Temple. The only congregation organized by the Ashkenazim is that of the Temple using the western ritual, with M. Beck at its head as rabbi and preacher.

**Present Condition.** Since the law of 1893 practically excluding their children from the public schools, the Jews of Bucharest have maintained six primary schools for boys and two for girls, a professional school for boys and one for girls, a business school, and a gymnasium. They also have a hospital, two homes for the aged, two burial societies (ḥebrah ḳaddishah), and a large number of philanthropic societies and institutions. See also RUMANIA.

BIBLIOGRAPHY: See RUMANIA.

D. E. SD.

**BUCHBINDER, BERNHARD** (pen-name, **Gustav Klinger**): Austrian journalist; born July 6, 1854, in Budapest, where he received his education, being destined for a mercantile career. A one-act comedy, which he wrote after he left school, and which was played successfully in Budapest, decided his future. Both of his parents having died when he was very young, and his father having been but a poor pedler, Buchbinder had to care for his younger brothers and sisters. Under great hardships and privations he adopted the profession of journalist and became very successful as a novelist and dramatic writer.

Among his numerous works may be mentioned the novels, "Vergessen im Armenhause," 1882; "Väter und Söhne," 1885; "Bettelstudent," 1886; "Freimann," 1891; "Eine Wiener Theaterprinzessin," 1894, and the dramas "Herrgotts Mörder," "Vater Deák," "Wer Ist der Herr im Hause," "Gräfin von der Strasse," "Die Flüchtlinge," "Heirat auf Probe," "Heiratsschwindler," "Der Schmetterling," "Göttin der Vernunft," "Verlogenes Volk," "Leute von Heute," "Die Diva," Rother Schnabel," "Die Dritte Eskadron," "Grubers Nachfolger," and "Er und Seine Schwester."

S. F. T. H.

**BUCHHOLZ, CARL AUGUST:** German Christian lawyer and author; born in the latter half of the eighteenth century; died at Lübeck Nov. 15, 1843. He was a doctor of laws and of philosophy, and, at the time of his death, occupied the position of second "Stadt-Syndicus" of Lübeck. Although that city was notorious for its hostility to the Jews, both before and after the Napoleonic wars, Buchholz, who was one of its leading citizens, voluntarily undertook to champion their cause in a work entitled "Ueber die Aufnahme der Jüdischen Glaubensgenossen zum Bürgerrecht" (Lübeck, 1814; 2d ed., Leipsic, 1816). This led to his being selected by the Jewish communities of the three Hanse towns (Lübeck, Hamburg, and Bremen) as their representative at the Congress of Vienna (1815), where he rendered valuable service. He was also sent as representative of the foregoing Jewish communities to the German Diet at Frankfort. At that time appeared his "Actenstücke, die Verbesserung des Bürgerlichen Zustandes der Israeliten Betreffend" (Stuttgart and Tübingen, 1815), a collection of laws and decrees concerning the Jews, issued by various princes and commonwealths of Germany. It is preceded by an

introduction of about 75 pages, which forms one of the best and most comprehensive pleas for Jewish emancipation advanced by a Christian in that period of reaction. This work, which may be considered as a brief, showing his capacity as defender of the rights of the Jews of Germany, is alike creditable to his erudition, to his logical mind, and to his love of justice.

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S. P. WI.

**BUCHHOLZ, P.:** German rabbi; born Oct. 2, 1837; died in Emden, Hanover, Sept. 20, 1892. He became rabbi of Märkisch-Friedland in 1863, where he remained till 1867, in which year he was called to the rabbinate of Stargard, Pomerania. In 1875 he became chief rabbi of Friesland, which position he filled with ability and distinction until his death. He was a good Talmudical scholar and well versed in modern philosophy.

Buchholz was the author of a small work on the legal and moral relations of the family according to Jewish law, "Die Familie in Rechtlicher und Moralischer Beziehung nach Mosaisch-Talmudischer Lehre" (Breslau, 1867); and some of his more important speeches and lectures were published by him or by his friends. He has also written a number of articles on historical and other scientific subjects in the Jewish periodicals of Germany, of which his "Historischer Ueberblick über die Mannigfachen Codificationen des Halachastoffes" ("Monatsschrift," 1864, pp. 201–241) and "R. Azaria Figo und Seine Predigtsammlung Binah la-'Ittim" (Beilage zur "Isr. Wochenschrift," 1872, Nos. 4–9) are probably the most important.

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S. P. WI.

**BÜCHLER, ADOLF:** Austrian historian and theologian; born Oct. 18, 1867, at Priekopa, Hungary. In 1887 he began his theological studies at the Budapest Seminary, and at the same time studied in the department of philosophy of the university under Goldziher and Kármán. Büchler continued his studies at the Breslau Seminary, and in 1890 was graduated as Ph.D. at Leipsic University, his dissertation being "Zur Entstehung der Hebräischen Accente," which was afterward published in the "Sitzungsberichte der Wiener Akademie der Wissenschaften" of 1891.

Büchler returned to Budapest to finish his theological studies, and was graduated as rabbi in 1892. He then went to Oxford for one year, where he worked under the direction of his uncle, Dr. Adolf Neubauer, and published an essay, "The Reading of the Law and Prophets in a Triennial Cycle" (in "Jew. Quart. Rev." April, 1893). The same year he accepted a call as instructor at the Vienna Jewish Theological Seminary, where he still (1902) teaches Jewish history, Bible, and Talmud.

Büchler has published the following works: "Die Priester und der Cultus im Letzten Jahrzehnt des Tempelbestandes," Vienna, 1895; "Die Tobiaden und die Oniaden," *ib.* 1899; "Das Grosse Synedrion in Jerusalem und das Beth-Din in der Quaderkammer des Jerusalemischen Tempels," *ib.* 1902. He has also contributed some essays to the "Jewish Quarterly Review," the "Monatsschrift," the "Revue des Études Juives," and other periodicals, mainly on the last days of the Second Temple, which essays have attracted much attention on account of their originality.

S.

**BÜCHLER, ALEXANDER:** Born in Fülek, Hungary, in 1869; son of the Talmudist rabbi Phineas Büchler of Moór. He was educated at the gymnasium in Székesfehérvár and at the university and the seminary of Budapest; he received the degree of Ph.D. in 1893, and was ordained as rabbi in 1895. In 1897 he was called to Keszthely.

Büchler's works include essays on the history of the Jews in Hungary, published in the "Magyar Zsidó Szemle" and the "Oesterreichische Wochenschrift," and the following books: "Niederlassungen der Juden in Europa im XVI. und XVII. Jahrhundert, mit Besonderer Rücksicht auf Ungarn," Budapest, 1893 (in Hungarian); "Schay Lamoreh," "Kolel Miktebe Ḥakme Yisrael," Budapest, 1895 (in Hebrew); and "History of the Jews in Budapest," 1901 (in Hungarian).

S. L. V.

**BUCHNER, WOLF B. DAVID HA-KOHEN:** Hebrew stylist; born at Brody in the latter half of the eighteenth century and lived into the nineteenth. In his boyhood Buchner enjoyed the hospitality which every Talmud student found in those days in the bet ha-midrash, and during his manhood he traveled with Hebrew books through Germany, Galicia, Poland, and Lithuania (Letter 83).

At times he earned his livelihood by writing letters for illiterate people. His own publications were another source of income to him (*ib.*). He corresponded with Baruch Jeiteles (Letter 72); Jacob Landau, son of Ezekiel Landau (Letter 81); and Beer Ginzburg, the Galician poet and friend of Naḥman Krochmal (Letters 3, 82, 83). He suffered very much in his travels through foreign countries, and in Berlin he sustained an injury which cost him the sight of his right eye (Letters 19, 20). As he never speaks in his letters of wife or child, it is impossible to tell whether he was married.

His works are: (1) "Zebed ha-Meliẓah," an imitation of Al-Ḥarizi's "Taḥkemoni," written in 1770, but published (Prague, n.d.) not earlier than 1794, the date of the censor's approbation; (2) "Zebed Ṭob" (*ib.*), a collection of poems; (3) "Keter Malkut" (Lemberg, 1794), a hymn in imitation of Gabirol's; (4) "Shire Tehillah" (Berlin, 1797), hymns and parodies; (5) "Ẓaḥut ha-Meliẓah" (Prague, 1805), a collection of his private letters. The "Shir Nifla" (Frankfort-on-the-Oder, 1802) and "Shir Yedidut" (*ib.* 1810) are to all appearance partial reprints from the "Shire Tehillah." His parodies of the marriage and betrothal contracts were later abridged and published separately ("Seder Tenaim Rishonim me-Ḥag ha-Pesaḥ," Lemberg, 1878) and wrongly ascribed to Israel Nagara.

Buchner is one of the modern representatives of the medieval school of artificial poetry. His prose is flowery and full of conceits; while his poetry

devotes more attention to the number of letters in the words than to the sense which the words are supposed to convey. He endeavored to imitate Gabirol, Al-Ḥarizi, and Bedersi; but he had not the depth of the first, the invention of the second, or the force of expression of the third. He showed a predilection for similitudes (משל); but his arguments are generally encumbered rather than strengthened by these. Though his works had considerable vogue in his day, and went through several editions, they have fallen into oblivion.

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L. G. I. D.

**BUCHSBAUM:** Family of Jewish physicians of Frankfort-on-the-Main, whose activity extended over a century. Its prominent members were:

**1. Amschel Gutman Buchsbaum:** Son of Gutman Wolf (No. 3). He graduated from the University of Giessen in 1729; died 1743.

**2. Benjamin Levi** or **Wolfgang Buchsbaum:** Born at Frankfort 1645; died June 26, 1715. He devoted many years to the study of medicine and philosophy at the universities of Heidelberg, Vienna, Pisa, and Padua, and graduated from the last-named in 1669. The same year he returned to his native town, where he was given permission to practise medicine, and enjoyed a high reputation among both Jews and Christians.

**3. Gutman Wolf Buchsbaum:** Born 1678; died 1770; a son of Wolfgang (No. 2). He graduated from the University of Leyden in 1697, and returned to Frankfort to practise. He held a respected position in the community.

**4. Lipman Buchsbaum:** Brother of Gutman Wolf (No. 3); born 1677; date of death unknown. With his brother he graduated from the University of Leyden in 1697, and returned to Frankfort to practise medicine. He also held a high position in the community. Confined for a time in the tower of Bornheim on account of false accusations brought against him, he utilized his imprisonment by writing a long treatise on medicine.

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D. A. R.

**BUCKLER.** See SHIELD.

**BUCURESTEANU (BUCURESHTEANU), ABRAHAM COHEN:** Rumanian publicist; born at Bucharest 1840; died there Jan. 24, 1877. From his earliest youth he was passionately fond of the theater, and obtained some success on the stage; but by the advice of his family he devoted himself to commerce. At the same time, being gifted with spirited wit and having an inordinate fondness for puns and repartee, he composed a number of satirical poems and epigrams, love-songs, theatrical skits, and anecdotes, which were most favorably received by the public (1860–74). His songs were favorites alike in the parlors of the wealthy and the hovels of the poor, and, although mediocre, are still (1902) to be heard in Bucharest. The best known among them are: "S'o vezi Mama n'o mai uitã"; "Gândul meu la tine sboara"; "Cu Chimir."

Bucuresteanu's life was a wild one; insatiable love and furious jealousy soon deprived him of his wife, and brought him to the grave, a victim of physical suffering and remorse. His songs are to be found in numerous popular collections; but he himself published only "Urdubelea si Norocul," Bucharest, 1873, and "Buchetul, Culegere de Anecdote," Bucharest, 1874.

As Jew and philanthropist, he has to his credit the foundation of the Zion Society, which assumed large dimensions, and became an integral part of the American B'nai B'rith in Rumania, under the name "Zion Grand Lodge."

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S. M. SCHW.

**BUCZACZ, ABRAHAM DAVID B. ASHER ANSHEL:** Galician Talmudist; born 1770 at Nadworna; died 1840 at Buczacz. Even as a boy he attracted, by his acuteness in Talmudic knowledge, the attention of the leading Talmudists to such a degree that Ẓebi Hirsch, the author of "Neṭa' Sha'shu'im," chose him in his tenth year as a son-in-law. At the age of twenty he was ready to accept the office of rabbi at Goslowitz.

The chief event of his life was the struggle awakened in him by the opposition between the Talmud and the Cabala. Unacquainted with the tendencies and modes of life of the Ḥasidim, Buczacz did not believe in the miracles of their rabbis; and his wife and friends had great difficulty in persuading him to take his sick son to a Ḥasidic rabbi, Levi Isaac of Berdychev. The latter, however, influenced him to take up the study of the Cabala; but in trying to reconcile these new views—so utterly antagonistic to those of the extreme Talmudists, which he himself had hitherto held—he nearly became insane. The Ḥasidic rabbi Levi Isaac of Berdychev helped him through this struggle and won him over, to the great joy of the Ḥasidim, who feared his wide Talmudic learning. Buczacz adopted the Ḥasidic mode of living; but in his decision of halakic questions was guided, not by cabalistic, but by purely Talmudic, principles. In 1813 he succeeded his late father-in-law as rabbi of Buczacz, and remained in office until his death.

Buczacz is the author of the following works: (1) "Da'at Ḳedoshim," to the Shulḥan 'Aruk, Yoreh De'ah, Lemberg, 1870; 2d ed., *ib.* 1879; (2) "Dibre Abot," commentary on Abot, *ib.* 1879; (3) "Eshel Abraham," annotations to the Shulḥan 'Aruk, Oraḥ Ḥayyim, *ib.* 1885; (4) "Birkat David," cabalistic-haggadic commentary on Genesis, Zolkiev (date 1766, given on title-page, wrong); (5) "Maḥazeh Abraham," commentary on the Pentateuch, and "Ḥozeh David," on the other Biblical books, Lemberg, 1871; (6) "Amarot Ṭehorot," on the purification of Niddah and vessels, in Judæo-German, *ib.* 1878; (7) "Tefillah le-David," on benediction and prayer, *ib.* 1886; Kolomea, 1887; (8) "Tehillah le-David," on the Psalms, *ib.* 1872.

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L. G. A. PE.

**BUDA.** See BUDAPEST.

**BUDA, PURIM OF:** In 1684 the Christian armies laid siege to Buda (Ofen) to drive out the Turks, who had held possession of the city from 1541; their design was, however, frustrated by the stout resistance of the Turks and Jews. The participation of the latter in this opposition to Christian forces was followed by great embitterment against the Jews, particularly in Italy, where in Rome they could not venture into the street without a guard from the pope's troops; any not thus protected being sure of immediate assault and possibly murder. The towns of Moncellis, Montaniana, Castel-Franco, and Citadella followed the example of Rome; and in Padua, where Jews and Christians had lived side by side for many centuries, a sharp outbreak of anti-Jewish feeling was felt in 1670. The outbreak in that city was the outcome of commercial jealousy, brought to a head by a calumnious publication which was widely circulated among the people. Although the publication was interdicted by the authorities, it nevertheless implanted deep animosity against the Jews; and when the news came of the part which they had taken in the defense of Buda, the latent hatred broke into flame. The Capuchin Marco d'Aviano, who had passed two months with the besieging armies outside Buda, when asked concerning the part which the Jews had taken in bringing disgrace upon the Christian armies, replied truthfully that the Jews of Buda were not blameworthy. The populace, however, refused to accept this generous estimate, and pictures of Buda in which the ghetto was over-prominent were widely circulated, greatly increasing the popular resentment.

**Jews of Padua Besieged.**

On the Ninth of Ab the Jews of Padua gathered as usual to celebrate their annual fast-day commemorating the destruction of the Jerusalem Temple; but no explanation would convince the people that the object of the fast was other than to implore divine assistance in behalf of the Turks and Jews then besieged in Buda, and to offer prayers for the defeat of the imperial troops. Although the Jews notified the authorities of this cruel misconception on the part of their Christian fellow-citizens, no weight was attributed to their statement. On Sunday, Aug. 20, 1684, the news was passed from mouth to mouth that Buda had at last been captured. It appears that a special messenger had arrived at Venice from Buda the day before, and the people had erroneously taken him to be the bearer of tidings of victory. The Padua populace, joined presently by armed men, gathered in the vicinity of the ghetto, and, in exultation over the supposed victory, bombarded the Jewish dwellings with stones and attempted to break down the barred gates of the ghetto. The authorities who tried to pacify the mob were silenced with volleys of stones; all who endeavored to make peace were assailed with reproaches of having been bought by the Jews. The Jews themselves attempted to pacify the raging people with gifts of money and food; but to no purpose. The magistrates threatened the severest punishment to any who should assault or despoil Jews, but their warnings availed only for the moment. The Jews decided to send an appeal for help to the doge of Venice, but when the ghetto-gate was opened to give egress to the messenger, the mob poured in by thousands, broke open warehouses, and destroyed the windows of the synagogue. The besieged barricaded the doors of their dwellings and awaited their fate. Finally a detachment of Italian and German cuirassiers cleared the ghetto of the rioters, wounding several of them. This still further incensed the populace, and two cuirassiers were slain by the mob. When a wicked woman, with a terrible outcry, announced that the Jews had stolen her only child to use its blood, popular fury knew no bounds. The riotous mob rushed with the woman to the city hall, demanding the heaviest punishment for the offenders. In vain did the educated and respectable element of the city government endeavor to pacify them. It was only by the lavish use of gold that any impression was made upon the mob, which presently dispersed. When, some time later, the Jews offered to repay the sum thus disbursed by the burgomaster, he refused to accept it.

At the request of the people the military was withdrawn from the ghetto. No sooner had this taken place, however, than the fury of the people broke out afresh; the ghetto was again assailed and its massive doors attacked with fire and sledge-hammers. The Jews passed the night in consummate terror; distrusting the guards who had been assigned for their protection, some crawled on ladders into the houses of their Christian friends outside the ghetto. Deliberate attack was prevented by the proclamation of the authorities that death awaited any man who harmed the Jews, and the next day stringent orders came from Venice commanding immediate cessation of the riot. Popular indignation therefore was forced to content itself with burning Jews in effigy at the stake.

These anxious days are still commemorated by the Jews of Padua, who on Elul the 10th annually celebrate a festival called the Buda (Ofen) Purim, in memory of the valiant deeds of their ancestors in that city, the sufferings brought by it upon the Jews of Padua, and their deliverance therefrom.

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D. A. Bü.

**BUDAPEST:** The capital of Hungary. Of the several congregations within this tripartite city, Buda (Ofen), Ó-Buda (Alt-Ofen), and Pesth, that at Buda is the oldest (see ALT-OFEN); Jewish population in 1900 was 166,198. The first mention of the Jews of Pesth dates back to 1406, in which year Saul of Pesth and Saul of Ofen obtained from Béla IV. certain privileges which were countersigned by the chapter of Stuhlweissenburg, when they settled in the last-named city. In 1504, Jews owned houses and lands at Pesth. At the time of the Turkish rule their cemetery was situated in the present Leopoldstadt. After 1686, in which year the Turks were driven from Pesth, no Jews were allowed to live there for nearly a century; and the magistrate of Pesth collected a tax of thirty kreutzers from every Jew traveling through the city, and one thaler from

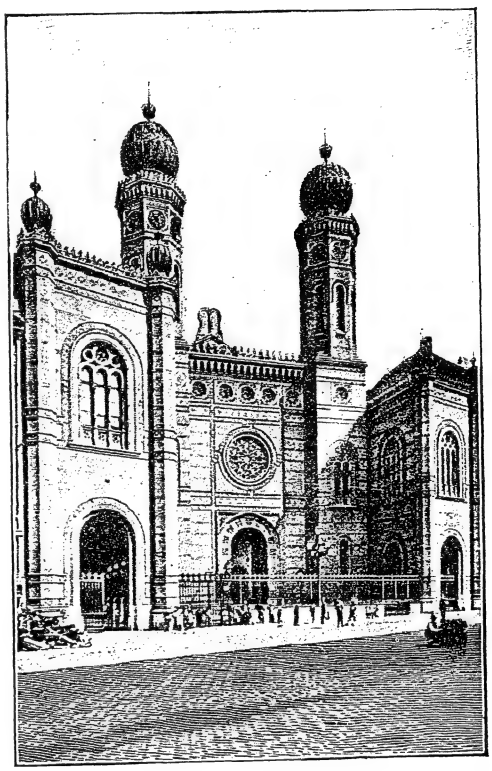
every Jew remaining in it overnight—a right that Pesth claimed by virtue of the letter of privileges granted by King Leopold I. Oct. 23, 1703, according to which it was left in the hands of the municipal council to admit Jews or to refuse them admission. When the governor enrolled the Jews of Hungary in 1735, the city of Pesth decreed that neither a heretic nor a Jew could live or settle there in future; but they were allowed to visit the markets of the city from the sixth decade of the eighteenth century.

In endeavoring to gain a permanent residence in the city, the Jews were always frustrated by the magistracy. The latter in 1762 even begged the prince primate, Count Franz Barkóczy, who had become the protector of the city, to exclude the Jews. This resistance of the city authorities was finally overcome by the emperor, Joseph II., after whose decree of March 31, 1783, Jews slowly began to settle at Pesth. The first arrivals came from Alt-Ofen and settled generally in the Theresienstadt, which at the present time (1902) is most thickly populated by Jews. The city of Pesth would not allow them to live elsewhere, and would have transformed the Theresienstadt into a ghetto, but failed to do so when Israel Abraham Offenheim, with the permission of the authorities, rented a house and a store in the inner city itself in 1786. Jews were allowed to live in the city only with the permission of the king, and those who bought this right for large sums were called "tolerated Jews"; those who were only temporarily received by the city were called "Commoranten" (sojourners). In 1787 fourteen tolerated Jews were living at Pesth; the settlement numbering 114, including servants. At first they were not allowed to have their own butcher-shop, the kosher meat being cut up twice a week by the municipal butcher. Jews staying temporarily in the city or those traveling through it had to obtain their food and drink at the public cook-shop, the high rent paid for the same being a large source of income for the city. At first travelers were allowed no lodging except in this cook-shop.

**Under Joseph II.**

When Joseph II., on his death-bed (Jan. 28, 1790), revoked all his decrees, the citizens of Pesth determined to expel the Jews, who competed with them in business; and the magistracy had already fixed upon the first of May as the day of expulsion, when the Diet interfered. Being compelled to endure the presence of the Jews, the city endeavored to make their residence unpleasant. The Commoranten were often expelled; and only those were allowed to stay in the city who had a toleration-permit. The city forbade them to organize a community or to use a seal. In 1804 it attempted several times to drive them from various parts of the city and to concentrate them in the Theresienstadt. The Jews, stung by this animosity and conscious of the commercial services they were rendering to the community, pointed out that the creation of a ghetto would be the surest means of injuring the commerce of Hungary, which was then in its infancy. They claimed that nowhere else had Jews been so instrumental in developing trade as in Pesth; and that they did not deserve insult as a reward. They declared that Jews lived amicably with Christians in every port and emporium of Europe, and that in those cities in which they were influential in commerce, such as Triest, Hamburg, Dresden, and Berlin, they even owned their houses; while in places where a special Jewry was assigned, the more prominent merchants were allowed to live in open places outside of the ghetto. The Jews warned the city not to carry out its intentions, pointing out the damage that the Leopoldstadt would suffer if they were expelled from it, and directing attention also to the formidable increase which would ensue in rents if the owners of the houses in the Theresienstadt had the monopoly of renting to Jews.

**After Joseph II.**



The Tabakgasse Synagogue at Budapest.
(From a photograph.)

A most severe decree against the Jews of Pesth was issued in 1808: it forbade any foreign Jew to settle at Pesth, even though he married the daughter of a tolerated Jew. The parent's right to trade and to be tolerated passed by inheritance only to one male descendant; while all the other children were regarded merely as Commoranten and as assistants in their father's business. In 1828 the Jews addressed a petition to the king requesting the abrogation of this decree. "Out of love to our children," thus wrote the community, "we wish to die with the assurance that we may leave to our descendants at least an assured home, the honest means of gaining a livelihood, and independence, if not wealth."

**Foreign Jews Forbidden Entrance, 1808.**

If the father died all the children who had been working with him as "assistants" had to emigrate, with the sole exception of the tolerated son. It happened often that the only available husbands for their daughters were shiftless and undesirable Jews, whose sole merit was that they possessed the right of toleration. Honest and industrious strangers were out of the question because they were forbidden to remain at Pesth or to engage in commerce.

That all these endeavors to place difficulties in the way of Jews intending to settle at Pesth were futile may be seen by the fact that of 1,346 Jewish families living there in 1833, only 530 had the right of toleration or were Commoranten. The community of Pesth, increasing in numbers, wealth, and education, thus became from 1839 the foremost of the Hungarian-Jewish communities; working as such for the emancipation of Hungarian Judaism, and often convoking gatherings of representative Hungarian Jews for that purpose.

**Progress of Community.**

It was due to the energetic interposition of the community of Pesth that King Ferdinand V. (1835–1848) abrogated the toleration-tax by which the Jews had been branded for a century. The Jews of Pesth sympathized with the nation at the time of the Hungarian struggles for liberty. Although the populace attacked and plundered the Jews on the second day of Passover, April, 1848, and the intolerance of the people excluded them from the national guard, the Jews were not long discouraged. The rabbi Schwab stirred up their patriotism, for which he was arrested after the uprising had been quelled. The Jews were so enthusiastic in the cause of Hungary that they even offered to sacrifice the silver paraphernalia of the temple and of the Ḥebrah Ḳaddishah; and all Jews entering the revolutionary army received their full equipment from the community. Haynau punished them for this patriotism with a heavy war-tax, part of which, however, King Francis Joseph I. remitted.

Emperor Joseph sought to forbid the Jews to engage in retail business and in pedling, for which reason in 1788 he decreed that tolerated Jews should be received in Pesth only when they established a wholesale house or some manufacture. Within the community they were allowed to deal only in such goods as the Christian population lacked or in which they could not compete with Christian dealers. Only wholesale merchants were allowed to keep an open shop. Many Jews, therefore, who did not wish to engage in pedling, petitioned for the rights of a wholesale dealer, although they had neither the money nor the capacity for such business. Their profits were curtailed by visiting dealers, who came from near and far to the markets; there were heavy taxes and living expenses; and the shops had to be closed not only on the Jewish, but also on the Christian, holidays.

**Occupations.**

Yet with all these drawbacks the Jewish business men of Pesth materially aided the development of the city. Noteworthy among the many eminent merchants is the Ullmann family, a member of which, the apostate Moritz, who was ennobled, was the first to propose the organization of the Commercial Bank of Pesth; he also originated the plans for the railroad from the Austrian frontier to Pesth and thence to Debreczen. Not only Jewish merchants, but artisans also settled at Pesth, among them the lace-maker Joel Berkovits, a descendant of Rabbi Heilmann of Metz, who had learned his trade with a relative, Ephraim Kossmann, at Berlin. Berkovits was also skilful in making Turkish fancy boxes.

Although the gilds largely interfered with the development of Jewish industry, the Jewish community of Pesth encouraged many young men to learn trades. It instituted a fund to aid Jewish youths who followed laborious handicrafts, and with the assistance of Jacob Kern it was instrumental in founding in 1842 the Hungarian Israelitish Trades and Economic Association, which had benefited many Jews. Thus in due time the Jews contributed to the industrial development of the city, as well as to its culture, through the many teachers and university professors, judges, physicians, lawyers, and engineers they furnished to the community.

Immediately after their settlement the Jews organized a place of worship in the Hausler homestead in the Königsgasse, paying a rent of 200 gulden for their synagogue. The necessary Torah-rolls were lent to them by the community at Alt-Ofen. On Aug. 17, 1787, the government gave them a permit to continue worshiping quietly in private houses of prayer without a rabbi. In 1796 they rented a room for a new synagogue in the house owned by Baron Orczy, an immense building that is still called the "Judenhof." In the year 1800 there were, in addition to the Orczy temple (called the "large temple"), a Polish temple, and a separate house of prayer belonging to the Sephardim. The first place to adopt an improved (moderate Reform) manner of worship was the temple of the Ḥesed Ne'urim association, in the house of the "White Goose" ("Fehér Lud"). It was considered merely as a private synagogue; but when all private and association temples were dissolved in 1830, the community included this temple among its institutions, and transferred it also to the Orczy house, adjoining the "large temple." The communal temple was transferred in 1859 to the present magnificent building in the Tabaksgasse. In the seventies a synagogue was organized for the Conservatives in the Rombachgasse, while their temple in the Orczy house was rented by the Orthodox congregation, which still worships there (1902). The temple of the Reform Society was from 1848 to 1852 in the Valero house in the Königsgasse.

**Worship.**

The Jews of Pesth at first buried their dead in Alt-Ofen. The city in 1788 assigned to them a free cemetery, which was situated on the plot now occupied by the Westbahnhof. A new cemetery was given to them in 1808 behind the city dike, in the Weitznerstrasse, and they transferred thither in 1839 their dead and their tombstones. Gravestones with sculptured images of men and women were erected in this cemetery as early as 1832, a practise against which Moses Sofer, rabbi of Presburg, vigorously protested. As this cemetery proved to be too small, a new one was assigned to them near the Kerepeserstrasse. Lately the community bought for

**Cemeteries.**

burial purposes a large plot of ground behind Kőbanya.

The Hebrah Ḳaddishah was founded in 1790. It is one of the largest benevolent societies, its budget for 1902 being 511,671 crowns. In 1800 Israel Wahrmann founded the Shi'yur society. The hospital was organized in 1805. There are also the following associations: Ḥesed Ne'urim, Bikḳur Ḥolim, Menaḥem Abelim, and Tomke Yetomim; the Women's Society, founded in 1866, which owes its success largely to the noble Johanna Bischitz de Heves; the People's Kitchen, the hospital, the Adela Brody Children's Hospital, named after its founder; an orphan asylum for girls, and one for boys, which was founded by a philanthropist named Fochs: the new building of the last-named, inaugurated in 1901, is a monument to the labors of Jacob Deutsch. Many Jews have perpetuated their names by large foundations, among them Wolf Holitscher, Solomon Taub, Alexander Wahrmann, Philip Kunewalder, and Moses Ehrlich. The Jews of Pesth have always been public-spirited and philanthropic. During the cholera epidemic of 1831 they not only relieved Jews, but also furnished daily rations to eighty-two Christian families, earning the gratitude of the count palatine Joseph. They are, in addition, liberal contributors to the general philanthropic institutions of the country.

**Philanthropic Associations.**

The religious life of the community was at first under the supervision of the rabbinical council of Alt-Ofen, and, beginning with 1789, under Moses Münz, rabbi of that city. When Rabbi Wolf Boskovitz settled at Pesth in 1793, the community elected him rabbi. The government, however, deprived him of his office Dec. 27, 1796, in consequence of the intrigues of Moses Münz, and ordered the community to elect any one it chose to conduct its religious affairs, with the exception of Münz. In the spring of 1799 it elected Israel ben Solomon Wahrmann, rabbi at Bodrogh-Keresztur, against whom Münz again began to plot. In the following year the government ended these intrigues, and the enlightened Wahrmann was able peacefully to conduct the affairs of the community. He died June 24, 1826 at the age of seventy. His dayyanim were Simon, Oppenheimer, Azriel Brill, and Moses Kunitzer. After Wahrmann's death certain educated and wealthy members of the community, delighted with the organization of the new Vienna temple and the sermons of its preacher, Noah Mannheimer, proceeded to introduce Reformed worship at Pesth and to elect a preacher. They chose Joseph Bach of Alt-Ofen as preacher, and Edward Karl Denhof, also of Alt-Ofen and a pupil of Sulzer of Vienna, as precentor. This temple, or "choir synagogue," as it was also called, was for a time a bone of contention in the community. Attempts were made to prohibit worship in it; and only the endeavors of the president of the community, Gabriel Ullmann, preserved it from the fanatics.

**Earlier Rabbis.**

These changes in the life of the community made it imperative that a man should officiate as rabbi who could meet the demands of the Conservatives as well as of the Reform party. In 1829 the community elected David Joseph Wahrmann, son of the deceased rabbi; but as he delayed his coming, Löw Schwab, rabbi at Prossnitz, was called instead. Entering upon office in Jan., 1836, Schwab's incumbency was a blessing not only to the community of Pesth, but also to the entire Hungarian Jewry. He fostered the development of all culture and religious institutions, acting always with tact and avoiding dissensions. His rabbinical council included the scholarly Samuel Löw Brill (b. 1814; d. 1897), later professor of the Talmud at the rabbinical seminary at Budapest, and Judah Wahrmann, author of the "Ma'areket ha-Ha'taḳot" (Ofen, 1831), on Hebrew punctuation ("trop"), and of an ethical book, "Dat Yehudah." Schwab's literary activity included sermons, and works in which he defended Judaism against the slanders of Gasparich Kilit, translated into Hungarian by Moritz Bloch, a convert; a religious book, "Erinnerung an den Erhaltenen Religionsunterricht" (Pesth, 1846), in German and Hungarian; and a responsum directed against the Jewish Reform Association at Pesth. This association had been called into life by the Hungarian struggles for liberty in 1848. Its first rabbi was Ignatz Einhorn, who subsequently became secretary of state in the Hungarian ministry under the name of Eduard Horn. When Horn fled from Hungary, after the Revolution had been put down, his place was taken in 1852 by Dr. David Einhorn, district rabbi of Mecklenburg-Schwerin. However, he officiated for only a short time, as the government dissolved the Reform Association in 1852 in consequence of the remonstrances of Rabbi Schwab, the members going back to the original congregation.

After Schwab's death, April 3, 1857, the community extended an invitation to Dr. Michael Sachs of Berlin; but as he refused the call, Dr. W. Alois Meisel was chosen May 11, 1859. This preacher was much hampered in his activities not only by the president of the community, Dr. Ignatz Hirschler, but also by the rivalry between the Hungarian and the German element. It was in consequence of the strengthening of the Hungarian element that the office of a preacher in the Hungarian language was created, Dr. Samuel Kohn being called to fill it. His researches contributed largely to the systematization of the history of the Hungarian Jews. After Meisel's death (Nov. 30, 1867), the position of chief rabbi remained vacant, and the office of a German preacher was created, Dr. M. Kayserling being chosen to fill it. Rabbi L. Pollak was called to the temple in the Rombachgasse. Dr. Julius Weissburg has been assistant rabbi since 1895. After Brill's death the position of chief of the "bet din" was filled in 1901 by Moses Feldmann, rabbi at Galantha. The first rabbi of the Orthodox congregation founded in the seventies was Joachim Schreiber, after whose death Koppel Reich was elected (still officiating in 1902).

**Successors of Schwab.**

The education of Jewish children was at first in the hands of private teachers. In Aug., 1787, the government decreed that all the Jewish children of Pesth should attend the Christian schools, and that there should be no private instruction except that

of one religious teacher. Some of these private teachers contributed to Hebrew literature, among others I. L. Löwinger, Joseph Rottenbauer, Adolf Pevani, L. Moses Fochs, Filipp Weil, Leopold Breuer, and Karl Kohlmann, who, after renouncing Judaism, was appointed censor of the Hebrew books printed at Ofen. A public school was opened through the endeavors of Rabbi Israel Wahrmann, through whose influence the pupils of the gymnasium received religious instruction. Rabbi Schwab procured royal protection for the school, and also induced the community to organize an infant-school. After the Revolution, during the Germanizing régime of Bach, the school became the nursery of the Hungarian national spirit. Ignatz Reich, the enthusiastic Hungarian teacher, was active at this time. He is the author of "Bet El," a work containing the biographies of eminent Hungarian Jews. The community of Pesth did much for its schools. In addition to the elementary schools for boys and for girls, it has a secondary school for them, with capable instructors. The religious instruction in the municipal schools, as well as in all the intermediate schools (Mittelschulen), is provided by the congregation, and consists of a staff of religious teachers, some of whom are graduate rabbis. The supervision of all the schools at present is in the hands of B. Munkácsi, appointed by the congregation.

**Education.**

Ever since the Jews settled at Pesth their governing board has consisted of the seven members of the so-called "Deputation," which originally regulated the rents derived from Jewish taverns. The arbitrary proceedings of this board were restricted by the statutes of 1800, according to which twelve members in addition to the seven directors supervised the affairs of the community. New by-laws were imposed upon the community by the city in 1816 and 1828. It had no constitution confirmed by the government until 1833. Since this date the Jews of Pesth have formed an officially recognized community. It drew up new by-laws in 1861, when Dr. Ignatz Hirschler was chosen as president, by whom the institutions of the community were reorganized. He was succeeded as president by Moritz Wahrmann, who was the first Jewish deputy in the Hungarian House of Representatives. The present president of the congregation is Sigmund Kohner; its secretary (since 1874), the well-known Orientalist Ignaz Goldziher. See ALT-OFEN.

**Internal Government.**

BIBLIOGRAPHY: Dr. Alexander Büchler, *A Zsidók Története Budapesten*, Budapest, 1901.

D. A. BÜ.

**BUDEK:** Polish Catholic priest; canon of Wislica at the beginning of the fifteenth century, and one of the most vigorous Jew-baiters of his time. It was he who instigated the attack on the Jews of Cracow on the third day of Easter (March 27), 1407; charging them with the murder of a Christian boy and with having attacked a priest who was carrying the sacrament (see CRACOW). H. R.

**BÜDINGER, MAX:** Austrian historian; born April 1, 1828, at Cassel, Germany; died at Vienna Feb. 23, 1902; son of Moses Mordecai BÜDINGER.

Büdinger devoted himself from 1847 to 1851 to the study of history at the universities of Marburg, Bonn, and Berlin. In 1857 he became privat-docent of history at the University of Marburg; but seeing no prospect of attaining a professorship, on account of his Jewish faith, he soon left this position and went to Vienna. In 1861 he received a call to the University of Zurich as professor of history. From 1872 until his death in 1902 he occupied the chair of history at the University of Vienna. In 1887 he was elected a member of the Vienna Academy of Sciences.

Büdinger was the editor of two series of historic essays written by his pupils under his direction: (1) "Untersuchungen zur Römischen Kaisergeschichte," in 3 vols., Leipsic, 1868–70; and (2) "Untersuchungen zur Mittleren Geschichte," in 2 vols., *ib.* 1871. He is the author of the following works: (1) "Zur Kritik Altbayrischer Geschichte," Vienna, 1857; (2) "Zur Kritik Altböhmischer Geschichte," *ib.* 1857; (3) "Oesterreichische Geschichte bis zum Ausgang des 13. Jahrhunderts," Leipsic, 1858; (4) "König Richard III. von England," Vienna, 1858; (5) "Die Königinhofer Handschrift und Ihr Neuester Verteidiger," *ib.* 1859, where he proved the spuriousness of this pretended Old-Bohemian literary monument; (6) "Nachrichten aus Altrussischen Jahrbüchern," *ib.* 1859; (7) "Ein Buch Ungarischer Geschichte, 1058–1100," Leipsic, 1866; (8) "Wellington," *ib.* 1869; (9) "Lafayette," *ib.* 1870; (10) "Aegyptische Einwirkungen auf Hebräische Kulte," Vienna, 1872–74; (11) "Zur Aegyptischen Forschung Herodots," *ib.* 1873; (12) "Lafayette in Oesterreich," *ib.* 1878; (13) "Vorlesungen über Englische Verfassungsgeschichte," *ib.* 1880; (14) "Cicero und das Patriziat," *ib.* 1881; (15) "Poesie und Urkunde bei Thukydides," in 2 vols., *ib.* 1890–91; (16) "Don Carlos' Haft und Tod," *ib.* 1891. He embraced Protestantism.

BIBLIOGRAPHY: *La Grande Encyclopédie*, viii. 355; Meyers, *Konversations-Lexikon*, iii. 649.

S. I. BR.

**BÜDINGER, MOSES ISRAEL BEN ISAAC:** Teacher at Metz at the end of the eighteenth century and the beginning of the nineteenth. He devoted himself to Hebrew grammar and literature and trained a large number of grammarians and writers of elegant Hebrew. Büdinger was the author of the following works, all published at Metz: "Em le-Mikra" (Mother of Reading), a manual of the Hebrew language, compiled from various elementary books, 1816; "Ḥanok le-Na'ar" (Train up the Child), an extract of the preceding work, 1816; "Iggeret Purim" (Essay on Purim), the ritual laws concerning the Feast of Purim, together with the roll of Esther, 1816; "Maḥzor," a commentary on the festival prayers, together with the text and a German translation by Prosper d'Alsace, in 9 vols., 1817; "Derush le-Bar Miẓwah" (Lecture for a Confirmee), with a German translation by Prosper d'Alsace, 1819; "Seliḥot," a commentary on the penitential prayers, together with the text, 1822.

In addition, Büdinger reedited the ethical work of Isaac Aboab, "Menorah ha-Maor," with the Hebrew commentary, "Nefesh Yehudah," and a

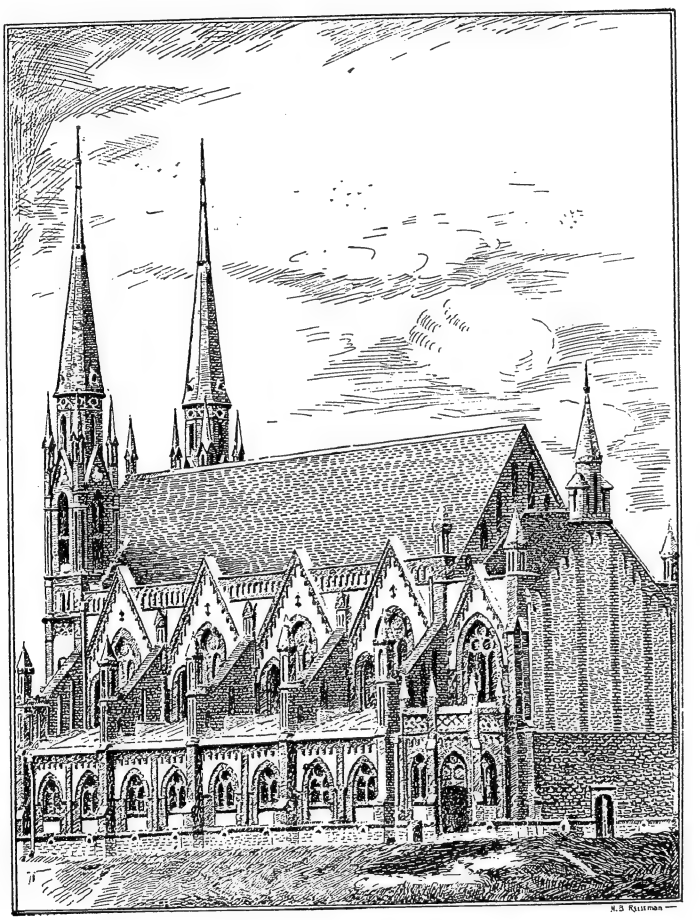
Judæo-German translation by Moses Frankfurter, Metz, 1769.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* Supplement, 1839, No. 2; Fürst, *Bibl. Jud.* i. 1835; Zeitlin, *Bibl. Post-Mendels.* p. 48.

I. BR.

S.

**BÜDINGER, MOSES MORDECAI:** German educator; born at Maidorf, a village in Hessen, Jan., 1783; died at Cassel Jan. 31, 1841. At the age of twenty he became a servant in the house of a petty Jewish merchant, and later, by dint of indefatigable zeal, became shoḥet, ḥazan, and religious teacher in a small congregation. After making the necessary preparatory studies during his four years' residence in Naumburg, where he was private teacher, he went to the University of Marburg. In 1820 he became tutor in the family of the court banker Kaulla, in Stuttgart. From 1824 he occupied with great distinction the position of principal teacher of the Jewish pedagogical seminary at Cassel. Büdinger was also a prominent preacher, and very often delivered lectures in the little synagogue attached to the seminary, on moral and religious subjects. In 1830 the philosophical faculty of the University of Marburg gave him the degree Ph.D. for his "Leitfaden beim Unterrichte der Religion." The government rewarded him by appointing him member of the "Landrabbinat." His only son was the historian Max Büdinger.



Synagogue at Budweis (Pointed Style).
(After a photograph.)

Büdinger's first work was "Derek Emunah, oder die Kleine Bibel" (1823), which was introduced as a text-book in many schools. Of his numerous sermons and addresses may be mentioned "Zehn Geistliche Reden" (Stuttgart, 1821).

BIBLIOGRAPHY: Steinheim, *Moses Mordecai Büdinger: Lebensbeschreibung eines Israelitischen Schulmannes*, Altona, 1844.

M. SI.

S.

**BUDNY, SIMON:** Calvinist priest of Lithuania in the sixteenth century; founder of the Polish sect of the Budnians, who were surnamed "Half-Jews" ("Semi-Judaizantes"). He studied at the Academy of Cracow, where he became acquainted with some of the disciples of Socinus, Blandrata, and other Unitarians, who, being outlawed by Catholics and Reformers alike, had found shelter in Poland, where they could live and speak freely. Budny was invited by Prince Nicholas Radziwill in 1562 to take the place of pastor in the newly built Calvinist church at Kleck. Here he began his Polish translation of the Bible, which was published in Nieswicz in 1572. He then turned to the Socinians, and was one of their most ardent missionaries in Lithuania.

Budny associated much with Jewish scholars, and was a great friend of the Jews. He was somewhat familiar with the Hebrew language and literature. Hezekiah David Abulafia mentions him in his work "Ben Zeḳunim" in the following words: "There is another wise man, by the name of Simon Budny, who praises the Talmud very much and considers it to be the best work of all literatures."

The exact date of Budny's death is unknown; but he died before Faustus Socinus—according to Grätz in 1584. His works are very rare, the Catholics having collected and burned all that they could obtain.

BIBLIOGRAPHY: Bock, *Historia Antitrinitariorum*; Hoefer, *Nouvelle Biographie Universelle*, vii. 729, Paris, 1853; Krasinski, *Historical Sketch of the Reformation in Poland*, ii.; A. Harkavy, Note in S. P. Rabbinowicz's Hebrew translation of Grätz's *Gesch. der Juden*, vii. 356, Warsaw, 1899.

H. R.

**BUDUSHCHNOST** ("The Future"): Russo-Jewish weekly, established (1900) and edited by S. O. Gruzenberg. Like the "Voskhod," it gives val-

uable information concerning the history of the Jews and their social life and institutions; but while the former periodical is in favor of assimilation, the latter is of a Zionistic tendency. Most of the leading Zionist writers of Russia are among its contributors. The "Budushchnost" publishes a "sbornik," or literary annual, as a supplement.

H. R. M. R.

**BUDWEIS:** City of Bohemia. Jews were settled there in the first half of the fourteenth century, possibly earlier. In 1337 the community was destroyed by the Flagellants. In 1341 King John I. of Bohemia again admitted two Jews, who were granted remission of taxes for a period of ten years. They were compelled, however, to pay an impost to the city, which was set apart to cancel its debts to foreign Jews. They also erected a synagogue, which fact shows that many other Jews joined them. In 1390 a Jews' quarter ("vicus Judæorum") is mentioned; it was situated close to the parsonage, because the Jews, on account of their financial and commercial importance, had to be near the authorities.

A responsum concerning the Jews of Budweis is recorded in the fifteenth century. In 1506, Jews were expelled from Budweis, and were not permitted even to visit the annual fairs. Hence the "persecutions in Budweis" in 1505, during which thirteen Jewish women drowned themselves, and those of 1564, which are mentioned in the Nachod "Memorbuch," can not refer to the Bohemian city of Budweis.

Since 1848, Jews have again lived at Budweis, and they have had an incorporated congregation since 1859. The cemetery was laid out in 1866; the synagogue (see p. 421), a building in the pointed style of architecture, was built by Max Fleischer of Vienna. There is also an organization of Jewish artisans in the city. The district rabbi is (1902) Adam Wunder. The nineteen communities of the district of Budweis include 252 families, numbering 1,263 persons.

BIBLIOGRAPHY: Salfeld, *Martyrologium*, p. 241; *Mittheilungen des Vereins für Gesch. der Deutschen in Böhmen*, xviii. 201; xxii. 266, 269; Wertheimer, *Juden in Oesterreich*, Leipsic, 1842, p. 177; *Rechtsgutachten*, Nos. 79-81; Löw, in Busch's *Kalender*, 1847, pp. 81, 84; Schudt, *Jüdische Merkwürdigkeiten*, i. 222; Poznanski, in *Jüd. Chronik*, ed. Kurrein, i.

D. A. F.

**BUENA ESPÉRANZA, LA** ("The Good Hope"): Title of a Jewish weekly, published in Judæo-Spanish and in rabbinic characters at Smyrna since 1874. It first appeared under the name "La Esperanza." Aaron de Joseph Ḥazan has been its editor from the beginning.

G. M Fr.

**BUENO (BONUS):** Family of Spanish origin, members of which, including many physicians and scholars, have settled in southern France, Italy, Holland, England, and America, as well as in the Orient.

**Abraham Bueno:** Physician in Amsterdam, where he died in 1633.

**Benjamin Bueno de Mesquita:** Died in New York, Nov., 1683. The monument erected to his memory is one of the oldest in that city ("Publications Am. Jew. Hist. Soc." i. 91 *et seq.*).

**David Bueno:** Lived at Leghorn in the seventeenth century. He was wealthy and fostered Jewish science. He directed that Solomon Adret's collection of responsa ("Toledot Adam") be printed at his own expense at Leghorn in 1657, but died at an advanced age before the work was completed.

**David Bueno de Mesquita:** Lived in Amsterdam in the seventeenth century. He was the husband of a granddaughter of Francisco Fernandez de Mora. He was the "resident" of Duke Christian Ernst of Brandenburg-Bayreuth, and in 1684 served as agent-general of the dukes of Brunswick-Lüneburg (De Barrios, "Aumento de Israel," p. 172).

**David ben Raphael Ḥayyim Bueno:** Editor in Venice from 1704 to 1732.

**Ephraim Hezekiah Bueno:** Died at Amsterdam Nov. 8, 1665; son of Joseph Bueno. According to the inscription placed beneath a portrait of him painted by Rembrandt about 1647 and engraved by Lyrius, he was "Alter Avenzoar, magnus in medicis, magni discipulus patris" (a second Avenzoar, a distinguished physician and pupil of his celebrated father). In 1650, in conjunction with Jonah Abravanel, he published several liturgical works, among which were a Spanish translation of the Psalms, entitled "Psalterio de David, en Hebrayco Dicho Thehylim, Transladado con Toda Fidelidad Verbo de Verbo del Hebrayco," Amsterdam, 1650, and "Pene Rabbah" (1628), the first work of Manasseh ben

Ephraim Hezekiah Bueno.
(From Rembrandt's painting of the "Jewish Doctor.")

Israel, with whom he, as well as his father, was on terms of intimate friendship.

In 1656 Bueno, together with the pious and charitable Abraham Pereira, founded the scientific society "Torah Or" in Amsterdam.

**Isaac Bueno:** Ḥakam in Jerusalem about 1685. He was the author of dialectal notes on the codes Oraḥ Ḥayyim and Yoreh De'ah, entitled "Shulḥan Melakim" (The Kings' Table; Azulai, "Shem ha-Gedolim," *s.v.*).

**Jacob Bueno:** Physician; died at Amsterdam in 1661; probably a son of Abraham Bueno.

**Joseph Bueno:** Physician; died at Amsterdam Aug. 8, 1641; father of Ephraim Bueno. After having received his degree of doctor of medicine in Bordeaux, he went to Amsterdam some time before 1625. In that year this "new Jewish physician," as the French ambassador D'Espesses states, was summoned to the sick-bed of Prince Maurice of Orange. "The Jewish physician," he continues, "Joseph Bueno, has made the prince of Orange take some powders, and will not allow any one to despair of his life." But Bueno had been deceived in his hopes, for the prince died April 23, 1625.

According to Daniel Levi de Barrios, Bueno was also a poet, and celebrated the "Conciliador" of his friend Manasseh ben Israel in a Spanish sonnet. Sarah, Bueno's wife, died May 15 (not 25), 1654.

**Joseph Bueno:** Poet; lived in Amsterdam in the seventeenth century. In the martyrology entitled "Elogios que Zelosos Dedicaron," etc., he celebrated the martyr Bernal, who was burned at Cordova May 3, 1655. From the fact that this composition was of the kind known as a "silva," Wolf ("Bibl. Hebr." iii. 385) and Steinschneider ("Hebr. Bibl." iv. 91) have erroneously called him "Bueno Silva."

**Joseph Bueno:** Went, probably from London, to New York about 1680. In the latter city he became a highly respected merchant, and in 1681 purchased land for a Jewish cemetery ("Publications of the Am. Jew. Hist. Soc." i. 91, ii. 81 *et seq.*, 85 *et seq.*).

**Joseph Bueno de Mesquita:** Rabbi in the Orient; mentioned by Samuel Zarfati in his "Nimuḳe Shemuel" (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 168).

**Joseph Morenu Bueno:** Physician in Amsterdam. He possessed extraordinary talent, and died at the early age of twenty, Sept. 16, 1669.

**Samuel Bueno:** A contemporary of Solomon Alkabeẓ, and, like him, devoted to the study of mysticism; lived in Safed, Palestine, about 1550.

**Solomon Bueno:** Physician in Amsterdam, where he died 1681.

**Solomon ben Jacob Bueno:** Editor in Cremona, Italy, in 1576.

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D. M. K.

**BUENOS AYRES.** See SOUTH AMERICA.

**BUFFALO:** A name common to different species of *Bovidæ*. The best known is the *Bubalus buffelus*, or *Bos bubalus*, generally called in Eastern countries *jamoos* or *chamoosh*, a word of Persian origin, meaning "ram-cow." From India, its native home, the buffalo has been gradually introduced into western Asia, Greece, southern Italy, and northern Africa. Some writers have tried to identify the buffalo with the "re'em" (ראם) of the Bible, and Gesenius ("Thesaurus," p. 1249) was one of them. This theory of identity, however, is now generally abandoned. The re'em appears to have been a much wilder animal, an animal utterly impossible to domesticate (Job xxxix. 9–12). Besides it seems established that the buffalo was not introduced into western Asia until shortly before the common era. Hence the re'em, identical with the Assyrian "rimu," is now generally regarded as the wild ox of the mountain.

BIBLIOGRAPHY: Hommel, *Die Namen der Säugethiere*, p. 229; Lydekker, *Wild Oxen, Sheep, and Goats*, p. 123; Wood, *Animals of the Bible*, p. 55; Tristram, *The Natural History of the Bible*, pp. 56 and 72.

J. JR. H. H.

**BUFFALO:** The second city in New York state. Its first connection with the history of the Jews occurred in 1825, when Mordecai M. Noah laid the corner-stone of his projected city of ARARAT in one of its churches.

Though a flourishing city of over 15,000 inhabitants, Buffalo in 1835 contained but one Jew, named Flersheim, from Frankfort-on-the-Main; he gave private instruction in German.

The earliest Jewish arrivals were German, and one Englishman. The first attempt at a religious organization was the holding of the Passover services, in the spring of 1847, in Concert Hall, on the southwest corner of Main and Swan streets. On Oct. 3, in the same year, the Jacobsohn Society was organized; it disbanded five years later. The society purchased a piece of land for burial purposes on Fillmore avenue, which has been unused since 1861.

In 1847 the first congregation, Beth-El, was established, under the presidency of Mark Moritz, and had as its reader the Rev. Isaac M. Slatky. Services were held for more than two years on the third floor of the Hoyt Building, at the corner of Main and Eagle streets. In 1850 this congregation bought a schoolhouse on Pearl street, near Eagle, which it converted into a synagogue, and dedicated July 22 of the same year. In 1874 this congregation, which uses the Polish liturgy, built its own synagogue, which it still occupies.

**First Congregation, Beth-El.**

The German element in Buffalo organized in Nov., 1850, the Beth Zion congregation, which found great difficulty in maintaining itself, but continued to exist until 1864, when it merged into the newly established Reform congregation. In 1863 a number of Jews requested the Rev. Isaac M. Wise of Cincinnati to send them a minister to conduct the services of the New-Year and the Day of Atonement according to the Reformed liturgy. These services were held in Kremlin Hall. The following year, at a meeting held (Oct. 9) in Kremlin Hall, at which Leopold Kaiser presided, the congregation Temple Beth Zion was organized. A year after its organization the congregation purchased for its place of worship a Methodist church in Niagara street. This building was dedicated May 25, 1865, and the Rev. I. N. Cohn was elected minister. He was succeeded in 1866 by the Rev. Samson Falk, who continued his ministration until his death, Dec. 24, 1886.

**New Temple.**

The congregation called as his successor Rabbi Israel Aaron, D.D., then at Fort Wayne, Ind., who was installed May 1, 1887. During his incumbency a new and more commodious temple was erected on Delaware avenue.

The influence of this congregation in promoting fellowship among the religious bodies of Buffalo has been very great. Upon the walls of the temple are tablets recording the sentiments of Episcopalians and Baptists. Its minister has been invited to preach in most of the principal churches of the city.

The educational and social-settlement work of the congregation is managed by the Sisterhood of Zion, founded in April, 1891, by Dr. I. Aaron. This body of women owns, free of debt, Zion House, a busy center in the heart of that section of the city inhabited by Russian Jews.

**Russian Jews at Buffalo.**

There is a large colony of Russian Jews in Buffalo, who own five synagogues. Among their rabbis have been several Hebrew scholars and writers of note; *e.g.*, Rev. Harry Singer, author of "Sefer Zikkaron basefer," published in Wilna.

There are a number of benevolent societies in Buffalo, but the chief work is under the efficient supervision of the Hebrew Board of Charities, which represents several organizations, and receives into its treasury nearly all funds for the relief of the poor.

Buffalo is associated with Rochester and Syracuse in the support of the Jewish Orphan Asylum of western New York, situated at Rochester.

The Union of American Hebrew Congregations held its second council in Buffalo in 1875, at which it was finally determined to open a Hebrew Union College. In 1900 the Central Conference of American Rabbis met in Buffalo.

The present (1902) Jewish population is estimated at 7,000. Among the Jews of Buffalo who have held public positions are R. Wolfsohn, United States consul at Mannheim; Hon. Louis W. Marcus, judge of the surrogate court; and Simon Fleischmann, president of the common council.

A. I. Aa.

**BUK:** Town in Prussia, province of Posen, which, after the second partition of Poland, in 1793, passed under Prussian rule. Jews then began to settle in the place, which, as an old episcopal town, had hitherto excluded them. By 1820 many Jews were living there. The Ḥebrah Ḳaddishah Gomle Ḥasidim, an association for nursing and burial which is still flourishing, was founded in that year. The synagogue was built in 1846-47.

The year 1848 was disastrous to the Jews of Buk. Their synagogue was almost completely demolished during an uprising of the Poles, and several Jews were killed. After order was restored, the synagogue was renovated, and in 1894 it was entirely rebuilt.

At present (1902) there are about 250 Jews in Buk.

D. M. L. B.

**BUKKI:** **1.** Son of Jogli, prince of the tribe of Dan, who represented his tribe in the division of the land (Num. xxxiv. 22). **2.** Son of Abishua' and father of Uzzi, a priest, the fourth in line from Aaron (I Chron. v. 31), and ancestor of Ezra (Ezra vii. 4). In the Apocrypha his name is given as **Boccas** (I Esd. viii. 2) and **Borith** (II Esd. i. 2).

J. JR. G. B. L.

**BUKOWINA.** See Galicia, Czernowitz, Radautz, Seretii, Suczawa.

**BUL:** The name of the month in which the building of Solomon's Temple was completed, as mentioned in I Kings vi. 38. It would seem that at the time of the writing of that passage the name was obsolete; for the writer found it necessary to define "Bul" as the eighth month. The name is Canaanitish, occurring in the Phenician inscriptions, on the Eshmunazar tablet ("C. I. S."i. 3, line 1), on an inscription from Cyprus (*ib.* i. 10, line 1), and on one from Idalium (*ib.* i. 90, line 2). It was adopted by the Israelites on their entrance into Canaan, and was retained by them during preexilic days. In postexilic times בול, along with the names of three other months, "Ziv" (I Kings vi. 37), "Abib" (Ex. xiii. 4, xxiii. 15; Deut. xvi. 1), and "Etanim" (I Kings viii. 2), was supplanted by the names current in Babylonia, and "Bul" became "Ḥeshwan." This could only have been an approximation, however; for the old calendar of the Canaanites was solar and was adapted to an agricultural people, whereas the Assyrian calendar was lunar, with compensations to harmonize with the solar year.

The etymology of the word is still in doubt. The Septuagint simply transliterates Βαάλ. The Targum attempts an etymology in its translation מיסף אבביא ("destroying the crops"), pointing clearly to the root נבל ("to destroy"). This derivation is also given by the Rabbis (Yer. R. H. i. 56d): "The month in which the leaf is destroyed and the earth becomes full of clods," referring to the great rains in that month. A somewhat fanciful explanation fastens on בלל ("to provide"; Judges xix. 21). "It is the month in which they provide food for the cattle from the house" (Tan., Noaḥ, 11), the fields being waste.

Bibliography: Jastrow, *Dict.* s.v.; Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, pp. 417, 420, 421; Nowack, *Arch.* p. 215; Benzinger, *Arch.* p. 201.

E. G. H. G. B. L.

**BULAH, RAPHAEL MOSES BEN JOSEPH DE:** Palestinian Talmudist and rabbi; died at Jerusalem March 23, 1773, where he had been rabbi, and had conducted a Talmudic school. He wrote the "Get Mekushshar" on the divorce laws, Constantinople, 1767; "Ḥayye 'Olam" (Eternal Life), homiletic essays on the first and second books of the Pentateuch, *ib.* 1752; and "Zekut Mosheh," methodology of the Talmud and divorce laws.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 132, ii. 52; Fürst, *Bibl. Jud.* i. 100; Ḥazan, *Ḥama'alot li-Shelomoh*, p. 53b; Luncz, *Jerusalem*, i. 129.

L. G. I. Ber.

**BULAH, SOLOMON BEN RAPHAEL MOSES DE:** Turkish Talmudist; born at Jerusalem, where his father, Raphael Moses ben Joseph de Bulah, was rabbi; died 1786 at Salonica. Solomon settled at Salonica. He was the author of "Leḥem Shelomoh" (The Bread of Solomon), a halakic work in three divisions, referring to the laws on acquisi-

tion by purchase, on real estate, and on divorce (Salonica, 1795). The other works of Bulah, among them a commentary on Jacob ben Asher's "Ṭur," have not been printed.

BIBLIOGRAPHY: Ḥazan, *Hama'alot li-Shelomoh*, p. 53b.

L. G. I. BER.

**BULAN:** King of the Chazars, who in 620 embraced Judaism. Joseph, "Chaghan" (king) of the Chazars, in answer to a letter from Ḥasdai ibn Shaprut (960), informs him that 340 years earlier one of his ancestors, Bulan, became ruler of the Chazars. To him the Lord appeared in a dream, promising him might and glory. Bulan went by the Daralan road (Caucasus) to Aradavil (Ardebil), the capital of Adherbaijan in Armenia, and gained great victories. He then determined to adopt the Jewish religion. The Byzantine emperor and the calif of Ismael each sent to him deputations with valuable presents and wise men versed in religious matters to convert him to their respective religions. Bulan summoned wise men of Israel also, and examined them all. As both the representatives of the religion of the Nazarene and those of Islam referred to Judaism as the foundation of their faiths, Bulan declared that they, the opponents of Judaism, had themselves made an impartial avowal of the excellence of the Jewish religion; and he therefore accepted it. See CHAZARS.

BIBLIOGRAPHY: A. Harkavy, *Soobshcheniya o Chazarakh*, in *Yevreiskaya Biblioteka*, vii. 156–159; idem, *Der Name Bulan*, in *Geiger's Jüd. Zeitschrift*, iii. 207; *idem*, in *Russische Revue*, 1874.

H. R.

**BULAT (בולאט), ABRAHAM IBN:** Talmudic scholar; lived in Spain in the fifteenth century. He was the disciple of Isaac de Leon, and in a vigorous dispute of the latter with Isaac Gayyal concerning a halakic decision, Balat took the part of his master and wrote a booklet demonstrating that Gayyal's decision was against the law. This booklet was published, together with the arguments of Isaac de Leon and Isaac Gayyal, in the miscellany "Shib'a 'Enayim" by Jacob London and Abraham Meldola (Leghorn, 1745).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 138; Steinschneider, *Cat. Bodl.* cols. 643 and 671.

L. G. I. BR.

**BULAT (בולאט), JUDAH BEN JOSEPH IBN:** Spanish Talmudist and rabbi; born at the end of the fifteenth century at Estella, Navarre; died probably at Constantinople about 1550. He was the author of "Kelal Ḳaẓer mi-Kol ha-Rashum Beketab" (Short Abstract of All That Has Been Published), containing a short compendium of rabbinic theology, Halakah, morals, ethics, jurisprudence, and political science. The book appeared in manuscript at Constantinople in 1530, and could be obtained from the author only for a limited time, on the payment of one florin as a fee for perusal. At present, also, the work is rare. Besides, Bulat published the Talmud methodology "Halikot 'Olam" of Joshua ben Joseph (Constantinople, 1510). Tam ibn Yaḥyah, in his work "Tummat Yesharim," and Elijah Mizraḥi, in his responsa, both colleagues of Bulat at Constantinople, cite some of his responsa.

Bulat, possessing a thorough knowledge of the Talmud, depth of thought, and excellent judgment, opened up new methods in Talmudic study. He became aware of the fact that the method of Talmud interpretation practised by some of his contemporaries was contradictory to the real meaning of the Talmud. It was their custom to regard every opinion, even every sentence, in the Talmud as a binding rule; and they went so far as to look upon every "posek" (post-Talmudic Halakah) in the same way. Consequently, a vast number of new "ḥumrot" (intensifications of the Law) continued to be introduced; and it was considered a duty of the pious to refrain from acts tabooed by their predecessors, though only by a few of them.

Similarly, the theoretical opinions of earlier Talmud commentators were studied in a receptive, uncritical spirit. Bulat, however, returned to the Talmud itself. He distinguished between the decisions arrived at in the Talmud, that should be regarded as standard, and the opinions of individuals, which might be disregarded. He sought for the true meaning, the motives and aims of the Talmudic controversies and Halakot; and he considered needless intensifications of the Law, especially in marital and juridical questions, as criminal. He maintained that whoever was unable to find in the Talmud a true solution of new circumstances, by means of logic and analogy, was not worthy to work in the province of Halakah; and that investigations into the meaning of "poskim" as a rule lead to nothing. "Many times," said Bulat, "the reader is perplexed because of the disagreement between the various writers; and often the different parts of a posek contradict one another, thus perplexing and completely bewildering the reader. For this reason the true rendering of the text must be sought in the original source" במקוך התחלתו ("Tummat Yesharim," No. 34).

It was natural that in his endeavor to carry his views into practise he should meet with the opposition of his colleagues at Constantinople (*ib.* No. 39). Nevertheless, even his opponents respected him; and one of them, Tam ibn Yaḥyah, used to address him with the most flattering epithets (*ib.* Nos. 35, 38).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 33*a*, 34*a*; Azulai, *Shem ha-Gedolim*, p. 64; Steinschneider, *Cat. Bodl.* cols. 1299, 1393; Dukes, *Naḥal Ḳedumim*, i. 61; Tam ibn Yaḥyah, *Tummat Yesharim*, part i., Venice, 1622; *Ohole Tam*. Nos. 7, 34–39, 46–49 (in No. 34 is given one of Ibn Bulat's responsa, which dates from 1525, containing an exposition of Bulat's principles).

L. G. I. BER.

**BULGARIA:** Principality of southeastern Europe, under the suzerainty of Turkey. According to Josephus ("Ant." xxii.) and Belloguet ("Les Cimérieux," p. 24) the Jews knew of Mœsia (old name for the Balkan peninsula) at a very early age. But the first Jewish community of Bulgaria was founded at Nicopolis under Trajan, after the victories gained over the Dacians. The Bulgarian czar Krum brought some Jews among the 30,000 prisoners carried away from Thessaly in 811. A large number of Byzantine Jews established themselves in Bulgaria in 967, at Nicopolis, Widdin, Silistria, and Sofia (compare Solomon Abraham Cohen,

Responsa, Leghorn, 1592). The rabbinical authors called them Romanim Jews. They preserved their Greek customs, one of these being to choose a chief rabbi from without their own city, and another to close their shops on the day of a burial; this latter custom having been observed until the year 1720 ("Mayim Rabbim," Amsterdam, 1637).

**Early Jewish Settlements.**

In 1189 the two brothers Assen and Peter founded the Bulgarian kingdom, this being the second foundation. They entered into relations with Venice, Ragusa, and Geneva. As the majority of the merchants in these cities were Jews, offices were established by them (according to Ubicini, "Provinces Danubiennes") in the ports of Bulgaria on the Danube, especially at Widdin. Under the czar Assen II. (1218–41), the successor of Assen I., the number of Jews increased. The pope in a letter to Bela IV., king of Hungary (1238), complains that the above-mentioned czar received heretics into his dominions (Gh. Sincai, "Cronica Romanilou," p. 262, Jassy, 1853). The Tatars invaded Bulgaria about 1290, under their chief, Khan Tchoca, who was killed by a Jew at the siege of Tirnova. Muralt (ii. 402) places this event in 1293, other historians, as Hammer-Purgstall ("Goldene Horde"), in 1299. An anonymous work, printed by R. Jonah of Constantinople in 1743, mentions the communities at Philippopolis (1344), at Zagora (1344), and at Nicopolis and Silistria (1377), as existing at the time when Bulgaria fell into the hands of the Turks. When Czar Ivan Alexander came to the throne, in 1330, he was a widower, and father of two children, Michel-Assen and Dobritch. The following year he married his second wife, the daughter of a woyewode, by whom he had one son, Ivan Strachenir. After a time he repudiated this wife, and married in 1335 a beautiful Jewess of Tirnova, Sara by name, who was converted to Christianity (Jirecek, "Gesch. der Bulgaren," p. 312, Prague, 1876).

**The Jewish Czarina.**

The new czarina received the name of Theodora or "Newly Enlightened Czarina and Sole Support of all the Bulgarians and Greeks." Gifted with a remarkable intelligence, according to the historians, she aided the czar in all affairs of state. But when Ivan Alexander grew old, Theodora, wishing to secure the future of her children, Ivan Chichman and Tamar (or Mara or Marie), divided the kingdom in 1355, Ivan Chichman receiving one part, with Tirnova as the capital, Dobritch receiving the Dobroudja, and Strachenir the province of Bdin or Widdin. Thus Theodora, moved by maternal sentiment, made the mistake of enfeebling the land by dividing it. Ivan Chichman, the son of the Jewess, succeeded his father in 1346, and in 1367 he hospitably received the Jews who had been driven from Hungary and had settled at Nicopolis, Plevna, and Widdin. Mention is made of R. Shalom of Neustadt, who settled at Widdin. The community of Sofia, formerly called Stredetz, and founded by Byzantine Jews at the end of the tenth century, erected a synagogue, which is still known under the name "Kahal de los Gregos." Ashkenazic Jews established themselves at Sofia in 1360. The Bulgarian Jews were then divided into the following four rituals: (1) Bulgarian Jews properly so called; (2) Italian Jews from Venice; (3) Roman or Byzantine Jews; and (4) Ashkenazim, of German origin.

It appears that after the death of Ivan Chichman a reaction was felt against the Jews of Tirnova, which led to their emigration to Nicopolis. The Spanish Jews who arrived in that city in 1492 found there a Jewish community, having at its head Ḥayyim b. Albalgui or Albalgri (the Bulgarian). Among the immigrants were Ephraim Caro and his son Joseph, from Toledo; the latter married the daughter of this rabbi, and later became famous by his work, the Shulḥan ʿAruk. Widdin is also an ancient settlement, judging from a manuscript of the beginning of the fifteenth century, entitled "Perush we-Tosafot," by R. Dossa b. Moses of Widdin. Bazarjik, or Tatar Bazarjik, received its first Jewish settlement about 1500, with the arrival of some Spanish refugees, Aobi being its first rabbi.

Under Turkish rule the Jews of Bulgaria were little known; all Jewish life seems to have centered in the communities of Constantinople, Salonica, Smyrna, and Adrianople. All that is known is that from time to time they were severely oppressed by rapacious Turkish officials as well as by the Greeks. During the next three centuries and a half (1500–1876) the only distinguished Jewish name is that of Joseph Caro. It was not until the Russo-Turkish war of 1877–78 that the Jews of Bulgaria came into notice. Goaded by the insolence of the peasantry who were in rebellion against the sultan, they did not know whether to favor the movement for the emancipation of Bulgaria or to remain faithful to the Turks. Their hesitation cost them much suffering. As soon as the Russian forces appeared before a town, the Bulgarians would denounce the Jews as hostile, and would set about to punish them. They were expelled in a body from Kezanlik, Zagora, Widdin, Shipka, and elsewhere, plundered of all their property, and forced to take to the road under miserable conditions. Their sufferings aroused a cry of horror throughout Europe, reaching even to America (see "Bulletins" of the Alliance Israélite Universelle); thousands took refuge in Constantinople, where their needs were looked after through the munificence of Baron Maurice de Hirsch.

**The Russo-Turkish War.**

Upon the close of the war the Jews of Bulgaria enjoyed comparative repose for the space of fourteen years (1878–92). In 1877, when the Turks set fire to the city of Sofia, it was the Jews and Jewesses, according to Bianconi ("Carte Commerciale de la Bulgarie," p. 12, published by Chaix, Paris), who fought the flames, and, armed with whatever weapon came to hand, beat off the soldiers employed in setting fire to the buildings. Thus the Bulgarian capital owed its preservation to its Jewish inhabitants, and, in recognition of their bravery, Prince Alexander decreed in 1879 that the fire-brigade should be chosen exclusively from Jewish citizens; and on all occasions of reviews, processions, etc., the Jewish firemen have the place of honor next to the picked troops of the Bulgarian army. When, in 1885, Bulgaria was waging war against Servia,

the Bulgarian Jews distinguished themselves so highly in the battles of Pirot and Slivnitza that Prince Alexander publicly thanked them, calling them "true descendants of the ancient Maccabees."

The Bulgarian constitution accords all civil rights to Jews, in obedience to the Treaty of Berlin (1878).

**Present Condition.**

They are electors, are eligible to office, and are to be represented in every municipality by one or two members. They may become members of the Sobranje (Chamber of Deputies). They are subject to military service and have the right of military promotion. Each Jewish community is governed by its "synagogal committee," which levies a tax upon each individual. From this revenue, together with the voluntary offerings of the faithful, the committee, whose members serve three years and are officially recognized by the prince, provide for all the communal expenses as well as for the maintenance of Jewish schools. The liberality of the new constitution was at once received with enthusiasm by the Jews. Three graduates of the military school of Sofia attained the rank of major. They are Mochonoff Garté of Philippopolis, Moréno Graziani of Shumla, and Behdjet, or Behdjetoff, of Rustchuk; the last has recently resigned his commission.

Since 1890, however, anti-Semitism has made its appearance in Bulgaria, so that both elementary and high schools have become almost closed to Jews by reason of the hostility of the Christian students. M. Gabbé, a certain large landed proprietor, was elected to the Chamber of Deputies, whereupon his Christian colleagues made their utmost endeavors to invalidate the election because of his Jewish race. An accusation of murder for ritual purposes was made against the Jews of Wratza in 1891, but the jurist Stoïloff (later minister), proved their innocence ("Bulletins" of the Alliance Israélite Universelle). Anti-Semitism has developed to such an extent in Bulgaria that the Jews are now emigrating in large numbers to Turkey in Asia.

**Literature.**

The Jews of Bulgaria have not contributed to the national literature; they have written nothing in the Bulgarian language up to the present time (1902). They have four journals: one, which might be called peripatetic, "El Amigo del Pueblo," is published alternately at Sofia and at Rustchuk; the others are: "El Eko Judaico," "La Verdad," and "Ha-Shofar." A Judæo-Spanish journal, "El Dia," was published at Philippopolis in 1897, and a Judæo-Spanish review, "La Alborada," at Rustchuk in the same year. A Jewish journal in the Bulgarian language appeared for the first time at Philippopolis for some months in 1899, under the name "Tcheweschky-Prava" (The Rights of Man). The Alliance Israélite Universelle has fifteen schools in Bulgaria, nine for boys, with 2,235 pupils, and six for girls, with 1,760. From the year 1886 the Jews of Sofia evinced the desire to be worthily represented in the person of their chief rabbi, and, no longer content with a simple Talmudist, more or less learned in rabbinical matters, they called Dr. Dankowitz that year to be their spiritual head, a widely read scholar, linguist, and possessor of administrative capacity. He warmly defended the interests of his constituents with word and pen, particularly in the Wratza affair; but, owing to the machinations of some of his flock, he resigned in 1889. In 1891 Dr. Moritz Grünwald was called from Jung-Bunzlau in Bohemia, and remained until 1895, when he died while on a visit to London. Grünwald instituted pastoral tours, visiting the Jewish communities in turn over the entire country. Since 1890 the Jews of Bulgaria, on account of communal dissensions, political troubles, and possibly the Zionistic agitation, have been without any chief rabbi or official defender, until quite recently, when Dr. Ehrenpreis was appointed to the position.

**Industries.**

Until 1880 the Jews of Bulgaria, like those of other portions of Turkey, occupied themselves exclusively with trading; but since the foundation of trade-schools by the Alliance Israélite, there have been among them carpenters, blacksmiths, coppersmiths, typesetters, leather-workers, and furriers. The most prominent Jewish families of Bulgaria are those of Présénté at Bourgas, Davitchon Levi at Sofia, and Canété at Rustchuk.

**Population.**

In a total population of three and a half million inhabitants there are 30,000 Jews, and these are divided into thirty-five communities, nearly all of which observe the Sephardic ritual. Some cities, among them Sofia, Rustchuk, Philippopolis, Varna, Widdin, and Bourgas, have, in addition to the Sephardic community, also a small group of Ashkenazic Jews. Following is an exact list of the places in Bulgaria inhabited by Jews, and the Jewish population of each: Aïthos, 45 Jews; Bercootza, 250; Bourgas, 550; Bazarjik (Tatar), 1,700; Carlova, 200; Carnabat, 400; Dobritz, 200; Dubnitza, 1,100; Ferdinand, 160; Haskovo, 465; Kustendil, 1,000; Kezanlik, 200; Lom-Palanka, 325; Nova-Zagora, 180; Novi-Bazar, 20; Nicopolis, 150; Philippopolis, 3,075; Pleven or Plevna, 405; Pravady, 250; Rasgrad, 200; Rustchuk, 3,000; Shumla, 1,000; Sistov (Svitchov), 135; Silistria, 280; Slivno, 225; Samakoff, 1,350; Stanimaka, 140; Sofia, 8,000; Stara-Zagora, 520; Tchirpan, 200; Tozztrakan, 50; Varna, 1,050; Widdin, 1,950; Wratza, 75; Yambol, 1,010. Total, 29,860.

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D. M. Fr.

**BULL.** See Ox.

**BULL WORSHIP AMONG ANCIENT HEBREWS.** See Calf, Golden.

**BULLOCK.** See Cattle.

**BULLS, PAPAL, CONCERNING JEWS.** See Popes.

**BULRUSH:** A rush or reed. The term "bulrush" in the Bible occurs once as a translation for "agmon" (Isa. lviii. 5) and twice for "gome" (Ex. ii. 3; Isa. xviii. 15). Both of these words occur elsewhere in the Bible, where they are translated "rush." Both in Hebrew and in English the words "bulrush"

and "rush" seem to be used interchangeably. According to Isa. lviii. 5, bulrushes grew quite high and had a large flower that, because of its weight, drooped over. The plant was peculiar to swampy places (Isa. xxxv. 7; Job viii. 11). By this description any one of the water-rushes might be meant, but the *Typha elephantina* comes nearest to it. The ancients put bulrushes to various uses. They made boxes (Ex. ii. 3) and even boats of them (Isa. xviii. 2). The bulrush was naturally used as fuel (Job xli. 12); and it would appear that it was used as a piercing-tool (Job xl. 26). See Reeds.

J. JR. G. B. L.

**BULWARK.** See War.

**BUN:** As a personal prenomen this name is a dialectic abridgment of "Abun" ("Abin," "Rabin"; see Jastrow, "Dictionary," 147a; compare Pesik. xxx. 192b; Yer. Hag. i. 76c; Yer. Suk. v. 55d), and appears exclusively in Palestinian literary sources (Yer. Ter. viii. 45c; Yer. Pes. iii. 29d; Yer. Shek. iv. 48b; Yer. Yeb. iii. 4c). Several amoraim so cited are mentioned under the full name as it appears in the Babylonian Talmud (see, for example, Abin b. Ḥiyya, Abin b. Kahana); and a Palestinian scholar of the fourth century is cited once under the name of "Bun b. Bisna" (Yer. Yeb. iv. 7b), and once (*ib.* i. 2d) under that of "Abun b. Bizna."

J. SR. S. M.

**BUNNEY, EDMUND:** English preacher and Hebrew scholar; born at Vache, near Chalfont, St. Giles, Buckinghamshire, in 1540; died at Carwood, Yorkshire, Feb. 26, 1618 or 1619. He was made prebendary of Oxgate, St. Paul's, London, in 1564; and in 1565 master of arts of Oxford, and in the same year a fellow of Merton College. At Bolton Percy Rectory he was made subdean; but after 1579 he turned itinerant preacher. His principal works are: "The Whole Summe of Christian Religion," 1576; "The Scepter of Judah; or, What Manner of Government It Was That unto the Commonwealth or Church of Israel Was by the Will of God Appointed," 1584; "The Coronation of David: Wherein Out of That Part of the Historie of David That Showeth How He Came to the Kingdome Wee Have Set Forth unto Us What Is Like to Be the End of These Troubles That Daylie Arise for the Gospel's Sake," etc., 1588. Bunney's work on the Hebrew polity was an indication of the Puritan tendencies toward a commonwealth, which were afterward to be put into practise.

Bibliography: *Dict. National Biography*, vii. 271-272; Willis, *Survey of the Cathedrals*, ii. 89, 180, 308, 1742; Calamy, *Abridgment*, vi. 1713.

J. E. Ms.

**BUNZLAU.** See Jung-Bunzlau.

**BUNZLAU (BUMSLO), MEÏR BEN EPHRAIM FISHEL** (called also **Meïr Fishels** and **Meïr Fisheles**): Bohemian rabbi and Talmudist; born at Bunzlau (Jewish-German, "Bumslo"); died Nov. 23, 1770, at Prague, where he had been for forty years "rosh bet din" and director of a Talmudic academy. His works were never published, since all the manuscripts were destroyed by fire in 1754.

The epitaph of Bunzlau testifies to the unbounded love and admiration which he enjoyed among his contemporaries. In addition to his study of the Talmud he devoted himself to the Cabala, and, it is said, was also well versed in secular sciences. He was reputed to be an eminent preacher, his popularity not being confined to his own community, since his fame as a Talmudist had spread abroad. A very important decision of Bunzlau concerning the treatment of a first-born animal has been preserved in Ezekiel Landau's "Noda' be-Yehudah" (Yoreh De'ah, §§ 82 and 83). Two of his responsa in the "Noda' be-Yehudah" *l.c.* (§§ 72 and 89) testify to his humane disposition and true scholarship.

Bibliography: Lieben, *Gal 'Ed*, pp. 60-61; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v. *Meïr*.

L. G. I. Ber.

**BUOL-SCHAUENSTEIN, JOHN RUDOLPH, COUNT VON:** Austrian diplomat; born Nov. 21, 1763; died Feb. 12, 1834, in Vienna. He entered the diplomatic service, and was sent as ambassador to The Hague in 1790, to Basel in 1792, and finally to Dresden. In 1816 he was elected president of the Bundesrath which convened in Frankfort on Nov. 5 of that year, and evinced his liberalism by embracing the cause of the Patriots. At the outbreak of the riots against the Jews of Frankfort, Aug. 9 and 10, 1819, Buol summoned a conference of the members of the council, and called out the federal troops to protect the Jews, as the city militia could not be relied upon. As a result of his liberal views the count came in conflict with Metternich, and was recalled March 20, 1823.

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D. A. R.

**BURDEN OF PROOF:** In law, the obligation resting upon one or other of the parties to a suit to bring proof of a fact when the opposite party alleges the contrary. The Talmudic phrase is "'alaw ha-rayah" (on him is the proof). Of course, the plaintiff who seeks to make out a case for relief states his side first; and whatever the defendant admits need not be proved. But in the jurisprudence of the Talmud there is a broad exception; for everything in the nature of a penalty ("ḳenas")—*e.g.*, the twofold, fourfold, and fivefold compensation in case of theft—can only be adjudged upon the testimony of witnesses. An acknowledgment by the defendant may be of no use, or may even result in averting the penalty. In an ordinary suit for debt, the plaintiff would first prove by witnesses, or by the production of a bond, that the defendant owes him a given sum for a loan or on a credit-sale; and the defendant would then have to produce his acquittance in writing ("shober"), or the witnesses in whose presence either the debt was repaid or the creditor acknowledged its discharge.

So far there is no difficulty. But some cases are more complex; and to these two maxims are applied: (1) "hammoẓi me-ḥabero 'alaw ha-rayah" (he who takes away from his neighbor [that is, who asks a judgment for money or property], on him is

the proof), and (2) "nekasim be-ḥezḳatan" (property [abides] in its status); that is, no change in rights is presumed unless proved.

The first maxim is illustrated in a case where two of the defendant's oxen, one "forewarned" and the other "innocent," have pursued the plaintiff's ox, and one of them has killed the latter, but the witnesses can not say which of the two caused the death. It will be presumed that the "innocent" ox did it; and the plaintiff will recover only half-damages. As half-damages are paid only out of the price of the injuring animal, if both the defendant's oxen were "innocent," it will be presumed that the injury was committed by the less valuable of the two (B. Ḳ. iii. 11, where other instances of the same rule are also found).

The other maxim is illustrated where a man and his father are killed by one and the same accident, and it can not be shown who died first. The father's heirs say the son died first; the son's creditors say the father died first. According to the opinion of the school of Hillel, which prevails, the property goes to the heirs upon the ground that "property abides in its status"; though here the other maxim would lead to the like result. If a man and his wife die together, the maxim of the abiding status gives the property brought into the marriage by the wife, not assumed by the husband at a fixed value and which is still on hand, to the wife's heirs, but frees the husband's heirs from paying her jointure (B. B. ix. 8, 9).

In cases of doubt which can not be solved by these rules—for instance, where husband and wife die together, as to the disposal of the "iron flock property" (that is, such part of the dowry as the husband has converted to his own use and is personally bound for)—the only rule is, divide into halves. In such a case the husband's heirs would take one-half, and the wife's heirs one-half (see Gemara on last-cited section, 158b *et seq.*).

It will be seen that no allowance is made for circumstances that would raise a greater likelihood on behalf of one of the alternatives—*e.g.*, that the "forewarned" ox rather than the "innocent" one had done the mischief, the larger ox rather than the smaller one. And where two persons die through one and the same accident, no presumption is indulged, as in the Roman law, that the one who by age or sex had the greater power of resistance lived the longer.

Another maxim may be mentioned here. When A has no proof but B's admission for one fact, he must give B credit for such other fact as the latter chooses to couple with it. For instance (Ket. ii. 2), B says to A, "This field in my possession belonged to your father, but I bought it from him." If A has no other proof of his father's title, he must admit the purchase; for "the mouth which bound is the mouth that loosed." But if A has witnesses of his father's title, then B must bring proof of his purchase.

J. SR. L. N. D.

**BURG, MENO:** German military officer; was born in Berlin Oct. 9, 1789; died there Aug. 26, 1853. His father was in very poor circumstances, but his cousin, S. Sachs, had secured an official position as government building inspector, and received the boy as apprentice. In 1807 Burg was advanced to the position of field-surveyor.

At the outbreak of the Napoleonic wars, Burg wished to join the army; but his application at Breslau to serve in the Guards was refused on account of his being a Jew. His acquaintance with Prince August, however, secured for him admission to the artillery; but his desire to go to the front was not fulfilled, and he had to be content with service in the fortresses. At the end of the war he was appointed instructor at the provisional military school at Danzig; and when the school at Berlin was established, in 1817, he was transferred thither. Burg's principal subject of instruction was geometry, on which science he wrote a text-book that attained great popularity, being frequently republished and translated into many modern languages. He was promoted to a first lieutenancy, and in due course became eligible for a captaincy; but the appointment was withheld by the king, who expressed the wish that Burg should first adopt Christianity. Burg, who was supported by Prince August, demurred, and defended his course with such courage and vigor that the king finally conceded the point and sanctioned the promotion.

Burg was honored with the Medal for Merit, the Gold Medal for Art and Science, and the Order of the Red Eagle. In 1847 he became a major. During the years 1847–49 Burg was engaged in writing his autobiography, which was published in 1854 in Berlin under the title "Geschichte Meines Dienstlebens."

For a year Burg was one of the elders of the Jewish congregation in Berlin, and was active on various committees.

BIBLIOGRAPHY: L. Geiger, *Gesch. der Juden in Berlin*, p. 197.

S. M. Co.

**BURGDORF:** Town in the canton of Bern, Switzerland. It contained a few Jewish inhabitants in the fourteenth century. In 1347 Simon, a Jew living there, loaned to the cathedral provost Ulrich forty pounds of pennies. On Feb. 16, 1349, the poverty-stricken Eberhard von Kiburg drove all the Jews out of Burgdorf in the night. After effecting this, "because of their wrong-doing," as he professed, he seized their possessions. In 1900 a few Jews still lived at Burgdorf, though not forming a congregation.

BIBLIOGRAPHY: Hüber, *Schweizergeschichte*, p. 167; *Archiv des Historischen Vereins*, xii. 343, 359.

G. M. K.

**BURGEL (BURGIL), ELIJAH ḤAI VITA:** Rabbi of Tunis; son of Nathan Burgel. He is the author of "Migdanot Natan," a work in two parts. The first part, printed with a literary production by his father (Leghorn, 1778), contains a commentary on the tractate Baba Mezi'a and notes on several tracts of the Babylonian and Jerusalem Talmuds and on the Yad ha-Ḥazaḳah. The second part (Leghorn, 1785) contains novellæ on various treatises and a funeral oration.

L. G. M. K.

**BURGEL, JOSEPH:** Rabbi of Tunis; son of Elijah Ḥai Burgel; born in 1791; died at Tunis in 1857. He was the author of "Zar'a de-Yosef," on the Tosafot (Leghorn, 1849), and of "Wa-Yiḳen Yosef," various responsa (Leghorn, 1852).

L. G. M. K.

**BURGEL, NATHAN BEN ABRAHAM:** Rabbi at Tunis about 1750; pupil of Isaac Lumbroso. Considered a rabbinical authority, people from far and near brought him cases difficult to decide. When he was an old man he went to Jerusalem, where he died soon after his arrival, in Dec., 1791. He is the author of חק נתן, containing novellæ, explanations on the Mishnaic order Ḳodashim, of the treatise Horayot, etc. (Leghorn, 1776–78). This was reprinted in the edition of the Talmud, Wilna, 1895–97.

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L. G. M. K.

**BÜRGER, HUGO** (pen-name of **Hugo Lubliner**): German dramatist; born in Breslau April 22, 1846; now (1902) living at Berlin. He came to Berlin at the age of twelve, and at seventeen began to produce short dramatic works, one of which, a one-act comedy entitled "Nur Nicht Romantisch" (1865), was well received. He became the proprietor of a textile establishment, and traveled in Belgium, France, and Italy, in the interest of his business. But the great success of his three-act comedy "Der Frauenadvokat" (1873) induced him to devote himself entirely to the theater. That comedy, presented on all the German stages, and the following four-act comedy, "Die Modelle des Sheridan," were published together under the title "Theater" (Berlin, 1876).

Between the years 1876 and 1891 Lubliner wrote about fifteen comedies and dramas, and was also joint author with G. v. Moser of the comedy "Glück bei Frauen" (1884), and with P. Lindau of the drama "Susanne" (1885). A collection of his dramatic works appeared in four volumes in Berlin, 1881–82. He also published two novels, under the collective title "Berlin im Kaiserreich," of which the first, "Die Gläubiger des Glücks," went through numerous editions (6th ed., Breslau, 1886), and the second, "Die Frau von Neunzehn Jahren," also appeared in Breslau (1887). Some of his best-known dramatic works are: "Die Florentiner" (1876), "Die Adoptierten" (1877), "Gabriele" (1878), "Der Jourfix" (1882), and "Die Mitbürger" (1884). Of his later productions, "Gräfin Lambach," "Gold und Eisen," "Im Spiegel," and "Der Kommende Tag" have attracted considerable attention. Lubliner's mastery of stage effects makes his plays almost uniformly successful, while his knowledge of the world, and the ability with which he exposes the weaknesses of modern social life, have added several works of lasting value to the German repertoire.

Bibliography: Meyers, *Konversations-Lexikon*, s.v. *Lubliner*; *La Grande Encyclopédie*, s.v. *Bürger*.

S. P. Wi.

**BÜRGER, SOLOMON BEN DAVID.** See Borger, Solomon ben David.

**BÜRGER, THEODOR** (pen-name of **Daniel Pillitz**): Rabbi and preacher in Szegedin, Hungary, 1843–47. Two years after entering upon his office he published a book, "Der Talmud und die Perfectibilität des Mosaismus vom Standpunkte der Reform," in which he completely denied the authority of the Talmud. The theme of this work caused some sensation. In spite of the pen-name the authorship was at once traced to him, and he was forced to resign his office of rabbi. He left his congregation and retired to private life, after first holding memorial services for Archduke Joseph Feb. 7, 1847. In 1849 he published a prayer-book, "Andachtsstunden für Israeliten Beiderlei Geschlechtes."

Bibliography: Immanuel Löw and Sig. Kulinyi, *A Szegedi Zsidók*, p. 168.

S. L. V.

**BURGLARY.—Biblical Data:** In English and American law burglary is the offense of breaking into a dwelling-house at night, with the intent to commit a felony, generally with the intent to steal. The Biblical passage on the subject (Ex. xxii. 1-2 [A. V. 2–3]) reads thus: "If the thief be found breaking in ["be-Maḥteret," literally, "in the breach"] and be smitten that he die, there shall be no blood-guiltiness for him. If the sun be risen upon him, there shall be blood-guiltiness for him: he should make restitution; if he have nothing, he shall be sold for his theft."

The offense of breaking into a house at night is deemed graver than simple theft only in so far as the offender exposes himself to death at the hands of the inmates; but no greater punishment can be inflicted by the judges. Of the old Jewish versions the Septuagint renders the first half of the second verse thus: "If the sun rise upon him, he is guilty and should die in return." But Onkelos, in the spirit of the tradition, says: "If the eye of the witnesses has fallen upon him, there is blood-guiltiness." Among the commentators, Rashi, as is his usage, gives to the verse a construction found in the Mekilta and in the Talmud; but Ibn Ezra holds to the literal meaning of the text, and maintains that the word ("maḥteret") used for "breaking in," like the English word "burglary," implies breaking in at night.

The word "maḥteret" also occurs in Jer. ii. 34, where the prophet complains that he found at Jerusalem the blood of innocent poor men, killed, but not in the act of housebreaking—an indication that violent death to the housebreaker had become a common occurrence.

**——In Rabbinical Law:** The Mekilta on the passage in Exodus (Mishpaṭim xiii.) treats the shining of the sun as a mere figure of speech, signifying that it was clear as the sun that the housebreaker meant to do no harm to the inmates. The Mishnah treats of burglary among capital offenses (Sanh. viii. 6): "He who comes through the breach is judged on account of his latter end [*i.e.*, on account of what he is expected to do in the end]. If one has come through the breach and broken a jar, if there is blood-guiltiness for him, he is bound to pay damages: if not, he is free from paying them." This is ruled on

**A Capital Offense.**

the principle that where an act is punishable with death (though only with death at the hands of the injured party), the actor does not pay damages.

In the discussion of this Mishnah some of the Babylonian sages (Sanh. 72a) go so far as to claim that even when the burglar has carried the goods away, he can not be held to double restitution, except in the cases where the figurative light of the sun—that is, the certainty of his not intending harm to the person in the house—would raise blood-guiltiness for his death. The apparent result of the discussion is that single restitution is to be made even by the burglar, who has taken his life in his hands; that he has not "with his life" acquired the stolen goods; but at any rate he seems not to be liable to double restitution like the ordinary thief.

**Proof of Intent.**

As to estimating the intent of the burglar, the Gemara, by way of illustration, puts the case of the father breaking into the house of the son, where it may be taken for certain that the housebreaker would not kill the owner, even if the latter should stand up for the retention of his goods (Sanh. 72d *et seq.*). One argument for this figurative meaning of the text is drawn from the words: "If the sun rise upon him," as though the sun shone on him alone and not on all alike; hence the light cast upon him by the circumstances must be meant (Mek. *l.c.*; Sanh. 72d; Yer. Ket. iv. 28c).

The question is also raised (Sanh. 72b) whether any one other than the master of the house is justified in killing the burglar; and it is solved in the affirmative, as the text says, "and be smitten," in the passive, not defining who smote him. Also, whether there must be a breaking into the house proper, or whether coming into another man's courtyard or stable, or upon his roof, would constitute burglary; and the decision is that it would (Sanh. *l.c.*; Yer. Sanh. viii. 26c; Maimonides, "Yad," Genebah, ix. 7–12). Except Maimonides, the codifiers have taken but little trouble to clear up these points or to decide what the true Halakah is, as questions of criminal law had long ceased to be of practical value (Ṭur. Ḥoshen Mishpaṭ, 351, 2; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 425, 1, gloss).

J. SR. L. N. D.

**BURGOS (בורגיש):** City of Old Castile, having a long-established, large, wealthy, and cultured Jewish community up to the time of the expulsion of the Jews from Spain in 1492. It is reported that the Jews of Burgos, who as early as 1070 had made a loan to the Cid, organized a large squadron in 1123, and fought bravely against Sancho Aznar, as faithful subjects of the king of Castile (Sandoval, "Historia de los Reyes de Castilla," p. 132a, Pamplona, 1634).

The Jews of the city, "in sustentatione pauperum," were compelled to make an annual donation of two solidos and one denar to the hospice presented by the king of Castile to the church there (Florez, "España Sagrada," xxvi. 472). Special privileges, and immunities against the arbitrary acts of officials, were granted to the Jewish residents by Ferdinand III. and Alfonso X. (the Wise), and were again confirmed by D. Sancho el Bravo on April 23, 1295. The era of greatest prosperity extended from the close of the thirteenth century to the middle of the fourteenth; the taxes in 1290 amounting to 87,760, and the various other imposts to 22,161, maravedis. The Cortes assembled in this ancient diocese in 1301, 1315, and 1345 gave considerable attention to the charges of usury brought against the Jews, who were occupied as merchants, tradesmen, and mechanics.

In the civil war between King Pedro the Cruel and Henry de Trastamare, the Jews of Burgos remained faithful to the king. The story goes that when the archbishop proposed to surrender Pedro on the ground of the latter's devotion to Judaism, the Jews of the city agreed, declaring that the inclination of a Christian for Judaism is as much a defection as is the conversion of a Jew to Christianity. This story, however, is a pure invention. In reality they offered obstinate resistance to Henry de Trastamare: fortifying themselves in their quarters (Juderia), and replying to Henry, when summoned to surrender, that they could recognize no ruler other than their legitimate sovereign, for whom they were willing to sacrifice their lives (Aboab, "Nomologia," p. 290). This fidelity to the vanquished ruler met with the frank admiration of the victor Henry, who nevertheless, according to the reports of both Jewish and Christian chroniclers (Ayala, "Cronica," year 18, ch. xxxv.; Samuel Zarẓa in "Shebeṭ Yehudah," ed. Wiener, p. 131), imposed a fine of 50,000 doubloons, or 1,000,000 maravedis, which reduced the Jews to such extremity that they were compelled to sell the crowns and ornaments of the scrolls of the Law. Those unable to pay their contribution were sold into slavery, and all debts payable to Jews were ordered to be canceled.

On the day of the coronation of Juan I. (1379), Yusaph Pichon, the chief tax-collector of Henry II., was executed by the Jews as a "malshin" (slanderer). The king, whose authorization had been surreptitiously obtained, was incensed at this act, and ordered the death of the Jewish executioners, Zulema and Zag, as well as of the "Merino Rabbi Mayor [chief rabbi] de la Juderia Burgalesa." This unauthorized act on the part of the Jews produced a very bad impression over all Castile, and was used to good effect by Ferrand Martinez, archbishop of Ecija. In the same year the king ordered that, on payment of a stipulated sum, the Jews of Burgos were to be relieved from the obligation of gratuitously furnishing raiment and bedding to the court.

During the great persecution of 1391 the Jews of Burgos were subjected to much suffering; among those who accepted baptism on that occasion was the rich and scholarly Solomo ha-Levi, who, as Paul de Burgos, or de S. Maria, became primate of Spain and an arch-enemy of the Jews. Burgos was the birthplace of Abner de Valladolid, or de Burgos. The community, once so rich and great, sank into ever greater poverty, so that in 1474 it was capable of paying only 700 maravedis in taxes; the wealthiest resident at that time being R. Ephraim, who left the country in 1492. There was a famous scroll of the Law at Burgos, to which pilgrimages were made ("Jew. Quart. Rev." xiii. 257).

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G. M. K.

**BURGUNDY.** See FRANCE.

**BURIAL:** Placing the corpse in the earth or in caves of the rock, the chief modes adhered to by the Jewish people of disposing of the dead (Gen. xxiii. 19, xxv. 9, xxxv. 8, xlix. 29 *et seq.*; Deut. xxxiv. 6; Josh. xxiv. 30; Judges viii. 32; I Sam. xxv. 1, and elsewhere). The burning of the bodies of Saul and his sons was exceptional, and is explained in different ways (see I Sam. xxxi. 12, and the commentaries; also Schwally, "Das Leben nach dem Tode," p. 48); the same is the case with the allusion to burning in Amos vi. 10 (see commentaries, and Schwally, *l.c.*). The burning of the body so that even the bones were consumed was considered a disgrace (Amos ii. 1); and was inflicted as a punishment (Josh. vii. 25. Compare Tacitus, "Hist." v.5: "They [the Jews] bury rather than burn their dead." See, also, CREMATION.

To be denied burial was the most humiliating indignity that could be offered to the deceased, for it

Placing the Body in the Coffin.
(From Bodenschatz, "Kirchliche Verfassung.")

meant "to become food for beasts of prey" (Deut. xxviii. 26; I Kings xiii. 22, xiv. 11, xxi. 24; II Kings ix. 34–37; Jer. vii. 33; viii. 1, 2; ix. 21 [22]; xiv. 16; Ezek. xxix. 5; Ps. lxxix. 2, 3).

**Duty of Burial.**

The law, therefore, requires even the criminal to be buried who has been put to death (Deut. xxi. 23). So, too, the slain enemy was buried (I Kings xi. 15; Ezek. xxxix. 15), not merely because the dead body defiled the land, but from a feeling of compassion, as is seen in the case of Rizpah (II Sam. xxi. 10; compare Josephus, "B. J." iv. 5, § 2).

While it was incumbent upon the relatives to bury their dead (Gen. xxiii. 3, xxv. 9, l. 7; I Macc. ii. 70; Tobit vi. 15, xiv. 11), it was regarded as one of the laws of humanity "not to let any one lie unburied" (Josephus, "Contra Ap." ii. 29 [30]; Philo, "Hypothetica," ed. Mangey, ii. 629; Bernays, "Gesammelte Schriften," i. 277 *et seq.*, who shows this to have been also an old Athenian law of Buzyges). The Rabbis call it מת מצוה ("an obligation to the dead claiming the service of the finder") (Massek. Sem. iv. 29; Sifra, Emor, Introduction; Sifre, Num. 26; Meg. 3b; Naz. 43b, 47b, and elsewhere). Tobit devoted himself entirely to the task of burying the unclaimed bodies of the slain (Tobit i. 17, ii. 7). According to Josephus, "B. J." iii. 8, § 5, a suicide was not buried before sunset; but Ahithophel, who committed suicide, was placed in his grave in the usual manner (II Sam. xvii. 23; see Shulḥan 'Aruk, Yoreh De'ah, 345, and "Sifte Kohen," thereon; see SUICIDE).

**Object of Burial.**

In Sanh. 46b the law of burial is derived from Deut. xxi. 23, "Thou shalt bury him on that day," which is construed as a law affecting all men. Still in the Talmudic passage the question is discussed whether burial is to prevent disgrace of the body, or is a means of atonement for the soul for sins committed during lifetime—that is to say, a means of reconciliation of the shade, which finds no rest before being united with the body under the earth (see Schwally, *l.c.* pp. 52, 53). The process of decay in the grave was believed to be painful to the body, and therefore to be the means of atonement (compare Ber. 18b; Tosef., Sanh. 46b; Sanh. 47b). Atoning power of the ground per se (Ket. 111a) was attributed to Palestine exclusively (compare Tosef., Sanh. 46b; Sanh. 47b). This view concerning the atoning effect of the decaying process induced some to bring the body into close contact with the earth by either having the coffin perforated or by dispensing with the coffin altogether (Yer. Kil. vii. 32b, top; R. Nissim to Sanh. 46b; Ṭur, Yoreh De'ah, 362). Earth of the Holy Land, as based upon Deut. xxxii. 43, וכפר אדמתו עמו = "the earth shall atone for his people," is therefore often put under the body in the coffin to accelerate the dissolution and the ceasing of the pain (see Isserles to Shulḥan 'Aruk, Yoreh De'ah, 363, 1), if not on account of the Resurrection (see Yer. Kil. ix. 32c).

According to Pirḳe R. El. xxi., Adam and Eve learned the art of burial from a raven whom they saw bury one of its kin in the sand (Tan., Bereshit, 10, has "two clean birds" instead; Gen. R. xxii., "clean birds and beasts buried Abel," is probably incorrect; see ABEL).

**Time of Burial.**

Although the law in Deut. xxi. 23 refers only to the culprit exposed on the gallows, the rabbinical interpretation derives from it that "no corpse is to remain unburied overnight" (Sanh. vi. 4, 46a, b; Maimonides, "Abel," iv. 8; Shulḥan 'Aruk, Yoreh De'ah, 357, 1). With reference to Num. xx. 1, it is even urged that burial should follow death closely (M. Ḳ. 28a; compare Acts v. 6–10; and see Tobler, "Denkblätter aus Jerusalem," 1853, p. 325, as to the present usage: "The burial takes place within as few hours after death as possible"). "To keep the dead overnight was not permitted in the city of Jerusalem" (Tosef., Neg. vi. 2; B. Ḳ. 82b; Ab. R. N. xxxv.). Whether this was due to the

SEPHARDIC JEWS IN PROCESSION ROUND A COFFIN.
(From Picart, 1723.)

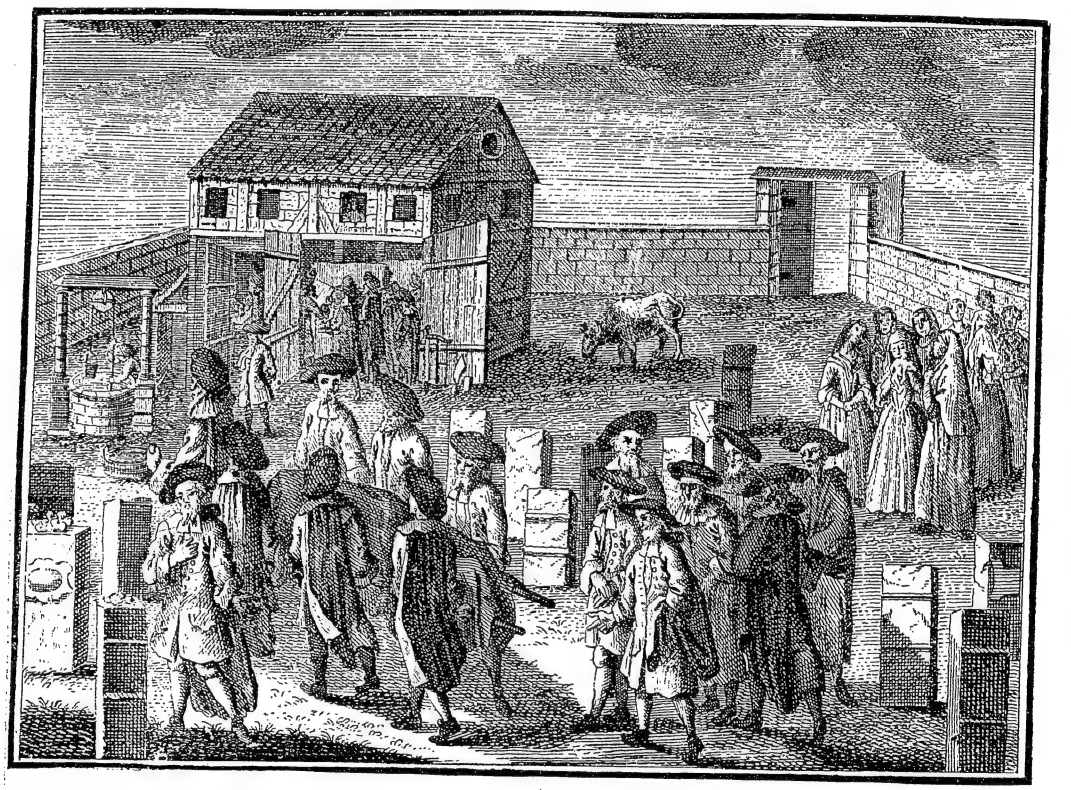
climate, which causes decomposition to ensue rapidly—compare Abraham's words: "Let me bury my dead out of my sight" (Gen. xxiii. 4)—or to the defiling nature of the corpse (Num. xix. 11–14), the generally accepted view was that the acceleration of the burial was a praiseworthy act unless preparations for the honor of the dead made delay desirable (M. K. 22a; Maimonides and Yoreh De'ah, *l.c.*).

**Early Burials.**

The tomb, however, was not immediately closed over the dead. During the first three days it was customary for the relatives to visit the grave to see whether the dead had come to life again (Masseḳ. Sem. viii.; see Perles, "Leichenfeierlichkeiten," p. 10, and Brüll, "Jahrb." i. 51). In the course of time the Mishnaic law was insisted upon, notwithstanding the altered conditions, and quick burials involved the danger of entombing persons alive.

**Spices and Plants at the Burial.**

Embalming, practised in Egypt (Gen. l. 2, 26) and in the case of Aristobulus in Rome (Josephus, "Ant." xiv. 7, § 4), was unknown, or at least exceedingly rare, in Judea. But—undoubtedly with the view of removing the odor—spices were put on the coffin or otherwise used at funerals (Ber. viii. 6; John xii. 7, xix. 39), and myrtles and aloes (in liquid state) were carried in the procession (Beẓah 6a; John xix. 39). In honor of dead kings "sweet odors and diverse kinds of spices" were burned (Jer. xxxiv. 5; II Chron. xvi. 14, xxi. 19), together with the bier and the armor (see 'Ab. Zarah 11a), or carried along in the procession (Josephus, "Ant." xv. 3, § 4; xvii. 83; *idem*, "B. J." i. 33, § 9). Onkelos (Aquila), the proselyte, burned 80 manehs of balsam in honor of R. Gamaliel the Elder (Sem. viii.; 'Ab. Zarah 11a). Later practise added an infusion of the spices to the water with which the dead was washed (see Ṭaharah).



Carrying a Body to a Grave.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

When, therefore, in 1772, the Mecklenburg government, in prohibiting such burials and insisting that three days should intervene between death and interment, provoked great opposition on the part of the rabbis, who considered it an infringement upon Jewish law and custom, Moses Mendelssohn, who was asked to intercede, justified the governmental measure, declaring the Jewish custom to be in conflict with the ancient view and practise (see Kayserling, "Moses Mendelssohn," 1862, pp. 276 *et seq.*, and the "Meassef" of the year 1772). This view has been adopted by all modern rabbinical authorities, though the Eastern Jews still adhere to the old custom with its abuses (see Altschul, "Kritisches Sendschreiben über das Bisherige Verfahren mit den Sterbenden," 1846, and David Einhorn, "Ueber die Nothwendigkeit der Einrichtung von Leichenhäusern," in "Sinai," 1862, pp. 213 *et seq.*, 243).

As soon as the last breath was drawn, the eyes of the dead were closed by the oldest or the most dis-

THROWING EARTH UPON A COFFIN.
(From Picart, 1723.)

tinguished son or next relative (Gen. xlvi. 4), the mouth was shut, and kept in position by a band on the cheek-bones, and the body placed upon sand or salt on the floor to retard decomposition, metal or glass being put upon the navel to prevent swelling. Then the body was washed and anointed with aromatic unguents, and wrapped in linen clothes (Shab. xxiii. 5; Sem. i. 2, 3; Acts ix. 37; John xi. 44, xii. 7, xix. 39 *et seq.*, xx. 6 *et seq.*; Matt. xxvii. 59; Mark xv. 46 *et seq.*; Luke xxiii. 53 *et seq.*; Testament of Abraham, xx.).

**Preparation for Burial.**

In Biblical times persons, especially of high rank, were arrayed at burial in the garments, ornaments, and weapons which they had worn in life (I Sam. xxviii. 14; Isa. xiv. 11; Ezek. xxxii. 27; compare Josephus, "Ant." xv. 3, § 4; xvii. 8, § 3; "B. J." i. 33, § 9; and "Ant." xiii. 8, § 4; xvi. 7, § 1). To be buried without garments was considered a disgrace (Shab. 14a; compare Spiegel, "Avesta," ii., Introduction, p. xli.). As a token of honor, it was customary to cast the most costly garments and ornaments upon the bier of a dear relative or friend, and as such objects could no longer be used for other purposes, אסור בהנאה, the Rabbis deprecated such practise (Sem. ix.; Sanh. 48a *et seq.*). In fact, since funeral expenses became common extravagances and an object of alarm to the relatives, R. Gamaliel II. set the example by the order he gave for his own funeral, and thus introduced the custom of burying the dead in simple linen garments (Ket. 8b; M. Ḳ. 27b). In the Testaments of the Twelve Patriarchs, Judah enjoins his sons "not to bury him in costly garments nor to cut open his body" (for embalming), as is done to kings (Judah xxvi.; compare Josephus, "Contra Ap." ii. 27).

In R. Papa's time cheap clothes became the rule (Ket. 8b). White garments, which were the robes of state (Yer. R. H. i. 57b; Eccl. ix. 8), were at all times preferred. R. Jannai, however—some versions have "R. Johanan"—wished to be buried in colored garments, saying: "Not in black, lest I appear as a mourner among the righteous who are clad in white in paradise, nor in white, lest I be clad in festal garments when I should bewail my sad lot" (Yer. Kil. ix. 32b; Shab. 114a; Gen. R. xcvi., and elsewhere). R. Jeremiah said (Yer. Kil. *l.c.*; Gen. R. c.): "Dress me in white garments with sleeves, put on my slippers, and place a cane in my hand and my sandals by my feet, and set me by the high road so that I may be ready when the Resurrection call comes." The use of the shroud, or SARGENES, is a later custom. Objects used or favored by the dead, such as a writing-tablet, a pen or inkstand, a key or bracelet, were often put into the coffin or grave (Sem. viii.). Formerly the face was covered only in case of disfigurement; in course of time, when long privation caused the poor to look disfigured and the rich only seemed to enjoy the privilege of having their faces uncovered, it became the rule to cover the faces of all; the bridegroom alone, whose death appealed to universal sympathy, being excepted (Sem. *l.c.*; M. Ḳ. 27a). Brides had their hair loosened (Sem. *l.c.*). As a rule, the hair was cut (M. Ḳ. 8b). The body was placed in the coffin face upward, the hands folded across the breast, and the feet stretched out; a curved or bent-over position was deprecated (Yer. Naz. ix. 57d; Bab. Naz. 65a; B. B. 74a, 101a, b; Ṭur, Yoreh De'ah, 362).

**Simplicity of Funerals.**

Coffins, though used in Egypt (Gen. l. 26), were not in general use in Biblical times; in most cases the dead were carried out to the burial-place upon a bed or bier ("miṭṭah," II Sam. iii. 31; Ber. iii. 1; Josephus, "Ant." xvii. 8, § 3, κλίνη; compare II Kings xiii. 21, and the story of the sham funeral of Johanan ben Zakkai, Giṭ. 56a). Occasionally coffins were used, either of wood or of stone (M. Ḳ. 8b; Yer. M. Ḳ. i. 80d), those of wood suggestive of the tree which brought death to man (Gen. R. xix.); cedar-wood, "which does not decay," being preferred (Test. Patr., Simeon, 8; compare Levi, 19; Zebulon, 10). In France it became customary to use for the coffin-boards the table upon which food for the poor had been served (Baḥya b. Asher, commentary to Ex. xxv.).

**Coffins or Biers.**

At first the bier used for the rich was more elaborate than that used for the poor; later, simplicity and equality became the rule (M. Ḳ. 27b).

The bearers, who carried the bier on their shoulders (hence their name, "kattafim" [shoulderers]), walked barefooted, one set of bearers changing with another from time to time to give as many as possible an opportunity to honor the dead (Ber. iii. 1; Yer. Naz. vii. 56a). In the case of a child under twelve months, the coffin was carried by the handles (Sem. iii. 2; M. Ḳ. 24b). The women went, as a rule, in front of the bier, the reason given (Yer. Sanh. ii. 20b; Gen. R. xvii.) being that "woman brought death upon the world"; in reality because the mourning women singing the dirge and beating the drum led the funeral procession, as they still do in the East (Jer. ix. 16; M. Ḳ. iii. 8–9; Kelim xv. 6; Schwarz, "Das Heilige Land," p. 342), though at times they follow the bier (Lane, "Customs of the Egyptians," ch. xxviii.).

**Funeral Procession.**

Besides the relatives and friends (Gen. l. 7), any stranger was also expected to follow when he saw the dead carried to the grave, lest it be said of him "the one who mocketh the poor reproacheth his Maker" (Ber. 18a, after Prov. xvii. 5). A teacher of the Law was honored by having a scroll of the Law placed upon the bier, or carried alongside of it, and placed in the tomb (B. Ḳ. 17a).

The burial-place received its chief sanctity from the fact that it was the resting-place of the members of the family. To the ancient Hebrew, to die was "to be gathered unto his people" and "to lie with his fathers" (Gen. xlix. 29; Num. xxvii. 13; Judges ii. 10, and elsewhere); to be buried in the grave of his father and mother was his fondest wish (II Sam. xix. 38, xxi. 14; Tobit iv. 3–4, xiv. 10–12). Thus the cave of Makpelah became the family sepulcher of the Patriarchs (Gen. xxiii., xlix. 29–31). The kings were buried in a family sepulcher (II Kings xxi. 18, 26; xxiii. 30). These sepulchers were either dug in the ground in the neighborhood of the family dwelling (I Kings

**The Family Sepulcher.**

ii. 3-4; I Sam. xxv. 1, xxviii. 3) or hewn out of the rock, often during one's lifetime (Isa. xxii. 16; II Chron. xvi. 14; see also for the thirteenth century Isaac b. Sheshet, Responsa, No. 114, quoted by Perles, *l. c.* p. 29). In the one case, stone buildings in the shape of houses or cupolas, after Phenician custom called נפּשׁ ("the soul or" "bird-house") ('Er. v. 1; Shek. ii. 5), were erected over the graves; in the other case, either caves (מערות) (B. M. 85b; M. Ḳ. 17a; Judith xvi. 23) were selected, or the rocks were so excavated as to furnish compartments or galleries with as many vaults ("kokim," כוכים) at the three sides as the family required. Into these vaults the corpse could be horizontally moved, the stone rolled upon the entrance forming the cover or door, while the porch on the fourth side was large enough to afford room for the bier and the visitors (B. B. vi. 8; Yer. B. B. iii. 13d; Ket. 84a; M. Ḳ. 8b). While the kings claimed the privilege of being buried in the Holy

Mourners Throwing Grass Behind Them as They Leave the Cemetery.
(From Bodenschatz, "Kirchliche Verfassung.")

City and so near the Temple as to provoke the protest of the prophet (Ezek. xliii. 7-9), the rule was that the burial-place should be at least fifty cubits distant from the city (B. B. ii. 9; Luke vii. 12); but it was often placed in a garden (John xix. 41), with flowers planted around (Toh. iii. 7). In those old family sepulchers of Palestine the interment did not take place immediately, but the body was left in the sepulchral chamber for some time until it was reduced to a mere skeleton, and then the bones were collected anew, wrapped in linen clothes, tied closely together like mummies, and then solemnly interred (Yer. M. Ḳ. i. 80d; Sem. xii., xiii.).

To disturb the rest of the dead by removing the body or the bone-remnants from one place to another was considered a great wrong; but it was allowed for the benefit of the dead in the case of a transfer of the body to the family plot, or when the place of burial had become unsafe from desecration or elementary ruin (Sem. xiii.; Yer. M. Ḳ. ii. 81b; Shulḥan 'Aruk, Yoreh De'ah, 362, 1). See also CEMETERIES, DISINTERMENT, FUNERAL RITES, MOURNING, ṬOHARAH.

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K.

**BURIAL SOCIETY:** Organization for providing proper burial rites. There is hardly a congregation of Jews in the world without an association specially organized for the following purposes: to conduct the burial service without charge; to be present at the death of a member; to watch over the corpse, to cleanse and shroud it, and to accompany it with funeral procession; and to bury the body with religious ceremonies. The members are called מתעטקים ("mit'asḳim" = attendants, undertakers; (M. Ḳ. 24b). The society is known as חברה קדישא ("holy association"), also as חברת גמילות חסדים ("society for mutual benevolence"), or ח"ג חסד של אמת ("of true mutual benevolence"), derived from the last words of Jacob to Joseph: "I pray thee . . . deal kindly and truly [חסד ואמת] . . . and bury me," etc. (Gen. xlvii. 29, 30). The members are also called גומלי חסדים ("interchangers of kindness," Ket. 8b). A burial society bearing this name is quoted in the Responsa of Simon b. Ẓemaḥ Duran, iii., No. 13 (תשב"ץ, 1361-1444). The existence of a burial society is mentioned in the Talmud. R. Judah commanded that all citizens suspend work in order to honor and bury the dead. When R. Hamnuna went to Daromta and observed that some of the people attended to their usual vocations in the event of a death, he wanted to excommunicate them, but accepted the excuse that there was a society in the town to render such services (M. Ḳ. 27b). It seems that the people were divided into two sections; the one attending the burial duties on certain days, while the other was relieved (Ṭur and Shulḥan 'Aruk, Yoreh De'ah, Abelim, 343).

**Sanctity of Burial.**

Burial has always been considered by the Jews as the greatest act of benevolence. R. Ḥama b. Ḥanina said: "'Walk after the Lord your God' [Deut. xiii. 5] means 'Follow the path of God . . . and . . . bury the dead, even as He did bury Moses in the valley of Moab'" (*ib.* xxxiv. 6; Soṭah 14a).

The object of the burial societies in the Middle Ages is thus described in the responsa of R. Asher b. Jeḥiel (הרא"ש): to be with the mourner on the night of the death; to accompany the funeral; to assist in the burial; to furnish consolation meals (סעודת הבראה) to the mourners; to pray in the house of mourning (Responsa, Rule 13, No. 12). The membership was apparently limited, and a deceased member could be replaced by a son over thirteen years of age (*ib.* Rule 13, No. 13).

The first burial society of later times was organized by R. Eliezer Ashkenazi in 1564 at Prague,

with rules, regulations, and amendments by R. Moses Möln (מהרי"ל) in 1573. It received the sanction of the Austrian government on June 1, 1742 (Preface to זכרון ליום אחרון, Prague, 1828). Some of the societies, however, exercised arbitrary power in the communities. They virtually owned the cemeteries and usurped the right to dispose of the plots as they pleased. When the ground became expensive and government taxes burdensome, it was customary for the rich to pay for their burial-plots, the income so derived being employed to defray the burial expenses of the poor.

**Early Burial Societies.**

Often the societies exacted exorbitant sums from the rich, and even from the middle classes. To remedy this abuse a conference of the Council of Four Lands (ארבע ארצות) assembled at Gramnitz in 1683, and passed resolutions to nullify the practise of the societies in dealing unjustly both with the dead and the living by delaying burial till the payment of a compulsory compensation was settled. The conference passed a decree excommunicating and imposing a fine of fifty ducats upon the leaders of any congregation which permitted the members of a burial society to extort more than 150 gulden for the burial of a rich man; and the approbation of the leaders and the chief rabbi was to be obtained before payment was made of the minimum sum of 30 gulden, or upward. This decree was renewed and promulgated on market-day in every congregation at Bieroslav in 1698, and was registered in the congregational record (פנקס). The society, in order to prevent abuses, appointed one day in the year as a fast-day, to be devoted to prayer and to visiting the cemetery, to attend to necessary repairs of the graves and headstones, and to be followed at night by a sacred feast, to which every member was invited (see in G. Wolf, "Die Jüdischen Friedhöfe und die Chewra-Kadischa in Wien," an invitation from the seven Jewish town councilors to the members of the holy association to partake of the sacred banquet on Tuesday in the week of the sidra Shemini, in the year 5080 = 1320).

On May 5, 1764, the Vienna burial society was reorganized by R. David Wertheim; and among the rules adopted was one fixing the annual fast-day for Adar 7. A proviso was inserted that the feast after the fast must not be too costly.

One of the largest Ḥebrah Ḳaddishahs is the one in Budapest, which includes several societies. It has a yearly budget of half a million crowns.

A burial society was organized in 1793 at Kiev, Russia. The burial charge for members and dependent persons was ten gulden. The members were granted certain privileges in the synagogue, such as leading in prayer and reading the Torah on Hoshanah Rabbah and Shemini 'Azeret in the Tabernacle festival. On the former day the election of the officers took place. The annual fast and feast were held on Kislew 15, which is the day observed by most of the societies. On reorganizing the Ḥebrah Ḳaddishah of Odessa in 1878, the maximum price for a rich burial was 60 rubles, the minimum for middle classes 12 rubles, and free burials for the poor ("Ha-Ẓefirah," 1878, v., No. 48).

In New York the oldest burial society, Ḥebrah Ḥesed ve-Emet ("loving kindness and truth"), was established by the Portuguese-Jewish congregations in 1802. The society recently celebrated its one hundredth anniversary at the Shearith Israel synagogue. The German-Jewish communities all through America organized free burial societies, following the example of their brethren in Europe; and these were, or are being, in the course of time merged into the united Hebrew relief societies of each town. The Ḥebrah Ḳaddishah of the Russian-American congregation Beth Hamedrash Hagadol was organized in 1859. The Agudat Ahim Ḥesed Shel Emet ("Society of Friends for True Benevolence"), managed by Russian Jews on the East Side of New York and incorporated in 1889, has 2,200 members, and up to Jan. 1, 1901, had given free burials on 8,263 occasions.

**In America.**

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K. J. D. E.

**BURMANIA, BARTHOLD DOWE:** Dutch statesman and ambassador to the court of Vienna; lived in the eighteenth century. He was a man of broad humanitarian sympathies and an especially stanch friend of the Jews. When, on Dec. 18, 1744, Maria Theresa ordered the expulsion of the Jews from Prague (to take place before the end of Jan., 1745) and from all Bohemia (before the end of June, 1745) Burmania, at the request of the Jewish communities of Amsterdam, Rotterdam, and The Hague, exerted all his influence at the court to have the edict revoked. He was assisted by the English minister, Sir Thomas Robinson. The result of his efforts was the postponement of the date of exile to the last day of Feb., 1745. Again the Jewish communities of Holland appealed to Burmania, and again he pleaded, urged, and remonstrated with the Austrian Reichskanzler, that "sovereigns, more than other persons, are responsible to God and man for their deeds." Another month of grace was granted, but on March 31, 1745, the Jews of Prague were exiled. Thereupon, Burmania, upheld by the ambassadors of England, Poland, and Turkey, directed his energies toward averting a still greater impending catastrophe—the expulsion of the Jews from the whole of Bohemia, which was to take place in June.

A royal edict was issued April 8, 1745, ordering all Jews of Moravia also to emigrate within a short time. Again Burmania pleaded for the unfortunate people, and the edicts were modified (May 15, 1745), the Jews being allowed to remain in Bohemia and Moravia "until further orders." Burmania endeavored to have the edict repealed which was issued June 25, 1746, prohibiting all Jews from coming within two hours' distance of Prague; but he was not successful. For two years the condition of the Bohemian Jews was miserable. Finally, however

(July 14, 1748), Maria Theresa revoked the edict of Dec. 18, 1744, "on account of the pressure from the foreign ambassadors," and the Jews were allowed to return to Prague.

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G. A. R.

**BURNING BUSH.—Biblical Data:** The name commonly given to the tree from which the angel of Jehovah manifested himself to Moses in a flame of fire; the distinctive feature of the revelation being that the tree was not consumed (Ex. iii. 2-4).

**—In Rabbinical Literature:** The discrepancy between Ex. iii. 2, where it is said that an angel appeared to Moses in the burning bush, and verse 4, where it is stated that God spoke to Moses out of the bush, is answered in various ways by the Midrash. According to one opinion, an angel appeared first and after him the Shekinah; while according to others the appearance of the angel merely indicated to Moses that the Shekinah was near, and this angel

"Moses at the Burning Bush."
(From the Sarajevo Haggadah, 14th century.)

was Michael (or, as some say, Gabriel), the constant attendant of the Shekinah. When Moses beheld this heavenly apparition other persons were with him, who did not, however, perceive anything. According to Joshua b. Ḳarḥah (Rabban Gamaliel, Num. R. xii. 4) God revealed Himself to Moses for the first time in a thorn-bush to prove to him that "nothing" —not even such an insignificant plant as the thorn-bush—"is void of the Shekinah." The thorn-bush itself receives various symbolic interpretations. Thus, as this shrub is among the least of the plants, so Israel occupied a lowly and despised position in Egypt. As the thorn-bush is used for a hedge, so Israel is a fence and protection for the other nations. The burning but not consuming fire of the bush indicated to Moses that Israel would successfully endure all the sorrows and pains inflicted upon it by the Egyptians. It was "heavenly fire" (compare Darmesteter, in "Rev. Etudes Juives," i. 186 *et seq.*), that burns and consumes not (Ex. R. ii. 5).

J. SR. L. G.

**—Critical View:** The word rendered "bush" (סְנֶה) is found only in this passage and in Deut. xxxiii. 16, where, however, it is possible that the right reading is "Sinai." It is generally held that a thorn-bush of some sort is meant; but the exact species has not been determined. The ground about the bush was holy (verse 5), showing that the place was a residence of the Deity.

The main purpose of the theophany is made plain by the context. YHWH, whose seat was in Mt. Sinai, was about to take the Israelites as a people under His direct protection and to deliver them from bondage; and after their deliverance they were to enter into a covenant with Him at this sacred spot (iii. 7-12). The motive of the special mode and form of the apparition may be arrived at as follows: God's self-manifestation in fire is a familiar episode in ancient Israel. Indeed, this appearance to Moses has its counterpart in the greater display of lightnings and thunderings in the same region in the presence of the whole of Israel, when the covenant was actually made. On the latter occasion, and in the other theophanies (Ps. xviii. 8, 12 *et seq.*; l. 3; Micah i. 4; Hab. iii. 3 *et seq.*; compare Deut. iv. 24; Heb. xii. 29), the fire is destructive; whereas here it is shown to be harmless by the preservation of the tree that was enveloped in its flames.

The explanation is found in the particular design of the revelation. Fire is an emblem of the purity or holiness of God; while, ordinarily, this attribute is represented as being visibly displayed when God intervenes in the way of judgment and retribution, the object here is to show that YHWH brings Israel into a sure relation to Himself, which means preservation or salvation.

The sacred tree has not an equal significance. The burning bush is not to be compared with the sacred terebinths and other trees which play so large a rôle in the earlier history of Israel, and which have a permanent sanctity of their own. It was, however, a living thing, the only object on Sinai that had life in it; and it belonged, moreover, to a class of objects often made the abode of divinity. The explanation often given, that the bush symbolized the people of Israel unconsumed by the oppression of Egypt, can not have been the primary meaning of the phenomenon.

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J. JR. J. F. McC.

**BURNING OF THE DEAD.** See CREMATION.

**BURNT OFFERING.—Biblical Data:** The ordinary translation in modern versions of the Hebrew "'olah" (עֹלָה). This term does not mean literally "burnt offering," but "what is brought up" or presented to the Deity. The name is a translation of the Septuagint rendering, which is itself based upon the descriptive phrase often attached to "'olah" in the ritual prescriptions: "an offering made by fire unto the Lord" (Lev. i. 9 *et seq.*). A synonym is

כָּלִיל, which defines the offering as complete; *i.e.*, when it is placed upon the altar, to distinguish it from the other forms of animal sacrifice (see I Sam. vii. 9; compare Ps. li. 21). The burnt offering was the highest order of sacrifice in the Old Testament ritual. The bloodless offerings were made only in connection with it.

The following is a concise statement of the Levitical law concerning burnt offerings:

**The Offerings:** These were wholly animal, and the victims were wholly consumed. They might be from the herd or the flock, or in cases of poverty birds might be substituted. The offerings acceptable were: (*a*) young bullocks; (*b*) rams or goats of the first year; (*c*) turtle-doves or young pigeons. These animals were to be free from all disease or blemish. They were to be brought to the door of the tabernacle, and the offerer was to kill them on the north side of the altar (if a burnt offering), except in the public sacrifices, when the priest put the victims to death, being assisted on occasion by the Levites (II Chron. xxix. 34). The blood was then sprinkled around the altar. The victim, if a large animal, was flayed and divided; the pieces being placed above the wood on the altar, the skin only being left to the priest. If the offering was a bird a similar operation was performed, except that the victim was not entirely divided. The fire which consumed the offerings was never allowed to go out, since they were slowly consumed; and the several kinds of sacrifice furnished constant material for the flames. Every morning the ashes were conveyed by the priest to a clean place outside the camp (Ex. xxix. 38–42; Lev. i., vi. 8–13, ix. 12–14; Num. xv.).

**Mode of Sacrifice.**

**Kinds and Occasions of Burnt Offering:** (*a*) STATED OFFERINGS were: (1) **The Daily Burnt Offering,** presented at the time of the morning and the evening prayer (the third and ninth hours). The victim was a lamb or kid a year old. This was always accompanied by a vegetable offering ("minḥah") and a libation of wine (Ex. xxix. 38–42; Num. xxviii. 3–8). (2) **The Sabbath Burnt Offering,** which included double the amount of all the elements of the ordinary daily sacrifice (Num. xxviii. 9, 10). (3) **The Festal Burnt Offerings,** celebrated at the new moon, the Passover, Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. On these occasions, especially on the last-named, the number of victims was increased (Num. xxviii. 11–xxix. 39).

**Stated and Occasional Offerings.**

(*b*) OCCASIONAL OFFERINGS: (1) When a priest was consecrated (Ex. xxix. 15; Lev. viii. 18, ix. 12); (2) at the purification of women (Lev. xii. 6–8); (3) at the cleansing of lepers (Lev. xiv. 19, 20); (4) at the purgation of ceremonial defilement (Lev. xv. 15, 30); (5) in connection with the vow of a Nazarite (Num. vi. 11, 16).

These sacrifices were prescriptive and obligatory; but voluntary burnt offerings might also be made. Some of them are recorded which involved the immolation of a large number of victims (Num. vii.; I Kings viii. 64).

**Voluntary Offerings.**

These were the regulations of the Levitical ritual. All of the sacrifices were to be made under priestly auspices; and even when a private offerer killed the victim the main parts of the ceremony were performed by the priests. Yet both before and after the time of Moses the 'olah was offered by laymen without distinction of persons and without restriction as to mode or measure—*e.g.*, Gen. viii. 20, xxii. 2 *et seq.* (compare xv. 17); I Sam. vi. 14; Amos v. 22; Isa. i. 11; Hosea vi. 6; Job i. 5, xlii. 8—not to speak of the more or less heathenish offering of human victims (Judges xi. 31; II Kings iii. 27; Jer. xix. 5).

J. JR. J. F. McC.

——**In Rabbinical Literature:** The name עולה for burnt offering is explained in various ways. Some scholars take it to be an offering of atonement for the evil thoughts that steal over one, עולה על רוחו, ("ascend in his mind," Tan., Lek Leka, ed. Buber, i. 71; Lev. R. vii. 3); others derive the name from עליון ("to the Highest"), because it is entirely intended for God, the Most High, men taking no part therein (Tan., ed. Buber, iii. 13).

The 'olah is the only offering which may be accepted in the Temple from non-Jews, the drink-offering appertaining to it being in such cases furnished at the cost of the community (Men. 73b; Tem. 2b; compare Maimonides, "Yad," Ma'ase ha-Ḳorbanot, iii. 2, 5). The 'olah was laid entire upon the altar, even the horns of the animal and the beard of the goat not being removed (Zeb. ix. 3, 85a; "Yad," *l.c.* vi. 2). Before being offered upon the altar the carcass was cut into pieces, not at haphazard, but according to the detailed directions given in the Talmud (Tamid 31). The several pieces were then laid upon the altar, the number of priests officiating being eight, eleven, or twenty-four, according as the animal was a sheep, ram, or ox (Yoma 26b). This, however, applies only to the 'olah offered by the whole congregation, not to the individual 'olot, which could be cut up into any number of pieces, and be offered by any number of priests (*l.c.*). The skins of these animals belonged to the priests, who divided them among themselves every Friday, provided the offering had not proved unfit (פסול) before skinning (Zeb. xii. 3; Tosef., Men. xiii. 18). As the more prominent priests forcibly took possession of the skins, it was decreed that the latter should be sold and the proceeds be given to the Temple (Tosef., *l.c.* 19).

BIBLIOGRAPHY: Maimonides, *Yad, Ma'ase ha-Ḳorbanot*, vi. 1–23.

K. L. G.

——**Critical View:** What most obviously requires explanation is the fact that while the Levitical law insists on the observance of minute prescriptions relating to the burnt offerings and other bloody sacrifices, defines the several occasions, and provides a special ritual for each, these were not conformed to during the greater portion of the history of Israel. This is a matter of too general a character to be treated here. Suffice it to say that the difficulty is satisfactorily met by the hypothesis, now accepted by most modern scholars that the prescriptions themselves were of late origin, and formed part of a rigorous and comprehensive system of worship designed for the community of Israel under the Second Temple.

Only by cutting loose this final ceremonial law from the tribal and monarchical history of the Hebrews can one gain any rational conception of their sacrificial usages. With this general principle in view one is in a position to answer the two questions of most immediate concern: (1) What was the origin of burnt offerings in Israel? and (2) What were the historical occasions and modes of these sacrifices?

**Aspects of Sacrifice.**

There seem to be three stages or phases in the development of sacrifice as representing the relations between the worshipers and the Deity. In the first, communion is prominent; in the second, homage or devotion; in the third, expiation. The most primitive notion was that of communion with the object of worship, held to be akin to his votaries, who partook of his life. The Deity, however, was also a benefactor. It was from Him that the various kinds of offerings, animal and vegetable, as the produce of the land, came to the offerers. Hence, on the one hand, a sacrifice was a part of a social feast—a family meal in a wider and deeper sense. On the other hand, it was the giving back to the beneficent Deity of a part of what He had bestowed: it was in fact the most tangible and obvious mode of rendering homage to one's God.

**Origin of Burnt Sacrifices.**

Only a part of the whole was at first offered; otherwise there would have been no sacrificial feast, no communion with the Divinity. But what should be chosen as the offering? and how should it be rendered? The Deity, being invisible, would be most suitably entertained by a more ethereal form of nourishment than solid food. Hence arose the custom of burning certain portions of the animal offerings or materials of the feast. The most appropriate of all were the fatty parts of the animal, which in general among ancient peoples, as among the Hebrews, were consumed by fire, while the remainder of the flesh was eaten by the human participants. This was the "zebaḥ," the fundamental animal offering.

**Characteristics of the Oblation.**

From this universal type of sacrifice the 'olah was differentiated. The "wholeness" of the oblation was what distinguished it from other fire-offerings, at least in outward form. But this wholeness was not an exclusive mark of burnt offerings among sacrifices in general; for it merely implied that no part of the oblation was to be consumed by any one except the Deity, to whom it was wholly surrendered. Among various peoples it may be observed that offerings of any sort of vegetables were given unconsumed by the offerers; and among the Hebrews even some forms of the fire-offerings were wholly consumed on the altar. Thus the "minḥah," or cereal-offering, when offered by a priest, was to be entirely burned (Lev. vi. 20 *et seq.*). Also the bullock of the sin-offering, when the offense had been committed either by a priest or by the whole people, was burned entire outside the camp (Lev. iv. 3–21), even the skin being consumed, which was not the case with the burnt offering.

What, then, is the distinctive meaning of the whole burnt offering? It is plain that it was not of a sacramental character, implying a communion with the object of devotion; for it is expressly distinguished from those in which the elements were portioned out between the Deity and the worshipers. Nor was it, in any sense or degree, a festal ceremony.

**Distinctive Character of Burnt Offerings.**

Was, it then, piacular or expiatory? Not distinctively so, according to the Levitical ritual, though it must be borne in mind that the idea of expiation was probably never wholly absent from the stated order of animal sacrifice in the final legislation. From the special occasions of its celebration as given above, it may be inferred that it was honorific and devotional, implying homage to YHWH and a complete surrender to His service. Was this always the case in Israel? Some light may be thrown upon this question from the Biblical statements as to the occasions of such sacrifices in the earlier history, and from the details which are added to some of the accounts.

**Piacular Human Sacrifice.**

Piacular sacrifice seems historically to have begun with human immolations. This is the view taken by the writer of Gen. xxii. (E), where the burnt offering of Isaac by Abraham is commuted by the sacrifice of a ram. The sacrifice by Mesha, king of Moab, of his eldest son (II Kings iii. 27) was expiatory; for, in the view of the narrator, the "wrath" of the offended deity was diverted upon Israel. Such were also the horrible sacrifices made to Moloch in the later days of the kingdom. These practises are amply illustrated from other ancient nations. But not all Old Testament human sacrifices were burnt offerings. Agag was not burned (I Sam. xv. 33); nor were the seven sons and grandsons of King Saul (II Sam. xxi. 8, 9). Both of these executions were made "before YHWH," and were therefore real sacrifices, the latter being expressly stated to be expiatory.

**Animal Offerings of Various Motives.**

When animals took the place of human offerings a motive for the immolation of the whole victim was not present, or at least not urgent. When the sacrifice was representative the shedding of the blood of the victim was in general a sufficient expression of a sense of guilt, and as animal oblations were already made from other motives, burnt offerings also, of which the sprinkling of blood formed in any case an essential part, naturally came to have a varied use and significance. Accordingly, while, on the whole, animal burnt offerings were mainly honorific and devotional in the latter legislation, they were often piacular in the earlier history (*e.g.*, I Sam. vi. 14; vii. 9 *et seq.*).

**Development of the Whole Burnt Offering.**

There are some interesting passages which seem to show the development of the principle and practise of whole burnt offerings. They were written in the eighth and seventh centuries B.C. In Judges vi. 19 *et seq.* Gideon's sacrifice of a kid and unleavened cakes is wholly consumed by fire from heaven (compare vs. 26 *et seq.*). Still more significant is Judges xiii. 15 *et seq.*, where Manoah, who had intended to present a kid for food to the angel of Jehovah, is com-

manded to make of it a burnt offering. Thus we may observe the development of the zebaḥ into the 'olah. Jeremiah, when he says: "Add your burnt offerings to your [ordinary] sacrifices" (vii. 21), seems to have in mind the ritual tendency just indicated.

It may be observed, finally, that by the very nature of the case private offerings, which were an essential part of the every-day life of the normal Israelite, were very seldom holocausts, and that the more fixed and statutory the public ritual became, the larger was the place given to the burnt offering. As early as the time of Ahaz, in 732 B.C. (II Kings xvi. 15), a morning burnt offering was part of the stated ritual. See SACRIFICE.

BIBLIOGRAPHY: Besides the commentaries on the relevant passages, the following may be consulted: Outram, *De Sacrificiis*, 1688; Spencer, *De Legibus Hebræorum*, 1686; Hengstenberg, *Die Opfer der Heiligen Schrift*, 1859; Kurtz, *Der Alttestamentische Opfercultus*, 1862; Ewald, *Alterthümer des Volkes Israel*, pp. 11 *et seq.*; De Wette, *Hebräisch-Jüdische Archäologie*, ed. Raebiger, 1864, pp. 286 *et seq.*; Benzinger, *Hebr. Archäologie*, pp. 431 *et seq.*; Nowack, *Hebr. Archäologie*, ii. 203 *et seq.*; F. W. Schultz, in Zöckler's *Handbuch der Theol. Wissenschaften*, i. 316 *et seq.*; Smend, *Alttest. Religion*, pp. 122 *et seq.*; W. R. Smith, *Religion of the Semites*, 2d ed., pp. 269 *et seq.* (see Index), and *Sacrifice*, in *Encyc. Brit.* 9th ed.; compare Wellhausen, *Reste Arabischen Heidentumes*, pp. 110 *et seq.*; Goodspeed, in *Biblical World* (art. *Atonement in Non-Christian Religions*), Jan.–April, 1901; Frazer's *Golden Bough*, 2d ed., 1901.

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**BURY ST. EDMUNDS:** Town of Suffolk, England, and seat of a monastery the ruins of which still exist. Under the rule of Abbot Hugh (1173–80) the monastery fell deeply into debt to the Jews, especially to Isaac Fil Joce, Benedict of Norwich, and Jurnet of Norwich, to an amount exceeding £3,025. The Jews were accordingly favored by the sacristan William, who used to take charge of their deeds and money in times of war (Jocelin de Brakelond, "Cronicon," pp. 1, 2, 4, 8). The town was the site of a case of blood accusation in 1181, when a boy named Robert was said to have been martyred (*ib.* pp. 12, 114). No details are extant as to this alleged martyrdom. Abbot Samson, who was the rival candidate for the position of abbot with William, the sacristan, on succeeding Abbot Hugh in 1182, found great difficulty in freeing the abbey from indebtedness to the Jews, but succeeded in doing so within twelve years of his accession. On March 18, 1190, fifty-seven Jews were slaughtered at Bury, and almost immediately afterward Abbot Samson obtained their expulsion from the town on the ground that a man of the town had to be a "man"—*i.e.*, vassal—of St. Edmund (*ib.* p. 33).

There still exists at Bury a building which is known as Moyse Hall and is supposed to have been a former synagogue of the Jews. It is of late Norman or Transition character, and therefore its date is probable; but no continuous evidence of a tradition associating it with Jews can be obtained, and a careful inquiry made by the Jewish Historical Society of England negatives its identification.

BIBLIOGRAPHY: Carlyle, *Past and Present*, ii. ix, x.; Jacobs, *Jews of Angevin England*, pp. 59–61, 75, 78, 141, 385; *Transactions Jewish Historical Society of England*, ii. 116–122.

J.

**BUSH.** See BURNING BUSH.

**BUSH (BUSCH), ISIDOR:** Litterateur, publicist, and viticulturalist; born in Prague, Bohemia, Jan. 15, 1823; died in St. Louis, Mo., Aug. 5, 1898. His maternal great-grandfather was Israel Hönig, Edler von Hönigsberg, the first Jew raised to nobility in Austria (see Kompert, "Oesterreichische Adelshalle für Israeliten"). When seven years old Bush was seriously burned at a conflagration, suffering all his life from the effects, but rising superior to the consequent physical infirmities through an iron will and a naturally strong constitution. Bush received his education from private teachers, and owed his literary bent to the cultured circles and rare minds (such as Leopold Zunz and Michael Sachs) with which he came in contact from boyhood.

When fifteen years of age, he entered Schmid's Oriental printing establishment in Vienna, which his father had acquired. The Talmud published with the imprint of Von Schmid and Bush is still prized for its exactness. For six years (1842–47) Bush edited and published the "Kalender und Jahrbuch für Israeliten" (Vienna). Its plan was the presentation in the same book of the productions of leading Jewish scholars of divergent views. Among these were Leopold Zunz, S. L. Rapoport, S. D. Luzzatto, Gotthold Salomon, Ludwig Philippson, Michael Sachs, Noah Mannheimer, Joseph Wertheimer, Leopold Stern, Theodor Creizenach, Ludwig August Frankl, Leopold Kompert, Leopold Löw, and Simon Szanto. Some of these made their first appearance as writers in the pages of the "Jahrbücher." In 1844 he edited "Mesillat ha-Limmud" (Way of Instruction), which was published by his father after Bush had left for America.

**His "Jahrbücher."**

Liberal in politics, he edited the "Organ für Glaubensfreiheit," and other revolutionary papers issued from his press. When the Revolution of 1848 failed he had to flee to New York, where he arrived Jan. 8, 1849. There Bush opened a store for the sale of newspapers and stationery, and on March 30, 1849, published the initial number of "Israel's Herold," the first Jewish weekly in the United States, which, however, lived only three months. He was assisted in producing it by leading members of the Order B'nai B'rith. In the summer of 1849 Bush went to St. Louis, where he conducted a general store for six years. In 1857 Bush was made president of the People's Savings Bank. When the Missouri Convention was called to determine whether the state should join in the secession movement, Bush was chosen a member on the Unconditional Union ticket, and was made a member of the Committee of Nine, to which most important matters were referred.

When Fremont took command in 1861, with headquarters in St. Louis, Bush was made his aide-de-camp, with the rank of captain. He submitted to Secretary of the Treasury Chase a plan for a government loan of one hundred million dollars, similar to the famous Rothschild premium loans of Austria. Mr. Chase feared its rejection by Congress, but was impressed with Bush's financial genius, and offered him a Treasury clerkship. Bush returned shortly afterward to St. Louis, and became for six years general freight and passenger agent of the St. Louis

**Military Career.**

and Iron Mountain Railroad Company. He assisted in forming Congregation B'ne El in St. Louis and in establishing the Independent Order B'nai B'rith in the West, and was henceforth prominently identified with the Order, rendering invaluable service, especially in connection with its endowment or insurance feature, and in forming the Cleveland Jewish Orphan Asylum. His interest in the society led him to become an insurance actuary.

Bush was chosen member of the state convention called to abolish slavery and to form a new constitution. He was elected a member of the Missouri state board of immigration to repair losses in population resulting from the war, which post he retained for twelve years. Later in life Bush became interested in viticulture. He purchased a tract of land (named by him "Bushberg") outside the city, which became noted for its products; and he even sent large quantities of cuttings from his vineyards to France to replace ravages by phylloxera. Bush, after years of preparation, published a catalogue of grapes, "The Bushberg Catalogue," which has gone through several editions and has been translated into several languages.

A. P. Co.

**BUSH, LEWIS:** American soldier; born in Philadelphia; died 1777; member of the well-known Bush family, Jewish merchants of Philadelphia. He received the commission of first lieutenant of the Sixth Pennsylvania Battalion Jan. 9, 1776, and was made captain of the same June 24, 1776. He was transferred on Jan. 13, 1777, to Col. Thomas Hartley's additional continental regiment. Of this troop Bush was commissioned major March 12, 1777. He was a brave soldier, serving with distinction during many engagements. At the battle of Brandywine, Sept. 11, 1777, he received a fatal wound and died shortly after.

BIBLIOGRAPHY: H. S. Morais, *The Jews of Philadelphia*, p. 458, Philadelphia, 1894; *Publications of the Am. Jew. Hist. Soc.* iii. 39; Linn and Egle, *Pennsylvania Archives*, second series, x. 8, 185, 780, Harrisburg, 1880; Wolf, *The American Jew as Patriot, Soldier, and Citizen*, pp. 45–47, Philadelphia, 1895.

A. A. M. F.

**BUSH, SOLOMON:** American soldier; born in Philadelphia; son of Matthias Bush, one of the signers of the non-importation agreement (Oct. 25, 1765).

Solomon Bush was an officer in the Pennsylvania militia, 1777–87. On July 5, 1777, he was appointed deputy adjutant-general of the state militia by the supreme council of Pennsylvania. In Sept., 1777, he was dangerously wounded in the thigh during a skirmish, and had to be taken to Philadelphia. When the British captured the city in Dec., 1777, he was taken prisoner, but released on parole. As he could not earn his living, being kept, on account of his wound, at his father's home (Chestnut Hill, Philadelphia), the council passed a series of resolutions, Oct. 20, 1779, respecting him, and on Oct. 27 of that year he was promoted to lieutenant-colonel, with pay in accordance with the rank. Bush was in destitute circumstances in later years, and on Nov. 5, 1785, the council of Pennsylvania, under the presidency of Benjamin Franklin, ordered that a pension be paid him for his meritorious services. His brother, Jonas Bush, was on the roll of Revolutionary soldiers.

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A. A. M. F.

**BUSNACH, WILLIAM BERTRAND:** French dramatist; born in Paris March 7, 1832; nephew of the composer Fromental Halévy. His father was associated with Bakri, to whom France was indebted to the amount of some twenty-odd million francs for provisions furnished to Bonaparte in Egypt. The lawsuit lasted for more than fifty years, and Busnach and his partner were not paid in full at the end. The elder Busnach, an Algerian Jew, became a naturalized Italian in the time of the deys, and was the first interpreter of the French army. He established himself at Paris in 1835. William—an Italian Jew born in France of an Algerian father, with a German surname and an English given name—was at first employed in the customs department. He subsequently devoted himself to dramatic work, writing many plays, a number of which have been successful. The following may be mentioned here: "Les Virtuoses du Pavé," 1864; "Première Fraîcheur, Paris-Revue," 1869; "Héloïse et Abélard," with music by Litolff, 1872; "Forte en Gueule," "La Liqueur d'Or," in collaboration with A. Liorat, music by Laurent de Rillé, 1873; "Kosiki," with Liorat, music by Lecocq, 1876.

In 1867 Busnach assumed the direction of the Athénée, where several of his operettas ("Fleur de Thé," etc.) were performed. His greatest successes he achieved, however, with his adaptation of celebrated novels for the stage; for example, "L'Assommoir," 1881; "Nana," 1882; "Pot-Bouille," 1883, all by Emile Zola; "Le Petit Jacques," by Jules Claretie, 1885; "La Marchande des Quatre Saisons," etc.

Busnach is also the author of the following novels: "La Fille de M. Lecoq," 1886; "Le Petit Gosse," 1889; "Cyprienne Guérard," 1895, etc.

BIBLIOGRAPHY: Lermina, *Dictionnaire Biographique Illustré*; *La Grande Encyclopédie*.

S. J. W.

**BUSNASH, NAPHTALI:** Chief of the Algerian Jews and statesman; born at Algiers in the middle of the eighteenth century; assassinated June 28, 1805. He was engaged—first alone, and later with Bakri Brothers—in the grain trade, of which the dey Hasan, with whom Busnash was on friendly terms, granted him a monopoly. The firm of Bakri & Busnash soon attained a wide reputation, and Busnash became the most influential man in Algeria.

In 1800 he was appointed by the dey Mustapha—whom he had helped to attain to power—chief of the Algerian Jews, a post to which was attached the office of broker to the dey, and the consul-generalship of Ragusa. In this position Busnash displayed so much ability that he won the entire confidence of the dey, who practically left the government in his hands. It was he who received the consuls and settled differences between Algeria and foreign countries.

His power did not, however, last. The janizaries and the fanatical Moslems reluctantly submitted to the domination of a Jew; and Busnash, after having escaped several attempts on his life, was at last shot dead by a janizary at the gate of the dey's palace.

BIBLIOGRAPHY: Bloch, *Inscriptions Tumulaires*, pp. 90 *et seq.*

D. I. BR.

**BUSTANI.** See BOSTANAI.

**BUTCHERS.** See SHEḤITAH.

**BUTRYMOWICZ, MATHEUS:** Polish statesman and landlord of the eighteenth century; a descendant of one of the oldest families of Lithuania and Samogitia, and one of the most enlightened members of the Diet assembled in Warsaw from 1788 to 1792.

He took a special interest in the development of the industry and commerce of Poland and Lithuania, and to this end considered it of the utmost importance to utilize the energy and the abilities of the Jewish inhabitants. Together with Castellan Yezierski and other Liberal members of the "last" Polish Diet, he endeavored to prove to the Polish representatives how harmful to the welfare of the country was the abnormal position of the Jews, and urged the taking of measures leading toward their emancipation. In 1789 he elaborated a plan for transforming the Jews into useful citizens, which he set forth in a pamphlet entitled "Sposób Uformowania Żydów Polskich w Pożytecznych Krajowi Obywatelow" (Warsaw), and which he submitted to Stanislaus Poniatowsky at the session of the Diet of Dec. 4, asking the king to favor it with his support. In this pamphlet he points out that the Polish law does not include the Jews in the three estates of the realm (the nobility, country gentry, and burgesses); that the Polish legislation had always regarded the Jews as a foreign element, and, though burdening them with exceptional taxes, had not granted them the rights of citizens, while Polish society had treated them with contempt, defamed their religion, and would not tolerate the notion that a Jew could be a son of his fatherland. He adds:

"And after all this, you demand from the Jew that he shall be useful to the country which does not profess to be his fatherland, that he shall be faithful and devoted to those who constantly oppress him! The Jew did not take to agriculture, because he did not care to exchange one kind of misery for another; the law would not permit him to own land, and he had no desire to become a serf and to work for others. He showed strong inclinations to trade and industry; but the towns either would not admit him at all to these pursuits, or at best allowed him to be only a haberdasher. It was a constant struggle between the Jews and the Christian merchants: and therein lies the cause of the decay of trade and the impoverishment of the towns."

When the Diet appointed, in June, 1790, a committee "to reform the condition of the Jews," Butrymowicz was one of its most active members. He pleaded in behalf of the inviolability of the Jewish faith, and of the union of "the peoples" (the Christians and the Jews) by the reception of the latter into the national organism through mutual concessions, through the abolition or the reorganization of the KAHAL, and even through the influence of the courts in the propagation of education and culture among the Jewish youths. See CZACKI and POLAND.

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H. R.

**BUTTE, MONTANA.** See MONTANA.

**BUTTENWIESER, LAEMMLEIN:** German Talmudist and linguist; born in Wassertrüdingen, Bavaria, Jan. 16, 1825; died in New York city Sept. 23, 1901. He was descended from a well-known family of German rabbis, his father being rabbi of Wassertrüdingen, and his grandfather and great-grandfather having been rabbis at Buttenwiesen, Germany. Buttenwieser received his education at the gymnasium at Aschaffenburg, where he studied Talmud under Rabbi Adler, and at the universities of Würzburg and Prague. While attending the universities he also studied for the rabbinate; and he received his diploma as rabbi from Judah Löb Seligman Bär Bamberger of Würzburg, from Rapoport and Samuel Freund of Prague.

In 1854 Buttenwieser emigrated to America, and, not liking the conditions of the ministry, became a teacher of languages. He taught in the Talmud Yelodim School in Cincinnati, and in 1867 became instructor in the Hebrew Education Society of Philadelphia and in the Maimonides College at that place. He went to New York (1873) as a private tutor in Hebrew and Talmudic studies. The same year Buttenwieser was appointed teacher of languages in the New York public schools, which position he held until 1886, when he resigned.

BIBLIOGRAPHY: *The New York Times*, Sept. 24, 1901, and *The Jewish Messenger*, Sept. 27, 1901.

S. F. T. H.

**BUXTORF (BUXTORFF), JOHANNES** (usually called "Father," or "the Elder"): The principal founder of rabbinical study among Christian scholars; born Dec. 25, 1564, at Kamen, Westphalia; died Sept. 13, 1629, at Basel. He studied at Marburg and afterward at Herborn, where Johann Piscator persuaded him to study Hebrew. He continued his studies at Basel in 1584, where he became the close friend and tutor of the children of Leo Curio, whose daughter Margaret he afterward married. In Aug., 1590, he graduated as doctor of philosophy, and in the following year was appointed professor of Hebrew at the University of Basel, which position he continued to fill until his death.

**Appointed Professor of Hebrew.**

Buxtorf displayed remarkable enthusiasm and diligence in the investigation of Jewish science. In order to obtain a thorough knowledge of the Bible —which book he chose as his basis of inquiry—he was led to the study of the Masorah, the Talmud, and the Targum; and as many books were requisite to this end, he gradually acquired a valuable Hebrew library, and, unconsciously, obtained a knowledge of bibliography which eventually carried him to the threshold of post-Biblical Hebrew literature. By the publication of a catalogue of his Hebrew books, he

made one of the first attempts in the wide field of Jewish bibliography. For the correction of his edition of the Bible, as well as for his personal instruction, he employed from 1617 onward the services of two Jews, one of whom was the learned Abraham ben Eliezer Braunschweig. These men naturally were compelled to live in the neighborhood of Buxtorf's house. As, however, since the year 1557 "the Jews had been absolutely forbidden to enter Basel during the merchants' fair and at other times," Buxtorf was compelled to secure a special permit for them from the municipal authorities. When, in 1619, a son was born to Abraham Braunschweig, curiosity and zeal for investigation induced Buxtorf, accompanied by his son-in-law, the printer König, and the sergeant of the common council, to attend the circumcision. For this offense Buxtorf and König were fined each 100 gulden. Though Buxtorf was not a friend of the Jews, as is evident from his "Synagoga Judaica," he nevertheless maintained a correspondence with a number of Jews in Germany, Amsterdam, and even in Constantinople. His eulogists declare that his writings were welcomed and extolled in synagogues in every part of the world, and that Jews everywhere were accustomed to regard him as their leading oracle even on the most subtle questions of their belief. But this statement is undoubtedly an exaggeration. The mainspring of his activity in the domain of Jewish literature was his polemical zeal against Judaism, the ultimate object of which was the conversion of the Hebrews. Hence it comes that his first work was the above-mentioned "Synagoga Judaica," which, under the title of "Juden-Schül" (Basel, 1603), appeared in several editions (with additions, 1664), and was translated into Flemish and Latin. Even Buxtorf's contemporaries condemned the superficial and malicious character of the book and its numerous intentional distortions of fact. Moréri criticizes the work as "très peu judicieux, et il s'y est trop attaché à des bagatelles, et à ce qui peut rendre les Juifs trop ridicules." Buxtorf's attention was constantly directed toward the conversion of the Jews; and from 1615 on he entertained the design of editing again the notorious "Pugio Fidei Contra Mauros et Judæos" ("Judendolch"), or "Dagger [Defense] of the Faith," of the Dominican Raymund Martin, a manuscript copy of which had been sent to Buxtorf by Philipp Mornay-Plessis of Saumur. This design was defeated by his death.

**Fined for Attending a Circumcision.**

**His Zeal Against Judaism.**

The most noteworthy of Buxtorf's publications is his rabbinical Bible, containing the Hebrew text, the Masorah, and various commentaries, published in two folio volumes (Basel, 1618–19), together with a supplement entitled "Tiberias, Commentarius Masorethicus" (1620), which for a long time was the best work of its kind. The best grammatical work of Buxtorf was the "Præceptiones Grammaticæ de Lingua Hebræa" (Basel, 1605), later published under the title "Epitome Grammaticæ Hebrææ," and afterward successively edited about sixteen times by Buxtorf's son and others, and translated into English by John Davis (London, 1656). Buxtorf's work as a lexicographer began with the "Epitome Radicum Hebraicarum et Chaldaicarum" (Basel, 1607, not 1600), afterward published in numerous editions at Basel (1615–1735), Amsterdam (1645), London (1646), and Franeker (1653–54), under the title "Lexicon Hebraicum et Chaldaicum." An extract from it also appeared at Basel (1612; 6th ed., 1658), under the title, "Manuale Hebraicum et Chaldaicum." As especially important may be mentioned his "Concordance," based upon the older work of Isaac Nathan ben Kalonymus, and published after Buxtorf's death by his son; and his "Lexicon Chaldaicum Talmudicum," begun

**Lexicographical Works.**

Johannes Buxtorf I.

by Buxtorf in 1609, and completed by his son in 1639, after nine years of indefatigable labor. This lexicon, despite its numerous imperfections and errors, became an indispensable guide to specialists; a new but very imperfect edition was published as late as 1866. As the "Bibliotheca Rabbinica"—containing about 324 rabbinical writings arranged according to the Hebrew alphabet—was the first serious endeavor toward a compilation of a Jewish bibliography, so the "De Abbreviaturis Hebraicis," which was first published about the same time (Basel, 1613, 1640; Franeker, 1696; Herborn, 1708), and is still useful, furnished the basis for a knowledge of the Hebrew abbreviations. Finally, it is necessary to mention Buxtorf's "Institutio Epistolaris Hebraica, sive de Conscribendis Epistolis Hebraicis Liber, cum Epistolarum Hebraicarum Centuria" (Basel, 1610; "Cum Append. Variarum Epistolarum R. Maiemonis et Aliorum . . . Excell. Rabbinorum," Basel, 1629), a work containing over one hundred family and other letters, partly supplied with vowels, and partly translated into Latin and furnished with explanations of words; the letters being taken from the epistolary guide,

"Megillat Sefer" (Venice, 1552), the "Iggarot Shelomim" (Augsburg, 1603), and the "Ma'ayan Gannim" of Archevolti (Venice, 1553).

BIBLIOGRAPHY: Buxtorf-Falkeisen, *Joh. Buxtorf, Vater, Erkannt aus Seinem Briefwechsel*, Basel, 1860; E. Kautzsch, *Joh. Buxtorf der Aeltere, Rectorats-Rede*, Basel, 1879; Steinschneider, *Bibliograph. Handbuch über die Theor. und Prakt. Literatur der Hebr. Sprache*, pp. 28 *et seq.*, Leipsic, 1859; Fürst, *Bibliotheca Judaica* (containing many inaccuracies), *s.v.*

T. M. K.

**BUXTORF, JOHANNES:** Johannes Buxtorf, the son of the elder; known as **Johannes Buxtorf II.**; Christian Hebraist; born at Basel Aug. 13, 1599; died there Aug. 16, 1664. Before the age of thirteen he matriculated at the University of Basel, and in Dec., 1615, graduated as master of arts from that institution. He then went to Heidelberg, where he continued his studies under David Pyräus, Abraham Scultetus, Alting, and others. In 1618 he attended the synod at Dordrecht [Dort], where he formed a friendship with Simon Episcopius, Ludwig Crocius, and others. He succeeded his father, after the death of the latter, in the chair of Hebrew at the university; and so closely did he follow in his father's footsteps that it became proverbial to say, "Non ovum ovo similius quam Buxtorf pater et filius." He gained an almost equal reputation in the same domain as his father. Although he received offers from Groningen, Leyden, and various other places, he preferred to retain his position at Basel. He was four times married, and in his latter years experienced many sorrows.

**Becomes Professor of Hebrew.**

Like his father, Buxtorf maintained relations with several learned Jews. He employed Abraham Braunschweig (see Johannes Buxtorf) to purchase Hebrew books for him; and for many years he corresponded with the scholarly Jacob Roman of Constantinople regarding the acquisition of certain Hebrew manuscripts and rare printed works. For Buxtorf was also engaged in the sale of Hebrew books; among his purchasers being the commercial representative of Cardinal Richelieu, Stella de Tery et Morimont, who occasionally sojourned at Basel, and Joh. Heinrich Hottinger, a professor of Zurich, with whom Buxtorf was on terms of close friendship. He also frequently furnished Hebrew books to the Zurich library. Buxtorf corresponded not only with Jacob Roman and Leon Siau of Constantinople (the latter of whom afterward embraced Christianity and became physician-in-ordinary to a Transylvanian prince), but with the teacher Simon Gai, and with the friend of the latter, Florio Porto of Mantua, both of whom were commissioned by Buxtorf to purchase Hebrew books in Italy; with the learned rabbi Menahem Zion Porto Cohen of Padua, whom Buxtorf did not treat in a very friendly manner; with Menasse b. Israel; David Cohen de Lara of Hamburg; Jacob Abendana of Amsterdam, for whose "Miklol Yofi" he wrote an approbation; Isaac Abendana, brother of the foregoing; Joseph Del Medigo, with whom he was personally acquainted; and many others.

**His Eminent Correspondents.**

Buxtorf prepared new editions of several of his father's works [especially the "Tiberias"]; and, as in the case of the "Concordance" and the "Talmudic-Rabbinical Lexicon," completed and prepared for publication those that had been left unfinished. Nineteen years after the death of his father he became involved in a controversy with Louis Cappellus regarding the antiquity of the Hebrew vowel-signs; and although the question was one purely historical, it nevertheless contained a substratum of dogma, and in a number of polemical writings was conducted with great intensity and bitterness on both sides. The following original works of Buxtorf were published: "De Linguæ Hebraicæ Origine et Antiquitate" (Basel, 1644; not as Herzog, 1643); "Florilegium Hebraicum Continens Elegantes Sentencias, Proverbia, Apophthegmata: ex Optimis Quibusque Maxime vero Priscis Hebræorum Scriptoribus Collectum et . . . Alphabetice Dispositum" (Basel, 1648). Especially noteworthy also are Buxtorf's Latin translations of the "Moreh" of Maimonides, "Doctor Perplexorum" (Basel, 1629), and the "Cuzari" of Judah ha-Levi, "Liber Cosri" (Basel, 1660). Buxtorf also wrote a long series of dissertations on the writings of Abravanel, among which may be mentioned "De כרת Sive de Excitii Poena," "De Longa Vita Primorum Parentum," "De Statu et Jure Regio," "De Mosis Nomine." All these first appeared singly, and then either as "Dissertaciones Philologo-Theologicæ" (Basel, 1662), or in Ugolino's "Thesaurus" (xxv.); while several others, such as "De Lepra Vestimentorum et Ædium," "De Poesi Veteri Hebraica in Libris Sacris Usitata," "De Principio Anni," etc., were appended to the translation of the "Cuzari."

**His Original Works.**

BIBLIOGRAPHY: *Revue Etudes Juives*, viii. 74–95, xiii. 260–276. Rich biographical material on Buxtorf the Younger may be found in his unpublished correspondence, and also in that addressed by him to Hottinger (which is preserved in the public libraries at Basel and Zurich).

T. M. K.

**BUXTORF, JOHANNES B.:** Nephew of Johannes Jakob Buxtorf; born Jan. 8, 1663; died June 19, 1732. He was professor of Hebrew at Basel, and published "Specimen Phraseologiæ V. T. Hebr." (Frankfort-on-the-Main, 1717).

T. M. K.

**BUXTORF, JOHANNES JAKOB:** Professor of Hebrew at Basel; son of Johannes Buxtorf II. by his fourth wife; born Sept. 4, 1645; died April 4, 1705. According to a letter written by his father to Coccejus ("Op. Anecd." ii. 738) in 1663, he was able at eighteen to read the Hebrew text of the Bible and of the Targums; and he is said also to have had some acquaintance with the Rabbinic and the Syriac. After his death the library collected by the three Buxtorfs (I., II., and III.), and valued at 300 louis d'or, was secured for 1,000 thalers by the public library at Basel, where it still forms a separate department.

T. M. K.

**BUXTORF, JOHANNES RUDOLPHUS:** Great-grandson of Johannes Buxtorf I.; born at Basel Oct. 24, 1747; died 1815. After completing his studies in his native city, he became private tutor

in the family of the count of Schaumburg-Lippe. On his return to Basel he became professor of rhetoric and theology at the university (1793). He also lectured and wrote on Biblical archeology.

T. M. K.

**BUZ:** Second son of Nahor (Gen. xxii. 21). From the language of the genealogical lists, however, it is to be inferred that the name applies to a tribe; and from Jer. xxv. 23 it is clear that it was an Arabic one. It is probable that Elihu, the friend of Job (Job xxxii. 2, 6), was of this tribe.

J. JR. G. B. L.

**BUZAGLIO, BUZAGLI,** or **BUSAGLO, SHALOM BEN MOSES:** Cabalist; born in Morocco (where his father was "rosh yeshibah") at the beginning of the eighteenth century; died in 1780. He was a disciple of the cabalist Abraham Azulai, rabbi of Morocco, and filled the position of dayyan. Owing to voyages in the Orient made in his capacity of collector of alms for the relief of the poor in Palestine, he became acquainted with the chief cabalists of the period. He also visited Europe, and sojourned some time in London.

Buzaglio published the following works: (1) "Mikdash Melek" (The Sanctuary of the King), a commentary on the Zohar, published by Meldola (4 vols., Amsterdam, 1750); (2) "Hadrat Melek" (The Beauty of the King), a commentary on the Zohar, compiled from Isaac Luria and Ḥayyim Vital (2 vols., Amsterdam, 1766; London, 1772); (3) "Kisse Melek" (The Throne of the King), annotations on the Tikḳune Zohar (Amsterdam, 1769); (4) "Hod Melek" (The Majesty of the King), commentary on the book Zeni'uta of the Zohar (London, no date); (5) "Sefer ha-Zohar," notes on the Zohar, published together with the text (London, 1772); (6) "Kebod Melek" (The Honor of the King), a collection of cabalistic derashot (London, no date); (7) "Ma'aseh she-Hayah Kak-Hayah" (What Happened Was in This Fashion), report of the proceedings of a lawsuit (London, 1774); (8) "Kuntras Ma'aseh Adonai Ki Nora Hu" (Fascicle on the Work of God, Which Is Majestic), an appeal to the public concerning the authority of Buzaglio's judgment in a lawsuit, in Hebrew and Judæo-German (London, 1774); (9) "Tokaḥat le-Shobabim we-Takḳanah le-Shabim" (Admonition for Transgressors and Rehabilitation for the Repentant), consisting of two letters to Israel Meshullam Solomon, also concerning Buzaglio's lawsuit (London, 1774).

Although these cabalistic works bear his name on the title-page, they are merely compilations of teachings attributed by Azulai, his teacher, to Luria and Ḥayyim Vital. Buzaglio took part in the discussion that arose among many cabalists, whether Jews should be allowed to undergo vaccination, discovered shortly before that day. Buzaglio pronounced himself in favor of vaccination, but disputed the priority of Jenner in regard to its discovery.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, letter, Shin 16; Steinschneider, *Cat. Bodl.* col. 2511; Benjacob, *Ozar ha-Sefarim*, pp. 134–135, 245; Schechter, *Studies in Judaism*, p. 377; Fürst, *Bibl. Jud.* i. 127–128; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 163; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 111, 112.

K. I. BR.

**BUZAGLO, WILLIAM:** English inventor and empiric; died at London in 1788. His first claim to distinction was his introduction of stoves made on a new plan, and intended for the heating of large public buildings. He afterward practised medicine and professed to be able to cure the gout without drugs, by muscular exercise alone. Whatever may have been the real efficacy of his method—which seems analogous to the modern massage—he was generally regarded as an empiric because of the nature of his advertisement, abounding, as it did, in self-laudation. His manifesto was humorously parodied by Captain Grose in a handbill, given with a caricature, entitled "Patent Exercise, or Les Caprices de la Goutte."

BIBLIOGRAPHY: Lysons, *Environs of London*, iii. 479.

J. G. L.

**BUZECCHI.** See BOZECCHI.

**BYELAYA TZERKOV** (called in Hebrew שדה לבן): Town in the government of Kiev, Russia. Its Jewish settlement must have been formed after 1550, when the waywode of Kiev, having built there a castle, attracted many inhabitants to the town by granting them numerous privileges.

The Jewish community of Byelaya Tzerkov is mentioned in the list of those given by Nathan Nata of Hanover as having been destroyed by the hordes of Chmielnicki in 1650 ("Yaven Meẓulah," ed. Dyhernfurth, p. 3b). As the town, however, was the stronghold of the Cossacks before 1648 (Kostomarov, "Bogdan Chmielnicki," i. 24 *et seq.*), it is hardly probable that the Jews could have remained until the arrival of Chmielnicki. In any case, the fact that Samuel Faibush of Vienna, in his account of the Chmielnicki persecutions ("Ṭiṭ ha-Yaven"), does not mention Byelaya Tzerkov proves that the Jewish community in the town was not of great importance. From 1651 until its occupation by the Russians in 1793, Byelaya Tzerkov was dominated alternately by the Cossacks and by the Poles, and could scarcely have had a large Jewish population.

Its importance as a Jewish community dates from the end of the eighteenth century, when it numbered about 12,000 Jews in a population of 20,700. In 1817 a Hebrew printing-office was established there, from which many Hebrew books were issued. The first work published was a book of sermons for Ḥanukkah and Purim, entitled "Or he-Ḥadash." Byelaya Tzerkov now (1902) has a synagogue and seven houses of prayer, the greater part of its Jews belonging to the Ḥasidic sect. The Jewish population in 1898 was about 9,000 out of a total of 22,703.

BIBLIOGRAPHY: Gurland, *Le-ḳorot ha-Gezerot be-Yisrael*, in *Ozar ha-Sifrut*, vols. iii., iv., v.; *Regesty*, 1648, No. 875; Harkavy, in *Sbornik*, 1896, p. 105; *Semenov*, s.v.

H. R. I. BR.

**BYELAYA VEZH.** See SARKEL.

**BYELOSTOK** (Polish, **Bialystok**): Town in the government of Grodno, Russia; by rail 52 miles southwest of Grodno; one of the youngest in Lithuania. Little is known of the history of its Jewish community. There is a tradition (see "Ha-Ḳol," i., Nos. 41 *et seq.*) that its last owner before its incorporation into Russia, the waywode Count Branitzky—at whose instance in 1749 King Augus-

tus III. of Poland raised the proprietary village to the dignity of a town—invited Jews to settle there in houses and stores which he built for them at his own expense. He also erected for them a synagogue—a wooden structure which is to-day one of the curiosities of the city. There is no record of the effect which the transition from Polish to Prussian dominion in 1793, and later from Prussian to Russian rule after the Treaty of Tilsit in 1807, had on the Jewish community, which must have been considerable in those times. But there is reason to believe that the short-lived German rule helped to stimulate commerce and industry and was the cause of German predominance in the business affairs of Byelostok at the beginning of the nineteenth century.

**Early Tradition.**

Rabbi Kalonymus Kalman Lichtenstein, brother of R. Abraham Yekutiel, author of "Zer'a Abraham" on Sifre (Dyhernfurth, 1811), who, in the work of his grandson, Rabbi Abraham of Prossnitz, entitled "Ha-Torah-we-ha-Mizwah" (Wilna, 1820), is referred to as rabbi of Byelostok, is probably the first rabbi of the community of whom there is any record. In the "Shem ha-Gedolim he-Ḥadash" mention is also made of Rabbi Solomon of Byelostok (second half of the eighteenth century), and of his successor, R. Aryeh Loeb b. Baruch Bendet, author of the work "Shaagat Aryeh," on the tractate Makkot of the Babylonian Talmud (Byelostok, 1805). Then probably came Rabbi Nehemia, whose responsum upon the reading of the "ketubah," or marriage contract, at weddings, written by him in 1835, was published by Benzion Zechnilopovitch of Russia, in Vienna (printed by Adalbert della Torre, 1859). The existence of this Rabbi Nehemia is known only through that responsum, and is doubted by both Benjacob and Zedner, who seem to believe that Zechnilopovitch printed it under an assumed name. This would agree with Fuenn's statement ("Keneset Yisrael," p. 301) that Rabbi Moses Ze'eb became rabbi of Byelostok in 1824. Moses Ze'eb was the author of "Mareot ha-Ẓobeot," a work on abandonment (Byelostok, 1810), and of "Aggudat Ezob," sermons (*ib.* 1824), and formerly rabbi of Tiktin.

The Old Synagogue of Byelostok.
(From a photograph.)

After Ze'eb's death there was an interregnum, during which R. Eliakim Getzel acted as rabbi without having the title, until about 1860, when R. Yom-Ṭob Lipman Heilprin of Meseritz was called to Byelostok. Heilprin, who in his former community had had many quarrels with the Ḥasidim about his crusade against smoking in the synagogue, encountered many difficulties in his new position. His refusal to officiate at a wedding ceremony in the "chorschul," or quasi-Reform synagogue, caused him to be imprisoned at Grodno; and he was freed only after a long and expensive struggle. After his death in 1878, his son, R. Ḥayyim Herz (born 1850), who edited his father's voluminous work of responsa, "'Oneg Yom-Ṭob," was acting rabbi for about five years, until R. Samuel Mohilewer of Radom was elected to the rabbinate in 1883 (see Samuel Mohilewer). After the death of Mohilewer in 1898, R. Ḥayyim Herz Heilprin again became acting rabbi. Meïr Marcus, a graduate of the rabbinical seminary of Wilna, has been the government rabbi of Byelostok for more than thirty years (d. Dec. 1900).

**Eminent Rabbis.**

Byelostok was always an industrial city; and the material condition of its inhabitants is therefore superior to that of the population of other cities in poverty-stricken Lithuania. Its chief industry, the manufacture of cloth, was up to the middle of the nineteenth century mostly in the hands of Germans, who, however, relied largely on Jewish capital. Nahum Mintz and Sender Bloch were the first Jews to engage in the manufacture of cloth (1850); Mintz being also the first to employ the steam-engine in that industry at Byelostok. Among the other pioneer Jewish manufacturers were J. S. Barish, Breinin & Zabludovsky, and A. Halberstamm; the last-named being the father of the prominent banker Henry Halberstamm, who went to Germany to study the system of manufacturing in western countries. At present the Jews equal, in some points even excel, the Germans in cloth-making.

**Jewish Manufacturers.**

The growth of the population and the prosperity of Byelostok for the last forty years must be attributed almost entirely to the Jews. There does not

seem to have been any increase of the Gentile population during that period. Semenov, "Geographical and Statistical Dictionary of the Russian Empire" (i. 372), gives the Jewish population of Byelostok in 1860 as 11,288 in a total population of 16,544. In 1889, according to "Entziklopedicheski Slovar," 1896 (the latest official authority available), it was 48,552 in a total population of 56,629. S. R. Landau, in his excellent description of the Jewish community of Byelostok at the present time says, in his "Unter Jüdischen Proletariern" (Vienna, 1898), pp. 45–58, that there are hardly 5,000 Christians among its 65,000 inhabitants. Semenov mentions only 3 cloth-factories in Byelostok in 1860; the present number, according to Leonty Soloweitschik ("Un Prolétariat Méconnu," p. 100, Brussels, 1898), is 60, besides about 20 establishments of allied industries. The number of Jewish weavers, according to Landau, is in round numbers 2,000. Almost all other industries and trades, as well as commercial enterprises, are in Jewish hands. The tobacco industry, which in Byelostok is second in importance only to the cloth industry, is entirely in the hands of Jews. In the earlier part of the nineteenth century Byelostok had a Hebrew printing-office, from which the first book known to have been printed was issued in 1805 and the last in 1824.

**Vital Statistics.**

The Jewish community of Byelostok is the most prosperous in Lithuania, and its communal institutions are models of their kind. The KOROBKA (meat-tax) and the yearly quota of conscripts to the army, which are the cause of much trouble in most Russo-Jewish communities, are dealt with here in a spirit of justice which satisfies all parties concerned. Byelostok has one large synagogue, or "schul," one "chorschul," four or five large "batte midrashim," and about twice as many small ones, or "minyanim." It has also one of the finest Jewish hospitals in the empire, a home for the aged, two "gemilut ḥasadim," or free loan institutions, a Talmud-Torah with about 500 pupils, and many other benevolent societies.

The number of distinguished Jews born or who have made their home in Byelostok is considerable. Isaac Zabludovsky, the ancestor of the most influential family in Byelostok, is said to have been the first Jewish millionaire in Russia. Michael Zabludovsky (1803–69), author of a work, "Mish'an Mayim," on the rational interpretation of the Haggadah, and Professor Zabludovsky, specialist in massage at the University of Berlin, belong to the same family. Eliezer Halberstamm, the wealthy scholar and author, was connected with them by marriage. Jacob Bacharach, who corresponded with Rapoport, Zunz, Luzzatto, and other great scholars of the century, and wrote on the Hebrew alphabet and other subjects, lived in Byelostok. The Nestor of modern Hebrew literature in Russia, A. B. GOTTLOBER, spent his last years in Byelostok, and is buried there. The poet M. M. DOLITZKY; Arthur Freeman, son of the Hebrew writer; A. D. LIEBERMAN; and Leo WEINER of Harvard University, Massachusetts, U. S. A., were born there. J. CHAZANOVITZ, the noted Zionist, who devotes his energy and almost his entire income to the national library which he founded in Jerusalem, is one of the interesting characters of Byelostok. Lazar Atlas, the critic, and formerly editor of the "Ha-Kerem," has been a bank official in the city since 1895.

**Notable Jews.**

BIBLIOGRAPHY: In addition to the works cited in the article, Ch. J. Kremer, *Massa Byelostok*, *Keneset Israel*, v. 1, Warsaw, 1886.

H. R. P. WI.

**BYELSK:** Town in the government of Grodno, Russia. It is impossible to name the exact date when Jews first settled here. In the sixteenth century, during the reign of Sigismund Augustus, the Byelsk Jews were accused of ritual murder, but were acquitted. This trial, together with a similar one at Narva, resulted in the promulgation of a royal edict, termed "Privilegia," forbidding the torture of Jews accused of using Christian blood for their ritual. The king himself was to try these cases; and the accusation had to be proved in the manner mentioned in the "Privilegia."

Byelsk has a total population of 7,461, including (in 1898) 5,500 Jews. The economic conditions of the latter are generally poor. There is fierce competition among the petty shopkeepers, constituting about 75 per cent of the Jewish population. About 440 Jews are engaged in tailoring, baking, shoemaking, etc., while 60 are laborers. The increase of poverty is manifested by the number of applicants for charity at the Passover. These increased from 95 in 1894 to 195 in 1898. The committee of charities, numbering 300 members, collects annually about 2,000 rubles for the poor. There is a Talmud-Torah with 113 pupils, and an elementary public school having two classes.

BIBLIOGRAPHY: *Regesty*, i. 240, 247.

H. R. S. J.

**BYESHENKOVICHI:** Town in the district of Lepelsk, government of Vitebsk, Russia. In 1898, in a total population of 5,000, about 4,000 were Jews, of whom 576 were artisans. They had a synagogue, many houses of prayer, three benevolent societies, and numerous religious schools.

S. S. J.

**BYK, EMIL:** Austrian lawyer and deputy; born Jan. 14, 1845, at Janow, near Trembowla, in Galicia.

In 1885 Byk was chosen chairman of the charity committee of the Cultusrath of Lemberg, and is now (1902) president of the Jewish community there; in 1890 he was a "Stadtverordneter" and president of the Shomer Israel Society; in 1891 he was elected to represent Brody and Zloczow in the Reichsrath; and he was reelected at every subsequent election. Byk has served on several important committees of the Reichsrath, such as the Volkswirthschaftsausschuss and Justizausschuss. Some of his more important speeches in that body are: an address in 1893 against Prince Lichtenstein on the establishment of a Jewish theological seminary; an address, May 4, 1898, against the proposition that the sittings of the committee to consider the charges against ex-Prime Minister Badeni should be public; and a stirring address, Nov. 24, 1898), on the "Ausnahmszustand" in Galicia, which was very well received. Byk is promi-

nent in the legal profession, and takes a leading part in Jewish affairs not only in Lemberg but in Galicia generally.

BIBLIOGRAPHY: Bloch, *Oest. Wochenschrift*, 1886, No. 1; 1894, No. 37; 1900, No. 43; *Stenographische Protokolle des Abgeordnetenhauses*, 1898, 1899, Index.

S. P. WI.

**BYKHOV:** District town in the government of Mohilev, Russia. At the census of 1898 the total population was 6,536, including 3,172 Jews, of whom 587 were artisans. Most of the Jews are extremely poor, and at times they lack the simple necessities of life. One hundred and twenty-seven families had to apply for relief at the Passover. There are a "bikḳur ḥolim" society (for the visitation of the sick), a "linat ha-ẓedeḳ" (poorhouse), and a "kibbud yom-ṭob" society (an organization for providing help during holidays). In the vicinity of Bykhov are situated **Sapezhinka** (a village where 44 Jewish families own 357 deciatines of land) and an agricultural colony, **Vynn** (with 20 Jewish families who own a tract of 200 deciatines).

H. R. S. J.

——**Historical Data:** During the uprising of the Cossacks under Bogdan Chmielnicki, 1648–49, the greater part of the Jews of Bykhov, who did not embrace Christianity, were killed. From a report of the Polish agent Voisha to King Jan Cazimir (dated Mohilev on the Dnieper, Aug. 25, 1662) it is evident that the Jews of Bykhov who were forcibly baptized did not become true adherents of the Greek Orthodox Church, and that they gave their support to the Polish commander Grochowski, who had been captured by the Russians on the Bykhov road and imprisoned. At the same time Major Jacob Shtreg, an engineer from Moscow, who was dissatisfied on account of the humiliation he received from the Russians during the siege of Smolensk and Bykhov, reported that he would soon come to Mohilev in the service of the Polish king, together with the Jews of Bykhov, with whom he had made arrangements for the occasion.

The Russian archimandrite, Vasilevich of Slutzk (Lithuania), in a letter addressed to Prince Radziwill, lord of the manor, complained of the great losses he had sustained by the Jews—not the old settlers of Slutzk, but those who emigrated from Bykhov and from the Ukraina, among whom there were many who had been converted to the Greek Orthodox religion and had now turned back to Judaism. Thus, for instance, a Jewess from Russia who had been converted to Christianity more than ten years before, and who had married a Muscovite Christian, persuaded him to remove to Slutzk, where she and the sister and children of her husband, as well as her own children, changed their faith to Judaism.

Owing to an application of Abraham Wolfovich, a Jew from Bykhov, a copy of a document of the city records of Orsha, given to Isaash and Abraham Wolfovich of Bykhov, was entered Aug. 13, 1671, in the city records of Brest-Litovsk. It contained a privilege granted by King Michael to the city of Old Bykhov, Oct. 20, 1669, releasing the community from the payment of taxes for twenty years on account of the deplorable condition of its inhabitants, who had been utterly ruined by the attacks of the Cossacks and the Muscovites.

BIBLIOGRAPHY: *Zuk ha-'Ittim*; *Regesty i Nadpisi*, Nos. 924, 1008, 1065, 1081; *Archeologicheski Shornik*, vii. 142; *Akty Wilenskoi Archeologicheskoi Kommissii*, iv. 46; Kostomarov, *Bogdan Chmielnitzy*, ii. 55, iii. 302.

H. R.

**BYRON, GEORGE GORDON, LORD:** English poet; born in Halles street, London, Jan. 22, 1788; died at Missolonghi, Greece, April 19, 1824. The only one of his works which has any relation to Jewish topics is his "Hebrew Melodies," some of which have proved as popular as any of his lyrics. These melodies were written to oblige Byron's friend Douglas Kinnaird. Their meter lacks spontaneity; the subject-matter has often nothing whatsoever to do with anything Hebraic; and their imagery is often conventional and unpicturesque. "She Walks in Beauty," for example, might be Irish as well as Hebrew. It was written on Byron's return from a ball, where he had seen and admired Mrs. (later Lady) Wilmot Horton, wife of the poet's relative, the governor of Ceylon. She appeared at the ball, dressed in black and covered with spangles.

Much the same may be said of "It Is the Hour When from the Boughs." On the other hand, "Oh Weep for Those" is essentially Jewish in its subject-matter, and is written in a strain worthy of its author. The last verse is well known:

> "Tribes of the wandering foot and weary breast,
> How shall ye flee away and be at rest?
> The wild dove hath her nest, the fox his cave,
> Mankind their country—Israel, the grave."

Another poem, symbolic of Judaic history, "The Assyrian Came Down Like a Wolf on the Fold," is not written, however, in Byron's usual smooth and euphonious style.

The "Hebrew Melodies" never satisfied their author. Twitted on the subject by Moore, he exclaimed:

> "Sunburn Nathan! [the composer who had set them to music] Why do you always twit me with his Ebrew nasalities? Have I not already told you it was all Kinnaird's doing and my own exquisite facility of temper?"

The poems constituting the "Melodies" were written in 1814 for music composed by Isaac NATHAN, who had been introduced to Byron two years previously. The music was mainly "a selection from the favorite airs sung in the religious ceremonies of the Jews" ("Nathan's Fugitive Pieces," p. ix., ed. 1829, p. 144); and Kinnaird, who was a dilettante, induced Byron to supply the words. Subsequently John BRAHAM arranged and sang the songs, but did not assist in composing them.

BIBLIOGRAPHY: *Gentleman's Magazine*, 1830, vol. c., pt. i., p. 465; *Christian Observer*, 1815, xiv. 542–549; *Analectic Magazine*, 1815, vi. 292–294; *Notes and Queries*, 1884, 6th series, ix. 71; *Dict. National Biography*, viii. 132–155, xl. 121–122; *Letters from Byron to Moore*, in the latter's *Life of Byron*, Feb. 22, 1815.

J. E. MS.

**BYZANTINE EMPIRE:** Name given to the eastern division of the Roman empire. On May 11, 330, Constantinople became the capital of the Roman empire, and the Greek Orient thereafter developed independently. In these countries of the Eastern empire, including Palestine, the Jews lived in great

masses, so that the fate of the Jewish people was decided in Constantinople.

The association of "navicularii" (ship- and cargo-owners) of Constantinople had attempted to force the Jews and the Samaritans to join them and to share in the burdens of the society; but a decree dated Feb. 20, 390, bearing the names of the emperors Valentinian II., Theodosius, and Arcadius, decided that the communities of the Jews and the Samaritans could not legally be forced to join the navicularii, and that at most their wealthy members only could be taxed ("Codex Theodosianus," xiii. 5, 18). This decree was most important to the Jews, for many of them were ship-owners, and more than one-half of the shipping in Alexandria was controlled by Jews (Synesius, "Epist." iv.).

**Privileged Position.**

While in the Western empire the Jews were compelled to fill civic offices, the Eastern empire accorded certain privileges at least to the elders ("viri spectabiles") and to the patriarchs of the community ("Cod. Theod." xvi. 8, 14). The rule of Arcadius was on the whole favorable to the Jews, and these privileges of the patriarchs were renewed Feb. 3, 404. In 412, disturbances of the Jewish service and the confiscation of Jewish synagogues were forbidden (*ib.* xvi. 8, 21). In 438 Theodosius II. had all laws codified and published relating to the Jews ("Novellæ Theod." title iii.).

In the mean time several events had occurred to disturb the relations between Jews and Christians. In 343 a riot is said to have broken out among the Jews of Palestine, during which they killed many Greeks and Samaritans (Theophanes, "Chronographia," ed. Migne, cviii. 139); and similar events are reported in the "Chronicon" of Jerome (compare Theodoret, iv. 6) as occurring in the fifteenth year of Constantius' reign (352). In fact, even Talmudic sources speak of the hardships inflicted upon the Jews under Cæsar Gallus at the hands of his general, Ursicinus. The Roman army captured Diocæsarea (Sepphoris), the stronghold of the uprising, and, among other cities, Lydda and Tiberias, which were completely destroyed. The leader of the rebellion is called by the Romans "Patricius," and in Jewish sources "Natrona"; the latter, however, seems to be an assumed Messianic name, like that of Nehemiah ben Ḥushiel, who, according to an obscure passage of the Midrash (on Ps. lx. 3), died before the gates of Jerusalem in the war against Constantinople. Among other severe penalties, Constantius renewed the law which forbade the Jews to enter Jerusalem (Sozomen, ii. 9, iii. 17). The severe measures against them were somewhat relaxed during the short reign of Julian the Apostate, but as early as the reign of Theodosius I. outrages were committed upon them, the bishop of Callinicus burning the synagogue in Osrhoene (Ambrosius, "Epist." xxix.; see Ambrose). Though in 402 Atticus, bishop of Constantinople, cured a paralytic Jew by baptizing him (Theophanes, *l.c.* p. 223), Arcadius did not encourage such baptisms, and issued a decree "de his qui ad ecclesias confugiunt" ("Cod. Theod." l. 2).

**Ill-Feeling Between Jews and Christians.**

But under the bigoted Theodosius II. the clergy had a free hand in Jew-baiting. In Alexandria, through the fanatic bishop Cyrill, open hostility broke out between the Jews and the Christians, and Cyrill succeeded in cruelly expelling the Jews from the city in 415 (Socrates, "Hist. Eccl." vii. 15; Theophanes, *l.c.* p. 223). The prefect of the city complained, but at Constantinople the bishop was supported; nor did the authorities there interfere when the Jews were driven from Crete. On the other hand, Theodosius II., with perfect justice, threatened punishment to the Jews for insulting the Christian religion by some Purim joke ("Cod. Theod." xvi. 8, 18, 21).

According to a report falsely ascribed to Athanasius, the Jews of Beirut are said to have insulted the image of Jesus (Leo Diaconus, "Hist." x. 5, ed. Migne, cxvii. 896). In Imnestar or Immum, a little town between Antioch and Chalcis, a similar occurrence is said to have caused the death of a Christian boy; and the perpetrators of the joke were of course severely punished (Socrates, *l.c.* vii. 16; Theophanes, *l.c.* p. 227). In consequence of this event the Christians of Antioch took away from the Jews their synagogues (423). The emperor himself did not respect the property of the Jews, for in 429, after the extinction of the patriarchate, he seized its tax, which formerly went to the patriarch, for the imperial treasury ("Cod. Theod." xvi. 8, 29).

It was Theodosius, also, who expelled the Jews from Constantinople proper, assigning them to a district on the other side of the Golden Horn above Galata, called Stenum (Στενόν), Stanor, or Stanayre (but now changed to Juderia or Judeca), in which was also their cemetery. Hitherto they had occupied in the city itself a special quarter, the copper market (χαλκοπράτεια), containing their synagogue, which was turned later into a Christian church. They were now under the jurisdiction of a special strategus; but Manuel Comnenus again put them under the municipal authorities (Du Fresne, "Histoire Byzantine," ii. 167, Paris, 1680). Benjamin of Tudela, also, did not find the Jews in the city itself, but across the inlet. A staircase, which probably led to the Jewish cemetery, was called Ἑβραικὴ σκάλα (Ducange, "Notæ in Alexiadem," ad 161 D.). Jews and Samaritans here held such large manufacturing interests that merchants in general were called "Samaritans" (Schwarz, "Samarit. Pentat." p. 42).

**In Constantinople.**

The feeling of Emperor Zeno (474–491) against the Jews is illustrated by a remark at the races of Antioch. The "Party of the Green" murdered many Jews, threw their corpses into the fire, and burned their synagogue. "They should have burned the living ones also," said the emperor (Malalas, "Chronographia," ed. Bonn, p. 389). The charioteer Kalliopas, who had come to Antioch from Constantinople, also caused a massacre of the Jews, July 9, 507 (Malalas, *ib.* p. 396). Small wonder that there was a baptized Jew, Bassus, even in the Palestinian city Paneas (*idem*, p. 239). Palestine suffered much in those days: Acre and Ptolemais were destroyed by earthquakes; and in Beirut the synagogue fell (Joshua Stylites, ch. xlvii.). In 523 Justin renewed

the decree of Theodosius the Younger, forbidding the Jews and the Samaritans to hold positions of honor ("Codex Justinianus," i. 5, 12). Although nominally no difference was made between Jews and Samaritans, the latter were even more oppressed, since they could not act as witnesses, nor will away their property. During the reign of Zeno, in 490, at Pentecost, the Samaritans of Nablus fell upon the Christians, maltreated their bishop, and desecrated their church; as a punishment the emperor took away their holy mountain, Gerizim, presented it to the Christians, and built a church there.

**Samaritans.**

Under Justinian (527–567) the Samaritans rose again, chose Julian b. Sahar for their king (June, 530), fell upon the Christians, and burned their churches. The emperor's troops suppressed the riots, killed 20,000 Samaritans, and executed the leaders. Many Samaritans thereupon were converted; the others remained at Nablus and in the vicinity of Mt. Gerizim (Theophanes, *l.c.* p. 411; Procopius, "Historia Arcana," ch. ii.; "Chron. Paschale," ed. Bonn, p. 619). The Jews did not take part in this riot (Malalas, *l.c.* p. 445), the immediate cause of which was a quarrel at an athletic game. It is known that Jews and Samaritans were employed as charioteers (*ib.* p. 446). During a race at Cæsarea in Palestine both the Jews and the Samaritans engaged in a riot (Theophanes, *l.c.* ad annum 555) against the Christians, pulled down their churches, and killed Stephen, the prefect of the city. The emperor had the rioters severely punished by Amantius, or Adamantius (Procopius, *l.c.* ed. Bonn, pp. 150–152). It was perhaps in mockery of the Jews that there was in the circus of Constantinople the inscription Παλαιστινάρχης ("Ruler of Palestine") as the name of a horse (Kumanudes, Συναγωγὴ Λέξεων Αθησαυρίστων, p. 248, Athens, 1883). On the other hand, the Jewish era ("æra mundi") is found on an inscription from the year 858, at Nicæa in Bithynia ("Byzantinische Zeitschrift," i. 77). The Jews had always defended the Persians. When Tella in Mesopotamia was besieged by Kobad in 505, the Jews, through treachery, fell into the hands of the Greeks, and were all massacred by the Greek general Leontius (Joshua Stylites, ed. Wright, ch. lviii.).

Justinian was the first emperor who not only curtailed the civic rights of the Jews, but interfered also in their religious customs and traditions. He forbade the celebration of the Passover if it fell before the Christian Easter (Procopius, *l.c.* ch. xxviii.), because a Christian sect, the Quartodecimani, still celebrated this festival together with the Jews. An anonymous writer violently attacks both the Jews and the Quartodecimani for this (Photius, "Myriobiblon," ed. Migne, ciii. 390). The ancient community of Barion in northern Africa was even forced into baptism by Justinian (Procopius, "De Ædificiis," vi. 2), perhaps because it had resisted Belisarius in his expedition against the Vandals. After Belisarius had conquered the empire of the Vandals he carried to Constantinople the venerated treasures of the Temple, which they had taken from Rome; but, on the advice of a Jew, Justinian sent them to Jerusalem (Procopius, "Bellum Vand." ii. 9). The Jews, having good reason to stand by the Goths, heroically defended Naples in southern Italy against Belisarius in 536 (Procopius, "Bellum Goth." i. 8). It was an evil day for the Jews of Italy when they too came under Byzantine rule. Under Mauritius, in 584, a church in Jerusalem fell; the emperor sent Jews from Constantinople to restore it.

Under Phocas occurred the bloody uprising of the Jews of Antioch. Phocas himself was murdered, but his successor, Heraclius (610–642), also waded in the blood of the Jews. During his reign important events took place in Palestine, which are differently reported in the various chronicles. In the fourth year of Heraclius' reign, according to a Syrian source ("Rheinisches Museum für Classische Philologie," xlviii. 164), Sahrparz, general of Chosroes II. of Persia, conquered Damascus, in the following year Galilee, and in the year after Jerusalem, killing 90,000 persons there. "The Jews bought the captive Christians for a small sum, and in their wickedness put them to death"; but the source of this remarkable statement, Bar Hebræus Abulfaraj, is careful to qualify it by adding that "most of the Christians were killed by the Persians and only a small number by the Jews." Eutychius (Ibn Baṭrik), however, asserts that the Jews helped the Persians in this massacre of countless Christians, and George the Monk speaks of myriads of Christians murdered by the Jews at the bidding of the Persians, which statement is corroborated by Theophanes ("Byzantinische Zeitschrift," iii. 343). At all events the Jews dealt cruelly with the Christians, thereby hoping to induce the Persians to cede Jerusalem to them. According to the Syriac source the hope was not realized; on the contrary, all Jews from that city and the vicinity were exiled to Persia. When, after fourteen years, Heraclius came as victor into Palestine, the Jews of Tiberias and of Nazareth, under the leadership of Benjamin of Tiberias, joined him as allies; the emperor would have kept peace with them had not fanatic monks instigated him to a massacre. Only a few Jews escaped into Egypt or sought refuge in caves and in forests (Eutychius, ii. 241).

**War Between Rome and Persia.**

In atonement for the violation of an oath to the Jews, the monks pledged themselves to a fast, which the Copts still observe; while the Syrians and the Melchite Greeks ceased to keep it after the death of Heraclius; Elijah of Nisibis ("Beweis der Wahrheit des Glaubens," translation by Horst, p. 108, Colmar, 1886) mocks at the observance. Heraclius is said to have dreamed that destruction threatened the Byzantine empire through a circumcised people. He therefore proposed to destroy all Jews who would not become Christians; and he is reported to have counseled Dagobert, king of the Franks, to do the same (Pertz, "Monumenta Germaniæ Historica," i. 286, vi. 25; compare Joseph ha-Kohen, "'Emeḳ ha-Baka," tr. Wiener, p. 5). The saying of the Tiburtine sibyl (Sackur, "Sibyllinische Texte," p. 146, Halle, 1898), that the Jews of the Byzantine empire would be converted in one hundred and twenty years, seems

**Heraclius.**

to refer to these occurrences, since about one hundred and twenty years elapsed from the time of the Persian war under Anastasius, in 505, to the victory of Heraclius in 628. It has been thought that a Jewish apocalypse also refers to this expedition of Heraclius against the Persians (Buttenwieser, "Elias-Apokalypse," Leipsic, 1897; see APOCALYPTIC LITERATURE, NEO-HEBRAIC; see, however, "Jew. Quart. Rev." xiv. 359). No further persecutions of the Jews under Heraclius are reported. But the Jews again showed their warlike spirit when, as Nicephorus narrates, they stormed the Church of St. Sophia at Constantinople, which at that time was protected by the empress Martina and her son Heracleonas. Heraclius' dream was fulfilled in an unexpected way. Judea, Syria, and Egypt fell into the hands of the circumcised Arabs and ceased to exist for the Byzantine empire; and the Jews were no longer excluded from Jerusalem.

The Byzantine empire was now considerably smaller, but all the more bitter were the persecutions originating there. It is said that Leo the Isaurian (718–741) as an itinerant pedler met some Jewish fortune-tellers, who predicted that he would win the Roman empire if he abolished idolatry (Glycas, "Annal." i. 280; Gibbon, "Decline and Fall," v. 185). The iconoclasts, of whom Leo was the first, were nicknamed "Jews," as the pure Jewish religion forbade image-worship. The sentence of a wise man was frequently quoted: "You have often heard that the Hebrews and Samaritans condemn images, hence all those who condemn them are Jews" (Mansi, "Sacrorum Conciliorum," etc., xiii. 167). The reading of Isa. xl. 18, at Christmas, 814, so affected Emperor Leo V., the Armenian, that he turned iconoclast. The same may be supposed of the Isaurian, who was acquainted with Jews and Arabs. Nevertheless he forced the Jews of his empire to be baptized (723), many submitting, but at the first opportunity returning to their ancient faith. Others fled to freer countries, a number of Greek Jews going to the Crimea, to the Caucasian districts, or to the kingdom of the Chazars, where they effectively planted the seeds of Judaism.

**The Iconoclasts.**

The former comrade in arms of Leo the Armenian, Emperor Michael II., stood in peculiar relations to Judaism. Many Jews were living in Amorion, a city in upper Phrygia. The Greek inhabitants belonged to a sect which, while believing in baptism, lived according to the Mosaic law in all things except circumcision. In spiritual as well as in temporal affairs it had as its leader a man or a woman who must have been born a Hebrew. Michael the Phrygian in his youth had belonged to this sect. Thus he had been ruled by Jews before he in turn ruled them (Additions to Theophanes, ed. Migne, cix. 56). The so-called "Attinganes" also may be regarded as Jews (Basnage, "Histoire des Juifs," v. 1482). Basil I., the Macedonian (867–886), third ruler after Michael, affected the lot of the Jews as no other Greek emperor had done. Knowing well that the religious disputations which he convoked between Jews and Christians led to no results, he promised relief from the burdensome taxation, and honors and offices to all Jews who should elect to be baptized. Perhaps by threats rather than by promises, he induced many Jews to be converted, although, as the source expressly adds, they returned to Judaism immediately after the emperor's death (*ib.* p. 341; Simeon Magister, *ib.* p. 690; Georgius Monachos, *ib.* p. 842; Cedrenus, in the "Compendium," p. 241). The Chronicle of Aḥimaaẓ (Neubauer, "Medieval Jewish Chronicles," vol. ii.) shows the far-reaching consequences of the emperor's edict. From Otranto the terrible news spread even to the Byzantine provinces of southern Italy, and it was only through a miracle, when Shephatiah b. Amittai cured the insane daughter of the emperor, that five Jewish communities there were saved; while more than one thousand communities were forced to submit to baptism. Shephatiah expressed his sorrow in touching penitential songs; and this characteristically Byzantine act became the subject of Maḥzor commentaries. The Chronicle of Aḥimaaẓ says that Basil's son, Leo VI., the Philosopher, restored religious freedom to the Jews; this agrees with the statements found in the continuation of Theophanes. However, the "Basilica," that "corpus juris" which was begun by Basil and continued and completed by Leo VI. and Constantine VII. Porphyrogenitus, contains some stringent measures in regard to the Jews. But more rigidly than these imperial edicts were the edicts of the Church enforced.

**Basil I.**

The heretical patriarch of Constantinople, Photius, who had for his teacher a Jewish necromancer, and who was himself the tutor of the imperial philosopher, collected the ecclesiastical laws into the nomocanon. The sixth ecumenical council (680–681), which was the third convened at Constantinople, prescribed in Tit. iv., canon 78, that the Samaritans, with whom there had been trouble, should not be admitted too hastily to baptism. The seventh ecumenical council, the second held at Nicæa, in 787, dealt in the eighth canon with the same subject; this time, however, in regard to the Jews, who, it said, ought to remain Jews rather than mock at Christianity under the mask of Christians. Emperor Constantine VIII., in 1026, added to these laws a regulation for a special Jew's oath.

Soon afterward the Byzantine Jews were stirred by events of world-historic importance. At the time of the first crusade (1096), Messianic hopes filled both the Germanic and the Greek Jews, who expected no less than that Palestine would be restored to the Jews. A letter found in the genizah of Cairo ("Jew. Quart. Rev." ix. 27–29), which was sent from Tripolis to Constantinople, seems to indicate that Emperor Alexius Comnenus and the Patriarch (this is the interpretation of the "great Hegemon") exempted the Jews, perhaps only those of Salonica, from taxation, either because they were unable to pay taxes on account of the stress of the time, or because the emperor, fearing lest they should sympathize with the Latin crusaders, tried to secure their loyalty. Signs were reported from Salonica which were taken to announce the advent of the Messiah. These hopes, however, were deceptive; the Jews suffered untold misery at the hands of the crusaders, and Palestine, wrested from the

**Messianic Hopes.**

Mohammedans, was not even allowed to be the sanctuary of Jewish piety (*ib.* x. 139–151).

About the year 1000 Elijah of Nisibis ("Beweis der Wahrheit," p. 42) gave the following description of the Byzantine Jews: "The Romans tolerate many Jewish inhabitants within their borders, protect them, permit them to worship in public, and to build synagogues. The Jew in his country openly declares: 'I am a Jew.' He cherishes his religion, prays in public, is not called to account for it, nor is he prevented from observing it, and no difficulties are put in his way." The Nestorian metropolitan here shows how much better was the condition of the Jews than that of the Christian heretics. Moreover, it appears that the Greek Jews were more favorably circumstanced than their brethren in most of the other countries of Europe; the Greeks found the conduct of the Latins toward the Jews unjust and abhorrent (Basnage, "Histoire des Juifs," v. 1749). Therefore it is an error on the part of the traveler Pethahiah to speak of the bondage of the Jews in Greece. He himself testifies at the end of his work that there were a great many Jewish communities in Greece; consequently they could not have been so badly treated. The traveler Benjamin of Tudela (about 1170) also testifies to the peace and prosperity enjoyed by the Greek Jews. In Otranto, the last town in southern Italy that remained under Byzantine rule, there were 500 Jews, but in Corfu only one Sicilian Jew; in Arta (or Larta), 100 families, whose leader was significantly called "Rabbi Heracles"; in Achelaos were 2 Jews; in Patras, 50; in Lepanto, 100; in Krisso near Mt. Parnassus, 200 Jews, engaged in agriculture; in Corinth, 300; in Thebes, 2,000. A Jew from Thebes is mentioned in the Messianic letter from Tripolis, and Judah al-Ḥarizi also mentions this city. Its Jewish scholars stood second only to those of Constantinople, and the best silks and purple stuffs of the whole Byzantine empire were manufactured by its Jews. Silk-culture had been quickly learned by the Byzantine Jews, who became masters of the art, some of them being transported to Sicily by Roger, king of Naples. In Eubœa there were 200 Jews; in Taburtrissa, 100; in Rovinaca, 100; in Armiros, a great commercial city, 400; in Vissena, 100; in Salonica, 500; in Mitrizzi, 20; in Drama, 140; in Christopolis, 20; in Rodosto, 400; in Gallipoli, 200; in Kilia, 50. In Zeitum, on the borders of Wallachia, Benjamin found 50 Jews. The Wallachians pillaged the Greeks, but did not molest the Jews; they even gave to their children Jewish names, and called themselves brothers to the Jews. In Constantinople—that is, across the inlet—lived 2,000 Rabbinite and 500 Karaite Jews, separated by a wall. In addition to celebrated teachers, there were silk-workers, merchants, and bankers; they were often disturbed by the tanners near whom they lived. On the Greek islands also were many Jews: on Mitylene were 10 communities, on Chios 400 families, on Samos 300, on Rhodes 400, and on Cyprus several communities, among whom were some heretics.

**In Eleventh and Twelfth Centuries.**

Benjamin of Tudela, and Justinian in his one hundred and forty-sixth novella, describe quite accurately the communal affairs of the Jews of the Eastern empire. Since the extinction of the patriarchate they had no central authority. In the several communities the heads of the academies ("reshe pirḳe," *ἀρχιφερεκίται*) managed the affairs, assisted by the elders (*πρεσβύτεροι*) or masters ("magistri"). In Palestine the rabbis were designated by the Greek expression "wise men" (*σοφοί*), a title that survived in the Sicilian communities during the whole Middle Ages ("Jew. Quart. Rev," vi. 235). The delegates to the communities were called *ἀπόστολοι*. The "Cod. Theod." xvi. 8, 10 also mentions the primates of the Jews. When Benjamin of Tudela visited the Jews at Salonica, they had their own mayor (*ἔφορος*). This was during the reign of Manuel Comnenus (1143–80), who, as has been said, put the Jews of Constantinople under the jurisdiction of the common courts. He permitted his physician, Solomon the Egyptian, to ride a horse. At Corfu, where the Jews were increasing, the Jewish syndics dressed like the Christian syndics, but were not permitted to carry a sword. Here the Jews retained their old constitution even under Venetian rule (Romanos, in "Hestia," Athens, 1891; "Rev. Et. Juives," xxiii. 69–74; concerning the Jewish community of Corfu see Romanos, *l.c.*).

**Internal Constitution.**

The once powerful Byzantine empire grew ever weaker, Arabs, Bulgarians, Venetians, and Turks despoiling it of its most beautiful provinces. There came a time when Jewish funds helped to sustain the weakened realm. In 1237 the pope, Gregory IX., permitted the king of France to send money obtained from the Jews to the Byzantine empire (Stern, "Stellung der Päpste zu den Juden," Nos. 198–200, Kiel, 1895). Under the Bulgarian czar, Joannes Alexander (1331–65), who married a Jewess called after baptism "Theodora," the Jews are said to have made themselves obnoxious and to have created disturbances (Jirecek, "Gesch. der Bulgaren," p. 312, Prague, 1876). In Bulgaria the Jews were employed as executioners (*ib.* p. 380). This was a Byzantine custom, as may be learned from a letter of R. Jacob de Venice to Fra Pablo Christiani (Kobak, in "Ginze Nistaroth," 1868, pp. 1–31; compare "Monatsschrift," 1870, p. 117). The spirit of intolerance still permeated the polemical work of Emperor Joannes Cantacuzenus (1347–55), which was, however, directed against the Mohammedans rather than the Jews (ed. Migne, cliii., cliv.); a century later this spirit entirely disappeared. One often meets polemical writings against the Jews (Jahn, "Anecdota Græca Theologica," p. xvi., Leipsic, 1893), and the Greek opponent declares that he uses the Jewish language (*ib.* p. 1).

The beautiful city of Constantinople fell into the hands of the Turks in 1453, and, curiously enough, the Greeks mourned with songs patterned after the Hebrew Threni. Countless monuments of art, many pertaining to Judaism, were destroyed. Nearly all the personages of the Old Testament had statues here, which were reverenced by the Jews, even though they served Christian purposes. The staff of Moses, and the cross, both brought by Constantine the Great

**Jewish Relics at Constantinople.**

from Jerusalem, were considered the most precious treasures of the empire. Until 1204 the statue of a rider with winged feet stood in the cattle market ("forum tauri"), representing Bellerophon, though the people regarded it as Joshua when he bade the sun stand still. Abraham Zacuto held the characteristic if erroneous opinion that Job was buried in Constantinople "(Yuḥasin," ed. London, p. 6). The Midrash books, most of which received their final form in the Byzantine empire, often speak of the new Rome, or Babel, as it is also called, especially in regard to the size of this city (Midr. Teh. xlviii. 4; B. B. 75b; see also Berliner's "Magazin," xix. 239). In a late Midrash the throne and circus of Constantinople are discussed, and Benjamin of Tudela describes the throne. Under the name "Kostantine" the city is often mentioned in the later Midrash and Targum, and even more frequently in the Jewish literature of the later Middle Ages. Aside from its figurative names, such as "'Uz," "Buz," "Magdiel," etc., the Byzantine empire is usually called "Romania," for the Byzantines always considered themselves Romans. The name is especially applied to the ritual, and mention is frequently made of a Roman or Grecian ritual (Zunz, "Ritus," p. 79) and of a Roman Maḥzor (ed. princeps, Constantinople, 1510). Affinity to the Greek ritual is shown not only by those of Corfu and of Kaffa (a city of the Crimea, which like many others was influenced by Constantinople), but also by those of Germany, France, and Italy, into each of which, the Byzantine empire being the medium, the Palestinian ritual was introduced; while Spain and the farther Orient were guided by the Babylonian ritual. Technical terms for the liturgical poetry in Hebrew (as "ḳeroba") and especially in Greek (as "piyyuṭ," from *ποιητής*, *ποίησις*, לטרג from *λειτουργία*, סנדק from *σύνδικος* or *σύντεκνος*, פזמון from *ψαλμός*) spread from here to the European countries. The influence of the Byzantine Jews on Judaism in general is in fact much greater than has heretofore been acknowledged.

**Liturgy.**

As long as the academies of Babylonia flourished they were much frequented by Greek Jews, especially by Jews from Constantinople, whose knowledge of the Greek language was often of advantage to the Geonim (Harkavy, "Teshubot ha-Geonim," pp. 24, 105). Hai Gaon learned Greek from them for his lexicographic work. Even Naḥmanides in Spain studied under a Greek scholar (on B. B. 8a). Matthew of Edessa (1136) mentions in his chronicle a great Hebrew scholar of Cyprus, named Moses, who even in matters of religion judged between Greeks and Armenians (Wiener, in "Hebr. Bibl." vi. 116). Ibn Ezra mentions "the wise men of Israel in the land of Javan" (on Jonah i. 2). In his introduction to the commentary on the Pentateuch he speaks of the Greeks as forming a special school of Bible exegesis. Their method is the so-called "Derush," though they held it superfluous to compile older Midrash works. Two eminent representatives of this method, both from Castoria in Bulgaria, are Tobiah b. Eliezer, author of "Leḳaḥ Ṭob" (edited by S. Buber), and his pupil Meïr, author of "Or 'Enayim." Tobiah also took part in the Messianic movement of 1096, mentioned above, and both are cited by their countryman Judah (Leon) Mosconi of Ochrida in Bulgaria (about 1360; Berliner's "Magazin," iii. 95), who in recent times became known as the owner of a valuable library ("Rev. Et. Juives," xl. 63). The work "Kebod Elohim" of R. Abraham Cohen of Patras is preserved in manuscript. Joseph "the Greek" is known as a translator. In the sphere of this Greek learning were also the Jews of southern Italy and of Sicily, prominent among whom was Shabbethai Donnolo (about 970) of Oria, physician to the Byzantine viceroy Eupraxius. The well-known Isaiah di Trani also lived in Greece, and from his responsa may be gleaned the fact that some rabbinical observances were neglected by the Greek Jews ("Jew. Quart. Rev." iv. 99). Whether Hillel b. Eliakim, the Midrash commentator, lived in Greece or in southern Italy is not known. The Mishnah commentator Isaac Siponto also deserves mention, and a certain R. Baruch from the land of Javan is named as a Talmudic authority. Shemariah b. Elijah Cretensis, in Spain called simply "the Greek," a philosopher and grammarian, was prominent in the fourteenth century. The "Greek" Zerahiah (fourteenth century) is the author of "Sefer ha-Yashar." Besides these there were in Greece several liturgic poets; but they were unfavorably criticized by the competent judge Judah al-Ḥarizi, who singles out for commendation only the poet Michael b. Kaleb of Thebes. Since Abraham ibn Ezra and Maimonides ("Niṭ'e Na'amanim," 17b) also pass adverse judgment on the scholars of Greece, the intellectual endowments of the latter must have been mediocre.

**Jewish Authors.**

But the Byzantine empire was and remained the classic land of the Samaritans and the Karaites. The frequent uprisings of the former have already been mentioned. The literary activity of the Karaites is most noteworthy. They seem to have had a systematic organization, for Aaron b. Judah Kusdini (about 1120) is named as the leader of the Karaite communities of the Byzantine empire (Fürst, "Gesch. des Karäerthums," i. 211). Distinction was attained by the "Jew" Assaf, probably a Karaite (time uncertain), and by the polyhistor Caleb Afendopolo (fifteenth century), a distinguished botanist, this being a rare attainment among the Jews of the Middle Ages. In Constantinople lived also Judah Hadassi (twelfth century), the greatest Karaite scholar. Most of the Karaite books were destroyed in the frequent conflagrations at Constantinople (Wulfer, in "Theriaca Judaica," p. 289).

**Karaites.**

In the writings of the Rabbinite as well as in those of the Karaite Jews, Greek, the mother tongue, often has the ascendency, to the extent of entire Greek glosses (Perles, in "Byzantinische Zeitschrift," ii. 570–584). But such words as רומנט for "Roman," and קושטנטיני for "Byzantine coin," are also found in Western authors; the Jews also used Greek money in Turkish times (year-book "Jerusalem," v. 167). Jerahmeel, who, probably in the eleventh century, made an epitome of the Yosippon, also gives evidence of the thoroughly Greek culture of the Byzantine Jews. "It is certain that in Magna Græca, as in Constantinople, Greek was the vernacular

language, and would therefore be used by the Jews" (Neubauer, in "Jew. Quart. Rev." xi. 367). Two facts, both relating to the religious service, especially illustrate how deeply the Jews were steeped in Greek culture. Emperor Justinian was requested by a party of the Jews to have the weekly portions from the Torah translated into Greek. He willingly consented, hoping that thereby the Jews might be converted; he issued, in 553, a decree ordering the Jews to use either the Septuagint translation or that of Aquila. But the Jews reconsidered the matter betimes and retained their old custom. Even more remarkable is the fact that in Candia the Haftarah for the afternoon of the Day of Atonement—the Prophet Jonah—was recited in Greek (Elijah Kapsali, ed. Lattes, p. 22). This text, dating from the twelfth or the thirteenth century, is considered by many to be the oldest extant specimen of the Greek vernacular. A complete translation of the Bible into Greek, for the use of Jews, exists in several manuscripts. Such a translation, together with an Aramaic and Spanish translation, was first printed at Constantinople in 1547.

As Greek culture had well-nigh disappeared before the invention of printing, the intellectual products of the Byzantine Jews are to a great extent unknown; here, as well as in the political history of the time, new investigations may lead to fresh discoveries.

G. S. Kr.

# C

**CABALA.—Name and Origin** (Hebrew form **Ḳabbalah** [קבלה, from קבל = "to receive"; literally, "the received or traditional lore"]): The specific term for the esoteric or mystic doctrine concerning God and the universe, asserted to have come down as a revelation to elect saints from a remote past, and preserved only by a privileged few. At first consisting only of empirical lore, it assumed, under the influence of Neoplatonic and Neopythagorean philosophy, a speculative character. In the geonic period it is connected with a Mishnah-like text-book, the "Sefer Yeẓirah," and forms the object of the systematic study of the elect, called "meḳubbalim" or "ba'ale ha-ḳabbalah" (possessors of, or adepts in, the Cabala). These receive afterward the name of "maskilim" (the wise), after Dan. xii. 10; and because the Cabala is called חכמה נסתרה ("ḥokmah nistarah" = the hidden wisdom), the initials of which are חן, they receive also the name of יודעי ח"ן ("adepts in grace") (Eccl. ix. 11, Hebr.). From the thirteenth century onward the Cabala branched out into an extensive literature, alongside of and in opposition to the Talmud. It was written in a peculiar Aramaic dialect, and was grouped as commentaries on the Torah, around the Zohar as its holy book, which suddenly made its appearance.

The Cabala is divided into a theosophical or theoretical system, Ḳabbalah 'Iyyunit (קבלה עיונית) and a theurgic or practical Cabala, קבלה מעשית. In view of the fact that the name "Cabala" does not occur in literature before the eleventh century (see Landauer, "Orient. Lit." vi. 206; compare Zunz, "G. V." p. 415), and because of the pseudepigraphic character of the Zohar and of almost all the cabalistic writings, most modern scholars, among whom are Zunz, Grätz, Luzzatto, Jost, Steinschneider, and Munk (see bibliography below), have treated the Cabala with a certain bias and from a rationalistic rather than from a psychologico-historical point of view; applying the name of "Cabala" only to the speculative systems which appeared since the thirteenth century, under pretentious titles and with fictitious claims, but not to the mystic lore of the geonic and Talmudic times. Such distinction and partiality, however, prevent a deeper understanding of the nature and progress of the Cabala, which, on closer observation, shows a continuous line of development from the same roots and elements.

**Meaning of the Word "Cabala."**

Cabala comprised originally the entire traditional lore, in contradistinction to the written law (Torah), and therefore included the prophetic and hagiographic books of the Bible, which were supposed to have been "received" by the power of the Holy Spirit rather than as writings from God's hand (see Ta'an. ii. 1; R. H. 7a, 19a, and elsewhere in the Talmud; compare Zunz, "G. V." 2d ed., pp. 46, 366, 415, and Taylor, "Early Sayings of the Jewish Fathers," 1899, pp. 106 *et seq.*, 175 *et seq.*). Each "received" doctrine was claimed as tradition from the Fathers —"masoret me-Abotenu" (Josephus, "Ant." xiii. 10, § 6; 16, § 2; Meg. 10b; Shek. vi. 1)—to be traced back to the Prophets or to Moses on Sinai (compare "meḳubbalani" in Peah ii. 6; 'Eduy. viii. 7). So the Masorah, "the fence to the Torah" (Ab. iii. 13) is, as Taylor (*l.c.* p. 55) correctly states, "a correlation to Cabala." The chief characteristic of the Cabala is that, unlike the Scriptures, it was entrusted only to the few elect ones; wherefore, according to IV Esdras xiv. 5, 6, Moses, on Mount Sinai, when receiving both the Law and the knowledge of wondrous things, was told by the Lord: "These words shalt thou declare, and these shalt thou hide." Accordingly the rule laid down for the transmission of the cabalistic lore in the ancient Mishnah (Ḥag. ii. 1) was "not to expound the Chapter of Creation ("Ma'aseh Bereshit," Gen. i.) before more than one hearer; nor that of the Heavenly Chariot ("Merkabah," Ezek. i.; compare I Chron. xxviii. 18 and Ecclus. [Sirach] xlix. 8) to any but a man of wisdom and profound understanding"; that is to say, cosmogony and theosophy were regarded as esoteric studies (Ḥag. 13a). Such was the "Masoret ha-Ḥokmah" (the tradition of wisdom, handed over by Moses to Joshua (Tan., Wa'ethanan, ed. Buber, 13); and likewise the twofold philosophy

of the Essenes, "the contemplation of God's being and the origin of the universe," specified by Philo ("Quod Omnis Probus Liber," xii.). Besides these there was the eschatology—that is, the secrets of the place and time of the retribution and the future redemption (Sifre, Wezot ha-Berakah, 357); "the secret chambers of the behemoth and leviathan" (Cant. R. i. 4); the secret of the calendar ("Sod ha-'Ibbur")—that is, the mode of calculating the years with a view to the Messianic kingdom (Ket. 111a–112a; Yer. R. H. ii. 58b); and, finally, the knowledge and use of the Ineffable Name, also "to be transmitted only to the saintly and discreet ones" (Ẓenu'im or Essenes; Ḳid. 71a; Yer. Yoma iii. 40d; Eccl. R. iii. 11), and of the angels (Josephus, "B. J." ii. 8, § 7). All these formed the sum and substance of the Mysteries of the Torah, "Sitre or Raze Torah" (Pes. 119a; Meg. 3a; Ab. vi. 1), "the things spoken only in a whisper" (Ḥag. 14a).

**Antiquity of the Cabala.**

How old the Cabala is, may be inferred from the fact that as early a writer as Ben Sira warns against it in his saying: אין לך עסק בנסת רות = "Thou shalt have no business with secret things" (Ecclus. [Sirach] iii. 22; compare Ḥag. 13a; Gen. R. viii.). In fact, the apocalyptic literature belonging to the second and first pre-Christian centuries contained the chief elements of the Cabala; and as, according to Josephus (*l.c.*), such writings were in the possession of the Essenes, and were jealously guarded by them against disclosure, for which they claimed a hoary antiquity (see Philo, "De Vita Contemplativa," iii., and Hippolytus, "Refutation of all Heresies," ix. 27), the Essenes have with sufficient reason been assumed by Jellinek ("B. H." ii., iii., Introductions and elsewhere), by Plessner ("Dat Mosheh wi-Yehudit," pp. iv. 47 *et seq.*), by Hilgenfeld ("Die Jüdische Apokalyptik," 1857, p. 257), by Eichhorn ("Einleitung in die Apoc. Schriften des Alten Testaments," 1795, pp. 434 *et seq.*), by Gaster ("The Sword of Moses," 1896, Introduction), by Kohler ("Test. Job," in Kohut Memorial Volume, pp. 266, 288 *et seq.*), and by others to be the originators of the Cabala.

That many such books containing secret lore were kept hidden away by the "wise" is clearly stated in IV Esdras xiv. 45–46, where Pseudo-Ezra is told to publish the twenty-four books of the canon openly that the worthy and the unworthy may alike read, but to keep the seventy other books hidden in order to "deliver them only to such as be wise" (compare Dan. xii. 10); for in them are the spring of understanding, the fountain of wisdom, and the stream of knowledge (compare Soṭah xv. 3). A study of the few still existing apocryphal books discloses the fact, ignored by most modern writers on the Cabala and Essenism, that "the mystic lore" occasionally alluded to in the Talmudic or Midrashic literature (compare Zunz, "G. V." 2d ed., pp. 172 *et seq.*; Joël, "Religionsphilosophie des Sohar," pp. 45-54) is not only much more systematically presented in these older writings, but gives ample evidence of a continuous cabalistic tradition; inasmuch as the mystic literature of the geonic period is only a fragmentary reproduction of the ancient apocalyptic writings, and the saints and sages of the tannaic period take in the former the place occupied by the Biblical protoplasts, patriarchs, and scribes in the latter.

So, also, does the older Enoch book, parts of which have been preserved in the geonic mystic literature (see Jellinek, *l.c.*, and "Z. D. M. G." 1853, p. 249), by its angelology, demonology, and cosmology, give a fuller insight into the "Merkabah" and "Bereshit" lore of the ancients than the "Hekalot," which present but fragments, while the central figure of the Cabala, Meṭaṭron-Enoch, is seen in ch. lxx.–lxxi. in a process of transformation. The cosmogony of the Slavonic Enoch, a product of the first pre-Christian century (Charles, "The Book of the Secrets of Enoch," 1896, p. xxv.), showing an advanced stage compared with the older Enoch book, casts a flood of light upon the rabbinical cosmogony by its realistic description of the process of creation (compare ch. xxv.–xxx. and Ḥag. 12a *et seq.*; Yer. Ḥag. ii. 77a *et seq.*; Gen. R. i.–x.). Here are found the primal elements, "the stones of fire" out of which "the Throne of Glory" is made, and from which the angels emanate; "the glassy sea" (מייא מייא), beneath which the seven heavens, formed of fire and water (שמים = מאש ומים), are stretched out, and the founding of the world upon the abyss (אבן שתיה); the preexistence of human souls (Plato, "Timæus," 36; Yeb. 63b; Nid. 30b), and the formation of man by the Creative Wisdom out of seven substances (see Charles, note to ch. xxvi. 5 and xxx. 8, who refers to Philo and the Stoics for analogies); the ten classes of angels (ch. xx.); and, in ch. xxii., version A, ten heavens instead of seven, and an advanced chiliastic calendar system (ch. xv.–xvi., xxxii.; see Millennium). Its cabalistic character is shown by references to the writings of Adam, Seth, Cainan, Mahalalel, and Jared (ch. xxxiii. 10, and elsewhere).

**Cabalistic Elements in the Apocrypha.**

More instructive still for the study of the development of cabalistic lore is the Book of Jubilees written under King John Hyrcanus (see Charles, "The Book of Jubilees," 1902, Introduction, pp. lviii. *et seq.*)—which also refers to the writings of Jared, Cainan, and Noah, and presents Abraham as the renewer, and Levi as the permanent guardian, of these ancient writings (ch. iv. 18, viii. 3, x. 13; compare Jellinek, "B. H." iii. 155, xii. 27, xxi. 10, xlv. 16)—because it offers, as early as a thousand years prior to the supposed date of the "Sefer Yeẓirah," a cosmogony based upon the twenty-two letters of the Hebrew alphabet, and connected with Jewish chronology and Messianology, while at the same time insisting upon the heptad as the holy number rather than upon the decadic system adopted by the later haggadists and the "Sefer Yeẓirah" (ch. ii. 23; compare Midr. Tadshe vi. and Charles's note, vi. 29 *et seq.*; Epstein, in "Rev. Et. Juives," xxii. 11; and regarding the number seven compare Ethiopic Enoch, lxxvii. 4 *et seq.* [see Charles's note]; Lev. R. xxix.; Philo, "De Opificios Mundi," 30–43, and Ab. v. 1–3; Ḥag. 12a). The Pythagorean idea of the creative powers of numbers and letters, upon which the "Sefer Yeẓirah" is founded, and which was known in tannaitic times—compare Rab's saying:

**A Continuous Tradition.**

"Bezalel knew how to combine [צירוף] the letters by which heaven and earth were created" (Ber. 55a), and the saying of R. Judah b. 'Ilai (Men. 29b), quoted, with similar sayings of Rab, in Bacher, "Ag. Bab. Amor." pp. 18, 19—is here proved to be an old cabalistic conception. In fact, the belief in the magic power of the letters of the Tetragrammaton and other names of the Deity (compare Enoch, lxi. 3 *et seq.*; Prayer of Manasses; Ḳid. 71a; Eccl. R. iii. 11; Yer. Ḥag. ii. 77c) seems to have originated in Chaldea (see Lenormant, "Chaldean Magic," pp. 29, 43). Whatever, then, the theurgic Cabala was, which, under the name of "Sefer (or "Hilkot" Yeẓirah," induced Babylonian rabbis of the fourth century to "create a calf by magic" (Sanh. 65b, 67b; Zunz, "G. V." 2d ed., p. 174, by a false rationalism ignores or fails to account for a simple though strange fact!), an ancient tradition seems to have coupled the name of this theurgic "Sefer Yeẓirah" with the name of Abraham as one accredited with the possession of esoteric wisdom and theurgic powers (see ABRAHAM, APOCALYPSE OF, and ABRAHAM, TESTAMENT OF; Beer, "Das Leben Abrahams," pp. 207 *et seq.*; and especially Testament of Abraham, Recension B, vi., xviii.; compare Kohler, in "Jew. Quart. Rev." vii. 584, note). As stated by Jellinek ("Beiträge zur Kabbalah," i. 3), the very fact that Abraham, and not a Talmudical hero like Akiba, is introduced in the "Sefer Yeẓirah," at the close, as possessor of the Wisdom of the Alphabet, indicates an old tradition, if not the antiquity of the book itself.

The "wonders of the Creative Wisdom" can also be traced from the "Sefer Yeẓirah," back to Ben Sira, *l.c.*; Enoch, xlii. 1, xlviii. 1, lxxxii. 2, xcii. 1; Slavonic Enoch, xxx. 8, xxxiii. 3 (see Charles's note for further parallels); IV Esdras xiv. 46; Soṭah xv. 3; and the Merkabah-travels to Test. Abraham, x.; Test. Job, xi. (see Kohler, in Kohut Memorial Volume, pp. 282–288); and the Baruch Apocalypse throughout, and even II Macc. vii. 22, 28, betray cabalistic traditions and terminologies.

**Gnosticism and Cabala.**

But especially does GNOSTICISM testify to the antiquity of the Cabala. Of Chaldean origin, as suggested by Kessler (see "Mandæans," in Herzog-Hauck, "Real-Encyc.") and definitively shown by Anz ("Die Frage nach dem Ursprung des Gnostizismus," 1879), Gnosticism was Jewish in character long before it became Christian (see Joël, "Blicke in die Religionsgeschichte," etc., 1880, i. 203; Hönig, "Die Ophiten," 1889; Friedländer, "Der Vorchristliche Jüdische Gnostizismus," 1898; *idem*, "Der Antichrist," 1901). Gnosticism—that is, the cabalistic "Ḥokmah" (wisdom), translated into "Madda'" (Aramaic, "Manda'" = knowledge of things divine)—seems to have been the first attempt on the part of the Jewish sages to give the empirical mystic lore, with the help of Platonic and Pythagorean or Stoic ideas, a speculative turn; hence the danger of heresy from which Akiba and Ben Zoma strove to extricate themselves, and of which the systems of PHILO, an adept in Cabala (see "De Cherubim," 14; "De Sacrificiis Abelis et Caini," 15; "De Eo Quod Deterius Potiori Insidiatur," 48; "Quis Rerum Divinarum Heres Sit," 22), and of PAUL (see Matter, "History of Gnosticism," ii.), show many pitfalls (see GNOSTICISM, MINIM). It was the ancient Cabala which, while allegorizing the Song of Songs, spoke of ADAM ḲADMON, or the God-man, of the "BRIDE of God," and hence of "the mystery of the union of powers" in God (see Conybeare, "Philo's Contemplative Life," p. 304), before Philo, Paul, the Christian Gnostics, and the medieval Cabala did. Speculative Cabala of old (IV Esd. iii. 21; Wisdom ii. 24) spoke of "the germ of poison from the serpent transmitted from Adam to all generations" (זוהמה של נחש) before Paul and R. Johanan ('Ab. Zarah 22b) referred to it. And while the Gnostic classification of souls into pneumatic, psychic, and hylic ones can be traced back to Plato (see Joël, *l.c.* p. 132), Paul was not the first (or only one) to adopt it in his system (see Ḥag. 14b; Cant. R. i. 3, quoted by Joël; compare Gen. R. xiv., where the five names for the soul are dwelt upon).

**Cabalistic Dualism.**

The whole dualistic system of good and of evil powers, which goes back to Zoroastrianism and ultimately to old Chaldea, can be traced through Gnosticism; having influenced the cosmology of the ancient Cabala before it reached the medieval one. So is the conception underlying the cabalistic tree, of the right side being the source of light and purity, and the left the source of darkness and impurity ("siṭra yemina we siṭra aḥara), found among the Gnostics (see Irenæus, "Adversus Hæreses," i. 5, § 1; 11, § 2; ii. 24, § 6; Epiphanius, "Hæres," xxxii. 1, 2; "Clementine Homilies," vii. 3; compare Cant. R. i. 9; Matt. xxv. 33; Plutarch, "De Isiḳe," 48; Anz, *l.c.* 111). The fact also that the "Ḳelippot" (the scalings of impurity), which are so prominent in the medieval Cabala, are found in the old Babylonian incantations (see Sayce, "Hibbert Lectures," 1887, p. 472; Delitzsch, "Assyrisches Wörterbuch," *s.v.* קלף), is evidence in favor of the antiquity of most of the cabalistic material.

It stands to reason that the secrets of the theurgic Cabala are not lightly divulged; and yet the Testament of Solomon recently brought to light the whole system of conjuration of angels and demons, by which the evil spirits were exorcised; even the magic sign or seal of King Solomon, known to the medieval Jew as the SHIELD OF DAVID, has been resurrected (see Conybeare, in "Jew. Quart. Rev." xi. 1–45; also EXORCISM).

To the same class belongs the "Sefer Refu'ot" (The Book of Healing), containing the prescriptions against all the diseases inflicted by demons, which Noah wrote according to the instructions given by the angel Raphael and handed over to his son Shem (Book of Jubilees, x. 1–14; Jellinek, "B. H." iii. 155–160; Introduction, p. xxx.). It was identified with the "Sefer Refu'ot" in possession of King Solomon and hidden afterward by King Hezekiah (see Pes. iv. 9, 56a; "B. H." *l.c.* p. 160; Josephus, "Ant." viii. 2, § 5; compare *idem*, "B. J." ii. 8, § 6, and the extensive literature in Schürer, "Gesch. des Volkes Israel," 3d ed., iii. 2, 99 *et seq.*), whereas the secret of the black art, or of healing by demonic powers, was transmitted to heathen tribes, to "the sons of Keṭurah" (Sanh. 91a) or the AMORITES (compare Enoch, x. 7).

So striking is the resemblance between the Shi'ur Ḳomah and the anthropomorphic description of the Deity by the Gnostics (see Irenæus, *l.c.* i. 14, § 3) and the letters of the alphabet laid across the body in Atbash (אתבש), or Alpha and Omega order, forming the limbs of the Macrocosmos, that the one casts light upon the other, as Gaster (in "Monatsschrift," 1893, p. 221) has shown. But so have "the garments of light," "the male and the female nature," "the double face," the eye, hair, arm, head, and crown of "the King of Glory," taken from the Song of Solomon, I Chron. xxix. 11; Ps. lxviii. 18, and other familiar texts, even "the endless" (*En-Sof* = Ἀπέραντος), their parallels in ancient Gnostic writings (see Schmidt, "Gnostische Schriften in Koptischer Sprache," 1892, pp. 278, 293, 310, and elsewhere). On the other hand, both the mystic Cross ("Staurus" = X = the letter *tav* of old; see Jewish Encyclopedia, i. 612b; Irenæus, *l.c.* i. 2, § 3; Justin, "Apology," i. 40; and Joël, *l.c.* p. 147) and the enigmatic primal "Ḳav la-ḳav," or "Ḳavḳav," taken from Isa. xxviii. 10, receive strange light from the ancient cabalistic cosmogony, which, based upon Job xxxviii. 4 *et seq.*, spoke of "the measuring-line"—Ḳav, the קו תהו (Isa. xxxiv. 11; compare קנה המדה, Gen. R. i. after Ezek. xl. 3)—drawn "crosswise"—שתי וערב (see Midr. ha-Gadol, ed. Schechter, 11; compare במין פקעיות של שתי, Ḥag. xii. 1, and Joël, *l.c.*), and consequently applied also the term קו לקו (Ḳav le-ḳav), taken from Isa. xxviii. 10, to the prime motive power of creation (see Irenæus, *l.c.* i. 24, §§ 5, 6; Schmidt, *l.c.* p. 215; compare Matter, "Gnosticism," ii. 58; Joël, *l.c.* p. 141). This was to express the divine power that measured matter while setting it in motion; whereas the idea of God setting to the created world its boundary was found expressed in the name שדי ("the Almighty"), who says to the world די ("This sufficeth").

With the scanty materials at the disposal of the student of Gnosticism, it seems premature and hazardous at present to assert with certainty the close relationship existing between it and the ancient Cabala, as Matter, in his "History of Gnosticism," 1828 (German translation, 1833 and 1844), and Gfroerer, in his voluminous and painstaking work, "Gesch. des Urchristenthums," 1838, i. and ii., have done. Nevertheless it may be stated without hesitation that the investigations of Grätz ("Gnosticism und Judenthum," 1846), of Joël ("Religionsphilosophie des Sohar," 1849), and of other writers on the subject must be resumed on a new basis. It is also certain that the similarities, pointed out by Siegfried ("Philo von Alexandria," pp. 289–299), between the doctrines of Philo and those of the Zohar and the Cabala in general, are due to intrinsic relation rather than to mere copying.

As a rule, all that is empiric rather than speculative, and that strikes one as grossly anthropomorphic and mythological in the Cabala or Haggadah, such as the descriptions of the Deity as contained in the "Sifra de Zeni'uta" and "Iddra Zuṭṭa" of the Zohar, and similar passages in "Sefer Azilut" and "Raziel," belongs to a prerationalistic period, when no Simon ben Yoḥai lived to curse the teacher who represented the sons of God as having sexual organs and committing fornication (see Gen. R. xxvi.; compare Vita Adæ et Evæ, iii. 4, with Enoch, vii. 1 *et seq.*; also compare Test. Patr., Reuben, 5; Book of Jubilees, v. 1, and particularly xv. 27). Such matter may with a high degree of probability be claimed as ancient lore or Cabala (= "old tradition").

And as to speculative Cabala, it was not Persia with her tenth-century Sufism, but Alexandria of the first century or earlier, with her strange commingling of Egyptian, Chaldean, Judean, and Greek culture, that furnished the soil and the seeds for that mystic philosophy which knew how to blend the wisdom and the folly of the ages and to lend to every superstitious belief or practise a profound meaning. There sprang up that magic literature which showed the name of the Jewish God (אזכרות) and of the Patriarchs placed alongside of pagan deities and demons, and the Hermes books (ספרי הירמס המירוס, as copyists wrote for ספרי הירמס—not "Homeros"—see Kohler, "Jew. Quart. Rev." v. 415, note), which, claiming an equal rank with the Biblical writings, enticed also Jewish thinkers. But above all it was Neoplatonism which produced that state of enthusiasm and entrancement that made people "fly in the air" by "the wagon of the soul" (מרכבה) and achieve all kinds of miracles by way of hallucinations and visions. It gave rise to those Gnostic songs (זמר יוני; Ḥag. 15b; Grätz, *l.c.* p. 16) which flooded also Syria and Palestine (see Gruppe, "Die Griechischen Culte und Mysterien," i. 1886, pp. 329, 443, 494, 497, 659; Von Harless, "Das Buch von den Ægyptischen Mysterien," 1858, pp. 13–20, 53–66, 75, and Dieterich, "Abraxas," 1891). The whole principle of emanation, with its idea of evil inherent in matter as the dross (קליפות) is found there (see Von Harless, *l.c.* p. 20), and the entire theurgic Cabala (קבלה מעשית) is in all its detail developed there; even the spirit-rapping and table-turning done in the seventeenth century by German cabalists by means of "shemot" (magic incantations; for the literature see Von Harless, *l.c.* pp. 130–132) have there their prototypes (Von Harless, *l.c.* p. 107).

K.

——**History and System:** This remarkable product of Jewish intellectual activity can not be satisfactorily estimated as a whole unless the religio-ethical side of the Cabala is more strongly emphasized than has been the case heretofore. It constantly falls back upon Scripture for its origin and authenticity, and for its speculative-pantheistic and anthropomorphic-prophetic tendencies. While mysticism in general is the expression of the intensest religious feeling, where reason lies dormant, Jewish mysticism is essentially an attempt to harmonize universal reason with the Scriptures; and the allegorical interpretation of the Biblical writings by the Alexandrians as well as by the Palestinians (see Allegorical Interpretation) may justly be regarded as its starting-point. These interpretations had their origin in the conviction that the truths of Greek philosophy were already contained in Scripture, although it was given only to the select few to lift the veil and to discern them beneath the letter of the Bible.

In Talmudic times the terms "Ma'aseh Bereshit" (History of Creation) and "Ma'aseh Merkabah"

(History of the Divine Throne = Chariot; Ḥag. ii. 1; Tosef., *ib.*) clearly indicate the Midrashic nature of these speculations; they are really based upon Gen. i. and Ezek. i. 4–28; while the names "Sitre Torah" (Ḥag. 13a) and "Raze Torah" (Ab. vi. 1) indicate their character as secret lore. In contrast to the explicit statement of Scripture that God created not only the world, but also the matter out of which it was made, the opinion is expressed in very early times that God created the world from matter He found ready at hand—an opinion probably due to the influence of the Platonic-Stoic cosmogony (compare Philo, "De Opificiis Mundi," ii., who states this as a doctrine of Moses; see Siegfried, "Philo von Alexandria," p. 230). Eminent Palestinian teachers hold the doctrine of the preexistence of matter (Gen. R. i. 5, iv. 6), in spite of the protest of Gamaliel II. (*ib.* i. 9).

**Mystic Doctrines in Talmudic Times.**

A Palestinian Midrash of the fourth century (see Epstein, in "Rev. Etudes Juives," xxix. 77) asserts that three of the elements—namely, water, air, and fire—existed before the creation of the world; that water then produced the darkness, fire produced light, and air produced wisdom (רוח = "air" = "wisdom"), and the whole world thereupon was made by the combination of these six elements (Ex. R. xv. 22). The gradual condensation of a primal substance into visible matter, a fundamental doctrine of the Cabala, is already to be found in Yer. Ḥag. ii. 77a, where it is said that the first water which existed was condensed into snow; and out of this the earth was made. This is the ancient Semitic conception of the "primal ocean," known to the Babylonians as "Apsu" (compare Jastrow, "Religion of Babylonia"), and called by the Gnostics *βύθος* = בהו (Anz, "Die Frage nach dem Ursprung des Gnostizismus," p. 98). Rab's enumeration of the ten objects created on the first day—namely, heaven, earth, tohu, bohu, light, darkness, wind, water, day, and night (Ḥag. 12a) [the Book of Jubilees (ii. 2) has seven.—K.]—shows the conception of "primal substances" held by the rabbis of the third century. It was an attempt to Judaize the un-Jewish conception of primal substances by representing them also as having been created. Compare the teaching: "God created worlds after worlds, and destroyed them, until He finally made one of which He could say, 'This one pleases Me, but the others did not please Me'" (Gen. R. ix. 2). See also "Agadat Shir ha-Shirim," ed. Schechter, p. 6, line 58.

**The Six Elements.**

So, also, was the doctrine of the origin of light made a matter of mystical speculation, as instanced by a haggadist of the third century, who communicated to his friend "in a whisper" the doctrine that "God wrapped Himself in a garment of light, with which He illuminates the earth from one end to the other" (Gen. R. iii. 4; see ABRAHAM, APOCALYPSE OF; compare Ex. R. xv. 22: "After He had clothed Himself in light, He created the world"). Closely related to this view is the statement made by R. Meïr, "that the infinite God limited or contracted Himself [צמצם] in order to reveal Himself" (Gen. R. iv. 4; Ex. R. xxxiv. 1). This is the germ of the Cabala doctrine of the "Ẓimẓum," in idea as well as in terminology.

In dwelling upon the nature of God and the universe, the mystics of the Talmudic period asserted, in contrast to Biblical transcendentalism, that "God is the dwelling-place of the universe; but the universe is not the dwelling-place of God" (Gen. R. lxviii. 9; Midr. Teh. xc.; Ex. xxiv. 11, LXX.) Possibly the designation מקום ("place") for God, so frequently found in Talmudic-Midrashic literature, is due to this conception, just as Philo, in commenting on Gen. xxviii. 11 (compare Gen. R. *l.c.*) says, "God is called 'ha maḳom' [place] because He encloses the universe, but is Himself not enclosed by anything" ("De Somniis," i. 11). Spinoza may have had this passage in mind when he said that the ancient Jews did not separate God from the world. This conception of God is not only pantheistic, but also highly mystical, since it postulates the union of man with God (compare Crescas, "Or Adonai," i.); and both these ideas were further developed in the later Cabala. Even in very early times Palestinian as well as Alexandrian theology recognized the two attributes of God, "middat ha-din," the attribute of justice, and "middat ha-raḥamim," the attribute of mercy (Sifre, Deut. 27; Philo, "De Opificiis Mundi," 60); and so is the contrast between justice and mercy a fundamental doctrine of the Cabala. Even the hypostasization of these attributes is ancient, as may be seen in the remark of a tanna of the beginning of the second century C.E. (Ḥag. 14a). Other hypostasizations are represented by the ten agencies through which God created the world; namely, wisdom, insight, cognition, strength, power, inexorableness, justice, right, love, and mercy (Ḥag. 12a; Ab. R. N. xxxvii. counts only seven, while Ab. R. N., version B, ed. Schechter, xliii., counts ten, not entirely identical with those of the Talmud). While the Sefirot are based on these ten creative potentialities, it is especially the personification of wisdom (חכמה) which, in Philo, represents the totality of these primal ideas; and the Targ. Yer. i., agreeing with him, translates the first verse of the Bible as follows: "By wisdom God created the heaven and the earth." So, also, the figure of METATRON passed into the Cabala from the Talmud, where it played the rôle of the demiurgos (see DEMIURGE), being expressly mentioned as God (Sanh. 38b; compare ANTINOMIANISM, note 1). Mention may also be made of the seven preexisting things enumerated in an old Baraita; namely, the Ṭorah (="Ḥokmah"), repentance (= mercy), paradise and hell (= justice), the throne of God, the (heavenly) Temple, and the name of the Messiah (Pes. 54a). Although the origin of this doctrine must be sought probably in certain mythological ideas, the Platonic doctrine of preexistence has modified the older, simpler conception, and the preexistence of the seven must therefore be understood as an "ideal" preexistence (see Ginzberg, "Die Haggada bei den Kirchenvätern," etc., pp. 2–10), a conception that was later more fully developed in the Cabala.

**God in the Theosophy of the Talmud.**

The attempts of the mystics to bridge the gulf

between God and the world are especially evident in the doctrine of the preexistence of the soul [compare Slavonic Enoch, xxiii. 5, and Charles's note.—K.] and of its close relation to God before it enters the human body—a doctrine taught by the Hellenistic sages (Wisdom viii. 19) as well as by the Palestinian rabbis (Ḥag. 12b; 'Ab. Zarah 5a, etc.).

**The Pious.**

Closely connected herewith is the doctrine that the pious are enabled to ascend toward God even in this life, if they know how to free themselves from the trammels that bind the soul to the body (see ASCENSION). Thus were the first mystics enabled to disclose the mysteries of the world beyond. According to Anz, *l.c.*, and Bousset, "Die Himmelreise der Seele," in "Archiv für Religionswissenschaft," iv. 136 *et seq.*, the central doctrine of Gnosticism—a movement closely connected with Jewish mysticism—was nothing else than the attempt to liberate the soul and unite it with God. This conception explains the great prominence of angels and spirits in both the earlier and the later Jewish mysticism. Through the employment of mysteries, incantations, names of angels, etc., the mystic assures for himself the passage to God, and learns the holy words and formulas with which he overpowers the evil spirits that try to thwart and destroy him. Gaining thereby the mastery over them, he naturally wishes to exercise it even while still on earth, and tries to make the spirits serviceable to him. So, too, were the Essenes familiar with the idea of the journey to heaven (see Bousset, *l.c.* p. 143, explaining Josephus, "Ant." xviii. 1, § 5); and they were also masters of angelology. The practise of magic and incantation, the angelology and demonology, were borrowed from Babylonia, Persia, and Egypt; but these foreign elements were Judaized in the process, and took the form of the mystical adoration of the name of God and of speculations regarding the mysterious power of the Hebrew alphabet (see Ber. 55a; compare Pesiḳ. R. 21 [ed. Friedmann, p. 109a], "the name of God creates and destroys worlds"), to become, finally, foundations of the philosophy of the "Sefer Yeẓirah."

**The Syzygies.**

Another pagan conception which, in refined form, passed into the Cabala through the Talmud, was the so-called סוד הזוג ("the mystery of sex"). [Compare Eph. v. 33, and BRIDE, and Joël, *l.c.*, pp. 158 *et seq.*—K.] Possibly this old conception underlies the Talmudical passages referring to the mystery of marriage, such as "the Shekinah dwells between man and woman" (Soṭah 17a). An old Semitic view (see BA'AL) regards the upper waters (compare Slavonic Book of Enoch, iii.; Test. Patr., Levi, 2; ABRAHAM, TESTAMENT OF) as masculine, and the lower waters as feminine, their union fructifying the earth (Gen. R. xiii.; Wertheimer, "Batte Midrashot," i. 6. Compare the passage, "Everything that exists has a mate [בן זוג]: Israel is the mate of the Sabbath; while the other days pair among themselves," Gen. R. xi. 8). Thus the Gnostic theory of syzygies (pairs) was adopted by the Talmud, and later was developed into a system by the Cabala.

The doctrine of emanation, also, common to both Gnosticism and the Cabala, is represented by a tanna of the middle of the second century C.E. (Gen. R. iv. 4; R. Meïr, "Parable of the Spring"). The idea that "the pious actions of the just increase the heavenly power" (Pesiḳ., ed. Buber, xxvi. 166b); that "the impious rely on their gods," but that "the just are the support of God" (Gen. R. lxix. 3), gave rise to the later cabalistic doctrine of man's influence on the course of nature, inasmuch as the good and the evil actions of man reenforce respectively the good or the evil powers of life.

The heterogeneous elements of this Talmudic mysticism are as yet unfused; the Platonic-Alexandrian, Oriental-theosophic, and Judæo-allegorical ingredients being still easily recognizable and not yet elaborated into the system of the Cabala. Jewish monotheism was still transcendentalism. But as mysticism attempted to solve the problems of creation and world-government by introducing sundry intermediary personages, creative potentialities such as Meṭaṭron, Shekinah, and so on, the more necessary it became to exalt God in order to prevent His reduction to a mere shadow; this exaltation being rendered possible by the introduction of the pantheistic doctrine of emanation, which taught that in reality *nothing* existed outside of God. Yet, if God is "the place of the world" and everything exists in Him, it must be the chief task of life to feel in union with God—a condition which the Merkabah-travelers, or, as the Talmud calls them, "the frequenters of paradise," strove to attain. Here is the point where speculation gives place to imagination. The visions which these mystics beheld in their ecstasies were considered as real, giving rise within the pale of Judaism to an anthropomorphic mysticism, which took its place beside that of the pantheists. Although Talmudic-Midrashic literature has left few traces of this movement (compare, *e.g.*, Ber. 7a, Sanh. 95b), the Rabbis opposing such extravagances, yet the writings of the church fathers bear evidence of many Judaizing Gnostics who were disciples of anthropomorphism (Origen, "De Principiis," i.; compare CLEMENTINA, ELCESAITES, MINIM).

**Different Groups of Mystic Literature.**

The mystical literature of the geonic period forms the link between the mystic speculations of the Talmud and the system of the Cabala; originating in the one and reaching completion in the other. It is extremely difficult to summarize the contents and object of this literature, which has been handed down in more or less fragmentary form. It may perhaps be most conveniently divided into three groups: (1) theosophic; (2) cosmogenetic; (3) theurgic. In regard to its literary form, the Midrashic-haggadic style may be distinguished from the liturgic-poetic style, both occurring contemporaneously. The theosophical speculations deal chiefly with the person of MEṬAṬRON-Enoch, the son of Jared turned into a fiery angel, a minor YHWH—a conception with which, as mentioned before, many mystics of the Talmudic age were occupied. Probably a large number of these Enoch books, claiming to contain the visions of Enoch, existed, of which, however, only fragments remain (see "Monatsschrift," viii. 68 *et seq.*, and ENOCH, BOOK OF).

Curiously enough, the anthropomorphic description of God (see Shi'ur Ḳomah) was brought into connection with Meṭaṭron-Enoch in the geonic mysticism. This vexatious piece of Jewish theosophy, which afforded to Christians as well as to Karaites (compare Agobard; Solomon b. Yeruham) a welcome opportunity for an attack upon rabbinical Judaism, existed as a separate work at the time of the Geonim. Judging from the fragments of "Shi'ur Ḳomah" (in Jellinek, "B. H." iii. 91; ii. 41; in Wertheimer, "Hekalot," ch. xi.), it represented God as a being of gigantic dimensions, with limbs, arms, hands, feet, etc. The "Shi'ur Ḳomah" must have been held in high regard by the Jews, since Saadia tried to explain it allegorically—though he doubted that the tanna Ishmael could have been the author of the work (as quoted by Judah b. Barzilai in his commentary on "Sefer Yeẓirah," pp. 20–21)—and Hai Gaon, in spite of his emphatic repudiation of all anthropomorphism, defended it ("Teshubot ha-Geonim," Lick, p. 12a). The book probably originated at a time when the anthropomorphic conception of God was current—that is, in the age of Gnosticism, receiving its literary form only in the time of the Geonim. The Clementine writings, also, expressly teach that God is a body, with members of gigantic proportions; and so did Marcion. Adam Ḳadmon, the "primal man" of the Elcesaites, was also, according to the conception of these Jewish Gnostics, of huge dimensions; viz., ninety-six miles in height and ninety-four miles in breadth; being originally androgynous, and then cleft in two, the masculine part becoming the Messiah, and the feminine part the Holy Ghost (Epiphanius, "Hæres." xxx. 4, 16, 17; liii. 1). According to Marcion, God Himself is beyond bodily measurements and limitations, and as a spirit can not even be conceived; but in order to hold intercourse with man, He created a being with form and dimensions, who ranks above the highest angels. It was, presumably, this being whose shape and stature were represented in the "Shi'ur Ḳomah," which even the strict followers of Rabbinism might accept, as may be learned from the "Kerub ha-Meyuḥad" in the German Cabala, which will be discussed later in this article.

**"Meṭaṭron-Enoch."**

**"Shi'ur Ḳomah."**

The descriptions of the heavenly halls ("Hekalot") in treatises held in high esteem at the time of the Geonim, and which have come down in rather incomplete and obscure fragments, originated, according to Hai Gaon, with those mystagogues of the Merkabah (יורדי מרכבה), "who brought themselves into a state of entranced vision by fasting, asceticism, and prayer, and who imagined that they saw the seven halls and all that is therein with their own eyes, while passing from one hall into another (compare Ascension, and for a similar description of the Montanist ecstasy, Tertullian, "De Exhortatione Castitatis," x.). Although these Hekalot visions were to some extent productive of a kind of religious ecstasy, and were certainly of great service in the development of the liturgical poetry as shown in the Ḳedushah piyyuṭim, they contributed little to the development of speculative mysticism. This element became effective only in combination with the figure of Meṭaṭron or Meṭaṭron-Enoch, the leader of the Merkabah-travelers on their celestial journeys, who were initiated by him into the secrets of heaven, of the stars, of the winds, of the water, and of the earth, [see Meṭaṭron, and compare Mithras as driver of the Heavenly Chariot in "Dio Chrysostomus," ii. 60, ed. Dindorf; Windischmann, "Zoroastrische Studien," 1863, pp. 309–312; and Kohler, "Test. of Job," p. 292.—K.]. Hence, many cosmological doctrines originally contained in the books of Enoch were appropriated, and the transition from theosophy to pure cosmology was made possible. Thus, in the Midr. Konen (Jellinek, "B. H." ii. 23, 27), which is closely related to the "Seder Rabba di-Bereshit" (in Wertheimer, "Botte Midrashot," i. 18), the Torah, identical with the "Wisdom" of the Alexandrians, is represented as primeval and as the creative principle of the world, which produced the three primal elements, water, fire, and light, and these, in their turn, when commingled, produced the universe.

**The Heavenly Halls.**

In the description of the "six days of creation," in the Midrash in question, the important statement is made that the water disobeyed God's command—an old mythological doctrine of God's contest with matter (here represented by water), which in the later Cabala serves to account for the presence of evil in the world. In "Seder Rabba di-Bereshit," however, the contest is between the masculine and feminine waters which strove to unite themselves, but which God separated in order to prevent the destruction of the world by water; placing the masculine waters in the heavens, and the feminine waters on the earth (*l.c.* p. 6). Independently of the creation, the "Baraita de-Middot ha-'Olam" and the "Ma'aseh Bereshit" describe the regions of the world with paradise in the east and the nether world in the west. All these descriptions—some of them found as early as the second pre-Christian century, in the Test. of Abraham and in Enoch; and, later on, in the Christian apocalyptic literature—are obviously remnants of ancient Essene cosmology.

**Cosmological Theories.**

The mysticism of this time had a practical as well as a theoretical side. Any one knowing the names and functions of the angels could control all nature and all its powers (compare, for example, Lam. R. ii. 8; and Hananeel in Rabbinical Literature). Probably entrusted formerly only to oral tradition, the ancient names were written down by the mystics of the geonic period; and so Hai Gaon (in Eliezer Ashkenazi's collection, "Ta'am Zeḳenim," p. 56b) mentions a large number of such works as existing in his time: the "Sefer ha-Yashar," "Ḥarba de-Mosheh," "Raza Rabbah," "Sod Torah," "Hekalot Rabbati," "Hekalot Zuṭrati." Of all these works, aside from the Hekalot, only the "Ḥarba de-Mosheh" has recently been published by Gaster ("The Sword of Moses," in "Jour. Royal Asiatic Soc." 1896; also printed separately). This book consists almost entirely of mystical names by means of which man may guard himself against sickness,

**Theurgic Cabala.**

enemies, and other ills, and may subjugate nature. These and other works later on formed the basis of the theurgic Cabala. The amplifications upon paradise and hell, with their divisions, occupy a totally independent and somewhat peculiar position in the geonic mysticism. They are ascribed for the greater part to the amora Joshua b. Levi; but, in addition to this hero of the Haggadah, Moses himself is alleged to have been the author of the work "Ma'ayan Ḥokmah" (compare Soṭah ix. 15, which gives an account of heaven and the angels).

Aside from the "Sefer Yeẓirah," which occupies a position of its own, the following is nearly a complete list of the mystic literature of the time of the Geonim, as far as it is preserved and known to-day: (1) "Alfa Beta de Rabbi Akiba," in two versions (Jellinek, "B. H." iii.); (2) "Gan 'Eden," in different versions (Jellinek, *l.c.* ii., iii., v.); (3) "[Masekct] Gehinnom" (Jellinek, *l.c.* i.); (4) "Ḥarba de-Moshch," ed. Gaster, 1896, reprinted from "Jour. Royal Asiatic Soc," 1896; (5) "Ḥibbuṭ ha-Ḳeber" (Jellinek, *l.c.* i.); (6) "Hekalot," in several recensions (Jellinek, *l.c.* ii., iii.; Wertheimer, "Jerusalem," 1889, the text varying considerably from that of Jellinek: the Book of Enoch is likewise a version of "Hekalot"); (7) "Haggadot Shema' Yisrael" (Jellinek, *l.c.* v.; also belonging probably to the time of the Geonim); (8) "[Midrash] Konen" (printed several times; also in Jellinek, *l.c.* i.); (9) "Ma'aseh Merkabah" (in Wertheimer, "Botte Midrashot," ii.; a very ancient "Hekalot" version); (10) "Ma'aseh de Rabbi Joshua b. Levi," in different recensions (compare Apocalyptic Literature, Neo-Hebraic, No. 5); (11) "Ma'ayan Ḥokmah" (Jellinek, *l.c.* i.); (12) "Seder Rabba di-Bereshit," in Wertheimer, *l.c.* i.); (13) "Shimmusha Rabba we-Shimmusha Zuṭṭa" (Jellinek, *l.c.* vi.).

**Mystical Literature in Geonic Times.**

Mystical fragments have been preserved in Pirḳe R. El., Num. R., and Midr. Tadshe; also in the "Book of Raziel," which, though composed by a German cabalist of the thirteenth century, contains important elements of the geonic mysticism.

Eleazar of Worms' statement that a Babylonian scholar, Aaron b. Samuel by name, brought the mystic doctrine from Babylonia to Italy about the middle of the ninth century, has been found to be actually true. Indeed, the doctrines of the "Kerub ha-Meyuḥad," of the mysterious power of the letters of the Hebrew alphabet, and of the great importance of the angels, are all found in the geonic mystic lore. Even those elements that seem later developments may have been transmitted orally, or may have formed parts of the lost works of the old mystics. If, now, the German Cabala of the thirteenth century is to be regarded as merely a continuation of geonic mysticism, it follows that the speculative Cabala arising simultaneously in France and Spain must have had a similar genesis. It is the Sefer Yeẓirah which thus forms the link between the Cabala and the geonic mystics. The date as well as the origin of this singular book are still moot points, many scholars even assigning it to the Talmudic period. It is certain, however, that at the beginning of the ninth century the work enjoyed so great a reputation that no less a man than Saadia wrote a commentary on it. The question of the relation between God and the world is discussed in this book, the oldest philosophical work in the Hebrew language.

**Origin of the Speculative Cabala.**

The basic doctrines of the "Sefer Yeẓirah" are as follows: The fundamentals of all existence are the ten Sefirot. These are the ten principles that mediate between God and the universe. They include the three primal emanations proceeding from the Spirit of God: (1) רוח (literally, "air" or "spirit," probably to be rendered "spiritual air"), which produced (2) "primal water," which, in turn, was condensed into (3) "fire." Six others are the three dimensions in both directions (left and right); these nine, together with the Spirit of God, form the ten Sefirot. They are eternal, since in them is revealed the dominion of God. The first three preexisted ideally as the prototypes of creation proper, which became possible when infinite space, represented by the six other Sefirot, was produced. The Spirit of God, however, is not only the beginning but is also the end of the universe; for the Sefirot are closely connected with one another, "and their end is in their origin, as the flame is in the coal."

**The "Sefer Yeẓirah."**

While the three primal elements constitute the substance of things, the twenty-two letters of the Hebrew alphabet constitute the form. The letters hover, as it were, on the boundary-line between the spiritual and the physical world; for the real existence of things is cognizable only by means of language, *i.e.*, the human capacity for conceiving thought. As the letters resolve the contrast between the substance and the form of things, they represent the solvent activity of God; for everything that is exists by means of contrasts, which find their solution in God, as, for instance, among the three primal elements, the contrasts of fire and water are resolved into רוח ("air" or "spirit").

The importance of this book for the later Cabala, overestimated formerly, has been underestimated in modern times. The emanations here are not the same as those posited by the cabalists; for no graduated scale of distance from the primal emanations is assumed, nor are the Sefirot here identical with those enumerated in the later Cabala. But the agreement in essential points between the later Cabala and the "Sefer Yeẓirah" must not be overlooked. Both posit mediate beings in place of immediate creation out of nothing; and these mediate beings were not created, like those posited in the various cosmogonies, but are emanations. The three primal elements in the "Sefer Yeẓirah," which at first existed only ideally and then became manifest in form, are essentially identical with the worlds of Aẓilut and Beriah of the later Cabala. In connection with the "Sefer Yeẓirah" the mystical speculations of certain Jewish sects must be mentioned, which, toward the year 800, began to spread doctrines that for centuries had been known only to a few initiated ones. Thus the Maghariyites taught that God, who is too exalted to have any attributes ascribed to Him in Scripture, created an angel to be the real ruler of the world [compare the שר העולם

**Mysticism of Jewish Heretics.**

and Meṭaṭron in the Talmud.—K.]; and to this angel everything must be referred that Scripture recounts of God (Ḳirḳisani, extracts from his manuscript quoted by Harkavy in Rabbinowicz's Hebrew translation of Grätz's "Gesch. der Juden," iii. 496; separately under the title "Le-Ḳorot ha-Kittot be-Yisrael"). This Jewish form of the Gnostic Demiurge, which was also known to the Samaritans (Baneth, "Marquah, on the twenty-two Letters of the Alphabet," pp. 52–54), was accepted with slight modifications by the Karaites (Judah Hadassi, "Eshkol ha-Kofer," 25c, 26b) as well as by the German cabalists, as will be shown further on. Benjamin Nahawendi seems to have known of other emanations in addition to this Demiurge (see Harkavy, *l.c.* v. 16). These, of course, were not new theories originating at this time, but an awakening of Jewish Gnosticism, that had been suppressed for centuries by the increasing preponderance of Rabbinism, and now reappeared not by chance, at a time when Sadduceeism, the old enemy of Rabbinism, also reappeared, under the name of Karaism. But while the latter, as appealing to the masses, was energetically and even bitterly attacked by the representatives of Rabbinism, they made allowance for a revival of Gnosticism. For, although the cabalistic treatises ascribed to certain geonim were probably fabricated in later times, it is certain that numbers of the geonim, even many who were closely connected with the academies, were ardent disciples of mystic lore. The father of the German Cabala was, as is now known, a Babylonian (see AARON B. SAMUEL HA-NASI), who emigrated to Italy in the first half of the ninth century, whence the Kalonymides later carried their teachings to Germany, where in the thirteenth century an esoteric doctrine, essentially identical with that which prevailed in Babylon about 800, is accordingly found.

**Influence of Greco-Arabic Philosophy.**

While the branch of the Cabala transplanted to Italy remained untouched by foreign influences, the reaction of Greco-Arabic philosoph yon Jewish mysticism became apparent in the Arabic-speaking countries. The following doctrines of Arab philosophy especially influenced and modified Jewish mysticism, on account of the close relationship between the two. The "Faithful Brothers of Basra," as well as the Neoplatonic Aristotelians of the ninth century, have left their marks on the Cabala. The brotherhood taught, similarly to early Gnosticism, that God, the highest Being, exalted above all differences and contrasts, also surpassed everything corporeal and spiritual; hence, the world could only be explained by means of emanations. The graduated scale of emanations was as follows: (1) the creating spirit (νοῦς); (2) the directing spirit, or the world-soul; (3) primal matter; (4) active nature, a power proceeding from the world-soul; (5) the abstract body, also called secondary matter; (6) the world of the spheres; (7) the elements of the sublunary world; and (8) the world of minerals, plants, and animals composed of these elements. These eight form, together with God, the absolute One, who is in and with everything, the scale of the nine primal substances, corresponding to the nine primary numbers and the nine spheres. These nine numbers of the "Faithful Brothers" (compare De Boer, "Gesch. der Philosophie im Islam," p. 84; Dieterici, "Die Sogenannte Theologie des Aristoteles," p. 38; *idem*, "Weltseele," p. 15) have been changed by a Jewish philosopher of the middle of the eleventh century into ten, by counting the four elements not as a unit, but as two ("Torat ha-Nefesh," ed. Isaac Broydé, pp. 70, 75; compare, also, Guttmann, in "Monatsschrift," xlii. 450).

**Gabirol's Influence upon the Cabala.**

Solomon ibn Gabirol's doctrines influenced the development of the Cabala more than any other philosophical system; and his views on the will of God and on the intermediate beings between God and the creation were especially weighty. Gabirol considers God as an absolute unity, in whom form and substance are identical; hence, no attributes can be ascribed to God, and man can comprehend God only by means of the beings emanating from Him. Since God is the beginning of all things, and composite substance the last of all created things, there must be intermediate links between God and the universe; for there is necessarily a distance between the beginning and the end, which otherwise would be identical.

The first intermediate link is the will of God, the hypostasis of all things created; Gabirol meaning by will the creative power of God manifested at a certain point of time, and then proceeding in conformity with the laws of the emanations. As this will unites two contrasts—namely, God, the actor, and substance, the thing acted upon—it must necessarily partake of the nature of both, being *factor* and *factum* at the same time. The will of God is immanent in everything; and from it have proceeded the two forms of being, "materia universalis" (ὕλη) and "forma universalis." But only God is "creator ex nihilo": all intermediary beings create by means of the graduated emanation of what is contained in them potentially. Hence, Gabirol assumes five intermediary beings (אמצעיות) between God and matter; namely: (1) will; (2) matter in general and form; (3) the universal spirit (שכל הכללי); (4) the three souls, namely, vegetative, animal, and thinking soul; and (5) the nature, the motive power, of bodies. Gabirol (quoted by Ibn Ezra, commentary on Isa. xliii. 7) also mentions the three cabalistic worlds, Beriah, Yeẓirah, and 'Asiyah; while he considers Aẓilut to be identical with the will. The theory of the concentration of God, by which the Cabala tries to explain the creation of the finite out of the infinite, is found in mystical form in Gabirol also (see Munk, "Mélanges," pp. 284, 285).

Still, however great the influence which Gabirol exercised on the development of the Cabala, it would be incorrect to say that the latter is derived chiefly from him. The fact is that when Jewish mystic lore came in contact with Arabic-Jewish philosophy, it appropriated those elements that appealed to it; this being especially the case with Gabirol's philosophy on account of its mystical character. But other philosophical systems, from Saadia to Maimonides, were also laid under contribution. Thus the important German cabalist Eleazar of Worms was strongly influenced by Saadia; while Ibn Ezra's views found acceptance among the Ger-

man as well as the Spanish cabalists. Possibly even Maimonides, the greatest representative of rationalism among the Jews of the Middle Ages, contributed to the cabalistic doctrine of the "En-Sof" by his teaching that no attributes could be ascribed to God [unless it be of Pythagorean origin (see Bloch, in Winter and Wünsche, "Jüdische Literatur," iii. 241, note 3).—K.].

The esoteric doctrines of the Talmud, the mysticism of the period of the Geonim, and Arabic Neoplatonic philosophy are thus the three chief constituents of the Cabala proper as it is found in the thirteenth century. These heterogeneous elements also explain the strange fact that the Cabala appeared at the same time in two different centers of culture, under different social and political conditions, each form being entirely different in character from the other. The German Cabala is a direct continuation of geonic mysticism. Its first representative is Judah the Pious (died 1217), whose pupil, Eleazar of Worms, is its most important literary exponent. Abraham Abulafia was its last representative, half a century later. The correctness of Eleazar's statement (in Del Medigo's "Mazref la-Ḥokmah," ed. 1890, pp. 64, 65), to the effect that the Kalonymides carried the esoteric doctrines with them from Italy to Germany about 917, has been satisfactorily established. Till the time of Eleazar these doctrines were in a certain sense the private property of the Kalonymides, and were kept secret until Judah the Pious, himself a member of this family, commissioned his pupil Eleazar to introduce the oral and written esoteric doctrine into a larger circle.

**The German Cabala.**

The essential doctrines of this school are as follows: God is too exalted for mortal mind to comprehend, since not even the angels can form an idea of Him. In order to be visible to angels as well as to men, God created out of divine fire His כבוד ("majesty"), also called כרוב המיוחד, which has size and shape and sits on a throne in the east, as the actual representative of God. His throne is separated by a curtain (פרגוד) on the east, south, and north from the world of angels; the side on the west being uncovered [compare, however, God's Shekinah dwelling in the east ("Apostolic Constitutions," ii. 57).—K.], so that the light of God, who is in the west, may illuminate it. All the anthropomorphic statements of Scripture refer to this "majesty" (כבוד), not to God Himself, but to His representative. Corresponding to the different worlds of the Spanish cabalists, the German cabalists also assume four (sometimes five) worlds; namely: (1) the world of the "glory" (כבוד) just mentioned; (2) the world of angels; (3) the world of the animal soul; and (4) the world of the intellectual soul. It is easy to discern that this curious theosophy is not a product of the age in which the German cabalists lived, but is made up of ancient doctrines, which, as stated above, originated in the Talmudic period. The Germans, lacking in philosophical training, exerted all the greater influence on the practical Cabala as well as on ecstatic mysticism. Just as in Spain about this time the deeply religious mind of the Jews rose in revolt against the cold Aristotelian rationalism that had begun to dominate the Jewish world through the influence of Maimonides, so the German Jews, partly influenced by a similar movement within Christianity, began to rise against the traditional ritualism. Judah the Pious (Introduction to "Sefer Ḥasidim") reproaches the Talmudists with "poring too much over the Talmud without reaching any results." Hence, the German mystics attempted to satisfy their religious needs in their own way; namely, by contemplation and meditation. Like the Christian mystics (Preger, "Gesch. der Deutschen Mystik," p. 91), who symbolized the close connection between the soul and God by the figure of marriage, the Jewish mystics described the highest degree of love of man for God in sensuous forms in terms taken from marital life.

**Christian and Jewish Mysticism.**

While study of the Law was to the Talmudists the very acme of piety, the mystics accorded the first place to prayer, which was considered as a mystical progress toward God, demanding a state of ecstasy. It was the chief task of the practical Cabala to produce this ecstatic mysticism, already met with among the Merkabah-travelers of the time of the Talmud and the Geonim; hence, this mental state was especially favored and fostered by the Germans. Alphabetical and numeral mysticism constitutes the greater part of Eleazar's works, and is to be regarded simply as means to an end; namely, to reach a state of ecstasy by the proper employment of the names of God and of angels, "a state in which every wall is removed from the spiritual eye" (Moses of Tachau, in "Ozar Neḥmad," iii. 84; compare Güdemann, "Gesch. des Erziehungswesens," i. 159 *et seq.*).

The point of view represented by the anonymous book "Keter Shem-Ṭob" (ed. Jellinek, 1853), ascribed to Abraham of Cologne and certainly a product of the school of Eleazar of Worms, represents the fusion of this German Cabala with the Provençal-Spanish mysticism. According to this work, the act of creation was brought about by a primal power emanating from the simple will of God. This eternal, unchangeable power transformed the potentially existing universe into the actual world by means of graduated emanations. These conceptions, originating in the school of Azriel, are herein combined with Eleazar's theories on the meaning of the Hebrew letters according to their forms and numerical values. The central doctrine of this work refers to the Tetragrammaton; the author assuming that the four letters *yod*, *he*, *vaw*, and *he* (יהו"ה) were chosen by God for His name because they were peculiarly distinguished from all other letters. Thus *yod*, considered graphically, appears as the mathematical point from which objects were developed, and therefore symbolizes the spirituality of God to which nothing can be equal. As its numerical value equals ten, the highest number, so there are ten classes of angels, and correspondingly the seven spheres with the two elements—fire cohering with air, and water with earth, respectively—and the One who directs them all, making together ten powers; and finally the ten Sefirot. In this way the four letters of the Tetragrammaton are explained in detail.

A generation later a movement in opposition to the tendencies of this book arose in Spain; aiming to supplant speculative Cabala by a prophetic visionary one. Abraham ABULAFIA denied the doctrines of emanations and the Sefirot, and, going back to the German mystics, asserted that the true Cabala consisted in letter and number mysticism, which system, rightly understood, brings man into direct and close relations with the "ratio activa" (שכל הפועל), the active intelligence of the universe, thus endowing him with the power of prophecy. In a certain sense Joseph b. Abraham Gikatilla, a cabalist eight years younger than Abulafia, may also be included in the German school, since he developed the letter and vowel mysticism, thereby introducing the practical Cabala into many circles. Yet Gikatilla, like his contemporary Tobias Abulafia, still hesitates between the abstract speculative Cabala of the Provençal-Spanish Jews and the concrete letter symbolism of the Germans. These two main movements are finally combined in the Zoharistic books, wherein, as Jellinek rightly says, "the syncretism of the philosophical and cabalistic ideas of the century appears complete and finished."

**The Cabala in Provence.**

While the German mystics could refer to authentic traditions, the cabalists of Spain and southern France were obliged to admit that they could trace their doctrines, which they designated as "the tradition" ("Ḳabbalah"; thus an Oriental scholar as early as 1223; compare Harkavy, Hebrew transl. of Grätz's "Gesch. der Juden," v. 47), to authorities no older than the twelfth century. The modern historian has greater difficulties in determining the origin of the Cabala in Provence than the cabalists themselves had; for they agreed that the esoteric doctrines had been revealed by the prophet Elijah, in the beginning of the twelfth century, to Jacob ha-Nazir, who initiated Abraham b. David of Posquières, whose son, Isaac the Blind, transmitted them further. But Isaac the Blind can not possibly be credited with being the originator of the speculative Cabala, for it is far too complicated to be the work of one man, as is evident by the writings of Azriel (born about 1160), the alleged pupil of Isaac. Azriel, moreover, speaks of the Sefirot, of the En-Sof, and of the cabalists of Spain (in Sachs's "Ha-Paliṭ," p. 45); and it is absolutely impossible that Isaac the Blind, who was not much older than Azriel (his father Abraham b. David died in 1198), could have founded a school so quickly that Spanish scholars would be able to speak of the contrast between cabalists and philosophers as Azriel does. If there be any truth in this tradition of the cabalists, it can only mean that the relation of Isaac the Blind to the speculative Cabala was the same as that of his contemporary Eleazar of Worms to German mysticism; namely, that just as the latter made the esoteric doctrines—which were for centuries in the possession of one family, or at any rate of a very small circle—common property, so Isaac introduced the doctrines of the speculative Cabala for the first time into larger circles.

It may furthermore be assumed that the speculative philosophy of Provence, like German mysticism, originated in Babylon: Neoplatonism, reaching there its highest development in the eighth and ninth centuries, could not but influence Jewish thought. Gabirol, as well as the author of "Torat ha-Nefesh," bears evidence of this influence on Jewish philosophy; while the Cabala took up the mystic elements of Neoplatonism. The Cabala, however, is not a genuine product of the Provençal Jews; for just those circles in which it is found were averse to the study of philosophy. The essential portions of the Cabala must, on the contrary, have been carried to Provence from Babylon; being known only to a small circle until Aristotelianism began to prevail, when the adherents of the speculative Cabala were forced to make their doctrine public.

The earliest literary product of the speculative Cabala is the work "Masseket Aẓilut," which contains the doctrine of the four graduated worlds as well as that of the concentration of the Divine Being. The form in which the rudiments of the Cabala are presented here, as well as the emphasis laid on keeping the doctrine secret and on the compulsory piety of the learners, is evidence of the early date of the work.

**The Treatise on Emanation.**

At the time when "Masseket Aẓilut" was written the Cabala had not yet become a subject of general study, but was still confined to a few of the elect. The treatment is on the whole the same as that found in the mystical writings of the time of the Geonim, with which the work has much in common; hence, there is no reason for not regarding it as a product of that time. The doctrines of Meṭaṭron, and of angelology especially, are identical with those of the Geonim, and the idea of the Sefirot is presented so simply and unphilosophically that one is hardly justified in assuming that it was influenced directly by any philosophical system.

Just as in the "Masseket Aẓilut" the doctrine of the ten Sefirot is based on the "Sefer Yeẓirah" (ed. Jellinek, p. 6, below), so the book BAHIR, which, according to some scholars, was composed by Isaac the Blind, and which in any case originated in his school, starts from the doctrines of the "Sefer Yeẓirah," which it explains and enlarges. This book was of fundamental importance in more than one way for the development of the speculative Cabala. The Sefirot are here divided into the three chief ones—primal light, wisdom, and reason—and the seven secondary ones that have different names. This division of the Sefirot, which goes through the entire Cabala, is found as early as Pirḳe R. Eliezer III., from which the "Bahir" largely borrowed; but here for the first time the doctrine of the emanation of the Sefirot is clearly enunciated. They are conceived as the intelligible primal principles of the universe, the primary emanations of the Divine Being, that together constitute the כל (τὸ πᾶν = "the universe"). The emanation is regarded, not as having taken place once, but as continuous and permanent; and the author has such an imperfect conception of the import of this idea that he regards the emanation as taking place all at once, and not in graduated series. But this assumption annihilates the whole theory of emanation, which attempts to explain the gradual transi-

**"Bahir."**

tion from the infinite to the finite, comprehensible only in the form of a graduated series.

On the whole, the contents of the book—which seems to be a compilation of loosely connected thoughts—justify the assumption that it is not the work of one man or the product of one school, but the first serious attempt to collect the esoteric doctrines that for centuries had circulated orally in certain circles of Provence, and to present them to a larger audience. The work is important because it gave to those scholars who would have nothing to do with the philosophy then current—namely, Aristotelianism—the first incentive to a thorough study of metaphysics. The first attempt to place the cabalistic doctrine of the Sefirot on a dialectic basis could have been made only by a Spanish Jew, as the Provençal Jews were not sufficiently familiar with philosophy, and the few among them that devoted themselves to this science were pronounced Aristotelians who looked with contempt upon the speculations of the cabalists. It was Azriel (1160–1238), a Spaniard with philosophical training, who undertook to explain the doctrines of the Cabala to philosophers and to make it acceptable to them. It should be noted particularly that Azriel (in Sachs, "Ha-Paliṭ," p. 45) expressly says that philosophical dialectics is for him only the means for explaining the doctrines of Jewish mysticism, in order that "those also who *do not believe*, but ask to have everything proved, may convince themselves of the truth of the Cabala." True disciples of the Cabala were satisfied with its doctrines as they were, and without philosophical additions. Hence the actual form of the Cabala as presented by Azriel must not be regarded as absolutely identical with its original one. Starting from the doctrine of the merely negative attributes of God, as taught by the Jewish philosophy of the time (see ATTRIBUTES), Azriel calls God the "En-Sof" (אין סוף), the absolutely Infinite, that can be comprehended only as the negation of all negation. From this definition of the En-Sof, Azriel deduces the potential eternity of the world—the world with all its manifold manifestations was potentially contained within the En-Sof; and this potentially existing universe became a reality in the act of creation. The transition from the potential to the actual is a free act of God: but it can not be called creation; since a "creatio ex nihilo" is logically unthinkable, and nothing out of which the world could be formed exists outside of God, the En-Sof. Hence, it is not correct to say that God creates, but that He irradiates; for as the sun irradiates warmth and light without diminishing its bulk, so the En-Sof irradiates the elements of the universe without diminishing His power. These elements of the universe are the Sefirot, which Azriel tries to define in their relation to the En-Sof as well as to one another. Although there are contradictions and gaps in Azriel's system, he was the first to gather the scattered elements of the cabalistic doctrines and combine them into an organic whole. Casting aside the haggadic-mystic form of the cabalistic works preceding him, Azriel adopted a style that was equal and at times superior to that of the philosophic writers of the time.

**Opposition to Aristotelianism.**

**Azriel.**

ASHER BEN DAVID, a nephew and pupil of Isaac the Blind, a cabalistic contemporary of Azriel, and probably influenced by him, added little to the development of the Cabala, judging from the few fragments by him that have been preserved. On the other hand, ISAAC BEN SHESHET of Gerona, in his "Sha'ar ha-Shamayim," made noteworthy additions to the theoretical part of Azriel's system. The author of "Ha-Emunaḥ we-ha-Biṭṭaḥon," erroneously ascribed to Naḥmanides, must also be included in the school of Azriel; but, desirous only to give a popular presentation of Azriel's doctrines, with a strong admixture of German mysticism, he contributed little to their development. More important is "Sefer ha-'Iyyun" (the Book of Intuition), ascribed to the gaon R. ḤAMAI, but really originating in the school of Azriel.

The cabalists themselves consider NAḤMANIDES as the most important pupil of Azriel—a statement not supported by Naḥmanides' works; for his commentary on the Pentateuch, although permeated by mysticism, has little that pertains to the speculative Cabala as developed by Azriel. Naḥmanides, on the contrary, emphasizes the doctrine of the "creatio ex nihilo," and also insists that attributes can be ascribed to God; while Azriel's En-Sof is the result of the assumption that God is without attributes. Yet Naḥmanides' importance for the development of the Cabala must be recognized. The greatest Talmudic authority of his time, and possessing a large following of disciples, his leaning toward the Cabala was transmitted to his pupils, among whom David ha-Kohen, R. Sheshet, and Abner are especially mentioned. The brothers Isaac b. Jacob and Jacob b. Jacob ha-Kohen also seem to have belonged to the circle of Naḥmanides. His most important pupil, however, and his successor, was Solomon ben Abraham ibn Adret, the great teacher of the Talmud, who also had a strong leaning toward the Cabala, but apparently gave little time to its study. Among his pupils were the cabalists SHEM-ṬOB B. ABRAHAM GAON, ISAAC OF ACCO, and BAḤYA B. ASHER, the last named of whom, by his commentary on the Pentateuch, contributed much to the spread of the Cabala.

**Naḥmanides.**

Isaac ibn Latif, who flourished about the middle of the thirteenth century, occupies a peculiar and independent position in the history of the Cabala, owing to his attempt to introduce Aristotelianism. Although he founded no school, and although the genuine cabalists did not even consider him as belonging to their group, many of his opinions found entrance into the Cabala. With Maimonides he upheld the principle of the beginning of the world; his statement, God has no will because He *is* will, is borrowed from Gabirol; and in addition he teaches the principle of the emanation of the Sefirot. He conceives of the first immediate divine emanation as the "first created" (נברא הראשון), a godlike, absolutely simple Being, the all-containing substance and condition of everything that is. The other Sefirot proceeded from this in gradual serial emanation, grow-

**Ibn Latif.**

ing more coarse and material as their distance increased from their purely spiritual, divine origin. The relation between the "first created" and all that has since come into existence is like that between the simple geometrical point and the complicated geometrical figure. The point grows to a line, the line to a plane or superficies, and this into a solid; and just as the point is still present as a fundamental element in all geometrical figures, so the "first created" continues to act as the primal, fundamental element in all emanations. This conception of the first Sefirah as a point, or numeral unit, within the universe reappears with special frequency in the presentations of the later cabalists.

The real continuation of Azriel's doctrines, however, is to be found in a number of pseudepigraphic works of the second half of the thirteenth century. Although this literature has been preserved only fragmentarily, and has not yet been critically edited to any extent, its trend nevertheless may be clearly discerned. Such works represent the attempt to put the doctrines of "Bahir" and of Azriel into dogmatic form, to shape and determine the old cabalistic teachings, and not to bring forward new ones. Among the important products of this dogmatic Cabala is, in the first place, the little work "Sefer ha-Temunah" (Book of Form), which endeavors to illustrate the principle of emanation by means of the forms of the Hebrew letters. Here for the first time the conception of the Sefirot is laid down in definite formulæ in place of the uncertain statement that they were to be considered as powers (כחות) or as tools (כלים) of God. The Sefirot, according to this book, are powers inhering in God, and are related to the En-Sof as, for instance, the limbs are to the human body. They are, so to speak, organically connected with God, forming one indivisible whole. The question that long occupied the cabalists—namely, how the expression or transmission of the will may be explained in the act of emanation—is here solved in a simple way; for all the Sefirot, being organically connected with the En-Sof, have but one common will. Just as man does not communicate his will to his arm when he wants to move it, so an expression of the will of the En-Sof is not necessary in the act of emanation. Another important principle, which is much in evidence from the Zohar down to the latest cabalistic works, is likewise clearly expressed for the first time in the "Sefer ha-Temunah"; namely, the doctrine of the double emanation, the positive and negative one. This explains the origin of evil; for as the one, the positive emanation, produced all that is good and beautiful, so the other, the negative, produced all that is bad, ugly, and unclean.

**"Sefer ha-Temunah."**

The final form was given to Azriel's Cabala by the work Ma'areket ha-Elohut, in which Azriel's system is presented more clearly and definitely than in any other cabalistic work. The fundamental principle of the Cabala herein is the potential eternity of the world; hence the dynamic character of the emanations is especially emphasized. The treatment of the Sefirot is also more thorough and extended than in Azriel. They are identified with God; the first Sefirah, כתר ("crown"), containing *in potentia* all of the subsequent nine emanations. The doctrine of double emanations, positive and negative, is taught in "Ma'areket," as well as in "Sefer ha-Temunah," but in such a way that the contrast, which corresponds exactly with the syzygy theory of the Gnostics, appears only in the third Sefirah, Binah (="intelligence"). The author of the "Ma'areket" proceeds as the "Bahir" in the separation of the three superior from the seven inferior Sefirot, but in a much clearer way: he regards only the former as being of divine nature, since they emanate immediately from God; while the seven lower ones, which were all produced by the third Sefirah, are less divine, since they produce immediately the lower world-matter. A contrast which rules the world can therefore begin only with the third Sefirah; for such contrast can not obtain in the purely spiritual realm.

This point is an instructive illustration of the activity of the cabalists from the time of the "Bahir" (end of the twelfth century) to the beginning of the fourteenth century. Within this period the disjointed mystico-gnostic conceptions of the "Bahir" were gradually and untiringly woven into a connected, comprehensive system.

Side by side with this speculative and theoretical school, taking for its problem metaphysics in the strict sense of the word—namely, the nature of God and His relation to the world—another mystical movement was developed, more religio-ethical in nature, which, as Grätz rightly says, considered "the ritual, or the practical side, to call it so, as the more important, and as the one to which the theosophical side served merely as an introduction." Both these movements had their common starting-point in the geonic mysticism, which introduced important speculative elements into practical mysticism proper. But they also had this in common, that both endeavored to come into closer relationship with God than the transcendentalism of Jewish philosophy permitted, colored as it was by Aristotelianism. Practical mysticism endeavored to make this union possible for every-day life; while speculative thinkers occupied themselves in reaching out toward a monistic construction of the universe, in which the transcendence of the primal Being might be preserved without placing Him outside of the universe.

Both of these movements, with a common end in view, were ultimately bound to converge, and this actually occurred with the appearance of the book called Zohar (זהר = "Splendor"), after Dan. xii. 3, והמשכילים יזהירו כזהר הרקיע (= "The wise shall be resplendent as the splendor of the firmament"), showing that it had the "Bahir" (= Bright) for its model. It is in the main a commentary on the Pentateuch, and R. Simon ben Yoḥai is introduced as the inspired teacher who expounds the theosophic doctrines to the circle of his saintly hearers. It first appeared therefore under the title of Midrash R. Simon ben Yoḥai.

The correspondence to the order of the Scripture is very loose, even more so than is often the case in the writings of the Midrashic literature. The Zohar is in many instances a mere aggregate of heterogeneous parts. Apart from the Zohar proper, it con-

tains a dozen mystic pieces of various derivations and different dates that crop up suddenly, thus entirely undoing the otherwise loose texture of the Zohar.

Distinct mention is made in the Zohar of excerpts from the following writings: (1) "Idra Rabba"; (2) "Idra Zuṭṭa"; (3) "Matnitin"; (4) "Midrash ha-Ne'elam"; (5) "Ra'aya Mehemna"; (6) "Saba" (the Old); (7) "Raze de-Razin"; (8) "Sefer Hekalot"; (9) "Sifra de-Ẓeni'uta"; (10) "Sitre Torah"; (11) "Tosefta"; (12) and lastly, "Yanuḳa."

Besides the Zohar proper, there are also a "Zohar Ḥadash" (New Zohar), Zohar to Cant., and "Tiḳḳunim," both new and old, which bear a close relation to the Zohar proper.

**The Zohar Literature.**

For centuries, and in general even to-day, the doctrines contained in the Zohar are taken to be *the* Cabala, although this book represents only the union of the two movements mentioned above. The Zohar is both the complete guide of the different cabalistic theories and the canonical book of the cabalists. After the Zohar, which must be dated about the beginning of the fourteenth century, and which received its present shape largely from the hand of Moses de Leon, a period of pause ensued in the development of the Cabala, which lasted for more than two centuries and a half. Among the contemporaries of Moses de Leon must be mentioned the Italian Menahem Recanati, whose cabalistic commentary on the Pentateuch is really a commentary on the Zohar. Joseph b. Abraham ibn Waḳar was an opponent of the Zohar; his Introduction to the Cabala, which exists in manuscript only, is considered by Steinschneider as the best. It was some time before the Zohar was recognized in Spain. Abraham b. Isaac of Granada speaks in his work "Berit Menuḥah" (The Covenant of Rest) of "the words of R. Simon b. Yoḥai," meaning the Zohar. In the fifteenth century the authority of the Cabala, comprising also that of the Zohar, was so well recognized in Spain that Shem-Ṭob ben Joseph ibn Shem-Ṭob (died 1430) made a bitter attack on Maimonides from the standpoint of the Zohar. Moses Botarel tried to serve the Cabala by his alleged discoveries of fictitious authors and works; while the pseudonymous author of the Ḳanah attacked Talmudism under cover of the Cabala about 1415. Isaac Arama and Isaac Abravanel were followers of the Cabala in the second half of the fifteenth century, but without contributing anything to its development. Nor does the cabalistic commentary on the Pentateuch of Menahem Zioni b. Meïr contribute any new matter to the system, although it is the most important cabalistic work of the fifteenth century. Judah Ḥayyaṭ and Abraham Saba are the only noteworthy cabalists of the end of that century.

The happy remark of Baur, that a great national crisis furnishes a favorable soil for mysticism among the people in question, is exemplified in the history of the Cabala. The great misfortune that befell the Jews of the Pyrenean peninsula at the end of the fifteenth century revivified the Cabala. Among the fugitives that settled in Palestine Meïr b. Ezekiel ibn Gabbai wrote cabalistic works evincing an acute insight into the speculative Cabala. A Sicilian cabalist, Joseph Saragoza, is regarded as the teacher of David ibn Zimra, who was especially active in developing the Cabala in Egypt. Solomon Molcho and Joseph della Reina (the history of his life is distorted by many legends) represent the reviving mysticism. Deliverance from national suffering was the object of their search, which they thought to effect by means of the Cabala. Solomon Alḳabiẓ and Joseph Caro, who gradually gathered a large circle of cabalistic dreamers about them, endeavored to attain a state of ecstasy by fasting, weeping, and all manner of stringent asceticism, by which means they thought to behold angels and obtain heavenly revelations. Of their number, too, was Moses Cordovero, rightly designated as the last representative of the early cabalists, and, next to Azriel, the most important speculative thinker among them.

**Luria's Cabala.**

The modern cabalistic school begins theoretically as well as practically with Isaac Luria (1533–72). In the first place, its doctrine of appearance, according to which all that exists is composed of substance and appearance, is most important, rendering Luria's Cabala extremely subjective by teaching that there is no such thing as objective cognition. The theoretical doctrines of Luria's Cabala were later on taken up by the Ḥasidim and organized into a system. Luria's influence was first evident in certain mystical and fanciful religious exercises, by means of which, he held, one could become master of the terrestrial world. The writing of amulets, conjuration of devils, mystic jugglery with numbers and letters, increased as the influence of this school spread. Among Luria's pupils Ḥayyim Vital and Israel Saruḳ deserve especial mention, both of them being very active as teachers and propagandists of the new school. Saruḳ succeeded in winning over the rich Menahem Azariah of Fano. Thus, a large cabalistic school was founded in the sixteenth century in Italy, where even to-day scattered disciples of the Cabala may be met. Herrera, another pupil of Saruḳ, tried to spread the Cabala among Christians by his "Introduction," written in Spanish. Moses Zacuto, Spinoza's fellow-pupil, wrote several cabalistic works strongly tinged with asceticism, which were not without influence on the Italian Jews. In Italy, however, there appeared also the first antagonists of the Cabala, at a time when it seemed to be carrying everything before it. Nothing is known of Mordecai Corcos' work against the Cabala, a work that was never printed, owing to the opposition of the Italian rabbis. Joseph del Medigo's wavering attitude toward the Cabala injured rather than helped it. Judah de Modena attacked it ruthlessly in his work "Sha'agat Aryeh" (The Lion's Roar); while an enthusiastic and clever advocate appeared, a century later, in the person of Moses Ḥayyim Luzzatto. A century later still, Samuel David Luzzatto attacked the Cabala with the weapons of modern criticism. But in the East, Luria's Cabala remained undisturbed.

After Vital's death and that of the immigrant Shlumiel of Moravia, who by his somewhat vocifer-

ous methods contributed much to the spreading of Luria's doctrines, it was especially Samuel Vital, Ḥayyim Vital's son, together with Jacob Zemaḥ, and Abraham Azulai, who endeavored to spread the mode of life (הנהגות) and the mystical meditations for prayer (כונות) advocated by Luria. Frequent bathing (טבילות), vigils on certain nights, as well as at midnight (see Ḥazot), penance for sins, and similar disciplines, were introduced by this aftergrowth of the school of Luria. It must be noted in their favor that they laid great emphasis on a pure life, philanthropy, brotherly love toward all, and friendship. The belief that such actions would hasten the Messianic time grew until it took concrete form in the appearance of Shabbethai Zebi, about 1665. Shabbethaism induced many scholars to study the speculative Cabala more thoroughly; and, indeed, the Shabbethaian Nehemia Ḥayyun showed in his heretical cabalistic works a more thorough acquaintance with the Cabala than his opponents, the great Talmudists, who were zealous followers of the Cabala without comprehending its speculative side. Shabbethaism, however, did not in the least compromise the Cabala in the eyes of the Oriental Jews, the majority of whom even to-day esteem it holy and believe in it.

**In the Orient.**

While the Cabala in its different forms spread east and west within a few centuries, Germany, which seemed a promising field for mysticism in the beginning of the thirteenth century, was soon left behind. There is no cabalistic literature proper among the German Jews, aside from the school of Eleazar of Worms. Lippman Mühlhausen, about 1400, was acquainted with some features of the Cabala; but there were no real cabalists in Germany until the eighteenth century, when Polish scholars invaded the country. In Poland the Cabala was first studied about the beginning of the sixteenth century, but not without opposition from the Talmudic authorities, as, for instance, Solomon b. Jehiel Luria, who, himself a devout disciple of the Cabala, wished to have its study confined to a small circle of the elect. His friend Isserles gives proof of wide reading in cabalistic literature and of insight into its speculative part; and the same may be said of Isserles' pupil Mordecai Jaffe. But it is perhaps not a mere chance that the first cabalistic work written in Poland was composed by Mattathias Delacrut (1570), of south European descent, as his name indicates. Asher or Anschel of Cracow at the beginning of the sixteenth century is named as a great cabalist, but the nature of his doctrine can not be ascertained. In the seventeenth century, however, the Cabala spread all over Poland, so that it was considered a matter of course that all rabbis must have a cabalistic training. Nathan Spiro, Isaiah Horwitz, and Naphtali b. Jacob Elhanan were the chief contributors to the spread of Luria's Cabala in Poland, and thence into Germany. Yet, with the exception of Horwitz's work "Shene Luḥot ha-Berit" (The Two Tablets of the Covenant), there is hardly one among the many cabalistic works originating in Poland that rises in any way above mediocrity. In the following century, however, certain important works appeared on the Cabala by Eybeschütz and Emden, but from different standpoints. The former contributed a monumental work to the speculative Cabala in his "Shem 'Olam" (Everlasting Name); the latter became the father of modern Cabala criticism by his penetrating literary scrutiny of the Zohar.

**In Germany and Poland.**

The real continuation of the Cabala is to be found in Ḥasidism, which in its different forms includes both the mystical and speculative sides. While the doctrines of the Ḥabad have shown that the Lurianic Cabala is something more than a senseless playing with letters, other forms of Ḥasidism, also derived from the Cabala, represent the acme of systematized cant and irrational talk. Elijah of Wilna's attacks on Ḥasidism chiefly brought it about that those circles in Russia and Poland which oppose Ḥasidism also avoid the Cabala, as the real domain of the Ḥasidim. Although Elijah of Wilna himself was a follower of the Cabala, his notes to the Zohar and other cabalistic products show that he denied the authority of many of the works of the Lurianic writers: his school produced only Talmudists, not cabalists. Although "Nefesh ha-Ḥayyim" (The Soul of Life), the work of his pupil Ḥayyim of Volozhin, has a cabalistic coloring, it is chiefly ethical in spirit. Ḥayyim's pupil, Isaac Ḥaber, however, evinces in his works much insight into the older Cabala. The latter also wrote a defense of the Cabala against the attacks of Modena. The non-Ḥasidic circles of Russia in modern times, though they hold the Cabala in reverence, do not study it.

**Ḥasidism.**

The critical treatment of the Zohar, begun by Emden, was continued toward the middle of the nineteenth century by a large group of modern scholars, and much was contributed in the course of the following period toward a better understanding of the Cabala, although more still remains obscure. The names of Adolf Franck, M. H. Landauer, H. Joël, Jellinek, Steinschneider, Ignatz Stern, and Solomon Munk, who paved the way for the scientific treatment of the Cabala, may be noted. Many obscurities will probably become clear as soon as more is known about Gnosticism in its different forms, and Oriental theosophy.

**Critical Treatment of the Cabala.**

This historical survey of the development of the Cabala would not be complete if no mention were made of its relation to the Christian world. The first Christian scholar who gave proof of his acquaintance with the Cabala was Raymond Lulli (born about 1225; died June 30, 1315), called "doctor illuminatus" on account of his great learning. The Cabala furnished him with material for his "Ars Magna," by which he thought to bring about an entire revolution in the methods of scientific investigation, his means being none other than letter and number mysticism in its different varieties. The identity between God and nature found in Lulli's works shows that he was also influenced by the speculative Cabala. But it was Pico di Mirandola (1463–94) who in-

**The Cabala in the Christian World.**

troduced the Cabala into the Christian world. The Cabala is, for him, the sum of those revealed religious doctrines of the Jews which were not originally written down, but were transmitted by oral tradition. At the instance of Ezra they were written down during his time so that they might not be lost (compare II Esdras xiv. 45). Pico, of course, holds that the Cabala contains all the doctrines of Christianity, so that "the Jews can be refuted by their own books" ("De Hom. Dignit." pp. 329 *et seq.*). He therefore made free use of cabalistic ideas in his philosophy, or, rather, his philosophy consists of Neoplatonic-cabalistic doctrines in Christian garb. Through Reuchlin (1455–1522) the Cabala became an important factor in leavening the religious movements of the time of the Reformation.

The aversion to scholasticism that increased especially in the German countries, found a positive support in the Cabala; for those that were hostile to scholasticism could confront it with another system. Mysticism also hoped to confirm its position by means of the Cabala, and to leave the limits to which it had been confined by ecclesi-

**Reuchlin.**

astical dogma. Reuchlin, the first important representative of this movement in Germany, distinguished between cabalistic doctrines, cabalistic art, and cabalistic perception. Its central doctrine, for him, was the Messianology, around which all its other doctrines grouped themselves. And as the cabalistic doctrine originated in divine revelation, so was the art cabalistic derived immediately from divine illumination. By means of this illumination man is enabled to get insight into the contents of the cabalistic doctrine through the symbolic interpretation of the letters, words, and contents of Scripture; hence the Cabala is symbolical theology. Whoever would become an adept in the cabalistic art, and thereby penetrate the cabalistic secrets, must have divine illumination and inspiration. The cabalist must therefore first of all purify his soul from sin, and order his life in accord with the precepts of virtue and morality.

Reuchlin's whole philosophical system, the doctrine of God, cognition, etc., is entirely cabalistic, as he freely admits. Reuchlin's contemporary, Heinrich Cornelius Agrippa of Nottesheim (1487–1535), holds the same views, with this difference, that he pays especial attention to the practical side of the Cabala—namely, magic—which he endeavors to develop and explain thoroughly. In his chief work, "De Occulta Philosophia," Paris, 1528, he deals principally with the doctrines of God, the Sefirot (entirely after the fashion of the cabalists), and the three worlds. The last-named point, the division of the universe into three distinct worlds—(1) that of the elements; (2) the heavenly world; and (3) the intelligible world—is Agrippa's own conception but shaped upon cabalistic patterns, by which he also tries to explain the meaning of magic. These worlds are always intimately connected with one another; the higher ever influencing the lower, and the latter attracting the influence of the former.

Mention must also be made of Francesco Zorzi (1460–1540), whose theosophy is cabalistic, and who refers to the "Hebræi" ("De Harmonia Mundi," cantus iii. 1, ch. iii.). His doctrine of the threefold soul is especially characteristic, as he uses even the Hebrew terms "Nefesh," "Ruaḥ," and "Neshamah." Natural philosophy in combination with the Christian Cabala is found in the works of the German Theophrastus Paracelsus (1493–1541), of the Italian Hieronymus Cardanus (1501–76), of the Hollander Johann Baptist von Helmont (1577–1644), and of the Englishman Robert Fludd (1574–1637). Natural science was just about to cast off its swaddling-clothes—a crisis that could not be passed through at one bound, but necessitated a number of intermediate steps. Not yet having attained to independence and being bound up more or less with purely speculative principles, it sought support in the Cabala, which enjoyed a great reputation. Among the above-mentioned representatives of this peculiar syncretism, the Englishman Fludd is especially noteworthy on account of his knowledge of the Cabala. Almost all of his metaphysical ideas are found in the Lurianic Cabala, which may be explained by the fact that he formed connections with Jewish cabalists during his many travels in Germany, France, and Italy.

**Natural Philosophy.**

Cabalistic ideas continued to exert their influence even after a large section of Christianity broke with the traditions of the Church. Many conceptions derived from the Cabala may be found in the dogmatics of Protestantism as taught by its first representatives, Luther and Melanchthon. This is still more the case with the German mystics Valentin Weigel (1533–88) and Jacob Böhme (1575–1624). Although owing nothing directly to the literature of the cabalists, yet cabalistic ideas pervaded the whole period to such an extent that even men of limited literary attainments, like Böhme, for instance, could not remain uninfluenced. In addition to these Christian thinkers, who took up the doctrines of the Cabala and essayed to work them over in their own way, Joseph de Voisin (1610–85), Athanasius Kircher (1602–84), and Knorr Baron von Rosenroth endeavored to spread the Cabala among the Christians by translating cabalistic works, which they regarded as most ancient wisdom. Most of them also held the absurd idea that the Cabala contained proofs of the truth of Christianity. In modern times Christian scholars have contributed little to the scientific investigation of cabalistic literature. Molitor, Kleuker, and Tholuk may be mentioned, although their critical treatment leaves much to be desired.

——**Teachings:** The name "Cabala" characterizes the theosophic teachings of its followers as an ancient sacred "tradition" instead of being a product of human wisdom. This claim, however, did not prevent them from differing with one another even on its most important doctrines, each one interpreting the "tradition" in his own way. A systematic review of the Cabala would therefore have to take into account these numerous different interpretations. Only one system can, however, be considered here; namely, that which has most consistently carried out the basic doctrines of the Cabala. Leaving Ḥasidism aside, therefore, the Zoharistic system

as interpreted by Moses Cordovero and Isaac Luria, has most consistently developed these doctrines, and it will be treated here as the cabalistic system par excellence. The literary and historical value of its main works will be discussed in special articles.

The Cabala, by which speculative Cabala (קבלה עיונית) is essentially meant, was in its origin merely a system of metaphysics; but in the course of its development it included many tenets of dogmatics, divine worship, and ethics. God, the world, creation, man, revelation, the Messiah, law, sin, atonement, etc.—such are the varied subjects it discusses and describes.

**God.**

The doctrine of the En-Sof is the starting-point of all cabalistic speculation. God is the infinite, unlimited being, to whom one neither can nor may ascribe any attributes whatever; who can, therefore, be designated merely as En-Sof (אין סוף = "without end," "the Infinite"). Hence, the idea of God can be postulated merely negatively: it is known what God is not, but not what He is. All positive ascriptions are finite, or as Spinoza later phrased it, in harmony with the Cabala, "omnis determinatio est negatio." One can not predicate of God either will or intention or word or thought or deed (Azriel, in Meïr ibn Gabbai's "Derek Emunah," ed. Berlin, p. 4a). Nor can one ascribe to Him any change or alteration; for He is nothing that is finite: He is the negation of all negation, the absolutely infinite, the En-Sof.

**Creation.**

In connection with this idea of God there arises the difficult question of the creation, the principal problem of the Cabala and a much-discussed point in Jewish religious philosophy. If God be the En-Sof—that is, if nothing exists outside of God—then the question arises, How may the universe be explained? This can not have preexisted as a reality or as primal substance; for nothing exists outside of God: the creation of the world at a definite time presupposes a change of mind on the part of God, leading Him from non-creating to creating. But a change of any kind in the En-Sof is, as stated, unthinkable; and all the more unthinkable is a change of mind on His part, which could have taken place only because of newly developed or recognized reasons influencing His will, a situation impossible in the case of God. This, however, is not the only question to be answered in order to comprehend the relation between God and the world. God, as an infinite, eternal, necessary being, must, of course, be purely spiritual, simple, elemental. How was it possible then that He created the corporeal, compounded world without being affected by coming in contact with it? In other words, how could the corporeal world come into existence, if a part of God was not therein incorporated?

In addition to these two questions on creation and a corporeal world, the idea of divine rulership of the world, Providence, is incomprehensible. The order and law observable in the world presuppose a conscious divine government. The idea of Providence presupposes a knower; and a knower presupposes a connection between the known and the knower. But what connection can there be between absolute spirituality and simplicity on the one side, and the material, composite objects of the world on the other?

**World.**

No less puzzling than Providence is the existence of evil in the world, which, like everything else, exists through God. How can God, who is absolutely perfect, be the cause of evil? The Cabala endeavors to answer all these questions by the following assumption:

**The Primal Will.**

Aristotle, who is followed by the Arabian and Jewish philosophers, taught (see Munk's note to his translation of the "Moreh Nebukim," i. 68) that in God, thinker, thinking, and the object thought of are absolutely united. The cabalists adopted this philosophic tenet in all its significance, and even went a step further by positing an essential difference between God's mode of thinking and man's. With man the object thought of remains abstract, a mere form of the object, which has only a subjective existence in the mind of man, and not an objective existence outside of him. God's thought, on the other hand, assumes at once a concrete spiritual existence. The mere form even is at once a substance, purely spiritual, simple, and unconfined, of course, but still concrete; since the difference between subject and object does not apply to the First Cause, and no abstraction can be assumed. This substance is the first product of the First Cause, emanating immediately from Wisdom, which is identical with God, being His thought; hence, like Wisdom, it is eternal, inferior to it only in degree, but not in time; and through it, the primal will (רצון הקדום), everything was produced and everything is continuously arranged (Azriel, *l.c.* 3a; this point is discussed in detail in Eybeschütz, "Shem 'Olam," pp. 50 *et seq.*). The Zohar expresses this thought in its own way in the words: "Come and see! Thought is the beginning of everything that is; but as such it is contained within itself and unknown. . . . The real [divine] thought is connected with the אין [the "Not"; in the Zohar אין = "En-Sof"], and never separates from it. This is the meaning of the words (Zech. xiv. 9) 'God is one, and His name is one'" (Zohar, Wayeḥi, i. 246b).

**Its Wisdom.**

The Zohar, as may be seen here, uses the expression "thought" where other cabalists use "primal will"; but the difference of terminology does not imply a difference of conception. The designation "will" is meant to express here merely a negation; namely, that the universe was not produced unintentionally by the First Cause, as some philosophers hold, but through the intention—*i.e.*, the wisdom—of the First Cause. The first necessary and eternal, existing cause is, as its definition "En-Sof" indicates, the most complete, infinite, all-inclusive, and ever actually thinking Wisdom. But it can not be even approached in discussion. The object of its thought, which is also eternal and identified with it, is, as it were, the plan of the universe, in its entire existence and its duration in space and in time. That is to say, this plan contains not only the outline of the construction of the intellectual and material world, but also the determination of the time of its coming

into being; of the powers operating to that end in it; of the order and regulation according to fixed norms of the successive events, vicissitudes, deviations, originations, and extinctions to take place in it. The Cabala sought to answer the above-mentioned questions regarding the creation and Providence by thus positing a primal will. The creation of the world occasioned no change in the First Cause; for the transition from potentiality to reality was contained in the primal will already.

The primal will contains thus within itself the plan of the universe in its entire infinity of space and time, being for that reason *eo ipso* Providence, and is omniscient concerning all its innumerable details. Although the First Cause is the sole source of all knowledge, this knowledge is only of the most general and simple nature. The omniscience of the First Cause does not limit the freedom of man because it does not occupy itself with details; the omniscience of the primal will, again, is only of a hypothetical and conditional character and leaves free rein to the human will.

**Providence.**

The act of creation was thus brought about by means of the Primal Will, also called the Infinite Light (אור אין סוף). But the question still remains unanswered: How is it possible that out of that which is absolute, simple, and indeterminate—it being identical with the "First Cause"—namely, the "Primal Will"—there should emerge determinate, composite beings, such as exist in the universe? The cabalists endeavor to explain the transition from the infinite to the finite by the theory of the Ẓimẓum; *i.e.*, contraction. The phenomenon, that which appears, is a limitation of what is originally infinite and, therefore, in itself invisible and imperceptible, because the undefined is insensible to touch and sight. "The En-Sof," says the Cabala, "contracted Himself in order to leave an empty space in the world." In other words, the infinite totality had to become manifold in order to appear and become visible in definite things. The power of God is unlimited: it is not limited to the infinite, but includes also the finite (Azriel, *l.c.* p. 2a). Or, as the later cabalists phrase it, the plan of the world lies within the First Cause; but the idea of the world includes the phenomenon, which must, therefore, be made possible. This power contained in the First Cause the cabalists called "the line" (קו) [compare the Gnostic "Ḳaw la-Ḳaw" mentioned above. —K.]; it runs through the whole universe and gives it form and being.

But another danger arises here. If God is immanent in the universe, the individual objects—or, as Spinoza terms them, the "modi"—may easily come to be considered as a part of the substance. In order to solve this difficulty, the cabalists point out, in the first place, that one perceives in the accidental things of the universe not only their existence, but also an organic life, which is the unity in the plurality, the general aim and end of the individual things that exist only for their individual aims and ends. This appropriate interconnection of things, harmonizing as it does with supreme wisdom, is not inherent in the things themselves, but can only originate in the perfect wisdom of God. From this follows the close connection between the infinite and the finite, the spiritual and the corporeal, the latter being contained in the former. According to this assumption it would be justifiable to deduce the spiritual and infinite from the corporeal and finite, which are related to each other as the prototype to its copy. It is known that everything that is finite consists of substance and form; hence, it is concluded that the Infinite Being also has a form in absolute unity with it, which is infinite, surely spiritual, and general. While one can not form any conception of the En-Sof, the pure substance, one can yet draw conclusions from the "Or En-Sof" (The Infinite Light), which in part may be cognized by rational thought; that is, from the appearance of the substance one may infer its nature. The appearance of God is, of course, differentiated from that of all other things; for, while all else may be cognized only as a phenomenon, God may be conceived as real without phenomenon, but the phenomenon may not be conceived without Him (Cordovero, "Pardes," xxv., "Sha'ar ha-Temurot"). Although it must be admitted that the First Cause is entirely uncognizable, the definition of it includes the admission that it contains within it all reality, since without that it would not be the general First Cause. The infinite transcends the finite, but does not exclude it, because the concept of infinite and unlimited can not be combined with the concept of exclusion. The finite, moreover, can not exist if excluded, because it has no existence of its own. The fact that the finite is rooted in the infinite constitutes the beginnings of the phenomenon which the cabalists designate as אור בבחינת בריאה ("the light in the test of creation"), indicating thereby that it does not constitute or complete the nature of God, but is merely a reflection of it. The First Cause, in order to correspond to its concept as containing all realities, even those that are finite has, as it were, retired into its own nature, has limited and concealed itself, in order that the phenomenon might become possible, or, according to cabalistic terminology, that the first concentration (צמצום הראשון) might take place. This concentration, however, does not represent the transition from potentiality to actuality, from the infinite to the finite; for it took place within the infinite itself in order to produce the infinite light. Hence this concentration is also designated as בקיעה ("cleavage"), which means that no change really took place within the infinite, just as we may look into an object through a fissure in its surface while no change has taken place within the object itself. It is only after the infinite light has been produced by this concentration, *i.e.*—after the First Cause has become a phenomenon—that a beginning is made for the transition to the finite and determinate, which is then brought about by a second concentration.

**Identity of Substance and Form.**

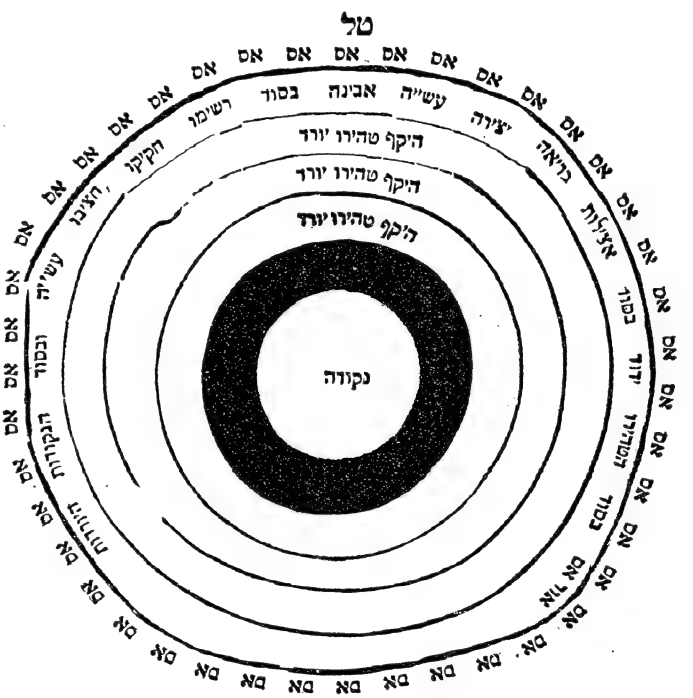
The finite in itself has no existence, and the infinite as such can not be perceived: only through the light of the infinite does the finite appear as existent; just as by virtue of the finite the infinite becomes perceptible. Hence, the Cabala teaches that the infinite light contracted and retired its infin-

**Concentration.**

ity in order that the finite might become existent; or, in other words, the infinite appears as the sum of finite things. The first as well as the second concentration takes place only within the confines of mere being; and in order that the infinite realities, which form an absolute unity, may appear in their diversity, dynamic tools or forms must be conceived, which produce the gradations and differences and the essential distinguishing qualities of finite things. This leads to the doctrine of the SEFIROT, which is perhaps the most important doctrine of the Cabala. Notwithstanding its importance, it is presented very differently in different works. While some cabalists take the Sefirot to be identical, in their totality, with the Divine Being—*i.e.*, each Sefirah representing only a different view of the infinite, which is comprehended in this way (compare "Ma'areket," p. 8b, below)—others look upon the Sefirot merely as tools of the Divine power, superior creatures, that are, however, totally different from the Primal Being (Recanati, "Ta'ame Miẓwot," *passim*). The following definition of the Sefirot, in agreement with Cordovero and Luria, may, however, be regarded as a logically correct one:

**The Sefirot.**

God is immanent in the Sefirot, but He is Himself more than may be perceived in these forms of idea and being. Just as, according to Spinoza, the primal substance has infinite attributes, but manifests itself only in two of these—namely, extent and thought—so also is, according to the conception of the Cabala, the relation of the Sefirot to the En-Sof. The Sefirot themselves, in and through which all changes take place in the universe, are composite in so far as two natures may be distinguished in them; namely, (1) that in and through which all change takes place, and (2) that which is unchangeable, the light or the Divine power. The cabalists call these two different natures of the Sefirot "Light" and "Vessels" (אור, כלים). For, as vessels of different color reflect the light of the sun differently without producing any change in it, so the divine light manifested in the Sefirot is not changed by their seeming differences (Cordovero, *l.c.* "Sha'ar 'Aẓamot we-Kelim," iv.).




Relation of the Cabalistic Spheres.
(From Horwitz, "Shefa' Tal," 1612.)

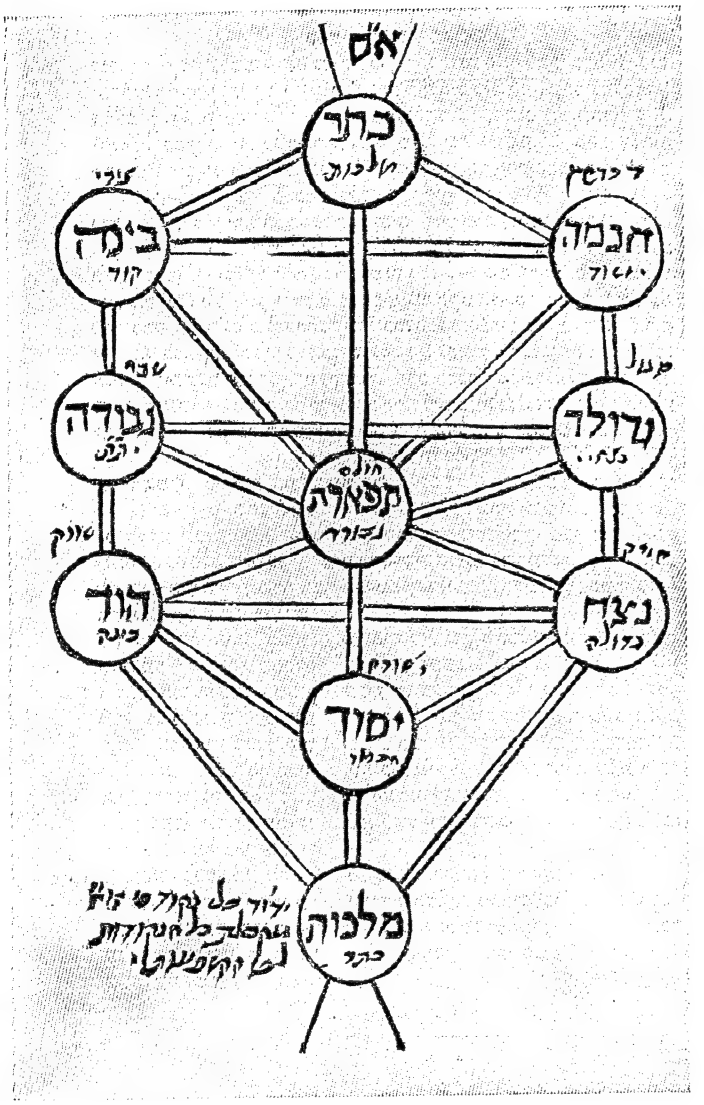
The first Sefirah, Keter (כתר = "crown," or רום מעלה = "exalted height"), is identical with the primal will (רצון הקדום) of God, and is differentiated from the En-Sof, as explained above, only as being the first effect, while the En-Sof is the first cause. This first Sefirah contained within itself the plan of the universe in its entire infinity of time and space. Many cabalists, therefore, do not include the Keter among the Sefirot, as it is not an actual emanation of the En-Sof; but most of them place it at the head of the Sefirot. From this Keter, which is an absolute unity, differentiated from everything manifold and from every relative unity, proceed two parallel principles that are apparently opposed, but in reality are inseparable: the one masculine, active, called Ḥokmah (חכמה = "wisdom"); the other feminine, passive, called Binah (בינה = "intellect"). The union of Ḥokmah and Binah produces Da'at (דעת = "reason"); that is, the contrast between subjectivity and objectivity finds its solution in reason, by which cognition or knowledge becomes possible. Those cabalists who do not include Keter among the Sefirot, take Da'at as the third Sefirah; but the majority consider it merely as a combination of Ḥokmah and Binah and not as an independent Sefirah.

The first three Sefirot, Keter, Ḥokmah, and Binah, form a unity among themselves; that is, knowledge, the knower, and the known are in God identical, and thus the world is only the expression of the ideas or the absolute forms of intelligence. Thus the identity of thinking and being, or of the real and ideal, is taught in the Cabala in the same way as in Hegel. Thought in its threefold manifestation again produces contrasting principles; namely, Ḥesed (חסד = "mercy"), the masculine, active principle, and Din (דין = "justice"), the feminine, passive principle, also called Paḥad (פחד = "awe") and Geburah (גבורה = "might"), which combine in a common principle, Tif'eret (תפארת = "beauty"). The concepts justice and mercy, however, must not be taken in their literal sense, but as symbolical designations for

**The First Three Sefirot.**

expansion and contraction of the will; the sum of both, the moral order, appears as beauty. The last-named trinity of the Sefirot represents dynamic nature, namely, the masculine Neẓaḥ (נצח = "triumph"); and the feminine Hod (הוד = "glory"); the former standing for increase, and the latter for the force from which proceed all the forces produced in the universe. Neẓaḥ and Hod unite to produce Yesod (יסוד = "foundation"), the reproductive element, the root of all existence.

These three trinities of the Sefirot are also designated as follows: The first three Sefirot form the intelligible world (עולם מושכל, or עולם השכל, as Azriel [*l.c.* p. 3b] calls it, corresponding to the *κόσμος νοητός* of the Neoplatonists), representing, as we have seen, the absolute identity of being and thinking. The second triad of the Sefirot is moral in character; hence Azriel (*l.c.*) calls it the "soul-world," and later cabalists עולם מורגש ("the sensible world"); while the third triad constitutes the natural world (עולם המוטבע, or, as in Azriel [*l.c.*], עולם הנוף, and in the terminology of Spinoza "natura naturata"). The tenth Sefirah is Malkut (מלכות = "dominion"), that in which the will, the plan, and the active forces become manifest, the sum of the permanent and immanent activity of all Sefirot. The Sefirot on their first appearance are not yet the dynamic tools proper, as it were, constructing and regulating the world of phenomena, but merely the prototypes of them.




The Sefirot in Relation to One Another.
(From "Asis Rimmonim," 1601.)

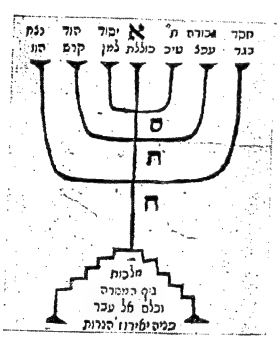
In their own realm, called עולם האצילות ("realm of emanation"; see Aẓilut), or sometimes Adam Ḳadmon, because the figure of man is employed in symbolic representation of the Sefirot, the Sefirot are conceived merely as conditions of the finite that is to be; for their activity only begins in the other so-called three worlds; namely, (1) the world of creative ideas (עולם הבריאה), (2) the world of creative formations (ע' היצירה), and (3) the world of creative matter (ע' העשיה). The earliest description of these four worlds is found in the "Masseket Aẓilut." The first Aẓilutic world contains the Sefirot (כבוד in this passage = ספירות, as Azriel, *l.c.* 5a, says), and in the Beriatic (בריאה) world are the souls of the pious, the divine throne, and the divine halls. The Yeẓiratic (יצירה) world is the seat of the ten classes of angels with their chiefs, presided over by Meṭaṭron, who was changed into fire; and there are also the spirits of men. In the 'Asiyyatic (עשיה) world are he ofanim, the angels that receive the prayers and control the actions of men, and wage war against evil or Samael ("Masseket Aẓilut," in Jellinek, "Ginze Ḥokmat ha-Ḳabbalah," pp. 3–4). Although there is no doubt that these four worlds were originally conceived as real, thus occasioning the many fantastic descriptions of them in the early Cabala, they were subsequently interpreted as being purely idealistic.

**The Four Worlds.**

The later Cabala assumes three powers in nature, the mechanical, the organic, and the teleological, which are connected together as the result of a general, independent, purely spiritual, principal idea.

They are symbolized by the four worlds. The corporeal world (עֲשִׂיָה) is perceived as a world subjected to mechanism. As this can not be derived from a body or corporeality, the Cabala attempts to find the basis for it in the noncorporeal; for even the 'Asiyyatic world has its Sefirot; *i.e.*, non-corporeal powers that are closely related to the monads of Leibnitz. This assumption, however, explains only inorganic nature; while organic, formative, developing bodies must proceed from a power that operates from within and not from without. These inner powers that form the organism from within, represent the Yeẓiratic world, the realm of creation. As there is found in nature not activity merely, but also wise activity, the cabalists call this intelligence manifested in nature the realm of creative ideas. Since, however, the intelligent ideas which are manifested in nature proceed from eternal truths that are independent of existing nature, there must necessarily exist the realm of these eternal truths, the Aẓilutic world. Hence the different worlds are essentially one, related to one another as prototype and copy. All that is contained in the lower world is found in higher archetypal form in the next higher world. Thus, the universe forms a large unified whole, a living, undivided being, that consists of three parts enveloping one another successively; and over them soars, as the highest archetypal seal, the world of Aẓilut.

Correct Order of Sefirot Arranged in a Circle.
(From "Asis Rimmonim," 1601.)



Sefirot in the Form of a Menorah.
(From "Asis Rimmonim," 1601.)

The Aleph as a Symbol of the Four Cabalistic Worlds.
(From "Asis Rimmonim," 1601.)

The psychology of the Cabala is closely connected with its metaphysical doctrines. As in the Talmud, so in the Cabala man is represented as the sum and the highest product of creation. The very organs of his body are constructed according to the mysteries of the highest wisdom: but man proper is the soul; for the body is only the garment, the covering in which the true inner man appears. The soul is threefold, being composed of Nefesh, Ruaḥ, and Neshamah; Nefesh (נֶפֶשׁ) corresponds to the 'Asiyyatic world, Ruaḥ (רוּחַ) to the Yeẓiratic, and Neshamah (נְשָׁמָה) to the Beriatic. Nefesh is the animal, sensitive principle in man, and as such is in immediate touch with the body. Ruaḥ represents the moral nature; being the seat of good and evil, of good and evil desires, according as it turns toward Neshamah or Nefesh. Neshamah is pure intelligence, pure spirit, incapable of good or evil: it is pure divine light, the climax of soul-life. The genesis of these three powers of the soul is of course different. Neshamah proceeds directly from divine Wisdom, Ruaḥ from the Sefirah Tif'eret ("Beauty"), and Nefesh from the Sefirah Malkut ("Dominion"). Aside from this trinity of the soul there is also the individual principle; that is, the idea of the body with the traits belonging to each person individually, and the spirit of life that has its seat in the heart. But as these last two elements no longer form part of the spiritual nature of man, they are not included in the divisions of the soul. The cabalists explain the connection between soul and body as follows: All souls exist before the formation of the body in the suprasensible world (compare Preexistence), being united in the course of time with their respective bodies. The descent of the soul into the body is necessitated by the finite nature of the former: it is bound to unite with the body in order to take its part in the universe, to contemplate the spectacle of creation, to become conscious of itself and its origin, and, finally, to return, after having completed its tasks in life, to the inexhaustible fountain of light and life—God.

**Man.**

While Neshamah ascends to God, Ruaḥ enters Eden to enjoy the pleasures of paradise, and Nefesh remains in peace on earth. This statement, however, applies only to the just. At the death of the godless, Neshamah, being stained with sins, encounters obstacles that make it difficult for it to return to its source; and until it has returned, Ruaḥ may not enter Eden, and Nefesh finds no peace on earth.

**Immortality.**

Closely connected with this view is the doctrine of the transmigration of the soul (see Metempsychosis), on which the Cabala lays great stress. In order that the soul may return to its source, it must previously have reached full development of all its perfections in terrestrial life. If it has not fulfilled this condition in the course of *one* life, it must begin all over again in another body, continuing until it has completed its task. The Lurianic Cabala added to metempsychosis proper the theory of the impregnation (עִבּוּר) of souls; that is, if two souls do not feel equal to their tasks God unites both in one body, so that they may support and complete each other, as, for instance, a lame man and a blind one may conjointly do (compare the parable in Sanh. 91a, b). If one of the two souls needs aid, the other becomes, as it were, its mother, bearing it in its lap and nourishing it with its own substance.

In regard to the proper relation of the soul to God, as the final object of its being, the cabalists distinguish, both in cognition and in will, a twofold gradation therein. As regards the will, we may fear God and also love Him. Fear is justified as it leads to love. "In love is found the secret of divine unity: it is love that unites the higher and lower stages,

and that lifts everything to that stage where all must be one" (Zohar, wa-Yakhel, ii. 216a). In the same way human knowledge may be either reflected or intuitive, the latter again being evidently the higher. The soul must rise to these higher planes of knowledge and will, to the contemplation and love of God; and in this way it returns to its source. The life beyond is a life of complete contemplation and complete love. The relation between the soul and God is represented in the figurative language of the Zoharistic Cabala as follows: "The soul, Neshamah [which proceeds from the Sefirah Binah, as mentioned above], comes into the world through the union of the king with the matrona—'king' meaning the Sefirah Tiferet and 'matrona' the Sefirah Malkut—and the return of the soul to God is symbolized by the union of the matrona with the king." Similarly, the merciful blessing that God accords to the world is symbolized by the first figure; and by the second, the spiritualizing and ennobling of what is material and common through man's fulfilment of his duty.

**Love, the Highest Relation to God.**

It is seen hereby that ethics is the highest aim of the Cabala; it can be shown, indeed, that metaphysics is made subservient to it. The cabalists of course regard the ethical question as a part of the religious one, their theory of influence characterizing their attitude toward ethics as well as law. "The terrestrial world is connected with the heavenly world, as the heavenly world is connected with the terrestrial one," is a doctrine frequently recurring in the Zohar (Noah, i. 70b). The later cabalists formulate this thought thus: The Sefirot impart as much as they receive. Although the terrestrial world is the copy of the heavenly ideal world, the latter manifests its activity according to the impulse that the former has received. The connection between the real and the ideal world is brought about by man, whose soul belongs to heaven, while his body is earthy. Man connects the two worlds by means of his love for God, which, as explained above, unites him with God. The knowledge of the law in its ethical as well as religious aspects is also a means toward influencing the higher regions; for the study of the law means the union of man with divine wisdom. Of course, the revealed doctrine must be taken in its true sense; *i.e.*, the hidden meaning of Scripture must be sought out (see JEW. ENCYC. i. 409, *s.v.* ALLEGORICAL INTERPRETATION). The ritual also has a deeper mystical meaning, as it serves to preserve the universe and to secure blessings for it. Formerly this was the object of the ritual sacrifices in the Temple; but now their place is taken by prayer. Devout worship, during which the soul is so exalted that it seems desirous of leaving the body in order to be united with its source, agitates the heavenly soul; that is, the Sefirah Binah. This stimulus occasions a secret movement among the Sefirot of all the worlds, so that all approach more or less to their source until the full bliss of the En-Sof reaches the last Sefirah, Malkut, when all the worlds become conscious of a beneficent influence. Similarly, just as the good deeds of man exert a beneficent influence on all the worlds, so his evil actions injure them.

**Ethics of the Cabala.**

**The Doctrine of Influence.**

The question as to what constitutes evil and what good, the cabalists answer as follows:

In discussing the problem of evil, a distinction must be made between evil itself, and evil in human nature. Evil is the reverse of the divine סטרא אחרא [the *left* side, while the good is the right side—a Gnostic idea (see above).—K.]. As the divine has true being, evil is that which has no being, the unreal or the seeming thing, the thing as it appears. And here again distinction must be made, between the thing which appears to be but is not—*i.e.*, the appearance of a thing which is unreal—and the appearance of a thing which is what it appears to be—*i.e.*, as a being of its own, having an original type of existence of its own. This "appearance of an appearance" or semblance of the phenomenon is manifested in the very beginnings of the finite and the multiform, because these beginnings include the boundaries of the divine nature; and the boundaries of the divine constitute the godless, the evil. In other words, evil is the finite. As the finite includes not only the world of matter, but, as has been shown above, also its idea, the cabalists speak of the Beriatic, Yeẓiratic, and 'Asiyyatic worlds of evil, as these worlds contain the beginnings of the finite. Only the world of the immediate emanations (עולם האצילות), where the finite is conceived as without existence and seeking existence, is free from evil. Evil in relation to man is manifested in that he takes semblance for substance, and tries to get away from the divine primal source instead of striving after union with it.

**The Problem of Evil.**

Most of the post-Zoharic cabalistic works combine with this theory of evil a doctrine on the fall of man resembling the Christian tenet. Connecting with the ancient view of Adam's corporeal and spiritual excellence before the Fall (see ADAM IN RABBINICAL LITERATURE), the later cabalists assert that originally all souls were combined into one, forming the soul of Adam. Man in his original state, therefore, was still a general being, not endowed with the empirical individuality with which he now appears in the world; and together with man the whole lower creation was in a spiritual, glorified state. But the venom of the serpent entered into man, poisoning him and all nature, which then became susceptible to the influence of evil. Then human nature was darkened and made coarse, and man received a corporeal body; at the same time the whole 'Asiyyatic world, of which man had been the lord and master, was condensed and coarsened. The Beriatic and Yeẓiratic worlds were also affected; influenced by man, they sank like the 'Asiyatic world, and were also condensed in a proportionately superior degree. By this theory the cabalists explain the origin of physical and moral evil in the world. Yet the Cabala by no means considers man as lost after the Fall. The greatest sinner, they hold, may attract the higher heavenly power by penitence, thus counteracting the poison of the serpent working in him. The warfare between man and the satanic power will only cease

**The Fall of Man.**

when man is again elevated into the center of divine light, and once more is in actual contact with it. This original glory and spirituality of man and of the world will be restored in the Messianic age, when heaven and earth will be renewed, and even Satan will renounce his wickedness. This last point has a somewhat Christian tinge, as indeed other Christian ideas are also found in the Cabala, as, *e.g.*, the trinity of the Sefirot, and especially of the first triad. [But on three powers in the one God compare Philo, "De Sacrificio Abelis et Caini," xv.; *idem*, "Quæstio in Genes." iv. 2; and F. Conybeare, "Philo's Contemplative Life," 1895, p. 304.—K.] But although the Cabala accepted various foreign elements, actual Christian elements can not be definitely pointed out. Much that appears Christian is in fact nothing but the logical development of certain ancient esoteric doctrines, which were incorporated into Christianity and contributed much to its development, and which are also found in Talmudic works and in Talmudic Judaism.

**Opinions on the Value of the Cabala.**

In forming an opinion upon the Cabala one must not be prejudiced by the general impression made on the modern mind by the cabalistic writings, especially the often repulsive Zoharistic Cabala. In former centuries the Cabala was looked upon as a divine revelation; modern critics are inclined to condemn it entirely owing to the fantastic dress in which most cabalists clothe their doctrines, which gives the latter an entirely un-Jewish appearance. If the Cabala were really as un-Jewish as it is alleged to be, its hold upon thousands of Jewish minds would be a psychological enigma defying all process of reasoning. For while the attempt, inaugurated by Saadia, to harmonize Talmudic Judaism with Aristotelianism failed in spite of the brilliant achievements of Maimonides and his school, the Cabala succeeded in being merged so entirely in Talmudic Judaism that for half a century the two were almost identical. Although some cabalists, such as Abulafia and the pseudonymous author of "Kanah," were not favorably disposed toward Talmudism, yet this exception only proves the rule that the cabalists were not conscious of any opposition to Talmudic Judaism, as is sufficiently clear from the fact that men like Naḥmanides, Solomon ibn Adret, Joseph Caro, Moses Isserles, and Elijah b. Solomon of Wilna were not only supporters of the Cabala, but even contributed largely to its development. As these men were the actual representatives of true Talmudic Judaism, there must have been something in the Cabala that attracted them. It can not have been its metaphysics; for Talmudic Judaism was not greatly interested in such speculations. It must be, then, that the psychology of the Cabala, in which a very high position is assigned to man, appealed to the Jewish mind. While Maimonides and his followers regarded philosophical speculation as the highest duty of man, and even made the immortality of the soul dependent on it; or, speaking more correctly, while immortality meant for them only the highest development of "active intellect" (שכל הפועל) in man, to which only a few attained, the Cabalists taught not only that every man may expect a great deal in the future world, according to his good and pious actions, but even that he is the most important factor in nature in this world. Not man's intelligence, but his moral nature, determines what he is. Nor is he merely a spoke in the wheel, a small, unimportant fragment of the universe, but the center around which everything moves. Here the Jewish Cabala, in contrast to alien philosophy, tried to present the true Jewish view of life, and one that appealed to Talmudic Judaism.

**The Cabala and the Talmud.**

The Jew as well as the man was recognized in the Cabala. Notwithstanding the strongly pantheistic coloring of its metaphysics, the Cabala never attempted to belittle the importance of historic Judaism, but, on the contrary, emphasized it. Like the school of Maimonides, the cabalists also interpreted Scripture allegorically; yet there is an essential difference between the two. Abraham and most of the Patriarchs are, for both, the symbols of certain virtues, but with this difference; namely, that the Cabala regarded the lives of the Patriarchs, filled with good and pious actions, as incarnations of certain virtues—*e.g.*, the life of Abraham as the incarnation of love—while allegorical philosophy sought for exclusively abstract ideas in the narratives of Scripture. If the Talmudists looked with horror upon the allegories of the philosophical school, which, if carried out logically—and there have always been logical thinkers among the Jews—would deprive Judaism of every historical basis, they did not object to the cabalistic interpretation of Scripture, which here also identified ideality with reality.

**The Cabala and Philosophy.**

The same holds good in regard to the Law. The cabalists have been reproved for carrying to the extreme the allegorization of the ritual part of the Law. But the great importance of the Cabala for rabbinical Judaism lies in the fact that it prevented the latter from becoming fossilized. It was the Cabala that raised prayer to the position it occupied for centuries among the Jews, as a means of transcending earthly affairs for a time and of feeling oneself in union with God. And the Cabala achieved this at a period when prayer was gradually becoming a merely external religious exercise, a service of the lips and not of the heart. And just as prayer was ennobled by the influence of the Cabala, so did most ritual actions cast aside their formalism, to become spiritualized and purified. The Cabala thus rendered two great services to the development of Judaism: it repressed both Aristotelianism and Talmudic formalism.

**Noxious Influences.**

These beneficial influences of the Cabala are, however, counterbalanced by several most pernicious ones. From the metaphysical axiom, that there is nothing in the world without spiritual life, the cabalists developed a Jewish Magic. They taught that the elements are the abode of beings which are the dregs or remnants of the lowest spiritual life, and which are divided into four classes; namely, elemental beings of fire, air, water, and earth; the first two being invisible, while the last two may easily be perceived by the senses. While

the latter are generally malicious imps who vex and mock man, the former are well disposed and helpful. Demonology, therefore, occupies an important position in the works of many cabalists; for the imps are related to those beings that are generally designated as demons (שדים), being endowed with various supernatural powers and with insight into the hidden realms of lower nature, and even occasionally into the future and the higher spiritual world. Magic (מעשה שדים) may be practised with the help of these beings, the cabalists meaning white magic in contrast to מעשה בישוף ("the black art").

Natural magic depends largely on man himself; for, according to the Cabala, all men are endowed with insight and magical powers which they may develop. The means especially mentioned are: "Kawwanah" (כונה) = intense meditation, in order to attract the higher spiritual influence; a strong will exclusively directed toward its object; and a vivid imagination, in order that the impressions from the spiritual world may enter profoundly into the soul and be retained there. From these principles many cabalists developed their theories on CASTING OF LOTS, NECROMANCY, EXORCISM, and many other superstitions. BIBLIOMANCY and the mysticism of numbers and letters were developed into complete systems.

**Cabalistic Superstition.**

The metaphysical conception of the identity of the real with the ideal gave rise to the mystical conception that everything beheld by our senses has a mystical meaning; that the phenomena may instruct man as to what takes place in the divine idea or in the human intellect. Hence the cabalistic doctrine of the heavenly alphabet, whose signs are the constellations and stars. Thus ASTROLOGY was legitimized, and bibliomancy found its justification in the assumption that the sacred Hebrew letters are not merely signs for things, but implements of divine powers by means of which nature may be subjugated. It is easy to see that all these views were most pernicious in their influence on the intellect and soul of the Jew. But it is equally true that these things did not originate in the Cabala, but gravitated toward it. In a word, its works represent that movement in Judaism which attempted to Judaize all the foreign elements in it, a process through which healthy and abnormal views were introduced together. Compare ADAM ḲADMON, ALLEGORICAL INTERPRETATION, AMULETS, ASCENSION, AẒILUT, CREATION, EMANATION, METEMPSYCHOSIS, SEFIROT, SYZYGIES, ZOHAR; and, on the relation of the Cabala to non-Jewish religions, GNOSTICISM and PARSEEISM.

BIBLIOGRAPHY: Only those cabalistic works are mentioned here that systematically discuss the Cabala or that are recognized as standard authorities in reference to it. The catalogue of Oppenheimer's library, *Ḳohelet David*, Hamburg, 1826, contains the names of most of the cabalistic works that had appeared up to the first third of the eighteenth century. Neubauer's catalogue of the Hebrew books in the Bodleian Library, Oxford, and Steinschneider's of the Munich Library, give information on the most important manuscripts of the Cabala. The following are the most important cabalistic works that have appeared: Azriel, *Perush 'Eser Sefirot*, Berlin, 1850, in Meïr ibn Gabbai, *Derek Emunah*; Eleazar of Worms, commentary on the *Sefer Yeẓirah*, Przemysl, 1889; *Keter Shem-Ṭob* (anonymous), in Jellinek, *Auswahl Kabbalistischer Mystik*, Leipsic, 1853; Abraham Abulafia, *Sheba' Netibot ha-Torah*, in Jellinek, *Philosophie und Kabbala*, *ib.* 1854; Isaac ibn Latif, *Ginze ha-Melek*, in *Kokbe Yiẓḥaḳ*, xxviii.; *Zurat ha-'Olam*, Vienna, 1862; *Rab Pe'alim*, Lemberg, 1885; *Ma'areket ha-Elahut* (alleged author, Pharez), Ferrara, 1557; Joseph b. Abraham Gikatilla, *Sha'are Orah*, Mantua, 1561; Moses b. Shem-Ṭob de Leon, *Sefer Nefesh ha-Ḥakamah*, Basel, 1608; *Zohar*, alleged author, Simon b. Yoḥai, Mantua, 1558–60; Cremona, 1558; Shem-Ṭob ben Shem-Ṭob, *Sefer ha-Emunot*, Ferrara, 1556; Meïr ben Ezekiel ibn Gabbai, *Derek Emunah*, Padua, 1562; Moses b. Jacob Cordovero, *Pardes Rimmonim*, Cracow and Novydvor, 1591, the best and most profound treatise upon the Cabala by a cabalist. Isaac b. Solomon Luria's doctrines are discussed in the works of his pupils, especially in Ḥayyim Vital, *Ez Ḥayyim*, Korez, 1784; Abraham Herrera, *Sha'ar ha-Shamayim*, Amsterdam, 1665; also in Latin, *Porta Cœlorum*, Sulzbach, 1678; Isaiah b. Abraham Horwitz, *Shene Luḥot ha-Berit*, Amsterdam, 1649; Joseph Ergas, *Shomer Emunim*, Amsterdam, 1736, a readable discussion of important cabalistic doctrines; Moses Ḥayyim Luzzatto, *Ḥoker u-Mekabbel*, Shklov, 1785; German transl. by Freystadt, Königsberg, 1840; Sefer ר"ק, *Pithe Ḥokmah*, Korez, 1785, the last and best introduction to the Cabala by a cabalist; Jonathan Eybeschütz, *Shem 'Olam*, Vienna, 1891, on the geonic mystical literature (see page 463 of the JEW. ENCYCL., vol. ii.).

Sources: A. Adler, in Nowack, *Jahrbücher der Philosophie*, 1846–47; Bernfeld, *Da'at Elohim*, pp. 335–399; Sam. A. Binion, *The Kabbalah*, in *Library of the World's Best Literature*, ed. C. D. Warner, pp. 8425–8442; Bloch, *Die Jüdische Mystik und Kabbala*, in Winter and Wünsche, *Jüdische Literatur*, iii., also separately; Buddeus, *Introductio ad Historiam Philosophiæ Hebræorum*, Halle, 1702, 1721; Ehrenpreis, *Entwickelung der Emanationslehre*, Frankfort-on-the-Main, 1895; A. Epstein, *Leḳorot ha-Ḳabbalah ha-Ashkenazit*, in *Ha-Ḥoker*, ii. 1–11, 38–48; A. Franck, *La Kabbale*, Paris, 1843; 2d ed. *ib.* 1889; German transl. by Ad. Gelinek (= Jellinek), Leipsic, 1844; Freystadt, *Philosophia Cabbalistica*, Königsberg, 1832; idem, *Kabbalismus und Pantheismus*, ib.; Ginsburg, *The Kabbalah*, London, 1865; Grätz, *Gesch. der Juden*, vii.; compare also the notes by Harkavy to the Hebrew transl. of Grätz in vol. v.; Hamburger, *Die Hohe Bedeutung ... der Kabbalah*, 1844; Jellinek, *Beiträge zur Gesch. der Kabbala*, 2 vols., Leipsic, 1852; idem, *Auswahl Kabbalistischer Mystik*, ib. 1853; idem, *Philosophie und Kabbala*, ib. 1854; D. H. Joël, *Midrash ha-Zohar, die Religionsphilosophie des Zohar*, ib. 1849; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii., iii., see Index; Kleeker, *Ueber die Natur ... der Emanationslehre bei den Kabbalisten*, Riga, 1786; Karppe, *Etude sur les Origines ... du Zohar*, Paris, 1901; Hamburger, *R. B. T.* s.v. *Geheimlehre, Kabbala*, and *Mystik*; Flügel, *Philosophie, Qabbala, und Vedanta*, Baltimore, 1902; Kiesewetter, *Der Occultismus der Hebräer*, in *Der Occultismus des Alterthums*, Leipsic, no date; Landauer, in *Orient Lit.* vi., vii., several articles of great value as pioneer work; Eliphaz Levi (pseudonym for L'abbé A. L. Constant), *La Clef des Grands Mystères*, Paris, 1861; idem, *Le Livre des Splendeurs*, ib. 1894; S. D. Luzzatto, *Wikuaḥ 'al Ḥokmat ha-Ḳabbalah*, Göritz, 1852; I. Misses, *Zofnat Pa'aneaḥ* (German), 2 vols., Cracow, 1862–63; Molitor, *Philosophie der Gesch. oder über die Tradition*, 4 vols., Frankfort and Münster, 1827–53; Isaac Myer, *Qabbalah*, Philadelphia, 1888; Steinschneider, *Ḳabbalah*, in *Jewish Literature*, xiii.; Rosner, *Yad Binyamin*, Vienna, 1882; Tedeschi, *La Cabbala*, Triest, 1900; Zunz, *G. V.* 2d ed., pp. 415 *et seq.*; Rubin, *Heidentum und Kabbala*, in Hebrew, Vienna, 1888; in German, *ib.* 1893; idem, *Kabbala und Aggada*, Vienna, 1895; Stöckl, *Gesch. der Philosophie des Mittelalters*, ii. 232–251, Mayence, 1865, with an account of the influence of the Cabala on the Reformation; Tennemann, *Gesch. der Philosophie*, ix. 167–185, Leipsic, 1814.

K. L. G.

**CABALLERIA, DE LA:** Marano family of Aragon, Spain, widely ramified, and influential through its wealth and scholarship, especially in Saragossa. The family descended from D. Solomon ibn Labi de la Caballeria, who had nine sons. The eldest, Bonafos de la CABALLERIA, was baptized, and all the others followed his example except Benveniste. Bonafos and Samuel took the name "Pedro" (Micer Pedro). Samuel Pedro attained to high clerical offices, while his brother Ahab-Felipe became a leader in the Cortes, and Isaac Fernando was assistant curator in the University of Saragossa. The youngest brother, Luis, who was baptized as a little child, was appointed *tesorero mayor*, or chief treasurer, by Don Juan of Navarre. The sons of Isaac Fernando were engaged in farming the public taxes, and through their wealth secured high positions in the state. Pedro de la Cabal-

leria negotiated the marriage of Queen Isabella of Castile to Don Ferdinand of Aragon, and had the honor of presenting to the royal bride a costly necklace, valued at 40,000 ducats, defraying part of the cost himself. Benveniste's son, Vidal de la Caballeria, and his wife Beatrice also embraced Christianity, taking the name "Gonzalo." One of Benveniste's daughters became the wife of the rich landowner Don Apres de Paternoy, a Marano of Verdun, and their descendants were important in Spanish history.

Notwithstanding the high offices which this family filled, several of its members suffered from the persecutions of the Inquisition. Alfonso de la Caballeria of Saragossa, who still maintained his connection with the large synagogue there, took part in the conspiracy against the inquisitor Arbues. The remains of Juan de la Caballeria were burned in Saragossa, at which place, in 1488, Luis de la Caballeria, as well as his son Jaime and several other members of the family, was made to do public penance.

BIBLIOGRAPHY: *Libro Verde*, in *Revista de España*, vol. xviii.

G. M. K.

**CABALLERIA, BONAFOS (בונפוס) DE LA:** Anti-Jewish writer of the fifteenth century; son of Solomon ibn Labi de la Caballeria of Saragossa; assumed the name of "Micer Pedro" on becoming a convert to Christianity. From early youth he devoted himself to the study of the Hebrew, Arabic, and Latin languages, and gradually acquired a profound knowledge of civil and canonical law. He won the favor of Queen Maria, who appointed him commissioner of the Cortes which convened at Monzon and Alcañiz (1436–37); and all the liberties and privileges which the Caballeria family had enjoyed for a long time were confirmed to him and his descendants. Caballeria was twice married: first (before his conversion) to the former wife of Luis de Santangel, who obstinately resisted baptism, and then to Violante, a daughter of the wealthy Alfonso Ruiz of Daroca, who, like Caballeria, was a convert to Christianity.

In the year 1450 Micer Pedro began his "Zelus Christi Contra Judæos et Sarracenos," a book full of malevolence against his former coreligionists. This work, upon which he was engaged for fourteen years, was published at Bologna in 1592 by Martin Alfonso Vivaldo, who added numerous annotations showing his hostility to the Jewish race. Soon after the completion of this work, in which he falsely accused the Jews of every imaginable vice, branding them as a cursed seed and a hypocritical, pestilential, and abandoned race, Pedro was murdered (1464), the deed having been committed, it is believed, at the instigation of Maranos. All the sons of Pedro occupied high positions in Aragon; **Alfonso** being vice-chancellor, **Luis** confidential adviser of King Juan, and **Jaime** counselor and confidential adviser of Don Ferdinand, accompanying the latter on his first visit to Naples, and traveling by his side in princely splendor. Nevertheless, Jaime in 1504 became a victim of the Inquisition, and was sentenced at Saragossa. Another member of the family, **Martin de la Caballeria,** was invested with the command of the fleet at Majorca.

BIBLIOGRAPHY: Amador de los Rios, *Historia de los Judios en España*, iii. 102 *et seq.*; Kayserling, *Christopher Columbus*, pp. 26 *et seq.*, New York, 1894.

G. M. K.

**CABRET or CABRIT, JACOB BEN JUDAH:** Spanish translator; lived in Spain toward the end of the fourteenth century. The surname "Cabret" or "Cabrit," borne by several persons, is derived, according to Gross ("Gallia Judaica," p. 474), from a Spanish locality, Cabreta or Cabrita. Cabret translated from the Latin into Hebrew and abridged the work of Arnaldus of Villanova, "De Judiciis Astronomiæ," or "Capitula Astrologiæ," on the application of astrology to medicine. The translation made at Barcelona in 1381 is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2042).

BIBLIOGRAPHY: Loeb, in *Rev. Et. Juives*, iv. 71; Steinschneider, *Hebr. Uebers.* p. 783.

G. I. Br.

**CABUL:** A city on the boundary-line of Asher (Josh. xix. 27), identical with the modern Kabul (Buhl, "Geographie," p. 221). Josephus ("Vita," § 43) refers to it as "the village of Chabolo situated in the confines of Ptolemais." The name was applied also to an entire district which included twenty cities given by Solomon to Hiram, king of Tyre (I Kings ix. 13). Josephus ("Ant." viii. 5, § 3) interprets "Cabul" as meaning, in Phenician, "what does not please"; but doubt has been cast on this interpretation of the term.

J. JR. G. B. L.

**CACERES** (קאסירין; also spelled **Caceras, Carceres, Carcerts, Casares, Casseras, Cazares):** A family, members of which have lived in Portugal, Holland, England, Mexico, Surinam, the West Indies, and the United States. They came, probably, from the city of Caceres in Spain.

The first reference to any person bearing the name is in a list of heretics, posted according to custom in the cathedral in the city of Mexico, where the names of **Antonio Dias** (or **Diaz**) **de Caceres** and Catalina de Leon, his wife, occur as "Judaizers"; the latter doing penance at an auto da fé, celebrated on Feb. 24, 1590, in that city. Their daughter Doña **Leonor de Caceres** was denounced as a "Judaizer" by her aunt, Doña Mariana Nuñez de Carabajal (see Carabajal), before the tribunal of Mexico. Her testimony (see Cyrus Adler, in "Publications Am. Jew. Hist. Soc." iv. 45, 47, 63) gives these data: Antonio Dias de Caceres and Jorge de Almeida (Adler, *ib.* pp. 29–79) married on the same day, in the city of Parmco, Mexico, Catalina and Leonor de Carabajal, sisters of the deponent, and, after a visit to Spain, moved to the district of San Paolo in the city of Mexico.

Antonio appears to have lived in another district, in a house which served as a gathering-place for fasting and prayer; and although they all attended mass, and otherwise observed the rites and ceremonies of the Roman Church, they practised their Jewish rites in private. This was soon discovered; the deponent, her mother, and brothers were arrested by order of the Inquisition; and Antonio Dias de Caceres, fearing a similar fate, went to China.

There he lived three years, came back to Mexico, feigned at first estrangement from his wife, because she was a "Judaizing" penitent, and finally, seeming to yield to the entreaties of friends who sought to bring them together, became nominally reconciled to her and set about in earnest to obey the behests of the Mosaic law. Antonio observed caution, dreading the arm of the Holy Office, but persisted, together with his family, in keeping the Sabbath at home. Prayers were recited at home out of a Hebrew book, said to have been written in verse, and the Psalms, without the required *Gloria Patri*, were chanted by all. His daughter, the above-mentioned Leonor de Caceres, figured as a penitent at an auto da fé held in the city of Mexico, March 25, 1601. A facsimile of a document, dated Sept. 6, 1608, containing an account of her trial, is given in vol. iv. of "Publications Am. Jew. Hist. Soc."

**Isabel Caceres:** A victim of the Inquisition in Toledo in 1625; wife of Luis Baez.

**Jacob (Yahacob) Rodriguez Caçeres:** Martyr, who died at the stake in 1665, at Cordova. Daniel Levi de Barrios celebrates him in verse in the prologue to his allegorical comedy "Contra la Verdad no ay Fuerça. Panegirico a los tres biena venturados mártires Abraham Athias, Yahacob Rodriguez Caseres, y Raquel Nuñez Fernandez, que fueron quemados vivos en Cordova por santificar la unidad divina, en 16. de Tammuz, año de 5425 (1665)," Amsterdam (no date).

**Moseh de Caceres:** One of the founders of the Portuguese community in Amsterdam, who flourished about 1600.

J. G. A. K.

**Francisco de Caceres: 1.** Writer of the seventeenth century; son of Daniel de Caceres of Amsterdam. He translated from Italian into Spanish the "Vision Deleytable y Summarico de Todas las Sciencias," a work written by Alfonso de la Torre and translated into Italian by Domenico Dolphino. The translation of Caceres, published at Amsterdam in 1663, and dedicated to D. Emanuel, prince of Portugal, consists of two parts, the first dealing with the various sciences, the second with moral philosophy. Of the first part, ch. i. treats of the "evil of things, and the confusion in the world"; the following six chapters treat of logic, rhetoric, arithmetic, geometry, music, and astrology, and the remaining chapters treat of metaphysics, pneumatics, and physics. Part ii. discusses ethics and politics.

Wolf ("Bibl. Hebr." iii. Nos. 903, 1854h) makes this Francisco de Caceres the author also of "Dialogos Satiricos," published at Amsterdam in 1616. Kayserling ("Bibl. Esp.-Port.-Jud." p. 32), however, ascribes that work to (2) Francisco or Jacob de Caceres who was probably a son of Moseh de Caceres, one of the founders of the Jewish-Portuguese community of Amsterdam. The latter Francisco or Jacob also translated into Spanish "Los Siete Dias de la Semana Sobre la Creacion del Mundo," a work by Bastasi, dedicated to Jacob Tirado. As the "Dialogos Satiricos" was published as early as 1616, it is not probable that the author was the former Francisco de Caceres.

Francisco (or Jacob) had, so far as it can be determined, five sons:

(1) **Daniel de Caceres:** Writer of the seventeenth century; son of Jacob de Caceres. He held the degree of master of arts.

Caceres was a friend of Manasseh ben Israel, upon whose works, "The Conciliator" and "On Human Frailty" (written about 1642), he wrote approbations. He also wrote a eulogy on Saul Levi Morteira's גבעת שאול (Amsterdam, 1645).

D. A. R.

(2) **David de Caceres,** who, according to Kayserling, died Oct. 18, 1624, at Amsterdam (Kayserling, *l.c.* p. 32).

(3) **Henrique** (or **Henry) de Caceres,** who lived in England c. 1650, probably the same who, with Benjamin de Caceres, petitioned the king (April 8, 1661) to permit them to live and trade in Barbados and Surinam ("Publications Am. Jew. Hist. Soc." v. 47, 62; JEWISH ENCYCLOPEDIA, ii. 523b).

J. G. A. K.

(4) **Samuel de Caceres:** Dutch poet and preacher; and brother-in-law of Benedict Spinoza; died Nov., 1660, at Amsterdam. He was a pupil of Rabbi Saul Levi Morteira of Amsterdam. The title "Poeta, Predicador, y Jaxam, de la Ley Sancta Escritor" (Poet, Preacher, and Cantor, Writer of the Holy Law), given to Caceres by his contemporaries, shows the eminent position which he occupied in the Jewish community of Amsterdam. "De la Ley Sancta Escritor" refers to the Spanish translation of the Bible, which he edited, revised, and corrected, and which was published in 1661, soon after his death.

D. A. R.

(5) **Simon de Caceres:** Military strategist, merchant, and communal leader; flourished in the middle of the seventeenth century. He was prominent in mercantile affairs in Hamburg, London, South America, and the West Indies; and his transactions extended to many parts of the world.

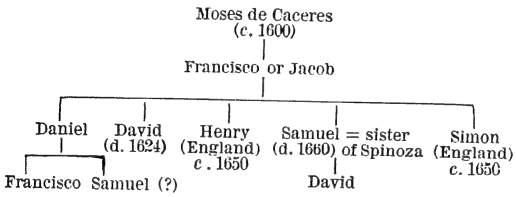
Caceres is described as a chauvinist Jew, boastful of his Jewish descent (see Lucien Wolf, "Transactions Jew. Hist. Soc. Eng." i. 56, 73). He joined Antonio Fernandez CARVAJAL in the acquisition of the Bet Ḥolim cemetery in London, and was one of the petitioners who signed the document presented to Cromwell by Manasseh ben Israel in March, 1656. Queen Christina of Sweden is known to have interceded with Cromwell on his behalf for certain commercial privileges in Barbados (Rawlinson MS., A. 26, fol. 388); and at a later date the king of Denmark gave Caceres' brother a letter of recommendation to Charles II., which was instrumental in procuring for the Jews in the West Indies an extension of commercial facilities ("Calendar of State Papers," Colonial series, 1661–68, p. 49). Simon was one of Cromwell's intelligencers; and there are at least two documents among the Thurloe papers which show that his experience was utilized by the lord protector. The one is called "A Note of What Things Are Wanting in Jamaica" ("Thurloe Papers," ed. Th. Birch, pp. 61, 62, London, 1742). It is a memorandum containing minute advice with regard to fortifications and implements. From a passage in "Crom-

well's Letter and Speeches," ed. Carlyle (iii. 131), it would seem that his recommendations were followed, for the needed supplies were forwarded.

Together with this memorandum Caceres submitted to the protector a remarkable scheme for the conquest of Chile (printed in Birch's ed. of the "Thurloe Papers," *l.c.* pp. 62, 63; see also bibliography below), wherein he proposed to enlist "men of his own nation" (meaning Jews), and offered to lead the expedition in person. In his letter of instructions Cromwell refers to the desirability of hindering the Spanish trade with Peru and Cartagena, and of striving with the Spaniard for the mastery of all those seas (see CHILE). At a later date Caceres presented another plan to Cromwell, which provided for the protection of the Barbados trade and for improving the administration of the navigation act (Rawlinson MS., A. 60, fol. 131). This document seems to have been unauthorized, and turns out to be a personal application for an office he desired to have created for himself.

BIBLIOGRAPHY: Lucien Wolf, in several papers published in the London *Jewish Chronicle*, especially his *Cromwell's Jewish Intelligencers* and *American Elements in the Resettlement* (each published separately); *idem*, in the *Transactions of the Jew. Hist. Soc. Eng.*, i., ii., iii.; G. A. Kohut, *Simon de Caceres and His Plan for the Conquest of Chili*, New York, 1899 (reprinted from the *American Hebrew*, June 16, 1899); besides the sources cited in the text.

Daniel (see above) had two (?) sons; (1) **Francisco de Caceres.** (2) **Samuel ben Daniel de Caceres,** whose name, if he is not Daniel's son, remains a "crux interpretum." It is more than probable that the two Samuels have been confounded by bibliographers. Samuel, the poet and preacher, had a son named **David de Caceres,** who was printer in Amsterdam in 1661. Another person bearing that name was rabbi at Salonica, and afterward (*c.* 1650) at Hebron, Palestine. The following is a tentative genealogical sketch of the Amsterdam branch of the Caceres family:




A **Bernard de Caceres** is mentioned in the "Calendars of State Papers" (see Jacobs, in the bibliography below,) 1661–68, as residing in the West Indies. One of the chief members of the Jewish congregation in Surinam, whose name is affixed to a special charter of privileges, dated Oct. 1, 1669, was **Henrique de Caceres** ("Publications Am. Jew. Hist. Soc." iv. 3), and a **Samuel de Caceres** is spoken of in Curaçao, W. I., in the year 1692 (Corcos, "Jews of Curaçao," p. 15). In 1891, a Mr. Benjamin de Caceres officiated at Curaçao in the absence of a rabbi (*ib.* p. 47).

Persons bearing the name are living to-day (1902) in New York and Philadelphia. Miss Ida Caseres of Philadelphia claims descent from the Caceres who settled in Jamaica in the seventeenth century.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* quoted by Steinschneider, in *Cat. Bodl.* Nos. 525, 7972, 9165; Fürst. *Bibl. Jud.* i. 150 (where, among other errors, the convert John Xeres [*Cat. Bodl.* p. 2737] is converted into "Joch. de Cazeres"); *Catalogue Michael*, MS. No. 351, 2, p. 29; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 39, 40, 45, London, 1888; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 32, Strasburg, 1890.

J. G. A. K.

**CADENET:** Small village in the department of Vaucluse, France. Like all places situated along the river Durance, Cadenet had a Jewish community in the Middle Ages. A document of the year 1283 states that this community, together with those of Aix, St. Maximin, Lambesc, Pertuis, Istres, Tretz, and Lanson, was permitted to have a synagogue and a cemetery on paying an annual tax of two pounds of pepper to the archbishop of Aix (Charter of 1283; compare Depping, "Les Juifs dans le Moyen Age," p. 197).

In 1385 a remarkable lawsuit arose in Arles, relating to an alleged marriage (described in all its details by Gross, in "Monatsschrift," 1880, pp. 404 *et seq.*). The plaintiff was Maestro Duran of Cadenet. In order to be revenged on Meirona, daughter of En Salves Cassin of Arles, who had refused him, Duran declared that he had married her in the presence of two witnesses, Vidal Abraham of Bourrin and Bonfilh or Bonfils Crégud. These witnesses were later convicted of perjury.

The case was taken in turn before the rabbinical colleges of Arles, Nîmes, Montpellier, and Perpignan, and in the last instance, upon the demand of Don Salemias Nasi of Valence, was submitted to R. Isaac ben Sheshet, who pronounced severe judgment against Duran and his fellow-conspirators, and bitterly reproached the community of Arles that it had not done its utmost to prevent such a scandal from becoming public. A Jew, Mosson of Cadenet by name, lived at Carpentras in 1404 ("Revue Etudes Juives," xii. 196); and two others, Salvet of Cadenet and Vidalon of Cadenet, were sheriffs of that community in 1460 (*ib.* p. 176).

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 548.

G. S. K.

**CÆCILIUS OF CALACTE:** Rhetorician, critic, and historian; flourished in the first century B.C. at Calacte, a town on the northern coast of Sicily. He was the first Jew noted for literary activity at Rome. Little is known of his life. He was born a slave, and was named "Archagathus." His parents were either of Sicilian or Syrian origin. As a freedman he bore the name "Cæcilius," perhaps after one of the Metelli, the ancient patrons of Sicily. He went to Rome and devoted himself to the study of rhetoric, Apollodorus probably being his first master, and Dionysius of Halicarnassus, who lived at Rome from 30 to 7 B.C., his close friend. Suidas states that Cæcilius was a Jew, an assertion which is now generally accepted, though some writers think that he may have been only a convert to Judaism.

**The Attic School.**

The fragments of Cæcilius' writings which are still extant attest above all his versatility. Together with his friend Dionysius, he was the representative in his time of the Attic style of oratory in contradistinction to the verbose Asiatic style. While the earlier devotees of the Attic school contented themselves with the study and the classification of

literary forms, Cæcilius and Dionysius extended their labors to the fields of philology and esthetic criticism; and the hatred felt by the former for the Asiatic school resulted in his two works directed against it: Τίνι Διαφέρει ὁ 'Αττικὸς Ζῆλος τοῦ 'Ασιανοῦ ("On the Differences between the Attic and the Asiatic Styles"), and Κατὰ Φρυγῶν ("Against the Phrygians"; that is, the Asiatic Barbarians). In his earliest works on rhetoric (Τέχνη Ῥητορική and Περὶ Σχημάτων), Cæcilius showed himself a disciple of the older Attic teachers, who confined their attention to matters of form; but soon afterward he seems to have come under the influence of Dionysius, to whom may be attributed his interest in philologic and esthetic criticism.

In the latter field, the most significant work of Cæcilius is Περὶ Χαρακτῆρος τῶν Δέκα Ῥητόρων ("The Characteristics of the Ten Orators"). Though Dionysius also wrote on several of the chief orators of Greece, it is either in Cæcilius or his contemporary Didymus that the first account of the canon of the ten Attic orators is found. In the above-mentioned work Cæcilius endeavors, by means of information gathered from traditional documents and all other available sources, to present truthful portraits of the orators, in order to determine the time and to illumine the circumstances in which each oration was delivered. These researches possessed unusual critical value in that they not only offered classic examples of the adaptation of style to substance, but helped to unmask a large number of orations circulating under false names. They remained the permanent source of information on the diverse qualities of the classic orators, even the erroneous hypotheses of the author being accepted by later writers as authentic facts. To promote the study of the classics, Cæcilius compiled a lexicon that was much used by later scholars. The fine rhetorical feeling and critical acumen which enabled him to expose literary pretenders were again exhibited in a work devoted to an examination of the genuine and the spurious orations of Demosthenes. However, he used his discriminative gifts also in comparative studies, this being a unique literary phenomenon in that time. He produced three essays of this character: a comparison of Demosthenes and Æschines, of Demosthenes and Cicero, and of Lysias and Plato. As an evidence of his intellectual curiosity, the study of Cicero is particularly noteworthy, in view of the fact that Cæcilius and Dionysius were the only students of Latin literature at a time when it was the literary fashion to dismiss it with contempt. In all his writings on esthetic subjects Cæcilius appears as an uncompromising antagonist of the artificial style, always insisting that thought and the proper choice of words, with the least possible use of rhetorical ornamentation, indicate excellent oratory. These ideas are reiterated in his work on "The Sublime" (Περὶ Ὕψους), known from a polemical work against it composed in the first century under the same title and falsely ascribed to Longinus. Cæcilius did not attempt to formulate a theory of the sublime, but simply gave illustrations of what was and what was not sublime. It is interesting to note that among the examples of the sublime there is a quotation, somewhat inaccurate, from the first chapter of Genesis.

**Other Works.**

As the literary method of Cæcilius was critical and historical, he was naturally interested in history; and several historical works are ascribed to him: one dealing with the historical incidents mentioned in the "Orators," and with the extent to which the orators had clung to strictly authenticated facts; another on the Servile wars; and a third on "History" (Περὶ Ἱστορίας). The briefest summary of his works may well lead one to concur with those scholars who regard Cæcilius as the most scholarly and versatile representative of the Attic school, and one who, by his labors in hitherto unexplored regions, rendered considerable service to the cause of science.

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G. H. G. E.

**CÆSAR, CAIUS JULIUS:** Roman dictator, consul, and conqueror; born July 12, 100 B.C. (according to Mommsen, 102 B.C.); assassinated March 15, 44 B.C. Cæsar's attitude toward the Jews is manifest from the many enactments issued in their favor by him and by the senate.

The first decree, dated probably July, 47 B.C., registered in both Greek and Latin on a table of brass and preserved in the public records, concerns Hyrcanus, the son of Alexander, high priest and ethnarch of the Jews. Julius Cæsar, with the approbation of the senate, recognizes the services rendered by Hyrcanus to the empire, both in peace and in war. He mentions the aid given by Hyrcanus with his 1,500 soldiers in the Alexandrian war, and speaks of the personal valor of Hyrcanus. In recognition of these services he grants Hyrcanus and the Jews certain privileges (Josephus, "Ant." xiv. 10, § 2).

**His Decrees.**

In another decree of probably the same date, Cæsar determines "That the Jews shall possess Jerusalem, and may encompass that city with walls; and that Hyrcanus, the son of Alexander, the high priest and ethnarch of the Jews, retain it in the manner he himself pleases; and that the Jews be allowed to deduct out of their tribute, every second year the land is let [in the Sabbatical period], a corus of that tribute; and that the tribute they pay be not let to farm, nor that they pay always the same tribute" (*ib.* xiv. 10, § 5).

The next decree, dated before Dec., 47 B.C., ordains that all the country of the Jews pay a tribute to the city of Jerusalem except during the Sabbatical year, with permanent exemption for Joppa, which, as formerly, is to belong to them. It also prohibits the raising of auxiliaries and the exacting of money for winter quarters within the bounds of Judea. This decree provides for an annual tribute to Hyrcanus and his sons, the Sabbatical year

excepted. It ordains that the original ordinances in regard to the high priests of the Jews shall remain in force, and that Hyrcanus and the Jews retain those places and countries which belonged to the kings of Syria and Phenicia. The following two decrees confirm the privileges granted to Hyrcanus and his children. As the ally of Rome he is to send and receive ambassadors (*ib.* § 6).

The following two decrees are of the same date: "That Hyrcanus and his children bear over the nation of the Jews, and have the profits of the places to them bequeathed; and that he, as the high priest and ethnarch of the Jews, defend those that are injured; and that ambassadors be sent to Hyrcanus, the son of Alexander, the high priest of the Jews, that may discourse with him about a league of friendship and mutual assistance; and that a table of brass containing the promises be openly proposed in the capitol, and at Sidon, and Tyre, and Ascalon, and in the temple, engraven in Roman and Greek letters: that this decree may also be communicated to the questors and pretors of the several cities, and to the friends of the Jews; and that the ambassadors may have presents made them, and that these decrees be sent everywhere" (*ib.* § 3).

"Caius Cæsar, imperator, dictator, consul, hath granted, That out of regard to the honor, and virtue, and kindness of the man, and for the advantage of the senate, and of the people of Rome, Hyrcanus, the son of Alexander, both he and his children, be high priests and priests of Jerusalem, and of the Jewish nation, by the same right, and according to the same laws, by which their progenitors have held the priesthood" (*ib.* § 4).

The last decree of Cæsar, dated Feb., 44 B.C., again mentions the services rendered by Hyrcanus and the Jews, and calls for suitable recognition on the part of the Senate and the people of Rome (*ib.* § 7).

Following is a summary of the decrees of the consuls during the rule of Julius Cæsar, as recorded in Josephus:

Sept. 19, 49 B.C.: Report on the public proceedings at Ephesus concerning the exemption of the Jews of Asia Minor from military service on account of their religion, and the decree in this sense of the consul Lucius Lentulus ("Ant." xiv. 10, § 19).

Sept. 19, 49 B.C.: Short report on the preliminary proceedings on the same question on the part of the military authorities (*ib.* § 18).

Sept. 19, 49 B.C.: Short declaration of the consul Lucius Lentulus concerning the exemption of the Jews from military service (*ib.* § 16).

Sept. 20, 49 B.C.: Communication of Titus Appius Balbus to the magistrate of Ephesus, to the effect that on his intercession for them, the consul Lucius Lentulus agreed to the exemption, and that the high Roman officials Lucius Antonius and Phanius sanctioned the decree (*ib.* § 13).

Probably 49 B.C.: Message of Lucius Antonius to the magistrates of Sardes, to the effect that the Jews of that city having an assembly of their own, according to the laws of their forefathers, he gives order that their privileges be preserved (*ib.* § 17).

May, 48 B.C.: Proclamation of the magistrates of the island of Delos, that, according to the decree of the consul Lentulus, the Jews shall be exempted from entering the army (*ib.* § 14).

Probably at the beginning of 46 B.C.: Reprimand of a proconsul to the people of Parium on account of their hostile attitude toward their Jewish fellow-citizens concerning their public assemblies and their contributions to the Temple (*ib.* § 8).

46–45 B.C.: Admonitory letter of the proconsul Publius Servilius to the magistrate of Miletus that the Jews should not be disturbed in the execution of their religious customs (*ib.* § 21).

46–45 B.C.: Reply of the Laodiceans to the proconsul of Asia, that, in obedience to injunctions received from him, they will not disturb the religious customs and assemblies of the Jews (*ib.* § 20).

46–45 B.C.: Decree of the Sardians, upon the representation of the pretors, granting the Jews religious liberty, setting apart for them a place for public worship, and even directing those that have charge of the provisions of the city to "take care that such sorts of food as they esteem fit for their eating may be imported into the city" (*ib.* § 24).

46–45 B.C.: Decree of the people of Halicarnassus to the effect that, in accordance with privileges granted by the Romans, they shall not disturb the religious customs and assemblies of Jews (*ib.* § 23).

Feb., 44 B.C.: Testimony of the twelve questors, that the Senate had passed a decree in favor of the Jews, but that this decree had not hitherto been brought into the treasury, and that now the Senate and the consuls Dolabella and Marcus order that these decrees shall be "put into the public tables" and be "put upon the double tables" (*ib.* § 10).

(For a critical survey of these edicts see Grätz, "Gesch. der Juden," 3d ed., iii., note 9, pp. 660–668; Schürer, "Gesch." 3d ed., iii. 56 *et seq.*, 67, note 30).

These decrees show clearly that Julius Cæsar in his broad and statesmanlike manner fully recognized the rights and claims of the Jews as an important element of the Roman empire.

"This Judaism," says Mommsen ("Römische Gesch." iii. 549–555), "although not the most pleasing feature in the nowhere pleasing picture of the mixture of nations which then prevailed, was nevertheless a historical element developing itself in the natural course of things, which the statesman could neither ignore nor combat, and which Cæsar on the contrary, just like his predecessor, Alexander, with correct discernment of the circumstances, fostered as far as possible. While Alexander, by laying the foundation of Alexandrian Judaism, did not much less to found the Jewish nation than its own King David by planning the Temple of Jerusalem, Cæsar also advanced the interests of the Jews in Alexandria and in Rome by special favors and privileges, and protected in particular their peculiar worship against the Roman as well as against the Greek local priests."

**Usefulness in Roman Empire.**

"Cæsar's extraordinary keenness as a statesman," says F. Rosenthal (in "Monatsschrift," 1879, p. 321), "recognized in the Jews most useful collaborators in his extensive plans for the creation of a great Roman body politic. Distributed as they were over the greatest part of the Roman empire, yet acting in harmony with one another, they were as much on this account as by reason of their commercial instincts the intermediators between Orient and Occident."

"The Jews were destined to play no insignificant part in the new state of Cæsar," says Mommsen (*ib.*). Even later, when by a decree of Cæsar all religious or political associations (*collegia*) were forbidden, except those which had existed from very remote times, the same decree permitted the Jews, "our friends and confederates . . . to gather themselves together according to the customs and laws of their forefathers, to bring in their contributions, and to make their common suppers" (Josephus, "Ant." xiv. 10, § 8; Suetonius, "Cæsar," 42). By these and other edicts of Cæsar the Jewish religion was recognized in the Roman empire as "religio licita" (Tertullian, "Apologia," xxi.; Schürer, "Gesch." 3d ed., iii. 69).

"When Cæsar attained the power," says Huide-

koper ("Judaism in Rome," p. 6), "we find a procession annually of Roman dignitaries, on the first day of the Passover, for the purpose of throwing away idol-images; and at his funeral Jews were conspicuous." Mommsen quotes a contemporary orator (Cicero) as saying that Roman officials in the provinces had to be extremely careful not to offend a Jew, otherwise they were liable to be hissed on their return to Rome by the plebeians.

**Judaism Respected in Rome.**

During the Pompeian wars Cæsar, without associates (Mommsen, *l.c.* iii. 8, 374), surrounded only by military aids and political agents, made use of the brilliant abilities of Aristobulus II., and, out of hatred to Pompey, gave the former his freedom and sent him with two legions into Syria to create a diversion in Cæsar's favor (Josephus, "Ant." xiv. 7, § 4). Macrobius hints ("Saturnaliorum Conviviorum," i.) that during the Pompeian wars the Jewish contingent in Cæsar's army was by no means an unimportant one; that at his court and in his councils the Jews were influential in political and financial matters. The great historical significance of Cæsar's relations with the Jews is brought out strikingly by their military services under him during the Egyptian campaign.

For all his daring and energy, and notwithstanding the importance of his entering Egypt, Cæsar would not have landed had he not been certain of support from the Jews of the country. His resources were scanty—scarcely two legions of infantry and a small detachment of cavalry—in all about 5,000 men. With such a handful of soldiers even Cæsar could not expect a successful conflict with the powerful Egyptian army. There is historical evidence that organized local bands of Jews came to his assistance. The Jews of Egypt, numbering at that time, according to Manfrin, about a million, were evidently on his side before he came to Egypt; and, in order to render him efficient service, they suspended their party quarrels. With Mithridates there entered Egypt under the leadership of Antipater a detachment of troops numbering 1,500, or, according to Josephus (*l.c.* xiv. 8, § 1), 3,000, composed exclusively of Jews.

According to the testimony of Josephus, the taking of Pelusium, which, from the Syrian side, was the key to Egypt, was largely due to the personal bravery and skill of Antipater, who destroyed a portion of the city wall. With his Jewish followers he was the first to enter the city, thus clearing the way for Mithridates' army. As a reward for his services Cæsar gave to Antipater the privilege of a citizen of Rome, and made him procurator of Judea (Josephus, *ib.* 8, § 3).

**Valor of Antipater.**

After the Alexandrian campaign Cæsar granted many favors and privileges to Judea and to the Jews in general. He gave the former the right of "status clientis"—the broadest autonomy that countries subject to Rome could enjoy. Besides this right Cæsar allowed Judea to utilize the city of Joppa and its harbor, since the latter was indispensable to Jerusalem for intercourse with its colonies.

Cicero's defense of Flaccus, who confiscated the gold collected for the Temple in Jerusalem, shows that the Oligarchic party stood in fear of Cæsar's connection with the Jewish colonies. They suspected that the money collected for the Temple was, in part at least, used for the carrying out of Cæsar's political plans. In fact, the whole defense ("Pro Flacco") was an indirect accusation of Cæsar. By the prohibition of all but Jewish associations, he apparently expressed his belief in the favorable influence of the political principle of Judaism and in its superiority over the other Eastern religions that had been brought to Rome.

But while the mass of the Roman population favored Cæsar, that was not sufficient for his election. Large sums of money were required for this purpose, and Cæsar had hardly any means of his own. When he was leaving for Spain his debts amounted to $3,400,000 (according to some historical documents, $4,800,000); and it appears that a few of his creditors importuned him. Possibly the Jewish colonies supplied funds. These colonies extended all over Egypt, in Asia from the shores of the Pontus Euxinus to the Euphrates, and in Europe as far as Prague and into Gallia.

**Antipathy to Jews Roused.**

On the other hand, the Cæsarean period produced an ill-will toward the Jews that gradually grew to hatred and has survived to the present day.

Reference can be here made to the work of Manfrin concerning the important rôle Cæsar assigned to monotheistic Judaism in his new empire, but his views are open to question.

Renan ascribes to Cæsar very broad and liberal views. "He truly conceived," he says, "liberty of conscience in a sense of absolute neutrality in the state, as enlightened nations now do. He desired the freedom of all provincial worship, and, if he had lived, he doubtless would have prevented the reaction toward strictness which, from the days of Tiberius, led the central government to insist on too much preponderance for the Roman worship. The Jews in Alexandria had their privileges confirmed. The free exercise of Jewish worship was stipulated in the principal towns of Asia Minor. The Jews throughout the world regretted the death of the dictator. Among the numerous provincials who mourned the Ides of March, it was remarked that Jews for several months came to make final lamentation over his burial-place" ("Histoire du Peuple d'Israel," v. 196, 197).

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H. R.
K.

**CÆSAREA.—1. Cæsarea by the Sea:** Ancient city of Palestine; called in early times "Strato's Tower" (Στράτωνος πύργος, Josephus, "Ant." xiii. 11, § 2; xiv. 4, § 4; xv. 8, § 5; xix. 8, § 2; *idem*, "B. J." i. 3, § 4; i. 21, § 5; Strabo, xvi. 758; Pliny,

"Historia Naturalis," v. 14). In rabbinic sources (Meg. Ta'an. iii.; Meg. 6a; Sifre, Deut. 51; Yer. Sheb. 36c) the name is frequently corrupted (it is only once written correctly, Tosef., Sheb. iv. 11) as שרשן; in a later source (piyyuṭ for the second Sabbath of Ḥanukkah) the name has even been corrupted into מגדל נשיא (B. Beer, in "Monatsschrift," 1860, ix. 113). Herod the Great transformed the insignificant place into an important city, naming it Cæsarea (Καισάρεια) in honor of Emperor Augustus. Still the old name survived; Strabo and Pliny continue to call the city "Strato's Tower," while Ptolemy and Epiphanius use the singular expression "Cæsarea of Strato." To distinguish it from other cities of the same name, it was also called "Cæsarea by the Sea" (*παράλιος Καισάρεια*, "Ant." xiii. 11, § 2; *idem*, "B. J." iii. 9, § 1; *ἐπὶ θαλάττῃ* = "ad mare," *ib.* vii. 1, § 3; vii. 2, § 1); on coins it is called ΚΑΙΣΑΡΙΑ Cæsarea, a city that they hated, should be uprooted (עקרון), with no intent of identifying it with Ekron (Schwarz, "Tebu'ot ha-Arez," p. 66b). It is possible, however, that there is here also an allusion to the old name Sharshon (שרשון); while the assumption that there were two Ekrons, one of which was identical with Cæsarea (Friedmann, in Luncz, "Jerusalem," v. 109), is wholly unfounded. The Rabbis speak of it disguisedly as "Magdiel" (Gen. R. lxxxiii.).

Mannert determines the location of Cæsarea as 66° 15′ E. long. and 32° 30′ N. lat. Josephus speaks of it as lying in Phenicia, between Joppa and Dora ("Ant." xv. 9, § 6). It was 600 stadia (75 miles) distant from Jerusalem ("Ant." xiii. 11, § 2; "B. J." i. 3, § 5); 36 miles (a day's journey, Acts xxi. 8) from Ptolemais (Abulfeda); and 30 miles from Joppa

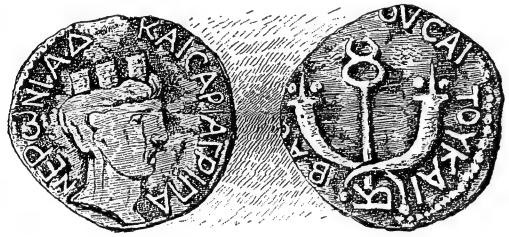
**Location.**

RUINS OF CÆSAREA.
(From a photograph by Bonfils.)

Ἡ ΠΡΟΣ ΣΕΒΑΣΤΩ ΛΙΜΕΝΙ. Later writers call the city "Cæsarea of Palestine" (Cæsarea Palæstinæ = *Καισάρεια ἐπὶ Παλαιστίνῃ*, Eusebius, "Hist. Eccl." v. 22, or *Καισάρεια τῆς Παλαιστίνης*, *ib.* vii. 12). In the Talmud, the Midrash, and the Targum it is very frequently called "Ḳesri" (קיסרי); the expression "Ḳesri, the daughter of Edom" (Meg. 6a), meaning that Cæsarea is the outpost of the Roman empire. In the same Talmudic passage is a sentence of R. Abbahu, who lived in the third century at Cæsarea, according to which "Ekron," that "shall be rooted up" (Zeph. ii. 4), means "Cæsarea"; but this probably expresses merely the wish of the Jews that

(Edrisi). The soil was sandy ("it is situated in the midst of sand," says the Talmud, Meg. 6a; compare "Ant." xv. 9, § 5), but so fertile that the region was called "the land of life" (Meg. 6a). The following are mentioned as products of the soil: "etrogim"—that is, pomegranates of Cæsarea (Tosef., Maksh. iii. 10); Cæsarean grain (Tos., Dem. iv. 23); a woolly moss growing on stones (Yer. Kil. 32a; Yer. Shab. 4c). As merchandise are mentioned the beds of Cæsarea (Yer. Ber. 6a; Yer. Ned. 40c; Yer. M. Ḳ. 83a). The city lay close by the sea, and had a good harbor, which was constructed by Herod, and is often mentioned ("Ant." xv. 9, § 6, *λιμήν*; Yer. Giṭ.

43b). This harbor was as large as the Piræus, and had a deep channel and "a double station for the ships" ("Ant." *l.c.*). The rocky shore, which is frequently mentioned (Gen. R. x. 7; Lev. R. xxii. 4), was laid out as a promenade (Eccl. R. v. 8). Large subterranean passages and canals led from the city to the harbor ("Ant." *l.c.*); and perhaps these are the vaults mentioned in the Talmud (Yer. Naz. 56a). The city had imposing streets (*ib.*) and theaters ("Ant." *l.c.*), and, on its eastern side, a magnificent gateway (*τετράπυλον*, Tosef., Oh. xviii. 13), through which the road led to the vineyards (*ib.*). The Rabbis considered Cæsarea as the frontier of Palestine toward the west, and in questions dealing with Jewish law its harbor was held not to belong to the land of Israel. Tombs of heathens were supposed to lie east and west of the city, and hence these regions were declared unclean, although opinions on the question were divided (Yer. Giṭ. 43b; Yer. Dem.



Copper Coin of Agrippa II., Struck at Cæsarea.

*Obverse:* NEPωNIAΔ . . . . KAIϹAPI AΓΡΙΠΠΑ with turreted female head. *Reverse:* BA[C AΓΡ ET]OYC AITOY KAI Ƨ, two cornua-copiæ, in the middle a caduceus.

(After Madden, "History of Jewish Coinage.")

21a; compare Büchler, in "Jew. Quart. Rev." xiii. 654 *et seq.* and Krauss, *ib.* xiv. 745).

The original population of Cæsarea was probably pagan—at first Phenician, and then Greek. From the time of the Maccabees, Jews are mentioned as residing there; and as their number steadily increased they tried to gain possession of the city, frequent quarrels resulting between pagans and Jews. Herod's temples and theaters testify to his endeavors to preserve the pagan character of the city. He built here a temple of Augustus, the statue by which it was surmounted representing Zeus Olympus, while another, Hera, represented Rome ("Ant." xv. 9, § 6; "B. J." i. 21, §§ 5, 8).

**Population.**

The first dramatic festivals in honor of Augustus were held 12 B.C. ("Ant." xvi. 5, § 1; "B. J." i. 21, § 8). The emperor's temple (*καισάρειον*), or "Sebastos temple" (*Σεβαστεῖον*), as it is called by Philo ("Legatio ad Cajum," xxxviii.), lay on a hill opposite the harbor, which was also dedicated to Augustus (*ὁ λιμὴν Σεβαστός*, "Ant." xvii. 5, § 1; "B. J." i. 31, § 3); the full name of the city was therefore "Cæsarea Sebaste" ("Ant." xvi. 5, § 1; Ammianus Marcellinus, xiv. 8). On the coins of Cæsarea, which are mentioned also in the Talmud ('Ab. Zarah 6b), dating mostly from the second and third centuries, are found the names of many gods: Zeus, Poseidon, Apollo, Hercules, Dionysus, Athena, Nike, and especially the Phenician goddess ASTARTE. The worship of the Egyptian SERAPIS is due to the fact that from the time of Vespasian there was, in addition to the Greeks, a large colony of Romans at Cæsarea. The restoration of a temple of Hadrian (*Ἀδριανεῖον*) is mentioned even in Christian times. English explorers have recently discovered the ruins of a temple at Cæsarea.

The Jews of Cæsarea were completely Hellenized, and in the third century the Shema' prayer was said in Greek (Yer. Soṭah 21b). In Talmudic times there was here a large Jewish population with many synagogues. Besides the "brothers" (Yoma 53b; Ta'an. 24b; Pesiḳ. 171b), the "rabbis" of Cæsarea are very often mentioned (Yer. Dem. 22c). The teachers of the Law, Nasa (Lam. R., Introduction, No. 26), Mana, 'Ulla, Adda, Idi, Taḥlifa, Abba, Hezekiah, Jacob, Ḥanina, and Abbahu, either came from Cæsarea or lived there (see Bacher, "Die Gelehrten von Cæsarea," in "Monatsschrift," xlv. 298 *et seq.*). ABBAHU appeared as the antagonist of Christianity, which at an early date had found adherents in Cæsarea. He directed a college and officiated as judge (Bacher, "Ag. Pal. Amor." ii. 92). R. Jose (Isi) of Cæsarea speaks of the Christianized Jews of that city (Eccl. R. vii. 26). The Christian library of Cæsarea is of great importance for Biblical science. But the Christians themselves at an early date speak of Cæsarea as being a Jewish city (Clement, "Recognitiones," ii. 37, iii. 65, v. 4).

**Character of Jewish Cæsarea.**

A number of Samaritans also lived at Cæsarea. The Samaritan prophet Simon Magus worked mischief there. The Cuthæans of Cæsarea disputed with R. Abbahu (Yer. 'Ab. Zarah 44d). When, on the death of the latter, the columns of Cæsarea trickled water, as if they were mourning for him (Eusebius, "Hist. Eccl." viii. 9), the Cuthæans declared, to spite the Jews, that it was because the columns were out of repair (Yer. 'Ab. Zarah 42c; M. Ḳ. 25b). A Samaritan chronicle (Neubauer, "Chronique Samaritaine," p. 18, Paris, 1873) erroneously identifies Cæsarea with Dora. In 484 and 548 the Samaritans instigated bitter riots against the Christians.

**Samaritans.**

Only the old name, "Strato's Tower," gives any clue to the earliest history of Cæsarea. Renan ("Mission de la Phénicie," p. 790) and, after him, Hildesheimer connect Strato with the Phenician name Astarte. But D. Oppenheim and Neubauer have demonstrated the probability that "Strato" was the name of a person, indeed, that of the founder of the city; and it is a fact that Strato is named as such in Justinian's "Novellæ" (103 pref.). Stark ("Gaza," p. 451) thinks that the Ptolemies founded Strato's Tower; but Schürer is of opinion that it was founded by the Sidonians in Persian times. In the fourth century B.C. there were two kings of Sidon by the name of Strato, one of whom probably founded the fort Strato's Tower. The first geographical writer who mentions the "Tower" is Artemidorus (about 100 B.C.; Stephen of Byzantium, *s.v.* *Δῶρος*). About the same time, Aristobulus I. caused his brother Antigonus to be murdered there ("Ant." xiii. 11, § 2). The "tyrant" Zoilus, who had usurped the government of Strato's Tower and of Dora, and had

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made common cause with the Cyprian king Ptolemy Lathyrus, drove Alexander Jannæus from the country, which he apportioned among the Jews ("Ant." xiii. 12, §§ 2–4).

Strato's Tower now belonged to the Jewish king ("Ant." xiii. 15, § 4); and it is probably this conquest which is mentioned in rabbinic sources (Meg. Ta'an. iii.). Pompey liberated the city ("Ant." xiv. 4, § 4; "B. J." i. 7, § 7), and Augustus presented it to Herod ("Ant." xv. 7, § 3; "B. J." i. 20, § 3), who transformed it into a metropolis, changed its name to "Cæsarea," and called the harbor "Sebaste." Cæsarea remained a fortress ("Ant." xv. 8, § 5); but Herod cared more for beautifying the city, and built many magnificent edifices of white stone for the citizens. Within twelve years the city was rebuilt, the work having neither wearied the king nor exhausted his resources ("Ant." xv. 9, § 5; "B. J." i. 21, § 5; i. 31, § 3). Cæsarea now became a flourishing city, and Josephus calls it the largest in Judea ("B. J." iii. 9, § 1; Ammianus Marcellinus, *l.c.*). The Jews also recognized it as a rival to Jerusalem (Meg. 6a), and the Rabbis called it the "metropolis" of the kings (*ib.*), the term "kings" here signifying the Roman governors, who, after the death of Archelaus, administered Judea from this place. The governors Felix and Festus resided in Cæsarea (Acts xxiv. 27, xxv. 1). Agrippa I., who possessed the city for a short time, also had an administrator there (*στρατηγός*, "Ant." xix. 7, § 4), and died there. He also had coins struck in Cæsarea (Madden, "Jewish Coinage," pp. 107, 109). After his death the Cæsareans and Sebasteans vilified the memory of their benefactor, whom they hated for his Judaizing, and insulted his daughters, Mariamne and Drusilla. By the order of Emperor Claudius they were severely punished by the governor, Cuspius Fadus ("Ant." xix. 9, § 1). The city was also called "Judææ Caput" (Tacitus, "Historia," ii. 78), as being the seat of the Roman governors. It had a Roman garrison ("Ant." *l.c.*), which is also mentioned in the Talmud (Yer. 'Ab. Zarah 39c, *tázis*). The large pagan population ("B. J." iii. 9, § 1) would not permit the Jews to share in the administration of the city. This resulted in sanguinary conflicts under the administration of Felix; and in the year 61 Nero declared the pagans to be the sole rulers ("Ant." xx. 8, § 9; "B. J." ii. 13, § 7; ii. 14, § 4), and at the same time he removed Felix from office. In 66 the Jews, because of an insult to their synagogue, began a battle with the Greeks in which much blood was shed, but they finally succumbed, and had to flee to the neighboring city of Narbota ("B. J." ii. 14, §§ 4, 5). These disturbances were the preliminary episodes of the Jewish war, upon the outbreak of which the pagans of Cæsarea fell upon the Jews and massacred them all, to the number of 20,000, in one hour ("B. J." ii. 18, § 1; vii. 8, § 7). The synagogue, where the rioting began, is probably the same which is called in Talmudic sources the "riotous synagogue of Cæsarea" (Yer. Sanh. 18a; Yer. Naz. 56a; Num. R. xii. 3; Lam. R. i. 3). The city itself is also called the "riotous city" (Cant. R. i. 5; Targ. Yer. Num. xxiv. 10). A Byzantine writer (Malalas, "Chronographia," ed. Bonn, x. 261) says that Vespasian turned this synagogue into an odeon; but the transformation (if it did take place) must have been by a later emperor, since the rabbinic sources of the third century still speak of this synagogue.

After the war, Vespasian constituted Cæsarea a Roman province, but without the full "jus Italicum" (Pliny, "Historia Naturalis," v. 13, § 69; compare Justinian, "Digesta," l. 15, §§ 1, 8). It is also called "colonia" on coins. At the time of Alexander Severus the title "metropolis" came into use, as also in the rabbinic sources, and on coins. The subterranean prisons of Cæsarea ("Diaeta," Esther R., Introduction) were much dreaded by the Jews, being fraught with peril for them (*ib.*). The city was destroyed by an earthquake in 128 (Eusebius, "Chronicon").

In the reign of Justinian the Jews made common cause with the Samaritans of Cæsarea, and harassed their Christian fellow-citizens. They even killed the governor, Stephan, July, 556 (Malalas, "Chronographia," p. 488; Theophanes, "Chronicon," i. 356). Under Heraclius it was estimated that there were 20,000 Jews in Cæsarea; and it was said that a Jew gave the city into the hands of the victoriously advancing Arabs (Weil, "Gesch. der Chalifen," i., Appendix, p. 2), by whom, according to the "Chronique Samaritaine" (p. 23), the city was looted. Benjamin of Tudela found only twenty Jewish families in Cæsarea, as against 200 Samaritans. In 1265 Cæsarea was completely destroyed by the sultan, Baibars. The destruction of Cæsarea is pictured in "Pal. Explor. Fund, Quarterly Statement," 1884, p. 147. Nothing now remains of it but a pile of ruins, that still bears the name "Kaisariyya."

BIBLIOGRAPHY: Boettger, *Lexicon zu Flavius Josephus*, p. 70; Neubauer, *G. T.* pp. 91–96; Frankel, *Mebo*, p. 4; Hildesheimer, *Beiträge zur Geographie Palästina's*, pp. 4–10, Berlin, 1886; Rosenzweig, *Jerusalem und Cæsarea*, Berlin, 1890; Edersheim, *Jesus the Messiah*, ii. 74; Schürer, *Gesch.* 3d ed., ii. 104–108; Krauss, *Lehnwörter*, ii. 536, 537; idem, *Zur Topogr. von C.*, in *Jew. Quart. Rev.* xiv. 745–751.

**——2. Cæsarea Philippi:** Ancient city of Palestine. According to the investigations of Gesenius, Raumer, and Robinson, this was the original site of the place Baal-gad,—*i.e.* where Gad was worshiped as the god of fortune (Isa. lxv. 11)—or of Baal-hermon (I Chron. vi. 23). In Israelitic times the place was called "Dan," and the image made by Micah was worshiped here. Here, too, Jeroboam I. set up the golden calf. Not far distant was the place Tarnegola, which the Rabbis mention as being on the northern boundary (Tosef., Sheb. iv. 10; Yer. Sheb. 36c; Yer. Dem. 22d; Sifre, Deut. 51; Targ. Yer. ii. on Num. xxxiv. 15). Its name is probably connected with the idol Tarnegol ("fowl"), though other places of Palestine (Sepphoris and Phrugitha, for instance) were also called after birds. The place is also said to be identical with the Biblical Leshem (Josh. xix. 47) or Laish (Judges xviii. 29; Meg. 6a; Tan., Re'eh, 16). This, however, is very improbable. But Cæsarea Philippi is certainly identical with Paneas (*Πανέας, Πανιάς, Πανεάς*), frequently mentioned by Greek as well as rabbinical authors (Josephus, "Ant." xv. 10, § 3; Eusebius, "Hist. Eccl." vii. 17; Sozomen, v. 21; Pliny, "Historia Naturalis," v. 15; Cedrenus, p. 305); the rabbinical writers indeed

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chiefly use the name "Paneas" (פניאס, also פמיאס; see the Talmudic dictionaries). But Πανείας is the name of the grotto sacred to Pan, on the neighboring mountain Panion (Philostorgius, vii. 3; compare Targ. Yer. Num. xxxiv. 11); hence, the significance of the place as the seat of a cult is preserved in the name, from which it follows that Paneas was originally inhabited by Syrian or Greek pagans. Ptolemy (v. 15, § 21) includes it in Phenicia.

At the time of Herod the region of Πανιάς belonged to a certain Zenodorus (Zenon), after whose death (20 B.C.) Augustus presented it to Herod ("Ant." xv. 10, § 1; "B. J." i. 20, § 4). The domain of Zenon, together with some other districts, was taxed 100 talents ("B. J." ii. 6, § 3). Herod erected a magnificent temple in honor of Augustus in the vicinity of the grotto of Pan ("Ant." xv. 10, § 3; "B. J." i. 21, § 3); and Herod's son, the tetrarch Philip, transformed the place into an important city, calling it Καισάρεια, also in honor of the emperor ("Ant." xviii. 2, § 1; "B. J." ii. 9, § 1). But coins of the city are extant, dating from an independent and earlier era (about 3 B.C.). The Galilean Cæsarea was called Καισάρεια ἡ Φιλίππου (Matt. xvi. 13; Mark viii. 27), to distinguish it from the Judean Cæsarea, while the rabbinic sources call it קיסרין = Kesrion, in contradistinction to קסרי = Kesri; but as these sources are uncritical, the distinction is not always observed. The rabbinic sources state also that the designation "Paneas" continued in use.

It is indeed a question whether Paneas and Cæsarea were not two separate cities built near together. An ancient source (Mek. to Ex. xvii. 14 [ed. Friedmann, p. 55b]) mentions Kesrion as being situated below Paneas, from which it follows that they were two distinct cities. The name "Paneas" continued to be used to such an extent that through its form "Pania" the variants "Pamiya," "Apamiya," and "Aspamiya" (אספמיא) became current among the Rabbis; but these must be strictly separated from similar names.

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After the death of Philip the city was for a time under Roman jurisdiction; then in the hands of Agrippa I.; again under Roman governors; and, finally, it passed into the hands of Agrippa II. (53 C.E.), who called it Νερωνιάς, in honor of Nero ("Ant." xx. 9, § 4). This name, which is found on some coins, soon fell into disuse. At the time of the Jewish war the population was mostly pagan (Josephus, "Vita," xiii.). Vespasian and Titus spent their holidays there, and arranged games and festivals ("B. J." iii. 9, § 7; vii. 2, § 1).

From the second century the city is called Καισάρεια Πανίας (Ptolemy, v. 15, § 21; viii. 20, § 12), both by writers and on coins. But among the native population "Paneas" was probably the name chiefly used, and this form prevails in rabbinic writings as well as in those of the church fathers, and has been preserved under the form "Banias" to the present day. According to a legend the patriarch, and the most eminent among the Jews of Paneas appeared before Diocletian, who hated the Jews (Gen. R. lxiii. 8).

The city is important to Christianity as being one of the places visited by Jesus. It was the site of an old Christian monument (Eusebius, "Hist. Eccl." vii. 18), and was made a bishopric. It is also mentioned during the Crusades. At present the village of Banias contains about fifty miserable houses or huts, built within the ancient castle wall.

Bibliography: Boettger, *Lexicon zu Flavius Josephus*, p. 71; Neubauer, *G. T.* p. 237; Schürer, *Gesch.* 3d ed., ii. 158; Krauss, *Lehnwörter*, ii. 537.

——**3. Cæsarea in Cappadocia:** Capital of Cappadocia; originally named "Mazaga." It is mentioned in rabbinic writings either as "Cæsarea of Cappadocia" or as "Mazaga-Cæsarea." R. Akiba here met a shipwrecked Jewish scholar (Yer. Yeb. 15d), probably R. Meïr (Yeb. 121a). R. Nathan also sojourned at Cæsarea (Yer. Yeb. 7d), where, it is further stated (*ib.* 4b), a Palestinian robber was executed. It is said that the Persian king Sapor massacred 12,000 Jews there (M. Ḳ. 26a). As Kaisari, the place is to-day a populous and flourishing city.

Bibliography: Rapoport, *Bikkure ha-'Ittim*, 1823, iv. 71; Boettger, *Lexicon zu Flavius Josephus*, p. 180; Lagarde, *Mittheilungen*, ii. 242; Neubauer, *G. T.* p. 318; Krauss, *Lehnwörter*, ii. 330, 537.

G. S. Kr.

**CAGE:** A rendering for כלוב in Jer. v. 27; but it is doubtful whether this translation is accurate. The Hebrew word occurs only once more—viz., in Amos viii. 1—where it seems to be a basket, probably of wickerwork, or some other net-like receptacle for fruit. In Jer. v. 27 the word is employed to characterize the houses of the rich, filled to overflowing with ill-gotten wealth, as shown by the abundance of costly articles of luxury. It has been supposed that כלוב was a crate filled with birds, which craned their necks through the openings—a very common sight in the markets. This furnishes the key to the simile of the prophet; the costly ornaments and furniture peeping, as it were, for purposes of display, through the very walls of the houses. The Targum, however, in rendering the word by בית פיטמא ("house [place] for fattening"), assumes that the prophet had in mind not so much the display (the craning of the necks) as the artificial—*i.e.*, ill-gotten—character of the wealth. "Cage" or "crate" would thus be the meaning which the Targum gave the word, but the cage would be one of the kind employed for fattening geese, so restricted in size as to make motion impossible for the occupant.

The root of the Hebrew word being uncertain, the exact equivalent can not be definitely ascertained. In the El-Amarna tablets the word is found in the form "kulibi," meaning "bird-net," an instrument to trap birds. This seems to fit in with Jeremiah's simile, "The houses are filled with dishonesty and violently acquired goods" (A. V., "deceit"). In Ecclus. (Sirach) xi. 30 the heart of a vain man is likened to a decoy partridge in a "cage" (κάρταλλος). This word is the Arabic "ḳirṭal" (hamper); but the context shows that "cage" here stands for not merely a crate, but for a cage contrived to capture birds, in which the decoy partridge is "vain" in so far as it displays a mere semblance to the absent reality. Ezek. xix. 9, R. V., in accordance with this idea of a contrivance to trap, renders the Hebrew במצדות by "cage."

E. G. H.

**CAGLIARI** (Hebr., קאליר): Capital of the island of Sardinia. It had a Jewish community in early times. When a Christianized Jew named Peter placed images of saints in the synagogue of that city on Easter Monday, the day following his baptism, to the annoyance of the Jews, Gregory I. ordered Bishop Januarius of Cagliari to have the objects at once removed (Grätz, "Gesch. der Juden," v. 52). Little is known of the history of the Jews of Cagliari. Under Aragonian rule their condition was favorable, for they were not molested and were received at court. When King Martin I. of Aragon was at Cagliari in Dec., 1408 (he died in that city in 1409), and the Jews were looking on at the ראווש or Daus games instituted in his honor, he invited one of them to take part in the game, and the Jew finally consented, although the community had issued a decree four years previously, interdicting this game to every Jew and Jewess on pain of excommunication. On this occasion Judah ben David, called also Bonjusas Bondavin, the rabbi of the community, addressed a question to Isaac b. Sheshet, whom he knew personally. A physician and fine Talmudist, he formerly lived at Marseilles, and then went to Sardinia in 1390, where he was appointed rabbi of Cagliari, the king confirming him as rabbi of the whole island of Sardinia. There was a large synagogue at Cagliari. The Jews of Cagliari were expelled in 1492, like their coreligionists in Spain.

BIBLIOGRAPHY: Isaac b. Sheshet, *Responsa*, No. 171; *Rev. Et. Juives*, vii. 292, viii. 280 *et seq.*; Gazana, *Storia della Sardegna*, ii. 151; Ersch and Gruber, *Encyc.*, section ii., part 27, p. 147.

K. M. K.

**CAGLIARI, ABRAHAM DA:** Rabbi at Cagliari, Sardinia, in the eighth century. He is mentioned by Antonio di Tharos, the historian of that epoch, and by Delotone, in his "Ritmo di Gialeto." The latter relates that Abraham interpreted many Phenician inscriptions collected by the Sardinian king Gialeto; and the former that, together with another Jewish scholar named Canaim, he deciphered Greek and Phenician inscriptions found in the palace of Masu.

BIBLIOGRAPHY: Spano, in *Educatore Israelitico*, xxvii. 165; Mortara, *Indice*, p. 9.

G. I. Br.

**CAHAN, ABRAHAM:** Russian-American novelist and labor leader; born in Podberezhye, government of Wilna, July 7, 1860. His grandfather was a rabbi and preacher in Vidz, government of Vitebsk; and his father was a teacher of Hebrew and Talmud. The family, which was devoutedly Orthodox, removed in 1866 to Wilna; and there young Cahan received the usual Jewish preparatory education for the rabbinate. He, however, was attracted by secular knowledge and clandestinely studied the Russian language, ultimately prevailing on his parents to allow him to enter the Teachers' Institute of Wilna, from which he was graduated in 1881. He was appointed teacher in a Jewish government school in Velizh, government of Vitebsk, in the same year; but a domiciliary visit by the police, resulting from his connection with the revolutionary movement, caused him to flee the country. After many vicissitudes he, in June, 1882, arrived in New York, where he still resides. Having become an ardent socialist while in Russia, he devoted all the time he could spare from work and study to spread his favorite ideas among the Jewish working men of New York. He thus became the pioneer socialistic labor leader among them, and was the first in the United States to deliver socialistic speeches in Yiddish. Cahan was either originator, collaborator, or editor of almost all the earlier socialistic periodicals published in that dialect; and he is still connected with the daily organ of that section of the socialists with which he is in sympathy. He has occupied various positions in labor organizations, from walking delegate to representative at the International Socialist Congress at Brussels.

Cahan quickly mastered the English language; and four years after his arrival in New York taught immigrants in one of the evening schools. Later he began to contribute articles to the "Sun" and other newspapers printed in English, and was for several years employed in a literary capacity by the "Commercial Advertiser," to which paper he is still a regular contributor. While his Yiddish writings are mostly confined to propagandism, his literary work in English is mainly descriptive; and he has few, if any, equals in the United States in depicting the life of the so-called "ghetto," where he has lived and worked for the last twenty years. "A Providential Match" was the first of Cahan's tales to be published (in "Short Stories," 1895). His first novel, "Yekl" (New York, 1896), being the graphic story of an Americanized Russo-Jewish immigrant, attracted much attention and was favorably commented on by the press both in America and in England. W. D. Howells compared Cahan's work to that of Stephen Crane, and prophesied for him a successful literary future ("The World," New York, July 26, 1896). Cahan's next work of fiction, "The Imported Bridegroom, and Other Stories" (*ib.* 1898), was also well received and favorably noticed by the general press. Of his shorter publications the article on the Russian Jews in the United States, which appeared in the "Atlantic Monthly," July, 1898, deserves to be specially mentioned.

BIBLIOGRAPHY: A syndicate article describing Cahan's career (with illustrations), published simultaneously in many newspapers Sept. 27, 1896, among others the *Boston Post* and *Pittsburg Dispatch*; *The Bookman*, iv. 157–158, vii. 513, x. 101–102, 428–430; Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 221–226, New York, 1899.

A. P. Wi.

**CAHANA, DAVID.** See Kahana, David.

**CAHANA, ELIEZER.** See Kahana, Eliezer b. Reuben.

**CAHANA, JACOB ABRAHAM.** See Kahana, Jacob b. Abraham.

**CAHANA (RAB).** See Kahana (Rab).

**CAHANA (BEN TAḤLIFA).** See Kahana b. Taḥlifa.

**CAHEN, ALBERT:** French composer; born at Paris Jan. 8, 1846; a pupil of César Franck (composition) and Mme. Szarvady (pianoforte). He made himself known to the musical world by the

following compositions: (1) "Jean le Précurseur," a Biblical poem (1874); (2) "Le Bois," a comic opera (1880); (3) "Endymion," a mythological poem (1883); (4) "La Belle au Bois Dormant," a fairy operetta (1886); (5) "Le Vénitien," four-act opera (1890); (6) "Fleur des Neiges," ballet (1891); (7) "La Femme de Claude," a three-act lyric drama (1896).

BIBLIOGRAPHY: *Nouveau Larousse Illustré*, ii. 382; Baker, *Biographical Dict. of Musicians*, New York, 1900.

S. I. BR.

**CAHEN, CORALIE:** French philanthropist; born at Nancy, 1832; died at Paris March 12, 1899; wife of Mayer Cahen, chief physician of the Northern Railroad Company. Losing her husband and her only daughter before 1870, she devoted herself thenceforward to the relief of the unfortunate, and was largely instrumental in establishing the Maison Israélite de Refuge pour l'Enfance, an institution opened at Romainville in 1866 for homeless Jewish girls. When the war of 1870 broke out, she left this work to go to the field. At Metz she was appointed vice-president of the Society for Aid to the Wounded (Société de Secours aux Blessés) and acted as a Red Cross head nurse in the hospitals. When the German army entered Metz, Mme. Cahen offered her services to the army of the Loire. At the request of Gambetta she went to Vendôme, and established herself at the hospital organized in the lycée of that city, and succeeded in having her authority recognized by the Marianist sisters of Sainte-Croix at Le Mans.

Filled with compassion for the French soldiers imprisoned in the forts of Silesia and Pomerania, she made three journeys into Germany, two of them during the severe winter of 1871–72. Aided by Empress Augusta, she even gained the ear of Emperor William. Visiting sixty-six forts, she succeeded in releasing 300 prisoners before the expiration of their term. She also accomplished the no less difficult task of procuring information for the families of the missing. She did what even the minister of foreign affairs had been powerless to accomplish; viz., she discovered at Berlin the office in which all the information regarding these widely scattered soldiers was kept, and she carried back to Paris 59,000 individual reports concerning their situation; indicating those that were dead, and those that were being treated in the German hospitals. This marvelous perseverance and devotion were for a long time unknown to the public, owing to the modesty of this heroic woman. When in 1889 M. de Freycinet found the official record of this brilliant service mentioned in an article in the "Temps," he conferred a military decoration upon Mme. Cahen.

After the war Mme. Cahen devoted herself to works of charity; giving also some time to sculpture, in which she showed considerable skill. Noteworthy among her works is a bust of Zadoc Kahn, chief rabbi of France. The "Refuge" founded by her became under her care a model of its kind. It was later transferred to its new quarters constructed by the architect Aldrophe at Neuilly, and was dedicated June 4, 1883. She was its president until her death. She was also a member of the Association des Dames Françaises. The academician Maxime du Camp, in his book entitled "Paris Bienfaisant" (pp. 365 *et seq.*, Hachette, 1888), in which he gives high credit to the Jewish charities of Paris, devotes an entire chapter to the "Refuge" and to its director. He pays the latter a brilliant tribute, tracing the principal episodes of her life, and closing with these remarkable words: "It has been said, and I, too, have said it myself, that Israelites never have a strongly developed love for their country; but—O Jewess, forgive me!"

BIBLIOGRAPHY: Maxime du Camp, *Paris Bienfaisant*, in *Univers Israélite*, March 17, 1899.

S. J. W.

**CAHEN, ISIDORE:** French scholar and journalist; born at Paris in 1826; died there March 6, 1902. After having brilliantly completed his education at the Collége Charlemagne, he entered the Ecole Normale in the section of philosophy, having for comrades Edmond About, Hippolyte Taine, Francisque Sarcey, and others, who afterward became distinguished in their respective walks of life. Cahen soon attracted the attention of his professors; and, while still a student, was entrusted with the teaching of philosophy in the College of Versailles.

In 1849 Cahen graduated third at the Ecole Normale; and in the same year succeeded in obtaining the degree of "agrégé de philosophie." A year later he was appointed professor of philosophy at the Lycée Napoléon-Vendée, after having been nominated secretary to the French embassy at Madrid. A cabal among the clerical papers, however, soon caused him to lose his professorship. The incident gave rise to many press polemics, and brought about the resignation of the members of the Jewish consistory.

The government then offered Cahen other positions, but he declined them all, and devoted himself to journalism. He collaborated on the "Journal des Débats," and for many years was attached to the editorial staff of "Le Temps." At the death of his father, Samuel Cahen, he assumed the directorship of the "Archives Israélites," which position he held until his death. Cahen lectured from 1859 till 1878 on history and literature in the Jewish Theological Seminary of Paris.

Besides contributing many valuable articles to the press on various subjects, Cahen was the author of the following writings: (1) "Deux Libertés en Une," in which he pleaded the cause of liberty of conscience and freedom in tuition (Paris, 1848); (2) "La Philosophie du Poème de Job," inserted as an appendix to the Bible translation of his father; (3) "L'Immortalité de l'Ame chez les Juifs," translated from the German of G. Brecher (Paris, 1857).

BIBLIOGRAPHY: *Archives Israélites*, 1902, Nos. 13, 14, 15.

S. I. BR.

**CAHEN, SAMUEL:** French Hebraist and journalist; born at Metz Aug. 4, 1796; died at Paris Jan. 8, 1862. He was brought up at Mayence; pursuing a course of rabbinical studies and devoting, at the same time, much attention to modern languages and literatures. After completing his education Cahen was engaged as a private tutor in Germany. In 1822 he went to Paris, where he

assumed the directorship of the Jewish Consistorial School, a position which he held for a number of years. In 1840 Cahen founded the ARCHIVES ISRAÉLITES.

Cahen's main work was the translation of the Bible into French, with the Hebrew on opposite pages, and critical notes and dissertations by himself and others. The entire edition, consisting of eighteen volumes, appeared at Paris in 1851. Despite adverse criticism, denying Cahen critical perception in the choice of his material, it must be admitted that the undertaking exerted a great influence upon a whole generation of French Jewry. In addition to this great work of his, Cahen was the author of the following writings: (1) "Cours de Lecture Hébraïque, Suivi de Plusieurs Prières, avec Traduction Interlinéaire, et d'un Petit Vocabulaire Hébreu-Français," Metz, 1824; (2) "Précis d'Instruction Réligieuse," *ib.* 1829; (3) a new French translation of the Haggadah of Passover, Paris, 1831–32; (4) "Almanach Hébreu," *ib.* 1831.

Cahen was appointed a chevalier of the Legion of Honor in 1849.

BIBLIOGRAPHY: *Arch. Isr.* Jan., 1862; *La Grande Encyclopédie*, s.v.; H. S. Morais, *Eminent Israelites of the Nineteenth Century*, p. 27.

S. I. BR.

**CAHN, ARNOLD:** German physician; born at Worms April 11, 1858. After completing his course at the gymnasium, he studied medicine at the University of Strasburg, graduating thence in 1881. He was assistant physician at the hospital of the university from 1882 to 1885, becoming privatdocent in the latter year, and assistant professor in 1895.

Cahn has written many articles in the medical journals, his specialty being the physiology of digestion. Among his works and essays are: "Ueber Antiperistaltische Magen-Bewegungen"; "Ueber Magen-Verdauung bei Chlorhunger"; "Ueber Magensäure bei Acuter Phosphorvergiftung"; "Ueber die Verdauung des Fleisches im Normalen Magen"; "Ueber die Peptone als Nahrungsmittel."

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

**CAHUN, DAVID LÉON:** French Orientalist and writer; born June 23, 1841, at Haguenau, Alsace; died at Paris March 30, 1900. Cahun's family, which came originally from Lorraine, destined him for a military career; but owing to family affairs he was compelled to relinquish this, and he devoted himself to geographical and historical studies. In 1863 he began to publish in the "Revue Française" a series of geographical articles and accounts of his travels in Egypt and the neighboring countries. About the same time he published in the daily press letters of travel, and a geographical review which was the first of its kind. In 1864 Cahun set out to explore Egypt, Nubia, the western coast of the Red Sea, and Asia Minor.

Returning to France in 1866, he became a political writer on the staff of "La Liberté"; but when that paper supported the empire, Cahun left it, and joined the staff of "La Réforme" (1869) and "La Loi." During the Franco-Prussian war he was correspondent for several papers. On Sept. 4, 1870, he entered the army as a volunteer, and was appointed sublieutenant of the 46th foot in the following November. When peace was established he resumed his Oriental studies, devoting himself chiefly to researches concerning the Turks and the Tatars.

In 1875 he was appointed to the Bibliothèque Mazarine, where he was specially engaged in the compilation of an analytical catalogue from the year 1874. Meanwhile Cahun had begun to publish a series of historical novels dealing with ancient history, in the style of the journeys of Anacharsis in Greece. They are said by one critic to be written in temperate and pure French, combining interest with genuine archeological knowledge. It was Cahun's intention to present facts of ancient history that were not generally known, and thus make contributions to general history and geography. These novels include: "Les Aventures du Capitaine Magon," on Phenician explorations one thousand years before the common era (Paris, Hachette, 1875); "La Bannière Bleue," adventures of a Mussulman, a Christian, and a pagan at the time of the Crusades and the Mongolian conquest (*ib.* 1876); "Les Pilotes d'Ango," dealing with French history of the sixteenth century (*ib.* 1878); "Les Mercenaires," of the time of the Punic wars (*ib.* 1881); "Les Rois de Mer," on the Norman invasions (Chasavay, 1887); "Hassan le Janissaire," on Turkish military life of the sixteenth century (crowned by the French Academy); "La Tueuse," scenes from the Mongol invasion of Hungary in the thirteenth century (1893). Cahun contributed many literary articles to the "Revue Bleue," "Le Journal des Débats," etc., and several critical, geographical, and ethnographical papers to the "Bulletin de la Société d'Ethnographie," "Bulletin de la Société Académique Indo-Chinoise," "Bulletin de la Société Japonaise," "Bulletin de la Société Americaine," "Bulletin de l'Athénée Oriental," etc.

In 1878 Cahun set out on a fresh series of journeys accompanied by his wife. The two intrepid travelers visited central Syria, the mountains of Ansairi (1878), the Faroe islands and Iceland (1879), central Syria and Mesopotamia (1880). In 1879 the "Tour du Monde" published an account of his travels through Syria and the mountains of Ansairi. He also issued a volume treating the same subject, entitled "Excursions sur les Bords de l'Euphrate" (Paris, 1884). His scholarly study of local customs, "Scènes de la Vie Juive en Alsace," with preface by Zadoc Kahn, chief rabbi of Paris, appeared about the same time (*ib.* 1885). In 1884 he published "Le Congo, la Véridique Description du Royaume Africain, Traduite pour la Première Fois en Français sur l'Edition Latine Faite par les Frères de Bry en 1598, d'Après les Voyages Portugais et Notamment Celui d'Edouard Lopez en 1578" (Brussels, 1884).

In 1890 Cahun established a course of lectures at the Sorbonne, where he taught the history and the geography of Asia. A résumé of one section of this course has been incorporated in the "Histoire Générale" of Lavisse and Rambaud. Cahun's "Introduction Générale à l'Histoire de l'Asie" (1896), based on material gathered during his travels, is a complete and exact history of that continent He also undertook the restoration of some ancient casts

that are of great geographical interest. Some years before his death Cahun ceased writing for the Parisian periodicals, but to the end he contributed to "Le Phare de la Loire." He left unfinished a history of the Arabs, and a historical novel dealing with the story of the Arabs. He was a member of several learned societies.

S. Z. K.

**CAIAPHAS** or **CAIPHAS** (Καϊάφας, a Greek word; in the Hebrew original, probably not כַּיָּפָא, but קַיָּף; compare Mishnah Parah iii. 5; Derenbourg, "Essai sur l'Histoire de la Pal." p. 215, note 2; Schürer, "Gesch." 3d ed., ii. 218); full name, **JOSEPH CAIAPHAS** (Josephus, "Ant." xviii. 2, § 2) Son-in law of the high priest Ananas or Annas (John xviii. 13); held that office himself through appointment of Valerius Gratus, about 18–36, hence for a longer period than several of his predecessors and successors. Luke iii. 2 speaks of two high priests, Annas and Caiaphas. The mention of the two at one and the same time has been a great stumbling-block to the commentators. John made a curious error (xi. 49, xviii. 13) in speaking of Caiaphas as the high priest "in that year," as if he interchanged every year with Annas. It appears that even while Caiaphas performed the duties of the office, the power of high priest lay in the hands of Annas.

Caiaphas' historic importance lies in the fact that he is expressly mentioned by Matt. xxvi. 3, 57, and John xi. 49, xviii. 13, 24, 28, in connection with the crucifixion of Jesus, though not by Mark and Luke. After his arrest, however, Jesus was taken not to Caiaphas but to Annas (John xviii. 13 *et seq.*), who questioned him only privately. The actual trial took place on the next day, the eve of the Passover, before the twenty-three members of the Sanhedrin over whom Caiaphas presided (Matt. xxvi. 57). Caiaphas is reported to have said on that occasion that it was expedient that one man should die for the people (John xviii. 14), a saying found also among the Rabbis (Gen. R. xciv. 9). The fact that Jesus was taken not to Caiaphas but to Annas is explained on the ground that the latter's palace was nearer the place of arrest than that of the former. Through the travels of Theodosius Archidiaconus, 530, it is known that there were 100 paces between the house of Caiaphas and the hall of judgment ("Nuovo Bull. di Arch. Crist." vi. 184, Rome, 1900). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night.

After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xviii. 4, § 3), and was succeeded by Jonathan, who was the son of Anan (36) and perhaps a brother-in-law of Caiaphas. It was probably at this time that the meeting with the apostles took place, at which Caiaphas is mentioned as belonging to the high-priestly family (Acts iv. 6). It was said later in the Syrian Church that he had been converted to Christianity, and was identical with the historian Josephus Flavius (Assemani, "Bibl. Orient." ii. 156, iii. 522; Solomon of Bassora, "The Book of the Bee," ed. Budge, tr. p. 94). His house outside Jerusalem is still (1902) shown.

BIBLIOGRAPHY: Commentaries on the Gospels, *l.c.*; Renan, *La Vie de Jésus*, ch. xxiv.; Edersheim, *The Jewish Messiah*, ii. 547; Strauss, *Das Leben Jesu*, iv. 30 *et seq.*, ed. Bonn, 1895.

G. S. KR.

**CAIN.—1. Biblical Data:** First-born of Adam and Eve, named "Cain" ("Ḳayin") because "gotten" (root, "ḳanah") "with the help of YHWH." He became a tiller of the ground, and made an offering of its fruits which YHWH did not accept, though He had accepted that of Abel. Cain was angered, whereupon YHWH assured him that divine acceptance depended upon conduct. Cain slew Abel, and was cursed by YHWH so that the soil should yield no return to his labor, and he should be driven out to wander over the earth. At Cain's appeal YHWH "made to him a sign, lest any one finding him should smite him." Cain went forth to the land of Nod (Wandering), east of Eden; his wife bore him a son Enoch, after whom he named a city which he had built. From him were descended Lamech, who is recorded as having married two wives; Jabal, who instituted nomad life; Jubal, who invented music; and Tubal-Cain, the inventor of metal weapons—*i.e.*, the authors of material and social progress.

K. W. H. B.

**—In Rabbinical Literature:** Cain, the murderer of his brother Abel, presented to the views of the Rabbis two different types. One was that of a sinner who yielded to his passions, who was greedy, "offering to God only worthless portions; the remnants of his meal or flaxseed"; whom either God's favorable acceptance of Abel's sacrifice or Abel's handsomer wife and twin sister filled with jealousy; who, because he claimed the pasture-land or the wife of Abel as his birthright, quarreled with his brother. He was nevertheless sincere in his repentance when he said, "Too great is my sin [A. V., "punishment"] to bear" (Gen. iv. 13), and so the mark the Lord set upon him was a token of forgiveness. Like a man who had slain another without premeditation, he was sent into exile to atone for his sin (Sanh. 37b); and his crime was finally atoned for when he met death through the falling upon him of his house (Book of Jubilees, iv. 31), or at the hands of his great-grandson Lamech, who took him for a wild beast in the distance and shot him (Tan., Bereshit, ed. Vienna, p. 6b, and Yalḳ. i. 38).

Cain was also viewed as a type of utter perverseness, an offspring of Satan (Pirḳe R. El. xxi.), "a son of wrath" (Apoc. Mosis, 3), a lawless rebel who said, "There is neither a divine judgment nor a judge" (Midr. Leḳaḥ Ṭob and Targ. Yer. to Gen. iv. 8), whose words of repentance were insincere (Sanh. 101b; Tan.), whose fleeing from God was a denial of His omnipresence (Gen. R. xxii.), and whose punishment was of an extraordinary character: for every hundred years of the seven hundred years he was to live was to inflict another punishment upon him; and all his generations must be exterminated (Test. Patr., Benjamin, 7, according to Gen. iv. 24; Enoch, xxii. 7). For him and his race shall ever be "the desire of the spirit of sin" (Gen. R. xx., after Gen. iv. 7). He is the first of those who have no share in the world to come (Ab. R. N. xli., ed. Schechter, p. 133).

The seven generations of Cain, as the brood of Satan, are accordingly represented as types of rebels

(Gen. R. xxiii.). While the pious men all descended from Seth, there sprang from Cain all the wicked ones who rebelled against God and whose perverseness and corruption brought on the flood: they committed all abominations and incestuous crimes in public without shame. The daughters of Cain were those "fair daughters of men" who by their lasciviousness caused the fall of the "sons of God" (Gen. vi. 1–4; Pirḳe R. El. xxii.; compare Sibyllines, i. 75). The Ethiopian Book of Adam and Eve and the Syriac Cave of Treasures—both Christianized Melchisedician works based upon a genuine Jewish original—relate the story of the fall of the descendants of Seth as "the sons of God" who had lived in purity as saints on the mountain near Eden, following the precept and example of Seth and Enoch, their leaders, but were attracted by the gay and sensuous mode of life in which the children of Cain indulged; the latter spending their days at the foot of the mountain, in wild orgies, accompanied by the music of instruments invented by Jubal, and by women, in gorgeous attire, seducing the men to commit the most abominable practises. In the days of Jared ("descent") the Sethites ("the sons of God") went down the hill to join the Cainites, heedless of the warnings of Jared; and none of those who walked in the path of sin could come back. This was repeated in the days of Enoch, Methuselah, and Noah: all the admonitions of these saintly leaders did not prevent the fall of the sons of Seth, for whom the daughters of Cain lusted (see The Book of Adam and Eve, transl. by S. C. Malan, 1882, pp. 115–147; Dillmann, "Das Christliche Adambuch," 1853, pp. 82–101; Bezold, "Die Schatzhöhle," i. 10–23). Josephus ("Ant." i. 2, § 2; i. 3, § 1) also speaks of the excessive wickedness of the posterity of Cain, which grew in vehemence with every generation; while the posterity of Seth remained virtuous during seven generations, after which the fall of the angels ensued and they were enticed by their gigantic offspring. To Philo, likewise, Cain is the type of avarice, of "folly and impiety" ("De Cherubim," xx.), and of self-love ("De Sacrificiis Abelis et Caini"; "Quod Deterius Potiori Insidiari Soleat," 10). "He built a city" (Gen. iv. 17) means that "he built a doctrinal system of lawlessness, insolence, and immoderate indulgence in pleasure" ("De Posteritate," 15); and the Epicurean philosophers are of the school of Cain, "claiming to have Cain as teacher and guide, who recommended the worship of the sensual powers in preference to the powers above, and who practised his doctrine by destroying Abel, the expounder of the opposite doctrine" (*ib.* 11).

**Generations of Cain.**

A doctrine of the Cainites appears, then, to have been in existence as early as Philo's time; but nothing is known of the same. In the second century of the common era a Gnostic sect by the name of "Cainites" is frequently mentioned as forming a branch of the antinomistic heresies which, adopting some of the views of Paulinian Christianity, advocated and practised indulgence in carnal pleasure. While some of the Jewish Gnostics divided men into three classes—represented (1) by Cain, the physical or earthly man; (2) by Abel, the psychical man (the middle class); and (3) by Seth, the spiritual or saintly man (see Irenæus, "Adversus Hæreses," i. 7, 5; compare Philo, "De Gigantibus," 13)—the antinomistic pagan Gnostics declared Cain and other rebels or sinners to be their prototypes of evil and licentiousness. Cain, Esau, Korah, the Sodomites, and even Judas Iscariot, were made by these Gnostics expounders of the "wisdom" of the serpent in rebellion against God (Gen. iii. 5), the primeval serpent, "Naḥash ha-Ḳadmoni" (Gen R. xxii. 12). How many of these pernicious doctrines were already formed in pre-Christian times and how many were developed during the first and second Christian centuries is difficult to ascertain (see Jude 11, "the way of Cain"; Irenæus, *l.c.* i. 31, 1; 26, 31; 27, 3; Hippolytus, "Adversus Omnes Hæreses," v. 11, 15, 21; Clemens of Alexandria, "The Cainists," Stromata vii. 17; Eusebius, "Hist. Eccl." iii. 29; Epiphanius, "Hæres." xxv., xxvi., xxxviii. 2). Blau with good reason refers to such Cainite doctrines the Haggadah of blasphemy, referred to in Sanh. 99b, as taught by Manasseh ben Hezekiah, the typical perverter of the Law in the direction of licentiousness.

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L. G. K.

——**Critical View:** The narratives in Gen. iv. are assigned to two different strata of the Jahvistic document; *e.g.*, Ball, "S.B.O.T.," the story of the murder of Abel (1–16a, 25, 26[2] to J), the later stratum; and the story of Cain, the city-builder, and of his descendants (16b–24[1] to J), the earlier stratum. The independence of the two sections is shown, among other things, by the fact that the man who, in verse 12, is to be "a fugitive and a wanderer," in verse 17 builds a city. Verses 16b–24, to which probably 1a should be added, are from the same document as the story of the creation in Eden; and 1b–16, 25, 26, from that containing J[1]'s account of the flood. The apparent cross-reference, "wanderer," "nad" (12), with "wandering," "Nod" (16b), is due to a redactor; and verse 24 refers to a version of the story of Cain which is different from that given in 1b–16 (compare below).

**Sources and Original Form.**

The later section, 1b–16, is commonly explained thus (compare Holzinger's "Genesis"): Cain is the eponym of the Kenites (see 2), and the verses are a form of an independent tradition which explained the nomadic life of the Kenites as due to a curse laid upon them for some ancient murder. To the settled Israelites the nomadic life seemed mean and wretched. Verses 25, 26 connect this story with the complete J.

The earlier section, 17–24, is J[1]'s genealogy of the descent of the human race from Adam, and his account of the development of civilization. The Song of Lamech (23, 24) is an ancient fragment inserted by J[1], referring to a form of the story of Cain which placed his conduct in a favorable light.

Text of Gen. iv. 1: A. V., "[a man] from the Lord," so Targ. O., implies a reading את יי; the actual text might possibly be rendered as R. V., "with the help of the Lord"; so Septuagint, Vulgate, or even

"from YHWH." Marti, apud Holzinger, proposes *'ot* for *'et*, "a man bearing the YHWH-sign" (compare verse 15, and below).

**Origin of Name.**

The etymology of iv. 1 is a linguistic impossibility. The name was originally that of the Kenite tribe (see 2). The word קין ("ḳayin") is read in the Masoretic text of II Sam. xxi. 16, and translated "lance"; the corresponding words in Arabic and Syriac mean "smith." The tribe may have derived its name from the fame of its smiths. The "Cainan" of Gen. v. 14 ("Ḳenan") is another form of this name (compare "KENAN"; R. V. "Kenan"). No explanation of YHWH's disapproval is given in the Masoretic text. The LXX. of verse 7 implies some ceremonial irregularity. Suggestions that the sin consisted in the bloodlessness of the offering, or in its worthlessness, or that it was given in a wrong spirit, are alike conjectures. The story is probably imperfect at this point.

**The "Sign" of Cain.**

The "sign" of Cain is sometimes understood as a sign given to Cain to reassure him, but probably some mark on his person is intended, which should indicate that he was under divine protection. It perhaps refers to a tribal mark of the Kenites connected with their worship of YHWH (Stade, "Z. A. T. W."; Guthe, "Herzog," 1901, *s.v.*).

The Apocrypha (Wisdom x. 3, 4) refers to Cain as the cause of the Flood. In the New Testament Cain is mentioned as an evil example (Heb. xi. 4; I John iii. 12; Jude 11).

**2.** Tribe; mentioned in Num. xxiv. 22, and Judges iv. 11, for the tribe of the Kenites (see KENITES).

**3.** City ("Ha-Ḳayin"); mentioned in Josh. xv. 57, in southern Judah, often identified with Yagin, southeast of Hebron.

BIBLIOGRAPHY: Delitzsch, *Neuer Commentar über die Genesis*, 1887; Wellhausen, *Die Composition des Hexateuch*; Budde, *Die Biblische Urgesch.* 1883; Stade, *Das Kainzeichen*, in *Z. A. T. W.* 1894, pp. 250 *et seq.*; 1895, pp. 157 *et seq.*; reprinted in *Akademische Reden und Abhandlungen*, 1899, pp. 229–273; Holzinger, *Genesis*, in *Kurzer Handkommentar zum Alten Testament*, 1898; Gunkel, *Handkommentar zur Gen.* 1901.

K. W. H. B.

**CAINAN.** See KENAN.

**CAIRO.** See EGYPT, FOSTAT GENIZAH.

**CALABRESE, HAYYIM BEN JOSEPH.** See VITAL, ḤAYYIM.

**CALABRIA.** See ITALY.

**CALAH:** The name of a city mentioned in Gen. x. 11 *et seq.*, and forming with Nineveh, Reḥoboth 'Ir, and Resen the chief places in the Assyrian extension of Nimrod's domain. The verse in question embodies a correct tradition that the Assyrian empire was originally an offshoot of Babylonia. Assyrian culture similarly represents a natural extension toward the work of the civilization that arose in the South. The mound of Nimrod, lying in the fork of land between the rivers Tigris and the Upper Zab, marks the site of the city. Excavations were begun here by Layard in 1845, and subsequently continued by Rassam and George Smith. Their work has resulted in the discovery of a great platform built of sun-dried bricks and faced with stone, extending 600 yards north and south by 400 yards east and west, on which have been found remains of new palaces and of restoration works carried on by Shalmaneser I., Assurnazirpal, Shalmaneser II., Tiglathpileser III., Sargon, and Esarhaddon. Very little is known of the history of the city, but Assurnazirpal ascribes its origin to Shalmaneser I. (about 1300 B.C.); it is, however, scarcely probable that the city came into existence at so late a period. It is safe to assume that he means that Shalmaneser rebuilt it and made it a city of importance. Though the city was at times the residence of the king, it never became so populous as either Asshur or Nineveh.

BIBLIOGRAPHY: See the Babylonian-Assyrian histories of Tiele, Hommel, Winckler, and Rogers, *s.v.*

J. JR. R. W. R.

**CALAHOR(R)A:** A family of Spanish descent, resident in Cracow from the sixteenth century up to the present time, of which the following members attained prominence:

**1. Israel Samuel Calahorra** (in the place of קאלפורה read קאלהורה): Writer; lived at Cracow; son of Solomon Calahorra (No. 3). He was not a physician, as Fürst and others have it, nor did he come from "Califoora."

In 1624 he completed "Yismaḥ Yisrael" (Israel Shall Rejoice), a lexicon to the four ritual codes in alphabetic order. It was published at Cracow in 1626 and again at Amsterdam in 1693, together with the commentary "Ḥukḳe Da'at" by Moses Jekuthiel Kaufman. Single parts of it appeared at Berlin in 1700 and at Dyhernfurth in 1701. The code Yoreh De'ah was published at Vienna in 1865, together with the commentary "Ḥukḳe Da'at" and a commentary, "'Olelot Ẓebi," by M. H. Friedländer.

According to Calahorra's own statement in the preface to his lexicon, he wrote, besides the commentary on the ritual codes: "Or Yisrael" (Light of Israel), a commentary on the Pentateuch; "Kerem Shelomoh" (Vineyard of Solomon), a commentary on Pirḳe Abot; and "Sullam ha-Shamayim" (Heavenly Ladder). Besides the last work there is at the end of the first code in "Yismaḥ Yisrael" a "teḥinnah" (supplication), mystical in character, together with several prayers. None of these other works has been printed.

**2. Mattithiah Calahorra:** Apothecary in Cracow; grandson of Solomon Calahorra (No. 3). He held a religious dispute with a Dominican, and suffered martyrdom at the stake in 1664 at Pieterkov. An account of his trial and the story of his martyrdom are in manuscript in the archives of the Dominican monastery at Cracow. A copy of the same is in the possession of S. J. Halberstamm.

**3. Solomon Calahorra:** Physician; lived in Cracow between 1559 and 1586. His son designates him as "sepharad" (= Spaniard); and he probably came from Calahorra. Moses Isserles (ReMA) and Solomon Luria, whose contemporary he was, held him in high regard for his medical skill; and privileges were conferred on him in 1570 and 1578 by King Sigismund Augustus, to whom he was physician-in-ordinary, and by Stephen Bathori.

Calahorra, it appears, occupied himself also with business; and he has been confounded by Graetz and others with the physician Solomon Ashkenazi.

BIBLIOGRAPHY: For Israel Samuel: Leopold Zunz, *Literaturgesch.* p. 435. For Mattithiah: J. M. Zunz, *'Ir ha-Zedek*, p. 70. For Solomon: Moses Isserles, *Responsa*, No. 30; Solomon Luria, *Responsa*, No. 21; *Liber Relationum Castri Cracoviæ* v. (1578), xi. (1585); J. M. Zunz, pp. 68 *et seq.*; Grätz, *Gesch. der Juden*, ix. 71.

G. M. K.

**CALAMANI, JOSHUA ABRAHAM BEN SIMḤAH:** Italian Talmudist; born at Venice in 1704. The surname "Calamani" is, according to Steinschneider, derived from the German "Kalman" or "Kalonymus," borne by an ancestor of Joshua. Calamani was a precocious child, the only work extant by him having been written when he was thirteen years of age. It is entitled "Mille de-Bediḥuta" (Words of Delectation), and contains parodies on the language and style of the Talmud, with Rashi and Tosafot. It was written for the festival of Ḥanukkah (Venice, 1717).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1555; Mortara, *Indice*, p. 9.

L. G. I. Br.

**CALAMUS:** One of the ingredients (Ex. xxx. 23) of the oil made specially for anointing the tabernacle (Ex. xxx. 26), its vessels (*ib.* 27–29), and the priests (*ib.* 30). The calamus reed was fragrant, and is therefore mentioned in the long list of spices and fragrant woods in Cant. iv. 14. It was one of the articles in which Tyre traded (Ezek. xxvii. 19). See Reed.

J. JR. G. B. L.

**CALATAYUD, CALATAL-YEHUD,** or **CASTILLO DOS JUDÍOS** (Arabic, **Ḳal'at Ayub, Castillo de Ayub**; Hebrew, קלעת איוב or קלעה): City of Aragon, which had a large Jewish community as early as the reign of 'Abd al-Raḥman III. In 1882, while workmen were digging the foundation of a house, they discovered a marble tombstone bearing a Hebrew inscription in memory of a certain Samuel b. Solomon, who died Marḥeshwan 11, 4680=Oct. 9, 919 ("Boletin de la Real Academia de la Historia," xii. 17 *et seq.*; "Rev. Et. Juives," xvi. 273). By the kings of Aragon the Jews of Calatayud were granted certain privileges, among which was one with regard to the oath; and these privileges were from time to time renewed.

The Jewish quarter of Calatayud was situated in the vicinity of the river Las Pozas, and extended from S. Maria de la Peña to the Torre Mocha. On the opposite side of the river lay the Jewish cemetery. The community, which, during its prosperous times, annually paid 6,000 maravedis in taxes, possessed two large synagogues, one of which, situated at the end of the Jewish street, was very beautiful. This synagogue was built by Aaron b. Yaḥya, and renovated by his relative, Joseph b. Yaḥya. There were also several large schools, two of which were founded respectively by Joseph Parḥi and Jacob b. Calna.

In addition to these there was a school for the association of weavers, and another attached to the Ḥebrah Ḳaddishah. As the members of the congregation occasionally absented themselves from the synagogues and held prayers in private houses, the "aljama" (community) ordained that services were to be held only in the regularly constituted synagogues and schools; and that an infringement of this mandate was to be punished by a fine, one-half of which was to be donated to the crown. There were, however, two persons exempt from this law: one, the physician Don Baḥiel al-Constantini, who lived some distance from the synagogue; the other, Moses b. Shaprut, whose gout prevented his attendance at the service.

In 1326 the Jews of Calatayud had indiscreetly admitted two Christians to Judaism; in consequence the former were condemned to severe punishment by the inquisitor, but later pardoned by King Jaime. In the war between Castile and Aragon in 1367, the Jews of Calatayud and Daroca, of whom the former had bravely defended their city, were subjected to great suffering at the hands of the Castilian soldiery, having their shops plundered and their children ruthlessly massacred. As a result of this war the walls of the city of Calatayud, which had been heavily damaged and partly destroyed, had to be restored; and since the Jews were willing to repair only the walls of their immediate quarter, a joint conference was held on Jan. 11, 1390, between the city council and the representatives of the aljama (among whom were the physicians Samuel Sadoch, Jacob Azarias, and Don Samuel b. Shaprut), at which it was agreed that the Jews were to rebuild all the walls of the city, but that they were to receive reimbursement from the Christian inhabitants for all the additional money expended.

In consequence of the persecutions and the sermons of the proselytizing Vicente Ferrer, a large number of the wealthiest Jews of Calatayud in 1391, and more particularly in 1413, accepted baptism. Among the converts were the following distinguished families: the Clementes, whose progenitor was Moses Ḥamorro; the Santangels, descended from Azariah Genillo; the Villanuevas, from Moses Patagon; and the children of the wealthy Samuel Vibon. Several of these persons rose to high eminence in Church and state, but many fell victims to the Inquisition.

The community, once wealthy and powerful, gradually declined, until (about fifty years before the expulsion of the Jews from Spain) it was able to pay only a modicum in taxes. Calatayud was always celebrated as a great seat of Jewish learning, and among its eminent scholars were: the grammarian Solomon ibn Parḥon, who was born at Calatayud and was a friend of Judah ha-Levi; the rabbi Solomon Reuben, who was related to Ḥasdai Crescas, and had many enemies (he was finally compelled to give place to the preacher En Bima); R. David ibn Shoeib, who enjoyed the esteem of both Jewish and Christian circles, and who, like Moses Alḳabiẓ and Don Solomon b. David, carried on a correspondence with Isaac b. Sheshet. The Nasi D. Samuel ha-Levi and R. Moses b. Susa (the latter probably identical with the correspondent of Isaac b. Sheshet at Ucles) were the representatives of the Calatayud community at the disputation at Tortosa. The last preacher of the congregation of Calatayud was the celebrated Isaac Arama. Ac-

cording to Steinschneider ("Jew. Quart. Rev." xi. 605), the Jewish family name "Ḳalai" is derived from this city.

BIBLIOGRAPHY: Jacobs, *Sources*, Nos. 174, 1170, etc.; J. Amador de los Rios, *Historia de los Judios en España*, i. 196, ii. 301 *et seq.*; Vincente de la Fuente, *Historia de la Ciudad de Calatayud*, i. 300 *et seq.*; *Rev. Et. Juives*, xvi. 275; Isaac b. Sheshet, *Responsa*, Nos. 211, 227, 275, 331, 508; *Shebeṭ Yehudah*, p. 68.

G. M. K.

**CALATRAVA:** Fortified city in the former province of La Mancha, in Castile. In 1146, when it was captured from the Moors by Alfonso VII., the latter made his favorite, Judah b. Joseph ibn Ezra ha-Nasi, governor of the city, just as Celorigo, when captured twenty-eight years later, was entrusted to the Jews (Joseph ha-Kohen, "'Emeḳ ha-Baka" [after Ibn Daud], p. 28; German transl. by M. Wiener, p. 161; "Boletin Acad. Hist." xiv. 267; J. Amador de los Rios, "Historia de los Judios de España," i. 331)

The Knights of the Order of Calatrava, called after this city—who received large estates and gifts from the kings of Castile and Aragon—and their grand masters had various relations with the Jewish communities and individual Jews. The city Maqueda was a fief of the order, and was the home of the scholarly Moses Arragel, with whom the grand master Luis de Guzman corresponded. In 1316 the grand master Garcia Lopez interceded for the Jewish community, by asking the king, Alfonso XI., to reduce the royal taxes. In 1304 the Order of Jaime II. of Aragon was granted the privilege of admitting thirty Jewish families into the city of Alcañiz, which belonged to the order. In recognition of the services rendered by the grand master and his knights to King Henry II. in his war against Don Pedro, the king presented the grand master and the order 500 and 1,000 maravedis, respectively, from the annual taxes of the Jews residing between Guadalferra (Guadalfeisa) and Puerto de Muladar and from those of the Jewish community of Villa Real. In 1310 the order sold a water-mill, called Batanejo, which became the property of Don Zulema (Salomon ibn Albagal) and his wife, Jamila, more correctly Joanila. The grand master Garcia Lopez also had negotiations with Abraham aben Xuxen (ben Susan) of Villa Real in regard to a water-mill.

BIBLIOGRAPHY: *Boletin de la Real Academia de la Historia*, xxxv. 36, 45, 51, 126 *et seq.*; *Rev. Et. Juives*, xxxix. 313 *et seq.*; Luis Delgado Merchán, *Historia Documentada de Villa Real*, i. 269 *et seq.*

G. M. K.

**CALAZ, JUDAH.** See Kalaz, Judah.

**CALCOL:** A man famous for his wisdom, since the Biblical writer attests the wisdom of Solomon by saying that he surpassed Calcol. In the account of I Kings iv. 31, R. V., Calcol (Chalcol, I Kings iv. 31, A. V.) is given as the son of Mahol, while in I Chron. ii. 6 he is called the son of Zerah of the tribe of Judah, and a brother of Heman and Ethan. Rashi, following the Midrash (Pesiḳ., ed. Buber, iv. 34b) says that Calcol [which probably means "the nourisher," or "nourishment"] is a name given to Joseph because of the verse "and Joseph nourished" (ויכלכל יוסף) (Gen. xlvii. 12).

E. G. H. G. B. L.

**CALCUTTA:** Capital of Bengal, and seat of government of British India. The Jews of Calcutta now number about 2,150, of whom 150 are European and the remainder natives of Asiatic Turkey, Persia, and southern Arabia. Just when the first Jew settled in Calcutta is uncertain; but Jewish traders did business there many years ago. Shalome David Cohen is the first permanent settler of whom there is authentic record toward the end of the eighteenth century. He became a favorite of the raja of Lucknow, and even had the honor of riding with him on his elephant. Cohen built the first synagogue in Calcutta, known as the Old Synagogue. The second synagogue, Naveh Shalome, situated in Canning street, was built nearly a century ago by Ezekiel Judah Jacob, another Jewish pioneer. It had until lately the income (229 rupees monthly) from a large compound, which was formerly distributed among the poor. This compound is now occupied by the Magen David synagogue, whose founder, Elias David Joseph Ezra, compensated the Naveh Shalome by a permanent income from a trust fund. Religious questions are sent for solution to Bagdad.

**Synagogues.**

The third synagogue was the Beth-El, on Pollock street, erected in 1855-56 by Joseph Ezra and Ezekiel Judah. It was rebuilt and enlarged in 1885-86 by Elias Shalome Gubbay. The finest synagogue in Calcutta is the Magen David. It is lighted by gas and cooled by punkas (fans).

The Ezra Hospital, the only Jewish institution of its kind in Calcutta, was erected by Mrs. Mozelle E. D. J. Ezra in memory of her husband. It cost 125,000 rupees; and all expenses, save those of doctors, are defrayed by the founder.

The school Kehillath Yeshooroon, though meant for girls, also receives boys up to ten years of age. It is in charge of three European and two Hebrew teachers, and the pupils are taught up to the seventh standard. The school is maintained partly by tuition fees and partly by a government subsidy. There is also a Talmud-Torah school, where the poor are taught and fed free every afternoon. It is supported by the wealthy Jews.

**Education.**

In trade the Jews are in the front rank. The great houses David Sassoon & Co. and E. A. D. Sassoon & Co. have branch offices in Calcutta. Other representative men in commercial life are M. A. Sassoon, Maurice Gubbay, H. S. Howard, and J. E. D. J. Ezra. The middle-class Jews speculate in opium and stocks, and act as brokers. The poor keep shops and earn a livelihood as hawkers.

The rich Jews live in the best part of the town, the Chowrunghee, their habits and costumes being European in every respect, though their vernacular is Arabic. There are several cricket, polo, and social organizations. Though many still adhere to their Arabian style of costume, the younger generation has adopted English dress.

**Social Position.**

J. E. J.

**CALEB.—Biblical Data:** According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Moses

sent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report, and in consequence were the only ones of all that came out of Egypt who were permitted to survive and enter Canaan (Num. xiii. 6, 30; xiv. *passim*; xxvi. 65; xxxii. 12; xxxiv. 19; Deut. i. 36). After the conquest he was given Hebron and the region around it. In the conquest of this territory he offered the hand of Achsah, his daughter, to the man who would capture Hebron for him; the feat was accomplished and the maiden won by Caleb's younger brother, Othniel. To him was assigned the south land, to which later, at Achsah's request, "the upper springs" were added (Josh. xiv., xv.; and Judges i. *passim*). His name is connected with several towns in southern Judah (I Chron. ii. *passim*).

J. JR. G. A. B.

——**In Rabbinical Literature:** In the rabbinical sources, Caleb, the son of Hezron (I Chron. ii. 18–20), is identified with Caleb, the son of Jephunneh (Num. xiii. 6), the epithet "Jephunneh" having been given to him because he "turned away" (יפונה = פנה) from the sinful intention of the other spies who advised the people against going into the Holy Land. Caleb is also called (I Chron. iv. 5) "Ashḥur," because his face became black (שחור) from much fasting, and "father of Tekoa" (אבי תקוע), because he fastened (תקע) his heart on God, and in this faith he married the prophetess Miriam, whom, although she was neither fair nor healthy, he treated with fatherly love (אבי), appreciating her own piety and her relationship to such brothers as Moses and Aaron.

Although the son of Jephunneh, Caleb is also called "the Kenizzite" (A. V., "Kenezite," Josh. xiv. 6, 14; compare Judges i. 13), because Kenaz, the father of Othniel, was his stepfather; Othniel thus being in fact his half-brother (Soṭah 11a, 12a, where the names of Azubah's children [I Chron. ii. 18] are applied to Caleb in haggadic fashion; see also Ex. R. i. 17).

When Caleb came to Palestine as one of the spies, he visited the graves of the Patriarchs in Hebron (compare Num. xiii. 22) and prayed for their help against the sinful intention of his colleagues (Soṭah 34b). It was also he alone who insisted that the spies should take some of the fruits of the country with them in order to convince the people of the extraordinary fertility of Palestine. As they did not wish to do this Caleb drew his sword and said: "If you will not take any fruit with you, then either my life or yours!" (Tan., Shelaḥ 15, ed. Buber; Num. R. xvi. 14). Thoroughly realizing the evil intentions of the spies, and knowing that it was useless to attempt to dissuade them, he did not betray his plans to them, but acted as if he agreed with them (Tan., *l.c.* 19; Num. R. *l.c.* 19). But when the spies began to incite the people against Moses, and hissed Joshua, who attempted to act as peacemaker, Caleb, whom they had thought to be on their side, rose and said, "This is not the only thing the son of Amram has done for us."—here all the ringleaders were silent—"He has taken us out of Egypt; he has divided the sea for us; and he has fed us with manna. Now, therefore, if he were to command us to make ladders and scale the heavens, we should obey him. Let us go up at once and take possession" (Soṭah 35a; Num. R. *l.c.*; Tan., *l.c.*). When the country was divided, Caleb and Joshua received the portions that had been intended for the other spies (B. B. 117b, 118b).

Caleb was the father of Hur from his second wife Ephrath (I Chron. ii. 19), and, therefore, the progenitor of the Davidic house, the "Ephrathite" (I Sam. xvii. 12; Soṭah 11b; Sanh. 69b).

J. SR. L. G.

——**Critical View:** The eponymous ancestor of the clan of Calebites. Since "Caleb" signifies dog, it has been thought that the dog was the totem of the clan. Modern criticism finds several different strata to this material, representing different points of view. The oldest writer (J) calls him simply Caleb in Josh. xv. 14–19; and Judges i. connects him with the expulsion of the sons of Anak from Hebron, and with the gift of Achsah and of certain lands to Othniel. D and P call him Caleb, the son of Jephunneh, and make him one of the twelve spies. In the original form of the story he alone brought back the favorable report, and so of all that came out of Egypt he alone entered Canaan.

Bibliography: Wellhausen, *Die Composition des Hexateuchs*, pp. 337 *et seq.*; Driver, *Introduction*, p. 58; Moore, *Judges*, p. 31.

J. JR. G. A. B.

**CALEBITES:** A branch of the Edomite clan of Kenaz (compare Judges i. 12 with Gen. xxxvi. 11, 15, 42) that, before the Israelitish conquest, had migrated to southern Judah and settled in the vicinity of Hebron. They appear to have entered the country from the south and to have been friendly to the Hebrews, from which fact, perhaps, arose the story of Caleb's favorable report as one of the twelve spies. They were afterward absorbed in the tribe of Judah. This union had not fully taken place at the time of David's career as an outlaw (I Sam. xxv. 3, xxx. 14). The narratives in Josh. xv. 14 *et seq.* and Judges i. 12 *et seq.* were composed to establish the claim of certain Calebite clans to particular localities (see Achsa and Othniel). It appears from I Chron. ii. 18 *et seq.* that the pre-exilian territory of the Calebites included Ziph and Mareshah and other towns in the extreme south of Judah; while another list in the same chapter (verses 46 *et seq.*), by representing certain personified towns as sons of Caleb's concubines, among which is Bethlehem, indicates that after the Exile the clan was pushed farther north. This was doubtless due to the occupation of the south by Edomites.

J. JR. G. A. B.

**CALENDAR, HISTORY OF:** The history of the Jewish calendar may be divided into three periods—the Biblical, the Talmudic, and the post-Talmudic. The first rested purely on the observation of the sun and the moon, the second on observation and reckoning, the third entirely on reckoning.

The study of astronomy was largely due to the need of fixing the dates of the festivals. The command (Deut. xvi. 1), "Keep the month of Abib," made it necessary to be acquainted with the position of the sun; and the command, "Also observe the

moon and sanctify it," made it necessary to study the phases of the moon.

The oldest term in Hebrew for the science of the calendar is קביעותא דירחא ("fixing of the month"); later קדוש החדש ("sanctification of the new moon"); קדוש החדש על פי ראיה ("sanctification of the new moon by means of observation"); קדוש החדש על פי חשבון ("sanctification of the new moon by means of reckoning"); ידיעה בקביעותא דירחא ("science of fixing the month"); הלכות קדוש החדש ("rules for the sanctification of the new moon"). Among other names besides these we find סוד העבור ("the secret of intercalation"). The medieval and modern name is לוח.

**Babylonian Calendar.**

The Babylonian year, which influenced the French time reckoning, seems to have consisted of 12 months of 30 days each, intercalary months being added by the priests when necessary. Two Babylonian calendars are preserved in the inscriptions, and in both each month has 30 days as far as can be learnt. In later times, however, months of 29 days alternated with those of 30. The method of intercalation is uncertain, and the practise seems to have varied.

The Babylonian years were soli-lunar; that is to say, the year of 12 months containing 354 days was bound to the solar year of 365 days by intercalating, as occasion required, a thirteenth month. Out of every 11 years there were 7 with 12 months and 4 with 13 months.

Strassmeier and Epping, in "Astronomisches aus Babylon," have shown that the ancient Babylonians were sufficiently advanced in astronomy to enable them to draw up almanacs in which the eclipses of the sun and moon and the times of new and full moon were predicted ("Proc. Soc. Bib. Arch., 1891–1892," p. 112).

The Talmud (Yerushalmi, Rosh ha-Shanah i. 1) correctly states that the Jews got the names of the months at the time of the Babylonian exile.

**Bound Lunar Year.**

There is no mention of an intercalary month in the Bible, and it is not known whether the correction was applied in ancient times by the addition of 1 month in 3 years or by the adding of 10 or 11 days at the end of each year.

Astronomers know this kind of year as a bound lunar year. The Greeks had a similar year. Even the Christian year, although a purely solar year, is forced to take account of the moon for the fixing of the date of Easter. The Mohammedans, on the other hand, have a free lunar year.

It thus seems plain that the Jewish year was not a simple lunar year; for while the Jewish festivals no doubt were fixed on given days of lunar months, they also had a dependence on the position of the sun. Thus the Passover Feast was to be celebrated in the month of the wheat harvest (אביב), and the Feast of Tabernacles, also called חג האסיף, took place in the fall. Sometimes the feasts are mentioned as taking place in certain lunar months (Lev. xxiii.; Num. xxviii., xxix.), and at other times they are fixed in accordance with certain crops; that is, with the solar year.

In post-Talmudic times Nisan, Siwan, Ab, Tishri, Kislew, and Shebaṭ had 30 days, and Iyyar, Tammuz, Elul, Ḥeshwan, Ṭebet, and Adar, 29. In leap-year, Adar had 30 days and We-Adar 29. According to Pirḳe Rabbi Eliezer, there was a lunar solar cycle of 48 years. This cycle was followed by the Hellenists, Essenes, and early Christians.

In the times of the Second Temple it appears from the Mishnah (R. H. i. 7) that the priests had a court to which witnesses came and reported. This function was afterward taken over by the civil court (see B. Zuckermann, "Materialien zur Entwicklung der Altjüdischen Zeitrechnung im Talmud," Breslau, 1882).

The fixing of the lengths of the months and the intercalation of months was the prerogative of the Sanhedrin, at whose head there was a patriarch or נשיא. The entire Sanhedrin was not called upon to act in this matter, the decision being left to a special court of three. The Sanhedrin met on the 29th of each month to await the report of the witnesses.

From before the destruction of the Temple certain rules were in existence. The new moon can not occur before a lapse of 29½ days and ⅔ of an hour. If the moon could not be exactly determined, one month was to have 30 days and the next 29. The full months were not to be less than 4 nor more than 8, so that the year could not be less than 352 days nor more than 356. After the destruction of the Temple (70 C.E.) Johanan ben Zakkai removed the Sanhedrin to Jabneh. To this body he transferred decisions concerning the calendar, which had previously belonged to the patriarch. After this the witnesses of the new moon came direct to the Sanhedrin.

**Empirical Determination of Leap-Year.**

Every two or three years, as the case might be, an extra month was intercalated. The intercalation seems to have depended on actual calculation of the relative lengths of the solar and lunar years, which were handed down by tradition in the patriarchal family. Moreover, it was possible to judge by the grain harvest. If the month of Nisan arrived and the sun was at such a distance from the vernal equinox that it could not reach it by the 16th of the month, then this month was not called Nisan, but Adar Sheni (second).

On the evening before the announcement of the intercalation the patriarch assembled certain scholars who assisted in the decision. It was then announced to the various Jewish communities by letters. To this epistle was added the reason for the intercalation. A copy of such a letter of Rabban Gamaliel is preserved in the Talmud (Sanh. xi. 2).

The country people and the inhabitants of Babylonia were informed of the beginning of the month by fire-signals, which were readily carried from station to station in the mountain country. These signals could not be carried to the exiles in Egypt, Asia Minor, and Greece, who, being accordingly left in doubt, celebrated two days as the new moon.

Owing to the weather it was frequently impossible to observe the new moon. In order to remove any uncertainty with regard to the length of the year on this account, it was ordained that the year should not have less than 4 nor more than 8 full

months. After the fixing of the calendar it was settled that the year should not have less than 5 nor more than 7 full months.

R. Gamaliel II. (80–116 C.E.) used to receive the reports of the witnesses in person, and showed them representations of the moon to test their accuracy. On one occasion he fixed the first of Tishri after the testimony of two suspected witnesses. The accuracy of the decision was disputed by Rabbi Joshua, who was thereupon commanded by the pâtriarch to appear before him prepared for travel on the day which was, according to his (Joshua's) calculation, the Day of Atonement, an order with which he most reluctantly complied.

During the persecutions under Hadrian and in the time of his successor, Antoninus Pius, the martyr Rabbi Akiba and his pupils attempted to lay down rules for the intercalation of a month.

Under the patriarchate of Simon III. (140–163) a great quarrel arose concerning the feast-days and the leap-year, which threatened to cause a permanent schism between the Babylonian and the Palestinian communities—a result which was only averted by the exercise of much diplomacy.

Under the patriarchate of Rabbi Judah I., surnamed "the Holy" (163–193), the Samaritans, in order to confuse the Jews, set up fire-signals at improper times, and thus caused the Jews to fall into error with regard to the day of the new moon. Rabbi Judah accordingly abolished the fire-signals and employed messengers. The inhabitants of countries who could not be reached by messengers before the feast were accordingly in doubt, and used to celebrate two days of the holidays. By this time the fixing of the new moon according to the testimony of witnesses seems to have lost its importance, and astronomical calculations were in the main relied upon.

**Talmudic Period.**

One of the important figures in the history of the calendar was Samuel (born about 165, died about 250), surnamed "Yarḥinai" because of his familiarity with the moon. He was an astronomer, and it was said that he knew the courses of the heavens as well as the streets of his city (Ber. 58b). He was director of a school in Nehardea (Babylonia), and while there arranged a calendar of the feasts in order that his fellow-countrymen might be independent of Judea. He also calculated the calendar for sixty years. His calculations greatly influenced the subsequent calendar of Hillel. According to Bartolocci his tables are preserved in the Vatican. A contemporary of his, R. Adda (born 183), also left a work on the calendar.

Mar Samuel reckoned the solar year at 365 days and 6 hours, and Rab Adda at 365 days, 5 hours, 55 minutes, and $25\frac{25}{57}$ seconds.

In 325 the Council of Nice was held, and by that time the equinox had retrograded to March 21. This council made no practical change in the existing civil calendar, but addressed itself to the reform of the Church calendar, which was soli-lunar on the Jewish system. Great disputes had arisen as to the time of celebrating Easter. Moreover, the Church was not fully established, many Christians being still simply Jewish sectarians. A new rule was therefore made, which, while still keeping Easter dependent on the moon, prevented it from coinciding with Passover.

Under the patriarchate of Rabbi Judah III. (300–330) the testimony of the witnesses with regard to the appearance of the new moon was received as a mere formality, the settlement of the day depending entirely on calculation. This innovation seems to have been viewed with disfavor by some members of the Sanhedrin, particularly Rabbi Jose, who wrote to both the Babylonian and the Alexandrian communities, advising them to follow the customs of their fathers and continue to celebrate two days, an advice which was followed, and is still followed, by the majority of Jews living outside of Palestine.

Under the reign of Constantius (337–361) the persecutions of the Jews reached such a height that all religious exercises, including the computation of the calendar, were forbidden under pain of severe punishment. The Sanhedrin was apparently prevented from inserting the intercalary month in the spring; it accordingly placed it after the month of Ab (July–August).

The persecutions under Constantius finally decided the patriarch, Hillel II. (330–365), to publish rules for the computation of the calendar, which had hitherto been regarded as a secret science. The political difficulties attendant upon the meetings of the Sanhedrin became so numerous in this period, and the consequent uncertainty of the feast-days was so great, that R. Huna b. Abin made known the following secret of the calendar to Raba in Babylonia: Whenever it becomes apparent that the winter will last till the 16th of Nisan, make the year a leap-year without hesitation.

**Post-Talmudic Period.**

This unselfish promulgation of the calendar, though it destroyed the hold of the patriarchs on the scattered Judeans, fixed the celebration of the Jewish feasts upon the same day everywhere. Later Jewish writers agree that the calendar was fixed by Hillel II. in the year 670 of the Seleucidan era; that is, 4119 A.M. or 359 C.E. Some, however, as Isaac Israeli, have fixed the date as late as 500. SAADIAH afterward formulated calendar rules, after having disputed the correctness of the calendar established by the Karaites. That there is a slight error in the Jewish calendar—due to inaccuracies in the length of both the lunar and the solar years upon which it is based—has been asserted by a number of writers.

According to Isidore Loeb the Jewish cycle in 19 years exceeds the Gregorian by 2 hours, 8 minutes, and 15.3 seconds. This makes a difference in a hundred cycles (1900 years) of 8 days, 21 hours, 45 minutes, and 5 seconds ("Tables du Calendrier Juif," p. 6, Paris, 1886).

**Error in the Calendar.**

The assumed duration of the solar year is 6 minutes, $39\frac{25}{57}$ seconds in excess of the true astronomical value, which will cause the dates of the commencement of future Jewish years, which are so calculated, to advance from the equinox a day in error in 216 years ("Encyc. Brit." *s.v.* "Calendar," 9th ed., iv. 678).

The following calculation of the differences between the Jewish and Gregorian lengths of the year and month was privately made for the writer by

Prof. William Harkness, formerly astronomical director of the United States Naval Observatory at Washington:

1 year = 365 d. 05 h. 997⅓ ḥalaḳim
or 365 d. 05 h. 55 m. 25.439 s.
48 m. 46.069 s. true value
(29 d. 12 h. 793 ḥalaḳim) 235 = 6939 d. 16 h. 595 ḥalaḳim = 19 years
29 d. 12 h. 44 m. 3⅓ s. True value = 29 d. 12 h. 44 m. 02.841 s.

According to these calculations the Jewish year exceeds the Gregorian by 6 m. 39.37 s. and the Jewish month by .492 s. Insignificant as these differences may appear, they will cause a considerable divergence in the relations between Nisan and spring as time goes on, and may require a Pan-Judaic Synod to adjust.

**Writers on the Calendar:** Mashallah, 754–813; Sahl ben Rabban al-Ṭabari, 800; Sind ben Ali, 829–832; Shabbethai b. Abraham Donolo, 949; Ḥasan, judge of Cordova, 972; Abraham b. Ḥiyya, d. 1136; Abraham ibn Ezra, 1093–1168; Isaac b. Joseph Israeli, 1310; Immanuel b. Jacob of Tarrascon, 1330–1346; Elia Misraḥi, d. 1490; Abraham b. Samuel Zacuto, professor of astronomy at Saragossa, 1492; Moses Isserles, d. 1573; David Gans (d. 1613), a friend of Keppler and Tycho Brahe; Raphael Levi Hannover, 1734; Israel Lyons, 1773, member of an English polar expedition. Besides the following works of the Talmudic period: ברייתא דסוד העבור, Baraita of the secret of intercalation (R. H. xx. 2); ברייתא דרב אדא בריה דשמואל (Pirḳe de Rabbi Eliezer ha-Gadol b. Hyrcanus).

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J. A.

**CALENDAR** (Hebrew, "Luaḥ" = table): A systematic arrangement of the days of the year. The Jewish calendar reckons the days from evening to evening, in accordance with the order observed in the Biblical account of the Creation, "And there was evening and there was morning, one day" (Gen. i. 5). This principle is repeated in the Pentateuch several times (Ex. xii. 18; Lev. xxiii. 32). With nightfall the day, the period of twenty-four hours, ends, and a new one commences. The day, in this sense of the word, consists of two periods, that of light and that of darkness: the former is called "day"; the latter, "night." So that the term "day" is used in a double sense: (1) as the period of twenty-four hours, and (2) as daytime. Which of the two meanings the word carries in any particular passage of the Bible can easily be gathered from the context or from parallel passages (compare Bab. Suk. 43a).

**Day and Night.**

The transition from day to night, from light to darkness, and vice versa, is gradual: in the one case it begins before sunset, and continues till after sunset; in the other, it begins before sunrise and continues till after sunrise. The two periods of transition are of undefined length, and are called, in Hebrew, "'ereb" and "boḳer" ("evening" and "morning": compare Ruth iii. 14; Deut. xxiii. 11; Num. ix. 15). The period of transition is also called "neshef" ("dawn" and "twilight"; Prov. vii. 9; I Sam. xxx. 17; compare Berakot 3b) and "dimdume ḥammah" (redness of the sun, Yer. Berakot iv. 1; Bab. *ib.* 9; and Rashi, *ad loc.*).

Nightfall, as the border-line between two consecutive days, is the moment when three stars of the second magnitude become visible ("ẓet ha-kokabim"); and the length of a day as opposed to night is, according to Neh. iv. 21, "from the rising of the morning" ("'alot ha-shaḥar" or "'alot 'ammud ha-shaḥar") "till the stars appear" ("ẓet ha-kokabim"; Berakot 2b). The short time before the actual appearance of the stars is regarded as a doubtful period, neither day nor night, and is called in rabbinic literature "ben ha-shemashot" (between the two suns), a euphemism for "bene ramshaya" (between the evenings; compare Mishnah Pesaḥim i. 1). The duration of the "ben ha-shemashot" is fixed by the Rabbis (Ṭur Oraḥ Ḥayyim, 261) to be thirteen minutes, thirty seconds before night.

An important element in the modern Jewish calendar is the announcement of ẓet ha-kokabim on Sabbaths, festivals, and fasts. The time that elapses between sunset and the appearance of stars varies from day to day and from place to place. It is determined by frequent observation, or by calculation. In the latter case, as well as in the former, the results found must be considered as the average time of ẓet ha-kokabim, which does not in each individual case agree with the result of direct observation.

**Beginning of Night.**

It may be assumed that, under average conditions of the atmosphere, three stars of the second magnitude become visible in the evening when the sun is seven degrees below the horizon. The calculation is based on the following three equations: (1) $\cos \phi = \frac{\sin \alpha}{\cos L \cos D}$. (2) $\cos H = \tan D \tan L$. (3) $\cos (H - x) = 2 \cos \frac{\phi + H}{2} \cos \frac{\phi - H}{2}$.

[H = time in degrees from noon to sunset; D = declination of the sun; φ = an auxiliary angle; x = time between sunset and the moment when the sun reaches 7 degrees below the horizon.] In higher latitudes, where during the summer the sun does not sink below the horizon, and during the winter does not rise above it, the days are counted in summer from midday, *i.e.*, from one upper crossing of the meridian by the sun to the next crossing; in the winter, from midnight to midnight, *i.e.*, from one lower crossing of the meridian by the sun to the next.

In places of the same latitude the time of ẓet ha-kokabim varies according to their longitude. Like any other point of time, it travels at the rate of one degree in four minutes from meridian to meridian, along any of the parallel circles, and arrives again at the starting-point in twenty-four hours. The question now arises, which is to be considered the first meridian. At which point of the circle do the twenty-four hours begin? The problem has been discussed by R. Judah ha-Levi in his "Cuzari" (ii. 11), and although he seems inclined to take the meridian of Sinai or of Jerusalem as the first, the meridian 90 degrees east of Jerusalem was accepted as the starting-point.

The day is divided into twenty-four equal hours, beginning at 6 P.M. (In Pirḳe R. El. the "large hour," equal to two ordinary hours, is mentioned.)

This division affects only the calculation of the "molad" and "tekufah" (beginning of a month and of the four seasons of the year). In other respects daytime is divided into twelve hours, which vary according to the length of daytime. Whether the night in Talmudic times was likewise divided into twelve hours, is not certain. While in daytime the parts could easily be determined by the sun-dial, it became difficult after nightfall. Both in Biblical and Talmudical literature mention is made of a division of the night into three or four (Berakot 3a) watches ("ashmorah" or "mishmarah"; compare "the morning watch" [Ex. xiv. 24], "the middle watch" [Judges vii. 19], "the beginning of the watches" [Lam. ii. 19]).

**Duration of Day.**

The hour is divided into 1,080 parts ("ḥalaḳim"). In the Yer. (Berakot i. 1) the following division is given: A day has twenty-four hours; one hour has twenty-four "'onot"; the "'onah" has twenty-four "'ittot"; one "'et" has twenty-four "rega'im." In the calculation of the molad only ḥalaḳim are employed. Both the hour and the parts (ḥalaḳim) are treated as constant; a day on the equator, which is equally divided between day and night—the night lasting from 6 P.M. to 6 A.M., and the day from 6 A.M. to 6 P.M.—being taken as the basis of the calculation.

The week consists of seven days, distinguished from one another by their place in the week. They are called the first day, the second day, the third day, and so on to the seventh day, which is besides called "Shabbat" (Rest) or "Yom ha-Shabbat" (Day of Rest). As the Sabbath is the most important day of the week, the term "Shabbat" denotes also "week"—that is, the period from one Sabbath to the next; and a year of rest is also called "Shabbat" (or "shabu'a"). Friday, as the forerunner of Shabbat, is called "'Ereb Shabbat" (The Eve of Sabbath). The term "'ereb" admits of two meanings: "evening" and "admixture" (Ex. xii. 38); and "'Ereb Shabbat" accordingly denotes the day on the evening of which Sabbath begins, or the day on which food is prepared for both the current and the following days, which latter is Sabbath.

**The Week.**

The idea of preparation is expressed by the Greek name *παρασκευή*, given by Josephus ("Ant." xvi. 6, § 2) to that day (compare Mark xv. 42; Luke xxiii. 54; Matt. xxvii. 62; John xix. 42). In Yer. Pesaḥim iv. 1 the day is called "Yoma da-'Arubta" (Day of Preparation). Another term frequently employed in describing the day is the Aramaic "me'ale" (bringing in, that is, the Sabbath). Saturday evening—*i.e.*, the evening after the termination of Sabbath—is correspondingly called "Moẓa'e Shabbat" in Hebrew and "Appuḳe Yoma" in Aramaic ("leading the day out"). The name, originally given to Saturday evening, is also applied to denote the whole of "Sunday." Similarly, the sixth year, or the year preceding the Sabbatical year, and the eighth year, or the year following the Sabbatical year, are respectively called "'Ereb Shebi'it" and "Moẓa'e Shebi'it."

The same terms are also applied to the days preceding and following any of the festivals; as "'Ereb Pesaḥ," "'Ereb Sukkot," etc. The weekly Sabbaths are distinguished from one another by the lesson from the Pentateuch or by that from the Prophets, read on Sabbath. "Shabbat Bereshit," for instance, is the name of the first Sabbath after the autumn holy days, or the first Sabbath after Simḥat Torah, because on that Sabbath the section, or parashah, that begins "Bereshit" (Gen. i. 1) is read; and, similarly, the second Sabbath is called "Shabbat Noaḥ," because the parashah beginning "Eleh Toledot Noaḥ" is read on that day. Again, "Shabbat Naḥamu" is the Sabbath after the fast of Ab, when Isa. xl., beginning "Naḥamu" (Comfort ye), is read; and "Shabbat Shubah" is the Sabbath between New-Year's Day and the Day of Atonement, when Hos. xiv., beginning "Shubah" (Return), is read. The names are based on the custom followed at present in all Orthodox congregations, prescribing the reading of the whole of the Pentateuch in the synagogue once every year. In the synagogues where the cycle of three years is adopted, these names do not apply. See SIDRA.

**Name of Sabbaths.**

A difficulty with regard to the Sabbath is experienced by those who are traveling round the world. Journeying westward, they find the day longer than 24 hours; traveling eastward, they find the day shorter than 24 hours. When the starting-point is again reached, the former find that the $a$ days of their counting are $a-1$ ordinary days of 24 hours; while those who travel in an eastward direction find their $a$ days equal to $a+1$ ordinary days of 24 hours. Suppose the traveler in a westerly direction completes his journey on Friday evening according to his reckoning, he finds that at his starting-place it is not Friday but Saturday evening; and the traveler in the opposite direction, if he completes his journey on Saturday evening, according to his account finds that the day was counted in that place as Friday and not as Saturday. In the first case, therefore, the traveler has kept one Sabbath less than his brethren at home; in the second case, one Sabbath more.

The moon passes through her different phases in 29 days, 12 hours, 793 parts (ḥalaḳim) of an hour. These phases serve as a measure of time (compare Ps. civ. 19); and the period covered by them is known as one lunar month. For practical purposes, however, the months are reckoned by full days and set in with the beginning of night. They contain either 29 or 30 days; in the first case the month is "ḥaser" (deficient) by half a day; in the second, "male,") over-full) by half a day. The first appearance of the new moon determines the beginning of the month. At first a small and faint arc, like a sickle, can be seen by those endowed with good sight, from spots favorable for such an observation. It may, therefore, happen that in different places the reappearance of the moon is noticed on different days. In order to prevent possible confusion to the central religious authority, the chief of the Sanhedrin, in conjunction with at least two colleagues, was entrusted with the determination of New-Moon Day for the whole nation. See CALENDAR, HISTORY OF.

**The Month.**

Although the Jewish calendar was thus regulated

by direct observation, the members of the court seem to have been in possession of a recognized system, called "Sod ha-'Ibbur"—("'Ibbur" is the intercalation of a day in a month, making it thirty days, and of a month in a year. The principal object of the calendar was to regulate these two points)—which enabled them to test the accuracy of the evidence of the eye-witnesses, and which was probably resorted to on exceptional occasions (R. H. 20). There were times of persecution when the president and the Sanhedrin could not exercise their authority; times of trouble and war when neither witnesses nor messengers could travel in safety. On such occasions calculation had to be relied upon. The substitution of calculation for observation became gradually permanent, helping to maintain the religious unity of the nation, and insuring the uniform celebration of "the seasons of the Lord," independently of the vicissitudes of the times, as well as of the distance of Jewish settlements from Palestine. A permanent calendar, still in force, was introduced by Hillel II., nasi of the Sanhedrin about 360. It is uncertain what the calendar of Hillel originally contained, and when it was generally adopted. In the Talmud there is no trace of it.

Originally, the Hebrews employed numerals to distinguish one month from the other. The month in which the spring season ("Abib") commenced was the first month (Ex. xii. 2; Deut. xvi. 1), the other months being accordingly called the second, third, etc. A few traces of names of months are met with in the earlier books of the Bible: Abib, the first month (Ex. *l.c.*); Ziw, the second month (I Kings vi. 1); Etanim, the seventh month (*ib.* viii. 2); and Bul, the eighth month (I Kings vi. 38). In post-exilic books Babylonian names are employed; viz., Nisan, Iyyar, Siwan, Tammuz, Ab, Elul, Tishri, Ḥeshwan, Kislew, Ṭebet, Shebaṭ, Adar, and We-Adar.

Although the Hebrews reckoned by lunar months, it was provided that the first month should be in the spring (Ex. xii. 2, xiii. 4; Deut. xvi. 1). As the lunar year consists of twelve months, or 354 days, 8 hours, 876 parts, it is shorter, by 10 days, 21 hours, 204 parts, than the solar year, and every two or three years the difference is equalized by the addition of a month, following the twelfth month. The year is then called a leap-year, and consists of 383 days, 21 hours, 589 parts. Various methods were suggested for the equalization of the solar and lunar years (see 'Ar. 8b *et seq.*; Pirḳe R. El. vii.; and Baraita of Samuel), but the cycle of Meton, or the Maḥzor of the calendar of Hillel, prevailed. At first it was in the hands of the Sanhedrin to decide annually whether the year was to be a common year or a leap-year; and the decision was based on direct observation as to the signs of spring. In course of time, calculation was in this case also substituted for observation; and the sequence of common years and leap-years was permanently fixed.

**The Year.**

The fact that the civil year included only complete days, as well as some other consideration, set forth below in the principles of the Jewish calendar, caused variations in the number of days, both in the common year and in the leap-year.

The following are the principles regulating the Jewish calendar: (1) The length of the astronomical lunar month is 29 days, 12 hours, 793 parts. (2) A synodical month has 29 or 30 days, and is accordingly "ḥaser" (defective), or "male" (full). (3) The first of Tishri is the day on which the "molad" (conjunction) of Tishri has taken place, except: (*a*) When the molad is at noon or later ("Molad Zaḳen"). (*b*) When the molad is on a Sunday, Wednesday, or Friday ("Adu" = אדו). (*c*) When the molad in a common year is on Tuesday, 204 parts after 3 A.M ("Gaṭrad" = גטרד). (*d*) When the molad is on Monday, 589 parts after 9 A.M., in a year succeeding a leap-year ("Beṭutaḳpaṭ" = בטותקפט). The exceptions ("deḥiyyot" = postponements) were introduced to provide that the Day of Atonement should not be on Sunday or Friday ('Ar. *l.c.* p. 20), and that the seventh day of Tabernacles should not be on Saturday. Maimonides ("Yad," Ḳiddush ha-Ḥodesh, v. 7) attempts to explain these exceptions astronomically. The exception of Molad Zaḳen provided that the first of Tishri should at least include six hours of the new astronomical month, in accordance with R. H. 20: "if the molad takes place before noon, the moon can be seen the same day near sunset"; and that same day was declared to be the first of Tishri. There was at least the possibility of experts discovering the small sickle of the moon six hours after the conjunction; and this possibility justified the authors of the calendar in fixing the day of the molad as the first of the new month, if the molad took place before noon.

An unsuccessful attempt was made by a certain Ben Meïr (923) to substitute 12 hours, 642 parts for "noon" (compare A. Harkavy, "Zikron La'aḥaronim," and M. Friedlander, in "Jew. Quart. Rev." v. 196 *et seq.*).

**Principles of the Calendar.**

(4) The molad of Tishri of the first year was on Sunday, 204 parts after 11 P.M. (5) A common year, consisting of twelve months, has 353, 354, or 355 days; a leap-year, consisting of thirteen months, has 383, 384, or 385 days. The effect of these variations is the variation in the length of the months of Ḥeshwan and Kislew, which have 29 and 30 days, 30 and 30 days, or 29 and 29 days; the years are accordingly called "kesidrah" (regular), "shelemah" (perfect), or "ḥaserah" (defective), and marked by the Hebrew letters כ, ש, and ח. These variations for the common year and for the leap-year, together with the changes as regards the day of the week on which the first of Tishri falls, are; זש הש הכ גכ בח בש and זח for the common year, and זש הש הח גכ בח בש and זח for the leap-year; the letters ב, ג, ה, ז, denoting Monday, Tuesday, Thursday, and Saturday.

(6) In the cycle ("maḥzor") of nineteen years the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth are leap-years; the rest are common years. Nineteen lunar years with seven extra months equal nineteen solar years minus one hour, four hundred and eighty-five parts. Some count the seven leap-years of the cycle differently, because they begin the first year of the first cycle differently. The solar year in the Jewish calendar, according to Samuel of Nehardea, is the same as the

Julian year. According to R. Ada, the son of Ahabah (date unknown), it is $12\frac{7}{19}$ lunar months = 365 days, 5 hours, $997\frac{13}{19}$ parts (see Maimonides, "Hil. Ḳiddush ha-Ḥodesh," ix., x.). The year is divided into four equal seasons; and the beginning of a season is called in Hebrew "tekufah." One tekufah is distant from the next 91 days, $7\frac{1}{2}$ hours, according to Samuel, whose theory has been adopted for ritual purposes.

As the Christian calendar is based on the solar year, and the Jewish calendar has only years of twelve or thirteen lunar months, the problem arises how to find for a given Jewish date the corresponding Christian date. The solution is as follows:

Given: Sept. 24, 3 A.M., the first tekufah of Tishri, being 12 days, 20 hours, 204 parts before the first molad of Tishri. What is the Christian date of the molad of Tishri 5661 (1901)?

Solution: 5660 = 297 cycles (of 19 years) and 17 years. The excess of 1 solar year over 1 lunar year = 10 days, 21 hours, 204 parts; of 19 solar years over 1 cycle = 1 hour, 485 parts.

In 297 cycles the excess = 17 days, 22 hours, 405 parts; in 17 years the excess = 17 days, 19 hours, 870 parts.

Deduct 12 days, 20 hours, 204 parts from the sum, and 12 days, 21 hours, 1071 parts remain as the excess of 5660 solar years over 5660 lunar years; *i.e.*, the molad Tishri of 5661 is 12 days, 21 hours, 1071 parts before Sept. 24, 3 A.M. = Sept. 11, ½ min. after 5 A.M. (old style), or Sept. 24, 5 hours, ½ min. (new style).

The date of the first of Tishri is not necessarily that of the molad Tishri. According to rule 3, it depends on the day of the week on which the molad takes place, whether the first of Tishri is the day of the molad, or one or two days later. In order to find the day of the week for the molad Tishri, proceed in the above example as follows:

The first molad Tishri was 2 days, 5 hours, 204 parts. The excess over complete weeks is in a common year 4 days, 8 hours, 876 parts; in a leap-year, 5 days, 21 hours, 589 parts: in a cycle of 19 years, 2 days, 16 hours, 595 parts; in 297 cycles, 11 common years, and 6 leap-years, it amounts to 0 days, 5 hours, 885 parts; added to the initial 2 days, 5 hours, 204 parts, the total is 2 days, 11 hours, 9 parts; *i.e.* the molad Tishri 5561 is on Monday, ½ min. after 5 A.M., and the first of Tishri is on the same day, Monday, Sept. 24.

Gauss ("Monatliche Correspondenz von Freih. v. Zach," v. 435) gives the following formula for finding the Christian date for the fifteenth of Nisan of the year A A.M.:

$12\,A + 17 = 19\,D + a$; $A = 4\,E + b$; M is an integral and m is a fraction; $M + m = 32.0440932 + 1.5542418\,a + 0.25\,b - 0.003177794\,A$. Explanation of the equation: Let M, m, a, b, c, have the same signification as above, T = initial date of Nisan 1 (the day of the molad) of the year 1 A.M. with the hours and ḥalakim of the molad Tishri of the year 2 (*i.e.* March 33, 583); $K = \frac{\text{lunar month}}{19} L = \frac{1\text{ h. }485\text{ ḥ}}{19}$. Then $M + m = T - (A - 1)$ $7K - (A - 1)\,L + (6 - 1)\,0.25 = T - (A - 1)\,(19 - 12)\,K$ − etc. $= T + K\,(12\,A - 12)$ − etc. $= T + K\,(12\,A - 2) - 10\,K$ − etc. $= T - 10\,K + K\,(12\,A + 17) - 10\,K$ − etc. $= T - 10\,K + K\,(12\,A + 17) - AL + L + 0.25\,b - 0.25$. $T - 10\,K + L + 14 = 32.0440932$; and − 0.25 is disregarded in order to increase the value of M by 6 hours and thus to exclude Molad Zaḳen; and addition or subtraction of a multiple of 19 does not alter the result.

Further, $M + 3\,A + 5\,b + 5 = 7\,F + c$. If $c = 2, 4$, or 6, the fifteenth of Nisan is on the (M + 1)th day of March; if $c = 1$, $a > 6$, $m \geqq 0.63287037$, − on the (M + 2)th of March, and if $c = 0$, $a > 11$, and $m \geqq 0.89772376$ Nisan 15 is on the (M + 1)th of March; in all other cases, on the Mth of March.

This formula is intended to determine on which day of the week the Mth of March falls: the excess of days over complete weeks is 1 day in ordinary years, 2 days in leap-years, or 5 days in every 4 years. The first of March of the year 1 was on Saturday; the excess of days over complete weeks from the first of March of the year 1 to the Mth of March of the year A is $= 6 + M + \frac{5}{4}(A - b) + (b - 1)$ $= M + \frac{1}{4}(A - b) + 5 + b$ (because addition or subtraction of a multiple of 7 does not alter the result) $= M + 3\,A - 2b + 5 = M + 3\,A + 5\,b + 5$.

In order to facilitate the comparison of the two systems of dates, tables are appended which show the date for each day in 1,000 years from the year 1001 to 2000. In Table I. the first column gives the years of the common era; the second column, those of the era of the creation (according to Jewish tradition, the asterisks indicating the leap-years); in the third columns the letters "r," "p," and "d" indicate whether the Hebrew year is regular, perfect, or defective; the next column has the figures 2, 3, 5, 7 to indicate whether the first of Tishri is on Monday, Tuesday, Thursday, or Saturday. The last column gives the difference between the standard dates of Table II. and the actual dates of the year in question: *e.g.*, 1110 C.E. or 4870* A.M. p. 7—7 (*i.e.*, the year 1110 C.E.) corresponds to 4870 A.M., which is a leap-year having 13 months, and perfect, having 385 days, the first of Tishri, Saturday, and 7 days before Sept. 4.

**Relation of Jewish and Christian Dates.**

This difference has to be added to the Christian date if that is sought from the given Jewish date, and deducted from the Jewish date if the latter is sought from the given Christian date. As regards the Jewish date between Nisan and Elul of the year x, or the Christian date between March and December, use the difference given for x + 1; otherwise that for the year x.

Table II. contains the Jewish and Christian dates of one year, beginning first of Nisan, and March 11; and having Tishri 1 on Sept. 4. As the Christian year is longer than the Jewish common year, the table has been extended to the end of Nisan of the succeeding year. From Kislew onward there are three lines for each month, marked "r," "p," and "d," and according as the year is regular, perfect, or defective, the one or the other line is to be used. In We-Adar "r," "p," and "d" have each two lines, marked respectively "c" and "l," the one for the common Christian year, the second for the Christian leap-year. The first column of dates contains the dates for the first days of Rosh-ḥodesh of those months which have two days Rosh-ḥodesh. The difference between the dates of any particular year and this standard table (Table I, 5th column) applies to the months from Tishri onward in that year, and also to the months from Nisan to Elul of the previous year (and from January to March of that year, and from March to December of the previous year). The dates which fall on the same day of the week as the first of Tishri are printed in heavier figures. The following two examples illustrate the use of the tables:

Maimonides was born Nisan 14, 4895; find the corresponding Christian date. In Table I. is found 4895 A.M. corresponds to 1135 C.E.; and that the number of difference for 4896 (which also applies to the last six months of 4895) is 6. In Table II. the fourteenth of Nisan corresponds to March 24; add 6, and the result is: March 30, 1135. The first of Tishri, according to Table I., was on Tuesday, and the fourteenth of Nisan, occupying the fifth place from the date in heavy figures, was on Saturday.

What Hebrew date corresponds to Aug. 15, 1520? Table I.: 1521 = 5281 כא 9. Table II.: Aug. 15 = Elul 10; Deduct 9. Hence: Aug. 15, 1520 = Elul 1, 5280.

According to Table I., the first of Tishri is on Thursday, and in Table II. Elul 1 closely precedes the date printed in heavier figures. Elul 1, 5280, was on a Wednesday.

There are two cycles: the large cycle ("maḥzor gadol") of twenty-eight solar years, and the small cycle of nineteen lunar years. In twenty-eight solar years the tekufot (according to Samuel) complete their course of variations as regards the hour of the day, and the day of the week; and New-Year's Day (Jan. 1) follows exactly the same order every twenty-eight years as regards the day of the week. The cycle of nineteen lunar years (the cycle of Meton) determines the sequence of common years and leap-years in the Jewish calendar, because nineteen lunar years with seven extra months of seven leap-years approximately equal nineteen solar years.

**Cycle or Maḥzor.**

Thirteen small cycles, = 247 years, form the cycle ("'iggul") of Rabbi Naḥshon. This cycle has almost an exact number of weeks, only 905 parts being wanted to complete the last week. The first of Tishri after 247 years falls on the same day of the week for a long period, but by no means forever, on account of the deficiency of 905 parts; nor does the same order of the years as regards their characteristics repeat itself after 247 years.

The cycles of "shemiṭṭah" (seven years), of year of release, and of "yobel" (fifty years = jubilee), do not affect the Jewish calendar.

The following is a list of the dates of Jewish festivals and fasts:

| | | |
|---|---|---|
| Nisan | 14. | Eve of Passover. |
| | 15. | Passover, first day. |
| | 16. | " second day. |
| | 17-20. | Ḥol ha-mo'ed, or middle days. |
| | 21. | Passover, seventh day. |
| | 22. | " eighth day. |
| Iyyar | 18. | Lag ba-'omer, or thirty-third of the 'Omer. |
| Siwan | 6. | Shabu'ot or Pentecost, first day. |
| | 7. | " " " second day. |
| Tammuz | 17. | Fast of Tammuz. |
| Ab | 9. | " " Ab. |
| Tishri | 1. | New Year, first day. |
| | 2. | " " second day. |
| | 3. | Fast of Gedaliah. |
| | 10. | Day of Atonement. |
| | 15. | Tabernacles, first day. |
| | 16. | " second day. |
| | 17-21. | Ḥol ha-mo'ed, or middle days. |
| | 21. | Hoshana rabba. |
| | 22. | Eighth-day Festival. |
| | 23. | Rejoicing of the Law. |
| Kislew | 25. | Ḥanukkah, first day. |
| Ṭebet | 10. | Fast of Ṭebet. |
| Shebaṭ | 15. | New Year for trees. |
| Adar | 13. | Fast of Esther } |
| | 14. | Purim } in common years. |
| | 15. | Shushan Purim } |
| Adar | 14-15. | Purim Ḳaṭan } |
| We-Adar | 13. | Fast of Esther } in leap-years. |
| | 14. | Purim |
| | 15. | Shushan Purim } |

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A. M. F.

## TABLE I.

SHOWING DATES FOR EACH DAY IN A THOUSAND YEARS FROM THE YEAR 4761 (1001 C.E.) TO 5760 (2000 C.E.).

*Note.*—The letters "r," "p," "d," in the third column indicate whether the Jewish year is regular, perfect, or defective. The figures 2, 3, 5, 7, in column 4, indicate the day of the week (Monday, Tuesday, Thursday, or Saturday) on which Tishri 1 falls.

| 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1001 | 4761* | p | 2 | -2 | 1035 | 4795 | p | 2 | 12 | 1069 | 4829* | d | 2 | -3 | 1103 | 4863 | p | 2 | 11 | 1137 | 4897* | p | 7 | -6 |
| 2 | 2 | d | 2 | 18 | 6* | 6* | d | 7 | 2 | **1070** | **4830** | **p** | **7** | **15** | 4* | 4* | **d** | **7** | **1** | 8 | 8 | p | 7 | 14 |
| 3 | 3 | r | 5 | 6 | 7 | 7 | p | 5 | 19 | 1 | 1 | r | 5 | 5 | 5 | 5 | r | 5 | 17 | 9 | 9 | r | 5 | 4 |
| 4* | 4* | p | 2 | -5 | 8 | 8 | r | 3 | 9 | 2* | 2* | d | 2 | -6 | 6 | 6 | p | 2 | 8 | 1140* | 4900* | d | 2 | -7 |
| 5 | 5 | p | 2 | 14 | 9 | 9* | p | 7 | -2 | 3 | 3 | p | 7 | 11 | 7 | 7* | d | 7 | -3 | 1 | 1 | p | 7 | 10 |
| 6 | 6 | d | 7 | 4 | 1040* | 4800 | p | 7 | 18 | 4 | 4* | p | 5 | 1 | 8* | 8 | p | 5 | 15 | **2** | **2*** | **d** | **5** | **0** |
| 7 | 7* | r | 3 | -8 | 1 | 1* | p | 5 | 7 | 5 | 5 | r | 5 | 21 | 9 | 9 | r | 3 | 4 | 3 | 3 | r | 3 | 18 |
| 8* | 8 | p | 2 | 11 | 2 | 2 | d | 2 | 0 | 6* | 6 | p | 2 | 10 | 1110 | 4870* | p | 7 | -7 | 4* | 4 | p | 7 | 7 |
| **9** | **9*** | **d** | **7** | **0** | 3 | 3 | p | 7 | 14 | 7 | 7 | r | 5 | -3 | 1 | 1 | d | 7 | 13 | 5 | 5* | p | 5 | -4 |
| 1010 | 4770 | r | 5 | 18 | 4* | 4 | d | 5 | 4 | 8 | 8 | p | 5 | 17 | 2* | 2* | r | 3 | 1 | 6 | 6 | p | 5 | 16 |
| 1 | 1 | p | 2 | 7 | 5 | 5 | p | 2 | -8 | 9 | 9 | p | 2 | 6 | 3 | 3 | p | 2 | 19 | 7 | 7 | d | 2 | 5 |
| 2* | 2* | p | 7 | -3 | 6 | 6 | p | 7 | 10 | 1080* | 4840* | d | 7 | -4 | 4 | 4 | p | 7 | 9 | 8* | 8* | r | 5 | -7 |
| 3 | 3 | d | 7 | 16 | **7** | **7** | **p** | **5** | **0** | 1 | 1 | p | 5 | 13 | 5 | 5* | d | 5 | -1 | 9 | 9 | r | 5 | 12 |
| 4 | 4 | r | 3 | 4 | 8* | 8 | r | 5 | 20 | 2 | 2 | p | 2 | 2 | 6* | 6 | p | 3 | 17 | 1150 | 4910* | d | 2 | 1 |
| 5 | 5* | p | 7 | -7 | 9 | 9 | d | 2 | 8 | 3 | 3* | p | 7 | -8 | 7 | 7 | p | 7 | 5 | 1 | 1 | p | 7 | 19 |
| 6* | 6 | p | 7 | 13 | 1050 | 4810 | p | 5 | -0 | 4* | 4 | d | 7 | 12 | 8 | 8* | p | 5 | -5 | 2* | 2 | p | 5 | 9 |
| 7 | 7* | p | 5 | 2 | 1 | 1 | r | 5 | 16 | **5** | **5*** | **r** | **3** | **-1** | 9 | 9 | r | 5 | 15 | 3 | 3* | p | 2 | -3 |
| 8 | 8 | r | 3 | 20 | 2* | 2 | p | 2 | 5 | 6 | 6 | r | 2 | 18 | 1120* | 4880 | d | 2 | 4 | 4 | 4 | d | 2 | 17 |
| 9 | 9 | p | 7 | 9 | 3 | 3 | d | 7 | -6 | 7 | 7 | p | 7 | 8 | 1 | 1* | p | 5 | -9 | 5 | 5 | r | 5 | 5 |
| 1020* | 4780* | p | 5 | -1 | 4 | 4 | r | 5 | 12 | 8* | 8* | d | 5 | -2 | 2 | 2 | r | 5 | 11 | 6* | 6* | r | 3 | -5 |
| 1 | 1 | r | 5 | 18 | 5 | 5 | p | 2 | 1 | 9 | 9 | r | 3 | 15 | **3** | **3*** | **d** | **2** | **0** | 7 | 7 | p | 2 | 13 |
| 2 | 2 | d | 7 | 7 | 6* | 6 | d | 2 | 21 | 1090 | 4850 | p | 7 | 4 | 4* | 4 | p | 7 | 18 | 8 | 8 | p | 7 | 3 |
| 3 | 3* | p | 5 | -5 | 7 | 7 | p | 5 | 8 | 1 | 1* | d | 5 | -6 | 5 | 5 | r | 5 | 7 | 9 | 9* | r | 3 | 22 |
| 4* | 4 | r | 5 | 15 | 8 | 8 | p | 3 | -2 | 2* | 2 | p | 3 | 12 | 6 | 6* | p | 2 | -4 | 1160* | 4920 | p | 2 | 10 |
| 5 | 5 | p | 2 | 3 | 9 | 9 | p | 2 | 17 | 3 | 3* | p | 7 | 0 | 7 | 7 | p | 2 | 16 | **1** | **1*** | **p** | **7** | **-1** |
| 6 | 6* | d | 7 | -7 | 1060* | 4820 | d | 7 | 7 | 4 | 4 | p | 7 | 20 | 8* | 8 | p | 5 | 4 | 2 | 2 | r | 7 | 19 |
| **7** | 7 | r | 5 | 11 | 1 | 1 | p | 3 | -6 | 5 | 5 | r | 5 | 10 | 9 | 9* | p | 3 | -7 | 3 | 3 | r | 3 | 7 |
| 8* | 8* | **p** | **2** | **0** | 2 | 2 | p | 2 | 13 | 6* | 6* | d | 2 | -1 | 1130 | 4890 | p | 2 | 12 | 4* | 4* | p | 7 | -4 |
| 9 | 9 | d | 2 | 19 | 3 | 3 | p | 7 | 3 | 7 | 7 | p | 7 | 16 | 1 | 1* | p | 7 | 2 | 5 | 5 | p | 7 | 15 |
| 1030 | 4790 | r | 5 | 7 | 4* | 4* | d | 5 | -7 | 8 | 8 | p | 5 | 6 | 2* | 2 | r | 5 | 20 | 6 | 6 | r | 5 | 5 |
| 1 | 1* | p | 2 | 0 | 5 | 5 | r | 3 | 10 | 9 | 9* | p | 2 | -5 | 3 | 3 | p | 2 | 8 | 7 | 7* | d | 2 | -6 |
| 2* | 2 | p | 2 | 16 | **6** | **6*** | **p** | **7** | **-1** | 1100* | 4860 | p | 2 | 15 | 4 | 4* | d | 7 | -2 | 8* | 8 | p | 7 | 12 |
| 3 | 3 | d | 7 | 5 | 7 | 7 | p | 7 | 19 | 1 | 1 | p | 5 | 2 | 5 | 5 | p | 5 | 16 | 9 | 9* | d | 5 | 1 |
| 4 | 4* | r | 3 | -7 | 8* | 8 | p | 5 | 9 | 2 | 2* | p | 2 | -9 | 6* | 6 | r | 3 | 6 | 1170 | 4930 | r | 3 | 19 |

TABLE I.—*Continued.*

| 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1171 | 4931 | p p r d p r p d r p d p p d r p p d r p p d r

TABLE I.—*Continued.*

| 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1621 | 5381 | d r p p d r p d p r p p r d p r p p r d p r p p r

TABLE II.

SHOWING JEWISH AND CHRISTIAN DATES FOR ONE YEAR, HAVING FIRST OF TISHRI ON SEPT. 4.

| Month. | 30 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Nisan | Apr. 9 | Mar. 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | Apr. 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Iyyar | | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | May 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Sivan | May | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1 | 2 | 3 | 4 | 5 | 6 |
| Tammuz | June 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 1 | 2 | 3 | 4 | 5 | 6 |
| Ab | | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1 | 2 | 3 | 4 |
| Elul | July | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1 | 2 | 3 |
| Tishri | Aug. 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1 | 2 | 3 |
| Heshwan | | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1 |
| Kislew | Sept. 4 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |
| Tebet | Oct. 3 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| Shebat | Nov. 2 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| Adar | Dec. 1 | 30 | 31 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| We-Adar | Jan. 30 | 29 | 30 | 31 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| Nisan | Feb. 28 | Mar. 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| Iyyar | | 29 | 30 | 31 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| Sivan | Mar. 29 | 30 | Apr. 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| Tammuz | | 31 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| Ab | | 32 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| Elul | | 33 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| Tishri | | 34 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |
| Heshwan | | 35 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 |
| Kislew | | 36 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 |
| Tebet | | 37 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 |
| Shebat | | 38 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 |
| Adar | | 39 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 |
| We-Adar | | 40 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 |
| Nisan | | 41 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 |
| Iyyar | | 42 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 |
| Sivan | | 43 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| Tammuz | | 44 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 |
| Ab | | 45 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 |
| Elul | | 46 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 |
| Tishri | | 47 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 |
| Heshwan | | 48 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 |
| Kislew | | 49 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 |
| Tebet | | 50 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 |
| Shebat | | 51 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 |
| Adar | | 52 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 |
| We-Adar | | 53 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |
| Nisan | | 54 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 |
| Iyyar | | 55 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 |
| Sivan | | 56 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 |
| Tammuz | | 57 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 |
| Ab | | 58 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 |
| Elul | | 59 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 |
| Tishri | | 60 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 |
| Heshwan | | 61 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 |
| Kislew | | 62 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 |
| Tebet | | 63 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 |
| Shebat | | 64 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 |
| Adar | | 65 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 |
| We-Adar | | 66 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 |

**CALF, GOLDEN.** — **Biblical Data:** A portable image overlaid with gold, made by Aaron at Mount Sinai (Ex. xxxii.). As the text stands, it narrates how Moses had gone up into the mountain to receive the Ten Words, and remained forty days. When the people found his return delayed they asked Aaron to make for them gods which shouldgo before them. At Aaron's request they took off the gold rings worn by the women and children in the camp. These he took and "fashioned it with a graving tool and made it a molten calf." An altar was built before it and a feast to YHWH celebrated.

Meantime Moses in the mountain had been warned by YHWH of the defection of the people, and he now came down. Much surprised and angered when he found what was actually going on, he cast the tables of the Ten Words to the ground and broke them. He took the calf—which seems to have really been of wood overlaid with gold—and burned it till the wood was charred, and then pulverized the gold and strewed it on the water of the brook they drank from. Moses then demanded of Aaron an explanation of his conduct, and received one truly Oriental in character (see Ex. xxxii. 22 to 24). Then, seeing that the people were "broken loose," Moses called for all on the side of YHWH to come and stand by him, whereupon all the sons of Levi gathered themselves together, and at the command of Moses went throughout the camp and slew 3,000 men—apparently all those that had been leaders in the image-worship. At Moses' command these avengers then gathered to receive the blessing of YHWH.

On the morrow Moses assembled the people, and told them that they had grievously sinned, but that possibly he could atone for them. He then prayed that he might himself be punished and the sin of the people forgiven, and was told by YHWH to go on and lead the people forward; that those who had sinned should bear their own sin, and that one day He would punish them.

J. JR. G. A. B.

——**In Rabbinical Literature:** Next to the fall of man, the worship of the golden calf is, in rabbinical theology, regarded as the sin fraught with the direst consequences to the people of Israel. "There is not a misfortune that Israel has suffered which is not partly a retribution for the sin

of the calf" (Sanh. 102a). The very seriousness of the offense leads the Rabbis to find circumstances extenuating the guilt of the people, and to apologize for Aaron's part in the disgraceful affair. The initiative was taken not by the Israelites, but by the Egyptians who had joined them at the time of the Exodus (Ex. xii. 38), and who were the source of a great deal of trouble to Moses and the Israelites (Num. xi. 4); for the Egyptians, when the time fixed for Moses' descent from the mountain had expired, came in a body—forty thousand of them, accompanied by two Egyptian magicians, Yanos and Yambros, the same who imitated Moses in producing the signs and the plagues in Egypt—to Aaron, and told him that it was the sixth hour of the fortieth day since Moses left, the hour he named for his return (a play upon the word בַּשִּׁשָּׁ, Ex. xxxii. 1= בָּאוּ שִׁשָּׁ, "the six [hours] have come"), and that Moses had not yet returned: he would never come. Satan took advantage of the opportunity, and brought gloom and confusion into the world to alarm the people. Then he told them Moses was dead, as the sixth hour had come and he had not arrived. Seeing he was not believed, he showed them a bed in the mountain with Moses in it. This convinced them that Moses was really dead; and they demanded that Aaron make them a god (Shab. 89a; Tan., Ki Tissa, 19). Hereupon Hur stepped in and rebuked them for their ingratitude to the God who had performed so many miracles for them. He was at once put to death, and Aaron was threatened with the same fate. The latter saw that he must accede to their request, but he sought a device whereby the execution of their demand would either be made impossible or at least be delayed until Moses came; for he was not ensnared by the wiles of Satan. So he ordered them to bring the golden ornaments of their wives; knowing that the women would be more grateful to God, and would refuse to part with their jewels for idolatrous purposes. His expectation was realized. Their jewels could not be obtained; and the men had to give their own. Aaron had no choice but to put the gold into the fire. A calf came out alive and skipping!

One explanation is that this was due to the magical manipulation of the Egyptian sorcerers. Another is more ingenious: On the night of the Exodus, Moses searched all Egypt for Joseph's remains, but could not find them. At last Serah, the daughter of Asher, pointed out to him the place in the Nile where the Egyptians had sunk an iron chest containing Joseph's bones (Tan., *l.c.*; Ex. R. xli. 7). Moses took a splinter, wrote on it the words עֲלֵה שׁוֹר ("Come up, ox"; Joseph being compared to an ox; see Deut. xxxiii. 17), and threw it into the water, whereupon the chest rose to the surface (Tan., Beshallah, ii.; Tosef., Soṭah, iv. 7; Soṭah 13a). This splinter was secured by Micah, and when Aaron cast the gold into the fire, he sent the splinter after the gold, and as a result a calf came out (see MICAH, THE IMAGE OF).

Another reason given for this aberration of the people is that when God came down on Mount Sinai to give the Law, he appeared in the chariot with the four beasts of Ezekiel. These the people saw; and it was one of them, the ox (Ezek. i. 10), that they made an image of and worshiped. This was one of the pleas Moses made to palliate the offense of the people (Ex. R. xliii. 8).

The tribe of Levi did not join in the worship of the calf (Yoma 66b). If all the people had abstained from worshiping it, the tables of stone would not have been broken, and as a result the Law would never have been forgotten in Israel, and no nation could have had any power over the Hebrews ('Er. 54a).

The mysterious way in which Aaron described the origin of the golden calf gave rise to superstitious beliefs; and it was ordained by the Rabbis that this part of the account of the golden calf (Ex. xxxii. 21–25, 35) should be read at public worship in the original, but should not be translated by the "meturgeman" (Meg. iv. 10; Tosef. Meg. iv. [iii.] 36; Yer. *ib.* iv. 75c; Bab. *ib.* 25b).

J. SR. I. HU.

——**In Mohammedan Literature:** The story of the golden calf is mentioned in the Koran (suras xx. 88 *et seq.*, vii. 149 *et seq.*) as follows: "Thereupon [after he had received the Law on the mountain] Moses returned to his people, angry and afflicted, and said: '. . . Did the time [of my absence] seem too long to you, or did you desire that wrath from your Lord should fall upon you because you have broken the promise given to me?' They answered: 'We have not broken our promise given to you of our own authority, but we were made to bring loads of the ornaments of the people, and we cast them [into the fire], and Al-Samiri did likewise.' And he brought forth unto them a living, bellowing calf. And they said: 'This is your God and the God of Moses, but he hath forgotten him.' . . . Moses said: 'O Aaron, what hindered you, when you saw them do wrong, from following me [to the mountain]; have you been disobedient to my order?' Aaron answered: 'Oh, son of my mother, do not lay hold of my beard or my head—behold the people made me weak and almost murdered me.' And Moses said: 'How about you, O Samiri?' He answered: 'I saw what they did not see, and I took a handful [of dust] from the footsteps of the messenger and cast it. Thus did my mind guide me.' Moses said: 'Go away, and this shall be your punishment in life that you say [to every one you meet]: "Touch me not"; and a threat is awaiting you which you shall not escape. And see, your idol which you have worshiped, we shall burn and throw the ashes into the sea'" (compare also suras ii. 48–51, 86, 87; iv. 152).

**In the Koran.**

When Moses departed for Sinai he made Aaron his deputy. During the absence of Moses, Aaron reminded the people that the ornaments which they had were stolen booty, and told them that they must bury them in a common hole until Moses should decide what was to be done with them. This they did. Samiri threw a clod of the earth, which the horse of the messenger Gabriel had thrown up, on the spot where they had hidden their ornaments; and thereupon God brought forth the calf (Tabari).

This Arabic legend, in describing the fate of Samiri as that of a man compelled to wander, barred from all intercourse with his fellow-men, whom he

himself is bound to warn by his pitiful cry, "Touch me not," to come not near him, seems to be one of the earliest forms into which was cast the later story of the Wandering Jew current among Christians. Yet on the whole this assumption is inadmissible. Samiri according to Geiger, is identical with Samael. According to the Arabic commentators, however, and, lately, according to Fränkel ("Z. D. M. G." lvi. 73, with especial reference to Hosea viii. 5), Samiri is indebted for his name to the fact that he belonged to the Samaritan sect. Mohammed knew, perhaps, how much this sect was hated, and (according to the report of an old but evidently lost Midrash) made the seducer a Samaritan in spite of all chronology. So Baidawi (also Palmer's translation of this sura) holds him to have been "the Samaritan." This accounts at once both for the rôle here ascribed to him and the fate meted out to him. Mohammed carried in his mind many rabbinical conceits, but in a much confused form. He had an indistinct impression of the rabbinical prejudices against the Samaritans, among which the fact that they worshiped an animal idol and poured out libations to it on their holy mountain was not the least (Yer. 'Ab. Zarah v. 44d, at foot; Ḥul. 6a). But the fact that the idol imputed to the Samaritans was a dove and not a calf became confused in his recollection of hearsay rabbinical stories. It was enough for him to know that the Samaritans were looked upon by the Jews as idolaters or even worse (Yer. Ta'anit iv. 66b; Yer. M. K. iii. 83b, middle), to make the Samaritan the arch-seducer, and artificer, by "magic," of the idol. That the Jews would hold no intercourse with the Samaritans may also have been among the disjointed fragments of Mohammed's Biblical and rabbinical lore. Hence under the decree his "Samaritan" was condemned to wander and never to permit another to defile himself by close contact.

**Samiri's Identity with Samael.**

That not Aaron, but another, was the real culprit in the making of the calf is also reported in a rabbinical account (Sanh. 102, 2), according to which Micah (Judges xvii. *et seq.*) was its maker. The threatening of Aaron and the bleating of the calf are likewise founded on rabbinical sources (Sanh. 5; Pirḳe R. El. 45).

Before the expulsion of Samiri, Moses (in accordance with Ex. xxxii. 20 *et seq.*) ordered the calf to be reduced to dust and the powder mixed with their drinking-water (sura ii. 87). When they drank the water it caused them great pain, and they called upon Moses for help. Then Moses told them to slay one another (sura ii. 51). Thus 70,000 were killed. The Lord sent an intense darkness to prevent their seeing one another, so that recognition of the corpses should not induce them to forbear ("jalal al-din"). Finally, the crying of the women and children moved the heart of Moses, who prayed to God to stop the murdering, and his prayer was answered immediately.

BIBLIOGRAPHY: Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* pp. 165-168; Weil, *Biblische Legenden der Muselmänner*, pp. 169, 172; M. Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, p. 169.

E. G. H. M. Sc.—E. G. H.

——**Critical View:** As the Exodus narrative stands, it is clearly composite. For example, in verse 7 Moses is warned that the people have sinned; and in verses 9 to 12 he seems to understand clearly what their sin is, and yet in verses 16 to 19 he is greatly surprised at what has occurred. Again, verses 7 to 12 represent Moses as praying for the sinners before he came down from the mount, while verses 30 to 34 represent him as praying practically the same prayer the day after the destruction of the image was over. Palpably the two are of different authorship. Again, verses 25 to 29 describe the vengeance that was executed on the sinners, while verse 34 regards it as still future. Critics therefore regard the narrative as made up of strata from two documents (Jahvist and Elohist), though they do not altogether agree as to the points of division. The main stratum of the story is, however, thought to come from the Ephraimitish writer (Elohist), though there are a sufficient number of points in the story taken from the Jahvist to show that his work also contained the narrative.

The purpose of the original story seems to have been, as Budde thinks, to account for the selection of the tribe of Levi for the priesthood. A great crisis in the worship had arisen in which the Levites had stood for YHWH, and punished all that opposed themselves, so that they were consecrated to the service of the priesthood (see LEVI and the literature cited below). Many critics see in it a polemic against the calf-worship of Beth-el and Dan, and no doubt an Ephraimitish writer of the prophetic circles of the time of Hosea would shape the tale with a view to the religious reforms in which he was interested. It is probable that at this time there was introduced into the story the view that the offense punished by the Levites was the making of a calf; but it also seems likely that there underlies the present narrative a much earlier form of the tale, a form that pictured some other crisis in which the Levites distinguished themselves and thus were elected as the priestly tribe.

BIBLIOGRAPHY: Kuenen, *Hexateuch*, p. 251, London, 1886; Kittel, *History of the Hebrews*, i. 199 *et seq.*, London, 1895; Bacon, *Triple Tradition of the Exodus*, pp. 127-138, Hartford, 1894; Budde, *Religion of Israel to the Exile*, pp. 85 *et seq.*, New York, 1899; Carpenter and Harford-Battersby, *Hexateuch*, ii. 130-132, London, 1900; and the commentaries on *Exodus*, especially those of Dillmann and Holzinger.

J. JR. G. A. B.

**CALF-WORSHIP—Critical View:** Among the Hebrews, as among the other agricultural Semites, the bull was associated with deity in a sacred character (see OX). The form in which this thought found expression in Israel was in their representation of YHWH by an image of an ox or bull made of gold (compare I Kings xii. 28). In consequence of the costliness of the metal, the images were small, and from their size, rather than from the age of the animal regarded sacred, were called "calves." In the earlier time the images were carved out of wood (compare Moore, "Judges," pp. 375 *et seq.*); but with the increase of wealth it became the custom to make them of gold. These golden images were cast in molds, and consequently were called "molten images." They seem to have been in use in the old nomadic times, since they are mentioned in the two

Covenant Documents (Ex. xxxiv. 17; xx. 23), whereas the older practise of making images of wood persisted more as a private custom. In the Decalogue (Deut. v. 8.; Ex. xx. 4) the prohibition does not specify molten gods and those of silver and gold, but extends to all images representing YHWH.

It has been often held (for example, by Renan and Maspero) that this calf-worship was derived from Egypt; but that view is now generally abandoned. The Egyptians worshiped the living animal, and not an image; and the prevalence of bull-worship among agricultural Semites sufficiently accounts for the origin. Among the Hebrews, the bull was a symbol of strength (compare Num. xxiii. 22, xxiv. 7).

Ex. xxxii. attributes the making of a golden calf to Aaron at Mount Sinai (see CALF, GOLDEN). The critics assert that this is hardly possible; since the bull is the symbol of divinity only among settled agriculturists, and not among nomads such as the Israelites then were. The narrative in question is declared by them to be in reality a prophetic polemic against the calves of Jeroboam.

Jeroboam, in making the sanctuaries of Beth-el and Dan the recipients of his royal patronage, placed in them images of YHWH made of gold in this calf form, the fame of which went far and wide (compare I Kings xii. 23; II Kings x. 29; II Chron. xi. 14, 15). The Deuteronomic author of Kings attributes the origination of these representations of YHWH to Jeroboam, but this some critics question. Jeroboam, it has been assumed, simply revived an old custom; and it is probable that the silver image of YHWH in the Temple of Micah (Judges xvii., xviii.) was in this form. Similar images were perhaps in the Temple at Gilgal (Amos v. 4 *et seq.*; Hos. iv. 15, ix. 15, xii. 11 [12]; compare G. A. Smith, "Book of Twelve Prophets," i. 37), and at Samaria (Hos. viii. 5), though Wellhausen and Nowack are of the opinion that "Samaria" is in this latter passage used for the whole kingdom and not for the city.

The prophets of the northern kingdom inveighed continually against the rites connected with these calf-shrines; and with the overthrow of that kingdom they disappear. There are no traces of this form of calf-worship in the southern kingdom; though the twelve oxen on which rested the great laver in the Temple of Solomon (I Kings vii. 25; II Kings xvi. 17; Jer. lii. 20) are regarded as evidence that there was some sacred character attached to the bull.

BIBLIOGRAPHY: Kuenen, *Religion of Israel*, i. 73–75, 235–236, 260–262, 545–547; Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, pp. 198 *et seq.*; Robertson, *Early Religion of Israel*, ch. ix.; Baudissin, *Studien*, etc., vol. i.; König, *Hauptprobleme*, etc., pp. 55–58; Dillmann, *Alttestamentliche Theologie*, pp. 98, 99, 166, 167; Sayce, *Hibbert Lectures*, 1887, pp. 289 *et seq.*; Jensen, *Kosmologie der Babylonier*, pp. 88 *et seq.*

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**CALIFORNIA:** One of the United States of America on the Pacific coast. There exists no authenticated record of the activities of Jews in California prior to 1849. During that year, attracted by the discoveries of gold, large numbers of them ventured into the new El Dorado, scattering over the entire area of the gold-fields. (A partial list of the Jewish pioneers of California is given in Markens, "The Hebrews in America," pp. 336, 337; but the list needs revision.) The constituent elements of the nascent Jewish communities came from every part of the world, including Australia, and some of them from the east and south of the United States. Divine services were held for the first time in San Francisco on Kippur Day, 1849, in a tent owned by Louis Franklin, and were attended by about ten persons (Leeser's "Occident," vii. 480; "Chronicles of Emanu-El," p. 16). The organization of the Jewish community was completed between July and October of the following year (see SAN FRANCISCO). While the San Francisco community is the oldest as regards the date or dates of its organization, it received, after the collapse of many of the mining ventures, large accessions from the Jewish settlers in the gold regions. Many Jews had found their way to the mines, notably along the American river; and in Placer, Amador, and Yuba counties — then the centers of the gold excitement—and at every prominent point of settlement a Jewish "mining" congregation or benevolent society began to flourish. As most of these institutions have now passed out of existence, it may be well to preserve a partial record of them in this permanent form. For a complete list see "Emanu-El," Dec. 21, 1900, xi., No. 6.

**Early Communities.**

**Sonora:** Hebrew Benevolent Society organized in 1852. A burial-ground is still cared for by the few families resident in the village.

**Stockton:** Congregation Re'im Ahubim organized 1853 from a previously existing society (1851) for the care of the Jewish insane. In 1852 there were three Jewish inmates in the State Asylum for the Care of the Insane at this place.

**Los Angeles:** In 1854 an Israelite named Carvalho, of Sephardic extraction, a member of General Fremont's expedition, settled in Los Angeles and suggested the founding of a benevolent society. Religious services were held as early as 1852 (see LOS ANGELES).

**Nevada City:** The Nevada Hebrew Society was organized in 1855. Objects: "To hold religious services, maintain a burying-ground for members and others, and assist the needy with pecuniary aid." In 1857 the society numbered twenty members.

**Jackson:** Congregation organized for the autumn holidays of 1856. At a meeting held April 18, 1857, it was decided to build a synagogue, the first erected in the mining districts. This synagogue still exists, but, owing to the migration of the members of the congregation, is subverted to secular purposes.

**Fiddletown:** Organization in 1857 of a Jewish society "for the furtherance of religious and humanitarian interests."

**Jesu Maria:** A mining camp in Amador county, where services were held by Jewish miners in 1853. In 1857 a society for "the maintenance of religious services and the care of the sick and poor" was organized; but the records were not kept, and details are not obtainable.

**Marysville:** Congregation B'nai B'rith (defunct) organized Nov. 8, 1857, a Hebrew benevolent society having existed since 1852. In Aug., 1860, the Jewish population numbered 23 families, exclusive

of 105 bachelors. At the present date the town contains four Jewish families.

**Sacramento:** Congregation organized 1857 out of previously existing societies, which had flourished since 1851 (see SACRAMENTO).

**Grass Valley:** A Jewish society organized Sept. 8, 1856, and a congregation for the autumn holidays of 1857.

**Shasta:** The Hebrew Indigent Sick and Burial Society organized March 1, 1857.

**Folsom:** Organization of the Hebrew Benevolent Society in 1859.

There existed Jewish burial-places which were owned by these extinct societies in Sonora, Oroville, Nevada City, Folsom, and Grass Valley; and these are piously cared for by the descendants of the settlers or families subsequently arrived. After 1870 most of the organizations mentioned became defunct, the population having either shifted to the new metropolitan centers or returned to the East. Out of a few of them small B'nai B'rith lodges were organized and incorporated with District No. 4 of that order. Congregations remain at the following points, besides the smaller ones given below: San Francisco (6), Los Angeles (2), Sacramento (1), Stockton (2), Oakland (2), San José (1), San Diego (1); total, 15.

**State Activity.**

The Jews were prominent in the organization of the new state of California. So far as the record has been completed mention can be made of Solomon HEYDENFELDT, chief justice of the supreme court of California (1852–57); Henry A. Lyons, one of the first three justices of the same court; Washington Bartlett, alcalde of San Francisco in 1849, and governor of California in 1887; Elkan Heydenfeldt, brother of Solomon, and Isaac Cardoza, both members of the California legislature of 1852; Samuel Marx, United States appraiser of the port of San Francisco; Joseph Shannon, county treasurer of San Francisco in 1851; A. C. Labatt, an alderman of San Francisco in the same year; besides a large number of business men. Of the latter there may be mentioned the brothers Seligman, William, Henry, Jesse, and James, of San Francisco, afterward eminent in finance; Louis Sloss and Lewis Gerstle, of Sacramento, afterward founders of the Alaska Commercial Company; and of Los Angeles the Hellman and Newmark families, the former now leading financiers, and the latter still one of the representative Jewish pioneer families of southern California.

During the mining period the commercial skill of the Hebrew traders developed relations with the East and with Europe (Soulé, "Annals of San Francisco"). The financial transactions of the early gold period are represented in part by the names of Hebrews like Benjamin Davidson, agent of the Rothschilds, Albert Priest of Rhode Island, Albert Dyer of Baltimore, and the three brothers Lazard, now composing the international banking house of Lazard Frères (Paris, London, and San Francisco); besides the Seligmans (see above), the Glaziers, and the Wormsers, all now in New York, but industrial and financial pioneers of California.

Out of the slenderest beginnings—for most of these youths were not overburdened with means—came forth a number of the proudest business enterprises of the coast and of the United States. Moritz FRIEDLANDER, about 1870, was one of the grain kings of the country; Michael REESE, one of the extensive realty brokers; and Adolph SUTRO, an engineer, whose famous exploitation of the Comstock lodes by means of the Sutro tunnel has become an interesting chapter in the mining history of the United States. While many of the early commercial firms have passed away, others remain as monuments of pioneer industry and foresight, strong financial concerns worthily maintained by the second and third generations. The London, Paris, and American Bank (Sigmund Greenebaum, Richard Altschul) is still the agency of its founders, Lazard Frères; the Anglo-Californian Bank (Philip N. Lilienthal, Ignatz Steinhart) is the successor of the Seligman interests; and the Nevada Bank, the Union Trust Company, and the Farmers and Merchants' Bank of Los Angeles (Isaiah W. Hellman, Herman W. Hellman, I. W. Hellman, Jr.) are three institutions representing a number of financial interests of national magnitude and importance. The great coal-fields of the Northwest and of Canada owe much to the exploitation of John Rosenfeld; and the seal-fisheries of Alaska, as well as the mineral and other resources of that territory, were developed by Jewish successors of the Hudson Bay Company, the Alaska Commercial Company, and its more modern competitors, the North American Commercial Company (Herman Liebes, Isaac Liebes) and Blum & Roth (Leon Blum and Daniel Roth).

**Pioneer Work in Alaska.**

The Jews of California are similarly prominent in the professions. In medicine and surgery the leading names are: Hirschfelder (internal medicine), one of the physicians to the late President McKinley; Rosenstirn (surgery and gynecology); Regensburger (skin diseases); Newmark (nervous diseases); Abrams (lung diseases); Barkan and Arnold (eye and ear). Among the younger physicians of California of Jewish extraction Joseph Erlanger, now a professor of physiological chemistry at Johns Hopkins University, Baltimore, may be prominently mentioned.

In law the names of Charles L. Ackerman, Jacob B. Reinstein, Jesse W. Lilienthal, and Marcus Rosenthal represent a class of attorneys remarkable for legal acumen and capacity. In the arts Ernest Peixotto, scion of an illustrious family, has become an eminent representative of his people, and in economics his sister, Dr. Jessica Blanche Peixotto, holds an established position.

The universities and colleges have their quota of Jewish scholars. Among them are the following:

In the University of California, College of Agriculture, Jaffa; Department of Mathematics, Wilczynski; German faculty, Putzker, Senger; Semitic Department, Voorsanger, Margolis; medical faculty, D'Ancona, Levison; board of regents, Hellman, Reinstein. In the faculty of Cooper Medical College are Hirschfelder, Barkan, and Harris. In music, Jacob H. Roswald, Cantor Edward J. Stark, Henry Heyman, Landsberger, Sigmund Beel, and Louis Lisser (professor of music at Mills's Seminary) represent

abilities recognized throughout the West. Louis Sloss until his recent demise was treasurer of the University of California, being succeeded by Lewis Gerstle; Julius Jacobs is the subtreasurer of the United States at San Francisco, and Herman Silver was director of the United States Mint at Denver, Col.

The bench of California now has Max C. Sloss, one of the youngest, but acknowledged to be one of the most learned, of the judges of the superior court of San Francisco. Julius Kahn is now member of Congress from the Fourth California District (San Francisco).

In journalism, M. H. De Young, proprietor of the San Francisco "Chronicle," is well known; and in literature the native authoress, Emma Wolf, needs but to be mentioned. In San Francisco alone more than one hundred Jewish women are enrolled as public-school teachers ("Directory of the Department of Public Schools of the City and County of San Francisco," June 1, 1902), and there are several in the high school faculties. The name of Leon Sloss may be added as one of the regents of Stanford University.

This rapid review of the present commercial and professional status of the Jews of California is also fairly indicative of their social standing and of the excellent character of their communal institutions. In 1901 the Jewish population of California did not exceed 28,000, of which San Francisco alone numbered 17,500. This comparatively small body of people is competently organized; every aspect of communal work, including the religious, having strong representation. The following table, though by no means complete, furnishes an indication of the organized strength of the Jews of California:

Jewish Organizations of California, Including Congregations.

| | Benevolent Societies. | Sabbath Schools. | Congregations. | Communal. | Hebrabs. | Social. | Industrial. | Lodges. |
|---|---|---|---|---|---|---|---|---|
| Alameda | 1 | 1 | .. | .. | .. | .. | .. | .. |
| Chico | .. | .. | 1 | .. | .. | .. | .. | .. |
| Los Angeles | 4 | 2 | 2 | .. | 2 | 1 | .. | 2 |
| Oakland | 3 | 1 | 2 | .. | 1 | .. | .. | 2 |
| Petaluma | .. | .. | 1 | .. | .. | .. | .. | .. |
| Sacramento | 1 | 1 | 1 | .. | .. | .. | .. | 1 |
| San Bernardino | 1 | 1 | 1 | .. | .. | .. | .. | 1 |
| San Diego | 1 | 1 | 1 | .. | .. | .. | .. | 1 |
| San Francisco | 14 | 6 | 6 | 5 | 12 | 4 | 4 | 18 |
| San José | 1 | 1 | 1 | .. | .. | .. | .. | 1 |
| Stockton | 2 | 1 | 1 | .. | .. | .. | .. | 1 |
| Total | 27 | 15 | 17 | 5 | 15 | 5 | 4 | 27 |

**Californian Jews in War.**

The outbreak of the Spanish-American war (April 22, 1898) revealed the patriotic spirit of the Jews of California to a marked degree. The first volunteer regiment ordered to the Philippines was the First California (James F. Smith, colonel). This regiment, of nearly 1,200 officers and men, contained at the time of its departure fully *eight per cent* of Jewish volunteers, or nearly one hundred men, mostly natives of San Francisco. At the battle of Cavite, fought shortly after the arrival of the regiment, the first to fall was Sergeant Morris Justh (First California). The incomplete state of preparation of the First California, and the general desire to equip the regiment in a manner befitting the dignity of the state, resulted in the organization of the California Red Cross Society, of which Jacob Voorsanger was one of the founders and the first vice-president, and Sarah Sloss and Betty Lowenberg members of the board. Subsequently, for the comfort and accommodation of the army in the Philippines, the Manila Library Association was organized, of which Jacob Voorsanger was the first president and Betty Lowenberg the distributing manager. The latter still retains her position. The First California returned from the war with distinction, bringing back one of its Jewish members (Percy L. Badt) as a commissioned officer. In the California Artillery and the Sixth California, Jewish commissioned officers likewise rendered valuable service in the mobilization of their respective commands, among them Emanuel M. Heller, Eugene Baer, and Morris Greenwald. In the state militia of California, Brig.-Gen. Hyman P. Bush is a field-officer with more than twenty years of continuous service.

Bibliography: Soulé, *Annals of San Francisco*; Hittell, *History of California*, vol. ii.; H. H. Bancroft, *California Inter Pocula*; Markens, *The Hebrews in America*; Voorsanger, *Chronicles of Emanu-El*; idem, *A Few Chapters from the History of the Jews of the Pacific Coast*, in *American Jews' Annual*, 5649; *Pacific Hebrew Annual*, vols. i. and ii., 1898-99; Morais, *Eminent Israelites of the Nineteenth Century*; *American Jewish Year Book*, 1900-1901; *The Gleaner*, San Francisco (Julius Eckman), 1856-1862; *Emanu El*, edited by Jacob Voorsanger.

A. J. V.

**CALIFS**: 1. The attitude of the first Mohammedan rulers toward their Jewish subjects was as much regulated by circumstances as had been that of Mohammed himself. The latter, having subdued the Jewish tribes of Arabia and located them in the northern borders of the peninsula, permitted them to remain on condition that they gave half their harvest to the Moslem authorities. This was a policy of utility pure and simple, as the Jewish farmers were needed to help feed the Moslem armies. The same policy was upheld during the reign of Abu Bekr, and his successor Omar was guided by two principles, viz., to preserve the mobility of his army by not allowing them to turn agriculturists, and to banish all non-conformists from Arabia proper. This course of action resulted in the tolerance of non-Moslem settlers in the adjoining provinces, while imposts and land-taxes laid upon them secured the revenues of these conquered territories for the benefit of the commonwealth.

Omar wrought another and more important change in the fortunes of his Jewish subjects. He transplanted them to Kufa, a town he had founded in the year 15 of the Hegira, in 'Iraḳ, the ancient Babylon. Apart from the imposts laid upon them, they were obliged to wear a special garb to distinguish them from the Faithful, and were further bound to grant three days' hospitality to every traveling Moslem, to permit the latter to enter their places of worship, and to abstain from riding on horseback and from using expressions derogatory to Islam. A Moslem legend relates (Tabari, p. 2403) that at the conquest of Jerusalem Omar was greeted by a Jew as the friend of Elijah. This legend conveys the

idea that the Jews of Palestine considered the Moslem victory a relief from the persecutions to which they had been exposed under the Byzantine régime. The Jews of Ḥoms also looked forward to the conquest of their city by the Moslems (Beladhori, ed. De Goeje, p. 137). During the siege of Cæsarea a Jew named Josef is said to have led the Arab warriors through a subterranean passage into the town which contained 100,000 of his coreligionists. According to another legend, the convert Ka'ab al-Aḥbar predicted Omar's death three days before the latter was assassinated (Ibn al-Athir, iii. 38; concerning Abdallah ibn Saba see i. 43).

**2. Ommiads:** The government of the califs of the house of Omayya was guided by principles unlike those of their predecessors. Religious interests gave way to dynastic considerations. Civil war and party strife increased. The unity of the Moslem religion was broken by deep schisms. The Jews profited by these conditions in that the heads of the various political and religious factions had no leisure in which to disturb them. They not only became reconciled to the new order of things, but took part in the spiritual life of the Moslems and in the rise of literary activity among them. The physician Maserjaweih of Bassora translated (683) a medical work from Syriac into Arabic (Steinschneider, "Z. D. M. G." lii. 428 *et seq.*). In Irak the Jew Somair struck coins for the calif 'Abd al-Malik, but was put into prison and threatened with death by the tyrannical governor Hajjaj.

**Ommiads and Fatimites.**

**3. Abbassids:** See JEWISH ENCYCLOPEDIA, i. 39.

**4. Fatimite Califs in Egypt:** With the conquest of Egypt many Jewish communities came under the Mohammedan rule. Amr b. al-Asi, the conqueror of the country, is said to have reported to Omar that he found in Alexandria alone 40,000 Jewish taxpayers (Calcashandi, tr. by Wüstenfeld, p. 44). Otherwise the Jews of Egypt, and of Africa in general, were not much in evidence for about two centuries. They seem to have enjoyed comparative peace under the various dynasties which strove to detach the North-African provinces from the commander of the Faithful. Ziadat Allah, the last Aghlabide prince, appointed the well-known Isaac Israeli (the Elder) his physician-in-ordinary. When the Aghlabide rule was overthrown, Isaac passed over into the service of the conqueror, Obaid Allah, founder of the Fatimite dynasty. This was about the time that Saadia was born in Fayum. Obaid Allah himself was said to have been the son of a Jewish widow in Salamiyya. His name was Said, and when his mother married the Shiitic chief Al-Ḥusain, his stepfather converted him to Islam. He was then declared to be the long-expected Imam, and, on coming to power, he assumed the name "Obaid Allah." This story is, however, supposed to have been concocted in order to discredit the descent of Obaid Allah from Fatima, the daughter of Mohammed.

Obaid Allah and his successors extended the Fatimite power at the expense of the califs of Bagdad. Al-'Aziz, who had made himself master of Syria, appointed the Jew Manasse and the Christian Isa his lieutenants (996). Through the treachery of several Moslem citizens they were, however, subsequently deposed and thrown into prison. This change of policy toward the Jews assumed a much graver character under the next calif, the famous Al-Ḥakim. This monarch, suddenly seized by a fanatic zeal for his cause, developed what is called the "religion of the Druses" (see De Sacy, "La Religion des Druses," p. 303). One of the consequences of his doctrine was excessive severity in the treatment of non-Moslems. In 1004 he ordered Jews and Christians to wear black turbans, and black marks on their yellow costumes, and when bathing they were obliged to wear around the neck a bell, or a block of wood weighing five pounds and resembling a calf's head. Jewish bathers were distinguished by wooden blocks. Jews were forbidden to ride on horseback, or to hire mules and asses from Moslem owners. They could use only wooden saddles, and were compelled to wear the bags on the right side. Moslems were forbidden to serve them or to allow them the use of their ships. Spies were employed to discover all transgressors of these restrictions. Many Jews adopted Islam, or pretended to do so, and many emigrated to foreign countries. Shortly before his death Al-Ḥakim relented, and permitted the Jews to return to their old faith.

**Persecution by Al-Ḥakim.**

About this time the brothers Abu Sa'd Ibrahim and Abu Naṣr Harun, sons of Abu Sahl of Tustar, were prominent merchants in Cairo. The calif Al-Ẓahir (1021–36) bought from Abu Sa'd a female slave, who became the mother of the next calif, Al-Mustanṣir. In consequence of this, Abu Sa'd's influence became very great. At his recommendation Al-Mustanṣir appointed Abu ul-Fatḥ Ṣadaḳah, a converted Jew, as vizier. Some time afterward the latter caused Abu Sa'd to be assassinated. Under the rule of Al-Amir (1101–30) a Jew named Abu al-Manja was appointed governor of the district of Damietta. At the request of the citizens he built a canal, which was long known under the name of "the canal of Abu al-Manja" (Makrizi, i. 487; Calcashandi, p. 27). The next calif, Al-Ḥafiẓ, appointed the Jew Abu Manṣur his physician-in-ordinary; the latter, when commanded to poison the calif's son, refused to do so. In 1171 the Fatimite califate was declared extinct by Saladin. At about the same time Benjamin of Tudela visited Cairo and gave much interesting information about the religious and communal life of the Jews of the place, information which is corroborated and supplemented by later authors (see English translation by Asher).

G. H. HIR.

**CALIGULA (CAIUS CÆSAR AUGUSTUS GERMANICUS):** Third emperor of Rome; born Aug. 31, 12 C.E.; assassinated at Rome Jan. 24, 41. He soon displayed the characteristics which made his reign a blot on Roman history. He formed a strong friendship for the Jewish king Agrippa, who, as the Romans thought, influenced Caligula for the worse.

Later on, Caligula professed belief in his own divinity, and ordered altars to be erected to himself and worship to be paid to him. In Alexandria the Roman governor, A. Avillius Flaccus, tried to force this worship on the Jews, and made their disobedi-

ence a pretext for persecuting them. He even suppressed an address of homage which they purposed sending to Caligula. The governor was suddenly removed in the autumn of 38, and the condition of the Jews under his successor, C. Vitrasius Pollio, until the death of Caligula, is unknown.

The discord between the Jews and the heathens of Alexandria continued. In the year 40 both sent delegations to Caligula, in order to present the matter to him and to win his good-will.

**Jewish Delegates to Caligula.**

Philo headed the Jewish embassy, and Apion that of the heathen. A report of the mission by Philo has been preserved, though not in the original; and an alleged report of the heathen delegation is found in the collection of papyri at Berlin, which Wilcken intends to edit ("Hermes," xxvii. 474). The mission ended unfavorably for the Jews. Helicon, a base favorite of Caligula, assisted the Alexandrians to thwart the Jews. Caligula ultimately consented to receive the embassy, but treated them with the utmost contumely and insult. They were obliged to follow at his heels while he interspersed orders to his gardeners with ribald remarks on the Jewish religion. Naturally no redress ensued from such an interview.

Meanwhile, Caligula's madness almost caused calamity to the Jews of Palestine also. The heathens of Jamnia, a seaport largely peopled with Jews, provoked the latter and exhibited their own loyalty by erecting an altar in honor of Caligula. Forthwith the Jews demolished it. Herennius Capito, the procurator, reported this to Caligula, who, infuriated, sent an order that his image be placed in the Temple at Jerusalem. Petronius, the governor of Syria, was ordered to mobilize half of his army in Palestine in order to enforce this command (39–40).

**Trouble in Palestine.**

Petronius, anticipating a serious conflict, endeavored either to gain the assent of the Jews to the imperial command or to secure the revocation of the latter. When the news of Caligula's intention spread through Palestine, it occasioned general mourning. A large delegation appeared before Petronius at Ptolemais, his headquarters, and their mournful petition produced a deep impression on him. Later, a similar deputation came before Petronius at Tiberias and was joined by Aristobulus, Agrippa's eloquent brother. In the mean time, however, Agrippa had arrived at Rome, and at a banquet given by him to the emperor, he succeeded in inveigling the latter into a virtual revocation of his order. Afterward the letter of Petronius, asking the emperor for an annulment of his order, arrived; Caligula was incensed at the audacity of the governor, and regretting his former action, laid plans for introducing his statue into the Temple surreptitiously, and sent an order of immediate suicide to Petronius. This message did not reach its destination until after the receipt of the news of Caligula's assassination at the hand of Cassius Chæreas. It is possible that the day of his death (22 Shebaṭ) was instituted as a memorial day at Jerusalem.

BIBLIOGRAPHY: Philo, *De Legatione ad Cajum*; idem, *In Flaccum*; Suetonius, *Caligula*; Dio Cassius, lix. *et seq.*; Josephus, *Ant.* xviii. 6, xix. 1; Delaunay, *Philon d'Alexandrie*, 2d ed., Paris, 1870; Mommsen, *Römische Gesch.* v. 515–519; Grätz, *Gesch. der Juden*, 4th ed., iii. 319 *et seq.*, 573 *et seq.*; Schürer, *Gesch.* 3d ed., i. 495 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 16–18.

G. H. G. E.

**CALIMANI, BARUCH:** Italian publisher; lived in the second half of the sixteenth and at the beginning of the seventeenth century at Venice. He issued the work of his teacher, Eliezer Ashkenazi, "Ma'ase Adonai" (Venice, 1583), and Moses Alsheeh's "Torat Mosheh" (*ib.* 1601), adding rhetorical prefaces to both works.

BIBLIOGRAPHY: Nepi-Ghirondi, *Zeker Ẓaddiḳim*, p. 54; Eliezer Ashkenazi, *Ma'ase Adonai*, ed. Cracow.

L. G. I. Ber.

**CALIMANI, SIMḤAH (SIMON) BEN ABRAHAM:** Venetian rabbi and author; died at Venice Aug. 2, 1784. He was a versatile writer, and equally prominent as linguist, poet, orator, and Talmudist. During his rabbinate Calimani was engaged as corrector at the Hebrew printing-office in Venice. Among the great number of books revised by him was the responsum of David ben Zimra (RaDBaZ), to which he added an index, and the "Yad Ḥaruẓim" (on Hebrew versification) of Gerson Ḥefez, enriched with interesting notes of his own.

Calimani was the author of the following works: (1) "Il Rabbino Morale-Toscano," an Italian translation of the Mishnah treatise Abot (in collaboration with Jacob Saraval, Venice, 1729, often reprinted); (2) "Kelale Dikduḳe Leshon 'Eber," a Hebrew grammar inserted at the end of the Bible, edited at Venice, 1739; (3) "Grammatica Ebrea," an Italian translation of the preceding work, Venice, 1751; Pisa, 1815; (4) "Ḳol Simḥah" (Voice of Joy), an allegorical drama, with Jealousy, Folly, and Wisdom as the heroes, Venice, 1758; (5) a Hebrew Italian dictionary, left unfinished.

Calimani was liberal in his religious views, and took part in the campaign directed by Wessely against the delivery of casuistic lectures (pilpul) in the synagogues (see Zunz, "G. V." p. 459, note c).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 345; Dei Rossi, *Dizionario Storico*, p. 76; Steinschneider, *Cat. Bodl.* col. 2595; idem, *Bibl. Handbuch*, No. 348; idem, in *Monatsschrift*, xliii. 565, 567; Mortara, *Indice*, p. 9.

G. I. Br.

**CALITAS:** A Levite who had married a foreign wife, but, at the solicitation of Ezra, repudiated her (I Esd. ix. 23). Ezra x. 23 gives "Kelaiah," a glossator, however, giving the collateral form "Kelita." He is perhaps identical with the "Calitas" who helped Ezra to explain the Law (I Esd. ix. 48; in Neh. viii. 7 given as "Kelita").

E. G. H. G. B. L.

**CALIXTUS II. (GUIDO OF BURGUNDY):** One hundred and sixty-seventh pope (1119–24); born at Quigney, near Besançon, France; died at Rome Dec. 12, 1124. His attitude toward the Jews was a very favorable one. On entering Rome, after having defeated the antipope Gregory VIII., Calixtus issued a bull which prohibited the forced conversions of Jews. Calixtus said, "From constrained adoption of Christianity, a faithful adherence to that religion can not be expected." He also forbade, under pain of excommunication, the infliction of bodily

or pecuniary injuries on Jews who had not been legally condemned by a tribunal; they were not to be hindered in the exercise of their religion, nor were their cemeteries to be defiled. This bull served as a model to the subsequent popes who were favorably inclined toward the Jews. It was mentioned in the bull "Sicut Judæis" of Innocent IV., and in that of Eugen IV.

BIBLIOGRAPHY: Stern, *Urkundliche Beiträge zur Stellung der Päpste zu den Juden*, i. 43; Watterich, *Pontificum Romanorum*, etc., ii. 138; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 219.

G. I. BR.

**CALLENBERG, JOHANN HEINRICH:** Professor of theology and philology, and promoter of conversionist enterprise among the Jews; born of peasant parents at Molschleben Jan. 12, 1694; died July 11, 1760. In 1735 he was appointed professor of philology in the University of Halle, and in 1739 professor of theology. From his youth he cherished the idea of working for the conversion of the Mohammedans; but later he devoted himself to missionary work among the Jews, and established, in 1728, the Institutum Judaicum, to which he attached a printing-office. In this office he printed the Gospel and other Christian books in the Judæo-German dialect, and distributed them among the Jews. He also sent missionaries to other European countries, and was a patron of converted Jews. His plans for the conversion of Mohammedans were resumed some what later, but in these he utterly failed. The Institutum Judaicum existed until 1791.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*; Herzog-Plitt, *Real-Encyklopädie für Protestantische Theologie und Kirche*, see *Missionen Unter den Juden*; Fürst, *Bibliotheca Judaica*.

T. A. R.

**"CALLING UP."** See 'ALIYAH.

**CALLIRRHOE:** Hot springs on the western side of the Dead Sea, near the Zerka Maim (Buhl, "Geographie des Alten Palästina," p. 123; Smith, "Historical Geography of Palestine," p. 571). Josephus describes the springs ("Ant." xvii. 6, § 2) as running into the lake of Asphaltites and as being fit to drink. They were, however, strongly sulfurous, and for this reason were used for medicinal purposes to cure skin diseases. It was to Callirrhoe that Herod went for relief from his ailment, without, however, securing it. Modern travelers have noticed at Callirrhoe four large and many small springs. Sulfurous vapors are given off by the waters, the temperature of which is the same as that of the waters of Tiberias, 49° C. The ground around the sources is covered with reeds, thorns, and wild palm-trees (Robinson, "Physical Geography," pp. 163-164). Neubauer supposes that by the appellation בירם ("Biram"), mentioned in the Talmud (Sanhedrin 108a) among the thermal places, is meant Callirrhoe, which is situated in the vicinity of Baris; and that בירם is a corrupt reading of בירם. In fact, Josephus speaks of a locality called Baaras situated in a valley in the vicinity of Machaerus, where flames rising from the earth can be noticed in the night. This locality is called by Eusebius and Jerome Baris or Baru. "Callirrhoe" is the post-Biblical name of Lasha.

BIBLIOGRAPHY: Neubauer, *La Géographie du Talmud*, pp. 37, 254.

J. JR. G. B. L.

**CALLISTHENES:** A Syrian who was believed to have been concerned in the burning of the gates of the Temple during the persecution to which the Jews were subjected in the reign of Antiochus Epiphanes (I Macc. iv. 38). When the Jews were celebrating their subsequent victory over Nicanor (135 B.C.), they captured Callisthenes, who had taken refuge in a little house, and burned him to death. "And so he received a reward meet for his wickedness" (II Macc. viii. 33). E. G. H.

**CALM, MARIE** (pseudonym, **M. Ruhland**): German authoress and advocate of women's suffrage; born at Arolsen, Germany, April 3, 1832; died at Cassel, Germany, Feb. 22, 1887. She managed a seminary for indigent girls at Cassel, and was one of the original members of the Allgemeine Deutsche Frauenverein. Aside from her books on household economics and etiquette, she was the author of: "Bilder und Klänge," poems, Cassel, 1871; "Weibliches Wirken in Küche, Wohnzimmer, und Salon," Berlin, 1874; third edition, 1882; "Leo," novel, 1876; "Ein Blick ins Leben," Stuttgart, 1877; "Wilde Blumen," novel, Bremen, 1880; "Echter Adel," Stuttgart, 1883; and "Bella's Blaubuch," Leipsic, 1883.

BIBLIOGRAPHY: *Lexikon Deutscher Frauen der Feder*, i. 120, ii. 214; Brockhaus, *Konversations-Lexikon*, Supplement, p. 215.

S. E. MS.

**CALMANSON, JACOB (JACQUES).** See POLAND.

**CALMER, LIEFMANN:** Baron of Picquigny, an important personage in French Jewry of the eighteenth century; born in Aurich, Hanover, in 1711; died in Paris Dec. 17, 1784. His full synagogal name was Moses Eliezer Lipmann ben Kalonymus—in German, "Kallmann," whence the family name "Calmer" is said to have been derived. From "Lipmann" undoubtedly came "Liefmann." Calmer first settled in The Hague, and later left Holland for France, in which country he obtained letters of naturalization.

On April 27, 1774, Pierre Briet, lord of Benapré, as straw-man for Calmer, bought from the creditors of the duke of Chaulnes the barony of Picquigny and viscountcy of Amiens for 1,500,000 francs. A little later it was declared that the purchase was made in the name of Liefmann Calmer, full citizen of The Hague and naturalized Frenchman. He thus became baron of Picquigny and viscount of Amiens. Calmer had three sons, two of whom were guillotined during the Reign of Terror; the third dying without issue in 1824.

BIBLIOGRAPHY: Isidore Loeb, *Un Baron Juif Français au XVIIIe Siècle*, in *Annuaire des Archives Israélites*, 1885-1886, p. 136; Léon Kahn, *Histoire de la Communauté Israélite de Paris*, 1886, Appendix, p. 189.

J. H. GUT.

**CALMET, AUGUSTIN:** French Catholic theologian, historian, and Biblical scholar; born 1672 at Mesnil-la-Horgne in Lorraine; died 1757 in Paris. In 1688 he entered the Order of St. Benedict, and began his studies. Coming across the smaller Hebrew grammar by Buxtorf and some other Hebrew books in the abbey of Münster, he undertook the study of the language, assisted by the Protestant

pastor Faber. From 1696 to 1704 he was instructor in the abbey of Moyen-Moutier, and there wrote his commentary on the Bible. After various ecclesiastical appointments, he became abbot of Senones (in Lorraine), in which position he remained until his death.

Of Calmet's numerous works (a full list of which is given by Fangé, and in the "Nouvelle Biographie Générale") only four need be mentioned here: (1) His first exegetical work, on which rests his reputation as a Biblical scholar, is the commentary "La Ste. Bible en Latin et en Français avec un Commentaire Littéral et Critique" (1707; 4th ed., 1729). He was the first prominent Catholic theologian who abandoned the allegorical and mystical method of interpretation, and undertook to give the literal sense of the Bible words. The value of this book lies, however, not so much in its exegesis as in the dissertations attached to it, which treat such topics as Hebrew poetry, music, weights and measures, medicine, marriage customs, burial customs, military organization, circumcision, the Sanhedrin, and Hebrew schools and sects, and are, for his time, remarkably full and judicious, though now superseded. They were published separately under the title "Dissertations qui Peuvent Servir de Prolégomènes à l'Ecriture Sainte" (1720). An extract of his Bible editions is known under the title "Bible de l'Abbé Vence." The "Trésor d'Antiquités Sacrées et Profanes" (Paris, 1722, three volumes) is substantially the same work. An English translation of a selection from the dissertations appeared in 1727, and they were also translated into other European languages.

(2) Closely connected with the commentary is his "Dictionnaire Historique et Critique Chronologique, Géographique et Littéral de la Bible" (1722; Supplement, 1728), which is chiefly a collection of the explanatory remarks in the commentary. Many editions and many translations of it have appeared, among them a good translation into English by D'Oyly (1732), and one by Taylor (1795, 1800) with a worthless appendix (American reprint of Taylor, 1812). The best-known American edition is that of Edward Robinson (1832), in which Calmet's material is condensed and revised. This dictionary was the first work of the kind, and was the point of departure for all others. (3) "Histoire Sainte de l'Ancien et Nouveau Testament et des Juifs," etc. (1718; English translation, 1740), extending to the destruction of Jerusalem. (4) "Histoire Sacrée et Profane Depuis le Commencement du Monde Jusqu'a Nos Jours" (1735), coming down to 1720. In these works, which are mere compilations, Jewish history is treated sympathetically; but Calmet's ignorance of Talmudic and rabbinical literature makes his account of the times after the destruction of Jerusalem meager and misleading, and he has no sympathy whatever with the post-Biblical thought of the Jews.

BIBLIOGRAPHY: Calmet's *Autobiographie*, in his *Bibliothèque Lorraine*, 1728; Fangé, *Vie de Dom Calmet*, 1763; Ersch and Gruber, *Encyc.*; *Nouvelle Biog. Générale*; Migne, *Dictionnaires Chrétiens*; Herzog-Hauck, *Real-Encyc.*

T.

**CALNEH: 1.** City, mentioned together with Babylon, Erech, and Accad as forming part of the Babylonian kingdom of Nimrod (Gen. x. 10). The exact site of Calneh is unknown. It has been identified with Nippur (modern Niffer) by Rawlinson on the ground of the Talmudic statement, "Calneh means Nippar" (Yoma 10a); but the basis is insufficient. Nor is the concurrent testimony of Targum, Eusebius, and Jerome sufficient for the equation Calneh = Ctesiphon. In recent times it has been proposed to identify Calneh with Kulunu (Zarilab, Zirlaba); but this, too, is doubtful. **2.** A city mentioned in Amos vi. 2, which may with some probability be identified with Kullani, conquered by Tiglath-pileser III., and represented by the modern Kullanhu, about six miles from Arpad.

J. JR. R. W. R.

**CALÑI, SAMUEL BEN MOSES:** Turkish rabbi of the fifteenth century; born at Arta in the Morea. Calñi is the author of responsa entitled "Mishpeṭe Shemuel," and printed by his nephew at Venice, 1599–1600. He was the son-in-law of Benjamin b. Mattathias, author of "Benjamin Ze'eb," as the latter says in a responsum.

BIBLIOGRAPHY: *Kore ha-Dorot*, 34b, 39a; Michael, *Or ha-Ḥayyim*, p. 283.

L. G. V. C.

**CALNO:** A city mentioned with Hamath and Samaria, and compared to Carchemish (Isa. x. 9). Its identity is doubtful. It is named "Calneh" in Amos vi. 2; but must not be confused with the Calneh of Gen. x. 10. The latter was a Babylonian city, held by some to be the modern Niffer, by others to be Ctesiphon. The Septuagint seems to have disregarded this distinction; for, according to it, the tower was built in our Calno. The towns mentioned in Isaiah being Syrian, and not Babylonian, precludes the identification of Calno (Calneh) with Kullani, captured by Tiglath-pileser III. in 738. Neither can it be regarded as the Kullani mentioned among the cities and territories north of Assyria, given in the geographical list in "Western Asiatic Inscriptions," ii. 53, No. 1, line 6b. More acceptable is the equation Calno = Kulnia, which occurs in Assyrian tribute-lists (*ib.* ii. 53, No. 3). Delitzsch suggests that the Biblical city stands for Kullanhu, situated about six miles from Arpad. Pinches accepts this identification as "the best," and this opinion is indorsed by Cheyne, Winckler, Field, Hommel, and others.

BIBLIOGRAPHY: Hastings, *Dict. Bible*, s.v.; Cheyne and Black, *Encyc. Bibl.*; Delitzsch, *Genesis*; Schrader, *K. A. T.*; Buhl, *Geographie des Alten Palästinas.*

E. G. H.

**CALUMNY:** Evil-speaking; a sin regarded with intense aversion both in the Bible and in rabbinical literature. The technical term for it in the latter is לשון הרע (leshon hara', "the evil tongue"). In the Bible the equivalent words are: דבה, meaning "talk" in a sinister sense; רכיל, the "merchandise" of gossip with which the talebearer goes about; and רגל, a verb, denoting the "peddling" of slander. As these words indicate, that which is condemned as "leshon hara'" denotes all the deliberate, malicious, untruthful accusations which have the purpose of injuring one's neighbor, that is, calumny

proper, and also the idle but mischievous chatter which is equally forbidden, though it is not slander.

In the Pentateuch evil-speaking of both kinds is expressly forbidden (Lev. xix. 16): "Thou shalt not go about as a talebearer among thy people," and (Ex. xxiii. 1), "Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness." Upon this the Rabbis comment (Mek. Ex. 20), "It is a warning not to receive or listen to evil reports." Of course, the most comprehensive commandment in connection with this is the ninth of the Decalogue: "Thou shalt not bear false witness against thy neighbor." In descriptions of corrupt society, calumny is always emphasized as a prominent feature. Jer. ix. 2, 3 speaks of those "that bend their tongues like bows for lies, every neighbor walketh with slanders"; and Ezek. xxii. 9, "In thee are men that carry tales to shed blood."

**Biblical Prohibition.**

The Psalms and books of the Wisdom literature abound in descriptions of the terrible workings of this sin. Ps. l. 20: "Thou sittest and speakest against thy brother, thou slanderest thine own mother's son." Prov. x. 18: "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool"; and Ps. ci. 5: "Him that slandereth his neighbor in secret I will cut off." Prov. xxx. 10: "Calumniate not a servant unto his master lest he curse thee and thou be found guilty." Eccl. x. 11: "Surely the serpent will bite without enchantment, and the man of the [evil] tongue is no better." And Ecclus. xxviii. 12–26 contains an eloquent denunciation of the evil tongue, the gist of which (v. 18) is: "Many have fallen by the edge of the sword, but not so many as have fallen by the tongue." Specially characteristic is the repeated complaint of the pious because of slanderous persecutors. Ps. xxxi. 13: "For I have heard the slander of many, fear was on every side; while they took counsel together against me, they devised to take away my life" (compare Ps. xxxv. 11; Jer. xx. 10).

**The Opposite Virtue.**

The man that abstains from evil speech is given the highest praise. Among the qualities which befit a man who dwells in Jehovah's tent is "that he uttereth no calumny with his tongue" (Ps. xv. 3). It is recommended as an indispensable condition for life rich in years and happiness. "Keep thy tongue from evil and thy lips from speaking guile" (Ps. xxxiv. 12, 13).

The Talmud and Midrash teem with references to the evils of calumny. In Gen. R. xxvi. 2 slander is compared to the venom of the serpent. "As this affects every part of the body, so does the slanderer wound the soul of mankind. As the serpent's venom injures from a distance, so calumny may be hissed forth by one living in Rome to slay one living in Syria. The slanderous tongue is called 'telitai' [threefold], as being a threefold murderer. It ruins the slanderer, the listener, and the maligned."

Its disastrous effects on a whole generation are suggested in the following (Gen. R. xxvi. 2): "The contemporaries of David despite their virtues go to battle and are defeated, because among them are Doeg and Ahitophel, 'who were eager for calumnies.' The men of Ahab's time, though idolatrous, go to battle and are victorious because there is no slanderer among them." And again

**Effects.**

(Shab. 56b), "If David had not listened to the evil tongue (in reference to Mephibosheth, II Sam. xvi. 3, 4), the kingdom would not have been divided; Israel would not have served idols, and we should not have been driven from our land." The decree of condemnation of the generations of the desert that had tried God ten times (Num. xiv. 22) was finally sealed, and they were not to enter the Promised Land because the spies had brought slanderous reports (Num. xiv. 37) concerning the country ('Ar. 15a).

The heinousness of this sin is strikingly taught in sententious sayings. Midr. Yalk., Ps. ci. 5: "Of the slanderer, the Holy One says, he and I can not dwell together in the world." 'Ar. 15 b: "The slanderer denies God." Soṭah 42a: "Four classes will be excluded from the Divine Presence: scoffers, liars, hypocrites, and slanderers." And strongest of all ('Ar. 15b and Gen. R. lxx. 4), slander is equal in a moral sense to idolatry, adultery, and murder; and rather than commit any of them, an Israelite in time of persecution must forfeit his life.

**The "Fine Dust of Calumny."**

So sensitive were the Rabbis to the possibilities of this sin in all men that they spoke of the "abaḳ leshon hara'" (the fine dust of calumny); that is, of words which, while innocent, may lead to calumny, and against which one must be on his guard (B. B. 165a; 'Ar. 16a). They therefore warned against extravagant praise of our fellow-man lest "by too much praise you provoke abuse." As a safeguard against the gossip habit they said ('Ar. 15b): "If a scholar, let him occupy himself with the study of the Torah; if a man of the people, let him cultivate self-depreciation."

**Punishment.**

Calumny appeared to the Rabbis to deserve special and severe punishment. They saw in leprosy its merited retribution ('Ar. 15b, and Ab. R. N. ix. 2). This conception was based on the account of the punishment of Miriam for speaking evil of Moses (Num. xii. 1, 19). Ingenious is their comment ('Ar. 16b) that, as the slanderer does the work of moral leprosy, separating husbands from wives, he is naturally punished by a disease that casts him out from society. They also (Shab. 36a and 36b) attribute quinsy to the sin of evil speech. According to one rabbi (Yalk., Ps. ci. 5), the slanderer deserves stoning; another (Pes. 118a) vents his anger thus: "He who speaks evil of his neighbor, and he who listens, and he who bears false witness against his neighbor, deserve to be cast to the dogs."

It is characteristic of Judaism that it knows of no hero without a blemish; and as sins of speech are all-prevalent, because of human fallibility (B. B. 165a), there is a tendency in the Midrash to discover the best man's failure in the form of a sin of the tongue. So Joseph is punished for slandering his brethren (Gen. xxxvii. 2; Gen. R. lxxxiv. 7, and Yer. Peah, i. 1). In Yalk. on Isa. vi. 5 we are told that those who are leaders of the people are in danger of sinning through too severe censure. Thus Moses for saying "Hear ye, rebels" (Num. xx. 10–13);

Elijah for asserting (I Kings xix. 10), "The children of Israel have forsaken thy covenant"; and Isaiah for exclaiming, "And in the midst of a people of unclean lips I dwell," were all in some manner punished by God.

The frequent and passionate reiteration of the ethical and religious sanctions in Bible and Talmud against calumny are explained because its work in robbing men of their reputation is usually too subtle to be reached by the arm of the law. There are, however, two cases which could be reached by the civil authorities: The man who, because of some dislike, "brings up an evil name" (Deut. xxii. 13-19) upon the woman whom he has married. If his accusation is found untrue, he must pay a fine of one "hundred (shekels) of silver," and "he may not put her away all his days." Comparing this fine with the amount that he who forces an unbetrothed virgin into sexual sin had to pay (Deut. xxii. 28), the sages in 'Ar. iii. 5 say, "From this we gather that sometimes evil speech is more severely punished than evil deed."

**Legal Remedies.**

People whose malice leads them to plot the injury or death of another by deliberately bearing false witness against him (Deut. xix. 16-21), when their testimony was proved to be false by the process according to the traditional interpretation of showing that they were not present at the time and in the place with respect to which they bear witness, were condemned to receive the punishment which their testimony, if acted upon by the court, would have brought upon the falsely accused (see ALIBI).

The religious horror, the moral indignation, and penal severity with which "leshon hara'" (the calumniating tongue) was attacked during every stage in the development of Jewish thought, may be said to be the expression of the ethical principle (Ab. ii. 10), "Let the honor of thy fellow-man be as dear to thee as thine own."

BIBLIOGRAPHY: Hastings, *Dict. Bible*, s.v. *Slander* or *Evil-Speaking*; Hamburger, *R. B. T.*, s.v. *Verleumdung*; Kahan Israel Moses, *Shemirat ha-Lashon*, Wilna, 1876 (several times reprinted).

K. S. Sc.

**CALVERT, THOMAS:** English Hebrew scholar; born 1606; died at York March, 1679. He wrote "The Blessed Jew of Morocco" (York, 1648), an adaptation of the well-known letter of Samuel Maroccanus, itself probably derived from the polemical treatise of Samuel Abu Nasr ibn ABBAS.

BIBLIOGRAPHY: *Dict. National Biography*, viii. 274, 275; Palmer, *Nonconformist Memorial*, iii. 458, 459.

T. E. Ms.

**CALVO, EMANUEL:** Italian physician and Neo-Hebraic poet; born at Salonica toward the end of the seventeenth century; died before 1772. In early youth he went to Leghorn with his learned father, Raphael Calvo, and on Oct. 23, 1724, was graduated as doctor in Padua. Calvo practised medicine with considerable success at Leghorn, but inclined to the Cabala toward the end of his life. Several of Calvo's poems are included in A. B. Piperno's collection "Kol 'Ugab," Leghorn, 1846. He was an intimate friend of the poet Abraham Isaac Castello and of Moses Ḥayyim Luzzatto, who wrote a eulogy of him in a Hebrew poem after his graduation, and subsequently corresponded with him. When Calvo died Joseph ben David wrote an elegy, which is published in his "Yeḳara de-Shakbe," Salonica, 1774.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 284; Carmoly, *Histoire des Médecins Juifs, Anciens et Modernes*, p. 241; *Rev. Etudes Juives*, xxxix. 134.

J. M. K.

**CALVÖR, CASPER:** Lutheran theologian; born Nov. 8, 1650, at Hildesheim, Prussia; died at Clausthal May 11, 1725. He became master of arts in 1674, deacon at Zellerfeld in 1677, superintendent in 1684, councilor of the consistory in 1708, and general superintendent of Clausthal in 1710. Calvör carried on missionary work among the Jews, and distributed among them Christian books, which he printed in Hebrew and German.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*; *Allgemeine Deutsche Biographie*; Schlegel, *Kirchengesch. des 18. Jahrhunderts*; preface to Callenberg, *Jüdisch-Deutsches Wörterbüchlein*.

T. A. R.

**CALW, MEÏR.** See MEÏR CALW.

**CAMBRIDGE:** University town of England, and one of the earliest English towns inhabited by Jews. Fuller ("History of Cambridge," p. 8) fixes the date of the first Jewish settlement as 1073. The old synagogue was near the prison, but was given to the Franciscans (Brewer, "Monumenta Franciscana," pp. 17, 18). There is a tradition that the Round Church near St. John's College was a synagogue; and the parishes of All Saints and St. Sepulcher are still known as "in the Jewry." One of the earliest episodes mentioned with regard to the Cambridge Jewry is a fine inflicted upon Comitissa, a Jewess of Cambridge, for allowing her son to marry a Lincoln Jewess without the king's permission. It is probable that this Comitissa was the mother of MOSES BEN ISAAC HANASSIAH, the author of the "Sefer ha-Shoham." There is a grammarian known as Benjamin of Canterbury; but he is more likely to have been of Cambridge, since the Latin records make mention of a "Magister Binjamin" at Cambridge. No other prominent Jewish personage is known to have lived at Cambridge in early days; but it remained one of the more important of the Jewries up to the Expulsion, being the seat of an ARCHA.

In 1224 Henry III. granted the house of Benjamin the Jew to the town as a jail. This was on the site of the present Guildhall. The Jews of Cambridge do not seem to have suffered during the riots of 1189-90; but they were victims during the revolt of the barons in 1266.

Since the return of the Jews to England, the chief connection of Jews with Cambridge has been a few teachers at the university, like Israel Lyons (1739-75), S. Schiller-Szinnessy, and Solomon SCHECHTER. The last-named raised the University Library collection of Hebrew manuscripts to the first rank by presenting to it the collection of fragments from the GENIZAH of Cairo, which he had collected during a scientific mission to that city. Professor J. J. Sylvester took high honors in mathematics in 1839, but was debarred from taking his degree by the university statutes. In 1869 Numa HARTOG

gained the position of senior wrangler, the highest mathematical triumph a student can obtain, and by this means helped to pass the University Tests Act which allowed Jews to take their degrees. Many Jewish students have obtained considerable distinction in the colleges and universities. Israel Abrahams is now (1902) reader in Rabbinic in the university. There is a small congregation in the town, which has a meeting-hall.

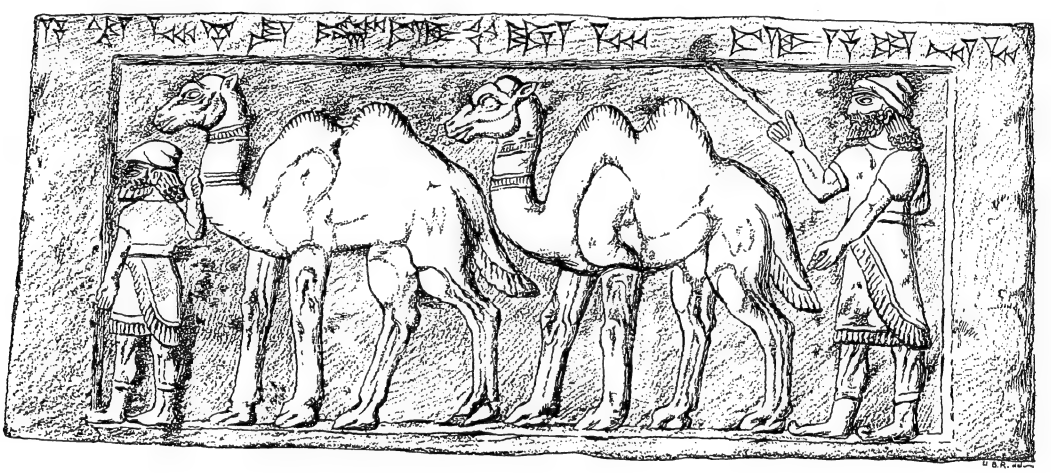
Bibliography: Jacobs, *Jews of Angevin England*, pp. 4, 222, 374–375; Cooper, *Annals of Cambridge*, under the years 1215, 1224, 1266; Baker, *History of St. John's College*, pp. 26–27.

J.

**CAMEL:** The well-known ruminant, native in Asia and Africa. The word "camel" (Hebrew, גמל, gamal) is the same in the Assyrian, Samaritan, Aramaic, Syriac, Arabic, Egyptian, and Ethiopic languages. Together with the knowledge of the animal, its name was introduced into Greek (κάμηλος) and Latin (*camelus*), whence many modern languages derived it (Hommel, "Die Namen der Säugetiere bei den Südsemitischen Völkern," pp. 144–146, Leipsic, 1879). Many passages of the Bible show that the camel was found especially among the peoples of the deserts bordering on the land of the Israelites (Judges vi. 5, vii. 12; I Sam. xv. 3, xxvii. 9, xxx. 17; Jer. xlix. 29, 32; Isa. lx. 6). The camels of the Midianites were decorated with little golden crescents (Judges viii. 21, 26). Camels constituted also part of the wealth of the Patriarchs (Gen. xii. 16, xxiv. 10; specially Job i. 3, xlii. 12), who used them as beasts of burden; in riding, a sort of cushion was used (Gen. xxxi. 34). For swift riding dromedaries were employed (Isa. lxvi. 20, כרכרות); in traveling across wide stretches of desert the treasures were packed upon the humps of camels (Isa. xxx. 6). King David had a special officer over his camels, named Obil (I Chron. xxvii. 30; compare Arabic *abîl*).

Otherwise the camel is mentioned as a possession only in post-exilic times among the Israelites (Ezra ii. 67). In olden times the camel was also used in war; in Isa. xxi. 7, camel-riders were part of the force of the Elamites. The Israelites were forbidden to eat the camel (Lev. xi. 4; Deut. xiv. 7; see Bochart, "Hierozoicon," i. 11); it was the opinion of the Arabs that Jacob forbade it as food because it produced sciatica. As in Arabic, so also in Hebrew, the expressions "beker" (בכר, Isa. lx. 6) and "bikrah" (בכרה, Jer. ii. 23) denote the young, vigorous animals. In the first passage Targ. Yer. has "hognin" (הוגנין), a word that also in the Talmud and in Arabic means a young camel; in the second passage ינקא must, according to Bochart, be changed to נאקה, which in the Talmud and in Arabic means the female camel (see "'Aruk," ed. Kohut, v. 378). The swift camel, or the dromedary, is called in the Talmud (Macc. 5a; Yeb. 116a) the "flying" camel.

The camel is also subject to rabies (see the Talmud Ber. 56a). Ḥul. 59a speaks of the distinctive teeth of the full-grown and of the young camel.

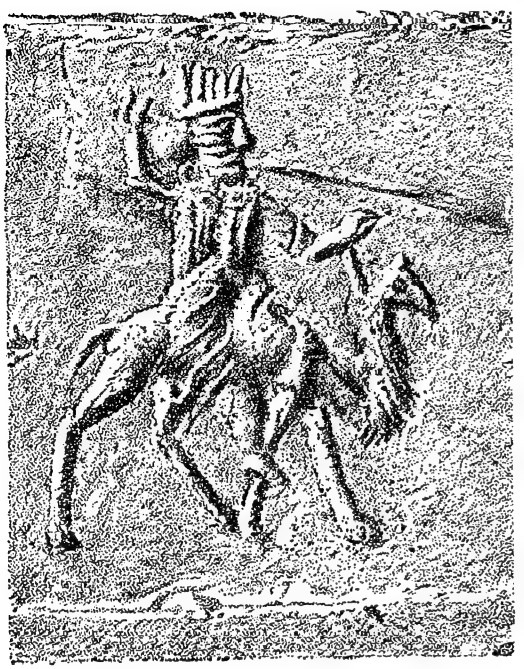


Camels Led as Tribute to Shalmaneser.
(From the Black Obelisk in the British Museum.)

The fat hump of a camel that has never carried burdens tastes like the meat itself (Mishnah and Gem. Ḥul. 122a). Camel's hair was made into clothing (Shab. 27a); but it must not be mixed with sheep's wool (Mishnah Kil. ix. 1). John the Baptist was clothed in a coarse garment of camel's hair (Matt. iii. 4; Mark i. 6).

On the Sabbath it was forbidden to tie camels together, because of the workaday appearance (Mishnah and Gem. Shab. 54a). Camel-drivers, who often formed entire caravans (Mishnah Sanh. x. 5; B. B. 8a), are frequently mentioned together with mule-drivers; Abba Judan gave much of his time to his camels (Yer. Hor. iii. 48a). The Talmud shows great familiarity with the characteristics of the camel: it has a short tail because it eats thorns (Shab. 77b); it mates in a modest manner (Midr. on Gen. xxxii. 16); in rutting-time it becomes dangerous (Sanh. 37b; compare Jer. ii. 24, where the same is said of the wild ass). The name "gamal" is also supposed to signify etymologically that the animal becomes easily enraged and is then vindictive.

A number of Aramaic proverbs about the camel are found in the Talmud. For instance, "In Media the camel can dance on a bushel-basket" (Yeb. 45a), meaning that in Media everything is possible; "as the camel, so the burden" (Soṭah 13b); "the camel



Camel on an Assyrian Cylinder.
(From Hommel, "Aufsätze und Abhandlungen.")

asked to have horns, so his ears were cut short" (Sanh. 106a); "there are many old camels who must bear the burdens of the young ones" (*ib.* 52a). It has been suggested that the word "camel" (*κάμηλος*) in Matt. xix. 24; Mark x. 25; Luke xviii. 25 does not mean a camel, but a *rope*; but in view of the Talmudic expression "elephant through a needle's eye" (Ber. 55b; B. M. 38b), this is not admissible.

J. JR. S. KR.

**CAMONDO:** Well-known family of Jewish financiers and philanthropists of Spanish-Portuguese origin. Several centuries ago it established itself at Venice, where some of its members became famous by their scholarship and by the services which they rendered to their adopted country. After having lived for a long time at Venice, the Camondo family in the nineteenth century established itself in Constantinople.

**Count Abraham Camondo:** Italian and Turkish financier and philanthropist; born at Constantinople 1785; died at Paris, his place of residence, March 30, 1873. In 1832 he inherited from his brother Isaac (who died without children) a fortune, and managed it so wisely that at his death he was estimated to be worth 125,000,000 francs. While Venice was under Austrian rule, he received as an Austrian subject the title of Chevalier of the Order of Francis Joseph. When Venice again became an Italian possession, Camondo, as a Venetian citizen, presented large gifts to several Italian philanthropic institutions, in recognition of which King Victor Emmanuel conferred upon him the title of count, with the privilege of transmitting it in perpetuity to the eldest son of the family.

Count Camondo's career in Turkey was an extraordinary one. He exercised so great an influence over the sultans 'Abd al-Majid and 'Abd al-'Aziz, and over the Ottoman grand viziers and ministers, that his name became proverbial. He was banker to the Ottoman government before the founding of the Ottoman Bank. It was he who obtained from the Porte a firman by virtue of which the privilege of possessing real estate in Turkey, which until then had been restricted to subjects of the Ottoman empire, was extended to those of foreign nations.

Profiting by this decree, Camondo erected such a large number of houses at Pera (Constantinople) that even to-day (1902) the family is one of the richest landholders in the Ottoman capital.

Camondo was especially active in behalf of his Eastern coreligionists. He established at Constantinople a central consistory for the Jews of Turkey, of which he was almost continuously the president; he introduced reforms into the communal administration; and he founded in 1858 an educational institution, the Institution Camondo, at Peri Pasha, the poorest and most densely populated suburb of

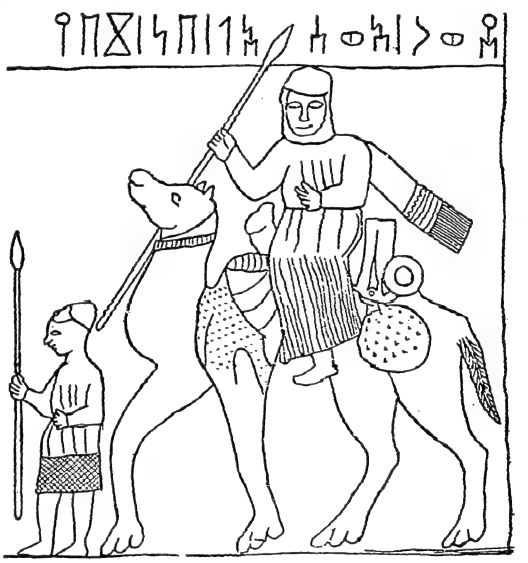


Figure of a Camel on a Monument (South Arabia).
(From Hommel, "Aufsätze und Abhandlungen.")

the capital. Shops for tailoring and shoemaking were soon added. On account of this school its benevolent founder was excommunicated by certain fanatical rabbis, and he endured otherwise much vexation; yet it has flourished for thirty-two years, and trained the majority of the Jewish officials now in the service of the Ottoman government.

Dying at Paris at the age of eighty-eight, Camondo, according to his last wishes, was buried in his family vault in the Jewish cemetery at Haskeui (Constantinople). The Ottoman government held memorial services in his honor.

**Raphael Solomon de Camondo:** Born 1810; died 1866 at Constantinople. He left two sons, **Count Béhor Abraham de Camondo** and **Nissim de Camondo,** who died at Paris within a year of each other, in 1886 and 1887, respectively. Each of these two brothers left an only son: the first, **Count Isaac de Camondo;** the second, **Count Moses de Camondo,** both of whom are (1902) living in Paris.

**Solomon Camondo:** Turkish rabbi and man of letters; lived at Salonica in the second half of the eighteenth century; related to the Camondo family of Constantinople. He is the author of responsa, published under the title "Neharot Dammeshek," Salonica, 1772.

S. M. Fr.

**CAMP** (מחנה): A collection of tents (Judges vii. 13), or booths and huts (Neh. viii. 14), pitched or erected to give shelter to shepherds, travelers, or soldiers, sometimes overnight merely, or for many days or even months. Safety and a sufficient supply of water were the prime considerations determining the choice of location ("Pitched at the waters of Merom," Josh. xi. 5; compare also Judges vii. 1; I Macc. ix. 33). Security against sudden attacks by roving robbers (Bedouins) or other enemies was effected by establishing the camp on the side of a ravine or valley. Watches, moreover, were placed in three shifts for the night (Judges vii. 19; I Macc. xii. 27); and a garrison was left on guard when the main body of the campers went out to the combat (I Sam. xxx. 24). That the camp was usually laid out in a circle, a form of construction much affected by the modern Bedouin, may be inferred from the word "ma'gal" (I Sam. xvii. 20, xxvi. 5); though by many commentators and ancient versions this rare designation is explained as etymologically connected with the Hebrew word for "wagon," and on this basis the theory has been advanced that wagons surrounded the camp to increase the security and to insure ease of defense. It is impossible definitely to decide which of these interpretations deserves greater credence.

From Num. ii.—a chapter which the critical school would not accept as containing historical data—it would appear that in the construction of the camp a certain plan was followed in the grouping of the different tribes, which was indicated by flags with a fixed relation to the tabernacle at the halting-places. The descriptions by Doughty and others of the hadj to Mecca agree in reporting the observance of a similar arrangement marked by flags and lamps, or torches, for the pilgrims when on the march. Artificial defenses to add to the natural advantages of the chosen location, or to supply their absence, are also mentioned (I Sam. xvi. 1 *et seq.*).

In their anxiety to protect their flocks the early nomads were driven to erect permanent enclosures (stockades) in which to keep their herds overnight (Num. xxxii. 36), generally in the neighborhood of caves, near which a massive platform of loose large stones was built, whereon the huts of the shepherds were placed ("Migdal," "Migdal 'Eder"). The erection of these permanent shepherd camps must be considered as the first step toward the abandonment by the Hebrews of the migratory life with its movable camps. Hence the proverb "from the watch-tower to the fortified city" (II Kings xvii. 9, xviii. 8).

E. G. H.

**CAMPANATOR.** See Schulklopper.

**CAMPANTON, ISAAC B. JACOB:** Spanish rabbi; born 1360; died at Penafeel in 1463. He lived in the period darkened by the outrages of Ferran Martinez and Vicente Ferrer, when intellectual life and Talmudic erudition were on the decline among the Jews of Spain. The historiographers Immanuel Aboab ("Nomologia," ii. 2), Zacuto ("Yuḥasin," ed. Filipowski, p. 226b; compare "Seder ha-Dorot," pp. 27b, 28a), and Joseph b. Ẓaddiḳ (Neubauer, "Anecdota Oxoniensia," i. 99) unite in designating Campanton as a gaon, Aboab stating that he was styled "the gaon of Castile." Among his pupils may be mentioned Samuel (ibn Sadillo) al-Valensi and Isaac Aboab. He left but one work, "Darke ha-Gemara," or "Darke ha-Talmud" (A Methodology of the Talmud), which is an important contribution to the subject, as it attempts to be a practical guide for those who are called upon to teach the Talmud. It was published at Constantinople, sixteenth century; Venice, 1565; Mantua, 1593; and Amsterdam, 1706, 1711, 1754; and newly edited by Isaac H. Weiss, Vienna, 1891.

Bibliography: Grätz, *Gesch. der Juden*, 3d ed., viii. 217 *et seq.*; Jellinek, קונטרס הכללים, p. 6, Vienna, 1878.

G. H. G. E.

**CAMPEN, JOHN VAN:** Christian professor of Hebrew at Louvain and Cracow; died at Freiburg in Breisgau Sept. 6, 1538. He compiled a Hebrew grammar from Elias Levita's work, which ran through three editions (Cracow, 1534; Paris, 1539, 1543). He also commented on Psalms in a manner to earn the praises of Hupfeld ("Psalmen," iv. 474), and attached the commentary to a paraphrase which appeared at Paris, 1533; Leyden, 1534; Basle, 1548, etc. Campen was summoned to Cracow by the prince bishop, Peter Tomiki, on very favorable conditions.

Bibliography: C. Siegfried, in *Allg. Deutsche Biographie*, ii. 739; Steinschneider, *Cat. Bodl.* col. 813; idem, in *Zeit. für Hebr. Bibl.* ii. 95; idem, *Bibliographisches Handbuch*, No. 350 (also *Zusätze*, p. 361); F. L. Hoffmann, in Steinschneider, *Hebr. Bibl.* vii. 42.

T. J.

**CAMPHIRE** (Hebrew, "kopher"; Arabic "ḥinna," whence English "henna"): A shrub growing to a height of between eight and ten feet, and bearing cream-colored and very fragrant flowers. The botanical name of the plant is *Lawsonia alba*. In ancient times it grew very plentifully near En-gedi (Song of Solomon i. 14). Tristram ("Natural History of the Bible," p. 339) reports having found it growing there. Various uses were made of camphire. Along with other fragrant woods (Song of Solomon iv. 13, 14) it was valued for its perfume. But it was utilized chiefly as a dye for the hair and the skin. In dyeing the skin, cloths were placed on the parts adjacent to and encircling those to be dyed. To these parts the powdered leaves, made into a paste by the addition of a little water, were

applied, and allowed to remain overnight. The stain lasted for three or four weeks. Mohammed (Hughes, "Dict. of Islam," p. 175) dyed his beard and recommended the practise to his followers: it has therefore become an established religious custom with Mohammedans.

E. G. H. G. B. L.

**CANAAN—Biblical Data:** Name of the son of Ham, and a brother of Cush (Ethiopia), Mizriam (Egypt), and Put (Phut), occurring in the geographical-ethnographical table, Gen. ix. and x. Originally the name "Canaan" was not an ethnic term. It belongs primarily to the vocabulary of geography; the curse pronounced upon its bearer for the misconduct of Ham demonstrating only the knowledge of the author that the dominant Semitic population of the land so designated was the deposit of a wave of immigration and conquest coming from the south. Originally an appellative (compare Moore, on the use of the article in Egyptian inscriptions, in "Proceedings of Am. Oriental Soc." 1890, lxvii. *et seq.*), it described some peculiar aspect of the country, and was only later transferred from the territory to the inhabitants.

Like most geographical terms in the Bible, "Canaan" is employed in a very loose and confusing manner; and it is almost impossible to establish definitely the limits of its application. In earlier times its range was probably very narrow; designating the strip of coast-line along the Mediterranean, more particularly the northern—*i.e.*, the Phenician—part thereof. With this restriction "Kan'na" appears in the Egyptian inscriptions (Müller, "Asien und Europa," pp. 206 *et seq.*). But it was also applied to the whole coast district down to the Egyptian frontier (Philistæa). Like the Greek "Palestine," which originally designated only the southern coast-line, "Canaan" was then extended to the adjacent highlands. In Josh. xi. 3 it covers the land from the foot of Mt. Hermon to the southern end of the Dead Sea, and also the territory west of the Jordan to the Mediterranean. It is doubtful whether the name was ever given to districts east of the Jordan. These, as "the land of Gilead," are generally put in antithesis to "the land of Canaan" (Num. xxxii. 29 *et seq.*; Josh. xxii. 9, 32). "Canaan" is the favorite appellation of the Jahvist, sometimes with the prefix "land" and sometimes without (Ex. xv. 15; Gen. xii. 5, xvi. 3; and elsewhere).

The etymology of the name is in doubt. After Augustine ("Ennarationes in Psalmos," civ. 7), it has been explained as designating lowland either in contrast to Aram, or to the mountainous highland looming beyond the coast-line and removed from the sea only by a narrow strip of "lower land" (Num. xiii. 29; Josh. xi. 3). The former implication is now generally abandoned; but the latter, though open to objections (see Moore, *l.c.*), may be provisionally retained. Canaan is geographically identical with the land of the Amorites. As such it is mentioned in the El-Amarna tablets, though it also occurs in them as "Kinahhu" or "Kinahna." See Canaanites.

E. G. H.

**—In Rabbinical Literature:** The first of the seven sinners who made idols for the heathens, the other six being Phut, Shelah, Nimrod, Elah, Diul, and Shuah. Canaan, with his six companions, brought precious stones from Havilah (Gen. ii. 11–12), and made of them idols, which at night shone as brightly as the sun, and which were endowed with a power so magical that, when the blind Ammorites kissed them, they regained their eyesight ("Chronicles of Jerahmeel," p. 167; compare Kenaz).

Canaan, in a certain sense, was predestined to this and similar offenses; for he was begotten by his father while in Noah's Ark, whereas God had commanded that the sexes should live separately therein (Gen. R. xxxvi.). Canaan was of so low and base a character that Ham, in the record of his wickedness, is designated "the father of Canaan," whereby father and son were ironically characterized as a "par nobile" (noble pair) (Gen. R. *l.c.*; Origen on Gen. ix. 18).

**Curse of Noah.**

Concerning the curse of Noah upon Canaan, the Midrashim endeavored in different ways to give a solution to the question why Canaan had to suffer for the sins of his father. The old explanation was that Canaan, not Ham, though he had in no sense transgressed against his grandfather, had to be cursed by him because God had blessed Noah and his sons; and wherever the blessing of God rests there can be no curse (R. Judah, Gen. R. *l.c.*; Justin Martyr, "Dial. cum Tryph." cxxxix.). This explanation, however, was found to be defective; for it was contrary to Jewish sentiment to curse an innocent man; hence the new assertion that Canaan, like his father, transgressed against Noah.

There are different views as to the nature of Canaan's transgression. According to one, Canaan circulated the report that he saw Noah naked; another view is that he emasculated him that he should have no more sons (Gen. R. *l.c.*; Origen and Ephraem Syrus on Gen. x. 24, 25; more elaborated, in Pirḳe R. El. xxiii.).

**Canaan the Father of Slaves.**

Through the curse which Canaan brought upon himself, the low condition of slaves (Canaan's descendants) is to be explained; for parents exercise a strong influence, for good or for evil, upon the fate of their offspring. "Wo unto the sinners," comments a Midrash, "who bring evil upon themselves, their children, their children's children; in fact, upon all the generations that follow." Many of the sons of Canaan were worthy of being ordained as rabbis; but the guilt of their father barred them from such a career (Yoma 87a). God, however, is different from man. Man seeks to deprive his enemies of the means of subsistence; but God, though He cursed Canaan, made him a slave, that he might eat and drink of that which his master possessed (*ib.* 75a).

Canaan upon his death-bed left to his children the following rules of life: (1) "Let there be mutual love between yourselves." (2) "Love robbery and unchastity." (3) "Hate your masters, and do not speak the truth" (Pes. 113b). Not only by words, but also by deeds, Canaan exemplified to his sons

the life worthy of slaves. When Noah divided the earth among his three sons, Palestine fell to the lot of Shem. Canaan, however, took possession of it, notwithstanding the fact that his father and his children called his attention to the wrong he had committed. They therefore said to him: "Thou art cursed, and cursed wilt thou remain before all the sons of Noah, in accordance with the oath which we took before the Holy Judge [God] and our father Noah" (Book of Jubilees, x., end). Later, when the Jews, the descendants of Shem, drove out the Canaanites from Palestine, the land fell into the hands of its lawful owners.

**The Canaanites.**

Among the various tribes of the Canaanites were the Girgashites, who, on Joshua's demand, subsequently left Palestine and emigrated to Africa (Yer. Sheb. vi. 36c; Lev. R. xvii.). Many of the Canaanites concealed their treasure in the walls of their houses, that they might not fall into the hands of the Jews. But God commanded that, under certain circumstances, the houses should fall into ruins; thus the hidden treasure came to light (Lev. R. xvii.). The Canaanites furthermore, on hearing that the Jews had left Egypt, destroyed all crops, cut down the trees, demolished the houses, and filled up the wells, in order that the Israelites should come into possession of a wasted country. But God promised the children of Israel a rich and fertile land (see Deut. vi. 10–12). He therefore led the Jews for forty years in the wilderness; and the Canaanites, in the mean time, rebuilt what they had destroyed (Mek., Beshallaḥ, i. [ed. Weiss, p. 28b]).

In the time of Alexander the Great the descendants of those Canaanites who had left Palestine at the request of Joshua, and had settled in Africa, sought to regain the Promised Land. Gebiha ben Pesisa, however, who appeared before the king in the interest of the Jews, showed that according to Scripture, by which the Africans traced their ancestry to Canaan, that ancestor had been declared the slave of Shem and Japheth. The Jews, therefore, not only had the right to hold the land of their slaves, but the Africans had to indemnify the Jews for the long time during which they had performed no service for them. In consternation, the Africans then fled to their homes (San. 91a).

**Medieval Views.**

In the literature of the German-French Jews of the Middle Ages the Canaanites and the Slavs were considered identical, owing to the similarity of the latter name with the German word for "slave" (A. Harkavy, "Die Juden und die Slavischen Sprachen," pp. 19–29; Kohut, "Aruch Completum," *s.v.* כנען). In Sifre, Deut. 306 (ed. Friedmann, p. 131b) the word כנען is used peculiarly; לשון כנעני (literally, "Canaanitish language") means probably "a mercantile expression."

BIBLIOGRAPHY: Bacher, in *Jew. Quart. Rev.* iii. 354, 356; Ginzberg, *Die Haggada bei den Kirchenvätern*, pp. 84–87.

L. G.

**CANAANITES, THE:** The expressions "Canaan" and "Canaanite" (כנען, כנעני) are applied in the Old Testament sometimes to the collective non-Israelitish population west of the Jordan, or to the land itself (Gen. xii. 5; Josh. xxii. 9; Ps. cvi. 38), and sometimes to a part of the population. Thus, the Canaanites are mentioned among other Palestinian tribes (Gen. xiii. 7, xv. 21; Ex. iii. 8); and the term is applied specifically to the inhabitants of the Mediterranean coast (Josh. v. 1) or to the tribes dwelling between that coast and the Jordan (Josh. xi. 3; Num. xiii. 29). As a designation for the coast inhabitants it is identical with "Phenicians," and is thus used in a political sense in Isa. xxiii. 2. In Zeph. ii. 5 the name is applied to the Philistine population of the southern coast; but the accuracy of the text is not quite certain. Since the term "Canaanites" was also applied to the Phenicians, it gradually obtained the meaning of "traders," as used in Isa. xxiii. 8; Ezek. xvi. 29, xvii. 4; Zeph. i. 11; Job xl. 30 (A. V. xli. 6); Prov. xxxi. 24; (possibly also in Zech. xiv. 21). The consistent use of the word is one of the distinguishing features of the Jahvist sources, while the Elohist uses "Amorite" in the same sense (compare AMORITE and HITTITE). In Isa. xix. 18, where the language of the Canaanites is referred to, the word "Canaan" is applied to the Jewish population of Palestine, but in Hosea xii. 8 it is an opprobrious epithet for idolatrous Israel, if indeed the text here be reliable.

**Various Applications of the Term.**

The same double use of the word is found elsewhere. Thus, on Phenician coins the word כנען is used to designate the Phenician people. Similarly, Greek writers employ the word *χνα* (a short form = כנע) in reference to Phenicia or to the ancestors of the Phenicians (compare Schröder, "Die Phoenizische Sprache," p. 6). In the El-Amarna tablets "Kinahhu" (כנע) and "Kinahna" refer to the northern portion of the Mediterranean coast. In the old Egyptian inscriptions the word "Kan'na" is applied especially to the Phenician coast; sometimes, also, to the whole shore of the Mediterranean. The word designating Canaanites in these inscriptions is, however, applied in a wider sense to the people of western Syria in general. This is similar to the Old Testament usage, but is more comprehensive.

In all probability the limited application of the word to the Mediterranean coast is the original, narrower use of the word found in so many inscriptions pointing in that direction. The designation was afterward applied to the inhabitants of the interior, either because the coast population was originally best known, or because they actually occupied a great portion of the mountainous district also.

BIBLIOGRAPHY: Moore, in *Proceedings of Am. Oriental Soc.* 1890, lxvii. *et seq.*; Zimmern, in *Zeit. Deutsch. Palästina-Ver.* xiii. 138; W. Max Müller, *Asien und Europa*, pp. 205 *et seq.*

E. G. H. F. BU.

**CANADA:** A federation of provinces in British North America. The earliest authentic records of the Jews in Canada go back to the period when England and France were engaged in their final contest for the mastery of the northern part of the New World. While the batteries of Wolfe were thundering at the gates of Quebec, Amherst was closing in on Montreal with an army from the south. Among the members of his staff was Commissary Aaron Hart, an English Jew, born in London in 1724; and

among other Jewish officers of the invading hosts were Emanuel de Cordova, Hananiel Garcia, and Isaac Miranda. Hart was afterward attached to General Haldimand's command at Three Rivers, and at the close of the war settled in that city, and became seignior of Bécancour. About this time a number of Jewish settlers took up their residence in Montreal, including Lazarus David, Uriel Moresco, Samuel Jacobs, Simon Levy, Fernandez da Fonseca, Abraham Franks, Andrew Hays, Jacob de Maurera, Joseph Bindona, Levy Solomons, and Uriah Judah. Lazarus David was a large landowner, and was noted as a public-spirited citizen. Several of the others held offices in the army. There were also opulent and extensive traders among them; and altogether these early colonists were men of substance and strenuous character.

**Synagogue Founded at Montreal.**

Soon joined by other bands of settlers, the Jewish community of Montreal found itself strong enough to organize a congregation in 1768, called "Shearith Israel." As a large majority of the early members were descended from exiles from Spain, they adhered to the rites of the Spanish and Portuguese Jews; and the congregation has continued to flourish under its original name, tenaciously adhering to its historic ritual. Around this synagogue the main incidents of the history of the Jews of Canada centered for the major part of a century; for during many decades Shearith Israel remained the sole Jewish congregation in Canada. The first two scrolls of the Law were presented to it in 1768 by the Spanish and Portuguese Jews of London, and were at that date already accounted very old. These scrolls are still in use in the synagogue. At first the congregation met for worship in a hall in St. James street; but in 1777 the members built their first synagogue on a lot belonging to David David, at the junction of Notre Dame and St. James streets, close to the present court-house. See the DAVID family.

In 1775 the congregation acquired land for a cemetery on St. Janvier street; and the first person interred was Lazarus David (referred to above), born in 1734, and died a year after the purchase of the ground. His remains were subsequently removed to the present cemetery on Mount Royal, when the old one was closed, together with the original tombstone, dated 1776, which still stands and marks the oldest Jewish grave in Canada.

The Rev. Jacob Raphael COHEN was the first regular minister of the Montreal Spanish and Portuguese Jews of whom there remains any record. He was their spiritual guide from 1778 to 1782.

**The Franks Family.**

The president (parnas) of the Montreal synagogue in 1775 was Jacob Salesby (or Salisbury) Franks, a relative of the Abraham Franks mentioned among the earliest settlers, who belonged to a family that played a most important part in those days in Jewish communal matters in Philadelphia, as well as in Montreal (see the FRANKS family). Other members of the Franks family remained in Canada, and supported the British in repelling Montgomery's invasion, notably Abraham Franks, Jacob Franks, Sr., and Jacob Franks, Jr., who were members of the junta of the Spanish and Portuguese congregation of Montreal, and who were prominent in public affairs. Abraham Franks, who was born in 1721 and died in 1797, had a daughter Rebekah, who in 1775 married Levy Solomons. The latter, whose name figures among the earliest Jewish settlers in Canada, was parnas of the Montreal synagogue in 1788; and it was during his presidency that a regular set of by-laws was drawn up. The executive was styled the "junta," and consisted of a "parnas" (president), "gabay" (treasurer), and three others. Executive privileges were also accorded to past officers who were "Gentlemen of the Mahamad."

When Montgomery invaded Canada in 1775 he commanded Levy Solomons to act as purveyor to the hospitals for the American troops. At that time Solomons was engaged in very extensive trade operations between Michilimackinac, Montreal, Albany, New York, and London. He carried out his contract with General Montgomery faithfully; but when the defeat and death of the latter at Quebec led to the retreat of the American forces from Montreal, General Arnold, as he retired, took possession of quantities of supplies stored at Lachine, belonging to Solomons, for the maintenance of his troops. The services which Solomons rendered the Revolutionary forces were never indemnified by them. At the same time he was exposed to the resentment of the British, as one suspected of sympathy for the revolted colonists. After having been expelled with his family from his home in Montreal by General Burgoyne, and after enduring much hardship, he eventually gained the indulgence of the Canadian governor, and was permitted to return in peace to Montreal.

Solomons had numerous offspring. His eldest daughter, Mary (Polly), who was born in 1776 and died in 1826, married Jacob Franks, Jr., a renowned Hudson's Bay trader, who was one of the first to penetrate to the remotest parts of the Canadian Northwest. Another daughter, Rachel, married Henry Joseph of Berthier, the progenitor of a family distinguished in Canadian Jewish annals. Joseph's partner in Montreal was his brother-in-law, Benjamin Solomons, closely related to the Seixas and Nathan families of New York. His four sons, Jacob Henry, Abraham, Jesse, and Gershom, were prominent men of affairs and communal leaders. See the JOSEPH family.

**The Struggle for Civil Rights.**

In 1807 Ezekiel Hart, one of the sons of Commissary Aaron Hart, was elected to represent Three Rivers in the legislature. This at once raised the question of the civil status of the Jews in Canada, which till then had not been clearly defined. When the legislative chamber reassembled Jan. 29, 1808, Ezekiel Hart declined to be sworn in according to the usual form "on the true faith of a Christian," but took the oath according to Jewish custom on the Pentateuch, and with the head covered. At once a storm of opposition arose, due, it is said, not to religious prejudice or intolerance, but to the fact that his political opponents saw in this an opportunity of making a party gain by depriving an antagonist of his seat. After

a heated debate it was decided to receive Hart's petition, in which he urged his right to take his seat, and claimed that his oath was in accord with the statute of 31st of George III. The chamber discussed the question in committee on Feb. 16 and 17, 1808; and on the nineteenth of the same month Hart was heard at the bar of the House. The next day the majority decided that he was not entitled to take his seat, and declared for his expulsion. The English minority vehemently protested against this; notably Richardson, who cited the statute of 13th George II., chap. vii., to show that Hart's expulsion was illegal. The British attorney-general was also quoted in support of this view of the question. Notwithstanding the adverse vote of the majority, Hart vigorously protested, and attempted to vote during several of the divisions; but he was again expelled. Having been again sustained by his constituents, the House proposed passing a bill to put his disqualification as a Jew beyond doubt. This roused the indignation of the governor, Sir James Craig, who was already in conflict with the Assembly; and, to put an end to their distasteful course, he dissolved the chamber before the bill could pass.

Years of agitation followed, and on Dec. 4, 1823, several Jews petitioned Parliament to authorize them to keep a register of births, marriages, and deaths. A bill in conformity with this petition was passed in 1829, and sanctioned by royal proclamation Jan. 13, 1831. Encouraged by this success, the Jews of Canada determined once more to try to secure recognition of their civil rights; and on Jan. 31 and Feb. 7, 1831, they sent an address, signed by Samuel Becancour Hart, to the legislature, petitioning to this effect. On March 16, 1831, a bill was introduced in the Legislative Assembly extending the same political rights to Jews as to Christians. Party passions no longer entered into the question; and the acrimony that had distinguished the debates of 1808 and 1809 had died out. The bill rapidly passed both the Assembly and the Council, and received the royal assent June 5, 1832. Since then Jews have sat in the Canadian Parliament, fulfilling their duties with credit and ability, the first to attain that distinction having been Mr. Nathan of British Columbia.

The land on which the first synagogue had been erected in Montreal having reverted to the heirs of David David on his death in 1824, it became necessary to demolish the old building; and the congregation then met for worship in a hall adjoining the residence of Benjamin Hart, at the corner of Recollect and St. Helen streets, Montreal. For a while the affairs of the congregation remained in this unsettled condition; but in 1826 an appeal was issued urging the members to build a new synagogue to replace the former one, and also pointing to the necessity for reorganization.

**The Chenneville Street Synagogue.**

This appeal was signed by the president of the congregation, Benjamin Hart, one of the sons of Commissary Aaron Hart. His appeal had the desired effect: in 1835 a piece of land on Chenneville street was purchased; and there the Spanish and Portuguese Jews built their second synagogue, which they dedicated in 1838. The building was planned by Moses J. Hays, a nephew of David David, one of the trustees of the congregation, and in his day one of the most prominent citizens of the Canadian metropolis.

After the retirement of the Rev. Jacob Raphael Cohen, the position of minister of the Shearith Israel congregation was occupied temporarily by Myer Levy, and afterward by Isaac Valentine. Dr. de La Motta also occasionally officiated. In 1840 the Rev. David Piza was appointed minister; and he held the office for six years.

**Early Rabbis.**

In 1837-38 Canada was convulsed by the rebellion led by Papineau, Nelson, Brown, and Mackenzie; and among those who fought on the Loyalist side were several of the members of the Spanish and Portuguese synagogue. Two members of the David family held important cavalry commands under Wetherell at the action at St. Charles, and took a distinguished part in the battle of St. Eustache. Aaron Phillip Hart, grandson of Commissary Hart, temporarily abandoned his large law practise to raise a company of militia, which rendered valuable service. Jacob Henry Joseph and his brother Jesse were with the troops on the Richelieu and at Chambly; the former being entrusted by Sir John Colborne, the Royalist commander, with the bearing of despatches to Colonel Wetherell. When the struggle had terminated and peace had been restored, it was recognized that the members of Shearith Israel had done well toward upholding the unity and the prestige of the empire of which they were citizens.

In 1846 the Rev. Abraham de Sola, LL.D., was elected rabbi of the Montreal Spanish and Portuguese synagogue. He held high rank among the Jewish leaders of his day. In addition to his ministerial duties he occupied the chair of Semitic languages and literature at McGill University, and was the author of many valuable works on theology, philology, and Jewish history.

**Dr. Abraham de Sola.**

During Dr. De Sola's pastorate a number of Montreal Israelites won distinction in public life, notably Dr. A. H. David, grandson of Lazarus David, who was dean of the faculty of medicine of Bishop's College; Samuel Benjamin, the first Jew elected to the Montreal city council; and Jesse Joseph, son of Henry Joseph of Berthier, one of Canada's merchant princes, who gained prominence as the organizer and director of many of the most important Canadian public companies and institutions. His brother Jacob was connected with the promotion of early Canadian railways and telegraph lines, and another brother, Gershom, was the first Hebrew lawyer appointed a queen's counsel in Canada. All these men were officers of the Spanish and Portuguese synagogue, which also numbered among its active workers Goodman and William Benjamin, G. I. Ascher, and Jacob L. Samuel.

**Some Communal Workers.**

Up to the middle of the nineteenth century the Spanish and Portuguese Jews of Montreal maintained the only synagogue in Canada; but about the year 1845 a sufficient number of Jews had settled in Toronto to lead to the organization of a synagogue in

that city. Little, however, was accomplished until 1852, when a "bet hayyim" (cemetery) was purchased; and the Holy Blossom congregation was established. Mark Samuel, Lewis Samuel, and Alexander Miller did much to sustain the first Toronto congregation in its early struggles. Under the energetic presidency of Alfred D. Benjamin, during the closing years of the nineteenth century, it grew so greatly in strength and numbers that it became necessary to remove from its first building in Richmond street to its present (1902) commodious edifice in Bond street. The arrival of many Hebrew settlers has lately increased the number of Toronto's Jewish communal organizations; and, in addition to founding new congregations, the community has established excellent benevolent and literary societies.

**Polish-Jewish Settlers.**

In 1846 several Polish-Jewish families arrived in Montreal, and in the same year organized a synagogue, following the German and Polish, or Ashkenazic, customs. This led the Spanish and Portuguese Jews to seek and obtain (1846) a new act of incorporation from the legislature, the German and Polish congregation being incorporated by the same bill. The new congregation, however, was short-lived; for although the Sephardim aided their brethren with subscriptions and the loan of a scroll of the Law, the Montreal community was as yet too small to support two synagogues, and the first Ashkenazic congregation was in consequence dissolved soon after its formation. In 1858 a second effort was made to organize a German and Polish synagogue in Montreal, this time with success. Abraham Hoffnung, M. A. Ollendorf, and Solomon Silverman were among the most active of its charter members; and the Rev. Samuel Hoffnung was its earliest minister. He was soon succeeded by the Rev. Mr. Fass, who in turn was followed by other prominent ministers. The first building of this congregation was in St. Constant street, and was dedicated in 1860. Its corner-stone was laid by David Moss, who belonged to a family that was active in advancing the welfare of this congregation during three decades. The act of 1846 was first availed of; but in 1902 the congregation secured a separate act of incorporation. In 1886 they removed to their new edifice in McGill College avenue.

Meanwhile the Spanish and Portuguese congregation had been deprived by death of the services of Dr. Abraham de Sola (1882). He was succeeded by his eldest son, Rev. Meldola de Sola. As the Spanish and Portuguese congregation continued to grow during the latter's incumbency, a new synagogue was erected in Stanley street, where the congregation moved thence from Chenneville street in 1890. The new edifice was of Judæo-Egyptian architecture, and owed its design to Clarence I. de Sola, one of the sons of Dr. Abraham de Sola, who was honorary secretary of the building committee. In 1890 Shearith Israel secured a new act of incorporation from the legislature.

Jewish congregations were meanwhile springing up in other parts of Canada. The discovery of gold in British Columbia in 1857 led to the settlement there of a Hebrew colony, which built a synagogue in Victoria in 1862. In 1882 a synagogue was erected in Hamilton; and a couple of years later the Jews of Winnipeg organized two congregations. Halifax, St. John (New Brunswick), Ottawa, and London (Ontario) followed in the next decade. In Quebec, Israelites had settled soon after the British conquest, and a bet hayyim and a temporary synagogue were opened there as far back as 1853. But the Hebrew population of the ancient fortress city remained small for a long while, although attempts were made from time to time to organize. Abraham Joseph (born 1815; died 1886), a son of Henry Joseph of Berthier, was the most prominent of Quebec's Jewish citizens. He was identified with many of its most important commercial enterprises, and was at one time selected as candidate for the mayoralty.

**The Russian Outbreaks of 1881.**

The serious outrages against the Jews in Russia which began in 1881, and the persecutions and anti-Semitic outbreaks which followed in eastern Europe, caused the influx of a large number of Russian, Rumanian, Galician, and other Jewish immigrants into Canada during the two closing decades of the nineteenth century and the opening years of the twentieth. These, besides greatly swelling the population of the already established Jewish communities, formed new settlements in numerous towns and villages throughout the Dominion. Many of those who came in 1882 were assisted by the Mansion House committee of London and by a committee of Montreal Jews that had been formed through the initiative of the Montreal branch of the Anglo-Jewish Association. A citizens' committee, organized by Christian sympathizers in Montreal, of which the Anglican bishop was chairman, raised a substantial fund in aid of these victims of persecution. Some of the settlers founded agricultural colonies in the Canadian Northwest. The earliest of these was established near Moosomin in 1884 by the Mansion House committee. The experiment of making agriculturists of men who had received little and in many cases no previous training in husbandry was beset with difficulties; and the results were at first discouraging. But obstacles were gradually overcome, and the present (1902) agricultural colonies in Assiniboia, at Hirsch, Oxbow, and Wapella, seem assured of success. The establishment of these colonies was mainly due to the munificence of Baron de Hirsch, who in 1892 and succeeding years largely subsidized them; and after his death the Jewish Colonization Association continued to grant them financial aid. Baron de Hirsch's benefactions were also extended to Jewish immigrants in Canada in many other ways. He gave large sums to the Young Men's Hebrew Benevolent Society of Montreal, for the purpose of aiding and educating Jewish immigrants; and for a while that society was delegated by him and his executors to supervise the Northwest agricultural colonies. This duty is, however, now performed by a resident agent acting under the direction of the Paris committee of the Jewish Colonization Association.

**Agricultural Colonies.**

The Young Men's Hebrew Benevolent Society of Montreal, which thus became so closely connected with Baron de Hirsch's work in Canada, was founded

in 1863 through the efforts of Lawrence L. Levey (its first president), Isidore G. Ascher, Tucker David, Charles Levey, M. Gutman, Lawrence Cohen, Samuel Moss, Moise Schwob, and others; and among its presidents have been Jacob L. Samuel, Jacob G. Ascher, Lyon Silverman, Lewis A. Hart, Harris Vineberg, and D. A. Ansell. The large sums received by the society from Baron and Baroness de Hirsch induced its members to secure an amended act of incorporation in 1900; and its name was at the same time changed to "The Baron de Hirsch Institute and Hebrew Benevolent Society of Montreal." In addition to succoring the poor and aiding immigrants, it maintains a day-school.

The Jews of Montreal have greatly increased in population in recent years; and in 1902 they possessed nine synagogues (eight Orthodox and one Reform) and numerous communal societies and institutions, as well as a journal, "The Jewish Times." New congregations in other towns of Canada are also being founded from time to time.

**Zionism.**

The rise of Zionism in 1897 created much enthusiasm among the Jews of Canada; and in a remarkably short time societies in support of the movement were established in many centers. The first of these associations was organized at Montreal in Jan., 1898; and in rapid succession similar societies were established at Toronto, Winnipeg, Hamilton, London, Ottawa, Kingston, St. John, Glace Bay, Brandon, and Vancouver. Clarence I. de Sola, Joseph S. Leo, Leon Goldman, Rev. A. Ashinsky, Dr. D. A. Hart, J. Cohen, I. Rubenstein, H. Bernstein, Rev. M. de Sola, L. Cohen, and M. Shapira were among the earliest Canadian promoters of the movement. In 1899 all the Zionist societies in British North America were united under the control of the Federation of Zionist Societies of Canada. Clarence I. de Sola was elected first president of the Federation; and he represented Canada at the International Zionist Congress held in London in 1900, where he was elected member of the Actions committee, the central governing body. The Jewish Colonial Trust and the National Fund count numerous shareholders in Canada; and Zionist organizations now exist in nearly every important town in the Dominion.

During the South African war, 1899–1902, several Canadian Jews enlisted in the British army and took part in many of the battles against the Boers.

**Population.**

The census of 1901 gave the total Jewish population of Canada as 16,060, divided among the provinces as follows: British Columbia, 543; Manitoba, 1,514; New Brunswick, 376; Nova Scotia, 437; Ontario, 5,329; Prince Edward Island, 17; Quebec, 7,575; Northwest Territories, 215; Yukon, 54. The three largest cities, according to the same census, show the following Jewish population: Montreal, 6,790; Toronto, 3,090; Winnipeg, 1,156; adding the large number of immigrants who arrived from Rumania, Galicia, and Russia in 1901 and 1902, after the taking of the census, and adding also the many who were unenumerated in the religious census, it would seem that the Jewish population of Canada may now (1902) be estimated at from 20,000 to 25,000, of whom at least 10,000 reside in Montreal and its environs.

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A. C. I. DE S.

**CANAIM OF CAGLIARI:** Italian archeologist of the eighth century, of whom nothing is known except that, like his contemporary townsman Abraham di Cagliari, he was engaged in copying and deciphering Phenician and Greek inscriptions.

Bibliography: Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, p. 14, Vienna, 1884; *Vessillo Israelitico*, 1879, xxvii. 165.

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**CANCELATION OF DOCUMENTS:** An instrument in writing may be canceled by cross-lines or by other marks obliterating it, or by burning or tearing the material on which the writing occurs.

In the Jewish law there are certain peculiar methods of cancelation by the court as well as by the parties, when the purpose for which the instruments have been drawn has been accomplished. When an obligation has ceased, the instrument creating it is canceled by the court by being torn or cut crosswise through the date, through the names of the witnesses, or through other important parts of the document. Hence any document which bears such cuts or scissions is invalid, the presumption being that its validity has ceased by a judicial act (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 52, 1; B. B. 168b). If the instrument produced before the judge has rents unlike those made by the court, and appears to have been still further torn after the judicial cancelation, in order to destroy the peculiar rents made by the court, it is invalid (*ib.* gloss).

**A Torn Document Invalid.**

An instrument may be canceled by the parties without the intervention of the court, by being cut with a knife, or torn in half (*ib.*). If the instrument produced does not bear these obvious marks of a deliberate intent to cancel it, but is partly obliterated or torn or spotted, it remains in full force as long as the writing can be recognized (*ib.* 52, 2); and the law provides a method for substituting a new instrument for the one thus nearly destroyed (see Authentication of Documents).

A special instance of cancelation of an instrument by the court is the case of the "ketubah" (marriage settlement). When a woman was divorced she was entitled to payment of the sum provided by her ketubah. This was usually paid to her in court upon her production of her Get and her Ketubah. After the payment had been made to her, the court

took her get from her, tore it crosswise, and wrote on it these words: "We have torn this get not for the purpose of canceling it, but in order that the wife may not again use it to claim the amount of her ketubah" (Ket. 89b). This act was a cancelation of the ketubah, although it was the get which was torn and indorsed by the court. Unless the get was produced the woman could not claim her ketubah. After the Hadrianic revolt the law was changed. Among the edicts of the Roman authorities intended to suppress the last remnants of Jewish national life remaining after the unsuccessful rebellion was one making it a crime for Jews to write a get. This resulted in the practise of destroying the latter immediately after it had been delivered to the wife, so that its production might not incriminate the parties. Thereupon R. Simon ben Gamaliel decreed that the non-production of the get could not deprive the woman of her right to claim the ketubah, if the divorce were otherwise proved to have taken place (Git. 64a; Mishnah Ket. ix. 9).

**Cancelation of the Ketubah.**

A peculiar case of cancelation of a contract by the act of one of the parties without the knowledge or consent of the other was the preparation of a "shetar moda'a" (declaration of protest). This could be done in cases where one had been forced against his will to enter into an obligation. In such cases the person under duress, before actually entering into the obligation into which he was being forced, made a declaration before witnesses to the effect that he was about to be forced into an agreement against his will, and that he intended to contest its validity thereafter on that ground. This declaration was reduced to writing and signed by the witnesses, and could be used afterward for the purpose of canceling the contract made under duress.

The following form of such a shetar is given in "Nahalat Shib'ah," form 43:

"Before us, the subscribing witnesses, came A, son of B, and said to us, 'Be ye witnesses that I protest before you that C, son of D, owes me the sum of ————, and now he seeks every means to evade payment, and if I sue him in court, he threatens to claim poverty or to run away, and I am therefore obliged to compromise with him on his own terms, for fear lest he may seek means to injure me. I therefore declare before you that I am compelled under pressure of necessity to compromise with him; but hereafter I wish, by producing this instrument, containing my protest, before you, to cancel the compromise made, and to demand payment of the entire debt. For the compromise I am about to make with him is the result of duress and against my will. Even though I may declare in the instrument containing the said compromise that this protest and all its proofs are invalid, I shall be doing it not of my free will, but under duress, as is known to you, and thereafter I intend to cancel it all through this instrument.' This protest A, son of B, declared before us, and we the subscribers having observed his condition, and knowing it to be true and recognizing the great duress under which he is going to do this act, have received this protest from him and have written it and signed it before the compromise is made. This day and year," etc. (Signed by two witnesses.)

According to ancient law, when a husband had sent the get to his wife by a messenger, he had the right to cancel it in this manner even before she received it, although neither the messenger nor the wife was present at the cancelation. The consequences of this were disastrous. The woman receiving the get believed herself divorced, and might remarry, only to discover afterward that her husband had canceled the get, this making her an adulteress and bastardizing her children by her second husband. Rabban Gamaliel abolished the right of the husband in such a case unless the wife or messenger were present (Mishnah Git. iv. 2), and his decision was supported by the later authorities (*ib.* 33a). In cases of bills of manumission of slaves, the master had a similar right under the ancient law; but the sages decided that after he had directed his slave to become free, he could never revoke the order, since an advantage may be conferred on a person in his absence, but nothing could be done to cause him loss, except in his presence (*ib.* i. 6).

There may be an implied cancelation of an instrument, as when two instruments concerning the same matter are prepared, one subsequent to the other. The second impliedly cancels or revokes the first (Ket. 44a). For cancelation of contracts see CONTRACTS; for cancelation of sales, see SALES.

BIBLIOGRAPHY: For other forms of the shetar moda'a see J. G. C. Adler, סדר הקונו שטרות, §§ 27, 28, Hamburg and Bützow, 1773; Judah ben Barzillai, ספר השטרות, No. 39, Berlin, 1898.

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**CANCER:** A malignant growth of new tissue; usually in the form of a tumor. Whether removed or not, it tends to give rise to secondary growths in near or distant parts of the body, and to prove fatal. The term "cancer" is usually applied to malignant tumors formed of epithelial tissue, as carcinoma and epithelioma; but in this article sarcoma is also included.

Cancer is considered a disease of civilization, or of civilized races, and the relative mortality of large cities from this cause is greater than that of small ones.

**Occurrence in Italy and England.**

Lombroso, investigating the demography of the Jews in Italy, found that the mortality from cancer among the general population was 2 per cent; while the Jews showed a mortality from this disease of 3.30 per cent. He also shows that, as is the case with the general population, the disease of cancer more frequently attacks women than men.

In England Dr. James Braithwaite noticed that cancer of the uterus was seldom or never met with among the numerous Jewesses attending the gynecological out-patient department of the Leeds General Infirmary—only one case in ten years. The experience of the London Hospital, where there is a special Hebrew department, is the same—only one case in five years, against 178 among Gentile women. Dr. Braithwaite considers that the only explanations possible are difference of race or difference in diet, especially the absence of pork from the Jewish diet. On the other hand, a writer in the "British Medical Journal" (March 15, 1902, p. 681) states that, in his experience, cancer of the breast has often been met with among the Jewesses in London; and while examples of nearly every form of cancer have been seen, there has seemed to be a special tendency to development of intestinal malignant growths. Of the patients dying between 40 and 65 years of age, a large percentage have been sufferers from cancer. The writer then brings figures from the records of

the United Synagogue Burial Society for three years —1898, 1899, 1900—showing that 525 deaths due to cancer occur annually among 1,000,000 Jews; while the cancer rate for England and Wales for 1896 was 764 per 1,000,000 of population. From the registrar-general's returns for London the rate for 1900 showed more than 800.

CANCER AMONG THE JEWS IN LONDON.

| | Registrar-General's Returns. | | | United Synagogue Burial Society Returns. | | |
|---|---|---|---|---|---|---|
| | 1900 | 1899 | 1898 | 1900 | 1899 | 1898 |
| Deaths from all causes. | 86,007 | 89,689 | 83,936 | 1,612 | 1,725 | 1,649 |
| Deaths stated to be from cancer..... | 4,251 | 4,234 | 4,084 | 37 | 42 | 34 |
| Percentage of deaths from cancer..... | 4.9 | 4.7 | 4.8 | 2.3 | 2.4 | 2.06 |
| Deaths of persons over 20 years of age from all causes..... | 50,565 | 51,922 | 45,490 | 609 | 642 | 677 |
| Percentage of deaths from cancer to deaths from all causes of persons over 20 years of age..... | 8.4 | 8.8 | 8.9 | 6.1 | 6.5 | 5.02 |

Dr. John S. Billings has shown that in the United States cancer occurs among Jews just as often as in the general population, as can be seen from the appended table:

CANCER DEATH-RATES PER 1,000 OF TOTAL DEATHS FROM ALL CAUSES.

| | Males. | Females. |
|---|---|---|
| Jews..... | 13.58 | 21.65 |
| General population of the United States (1880)..... | 13.09 | 23.59 |

**In New York City.**

Statistics collected by Dr. Maurice Fishberg for the Russian and Polish Jews living in the seventh, tenth, and thirteenth wards of New York city show, on the other hand, that they are less liable to succumb to cancer than the other inhabitants of the same districts, as can readily be seen from the appended table:

The cancer death-rate among those whose mothers were not born in Russia or Poland was 325.12 per 100,000; while that of the Russian and Polish Jews was only 120.07—less than one-half.

Inquiries among surgeons and gynecologists who have a large experience among Jews in New York city have elicited the result that Jews are comparatively less liable to be attacked by cancer than are other races. Dr. Abram Brothers states that of nearly 35,000 women examined by him (mostly Jewish) he has met with less than a half-dozen cases of cancer of the uterus in Jewish women; while he has had several dozen cases in the same time in non-Jewesses. Dr. H. J. Boldt, basing upon an experience gained by the examination of more than 1,000 Jewish women annually, states that although he has operated upon a large number of Jewish women for cancer of the uterus, the proportion of the disease in this race, compared with others, is very small. A rough estimate is about one-tenth or even less. The same holds good with cancer of the breast, so far as his experience goes.

As to the comparative morbidity of the Jews in the United States from cancer, the following statistics have been collected from the "Annual Reports" for 1898, 1899, 1900, of one Jewish hospital in New York city (Mount Sinai), and compared with the cancer cases from a hospital which admits few Jews (St. Luke's). These are given in the following table:

| Parts Affected by Cancer. | Mount Sinai (Jewish), 9,497 Patients. | | St. Luke's, 7,933 Patients. | |
|---|---|---|---|---|
| | Number of Cancer Cases. | Per cent of Cancer. | Number of Cancer Cases. | Per cent of Cancer. |
| Uterus..... | 18 | 6.98 | 59 | 15.98 |
| Breast..... | 32 | 12.40 | 91 | 24.59 |
| Gastro-intestinal tract.. | 81 | 31.40 | 48 | 12.98 |
| Liver..... | 19 | 7.37 | 14 | 3.78 |
| Rectum..... | 12 | 4.66 | 25 | 6.76 |
| Other organs. | 38 | 14.72 | 86 | 23.24 |
| Sarcoma..... | 58 | 22.47 | 47 | 12.70 |
| Total..... | 258 | 100.00 | 370 | 100.00 |

It appears from these figures that: (1) Malignant disease is by no means rare among Jews, although

CANCER AMONG THE RUSSIAN AND POLISH JEWS IN NEW YORK CITY DURING THE SIX YEARS ENDING MAY 30, 1890.

| Mothers Born in: | Population. | | | Deaths Due to Cancer. | | | Cancer per 100,000 Population. | | | Total Three Wards. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 7th Ward. | 10th Ward. | 13th Ward. | 7th Ward. | 10th Ward. | 13th Ward. | 7th Ward. | 10th Ward. | 13th Ward. | Population. | Deaths Due to Cancer. | Cancer Death-Rate per 100,000 Population. |
| Russia and Poland (Jews).. | 16,295 | 30,476 | 13,190 | 15 | 33 | 24 | 92.05 | 108.28 | 181.95 | 59,961 | 72 | 120.07 |
| Other countries (including United States)..... | 41,071 | 27,120 | 32,694 | 126 | 108 | 94 | 306.78 | 398.23 | 287.51 | 100,885 | 328 | 325.12 |
| Total..... | 57,366 | 57,596 | 45,884 | 141 | 141 | 118 | 245.80 | 244.80 | 257.17 | 160,846 | 400 | 248.68 |

it is less frequently met with than in other races. (2) Carcinoma and epithelioma, or true cancer, are more frequent among the general population—4.07 per cent of the total number of patients sick from all causes were affected by these forms of cancer; while among Jews the percentage was only 2.10 or about one-half. (3) Sarcoma is somewhat more frequent in Jews than in others; 0.061 per cent of sick Jews were affected with this form of malignant disease as against 0.059 per cent of the general population; 22.47 per cent of all cases of malignant disease among Jews suffered from sarcoma; while of the patients from the general population suffering with malignant disease, only 12.70 per cent were afflicted with sarcoma. (4) Cancer of the uterus and breast is less frequent in Jewish women than in other races. (5) Jews are more liable than non-Jews to be affected with cancer of the gastro-intestinal organs. Nearly 45 per cent of all cases of malignant disease in Jews occurred in the stomach, intestines, liver, pancreas, rectum, etc.; while in non-Jewish patients only 23 per cent of patients suffering from malignant disease were affected with cancer of these organs. (6) The only part of the gastro-intestinal tract which is less often attacked by cancer in Jews than in non-Jews is the rectum, and this notwithstanding the fact that Jews are markedly sufferers from other rectal diseases, such as HEMORRHOIDS, fistula, etc.

**Results of Inquiry.**

According to all available statistics, cancer is more than twice as frequent in women as in men, owing to the occurrence of the disease in the breast and womb. Among Jewesses, on the other hand, cancer of the breast and womb is less common than among the general population. As has been shown, these organs appear to be affected less than one-half as often as in the patients in the non-Jewish hospital. This explains why the total percentage of cancer is lower among Jews than in other races.

BIBLIOGRAPHY: C. Lombroso, *L'Antisemitismo e le Scienze Moderne*, Turin, 1894; German translation, Leipsic, 1894; J. S. Billings, *Vital Statistics of the Jews in the United States, Census Bulletin*, No. 19, 1890, Washington, 1890; James Braithwaite, in *The Lancet*, clxi. 1578; *Cancer Among Jews*, in *British Medical Journal*, March 15, 1902, p. 681; *Annual Reports of Mount Sinai Hospital*, 1898, 1899, 1900.

J. M. FI.

**CANDIA.** See CRETE.

**CANDIA, ISAAC B. SAUL CHMELNIKER:** Hebrew poet; lived at Warsaw, Poland, in the first half of the nineteenth century. He is the author of an elegy on the death of Alexander I., emperor of Russia (Warsaw, 1826), the poem being accompanied by a German version of Elkan M. Engel. Candia also wrote "Toledot Mosheh" (The Generation of Moses), a dramatic poem in two acts based on the life of Moses, and supplemented by other poems, original, or translated from Schiller's "Die Bürgschaft," and from Gellert (Warsaw, 1829). His dedication ode was written on the occasion of the dedication of a house of prayer and a house of the study of the Law (Sept. 25, 1840).

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 620, No. 150; Fürst, *Bibl. Jud.* i., s.v. *Eis. Kandia*; Steinschneider, *Cat. Bodl.* col. 1097.

H. R. A. R.

**CANDLE TAX.** See TAXES, JEWISH, IN RUSSIA.

**CANDLESTICK** (Hebrew, "menorah"; Aramaic, "nebrashta," Dan. v. 5): Mentioned as a secular object only in II Kings iv. 10. The candlestick in the Temple, however, is often referred to, although there is no reliable information from earlier times concerning its use and shape.

(1) In the temple of Shiloh a "ner" (lamp) is mentioned, but not a "menorah" (candlestick); according to I. Sam. iii. 3, the lamp seems to have burned only at night. In I Kings vii. 49 ten golden candlesticks are referred to, five of which stood to the right and five to the left of the "debir" (oracle); and in Jer. lii. 19 menorot are also found, though not in the parallel passage, II Kings xxv. 14. By modern critics, however, both I Kings vii. 48-50 and Jer. lii. 19 have been held to be interpolations. It may be merely accidental that we have no stronger references to the use of candlesticks in Solomon's Temple, for the number ten is undoubtedly based on ancient tradition; and if Solomon had no golden candlesticks, he probably had them of bronze, cast for him by Huram (compare Stade's "Zeitschrift," iii. 173 *et seq.*).

**Candlestick in Pre-Exilic Time.**

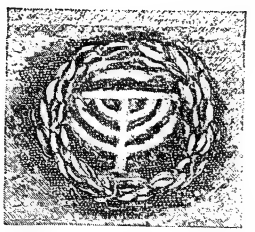
(2) The seven-branched candlestick in the tabernacle, described in Ex. xxv. 31 *et seq.* and xxxvii. 17 *et seq.*, is attributed by the critics to post-exilic times, for the description is that of the candlestick of the Second Temple. It was chased of pure gold, and called, therefore, "menorah ṭehorah" (Ex. xxxi. 8, xxxix. 37; Lev. xxiv. 4). From a pedestal ("yarek"), which is not described, rose the trunk, and from this spread the branches ("ḳaneh"), curving upward from the stem at three points in a vertical line; on the trunk there are said to have been four, and on each of the branches three, calices shaped like almond blossoms; that is, bulbs with opening buds. On the branches were seven lamps ("nerot"), which were removed every day for trimming and refilling, and hence were called "nerot hama'arakah" (Ex. xxxix. 37). As the lamps evidently had spouts from which the wicks protruded, thus throwing the light principally to one side, the lamps had to be turned in such a way as to make the spouts point northward, for the candlestick was set over against the southern wall, in order to be to the left of any one entering the sanctuary.

**Two Candlesticks of the Second Temple, and of the Tabernacle.**

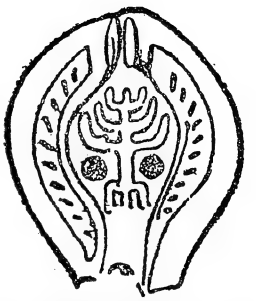
This candlestick corresponds on the whole to the one described in Zech. iv. 1 *et seq.*, except that the latter has seven branches, while the one referred to in Ex. xxv. 31 *et seq.* has only six branches, the seventh light being fastened in the center. Both, however, represent a tree with six or seven branches respectively, as is evident from the fact that the candlestick in Ex. xxv. 31 *et seq.* is ornamented with almond blossoms. The assumption that this seven-branched candlestick has a symbolic meaning is confirmed by Zech. iv. 1 *et seq.* The seven lights may be said to represent the seven

**Symbolism of the Candlestick.**

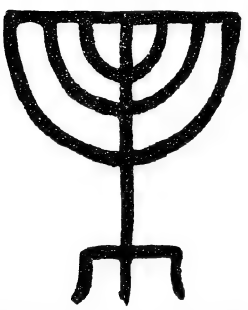
Lamp Found at Khirbat Sammaka, near Carmel.



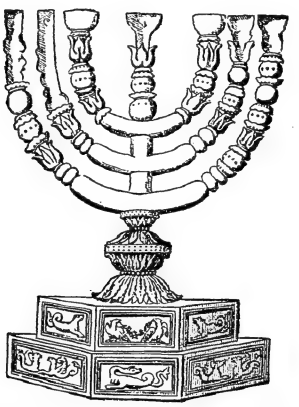
From a Lintel in the Ruins of the Ancient Synagogue of Nebratein.



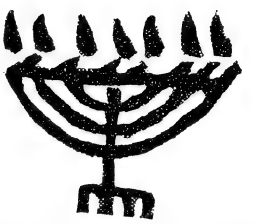
Lamp Found Among the Ruins of Carthage by P. Delattre.



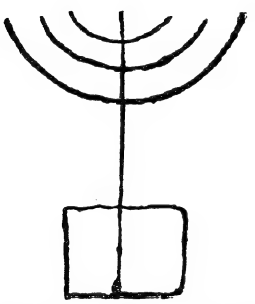
From a Rock-Cut Tomb Near Jaffa.



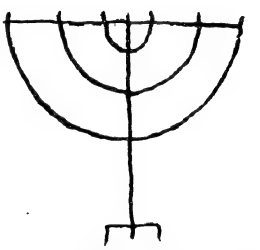
The Golden Candlestick on the Arch of Titus, as It Appeared in 1710.
(After Reland, "De Spoliis Templi Hierosolymitani in Arcu Titiano.")



From a Gilt Glass Vase Found in the Jewish Catacombs at Rome.

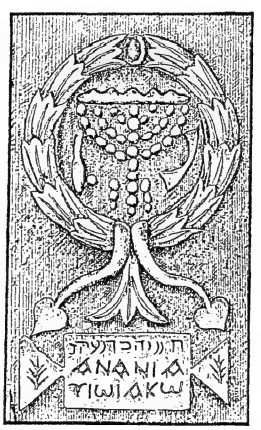


From the Entrance to a Tomb at Wadi al-Nahal.

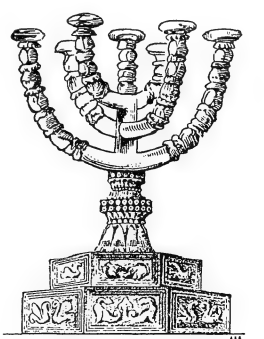


From a Graffito Found in the Jewish Catacombs at Venosa.

From the Bottom of a Glass Vase Now in the Museo Borgiano at Rome.



From the Great Mosque at Gaza, Discovered by Clermont-Ganneau.



Hexagonal Arrangement of the Golden Candlestick (Hypothetical).

EARLIEST KNOWN REPRESENTATIONS OF THE GOLDEN CANDLESTICK.

planets, which, regarded as the eyes of God, behold everything. The light in the center, which is especially distinguished, would signify the sun, as the chief of the planets. It is possible that with this was also combined the mystic conception of a celestial tree, with leaves reaching to the sky, and fruit typifying the planets. How the connection with an almond-tree arose is not known, but it may have been through the idea of stars as representing almonds. This symbolism was probably due to foreign influence, for in the Babylonian religion the seven planets are the seven chief gods (compare Gunkel, "Schöpfung und Chaos," pp. 124 *et seq.*). Zerubbabel's temple contained only one candlestick, as Ecclus. (Sirach) xxvi. 22 expressly states; Antiochus Epiphanes had it removed and broken (I Macc. i. 22), while Judas Maccabæus restored it (iv. 49 *et seq.*). Pompey saw the candlestick in the sanctuary (Josephus, "Ant." xiv. 4, § 4), and it was also in the sanctuary of Herod's temple ("B. J." v. 5, § 5). Illustrations of the seven-branched candlestick are found on the triumphal arch of Titus and on Jewish coins (see Madden, "Jewish Coinage," p. 231). For later history see TITUS, ARCH OF.

It was forbidden to make copies of the golden candlestick for ritual purposes; and for other uses, only five-, six-, or eight-branched, instead of seven-branched, candlesticks could be made. It is doubtful whether this restriction had anything to do with the fact that Onias hung up a golden chandelier in the temple of Leontopolis (compare Josephus, "B. J." vii. 10, § 3).

[The symbolism of the almond-tree is probably explained by Jer. i. 11. The traditions of the Rabbis may be found in Men. 28b and Maimonides, "Yad," Bet ha-Beḥirah, iii. 1–5. According to this authority the pedestal rested on three feet; other metal could be used than gold, and only when gold was used was the required weight ("kikkar") insisted on. Otherwise the candlestick could even be hollow, but under no circumstance was it permissible to use for its manufacture broken scraps of metal. Josephus says that three of the lamps were kept burning during the day, while at night the entire seven were lighted; but his statement conflicts with the explanation of the later rabbinical commentators, who hold that the lamp was lighted only during the night (Ibn Ezra and Rashi to Ex. *l.c.*). The prohibition of imitations applies to all Temple or tabernacle utensils (Men. 28b). Of interest as bearing on the distinction between "ner" and "menorah" may be the Midrashic story of the woman married to a man of lower social standing, likened to a "golden candlestick with an earthen lamp on top" (Gen. R. xx.). Compare MENORAH, ḤANUKKAH.—E. G. H.]

BIBLIOGRAPHY: Reland, *De Spoliis Templi Hierosolymitani in Arcu Titiano*, 1775, pp. 82 *et seq.*

W. N.
E. G. H.

**CANISO, ABRAHAM LEVI.** See BARRIOS, DANIEL LEVI (MIGUEL) DE.

**CANIZAL, JACOB:** Flourished probably in the fifteenth century. He was the author of notes on Rashi's commentary to the Pentateuch, which were published in "Perushim le-Rashi," Constantinople, 1525 (?).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 5575; Michael, *Or ha-Ḥayyim*, No. 281; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v. *Jacob Canizal.*

I. BER.
L. G.

**CANKERWORM.** See LOCUST.

**CANNEH:** A city mentioned in the long list of the contributors to Tyrian greatness and commercial power (Ezek. xxvii. 23). The name occurs in no other passage. Cornill takes it to be the "Calneh" of Amos vi. 2; and one manuscript has that reading, which would, however, rather give the "Calneh" of Gen. x. 10. According to Kiepert, it was *Καναί*, a city on the Tigris. Mez ("Gesch. der Stadt Harran," 1892, p. 33), indorsed by Cheyne ("Encyc. Bibl." i. 648), proposes to emend the name to "B'nai Eden"; but, as Bertholet ("Kurzer Hand-Commentar," on Ezekiel) remarks, it would be extraordinary indeed for such a familiar word as "B'nai" to be corrupted into a form like "Canneh."

G. B. L.
E. G. H.

**CANON:** A rule for the inclusion of certain books within a certain degree of sanctity; hence also the word "canonical." See BIBLE CANON. J.

**CANOPY, BRIDAL.** See ḤUPPAH.

**CANSINO:** Spanish-Jewish family, famous in history for its wealth and influence, its scholars and poets.

Jacob Cansino I. served as an interpreter at Oran, a Spanish colony in northwestern Africa, under Charles V., until 1556, when he was sent as an ambassador to the king of Morocco. The office was then held in regular succession by his son Isaac Cansino from 1568 to 1599, by his grandson Ḥayyim (Ḥayen) from 1601 to 1621, and by his great-grandson Aaron from 1621 to 1633. After an interval of three years Aaron's brother, Jacob CANSINO II., received the appointment (1636), and served until his death in 1666. He is known by his translation into Castilian of "Extremas y Grandenzas de Constantinopla," from the Hebrew of Moses Almosnino.

Other prominent members of the family were Solomon Cansino, poet; Moses Cansino, scholar; Samuel Cansino, cantor in the synagogue, and wealthy philanthropist, who ultimately lost the whole of his fortune to gamblers; and Rabbi Abraham Cansino II., secretary of the Jewish community of Oran.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, x. 413, note 2; Luzzatto, in *Kerem Ḥemed*, iv. 34–35; Wolf, *Bibl. Hebr.* iii. 524–526, No. 1101; Jost, *Gesch. der Israeliten*, viii. 42.

A. R.
D.

**CANSINO, ABRAHAM BEN JACOB: 1.** Poet; lived in the seventeenth century. He is the author of "Aguddat Ezob" (A Bunch of Hyssop), a collection of poems and rhetorical compositions, in three parts, praised very highly by Isaac Cansino and David Abu al-Khair (אבו אלכיר). Abraham Cansino was once arrested by the Spanish authorities for having in his possession copies of the Babylonian and Palestinian Talmuds. His son was also taken, and both were sent to Murcia, Spain, where they were treated like prisoners for a time, and fined $400; the copies of the Talmud were confiscated. His friends and relatives wrote poems of consolation to him; to these he replied from Murcia.

**2.** An authority mentioned in the Maḥzor Oran as writing, in the name of the Jewish community of

Oran, to the communities of Algiers in 1661, of Jerusalem in 1663, and of Hebron in 1668. In 1679 he lived in Leghorn, Italy, where he received a letter from Tunis. This Abraham Cansino may be identified with Abraham Cansino, rabbi and preacher, brother of Isaac Cansino of whom Wolf speaks ("Bibl. Hebr." iii., Nos. 143b, 1101, and 1265c). Kayserling mentions an Abraham Cansino who was rabbi at Leghorn in 1685, and evidently refers to the same person. Luzzatto thinks that this Abraham Cansino is not to be identified with the poet of the same name.

**3.** An authority mentioned in the Maḥzor Oran as living at Leghorn in 1709. As he is not addressed by the titles usually given to rabbis, Luzzatto thinks that he was not a rabbi, and therefore not to be identified with either of the above. The epitaph of an Abraham Cansino written by Jacob Sasportas is given in the Maḥzor Oran, but furnishes no indication of the place or date of its writing.

Mention is also made of an Abraham Cansino, author of the epitaph on David Francis, who died about 1696.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 33; S. D. Luzzatto, *Kerem Hemed*, iv. 34-35. See Isaac CANSINO and CANSINO family.

D. A. R.

**CANSINO, ISAAC (BEN ḤAYYIM):** Poet and prominent member of the Jewish community of Oran; died in 1672; probably a brother of Jacob CANSINO II. He was a liturgical poet of high attainments, and cantor in the synagogue on the Day of Atonement, an office regarded as a post of honor. Cansino's greatest work is the first part of the so-called Maḥzor Oran, which contains many poems written by him. Among his occasional poems are one in praise of the collection of poems, "Aguddat Ezob," by Abraham CANSINO (1); a dirge on the death of Aaron Cansino in 1633; and one of sympathy to Samuel Cansino on the occasion of the loss of his fortune by the cheating of gamblers.

Wolf ("Bibl. Hebr." iii., Nos. 1265c and 1101) speaks of Isaac Cansino, a brother of Abraham Cansino, who embraced Christianity after the expulsion of the Jews from Oran in 1668. This Isaac Cansino, however, can hardly be identical with the one above mentioned. Kayserling also mentions an Isaac Cansino, publisher at Amsterdam in 1685, whose relationship with the Cansinos of Oran is unknown.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 33; Luzzatto, *Kerem Hemed*, iv. 34-35; Jost, *Gesch. der Israeliten*, viii. 42. See Abraham CANSINO and CANSINO family.

D. A. R.

**CANSINO, JACOB:** "Vassal of his Catholic majesty and interpreter of languages in the places of Oran" (so styled by himself); died Sept. 19, 1666. He was the fifth in succession of the Cansino family to hold the office of royal interpreter. Upon the death of his brother Aaron in 1633, the office was given by King Philip IV. of Spain to Yahob Caportas (whom Graetz identifies with Jacob Sasportas), a member of an influential Jewish family which rivaled the Cansinos. Thereupon Jacob Cansino came to Madrid, petitioned the king for the office in consideration of the services rendered by his family to the government, and obtained the appointment in 1636, with a salary of 25 scudi (dollars) per month.

As a man of letters Jacob Cansino is known for his translation into Castilian of a Hebrew book by Moses Almosnino, under the title "Extremas y Grandenzas de Constantinopla," published at Madrid by Francisco Martinez, 1638. The preface includes an extract from the book of the royal secretary, Augustus Maldonatus, enumerating the various offices held by members of the Cansino family, and a letter from King Philip IV. in appreciation of their services. Jacob Cansino excited the enmity of Marquis de Los Veles, governor of Oran, who wished to give the office held by the former to the husband of one of his favorites. Jacob was too firmly established in his position, however, and remained in office until his death. In 1668 the Jews were expelled from Onra at the instigation of the governor.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, x. 235, 413, note 2; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 33; Luzzatto, *Kerem Hemed*, iv. 34-35; Wolf, *Bibl. Hebr.* iii. 524-526, No. 1101; Jost, *Gesch. der Israeliten*, viii. 42.

D. A. R.

**CANSTATT, KARL FRIEDRICH:** German physician and medical author; born at Regensburg July 11, 1807; died at Erlangen March 10, 1850. He was one of the pioneers of the modern school of medicine in Germany, and numbered Professor Virchow among his pupils. Canstatt studied at the University of Vienna and, later, under Schönlein at Würzburg, where in 1831 he obtained his doctor's degree. A year later he went to Paris to study Asiatic cholera, then epidemic in the French capital. His monograph on this disease, published the same year, attracted the attention of the Belgian government, which commissioned him to plan a cholera hospital.

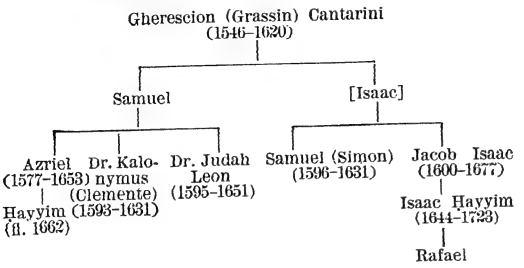
He remained in Brussels until 1838, when he returned to Regensburg to practise ophthalmology, in which he had won signal success in Belgium. The same year he was appointed official physician to the provincial law court at Ansbach, where he remained until 1843. On the death of Hencke (1843) he was called to the University of Erlangen to fill the chair of pathology. Three years later he was attacked by tuberculosis, and thinking that a change of air would benefit him, he went to Pisa, Italy; but he remained there for a short time only, and on his return to Erlangen he died.

Canstatt's greatest service to medicine was the conception and publication of the "Jahresbericht über die Fortschritte der Gesammten Medicin Aller Länder," begun in 1841 and continued after Canstatt's death by Professor Virchow. The work next in importance was his "Handbuch der Medicinischen Klinik" (1841). Other publications were: a monograph on diseases of the eyes (1841); "Die Cholera in Paris" (1832); "Ueber die Krankheiten der Choreida" (1837); "Die Krankheiten des Höheren Alters und Ihre Heilung" (1839); "Die Specielle Pathologie und Therapie," etc. (1841-42); a monograph on Bright's disease (1844); and "Klinische Rückblicke und Abhandlungen" (1848).

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, iii. 762-764; Meyers, *Konversations-Lexikon*, iii. 841.

S. E. Ms.

**CANTARINI:** A distinguished family of Italian Jews tracing their descent from **Gherescion (Grassin) Cantarini,** who, when one year old, was driven from his native place, Asolo, and was taken to Padua (1547), where his descendants were leaders of the community for the next 300 years. A sketch pedigree, including the best-known members of the family, may be made up as follows:




BIBLIOGRAPHY: Mortara, *Indice*, p. 10.

J.

**CANTARINI, AZRIEL (ANGELO) BEN SAMUEL (SIMON) HA-KOHEN:** Italian rabbi; born 1577 at Padua; died there 1653. He was rabbi and preacher in his native city, and directed the yeshibah Leḳaḥ Ṭob there.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 282; Mortara, *Indice*, p. 10; Jacob Lebet-Levi, *Responsa*, No. 68.

I. BER.

L. G.

**CANTARINI, ḤAYYIM MOSES (ANGELO) BEN ISAIAH AZRIEL:** Italian physician, rabbi, poet, and writer; lived in the second half of the seventeenth and the first half of the eighteenth century at Padua, where he was also instructor in the yeshibah. He published in Italian: "Chirurgia Pratica," Padua, 1677. At his death he left the following manuscript works in Hebrew (Ghirondi MSS.): "Haggahot," glosses on some halakic works of post-Talmudic authors; "Mar'eh ha-Seneh" (Vision of the Thorn-Bush), a description of a persecution of the Jews at Padua, probably of the same one of which the work of his uncle Isaac Ḥayyim CANTARINI, "Paḥad Yiẓḥaḳ," treats. Responsa of his are also extant in manuscript.

Wolf ("Bibl. Hebr." iii. 565) mentions Cantarini's correspondence with the Christian scholar Unger of Silesia on the history of the Jews in Italy.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 102, 230; Steinschneider, *Hebr. Bibl.* 1876, p. 37; *ib.* 1877, p. 89.

I. BER.

L. G.

**CANTARINI, ISAAC ḤAYYIM (VITA),** (also called **Raphael ben Jacob Isaac ha-Kohen**): Italian poet, writer, physician, and rabbi; born Feb. 2, 1644, at Padua; died there June 8, 1723. He studied Hebrew and the Talmud with Solomon Marini, author of the "Tiḳḳun 'Olam," and with the poet Moses Catalano. His instructor in the secular branches was Bernardo de Laurentius.

Cantarini received his diploma as physician at Padua Feb. 11, 1664; and in addition to following the profession of medicine, he very often preached in the Ashkenazic synagogue. His sermons were frequently attended by Christians, the number of these on one occasion being so great that the Jews had to find seats in the women's gallery. He also taught in the yeshibah, and officiated as cantor, especially on the Day of Atonement. As he had a thorough knowledge of the Talmud, his decisions were often sought in halakic cases.

Cantarini had an extensive practise, especially among the patricians outside of Padua, but at the end of his life, having lost his property through others, he was in straitened circumstances. Many elegies were written at the time of his death, among others by his pupil Moses Ḥayyim Luzzatto, Venice, 1728.

**His Style.**

In his poetical writings Cantarini based his language almost exclusively on that of the Bible; his sentences containing, in addition to innumerable conceits, allusions to Biblical expressions. The contents of his works must be judged apart from their unpleasing form, being remarkable for pithy sense and elegant definition.

The most important of his Hebrew works is "Paḥad Yiẓḥaḳ" (The Fear of Isaac), a description of the attack on the ghetto at Padua by the Christian populace Aug. 20, 1684, published at Amsterdam, 1685. The work contains a detailed account of all the incidents, in most of which he had taken part ("Oẓar Neḥmad," iii. 131); and many documents of the governments of Padua and Venice are therein translated and quoted in Hebrew. An account of the internal condition of the community, together with statistics, serves as an introduction (p. 10). The author develops entirely modern theories on the causes of these occurrences in the political as well as the physical world (5a *et seq.*). Noteworthy also is his decided tolerance toward Christians (see, for instance, pp. 9a, 23g).

**His Poems.**

The following poems were published by Cantarini; they are nearly all occasional: "Pi Sefarim" (Mouth of Books), festal songs written when the teachers of the yeshibah decided to include the study of the treatise of Ḥullin (Venice, 1669). A poem in the form of a psalm, on the delivery of the community from the hands of the populace Aug. 20, 1684, is printed in the "Paḥad Yiẓḥaḳ" (p. 51b), which was formerly read every year on the anniversary of the attack (10 Elul) in the synagogue. Other poems are printed in his works "'Eḳeb Rab" and "'Et Ḳeẓ" (see below), and in the prefaces to the "Kebunnat Abraham" of Abraham Cohen, and the "Ma'aseh Ṭobiah" of Tobias Cohen. Cantarini also wrote a paraphrase of the majority of the Psalms, which has not yet been printed. Many of his poems in manuscript were in Ghirondi's possession. Some of his poems have also been inscribed on the walls of the large Ashkenazic synagogue of Padua, which was built during his life. His "'Et Ḳeẓ" (Time of the End) deals with the time of the advent of the Messiah (Amsterdam, 1710), while the "'Eḳeb Rab" (Great Consequence), is a collection of responsa in Hebrew and Italian, concerning the oath which the tax-collectors of the community of Padua took before the wardens (Venice, 1711). The manuscript of his "Leb Ḥakam" (Heart of the Wise) was in Ghirondi's possession. His "Ḥayye Besarim" (Physical Life), "Leb Marpeh" (Healing Heart), and "Shibat Tishbi"

(Reply to the Tishbite), a polemic against Elijah Levita's "Tishbi," have not yet been printed. Cantarini's Hebrew letters, addressed to the Christian scholar Unger of Silesia, are interesting as containing notices on the Jewish writers of Italy (Hamburg MS. No. 335, reprinted in "Oẓar Neḥmad," iii. 128 *et seq.*). Halakic responsa of his are printed in Isaac Lampronti's "Paḥad Yiẓḥaḳ" and in Simson Morpurgo's "Shemesh Ẓedaḳah" (Oraḥ Ḥayyim, No. 4, and Ḥoshen Mishpaṭ, No. 33).

**Latin Works.**

In Latin Cantarini wrote the "Vindex Sanguinis," a reply to the work on blood accusation of Jacob Geuze (Amsterdam, 1681). Three Latin letters by him have also been published; one of them dealing with natural history, is addressed to his teacher Bernardo de Laurentius (Padua, 1856, ed. Osimo).

An Italian responsum of his is mentioned (translated into Hebrew in Isaac Lampronti's "Paḥad Yiẓḥaḳ," under עוקר). Many of his Italian sermons in manuscript were in Ghirondi's possession. There have also been preserved several "consulti" (partly in Latin) on medical subjects ("Oẓar Neḥmad," iii. 148).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 143, 154; Mortara, *Indice*, p. 10; Steinschneider, *Cat. Bodl.* No. 5327; idem, *Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg*, p. 163; *idem*, in *Hebr. Bibl.* 1876, p. 38; *idem*, in *Monatsschrift*, 1899, pp. 475–476; Luzzatto, in *Oẓar Neḥmad*, iii. 148; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 72, 74, 174; Zedner, *Auswahl Historischer Stücke*, pp. 146 *et seq.*; Zunz, *Z. G.* p. 282; Almanzi, in *Kerem Ḥemed*, iii. 115; Fuenn, *Keneset Yisrael*, p. 611; Benjacob, *Oẓar ha-Sefarim*, pp. 448, 457, 528; Caspary, *Gesch. der Italienischen Litteratur*, ii. 331; Etienne, *Histoire de la Littérature Italienne*, pp. 465 *et seq.*

L. G. I. BER.

**CANTARINI, JUDAH (LEON) BEN SAMUEL (SIMON) HA-KOHEN:** Italian physician and rabbi; born about 1650 at Padua; died there April 28, 1694. He had a large practise among the Christian as well as the Jewish population of that city, visiting the poorer of his patients four times a day without charge. Cantarini founded a yeshibah in the synagogue of the Ashkenazim, where he taught the Talmud, in which he was very learned. He also officiated as preacher. A letter of his is extant, addressed to Jacob Lebet-Levi, and dealing with a legal quarrel in which Cantarini was involved. This letter, which testifies to his thorough knowledge of the Talmud, is written in a very pure and classical Hebrew. At Cantarini's death his nephew, Isaac Ḥayyim Cantarini, wrote his obituary.

BIBLIOGRAPHY: I. H. Cantarini, *Paḥad Yiẓḥaḳ*, pp. 10a, 42a; *idem*, in *Oẓar Neḥmad*, iii. 145; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 198; Steinschneider, in *Monatsschrift*, 1899, p. 472.

L. G. I. BER.

**CANTARINI, KALONYMUS AARON (CLEMENT) BEN SAMUEL (SIMON) HA-KOHEN:** Italian physician; born in 1593 at Padua; died there July 30, 1631, of the plague. He was famous as a Talmudist, as well as for his extensive knowledge of the profane sciences.

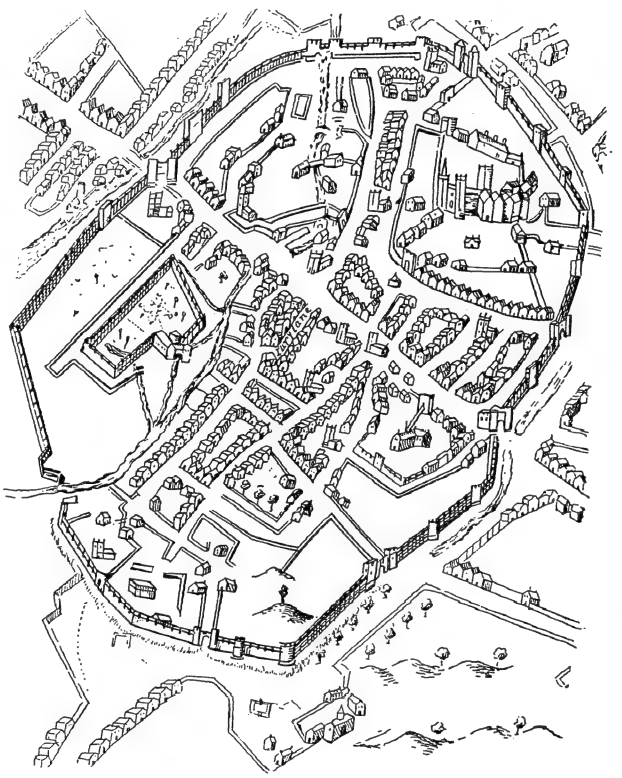
BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 302; Mortara, *Indice*, p. 10.

L. G. I. BER.

**CANTARINI, SAMUEL (SIMON) BEN GERSON HA-KOHEN:** Official procurator of the Jewish community of Padua; born about 1561; died 1631 during the plague, to which also two of his sons and other members of his family succumbed. His sons were **Azriel, Kalonymus,** and **Judah Cantarini. Isaac Ḥayyim Cantarini** was his grandson.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 342; Mortara, *Indice*, p. 10.

L. G. I. BER.



Map of Canterbury, Showing Position of Jewry.
(From Speed, "The Theatre of the Empire of Great Britaine," 1676.)

**CANTERBURY:** Large town in Kent, England, containing the metropolitan cathedral. Jews were settled here in the twelfth century. They seem to have been on very good terms with the monks, taking their side in a controversy with the archbishop. Gervase of Canterbury ("Chronicles," i. 405) was struck by the contrast between the archbishop excommunicating the monks and the Jews praying for them. Reference is made to the inn of a Jew at Canterbury (Robertson, "Materials for Life of Becket," ii. 7). In Speed's map of Canterbury there is a "Jewry Lane" opposite All Saints'; while, according to Somner ("Antiquities of Canterbury,"

pp. 124, 125), the site of the ancient synagogue was that of the Saracen's Inn.

Only two rabbis of any importance are said to have been connected with the town of Canterbury. These are AARON OF CANTERBURY and BENJAMIN OF CANTERBURY, the latter of whom Joseph Jacobs has attempted to identify with a Benjamin of Cambridge (see CAMBRIDGE). The community preserved its importance up to the Expulsion, as it was the seat of an archa or chest for the preservation of deeds. Soon after the return of the Jews to England a synagogue was founded in King street, Canterbury (about 1730), and a small congregation has remained in the town up to the present day. A synagogue was built in St. Dunstan's, but was replaced (1847) by a new building, which was erected on the site of the old Templars' Church. There are now only thirteen resident Jewish families in the city, though a large number of casual poor pass through it annually.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 93, 375; Hasted, *Canterbury*, i. 61, 126; ii. 364; Margoliouth, *Jews in Great Britain*, iii. 135, 136.

J.

**CANTHERAS**: Surname of Simon, the son of Boethus, the high priest, according to Josephus "Ant." xix. 6, §§ 2, 4; compare *ib.* 8, § 1, where Elioneus, son of Cantheras, is mentioned as having also been appointed high priest by King Agrippa (41–44). Abba Saul ben Baṭnit and Abba Jose ben Johanan of Jerusalem, contemporary leaders of the Ḥasidic party, however, regarded the house of Cantheras as a different one from the house of Boethus, when they both exclaimed: "Wo unto me from the house of Boethus; wo unto me from their club! Wo unto me from the house of Kadros [Cathros = Cantheras]; wo unto me from their pen!" (see Tosef., Men. xiii. 21; Pes. 57a), while Elioneus is mentioned in Parah iii. 5 as son of Joseph Caiaphas. Grätz ("Gesch. der Juden," 4th ed., iii. 739–746, and "Monatsschrift," 1881, pp. 97–112) blames Josephus for having confused the names; Schürer ("Gesch." 3d ed., ii. 218, notes 11, 14) accepts Josephus' information as correct (compare Derenbourg, "Histoire de la Palestine," pp. 215, 233).

K.

**CANTICLES, BOOK OF.** See SONG OF SONGS.

**CANTILLATION**: Mode of intonation used in public recital of prayers and Holy Scripture. The infinite gradations of tone in ordinary speech serve to bring home to the listener the interrelation and coordination of the words used by the speaker. Even when the listeners do not exceed the small circle that can be reached by the ordinary speaking voice, the delicate shade of meaning to be conveyed by the structure adopted for the sentence will not be appreciated by them unless certain conventionalities of pitch are introduced in utterance. These conventionalities of pitch result in an elementary form of song, and thus became early known as "singing to speech" (*προσῳδία, accentus*). But when a larger audience is addressed the assistance of a sing-song utterance in marking this accent or prosody, and rendering the precise interdependence of the successive words unmistakable, has been recognized by all who have ever had to speak in the open air or in a large building, and has been from the earliest ages adopted for the public recitation of sacred texts. Among Jews the desire to read the Scriptures in the manner described in Neh. viii. 8 has from time immemorial resulted in the use of some sort of musical declamation. This mode of recitation, depending not upon the rhythm and sequence of the sounds chanted, but upon the rhythm and sequence of the syllables to which they are chanted, is known as *cantillation*.

In describing synagogal chanting, it is necessary to distinguish the intonation traditionally employed for the text of the prayers—the component sounds of which are dependent upon the momentary impulse of the reader, checked only by the fixed melody of the coda with which the benediction concludes—from the intonation traditionally employed for the text of the Scriptural lessons (the elements of which are rigidly fixed). The first is discussed in the general article on MUSIC, SYNAGOGAL, under the heading "Prayer-Motives." The cantillation which is here described forms the musical interpretation of the ACCENTS which accompany the text of the Hebrew Scriptures.

These signs, נגינות ("strings," "musical notes"), or, in the older expression, טעמים ("adornments," "tropes"), have been discussed, from the grammatical point of view, in ACCENTS. The musical system to which they now serve as a notation, apart from their syntactical force, must have existed long before the need was felt for such a notation, even as VOCALIZATION was in use long before the vowel-signs were invented. The notation which fixed the traditional *pronunciation* of each word may well, as Wickes points out, have been introduced at the same period and for the same reasons as the notation which fixed the traditional *modulation*. And, similarly, the causes which have led to a geographical variation of the original sounds in the one case have brought it about in the other.

**The Chant Preceded Its Notation.**

The earliest reference to the definite modulation of the Scripture occurs in the Babylonian Talmud (Meg. 32a), where R. Johanan deprecates the indifference of such as "read [the text] without tunefulness and repeat [the Mishnah] without song." The use of the term נעימה ("tunefulness") shows that a melody definite enough to cause a pleasant impression was already attached to the Scriptural reading, and that it had long passed the stage of a syllabic plain-song which could only bring out the rhythm of the cursus as one group of syllables succeeded another. The cantillation must already have become "melismatic," with groups of notes, that is, attached to the more important syllables, so that the meaning of the text as well as its rhythm received emphasis and illustration from the chant.

If the cantillation was already tuneful to contemporary ears, the way had been cleared for its hermeneutic application to the text. The vocal phrases which constituted its melodious element would, by their distinctness from the monotone recitation which joined them into tuneful succession, serve to bring out the logical and syntactical importance of the syllables sung to them from among the other

syllables comparatively slurred over on one note. "In this way the music was made to mark not only the broad lines, but the finest shades of distinction in the sense; and when its signs were introduced into the text, they were also the signs of *interpunction*; no others were needed" (Wickes). For a long time no such signs, however, were necessary: the cantillation was transmitted orally, and teachers were recognized whose profession it was to give instruction in "the pausal system of the accentuation" (Ned. 37a). But precisely as in the case of the plain-song of the churches, *memoriæ technicæ* were gradually introduced in the private scrolls of individual masters, probably at a very early date—later crystallizing into the Babylonian and Palestinian systems of ACCENTS. Before this necessity for a notation was generally felt, a system of manual signs had been developed (Ber. 62a), just as in the Greek Church, where it was called the χειρονομία ("Manuum variis motibus altitudinem, depressionem, flexus vocis significabant"); and the system survived into the Middle Ages, being referred to by Ben Asher (דקדוקי הטעמים, ed. Baer and Strack, 18), and later by Rashi (on Ber. 62a), while Pethahiah of Regensburg found them still practised in the Bagdad synagogues in the twelfth century. In modern times it has been noticed by Joseph Saphir in Yemen (Eben "Safir," i. 56b) and by Burkhardt in Tiberias. This chironomy, like that of the churches, must have been based upon the rise and fall of the finger as the notes employed seemed to rise and to fall in succession. However much the point and straight line, as in the fifth-century Syriac system, may have been utilized for the bases of notation, yet the manual movements and the written signs must often have mutually counteracted (compare "Manuel du Lecteur," ed. J. Derenbourg, p. 16).

**Early References.**

**The Chironomy and Notation.**

In its present state, however, calligraphy rarely depicts the rise and fall of the voice, for the accents are intended only to remind readers of certain intonations they have already learned by ear. So the signs do not designate any tonal value or any sort of succession of notes, but only that a conventional series of sounds are to be grouped on a syllable in a certain manner.

Attempts have been made to reconstitute the oldest form of the cantillation by J. C. Speidel ("Spuren von der Alten Davidischen Sing-Kunst," Waiblingen, 1740), C. G. Anton (in Paulus' "Neues Repertorium für Biblische Litteratur," Jena, 1790), L. Haupt ("Sechs Alttestamentliche Psalmen," Görlitz, 1854), and L. Arends ("Ueber den Sprachgesang der Vorzeit," Berlin, 1867). But as these investigators did not combine that acquaintance at once with Hebrew grammar and history and with synagogal music on which Delitzsch rightly insists for the study of the subject ("Physiologie und Musik in Ihrer Bedeutung für die Grammatik, Besonders die Hebräische," Leipsic, 1868), the fanciful in their conclusions outweighs the probable.

The Hebrew Bible is now pointed with two systems of accents. Of the system employed in the three poetical books, א"מ"ת, Job, Proverbs, Psalms, the vocal interpretation has been forgotten, although traces of it appear to have been still retained in the fourteenth century (compare Simon ben Ẓemaḥ Duran, מגן אבות, 52b). This loss is probably due to the early discovery that for congregational use—the chief employment of the Psalms, at least—the utilization would be at once more simple and more effective of a chant identical in each successive verse, and with enough melodic definiteness and individuality to be easily remembered, in comparison with a pointed cantillation varied from verse to verse, and demanding continuous attention from the readers. The similar measurement and dichotomy of verses in these poetical books would sometimes, indeed, suggest such a fixed melody by the similar accentuation of successive verses. But the prose Scriptures are recited by an individual, and for them the commoner species of pointing is employed. For this accentuation of the "twenty-one books" the cantillation vigorously survives in a certain number of antique forms, divergent in detail of tune and especially in tonality (or scale structure), but *parallel* in character and in outline.

**One Species Lost.**

This parallelism of divergent forms results in several divergent musical interpretations being given to the accents in each MINHAG or rite traditional among Jews since the Middle Ages (remarked before 1444 in S. Duran's מגן אבות, 52b). This feature is probably of great antiquity, and may have already existed in the Talmudical age. A similar parallelism is noticeable among the various prayer-motives (or outlines of melody for intoning the devotional portions of the various services; see MUSIC, SYNAGOGAL) in each rite, and exhibits the same uniformity of employment of different tonalities. The principle seems to be general in Jewish worship-music, and may be formulated as the specific allotment in tradition of a particular mode or scale-form to each sacred occasion, on account of some esthetic appropriateness felt to lie in the association. While the only two modes utilized in modern European music, the major and the minor, are to be met with, they are of insignificance in face of the rich variety of modes of an antique or Oriental character more frequently favored in all the musical rituals which have not recently broken with tradition. The cantillation adheres only to modes similar to those of the Catholic plain-song, probably from a contemporary development at the close of the Dark Ages. The resemblance of some tropes to intonations employed in reading the Koran is at once striking; and the tonalities preserved among the Jews closely resemble those of the Byzantine and Armenian traditions, of the folk-song of eastern Europe, and of Perso-Arab melody. This modal feeling of Jewish worship-music is still reminiscent of the musical theory and practise of eastern Asia, which radiated from Babylon to the Mediterranean and to the Indian ocean. All this suggests that a similar principle may have underlain the cantillation of the Psalms in the Temple at Jerusalem, and attracts attention to the suggestions thrown out on literary grounds by Haremberg ("Lips. Misc. Nova," 1753, ix. 2, p. 218 *et seq.*) and by Grätz ("Psalmen," 1882, p. 71) that other head-

**Principle of Parallel Tonalities Ancient.**

ings of the Psalms besides Gittith (viii., lxxxi.) refer to music known by the name of a particular district, according to the old Greek custom and that of Eastern races. It may be surmised that the Masoretes were no longer acquainted with that practise of the older musical school which superscribed a Psalm with the geographical name of the scale in which it was to be sung, because the liturgical Psalms nearer the close of the Canon, the chant of which may have been still known, or may have been more definite in melody form, bore no such superscription. But if the practise of later Jews (found equally among the various traditions which then had not yet diverged) of using a different tonality for each class of religious occasion had already prevailed in Temple times, it could be understood why Psalms would be headed with geographical expressions such as Gathite (viii., lxxxi.); Eolian of the East (xxii.); Susian (xlv., lx., lxix., lxxx.); Elamite (ix., xlvi.); Ionian (*Jawanit*) (lvi.); perhaps the headings of Ps. vi. and lvii., with others similarly superscribed, might be referred to the same class of technical musical rubric. In any case, scale-forms similar to these ancient ones were, and are, used by all Jews, according to the sacred day, for the cantillation now designated by the ACCENTS.

**Temple Cantillation of Psalms.**

The modes employed in the prayer-motives will be discussed with them, but the modes for the cantillation may be summarized as follows, if the Gregorian nomenclature is used.

| | Scriptural Reading. | Mode. |
|---|---|---|
| Ashkenazi | Pentateuchal (ordinary) | Hypoeolian |
| | " (penitential) | Mixolydian |
| | Prophetical | Dorian |
| | Lamentations | Hypodorian |
| | Esther | Hypolydian |
| Sephardi | Pentateuchal | Hypoeolian |
| | Prophetical | Dorian |
| Bagdadi | Pentateuchal | Ionian |
| | Prophetical | Hypodorian |
| Levantine | Lamentations, etc. | Phrygian |
| | Pentateuchal | Hypodorian |

In all these varied systems of musical interpretation of the same signs each particular accent is associated with a parallel vocal figure or trope, which consists of a group of notes forming a melismatic phrase. The accents, and consequently the tropes, are either conjunctive or disjunctive. Some of the disjunctive tropes form not so much a note-group, to be sung at one effort of the voice, as a series of such groups, or what is known in plain-song as a jubilation. Sometimes a minor conjunctive will in chanting be absorbed into the more important disjunctive which may follow it; but, as a rule, one accent designates one trope, and each word (save only the few enclitics) has a trope sung upon its tone-syllable, the more immediately connected conjunctives and disjunctives running on smoothly together into a "distinction" or phrase. If the word has a penultimate accent, the last note is, where necessary, repeated; and any syllables preceding the accented syllable are recited on a note of the trope introduced for the purpose in front of the note bearing the stress, and serving to "carry on" from trope to trope, blending the several נגינות or jubilations together into a homogeneous distinction for each successive rhetorical phrase. The whole strikes the hearer with its singular effectiveness in bringing out the meaning of the text, and affords a fair idea of that bardic declamation interpreting the text chanted, which for the ancients constituted melody, as tune does for us.

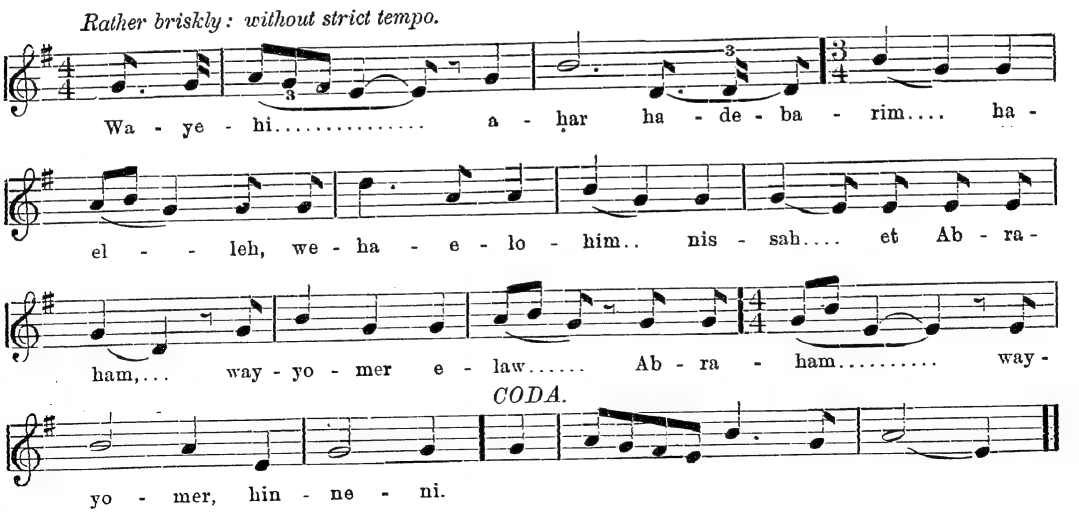
**Interpretation of the Accents.**

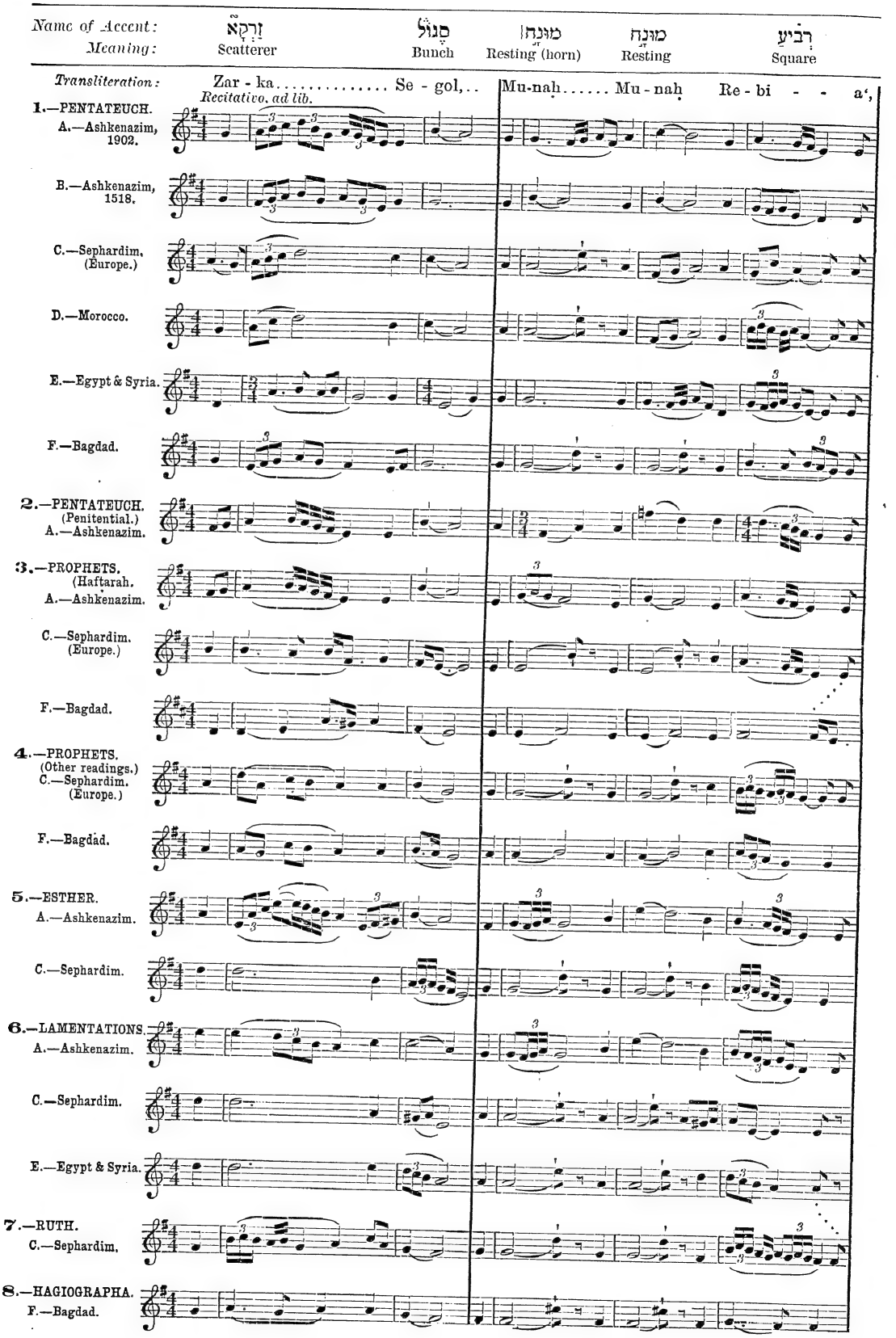
Now, if the following text be taken for cantillation according to its accents—

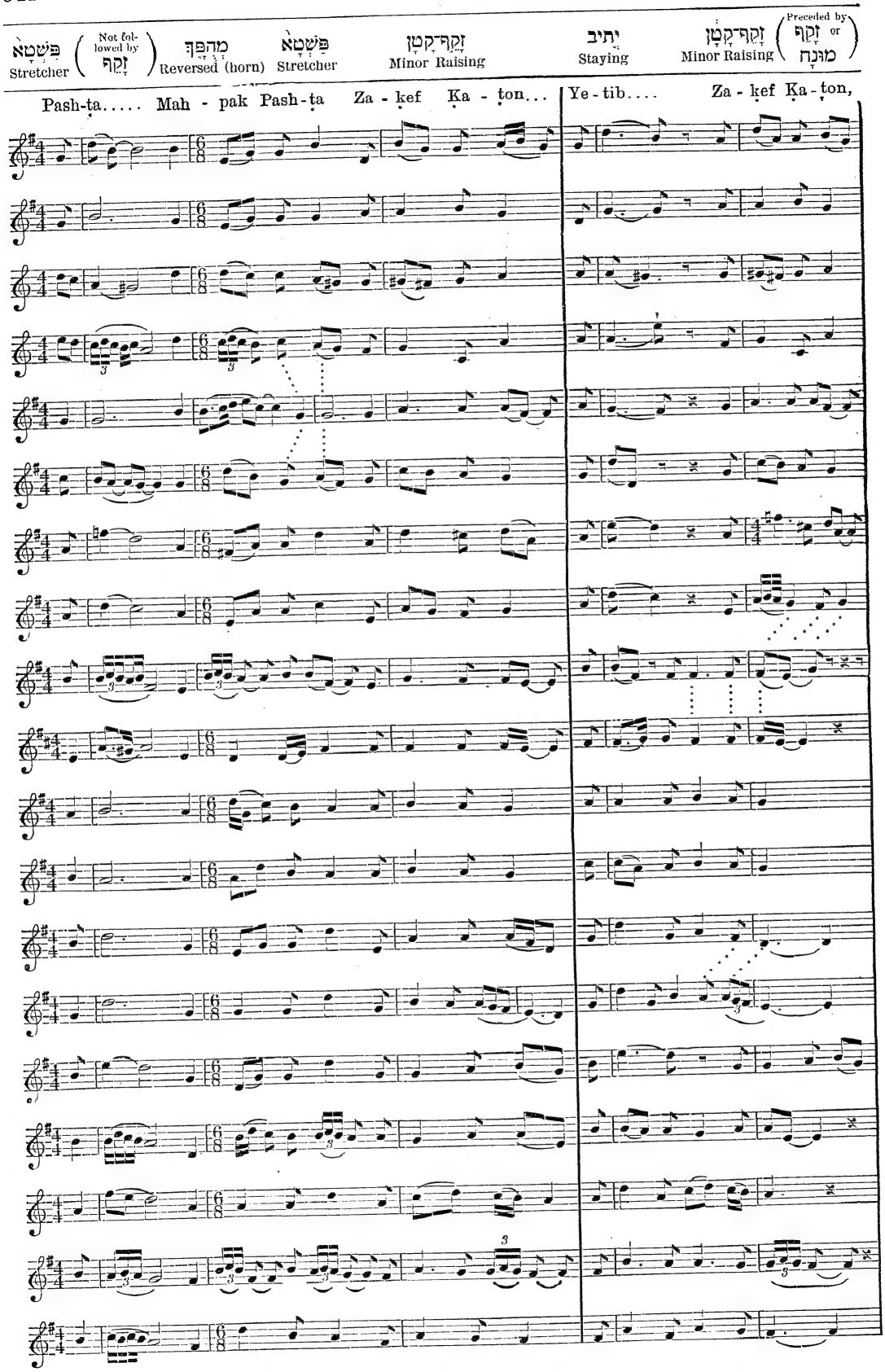
וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם

וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי׃

when read (according to the Northern use) as part of an ordinary Pentateuchal lesson, it will be chanted thus:




Name of Accent:
Meaning:
זַרְקָא
Scatterer
סְגוֹל
Bunch
מוּנַח
Resting (horn)
מוּנָח
Resting
רְבִיעַ
Square
Transliteration:
Zar - ka..... Se - gol,..
Mu-nah..... Mu - nah Re - bi - - a',
Recitativo, ad lib.
1.—PENTATEUCH.
A.—Ashkenazim, 1902.
B.—Ashkenazim, 1518.
C.—Sephardim, (Europe.)
D.—Morocco.
E.—Egypt & Syria.
F.—Bagdad.
2.—PENTATEUCH. (Penitential.)
A.—Ashkenazim.
3.—PROPHETS. (Haftarah.
A.—Ashkenazim.
C.—Sephardim. (Europe.)
F.—Bagdad.
4.—PROPHETS. (Other readings.)
C.—Sephardim. (Europe.)
F.—Bagdad.
5.—ESTHER.
A.—Ashkenazim.
C.—Sephardim.
6.—LAMENTATIONS.
A.—Ashkenazim.
C.—Sephardim.
E.—Egypt & Syria.
7.—RUTH.
C.—Sephardim.
8.—HAGIOGRAPHA.
F.—Bagdad.


פַּשְׁטָא Stretcher
Not followed by זָקֵף
מְהֻפָּךְ Reversed (horn)
פַּשְׁטָא Stretcher
זָקֵף־קָטֹן Minor Raising
יְתִיב Staying
זָקֵף־קָטֹן Minor Raising
Preceded by זָקֵף or מוּנַח
Pash-ṭa..... Mah - pak Pash-ṭa Za - ḳef Ḳa - ṭon...
Ye - tib.... Za - ḳef Ḳa - ṭon,

| *Name of Accent:* | פַּשְׁטָא־קָטָן (On one word) | זָקֵף גָּדוֹל | מֵרְכָא | טִפְחָא |
|---|---|---|---|---|
| *Meaning:* | Stretcher cum Minor | Major Raising | Lengthener | Handbreadth |

*Transliteration:* Pash - ṭa Ḳa - ṭon;..... Za - ḳef Ga - dol,.. Me-re - ka Ṭif - ha,.. Mu -

**1.**—PENTATEUCH.
A.—Ashkenazim, 1902.

B.—Ashkenazim, 1518.

C.—Sephardim. (Europe.)

D.—Morocco.

E.—Egypt & Syria.

F.—Bagdad.

**2.**—PENTATEUCH. (Penitential.)
A.—Ashkenazim.

**3.**—PROPHETS. (Haftarah.)
A.—Ashkenazim.

C.—Sephardim. (Europe.)

F.—Bagdad.

**4.**—PROPHETS. (Other readings.)
C.—Sephardim. (Europe.)

F.—Bagdad.

**5.**—ESTHER.
A.—Ashkenazim.

C.—Sephardim.

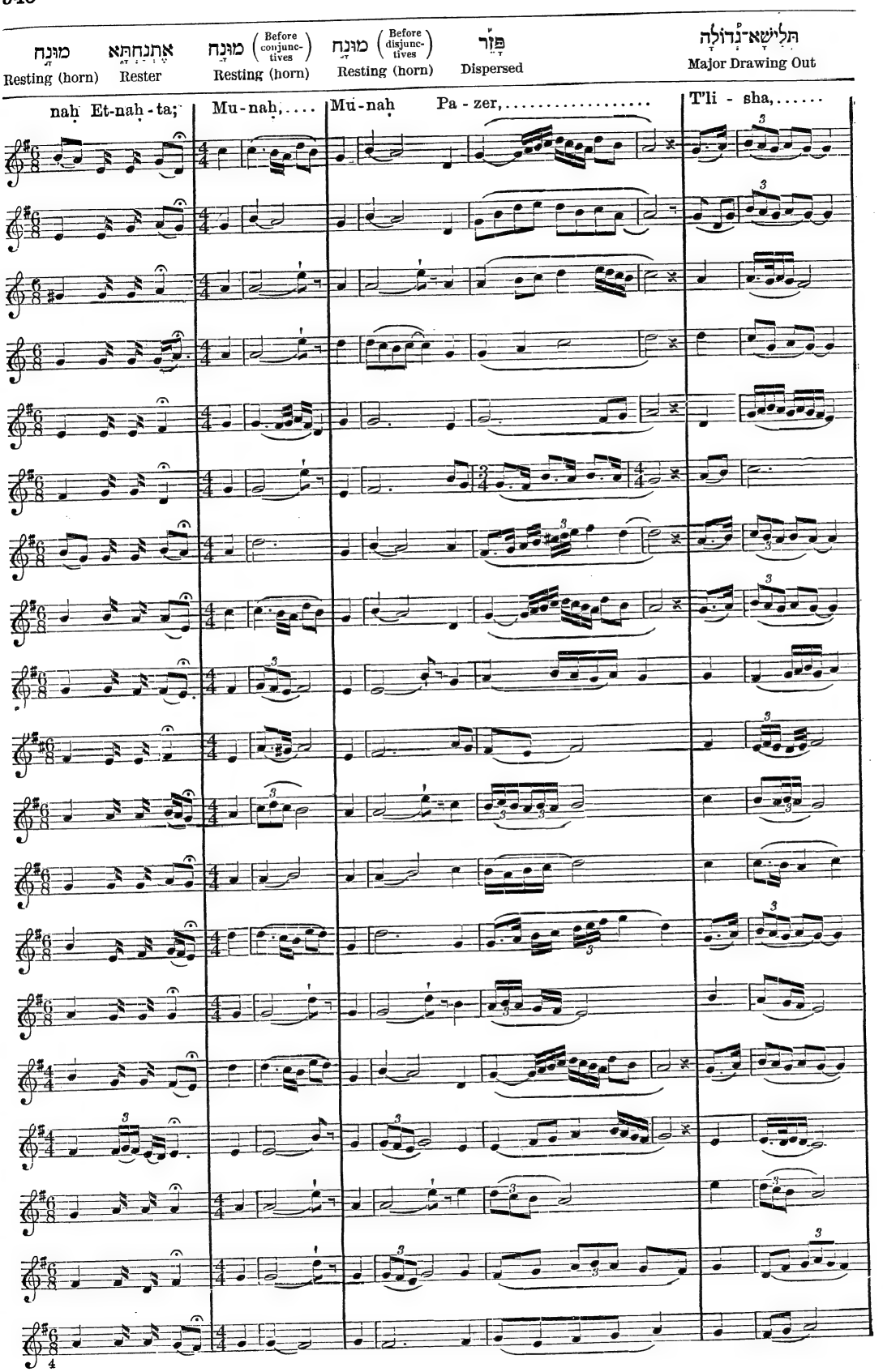
**6.**—LAMENTATIONS.
A.—Ashkenazim.

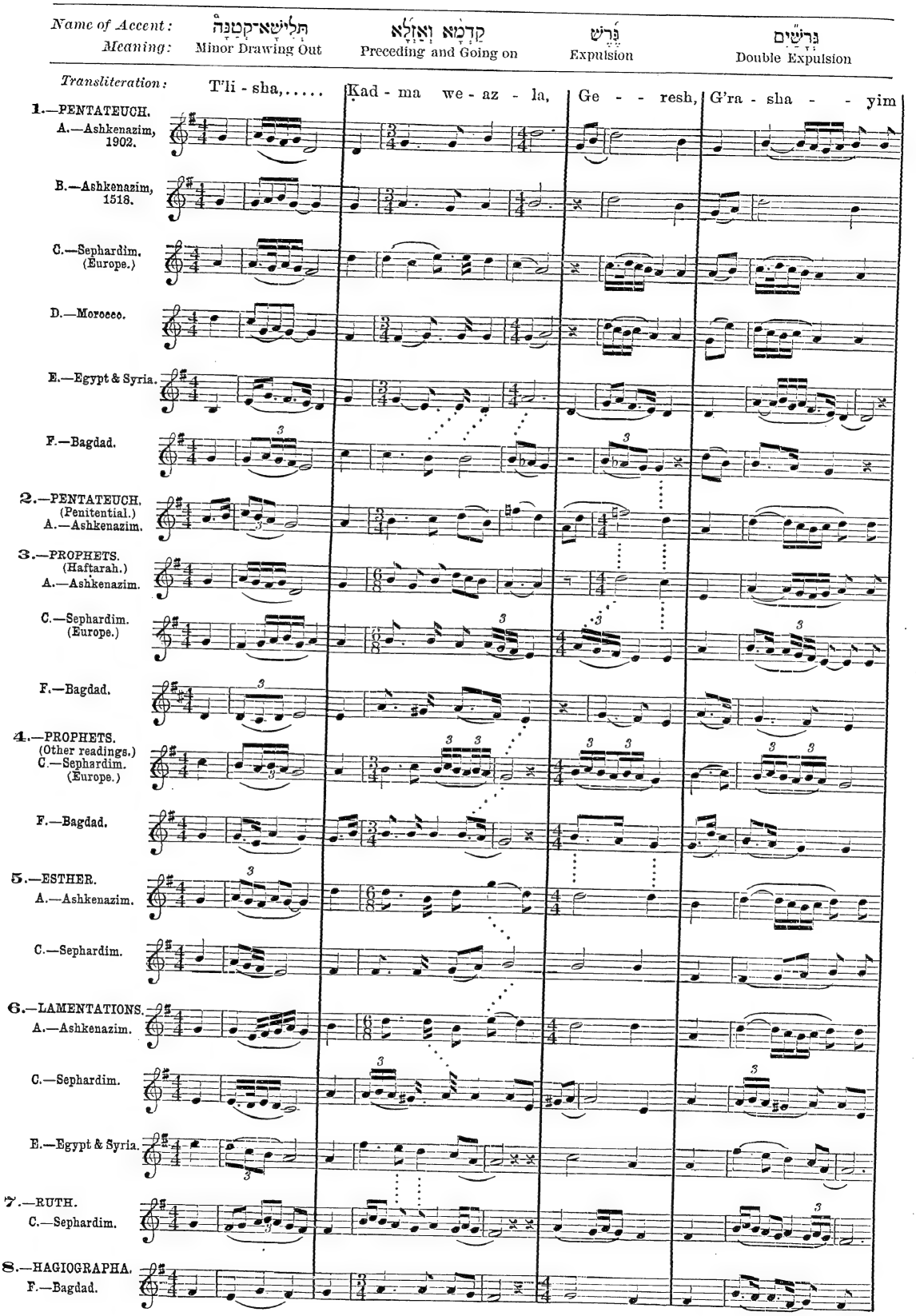
C.—Sephardim.

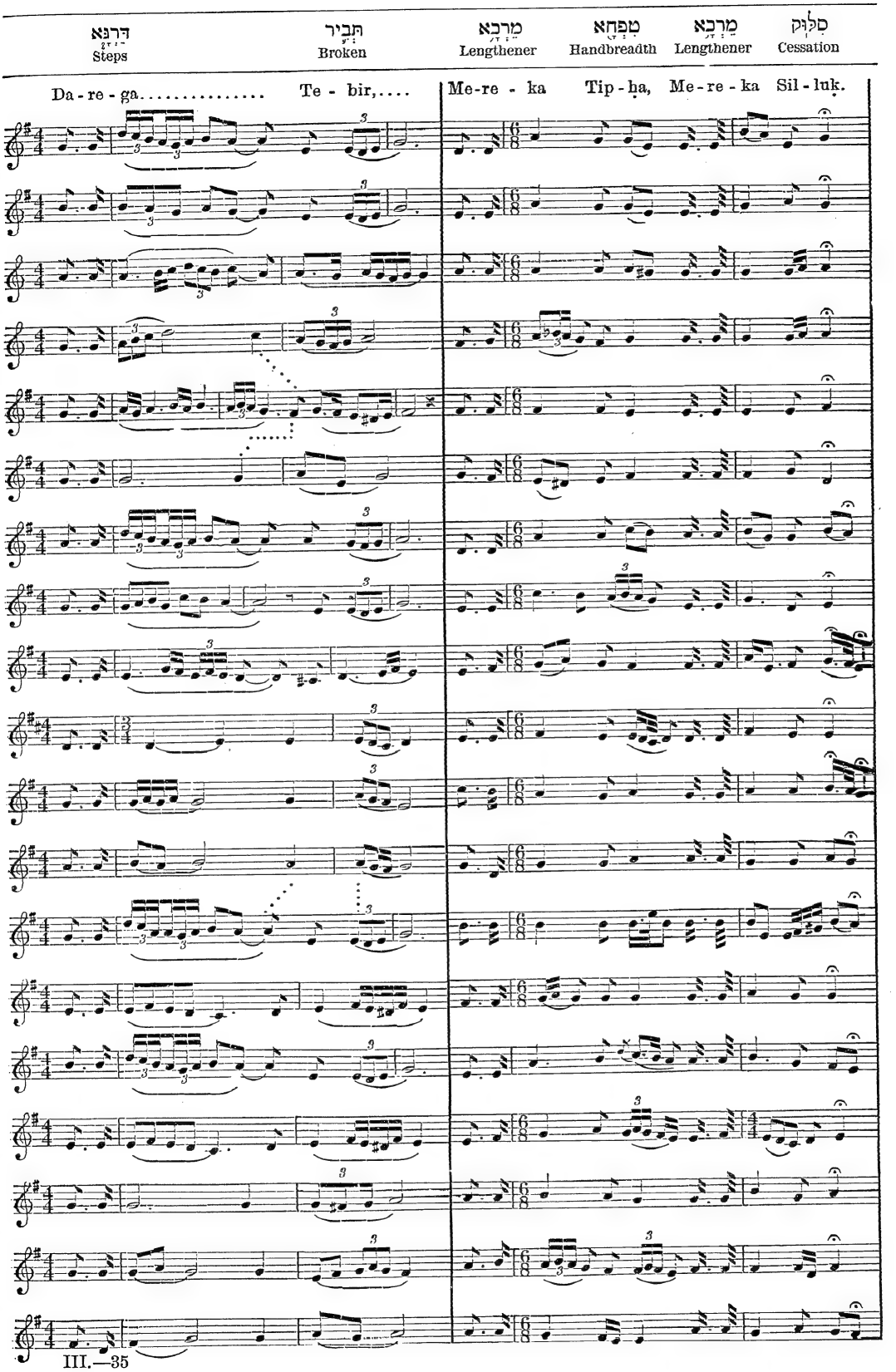
E.—Egypt & Syria.

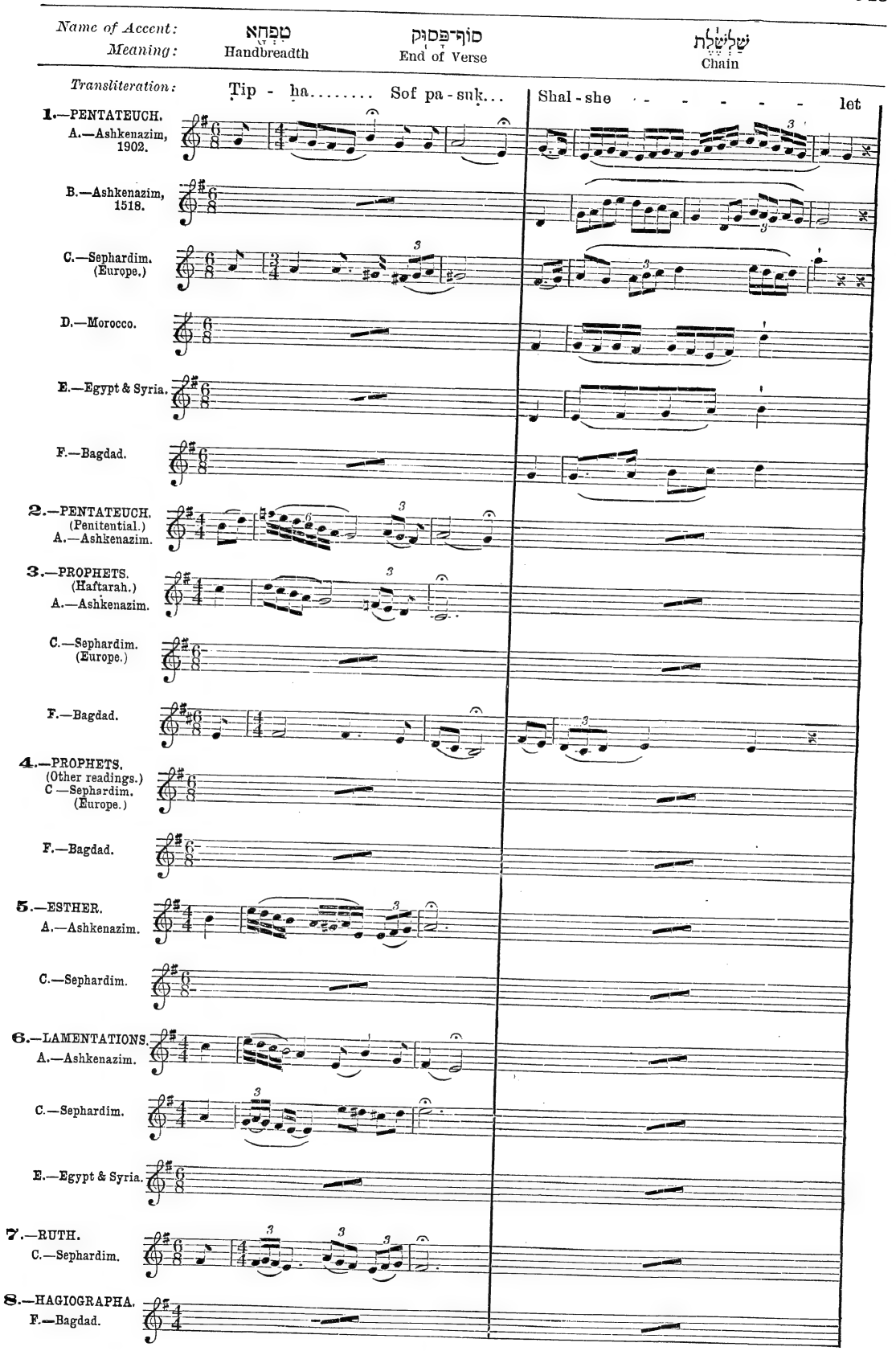
**7.**—RUTH.
C.—Sephardim.

**8.**—HAGIOGRAPHA.
F.—Bagdad.


מוּנַח
Resting (horn)
אַתְנַחְתָּא
Rester
מוּנַח (Before conjunctives)
Resting (horn)
מוּנַח (Before disjunctives)
Resting (horn)
פָּזֵר
Dispersed
תְּלִישָׁא־גְדוֹלָה
Major Drawing Out
nah Et-nah-ta;
Mu-nah,....
Mu-nah
Pa-zer,.....
T'li-sha,.....

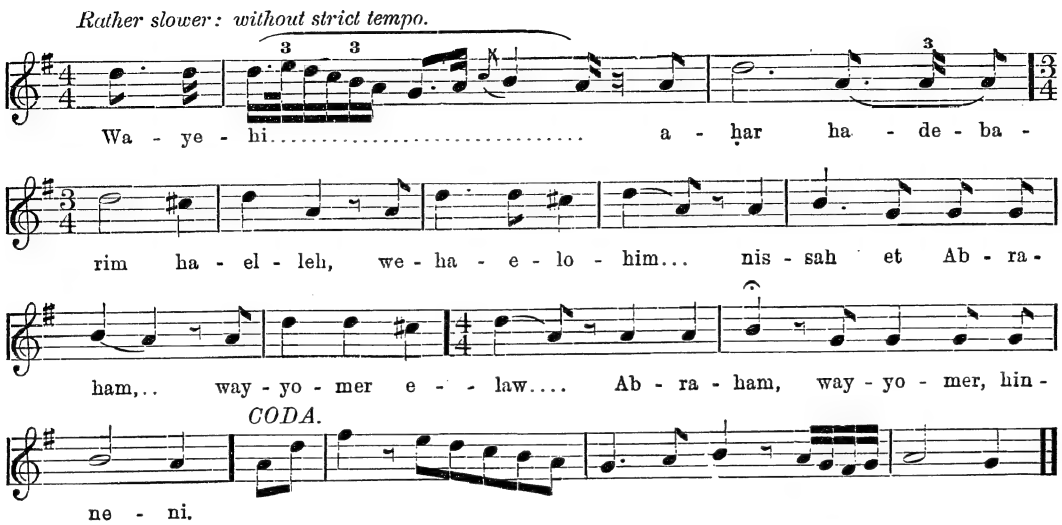

Name of Accent:
Meaning:
תְּלִישָׁא־קְטַנָּה
Minor Drawing Out
קַדְמָא וְאַזְלָא
Preceding and Going on
גֵּרֵשׁ
Expulsion
גְּרֵשַׁיִם
Double Expulsion
Transliteration:
T'li - sha,.....
Kad - ma we - az - la,
Ge - - resh,
G'ra - sha - - yim
1.—PENTATEUCH.
A.—Ashkenazim, 1902.
B.—Ashkenazim, 1518.
C.—Sephardim. (Europe.)
D.—Morocco.
E.—Egypt & Syria.
F.—Bagdad.
2.—PENTATEUCH. (Penitential.)
A.—Ashkenazim.
3.—PROPHETS. (Haftarah.)
A.—Ashkenazim.
C.—Sephardim. (Europe.)
F.—Bagdad.
4.—PROPHETS. (Other readings.)
C.—Sephardim. (Europe.)
F.—Bagdad.
5.—ESTHER.
A.—Ashkenazim.
C.—Sephardim.
6.—LAMENTATIONS.
A.—Ashkenazim.
C.—Sephardim.
E.—Egypt & Syria.
7.—RUTH.
C.—Sephardim.
8.—HAGIOGRAPHA.
F.—Bagdad.


דַּרְגָּא
Steps
תְּבִיר
Broken
מֵרְכָא
Lengthener
טִפְחָא
Handbreadth
מֵרְכָא
Lengthener
סִלּוּק
Cessation
Da - re - ga.....
Te - bir,....
Me-re - ka
Tip - ḥa,
Me - re - ka
Sil - luḳ.

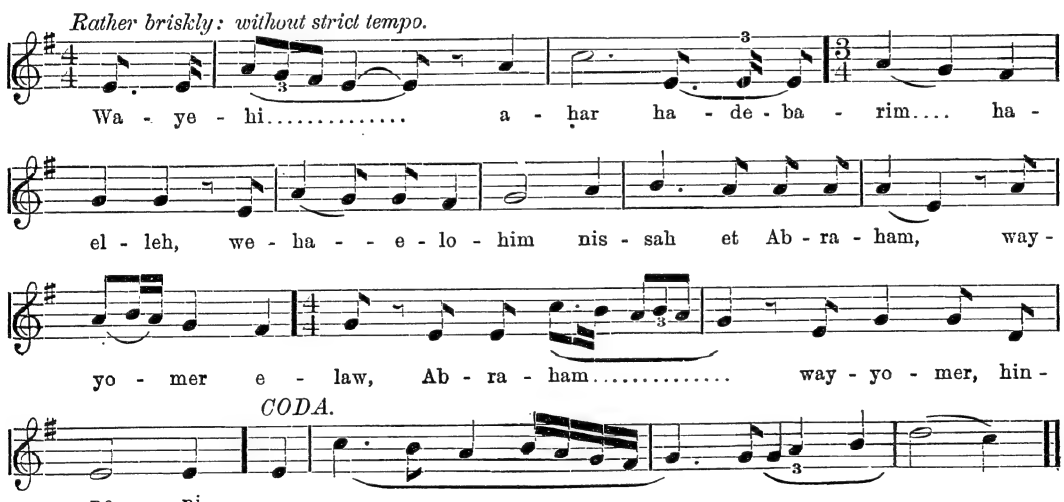



Concluded on page 548.

On the Penitential Days, however, it would be chanted with jubilations of similar outline to each accent, but the intervals of the scale drawn from quite another mode, as follows:



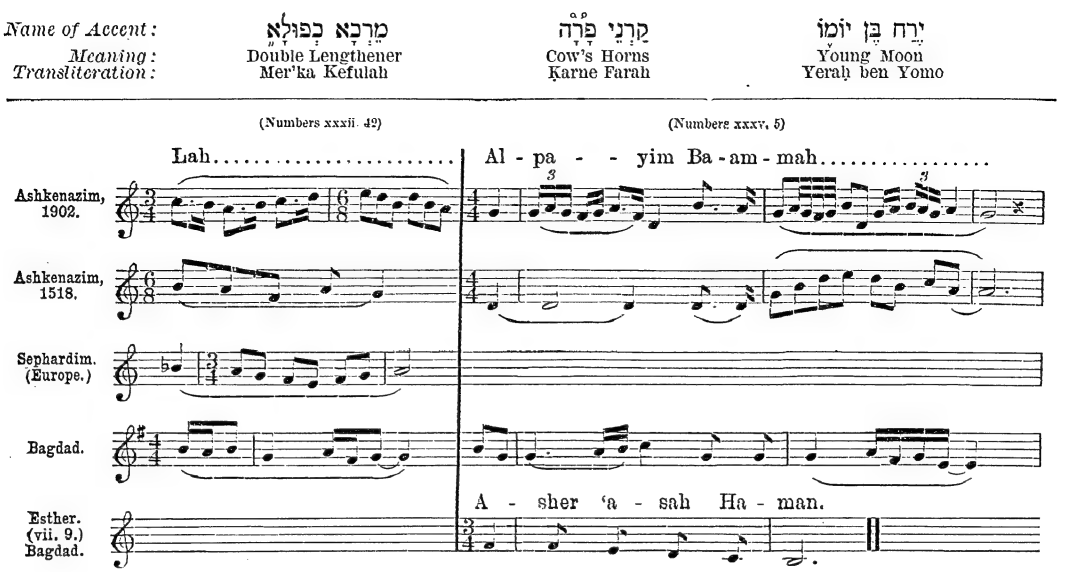

But, again, had this passage from Gen. xxix. formed a portion of a lesson from the Prophets (Haftarah), its accents would have been musically interpreted in similar style, but in yet another tonality; thus:




The coda added to each of the above transcriptions shows the form of the "jubilation" which ends each section of the reading, a sort of musical "Here endeth the lesson," varying in figuration as well as in tonality according to the importance of the service.

It is not always certain whether the names of the accents were given to them from their shape, position, and function, or from the outline and tone of the musical sounds for which they are the notation. Words in any case rarely succeed in describing the effect of musical sounds with any approach to accuracy; and only inadequate impressions of the contemporary jubilations in use can be derived from the few statements preserved in the writings of Ben Asher, Shem-Ṭob, and Moses Provençale. Delitzsch (Psalms i., p. 44, English ed.) sums these up as follows: "Pazer and Shalshelet have a like intonation, which rises quaveringly; though Shalshelet is drawn out longer—about a third longer than that of the prose books. Legarmeh (in form Mahpaḳ or Azla, followed by Pesiḳ) has a clear high tone; before Ẓinnor, however, it is deeper and more broken; Rebia magnum has a soft tone, tending to repose [*query*: sinking to a rest-note]. In Ṣilluḳ the tone is raised at first, and then sinks to repose. The tone of Merka is, according to its name, *andante* [*query*, protracted] and sinking into the depths; the tone of Ṭarḥa corresponds with *adagio*." All that can be gathered from this is that the accents of the three poetical books were meant to be interpreted

**Old Descriptions.**



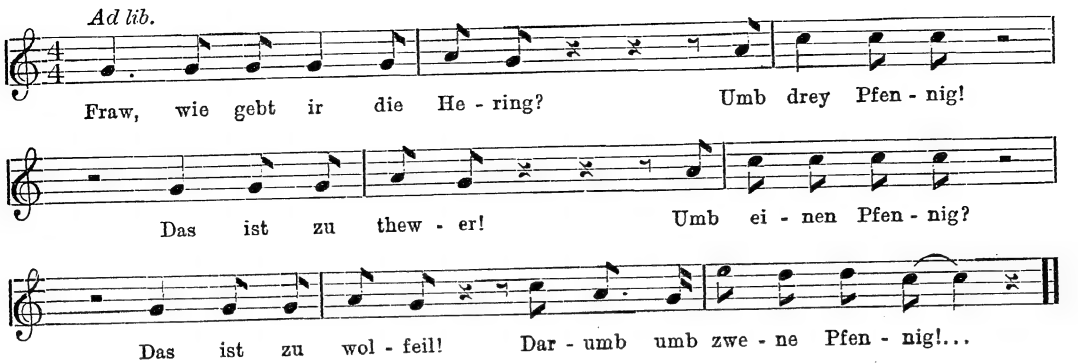

NOTE: For "nedarim," or melodies special to certain texts, see Baer, "Ba'al Tefillah," pp. 39–42.

by much the same figuration of notes as those of the twenty-one prose books. Of these last similar descriptions are to be found in old writers (compare Kalonymus ben David in A. de Balmes' מקנה אברם, Venice, 1523). During the recent centuries the continued elaboration of the cantillation by the professional readers, especially among the Polish and German congregations, has overlaid the earlier elements of the chant with ornament and developed many variants, so as to render these descriptions difficult to elucidate. But they are scarcely needed, since so many musical transcriptions have been made; such transcriptions being known, from the jubilation with which they commence, as "Zarḳa Tables." The most valuable of them all, for the Ashkenazic traditions, is to be found in Cantor Abraham Baer's "Ba'al Tefillah," 1877, pp. 30–42. The value of the earlier tables (*e.g.*, those of Bartolocci, A. Kircher, P. Guarin, etc.) is detracted from by unnecessary elaboration, and especially by experiments in transcribing the notes backward, so as to go with the Hebrew from right to left, which have misled later students. Such, too, is the case with the transcription made by the monk Böschenstein for REUCHLIN, and printed in his "De Accentibus" (Hagenau, 1518), at end of Book III., where the cantillation, reversed and given in the tenor as a canto fermo, is ludicrously accompanied by three other harmony parts. But Reuchlin's tenor cantillation, when retranscribed, is particularly valuable as showing that the tradition has not appreciably varied in four centuries, save possibly in the rarer jubilations, such as "Ḳarne Farah," where license is always taken. Similarly valuable as illustrating the persistent accuracy of tradition is the transcription of the Sephardic cantillation made by David de Pinna, a Jewish surgeon in Amsterdam, for Jablonski's "Biblia Hebraica" (Berlin, 1699). The Oriental traditions have only received treatment since Villoteau followed in the train of Napoleon to Egypt, while the Bagdad forms are now first presented (from notes by Mr. Morris Cohen). The cantillation being still handed on in oral tradition, many minor variants will be found to exist, which it was not deemed necessary to include in the preceding "Zarḳa Table," where ad libitum grace notes have also been omitted from the transcription.

The "repetition with song" (see above), or study of religious literature in a vocal intonation, similarly survives from the Talmudical age to the present day. But it was never so developed for the small audience in the house of study as was the Scriptural cantillation for the larger congregation in the house of prayer. Private notes in the copy of the individual here likewise originated a system of accentuation. Examples are referred to by the Tosafists and by Profiat Duran; and an accentuated copy of the Mishnah was possessed by Joseph Solomon Medigo in the seventeenth century. Indeed, one treatise of the Mishnah was printed with accents as late as 1553. The oldest extant manuscript of the Talmud, a fragment of Keritot, is marked with accents for the students' cantillation, and can be examined in the facsimile published in Singer and Schechter's "Rabbinical Fragments." Nothing, however, is known of any musical interpretation of these accents. The students' cantillation in present use varies according to the country of origin, but is more or less a mere drone, although the monotone is always abandoned at the end of the clause, according as it expresses a question or a reply, a doubt or a conclusion. Generally the question ends on the dominant, the reply on the tonic.

**The Students' Cantillation.**

The earliest transcription of a students' cantillation is to be found in the Ḥelek of the apostate Gerson of Halberstadt (Helmstadt, 1610), where he says that "almost the whole of the Talmud is set out in question and answer as follows." Put into modern notation, his transcription is as given on page 549.




The students' cantillation has been carried into domestic worship in the HAGGADAH, the child's question on the Passover Eve being often set out in it. The transcription on the following page is due to Baer ("Ba'al Tefillah," p. 170).

BIBLIOGRAPHY: The grammatical force of the accents is treated under ACCENTS. Almost every compilation of synagogue music covering the whole year includes some transcription of the cantillation, if only of the Pentateuch. Fuller and more careful summaries are due to Naumbourg, *Recueil de Chants Religieux*, Paris, 1874, and Baer, *Der Praktische Vorbeter*, Gothenburg, 1877, and Frankfort, 1882. For the general consideration of the melody of the accents see Wickes, *Poetical Accentuation*, Oxford, 1881, and *Prose Accentuation*, ib. 1887. Useful references are collected in Ackermann, *Der Synagogale Gesang* (I. Das Talmudische Zeitalter), in Winter and Wünsche, *Jüdische Litteratur*, vol. iii., Treves, 1894. For the musical accentuation of later texts see Steinschneider, *Jewish Lit.* p. 154; Dukes, in *Literaturblatt des Orients*, 1843–1844; and Abrahams, in *Jew. Quart. Rev.* xi. 291, London, 1899. The various traditions are coordinated in F. L. Cohen, *Ancient Musical Traditions of the Synagogue*, in *Proceedings of the Musical Assoc.* xix., London, 1893; and *Le Plain Chant de la Synagogue*, in *Revue du Chant Grégorien*, Nos. 33–36, Marseilles, 1899.

F. L. C.

A.

**CANTON, ISAAC BERECHIAH:** Italian Talmudist; flourished about the middle of the eighteenth century in Turin, in which city he established a yeshibah. He is the author of a responsum in Simson Morpurgo's "Shemesh Ẓedaḳah" (Yoreh De'ah, 12). Ghirondi possessed in manuscript some other halakic decisions by Canton, and saw also a manuscript work of his entitled "Yetad ha-Ohel" (The Pin of the Tent), an index to Solomon Urbino's dictionary of Hebrew synonyms entitled "Ohel Mo'ed."

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 159; Mortara, *Indice*, p. 10.

I. BER.

L. G.

**CANTONI, LELIO (הלל ברוך שלום):** Italian rabbi; born in 1802 at Gazzuolo (dukedom of Mantua); died in 1857 at Turin. In 1829 he went to the Istituto Rabbinico at Padua, then recently established, graduating as rabbi in 1832. From 1833 until his death he was chief rabbi of Turin. Endowed with executive ability and magnetic personality, and being a man of deep piety, he ably bridged the gulf that separated the old and the modern views of Judaism.

Recognizing his administrative ability, the government repeatedly entrusted Cantoni with the drafting of statutes affecting the Jewish communities. After the emancipation of the Sardinian Jews in 1848, Cantoni was mainly occupied with the organization of the internal administration of Jewish religious matters. To effect this he published his "Nuovo Ordinamento del Culto Israelitico nes Regi Stati," in which he advocated the establishment by the government of consistories, pointing out the means by which these could be supported. Cantoni was the chief promoter of the establishment of asylums for children, which are still maintained with success in every Italian Jewish community of importance.

He was also instrumental in founding the best schools and societies of the community of Turin. Most noteworthy among his achievements was his work on behalf of the emancipation of the Jews in the kingdom of Sardinia through the Constitution of 1848, which was subsequently transferred to united Italy. Cantoni's untimely death prevented the realization of his hopes of founding an organization to include all the communities and rabbis of Italy. In addition to writing books for the edification of the young, he was a contributor to the "Educatore Israelita" and the "Archives Israélites."

BIBLIOGRAPHY: *Educatore Israelita*, v. 37; *Arch. Isr.* xviii. 81.

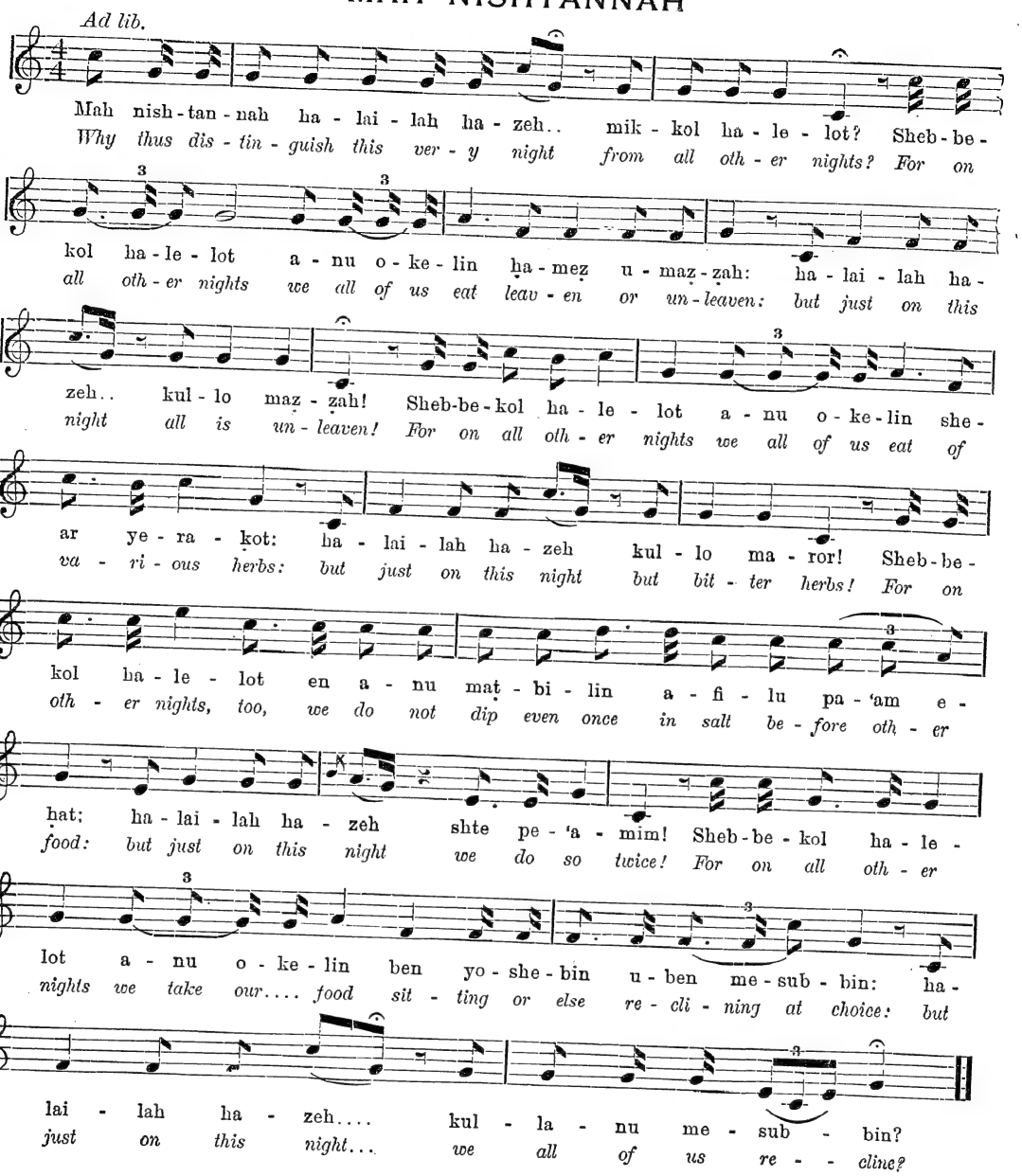
I. E.

S.

**CANTONISTS:** Sons of Russian private soldiers who from 1805 to 1827 were educated in special "canton schools" for future military service; after 1827 the term was applied also to Jewish boys, who, according to a statute issued Sept. 7, 1827, were drafted to military service at the age of twelve and placed for their military education in cantonist schools of distant provinces.

The sons of Jewish soldiers were at this period regarded as government property and were educated for military service by the authorities, who, during the reign of Nicholas I. of Russia, had a special regard for the Jewish cantonists, as it was easier to convert them to the Greek Orthodox Church than it was to convert their elders, whose religious principles had been firmly established. The best method to obtain this result was to take them far away from their birthplace so that they could forget their religion and be unprotected against the missionary propaganda of the officers of the army (I. Orshanski, "Russkoe Zakonodatelstvo o Yevreyakh," p. 25, St. Petersburg, 1877). According to Nikitin, "Otechestvennyya Zapiski," 1871, viii. 352, those mobilized at Kiev were sent to Perm; those at Brest to Nijni-Novgorod. Eye-witnesses have many times described the inhuman tortures

## MAH NISHTANNAH




endured by these innocent conscripts ("Allg. Zeit. des Jud." 1854, pp. 120, 195); and as the root of the evil did not lie in the corruption of subordinate authorities, but in the legislative administrative system, complaints were of no avail. This severe method of forcing Jews into the Greek Orthodox Church was criticized throughout Europe; and owing to the force of public opinion the cantonist school was abolished in 1857 by Alexander II.

BIBLIOGRAPHY: Levanda, *Polny Khronologicheski Sbornik Zakonov* (Index): L. Gordon's novel, *Ha-'Azamot ha-Yebeshot* ("Dry Bones"), Odessa, 1889; *Allg. Zeit. des Jud.* 1854, p. 22; and articles mentioned in text.

H. R.

**CANTOR.** See HAZAN.

**CANTOR, GEORG:** German mathematician; born at St. Petersburg, Russia, March 3, 1845. He is distantly related to Moritz CANTOR. He was only eleven years old when he went to Germany, where he received his high-school and university education. In 1862 he entered the University of Zurich, Switzerland, but at the close of the academic year moved to Berlin, where he remained until 1867, deeply interested in his studies and enthusiastically following mathematical and philosophical lectures at the university. In 1869, two years after receiving the degree of Ph.D. at the University of Berlin, he was

admitted as privat-docent at the University of Halle, where he became assistant professor in 1872, and professor seven years later.

Without being a prolific writer, Cantor has rendered invaluable services to the progress of mathematical analysis, more especially to that of the modern theory of functions, by his epoch-making contributions to the theory of multiplicities ("Mannigfaltigkeitslehre" in German, "théorie des ensembles" in French)—a doctrine which he wholly and independently created and developed. The startling but fruitful ideas embodied in his "Grundlagen einer Allgemeinen Mannigfaltigkeitslehre," Leipsic, 1883, have become the property of the best modern textbooks on mathematical analysis, despite the difficult and abstruse character of the new conceptions involved.

No mathematician could to-day dispense with the perusal of the little volume that, at a single stroke, brought universal fame to the author, and opened a new and rich field for mathematical investigation. Georg Cantor's definition of the mathematical continuum, as a particular form of a more general class of multiplicities, has been of immense benefit to the progress of mathematics, and in itself constitutes an undying monument to the name of this profound philosopher and mathematician. Much of the clearness and precision of modern mathematical methods is due to his example and instigation. He endeavored to unravel the mysteries of the infinite, and succeeded in establishing, if an indirect, nevertheless a perfectly determinate conception of the mathematical infinity—theory of transfinite numbers. His rigorous mathematical theory of irrational numbers, together with the independent investigations of Weierstrass and Dedekind, filled an important lacuna in the development of modern mathematical thought. On this subject see more especially his paper "Ueber die Ausdehnung eines Satzes aus der Theorie der Trigonometrischen Reihen," in vol. v. of the "Mathematische Annalen," 1872; and the memoir "Die Elemente der Functionenlehre," by E. Heine in Crelle's "Journal für die Reine und Angewandte Mathematik," 1871, vol. lxxii.

The articles by Georg Cantor which appeared under different titles in Crelle's "Journal," in the "Acta Mathematica," and in the "Zeitschrift für Philosophie und Phil. Kritik," are, for the greater part, either reproductions or translations of papers published in the "Mathematische Annalen," and later collected, under the title "Grundlagen einer Allgemeinen Mannigfaltigkeits lehre." His "Gesammelte Abhandlungen" were published in 1890.

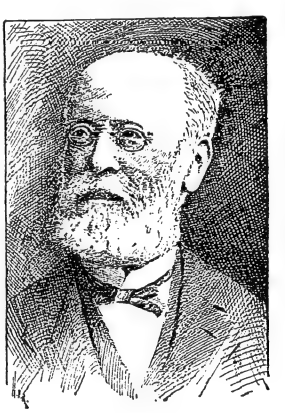
S. A. S. C.

**CANTOR, JACOB A.:** American lawyer and politician; born in New York city Dec. 6, 1854; grandson of Agil Hanau, cantor of Dukes Place Synagogue, London. Cantor is an LL.B. of the University of New York. He served as a member of the assembly of the state of New York in 1887 and as state senator from 1888 to 1898, during which time he was chairman of the finance committee of the senate and leader of the Democratic party in that body. For two years (1893–94) Cantor was president of the senate. In 1901 he was elected, on a non-partizan ticket, president of the borough of Manhattan, an office second in importance only to that of mayor of New York. Cantor has been actively interested in good government for municipalities. In the legislature he championed legislation in behalf of the public schools and colleges of New York, having charge at the same time of general measures affecting the canals.

Cantor has been prominently identified with Jewish communal work, belonging to many societies, and serving as director of the Society for the Aid of Jewish Prisoners and of the Jewish Protectory. During his fourteen years' service in the legislature he introduced and aided the passage of many measures affecting the Jewish institutions of New York. He advocated the Freedom of Worship Bill, according equal religious rights to all inmates of prisons and reformatories, and was instrumental in securing an appropriation for the compensation of Jewish rabbis ministering in those establishments.

A.

**CANTOR, MORITZ:** German historian of mathematics; born at Mannheim, Germany, on Aug. 23, 1829. He comes of a family that emigrated to Holland from Portugal, another branch of the same house having established itself in Russia, the land of Georg Cantor's birth. In his early youth Cantor was not strong enough to go to school, and his parents decided to educate him at home. Later, however, he was admitted to an advanced class of the gymnasium in Mannheim. Thence he went to the University of Heidelberg in 1848, and soon after to the University of Göttingen, where he studied under Gauss and Weber, and where Stern awakened in him a strong interest in historical research. After taking his degree of Ph.D. at the University of Heidelberg in 1851, he went to Berlin, where he eagerly followed the lectures of Lejeune-Dirichlet; and upon his return to Heidelberg in 1853, he was appointed privat-docent at the university. In 1863 he was promoted to the position of assistant professor, and in 1877 he became honorary professor.



Moritz Cantor.

Cantor was one of the founders of the "Kritische Zeitschrift für Chemie, Physik, und Mathematik." In 1859 he became associated with Schlömilch as editor of the "Zeitschrift für Mathematik und Physik," taking charge of the historical and literary section of this excellent publication. Since 1877, through his efforts, a supplement to the "Zeitschrift" has been published under the separate title of "Abhandlungen zur Geschichte der Mathematik."

Cantor's inaugural dissertation—"Ueber ein Weniger Gebräuchliches Coordinaten-System," Frankfort-on-the-Main, 1851—gave no indication that the history of exact sciences would soon be enriched by a masterwork from the same author. Even his first work, entitled "Grundzüge einer Elementararithmetik als Leitfaden zu Akademischen Vorträgen," Heidelberg, 1855, only faintly disclosed the direction of his real taste and talents. These became apparent for the first time in his paper "Ueber die Einführung Unserer Gegenwärtigen Ziffern in Europa," which he wrote for the "Zeitschrift für Mathematik und Physik," 1856, vol. i. The masterwork of Cantor was only recently concluded. His "Vorlesungen über Geschichte der Mathematik," in three volumes, of which the first appeared in 1880 and the last in 1898, at Leipsic, covers the development of this science from the remotest times until the year 1758—that is, until the era of Lagrange—and is the most exhaustive and authoritative work on the subject to-day.

As a pioneer in the revived study of the history of exact sciences, Cantor stands at the head of his contemporaries. To him belongs the chief credit for founding a new discipline in a field that had hitherto lacked the sound, conscientious, and critical methods of this master. His work, both as a successful lecturer at the University of Heidelberg and as the author of numerous papers and reviews, has been an incentive to his pupils and followers and a stimulus for further investigation.

Among his other works may be mentioned: "Mathematische Beiträge zum Culturleben der Völker," Halle, 1863; "Die Römischen Agrimensoren und Ihre Stellung in der Geschichte der Feldmesskunst," Leipsic, 1867; "Das Gesetz im Zufall," Berlin, 1877.

BIBLIOGRAPHY: Supplement to vol. xliv. of the *Zeitschrift für Mathematik und Physik* entitled *Abhandlungen zur Geschichte der Mathematik*; edited by M. Curtze and S. Günther, and dedicated to Moritz Cantor on the seventieth anniversary of his birthday, Aug. 23, 1899. The carefully compiled catalogue contains, besides references to original works by Cantor, a complete list of his historical and critical reviews to date.

S. A. S. C.

**CANTORI, JOSHUA DEI:** Assailant of the Talmud at Cremona in 1559. According to Steinschneider, he belonged to the family Cantarini (מהחזנים). In consequence of a dispute with Joseph Ottolenghi, who was head of the Talmudical school of Cremona, Cantori, in order to avenge himself on his adversary, appeared with the converted Jew Baptista Vittorio Eliano, and denounced the Talmud as containing blasphemies against the Christian faith. The result of this accusation was the public burning of Hebrew books in 1559 at Cremona. Joseph ha-Kohen records this incident, and adds that later Cantori was found assassinated in a street of Cremona, and was buried "behind the board" in the Jewish cemetery of that city as a mark of contumely. According to another source quoted by J. Wolf ("Bibl. Hebr." i. 131), Cantori was a convert to Christianity.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Baka*, ed. Letteris, p. 138; Grätz, *Gesch. der Juden*, ix. 360.

L. G. I. BR.

**CAPADOCE, ABRAHAM:** Convert to Christianity; born at Amsterdam 1795; died there Dec. 16, 1874. His parents, who were Portuguese Jews, gave him an entirely secular education, wishing him to study medicine. After having completed his medical studies at the University of Leyden, he was adopted by his uncle, the well-known physician Immanuel Capadoce. In his uncle's house Abraham came in contact with Christians, and being animated with strong religious feelings without having been practically instructed in any religion, he yielded to the influence of his surroundings, especially to that of Isaac da Costa, who persuaded him to become a Christian.

Among Capadoce's writings the most noteworthy are: (1) "Aan Mijne Geloofsgenooten in de Ned. Hebr. Gem." The Hague, 1843; (2) "Overdenkingen over Israel's Roeping en Toekomst," Amsterdam, 1843; (3) "Rome en Jerusalem," Utrecht, 1851.

As a physician Capadoce made himself known by his opposition to vaccination. A work of his on this subject, published at Amsterdam in 1823, provoked many polemics in the medical world.

BIBLIOGRAPHY: *Conversion de Mr. le Docteur C., Israélite Portugais*, Neuchâtel, 1837; *De Hope Israels*, 1876; J. F. A. de Le Roi, *Geschichte der Evangelischen Juden-Mission*, i. 298 *et seq.*

S. I. BR.

**ÇAPATEIRO, JOSEPH** (designated also, even by the more modern Portuguese historians, such as Mendes dos Remedios, as **José Çapateiro de Lamego**, or "Joseph, Shoemaker of Lamego"): Portuguese traveler of the fifteenth century. After a sojourn in Bagdad, he returned to Lisbon to present a report to King João II. on Ormuz, the emporium of the East-Indian spice trade. He thereupon, by the king's orders, set out in company with the experienced linguist, ABRAHAM OF BEJA, in search of the roving explorer, Pedro de Covilhão, in order to interview the latter in the king's behalf as to the results of his travels. After obtaining valuable information regarding the discovery of the sea route to India from Covilhão, who had previously gathered it from Arabian and Indian pilots, Joseph was sent home by caravan to Aleppo. Both Joseph and Abraham, his fellow-traveler, thus rendered eminent pioneer service in the cause of Portuguese discovery.

BIBLIOGRAPHY: Garcia de Resende, *Chron. del Rey D. João II.*, 29 *et seq.*; R. J. Mendes dos Remedios, *Os Judeus em Portugal*, i. 248; Kayserling, *Christopher Columbus*, pp. 17 *et seq.*; idem, *Gesch. der Juden in Portugal*, pp. 88 *et seq.*

G. M. K.

**CAPE TOWN.** See SOUTH AFRICA.

**CAPEFIGUE, JEAN-BAPTISTE HONORÉ-RAYMOND:** French Christian publicist and historian; born at Marseilles 1802; died at Paris Dec. 23, 1872. Among many historical works, Capefigue wrote a history of the Jews, entitled "Histoire Philosophique des Juifs Depuis la Décadence des Macchabées Jusqu'à Nos Jours," Paris, 1833. The author divided Jewish history into three periods, of which only the first, extending from the decadence of the Maccabees to the sixth century, is dealt with in the volume that has been published.

BIBLIOGRAPHY: Meyers, *Konversations-Lexikon*; *La Grande Encyclopédie*, s.v.

S. I. BR.

**CAPER-BERRY** (translation of אביונה, abiyyonah, Eccl. xii. 5; incorrectly, A. V. "desire," from אבה): The feminine "abiyyonah" does not express "desire," but "the desiring thing," *sc.* "soul" [so Ḳimḥi]. The Septuagint, Vulgate, Peshiṭta, and Aquila translate by *κάππαρις*, "caper-berry," which traditional translation is confirmed in the Mishnah Ma'as. iv. 6 and in other places in the Talmud, where it is carefully distinguished from the shoots, "temarot," and the floral envelopes, "ḳapperisin," and declared to be the fruit of the "ẓalef" or caper-plant): This is a woody, trailing shrub known in botany as *caparris spinosa*. It is quite common in the Mediterranean countries, where it grows on old walls and in the fissures of the rocks. Its large white flowers, with many long lilac anthers, are highly decorative. The caper of commerce, which is now eaten pickled, is the flower-bud, not mentioned in the Talmud. The "abiyyonoth," or berries proper, however, were eaten, as appears from their liability to tithes and to the restrictions of the 'Orlah. They were supposed to have aphrodisiac properties (see Delitzsch's "Ḳohelet," *ad loc.*).

For the allegorical meaning of the word "abiyyonah" in Ecclesiastes, see commentators.

BIBLIOGRAPHY: Moore, *The Caper-Plant and Its Edible Products*, in *Journal of Biblical Literature*; Tristram, *Natural History of the Bible*.

K. H. H.

**CAPERNAUM** (*Καφαρναούμ*, or, in Jewish writings, כפר נחום): Small town by the Lake of Gennesaret, mentioned in the Gospels as the home of Jesus, where he resided after his rejection by his Nazareth townsmen (Matt. iv. 13, viii. 5–17, ix. 1, xi. 23, xvii. 24; Mark i. 21; Luke vii. 1 *et seq.*; John vi. 17; Eccl. R. to i. 6 and to vii. 26, as the dwelling-place of the Minim or Christian exorcists of the second century. See also Derenbourg, "Essai sur l'Histoire et la Géographie de la Palestine," p. 362). According to these passages it lay close by the lake, and contained a synagogue built by a centurion living there. The "receipt of custom" nearby (Matt. ix. 9) probably had made it necessary to station Roman soldiers in the town. The exact site of the town can not be definitely fixed. Josephus speaks of a spring "Kafarnaum," which watered the fertile plain of Gennesaret (now plain of Ghuwair) on the northwestern side of the lake. Hence the spring must be looked for in 'Ain al-Tabighah, on the northern slopes of the plain, since water was in olden times carried down to the plain through a conduit now in ruins. Accordingly the ruins of El-Minyah, in the extreme northern part of the Gennesaret plain, have been taken by some as the site of Capernaum. This assumption is further supported by the statement of the pilgrim Arculfus (middle of the seventh century; Tobler and Molinier, "Itinerarium Hierosolymitanum," p. 183) that Capernaum lay at the base of the southern slope of a mountain. This is not decisive, however, since Arculfus did not visit the town itself, but saw it from a distance, and his further remarks can not be applied to the site of the ruins of Minyah.

But Capernaum might also be identified with the ruins close by the Tabighah spring, discovered by Schumacher. However, Theodosius of the sixth century says that Capernaum was two Roman miles from the Heptapegon (or Tabighah) spring. Jerome also says that Capernaum was two miles distant from Chorazin (probably the Kerazah of to-day). These figures apply to the well-known ruins of Tell Hum, found near the lake and rapidly disappearing. Among the blocks of black basalt are found the remains of a marble synagogue, which show that a city once stood on this spot; and as the second part ("hum") of this name is also found in "Kefar Naḥum," many scholars identify these ruins with Capernaum. If the name "Tell Hum" was originally "Tenḥum," this identification is made more probable on linguistic grounds, especially since "Kefar Tanḥum" and "Kefar Teḥumin" are frequently given as variants for "Kefar Naḥum." [See Kohut, "Aruch Completum," *s.v.* כפר; Neubauer "G. T." p. 221; Grätz, "Gesch. der Juden," iii. 307 *et seq.*—K.] This location would harmonize with the statement of Josephus ("Vita," § 72) that, after his accident on the Jordan, he was carried to a village, Cepharnome (Kephar Nome). But the reading here is not certain (compare Niese), and, moreover, Capernaum was a town, not a village.

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*, and the literature given there.

K. F. Bu.

**CAPESTANG**: Village in the department of Hérault, near Béziers, France. Several official documents testify to the presence of many Jews there in the thirteenth century. Simon ben Meïr, in his work, "Milḥemet Miẓwah," relates that about 1245 he took part in a religious controversy before the archbishop of Narbonne, in the presence of the leaders of the Jewish community of Capestang. Numerous scholars of the thirteenth and fourteenth centuries have borne the surname of "Capestang," which, in passing into Hebrew, underwent many alterations, as קבאשטייאן, קבשטייאן, קבאשטאיין.

The Jewish community of Capestang took part in the campaign led by Abba Mari of Lunel against Maimonides. A letter of adhesion condemning the study of philosophy was sent to Abba Mari by Isaac ben Moses ha-Kohen in the name of fifteen scholars of Capestang.

BIBLIOGRAPHY: Saige, *Les Juifs du Languedoc*, p. 214; Gross, *Gallia Judaica*, p. 546; *Minḥat Ḳena'ot*, pp. 172, 173.

G. I. Br.

**CAPHAR-SALAMA.** See Kefar-Salama.

**CAPHTOR**: Original country of the Philistines before their emigration into Palestine, whence their name, "Caphtorim" (Deut. ii. 23; Amos ix. 7; Jer. xlvii. 4, where they are called "the remnant of the country [Hebrew, "island"] of Caphtor"). The ancient versions render "Caphtor" by "Cappadocia" (Persian, "Katpadhuka"), changing the final consonant to *k*, which is evidently only a very bold conjecture. According to Gen. x. 14 and I Chron. i. 12 (where the gloss-like remark, "out of whom came the Philistines," has, as is now generally believed, been misplaced by copyists, being properly after "Caphtorim," not after "Casluhim"), Caphtor was

supposed to have been a region of Egypt. The city Koptos (Egyptian, "Kebtō[yu]") has, however, nothing to do with it, and the hypothesis of Ebers, "*Keft-ur*, Great(er) Phenicia," is entirely un-Egyptian. The country "Kft" of the hieroglyphics (earlier "Kftyw," to be vocalized probably as "Keftō"), which is not Phenicia but probably the southern coast of Asia Minor, may have had some indirect connection with Caphtor. An Egyptian inscription of the most recent period has been found, however, which, copying an earlier geographical list, enumerates "K(a)ptar" among Asiatic nations, insuring thus the correctness of the Hebrew tradition as against the versions. The popular identification with Crete (Dillmann, etc., following Calmet) rests on Jer. xlvii. 4 (see LXX.; the word "Caphtor" is a later addition, so that the passage is at least doubtful) and on the identification of the CHERETHITES with the Cretans (LXX., etc.), which would, if correct, probably determine the original home of only a part of the Philistines, without necessarily identifying Caphtor itself.

BIBLIOGRAPHY: Ebers, *Ægypten und die Bücher Mosis*, p. 130; W. Max Müller, in *Mittheilungen der Vorderasiatischen Gesellschaft*, 1900, v. 1 *et seq.* (locating Caphtor on the Carian or Lycian coast); Smith, *Hist. Geography*, p. 171.

E. G. H. W. M. M.

**CAPISTRANO, JOHN OF:** Franciscan monk; born at Capistrano, Italy, 1386; died 1456. Owing to his remarkable power as a popular preacher, he was sent by Pope Nicholas V. (1447–55) as a legate to Germany, Bohemia, Moravia, and Silesia, with the special mission to preach against the Hussites and other heretical teachings and to subdue "the disbelieving Jews," in accordance with the resolutions adopted at the council of Basel (1431–43).

His stirring sermons, in which he urged the people to repent of their sins and to fight against the Freethinkers, made a thrilling impression. Knowing how easy it is to excite the masses by appealing to their prejudices, Capistrano, in his discourses, accused the Jews of killing Christian children and of desecrating the host. The Jews trembled at his approach, for his sermons seemed like invitations to riot. His admirers called him "the scourge of the Judeans." The Bavarian dukes, Louis and Albert, influenced by Capistrano's agitations, drove out the Jews from their duchies; in some places in Bavaria Jews were forced to wear the degrading BADGE on their coats (1452). Bishop Godfrey of Würzburg, reigning duke of Franconia, who had granted the fullest privileges to the Jews of his duchy, under the influence of Capistrano issued an ordinance (1453) decreeing their banishment. The towns and landowners were enjoined to expel the Jews, and Jewish creditors were deprived of a portion of the debts owing to them.

In Silesia the Franciscan was most zealous in his work. When Capistrano arrived at Breslau, a report was circulated that one Meyer, a wealthy Jew, had bought a host from a peasant and desecrated it. Thereupon the local authorities arrested the representatives of the Breslau Jewish community and confiscated their houses and property for the benefit of the city. The investigation of the so-called blasphemy was conducted by Capistrano himself. By means of tortures he managed to wring from a few of the victims false confessions of the crimes ascribed to them. As a result, more than forty Jews were burned at the stake in Breslau June 2, 1453. Others, fearing torture, committed suicide, a rabbi, Pinheas, hanged himself. The remainder of the Jews were driven out of the city, while their children of tender age were taken from them and baptized by force.

In Poland Capistrano found an ally in the archbishop Zbigniev Olesniczki, who urged Casimir IV. Jagellon to abolish the privileges which had been granted to the Jews in 1447. Capistrano, in supporting Olesniczki's demand, threatened the king, in case of resistance, with horrible sufferings in hell, and predicted great misfortune to the country. The king at first refused to comply; but when the Polish army was defeated Sept., 1454, in the war with the Teutonic Order (which was secretly assisted by the pope and the Polish Church), and the clergy announced that God had punished the country on account of the king's negligence of the Church and for his protection of the Jews, Casimir yielded (1454) and revoked the privileges which the latter had enjoyed. This led to persecutions of the Jews in many Polish towns. Capistrano was canonized in 1690.

BIBLIOGRAPHY: Lucas, *Schlesische Curiose Denkwürdigkeiten*, Frankfort, 1689; Sylvius, *Historia Bohemica*, col. 1522, p. 174; Graetz, *Hist. of the Jews*, Hebr. trans., pp. 210–221, 226–232, 239, 255–256, 283, 423–427; Kraushar, *Historya Zydow w Polsce*, ii. 68 *et seq.*; Allgen. in *Zeit. für Hist. Theol.* ii., part 2, 259 *et seq.*; Sybel's *Hist. Zeit.*, 1863, No. 3, pp. 19 *et seq.*; Klose, *Gesch. von Breslau*, ii., part 2, 39 *et seq.*; Gemeiner, *Regensburgische Chronik*, vol. iii. *passim*; Aretin, *Gesch. der Juden in Baiern*, p. 36; Meïr Minz, *Responsa*, No. 63.

G. H. R.

**CAPITAL PUNISHMENT.—In the Pentateuch:** Warrants for the infliction of capital punishment, as opposed to private retribution or vengeance, are found in the Pentateuchal codes for the commission of any one of the following crimes: adultery (Lev. xx. 10; Deut. xxii. 22); bestiality (Ex. xxii. 18 [A. V. 19]; Lev. xx. 15); blasphemy (Lev. xxiv. 16); false evidence in capital cases (Deut. xix. 16–19); false prophecy (Deut. xiii. 6, xviii. 20); idolatry, actual or virtual (Lev. xx. 2; Deut. xiii. 7–19, xvii. 2–7); incestuous or unnatural connections (Lev. xviii. 22, xx. 11–14); insubordination to supreme authority (Deut. xvii. 12); kidnaping (Ex. xxi. 16; Deut. xxiv. 7); licentiousness of a priest's daughter (Lev. xxi. 9); murder (Ex. xxi. 12; Lev. xxiv. 17; Num. xxxv. 16 *et seq.*); rape committed on a betrothed woman (Deut. xxii. 25); striking or cursing a parent, or otherwise rebelling against parental authority (Ex. xxi. 15, 17; Lev. xx. 9; Deut. xxi. 18–21); Sabbath-breaking (Ex. xxxi. 14, xxxv. 2; Num. xv. 32–36); witchcraft and augury (Ex. xxii. 17; Lev. xx. 27).

**Modes of Punishment.**

Only in comparatively few instances is the particular mode of death incurred by the commission of a crime prescribed. Blasphemy, idolatry, Sabbath-breaking, witchcraft, prostitution by a betrothed virgin, or deceiving her husband at marriage as to her chastity (Deut. xxii. 21), and the rebellious son are, according to the Pentateuchal laws, to be punished with death by **stoning**; bigamous marriage with a wife's mother and the prostitution of a priest's daughter are punished by

**burning**; communal apostasy is punished by the **sword.** With reference to all other capital offenses, the law ordains that the perpetrator shall die a violent death, occasionally adding the expression, "His (their) blood shall be upon him (them)." This expression, as we shall see presently, post-Biblical legislation applies to death by stoning. The Bible speaks also of **hanging** (Deut. xxi. 22), but, according to the rabbinical interpretation, not as a mode of execution, but rather of exposure after death (Sanh. vi. 4, 75b).

——**In Rabbinic Law:** An old-established rule of rabbinic jurisprudence forbids the infliction of punishment where there is no Biblical authority for such punishment (Sanh. 82b; compare Sifre, Deut. 154). That authority, however, may be established by Gezerah Shawah (גזרה שוה); *i.e.*, by comparing similar or analogous expressions in two or more passages, in one of which the meaning and import of the expression are unmistakable (Ker. 5a). Similarly in cases where the Pentateuch imposes the death penalty, without specifying the mode of death, Talmudic jurisprudence discovers the particular mode intended by means of the principle of Gezerah shawah. Thus: In reference to the man or the woman who makes use of "a familiar spirit"—*i.e.*, "a wizard"—the law says (Lev. xx. 27), "They shall stone them with stones; their blood shall be upon them" (דמיהם בם). Here the expression "Demehem bam" is plainly used in connection with death by stoning; hence it is argued that, wherever the same expression occurs in the Pentateuch in connection with the death penalty, it means death by stoning, and consequently the punishment of the crimes mentioned in Lev. xx. 9, 11, 12, 13, 16, is the same: death by stoning (Mek., Mishpaṭim, 17; Sifra, Ḳedoshim, ix.; Sanh. 53b, 66a). Again, with reference to the perpetrator of bestiality the law reads (Lev. xx. 15), "He shall surely be put to death; and ye shall slay the beast." Here the particular mode of death is not stated, but rabbinic law again infers it by means of a Gezerah shawah. Since, with reference to the enticer to idolatry, the Bible (Deut. xiii 10 [A. V. 9]) employs the term Harag = "to slay" ("Thou shalt surely slay him"), and this is immediately explained by the addition (*ib.* 11 [A. V. 10]), "Thou shalt stone him with stones, that he die," it follows that the term "harag" used in reference to the beast likewise means to slay by stoning. And as for the criminal himself, his sentence is the same as that of the beast in connection with which he is mentioned (Sifra, *l.c.* x.; Sanh. 54b). In the case of the instigator to communal apostasy ("maddiaḥ") the law reads (Deut. xiii. 6 [A. V. 5]), "He hath spoken . . . to thrust thee out of the way of the Lord," and in that of the enticer of individuals ("mesit") the identical expression is used: "He hath sought to thrust thee away from the Lord" (*ib.* 11 [A. V. 10]); hence as in the latter case stoning is the penalty, so it is in the former (Sifre, Deut. 86; Sanh. 89b). Finally, concerning the witch, it is said (Ex. xii. 17 [A. V. 18]), "Thou shalt not suffer her to live," and elsewhere (*ib.* xix. 13) the expression, "Shall not live," is used in connection with "He shall surely be stoned"; therefore in the first case the particular penalty is to be the same as in the second (Mek., *l.c.*; Sanh. 67a).

**Rabbinic Developments.**

According to these conclusions, rabbinic law based on Pentateuchal authority, expressed or inferred, affixes death by **stoning** to each of the following eighteen crimes: 1. Bestiality committed by man (Lev. xx. 15; Sanh. vii. 4, 54b; Sifra, Ḳedoshim, x. 1; Mek., Mishpaṭim, 17). 2. Bestiality committed by woman (Lev. xx. 16; Sanh. vii. 4, 54b; Sifra, Ḳedoshim, x. 3; Mek., Mishpaṭim, 17). 3. Blasphemy (Lev. xxiv. 16; Sanh. vii. 4, 43a; Sifra, Emor, xix.). 4. Criminal conversation with a betrothed virgin (Deut. xxii. 23, 24; Sanh. vii. 4, 66b; Sifre, Deut. 242). 5. Criminal conversation with one's own daughter-in-law (Lev. xx. 12; Sanh. vii. 4, 53a; Sifra, Ḳedoshim, ix. 13). 6. Criminal conversation with one's own mother (Lev. xviii. 7, xx. 11; Sanh. vii. 4. 53a; Sifra, Ḳedoshim, ix. 12). 7. Criminal conversation with one's own stepmother (Lev. xviii. 8, xx. 11; Sanh. vii. 4, 53a; Sifra, Ḳedoshim, ix. 12). 8. Cursing a parent (Lev. xx. 9; Sanh. vii. 4, 66a; Mek., Mishpaṭim, 17; Sifra, Ḳedoshim, ix. 7). 9. Enticing individuals to idolatry: "Mesit" (Deut. xiii. 7-12 [A. V. 6-11]; Sanh. vii. 4, 67a; Sifre, Deut. 90). 10. Idolatry (Deut. xvii. 2-7; Sanh. vii. 4, 60b; Sifre, Deut. 149). 11. Instigating communities to idolatry: "Maddiaḥ" (Deut. xiii. 2-6 [A. V. 1-5]; Sanh. vii. 4, 67a; Sifre, Deut. 86). 12. Necromancy (Lev. xx. 27; Sanh. vii. 4, 65a; Sifra, Ḳedoshim, xi., end). 13. Offering one's own children to Molech (Lev. xx. 2; Sanh. vii. 4, 64a; Sifra, Ḳedoshim, viii., parashah 10, beginning). 14. Pederasty (Lev. xx. 13; Sanh. vii. 4, 54a; Sifra, Ḳedoshim, ix. 14). 15. Pythonism (Lev. xx. 27; Sanh. vii. 4, 65a; Sifra, Ḳedoshim, xi., end). 16. Rebelling against parents (Deut. xxi. 18-21; Sanh. vii. 4, 68b; Sifre, Deut. 220). 17. Sabbath-breaking (Num. xv. 32-36; Sanh. vii. 4; Sifre, Num. 114). 18. Witchcraft (Ex. xxii. 17 [A. V. 18]; Sanh. vii. 4, 67a; Mek., Mishpaṭim, 17).

As in the several classes included in the above category (1, 2, 5, 7, 8, 14) rabbinic jurisprudence establishes the particular punishment of the criminal on the basis of Gezerah shawah, so in most cases of the following category the particular punishment is deduced from Gezerah shawah. Thus, with reference to bigamy with mother and daughter the law reads (Lev. xx. 14): "It is wickedness" ("Zimmah hi"), and because elsewhere (*ib.* xviii. 17) the identical expression is used with reference to criminal conversation of man with female relatives of other degrees, rabbinic law affixes the penalty which the Pentateuch attaches to the former also to the latter (Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 17). On the same principle the Rabbis establish the penalty for such conversation with relatives within certain ascending degrees, comparing them with the descending degrees of like removes, explicitly mentioned in the Bible (Yeb. 21a *et seq.*; Yer. Sanh. ix. 26d; Yer. Yeb. ii. 3d).

The crimes punished in rabbinic law with death by **burning** are accordingly the following ten: 1. Criminal conversation by a priest's daughter (Lev. xxi. 9; Sanh. ix. 1, 76a; Sifra, Emor, i. 14 *et seq.*). 2. Criminal conversation with one's own daughter (Yeb. 3a; Sanh. ix. 1, 75a). 3. Criminal conversation with one's own daughter's daughter (Lev. xviii. 10; Sanh. ix. 1, 75a). 4. Criminal conversation with one's own son's daughter (Lev. xviii. 10; Sanh. ix. 1, 75a). 5. Criminal conversation with one's own stepdaughter (Lev. xviii. 17; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 16). 6. Criminal conversation with one's own stepdaughter's daughter (Lev. xviii. 17; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 16). 7. Criminal conversation with one's own stepson's daughter (Lev. xviii. 17; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 16). 8. Criminal conversation with one's own mother-in-law (Lev. xx. 14; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 15). 9. Criminal conversation with one's own mother-in-law's mother (Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 17; Yeb. 21a *et seq.*). 10. Criminal conversation with one's own father-in-law's mother (Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 17; Yeb. 21a).

The nine cases of incest here enumerated (2–10) subject the perpetrator to the penalty of burning

only when the crime is committed during the life of his legal wife (Yeb. 95a; Sanh. 76b; see Maimonides, "Yad," Issure Bi'ah, i. 5).

Two crimes only are punished by **slaying**: 1. Communal apostasy (Deut. xiii. 13-16 [A. V. 12-15]; Sanh. ix. 1, 52b; Sifre, Deut. 94.). 2. Murder (Ex. xxi. 12; Lev. xxiv. 17; Sanh. ix. 1, 52b; Mek., Mishpaṭim, 4; Sifre, Num. 160; see HOMICIDE).

The penalty for the first is explicitly declared (Deut. xiii. 16 [A. V. 15]): "Thou shalt surely smite the inhabitants of that city with the edge of the sword"; but that of the latter is again based on the principle of the Gezerah shawah. As with reference to a murderer the law is (Ex. xxi. 20), "He shall surely be punished" ("naḳom yinnaḳem"; literally, "It shall surely be avenged"), and elsewhere (Lev. xxvi. 25) an "avenging sword" ("ḥereb noḳemet") is spoken of, the Rabbis argue that the term "naḳom" applied to homicide has the significance given to it by its connection with sword (Sanh. vii. 3, 52b; Mek., Mishpaṭim, 4).

To the three modes of capital punishment explicitly mentioned in the Pentateuchal laws, rabbinic law adds a fourth; viz., **strangulation.** In post-Biblical jurisprudence this is the penalty incurred by the perpetrator of any one of the crimes to which the Pentateuch affixes death, without specifying the mode of death and where no conclusions from Gezerah shawah can be deduced. The Rabbis argue thus: No death-sentence pronounced in the Bible indefinitely may be construed with severity; on the contrary, it must be interpreted leniently. And since the Rabbis viewed strangulation as the easiest of deaths, they decided that the undefined death-sentence of the Pentateuchal code means strangulation. Moreover, the Bible frequently speaks of death sent "by Heaven" for certain sins (for example: Gen. xxxviii. 7, 10; Lev. x. 7, 9); and as the death visited by Heaven leaves no outward mark, so must the death inflicted by a human tribunal leave no outward marks, and that is possible only in an execution by strangulation (Mek., Mishpaṭim, 5; Sifra, Ḳedoshim, ix. 11; Sanh. 52b).

By **strangulation** the following six crimes are punished: 1. Adultery (Lev. xx. 10; Deut. xxii. 22; Sanh. xi. 1, 52b; Sifra, Ḳedoshim, ix. 11; Sifre, Deut. 241; see ADULTERY). 2. Bruising a parent (Ex. xxi. 15; Sanh. xi. 1, 84b; Mek., Mishpaṭim, 5). 3. False prophecy (Deut. xviii. 20; Sanh. xi. 1, 5, 89a; Sifre, Deut. 178). 4. Insubordination to supreme authority; "Zaḳen mamre," (Deut. xvii. 12; Sanh. xi. 1, 87a; Sifre, Deut. 155). 5. Kidnaping (Ex. xxi. 16; Deut. xxiv. 7; Sanh. xi. 1, 85b; Mek., Mishpaṭim, 5; Sifre, Deut. 273; see ABDUCTION). 6. Prophesying in the name of heathen deities (Deut. xviii. 20; Sanh. xi. 1, 5, 89a; Sifre, Deut. 178).

Of the four modes of capital punishment—stoning, burning, slaying, and strangulation—the first is considered by the majority of Rabbis the severest; the last, the mildest (Sanh. vii. 1, 49b *et seq.*). Hence when convicts condemned to different modes of capital punishment become intermixed beyond the possibility of identification and classification, all of them suffer the sentence carrying with it the death named lowest in the order cited above (Sanh. ix. 3, 80b). On the other hand, when one is found guilty of several crimes of different grades of punishment, he will suffer the severest death to which he is liable (Sanh. ix. 4, 81a; compare Tos. Yom-Ṭob to Mishnah).

**Mode of Judgment.**

Capital punishment in rabbinic law, or indeed any other punishment, must not be inflicted, except by the verdict of a regularly constituted court (Lesser Sanh.) of three-and-twenty qualified members (Sanh. i. 1; Sifre, Num. 160), and except on the most trustworthy and convincing testimony of at least two qualified eye-witnesses to the crime (Deut. xvii. 6, xix. 15; Soṭah vi. 3; Sifre, Num. 161; *ib.* Deut. 150, 188; Sanh. 30a) who must also depose that the culprit had been forewarned as to the criminality and the consequences of his project (Sanh. v. 1, 40b *et seq.*; see HATRAAH). The culprit must be a person of legal age and of sound mind, and the crime must be proved to have been committed of the culprit's free will and without the aid of others (see ABETMENT); and if any one wilfully kills him before conviction, a charge of murder will lie against such perpetrator (Tosef., B. Ḳ. ix. 15; Sifre, Num. 161; compare 'Ar. i. 3, 6b). Nor may an execution be deferred, except in the case of the "Zaḳen mamre" (Sanh. xi. 4), or of a woman about to be delivered of a child ('Ar. i. 4), nor may it be carried out on a day sacred to religion (Mek., Mishpaṭim, 4; *ib.* Wayyaḳhel; Yeb. 6b; Sanh. 35b). On the day that the verdict is pronounced, the convict is led forth to execution (Sanh. 34a). Looking upon the sinner as upon the victim of folly (Soṭah 3a), and considering death an expiation for misdeeds (Ber. 60a; Sanh. vi. 2; see ATONEMENT), the Rabbis would not permit the protraction of the interval between sentence and execution, which they considered as the most terrible period in the convict's existence. These considerations prompted them to afford the convict every possible alleviation of the pains and sufferings concomitant with the execution, and to direct the execution itself so as to prevent the mutilation of the body, or to reduce such mutilation, where it is unavoidable—as in stoning or slaying—to a minimum. The Pentateuchal law (Lev. xix. 18) prescribes, "Thou shalt love thy neighbor as thyself"; and the Rabbis maintain that this love must be extended beyond the limits of social intercourse in life, and applied even to the convicted criminal who, "though a sinner, is still thy brother" (Mak. iii. 15; Sanh. 44a): "The spirit of love must be manifested by according him a decent death" (Sanh. 45a, 52a).

**Execution of Sentence.**

As the convict is led forth to the place of execution, which is located outside of the city limits and at some distance from the court-house (Sanh. vi. 1, 42b), a flag-bearer is stationed at the entrance to the court, and farther on a rider is placed, while a herald marches in front of the procession, proclaiming the name of the convict, his crime, when and where committed, and the names of the witnesses on whose evidence he was convicted, at the same time inviting any and every one in possession of evidence favorable to the convict to come forward and declare it—the judges remaining in session throughout the process of the execution and fasting all that day (M. Ḳ. 14b; Sanh. 63a). If favorable evidence comes to light, the flag-bearer gives the signal, and the rider turns the procession back to the court where the new evidence is duly

considered. Indeed, the convict's own declaration that he can prove his innocence, or mitigating circumstances, cause a stay until he is heard. And even where he fails to effect a reversal of sentence by his first attempt, there is still hope left for him. He may repeat the attempt several times, two scholars accompanying him for the purpose of hearing him and judging whether further delay should be permitted. On arriving in the neighborhood of the scaffold, he is exhorted to make confession of his sins, though not specifically of the crime for which he is to suffer death (see CONFESSION OF SIN). Thereupon he is given to drink a mixture of wine and olibanum, that he may become stupefied and not realize the painful close of his earthly career (Sem. ii. 9; Sanh. 43a; compare Mark xv. 23; contrast Matt. xxvii. 34). When he is brought still nearer to the fatal place, he is divested of his clothes and covered in front, and, if a woman, in front and behind (according to the adopted opinion, a woman was not divested at all). In this state the convict was led on to the spot (Sanh. vi. 1-3, 42b-45b; Tosef., Sanh. ix. 6; Sifra, Emor, xix. 3; Sifre, Deut. 221). Then the prosecuting witnesses, who are the only legal executioners known to Biblical and rabbinic laws (Deut. xvii. 7; Sifra, Emor, xix. 3; Sifre, Deut. 89, 151; Sanh. 45b), proceed to carry out the sentence which their evidence has brought about. That is done in the following manner:

**Stoning (סקילה):** With reference to two offenders subject to this penalty, the Pentateuch says, "Thine hand shall be first upon him to put him to death, and afterward the hand of all the people" (Deut. xiii. 10 [A. V. 9]), and again (*ib.* xvii. 7), "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people." Rabbinic law follows this injunction literally, but confines its consummation within narrow limits. The convict having been placed on a platform twice his height, one of the witnesses throws him to the ground. If the concussion does not produce instant death, the second witness hurls a heavy stone at his chest; and only when this also proves insufficient to end his misery, the bystanders throw stones at the prostrate body until death ensues (Sanh. vi. 4; 45a *et seq.*; Sifra, Emor, xix.; Sifre, Num. 114; *ib.* Deut. 89, 90, 149, 151).

**The "Four Deaths."**

**Burning (שריפה):** The Pentateuch simply ordains that the criminal "shall be burnt with fire" (Lev. xx. 14, xxi. 9), and a case is reported from the last days of the Second Temple, where a guilty daughter of a priest was actually burned on a pyre. However, the reporter of the case stated that he had witnessed it during his minority; and as the testimony of a minor is not valid, no rule of procedure could be based thereon. Indeed, the Rabbis declared that a court ordering such an execution was ignorant of traditional law, and a later teacher was of opinion that the court referred to consisted of dissenting Sadducees. According to rabbinic law, an execution by burning means this: The witnesses secure the convict, then force his mouth open by means of a stout cord (wrapped in soft cloth, to prevent the discoloration of the convict's neck) being tightly drawn around his neck, when molten lead or, according to another opinion, a mixture of lead and tin, is poured down his throat and burns his vitals. (Sanh. vii. 2, 52b; Tosef., Sanh. ix. 11; Yer. Sanh. vii. 24b).

**Slaying (הרג):** The convict having been fastened to a post, his head is severed from the body by a blow with a sword. Splitting the body or piercing it is not permitted; neither is it allowed to perform decapitation on a block (Sanh. vii. 3, 52b; Mek., Mishpaṭim, 4; Sifre, Deut. 94). See BEHEADING.

**Strangulation (חנק)** is effected by slinging around the convict's neck a stout cord, wrapped in soft cloth, which the executioners draw in opposite directions, until all breath leaves his body and he dies (Sanh. vii. 3, 52b; Mek., Mishpaṭim, 5; Sifra, Ḳedoshim, ix. 11).

No execution is attended with posthumous indignities, except that the usual mourning ceremonies are not observed (Sifra, Shemini, Introduction, 28; Sem. ii. 7; Sanh. vi. 6), and in the case of the idolater and of the blasphemer **hanging** is superadded, provided the criminal is not a woman. The exposure of the body, however, must not be protracted. The dead convict's hands are joined above his head, and by them he is suspended; but while one of the executioners is still engaged in fastening the cords, the other must begin to untie them. As to the gibbet, it must not be a natural or permanent one, like a tree, but an artificial arrangement, easily removable; and when once used, must be buried out of sight (Sanh. vi. 4, 46b; Sifre, Deut. 221).

For the burial of convicts two special cemeteries are provided: one in which those are buried who have been executed either by stoning or by burning, and another for those slain or strangled. The dry bones are eventually disinterred, and placed in the general burial-grounds (Sanh. vi. 5, 6, 47b; Tosef., Sanh. ix. 8, 9; Yer. Sanh. vi. 23d).

No sentence carries with it any change in the civil status of the convict's family. The Pentateuchal law provides (Deut. xxiv. 16), "The parents shall not be put to death for the children, neither shall the children be put to death for the parents; every man shall be put to death for his own sins," and rabbinic jurisprudence follows this principle both to the letter and in spirit. Nor is a sentence attended by confiscation of the convict's goods. All his possessions descend to his legal heirs (Tosef., Sanh. iv. 6; Sanh. 27b, 48b; see CONFISCATION).

Rabbinic jurisprudence is developed on the basis of the letter and the spirit of the Bible, particularly of the Pentateuchal codes (Josh. i. 8, viii. 31; Josephus, "Contra Ap." i. 8; Ḥag. 10b, 14a; Ned. 22b; Mak. 23b; compare Darmesteter, "The Talmud," translation by H. Szold, pp. 62 *et seq.*); but that development naturally partook of the spirit of the ages during which it took place—from Ezra's times to the final redaction of the Gemara (559 B.C. to 550 C.E.). This was especially the case with the development of the civil and ritualistic laws, which governed Jewish life long after the Roman conquest of Palestine. But also in criminal law, involving capital punishment, the right to administer which had been taken from the Sanhedrin decades before the fall of Jerusalem (Sanh. 41a; Yer. Sanh. i. 18a,

**Critical Note.**

vii. 24b), the Rabbis delved deeply, elaborating the details thereof with a view to their application in the hoped-for Messianic days (היל כתא למשיחא, Sanh. 51b; Yeb. 45a) or for the satisfaction accruing from study (דרוש וקבל שכר, *ib.*). In this department there are therefore some laws which are mere legal opinions or theoretic ratiocinations which were never applied in practise. Such, for example, are the laws relating to the "rebellious son" and to "communal apostasy" (Tosef., Sanh. xi. 6, xiv. 1; Sanh. 71a). However, the bulk of rabbinic rules, even those concerning capital punishment, bear the stamp of great antiquity, inasmuch as they are based on actual precedent or on old traditional interpretation. Josephus, whose main authority for the first half of his "Antiquities" doubtless was the Bible itself, supplements his outlines of "the polity settled by Moses" ("Ant." iv. 8, §§ 1–45) with traditions current in his day. Some of these traditions agree with the corresponding Halakot embodied in the Talmudim and halakic Midrashim at a much later date. A few examples must suffice. In the true spirit of traditional law, Josephus ("Ant." xii. 9, § 1) says, "The purposing of a thing, but not actually doing it, is not deserving of punishment" (compare Tosef., Mak. v. [iv.] 10; Sanh. 63b; Mak. 16a); nevertheless he construes the Pentateuchal law regarding the confuted witness (Deut. xix. 16–19) as decreeing punishment where the sentence brought about by the confuted testimony has not been executed. He says ("Ant." iv. 8, § 15), "If any one be believed to have borne false witness, let him, when he is convicted, suffer all the very same punishments which he against whom he bore witness *was to have suffered.*" This coincides with the rabbinic Halakah (Mak. i. 6; Sifre, Deut. 190; see ALIBI), as opposed to the Sadducean ruling that the confuted witness is punishable only after the execution of the sentence which his falsehood has brought about (*ib.*; compare S. Mendelsohn, "Criminal Jurisprudence of the Ancient Hebrews," p. 136). Also the Pentateuchal law (Ex. xxi. 21, 22) regarding an assault on a woman with child, Josephus (*l.c.* § 23) interprets in the spirit of the Halakah (Mek., Mishpaṭim, 8; B. K. 42a; Sanh. 74a; compare Geiger, "Urschrift," pp. 436 *et seq.*; Pineles, "Darkah shel Torah," § 160). Likewise his esteeming guiltless the slayer of the thief, "although he were only breaking in at the wall" (*l.c.* § 27), is in consonance with the traditional interpretation of the Halakah (Mek., Mishpaṭim, 13; Sanh. 72a; Yer. Sanh. viii. 26c); and so is his reduction of the number of stripes (Deut. xxv. 1–3) from forty to "forty save one" (*l.c.* §§ 21, 23) in accord with the Halakah (Mak. iii. 10, 22b; Sifre, Deut. 186; compare II Cor. xi. 24).

As to the spirit of later rabbinic legislation, it clearly appears that there was a tendency to reduce capital punishment to a minimum, if not to abolish it altogether. That capital punishment was a rare occurrence in the latter days of the Jewish commonwealth is patent from the statement in the Mishnah that a court was stigmatized as "murderous" if it condemned to death more than one human being in the course of seven years. Indeed, ELEAZAR B. AZARIAH applied the same epithet to a court that executed more than one man in every seventy years; and his famous colleagues, TRYPHON and AKIBA, openly avowed their opposition to capital punishment, saying, "Had we belonged to the Sanhedrin [during Judea's independence], no man would ever have been executed," as they would always have found some legal informalities by which to make a sentence of death impossible (Mak. i. 7a).

BIBLIOGRAPHY: Benny, *Crim. Code of the Jews*, pp. 84–95; Fassel, *Strafg. Gerichtsverfahren*, §§ 72–78; Hamburger, *R. B. T.* i. 992–995; Hetzel, *Die Todesstrafe*, 40–48; Mayer, *Rechte d. Israeliten*, etc., iii. §§ 59–70; Maimonides, *Hil. Sanhedrin*, xiv., xv.; S. Mendelsohn, *Crim. Jurisprudence of the Ancient Hebrews*, §§ 25–32, 116–133; Michaelis, *Mosaische Recht*, §§ 229–236; Saalschütz, *Das Mosaische Recht*, ch. 58; Salvador, *Inst. de Moïse*, Bk. iv.; Semag, *Ordinances*, pp. 99–104.

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**CAPITO (KÖPFEL), WOLFGANG FABRICIUS:** German Hebrew scholar; born at Hagenau, Alsace, in 1478; died Nov., 1541. In 1515 he was appointed professor of theology at Basel; and eight years later provost of St. Thomas, Strasburg. He wrote a Hebrew grammar and various theological works.

BIBLIOGRAPHY: *Universal Biographical Dict.* 1827, p. 327; Meyer, *Konversations-Lexikon*, s.v.

T. E. Ms.

**CAPPADOCIA** (Greek, Καππαδοκία, derived from the Persian, "Hoaspadakhym" = "country of the good horses"; in the Assyrian cuneiform inscriptions, "Katpadhuka"): Ancient province of Asia Minor. It was known to the Jews in its Greek form also, and is often mentioned in the Talmud and the Midrash. The Roman province Cappadocia extended from the Taurus to the Euxine, and from the Halys to the Euphrates. According to Josephus ("Ant." i. 6, § 1) the Cappadocians were formerly called "Mosocheni," the Biblical tribe Meshech, mentioned together with Tubal; and Philo (in treating of Gen. xxvi. 28) is said to have called them "Canaanites." Herodotus speaks of them as "Syrians" (i. 72, v. 49, vii. 72), and even at the time of Strabo (xii. 544) they were known among the Greeks as "white Syrians" (λευκόσυροι). They must not, however, be classed with the Semites, since the little that remains of their language shows no relationship with Semitic (Gesenius, "Monumenta Phœniciæ," p. 11).

**In the Bible.**

The Septuagint, the Syriac Hexapla, the Targum Onkelos, and the Jerusalem Targum identify (Deut. ii. 23) the Biblical CAPHTOR with Cappadocia. The targums on Gen. x. 14, Amos ix. 7 (here also the LXX. and Symmachus), and Jer. xlvii. 4 (also Aquila and Theodotion), identify it also with Caphtor, and the targum on Ezek. xxvii. 11, with Gammadim, where the reading גם מדים ("Medes") serves as basis. According to this interpretation, the Bible would testify to an emigration of the Cappadocians from Assyrian and Median regions to Syria and Palestine. For later times, compare Yuḥasin, ed. London, p. 232b.

**Josephus.**

Josephus is the first to give genuine historical data; he often mentions Cappadocia, since the royal house of Herod was related to that of Cappadocia by the marriage of Herod's son Alexander (subsequently executed) to Glaphyra, daughter of King Archelaus of Cappadocia ("Ant." xvi. 1, § 2). Glaphyra later greatly shocked the Jews by marrying her brother-

in-law Archelaus (*ib.* xvii. 13, § 4). Through these connections with Cappadocia, and perhaps even before that time, Jews came to that country, and Christianity spread among them (Acts ii. 9, xviii. 23; I Peter i. 1; on the Hypsistarian sect in Cappadocia, see M. Friedländer, in "Jew. Quart. Rev." xiv. 300). Jews of Cappadocia also went to the festivals at Jerusalem ("Ant." xvi. 6, § 7); some settled in Sepphoris (Yer. Sheb. 39a); and R. Judah, R. Yannai, and R. Samuel are mentioned as Cappadocian teachers of the Law. The Halakah mentions the Jews of Cappadocia, saying that they had no vegetal oil, using only mineral oil (naphtha) for lighting on the Sabbath (Tosef., Shab. ii. 3; Yer. 4d; Bab. 26a). The Talmud also speaks of robbers in Cappadocia (Tosef., Yeb. iv. 5; Bab. 25b), the Cappadocians being in evil repute because of their astuteness. Mazaca, or Cæsarea, the capital of Cappadocia, is also frequently mentioned; R. Akiba visited it on his travels (Tosef., Yeb. xiv. 5; Yer. 15d; Bab. 25b); and R. Meïr, a teacher of the Law, is also mentioned here (Bab. Yeb. 121a). The importance of Mazaca, and hence that of Cappadocia, is shown most clearly, however, by the fact that when the Persian king, Sapor I., during his war with the Romans, besieged the city, he had 12,000 Jews massacred (M. K. 26a); it is said that the walls of Laodicea were rent by the noise of the arrows at Mazaca (*ib.*). Further mention is made of Cappadocian coins (Ket. xiii. 11) which, according to the correct interpretation (Parḥi, in "Kaftor wa-Ferah," ed. Edelmann, p. 29b), were superior to those of Palestine. An ingenious use of the name is seen in the interpretation of a dream (κάππα = 20; δοκοί = beams), by means of which a hidden treasure was found (Lam. R. i. 1; Gen. R. 68, 12; Ber. 56b; Ma'as. Sh. 55b); this passage likewise indicates that journeys were often undertaken to Cappadocia. The word "Cappadocia," furthermore, was used as a veiled expression for Rome (Tan., Wayera, 13; *ib.* Bo, 4), and in this sense may be connected with the dream above mentioned. Cappadocia had no independent existence in later times, and hence no further importance for Judaism.

Bibliography: Knobel, *Die Völkertafel der Genesis*, pp. 119, 148, 153, Giessen, 1850; Neubauer, *G. T.* pp. 317-319; Böttger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 75; Krauss, *Lehnwörter*, ii. 558, 559.

G. S. Kr.

**CAPPEL, LOUIS (LUDOVICUS CAPPELLUS):** Christian theologian and Hebrew scholar; descended from an old aristocratic French Huguenot family; born Oct. 15, 1585; died June 18, 1658. In consequence of the so-called Tractate of Nemours of July 7, 1585, Cappel's parents were obliged to leave the country, and during their flight Louis was born at Saint Elier, near Sedan. The soldiers of the League, who were pursuing the parents, very nearly spitted the new-born infant on their swords. After studying theology and Oriental languages at Sedan, and traveling for four years through England, Holland, and Germany, he was appointed, in 1613, preacher and professor of Hebrew, and in 1633 professor of theology, at the Reformed Academy of Saumur. He died there, highly honored.

Cappel gained imperishable fame by his two books, "Arcanum Punctationis Revelatum," published anonymously by Thomas Erpenius, at Leyden, in 1624, and "Critica Sacra," printed at Paris, in 1650. In the "Arcanum" he proved conclusively that the Hebrew text was first pointed after the Christian era, until which time it had been composed merely of consonants; in the "Critica" he proved that not even the consonantal text had been transmitted without errors, but needed emendation with the help of the versions and of conjecture.

It is to the lasting credit of Cappel that he was the first who dared to undertake, with exemplary clearness, penetration, and method, a purely philologic and scientific treatment of the text of the Bible.

Bibliography: Ludovici Cappelli, *Commentarius de Cappellorum Gente*, reprinted in Ludovici Cappelli, *Commentarii et Notæ Criticæ in Vetus Testamentum*, Amsterdam, 1689.

T. K. H. C.

**CAPSALI:** Family of scholars in European Turkey during the fifteenth and sixteenth centuries, which came originally from Greece, where a certain Elijah Capsali lived at the beginning of the fifteenth century. The name was taken from Cape Capsali, in the south of the Morea. Elijah had two sons, Moses and David, and the latter one son, Elkanah. The last Capsali mentioned in Jewish history is Elijah, son of Elkanah. The following members of the family are especially noteworthy:

**Eliezer Capsali:** Talmudist at Constantinople in the second half of the fifteenth century. In answer to the appeal of the Karaites, whose literary degeneracy was then notorious, he consented to instruct them in the rabbinic disciplines; imposing only the conditions that his pupils should refrain from vilifying the Talmudic authorities, and from desecrating the holy days of the rabbinical calendar. This attempt to reconcile the Karaites with Talmudic Judaism, or at least to soften their hostile attitude toward it, did not meet with the approval of the rigorists among the rabbis. Even Moses Capsali, who certainly was independent enough otherwise, stoutly opposed his relative, Eliezer (perhaps chiefly because it was not customary to treat the Karaites in a friendly manner; see Elijah Mizraḥi, Responsa, No. 57).

Bibliography: Grätz, *Gesch. der Juden*, viii. 208; Lattes, *Likḳuṭim Shonim*, p. 17.

**Elijah b. Elkanah Capsali:** Turkish Talmudist and historian; born at Candia about 1490; died (there?) about 1555. In 1509 Capsali left his native city to study at Padua under Judah Minz; but Judah dying eight days after Capsali's arrival, the latter went to Meïr Katzenellenbogen, Minz's son-in-law and successor. In 1522 Capsali was again at Candia, having been appointed leader of the community there, with three assistants. During the terrible plague which appeared in Candia soon after, entailing upon the Jews great suffering, which was aggravated by the policy of isolating the Jewish quarter, Capsali worked unselfishly to relieve the stricken. When Menahem del Medigo, rabbi of Candia, became too old to officiate, Capsali and Judah del Medigo were appointed rabbis of the community; and Capsali continued there until his death. Among his pupils, Samuel Algazi deserves especial mention (compare Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 6, below). Capsali carried on a learned

correspondence with the greatest Talmudists of his time; he showed a remarkable independence of spirit, not only in his relations with high authorities, but also in regard to ancient, time-honored customs. For instance, he abolished the custom, widely spread in Candia, of selling by auction the honor of bridegroom of the Torah; ordering instead that this should be conferred gratuitously upon a scholar or other prominent person of the community (Ḥayyim Benveniste, "Keneset ha-Gedolah, Oraḥ Ḥayyim," to 669; i. 88c). The independence and self-confidence manifested by Capsali in his decisions aroused the opposition of many of his colleagues. The responsa literature of that time contains numerous references by prominent rabbis to the controversies between Capsali and his associate rabbi of Candia, Judah del Medigo; the former always inclining to a less rigorous interpretation than the latter (compare Moses Alashkar, Responsa, No. 114, p. 177; Nos. 99, pp. 111–114; Meïr Katzenellenbogen, Responsa, No. 29). Abraham ibn Naḥmias was another opponent of Capsali (Benveniste, *l.c.* pp. 261, 263, 342).

Capsali is the author of the following works: (1) "Sefer Dibre ha-Yamim le-Malkut Winiziah"; (2) "Seder Eliyahu Zuṭṭa," or "Debe Eliyahu"; (3) "No'am Ḥoblim," decisions and responsa; and (4) a collection of responsa. The first work is a history of Venice, the manuscript of which is in the British Museum. It contains, in addition, matter relating to other Italian cities, and a section on the persecutions of the Jews in Germany.

**Elijah Capsali's Works.**

The second work, a history of the Turkish empire from the earliest times down to the year 1522, is an important contribution to general history, as well as to the history of the Jews. This book (in manuscript in the Bodleian Library and in the British Museum), the publication of which would certainly throw much light on the history of the Jews in Turkey, contains a section on Spain and Portugal down to the expulsion of the Jews from those countries. Judging from the extracts made by Lattes, Capsali was not only an excellent stylist—possessing neither the baldness of the chroniclers nor the exuberance and affectation of the elegists—but was also a reliable historian. Capsali added to the work, which is divided into 4 books and 166 sections, a treatise on theodicy. His interest in history is also seen in his collection of responsa, "No'am Ḥoblim," in which he narrates numerous interesting occurrences relating to the Rabbis (compare, for example, the extract in Grätz, "Gesch der Juden," viii. 443–445, which refers to the controversy between Joseph Colon and Moses Capsali). Capsali's responsa seem to have entirely disappeared: Ḥayyim Benveniste is the only one known to have possessed and used a copy of them.

Bibliography: Grätz, *Gesch. der Juden*, viii. 443 *et seq.*; Lattes, *Likḳuṭim Shonim*, pp. 18-32 (extracts from Capsali's *Seder Eliyahu* are given on pp. 33-110); Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2411; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 6-8; Rabbinowicz, *Moza'e Golah*, Index.

**Elkanah b. David Capsali:** Turkish Talmudist and philanthropist of the second half of the fifteenth century. He was a pupil of his uncle, Moses Capsali, at Constantinople, but left that city and settled at Candia, where he became one of the most prominent members of the Jewish community. In 1493 he was "condestable" (high constable), one of its highest officers, and in that capacity was specially active in relieving the sufferings of the Spanish exiles who arrived that year in Candia. In one day (July 22, 1493) he collected for their assistance 250 Venetian gulden, a very large sum for that time. Many notes on the history of the Ottoman empire in Elijah Capsali's work were communicated to him by Elkanah, his father.

Bibliography: Lattes, *Likḳuṭim Shonim*, pp. 17–18; Luzzatto, in Wiener, *'Emeḳ ha-Baka* (Hebr. part), p. 20.

**Moses b. Elijah Capsali:** Chief rabbi of the Ottoman empire; born in Greece 1420; died about 1495 at Constantinople. When a young man he left his native country in order to study at the German yeshibot. He is next mentioned as rabbi of Constantinople about 1450; but he became prominent only during the reign of Sultan Mohammed II., who appointed him chief rabbi of Turkey. The sultan thought so much of the rabbi that he assigned to him a seat in the divan beside the mufti, the religious head of the Mohammedans, and above the patriarch of the Christians.

Capsali held various offices, which included the supervision of the taxes of the Jews, and the appointment of rabbis, and he even acted as a civil judge. It is said that the sultan's respect for the rabbi was due to the fact that, disguised as a civilian, Mohammed was present one day while Capsali was rendering his decisions; and he assured himself that the rabbi was incorruptible and impartial in his judgments. When the sultan undertook to improve the moral conditions of some parts of Constantinople, it was said that this endeavor was prompted by the rabbi. It is certain that Capsali dealt very severely with Jewish youths who, intimate with the janizaries, imitated them in leading un-Jewish and immoral lives. Some of these youths, enraged by the corporal punishment he had inflicted on them, attempted to kill him during a street riot in 1481, and he escaped only by flight. Capsali's associations with Bayazid, the son and successor of Mohammed II., were equally pleasant; and Bayazid's friendliness toward the Jews, that became especially evident in the ready reception of the Spanish exiles, must be ascribed in no small measure to Capsali's influence.

Capsali directed communal affairs with considerable skill, and commanded general respect. Ascetic in his mode of life—fasting frequently, and always sleeping on a bare floor—he was an advocate of rigorous rabbinism, severely criticizing the attempt of some rabbis to instruct the Karaites in the Talmud (compare Eliezer Capsali above). Nevertheless he seems to have taken certain liberties in various ritual questions, that made him many enemies. A party was formed at Constantinople for the purpose of injuring Capsali's reputation, and of branding him as an ignorant and unscrupulous rabbi. At the head of this clique was Moses "Twenty-four," said to have been so called because he knew only the twenty-four books of the Bible and nothing of the later literature, and who had been sent to Con-

**Capsali and Colon.**

stantinople by the community of Jerusalem in order to obtain permission from the chief rabbi to collect money for the poor of that city. But Capsali, for political reasons, could not comply with the request; for Bayazid II. was then at war with the calif of Egypt, and it was forbidden to carry money from Turkey into the Egyptian provinces, hence into Palestine also. Moses "Twenty-four" was so exasperated against the chief rabbi because of his disappointment, that he offered his services to the men who were attempting to bring Capsali into disgrace. At the head of these were Elijah Parnes, Aaron b. Abbaya, Isaac Alterno, and Asher of Cologne, who addressed to Joseph Colon, one of the greatest rabbinical authorities of the time, a letter containing the gravest accusations against Capsali, especially that of being careless in deciding cases dealing with marital troubles. Moses "Twenty-four" carried this mendacious letter to Colon in Italy, who at once began to denounce Capsali violently, declaring him to be unfit to fill the office of rabbi. In the ensuing controversy between Capsali and Colon men like Judah Minz and the three learned Del Medigo brothers (Elkanah, Moses, and Elijah), as well as many other rabbis, took Capsali's part against Colon. It is a proof of Capsali's noble character that he received Colon's son Perez in a most friendly way when the latter came to Constantinople to ask Capsali's pardon, as his father, on his death-bed, had requested him. Capsali, moreover, spoke of Colon in the highest terms, convinced that his opponent had acted against him because he was ignorant of the true state of affairs and zealous in upholding the Law.

Bibliography: Grätz, *Gesch. der Juden*, viii., Index; Lattes, *Likkuṭim Shonim*, pp. 6–17; Nepi-Ghirondi, *Toledot Gedole Yisraël*, pp. 265–267; Rabbinowicz, *Moza'e Golah* (see Index).

L. G.

**CAPTAIN:** One at the head of, and in command over, others; a chief or officer; the head man of a clan; the commander of an army. The title occurs both in A. V. and R. V. as the equivalent for a large variety of Hebrew and Greek words frequently translated differently in other passages. Even where the rendering "captain" is adopted, the exact military or official implication of the title is often not indicated. This indefiniteness is due to the fact that Jewish military forces, especially during the earlier periods of their history, were not rigidly or systematically organized. Standing or regular armies were unknown before the days of the kingdom.

The levies raised for purposes of offensive or defensive warfare fell naturally into units corresponding to the tribes or clans to which they belonged, the captain of each contingent being usually the chief of the tribe or clan; though occasionally the captain did not belong to the tribe, or was not its chief. Bands of men unconnected tribally, the "vain men" or fellows of Judges xi. 3, under the command of a captain distinguished by his prowess, are sometimes mentioned; and it is very likely that Saul, in "choosing" three thousand men (I Sam. xiii. 2), called into service such a company, and that the necessity for resorting to the same expedient a little later in his career (I Sam. xxiv. 2) induced him to keep together as a permanent establishment a body of armed men under his personal command. It is during his reign that mention is first found of a commander- or captain-in-chief; namely, Abner (I Sam. xiv. 50).

**The Tribe the Military Unit.**

Under David much progress was made in the development and organization of a standing military force. While a fugitive and an exile, David had been himself the leader of a band of freebooters (see I Sam. xxii. 2 *et seq.*). His followers formed the nucleus of a standing army. Under him are found, in addition to the commander-in-chief, "captains of the host" (שרי חיל, II Sam. xxiv. 4). The captain of the royal body-guard is also mentioned as one of the high dignitaries of the court (II Sam. viii. 18, xx. 23). Captains of "runners,"—*i.e.*, foot-soldiers, a body of men probably entrusted with the custodianship of the palace gates (II Kings x. 25)—are named in I Kings xiv. 27. These "runners" seem to have consisted of companies of hundreds (II Kings xi. 4, שרי המאות).

The meaning of ראש השלישי (A. V., "chief among the captains"; R. V., "chief of the captains") is not certain. "Shalish" has been explained as the third occupant of the Chariot (LXX., τριστάτης); still, it is doubtful whether military chariots had come into use among the Israelites so early as David's reign. In Ex. xiv. 7 and xv. 4 the reference is to Egyptian chariots, and these are known to have been manned by two men only. "Shalish" in these two verses seems to designate "picked troops," the élite of soldiers. (See Baentsch on Ex. xiv. 7, in "Handkommentar zum Alten Testament.") In other passages the "shalish" probably was a military officer in charge of a third of a larger division (compare battalion = ⅓ regiment), or the third officer in rank. Compare Assyrian "shalshâa," Rawlinson "Asiatic Inscriptions," v. 3, 48; Assurbanipal "Inscriptions," 130, 1. Solomon, however, had "captains" of horse and chariots (I Kings ix. 22).

**Military Divisions.**

It is not unlikely that during the period of the kings the army was divided into tactical units of 1,000, subdivided again into bodies of 100, 50, and 10, each under its proper officer or "head" (ראש), or "captain" (שר). The fixed titles of the various ranks in the military hierarchy are not exactly known, but it is probable that each officer was designated as the "head" or "captain" ("sar") of the number under him (I Sam. viii. 12, xvii. 18, xviii. 13; II Sam. xviii. 1; Ex. xviii. 21; I Macc. iii. 55), though the title "shalish" would indicate also another nomenclature. The sources furnish too scanty a supply of facts to substantiate a more definite assertion.

**Captains of the Temple.**

The priests and Levites of the Second Temple were organized into groups, with proper officers or captains. Under the high priest the סגן ("segan"), more generally designated הממונה ("the memunneh"), often officiated as his lieutenant. Jost ("Gesch. des Judenthums und Seiner Sekten," i. 150) suggests that this is the officer described in Acts iv. 1, v. 24, 26 as στρατηγὸς τοῦ ἱεροῦ ("captain of the temple"), and in II Macc. iii. 4 as προστατης ("governor"). This identification, how-

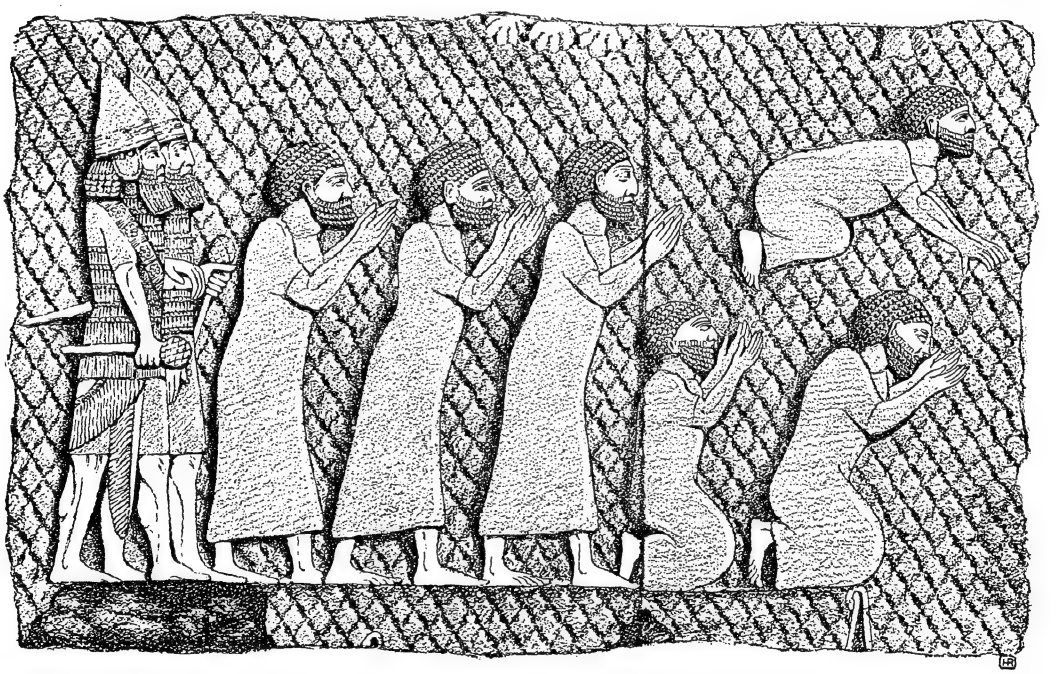
ever, is not very convincing. It is more reasonable to hold στρατηγός to be the rendering of ראש משמר, the Mishnaic title of the "captain [of one] of the priestly groups" (ma'amad or "mishmar"). The officer named in the passages quoted above corresponds to the one given the same title (στρατηγός) by Josephus ("Ant." xx. 6, § 2; "B. J." ii. 5, § 3). He is the captain of the Levitical temple-guard (compare Maimonides, "Kele. Ham." iii.), a body of police, referred to also in Luke xxii. 4, 52. The officers that assisted in the arrest of Jesus (John xviii. 3) may have belonged to this company. The "captain" of Acts xxii. 28, and possibly John xviii. 12, rendering the Greek word χιλίαρχος, represents a Roman officer, the "præfectus" or "tribunus militum"; it is not clear which grade of the Roman military hierarchy is meant by the "captain of the guards," in Acts xxviii. 16, where it is a translation of the Greek στρατοπεδάρχης. The R. V. omits the sentence altogether.

Three Hebrew words are mistranslated "captain" by the A. V.: (1) כרי, in II Kings xi. 4, 19 (probably a misreading for כרתי; see CHERETHITES); (2) כרים, in Ezek. xxi. 22 ("battering rams," R. V.); (3) אלוף, in Jer. xiii. 21, where "friend" is the proper meaning.

Following are other Hebrew equivalents: "Ṭifsar," (the Assyrian "dupsharu" = writer of tablets), in Jer. li. 27 and Nahum iii. 17, a military officer, probably the Hebrew "Sofer" (Jer. lii. 25; reading emended II Kings xxv. 19, see Nowack, "Lehrbuch der Hebräischen Archäologie," i. 360). "Nagid," a title of royal personages; secondarily, "chief," and hence "captain" (I Chron. xii. 27, xiii. 1); the "steward" of the palace (II Chron. xxviii. 7). "Nasi," truer rendering, "prince" (Num. ii. 3, as in R. V. generally). "Peḥah," an Assyrian title; "paḥati," from "bel paḥati," lord of a district = governor; military "captain" in II Kings xviii. 24; Isa. xxxvi. 9; Ezek. xxiii. 6, 12, 23. "Ḳaẓin," originally "elder," "judge." "Rosh," "head," "chief" (R. V.). "Ba'al," "lord" (Jer. xxxvii. 13), "captain" of prison. "Rab" (II Kings xxxv. 8), "captain" of executioners; interchanges with "sar" (Gen. xxxix. 1). "Sar" is equivalent to "prince," and hence "commander," "captain." "Shalliṭ" is rendered "ruler" in Dan. ii. 15. For renderings of "shalish" see above, and Dillmann on Ex. xiv. 7, in "Kurzgefasster Kommentar zu den Heiligen Schriften"; also Paul Haupt, in "Beiträge für Assyriologie und Semitischen Sprachwissenschaft," iv. 4, pp. 582–587, Leipsic, 1902.

E. G. H.

**CAPTIVES.—Biblical Data:** The Bible makes no provision for the treatment of captives taken in war. Captives were considered as slaves, and as such were subject to all the laws that govern the relations between the master and his non-Jewish slave (עבד כנעני); (see SLAVES). In the early wars of Joshua with the seven tribes that inhabited Palestine, there could be no captives of war, as the Israelites were commanded to destroy all the people,



JEWISH CAPTIVES IN ATTITUDE OF SUPPLICATION.
(From Layard's "Monuments of Nineveh.")

even the women and the children (Deut. xx. 16–18). In later days the descendants of such Canaanites as escaped destruction Solomon considered not only tributary to himself, but also bond-servants who had to serve the Israelites at any time in whatever capacity they might be needed (I Kings ix. 20, 21; Maimonides, "Yad," Melakim, vi. 1).

According to the Deuteronomic law (Deut. xx. 10–18), the Israelites were commanded to destroy

all male adults of a conquered people. In some instances, however, Israelitish kings showed unusual mildness to their captives. Ahab released Ben Hadad of Syria on very generous terms, after the latter had suffered a humiliating defeat on the battlefield (I Kings xx. 34). At the instance of the prophet Elisha, the king of Israel dismissed a Syrian army which had been taken by stratagem (II Kings vi. 20–23).

Female captives were also subject to the same laws as the female non-Jewish slaves. A peculiar exception to that general law is the case of the "yefat to'ar" (יפת תאר, Deut. xxi. 10–14). An Israelitish warrior who had intercourse with a captive might take her for a wife, after having permitted her to mourn for her parents a full month. If he then refused to marry her, he could not sell her into slavery, but must let her go free.

——**In Rabbinical Literature:** The Rabbis saw in the law regarding female captives a reluctant concession to the passions of man, and therefore looked upon such an act unfavorably. They treated it as an exception and limited it in the following manner:

One who takes possession of a female captive during war may not cast her off; but, if she be willing to accept the Jewish religion, her captor must keep her in his house for three months, this being the accepted interpretation of "yerah yamim" (Deut. xxi. 13), and then marry her. If at the end of the three months he did not wish to marry her, he must not sell her into slavery, but must send her away free. Should she be unwilling to accept the Jewish faith, he may continue to keep her for twelve months and use peaceful persuasion; but if at the end of that period she is still steadfast in her determination, he must send her away free. At no time may the captor employ compulsory measures to force her into the Jewish faith. If he belongs to the family of Aaron, he can not marry her, as the Jewish law prohibits a Kohen from marrying a proselyte (Yeb. 48b; Kid. 21b *et seq.*; Maimonides, "Yad," Melakim, viii. 2–7).

Bibliography: Hastings, *Dictionary of the Bible*, s.v. *War*; Spitzer, *Heer und Wehrgesetz der Alten Israeliten, Griechen und Römer*, ch. xix., Vinkovcze, 1879.

J. SR. J. H. G.

**CAPTIVITY,** or **EXILE, BABYLONIAN:** By "exile" is meant any form of forced emigration in which the selection of his new habitation is left to the choice of the person banished. In a particular sense the word is used to designate the enforced emigration of larger communities, such as tribes and nations; in which case, however, any choice of domicile seems to be withheld. The specific term for this species of exile is "deportation." In antiquity, deportation was employed on an extensive scale for political purposes, either to annihilate the power of a conquered people, or to cultivate new and unsettled districts by populating them, or to fuse together various nationalities—more widely separated in ancient times than they are to-day—and occasionally to subserve several of these various ends at once.

The earliest deportation of Israelites mentioned in the Old Testament was that of Tiglath-pileser III. This king, either in 734 B.C., upon the march against Philistia, mentioned in a fragment of the eponym list, or (in the event that the march against Hano of Gaza [734] did not concern the affairs of Israel and Judah) in 733, took the field against Pekah of Israel and Rezin of Damascus, who were warring against his vassal, King Ahaz of Judah, and punished them by annexing the northern and eastern borderlands (II Kings xvi. 7–9).

**The Deportation of Israel.**

While he annexed these borderlands of the tribes of Zebulon, Asher, and Naphtali, together with such of the eastern territory of the Jordan as belonged to Israel, he led the inhabitants of these provinces into Assyria, and established them there (II Kings xv. 29). The second deportation took place after the conquest of Samaria in 722 B.C., which conquest was followed by the demolition of the northern kingdom. The last king of that country, Hoshea, had renounced allegiance to Shalmaneser IV. (II Kings xvii. 4), whereupon the latter besieged the city of Samaria for three years (724–722). It was reserved for his successor, Sargon, however, to capture the hostile capital, as is evident from the cuneiform inscriptions (in contradiction to II Kings xvii. 3 *et seq.*, according to which the conquest was made by Shalmaneser himself). On that occasion 27,280 people were taken captive and deported, partly to the Assyrian province of Gozan in Mesopotamia and partly to Media, where they were established as royal charges; while, at the same time, colonists of other nationalities were settled in Samaria and the surrounding territory to take the place of those deported. In this way not only was a conquered and hostile people thoroughly disrupted, but it was at once replaced by subjects loyal to the crown, among whom the vacated territory was distributed, and who obtained special prerogatives, in order to strengthen their allegiance. The first people to be sent thither (721 B.C.) from Babylon as settlers were Arameans. Upon the close of the Babylonian insurrection, however (647 B.C.), Assurbanipal sent further contingents from Babylon, Cuthah, Sippara (Sepharvaim), Susa, and Elam (II Kings xvii. 24, xviii. 11; Ezra iv. 4–10).

The inhabitants of the southern kingdom, Judea, were in their turn subjected to two deportations. The first of these took place in the year 597 in connection with the first conquest of Jerusalem by Nebuchadnezzar. On that occasion Nebuchadnezzar appeared before the walls of Jerusalem with his army for the purpose of punishing Josiah's son Jehoiakim, because the latter, relying upon the assistance of Egypt, had renounced his allegiance to Babylonia. As soon as Jehoiachin or Jaconiah, who had meanwhile succeeded his father, Jehoiakim, as king, had, after a short defense, surrendered to the leaders of the Babylonian army, Nebuchadnezzar ordered him, together with the most distinguished men of the land, and the most valuable treasures of the Temple and the palace, to be sent to Babylonia (II Kings xxiv. 1–16). Thus began the Babylonian Exile (597), from which year the prophet Ezekiel, who was among the captives, dates his calculations. Another deportation took place upon the downfall of the kingdom of Judah (586 B.C.). The new king, Zedekiah, a son of Josiah, whose original name was

**Deportation of Judah.**

Mattaniah, had taken the oath of fealty to the Babylonian sovereign (Ezek. xvii. 13). But as early as 593 he had planned an insurrection against Nebuchadnezzar, to which end he had summoned the ambassadors of the disaffected Syrian states tributary to Babylon; namely, Edom, Moab, Ammon, Tyre, and Sidon. Psammetichus II. (594–588), the new king of Egypt, was probably the soul of the undertaking. Although peace still reigned in Syria, and Zedekiah himself appeared before Nebuchadnezzar to vindicate his good faith (Jer. li. 59 *et seq.*), it soon thereafter became possible for the Egyptian king Hophra to tempt Zedekiah into a breach of faith. Nebuchadnezzar was now compelled to step in, and repaired to Riblah on the Orontes, in order to conduct a campaign against Jerusalem directly from his headquarters. The siege began Jan. 10, 587, and lasted for a year and a half. As the city, partly because of its inaccessible position, and partly because of its strong fortifications, was almost impregnable to assault, Nebuchadnezzar endeavored to starve out the inhabitants by encircling Jerusalem with a wall. The approaching army of Hophra now compelled the Babylonians temporarily to abandon the siege and stand battle. The Egyptians, however, were beaten; and the siege began anew, and was continued until July 9, 586, when the beleaguerers penetrated into the city through a breach made in the protective wall built in the days of Hezekiah (II Chron. xxxii. 5; II Kings xxii. 14). An attempt at flight by Zedekiah and his retinue was frustrated; he and his armed followers being intercepted before they could cross the Jordan. The retinue were dispersed, while Zedekiah was captured and brought before Nebuchadnezzar at Riblah. Here he witnessed the death of his sons, who were murdered in his presence. His eyes were then put out, and he was taken in chains to Babylon. On Aug. 7 of the same year Nebuzaradan, captain of Nebuchadnezzar's body-guard, ordered that the Temple, the royal palace, and all dwellings in the city of Jerusalem be set on fire, and that the surviving inhabitants be taken captive to Babylon. This was also the fate of all those who, after the capitulation of the city, had sought refuge in the camp of the Babylonians. Seventy or eighty distinguished Jews, however, among them the high priest Seraiah, were sent to Riblah, where, by the order of Nebuchadnezzar, they were put to death (II Kings xxv. 1 *et seq.*; Jer. xxxix. 1 *et seq.*, lii. 1 *et seq.*). Yet a third deportation of the Jews was ordered by Nebuchadnezzar. During the futile siege of Tyre, which lasted thirteen years (585–573 B.C.) and compelled Nebuchadnezzar to keep a standing army in Syria, probably a rebellion broke out among the population, which, since the murder of Judah's Jewish governor, Gedaliah, had been heavily oppressed (Jer. lii. 30). In consequence of this, there was ordered, either in 582 or 581 B.C., another partial deportation to Babylon.

As regards the number of Jews deported by Nebuchadnezzar, there are two divergent reports. According to the statements in Jer. lii. 28–30, which must be accepted as the more reliable, as they certainly are the more complete, 3,023 Jews were deported in 597 B.C., 832 inhabitants of Jerusalem in 586, and 745 Jews in 582, making 4,600 persons in all. But in Biblical times, as to-day in Oriental countries, only the men were counted. Hence it follows that from 14,000 to 18,000 souls must have been deported to Babylon. The other statements, given in II Kings xxiv. 14, 16, refer only to the deportation of the year 597 B.C. Verse 14 states that 10,000 men were sent into exile; while according to verse 16 the number was 8,000. As the former verse is part of an addition to the original text, it will be necessary to adhere to the second, the figures in which, however, are more than twice as high as those given in Jeremiah. Now, if the figures as given in Jeremiah for the years 597, 586, and 582 be accepted as correct, the total number of exiles, taking into consideration II Kings xxiv. 16, will be 12,000 men, or in all 36,000 to 48,000 souls. Furthermore, if it be assumed that the total population of the kingdom of Judah was about 120,000 (the figures should probably be somewhat higher, as the country was at that time more densely populated than it is to-day), about one-fourth of the population (according to II Kings xxiv. 16) or, perhaps more correctly, one-eighth (according to Jer. lii. 28–30) was led captive into Babylonia.

**Number of Babylonian Exiles.**

The Israelites who were deported in 597 at first hoped for a speedy return to their homes. As they belonged without exception to the leading families, they had given credence to the sayings of the false prophets who had flattered them (Jer. xxvii.–xxix.; Ezek. xii. 21, xiii. 23); and in contradistinction to those who had remained at home, they came to regard themselves as the true Israel, although they themselves by no means conformed to the standard which the true prophets had pictured of an ideal Israel (Jer. xxiv.; Ezek. xi. 1–21), nor did they betray any evidence of a "new heart." When, therefore, contrary to their expectations, Jerusalem was destroyed in 586, they were, after all, compelled to follow the advice of Jeremiah (xxix. 4–9) and accommodate themselves to the conditions of a protracted exile.

**Condition of the Exiles.**

As exiles, under royal protection, and consequently enjoying special prerogatives in their new home, their personal lot was undoubtedly a happier one than that of their brethren who had remained behind. Their habitation was in the province of Babylon. It is not known, however, whether they lived together in considerable numbers or were scattered throughout the country. The places where they dwelt were known by various names; thus, "Tel Abib," according to the Hebrew etymology, signified "hill of corn-ears," whereas its Babylonian signification was "the deluge," or "hill of the stream"—the valley of the rivers Chebar (one of the numerous canals of the Euphrates), Casiphia, and Ahava (Ezek. i. 3; Ezra viii. 15, 17). A number of western Semitic proper names, discovered upon inscriptions found in Nippur, have led Hilprecht to believe that many of the exiles were settled in that place (see, for example, "Palestine Exploration Fund, Quarterly Statement," Jan., 1898, p. 54; April, 1898, p. 137). They not only preserved their old tribal distinction, but kept special genealogical

records (Ezra viii. 17; Ezek. xiii. 9); and the heads of the tribes or elders were the leaders of the separate communities (Ezra viii. 1 *et seq.*, 16 *et seq.*; Ezek. viii. 1, xiv. 1, xx. 1).

Their outward condition was also by no means unsatisfactory. Jeremiah, in his exhortations (xxix. 5–7; compare Ezek. xiii. 2 *et seq.*, xiv. 9–11), states that the Israelites were permitted to till the soil, to cultivate the family life, and, by thrift and diligence, to accumulate wealth. Perhaps, being permitted to administer their internal affairs through their elders, they were allowed the undisturbed exercise of their religion; and nowhere are bloody persecutions heard of, designed to alienate forcibly the people from their ancestral religion, and to coerce them into accepting that of the conquerors. All the misery, want, imprisonment, and ill-treatment, frequently described as suffered in Babylonia, must be explained by the fact that the Prophets, whenever they gazed back upon the national catastrophe, felt anew all the pangs of homelessness and servitude. Consequently, the description of the people as a helpless worm (Isa. xli. 14), and of the violence and spoliation which had reduced Israel to the condition of those who suffer in chains and bondage (*ib.* xlii. 20–24), is not ascribable to actual sufferings inflicted in the land of exile. The chains and bonds are not such as have been forged for them in the land of their exile: they are figurative of the condition of homelessness and servitude into which the exiled Israelites have fallen; and they have lost their home, they have been despoiled, and the fetters of the foreign rule weigh heavily upon them. The Prophets also deplore the deep humiliation to which God has subjected His people by consigning them to ruin, and they bewail the circumstance that even the religious leaders, the priests and the Prophets themselves, have been delivered up to the profanation of a pagan people, instead of being permitted to serve the Lord in His holy Temple according to the divine mission appointed to them (Isa. xliii. 28, xlvii. 6). The source of the most poignant grief on the part of the pious devotees of YHWH was the ridicule cast by the idolaters upon their religion, their God, and His power; for, as the pagans could not trace the downfall of the people to its true cause —the sins of the people themselves—they beheld in the fall of Jerusalem and its Temple a proof of the weakness of Israel's God (Isa. lii. 5).

**Religious Conditions.**

In consequence of the favorable external circumstances of the exiles, and particularly of such of them as were engaged in the diversified commerce in the Babylonian metropolis, the longing for home gradually disappeared, and they learned to content themselves with material prosperity. Most of these indifferent persons were lost to their people; for, in their anxiety to retain the wealth they had acquired, they learned to conform to the manners and customs of the country, thus sacrificing not only their national but also their religious independence and individuality. Hence the denunciation by the Prophets of the various forms of idolatry practised among the people. Even if the description of the idolatry mentioned in Isa. lvi. 9–lvii. 13a belongs to pre-exilic times, many other passages so graphically describe the idolatrous practises of the exiles that the relation between these and the Babylonian cult can not be mistaken (Isa. lxv. 3 *et seq.*; compare *ib.* lxvi. 17). Despite all this indifference and impiety on the part of the masses, there was nevertheless an element that remained true to the service of YHWH. These "servants of YHWH," who humbly submitted (עֲנָוִים, "the meek") to His will, gathered about the few Prophets who remained faithful to the Lord, but whose voice and influence were lost amid the general depravity, and who, in addition to the pain caused by base ingratitude and faithlessness toward the God of their fathers, were also compelled to endure all the shafts of scorn and ridicule. While some, though without obeying the prophet's exhortations (Ezek. xxxiii. 31), listened to his words—either because they appreciated his eloquence, or because they were entertained and pleased by the holy enthusiasm of the man of God—others ridiculed this faith in the Lord and the fond hope of the devotees of YHWH of a future salvation and a redemption from pagan captivity (Isa. lxiv. 5). Indeed, in their delusion they proceeded even to open hostility and oppression; and a reference to a species of excommunication or, at least, an open declaration of ostracism, is contained in the above-mentioned passage. These sad experiences of all true Israelites tended to separate them more and more from their recreant brethren. The more the pious exiles felt themselves repelled by their pagan environment and their disloyal fellow-Israelites (Ps. cxxxvii. 3 *et seq.*,) the closer became the union among themselves, and the stronger their allegiance to their Prophets and the Law. What they had re-established almost immediately of the religion of their fathers was the sacred observances. True, a festive celebration of the high festivals was out of the question, in view of the unfavorable conditions and of the mood of the people. Such a celebration was, therefore, supplanted by solemn days of penance and prayer to commemorate the catastrophe which had befallen the people (Zech. vii. 3, viii. 19). The fasts of the fathers were also observed, although in so superficial and thoughtless a manner that the prophet was compelled to condemn the mode of observance, and to censure fasting when accompanied by the ordinary business pursuits of every-day (Isa. lviii. 3). As the faithful could not honor YHWH by sacrifices in a foreign land, nothing remained to them of all their ceremonial but the observance of the Sabbath (Hosea ix. 3–5) and such other customs as were connected with a certain independence of action. Such, for example, were the act of circumcision, which, together with the observance of the Sabbath, constituted a distinguishing mark of Israel; regular prayer, performed with the face turned toward Jerusalem (I Kings viii. 48); and fasting, already mentioned. When the Prophets of the Exile spoke of the conditions under which the divine prophecies would be fulfilled, they always emphasized the observance of the Sabbath as the foremost obligation, as the force which should unite and preserve the Jewish community (Isa. lvi. 2, 6 *et seq.*; lviii. 13; Jer. xvii. 19 *et seq.*; Ezek. xx. 12 *et*

**Religious Observances.**

**The Sabbath.**

*seq.*; xxii. 8, 26). On the other hand, it is evident from the demands and exhortations of the Prophets that they were now willing to dispense with the ceremonial, as the more external form of religious observance, in order to emphasize the exemplification of the essential religious spirit in works of morality and charity.

At the same time the idea found acceptance that the submission of the personal will to that of the Lord would prove the most acceptable sacrifice in His sight (Ezek. xi. 19, xviii. 31, xxxvi. 26; Isa. lxi. 1–3). Ezekiel also establishes the new principle that the essence of religion must be sought in individual morality: "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. xviii. 20–32; compare Deut. xxiv. 16; Num. xxvi. 11); wherefore he, also, in contrast with the present disposition of the exiles, predicts a new heart and a new spirit (Ezek. xxxvi. 26). The new religious conviction was confirmed by the contemplation of the pagan idols with the attendant immoral cult, which reacted to strengthen and to purify the conception of the monotheistic idea, so that in the Deutero-Isaiah the certain conviction is already expressed of the ultimate recognition of YHWH by all pagan peoples.

Particular attention was now paid to the ancestral literature; and thus there arose during the Babylonian Exile the profession of the "scribes," those learned in the Law who set the standard of piety and devotion, and who transmitted their precepts both to their successors and to the people at large, while at the same time extending the body of the laws by means of revision and amplification (see PENTATEUCH). Historical writings also were now revised in accordance with the standard of the Law, establishing as a basis the historical conception of Deuteronomy. All the calamities which had befallen Israel were accepted by these exiles as a punishment for transgressions, and particularly for idol-worship. The sin of Jeroboam had ruined Israel, and the transgressions of Manasseh, despite his subsequent thorough reformation, were only atoned for by the downfall of Judah. Therefore the history of the past was to serve both as a warning and as a guide for the future. This explains the purpose of the compilation of the various older historical works into a historical entity: the new Israel, risen from the grave of exile, must avoid the sins and errors which caused the ruin of its fathers. And indeed the Psalms which were composed after the Exile reveal a keener introspection, a deeper sense of contrition, and a more frank avowal of sin than the earlier ones.

**Cultivation of Literature.**

The first indication of a change for the better was the liberation of King Jehoiachin from his captivity, with regal honors which distinguished him above all other kings at the court of Babylon. According to II Kings xxv. 27–30, he was liberated by Evil-Merodach (562–560 B.C.); and though this passage mentions the liberation as occurring in the thirty-seventh year of the captivity of Jehoiachin, the event must be ascribed to Neriglissar (568–556). The first permanent change was brought about by the Persian king Cyrus. As the Deutero-Isaiah already desired and predicted after the first inroad of Cyrus into the Babylonian kingdom (545), a conquest of the city of Babylon took place (539 B.C.) after the decisive defeat of the army at Sippara. This conquest, however, was not accompanied by spoliation or destruction, and was followed by an order to rebuild the Temple of YHWH in Jerusalem. This duty was assigned to Sheshbazzar, himself a Jew (according to I Chron. iii. 18, Shenazar, perhaps a Davidite), who had been sent by Cyrus as governor to Jerusalem, the king himself having previously laid the corner-stone of the Temple. The work of building, however, was soon arrested (Ezra v. 13–16). Sheshbazzar probably did not go to Jerusalem alone, being in all likelihood accompanied by distinguished Jews, such as the Davidite Zerubbabel, the priest Joshua, less prominent ones, and a troop of soldiers. But a general permission for the Jews to return was probably not given by Cyrus, as no mention of it occurs in any of the older records.

**Termination of the Exile.**

The actual return of the exiles was consummated by Ezra, who assembled at the river Ahava all those desirous of returning. These consisted of about 1,800 men, or 5,500 to 6,000 souls (Ezra viii.), besides 38 Levites and 220 slaves of the Temple from Casiphia. With this body, which was invested with royal powers, Ezra and Nehemiah succeeded, after great difficulties, in establishing the post-exilic Jewish community. From the list given in Neh. vii. 6–73 (= Ezra ii.), which the chronicler erroneously supposed to be an enumeration of those who had returned under Cyrus, it appears that the whole Jewish community at this time comprised 42,360 men, or 125,000 to 130,000 souls.

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G. V. Ry.

**Traditional Data:** Various causes are assigned in the Haggadah for the Babylonian Exile. Some authorities mention general unworthiness (Lam. R. proem 19); others give specific sins, as idolatry, licentiousness, and bloodshed (Tosef., Men. xiii. 22), incontinency in the drinking of wine (Gen. R. xxxvi. 4), too great indulgence to one another and failure to reprove those who sinned (Shab. 119b), and non-observance of the year of release and of the Sabbath, and neglecting the study of the Torah (Yer. Ta'an. iv. 69b).

**Causes of Exile.**

Israel was exiled to Babylonia because the language of the Babylonians is akin to that of the Torah. According to another opinion, God had therefore exiled Israel to Babylonia because the latter is a low-lying country, like the nether world; as it is said (Hosea xiii. 14): "From the power of the nether world I will ransom them." Another

authority says that God exiled Israel to Babylonia, because it was the land from which they had come, as a husband that is angry with his wife sends her home to her mother (Pes. 87b). Babylonia was Israel's home. Israel and Judah were exiled to different places in order that each might find consolation in the other's misery (Pesiḳ. R. xxxiii.).

**Incidents Connected with the Exile.**

Forty years before Israel went into exile date-palms were planted in Babylonia, because Israel was eager for the sweetness of the date, by which the tongue gets accustomed to the sweetness of the Torah (Yer. Ta'an. *l.c.*). According to one opinion the Ark was carried to Babylonia. With the destruction of the First Temple ceased the Davidic dynasty, the Urim and Tummim, and the Levitical cities (Tosef., Soṭah, xiii. 1, 2). For fifty-two years after the destruction of the Temple no bird was seen to fly in Palestine. This is inferred from Jer. ix. 9, בהמה having the numerical value of 52. Seven hundred kinds of clean fishes, 800 kinds of clean locusts, and innumerable fowl followed the exiles to Babylonia (Yer. Ta'an. *l.c.*; Lam. R. proem 34). As Nebuzaradan entered the Temple court he found the blood of the prophet Zechariah boiling. To his question, "Whose blood is that?" the people answered that it was the blood of sacrificial animals. He slaughtered a multitude of animals, but the prophet's blood did not cease boiling. Threatened with execution, the people admitted that it was the blood of the murdered prophet. Nebuzaradan thereupon slaughtered 80,000 priestly youths, but the blood still would not cease boiling. Turning in anger to it, he said, "Dost thou want me to kill thy whole people?" Then God felt mercy with His children and caused the blood to cease boiling (Yer. Ta'an. *l.c.*; Giṭ. 57b). Eighty thousand priestly youths hid themselves in the cells of the Temple, where they were all burned, with the exception of Joshua b. Jehozadak, the high priest, the "brand plucked out of the fire" (Yer. Ta'an. *l.c.*). Eighty thousand priestly youths fled to the Ishmaelites. When they asked the latter for a drink, they gave them various salted foods, and leather bottles filled with air, and invited them to eat and drink. When one attempted to drink, the air from the bottle entered his lungs and choked him to death (*ib.*).

Nebuzaradan is identical with Arioch (Dan. ii. 14). This name suggests that Nebuzaradan, when leading the Jewish exiles, raged against them like a lion (אריה) until they had reached the Euphrates. On arriving there he said to his troops: "Let them rest here, for from this time forward their God will not care for them." Therefore it is said, "By the rivers of Babylon we sat" (Ps. cxxxvii. 1), only then, not before (Lam. R. v. 5). By the rivers of Babylon they sat and wept over the dead who had fallen by the sword of Nebuchadnezzar and by the waters of the Euphrates, which had proved fatal to those used to the rain-water and the spring-water of Palestine. But the tyrant sat in a ship, surrounded by all his nobles in the midst of all kinds of music (Isa. xliii. 14), while on the bank passed the princes of Judah naked and in iron chains. "Why do these people go without burdens on their shoulders?" he asked as he caught sight of them. Then heavy burdens were put upon them.

**God's Attitude to Exiles.**

The longing after the soil of the Holy Land turned the heart of Israel to repentance. As long as they were in their own land Jeremiah exhorted them in vain to repentance; but when led into exile they regarded even the sacred vessels as holy, and hung up their harps on the willows (Pesiḳ. R. xxviii.).

God regretted having exiled Israel (Suk. 52b). He hastened the Exile two years, otherwise the people would have been utterly destroyed (Sanh. 38a). God's anger subsided after they had gone into exile (Lam. R. ii. 16). The divine glory did not leave the Sanctuary even after its destruction, according to the assurance given in I Kings ix. 3; and so we read (Ps. iii. 5) "from His holy mount," holy even when a bare mount. Cyrus speaks (Ezra i. 3)—while the Temple was destroyed—of "the God who is in Jerusalem" (Tan., ed. Buber, Shemot, 10). God's attitude is illustrated by the following two parables: A king had two sons. He grew angry with the first, punished him, and sent him into exile, exclaiming, "Wo unto him; from what happy state must he be banished!" But having also grown angry with the second, and sent him likewise into exile, he exclaimed, "It is I whose method of education was wrong." Likewise, when God sent the Ten Tribes into exile, He exclaimed, "Wo unto them! for they have wandered from me" (Hosea vii. 13); but when Benjamin and Judah also went into exile, He said, "Wo unto me for my hurt" (Jer. x. 19). Again, a king had two sons. Angered by the first, he smote him so that he died; then he mourned for him. When also the second one died of his punishment, the king said, "I have no more strength to mourn; call the mourning women that they bewail him." Similarly, God, when the Ten Tribes went into exile, bewailed them (Amos v. 1); but when also Judah and Benjamin were exiled, He said (Jer. ix. 16), "Call the mourning women" (Pesiḳ. xv. 120a, b).

In three passages of Scripture God complains of Nebuchadnezzar the Wicked: in Jeremiah, Kings, and Chronicles. Just as one complains to his neighbor, saying, "Behold what that cursed N. N. has done me!" so speaks God, "Behold what that Babylonian dwarf has done: he has exiled My children, destroyed My house, and burned My Temple" (*ib.* xiii. 112a, b).

**Duration of Exile.**

The expression "because, even because" (Lev. xxvi. 43) has the same sense as the saying "measure for measure," and points to the fact that the duration of the Exile was commensurate with the duration of Israel's sinfulness (Lam. R. proem 21). Hananiah b. Azzur was a true prophet, but a plagiarist. Whatever he heard Jeremiah proclaim in the upper market-place he proclaimed in the lower market-place. Also his announcement that within two years the sacred vessels would be brought back (Jer. xxviii. 3) rests upon Jeremiah's prophecy of the seventy years (*ib.* xxxv. 12), which, however, Hananiah had miscalculated, assuming a wrong period for its beginning, and therefore an incorrect period for its end (Yer. Sanh. xi. 30b).

"The lion went up" (Jer. iv. 7)—this is Nebuchadnezzar in the constellation of the lion ("the fifth month," Jer. i. 3)—and destroyed the lion of God ("Jerusalem," Isa. xxix. 1). Accordingly will also come the lion ("God," Amos iii. 8) in the constellation of the lion, in the same month in which Jerusalem was destroyed (compare Jer. xxxi. 12: "I shall change her mourning into joy"), and He will rebuild the lion of God (Ps. cxlvii. 2; Pesiḳ. xiii. 116a). That Israel had found no rest (Lam. i. 3) as he went into exile assured his return home; for Noah's dove returned also because she had found no rest for her feet (Gen. viii. 9); and with the same words is also predicted Israel's restlessness in exile (Deut. xxviii. 65; Lam. R. i. 3). When in consequence of the sins of Israel the enemy had entered Jerusalem, captured his heroes and tied their hands behind them, God said: "With him am I in distress" (Ps. xci. 15); "My children are in distress, shall I be in freedom?" Then He drew His right hand back from before the enemy (Lam. ii. 3). This was revealed to Daniel by the expression לקץ היכין (Dan. xii. 13, the real meaning "at the end of days"), "till the end of the right hand," that right hand which was in subjection. "With the redemption of My sons have I also redeemed My right hand" (Pesiḳ. xvii. 131b).

**Return from Exile.**

J. SR. C. L.

**CAPTIVITY, THE PRINCES OF.** See Exilarchs, The.

**CAPUA, JOHN OF.** See John of Capua.

**CARABAJAL** (variously spelled **Carabal, Caraballo, Caravajal, Carbajal,** and **Cavajal,** the name **Carvalho** being possibly identical): The name of a family of Maranos in Mexico at the end of the sixteenth century and the beginning of the seventeenth, all connected with Don Luis de Carabajal, governor of New Leon. Several members of the family suffered martyrdom at the stake for Judaizing.

**Francisca Nunez de Carabajal:** Sister of Don Luis de Carabajal; born in Portugal about 1540; died as a martyr in the city of Mexico Dec. 8, 1596. She was among the members of the family seized in 1590 by the Inquisition. She also was tortured till she implicated her husband and her children, one of whom was named Luis de Carabajal. The whole family were forced to confess and abjure at a public auto da fé, celebrated on Saturday, Feb. 24, 1590. Luis de Carabajal, with his mother and four sisters, was condemned to perpetual imprisonment, and his brother, Baltasar, who had fled upon the first warning of danger, was, along with his father, Francisco Rodriguez de Matos, deceased, burnt in effigy. In January, 1595, Doña Francisca and her children were accused of a relapse into Judaism, and convicted. During their imprisonment they were tempted to communicate with one another on Spanish pear seeds, on which they wrote touching messages of encouragement to remain true to their faith. At the resulting auto da fé, Doña Francisca and her children, Isabel, Catalina, Leonor, and Luis, died at the stake, together with Manuel Diaz, Beatriz Enriquez, Diego Enriquez, and Manuel de Lucena. Of her other children, Doña Mariana, who lost her reason for a time, was tried and put to death at an auto da fé held in the city of Mexico March 25, 1601; Anica, the youngest child, being "reconciled" at the same time.

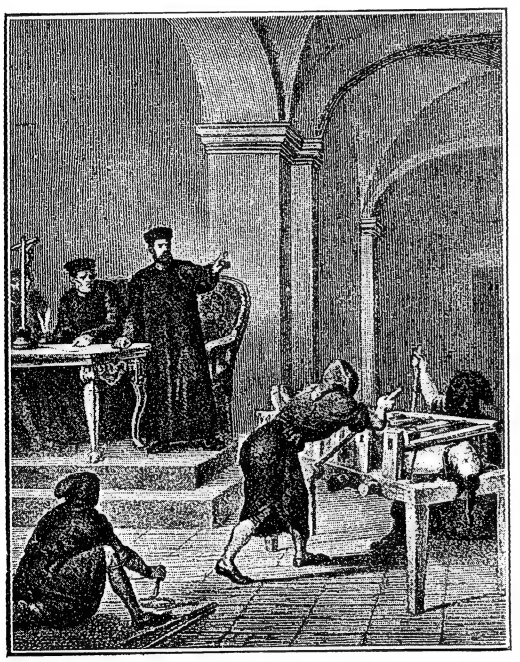
Execution of Mariana de Carabajal at Mexico, 1601.
(From Palacio, "El Libro Rojo.")

**Don Luis de Carabajal y Cueva:** Born at Magodorio, Portugal, in 1539; appointed governor of a district in Mexico in 1579; said to have died about 1595. In consideration of the appointment of governor, he undertook to colonize a certain territory at his own expense, being allowed the privilege of repaying himself out of the revenues. His original jurisdiction, under the name of "Nuevo Reino de Leon" (New Kingdom of Leon), was to comprise a somewhat ill-defined territory, beginning at the port of Tampico, extending along the River Panuco, and thence turning northward; but it was not to exceed 200 leagues either way. It would seem to have included Tamaulipas, as well as the states of Nuevo Leon and Coahuila, and parts of San Luis Potosi, Zacatecas, Durango, Chihuahua, and Texas. Carabajal received his royal patent as governor of Nuevo Reino de Leon on May 31, 1579. He arrived in Mexico in 1580, and began to prepare for his occupancy of the territory. He planted his colony on a site formerly called "Santa Lucia," and named the place "City of Leon."

To pacify and colonize the new territory, Carabajal was allowed 100 soldiers, and 60 married laborers, accompanied by their wives and children. It is safe to assume that a number of these early colonists were Spanish Jews, who, under the guise of Maranos, had hoped to escape persecution and find

prosperity in the New World. In this expectation they were doomed to disappointment, for within a decade after their settlement a score of them were openly denounced and more or less severely punished for Judaizing. In 1590 there seems to have been an extensive colony of them in Mexico.

Don Luis de Carabajal brought with him to Mexico his brother-in-law, Don Francisco Rodriguez de Matos, and his sister, Doña Francisca Nuñez de Carabajal, with their children, Doña Isabel, the oldest, 25 years of age, widow of Gabriel de Herrera; Doña Catalina, Doña Mariana, Doña Leonor, Don Baltasar, Don Luis, Jr., Miguel, and Anica (the last two being very young). Another son, Caspar, a pious young man (monk?) in the convent of Santo Domingo, Mexico, had arrived a short time before. Doña Catalina and Doña Leonor married respectively Antonio Diaz de Caceres (see CACERES) and Jorge de Almeida—two Spanish merchants residing in the city of Mexico and interested in the Tasco mines. The entire family then removed to the capital, where, in the year 1590, while in the midst of prosperity, and seemingly leading Christian lives, they were seized by the Inquisition. Doña Isabel was tortured till she implicated the whole of the Carabajal



Torture of Françisca de Carabajal at Mexico, 1590.
(From Palacio, "El Libro Rojo.")

family, who, with the exception of Don Baltasar, were imprisoned. The latter succeeded in escaping to Tasco, and was condemned to death in his absence.

**Luis de Carabajal, Jr.:** Son of Doña Francisca Nuñez de Carabajal, the first Jewish author in America, and nephew of Luis de Carabajal, governor of New Leon; was Castilian by birth, and a resident of the city of Mexico; died in the city of Mexico at an auto da fé Sept. 8, 1596. He had been "reconciled" at that city Feb. 24, 1590, being sentenced to perpetual imprisonment in the lunatic hospital of San Hipolito. On Feb. 9, 1595, he was again arraigned as a "relapso," subsequently testifying against his mother and sisters (if the records are to be believed). At one of the hearings (Feb. 25) he was shown a manuscript book beginning with the words: "In the name of the Lord of Hosts" (a translation of the Hebrew invocation, "be shem Adonay Zebaot"), which he acknowledged as his own book, and which contained his autobiography. On Feb. 8, 1596, he was put on the rack from 9:30 A.M. till 2 P.M., and then denounced no less than 121 persons, though he afterward repudiated his confession. He threw himself out of a window to escape further torture. He and his brother Baltasar composed hymns and dirges for the Jewish fasts: one of them, a kind of "widdui" (confession of sin) in sonnet form, is given in "El Libro Rojo."

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A. G. A. K.

**CARACALLA:** Roman emperor (211–217); son of Septimius Severus. It is said that as a boy of seven he had a Jewish playfellow, and having heard that the latter had been cruelly whipped on account of his religion, he could not for a long time endure the sight either of his own father or of the boy's father, both of whom were responsible for the punishment (Spartianus, "Antoninus Caracalla," i.). The anecdote may be credited, since his mother, Julia Domna, was a Syrian. While still a prince, though already invested with the title "Augustus," his father permitted him to have a triumphal procession on the occasion when the Senate decreed Septimius Severus a Jewish triumph in honor of his successful wars in Syria (Spartianus, "Severus," xvi.); for the words "Cui senatus Judaicum triumphum decreverat" do not refer to Caracalla, as has been erroneously assumed (Grätz, "Gesch. der Juden," 4th ed., iv. 208), but to Septimius Severus, who as a mere amusement allowed even his youthful son to take part in the triumph.

As Augustus, Caracalla, whose real name was Bassianus, assumed the name Antoninus (beginning 198), an official designation under which he is mentioned several times together with his father. A synagogal inscription found in the otherwise little-known place Kaisun contains a prayer of the Jews for the welfare of the whole imperial family, naming Septimius Severus, the empress Julia Domna, and their two sons, Antoninus and Geta ("Journal Asiatique," Dec., 1864; "Monatsschrift," 1865, p. 154). Hence Jerome's words in his commentary on Dan. xi. 34: "Hebræorum quidam hæc de Severo et Antonino principibus intelligunt qui Judæos plurimum dilexerunt" (Many of the Jews take this to refer to the emperors Severus and Antoninus, who greatly loved the Jews), are to be

interpreted literally, and do not, as Grätz assumes (*ib.* iv. 452), refer only to one name, Alexander Severus. This contemporaneous rule of father and son becomes evident also in the laws of the Digesta ("De Decurialibus," Leges 50, II. iii. § 3). Those who followed the Jewish superstition were permitted by the emperors Severus (in some editions erroneously "Verus") and Antoninus to obtain offices ("honores"). This decree must be dated between 198 and 208, since Geta, who became Augustus in 208, is not mentioned therein. In any case there are several witnesses to Caracalla's friendliness toward the Jews, while nothing is known of any inimical measures during his short reign. Hence those scholars may be right who identify with Caracalla the Antoninus who is often mentioned in both the Talmuds as a friend and patron of the patriarch Judah I.

It is known that Caracalla undertook an expedition against the Parthians, during which he passed through Antioch and Syria (217); he may at that time have met R. Judah. On this expedition he was murdered by the subsequent emperor, Macrinus, who is also mentioned in Jewish writings. After his death the nickname "Caracalla" was given to him from a long Gallic garment which he had preferred. Some scholars think that this garment is mentioned also by the Rabbis (Krauss, "Lehnwörter," ii. 592).

G. S. Kr.

**CARACAS.** See Venezuela.

**CARASSO, DAVID SAMUEL:** Jewish traveler; born at Salonica, Turkey. On the occasion of a business trip to Yemen, Arabia, in 1874, he studied the situation of the Jews of that region, and published an account of his travels in a volume written in Judæo-Spanish, entitled "Zikron Teman ó el Viage en el Yémen" (Constantinople, 1875). He traversed the whole of the interior of Arabia—including Sada, Aseer, Sanaa, etc., and was especially interested in the last-named community. In order to ameliorate the condition of the Jews of Yemen, he wrote to the Anglo-Jewish Association and to the chief rabbi of Constantinople, Moses Halévy, whereupon the latter sent Isaac Saul, a rabbi of Constantinople, to Sanaa as chief rabbi.

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*; D. S. Carasso, *Zikron Teman*, as above.

S. M. Fr.

**CARAVAN:** A convoy of travelers or merchandise. As the commerce of the Israelites was chiefly inland trade, products from regions that were not contiguous were exchanged by means of caravans ("orḥah"). The most important highways connecting Asia with Africa, and the far East with Europe, traversed or touched Palestine; and along these highways the great caravans passed through the country. They were not, however, roads in the modern sense of the word, but beaten paths, as they still are to-day, little better than trails and impassable for vehicles. Hence the camel was the chief medium for transportation, as it still is the invaluable beast of burden of those regions, marching day after day from twelve to fourteen hours with a burden of three or four hundred pounds, and thus far surpassing the best horse in its capacity for work. The Israelites took little part in this trading by caravan, for the commerce of the country itself lay chiefly in the hands of the Phenicians and Canaanites; while the extensive trade between the East and the Mediterranean and Egypt was carried on by the tribes of the desert, who made this their business, as they in part still do. Thus it was a Midianite caravan—according to another source, an Ishmaelite—that, coming from the land east of the Jordan, carried Joseph to Egypt (Gen. xxxvii. 25, 28). The Dedanim—the inhabitants of the land of Teman and of Sheba—are also mentioned as leaders of caravans (Isa. xxi. 13, lx. 6; Job vi. 19). It seems that the kings of Israel levied, at least at times, a toll upon these caravans passing through their country (I Kings x. 15). See Commerce.

J. jr. I. Be.

**CARBEN, VICTOR OF:** Jewish convert; lived at Cologne (1442–1515). Like most converts, Victor endeavored to show his zeal for his new religion by writing against his former coreligionists. When the Jews were banished from the diocese of Cologne early in the sixteenth century, he wrote to the archbishop, congratulating him on having "plucked away the weeds from his bishopric and ridden it of Jews."

Victor was the author of the following works: (1) "Opus Aureum ac Novum in quo Omnes Judæorum Errores Manifestantur," divided into four parts, the first of which treats of the life and customs of the Jews (Cologne, 1509). Raimann holds that the real author of the latter work was Ortuin Gratius. It was translated into German. (2) "Propugnaculum Fidei Christianæ, Instar Dialogi inter Christianum et Judæum, in quo quod Jesus Verus Messias, Verus Deus et Homo, Totiusque Humani Generis Salvator Sit Demonstratur" (Cologne, 1504-8).

In his writings Victor repeatedly asserts that it is not wise for Christians to enter into religious controversy with Jews, the latter being taught from childhood how to uphold their faith. He was chiefly concerned in exonerating himself from the accusation of having apostatized for the sake of worldly advantages; and in view of this, he paid the Jews a gratuitous compliment when he asserted that they, of all the people of the earth, are the most difficult to convert, their attachment to their Law being so strong that neither riches nor fear of persecution can cause them to abandon their faith.

In his old age Victor became an ecclesiastic; and after his death the following epitaph was engraved on the door of the church of Sainte-Ursule at Cologne: "Victor, formerly a Jew, wrote in the year 1509 four works against the errors of the Jews."

Bibliography: Wolf, *Bibl. Hebr.* iii. 239, iv. 568 *et seq.*; Basnage, *Histoire des Juifs*, ix. 916 *et seq.*; Steinschneider, *Cat. Bodl.* col. 815; Grätz, *Gesch. der Juden*, ix. 77.

G. I. Br.

**CARCAS:** One of the seven chamberlains serving Ahasuerus and ordered by him to bring Queen Vashti into the royal presence (Esth. i. 10). The Septuagint gives a different name—Θαραβᾶ. The Targum allegorizes five of the names, but leaves "Zethar" and "Carcas" unexplained.

E. G. H. G. B. L.

**CARCASS.—Biblical Data:** The carcass of a clean animal that had not been properly slaughtered, or that of an unclean animal of the land, the water, or the air, polluted until the evening the person who touched it (Lev. xi. 24). One who carried or ate it must wash his clothes (*ib.* 25, 39, 40). A special prohibition was enacted against eating clean animals that had died (Lev. xxii. 8; Ezek. iv. 14, xliv. 31), and although this was intended primarily for priests, only the stranger in Israel could eat them (Deut. xiv. 21). Certain "creeping things" ("sherazim"), when dead, polluted not only persons, but also wooden utensils, clothes, leather, and sackcloth. These were to be dipped into water, after which they became clean in the evening (Lev. xi. 32). But food and beverages could not thus be made clean (Lev. xi. 34), nor could a stove, nor any earthenware upon which the carrion had dropped (Lev. xi. 35; compare vi. 21). Seeds were unclean only when damp (Lev. xi. 38). See also BURIAL, CORPSE, IMPURITY.

**Pollution from Carcass.**

Corpses, as well as inanimate things in the stage of dissolution and decay, must be removed from before the living God and from the people who dedicate themselves to Him (compare Lev. iii. 13, which commands the salting of meat offerings). The fear of dead bodies is due not merely to a physical revulsion against decay, but also to a sense of the mysterious curse attaching to mortality, especially of human bodies (Gen. ii. 17; iii. 19); it is, therefore, of ethical import (Dillmann's commentary on Lev. xi.). The fact that not only human carcasses, but also those of animals, were supposed to defile, militates against the supposition that these laws were intended to antagonize the pagan ancestor-worship.

E. G. H. S. KR.

**——In the Talmud:** Dead animals often lay about in the cities (Tosef., Ṭoh. vi. 1), for the carrion of animals did not pollute the habitations in which it lay. So long as the animals were not altogether dead they did not pollute; but if the head had been cut off, as, for instance, that of a lizard, though its trunk might still be moving, it was considered as a carcass (*ib.* i. 4; Oh. i. 6). Not only did the entire body of the animal pollute, but even a single member, which in quadrupeds might be smaller than an olive, or, in reptiles, smaller than a lentil (*ib.* i. 7). If the carcass were that of a clean bird, concerning which thirteen rules had to be observed (Ṭoh. i. 1), it was more defiling in certain respects than that of an unclean bird (*ib.* i. 3). According to Lev. xi. 29, the carcasses of only eight amphibious animals polluted, which were specifically called "creeping things" (sherazim); opposed to these as the type of a clean animal was the frog (*ib.* v. 1, 4).

In post-Talmudic times the ordinances regarding the carcasses of "creeping things" were no longer observed, since none of the ordinances of purification were in force. The Karaites, however, censured the Rabbinites for this neglect of Biblical laws (Appiryon, in Neubauer, "Aus der Petersburger Bibliothek," p. 21, Leipsic, 1866; "Lebush Malkut," *ib.* p. 44). An Israelite who was not a Cohen was, according to rabbinical teaching, not bound to guard against pollution by carrion (Sifra, Shemini, iv.). In other directions, however, the ordinances regarding animal carcasses received an extremely wide application; according to rabbinical law (Ḥul. ii. 4), for instance, an animal that had not been slaughtered in the prescribed way became carrion ("nebelah"; see DIETARY LAWS).

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J. SR. S. KR.

**CARCASSONNE:** Town in the department of Aude, France; the Carcaso or Carcassio of the Romans. It is variously transcribed in Hebrew as קרקשונא, קרקאשונה, etc.

Although the settlement of Jews at Carcassonne goes as far back as the early centuries of the common era, official documents relating to them are not met with till the twelfth century. A cartulary of the Templars of Douzens in 1162 mentions a territory called "Honor Judaicus" in the environs of Carcassonne; and two charters of the same century describe Jews as lords of the manor. In 1142 a Jew named Bonisach, son of Ganiol (Hebrew name, Isaac ben Eliezer), gives his approval, as lord of the manor, to a donation of a vineyard made by its proprietors to the Templars. A similar case occurs forty-one years later when four Jews, joint lords of the manor, sign a deed of conveyance of vineyards bought by the Templars. One of the signers was Moses Caranita, who held the office of bailiff. The bestowal of this distinction upon a Jew was not unusual in the dominions of the counts and viscounts of Carcassonne, who protected their Jewish subjects and granted them many privileges. Raymond de Trencavel interceded with the bishops of his dominions to abolish the abuses to which the Jews were subjected during Holy Week. Roger II. gave the Jews special evidences of his favor, and took the most prominent among them under his personal protection. Thus, he secured the freedom of the eminent Talmudist Abraham ben David of Posquières (RABaD), who had been thrown into prison by the lord of Posquières, and gave him shelter at Carcassonne. The example of Roger was followed by his successor, who assigned to his Jewish bailiffs the rank of barons in his court.

**Under Roger II.**

The crusade against the Albigenses brought a reaction in the state of the prosperous community of Carcassonne. Ascribing the Albigensian heresy to the influence of the rabbis, the counts and viscounts were compelled at the council of Saint-Gilles to swear that no public office should be entrusted to Jews. Moreover, Carcassonne in 1209 passed into the hands of the counts of Montfort, who were not so favorably inclined toward the Jews as were the Trencavels. Old edicts, destined to isolate the Jews from their Christian surroundings, were exhumed. The Lateran council of 1215 prescribed a special badge to be worn by Jews; and this order, although little observed in other places, was rigorously enforced in Carcassonne, which was the seat of the Inquisition.

In 1226, when Amaury de Montfort transferred Carcassonne to Louis VIII., the condition of the Jews grew worse. Under the administration of royal officers they became the prey of the avarice of the

government. St. Louis (Louis IX.), who did not favor the Jews in general, was especially embittered against those of Carcassonne for their participation in the uprising of 1240 in favor of Trencavel, when the latter was besieging the city. Thus, in 1246 St. Louis ordered the seneschal of Carcassonne to keep all the Jews in prison until they had paid a certain sum; at the same time freeing Christian debtors from their debts to Jews. In 1253 he banished all Jews from Carcassonne, but soon recalled them, probably at the request of the remaining inhabitants. St. Louis, however, issued an edict (1254) prohibiting them from performing Talmudical rites, from lending money on interest, from practising sorcery, and from engaging in monetary transactions.

**Under Louis IX.**

The reign of Philip the Bold brought no change in their status. The policy inaugurated by his father and the clergy to isolate the Jews from their Christian surroundings continued. The synodal constitutions of Bernard of Capendu, bishop of Carcassonne in 1272, forbade the Jews to leave their houses during Holy Week, obliged them to rest on Sundays and Christian festivals, prohibited them from eating with Christians, and forbade Christians to employ Jewish physicians.

The beginning of the reign of Philip the Fair promised relief to the Jews of Carcassonne. In 1288 he issued an ordinance forbidding the clergy to arrest Jews on any accusation without inquiry first being made by the seneschals. He also permitted the Jews to lend money at a moderate interest, and obliged their Christian debtors to pay their debts. It was soon evident that in this Philip was acting in his own interest: he wanted to enrich the Jews in order that he might derive more profit in plundering them. A system of impositions was inaugurated by him which drove away many Jews from Carcassonne: these sought a refuge in the dominions of various counts, in order to avoid being sent as captives to Paris on account of not having paid their taxes (1290–92). During this time Philip himself apportioned the contributions to be paid by the principal Jews of Carcassonne, instead of leaving the matter to the syndics or procurators of the community, who were responsible for the payment of the taxes. This régime brought misery to the once prosperous community through the total banishment of the Jews from France and the confiscation of their property (1306).

**Under Philip the Fair.**

During the reign of Louis X. (1315) an important community was reestablished at Carcassonne. Joseph ha-Kohen ("Emek ha-Baka," ed. Leteris, p. 73) includes it among the communities which had suffered from the persecutions of the Pastoureaux about 1320. Under Charles IV. the community or district of Carcassonne had to contribute the sum of 25,000 livres to the total tax of 180,000 livres imposed upon the Jews of France. In 1394 the Jews were again banished from France, and since then no Jewish community has existed at Carcassonne.

**Louis X.**

Among the prominent men connected with Carcassonne the following may be mentioned: in the eleventh century, Joseph ben Solomon; in the twelfth century, Abraham ben David of Posquières (RABaD) and Meïr ben Isaac of Trinquetaille; in the thirteenth, Elijah ben Isaac of Carcassonne, Samuel ben Solomon Nassi of Carcassonne, Abraham ben Isaac Hayyim of Carcassonne, Solomon ben Jacob, Mordecai ben Isaac Ezobi, and David ben Nathanel. Among the noted physicians of Carcassonne were Isaac, Jacob of Lunel, Dollan Bellan, and Leon Joseph, all of the fourteenth century.

**Men of Prominence.**

Bibliography: Bourges, *Histoire de Carcassonne*, p. 565; Gustave Saige, *Les Juifs du Languedoc*, pp. 78 *et seq.*; Depping, *Les Juifs dans le Moyen Age*; Bédarride, *Les Juifs en France, en Espagne, et en Italie*, p. 237; Gross, *Gallia Judaica*, pp. 613 *et seq.*

G. I. Br.

**CARCASSONNE, ADOLPHE JOSEPH:** French poet; born at Marseilles, 1826; died Sept. 22, 1891. His principal works are: (1) "Premières Lueurs," a selection of poems (1852); (2) "Le Jugement de Déea," opera in four acts (1860); (3) "La Fille du Franc-Juge," drama in four acts in verse (1861); (4) "Le Siège de Marseilles," drama in five acts (1862); (5) "La Fête de Molière," a one-act play (1863); (6) "Gouttes d'Eau," a selection of poems (1869); (7) "La Leçon de Géographie," an Alsatian legend in verse, in memory of 1871 (1878); (8) "Théâtre d'Enfants," short comedies in verse (1878); (9) "Molière et la Médecine" (1878); (10) "Théâtre d'Adolescents" (1880); (11) "Pièces à Dire" (1881); (12) "Scènes à Deux," a selection of plays for young amateurs; (13) "Nouvelles Pièces à Dire" (1884); (14) "République Enfantine," short plays in verse (1885); (15) "Mariage de Fleurs" (1886); (16) "Théâtre de Jeunes Filles," a selection of plays for young girls (1887).

Bibliography: Larousse, *Grand Dict. Universel.* 2d Supplement, p. 733.

S. I. Br.

**CARCASSONNE, DAVID:** French physician; born Dec. 20, 1789, at Remoulins, a small town in the Gard department, France; died Nov. 15, 1861, at Nîmes. He was the son of a purveyor to the army of Napoleon I., and having joined the Grande Armée as military surgeon when twenty-three years of age, he followed the emperor to Russia in 1812, and was made a prisoner there. On his return to Nîmes, where his parents had settled, Carcassonne gave up his practise and became a carpet-manufacturer. He was a member of the Municipal Council of Nîmes, under King Louis Philippe (1837–48). Carcassonne was the author of a work entitled "Essai Historique sur la Médecine des Hébreux Anciens et Modernes," Montpellier-Nîmes, 1815.

Bibliography: *Registre des Délibérations du Conseil Municipal de Nîmes*, 1837–48; S. Kahn, *Notice sur les Israélites de Nîmes*, pp. 35, 47.

S. S. K.

**CARCASSONNE, LÉON:** French physician, municipal councilor, and member of the Academy of Nîmes. Son of David Carcassonne; died at Marseilles May 7, 1894. He was the author of the following works: (1) "Questions sur Diverses Branches des Sciences Médicales," Paris, 1842; (2) "Compte-Rendu des Travaux des Conseils d'Hygiène et de Salubrité Publique de Nîmes," a treatise on the

work done by the health officers of Nîmes, Nîmes, 1866; (3) "Notice sur Philippe Boileau de Castelnau," *ib.* 1882.

BIBLIOGRAPHY: S. Kahn, *Notice sur les Israélites de Nîmes*, pp. 35, 47.

S. S. K.

**CARCHEMISH:** City of northern Syria, on the Euphrates. Its importance seems to have been based on its situation at the end of the most direct route from the mouth of the Orontes to the Euphrates and to Harran. This position explains why it was the scene of the battle about 605 B.C. ("by the river Euphrates in Carchemish") between the Egyptian army of Necho II. and the Babylonians under Nebuchadnezzar (Jer. xlvi. 2), in which, according to II Chron. xxxv. 20 (= I Esd. i. 25), the Egyptians were the attacking party. In Isa. x. 9 Carchemish is included among various powerful kingdoms overthrown by Assyria.

**Its History.**

The city is mentioned as early as (about) 1480 B.C., when it was stormed by Pharaoh Thutmosis III., and later, in the time of Rameses II., as an independent kingdom allied to the Hittites. The Egyptians write "Karakamisha," or frequently "Karaḳamisha." The Assyrians speak of "Gargamish" (earlier "Kargamish") as the principal city of northern Syria, "the Hatte-land." It is mentioned as situated "on the right bank of the Euphrates, north of the modern river Sajur." Its territory was ravaged by Tiglath-pileser I. about 1100 B.C. King Sangara paid tribute to Asurnazirpal (877) and to Shalmaneser (854). The last king Pisiri(s) paid tribute to Tiglath-pileser II. (740), but revolted against Sargon in 717, which led to the loss of the independence of Carchemish (Isa. x. 9). The inhabitants were deported and the city was populated with Assyrian colonists, becoming the seat of an Assyrian governor.

The commercial importance of Carchemish is shown in the weight "maneh of Carchemish" in use at Nineveh. In Greek times it seems to have had the name "Europus"; the modern form of this name probably being "Jerabis" or "Jirbas" ("Jerablus," "Jerabolus," given by some English travelers, may be due to a confusion with the neighboring Hierapolis, south of Carchemish). The considerable ruins were first identified with Carchemish by G. Smith on his last journey (1876); formerly Circesium was often mistaken for that city. In I Esd. i. 23 the name is rendered "Carchamis"; in II Chron. xxxv. 20, A. V., "Charchemish."

BIBLIOGRAPHY: Delitzsch, *Wo Lag das Paradies?* pp. 265 *et seq.*; Winckler, *Gesch. Babyloniens und Assyriens*, pp. 189 *et seq.*; W. M. Müller, *Asien und Europa*, p. 263; Hoffmann, *Auszüge aus Akten Persischer Märtyrer*, pp. 161 *et seq.*

E. C. W. M. M.

**CARD-PLAYING.** See Games.

**CARDINAL, or CARDINEAL, JUDAH BEN ISAAC:** Translator; lived at the end of the twelfth century and the beginning of the thirteenth, probably in southern France. At the request of Joseph ben Baruch, who, according to Zunz, traveled from France to Jerusalem by way of Egypt in 1211, Cardinal translated from Arabic into Hebrew Judah ha-Levi's "Cuzari." This translation, which, with the exception of several small fragments, is no longer in existence, was used by Nathanael ben Nehemiah Kaspi in his commentary on the "Cuzari" entitled "'Edut le-Yisrael," and also by Judah ben Joseph Moscato in his commentary "Ḳol Yehudah."

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 772; Rossi, *Dizionario*, p. 162; Dukes, in *Orient. Lit.* 1840, p. 588; 1849, p. 453; Cassel, *Cuzari*, p. 20; Steinschneider, *Hebr. Uebers.* p. 404; Zunz, *Notes on Benjamin of Tudela*, ed. Asher, ii. 256.

G. I. Br.

**CARDINAL VIRTUES:** Virtues regarded as fundamental, and under which, as heads, all others may be arranged. The term "cardinal virtues" is first used by Ambrose to denote that group of four virtues which became familiar through the writings of Greek philosophers, and which were first formulated by Plato. In accordance with his threefold division of the soul into its rational, combative, and appetitive elements, Plato recognized four fundamental virtues: "φρόνησις" or "σοφία," wisdom; "ἀνδρεία," courage or fortitude, and this, as Zeller remarks, considered as a valor against the foes within the soul; "σωφροσύνη," temperance; and "δικαιοσύνη," justice or uprightness, conceived as resulting from the harmony of all the soul's powers when wisely governed. These four virtues became the classical expression of Greek ethical thought, irrespective of any particular system. They are specially prominent in the Stoics; and it is through the influence of the latter that they are found in Jewish writers of the Hellenistic period (see Hellenism).

Strictly speaking, there never was, as a native and independent growth in Judaism, any attempt made to deduce systematically the commandments of the Torah from one or more general principles. It is only when the Jewish mind meets the Greek that Jewish thought attempts to present in Greek form, and also partly to recast into Greek ideas, the religious and moral conceptions of Israel. Thus a writer in the second century before the present era, the author of the Wisdom of Solomon, recognizes sophia, or wisdom, as the root of all virtues, and identifies it in his mind with the Spirit of God. In describing its workings he goes so far in his personifications as almost to hypostatize it, and speaks of the fruits of wisdom later as four (Wisdom viii. 7); "temperance and prudence, justice and fortitude."

**The Wisdom of Solomon.**

The unknown author of IV Maccabees shows the influence of Stoicism in his enumeration of the four virtues in the following order: in the beginning of his work (i. 18) φρόνησις, as the most important, through which the mind rules over the affections; then justice, fortitude, and temperance. He illustrates the triumph of reason over the passions, from the martyrdoms described in II Macc. vi. Quite different again is the order of the four virtues in IV Macc. v. 22: temperance, fortitude, justice, and piety (see Freudenthal, "Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," 1869, pp. 51–55). Schürer says this "influence of Stoicism upon the author is in no other point so penetrating. . . . The reason to which he ascribes dominion over desire," and which is to produce the virtues, is "not human reason as such, but

reason guiding itself according to the rule of the Divine law."

Lastly, Philo, using his allegorical method, finds in the four streams of Eden an indication of the four cardinal virtues ("De Allegoriis Legum," i. § 19; compare "Quod Omnis Probus Liber," § 10); while in the order of them he follows the Stoics, he departs from them in recognizing the insufficiency of man to liberate himself from his sensual nature. For this is needed the help of God, who plants and promotes the virtues in the soul of man. True morality is, as Plato teaches, "the imitation of Deity," or, better, as the Rabbis say (Sifre, Deut. 49): "As He is called gracious, be thou gracious; as He is merciful, be thou merciful; as He is holy, be thou holy."

While there seems to be no other work of a Jewish writer in which the four virtues are directly mentioned, it may not be improper in this connection to note the tendency growing up in Jewish literature to enumerate certain virtues as striking manifestations of character. Thus the statement is given in Ned. 38a and other portions of the Talmud: "R. Johanan said, 'The Holy One, blessed be He! lets his Presence dwell only with the strong, the rich, the wise, and the humble.'" In this connection may be mentioned the accepted definitions of Ben Zoma (Ab. iv. 1): "Wise is he who learns from every man; strong is he who masters his own spirit or 'yeẓer,' (his evil inclination); rich is he who is contented with or rejoices in his lot." It may be said that here is a group which is again and again found in the writings of Jewish philosophers of the Middle Ages. As the reverence for God was regarded as the beginning of wisdom (Ps. cxi. 10; Prov. i. 7), and as yeẓer, the evil inclination, was chiefly identified with the tendency to unchastity, a special cluster of Jewish virtues is here presented: study, combined with fear of God; chastity; cheerfulness or contentment; and humility or meekness. As these would express the inward disposition of the "disciple of the wise," there are also enumerations, especially in "Ethics of the Fathers," which seem to emphasize the fundamental virtues as they appear objectively in the deed or social institution. Such statements as that of Simon the Just (Ab. i. 2): "Upon three things the world rests—the study of the Law, divine service, and deeds of love," or that of another sage (Ab. i. 18): "Upon three things is the world established; viz., truth, justice, and peace," can well be taken to mirror the virtues which appeared to the Jewish mind as fundamental. [Compare Paul's triad of Christian virtues: faith, hope, and charity (I Cor. xiii. 13).—K.]

**Jewish Fundamental Virtues.**

Reference may also be made to the classical passage of the Talmud (Mak. 23b, 24a): "R. Simlai said, 'Six hundred and thirteen commandments were given to Moses. King David came and reduced them to eleven (Ps. xv.). The prophet Isaiah further reduced them to six (Isa. xxxiii.). Micah (vi. 8) reduced them to three: "He hath shewed thee, O man, what is good . . . to do justly, and to love mercy, and to walk humbly with thy God." Isaiah again reduced them to two (Isa. lvi.). The prophet Amos placed them all upon one principle (Amos v. 4): "Seek me and live"; or, as the prophet Habakkuk said, "The just shall live by his faith."'"

BIBLIOGRAPHY: Zeller, *Philosophie d. Griechen*, ii. 1, 884; iii. 2, 271, 276; Schürer, *The Jewish People in the Time of Jesus Christ*, div. 2, iii. 245, 379; J. Freudenthal, *Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft*, pp. 51, 55; H. Sidgwick, *History of Ethics*, p. 43, note.

K. S. Sc.

**CARDOSO, ELIJAH ABOAB:** Philanthropist and founder of the Hamburg synagogue; lived in that city in the first half of the seventeenth century. He was descended from the Spanish family of that name, and was one of the first Jewish settlers in Hamburg. In 1630 Cardoso founded the first Portuguese synagogue in the city. In so doing he risked the displeasure of the senate, which did not care to grant the Jews permission to build a synagogue, lest the attention of the fanatical population of Hamburg should be attracted to them.

BIBLIOGRAPHY: Schudt, *Jüdische Merkwürdigkeiten*, i. 373; Grätz, *Gesch. der Juden*, x. 18; Feilchenfeld, *Aus der Aelteren Gesch. der Port.-Isr. Gemeinde in Hamburg*, p. 8.

J. I. Br.

**CARDOSO, ISAAC (FERNANDO):** Physician, philosopher, and polemic writer; born of Marano parents at Celorico in the province Beira, Portugal, before 1615; died at Verona after 1680. He was a brother of Abraham Michael (Miguel) Cardoso. After studying medicine, philosophy, and natural sciences at Salamanca, he settled as physician at Valladolid in 1632, but was soon called as chief physician ("physico mor") to Madrid. While there he published (1632) a lecture on Vesuvius and on the causes of the earthquake, and (1635) a treatise on the color green, which he dedicated to Isabel Henriques, who was celebrated in the academies of Madrid for her intellect, and who lived later in Amsterdam. In the latter year he also composed a funeral discourse for Lope de Vega, which was dedicated to the Duke de Sessa, and a treatise on the uses of cold water, printed in 1637, and dedicated to King Philippe IV. Fernando (his Marano name) left Spain, probably to escape from the Inquisition, and went with his brother Miguel, who had also studied medicine, to Venice, where both openly embraced Judaism, Fernando changing his name to "Isaac." After a short stay in Venice he settled in Verona, where he remained until his death, highly honored by Jews and Christians.

Aside from the works already mentioned, Cardoso published a comprehensive treatise on cosmogony, physics, medicine, philosophy, theology, and natural sciences, printed at Venice in 1673 under the title "Philosophia Libera in Septem Libros Distributa," and dedicated to the doge and senate of that city. In this work, which critically discusses the various philosophical systems, he appears as a decided opponent of the Cabala and of the pseudo-Messiah Shabbethai Ẓebi, although his brother Miguel was an adherent. Isaac also ridiculed the cabalistic, Pythagorean doctrine of the transmigration of souls.

This "learned, God-fearing physician," as he is designated by the pious Moses Ḥagis ("Mishnat Ḥakamim," p. 120a) defended his coreligionists in his great work, "Las Excelencias y Calunias de los Hebreos," printed in 1679 at Amsterdam, and dedi-

cated March 17, 1678, to Jacob de Pinto. In ten chapters he emphasizes the "excelencias" (distinguishing features) of the Jews, their selection by God, their separation from all other peoples by special laws, their compassion for the sufferings of others, their philanthropy, chastity, faith, etc.; and in ten other chapters he refutes the "calunias" (calumnies) brought against them; viz., that they worship false gods, smell badly, are hard and unfeeling toward other peoples, have corrupted Scripture, blaspheme holy images and the host, kill Christian children and use the blood for ritual purposes. This work, which was celebrated by the rabbi J. Brieli of Mantua in a Hebrew sonnet ("Oẓar Neḥmad," iii. 167), was sent by Cardoso soon after its appearance, July 23, 1679, to the rabbi Samuel Aboab in Venice, asking for an opinion. Aboab answered July 31, thanking him for the splendid gift. In another letter to Aboab, Dec. 24, 1679, he gave his views on the derivation of some Spanish words from persons mentioned in the Bible. According to De Barrios, Cardoso also published "Varias Poesias" (1680).

BIBLIOGRAPHY: De Barrios, *Rel. de los Poetas y Escritores Españoles*, p. 55; Kayserling, *Sephardim*, pp. 189 *et seq.*, 334; idem, *Bibl. Esp.-Port.-Jud.* pp. 33 *et seq.*; De Rossi, *Wörterbuch*, p. 66; Grätz, *Gesch. der Juden*, x. 298 *et seq.*; *Rev. Et. Juives*, xii. 301 *et seq.*

M. K.
G.

**CARDOSO, MIGUEL** (later **ABRAHAM**): Shabbethaian prophet and physician; born in Spain about 1630; died at Cairo 1706. He was a descendant of the Maranos in the Portuguese city of Celorico. He studied medicine together with his brother Fernando Isaac, and while the latter was given to his studies, Michael spent his time in singing serenades under ladies' balconies. After having completed his education, he left Spain for Venice. There, probably at the instigation of his brother, he embraced Judaism and received the name "Abraham." Later he established himself as a physician at Leghorn, but did not meet with much success until his recommendation by the duke of Tuscany to Othman, the bey of Tripoli.

Becoming thereafter fairly prosperous, Cardoso married two wives, and began to devote himself to cabalistic speculations, in which he appears to have been previously initiated at Leghorn by Moses Pinheiro. With the appearance of the Shabbethaian movement, he assumed the character of a prophet, pretending to have had dreams and visions; and sent circulars in all directions to support the Messianic claim of Shabbethai. Cardoso's pretended or actual belief in the Messiah was not renounced even when Ẓebi embraced Islam; he justified the latter on the plea that it was necessary for him to be counted among the sinners, in order that he might atone for Israel's sins, according to Isa. liii. (in every point applicable to Shabbethai Ẓebi).

Later Cardoso, no longer satisfied with being only a prophet, gave himself out as "Messiah ben Ephraim," asserting that the Messiah is he who teaches the true conception of God. This conception Cardoso expounded in nearly all his writings: that the true God is not the "En-Sof," but the "Keter 'Elyon"; the first being a passive power which has no connection with the world.

Being endowed with great eloquence, Cardoso had many followers, but many enemies as well. An influential personage, Isaac Lumbroso, by spending much money, obtained his banishment from Tripoli. Cardoso then wandered from place to place, trying to lead people astray by his prophecies and visions, but meeting no success, as the rabbis had issued warnings against his vagaries. In 1703 he settled at Cairo and became the physician of the pasha of Egypt. Three years later he was assassinated by his nephew during a discussion on money matters.

**His Wandering Life.**

Cardoso was the author of many cabalistic and polemical works, of which only two are still extant: "Boḳer Abraham" (Dawn of Abraham), a cabalistic work in two volumes (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1441), an extract of which was published by Isaac Lopez in "Kur Maẓref ha-Emunot," and "Ha-Ketab" (The Writing), published in Weiss's "Bet ha-Midrash," 1865. Cardoso's other works were: (1) "Zeh Eli"; (2) "Ḥokmato Shel Abraham Abinu"; (3) "Sefer ha-Ma'or"; (4) "Or Ẓaḥ we-Meẓuḳḳak"; (5) "Wikkuaḥ Kellali"; (6) "Sullam Ya'aḳob"; (7) "Ḥereb Pipiyyot"; (8) "Elohe Abi"; (9) "Shema' Ḳaddishah"; (10) "Ṭob Adonai la-Kol"; (11) "Derush Amen"; (12) "Ereẓ Yisrael"; (13) "Sod Ḥai 'Alamin"; (14) "Derush ha-Ketab"; (15) "Solet Neḳiyyah"; and (16) "Raza de-Razin."

**His Works.**

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, x. 228, 229, 301; Kahana, *Eben ha-To'im*, pp. 53 *et seq.*; Gaster, *Hist. of Bevis Marks*, pp. 109 *et seq.*

I. Br.
G.

**CARDOZA, DON AARON**: Consul for Tunis and Algiers at Gibraltar about 1805. He was a descendant of a Portuguese-Jewish family. Cardoza promoted the interests of the British government; and as delegate of General Fox, the governor of Gibraltar, concluded a treaty on Nov. 5, 1805, with Sidi Mahomet, bey of Oran, for provisioning the garrison of Gibraltar and the British squadron in the Mediterranean. He proceeded to Oran on board the frigate "Termagant," which was placed at his disposal by Lord Nelson. Cardoza was successful in saving the lives of three English sailors who were imprisoned at Oran and under sentence of death. A treaty was negotiated by him between the Portuguese government and the bey of Tunis. He was one of the principal landowners of Gibraltar. In 1824 Cardoza was created a knight of the Legion of Honor by Louis XVIII. of France, and was rewarded with other orders of merit for his distinguished services. For many years he was president both of the Hebrew community and of the chamber of commerce.

BIBLIOGRAPHY: Pamphlet by H. Baylis, 1830, with letters from the Duke of Kent and other naval and military authorities; *Anglo-Jewish Association Report*, 1877–78.

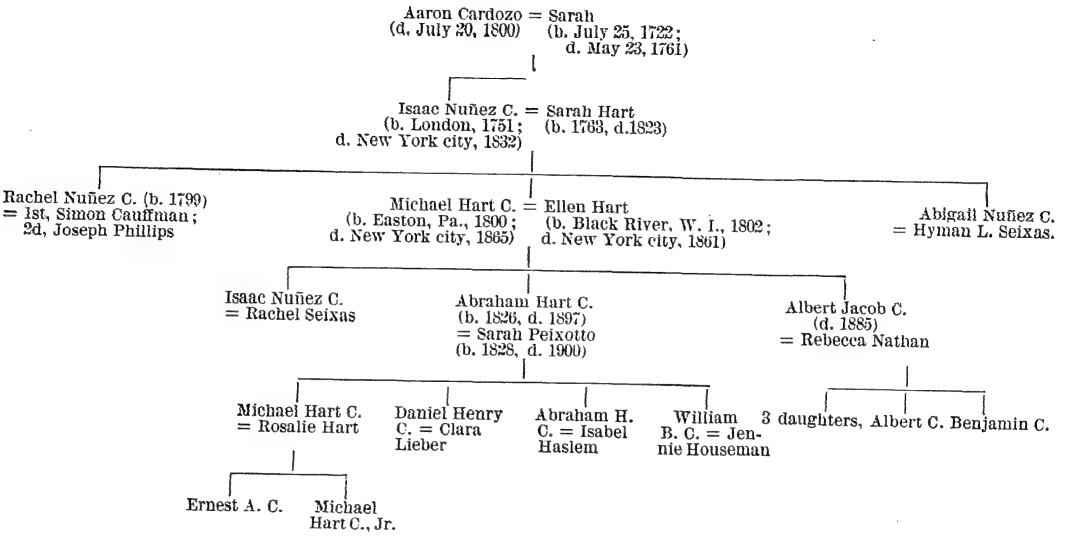
G. L.
J.

**CARDOZO**: American Sephardic family, doubtless connected with the Cardozos of Amsterdam and London, though the connection has not been made out. They trace back to Aaron Cardozo, a London merchant who went to New York about 1752.

Among his descendants have been several eminent citizens of Charleston, S. C., and a judge of New York state of some eminence. The sketch pedigree below (omitting branches that have died or married out of the faith) gives the chief branches of the family:

J. E. N. S.

PEDIGREE OF THE CARDOZO FAMILY.




**CARDOZO, DAVID DE JAHACOB LOPEZ:** Dutch Talmudist and prominent communal worker; born in Amsterdam, Holland, May 21, 1808; died there April 11, 1890. He was sent at an early age to the celebrated bet ha-midrash 'Eẓ Ḥayyim, studied under Rabbi Berenstein at The Hague, and received his diploma of "Morenu" in 1839. The same year he was appointed ab bet din of the Portuguese synagogue of Amsterdam, and in 1852 ab bet din and preacher of that synagogue, Chumaceiro being made ḥakam, and Vaz Diaz and Montezinos dayyanim at the same time. He became dean of the intermediate classes of 'Eẓ Ḥayyim, which office he held for nearly half a century. Cardozo was founder of the Ḥebrah 'Abodat ha-Ḳodesh, instituted for the study of Jewish law and its commentaries. After having been decorated by the king of Holland with the Royal Order of the Lion for services rendered to his country, he retired from his various offices in 1888.

J. J. H. M. C.

**CARIANS.** See CHERETHITES.

**CARILLO, ISAAC:** Lived in Amsterdam in the latter part of the seventeenth century; member of the Academia de los Floridos, founded by D. Manuel de Belmonte; administrator of the academy Temime Derech in 1683; and treasurer of the Maskil el Dal in 1684. Daniel Levi de Barrios, who praises his intelligence and piety, addressed to him a "Dialogo Harmonico." **Jacob Carillo**, a relative, was a publisher at Amsterdam in 1644.

BIBLIOGRAPHY: De Barrios, *Academia de los Floridos, Opuscula*; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 34.

G. M. K.

**CARINTHIA** (German, **Kärnten** or **Kärnthen**): A crownland of Austria. It has but a small number of Jews, whose ancestors, with the Jews of the neighboring crownlands, Carniola (Krain) and Styria (Steiermark), shared the vicissitudes of their brethren in the Austrian empire. The first settlement of Jews in these countries took place at the end of the eleventh and during the twelfth and thirteenth centuries, as is proved by documents in which occur such names as "Judenburg," "Judendorf," and "Judenanger." At first compelled to dwell in hamlets and villages, they were allowed, in the course of the fourteenth century, for financial and commercial reasons, to inhabit cities.

The development of the legal status of the Jews of Carinthia and Styria up to the year 1496 resembled that of the Jews of Austria generally. The privileges granted by Duke Friedrich July 1, 1244, and by King Ottocar I. March 29, 1254, forming and regulating the laws governing the Jews of Austria proper, were extended to Carinthia, when, in 1335, it came into the possession of the house of Hapsburg. In civil affairs the Jews had their own jurisdiction. Their judge ("Judenmeister") decided all cases among Jews, and was the intermediary between them and the government, especially in regard to taxes and other state matters.

An edict ("Handfeste") concerning the "right, liberty, grace, and good habits" of the Jews of Carinthia and Styria, issued by the dukes Albrecht III. and Leopold III. at Vienna, June 24, 1377, was renewed and confirmed Oct. 23, 1396, by Duke Wilhelm "after good consideration and advice of our counselors." Neither the originals nor copies of these documents being extant, their detailed contents are not known. Presumably, the Jews, having been in 1370 the victims of persecutions and spoliations, solicited the renewal of these edicts, which restored to them their former rights and freedom.

In those parts of Carinthia not belonging to the house of Hapsburg the legal status of the Jews was

based upon special privileges. Thus, Duke Heinrich of Carinthia granted his protection to the Jew Höschlein and his heirs, and secured to them all the rights enjoyed by the other Jews in Austria and Styria (Jan. 20, 1328). He also promised them his aid in collecting their outstanding debts and claims in Carinthia and elsewhere. In return they were required to pay him annually 30 marks in silver.

**Privileges.**

The laws regulating the condition of the Austrian Jews were also in force in those districts that were included in the territory of Carinthia and that belonged to the archbishop of Salzburg, the bishop of Bamberg, the counts of Görz and Ortenburg, and others. The Church in Inner Austria was never hostile to the Jews. Although the statutes of the Salzburg provincial councils of 1267 and 1418 directed against the Jews applied also to Carinthia and Styria, they were never enforced there; and the clergy had frequent commercial dealings with the Jews.

As creditors of the burghers and the peasants, of the nobility and the clergy, the Jews through their wealth gained great influence in times when money was scarce. Money-lending being the only business in which they were allowed to engage, and having no guaranty of repayment of their loans, they were compelled to exact a high rate of interest, and thus they incurred the hatred of the people. In those days of ignorance and superstition the Jews were also accused of maliciously desecrating the host and of ritual murder. Violent persecutions in 1310, 1338, and 1397 were the consequence.

Jewish taxes in Inner Austria are recorded in the "Rationalia" (Rent-Books) of the Austrian dukes in the years 1326–38. Under Friedrich III. the Jews of these countries annually paid 6,000 florins. In 1470 a personal tax of 4,000 florins and in 1478 one of 3,000 florins were imposed upon them. A special tax paid in 1446 was a contribution toward the dowry of Princess Katharina, sister of Friedrich III.

**Taxes.**

The agitations in the cities against the privileges of the Jews resulted in several edicts limiting their commercial and judicial rights. An ordinance of Duke Wilhelm (March 17, 1396) prescribed that all bills of credit given by Christians to Jews must be sealed by both the city or market judge and the Jewish judge.

About the middle of the fifteenth century a hostile movement also began to manifest itself among the provincial legislatures ("Landstände"); and the Jewish question, heretofore considered but a local affair, now became the concern of the country at large. Complaints against the Jews were the constant subject of proceedings in the provincial diets, and they ended in the expulsion of the Jews. From St. Veit, Carinthia, Emperor Friedrich III. issued a decree (Jan. 5, 1444), article 17 of which is to the effect that any Jew possessing a bill of credit given by one Christian to another and transferred to him (the Jew), must sue for recovery in the court to which the Christian creditor resorts, and not in a court of his own choice. Article 16 ordains that without the consent of his feudal master a peasant may neither sell his estate nor give a bill of credit to a Jew.

**Opposition of the Estates.**

On July 8, 1491, Friedrich III. ordained that, "for better control and security," all debt-claims of the Jews should be entered in a special book known as the "Judenbuch," and that bills of credit not so entered should have no validity. To restrain usury, the same ordinance greatly reduced the rate of interest, and prohibited the charging of compound interest.

In consequence of these lengthy transactions with Friedrich III. the provincial diets came to the conclusion that only expulsion could definitely solve the Jewish question, but that this emperor would never sanction such a measure. His son and successor, Maximilian I., however, yielded to their demand. After preliminary transactions at the diets held at Marburg in April and Nov., 1494, and at Gratz in Aug., 1495, the emperor accepted the offer of 38,000 florins from Styria and one of 4,000 florins from Carinthia, to indemnify him for the loss of Jewish contributions to his treasury, and ordered the expulsion of the Jews "on account of their misdeeds." In March, 1496, he issued from Schwäbisch-Werda a decree according to which the Jews, "for having repeatedly insulted and desecrated the holy sacrament, tortured and killed Christian children and used their blood for hidden, damnable purposes, and with falsified letters, seals, and otherwise having cheated people, and impoverished and ruined many noble and other families," were required within six months to leave Carinthia and to withdraw from Styria by the following Epiphany (Jan. 6). What the Christians "honestly owe" to the Jews, they are to pay, up to Aug. 24, 1496; failing to do so, their property is to be given into the hands of the messenger of the court, Virgil Haffner, who shall sell the same, pay the debt to the Jews, and return the remainder to the debtor. The real estate of the Jews became the property of the king.

A considerable number of Jews lived at Villach, the center of commerce in Carinthia, situated within the territory of the bishop of Bamberg. They had there a synagogue and a cemetery near the village Judendorf. Persecutions took place in 1338 at Wolfsberg; and in the fatal year 1349 they extended to the Carinthian possessions of the archbishop of Salzburg, as is indicated in the treaty of peace made at Friesach Nov. 14, 1349, in which Archbishop Ortolf declares that "he will not meddle with the affairs of the Jews." Probably also Salzburg Jews were injured or slain in these tumults in the Bamberg territory.

**Various Communities.**

But during the period following, the bishops of Bamberg vigorously protected their Jewish subjects. On Feb. 12, 1368, Bishop Ludwig made an agreement with the dukes Albrecht III. and Leopold III., according to which the ducal governor of Carinthia was to aid the subjects of the bishop, be they Christians or Jews, in obtaining satisfaction from their debtors. The same stipulation was made in the agreement of Feb. 3, 1436, between Duke Friedrich and Bishop Anton of Bamberg.

These favorable conditions continued during the fifteenth century, until the Jews, accused of having

killed SIMON OF TRENT, were also expelled from the districts of Bamberg under Bishop Philipp von Henneberg in 1478. It seems that this decree of banishment was not strictly carried out; since it was frequently republished, in 1535, 1565, 1566, 1585, 1593, 1687, 1699, 1700, 1711, 1712, 1713, and 1748.

Jews settled in the district of Salzburg in the thirteenth century. From a brevet of Archbishop Ortolf von Weisseneck dated June 25, 1346, it is known that upon payment of a considerable annual tax they enjoyed the privilege of owning houses, and the right of free movement and commerce. In Friesach they had a synagogue. In 1498 these Jews were expelled, being forced to sign a declaration that they would never return. After having paid their debts, they were allowed to take their goods with them; but they had to surrender the pledges in their hands.

Jews passing through the countries from which they had been driven were strictly watched; only a temporary sojourn in certain market-towns being allowed, and then the payment of a personal tax was required.

For almost three centuries the decree of banishment remained in force. When Emperor Joseph II. proclaimed the Act of Toleration May 16, 1781, the Styrian deputies remonstrated against it, whereupon the emperor gave this decision: "Since, according to the provincial privileges, Jews neither exist nor are tolerated in this country at the present time, there is no question of the admission or toleration of the Jewry in this country." Nevertheless a patent of Sept. 9, 1783, set forth that "natives and foreigners, Christians as well as those of another religion, may visit the annual markets at Gratz, Klagenfurth, Laibach, and Linz." On the other hand, by circulars of Oct. 20, 1784, and of June 4, 1787, Jews were prohibited from "entering the country, trading from house to house, buying old silver and other things." These prohibitions were republished with the gubernatorial ordinances of 1823 and 1828.

**Readmission.**

The imperial patent of March 4, 1849, about the political rights granted by the constitution, gave to the Carinthian Jews social and legal equality; but they were not allowed to own real estate until the constitution of Dec., 1867, removed this last vestige of intolerance.

According to the census of 1890 the total number of Jews in Carinthian towns was 179, divided as follows:

| | | | |
|---|---|---|---|
| Klagenfurth and environs | 122 | Pfarrdorf | 5 |
| Spital | 6 | Bleiberg | 5 |
| Villach | 20 | Wolfsberg | 2 |
| Tarvis | 4 | Völkermarkt | 5 |
| Prævali | 5 | St. Veit | 5 |

They, together with the Jews of Styria and Carinola, belong officially to the Israelitish congregation of Gratz.

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E. C. S. MAN.

**CARITES:** People mentioned in II Kings xi. 4, 19. The Kari (R. V., "Carites"; margin, "executioners"; A. V., "captains") are mentioned between the captains over hundreds and the "runners" (*i.e.*, satellites) as body-guards of the king. In II Sam. xx. 23, where the well-known troop of the Cherethites (A. V., "Keri") and Pelethites is mentioned, the text reads "Kari" (R. V. margin, "Carites") for "Cherethites." The most plausible explanation is that, in all three passages, there is only an abridged orthography for the usual "Kerethi(m)"—Cherethite(s) (compare Vulgate, the Hexapla, etc.; Targ. [except II Kings xi. 4, "heroes"]). Others (*e.g.*, Driver, on II Sam. xx.) consider that the reading "Carite(s)" (II Sam. xi. 4) is intended, and they assume that, instead of the Philistine mercenaries here, a similar troop of Carians, the famous pirates and mercenaries of earlier Greek antiquity, is mentioned, as by Herodotus ii. 152, 171; Thucydides, iv. 8; Hesychius, under "Karitai" and "Archilochus." This might also point to affinity with the Philistines who came from the same quarter of the Ægean Sea. The Septuagint understands "Chori" not as collective singular, but as the name of an officer.

E. C. W. M. M.

**CARLBURG, JUDAH LOEB.** See KARLSBURG.

**CARLOS, DAVID COHEN:** Spanish writer; lived at Hamburg in the first half of the seventeenth century. He translated into Spanish the Song of Songs under the title "Cantares de Selomo, Traduzido de Lengua Caldayca en Espagnol," Hamburg, 1631. The bibliographer Wolf says that Carlos' work appeared as a manuscript in the catalogue published at The Hague in 1728.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iv. No. 502b; Kayserling, *Sephardim*, p. 212; Fürst, *Bibl. Jud.* i. 143.

G. I. BR.

**CARLSRUHE, GERMANY.** See KARLSRUHE.

**CARLSTADT, CROATIA.** See KARLSTADT, under CROATIA.

**CARMANIANS** (R. V., **CARMONIANS**): A people mentioned in II Esd. xv. 30. The Carmanians are represented as joining battle with the "nations of the dragons of Arabia." The dragons gain the upper hand, but are themselves defeated later (xv. 33). This has been taken to refer to the time of the Sassanids. Sapor I. (240–273) invaded Syria and took Antioch, but was repulsed by Odenathus and Zenobia. Zenobia was afterward defeated by Aurelian and taken captive.

The name is still preserved in "Kirman," a district in the southeastern part of Persia, on the shores of the Persian Gulf.

E. G. H. G. B. L.

**CARMEL.** See PERIODICALS.

**CARMEL, MOUNT:** A well-known mountain ridge in Palestine; הכרמל ("the garden" or "garden land," with the definite article) is usually given in the Bible. It is known in later Hebrew as כרמל, and in modern Arabic as "Kurmul," but more usually "Jabal Mar Elyas." Extending from the plain of Esdraelon to the Mediterranean, it terminates in a steep promontory in that sea, about nine miles southwest of Acre. The formation is of limestone with

an admixture of flint. The highest point is 1,742 feet above the sea, and the slope is covered with a luxuriant vegetation. Oaks, pines, olives, and laurels abound.

Carmel is renowned in Jewish history, and occurs frequently in the imagery of the Prophets (Isa. xxxiii. 9, xxxv. 2; Jer. xlvi. 18, l. 19; Amos i. 2, ix. 3; Micah vii. 14; Nahum i. 4; Song of Solomon vii. 5). It fell to the lot of the tribe of Asher (Josh. xix. 26), "the king of Jokneam of Carmel" being one of the Canaanitish chiefs who was defeated by Joshua (Josh. xii. 22). It is also famous as the place where the prophet Elijah brought Israel back to its allegiance to YHWH, and where he slew the priests of Baal (I Kings xviii. 40). Here within the numerous grottoes he lived concealed during the reign of Ahab; and here, too, at his word were consumed the two "captains" with their "fifties" (II Kings i. 9–12). Here also Elisha received the visit of the Shunammite woman, whose son he restored to life (II Kings iv. 25).

It is reasonable to suppose that from very early times Carmel was considered a sacred spot. This is evidenced by the facts that an altar to YHWH existed there before the introduction of the worship of Baal into the kingdom (I Kings xviii. 30); that Elijah chose it for the place of the assembly of the people; and that Elisha visited it from Jericho before going to Samaria (II Kings ii. 25) and even made it his abiding-place (II Kings iv. 23). In later times Pythagoras, according to his biographer Iamblicus, was attracted to it by its sacred reputation; and Vespasian went thither to consult the oracle of God, "without image or temple" (Tacitus, "Hist." ii. 7).

The exact site of the contest between YHWH and Baal, where fire, descending from heaven, proved the God of Israel to be the true God (I Kings xviii. 17–40), has not been identified. Traditions, preserved in the monastery founded on Mt. Carmel in 1156 by Berthold, count of Limoges, and among the Druses of the neighboring villages, indicate, as the scene, the eastern end of the ridge, at a spot called El-Maharrakah ("the burning").

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E. G. H. A. R.

**CARMI:** **1.** A son of Reuben who came to Egypt with Jacob (Gen. xlvi. 9; Ex. vi. 14; I Chron. v. 3). Also the name of a family of which Carmi was the head (Num. xxvi. 6). **2.** A Judahite (I Chron. ii. 6), son of Zabdi, according to Josh. vii. 1, and father of Achan, who is called "Achar" in I Chron. ii. 7. The latter name being, perhaps, related etymologically to עוכר ('oker), "the troubler." **3.** In I Chron. iv. 1 Carmi is a misreading for Chelubai (see Benzinger, "Die Bücher der Chronik Erklärt," Tübingen, 1901).

E. G. H. G. B. L.

**CARMI:** Title of a small Hebrew review, published for some months in 1882 at Adrianople, under the editorship of Baruch Mitrani.

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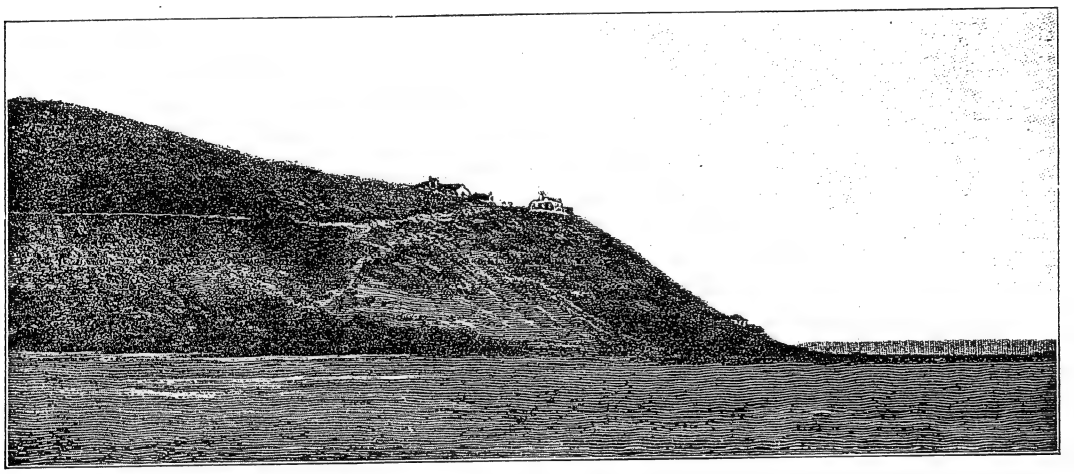
G. M. FR.



MOUNT CARMEL FROM THE SEA.
(From a photograph.)

**CARMI.** See KARMI.

**CARMI (CRÉMIEUX), MORDECAI B. ABRAHAM.** See CRÉMIEUX, MORDECAI B. ABRAHAM.

**CARMOLY, ELIAKIM:** French scholar; born at Sulz (then in the French department of the Upper Rhine) August 5, 1802; died at Frankfort-on-the-Main Feb. 15, 1875. His real name was Goschel David Behr (or Baer); the name "Carmoly," borne by his family in the fourteenth and fifteenth centuries, was adopted by him when quite young. He studied Hebrew and Talmud at Colmar; and, owing to the fact that both French and German were spoken in his native town, he became proficient in those languages. Carmoly went to Paris, and there assiduously studied the old Hebrew manuscripts in the Bibliothèque Nationale, where he was employed. Several articles published by him on various subjects in scientific papers made him known; and on the establishment of a Jewish consistory in Belgium,

he was appointed rabbi at Brussels (May 18, 1832). In this position Carmoly rendered many services to the newly founded congregation, chiefly in providing schools for the poor. Seven years later, having provoked great opposition by his new scheme of reforms, Carmoly resigned the rabbinate and retired to Frankfort, where he devoted himself wholly to Jewish literature and to the collection of Hebrew books and manuscripts, in which he was passionately interested.

**Leaves Ministry for Literature.**

Carmoly's works have been severely attacked by the critics; and it must be admitted that his statements can not always be relied upon. Still, he rendered many services to Jewish literature and history; and the mistrust of his works is often unfounded. Carmoly was the author of the following works: (1) "Toledot Gedole Yisrael," a biographical dictionary of eminent Jews, ancient and modern, Metz, 1828 (only one volume, extending to "Aaron ben Ḥayyim," was published); (2) "Wessely et Ses Écrits," Nancy, 1829; (3) "Sibbub Rab Petaḥyah," the travels of Pethahiah of Regensburg, translated into French and accompanied by the Hebrew text, Paris, 1831; (4) "Eldad ha-Dani: "Relation d'Eldad le Danite, Voyageur du IX^e^ Siècle, Traduit en Français, Suivie du Texte et de Notes," Brussels, 1834; (5) "Mémoire sur un Médaillon en l'Honneur de Louis-le-Débonnaire," *ib.* 1839; (6) "Maimonides und Seine Zeitgenossen," translated from the Hebrew into German, Frankfort-on-the-Main, 1840; (7) "Les Mille et Un Contes, Récits Chaldéens," Brussels, 1842; (8) "'Aḳṭan de-Mar Ya'aḳob," a kind of Midrash in six chapters on the Chazars, published for the first time from two manuscripts, *ib.* 1842; (9) "Eldad et Medad, ou le Joueur Converti," translated from Leo di Modena's work, with a biographical notice on the author, *ib.* 1844; (10) "Le Jardin Enchanté," Contes, *ib.* 1845; (11) "Sefer ha-Kuzarim: Des Khozars au X^e^ Siècle, Suivi d'une Lettre du Ministre d'Abd el-Raḥman III. au Roi de Khozarie et la Réponse du Prince," *ib.* 1845; (12) "Histoire des Médecins Juifs, Anciens et Modernes," *ib.* 1844; (13) "Halikot Erez Yisrael: Itinéraires de la Terre Sainte des XIII^e^–XVII^e^ Siècles," translated from the Hebrew, *ib.* 1847; (14) "Dibre ha-Yamim le-Bene Yaḥya," genealogy and biography of the Yaḥya family, Frankfort-on-the-Main, 1850; (15) "Ha-'Orebim u-Bene Yonah" (The Crows and the Doves), genealogy of the Rapoport family, Rödelheim, 1861; (16) "Imre Shefer" (Words of Beauty), on Hebrew versification, by Abshalom Mizraḥi (fourteenth century), with an introduction and an appendix containing literary essays and poems by the editor, Frankfort-on-the-Main, 1868; (17) "La France Israélite; Mémoire pour Servir à l'Histoire de Notre Littérature," Paris, 1858; (18) "Mebasseret Ẓion" (O Zion, That Bringest Good Tidings), a collection of letters from Jerusalem on the Lost Ten Tribes, Brussels, 1841.

**His Works.**

Besides these works, Carmoly contributed to many periodicals, and edited the "Revue Orientale" (Brussels, 1841–46, 3 vols.), in which most of the articles were furnished by himself. The most important of these contributions, which constitute works by themselves, were (1) "Vocabulaire de la Géographie Rabbinique de France"; (2) "Essai sur l'Histoire des Juifs en Belgique"; (3) "Mille Ans des Annales Israélites d'Italie"; (4) "De l'Etat des Israélites en Pologne"; (5) "Des Juifs du Maroc, d'Alger, de Tunis, et de Tripoli, Depuis Leur Etablissement dans Ces Contrées Jusqu'à Nos Jours."

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S. I. Br.

**CARMOLY, ISSACHAR BÄR BEN JUDAH:** Alsatian rabbi; born at Ribeauville, Alsace, Sept. 15, 1735; died at Sulz May, 1781. At the age of ten he was advanced in his training for the rabbinate sufficiently to follow the elaborate lectures of Jonathan Eybeschütz. Later, Carmoly studied successively at Frankfort, under the direction of Jacob Joshua, author of "Pene Yehoshu'a," and at Metz, under Samuel Helman, who conferred upon him the title of rabbi. On returning home, in compliance with the wish of his father, Carmoly began the study of medicine under the direction of Jacob Assur, a physician of Nancy, but had to give it up, being engrossed with his Talmudical studies. The only benefit he derived from his tutor was a fair knowledge of mathematics, of which he made use later.

Carmoly married the daughter of a rich banker named Joseph Raineau. The latter persuaded the bishop of Sulz to create a rabbinate in his see; and Carmoly was appointed rabbi of Sulz.

Carmoly was the author of a commentary on the Tosefta to the treatise Beẓah, published, together with the text, under the title "Yam Yissakar" (Sea of Issachar; Metz, 1769). The grandson of the author, Eliakim Carmoly, claimed to have had in his possession the following manuscripts of his grandfather: (1) "Yam Yissakar," a commentary on the Tosefta on the treatise Makkot; (2) "Keter Torah" (The Crown of the Law), a poem containing the names of all the books of the Holy Scripture, the Mishnah, and the Talmud ("This poem," says Eliakim Carmoly, "is still recited in the district of Sulz on the eve of the Feast of the Law" [Simḥat Torah]); (3) "Ha-Talmudi ha-Melummad" (The Learned Talmudist), a collection of Halakah, Haggadah, and commentaries; (4) "Maṭṭeh Yissakar" (The Staff of Issachar), halakic decisions; (5) "Sefer Yad ha-'Ittim" (Book of the Hand of the Times), a treatise on the Jewish calendar; (6) "Bene Yisrael" (The Children of Israel), novellæ on many Talmudical treatises; (7) "Ohel Yissakar" (The Tent of Issachar), a treatise on mathematics; (8) "Karmi Sheli" (Mine Own Vineyard), novellæ on the Pentateuch, literary essays, poems, etc.

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L. G. I. Br.

**CARMONA:** City in the archbishopric of Seville, Spain, where Jews resided in very early times. In an old "Fuero de Carmona" it was ordained that no Jew should command a Christian in Carmona or in any of the territory under its jurisdiction.

The Jews of Carmona, who were very wealthy and lived in a separate quarter, were in June, 1391, either murdered or forced to accept baptism, and their synagogue was destroyed in the following December. With the same celerity which had characterized the persecution of Jews in 1391, the persecution of the Maranos spread to Carmona from Cordova in 1474, the local Maranos being plundered and killed in a most horrible manner. "Would that you, illustrious king, had seen the sack and devastation of the city of Carmona!" cries the poet Anton de Montoro in a poem dedicated to the king; "not one thought to cry halt to these excesses."

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J. M. K.

**CARMONA:** A family of Jewish financiers prominent in Turkey at the beginning of the nineteenth century. It is of Spanish origin, and probably came from the city of the same name in Andalusia. The earliest known member was **Behor Carmona,** or, more exactly, "Tchelebi" (Lord) Behor Carmona, who had the Turkish title "Shaptchi Bashi" (chief purveyor of alum). Carmona was at the same time banker to the court and general tax-gatherer, sharing these offices with two other Jews, Ezekiel Gabbaï and Isaiah Ajiman. In time of war Carmona and Gabbaï followed the armies, establishing themselves near headquarters. After the destruction of the corps of the janizaries, in 1826, by order of the sultan Maḥmud two negroes of the palace strangled Carmona one night in his own house. His property was confiscated.

Thirty years later (1856), during the reign of Sultan 'Abd al-Majid, a member of the Carmona family who had become an English subject went to London and attracted the attention of the Board of Deputies of the British Jews. The board obtained from the Ottoman government a firman granting an annual pension of 25,600 francs from that year to the descendants of the Tchelebi Behor.

At the beginning of the reign of Sultan 'Abd al-Ḥamid (1876), Behor Carmona's son, **David** (Turkish, **Davidtchon) Effendi,** was a member of the Ottoman Parliament convened under the new constitution. Although this parliament held only a few sessions, David's title of senator secured for his family after his death a pension from the government.

Another member of the family was **Joseph Carmona,** born at Constantinople in 1860. He was an amateur writer and translator. Under the title "El Assedio de Rhodes" he translated in 1873 from the French into Judæo-Spanish a novel entitled "Le Siège de Rhodes," treating of the customs of the Jews of Rhodes under the dominion of the knights, by Pierre Baudin, a bookseller of Constantinople.

There are several families of the name of Carmona at Salonica and Constantinople.

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S. M. Fr.

**CARNABAT, CARNOBAT,** or **KARNABAT:** Town of eastern Rumelia or southern Bulgaria. According to tradition, Jews first established themselves at Carnabat about 1580; but the oldest tombstones decipherable bear date of 1686. Eliezer of Calo was chief rabbi of Carnabat about 1800; Jacob Finzi, about 1820; and Joseph Ḥayyim ben Hasson of Salonica, from 1840 to 1876. The last-named was an exceptionally learned rabbi, whose memory is still cherished. He left several Hebrew works in manuscript, which are in the possession of his son Isaac ben Hassan at Boorghas. During the Turco-Russian war, 1876–78, the Circassians ravaged the city, inflicting all manner of outrages upon the Jews.

The community has now no chief rabbi, as was customary under the Ottoman rule, but is governed by an elective synagogal council subject to the approval of the government. It has a synagogue, built in 1882, a communal school of 70 boys (in 1901); Le Progrès, a reading club; "Biḳḳur-Ḥolim," a society for sick relief; and "Ḳabarim," a burial society.

The Jews number 400 in a total population of 6,500. Most of them are engaged in the calico and grocery trades. The only large merchant is Hezekiah Presente, dealer in cereals, wool, and hides.

D. M. Fr.

**CARNIOLA.** See Laibach.

**CARNIVAL:** Among the Romans, a period of gaiety during the weeks before Lent, in which the Jews were made to play a contemptuous part. While the carnival had existed from the earliest medieval period, its scope was considerably extended by Pope Paul II. at Rome, who established footraces in addition to the usual games. The papal officials desired to amuse the populace by holding races for various classes on different days. On Tuesdays Jews raced for a prize of valuable robes ("pallia"). The races were not supposed to degrade the participants, but were merely a part of the program. The Jews ran in red cloaks, which all, save physicians, had to wear. No contestant was to be older than twenty years, and the entire community had to contribute toward the expenses.

The Jews' first race took place in the Via Lata Feb. 9, 1466. The next year the course exceeded a mile and was on another street. By statute the Jews were taxed 1,100 florins in support of the races.

At first the Jews enjoyed these contests. Later, however, they were subjected to all sorts of cruelties by the populace; and in 1547 a Jew died during the progress of a race. This was the last year in which Jews raced in the carnival. The carnival was an institution of most of the cities of Italy; and Jews, wherever settled, participated in the races. In Rome, contests were held later in the Via Navona and on the Monte Testaccio.

The races were not the only amusements in the carnival in which Jews participated. Besides paying tribute from the earliest times, the Fattori, rabbis, etc., of the congregation were compelled to march on foot before the car of the senators along the entire Corso. Finally, on Jan. 28, 1668, Pope Clement IX. ordered that the Jews be no longer made the sport of the populace, but that a yearly tax of 300 scudi be collected instead. The elders

had to pay this tax on the first day of the carnival in each year to the papal authorities; with due declarations of loyalty and submission. The statement that these expressions were followed by kicking the rabbi must be accepted as fiction; the latest sources do not disclose this practise as customary. In 1742 the Jewish deputies were ordered to appear in citizens' clothes, and not in their robes of office.

This annual procession soon drew upon itself the scorn of the populace, and on several occasions the Jewish deputies were badly treated. It was continued, however, up to the accession of Pius IX. (1846).

BIBLIOGRAPHY: Berliner, *Gesch. der Juden in Rom*, ii., part 1, pp. 60–62; ii., part 2, pp. 47–51, 142; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 137 *et seq.*

A. A. M. F.

**CARO, ABRAHAM B. RAPHAEL:** Turkish rabbi; flourished at Adrianople in the first half of the eighteenth century. He was a descendant of R. Joseph CARO, and was the stepson and pupil of R. Eliezer b. Jacob Naḥum, author of "Ḥazon Naḥum" (Constantinople, 1743–45), whom he probably succeeded as rabbi of Adrianople. Several treatises written by R. Abraham Caro and quotations from others of his works, none of which was published separately, are to be found in his stepfather's work. Abraham Caro died young.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim* (ed. Benjacob), p. 15; Fuenn, *Keneset Yisrael*, p. 60, Warsaw, 1886.

L. G. P. WI.

**CARO, ARYEH LÖB BEN ḤAYYIM:** Preacher at Posen in the second half of the eighteenth century. He was the author of a work, "El ha-Millu'im" (Ram of Consecration), a homiletic commentary on the Pentateuch and the Song of Songs, published, with additions entitled "Abne Ẓedeḳ," by his grandson Abraham ben Isaac Zelig Caro, Krotoschin, 1845.

BIBLIOGRAPHY: Perles, in *Monatsschrift*, xiv. 261; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 167.

L. G. I. BR.

**CARO, DAVID:** Prussian pedagogue; born about 1782 at Fordon, grand duchy of Posen; died Dec. 25, 1839, at Posen. He belonged to the school of the MEASSEFIM, and devoted his great literary talents to the enlightenment of his brethren, to the reform of Judaism, and to the cultivation of the Hebrew language. Under the pseudonym "Amittai ben Abida Aḥizedeḳ" he defended the Hamburg Reform Temple in "Berit Emit" (Covenant of Truth, Dessau ["Constantinople" on title-page], 1820), the first part of which, "Berit Elohim" (Covenant of God), was published by the author himself, and the second part, "Berit ha-Kehunnah" (Covenant of the Priesthood), or "Tekunnat ha-Rabbanim" (Character of the Rabbis), by Judah Löb Mieses of Lemberg. A new edition of the second part, with additions by Mieses, was published at Lemberg in 1879.

Many of Caro's articles, essays, and poems appeared in "Ha-Meassef" and in the "Bikkure ha-'Ittim." He was a prolific writer, and left a number of manuscripts on literary, lexicographical, bibliographical, and pedagogical subjects. Among his inedited works are a Hebrew translation of Zunz's "Gottesdienstliche Vorträge der Juden," with notes and additions; a Hebrew translation of the same author's biography of Rashi, with notes; and biographies of celebrated rabbis.

BIBLIOGRAPHY: *Ha-Meassef*, viii. 33; ix. (4), 14, 63; x. (1), 25, 44; (2) 26, 56, 88; *Bikkure ha-'Ittim*, xi. 58, 61, 66, 168, 180, 182, 183, 184; *Allg. Zeit. des Jud.* iv. 615 *et seq.*, v. 48, 49; N. Lippmann, *Leben und Wirken des David Caro*, Glogau, 1840; Zunz, in Asher's *Benjamin of Tudela*, ii. 300; Grätz, *Gesch. der Juden*, xi. 425, 426; Steinschneider, *Cat. Bodl.*, col. 816; idem, *Hebr. Bibl.* xxi. 45.

L. G. S. MAN.

**CARO, EZEKIEL:** German rabbi and historian; born Nov. 26, 1844, at Pinne, near Posen; son of the exegete and homiletic writer Joseph Ḥayyim Caro, rabbi at Wloclawek. He attended the gymnasium at Bromberg, the Jewish theological seminary and the university at Breslau; subsequently he was graduated as doctor of philosophy at the University of Heidelberg. He was at first preacher of the German-Jewish community of Lodz (Poland), going thence to Mewe (western Prussia); then was successively rabbi at Dirschau, 1870–79; Erfurt, 1879–82; Pilsen (Bohemia), 1881–91; and since 1891 chief rabbi of the community of Lemberg. Caro's works include: "Ausgewählte Gelegenheitsreden" (Danzig, 1874); "Ein Viertel Jahrhundert Städtischer Verwaltung" (Dirschau, 1880); "Geschichte der Juden in Lemberg bis zur Theilung Polens" (Cracow, 1894); also many sermons and scientific essays in Rahmer's "Litteraturblatt."

S.

**CARO, GEORG MARTIN:** Lecturer on history at the University of Zurich, Switzerland; born Nov. 28, 1867, at Glogau, Prussia. Caro received his education at the gymnasium of his native place and at different German universities, being finally graduated as Ph.D. from the University of Strasburg, Germany, in 1891. After a prolonged stay in Italy, where he sojourned chiefly in Genoa, he became privat-docent at the University of Zurich in 1896. As a result of his Italian experiences his writings deal principally with the history of northern Italy during the Middle Ages, with special reference to the republic of Genoa. Caro is a contributor to the "Byzantinische Zeitschrift," to the "Mitteilungen des Instituts für Oesterreichische Geschichtsforschung," "Historische Vierteljahrschrift," etc. His chief works are: "Die Verfassung Genua's zur Zeit des Podestat's" (his Strasburg dissertation), 1891; "Genua und die Mächte am Mittelmeer," Halle, 1895–99; and "Studien zu den Älteren St. Gallen Urkunden," 2 parts, 1901–02.

S. F. T. H.

**CARO, ISAAC B. JOSEPH:** Spanish Talmudist and Bible commentator; flourished in the second half of the fifteenth century and the first half of the sixteenth. The son of a scholar, and scion of a noble family, he devoted himself to study in his native city of Toledo, being one of the foremost rabbinical authorities of the country when he had to leave it on the expulsion of the Jews from Spain in 1492. Then he went to Portugal, where he remained for six years, and when the Jews were driven from that country too, fled to Constantinople. During

the persecution in Portugal he lost all but one of his sons, "who were beautiful like princes." Finally he found refuge in Turkey, where he probably died at an advanced age after 1518. In this year he published his commentary to the Pentateuch, "Toledot Yiẓḥaḳ" (Constantinople; printed six times in Italy and Poland). In this work Caro endeavors to do justice to the "peshaṭ," the literal interpretation, as well as to the allegorical interpretation, evincing little originality but good taste. He left a collection of responsa that has never been published. His nephew, Joseph b. Ephraim Caro, quotes from it several times (compare Conforte, *s.v.*, and "Abḳat Rokel," No. 144), and the latter's son, Judah, intended to publish it, but never carried out his intention. The Bodleian Library contains Caro's novellæ to Ketubot (No. 535, 2, 3, in Neubauer, "Cat. Bodl. Hebr. MSS."), as well as a work entitled "Ḥasde Dawid," containing philosophic and haggadic homilies (Neubauer, *l.c.* No. 987).

Bibliography: Conforte, *Kore ha-Dorot*, ed. Cassel, p. 31; Grätz, *Gesch. der Juden*, 3d ed., viii. 386; Steinschneider, *Cat. Bodl.* col. 1129.

L. G.

**CARO, JACOB:** German historian; born at Gnesen, province of Posen, Prussia, Feb. 2, 1836; son of Joseph Ḥayyim Caro. After several years of diligent study at the universities of Berlin and Leipsic, he attracted considerable attention by his work, "Das Interregnum Polens im Jahr 1586, oder die Häuser Zborowski und Zamojski," Gotha, 1861; and was immediately entrusted with the continuation of Röppel's history of Poland in the series of "Geschichten der Europäischen Staaten," edited by Heeren and Ukert, and published at Gotha. Jacob Caro contributed vols. ii.–v. (1863–88) of this monumental work.

Before publishing the results of his research he undertook several extensive journeys through Galicia and the south of Russia, and upon his return to Germany in 1863 was appointed privat-docent at the University of Jena. Shortly afterward, at the invitation of the grand duchess Helena of Russia, he accompanied her on her travels, and was for some time attached to her suite at St. Petersburg. Later he was promoted to the position of assistant professor at the University of Jena; and in 1869 was called by the University of Breslau to fill a special chair of history. Since 1882 he has occupied the position of professor at that institution.

His reputation is based chiefly on his researches in the history of Poland. Among his works, besides those already mentioned, are: "Liber Cancellariæ Stanislai Ciolek: Ein Formelbuch der Polnischen Königskanzlei aus der Zeit der Hussitischen Bewegung," 2 vols., Vienna, 1871–74; "Aus der Kanzlei Kaiser Siegmunds," Vienna, 1879; "Beata und Halszka: Eine Polnisch-Russische Geschichte aus dem 16. Jahrh.," Breslau, 1880; "Lessing und Swift: Studien über Nathan den Weisen," Jena, 1869; "Das Bündnis zu Canterbury: Eine Episode aus der Geschichte des Konstanzer Konzils," Gotha, 1880; "Ueber eine Reformationsschrift des 15. Jahrh.," Danzig, 1882; "Johannes Longinus: Ein Beitrag zur Litteraturgeschichte," Jena, 1863; "Catherina II. von Russland," Breslau, 1876.

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S. A. S. C.

**CARO, JOSEPH B. EPHRAIM:** The last great codifier of rabbinical Judaism; born in Spain or Portugal in 1488; died at Safed, Palestine, March 24, 1575. After the expulsion of the Jews from Spain, in 1492, Caro went with his parents to Nicopolis in European Turkey, where he received his first instruction from his father, who was himself an eminent Talmudist. He married, first, Isaac Saba's daughter, and, after her death, the daughter of Ḥayyim Albalag, both of these men being well-known Talmudists. After the death of his second wife he married the daughter of Zechariah Sechsel (Sachsel?), a learned and wealthy Talmudist. Between 1520 and 1522 Caro settled at Adrianople, where he probably met the enthusiast Solomon Molcho, who stimulated his mystical tendencies. When the latter died at the stake in 1532, Caro also was filled with a longing to be "consumed on the altar as a holy burnt offering," to sanctify the name of God by a martyr's death. Like Molcho, Caro had fantastic dreams and visions, which he believed to be revelations from a higher being. His genius, מגיד, he thought, was nothing less than the Mishnah personified, which instructed him because he had devoted himself to its service. These mystical tendencies probably induced Caro to emigrate to Palestine, where he arrived about 1535, having en route spent several years at Salonica (1533) and Constantinople.

At Safed he met Jacob Berab, who exerted a great influence upon him, Caro becoming an enthusiastic supporter of Berab's plans for the restitution of ordination. After Berab's death Caro tried to carry out these plans, ordaining his pupil Moses Alshech; but he finally gave up his endeavors, convinced that he could not overcome the opposition to ordination (compare his "Kesef Mishneh," on Sanh. iv., where his silence regarding this point is significant). However, his aspiration to be regarded as the highest authority in Judaism was practically realized; for his reputation during the last thirty years of his life was greater than that of almost any other rabbi since Maimonides. The Italian Azariah dei Rossi, though his views differed widely from Caro's, collected money among the rich Italian Jews for the purpose of having a work of Caro's printed ("Me'or 'Enayim," xxiii., ed. Benjacob, i. 241); and the Pole Moses Isserles compelled the recognition of one of Caro's decisions at Cracow, although he thought Caro was wrong (Isserles, Responsa, No. 48). When some members of the community of Carpentras, in France, believed themselves to have been unjustly treated by the majority in a matter relating to taxes, they appealed to Caro, whose letter was sufficient to restore to them their rights ("Rev. Etudes Juives," xviii. 133–136). In the East, Caro's authority was, if possible, even greater. His name heads the decree of excommunication directed against Daud, Joseph Nasi's agent (Responsa of Elijah b. Ḥayyim, "Mayim 'Amuḳḳim," No. 56);

**Authority Recognized.**

and it was Caro who condemned Dei Rossi's "Me'or 'Enayim" to be burned (Azulai, "Maḥazik Berakah," p. 133). Caro's death, therefore, caused general mourning; and several funeral orations delivered on that occasion have been preserved (Moses Albelda, "Darash Mosheh"; Samuel Katzenellenbogen, "Derashot"), as well as some elegies (anonymous, see "Rev. Etudes Juives," ix. 304, 305; x. 317; Moscato, in "Oẓar Neḥmad," iii. 167; and biography of Moscato by Apfelbaum, p. 56).

Caro published during his lifetime: "Bet Yosef" (House of Joseph), in four parts—(i., ii.) Venice, 1550–1551; (iii., iv.) Sabbionetta, 1553–59; Shulḥan 'Aruk, in four parts, Venice, 1565 (according to Steinschneider's Catalogue, col. 1480, the composition of the Shulḥan 'Aruk was completed at Biri, Palestine, 1555); "Kesef Mishneh" (Double Money), Venice, 1574–75. After his death there appeared: "Bedeḳ ha-Bayit" (Repairing of the House), supplements and corrections to "Bet Yosef," Salonica, 1605; "Kelale ha-Talmud" (Methodology of the Talmud), *ib.*, 1598; "Abḳat Rokel" (Powder of the Merchant), Responsa, *ib.* 1791; Responsa, *ib.* 1597; "Maggid Mesharim" (Who Preaches Rightly), Lublin, 1646; supplements to the same, Venice, 1654; "Derashot," Salonica, 1799, in the collection "'Oz Ẓaddiḳim" (The Power of the Righteous). Caro also left a commentary upon the Mishnah, as well as supercommentaries to Rashi's and Naḥmanides' commentaries on the Pentateuch, which have, apparently, not been preserved. The Bodleian Library contains some smaller literary fragments by Caro not yet published.

Caro's literary works and the importance of his share in the development of rabbinism are beyond dispute: his works are among the masterpieces of rabbinical literature; and his influence is potent even to this day. But Caro's character has been variously criticized, the difference of opinion being connected with the literary question whether the book "Maggid Mesharim" is really a work by Caro, or is merely ascribed to him. This book is a kind of diary in which Caro during a period of fifty years noted his discussions with his heavenly mentor, the personified Mishnah. He had these visions even at Nicopolis (p. 21b; p. 42b, ed. Polno, is dated 1570; in opposition to Grätz, "Gesch. der Juden," ix. 545, who asserts the text to be corrupt but חותנך meaning there, of course, "father-in-law" and not "son-in-law"). The discussions treat of various subjects. The maggid enjoins Caro to be modest in the extreme, to say his prayers with the utmost devotion, to be gentle and patient always. Especial stress is laid on asceticism; and Caro is often severely rebuked for taking more than one glass of wine, or for eating meat. Whenever Caro did not follow the severe instructions of his maggid, he suddenly heard its warning voice. His mentor also advised him in family affairs (p. 21b), told him what reputation he enjoyed in heaven, and praised or criticized his decisions in religious questions. Caro received new ideas from his maggid in regard to the Cabala only, for the study of which he had hardly any time; such information was in the nature of sundry cabalistic interpretations of the Pentateuch, that in content, though not in form, remind one of the theories of Caro's pupil, Moses Cordovero. The present form of the "Maggid Mesharim" shows plainly that it was never intended for publication, being merely a collection of stray notes; nor does Caro's son Judah mention the book among his father's works (Introduction to the Responsa). It is known, on the other hand, that during Caro's lifetime the cabalists believed his maggid to be actually existent (compare Vital-Calabrese, "Sefer ha-Gilgulim," pp. 119, 142, Wilna, 1885). The "Maggid Mesharim," furthermore, shows a knowledge of Caro's public and private life that no one could have possessed after his death; and the fact that the maggid promises things to its favorite that were never fulfilled—*e.g.*, a martyr's death—proves that it is not the work of a forger, composed for Caro's glorification. Rapoport's assumption (in Kobak's "Jeschurun," vi. 90; "Iggerot Shir," pp. 207, 208) that the "Maggid Mesharim" was written by Solomon Alḳabiẓ and ascribed to Caro is unfounded, as well as Cassel's positive assertion that the book was fabricated after Caro's death ("Josef Karo und das Maggid Mescharim," appended to the sixth annual report of the Lehranstalt für die Wissenschaft des Judenthums in Berlin, 1888). The authenticity of the "Maggid Mesharim" does not, however, justify the assertion that Caro was a cabalist, in the sense of regarding the Cabala as equally authoritative with Talmudism, or so important a factor in religious life.

**"Maggid Mesharim."**

Although Maimonides and Caro, the two greatest codifiers of rabbinical Judaism, differed so widely from each other, they had this in common, that in their codes they assumed exclusively the standpoint of Talmudism—an attitude eminently characteristic of the spirit of rabbinism. Just as Maimonides' "Yad"—aside from its book "Ha-Madda'"—gives no indication that its author ranked Aristotle immediately after the Prophets, so Caro, in his works, does not betray his leaning toward mysticism. Of course, he considered the Zohar to be a work of the tanna Simon b. Yoḥai (compare Solomon Alḳabiẓ's answer to Caro about a difficult passage of the Zohar in his "Berit ha-Lewi," ed. Lemberg, 1863, p. 39, to which Brüll draws attention in "Jahrb." ix. 152), and a holy book, that, however, has little or no importance for religious practise, which must be ruled exclusively by the Talmud. Caro's mysticism was not speculative in nature; and he devoted very little time to the Cabala, although his maggid often exhorted him not to neglect the study of it ("Maggid Mesharim," p. 57b). The catastrophe that came upon the Pyrenean Jews made such an impression upon the minds of the best among them that many saw therein the signs of Messianic travail, חבלי משיח (compare Jacob Berab); and Caro, according to a contemporary (Azkari, "Sefer Ḥaredim," Introduction), took this dark view throughout his life. While men like Molcho and David Reubeni were led to commit extravagant and foolish deeds under the influence of this idea, Berab's and Caro's nobility of nature came to the fore. If Caro indulged in mystical visions, and, half dreaming, thought he heard heavenly

**Caro's Characteristics.**

voices in his soul, they served always as reminders to him that his life, his actions, and his accomplishments must surpass those of other people (*ib.* "Toledot," p. 9; "Azharot," p. 3b, and passim). Caro's mysticism stimulated rather than hindered his activity, urging him on to great works. While Caro's teacher, Berab, had attempted to create a spiritual center for the Jews scattered throughout the world, by reestablishing ordination, Caro tried to carry out the same idea in a different way.

Although Caro is known to later times chiefly as the author of the Shulḥan 'Aruk, yet his earlier "Bet Yosef" marked him as one of the greatest Talmudists of all times. He began the book in 1522 at Adrianople, finished it in 1542 at Safed, and published it in 1550–59. In form it is a commentary upon Jacob b. Asher's "Arba'ah Ṭurim"; but it is really much more comprehensive, going back to the Talmudim and halakic Midrashim, discussing the pros and cons of the authorities cited by the "Ṭur," and examining the opinions of the authorities not mentioned by the latter. Thirty-two authorities, beginning with the Talmud and ending with the works of ISSERLEIN, are briefly summed up and critically discussed in "Bet Yosef." No other rabbinical work can compare in wealth of material with it. Though Maimonides, in his "Yad," almost completely covered Talmudic literature (including its archeological portions), which was not done by Jacob b. Asher and his successor, Caro, the latter included in "Bet Yosef" the immense material of post-Talmudic literature; while Maimonides hardly drew even upon the works of the Geonim, confining himself chiefly to the Talmud. Caro evidences not only an astonishing range of reading, covering almost the whole Talmudic-rabbinical literature on its halakic side, but also very remarkable powers of critical investigation. He shows no disposition to accept blindly the opinions of the ancient authorities, notwithstanding his great respect for them. In the introduction to his monumental compilation, Caro clearly states the necessity of and his reasons for undertaking such a work. The expulsion of the Jews from the Pyrenean peninsula and the invention of printing endangered the stability of religious observances on their legal and ritual sides. In Spain and Portugal questions were generally decided by the "customs of the country"; the different districts had their standard authorities to which they appealed in doubtful cases. The most prominent of these were Maimonides, Naḥmanides, and Asher b. Jehiel. When the Spanish-Portuguese exiles came to the various communities in the East and West, where usages entirely different from those to which they had been accustomed prevailed, the question naturally arose whether the newcomers, the majority of whom were men of greater learning than the members of the invaded communities, should be ruled by the latter, or vice versa. The increase of printed books, moreover, spread broadcast the products of halakic literature; so that many half-educated persons, finding themselves in possession of legal treatises, felt justified in following any ancient authority at will. Caro undertook his "Bet Yosef" to remedy this evil, quoting and critically examining in his book the opinions of all the authorities then known.

**"Bet Yosef."**

Caro at first intended to follow his own judgment in cases of differences of opinion between the various authorities, especially where he could support his own view by the Talmud. But he gave up this idea because, as he says, "Who has the courage to rear his head aloft among mountains, the heights of God?" and also because he correctly thought, though he does not mention his conclusion, that he could gain no following if he set up his authority against that of the ancient scholars. Hence Caro took Alfasi, Maimonides, and Asher b. Jehiel as his standards; accepting as authoritative the opinion of two of the three, except in cases where most of the ancient authorities were against them. The standard that Caro set up in the introduction to his work was, as a younger contemporary remarks (Ḥayyim b. Bezalel, Introduction to "Wikkuaḥ Mayim Ḥayyim"), in a certain sense, merely a blind; for Caro proceeded with more independence and more self-confidence. He very often decides disputed cases without regard to the age and importance of the authority in question, expressing simply his own views. He follows Maimonides' example, as seen in "Yad," rather than that of Jacob b. Asher, who seldom decides between ancient authorities.

**The Standard Authorities.**

But, as regards the form of his work, Caro unfortunately follows Jacob b. Asher entirely, the "Bet Yosef" in consequence sharing all the methodological faults of its predecessor, the "Ṭur." Several reasons induced Caro to connect his work with the "Ṭur," instead of with Maimonides' code. In the first place, the "Ṭur," although not considered so great an authority as Maimonides' code, was much more widely known; the latter being recognized only among the Spanish Jews, while the former enjoyed a high reputation among the Ashkenazim and Sephardim, as well as the Italians. Secondly, it was not Caro's intention to write a code similar in form to Maimonides' work; he intended to give not merely the results of his investigations, but also the investigations themselves. He wished not only to aid the officiating rabbi in the performance of his duties, but also to trace for the student the development of particular laws from the Talmud through later rabbinical literature. The study of Talmudic literature was not for Caro, as for Maimonides, merely a means toward an end—namely, for religious observances—but an end in itself; he, therefore, did not favor codes that contained only decisions, without giving any reasons for them.

Caro wrote the Shulḥan 'Aruk in his old age, for the benefit of those who did not possess the education necessary to understand the "Bet Yosef." The arrangement of this work is the same as that adopted by Jacob b. Asher in his "Arba'ah Ṭurim," but more concise; nor are any authorities given. This book, which for centuries was, and in part still is, "the code" of rabbinical Judaism for all ritual and legal questions that obtained after the destruction of the Temple, has a remarkable history, hardly paralleled by that of any other prod-

**The Shulḥan 'Aruk.**

uct of rabbinical literature. The author himself had no very high opinion of the work, remarking that he had written it chiefly for תלמידים קטנים ("young students," Shulḥan 'Aruk, Introduction). He never refers to it in his responsa, but always to the "Bet Yosef." The Shulḥan 'Aruk achieved its reputation and popularity not only against the wishes of the author, but, curiously enough, through the very scholars who attacked it. The history of the Shulḥan 'Aruk is, in a way, identical with the history of rabbinical literature in Poland for a period of two centuries. Recognition or denial of Caro's authority lay entirely with the Polish Talmudists. Germany had been forced to give way to Poland as early as the beginning of the sixteenth century; and in the last third of that century the East had become so entirely absorbed in the new cabalistic school of Luria that the study of the Talmud was greatly neglected. Caro was opposed in the East only by his contemporaries, Yom-Ṭob Zahalon, who designated the Shulḥan 'Aruk as a book for קטנים ועמי הארץ ("children and ignoramuses"; see his Responsa, No. 67, beginning), and Jacob Castro, whose work "'Erek ha-Shulḥan" consists of critical glosses to the Shulḥan 'Aruk. Isserles and Solomon Luria were Caro's first important adversaries. Although the opposition of these two men was different in kind and due to different motives, it may be regarded in a measure as the protest of the Ashkenazim against the supremacy of the Sephardim. The Ashkenazim—first the German, and then the Polish—were much more scrupulous in matters of ritual than their Spanish-Portuguese brethren; hence they considered that Caro's "Bet Yosef" contained dangerous innovations, as the authorities he followed were chiefly Sephardim, whose opinions did not prevail among the Ashkenazim.

Immediately upon the appearance of Caro's "Bet Yosef," Isserles wrote his "Darke Mosheh," a moderately expressed but very severe criticism of Caro's great work. In place of Caro's three standard authorities, Isserles brings forward the אחרונים ("the later authorities"), together with the Franco-German Tosafists as criteria of opinion ("Darke Mosheh" to Yoreh De'ah, 35). The importance of the MINHAG ("prevailing local custom") is also a point of dispute between Caro and Isserles: while the former held fast to original authorities and material reasons, the latter considered the minhag as an object of great importance, and not to be omitted in a codex. This point, especially, induced Isserles to write his glosses to the Shulḥan 'Aruk, that the customs (minhagim) of the Ashkenazim might be recognized, and not be set aside through Caro's reputation. If Abraham b. David's criticism of Maimonides' code be compared with Isserles' criticism of Caro's Shulḥan 'Aruk, the question suggests itself why the Shulḥan 'Aruk became an authoritative code, in spite of opposition and against the will of its author, while Maimonides' "Yad" found no acceptance among the Franco-German Jews, owing to Abraham b. David's criticism and influence. The answer lies in the fact that the keen and, in part, just criticism by RABaD destroyed confidence in Maimonides' "Yad," while Isserles was not content only to criticize, but supplemented Caro's work extensively, with the result that the Ashkenazim then accepted the Shulḥan 'Aruk, assuming that in its corrected form it was an unquestionable authority.

**Isserles' Opposition to Caro.**

Solomon Luria's opposition to Caro's code was due to entirely different motives. Luria shared Isserles' great respect for the French scholars, whom he placed above the Sephardic; but he held that "since the completion of the Talmud no opinion that can not be deduced from the Talmudim or the halakic Midrashim can claim to be authoritative"—a view so novel and daring that Luria found few supporters even among his own countrymen, and his "Yam Shel Shelomoh" was not enough to deprive Caro's works of their authority. The Shulḥan 'Aruk with Isserles' supplements was so popular, and enjoyed such great authority even so early as the last third of the sixteenth century, that ḤAYYIM B. BEZALEL'S attacks on it were also without effect. Ḥayyim, a Pole by birth and education, attempted in his "Wikkuaḥ Mayim Ḥayyim," to defend Germany's honor against both Caro and Isserles—against the former's aversion to the German authorities, and the latter's endeavor to set up the Polish minhag as the "minhag Ashkenaz" par excellence. But toward the end of the sixteenth century the Shulḥan 'Aruk found a dangerous competitor in Mordecai Jafe's "Lebushim." Jafe, who was a pupil of Luria and Isserles, adopted in his code a method midway between the prolix discursiveness of the "Bet Yosef" and the terse oracular form of the Shulḥan 'Aruk, both of which the "Lebushim" far surpasses in style, arrangement, and method. This book seemed, on its appearance, likely to displace the Shulḥan 'Aruk; but the severe criticism to which it was subjected by Jafe's younger contemporary, Alexander Falk ha-Kohen, in his "Sefer Me'irat 'Enayim," a commentary on the fourth part of the Shulḥan 'Aruk, shattered the reputation of the "Lebushim," and again confirmed that of the Shulḥan 'Aruk.

**Mordecai Jafe.**

Falk heads the list of the commentators of the Shulḥan 'Aruk who helped to increase its authority, and made it impossible for rabbinical literature to stagnate. These commentators examined the differences of opinion between Caro, Isserles, and Luria, as well as the validity of the reasons given by these and other authorities for their opinions. It is, in part, due to the endeavors of Me'ir b. Gedaliah MaHaRaM of Lublin, Samuel Edels, and Yom-Ṭob Lipmann Heller that the Shulḥan 'Aruk did not displace the study of the Talmud and the ancient sources: they had a very poor opinion of the Shulḥan 'Aruk, considering the Talmud as by far the chief study (compare, for example, Responsa of MaHaRaM, Nos. 11, 102).

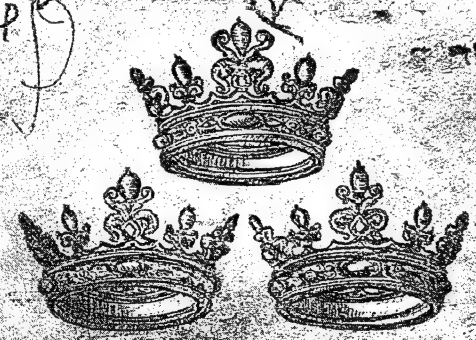
**Commentators of the Shulḥan 'Aruk.**

The last important attack on the Shulḥan 'Aruk was made by Joel Sirkes in his "Bayit Ḥadash" (New House), in which he endeavored to restore Jacob b. Asher's code to the reputation it had enjoyed, especially among the Ashkenazim; attempting, in numerous passages of his book, to abolish

# שלחן ערוך

## מטור אורח חיים הנקרא בית יוסף

חברו הגאון מופת הדור החכם השלם מהרר יוסף קארו נרו בן מהרר אפרים קארו
זצל אשר אור תורתו זורחת באור היום בעיר צפת תו׳בב ומעיני תורתו נפוצות
ביחורה ובישראל נודע שמו ! וחבר הספר הזה קיצור מהיבורו הגדול
אשר עשה על הארבעה טורים אשר קראם בית יוסף אשר
בם כח מעשיו הגיד וכל יקר ראתה עינו כרי שכל
מבקש ה׳ ימצא מבוקשו בנקל כל דין ודון על
מתבונתו באין אומר ואין דברים והבין
לכל מטה ושלחן וכסא ומנורה
אשר לאורו ילכו בטח ! כי כן משנת רבי יוסף קב ונקי



TITLE-PAGE OF THE FIRST EDITION OF CARO'S SHULḤAN 'ARUK, PRINTED AT VENICE, 18TH OF KISLEW, 5325=1564.
(In the collection of Hon. Mayer Sulzberger.)

the customs introduced in many places under the combined influence of Caro and Isserles (Baḥ to Yoreh De'ah, 279; Responsa, No. 80 [new series 42]). But Joel succeeded as little as his master, Luria, in his opposition to Caro and Isserles.

The battle raging around the Shulḥan 'Aruk lasted for nearly a hundred years, its authority not being firmly established until the middle of the seventeenth century, which date also marks the beginning of the commentaries to it, the period of the so-called Aḥaronim. Moses Lima b. Isaac, David b. Samuel ha-Levi, Shabbethai b. Meïr ha-Kohen, Abraham Abele Gombiner, and Samuel b. Uri Phoebus of Waydyslav, all of the seventeenth century, are the classical commentators of the Shulḥan 'Aruk. They differ in their relation to Caro and Isserles, though all the Aḥaronim fully and unreservedly recognized the authority of both. Moses Lima held that no one was entitled to decide any cases according to the Shulḥan 'Aruk "who was not at the same time competent to expunge entire paragraphs from it" (Emden, "She'elat Ya'abeẓ," ii., No. 20, end), while David b. Samuel, although a pupil and son-in-law of Joel Sirkes, held that no decision of the Shulḥan 'Aruk was under any circumstances a criterion to be literally followed (Yoreh De'ah, 48, 5). Shabbethai b. Meïr's relation to the Shulḥan 'Aruk is a peculiar one. One of the keenest minds among the Rabbis, he was the warmest defender of Caro and Isserles against the attacks of the Aḥaronim; while he himself unsparingly attacked not only the Shulḥan 'Aruk, but also all the post-Talmudic authorities. Although all these men thus preserved a certain independence toward the work, they yet confirmed its authority by making it the basis of their own works and by undertaking to explain it. The above-mentioned Polish Talmudists especially, David b. Samuel and Shabbethai b. Meïr, placed the authority of the Shulḥan 'Aruk beyond dispute, answering in their commentaries attacks upon it, and supplementing the missing portions from the works of others. Menahem Krochmal (second half of the seventeenth century) says: "Since Caro's 'Bet Yosef' and Shulḥan 'Aruk, and Isserles' notes on the latter, have appeared and been distributed throughout Israel, we must follow them alone" (Responsa, "Ẓemaḥ Ẓedeḳ," No. 9, end). Gershon Ashkenazi, Krochmal's son-in-law, expressed himself similarly ("'Abodat ha-Gershoni," No. 48, beginning), and also his contemporary Ephraim b. Aaron ha-Kohen ("Sha'ar Efrayim," No. 113, p. 81a, bottom), who relates that the congregational archives of Buda, where he was rabbi, contained a resolution not to accept any rabbi that did not agree to render his decisions according to the Shulḥan 'Aruk (*ib.*; see also Isaiah Horwitz, "Shene Luḥot ha-Berit," ed. Amsterdam, p. 74b).

In the eighteenth century the authority of the Shulḥan 'Aruk was so firmly established that even men like Ḥayyim Jair Bacharach (Supplements to his "Ḥawot Yaïr," p. 262) and Jonathan Eybeschütz ("Kizzur Teḳofo Kohen"), who possessed great independence and self-confidence, considered it indisputable. Elijah b. Solomon of Wilna, however, did not share this opinion, having no regard for preceding authorities, but decided cases on their merits. Among the Sephardim, Hezekiah de Silva, born 1650, is perhaps the only one among the Oriental Jews who dared to attack the Shulḥan 'Aruk. The Egyptian rabbis, in return, forbade the reading of his "Peri Ḥadash."

Instrumental as was the Shulḥan 'Aruk in shaping rabbinical Judaism, it was necessarily singled out for attack by those who sought to assail the latter. Passages from the book, detached from their context, and often intentionally mutilated and misinterpreted, were used by the adversaries of the Jews as a means of representing the ethics and religion of the Jews as dangerous and despicable. As regards the work itself—the attacks are directed really against the entire post-Biblical literature of the Jews—two works may be mentioned here which clearly and distinctly refute the unfounded criticisms brought against the book; namely, "Der Schulchan Aruch," by D. Hoffmann (Berlin, 1885), and "Die Gesetzsammlung des Judenspiegels . . . von Aron Briman . . . Beleuchtet und Berichtigt," by K. Lippe (Jassy, 1885). Compare, also, Gentiles, Ethics, Rabbinical Judaism.

**Anti-Semitic Attacks on the Shulhan 'Aruk.**

The attacks made by modern Jewish historians upon the Shulḥan 'Aruk, especially the accusation that it forces rabbinical Judaism into a strait-jacket, can hardly be supported. The code is not the creator of that rigorous, scrupulous attitude inimical to all liberty, but a product of it. The Shulḥan 'Aruk, furthermore, has caused anything but stagnation of intellectual activity among the Jews, as is most clearly shown by the rabbinical literature of the period (1550–1700), the products of which, all more or less influenced by Caro, are among the most eminent works of their kind. Compare Codification, Reform Movement.

Bibliography: For editions of Caro's works, commentaries and essays on same, compare the catalogues of Benjacob, Steinschneider, Van Straalen, and Zedner, *s.v.*, and under *Jacob b. Asher* and *Maimonides*. Translations: Lederer, *Schulchan Aruch*, Frankfort-on-the-Main, 1897–1900, extracts from the first and second parts of the *Shulḥan 'Aruk*; H. Löwe, *Der Schulchan Aruch*, Vienna, 1896, 2 vols.; Pavly and Neviasky, *Rituel du Judaïsme*, Orléans, 1898–1901, French transl. of the second part of the *Shulḥan 'Aruk*; *Shulḥan ha-Panim*, Salonica, 1568, extracts from the *Shulḥan 'Aruk* in Ladino; E. Friedberg, *Rabbenu Yosef Karo*, Drohobycz, 1895; Gaster, *The Origin and Sources of the Shulchan Aruch*, in the report of the Lady Judith Montefiore College, 1893; A. Geiger, *Nachgelassene Schriften*, ii. 186–188; Grätz, *Gesch. der Juden*, ix., Index; Rab Zaïr (pseudonym for Ḥayyim Czernowitz (צירנוויץ), *Le-Toledot ha-Shulḥan 'Aruk*, in *Ha-Shiloaḥ*, iv., v., vi.; idem, *Milluïm*, ib. ix.; *idem*, in Graetz-Rabbinowicz, *History*, viii. 640–642; S. P. Rabbinowicz, *Moza'e Golah*, Index; D. Kohn (כהנא), *Eben Negef*, pp. 13–15.

L. G.

**CARO, JOSEPH ḤAYYIM B. ISAAC SELIG:** German-Russian rabbi; born 1800; died in Wloclawek, government of Warsaw, April 21, 1895. He was educated as an Orthodox Talmudist, and married the daughter of R. Ẓebi Hirsch Amsterdam of Konin, government of Kalisz in Russian Poland, whose pupil he became. He afterward established himself as a merchant in Gnesen, near Posen, whence, at about the age of forty, he was called to the rabbinate of Pinne, in the province of Posen. Later he became rabbi of Fordon, in the same province, and twenty years after his first call he became rabbi of the progressive and Germanized community

of Wloclawek, where he remained until his death. He was one of the first truly Orthodox rabbis in Russia to acquire a correct knowledge of German and to deliver sermons in that language.

Caro was famous not only for his extensive rabbinical knowledge, but also as a preacher; and even at the present day his works are popular among old-style "maggidim" and "darshanim." His first work, "Minḥat Shabbat," is a German translation (in Hebrew characters) of Pirḳe Abot, with a short commentary in German and a longer one in Hebrew (Krotoschin, 1847). In the third edition of that work (Wilna, 1894) the German commentary is omitted and that of Maimonides substituted for it. His "Ṭeba we-Haken," containing rules of "shehiṭah" and "bedikah" in the form of a dialogue, was published by his sons Isaac and Jacob (Leipsic, 1859; 2d ed., Wilna, 1894). His chief work, "Ḳol Omer Ḳera," is a collection of sermons in four volumes (Warsaw, 1860–80; 2d ed., Wilna, 1895), arranged after the order of the Pentateuch in the weekly sections, which furnished the texts. The last of his published works, "Yoreh u-Malḳosh" (Wilna, 1894), is also a collection of sermons, mostly funeral orations, some of which were originally delivered in German. Here and there in his works are to be found poetical compositions and other traces of the influence of modern ideas not common among the rabbis of Russian Poland. His inclination toward the "Haskalah" and its Neo-Hebrew literature is shown by the article which he contributed, at a very advanced age, to the year-book "Ha-Asif" (iv. 132–137, Warsaw, 1887), entitled "Birkat ha-Ẓedukim." Caro was also a pioneer Zionist and defended the colonization of Palestine against the opponents of that plan. Two of his letters on the subject are printed in "Shibat Ẓion." He attended to his rabbinical duties until past the age of ninety, and retired from active work only a few years before his death.

One of Caro's sons is a professor at the University of Breslau, and two others are the rabbis, respectively, of Lemberg and Thorn.

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L. G. P. WI.

**CARPENTRAS:** Chief town of the arrondissement of that name in the department of Vaucluse, France. Jews settled at Carpentras at a very early period. The collection of rabbinical decisions called "Ḳol Bo" quotes a document (No. 117) attributed to Jacob Tam, grandson of Rashi (twelfth century), in which the rabbis of Carpentras are mentioned together with "the elders and scholars of Troyes and its environs, the great men of Auxerre, the scholars of the regions of the Rhine, the doctors of Paris and their neighbors, the scholars of Lyons, of Lombardy, of the seacoast, of Anjou, of Poitou, and the great men of Lorraine." Expelled in the beginning of the thirteenth century, the Jews returned to Carpentras in 1263. On Feb. 28, 1276, Bishop Pierre III. Rostaing made an agreement with them, signed by sixty-four heads of families, representing two-thirds of the community, by which they acknowledged themselves to be, as their forefathers at Carpentras had been, vassals of the bishop, and they consented to pay to him and to his successors the following taxes: (1) an annual quit-rent of 18 Tours pounds; (2) a tallage of 25 pounds for six specified cases; (3) sheets for the bishop's guest-beds; (4) all the tongues of the cattle they might kill, or should have killed; (5) an annual tax on their rural and urban possessions, and the thirteenth part of the total seat-rent of the synagogue; (6) ten Tours sous for every foreign or strange Jew coming to live at Carpentras, and desiring to be received as a citizen on the same terms as other Jews; (7) fifteen Tours sous for every Jew wishing to live outside of the chain fixed at the entrance of the "visataria" (post of inspection). In addition, (8) Jews are thenceforward forbidden to assist or support any person, corporation, or association against the bishop, or to have any relations or connection with them; (9) Jews are obliged to render the above-mentioned homage to every new bishop, to swear fidelity to him, and to observe the same agreement with him; (10) the bishop binds himself and his successors to impose no other taxes upon the Jews, to guard their property, and to protect them against injustice and violence; (11) the Jews are permitted to leave the city and to establish themselves elsewhere, but in that case they will cease to be citizens of Carpentras ("Revue Etudes Juives," xii. 43, 44).

**Thirteenth Century.**

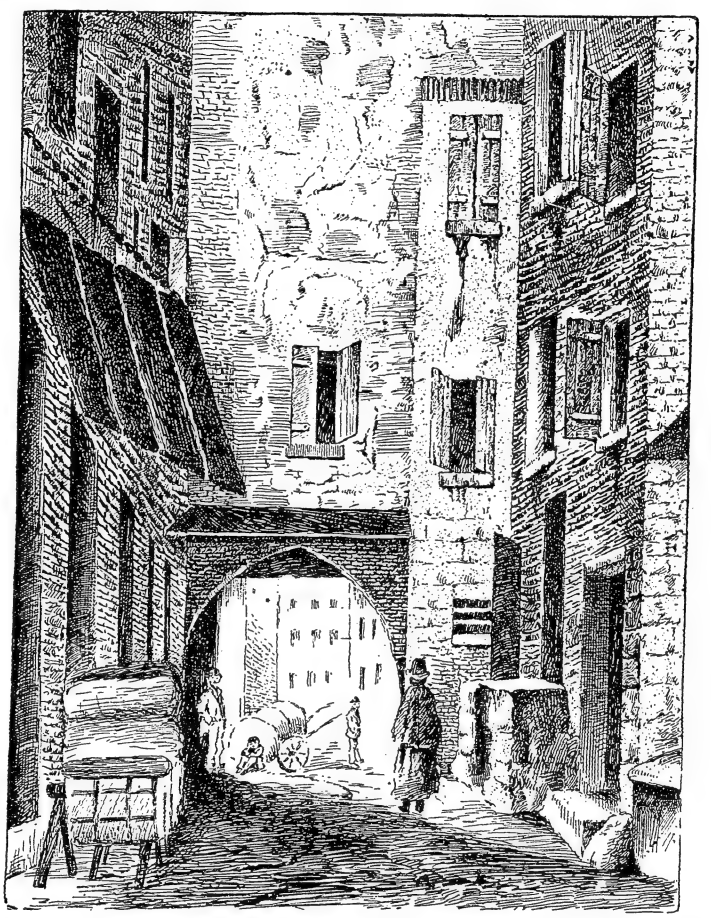
The convention of April 12, 1320, between Pope John XXII. and the bishop, consecrated by the bull of "dismemberment," changed the situation created for the Jews by the act of 1276. They ceased to be the bishop's property, his "subscribed" serfs, but they remained to a certain extent his tributary vassals (Bardinet, "Revue Historique," xii. 40). Protected against the Pastoureaux by Pope John XXII. in 1320, they were nevertheless expelled by him from Carpentras in 1322. Their synagogue was demolished, a church dedicated to the Virgin Mary being erected on its site ("Revue Etudes Juives," xii. 48; compare Bardinet, *l.c.* xii. 17).

Pope Clement VI., well disposed toward the Jews, on his accession in 1342, revoked the edict of expulsion of John XXII. Bishop Hugues permitted twelve heads of Jewish families, who in 1343 had returned to Carpentras, to build a new synagogue, and also to have a cemetery near the city, on payment of a yearly contribution of six pounds of spices, three of ginger, and three of pepper ("Revue Etudes Juives," xii. 51; compare Bardinet, *l. c.* xii. 41). This agreement of 1343 was renewed by Bishop John Flandrini in 1367; but Bishop Peter IV. de Rabath revoked it in 1385 and reestablished the annual tax of eighteen pounds that dated back to 1276. Pope Benedict XIII. claimed in 1403 all the taxes which the Jews had formerly paid to the episcopal household, especially the furnishing of the sheets for the bishop's guest-beds. By an agreement of May 2, 1405, the Jews could free themselves of this prestation by paying to the bishop annually the sum of twenty florins in gold ("Revue Etudes Juives," xii. 55; compare Bardinet, *l.c.* xii. 43). Other agreements were made, now and later on, between the Jews and the bishopric in regard to the tax on seat-rents of the synagogue, the selling of kosher wine, the presence of the rector's sergeant at

circumcisions, marriages, and interments, and the policing of the ghetto, etc. ("Revue Etudes Juives," xii. 56 *et seq.*).

Clement VII., who had confirmed the privileges of the Jews in 1524, revoked them in 1539. In a bull of June 13, 1525, he ordered the men to wear the yellow hat, and the women some other distinctive mark. Paul IV. in 1555, Pius V. in 1566, and Clement VIII. in 1592 renewed the decrees of their predecessors ("Revue Etudes Juives," vi. 90). Notwithstanding these bulls, the Jews obtained permission to wear no other signs than those they were accustomed to (*ib.* xxxii. 70). On the accession of Paul III. the Jews of Carpentras sent two procurators to Rome, Joseph de Lattès and Vides Avigdor of Cavaillon, in order to obtain from the pope a new examination into their rights. This request was entirely successful (*ib.* 74). By his bull of Feb. 26, 1569, Pius VII. expelled the Jews from the Italian and French territory. An order of the legate, dated Avignon (Aug. 3, 1570), commanded them to leave the country by Oct. 15 following. The rector, however, permitted a small number of them to remain at Carpentras; and these, a few years later, had again grown into an important community (*ib.* xii. 165). The bull of Clement VIII. (Feb. 28, 1593), by which the Jews were driven from the pontifical states, except Rome, Ancona, and Avignon, was not enforced at Carpentras. Those provinces which in the course of the seventeenth century had repeatedly demanded the expulsion of the Jews succeeded no better.

**Sixteenth Century.**



NORTH GATE OF THE JEWRY AT CARPENTRAS.
(From the "Revue des Etudes Juives.")

The Jews willingly paid the episcopal taxes, etc., imposed upon them by the agreement of 1276. Twice, however, they resisted, in 1513 and in 1781; but each time they were compelled to render homage to the bishop, and to pay all that they owed him (*ib.* xii. 63). The Revolution and the annexation of the county of Venaissin by France freed them from this yoke of the Middle Ages.

The synagogue, built in 1741 upon the same spot as the one of 1367, was repaired in 1784, and again in 1899. It has several distinctive features not found outside of the county, unless in Italy (see detailed description by I. Loeb, "Revue Etudes Juives," xii. 227, 235). The cemetery, probably the same as the one granted to the Jews in 1343 by Bishop Hugues, is situated in the northeastern part of the city, in the quarter called "La Fontrouse." Neubauer has described in the "Archives des Missions Scientifiques" (3d series, vol. i.) some tombstones from the old cemetery, now in the museum of Carpentras. For the construction and support of their synagogue and cemetery, the expenses of their ritual, and the heavy taxes arbitrarily imposed upon them from time to time, the community contracted a debt which, at the beginning of this century, amounted to 286,831.22 francs. This was fully paid between June 26, 1822, and Sept. 6, 1825.

Carpentras constituted formerly, together with Avignon, Lisle, and Cavaillon, the four communities, "Arba' Ḳehillot," that were the only ones tolerated in the French pontifical territory. They had a special liturgy: (1) the seder of "Yamim Nora'im" (Ritual for the New Year and Day of Atonement; Amsterdam, 1739); (2) the seder of the three "Regalim" (Festivals; Amsterdam, 1759); (3) the seder of the four fasts (Amsterdam, 1762); (4) the "Seder ha-Tamid" (Daily Ritual; Avignon, 1767); (5) the

**Liturgy.**

"Seder ha-Ḳonteris" (Ritual Opusculum; Avignon, 1767). The Hebrew Provence poems inserted in the "Seder ha-Tamid" and in the "Seder ha-Ḳonteris" have been translated and published by E. Sabatier (Nîmes, 1876) under the title of "Chansons Hebraico-Provençales des Juifs Comtadins," and also by Dom Pedro d'Alcantara, emperor of Brazil (Avignon, 1891), under that of "Poésies Hébraico-Provençales du Rituel Israélite Comtadin."

The community of Carpentras, which, in 1789, had 1,000 Jews, counts to-day only thirty to thirty-five families in a total population of 10,628. It belongs to the "Circonscription Consistoriale" of Marseilles; and possesses, in addition to the synagogue, a maẓẓot factory.

**Scholars and Physicians.**

The following noted scholars dwelt in Carpentras: Hanan ben Nathan Ezobi (thirteenth century) and his two sons, the poets Eleazar and Joseph, the first of whom settled later on at Béziers, the second in Perpignan; Abraham Malaki; Mordecai ben Yosifya, Abraham the Elder, Abraham ben Isaac, and Ḥayyim de Carcassonne (thirteenth century); Mordecai ben Isaac, a correspondent of Abba Mari of Lunel (in 1303–06); Moses ben Judah Rouget, Ishmael ben Todros of Noves, and Asher ben Moses of Valabrègue (members of the rabbinical college in 1582); Ḥayyim Crescas, Moses ben Joseph Kolon, Ẓemaḥ ben Moses Caslari, Isaac Leon, Jacob Vidal (1580–89); Rabbi Jesse, R. Saul, and R. Solomon Lion (1629); Solomon Ezobi (1620–23), a learned Talmudist and distinguished astronomer, who was in correspondence with the celebrated Peiresc of Aix, and the Hebraist John Plantavit de la Pause, bishop of Lodève ("Revue Etudes Juives," xi. 101, 292; compare Gross, "Gallia Judaica," p. 611); David ben Joseph Carmi (1621–22); Elijah Carmi, editor of "Seder ha-Tamid," and a liturgical poet bearing the same name (1682); Mordecai Astruc, author of a thanksgiving prayer, inserted in the "Seder ha-Tamid" and recited at Carpentras on the Ninth of Nisan; Saul ben Joseph de Monteux, son of the liturgical poet Joseph ben Abraham Monteux, who composed a "piyyuṭ" upon the deliverance of the Jews at the time of the riot at Carpentras in 1682; Mordecai ben Jacob, author of an elegy upon the martyrdom of the Hasmonean priest Eleazar (Zunz, "Z. G." p. 473); Judah Aryeh Loeb ben Ẓebi Hirsch of Krotoschin (eighteenth century), author of a concordance, a dictionary of Hebrew proper names, and two works on the Pentateuch; Moses Sinai (1742), Joseph de Lattés (1746–58), Jacob Ḥayyim Vidas, Isaiah Samuel Crémieux, Judah David Crémieux, Joseph Milhaud, Israel Crémieux, Jacob Lunel, Menahem Lion, and Abraham Roguemartine (1731–62).

Also the following physicians: Bondavit Boninas of Marseilles (1343), Maître Mayé or Magister Magius Macipi, Boniac, and Thoros (1357), Isaac Tauroci or Thoros (1367), Cresques Bondavid, Ḥayyim, and Solomon (1400–01), Samuel Bonajudo (1532), Isaac Thoros, Vides Avigdor of Cavaillon, and Isaac de Lattés (1540–64), Sauves or Saulves (1570), Joseph ben Isaac ha-Levi (1571), Moses ben Judah (1583), and Moses of Cavaillon.

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G. S. K.

**CARPENTRASI, JUDAH B. ẒEBI.** See Judah b. Ẓebi Hirsch of Carpentras.

**CARPI, LEONE:** Italian political economist; born 1820 at Bologna, Italy. He was the first deputy elected to the Italian Parliament by the city of Ferrara. Carpi, on the expiration of his term, divided his time between Bologna and Rome, where he was a contributor to "Popolo Romano." He has thrown much light on the social and moral conditions of new united Italy by the authentic information that he has collected in all departments of the government. Among his works may be mentioned: "Dell' Emigrazione Italiano all' Estero, nei Suoi Rapporti coll'Agricoltura, coll' Industria, e col Commercio," Florence, 1871; "Delle Colonie e dell' Emigrazione degl' Italiani all' Estero nei Loro Rapporti coll'Agricoltura, Industria, e Commercio," 4 Milan, 1874; "Statistica Illustrata dell'Emigrazione," Rome, 1878; "L'Italia Vivente, Studi Sociali," Milan, 1878; "Il Risorgimento Italiano: Biografie Storico-Politiche d'Illustri Italiani Contemporanei," Milan, 1884; "L'Italia all' Estero," Rome, 1887. The only work written by him relating directly to Jewish interests was his "Alcune Parole Sugli Israeliti in Occasione di un Decreto Pontifico d'Interdizione," Florence, 1847.

Bibliography: De Gubernatis, *Dizionario Biografico degli Scrittori Contemporanei*, Florence, 1879.

S. I. E.

**CARPI, SOLOMON JOSEPH B. NATHAN:** Italian writer; born Dec. 27, 1715; lived at Leghorn. He engaged in the controversy with regard to Ḥayyon's book on Shabbethai Ẓebi, writing an attack on it, extracts from which were published by N. Brüll under the title "Toledot Shabbethai Ẓebi," Wilna, 1879. He also wrote a Hebrew elegy on the death of Emmanuel Ricchi, and corresponded with Joseph Ergas.

Bibliography: Mortara, *Indice*; Brüll's Preface to *Toledot Shabbethai Ẓebi*.

E. C. J.

**CARPI, ZACHARIAH:** Italian revolutionist; born at Revere in the second half of the eighteenth century. After the French Revolution he appears to have engaged in plots against the Austrian government of Lombardy; and on March 25, 1799, he and his son, Mordecai Moses Carpi, were imprisoned at Mantua. When Napoleon reached that city in 1800, Carpi was sent to Venice, thence to Sabonico in Dalmatia, and through Carinthia and Croatia to Peterwardein in Hungary, where he was at last released by Napoleon's orders (April 3, 1801). He wrote a narrative of his imprisonment under the title "Toledot Yiẓḥaḳ," which was edited by G. Jaré, and published at Cracow in 1892. Besides this, he wrote an account of his early life, under the title "Megillat Yiẓḥaḳ," and a book for children entitled "Dibre Yiẓḥaḳ." The last two works are no longer extant.

Bibliography: G. Jaré, in Preface to *Toledot Yiẓḥaḳ*.

E. C. J.

**CARPZOV, JOHANN BENEDICT II.:** German Christian theologian and Hebraist; born 1639; died 1699. He was a member of a family which, like the Buxtorfs, produced a long line of distinguished scholars. He studied Hebrew under Johannes Buxtorf II. in Basel, was appointed professor of Oriental languages at Leipsic in 1668, and was pastor of St. Thomas' 1679–99, and professor of theology 1684–99. He edited in 1674 Schikhard's "Jus Regium Hebræorum," and, later, Tarnov's "Kleine Propheten," Lightfoot's "Horæ Heb. et Talmudicæ," Lanckisch's "Concordantiæ Bibl. German.-Hebr.-Græcæ," and in 1687 the "Pugio Fidei" of Raymundus Martini. To the last-named work he prefixed his own "Introductio in Theologiam Judaicam." Some dissertations by Carpzov were published (1699) by his brother Samuel Benedict; and in 1703 appeared his "Collegium Rabbinico-Biblicum in Libellum Ruth." Carpzov's writings, useful when first published, have now no great value.

Bibliography: Ersch and Gruber, *Encyc.* s.v.; Herzog-Hauck, *Real-Encyc.* s.v.

T.

**CARPZOV, JOHANN GOTTLOB:** German Christian Old Testament scholar; born Sept. 26, 1679, in Dresden; died April 27, 1767, at Lübeck; nephew of Johann Benedict II., and son of Samuel Benedict; most famous and most important Biblical scholar of the Carpzov family. He was titular professor of Oriental languages at Leipsic 1719–30, and preacher and theologian till his death; like his uncle, he was an opponent of the pietists. His critical works are: "Introductio in Libros Vet. Test." 1721, 4th ed. 1757; "Critica Sacra" (I. Original text, II. Versions, III. Reply to Whiston), 1728; "Apparatus Historico-Criticus Antiquitatum et Codicis Sacri et Gentis Hebrææ," 1748. The "Apparatus" is in the form of annotations to Goodwin's "Moses and Aaron," and appended to it are dissertations on "The Synagogue Treated with Honor" (a statement of what the Christian Church has retained of ancient Jewish customs), on "The Charity System of the Ancient Jews" (discussion of the question whether צדקה in O. T. ever means "alms"), and others.

Carpzov represents both an advance and a retrogression in Biblical science—an advance in fulness of material and clearness of arrangement (his "Introductio" is the first work that deserves the name), and a retrogression in critical analysis, for he held fast to the literal inspiration of the Hebrew text of the Old Testament and bitterly opposed the freer positions of Simon, Spinoza, and Clericus. His antiquarian writings are still interesting and useful.

Bibliography: Ersch and Gruber, *Encyklopädie.*

T.

**CARRASCO or CARASCON, JUAN:** Apologist; born at Madrid about 1670, of Marano parentage. At first an Augustin friar at Burgos and an excellent preacher, he later, on a journey to Rome, became a convert to Judaism at Leghorn. He was familiar with the writings of Moses b. Naḥman, Isaac Abravanel, and others, and while in Holland (probably at Amsterdam, where he was circumcised) he wrote in Spanish his "Apology of Judaism." This work was published at Nodriza (The Hague) in 1633, and was later incorporated in the "Coleccion de Reformadores Españoles," published by Wiffen, who believed Carrasco to have been a Protestant.

Bibliography: Kayserling, *Biblioteca Esp.-Port.-Jud.* p. 35; Danielillo, *Danielillo ó Respuestas á los Cristianos*, pp. 68 *et seq.*, Brussels, 1868; Steinschneider, in *Hebr. Bibl.* x. 84; De Rossi, *Bibl. Jud. Antichrist*, p. 23.

G. M. K.

**CARREGAL, ḤAYYIM MOSES BEN ABRAHAM:** Rabbi and editor; flourished in Palestine at the beginning of the eighteenth century, but lived in Holland for a time, engaged in gathering funds for Jerusalem. His autobiography is to be found in the introduction to his edition of Moses ben Joseph Ventura's ימין משה, Amsterdam, 1718. He was probably a son of Abraham Carregal of Cairo (*c.* 1650), and was perhaps the father of Raphael Ḥayyim Isaac Carregal of Hebron, Palestine (1733–77), who visited Newport, R. I., in 1773.

Bibliography: Fürst, *Bibl. Jud.* ii. 171; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 167, 338; Roest, *Cat. Rosenthal. Bibl.* pp. 255, 577; G. A. Kohut, in *Publications of Am. Jew. Hist. Soc.* No. 3, p. 123; *idem*, in *Ezra Stiles and the Jews*, p. 91, New York, 1902.

J. G. A. K.

**CARREGAL (Caregal, Carigal, Carrigal, Karigal, Karigel, Karigol, Kargol, Kragol), RAPHAEL ḤAYYIM ISAAC:** Itinerant rabbi and preacher; born in Hebron, Palestine, Oct. 15, 1733; died at Barbados, West Indies, May 5, 1777. He was

Raphael Ḥayyim Isaac Carregal.
(From a portrait in the possession of Rev. J. L. Jenkins.)

ordained rabbi at the age of seventeen, and in 1754 set out on a series of voyages, usually remaining a brief time in the places he visited; *e.g.*, two years in Constantinople (1754–56); two years in Curaçoa, West Indies (1761–63); four years in Hebron (1764–1768); two and one-half years in London (1768–71);

one year in Jamaica, West Indies (1771–72); and one year in the British colonies of North America (1772–1773). In 1773 (July 21) he sailed for Surinam, and in 1775 he was at Barbados. In London, according to his own statement, he was teacher at the Bet ha-Midrash, earning a salary of £100 sterling ($500) per annum. At Curaçao he appears to have held the office of rabbi, though no record of his incumbency is to be found in local annals. He spent some time in New York and Philadelphia, and sojourned in Newport, R. I. (March–July, 1773), as the guest of the community. Though nowise connected with the congregation, he often officiated at divine service.

While in Newport Carregal became an intimate friend of Ezra Stiles, afterward president of Yale College, New Haven, Conn. They studied together, discussing the exegesis and interpretation of Messianic passages in the Bible, and corresponded, mostly in Hebrew. The letters still exist among the unpublished Stiles papers in the library of Yale University. Stiles, in his diary, recently published, speaks lovingly and admiringly of his Jewish friend; gives a long account of his dress, manner, and personality; and, in a series of entries occupying many pages of his day-book, draws up a complete memoir of his career in Newport.

Carregal appears to have written only two brochures (both sermons), published in Newport in 1773.

Bibliography: Abiel Holmes, *Life of Ezra Stiles*, pp. 168 *et seq.*, Boston, 1798; Hannah Adams, *History of the Jews*, London ed., 1818, pp. 461–463; *Publications of the Am. Jew. Hist. Soc.* No. 3, pp. 122–125; No. 6, p. 79; No. 8, pp. 119–126; *The Literary Diary of Ezra Stiles*, edited by F. B. Dexter, i. 354, 357–358, 362–363, 376–377, 394–396 *et passim*, New York, 1901; G. A. Kohut, *Ezra Stiles and the Jews*, Index, *s.v.*, pp. 145–146 (where all the passages are quoted), New York, 1902.

E. C. G. A. K.

**CARRETUS, LUDOVICUS:** Convert to Christianity; lived at Florence in the middle of the sixteenth century. He was a native of France and was originally called "Todros Cohen." As the physician of a Spanish duke, he was with the imperial troops who besieged Florence in 1530. Later, at the age of fifty, he embraced Christianity at Genoa. Carretus is the author of "Mar'ot Elohim; Liber Visorum Divinorum," in which he relates the history of his conversion and quotes passages from the Bible and cabalistic writings in favor of Christianity. The work, published at Paris in 1553, was translated into Latin by Angelo Canini (Florence, 1554) under the title "Epistola Ludovici Carreti ad Judæos, Quæ Inscribitur Liber Visorum Divinorum," etc. Another Latin translation of it was made by Hermann Germberg, and is inserted in Johannes Buxtorf's "Synagoga Judaica."

Bibliography: Wolf, *Bibl. Hebr.* i., No. 1341; Fr. Delitzsch, *Schilderungen*, p. 290; Steinschneider, *Cat. Bodl.* col. 817; Fürst, *Bibl. Jud.* i. 146.

G. I. Br.

**CARRIAGE.** See Chariot.

**CARRIERA.** See Ghetto.

**CARRION DE LOS CONDES:** Ancient city of Castile inhabited by Jews at an early date. Although superior to the Christians both in numbers and in property, they submitted in 1126 to the victorious king Alphonso VI., who showed himself favorably disposed toward them. In 1160 many of them settled in the neighboring city of Palencia. The Jewish community of Carrion was so large in 1290 that it paid 92,000 maravedis in taxes, not much less than the amount paid by the community of Burgos. In Carrion, as elsewhere, the Jews were persecuted. Delegates from the city appeared before King Alphonso of Castile (probably Alphonso the Wise), informing him that the Christians of the city, because of a groundless suspicion, had risen against the Jews and killed two of them; that thereupon the Jews had sought refuge in the palace of the prince, who was absent at the time, and, when the Christians followed in pursuit, had escaped through a secret door leading into the court, and locked their pursuers in. The king ordered a strict investigation of the matter, hanged ten of the ringleaders, and imprisoned all others who had taken part in the disturbance. At the time of the great persecution in 1391, most of the Jews of Carrion were baptized.

Carrion is the birthplace of the first Spanish-Jewish poet, Don Santob, commonly called Don Santob de Carrion.

Bibliography: J. Amador de los Rios, *Historia de los Judios de España*, i. 191, 342; idem, *Shebeṭ Yehudah*, pp. 88, 119.

G. M. K.

**CARRION, SANTOB DE.** See Santob de Carrion.

**CARSONO, CORSONO,** or **CARSI, JACOB** (or **Jacob ben Abraham Isaac**): Spanish astronomer of the fourteenth century. He was commissioned by King Pedro IV. of Aragon to translate from Catalonian into Hebrew the astronomical tables known as "The Tables of Don Pedro," which, at Don Pedro's command, had been begun by Maestre Piéro Gilebert, and finished by Gilebert's pupil, Dalmacio de Planis. About 1376 Carsono wrote at Seville a treatise in Arabic on the astrolabe. This he himself translated into Hebrew at Barcelona in 1378. Ḥayyim ibn Musa ascribes cabalistic miracles to Carsono.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 596, 639; idem, *Notice sur les Tables Astronomiques Attribuées à Pierre III. d'Aragon*, Rome, 1881.

G. M. K.

**CART:** A translation of עגלה ('agalah). The cart was generally drawn by two oxen, or sometimes by cows, harnessed with cords (Isa. v. 18). It was used to convey the sacred utensils of the tabernacle (Num. vii. 3–8). The Philistines returned the Ark of the Covenant to the Israelites on a cart drawn by two kine (I Sam. vi. 7–11). Carts were also, but not usually, used to convey persons from place to place (Gen. xlvi. 5). Owing to the bad state in which many of the roads were kept, together with the fact that no springs were used in the construction of carts, they traveled very unsteadily and at times threatened to upset; hence Amos ii. 13. Compare Chariot.

E. G. H. G. B. L.

**CARTAGENA** (קרטיניני): Ancient city on the eastern coast of the Spanish province of Murcia, referred to in the Talmud. The Cartagena mentioned in Yer. Sheb. vi., beginning, identified in this passage with Spain, is certainly identical with the

Spanish Cartagena. Jews settled here at an early date. At the fourth Council of Cartagena (436) it was decreed: "Ut episcopus nullum prohibeat ingredi ecclesiam et audire verbum Dei, sive gentilem sive . . . Judæum usque ad missam catechumenorum." Many of the Jews expelled from Spain took ship at Cartagena, as well as at Cadiz; and many Maranos also settled in the former city, where they fell into the hands of the Inquisition.

J. M. K.

**CARTHAGE:** Ancient city and republic in northern Africa; of special interest to Jews on account of the Phenico-Semitic origin of its inhabitants, its government under the suffetes, recalling the "shofeṭim" (judges) among the Hebrews, and on account of the religion of the inhabitants. The city, called קרת חדשת ("New City") in native inscriptions (Lidzbarski, "Nordsemitische Epigraphik," i. 365), is mentioned in Jewish writings since Talmudic times only as קרתגיני ("Ḳarthigini"), a name equivalent to the Byzantine form Καρθαγένη and in agreement with the Syriac (Payne Smith, "Thes. Syr." cols. 3744, 3765), the Greek form Καρχηδών being found with the latter. Notwithstanding the peculiar form, perhaps chosen with reference to the founder Dido (קרתא + γυνή, "Woman-City"), the Hebrew word certainly designates Carthage in Africa, not Cartagena in Spain. Later Jewish chronicles, which make the founding of Carthage contemporaneous with David, use the variants "Ḳarṭagena" (Yuḥasin, ed. London, 236b), "Ḳarṭigini" (with ט instead of ת, as sometimes even in the Talmud; David Gans to the year 3882), "Ḳartini," and "Ḳartigni" ("Seder ha-Dorot," *s.v.* "David"), sometimes adding the curious remark that the Talmud refers to two cities of Carthage, which is, however, an erroneous conclusion.

**Josephus.**

Josephus Flavius writes Καρχηδών like the Greeks. He says it is recorded in the public documents of Tyre that King Solomon built the Temple at Jerusalem 143 years and eight months before the Tyrians founded Carthage ("Contra Ap." i. § 17). Josephus intends to prove by this statement the antiquity of the Jewish people, drawing the same conclusions from Menander's account of the reign of Hiram, according to which Hiram came to the throne 155 years and eight months before the founding of Carthage, and the Temple was built in the twelfth year of his reign (*ib.* i. § 18). Through this computation Josephus refutes the grammarian Apion, who placed the exodus from Egypt at the time that the Phenicians founded Carthage (*ib.* ii. § 2). The Maccabean Judah formed a treaty with the Romans for the reason, among others, that he had heard that the Romans had vanquished the Carthaginians ("Ant." xii. 10, § 6; compare "B. J." ii. 16, § 4; vi. 6, § 2). Josephus does not say that any Jews lived at Carthage.

**In the Bible and the Talmud.**

Although Carthage is not mentioned in the Bible, modern scholars are inclined to identify the Biblical Tarshish with Carthage, since it is thus translated in the Septuagint, the Targum, and the Vulgate, Ezek. xxvii. 12. A unique statement in the Talmud, based probably on the legend of the emigration of the Girgashites, identifies Kenizzi (Gen. xv. 19) with Carthage (Yer. Sheb. 36b; Yer. Ḳid. 61d; Gen. R. xliv. 23). But a wide-spread rabbinical legend identifies the land of the Amazons with Carthage (Lev. R. xxvii. 1), or with Africa (Tamid 32b), in both instances agreeing with classical tradition. Carthage was considered one of the four largest cities of the Roman empire (Sifre, Num. 131; p. 47b, ed. Friedmann). An amora of the third century has the following curious sentence: "From Tyrus to Carthage Israel and his 'Father in heaven' are known; from Tyrus to the west and from Carthage to the east Israel and his God are not known" (Men. 110a); which is probably meant to indicate the extent of the Semitic race.

**Jews in Carthage.**

The fact that the Talmud mentions the Carthaginian teachers of the Law, R. Abba, R. Isaac, and R. Ḥana, proves that Jews were living in that city, although Frankel, without reason, takes it to mean an Armenian city ("Mebo," pp. 6b, 66a), and Kohut a Spanish city ("Aruch Completum," vii. 220). It is evident from the introduction to the work "Adversum Judæos," ascribed to Tertullian, that Jews were living in Carthage; and they are found still further west (Schürer, "Gesch." 3d ed., iii. 26, note 64). Münter ("Primordia Eccl. Afric." p. 165, Copenhagen, 1829) mentions a certain R. Jisschak (the one in the Talmud?). The Jews of Africa (see Africa) are often referred to in the correspondence between Jerome and Augustine; and in recent times there has been found in Gamart, near the city of Carthage, a great Jewish necropolis with many inscriptions in Latin (see Catacombs). From the conquest of Carthage by the Vandals (439) to the subjection of the latter by the Byzantines (533), the holy vessels from the Temple of Jerusalem, that had been taken from Rome, were kept in Carthage (Evagrius, "Scholasticus," Fragment iv. p., 17; Procopius, "Bellum Vand." ii. § 9). The Jews then passed under the rule of Justinian, who instructed Solomon, the governor of Africa, to transform the synagogues as well as the churches of the Arians and the Donatists into orthodox churches (Novellæ, No. 37). Solomon, however, was soon compelled to flee from the rebellious Africans.

**Under the Arabs.**

In 692 the city was wrested from the Christians by Ḥasan, a general of the calif 'Abd al-Malik, and in 698 the Greeks were permanently driven from Carthage and Africa by Musa (Weil, "Gesch. der Chalifen," i. 478). Previous to this the Arabs had founded the city Ḳairwan, which became as important to the Jews as Carthage had been. Following Arabic writers, Parḥi defined the situation of Carthage as 36° latitude by 35° longitude ("Kaftor wa-Feraḥ," ed. Edelmann, 26b).

Bibliography: Movers, *Phönicier*, ii. part i. 142, 144, 350; Böttger, *Lexikon zu den Schriften des Flavius Josephus*, p. 79; Neubauer, *G. T.* p. 411; Krauss, *Lehnwörter*, ii. 572; Delattre, *Gamart ou la Nécropole Juive de Carthage*, Lyons, 1895; *Rev. Et. Juives*, xliv. 2-28.

G. S. Kr.

**CARTHAGENA.** See South America.

**CARTHAGENA, DON ALFONSO DE:** Convert to Christianity; son of Paul of Burgos; died

at Burgos in 1456. He was baptized when quite young by his father, and became archdeacon of Compostella. Being equally distinguished as statesman and as priest, he succeeded his father in the bishopric of Burgos. In 1431 he was the representative of Castile at the Council of Basel. Pope Pius II., in his memoirs, called him "an ornament to the prelacy." Pope Eugenius IV., learning that the bishop of Burgos was about to visit Rome, declared in full conclave that "in the presence of such a man he felt ashamed to be seated in St. Peter's chair."

Grätz ascribes to the influence exercised by Carthagena over Eugenius IV. the latter's sudden change of attitude toward the Jews. Carthagena alone, says Grätz, could have been the author of the complaints against the pride and arrogance of the Castilian Jews, which induced the pope to issue the bull of 1442, withdrawing the privileges granted to them by former popes. Among Carthagena's writings on history, morals, and other subjects, there is a commentary on the twenty-sixth Psalm.

BIBLIOGRAPHY: Da Costa, *Israel and the Gentiles*, pp. 323 *et seq.*; Jöcher, *Allg. Gelehrten-Lexikon*, s.v.; Grätz, *Gesch. der Juden*, viii. 144 *et seq.*

G. I. Br.

**CARTOGRAPHY.** See Chartography.

**CARVAJAL, ANTONIO FERNANDEZ:** Portuguese merchant, and first endenizened English Jew; born about 1590, probably at Fundão, Portugal; died in London Nov. 10, 1659. He appears to have left Fundão on account of the persecution of the Inquisition, and, proceeding to the Canary Islands, acquired much property there, and made many commercial connections which led him (about 1635) to London, where he settled in Leadenhall street. In 1649 the council of state appointed him one among the five persons who received the army contract for corn. In 1653 Carvajal was reported as owning a number of ships trading to the East and West Indies, to Brazil, and to the Levant. He dealt in all kinds of merchandise, including gunpowder, wine, hides, pictures, cochineal, and especially corn and silver, and is reported to have brought to England, on the average, £100,000 worth of silver per annum.

In the early days of his residence in England, Carvajal used to attend mass at the Spanish ambassador's chapel, and in 1645 was informed against for not attending church; but the House of Lords, on the petition of several leading London merchants, quashed the proceedings. In 1650, when war broke out with Portugal, Carvajal's ships were especially exempted from seizure, though he was nominally a Portuguese subject. In 1655 he and his two sons were granted denizenship as English subjects (the patent being dated Aug. 17 of that year); and when the war with Spain broke out in the following year, his property in the Canaries was liable to seizure, as he was a British subject. Cromwell made arrangements by which Carvajal's goods were transported from the Canaries in an English ship which passed under Dutch colors.

When Manasseh ben Israel came to England in 1655 to petition Parliament for the return of the Jews to England, Carvajal, though his own position was secured, associated himself with the petition; and he was one of the three persons in whose names the first Jewish burial-ground was acquired after the Robles case had forced the Jews in England to acknowledge their creed. Carvajal, besides advancing money to Parliament on cochineal, had been of service to Cromwell in obtaining information as to the Royalists' doings in Holland (1656). One of his servants, Somers, alias Butler, and also a relative, Alonzo di Fonseca Meza, acted as intelligencers for Cromwell in Holland, and reported about Royalist levies, finances, and spies, and the relations between Charles II. and Spain. It was to Carvajal that Cromwell gave the assurance of the right of Jews to remain in England. Under date of Feb. 4, 1657, Burton, in his diary, states: "The Jews, those able and general intelligencers whose intercourse with the Continent Cromwell had before turned to profitable account, he now conciliated by a seasonable benefaction to their principal agent [Carvajal] resident in England." In 1648 a cargo of logwood belonging to Carvajal was seized by the customs officers. He assembled his servants and friends, broke open the government warehouses, and carried off his merchandise. The litigation to which this gave rise was only interrupted by Carvajal's death.

BIBLIOGRAPHY: L. Wolf, *The First English Jew*, in *Transactions of the Historical Society of England*, ii. 14-16; epitaph given by D. Kaufmann, in *Jew. Quart. Rev.* i. 92-93.

J.

**CARVALHO (CARVALLO), MORDECAI BARUCH:** A wealthy Tunisian merchant; died Jan., 1785, at an advanced age. He devoted part of his time to rabbinical studies, and in 1752 succeeded his teacher, Isaac Lumbroso, whose best pupil he was, as rabbi of the Leghorn congregation of Tunis. Throughout the country he enjoyed a high reputation as a rabbinical authority. His publications are: "To'afot Re'em" (The Strength of a Unicorn), commentary on the work of Elijah Mizraḥi (Leghorn, 1761); and "Mira Dakya" (Pure Myrrh), commentary and miscellanies on various tracts of the Babylonian Talmud, and on Maimonides' Yad ha-Ḥazaḳah (Leghorn, 1792). He also published the uncompleted work of his son, **Isaac Carvalho,** who died January, 1759, at the age of twenty-eight. This work, entitled "Sefer ha-Zikronot we-Ḥayye Yiẓḥaḳ" (Book of Records, and the Life of Isaac), and published together with the elder Carvalho's "To'afot Re'em," contains a commentary on the works of Mizraḥi, miscellanies on various tracts of the Talmud, and four funeral orations.

BIBLIOGRAPHY: D. Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, etc., pp. 77 *et seq.*, 83 *et seq.*

D. M. K.

**CARVALLO, JULES:** French engineer; born at Talence, Gironde, France, in 1820. After having graduated with the highest honors at the Ecole Polytechnique and Ecole des Ponts et Chaussées, he was attached as engineer to the Southern Railroad; and under his direction the lines from Tech to Rivesaltes and from Tet to Perpignan were built, including the remarkable viaduct of Bouzanne.

Afterward Carvallo became director of the work of canalizing the Ebro (Spain); and he established in the delta of that river a system of irrigation which permitted the cultivation of enormous tracts of land hitherto unproductive. From Spain Carvallo went to Italy, where he directed the works of the Roman railroads. On his return to Spain he was entrusted with the building of the line from Pampeluna to Saragossa, and later became the chief engineer of a Spanish water company.

Carvallo was the author of many dissertations printed in the "Comptes-Rendus de l'Académie des Sciences" and in many other scientific publications. Among his numerous contributions the most noteworthy were those on the piling up and solidification of embankments; on the formula of the maximum of stability and minimum of expense in public works; on the laws of oscillation of chain bridges, etc.

Amid his numerous works, Carvallo found time to devote himself to Jewish interests. He was one of the founders of the Alliance Israélite Universelle, and for many years served on the executive committee of that institution.

BIBLIOGRAPHY: Larousse, *Grand Dictionnaire Universel*, xvi., Supplement, p. 470.

S. I. BR.

**CASABLANCA** (Spanish), or **BET AL ABYAD** (Arabic): Port of Morocco, Africa, on the Atlantic ocean. The Jewish community, numbering 6,000, in a total population of 20,000 inhabitants, is of recent date. The majority of its members are engaged in commerce in grain, spices, etc.; there are also a few tinsmiths. The community is governed by a council of administration, which aids the poor and subsidizes the schools with the revenues from the meat-tax, and with the voluntary contributions of its members. Besides the two schools supported by the Alliance Israélite Universelle, with 295 boys and 161 girls respectively, Casablanca has eight Talmud-Torahs with 500 pupils.

Casablanca possesses eleven synagogues, one of which, a synagogue for the poor, was erected about 1750, and another, the Synagogue Eliaou, about 1800. The chief rabbis of Casablanca since 1837 have been: Ḥayyim Elmaleh (d. 1857); Joseph Mehalem (d. 1867); David Quaknine (d. 1873); Messaoud Nahmias (d. 1876); Judah Ohama (d. 1882); and, finally, Isaac Marasch (still living, 1902).

There are three Jewish charitable and philanthropic societies, the Ḥebrat Lomede ha-Zohar, the Ḥebrat Eliyahu ha-Nabi, and the Ḥebrat Tehillim. In the neighborhood of Casablanca are three groups of Jews; viz., Ouled-Hriss (numbering 50); Stal (1,000); and Mzab (1,000).

BIBLIOGRAPHY: *Bulletin de l'Alliance Israélite Universelle*, 1901.

D. M. FR.

**CASAL MAGGIORE:** Town in Italy, about twenty-two miles east-southeast of Cremona. In Sept., 1485, Joshua Solomon and Moses, sons of Israel Nathan of Soncino, began to print a large Maḥzor according to the Roman ritual. In the following year they erected a printing-establishment in the neighboring town of Casal Maggiore, where they completed the second part of the book, which contains 320 folio leaves. The Maḥzor, of which a number of copies were printed on parchment, was the only work printed at Casal Maggiore.

BIBLIOGRAPHY: De Rossi, *Annales Hebræo-Typographici*, p. 47; Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 35; Steinschneider, *Cat. Bodl.* No. 2576; Freimann, *Ueber Hebräische Incunabeln*, Leipsic, 1902.

J. A. F.

**CASE, CASA, or ḴAZA, JOSEPH B. ABRAHAM:** One of the foremost Polish rabbis and Talmudists of the end of the sixteenth century and the beginning of the seventeenth; died at Posen about 1610. His name, "Case" (קאז) or "Ḳaza" (קאזא) is most probably only a variant of the well-known surname "Cases." This would argue for Italian descent; but it does not agree with the fact that Case called himself "Shapiro," as Bloch has conclusively proved.

After serving as chief rabbi of Lemberg, Case became city rabbi of Posen, while Mordecai b. Abraham Jafe was the district rabbi of Greater Poland. Although Case apparently left no writings, he was one of the first Talmudic authorities of his time, as may be seen from Benjamin Aaron Solnik's responsum No. 22, and Meïr b. Gedaliah of Lublin's responsum No. 88. Case's son Solomon (d. Jan. 2, 1612, at Lemberg) was also an eminent Talmudist.

BIBLIOGRAPHY: Bloch, in *Ha-Eshkol*, i. 151-154; Buber, *Anshe Shem*, Nos. 215, 508; Kohen Zedek, *Liwyat Ḥen* (Supplement to vol. v. of *Ozar ha-Sifrut*), p. 36.

L. G.

**CASES or CAZES:** Jewish Italian family that included among its members rabbis, physicians, and scholars. The more numerous branch of the family lived in Mantua; some lived in Ferrara; some emigrated to Turkey and Palestine (see Zunz, in Benjacob's edition of Del Rossi's "Meor 'Enayim," iv. 30). **Benjamin Cazes,** a contemporary of Azulai, was rabbi of Safed and author of a commentary on Moses of Coucy's "Codex SeMaG," with the title "Megillat Sefer" (Constantinople, 1750). Of the Mantuan branch the following are the most distinguished:

**Aaron b. Joseph Baruch Cazes:** Scholar and physician; took his degree on Aug. 3, 1751; died 1767. A. R.

**Israel Gedaliah (Claudio) Cazes:** Rabbi at Mantua; born there June 19, 1794; died there Jan. 1, 1841. Like his father and grandfather, he attained proficiency both in rabbinical literature and in medicine. In 1834 he succeeded his father in the rabbinate, which was transmitted from father to son in the Cazes family. In addition to the duties of the rabbinate, Cazes practised medicine with great success.

BIBLIOGRAPHY: Jost, *Israelitische Annalen*, 1841, p. 144; Mortara, *Indice Alfabetico*, p. 11.

I. BR.

**Israel Gedaliah ben Joseph Baruch Cazes:** Italian physician and chief rabbi at Mantua; died Jan. 21, 1793. He enjoyed a threefold reputation as physician, as an acute Talmudist of wide reading, and

as preacher. He wrote "Tefillot Libene Yisrael K. K. Mantova" (Prayers of the Israelites of the Holy Congregation of Mantua), being prayers for the victory of King Joseph II.'s army, written in Hebrew and translated into Italian (Mantua, 1788). He is said to have been a disciple of the abbé Canini, whose methods of medical treatment he successfully applied after having taken his degree in 1754.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 160; Mortara, *Indice Alfabetico*, p. 10; Steinschneider, in *Monatsschrift*, 1900, p. 84.

I. BER.

**Jacob b. Israel Cases Gedaliah I.:** Physician, eighteenth to nineteenth century (Mortara, "Indice Alfabetico," p. 10).

A. R.

**Joseph Baruch ben Moses Cazes:** Italian Talmudist, rabbi, and physician; died between 1716 and 1726 at Mantua, his native place. He was famous both as physician and as Talmudist. His responsa, which Nepi declares brilliant, are quoted in the works of his contemporaries, among others in Isaac Lampronti's "Paḥad Yiẓḥak" (letter א, fol. 79g, 102a; ב, fol. 60b; ג, fol. 63g *et seq.*; ק, fol. 127a). His Talmudic method of teaching is entirely logical. He was averse to useless discussions (letter ב, fol. 60b). Although he believed in the strict observance of all the Talmudic precepts, he advocated departures from the Law in certain cases, in order that religion might not become a burden to the people (letter א, fol. 79g; letter ג, fol. 63g and 66b); or when the welfare of individuals was endangered (letter א, fol. 103g).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 129–254. The date of his death may be gathered from *Paḥad Yiẓḥak*, letter ס, fol. 79g, and ג, fol. 42a.

I. BER.

**Joseph Samuel b. Israel Gedaliah I. Cases:** Scholar and physician; died 1775 (Mortara, "Indice Alfabetico," p. 10).

**Luliane (Lelio) Shalom b. Samuel Cases:** Seventeenth century; physician and scholar; took his degree Jan. 12, 1622. He is the author of "Derek Yesharah" (The Straight Path); a treatise on communal conduct in order to avoid dissensions. Zunz called this work "the swan-song of the Mantuan press." It was published in 1626 by Judah Samuel Perugia & Son.

BIBLIOGRAPHY: Mortara, *Indice Alfabetico*, p. 11; Zunz, *Z. G.* p. 260.

A. R.

**Moses ben Samuel Cazes:** Italian Talmudist and physician; took his degree on Jan. 11, 1586; lived in the second half of the sixteenth century and the first quarter of the seventeenth at Mantua, where he was rabbi and director of a yeshibah. He was a pupil of the celebrated cabalist Menahem Azariah di Fano. Cazes enjoyed a more than ordinary reputation among his contemporaries; a gifted writer uttering the following opinion of him: "In the synagogues and schoolhouses of our time there is no one to equal him in wisdom and understanding, in counsel and courage, in knowledge and piety" (Abraham de Portaleone, "Shilṭe ha-Gibborim," p. 24d). Cazes was the author of the following works: (1) "Notes on Alfasi"; (2) Commentary on the Fifth and Sixth Orders of the Mishnah; (3) "Contributions to the Hermeneutics of the Talmud." They were never published.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 143; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 254, 255; Mortara, *Indice Alfabetico*, p. 11; Benjacob, *Ozar ha-Sefarim*, pp. 60, 180 (Nos. 387 and 406); Fürst, *Bibl. Jud.* i. 147 (mentions other works of Cazes, but without giving the place where they are to be found in MS.); Zunz, in Benjacob's edition of Dei Rossi's *Meor 'Enayim*, iii. 30.

I. BER.

**Samuel b. Moses Cases:** Scholar of the sixteenth century. He edited Samuel Zarẓa's "Meḳor Ḥayyim" (מקור חיים), Mantua, 1559; and is mentioned by Azariah dei Rossi ("Meor 'Enayim," i. 80; ii. 221) as a possessor of a manuscript of the Targum of Jonathan ben Uzziel (Zunz, in Benjacob's edition of De Rossi's "Meor 'Enayim," iii. 29–30).

The following two belonged to the Ferrara branch of the Cases family:

**Hananiah b. Menahem Cases:** Physician and rabbi of Florence; lived at the end of the seventeenth and beginning of the eighteenth centuries. Author of (1) "Ḳin'at Soferim" (Zeal of Writers), written in defense of the "Sefer ha-Miẓwot" of Maimonides against the attacks of Naḥmanides (Leghorn, 1740, reprinted in the Warsaw edition of the "Sefer ha-Miẓwot"); (2) an epistle (Iggeret) to R. Nehemiah b. Baruch concerning musical harmony in the chanting of the priestly benediction ("Birkat Kohanim") which is included in R. Nehemiah's "Meẓiẓ u-Meliẓ" (מציץ ומליץ), Venice, 1715; and (3) "Ḥoḳ le Yisrael" (Statute unto Israel), glosses and notes on Hezekiah di Silva's "Peri Ḥadash" on the "Yoreh De'ah" (Leghorn, 1740). Responsa of Cases may be found in the works of his contemporaries, among others in I. Lampronti's "Paḥad Yiẓḥak," letter נ, fol. 102b, and ת, fol. 109b).

A. R.

**Menahem ben Elhanan Cazes:** Italian Talmudist; born about the beginning of the seventeenth century; died after 1664. He was rabbi at Modena (1642) and Ferrara (1655). Azulai saw two of his manuscript works: (1) "Shelom ha-Bayit" (The Peace of the House), a commentary on Solomon ibn Aderet's "Torat ha-Bayit" and Aaron ha-Levi's "Bedeḳ ha-Bayit"; (2) and "Ḥiddushim" (novellæ) on the treatise "Shabbat." Ghirondi had in his possession a manuscript of Cazes containing halakic decisions. A responsum by Cazes, which shows his wide range of Talmudic learning, has been published in Samuel Aboab's "Debar Shemuel" (Venice, 1702, No. 79).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 140; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 233; Mortara, *Indice Alfabetico*, p. 11; Benjacob, *Ozar ha-Sefarim*, p. 180; Samuel Aboab, *Debar Shemuel*, No. 79.

L. G. I. BER.

**CASHMORE, MICHAEL:** Australian communal worker; born in 1814; died at South Melbourne Oct. 17, 1886. He was one of the oldest colonists in Victoria, having arrived in Melbourne in 1838, after a stay of two years at Sydney. Cashmore was president of the Melbourne Hebrew Congregation and one of the trustees of the Bourke street synagogue. He was the first Jewish member of the city council, and the first Jewish magistrate appointed in the colony. For seventeen years he held the position of inspector of meat markets.

BIBLIOGRAPHY: *Jewish World*, Dec., 1886.

J. G. L.

**CASIMIR II., THE JUST:** King of Poland; born 1138; ascended the throne on the deposition of his brother MIECZYSLAW III., 1177; died 1194. He was one of the most amiable monarchs that ever ruled in Poland, a lover of peace, and a friend of the people. He protected the Jews from the oppression and extortions of the nobles, and by favorable legislation in the Diet of Leczyc, 1180, paved the way for the famous privileges granted to the Jews of Poland in 1264 by Duke Boleslaw of Kaliscz.

BIBLIOGRAPHY: Kraushar, *Historya Zydów w Polsce*, i. 66, Warsaw, 1865; Sternberg, *Gesch. der Juden in Polen*, p. 20, Leipsic, 1878.

H. R.

**CASIMIR III., THE GREAT** (Polish, **Kazimierz**): King of Poland; born 1309; succeeded 1333; died in Cracow Nov. 5, 1370. He was a peaceful ruler, and, by his salutary reforms, strengthened his reign and developed trade and industry. On Oct. 9, 1334, he confirmed the privileges granted to the Jews in 1264 by Boleslaw the Pious. He was favorably disposed toward the Jews, who during his reign made themselves conspicuous in commerce, handicrafts, and agriculture. Under penalty of death he prohibited the kidnaping of Jewish children for the purpose of baptizing them, and inflicted heavy punishment for the desecration of Jewish cemeteries.

At the Diet of Wislica, March 11, 1347, he introduced salutary legal reforms in the jurisprudence of his country; he sanctioned a code of laws for Great and Little Poland, which gained for him the title of "the Polish Justinian"; and he also limited the rate of interest charged by Jewish money-lenders to Christians to 8⅓ per cent per annum. This measure must not be ascribed to his animosity against the Jews, but should rather be considered as a wise act tending to the welfare of the country as well as of the Jews.

**Legislative Enactments.**

The Inquisition, introduced in Poland under Vladislav Lokietek, remained impotent, in spite of all the intrigues of the lower clergy. On one occasion the Jews were accused of having murdered a Christian child, found on the road to the Lobsow wood, a few miles distant from Cracow (1347); but a public investigation, conducted under an order of the king by the state chancellor Jacob of Melchtin in conjunction with the humane priest Prandola (who shared the tolerant views of Casimir), proved their innocence. The consequence was that Casimir ordered the publication, in the form of an edict, of paragraph 31 of BOLESLAW'S statute, refuting the blood accusation and defining the punishment for such a charge when not sustained by proofs. In commemoration of this event Casimir founded a chapel at Cracow.

Casimir appears to have protected the Jews against outbreaks of the mob in 1348, for the groundless accusation of the poisoning of wells by the Jews had traveled from Germany into Poland and had roused the populace against the latter. Massacres occurred in Kaliscz, Cracow, Glogau, and other cities, especially those on the German frontier. According to Matteo Villani ("Istorie," p. 622, Milan, 1729), 10,000 Jews were killed in 1348 in Poland.

**Esterka the Jewess.**

In 1356 Casimir became infatuated with a beautiful Jewess, named Esther (Esterka), a tailor's daughter of Opoczno. She bore him two sons (Niemerz and Pelka) and one daughter (not two, as stated by Grätz). The sons were brought up in the Christian religion; the daughter, in the Jewish. Many Polish noble families, as the Lubienski, Niemir, Niemiryez, Niemirowski, claim to be their descendants. Polish historians ascribe the special favors and privileges bestowed on the Jews by Casimir to his love for Esther; but they are not correct in this ascription, since the privileges in question were confirmed by Casimir in 1334, twenty-two years before his relations with Esther. Czacki sees the origin of these favors in the king's sense of righteousness and justice. Czacki writes: "It is not known that the king granted to the Jews other privileges and rights owing, as Jan Dlugosz thinks, to his affection for Esterka. Envy and hatred surnamed this benefactor of the people 'Ahasuerus.' Poland, being a fertile but sparsely populated country, was in want of trade and industries. The Jews, who during the pestilence of 1360 fled from Germany, migrated to Poland with their wealth. It may also with certainty be admitted that foreign Jews provided Casimir with large sums of money, thus enabling him to found new cities and to develop many old ones."

Cracow was in Casimir's time one of the Hanse towns in alliance with forty other cities in Europe. So full of gratitude to Casimir were the Jews, that at the marriage of Casimir's granddaughter Elizabeth, Wierzynek, a Jewish merchant of Cracow, requested from the king the honor of being allowed to give the young bride a wedding present of 100,000 florins in gold, an immense sum at that time and one equal to her dowry from her grandfather.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, vii. 379; Kraushar, *Historya Zydow w Polsce*, i. 139 *et seq.*, Warsaw, 1865; J. Lelevel, *Histoire de Pologne*, i. 78 *et seq.*, Paris, 1844; Malte-Brun, *Tableau de la Pologne*, ed. Leonard Chodzko, i. 108, Paris, 1830; Sternberg, *Gesch. der Juden in Polen*, pp. 57 *et seq.*, Leipsic, 1878; V. Krasinski, *Poland*, p. 8, London, 1855; Isidore Loeb, in *Rev. Etudes Juives*, iii. 332.

H. R.

**CASIMIR IV., JAGELLON:** Grand duke of Lithuania and king of Poland; born 1427; died at Grodno 1492. He succeeded to the grand duchy in 1440, and followed his brother Ladislaus III. on the throne of Poland in 1447. For the greater part of his reign, when the influence of the clergy was lessened by the greater aggressiveness of the executive power, the Jews of Poland and Lithuania enjoyed happy days, as in the times of Casimir the Great. Casimir continued the liberal policy of his predecessor Withold toward the Jews of Lithuania; but he did not confirm the privileges Withold had granted to them. Bershadski thinks that this was not because of antipathy to the Jews, but because he had probably left it to the elders to rule them, or that he followed the example of his father, in allowing the Jews of Lithuania to enjoy the more extensive privileges of the Jews of Poland. Certain it is that soon after his accession to the throne of Lithuania, Casimir granted the Jews of Troki the Magdeburg law, which long before had been granted to the Christian inhabitants of that city as well as to the Jews of

Wilna and Kovno. According to this law, the Jews of Troki were subject to the jurisdiction of a Jewish bailiff, elected by his coreligionists and confirmed for life by the king, to whom alone he was responsible.

Soon after Casimir's accession to the throne of Poland, while he was visiting Posen, a fire broke out there, in which the original document, enumerating the privileges granted to the Jews by Casimir the Great (1334), was burned. Casimir IV. not only renewed and confirmed the old privileges, but granted new ones, such as the Jews of Poland had never before enjoyed.

Owing to the intrigues of Cardinal Olesnicky Zbiegnew, archbishop of Cracow, and of the monk John Capistrano, these privileges were abolished in 1454 on the pretense that they "conflicted with the laws of God and of the country." This repeal aggravated the condition of the Jews of Poland and led to the riots of Cracow (April 12, 1464), in which about thirty Jews were killed. In 1467 the Diet again confirmed the rights and privileges of the Jews granted to them by Casimir in 1447.

The favor shown by Casimir to the Jews is supposed by some to have been due to the monetary help they afforded him. When he died he left unpaid many debts to the Jews.

Bibliography: Bershadski, *Litovskie Yevrei*, pp. 241 *et seq.*; *Archiv Yugo-Zapadnoi Rossii*, part v. i. 1; Czacki, *passim*; *Russko-Yevreiski Archiv*, i., Nos. 3, 4, 8-10, 11-26; *Regesty*, Nos. 196, 200, 203, 208, 232, 908, 1086; J. Perles, in *Monatsschrift*, xiii. 290-292; Dlugosz, *Historia Polonica*, ii. 157; Maciejewski, *Zydzi w Polsce, na Rusi i Litwie*, Warsaw, 1878; Graetz, *History of the Jews*, Hebrew transl., vi. 221; Kraushar, *Historya Żydow w Polsce*, ii. 85-96.

H. R.

**CASIPHIA:** The residence of the Nethinim, who were under the leadership of Iddo (Ezra viii. 17). Ezra sent them a message from Ahava, which resulted in their joining his forces at that place. The exact site of Casiphia is uncertain.

J. JR. G. B. L.

**CASLARI:** Name of a family originally from Caylar (Latin, "Castalarium"), a village in the department of Hérault, France. A rather important Jewish community existed at Caylar in the Middle Ages. After the royal edict of Sept. 17, 1394, these Jews went to Provence and to the Comtat-Venaissin; in 1459 and 1487 some of them were at Tarascon, and in 1480 at Avignon (S. Kahn, "Les Juifs de Tarascon," pp. 30, 32; "Rev. Et. Juives," x. 172). The Caslari family enjoyed a considerable reputation as late as the second half of the sixteenth century. It produced the following scholars:

**David Caslari** (called also **Bongodas,** and entitled "**Maestro**") (Zunz, "Z. G." p. 465): Physician at Narbonne, and one of the Jews to whom the archbishop, in 1284, granted a number of privileges (Saige, "Les Juifs du Languedoc," p. 48). The poet Abraham Bedersi, who was an intimate friend of Caslari, addressed to him a liturgic poem at the feast of Purim, and proposed him, together with Abraham Saquil, Asher ha-Kohen, and Moses ben Judah Mansuri, as a judge of the literary contest to which he had invited the Jewish poets (Renan-Neubauer, "Les Rabbins Français," p. 715; compare Saige, *l.c.* p. 119). David translated from Latin into Hebrew Galen's treatise, "De Inæquali Intemperie" (Renan-Neubauer, *l.c.*, p. 646).

**David ben Vadi Caslari:** Lived at Perpignan about 1337. He was probably not related to Maestro David Caslari. His signature appears to the bill of divorce which the scholar David Bongoron was obliged to give (1337) to his wife, the daughter of the rich En Astruc Caravida of Girone (Gross, "Gallia Judaica," p. 469).

**En Bongodah** or **Bonjuda Yehacel Caslari:** Poet. He and his son **Yehacel** (Ezekiel), about 1400, exchanged poems with Solomon ben Reuben Bonfed, which are still extant in the manuscripts of Bonfed's diwan (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1984; Renan-Neubauer, "Ecrivains Juifs Français," p. 647; Steinschneider, "Hebr. Bibl." xiv. 98).

**Mossé du Caylar** or **Caslari:** Warden of the community at Avignon in 1480, together with Vital Dieu, Lo Sal of Carcassonne, Mossé of Softal, Isaac of Sant Pal (St. Paul), Isaac Boterel, and Mossé Ferrusol ("Rev. Et. Juives," x. 172).

**Ẓemaḥ ben Jedidiah** (called **Crescas of Caslari**): He copied in 1525 the Paris manuscript (No. 179) containing the commentary of Abraham ibn Ezra on the Pentateuch (Gross, *l.c.*, p. 621).

**Ẓemaḥ ben Moises Caslari:** Rabbi at Carpentras about 1583. His signature appears on a document confirmed at Carpentras Adar 7, 5343, in addition to the names of Moses, son of Judah Rouget, and Moses, son of Joseph Kolon (*ib.* x. 82).

G. S. K.

**CASLARI, ABRAHAM BEN DAVID:** Physician; lived at Besalu, Catalonia, in the first half of the fourteenth century. Caslari was considered one of the most skilful physicians of his time. He was the teacher of Moses Narboni of Perpignan, and one of the ten notables to whom, in 1323, Kalonymus ben Kalonymus of Arles addressed his treatise on morals, entitled, "Eben Boḥan" (Touchstone).

Abraham was the author of the following medical works, still extant in manuscript: (1) "'Aleh Ra'anan" (Verdant Leaf), or, as it is quoted by Judah ben Natan, "'Aleh ha-Refu'ah" (The Leaf of Healing), a treatise on fevers, divided into five books, completed Nov., 1326 (Parma MS. No. 946). The author says that he wrote the book at the request of his friends, who wished to possess a vade mecum on these matters. (2) "Ma'mar be-Ḳaddaḥot ha-Debriyot u-Mine ha-Ḳaddaḥat," a treatise on pestilential and other fevers, composed in 1349, when the Black Death decimated the populations of Provence, Catalonia, and Aragon (Bibl. Nat., Paris, MS. No. 1191, 7). (3) "Dine ha-Ḥakkazah" (Rules for Bleeding), Turin MS. No. 121. (4) "Mekalkel Maḥalah" (Who Sustains in Sickness), only an extract from which has been preserved (Neubauer, "Cat. Bodl. Hebr. MS." No. 2142, 39). He is also said to have translated into Latin the "Antidotarium" of Razi. The "Book of Foods," written by Isaac Israeli the Elder, is falsely ascribed to Caslari. Profiat Duran Efodi of Perpignan, called in Hebrew "Isaac b. Moses ha-Levi," borrowed from Caslari the astronomic note which he cites in his commentary on the "Moreh

Nebukim" of Maimonides (i. 72). He is also mentioned by Nissim Gerondi (Responsa, No. 33).

BIBLIOGRAPHY: Steinschneider, in Virchow's *Archiv*, xl. 122; idem, *Hebr. Uebers.* p. 779; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 644 *et seq.*; Gross, *Gallia Judaica*, p. 619; Carmoly, *Histoire des Médecins Juifs*, p. 102.

G. S. K.—I. Br.

**CASLARI, CRESCAS.** See Crescas Vidal de Caslari.

**CASLARI, ISRAEL BEN JOSEPH HA-LEVI** (known as **Crescas Caslari**): Physician and poet; lived at Avignon in 1327. He was the author of a liturgic poem for Purim, beginning with the words מי כמוך. In a manuscript of this poem ("Rev. Et. Juives," ix. 116) the signature contains the words לבני יצהר, from which Neubauer concludes that Crescas Caslari belonged to the family of the Yizhari. This opinion, shared by Zunz, is criticized by Gross, who holds that the appellation is merely honorary, as it is in the Bible (Zech. iv. 14).

According to Zunz ("Z. G." p. 466), Caslari was the author of a poem on the story of Esther and Mordecai, which he translated into the vernacular. A fragment of a Provençal poem by Maestro Crescas has been published in "Romania" (April, 1892). Caslari also translated Arnaud de Villeneuve's medical work entitled "Liber de Regimine Sanitatis," dedicating it to Jaime II. of Aragon.

BIBLIOGRAPHY: Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 647–650; Zunz, *Literaturgesch.* p. 504; Gross, *Gallia Judaica*, pp. 7, 257.

G. S. K.

**CASLARI, JOSHUA:** Liturgical poet; lived at Avignon about 1540. He wrote four elegies which are inserted in the manuscript Maḥzor of Avignon; his signature is found at the end of the last. Joshua Caslari is in all probability identical with the Jozué du Cayslar, named with Ferussol Pampelona, in a document dated June 15, 1558, as member-elect of the council of the Jewish community of Avignon.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 577; De Maulde, in *Rev. Et. Juives*, x. 163; Gross, *Gallia Judaica*, p. 621.

G. S. K.

**CASLUHIM:** According to Gen. x. 14 (= I Chron. i. 12), the Casluhim are sons of Mizraim; *i.e.*, a part or dependency of the Egyptians. Bochart ("Geographia Sacra," iv. 31) knew no better identification than the Colchians in the eastern corner of the Black Sea, because, according to a strange and utterly improbable statement of Herodotus (ii. 104), repeated by Diodorus Siculus (i. 28, 55), Strabo, and others, these were Egyptians who had emigrated. Knobel ("Völkertafel"), after Forster, suggested their identity with the Casiotis between Pelusium and Rinocolura, a tract of desert coast before the Sirbonis lake, which is almost uninhabitable. Ebers, "Ägypten und die Bücher Moses" (p. 120), tried to support this view by an alleged Coptic etymology, "kaslokh" (arid mountain), which is impossible in every respect (the correct Egyptian form would be "tasrokh"). It is not possible to say anything on the name "Casluhim," the more so because the LXX. reads differently. Whether the latter's Χασμωνιείμ (!) has anything to do with the "Nitriotes nomos," or Natron valley, west of Egypt ("hesmen"; Egyptian, "Natron"; compare Ebers, *l.c.*), is very questionable.

G. W. M. M.

**CASPARI, CHARLES PAUL:** German Semite and Biblical scholar; born at Dessau 1814; died 1892. His parents were Jews, and he was reared in the Jewish faith, but in 1838 became a Christian. In 1847 he was called to the University of Christiania, where he remained until his death. The most enduring work of Caspari is his Arabic grammar, "Grammatica Arabica" (1844–48), very soon translated into German, since revised and enlarged by Wright in England (English translation, 3d ed., 1896) and A. Müller in Germany (1887), and now the standard Arabic grammar. Of his numerous exegetical works the following may be mentioned: commentary on Obadiah (1842); "Beiträge zur Einleitung in das Buch Jesaia und zur Gesch. der Jesaianischen Zeit" (1848); "Ueber den Syrisch-Ephraimitischen Krieg unter Jotham und Ahas" (1849); commentary on Micah (1851–52); and commentary on Isaiah (1867). He also translated the Psalter into Norwegian (1851), and had charge of the new Norwegian translation of the Bible (1891).

BIBLIOGRAPHY: Herzog-Hauck, *Real-Encyc.*

T.

**CASPI, JOSEPH BEN ABBA MARI BEN JOSEPH BEN JACOB:** Provençal exegete, grammarian, and philosopher; born in 1297 at Largentière, whence his surname "Caspi" (= made of silver); died at Tarascon in 1340. His Provençal name was Don Bonafous de Largentera. He traveled much, visiting Arles, Tarascon, Aragon, Catalonia, Majorca (where he must have foregathered with Leon Mosconi "[Rev. Et. Juives," xxxix. 249]), and Egypt, where, as he says in his "Zawwa'ah," he hoped to be instructed by the members of Maimonides' family. This hope was not realized, as the descendants of Maimonides were more pious than learned. At one time Caspi intended to go to Fez, where many renowned schools existed; but he seems to have abandoned this project and to have settled at Tarascon. He underwent much suffering at the time of the Pastoureaux persecution, and was threatened with punishment if he did not renounce his faith.

Caspi was one of the most prolific writers of his time, being the author of twenty-nine works, the greater part of which are still extant in manuscript and the titles of the remainder being known from the list which he had the precaution to make. He began his literary career at the age of seventeen. At thirty he devoted himself to the study of logic and philosophy, which he eagerly cultivated until his death. The following is a list of his writings in their chronological order, some of them being no longer in existence: (1) "Perush," commentary on Ibn Ganaḥ's grammatical work; (2) supercommentaries on Ibn Ezra's commentary on the Pentateuch

**His Works.** (one of these commentaries is purely grammatical, bearing the title "Porashat Kesef" [Sum of Money], and is still extant in manuscript [Bibliothèque Nationale, Paris, MS. No. 184, and elsewhere]); (3) "Terumat Kesef" (Oblation of Silver), summary of Averroes' commentaries on Aristotle's "Ethics" and Plato's "Republic," according to the Hebrew translation of Samuel of Marseilles (Parma MS. No. 442; Neubauer," Cat. Bodl. Hebr. MSS." No. 1427); (4) "Zawwa'at Kaspi" (Testament

of Caspi), or "Yorch De'ah," moral sentences dedicated to the author's son, and published by Eliezer Ashkenazi, Leipsic, 1844; (5) "Mattot Kesef" (Staves of Silver), commentaries on the Bible, with the exception of the Pentateuch; (6) "Mazref le-Kesef" (Crucible for Silver), commentary on the Bible; (7) "Kefore Kesef" (Cups of Silver), giving the author's reasons for the rejection of various explanations of Ibn Ezra and Maimonides; (8) "Kesef Siggim" (Silver Dross), questions and answers on the seeming contradictions in the Bible; (9) "Ẓeror ha-Kesef" (Bundle of Silver), or "Kizzur Higgayon," a compendium of logic (Bibliothèque Nationale, Paris, MS. No. 986); (10) "Retuḳot Kesef" (Chains of Silver), or "Pirḳe Yosef" (Chapters of Joseph), treatise on grammar ("Cat. Angel." No. 21); (11) "Shulḥan Kesef" (Table of Silver), divided into four chapters called "regel" (foot), treating of prophets and miracles ("Cat. Peyron," p. 209); (12) "Ṭirat Kesef" (Palace of Silver), or "Sefer ha-Sod" (Book of Mystery), mystic commentary on the Pentateuch (Vatican MSS. Nos. 36, 46); (13) "Adne Kesef" (Thresholds of Silver), forming the second part of the preceding work and containing mystical explanations of the Biblical books other than the Pentateuch; (14) "Mizreḳe Kesef" (Basins of Silver), explanations of Biblical passages respecting the Creation; (15) "Mazmerot Kesef" (Sickles of Silver), commentary on Job (Munich MS. No. 265); (16) "Menorat Kesef" (Candelabra of Silver), commentary on the Mercabah (Heavenly Chariot); (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1631); (17) "Ḥagorat Kesef" (Girdle of Silver), commentary on Ezra and Chronicles (*ib.* No. 362); (18) "Kappot Kesef" (Spoons of Silver), commentary on Ruth and Lamentations (Munich MS. No. 265; Cambridge MS. No. 64); (19) "Gelile Kesef" (Scrolls of Silver), commentary on Esther (Bibliothèque Nationale, Paris, MS. No. 1092; Munich MS. No. 2653); (20) "Ḥaẓoẓerot Kesef" (Trumpets of Silver), commentaries on Proverbs, Ecclesiastes, and Song of Songs (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 362, 1349; Parma MS. No. 461); (21) "Ḳa'arot Kesef" (Bowls of Silver), in which Caspi endeavored to prove that the Law contains the idea of spiritual happiness and immortality, to explain the Biblical doctrine that God visits the iniquities of the fathers upon the children, and to explain the relation of wickedness to prosperity; (22 and 23) "'Ammude Kesef" (Pillars of Silver) and "Maskiyyot Kesef" (Images of Silver), commentaries on Maimonides' "Guide of the Perplexed," published by Werbluner, with notes and corrections by R. Kirchheim, Frankfort-on-the-Main, 1848; (24) "Gebi'a Kesef" (Mug of Silver), or "Yorch De'ah" (Teacher of Science), supplement to the mystic commentaries on the Bible ("Cat. Peyron," p. 208; Munich MS. No. 267); (25) "Shasherot Kesef" (Chains of Silver), or "Sefer ha-Shorashim" (Book of Roots), on Biblical lexicography (Bibliothèque Nationale, Paris, MS. No. 1244); (26) "Kappot Kesef" (Spoons of Silver), in which Caspi explains some Biblical problems concerning the history of the Jews; (27) "Mezamrot Kesef" (Songs of Silver; in other lists, Shulḥan Kesef), a commentary on the Psalms; (28) "Tam ha-Kesef" (The Silver Is Finished), on the destruction of both temples, Jeremiah's prophecies, and the arrival of the Messiah; (29) "Ḳebuẓat Kesef" (Collection of Silver), containing a list of Caspi's works, published by Benjacob in the "Debarim 'Attiḳim," Leipsic, 1844.

Joseph Caspi's name is also to be found attached to many liturgic poems of merit. These, however, may belong to his namesake, Joseph Caspi ben Shalom of the sixteenth century, a liturgic poet of some importance.

Caspi's works were diversely estimated. Ibn Zarẓah, Moses of Narbonne, and Efodi speak in praise of them. The cabalist Johanan Aleman recommends Caspi's commentaries on account of their mystic character. On the other hand, Isaac Abravanel and Simon Duran emphatically declare him to be antireligious because, among other things, in his commentary on the Moreh he admitted the eternity of the universe (i. 9, 70; ii. 26).

BIBLIOGRAPHY: De Rossi, *Dizionario Storico*, p. 77; Delitzsch, *Kat. der Handschriften der Leipziger Rathsbibliothek*, p. 304; Zunz, *Additamenta zu Delitzsch's Katalog*, p. 323; Geiger, *Melo Hofnayim*, p. 69; Dukes, in *Orient, Lit.* 1847, p. 328; Steinschneider, in Ersch and Gruber, *Encyc.* series ii., xxxi. 58–73; idem, *Hebr. Uebers.* pp. 93, 225, 227, 352, 424, 462; Munk, *Mélanges*, p. 496; Kirchheim, Introduction to Werbluner's ed. of Caspi's commentary on the *Moreh*; Grätz, *Gesch. der Juden*, 3d ed., vii. 311 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 131–206; Gross, *Gallia Judaica*, pp. 67–69; Berlin, in *Jew. Quart. Rev.* viii. 711.

G. I. Br.

**CASPI, NATHANAEL BEN NEHEMIAH** (surnamed **BONSENIOR MACIF OF LARGENTIÉRE**): Provençal scholar; lived at the end of the fourteenth century and at the beginning of the fifteenth. He was a disciple of Frat Maimon, under whose direction he composed in 1424 his first work, a commentary on the "Cuzari." This commentary, still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 677, and elsewhere), is based upon the Hebrew translation of the "Cuzari" made by Judah Cardinal. Caspi was also the author of the following works: (1) a commentary on the "Ruaḥ Ḥen," which treats of the terminology of Maimonides (*ib.* No. 678, 3; Parma, No. 395); (2) a commentary on Maimonides' "Shemoneh Peraḳim" (Paris, No. 678; Parma, No. 395); (3) "Liḳḳutot," a collection of glosses on the Pentateuch (Munich MS. No. 252). These glosses are based upon those of Joseph Official. Many rabbis of eastern France are cited in these glosses, and many French words and sentences may be found in them.

BIBLIOGRAPHY: *Zeit. für Hebr. Bibl.* xvi. 128 *et seq.*; Berliner, *Peletat Soferim*, pp. 31 *et seq.*; Neubauer, *Cat. Bodl. Hebr. MSS.* col. 434; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 755 *et seq.*

G. I. Br.

**CASSEL:** City in the Prussian province of Hesse-Nassau. There was a persecution of the Jews at Wolfshagen, near Cassel, during the Black Death in 1348; and Hesse-Cassel is mentioned in the same year as a scene of persecution. In 1610 Landgrave Moritz accorded protection to the Jews of Cassel, on the payment of 1,000 reichsgulden. In 1635 only one Jew, Benedict Goldschmidt, was living at Cassel; in 1647 the brothers Abraham and Simon Goldschmidt. In 1649 the Cassel Jews were forced to listen to weekly sermons for their conversion, each Jew—even women and children—being obliged to

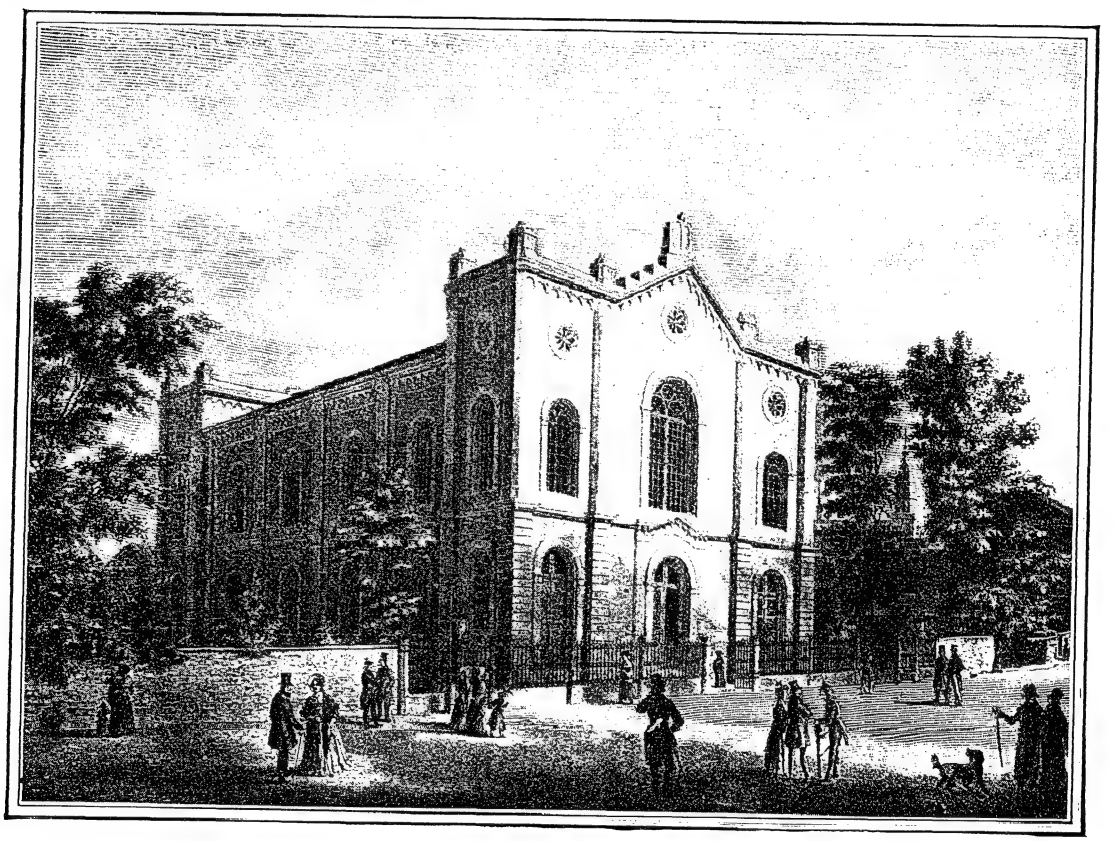
appear at the town hall. Once, when sixteen Jews and their rabbi were celebrating the Day of Atonement and neglected to attend the sermon, the landgravine caused them to be imprisoned and severely punished, and expelled the rabbi. In 1651 the weekly sermons to the Jews were reduced to six a year, at the instance of the Jewish community. Every Jew without a "privilege" had to pay one ducat for every night that he stayed in Cassel—an ordinance that was renewed in 1673. In 1749 exceptions were made only in favor of the traveler who had papers from the government certifying that he was there on official business, in which case he was allowed to remain four days without payment. In 1751 the poll-tax on native Jews was fixed at four groschen, and that on foreign Jews at eight groschen. In 1766 the Jews were nevertheless ordered to dwell in the city during the fairs, even the district rabbi and the presidents being included. They were not allowed to buy houses except in the Unterneustadt, nor were they permitted to rent them. The next year twelve streets were named in which they might reside. In 1773 a Jews' street was laid out; and as late as 1820 it was ordered that no Jews should live in any of the principal streets of the Altstadt, and that they be entirely excluded from the Oberneustadt. In 1775 Jews were allowed to have open shops in the city.

The new synagogue was dedicated in 1839. The seat of the district rabbinate was transferred from Witzenhausen to Cassel in 1772. Among the rabbis were: Hirsch Kirchhain (died 1779); Joseph Hess (1780); Joseph Michael Kugelmann (about 1790); Loeb Meier Berlin (died 1814); Dr. Ph. Romann (1836–42); L. Adler (1852–83); and I. Prager. Cassel possesses a Jewish teachers' seminary and school.

At present (1902) there are 2,200 Jews in Cassel.

BIBLIOGRAPHY: Salfeld, *Martyrologium*; Piederitz, *Gesch. der Stadt Cassel*, Cassel, 1882; Munk, *Die Constituten der Sämmtlichen Hessischen Judenschaft im Jahre 1690*, in Hildesheimer's *Jubelschrift*.

D. A. F.



EXTERIOR OF SYNAGOGUE AT CASSEL, GERMANY.
(From a drawing by Loewer.)

**CASSEL, DAVID**: German historian and theologian; born March 7, 1818, at Gross-Glogau, Silesia, Prussia, where he graduated from the gymnasium; died Jan. 22, 1893, in Berlin. Cassel's name is intimately connected with the founders of Jewish science in Germany—Zunz, Geiger, Steinschneider, Frankel, and others. In appreciating his great scholarship in Jewish literature it must not be forgotten that he was born in a city in which Jewish learning had been maintained at a very high standard, and which has given to the world many noted scholars: Solomon Munk, Joseph Zedner, Michael Sachs, H. Arnheim, and others.

Cassel became a student at the Berlin University, where he attended the lectures of the Orientalist

F. H. Petermann, the philosopher Fr. A. Trendelenburg, the philologist Philip Boeckh, and others. He, besides, maintained very friendly relations with Moritz Steinschneider, H. Jolowicz, L. Landshut, and Paul de Lagarde. During the whole time of his university studies he supported himself by giving lessons; and having thus experienced all the bitterness of poverty, he became later one of the founders of the Hülfs-Verein für Jüdische Studierende, a society for assisting poor Jewish students in Berlin, which is still in existence.

David Cassel.

Cassel began his career as an author with his doctor's thesis on "Die Psalmenüberschriften" (published in the "Literaturblatt des Orients," Leipsic, 1840). He received his rabbinical diploma in 1843 from J. J. Oettinger and Z. Frankel, but never accepted a rabbinical position, although he possessed a decided talent for the pulpit, as may be seen from his "Sabbath-Stunden zur Belehrung und Erbauung" (Berlin, 1868), a collection of 52 homilies on the Pentateuch, originally delivered as Sabbath lectures in a school for boys. In 1846 Cassel became principal of an educational institute called the "Dina-Nauen-Stift," in which position he remained until 1879. He was, besides, in 1850 and 1851 teacher of religion in Berlin at the congregational school for Jewish girls, and from 1852 to 1867 at the Jewish school for boys. From 1862 to 1873 he was also a teacher at the Jewish Normal School. In 1872, when the Lehranstalt für die Wissenschaft des Judenthums ("Hochschule") was established in Berlin, Cassel was elected one of the docents.

Cassel wrote a great number of valuable books, besides many essays for the Jewish magazines. Some of his works were written mainly for educational purposes; *e.g.*, the above-mentioned "Sabbath-Stunden" and the following: "Leitfaden für den Unterricht in der Jüdischen Gesch. und Litteratur," Berlin, 1868 (translated into various languages); "Gesch. der Jüdischen Litteratur," 2 vols., Berlin, 1872–73, dealing only with Biblical literature; "Hebräisch-Deutsches Wörterbuch," etc., Berlin, 1871, last ed., 1891; "Lehrbuch der Jüdischen Gesch. und Litteratur," Leipsic, 1879; 2d ed., Berlin, 1896. In addition to these he edited, or contributed introductions and notes to, several scientific works of great value, of which the following may be mentioned: "Cat. Hebräischer Schriften," Latin part by himself, and Hebrew by Rebenstein (Bernstein), Berlin, 1845; D. Conforte's "Kore ha-Dorot," a biographical and bibliographical lexicon of Jewish scholars with introduction and notes, Berlin, 1846; "Zikron Yehudah," responsa of Judah b. Asher, published by Rosenberg, with introduction and notes by Cassel, Berlin, 1846; "Teshubot Geonim Ḳadmonim," responsa of the earlier Geonim, edited from a Berlin manuscript, with an introduction by J. L. Rapoport, in "He-Ḥaluẓ," Berlin, 1848, viii. 138; the "Yesod 'Olam" of Isaac Israeli, an astronomical work edited by B. Goldberg and L. Rosenkranz, with an introduction and a German translation by Cassel, Berlin, 1848; קובץ מעשי ידי גאונים קדמונים, published by Rosenberg with notes and references by Cassel, Berlin, 1856; Index to De Rossi's "Dizionario Storico," Leipsic, 1846; the "Cuzari" of Judah ha-Levi, with a German introduction and translation and very numerous explanatory and critical notes, which fully testify to Cassel's erudition in Jewish-Arabic philosophy, Leipsic, 1840–53, Berlin, 1869 (in this work Cassel was assisted to some extent by H. Jolowicz); "Meor 'Enayim" of Azariah dei Rossi—a classical edition, Wilna, 1866; the Apocrypha, translated into German from the Greek, Berlin, 1864–71; "Die Pesach-Haggadah," with German introduction, translation, and critical notes (latest edition, Berlin, 1895); "Grammatik der Hebräischen Sprache" of H. Arnheim (died 1870), with introduction, notes, and additions by Cassel, Berlin, 1872.

Cassel further wrote pamphlets on questions of the day, such as "Woher und Wohin? Zur Verständigung über Jüdische Reformbestrebungen," Berlin, 1845; "Die Cultusfrage in der Jüdischen Gemeinde von Berlin," Berlin, 1856, a defense of his friend Michael Sachs against the attacks by the Orthodox; "Offener Brief eines Juden an Prof. Dr. Virchow," Berlin, 1869; and "Joseph Caro und das Buch Maggid Mesharim," published in the "Jahresbericht" of the Berlin Hochschule, Berlin, 1888, in which he proves, against Grätz, that this book was not written by Caro. Cassel is also the author of all the articles dealing with Judaism and Jewish literature in Brockhaus' "Konversations-Lexikon." He also wrote articles for the publications of the Society of Hebrew Literature of London.

Finally, it must be mentioned that Cassel, while still a young man, conceived the plan of publishing a Jewish encyclopedia containing everything of interest to Judaism. With the assistance of M. Steinschneider he composed the "Plan der Real-Encyclopädie des Judenthums," Krotoschin, 1844; but, inasmuch as Jewish studies were still in their infancy, the plan, though pursued for some time, could not be carried out.

BIBLIOGRAPHY: For the great number of articles written by Cassel for Jewish and Christian magazines and encyclopedias (*e.g.*, the *Allgemeine Encyklopädie der Wissenschaften und Künste* of Ersch and Gruber) see Moïse Schwab, *Répertoire*, Paris, 1900, s.v. *Cassel*; S. Hochfeld, *David Cassel, Gedenk-Rede auf Seinen Heimgang*, Berlin, 1894; and especially H. Brody's pamphlet, *Toledot David Cassel*, Cracow, 1893.

S. H. M.

**CASSEL, HARTWIG:** Journalist and chess editor; born Nov. 2, 1850, at Konitz, West Prussia, where his father, Dr. Aaron Cassel, was rabbi. He was educated at the Real-Gymnasium in Landsberg on the-Warta, and in 1879 went to England, where he began his journalistic career as the chess editor of the "Observer-Budget," Bradford, Yorkshire. He wrote chess articles for the metropolitan and provincial English papers, organized the Yorkshire County Chess Club, arranged the Blackburne-Günsberg match at Bradford (1887) and the International

Chess Masters' Tournament in 1888 at the same city. Cassel left England in 1889, and went to Havana for an English and New York newspaper syndicate to report the Tchigorin-Günsberg match. In 1890 he became chess editor of the New York papers, "The Sun" and the "Staats-Zeitung" (which appointments he still holds), and since then has contributed chess articles to most of the metropolitan journals. He was instrumental in establishing the "Staats-Zeitung" and Rice trophies, and arranged, among other important contests, the first cable chess match between the Manhattan and British chess clubs. He is the inventor of a chess cable code.

S. A. P.

**CASSEL, JACOB:** German physician; born at Schwerin-on-the-Warta, province of Posen, Prussia, May 25, 1859. He was educated at the universities of Berlin and Leipsic, from which latter place he was graduated as doctor of medicine in 1883. The same year he settled as a physician in Berlin, being assistant to Baginsky until 1890, when he opened a hospital for children. Cassel has contributed many essays to the "Archiv für Kinderkrankheiten" "Berliner Klinische Wochenschrift," "Deutsche Medizinische Wochenschrift," "Therapeutische Monatshefte," "Allgemeine Medizinische Centralzeitung," etc. Especially noteworthy is his "Ueber die Untersuchung Geistig Minderwerthiger Schulkinder," Berlin, 1901.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**CASSEL, PAULUS STEPHANUS (SELIG):** Convert to Christianity and missionary to the Jews; born Feb. 27, 1821, in Gross-Glogau, Silesia; died Dec. 23, 1892, in Friedenau, near Berlin. His father was a sculptor, and his brother David was docent at the Berlin "Hochschule für die Wissenschaft des Judenthums." Cassel studied at the gymnasium at Schweidnitz and at the University of Berlin, where he followed with special attention the lectures of Leopold Ranke. In 1849 he edited in Erfurt "Die Constitutionelle Zeitung," and in 1850–56 "Die Erfurter Zeitung," in a royalist spirit. He was baptized May 28, 1855, in Buessleben, near Erfurt, and became librarian of the Royal Library and secretary of the Academy in Erfurt in the following year. He remained in Erfurt till 1859. Frederick William IV. bestowed the title of professor on Cassel in recognition of his loyal labors. In 1860 he removed to Berlin, where he was a teacher at a gymnasium for a short time, and occupied himself with literary work. In 1866–67 he was a Conservative member of the Prussian Chamber of Deputies.

**Becomes a Missionary.**

In 1867 Cassel was appointed missionary by the London Society for Promoting Christianity Among the Jews, a position which he retained till March, 1891. At the same time (1867) Cassel was assigned to the pastorate of the Christuskirche in Berlin, remaining in service for twenty-four years. In a pamphlet published a short time before his death, he complains of the inconsiderate treatment he had received at the hands of his Christian friends (see "Sendschreiben an Freunde in Deutschland und England über die Christuskirche in Berlin und Ihr Martyrium Durch die London Society," Berlin, 1891). H. L. Strack confesses that it is not clear what induced Cassel to join the Christian Church, though he contends that Cassel's reasons were obviously not mercenary (see Herzog-Hauck, "Real-Encyc." iii. 744). Cassel combated anti-Semitism with considerable warmth (in "Wider Heinrich von Treitschke für die Juden," Berlin, 1880; "Die Antisemiten und die Evangelische Kirche," 2d ed., Berlin, 1881; "Ahasverus, die Sage vom Ewigen Juden mit einem Kritischen Protest Wider Ed. von Hartmann und Adolf Stöcker," Berlin, 1885; also "Der Judengott und Richard Wagner, eine Antwort an die Bayreuther Blätter").

In his "Emancipation und Mission" Cassel endeavored to show that the Jews would obtain permanent relief from persecution not by civil enfranchisement, but through evangelization. In later years, however, he frankly receded from this view. De le Roi, the historian of Christian propaganda among the Jews, says that Cassel was animated by "a very decided Jewish spirit." In 1860 Cassel published a "History of the Jewish People Since the Destruction of Jerusalem," issued in Berlin by the "Gesellschaft zur Beförderung des Christenthums Unter den Juden." He exerted himself in the interest of proselytism among Jews. He stated his views on missionary work among them in a pamphlet: "Wie Ich über Judenmission Denke," Berlin, 1886; (see also "Nathanael," edited by H. L. Strack, 1897). From 1875 to 1889 he edited "Sunem, ein Berliner Wochenblatt für Christliches Leben und Wissen" (16 vols.). "Hallelujah, Einhundert und Acht und Achtzig Geistliche Lieder," is a collection of hymns reprinted from this journal. In 1847 Cassel wrote an earnest though somewhat fantastic study of Hungarian archeology, "Magyarische Alterthümer," which is still of value. Of especial interest is his translation (with notes) of the reply to Chisdai b. Isaac of Joseph, king of the Chazars (pp. 183 *et seq.*).

**His History of the Jews.**

His only methodic work is his history of the Jews from the destruction of Jerusalem to 1847 ("Juden [Geschichte]" in Ersch and Gruber, "Encyc." ii., part 27, pp. 1–238). This scientific treatment of Jewish history he wrote before his conversion; and it is signed "Selig Cassel." Jost, however, says of it: "It is one-sided and merely gives episodes out of the life of Jews in various countries. It is collated in a fragmentary manner, though rich in erudite notes" (see I. M. Jost, "Gesch. des Judenthums und Seiner Sekten," Section 3, p. 365, Leipsic, 1859). "Sabbathliche Erinnerungen" was also published before Cassel's conversion—the first part anonymously; the second (signed "S. C." in the preface) being put forth for the benefit of indigent veterans of 1813–15. Other publications of Cassel's are: "Wissenschaftliche Berichte, Unter Mitwirkung von Mitgliedern der Erfurter Akademie"; "Denkschrift der Königlichen Akademie Gemeinnütziger Wissenschaften in Erfurt, Herausgegeben am Sekulartage Ihrer Gründung, den 19. Juli, 1854"; "Irene, eine Sprachlich-Exegetische Skizze," Erfurt, 1855; "Der Mittler, ein Exegetischer Versuch zu Galater iii. 19, 20"; "Aus

der Hagia Sophia, ein Akademisches Neujahrs-Programm"; "Ueber Thüringische Ortsnamen, Abdruck von Wissenschaftlichen Berichten der Erfurter Akademie"; "Dialoge über Wissenschaft und Christenthum." Essays with respect to Judaism, dating from this time, are the following: "Das Glaubensbekenntniss der Zenobia, Fürstin von Palmyra," in "Orient, Lit." 1841, Nos. 31 *et seq.*; "Der Apostat," *ib.* 1843, Nos. 18 *et seq.*; "Historische Versuche: Anmerkungen zu Benjamin von Tudela, Französische Städtenamen, Apologie," Berlin, 1847; "Die Rabbinerversammlung des Jahres 1650, eine Historische Abhandlung," Berlin, 1845. Other writings by Cassel with reference to Judaism and the Jews are the following: "Die Symbolik des Blutes und der Arme Heinrich von Hartmann von der Aue," Berlin, 1882; "Shylock, der Kaufmann von Venedig," in "Aus Literatur und Symbolik," pp. 368–386; "Caricaturnamen" in "Literatur und Geschichte, pp. 323–347; "Der Ewige Jude," in "G. S." i. 367–410; "Das Zicklein aus der Jüdischen Passahliturgie," in "Aus dem Lande des Sonnenaufgangs," pp. 1–16, Berlin, 1886; "Zur Naturgeschichte der Chuzpe," a reply to Fritz Mauthner's review of "Ahasverus," *ib.* pp. 89–100; an important treatise on medieval folk lore, and the contributions made thereto by Jews, is "Mischle Sindbad, Secundus Syntipas, Edirt, Emendirt und Erklärt; Einleitung und Deutung des Buches der Sieben Weisen Meister," 3d ed., Berlin, 1891.

Cassel's Biblical studies are conservative; and it is surprising that he neglected to use the fund of rabbinical lore he undoubtedly possessed. In 1865 he wrote "Das Buch der Richter und Ruth" for J. P. Lange's "Theologisch-Homiletisches Bibelwerk." A second edition appeared in 1887, which was translated into English in 1872. In 1878 appeared "Das Buch Esther, ein Beitrag zur Gesch. des Morgenlandes, aus dem Hebräischen Uebersetzt, Historisch und Theologisch Erläutert," section 1, with an appendix, a translation of the Second Targum.

**Biblical Studies.**

The original text of the Second Targum Cassel published in "Aus Litteratur und Gesch." Berlin and Leipsic, 1885: "Zweites Targum zum Buche Esther, im Vocalisierten Urtext mit Sachlichen und Sprachlichen Erläuterungen Herausgegeben." An English translation by Aaron Bernstein was published in Edinburgh in 1888. This English edition also gives translations of several of Cassel's essays; viz., "Mithra" (pp. 345–361), "The Winged Bulls of Persepolis" (pp. 362–377), and "Zoroaster" (pp. 378–400). Most of Cassel's other literary work partakes of the character of controversy. His larger work on "Weihnachten, Ursprünge, Bräuche und Aberglauben, ein Beitrag zur Gesch. der Christlichen Kirche und des Deutschen Volkes," Berlin, 1861, is a medley of ingenious but unsystematized erudition, and is pervaded by a tone of pious emotionalism.

Altogether, Cassel's versatility has secured him merely the admiration of his contemporaries. He was incapable of acquiring a position of influence in the church of his adoption. His more general works are: "Vom Wege nach Damascus, Apologetische Abhandlungen," Gotha, 1872; "Aus Guter Stunde, Betrachtungen und Erinnerungen," Gotha, 1874; "Für Ernste Stunden, Betrachtungen und Erinnerungen," 2d ed., Berlin, 1881; "Aus Literatur und Symbolik," Leipsic, 1884; "Aus Literatur und Geschichte," Berlin and Leipsic, 1885; "Vom Nil zum Ganges, Wanderungen in die Orientalische Welt," Berlin, 1880; and "Das Leben des Menschen in Gesch. und Symbol," in "G. S." (only one volume published), Berlin, 1893. Besides, Cassel wrote a large number of pamphlets on theological, ethnological, and philological subjects.

S. L. Gr.

**CASSIA:** The term given as the translation for "ḳiddah" (Ex. xxx. 24; Ezek. xxvii. 19) and "ḳeẓi'ot" (Ps. xlv. 9). Ancient commentators agree in identifying the two. Onkelos to Ex. xxx. 24 renders "ḳiddah" by "ḳeẓi'ah"; Rashi does the same. Cassia belongs to the cinnamon group and resembles the ordinary species, though its fragrance is fainter. It is indigenous to Eastern countries, and in Biblical times was used along with myrrh and aloes both as a perfume (Ps. xlv. 9) and as an ingredient of the anointing-oil (Ex. xxx. 24). It formed one of the many commodities in which Tyre traded (Ezek. xxvii. 19).

J. JR. G. B. L.

**CASSIUS LONGINUS:** Questor of Crassus in Syria in 53 B.C. After the unfortunate battle of Carrhæ, Syria, he became independent governor of the province, clearing it of the Parthians, and traversing all parts of the country in order to reestablish the fallen prestige of the Romans. Thus he came to Judea, where Pitholaus, a partizan of Aristobulus, had taken up arms against the Romans.

Cassius conquered the stronghold Tarichæa, killed the valiant Pitholaus at the instigation of Antipater, and carried away captive 30,000 Jews (Josephus, "Ant." xiv. 7, § 3; *idem*, "B. J." i. 8, § 9). He then went to Rome and was one of the conspirators against Julius Cæsar, who had appointed him pretor of Syria in 44. After Cæsar's murder he was sent as proconsul by the Senate in 43. Thus he came again to Judea, where, upheld by four Egyptian legions, he used his power to exact money from the Jews. The frightened Antipater quickly apportioned among the provinces the 700 talents of silver demanded by Cassius; and his son Herod was the first to pay his share. Malichus, however, the friend of Hyrcanus, seems to have hesitated, whereupon Cassius led away captive the inhabitants of the four cities Gophna, Emmaus, Lydda, and Thamma, and would have also killed Malichus, had not Hyrcanus appeased him with 100 talents ("Ant." xiv. 11, § 2; according to "B. J." i. 11, § 2, it was Antipater).

The Jews captured by Caius Cassius, as he is called, were liberated by a decree of Mark Antony ("Ant." xiv. 12, § 3), and it was ordered that Cassius' other depredations be repaired (*ib.* 12, § 5). During the war of Cassius and Brutus against Octavius Cæsar and Antony, Cassius, who was at that time in Syria, sought to gain the support of Herod by promising him the kingdom of Judea; Malichus was urged to poison Antipater ("Ant." xiv. 11, § 4; "B. J." i. 11, § 4). While Herod took the part of Cassius and the republicans, Malichus was looking

forward to the victory of the Cæsarean party; so that it was in the interest of Cassius that Herod had the murderer of his father assassinated at Tyre, the old and weak Hyrcanus being induced to believe that the deed was instigated by Cassius ("Ant." xiv. 11, § 6; "B. J." i. 11, § 8). The anti-Herodian party joined issue with a certain Marion whom Cassius had left behind as master of Tyre; Herod, however, vanquished his enemies ("Ant." xiv. 11, § 7; 12, § 1; "B. J." i. 12, § 2) and thus put an end to Cassius' rule in Judea. Cassius soon after slew himself in the battle of Philippi, 42 B.C. ("B. J." i. 14, § 3).

G. S. Kr.

**CASSUTO, JUDAH:** Ḥazan of the Portuguese-Jewish community of Hamburg; born in Amsterdam 1808; died at Hamburg March 10, 1893. In 1827 he was elected ḥazan of the Portuguese-Jewish community, a post which he held until his death. Cassuto was not only cantor, but also spiritual chief of the congregation, and was entitled to act as rabbi at the solemnization of marriages among its members. He was a very learned man, and possessed a thorough knowledge of many modern languages. His lay occupation was that of teacher and translator. In 1843 Cassuto was appointed sworn interpreter and translator to the city of Hamburg. As a teacher he was active up to the hour of his death, which occurred suddenly. Until 1894, when a successor to Cassuto was chosen, the Portuguese congregation had no spiritual chief, marriages being solemnized by the rabbi of the German congregation.

Bibliography: *Jewish Chronicle*, London, March 17, 1893.

S. A. Fe.

**CASTANHO, ABRAHAM:** Spanish poet; lived at Amsterdam in the middle of the seventeenth century. He was the author of an elegy on the martyr Abraham Nuñez of Bernal, who was burned at Cordova May 3, 1655. It was inserted in "Elogios que Zelosos Dedicaron á la Felice Memoria," etc., published probably at Amsterdam in 1656.

Bibliography: Wolf, *Bibl. Hebr.* iii., Nos. cxlix. *et seq.*; Kayserling, *Sephardim*, p. 262; idem, *Bibl. Esp.-Port.-Jud.* p. 35; Fürst, *Bibl. Jud.* i. 148.

G. I. Br.

**CASTEL D'AJANO, SAMUEL DI:** Italian physician and philosopher; lived at Mantua in the sixteenth century. A philosophical work of his on the articles of belief, entitled "Meor ha-Golah" (The Light of the Exile), is still extant in manuscript (Michael, "Or ha-Ḥayyim," No. 383). Castel d'Ajano is supposed to be the author of the liturgical poem לנועם שביה עניה ("For the Comfort of a Poor Captive"), which bears the signature שמואל הרופא (Roman Maḥzor, ii. 162b). He shows considerable knowledge of the Talmud in a casuistical note on a passage in R. Nissim's commentary on Megillah, which is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 911, 8b).

It is likely that Samuel di Castel d'Ajano is identical with Samuel Castiglione, who, at the same epoch, practised as a physician at Mantua, and was also a liturgist (compare Zunz, "Literaturgesch." p. 417).

Bibliography: Luzzatto, *Mebo*, p. 34; Mortara, *Indice*, s.v.

G. I. Br.

**CASTEL-BRANCO, JOEL RODRIGO.** See Juan Rodrigo.

**CASTEL-SARASSIN** (Hebrew, קאשטיל שאראזין or קשטיל שרזין): Chief town of the department of Tarn-et-Garonne, France. A somewhat important Jewish community existed here in the Middle Ages. When attacked by the Pastoureaux in 1320, all the Jews except two killed one another, in order not to fall into the hands of their enemies, and these two subsequently threw themselves from the tower. The author of "Shebeṭ Yehudah" estimates the number of the martyrs to have been 200; but Grätz, following the Latin works that place the tragedy at Verdun, a city on the Garonne, considers 500 to be a more exact estimate.

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, p. 5; Joseph ha-Kohen, *'Emek ha-Baka*, p. 73, Cracow, 1895 (trans. Wiener, p. 48); Grätz, *Gesch. der Juden*, vii. 296.

G. S. K.

**CASTELLACCIO DA ASOLA:** Locality near Mantua, Italy, where there was a great slaughter of Jews in 1547. Gershon Cantarini, the ancestor of the celebrated family of that name, was born there in 1546.

Bibliography: Osimo Marco, *Narrazione della Strage Compiuta nel 1547 contro gli Ebrei di Asolo.*

J. I. E.

**CASTELLAZZO:** Italian-Jewish family which settled at the beginning of the sixteenth century in Cairo, where several members occupied the rabbinate with distinction. The most important were the following:

**1. Jehiel Castellazzo** (called **Ashkenazi** to signify that he was not by birth an Oriental): Rabbi at Cairo in the sixteenth century. He was a contemporary of Joseph Caro, whom he severely criticized on account of a Halakah.

**2. Moses Castellazzo:** Lived during the seventeenth century. He is eulogistically mentioned in the responsa of Meïr Boton.

**3. Moses dal Castellazzo** (whose name has been misread by copyists as "Moses Kastilin"): Portrait-painter; lived at Venice in the fifteenth and sixteenth centuries. He is highly praised by David Reubeni in his memoirs for having befriended the latter on his arrival in Venice from Arabia in 1524. Moses' reputation as an artist extended far beyond the limits of the ghetto of Venice; indeed, he was known throughout Italy. In 1521, in recognition of his great talent, the Council of Venice granted him the privilege of selling his artistic illustrations of the Pentateuch.

**4. Moses ha-Kohen Abigdor Castellazzo:** Son of Simeon (No. 5); was rabbi at Salonica, Rhodes, Damascus, and Cairo in the seventeenth century. In Cairo he was the colleague of Aaron b. Ḥayyim. He was almost ninety years old at his death.

**5. Simeon ben Jehiel Castellazzo:** Rabbi at Cairo; died May, 1588. He was well versed in the Cabala, and was renowned for his great piety. Conforte reports that he had seen a decision emanating from Joshua Soncin, rabbi of Constantinople at the time of Joseph Nasi, in which Soncin invokes the authority of Simeon ben Jehiel. Both Conforte and Joseph Sambari assert that Simeon wrote two

works: (1) a collection of responsa, and (2) "Megillot Setarim," a commentary, probably cabalistic, on the Book of Esther. Azulai mentions as many as eighty responsa by Simeon.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 43; Conforte, *Kore ha-Dorot*, ed. Cassel, p. 40; Sambari, in Neubauer, *Anecdota Oxoniensia*, i. 159; Kaufmann, in *Rev. Etudes Juives*, xxiii. 139 *et seq.*

G. I. BR.

**CASTELLI, DAVID:** Italian scholar; born at Leghorn, Tuscany, Dec. 30, 1836; died 1901. He was educated at the rabbinical college of Leghorn, and from 1857 to 1863 was teacher of Hebrew and Italian in the Jewish schools of that city; then he became secretary of the Jewish congregation in Pisa, where at the same time he was a private teacher. From Jan., 1876, until his death he occupied the chair of Hebrew at the Istituto di Studi Superiori Pratici e di Perfezionamento in Florence.

Of Castelli's numerous works and essays the following may be mentioned: "L'Ecclesiaste, Traduzione e Studio Critico," Pisa, 1866; "Leggende Talmudiche, Traduzione con Prefazione Critica," *ib.* 1869; "Il Messia Secondo gli Ebrei," Florence, 1874; "Il Diritto di Testare nella Legislazione Ebraica," *ib.* 1878; "Della Poesia Biblica," *ib.* 1878; "Il Commento di Sabbatai Donnolo al Libro della Creazione, Testo Ebraico con Note Critiche e Introduzione in Ebraico e in Italiano," *ib.* 1880, in "Pubblicazioni del Regio Istituto di Studi Superiori"; "La Profezia nella Biblia," *ib.* 1882; "La Legge del Popolo Ebreo nel suo Storico Svolgimento," *ib.* 1884; "Storia degli Israeliti Secondo le Fonti Bibliche Criticamente Esposte," 2 vols., Milan, 1887–88; "Il Cantico dei Cantici, Studio Esegetico, Traduzione e Note," Florence, 1892; "Ammaestramenti del Vecchio e del Nuovo Testamento, Raccolti e Tradotti," *ib.* 1896; "Il Poema Semitico del Pessimismo (Il Libro di Job), Tradotto e Commentato," *ib.* 1897; "Gli Ebrei, Sunto di Storia Politica e Letteraria," *ib.* 1899.

S.

**CASTELLO (CASTILHO), ABRAHAM ISAAC:** Rabbi, preacher, and poet; born at Ancona 1726; died at Leghorn Aug. 1, 1789. At the age of thirteen he arrived, poor and destitute, in Leghorn, where, although he had previously intended to become a mechanic, his agreeable voice induced him to prepare himself to become a cantor. After the death of Adam Bondi, cantor of the Jewish congregation in Leghorn, whose daughter he had married, he became his successor. He then, with indefatigable diligence, devoted himself to the study of the Hebrew and Spanish languages, and to rabbinical science, and was soon advanced to the position of rabbi and preacher, in which capacity he so greatly distinguished himself that even Christian scholars delighted to discuss with him religious and philosophical topics. Castello is probably the Jewish scholar with whom Lessing conversed during his scientific tour in the company of Duke Leopold of Brunswick, and, on hearing whom, the duke is said to have exclaimed in astonishment, "Here we have one even greater than Mendelssohn—of far purer metaphysics."

Castello was the author of the following writings, all published at Leghorn: "Ḳol Millin," an allegorical drama in celebration of the wedding of Aaron Ergas and Deborah da Costa (1765); "Oracion Doctrinal" (1753); "A Memorial Sermon on the Death of Francis I. of Germany" (1765), written in Spanish, and translated by Castello's son Joseph into Italian. Besides these there were several occasional poems in Hebrew published by Sal. MICHELL in "Composizioni Poetichi" (1788), and by A. B. Piperno in the collection "Ḳol 'Ugab" (1846).

BIBLIOGRAPHY: Berliner, in *Israelitische Monatsschrift, Beilage zur Jüdischen Presse*, 1898, pp. 21, 22; Piperno, *Ḳol 'Ugab*, at end; Nepi-Ghirondi, *Toledot Gedole Yisrael*, No. 51; S. D. Luzzatto, *Epistolario Italiano-Francese*, 1890, p. 734; Roest, *Cat. Rosenthal. Bibl.* p. 256.

L. G. M. K.

**CASTELLO (CASTELO), JACOB (ANTONIO):** Poet at Amsterdam; died after 1684. He was a member of several academies of poetry in his native city, and was noted for his riddles. He is the author of verses on the "Coro de las Musas" of Miguel de BARRIOS, and the "Rumbos Peligrosos" of Joseph PENSO.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 35, 86; Jacob Castello, in *Jeschurun*, iv. 323 *et seq.*, Frankfort-on-the-Main, 1859.

G. M. K.

**CASTELLO (CASTILHO), JOSEPH:** Physician; born at Leghorn about 1746; son of Abraham Isaac. After studying medicine at Pisa, he returned to his native city, where he soon acquired a reputation as a physician. A medical work written by Castello and dedicated to the archduke (afterward Emperor Leopold II.), did not appear until after his death, which occurred while he was still in the prime of manhood. Castello's brother Samuel was an eminent physician at Leghorn, and his son Abraham Isaac a lawyer and poet in the same city.

BIBLIOGRAPHY: Piperno, *Ḳol 'Ugab*, Leghorn, 1846.

G. M. K.

**CASTELLON DE LA PLANA, or DE BURRIANA:** City of Valencia. In 1320 the Jews of Castellon obtained permission to lay out a cemetery; and in 1432 to build a new synagogue. In 1391, in contradistinction to most of the other cities of Spain, at Castellon the magistrates protected the Jews from violence. In 1459 thirty-one Jewish families were living here. When in 1492 the Jews were compelled to leave Castellon, the city council demanded an indemnity for the taxes which the city would lose by their departure.

BIBLIOGRAPHY: Amador de los Rios, *Historia*, ii. 153; Juan A. Balbos, *La Juderia de Castellon*, in *Anuario* for 1887, pp. 113 *et seq.*, Valencia; *Rev. Etudes Juives*, xiv. 261; Jacobs, *Sources*, No. 791.

G. M. K.

**CASTELNUOVO, SAMUEL DI:** Secretary of the Jewish community of Rome; lived at the end of the sixteenth century and at the beginning of the seventeenth. He edited and probably translated into Italian: (1) Judah ha-Levi's piyyuṭ, "Mi kamoka," Venice, 1609, recited on the Sabbath preceding the Feast of Purim; (2) Moses Rieti's liturgic work, "Ma'on ha-Shoalim," Venice, 1609. The

name of Castelnuovo occurs also in a halakic decision of Reggio on the ritual bath, inserted in "Mashbit Milḥamot," fol. 92.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1988, 2410; *idem*, in *Monatsschrift*, xliii. 92, 311; Mortara, *Indice*, p. 11; Berliner, *Gesch. der Juden in Rom*, ii. 54, 215.

G. I. Br.

**CASTLES.** See Defense.

**CASTRO, ADOLF DE:** Spanish historian; member of the Academia de la Historia of Madrid; lived in Cadiz; died there Oct., 1898. He wrote the first short history of the Jews in Spain, based on careful studies; and this was so impartial and dispassionate that he found it necessary to assure his readers (p. 8): "Escribo esta historia sin pasion, ni artificio, como de cosas que nada me tocán. Ni soi judio, ni vengo de judaizantes" (I write this history dispassionately and without craft, as concerning things that do not touch me. I am not a Jew, nor am I of Jewish descent. De Castro's book was published under the title, "Historia de los Judios en España, desde los Tiempos de su Establecimiento hasta Principios del Presente Siglo," Cadiz, 1847; and was translated into English by Rev. Edward D. G. M. Kirwan, Cambridge, John Deighton, 1851.

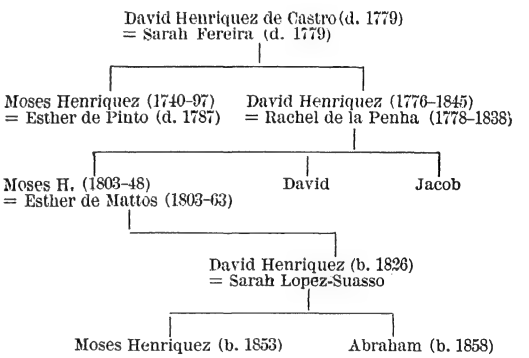
Unlike J. Amador de los Rios, who, after him, treated the history of the Jews in Spain, De Castro condemned the Inquisition: "Pues los monarcas bien podran regir con las leyes de la fuerza los cuerpos de sus vasallos; pero no podrán sujetar los animos" (For monarchs can indeed command by forcible laws the bodies of their subjects, but can not subdue their souls).

S. M. K.

**CASTRO, DE, FAMILY:** The various branches of this family are all of Spanish and Portuguese origin. Soon after the establishment of the Inquisition, members of the family emigrated to Bordeaux, Bayonne, Hamburg, and other cities in the Netherlands, and later, in the United States; to-day their descendants are found scattered throughout Turkey, Egypt, Holland, Germany, England, and Italy. Some branches of the family have continued to bear the simple name of "De Castro"; others are known by the following names: De Castro-Osorio; De Castro Sarmento; De Castro-Castello-Osorio; Pereira de Castro; De Castro Vieira de Pinto; Rodriguez de Castro; Orobio de Castro; De Castro de Paz; Henriquez de Castro, etc.

Arms of De Castro Family.

Among the members of this family, of some of whom a more detailed account will be found below, are the following: Aaron de Castro, or Crasto, parnas, Amsterdam, 1834; Abraham de Castro, who was among the Jews who returned to Amsterdam from Brazil when that country was lost to the Hollanders in 1654 ("Publ. Am. Jew. Hist. Soc." iii. 17); Abraham Nahamias de Castro, London, 1769; Dr. Baruch de Castro, Amsterdam, 1597–1684; Daniel de Castro, brother of Baruch; Daniel Gomez de Castro, parnas, Amsterdam, 1772; Dr. Ezekiel de Castro, Verona, 1639; Imanuel de Imanuel Nahmias de Crasto, parnas, Amsterdam, 1773; Dr. Isaac de Castro, surgeon, Amsterdam, 1683; Joseph Mendes de Castro, London, 1694; Mordecai de Castro, Amsterdam, 1650; Moses Gomez de Castro, parnas, *ib.*, 1784; Nissim de Castro, Constantinople, nineteenth century; Pedro Fernandes de Castro, alias Julio Fernandez de Castro of Valladolid, son-in-law of Simon Vaez "Publ. Am. Jew. Hist. Soc." iii. p. 57), Los Valles, Mexico; as a Judaizing heretic, Pedro Fernandez became reconciled in 1647 (*ib.*, vii. 4); Dr. Rodrigo de Castro, 1550–1629; Dr. Jacob de Castro-Sarmento, F.R.S., 1691–1761; David de Abraham de Castro-Tartas (often spelled "de Crasto)," noted printer in Amsterdam, seventeenth century. The only branch of the family of which it is possible to make a definite pedigree is the Dutch, as follows:




BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 35 *et seq.*; De Castro, *Keur van Grafsteenen*, pp. 24, 25, 27, 38 *et seq.*; *Stam en Wapenbock van Aanzienlijke Nederlandsche Familien*, pp. 139, 140, Groningen, 1885.

J. H. Gut.—M. K.

**Abraham de Castro:** Master of the mint and farmer of the coinage for Sultan Sulaiman, in Cairo, Egypt, in the sixteenth century. Through his wealth and benevolence—he gave away 3,000 gold florins a year in alms—he acquired great influence among the Turkish officials, and was highly esteemed by his coreligionists, in whose affairs he took an active interest. When in 1524 Aḥmad, who had been appointed pasha of Egypt as a reward for his exploits at the capture of Rhodes in 1523, plotted to establish himself as an independent sovereign, and asked De Castro to mint the coins with his name in lieu of the sultan's, De Castro secretly left Egypt and hastened to Constantinople to inform the sultan of Aḥmad's plot. The sultan received him with high honors and gave him costly presents.

Aḥmad avenged De Castro's flight on the Jews; he imprisoned several of them, probably relations of De Castro, and imposed exorbitant taxes upon the community, with heavy penalties in case of nonpayment. De Castro returned to Egypt after Aḥmad's execution; but the anxiety of the Jews was allayed only by the granting of a firman at the instance of De Castro. In commemoration of this deliverance in 1524, the Egyptian Jews for a long time celebrated the 27th or 28th of Adar, as a memo-

rial day, with special festivities (Egyptian or Cairo Purim); see Aḥmad-Pasha.

Bibliography: Conforte, *Kore ha-Dorot*, p. 33a; Grätz, *Gesch. der Juden*, ix. 22, 25; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 204.

D. M. K.

**Balthazar (Isaac) Orobio de Castro:** Philosopher, physician, and apologist; born at Braganza, Portugal, about 1620; died at Amsterdam Nov. 7, 1687. While still a child, he was taken to Seville by his parents, who were Maranos. He studied philosophy at Alcalá de Henares and became teacher of metaphysics at the University of Salamanca. Later he devoted himself to the study of medicine, and became a popular practitioner in Seville, and physician in ordinary to the duke of Medina-Celi and to a family nearly related to the king.

When married and father of a family, De Castro was, at the instigation of a servant whom he had punished for theft, denounced to the Inquisition as an adherent of Judaism, and thrown into a dark and narrow dungeon, where he remained for three years, subjected to the most frightful tortures. As he persistently denied the charge, he was finally released, but compelled to leave Spain and to wear the sanbenito, or penitential garment, for two years. He thereupon went to Toulouse, where he became professor of medicine at the university, at the same time receiving from Louis XIV. the title of councilor; but, weary at last of hypocrisy and dissimulation, he went to Amsterdam about 1666, and there made a public confession of Judaism, adopting the name "Isaac." In that city De Castro continued the practise of medicine, and soon became a celebrity, being elected to membership in the directory of the Spanish-Portuguese congregation and of several academies of poetry. Esther, his wife, died July 5, 1712.

Orobio de Castro was a very prolific writer. His work entitled "Certamen Philosophicum Propugnatæ Veritatis Divinæ ac Naturalis Adversus J. Bredenburgi Principia" was published at Amsterdam, 1684, 1703, 1731. This work, in which De Castro attacks the ethics of Spinoza, with whom he maintained a friendly correspondence, was translated into Spanish under the title "Certamen Philosophico, Defiende la Verdad Divina y Natural Contra los Principios de Juan Bredenburg," by G. de la Torre, The Hague, 1741. All the other writings of De Castro, like the foregoing translation, are still extant in manuscript. They are: "Prevenciones Divinas Contra la Vana Ydolatria de las Gentes" (Libro ii., "Contra los Falsos Misterios de las Gentes Advertidas a Ysrael en los Escritos Propheticos"); "Explicação Paraphrastica sobre o Capitulo 53 do Propheta Isahias. Feito por hum Curiozo da Nação Hebrea em Amsterdam, em o mez de Tisry anno 5433" (compare Neubauer, "The Fifty-third Chapter of Isaiah," pp. 21–118, London, 1876); "Tratado em que se Explica la Prophesia de las 70 Semanas de Daniel. Em Amsterdam à 6 Febrero anno 1675," a paraphrastic explanation of the 70 weeks of Daniel; "Epistola Invectiva Contra un Judio Philosopho Médico, que Negava la Ley de Mosse, y Siendo Atheista Affectava la Ley de Naturaleza." This is identical with "Epistola Invectiva Contra Prado, un Philosopho Medico, que Dubitava, o no Creya la Verdad de la Divina Escritura, y Pretendió Encubrir su Malicia con la Affecta Confacion de Dios, y Ley de Natureza," a work directed against Juan de Prado, a physician and author of Picardy who resided in Amsterdam. Long after De Castro's death a Jew by the name of Henriquez published an alleged work of his in French under the title "Israel Vengé," claiming it to have been originally written in Spanish (London, 1770). It has been translated into English by Grace Aguilar (London, 1839). De Castro's discussions on Christianity with the Dutch preacher Philipp von Limborch were published by the latter in the work entitled "De Veritate Religionis Christianæ Amica Collatio cum Erudito Judæo," Amsterdam, 1687.

Bibliography: Grätz, in *Monatsschrift*, xvi. 321–330; idem, *Gesch. der Juden*, x. 202; De Rossi, *Hist. Wörterbuch der Jüd. Schriftsteller*, pp. 253 *et seq.*; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 81 *et seq.*

G. M. K.

**Benedict, (Baruch) Nehamias de Castro:** Physician in ordinary to Queen Christina of Sweden, and writer on medicine; born at Hamburg in 1597; died there Jan. 31, 1684. He attended the gymnasium of that city in 1615, received preparatory instruction in medicine from his father, Rodrigo de Castro, and later prosecuted this study at several universities. After his graduation at Padua (or at Franeker), he began to practise in Hamburg (1622), acquiring such fame that in 1645 he was appointed physician in ordinary to the queen of Sweden. De Castro was for some time president of the Portuguese-Jewish congregation at Hamburg, and was a zealous adherent of Shabbethai Ẓebi. He was twice married. In his old age he was reduced to such poverty that he was compelled to sell his library and furniture, to obtain the means of subsistence. This "vir humanissimus," as Hugo Grotius calls him, was interred in the cemetery of the Portuguese congregation at Altona. The tombstone erected by his relatives bears the following inscription:

> "Do Benaventurado muy insigne Varão
> o Doutor Baruch Nahamyas de Castro
> faleczo em 15. Sebat año 5444.
> Sua alma gloria."

De Castro, under the pseudonym "Philotheo Castello," was the author of the following works: (1) "Flagellum Calumniantium, seu Apologia in qua Anonymi Cujusdem Calumniæ Refutantur, Ejusdem Mentiendi Libido Detegitur," Amsterdam, 1631, a polemical work, in which the author defends physicians of Portuguese origin against the malicious attacks of a certain Joachim Curtius. It is said to have been published at Antwerp in 1629, under the title "Tratado da Calumnia em o qual Brevemente se Mostram a Natureza, Causas e Effeitos deste Pernizioso Vicio." (2) "Monomachia sive Certamen Medicum, quo Verus in Febre Synocho Putrida cum Cruris Inflammatione Medendi Usus per Venæ Sectionem in Brachio . . . ." Hamburg, 1647, a work dedicated to Queen Christina.

Bibliography: Kayserling, in *Monatsschrift*, ix. 92 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 35; Grätz, *Gesch. der Juden*, x. 223, 244; Sasportas, *Ohel Ya'aḳob*, responsum 27; A. Feilchenfeld, in *Zeit. für Hamburgische Gesch.* x. 214; Grünwald, *Portugiesengräber auf Deutscher Erde*, p. 118.

G. M. K.

**Daniel (Andreas) de Castro:** Physician; born in Hamburg 1599; younger brother of Baruch Nahamias, with whom he attended the gymnasium and studied medicine. He was physician in ordinary to King Christian IV. of Denmark, and lived at Glückstadt.

BIBLIOGRAPHY: Kayserling, in *Monatsschrift*, ix. 97; idem, *Bibl. Esp.-Port.-Jud.* p. 36.

G. M. K.

**David Henriques de Castro:** Numismatist and author; born at Amsterdam, 1832; died there Oct. 10, 1898; son of Moses Henriques de Castro. He was a man of much learning, member of the board of directors of the Portuguese synagogue at Amsterdam, and president of the committee of the Portuguese Jews of the Netherlands. He possessed a rare collection of old coins and art treasures, and a library rich in Spanish and Portuguese manuscripts and printed works dealing with the history of the Jews, an elaborate catalogue of which appeared shortly after his death, under the title "Catalogue . . . de la Succession de Feu M. D. Henriques de Castro," Amsterdam, 1899 (with illustrations). The whole collection was sold at auction in April, 1899. De Castro was appointed knight of the Order of the Immaculate Conception by the king of Portugal. He was a member of the Royal Archeological Society at Amsterdam, the Netherlands Literary Society at Leyden, and the Zeeland Society of Arts and Science at Middelburg.

De Castro took a keen interest in the history of the Spanish-Portuguese congregation of Amsterdam, in the renowned men identified with it, notably Spinoza, and in the inscriptions on the tombstones of the old cemetery at Oudekerk. He laid bare an entire section of this old burial-ground and uncarthed costly tombstones. He was also interested in the Jewish cemetery at Middelburg near Flushing, where he resided for some time. The results of his investigations are embodied in the following works: "De Synagoge der Portugeesch-Israclitische Gemeente te Amsterdam," 1675–1875, published on the occasion of its bicentenary; "Keur van Grafsteenen op de Nederl.-Portug.-Israel. Begraafplaats te Oudekerk aan den Amstel," Leyden, 1883 (text in both Dutch and German). De Castro was a contributor to several periodicals, such as the "Israelitische Weekblad."

BIBLIOGRAPHY: *Jew. World*, London, April 21, 1899; *Jew. Chron.* London, Oct. 21, 1898.

G. M. K.

**Ezekiel de Castro:** Physician; born in Portugal in the early part of the seventeenth century. After completing his studies at Coimbra, he began the practise of medicine at Verona in 1639. Barbosa ("Bibl. Lusit. i. 767") calls him "insigne medico e subtil filosofo." De Castro possessed some knowledge of Jewish literature. He was the author of the following works on medicine: "De Colostro," about 1639; "Ignis Lambens, Historia Medica, Prolusio Physica, Rarum Pulchrescentis Naturæ Specimen," Verona, 1642, in which he refers at times to Biblical and Talmudic matters (a work entitled "De Igni Lambente in Deserto" was published by Pedro de Castro in the same year at Verona); "Amphiteatrum Medicum in quo Morbi Omnes Quibus Imposita Sunt Nomina ab Animalibus Raro Spectaculo Dibellantur," Verona, 1646.

BIBLIOGRAPHY: Kayserling, in *Monatsschrift*, x. 38 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 36.

G. M. K.

**Felix de Castro:** Spanish physician; lived at Agramunt in the first quarter of the eighteenth century. On Nov. 30, 1725, he was condemned by the Inquisition to imprisonment for life for Judaizing. A similar sentence had previously been imposed upon the following members (all physicians) of the De Castro family: Alvarez de Castro of Pontevedra, aged twenty-five, sentenced Sept. 21, 1722, at Santiago; Joseph de Castro of Madrid, aged forty-nine, and Simon de Castro of Badajoz, aged twenty-five, sentenced Nov. 30, 1722, at Llerena. To these may be added the following, who were condemned by the Toledo Inquisition: Manuel de Castro of Madrid (1561), Teresa de Castro (1485), Francisco de Castro (1625), Jorge de Castro (1664), Ana de Castro, wife of Rodriguez Mercado (1676); Ines de Castro, wife of Luis Cardoso (Toledo, 1679); Catalina de Castro, wife of Balthazar de Castro of Guadalajara (1691).

BIBLIOGRAPHY: Kayserling, in *Monatsschrift*, x. 38.

G. M. K.

**Hananeel de Castro:** English communal worker; son of Mosseh and Judith de Castro; born at London Oct. 16, 1794; died March 23, 1849. During 1817–18 he served with the English volunteers in Barbados, and soon after returned to London, where, in Dec., 1828, he married his cousin, Deborah de Jacob Mendes da Costa.

In London De Castro at once took an important part in the communal life of the Bevis Marks synagogue. At the time of the blood accusation at Damascus (1840) he was president of the board of deputies of the British Jews, and was among the first to urge Sir Moses Montefiore's journey to the East. About the same period (Jan. 20, 1845) he laid the foundation of Sussex Hall, consisting of a library and lecture hall, which was the first Jewish literary institution in London.

During the bitter controversies following the promulgation of the herem against the Reform synagogue in 1841, Hananeel de Castro strove unceasingly to bring about a reconciliation. Finally, March 9, 1849, a few weeks before his death, he secured the repeal of the herem in so far as it applied to Ascama No. 1.

BIBLIOGRAPHY: M. Gaster, *Bevis Marks Synagogue*, pp. 175–176.

J. M. W. L.

**Isaac de Castro:** Author; lived probably in Amsterdam about 1612; wrote the extremely rare work "Sobre o Principio e Restauração do Mundo," A. de 14 de Adar, 5372.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. viii.

G. M. K.

**Isaac de Castro:** Talmudist; born in Egypt about 1630; son of Jacob de Castro. He was distinguished for his Talmudic learning, and accumulated considerable wealth.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 50a.

G. M. K.

**Isaac de Castro:** Turkish printer; progenitor of the De Castro family of Constantinople; born at Venice in 1764; died at Constantinople in 1845. He founded an important printing-establishment in the latter city. In 1815 he was commissioned by the government of the sultan Maḥmud II. to organize the national Ottoman printing-office. Of keen mind and exemplary probity, and being a great benefactor of his coreligionists, he was universally esteemed, and was decorated by the sultan Maḥmud with the Order Nishan-Iftikhar. He was an English subject. At his death he left one daughter, Dolceta, and six sons, Abram, Jacques, Moses, Nissim, Joseph, and Léon.

S. M. Fr.

**Jacob de Castro:** First Jew born in Hamburg (1600); died there at the age of ninety-nine. He was a brother of Benedict and Daniel de Castro.

Bibliography: Kayserling, in *Monatsschrift*, ix. 98.

G. M. K.

**Jacob de Castro (מהר"י קש):** Rabbinical authority; lived in Egypt; died there in 1610. He was a nephew—not a son—of the master of the mint, Abraham de Castro. On a pilgrimage to Safed he was the guest of Joseph Caro, by whom he was highly esteemed. De Castro corresponded among other of his contemporaries with Samuel de Medina, and was the author of the following works, which were published after his death: "'Erek Leḥem" (An Order of Bread), novellæ and notes to the four legal codes, Constantinople, 1718; "Ohole Ya'aḳob" (Tents of Jacob), ritual decisions, Leghorn, 1783; "Ḳol Ya'aḳob" (Voice of Jacob), derashot on the Pentateuch (cited by Azulai as manuscripts), Constantinople; "Nazir," and a number of similar writings on Talmudic subjects, published by Jacob Ḥagis in his "Halakot Ḳeṭanot," Venice, 1704.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 97, ii. 113, 127; Conforte, *Ḳore ha-Dorot*, 33a, 41a, b, 42a.

G. M. K.

**Jacob de Castro:** Comedian; born in London Jan. 14, 1758; died after 1815; son of a Hebrew teacher. He was intended in his youth for the Jewish ministry, and, with this in view, attended the various scholastic institutions of the Portuguese synagogue. But he showed an early predilection for the stage, at the age of fifteen arranging plays and farces in commemoration of Purim. He first appeared at the Theater Royal, Covent Garden, in 1779, in a farce; then at the Royal Circus, at the Haymarket, in 1785. In 1786 he engaged with Philip Astley in the latter's "Amphitheater and Ambigu-Comique," remaining with him for a number of years, and performing in a long list of burlesques, musical farces, and pantomimes. He was the chief of a small body of performers who were colloquially spoken of as "Astley's Jews." In 1803 De Castro became manager of the Royalty Theater, but later returned to Astley, with whom he remained until his death, appearing frequently in his amphitheater in Dublin.

Bibliography: R. Humphreys (editor), *Memoirs of Jacob de Castro*, London, 1824; *Jew. Chron.* May 26, 1893. His portrait by Stanfield was engraved and published by Sherwood.

J. G. L.

**Jacques de Castro:** Turkish physician; son of Isaac de Castro; born in 1802; died in 1876. After finishing his medical studies at Paris, he was appointed by the sultan 'Abd al-Majid head physician of the military hospital at Constantinople. Castro was made a senator by Sultan 'Abd al-Aziz, and was appointed by Sultan Abd al-Ḥamid his consulting physician, receiving the Order of the Medjidie.

S. M. Fr.

**Leon Ḥayim de Castro:** Editor of the Spanish (Ladino) periodical, published at Constantinople in 1853, under the title "Or Yisrael," "La Luz de Israel."

G. M. K.

**Moses de Castro:** Rabbinical authority (presumably a pupil of Berab); lived in the sixteenth century. He was distinguished by great learning and ascetic piety. At first the head of a Talmudic school in Cairo, he settled later (about 1530) in Jerusalem. When Jacob Berab, rabbi of Safed, sought to invest the ordination of rabbinical judges with a higher authority, and to reestablish in Palestine a kind of Sanhedrin with himself as president, it was Moses de Castro and Levi b. Ḥabib who successfully opposed the movement.

Bibliography: Frumkin, *Eben Shemu'el*, p. 40; Grätz, *Gesch. der Juden*, ix. 316 *et seq.*

G. M. K.

**Moses Orobio de Castro:** Son of Balthazar (Isaac) Orobio de Castro, and a popular physician in Amsterdam.

G. M. K.

**Nissim de Castro:** Author of a Ladino textbook on astronomy, published at Constantinople 1850, entitled, "Una Mirada á los Cielos, ó la Puerta de la Astronomia."

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 36; Franco, *Essai sur l'Hist. des Israélites de l'Empire Ottoman*, p. 242.

G. M. K.

**Rodrigo de Castro:** Physician; born 1550 at Lisbon; died at Hamburg, date disputed, but probably 1627. Several members of his family were physicians of some reputation, his uncle Emmanuel Vaëz having attended four kings of Portugal.

Castro studied medicine at Evora and Salamanca, and, after receiving there the degrees of doctor of philosophy and of medicine, he practised at Lisbon. Philip II. requested him on the completion of his studies to make a journey to East India, for the purpose of collecting medicinal herbs and studying them scientifically; but the request was refused. In order to escape the persecutions of the Inquisition, Castro settled in Antwerp with his wife, Katharina Rodriguez, and their two children. Here, by effecting some fortunate cures, he soon won high esteem; but when the Spanish reestablished themselves in the Netherlands, considering himself insecure, he left Antwerp, probably living in northern Holland for several years, until his countryman and colleague, possibly also relative, Henrico Rodriguez, induced him to make Hamburg his permanent home (1594). When the plague broke out in that city in 1596, Castro distinguished himself by self-sacrificing

devotion. He wrote a treatise on the plague and dedicated it to the Senate. Though he did not hold the office of "Medico del Senado" or city physician, as Daniel Levi de Barrios states in his "Relacion de los Poetas y Escritores Españoles," p. 55, he was a very popular and active physician, and was frequently summoned by the magnates of neighboring countries, among whom were the king of Denmark, the landgrave of Hesse, the count of Holstein, and the archbishop of Bremen.

During Castro's first years in Hamburg he did not avow himself a Jew; but the first list of Portuguese Jews published in the city council makes mention of Dr. Rodrigo de Castro "together with his wife, two full-grown sons, and other small children." After the death of his wife (1603), who, since there was no Jewish cemetery in Hamburg-Altona, was buried either in the Christian cemetery or in the place obtained by Castro "within the pale of the Church," he married again. For almost fifty years, thirty-five of which were spent at Hamburg, he acted as the friend and helper of suffering humanity, being styled "master of his art," "famous physician," and "prince of medicine of his time." He was buried in the cemetery of the Jewish-Portuguese congregation at Altona.

The following works of Rodrigo de Castro appeared in print: "Tractatus Brevis de Natura et Causis Pestis Quæ Hoc Anno 1596 Hamburgensem Civitatem Afflixit," Hamburg, 1596; "De Universa Mulierum Morborum Medicina," *ib.* 1603 (1604), 1628, 1664; Venice, 1644; Hanover, 1654; Cologne, 1689; Frankfort, 1668; "Medicus Politicus, sive de Officiis Medico-Politicis Tractatus," a kind of medical encyclopedia and methodology, Hamburg, 1614, 1662. The above were written in Latin, and the following in Portuguese: "Tratado de Herem, Em o Qual a Serca Desta Materia," etc., cited also under the title "Trattado da Halissa, En o Qual Sen a Desta Materia Dialogi xxv." 1614.

BIBLIOGRAPHY: Kayserling, in *Monatsschrift*, viii. 330-339; idem, *Gesch. der Juden in Portugal*, pp. 279 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* pp. 36 *et seq.*; M. Isler, *Zur Aeltesten Gesch. der Juden in Hamburg*, pp. 8 *et seq.*, Hamburg, 1874.

D. M. K.

**Castro, Jose Rodrigues de:** Christian rabbinic scholar; librarian; born in Spain in 1739; died about 1795. Appointed royal librarian to Charles III. and Charles IV., he devoted himself to a revision of the bibliographical labors of Nicolas Antonio; producing at Madrid, in 1781, the "Biblioteca Española." This contains in the first volume accounts of Spanish Jewish authors, taken mainly from Bartolocci, though there is evidence that the writer knew some Rabbinic Hebrew, as his work includes Spanish translations of two Hebrew poems on chess. He addressed to Charles III. on his accession a number of Hebrew, Latin and Greek verses entitled "Congratulatio Regi," Madrid, 1759.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 813; *idem*, in *Zeit. für Hebr. Bibl.* ii. 96; *Biographie Universelle*, 1844, 5. v.; Ersch and Gruber, *Encyc.*, s.v.

J.

**CASTRO SARMENTO, JACOB (HENRIQUEZ) DE:** Physician, naturalist, and poet; born about 1691 in Bragança, Portugal; died at London in 1761. At the age of seventeen he entered the University of Evora, to study philosophy, and later studied medicine at Coimbra, receiving his baccalaureate in 1717. In order to escape the persecutions of the Inquisition, Henriquez — so-called as a Marano—went to London in 1720; there he continued his studies in medicine, physics, and chemistry, and passed his examinations in the theory and practise of medicine. He was elected a fellow of the Royal Society of London about 1725, in recognition of his having introduced a new medicine for curing fevers. Castro Sarmento corresponded with many scholars, among others with Prof. Mendes Sanchetto Barbosa of Lisbon, who reported to him the terrible earthquake that destroyed the capital of Portugal in 1755, and with the Jesuit B. Suarez, who communicated to him his astronomical observations made in Brazil.

The literary activity of Castro Sarmento began with a treatise on vaccination, "Dissertatio in Novam, Tutam, ac Utilem Methodum Inoculationis seu Transplantationis Variolorum" (London, 1721; German translation, Hamburg, 1722; Supplement, London, 1731; anonymously, Leyden). Other works are: "Historia Medica Physico-Hist.-Mechanica," part i., London, 1731; part ii., *ib.* 1735; "Syderohydrologia ó Discurso das Aguas Mineraes Espadañas ou Chalibeadas," *ib.* 1736, identical with "Da Uso e Abuso das Minhas (Minerales) Aguas da Inglaterra," London, 1756; "Tratado da Verdadeira Theoria dos Mares," London, 1737; and a Portuguese translation of the treatise of the surgeon Samuel Sharp: "Surgical Operations, with Plates and Descriptions of the Instruments Used" (London, 1744).

In recognition of his services to medicine the University of Aberdeen awarded to him, in July, 1739, a medical degree. Castro Sarmento was also a poet and a preacher. In Spanish, he published "Exemplar de Penitencia, Dividido en Tres Discursos Para ó dia Santo de Kipur" (London, 1724); "Extraordinaria Providencia Que el Gran Dios de Ysrael Uso con su Escogido Pueblo en Tiempo de su Mayor Afflicion por Medio de Mordehay y Ester Contra los Protervos Intentos del Tyrano Aman, Deducida de la Sagrada Escritura en el Sequinte Romance" (London, 1728); "Sermão Funebre as . . . Memorias do . . . Haham Morenu a R. e Doutor David Neto" (London, 1728).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 37; *idem*, in *Monatsschrift*, vii. 393 *et seq.*, viii. 161 *et seq.*; Landau. *Gesch. der Jüdischen Aerzte*, p. 135 (who follows the inaccurate information of Carmoly); *Cat. Anglo-Jew. Exh.* p. 49.

J. M. K.

**CASTRO TARTAS, DAVID B. ABRAHAM:** Printer in Amsterdam from 1663 to 1695, and publisher of a number of rabbinical writings, including prayer-books and ritualistic works, in Hebrew, Spanish, and Portuguese. His brother, Jacob de Castro Tartas, participated in the management of the printing-office.

BIBLIOGRAPHY: Ersch and Gruber, *Encyc.* part xxviii. 28, p. 67.

D. M. K.

**CASTRO TARTAS, ISAAC DE:** Marano and martyr; born at Tartas, Gascony, about 1623; died at Lisbon Dec. 15 (22), 1647. He was a brother of

David Castro Tartas, and a relative of the physician Elijah Montalto, and was himself trained in philosophy and in the classical languages. Early in life Isaac went to Parahiba, Brazil, where he lived for several years. Against the wishes of his relatives there, he went later to Bahia dos Santos, where he was recognized as a Jew, arrested by the Inquisition, and sent to Lisbon. Summoned before the tribunal of the Inquisition, he at once avowed his belief in Judaism and his determination to remain true to the faith. All the endeavors of the inquisitors to convert him to Christianity were in vain. On Dec. 15 (22), 1647 (not Sept. 23, as was erroneously supposed), this young man was led, together with five fellow-sufferers, to the stake. In the midst of the flames he called out in startling tones, "Shema' Yisrael! [Hear, O Israel!] The Lord our God is One!" With the word "Eḥad" (One), he breathed his last. For several years the public of Lisbon repeated his last words, so that the Inquisition was finally compelled to interdict this confession of the Jewish faith, under the threat of severe punishment. It is said that the martyrdom of De Castro Tartas so affected the hardened inquisitors that they determined to cease burning heretics at the stake. In Amsterdam the tragic end of this promising young man occasioned deep mourning. A memorial sermon was delivered by Saul Levi Morteira, and elegies in Hebrew and in Spanish were written in his honor by Solomon de Oliveyra and Jonas Abravanel.

Bibliography: Cardoso, *Las Excelencias de los Hebreos*, pp. 324 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 308 *et seq.*; idem, *Sephardim*, pp. 204 *et seq.*; *Publications Am. Jew. Hist. Soc.* iv. 130 *et seq.*

D. M. K.

**CASTROJERIZ:** Town in southern Castile, 18 miles west of Burgos. Jews lived there as early as the period of the Moorish rule. In the charter ("fuero") granted to the town in 974 by Garci Fernandez, count of Castile, it is ordered that the murder of a Jew be punished in the same way as that of a Christian. When, after the death of King Sancho, forty Jews were killed at Mercatello, Ferdinand I., his son and successor, settled the remaining Jews of that place at Castrojeriz (1035). After the death of Alfonso VI. of Castile, in 1106, the inhabitants of the neighboring Castro fell upon the Jews of Castrojeriz, killing many, making prisoners of others, and plundering their houses. The new king, Alfonso VII., and his wife, Urraca, forbade any further injury to the Jews of Castrojeriz on pain of heavy penalties. In 1234 Fernando III. confirmed the privileges which had been granted to the Jews. In 1474 the Jewish community paid 1,100 maravedis in taxes.

Bibliography: Muñoz y Romero, *Coleccion de Fueros Municipales*, pp. 38-41, Madrid, 1847; Amador de los Rios, *Historia*, i. 173 *et seq.*, 190; iii. 591.

E. C. M. K.

**CASUISTRY.** See Legalism.

**CAT:** There is no reference to the cat in the Old Testament, the domestication of that animal being later than the Bible, except in Egypt, where it was reverenced as a divine being, and probably thus became tame. Victor Hehn ("Culturpflanzen und Hausthiere," etc., Berlin, 1894) even declares that the tame cat was not introduced into Europe until after the invasion of the Huns. There is, however, evidence on Greek vases and Pompeian wall-paintings that the cat was domesticated in Greece and Rome before the common era (R. Engelmann, "Die Katzen im Alterthum," in "Jahrbuch des Kaiserlichen Deutschen Archäologischen Instituts," xiv. 136–143, Berlin, 1900). In the Talmud, on the other hand, there are many references to the cat, which is called חתול, a general name for the "pouncer," though at times it is called שונרא (שינרא), which is a specific term derived from the Persian (Sachau, in "Z. D. M. G."), and suggests the possibility that the domesticated cats of Syria and Europe were derived from that country.

The destructive qualities of the cat are generally recognized. With its five claws (Ḥul. 52b) it destroys not alone mice (B. Ḳ. 80a), weasels (Sanh. 105a), hens, young birds, lambs, and kids (Ḥul. 53a), but even large birds (Ket. 41b), as well as snakes (Pes. 112b), snake-poison being innocuous to it (Shab. 128b). It is dangerous to babies (B. Ḳ. 80b), who on that account wear a leather bandage (Kelim xxvi. 5; the reading is doubtful). White cats bite worse than black ones (B. Ḳ. 80b). The cat is regarded as a model of modesty, because of its cleanly habits ('Er. 100b); though the reason is also given that these are due to the desire to avoid being detected by mice.

That the cat was tamed in Talmudic times is shown by the statement that it never leaves a home it has once chosen, and therefore need not be watched (Shab. 51b). It bears young in 52 days (Bek. 8a), which nearly agrees with the right period of 55 days. The reason why the cat forgets its master, whereas the dog will always remember him, is stated to be because cats eat mice, which are eminently the cause of forgetfulness (Hor. 13a). This idea has lasted into modern times; for in Russia Jewish boys are not even now allowed to stroke a cat lest they lose their powers of memory. The prohibition does not, however, extend to girls.

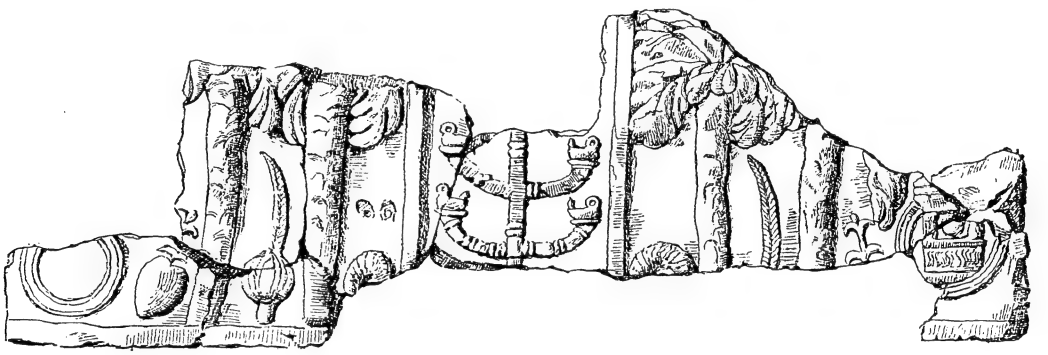
In order to see demons, one should burn the fetus of a black cat, which must be the eldest female offspring of a black cat that is also the eldest female offspring of a black cat, and sprinkle the ashes on one's eyes (Ber. 6a). A woman's blood, offered to a cat, with magic formulas, will deprive a man of his virility (Shab. 75b). If rats kill a cat, the owner has no remedy, on the principle that "the man who is killed by women is no man" (B. M. 97a). Any one may kill a wild (perhaps mad) cat and take its skin (Shulḥan 'Aruk, Ḥoshen Mishpat, 266, 4); the pelt, being soft, is used for furs (B. Ḳ. 80b). Of enemies who become reconciled it is said proverbially "the cat and the weasel have made a match" (Sanh. 105a). In Russo-Jewish folk-lore, blood from the tail of a cat is regarded as a cure for erysipelas; while a cat put into a new cradle drives away evil spirits from the baby. When there is a thunder-storm, the cat is put outside in the rain. A black cat in the house is propitious; a white one, unlucky. When a house is built a black cat, among other domestic animals, is introduced into it for luck. In the cabalistic system of transmigration a person who

uses the name of God is turned into a cat (Vital Calabrese, "Sefer ha-Gilgulim," ed. Warsaw, p. 125).

BIBLIOGRAPHY: Lewysohn, *Die Zoologie des Talmuds*, pp. 74-76, 108; Hamburger, *R. B. T.* s.v.; Brecher, *Das Transcendentale*, p. 52; Levy, *Neuhebr. Wörterbuch*, s.v. חתול.

E. C. J.

**CATACOMBS:** Underground galleries with excavations in their sides for tombs or in which human bones are stacked. The term is derived from "catacomba," a compound of the Greek *κατά* and the Latin "comba" ("cumba"), meaning "near the sepulchers." Originally it designated a definite place on the Via Appia near Rome, but since the ninth century it has been applied to all subterranean burial-places in Italy as well as in other countries. In the Middle Ages only Christian catacombs were known; in modern times, however, Jewish burial-places have been discovered resembling the Christian ones, and hence are also called catacombs.

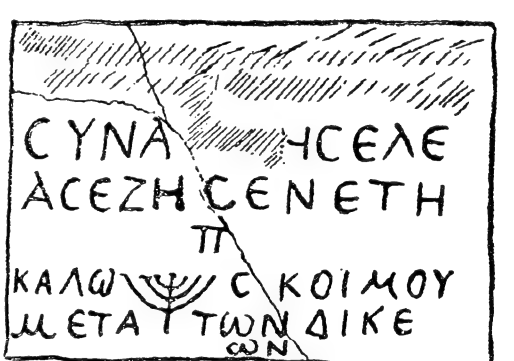


FRAGMENT OF A SARCOPHAGUS FROM THE VIGNA RANDANINI AT ROME, SHOWING JEWISH SYMBOLS.
(From Garrucci, "Cimitero Degli Antichi Ebrei.")

In point of fact, the mode of burial followed in catacombs is undoubtedly of Jewish origin. Subterranean tombs were used in Palestine even in early times. While in the East corpses were usually put into the earth, in the West they were cremated. The earliest example of a subterranean tomb is the double cave of Machpelah, still preserved under the mosque built over it. Around Jerusalem there are so-called tombs of the Prophets—tombs of priests according to Sepp—that, in their labyrinthine arrangement, resemble the catacombs. Tombs of the judges—*i.e.*, tombs of the sanhedrists—are also to be found throughout Palestine. The architect Schick found at Jerusalem a catacomb begun by Jews and continued by Christians. These tombs, which are hewn out of the rock, differ from the Roman catacombs only in that they are difficult of access, while the latter are arranged with a view to the frequent visits of the living (Swoboda, "Die Altpalästinischen Felsengräber und die Catacomben," in "Römische Quartalschrift für Christl. Altertumskunde," p. 321, Rome, 1890; compare also the word *λατόμιον* = "quarry," used in the sense of "cemetery," which recalls these rock-tombs).

Wherever the Jews went in the course of their wanderings, they endeavored to preserve this custom of their fathers as far as the nature of the ground permitted; and they did so at Rome, in lower Italy, Carthage, Cyrene, etc. The Talmud gives a detailed description of this kind of tomb, the chief characteristic of which is that the bodies were placed in niches (Talmud, כוכין; Latin, "loculi") in the subterranean vaults. The Christian catacombs doubtless originated in imitation of this Jewish custom, although it would appear from the catacombs so far discovered at Rome that the Christian ones are older than the Jewish. Among Christians, moreover, Jesus' tomb in the rock must have been the model from the beginning.

Jewish catacombs have been discovered at Rome as follows: (1) Before the Porta Portuensis; found in 1602 by Bosio under the Colle Rosato. This catacomb has since become inaccessible through the filling in of the neighborhood. Its arrangement was extremely simple and primitive, as it contained only two cubicula or burial-niches. It is evident, from its situation on the road leading to Porto, that it served as a cemetery for the Jews living in Trastevere. (2) In Porto itself, from which several Greek inscriptions of the first and second centuries have been preserved. These inscriptions throw much light on the history of the Jews at Rome. (3) In the Vigna Randanini on the Via Appia, discovered by Garrucci in 1862. He also found there two figured sarcophagi




Inscription on Gravestone in the Vigna Cimarra at Rome.

| | |
|---|---|
| CYNA(ΓωΓ)HC EAE<br>AC EZHCEN ETH<br>II | The Synagogue of Elea.<br><br>He Lived 70 Years. |
| KAAωC KOIMOY<br>META TωN AIKE<br>ωN | Pleasant is the sleep<br>of the righteous. |

**Rome.**

and gilded glasses of Jewish origin, which furnish proof of the interesting fact that the Jews also followed the higher arts. (4) In the Vigna Cimarra near the Via Appia, discovered by De Rossi in 1867. Among its inscriptions, which are also important, one mentions the synagogue of Elea. (5) In the Vigna Apolloni on the Via Labicana, discovered in 1882 by Marucchi; it is less important, and contains only a very few inscriptions, but is marked by easily recognizable Jewish symbols. (6) On the Via Appia Pignatelli, discovered in 1885 by Nicolaus Müller (see "Mitteilungen des Archäologischen Instituts," Roman section, 1886, i. 49–56).

According to F. X. Kraus's description, the Roman catacombs consist of an immense labyrinth of galleries excavated in the bowels of the earth and under the hills surrounding the city. The galleries are arranged in different stories ("piani"), often three or four of them one above the other, and crossing a number of times in the same story. The galleries are from one-half to one meter wide, hence generally very narrow; in height they vary with the nature of the rock out of which they are hewn. The walls on both sides are perforated by horizontal caves or niches like oblong ovens, each of which affords space for one or more bodies. The rows are broken at intervals by passageways leading into smaller chambers, the walls of which are also perforated by niches. There is little difference between the Christian and the Jewish catacombs; certain variations in construction being no greater than the differences among the several Christian catacombs themselves. There is the same arrangement of galleries and cubicula, the same method in the disposition of the graves, and the same decoration in colors and tints. It has been remarked, however, that the flags closing the niches on the outside are fitted better in the Jewish than in the Christian tombs; so that no one would suspect that tombs were behind these stones. The only real difference consists in the presence of Jewish formulas and symbols and in the absence of Christian ones.

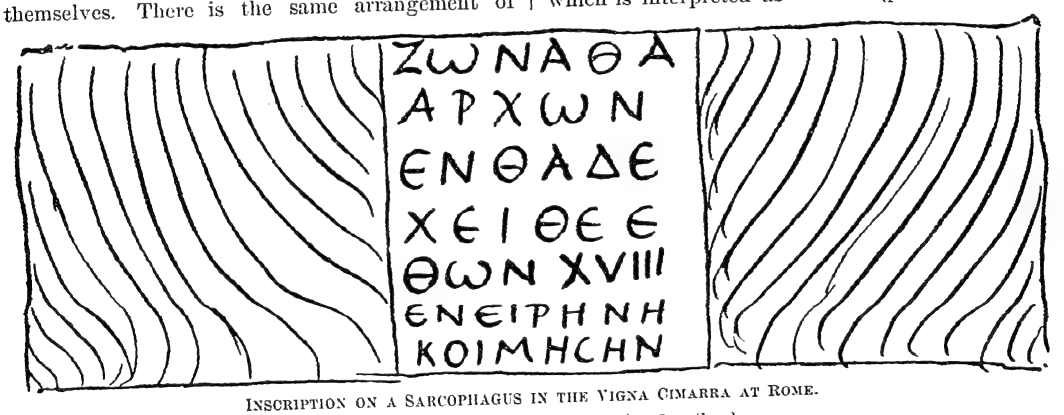
**Arrangement.**

The chief value of the Jewish catacombs at Rome lies in the numerous and multiform inscriptions that they furnish, which throw a strong light on the life of the Jews at Rome. A great number of names has been preserved thereby; and sometimes the titles of the offices and the status of those buried are given. Since about 110 of the inscriptions are in Greek and only about 40 in Latin, the former was probably the language of the Jews at Rome. The Greek inscriptions date from between the first and third centuries, from which time to the fourth century there are Latin inscriptions. A genuine Hebrew inscription has not yet been found, though the formulas שלום ("Peace") and שאלום על ישראל [sic!] ("Peace to Israel") have been noted in some instances. Where the inscription does not begin with the name of the deceased, the usual introductory formula is ΕΝΘΑΔΕ ΚΕΙΤΕ (for κεῖσθαι): the Latin "Hic Jacet" (Here Lies) is seldom found. Eulogies recalling Biblical verses and idioms are used as final formulas; *e.g.*, Isa. lvii. 2 or Ps. iv. 9. The frequent *διὰ βίον*, taken to mean לחיי עולם ("for life eternal"), must also be considered a pious wish. The Jewish inscriptions of the catacombs of Rome have been collected in the works of Berliner and of Vogelstein and Rieger.

**Inscriptions.**

The commonest symbol found in the Jewish catacombs is the seven-branched candlestick, doubtless in reference to the verse, "The spirit of man is the candle of the Lord" (Prov. xx. 27). It is an infallible sign that the tomb in question is Jewish, as it is not found on Christian tombs. Another symbol is a fruit from which an ear of grain sprouts, and which is interpreted as "lulab" (palm-branch) and "etrog" (citron). This interpretation is, however, not certain. An oil-vessel is also found on some stones, a symbol probably identical with the candlestick. Garrucci interpreted it as referring to Ḥanukkah, but this is inadmissible. It may be considered an artistic expression of the thought, "A good name is better than precious ointment; and the day of death than the day of one's birth" (Eccl. vii. 1). There

**Symbols.**




INSCRIPTION ON A SARCOPHAGUS IN THE VIGNA CIMARRA AT ROME.

| | |
|---|---|
| ZωNAΘA | Zonatha ( = Jonathan) |
| APXωN | the archon |
| ENΘAΔE | here |
| XEIΘEE | lies |
| ΘωN XVIII | aged eighteen years. |
| EN EIPHNH | He rests in peace. |
| KOIMH CHN | |

is no reason to doubt that a curved horn signifies the shofar. It is intended to symbolize the resurrection of the dead, which shall precede the Messianic times to be announced by the shofar. A heart-shaped leaf is often found, as also on Christian stones: this signifies sorrow for the dead.

The symbols of the Christian tombs also, in so far as they are taken from the Old Testament, are interesting from a Jewish point of view. The chief types are: Noah in the Ark, the sacrifice of Isaac, the miraculous water produced by Moses in the desert, Israel's passage through the Red Sea, the ascension of Elijah, Jonah's deliverance, the three youths in the fiery furnace, and Daniel in the den of lions. All these pictures express the thought that there are comfort and deliverance from sorrow and trouble. Kaufmann explains the fact that these and not other scenes from the Old Testament were used, by the circumstance that this cycle was based on an old passage of the Jewish liturgy.

In some Jewish tombs gilded glasses were found, having drawings in gold-leaf executed on the flat bottoms of the vessels in such a way that the letters and figures were visible from the inside. An illustration given by Berliner shows, in addition to the candlestick, the palm-branch, the heart-shaped leaf, and a lion beside the open book of the Law. On one of the glasses there is even a representation of the Temple at Jerusalem. The gilded glasses are supposed to be the "kiddush" cups used on the Sabbath and at festivals. Berliner supposes them to refer to the "cup of consolation" that was offered to the mourners.

In addition to the six Jewish catacombs mentioned above, Rome has a few others that may be either Jewish or Christian. In the first decades of Christianity, baptized Jews probably used the existing Jewish catacombs as burial-places; thus, for example, the Hebrew inscription of one Shefael was found in the Catacomba Callisti. In the case of the large and well-known Catacomb of Domitilla (so called because the noble Domitilla, of the imperial Flavian house, is supposed to be buried there), its Jewish origin depends on the question whether Domitilla was a Jewish or a Christian proselyte. The architectural character of this catacomb points to Jewish origin, because one of its chambers contains only a single-trough tomb ("arcosolium"), with a bench in front. Since both of these, the single tomb as well as the flat bench, are specially characteristic of the Jewish rock-tombs in Palestine, it is possible that the Catacomba Domitillæ was originally laid out by Jews, although it was certainly finished by Christians. The architectural characteristics of this catacomb are so striking that even Müller admits Jewish influence, although he thinks that the Christian catacombs were constructed on pagan and not on Jewish patterns (Herzog-Hauck, "Real-Encyc." 3d ed., x. 863).

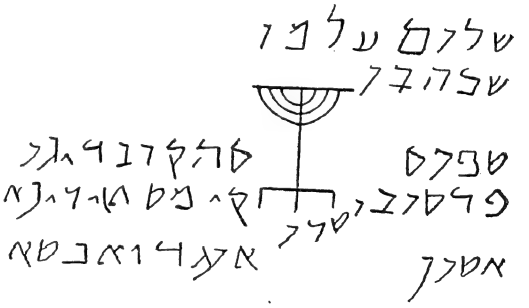
**Doubtful Catacombs at Rome.**

It is also impossible to determine whether certain catacombs in places other than Rome are Jewish or Christian, particularly as investigations have not yet been carried to the same extent as in Rome. This is especially the case at Naples and its vicinity, and, in general, throughout southern Italy. Aside from those near the little town of Matera, the catacombs of Venosa are a modern discovery, and none has been definitely recognized as Christian, while most of them are certainly Jewish. Discovered in 1853, these catacombs have been investigated and described by G. I. Ascoli, François Lenormant, and Nicolaus Müller. Notwithstanding the tufa, which tends to crumble easily, there are galleries here more than two meters wide; hence wider than those at Rome. In the subterranean main street the trough-tombs—*i.e.*, those hollowed out in the form of a trough ("arcosolia")—are much more numerous than the niche-tombs ("loculi"); moreover, not only the walls, but also the floors, contain many tombs. The chief interest of the catacombs of Venosa lies in their inscriptions. These are written partly in Latin and partly in Greek, the language in both cases being incorrect and barbaric. It is most important to note that Hebrew occurs more frequently; for there are epitaphs written entirely in that language; and the characters used are remarkable for paleographic reasons. One of these epitaphs reads:

**Venosa, Sicily, Carthage.**

משכבו של ביטה בן פוסטינו[ס] נוח נפשו נשמתו לחי[י] עולם.

("Resting-place of Beta, son of Faustinus. Peace to his soul! May his spirit share in the life eternal!") An epitaph of which the second portion is Greek written in Hebrew characters is also noteworthy, and for that reason is given here, from a reproduction in Ascoli's "Iscrizioni Greche, Latine, Ebraiche di Antichi sepolcri Giudaici del Napolitano," No. 17.



("Peace to his resting-place.") (sic!) שלום על מושכהבו
טפום סהקונדינו פרסוביטרו קי מטאירינא אטן
אונדואנטא.

(Τάφος Σεκονδίνου Πρεσβιτέρου καὶ Ματρίνα[ς] ἐτῶν ὀγδοήντα.)

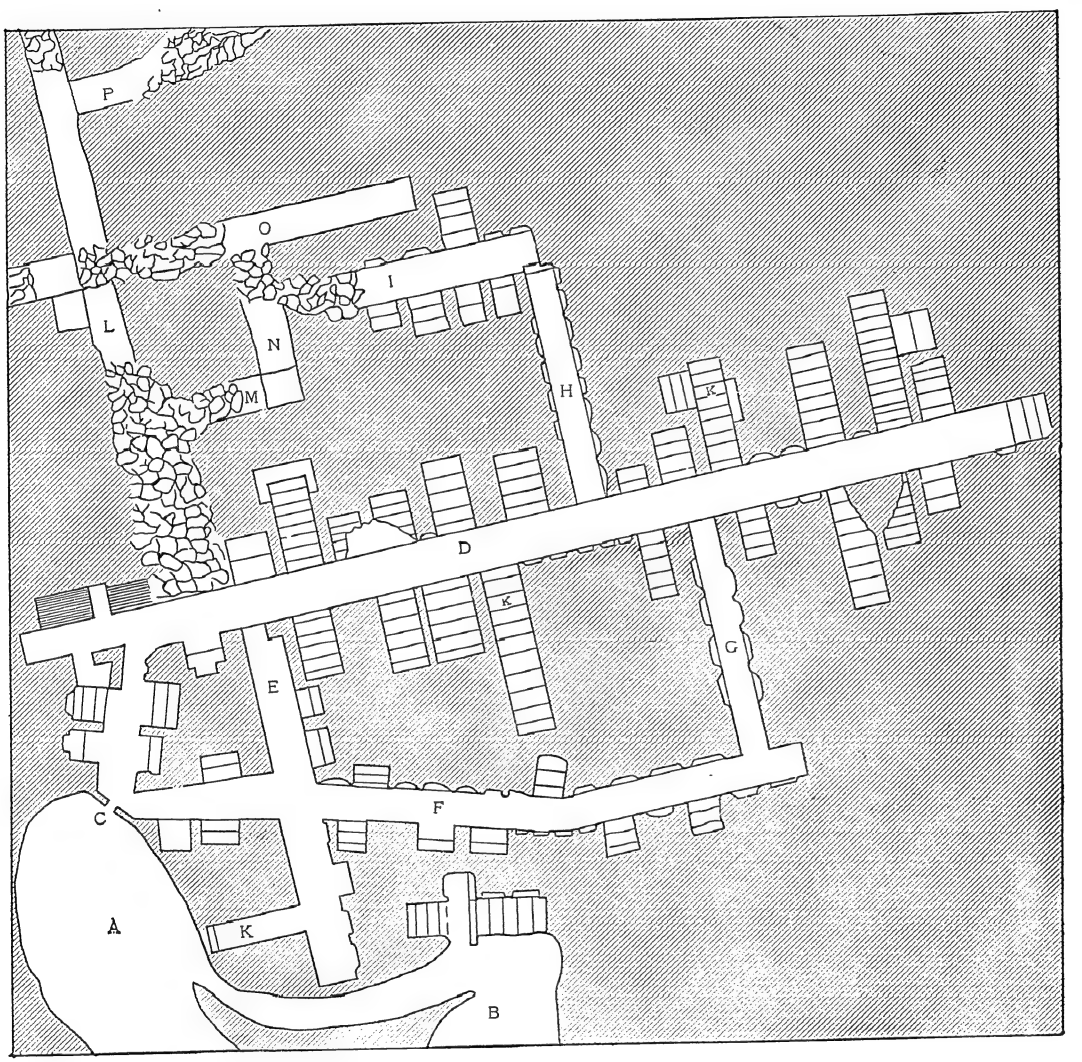
("Tomb of Secundinus [son of] Presbyterus and Materina, eighty years old.") Müller found a number of other catacombs at Venosa, in addition to those discovered in 1853. It has not yet been determined, however, whether they are of Jewish or Christian origin. The same symbols are found here, and in the places still to be mentioned, as are found at Rome.

The island of Sicily abounds in catacombs. These have not yet been thoroughly investigated, nor has

their Jewish or Christian character been determined; but there certainly are Jewish catacombs at Syracuse (see Paolo Orsi, in "Römische Quartalschrift," 1897, pp. 475-495; *ib.* 1900, p. 190). The geological formation of the island was most favorable to the construction of rock-tombs, which were built by pagans, Jews, and Christians. There are more single than common tombs; and the bodies are placed not in niches, but in arcosolia. The Sicilian tombs must therefore be designated as hypogea—*i.e.*, subterranean vaults—rather than as catacombs, and resemble more closely their Palestinian models. Jewish hypogea have also been found in recent times at Heliopolis in Phrygia (Humann, "Altertümer von Heliopolis," p. 46, Berlin, 1898).

In Africa the first Jewish graveyards to be noted are those of Carthage, in which Jewish catacombs are recognized (see Delattre, in "Revue Archéologique," 3d series, xiii. 178, Paris, 1889). The necropolis lies to the north of the city, on moderately high hills near the hill Gamart. It contains about 200 tombs, that resemble the Palestinian hypogea, although the loculi give it the character of catacombs. It has been found that the Talmudic regulations regarding the rock-tombs have been implicitly observed in this necropolis; and the fact that it is Jewish is fully determined by the fragments of Hebrew inscriptions that have been found and the frequent representation of the seven-branched candlestick, although most of the inscriptions are in Latin. The tombs contained no vessels except the lamps; but the walls were richly decorated in relief and fresco, indicating a certain degree of wealth among the Jews of Carthage ("Rev. Etudes Juives," xliv. 14).

On closer investigation Jewish catacombs will be




GROUND-PLAN OF THE JEWISH CATACOMBS AT VENOSA.

A, B, entrance grottoes; C, entrance to catacombs; D, principal corridor; E-K, side corridors; L-P, corridors in ruins.

(After Ascoli.)

found among the many Christian ones in Cyrenaica and in its capital, CYRENE. In Lower Egypt, also, especially near Alexandria, there are pagan, Jewish, and Christian catacombs ("Am. Jour. of Archeology," pp. 145 *et seq.*, Baltimore, 1887).

**Egypt.** In the Egyptian catacombs there are many cell-tombs; *i.e.*, tombs in which the bodies are pushed forward into the niches. According to Schultze, this indicates that the tomb in question is Jewish. This assumption, however, is rightly criticized by other scholars, and a decision of the question must await further investigation. See BURIAL and CEMETERIES.

BIBLIOGRAPHY: Bosio, *Roma Sotterranea*, ii. ch. 22, posthumous, Rome, 1632; De Rossi, *Bollettino*, 1864, iv. 40; idem, *Roma Sotterranea*, 1877, iii. 386; Garrucci, *Cimitero degli Antichi Ebrei . . . in Vigna Randanini*, Rome, 1862; Franz Xaver Kraus, *Roma Sotterranea*, pp. 489 *et seq.*, Freiburg-in-Breisgau, 1873, 2d ed., 1879; *idem*, in *Real-Encyc. der Christl. Alterthümer, ib.* 1883, s.v. *Katakomben*; idem, *Gesch. der Christl. Kunst*, i. 55, *ib.* 1895; Kaufmann, *Sens et Origine des Symboles de l'Ancien Testament dans l'Art Chrétien Primitif*, in *Rev. Etudes Juives*, xiv. 33, 217; Ascoli, *Iscrizioni Inedite o Mal Note, Greche, Latine, Ebraiche di Antichi Sepolcri Giudaici del Napolitano*, Turin and Rome, 1880; Lenormant, *La Catacombe Juive de Venosa*, in *Rev. Etudes Juives*, vi. 201–207; Adolf von Engeström, *Om Judarne i Rom Under Äldre Tider och Deras Katakomber*, Upsala, 1876; Schürer, *Die Gemeindeverfassung der Juden in Rom in der Kaiserzeit*, Leipsic, 1879; Berliner, *Gesch. der Juden in Rom*, i. 46–70, Frankfort-on-the-Main, 1893; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 70 *et seq.*; Nicolaus Müller, *Koimeterien*, in Herzog-Hauck, *Real-Encyc.* 3d ed., x. 794 *et seq.*; Lowrie, *Christian Art and Archeology*, p. 42, New York, 1901.

E. C. S. KR.

**CATALAN, ABRAHAM:** Well-known Talmudist of the seventeenth century. He and his son, **Abraham Catalan,** and his brother, **Elijah Catalan,** were contemporaneous with R. Ḥayyim Shabbethai in Salonica.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 45a.

G. M. K.

**CATALAN (CATALANO), ABRAHAM:** Physician in Padua; died 1642. He is the author of "'Olam Ḥafuk," an unpublished manuscript treatise on the plague of 1630–31, during which time he was very active.

BIBLIOGRAPHY: M. Osimo, *Narrazione . . . Cenni Biografici della Famiglia Koen Cantarini*, pp. 50, 107 *et seq.*, Casale, Montferrat, 1875; Steinschneider, *Hebr. Bibl.* xvi. 36.

G. M. K.

**CATALAN, ABRAHAM SOLOMON BEN ISAAC BEN SAMUEL** (not **Solomon Abraham**): born in Catalonia; died 1492; author of a work treating of the eternity of the world, Providence, prophecy, immortality, and the resurrection, and also dealing with mathematical, physical, and cabalistic subjects. It appeared under the title "Neweh Shalom" (Dwelling of Peace), Constantinople, 1538; Venice, 1574, with a preface by Moses Almosnino, who cites it several times in his work, "Me'ammez Koaḥ." Abraham Solomon translated into Hebrew Albertus Magnus' "Philosophia Pauperum," under the title "Kizzur ha-Philosophia ha-Tib'it" (Synopsis of Natural Philosophy), and Marsilius ab Inghen's "Questions," under the title "Sha'alot u-Teshubot" (Questions and Answers). Both are still extant in manuscript; Catalan's preface to the latter work was published by A. Jellinek, without mention of the translator, together with the index of the questions, under the title "Marsilius ab Inghen" (Leipsic, 1859).

BIBLIOGRAPHY: De Rossi, *Hist. Wörterbuch der Jüd. Schriftsteller*, p. 69; Steinschneider, *Hebr. Uebers.* pp. 465, 469.

G. M. K.

**CATALAN, GERSON B. SOLOMON:** Author; lived at Arles in the middle of the thirteenth century; died (possibly) at Perpignan toward the end of the thirteenth century. According to Abraham Zacuto and others, he was the father of Levi b. Gerson (Gersonides). He compiled, about 1280, an encyclopedia entitled "Sha'ar ha-Shamayim" (Door of Heaven), which contains many quotations and even whole treatises from previous translations of works written in Arabic. Following Ibn Palquera, he divided his work into three parts, dealing respectively with: (1) physics, including a chapter on dreams; (2) astronomy, taken chiefly from Al-Fergani; and (3) theology or metaphysics, which part, as Catalan expressly says, contains nothing new, but is a copy of Maimonides' "Book of the Soul." The Greek authors cited are: Alexander of Aphrodisias, Aristotle, Empedocles, Galen, Hippocrates, Homer, Plato, Ptolemy, Pythagoras, Themistius, and Theophrastus; the Arabic: Ali ibn al-Abbas, Ali ibn Ridhwan, Averroes, Avicenna, Costa ibn Lucca, Al-Farabi, Al-Fergani, Ḥonain, Isaac Israeli, Ibn Tufail, and Ibn Zuhr. The work was published in Venice, 1547, Rödelheim, 1801.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1014; idem, *Hebr. Uebers.* pp. 9 *et seq.*; Gross, in *Monatsschrift*, xxx. 20 *et seq.*; idem, *Gallia Judaica*, p. 82; Sen. Sachs, *Kerem Ḥemed*, viii. 153 *et seq.*; De Rossi-Hamberger, *Wörterbuch*, p. 69; *Rev. Et. Juives*, v. 278, xvi. 186. A number of citations are to be found in Kaufmann, *Die Sinne* (see Index).

G. M. K.

**CATALAN, MOSES ḤAYYIM:** Italian poet; born in Padua; son of the physician Abraham Catalan. He was rabbi in his native town, and died there at an advanced age in 1661. It was to him that the first letters of Isaac Vita Cantarini, whose teacher he was, were addressed. His "Mezaref ha-Sekel," a rhetorical pamphlet on man, has never been published. He wrote a poem in honor of the marriage of his sister Perla to Raphael Gans Levi, which can be read either as Hebrew or as Italian. It has been reprinted by Wolf, "Bibl. Hebr." iii. 726. In 1645 he wrote a similar poem in honor of Shabbethai Astruc. An elegy on Lamentations in ottava rima was also published by him at Padua.

BIBLIOGRAPHY: Cantarini, *Paḥad Yiẓḥaḳ*, 10a; Osimo, *Narrazione*, p. 68; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 71; Steinschneider, *Cat. Bodl.* col. 1785; *Cat. Ghirondi* (Sam. Schönblum, Berlin, 1872), p. 2, cod. 4B (where the pamphlet is erroneously ascribed to Abraham Catalan, "rabbi in Padua"); Steinschneider, in *Monatsschrift*, xliii. 420.

G. M. K.

**CATALAN, SOLOMON:** Probably a grandson of Gerson b. Solomon Catalan. He was rabbi in the city of Coimbra in 1360.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, p. 24.

G. M. K.

**CATALOGUES OF HEBREW BOOKS:** These were of frequent use among the Jews in the Middle Ages. Judah ibn Tibbon (about 1200) speaks in loving terms of his collection of books and of its catalogue, both of which he recommends to

his son Samuel. Specimens of old catalogues from various genizot have been brought to light within recent years, the oldest and most important, in respect to the number and interest of its volumes, being that published by E. N. Adler and I. Broydé in "Jew. Quart. Rev." xiii. 52 *et seq.* This fragment of a catalogue, compiled in the twelfth century, gives an Arabic description of 100 works offered for sale. The books are indeed summarily described without much method; still, the cataloguer states that they are divided into the following classes: Bible, Mishnah, Talmud, Theology, Halakah, and Liturgy—a fact which shows the existence of a system in the classification of books even at that early period.

Unfortunately, such catalogues, so important to bibliography, are very scarce; and this scarcity has caused a distinct gap in the history of Hebrew literature in the Middle Ages. It is only within the last two and a half centuries that public as well as private libraries have adopted the practise of publishing catalogues. In the following list of printed ones of both public and private collections of Hebrew books, the former are arranged in the alphabetical order of the towns in which the libraries exist, and the latter in that of the names of the owners of the collections:

### Public Collections.

**Amsterdam:** "Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek," by M. Roest, 2 vols., Amsterdam, 1875. A special division is devoted to a description of 32 MSS. in that library.

**Berlin:** "Die Handschriftlichen Verzeichnisse der Königl. Bibliothek," . . . by M. Steinschneider; 2 vols. in two divisions, describing 259 MSS., Berlin, 1878, 1897.

**Bern:** "Catalogus Codicum Bernensium," Bern, 1875. At the beginning is a description of 20 Hebrew MSS.

**Bologna:** "Catalogo dei Codici Ebraici della Università di Bologna," by Leonello Modona, in "Cataloghi dei Codici Orientali di Alcune Biblioteche d'Italia," Florence, 1878–97 (28 MSS.).

**Breslau:** (1) "Catalog der Bibliothek der Synagogen-Gemeinde," Breslau, 1861; (2) "Catalogus Bibl. Seminarii Jud.-Theol. Vratislaviensis," . . . by B. Zuckermann, Breslau, 1876 (190 MSS.).

**Cambridge, England:** "Catalogue of the Hebrew Manuscripts Preserved in the University Library," by S. M. Schiller-Szinessy, Cambridge, 1876, vol. i. (72 MSS., Bible and commentaries).

**Copenhagen:** "Codices Orientales Bibliothecæ Regiæ Hafniensis . . . Pars Altera Codices Hebraicos Continens," Copenhagen, 1851 (46 MSS.).

**Florence:** "Bibliothecæ Mediceo-Laurentianæ Catalogus . . . Tomus Primus, Codices Orientales Complectens," by Maria Bisconi, Florence, 1752–57 (221 MSS.).

**Hamburg:** "Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg," by M. Steinschneider, Hamburg, 1878 (355 MSS.).

**Leipsic:** "Catalogus Librorum Manuscriptorum qui in Bibliotheca Civitatis Lipsiensis Asservantur," by Naumann. "Codices Orientalium Linguarum," by Fleischer and Delitzsch, Leipsic, 1838 (43 MSS.). With additamenta by Zunz.

**Leyden:** "Catalogus Codicum Hebræorum," . . . by M. Steinschneider, Leyden, 1858 (114 MSS.).

**London** (British Museum): "Catalogue of the Hebrew Books in the Library of the British Museum," by J. Zedner, London, 1867. "Catalogue of Hebrew Books in the British Museum Acquired During the Years 1868–92," by S. van Straalen, London, 1894. "Descriptive List of the Hebrew and Samaritan MSS. in the British Museum," by G. Margoliouth, London, 1893. "Catalogue of the Hebrew and Samaritan MSS. in the British Museum," by G. Margoliouth, vol. i. (339 Bible MSS.), London, 1899. (Bet ha-Midrash:) "Catalogue of the Hebrew MSS. in the Jews' College," by Ad. Neubauer, Oxford, 1886 (148 MSS.). "Catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London," by A. Löwy, London, 1891.

**Mantua:** "Catalogo dei Manuscritti Ebraici della Communità Israelita di Mantova," by M. Mortara, Leghorn, 1878 (78 MSS.).

**Milan** (Ambrosiana): "Die Hebr. Handschriften," by A. Berliner, in "Magazin," vii. 111.

**Modena:** "Katalog der Hebräischen Handschriften der Königl. Bibliothek in Modena," by Grünwald, 1838 (27 MSS.).

**Monte Cassino:** "I Codici e le Carti a Monte Cassino," vol. i. Monte Cassino, 1869 (2 MSS.).

**Munich:** "Die Hebräischen Handschriften der K. Hof- und Staatsbibliothek," . . . by M. Steinschneider, Munich, 1875 (418 MSS.).

**Nîmes:** "MSS. Hébreux de la Bibliothèque de la Ville de Nîmes," by Joseph Simon, in "Rev. des Etudes Juives," iii. 225 *et seq.* (20 MSS.).

**Oxford:** "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana," . . . by M. Steinschneider, Berlin, 1852–60. "Catalogue of the Hebrew Manuscripts in the Bodleian Library and in the College Libraries of Oxford," by Ad. Neubauer, Oxford, 1886 (2,541 MSS.).

**Paris:** "Catalogue des Manuscrits Hébreux et Samaritains de la Bibliothèque Impériale," by S. Munk and H. Zotenberg, Paris, 1866 (13 MSS.).

**Parma:** "Codices Hebraici Bibliot. I. B. De Rossi," 3 vols. Parma, 1803 (1,377 MSS.). "Catalogo dei Codici Ebraici della Bibl. di Parma non Descritti dal De Rossi," Florence, 1880 (111 MSS.).

**Rome** (Vatican): "Bibliothecæ Apostolico-Vaticanæ Codicum Manuscriptorum Catalogus . . . Tomus Primus Complectens Ebraicos et Samaritanos," by Stefani Evodeo and Guiseppo Simone Assemani, Rome, 1756 (512 MSS.). (Casanata:) "Catalogo dei Codici Ebraici della Bibliotheca Casanatense," by Gustavo Sacerdote, in "Cataloghi dei Codici," etc. (230 MSS.). (Angelica:) "Catalogo dei Codici Ebraici della Bibliotheca Angelica," by Angelo di Capua, in "Cataloghi dei Codici Ebraici," etc. (53 MSS.).

**St. Petersburg:** "Catalog der Heb. und Samaritanischen Handschriften der Kaiserlichen Oeffentlichen Bibliothek," by A. Harkavy and H. L. Strack, 2 vols., St. Petersburg, 1875 (259 Biblical MSS.). "קהלת משה, Catalogus Librorum Impressorum Hebræorum in Museo Asiatico Imperialis," . . . by Samuel Wiener (in course of publication).

**Strasburg:** "Catalog," etc., by Landauer.

**Turin:** "Codices Hebraici Manu Exarati Regiæ Bibliothecæ quæ in Taurinensi Athenæo Asservantur," by Ber. Peyron, Turin, 1880 (249 MSS.).

**Upsala:** "Verzeichniss der Hebräischen und Aramäischen Handschriften der Königl. Universitäts-Bibl.," by R. V. Zetterstéen, Lund, 1900 (38 MSS.).

**Venice:** "Catalogo dei Codici Ebraici della Bibliotheca Marciana," by Mose Lattes, in "Cataloghi dei Codici Orientali," etc. (19 MSS.).

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J. I. Br.

**CATALONIA:** Duchy of Aragon in the northwest of Spain. Jews settled in Catalonia (which included originally the county of Barcelona; the following cities of Tarragona, viz., Ciudad de los Judios, Vich, Manresa, Gerona, Besalu, Peraleda, Confleut; and many other places) as early as the eighth century. Kaula ha-Jehudi ("the Jew") and his army fought the emir Al-Horr on Catalonian territory; and after the former had fallen in combat the Jews under his command, who were harassed by Al-Horr, were hospitably received in those Catalonian cities inhabited by their coreligionists. Contemporary Christian chroniclers deny the allegation that the numerous Jews resident in Barcelona, the capital of Catalonia, surrendered (890) the strongly fortified city to the commander 'Abd al-Karim.

Often the Jews had to suffer cruelties inflicted by Crusaders in Catalonia, who came to assist the Christians against the Moors. The pope, in a letter to the bishops, forbids these excesses. He says that a difference exists between Jews and Moors: "Against those who persecute the Christians and drive them from their cities and possessions, war is waged rightly; but the former [the Jews] are everywhere ready to serve."

In early times the Jews of Catalonia secured property rights. Under Count Ramon Berenguer I. it was decreed in 1068, and again at the third Council of Gerona in 1078, that those Jews who bought lands were to pay a tithe to that parish in which the lands were situated, "quemadmodum si a Christianis coleretur" (Florez, "España Sagrada," xliii. 477). Moreover, here the Christian spirit soon got the upper hand. According to the old "Codigo de los Usatges," in a litigation between Jew and Gentile the Jew had to take an oath to the Christian, but never the latter to the former. Neither Jews nor Saracens were admitted as witnesses against a Christian. In 1024 the lands of a Jew accused of adultery with a Christian woman were confiscated and sold. The conversion of Jews to Christianity was favored here as early as the eleventh century. He who insulted a converted Jew, by calling him trimmer, deserter, or renegade, was punished by a fine of twenty ounces of gold.

**Legal Position.**

In Catalonia, connected as it was for a long time, with southern France, the French spirit was altogether dominant; and this continued in all phases of development up to the union with Aragon. The condition of the Jews was on the whole, quiet and peaceful; they engaged in trade and industries, and studied the sciences, particularly medicine; they attained to honors and respect; medical knowledge opened the doors of princes and counts to them. The Jews of Barcelona, Gerona, Tarrega, Tarrasa, and Manresa were noted for their thrift not less than for their prosperity; and they contributed materially to the dissemination of Catalonian commerce. Many of the Jews whom the Almohades persecuted found safety and protection in the cities of Catalonia.

**Relation to King.**

The Jews living in Catalonia were, like the Saracens, the property of the ruler; they bore a direct relation to the king, and, with all of their goods, stood under his special protection. At the same time they could not be called slaves ("servi"); for they had free right of residence by law. The king gave them a special interest, or usury, law, and regulated their congregational relations.

Gradually, however, the clergy gained supremacy. Even before the reign of King Jaime I. the Jews on Catalonian territory were deprived of their right to act as judges or to exercise corporal punishment. Under Jaime I. Catalonia was united to Aragon and Valencia in one great kingdom. Henceforth the history of the Jews in Catalonia is that of their brethren in Aragon (see Aragon, Barcelona, Gerona, Manresa, Spain).

The connection between Catalonia and southern France is also shown from a religious standpoint, as later the question was discussed whether Gershom's arrangement forbidding polygamy for Germany and France was binding also on Catalonia. Catalonia had its own rite; and this generally coincided with that of Provence (Maḥzor Catalonia) in its principal points. "Kol Nidre" was not recited in Catalonian congregations.

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J. M. K.

**CATARIVAS, SHEMARIAH:** Talmudic writer of the eighteenth century. He was originally from Tiberias, and went to Tunis in 1750 as alms-collector, settling there after a sojourn in Algiers. He gained a reputation for scholarship and piety. Catarivas was an intimate friend of Abraham Cohen Baberrebi, one of the oldest rabbis of Tunis, whose grandson published Catarivas' "Zeker Zaddik" (Memory of the Just), a commentary on the first two orders of the Mishnah, together with the "Abraham Yagel" of Abraham Cohen (Leghorn, 1843). Several of the responsa of Catarivas are contained in the "Yerek Ya'akob" of Jacob b. Abraham Faitosi, Leghorn, 1842.

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L. G. M. K.

**CATECHISMS:** Manuals for religious instruction. The name as well as the form of Jewish catechisms has been adopted from the Christian Church in modern times in connection with a more systematized religious instruction. Catechesis as a term for instructing persons, particularly proselytes, in the principal parts of the faith before admitting them into the fold, was probably in use among the Greek-speaking Jews in pre-Christian times (see, for instance, Acts xviii. 25); the manual used for this purpose being simply called "Didache"-Torah = teaching (see DIDACHE). In the Christian Church, however, the catechization—that is, the instruction and other preparation of the applicant for admission into membership—was made a well-defined branch of practical theology, and the existence of catechisms as an aid became a necessity. In accordance with the old—also Jewish—system of instruction of proselytes, the catechism originally consisted of a list of the capital sins to be shunned and of the duties or leading virtues to be practised, besides parts of the creed. With the introduction of more rational methods of education, due especially to the Reformation movement, and above all since Luther, who with fine pedagogical insight made the Decalogue the basis of instruction (1529), the catechism became a useful and almost indispensable means of religious instruction of the young, as it presented in clear concise language, in the form of questions and answers adapted to common use, the chief teachings, religious and moral, of the Church.

**Jewish Catechism Not Required.**

The need of such a catechism was not felt in Judaism of old, since with the cessation of a religious propaganda cases of the admission of proselytes became rare and isolated, while the regular curriculum of Jewish instruction comprised throughout the Middle Ages the entire Torah; that is, Bible and Talmud. Only for the observance and knowledge of the laws compendia were now and then composed to facilitate the study; but for the systematic comprehension of the creed no provision was made in the education of the young, the intercourse between Jew and non-Jew having been so rare as to render a specific religious instruction or a discussion of the distinctive characters of the Jewish belief unnecessary for the average student.

The first symptom of an awakened Jewish self-consciousness was Abraham Jagel's "Leḳaḥ Ṭob," a catechism published in Venice in 1587, and composed entirely after the model of the smaller catechism by the Catholic Peter Canisius (see Maybaum, "Abraham Jagel's Katechismus Leḳaḥ Ṭob," Berlin, 1892). After Luther's catechism had given a new impetus to systematic religious instruction even in Catholic Italy so as to give rise to Canisius' larger and smaller catechisms exactly after the Protestant model, the idea naturally suggested itself to the Jews of Italy, who stood in closer relation to their Christian neighbors than their coreligionists did elsewhere, of having also the tenets of the Jewish faith presented to the young in similar catechetic form. This was the declared purpose of Yagel's work. The need of a catechism, however, was not as yet felt by the Jews. The "Leḳaḥ Ṭob," written in Hebrew and in defense of the Jewish religion, with constant and clever use of rabbinical literature in support of views and conceptions largely adopted from the Catholic original, was—against the expectation of the author—never used as a school manual; but its popularity is shown by the fact that it was frequently republished in Hebrew and translated into Latin and into Judæo-German. The books used for elementary religious instruction contained mainly the 613 commandments and Maimonides' thirteen articles of faith with excerpts from the prayer-book and the Shulḥan 'Aruk. Such books were the "Emet we-Emunah" by Isaac Aruvas, Venice, 1654; the "Eleh ha-Miẓwot" by Gedaliah Taikus, Amsterdam, 1765, who also wrote in 1764 "Emunat Yisrael," a religious catechism not noticed by Güdemann.

The first systematic religious manual after Jagel's attempt seems to have been Judah ben Perez's "Fundamento Solido de la Divina Ley," a compendium of Jewish theology written in dialogue form in Spanish (Amsterdam, 1729). A similar one under the title of "Torat Emunat Yisrael" appeared 1764 in Leghorn, in Hebrew and Spanish, for the use of Turkish Jews, by Isaac de Moses Paz, and in 1782, in Verona, "Esamo Osia Catechismo ad un Giovane Israelito" by Simone Calimani (Strassburger's "Gesch. der Erziehung," p. 277).

**The Mendelssohnian Era.**

The Mendelssohnian era, which, owing to the closer contact of the Jews with the Christian world, made a more systematic religious instruction a necessity, brought a perfect tidal wave of catechistic literature. From 1782 to 1884 no less than 161 religious manuals appeared, according to David Kaufmann and Isidore Loeb (see Maybaum, "Methodik des Jüdischen Religionsunterrichts," p. 5), and the place of honor belongs not, as Maybaum has it, to W. Dessau, whose "Grundsätze der Jüdischen Religion" appeared 1782, but to Hartwig Wessely, who, at the suggestion of Moses Mendelssohn, published in 1782 the first sketch of a catechism in his "Miktabim," republished in the "Meassef." He had already recommended in his "Yen Lebanon" (1775) the composition of a religious manual, and in his "Gan Na'ul" presented the system in Hebrew. As to the method after which the matter should be arranged, the question was whether for the doctrinal part the thirteen articles of Maimonides or Albo's three fundamental articles should be made the basis, and whether for the duties the whole Pentateuchal system of laws—that is to say, all the ceremonial laws—or only the chief ceremonies, besides the festivals and the moral laws, should be treated.

A number of authors followed Luther's example; but, in accordance with Num. R. xiii. and Saadia's Azharot, they used the Decalogue as the basis for the treatment of the duties. J. A. Francolm, 1826; B. H. Auerbach, in "Torat Emet," 1839; S. Holdheim, in "Ha-Emunah we ha-De'ah," 1857; Leopold Stein, in "Ha-Torah we ha-Miẓwah," 1858; and G. Lasch, in "Pikḳude Adonai," Leipsic, 1857, all derived the 613 commandments from the Decalogue.

Among the leading catechisms of the conservative school may be mentioned those of Alexander Behr,

1826; Solomon Plessner, 1838; Auerbach, 1839; 2d ed. 1853; G. Lasch, 1857; Feilchenfeld, 1867; 2d ed. 1878; and M. Friedlander, London, 1891.

**Catechism Literature.**

In the year 1832 Zunz wrote in his "Gottesdienstliche Vorträge" (p. 457) that for the last thirty-three years more than fifty Jewish catechisms appeared in German, Danish, French, Italian, and Hebrew. In addition to these the following Hebrew catechisms may be mentioned: Abr. Jagel, "Leḳaḥ Ṭob," 1595; Isaac Aruvas, "Emet we-Emunah," 1654; and Gedaliah Taikus, "Emunat Yisrael," referred to above; Ben Ze'eb, "Yesode ha-Dat," Vienna, 1806, in Hebrew and German; David Zakkut de Modena, "Limmude Adonai," Hebrew and Italian, Reggio, 1815; A. Buchner, "Doresh Ṭob," Warsaw, 1825 and 1826; Jacob Tugendhold, "Ben Yaḳḳir," in Hebrew, German, and Polish, Warsaw, 1839.

**Early Catechisms.**

Herz Homberg published three catechisms: "Imre Shefer" (Vienna, 1808), in Hebrew, and German; "Bene Ẓiyyon" (Vienna, 1810), which had to be studied in Austria by brides before they could receive the marriage license; the third, "Ben Yaḳḳir" (Vienna, 1820), declares that Jewish soldiers might be exempt from the observance of Biblical laws. "'Edut Adonai" (Berlin, 1814; third edition, Leipsic, 1839, and under a new title, 1850) was published by E. Kley; "Gersha de Janḳutha" (Breslau, 1814), by B. Meseritz; "Dat Yisrael," in two volumes (Prague, 1810–11), by Peter Beer. He also published a "Handbook of the Mosaic Religion" (Prague, 1818 and 1821) and "Emet we'Emunah" (Prague, 1832, 2d edition). This catechism omits the ceremonial laws, and states that in the "interest of humanity every religious commandment may be set aside," and that "wars of conquest" are prohibited by the sixth commandment. Among the duties of the Jews are mentioned "bathing in fresh water and frequent change of linen," and that "employers must take care of their employees when they are sick or old."

"Doctrine and Faith," in Hebrew and German, by Heinemann, was published, 1812, in Cassel; also "Torat Dat Yisrael" and "Miẓwot Dat Yisrael" (Berlin, 1829 and 1830). A. Arnheim published "Leitfaden beim Unterrichte in der Mosaischen Religion" (Glogau, 1829); H. Miro, "Leitfaden beim Unterrichte der Israelitischen Religion" (Breslau, 1834); Joseph Maier, "Selection of Fruits from the Bible" (Frankfort-on-the-Main, 1820); and R. Benedict, "Elementary Instruction in the Mosaic Religion, with Appendix" (Prague, 1832). "Judaism in Its Relation to the State" was translated by Rabbi A. L. Landau (Breslau, 1832). The Hebrew title is "Ahabat Melek." "Teru'at Melek" was published by B. Fränkel (Breslau, 1833). H. M. Copenhagen published "Ẓefirat Tif'arah" (Breslau, 1833). The catechism of J. Wolf, Gotthold Salomon, and M. Frankel was published under the title, "Yesode ha-Limmud" (Dessau, 1810); J. Johlson's, as "Alume Yosef" (Fränkfort, 1814 and 1819; Vienna, 1824) and A. H. Bock's, as "Emunat Yisrael" (Berlin, 1814). Beer Fraenk was the author of "Maḥene Lewi" (Prague, 1816). Julius Schoenborn published a catechism (Cracow, 1819). "Emunat Yisrael" is the name of a catechism by Naphtali Benedict (Vienna, 1824), and "Gedankensammlung" of one published by J. M. Lilienfeld (Berlin, 1825). P. Hurwitz wrote "Torat Adonai Temimah" (Berlin, 1832), and Salomon Pappenheim "Maamar Ge'ullat Miẓrayim u-Miẓwat Tefilin" (Breslau, 1815; published, after his death, by the Breslau Jewish Orphan Asylum). A. Büdinger was the author of "Moreh Limmudim" (Cassel, 1830), and Judah ben Ze'eb Loeb of "Explanation of the Ten Commandments" and "Religionsbuch für die Jüdische Jugend" (Darmstadt, 1834). H. Stern published the "Tree of Life" (Würzburg, 1834), and Abraham Gruenthal the "Mosaische Religionslehre" (Breslau, 1836). "Complete Ceremonies of Confirmation" was published by S. Lippmannsohn (Neukirchen, 1836). Naphtali Benedict published a "Torah Min ha-Shamayim" (Vienna, 1814). J. Johlson's "Shoreshe ha-Dat: Doctrines of the Mosaic Religion" (Frankfort, 1819) is a catechism which was accepted in the curriculum for rabbis and teachers in Bavaria. It has been translated into English, with certain omissions, by Isaac Leeser (Philadelphia, 1830), and has passed through several editions.

**German Catechisms.**

Aron Chorin published a catechism in dialogues under the title "Hillel" (Ofen, 1837), in Hebrew and German. Its leading thought is that the law of humanity is divine. Joseph Saalschütz's "Basis to Catechizations" (Vienna, 1833) contains fifty pages on "God's Attributes" and four on "Duties to Fellow-Men." The post-Mendelssohnian school imitated Christian catechisms, and dwelt on arguments for the existence of God at the expense of ethics and Jewish teaching.

Salomon Herxheimer displayed pedagogical skill in laying greater stress on ethics, and his "Israelitische Glaubens- und Pflichtenlehre" (Bernburg, 1831; 27th edition, 1889) won great popularity by its terseness. It was recommended by the Prussian minister of education "for its Kantian and Lessingian spirit" in 1886.

Samuel Hirsch's "Systematischer Katechismus der Israelitischen Religion" (Luxemburg, 1856; second edition, Philadelphia) bases ethics upon Biblical history, and declares the ceremonies, dietary laws, etc., to be needless to those who have the "religion of the heart," Judaism being not "law" (*Gesetz*), but "doctrine" (*Lehre*). Hirsch favors Sunday as a day of rest for Jews in the Occident, inasmuch as the Jew who would also rest on Saturday would break the commandment "six—[*and not five*]—days shalt thou labor." Joseph Aub's "Grundlagen zu einem Wissenschaftlichen Unterricht in der Mosaischen Religion" (Mayence, 1865; 2d edition, Leipsic, 1875) lays stress upon the fact that faith, in the language of the Bible, is "trust based on knowledge." Superstition and atheism spring from ignorance and materialism, which are twin sisters. Falsehood can not be made truth by miracles, and truth needs no miracles. David Einhorn's "Ner Tamid, the Doctrine of Judaism" (Philadelphia, 1866) declares that man through his conscience hears God's voice, which is revelation. The mission of Israel implies God's love for all nations. Sin is unnatural; original sin therefore is impossible. Israel's dispersion

is a blessing and not a curse; hence the Ninth of Ab should be celebrated as a "day of joy," being the beginning of the realization of our mission, which is spiritual and not national. Yom Kippur emphasizes the idea that Judaism rejects the belief in a Mediator.

Leopold Stein's "Torah u-Mizwah: Israelitisches Religionsbuch" (Frankfort-on-the-Main, 1858, 2d edition) is based upon the Decalogue; it takes the dietary laws to be "sanitary" laws. Salomon Formstecher's "Torat Moshe" (Giessen, 1860) is a condensed extract of his treatise, the "Religion of the Spirit" (Frankfort, 1841). Religion is the law in history and the spirit of mankind. The Temple in Jerusalem was destroyed in order to teach that God can be worshiped everywhere by prayer and by moral conduct. "Ha-Emunah we ha-De'ah" (Berlin, 1857), by Samuel Holdheim, discriminates between moral and national laws, such as are Levitical, purity, and dietary laws. The Sabbath should be celebrated in the Occident on a day which can be conveniently observed. Ceremonies have only an educational character, and sacrifices have no atoning power without moral conduct.

"Israelitische Religionslehre" (Dessau, 1873, 2d edition), by Julius Popper, defines "revelation" as the work of the religious genius of Israel. Among ceremonies which he holds to have outlived their usefulness are: circumcision, dietary laws, and mazzot on Pesaḥ. Sunday is the real day of rest.

M. Levin's "Israelitische Religionslehre" (Berlin, 1892) defines religion as the "belief in God based on knowledge." Prayer should not be supplication, but adoration. Death atones for every guilt. Man must remove everything that might cause his defeat in the struggle for existence. The author apparently means that the Jew should not rest two days of the week, as by doing so he could not succeed against his competitors, who labor six days of the week.

Salomon Plessner's "Dat Mosheh we-Yisrael" (Berlin, 1838) represents extreme orthodoxy. Mysticism plays an important part in this catechism. The Sabbath is a blessing, because the six days of labor are a curse. That the dietary laws, in Plessner's opinion, are conducive to health is no sufficient reason for their observance, but the fact that they were ordained by God.

**English Catechisms.**

The first English catechism was a translation of Salomon Cohen's Hebrew "Shoreshe Emunah" (Roots of Faith; London, 1814). Leeser's translation of Johlson's "Shoreshe ha-Dat" has already been mentioned. A. P. Mendes published "The Law of Moses" (revised, London, 1870). He speaks of five "revelations": (1) to Adam and Noah; (2) to the Patriarchs; (3) to Moses; (4) to Israel on Sinai; (5) to the Prophets.

The first duty of a Jew is circumcision. Blood, certain fat, etc., are forbidden, in order to "keep our health from injury." The thirteen articles of creed are given precedence over the Ten Commandments.

Isaac M. Wise published "The Essence of Judaism" (Cincinnati, 1861) and "Judaism, Its Doctrines and Duties" (1880). He recognizes the authority of the Bible, but not that of the Talmud. "True religion is that the doctrines of which are taught in God's works and words." Among his four "cardinal doctrines the mission of Judaism is not included." "Mizwah" means a Biblical commandment which is either expressed or implied in the Decalogue. "The Decalogue was written by divine authority for the sake of certainty, that it be known for sure that this is the moral law, as ordained by the Creator of man." "The fourth commandment opens the duties of man to man" (p. 42) and "teaches duties to ourselves" (p. 45). "Ḥukkim are ordinances concerning the mode of worship, and are obligatory on every one in Israel," a definition which would make innovations in the mode of worship absolutely impossible.

George Jacobs' catechism (Philadelphia, 1882) teaches that "those who do not keep the Sabbath must surely die, and that the souls of those who eat leaven on Pesaḥ shall be cut off from Israel." Short catechisms in English were published by David Asher (London, 1845), Benjamin Szold, H. A. Henry, J. Mendes de Solla, N. S. Joseph, Julius Katzenberg, H. Loeb, I. Mayer, E. Pike, Gustave Gottheil, J. S. Goldammer, Joseph Strauss (London, 1895), M. Friedlander (London, 1896, 4th edition), Aron Messing, and Barnett Elzas; Koplowitz translated Feilchenfeld's "Manual." In Kaufmann Kohler's "Guide for Instruction in Judaism" (New York, 1898) rabbinical as well as Biblical ethics are duly considered, and the growth of Jewish religious ideas and ceremonies is traced through the Biblical and rabbinical stages of development. It also takes the Decalogue as a basis.

**In French.**

Following are the catechisms written in French: "Catechisme du Culte Judaïque" (Metz, 1818), written in Hebrew, German, and French; "Catechisme Judaïque, en Hébreu, en Allemand, en Français," by L. M. Lambert (Paris, 1837); "Précis Elémentaire d'Instruction Réligieuse et Morale," in Hebrew and French, by Elie Halévy (Paris, 1837); "La Foi d'Israel, Ses Dogmes, Son Culte, Ses Cérémonies," by S. Bloch (Paris, 1859); "Histoire Abrégé des Juifs et de leurs Croyances," by Elie Astruc (Paris, 1869); "Quelques Paroles sur l'Instruction Réligieuse," by L. Kahn (Brussels 1862); "Précis Elémentaire d'Instruction Réligieuse et Morale," by the central consistory of the Israelites of France (Strasburg, 1838); "Morale en Action à l'Usages des Ecoles Israélites" (Mulhouse, 1858; 2d edition, Vienna, 1869); "Les Doctrines Réligieuses des Juifs," by M. Nicolas (Paris, 1860).

**In Italian.**

Among catechisms written in Italian are: "Catechisma de l'Istruzione Religiosa ad Uso della Gioventa Israelitica," by Salomon Jona (Ivrea, 1858); "Or Zaroa', Corso d'Istruzione Religiosa," by Marco Mortara (Mantua, 1857–62); "Compendio della Religione Israelitica," by the same author (Mantua, 1855); and "La Prima Parte della Fede d'Israel," by R. M. Bachi.

**In Danish.**

"A Catechism of the Jewish Religion," by S. J. Cohn (Hamburg, 1811), was in 1812 translated into Danish. Abraham Alexander Wolf's "Lehre der Israelitischen Religion" (Mayence, 1825) was translated into Danish (1862), Dutch

(1844), Swedish (1844 and 1852), and republished in German (1863). Of Hungarian catechisms, the following deserve mention: the one written by Israel Bak (Budapest, 1878, 2d edition), by Solomon Kohn (Budapest, 1883 and 1885), and by Leopold Loew (Budapest, 1895). "A Plan of Instruction in Religion for the Jewish Congregation of Budapest" has been translated into German by Bernhardt Mandl (Vienna, 1894). David Kaufmann published a Hungarian essay: "On the Jewish Catechism" (Budapest, 1884; republished in German).

**Other Languages.**

Catechisms in Polish were published by S. Dankowitz (Cracow, 1873) and by Joachim Blumenthal (Drohobicz, 1882), and in Russian by J. L. Klatzko (Warsaw, 1884). Four Hebrew catechisms were published in the second half of the nineteenth century: "Ma'ase Abot" (Vienna, 1896); "Mizwoth Yisrael" (Cracow, 1891); The 613 "Miẓwot" (Presburg, 1859), by J. Landau; and "'Ammude ha-'Olam" for Orthodox schools (Presburg, 1875), by Wilhelm Neuman. The last two were translated into German. Of modern authors of German catechisms may be further mentioned: Lazarus Adler (Cassel, 1872), Ignatz Baek (Leipsic, 1857), S. Baeck (Lissa, 1886), M. L. Belinsohn (Odessa, 1878), Hirsch B. Fassel (Vienna, 1864), Wolf Feilchenfeld (Posen, 1874), Joseph Horowitz (Grodno, 1878), Jacob H. Jacobsohn (Leipsic, 1876), L. Kahn (Vienna, 1860), Solomon Kohn (Budapest, 1860, 1873, 1878), E. Bondi (Brünn, 1880, 1885), Jacob Auerbach (Frankfort, 1869), L. Lewysohn (Worms, 1856), M. Levinger (Bremen, 1876), L. Levi (Hechingen, 1877), D. Leimdörfer (Nordhausen, 1876; Frankfort, 1881; Vienna, 1898), Gerson Lasch (Leipsic, 1857 and 1861), Julius Landsberger (Berlin, 1861; 2d edition, 1876), Georg Wolf (Vienna, 1878), Marcus Winter (Vienna, 1861), Abraham Singer (Ujhely, 1875), J. Schwarz (Great Kanisza, 1877), D. Rothschild (Breslau, 1879), Ludwig Philippson (Leipsic, 1844, 1858; Vienna, 1878), Emanuel Mandus (Breslau, 1860 and 1870, Orthodox), A. Kapka (Prague, 1882; 8th edition, Berlin, 1884), D. Kohn (Odessa, 1880), Michael Silberstein (Wiesbaden, 1888), Israel Singer (Ujhely, 1881), H. Sondheimer (Lahn, 1881), Jacob Mautner (Vienna, 1884, 1894, 1896), Ludwig Stern (Frankfort, 1895, Orthodox), Oscar Waldeck (pseudonym; Vienna, 1886), M. Spanier (Berlin, 1898), Adolf Weiss (Prague, 1894), M. Zuckermandl (Frankfort, 1889), T. M. Caro (Posen, 1883), J. Goldschmidt (Frankfort, 1896), Eisik Bentauvim (Jaffa, 1899), F. Feilchenfeld (Breslau, 1881; 3d edition, Frankfort, 1900), H. J. Schuetz (Cleve, 1854), Eliezer Nathan (pseudonym; Rödelheim, 1804), M. Gottlieb (Frankfort, 1896; Hanover, 1898, part ii.), U. Grünwald (Tilsit, 1893), J. Guttman (Teschen, 1896), Leopold Katz (Ratibor, 1890), H. Lesser (Colberg, 1853), W. Wessely (Prague, 1846), Israel Steinhardt (Arad), S. Stern (Prague, 1893).

BIBLIOGRAPHY: Strassburger, *Geschichte der Erziehung und des Unterrichts*; S. Maybaum, *Methodik des Jüdischen Religions-Unterichts*, 1896.

K. E. SCHR.

**CATECHUMENS, HOUSE OF** (called also **Casa dei Neofiti**): A Roman institution for converting Jews to Catholicism, which the Jews, by means of taxes, were compelled to support. The Vatican founded this house for converts March 21, 1548 (Rieger, ii. 64), by setting apart various sums from its revenues. By a papal decree of Jan. 1, 1565, certain revenues were to be used for the support of the catechumens, and the fines levied on Jews for possessing scrip certificates of indebtedness, lending money on interest, or engaging in certain occupations were to go to their support also. Under Pius V. forcible conversions occurred in large numbers. His successor, Pope Gregory XIII., continued the institution. Hitherto many Jews became converts through the fear of powers that might be exerted against them; now many took this step in the hope of profiting thereby. For Gregory XIII.

**Burden of Support Put on the Jews.**

ordained that all church dignitaries should assist the converts by material encouragements and recommendations. Whereas the Vatican had protected these converts up to this time, it was decided that the Jews themselves had now to bear this burden. Sirleto, protector of the catechumens or neophytes, was active in his opposition to the Jews. Before the establishment of the House of Catechumens all conversions that took place were voluntary. The House marked the second stage, since it was designed as a retreat and prison for recalcitrant neophytes during the process of transition. Later, when the revenues for the catechumens had fallen to a very low point, conversion by means of the compulsory attendance of Jews three times a year at Christmas sermons against Judaism was begun.

Sixtus V., by a bull of Oct. 22, 1586, permitted the Jews to rebuild synagogues on the earlier sites, provided the contributions for the support of catechumens be not reduced in amount. And Clement VIII. reduced the tax of the Jews of Rome for the support of the House of Catechumens from 2,500 scudi to 800 scudi, whereof 300 scudi fell to the Cloister of Converts.

After the Jews had been expelled from the Romagna, with the exception of Rome and Ancona, those remaining were, in later times, taxed oppressively. In Nov., 1604, the chief rabbi of Rome, Joshua Assouth, with his four children, was forced to enter the Casa dei Neofiti, and the latter were baptized (Rieger, *l.c.* 193). Besides, where the neophyte refused to become a convert voluntarily, force often was applied, and finally the victims were killed by hanging. If they accepted baptism, a grant of money from the government was usually made in addition to the sum derived from Jewish taxes. The catechumens, as a Roman institution, survived until late into the eighteenth century. As late as 1784 sixty Jewish children were thrown into prison because two other children were being hidden from the officers of the Casa dei Neofiti; they had to be given up to release the remainder (Rieger, *l.c.* 253; "Monatsschrift," pp. 399 *et seq.*). The Jewish contributions to the Casa were abolished in 1810 (Rieger, *l.c.* 359).

BIBLIOGRAPHY: *Revue Et. Juives*, ii. 281, ix. 77; Vogelstein und Rieger, *Gesch. der Jud. in Rom*, ii. *passim*, Berlin, 1895; Berliner, *Gesch. der Jud. in Rom*, ii. 2, *passim*, Frankfort-on-the-Main, 1893; Abrahams, *Jewish Life in the Middle Ages*, p. 46, London, 1896.

J. A. M. F.

**CATEGORY** (Greek, *κατηγορία* = מאמר): A term introduced by Aristotle into the philosophical vocabulary, signifying "attribute," "predicate." According to him every word contained in a proposition belongs to one of the following ten categories: substance, quantity, quality, relation, place, time, situation, possession, action, passion. Words being images of objects, it is obvious that every object can be predicated by one or more of these categories. For this reason, after having briefly expounded the categories in the book *Κατηγορίαι*, placed at the head of the "Organon," Aristotle treated this doctrine at length in his "Metaphysics." In the latter book, however, the categories change their characters somewhat, and instead of substance and attributes they represent being and its accidents. Of all the categories, only the first, that of substance which represents the being, has a real existence; the others are only appended to it, describing its qualities. For Aristotle there is no being but the individual being, as perceived by the senses; it follows that the ten categories must be found in every kind of being.

There was no fundamental change in the doctrine of the categories from the time of Aristotle to that of Kant. Plotinus, after a lengthy critique on Aristotle's categories, in the first books of the sixth "Ennead," distinguishes two classes of categories: five of the intelligible sphere, and five of the sensible world. The former are substance, rest, motion, identity, and difference; the latter, substance, relation, quantity, quality, and movement. Though allusions to this classification are to be found in the writings of the Jewish Neoplatonists, the classification of Aristotle was adopted even by the latter.

The first Jew to give an account of the categories was Saadia. In demonstrating the unity of God he analyzes the ten categories and shows that none of them can be applied to God ("Emunot we-De'ot," ii., viii. *et seq.*). Gabirol, in dealing with the nature of matter and form, frequently refers to the categories ("Meḳor Ḥayyim," § 2, pp. 11 *et seq.*, in Munk's "Mélanges"). Baḥya, like Saadia, mentions them in his demonstration of the unity of God ("Ḥobot ha-Lebabot," i., vii.) and in the definition of substance and accidents ("Torot ha-Nefesh," p. 6). Joseph ibn Ẓaddiḳ also points out that none of the categories can be applied to God ("Ha-'Olam ha-Ḳaṭan," ed. Jellinek, p. 53). Abraham ibn Daud devotes the first chapter of his "Emunah Rammah" to an explanation of the categories. Maimonides frequently refers to them in his "Guide of the Perplexed"; and, like Al-Farabi, he designates them under the appellation of "genus." Jacob Anatoli translated the *Κατηγορίαι* into Hebrew, and gave a full explanation of them in his work on the philosophical terms, entitled "Ruaḥ Ḥen."

The general term adopted in Hebrew for "category" is מאמר, which is the translation of the Arabic term "maḳalah," used by the Arabian philosophers. Hebrew designations of the several categories, also translated from the Arabic, are: מאמר העצם (substance), מאמר הכמות (quantity), מאמר האיכות (quality), מאמר המצב (situation), מאמר ההצטרפות (relation). מאמר מתי (time). מאמר אנה (place), מאמר הקנין (possession), מאמר שיפעל (action), מאמר שיתפעל (passion).

BIBLIOGRAPHY: Trendelenburg, *Gesch. der Kategorienlehre*, 1846; Bonitz, in *Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften*, pp. 591-641, Vienna, 1853; Schuppe, *Die Kategorien des Aristoteles*, 1866.

K. I. Br.

**CATHERINE II.**: Empress of Russia; born in Stettin May 2, 1729; died in St. Petersburg Nov. 17, 1796. She was the wife and successor of Peter III., and usurped the throne July 9, 1762.

Within a week of her accession, Catherine was called upon to ratify a decree of the Senate giving the Jews free admission to the interior of Russia. She was liberally inclined; but, having been raised to the throne through the extreme Orthodox party, found herself unable to carry out the suggestion of the Senate, and, in her perplexity, was relieved by having her attention drawn, by Prince Odojevski, to a side-note of Elizabeth Petrovna concerning a similar request: "I will not derive any profit from the enemies of Christ," whereupon Catherine postponed her decision ("Russki Archiv," 1865, p. 492). During the whole reign of Elizabeth Petrovna (1741–1762) the persecution of the Jews had been carried on. Catherine, in her zeal to maintain the traditions of Old Russia, and to flatter its prejudices, could not, with all her liberalism, openly favor the Jews; therefore they were not included in the edict issued Dec. 15, 1762, permitting foreigners to enter and to settle in Russia ("Complete Russian Code," xvi., No. 11,720). Her liberal attitude toward the Jews was, however, manifested in her letter, dated May 11, 1764, to Governor-General Browne of Riga, concerning certain foreign merchants of the New Russian provinces, who came under the tutelage of a bureau, instituted in 1763, for the protection of foreigners. These foreign merchants were to be permitted to live in Riga and to carry on business on the same legal conditions as merchants of other Russian provinces. Furthermore, if any clerks, agents, and workmen should be ordered by these merchants to settle in New Russia, they were to be provided with passports and with an adequate escort, irrespective of their religion. Finally, if three or four persons should arrive from Mitau, on their way to St. Petersburg, with claims upon the government, they were to be provided with passports, simply stating their names, without mentioning their nationality or religion. To prove their identity such persons were to present a letter from the merchant Lewin Wulff of St. Petersburg. To this letter the following postscript is added in German, in the hand of the empress: "Wenn Sie *mir* nicht verstehen, so wird es meine Schuld nicht seyn; *dieser* Brief hat der President von der Protection-Canzley selber geschrieben. Halten Sie dieses alles geheim." The "foreign merchants" mentioned in the letter were: the rabbi Israel Ḥayyim, and his assistant, Nathan Abraham of Birsen (Birzhi), and the merchants David Levi (Bamberg), Moses Aaron, Behr Benjamin, and Israel Lazer, the "mohel" Lasar Israel, and the laborer Jacob Marcus of Mitau. They were escorted to St. Petersburg. Some of them soon returned to Riga and settled there with

**Edict Excluding Jews.**

their families and servants (Buchholtz, "Gesch. der Juden in Riga," p. 57).

In this diplomatic manner avoiding the name "Jew," the empress deemed it advisable to usher in the settlement of the Jews into Russia. In another letter to Governor-General Browne she speaks of her great intentions concerning the Jews, and of his knowledge of these intentions (*ib.* p. 61). In answer to a complaint of Benjamin Bachr, "factor of the Polish, Lithuanian, and Courland Jews," against the municipal authorities of Riga, Catherine wrote to Browne, Oct. 15, 1765, directing him to inquire whether the council (Rath) in spite of its privileges had the right to oppress such people, who had begun to develop trade in Riga to the benefit of the country, and enjoining that the complainants be protected and their petitions granted (*ib.* p. 65). The "foreign merchants" did not go to South Russia; most of them settled in Riga, and some of them in St. Petersburg. In 1769 Catherine permitted Jews to settle in the New Russian provinces on an equal footing with all foreigners, these being invited to people the deserted South Russian steppes.

**Liberal Attitude Toward the Jews.**

With the first division of Poland in 1772, a great number of the Jews of White Russia became Russian subjects. In a manifesto issued by Count Chernishov, the new governor-general of White Russia, in the name of the empress, promised equal rights, without distinction of religion or nationality, to the inhabitants of the newly acquired territories. The phrase, "without distinction of religion or nationality" is used in most of the ukases of the empress. The Russian historian Gradovski emphasizes the fact that Catherine II., having declared, on ascending the throne, her *profession de foi* to rule in the Russian Orthodox spirit, never saw any danger to the Orthodox Church from the Jews and Judaism, as had her predecessors. While she often warned the governors against the Roman Catholic orders, and especially against the "plotting" Jesuits, she did not hesitate (in 1772) to grant religious rights to the Jews ("Otnosheniya k Yevreyam," etc., p. 478, note).

But notwithstanding the magnanimous intentions of Catherine, the Jews were restricted to a PALE OF SETTLEMENT, almost immediately after the rights of equality had been officially granted them. This was certainly not the wish of the empress, but was due to the local authorities and the Senate, which at that time possessed great power in the administration of the empire. While the law recognized the Jews as Russian subjects, granting them equal rights with the other inhabitants throughout the empire ("Complete Russian Code," xix., No. 13,850), administrative decrees were issued, keeping them out of the great Russian provinces. By a ukase of 1776 the rule of the "kahal" was reestablished, and the old poll-tax reintroduced. In 1786 the Senate, in answer to an application of the Jews of White Russia to the empress, issued a decree curtailing the judicial, commercial, and industrial rights of the Jews. That the empress was opposed to the narrow-minded policy of the Senate may be seen from this remarkable decree: "Since the above-mentioned [White Russian] inhabitants, holding the Jewish faith, have, in virtue of the ukases issued, already entered into a position equal to that of other inhabitants, it is necessary in all cases to observe the rule that every one according to his rank and standing shall be enabled to enjoy his rights and benefits without distinction of faith or nationality" ("Voskhod," Jan., Feb., 1889, p. 45; Gradovski, "Otnosheniya," etc., i. 12). For the inhuman cruelties practised upon the Jews of Uman and other places in South Russia in 1782, Catherine was not responsible.

At the end of Catherine's reign two ukases were issued which bear the signature of the empress, but are utterly opposed to her previous tendencies. The first, dated Jan. 3, 1792, under the pretext of giving the Jews of Yekaterinoslav and Taurida the same privileges as those given to the Jews of White Russia, prescribes that Jews can not be admitted into the gild of merchants of Smolensk and Moscow ("Complete Russian Code," xxiii., No. 1706). The second, issued July 4, 1794 (No. 17,224), determines the localities where Jews are permitted to carry on business and trade, thus in an indirect way depriving them of the right to carry on business in the great Russian provinces; it also compels the Jewish merchants to pay a tax for their business and trade licenses in the provinces open to them the double of that paid by Christian merchants. Only the Karaite Jews were, in 1795, exempt from the double tax, and from that time the Karaites enjoyed special privileges.

**Restrictions upon the Jews.**

Thus the reforms introduced by the "Semiramis of the North" affecting the Jews did not, like many other of her well-meant reforms, accomplish the expected results; but through the fault of the narrow-minded officials they rather resulted in establishing the Pale of Settlement in which the Russian Jews are still shut up at the beginning of the twentieth century.

BIBLIOGRAPHY: *Russki Archiv*, 1865, p. 492; Buchholtz, *Gesch. der Juden in Riga*, Riga, 1899; Levanda, *Polny Chronologicheski Sbornik Zakonov i Polozheni*, St. Petersburg, 1874; *Voskhod*, 1889, Jan., Feb., p. 45; Gradovski, *Otnosheniya k Yevreyam*, etc., i. 478, note, St. Petersburg, 1891.

H. R.

**CATHUA:** Name of a family of Nethinim returning from Babylon with Zerubbabel (I Esd. v. 30). In the order of enumeration they correspond to Giddel in Ezra ii. 47 and Neh. vii. 49.

E. G. H. G. B. L.

**CATTANEO, CARLO:** Italian Christian jurisconsult; born in Milan June 15, 1801; died at Castagnole, near Lugano, Feb. 5, 1869. Although Cattaneo was not favorably inclined toward the Jews, he vehemently protested against the oppressive laws to which the Jews in Italy were then subjected. In a work entitled "Ricerche Economiche sulle Interdizioni Imposte dalla Legge Civile agli Israeliti" (Milan, 1899), Cattaneo demonstrates that the outlawry of the Jews is detrimental to society.

BIBLIOGRAPHY: Boccardo, *Enciclopedia Italiana*, v. 300; Jost, *Neuere Gesch. der Israeliten*, i. 360.

S. I. BR.

**CATTLE** (Hebrew, מקנה = "possession"): Term used to denote all domestic animals, the principal possession of nomadic and pastoral peoples.

Cattle were very important in the early life of the Hebrews. The story of Abel, who was a "keeper of sheep," and offered unto the Lord "of the firstlings of his flock" (Gen. iv. 2, 4), is without doubt an indication of the conditions of early times. Abraham, Isaac, and Jacob his sons were "shepherds" in all the significance of the word (Gen. xlvi. 34; xlvii. 1, 3, 4, 6); and their respective stories show the importance of cattle in their lives. Their cattle furnished them their dwelling, the tent, their clothing, and their food, the last consisting of milk, cheese, and butter, and, on great occasions, meat. They also supplied them almost exclusively with the material of the sacrifices.

**In Agriculture.**

After having settled in the Land of Promise, the Israelites did not entirely abandon their early mode of life. Some tribes, particularly those of Reuben, Gad, and Simeon, continued in the pastoral life, in which they were encouraged by the nature of their respective territories. Others seem to have continued the rearing of cattle, along with their new agricultural occupations. Therefore the herds and flocks were a part of all blessings (Deut. viii. 13, xxviii. 4) and prophecies (Jer. xxxi. 27, xxxiii. 12, 13; Zech. ii. 4). In the ordinary usage of the language, kings were called "shepherds" (II Sam. v. 2, vii. 7; Isa. xli. 28), and the same figurative language is used to describe Providence (Ps. xxiii. 2).

The live stock of the Israelites consisted chiefly of small cattle, horned cattle, and asses. The camel and the horse were not common in Biblical times. Small cattle—*i.e.*, sheep and goats—were the most numerous, since Palestine, like the other Mediterranean countries, was in ancient times, as in modern, well suited to the habits of these animals. They were known by the collective name צאן (ṣon; compare the Homeric *μῆλα*; see Goat, Sheep). Horned cattle were raised successfully only in well-watered places, as the valley of the Jordan, the plain of Sharon, and, particularly, the western part of Bashan. They were called בקר (baḳar, "plowers"; compare "armentum," from "arare"; see Ox). Asses were as common as they were good, and she-asses were especially appreciated (Gen. xii. 16, xxx. 43; Josh. vii. 24; I Sam. viii. 16), even after the introduction of the horse (Ezra ii. 66 *et seq.*; Neh. vii. 68 *et seq.*).

**Kindness to Animals.**

Many passages in the Scriptures enjoin on man kindness and humanity toward domestic animals. God, as Creator and Providence of all animals, gave man sway over them, delegating to him His providence, as well as His dominion. Punishing man, He strikes also the animals; making His peace with mankind, He extends the reconciliation to animals. The firstlings of the domestic animals are His, as are the first-born of Israel. Domestic animals were entitled to their rest on the Sabbath (Ex. xx. 10, xxiii. 12; Deut. v. 14), and during the Sabbatical year were allowed to wander through the fields feeding on the spontaneous products (Lev. xxv. 7; Ex. xxiii. 11). Castration was forbidden, according to Josephus ("Ant." iv. 8, § 40; probably based on Lev. xxii. 24), and, likewise, hybridization (Lev. xix. 19). To plow with an ass and an ox was not allowed, probably because of the superior strength of the ox, which was the plower par excellence (Deut. xxii. 10). The overladen ass must be relieved of part of his burden, and if he should fall under it, his master must help him up (Deut. xxii. 4). The ox treading out the corn was not to be muzzled (Deut. xxv. 4). A cow or a ewe and her young could not be killed in one day (Lev. xxii. 28). The origin of the command not to seethe a kid in its mother's milk (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21) is uncertain. Its purpose seems to have been to deter the Israelites from a heathen custom (see Bochart, "Hierozoicon," pp. 634 *et seq.*; Dillmann, on Ex. xxiii. 19; Nowack, "Lehrbuch der Hebräischen Archäologie," p. 117. Maimonides, "Moreh Nebukim").

**Shelter at Night.**

During the summer cattle were left in the open air. At night they were driven into pens or folds, for which the Bible has a great variety of names: בצרה, Boẓrah (Micah ii. 12); מכלא, Mikla (Hab. iii. 17 *et seq.*); גדרה, Gederah (Num. xxxii. 16, 24, 36); משפתים, Mishpetayim (Gen. xlix. 14). These pens were sometimes fenced about with stakes; more often, however, they consisted of an enclosure with a dry-stone wall, to protect the cattle from wild beasts; and occasionally they were provided with watch-towers (II Chron. xxvi. 10). The cattle were counted in the morning and the evening when going out and coming in; and the shepherd was obliged to replace every missing head, unless he could prove that it had not perished through his own fault (Gen. xxxi. 39; Ex. xxii. 12–13; compare Amos iii. 12). In the neighborhood of the pens were watering-places, consisting generally of a well or cistern, with a trough. To dip out the water and fill the troughs must have been one of the hardest duties of the shepherds (Gen. xxiv. 20, xxix. 8–10). During the winter the cattle were sheltered in regular stables (מרבק, marbeḳ), which were furnished with cribs (אבוס, ebus). It is incidentally mentioned that the ox and the cow were generally fed on chopped straw (תבן, teben, Isa. xi., lxv. 25), or sometimes on a sour mixture (בליל חמיץ, belil ḥamiẓ), a provender consisting of various grains, mixed with alkaline herbs (Isa. xxx. 24), sometimes like the "farrago" of the Latin (see Bochart, *l.c.* pp. 113, 303; Blau, in "Z. D. M. G." xxvii. 522 *et seq.*). Horses also were fed on chopped straw and on barley. Oats and hay were then, as now, unknown in Oriental countries. Fatlings were probably kept always in the stables, hence the expression, "'egel" or "'egle marbeḳ" (עגל, עגלי מרבק, I Sam. xxviii. 24; Jer. xlvi. 21: see Gesenius, "Thesaurus," p. 1260; Bochart, *l.c.* pp. 302 *et seq.*). Elsewhere fat beeves are called בריאים (Beri'im = "fattened"), in contradistinction to רעי, re'i ("beeves of pasture," I Kings v. 3), or מריאים, meri'im (II Sam. vi. 13; I Kings i. 9). There is no evidence that the Hebrews understood the art of breeding with a view to the bettering of the race. Under this heading one would hardly consider the trick of Jacob, used to increase his flocks at the expense of his father-in-law.

BIBLIOGRAPHY: Bochart, *Hierozoicon*; Nowack, *Lehrbuch der Hebräischen Archäologie*.

E. G. H. H. H.

**CAUCASUS** or **CAUCASIA** (Russian, "Kavkazski Krai" = the country of the Caucasus): A division of Russia, bounded on the north by European Russia; on the east by the Caspian sea; on the south by Persia and Asiatic Turkey; and on the west by the Black sea. It consists of six governments, four provinces, and two districts. The Jewish inhabitants, according to the census of 1897, numbered 58,471, or 6.3 per cent of the total population ("Voskhod," 1902, No. 3). These figures are probably too low.

The exact number of the Caucasian Jews is not easy to determine. Some of them (in the southern provinces) have adopted the Mohammedan religion; while others (in Georgia) have embraced Christianity. They are also often confounded with Jewish immigrants from European Russia. Von der Hoven estimates the number of the native Jews of the Caucasus to be about 100,000 ("Budushchnost," 1900, No. 52).

The following table illustrates the distribution of the Jews of the Caucasus among the various governments, provinces, and districts according to the censuses of 1886 and 1891–92:

DISTRIBUTION OF JEWS OF THE CAUCASUS.

| | Jews. | Per cent of Total Population. |
|---|---|---|
| NORTHERN CAUCASUS (1891–92): | | |
| Government of Stavropol | 1,215 | 0.4 |
| Province of Tersk | 4,965 | 0.6 |
| Province of Kuban | 5,100 | 0.3 |
| District Chernomorski (Black sea) | 52 | — |
| TRANSCAUCASIA (1886): | | |
| Government of Kutais | 7,082 | 0.76 |
| Government of Tiflis | 7,632 | 0.94 |
| Government of Erivan | 44 | 0.01 |
| Government of Baku | 8,603 | 1.20 |
| Government of Yelisavetpol | 1,755 | 0.24 |
| Province of Daghestan | 9,210 | 1.46 |
| Province of Karsk | — | — |
| District of Zakatalsk | 8 | — |

**Supposed Descent from Lost Ten Tribes.**

Some of the Caucasian Jews claim to be descendants of the Lost Ten Tribes of Israel, which were taken captive by Nebuchadnezzar; while others (particularly the Georgians) are equally certain of their descent from the Israelites who were taken from Palestine by Shalmaneser. It is hard to determine whether this belief is based upon valid tradition or whether it is of later origin, and an attempt, by means of bad philology, to connect the "Habor," near which river the exiles were settled, with "Iberia," the name by which the Caucasus is known to classical writers. In the Georgian language the Jews are called "Huria," a term which is related to "Iberia" (Koch, "Reise Durch Russland," Preface, p. ix.).

The Russian archeologist and linguist Vsevolod Miller believes that a large Jewish population formerly existed in that part of Media which was later called "Atturpatakan," and which is at present known under the name of "Azerbeijan," and that this country was probably the cradle of the Caucasian Jews. He thinks that they have preserved the old Semitic type to a more marked degree than the European Jews.

**Jewish Type Among Caucasian Peoples.**

The presence of a distinctive Jewish type among many of the Caucasian peoples has long been noticed by travelers and ethnographers. It is especially interesting, as some of these people, the Armenians, Georgians, and Ossetes, for instance, are not of one and the same race. Baron Peter Uslar suggests that during the past two thousand years Jewish tribes often emigrated to the Caucasus ("Russische Revue," xx. 42, xxi. 300). Miller is of the opinion that in very remote times they emigrated thither from Media. All the Armenian and Georgian historians speak of the existence of a large Jewish population in Transcaucasia until the beginning of the present era.

When St. Nina came to the city of Urbnis in Georgia from Jerusalem in 314, she is said to have spoken to the Jews in the Hebrew language ("Histoire de la Georgie," translated by Brosset, I. i. 31, 37, 54, 64, 93, 100, 104–120). When the Persians took possession of Transcaucasia in 366, the Jews adopted the old Persian language, which they called "Parsee" or "Tat," from which they formed a jargon with an admixture of words taken from the Bible and from languages of local tribes. They write this jargon in Hebrew square characters.

Caucasus Jewess and Her Children.
(After a photograph.)

From the Arabic writers Mas'udi, Ibn Haukal, and from the "Derbend Namch" (a Persian history of Derbend) it is evident that the Arabs, when they

conquered Daghestan in the eighth century, found a large number of Jews there. According to Pantyukhov (probably following Quatrefages, "Observations Anthropologiques au Caucase," Tiflis, 1893, cited in "Archiv für Anthropologie," xxvii. 448,) the Caucasian Jews may be considered descendants of the Chaldeans (early Babylonians), who originally dwelt on the upper Euphrates and in the vicinity of Lake Van, but who in later, though even still remote, times intermixed with the native Caucasians. In the course of time many of these Jews renounced Judaism and embraced Mohammedanism. It is probable that the Chewsures and a portion of the Swanetes and of the Lesghians are of Jewish descent. In the fifth century the rulers of Georgia claimed that their ancestors came from Jerusalem. The Chaldean has little in common with the Arabo-Semitic type. Erckert, as the result of a comparison of the head measurements of the Caucasian Jews with those of the other inhabitants of the districts in which they dwell, gives the following data:

Mountain Jews of the Caucasus.
(From a photograph.)

CEPHALIC INDEX:

| | |
|---|---|
| Azerbeijan Tatars | 79.4 mesocephalic |
| Georgians | 83.5 brachycephalic |
| Armenians | 85.6 hyperbrachycephalic |
| Mountain Jews | 86.7 hyperbrachycephalic |

HEIGHT OF HEAD:

| | |
|---|---|
| Kalmucks | 62.0 |
| Georgians | 67.9 |
| Mountain Jews | 67.9 |
| Armenians | 71.1 |

FACIAL INDEX:

| | |
|---|---|
| Georgians | 86.5 |
| Kalmucks | 87.0 |
| Armenians | 87.7 |
| Mountain Jews | 89.0 |

NASAL INDEX:

| | |
|---|---|
| Mountain Jews | 62.4 |
| Armenians | 62.5 |
| Georgians | 62.9 |
| Kalmucks | 75.3 |

If the shape of the head be taken as a standard of a fine type, the mountain Jew may be considered to rank first among the Caucasian races, which are classified by Erckert in the following order: mountain Jews, Armenians, Kumyks, Georgians, Azerbeijan Tatars, Ossetes, Circassians, Tshechentzy, Lesghians, Nogaians, Kalmucks ("Der Kaukasus und Seine Völker," pp. 370–377).

The stature of the Jews in the district of Kuba (government of Baku) is 1,618–1,621 mm.; that of the Jews in the government of Kutais, 1,630; of those of Daghestan, 1,644. These three groups exhibit slightly varying types; they have completely adopted the language of the people among whom they live (Pantyukhov, *l.c.*).

Mountain Jews ("Bergjuden") are those of the Caucasian Jews who live in villages ("auls") and some towns of the provinces of Daghestan, Tersk, Kuban, and in the governments of Baku and Yelisavetpol, and who speak an Iranian language, a dialect of the Tat. The Tats themselves are of Iranian origin, but have intermarried with Jews. They speak the same dialect (Tat mingled with Hebrew) as the mountain Jews. They probably arrived in the Caucasus with the Jews in the times of the Achæmenidæ, having been sent to guard the northern boundary of Persia on the Caspian sea. According to Anisimov, the Tats of today were Jews when they arrived in the Caucasus, and they embraced Mohammedanism only when the Arabs conquered the country. They themselves cherish this belief, and carefully preserve their Hebrew books (Hahn, "Aus dem Kaukasus," p. 181).

Hasdai ben Isaac, in his letters to the king of the Chazars (about 960), says that, according to a tradition, the Chazars formerly lived in the mountains of Seir (Serir in the eastern Caucasus). Miller is of the opinion that the Jews of the Caucasus introduced Judaism into the kingdom of the Chazars, and that the Jews of Daghestan originated in Azerbeijan. He refers to Esther iii. 8 and to II Kings xvii. 6. He thinks that old Jewish colonies in the Caucasus existed in Tabasseran and in Kaitak, in which region there is a place still called "Shuit-Katta" (Jewish pass). About three hundred years ago many Jews emigrated thence to Majlis, the capital of the Tatars, and a little later to Jangi-kent (= "New Settlement").

Large Jewish communities existed in the ninth century in Tiflis, Bardaa, Derbend, and other places in the Caucasus. According to Benjamin of Tudela (1160–73), the power of the exilarch extended over all the communities of Armenia, Kota, and Georgia. Guillaume de Rubruquis in 1254 found a large Jewish population in the eastern Caucasus.

The traveler Judah Chorny also concludes that the Jews arrived in the Caucasus before the destruction of the First Temple, and that up to the fourth century of the common era they lived under Persian protection. At the end of the Sassanian dynasty, when Tatar hordes overran Persia, and the Cau-

casian Jews were driven from their homes, the latter came in contact with their coreligionists in Babylonia, and adopted the rabbinical teachings as religious law. Soon they began to study the Talmud, of which they had an intimate knowledge when Eldad ha-Dani (ninth century) visited them. This is also corroborated by Benjamin of Tudela and Pethahiah of Regensburg. In the centuries when the great Talmudic schools flourished in Babylon, many eminent Talmudists lived in Derbent and the ancient Shemacha, in the government of Baku. In many regions in the government of Baku, where at present there are no mountain Jews, ruins of their auls and graves, and traces of irrigation trenches, etc., are to be found. The local Mohammedans still call these ruins by their old Jewish names; *e.g.*, "Chifut Tebe" (Jewish Hill), "Chifut Ḳabur" (Jewish Grave), etc. In some parts of Daghestan the Mohammedan religion has supplanted Judaism; but in many Mohammedan families are to be found Jewish books inherited from Jewish ancestors.

The Caucasian Jews can not be classed among the Karaites, as they still adhere closely to the Talmud. There is no question, however, that at the present time their Talmudic knowledge is not extensive and that they have added demonology to Judaism. Owing to this comparative ignorance they are nicknamed by the European Russian Jews "Byky" (oxen). The Jews of Daghestan and Baku believe in good and in evil spirits; *e.g.*, Seer-Ovy (the spirit of the water), Ider, Hudur-bai, Kessen-bai, and others. The most venerated is the mighty Num-Negyr (the spirit of travelers and of the family), which name signifies "unutterable" (literally, "do not take a name"). A belief in perpetual warfare between the good and the evil spirits is deep-rooted among the Jews as well as among the Mohammedans of the Caucasus. According to Erckert, the Caucasian Jews in the times of the Seleucids were in communication with Palestine. They helped to spread Christianity in Armenia, Georgia, and the highlands of Albania. The mountain Jews are probably later emigrants, who in the eighth century and at the beginning of the ninth settled in the region north of Derbent. It was not until the end of the sixteenth century that they removed to the neighboring Majlis. Another stream of emigrants may have followed about 1180 from Jerusalem and Bagdad via Persia. Erckert and many others are of the opinion that the Caucasian Jews amalgamated at an early date with the native tribes. It is certain that among the peoples of the Caucasus the Jewish type is everywhere represented, and that even among Christian and Mohammedan tribes many Jewish customs and habits have been preserved to the present day. Among the Ossetes the old Mosaic law of levirate marriage still exists, which, according to Chorny, the mountain Jews also strictly observe. Even the outward appearance and the manner of speech of the Ossetes resemble those of the Jews. Many of their villages bear Hebrew names, and the marriage and funeral ceremonies correspond in many respects with those of the ancient Hebrews. The same may be said about the Tshechentzy.

**Superstitious Beliefs.**

The Caucasian Jews differ greatly from the European Jews. Their language, dress, education, employments, and their whole character render them almost a separate people; and they even differ greatly among themselves.

The Georgian, Lesghian, and Ossete Jews differ as much from one another as do the countries in which they live. The Jews of Daghestan have nothing in common with the foregoing, either in language, dress, mode of life, or moral views. They differ little from the other warlike mountain tribes among whom they dwell. They only differ from their Mohammedan and Christian neighbors in their adoption of the Tat language. They all dress in the Circassian style, and go about armed with daggers, pistols, and swords; even being armed when they go to bed or when praying in the synagogue. They are skilled horsemen. Their occupations are mostly dyeing, cattle-breeding, gardening, and viticulture. They own small farms, and rent land from their Mohammedan neighbors, by whom they are much oppressed. They raise tobacco, and manufacture excellent weapons. Even their ḥakams know how to handle the spade, the hoe, and the hammer.

**Manners and Customs.**

Owing to their persecutions under Mohammedan rule, the mountain Jews in the Russo-Caucasian wars always sided with the Russians; and the Russian government, after the conquest of the Caucasus, in acknowledgment of their valuable services, granted them equal rights with the other Caucasian tribes. Lately, however, these rights have been curtailed.

In contradistinction to the mountain Jews, the Georgian Jews have always exhibited great patriotism, and have fought against the Russians. Their love for the fatherland is as proverbial as their bravery in war. Notwithstanding his warlike character, however, the Georgian Jew becomes penitent and humble in the synagogue. Here he may be seen to weep for the unfortunate destiny of his coreligionists scattered over the world. Georgian Jews are found in Tiflis, Kutais, Suran, Karasubazar, and the surrounding villages. Besides the Georgian and mountain Jews, mention should here be made of the Caucasian Subbotniki (Sabbatarians), who are probably descendants of the Chazars. Their type is more Slavonic than Semitic, but their mode of life is Jewish: they not only keep the Sabbath strictly, but also observe all the Mosaic laws and many rabbinical precepts. In Tiflis in 1894 their community numbered thirty families, besides many who lived outside the village and occupied themselves with cattle-breeding, agriculture, and the cultivation of the vine. They have the same prayers as the Russian Jews, but use the Russian language instead of the Hebrew. Some of them send their sons to Wilna for a higher rabbinical education. They consider it a great honor to intermarry with rabbinical Jews; but such marriages are rare. The Georgian and especially the mountain Jews deem it beneath their dignity to intermarry with the Subbotniki.

**Mountain and Georgian Jews.**

In recent years, with the improvements in com-

munication, outside interest in the Caucasian Jews has become more extensive. Their coreligionists have endeavored to spread culture among them, while the Zionist organizations have established some schools for the rational study of Hebrew. For further details reference may be made to the articles on the respective cities, provinces, and peoples. See also ARMENIA and CHAZARS.

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H. R.
G.

**CAUL.—Biblical Data:** Nowadays applied to the membrane surrounding the human fetus; used also in other senses. In the Bible: **1.** A rendering of the Hebrew שְׁבִיסִים, the second on the list of toilet articles worn by the women of Jerusalem (Isa. iii. 18). Schröder emends this to "shemisim," which he compares to the Arabic "shumaisah" (little sun). It would then mean an article of jewelry, perhaps a pendant. It is quite possible to take it to designate nets used as adornments for the hair. The Septuagint gives it this sense; and the Targum reproduces the word, which by Mishnaic usage is confirmed as a net for the hair (see Levy, "Neuhebr. Wörterb." iv. *s.v.*).

**2.** Used in an anatomical sense of the enclosure of the heart, perhaps of the pericardium (Hosea xiii. 8).

**3.** Most frequently, however, it is used to translate "yoteret," a word occurring frequently in the priestly regulations and in connection with the liver. It is best taken to mean the fatty mass surrounding the liver. This was always included (Ex. xxix. 13, 22; Lev. iii. 4, 10, 15; iv. 9; vii. 4; viii. 16, 25; ix. 10, 19) in the burnt offering.

E. G. H. G. B. L.

**——In Rabbinical Literature:** According to the A. V., it was the caul, with some other parts of the sacrifice, that was burned on the altar. For we read: "And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar" (Ex. xxix. 13; compare references below). The Hebrew term here rendered "caul" is "yoteret" (יתרת), always occurring in connection with "kabed" (כבד = "liver"); this "yoteret" is variously translated by earlier and later scholars. Thus, the Septuagint renders it "the lobe of the liver"; and so do Josephus ("Ant." iii. 9, § 2), Gesenius ("Dict." *s.v.*), Kohut ("Aruch Completum," iii. 476, *s.v.* חצר כבר), Jastrow ("Dict." p. 572), and the Karaites (see Aaron b. Elijah, "Gan 'Eden," Sheḥiṭah, xxi.). This rendition does not seem to correspond with the phraseology of the original. Of the eleven Biblical passages containing the term "yoteret," seven are mandatory (Ex. xxix. 13, 22; Lev. iii. 4, 10, 15; iv. 9; vii. 4), and the remaining four (Lev. viii. 16, 25; ix. 10 [where the preposition מִן, "from," is used], 19) are narrative. In six of the former (the only exception being Ex. xxix. 22), yoteret is described as being situated עַל הַכָּבֵד ("over the liver"), which can not be said of a lobe or of any part of the liver itself. Were the preposition עַל ("above," "over," "upon") absent in the mandatory clauses as it is in the narratives, it might be assumed that "yoteret" is in the construct state, and the phrase יֹתֶרֶת הַכָּבֵד would really mean "the pendant (יתר = 'redundant,' 'hanging over'; *i.e.*, 'lobe') of the liver." But the presence of the preposition in the six mandatory clauses precludes this construction, and consequently also this rendition.

That the narrative clauses do not embody the preposition does not prove the contrary. The narrator simply relied on the exact designation conveyed in the mandatory passages. The yoteret must, therefore, be looked for among the viscera adjacent to and over the liver. Leeser finds it in the midriff; and this partly agrees with Rashi's definition, as explained by Kohut (*l.c.* iv. 94, *s.v.* טרפש; compare Jastrow, *l.c.* 557b, *s.v.* טרפשא), "Rothfleisch," the fleshy fibers connecting the midriff with the costal cartilages. But, as even the midriff is not directly over the liver, a double layer of tissue intervening between them, the A. V. renders the phrase by "the caul over the liver." This definition is supported by the Vulgate, and agrees with that of Rashi (to Ex. xxix. 13, according to Musaphia, in "'Aruk," *s.v.* טרפש), and with the translations of Zunz (Arnheim), Luzzatto, Fürst (in Lev. *l.c.*; in Ex. *l.c.* he translates "lappen"); and by it is meant that part of the caul which forms the duplicature extending from the transverse fissure of the liver to the lesser curvature of the stomach, technically called the "gastrohepatic" or "small omentum" (compare Strack to Ex. xxix. 13; Kautzsch, Ex. and Lev. *l.c.*; contrast Kohut, *l.c.*, *s.v.* חצר כבר). Some object to this definition, because the small omentum is devoid of fat; but as the Bible never includes the yoteret under the fats, this objection is not tenable (compare Sifra, Wayiḳra, Ḥobah, ix. [ed. Weiss, p. 21b]; Pesiḳ. Zuṭṭa to Lev. iii. 10; Hastings, "Dict. Bible." *s.v.* "Caul"; Cheyne, "Encyc. Bibl." *s.v.* "Caul"; see SACRIFICE).

The Karaites include the yoteret among the animal parts forbidden to the Jews as food (see Aaron b. Elijah, *l.c.*; Elijah Bashyazi, "Aderet Eliyahu," Sheḥiṭah, xviii.); rabbinic law, however, knows of no such prohibition (see Ḥul. 117a; Rashi, *ad loc.*, *s.v.* יותרת; Pesiḳ. Zuṭṭa, *l.c.*; Maimonides, "Yad," Ma'akalot Asurot, vii. 5; Naḥmanides to Lev. iii. 6 *et*

*seq.*). That the caul mentioned by Josephus ("Ant." iii. 11, § 2) in connection with such a law does not mean the yoteret is evident from his naming the caul and the lobe of the liver as distinct parts devoted to the altar (*ib.* iii. 9, § 2). What he means is doubtlessly the epiploon, or the fatty membrane constituting the gastrocolic or great omentum. The same is meant by Herodotus (ii. 47), who mentions the caul in connection with an ancient Egyptian sacrifice to the moon.

J. SR. S. M.

**CAUTION (אִיּוּם):** Warning given to witnesses before testimony. Neither Biblical nor rabbinical law requires a witness to confirm his testimony by an oath. Jewish casuists are of opinion that the witness who would not tell the truth without an oath would not scruple to depose a falsehood with an oath (Tosef., Ḳid. 43b, *s.v.* "Hashta"; compare Josephus, "B. J." ii. 8, § 6).

Instead of an oath, rabbinical law prescribes in criminal cases a preliminary caution or admonition, in the course of which the witnesses are exhorted to testify to such matters only as have come under their personal observation, and are warned not to state anything based on imagination or hearsay. They are told that the court will subject them to a careful examination and a searching cross-examination. Finally, the formal caution laid down in the Mishnah (Sanh. iv. 5; Maimonides, "Yad," Sanh. xii. 3) proceeds as follows:

**Responsibilities of Witness.**

"Know ye that the responsibilities devolving upon the witness in criminal cases are vastly more serious than those of the witness in civil suits. In civil suits a man makes good the losses sustained through his falsehood, and is forgiven; but in criminal cases the blood of the victim of falsehood and the blood of his possible offspring to the end of time, which is cut off by his undeserved death, fall on the head of the false witness. That such is the case is evident from God's rebuke administered to Cain, who slew his brother (Gen. iv. 10), where it is said, 'The voice of thy brother's bloods cry unto me.' Now, since the Bible says 'Thy brother's *bloods* (דמי אחיך), and not 'Thy brother's *blood*,' it teaches that Cain was considered guilty of shedding the blood of Abel's possible progeny, as well as that of Abel himself. Also the fact that, at the beginning, God created one man only, should teach thee that whosoever destroys a single innocent life is as guilty as if he had destroyed a whole generation; and that, on the contrary, whosoever saves a single innocent life is as meritorious as if he had saved a whole generation. . . . Say not, however, 'Why should we mix ourselves up in these troubles?' Scripture declares (Lev. v. 1), 'The witness who hath seen or known, and doth not tell it, shall bear his iniquity.' Nor must ye scruple about becoming the instruments of this man's death. Remember the Scriptural maxim (Prov. xi. 10), 'When the wicked perish there is shouting.'"

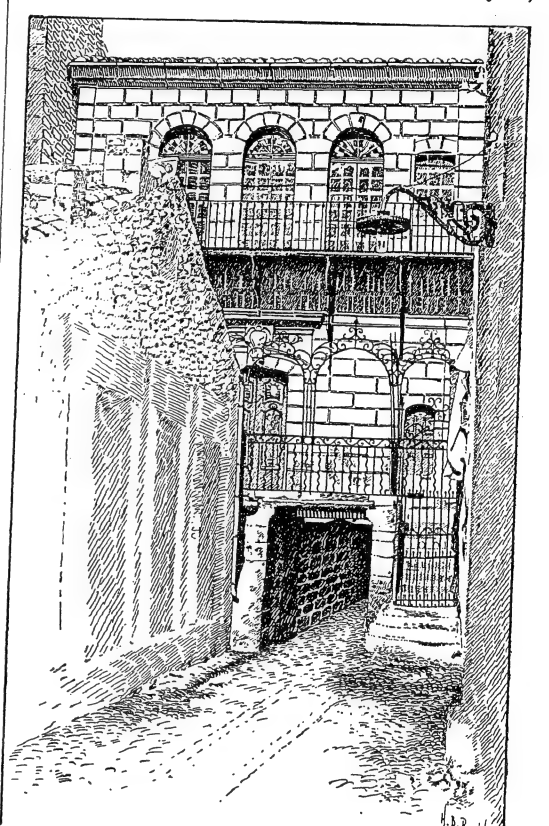
**Object of Warning.**

The object of the closing admonition is to remind the honest man of his duty to bear witness even against a person tried for his life, to impress upon him the verity that the escape of the guilty is an injury to the innocent, while the punishment of the wicked is a benefit to the public. Therefore, although the criminal's deed can not be undone, no mawkish compassion should prevent the giving of testimony leading to conviction (Deut. xix. 13; Sifre, *l.c.* 187); therefore, too, the honest witness must not scruple to testify against the accused, in the event of whose conviction he, the witness, must act as executioner (Deut. xvii. 7; Sifra, Ḳedoshim, viii.; Sifre, Deut. 89). See CAPITAL PUNISHMENT, WARNING.

BIBLIOGRAPHY: Maimonides, *Yad ha-Ḥazaḳah, Sanh.* xii. 3.

E. C. S. M.

**CAVAILLON:** Small town in the department of Vaucluse, France. In his book, "Réponses de Rabbins Français et Lorrains" (Vienna, 1881), Joël Müller mentions (No. 17) a rabbi of Cavaillon, Eliezer ben Judah, pupil of Isaac ben Menahem, who lived at Orleans in the second half of the eleventh century. It also appears from the same book (Nos. 21, 22) that the celebrated Rashi of Troyes was in correspondence with the scholars of Cavaillon. Gross ("Gallia Judaica," p. 591), however, maintains that the passage refers not to Cavaillon, but to Châlons-sur-Saône. However that may be,



The Old Synagogue at Cavaillon.
(After a photograph.)

it is certain that Jews were living at an early period at Cavaillon. A Jew named Jaquiellus was a tenant of crown lands in 1303 (Bardinet, "Revue Historique," 1880, xiv. 36). A document of the year 1372 mentions five Jews who, in the name of the community, rendered homage to the bishop, to whom the Jews of Cavaillon paid an annual quitrent for the houses and lands owned by them in his territory (*ib.* xii. 44, 46).

In 1453 the Jews were relegated to a special quarter ("Inventaire des Archives de la Communauté de Cavaillon," No. 127). The year 1485 was an unfor-

tunate one for the Jews of Cavaillon. Imitating the inhabitants of Arles and Tarascon, the Christians of Cavaillon fell upon the Jews and pillaged their property ("Rev. Et. Juives," vi. 35).

Toros of Cavaillon, one of the three wardens of the Jewish community of Avignon in 1400, is identified by Steinschneider with the physician Todros of Cavaillon, the author of a pharmacopœia written partly in Hebrew and partly in Latin (Renan-Neubauer, "Les Ecrivains Juifs," p. 725). Something is known of another scholar of Cavaillon, Jacob Léon, for whom Moses Farissol Botarel in 1465 wrote a treatise on the calendar. Gross (*l.c.* p. 539) identifies this Jacob Léon with Jacob of Cavaillon, at whose suggestion Mordecai Durant Farissol copied, in the same year, a part of Levi ben Gerson's book, "Milḥamot ha-Shem."

Cavaillon was one of the four communities ("arba' kehillot") having a special ritual of prayers (see Carpentras), this being edited in 1767 at Avignon, by Elijah Carmi, a teacher at Carpentras. A new edition of this liturgy was published in 1855 at Aix, by Michel Milhaud.

The lists of the Jews of Carpentras ("Rev. Et. Juives," xii. 193–212) contain the names of a number of Jews called after the town of Cavaillon. In 1413–1414 there were also at Perpignan Jews who came originally from Cavaillon (*ib.* xiv. 75). At Arles R. Joseph of Cavaillon was in 1385 a member of the rabbinical college of judges in the scandalous trial mentioned in the article on Cadenet, Provence. R. Isaac ben Nathan of Cavaillon was in 1582 a member of the rabbinical court of Fossano, Italy. A document of the same year, relating to the excommunication of the woman Bonastorga of Carpentras, bears the signatures of Bongoias de la Rocca and David Cohen of Cavaillon ("Rev. Et. Juives," x. 82). At Cavaillon, in 1713, lived the poet Gad ben Judah of Bédarride, author of a thanksgiving prayer preserved in the ritual of Avignon (Zunz, "Z. G." p. 466).

The old community has almost disappeared, only three Jewish families residing in Cavaillon in 1901. The synagogue, which was repaired in 1774, has been preserved. It rests partly upon an archway under which a street passes; and this arch was probably once the gate to the ghetto. The synagogue closely resembles that of Carpentras.

G. S. K.

**CAVALLERO, CAVAGLIERO** (קבליירה קאבליירו): Name of a family, with branches in Provence, Africa, Turkey, and Italy.

**1. Abraham ben Judah Cavallero:** Lived at Fez between 1688 and 1700.

Bibliography: Steinschneider, *Hebräische Bibl.* xvi. 62.

**2. Isaac Cavallero:** Talmudic scholar. He began the study of the Talmud at Salonica about 1630, and was a fellow-student of David Conforte ("Ḳore ha-Dorot," ed. Cassel, 52b). He is probably not identical with the Isaac Cavellero who was a preacher at Venice in the second half of the seventeenth century, and whose sermons were published by his relative Judah ben Joseph Perez under the title "Naḥal Etan" in the "Peraḥ Lebanon" (Berlin 1712).

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 121.

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**3. Isaac de Don Shem-Ṭob Cavallero:** Italian scholar; son of Shem-Ṭob Cavallero; flourished at Venice at the end of the sixteenth and beginning of the seventeenth century. He was the author of "Orden de Oraciones" (Venice, prior to 1583), an edition of the prayer-book according to the ritual of the Spanish and Portuguese Jews, and containing the Hebrew text with a translation into the Spanish vernacular; a second edition, to which the "Declaracion de los Puntos" was appended, was published at Venice in 1622. The "Orden de Oraciones" was placed upon the "Index Librorum Prohibitorum," edited by Caspar á Quiroga (p. 69b, Madrid, 1583).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 37, 59, 60; Wolf, *Bibl. Hebr.* iii. 1279b; Steinschneider, *Cat. Bodl.* Nos. 2123, 2404, 5328.

J. M. W. L.

**4. Jacob Cavallero:** Lived in Turkey about the middle of the sixteenth century, and was correspondent of Jacob Berab and of Moses Trani (Conforte, *l.c.* p. 37a).

**5. Jonas Cavallero:** Of Besalu; was an intimate friend of Kalonymus b. Kalonymus, the author of "Eben Boḥan" (Touchstone).

Bibliography: *Monatsschrift*, xxviii. 549.

**6. Moses b. Jehiel Cavagliero:** Physician; died at Ancona, 1583.

Bibliography: *Revue Etudes Juives*, iii. 236.

**7. Shealtiel b. Solomon Cavallero:** Hebrew poet; lived at Salonica about the second half of the sixteenth century, and was probably the son of Solomon Cavallero (No. 8). He is classed among the Hebrew poets by Gedaliah ibn Yaḥya.

Bibliography: Carmoly, *Jachia*, p. 40.

**8. Solomon Cavallero:** Lived at Salonica about 1515; corresponded with Elijah Mizraḥi and with Tam (Jacob) ibn Yaḥya (Conforte, *l.c.* pp. 33a *et seq*). It was for him, or for a contemporary mathematician of the same name living at Salonica, that Ephraim Mizraḥi translated into Hebrew Georg Peurbach's "Theorica Planctarum" under the title "Ṭioriḳa ha-Niḳra' Mahalak ha-Kokabim."

Bibliography: Steinschneider, *Hebr. Uebers.* p. 640.

L. G. M. K.

**CAVES IN PALESTINE:** By "me'arah" (מערה) the Hebrew designates natural caves. The mountains of Palestine, which for the greater part are formations of soft limestone, abound in natural caves and grottoes. Most of these have developed from an initial fissure or crack in the rock, which, widening, in time became the channel of a subterranean stream. But as the latter changed its bed in the course of years, a large, dry, hollow passageway was finally left. In many places the skill of man has completed the work of nature. This has been the case more particularly east of the Jordan, and especially in the Hauran. In the latter district, artificial caves are very numerous (see Wetzstein, "Reisebericht über Hauran und Trachonitis," pp. 22, 44 *et seq.*, Berlin, 1860).

These caves are historically of the highest interest. Undoubtedly they served for the original habitations

of prehistoric man. In the cave where the Nahr-al-Kabir takes its rise, in the grottoes at the bridge across the river near its mouth, and again in the Ferraja grotto in the district of Kesrawan, etc., flint knives, arrow-heads, and fragments of pottery have been found, of essentially the same kind as those unearthed in Europe; while the remains of animals are largely of species that are now extinct or have disappeared from the region. This circumstance points to a time when the climatic conditions were evidently different from those now prevailing; it presupposes a temperate, if not a semi-arctic, climate. Formerly it was the common opinion that the entire people of the Horites, who, anterior to and contemporaneously with the Edomites, inhabited the mountain of Seïr (Deut. ii. 12, 22; Gen. xxxvi. 20), were troglodytes, their name being connected with חור, "hur" (hole, cave). It is not probable, however, that this may be applied to a whole people, and it is certainly more correct to identify חורי, "Hori," with the Egyptian "Haru," the designation of southern Syria.

**Caves in Prehistoric Times.**

Caves were used: (*a*) as dwellings, and (*b*) as burial-places. (*a*) Even in historic periods, long after houses had become the common abodes, caves served, especially in time of war, as places of refuge or as natural fortresses (compare Josh. x. 16 *et seq.*; Judges vi. 2; I Sam. xiii. 6; Ezek. xxxiii. 27; I Macc. i. 56). Robbers made them their hiding-places; shepherds used them for folds, and as dwellings when the flock was at large; and travelers rested in them at night.

**Caves in Historic Times.**

(*b*) The custom of using the caves for burial-places dates from the earliest times. The entrance was closed with large stones in order to protect the bodies against men and animals. Perhaps the best known of these burial-places is the Machpelah cave at Hebron, which Abraham bought from the inhabitants for a burial-plot for himself and his family (Gen. xxiii.). The descendants of David had their plot in the caves on Zion. Even to-day a large number of vaults in the rocks around Jerusalem show how wide-spread was this custom among the ancient inhabitants of Jerusalem (see BURIAL).

Tradition locates the so-called Machpelah cave in the eastern part of the present Hebron, on the edge of the valley, and the mosque which now stands there is supposed to enclose it. It is certain that this refers to a holy spot of great antiquity, whose associations antedate Josephus (compare Buhl, "Geographie Palästinas," pp. 161 *et seq.*). There is some difficulty in reconciling the Machpelah tradition with that of the Mamre oaks at Hebron, and it is not improbable that these two traditions date from different epochs (*ib.* pp. 160 *et seq.*).

**Important Caves in the Bible.**

The cave of Makkedah (Josh. x. 16 *et seq.*), where five kings are said to have hidden in the days of Joshua, is probably identical with one of the caves near the village Al-mughar, southwest of Ekron. That of En-gedi, where the encounter between Saul and David occurred (I Sam. xxiv.), can not be definitely located. On the old road northwest of En-gedi (I Sam. xxiv. 2) several caves may be seen today; *e.g.*, Magharat al-Nasraniyyah and Magharat al-Sakf. It is probable that the cave of Adullam (מערת עדלם) owes its name to a scribal error, the true reading of the passage, I Sam. xxii. 1, 4 being מצודת or מצדת (compare I Sam. xxii. 1, 4 and II Sam. xxiii. 13, 14).

E. G. H. W. N.

**CAYENNE** or **FRENCH GUIANA:** An island of South America, and a town of the same name situated on this island that lies at the mouth of the Cayenne or Oyaque river, in the Atlantic.

A band of Jews settled in Dutch Guiana as early as 1644. They were chiefly immigrants from Holland, who had arrived two years before from Amsterdam, under the lead of Isaac ABOAB and Moses Raphael de AGUILAR. After the capitulation of Recife Jan. 23, 1654, when all Dutch possessions in South America, excepting Dutch Guiana, were ceded to Portugal, the Jews having supported Holland in the struggle for supremacy (1623–54), were compelled to leave BRAZIL. Many of them returned to their native country, whither their conquerors accorded them a safe-conduct; others migrated to New York or the West Indies, and the majority of them, under the captainship of David Nassy, a native Brazilian and a cultured and influential man, settled at Cayenne, in French Guiana. The directors of the West India Company, alive to the possibilities of such a colony, and eager to encourage Jewish settlements everywhere, granted them, under date of Sept. 12, 1659, a most liberal Charter of Privileges ("Vrijheden onder Exemption"), wherein freedom of thought, liberty of conscience, and political autonomy were vouchsafed to the new colonists headed by David Nassy, who was the accredited representative of the company. This document, one of the most remarkable in American Jewish history, numbers 18 paragraphs and has been published at various times (see bibliography). Attracted by these generous inducements, the colonists thrived, and encouraged their coreligionists in Holland and elsewhere to join them. In 1660 one hundred and fifty-two Jews of both sexes arrived from Leghorn, Italy (on the 9th of Ab = August), and among them was the famous poet, historian, and litterateur Don Miguel Levi de Barrios, who afterward visited the West Indies, where his wife Deborah died. The colony prospered for nearly five years, but owing to the constant wars between Holland and Portugal and to the frequent depredations of the French, the settlement was, on May 15, 1664, transferred to SURINAM, Dutch Guiana, where it flourished for two centuries, with occasional interruptions. Among the "Articles and Conditions" of surrender, agreed upon and signed by the French and the Dutch, March 15, 1664, when the island was ceded to France, we read that the Jews stipulated, among other things, "that the expenses incurred by the patron (patroon) and individuals of the Hebrew colony shall be repaid them," and that they be given "the free and public exercise of their religion."

It was on the Ile du Diable, off the coast of Cayenne, that Capt. Alfred Dreyfus was imprisoned.

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G. A. K.

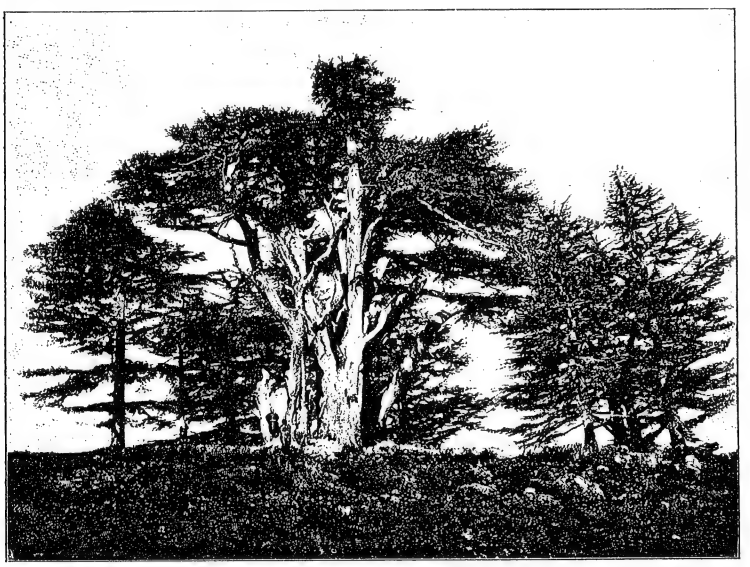
A.

**CAZÈS, DAVID:** Moroccan educator and writer; born at Tetuan in 1851. Sent to Paris in his early youth, he was educated by the Alliance Israélite Universelle, and at the age of eighteen was commissioned to establish and direct several primary schools in the East; namely, at Volo in Thessaly (1869), at Smyrna (1873), and at Tunis (1878-93). In each of these places he took part also in the organization of the communities. At Tunis especially the official organization of Judaism by the government of the French protectorate was his work. Since 1893 he has been in Buenos Ayres, Argentine Republic, serving as a member of the administrative committee of the colonization fund founded by the Baron Maurice de Hirsch under the name of the Jewish Colonization Association.

In 1878 Cazès was appointed an officer of the Order of Nishan Iftikhar of Tunis; and the French government in 1886 awarded him academic laurels, and in 1889 the rosette of Chevalier of the Legion of Honor.

Cazès is the author of the following works: "Essai sur l'Histoire des Israélites de Tunisie," Paris, 1889; "Notes Bibliographiques sur la Littérature Judéo-Tunisienne," Tunis, 1893, giving an exact picture of the literary life of the Jews of Tunis. He also contributed a large number of articles to the "Revue des Etudes Juives" and other Jewish periodicals.

S. M. Fr.



Cedars of Lebanon.
(From a photograph by Bonfils.)

**CEDAR (ארז):** A tree of the pine family frequently mentioned in the Old Testament, where the "cedar of Lebanon" is generally meant. The cedar-tree grows best in a high, dry, and sandy region, and it found these requirements in the northern part of Palestine in the Lebanon district. In this district there are to be seen trees that reach a girth measurement of no less than forty-two feet. The tree spreads its roots among the rocks, and thus secures a strong hold. From this hold the tree sometimes grows to a height of ninety feet, but this scarcely gives an idea of its size, for the cedar usually grows horizontally, the limbs out from the

stem as well as the branches out from the limbs. The leaves are dark green, about an inch in length, and are evergreen; the shade they make is broad and dense. The wood of the cedar-tree is valuable for building purposes, since the oil in it prevents destruction by dry-rot and worms. Cedar-oil was used by the Romans for the protection of their manuscripts.

Various were the uses to which cedar was put in Biblical times. It was used by Solomon in building the Temple (I Kings vi. 18), the inside of which was all of cedar, no stone being visible. On the outside, also, cedar was used (I Kings vii. 12). The altar was made of the same wood (I Kings vi. 20). Later on it was employed in building the Second Temple (Ezra iii. 7). From Ezek. xvxii. 5 it is clear that cedar was used in the making of masts. In religious service it was used in cleansing the leper (Lev. xiv. 4, 49, 51, 52) and in the ceremony of the Red Heifer (Num. xix. 6).

It is natural to find so striking a tree introduced as a favorite figure of the Biblical writers. A maiden describes her lover as a choice cedar (Cant. v. 15). Oftentimes a strong nation is compared to the cedar; for example, the Amorite (Amos ii. 9) and Assyrian (Ezek. xxxi. 3). In Zech. xi. 2 it is a synonym of "powerful." The strength of the cedar as well as of the leviathan is brought out in Job xl. 17. Another favorite figure is based on the luxuriance of the growth of the cedar. A flourishing land is evidenced by the presence of the cedar (Isa. xli. 19); and the prosperity of the righteous is compared to it (Ps. xcii. 13 [A. V. 12]).

In Num. xxiv. 6 cedar is mentioned as growing beside water. This seems to be impossible; but it is to be noticed that the term "cedar" was applied very often to trees that were really not cedars. In Rosh ha-Shanah 23a the statement is made that the inhabitants of Palestine called ten different trees cedar.

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J. JR. G. B. L.

**CEDRON:** **1.** Name of the brook Kidron as given in John xviii. 1. Near the stream was the garden in which Jesus was taken by the officials after he had been betrayed by Judas (see KIDRON).

**2.** A place mentioned in connection with Jamnia (the "Jabneh" of II Chron. xxvi. 6) and fortified by Cendebeus at the command of Antiochus (I Macc. xv. 39). From Cedron as a base, Cendebeus began to ravage Judea. According to the account of Josephus ("Ant." xiii. 7, § 3), Simon Maccabeus, although at this time quite old, himself led the attack and drove back Cendebeus; but, according to I Macc. xv. 39–41, xvi. 9, Simon delegated the command to his sons Judas and John. Judas was wounded, but John continued the pursuit to Cedron and thence to Azotus (Ashdod). Cedron is perhaps the same as Gederoth (Josh. xv. 41; II Chron. xxviii. 18), and to be identified with the modern Ḳaṭra, three and one-half miles southwest of Ekron, the modern 'Aḳir.

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, p. 188; Guérin, *Judée*, ii. 35 *et seq.*

E. C. G. B. L.

**CELIBACY:** Deliberate renunciation of marriage. In the Old Testament there is no direct reference to the subject. The prophet Jeremiah was a celibate (Jer. xvi. 2). He seems to have regarded it as futile to beget offspring doomed to death in the impending national catastrophe (*ib.* iii. 4). The pessimistic author of Ecclesiastes, although no admirer of woman (Eccl. vii. 26, 28), counsels "enjoying life with a woman whom thou lovest" (*ib.* ix. 9).

In post-Biblical literature Jewish opinion stands out clear and simple: marriage is a duty, and celibacy a sin. "The world was created to produce life; He created it not a waste, He formed it to be inhabited" (Isa. xlv. 18; Giṭ. iv. 5 = 'Eduy. i. 13). "Be fruitful, and multiply" (Gen. i. 28) is taken as a command; marriage with a view to that end is a duty incumbent upon every male adult (according to some the duty devolves also upon woman; Yeb. vi. 8; Maimonides, "Yad," Ishut, xv.; Shulḥan 'Aruk, Eben ha-'Ezer, 1, 13).

Abstention from marital intercourse on the part of the husband exceeding a legitimate limit, which varies with the different occupations, may be taken by the wife as ground for a divorce (Ket. v. 6, 7). A single man who is past twenty may be compelled by the court to marry (Shulḥan 'Aruk, *l.c.* i. 3). Isserles adds that this custom is obsolete. Exception is made in favor of a student, who may postpone marriage until a time when his education is complete and beyond the possibility of being endangered by the cares incident to procuring a livelihood (*ib.*; the source is Ḳid. 29b). "He who is without a wife is without joy, without blessing, without happiness, without learning, without protection, without peace; indeed, he is no man; for it is written (Gen. v. 2), 'Male and female created He them, and called their name Man [A. V., "Adam"]'" (Yeb. 62b, 63a; Shulḥan 'Aruk, *l.c.* 1. 1, note). "He who is not married is, as it were, guilty of bloodshed and deserves death; he causes the image of God to be diminished and the divine presence to withdraw from Israel" (Yeb. 63b, 64a).

The only known celibate among the rabbis of Talmudic times is Ben 'Azzai, who preached marriage to others, but did not practise it himself. "My soul is fond of the Law," he is reported as having said; "the world will be perpetuated by others" (Yeb. 63b). Regarding the passages which appear to indicate that Ben 'Azzai was married (Ket. 63a; Soṭah 4b), see Tosef., Ket. *s.v.* ברתיה, and Yeb. 63b, *s.v.* שיתקיים. The excuse is recognized by the Shulḥan 'Aruk (*l.c.* i. 4); it is by no means recommended to follow an example which, at best, is considered exceptional. According to Josephus ("B. J." ii. 8, § 2) marriage was repudiated by some of the Essenes. Inasmuch as intercourse with woman was regarded as polluting, the aspiration to the highest degree of Levitical purity and sanctity may have led them to the rejection of marriage. There is nothing in Jewish literature to parallel Matt. xix. 12 in phraseology or motive (Dalman, "Worte Jesu," p. 100). Paul's views on celibacy may be found in I Cor. vii. See ASCETICISM, ESSENES.

K. M. L. M.

**CELSUS** (Κέλσος): Greek polemical writer against Christianity; flourished in the second century. He was the first pagan who denounced Christianity, and in his work, "The True Word" (Λόγος Ἀληθής), he attempted not only to refute but to ridicule the doctrines of Christianity. Although the work has been lost, large fragments of it are preserved in the apology of Christianity ("Contra Celsum," in eight books) written by Origen in answer to Celsus. An attempt was recently made by Keim and Muth to reconstruct the original from these fragments. Origen was not clear as to the person of Celsus; he mentions two Epicureans by that name, one of whom was said to have lived under Nero and the other under Hadrian; and it was against the latter that he directed his polemic. In designating his opponent by the opprobrious epithet of "Epicurean," Origen was misled by his prejudice; for Celsus, according to his own teachings, was an eclectic, following Plato and perhaps also Philo. Moreover, he must have lived after Hadrian's time, probably flourishing about 180 under Marcus Aurelius (161–180), since he mentions the Marcionites and the Marcellians. Lucian, who also denounced Christianity, dedicated to him his "Alexander, the Lying Prophet" ("Alex." xxi.).

**Celsus and the Jews.**

In the first book of Celsus from which Origen took his extracts, a Jew, introduced by Celsus, addresses Jesus; in the second book, the Jew addresses his Jewish coreligionists who have embraced Christianity; and in the remaining six books Celsus speaks in his own person. All this shows, as Mosheim says, that Celsus mingled with the Jews, getting from them the story of the life and passion of Jesus. Yet the Jew introduced knew so little about his own religion as to describe it often incorrectly; hence his introduction in the work is merely a rhetorical device, and Celsus himself is the speaker, promulgating opinions which he had heard or learned from Jews. Whether he reproduced mere verbal assertions of the Jews (compare Origen, "Contra Celsum," vi. § 27, and Justin, "Dial. cum Tryph." pp. 10, 17, 108), or information from written Jewish sources, can hardly be determined. Keim believes that Tertullian ("De Spect." xxx.) had a written Jewish polemical work before him; but it is certainly wrong to assume that Celsus used the "Toledot Yeshu."

Celsus was by no means friendly to the Jews, regarding them as slaves escaped from Egypt. He denounced their history, especially that contained in Genesis, as foolish fables (iv. 5, § 2), affirming that sensible Jews and Christians look upon these things as allegories. He knew the divine names "Adonai" and "Sabaoth," the rite of circumcision, and the command against eating pork; and he ridiculed these and similar laws. Although understanding why the Jews should cling to their own laws, he thought Christians foolish for renouncing Hellenism in order to become converts to a false doctrine. He compared the disputes of the Jews and Christians about the Messiah with the dispute about the shadow of the ass (iii. 1, § 2), and asked whether Moses or Jesus was right, since the latter countermanded what the former had ordained.

It has been assumed that Celsus' work contained material not to be found elsewhere; but he knows no more than is found in the Gospels, as has been proved. All beyond this is merely an addition to what has been called the Jesus myths.

Yet there are connections between Celsus and Judaism that must be emphasized; *e.g.*, he asserts that Jesus was the illegitimate son of a certain Panthera, and, again, that he had been a servant in Egypt, not when a child, as according to the New Testament, but when he was grown, and that he learned there the secret arts (i. 9, § 7). These statements are frequently identical with those of the Talmud. Celsus might have heard this from the Jews; he makes his Jew say that he could tell more about Jesus if he chose. Origen, however, rightly explains this phrase as a rhetorical device (ii. 3, § 1). Celsus agreed with the Jews in the chief points of their controversy with Christians, denying the divinity of Jesus, declaring all the marvelous stories about him to be fables similar to those of Greek mythology, and saying that the Jews were right in refusing to accept Jesus, especially as he was betrayed even by his own disciples, and left helpless into the hands of his enemies.

**Origen.**

Origen had no single historic fact to oppose to Celsus' assertions; he too knew only what the Gospels recount, but he interpreted them as a faithful Christian, and explained allegorically even the difficult passages in the Old Testament. Celsus gave all the ideas on miracles, angelology, and demonology current at his time even among the Jews; so that his treatise is important also for the study of Judaism.

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G. S. Kr.

**CEMETERY:** A place for the burial of the dead. The word "cemetery" is derived from the Greek κοιμητήριον, "the place where the dead sleep" (from κοιμάω ("to sleep"), used of the dead in I Kings xi. 43, LXX.; II Macc. xii. 45; Ecclus. (Sirach) xlvi. 19, xlviii. 13; Matt. xxvii. 52; I Cor. xv. 20, and is applied almost exclusively to Jewish and Christian graveyards (see Eusebius, "Hist. Eccl." vii. 11, 13; "Apost. Const." vi. 30; and Herzog-Hauck, "Real-Encyc." *s.v.* "Koimeterien"). In Hebrew it is variously termed: בית הקברות ("the place of sepulchers," Neh. ii. 3; Sanh. vi. 5), בית עולם ("house of eternity"; "long home," Eccl. xii. 5, A. V.), or בית עלמין (Eccl. R. x. 9; Targ. Isa. xlii. 11; Yer. M. K. i. 80b), and בית חיים ("house of the living," after Job xxx. 23 and Isa. xxvi. 19). The modern euphemistic name is "the good place," and among Polish-Russian Jews "the pure place." Non-Jewish names are: "hortus Judæorum" (garden of the Jews), probably from the trees surrounding the graves (Abrahams, "Jewish Life in the

Middle Ages," p. 77); "mons Judaicus" (Jewish hill; Berliner, "Gesch. der Juden in Rom," ii. 14); and "Juden-Sand" or "Sandhof" (sand-yard.)

The ancient law (see BURIAL) required the burial-place to be at least fifty ells distant from the nearest house (B. B. ii. 9); the place for the cemetery was therefore selected as remote as convenient from the city (Luke vii. 12). In Talmudical times the tombs were either in caves—hence

**Site.**

מערתא, frequently the name for a cemetery (M. K. 17a; B. M. 85a; B. B. 58a)—or hewn out of rocks; and the site was marked by a whitewashed stone (ציון, Shek. i. 1) to warn passers-by against Levitical impurity. MAUSOLEUMS, MONUMENTS, and inscribed TOMBSTONES, though not unknown, were exceptional. In the Middle Ages the Jewish cemetery was as a rule situated at the extreme end of the ghetto, the hospital and other communal buildings being frequently erected in the neighborhood. The limited area often made it necessary to inter bodies above those previously buried; and thus the rule became general to leave a space of six handbreadths between them (Ṭur Yoreh De'ah, 363, after Hai Gaon, and Sifte Cohen to Yoreh De'ah, 362, 4).

The Jewish cemetery in London in 1285 was within the city walls and was surrounded by a protective wall (Abrahams, *l.c.* p. 78), as was one in Rome (Berliner, *l.c.* i. 14; compare *idem*, ii. 62). At times, however, the cemetery was at a great distance from the town (Berliner, *l.c.*; Abrahams, *l.c.*). In fact, it was frequently the case that many townships (ישובים = "settlements") had one cemetery in common. The London cemetery was the only one in England up to 1177; the Hamburg Jews had

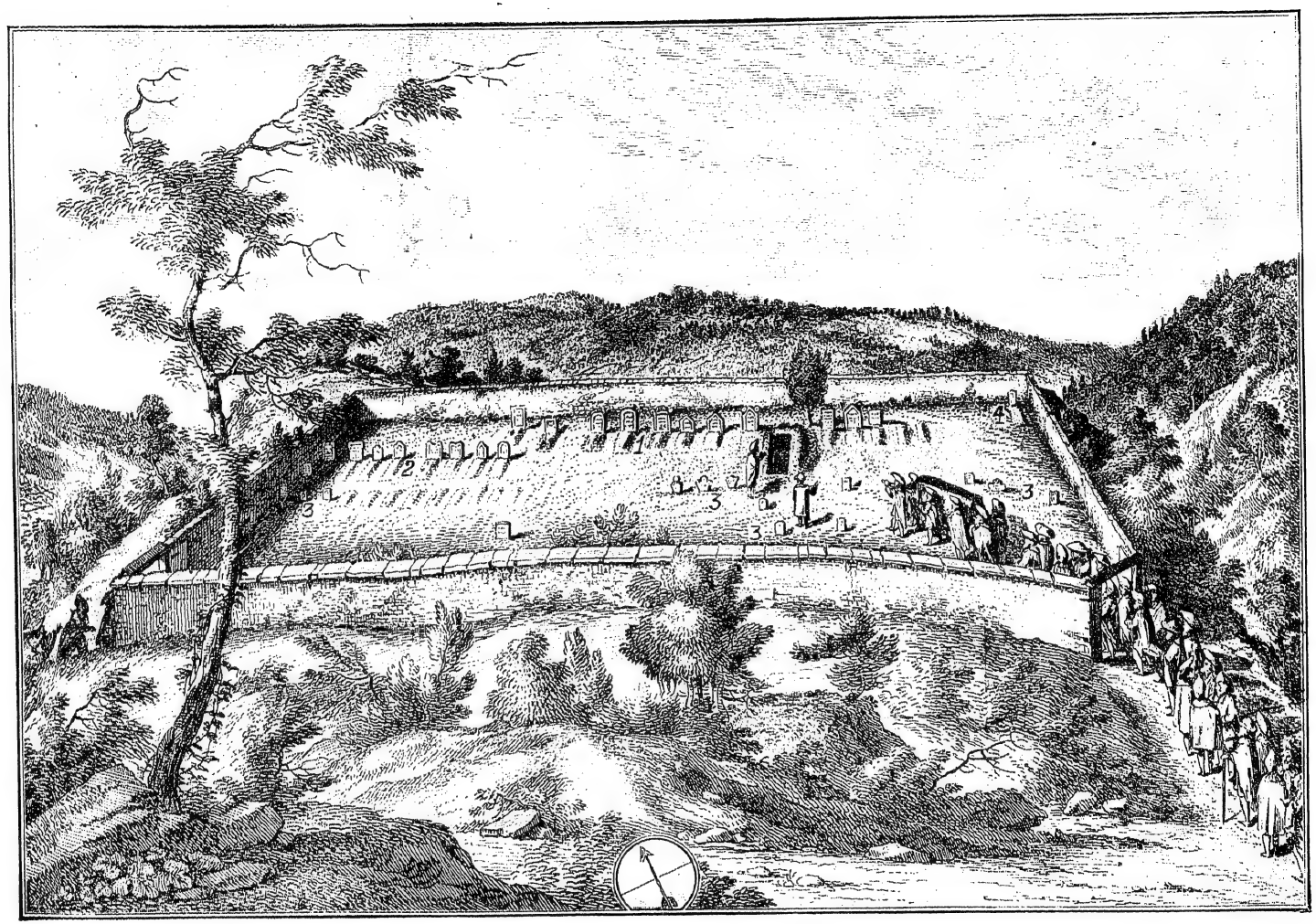
THE OLD CEMETERY OF THE COMMUNITY OF FRANKFORT-ON-THE-MAIN.
(From a photograph.)

bury their dead in Altona; the Amsterdam Jews, in Ouderkerk (Schudt, "Merkwürdigkeiten," vi. 38, § 2; Jacobs, "Jews of Angevin England," p. 62); the Jews of both upper and lower Bavaria, in Regensburg (Berliner, "Aus dem Leben

**Medieval Cemeteries.**

der Deutschen Juden im Mittelalter," p. 118); and the municipality often imposed a tax for the right of burial (Stobbe, "Rechtsverhältnisse der Juden," p. 21).

In ancient times the cemetery was a necropolis consisting of family sepulchers, and common burial-grounds, in which criminals had special sections assigned to them (Sanh. vi. 5; compare "the potter's field," Matt. xxvii. 7). In the Middle Ages the area was often limited, but the dead were as a rule buried in a row (Ya'ir Bacharach, Responsa, No. 239). Rabbis and men of distinction were placed in a special row (see Feuchtwang, in Kaufmann Gedenkbuch, p. 370; and HOLDHEIM). On the other hand, baptized Jews and persons of evil repute, as well as suicides, were buried in a corner outside of the line (Shulḥan 'Aruk, Yoreh De'ah, 345 and 362). In regard to the direction in which the head was




JEWISH CEMETERY BETWEEN LANGNAU AND ENDINGEN, SWITZERLAND.
The Figures 1, 2, and 3 Indicate Respectively the Graves of Men, Women, and Children: 4, that of a Woman who Died in Childbirth.
(From Ulrich, "Jüdische Geschichte in der Schweiz," 1768.)

placed custom differed: some preferred it toward the east; others toward the west or south; others, again, toward the exit of the cemetery (see Horowitz, "Inschriften des Alten Friedhofs," Introduction, iii.). Each cemetery had, as a rule, a place for the ablution of the dead, called the ṬAHARAH HOUSE, in which the prayers were also recited and the ḤAḲḲAFOT made. Adjacent to this hall or house lived the keeper, whose duty it was to watch the cemetery to prevent profanation.

In Talmudic times the cemetery was visited on fast-days for the sake of offering prayer at the graves of the departed, "in order that they may intercede in behalf of the living" (Ta'an. 16; Yer. Ta'an. ii. 65a; compare Soṭah 34b); and this remained the custom throughout the Middle Ages (see Isserles, Shulḥan 'Aruk, Oraḥ Ḥayyim, 459, 10, and 481, 4; Schudt, *l.c.* vi. 38, 78; Berliner, *l.c.* pp. 118 *et seq.*). Any occupation showing disregard of the dead, such as eating, drinking, profane work, even the wearing of ṭallit and tefillin, or the use of a scroll of the Law, is forbidden in the cemetery; nor may the vegetation growing there, or the ground itself, be used for private purposes (Meg. 29a; Shulḥan 'Aruk, Yoreh De'ah, 367, 3-4, and 368). The non-use of the grass, however, often led to total neglect of the cemetery, which gave it a very dreary aspect not at all in keeping with its original design. In Talmudic times great care was bestowed upon the cemetery; so that the saying became current, "The Jewish tombs are fairer than royal palaces" (Sanh. 96b); compare Matt. xxiii. 29, and Schürer, "Gesch." 3d ed., iii. 14). Orthodox rabbis in modern times, however, have strongly objected to the decking of graves with flowers (see the report of a bitter controversy in Löw's "Ben Chananjah," 1858, pp. 433–442). A singular custom in the Middle Ages permitted first-born animals, which were held too sacred for private use (Yoreh De'ah, 309, 1), to pasture in the cemetery (Schudt, *l.c.* vi. 8, 39). On the other hand, the cemetery was an object of fear and superstition, inasmuch as it was regarded as the dwelling-place of spirits and demons (Isa. lxv. 4; Matt. viii. 28), and dangerous to remain in overnight (Ḥag. 3b; Nid. 17a); wherefore cabalists deprecated the idea of women—who since Eden's days have had a special predilection for the archfiend—visiting the cemetery.

**Sacredness of the Cemetery.**

On entering a cemetery the following benediction is to be recited: "Blessed be the Lord our God, King of the Universe, who created you in justice, who maintained and supported you in justice, who caused you to die in justice, and who recorded the number of you all in justice, and who is sure to resuscitate you in justice. Blessed art Thou, O Lord, who revivest the dead" (Ber. 58b). Compare an older and milder version in Yer. Ber. ix. 13, and Tosef., Ber. vi. 5: "Blessed be He who recordeth the number of you all. He shall judge you all, and He shall raise you all. Blessed be He who is faithful in His word, the Reviver of the Dead." Compare also Pesiḳ. R., ed. Buber, 46b, and Baer's "'Abodat Yisrael," p. 586. For other prayers composed later, see "Ma'abar Yabbok," compiled by Aaron Berechiah of Modena; L. Landshuth, סדר בקור חולים מעבר יבק וספר חיים, Berlin, 1867; and B. H. Ascher, "The Book of Life," 4th ed., London, 1874. A manual of prayers and devotional readings upon visiting the cemetery was prepared by the

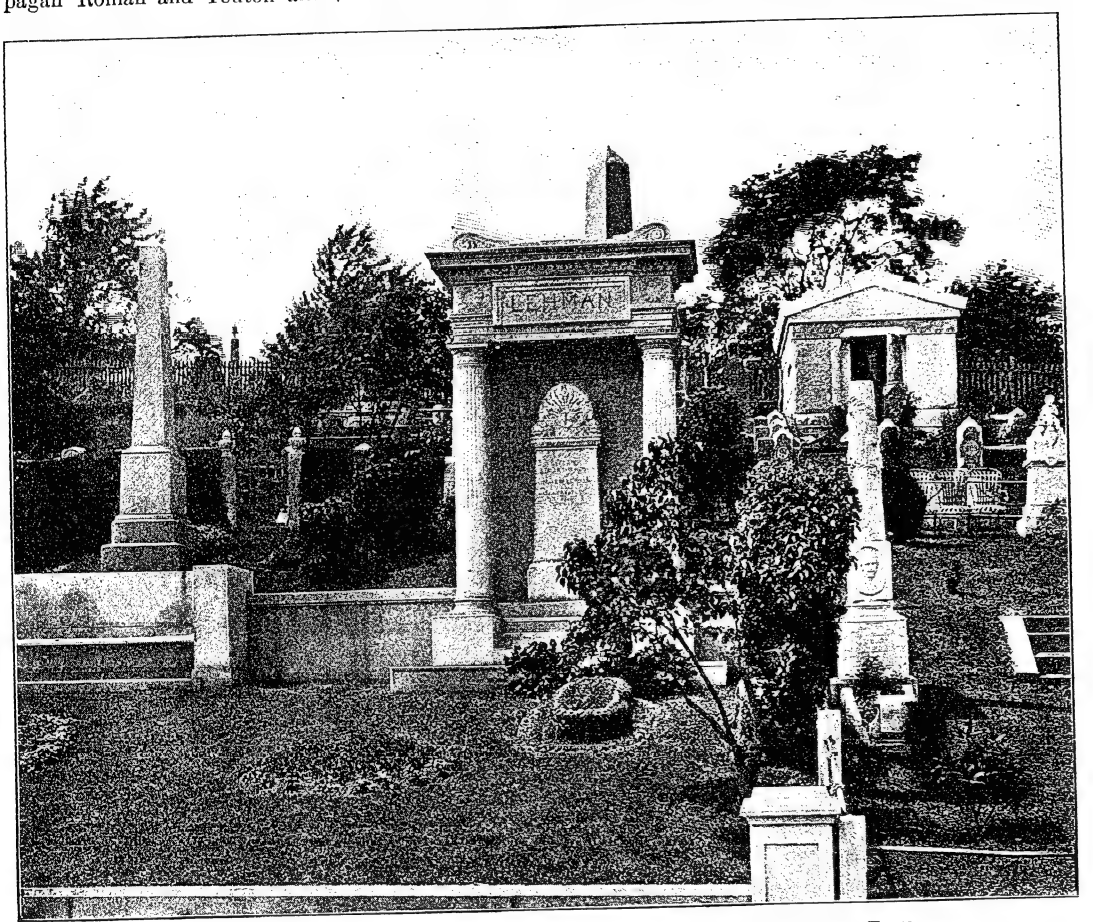
THE JEWISH CEMETERY, BRODY, AUSTRIA.
(From Joseph Pennell, "The Jew at Home," by permission of D. Appleton & Co.)

New York Board of Jewish Ministers, and published (1898) under the title of "The Door of Hope."

The fate of their cemeteries forms one of the most tragic chapters in the tragic history of the Jewish people. Every massacre of the living was, as a rule, followed by furious attacks on the dead in their graves and by a wanton spoliation of the tombstones. Graveyards, though regarded as asylums by the pagan Roman and Teuton alike, were not sacred enough in the eyes of the numerous mobs to serve as a last refuge for the martyr race during the centuries of persecution. Old selihot and many eye-witnesses, quoted in Zunz, "Z. G." pp. 396–401, tell the same sad story of the Jewish cemeteries.

**Tragic Fate of Jewish Cemeteries.**

Most of the tombstones were scattered about the cities and used for building and other purposes; and only occasionally were the lines of an inscription recorded by the historian. There is consequently little hope that the history of the old Jewish communities will ever, like that of buried cities of old, be unearthed. Nearly every trace of the ancient cemeteries and settlements has been wantonly effaced. Still, a few scanty records saved here and there, and occasional discoveries of scattered tombstones and of graveyards long concealed from sight, have brought considerable material to light, with which the historian is enabled to reconstruct in part the history of "those that sleep in the dust" and to revive their memory. See CATACOMBS and TOMBSTONE INSCRIPTIONS.




PART OF THE CEMETERY OF THE EMANU-EL CONGREGATION, AT SALEM FIELDS, NEW YORK.
(From a photograph.)

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**CENSER:** An implement shaped like a bowl or a pan, intended for the burning of incense. In the English Bible the term is employed indiscriminately to render two Hebrew words which seem to have denoted different objects. One of these words, "miḳteret," occurs only three times (once in the variant "meḳaṭṭerot," II Chron. xxx. 14). This, according to its etymology, indicated a censer which was among the appointments of the Temple required for the performance of holy offices. The other word, "maḥtah," is mentioned in the Bible twenty-one times. In the English version it is rendered thirteen times as "censer," four times as "fire-pan," three times as "snuff-dishes," and once as "snuffer." Derived from the root "ḥatah" (to gather together coal or ashes), it was probably the name of various contrivances intended to remove the ashes or to carry live coals. Dillmann and Knobel contend that it was the saucer in which the snuffers were deposited. In Ex. xxv. 38 it stands for ladles used to remove the burnt portion of the wick (see Rashi on the passage). These may have been of small size. The larger ones in connection with the altar for burnt offerings (Ex. xxvii. 3; Num. xvii. 3 *et seq.*) may more properly be rendered by "fire-pans." From Mishnah Kelim ii. 3, 7 it is evident that various forms of these were known; some being open without rims, while others, designated as "complete," were provided with raised rims.

The maḥtah was, as a rule, not used to burn incense. From the documents, as now incorporated in the Pentateuch, it appears that only on the golden altar, or, as it is also called, "the inner altar," could incense be offered (Ex. xxx. 1–7; xl. 26, 27). The critical school has indeed contended that the inner or golden altar was not recognized in earlier times. But this does not weaken the evidence of the documents to the effect that in post-exilic periods censers were not proper utensils for the burning of incense. The story of Korah's adherents (Num. xvi. 17, 18), as well as Ezek. viii. 11, proves that in the opinion of the later days the use of the maḥtah for this purpose was regarded in the light of an illegal profanation.

But the maḥtah was used in conveying incense to the altar. An exception to this was in the ritual for the Day of Atonement. The high priest filled the censer with coals from the altar and, placing upon them a handful of incense, caused the smoke to cover the mercy-seat of the Ark in the Holy of Holies (Lev. xvi. 12, 13). These "pans" were of bronze, silver, and gold. Mishnah Tamid v. 5 indicates that those in the Temple were complicated in construction and of costly material (see also Yoma 43b).

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B. D.—E. G. H.

**CENSORSHIP OF HEBREW BOOKS:** Censorship is the regulation, first decreed by the Church and then carried out either by that institution or by the state, whereby books (both manuscript and printed) were examined for the purpose of ascertaining whether they contained heretical or other objectionable passages. Upon this examination depended the conditions under which a book might be used or printed, or its condemnation. If a book was unconditionally rejected, it was laid under the ban, and all copies that could be found were destroyed. If a book was authorized conditionally, all the words and passages that the authorities found objectionable had to be expunged, being either omitted entirely in works that were about to be printed, or rendered illegible in those that had already been set up. Censorship, however, as regards the books of the Jews, is generally taken to mean only the revision, expurgation, or purification (זקוק) of the text undertaken in Italy by persons appointed by the Inquisition.

**The Words "Censura" and "Censor."**

The word "censura," in the sense of objection to questionable passages, is found from the middle of the fifteenth century. "Censor" was the title of the official appointed by the Church to decide, after examination, whether a book was beyond all revision, and hence would have to be prohibited, or whether it could be revised and allowed to circulate after expurgation. But for the examination of Hebrew books before printing there were no censors, in the exact meaning of the word, in the sixteenth and seventeenth centuries. Such censors, employed by the state, are not found before the second half of the eight-

A CENSORED PAGE FROM JACOB BEN ASHER'S "ARBA' ṬURIM," PRINTED BY SONCINO IN 1516.
(In the Columbia University Library, New York.)

eenth century, and then not in Italy, the chief seat of censorship, but in the territory of Austria. Since the beginning of the nineteenth century they are met with in Russia also. The description "censor" is not once found added to the signature in the numerous certificates of censorship of Hebrew books that have come down from Italy; but "reviser" ("revedetor," 1557; "reveditor," 1597; "riveditore" and "revisore" in the seventeenth century) is the usual title, and, as an exception, "expurgator" (1627). It would be more correct, therefore, to speak of the "revisers" than of the "censors" of Hebrew books in Italy. The three converts appointed by the bishop of Mantua to revise the Hebrew books are only occasionally (and then incorrectly) designated as "censores," in a document dated Aug. 27, 1595 (printed by Stern, "Urkundliche Beiträge," No. 158). Evidently none of them ever bore the title "censor" or added it to his signature.

**No Censorship Proper.**

There was no censorship for Hebrew books appointed and authorized by the Church as such. For even after a most careful expurgation the books of the Jews were not to be given such ecclesiastical authority as was conferred upon non-Jewish works when revised and certified by censors. Therefore the persons employed to examine the Hebrew books were not considered by the Church as censors in the full meaning of the word.

The censors (using the term in its common acceptance) proceeded as follows: The Hebrew books were demanded from their Jewish possessors in the name of the Inquisition, and were handed over to the local office. Concealment of books was rigorously punished, not only by seizure of the books and by large fines, but, under certain circumstances, also by imprisonment and by confiscation of property. The books collected were examined by the appointed revisers, who destroyed the interdicted ones, and punished their possessors. The objectionable books were then expurgated and restored to their owners with a certificate of censorship. The Jews had to provide the costs of the censorship; that is, the payment of the revisers. It was forbidden, on pain of heavy punishment, to restore the expurgated words, or to supply the missing passages between the lines or in the margins.

**Objectionable Phrases and Passages.**

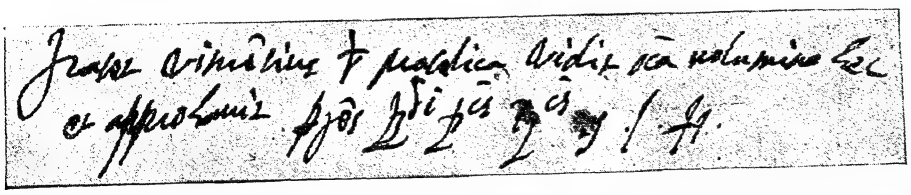
All passages which, in the opinion of the revisers, contradicted the doctrines, regulations, or customs of the Christian Church, or contained blasphemies, heresies, or errors, were condemned. Thus they rendered illegible in Hebrew books any account of Christians and baptized Jews, clericals or heretics, the uncircumcised, Judæophobes, or observers of strange rites (עובדי עבודה זרה), unless the context showed unmistakably that only the idolatry of antiquity, and not Christianity, could be intended. They also expurgated all references to Judaism as the one true religion in contrast to all the others; all mention of the Messiah to come; any passages of Scripture interpreted apologetically in favor of Judaism, or polemically in an anti-Christian sense; all complimentary epithets (as, for instance, צדיק, קדוש = "pious," "holy") when applied to the Jewish race, to a Jewish community, or to individual Jews, especially to Jewish martyrs (in the Latin edition of Benjamin of Tudela's "Itinerary," expressions like "bonæ, felicis," or "probandæ memoriæ," etc., following the names of rabbis; "honesti viri," following "Judæi"; "sacra" before "synagoga," etc., are also condemned by the papal index of 1612). The revisers also deleted any reflection on non-Jews and non-Jewish matters, or even a commendation of Jews or Judaism, that could be construed into a reflection on the opposite parties; all expressions like גוי, אדום, רומי, מין, מלכות הרשעה ("wicked kingdom" "sectarian," "Roman," "Edom," "stranger"), that really or apparently referred to Christians and Christianity; all mention of the word תלמוד ("Talmud") or of the euphemistic phrase ירום הודו ("may his dignity be exalted"; usually applied to rulers), and similar expressions, when appended to the names of non-Christian rulers.

The words to be expurgated were scored through more or less heavily with pen and ink, and sometimes were rendered quite illegible by means of cross-lines. In consequence of this heavy crossing with acid ink, the paper in the course of time frequently crumbled, as was especially the case with prayer-books, Bible commentaries, and liturgic works, wherein many so-called anti-Christian passages were treated with unusual severity. At the same time, in many other cases, the ink of the expurgator has in the course of centuries gradually faded and revealed the original text. The application of printing-ink, to render the passage completely and permanently illegible, seems to have been an invention of nineteenth-century censorship. Occasionally the objectionable passage was emended, not by being stricken out, but by the addition of one or more words, such as של after עכו"ם = עובדי כוכבים ומזלות) צלמים עכו"ם, "worshipers of the stars and constellations"), in order to exclude any possibility of applying the word צלמים to the holy images of the Christians. Sometimes a totally unobjectionable word was substituted for that erased by the reviser: thus, instead of גוי, that might be referred to the Christians, was inserted the word כותי ("Cuthean") or בבלי ("Babylonian"); and for עבודה זרה, abbreviated into ע"ז ("strange rite"), which might also mean Christianity, was substituted עבודת אלילים, abbreviated ע"א ("idolatry"). Still, such emendations can hardly have been made by the Christian revisers, on account of the trouble connected therewith; they were probably undertaken by the Jewish owners themselves, either under compulsion or as a precaution. From the end of the sixteenth century, whenever a large part of the text of a folio, of a page, or even of a column was considered objectionable, the reviser, not taking the trouble to strike out the several expressions and passages, preferred to deal summarily by cutting or tearing out the whole folio or a part of it. This explains for example the absence of several folios from the middle (ch. iii., § 25) of Joseph Albo's "'Iḳḳarim" in most of the Italian copies of the first three editions.

**Proceedings in Detail.**

In several cases it has been definitely stated that the revisers lightened their work either by correcting

EXPURGATED PAGE FROM "SEFER SHA'AR HA-SHAMAYIM," OF GERSHON BEN SOLOMON, PRINTED AT VENICE, 1547."



HOLOGRAPH APPROBATION OF THE CENSOR VINCENTIUS MATELICA ON FRONT COVER OF "SEFER SHA'AR HA-SHAMAYIM."

only one copy of each book, and using that as a pattern for all the other copies of the same edition, or by employing the so-called "Index Expurgatorius" (ספר הזיקוק), a list of passages to be expunged, prepared either by themselves or other experts.

When the work of expurgation was finished, a short certificate by the censor, in Latin or in Italian, occasionally in Hebrew, or in Italian and Hebrew, was affixed to the last page of the book, or sometimes to the title-page. The oldest censor's note extant is as follows: "1555 Die 10. dec[em]bris Reuisus per D[ominum] Jac[obu]m Geraldini comiss[arium] ap[ostoli]cum. Cæsar Belliossus Curiæ Ep[iscopa]l[i]s Bonon[iensis] et dicti D[omini] Comiss[arii] not[a]r[ius] uicar[ius]," which may be translated: "Dec. 10, 1555, Jac. Geraldini, apostolic commissioner, revised this book and Cæsar Belliossus, notary (and vicar?) testified to this by his signature to the bishop of Bologna and to the above mentioned commissioner." There is a similar endorsement of the episcopal notary at Reggio made in 1556 by order of the above-mentioned apostolic and ducal commissioner Geraldini.

**Censor's Certificate.**

The earliest censor's certificates (and even those as late as 1604) were formulated, at the request or with the consent of the ecclesiastical authority, by the notaries or the vicars of the Inquisition, who sometimes added the information that the inquisitor N. N. authorized the book, and that he (the notary or vicar) signed by order or in the place of the former. Toward the end of the sixteenth century, and less often during the seventeenth, the local inquisitor signed alone, sometimes adding a statement to the effect that he had commissioned the reviser N. N. to look through the book. In 1594 a reviser (Hippolitus Ferrarensis of Cremona) testified to the effect that the book revised by him had been passed by the Inquisition with the permission of the vicar N. N. A double signature to the same revision is also often found; as, for example, that of the reviser commissioned by the Inquisition, and below it that of the inquisitor by whom the order was given (end of the sixteenth century, at Turin); or that of the reviser, and below it that of the notary (1600).

Beginning with 1557, censors' certificates of the reviser—who sometimes adds that he has revised the book by order of the inquisitor (1590, 1622; Ancona, 1629) or of the Inquisition (1687)—are found side by side with these censors' certificates signed on the authority of the Inquisition by its officials, which, however, were declared inadmissible by the Roman Curia from the end of the sixteenth century. Sometimes, instead of the signature of the reviser himself, that of another person occurs (1622), with the remark that the revision has been undertaken by order of the appointed corrector, N. N., or that the book has been revised by another in the presence of the signer, by order of the Inquisitor. A curious entry of the year 1566 is found, to the effect that Rabbi Judah ha-Dani revised the book with the permission of the Inquisitor of Alexandria, Vincentio Perera. The books revised at Mantua in 1597 often have the signatures of two revisers, Domenico Irosolomitano and Alessandro Scipione. In most cases, however, the expurgation is testified to by one signature only, often containing merely the name of the expurgator, but occasionally other matter, as date, place, the nature of work done (correction, expurgation, revision, seldom approbation), and details of the commission (middle of sixteenth century): Vittorio Eliano, baptized grandson of the famous grammarian Elijah Levita of Venice wrote: "De ordine dei Essecutori contra la Biastema" (by order of the Executive Commission against Blasphemy); others wrote: "1622, by order and in the name of the bishop"; "1623, by the order of Rome"; "1683, by order of the archbishop of Urbino"; "1754, by order of the magister Sacri Palatii." The following protest, written in 1640–41 by the corrector Girolamo da Durallano, in the name of the possessor of the book is an exception: מלות בללות לגנאי על עבו"ם לא על הנוצרים נדפסו, probably meaning that expressions of disdain (בללות, probably misspelled for קללות) have been applied not to Christians, but to idol worshipers. Once, in 1754, in addition to the certificate of the reviser, Peruzzotti, there occurs a warning to the owner of the book (who has affixed his signature thereto), that the restoration of the erased words is forbidden on pain of a fine of 100 scudi.

As the censorship of Hebrew works was never given an authoritative character, the Church refusing any responsibility for conscientious expurgation, books that had once been revised and attested could be again demanded for censorship, either by the Inquisition of another place, or even by the same local Inquisition. Frequently books are found containing five different censors' certificates within half a century; hence it is evident that the certificate of expurgation was by no means equivalent to an ecclesiastical sanction of the expurgated book. The repeated domiciliary visits and revisions of books in the sixteenth century may have been due to the suspicion that some Jews owned prohibited books, such as Talmud treatises. But even after experience had shown how groundless these suspicions were, the authorities did not cease to demand Hebrew books. Even works published with the permission of the authorities ("con licenza dei superiori"), and, hence, examined and sanctioned before printing, had to be produced again and again for purposes of censorship. Furthermore, the conscientiousness of the earlier revisers was sometimes doubted; and they were openly accused of superficiality and negligence in correcting, of unreliability, and even of bribery. It became evident at each new revision that, in spite of the censor's certificate, many books had, either accidentally or intentionally, been left wholly or almost intact: for, on the one hand, much offensive matter had not been expunged; and, on the other, many erased passages had been restored by means of chemicals or had been written in the margin, the severe interdiction notwithstanding. One local inquisition distrusted the other; one inquisitor, his predecessor; all mistrusted the baptized revisers and the Jewish owners. This distrust, increased by repeated denunciations and by the prevailing inclination to harass the Jews, led in Italy to repeated domiciliary visits and to the confiscation or renewed expurgation of Hebrew books

**Renewed Revision.**

in the old territory of the Pontifical States in 1753 and 1754. This last extensive book-inquisition marked the end of expurgatorial censorship in Italy.

The rules followed in the expurgation became more and more stringent as time went on. The revisers up to the end of the sixteenth century were much more lenient than those who came after; and the latter, again, were not so rigorous as the revisers of the seventeenth and eighteenth centuries. A list of the general rules to be observed in expurgating Hebrew books is found in the preface to the ספר הזיקוק, of which (as now known) only five copies are extant in manuscript. This book, written in Hebrew, is an "Index Expurgatorius" for several hundred Hebrew books, and was begun in 1594 by an anonymous Capuchin. It was finished in 1596 by Domenico Irosolomitano, who made additions, bringing it down to 1612. Finally it was further enlarged in 1626 by the reviser Renato da Modena. It was not used, however, until the seventeenth century. Although theoretically there was a definite agreement as to the methods to be followed in expurgating a book, practically the revisers acted most arbitrarily; so that frequently different copies of the same book were severely scored by one censor and hardly touched by another. No similarity of treatment was observed even by the same censor. At one time he would be severe, at another lenient; at one time thorough, and at another lax. Chance and bribery also came into play. As the revisers were paid by the Jews, and were mostly poor converts to whom money was a consideration, the Jews bought their good-will in order to save the books from being mutilated; hence the revisers were often bribed to certify to the expurgation, though the books had hardly been touched.

**Principles of Censorship.**

Numerous blunders were made by the generally ignorant censors of the sixteenth and seventeenth centuries. The following striking examples, unlike the fictitious illustrations which, given first in the "Literaturblatt des Orients" (v. 548, vii. 251), have been widely copied, are genuine and attested. Laurentius Franguellus (1575) strikes out the word תלמוד ("knowledge," not "Talmud") in the prayer "Let us heed all the knowledge of Thy law," את כל דברי תלמוד תורתך; the verse of the Psalm מארצו. אבדו גוים: and similar Biblical passages, in which גוים, אדום, עשו occurs, as though these passages referred to Christianity. Luigi of Bologna (1602) deletes the words שרי לגלחו in the book תרומת הדשן (ed. Venice, 1545, § 86), where the cutting of the hair is referred to. Hence he read לְגַלָּחוֹ and took it to mean a cleric (גלח). In the book פסקים וכתבים (ed. Venice, 1546) the same censor strikes out the first words in טובל ושרץ בידו, ("He who bathes while he holds an insect in his hand,") which he here connected with Christian baptism. Giovanni Domenico Vistorini (1609) deletes the Biblical passage ולא תלכו בחקות הגוי in the book ספר מצות גדול (Venice, 1547, fol. 10). In Abraham ibn Ezra's preface to his Pentateuch commentary the words משיח וישועה וכל מין are stricken out by several expurgators, who evidently took them to refer to the Messiah, to Jesus, and to all Christians, while, in reality, two Karaite commentators, Mashiaḥ and Jeshua, and similar sectaries, are meant.

**Ignorant Censorship.**

The extent of the work of a busy censor may be estimated from a manuscript notice of Domenico Irosolimitano, probably of the year 1612 (in Porges copy of "Sefer ha-Ziḳḳuḳ"), which states that he had expurgated 21,167 (read "22,167") printed books, 4,311 manuscripts, and 2,533 books, partly printed and partly in manuscript; a total of 29,011 works.

The first notice of Jews having been forced to expurgate alleged blasphemies against Christianity dates from the middle of the thirteenth century. On Aug. 19, 1263, King Jacob of Aragon ordered all the Jews within his domain to delete within three months all the so-called objectionable passages found in their books either by themselves or by Paul of Burgos. Failure to obey the command would entail the destruction of the books and a heavy fine. Books of the fifteenth century also show many omissions in the text, gaps not filled in, and textual emendations, which are due either to previously expurgated manuscript copies or to Jewish expurgation made before printing. In 1426 the Jews of Savoy expunged from their Talmud copies and prayer-books passages pointed out as objectionable by the Inquisition. In the second half of the fifteenth century the Jews in the duchy of Milan expurgated their prayer-books in order to anticipate the denunciations of the apostate Vicenzo. When compared with earlier editions, printed books of the first half of the sixteenth century also show many omissions, indicating a Jewish anticipatory expurgation; but whether this was undertaken from fear or by order of the authorities is not certain.

**History of Expurgation.**

Eight months after the Talmud was publicly burned at Rome (Sept. 9, 1553), a papal bull (May 29, 1554) commanded the Jews, on pain of heavy punishment, to give up within four months all books containing alleged blasphemies or vituperations against Jesus; but they were allowed to retain other Hebrew books that contained no objectionable passages. Hereby expurgation of all Hebrew books was naturally assumed without being expressly demanded. An ecclesiastical decision from Rome, given through the "Essecutori contra la Biastema" in Venice toward the end of 1553, declared, in answer to the question which Talmudic books apart from the Talmud proper should be burned, that the non-Talmudic books should be revised by Christians who knew Hebrew.

The first one officially appointed for this work was the baptized Jew Jacob Geraldino (Geraldini), proposed by the Jews themselves and made apostolic commissioner by the pope in 1555. In 1556 he was appointed ducal commissioner by the duke of Modena. Another convert, Andrea de Monte, appointed not by the pope, but at the request of the Jews, was soon associated with him. Their work was merely superficial; and it gave subsequent censorial authorities much cause for complaint. Probably, in order to lighten the work of the expurgators, the rabbi Abraham Provenzale of Mantua began (1555) a list of passages to be expurgated, but did not

get beyond thirty books, mostly Bible commentaries.

In order to anticipate the censorship by correcting the texts before printing, the printing establishment founded at Cremona in 1556 engaged as reviser Vittorio Eliano, a baptized grandson of the grammarian Elijah Levita. The Jews were so glad to save their non-Talmudic books from expurgation, that they willingly made great pecuniary sacrifices in order to soften the severity of the expurgators. There was a tendency in the Roman Inquisition, however, to restrict as much as possible the number of books permitted to be expurgated. When, in 1559, the first papal index of prohibited books appeared—which included the Talmud with all its compendiums, glosses, notes, interpretations, and expositions—the vicars of the Inquisition at Cremona (Sixtus of Siena and Hieronymus of Vercelli) endeavored to give to it the widest possible interpretation. On complaint of the Jews of the duchy of Milan, however—to which Cremona at that time belonged—most of the non-Talmudic books were restored, although grudgingly. The two above-mentioned vicars demanded a high price for the revision of the returned books, made either by themselves or by others, and in addressing the duke the Jews could unhesitatingly say that the two revisers had cared more for the money than for the expurgation.

The index of Pius IV. of Trent, which appeared March 24, 1564, permitted the Jews to use Hebrew and even Talmudic books, provided they were printed without the word "Talmud," and were purged from vituperations against the Christian religion. The expurgation of Hebrew books, thus expressly declared admissible, was henceforth regularly undertaken before printing, either by the Jews themselves or by Christian correctors; and this accounts for the more or less mutilated state of reprints since the middle of the sixteenth century.

Although the expurgation of Hebrew books and manuscripts was undertaken about 1560–74 in accordance with instructions of the Inquisition, it was certified to neither by the signatures of the Inquisition nor by those of the expurgators. There is a single certificate (1566) that the rabbi "Jhehodah" of the tribe of "Dan" expurgated a book by permission of the Inquisition. As late as 1589–90 it must have been customary in Mantua not to sign censors' certificates; for not a single signature by Alessandro Scipione is extant from this period, although in 1589–90 he corrected and revised all the Hebrew books in that city. The statement in Neubauer's "Catalogue of Hebrew Manuscripts in the Bodleian Library" (Index, "Censors"), that Laurentius "Franquella" signed censors' certificates as early as 1571, seems to be due to an error in reading the date; the signature of Laurentius Franguellus, who was one of the busiest revisers of whom there is record, is not found before Nov. 1574.

In 1571 the first papal Index Expurgatorius for non-Jewish books appeared. For Hebrew books busy expurgators doubtless used a similar index, as it would have been a waste of time to correct every book afresh page by page. None of these Hebrew indices, however, not even the "Sefer ha-Zikkuk," already mentioned, received the authorization or ecclesiastical sanction granted to the Index Expurgatorius for non-Hebrew books. For, although the Church declared the expurgation of Hebrew books indispensable, neither the Roman Congregation of the Index, existing since 1571, nor the Congregatio Sancti Officii of Rome, founded 1588, nor any pope would vouch for the correctness of the expurgation undertaken by the Christian revisers, who were generally of Jewish origin; nor would they confer upon the purified texts the approbation of the Church. Furthermore, the opinions of the Church in regard to the admissibility and value of the expurgation of Hebrew books were continually changing, not only with successive incumbents of the papal chair, but at times even with one and the same pope.

By permission of Pope Gregory XIII. the censored (mutilated) edition of the Babylonian Talmud appeared at Basel in 1578–81 with many of its passages changed beyond recognition, a scandalous instance of Roman censorship. But even this "purified" Talmud did not receive ecclesiastical approbation, but was merely tolerated. In the third quarter of the sixteenth and in the first half of the seventeenth century extraordinarily large numbers of Hebrew books were expurgated. Notwithstanding the many annoyances and the heavy expenses connected therewith, the Jews were glad to be able to save their books from destruction, and to be protected against the punishment attendant upon the use of non-expurgated books.

**Vacillation in Censorship.**

The customary inconsistency of the papal court was now again shown in the continual wavering between leniency and rigor. At the instance of the Jews, who shrank from no trouble and no sacrifices, Pope Sixtus V., in 1590, ordered a renewed expurgation of the Talmud by the Index commission, and the rules to be followed were formulated; but the year after Sixtus' death the Roman Inquisition wrote that the expurgation of the Talmud was a ridiculous and useless work. In 1592 the Inquisition repeatedly declared, in accordance with the wishes of Pope Clement VIII., that the Jews had no right to keep any Hebrew books except the Bible and grammars. A year later, however, a bull of the same pope limited the prohibition to a few Talmudic and cabalistic books, together with some other Hebrew books and manuscripts—already condemned by his predecessor—which could not be permitted, even under the pretext that they had been expurgated. A papal writ of April 17, 1593, allowed the Jews six weeks in which to expurgate other books that had not been expressly forbidden. The bishops and local inquisitors, confused by these contradictions, waverings, and changes of the chief authority, treated the books of the Jews according to their own personal likes or dislikes, rather than in accordance with the severe or lenient injunctions from Rome. As early as 1591, and more frequently since then, inquisitors were censured and threatened because they had participated in the expurgation of Hebrew books, and had affixed their signatures to them.

**Papal Inconsistency.**

In 1588 various Jewish communities vainly urged the Roman Inquisition to depute an expurgator to purify their books from heresies and errors. The Inquisition continued to insist that it was the duty of the Church not to engage in any way in expurgating Hebrew books, but merely to punish those Jews found in possession of uncensored or insufficiently expurgated ones. Thus, the Jews of Mantua, who at their own expense had their books revised by the convert Alessandro Scipione (1589–90), could not obtain a signed official certificate of the revision.

RUSSIAN CENSOR'S MARKS ON THE TITLE-PAGE OF THE MANUSCRIPT OF A. B. DOBSEVAGE'S "LO DUBBIM WELO YA'AR."

It was not until 1595 that the Jews of that city prevailed upon the bishop to appoint as censors of Hebrew books the three converts, Laurentius Franguellus, Domenico Irosolimitano, and Alessandro Scipione. All the Hebrew books of Mantua were again expurgated en masse; and the completed revision was certified to at the end of each book by the signature of one or two revisers. In the same way the Roman inquisitional tribunal, contrary to former ordinances, decreed in 1598 that Hebrew books, in so far as they were not among the prohibited ones, should be left to the local inquisition for correction; but in 1602 the Roman Inquisition ordered the local inquisitions to have nothing to do with the expurgation of Hebrew books. Nevertheless many censors' certificates of the end of the sixteenth century and the beginning of the seventeenth show that the local inquisitions often disregarded this decree of their superiors, and were repeatedly reprimanded therefor by the Holy Office.

The series of contradictions from Rome is repeated in the seventeenth century. Notwithstanding the strict prohibitions renewed from time to time, Hebrew books were expurgated not only by Christian revisers, but also by those appointed and authorized by the Church; as, for instance, in 1608, when Pietro Ferdinando signs himself "Revisore deputato." In 1618 Giovanni Domenico Carretto was appointed corrector for one year by the inquisitor-general of Mantua. Pope Gregory XV. (1621–23), unlike his predecessors, doubtless approved the censorship of Hebrew books by Christians; for during his incumbency of the papal chair at least three expurgators of Hebrew books were appointed by the Roman Inquisition: Vincentius Matelica, 1622, "auctoritate apostolica"; Isaia di Roma, 1623, "per ordine di Roma"; and Petrus de Trevio, 1623, "deputatus" (officially appointed to revise books). After the death of Gregory XV. more stringent rules in regard to books seem to have been adopted by Rome, probably at the instigation of the fanatic cardinal Carlo Borromeo. In 1625 it was again decreed that the Jews themselves should expurgate their books; but in the following year Renato da Modena was appointed expurgator by the Inquisition of that city.

**Seventeenth and Eighteenth Centuries.**

In 1641 the work of expurgation was relaxed in Italy. The old Hebrew books and manuscripts had been repeatedly expurgated; the newly printed books were by a rigorous censorship purified of all objectionable matter before publication, and after that were generally again examined by expurgators. Yet the monk Antonio Francisco Enriquez, appointed by the archbishop of Urbino, was still busily employed as expurgator (1683–88).

In the eighteenth century, after an interval of more than sixty years, the work of revision was resumed with renewed zeal throughout the papal dominions, by Giovanni Antonio Costanzi, actively assisted by Philiop Peruzzotti (1753–54). Costanzi was scriptor in the library of the Vatican, and the author of the large catalogue of its Hebrew manuscripts that appeared in 1756 under Assemani's name. During the interval of rest, the Jews had undone the work of the censors by restoring the expunged or omitted passages. Though this was a dangerous thing to do, punishable not only by confiscation and large fines, but also by long imprisonment, as in the case of Rabbi Solomon Abi'ad Basila in Mantua, 1733, yet the Jews could not resist the temptation. They were suddenly dumbfounded when, at the instigation of Costanzi, searching domiciliary visits in quest of Hebrew books were made in all the ghettos of the pontifical states. The Hebrew books, without exception, were collected and divided into three classes: (1) those permitted without reserve, which were immediately returned; (2) those permitted conditionally, returned after having been revised and paid for; and (3) those absolutely unrevisable, which were confiscated. Whenever several copies of the same book had to be revised, the reviser corrected merely one copy, which he signed; the Jews were then obliged to correct all other copies by this one, and to bring them to the reviser for his signature.

After the arduous work of revision had been completed an edict was issued, in 1755, for the Pontifical States, either prohibiting Hebrew books entirely or permitting them under certain restrictions. Costanzi planned to formulate exact rules for the censorship of such works; endeavoring also to work out an Index Expurgatorius for Jewish books, similar to that first made by the Spanish Inquisition for non-Jewish books. His trouble was in vain; and his book, which, according to the opinion of the celebrated Assemani, was arranged with signal clearness and knowledge of the subject, is now buried in the library of the Vatican. Outside of Italy the expurgation of Hebrew books and manuscripts was undertaken only in the French territory belonging to the Pontifical States. For the censorship of Hebrew books in Russia and for a list of censors see below.

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G. N. P.

**——In Russia:** Jews at once took advantage of the ukase of Catherine II., dated Jan. 27, 1783, permitting the establishment of printing-presses; and in the same year Hebrew books were published at Shklov and Polonnoe. These, as well as books imported from Poland (on account of there being no Hebrew censors among the censors of foreign books at the custom-houses, or among the censors of domestic printed matter in the chief towns), escaped the notice of the government. The attention of the authorities was first drawn by Governor-General Passek to the condition of affairs with regard to Hebrew books. This official reported in 1790 that he had ordered some Jewish books, imported from Poland, to be detained at the custom-house of Tolochin; holding the silence of the fiscal laws with regard to Hebrew books to be a prohibition against their admission into Russia—contrary to the dictum of the "kahal" (communal council) of Mohilev, which claimed that such silence implied only the non-taxation of Hebrew books. Catherine thereupon prohibited the importation of Hebrew books, stating that the Jews could obtain their supplies of religious literature from the Russian printing-offices.

**Beginning of Censorship.**

For six years (1790–96) this prohibition was the subject of frequent complaints on the part of the Jews, who were compelled to have recourse to smuggling, the small and inadequate Russian printing-offices being unable to produce the large numbers of books needed. In 1796 the government legalized the importation of Hebrew books, having been compelled to do so in consequence of the ukase of Sept. 28 of that year, by which the liberty to establish printing-offices in Russia was withdrawn. Special censors, well versed in the Hebrew language, now became a necessity. On Oct. 17, 1796, Paul I. issued a ukase ordering the installation of two learned Jews in the censor's office at Riga, for the purpose of examining Hebrew books, both those published in Russia and those imported. The "two learned Jews" were found by Governor Richter of Livonia in the persons of Moses Hezekiel (or Hekiel) and Ezekiel David Lewy, both of Riga, who, after having been sworn (Jan. 1, 1798), entered upon their duties as subordinates of the Gentile censor at Riga, at a salary of 300 rubles a year. The first Jewish censor with full powers was Leon Elkan, a Prussian Jew, who, being well recommended to the authorities, was appointed Jewish censor at Riga at a salary of 600 rubles a year.

**At Riga.**

The Jewish communities soon felt the scarcity of sacred books, due first to the interference of the government with private enterprise in the printing industry, and secondly to the forced import of Hebrew books through one channel; namely, through Riga. Jewish merchants complained to the local officials, and petitioned the higher authorities at St. Petersburg. The censors at Radzivil also petitioned the attorney-general to increase the number of Jewish censors, on the ground that in the governments of Volhynia, Podolsk, and Minsk there were many Jews who needed Hebrew books "both for prayer and for the education of their children in the Law and Faith." The request was refused, the government considering one Jewish censor sufficient for the

needs of all the Russian Jews. It was not until 1798 that a censor's office was established at Wilna, Karl Tile of Leipsic being appointed censor for Hebrew books in that year.

**At Wilna.**

The new office did not, however, commence operations until March 14, 1800; and in the mean while the censorship of Hebrew books, of either foreign or native production, continued to be exercised in Riga, whither the Jewish printing-houses of Grodno, Shklov, Slavuta, Koretz, and Novodvor had to send their works for approbation.

It is interesting to note that the first book to puzzle the official censor as to its being in accord with the designs of the government was an ordinary prayer-book, entitled "Rosh Ḥodesh Siddurim." The most doubtful passages were found in the "Eighteen Benedictions," in "Taḥnun," and in the Sabbatic poem "Iklu Mashmannim": the passages in the first two containing hints about tyrants and the land of exile; while the last was considered immoral on account of its exhortations to feasting and drinking. Censor Elkan did not recommend the burning of the prayer-book; but he advised that the page containing "Iklu Mashmannim" be torn out, and in the other cases that the obnoxious words be obliterated. Of other books that were condemned by the censor the first to fall under the ban was the "Ḥizzuḳ Emunah," written at the end of the sixteenth century by Isaac ben Abraham Troki. In March, 1799, the entire edition of "Niẓẓaḥon," by Lipman Mülhausen, was confiscated, on the ground that it was written as a refutation of the Christian religion.

**Confiscations.**

In 1800 the historical work of Joseph ha-Kohen, "Dibre ha-Yamim le-Malke Ẓarfat," was prohibited because it contained passages disrespectful to Christians and the Christian religion. The same fate befell the "Teḥinnot Immahot," because the prayers for the New Moon contained allusions to cruel potentates calculated to breed hatred. The history of the Cossack persecutions under Ḫmielnicki, entitled "Yawen Meẓulah," was prohibited, because of the name יונים applied to Russians, and on the further ground that the reading of the book might prejudice the Jews against the natural-born subjects of the czar. The "Or ha-Ḥayyim," by Ya'abeẓ, was prohibited because of one passage stating that God in heaven, unlike the czars on earth, is not influenced by the high social standing of the sinner. Other books, notably "Babe Ma'aseh" and "Imre Yosef," were prohibited on account of alleged coarse or profane expressions in the text.

By the ukase of April 30, 1800, the importation of books in any language was prohibited till further notice, and the Hebrew censors at Riga were dismissed. During the 28 months of their activity in office 126 books were confiscated out of a total of 6,225 which were imported.

With the accession of Alexander I. the importation of books was once more legalized, the censorship being entrusted to the civil governors. This arrangement did not last; and in 1804 a committee of censors was reestablished in every Russian university.

During the reign of Nicholas I. the censorship of Hebrew books was entrusted to the official rabbis, who, partly through ignorance and partly from fear of the government, showed themselves particularly severe. Under Alexander II. Jewish publications shared with Russian literature a liberal interpretation of the law with regard to censorship. Since the reign of Alexander III. Russian, and especially Hebrew, literature has suffered much from

**Nicholas I. to Alexander III.**



and other youths took an active part in the revolutionary movement of the seventies. Alexander knew and always appreciated the loyalty of the great majority of his Jewish subjects, and on many occasions rewarded them for their services to the country. When the assassination of Alexander by nihilist conspirators became known, the Jews of Russia deeply mourned the loss of the benevolent czar and liberator

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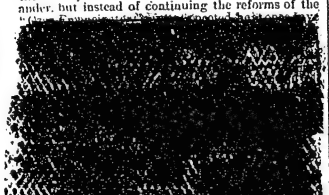
H. R.

**ALEXANDER III., ALEXANDROVICH,** Emperor of Russia: Born at St. Petersburg, March 10, 1845; died at Livadia, Nov. 1, 1894. He ascended the throne March 14, 1881, the day after the assassination of his father Alexander II. The terrible fate of the latter produced an awful impression upon Alexander, but instead of continuing the reforms of the



Soon after Alexander III. had ascended the throne, anti-Jewish riots (POGROMY) broke out in Elizabethgrad (April 27, 28), Kiev (May 8–11), Shpola (May 9), Ananiev (May 9), Wasilkov (May 10), Konotop (May 10), and, during the following six months, in one hundred and sixty other places of southern Russia. In these riots thousands of Jewish homes were destroyed, many families reduced to extremes of poverty; women outraged, and large numbers of men, women, and children killed or injured. It was clear that the riots were premeditated ("Voskhod," May 24, 1881, p. 75). To give but one example—a week before the *pogrom* of Kiev broke out, Von Hubbenet, chief of police of Kiev, warned some of his Jewish friends of the coming riots. Appeals to the authorities for protection were of no avail. All the police did was to prevent the Jews from defending their homes, families, and property. "The local authorities," says Mysh in "Voskhod," 1883, i. 210, "surrounded the pillagers with an honorary escort, while some of the rabble shouted approval." To a delegation of the Jews of Kiev, Governor-General Drentelen said that he could do nothing for them, "for the sake of a few Jews he would not endanger the lives of his soldiers" ("Zeitung des Judenthums," May 31, 1881). On May 18, Baron Horace de Günzburg was received in audience by Grand Duke Vladimir, who declared that the motive of the anti-Jewish agitation was not so much resentment against the Jews as a general tendency to create disturbances ("London Times," May 19, 1881). On May 23, a deputation of the Jews of St. Petersburg waited upon the czar at Gachina. It consisted of Baron Günzburg, Sack, Pasover, Bank, and Berlin. The emperor assured its members that the Jewish question would receive his attention, that the disturbances were the work of anarchists, and he advised them to address a memorandum on the subject to the minister of the interior. Both the emperor and the grand duke Vladimir expressed their belief that race-hatred was not the real cause, but only the pretext, of the recent disorders. In accordance with the promise of the czar, an edict was issued Sept. 3, 1881, ordering the appointment of local commissions from all the governments to be under the direction of the governors, for the solution of the Jewish question. But on the same day, General Ignatiev by order of the czar issued a circular to the governors, in which he pointed out that the Jews had been exploiting the Slav inhabitants of the empire, and that this was the real cause of the riots. This contradiction may explain the conduct of Attorney-General Stryelnikov, who during the trial of the rioters before the court-martial at Kiev, instead of incriminating the guilty parties, turned upon the Jews and endeavored to cast the whole blame upon them. These persecutions, added to the distressing economic conditions then prevailing, gave rise to the emigration movement, which soon assumed extensive proportions. The intelligent classes of Russia condemned the medieval barbarities against the Jews, but the anti-Semitic propaganda of the "Novoe Vremya," "Kievlyanin," and other organs hostile to the Jews, did not cease even after the riots. The constant Jew-baiting of Aksakov, Suvorin, and Pichno had its effect on that class of the Russian people which was entirely unfamiliar with Jewish life, and therefore believed all the charges brought against the Jews by the agitators. That the South Russians especially had no cause for complaints against the Jews may be seen from the following statement made by the Russian economist Chicherin: "Those who have lived in Little Russia, which is densely inhabited by Jews, and have compared the conditions of the peasant there with those existing in the provinces of Great Russia, know how exaggerated are the accusations against the Jews. If there is a difference in the condition of these peasants, it is in favor of the Little Russians."

**Popular Outbreaks Against Jews.**

The second series of persecutions began with the riots of Warsaw on Christmas, 1881, and lasted for three days. Twelve Jews were killed, many women outraged, and two million rubles' worth of property destroyed. In the neighboring Lithuanian provinces the disturbances were slight, owing to the precautions taken by Count Todleben, governor-general of Wilna, who was not one of Ignatiev's disciples. Order was also maintained by General Gurko, governor-general of Odessa, and thus the riots in Odessa and vicinity were prevented from assuming great proportions. In Nyezhin the soldiers, who were called out to quell the riots, killed and pillaged a wealthy Jewish family. Other riots occurred in Kuzmintzy, Plitovich, Klimov, Okhrimotzy, and, on March 23, in Lubny, where three soldiers killed a Jewish family of six. Balta was the scene of another series of riots (Easter, 1882) resulting in the death of eight and the wounding of more than two hundred persons. Over a thousand houses were demolished and property to the value of over one million dollars was destroyed. These disgraceful acts aroused the public indignation of

**Further Persecutions.**

REDUCED FACSIMILE OF A CENSORED PAGE OF THE JEWISH ENCYCLOPEDIA.

the severity of the censors. Thus, by order of the censor-in-chief at St. Petersburg, the press was forbidden to publish any news concerning the anti-Jewish riots. Other orders (May 2, 1882; Nov. 19, 1890; June 19 and July 12, 1891) forbade the Jewish periodicals (either in Russian or in Hebrew) to comment editorially upon, or to print any matter concerning, the "new, widely circulating rumors that some persons have the senseless and insolent intention to protest against a so-styled oppression of the Jews." Several Jewish papers were temporarily stopped; and those published abroad were not admitted into Russia. By a circular issued from the chief office of the censor Aug. 13, 1891, the publication of appeals for aid for Jewish emigrants, as well as the collection of subscriptions in their behalf, was forbidden.

The activity of the censor still continues in Russia, being exercised as late as 1901 on the first volume of the JEWISH ENCYCLOPEDIA, in which a passage relating to Alexander III. was blotted out in copies admitted into the czar's dominions.

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H. R. M. Z.

**List of Censors:** The following list of censors may be found useful in dating books and manuscripts. For Italy, the main source is Popper, with additions from Steinschneider and Neubauer. For Austria it is difficult to give more than a few selected names.

AUSTRIA-HUNGARY.

Fischer, K., Prague, 1791–1831.
Gall, Joannes, 1710, Prague.
Georgieco, Thomas, 1710, Prague.
Cæsare, Leopold, Prague, 1786.
Harzfeld, Löb, Vienna.
Haselbauer, Franciscus, 1710, Prague.
Kohlmen, J. C., 1837, Budapest.

ITALY.

Alessandro Scipione, 1593–99, Mantua.
Alexander Longus, 1590, Monreale.
Alexandro Cari, 1559.
Alonis Morionello, 1590 or 1620 (?).
Andrea Alberti.
Andrea de Monte, 1557, Rome.
Andrea Tassini, 1753, Pesaro.
Andreas Scribarius (Notarius), 1600, Pesaro (?).
Angelo Gabulozzi, 1753, Lugo.
Anselmo Pinapellarius (Notarius).
Antonio Francisco Enriquez, 1687, Urbino.
Antonio di Medicis, 1628–29, Florence.
Bartolomeo Ghislieri (Vicar), 1600.
Bartolomeo Rocca di Praterino, Turin (?).
Benaja, 1590.
Boncampagno Marcellino.
Boniforte del Asina, 1582, Asti (?).
Cæsar Beliosus, 1553–55, Papal.
Camillo Jagel, 1611–21, Ancona, Urbino, Lugo.
Carl Barromeo, after 1593, Rome.
Clemente Carretto.
Clemente Renato.
Dionysius Sturlatus, 1589, Monreale.
Domenico Irosolymitano, 1578–1618, Mantua, Venice.
Dominico Martinez (Berliner, "Censur," p. 10).
Ferdinando Bonetti, 1567, Milan.
Giovanni Antonio Costanzi, 1753, Rome, Ancona.
Giovanni Dominico Carretto, 1607–28, Mantua, Venice (?).
Giovanni Dominico Vistorini, 1609–20.
Giovanni Monni di Modena.
Girolamo da Durallano, 1641, Modena, Reggio.
Guido Venturini, 1753, Ferrara.
Hieronymus Carolus, 1582.
Hippolito, 1601–21.
Hippolitus Ferr(is) or Ferr(eno), 1601, Cremona, 1593–1621.
Huesas (?), Parma.
Isaia de Roma, 1623, Mantua.
Jacob Geraldino, 1555–56, Papal State, Ferrara.
Jacobus Gentiline, 1555.
Jacobus Pola, 1554.
Joseph Ciantes (Berliner, *l.c.* p. 10) = J. Cionti, 1639–6141, Rome.
Jos. Parius (?), 1604 (?), Carpi (?).
Joshua dei Cantori, 1559, Cremona.
Laurentius Franguellus, 1570–1579, Mantua.
Leo, 1567.
Luigi da Bologna, 1596–1606, Mantua, Modena, Ancona, Reggio.
Marcellino (Berliner, *l.c.* p. 10).
Marcus Antonius Lucius, 1557, Milan.
Mesnil, 1763.
Michel de Montaigne, after 1581 (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 173.
Nicolas de Sorzone, 1602.
Parcicciani, 1753, Urbino.
Paul, Turin.
Paulus Barengarias.
Petrus de Trevio, 1623, Rome.
Philipo Peruzzotti, 1753, Lugo.
Pietro de Fiones, 1619.
Pietro Ferdinando, 1608, Mantua (?).
Pietro Martire, 1687.
Prospero Ruggieri, 1669.
Renato da Modena, 1620–26 (? =R. de Bologna).
Rossi, 1753, Sinigaglia.
Tomasso Rufini, 1753, Ferrara.
Vincentius Matelica, 1622.
Vincento Suppa.
Vincento Renato.
Vittorio Caro (Berliner, *l.c.* p. 32).
Vittorio Eliano, 1557–67, Cremona, Venice.
Zonegnius (?) 1589, Turin.

RUSSIA.

Abraham Aba Karasik (d. 1897), assistant, Kiev.
Baratz, Kiev.
Brafmann, St. Petersburg.
Elkan, J. L., Riga.
Feodoro Vladimir (Greenberg), Kiev, Warsaw.
Friedberg, A. S., 1889, Warsaw.
Greidinger, J. C. (general), Riga.
Hezekiel, Moses, Riga.
Landau, I., St. Petersburg.
Lewy, E. D., 1799, Riga.
Margolin, P., St. Petersburg.
Sachs, N. G., Warsaw.
Seiberling, Joseph (for 15 years), 1850.
Slonimski, H. S.
Steinberg, J., Wilna.
Stern, A. J., 1835, Warsaw.
Sussmann, St. Petersburg.
Tile, Karl, 1798, Wilna.
Tugendhold, J., 1791–1871, Warsaw.
Tugenhold, Wolf, Wilna.
Warschavsky, Isaac, 1894, Odessa.
Wohl, A., Wilna.
Zimmermann, 1863–85, Warsaw.

For an additional list of Russian censors see RUSSIA.

E. C. J.

**CENSUS:** A numbering of the people. Several cases are given in the Bible. The first mentioned is that in Num. i. (from which the book receives its name), when the males—*i.e.*, men capable of bearing arms—numbered 603,550 at the Exodus. Modern critics, foremost among them Bishop Colenso ("The Pentateuch and Joshua," pt. I. ch. v.), have pointed out the difficulties attached to such a number arising in four generations from the twelve sons of Israel, not to mention the commissariat required for at least four times that number. The numbering was again gone through six months later, according to the account of Num. xxvi.–xxvii., with exactly the same result. On these occasions, the numbering was done indirectly, half a shekel being given to the sanctuary by each person of the proper age, and then the half-shekels, and not the persons, were counted. This expedient, according to the critics, was resorted to by the writer of Numbers owing to the superstition which had arisen against a census through the experience in David's reign. After David had organized his kingdom he found it necessary, for military purposes, to know exactly how many men, of an age suitable for bearing arms, he could depend upon; and he determined to take a census (II Sam. xxiv.). Notwithstanding the remonstrances of Joab, David persisted in carrying out the numbering of the people. It appears to have been a laborious operation, as it took no less than nine months and twenty days to complete it. Unfortunately, the numbers given in the Biblical text are

discrepant; the Book of Samuel giving 800,000 for Israel and 500,000 for Judah, whereas I Chron. xxi. raises the former to 1,100,000 and reduces the latter to 470,000. As these numbers included only the fighting men, they would imply a population of probably 5,000,000 for Israel and 2,000,000 for Judah. The Assyrian practise of counting captives shows that such a census was not uncommon at the time. The figures recorded are, however, regarded by Biblical critics as doubtful for various reasons, apart from the uncertainty of the text, which Budde would emend to 100,000 for Israel and 70,000 for Judah ("S. B. O. T." *ad loc.*). A pestilence appears to have occurred shortly after the census, and confirmed the people in the superstition, common among primitive nations, against being numbered. In the Biblical text David's action in ordering a census is regarded as sinful.

**Census of Quirinius.**

It is possible that this objection to being numbered had something to do with the uprising, led by Judas the Galilean, against the census undertaken by Quirinius (Cyrenius) in the years 6–7 (Luke ii. 2; Acts v. 37). This census, or rather the taxation which was the outcome of it, is mentioned by Josephus ("Ant." xviii. 1, § 1); and Luke connects with it the date of the birth of Jesus. But it has been conclusively proved by Schürer ("Gesch." i. 508–543) that such a census could not have been undertaken by a Roman official while Herod was still reigning. No details are known with regard to this census of Quirinius.

In modern civilized states, since the periodical taking of a census has been regarded as a necessary part of public policy, the number of Jews has been determined either by estimate or by actual count—in Hungary, for instance, since 1720; in Prussia, since 1816; and in Poland, since 1825. Custom varies in different countries with regard to the inclusion of the numbers of adherents to the several creeds in the census returns. At one time France included them, but no longer does so. Almost all the British colonies do so, as does Ireland; but England, Scotland, and the United States do not. In consequence, an exact enumeration of the Jewish population of the world is impossible.

BIBLIOGRAPHY: Commentaries on II Sam. xxiv.; Schürer, as above.

E. C. J.

**CENTO (צינטו):** City of 8,000 inhabitants in the province of Ferrara, central Italy. If the statement is correct that the Ha-Me'ati (המאתי), a family of translators, derived their name from their native place, Cento (מאה, "a hundred" = *cento*), there must have been a Jewish settlement in that city as early as the middle of the thirteenth century; and the beginnings of the community would then have been contemporary with those of the neighboring capital Ferrara. Authentic accounts record the existence of a Jewish population from the end of the fifteenth century. The Padoa family, still living at Cento, traces its genealogy back to Spanish exiles who came thither in 1492. In 1505 Duke Ercole d'Este decreed that the Jewish inhabitants of Cento should share, as far as they were able, the contributions of their coreligionists in the duchy of Ferrara.

Under the Estes, the Jews enjoyed great liberty and many privileges; but when that family became extinct and the Jews passed under the papal dominion (1598), they were subjected to all the restrictions that, since the time of Paul IV., had been imposed upon their coreligionists in the Pontifical States. They were not allowed to acquire real estate; they had to sell the lands they then possessed; they were forbidden to engage in any business except money-lending and rag-picking; they had to live in a ghetto and to wear the Jews' badge. These severe laws remained in force for fully two centuries; but, nevertheless, certain Jews obtained special privileges and became active in public affairs. Thus the members of the Carpi family still possess a diploma showing that in 1774 their ancestor Moses Carpi was appointed "familiaris" to Cardinal Albani, being granted all privileges; and it is known that the Jews of Cento from their advent into the community always owned real estate, for they were aided by the authorities themselves in evading the unjust law.

**Restrictions.**

The great changes brought about by the French Revolution caused the abolition of the ghetto at Cento in 1797. During the French occupation the Jews had full civic rights, and many of them were called upon to fill posts of honor; but when the papal supremacy was restored, in 1815, they were again subjected to exceptional laws that were enforced rigorously and cruelly, especially by Leo XII. Nevertheless, the severity of their operation was mitigated by the humanity of the authorities, who informed the Jews in advance of impending domiciliary visits in search of forbidden books and of children to be baptized, and who, in spite of the law, connived at the performance of work for the Jews on the Sabbath.

**Progress of Community.**

A happier era dawned only with the overthrow of the papal rule, in 1859, when Romagna became a part of the new kingdom of Italy, and when the Jews received all the rights of citizenship.

Though it is doubtful whether a community was organized when Jews first settled at Cento, there must have been a religious association before 1500; for, unlike others, this community has always preserved its Italian liturgy and did not introduce the Spanish liturgy or admit it on the same footing. This fact is probably attributable in part to the small number of the immigrants from Spain. The community seems to have been organized about 1600, when some families from the neighboring Pieve settled at Cento; it buried its dead for a long time in the cemetery at Pieve, and even to-day (1902) it holds services at that city on the Ninth of Ab and on the eve of the Day of Atonement. The new community at once founded a Talmud-Torah society for the advancement of Hebrew studies, and appointed a salaried teacher, who instructed the children and also officiated as ḥazan, or leader in prayer. In 1690 the twelve members of this society formed a second philanthropic society—Gemilut Ḥasadim—the statutes of which, in twenty-one articles, are still extant; the society proposed to nurse the sick and to render general philanthropic services, and determined to

lay out at once a new cemetery at Cento, for which they obtained the permission of the papal legate.

**Institutions.**

In 1727 the community received a new constitution, and both the societies were merged into the single Confraternita di Studi Sacri e di Misericordia. The community was reorganized during the period of liberty under the French consistorial constitution. In 1814 a new section was added to the Confraternita for reciting special prayers. These societies and philanthropic foundations for preserving the ritual, providing dowries for poor girls, and for the relief of the poor still exist. Under the kingdom of Italy this community, like many others, has been constituted a free association, the expenses of public worship and other congregational institutions being defrayed chiefly by the generosity of the Modena, Carpi, and Padoa families. The community that numbered 150 persons in 1865 has been reduced to 34 (in 1902); it possesses a new synagogue and a cemetery.

Of the scholars and rabbis of Cento the following are known: Ishmael Ḥazak (1613, Oxford MS. No. 1379); Eliah Daniel del Bene, מהטוב (1667–75); Gamaliel; Monselice; Nathaniel b. Meshullam Levi; Isaiah Bassani; Israel Berechiah Fontanella (1724); Reuben b. Zerachiah Yaḥya (1727); Solomon David b. Moses del Vecchio; Giuseppe Alexandro Modena and his son Isaac Mordecai (1761); Hananeel Neppi (1820–36); Abraham Carpanetti (–1853); David Jacob Maroni (–1860); Moses Sorani (–1880); Donato Camerini; Moses Levi (1902).

BIBLIOGRAPHY: Flaminio Servi, in *Educatore Israelita*, 1865, xiii. 264, 303, 335; *Corriere Israelitico*, iv. 222; Mortara, *Indice*; Pesaro, in *Vessillo Israelitico*, 1882.

K. I. E.

**CENTO, NATHAN DA.** See Me'ati, Nathan ha-.

**CENTO, SAMUEL DA.** See Me'ati, Samuel ha-.

**CENTO, SOLOMON DA.** See Me'ati, Solomon ha-.

**CENTRAL AMERICA.** See South and Central America.

**CENTRAL CONFERENCE OF AMERICAN RABBIS.** See Conferences of American Rabbis.

**CENTRALANZEIGER FÜR JÜDISCHE LITERATUR.** See Periodicals.

**CEPHAS.** See Peter.

**CEREMONIES AND THE CEREMONIAL LAW:** Symbolic rites and observances, expressive of certain thoughts or sentiments. As social life demands forms of etiquette (see Greetings), so every religous system has its peculiar ceremonies indicative of its own particular truths. The Biblical name for ceremonies appears to be "'edut" ("testimonies," Deut. iv. 45; vi. 17, 20; see Naḥmanides on the last passage), in distinction to "mishpaṭim" ("judgments," "ordinances," Ex. xxi. 1, and elsewhere); while the term "ḥukḳim" ("statutes") is applied to both moral and ceremonial laws (Ex. xii. 14, 43; Lev. xviii. 4, and elsewhere). The Rabbis distinguish between mishpaṭim, moral laws—which are dictated by reason and common sense, such as laws concerning justice, incestuous marriages, and the like—and ḥukḳim, those divine statutes to which the "Yeẓer ha-Ra'" (the evil inclination) and the heathen object, such as the prohibition of pork or of wearing garments woven of wool and linen (Sifra, Aḥare Mot, xiii. on Lev. xviii. 5; Yoma 67b).

The Prophets laid the greatest stress upon the moral laws, while condemning mere ceremonialism (see Hosea vi. 6; Amos v. 21–24; Micah vi. 6–8; Isa. i. 13–17). The Psalmist (see Ps. xv.), and especially the Book of Wisdom, do not even refer to the ceremonial law. Whenever Judaism entered into relations with other nations and religions, the moral laws were accentuated, and the ceremonial laws were put into the background. Hellenistic Judaism, therefore (for Pseudo-Phocylides see Bernays, "Gesammelte Schriften," i. 227), Philo, and the entire propaganda literature to which the Didache belongs, take the same attitude toward the ceremonial laws. And, again, when the Jew came into contact with Arabic culture, this view of the ceremonial laws prevailed as being dictated by reason and common sense.

The discrimination between "laws based upon reason" and "laws demanding obedience to God's will" was adopted by Saadia ("Emunot we-De'ot," iii. 12; compare Ibn Ezra to Ex. xxi. and "Yesod Moreh," v.), and, with direct reference to the rabbinical passages quoted, by Maimonides ("Moreh Nebukim," iii. 2b; "Shemonah Peraḳim," vi.). Joseph Albo ("Iḳḳarim," iii. 25), if not Simon ben Ẓemaḥ Duran (see Zunz, "G. S." ii. 194), is the first who divides the Biblical laws into ceremonial, juridical, and moral laws. He admits, however, that he adopted this classification from a Christian controversialist; and, as a matter of fact, he forced himself in consequence to declare, with Maimonides (*l.c.* iii. 46), the sacrifices of the Mosaic law to be a concession to the pagan propensities of the people, and (in accordance with Sifre to Deut. xi. 13) prayer to be the true "service of the Lord"—a standpoint hardly to be reconciled with the belief in supernatural revelation and the permanence of the Mosaic law.

**First Mention of Ceremonial Laws.**

The Mosaic law expressly states that certain ceremonies are to serve as "signs" and "memorials": (*a*) Circumcision is enjoined as "ot berit" ("a token of the covenant betwixt me and you," Gen. xvii. 11). (*b*) The Sabbath is to be "ot" ("a sign between me and you throughout your generations," Ex. xxxi. 13, 17; Ezek. xx. 17, 20). (*c*) The Passover feast "shall be for a sign [ot] unto thee upon thine hand and for a memorial between thine eyes" (Ex. xiii. 9). (*d*) Connected therewith is the redemption of the firstborn to be a "token upon thine hands and for frontlets between thine eyes" (Ex. xiii. 16). According to rabbinical traditions, there are: (*e*) The putting on of the phylacteries or Tefillin prescribed in Deut. vi. 8, xi. 18, "Thou shalt bind them for a sign [ot] upon thine hand, and they shall be as frontlets between thine eyes." (*f*) The placing of Mezuzzot upon the doors (Deut. vi. 9, xi. 20): "Thou shalt write them upon the doorposts of thine house." (*g*) The Ẓiẓit,

**Biblical and Rabbinical Ceremonies.**

the fringe upon the borders of the garment, is also enjoined for the purpose "that ye may look upon it and remember all the commandments of the Lord" (Num. xv. 39).

In fact, all the festivals are to be "remembrances" of God's deliverance and protection of the people of Israel (Deut. xvi. 3, 12; vi. 24; Lev. xxiii. 43); the paschal lamb, the mazzah, and the bitter herb on Passover, and the sukkah and the four plants of the Feast of Tabernacles (Ex. xii. 8; Lev. xxiii. 40 *et seq.*), being the significant symbols. Similarly, the erection of the sanctuary and the sacrificial worship therein must be counted among the ceremonial laws, and no less so the dietary laws (Ex. xxii. 30; Lev. xi.; Deut. xvi. 3–21), as symbolically emphasizing the idea of Israel being God's "holy" or priest people.

To these, Pharisaic Judaism added a number of new ceremonies, among which may be mentioned the kindling of the lights, the blessing over the wine (see KIDDUSH and HABDALAH) for Sabbaths and festival days, and the blessing of the MOON.

Ceremonies are the impressive part, the poetry of religion. They invest life at its various stages and periods with "the beauty of holiness." The need of such has been all the more felt by Judaism since images or signs representing the Deity have been scrupulously shunned; and the home and every-day life of the Jew was to be sanctified no less than the Temple, the ancient domain of the priest. But exactly as the pomp of ritual called forth the protest of the prophet against "the work of men learned by rote" (Isa. xxix. 13, Hebr.), so there was a danger lest the multitude of forms might crush the spirit, wherefore many haggadists and writers, like Aristobulus and Philo, attribute symbolical meanings to Biblical ceremonies. Medieval mysticism also, from Baḥya and Naḥmanides down to Isaac Luria, endeavored to imbue the old ceremonies with new spirituality; while the liberal spirit awakened in Italy in the seventeenth century found its echo in Leon de Modena's attack on ceremonialism in his "Ḳol Sakal."

The question of the relative value of the ceremonies in Judaism was brought to a focus through Moses Mendelssohn, who, in his "Jerusalem," presented a new view of the Jewish ceremonial laws. He proudly repelled the attempts of Christian writers to win him over to Christianity, and declared Judaism to be not a system of belief based upon creeds, but a revealed system of law based upon ceremonies. While granting liberty of conscience to all, because truth is the property of all and dictated solely by reason, the Jewish law demands strict obedience from its adherents, for whom the ceremonial law is a system of sign-language suggestive of thought and sentiment for mind and heart alike. It is a living force impelling people to act well and at the same time to think rightly—the only proper bond of union of a people to be educated for truth and for freedom of thought and to be kept together until God's design shall be fulfilled. Though some of these ceremonies have in the course of time lost their meaning, they nevertheless retain their value and importance as bonds of union, and, even when no longer understood as signs, remain binding upon the Jews until God in His own way and through some universally recognized authority abrogates or changes them. "Doctrines and beliefs," Mendelssohn writes to Herz Homberg, who objected to these postulates of blind obedience, "become shackles of the intellect. As long as polytheism, anthropomorphism, and religious despotism rule on earth, so long must a people of theists, such as the Jews are, remain banded together solely by symbolic actions; that is, by ceremonies" ("Schriften," iii. 311–319, 348–356; v. 669, Leipsic, 1843).

**Mendelssohn's View of Jewish Ceremonial Law.**

This was a powerful plea for the ceremonial laws; but it rendered Judaism a national concern void of a world-wide mission—a system of forms without the spirit of faith. Mendelssohn's own disciples were the first to surrender both the form and the faith. As soon as the modern Jew recognized the fact (which Mendelssohn, as follower of Wolfian deism, had failed to see) that in the historic development of humanity Judaism had a mission of its own, centered upon the monotheistic truth and the universal hope of man, the issue was raised between insistence on ceremony advocated by Orthodoxy and accentuating the prophetic ideas as the universal ideal, as was done by the leaders of Reform Judaism. The need of adequate and impressive ceremonies in place of the old and obsolete ones was urged by the Reform pioneers, and the introduction of forms, though adopted from Christian surroundings, roused a new religious life and zeal in many, but likewise awakened opposition from the conservatives. "Ceremonies," says Geiger, in an article on formalism ("Der Formenglaube in Seinem Unwerthe und Seinen Folgen") in his "Wiss. Zeit. für Jüd. Theol." 1839, pp. 1–12, "in order to imbue the people with a religious spirit and hallow their life, must have an elevating character and be in perfect harmony with their own mode of life, or else they lead to superstition bordering on idolatry. Blind obedience against one's conviction, 'the obedience of a dog,' is incompatible with the dignity of man and with faith in a holy God dwelling within him."

**Mutability of the Ceremonial Law.**

This view, advocating a gradual change of the ceremonial law, was pushed to its extreme, much to the detriment of the Reform movement, by the hazardous attempt of the Frankfurter Reform-Verein to abrogate circumcision and by the transfer of the Sabbath to Sunday made by the Berlin Reform congregation. Holdheim, the radical Reform leader, went so far as to deny the validity of the entire ceremonial law in his work, "Das Ceremonialgesetz im Messiasreich" (1845), taking the stand that it is closely interwoven with the national idea and with the temple as center of the Jewish commonwealth, whereas the Messianic era of which modern Israel is to be the herald and harbinger is to be the realization of the universal prophetic ideal. Less outspoken, but in sympathy with the principle enunciated by Holdheim, were Einhorn, Geiger, Samuel Hirsch (who, however, claimed permanency for the Abrahamic rite), Herzfeld, Hess, and others; the Sabbath, as far as the choice of day was concerned,

being included among the ceremonial laws, all of which were subject to change. A Talmudical passage, stating that "in the world to come [the Messianic time] the ceremonial commandments will cease to have validity" (Nid. 61b; compare Midr. Teh. to Ps. cxlvi. and Yalḳ. to Isa. xxvi. 2), is referred to by some as corroborating this statement (see Herzfeld, "Zwei Predigten über den Messias," 1844). Einhorn, in his "Sinai," 1856, p. 574, with deeper insight, refers to the frequent alterations and modifications of the Law in Biblical and Talmudical times, mentioned already by Albo ("Iḳḳarim," iii., xiii.–xvi.).

Against these radical Reform views Leopold Zunz advanced the doctrine that the SABBATH and CIRCUMCISION have ever been regarded institutions of a fundamental if not sacramental character, and can not be abrogated or radically altered without undermining Judaism itself (Zunz, "Gutachten über die Beschneidung," in "G. S." ii. 191–203). Joseph Aub also, in an article on "The Symbols of Faith of the Mosaic Religion," in Frankel's "Zeitschrift," 1845, pp. 409, 449, claims an exceptional position among the ceremonial laws for what he calls "the two fundamental symbols of Judaism" (see also Jost, "Neuere Gesch." iii. 218 *et seq.*, 261 ; compare Geiger, "Nachgelassene Schriften," v. 181, and "Sinai," 1857, pp. 696, 698 *et seq.*).

The issue between Reform and Orthodoxy hinges chiefly upon the view taken of the ceremonial law; the Talmudical conception of the Law knows of no such distinction as is claimed to exist between ceremonial and moral laws. The less important and the more important laws ("miẓwot ḳallot" and "ḥamurot") are rated alike (Yer. Ḳid. i. 61b; Tan., 'Eḳeb, 1). "Ceremonial laws must be obeyed as divine ordinances with unhesitating and unreflective obedience" (Yoma 67b), and "the wilful transgressor of any of the ceremonial laws is considered as a breaker of the law" (Ḥul. 5a). "Be as careful in the observance of the smallest commandment as of the greatest" is the ancient Mishnaic rule (Abot ii. 1). On the other hand, the fact is being more and more recognized that while certain ceremonies fall into disuse and others take their place, as has been the case with the sacrificial and Levitical laws, there are some ceremonies which form distinctive features of Judaism and must be upheld in order to keep it from disintegration.

**Issue Between Talmudic and Reform Judaism.**

Often imperceptibly old ceremonies are dropped and replaced by new ones. While practical life necessitates a compromise, the law of evolution (which rules religion as well as other domains of life) exerts its power also in regard to ceremonies. Deeper historical research discloses the fact that all forms of religion adapt themselves to the conditions of the time. The regulations concerning the ẓiẓit, the maẓẓah, the sukkah, and the lulab are not observed even by conservative Israelites in exactly the same manner as prescribed in the Law. All religious rites have undergone great and radical transformations, and receive in their modified and sanctioned form only a new meaning or interpretation at the hand of the religion which enjoins it as sacred or sacramental; and the Jewish religion forms no exception to the rule (see Tylor, "Primitive Culture," ii. 362). Consequently, the question of ceremonial observance becomes for the theologian part of the larger problem, how far the principle of evolution is admissible and reconcilable with the belief in revelation and the divine character of the Law, and how far every age has power and authority to change and modify the Law and the forms of religion.

BIBLIOGRAPHY: Aub, Einhorn, Holdheim, and Zunz, as above.

K.

**CERF, KARL FRIEDRICH:** German theatrical manager; born at Unterreissheim-on-the-Main in 1782; died at Berlin Nov. 6, 1845. He embraced Christianity when very young, and had to support his father's family when only seventeen years old. After having been engaged for many years in the horse trade at Dessau, he rose to the post of chief military agent, and in this capacity took part in the campaign of 1813–15, under Count Wittgenstein, general of the Russian army. The courage and fidelity displayed by Cerf won for him the favor of Emperor Alexander, who conferred on him a gold medal.

Cerf then settled at Berlin, and obtained from Friedrich Wilhelm III. a perpetual grant for the erection of the Königsstädtisches Theater, which was devoted to French comedy and Italian opera, and which he managed until his death.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, iv. 89; J. F. A. de Le Roi, *Gesch. der Evangelischen Juden-Mission*, p. 249.

S. I. BR.

**CERFBEER, HERZ, OF MEDELSHEIM:** French philanthropist; born at Bischheim, Alsace, in 1730; died at Strasburg in 1793. He was a contractor to the army, and employed his wealth and his influence with the French government in promoting the material and spiritual welfare of his coreligionists. The government permitted him to settle at Strasburg, in opposition to the wishes of the authorities of that city, who zealously enforced the law excluding Jews.

Cerfbeer protected all Jews who were willing to earn a livelihood by manual labor. As soon as he had received (in 1775) from Louis XVI. the patent granting him the rights of citizenship, "for services rendered by him to the government and to the land during the famine of 1770 and 1771," Cerfbeer established factories, where he employed Jews, in order to withdraw them from petty trading, and also to deprive their accusers of all excuse for prejudice.

The narrow-minded Strasburg Germans, who made every effort to prevent the Jews from settling in that city, compelled Cerfbeer to endeavor to obtain from the government the repeal of exceptional laws. A petition to the king was drawn up by Cerfbeer and sent to Moses Mendelssohn for revision. The latter consulted DOHM, who offered to write an apology for the Jews. This apology, "Ueber die Bürgerliche Verbesserung der Juden," which Cerfbeer energetically spread in France, combined with his personal efforts, brought about the convocation by Malesherbes of a commission to make suggestions for the amelioration of the condition of the Jews in France. Cerfbeer was the leading

member of this commission; and the first result of its efforts was the abrogation of the degrading poll-tax.

At the outbreak of the Reign of Terror in France, Cerfbeer was thrown into prison on suspicion of favoring the royal cause; but was set free after a year of confinement.

Being acquainted with the Talmud, Cerfbeer took a great interest in Jewish literature. He supported a yeshibah at Bischheim and published at his own expense rare Hebrew books, among which was the "Lehem Setarim" of Solomon Algazi. Wessely wrote a poem in honor of Cerfbeer ("in Ha-Meassef," 1786, p. 49), and Abraham Auerbach dedicated to him his poem "Dibre ha-Mekes we-Bittulo."

BIBLIOGRAPHY: Löwenstein, in *Blätter für Jüdische Gesch. und Literatur*, 1848, Nos. 1 and 2; *Annuaire de la Société des Etudes Juives*, ii. 154 *et seq.*; Glaser, *Gesch. der Juden in Strasburg*, pp. 38 *et seq.*; Grätz, *Gesch. der Juden*, xi. 171 *et seq.*

S. I. Br.

**CERFBEER, MAX-THÉODORE:** French officer and deputy; born at Nancy, Meurthe, Dec. 9, 1792; died Jan. 15, 1876. He entered the army at an early age, and was made an officer by Napoleon I. without having passed through the military school. In 1827 he was made captain on the general staff, and in 1834 commander of a squadron, and was attached to the War Department as staff secretary. When General Schneider became minister of war in 1839, he placed Cerfbeer at the head of his bureau. Cerfbeer, promoted to the rank of lieutenant-colonel, took his seat in the Chamber of Deputies July 9, 1842, as representative from Wissembourg, having received 86 out of a total of 161 votes against 71 cast for Renouard de Bussières, the retiring deputy. He supported the government, devoting himself chiefly to military questions; thus he succeeded in having the fund for the relief of old soldiers increased by 150,000 francs. Cerfbeer, now a colonel, was reelected to the Chamber of Deputies Aug. 1, 1846, having received 119 out of a total of 218 votes against 95 cast for Renouard de Bussières. He cast his vote for the ministry of Guizot. He retired from office after the revolution of February, 1848. In addition to his political duties, Cerfbeer had also acted as manager of the Théâtre du Gymnase at Paris. He was a commander of the Legion of Honor. S.

**CERFBERR, ANATOLE:** French journalist and author; born at Paris 1835; died at Neuilly 1896. Under various pseudonyms, among which were "Arthur Clary," "Antoine Cerlier," and "Fulgence Ridal," he contributed to numerous papers. He was an admirer of Balzac and Victor Hugo, an ardent socialist, and well versed in matters concerning the stage. Cerfberr published many poems, biographies, studies, etc., besides a work entitled "Répertoire de la Comédie Humaine de H. de Balzac," which was crowned by the Académie Française (Paris, 1887).

BIBLIOGRAPHY: *Nouveau Larousse Illustré*, ii. 627; *La Grande Encyclopédie*, x. 50.

S. I. Br.

**CERFBERR, AUGUSTE ÉDOUARD:** French author; born at Epinal in 1811; died in 1858. Having completed his studies in law, Cerfberr entered the service of the government, in which he held many high positions. His last office was that of prefect and general inspector of the prisons at Grenoble. Cerfberr was the author of two works: (1) "Du Gouvernement d'Alger" (Paris, 1834); (2) "Des Sociétés de Bienfaisance Mutuelle, ou des Moyens d'Améliorer le Sort des Classes Ouvrières" (Grenoble, 1836).

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.

S. I. Br.

**CERFBERR, FRÉDÉRIC:** French consul; born at Strasburg Oct. 27, 1786; died at sea Sept. 18, 1842, on a voyage from New York to France. Being fond of travel and foreign languages, he obtained (in 1809) the appointment as secretary of the imperial commissariat in the Ionian Isles. Later he successively represented France at New York (1822), New Orleans, Haiti (1827–32), and again in the last-named place as consul-general, distinguishing himself in all three offices. In 1826, when the French government could find no representative for Santo Domingo, on account of an outbreak there of yellow fever, Cerfberr freely offered his services. On learning the miserable state to which the inhabitants of Cayes were reduced in consequence of an earthquake, Cerfberr despatched at his own expense a ship loaded with food and other needful articles.

Cerfberr fell a victim to his devotion to duty. The destructive earthquake at Haiti, May 7, 1842, killed his only daughter, and wounded him so severely that he expired on his voyage home.

BIBLIOGRAPHY: Servi, *Gli Israeliti di Europa*, p. 259; Jost, *Neuere Gesch. der Israeliten*, ii. 165; *La Grande Encyclopédie*, x. 50.

S. I. Br.

**CERFBERR, MAXIMILIEN CHARLES ALPHONSE, OF MEDELSHEIM:** French journalist; born at Epinal July 20, 1817; died at Paris Dec. 16, 1883. After traveling extensively in Algeria and the East, Cerfberr was attached in 1839 to the penitentiary administration in the Ministry of the Interior. In 1848 he held for a short time the position of commissary of the republic in the department of Saône-et-Loire.

Among Cerfberr's numerous writings the most noteworthy are: "Projet d'un Etablissement Pénitencier à Paris," 1841; "La Vérité sur les Prisons," 1844; "Le Silence en Prison, Réflexions d'un Condamné," 1847; "Ce Que Sont les Juifs en France," 1843; "Les Juifs, Leurs Histoire, Leurs Mœurs," 1846; "La Guyane, Civilisation et Barbarie, Coutumes et Usages," 1854; "Paraboles," 1854; "La Police d'Assurance," 1867; "L'Epargne par la Dépense," 1867; "Biographie Alsacienne," 1878; "Histoire d'un Village," 1881; L'Architecture en France," 1883.

Cerfberr wrote on several other subjects of less importance; and he translated several works from German into French.

BIBLIOGRAPHY: Larousse, *Dict.* xvii. (2d Supplement), p. 761; *La Grande Encyclopédie*, x. 50.

S. I. Br.

**CERFBERR, SAMSON, OF MEDELSHEIM:** French soldier and author; born at Strasburg about 1780; committed suicide at Paris, 1826. He led an erratic and adventurous life, wandering

over the world, changing his name and even his religion several times. At one time he is disguised as a Mussulman with the name of "Ibrahim Manṣur Effendi," serving in the Turkish army; at another he is found holding office in Westphalia under the name of "Medelsheim." In 1813 Cerfberr fought against the Servians in Bosnia. At the end of the war he wandered throughout the East, sojourned for a time in Austria and at Naples, and in 1814–17 served in the army of Ali Pasha of Janina.

On his return home Cerfberr published a work entitled "Mémoires sur la Grèce et l'Albanie Pendant le Gouvernement d'Ali-Pacha" (Paris, 1826), containing much valuable information.

Bibliography: *La Grande Encyclopédie*, x. 50; *Nouveau Larousse Illustré*, ii. 627.

S. I. Br.

**CERVERA** (סירבירה): Hill-town in Catalonia, Spain, which in the fourteenth and fifteenth centuries had a Jewish community. In 1328 a quarter near the San Miguel place was assigned by King Alfonso IV. to the Jews, who enjoyed full commercial freedom; but four years later, because of their increased trade, they received permission to live in the "Calle de Vent" (the Traders' street). At the time of the Black Death, in 1349, the Jews were attacked and plundered during a riot, and eighteen of them were killed. The rest fled, but returned to Cervera after order had been restored.

The liberality and benevolence of Don Juan II. won for him the hearts of his Hebrew subjects; and upon his death, in Jan., 1479, the Jewish communities of Agramont, Belpuig, Tarrega, and certain other places assembled at Cervera for memorial services. All were dressed in black. The most distinguished Jews of Cervera carried a coffin decorated with the royal escutcheon and covered with a silken pall. Four men bearing huge torches preceded it. Singing psalms and extracts from the Jewish liturgy, the procession marched from the "Calle de Mayor," the main street, to the market-place. There the coffin was set upon a platform erected for the purpose, with torches at the two ends; and men and women joined in antiphonal dirges. Crescas ha-Kohen, physician to the king, delivered the memorial address, dwelling on the virtues of the deceased monarch; and the impressive services were closed with more dirges.

Bibliography: Jacobs, *Sources*, Nos. 179, 1021, 1042; Joseph ha-Kohen, *'Emek ha-Baka*, p. 66; Balaguer, *Historia de Cataluña*, xviii. ch. 27.

G. M. K.

**CESENA** (שיזינה): City of the Pontifical States. In early times a Jewish community existed here, of which the tosafist Eliezer is mentioned in the thirteenth century. The "payyeṭan" Moses de Rossi and the exegete Obadiah Sforno were born in the city toward the end of the fifteenth century; and the rabbi Isaac Joshua b. Immanuel de Lattes officiated there in the sixteenth century. Under the papal dominion the community was subjected to all the exceptional laws, and even to the Inquisition with all its horrors. The Jews amassed so much wealth by their commercial enterprises that in 1514 the people feared that the money so accumulated would enable the Jews to become masters of the whole city. The community was dissolved when the Jews were expelled from the papal dominions.

In 1459 Angiolo de Rossi da Cesena was granted by Pope Pius II. permission to practise medicine, and in 1474 Manuele de Solomone received similar permission from Sixtus IV., and in 1460 was appointed physician and confidant to the duke of Milan.

K. I. E.

**CESTIUS FLORUS.** See Florus Cestius.

**CHABAD.** See Ḥasidim.

**CHABAR.** See Ḥabar.

**CHABAZELETH.** See Periodicals.

**CHABERIM AND CHABUROTH.** See Ḥaberim and Ḥaburot.

**CHABIB.** See Ḥabib.

**CHABRIS:** Son of Gothoniel, and one of the three governors of Bethulia, a city besieged by Holofernes. Toward the end of the siege, which had entailed much suffering upon the Israelites, Chabris and his colleagues had agreed to hold out for five days longer in the hope of deliverance; promising the people that if no prospect of relief appeared by the end of that time, they would yield. For this they were reproached by Judith, who pledged her help, and redeemed her pledge by killing Holofernes (Judith vi. 15; vii. 1, 30; viii. 10; xiii. 8).

E. G. H. G. B. L.

**CHACHAM (THE WISE).** See Ḥakam.

**CHACHAM BASHI.** See Ḥakam Bashi.

**CHACHAM ẒEBI.** See Ashkenazi, Ẓebi Hirsch b. Jacob.

**CHAD-GADYA.** See Ḥad-Gadya.

**CHADAD.** See Ḥadad.

**CHÆREMON** (Χαιρήμων): Stoic philosopher and anti-Jewish writer (Origen, "Contra Celsum," i. 59; Eusebius, "Hist. Eccl." vi. 19), Egyptian priest (Porphyry, "De Abstinentia," iv. 6–8; Jerome, "Adversus Jovinianum Libri II.," ii. 13), teacher of Nero (Suidas, *s.v.* Ἀλέξανδρος Αἰγαῖος), and of Dionysius of Alexandria, and predecessor of the latter as librarian of Alexandria (Suidas, *s.v.* Διονύσιος Αλεξανδρείς). Hence he flourished about the year 50. He was a younger contemporary of Josephus, who refutes in detail his anti-Jewish writings. Josephus quotes an extensive fragment from Chæremon's Egyptian history (Αἰγυπτιακὴ ἱστορία), in which he scornfully recounts and ridicules, in a manner similar to that of Manetho, the departure of the Jews from Egypt. Josephus points out his errors and untruths ("Contra Ap." i. 32, 33), and boasts of having refuted him as well as Manetho and others (*ib.* ii. 1). Chæremon's history is mentioned by Porphyry (Eusebius, "Præparatio Evangelica," iii. 4, v. 10; Porphyry, "De Abstinentia," iv. 6–8), who regards the author as a truthful and reliable writer. In this case hatred of the Jews must have induced an otherwise honest man to make false statements. Chæremon's description of Egypt recalls the ideas which Philo, Clement, Origen, and others introduced into the Old and the New Testament. The asceticism especially, which

he ascribes to the ancient Egyptian priests, is analogous to the description in Philo's work, "De Vita Contemplativa"; still there is no literary connection between the two authors.

Fragments of the "History of Egypt" may still exist in a treatise of Psellus published in 1877 (Sathas, in "Bulletin de Correspondance Hellénique," vol. i.). According to Suidas (*s.v.* Χαιρήμων), another work of Chæremon was entitled "Hieroglyphica," and probably contained interpretations of the hieroglyphics (collected from the works of the Byzantian Tzetzes, in Müller's "Fragmenta Historicorum Græcorum," iii. 499); while a third work may be the book "On the Comets" mentioned by Origen ("Contra Celsum," i. 59). Origen also made use of other writings of Chæremon that are now lost (Suidas, *s.v.* Ὡριγένης).

BIBLIOGRAPHY: Birch, *On the Lost Book of Chæremon on Hieroglyphics* (*Tr. Royal Soc. Lit.* 2d series, iii. 385–396); Zeller, *Die Hieroglyphiker Chæremon und Horapollo*, in *Hermes*, xi. 430–433; idem, *Die Philosophie der Griechen*, 3d ed., III. i. 688; Grätz, *Gesch. der Juden*, iii. 326; Schürer, *Gesch.* 3d ed., iii. 404; Wendland, in *Jahrb. für Philologie*, Supplement, xxii. 755; Schwartz, in Pauly-Wissowa, *Real-Encyc.* iv. 2027.

G. S. Kr.

**CHAFF** (מוץ or מֹץ): Separated husks of grain. The Bible frequently compares things evanescent to chaff blown away by the wind (Zeph. ii. 2; Ps. i. 4, xxxv. 5; Job xxi. 18; Hosea xxxiii. 3; Isa. xvii. 13, xxix. 5, xli. 15). In the process of winnowing, by tossing the cut straw, grain, and chaff into the air, or letting it fall from an inverted fork, the grain falls almost vertically back upon the heap; the straw is blown a short distance away, while the chaff, consisting of the husks and finer particles of the straw, is carried by the wind ten or fifteen feet away. Other uses of the word "chaff" in the Old Testament are not accurate, referring rather to cut straw (Isa. v. 24; Jer. xxiii. 28) than to chaff.

E. G. H. M. W. L.

**CHAGES.** See Ḥagges.

**CHAGIS.** See Ḥaggis.

**CHAIBAR, ARABIA.** See Khaibar.

**CHAIKIN, MOSES AVIGDOR:** Rabbi and author; born at Sklow, government of Mohilev, in 1852, and removed at an early age with his father to St. Petersburg, where the latter became chief shoḥet. Chaikin was educated for the rabbinate, and obtained several rabbinical diplomas, among others one from Rabbi Spektor of Kovno. After the riots of 1881–82 he emigrated to Paris, where he served as rabbi of the Polish Jews from 1883 to 1887; but then returned to Russia and was rabbi at Rostov-on-the-Don from 1888 to 1889. Being expelled from Russia in 1890, he went to England, and in 1892 was appointed rabbi of Sheffield, England, and in 1901 of the Federation of Synagogues, London.

Chaikin is the author of "Apologie des Juifs," Paris, 1887, and "Celebrities of the Jews," Sheffield, 1889.

BIBLIOGRAPHY: *Young Israel*, June, 1899.

J. G. L.

**CHAINS:** A word employed in English versions of the Bible as an equivalent for the various Hebrew terms applied to devices consisting of a series of links and used (1) as means of restraint, or (2) for ornamental purposes on persons or on buildings. These Hebrew terms are as follows:

**1.** אצעדה: Occurring in Num. xxxi. 50; R. V., "ankle chains." In II Sam. i. 10 it is translated "bracelet"; and this is evidently its more exact meaning (see Driver and Klostermann on II Sam. i. 10, and compare צעדה below No. 11).

**2.** המנוכא: occurring in Dan. v. 7, 16, 29 (read המניכה), and indicating a necklace worn as a mark of distinction. One was conferred upon Daniel for interpreting Belshazzar's dream. In the Targum it is employed for רביד (Gen. xli. 42). Compare No. 12 below.

Assyrian Captive in Chains.
(After Botta, "Monuments de Ninive.")

**3.** זקים: Occurs in Nahum iii. 10, and Ps. cxlix. 8, where it indicates fetters, probably of iron, for binding captives.

**4.** חח: Translated "chain" in Ezek. xix. 4, 9, A. V., but more correctly rendered "hook" in R. V. Inserted in the nose, it served as a means of leading captives (compare II Kings xix. 28). It is also indicated as an ornament (Ex. xxxv. 22, A. V. "bracelets"; R. V., "brooches"). From its insertion in the nose of the captive, it seems probable that as an ornament the חח was a nose-ring (compare נזם).

**5.** חרוזים: Occurs in Song of Solomon i. 10 (R. V., "strings"). Ornamental chains for the neck, probably strings of coral, metal, or pearls, are meant.

**6.** כושרה: This word occurs only in Ps. lxviii. 7 (6), and is translated as "chains" in A. V., but more correctly in R. V. as "prosperity" (compare dictionaries of Gesenius [-Buhl], Siegfried-Stade, and Baethgen, on Ps. lxviii. 7).

**7.** נחשת and נחשתים: Occurring in Lam. iii. 7, and often translated "fetters," as in Judges xvi. 21; II Kings xxv. 7. Chains for prisoners, made, as the name implies, of bronze. They consisted of two rings—one for each foot or arm—connected by a link.

**8.** נטפות: Rendered "chains" in Isa. iii. 19, A. V., but better taken, in R. V., as "pendants"—obviously with reference to the drop-like form of the ornament. In Judges viii. 26, A. V., it is rendered "collars" [margin, "sweet jewels"]; in R. V., "pendants."

**9.** עבת: Employed in Ex. xxviii. 14, xxxix. 15 to designate the gold chains on the ephod and breastplate of the high priest.

**10.** ענק: An ornament for the neck mentioned in Song of Solomon iv. 9, etc. (compare ענקתמו, Ps. lxxiii. 6). The word is used in Judges viii. 26 to designate the chains worn by camels.

**11.** צעדה: Rendered by R. V. in Isa. iii. 20 as "ankle chains"; A. V. has "ornaments of the legs." Compare אצעדה (No. 1) above.

**12.** רביד: Occurs in Gen. xli. 42 and Ezek. xvi. 11, where it indicates a necklace evidently employed as a sign of distinction. Pharaoh adorned Joseph with a chain of this kind when investing him with office.

**13.** רתוק: Applied (1) to chains of captivity (Ezek. vii. 23); (2) to the gold chains hung before the "oracle" (דביר) in the Temple (I Kings vi. 21); and (3) to silver chains hung upon a graven image (Isa. xl. 19).

**14.** שרות: Translated "bracelets" in Isa. iii. 19, both A. V. and R. V., but "chains" is the marginal rendering in the latter. The word seems to indicate arm-ornaments; compare the Arabic "siwar" (bracelet).

**15.** שרשרות: Chainwork used in ornamentation. It was employed in the Temple (II Chron. iii. 5, 16) and for the ephod and breastplate of the high priest (Ex. xxviii. 14, xxxix. 15). Compare שרשה (Ex. xxviii. 22), which is an abbreviated form of this word. See FETTERS.

BIBLIOGRAPHY: Nowack, *Lehrbuch der Hebräischen Archäologie*, pp. 128 *et seq.*; and the various Bible commentaries.

E. G. H. C. J. M.

**CHAJES** or **CHAJAS, ẒEBI HIRSCH B. MEÏR**: Talmudist, literary historian, and rabbi; born at Brody Nov. 20, 1805; died at Lemberg Oct. 12, 1855. His father, a scion of the famous Ḥayot family of scholars, was a highly educated banker who lived for fifteen years at Florence before settling at Brody. He provided a good Jewish as well as secular education for his son, who even at the age of five years showed extraordinary talents. At Brody, where it was considered a sin for a Jew to speak German, the boy was taught French, German, and Italian by his father, who was himself familiar with six European languages. He also received instruction in Latin, natural science, history, etc. But rabbinical lore was his chief study, his teachers being Zanwil Margaliot of Przemysl, Ephraim Margaliot, and Elazar Landau of Brody. The last-named two Talmudists, although void of all modern scientific methods, were yet men of critical insight, and doubtless had a great influence on Chajes. At the age of twenty-two he received his diploma as rabbi, and a year later took charge of the important community of Zolkiev, which numbered among its members Nachman KROCHMAL. Although dissimilar in character and gifts, the two formed an intimate friendship, which exerted a specially wholesome critical influence on Chajes' knowledge and extraordinarily wide reading. When, in 1846, the law was promulgated in Austria compelling rabbinical candidates to pass a university examination in the liberal arts and philosophy, Chajes, though in office, passed his examination at Lemberg, and received the degree of doctor of philosophy. After officiating for twenty-four years as rabbi of Zolkiev, he accepted a call as chief rabbi of Kalisch, Russian Poland, where he remained until shortly before his death, when he returned to Zolkiev. He stayed there for a short time only, and then went for medical treatment to Lemberg, where he died. Chajes left several learned sons, among whom may be mentioned **Solomon, Moses,** and **Isaac,** chief rabbi of Brody, (born 1843 and died Feb. 1901).

Ẓebi Hirsch Chajes.

Chajes was the author of the following works: "Misped Tamrurim," a funeral oration on the death of Emperor Francis I. (Zolkiev, 1835);

**His Works.** "Torat Nebi'im," or "Eleh ha-Miẓwot," being thirteen treatises on the authority of Talmudic tradition, and on the organic structure and methodology of the Talmud (*ib.* 1836); "Iggeret Biḳḳoret," an examination into the Targumim and Midrashim (*ib.* 1840; with notes and revisions by Jacob Brüll, Presburg, 1853; German translation by Julius Fürst, in "Orient, Lit." i. Nos. 44 *et seq.*); "Aṭeret Ẓebi," six treatises on different subjects, which have appeared under separate titles, namely: (1) "Derush," an address on the accusation that the Jews are averse to agriculture and trades as means of livelihood; (2) "Mishpaṭ ha-Hora'ah," on the constitution and authority of the Great Sanhedrin; (3) "Tif'eret le-Mosheh"; and (4) "Darke Mosheh," a defense of Maimonides against the attacks of S. D. Luzzatto and Reggio, also on the dogmatics of Maimonides in his halakic works (a discourse on the blood accusation is added as an appendix); (5) "Iggeret Biḳḳoret," with newly added notes; and "Maṭbea' ha-Berakot," on the principle according to which the Rabbis pronounce the blessings in performing religious offices, to which are appended responsa under the title "Aṭeret Ẓebi" (*ib.* 1840–41). Chajes wrote also "Darke ha-Hora'ah," an examination of the rules that obtained in Talmudic times in deciding practical religious questions (Zolkiev, 1842); "Mebo ha-Talmud," Introduction to the Talmud (*ib.* 1845; translated in part by Jost in "Orient, Lit." vi. 16 *et seq.*); "She'elot u-Teshubot," responsa and scientific treatises (*ib.* 1850); "Imre Binah," six treatises, on the relation of Yerushalmi to Babli, on lost Haggadah collections, on the Targumim, on Rashi's commentary to Ta'anit, and on Bat Ḳol (*ib.* 1849); and "Minḥat Ḳena'ot" against Reform (*ib.* 1849). Chajes also contributed to different periodicals, among which were "Literaturblatt des Orients" and "Zion" (edited by Creizenach and Jost); and he included these contributions in his collected works. His notes to the Talmud, published first in the Vienna edition and then in that of Wilna, are most valuable, and throw much light on the text. The Wilna editions of Ḥabib's "En Ya'ḳob" (1876, 1894)

contain the portion of Chajes' "Mebo' ha-Talmud" dealing with the Haggadah, as well as his notes to the haggadic passages of the Talmud.

Krochmal, Rapoport, and Chajes form the triumvirate of the critical school of Galicia in the second third of the nineteenth century. Although Chajes lacked the penetrating insight of the first-named and the critical sense of Rapoport, he excelled both in acumen and range of knowledge.

**His Importance.**

His contributions to the history of the Targumim, the Halakah, and the Haggadah have to some extent been superseded by later investigations, yet he rendered great service in that field, because he paved the way for those investigations. Geiger's hypothesis regarding the Jerusalem Targumim is, as he himself admits ("Z. D. M. G." xiv. 314), but the carrying out of the idea which Chajes had developed in his "Imre Binah." There are few modern works dealing in detail with the Halakah or the Haggadah which have not profited by the labors of Chajes, although his name is often passed over in silence. His Introduction to the Talmud is especially noteworthy. For the conservative Chajes the Talmud is everywhere the source of law, even where it does not embody the oldest tradition; hence a Talmud introduction means for him chiefly a systematization of the forms that the traditional law and all connected with it assumed in the schools. In this respect Chajes' Introduction is the only attempt made on the part of Orthodoxy to formulate the nature, extent, and authority of tradition. Although the proofs of the truth and necessity of tradition are not valid from a strictly scientific point of view, yet it may be assumed that Chajes' conception of tradition was the one that must have prevailed in Talmudic times. Whatever one's practical attitude toward this question may be, Chajes' representation of tradition is highly important for the comprehension of Talmudic literature.

The views expressed in his works are not an entirely trustworthy criterion of Chajes' attitude on religious questions. A rabbi in a Galician town, most of the members of his community took him probably for an APIKOROS, who only doubted the genuineness of the Zohar; therefore Chajes had to be guarded in the expression of his liberal views, and frequently his views on important doctrines are to be read only between the lines. On reading Chajes' treatise on the Haggadah in his "Introduction," one must admire the courage with which he uttered such heretical opinions without regard to his surroundings. Jost's criticism of Chajes that he changed "from a liberal thinker favoring Reform to a bitter persecutor and attacker of all that is calculated to arrest superstition" (Jost's "Annalen," 1841, p. 72) is unfounded. Chajes' tolerance toward scientific questions is best proved by his veneration for Jost, whose works he almost knew by heart. It was the radical Reform theories of Holdheim and Geiger that he opposed, at the same time avoiding all personal attacks on the reformers.

**Attitude Toward Reform.**

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 199 (contains also Chajes' epitaph); I. Bodek, in *Ha-Maggid*, i. Nos. 8-11; Kohen-Zedek, in *Meged Yerahim*, i. 106-116; Z. Sagoradski, in *Ha-Asif*, iv. 155-160; Zeitlin, *Bibl. Post-Mendels.* pp. 53-55; Rapoport, in *Kerem Hemed*, vi. 204-259 (a very severe criticism of Chajes' *Iggeret Bikḳoret*).

L. G.

**CHAJUN.** See ḤAYYUN.

**CHALAFTA.** See ḤALAFTA.

**CHALCIS:** Capital of the island of Eubœa in the Ægean sea; under Greek dominion since 1832. Benjamin of Tudela found 200 Jews on the island. There is also testimony to the early residence of Jews in Chalcis in a Hebrew inscription on a gravestone set in the city walls at the entrance-gate. This stone, dated 5086 (1326 C.E.), shows that Jews came to Bœotia and Negropont before the expulsion from Spain, and therefore were not necessarily of Castilian origin.

According to information gathered at Chalcis, there were several Jewish communities in this region before the War of Independence (1821-27). The most important was at Thebes, where it is said there are still some Hebrew inscriptions. These communities suffered the ravages of the war, and some were completely broken up. The little synagogue of the congregation at Chalcis does not testify to any great prosperity in the past. The documents of the community were lost in a fire more than a century ago, and the synagogue itself, built about 1400, was also destroyed by fire in 1844, but was rebuilt five years later.

In a total population of 7,000 inhabitants there are in Chalcis about fifty Jewish families, all of the Sephardic ritual. All live in the same quarter, and are extremely poor, so that no rabbi is maintained and very little religious instruction is given. Few know the Torah or understand their prayers. Nevertheless they are attached to Judaism, and generally go to end their days in the Holy Land.

Their family names are for the most part Greek —such as Marzoukos, Kosty, Moschonas, Sakkys, Politi, Daskalaki—and their features are of the purest Greek type. Their language is Greek. The old men dress "à la Palikare," wearing the "shalvar," or fustanelle, with a high fez on the head, and a heavy tassel hanging down the neck. The old women cover their hair with an unbecoming headdress consisting of a dark silk kerchief twisted tightly around the head. The young people, however, like their Christian fellow-citizens, have recently adopted European dress.

The Jewish cemetery of Chalcis, which has no enclosure, covers a large extent of ground. The dead are buried in a most primitive way, without any sign to mark the grave.

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D.—M. C. J.

**CHALDEA:** The Hebrew "Kasdim" (generally without the article) usually designates the Chaldeans as a people, sometimes also their country (Jer. l. 10; li. 24, 35; Ezek. xi. 24, xvi. 29, xxiii. 15 *et seq.*) or the people together with the country (Gen. xi. 28, 31; xv. 7; Neh. ix. 7). The word is Assyrian, or rather Babylonian, yet the Hebrew is the earlier form; while the cuneiform inscriptions give the later or classical Babylonian sound of the word, namely,

"Kalde." Probably the Hebrew pronunciation was learned indirectly from the Chaldean tribes themselves before the latter had changed the earlier pronunciation.

The "land of the Chaldeans" (Jer. xxiv. 5 *et al.*) is also a frequently occurring phrase. The Chaldean country, in the strict sense, lay in southern Babylonia, on the lower Euphrates and Tigris. But the name was extended by the Biblical writers to include the whole of Babylonia, after the Chaldean Nebuchadnezzar had established the new Babylonian empire and brought his people to world-wide fame. Indeed, it is doubtful whether the Biblical "Chaldea" and "Chaldeans" ever connoted the ancient country and people; these terms, until the eighth century B.C., were restricted to the region along the head of the Persian gulf (see BABYLONIA). The only doubtful passages are those in which "Ur of the Chaldees" is spoken of (Gen. xi. 28 *et seq.*). On the whole, therefore, the Bible agrees with the inscriptions in making the Chaldeans of history a comparatively modern race, and in excluding them from all association with the ancient dynasties of Babylonia.

The term "Chaldaic," for the language spoken by the Chaldeans, does not occur in the Bible. What has been popularly signified under that name is properly called "Aramean" in Dan. ii. 4. The Chaldeans of course spoke Babylonian in the days of the prophet Daniel; but when the Book of Daniel was composed (second century B.C.), Aramean had come to be used by all classes throughout Babylonia.

E. G. H. J. F. McC.

**The Land:** Chaldea as the name of a country is used in two different senses. In the early period it was the name of a small territory in southern Babylonia extending along the northern and probably also the western shores of the Persian gulf. It is called in Assyrian "mat Kaldi"—that is, "land of Chaldea"—but there is also used, apparently synonymously, the expression "mat Bit Yakin." It would appear that Bit Yakin was the chief or capital city of the land; and the king of Chaldea is also called the king of Bit Yakin, just as the kings of Babylonia are regularly styled simply king of Babylon, the capital city. In the same way, the Persian gulf was sometimes called "the Sea of Bit Yakin, instead of "the Sea of the Land of Chaldea."

It is impossible to define narrowly the boundaries of this early land of Chaldea, and one may only locate it generally in the low, marshy, alluvial land about the estuaries of the Tigris and Euphrates, which then discharged their waters through separate mouths into the sea. In a later time, when the Chaldean people had burst their narrow bonds and obtained the ascendency over all Babylonia, they gave their name to the whole land of Babylonia, which then was called Chaldea.

**The People:** The Chaldeans were a Semitic people and apparently of very pure blood. Their original seat may have been Arabia, whence they migrated at an unknown period into the country of the sea-lands about the head of the Persian gulf. They seem to have appeared there at about the same time that the Arameans and the Sutu appeared in Babylonia. Though belonging to the same Semitic race, they are to be differentiated from the Aramean stock; and Sennacherib, for example, is careful in his inscriptions to distinguish them. When they came to possess the whole land their name became synonymous with Babylonian, and, though conquerors, they were speedily assimilated to Babylonian culture.

The language used by the Chaldeans was Semitic Babylonian, the same, save for slight peculiarities in sound and in characters, as Assyrian. In late periods the Babylonian language ceased to be spoken, and Aramaic took its place. One form of this widespread language is used in Daniel and Ezra, but the use of the name Chaldee for it, first introduced by Jerome, is a misnomer.

**History:** The Chaldeans, settled in the relatively poor country about the head of the Persian gulf, early coveted the rich cities and richly cultivated lands of the more favored Babylonians to the north of them. They began a running fire of efforts to possess themselves of the country. These efforts varied much. On the one hand, Chaldean communities were formed in several parts of Babylonia by the simple and peaceful process of immigration. On the other hand, Chaldean agitators were ever ready to participate in rebellions against Assyrian authority, hoping that the issue might make them the rulers of the independent kingdom. Such a man was MERODACH-BALADAN, who was king of Babylonia several times, being deposed by the Assyrians, but always succeeding in seizing the reins of power again. Methods similar to those which he pursued triumphed in the end, and the new empire, which began with the reign of Nabopolassar in 625 B.C. (see BABYLONIA), was Chaldean, though there is no positive proof that its founder was himself of pure Chaldean blood.

When the Chaldean empire was absorbed into the Persian, the name Chaldean lost its meaning as the name of a race of men, and came to be applied to a class. The Persians found the Chaldeans masters of reading and writing, and especially versed in all forms of incantation, in sorcery, witchcraft, and the magical arts. They quite naturally spoke of astrologists and astronomers as Chaldeans. It therefore resulted that Chaldean came to mean astrologist. In this sense it is used in the Book of Daniel (Dan. i. 4, ii. 2 *et seq.*), and with the same meaning it is used by the classical writers (for example, by Strabo).

J. JR. R. W. R.

**CHALFAN, PHOEBUS.** See ḤALFAN.

**CHALID B. YESEKI.** See ḤALID.

**CHALIẒAH.** See ḤALIẒAH.

**CHÂLONS-SUR-MARNE** (Latin, **Catalaunum**; Old French, **Chaalons**): Capital of the department of Marne, France. Little is known of the Jews of this city. In 1292 Davy and his son Salemon, Jews of Chaalons, were living at Paris. The "Document sur les Juifs du Barrois" (1321–23) mentions for Châlons only Lyonnet, his mother Doucine, Morel, and two other Jews, whose names are not given. In 1306 the king, Philip the Fair,

demanded the confiscated property of the Jews of Châlons in behalf of the royal treasury; but the bishop of the city maintained that as the Jews were subject to him their property also belonged to him. The Parliament was asked to settle the difficulty, but in the course of the proceedings the king yielded and presented the bishop with the cemetery of the Jews (1314). This cemetery seems to have been the burial-place of all the Jews of Barrois. The Jewish community of Châlons to-day consists of forty or fifty families; it has a synagogue and a rabbi.

Bibliography: *Rev. Et. Juives*, i. 68, 70; ii. 72; xix. 247, 254.

S. K.

G.

**CHÂLONS-SUR-SAÔNE** (Hebrew, קאלן or קאלונש): Capital of the department of Saône-et-Loire, France. Jews were established in the city at an early period; the council that convened there in 630 forbade them to sell slaves abroad. A mint-master named Priscus, who held office at Châlons in 555, seems to be identical with the Jew of that name who, in the presence of Gregory of Tours, had a theological controversy with the king Chilperic. Among the other Jewish mint-masters of this period mention is made of Jacote of Châlons, Juse of Macon, Jacotus of Orleans, etc. In the second half of the eleventh century R. Eliezer ben Judah, the pupil of R. Isaac ben Menahem of Orleans, lived at Châlons. The celebrated Rashi of Troyes corresponded with the scholars of קבלן (Châlons; Latin, "Cabillonum"), who took part in the synod convened at Troyes about 1160 under the direction of R. Jacob Tam of Rameru.

In the thirteenth and fourteenth centuries the Jewish community of Châlons was one of the most important of Burgundy, although its members were still periodically subjected to harsh treatment. The most eminent Jews of the period (1306) were Hélion and Bénion, who numbered important personages among their debtors, and (1384-95) Alisa of Treves, Namiet Lévi, Solomon of Montréal, Saulcin Beaugey, Aaron Lévy, Croissant of Bourges, Isaac of Troyes, Maître Pérez, and R. Joseph, author of a commentary on the Pentateuch, in which he frequently cites the Bible commentator R. Eliakim מקולין or מקלין as his master and compatriot. Châlons-sur-Saône has to-day (1902) a small Jewish community, placed under the administrative and religious authority of the consistory of Lyons.

Bibliography: Depping, *Les Juifs dans le Moyen Age*, p. 45; Vicomte Ponton d'Amécourt, *Description Raisonnée des Monnaies Mérovingiennes de Châlons-sur-Saône*, pp. 92, 95; idem, *Essai sur les Monnaies Mérovingiennes*, pp. 68, 189; Simonnet, *Juifs et Lombards*, pp. 159 *et seq.*; Gerson, *Essai sur les Juifs de la Bourgogne*, pp. 29, 30, 35, etc.; Joel Müller, *Réponses des Rabbins Français*, p. 10; Gross, *Gallia Judaica*, p. 590.

S. K.

G.

**CHALPHI:** Father of Judas. The latter was one of the two captains who remained when all the others under Jonathan had fled at the battle of the plain of Nasor (I Macc. xi. 70). Josephus refers to Chalphi, but calls him "Chapsios."

G. B. L.

J. JR.

**CHALUḲḲA.** See Ḥaluḳḳa.

**CHALYZIANS:** A people who, according to the Byzantine historian, John Cinnamus (twelfth century), accepted the Mosaic law. They fought, together with the Dalmatians, against the Greeks in the reign of Manuel Comnenus in 1154. "Chalyzians," as A. Harkavy suggests, is probably the name given by Cinnamus to the Chazars, whom Duke Taksony of Hungary invited, among other tribes, to settle in his domains, in order to make good the losses in the population of the country, due to the many raids which the Hungarians undertook into surrounding countries, but which, after causing alarm to the whole of Europe, resulted in the final defeat of Duke Taksony in the year 970.

The Polish historian August Bielkowski, however, suggests that the Chalyzians of Cinnamus were the Chvalissy of Nestor. When the Hungarians removed to Dacia and Pannonia, the reigning family among them was the Kabary, one of the Chazar tribes.

Bibliography: Cinnamus, *Epitome*, etc., ed. Niebuhr, iii. 107, 247, Bonn, 1836; A. Harkavy, *Ha-Jehudim u-Sefat ha-Slavim*, p. 132, Wilna, 1867; Nestor's *Aelteste Jahrbücher der Russischen Geschichte*, translated by Scherer, p. 42, Leipsic, 1774.

H. R.

G.

**CHAMA (RAB).** See Ḥama.

**CHAMAI (GAON).** See Ḥamai.

**CHAMATI, NATHAN.** See Nathan b. Gad of Ḥamath.

**CHAMBERLAIN:** The English rendering of סרים. This Hebrew word is also translated "officer" (Gen. xxxvii. 36; II Kings viii. 6). If "chamberlain" is to be used at all, it must be taken in a very broad sense. The chamberlain is sometimes a mere servant (Acts xii. 20), or messenger (II Kings viii. 6); at other times he holds a position of trust, and even has charge of the finances (Rom. xvi. 23). See Eunuch and Officer.

In Jer. li. 59 the word stands for שר מנוחה, which is incorrectly given by the A. V. as "a quiet prince." The chamberlain here referred to was a brother of Baruch, the secretary of Jeremiah.

G. B. L.

E. G. H.

**CHAMBERLAIN, HOUSTON STEWART:** Anglo-German musical critic and anti-Semitic writer; born Sept. 9, 1855, at Portsmouth, England; son of Admiral W. C. Chamberlain. He went to school at Versailles, studied science at Geneva University, and finally became privat-docent in philosophy at the University of Vienna.

Besides several works on Richard Wagner, from whom he probably imbibed much of his anti-Semitism, he has attracted attention by his chief work, "Die Grundlagen des 19. Jahrhunderts," Munich, 1899; 4th ed., 1902. In this he regards all history as a conflict between the Aryans and the Semites; the latter being regarded as a special genus, "homo Syriacus," of which the Jew, "homo Judaicus," is a typical species. Race rules history; and the influence of the Semites in the early forms of Christianity broke down the ancient world, which had to be revived by the new blood of Germanism against which the Roman Catholic Church is perpetually struggling in order to introduce once more the abstract universalism of the Semite. Chamberlain dreads a world-supremacy on the part of the Jews, and attacks in every way their intellectual, moral, and religious qualities. While evincing great admiration

for the character and views of Jesus, so great is his anti-Semitic bias that he denies Jesus' Jewish origin.

Chamberlain's journalistic style and wide generalizations have attracted considerable attention, especially in German-Jewish journalism, as can be seen from the accompanying bibliography.

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E. C. J.

**CHAMBÉRY:** Capital of the department of Savoy, France. When the Jews were driven from France by Philippe Auguste in 1182, many of them sought refuge in Chambéry and the surrounding country, especially at Yenne, Seissel, Aiguebelle, and Saint-Genis (Gerson, "Notes sur les Juifs des États de la Savoie," in "Rev. Et. Juives," viii. 235; compare Loeb, "Un Episode de l'Histoire des Juifs de Savoie," in "Rev. Et. Juives," x. 32). They were subject to a tax, which in 1300 amounted to 75,374 francs; in 1328, to 2,400 florins (gold); and, in 1331, to 1,200 florins (Costa de Beauregard, "Notes et Documents sur la Condition des Juifs en Savoie," in "Mémoires de l'Académie Royale de Savoie," 2d series, 11; compare Victor de St.-Genis, "Histoire de Savoie," i. 456). Amadeus V. granted them privileges which were confirmed Nov. 17, 1323, these being chiefly in favor of the Jews Vivant de Vesos, Master Agin, his son-in-law, and Harasson de Biauna ("Rev. Et. Juives," x. 32).

In 1348, at the time of the Black Death, the Jews of Chambéry were accused of having poisoned the wells at the incitation of Rabbi Peyret and Aboget, a rich Jew. Many were massacred at Chambéry, Montmélian, Chillon, Chatel, Yenne, etc. (Costa de Beauregard, *l.c.*; compare Grätz, "Gesch. der Juden," vii. 362). Another persecution occurred in 1394, at the instigation of Vincent Ferrer (Joseph ha-Kohen, "'Emek ha-Baka," translation by I. Sée, p. 85). In 1417 two converted Jewish physicians, Guillaume Saffon and Master Pierre of Macon, were commissioned to examine the books of the Jews at Chambéry in order to find therein the alleged blasphemies against the Christian religion with which they had been charged ("Mémoires de la Société Savois. d'Histoire et d'Archéologie," xv. 21, cited by Gerson in "Rev. Et. Juives," viii. 239).

At the request of the archbishop of Lyons, Marie de Berry, duchess of Bourbon, who governed the city of Trévoux in the absence of her husband, Jean de Bourbon, had the Jewish books examined in 1430. The physician Ayme (Amadeus), a converted Jew of Chambéry, was commissioned to examine works written in Hebrew, and to translate the passages that were to be condemned ("Rev. Et. Juives," x. 34). He also conducted an inquiry against the Jews of Savoy, whose books he ordered to be burned (*ib.* viii. 239).

Solomon ibn Verga ("Shebeṭ Yehudah," No. 11) tells of a general persecution of the Jews in Savoy and Piedmont in 1490. Gerson (*l.c.* p. 236) thinks, not without reason, that this was the persecution instigated in 1466 by Louis of Nice or Provence, a converted Jewish physician, commissioned by his godfather, Duke Louis, to make an inventory of the books of the Jews of Chambéry, who had been accused of witchcraft and sacrilege. This accusation was later acknowledged to be false (Costa de Beauregard, *l.c.* p. 106; compare "Rev. Et. Juives," viii. 239). In 1430 the Jews were confined to a special quarter assigned to them by Amadeus VII. The count of Savoy compelled them to wear, like the Jews of France, a wheel, half red and half white, upon the left shoulder ("Rev. Et. Juives," x. 33). They were finally forced to leave Chambéry in consequence of the general banishment of the Jews from Spain in 1492. According to Victor of St.-Genis, however (i. 455), this city had a Jewish community in 1714.

Among the scholars mentioned as having lived at Chambéry are: R. Aaron, commentator on the Pentateuch; R. Jacob Lévi; R. Solomon, the father of Joseph Kolon, who states that when he lived at Chambéry, about 1440, there were distinguished rabbis in that city; and the celebrated publisher, Gerson Soncino, who, in his preface to the Hebrew grammar of David Ḳimḥi (1532-34), says that he collected the Tosafot of Fouques in Chambéry. There were also several eminent Jewish physicians, among whom may be mentioned: Master Samson, physician to Amadeus V.; Master Palmieri, attached to the person of Amadeus VI., and physician of the city of Chambéry; Helias of Evian, called in 1418 to attend the daughters of the count of Savoy; Masters Isaac of Annecy and Jacob of Chambéry, physicians to Bonne de Berri, mother of Amadeus VIII.; Master Solomon, physician to Amadeus VIII.; Master Jacob of Cramonaz, physician to the regent Yolande ("Rev. Et. Juives," viii. 241, 242).

G. S. K.

**CHAMELEON:** An animal of the genus *Chamæleon*, the only genus of the tribe *Dendrosaura* (also *Chamæleonida*, *Rhiptoglossa*, *Vermilinguia*), of the *Chamæleontidæ* or *Chamæleonidæ* family, of which it is the type. Some sixty species of the genus are known to exist, the most common of which, *Chamæleon vulgaris*, is frequently found in Egypt and the Holy Land. The word "chameleon" is taken from the Greek χαμαιλέων (literally "ground-lion"), presumably a Greek adaptation of a foreign word. Bochart ("Hierozoicon," iv. ch. vi.) derives it from a supposed Punic word, גמלין ("little camel"). This conjecture he bases on the name "jamal al-Yahud" ("camel of the Jews"), which the Arabs give to the chameleon on account of the hump on its back.

In the A. V. "chameleon" is the rendering of the Hebrew כח (koaḥ), which occurs only once (in Lev. xi. 30), in a list of five unclean animals, where it occupies the second place. This rendering, apparently, has the support of the Septuagint and the Vulgate, which may, however, be due to the fact that the animals are not arranged in the same order in the LXX. as in the Hebrew. The same can be said of the rendering "ḥulda" of the Peshiṭta. The koaḥ is presumably a species of monitor, as the ḥulda is of the MOLE. It is now commonly thought that the chameleon is to be identified with the fifth animal on the list, תנשמת (tinshemet), in the R. V. This identification is based principally on the etymology of the word תנשמת ("the breather," "inhaler"),

from the root נשם ("to blow," "to breathe"). The chameleon is remarkable for its habit of inflating itself, which, combined with its power of fasting, led the ancients to believe that it lived on air (see Bochart, *l.c.*, quoting Ḳimḥi). In reality it lives on insects, which it captures by darting at them its long and viscid tongue. The little animal, six or seven inches long, or, with the tail, eleven to twelve inches, lives almost exclusively upon trees, where it finds itself quite at home, thanks to its prehensile tail and feet.

Another peculiarity of the chameleon is its ability to change its color, supposedly in accordance with that of the objects with which it comes in contact. Whatever be the occasion of the phenomenon, its possibility is due to the presence in the skin of contractile cells, both clear and pigment-bearing, placed at various depths, and so arranged that, under the control of the nervous system, the one or the other only, or both kinds in various proportions, will come to the surface.

The tinshemet of Lev. xi. 30 must not be confounded with a bird of the same name mentioned in Lev. xi. 18.

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E. G. H. H. H.

**CHAMOIS:** The rendering of the Hebrew זמר (zemer), both in the A. V. and in the R. V., probably on the authority of Bochart ("Hierozoicon," iii. ch. xxi.). It must, however, be discarded, for the reason that the chamois is exclusively a European animal. The zemer can not be identified with precision. The word occurs only once (Deut. xiv. 5); and it has no parallel in the cognate languages. The versions of the Bible are at variance as to its translation. The Septuagint and the Vulgate, followed by the Coptic, have "camelopard" or "giraffe"—apparently a mere guess, and not a happy one considering the remoteness of the home of that animal from Palestine. The Peshiṭta translates "zemer" by *arna*, a word which does not occur elsewhere in Syriac literature; Bar-Bahlul renders it "mountain-sheep," on the authority of Gregory of Nyssa and Bar-Serushway; while BarAli (ed. Hoffmann, gloss 1518) has *althaital*, "wild goat," or *al-wa'il*, "mountain-sheep." Both the thaital and the wa'il belong to the wild goats (steinböke, bouquetins; see Hommel, "Die Namen der Säugethiere," pp. 280, 286). The rendering "elk" (Luther) is to be rejected for the same reason as "camelopard" or "chamois."

Modern naturalists generally agree that the zemer must have been a kind of wild sheep, of the same type as the ammotragus, the *aroui* of the Arabs which is represented on the Egyptian monuments and is still common in Egypt, Arabia Petræa, and the Atlas range.

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E. G. H. H. H.

**CHAMPAGNE** (קנפיינא, קפונייא, קלפייא, צמפן, קנפנייא, קנפייא, קאנפאניאה): A former province of France, now known as the departments of Marne, Haute-Marne, Aube, and Ardennes, with part of Seine-et-Marne, Yonne, Aisne, and Meuse. Jews settled in Champagne as early as the Gallo-Roman epoch. They depended on the protection of the counts governing the country, this protection, however, being dearly bought. Often the Jews of Champagne moved into adjacent countries, being unable to pay the heavy taxes imposed upon them. To avoid this loss to the treasury and to get "their Jews" back, the counts of Champagne concluded treaties of extradition with the neighboring countries. Such a treaty was concluded in 1198 between Count Thibaud IV. and Philippe Auguste, and was renewed in 1201 by Countess Blanche, the widow of Thibaud. The latter claimed the extradition of a wealthy Jew named Cresselin, who sought refuge at Paris from the extortions of the countess.

In 1284 Champagne was incorporated into the kingdom of France, and the fate of the Jews of this province became that of all the French Jews. In taking possession of Champagne Philip the Fair imposed upon the Jews of the province the payment of 25,000 livres as a gift for the "happy event."

Champagne was renowned in the twelfth century for its Talmudical schools at Troyes, Ramerupt, Dampierre, and other places. It was the native country of Rashi, Jacob Tam, and many other Talmudical celebrities. Its religious customs are often cited in the ritual laws.

At the present day (1902) the greater part of the ancient Champagne belongs to the consistorial district of Lille.

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K. I. Br.

**CHANA B. CHANILAI (RAB).** See Ḥana b. Ḥanilai.

**CHANAN, CHANANEL, CHANANYA.** See Ḥanan, Ḥananel, Ḥananya.

**CHANELES, LÖB.** See Ḥaneles, Löb.

**CHANILAI.** See Anilai.

**CHANINAI.** See Ḥaninai.

**CHANOCH.** See Enoch.

**CHANTING.** See Cantillation.

**CHANUKKAH.** See Ḥanukkah.

**CHAO YNG-CHENG:** Chinese mandarin; flourished about 1653. After the sack of K'ai Fung-Foo, which followed the fall of the Ming dynasty in 1642, the synagogue there was destroyed, and the Jews took refuge on the north side of the river Hoang-Ho, having saved the scrolls, which had been thrown into the water. Ten years later Chao, who was a Jewish mandarin from the province of Chen-Si, was detailed to restore the city, and with the aid of his brother, Yng-teou, induced the Jews to cross the river and take up their old quarters, and rebuild the temple in 1653. One complete scroll of the Law was made up out of the fragments which had been saved from the waters, and other copies were made from this. Chao wrote an account of the saving of the scrolls and the rebuilding of the temple,

which was expanded by his brother into a book of ten chapters. A stone stele dated 1663 was afterward erected, giving the details of his action.

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J.

**CHAPLET.** See CROWN, DIADEM, MITER, and TURBAN.

**CHAPMAN, JOHN:** English educationist and communal worker; born 1845. Educated at Jews' College, London, he became an assistant master in that institution, and was subsequently appointed head master of the Jews' Hospital and Orphan Asylum. He has been for many years principal of the Great Ealing proprietary school, at which large numbers of Jewish lads of the middle class have been trained. For a time Chapman was minister of the Western Synagogue, Haymarket. He is the honorary secretary of the council of Jews' College.

Chapman was one of the founders of Ealing Public Library.

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J. A. P.

**CHARAATHALAN** or **CHARAATHALAR:** Name occurring in I Esd. v. 36. It is a corruption of "Cherub," "Addan," and "Immer" (Ezra ii. 59 = Neh. vii. 61). Compare CHERUB.

E. G. H. C. L.

**CHARACA:** A city about 750 stadia distant from Caspis. It was the seat of the Jews called "Tubieni." Judas Maccabeus went to this place after his conquest of Caspis (II Macc. xii. 17).

E. G. H. G. B. L.

**CHARAN.** See ḤARAN.

**CHARASHIM.** See GE-ḤARASHIM.

**CHARCHEMISH.** See CARCHEMISH.

**CHARES** (Χάρης): Leader of the Zealots in the Judæo-Roman war, and one of the most eminent men of Gamala (Josephus, "B. J." iv. 1, § 9). When the men of Bathyra, "called the Babylonians," who sided with Agrippa and the peace party, were at Gamala without their leader, Philip, they were attacked by the Gamalians, and Chares, Philip's relative, and his brother Jesus were killed (*idem*, "Vita," xxxv., xxxvii.). Chares' name is found in inscriptions.

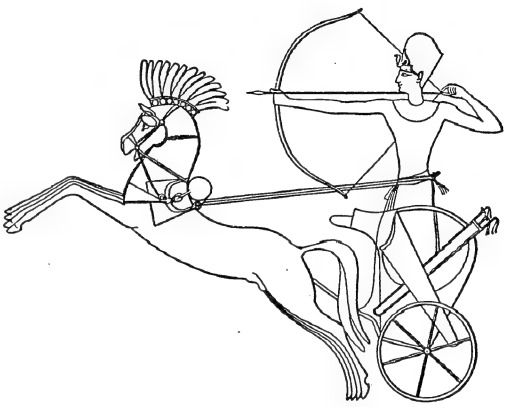
BIBLIOGRAPHY: Waddington, *Inscriptions de la Syrie*, No. 2112.

G. S. KR.

**CHARGER:** A rendering of two Hebrew words and a Greek one: (1) קערה (ḳe'arah), occurring in the list of the donations of the chiefs of the tribes on the day of the dedication of the Tabernacle (Num. vii. 13 *et seq.*). Elsewhere the word is rendered DISH. (2) אגרטל (agarṭel), the etymology of which is uncertain. It is, perhaps, the Greek κάρταλος taken into the Aramaic. The word is found in the list of vessels restored by King Cyrus to the returning Jewish exiles (Ezra i. 9). (3) Πίναξ, the dish upon which the head of John the Baptist was presented to Herodias (Matt. xiv. 8, 11; Mark vi. 25, 28).

E. G. H. G. B. L.

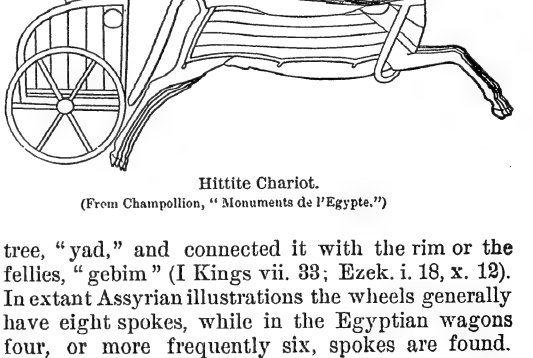
**CHARIOT:** Vehicles are designated in Hebrew chiefly by two expressions, "'agalah" and "rakab," with "merkab" and "merkabah" derived from the latter. The former denotes the wagon used for heavy loads and general work, the name being connected with the root "to roll"; while the latter is the chariot of war or of state. Wagons for carrying burdens or persons are found among the different



Egyptian Chariot.
(From Champollion, "Monuments de l'Egypte.")

peoples of antiquity, having displaced at an early time the sledge and the drag on rollers, drawn by men or oxen (compare the pictures in Wilkinson, "Manners and Customs of the Ancient Egyptians," iii. 324). Early Egyptian monuments show also a frame like a litter, which was fastened between asses and used to carry persons.

Originally the wheels of the wagons were solid disks (*ib.* i. 369), but a more artistic type, consisting of hub, spokes, and fellies, was gradually evolved. The spokes, "ḥishshukim" (I Kings vii. 33), sprang from the hollow cylinder in the center of the wheel ("ofan" or "galgal"), that is, from the hub, "ḥishshurim" (I Kings vii. 33), around the stationary axle-



Hittite Chariot.
(From Champollion, "Monuments de l'Egypte.")

tree, "yad," and connected it with the rim or the fellies, "gebim" (I Kings vii. 33; Ezek. i. 18, x. 12). In extant Assyrian illustrations the wheels generally have eight spokes, while in the Egyptian wagons four, or more frequently six, spokes are found. The body of the wagon and the pole were connected directly with the axletree. The pole had a yoke arranged for two animals only, so that each additional animal had to be harnessed separately, and not in

front, but on the side of the first two animals. As horses did not come into general use among the Israelites until the time of Solomon, oxen were originally the chief draft-animals (I Sam. vi. 7), while asses were generally used for the saddle. That the Israelites in very early times had wagons for carrying burdens, is evident from I Sam. vi. 7 and II Sam. vi. 3. Mention is also made of threshing-wagons (Isa. xxviii. 27). There is no definite information regarding harvesting-wagons (see Amos ii. 13). It is to be noticed that the latter are not used to-day in Palestine ("Zeit. Deutsch. Palästina Ver." ix. 40, and the commentaries on Amos, *l.c.*). Persons traveled chiefly on asses, because the poor condition of the roads in Palestine made it difficult to use wagons to any extent, especially for long journeys. Nevertheless, the fact that the Egyptians evidently received the word עגלה (Egyptian, "'agolt"), as well as מרכבה (Egyptian, "merkobt"), from the Canaanites, shows that wagon-building was known at an early date in Canaan.

Assyrian Chariot.
(From Layard's "Nineveh.")

War-chariots proper were also known in Canaan at an early time, for as a result of having them the Canaanites were so superior to the Israelites that the latter could not meet them in open battle on the plain (Josh. xi. 4; Judges i. 19, iv. 3; I Sam. xiii. 5). These vehicles were indeed strange to the Israelites. Although David captured chariots and horses in his war with the Syrians, he did not use them, and even hamstrung the horses (II Sam. viii. 4). It remained for Solomon to introduce war-chariots, which were stationed partly in Jerusalem and partly in other cities (I Kings ix. 19). Beginning with his time, chariots and horsemen are often mentioned in the army of the southern as well as of the northern kingdom (I Kings xvi. 9; II Kings viii. 21, xiii. 7; Isa. ii. 7; Micah v. 9). Horses were indispensable to these chariots, and the great difficulty in procuring them (II Kings vii. 13, xviii. 23) probably often induced political leanings toward Egypt (Isa. xxx. 16, xxxi. 1, xxxvi. 9).

**War-Chariots.**

The war-chariots doubtless resembled the Assyrian and Egyptian two-wheeled chariots, open in the back; they were not furnished with scythes, as is often stated, for the latter were introduced by the Persians. They were made of fig-tree wood, and trimmed with bronze or iron. Like those of the Assyrians, the Hittites, and others, the chariots of the Israelites probably carried three men, שלישים, the driver, the warrior proper, and the shield-bearer; while on those of the Egyptians there were generally but two men. According to I Kings x. 29 the price of a chariot imported from Egypt in the time of Solomon was 600 shekels, and that of a horse 150 shekels.

During the last decades of the southern kingdom mention is made of sun-horses and sun-chariots stationed in the outer court of the Temple, these being removed later by Josiah. They had been introduced at the time that syncretism was flourishing, and the cult of the sun-god had become dominant under Assyrian influence. As in the case of the Canaanite Baal (in reality the sun-god), the Assyro-Babylonian sun-god had been identified with YHWH, and his symbols placed in the court of the Temple. Such syncretism was not altogether foreign to Hebrew ideas, for YHWH is not only the God of heaven, but also He who rides in a chariot (Hab. iii. 8; Ps. lxviii. 18[17]) and on the CHERUBIM, and who descends in a chariot of fire to take His saints into heaven (II Kings ii. 11, vi. 17, xiii. 14). For God's chariot-throne see MERKABAH.

**Sun-Chariots.**

E. G. H. W. N.

**CHARITY AND CHARITABLE INSTITUTIONS.—Ancient and Medieval Times.** Charity is kindness shown to the needy; Hebrew, "ẓedaḳah"="righteousness" (Deut. xxiv. 13; Isa. xxxii. 17; Prov. xiv. 34; Ps. cvi. 3; Dan. iv. 24); "gemilut ḥesed" or "gemilut ḥasadim" = "the bestowing of kindness," is the rabbinical term for personal charity. Charity may be regarded merely as a free tribute of love, as in the New Testament, where ἀγάπη is often translated in A. V. by "charity"; or it may be equivalent to "liberality," a term borrowed from the Roman world, where, as in Greece, only on a larger scale, the free-born ("libri") or wealthy showed generosity by great donations to the lower classes. But in Judaism charity is an act of duty incumbent upon men of means to provide for those in want. Charity is righteousness in so far as God, the Giver of all blessings, claims from His gifts a share for the poor, and, as the actual owner of the land, claims certain portions of the produce for the fatherless and the widow, the Levite and the stranger: "Thou shalt surely give him [the poor], and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out

**The Lord's Share.**

of the land: therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and thy needy in thy land" (Deut. xv. 10, 11). In the Mosaic legislation the right of proprietorship does not extend to the corners of the field, the gleanings of the harvest, the forgotten sheaf, and the growth of the seventh year; they "shall be for the stranger, the fatherless, and the widow" (Lev. xix. 9, 10; xxiii. 22; Deut. xxiv. 19–21; Ex. xxiii. 11; compare Lev. xxv. 23). The tithes of the yearly produce also were claimed every third year for the Levite, the stranger, the fatherless, and the widow (Deut. xiv. 22–29, xxvi. 12 *et seq.*; compare Mal. iii. 10). So should every enjoyment of God's gifts be shared by the needy (Deut. xvi. 11, 14). Charity from this point of view may be called an assessment of the rich in favor of the poor. This also is the view of the Rabbis. When asked by Tinnius Rufus: "Why does your God, being the lover of the needy, not Himself provide for their support?", R. Akiba replied: "By charity wealth is to be made a means of salvation; God, the Father of both the rich and the poor, wants the one to help the other, and thus to make the world a household of love" (B. B. 10a).

**A Claim of Righteousness and Love.**

In another aspect charity is righteousness. The helpless has a right to claim the help of his more fortunate brother. The cry of the distressed is an appeal to human compassion which must be responded to, lest the "gracious" God, who "doth execute the judgment of the fatherless and widow" (Deut. x. 18)- hear it and punish those who remain deaf to the call of duty (Ex. xxii. 20–25). The poor are "my people," says God: "If thy brother be waxen poor . . . thou shalt relieve him that he may live with thee" (Lev. xxv. 35). He is "of thine own flesh," and when thou seest him naked thou shouldst cover him, and give him bread when he is hungry, and shelter when he is cast out (Isa. lviii. 7). The idea that the poor and forsaken stand under the special protection of God, who "loves the stranger" and is "father of the fatherless and judge of the widows" (Deut. x. 18; Ps. lxviii. 6, 15), is the underlying motive of such charity as is expressed in Proverbs: "He that hath pity upon the poor lendeth unto the Lord" (xix. 17); "He that honoreth him hath mercy on the poor" (xiv. 31). Compare Ps. xli. 1: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble," and the whole of Ps. cxii. Accordingly, the ideal type of the righteous man is he who is "eyes to the blind," "feet to the lame," and "father to the poor" (Job xxix. 15); and that of the virtuous woman, she who "stretcheth out her hand to the poor" and "reacheth forth her hands to the needy" (Prov. xxxi. 20).

**Charity Is Righteousness.**

Charity is a human obligation. Man owes it to his fellow-man as a brother. It is expected of all men and toward all men (Deut. xxiii. 5; I Kings xx. 31; Amos i. 11–ii. 1; Philo, "De Caritate," §§ 17, 18). Abraham is a type of charity and benevolence (Gen. xviii. 3). In the Testaments of the Twelve Patriarchs it is simple-hearted Issachar (Issach. 3, 5, 7) who, by example and precept, teaches charity in "helping the poor and the feeble and sharing every gift of God with the needy." Philo (ed. Mangey, ii. 629), in the fragment preserved by Eusebius ("Præparatio Evangelica," viii. 7) gives, as especial ordinances of Moses the lawgiver, the Buzygian laws; that is, the old Athenian laws of humanity (see Bernays, "Gesammelte Schriften," i. 278 *et seq.*): "not to refuse fire to any one asking for it, nor to cut off a stream of water; to offer food to beggars and cripples, and to give decent burial to the unclaimed dead; not to add additional suffering to one who is in trouble, nor to treat animals with cruelty." Josephus ("Contra Ap." ii. 29) also gives as ordinances of Moses regarding all men: "to afford fire, water, and food to such as need them, to show them the road [see Bernays, *l.c.* p. 78], and not to let any one lie unburied."

**Charity a Human Obligation.**

With unmistakable reference to a similar rabbinical tradition are the words spoken by Jethro, the God-fearing Gentile, to Moses (Ex. xviii. 20): "Thou shalt teach them ordinances and laws and shalt show them the way which they should walk therein and the work that they should do," as interpreted by Eleazar of Modin in Mek., Yitro (compare B. Ḳ. 99b; B. M. 30b; and Targ. Yer. Ex. xviii. 20), to mean: "Show them the house of life," *i.e.*, the synagogue where the poor are to be sheltered; "the way," that is, to visit the sick; "where they should walk," that is, to bury the dead; "therein," that is, "to bestow kindness" to other persons in need; and "the work they should do," that is, to do "more than is strictly required." "To him who shows mercy to all his fellow-creatures, Heaven will also show mercy; to him who fails to show mercy to his fellow-creatures, Heaven will not show mercy" (Shab. 151b, based upon Deut. xiii. 18 [A. V. 17]). The Israelites are distinguished for charity, modesty, and benevolence (Yeb. 79a). When Moses asked the Lord to show him "His way," He showed him the treasures of heaven in store for those who do works of charity, especially for those who rear orphan children (Tanh. to Ex. xxxiii. 13).

Charity, however, should not be so altruistic as to overlook one's duties toward self and those nearer home. "He commits a crime who imperils his life by refusing to take charity when he is in dire need" (Yer. Peah viii. 21b). Against the tendency prevailing in Essene and Christian circles to sell all one had and "give to the poor" in order to have "treasure in heaven" (Matt. xix. 21), the rabbis at the synod in Usha ordained that "no one should give away more than the fifth of his fortune lest from independence he may lapse into a state of dependence" (Ket. 50a). "He that doeth righteousness at all times" (Ps. cvi. 3) is he who supports his wife and small children (Ket. *l.c.*). The poor among one's own relatives, and then those in the same town, have the leading claims upon charity (B. M. 71a).

**Principles of Charity.**

On the other hand, charity is to provide each poor person with "what is sufficient for his need in accordance with what he lacks"; that is to say, his personal claims and wants with a view to his former social position should be considered; "and if he needs

a horse to ride on, it should not be withheld from him now that he is in reduced circumstances" (Sifre to Deut. xv. 8; Ket. 67b; Yer. Peah viii. 21b); the fundamental principle being expressed in Ps. xli. 1; see Midr. Teh. to the passage: "Blessed is he that considereth the poor." Furthermore, all possible secrecy should be maintained in order not to offend the recipient of charity (Ket. *l.c.*; B. B. 9b; see ALMS). Of greater merit, therefore, than giving is the helping of the poor by lending him money, or in some other way facilitating his mode of living (Shab. 63a). But greater than all charity is that bestowing of personal kindness ("gemilut ḥasadim") which is enjoined by the words, "to love mercy" (Micah vi. 8). In fact, all charity is valued only by the element of personal kindness it contains (according to Hosea x. 12). "Charity is offered with one's money; kindness, with both one's person and one's money. Charity is bestowed upon the poor; kindness, upon both poor and rich. Charity is offered to the living; kindness, to both the living and the dead" (Suk. 49b). "The bestowal of kindness is one of the three things on which the world is stayed," teaches Simon the Just in the third pre-Christian century (Ab. i. 2). That is to say, the recognition of the needs of suffering humanity calls into existence a body of men who take charge of the various charitable works required for the maintenance of society. Such a body of elders of each city is held responsible for every case of neglect of human life which may lead to disastrous consequences; for why should the elders of that city "next unto the slain man" whose body has been found, "put away the guilt of innocent blood" from among them (Deut. xxi. 1–9), unless they have failed to provide properly for either the victim or the desperate murderer (Sifre, Deut. 210; Soṭah ix. 6).

**Charity a Matter of Public Administration.**

Here the principle is laid down for all times and places that charity, in its manifold ramifications, is a matter of public safety and public administration; and it is more than probable that the "Anshe Keneseth ha-Gedolah," of whom Simon the Just is said to have been one of the last remnants (Ab. i. 2), were also the organizers of the system of charity. It is one of the radical errors of Uhlhorn ("Die Christliche Liebesthätigkeit," 1882, p. 55) and all Christian writers to ascribe to the Cristian Church the merit of having originated systematic charitable work based on Matt. xxv. 35–39; the burying of the dead, as Uhlhorn says, having been added later to the six branches of charity mentioned there. The fact is that the whole description of the Messianic judgment in Matthew, *l.c.*, rests on the Midrashic interpretation of Ps. cxviii. 19 *et seq.* (see Midr. Teh. to the passage, where the deeds of charity are enumerated in words almost identical with those of Matthew). Indeed, these familiar Ḥasidic works of charity were regarded as having been practised from the beginning of the world, the Lord Himself having taught them to the Patriarchs (Soṭah 14a). Daniel, Job, and Abraham practised them (Ab. R. N. iv., vii.; ed. Schechter, pp. 21, 33), Abraham having learned them from Melchizedek (Midr. Teh. Ps. xxxvii.); and there are many indications that the ancient Ḥasidim divided themselves into groups attending to these (seven?) different branches of charitable work (see M. Ḳ. 27b; Sem. xii.; Ab. R. N. viii. 36 *et seq.*; Geiger, "Jüd. Zeit." vi. 279, ix. 7–9; Brüll, "Jahrb." i. 25; and art. ESSENES). These seven branches, mutatis mutandis, mentioned in rabbinical literature, are: (1) feeding the hungry and giving the thirsty to drink; (2) clothing the naked; (3) visiting the sick; (4) burying the dead and comforting the mourners; (5) redeeming the captive; (6) educating the fatherless and sheltering the homeless; (7) providing poor maidens with dowries. The "Apostolic Constitutions" (iv. 2) enumerates ten branches.

**Systematic Relief.**

The Mosaic law, based upon the simple agricultural life of the Hebrews, offered provisions for widows, orphans, and strangers who had entered into a state of dependence; while the shiftless and otherwise unfortunate often sold themselves as slaves with the view of recovering their freedom in the seventh year and their patrimony in the jubilee year. In times of famine, emigration was resorted to (I Kings xvii. 9; Ruth i. 1). It is interesting to notice the changed conditions in Palestine during the first century, when Queen Helena of Adiabene during a great famine bought shiploads of wheat and figs to aid the starving, and her son Izates sent great sums of money "to the foremost men of Jerusalem for distribution among the people" (Josephus, "Ant." xx. 2, § 5). Here is the first historical evidence of the existence of a body of men at the head of the community having relief work in charge. And that the foremost men were selected for the office of charity collectors or overseers ("gabba'e ẓedaḳah"), may be learned from the ancient Mishnah (Ḳid. vi. 5): "He whose fathers belonged to the gabba'e ẓedaḳah is qualified to marry into priestly families without inquiry as to his pure descent." It is also known that at the beginning of the second century R. Akiba held the office of charity overseer (Ḳid. 28a).

The following system of relief was established in Mishnaic times. Every community had a charity-box, called "ḳuppah," or ḲORBAN (see ALMS), or "arca" (Tertullian, "Apologia," xxxix.), containing the funds for the support of the indigent townsmen, who received every Friday money for the fourteen meals of the whole week, and for clothing, as well as the charity for the transient poor, who received only as much as was needed for the day, and on Sabbath eve for three meals; also a charity-bowl ("tamḥoi") for the keeping of victuals needed for immediate relief. The charity-box was given in charge of three trustees, who formed a regular bet din to decide on the worthiness and claims of the applicants before giving money; personal merit as well as parentage and former social station being considered. Beggars who went from door to door received nothing, or at best a pittance. For the collection of the money two men of the utmost respectability and trustworthiness were sent, endowed with full power to tax the people and to seize property until the sum required was given them. In order to avoid all suspicion, these collectors were not allowed to separate while collecting or holding the money (see APOSTLE). The victuals for the tamḥuy were both collected and distributed for

immediate use by three officers. The collections for the ḳuppah were made weekly. A residence in the city for thirty days obliged persons to contribute to the ḳuppah, one of three months to the tamḥuy, one of six months to the clothing, and one of nine months to the burial fund (B. B. 8–9; Tosef. Peah iv. 8–15; Mishnah Peah viii. 7; Yer. Peah 21a, b). The task of the charity administrators—also called "parnasim" (פרנסים), from *πρόνοος* = "provider"; compare "Apostolic Constitutions," iii. 3, *προνοίαν ποιούμενος* (Tosef., Meg. iii. 4; Yer. Peah. viii. 21a, b; Shek. v. 4, 48a)—was regarded as extremely delicate, and often entailed great sacrifice; while the reputation of the officers was so high that they were never called to account for their administration (Shab. 118b; B. B. 9a–11a; 'Ab. Zarah 17b).

The leading maxim was that the poor should never be put to shame by receiving charity (Ḥag. 5a). Maimonides ("Yad," Mattenot 'Aniyyim, x. 7–13) enumerates eight different ranks of givers of charity: (1) he who aids the poor in supporting himself by advancing money or by helping him to some lucrative occupation; (2) he who gives charity without knowing who is the recipient and without having the recipient know who is the giver, *i.e.* in the manner charity was practised in the chamber of the Ḥasshaim (Essenes) in the Temple at Jerusalem (Shek. v. 7); (3) he who gives in secret, casting the money into the houses of the poor, who remain ignorant as to the name of their benefactor: this was done by great masters in Israel (Ket. 67b), and should be done whenever the public charity is not administered in a proper way; (4) he who gives without knowing the recipient, by casting it among the poor, while the recipient knows who is the giver (Ket. *l.c.*); (5) he who gives before he is asked; (6) he who gives after he is asked; (7) he who gives inadequately, but with a good grace; (8) he who gives with a bad grace.

**Modes of Almsgiving.**

Impostors who pretended to have bodily defects, whereby to appeal to the sympathy of the charity officers, are mentioned (Peah viii. 9; Tosef. Peah iv. 14; Ket. 68a). Non-Jewish poor were also supported from the charity fund (Giṭ. 61a), but such Jews as wilfully transgressed the Law had no claim to support as "brothers" (Shulḥan 'Aruk, Yoreh De'ah, 251). A woman's claim had precedence of a man's; a student of the Law, over an ignorant man, even though of the highest rank (Hor. iii. 7–8; Ket. 6, 7a; Maimonides, *l.c.* viii. 15; Shulḥan 'Aruk, *l.c.*).

Charity was also regarded as a form of sacrifice offered to God on behalf of the poor (see ALTAR), and was invested with the sacred character of vows and free-will offerings (Deut. xxiii. 24; R. H. 6a). Hence it came that, while only worthy persons should receive charity (B. B. 9b; Ecclus. [Sirach] xii. 1–6 Didache, i. 5–6; "Apost. Const." iv. 3), it was also of great importance that the givers should be of unblemished character (Tosef., B. Ḳ. xi. 9 *et seq.*; "Apost. Const." iv. 6–10—a very important Jewish chapter on charity, stating that charity has the character of a sacrifice, for which nothing that is abominable to God [Deut. xxiii. 19] may be used, and to which none who is an abomination [Deut. xviii. 10 *et seq.*] may be a contributor; see DIDASCALIA). Especially idolaters, unless in cases of royal donors, were excluded from contributing to the charity fund (Sanh. 26b; B. B. 10b; Maimonides, *l.c.* viii. 9). A frequent form of charity practised in the pre-Christian and early Christian centuries was the hospice or public inn ("pandok," *πανδοκεῖον*), built on the high road to offer shelter and food to the poor traveler and the homeless. Ascribed alike to Abraham and to Job (Ab. R. N. vii., ed. Schechter, p. 34; Soṭah 10a; Gen. R. xlix., liv.; Test. Job iii.; see Kohler, in Kohut Memorial Volume, pp. 270, 318; compare Targ. Yer. to Deut. xxiii. 17); this practise was known in Philo's time (Philo, "De Caritate," § 12, and elsewhere), and later on in Babylonia, where Ḥana bar Ḥanilai kept an inn which had its four doors open on four sides, exactly like those of Job and Abraham, to all passers-by; sixty bakers being kept busy baking bread in the daytime, and sixty at night for the bashful poor who would not be seen asking bread by day (Ber. 58b; compare Test. Job iii. 11).

**Public Inn for Travelers.**

This *πανδοχεῖον* of the Essenes appears as a Christian institution in the fourth century under the name of "xenodochium" (inn for strangers), and connected with, or serving as, a "ptocheum" or "ptochotropheum" (sick-house) and was, as Hieronymus expressly states, transplanted from the East to the West "as a twig from Abraham's terebinth," a direct allusion to the rabbinical identification of Gen. xxi. 33 with such a hospice (see Uhlhorn, *l.c.* pp. 319–321, where Hieronymus' words are quoted, but seemingly without a comprehension of their significance). As a matter of fact, the emperor Julian, in instituting inns for strangers in every city, refers to both Jews and Christians, "the enemies of the gods," as models of philanthropy, inasmuch as with the former no beggar was to be found, and the latter also supported the heathen poor as well as their own (Julianus, "Epist." xxx. 49; Sozomen, "Hist. of the Church," v. 16). Abrahams (in his "Jewish Life in the Middle Ages," p. 314, note) is therefore not far from the truth when he suggests a possible connection of the ancient "pandok" with the communal inn of the Middle Ages for the lodging and feeding of poor or sick travelers, which became a special necessity after the Crusades. The halakic rule, fixed for all time, was that no city is worth living in for a devotee of the Law ("Talmid ḥakam") which has not a charity-box, "ḳuppah shel ẓedaḳah"; that is, a systematic relief of the poor (Sanh. 17b). Also the name "heḳdesh" for the Jewish hospital, found as early as the eleventh century in Cologne (see Brisch, "Gesch. der Juden in Coeln," 1879, p. 19; Berliner, "Aus dem Innern Leben der Deutschen Juden im Mittelalter," p. 120), and in the casuistic literature as "bet-heḳdesh [le 'aniyyim]" ("the house of the things consecrated [to the poor]," see Lampronti, *s.v.* הקדש), points to a long-established custom of the pious to consecrate property to God for the benefit of the poor (see Ta'an. 24a; B. B. 133b). This heḳdesh served all through the Middle Ages, like the ancient Christian xenodochium (Haeser, "Gesch. der Christl. Krankenpflege," 1857, 13), both as a poorhouse and as a hospital for the sick and the aged as well as for the stranger.

As has been shown by Abrahams (*l.c.* pp. 311–312), the tamḥoi or food distribution of old was gradually superseded either by private hospitality or by communal hostelries and by the benevolent activity of charitable societies formed for this purpose; while the institution of regular relief through the charity fund (ḳuppah) became universal (see Maimonides, *l.c.* ix. 3). Charity being the universal duty, all were forced to contribute (Ket. 49b), even women and children, and, as far as they could afford it, the poor themselves (B. Ḳ. 119a; Giṭ. 7b). In the synagogue the charity fund was remembered by vows made publicly (Tosef., Ter. i. 10; Tosef., Shab. xvii. 22), especially on occasions of joy or in commemoration of the dead ("Or Zarua'," i. 26; Roḳeaḥ, § 217); and occasionally collections were made at festal banquets (Abrahams, *l.c.* pp. 31 *et seq.*). The average Jew was always expected to give one-tenth of his income to charity (Ket. 50a; Yer. Peah i. 15b; Maimonides, *l.c.* vii. 5); and the rabbis of the Middle Ages endeavored to make this a legal tax rather than a mere voluntary contribution (Abrahams, *l.c.* pp. 319 *et seq.*) See also Judah Hadassi, in "Eshkol ha-Kofer."

In the thirteenth century (Abrahams, *l.c.* pp. 324 *et seq.*; Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Deutschland," i. 50, note; Berliner, "Gesch. der Juden in Rom," ii. 56; Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 315; "Ben Chananjah," 1861, p. 23) charitable societies were organized all over Europe for supporting and clothing the poor, for the education of the children of the poor, for endowing poor maidens, for nursing and educating orphans, for visiting the sick, for aid to sick and lying-in women among the poor, for sheltering the aged, for free burials, and for the ransom of prisoners, which, of all charitable objects, is declared in the Talmud to be the highest of merit (B. B. 8b; Maimonides, *l.c.* viii. 9–15; see Captives). The activity displayed by these societies in Rome in the seventeenth century is typical of all; though, according to Berliner (*l.c.* ii. 183), the Spanish and Italian Jews displayed a special talent for organization. There existed, and still exist, four central organizations in Rome: one by the name of "'Ozer Dallim" for the help of the poor; a second by the name of "Gemilut Ḥasadim" for the benefit of the dead; a third by the name of "Moshab Zekenim," a home for the aged; and a fourth by the name of "Shomer Emunim" for the maintenance of the faith and worship. These comprise wellnigh thirty different societies, seven of which provide for the needs of the poor, children, widows, and prisoners; two for visiting the sick and for offering aid in cases of sudden death; two for dowries for poor brides; and one for the ransoming of captives. The nursing of sick women as well as the award of dowries to brides was in charge of a woman appointed as directress by the Jewish community. Non-Jewish poor were also supported by these Jewish societies, whose officers brought the required aid to the houses of the more respected poor. The women had their own society (see Berliner, *l.c.*; Vogelstein and Rieger, *l.c.*).

**Charitable Societies.**

In a remarkable document by Samuel Portaleone ("Jew. Quart. Rev." v. 505–515) seven charity-boxes are mentioned as existing in Mantua or San Martino in 1630: a box for the land of Israel; another for Talmud-Torah; a third for burying the dead ("ḳuppat gemilut ḥasadim"); a fourth for charity ("ḳuppat raḥamim," the sick and aged); a fifth for maidens' dowries; a sixth for the relief of the poor; and a seventh for the redemption of captives. (For Amsterdam compare Zedner, "Cat. Hebr. Books Brit. Mus." p. 49.) The records of every Jewish community, ancient and modern, evidence the fact beautifully expressed in Cant. R. iv. 1, v. 2: "'Behold thou art fair, my love'—in all works of charity; 'I sleep, but my heart waketh'—'I sleep' in regard to all other commandments, but 'my heart waketh' whenever works of charity are to be performed." See Alms and Philanthropy.

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K. J.

**Modern Times:** In more recent times the charities of some of the chief cities, as London, Paris, and New York, were organized and modeled on modern lines.

In London a number of charitable institutions connected with the Spanish and Portuguese synagogue had existed since the middle of the eighteenth century. Food charities were founded at the beginning of the nineteenth century, and the Jews' Hospital in 1808. In 1876 this was amalgamated with the Jews' Orphan Asylum, founded 1831. Many minor Jewish charities had their rise between 1840 and 1860; the Spanish and Portuguese Board of Guardians was founded in 1837 (reconstituted in 1878), and the German Board of Guardians in 1859. The earliest Portuguese charity arose in 1703, and the earliest German in 1745. Then, too, a certain part of the synagogue funds was used in relieving the poor. Almhouses had been erected, early in the century, by the Portuguese synagogue from the bequest of Joseph Barrows. In 1823 Sir Moses Montefiore supplied money for the same purpose. The Ashkenazim established some benevolent societies between 1815 and 1835. In 1862 the Solomons and Moses almshouses were opened; in 1865 the Jews' Deaf and Dumb Home. Since that time, some new shelters, soup-kitchens, and wards in general hospitals have been established.

**Early Organized Charity.**

In 1829 Jacob S. Solis of New York planned a Jewish orphan asylum, but not until 1859 was the first German Hebrew Benevolent Society established in New York: its asylum was opened in 1860. The Mount Sinai Hospital was established in 1852, and the Montefiore Home for Chronic Invalids in the early eighties. The Hebrew Sheltering Guardian Society was founded in 1879 by Philip J. Joachimsen of New York, and the Independent Order of B'nai B'rith Home for the Aged and Infirm in 1848. In 1855 the New Orleans Jewish Orphans' Home was

founded, and the Philadelphia Hebrew Education Society in 1849. A number of hospitals, orphan asylums, and homes were founded by the Independent Order of B'nai B'rith throughout the United States, as at Cleveland in 1863 and at San Francisco in 1871.

**Paris.**

In Paris, the several societies were amalgamated as the Comité de Bienfaisance de la Ville de Paris on May 12, 1809. The heads of the Parisian charities were the commissioners who had charge of all matters affecting relief. Several times the Comité was reorganized both in the number of commissioners and in the relief afforded. April 15, 1839, new regulations went into effect, and 15 commissioners were appointed. The number finally reached 36 in 1877. Subcommittees have charge of the receipts and expenditures, of poor-relief, coal supplies, soup-kitchens, etc.

In 1843 a lottery for the benefit of the charities of the Comité was instituted, and between 1843 and 1853 a lying-in hospital and one for consumptives were organized and assistance offered to Jewish pedlers. The Comité, moreover, endeavored to reduce the number of Jewish mendicants. In 1809, when the Comité was first organized, a complete hospital service was established. But a hospital building was not acquired until January, 1841; this contained 15 beds. It was formally opened Jan. 16, 1842, and did much to relieve the poor, besides providing medical treatment for sick Israelites. The Rothschilds endowed the institution liberally, and founded an orphanage in 1855. After the Revolution of 1848 the affairs of the Comité were entirely reorganized, and since 1849 it has had charge of all Parisian Jewish charities. Notable was the founding of the Alliance Israélite Universelle in 1863.

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A. A. M. F.

**Effect of Russian Persecution.**

In 1882 the persecution of the Jews in Russia, resulting in a sudden emigration, thrust upon the Jews of various countries the problem of finding adequate relief for thousands of homeless and starving refugees. Soon it became necessary for the societies and institutions that existed in the communities to combine their efforts and enter into cooperation. In this manner Russian emigration gave impetus to the affiliation and consolidation of charitable effort, and especially affected such movements as had been started some time before. Within the past twenty-five years these organizations, originally formed to meet an imminent need, have developed into compact, systematic bodies. In the larger communities in particular, where thousands of Jews lived, many of whom were unknown to one another, the charity given indiscriminately by the individual gradually gave way to charity given by the organization after careful investigation of the applicant's needs, with the view of preventing pauperism and its attending evils. Along with this innovation came the introduction of the paid agent instead of the volunteer, it being the business of the former to study the complex conditions that encompassed the poor and to administer relief, not only from the standpoint of the poor, but from the standpoint of their relation to the community. The modern Jewish relief institution is based on the assumption that the administration of charity is a task for the sociologist who has studied the causes subjective and objective that produce poverty, and for the trained expert who has a knowledge of the particular agency that may be required to alleviate any form of distress.

**Co-operation Due to Russian Exodus.**

The organizations, societies, and agencies for the giving of charity in its various phases may be grouped under the following general headings:

**1. The Care of Needy Families in Their Homes:** It is almost axiomatic that the care of needy Jewish families in their homes to-day is not a matter for public relief by the state, even in communities where public outdoor relief is given. Such relief as may be needed is given by Jewish organizations which, as a rule are based on the same plan and carry on similar lines of work. The Boards of Guardians in England, the Unterstützungs-Vereine in Germany, the Sociétés de Bienfaisance in France, the United Hebrew Charities and other benevolent societies in the United States give material relief to the deserving poor in the shape of money, clothing, coal, medicine, food, etc., and practically combine under one administration the duties of smaller individual charities which they have replaced. Many of these larger societies conduct employment bureaus, loan bureaus, workrooms for unskilled women, day, nurseries, and dispensaries as adjuncts to their regular work. An important feature is the granting of transportation to other communities where the applicant may be better able to prosecute his particular vocation.

**Principles of Relief.**

The larger societies have a registration bureau, in which the record of the applicant is carefully preserved, and which is intended for the use of the contributors and the public. The purpose of such a bureau is to overcome the possibility of overlapping and duplication in the giving of relief, and to weed out the beggar and the vagrant. The fundamental principle of these societies is that relief shall be given in cases of emergency and only after a thorough investigation of the applicant's condition; that the relief which is given shall come from one source; that it shall be adequate for the applicant's needs, and shall consider his future welfare as well as his present distress. To carry out the last idea, many organizations have instituted cooperating societies known as sisterhoods of personal service, whose duty it is to enter the homes of the poor and to supplement the material relief of the society with the helping hand and kind word of the individual. Such personal service is a phase of the old Jewish idea of "gemilut ḥesed," and the modern development of the thought that the best aid that can be given to the poor is to help them to help themselves. The motto of one of the charity

organization societies in the United States, "Not alms, but a friend," is the fundamental motive of personal service and of the friendly visitor.

Many of these sisterhoods are adjuncts to the synagogue, and are a part of the contribution of the latter to the charitable work of the community. It is becoming more apparent daily that the friendly visitor, the man or woman who gives personal service to the poor, if intelligent and tactful, can be of inestimable benefit to the work of a relief society.

The London Board of Guardians for the relief of the Jewish poor stands as a type of the relief society that is to be found in England and its provinces. Its expenditures in 1899 were nearly £58,000 ($290,000). It represents practically the entire Jewish community of London, although there are a number of independent small societies which give similar relief. Its work is conducted by thirteen committees, who grant loans, conduct workrooms, assist emigrants, apprentice boys, supply tools, conduct almshouses, and give every form of material relief. Similar organizations are found in most of the cities and towns in the provinces and colonies and throughout the British possessions.

In Paris the Comité de Bienfaisance Israélite, assisted by the commissioners of charity, grants necessary assistance to worthy poor families, gives them tools and machines or the means to purchase the same, also grants money to purchase goods, makes loans, and provides medical relief. The Comité conducts an employment bureau and maintains two large Jewish soup-kitchens where, for ten and fifteen centimes, portions of soup, meat, and vegetables are given to all presenting orders from the Comité. Outside of Paris there exist in France but few important institutions as there are but comparatively few Jewish poor.

**Local Centralized Institutions.**

In the United States the United Hebrew Charities of New York is the largest organization of its kind, disbursing annually upward of $130,000, and is representative of similar institutions throughout the country. It endeavors to give every form of material relief that may be required by its beneficiaries, and to supplement this relief by educational and preventive agencies so that the grinding poverty common to congested communities, which rapidly tends to degeneracy, may not only be palliated, but suppressed. Not only in the larger cities of the United States, but in the smallest community where there is a Jewish population, similar organizations exist. In the "American Jewish Year-Book" for 1900–01, 593 philanthropic organizations are mentioned, of which the large majority assist in the care of needy families in their homes. There are, however, numbers of small relief and benefit societies which have been organized by the Russian, Rumanian, and Galician immigrants of the past twenty-five years and their descendants, which are little known outside of their immediate environment and which are not included in this list.

In Germany the Armen-Commission der Jüdischen Gemeinde in Berlin is typical of the general societies which look after the needy poor. This organization is composed of a committee from the United Congregations, in whose charge the philanthropic work of the community is placed. In this respect Germany differs from the other countries mentioned above, where the large communal organizations are as a rule separate from congregational effort. The Armen-Commission in Berlin has several subcommittees, one of which gives monetary relief, another work and mazzot, and a third food. There are among them also a number of smaller institutions, such as a society for the support of needy travelers, a society for the granting of pensions to students, and another for giving clothing. Characteristic of Germany are organizations known as Vereine Gegen Wander- und Hausbettelei, of which there are seventy-seven in the various German cities and towns. In the smaller communities, as in the larger, the care of the needy families is a portion of the work of the Jewish congregations.

**2. Destitute, Neglected, and Delinquent Children:** The orphaned child has always been the particular care of the Jewish community. Furnishing marriage portions to orphans was the work of special societies. Wherever it was possible, the orphan child was taken in charge by relatives or friends, or foster-parents were found for it. When this became impossible, orphanages and asylums were organized to look after the child bereft of either or both of its parents. The object of these societies was not only to give shelter, but to educate the inmates to become good Jewish men and women. Such orphan asylums sprang into existence as early as the latter part of the eighteenth century, and today are the accepted method of caring for the dependent and destitute child. Societies for the boarding out of children in homes under the supervision of proper guardians are less common. Of more recent growth is the development of what is known as the placing-out system under which the child is legally adopted. This system is based on the belief that the housing of large numbers of children in institutions is detrimental to their proper development and destroys individual characteristics which would be brought out in the more natural environment of a home. Attempts that have been made in the United States to place children in homes have given but meager results.

**Boarding Out.**

In London there are two institutions for dependent children, the Jews' Hospital and Orphan Asylum and the Spanish and Portuguese Orphan Society, the latter for children of Sephardim only. In the provinces there are no orphan asylums, but in a number of communities there are organizations which are in the nature of aid societies to the Jews' Hospital and Orphan Asylum. In Australia there is a Jewish Orphan and Neglected Children's Aid Society in Melbourne.

In Paris the Jewish Orphan Asylum founded and maintained by the Rothschild family receives and educates about 100 children of both sexes; the Refuge de Plessis-Piquet receives abandoned boys from six to fourteen years old, gives them an elementary education, and teaches them a trade. It has accommodations for 70 pupils. The Refuge de Neuilly conducts a similar institution for girls.

In the United States there are at present 16 Jewish asylums for dependent children, situated in the

cities of Atlanta, Baltimore, Boston, Brooklyn, Chicago, Cincinnati, Cleveland, Newark, N. J., New Orleans, New York, Philadelphia, Pittsburg, Rochester, and San Francisco. Of these the largest are the Hebrew Sheltering Guardian Society of New York, which at present cares for over 900 children, and the Hebrew Benevolent and Orphan Asylum Society, which has nearly that number of children in its charge. The Hebrew Sheltering Guardian Society of New York and the Hebrew Infant Asylum of the same city are distinctive in that they receive not only orphan and half-orphan children, but any child for whom there is no proper guardianship. The latter institution confines its work to children under five years of age. The asylums in Atlanta, Ga., and Cleveland, Ohio, are under the auspices of the I. O. B. B. and receive their inmates from the respective districts which they represent. The other societies are local in character, and are conducted by private agencies.

The modern tendency in the care of dependent children is, as has been stated, against the institution, and in favor of the home as the natural place for child-training. On this supposition many of the Jewish relief societies grant pensions to deserving widows to enable them to keep their families intact. The United Hebrew Charities of New York disburses over $30,000 annually to this end. In the case of full orphans and half orphans, societies like the Orphans' Guardian Society of Philadelphia and the Frank Fund of Chicago board out such children under proper guardianship in families. The Federation of Charities of Boston, in connection with the state authorities, has succeeded in boarding out some of its dependent children in Massachusetts homes.

In Germany, the institutional care of dependent children has developed further than in any other country, there being no less than 41 asylums of various kinds that look after the interests of children. Most of these institutions are local in character and have but few inmates; others, like the one founded by Baruch Auerbach in Berlin in 1833, are organizations of considerable importance. Besides this institution there are ten others in Berlin; in Frankfort there are three; in Hamburg, two; in Hanover, two; and the others are scattered throughout the smaller towns and cities.

**European Institutions.**

There are no special institutions for delinquent Jewish children. In Paris such children are sent to the Refuge de Plessis-Piquet; in Frankfort there is a society known as the Stift für Gebrechliche oder Verwahrloste Israelitische Kinder. In neither of these institutions is there any attempt at classification. Whenever delinquent children have been found, they have been turned over to public officials and placed in state or private agencies, not Jewish, of a correctional or reformatory character. In large cities, such as New York, the growth in the number of juvenile Jewish delinquents will in all likelihood necessitate the introduction of Jewish reformatories in the future. In Chicago, the Ninth Ward Bureau of Charities, which is affiliated with the Federation of Jewish Charities, has cooperated with the secular authorities toward the establishment of a juvenile court and the paroling of delinquent Jewish children to probationary officers, in whose charge these children are placed and who are responsible to the court. In this manner many children who formerly were committed to correctional institutions for petty offenses are returned to their families under the supervision of the probation officer. The result has been salutary to a large degree.

**3. Hospitals, Dispensaries, Nursing:** The inns of the Middle Ages, for the accommodation of travelers and which also served as infirmaries, have given place to-day to magnificently equipped hospitals in all parts of the world, many of which differ radically from their originals, as they are founded on the highest principles of non-sectarian charity. Many of the institutions known as Jewish hospitals, while founded and endowed exclusively by Jews, are intended for the treatment of all, irrespective of creed, color, or race. The majority of these hospitals have a dispensary service attached to them, where outdoor medical relief is given. A number have district service, sending their physicians to the homes of the poor who are bedridden. Similar work is done by the relief-giving societies, the one in Chicago, for example, having its own dispensary. In connection with their other work, the hospitals frequently have training-schools for nurses, and of more recent growth are organizations similar to the nurses' settlement in New York, which combine training with district and neighborhood work. Institutions for the treatment of special diseases and for special classes of diseases are becoming more common, in line with the differentiation in charitable work.

In London, the Board of Guardians conducts a nursing-home and sends nurses to invalid children. Another organization, known as the Sick-Room Helps Association, provides attendants for the homes of the poor during illness and confinement. Convalescents are cared for by the Baroness de Hirsch Convalescent Home and the Jewish Convalescent Home. There are also a home and a hospital for Jewish incurables, and the Bet Holim Hospital for the aged.

The hospital founded by the Rothschild family in Paris is the only Jewish hospital in France. This is insufficient for the Jewish population, but the Jews do not hesitate to go to the general hospitals, where they obtain admission without difficulty. Connected with the Rothschild institution is a home for incurables, which accepts, besides those incurably ill, idiots and paralytics. At Berck-sur-Mer one member of the Rothschild family founded an institution for the special purpose of receiving and curing children up to fifteen years of age, who are of feeble constitution or scrofulous. Jewish hospitals are also to be found in Tunis, Smyrna, Constantinople, Salonica, Jaffa, and Jerusalem.

In the United States, medical relief is given by a large number of relief societies. There is a Jewish hospital in each of the following cities: Baltimore, Chicago, Cincinnati, Denver, New Orleans, and San Francisco. In New York there are four, in Philadelphia two. The hospital in Denver is a national Jewish institution for consumptives. A similar institution, local in character, is the Bedford Sanitarium

of the Montefiore Home, recently established at Bedford Station, N. Y. In St. Louis and Omaha, hospital societies have recently been organized. In New York the sanitarium for Hebrew children gives medical relief and a summer's outing to Jewish children and to their mothers under certain restrictions. In Germany, there are over 30 hospitals, three being in Berlin and three in Frankfort. There is one in Nauheim, but it is for the treatment of children exclusively. Many of these, like the relief bureaus, are conducted under the auspices of the local congregations, and are partly supported by contributions from the latter.

**Medical Relief Societies.**

**4. The Treatment of Criminals:** Until recently there was no special institution in any part of the world for the treatment of Jewish criminals. In London a special reformatory has been established, and a visitation committee of the United Synagogues visits the prisons. The percentage of Jewish criminals in state institutions has always been a very small one. Imprisonment for major crimes has until recently been very rare. Petty offenses, such as larceny, are the most common. In large cities, such as New York, Jewish criminality is steadily on the increase, and is no longer confined to the minor crimes. In the year 1900, 433 Jewish men and women were sent to the various prisons, jails, and reformatories throughout the state of New York, 419 Jews were sent to the New York city workhouse, and 383 Jewish boys and girls were sent to correctional institutions. While the proportion is below that existing among Catholics and Protestants in the same community, it is higher than the figures of a few years ago. The Society for the Aid of Jewish Prisoners of New York has been organized to look after the condition of affairs and to ameliorate it if possible. It cares for the families of prisoners, and gives the prisoners a helping hand after being discharged.

**5. Defectives:** Special Jewish institutions for the care of this class of dependents are exceedingly uncommon, and separate Jewish institutions for the care of the insane are unknown. The same is true of institutions for the care of the epileptic and the feeble-minded. In London there are a Jews' Deaf and Dumb Home (1863) and an institution for the indigent blind founded as early as 1819 under Jewish auspices. In Berlin, in Tauberbischofsheim (Germany), and in Budapest, there are Jewish institutions for the deaf and dumb, and there is a Jewish Blind Institute in Vienna. In Berlin there is also a society known as the Verein zur Förderung der Interessen der Israelitischen Taubstummen in Deutschland. There are no corresponding institutions or societies either in France or the United States.

**6. Care of Destitute Adults:** Consistent with the general policy of Jewish charity, it has never been customary to allow the destitute adult to become a charge upon the state or to be supported by public funds. In the almshouses of America or the poorhouses of England or in the public institutions of other countries for the care of indigent adults a Jew is seldom found. Private benevolence has constructed homes for the aged in which the dietary laws are observed, or has arranged a system of life-pensions which permits those who have become incapacitated, through age or illness, to spend the remainder of their lives removed from the fear of becoming public charges.

In England there are but seven homes for the aged, of which six are in London and one in Manchester. One of these is under the auspices of the Jewish Board of Guardians; one conducted in connection with the United Synagogue, and one in connection with the Spanish and Portuguese Congregation. The others are conducted by private agencies. Most of these institutions are known as almshouses. In Birmingham the Hebrew Philanthropic Society grants pensions to aged persons. In Liverpool the Hebrew Provident Society provides old people with a weekly pension; a similar organization exists in Manchester. In the other cities throughout England the care of the aged poor is left to the various Boards of Guardians and relief societies. In the British colonies there are homes for aged men and women in Gibraltar and in Sydney, Australia. In France a home for the aged is connected with the Jewish Hospital in Paris. Similar institutions are to be found at Nancy, Bordeaux, and Luneville, maintained by the local Jewish charities. In the United States, homes for the aged are located in Baltimore, Boston, Chicago, Cincinnati, Cleveland, New Orleans, New York, Philadelphia, Richmond, St. Louis, San Francisco, and Yonkers, N. Y., the last-mentioned being conducted under the auspices of the I. O. B. B. The home at Cleveland is supported by the order Kesher Shel Barzel, the other institutions by private effort in the various communities. As with orphan asylums and hospitals, Germany has a larger number of institutions for the aged than any other country. There are at present 23 "Pfründnerhäuser" or homes for the aged, Breslau having three, Berlin two.

**Almshouses.**

**7. Preventive Work:** The chief tendency of modern charity being in the direction of the prevention of poverty and pauperism rather than their palliation, it has been found necessary to create many new agencies that tend to this underlying idea. In the belief that the prosperity of the people is in direct proportion to their health, free baths have been established to inculcate cleanliness and order. Of such a kind are the free baths connected with the Hebrew Education Societies in Philadelphia, Cleveland, and San Francisco. To insure proper nourishment for children, the Milk and Ice Society of Philadelphia and Baltimore and the Nathan Straus milk depots in New York furnish sterilized milk at a nominal cost.

In London the soup-kitchen provides soup and bread for the Jewish poor during the winter months. Similar kitchens are conducted by the Société de Bienfaisance in Paris, where soup, meat, and vegetables are sold at a nominal price, and in Budapest. In Germany, people's kitchens exist in Berlin and Breslau. Special societies likewise look after the proper housing of the Jewish poor with the hope of either removing them from the congested centers in which they live in the large cities, or of providing them

**Soup Kitchens.**

with homes built according to the best principles of light, ventilation, and sanitation, which can be rented at a nominal price.

In London, The Four Per Cent Industrial Dwellings Company, Limited (1885), is conducted under Jewish auspices with the intention of furnishing healthy dwellings at a rental sufficient to yield a dividend of 4 per cent per annum on the investment. The City and Suburban Homes Company of New York, while non-sectarian in character, has a number of Jewish incorporators, and has a similar object to that of the London society. In the hope of bringing the worker into closer contact with the poorer classes, neighborhood houses and settlements have been organized in a number of communities. Of such a kind is the Maxwell Street Settlement in Chicago, Ill., and the Neighborhood House in St. Paul, Minn. In the latter there is a resident worker. Similar Jewish settlements are to be found in Cincinnati, Milwaukee, and Cleveland. Of a special nature is the Nurses' Settlement in New York. In all of these settlements the purpose is to raise the intellectual and moral level of the immediate neighborhood in which the settlement exists, by the organization of classes, by giving instruction to both the younger and the older element, and by developing the social characteristics of the vicinity along educational lines. Societies like the Educational Alliance in New York make this their aim. They give instruction in various trades, conduct boys' and girls' clubs, and by carefully arranged entertainments develop the social side of the neighborhood. Similar in character to the latter are the Hebrew Educational Society in Brooklyn and the Hebrew Education Society of Philadelphia. In London the Brady Street Club for working boys, the East London Jewish Communal League, the Jewish Lads' Brigade, Jewish Working Men's Club, and the Lads' Institute accomplish similar results. In France the Union Scolaire in Paris corresponds to the societies mentioned above. This organization is a club where young men meet for conferences, readings, etc. It assists young Jews to find employment, and grants loans to workmen and small tradespeople. In Germany there are societies, clubs, etc., in fifty cities for the cultivation of trades and handicrafts among Jews. Somewhat more technical in the instruction which they give are the Jewish Training School of Chicago, the Hebrew Free and Industrial School Society of St. Louis, the Hebrew Industrial School of Boston, the Clara de Hirsch Home for Working Girls, the Hebrew Technical Schools for Girls, the Hebrew Technical Institute, and the Baron de Hirsch Trade School of New York. In connection with their relief-work, the sisterhoods mentioned above conduct religious schools, industrial schools, day-nurseries, employment bureaus, cooking-classes, sewing-circles, classes for women, home circles, kindergartens, boys' and girls' clubs, mothers' meetings, and workrooms for unskilled women. Similar organizations are conducted by individual societies in most of the large cities.

**Educational Settlements.**

**8. Supervisory and Educational Movements:** Among the most marked features of the development of charitable work within the past twenty-five years is the tendency of various institutions to effect an organization that will add to their value, and that will give the members of any one society the opportunity of coming in contact with the workings of similar societies in other communities. In England, while there is no special supervisory or educational movement appertaining directly to charitable work among the Jews, organizations like the Anglo-Jewish Association and the Committee of Deputies of the British Jews interest themselves in all communal work, and indirectly in the charitable work of the various communities. These two societies have affiliated organizations throughout the cities and towns of England, as well as the provinces. In France there is likewise no special organization which devotes itself purely to federation of the philanthropic organizations. In Germany the Deutsche Israelitische Gemeindebund has been in existence for thirty years, and is practically the source and inspiration of the charitable work carried on there. This organization publishes every two weeks statistics of its work, and from time to time special communications to its members. Up to the present time fifty-five reports have been issued. They are mainly educational in character and, in connection with the statistics which are published, give a useful résumé of the philanthropic work that is carried on by the Jews in the German empire. In this Gemeindebund practically every town, and even the smallest village, in Germany is represented, so that there are complete federation and community of interest.

**Combined Activity in Germany.**

In the United States an attempt to bring the several relief societies into a union was attempted as early as 1885, when a conference was held in the city of St. Louis, but came to naught. In 1899 a similar movement was organized, and the first conference of this society, known as the National Conference of Jewish Charities, was held in Chicago in June, 1900. It now comprises all the important relief societies in the United States. It issues a volume of proceedings and rules for the guidance of its members on questions of transportation, desertion, etc. International organizations which interest themselves in philanthropic work and which can only be mentioned here incidentally, are the Jewish Colonization Society, the Alliance Israélite Universelle, and the numerous foundations and trusts that were established by the Baron de Hirsch.

**9. Immigration:** In connection with the work of relief societies in the United States, the United Hebrew Charities of New York has a special representative at the immigration bureau, who looks after the welfare of Jewish immigrants. In Philadelphia the Jewish Immigrant Aid Association supports a similar office. In England the London Board of Guardians has a special committee to which is entrusted the entire question of immigration and emigration. In Germany, and in France, the immigration question is almost altogether in the hands of the Jewish Colonization Association or the Alliance Israélite Universelle, which has agencies at various points.

A. L. K. F.

**CHARKOW, RUSSIA.** See KHARKOV.

**CHARLEMAGNE:** King of the Franks and emperor of the West; born April, 742; died Jan. 28, 814. His attitude toward the Jews was rather that of a clever politician than of a liberal-minded man. He realized the advantages to be derived by the country from the business abilities of the Jews, and gave them complete freedom with regard to their commercial transactions. Some Jews seem to have occupied prominent places at his court. Thus, Charlemagne had for his physician one named Ferragut. A Hebrew named Isaac was a member of an embassy sent by Charlemagne to Harun al-Rashid, probably in the capacity of dragoman. The account which connects Charlemagne with the coming of Makir to Narbonne is apocryphal.

But if the Jews were free in their commercial dealings, their political status generally remained almost the same under Charlemagne as under his predecessors. This is seen in his capitularies, some of which deal directly with the Jews. In bringing a charge against a Christian, the Jew was to have four, nine, or seven witnesses, while the Christian was held only to three. No Jew was to engage a Christian workman on a Sunday, nor was he to take in pledge, at the risk of the loss of his property and his right hand, anything that was the property of the Church. No Jew was allowed to force a Christian to go to prison as pledge for a Jew. When a Jew took an oath he was to hold a copy of the Pentateuch in his hand, and to swear: "So help me God! the same God that gave the Law on Mt. Sinai; may the leprosy of the Syrian Naaman not come upon me, as it did on him, nor the earth swallow me up as it did Dathan and Abiram; in this matter I have done thee nothing that is evil." Some of the capitularies were dictated by a spirit of proselytism. In regulating the laws of marriage, Charlemagne forbade the Jews to marry relatives within the seventh degree of consanguinity. "We desire," says he in this capitulary, "that any Christian man or woman, any Jew or Jewess, who would contract a marriage, should not be permitted to do so until after having provided a dowry and obtained in the Church of God the benediction of a priest." But the genuineness of some of the capitularies is not beyond doubt.

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G. I. BR.

**CHARLEMONT, ELIZABETH JANE CAULFIELD, Countess of:** Convert to Judaism; born June 21, 1834; died at Roxborough Castle, Moy, County Tyrone, Ireland, May 31, 1882. She was the only daughter of William Meredyth, first Lord Athlumney, and married Dec., 1856, James Molyneux, third earl of Charlemont. Although a Christian by training, she became a regular attendant at synagogue worship, often seeking advice in spiritual matters from Jewish rabbis. Lady Charlemont resided in the country near Belfast, the synagogue of which town she frequently attended; while in London she worshiped at the services of the Bayswater and Central synagogues. She was a woman of varied accomplishments, an excellent linguist, and a good musician; and possessed a remarkable gift for recitation, which she utilized on behalf of charitable institutions.

BIBLIOGRAPHY: *The Athenæum*, p. 733, London, 1882; *The Guardian*, xxxvii. 801, London; *The Jewish Chronicle*, June 2, 1882; *The Times*, June 1, 1882, London.

J. G. L.

**CHARLESTON, S. C.:** Capital of the county of the same name, and chief city of the state of South Carolina in the United States; founded in 1670. The colony of South Carolina was originally governed under an elaborate charter drawn up in 1669 by the English philosopher John Locke. This charter granted liberty of conscience to all settlers, expressly mentioning "Jews, heathens, and dissenters."

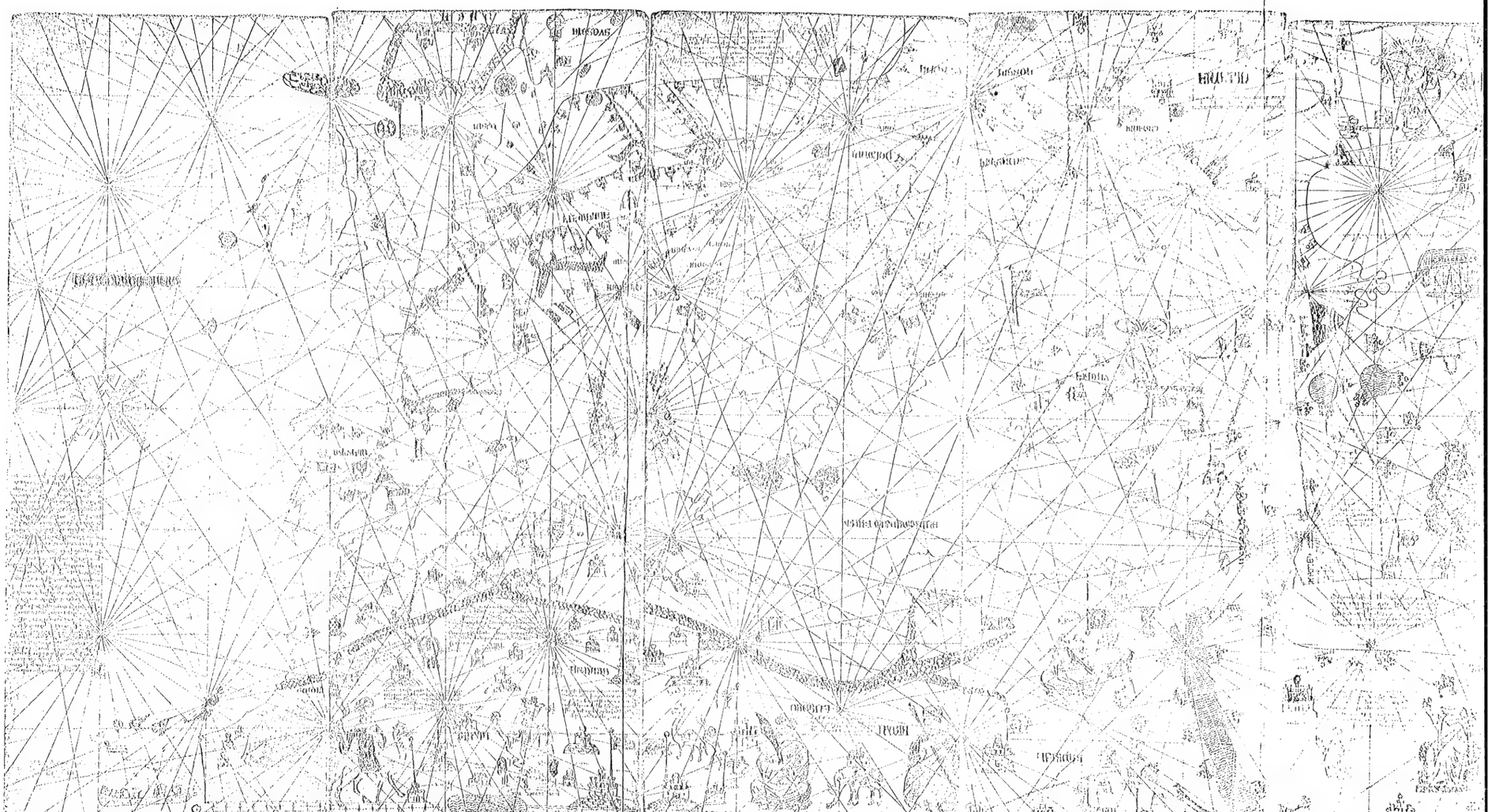
The earliest record of a Jew in Charleston appears in 1695, when one is mentioned as acting as interpreter for Governor Archdale. It is likely, however, that individual Jews had settled there at an earlier date. In 1702 Jews appeared in numbers; and they seem to have influenced a general election. The Jewish community at Charleston received a substantial addition during the years 1740–41, when the illiberal policy of the trustees of Georgia induced both Jews and Christians to leave that colony and to flock to South Carolina.

The first synagogue established at Charleston was that of the congregation Beth Elohim, founded in 1750. Several of its founders had come from Georgia. Its first minister was Isaac da Costa; and among its earliest members were Joseph and Michael Tobias, Moses Cohen, Abraham da Costa, Moses Pimenta, David de Olivera, Mordecai Sheftail, Michael Lazarus, and Abraham Nuñez Cardozo. The Beth Elohim congregation is still in existence. Its first synagogue was a small building on Union street; its present edifice is situated on Hasell street. The Jews of Charleston at an early date also established a Hebrew Benevolent Society, which still survives.

**First Synagogue.**

While the earliest congregation was composed mainly of Portuguese Jews, the German element soon became prominent. Even before 1786 the city possessed not only a Portuguese congregation, but a distinct German-Jewish one as well. The Jewish community soon became very prosperous; and before the Revolution several Jews had acquired wealth and gained distinction. Among these may be mentioned Moses Lindo, inspector-general for South Carolina.

During the struggle for independence the Jews of Charleston distinguished themselves by their patriotism. Not a single case of Toryism was to be found among them; while many instances of devotion to the cause of independence are recorded. The majority did good service in the field, mainly as officers. The most prominent Jew at the outbreak of the war was Francis SALVADOR, who resided near Charleston, and whose remains are interred in the old Charleston cemetery. Salvador was a member of the Colonial Assembly as early as 1774, and of the Provincial Congress as well. He was one of the leading patriots of the South.



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THE CATALAN MAP DRAWN BY CRESQUES LO JUHEU (THE JEW

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A. L. Hĕ.

**CHARMS.** See Amulets; Magic.

**CHAROSETH (ḤAROSETH).** See Seder.

**CHARTOGRAPHY:** The art of making maps. In the development of this art, during the Middle Ages, an epoch is made by the Catalan "portulani"—seamen's charts showing the directions and distances of sailing between different ports, chiefly of the Mediterranean. These differ from the medieval *mappæ mundi* by having tolerably accurate outlines of the Mediterranean littoral, and are thus, in some measure, the predecessors of modern maps. Baron Nordenskjöld has proved that these are derived from what he calls the normal portulano, compiled in Barcelona about 1280. The best known of the portulani are those drawn up in the island of Majorca, where a school of Jewish chartographers seems to have drawn up sea-charts for the use of seamen. In 1339 Angelico Dulcert drew up a portulano which still exists; and in 1375 this was greatly improved by Cresquez lo Juheu, who added to Dulcert's outline the discoveries of Marco Polo in the east of Asia. He thus made the voyage to the Indies westward appear less than it really was, and so helped toward the voyage of Columbus. This map, known as the "Catalan Portulano," was sent by the king of Aragon to the king of France, and is still retained in the Louvre. It formed a model for many globes and later maps, including those which most influenced Columbus, and is perhaps the best known of the portulani. See Cresquez; Geographers, Jews as.

Bibliography: Jacobs, *Story of Geographical Discovery*, pp. 60-62; Nordenskjöld, *Periplus*, 1897; Kayserling, *Christopher Columbus*, pp. 6-8.

J.

**CHARTRES:** Chief town of the department of Eure-et-Loire, France. From time immemorial Jews were established at Chartres, occupying a special quarter called "Rue aux Juifs." In 1394 their synagogue, which was in the Rue Saint-Père, was transformed into a hospital, becoming the property of the parish of St. Hilaire. In the "Réponses de Rabbins Français et Lorrains," p. 15, mention is made of דינרי קרטיינ"ש, interpreted by the editor as "current coin"; but by Neubauer, in "Rev. Etudes Juives," iii. 155, with more reason as "coins of Chartres." There was, in fact, a mint at Chartres, which was called "Chartrain," and in Old French "Chartain."

Among the prominent rabbis of Chartres have been Mattithiah of קרטרש or קרטראש, a well-known scholar who flourished at the time of Rashi; R. Joseph, Bible commentator; and Samuel ben Reuben, a liturgic poet.

Bibliography: Doyen, *Hist. de la Ville de Chartres*, i. 34, 199-200; Zunz, *Z. G.* p. 548; Gross, *Gallia Judaica*, pp. 603-605; *Rev. Etudes Juives*, i. 67.

G. S. K.

**CHASDAI.** See Ḥasdai, Ḥisdai.

**CHASEISCH, MOSES:** German Talmudist; died at Halberstadt in 1793. Chaseisch enjoyed an established reputation among his contemporaries as a Talmudist, and was loved and honored by them on account of his modesty. Although his Talmudic attainments entitled him to the position of rabbinical assessor (or "klausner"), he preferred to devote his life to instructing the young in Talmudic science. Notwithstanding his straitened circumstances, he often refused to accept the fees for his lessons. Chaseisch taught not for the sake of profit, but for love of the Torah. As the fruit of his labors, the majority of the Jewish scholars who lived at Halberstadt between 1780 and 1840 owe to him their Talmudic knowledge and religious instruction.

Bibliography: Auerbach, *Gesch. der Gemeinde Halberstadt*, p. 106.

L. G. A. Pe.

**CHASHKES, MOSES (LÖB) B. JACOB** (alias **Danzig**): Neo-Hebrew poet and Russian translator; born in Wilna Sept. 27, 1848; removed later to Odessa. His first collection of Hebrew songs, entitled "Nite'e Na'amanim," appeared in Warsaw in 1869. In the same year appeared "Ha-Peraḥim" (Odessa), followed by "Nebel we-Kinnor" (Odessa, 1871), "Ẓippor Deror" (Odessa, 1872), "Ḳol ha-Tor," "Maḥaṭ ba-Basar ha-Ḥai" (St. Petersburg, 1877), all poetico-satirical productions. His "Sefer ha-Yomi," or diary, in which he attempts to describe in verse the life of a Jewish litterateur (St. Petersburg, 1881), is partly autobiographical. His latest Hebrew poetical work is "Kol Shire Moshe Löb Chashkes" (Warsaw, 1896), of which only the first part has appeared. Chashkes also contributed Yiddish songs to the "Volksblatt" of St. Petersburg, and published a collection of poems in that dialect entitled "Lieder fum Herzen" (Cracow, 1888). Among other works he translated the following: "Kartina Muchenichestva Yevreyyev" (St. Petersburg, 1879); Schleiden's "Die Romantik des Märtyrerthums bei den Juden im Mittelalter"; "Stradanya, Byedstvo i Zaschitniki Yevreyyev" (St. Petersburg, 1882); and the 3d edition of Ellenberg's "Leiden der Juden." He was also the publisher and part translator of volume 5 of Graetz's "History of the Jews," which appeared in Russian (Moscow, 1880), and later published a volume of Russian poetry, "Stikhi i Mysli" (St. Petersburg, 1888).

Bibliography: Zeitlin, *Bibl. Post-Mendels.* s.v.; *Sistematicheski Ukazatel* (Index); Lippe, *Bibliographisches Lexicon*, pp. 1 and 3, s.v. See also *Ha-Shaḥar*, No. 6, pp. 152-156, and No. 12, p. 130.

H. R. P. Wi.

**CHASHNIKI:** Town in the government of Vitebsk, Russia, having (in 1897) a population of 4,590, of whom about 4,000 are Jews. Besides those engaged in dairying, which is entirely in the hands of the Jewish population, there are 310 Jewish artisans and 99 Jewish journeymen. In consequence of the general poverty, the number of emigrants and of those depending on charity is constantly growing. About 115 persons apply yearly for aid

before the Passover holidays. With the exception of a Biḳḳur Ḥolim association, Chashniki has no charitable societies. A government school for Jews with a female department (95 pupils), and a private school (48 Jewish pupils), are the only educational institutions.

H. R. S. J.

**CHASID.** See Ḥasid.

**CHASTISEMENT.** See Punishment.

**CHASTITY:** Purity in regard to the relations of sex, implied in the commandment, "Ye shall be holy: for I the Lord your God am holy" (Lev. xix. 2). The ancient Semitic religions gave a prominent place to the adoration of those powers in nature which either fertilize or produce; the worship of the sexual was prominent in their cults; and ritual prostitution was a recognized and wide-spread institution (Kalisch, commentary to Lev. i. 312, 358–361; ii. 430). The gods were male and female; sexual intercourse was part of the rites at the shrines of Baal and Astarte in Phenicia and at similar sanctuaries elsewhere. This unchastity in the religious institutions naturally affected the relations of social life; and sexual purity was regarded as of little moment. Possibly in no way were the religious and domestic institutions of Israel more markedly differentiated from those of the surrounding peoples than by the stress laid upon the virtue of chastity. The conception of the God of Israel as the Holy One meant, first of all, purity—purity in worship, and hence also in life.

Before mentioning the special laws of the Pentateuch on this subject, attention must be called to the general statement addressed to the people in Lev. xviii. 3–5, which may be considered the basis of the legislation: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their statutes. My judgments shall ye do, and my statutes shall ye keep, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes and my judgments: which if a man do he shall live in them: I am the Lord." Hereupon follow the laws of chastity which were to be observed if the people were to avoid the doings of the lands of Egypt and Canaan. These laws of chastity, enumerated in this chapter and in other sections of the Pentateuch, concern (1) the religious and (2) the social-domestic life.

**The Religious Life:** The "ḳadesh" and the "ḳedeshah," the male and female prostitutes "consecrated" to the worship of the goddess of fertility, were recognized adjuncts of the Canaanitish cults (I Kings xiv. 24, xv. 12, xxii. 47; Amos ii. 7; Hosea iv. 14; Ezek. xxiii. 36; see also the Baal-peor incident referred to in Num. xxv. 1–4 and Hosea ix. 10). This might not be in Israel; for it was "an abomination of the Lord thy God" (Deut. xxiii. 18, 19; see also Lev. xix. 29).

**Ḳadesh and Ḳedeshah.**

**The Social-Domestic Life:** (*a*) The purity of the maid was safeguarded (Lev. xix. 29); and, in case of wrong-doing on the part of the man, rectification and indemnification were commanded (Ex. xxii. 15, 16; Deut. xxii. 28, 29). (*b*) Adultery was most stringently forbidden and punished (Ex. xx. 14; Lev. xviii. 20, xx. 10). "They shall both of them die . . . the man . . . and the woman; so shalt thou put away evil" (Deut. xxii. 22). A betrothed woman was regarded in the same light as a married woman, and was punished for adultery, as was also the man found with her (Deut. xxii. 23, 24; see, however, verses 25–28 for the modification of the punishment). Here must be mentioned the peculiar institution of the investigation of the Soṭah, the woman suspected by her husband of adultery, as detailed in Num. v. (*c*) The Forbidden Degrees of consanguinity are set forth in circumstantial detail (Lev. xviii. 8–18; xx. 11, 12, 14, 17, 21; Deut. xxvii. 20, 22, 23). (*d*) No woman was to be approached during the period of her uncleanness (Lev. xviii. 19). See Niddah. (*e*) The unnatural crimes against chastity, sodomy and pederasty, prevalent in heathendom, were strictly prohibited (Lev. xviii. 22, 23; xx. 13, 15, 16; Deut. xxvii. 21).

The sins against chastity were the particular abominations, the commission of which by the former inhabitants had caused the land to become unclean (Lev. xviii. 27). No wrong-doing, excepting idolatry, is more constantly and vehemently forbidden. Four out of the twelve curses which are pronounced in the chapter of curses in the Book of Deuteronomy (xxvii. 20–23) are directed against this vice in one or other of its forms. The Biblical attitude in this matter is perhaps best expressed in the story of Joseph, who, when tempted by Potiphar's wife, refused with the noble words: "How can I do this great wickedness and sin against God?" (Gen. xxxix. 9.) Unchastity was primarily a sin against God, the pure and holy.

In the historical books of the Bible occasional passages indicate how clearly it was understood that chastity was an indispensable virtue. When Shechem, the son of Hamor, defiled Dinah, the sons of Jacob declared it a villainy (A. V., "folly") in Israel which ought not to be committed; and Simeon and Levi slew all the males of Shechem, saying to Jacob, when he rebuked them for their revengeful act: "Should he deal with our sister as with an harlot?" (Gen. xxxiv. 7, 31.) The one misdemeanor of Eli's two wicked sons that is mentioned by name is unchastity (I Sam. ii. 22). In Amnon's act of violence against Tamar she begs him to desist, "for no such thing ought to be done in Israel" (II Sam. xiii. 12). Among the sins of Judah in the reign of Rehoboam was that of ritual unchastity (I Kings xiv. 24), on account of which calamity came upon the kingdom (see also II Kings xiii. 6, xvii. 16, xviii. 4, xx. 1, 3, xxii. 4; II Chron. xxviii. 3, xxxiii. 3, xxxvi. 14). The Prophets laid the greatest stress upon chastity. Their condemnation of unchastity ranks among the most pronounced of their denunciations of the evils prevalent in their days (Amos ii. 7; Hosea iv. 2, 13, 14; Isa. lvii. 3; Jer. ix. 1; xxiii. 10, 14; xxix. 23; Ezek. xvi. 38; xviii. 6; xxii. 10, 11; xxiii. 48; xxxiii. 26). There is a further indication of the high esteem in which chastity was held in the fact that these prophets, in speaking of the punishment that would befall the people for their sins, mention

**In the Historical Books.**

the deflowering of the women by their captors, which evil would not have been considered as so dreadful had not chastity been regarded in the highest light (Isa. xiii. 16; Zech. xiv. 2; Lam. v. 11; see also Amos vii. 17).

The many admonitions in the Book of Proverbs against unchastity need but be adverted to for proof of the lofty place that the pure life held in the estimation of the wise men of Israel (Prov. v. 3–23, vi. 24–33, vii. 5–27, ix. 13–18, xxxi. 3). "I made a covenant with mine eyes; why then should I look upon a maid?" says Job (xxxi. 1). Similar are the injunctions of the later sage Ben Sira (Ecclus. ix. 3–9; xix. 2; xxiii. 22–26; xlii. 11), who counseled, "Go not after 'thy lusts'; and restrain thyself from thine appetites" (*ib.* xviii. 30). The spirit of the Rabbis appears in the advice of Jose ben Johanan, "Prolong not converse with woman" (Abot i. 5). "Follow not after your own eyes, after which ye use to go," etc. (Num. xv. 39): this means, "Ye shall not cast a lustful glance upon woman." One of the reasons given for the destruction of Jerusalem is the prevalence of "shamelessness," which undoubtedly means unchastity (Shab. 119b). In the days of the terrible persecutions under Hadrian the rabbis advised the people to suffer death rather than be guilty of "idolatry, incest, or bloodshed"; while they considered the transgression of any other commandment permissible if necessary to preserve life (Sanh. 74a; see also Maimonides, "Yad," Yesode ha-Torah, v. 9). As a further example of the attitude of the rabbis of Talmudic times, may be quoted the passage which was given as advice what to do when unchaste thoughts and desires assail: "My son, if that monster [the YEẒER HARA'] meets you, drag it to the house of study; it will melt if it is of iron; it will break in pieces if it is of stone, as is said in Scripture (Jer. xxiii. 29): 'Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?'" (Ḳid. 30b.) The Talmudic term for chastity is צניעות. There can be no doubt of the fact that early marriage among the Jews was a strong factor in making them so chaste a people. Even such an unsympathetic and hostile exponent of rabbinic theology as Weber indicates this ("Jüd. Theol." p. 234). The age of eighteen was posited as the proper time for a youth to contract matrimony (Abot v. 21; Ḳid. 29b; Yeb. 62b, 63b; Sanh. 76b; Shulḥan 'Aruk, Eben ha-'Ezer, 1, 2). Early marriages continued in vogue among the Jews through medieval times (Abrahams, "Jewish Life in the Middle Ages," pp. 90, 167). Many enactments were made to safeguard the purity of the people and to insure chastity (Maimonides, "Yad," Issure Biah, xxi.; Shulḥan 'Aruk, Eben ha-'Ezer, 21–25).

**In the Talmud.**

In one of the sections of the "reasons for the commandments" ("ta'ame miẓwot") in his "Moreh Nebukim," Maimonides gives as the reason for such legislation the following: "The object of these precepts is to diminish sexual intercourse, to restrain as much as possible indulgence in lust, and [to teach] that this enjoyment does not, as foolish people think, include in itself its final cause" ("Moreh Nebukim," iii. 35; see also *ibid.* 33). In ch. xlix. he treats at length the law concerning forbidden sexual intercourse and that for the promotion of chastity, whose object is "to inculcate the lesson that we ought to limit sexual intercourse hold it in contempt, and only desire it rarely."

In speaking of the reason for the prohibition of intermarriage with a near relative, he expresses it as his opinion that one object of this is "to inculcate chastity in our hearts."

Of ethical philosophers who have expressed Jewish thought on this subject, Saadia and Baḥya may be mentioned. The former, in the tenth chapter of his "Emunot we-De'ot," which is the ethical portion of the book, devotes two paragraphs to chastity; the third is "on sexual intercourse," and the fourth "on desire." His teaching concerning intercourse is "that it is not good for man, except for the purpose of producing offspring"; concerning desire, "man shall have no desire except for his wife, that he may love her and she may love him" ("Emunot we-De'ot," ed. Slucki, pp. 150, 151). In his ethical treatise, "The Duties of the Heart," Baḥya has frequent admonitions on the necessity of chastity and the overcoming of evil desires; as, for example, in the fifth division of the work, notably pp. 254, 258 *et seq.* (ed. Stern, Vienna, 1856). At the close of ch. ix. he quotes with approval and at length the last will and testament of a certain pious man in Israel, addressed to his son, and containing advice for the guidance of life. From this document one sentence may be set down here: "Be not one of those who, sunk in the folly of drunkenness and lust, submit like slaves to the dominance of evil passions; so that they think only of the satisfaction of sensual desires and the indulgence of bestial pleasures" (*ib.* p. 433). A similar word of advice may be quoted from a letter written by Naḥmanides to his son: "Be especially careful to keep aloof from women. Know that our God hates immorality; and Balaam could in no other way injure Israel than by inciting them to unchastity" (Schechter, "Studies in Judaism," p. 141).

**Views of the Philosophers.**

A few further like injunctions from the moral treatises of medieval rabbis may here be given: "Let not the strange god, thy sensual desire, rule over thee; act so that thou hast not cause to blush before thyself; pay no heed to the biddings of desire; sin not and say, I will repent later" (from "Sefer Roḳeaḥ" by R. Eleazer b. Judah of Worms, in Zunz, "Z. G." pp. 132, 134); "Keep thy soul always pure: thou knowest not when thou wilt have to give it up" ("Sefer ha-Middot," fifteenth century, in *ib.* p. 153).

K. D. P.

**CHASTITY, PROOF OF.** See CRIMES and DIVORCE.

**CHÂTEAU-THIERRY:** Chief town of the arrondissement of the same name in the department of Aisne, France. At Château-Thierry, as in general throughout Champagne, the seigniors of the country were favorably disposed toward the Jews. The counts of Champagne, however, acted thus in their own interest; for they considered the Jews as their own property—a property which was very productive. Thibaut, count of Champagne, and Philip Augustus, king of France, signed in 1198 an agree-

ment by the terms of which they bound themselves to surrender to each other all Jews who might migrate from the domain of the one to that of the other. This agreement was renewed in 1201, after the death of Thibaut, between the king of France and the Countess Blanche (Brussel, "Usage Général des Fiefs en France," i. xi. 39). Cresselin, the richest Jew of Champagne, who, in order to escape from the arbitrary rule of the countess, had gone to Paris, was compelled to return to Champagne and to remain there on penalty of having all his outstanding debts canceled by Blanche (Brussel, *l.c.* ch. xxxix.; compare Depping, "Les Juifs dans le Moyen Age," p. 116). When in 1284 Philip the Fair took possession of Champagne, he demanded from the Jews of that province 25,000 livres as a congratulatory gift on his accession (*ib.*). In a document of the year 1298 mention is made of a fine of 50 livres imposed upon the Jew Soninus of Château-Thierry. Another document shows payments for right of residence between 1321 and 1323 by Jews of Château-Thierry: thus, 20 livres by Chièrefame Denix of "Chatel Thierri"; 60 and 68 livres by Deulesault of "Chasteltierri"; 100 livres by Vivant of "Chastel Thieri" (*l.c.* xix. 250, 252, 255).

As early as the thirteenth century Château-Thierry had become an important center of Talmudical learning. Mention may be made of the following scholars, who either came thence or lived there:

David the Pious, one of the celebrated French rabbis to whom R. Meïr ben Todros Abulafia of Toledo addressed, about 1204, his letter against the theory of the resurrection as propounded by Maimonides.

Samuel of Evreux, director of the school of Château-Thierry in 1225, was a remarkable Talmudist. His name is mentioned in the Tosafot Ḳid. 27b, 39a; Ned. 90b; 'Ab. Zarah 68a; Beẓah 14b; Tem. 19b; the Tosafot upon Soṭah are also ascribed to him (Zunz, "Z. G." p. 38). Zunz (*l.c.*) says that Samuel was the son of R. Yom-Ṭob of Evreux and the disciple of R. Isaac b. Abraham of Dampierre. Gross ("Gallia Judaica," p. 39), on the contrary, identifies him with R. Samuel ben Shneor, the correspondent of R. Jehiel of Paris, and Nathaniel, the elder, of Chinon.

R. Isaac and his son Bonne Vie are two scholars of this place only known through the reference to them in the Tosafot upon Beẓah. See Champagne.

Bibliography: *Rev. Etudes Juives*, iii. 212; xv. 246; xix. 250, 252, 255; Gross, *Gallia Judaica*, p. 39.

G. S. K.

**CHATTANOOGA.** See Tennessee.

**CHATTELS:** In English and American law property is divided into two kinds: real or landed, and personal or chattels; in Continental law, into immovable and movable. Jewish law speaks of "ḳarḳa'ot" (ground) and "miṭṭalṭelin" (movables). Slaves are included in the former; demands on other persons, in the latter, though in many respects the law governing the ownership and incidents of bonds ("sheṭarot") or other demands differs from the law of tangible, bodily chattels, as has been shown in the article Alienation. Lands and slaves are sometimes joined together under the name of "property which has responsibility" ("sharayot"), chattels, bond, and, other demands as property having none; because, under the Talmudic law (see Deeds), a properly written and attested bond became as soon as delivered a lien on all of the debtor's lands, but not on his chattels and effects, and because, moreover, after the death of the debtor, only lands and slaves, not chattels or demands, were liable to his creditors. During the Middle Ages, however, as a matter of necessity, goods, moneys, and effects were made liable for the decedent's debts (see Debts; compare Ḥoshen Mishpaṭ, 107, 1).

Since the non-observance of the Jubilee there has been no difference in the laws of descent (see Agnates) between landed estate and chattels. They form together one mass, as they do in countries having a system of civil law. The modes of Alienation and Acquisition are different, as has been shown in the article under that caption. Moreover, a sale of chattels can be set aside or corrected for Overreaching on the sole ground of inadequacy or excessive price, while the law of overreaching ("ona'ah") does not apply to either lands or bonds. These broad distinctions are readily found in the Mishnah Ḳid. i. 1–6, and B. M. iv. 1–9; for details see the articles under the captions indicated above.

J. SR. L. N. D.

**CHATZKIN, ISAAC ANDREYEVICH:** Russian physician; born 1832; died at Odessa June, 1902. He settled in that city in 1869, and practised there for more than thirty years. In 1870 he became a member of the Medical Society of Odessa and a corresponding member of the Medical Society of Kherson. Chatzkin distinguished himself by several literary productions. In 1858 his letters on physiology appeared in the "Russki Vyestnik." He published, besides, Russian translations of the "Introduction to Medical Science," by Professor Lebert, and Virchow's "Cellular Pathology."

Bibliography: *Allg. Zeit. des Jud.* 1902, p. 293.

H. R. M. Sel.

**CHAUSSY:** District town in the government of Mohilev, Russia. The Jewish community of Chaussy dates from the seventeenth century, as appears from a charter granted to the Jews Jan. 11, 1667, by Michael Casimir Pacz, castellan of Wilna, and confirmed by King August III. March 9, 1739. In 1780, at the time of a visit of Catherine II., there was a Jewish population of 355, in a total of 1,057; and the town possessed one synagogue. In 1803 the Jewish population was 453, in a total of 1,185; in 1870 it was 2,433, in a total of 4,167; and in 1897, 2,775, in a total of about 6,000. Some of the Jewish artisans are employed in the tanneries and in silk and woolen factories. The Jewish population in the district of Chaussy (including the town) in 1897 was 7,444, or 8.42 per cent of the total population.

Bibliography: *Istoriko-Juridicheskie Materialy Sazonova*, xiv. 268; *Regesty*, No. 1054.

H. R.

**CHAUTAUQUA SOCIETY, THE JEWISH:** A society formed in the United States for "the dissemination of knowledge of the Jewish religion by fostering the study of its history and liter-

ature, giving popular courses of instruction, issuing publications, establishing reading-circles, holding general assemblies, and by such other means as may from time to time be found necessary and proper." Its organization was the result of a suggestion offered by Rev. Dr. Henry Berkowitz in an address before his congregation, the Rodeph Shalom, Philadelphia, March 10, 1893. The Jewish literary societies of that city appointed a "committee on organization," which formulated plans. An agreement was entered into with the Chautauqua Literary and Scientific Circle convened at Lake Chautauqua, N. Y., for the use of the general methods of popular education known as the "Chautauqua System." A Jewish society, national in its scope, was then organized, with Dr. Berkowitz as chancellor.

In the winter of 1893 the society began the publication of a series of "course books" or syllabi for general readers and members of reading-circles or

Seal of the Jewish Chautauqua Society.

study classes. These guide-books give syllabi of courses in Biblical and post-Biblical history and literature, in the Hebrew language (correspondence method), and on Jewish characters in fiction.

The society has succeeded in interesting several thousand persons in the United States and some in Great Britain, Canada, and British India, in pursuing the readings outlined. By correspondence and through the agency of a traveling field-secretary, numerous Chautauqua circles have been organized in many communities. Literary circles connected with congregations, lodges, sections of the Council of Jewish Women, Young Men's Hebrew associations, and Zionist societies use the Chautauqua plans of study.

**Extent of Work.**

The Chautauqua circles of West Virginia have formed a state organization and hold annual conventions.

The main source of inspiration for the home reading courses is derived from the summer assembly. Atlantic City, N. J., has been the seat of these summer gatherings of the Jewish Chautauquans during the past six years. In July, 1897, the first experiment was made in this direction. The program for a series of daily sessions continuing two weeks was arranged by the chancellor and carried out by the persons enlisted, under the management of Dr. Lee K. Frankel as director of the assembly. A course of popular lectures on Jewish and other themes was delivered. Chautauqua circles in Bible study and in post-Biblical history and literature were conducted. A teachers' institute supplied instruction and practical help to the teachers of the Jewish schools of the country. Conferences were arranged for the consideration of some of the practical problems of Jewish life. Social and literary gatherings were held from time to time. At the second summer assembly, in July, 1898, books, charts, maps, models, and various appliances for use in the classes of the religious schools were exhibited. In 1899 the society was incorporated under the laws of the state of Pennsylvania. The third assembly, which met in July of that year, was productive of such enthusiasm that on the recommendation of Dr. K. Kohler it was resolved to formulate plans for the addition of a regular summer school. In July, 1900, the fourth assembly was held, and the summer school was opened, with classes in the study of the principles of pedagogy applied to instruction in religion.

**Summer Assemblies.**

"The Assembly Record," a pamphlet giving a detailed report of these gatherings and edited by the secretary and director of the assembly, Isaac Hassler, has been issued each year by the society. The "Menorah" magazine is the official organ of the society.

"Papers presented at the fifth annual session of the summer assembly of the society held at Atlantic City, N. J., July 7 to 28, 1901," is the title of special series No. 7 of the books issued by The Jewish Publication Society of America, Philadelphia, June, 1902. A course in applied philanthropy was added to the features described above during the sixth assembly, held in July, 1902.

A. H. Be.

**CHAVES:** City in Portugal, which in the fourteenth century had a fairly large Jewish community, and an "aula," or school, "in which the Law was expounded by the rabbis." This school was subject to a special tax. Before the expulsion of the Jews from Portugal the Jewish quarter here annually paid 31,000 reis in taxes.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, p. 49.

G. M. K.

**CHAVES:** Jewish-Portuguese family that derived its name from its native place of Chaves in Portugal; members of it are found in Amsterdam and London.

**A. de Chaves:** Painter at Amsterdam in 1700.

**Aaron de Chaves:** Edited in Amsterdam, in 1767, Rehuel Jesurun's "Dialogo dos Montes," prefixing a Portuguese poem of his own.

**David Chaves:** Lived in London in 1720; celebrated in Latin verse Daniel Israel Lopez Laguna's Spanish translation of the Psalms, "Espejo Fiel de Vidas."

**Isaac de Chaves:** Ḥazan in London in 1702.

**Jacob de Chaves:** Son of the wealthy Moses de Chaves of Amsterdam; pupil of the Neo-Hebraic poet Moses Ḥayyim Luzzatto, who published his drama, "La-Yesharim Tehillah" (Praise to the Vir-

tuous), in honor of Jacob's marriage with Rachel de Vega Enriques in 1743.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 38, 90; Grätz, *Gesch. der Juden.* x. 381.

J. M. K.

**CHAVILLO.** See ḤABILLO.

**CHAYYIM; CHAYYUG.** See ḤAYYIM; ḤAYYUG.

**CHAZAK.** See FORTI, JOHN.

**CHAZAN.** See ḤAZZAN.

**CHAZANOWICZ, JOSEPH:** Russian physician, and founder of the Jewish National Library at Jerusalem; born at Goniondz, government of Grodno, Russia, Oct. 22, 1844; son of Aaron Chazanowicz. After finishing his studies at the Jewish school and at the gymnasium of Grodno, Chazanowicz went to Germany to study medicine. While still a student he became volunteer assistant surgeon at one of the military hospitals of Berlin during the Franco-Prussian war, 1870–71. He received his degree of doctor of medicine from the University of Königsberg in 1872. Returning to Russia, he passed his state board examination at Dorpat, and began to practise at Byelostok, where he now (1902) resides, having been physician of the Jewish hospital for several years.

Chazanowicz founded at Byelostok the Ḥobebe Ẓiyyon, a society for the education of Jewish youth in the spirit of Zionism, and was for many years its president. He founded also the Linat ha-Ẓedeḳ, a hospital society; and takes an active part in the Zionist movement. In 1890 he visited Palestine and conceived the idea of founding a library at Jerusalem, together with the order B'nai B'rith; but his plan was necessarily postponed, as he unfortunately aroused the displeasure of the government soon after his return to Byelostok. An anti-Semitic Polish physician of Byelostok had been guilty of malpractise on a Jewish boy; and Chazanowicz so vehemently took up the defense of the victim that he was forced by the government to leave the town for a period of two years, during which time he established himself at Lodz. In 1893 he returned to Byelostok and began to execute his plan. In 1896 he sent to Jerusalem his large collection of books, amounting to nearly 10,000 volumes, to become the nucleus of the Abarbanel Library. The enlargement of this library and the collection of funds to erect a special building for it have become the life-work of Chazanowicz. See ABARBANEL LIBRARY IN JERUSALEM.

H. R. F. T. H.

**CHAZANUTH.** See ḤAZZANUT.

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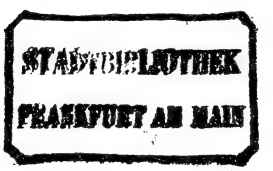

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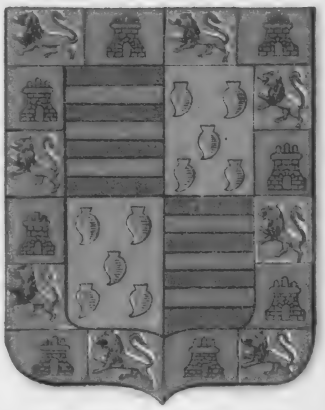

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# SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

## A.—Rules for the Transliteration of Hebrew and Aramaic.

**1.** All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

**2.** Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

**3.** Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

**4.** The following system of transliteration has been used for Hebrew and Aramaic:

| | | | | |
|---|---|---|---|---|
| א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., Ze'eb or Meïr.* | | | | |
| ב *b* | ז *z* | ל *l* | פ *with dagesh, p* | שׁ *sh* |
| ג *g* | ח *ḥ* | מ *m* | פ *without dagesh, f* | שׂ *s* |
| ד *d* | ט *ṭ* | נ *n* | צ *ẓ* | ת *t* |
| ה *h* | י *y* | ס *s* | ק *ḳ* | |
| ו *w* | כ *k* | ע ' | ר *r* | |

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

**5.** The vowels have been transcribed as follows:

| | | | | |
|---|---|---|---|---|
| ַ *a* | ֻ *u* | ָ *a* | ֵ *e* | ֹ *o* |
| ֶ *e* | ֳ *e* | ֹ *o* | ִי *i* | |
| ִ *i* | ְ *e* | ָה *a* | ו *u* | |

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

**6.** The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah*.]

## B.—Rules for the Transliteration of Arabic.

**1.** All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

| | | | | |
|---|---|---|---|---|
| ء *See* א *above* | خ *kh* | ش *sh* | غ *gh* | ن *n* |
| ب *b* | د *d* | ص *ṣ* | ف *f* | ه *h* |
| ت *t* | ذ *dh* | ض *ḍ* | ق *ḳ* | و *w* |
| ث *th* | ر *r* | ط *ṭ* | ك *k* | ي *y* |
| ج *j* | ز *z* | ظ *ẓ* | ل *l* | |
| ح *ḥ* | س *s* | ع ' | م *m* | |

**2.** Only the three vowels—a, i, u—are represented:

ـَ *a* or *ā* ـِ *i* or *ī* ـُ *u* or *ū*

No account has been taken of the *imālah*; *i* has not been written *e*, nor *u* written *o*.

* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

**3.** The Arabic article is invariably written *al;* no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abū al-Salt*, not *Abu-l-Salt; Nafīs al-Daulah*, not *Nafīs ad-Daulah.* The article is joined by a hyphen to the following word.

**4.** At the end of words the feminine termination is written *ah;* but, when followed by a genitive, *at; e.g., Risālah dhāt al-Kursiyy*, but *Hī'at al-Aflāk.*

**5.** No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'aḳūb*, not *Ya'aḳūbun;* or in a title, *Kitāb al-Amānāt wal-I'tiḳādāt.*

## C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

| | | | | | |
|---|---|---|---|---|---|
| А а | *a* | Н н | *n* | Щщ | *shch* |
| Б б | *b* | О о | *o* | Ъ ъ | mute |
| В в | *v* | П п | *p* | Ы ы | *y* |
| Г г | *h, v,* or *g* | Р р | *r* | Ь ь | half mute |
| Д д | *d* | С с | *s* | Ѣ ѣ | *ye* |
| Е е | *e* and *ye* at the beginning. | Т т | *t* | Э э | *e* |
| Ж ж | *zh* | У у | *u* | Ю ю | *yu* |
| З з | *z* | Ф ф | *f* | Я я | *ya* |
| И и І і | *i* | Х х | *kh* | Ѳ ѳ | *F* |
| К к | *k* | Ц ц | *tz* | Ѵ ѵ | *œ* |
| Л л | *l* | Ч ч | *ch* | Й й | *i* |
| М м | *m* | Ш ш | *sh* | | |

## Rules for the Citation of Proper Names, Personal and Otherwise.

**1.** Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini*, from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

**2.** When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz, *Isaac* of Corbeil.

**3.** Names containing the word *d'*, *de*, *da*, *di*, or *van*, *von*, *y*, are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas.*

**4.** In arranging the alphabetical order of personal names *ben*, *da*, *de*, *di*, *ha-*, *ibn**, *of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

| | | |
|---|---|---|
| Abraham of Augsburg | Abraham de Balmes | Abraham ben Benjamin Aaron |
| Abraham of Avila | Abraham ben Baruch | Abraham ben Benjamin Ze'eb |
| Abraham ben Azriel | Abraham of Beja | Abraham Benveniste |

* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

# LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

| | |
|---|---|
| Ab | Abot, Pirke |
| Ab. R. N. | Abot de-Rabbi Natan |
| 'Ab. Zarah | 'Abodah Zarah |
| *ad loc.* | at the place |
| A.H | in the year of the Hegira |
| Allg. Zeit. des Jud. | Allgemeine Zeitung des Judenthums |
| Am. Jew. Hist. Soc. | American Jewish Historical Society |
| Am. Jour. Semit. Lang. | American Journal of Semitic Languages |
| Anglo-Jew. Assoc. | Anglo-Jewish Association |
| Apoc. | Apocalypse |
| Apocr | Apocrypha |
| Apost. Const. | Apostolical Constitutions |
| 'Ar | 'Arakin (Talmud) |
| Arch. Isr. | Archives Israélites |
| A. T. | Das Alte Testament |
| A. V. | Authorized Version |
| b | ben *or* bar *or* born |
| Bab | Babli (Babylonian Talmud) |
| Bacher, Ag. Bab. Amor. | Bacher, Agada der Babylonischen Amoräer |
| Bacher, Ag. Pal. Amor. | Bacher, Agada der Palästinensischen Amoräer |
| Bacher, Ag. Tan. | Bacher, Agada der Tannaiten |
| Bar | Baruch |
| B. B. | Baba Batra (Talmud) |
| B.C | before the Christian era |
| Bek | Bekorot (Talmud) |
| Benzinger, Arch. | Benzinger, Hebräische Archäologie |
| Ber | Berakot (Talmud) |
| Berliner's Magazin | Berliner's Magazin für die Wissenschaft des Judenthums |
| Bik | Bikkurim (Talmud) |
| B. K. | Baba Kamma (Talmud) |
| B. M. | Baba Mezi'a (Talmud) |
| Bibl. Rab. | Bibliotheca Rabbinica |
| Boletin Acad. Hist. | Boletin de la Real Academia de la Historia (Madrid) |
| Brüll's Jahrb. | Brüll's Jahrbücher für Jüdische Geschichte und Litteratur |
| Bulletin All. Isr. | Bulletin of the Alliance Israélite Universelle |
| *c* | about |
| Cant. | Canticles (Song of Solomon) |
| Cat. Anglo-Jew. Hist. Exh. | Catalogue of Anglo-Jewish Historical Exhibition |
| Cazès, Notes Bibliographiques | Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne |
| C.E | common era |
| ch. | chapter or chapters |
| Cheyne and Black, Encyc. Bibl. | Cheyne and Black, Encyclopædia Biblica |
| I Chron | I Chronicles |
| II Chron | II Chronicles |
| Chwolson Jubilee Volume | Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896 |
| C. I. A | Corpus Inscriptionum Atticarum |
| C. I. G | Corpus Inscriptionum Græcarum |
| C. I. H. | Corpus Inscriptionum Hebraicarum |
| C. I. L. | Corpus Inscriptionum Latinarum |
| C. I. S. | Corpus Inscriptionum Semiticarum |
| Col | Colossians |
| comp | compare |
| Cor | Corinthians |
| d. | died |
| D | Deuteronomist |
| Dan | Daniel |
| De Gubernatis, Diz. Biog. | De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei |
| De Gubernatis, Ecrivains du Jour | De Gubernatis, Dictionnaire International des Ecrivains du Jour |
| Dem | Demai (Talmud) |
| Derenbourg, Hist. | Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc. |
| Deut | Deuteronomy |
| E | Elohist |
| Eccl | Ecclesiastes |
| Ecclus. (Sirach) | Ecclesiasticus |
| ed. | edition |
| 'Eduy | 'Eduyot (Talmud) |
| Encyc. Brit. | Encyclopædia Britannica |
| Eng | English |
| Eph | Ephesians |
| Epiphanius, Hæres. | Epiphanius, Adversus Hæreses |
| 'Er | 'Erubin (Talmud) |
| Ersch and Gruber, Encyc. | Ersch and Gruber, Allg. Encyklopädie der Wissenschaft und Künste |
| Esd | Esdras |
| Esth | Esther |
| *et seq.* | and following |
| Eusebius, Hist. Eccl. | Eusebius, Historia Ecclesiastica |
| Ex | Exodus |
| Ezek | Ezekiel |
| Frankel, Mebo | Frankel, Mebo Yerushalmi |
| Fürst, Bibl. Jud. | Fürst, Bibliotheca Judaica |
| Fürst, Gesch. des Karäert. | Fürst, Geschichte des Karäerthums |
| Gal | Galatians |
| Gaster, Hist. of Bevis Marks | Gaster, Bevis Marks Memorial Volume |
| Geiger, Urschrift. | Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums |
| Geiger's Jüd. Zeit. | Geiger's Jüdische Zeitschrift für Wissenschaft und Leben |
| Geiger's Wiss. Zeit. Jüd. Theol. | Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie |
| Gem | Gemara |
| Gen | Genesis |
| Gesch | Geschichte |
| Gesenius, Gr. | Gesenius, Grammar |
| Gesenius, Th. | Gesenius, Thesaurus |
| Gibbon, Decline and Fall. | Gibbon, History of the Decline and Fall of the Roman Empire |
| Ginsburg's Bible. | Ginsburg's Masoretico-Critical Edition of the Hebrew Bible |
| Git | Gittin (Talmud) |
| Graetz, Hist. | Graetz, History of the Jews |
| Grätz, Gesch. | Grätz, Geschichte der Juden |
| Hab | Habakkuk |
| Hag | Haggai |
| Hag | Hagigah (Talmud) |
| Hal | Hallah (Talmud) |
| Hamburger, R. B. T. | Hamburger, Realencyclopädie für Bibel und Talmud |
| Hastings, Dict. Bible | Hastings, Dictionary of the Bible |
| Heb. | Epistle to the Hebrews |
| Hebr. | Masoretic Text |
| Herzog-Plitt or Herzog-Hauck, Real-Encyc. | Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively) |
| Hirsch, Biog. Lex. | Hirsch, Biographisches Lexikon Hervorragender Aerzte Aller Zeiten und Völker |
| Hom | Homiletics *or* Homily |
| Hor | Horayot (Talmud) |
| Hul | Hullin (Talmud) |
| *ib.* | same place |
| *idem* | same author |
| Isa | Isaiah |
| Isr. Letterbode | Israelitische Letterbode |
| J | Jahvist |
| Jaarboeken | Jaarboeken voor de Israeliten in Nederland |
| Jacobs, Sources | Jacobs, Inquiry into the Sources of Spanish-Jewish History |
| Jacobs and Wolf, Bibl. Anglo-Jud. | Jacobs and Wolf, Bibliotheca Anglo-Judaica |
| Jahrb. Gesch. der Jud. | Jahrbuch für die Geschichte der Juden und des Judenthums |
| Jastrow, Dict. | Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim |
| Jellinek, B. H. | Jellinek, Bet ha-Midrash |
| Jer | Jeremiah |
| Jew. Chron. | Jewish Chronicle. London |
| Jew. Encyc | The Jewish Encyclopedia |
| Jew. Hist. Soc. Eng. | Jewish Historical Society of England |
| Jew. Quart. Rev. | Jewish Quarterly Review |
| J. Q. R. | Jewish Quarterly Review |
| Jew. World | Jewish World, London |
| Josephus, Ant. | Josephus, Antiquities of the Jews |
| Josephus. B. J. | Josephus, De Bello Judaico |
| Josephus, Contra Ap. | Josephus, Contra Apionem |
| Josh | Joshua |
| Jost's Annalen | Jost's Israelitische Annalen |
| Jour. Bib. Lit. | Journal of Biblical Literature |
| Justin, Dial. cum Tryph | Justin, Dialogus cum Tryphone Judæo |
| Kaufmann Gedenkbuch | Gedenkbuch zur Erinnerung an David Kaufmann |
| Kayserling, Bibl. Esp.-Port.-Jud. | Kayserling, Biblioteca Española-Portugueza-Judaica |
| Ker | Keritot (Talmud) |
| Ket | Ketubot (Talmud) |
| K. H. C | Kurzer Hand-Commentar zum Alten Testament, ed. Marti |
| Kid | Kiddushin (Talmud) |
| Kil | Kilayim (Talmud) |
| Kin | Kinnim (Talmud) |
| Kohut Memorial Volume | Semitic Studies in Memory of A. Kohut |

| | |
|---|---|
| Krauss, Lehnwörter | Krauss, Griechische und Lateinische Lehnwörter, etc. |
| Lam | Lamentations |
| Larousse, Dict | Larousse, Grand Dictionnaire Universel du XIXe Siècle |
| l.c. | in the place cited |
| Lev | Leviticus |
| Levy, Chal. Wörterb | Levy, Chaldäisches Wörterbuch, etc. |
| Levy, Neuhebr. Wörterb | Levy, Neuhebräisches und Chaldäisches Wörterbuch, etc. |
| lit | literally |
| Löw, Lebensalter | Löw, Die Lebensalter in der Jüdischen Literatur |
| LXX | Septuagint |
| m | married |
| Ma'as | Ma'aserot (Talmud) |
| Ma'as. Sh | Ma'aser Sheni (Talmud) |
| Macc | Maccabees |
| Mak | Makkot (Talmud) |
| Maksh | Makshirin (Talmud) |
| Mal | Malachi |
| Mas | Masorah |
| Massek | Masseket |
| Matt | Matthew |
| McClintock and Strong, Cyc | McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature |
| Meg | Megillah (Talmud) |
| Me'i | Me'ilah (Talmud) |
| Mek | Mekilta |
| Men | Menahot (Talmud) |
| Mid | Middot (Talmud) |
| Midr | Midrash |
| Midr. Teh | Midrash Tehillim (Psalms) |
| Mik | Mikwaot (Talmud) |
| M. K | Mo'ed Katan (Talmud) |
| Monatsschrift | Monatsschrift für Geschichte und Wissenschaft des Judenthums |
| Mortara, Indice | Mortara, Indice Alfabetico |
| MS | Manuscript |
| Müller, Frag. Hist. Græc | Müller, Fragmenta Historicorum Græcorum |
| Murray's Eng. Dict. | A. H. Murray, A New English Dictionary |
| Naz | Nazir (Talmud) |
| n.d | no date |
| Ned | Nedarim (Talmud) |
| Neg | Nega'im |
| Neh | Nehemiah |
| Neubauer, Cat. Bodl. Hebr. MSS. | Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library |
| Neubauer, G. T | Neubauer, Géographie du Talmud |
| N. T | New Testament |
| Num | Numbers |
| Obad | Obadiah |
| Oest. Wochenschrift | Oesterreichische Wochenschrift |
| Oh | Ohalot (Talmud) |
| Onk | Onkelos |
| Orient, Lit | Literaturblatt des Orients |
| O. T | Old Testament |
| P | Priestly code |
| Pagel, Biog. Lex. | Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts |
| Pal. Explor. Fund | Palestine Exploration Fund |
| Pauly-Wissowa, Real-Encyc | Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft |
| Pes | Pesahim (Talmud) |
| Pesh | Peshito, Peshitta |
| Pesik | Pesikta de-Rab Kahana |
| Pesik. R | Pesikta Rabbati |
| Phil | Philippians |
| Pirke R. El | Pirke Rabbi Eliezer |
| Prov | Proverbs |
| Ps | Psalm *or* Psalms |
| R | Rab *or* Rabbi *or* Rabbah |
| Rahmer's Jüd. Lit.-Blatt | Rahmer's Jüdisches Litteratur-Blatt |
| Regesty | Regesty i Nadpisi |
| Rev. Bib | Revue Biblique |
| Rev. Et. Juives, R. E. J | Revue des Etudes Juives |
| Rev. Sém | Revue Sémitique |
| R. H | Rosh ha-Shanah (Talmud) |
| Rios (Amador de los), Estudios | Estudios Históricos, Políticos y Literarios, etc. |
| Rios (Amador de los), Hist | Historia . . . de los Judios de España y Portugal |
| Ritter, Erdkunde | Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen |
| Roest, Cat. Rosenthal. Bibl | Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek |
| Rom | Romans |
| R. V | Revised Version |
| Salfeld, Martyrologium | Salfeld, Das Martyrologium des Nürnberger Memorbuches |
| I Sam | I Samuel |
| II Sam | II Samuel |
| Sanh | Sanhedrin (Talmud) |
| S. B. E | Sacred Books of the East |
| S. B. O. T | (Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt |
| Schaff-Herzog, Encyc | Schaff-Herzog, A Religious Encyclopædia |
| Schrader, C. I. O. T | Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans. |
| Schrader, K. A. T | Schrader, Keilinschriften und das Alte Testament |
| Schrader, K. B | Schrader, Keilinschriftliche Bibliothek |
| Schrader, K. G. F | Schrader, Keilinschriften und Geschichtsforschung |
| Schürer, Gesch | Schürer, Geschichte des Jüdischen Volkes |
| Sem | Semahot (Talmud) |
| Shab | Shabbat (Talmud) |
| Sheb | Shebi'it (Talmud) |
| Shebu | Shebu'ot (Talmud) |
| Shek | Shekalim (Talmud) |
| Sibyllines | Sibylline Books |
| Smith, Rel. of Sem. | Smith, Lectures on Religion of the Semites |
| Stade's Zeitschrift | Stade's Zeitschrift für die Alttestamentliche Wissenschaft |
| Steinschneider, Cat. Bodl | Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library |
| Steinschneider, Hebr. Bibl | Steinschneider, Hebräische Bibliographie |
| Steinschneider, Hebr. Uebers | Steinschneider, Hebräische Uebersetzungen |
| Suk | Sukkah (Talmud) |
| s.v | under the word |
| Ta'an | Ta'anit (Talmud) |
| Tan | Tanhuma |
| Targ | Targumim |
| Targ. Onk | Targum Onkelos |
| Targ. Yer | Targum Yerushalmi *or* Targum Jonathan |
| Tem | Temurah (Talmud) |
| Ter | Terumot (Talmud) |
| Thess | Thessalonians |
| Tim | Timothy |
| Toh | Tohorot |
| Tos | Tosafot |
| Tosef | Tosefta |
| transl | translation |
| Tr. Soc. Bibl. Arch | Transactions of the Society of Biblical Archæology |
| T. Y | Tebul Yom (Talmud) |
| 'Uk | 'Ukzin (Talmud) |
| Univ. Isr | Univers Israélite |
| Virchow's Archiv | Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin |
| Vulg | Vulgate |
| Weiss, Dor | Weiss, Dor Dor we-Dorshaw |
| Wellhausen, I. J. G | Wellhausen, Israelitische und Jüdische Geschichte |
| Winer, B. R | Winer, Biblisches Realwörterbuch |
| Wisdom | Wisdom of Solomon |
| Wolf, Bibl. Hebr | Wolf, Bibliotheca Hebræa |
| W. Z. K. M | Wiener Zeitschrift für die Kunde des Morgenlandes |
| Yad | Yadayim (Talmud) |
| "Yad" | Yad ha-Hazakah |
| Yalk | Yalkut |
| Yeb | Yebamot (Talmud) |
| Yer | Yerushalmi (Jerusalem Talmud) |
| YHWH | Yahweh, Jehovah |
| Zab | Zabim (Talmud) |
| Z. D. M. G | Zeitschrift der Deutschen Morgenländischen Gesellschaft |
| Zeb | Zebahim (Talmud) |
| Zech | Zechariah |
| Zedner, Cat. Hebr. Books Brit. Mus. | Zedner, Catalogue of the Hebrew Books in the British Museum |
| Zeit. für Assyr | Zeitschrift für Assyriologie |
| Zeit. Deutsch. Paläst. Ver | Zeitschrift des Deutschen Palästina-Vereins |
| Zeit. für Hebr. Bibl. | Zeitschrift für Hebräische Bibliographie |
| Zeitlin, Bibl. Post-Mendels | Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana |
| Zeph | Zephaniah |
| Zunz, G. S | Zunz, Gesammelte Schriften |
| Zunz, G. V | Zunz, Gottesdienstliche Vorträge |
| Zunz, Literaturgesch | Zunz, Literaturgeschichte der Synagogalen Poesie |
| Zunz, Ritus | Zunz, Die Ritus des Synagogalen Gottesdienstes |
| Zunz, S. P | Zunz, Synagogale Poesie des Mittelalters |
| Zunz, Z. G | Zunz, Zur Geschichte und Literatur |

## Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

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# THE JEWISH ENCYCLOPEDIA

[NOTE: For topics beginning with **Ch**, not found in alphabetical order, see under **H**.]

**CHAZARS**: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. The kingdom of the Chazars was firmly established in most of South Russia long before the foundation of the Russian monarchy by the Varangians (855). Jews have lived on the shores of the Black and Caspian seas since the first centuries of the common era. Historical evidence points to the region of the Ural as the home of the Chazars. Among the classical writers of the Middle Ages they were known as the "Chozars," "Khazirs," "Akatzirs," and "Akatirs," and in the Russian chronicles as "Khwalisses" and "Ugry Byelyye."

The Armenian writers of the fifth and following centuries furnish ample information concerning this people. Moses of Chorene refers to the invasion by the "Khazirs" of Armenia and Iberia at the beginning of the third century: "The chaghan was the king of the North, the ruler of the Khazirs, and the queen was the chatoun" ("History of Armenia," ii. 357). The Chazars first came to Armenia with the Basileans in 198. Though at first repulsed, they subsequently became important factors in Armenian history for a period of 800 years. Driven onward by the nomadic tribes of the steppes and by their own desire for plunder and revenge, they made frequent invasions into Armenia. The latter country was made the battle-ground in the long struggle between the Romans and the Persians. This struggle, which finally resulted in the loss by Armenia of her independence, paved the way for the political importance of the Chazars. The conquest of eastern Armenia by the Persians in the fourth century rendered the latter dangerous to the Chazars, who, for their own protection, formed an alliance with the Byzantines. This alliance was renewed from time to time until the final conquest of the Chazars by the Russians. Their first aid was rendered to the Byzantine emperor Julian, in 363. About 434 they were for a time tributary to Attila—Sidonius Apollinaris relates that the Chazars followed the banners of Attila—and in 452 fought on the Catalanian fields in company with the Black Huns and Alans. The Persian king Kobad (488–531) undertook the construction of a line of forts through the pass between Derbent and the Caucasus, in order to guard against the invasion of the Chazars, Turks, and other warlike tribes. His son Chosroes Anoshirvan (531–579) built the wall of Derbent, repeatedly mentioned by the Oriental geographers and historians as Bab al-Abwab (Justi, "Gesch. des Alten Persiens," p. 208).

**Early History.**

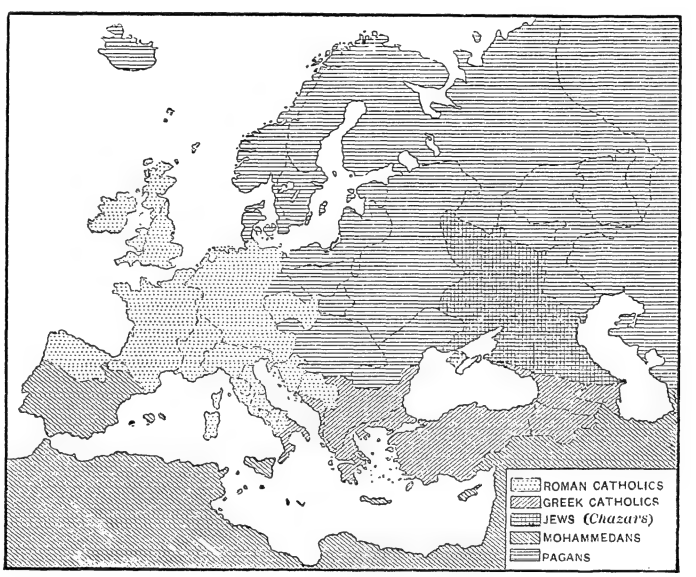
In the second half of the sixth century the Chazars moved westward. They established themselves in the territory bounded by the Sea of Azov, the Don and the lower Volga, the Caspian Sea, and the northern Caucasus. The Caucasian Goths (Tetraxites) were subjugated by the Chazars, probably about the seventh century (Löwe, "Die Reste der Germanen am Schwarzen Meere," p. 72, Halle, 1896). Early in that century the kingdom of the Chazars had become powerful enough to enable the chaghan to send to the Byzantine emperor Heraclius an army of 40,000 men, by whose aid he conquered the Persians (626–627). The Chazars had already occupied the northeastern part of the Black Sea region. According to the historian Moses Kalonkataci, the Chazars, under their leader Jebu Chaghan (called "Ziebel Chaghan" by the Greek writers), penetrated into Persian territory as early as the second campaign of Heraclius, on which occasion they devastated Albania ("Die Persischen Feldzüge des Kaisers Herakleios," in "Byzantinische Zeitschrift," iii. 364). Nicephorus testifies that Heraclius repeatedly showed marks of esteem to his ally, the chaghan of the Chazars, to whom he even promised his daughter in marriage. In the great battle between the Chazars and the Arabs near Kizliar 4,000 Mohammedan soldiers and their leader were slain.

In the year 669 the Ugrians or Zabirs freed themselves from the rule of the Obrians, settled between the Don and the Caucasus, and came under the dominion of the Chazars. For this reason the Ugrians, who had hitherto been called the "White" or "Independent" Ugrians, are described in the chronicles ascribed to Nestor as the "Black," or "Dependent," Ugrians. They were no longer governed by their own princes, but were ruled by the kings of the Chazars. In 735, when the Arab leader Mervan moved from Georgia against the Chazars, he attacked the Ugrians also. In 679 the Chazars subjugated the Bulgars and extended their sway farther west between the Don and the Dnieper, as far

as the head-waters of the Donetz in the province of Lebedia (K. Grot, "Moravia i Madyary," St. Petersburg, 1881; J. Danilevski and K. Grot, "O Puti Madyar s Urala v Lebediyu," in "Izvyestiya Imperatorskavo Russkavo Geograficheskavo Obshchestva," xix.). It was probably about that time that the chaghan of the Chazars and his grandees, together with a large number of his heathen people, embraced the Jewish religion. According to A. Harkavy ("Meassef Niddaḥim," i.), the conversion took place in 620; according to others, in 740. King Joseph, in his letter to Ḥasdai ibn Shaprut (about 960), gives the following account of the conversion:

**Embrace Judaism.**

"Some centuries ago King Bulan reigned over the Chazars. To him God appeared in a dream and promised him might and glory. Encouraged by this dream, Bulan went by the road of Darian to the country of Ardebil, where he gained great victories [over the Arabs]. The Byzantine emperor and the calif of the Ishmaelites sent to him envoys with presents, and sages to convert him to their respective religions. Bulan invited also wise men of Israel, and proceeded to examine them all. As each of the champions believed his religion to be the best, Bulan separately questioned the Mohammedans and the Christians as to which of the other two religions they considered the better. When both gave preference to that of the Jews, that king perceived that it must be the true religion. He therefore adopted it" (see Harkavy, "Soobshcheniya o Chazarakh," in "Yevreiskaya Biblioteka," vii. 153).




Map Showing the Distribution of Religions in Europe in the Tenth Century, C.E., Indicating Extent of the Kingdom of the Chazars.
(After Schrader, "Atlas de Géographie Historique.")

This account of the conversion was considered to be of a legendary nature. Harkavy, however (in "Bilbasov" and "Yevreiskaya Biblioteka"), proved from Arabic and Slavonian sources that the religious disputation at the Chazarian court is a historical fact. Even the name of Sangari has been found in a liturgy of Constantine the Philosopher (Cyrill). It was one of the successors of Bulan, named Obadiah, who regenerated the kingdom and strengthened the Jewish religion. He invited Jewish scholars to settle in his dominions, and founded synagogues and schools. The people were instructed in the Bible, Mishnah, and Talmud, and in the "divine service of the ḥazzanim." In their writings the Chazars used the Hebrew letters (Harkavy, "Skazaniya," etc., p. 241). Obadiah was succeeded by his son Hezekiah; the latter by his son Manasseh; Manasseh by Ḥanukkah, a brother of Obadiah; Ḥanukkah by his son Isaac; Isaac by his son Moses (or Manasseh II.); the latter by his son Nisi; and Nisi by his son Aaron II. King Joseph himself was a son of Aaron, and ascended the throne in accordance with the law of the Chazars relating to succession. On the whole, King Joseph's account agrees generally with the evidence given by the Arabic writers of the tenth century, but in detail it contains a few discrepancies. According to Ibn Faḍlan, Ibn Dastah, and others, only the king and the grandees were followers of Judaism. The rest of the Chazars were Christians, Mohammedans, and heathens; and the Jews were in a great minority (Frähn, "De Chazaris," pp. 13–18, 584–590). According to Mas'udi ("Les Prairies d'Or," ii. 8), the king and the Chazars proper were Jews; but the army consisted of Mohammedans, while the other inhabitants, especially the Slavonians and Russians, were heathens. From the work "Kitab al-Buldan," written about the ninth century (p. 121; cited by Chwolson in "Izvyestiya o Chazarakh," etc., p. 57), it appears as if all the Chazars were Jews and that they had been converted to Judaism only a short time before that book was written. But this work was probably inspired by Jaihani; and it may be assumed that in the ninth century many Chazar heathens became Jews, owing to the religious zeal of King Obadiah. "Such a conversion in great masses," says Chwolson (*ib.* p. 58), "may have been the reason for the embassy of Christians from the land of the Chazars to the Byzantine emperor Michael. The report of the embassy reads as follows: 'Quomodo nunc Judæi, nunc Saraceni ad suam fidem eos molirentur convertere'" (Schlözer, "Nestor," iii. 154).

**Succession of Kings.**

The history of the kingdom of the Chazars undoubtedly presents one of the most remarkable features of the Middle Ages. Surrounded by wild, nomadic peoples, and themselves leading partly a nomadic life, the Chazars enjoyed all the privileges of civilized nations, a well-constituted and tolerant government, a flourishing trade, and a well-disciplined standing army. In a time when fanaticism, ignorance, and anarchy reigned in western Europe, the kingdom of the Chazars could boast of its just and broad-minded administration; and all

**Internal Administration and Commercial Relations.**

who were persecuted on the score of their religion found refuge there. There was a supreme court of justice, composed of seven judges, of whom two were Jews, two Mohammedans, and two Christians, in charge of the interests of their respective faiths, while one heathen was appointed for the Slavonians, Russians, and other pagans (Mas'udi, *l.c.* ii. 8–11).

The Jewish population in the entire domain of the Chazars, in the period between the seventh and tenth centuries, must have been considerable. There is no doubt that the Caucasian and other Oriental Jews had lived and carried on business with the Chazars long before the arrival of the Jewish fugitives from Greece, who escaped (723) from the mania for conversion which possessed the Byzantine emperor Leo the Isaurian. From the correspondence between King Joseph and Ḥasdai it is apparent that two Spanish Jews, Judah ben Meïr ben Nathan and Joseph Gagris, had succeeded in settling in the land of the Chazars, and that it was a German Jew, Isaac ben Eliezer "from the land of Nyemetz" (Germany), who carried Ḥasdai's letter to the king. Saadia, who had a fair knowledge of the kingdom of the Chazars, mentions a certain Isaac ben Abraham who had removed from Sura to Chazaria (Harkavy, in Kohut Memorial Volume, p. 244). Among the various routes enumerated by the Arabic geographer Ibn Khurdadhbah (860–880) as being used by the Rahdanite Jewish merchants, there is one leading from Spain or France, via Allemania, through the land of the Slavonians, close by Atel, the capital of the Chazars, whence they crossed the Sea of the Chazars (Caspian Sea) and continued their voyage, via Balkh, Transoxania, and the land of the Tagasga, to India and China. These merchants, who spoke Arabic, Persian, Greek, Spanish, French, and Slavonic, "traveled continuously from west to east from east to west by sea and by land." They carried eunuchs, serving-maids, boys, silks, furs, swords, imported musk, aloes, camphor, cinnamon, and other products of the Far East (Harkavy, "Skazaniya Musulmanskikh Pisatelei o Slavyanakh i Russkikh," pp. 48, 53; "Journal Asiatique," 1865).

Ḥasdai ibn Shaprut, who was foreign minister to 'Abd al-Raḥman, Sultan of Cordova, in his letter to King Joseph of the Chazars (about 960), relates that the first information about that kingdom was communicated to him by envoys from Khorassan, and that their statements were corroborated by the ambassadors from Byzantium. The latter told him that the powerful Chazars were maintaining amicable relations with the Byzantine empire, with which they carried on by sea a trade in fish, skins, and other wares, the voyage from Constantinople occupying fifteen days. Ḥasdai determined to avail himself of the services of the Byzantine embassy to transmit his letter to the king of the Chazars, and with that view he despatched Isaac ben Nathan with valuable gifts to the emperor, requesting him to aid Isaac in his journey to Chazaria. But the Greeks interposed delays, and finally sent Isaac back to Cordova. Ḥasdai then decided to send his message by way of Jerusalem, Nisibis, Armenia, and Bardaa, but the envoys of the king of the Gebalim (Boleslav I. of Bohemia), who had then just arrived in Cordova, and among whom were two Jews, Saul and Joseph, suggested a different plan. They offered to send the letter to Jews living in "Hungarin" (Hungary), who, in their turn, would transmit it to "Russ" (Russia), and thence through "Bulgar" (probably the country of the Bulgarians on the Kuban) to its destination (Atel, the capital of Chazaria). As the envoys guaranteed the safe delivery of the message, Ḥasdai accepted the proposal. He further expressed his thankfulness that God in His mercy had not deprived the Jews of a deliverer, but had preserved the remnant of the Jewish race.

Taking a keen interest in everything relating to the kingdom of the Chazars, Ḥasdai begs the king to communicate to him a detailed account of the geography of his country, of its internal constitution, of the customs and occupations of its inhabitants, and especially of the history of his ancestry and of the state. In this letter Ḥasdai speaks of the tradition according to which the Chazars once dwelt near the Seir (Serir) Mountains; he refers to the narrative of Eldad ha-Dani, who thought he had discovered the Lost Ten Tribes; and inquires whether the Chazars know anything concerning "the end of the miracles" (the coming of the Messiah). As to Eldad ha-Dani's unauthenticated account of the Lost Ten Tribes on the River Sambation, it may be interesting to note that, according to Idrisi, the city of Sarmel (Sarkel-on-the-Don) was situated on the River Al-Sabt (Sambat), which is the River Don. The name for Kiev, as given by Constantine Porphyrogenitus, is also Sambatas (Σαμβάτας). These appellations of the River Don and of the city of Kiev point evidently to Jewish-Chazar influences (Westberg, "Ibrahim ibn Ya'kub's Reisebericht über die Slavenlande aus dem Jahre 965," p. 134, St. Petersburg, 1898).

**The Chazarian Letters.**

A complete account of the correspondence between Ḥasdai and King Joseph has been written by A. Harkavy ("Yevreiskaya Biblioteka," viii. 135), one of the leading authorities on the history of the Chazars, from which the following is, in substance, an extract:

The Chazarian correspondence was first published in the work "Ḳol-Mebasser" of Isaac 'Aḳrish (Constantinople, 1577), into whose hands these documents came while on a voyage from Egypt to Constantinople. He published them with the view of proving that even after the destruction of Jerusalem the Jews still had their own country, in accordance with the well-known passage in Genesis (xlix. 10), "the scepter shall not depart from Judah."

Among European scholars Johann Buxtorf, the son, was the first to become interested in the Chazarian letters, which he printed together with the text of 'Aḳrish in his Latin translation of "Cuzari" (Basel, 1660).

Buxtorf believed that the letters themselves and the entire history of the Chazarian kingdom were but fable, for the reason that no seafarers, merchants, or other travelers had brought any information concerning such a flourishing kingdom as that of the Chazars was reputed to be. The learned Orientalist D'Herbelot ("Bibliothèque Orientale," ii. 455, Paris, 1697), misled by a wrong conception of the "Cuzari" and its relation to the conversion of the Chazars to Judaism, leaves the authenticity of the correspondence an open question.

One of the greatest scholars of the 17th century, Samuel Bochart, in his derivation of the name of the Chazars, introduces the account of Joseph ben Gorion (Yosippon), and in his notes to the "Yuḥasin" of Zacuto gives information about the Chazarian kingdom and the Sea of the Chazars obtained from the "Geographia Nubiensis" of the Arabian writer Idrisi (12th century; see "Geographia Sacra," 1646, p. 226). Bochart's views, however, are not important because he had no knowledge of the "Cuzari" or of the Chazarian letters. All the skeptics of that

time and those mentioned below had no knowledge of the facts concerning the Chazars and Chazarian Judaism as contained in Slavonic Russian sources, or of the "Acta Sanctorum," which discusses those sources. It is therefore not surprising that the first author of a comprehensive history of the Jews, Basnage, who in his "Histoire des Juifs," v. 446, Rotterdam, 1707, prints the Chazarian letters, has the boldness to declare as idle fancy, not only the kingdom of the Chazars, but even the existence of the Chazarian people, which was invented, he considers, by Jewish boastfulness.

About the same time Dom Augustine Calmet issued his Biblical researches, part of which treats of "the country whither the Ten Tribes were led away and where the said tribes now live." Calmet considers Media near the Caspian Sea to be "the country," and that it is also identical with "the country of the Chazars," which was glorified so much in the rabbinical writings. According to them the czar of the Chazars adopted the Jewish religion in the eighth century. Calmet, however, considers the whole story a fiction (Calmet, "Biblische Untersuchungen, Uebersetzt von Mosheim," iv. 406–407, Bremen, 1743).

BARATIER, "the remarkable child," also considered the story of the Chazars to be only a pleasing novel; but it may serve as an excuse for his opinion that when he wrote his work he was only eleven years of age (Baratier, "Voyage de R. Benjamin Fils de Jona de Tudela," ii. 285, Amsterdam, 1734). The Danish historiographer Frederick Suhm, who in 1779 wrote a remarkable work, for that time, on the Chazars, and who could not free himself from the view of the Hebraists of the time with regard to the letter of King Joseph, was the first to give a decided opinion in favor of the genuineness of the letter of Ḥasdai (Suhm, "Samlede Skrifter"). The ignorance of these writers is accounted for by the fact that only at the end of the eighteenth century were translations of the old Arabic writers, Mas'udi, Istakhri, Ibn Ḥauḳal, etc., on the Chazars, issued. The first to make use of the testimony of the Arabic writers to corroborate the accounts of the Jewish writers on the Chazars, was the Lithuanian historian Tadeusz CZACKI, who had the advantage of using copies of the Arabic manuscripts relating to the subject in the Library of Paris ("Rosprawa o Zydach," pp. 68–69, Wilna, 1807). The Russian historian Karamsin also made use of Mas'udi's information, given in the "Chrestomathy" of Silvestre de Sacy, and of Abulfeda's researches published in the fifth volume of Busching's "Historical Magazine."

The Russian academician Ch. Frähn and the Swedish scholar D'Ohsson collected and published, in the first quarter of the nineteenth century, all the Arabic testimony on the subject of the Chazars known at that time. The authenticity of the letter of King Joseph has, however, since been fully established by the very material which those scholars had at their disposal. Frähn acknowledges the genuineness of Ḥasdai's letter, but not that of King Joseph. In the same way D'Ohsson, although he found the information of the Arabic and Byzantine writers in conformity with the contents of the Chazar letters, could not help doubting its genuineness ("Peuples du Caucase," p. 205). This may be explained by the fact that as they did not understand Hebrew they did not care to commit themselves on a question which lay outside of their field of investigation.

But the Jewish scholars had no doubts whatever as to the genuineness of the Chazarian documents, especially since the beginning of the critical school of Rapoport and Zunz. They were made use of by many writers in Spain in the twelfth century; as, for instance, by Judah ha-Levi (1140), who displayed a close acquaintance with the contents of King Joseph's epistle (Cassel, "Das Buch Kusari," pp. 13–14, Leipsic, 1869), and by the historian Abraham ibn Daud of Toledo (1160), who distinctly refers to the same letter ("Sefer ha-Ḳabbalah," p. 46b, Amsterdam, 1711).

Later on, with the persecutions which ended with the expulsion of the Jews from Spain, the Chazarian documents, together with many other treasures of medieval Jewish literature, were lost to the learned, and were not recovered until the end of the sixteenth century, when they were found in Egypt by Isaac 'Aḳrish. The Jews of that time took little interest, however, in the history of the past, being absorbed by the cheerless events of their own epoch. The first reference, therefore, to the Chazar letters is by Rabbi Bacharach of Worms, in 1679, who discovered proofs of the genuineness of Ḥasdai's letter in an acrostic in the poem which served as a preface, and which reads as follows: "I, Ḥasdai, son of Isaac, son of Ezra ben Shaprut" (see "Ḥut ha-Shani," p. 110b, Frankfort-on-the-Main, 1769).

This acrostic, however, again remained unnoticed until it was rediscovered by Frensdorf, independently of Bacharach, in 1836 ("Zeitschrift für Jüdische Theologie," ii. 513). Four years later (1840) the genuineness of Ḥasdai's letter was absolutely proved by Joseph Zedner. He also acknowledged the authenticity of the chaghan's letter, but did not submit proofs ("Auswahl Historischer Stücke aus der Jüdischen Literatur," pp. 26–36, Berlin, 1840). At the same time Solomon Munk gave his opinion in favor of the genuineness of both letters ("Orient, Lit." i. 136; "Archives Israélites," 1848, p. 343; "Mélanges de Philosophie Juive et Arabe," p. 483, Paris, 1859). Since then most of the Jewish scholars have adopted his view, including Lebrecht, 1841; Michael Sachs, 1845; S. D. Luzzatto, 1846–50; Z. Frankel, 1852; D. Cassel and H. Jolovicz, 1853, 1859, 1872; Leop. Löw, 1855–74; Hartog, 1857; Jost, 1858; Steinschneider, 1860; Grätz, 1860 and 1871; Harkavy, beginning with 1864; Geiger, 1865; Kraushar, 1866; D. Kaufmann, 1877; and many others. A comparison of Jewish with other sources, especially with Arabic, as far as they were then known, must be credited to E. Carmoly. He began his work with the comparison of the various sources in his "Revue Orientale" (1840–44). He completed it in 1847 ("Itinéraires de la Terre Sainte," pp. 1–110, Brussels, 1847). Some useful supplements to Carmoly's works were presented by Paulus Cassel in 1848 and 1877 ("Magyarische Alterthümer," pp. 183–219, Berlin, 1848; "Der Chazarische Königsbrief aus dem 10. Jahrhundert," Berlin, 1877).

The results of these investigations were accepted by the following Christian scholars: Grigoryev, 1834; Schafarik, 1848; Lelevel, 1851–60; Vivien de San Martin, 1851; S. Solovyov, 1851–1874; Byelevski, 1864; Brun, 1866–77; Bilbasov, 1868–71; Kunik, 1874 and 1878; and many others. Still there were some writers who were misled by the earlier opinions, and on the strength of them spoke skeptically of the documents; as Jacob Goldenthal (1848); Dobryakov (1865); and even the historian Ilovaiski (1876).*

**The Capital of Chazaria.**

In 960 Atel (or Itil), at that time the capital of the kingdom of the Chazars, was situated about eight miles from the modern Astrakhan, on the right bank of the lower Volga, which river was also called "Atel" or "Itil." The meaning of "Atel" in the Gothic language is "father" or "little father," that of "Itil" in the Turanian language is "river"; it is difficult to decide which of these two words gave the river its name. The western part of the city was surrounded by a wall pierced by four gates, of which one led to the river, and the others to the steppes. Here was situated the king's palace, which was the only brick building in the city. According to Mas'udi, the city was divided into three parts, the palace of the chaghan standing on an island. The king had twenty-five wives, all of royal blood, and sixty concubines, all famous beauties. Each one dwelt in a separate tent and was watched by a eunuch. The authority of the chaghan was so absolute that during his absence from the capital, even his viceroy, or coregent (called "isha," or "bek," or "pech"), was powerless. The viceroy had to enter the chaghan's apartments barefooted and with the greatest reverence. He held in his right hand a chip of wood, which he lit when he saluted the chaghan, whereupon he took his seat to the right of the latter, on the throne, which was of gold. The walls of the palace were also gilded, and a golden gate ornamented the palace.

All the other dwellings of the then populous city were insignificant mud huts or felt tents. The position of the chaghan of the Chazars was evidently similar to that of the former mikados of Japan, while the bek, his military coregent, corresponded

* The translation of the letters given by Harkavy is from a manuscript in the St. Petersburg Public Library. The genuineness of the St. Petersburg manuscript has been demonstrated by him (against P. Cassel, Vambéry, etc.), in the "Russische Revue" and in "Meassef Niddaḥim," i., No. 10, pp. 149 *et seq.*

to the shoguns of the latter. Emperor Heraclius in 626 concluded a treaty with the chaghan of the Chazars, and Constantine Copronymus, in his description of the embassy of the Chazars (834), states that it was sent by the "*chaghan* and the pech." Ibn Faḍlan relates that the king of the Chazars was called the "great chaghan," and his deputy "chaghan-bhoa" ("bey," "beg," or "bek"). The bek led the army, administered the affairs of the country, and appeared among the people; and to him the neighboring kings paid allegiance. It will thus be seen that the extent of the powers of the bek varied with the times. When the chaghan wanted to punish any one, he said, "Go and commit suicide"—a method resembling the Japanese custom of hara-kiri.

The mother of the chaghan resided in the western part of the city, whose eastern part, called "Chazaran," was inhabited by merchants of various nationalities. The city and its environs were heavily shaded by trees. The Turkish and the Chazar languages predominated. The entourage of the chaghan, numbering 4,000 men, consisted of representatives of different nationalities. The White Chazars were renowned for their beauty; and according to Demidov, the mountaineers of the Crimea contrasted very favorably with the Nogay Tatars, because they were considerably intermixed with the Chazars and with the equally fine race of the Kumans. Besides the White Chazars, there were also Black Chazars (who were almost as dark as the Hindus), Turkish immigrants, Slavonians, Hunno-Bulgars, Jews, who lived mostly in the cities, and various Caucasian tribes, such as the Abghases, Kabardines, Ossetes, Avares, Lesghians, etc.

**Trade and Commerce.**

The Chazars cultivated rice, millet, fruit, grains, and the vine. They had important fisheries on the Caspian Sea, and the sturgeon constituted the main article of food. The Arabic writer Al-Makdisi remarks: "In Chazaria there are many sheep, and Jews, and much honey" ("Bibl. Geograph. Arabic." iii., Leyden, 1877). From the upper Volga they brought down from the Mordvines and Russians honey and valuable furs, which they exported to Africa, Spain, and France. They supplied the market of Constantinople with hides, furs, fish, Indian goods, and articles of luxury. The chaghan and his suite resided in the capital only during the winter months. From the month of Nisan (April) they led a nomadic life in the steppes, returning to the city about the Feast of Ḥanukkah (December). The estates and vineyards of the chaghan were on the island on which his palace was situated. Another city of the Chazars, Semender, between Atel and Bab al-Abwab, was surrounded by 40,000 vines. It was identical with the modern Tarku, near Petrovsk, which is now inhabited by Jews and Kumyks. The latter are supposed to be descended from the Chazars (Klaproth, "Mémoire sur les Khazars," in "Journal Asiatique," 1823, iii.).

At the Byzantine court the chaghan was held in high esteem. In diplomatic correspondence with him the seal of three solidi was used, which marked him as a potentate of the first rank, above even the pope and the Carlovingian monarchs. Emperor Justinian II., after his flight from Kherson to Doros, took refuge during his exile with the chaghan, and married the chaghan's daughter Irene,

**Relations with Byzantium.**

who was famous for her beauty (702) (Nicephorus, "Breviarium," ed. Bonn, 1837, p. 46). Emperor Leo IV., "the Chazar" (775–780), the son of Constantine, was thus a grandson of the king of the Chazars. From his mother he inherited his mild, amiable disposition. Justinian's rival, Bardanes, likewise sought an asylum in Chazaria. Chazarian troops were among the body-guard of the Byzantine imperial court; and they fought for Leo VI. against Simeon of Bulgaria in 888.

King Joseph in his letter to Ḥasdai gives the following account of his kingdom:

**Chazarian Territories.**

"The country up the river is within a four months' journey to the Orient, settled by the following nations who pay tribute to the Chazars: Burtas, Bulgar, Suvar, Arissu, Tzarmis, Ventit, Syever, and Slaviyun. Thence the boundary-line runs to Buarasm as far as the Jordjan. All the inhabitants of the seacoast that live within a month's distance pay tribute to the Chazars. To the south Semender, Bak-Tadlu, and the gates of the Bab al-Abwab are situated on the seashore. Thence the boundary-line extends to the mountains of Azur, Bak-Bagda, Sridi, Kiton, Arku, Shaula, Sagsar, Albusser, Ukusser, Kiadusser, Tzidlag, Zunikh, which are very high peaks, and to the Alans as far as the boundary of the Kassa, Kalkial, Takat, Gebul, and the Constantinian Sea. To the west, Sarkel, Samkrtz, Kertz, Sugdai, Aluss, Lambat, Bartnit, Alubika, Kut, Mankup, Budik, Alma, and Grusin—all these western localities are situated on the banks of the Constantinian (Black) Sea. Thence the boundary-line extends to the north, traversing the land of Basa, which is on the River Vaghez. Here on the plains live nomadic tribes, which extend to the frontier of the Gagries, as innumerable as the sands of the sea; and they all pay tribute to the Chazars. The king of the Chazars himself has established his residence at the mouth of the river, in order to guard its entrance and to prevent the Russians from reaching the Caspian Sea, and thus penetrating to the land of the Ishmaelites. In the same way the Chazars bar enemies from the gates of Bab al-Abwab."

Even the Russian Slavonians of Kiev had, in the ninth century, to pay as yearly tax to the Chazars a sword and the skin of a squirrel for each house.

**War with Goths.**

At the end of the eighth century, when the Crimean Goths rebelled against the sovereignty of the Chazars, the latter occupied the Gothic capital, Doros. The Chazars were at first repulsed by the Gothic bishop Joannes; but when he had surrendered, the Goths submitted to the rule of the Chazars (Braun, "Die Letzten Schicksale der Krimgothen," p. 14, St. Petersburg, 1890; Tomaschek, "Die Gothen in Taurien," Vienna, 1881).

In the second quarter of the ninth century, when the Chazars were often annoyed by the irruptions of the Petchenegs, Emperor Theophilus, fearing for the safety of the Byzantine trade with the neighboring nations, despatched his brother-in-law, Petron Kamateros, with materials and workmen to build for the Chazars the fortress Sarkel on the Don (834). Sarkel ("Sar-kel," the white abode; Russian, "Byelaya Vyezha") served as a military post and as a commercial depot for the north.

In the second half of the ninth century the apostle of the Slavonians, Constantine (Cyril), went to the Crimea to spread Christianity among the Chazars (Tomaschek, *l. c.* p. 25). At this time the kingdom of the Chazars stood at the height of its power, and was constantly at war with the Arabian califs and

their leaders in Persia and the Caucasus. The Persian Jews hoped that the Chazars might succeed in destroying the califs' country (Harkavy, in Kohut Memorial Volume, p. 244). The high esteem in which the Chazars were held among the Jews of the Orient may be seen in the application to them—in an Arabic commentary on Isaiah ascribed by some to Saadia, and by others to Benjamin Nahawandi—of Isa. xlviii. 14: "The Lord hath loved him." "This," says the commentary, "refers to the Chazars, who will go and destroy Babel"—*i.e.*, Babylonia—a name used to designate the country of the Arabs (Harkavy, in "Ha-Maggid," 1877, p. 357).

**Jewish Sympathies.**

The chaghans of the Chazars, in their turn, took great interest in and protected their coreligionists, the Jews. When one of the chaghans received information (*c.* 921) that the Mohammedans had destroyed a synagogue in the land of Babung (according to Harkavy the market of Camomile in Atel is meant), he gave orders that the minaret of the mosque in his capital should be broken off, and the muezzin executed. He declared that he would have destroyed all the mosques in the country had he not been afraid that the Mohammedans would in turn destroy all the synagogues in their lands (Ibn Faḍlan, in Frähn, "De Chazaris," p. 18). In the conquest of Hungary by the Magyars (889) the Chazars rendered considerable assistance. They had, however, settled in Pannonia before the arrival of the Magyars. This is evident from the names of such places as Kozar and Kis-Kozard in the Nógrad, and Great-Kozar and Ráczkozar in the Baranya district (Karl Szabó, "Magyar Akademiai Ertesitö," i. 132, cited by Vambéry in his "Ursprung der Magyaren," p. 132; compare Kohn, "A Zsidók Története Magyarországon"—The History of the Jews in Hungary—i. 12 *et seq.*).

Mas'udi relates the following particulars concerning the Chazars in connection with Russian invasions of Tabaristan and neighboring countries:

**War with Russians.**

"After the year 300 of the Hegira (913-914), five hundred Russian [Northmen's] ships, every one of which had a hundred men on board, came to the estuary of the Don, which opens into the Pontus, and is in communication with the river of the Chazars, the Volga. The king of the Chazars keeps a garrison on this side of the estuary with efficient, warlike equipment to exclude any other power from its passage. The king of the Chazars himself frequently takes the field against them if this garrison is too weak.

"When the Russian vessels reached the fort they sent to the king of the Chazars to ask his permission to pass through his dominions, promising him half the plunder which they might take from the nations who lived on the coast of this sea. He gave them leave. They entered the country, and continuing their voyage up the River Don as far as the river of the Chazars, they went down this river past the town of Atel and entered through its mouth into the sea of the Chazars. They spread over el-Jil, ed-Dailem, Tabaristan, Aboskum, which is the name for the coast of Jordjan, the Naphtha country, and toward Aderbijan, the town of Ardobil, which is in Aderbijan, and about three days' journey from the sea. The nations on the coast had no means of repelling the Russians, although they put themselves in a state of defense; for the inhabitants of the coast of this sea are well civilized. When the Russians had secured their booty and captives, they sailed to the mouth of the river of the Chazars and sent messengers with money and spoils to the king, in conformity with the stipulations they had made. The Larissians and other Moslems in the country of the Chazars heard of the attack of the Russians, and they said to their king: 'The Russians have invaded the country of our Moslem brothers; they have shed their blood and made their wives and children captives, as they are unable to resist; permit us to oppose them.' The Moslem army, which numbered about 15,000, took the field and fought for three days. The Russians were put to the sword, many being drowned, and only 5,000 escaping. These were slain by the Burtas and by the Moslems of Targhiz. The Russians did not make a similar attempt after that year" (Mas'udi [tr. by Sprenger], in "Historical Encyc.," pp. 416-420).

Notwithstanding the assertions of Mas'udi, the Russians invaded the trans-Caucasian country in 944, but were careful in this expedition to take a different route.

This seems to have been the beginning of the downfall of the Chazar kingdom. The Russian Varangians had firmly established themselves at Kiev, while the powerful dominions of the Chazars had become dangerous to the Byzantine empire, and Constantine Porphyrogenitus, in his instructions on government written for his son, carefully enumerates the Alans, the Petchenegs, the Uzes, and the Bulgarians as the forces on which he must rely to check the influence of the Chazars.

**Decline and Fall of the Chazars.**

Five years after the correspondence between the king of the Chazars and Ḥasdai ibn Shaprut (965), the Russian prince Swyatoslaw made war upon the Chazars, apparently for the possession of Taurida and Taman. The Russians had already freed from the rule of the Chazars a part of the Black Bulgars, and had established a separate Russian duchy under the name of "Tmutrakan"; but in the Crimean peninsula the Chazars still had possessions, and from the Caucasian side the Russian Tmutrakan suffered from the irruption of the Kossogian and Karbardine princes, who were tributary to the chaghan of the Chazars. The fortress of Sarkel and the city of Atel were the chief obstacles to Russian predatory expeditions on the Caspian Sea. After a hard fight the Russians conquered the Chazars. Swyatoslaw destroyed Sarkel, subdued also the tribes of the Kossogians and Yass (Alans), and so strengthened the position of the Russian Tmutrakan. They destroyed the city of Bulgar, devastated the country of the Burtas, and took possession of Atel and Semender.

Four years later the Russians conquered all the Chazarian territory east of the Sea of Azov. Only the Crimean territory of the Chazars remained in their possession until 1016, when they were dispossessed by a joint expedition of Russians and Byzantines. The last of the chaghans, George Tzula, was taken prisoner; some of the Chazars took refuge in an island of the Caspian, Siahcouye; others retired to the Caucasus; while many were sent as prisoners of war to Kiev, where a Chazar community had long existed. Many intermingled in the Crimea with the local Jews; the Krimtschaki are probably their descendants—perhaps some of the Subbotniki also ("Voskhod," 1891, iv.–vi.). Some went to Hungary, but the great mass of the people remained in their native country. Many members of the Chazarian royal family emigrated to Spain. Until the thirteenth century the Crimea was known to European travelers as "Gazaria," the Italian form of "Chazaria."

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H. R.

**CHEBAR:** Name of a Babylonian river or canal, by the side of which Ezekiel "saw visions" (Ezek. i. 1, 3; iii. 15, 23; x. 15 *et seq.*). The Hebrew "nahar" (נהר), usually rendered "river," was evidently used also for "canal" (= Babylonian "naru"; compare Ps. cxxxvii. 1, "naharoth Babel"; that is, "canals of Babylon"). In Babylonian, "Naru Kabaru" means, literally, "great canal." The river has usually been identified with the Chabor, a tributary discharging its waters into the Euphrates at Circesium; a mistake not to be justified in view of the definite statement that it was in the land of Chaldea. The stream intended is undoubtedly the Kabaru, a large navigable canal near Nippur, twice mentioned in an inscription recovered by the Babylonian Expedition of the University of Pennsylvania (see Hilprecht and Clay, "Babylonian Expedition of the University of Pennsylvania," ix. 50).

J. JR. R. W. R.

**CHECHELNIK:** Town in the government of Podolia, Russia, having (1898) a population of about 7,000, including 1,967 Jews. Their principal occupation is commerce; but 352 are engaged in various handicrafts, and 96 are journeymen. About 200 Jews earn a livelihood as farm-laborers; and 41 are employed in the local factories. There are no charitable organizations, and poverty among the Jewish inhabitants is general. A private school for boys with 100 pupils, and 23 ḥadarim with 367 pupils, constitute the Jewish educational institutions of Chechelnik.

H. R. S. J.

**CHECHERSK:** Town in the government of Mohilev, Russia, with a population (in 1898) of 2,819, including 1,692 Jews. The latter are principally engaged in commerce, but 323 follow various handicrafts. Of these 158 own shops, 60 are wage-workers, and 105 are apprentices. Shoemaking is the predominant industry, 120 persons being engaged in it. There are, besides, 31 day-laborers. The charitable organizations consist of a Gemilut Ḥasadim, a Leḥem Ebyonim and a Bikḳur Ḥolim. Over 40 families apply yearly for aid for the Passover holidays. The educational institutions include an elementary government school with 80 pupils, 15 being Jews, and 15 ḥadarim, with 140 scholars. When the uprising under Bogdan Chmielnicki broke out in 1648, Chechersk was taken by the Cossacks, who massacred all the Jews there.

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H. R. S. J.

**CHEDORLAOMER.—Biblical Data:** Name of a king of Elam (Gen. xiv. 1), who made conquests as far west as Canaan and exercised supremacy over its southeastern part. After paying tribute to him for twelve years, the five local kings, or princes, rebelled in the thirteenth year, and in the fourteenth were assailed and reduced by Chedorlaomer, assisted by AMRAPHEL, King of Shinar; ARIOCH, King of Ellasar, and Tidal, King of Goyim.

**——Critical View:** The name "Chedorlaomer" has long been the subject of controversy, that has increased, rather than diminished, since the discovery of native Elamite and Babylonian documents. The first clue to an identification of the name is found in the fact, everywhere now regarded as established, that the name is a correct Elamite compound. Its first half, "Chedor" (= "Kudur," "servant of," or "worshiper of"), is found frequently in Elamite proper names, such as "Kudur-nanḫundi" ("naḫḫunte" in Susian or Elamite) and "Kudur-mabuk." The latter half of the name, "la'omer," (= "lagamaru"), is the name of an Elamite deity, mentioned by Assurbanipal.

Apart from these certain facts, all else is matter of controversy. Scheil believed that he had found the name on a tablet of Hammurabi in the form "Ku-du-la-uḫ-ga-mar" ("Revue Biblique," 1896, p. 600), but the name is now proved to be "Inuḫshammar." Pinches has found the name "Kudur-ku-kumal" in a tablet dating probably from the period of the Arsacidæ. In spite of the difficulty of the reading and the late date of the text, it is possible that the person intended is really the same as the Chedorlaomer of Genesis, though most scholars are opposed to this view. The tablet in question is couched in a florid, poetical style, and little material of historical value can be gleaned from it. For the present the records give only the rather negative result that from Babylonian and Elamite documents nothing definite has been learned of Chedorlaomer. It is, however, a matter of some consequence in estimating the character of the narrative in Gen. xiv. to have learned that the name of Chedorlaomer is not a fiction.

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J. JR. R. W. R.

**CHEESE:** The curd of milk run into molds and allowed to coagulate. This article of food was known to the ancient Hebrews. Three expressions seem at least to indicate that various kinds and forms of cheese were in use: **1.** "Gebinah" (Job x. 10) denotes the ordinary article, prepared in Biblical times as it is to this day in Syria. Milk is passed through a cloth, and the curd, after being salted, is molded into disks about the size of the hand and dried in the sun. From such cheese a cool, acid drink is made by stirring it in water. **2.** "Ḥarize he-ḥalab" (I Sam. xvii. 18) appears to have been made of sweet milk, and to have been something like cottage-cheese. It is not certain what "shefot baḳar" (II Sam. xvii. 29) signifies. Perhaps the Masoretic reading is corrupt. If not, "cream"

or "cheese" may be its meaning. **3.** "Ḥem'ah," ordinarily "cream," signifies "cheese" in Prov. xxx. 33.

In post-Biblical days the manufacture of cheese was in the hands of a distinct gild. Josephus ("B. J." v. 4, § 1), at all events, mentions "the valley of the cheese-makers," and many are the references in the Talmudic writings to the preparation of hard cheese (Shab. 96a; Tosef., Shab. x.; Yer. Shab. vii. 10a, end; Yer. Ma'as. ii. 3a; Yer. B. M. vii. 11b). Yer. Shek. vii. 3c mentions a disk ("iggul") of cheese. Cheese and water are mentioned as constituting a very poor meal (Yer. M. K. iii. 83b; Yer. Ned. v. 40d, beginning).

Cheese was one of the articles included in the list of eighteen prohibitions enacted at the famous meeting in the upper chamber of Hananiah ben Hezekiah ben Garon (Shab. i. 7), which could never be revoked because they who had adopted them gave their lives for them (Yer. Shab. i. 7; 3c. The Mishnah does not enumerate them specifically; in the Gemara there are long debates concerning them; but a Baraita in the name of R. Simeon ben Yoḥai (*ib.*) furnishes the particulars. According to this war measure, Jews were forbidden to buy bread, oil, cheese, wine, vinegar, etc., from an idolater. In the Mishnah ('Ab. Zarah, ii. 5, 29a) cheese from Bet Oneiki (= Bithnica; Yer. reading ותירייקי; Tosefta has here הינקיא; according to Rapoport, "Erek Millin," Veneca in Media is referred to) is declared to be "issur" (interdicted), Rashi explaining that cheese from any other locality may be eaten. According to R. Meïr this issur carries with it the prohibition against using cheese for other purposes than eating, an opinion not accepted by the Rabbis. R. Joshua is reported as accounting for the prohibition by the fact that the makers of cheese, who were all either pagans (נוכרים) or Bithynians (see Pliny, "Historia Naturalis," xi. 97; Wiesner, in "Ben Chananja," 1866, col. 75), placed the cheese (to ripen it) in the rennet-bag of an animal that had died of disease. Another of the reasons advanced is that most of the Bithynian calves whose stomachs were used in the manufacture of cheese, were slaughtered for idolatrous rites ('Ab. Zarah 34b). Besides this, the contact of the rennet with the cheese would come under the general prohibition against mixing milk and meat.

The later religious practise has been to interdict all cheese made by non-Jews suspected of idolatry. Cheese made by Jews from the milk of animals originally destined for idolatry seems also to have been forbidden, and so was cheese of heathen manufacture, even if kept in leaves or herbs (see Shulḥan 'Aruk, Yoreh De'ah, 115, 2; "Yad," Ma'akalot Asurot, iii.). So strictly was this prohibition observed that for a long time the Jews of England used to get their cheese from Holland so as to be certain that it had been prepared according to Jewish custom.

E. G. H.

**CHELEBI, RAPHAEL JOSEPH.** See Raphael Joseph of Aleppo.

**CHELLUS** (Χελλους; Codex Sinaiticus, Χεσλους; Syriac version, כלון): Place mentioned in Judith i. 9 as lying before Kadesh and the River of Egypt. Reland ("Palæstina ex Monumentis Veteribus Illustrata," p. 717) is probably correct in identifying it with the city of Elusa (according to the Targum, חלוצה), which was situated on the south of Beersheba, and was noted for its particular cult. Less probable is the supposition of Movers, according to which Chellus is the Biblical "Halhul," mentioned in Joshua xv. 58. The name does not occur in the O. T., but is found in the form "Alusa" in Josephus ("Ant." xiv. 1, § 4); not identical with "Allus," mentioned by Eusebius and Jerome ("Onomasticon," pp. 85, 6; 211, 3). The modern name is "Chalasa," and the place contains only ruins.

E. G. H. F. Bu.

**CHELM** or **CHOLM:** Town in the government of Kovno, Russia. It has a population of about 4,200, all of whom, with the exception of about 300, are Jews. Most of them are engaged in mercantile pursuits, only 549 being artisans. The town has a considerable trade in leather, wool, flax, hemp, bristles, and lumber, shipping these products to commercial centers, such as Königsberg, Riga, and Libau. About 30 Jews find employment in the local factories, corn mills, and sawmills; 80 are journeymen, draymen, and porters; 30 are engaged in gardening, cultivating a tract of 30 deciatines, which they partly own and partly hold on lease; and 8 live by dairying. In the vicinity of the town are several settlements inhabited by Jewish agriculturists.

The charitable institutions include societies for the visitation of the sick, for the relief of the poor, and for affording temporary shelter to the destitute. The only educational institutions are the ḥadarim.

H. R. S. J.

**CHELM, EPHRAIM B. JOSEPH.** See Ephraim b. Joseph Chelm.

**CHELM, SOLOMON B. MOSES.** See Solomon b. Moses Chelm.

**CHELOD:** A name occurring in Judith i. 6b, and designating apparently the Chaldeans. In place of the rendering of the A. V., "many nations of the sons of Chelod assembled themselves to battle in the plain of Arioch in the days of Nebuchadnezzar and Arphaxad," it is perhaps better to translate—following the Greek version—"there came together many nations unto the array of the sons of Cheleul." The Syriac renders "to fight against the Chaldeans." And while it is true that Nebuchadnezzar is called "king of the Assyrians" in Judith, and not "of the Chaldeans," it is to be remembered that the term "Chaldeans" is used in the late Book of Daniel as a race-name for the Babylonians of the time of Nebuchadnezzar (see Prince, "Daniel," pp. 59–61). The text of Judith seems to imply that the "sons of Chelod" were Nebuchadnezzar's army. Although it is not impossible that "Chelod" or "Cheleul" comes from a corrupt Aramaic form denoting "Chaldeans," the whole matter is very uncertain.

The idea that Calneh is meant is quite as improbable as the theory that the word is from the Hebrew "holed" (mole), and that "children of the mole" is an opprobrious term for the Syrians (Ewald, "Gesch. des Volkes Israel," iii. 543).

J. JR. J. D. P.

**CHELUB:** A Hebrew word meaning a cage, as in Jer. v. 27. It is also the name of two men: (1) The brother of Shuah and father of Mehir of the tribe of Judah (I Chron. iv. 11). In the Septuagint Χαλῶβ. (2) The father of David's chief gardener, Ezri (I Chron. xxvii. 26), 1014 B.C. In the Septuagint Χελοίβ.

E. G. H. J. D. B.

**CHELUBAI:** This is probably another form of the name CALEB. It occurs in I Chron. ii. 9.

E. G. H. G. B. L.

**CHEMARIM:** Plural of כמר; occurs as transliteration of the Hebrew in the English translation of Zeph. i. 4, and also as the marginal reading both in A. V. and R. V. to II Kings xxiii. 5 and Hosea x. 5, where the text renders the Hebrew by "idolatrous priests" and "priests." In Zeph. i. 4 the Septuagint omits it, and this in connection with the parallelism goes far to indicate that there it is an interpolation. But Wellhausen and others have, by emending the passage in Hosea iv. 4, ועמך כמריבי, to read ועמי בכמריו (my people like its idolatrous priests), claimed for the word another passage in old Hebrew writings.

The meaning of the word is well assured to be "priests." It occurs with certainty in this acceptation in Semitic inscriptions (Halévy, in "Rev. Sém." 1896, pp. 280, 282; "C. I. S." ii. 170), and possibly as "kamiru" on the El-Amarna tablets (Bezold, "Oriental Dipolmacy," p. 92). In the Aramaic and in the Peshitta "kumra" stands for "priest" without tinge of evil sense. In Neo-Hebrew כומר designates a Catholic priest and monk. In the passages quoted above, the term without doubt carries a by-flavor of disrepute. It is the "idol-worshiping priest" that is so denominated. And in this sense the appellation is very frequent in the Talmud (נעשה כומר לעבדה זרה, 'Ar. 30b; יתרו היה כומר לעבדה זרה, Pesik. R. 65c).

The etymology, however, is not so clear. Usually it is associated with the verb "kamar," to be black. Kimḥi, among others, is of this opinion, and derives the meaning "priest" from the circumstance that the "priests wore black garments." Others connect the root with the idea to be sad, "kumra" being a sad person; *i.e.*, an ascete, monk, priest. Delitzsch, in "Assyrisches Handwörterbuch," holds it to have sprung from "kamaru," to overthrow, to prostrate, the "priest" being he who prostrates himself before the idol. Perhaps the meaning of כמר in the Nif'al ("to grow hot") best explains the transition to "priest" with a by-sense of "reprobate." The old Semitic idols were without exception worshiped by intemperate (sexual) excesses. The "hot" "exciting man" was the priest κατ' ἐξοχήν.

E. G. H.

**CHEMEROVTZY:** Small town in the government of Podolia, Russia, with (in 1898) an almost exclusively Jewish population of 1,282. About 160 Jews follow various trades, but the bulk of the population is engaged in mercantile pursuits. Hair sacks form the principal article of commerce, being exported to the value of 100,000 rubles annually.

Poverty is increasing to such a degree that the scanty funds of the two existing charitable organizations can barely meet the needs of the poorer part of the community. The educational institutions include a Talmud Torah, with 10 pupils, and 10 ḥadarim (which are subdivided into 3 primary, 3 middle, and 4 higher departments), with 178 pupils.

H. R. S. J.

**CHEMNITZ:** Town in Saxony, with a Jewish population of 1,150. Jews first settled there in the latter half of the nineteenth century. In 1874 they organized a congregation, although on feast-days religious services had been held since 1871. The ḥebra ḳaddisha and the Jewish Women's Association were founded in 1876. On March 29, 1878, the prayer-house was consecrated; and in 1879 a cemetery was secured. The first rabbi of the congregation was Abraham Chatiner (d. 1882); he was succeeded by Jacob Mühlfelder, who is still officiating (1902). The congregation was granted corporate rights Oct. 12, 1885. In 1899 the building of a new synagogue, with a seating capacity of 685, was completed. The dedication took place March 7, 1899. In the same year the Max and Selma Bergmann's Widows and Orphans' Charitable Institution was founded. The congregation maintains a school with three teachers and two hundred pupils.

Chemnitz is the seat of the Saxonia Lodge XLIV., 497 I. O. B. B., established May 27, 1899.

E. C. S. So.

**CHEMOSH:** The national god of the Moabites. He became angry with his people and permitted them to become the vassals of Israel; his anger passed, he commanded Mesha to fight against Israel, and Moabitish independence was reestablished (Moabite Stone, lines 5, 9, 14 *et seq.*). A king in the days of Sennacherib was called "Chemoshnadab" ("K. B." ii. 90 *et seq.*; see JEHONADAB). Chemosh was a god developed out of the primitive Semitic mother-goddess Athtar, whose name he bears (Moabite Stone, line 17; compare Barton, "Semitic Origins," iv.). Peake wrongly holds that Ashtar-Chemosh was a deity distinct from Chemosh, while Moore and Bäthgen ("Beiträge zur Semitischen Religionsgeschichte," p. 14) regard "Ashtar" in this name as equivalent to "Astarte," who they believe was worshiped in the temple of Chemosh. "Ashtar" is more probably masculine here, as in South Arabia, and another name for Chemosh, the compound "Ashtar-Chemosh" being formed like "YHWH-Elohim" or "YHWH-Sebaoth." There seems to be no good reason for denying that Chemosh was a "baal," and that the names "Baal-maon" (Moabite Stone, line 30) and "Baal-peor" (Num. xxv. 3; Hosea ix. 10) apply to what was practically the same god as Chemosh. The way Mesha brings Baal-maon into his inscription identifies the latter with Chemosh; for when Baal-maon is pleased Chemosh speaks to Mesha (Moabite Stone, lines 30, 31). Whatever differences of conception may have attached to the god at different shrines, there is no adequate reason for doubting the substantial identity of the gods to whom these various names were applied. Hosea ix. 10 is proof that at some period (according to Wellhausen, at the time of the prophet himself) the impure cult of the Semitic goddess was practised at Baal-peor (compare Wellhausen, "Kleine Propheten"; Nowack's Commentary; and G. A. Smith, "Twelve Prophets," *ad loc.*). Chemosh, therefore,

was in general a deity of the same nature as Baal. On critical occasions a human sacrifice was considered necessary to secure his favor (compare II Kings iii. 27), and when deliverance came, a sanctuary might be built to him (Moabite Stone, line 3). An ancient poem, twice quoted in the Old Testament (Num. xxi. 27–30; Jer. xlviii. 45, 46), regards the Moabites as the children of Chemosh, and also calls them "the people of Chemosh."

The etymology of "Chemosh" is unknown. The name of the father of Mesha, Chemosh-melek ("Chemosh is Malik," or "Chemosh is king"; compare Moabite Stone, line 1), indicates the possibility that Chemosh and Malik (or Moloch) were one and the same deity. Judges xi. 24 has been thought by some to be a proof of this, since it speaks of Chemosh as the god of the Ammonites, while Moloch is elsewhere their god (compare I Kings xi. 7, 33). Several critics rightly regard the statement in Judges as a mistake; but such an error was not unnatural, since both Chemosh and Moloch were developed, in different environments, from the same primitive divinity, and possessed many of the same epithets.

Solomon is said to have built a sanctuary to Chemosh on the Mount of Olives (I Kings xi. 7, 33), which was maintained till the reform of Josiah (II Kings xxiii. 13). This movement by Solomon was no doubt to some extent a political one, but it made the worship of Chemosh a part of the religious life of Israel for nearly 400 years.

J. JR. G. A. B.

**CHENAANAH**: Feminine form of "Canaan"; the name of two men: (1) The fourth-named of the seven sons of Bilham, son of Jediael, of the tribe of Benjamin, a leading warrior in the time of David (I Chron. vii. 10). (2) The father of the false prophet Zedekiah, who encouraged Ahab against Micaiah (I Kings xxii. 11, 24; II Chron. xviii. 10, 23).

Fürst ("Bibl. Jud.") attributes the existence of such names as this and "Tarshish" and "Cush" among the Benjamites to their intermarriages with the earlier races. The hostilities which the Benjamites had to endure during the civil war (see Judges xxi.) might have compelled them to establish alliances with their Phenician neighbors.

E. G. H. J. D. B.

**CHENANIAH** (literally, "established by God," I Chron. xv. 27; also found in the longer form "Chenanyahu," I Chron. xv. 22): A Levite of the family of Izharites (I Chron. xxvi. 29) and chief of the Temple singers who conducted the musical service when the Ark was removed from the house of Obed-edom to Jerusalem (I Chron. xv. 27).

E. G. H. J. D. B.

**CHENSTOCHOV** (Polish, **Czenstochowa**): City in the government of Petrokow, Russian Poland, the Jewish inhabitants of which in 1897 numbered 12,500 in a total population of 45,130. Most of the Jews are merchants, only 2,155 being artisans. Of the latter, 801 are tailors and 228 are shoemakers. Seven estates in the environs of Chenstochov are owned by Jews. In 1898 Jews owned 57 factories with 397 operatives.

Originally the Jewish factories of Chenstochov mostly manufactured medallions with pictures of the Virgin, and other articles of Christian worship, for the numerous pilgrims visiting the city; but when this industry was forbidden to the Jews, they turned to the manufacturing of toys, in which fifteen factories are now occupied, 80 per cent of the factory laborers being Jews.

After the establishment of the liquor monopoly by the Russian government eighty families remained without occupation. In 1898 about 460 Jewish families received fuel from charitable institutions. Poverty is increasing among the Jewish population, as may be seen from the following figures of families applying for help at Passover: 553 in 1894; 581 in 1895; 607 in 1896; 639 in 1897; 708 in 1898. Taking the average of five for a family, it appears that 3,500 persons, or 29 per cent of the Jewish population, have applied for charity, and in relieving distress the efforts of about ten charitable institutions are taxed to the utmost.

The Jewish children receive their education in the general schools as well as in special Jewish schools. Among the latter are a Talmud Torah with an industrial department, and 29 ḥadarim with 531 male and 90 female pupils.

In September, 1902, Chenstochov was the scene of an uprising on the part of the Jews, which, however, was soon suppressed by the authorities.

H. R. S. J.

**CHEPHIRAH**: City belonging originally to the Gibeonites (Josh. ix. 17), but which, in the apportionment of the land, fell to the lot of Benjamin (Josh. xviii. 26). Men of this city returned with Zerubbabel from the captivity in Babylon (Ezra ii. 25; Neh. vii. 29; in both instances the town is mentioned in connection with Kirjath-jearim [= arim] and Beeroth). In I Esd. v. 19 the place is called "Caphira." It is, perhaps, to be identified with the ruins now called "Kefire." The word "Kephirim" of Neh. vi. 2 may refer to Chephirah (F. Buhl, "Geographie des Alten Palästina," p. 169).

E. G. H. G. B. L.

**CHERAN**: A name occurring in the genealogy of Seir the Horite (Gen. xxxvi. 26), and in the corresponding list in I Chron. i. 41. Dillmann (commentary on Gen. xxxvi. 26) suggests that it comes from "kar" (a lamb). The names in the lists are clan-names; and a number of the clans have animal designations, such as Dishon, Ayyah, Shobal.

E. C. G. B. L.

**CHEREI**: A small town in the government of Mohilev, Russia, with (1898) about 3,000 inhabitants, of whom 1,300 are Jews. The principal occupations of the latter are commerce and handicrafts. The total number of artisans is 298, 189 being shop-owners, 35 wage-workers, and 74 apprentices. The predominating trades are shoemaking and tailoring, in which altogether 146 persons are engaged. About 61 Jews earn a livelihood as journeymen. There are, besides, 4 Jewish families occupied in agricultural pursuits, 8 families engaged in gardening, and 24 families who keep dairies. There are 20 ḥadarim, with 120 scholars; to the

elementary school of the town, Jewish children are admitted only upon payment of a fee, while others are granted free tuition.

H. R. S. J.

**CHERETHITES** or **CHERETHIM.**—**Biblical Data:** Probably the name of a part of the Philistines; usually, however, designating the whole nation, as in Zeph. ii. 5, where "the nation of the Cherethites" evidently means the Philistines in general. Similarly, Ezek. xxv. 16 and xxx. 5 belong here. A. V. translates "the children of the land [that is in] league." But the true reading after the Ethiopic and partly after the LXX. (which omits the word "land") is: "the children of the Kerethi" (compare Cornill's "Ezekiel"). In Ezek. xxx. 5, where "the children of the land that is in league" are mentioned among the allies of Egypt, the whole of the Philistines must be meant. For the original special meaning compare the earliest passage, I Sam. xxx. 14, which mentions the Cherethites as living in a strip in the southwest of Palestine (the Negeb), near the territory of Judah and of Ziklag. This strip is called the "South" (Negeb) of the Cherethites. From verse 16, where the same district is designated as "the land of the Philistines," it may be inferred that the Cherethites belonged to the Philistines, or that the two terms were used promiscuously.

The name is also found in the frequent phrase "Cherethites and Pelethites." By this phrase was designated the *corps d'élite* and body-guard (thus correctly, Josephus, "Ant." vii. 5, § 4) of David; compare II Sam. viii. 18 (= I Chron. xviii. 17), xv. 18 (with "the Gittites"; *i.e.*, men from Gath), xx. 7 (among "all the mighty men"), *ib.* verse 23 (Ket., הכרתים); I Kings i. 38, 44 (escorting Solomon to his coronation). If the Carites and Cherethites (II Kings xi. 4) are identical, the same troop was still in existence in the time of Athaliah (see CARITES). It is evident, especially from II Sam. xv. 18, that this troop consisted of mercenaries recruited from the warlike Philistines. They are different from the special guards (Hebrew, "runners"; mentioned in Saul's time, I Sam. xxii. 17) of the kings (I Kings xiv. 27 = II Chron. xii. 10); compare "Carites" in II Kings xi. 4, R. V. The threat against "those that leap over the threshold" at the king's court (Zeph. i. 9) is usually explained as referring to soldiers and officials of Philistine blood (compare on their superstitious custom I Sam. v. 5), but see the commentaries for different explanations of that passage. "Pelethi" = "Pelethite" is now generally considered as a shortened form of "Pelishti" = "Philistine," adapted to the Hebrew (according to Ewald). This seems to establish a difference between the Cherethites and the majority of the Philistines. The Septuagint, in the Prophets, translates "Cherethite" by "Cretans," and the tradition is found that the "Palestinians" (Stephen of Byzanz; Tacitus, "Historiæ," v. 2, erroneously of the Jews) had come from Crete. This tradition seems to have sprung from the Septuagint; however, see CAPHTOR on the question of the origin of the Philistines from the "island [of Caphtor?]" and the frequent identification of "Caphtor" with "Crete." Less probable is the explanation of the two names of nations, "Cherethites" and "Pelethites" as appellative nouns; for instance, by Gesenius, "executioners and runners"; or by Targum (Pesh., some Greek MSS.), "bowmen and slingers"; by the Hexapla in Zephaniah, "corrupted people," for "Cherethites"; by Halévy, "the exiles excluded from their nation," etc.

BIBLIOGRAPHY: W. R. Smith, *The Old Testament in the Jewish Church*, ii. 262; Driver, *Notes on the Hebrew Text of the Books of Samuel*, p. 172; Kittel, *Hist. of the Hebr.* ii. 153, No. 164.

E. G. H. W. M. M.

**—In Rabbinical Literature:** The Haggadah, which always endeavors to idealize the ancient history of Israel, takes the כרתי ופלתי to be not David's heathen body-guard, but a designation for the Great Sanhedrin, to which a very early date is thus ascribed. Hence "kereti" (כרתי) is interpreted as derived from כרת ("to cut off") in the sense of גזר ("to cut off," "to decree"), the men of the Sanhedrin rendering legal decisions. Similarly, פלתי, from פלא, meaning "the elect," or those eminent through their doctrines (Ber. 4a, above; Sanh. 16b, above; on the correct reading compare Rabbinowicz, "Dikduḳe Soferim," to the passage and Midr. Teh. iii.). Pseudo-Jerome, on II Sam. xx. 23, follows the Jewish tradition, according to which "kereti and peleti" means literally "accidentes et vificantes," and is used to designate the "congregatio Dei." The Targum's rendering of the passage, "archers and slingers," is adopted by Ḳimḥi also, who adds that there were two families so called, who excelled in the use of those weapons of war (commentary on II Sam. xv. 18). L. G.

**CHERIKOV:** Town in the government of Mohilev, Russia. According to the last census (1897) it has 5,250 inhabitants, including 2,700 Jews. Most of the latter are small tradesmen: 12 are engaged in horticulture, and 10 in gardening. In the whole district of Cherikov 60 Jewish families follow agricultural pursuits. Out of 255 artisans (consisting of 155 shop-owners, 10 wage-workers, and 90 apprentices) 115 are tailors. There are, besides, 25 journeymen, and 8 Jews who find employment in the local Dutch tile-factory. Two associations lend money to the poor without interest. The educational institutions consist of a government elementary Jewish school with 73 pupils, one Talmud Torah with 70 pupils, and 20 ḥadarim.

In 1648 Ladislaus, King of Poland, granted the Jews of Cherikov a charter by which they were allowed to deal in liquors, grain, and other articles of trade, to acquire immovable property, and to have their own synagogue and cemetery, which should be exempted from taxation. By this charter the Jews of Cherikov were placed on an equal footing with the other Jewish communities of the grand duchy of Lithuania. In the same year (1648) the Jews of Cherikov were massacred by the Cossacks.

BIBLIOGRAPHY: *Regesty*, i. 399, 411, St. Petersburg, 1899.

H. R. S. J.

**CHERITH:** The name of a brook or wadi near the Jordan, where Elijah, in the time of drought and famine, was told to hide himself, and there find

water and food (I Kings xvii. 3, 5). When the brook dried up he was sent to Zarephath. In the verses cited from Kings the expression "before Jordan" (literally, "by the face of the Jordan") certainly points to the eastern side; hence Robinson's proposed identification with the Wadi al-Ḳalt, apart from philological difficulties, is impossible. Cheyne proposes Reḥoboth, which he explains as worn down into "Cherith," and further suggests that "Egypt" be substituted for "Jordan." Buhl ("Geog. des Alten Palästina," p. 121) argues for the identification of Cherith with Wadi al-Ḥimar, on the supposition that Tishbi is Khirbat Istib. None of the modern attempts at identification is satisfactory.

E. G. H. G. B. L.

**CHERKASSY** (Polish, **Czerkasy**): District town in the government of Kiev, Russia, situated on the right bank of the Dnieper, about 126 miles from Kiev.

The date of the establishment of the Jewish community of Cherkassy is not known. Being the chief town of the Cossacks since the beginning of the sixteenth century, including the time of Chmielnicki (1648–52), it may be surmised that only a few Jews, leaseholders, lived there. The census of 1765 gives only one Jew in Cherkassy, this one being "the farmer of taxes, who paid 10,000 florins for the general taxes and 400 florins for the saltpeter-factory." In 1789, of 561 houses, 14 belonged to Jews; and in 1797, after the annexation of Cherkassy by Russia (1795), the town had 783 Jewish inhabitants.

In 1870 there were 20,493 Jews in the district and town; which figures, by 1897, had increased to 29,982, or 9.75 per cent of the total population; and in 1898, out of a total population of 26,165 in the town alone, 5,884 were Jews. The majority of the latter are small traders, artisans, and day-laborers, while some are employed in the sugar- and tobacco-factories, and in the flour-mills. A great part of the Jews belong to the Ḥasidim, and are followers of the local "zaddiḳ," called by them the "gute Rov" (good rabbi) of Cherkassy.

Bibliography: *Semenov Geograficheskо-Statisticheski Slovar*, v., *s.v.*

H. R. M. R.

**CHERNEVTZY**: Town in the government of Podolia, Russia: it has (1898) a population of about 15,000, including about 2,000 Jews. Of the latter, 267 are artisans, but most of them earn a livelihood as small tradesmen. In the local sugar-refinery, which employs 400 men, only 14 Jews find work. There are, besides, 17 journeymen and 20 agricultural laborers. The number of Jewish poor in Chernevtzy is very considerable. In 1898 there were 60 families who received fuel from charitable organizations.

H. R. S. J.

**CHERNIGOV**: A city in Russia; capital of the government of the same name. The Jewish settlement at Chernigov is one of the oldest of the Ukraine. In the thirteenth century a rabbi, Isaac (Itze) of Chernigov, is mentioned, who spoke the Russian language. (Harkavy, "Yevrei i Slavyanskie Yazyky," p. 11). In 1623 King Ladislaus banished the Jews from the "voyevodstvos" (military districts) of Chernigov and Syeversk. The cause was probably jealousy on the part of the Christian merchants and tradesmen; the edict declaring that the Jews caused great damage to their business. However, soon after 1623 the Jews again came to Chernigov. In 1648, at the time of Chmielnicki's revolt, the whole Jewish population of Chernigov was exterminated by the Cossacks.

In the later histories of Chernigov indications are found of the hostility of the people toward the Jews. Thus, in 1665 the noblemen of Chernigov sent an embassy to the Council of Warsaw, mentioning in their instructions that justice called for the expulsion of the dishonest Jews from the country, or at least for the imposition of a Jewish poll-tax.

According to the census of 1897 there were in the town of Chernigov about 11,000 Jews in a total population of 27,006. The chief occupations of the Jews are industrial and commercial. In the neighborhood many tobacco-plantations and fruit-gardens are owned by Jews. There are in Chernigov 1,321 Jewish artisans, including 404 tailors and seamstresses, but the demand for artisan labor is limited to the town. There are 69 Jewish day-laborers, almost exclusively teamsters. But few are engaged in the factories.

The small charitable institutions of Chernigov were combined, in 1899, in the Committee of Relief for the Jewish Poor; but the different trade groups of the Jewish population have their own charitable institutions also. Thus the bakers, storekeepers, teamsters, tailors, and "melammedim" (teachers of Hebrew) have separate funds from which loans without interest, and, in cases of necessity, gratuitous help, are obtained.

The Jewish educational establishments include a Talmud Torah (115 pupils); a primary school for boys (40 pupils); a private school for girls (57 pupils); and there are 45 ḥadarim, where about 450 boys and 70 girls are taught Hebrew.

Bibliography: *Regesty i Nadpisi*, i. 403, 404, 466; *Budushchnost*, 1900, No. 42.

H. R. S. J.

**CHERNIGOV**: A government of Little Russia (Ukraine), with a Jewish population (1897) of 114,630 in a total population of 2,298,834, or nearly 5 per cent. In 1881 the Jewish inhabitants formed only 2.5 per cent of the total. By districts, the Jews in the government of Chernigov are distributed as follows: Chernigov 12,006 in a total population of 162,036 =7.41 per cent (in 1881 only 4.2 per cent); Borzna 3,542 in 146,730 =2.41 per cent (in 1881 1.6 per cent); Glukhov 5,493 in 142,814 =3.85 per cent (in 1881 about 5.1 per cent); Gorodnya 8,913 in 153,020 =5.82 per cent (in 1881 only 1.6 per cent); Kozeletz 4,741 in 135,101 =3.51 per cent (in 1881 1.5 per cent); Konotop 7,091 in 156,502 = 4.53 per cent (in 1881 1.7 per cent); Krolevetz 3,896 in 131,009 =2.97 per cent (in 1881 1.5 per cent); Mglin 10,014 in 139,357 =7.18 per cent (in 1881 3.2 per cent); Novgorod Syeversk 6,328 in 146,394 =4.32 per cent (in 1881 2.5 per cent); Novozybkov 8,852 in 164,789 =5.37 per cent (in 1881 1.0 per cent); Nyezhin 9,987 in 168,883 =5.91 per cent (in 1881 3.3 per cent); Oster 6,188 in 150,556 =4.11 per cent (in 1881 2.3 per cent); Sosnitza 7,525 in

170,268 = 4.41 per cent (in 1881 2.3 per cent); Starodub 9,975 in 144,704 = 6.89 per cent (in 1881 2.8 per cent); Surazh 10,078 in 188,596 = 5.4 per cent (in 1881 2.9 per cent).

The history of the Jews in the government will be treated under LITTLE RUSSIA, and under the respective cities. M. R.

Comparative statistics of population in the cities, towns, and villages in the government of Chernigov are given below:

| Name. | Total Population, 1897. | Jewish Population, 1897. | Name. | Total Population, 1897. | Jewish Population, 1897. |
|---|---|---|---|---|---|
| Bakalan | 4,000 | 300 | Novgorod Syeversk | 9,185 | 2,700 |
| Bakhmach | 8,000 | 500 | Novoe Myesto | 1,496 | 60 |
| Baturin | 3,580 | 383 | Novozybkov | 15,480 | 1,220 |
| Berezna | 9,921 | 1,333 | NovyeBorovichi | — | 31 |
| Bobrovitzy | 5,000 | 400 | Novy Ropsk | 860 | 80 |
| Borzna | 12,458 | 1,400 | Nyezhin | 32,108 | 10,000 |
| Brovary | 5,166 | 1,344 | Oster | 5,384 | 1,100 |
| Chernigov | 27,006 | 11,000 | Padul | 7,000 | 348 |
| Churovichi | 4,092 | 252 | Pochep | 9,000 | 3,900 |
| Dmitrovka | 3,197 | 592 | Pogar | 4,982 | 1,150 |
| Glukhov | 14,856 | 3,807 | Ponurovka | 3,509 | 295 |
| Gorodnya | 4,197 | — | Rvepski | — | 783 |
| Gorsk | — | 25 | Seredina Bude | 6,000 | 450 |
| Klintzy | 12,000 | 2,200 | Snovsk-Kornevka | 5,000 | 1,004 |
| Konotop | 19,404 | 4,000 | Sosnitza | 7,095 | 1,832 |
| Korop | 6,268 | 1,000 | Starodub | 12,451 | 4,500 |
| Kozeletz | 5,160 | 1,568 | Stolna | 7,374 | 168 |
| Krolevetz | 10,375 | 1,000 | Unecha | 615 | 212 |
| Lyubech | 2,091 | 273 | Ushcherpye | 2,000 | 150 |
| Mglin | 7,631 | 4,200 | Voronezh | 5,500 | 385 |
| Mitkovka | 3,600 | 48 | | | |
| Myena | 5,881 | 1,618 | | | |

H. R. S. J.

**CHERNOBYL:** Town in the government of Kiev, Russia; it has (1898) a population of 10,759, including 7,189 Jews. Of the latter, 651 are artisans, of whom 419 own shops 192 are wage-workers, and 40 are apprentices. The predominating trade is tailoring, in which 165 persons are engaged; 167 Jews are journeymen, and 120 are employed in a paper-mill. Several ḥadarim, and a Talmud Torah with 45 pupils, are the only educational institutions.

Bobrik and Bobry, situated at a distance of 60 versts (40 English miles) from Chernobyl, are Jewish colonies, in which 47 families cultivate 618 deciatines of land. S. J.

**CHERUB** (כרוב; plural, **Cherubim**).—**Biblical Data:** The name of a winged being mentioned frequently in the Bible. The prophet Ezekiel describes the cherubim as a tetrad of living creatures, each having four faces—of a lion, an ox, an eagle, and a man—the stature and hands of a man, the feet of a calf, and four wings. Two of the wings extended upward, meeting above and sustaining the throne of God; while the other two stretched downward and covered the creatures themselves. They never turned, but went "straight forward" as the wheels of the cherubic chariot, and they were full of eyes "like burning coals of fire" (Ezek. i. 5–28, ix. 3, x., xi. 22). Ezek. xxviii. 13–16 is manifestly a true account of a popular tradition, distinct from that in Gen. ii., iii.

Ezek. xli. 18–25 and other passages show that the number and form of the cherubim vary in different representations. The books of Kings and Chronicles contain, in the main, a description of the cherubim of Solomon's Temple. The Ark was placed between the two colossal figures of cherubim, carved in olive-wood and plated with gold, ten cubits high, standing in the adytum (דביר) and facing the door. The distance between the points of their outstretched wings was ten cubits; the right wing of the one touching the point of the left wing of the other, while the outer wings extended to the walls (I Kings vi. 23–28; viii. 6, 7; II Chron. iii. 10–13, v. 7–8). II Chron. iii. 14 states that they were woven in the veil of the adytum; and in Ex. xxvi. 1, 31 and xxxvi. 8, 35 they are also referred to as wrought into the curtains and veil of the Temple. In Ex. xxv. 18–22, xxxvii. 7–9; Num. vii. 89 mention is made by the priestly writer of two cherubim of solid gold, upon the golden slab of the כפרת, facing each other. Their outstretched wings came together above, constituting a throne on which the glory of YHWH appeared, and from whence He spoke.

**In the Temple.**

In the early days of Israel's history the cherubim became the divine chariot, the bearer of the throne of YHWH in its progress through the worlds (I Sam. iv. 4; II Sam. vi. 2; I Chron. xiii. 6). The cherubim of the Ark of the Covenant seem to be meant here, and this is probably also the case in II Kings xix. 15; Isa. xxxvii. 16; Ps. lxxx. 1, xcix. 1 (see Rahlfs, "ענני und ענו in den Psalmen," 1892, pp. 36 *et seq.*). At an earlier period the cherubim were the living chariot of the theophanic God, possibly identical with the storm-winds (Ps. xviii. 11; II Sam. xxii. 11: "And he rode upon a cherub and did fly: and he was seen upon the wings of the wind"). Here is a conception similar to that of the Babylonians, where the cherubim originally symbolized the winds.

E. G. H. W. M.-A.—J. F. Mc C.

——**In Rabbinical and Apocryphal Literature:** The cherubim placed by God at the entrance of paradise (Gen. iii. 24) were angels created on the third day, and therefore they had no definite shape; appearing either as men or women, or as spirits or angelic beings (Gen. R. xxi., end). According to another authority, the cherubim were the first objects created in the universe (Tanna debe Eliyahu R., i. beginning); while in the Slavonic Book of Enoch they are said to dwell in both the sixth and seventh heavens. The passage referring to the sixth heaven is as follows (xix. 6): "In the midst of them [the archangels] are seven phenixes, and seven cherubim, and seven six-winged creatures [seraphim], being as one voice and singing with one voice. It is not possible to describe their singing; and they rejoice before the Lord at His footstool." Enoch then (xx. 1) describes how he saw in the seventh heaven "cherubim and seraphim and the watchfulness of many eyes" (= ofannim). The Ethiopian Book of Enoch also mentions these three classes of angels as those that never sleep, but always watch the throne of God (lxx. 7; compare also lxi. 10). In another passage of this book Gabriel is designated

as the archangel who is set over the serpents, the garden (= paradise), and the cherubim (xx. 7).

In the passages of the Talmud that describe the heavens and their inhabitants, the seraphim, ofannim, and ḥayyot are mentioned, but not the cherubim (Ḥag. 12b); and the ancient liturgy also mentions only these three classes.

The following sentence of the Midrash is characteristic: "When a man sleeps, the body tells to the neshamah ["the soul"] what it has done during the day; the neshamah then reports it to the nefesh ["the spirit"], the nefesh to the angel, the angel to the cherub, and the cherub to the seraph, who then brings it before God [Lev. R. xxii.; Eccl. R. x. 20]. When Pharaoh pursued Israel at the Red Sea, God took a cherub from the wheels of His throne and flew to the spot—for He inspects the heavenly worlds while sitting on a cherub. The cherub, however, is דבר שאין בו ממש ["something not material"], and is carried by God, not vice versa" (Midr. Teh. xviii. 15; Cant. R. i. 9). Maimonides ("Yad," Yesode ha-Torah, ii. 7) enumerates ten classes of angels, the cherubim being the ninth; while the cabalistic "Masseket Aẓilut" designates the cherubim as the third class of angels, with a leader named Kerubiel (כרוביאל; Jellinek, "Auswahl Kabbalistischer Mystik," p. 3). In the Zohar, where also ten classes of angels are enumerated, the cherubim are not mentioned as a special class (compare Zohar, Ex. Bo, 43a).

As regards the representations of the cherubim in the Temple, Josephus holds that no one knows or can even guess what form they had ("Ant." viii. 3, § 3); Philo thinks they represented the two supreme attributes of God, goodness and authority ("De Cherubim," x.; "De Vita Moysis," iii. 8; ed. Mangey, ii. 150): he says, however, that some authorities took the cherubim to represent the two hemispheres ("De Cherubim," vii.). The rabbinical sources evince an archeological rather than a theological interest in the cherubim. Onkelos, the proselyte (beginning of the second century C.E.), says that "the cherubim had their heads bent backward, like a pupil who is going away from his master" (B. B. 99a): this is intended to explain the somewhat ambiguous verse referring to the cherubim in the Tabernacle (Ex. xxv. 20), meaning that the faces of the cherubim were bent downward toward the cover (פרכת) of the Ark, but still with their eyes turned toward each other. Onkelos' view is also given in the Targ. O. on the passage, while the Targ. Yer. thinks that the faces of both the opposite cherubim were turned downward toward the cover (compare Friedmann, "Onkelos und Akylas," pp. 98–99).

**The Cherubim of the Temple.**

Concerning the form of these cherubim, an authority of the end of the third century says that they had the form of youths (כרוב, derived from כ = "like," and רוב = "youth"; Suk. 5b; Ḥag. 13b). The last-named passage says that the cherubim which Ezekiel saw in his vision (Ezek. x. 1) also had this form, adding that the four creatures at the throne of God were originally man, lion, bull, and eagle, but that Ezekiel implored God to take a cherub instead of a bull; Ezekiel desiring that God should not always look upon a bull, which would continually remind Him of Israel's worship of that animal. It seems that the Talmud had noticed that Ezekiel's conception of the heavenly creatures differed from the traditional one.

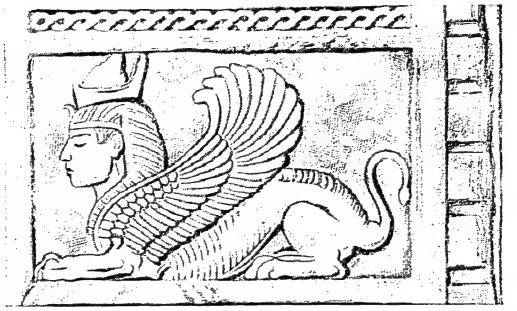
It is recorded as a miracle that when Israel was worshiping the Lord, the cherubim lovingly turned their faces toward each other (B. B. *l.c.*), and even embraced like a loving couple. On these occasions the curtain was raised so that the Jews who had come on pilgrimage might convince themselves how much God loved them (Yoma 54a). At the destruction of the Temple the heathen found the cherubim in this posture; and they mocked the Jews because of their obscene worship, thinking the cherubim to be the objects of it (Yoma 54b). This conception of the cherubim, as representing the union of Israel with God, has been further developed by the Cabala, the cherubim being taken to represent the mysterious union of the earthly with the heavenly (see Baḥya b. Asher to Ex. xxv. 20; Zohar, Terumah, ii. 176a). The symbolical interpretation of the Alexandrians, mentioned above, is also found in rabbinical sources. Midr. Tadshe (ed. Epstein, p. 15), like Philo, takes the cherubim to symbolize the two names of God, YHWH and Elohim, by which rabbinical theology (see, for example, Sifre, Deut. 26) designates the two attributes רחמים ("goodness") and דין ("justice"). Another Midrash (Num. R. iv.) compares the cherubim with heaven and earth, as do the Alexandrians mentioned by Philo ("De Cherubim," vii.). Maimonides says ("Moreh Nebukim," iii. 45) that the figures of the cherubim were placed in the sanctuary only to preserve among the people the belief in angels, there being two in order that the people might not be led to believe that they were the image of God. There were no cherubim in the Temple of Herod; but according to some authorities, its walls were painted with figures of cherubim (Yoma 54a). L. G.

**Communion of Israel with God.**

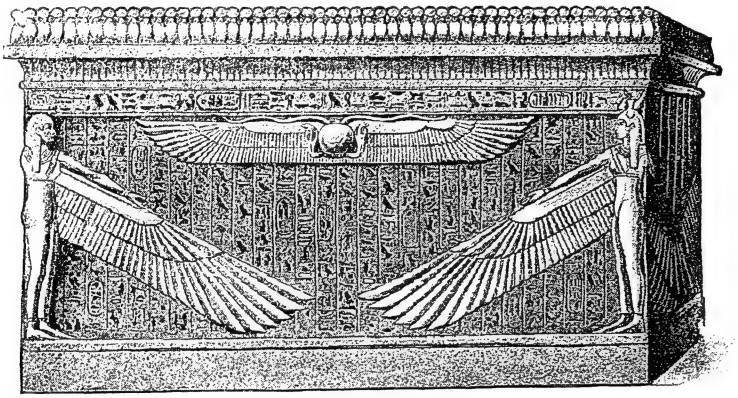
——**Critical View:** Primitive Hebrew tradition must have conceived of the cherubim as guardians of the Garden of Eden (Gen. iii. 34; see also Ezek. xxviii. 14). Back of this lies the primitive Semitic belief in beings of superhuman power and devoid of human feelings, whose duty it was to represent the gods, and as guardians of their sanctuaries to repel intruders. Compare the account in the Nimrod-Epos, Tablet IX.; and see Kosters, in "Theolog. Tijdschrift," 1874, pp. 445 *et seq.*

From the brief and meager Biblical descriptions of the statues representing the cherubim, it is impossible to judge of their real form. They were hardly sphinx-shaped; for all the representations of the winged sphinx have the wings bent backward rather than extended toward the sides. Whether the cherub was a union of man and some animal form, such as the hawk-headed man so frequently found on Egyptian monuments and also at Nineveh, or only a winged man, as the representation of the palace guardian at Khorsabad, is not certain. Such figures, however, are very common in Babylonian decorations: and winged men and animals are found in ancient sculptures throughout Syria. Cheyne con-

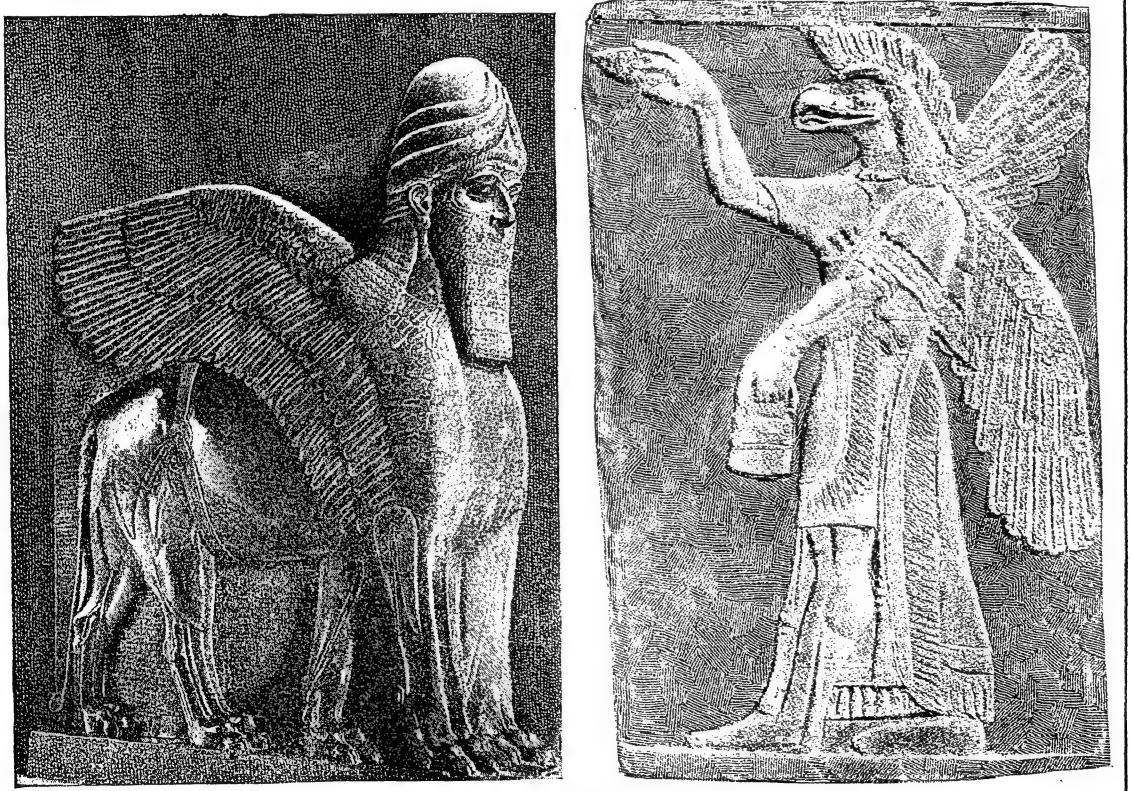
South Arabian Form (from "Corpus Inscriptionum Semiticarum").



Phenician Form (in the Louvre).



Egyptian Form (after Maspero, "Struggles of the Nations").



Assyrian Forms (in the British Museum).

FORMS OF CHERUBIM.

siders the cherubim of Hittite origin, the originality of the Hittites in the use of animal forms being well known.

The Hittite griffin appears almost always not as a fierce beast of prey, but seated in calm dignity, like an irresistible guardian of holy things.

**Probable Source.** The Phenicians, and probably the Canaanites, and through them the Israelites, attached greater importance to the cherub. The origin of the cherub myth antedates history, and points to the time when primitive man began to shape his ideas of supernatural powers by mystic forms, especially by the combination of parts of the two strongest animals of land and air—the lion and the eagle. Many are the grotesque figures found thus far, survivals of ancient Oriental sculpture.

Thus, in Babylonia there is the winged sphinx having a king's head, a lion's body, and an eagle's wings (see B. Teloni, "Zeitschrift für Assyriologie," vi. 124–140; text published by Bezold, *ib.* ix. 114–119; and Puchstein's comment, *ib.* 410–421). This was adopted largely in Phenicia. The wings, because of their artistic beauty, soon became the most prominent part, and animals of various kinds were adorned with wings; consequently, wings were bestowed also upon man. The next step, from cherubim to the angels of the Old Testament as well as of the New, was inevitable.

Following Lenormant's suggestions, Friedrich Delitzsch connected the Hebrew כרוב with the Assyrian "kirubu" = "shedu" (the name of the winged bull). Against this combination see Feuchtwang, in "Zeitschrift für Assyriologie," etc., i. 68 *et seq.*; Teloni, *ib.* vi. 124 *et seq.*; Budge, in "The Expositor," April and May, 1885. Later on, Delitzsch ("Assyrisches Handwörterbuch," p. 352) connected it with the Assyrian "karubu" (great, mighty); so, also, Karppe, in "Journal Asiatique," July–Aug., 1897, pp. 91–93. Haupt, in Toy, "Ezekiel" ("S. B. O. T."), Hebrew text, p. 56, line 11, says: "The name כרוב may be Babylonian; it does not mean 'powerful,' however, but 'propitious' (synonym 'damḳu')." For the original conception of the Babylonian cherubim see Haupt's notes on the English translation of Ezekiel, pp. 181–184 ("S. B. O. T."), and the abstract of Haupt's paper on "Cherubim and Seraphim," in the "Bulletins of the Twelfth International Congress of Orientalists," No. 18, p. 9, Rome, 1899. See also Haupt, in Paterson, "Numbers" ("S. B. O. T."), p. 46: "The stem of כרוב is the Assyrian 'karâbu' (= be propitious, bless), which is nothing but a transposition of the Hebrew ברך." Dillmann, Duff, and others still favor the connection with *γρύψ* ("gryphus" = the Hindu "Garuda.")

**Etymology.**

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E. G. H. W. M.-A.

**CHESALON:** A border town of Judah (Josh. xv. 10), also known as "Mount Jearim." It lies in a directly west of Jerusalem, at a distance of twelve miles, and is the modern Kesla (Buhl, "Geographie des Alten Palästina," pp. 91, 166).

E. G. H. G. B. L.

**CHESED:** A son of Nahor and Milcah (Gen. xxii. 22). From the name the term "Casdim" (Chaldeans) is clearly derived.

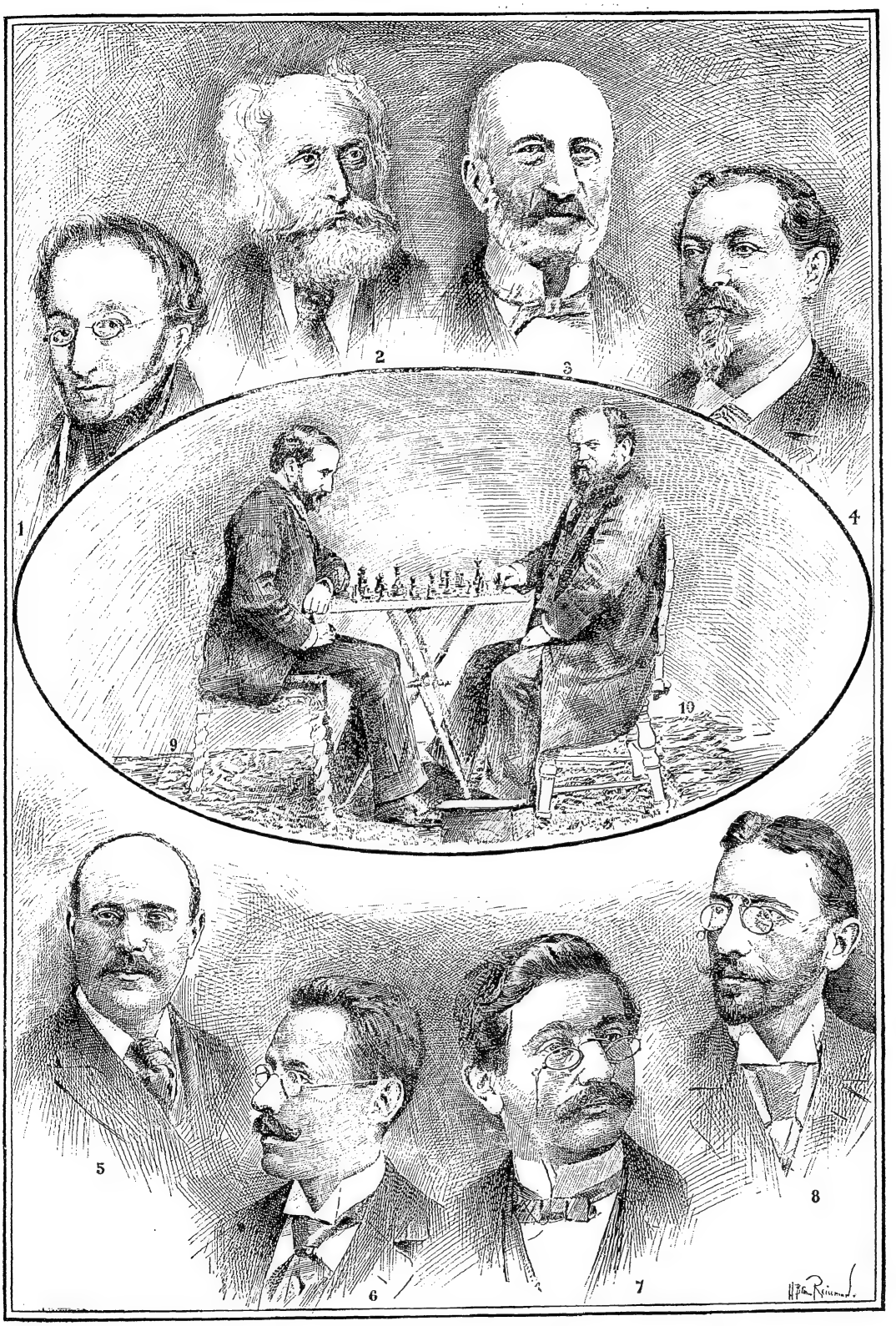
E. G. H. G. B. L.

**CHESS:** A game of skill, usually played by two persons, with sixteen pieces each, on a board divided into sixty-four squares alternately light and dark. Authoritative opinions agree that chess, under the Sanskrit name of "chaturanga" (= the four "angas" or members of an army), was known earliest to the Hindus—possibly as early as the sixth century of the present era. From India the game was carried into Persia, its name being changed into "shatranj." Mas'udi (947) speaks of chess as an Indian invention sent by an Indian king to Chosroes, King of Persia (531–579), the sixteen pieces of one side being of emerald, and those of the other being of ruby. From Persia the game passed into Arabia, and thence to central and western Europe; but how or when has not been determined.

When the Jews first became acquainted with chess is not known. It has been supposed that the game was referred to in the Talmud; but the consensus of opinion now seems to be that certain games mentioned therein, which some have identified with chess, were not chess at all, but were played with dice, under the designations פסיפס or נרדשיר, which Rashi ('Er. 61a) interprets as "chess." Nathan ben Jehiel of Rome (1103), however, in his "'Aruk," distinctly translates the word נרדשיר, supposed by some to indicate chess, by the Arabic "al-nard," which he renders by the Italian "dadi" (= dice). פסיפס is clearly derived from the Greek *ψῆφος*, and refers to some game with pebbles or dice (Yer. R. H. i. 57c). The matter has been fully discussed by Franz Delitzsch ("Ueber das Schach und die Damit Verwandten Spiele in den Talmuden," in "Orient, Lit." Jan., 1840, pp. 42–53), who concludes that, as the Talmud was completed in the fifth century, chess could not have been referred to therein, inasmuch as the Persians, from whom the Jews would have learned the game, did not know it themselves until the close of that century (see also L. Löw, "Lebensalter," p. 324).

Steinschneider ("Schach bei den Juden," p. 33) conjectures that the first Jew to recommend chess was the convert Ali, son of "Rabbi" Saul of Taberistan, teacher of the physician Razi (ninth century), who considered the game a remedy for low spirits and dejected mental condition. By the eleventh century it was commonly played in Spain.

**Ninth to Thirteenth Century.** After Rashi, the first European to mention chess was Moses Sephardi, born in Spain in 1062 and baptized at the age of forty-four as Petrus Alfonsi, who in his "Disciplina Clericalis" includes chess in the seven accomplishments ("probitates") of a knight. In Italy it was known at the same period, having been probably derived




EMINENT JEWISH CHESS MASTERS.

1. Alexandre. 2. Horwitz. 3. Löwenthal. 4. Kolisch. 5. Gunsberg. 6. Janowski. 7. Lasker. 8. Tarrasch. 9 and 10. Zuckertort and Steinitz, playing their match at New York, 1886.

from the East through Byzantium. In the twelfth century chess had spread to France, Germany, and England, and by 1200 had become a favorite gambling game throughout Europe; to such an extent, indeed, that it was prohibited by the Council of Paris, 1212, and afterward by Louis IX. At the same epoch the "Sefer Ḥasidim" (Book of the Pious), § 400, strongly recommended the game.

Nothwithstanding the clerical prohibition, there is a legend to the effect that the pope himself played chess with a Jew: it occurs in "Das Leben Elchanans oder Elchonons," pp. 27, 46, Frankfort-on-the-Main, 1753: "This pope is the best one they ever had, since he can not get along without Jews, with whom he plays chess. . . . Rabbi Simeon is a great master of chess; but the pope mates him." The pope is even recognized by R. Simeon as his son through a particular move which he had taught him. This Simeon seems to have been Simeon ha-Gadol, who lived at Mayence about the beginning of the eleventh century. See ANDREAS.

**Early Hebrew Works on Chess.**

The earliest writer to treat of chess among the Jews is Hyde, who, in the second volume of his "De Ludis Orientalibus" (1694), prints three Hebrew works on chess, with excellent translations in Latin. These are: (1) a poem attributed to Abraham ibn Ezra, חרוזים, the Latin title being "Carmina Rhythmica de Ludo Schah-mat, R. Abraham Abben-Ezra, Beatæ Memoriæ" (Steinschneider, "Cat. Bodl." col. 684); (2) "Meliẓat ha-Seḥoḳ ha-Ishḳaḳi," a poem by Bonsenior ibn Yaḥya (in Berechiah ha-Nakdan's "Mishle Shuʻalim," Mantua, 1557–58; "Cat. Bodl." col. 796); and (3) "Maʻadanne Melek" ("Cat. Bodl." col. 604), attributed by Steinschneider to Judah or Leo di Modena (1571–1648). If the poem first mentioned is correctly ascribed to Ibn Ezra (d. 1167), it certainly gives the oldest set of chess rules extant; and it has been reprinted six times under that impression. The Hebrew text is given in Steinschneider ("Schach bei den Juden," pp. 43–45), as well as a German rendering (*ib.* pp. 12–15); and the following English translation is by Nina Davis (now Mrs. Salomon), in "Songs of Exile" (pp. 129–131), issued by the Jewish Publication Society of America, Philadelphia, 1901:

THE SONG OF CHESS.

I will sing a song of battle
Planned in days long passed and over.
Men of skill and science set it
On a plain of eight divisions,
And designed in squares all chequered.
Two camps face each one the other,
And the kings stand by for battle,
And 'twixt these two is the fighting.
Bent on war the face of each is,
Ever moving or encamping,
Yet no swords are drawn in warfare,
For a war of thoughts their war is.
They are known by signs and tokens
Sealed and written on their bodies;
And a man who sees them, thinketh
Edomites and Ethiopians
Are these two that fight together.
And the Ethiopian forces
Overspread the field of battle,
And the Edomites pursue them.

First in battle the foot-soldier
Comes to fight upon the highway,
Ever marching straight before him,
But to capture moving sideways,
Straying not from off his pathway,
Neither do his steps go backward;
He may leap at the beginning
Anywhere within three chequers.
Should he take his steps in battle
Far away unto the eighth row,
Then a Queen to all appearance
He becomes and fights as she does.
And the Queen directs her moving
As she will to any quarter.
Backs the Elephant or advances,
Stands aside as 'twere an ambush;
As the Queen's way, so is his way,
But o'er him she hath advantage;
He stands only in the third rank.
Swift the Horse is in the battle,
Moving on a crooked pathway;
Ways of his are ever crooked;
'Mid the Squares, three form his limit.

Straight the Wind moves o'er the war-path
In the field across or lengthwise;
Ways of crookedness he seeks not,
But straight paths without perverseness.
Turning every way the King goes,
Giving aid unto his subjects;
In his actions he is cautious,
Whether fighting or encamping.
If his foe come to dismay him,
From his place he flees in terror,
Or the Wind can give him refuge.
Sometimes he must flee before him;
Multitudes at times support him;
And all slaughter each the other,
Wasting with great wrath each other.
Mighty men of both the sovereigns
Slaughtered fall, with yet no bloodshed.
Ethiopia sometimes triumphs,
Edom flees away before her;
Now victorious is Edom:
Ethiopia and her sovereign
Are defeated in the battle.

Should a King in the destruction
Fall within the foeman's power,
He is never granted mercy,
Neither refuge nor deliv'rance,
Nor a flight to refuge-city.
Judged by foes, and lacking rescue,
Though not slain he is checkmated.
Hosts about him all are slaughtered,
Giving life for his deliverance.
Quenched and vanished is their glory,
For they see their lord is smitten;
Yet they fight again this battle,
For in death is resurrection.

It is characteristic of this poem that the pawn moves two spaces at the first move, as at present, but not as in the Arabic game. The queening of a pawn is also mentioned. The queen may move in all directions, but only one space, like the king at present. The bishop "fil" or (elephant) moves diagonally, but only three spaces. Castling is unknown. The "wind" is the rook. Steinschneider declares on subjective grounds, against the attribution to Ibn Ezra, and is supported by the like opinion of Dr. Egers, the editor of Ibn Ezra's poetry.

Bonsenior (lived not later than the fifteenth century), in his poem, also pictures the game as a battle, and describes the pieces in the following order:

King, מלך, moves one in any direction.

Queen, ישגל, to the right of the king, moves two or three spaces in any direction.

Knights, פרשים or סוסים (= "horsemen" or "horses"), move one space obliquely and one space straight forward.

Bishops, פילים (= elephants; editio princeps חילים = "camps"), move obliquely to the third space.

Rooks, רוקים, move straight, forward, backward, or from side to side.

Pawns, גבורים ("heroes"), move straight forward.

The chief characteristic of Bonsenior's work is the large number of Biblical texts which he employs.

Leo di Modena's work ("Ma'adanne Melek") was written for the purpose of teaching the author's two sons the game, and in the hope of inducing them to give up card-playing. The book is particularly interesting for its reference (1) to the queening of a pawn, (2) to castling, and (3) to the queen's position at the commencement of the game. The following is the author's description of the pieces:

King, שה (Persian "shah"), may castle.

Queen, פרזאן ("ferzân" or "parzan"), occupies at the beginning of game the space of its own color.

Both king and queen have the following three noblemen by their sides:

Bishop, פיל ("fil"), elephant.

Knight, פרש ("parash"), horseman.

Rook, רוך or רוח (Persian "rokh").

Pawn, רגל, foot-soldier, moves two boxes at the first move, and may become a queen.

A number of other early works on chess will be found in Steinschneider's "Schach bei den Juden" (pp. 22–33). Among these may be specially mentioned a Catalan poem by Moses Azan, translated into Castilian in 1350; a poem of 1532, which describes castling as an interchange of places between king and rook; and "Ha-Ḳerab" (The War), a poem in Hebrew, composed by Jacob Eichenbaum in Odessa, and printed in London (n.d.; dedication dated Sept. 3, 1839). It has been translated into Russian by Joseph Ossip Rabbinovicz.

Hebrew riddles on chess occur in medieval manuscripts, and are given by Steinschneider. One of them describes the game as:

"A country without earth: kings and princes walking without soul.
If the King be wasted, all is without soul."

Chess is referred to by Maimonides (1155–1204), who mentions a forced mate and declares professional chess-players as unworthy of credence in the law courts (commentary on Mishnah Sanh. ii. 3), and by Kalonymus ben Kalonymus (c. 1300). The former condemns the game only when played for money; the latter, whether played for stakes or not. During the thirteenth and the four following centuries chess was quite commonly played; and Jewish literature contains numerous rabbinical opinions for and against it. Strangely enough, Joseph Caro does not refer to it in his great code, the Shulḥan 'Aruk. Moses Isserles (d. 1573) terms it "the game with bones called chess," and approves of its being played not only on weekdays, but on the Sabbath, though not for money. An old responsum (Dukes, in "Ben Chananja," 1864, pp. 601, 650) states that in Spain the game of chess (אישקש [? אישקקש]) was sanctioned by the Rabbis. After a visitation of the plague in 1575 the three rabbis of Cremona declared that *with the exception of chess* ("ishḳaḳi") all games were "primary evils and the cause of all troubles" (Lampronti, "Paḥad Yiẓḥaḳ," iii. 54). Schudt ("Jüdische Merckwürdigkeiten," pt. VI., ch. xxxv., p. 317) records that in Frankfort-on-the-Main, after the great fire of 1711, the Jewish community passed a resolution forbidding for a period of fourteen years any Jew or Jewess (except sick persons and lying-in women) to play chess. When played on the Sabbath, it became customary in Germany, in honor of the day, to use chessmen made of silver ("Shilṭe ha-Gibborim," on 'Er. 127b), though wooden pieces were not disallowed.

**Lawfulness of the Game.**

Chess was popular among Jewesses, as is seen from Schudt's remark (*l.c.* IV. ii. 381) that "it is not at all strange that Jews should play chess well, since Jewish women have for many years played and practised the game." In 1617 a Jewess of Venice became well known for her skill in chess. Indeed, Abrahams ("Jewish Life in the Middle Ages," p. 388) goes so far as to suggest that it first made its way among Jewish circles as a woman's game.

**Popular Among Jewesses.**

R. Aaron Sason of Constantinople recommends the avoidance of chess on Sabbath (Responsa, No. 180). Elijah de Vidas appears to have been the sole halakist who absolutely forbade the game ("Shebeṭ Musar," 1712, ch. xlii.). Children under fourteen were allowed to learn the game, on the ground that it rendered the intellect more acute.

Elijah Cohen of Smyrna ("Shebeṭ Musar," *l.c.*) objects to chess on the ground that it wastes time and takes the mind away from study. Azulai (1774) agrees with Ali ben Saul, mentioned above, in favoring chess only as a remedy for illness or melancholy. He also cites opinions for and against playing chess on Saturdays (Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," pp. 12, 53, Berlin, 1871). Mendelssohn was a passionate lover of the game, and is said to have cemented his friendship with Lessing over the chessboard. Yet he is credited with the dictum: "Chess is too earnest for a game; too much of a game to be in earnest about it" ("Für Spiel ist es zu viel Ernst, für Ernst zu viel Spiel"; compare Dukes, in "Ben Chananja," 1864, vii. 636; something similar is attributed to Montaigne).

From the eighteenth century (to which belongs Albert [Aaron] Alexandre) onward, Jews came more and more to the front as chess-players; and it is not too much to say that in recent years they have proved themselves paramount as exponents of the game both in Europe and in America. As a race they seem to possess those intellectual qualities which are necessary to excel in chess. It must suffice here merely to mention a few names, such as S. Alapin, O. Blumenthal, W. Cohn, E. Delmar, L. R. Eisenberg, B. Englisch, E. Epstein, I. Gunsberg, D. Harrwitz, Leopold Hoffer, B. Horwitz, Herbert Jacobs, D. Janowski, Baron Ignaz von Kolisch, J. J. Löwenthal, S. Lipschütz, S. Rosenthal, E. Schiffers, Carl Schlechter, S. Tarrasch, Max Weiss, and S. Winawer. Besides these, three Jewish chess masters stand out with especial prominence as having held the primacy of the chess world since 1866; viz., J. H. Zukertort, William Steinitz, and Emanuel Lasker.

Johannes H. Zukertort (1842–88) was a pupil of

the celebrated player A. Anderssen, whom he at length defeated in 1871 with a score of 5 to 2. In 1878 he gained the first prize at the international tournament at Paris, and in 1883 took the same position at the great London tournament, in which all the greatest chess masters of the day (except Paulsen) competed. Zukertort excelled as a blindfold player. In 1876 he played thus against 16 strong amateurs, the result being: won 12, lost 1, drew 3.

William Steinitz (1836–1900) held the chess championship of the world for a period of twenty-eight years (1866–1894), and during that time may be said to have formed a new school of chess. In place of the fierce attack, he sought to win by a combination of minor advantages; and his method was gradually adopted by the leading experts. The Steinitz gambit (see below), though now generally discarded, had for a time a considerable number of adherents.

**In Modern Times.**

Emanuel Lasker (b. 1868) is the present champion of the world (1902), having succeeded in wresting that title from Steinitz in 1894. In 1896 he was first in the Nuremberg tourney; in 1899, first in the London tournament; and again first in that at the Paris Exposition of 1900.

The following list of tournaments since 1851 shows the positions gained by Jewish players and by their principal competitors. It will be seen that during the past fifty years the leading places have been in most cases secured by Jews. Non-Jewish players are indicated by italics:

TOURNAMENTS.

1851, London: *Anderssen* 1; Horwitz 7.
1857, Manchester: Löwenthal 1; *Anderssen* 2.
1858, Birmingham: Löwenthal 1; Falkbeer 2.
1860, Cambridge: Kolisch 1; *Stanley* 2.
1862, London: *Anderssen* 1; Steinitz 6.
1865, Dublin: Steinitz 1; *MacDonnell* 2.
1866, British Chess Association: Steinitz 1; *Green* 2.
1867, Paris: Kolisch 1; Winawer 2; Steinitz 3.
1867, Dundee: *Neumann* 1; Steinitz 2; *De Vere* 3.
1868, British Chess Association Handicap: Steinitz 1; *Wisker* 2; *Blackburne* 3.
1870, Baden-Baden: *Anderssen* 1; Steinitz 2; *Blackburne* 3.
1872, London: Steinitz 1; *Blackburne* 2; Zukertort 3.
1873, Vienna: Steinitz 1; *Blackburne* 2; *Anderssen* 3; Rosenthal 4.
1876, London: *Blackburne* 1; Zukertort 2.
1878, Paris: Zukertort 1; Winawer 2.
1881, Berlin: *Blackburne* 1; Zukertort 2; *Tchigorin* 3.
1882, Vienna: Steinitz and Winawer 1 and 2; Zukertort 5.
1883, London: Zukertort 1; Steinitz 2.
1883, Nuremberg: Winawer 1; *Blackburne* 2.
1885, Hamburg: Gunsberg 1; Englisch, Tarrasch, Weiss (tied) 2.
1886, London: Gunsberg and Taubenhaus 3 and 4.
1886, Nottingham: Gunsberg and Taubenhaus 3 and 4.
1887, Frankfort: *Bardeleben* 4; Tarrasch 5 (Gunsberg and Zukertort not placed).
1888, Bradford: Gunsberg 1; *Mackenzie* 2.
1889, New York: *Tchigorin* 1; Weiss 2; Gunsberg 3.
1889, Breslau: Tarrasch 1; *Burn* 2; Weiss 3; (Gunsberg 4.
1890, Amsterdam: *Burn* 1; Lasker 2; *Mason* 3.
1890, Manchester: Tarrasch 1; *Blackburne* 2.
1892, Dresden: Tarrasch 1; Markovetz 2; Porges 3.
1894, Leipsic: Tarrasch 1; Lipke and Teichman 2 and 3.
1895, Hastings: *Pillsbury* 1; *Tchigorin* 2; Lasker 3; Tarrasch 4; Steinitz 5.
1896, Nuremberg: Lasker 1; *Maroczy* 2; Tarrasch 4.
1896, Budapest: *Tchigorin* 1; Charousek 2; *Pillsbury* 3.)
1898, Vienna: Tarrasch 1: *Pillsbury* 2.
1898, Cologne: *Burn* 1; Charousek 2; Cohn 3.
1899, London: Lasker 1; Janowsky, *Maroczy*, and *Pillsbury* tied for 2, 3, and 4.
1900, Munich: *Maroczy*, *Pillsbury*, and Schlechter tied for 1, 2, and 3.
1900, Paris: Lasker 1; *Pillsbury* 2; Janowsky 3.
1901, Monte Carlo: Janowsky 1; Schlechter 2.
1902, Hanover: Janowsky 1; *Pillsbury* 2.

Of 33 important matches since 1834, enumerated in the "Encyc. Brit." Supplement, 1902, *s.v.* "Chess," only 5 (all before 1863) have been without a Jewish competitor. Of 42 living contemporary first-class players of Europe and America mentioned in that article, 19 are Jews.

What is known in chess as the "gambit" consists in sacrificing a piece for the sake of certain advantages of position. It is first met with in Italy about the middle of the sixteenth century. Two Jewish chess-players have given their names to gambits: viz., Steinitz and Isaac L. RICE of New York. The Steinitz gambit may be played as follows:

**"Gambits."**

| WHITE. | BLACK. |
|---|---|
| 1 P—K 4 | 1 P—K 4 |
| 2 Kt—QB 3 | 2 Kt—QB 3 |
| 3 P—B 4 | 3 P x P |
| 4 P—Q 4 | 4 Q—R 5 ch |
| 5 K—K 2 | 5 P—Q 3 |
| 6 Kt—B 3 | 6 B—K Kt 5 |
| 7 B x P | 7 Castles |

The Rice gambit is as follows, and is only possible after Black plays 7 B—Q 3. White, after giving up the knight, is able to withstand a violent attack.

| WHITE. | BLACK. |
|---|---|
| 1 P—K 4 | 1 P—K 4 |
| 2 P—K B 4 | 2 P x P |
| 3 Kt—K B 3 | 3 P—K Kt 4 |
| 4 P—K R 4 | 4 P—Kt 5 |
| 5 Kt—K 5 | 5 Kt—K B 3 |
| 6 B—B 4 | 6 P—Q 4 |
| 7 P x P | 7 B—Q 3 |
| 8 Castles | 8 B x Kt |
| 9 R—K sq | |

Though so successful in matches, Jews have not shown themselves particularly brilliant in the composition of problems. Schlechter, Teichman, and Mieses, however, have displayed some talent in this direction, and E. N. Frankenstein was part author of "The Chess Problem Text-Book," London, 1887.

In 1782 Moses Hirschel of Breslau wrote the first work in German on the chess writings of Greco and Stamma. Of other Jewish writers on chess may be mentioned the following, with dates of publication: W. Schlesinger ("Beiträge zum Unterricht im Schachspiel," Presburg, 1804); E. M. Oettinger ("Bibliotheca Shahiludii," Leipsic, 1844); P. Bendix (1824–1833). ("Recueil de Parties d'Echec; Tant Entières que Finales, avec des Observations Instructives," St. Petersburg, 1824); H. Silberschmidt ("Die Neuentdeckten Geheimnisse im Gebiete des Schachspiels," Braunschweig, 1826; "Lehrbuch des Schachspiels," Wolfenbüttel); Albert (Aaron) Alexandre ("Encyclopédie des Echecs," Paris, 1837, and "Collection des Plus Beaux Problèmes d'Echecs," giving 2,120 examples, *ib.* 1846); D. M. Fränkel (1838); A. Schmid ("Literatur des Schachspiels," 1847); J. Horwitz ("Das Schachspiel," Berlin, 1879); D. Nathan (1851–1852); S. Tarrasch ("Dreihundert Schachpartien," Leipsic, 1855); Leon Hollaenderski (a French trans-

lation of the three Hebrew manuscripts given in Hyde, 1864); J. J. Löwenthal (1857–69) ("Transactions of the British Chess Association," 1867–69); D. Harrwitz ("Lehrbuch des Schachspiels," Berlin, 1862; J. H. Zukertort ("Leitfaden des Schachspiels," 1870); L. Hoffer ("Chess," London, 1892); W. Steinitz ("The Modern Chess Instructor," New York, 1895); and E. Lasker ("Common Sense in Chess," London, 1896).

**Modern Jewish Chess Authors.**

Several important chess journals have been edited by Jews, as "The Chess-Players' Magazine," by J. J. Löwenthal, 1865–67; the "Neue Berliner Schachzeitung," by Zukertort, 1867; "The Chess Monthly" (which had an existence of seventeen years, 1879–96), by Zukertort and Hoffer, and by the latter alone after Zukertort's death; and "The International Chess Magazine," by Steinitz, 1885–1900. Books commemorative of the important tournaments, giving the games with annotations, have also been published by Jewish authors.

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J. A. P.

**CHEST.** See ARK.

**CHESTNUT-TREE:** The rendering of ערמון given in the A. V. (Gen. xxx. 37; Ezek. xxxi. 8); the R. V., however, preferring "plane-tree." There are two considerations lending weight to the rejection of the translation given in the A. V.: (1) the plane (*Platanus orientalis*) is indigenous to western Asia, where, under favorable conditions, it attains a commanding size, and is remarkable for the luxuriance of its growth; and (2) the etymology of the word ערמון, which is connected with the Arabic "'aram" (= to strip off bark); the plane-tree being noted for annually casting its bark. This latter consideration is, apparently, the determining one.

The chestnut, which found its way from Asia into Europe through Greece and Italy, takes its botanical name (*Castanea vulgaris*) from an ancient Thessalian town, Castanum. Like the plane, it is distinguished by the magnificence of its growth, preferring, however, high and dry situations; while the plane develops more freely in low and moist ground.

According to Tristram, the plane-tree "is common on the banks of the upper Jordan and of the Leontes, where it overhangs the water" ("Natural History of the Bible," p. 345).

J. E. W. B.

**CHEVRA.** See HEBRA.

**CHEYNE, THOMAS KELLEY:** English Christian Biblical critic, and Oriel professor of Biblical exegesis at the University of Oxford, England; born at London Sept. 18, 1841; educated at Merchant Taylors' School, London, Worcester College, Oxford, and under Ewald at Göttingen. Before graduating he showed his interest in Hebrew studies by taking the Pusey, Ellerton, and Kennicott scholarships, and his post-graduate life has been devoted almost exclusively to Old Testament exegesis and theology. For a long time he was almost the sole representative of the higher criticism in England. Together with Professor Driver, he provided the Queen's Printers' Bible, 1881, with a series of variorum readings and renderings which were of great use to Bible students. He has devoted particular attention to the Book of Isaiah, of which he published notes on the Hebrew text in 1869, a translation in 1870, an edition in 1880–81, an introduction in 1896, and a new translation, based on a critical text, in the Polychrome Bible in 1898. Besides this, he has given two versions of Psalms to the world, in 1884 and 1889, while in 1891 he treated of the "Origin of the Psalter" in his Bampton Lectures, probably his most important contribution to Old Testament exegesis. A volume on "Job and Solomon" in 1886 treated of the Wisdom literature, while his "Founders of Old Testament Criticism" in 1893 gave the only adequate history of that subject in existence.

In the winter of 1897–98 Cheyne visited the United States and delivered lectures on "Jewish Religious Life in the Post-Exilic Period"; these were subsequently published (London and New York, 1898), and show a certain sympathy with specifically Jewish religious thought, which was also shown in his Bampton Lectures. Cheyne has frequently contributed to the "Jewish Quarterly Review."

Cheyne has shown great daring in textual emendation, which has grown upon him of recent years. His most recent contributions to Biblical study consist of numerous articles contained in the "Encyclopedia Biblica," which was edited by himself and A. S. Black, and which bears the stamp of Cheyne's influence on every page.

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T. J.

**CHIARINI, LUIGI:** Italian abbé; born near Montepulciano, Italy, April 26, 1789; died at Warsaw Feb. 28, 1832. He was appointed professor of history and Oriental languages at the University of Warsaw, Poland (1826).

Chiarini was a prominent member of the so-called "Jewish Committee," consisting exclusively of Christian members, organized by imperial decree May 22, 1825. This committee established schools for Jewish boys and girls as well as classes of Hebrew for Christian young men to study Jewish history, rabbinical literature, and even Judæo-German, which would enable them to do organization (missionary) work among the Jews of Poland. Chiarini was entrusted by this body to translate the Babylonian Talmud, for which the Russian government granted him a subsidy of 12,000 thalers. He published his work, "Théorie du Judaïsme Appliquée à la Réforme des Israélites de Tous les Pays de l'Europe, et Servant en Même Temps d'Ouvrage Préparatoire à la Version du Talmud de Babylone," 2 vols., Paris, 1830, as a precursor to the prescribed version of the Talmud which was to appear in six large folio volumes. Chiarini's book planned the reform of the Polish Jews, and also the general improvement of the condition of all Jews. This work

is divided into three parts; in the first Chiarini states the difficulties of knowing the true character of Judaism; in the second he elucidates the theory of Judaism; and in the third the author treats of the reform of Judaism and discusses the means of removing its "pernicious" elements. In brief, Chiarini endeavors to prove that the so-called evils of Judaism originate chiefly from the alleged harmful anti-social teachings of the Talmud. He argues that the state should assist the Jews in freeing themselves from the influence of the Talmud, and that they should return to the simple Mosaic faith. This goal can be attained in two ways: first, by the establishment of schools where Bible instruction is given and the Hebrew grammar studied; and, secondly, by a French translation of the Babylonian Talmud, with explanatory notes and refutations.

Chiarini recognized that the popular knowledge of the Jews and Judaism was inadequate and defective, and that their enemies furnish nothing but distorted instead of correct information. Nevertheless, his work is pervaded with some of the traditional prejudices against which he protests; but, at the same time, he expresses a sincere concern for the spiritual and material welfare of the Jews, and a desire to improve their condition.

Of Chiarini's translation of the Talmud only two volumes appeared, under the title "Le Talmud de Babylone, Traduit en Langue Française et Complété par Celui de Jérusalem et par d'Autres Monuments de l'Antiquité Judaïque," Leipsic, 1831. It contains a copious preface. The translation of Berakot, which is partly based on previous translations, has many faults. Chiarini's "Théorie du Judaïsme" was widely criticized and caused considerable discussion in the "Revue Encyclopédique" and in separate pamphlets by Zunz, Jost, and others. Besides many other works on Italian poetry (Pisa, 1816 and 1818) and on the history of astronomy in the Orient, Chiarini wrote a Hebrew grammar and a Hebrew dictionary, both in Latin, translated into Polish by Piotr Chlebowski, Warsaw, 1826 and 1829; he wrote also "Dei Funerari degli Ebrei Polacchi," Bologna, 1826.

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H. R.

**CHICAGO:** Capital of Cook county, Illinois; the second largest city of the United States. It was incorporated as a city in 1837, and a year later the first Jewish settler, J. Gottlieb, arrived. Whence he came, and what his business was, are not known. In 1840 Gottlieb was followed by Isaac Ziegler, the brothers Benedict and Jacob Schubert, and Philip Newberg. Ziegler was for a number of years a pedler in the city and vicinity. Benedict Schubert was the first Jew to establish a merchant-tailoring business in Chicago. He prospered, and became one of the leading men in his trade. The first brick house in the city was built for him on Lake street, and he carried on business there for a number of years. Philip Newberg was the first Jewish tobacco-dealer. The first Jewish child born in Chicago was a son of Jacob Rosenberg, whose wife was Hannah Reese.

About twenty German Jews arrived between 1840 and 1844, and the community was slowly augmented by incoming settlers up to 1849, in which year a strong tide of Jewish immigration set in, following the completion of the Galena and Chicago Railway to Elgin. Most of the early settlers were German Jews, principally from Bavaria and the Rhenish Palatinate.

Religious services were held for the first time in the Jewish settlement on the Day of Atonement, 1845. The congregation met in a private room on a street now known as Fifth avenue. Only ten men were present; Mayer Klein and Philip Newberg officiated as readers. The following year services were again held on the Day of Atonement, the attendance being, however, no larger than on the previous occasion.

The first Jewish organization, the Jewish Burial-Ground Society, was established in 1846. It purchased from the city for $46 one acre of ground, to be used as a cemetery; and this was the first public act by which the Jews of Chicago demonstrated their existence as an integral portion of the body corporate. This first Jewish burial-ground was located east of the city limits, toward the north along the shore of Lake Michigan.

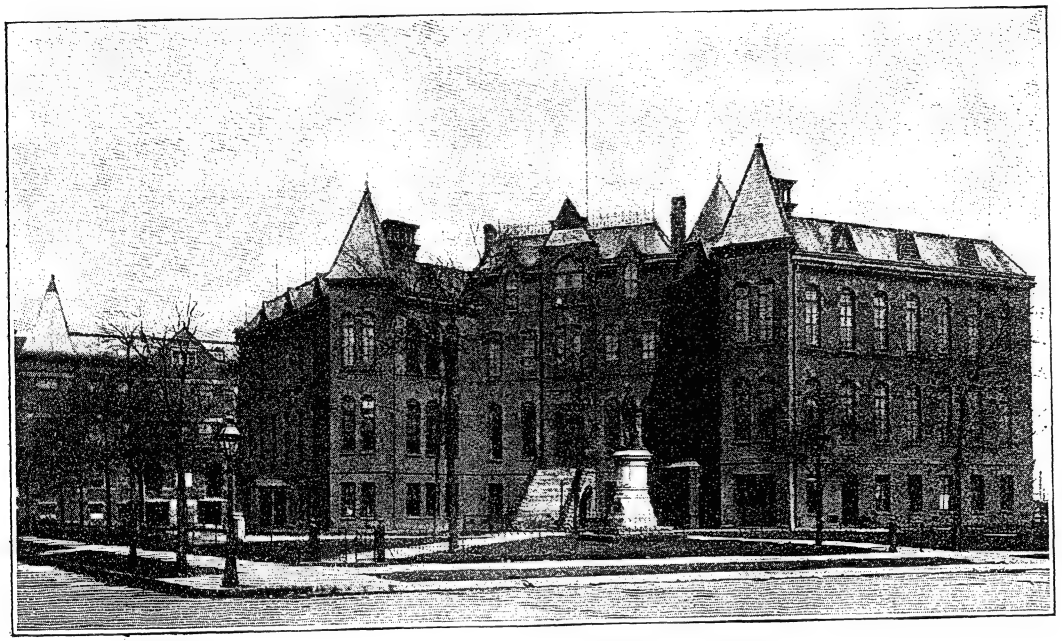
**First Congregation.**

**Kehillat Anshe Ma'arab,** the first Jewish congregation, was established Nov. 3, 1847, when a constitution was adopted and signed by fourteen members. Morris L. Leopold, a young man of twenty-six, born in Laubheim, Württemberg, was elected president. The Jewish Burial-Ground Society turned over to the congregation all its property, including the cemetery, and dissolved. Kehillat Anshe Ma'arab held its first regular service in a private room on the second floor of a building on the southwest corner of Lake and Wells streets, and in 1849 leased a lot on Clark street, between Adams and Quincy streets (where the post-office now stands), on which it erected a frame synagogue.

In 1853 this congregation established a day-school, where Hebrew was taught in addition to the regular common-school curriculum. This school was in operation for twenty years. In 1856 a new cemetery on Green Bay road (now North Clark street) and Belmont avenue was purchased. In 1857 the old burial-ground, having been included in the city extensions, had to be abandoned. In 1882 the ground was sold to the park commissioners, and it is now merged in Lincoln Park. On the date of the closing of the old burial-ground (June 11, 1857) the first interment in the new cemetery took place.

In 1868 the congregation purchased the northwest corner of Wabash avenue and Peck court, with the church standing upon it. The latter was converted into a synagogue. In the great fire of 1871 the synagogue escaped destruction, but all the records, which had been placed by Joseph Pollak, the secretary of the congregation, and at that time clerk of Cook county, in a vault of the court-house, were lost. In 1873 Dr. Merzbacher's prayer-book was adopted. An organ, choir, and family pews had been introduced several years before. In the fire of

1874, Kehillat Anshe Ma'arab lost the synagogue on Wabash avenue, and in December of that year it purchased the church and site on the corner of Indiana avenue and Twenty-sixth street. The church was converted into a synagogue, and the property on Wabash avenue and Peck court was sold. In 1888 Jacob Rosenberg, then vice-president, presented to the congregation twenty acres of land in the town of Jefferson, to be used as a burial-ground. This is now called "Mount Ma'arab Cemetery."



MICHAEL REESE HOSPITAL, CHICAGO, ILL.
(From a photograph.)

The bodies in the North Clark street cemetery were transferred to Mount Ma'arab, and the vacated property was sold. The latter is now completely built over, and all traces of the former cemetery have vanished.

In 1889 Kehillat Anshe Ma'arab found that most of its members had moved farther south. The location of the synagogue being, therefore, no longer convenient for the majority, a plot on the southeast corner of Indiana avenue and Thirty-third street was purchased, and the temple now in use was erected. The latter has a seating capacity of 1,500 persons. The membership is 175. In 1902 the Einhorn ritual, in the English version, was adopted.

**Early Rabbis.**

The first rabbi was the Rev. Ignatz Kunreuther, who was called from New York in 1847. He was born in 1811, in Gelnhausen, near Frankfort-on-the-Main. He remained with the congregation six years, and then retired to private life. He died in Chicago June 27, 1884. Dr. S. Friedlander, who was called from New York in 1855, was but a short time in Chicago, when he died suddenly. In 1861 the Rev. Liebmann ADLER was called from Detroit. During his long and eventful ministration, M. M. Gerstley was president of Kehillat Anshe Ma'arab; and the influence of these two leaders was most beneficial to the Jewish community, especially to the younger generation. Adler was succeeded by Dr. M. Machol. Dr. Samuel Sale was his successor, and was followed successively by Dr. Isaac S. Moses, the Rev. M. P. Jacobson, and Dr. Tobias Schanfarber, the present incumbent (1902).

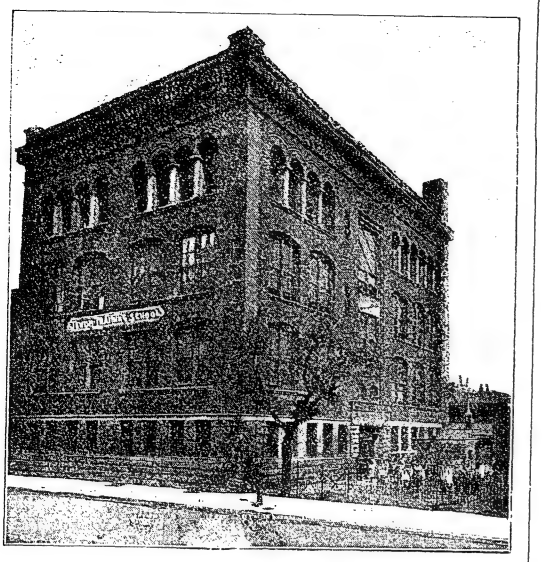
**B'nai Sholom,** the second oldest congregation, was organized May 25, 1852, by fourteen members. Its first temple was built in 1864, on the corner of Harrison street and Fourth avenue. It was at that time the handsomest Jewish house of worship in Chicago. This temple was destroyed by the fire of 1871. A new one was erected on Michigan avenue near Fourteenth street; but this property was sold in 1889, and B'nai Sholom purchased the synagogue of Kehillat Anshe Ma'arab, on the corner of Indiana avenue and Twenty-sixth street. The Rev. A. J. Messing is the present rabbi.

**Congregations Before the Great Fire.**

**Sinai Congregation,** the third oldest, was the result of the Reform movement started in Chicago in 1858. In that year the ritual question agitated the minds of the members of Kehillat Anshe Ma'arab. The younger element was dissatisfied with the conservatism of the older members, and demanded sweeping reforms. Dr. Bernhard Felsenthal, a young Jewish teacher who had just arrived in Chicago, became the leader of the Progressives. He published a pamphlet entitled "Ḳol Ḳore ba-Midbar" (A Voice Crying in the Wilderness), in which he strongly advocated Reform. This publication encouraged the Progressives, and they organized a Reform-Verein, of which Dr. Felsenthal was elected secretary. This Reform-Verein was the

foundation upon which four years later the Sinai congregation was built by twenty-six members who had seceded from the parent organization.

Sinai congregation was established April 7, 1861. B. Schoeneman was the first president, and Dr. B. Felsenthal the first rabbi. Its first house of worship



Jewish Training-School, Chicago, Ill.
(From a photograph.)

was a frame building, formerly a church, on Monroe street, between Clark and La Salle streets. At the dedication of this temple, June 21, 1861, the Einhorn ritual was used for the first time in a Western congregation. In 1863 Dr. Felsenthal declined reelection, and Dr. Chronic was elected rabbi, upon the recommendation of Dr. Abraham Geiger. Dr. Chronic founded in Chicago "Zeichen der Zeit" (Signs of the Times), a German monthly in the interest of Jewish Reform. At the rabbinical conference held in Philadelphia in 1869, Dr. Chronic, the delegate of Sinai, moved to transfer the celebration of the Sabbath to Sunday; but no action was taken upon the motion. In 1867 Sinai made a contract with the Rosehill Cemetery Company for a burial plot. This was the first instance in Chicago of a Jewish congregation securing a burial-plot in a non-Jewish cemetery.

The great fire of 1871 destroyed Sinai temple. Dr. Chronic had gone back to Europe, and Dr. K. Kohler, then minister of Beth-El congregation in Detroit, Mich., was elected rabbi. Sunday services were held for the first time by the Sinai congregation in Martin's Hall, corner Twenty-second street and Indiana avenue, on Jan. 15, 1874. The site of their temple, on the corner of Indiana avenue and Twenty-first street, had been purchased in 1872, and the structure was finished in 1876. In 1879 Dr. Kohler was called to New York; and in 1880 Dr. Emil G. Hirsch, then at Louisville, Ky., was elected rabbi. In 1885 Dr. Hirsch was relieved from preaching on Saturdays. In 1892 the temple was remodeled and enlarged. Sinai is by far the largest Jewish congregation in Chicago, having a membership of nearly 600. It maintains a Jewish mission-school —the Sinai West Side Sabbath-School—where over 300 children, boys and girls, are instructed in Jewish history and religion.

**Zion Congregation,** the fourth oldest in Chicago, was organized on the West Side in 1864; Henry Greenebaum being the first president, and Dr. B. Felsenthal the first rabbi. The first house of worship was on Desplaines street, between Madison street and Washington boulevard. The present temple is located on Ogden avenue, opposite Union Park. In 1886 Dr. Felsenthal retired on account of old age, and Dr. Joseph Stolz was elected his successor. For many years Zion was a prominent factor in the spiritual and educational development of the Jewish community; but during the last decade it has suffered considerably through the migration of its members to the South Side. The present rabbi is Dr. Jacob S. Jacobson.

**The North Side Hebrew Congregation** was established in 1867. Its first house of worship was dedicated Sept. 27 in that year by the Rev. A. Ollendorf, who had been called to the rabbinate. In 1870 the Rev. A. Norden was elected rabbi. The fire of 1871 destroyed the synagogue, and the existence of the congregation was temporarily suspended. It was reorganized, however, in 1875, and the Rev. A. Norden was reelected; but the synagogue was not rebuilt until 1884. In 1898 Rabbi Norden retired, and the Rev. Abraham Hirschberg became his successor.

**B'nai Abraham** was organized on the West Side in 1870. The first rabbi was the Rev. Isaac Fall. In 1888 Dr. A. R. Levi, the present incumbent, was elected.

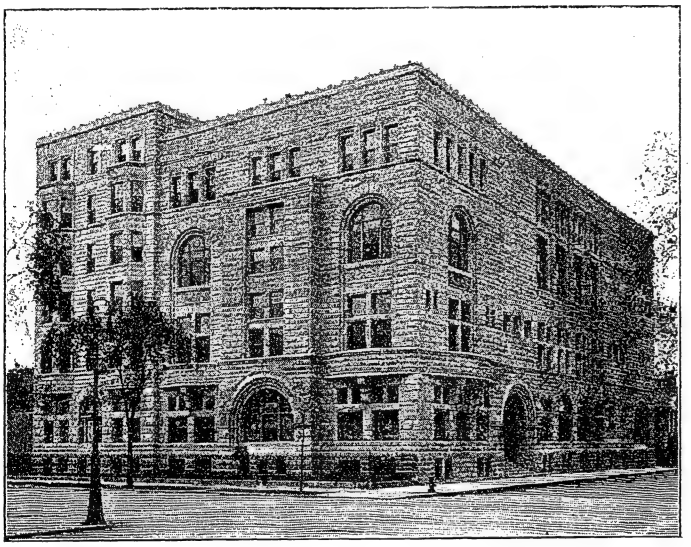
Of these six congregations, that of Sinai is the most radical, and B'nai Sholom and B'nai Abraham are the most conservative. The others belong to the class comprising the majority of American Jewish Reform congregations. A number of ultra-Orthodox congregations were also established before the great fire. In several instances a number of small "hebrahs" among the Jews of Slavonic parentage amalgamated and formed congregations. The most prominent among these congregations are **Bet ha-Midrash Hagadol u-Benai Jacob,** a charter for which was obtained in March, 1867, and **Ohabai Shalom Mariampole,** established in 1870. The latter has an extensive library of Hebrew books in its large synagogue. The congregation has instituted a loan association, and is in many other ways a beneficently active factor in the community.

**Congregations After the Great Fire.**

After the fire the number of congregations increased rapidly. The most prominent among the younger congregations are Isaiah, Emanuel, and Beth-El. **Beth-El Congregation,** on the northwest side of the city, was organized Oct. 7, 1871, immediately after the fire. The first services were held in the home of one of the members, but in the following week a hall was rented at the corner of Peoria and Ohio streets, where regular services were held every Friday night and Saturday morning. D. Gottlieb and Ignatz Kunreuther officiated. Six months later the congre-

gation bought some ground at the corner of May and Huron streets, to which they moved a frame church building which they had purchased from a Norwegian congregation. Herman Eliassof was elected in 1873 as the regular minister and teacher of Beth-El. On Sunday, June 22, 1873, a cyclone destroyed the synagogue.

But the same evening a meeting of the congregation was called, and a fund was raised sufficient to start the building of a new synagogue, a modest frame structure, still standing on the site of the old building. It now serves as a Lutheran church, having been sold by Beth-El in 1901. The ministers succeeding Rabbi Eliassof were Bonheim Lippmannsohn, Bien, and Jacob Dansk, the last of whom officiated from 1881 to 1891, dying in the prime of life. The present incumbent, Rabbi Julius Rappaport, took charge of the congregation in July, 1891. To-day (1902) there are 100 members, partly Germans and partly Bohemians. A new synagogue was erected on Crystal and Hoyne avenues, and was dedicated Sept. 28, 1902. The tendency of the congregation is toward Reform, and the "Minhag America" ritual is used. Family pews, an organ, and a choir have been introduced, mostly during the ministry of the present rabbi; Friday services are likewise a recent innovation, prayers and lectures being delivered in the English language. The Saturday morning services are held in German. There are a ladies' society—Sisters of Beth-El—numbering 120 members, and a Young People's Auxiliary Society, connected with the congregation.



Standard Club, Chicago, Ill.
(From a photograph.)

**Congregation Emanuel** was founded in 1880, in a hall at the corner of Sedgwick and Blackhawk streets; the church of the Swedish congregation at No. 280 Franklin street being purchased three years afterward. In 1889 moderate Reform and the prayer-book "Minhag America" were adopted, and later the cause of advanced Reform was further strengthened by the introduction of the German (Einhorn) prayer-book and the practise of worshiping with uncovered head. The majority of the members having moved farther north, in the spring of 1897 the congregation rented the Baptist church at the corner of Belden avenue and Halsted street, where services are now (1902) held, though in 1900 a site for a synagogue was purchased at Belden avenue and Burling street. The congregation owns a cemetery at Waldheim. Connected with the congregation are the Emanuel Gemeinde Frauenverein, established in 1897, and the Emanuel Auxiliary Society, founded in 1900 by the younger members of the congregation.

The names of the successive rabbis of Congregation Emanuel are: Austrian E. Brown, Julius Newman, and Dr. Emanuel Schreiber, the incumbency of the last-named dating from 1899.

**The Reform Congregation of Isaiah Temple** was organized Oct. 24, 1895, by members from Zion congregation who had moved to the South Side. At the first meeting Dr. Joseph Stolz was chosen rabbi and still (1902) holds that position. The first services were held Jan. 4, 1896, at the Oakland Club Hall, Ellis avenue and 39th street, which continued to be used in this capacity for three years.

In May, 1898, some ground was purchased on the corner of Vincennes avenue and 45th street, and on Sept. 11 following Dr. Isaac M. Wise laid the corner-stone of a synagogue designed by Dankmar Adler. The schoolhouse attached to the synagogue was dedicated on Jan. 14, 1899, and two months later (March 17) Dr. Wise dedicated the synagogue. Its membership numbers 228, and the Sabbath-school has 383 children enrolled. The Sabbath-school holds Saturday and Sunday sessions, teaches Hebrew, and has a class for the deaf, at present composed of three pupils. Affiliated with the congregation are the Isaiah Woman's Club and the Isaac M. Wise Auxiliary Lodge I.O.B.B.

The principal Jewish charitable institutions of Chicago are the following: (1) The United Hebrew Charities of Chicago, organized in 1859 as the United Hebrew Relief Association, for the purpose of providing an asylum for widows and orphans, and a hospital. The present name of the association was adopted in 1888. The first hospital was erected on La Salle avenue, and opened to patients Aug. 9, 1868. It was destroyed by the fire of 1871. In 1879 Henry L. Frank and his brother Joseph, as the trustees of a fund bequeathed by Michael Reese of San Francisco, Cal., offered the sum of $30,000 for the building of a hospital, on condition that it should be known as (2) "The Michael Reese Hospital." Jacob Rosenberg and Mrs. Henrietta Rosenfeld, also trustees of a fund bequeathed by the same Michael Reese, of-

fered on the same condition $50,000 as an endowment for the maintenance of the new hospital. The United Hebrew Relief Association accepted both offers. The new hospital was built, and opened to patients in 1881. The Michael Reese Hospital is one of the best equipped in Chicago.

**Charitable Institutions.**

(3) The Jewish Training-School, opened on Judd street near Clinton street, in 1890, in the heart of the district inhabited by the poorest of the Jewish population. It is a manual-training school, not a trade-school, where pupils receive an excellent general education also. Prof. G. Bamberger is the superintendent. (4) The Home for Aged Jews, established in 1891. Abraham Slimmer of Waverly, Iowa, donated $50,000 for such a home in Chicago, on condition that the Jews of Chicago raise an equal amount. The money was obtained without difficulty. (5) The Chicago Home for Jewish Orphans, opened Oct. 7, 1894, in a rented house on Vernon avenue. Two years later a piece of property was donated by Henry Siegel and others. Mr. Slimmer again came forward with a donation of $25,000 toward the erection of a suitable building, on condition that a like sum was collected in Chicago. The amount was raised, and the home was dedicated April 23, 1899. (6) The Beth Moshav Z'keinim (Orthodox Home for Aged Jews), organized Sept. 7, 1899. In 1901 Mr. Slimmer promised the society which undertook to establish the home the sum of $20,000, on conditions similar to those accompanying his previous donations. The conditions were of course accepted; and the building is now in course of construction on the corner of Ogden and Albany avenues. (7) The Jewish Agriculturists' Aid Society of America, established in 1888 by three Chicago rabbis, Dr. Hirsch, Dr. Moses, and Dr. Levi. The society has its headquarters in Chicago, but it is national in aim and scope. The object of the society is to assist able-bodied poor Jews who are willing to establish themselves as farmers, in obtaining land on favorable terms. (8) The Home for Jewish Friendless and Working Girls, the youngest Jewish charitable institution in Chicago, established by a number of ladies' societies Oct. 15, 1901.

Besides these there are a great number of Jewish societies for various benevolent, educational, and social purposes. The United Hebrew Charities of Chicago maintains a number of branch institutions, such as an employment bureau, a free dispensary, and a training-school for nurses. All charities are now federated in the Associated Jewish Charities, founded in 1900, through which all collections are made.

The total number of Jewish congregations is fifty-five. Thirty cemeteries are owned and managed by Jewish congregations and societies, and five Jewish clubs minister to the social needs of the community. The Jewish population of Chicago is fully eighty thousand.

As in other large cities of the United States, there exist several social clubs, which, though nominally not restricted in their membership, are practically recruited exclusively from Jewish circles. The first club so organized was named "Concordia," and may be considered the parent of the present Standard Club, which, founded in 1872, is now located in a club-house at Twenty-fourth street and Michigan avenue. The Lake-Side, at Forty-second street and Grand boulevard; the Ideal, on Lasalle avenue; the Unity, and the West-Side are clubs similar in character to the Standard. The latest of these social clubs is the Ravisloe, recently established (1901). It is a country club, devoted to athletics.

From the earliest days of the municipality the Jews of Chicago have taken an honorable part in public life. On the two municipal boards, the board of education and the directory of the Public Library, Jews have distinguished themselves, the president's chair having been often occupied by one of their number. Adolf Kraus was president of the board of education for several terms, while Berthold Loewenthal has served as president of the Public Library board—an honor also conferred on Dr. Emil G. Hirsch, who was a director for nine years and president for six. Under Dr. Hirsch's administration the present splendid home of the Public Library was erected, while another Jew, Bernard Moos, acted as chairman of the building committee, rendering in this capacity the most signal services. Among the other Jewish members on the board of the library at various times may be mentioned Julius Rosenthal (founder and librarian of the Law Institute), Adolf Moses, and Jacob Franks. The following Jews have served on the school board: Herman Felsenthal, David Kohn, B. J. Rosenthal, James Rosenthal, Edward Rose, Charles Kozminski, and Dr. Joseph Stolz. Schools have been named after Herman Felsenthal and Charles Kozminski, in recognition of their services; while another public school, not in a Jewish district, has been named after Sir Moses Montefiore.

Among the charter members of the civic federation was Dr. Emil G. Hirsch; while Adolf Nathan, a member of the Columbian Fair executive committee, was president. Dr. Hirsch is also president of the Rabida Fresh Air Sanitarium. The following Jews have held other offices: corporation counsel, Adolf Kraus, Siegmund Zeisler; county clerk, Joseph Pollak, General Solomon; presidential elector, Henry Greenebaum, Emil G. Hirsch; county commissioner, Isa Monheimer, Jacob L. Cahn, Morris Rosenfeld; city alderman, Henry Greenebaum, Jacob Rosenberg, Abe Ballenberg, David Horner, Milton J. Foreman; South Park commissioner, Henry G. Foreman, Henry Greenebaum; judge of the circuit court, Philip Stein; justice of the peace, E. C. Hamburgher, Adolph J. Sabath, Max L. Wolf; city clerk, William Loeffler; controller of the city, Charles M. Schwab.

In the militia, may be mentioned Major Milton J. Foreman (cavalry); Lieut. Robert Hart (1st Ill. Infantry); and Emil G. Hirsch, the chaplain of the Illinois Naval Militia, with rank of lieutenant-commander.

The Jews have been contributors to the endowment fund of the Chicago University. Their original contribution of $35,000 saved the first donation by J. D. Rockefeller of $600,000, being made at a time when it seemed impossible to fulfil the conditions attaching to that gift. Sinai congregation

later donated $5,000 for a Semitic library. Eli B. Felsenthal is a member of the board of trustees of the university, while the following Jews belong to the faculty: Professor Michaelson, head of the department of physics; Julius Stieglitz and Felix Lengfeld (the latter resigned), professors of chemistry; Ernst Freund, professor of jurisprudence; Julian W. Mack, professor of law; Emil G. Hirsch, professor of rabbinical literature and philosophy; S. H. Clark, professor of elocution. Dr. Joseph Zeisler holds the chair of dermatology in the North-Western Medical School.

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A. H. E.

**CHICAGO ISRAELITE, THE:** An American weekly newspaper devoted to Jewish interests; founded January, 1885, and first issued under the editorship of Leo Wise, who for several years conducted a department of "Notes and Comments" of a personal character. Occasionally the work of this department was done by Dr. Emil G. Hirsch, Levi A. Eliel, and Dr. Julius Wise, the last of whom wrote under the pen-name "Nickerdown."

"The Chicago Israelite" makes a feature of the local news of the congregations, lodges, and philanthropic and other societies.

G. F. H. V.

**CHIDON:** The owner of the threshing-floor at which Uzza or Uzzah, attempting to steady the Ark of the Covenant, was killed (I Chron. xiii. 9). In II Sam. vi. 6 the place is called "Nachon."

E. G. H. G. B. L.

**CHIEF:** Term used by the English Bible versions as an approximate rendering of a number of Hebrew words. The leaders of the Levites are called "chiefs" (נשיא, Num. iii. 24, 30), although elsewhere the same word is rendered "prince" (Num. vii. 18). From the fact that on the day of the dedication of the Tabernacle every chief gave exactly the same donation to the service, it can be inferred that the chiefs were here representing the tribes, and were not giving of themselves only. The tribes, furthermore, were divided into several sections, and the leader of each section (as, for example, the leader of the Gershon branch of the tribe of Levi) was called "nasi" also; and the leader of the whole tribe was called "the chief of the chiefs" (Num. iii. 24, 32). The authority of the "nasi" was very great, and marked respect was to be shown him (Ex. xxii. 27, A. V. 28).

In the days of royalty the rights and privileges, as well as the name, were absorbed by the king (I Kings xi. 34), and later by Zerubbabel (Ezra i. 8). A fuller phrase, "nesi ha-arez," occurs in Gen. xxxiv. 2. In the early stages the chiefs helped the central authority. They assisted in counting the Levites (Num. iv. 34).

Other terms for "chief" are: (1) "Pinnat kol ha-'am" (corner-stone of the people; Judges xx. 2; I Sam. xiv. 38); and the reference here, too, is to the tribe and family representatives. (2) "Ba'al," applied to the priest, not in the sense of an officer, but as one standing out preeminent. (3) "'Attud" (Isa. xiv. 9); but such a rendering only loosely corresponds to the original. (4) "Rosh" is rendered "chief" seventy-eight times, and is used almost interchangeably with "nasi." It stands for the head of a family (Ex. vi. 14, 25), and for larger tribal sections (I Kings viii. 1; Num. xxxii. 38), and is applied to the high priest (II Chron. xix. 11, xxiv. 6). In the New Testament "chief" is the rendering for ἀρχών (Luke xi. 15), and for πρῶτος (Matt. xx. 27; Luke xix. 47). An officer termed the "Asiarch" (chief of Asia) is mentioned in Acts xix. 31.

E. C. G. B. L.

**CHIERA, ESTHER.** See KIERA, ESTHER.

**CHIGIRIN:** Town in the government of Kiev, Russia, with a population (in 1897) of 9,870, including about 3,000 Jews. The latter are engaged principally in commerce and the handicrafts, the total number of artisans being 551. Tailoring is the predominating trade, 204 being engaged in it. There are, besides, 37 journeymen; and 16 Jews find employment in the local tannery and factories. About 200 families apply yearly for aid at Passover. The educational institutions comprise a government school with 300 pupils, of whom 120 are Jews; about 30 ḥadarim aggregating 230 scholars; and a Talmud Torah with 45 pupils.

H. R. S. J.

**CHILD, THE:** Since the days of Abraham (Gen. xv. 2), to possess a child was always considered as the greatest blessing God could bestow; and to be without children was regarded as the greatest curse. The Rabbis regarded the childless man as dead; while the cabalist in the Middle Ages thought of him who died without posterity as of one who had failed in his mission in this world, so that he would have to appear again on the planet to fulfil this duty.

As human imagination always occupies itself with the unknown, the embryonic or preliminary stage of child-life became the subject of fanciful legend and myth. The soul before birth is warned that it will be held responsible for its actions through life, and takes an oath to lead a holy life (Jellinek, "B. H." i.). Two guardian angels teach the soul the Torah every morning and display the glories of the just in paradise. In the evening hell is shown. As the memory of this would interfere with free-will, the child forgets all it has seen and heard in this stage. The depression in the middle of the upper lip represents the stroke by which this knowledge and wisdom are made to disappear. For this reason, too, children cry when they are born.

One of the oldest ceremonies connected with the birth of a child was that of tree-planting. In the case of a boy a cedar was planted; in that of a girl, a pine (Giṭ. 57a). Among the ceremonies observed for the protection of the new-born son was the reading of the Shema', and at times of Psalm xc. in the presence of the children of the community. This was usually continued every evening of the week, but in some places took place only on the eve of the Berit Milah (see CIRCUMCISION). The custom of paying a visit to an infant boy on the first

Sabbath of his existence (שלום זכר = "peace-boy") was also of Jewish origin.

Male children received their "sacred" names on the occasion of the Berit Milah. The so-called "profane" name ("kinnui") was given on the Sabbath after the mother paid her first visit to the synagogue; this was accompanied by a feast termed Holle Kreish (see Perles, in Grätz Memorial Volume, pp. 24–26). Girls were given their names about a month after their birth, when the father was called up to read the Law, and the Holle Kreish was also celebrated on the return home.

In the case of the first-born the ceremony of "redeeming the child" (פדיון הבן, Ex. xiii. 2–15) occurred on the thirtieth day. According to the author of "Ḥukkot ha-Torah" (Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden," i. 93), it was customary in the thirteenth century for a father to vow his first-born son to the study of the Torah.

"Ḥalakah," the custom of cutting a boy's hair for the first time, took place after his fourth birthday, when care was taken to avoid touching the "corners" (Lev. xix. 27). In Palestine this occurred on the second day of Passover; and it was considered a religious privilege for each of the friends and relatives to cut a few hairs. In Talmudic times it was also customary to weigh the child and to present the weight in coin to the poor.

For the lullabies with which mothers soothe their children to sleep see Cradle Songs.

The various diseases to which the child was subject, especially in Palestine (ראשית הכמה, Gen. R. xx. [ed. Cracow, p. 37ᵃ]), were included under "the difficulties of bringing up children." If the child died, it was said to be because of the sins of the parents. God Himself supervised the education of the prematurely deceased children ('Ab. Zarah 3b). If a boy remained healthy, he studied the Torah in order to be rendered fit for the priestly office, for which learning was a necessary condition. The Rabbis tell of many infant prodigies. Leo de Modena is said to have read the Haftarah at the age of two and one-half years. But generally they preferred promise rather than performance at so early an age. The regular curriculum was for boys to learn Scripture at five, Mishnah at ten, and to fulfil the whole Law at thirteen. In the times of the Temple youths took part in religious ceremonies at a very early age. In the Sabbatical year they were brought to the Temple when the king read Deuteronomy (Deut. xxxi. 10–12). A boy's religious life began in his fourth year, as soon as he was able to speak distinctly; for although the child was held to be free from religious duties, it was required of the father to accustom him early to fulfil them (לחנכו במצות). This was considered all the more desirable because of the belief that the prayer of a child was more readily heard by God. Girls, too, went to the synagogue at a tender age. The presence of children in the synagogue was often troublesome. The boys frequently played during worship; hence the Sephardim confined them to one place.

**The Duty of Learning.**

Certain rites were observed when the boy first went to school (see Education). "Children of the house [school] of the master" is a regular phrase in Jewish literature. Words of Scripture uttered innocently by them were viewed as oracles by the Rabbis. In the school, the boys had hours of recreation as well as of study. In play, the angel Sandalphon (סנדלפון) was their patron; but there were few specifically Jewish Games, most of them being taken from the peoples among whom the Jews lived. Parents did not pamper their children, but treated them severely, slight corporal punishments by the father being allowed, though not recommended. Temperance, abstemiousness, and poverty were inculcated as virtues; and, even though any boy might enter the priesthood, all had to learn a handicraft and swimming.

The duty of providing for such education, as well as for circumcision, for redemption from the Kohen, for teaching of the Law, and, when the child was of the proper age, for marriage, was imposed by the Talmud upon the father. The synod of Asa imposed upon him, furthermore, the obligation to provide for the necessities of the child until his seventh year. It, however, strongly recommended the continuation of such provision until the child should have attained his majority (Ket. 49b).

Although enjoying all the protection of the law, the child was declared irresponsible by the Talmud, and had not to account for any mischief he might do. Nor was the father answerable for damages for injury due to such mischief; he was only morally responsible. This moral responsibility, however, ended when the child had attained his religious majority ceased to be a child, and became a "son of the Law" (see Bar Mizwah)—namely at the age of thirteen. On this occasion the father pronounces the following benediction: "Blessed be He for having freed me from this punishment." Actual legal responsibility on the part of the young man, however, began only with the age of twenty.

In later times little children were taken to the synagogue to sip the wine of the "sanctification cup" ("ḳiddush") or to take part in the Simḥat Torah ceremony. They participated in the Passover and Sabbath festivals, too, singing the "Praise" (הלל, Ps. cxiii.–cxviii.). When a little older, the boy had to attend the synagogue and school regularly. He recited certain prayers (קדיש and ברוך שאמר). Indeed, he enjoyed almost all the rights of majority long before the day of his becoming "the son of the Law."

Bibliography: S. Schechter, *Studies in Judaism*, pp. 282–312, Philadelphia, 1896, from which this article has been condensed; L. Löw, *Lebensalter*.

E. C. A. M. F.

**CHILD MARRIAGE.** See Marriage.

**CHILDBIRTH:** The following are some of the Biblical and Talmudical details touching the birth of children:

The child might be brought into the world with or without a midwife (Gen. xxxviii. 28; Ex. i. 15 *et seq.*; compare Mishnah R. H. ii. 5; Oh. vii. 6). The expression in Gen. xxx. 3, "she shall bear upon my knees," and similar phrases are to be taken literally (see Ploss, "Das Weib," and compare the say-

ing in Gen. R. lx., "'Twixt wife and midwife the child of the poor woman perishes"; see also Dukes, "Blumenlese," p. 128). Immediately after birth the infant was bathed, rubbed with salt, and wrapped in swaddling-clothes (Ezek. xvi. 4 *et seq.*).

**In the Bible.**

Josephus ("Contra Ap." ii. 26) says: "The law does not permit us [the Jews] to make festivals at the birth

Reciting the "Ha-Mal'ak ha-Go'el" Prayer at Childbirth.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

of our children, and thereby to occasion drinking to excess." The child was usually suckled by its mother, but sometimes by a wet-nurse (Gen. xxxv. 8; II Kings xi. 2, 3; III Macc. i 20). Thirty-three days after the birth of a male child, and sixty-six after that of a female child, the mother offered up a sacrifice of purification (Lev xii. 2 *et seq.*; see Circumcision and Redemption of the First-born). The weaning, often long deferred, was accompanied by sacrifices and festivities.

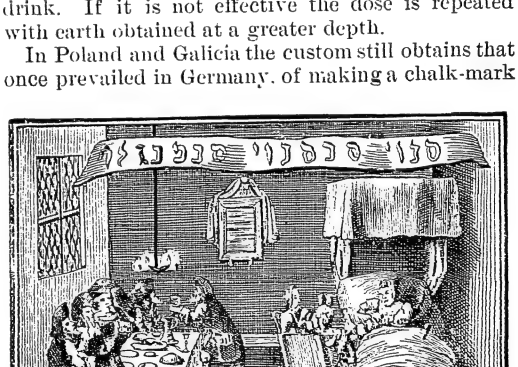
The cradle is said to have been first used in Isaac's time; it occurs in similes, as with Homer (Gen. R. liii. 10; lxix. 3; Bacher, Ag. Pal. Amor., pp. 126, 344). On it were hung bells, which generally were employed together with amulets in order to guard children against demons ("Monatsschrift," 1900, p. 382; compare Blau, "Zauberwesen," pp. 90, 160; "Mitteilungen der Gesellschaft für Jüdische Volkskunde," v. 75, note 5, Hamburg, 1900).

A woman during confinement is recommended to particular attention; and her death is ascribed to negligence of the duties specially prescribed for Jewish women (Shab. ii. 6; concerning the origin of leprosy among children, compare Lev. R. xv. 5). New-born children, according to the Talmud as well as the Bible, were sprinkled with salt (Shab. 129b; compare Jerome and Galen in Wiesner, "Scholien," ii. 248); those that made no sound were rubbed with the afterbirth (Wunderbar, in "Orient. Lit." 1850, p. 104; Hamburger, "R. B. T." ii. 256). Air was breathed into those born apparently inanimate; and a beaker filled with hot coals was held near the mouth of one that refused the breast, to stimulate the action of the facial muscles (Shab. 134a). Operations to assist birth were known (compare Rabbinowicz, "La Médecine du Talmud," i. 29). It was considered a heathen custom to fasten a piece of iron on the bed for the protection of the woman (Tosef., Shab. vi. [vii.] 4), as well as, on the night before circumcision, to place on the table viands which should not be touched (Shulḥan 'Aruk, Yoreh De'ah, 178, 3, gloss; 179, 17; compare M. Schuhl, "Superstitions et Coutumes Populaires du Judaïsme Contemporain," p. 6). The use of a Torah scroll as a charm for easing birth (Pithe Teshubah on Yoreh De'ah, 179, 9) and for the protection of the child (Yoreh De'ah, *l.c.*; Maimonides, "Yad" Hil. 'Akkum, xi. 12) seems to be of early date; and the origin of the ceremony of lighting candles on the "watch-night"—*i.e.*, the night before circumcision—is to be ascribed to the Talmud (Yer. Ket. i. 25c; Sanh. 32b).

In Rumania, as soon as the labor-pains of the woman begin, all the female inmates of the house loosen their hair. In Poland, for the purpose of easing birth, all knots in the woman's clothing are untied; and she wraps herself in a "mappah" or "wimpel"; that is, the band which is wound around the Torah. In the Caucasus the woman is held in the strictest seclusion. For seven weeks prior to her expected accouchement no one, except the midwife and the female relatives, is allowed to see her. On the night of birth the door of the lying-in room is locked; one light burns near to the mezuzah, and another next to the hearth (Chorny, "Sefer ha-Massa'ot be-Erez Ḳaukaz," pp. 196, 296). Despite the repeated prohibition of their rabbis, the Caucasian Jews practise the superstitious custom of mixing in a glass of water some earth from the grave of one deceased within the last forty days, and giving it to the parturient woman to drink. If it is not effective the dose is repeated with earth obtained at a greater depth.

**Customs and Superstitions.**

In Poland and Galicia the custom still obtains that once prevailed in Germany, of making a chalk-mark



Feast at Childbirth.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

around the lying-in chamber or of describing black circles on the wall. It is also the practise in many places to hang Psalm-verses over the woman's bed (the same custom obtains among Christians in Germany; see L. Löw, "Lebensalter," pp. 75 *et seq.*). Sometimes Ps. xx. 2 is inscribed on the door, and the following invocation is recited: "May He who harkened to thy mother, harken to thee also!" In

Hesse a circle is drawn with chalk on the floor, and the verse, "My help cometh from the Lord," etc. (Ps. cxxi. 2), is written within it. In Kurdistan and elsewhere in the Orient, sweet-smelling herbs are burned in a censer, with which first the synagogue and then the lying-in room are perfumed. In Poland the Book of Raziel is laid under the head of the woman, and white cloths are hung at the windows and around the bed.

**Recipes in Old Books.**

In older Jewish recipe-books ("Mitteilungen," v. 58 *et seq.*) the following directions are given:

Whisper into the ear of the woman in travail: "And Moses spake unto the people, Get thee out, and all the people that follow thee; and after that I will go out. And he went out" (Ex. xi. 8; compare Raziel, 43a). Or write on a "Ränftel" (head) of cheese to be given her to eat, "Satur arepo tenet opera rutas" (made up of "Sator [are] poten [ter] et opera[re] r[ati]o t[u]a s[it]"; compare Steinschneider, "Hebr. Bibl." xvii. 60; *idem*, "Cat. Bodl." No. 100). Or whisper in her right ear: "He went up on Mount Sinai and heard a calling and a crying. And he spoke unto the Lord: 'What meaneth this calling and this crying that I hear?' The Lord answered him: 'It is the voice of a woman in labor. Now go and say unto her: "Get thee out! The earth demands thee!" And all these thy servants shall come down unto Me and bow down themselves unto Me, saying, "Get thee out, and all the people that follow,"'" etc. Or mix the fat (or milk) of a bitch with water and give it to the woman to drink. Or stand at the door next to the mezuzah and read the "Haftarah Shofetim" (Isa. ii.); then say Gen. xxi. 1, and pronounce the Lord's name thus, צא אתה (= "Get thee out!"). Or strew ground black pepper under the woman in labor: . . . or place a ram's horn in her hand, or the skin of a snake on her heart: . . . or the eyes and bladder of a salt herring: or let another woman put her hand on her and say with her Ps. xix. 6; or lay upon her a clay vessel on which is inscribed: חיוק חיק חרריש ציום; or write on a kosher parchment the magic square (compare Abraham ibn Ezra, "Yesod Mora," ed. Creizenach, p. 125), and lay it on the spot where the tefillin are laid; or place between her teeth a silver ring on which has been inscribed with a new graving-tool: קקי, קוקי, וקיפ, ופיק, פוקי (compare "Mitteilungen," iii. 67, No. 123). If the child dies in the womb, the gall of an ox should be mixed with water and given to the woman.

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Magic Square.

**Lilith and Amulets.**

It is further stated in the same recipe-books that "Sannui, Sansannui, and Samangaluf (סנוי וסנסנוי וסמנגלף) are known as the great and noble angels whom men call upon to protect women in labor against Lilith, and whose names written in any locality, even if on the wall, serve to exorcise Lilith's brood therefrom. Therefore, it is effective to write these names in the four cardinal points near the woman, especially at an opening, as at a door or window." This prescription against the beautiful Lilith, Adam's first wife (compare second part of Goethe's "Faust"), was zealously observed (see the satire of Isaac Erter in "Kerem Ḥemed," iii. 106, and Flögel-Ebeling, "Gesch. des Grotesk-Komischen," p. 14).

Older amulets for the lying-in chamber contained the following (see illustration to AMULET; compare "Mitteilungen," ii. 79 *et seq.*; v. 61, 47: on "Zakar," *ib.* v. 35): "Adam and Eve," within (compare *ib.* i. 91; "Am Urquell," ii. 144, 196; iv. 95); "Lilith and the first Eve," without, "Sannui, Sansannui, Samangaluf, Shumriel, Ḥasdiel." The text continues: "In the name of the Lord God of Israel, who reigns over the cherubim, whose name is mighty and fearful, Elijah the prophet—may he be mentioned for good!—once went upon his way and met Lilith, with all her kith and kin. And he said unto Lilith, the fiend: 'Thou unrivaled in impurity, and ye, ye goodly crew, whither are ye going?' She answered: 'My master Elijah, I am going where I may find a woman in travail. I will cause a deep sleep to come upon her, and I will rob her of her new-born child. I will drink its blood, and suck its marrow, and devour its flesh.' And Elijah—may he be mentioned for good!—spake angrily: 'May God, blessed be He! banish you hence! May you become stiff and stark as stone!' Lilith replied: 'For God's sake, spare me, and I will get me hence. I swear to you by the name of the Lord God of Israel, I will desist from my intent upon the woman and her child; and whenever I hear my name called I will go away. Now I will tell unto you my names; and whenever they are spoken, neither I nor those that are mine will have the power to do harm or to go to the house of a woman in labor, or to do her any evil. These are my names: Lilith, Abitu [compare "Mitteilungen," v. 80, אדם חוה אבטון אבוטור (אבתור of the Mandæans); I. Wohlstein, "Dämonenbeschwörungen aus Nachtalmudischer Zeit," pp. 52, 57, Berlin, 1894; "Zeitschrift für Assyriologie und Verwandte Gebiete," ix. 136], Abihu, Amsarfu, Hagash, Ores, Iḳpodu, Iylu, Tatrota, Abhanuḳtah, Satruna [probably to be compared with שטרניאל; "Mitteilungen," v. 57], Ḳahkatasa, Thilathuy, Piratsha. . . .'"

Amulets such as are described in "Mitteilungen," i. 91 *et seq*, and others having inscribed on them "Magen David," the signs of the zodiac, and Ps. lxvii., are still in use and may be obtained at any Jewish book-shop. When travail is difficult a Torah-roll is brought into the room.

Old representations show the employment of delivery-chairs (compare Müller-Schlossar, "Haggadah von Sarajevo"). In Rumania the child stays in the bed with its mother as long as she remains there, and a sefer (any holy book) is placed under its pillow. Into its first bath are put pieces of bread and sugar. In Poland the rocking of an empty cradle is avoided. If any one comes with a basket into a house in which there is a new-born child, a piece is cut from the basket and laid in the cradle, in order that the infant may not be robbed of sleep and rest. For the same reason care is taken not to remove from such a house utensils of any kind, especially such as hold burning coals.

**Customs After Birth.**

If the child is born with a caul, the latter is taken as a sign of good luck (the same is the case in Iceland; compare Grimm, "Märchen," ii. 59), and is preserved for a talisman. A boy is welcomed into the world with the words: זכר בא לעולם ברכה באה לעולם ("A boy is born to the world; a blessing has come into the world"), but at a girl's birth the walls weep. It is a belief in Rumania that until the completion of the first year of its life the child speaks with God and the angels. The latter show it golden fruit in its sleep: if it can grasp the fruit, it laughs; if it can not, it weeps. Elsewhere a child's laughing in its sleep is said to betoken that

it is playing with the angel of death; therefore it is recommended that the child be lightly tapped on the mouth.

A child should not be kissed on the feet, since this is the custom at the "meḥillah prayer"; that is, on asking the dead for forgiveness. A child must not be held before a mirror, else a second child will be born within the year. If the hair be cut, the child will get an elf-lock. Scurf ("pareḥ"; compare Lev. xiii. 12) gives promise of beautiful hair (compare "Mitteilungen," i. 81 on "ḥalaḳah"). The woman who has been delivered must not be left alone. Under her pillow or under the mattress is laid a knife, without which she may never leave her bed. Or a dagger is stuck in the ground near her head; and daily for thirty days it is carried three times around her couch. In northern Germany this serves to guard against the werwolf (Wuttke, "Der Deutsche Volksaberglaube der Gegenwart," p. 260), or, according to Grimm ("Mythologie," xc.), against the wicked fairies (for the customs among the Romans see Pliny, "Historia Naturalis," xxxiv. 44). While making the circuit with the dagger about the bed the following verses are sung:

"Ich mache einen Kreis
Den Gott wohl weiss. . . .
Also mancher Ziegel ist auf diesem Dach,
Also mancher Engel bei uns wach!"

(Translation.)

I make a circle
(Which God well knows):
As many tiles as are on this roof,
So many angels keep watch o'er us!

At a hard labor three or four women pray:

"Auf meinem rechten Fuss tret' ich,
Gott, den Herrn, bitt' ich,
Dass er entbind."

(Translation.)

I press upon my right foot,
God, the Lord, entreating,
That He may deliver!

During the same thirty days in which the dagger is carried about the bed the school-children recite the evening prayers in the lying-in chamber, in order to keep off the "Benemmerin" (pixies); that is, elves. In Hamburg, for the protection of mother and child a skein of red silk is bound about the child's wrists (see "Am Urquell," iv. 96). Of efficacy against "Frau Holle" is the "Holle Kreisch" (compare Löw, *l.c.* p. 105; Bodenschatz, "Kirchliche Verfassung," iv. 73; "Mitteilungen," iv. 146, v. 7). Here may be mentioned the custom existing in Breslau of scattering almonds and raisins on the first Simḥat Torah after birth. The night before circumcision (watch-night or wheat-night), and in Palestine every night between birth and circumcision, for the protection of the child the people in the house "study" (compare Grünbaum, in Winter and Wünsche, "Die Jüdische Litteratur," iii. 587). At Salonica a ballad is sung on the watch-night (compare "Rev. Etudes Juives," 1896, ii. 138 *et seq.*). In Palestine, on the night before the circumcision an oil-lamp with many wicks is brought into the house, and there is general rejoicing. In Upper Silesia the knife for circumcision must be in the house the night before the ceremony. The Friday evening before circumcision ("Zakar") a feast is spread, to which every one is welcomed. In Hamburg, peas with pepper, whisky, and cake are provided; among the Portuguese, nasturtium seeds; in Poland, "fristtlech" ("faworiski"; that is, a thin pastry mixed with oil), round peas, and mead ("Mitteilungen," i. 100).

Most of these customs and superstitions are not of Jewish origin; but, as a review of Grimm's "Mythologie" and Wuttke's work (see bibliography below) shows, they have been borrowed from neighboring peoples.

For parturient women the regulations are the same as for the NIDDAH. At the birth of a male the bath (miḳweh) may not be taken before the expiration of eight days; at the birth of a female, not before fifteen days, provided clean white linen has been put on and the seven days of purification have taken place within that time. Where it is the custom for the women to visit the miḳweh at the end of forty days after bearing a male, and fifty after bearing a female, regulations are made accordingly (Yoreh De'ah, 19, 4).

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A. M. GR.

**CHILDREN, SONG OF THE THREE.** See DANIEL, BOOK OF.

**CHILDREN OF GOD.** See GOD'S CHILDREN; GOD'S SON.

**CHILE:** A republic of South America, bounded by Peru on the north, Bolivia and the Argentine Republic on the east, and the Pacific Ocean on the south and west. Soon after the discovery of the American continent many Jews, professed and secret, settled in the different sections of South America, and changed their places of residence according to the pressure of the Inquisition. At the beginning of the sixteenth century many New Christians ("Christianos Nuevos") who had recently arrived at Callao, Peru, drifted to Santiago, Chile. It was not long before the spies ("familiares") of the Holy Office ferreted them out, accumulating evidence as to their antecedents from Buenos Ayres, Mexico, and the cities of the Old World, until sufficient data had been secured to warrant their apprehension. Thus, an accused Jew would be imprisoned in Chile, tortured until he confessed, and, sometimes after languishing for years in the secret dungeons of the tribunal in Santiago, finally be surrendered to the secular arm for execution in Cartagena or Lima. The martyrdom of the scholar and theologian Francisco Maldonado de Silva, whose trial was a cause célèbre, is a case in point. He suffered imprisonment in Chile, and was burned at an auto da fé in Lima Jan. 23, 1639. Nor was his case an exception to the rule. In the following paragraphs will be found the first summary in English of these trials for Judaizing.

Hesse a circle is drawn with chalk on the floor, and the verse, "My help cometh from the Lord," etc. (Ps. cxxi. 2), is written within it. In Kurdistan and elsewhere in the Orient, sweet-smelling herbs are burned in a censer, with which first the synagogue and then the lying-in room are perfumed. In Poland the Book of Raziel is laid under the head of the woman, and white cloths are hung at the windows and around the bed.

In older Jewish recipe-books ("Mitteilungen," v. 58 *et seq.*) the following directions are given:

**Recipes in Old Books.**

Whisper into the ear of the woman in travail: "And Moses spake unto the people, Get thee out, and all the people that follow thee; and after that I will go out. And he went out" (Ex. xi. 8; compare Raziel, 43a). Or write on a "Ränftel" (head) of cheese to be given her to eat, "Satur arepo tenet opera rutas" (made up of "Sator [are] poten [ter] et opera[re] r[ati]o t[u]a s[it]"; compare Steinschneider, "Hebr. Bibl." xvii. 60; *idem*, "Cat. Bodl." No. 100). Or whisper in her right ear: "He went up on Mount Sinai and heard a calling and a crying. And he spoke unto the Lord: 'What meaneth this calling and this crying that I hear?' The Lord answered him: 'It is the voice of a woman in labor. Now go and say unto her: "Get thee out! The earth demands thee!" And all these thy servants shall come down unto Me and bow down themselves unto Me, saying, "Get thee out, and all the people that follow,"'" etc. Or mix the fat (or milk) of a bitch with water and give it to the woman to drink. Or stand at the door next to the mezuzah and read the "Haftarah Shofeṭim" (Isa. li.); then say Gen. xxi. 1, and pronounce the Lord's name thus, צא אתה (= "Get thee out!"). Or strew ground black pepper under the woman in labor: . . . or place a ram's horn in her hand, or the skin of a snake on her heart: . . . or the eyes and bladder of a salt herring; or let another woman put her hand on her and say with her Ps. xix. 6; or lay upon her a clay vessel on which is inscribed: חיוק חיק חרייש ציום; or write on a kosher parchment the magic square (compare Abraham ibn Ezra, "Yesod Mora," ed. Creizenach, p. 125), and lay it on the spot where the tefillin are laid; or place between her teeth a silver ring on which has been inscribed with a new graving-tool: קפיץ, קוריפ, ופ״ק, וק״פ, פקיו, פוריק (compare "Mitteilungen," iii. 67, No. 123). If the child dies in the womb, the gall of an ox should be mixed with water and given to the woman.

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Magic Square.

It is further stated in the same recipe-books that "Sannui, Sansannui, and Samangaluf (סנוי וסנסנוי וסמנגלף) are known as the great and noble angels whom men call upon to protect women in labor against Lilith, and whose names written in any locality, even if on the wall, serve to exorcise Lilith's brood therefrom. Therefore, it is effective to write these names in the four cardinal points near the woman, especially at an opening, as at a door or window." This prescription against the beautiful Lilith, Adam's first wife (compare second part of Goethe's "Faust"), was zealously observed (see the satire of Isaac Erter in "Kerem Ḥemed," iii. 106, and Flögel-Ebeling, "Gesch. des Grotesk-Komischen," p. 14).

**Lilith and Amulets.**

Older amulets for the lying-in chamber contained the following (see illustration to AMULET; compare "Mitteilungen," ii. 79 *et seq.*; v. 61, 47; on "Zakar," *ib.* v. 35): "Adam and Eve," within (compare *ib.* i. 91; "Am Urquell," ii. 144, 196; iv. 95); "Lilith and the first Eve," without, "Sannui, Sansannui, Samangaluf, Shumriel, Ḥasdiel." The text continues: "In the name of the Lord God of Israel, who reigns over the cherubim, whose name is mighty and fearful, Elijah the prophet—may he be mentioned for good!—once went upon his way and met Lilith, with all her kith and kin. And he said unto Lilith, the fiend: 'Thou unrivaled in impurity, and ye, ye goodly crew, whither are ye going?' She answered: 'My master Elijah, I am going where I may find a woman in travail. I will cause a deep sleep to come upon her, and I will rob her of her new-born child. I will drink its blood, and suck its marrow, and devour its flesh.' And Elijah—may he be mentioned for good!—spake angrily: 'May God, blessed be He! banish you hence! May you become stiff and stark as stone!' Lilith replied: 'For God's sake, spare me, and I will get me hence. I swear to you by the name of the Lord God of Israel, I will desist from my intent upon the woman and her child; and whenever I hear my name called I will go away. Now I will tell unto you my names; and whenever they are spoken, neither I nor those that are mine will have the power to do harm or to go to the house of a woman in labor, or to do her any evil. These are my names: Lilith, Abitu [compare "Mitteilungen," v. 80, אדם חוה אבטן אבוטור (אבתור of the Mandæans); I. Wohlstein, "Dämonenbeschwörungen aus Nachtalmudischer Zeit," pp. 52, 57, Berlin, 1894; "Zeitschrift für Assyriologie und Verwandte Gebiete," ix. 136], Abihu, Amsarfu, Hagash, Ores, Iḳpodu, Iylu, Tatrota, Abhanuḳtah, Satruna [probably to be compared with שטרניאל; "Mitteilungen," v. 57], Ḳahkatasa, Thilathuy, Piratsha. . . .'"

Amulets such as are described in "Mitteilungen," i. 91 *et seq.*, and others having inscribed on them "Magen David," the signs of the zodiac, and Ps. lxvii., are still in use and may be obtained at any Jewish book-shop. When travail is difficult a Torah-roll is brought into the room.

Old representations show the employment of delivery-chairs (compare Müller-Schlossar, "Haggadah von Sarajevo"). In Rumania the child stays in the bed with its mother as long as she remains there, and a sefer (any holy book) is placed under its pillow. Into its first bath are put pieces of bread and sugar. In Poland the rocking of an empty cradle is avoided. If any one comes with a basket into a house in which there is a new-born child, a piece is cut from the basket and laid in the cradle, in order that the infant may not be robbed of sleep and rest. For the same reason care is taken not to remove from such a house utensils of any kind, especially such as hold burning coals.

**Customs After Birth.**

If the child is born with a caul, the latter is taken as a sign of good luck (the same is the case in Iceland; compare Grimm, "Märchen," ii. 59), and is preserved for a talisman. A boy is welcomed into the world with the words: זכר בא לעולם ברכה באה לעולם ("A boy is born to the world; a blessing has come into the world"), but at a girl's birth the walls weep. It is a belief in Rumania that until the completion of the first year of its life the child speaks with God and the angels. The latter show it golden fruit in its sleep: if it can grasp the fruit, it laughs; if it can not, it weeps. Elsewhere a child's laughing in its sleep is said to betoken that

it is playing with the angel of death; therefore it is recommended that the child be lightly tapped on the mouth.

A child should not be kissed on the feet, since this is the custom at the "meḥillah prayer"; that is, on asking the dead for forgiveness. A child must not be held before a mirror, else a second child will be born within the year. If the hair be cut, the child will get an elf-lock. Scurf ("pareḥ"; compare Lev. xiii. 12) gives promise of beautiful hair (compare "Mitteilungen," i. 81 on "ḥalaḳah"). The woman who has been delivered must not be left alone. Under her pillow or under the mattress is laid a knife, without which she may never leave her bed. Or a dagger is stuck in the ground near her head; and daily for thirty days it is carried three times around her couch. In northern Germany this serves to guard against the werwolf (Wuttke, "Der Deutsche Volksaberglaube der Gegenwart," p. 260), or, according to Grimm ("Mythologie," xc.), against the wicked fairies (for the customs among the Romans see Pliny, "Historia Naturalis," xxxiv. 44). While making the circuit with the dagger about the bed the following verses are sung:

"Ich mache einen Kreis
Den Gott wohl weiss. . . .
Also mancher Ziegel ist auf diesem Dach,
Also mancher Engel bei uns wach!"

(Translation.)

I make a circle
(Which God well knows):
As many tiles as are on this roof,
So many angels keep watch o'er us!

At a hard labor three or four women pray:

"Auf meinem rechten Fuss tret' ich,
Gott, den Herrn, bitt' ich,
Dass er entbind."

(Translation.)

I press upon my right foot,
God, the Lord, entreating,
That He may deliver!

During the same thirty days in which the dagger is carried about the bed the school-children recite the evening prayers in the lying-in chamber, in order to keep off the "Benemmerin" (pixies); that is, elves. In Hamburg, for the protection of mother and child a skein of red silk is bound about the child's wrists (see "Am Urquell," iv. 96). Of efficacy against "Frau Holle" is the "Holle Kreisch" (compare Löw, *l.c.* p. 105; Bodenschatz, "Kirchliche Verfassung," iv. 73; "Mitteilungen," iv. 146, v. 7). Here may be mentioned the custom existing in Breslau of scattering almonds and raisins on the first Simḥat Torah after birth. The night before circumcision (watch-night or wheat-night), and in Palestine every night between birth and circumcision, for the protection of the child the people in the house "study" (compare Grünbaum, in Winter and Wünsche, "Die Jüdische Litteratur," iii. 587). At Salonica a ballad is sung on the watch-night (compare "Rev. Etudes Juives," 1896, ii. 138 *et seq.*). In Palestine, on the night before the circumcision an oil-lamp with many wicks is brought into the house, and there is general rejoicing. In Upper Silesia the knife for circumcision must be in the house the night before the ceremony. The Friday evening before circumcision ("Zakar") a feast is spread, to which every one is welcomed. In Hamburg, peas with pepper, whisky, and cake are provided; among the Portuguese, nasturtium seeds; in Poland, "fristtlech" ("faworiski"; that is, a thin pastry mixed with oil), round peas, and mead ("Mitteilungen," i. 100).

Most of these customs and superstitions are not of Jewish origin; but, as a review of Grimm's "Mythologie" and Wuttke's work (see bibliography below) shows, they have been borrowed from neighboring peoples.

For parturient women the regulations are the same as for the Niddah. At the birth of a male the bath (miḳweh) may not be taken before the expiration of eight days; at the birth of a female, not before fifteen days, provided clean white linen has been put on and the seven days of purification have taken place within that time. Where it is the custom for the women to visit the miḳweh at the end of forty days after bearing a male, and fifty after bearing a female, regulations are made accordingly (Yoreh De'ah, 19, 4).

Bibliography: A. Lewysohn, *Mekore Minhagim*, Berlin, 1846; L. Löw, *Die Lebensalter*, Szegedin, 1875; Luncz, *Jerusalem*, i. 21 *et seq.*, Vienna, 1882; *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, Hamburg, 1898 *et seq.*; S. Rubin, *Gesch. des Aberglaubens*, German translation by I. Stern, Leipsic; Schudt, *Jüdische Merkwürdigkeiten*, 1714, ii. 6 *et seq.*; M. Schuhl, *Superstitions et Coutumes Populaires du Judaïsme Contemporain*, Paris, 1882; J. J. Chorny, *Sefer ha-Massa'ot be-Erez Kaukaz*, St. Petersburg, 1887; Winer, *B. R.* s.v. *Kinder*; Wuttke, *Der Deutsche Volksaberglaube der Gegenwart*, Berlin, 1869; S. Schechter, *The Child in Jewish Literature*, in *Studies in Judaism*, pp. 343–380, 434–436, London, 1896.

A. M. Gr.

**CHILDREN, SONG OF THE THREE.** See Daniel, Book of.

**CHILDREN OF GOD.** See God's Children; God's Son.

**CHILE:** A republic of South America, bounded by Peru on the north, Bolivia and the Argentine Republic on the east, and the Pacific Ocean on the south and west. Soon after the discovery of the American continent many Jews, professed and secret, settled in the different sections of South America, and changed their places of residence according to the pressure of the Inquisition. At the beginning of the sixteenth century many New Christians ("Christianos Nuevos") who had recently arrived at Callao, Peru, drifted to Santiago, Chile. It was not long before the spies ("familiares") of the Holy Office ferreted them out, accumulating evidence as to their antecedents from Buenos Ayres, Mexico, and the cities of the Old World, until sufficient data had been secured to warrant their apprehension. Thus, an accused Jew would be imprisoned in Chile, tortured until he confessed, and, sometimes after languishing for years in the secret dungeons of the tribunal in Santiago, finally be surrendered to the secular arm for execution in Cartagena or Lima. The martyrdom of the scholar and theologian Francisco Maldonado de Silva, whose trial was a cause célèbre, is a case in point. He suffered imprisonment in Chile, and was burned at an auto da fé in Lima Jan. 23, 1639. Nor was his case an exception to the rule. In the following paragraphs will be found the first summary in English of these trials for Judaizing.

The case of Luis Noble or Luis Duarte (see DUARTE) is probably the first on record. A Portuguese by birth, he served as a soldier in Chile, and was arraigned before the tribunal at Callao for stealing a crucifix. He confessed to being a Jew (Aug., 1614). Duarte does not seem to have been severely dealt with, escaping with a whipping and a light sentence. From 1636 to 1641 the following persons were accused and punished for Judaizing: Antonio de Acunha, from Arronchez, Portugal, aged 24 years; Antonio Corderes; Diego Lopez de Fonseca, from Badajoz, aged 40 years; Manuel Baptista Perez, merchant, aged 46 years; Manuel de la Rosa. All these Jews were incarcerated in Chile, and their possessions were confiscated, which seems to have been the leading motive for these prosecutions for heresy. The above-named, it appears from another record, all suffered martyrdom in Lima at an auto da fé held in that city Jan. 23, 1639.

**Earliest Victims of Inquisition.**

Don Manuel Baptista PEREZ was rated as a millionaire, and is described as the owner of a regal residence in Lima, which yet bears the name of "the house of Pilate." Don Diego Lopez de Fonseca, who was burned at the same auto da fé, was charged with selling goods cheaper to people who would enter his shop through the door, beneath the threshold of which he had buried a cross in mockery of Jesus, than to others (see SOBREMONTE). Juan de la Parra, a Chilean by birth, was imprisoned and sentenced by the Holy Office "for observing the religion of Moses," in 1661. There were several others who suffered imprisonment in Chile and martyrdom in Peru. J. T. Medina devotes two long chapters to leading Jewish cases in his history of the tribunal in Chile (see subjoined bibliography), and gives the whole trial of de Silva at length.

In 1680 proceedings were begun against Leon Gomez de Silva, or Oliva (as his name is spelled in another place). He was born in Portugal and resided at Santiago, and was denounced as a Judaizer. The accused was still alive in Santiago twenty years after proceedings were instituted against him; and his property, at one time confiscated by the authorities, had been restored.

The celebrated Hungarian-Jewish violinist, Michael Hauser, who had been the guest of Don Elias, President of Peru, in 1852, and who was everywhere received with extraordinary honors, was compelled to fly for his life in Santiago, charged with "conspiring diabolically to ruin Christian folk and, by reason of hellish art [his violin], in league with the devil." Thanks to the friendly offices of a humane Creole who had been charmed by his music, he hid until the arrival of a ship bound for Australia (see his "Aus dem Wanderbuche eines Oesterreichischen Virtuosen," Leipsic, 1859; also Ignaz Reich's "Beth-El," ii. 97). On a proposal made to Oliver Cromwell in 1655 to seize Chile, see Simon de CACERES.

Of the modern history of the Jews in Chile nothing definite can be ascertained. There are a large number of prosperous Jewish merchants in Santiago, mostly Europeans; but it is not known whether they form a religious community. For other data see SOUTH AMERICA.

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A. G. A. K.

**CHILEAB:** A son of David, born to him at Hebron. His mother was Abigail, whom David married after the death of her husband Nabal, the Carmelite (II Sam. iii. 3). The parallel account in I Chron. iii. 1 gives his name as "Daniel." In II Sam. iii. 1 the Septuagint reads Δαλουία, and in I Chron. iii. 1 Δαμνιήλ.) (The Alexandrine, however, reads here, too, Δαλουία.) It is impossible to restore the original name, although "Daniel" is much nearer than "Chileab." Berakot 4a (Bab.) gives a fanciful interpretation to the name. He was called "Chileab" because he shamed (מכלים) Mephibosheth in the Law.

E. G. H. G. B. L.

**CHILIASM, CHILIAST, CHILIASTIC.** See MILLENNIUM.

**CHILION:** A son of Elimelech and Naomi, the Bethlehemites who emigrated to Moab because of the severe famine in Judea (Ruth i. 2). This might have been the reason for the name "Chilion" (wasting), as also for his brother's name "Mahlon" (disease). In Moab, Chilion married Orpah (*ib.*), and, after living in that land for ten years, died there.

E. G. H. G. B. L.

**CHILMAD:** A name occurring in the long list of those nations supplying merchandise for Tyre (Ezek. xxvii. 23). The Septuagint reads καὶ Χαρμάν, which seems to point to Carmania. The Targum renders it "the Medes," which Rashi follows. David Ḳimḥi quotes his father's opinion that the word contains the root למד. The word would then mean "as taught." George A. Smith identifies the name with "Chalwadh." Of all these identifications that of the Targum is the simplest and, perhaps, the most acceptable; for other corruptions of the text have been noted in this verse, and it is probable, as Cheyne suggests, that the first syllable in בלמד came from the following רכל, the ר of which fell out owing to the preceding ר.

E. G. H. G. B. L.

**CHIMHAM:** A son of Barzillai, who supported David while the latter was in exile at Mahanaim. After the death of Absalom, Barzillai was invited to spend the rest of his days with the king; but he declined, and sent his son Chimham instead. In Jer. xli. 17 mention is made of the camp of Chimham near Bethlehem, from which it would seem that David bestowed upon him some land which passed on to his descendants in his name. This rendering is indicated by the Targum, and is accepted by Rashi and Ḳimḥi (II Sam. xix. 38, 39, 41; R. V. 37, 38, 40).

E. G. H. G. B. L.

**CHIN, RACHEL MIRONOWNA.** See KHIN, RACHEL MIRONOWNA.

**CHINA:** The southeastern and main division of the Chinese empire. The subject of the Jews in China is here treated in two sections: I. Their history; II. Their religious customs, etc.

**I. History:** Whether China was known to Biblical writers is a matter of dispute among scholars. The majority of Bible commentators identify it with ארץ סינים ("the land of the Sinim"), whence the deported sons of Israel shall return to their land (Isa. xlix. 12); others, however, deny the identification. At any rate, the Jews in Persia from early times were connected with the silk trade, and, as a consequence, entered into direct relations with the "silkmen" ("Seres," from "ser" = שראים = "sericum" = "silk"), as the Chinese were called by the Romans.

Chinese Name for Jews.

(For the identification see commentaries of Gesenius, Delitzsch, Hitzig, Cheyne, and Orelli; also Kautzsch, in Riehm's "Handwörterbuch der Biblischen Alterthümer," *s.v.* "Sinim"; Von Strauss-Torney, in Delitzsch's "Isaiah," p. 712; Lassen, "Indische Alterthumskunde," 1867, i. 1028; further, Dillmann, Duhm, and Marti, in their commentaries; König, in Hauck's "Real-Encyc." *s.v.* "Sinim"; and Von Richthofen, "China," i. 436; for the "Seres," see SILK; Kohler, "The Jews and Commerce," in "The Menorah," 1887, p. 211; Heyd, "Gesch. des Levantehandels," i. 12, notes 1, 24; compare Mommsen, "Römische Gesch." v. 346, 465–470; Herzfeld, "Handelsgesch. der Juden," pp. 110, 308).

**First Jewish Settlement.**

At what time, however, the first Jewish settlement in China took place it is difficult to say. In all likelihood Jewish merchants immigrated, or changed a temporary sojourn into a permanent one, at various epochs. In an "Account Written by Two Mohammedan Travelers Through India and China" in 851 (Renaudot, transl., London, 1733, p. 42), it is stated that "the Jews have been settled in that empire [China] from time immemorial." Notwithstanding this, it is as hazardous to connect the first Jewish settlement in China with the Lost Ten Tribes ("Jew. Quart. Rev." xiii. 23) as it is an unwarranted skepticism to doubt the correctness of the tradition of the Chinese Jews themselves, which traces the first immigration back to the Han dynasty between 206 B.C. and 221 C.E. (Möllendorf, in "Monatsschrift," 1895, p. 329), and more exactly to the time of the emperor Ming-ti. This opinion is based upon the oral tradition of the Jews, reported by Father Brotier: "These Jews say that they entered China under the Han dynasty during the reign of Han Ming-ti [58–76 C.E.]." And further: "Several of these Jews have assured me that they arrived during the reign of Ming-ti" (Tobar, "Inscrip. Juives de Kai-Fung-Fu," p. 90). A certain Sulaiman (Jewish traveler of the ninth century) similarly claims that they entered in 65 C.E. Grätz (iv. 376) places the first immigration in the year 231 C.E., connecting it with the persecution of Jews in Persia, which caused also their first settlement in India; furthermore, the Jews of K'ai-Fung-Foo themselves claim that they received their religion from India (compare Finn, "The Orphan Colony of Jews in China," p. 40; but see passages cited below); but there is nothing to support this hypothetical date, or the statement of Glover in the "Babylonian and Oriental Record," vi. 247, 288; vii. 149, that the Jews were not in China before the fifth century. On the other hand there are many reasons for the assumption of an earlier date. The Chinese everywhere call the Jews "Tiao Kiu Kiaou" (the sect which extracts the sinews, after Gen. xxxii. 33); and this name itself, as a characterization of the Jews, indicates great antiquity. Rabbinical Judaism would have suggested more distinctive peculiarities of the Jews to the Chinese.

**Jews Known as "Tiao Kiu Kiaou."**

As will be shown later, there are also many intrinsic evidences of early Jewish settlements in China to be found in peculiar rites, preserved in connection with their synagogue; the records which will be cited below are obviously copies of older documents; and there is also the fact that the Arabic writers of the ninth and fourteenth centuries confirm the existence of old Jewish commercial colonies in China. Indeed, all facts tend to show a long and peculiar development of religious as well as social life of the Jews in China, the beginnings of which can hardly have been later than the first Christian century. K.

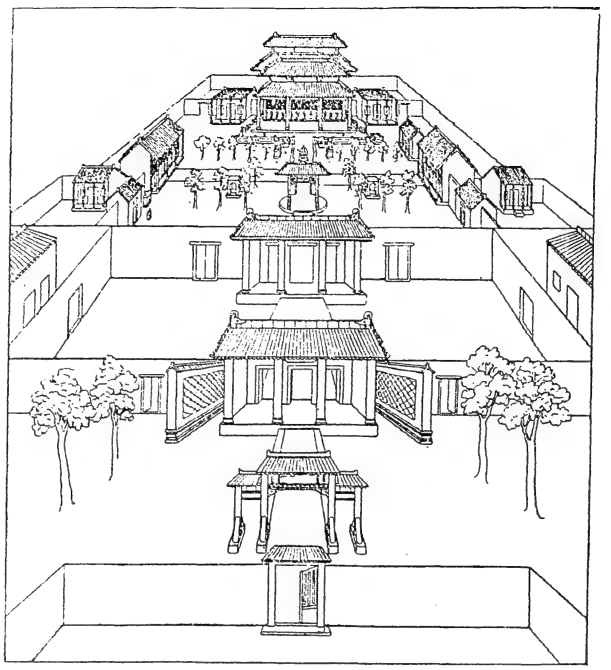
Concerning the history of the Chinese Jews in the Middle Ages a very few isolated facts are known. The two Mohammedan travelers of 851 who are quoted above state that at that period "many of them, for the sake of riches and preferment, have abjured their own religion." This is corroborated by Abu Zaid Ḥasan al-Sirafi (Reinaud, "Géographie d'Abulfeda," i. lxxxiii., Paris, 1848), according to whom "120,000 Mohammedans, Jews, Christians, and Parsees, who had come there for commerce, were in the revolt of Baichu in the year 884 massacred in Canfu, the chief port for all the Arabian merchants." It seems very probable that in the tenth century a new colony of Jews came into China, as Professor Chavannes declares: "Between 960 and 1126 (Sung dynasty) Jews coming from India brought, for the first time, as tribute to the court of China, stuffs from western maritime countries ('si yang poo'). The Jews came to China by sea, and not by crossing central Asia; they were members of the Jewish colonies settled in India. Lastly, their arrival does not appear to have been prior to the end of the tenth century C.E."

Marco Polo refers to the powerful commercial and political influence of the Jews in China in 1286 (see Murray's translation of "Polo's Travels," p. 99). Ibn Batuta (see "Monatsschrift," 1895, p. 329) in the fourteenth century speaks of Al-Khansa —which Möllendorf identifies with Hangchau; Neubauer ("Jew. Quart. Rev." x. 125) with Canfu—as having many resident Mohammedans, Jews, and Christians.

The Jews, who were never active participants

in Chinese affairs, being taken for Mohammedans ("Hwei Hwei"), are nevertheless mentioned in Chinese annals:

"The Jews are referred to for the first time in the 'Yuen shi' under the year 1329, on the occasion of the reestablishment of the law on the collection of taxes from Dissenters. Mention of them is again made under the year 1354, when, on account of several insurrections in China, rich Mohammedans and Jews were invited to the capital in order to join the army. In both cases they are named 'Chu hu' (Djuhud)" ("Journal North-China Branch of Royal Asiatic Society," new series, x. 38).



Bird's-Eye View of the Temple Buildings at K'ai-Fung-Foo, China.
(From "Jewish Quarterly Review.")

Throughout the Middle Ages the European Jews had no knowledge of the existence of Jews in China; even Benjamin of Tudela, who mentions China (= צין; see Asher's ed. of the "Itinerary," i. 194, ii. 189), seems to know nothing about them. It was through Catholic missionaries in the seventeenth century that the first information reached Europe of a Jewish community, consisting of about five hundred or six hundred members, in K'ai-Fung-Foo, the ancient capital of Honan; of one at Hangchau-Foo; and of others in other Chinese towns. But owing to the existence of an ancient synagogue at K'ai-Fung-Foo, which, though rebuilt several times, had preserved the oldest records of Jewish settlements, the interest of the historians was centered upon the Jews there; and the inscriptions in the Chinese language found on its marble tablets, dating from the years 1489, 1512, and 1663, which have been often translated and published, have cast unexpected light upon a hitherto entirely unknown chapter of Jewish history. The following abstracts of these inscriptions, taken from "Inscriptions Juives de Kai-Fung-Fu," Shanghai, 1900 (see "Jew. Quart. Rev." xiii. 20), give an insight into both the history and the character of the Chinese Jews.

**The Jews of K'ai-Fung-Foo.**

The inscription of 1489 referring to the immigration states: "Seventy families came from the Western lands offering tribute of cotton cloth to the emperor, who allowed them to settle at Peen-lang" (K'ai-Fung-Foo).

**The Synagogue Records.**

In 1163 the synagogue was erected by a certain Yen-too-la; and in 1279 it was rebuilt on a larger scale. In 1390 the Jews were granted land and additional privileges by Tai-tsou, the founder of the Ming dynasty. In 1421 permission was given by the emperor Yen-Tcheng, a physician greatly honored by him, to repair synagogue, incense for use therein being presented by the emperor. In 1461 the synagogue was destroyed by flood, but was restored by a prominent Jew. New copies of the Law were procured; and the table of offerings, the bronze vase, the flower-vases, the candlesticks, the Ark, the triumphal arch, the balustrades, and other furniture were presented to the synagogue by prominent members of the Jewish community.

The end of the inscription of 1489 reads:

"Composed by a promoted literary graduate of the prefecture of K'ai-Fung-Foo, named Kiu-chung; inscribed by a literary graduate of purchased rank, belonging to the district of Tsŏang-Fu, named Tsaou-tsò; and engraved by a literary graduate of purchased rank, belonging to the prefecture of K'ai-Fung-Foo, named Foo-joò. Erected on a fortunate day, in the middle of summer, in the second year of Hung-chê, A.D. 1488 [read 1489], in the forty-sixth year of the seventieth cycle, by a disciple of the religion of Truth and Purity."

In an inscription of 1512 set up by a Chinese mandarin it is stated: "Adam the first man was from Teen-chou in the West." [This seems to point to India or Ceylon as the Chinese Eden, as does also, perhaps, a rather obscure sentence in the previous (1489) inscription: "Our religion comes originally from T'heen-chuh" = India.—K.]

Referring to the immigration, this inscription says: "During the Han dynasty this religion entered China. In 1164 a synagogue was built at Peen [K'ai-Fung-Foo]. In 1296 it was rebuilt. [The dates in Tobar's and Glover's translations differ slightly.] Those who practise this religion are found in other places than Peen [K'ai-Fung-Foo]; but, wherever they are met with, they all, without exception, honor the sacred writings and venerate Eternal Reason in the same manner as the Chinese, shunning superstitious practises and image-worship. These sacred books concern not Jews only, but all men, kings and subjects, parents and children, old and young. Differing little from our [the Chinese!] laws, they are summed up in the worship of heaven [God], the honor of parents, and the veneration of ancestors." Speaking of the Jews themselves, the Chinese monumental testimony continues: "They excel in agriculture, in merchandise, in magistracies, and in warfare, and are highly esteemed for integrity, fidelity, and a strict observance of their religion."

**High Reputation of Chinese Jews.**

At the end of the inscription of 1512 occurs:

"This tablet was erected by the families Yen, Lè, Kaou, Chaou, Kin, E, and Cheng, at the rebuilding of the synagogue, in the first month of autumn, in the seventh year of Ching-tih, of the Ming dynasty, A.D. 1511 [read 1512]."

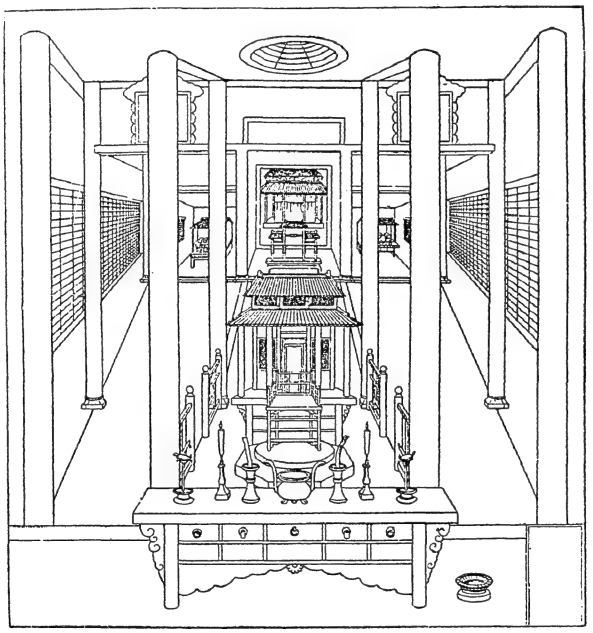
Another inscription dated 1663, by a Chinese mandarin, afterward minister of state, begins in the same manner as the first two, dwelling first on the virtues of Adam, Noah, Abraham, and Moses, and then on the conformity of the Jewish law and literature with those of the Chinese. After relating the history of the Jewish settlement, it gives a graphic account of the rebellion which caused the fall of the Ming dynasty in 1642 and the destruction of the city, the synagogue, and many Jewish lives, and of the rescue of the sacred writings by a Jewish mandarin, who, with the help of the troops, restored the city, and together with his brother rebuilt the synagogue in 1653 (see CHAO YNG-CHENG). Only one complete scroll of the Law having been recovered from the waters, this was placed in the middle of the [illegible]; and twelve other scrolls were copied and placed around

it. Other holy writings and prayer-books were repaired by members of the community, whose names are perpetuated in the tablet, together with the names of all the dignitaries who took part in the restoration.

So long as the Jewish inhabitants of China continued to enjoy the imperial protection as mighty men of commerce, their Persian brethren furnished them with all the necessary means of religious education. Their commercial and social decline broke off their connection with the West; and a state of ignorance followed. Thus were they found by the Catholic missionaries in the seventeenth century, and in a worse condition by the Protestant missionaries—both endeavoring to convert them, until the Chinese government interfered with their attempts.

**Commercial and Social Decline.**

At the beginning of the seventeenth century the founder of the Jesuit mission at Peking, Father Matteo Ricci, received a young Jew who came to see him, declaring that he worshiped one God. At the mission, seeing a picture representing the Virgin with the child Jesus, he believed she was Rebekah with Esau or Jacob, and said that he came from K'ai-Fung-Foo, in the province of Honan, where ten or twelve families belonging to his religion dwelt, having a synagogue, in which there were books written in the language (Hebrew) of a Bible shown to him by Ricci. Too old to travel, Ricci sent to K'ai-Fung-Foo a Chinese Jesuit. Later, the Jesuits Aleni (1613), Gozani (1704), Gaubel, and Domenge (Father Tobar, "Inscriptions Juives de Kai-Fung-Fu," Shanghai, 1900), brought with them much information from K'ai-Fung-Foo, which they had visited.



Interior of the Synagogue at K'ai-Fung-Foo, China.
(From "Jewish Quarterly Review.")

When the existence of Jews in China became known to their European brethren, steps were taken to communicate with them by Isaac Nieto, haham of London (1760), who addressed a Hebrew letter to them imploring them to give information of their origin, their condition, and their needs. Their answer, written in Hebrew and Chinese, has disappeared. In 1842 James Finn, British consul at Jerusalem, interested himself in these Chinese Jews; and a letter which he received from them (1870) in reply to his own, printed in his work "The Orphan Colony of Jews in China," 1872, disclosed the sad fact of their utter destitution and religious decay. But this state of affairs had been made known as early as 1850 by Dr. Smith, Bishop of Victoria, after inquiries made on behalf of the London Missionary Society.

In order to secure information of the Chinese Jews at K'ai-Fung-Foo, a number of missionaries and Jewish merchants were sent thither. They reported that a few families, Jewish in name only, but sharply differentiated from the surrounding heathens and Mohammedans, lived there in abject poverty. They could read no Hebrew, had not had a rabbi for fifty years, intermarried outside the faith, and preserved only a few ceremonies and names of holy days.

"The expectation of a Messiah seems to have been entirely lost. The rite of circumcision, which appears to have been observed at the period of their discovery by the Jesuits two centuries ago, had been totally discontinued. . . . They had petitioned the Chinese emperor to have pity on their poverty, and to rebuild their temple. No reply had been received from Peking; but to this feeble hope they still clung. Out of seventy family names or clans [see above] not more than seven now remained, numbering about 200 individuals in all, dispersed over the neighborhood. A few of them were shopkeepers in the city; others were agriculturists at some little distance from the suburbs; while a few families also lived in the temple precincts, almost destitute of raiment and shelter. According to present appearances, in the judgment of native messengers, after a few years all traces of Judaism will probably have disappeared, and this Jewish remnant will have been amalgamated with and absorbed into surrounding Mohammedanism" (Smith, "The Jews at Kai-Fung-Fu," London, 1851, *passim*; "Jews in China," in "North-China Herald," No. 25, Jan. 18, 1851).

Two of the Chinese travelers were sent a second time to K'ai-Fung-Foo, and returned to Shanghai in July, 1851, bringing with them new information which corrected in part the previous reports:

"During their former visit our travelers, by mistaking family names for individuals, greatly underrated the number of the Jewish community. Circumcision also appears to be practised, though the tradition respecting its origin and object appears to be lost among them."

Attempts to send Jews to offer a helping hand to the forlorn brethren and to revive the colony were made in England and in the United States in 1852 and 1864, but without success, owing to the occurrence of the T'ai-P'ing rebellion, the federal war, and the death of Benjamin II., the Jewish traveler, who had interested himself in them (see Benjamin II., "Acht Jahre in Asien und Afrika," 1858, p. 157, and the appeal made in the "Jewish Chronicle" for April 29, 1864).

After the T'ai-P'ing rebels had left the Yang-tse

River, going northward in 1857, the Jewish colony of K'ai-Fung-Foo was scattered with the rest of the population, and its members fled to various places, even to the seaports. Two or three of these were known to the present writer. They had all of the characteristic features of those of their race who came to Shanghai in 1851, although they were dressed like the other Chinese and wore a cue. Most of them returned to K'ai-Fung-Foo.

**Attempts to Rehabilitate Colony.**

The information given by Aaron Arnauld in 1855 (see Benjamin II., *l.c.*); by A. P. Martin, the American missionary, in his work "A Cycle of Cathay" (see also "Monatsschrift," 1895, p. 328); by Liebermann, in his report to the Anglo-Jewish Association (see "Jew. Chron." July 11, 1879); and, finally, by Lehmann, an officer of the German army at Kiau-Chau ("American Hebrew," Jan. 12, 1900), has given the impulse to an agitation which promises to bring relief and possibly reinstation to the orphan colony (see "Jew. Quart. Rev." xiii. 40; "Jew. Chron." June 22, 1900, and Aug. 28, 1902). According to Aaron Arnauld, cousin of Aaron Arnauld, the grand rabbi of Strasburg (see Benjamin II., *l.c.*), many Jews have emigrated, during the Chinese wars with the Tatars, to Kiang-su, to Arnoy, and to Peking; but they have no synagogue in those places. A number of Jews have under English protection removed to Shanghai and Hongkong, where they have engaged in the opium and cotton trades.

Jews of K'ai-Fung-Foo, China.
(From a photograph.)

In 1900 the community of K'ai-Fung-Foo numbered 140 souls, without a leader, synagogue, or any well-defined system of education. Since 1900 renewed efforts have been made by the Society for the Rescue of the Chinese Jews, looking toward the restoration of the Jewish religion at K'ai-Fung-Foo. Several Jews of Shanghai have interested themselves in this work.

G. H. Cr.

**II. Religious Customs:** The synagogue of K'ai-Fung-Foo, since 1870 a heap of ruins, is described by the Jesuit fathers of the eighteenth century as having covered a space from 300 to 400 feet in length and 150 feet in width, with its four courts facing the west; that is, toward Jerusalem (see 1 Kings viii. 38; Dan. vi. 11). In the center of the first court stood, surrounded in Chinese fashion by trees, a large triumphal arch, bearing an inscription in Chinese characters recording the dedication of the building to the Creator and Preserver of all things. The bath-houses and lavatories in these precincts were apparently used for ablution in preparation for divine service. The second court, entered by a great gate, was opened only on special occasions. Dwellings for the keepers of the edifice flanked its northern and southern walls. The third court, containing reception-rooms for guests, led through another triumphal arch into memorial chapels on each side. The fourth court consisted of two divisions separated by a row of trees. In the center of one stood a large brazen vase of incense and a marble lion upon a pedestal, on either side of which there was placed a brazen vase filled with flowers—certainly in accordance with Chinese customs and views. Adjoining the northern wall, however, was a recess in which, in conformity with Gen. xxxii. 33, the sinews were extracted from the animals slain for food—an institution all the more remarkable since nowhere else is the synagogue chosen for that practise. The Chinese were so impressed by it that they gave the Jews the name of "sinew-pluckers." The second division of the court led, through an empty space in its center, into the "Hall of Ancestors" to the right and the left. Here at the vernal and autumnal equinoxes veneration was paid in Chinese manner to the Jewish patriarchs. The mode of veneration, however, differed from the Chinese in that only the names of the Biblical ancestors were written on a tablet, and no picture was presented. Further, instead of the animal sacrifices mentioned in the inscription (see below), incense was used, a censer being assigned to each patriarch; the largest one to Abraham as the most venerated, the rest for the other patriarchs (the twelve sons of Jacob), Moses, Aaron, Joshua, Ezra, and other Biblical person-

**The Synagogue at K'ai-Fung-Foo.**

**Peculiar Religious Rites.**

ages, both men and women. In the open space between these chapels tabernacles ornamented with flowers were erected every year at the Feast of Tabernacles.

The synagogue proper—an edifice about 60 x 40 feet, to which a portico with a double row of four columns formed the entrance—had in the center a magnificent elevated chair with embroidered cushions, upon which the scroll of the Law rested while being read. This was called the "chair of Moses" (compare Matt. xxiii. 2; "Rev. Et. Juives," xxxiv. 299, xxxv. 110; see ALMEMAR). In front of this a table was placed, upon which the name of the emperor was written in golden letters, accompanied by the prayer "May he live ten thousand myriads of years!" Over the chair of Moses was a dome with the "Shema' Yisrael," "Baruk shem kebod malkuto," and other Hebrew sentences inscribed in golden Hebrew letters.

On a large table by the door stood six candelabra having three different kinds of light, a vase for incense, and a tablet recording the generous donations of incense by the emperors of the Ming dynasty. A laver for the washing of hands (probably for the priests before reciting the benediction) stood near.

At the extreme end of the synagogue was the Holy of Holies (which was totally dark) containing the Ark. In the latter were placed the thirteen scrolls of the Law, each in a separate case and enclosed in silk curtains; that in the middle, which was the one most venerated, representing Moses, and the others representing the twelve tribes. The whole of this part of the synagogue was elevated, stairs leading up to it on both sides, and was inaccessible to any one but the rabbi and the priests, probably because the scrolls were too sacred to be handled by any but the rabbi, and because the priests used the place for the "dukan," or blessing, both priests and rabbi undergoing ablution before the services. The place, however, regarded with especial reverence as the Holy of Holies, bore the name "House of Heaven [of God], Bet-El." The name given to the synagogue in general was "Li-pai-se" (Place of Ceremony, or, according to others, Weekly Meeting-House), which seems to indicate that it was used only on Sabbath for service.

**Holy of Holies.**

As in most Eastern countries, the worshipers put off their shoes on entering the synagogue. During service they wore a blue head-dress in contradistinction to the Mohammedans, who wear a white one. A remarkable custom prescribed that he who read the Law should cover his face with a transparent veil of gauze, in imitation of Moses (Ex. xxxiv. 33), a practise unknown otherwise, but to which Paul seems to allude as being well established in his time, when he says: "For until this day remaineth the same veil untaken away in the reading of the Old Testament" (II Cor. iii. 14).

At the side of the reader stood a monitor, to correct his reading if necessary (this is probably a survival of the meturgeman). The practise of calling up laymen to read from the Law does not seem to have been known. In the inscription of 1489 these rules are given regarding divine service:

"Thrice a day we pray: morning (at the fourth hour), noon, and evening (at the sixth hour)." This corresponds with Ps. lv. 18, not with the Mishnah Ber. iv. 1. "The worshiper first bends his body (השתחויה); then he offers the silent prayer, swaying the body to and fro; and at the close he retreats three paces and then advances five, afterward turning toward the left and the right, and finally looks upward and downward in order thus to profess the belief that God is everywhere" (compare R. Akiba in Ber. 31a).

Very singular, and indicative of powerful Chinese influence, is the following: "It is incumbent upon the Jew to venerate his ancestors. Twice in the year—in spring and in autumn—he offers them oxen and sheep together with the fruits of the season" (compare Tobit iv. 17; Tosef., Shek. i. 12). Noteworthy also are the following passages: "Four days every month are devoted to purification, fasting, and charitable acts" [whether these are Fridays, the preparatory days for the Sabbath, or the four lunar phases of each month, is not clear]. "Each seventh day is devoted to rest, and a fresh period of good deeds commences anew." Here reference is made to the ancient Chinese work, the "Book of Diagrams." "In the fourth season of the year the Jew places himself under severe restraint for seven days [seven in place of the Ten Penitential Days]. One entire day [Day of Atonement] he abstains altogether from food, devoting the time to prayer and repentance."

The Sabbath and festivals were, indeed, strictly observed by them, including even the Feast of Simḥat Torah, when Pater Domenge saw them carry the thirteen scrolls of the Law in procession round the Bet-El Ark; the Song of Moses, however, was read the day before, on Shemini 'Aẓeret. Services for the Fast of Ab and for Purim are also included in their liturgies. Their celebration of the New Moon as a festival is proof of a pre-Talmudic tradition (compare Soferim xix. 9). Their calendar was regulated by the moon like that of the rest of the Jews, and like that of the Chinese. In this connection the fact should be noted that their division of the Torah is into fifty-three weekly portions for the Sabbaths of the year, as is stated also in the account of the handing down of the Law given in the inscription of 1489:

**Sabbaths and Festivals.**

Abraham is "the nineteenth in descent from Adam, who in the year 146 of the Chow dynasty (2108 B.C.) became the founder of the religion of the One God, denouncing the worship of images. His sublime doctrine was submitted to Moses, who in the six hundred and thirteenth year of the Chow dynasty (1641 B.C.), after forty days' stay on Mount Sinai spent in fasting and in communion with God, brought down the Law. From him were the fifty-three portions of the Torah, together with the tradition handed down to Ezra, the great reformer and contemporary of the founder of the Chinese religion [Confucius]."

This division differs from the Masoretic tradition, which, as a rule, has fifty-four portions (see Zunz, "G. V." p. 4, note *cc.*, where only two exceptional authorities are quoted); it seems to have been based upon the regular fifty-two Sabbaths of the year, with an additional parashah (Deut. xxxiii.–xxxiv.) for Shemini 'Aẓeret or Simḥat Torah. As will be seen further on, they had also Haftarot for the Miḥah service, which, again, differed from Talmudical custom, and had only its parallel in some Babylonian (or ancient Persian?) congregations (see Shab. 116b; Rapoport, "'Erek Millin," pp. 170 *et seq.*). Their pronunciation of Hebrew was found by the Jesuit fathers to correspond with the one generally accepted by the Jews; also their views of the Merkabah and of the future. Bibliomancy was practised by them. If the statement in Finn's "The Jews in China" (p. 7) be correct, they were not particular in regard to eating forbidden animals.

Their literature also bears the stamp of various

epochs, a fact not fully kept in mind by Jewish writers on the subject. According to a description given by the missionaries (Finn, *l.c.* pp. 28–48), the following classes of books were deposited in the Bet-El Ark besides the scrolls of the Law: (1) The Ta-King, or Temple Scripture, containing the fifty-three parashiyyot for the Sabbaths of the year, written in large letters with the vowel-points, accents, and other scribal signs. (2) The Haftarah, or "supplementary books," containing selected portions from Joshua, Judges, Samuel, Kings, and the Later Prophets. (3) The historical books—probably more correctly, as Finn thinks, the Hagiographa, comprising Esther, Ezra, Nehemiah, the first chapters of Chronicles, and the two books of the Maccabees. These last, together with Judith and Ben Sira, in their possession, are another indication of a greater antiquity than has been assigned them by many writers. (4) Expositors. What these books contained was not ascertained by the Catholic fathers; possibly they were of a Midrashic character, and, if so, they would be of great value to students if they could be obtained. (5) Ritual books, about fifty in number, one of which bore the title "Minḥah Tamid" (Perpetual Afternoon Service), and contained besides the prayers the readings for each Sabbath afternoon of the year and a special Minḥah Maftir (Haftarah). A special Minḥah for the New Moon festival was also pointed out.

**Their Literature.**

Their liturgy, as preserved in the books taken to Europe, bears quite a different character. These books, after careful examination by Neubauer and Elkan Adler ("Jew. Quart. Rev." viii. 123, x. 584), have been shown to belong to the geonic time—some of the piyyuṭim are compositions of Saadia—and they were introduced into China from Persia. The ritual is decidedly Persian; and the directions for the prayers, the translations of parts of the piyyuṭim, as well as the colophons at the end of the Pentateuch sections, are in Persian. Parts of the Mishnah are quoted in their prayer-book, but nothing from the Gemara.

**Their Liturgy.**

The Pentateuch shows observance of the same soferic rules regarding the letter "waw" and the ביה שמו as are found in the Yemenite scrolls (see G. Margoliouth, in "Cat. Hebrew and Samaritan MSS. Brit. Mus." 1899, p. 3, No. 6). The Aramean language is used in special supplications and songs; also in the announcement of the New Moon, which is strongly tinged with Messianic hopes. So also in the Elijah song for the close of the Sabbath. In the "Hazkarat Neshamot" seven Biblical men—Abraham, Isaac, Jacob, Moses, Aaron, Elijah, and Elisha (perhaps Joshua and Elijah originally)—and seven Biblical women—Sarah, Rebekah, Rachel, Leah, Jochebed, Miriam, and Zipporah—are mentioned as representatives of the seven classes of saints who dwell under the tree of life in Eden. The Pesaḥ Haggadah is almost the same as that of the Yemen Jews. As Elkan Adler ("Jew. Quart. Rev." x. 601) suggests, the שליח ("messenger") who signed his name as copyist upon the Pentateuch was the typical transmitter of Persian rites, rituals, and writings to these Chinese Jews. Another characteristic name for a copyist is "ha-melammed" (the teacher). Some of the writings mentioned above were first made accessible to European scholars when brought to Shanghai from K'ai-Fung-Foo by the two Chinese travelers in 1851, as is narrated in the following extract:

> Six of the twelve rolls of the Law, which they saw during their previous visit, each containing a complete copy of the whole Pentateuch, were purchased for four hundred taels of silver (about £130) from the Jews duly assembled to the number of 300 persons; and the manuscripts were conveyed in open day from the synagogue to the lodgings of our travelers. They are each written in a fine legible hand on thick sheepskins sewed together, and are without points, or any of the modern divisions into sections or even books. They are in excellent preservation, except one, which was injured by a flood during the Ming dynasty, but is considered critically of the greatest value. . . . Forty smaller Hebrew manuscripts were also brought away, which, on further examination, may possibly throw light on their early history and migration.

Facsimiles of the following Hebrew manuscripts, which were brought back by the two Chinese envoys from the synagogue, were published in 1851 at Shanghai (printed at the London Missionary Society's Press):

(*a*) Thirteenth section of the Law, ואלה שמות (Ex. i. 1–vi. 1). The last page contains the following note: "Holiness to Jehovah! The Rabbi Akiba, the son of Aaron, the son of Ezra, heard it. Shadiavor, the son of Bethuel, the son of Moses, read it. Mordecai, the son of Moses, witnessed it. And he believed in Jehovah: and He counted it to him for righteousness." (*b*) Twenty-third section of the Law, אלה פקודי (Ex. xxxviii. 21–xl. 38). The following note is appended to the last page: "Holiness to Jehovah! The learned Rabbi Phinehas, the son of Israel, the son of Joshua, the son of Benjamin, heard the reading. I have waited for Thy salvation, O Jehovah, Amen."

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E. C. K.

**CHINNERETH,** also **CHINNEROTH: 1.** The sea marking the eastern boundary of the Israelitish possessions, whence the boundary proceeded by the River Jordan to the Dead Sea (Num. xxxiv. 11). It also marked the western boundary of the trans-Jordanic tribes (Deut. iii. 17). In later times the sea was called Gennesaret or lake of Galilee; the modern name is Baḥr Ṭabariyyah (Lake of Tiberias). It is about 13 miles in length and 8 miles wide, its great-

est width being a little north of the center. It is 680 feet below sea-level. The Jordan flows into and passes out of it. The lake itself is filled with various kinds of fish, and even in ancient times provided a livelihood for many fishermen. At present the land round the lake is sterile, but, according to the description of Josephus, was at one time very fertile.

2. In Josh. xix. 35, Chinnereth is the name of a town which by Talmudic authority is identified with Gennesor (Neubauer, "G. T." p. 214). It is of considerable antiquity, as it occurs in a hieroglyphic inscription of Thothmes III. (W. Max Müller, "Asien und Europa," p. 84).

E. G. H. G. B. L.

**CHINON, SIMSON OF.** See Simson of Chinon.

**CHIOS:** Island in the Ægean Sea; Turkish possession, 344 miles west of Smyrna. It is not known with any certainty when the Jews first established themselves at Chios. According to the local legends reported by the traveler Joseph Benjamin II., the Jewish cemetery of the island contains the tomb of Jacob ben Asher, author of the "Ṭurim," who is said to have put in at the island in order to avoid shipwreck, and lived there for a number of years, until his death in 1340. The supposed tombstone of this learned rabbi is situated at the foot of a terebinth, but the inscription has become illegible. The tomb is regarded by the Jews as holy ground. Formerly troops of pilgrims from Smyrna met there, especially on the thirty-third day of 'Omer. The synagogue of the island of Chios is named after Jacob ben Asher.

Chios was an object of dispute in the Middle Ages among the Byzantine emperors, the Genoese and the Venetians; and it fell into the hands of the Ottoman Turks in 1595. Probably under the Turkish dominion the Jewish community of the island gradually grew. Toward 1700 Isaac al-Ghazzi, a rabbi belonging to a Smyrnese family of Talmudists, was chief rabbi of the island; he is the author of a Hebrew work, "Doresh Ṭob," a collection of discourses. Nothing further is heard of this community, although it continued to exist, for the magnificent marble tomb of Fernandez Diaz, a Jew of Salonica, dating somewhat prior to 1800, still attracts the attention of visitors to the cemetery.

The spiritual leaders of the community during the nineteenth century were R. Mordecai Aboab, R. Matathia Alluf, and R. Abraham Franco, who officiated for twelve years (1846–58). The chief event in the history of the Jews of Chios during that century was the earthquake of April 4, 1881. Twenty-one of them were killed, eight disappeared, and twenty-four were crippled. The Alliance Israélite Universelle sent aid to the island through its representatives at Smyrna. The catastrophe had some good results, however, for the ghetto, situated within the walls of the castle, was completely destroyed, and the Jews, determining to live outside the city, settled in the Frankish quarter, among the Greek Orthodox, Catholic, and Protestant inhabitants.

The Jews of Chios number only 200 in a total of 62,000 inhabitants, including Greek Orthodox, Roman Catholics, and Mohammedans. In 1885 they built, through public subscription, a fine synagogue in the Frankish quarter. As the community is too small to be elaborately organized, it has a lay president who guards the interests of his coreligionists before the government, and raises a tax (the "gabelle") on meat, which is the only revenue for paying the expenses of the synagogue and for contributing to the support of the two Jewish schools. The schools, which are both in the same building, are subsidized by the Alliance Israélite Universelle; together they count seventy pupils, fifteen of whom are Gentiles. Since 1890 Moses Issachar has been president of the community, succeeding his brother Judah, who died in that year.

D. M. Fr.

**CHIQUITILLA.** See Gikatilla.

**CHISDAI.** See Ḥasdai; Ḥisdai.

**CHITTIM (KITTIM).** See Cyprus.

**CHIUN:** A word occurring in connection with "Siccuth" in Amos v. 26. Scholars have long been puzzled to know whether in this passage they are common nouns or proper names. "Siccuth" is probably the Assyrian "Sakkut" (Schrader, "K. A. T." pp. 442 *et seq.*), an epithet of Ninib and Anu. Ninib was identified with Saturn (Jensen, "Kosmologie," p. 136), the Assyrian name of which was "Kaiman" ("Kaiwan"). The Septuagint and Syriac readings give ground for holding that כיון originally stood in the Hebrew text in place of כיון (compare Barton, "Studies of Oriental Club of Philadelphia," p. 113; and Nowack, "Kleine Propheten," p. 143), the pointing of the latter being a Masoretic distortion on the pattern of שקוץ ("abomination"). "Sakkut" and "Kaiwan" occur together in Rawlinson, "Inscriptions of Western Asia," iv. pl. 52, col. 4, line 9, in a list of epithets (compare Zimmern, "Beitr. zur Kenntniss der Babylonischen Religion," i. 10). Probably they were introduced together here through Babylonian influence in a verse regarded by Wellhausen ("Kleine Propheten," *ad loc.*) and Nowack, on the basis of II Kings xvii. 30, as a gloss. Budde ("Religion of Israel to the Exile," pp. 67 *et seq.*) regards the verse as genuine, and the Babylonian influence as potent in the wilderness. Reuss and W. R. Smith ("Old Testament and the Jewish Church," 2d ed., p. 294) translate the two words as common nouns and find no trace of foreign worship in the verse, which they regard as genuine. This view is not so probable as the other.

J. JR. G. A. B.

**CHMIELNICKI, BOGDAN ZINOVI:** Hetman of the Zaporogian Cossacks; born about 1595; died at Chigirin Aug. 16, 1675. Unlike many other Little-Russian pupils of the Jesuits, Chmielnicki did not embrace Roman Catholicism, but early in life became a champion of the Greek Orthodox faith, to which most of the Cossacks and the Little-Russian peasants belonged. While still in the subordinate position of a "sotski" (an officer over a hundred) of the Cossacks, subject to the Polish magnate Koniecpolski, he was deprived by Chaplinski, the bailiff of Chigirin, of his estate of Subotovo. Chaplinski availed himself of Chmielnicki's absence to make a

raid on the place, during which the young son of the owner received injuries from which he ultimately died, and Chmielnicki's (second) wife was carried off. In this raid Chaplinski was aided by the leaseholder of Chigirin, the Jew Zachariah Zabilenki. At another time, it is related, a Jew reported to the Polish government a secret treaty concluded by Chmielnicki with the Tatars. These personal indignities and injuries embittered him against the Poles and the Jews. Still, he was not without friends among the Jews themselves; for, according to Nathan Hannover, the Jew Jacob Zabilenki—possibly a relative of Zachariah—aided him to escape from prison when arrested by Koniecpolski.

It appears, therefore, that though his personal resentment influenced his decision to rid the Ukraine of the Jews, yet there is little doubt that it was his great ambition to become the ruler of the liberated Ukraine, which was the main motive that led him to instigate the uprising of the Little-Russian people against the Poles and the Jews. For years the people of Little Russia had been oppressed by the Polish landlord. Unwilling to attend to the details of administration himself, Chmielnicki made the Jew a go-between in his transactions with the peasants of Little Russia. He sold and leased certain privileges to Jews for a lump sum, and, while enjoying himself at the court, left it to the Jewish leaseholder and collector to become the embodiment of hatred to the oppressed and long-suffering peasant. The accumulated store of animosity was utilized by Chmielnicki in directing his cruel measures against the Jews. He told the people that the Poles had sold them as slaves "into the hands of the accursed Jews." With this as their battle-cry, the Cossacks let loose their wildest passions and most ruthlessly massacred about three hundred thousand Jews with such cruelties as the world had seldom witnessed (1648–1649).

For this great catastrophe the Jews might have prepared themselves had they taken warning from the uprising of the Cossacks in 1637, when about 2,000 Jewish leaseholders and tax-collectors were killed in Pereyaslav and its vicinity. This inexcusable short-sightedness may be accounted for in part by the influence of the cabalistic teachings which dominated the minds of the South-Russian Jews, and which, according to the interpretation of the Zohar by the cabalists, brought them to believe firmly in the coming of the Messiah in 1648.

It may be added that, in spite of his numerous massacres of Poles and Jews, Chmielnicki failed to secure the liberation of the Ukraine. See also Cossacks and Little Russia. H. R.

**CHOBA** or **CHOBAI:** A town included among those which the Jews fortified against the attacks of Holofernes. It is mentioned in two places (Judith iv. 4; xv. 4, 5). Its connection with Jericho in Judith iv. 4 has induced Reland to look for it in the neighborhood of that city. He identifies it with Coabis. Conder ("Pal. Explor. Fund Memoirs," ii. 231) seeks to identify it with Al-Makhubbi.

E. G. H. G. B. L.

**CHOIR:** A collection of singers with trained voices who take part in divine service and who are separated from the congregation. The first choir mentioned in the Bible is the one organized by the Levites for the Temple service, to be accompanied by musicians. The choir also sang at the offering of public sacrifices ("when the burnt offering began, the song of the Lord began," II Chron. xxix. 27) and at the wine-libation (Maimonides, "Yad," Kele ha-Miḳdash, iii.). Two priests with silver trumpets gave the signal for the choir to begin (Tamid vii. 3).

The prophet Samuel and King David are said to have subdivided the Levites into twenty-four orders, each to serve a certain day (Ta'an. 27b; compare I Chron. xxv.). Some acted as doorkeepers, and others were engaged as either singers or musicians. Each one was assigned his post in the choir or orchestra, and was not permitted, under penalty, to assume the position of another.

**Levitical Choir in the Temple.**

Hence the choristers could not be instrumentalists, nor vice versa. Five years' preparation, from the age of twenty-five to thirty, was required of every Levite; this preparation included instruction in singing. This limitation, in vogue at the Tabernacle, was, according to the Talmud, eliminated in the Temple service, where ability to sing, and not age, was the qualification of the Levite chorister (Ḥul. 24a). At the dedication of Solomon's Temple the sons of the Levites accompanied the choir in singing the praise of God (II Chron. v. 13). These young Levites "sweetened" the music with their soprano voices, but were not permitted to use instruments, and were restricted from entering the priests' hall in the Temple before the adult Levites had begun to sing. They were not allowed to stand on the same platform with the latter, but had to take up a position on the ground below ('Ar. 13b). The Temple choir was composed of no less than twelve adult singers besides the young assistants.

The question whether vocal or instrumental music formed the principal service is decided in favor of the choir (Suk. 50b; Maimonides, *ib.*). Graetz infers that the twelve Levites mentioned in the Mishnah served in the dual capacity of singers and players "Kritischer Commentar zu den Psalmen," p. 65, Breslau, 1882), which is contrary to Maimonides, who states: "The instrumentalists were not included in the number of twelve. . . . Others who stood there were playing the musical instruments" ("Yad," *ib.* iii. 3).

Women took an active part in choir-singing. At the exodus from Egypt, Miriam formed a chorus composed of women, and sounded the praise of God to the accompaniment of drums and dance-music. It is said: "God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord" (I Chron. xxv. 5), from which passage some writers erroneously infer that women were included in the Temple choir. But the words "all these" refer only to the sons, and not to the daughters, as is proved by the number of choir members mentioned in the list (*ib.* 7–31; Weisel, *ad loc.*). Ezra mentions 200 singing men and singing women among those that returned from Babylon to Jeru-

**Female Choristers.**

salem (Ezra ii. 65); but for the Temple service only the *sons* of Asaph are counted (*ib.* iii. 10; compare Neh. vii. 67–xi. 22). The women choristers, however, were heard in dirges in honor of the dead. "All the singing men and the singing women spake of Josiah in their lamentations" (II Chron. xxxv. 25). R. Meïr says those were the wives of the Levites (Pirḳe R. El. xvii.).

**After Temple Times.**

The Rabbis, after the destruction of the Second Temple, issued a decree prohibiting all instrumental or vocal music, as a sign of national mourning: "The ear that listens to music should be [barren] deaf; any house where there is song should eventually be destroyed" (Giṭ. 7a). Later on, however, R. Hai Gaon contended that this referred only to Arabian love-songs. Maimonides permitted the choir to sing in God's praise at the synagogue and at all religious feasts ("Yad," Ta'aniyot, v. 14; Shulḥan 'Aruk, Oraḥ Ḥayyim, 560, 3).

R. Isaiah Hurwitz (died in 1573 at Safed, Palestine) regrets the choir's custom of prolonging their singing at the end of the benedictions, thus interfering with the prompt response of "Amen" by the congregation; also their arbitrary connection and division of the words and syllables, which produce a wrong and meaningless reading. "Surely the choir of our holy Temple was sweet and pleasing both to God and to men, with due respect to precision and correct pronunciation of every letter of the words. This example we must follow" ("Shene Luḥot ha-Berit," p. 253b, Amsterdam, 1698). See also "Sefer Ḥasidim," § 158, on the necessity for singing prayers and the praises of God.

**Scientific Musical Choir in Later Times.**

The modern musical scale was introduced into the synagogue at Venice about 1600. Six to eight members, who became masters of music, formed a choir and sang on every holiday the "Hallel," "En Kelohenu," "'Alenu," "Yigdal," and "Adon 'Olam." Some members objected to this innovation; and the question, submitted in 1605, was decided favorably by R. Judah Aryeh Modena, who was supported by the opinion of the following rabbis: Benẓion Ẓarfato, Leib Saraval, Baruch b. Samuel, Ezra Panu of Mantua, and Judah b. Moses of Venice ("Te'udat Shelomoh," xxiv.).

Solomon Ḥazzan of Metz, in his manual for cantors, admits that a cantor can not get along without choristers, "just as it is impossible for the earth to exist without wind"; but he deprecates the low character of some of the singers, and their misbehavior in frequenting drinking-places, in neglecting to pray in the synagogue daily, and in chatting during the prayers when they attend on Saturdays and holidays (*ib.* xxiii.). He admonishes the choir to be careful in singing the Sabbath "Zemirot" at home, lest it appear that they praise God for remuneration only (*ib.* xvi.).

The beginning of the nineteenth century gave birth to two extreme parties: the Neo-Ḥasidim in Poland and the Reformers in Germany. While diametrically opposite in their views, both agreed that singing in the house of prayer is an essential part of the service. The Ḥasidim, however, opposed the church music and the special, organized choir, as they all joined in singing at prayers and sang the "Zemirot" at home. On the other hand, the Reformers not only chose a trained choir, but, through the influence of Israel Jacobsohn at Berlin in 1817, introduced the organ to accompany them (see Organ); and afterward permitted even a mixed choir of men and women. This action, according to Graetz, "History of the Jews," v. 563–572, called out strong protests from the Orthodox rabbis headed by R. Moses Sofer, as being prohibited according to the Talmud: "to listen to the voice of woman is leading to lusting after her" (Ber. 24a; Shulḥan 'Aruk, Oraḥ Ḥayyim, 75, 3). The male choir is still maintained in Orthodox synagogues. [A far more important question than that raised by the employment of female choristers, is whether non-Jewish choristers of either sex should be engaged in a Jewish synagogue; whether the most sacred parts of the service should thus be sung by persons unable to enter into the spirit of the religious community which they represent. It is greatly to be deplored that this question has never received the serious consideration on the part of modern congregations which it really deserves.—K.]

**Among Ḥasidim and Reformers.**

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K. J. D. E.

**CHOLERA ASIATICA** (In Hebrew sometimes חלי רע, "the bad disease"): A specific and communicable disease, characterized by violent vomiting and purging. It prevails endemically in some parts of India, and from time to time is diffused epidemically throughout the world. The mortality is about 50 per cent of all the persons attacked. The first appearance of the disease in Europe occurred in 1817, when it broke out in Lower Bengal and thence spread over Europe, until it disappeared in 1823. Since then the disease has appeared in Europe on six different occasions; viz., in 1826, 1837, 1846, 1863, 1882, and 1892–96.

**Immunity of Jews.**

According to all the etiological factors, excepting Alcoholism, of course, the Jews should suffer from cholera more frequently than, or at least as often as, other races. But careful investigation has shown that during most of the epidemics Jews were affected to a lesser degree than non-Jews; indeed, during some epidemics they are said to have shown perfect immunity.

According to Boudin, the Jews in Algiers, notwithstanding the fact that they are overcrowded in small and dark dwellings, and often in underground cellars, enjoy better health than the inhabitants of other races. Thus during the cholera epidemic of 1844–45, the mortality per 1,000 of the population was as follows:

| | 1844 | 1845 |
|---|---|---|
| Europeans | 42.9 | 45.5 |
| Mussulmans | 32.4 | 40.8 |
| Jews | 21.6 | 36.1 |

During the epidemic of cholera in Budapest, Hungary, in 1851, while the mortality among Christians was 1.85 per cent, that among the Jews was only 0.257 per cent, or one-seventh as great. During the epidemic of 1866 there were in every 100 deaths in the general hospital 51.76 deaths from cholera, and in the Jewish hospital 34.0 only (Tormay).

From a pamphlet published in 1868 by Dr. Scalzi, professor of medicine in the University of Rome, it appears that in every 100 attacks of cholera in 1866, the Catholics had 69.13 deaths; the inhabitants belonging to other non-Jewish cults, 42.13; the Jews, 22.0 only. In proportion to the population the mortality from cholera would have been 0.45 per cent for the Jews, and 1 per cent for others.

**London Epidemics.**

Dr Mopother of Dublin ("Revue Scientifique," 1881, p. 625), in one of his lectures on public hygiene, states that there was noted a surprising immunity of the Jews in Whitechapel, London, during recent and former epidemics of cholera; and Mr. Wolff, surgeon to the poor of the Spanish and Portuguese synagogues in London, thus refers to the immunity of the London Jews in 1849:

"They [the Jews] do not suffer from the depression caused by habitual intoxication. These circumstances in their favor enabled them during the epidemic of 1849 to enjoy an almost complete immunity from the disease, which raged with frightful violence in the immediate neighborhood of the district where they most congregate, and the sanitary conditions of which, as regards cleanliness, ventilation, etc., were decidedly unfavorable" ("Medical Times and Gazette," London, vol. vii., 1853, p. 356).

During some epidemics, however, the Jews are stated to have suffered severely. Thus, according to Hirsch, in Algiers and in Smyrna, in 1831, the Jewish population suffered more from cholera than the rest of the population. The same was the case in 1831 with the Jews in Poland, Jassy (Rumania), and many other places (Hirsch, "Handbuch der Historisch-Geograph. Pathologie," Erlangen, 1851, i. 129). From evidence collected by Boudin the mortality of the Jews during the cholera epidemic in 1831 seems to have been perceptibly higher than that of the non-Jews; but thirteen years later (as shown above) the exact opposite was the case.

During the last epidemic of cholera in Europe (1891–96), there is also evidence that in some places at least the Jews enjoyed a relative immunity from the disease. Thus in 1892 in Hamburg, Germany, according to Dr. J. J. Reincke ("Deutsche Medicinische Wochenschrift," 1893, p. 193), during the months of August and September there were buried in the general cemetery 6.4 times the average number of dead for the three previous years; in the Jewish cemetery, only 3.5 times as many. According to Dr. Georg Buschan ("Globus," lxvii. 47), there is evidence tending to show that in Berlin, Breslau, etc., the Jews suffered during the recent epidemics of cholera in Germany in a lesser degree and had a lower mortality than non-Jews.

**In Germany and Russia.**

Similar evidence is given concerning Russia. During the cholera epidemic in Nicolayev the Jews had a lower rate of morbidity and mortality than the non-Jews. In that city there were at that time about 75,000 inhabitants, of whom about 15,000 were Jews; that is, one Jew to four non-Jews. Among the latter the scourge attacked 756, of whom 382 died; among the former only 36 were attacked, and but 13 of these succumbed ("Vrach," 1893, xiv. 115).

Dr. Barazhnikov reported to the St. Petersburg Medical Society that during the epidemic of cholera in 1894 in the government of Mohilev the morbidity among the Jews was greater, and the disease, as a rule, ran a severer course, than among the non-Jews; but the percentage of mortality was smaller among the Jews. He adds that the fact must not be forgotten that the Jews in that locality, although generally poorer, are more intelligent than their neighbors, and take better care of their health ("Proceedings of the St. Petersburg Medical Society," 1895, p. 206).

**Varying Opinions Respecting Immunity.**

As to the causes of this comparative immunity of the Jews from cholera, authorities differ. Some think that it is due to the Jews' regular habits of life, and to the fact that they are engaged mostly in occupations and professions which do not expose them to infection (Lombroso, Bordier, Laguéau, Boudin, Hirsch, etc.). But, as Buschan aptly points out, while this may hold good in epidemics of other infectious diseases, in the case of cholera the Jew should, according to present knowledge as to the propagation of the disease, be attacked more frequently. The Jewish population is engaged mostly in occupations which favor the infection of cholera. Second-hand clothing is usually bought by the Jews, and, according to Buschan, during epidemics of cholera they do an exceptionally large business of this kind.

Buschan points out that the immunity of the Jews is due to a racial characteristic of a somatic nature, which enables them to resist infection better than the Aryan races. On the other hand, those who argue that the immunity is not due to any racial characteristic, point out that the disease attacks preferably people addicted to the abuse of alcohol, who suffer (as a result of this) from the various forms of dyspepsia common among habitual drinkers, and that people of temperate habits are seldom attacked. The Jews are known all over the world as an abstemious people, and their immunity is commensurate with their sobriety. The latter view seems to be borne out by facts observed by physicians practising among the Jews.

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J. M. Fr.

**CHOR-ASHAN** (R. V. Cor-Ashan): This is, perhaps, better given, with the earlier manuscripts (Baer), as "Bor-ashan." The Septuagint also confirms the latter spelling, although one reading gives "Beersheba." Chor-ashan (I Sam. xxx. 30) or Bor-ashan is probably the place known as ASHAN.

E. G. H. G. B. L.

**CHORIN (CHORINER), AARON:** Hungarian rabbi; born at Weisskirchen, Moravia, Aug. 3, 1766; died at Arad, Hungary, Aug 24, 1844. At the age of fourteen he studied in the yeshibah of Rabbi Jeremias in Mattersdorf, Hungary, and two years later at Prague in the higher Talmudical school of Ezekiel Landau. Here he also learned German. Chorin married Dec. 26, 1783, and entered commerce; but his business career being unsuccessful, he accepted the post of rabbi at Arad in the spring of 1789, which position he occupied till his death.

In 1798 Chorin published his first pamphlet, "Imre No'am" (Words of Pleasantness), in which he argued that as the sturgeon had scales it was permitted as food according to Scripture.

**His First Work.**

His opinion, although following that of Ezekiel Landau and other authorities, was strongly opposed by Mordecai Benet and his partizans. Rabbi Isaac Krieshaber of Páks wrote a refutation, "Makḳel No'am" (Staff of Pleasantness), which called forth a second pamphlet by Chorin, "Shiryon Ḳasḳassim" (Coat of Mail), Prague, 1799.

By his determined opposition to the traditional usages in Hungary, Chorin incurred the hostility of most of his colleagues. In the spring of 1802 he journeyed to the Somogy district. The favorable impression which his sermons made upon his Jewish hearers there induced him to consider himself as the future rabbi of this district, and on the title-page of a pamphlet he published he assumed this title. The rich and prominent Moses Lakenbacher, president of the congregation of Gross-Kanizsa, promised Chorin his influence with his brethren of the district; but when Lakenbacher became aware of the strong opposition of the conservative party against the reformer, he soon turned against him.

At Prague in 1803 Chorin published "'Emek ha-Shaweh" (Vale of the Plain), a work divided into three parts. The first and most important part, "Rosh Amanah" (Head of the Perennial Stream), in which he granted to the spiritual guides of the people authority to modify the traditional laws and adapt them to the requirements of the time, led to much opposition to him. Chorin treats of Maimonides' thirteen articles of faith, and gives evidence of knowledge rare among his Hungarian contemporaries. Next to the Halakah, Chorin also interpreted the Haggadah in a philosophical way. This method he applied in like manner to the Zohar, which he, far from all mysticism, considered as a rich source of speculative knowledge. This view referred only to the theoretic or intuitive, and not the practical, Cabala, the belief in which he considered as contradictory to sound reason. At the beginning of this book are printed the approbation of Rabbi Moses Münz and a eulogistic Hebrew poem of Rabbi Moses Kunitz. This work gave great offense to the Orthodox party, which thwarted the publication of a second edition, for which Chorin had prepared many corrections and additions. Mord. Benet wrote to the Arad congregation that the book contained heresies and must be burned. The congregation, however, stood by their rabbi; but some of its members sided with Benet, and their leader, a rich man, publicly insulted Chorin while he was preaching. The Arad board now applied to Moses Münz to certify that the book contained no heresies. Having given his approbation to the author, Münz was in a great dilemma, since he was urged by the Orthodox party to condemn Chorin and to inflict upon him an exemplary punishment. He concluded to yield to the insinuations, and Sept. 1, 1805, he invited two rabbis to come to Alt-Ofen to form with him a tribunal before which Chorin was summoned. The session of the court was prolonged to the next day, but then Münz failed to appear. Samuel Butschowitz, rabbi of Assod, now pronounced sentence that "Chorin must retract the contents of his book. Should he refuse to do so, his beard will be cut off as a penalty for his heretical transgressions." Thereupon Chorin, whom the populace had stoned in the courtyard of the synagogue, declared that he subordinated his views to those of the theologians of his time, and desired that his book be suppressed. The court also decreed a reduction of Chorin's salary, but the board of his congregation indignantly rejected this decree. Chorin appealed to the imperial government, which, June 24, 1806, annulled the judgment and condemned the leader of his adversaries at Arad to pay the expenses of the lawsuit; the same was also to be punished for his scandalous conduct on Sabbath Teshubah, 1804. Chorin declared that he forgave his adversary, and declined his claims for compensation of the expenses. To avoid further trouble, he determined to give up writing.

**Opposition by the Orthodox.**

**Sentence Pronounced.**

The Reform movement among the Jews of Hamburg met his hearty approval. In "Ḳin'at ha-Emet" (Zeal for Truth), a paper written April 7, 1818, and published in the collection "Nogah ha-Ẓedeḳ" (Light of Righteousness), he declared himself in favor of reforms, such as German prayers, the use of the organ, and other liturgical modifications. The principal prayers, the Shema', and the eighteen benedictions, however, should be said in Hebrew, he declared, as this language keeps alive the belief in the restoration of Israel. He also pleaded for opening the temple for daily service. Influenced by Moses Münz, Chorin recalled this writing Feb. 19, 1819; but a year later he published "Dabar be-'Itto" (A Word in Its Time), in which he reaffirmed the views expressed in "Ḳin'at ha-Emet," and pleaded strongly for the right of Reform. A German translation by Löb Herzfeld appeared at Vienna. This directed upon him the attention of the progressive party in Austria and in Germany. Michael Lazar Biedermann, a prominent man, proposed the appointment of Chorin at the new temple to be erected at Vienna; but the

**Attitude Toward Reform.**

government being opposed to it, Mannheimer was elected instead.

The government of the grand duchy of Baden asked Chorin (Feb. 3, 1821), through the banker S. Haber, for his opinion about the duties of a rabbi, and about the reforms in the Austrian states. Chorin answered by writing "Iggeret Elasaf," or "Letter of an African Rabbi to His Colleagues in Europe," which was published by M. I. Landau, Prague, 1826. In it he stated that the Torah comprised religious truths and religious laws, the latter partly applicable only in Palestine, partly obligatory everywhere. These may be temporarily suspended, but not entirely abolished, by a competent authority, such as a synod. Only ordinances and precautionary laws which are of human origin may be abrogated in conformity with the circumstances of the time. As for mere customs and usages (minhagim), the government, after having consulted Jewish men of knowledge, may modify or abolish them; but in no other way may it interfere with religious affairs. Chorin also pleaded for the establishment of consistories, schools, a theological seminary, and for the promotion of agriculture and professions among the Jews. Some of these ideas he carried out in his own congregation, which included a great number of mechanics. He succeeded in founding a school, and introducing liturgical reforms into the synagogue; even an organ was installed at his instance. He permitted the eating of rice and pulse during the days of Passover.

**Consulted by Baden.**

To his theory of a synod regulating and modifying Jewish laws and customs, Chorin always adhered. In his "Treue Bote" (Prague, 1831) he declared himself against the transfer of the Sabbath to Sunday, but expressed the opinion that, considering the requirements of our time, synods might mitigate the severity of the Sabbatical laws, especially in regard to traveling and writing.

In another treatise, "Hillel," which appeared at Ofen, 1835, he interpreted the prophetic promises about the reuniting of Israel to signify the establishing of a supreme religious authority at Jerusalem. "Hillel," in the form of a dialogue, and other contributions of his pen were published in the fourth volume of "Bikkure ha-'Ittim." In 1819 he wrote "Abak Sofer" (The Dust of a Writer), published by M. I. Landau, Prague, 1828, containing glosses about Yoreh De'ah, Eben ha-'Ezer, the phylacteries, an exposition of Prov. i. 10 *et seq.*, and two riddles.

In his "Yeled Zeḳunim" (Child of Old Age), Vienna, 1839, partly in Hebrew, partly in German, he again strongly advocated practical reforms in regard to railroad traveling on the Sabbath and on holidays, the abridgment of the seven days of mourning, the use of the organ, etc., and gave a short sketch of his life. His biographer, Leopold Löw, wrote an introduction to this work.

In consequence of the Damascus affair in 1840, Chorin republished the apology written 1753 by Sonnenfels, in which the author proves the falsity of the blood accusation. Chorin added an introduction and Löw a biographical notice.

On July 26, 1844, during the last weeks of his life, he wrote from his sick-bed a declaration expressing his full accord with the rabbinical conference at Brunswick, and Aug. 11 he sent an address to the conference of Hungarian rabbis at Páks.

He took an active part in the efforts for Jewish emancipation, and was very influential with the state authorities. His grandson, Franz Chorin, was Hungarian deputy.

BIBLIOGRAPHY: Leopold Löw, *Gesammelte Schriften*, Szegedin, 1889–90, ii. 251–420; Jost, *Culturgeschichte*, Berlin, 1847, iii. 24–25, 73–75, 175–176; Steinschneider, *Cat. Bodl.* No. 4751, pp. 845–846; Fürst, *Bibl. Jud.* i. 176; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 186–187; Zeitlin, *Bibl. Hebr. Post-Mendelssohniana*, pp. 56–57; *Allg. Zeit. des Jud.* 1844, pp. 547–551; Jost's *Annalen*, 1840, pp. 205–208; *Literaturblatt des Orients*, ii., No. 33.

L. G. S. Man.

**CHORIN, FRANZ:** Hungarian deputy; grandson of Aaron Chorin; born at Arad May 11, 1842. He studied law at Arad, Budapest, and Vienna, and began practise in his native city, where he soon became vice-president of the bar association. He was elected in 1870 as representative of the city of Arad to the Hungarian Parliament, of which he was a member continuously for twenty-one years. He is recognized as one of the leading orators and jurists of the country. The Exchange Law of 1876 is entirely his work. For many years he agitated for the modification of Hungarian criminal procedure in accordance with the more liberal English laws. His efforts culminated in success when, in 1896, he was appointed to draft and report upon this bill, which was subsequently passed by the House. In Parliament he had often the opportunity of defending his coreligionists, and contributed largely to the eradication of anti-Jewish prejudice. In 1881 he became director of the coal-mining company of Salgótarján; since then he has devoted himself to labor questions. The city of Szatmár, which he represented in the Hungarian Parliament from 1895 to 1901, elected him an honorary citizen in 1902, in recognition of his public services.

S. L. V.

**CHORNY, JOSEPH JUDAH:** Russian traveler; born at Minsk April 20, 1835; died at Odessa April 28, 1880. His parents destined him for the wine-growing industry; but after having been graduated as a viticulturalist, he, owing to an indomitable passion for travel and exploration, abandoned this career. For eight years Chorny, with practically no means, explored a great part of the Caucasus, Transcaucasia, and many Asiatic countries; studying everywhere the life, customs, and history of the inhabitants, and chiefly those of the Jews. In 1875, on returning from his travels, he endeavored to publish his studies on the Jews of the countries he had visited, but failed to find the necessary means. He resumed the life of an explorer; and after five years of hardships and privations returned, in ill health and poverty, to Odessa, where he died shortly after his arrival.

Chorny was highly appreciated by the officials of the Russian government, and his studies on the Caucasus and Transcaucasia, published in various Russian papers, attracted the attention of the minister of the interior, Loris Melikov, who recommended Chorny to the protection of the governor-general of Odessa. The most noteworthy of Chorny's

studies were: "Kratkiya Istoricheskiya Svyedeniya o Gorskikh Yevreyakh Terskoi Oblasti," Terskiya Vyedomosti, 1869; "Gorskie Yevrei," in "Kavkaz," 1870, vol. iii.; "On the Caucasian Jews," in "Den," 1870, No. 38.

Chorny bequeathed his manuscripts to the Society for Promoting Culture Among the Russian Jews; and the latter commissioned A. Harkavy to edit them. They were published with Harkavy's notes under the title "Sefer ha-Massa'ot" (Book of Travels), St. Petersburg, 1884.

BIBLIOGRAPHY: *Ha-Zefirah*, 1880, p. 148; *Ha-Meliz*, 1880, p. 117; Zeitlin, *Bibl. Post-Mendels.* p. 399.

H. R. I. Br.

**CHOSAMEUS:** One of "the sons of Annas" that had "strange wives" (I Esd. ix. 32). The name can not be identified with any in the corresponding list of Ezra x. 32. It is, most probably, a combination of the last part of "Maluch" with the first part of "Shemariah," names found in the Ezra list, the remaining syllables of these names having been elided.

E. G. H. G. B. L.

**CHOSEN PEOPLE.—Biblical Data:** Name for the Jewish people expressive of the idea of their having been chosen by God to fulfil the mission of proclaiming His truth among all the nations. This choice does not imply a superior claim, but a superior duty and responsibility on the part of the Jewish people, inasmuch as they have been pledged by the covenant which God concluded with Abraham, their ancestor, and again with the entire nation on Sinai, to testify, by precept and example, to the truth revealed to them, to lead a holy life as God's priest-people, and, if needs be, sacrifice their very lives for the sake of this truth. In this peculiar sense they are called God's own people; their religious genius, as manifested in their patriarchs, prophets, inspired poets, sages, and heroes, having rendered them the chosen people of religion to a far greater extent than the artistic and philosophical genius of the Greeks made that nation the chosen people of art and philosophy, or the juridical and political genius of the Romans made them the chosen people of law and politics.

Unlike any other nation, the Jewish people began their career conscious of their life-purpose and world-duty as the priests and teachers of a universal religious truth; and their whole history, with all its tragic sternness, was and to the end of time will be devoted to the carrying out of this purpose and the discharge of this duty. This view is expressed in all the Biblical and rabbinical passages referring to Israel as the chosen people, or to Abraham as their ancestor. "For I have singled him out [A. V., "have known him"] to the end that he may command his children and his house after him, that they may keep the way of the Lord to do justice and judgment" (Gen. xviii. 1, Hebr.; compare Neh. ix. 7, "Thou art the Lord, the God who didst choose Abram").

**Consciousness of Selection.**

That Israel's character as the chosen people is conditioned by obedience to God's commandments is stated in the very words of the Sinai covenant: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. xix. 5, 6). "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers" (Deut. vii. 7, 8). The great obligation imposed upon Israel as the chosen people is especially emphasized by the prophet Amos (iii. 2): "You only have I singled out [R. V., "known"] of all the families of the earth: therefore will I visit upon you all your iniquities." Compare Deut. xiv. 2: "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth," and *ib.* xxiv. 18, 19, R. V.

**Conditions of Choice.**

Particularly is the world-mission of the chosen people dwelt upon by Deutero-Isaiah, the seer of the Exile (Isa. xli.; xlii. 1–7; xliii. 10, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen"; *ib.* verse 21, R. V., "The people which I formed for myself that they might set forth my praise"; compare xliv. 1, 2; xlix. 6, 7).

**God's Witnesses and Their Inheritance.**

As God's chosen people, Israel is also called His "inheritance" (Deut. iv. 20; ix. 26, 29; xxxii. 9; Ps. xxxiii. 12: "The people whom he hath chosen for his own inheritance"; I Kings viii. 53, Jer. x. 16; and elsewhere). As the children of the Patriarchs they are His chosen ones (Ps. cv. 6).

——**In Rabbinical Literature:** According to the Rabbis, Israel has not been chosen as the people of the Law on account of its racial superiority. "Israel is of all nations the most wilful or headstrong one [עז שבאומות], and the Torah was to give it the right scope and power of resistance, or else the world could not have withstood its fierceness" (Beẓah, 25b). "The Lord offered the Law to all nations; but all refused to accept it except Israel" (Mek. Yitro, Pes. R. K. 103b, 186a, 200a). "A Gentile who consecrates his life to the study and observance of the Law ranks as high as the high priest," says R. Meïr, by deduction from Lev. xviii. 5; II Sam. vii. 19; Isa. xxvi. 2; Ps. xxxiii. 1, cxviii. 20, cxxv. 4, where all stress is laid not on Israel, but on man or the righteous one (Sifra, Aḥare Mot, 86b; Bacher, "Ag. Tan." ii. 31). Israel is likened to the olive. Just as this fruit yields its precious oil only after being much pressed and squeezed, so Israel's destiny is one of great oppression and hardship, in order that it may thereby give forth its illuminating wisdom (Ex. R. xxvi.). Poverty is the quality most befitting Israel as the chosen people (Ḥag. 9b). Only on account of its good works is Israel among the nations "as the lily among thorns" (Cant. R. ii. 2), or "as wheat among the chaff" (Midr. Teh. i. 4; Weber's "System der Altsynagogalen Theologie," etc., pp. 59–69, is full of glaring errors and misstatements on the subject of Israel as the chosen people).

In the Jewish liturgy, praise is frequently offered to God for having chosen Israel from among all the

nations of the earth: in Ahabah Rabbah, in the benediction before the reading from the Law, and in the seven benedictions of the holy days and New Moon; concerning which see Geiger's "Jüd. Zeit." vii. 55; and Einhorn, in "Protocolle der Zweiten Rabbinerversammlung," p. 75, Frankfort-on-the-Main, 1845.

**In the Liturgy.**

"The character of Israel as the chosen people," writes Güdemann ("Das Judenthum," 1902, p. 44) "does not involve the inferiority of other nations. The universality of Israel's idea of God is sufficient proof against such an assumption. Every nation requires a certain self-consciousness for the carrying out of its mission. Israel's self-consciousness was tempered by the memory of its servitude in Egypt and the recognition of its being 'the servant of the Lord.' It was the noblesse oblige of the God-appointed worker for the entire human race."

E. C. K.

**CHOSROES (KHOSRU) II. PARWIZ** ("The Conqueror"): King of Persia from 591 to 628. Chosroes, on the plea of avenging the death of his father-in-law, the Byzantine emperor Maurice (Mauritius), who had been murdered by the usurper Phocas (602), invaded Asia Minor and Syria at the head of a large army. The Jews joined the Persians in great numbers under the leadership of Benjamin of Tiberias, a man of immense wealth, by whom they were enlisted and armed. The Tiberian Jews, with those of Nazareth and the mountain cities of Galilee, marched on Jerusalem with the Persian division commanded by Shahrbaraz. Later they were joined by the Jews of southern Palestine; and supported by a band of Arabs, the united forces took Jerusalem by storm (July, 614). Ninety thousand Christians are said to have perished. The story that the Jews purchased the Christian prisoners from their Persian captors and put them to death in cold blood is a pure invention. In conjunction with the Persians, the Jews swept through Palestine, destroyed the monasteries which abounded in the country, and expelled or killed the monks. Bands of Jews from Jerusalem, Tiberias, Galilee, Damascus, and even from Cyprus, united and undertook an incursion against Tyre, having been invited by the 4,000 Jewish inhabitants of that city to surprise and massacre the Christians on Easter night. The Jewish army is said to have consisted of 20,000 men. The expedition, however, miscarried, as the Christians of Tyre learned of the impending danger, and seized the 4,000 Tyrian Jews as hostages. The Jewish invaders destroyed the churches around Tyre, an act which the Christians avenged by killing two thousand of their Jewish prisoners. The besiegers, to save the remaining prisoners, withdrew.

The immediate results of these wars filled the Jews with joy. Many Christians became Jews through fear. A Sinaitic monk embraced Judaism of his own free will, and became a vehement assailant of his former belief.

The Palestinian Jews were free from the Christian yoke for about fourteen years; and they seem to have deluded themselves with the hope that Chosroes would resign Jerusalem and a province to them, in order that they might establish a Jewish commonwealth. Not only did Chosroes, however, do nothing to promote the establishment of a Jewish commonwealth, but, on the contrary, it is probable that he taxed the Jews oppressively.

Thus there arose great discord between the allies, which ended in the deportation of many Palestinian Jews to Persia. This treatment caused the Jews to go over to the Roman emperor Heraclius, who had succeeded Phocas, and who concluded a treaty (627), promising them amnesty and other advantages. Chosroes, defeated by Heraclius in a series of battles, fled from his capital, but was seized and, after a confinement of four days, executed (Feb. 28, 628).

**Results of the Invasion.**

Bibliography: Th. Nöldeke, *Ancient Iran*, s.v. *Persia*, in *Encyc. Brit.*; Grätz, *Gesch. der Juden*, v. 23–27, note 8, pp. 393–396.

K. A. R.

**CHOTZNER, JOSEPH:** English rabbi and author; born at Cracow, Austria, May 11, 1844; educated at the Breslau rabbinical seminary and the University of Breslau. After his ordination Chotzner became the first rabbi of the congregation at Belfast, Ireland, officiating from 1870 to 1880; and he again held the rabbinate there from 1892 to 1897. In the mean time (1880–92) he had become house master and teacher of Hebrew at Harrow School, where several Jewish boys had recently entered. The experiment was made of placing all of them in a separate house under the supervision of Dr. Chotzner. After some twelve years' experience it was found more expedient to spread the Jewish boys among their comrades, and Dr. Chotzner left Harrow for Belfast. Since 1897 he has been lecturer at Montefiore College, Ramsgate.

Chotzner is the author of: (1) "Lel Shimmurim" (The Night of Observances), a collection of satirical poems on certain Hebrew superstitions, Breslau, 1864; (2) "The Songs of Mirza Schaffy," translated into Hebrew, *ib.* 1868; (3) "Modern Judaism" (1876); (4) "Humor and Irony of the Hebrew Bible," 1883; (5) "Zikronot" (Records), 1885.

His son, **Alfred James Chotzner,** was gold medalist at Cambridge University, and subsequently entered the Indian civil service.

Bibliography: C. D. Lippe, *Bibliographisches Lexikon*, i. 66.

J. E. Ms.

**CHOVEVEI ZION (Lovers of Zion):** Associations, in Europe and the United States, of persons interested in agricultural settlement of Jews in Palestine and in the connection of Jews with the future of the Holy Land.

This movement, which was the predecessor of political Zionism (see Basel Congress), had as its sponsors a number of men living in different countries, but whose common interest in and observations of the phenomena of Jewish life, stimulated by the persecution of the Jews in Rumania prior to 1880, and more recently in Russia, led to the foundation of organizations like the Chovevei Zion Association of England, whose objects are:

1. To foster the "national idea" in Israel.
2. To promote the colonization of Palestine and

neighboring territories by Jews by establishing new colonies, or by assisting those already established.

3. To diffuse the knowledge of Hebrew as a living language.

4. To better the moral, intellectual, and material status of Israel.

5. The members of the association pledge themselves to render cheerful obedience to the laws of the lands in which they live, and as good citizens to promote their welfare as far as lies in their power.

The appeal from Palestine to Jews to settle there as agriculturists, made in 1867, went unheeded. But from 1879 on, there were active in the advocacy of colonization Dr. Lippe and Pineles in Rumania, Lilienblum and Leon Pinsker in Russia, a non-Jewish Syrian and Palestinian Association in London, and Laurence Oliphant. The idea of agricultural settlement in Palestine, tested first by the founding of the colony of Samarin by the Rumanian Chovevei Zion, was voiced in 1881 by N. L. Lilienblum in an article in the "Razsvyet" entitled "The Jewish Question and the Holy Land." The most serious objection to the new idea came from those who feared that resettlement in Palestine would mean the observance of the 613 commandments and the rebuilding of the Temple. Charles Netter, who subsequently became the leading exponent of the agricultural settlement idea, opposed the new movement—which had excited the enthusiastic interest of the Jews of Russia—on the ground that Palestine was unsuitable for colonization.

Baron Edmund de Rothschild having agreed to pay the expenses of six colonists to Palestine, the movement, initiated by Pinsker and supported by Rabbi Mohilewer of Byelostock, took practical shape. The Odessa Central Committee, which had been called into existence in 1881, and which was now recognized by the Russian government, went no further in the direction of active propaganda than to send Pinsker and Mohilewer upon a tour of private and public agitation throughout Europe.

However, the movement spread with the emigration from Russia. Various societies with a similar purpose were founded at Berlin (Ezra), Vienna (Kadimah), London (B'nei Zion, 1887), and America (Shove Zion in New York, Chovevei Zion in Philadelphia, 1891).

In 1890 it was recognized that some endeavor should be made to give form and coherence to these various movements, and Dr. Haffkine, with M. Meyerson, encouraged by the prospect of financial support from Baron Edmund de Rothschild, organized the Paris Central Committee. The actual leadership of the movement, however, remained with the Odessa committee, which was well supported, and which kept in close touch with those who had already settled in Palestine. The movement, however, reached its zenith in 1893, when organizations existed in every country, except France, that had an appreciable Jewish population.

In December, 1892, the movement of Jews toward Palestine was checked by the Turkish authorities, who prohibited further immigration. Additional discouragement was caused by the difficulty of finding markets for the produce of the colonies, and also by the coloring given to the idea by such men as Colonel Goldsmid, who, at the head of the Chovevei Zion Association of England, with its military organizations, sought to give the movement a strong national tendency. In addition, the colonists were in constant need of support. The Hirsch Argentine Settlement followed, and affected the agitation in Western Europe. Though the colonies continued to find support, and though some new ones were founded the movement seemed, by 1894, to have spent its force.

Typical of the enthusiasm which the idea had once aroused was the mass-meeting held in London in 1892, on the advice of Sir Samuel Montagu, to petition the sultan, through Lord Rothschild and the British Foreign Office, for the right of settlement. A detailed plan was then worked out for colonization on a large and regulated scale.

The decline of the Chovevei Zion was consequent upon the suddenly created leadership, in 1896, of Dr. Theodor Herzl. Indirectly every Chovevei Zion championed, without formally adopting, his doctrine, and, indirectly, all were represented at the first Zionist congress. A more or less direct adherence to the Zionist movement, which had no sympathy for individual, sporadic colonization, was forced upon the old organizations by their members. But while they would not disavow the nationalist standpoint, they declined to become a medium of the new propaganda. A conference, the first of its kind in London, was held (March, 1898) in the Finsbury (Clerkenwell) town-hall, and lasting twelve hours; it decided upon reorganization, and accepted the leadership of the Vienna Executive Committee created by the previous congress. This was typical of the process of transition from a philanthropic to an avowed political movement, which continued until the Minsker Conference (September, 1902), when the Russian Chovevei Zion associations without exception accepted the platform of the Zionist congresses.

The literature of the movement is extensive, but scattered. A vast number of polemical pamphlets have been published, as well as brochures on colonization and propagandist literature and on the fostering of Hebrew as a living tongue, which must be included in the literary efforts of the Chovevei Zion (see Zionism).

Bibliography: *Palestina* (organ of the Chovevi Zion Association of England), 1891-98; *Report of Proceedings Clerkenwell Town Hall Conference*, 1898; *The Maccabæan*, i., ii., and iii., 1901-02.

E. C. J. de H.

**CHOYNSKI, JOSEPH:** American heavyweight pugilist; born at San Francisco, Cal., Nov. 8, 1868. His first appearance in the prize-ring was in 1884, when he met and was defeated by J. J. Corbett in one round. He has encountered most of the prominent pugilists; and among those whom he has defeated, or with whom he has fought drawn battles, have been Dan Creedon, "Kid" McCoy, James Jeffries, T. Sharkey, and Steve O'Donnell. Choynski has fought more than fifty battles, of which he has lost but seven.

A. F. H. V.

**CHRIST** (Greek, *Χριστός*): Septuagint translation of Hebrew "Mashiah" ("Messiah"=The Anointed).

applied by Christians exclusively to Jesus as the Messiah (see JESUS OF NAZARETH and MESSIAH).

J. K.

**CHRISTIAN:** A word denoting a follower of Jesus as the Messiah or Christ. It originated, according to Acts xi. 26, in Antioch, the Syrian capital, where, shortly after the failure of the Hellenistic movement in Jerusalem (*ib.* viii. 1, xi. 19), the doctrine of the risen Christ was propagated among the non-Jewish population, and where the first important church of the Christians was established by Barnabas and Paul about the year 44. This early origin of the name has been questioned by F. C. Baer ("Paulus, der Apostel Jesu Christi," i. 103), Lipsius ("Ueber den Ursprung des Christennamens," 1873), Hausrath ("Neutestamentliche Zeitgeschichte," ii. 392), and Weizsäcker ("Apostolisches Zeitalter," p. 90), but is upheld by Keim ("Aus dem Urchristenthum," pp. 171–181). Josephus, in the well-known passage concerning Jesus ("Ant." xviii. 3, § 3; not all of which is spurious), speaks of the "tribe of Christians" as still existing.

It is certain that except in Acts xi. 26, xxvi. 28, and I Peter iv. 16—passages referring to the persecution of Christians in Rome—the name occurs nowhere in the New Testament or in the early Christian literature. In all probability it owes its origin to a Roman or Latin-speaking population. The fact that the early Christians met for worship in the name of Christ and called themselves those "of Christ" (I Cor. i. 12) induced the pagans to regard them as the partizan followers of a leader of that name. Hence they coined the name "Christiani" for them, as a nickname after the example of "Cæsarians" or "Pompeians." Unfamiliar with the name "Christus," the pagans pronounced the name also "Chrestos" (Χρηστός), and spoke of the Christians as "Chrestiani" (Tertullian, "Apologia," p. 3; Justin, "Apologia," i. 4; compare Suetonius, "Claudius," p. 25: "Judæos impulsore Chresto assidue tumultuantes Roma expulit"; Grätz, "Gesch." iii. 3, 449, is wrong in taking Chrestos for a special agitator in Rome).

The name came into general use among the Christians themselves during the second century, when it became endeared to them all the more because it entailed persecution and martyrdom (I Peter iv. 16; Luke iv. 22; Tacitus, "Hist." xv. 44; Suetonius, "Nero," p. 16; Pliny, "Epistles," x. 96; Ignatius, "Epistles to the Magnesians," p. 4; and elsewhere). They continued, however, to call one another also "the brethren" (Acts ix. 30, xi. 1; Rom. xvi. 14; Gal. i. 2), "the saints" (Acts ix. 13, 32; xxvi. 10; Rom. xii. 13, xvi. 15; Heb. vi. 10), "believers" or "faithful ones" (Acts x. 45; I Tim. iv. 3), "the elect" (Matt. xxiv. 22, 24; Mark xiii. 20–22; I Peter i. 1, 2), and in the earlier time also "the disciples" (Acts ix. 26, xiii. 52, xx. 30).

To the Jews, to whom the reported appearance of the Messiah was a matter of frequent occurrence in those times, when the good tidings of redemption from the domination of Rome were constantly expected (Josephus, "Ant." xvii. 10, §§ 6, 7; xviii. 4, § 1; xx. 5, § 1), the word "Christian" had no specific meaning; and when the followers of Jesus of Nazareth began to teach a "way" different from that of the mother-synagogue (Acts ix. 2; xviii. 25; xix. 9, 23; xxii. 4; xxiv. 14, 22), they received the name of "the sect of the Nazarenes" (Acts xxiv. 5, xxviii. 22; in Hebrew, "Noẓerim").

BIBLIOGRAPHY: Hastings, *Dict. Bibl.* s.v.; Cheyne and Black, *Encyc. Bibl.* s.v.

K.

**CHRISTIAN, GUSTAV CHRISTOPHER:** German author and Christian missionary; born of Jewish parents; baptized in 1719; died at Nuremberg about 1735. He was the author of two Judæo-German works: "Yesod Emunat Yeshu'a" (The Basis of the Faith of Jesus), Berlin, 1712; and "Die Bekehrung Israels," Schwabach, 1722.

BIBLIOGRAPHY: *Sammlung von Alten und Neuen Theologischen Sachen*, 1723, p. 628; Wolf, *Bibl. Hebr.* iii., No. 1898b.

D. I. BR.

**CHRISTIANI, FRIEDRICH ALBRECHT:** Jewish convert to Christianity; born in the middle of the seventeenth century; died at Prossnitz at the beginning of the eighteenth. He was baptized in 1674 at Strasburg, having formerly borne the name of Baruch as ḥazzan at Bruchsal. After having occupied for twenty years the chair of Semitic studies at the University of Leipsic, he retired to Prossnitz, where he returned to Judaism.

Christiani's works comprise the following, all published at Leipsic: (1) "Zebaḥ Pesaḥ" (The Sacrifice of Easter), 1677, an account of the Jewish celebration of Easter in the time of Jesus and at the present; (2) "Se'udat Purim" (The Meal of Purim), 1677, a description of Jewish fasting and feasting; (3) "Ẓaḥaḳan Melummad u-Mitḥareṭ" (The Scholarly Gambler Repenting), 1683, a German translation of the work of Leon of Modena on gambling; (4) Abravanel's commentary on the first Prophets, with a Latin index, 1686; (5) the text of Jonah with Targum, Masorah, and the commentaries of Rashi, Ibn Ezra, Ḳimḥi, and Abravanel, and a Hebrew-Latin vocabulary, 1683; (6) "Iggeret" (Letter), 1676, the epistle of St. Paul to the Jews, translated from the Greek into Hebrew; (7) "Traktat von dem Glauben und Unglauben der Juden," 1713.

BIBLIOGRAPHY: Schudt, *Jüdische Merckwürdigkeiten*, i. 252, 573; ii. 56, 88 *et seq.*; Reineccius, in the Introduction to *Traktat von dem Glauben und Unglauben der Juden*; Fürst, *Bibl. Jud.* i. 178; *Allg. Deutsche Biographie*, iv. 213.

D. I. BR.

**CHRISTIANI, MORITZ WILHELM:** Author and Jewish convert to Christianity; born at Altorf at the end of the seventeenth century; died at Prague about 1740; probably a member of the Keyser family of Schleusingen (Bavaria). He claimed to have been a rabbi at Schleusingen before his baptism in 1715.

Christiani wrote: (1) "Kurze Beschreibung einer Jüdischen Synagoge und eine Beschreibung der Synagogalen Gebräuche" (Regensburg, 1723); (2) "Die Schlacht- und Visitir-Kunst" (*ib.* 1724); (3) "Ausgang von dem Verstockten Judenthum und Eingang zum Wahren Christenthum," an account of his conversion, his profession of faith, and several orations (Erfurt, 1720); (4) "Rede zur Einladung für Rabbinische Studien," written in Hebrew and German, inserted in Johann David Köhler's "Program" (Altorf, 1715); (5) a German translation of the

"Sefer ha-Minhagim" of Jacob Levi (MaHaRIL), published at Bremen in 1733.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 665, iv. 895; Fürst, *Bibl. Jud.* i. 178.

D. I. Br.

**CHRISTIANI, PABLO:** Jewish convert of Montpellier, France; contemporary of NAḤMANIDES. After having been baptized, Christiani joined the Order of the Dominicans and attempted to convert his former coreligionists. Failing to make proselytes among the Jews of Provence, to whom he had been sent by his zealous general, Raymond de Penyaforte, Christiani planned the conversion by force of the Aragonian Jews. To this purpose he persuaded Raymond de Penyaforte to bring about a religious controversy between him and Naḥmanides, in which he felt assured of victory. Raymond de Penyaforte secured the consent of King James; and Naḥmanides was summoned to Barcelona, in 1263, to answer Christiani's questions.

The disputation took place in the king's palace, in the presence of the whole court and many ecclesiastical dignitaries, and lasted four days (July 20–24). As suggested by Naḥmanides, the subjects of discussion were three: (1) whether the Messiah had appeared; (2) whether the Messiah announced by the Prophets was to be considered as a god, or as a man born of human parents; and (3) whether the Jews or the Christians were in possession of the true faith. Christiani undertook to demonstrate from the Talmud itself the truth of the Christian faith, and feigned indignation at Naḥmanides when he declared that he did not believe in those and other Haggadic stories. Christiani hoped to profit by the reserve he felt Naḥmanides would be forced to maintain through fear of wounding the feelings of the Christian dignitaries who were present.

He was, however, deceived. Naḥmanides moderately but firmly refuted all the arguments of Christiani. As the disputation turned in favor of Naḥmanides the Jews of Barcelona, fearing the resentment of the Dominicans, entreated him to discontinue; but the king, whom Naḥmanides acquainted with the apprehensions of the Jews, desired him to proceed. The controversy was therefore resumed, and concluded in a complete victory for Naḥmanides, who was dismissed by the king with a gift of three hundred maravedis as a mark of his respect.

**Naḥmanides Victorious.**

The Dominicans, nevertheless, claimed the victory, and Naḥmanides felt obliged to publish the proceedings of the controversy. Obtaining a copy of this publication, Christiani selected from it certain passages which he construed as blasphemies against the Christian religion, and denounced them as such to Raymond de Penyaforte. A capital charge was then instituted, and a formal complaint against the work and its author was lodged with the king. Finally, Naḥmanides was sentenced to exile for two years, and his pamphlet was ordered to be burned.

The failure of the controversy did not, however, discourage Christiani. Provided through the agency of Raymond de Penyaforte with letters of protection from King James, he went on missionary journeys, compelling the Jews everywhere to listen to his speeches and to answer his questions, either in their synagogues or wherever else he pleased. They were even required to defray the expenses of his mission. In spite of the protection granted him by the king, Christiani did not meet with the success he had expected; he therefore went to Pope Clement IV. and denounced the Talmud, asserting that it contained passages derogatory to Jesus and Mary. The pope issued a bull (1264) to the Bishop of Tarragona, commanding him to submit all the copies of the Talmud to the examination of the Dominicans and Franciscans. A commission was then appointed by the king, Christiani being one of its members, to act as censors of the Talmud; and they obliterated all passages which seemed to them to be hostile to Christianity. In 1269 Christiani interceded with King Louis IX. of France and obtained from him the enforcement of the canonical edict requiring Jews to wear badges.

**Christiani's Proselytizing Tour.**

BIBLIOGRAPHY: *Wikkuaḥ ha-Ramban*; Wagenseil, *Disputatio R. Mosis Nachmanidis cum Fratre Paulo*, Altdorf, 1674; Carpzov, Prœemium to Raymond Martin's *Pugio Fidei*; Grätz, *Gesch. der Juden*, vii. 120 *et seq.*

G. I. Br.

**CHRISTIANITY IN ITS RELATION TO JUDAISM:** Christianity is the system of religious truth based upon the belief that Jesus of Nazareth was the expected Messiah, or Christ, and that in him all the hopes and prophecies of Israel concerning the future have been fulfilled. While comprising creeds which differ widely from one another in doctrine and in practise, Christianity as a whole rests upon the belief in the God of Israel and in the Hebrew Scriptures as the word of God; but it claims that these Scriptures, which it calls the Old Testament, receive their true meaning and interpretation from the New Testament, taken to be the written testimonies of the Apostles that Jesus appeared as the end and fulfilment of all Hebrew prophecy. It furthermore claims that Jesus, its Christ, was and is a son of God in a higher and an essentially different sense than any other human being, sharing in His divine nature, a cosmic principle destined to counteract the principle of evil embodied in Satan; that, therefore, the death of the crucified Christ was designed by God to be the means of atonement for the sin inherited by the human race through the fall of Adam, the first man; and, consequently, that without belief in Jesus, in whom the Old Testament sacrifice is typified, there is no salvation. Finally, Christianity, as a world-power, claims that it represents the highest form of civilization, inasmuch as, having made its appearance when the nations of antiquity had run their course and mankind longed for a higher and deeper religious life, it regenerated the human race while uniting Hebrew and Greek to become the heir to both; and because it has since become the ruling power of history, influencing the life of all nations and races to such an extent that all other creeds and systems of thought must recede and pale before it.

These three claims of Christianity, which have frequently been asserted in such a manner as di-

rectly or implicitly to deny to Judaism, its mother religion, the purpose, if not the very right of its continued existence, will be examined from a historical point of view under three heads: (1) the New Testament claim as to the Christship of Jesus; (2) the Church's claim as to the dogmatic truths of Christianity, whether Trinitarian or Unitarian; and (3) the claim of Christianity to be the great power of civilization. The attitude taken by Jews toward Christianity in public debates and in literary controversies will be treated under POLEMICS AND POLEMICAL LITERATURE; while the NEW TESTAMENT as literature and the personality of JESUS OF NAZARETH will also be discussed in separate articles.

**The Messianic Movement.**

I. It is a matter of extreme significance that the Talmudic literature, which is based on tradition at least a century older than Christianity, has not even a specific name for the Christian belief or doctrine, but mentions it only occasionally under the general category of "Minim" (literally, "distinctive species of belief"), heresies, or Gnostic sects. As one of these it could only be regarded in the second century, when Christianity was in danger of being entirely absorbed by Gnosticism. At first it was viewed by the Jews simply as one of the numerous Messianic movements which, aimed against Roman rule, ended tragically for their instigators, and from which it differed only in one singular fact; viz., that the death of the leader, far from crushing the movement, gave, on the contrary, rise to a new faith which gradually, both in principle and in attitude, antagonized as none other the parent faith, and came to manifest the greatest hostility to it. There is no indication in Jewish literature that the appearance of Jesus, either as a teacher or as a social or political leader, made at the time a deep or lasting impression on the Jewish people in general. Outside of Galilee he was scarcely known. This at least seems to be the only explanation of the fact that the Talmudic passages, some of which are old, confound Jesus, on the one hand, with Ben Ṣtada, who was tried in Lydda—probably identical with Theudas "the magician," the pseudo-Messiah who appeared in 44 (Josephus, "Ant." xx. 5, § 1; Acts v. 36)—and, on the other, with the Egyptian "false prophet" who created a Messianic revolt a few years later ("Ant." xx. 8, § 6; *idem*, "B. J." ii. 13, § 5; Acts xxi. 38; see Tosef., Sanh. x. 11; Sanh. 67a, 107b; Shab. 104b; Soṭah 47a; compare Matt. xxiv. 11 and 24). As to Jesus ben Pandera, or Jesus the pupil of R. Joshua ben Peraḥyah, see JESUS IN JEWISH LEGEND.

The only reference to Jesus in contemporary Jewish literature is found in Josephus, "Antiquities" xviii. 3, § 3, a passage which has been interpolated by Christian copyists, but appears to have originally contained the following words (see Theodore Reinach, in "Rev. Etudes Juives," xxxv. 1-18; A. v. Gutschmid, "Kleine Schriften," 1893, iv. 352): "There was about that time [a certain] Jesus, a wise man; for he was a worker of miracles, a teacher of men eager to receive [new (revolutionary) tidings], and he drew over to him many Jews and also many of the Hellenic world. He was [proclaimed] Christ; and when, on denunciation by the principal men amongst us, Pilate condemned him to be crucified, those that were first [captivated] by him did not cease to adhere to him; and the tribe of Christians, so named after him, is not extinct at this day."

**John the Baptist.**

The Gospel records agree upon one essential point confirmed by Josephus (*l.c.* 5, § 2; compare Matt. iii. 1-13; Mark i. 2-9; Luke iii. 1-21; John iii. 22 *et seq.*; Acts xiii. 24); viz., that the main impulse to the Christian movement was given by JOHN THE BAPTIST, an Essene saint, who—among the many that, by penitence, fasting, and baptisms, prepared themselves for the coming of the Messiah (Luke ii. 25, 36 *et seq.*; Mark xv. 43; compare *ib.* ii. 18; Matt. ix. 14, xi. 18; compare Pesiḳ R. xxxiii., xxxiv.; Josephus, "Vita," § 2)—stood forth as the preacher of repentance and "good tidings," causing the people to flock to the Jordan to wash themselves clean of their sins in expectation of the Messianic kingdom. Some of his followers were known afterward as a class of Baptists under the name "Disciples of John" (Acts viii. 25; xix. 3, 4), and seem partly to have joined the Mandæans (Brandt, "Die Mandäische Religion," pp. 137 *et seq.*, 218 *et seq.*, 228; see also HEMEROBAPTISTS). Jesus, however, being one of John's disciples, the moment the latter had been put in prison stepped to the front as a preacher of the "Kingdom of Heaven" in the very language of his master (Matt. iv. 12 *et seq.*, xiv. 3-5; Mark i. 14). Still, to the very last he had to admit in his argument with the elders (Matt. xx. 26; Mark xi. 32; compare *ib.* viii. 28) that John was universally acknowledged prophet, while he was not. Indeed, Herod Antipas, upon learning of Jesus' miraculous performances, expressed the belief that John the Baptist had risen from the dead (Matt. xiv. 2, xvi. 14; Mark vi. 14). Nor did Jesus himself, according to the older records, lay claim to any title other than that of a prophet or worker by the Holy Spirit, like any other Essene saint (Matt. xiii. 57; xxi. 11, 46; Luke vii. 16, 39; xiii. 33; xxiv. 19; John iv. 19, 44; compare Josephus, "B. J." i. 3, § 5; ii. 8, § 12; *idem*, "Ant." xiii. 10, § 7; Luke ii. 25, 36). Gradually, however, the fame of Jesus as "healer" and "helper" of those stricken with disease so eclipsed that of John, at least in Galilean circles, that the latter was declared to have been only the forerunner of the one destined to subdue the whole kingdom of Satan—that is, the Elijah of the Messianic kingdom—and a declaration to this effect was finally put into the mouth of John as though made by him at the very start (Mark i. 2, ix. 13, xi. 2-19; Luke i. 17).

**Jesus as a Man of the People.**

Jesus, as a man of the people, deviated from the practise of the Essenes and Pharisees in not shunning contact with the sinners, the PUBLICANS and the despised 'AM HA-AREẒ, as contaminating, and in endeavoring to elevate them; following the maxim, "They that are whole need not a physician, but they that are sick" (Matt. ix. 12, and parallels; compare Antisthenes, in Diogenes Laertius, vi. 6). He felt the calling to preach the gospel to the poor (Luke iv. 16 *et seq.*, after Isa. lxi. 1 *et seq.*), and truly became the redeemer of the lower classes, who were not slow to lift him to the

station of the Messiah. Still, he apparently made no such claim before his entrance into Jerusalem, as is evidenced by the warning given to the disciples and to the spirits of the possessed not to disclose the secret of his being the Son of David (Matt. xii. 16, xvi. 20; Mark i. 24, iii. 12, viii. 30; Luke iv. 41). His reference to himself as the "Son of man," after the manner of Dan. vii. 13, and Enoch, xlvi. 2 *et seq.*, in Matt. xx. 18, and Mark x. 33, has no historical value; whereas in Mark ii. 28 and Matt. viii. 20 "Son of man" stands for "man" or "myself." While the eschatological predictions in Matt. xxiv., xxv.; Luke xvii. 22 *et seq.*, and elsewhere have been taken over literally from Jewish apocalypses and put into the mouth of Jesus, the teachings and doings of Jesus betray, on closer analysis, rather an intense longing after the Messianic time than joy and satisfaction over its arrival. And as the so-called "Lord's Prayer"—an exquisite compilation of Hasidic prayer formulas (Luke xi. 1–13; Matt. vi. 9–13; see Charles Taylor, "Sayings of the Jewish Fathers," 1901, p. 176)—is, like the Ḳaddish, a petition rather than a thanksgiving for the Messianic kingdom, so is the entire code of ethics laid down by Jesus for his disciples in the Sermon on the Mount (Matt. v.–vii., x.; Luke vi. 20, xi.–xii., and elsewhere) not a law of conduct for a world rejoicing in a redeemer that has come, but a guide for a few of the elect and saintly ones who wait for the immediate downfall of this world and the rise of another (Matt. x. 23, xix. 28, xxiv. 34–37). Only later events caused the allusion to the "Son of man" in these sayings to be referred to Jesus. As a matter of fact, a spirit of great anxiety and unrest permeates the sayings of Jesus and the entire New Testament epoch, as is indicated by such utterances as "Watch, therefore; for ye know not what hour your Lord doth come" (Matt. xxiv. 42, xxv. 13); "The kingdom of God cometh not with observation [that is, calculation], but suddenly, imperceptibly it is among you" (Luke xvii. 20, 21); compare the rabbinical saying: "The Messiah cometh בהיסח הדעת [when least expected], like a thief in the night" (Sanh. 97a, b). See, further, Matt. xxiv. 43; I Thess. v. 2; II Peter iii. 10; Rev. iii. 3. A number of sayings allude to the sword, to contention, and to violence, which do not altogether harmonize with the gentle and submissive character assigned generally to Jesus. Such are the following: "Think not that I came to send peace on the earth: I came not to send peace, but a sword" (Matt. x. 34, R. V.); "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. . . . The father shall be divided against the son, and the son against the father," etc. (Luke xii. 51–53); "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. xi. 12)—words hardly reconcilable with the concluding sentences of the chapter: "Come unto me, all ye that labor and are heavy laden. . . . Take my yoke upon you . . . and ye shall find rest" (*l.c.* xi. 28–30). The advice given by Jesus to his disciples to provide themselves each with a sword (Luke xxii. 36; compare *ib.* verse 49; John xix. 10, though disavowed in Matt. xxvi. 52, 53); the allusion by Simeon the saint to the sword and to the strife as resulting from Jesus' birth (Luke ii. 34, 35); and the disappointment voiced by Cleopas, "We trusted that it had been he which should have redeemed Israel" (Luke xxiv. 21; compare Matt. i. 21, where Jesus is explained as יהושע, Joshua, who shall "save his people from sin")—all these point to some action which gave cause for his being handed over to Pontius Pilate as one who was "perverting the nation, and forbidding to give tribute to Cæsar" (Luke xxiii. 2); though the charge was refuted by the saying, "Render unto Cæsar the things that are Cæsar's" (Matt. xxii. 21; Mark xii. 17; Luke xx. 25, R. V.). He was tried and crucified as "King of the Jews" or "Messiah"; and all the alleged charges of blasphemy, in that he called himself "Son of God" in the Messianic sense, or announced the destruction of the Temple, prove, in the light of the ancient Jewish law, to be later inventions (Matt. xxvi. 63–65; Mark xiv. 58; Luke xxii. 70). See CRUCIFIXION of Jesus.

**The Risen Christ.**

That the movement did not end with the crucifixion, but gave birth to that belief in the risen Christ which brought the scattered adherents together and founded Christianity, is due to two psychic forces that never before had come so strongly into play: (1) the great personality of Jesus, which had so impressed itself upon the simple people of Galilee as to become a living power to them even after his death; and (2) the transcendentalism, or other-worldliness, in which those penance doing, saintly men and women of the common classes, in their longing for godliness, lived. In entranced visions they beheld their crucified Messiah expounding the Scriptures for them, or breaking the bread for them at their love-feasts, or even assisting them when they were out on the lake fishing (Luke xxiv. 15, 30, 31, 36; John xx. 19, xxi.). In an atmosphere of such perfect naïveté the miracle of the Resurrection seemed as natural as had been the miracle of the healing of the sick. Memory and vision combined to weave the stories of Jesus walking on the water (compare Matt. xiv. 25, Mark vi. 49, and John vi. 19 with John xxi. 1–14), of the transfiguration on the Mount (compare Matt. xvii. 1–13, Mark ix. 2–13, and Luke ix. 29–36 with Matt. xxviii. 16 *et seq.*), and of his moving through the air to be near the divine throne, served by the angels and the holy (not "wild") beasts ("ḥayyot"), and holding Scriptural combats with Satan (Mark i. 12, 13; Matt. iv. 1–11; compare with Acts vii. 15, vii. 55). The Messiahship of Jesus having once become an axiomatic truth to the "believers," as they called themselves, his whole life was reconstructed and woven together out of Messianic passages of the Scriptures. In him all the Testament prophecies had "to be fulfilled" (Matt. i. 22; ii. 5, 15, 17; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14, 35; xx. 14; xxvi. 56; xxvii. 19; John xii. 38; xiii. 18; xv. 25; xvii. 12; xviii. 9; xix. 24, 36). Thus, according to the Jewish view, shared by many Christian theologians, there grew up, through a sort of Messianic Midrash, the myths of Jesus' birth from a virgin (after Isa. vii. 14), in Bethlehem, the city of David (after Micah v. 1 *et seq.*; there was a town of Bethlehem also in Galilee, which Grätz identifies with Nazareth; see "Monatsschrift," xxix. 481); the genealogies in Luke iii. 23–38 and

in Matt. i. 1–17, with the singular stress laid upon Tamar, Rahab, and Ruth, the converted sinners and heathens, as mothers of the elect one (compare Gen. R. ii.; Hor. 10b; Nazir 23b; Meg. 14b); likewise the story of Jesus' triumphal entry into Jerusalem riding upon a young ass (after Zech. ix. 9), and of his being hailed by the people's "Hosanna" (after Ps. cxviii. 26; compare Midr. Teh. to the passage; also Matt. xxi. 1–11, and parallels).

Similarly, his healing powers were made proofs of his Messiahship (after Isa. xxxv. 5, 6; compare Gen. R. xcv. and Midr. Teh. cxlviii.), also his death on the cross was taken, with reference to Isa. liii. and old Essene tradition of the suffering Messiah (Pesik. R. xxxiv.–xxxvii.), to be the atoning sacrifice of the Lamb of God slain for man's sin (John i. 29; Acts viii. 32; Rev. xiii. 8; compare Enoch xc. 8), and his resurrection the beginning of a new life (after Zech. xiv. 5; I Chron. iii. 24; Sibyllines, ii. 242; Matt. xxiv. 30; I Thess. iv. 16). Men held their love-feasts in his memory—turned into paschal feasts of the new covenant (Matt. xxvi. 28, and parallels; John xix. 33 *et seq.*)—and led lives of voluntary poverty and of partial celibacy (Acts ii. 44; Matt. xix. 12).

Out of these elements arose the life-picture of Jesus, shaped after later events and to a great extent reflecting the hostile sentiments entertained against the Jewish people by the new sect when, in the final struggle with Rome, the latter no longer shared the views and destinies of the former. Many antinomistic views put into the mouth of Jesus have their origin in Pauline—*i.e.*, anti-Judean—circles. Thus the saying, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. xv. 11, and parallels), is irreconcilable with Peter's action and vision in Acts xi. 1–10. What Jesus actually said and did is difficult to determine. Many of his teachings can be traced to rabbinical sayings current in the Pharisaic schools; and many sentences, if not entire chapters, have been taken over from Essene writings (see Didascalia; Essenes; Golden Rule; Jesus of Nazareth; Matthew).

**Jesus' Teachings.**

On the other hand, there are utterances of striking originality and wondrous power which denote great genius. He certainly had a message to bring to the forlorn, to "the lost sheep of the house of Israel" (Matt. x. 6, xv. 24), to the outcast, to the lower classes, to the "'am ha-arez," to the sinners, and to the publicans. And whether the whole life-picture is reality or poetic imagination, in him the Essene ideal reached its culmination. But it is not correct to speak, as Christian theologians do, of a possible recognition or an actual rejection of Jesus' Christship by the Jews. Whatever his greatness as teacher or as friend of the people, this could not establish his claim to the Messianic title; and whether his Galilean followers were justified in according it to him, or the authorities at Jerusalem in denying it and in denouncing him to the Roman prefect—probably more from fear than from spite (John xix. 15)—is not a matter that can be decided from the scanty records (compare Matt. xxvi. 5; Luke xiii. 31; xix. 47, 48; xx. 19; xxiii. 43 with Matt. xxvii. 25–28; Mark xv. 14; Luke xxiii. 23 (see Crucifixion). The vehement language of Jesus, in denouncing Sadducean misrule and the hypocrisy and narrowness of the Pharisaic leaders, was not altogether new and unheard of: it was the privilege of the Essene preachers, the popular Haggadists (see Pharisees and Sadducees). Most of his teachings, a great number of which echo rabbinical sayings, and have been misunderstood or misapplied altogether by the late Gospel compilers (see Gospels, The Four), were addressed to a circle of men who lived in a world of their own, far away from the centers of commerce and industry. His attitude toward Judaism is defined by the words: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil" (Matt. v. 17). The rejection of the Law by Christianity, therefore, was a departure from its Christ, all the New Testament statements to the contrary notwithstanding. He himself declined even the title of "good master," because he wanted to reserve this epithet for God alone (Matt. xix. 17): Christianity, contrary to all his teaching, turned him into a God.

**II.** This radical change was brought about by Saul of Tarsus or Paul, the real founder of the Christian Church, though Peter formed the first community of the risen Christ (Matt. xvi. 16; Acts i. 15; I Cor. xv. 5). Having, under the influence of a vision, turned from an earnest persecutor of the new sect into its vigorous champion (Acts ix. 1-14, xxii. 3–16, xxvi. 9–18; I Cor. ix. 1, xv. 8 *et seq.*; Gal. i. 16), he construed the belief in the atoning death of Christ held by the rest into a system altogether antagonistic to Judaism and its Law, claiming to have received the apostleship to the heathen world from the Christ he beheld in his visions. Operating with certain Gnostic ideas, which rendered the Messiah as Son of God a cosmic power, like Philo's "logos," aiding in the world's creation and mediating between God and man, he saw both in the Crucifixion and in the Incarnation acts of divine self-humiliation suffered for the sake of redeeming a world polluted and doomed by sin since the fall of Adam. Faith alone in Christ should save man, baptism being the seal of the belief in God's redeeming love. It meant dying with Christ to sin which is inherited from Adam, and rising again with Christ to put on the new Adam (Rom. vi. 1–4; I Cor. xv.; Gal. iii.–iv.). See Baptism.

**Paul's Antinomistic and Gnostic Views.**

On the other hand, Paul taught, the law of Moses, the seal of which was Circumcision, failed to redeem man, because it made sin unavoidable. By a course of reasoning he discarded the Law as being under the curse (Gal. iii. 10 *et seq.*), declaring only those who believed in Christ as the Son of God to be free from all bondage (Gal. iv.). In opposition to those who distinguished between full Proselytes and "proselytes of the gate," who only accepted the Noachidian laws (Acts xv. 20), he abrogated the whole Law; claiming God to be the god of the heathen as well as of the Jews (Rom. iii. 29). Yet in enunciating this seemingly liberal doctrine he deprived faith, as typified by Abraham (Gen. xv. 6; Rom. iv. 3), of its naturalness, and forged the

shackles of the Christian dogma, with its terrors of damnation and hell for the unbeliever. God, as Father and the just Ruler, was pushed into the background; and the Christ—who in the Gospels as well as in the Jewish apocalyptic literature figured as judge of the souls under God's sovereignty (Matt. xvi. 27, xxv. 31–33; compare Enoch, iv. xiv. *et seq.*; II Esd. vii. 33 with Rom. xiv. 10; II Cor. v. 10)—was rendered the central figure, because he, as head and glory of the divine kingdom, has, like Bel of Babylonian mythology fighting with the dragon, to combat Satan and his kingdom of evil, sin, and death. While thus opening wide the door to admit the pagan world, Paul caused the influx of the entire pagan mythology in the guise of Gnostic and anti-Gnostic names and formulas. No wonder if he was frequently assailed and beaten by the officials of the synagogue: he used this very synagogue, which during many centuries had been made the center of Jewish propaganda also among the heathen for the pure monotheistic faith of Abraham and the law of Moses, as the starting-point of his antinomistic and anti-Judean agitations (Acts xiii. 14, xiv. 1, xvii. 1 *et seq.*, xxi. 27).

**Early Christianity a Jewish Sect.**

For a long time Christianity regarded itself as part of Judaism. It had its center in Jerusalem (Irenæus, "Adversus Hæreses, i. 26); its first fifteen bishops were circumcised Jews, they observed the Law and were rather unfriendly to heathenism (Sulpicius Severus, "Historia Sacra," ii. 31; Eusebius, "Hist. Eccl." iv. 5; compare Matt. xv. 26), while they held friendly intercourse with the leaders of the synagogue (see Grätz, "Gesch. der Juden," iv. 373 *et seq.*; and EBIONITES, MINIM, and NAZARENES). Many a halakic and haggadic discussion is recorded in the Talmud as having taken place between the Christians and the Rabbis (see JACOB THE GNOSTIC). Probably the Christian Congregation, or Church of the Saints, did not distinguish itself in outward form from the "Ḳehala Ḳaddisha" at Jerusalem, under which name the Essene community survived the downfall of the Temple (Ber. 9b; compare Eccl. R. ix. 9: 'Edah Ḳedoshah). Of course, the destruction of the Temple and of the Judean state and the cessation of sacrifice could not but promote the cause of Christianity (see Justin, "Dial. cum Tryph." xi.); and under the impression of these important events the Gospels were written and accordingly colored. Still, Jew and Christian looked in common for the erection of the kingdom of heaven by the Messiah either soon to appear or to reappear (see Joël, "Blicke in die Religionsgesch." i. 32 *et seq.*). It was during the last struggle with Rome in the days of Bar Kokba and Akiba that, amidst denunciations on the part of the Christians and execrations on the part of the Jewish leaders, those hostilities began which separated Church and Synagogue forever, and made the former an ally of the arch-enemy. Pauline Christianity greatly aided in the Romanizing of the Church. It gravitated toward Rome as toward the great world-empire, and soon the Church became in the eyes of the Jew heir to Edom (Gen. xxvii. 40). The emperor Constantine completed what Paul had begun—a world hostile to the faith in which Jesus had lived and died. The Council of Nice in 325 determined that Church and Synagogue should have nothing in common, and that whatever smacked of the unity of God and of the freedom of man, or offered a Jewish aspect of worship, must be eliminated from Catholic Christendom.

**Paganism Predominant.**

Three causes seem to have been at work in making the Pauline system dominant in the Church. First, the pagan world, particularly its lower classes, having lost faith in its old gods, yearned for a redeemer, a man-like god, and, on the other hand, was captivated by that work of redeeming love which the Christian communities practised, in the name of Jesus, in pursuance of the ancient Essene ideals (see CHARITY). Secondly, the blending of Jewish, Oriental, and Hellenic thought created those strange mystic or Gnostic systems which fascinated and bewildered the minds of the more educated classes, and seemed to lend a deeper meaning to the old beliefs and superstitions. Thirdly, woman appeared on the scene as a new factor of Church life. While the women of Syria and of Rome were on the whole attracted by the brightness and purity of Jewish home life, women in the New Testament, and most of all in Paul's life and letters, are prominent in other directions. Aside from those visions of Mary Magdalene which lent support to the belief in the Resurrection (Matt. xxviii. 1, and parallels), there was an undisguised tendency on the part of some women of these circles, such as Salome; Thecla, the friend of Paul; and others (see "Gospel of the Egyptians," in Clement, "Stromata," iii. 964; Conybeare, "Apology and Acts of Apollonius and Other Monuments of Early Christianity," pp. 24, 183, 284), to free themselves from the trammels of those principles upon which the sanctity of home rested (see Eccl. R. vii. 26). A morbid emotionalism, prizing love as "the greatest of all things" in place of truth and justice, and a pagan view of holiness which tended to make life oscillate between austere asceticism (demanding virginity and eunuchism) on the one side, and licentiousness on the other (see Matt. xix. 12; Sulpicius Severus, "Dialogi Duo," i. 9, 13, 15; Eusebius, "Hist. Eccl." vi. 8; Clement, *l.c.* iii. 4; Cyprian, Ep. iv.; Rev. ii. 14), went hand in hand with Gnosticism. Against this exaggeration of the divine attribute of love and the neglect of that of justice, the Rabbis in the ancient Mishnah seem to utter their warning (Meg. iv. 9; Yer. Ber. i. 3). When, finally, the reaction set in, and Gnosticism both as an intellectual and as a sexual degeneracy (compare Sifre on Num. xv. 39) was checked by a strong counter-movement in favor of positive Christianity, two principles of extraordinary character were laid down by the framers of the Church: (1) the Trinitarian dogma with all its corollaries; and (2) a double code of morality, one for the world-fleeing monks and nuns and the clergy—called the really religious ones—and another for the laity, the men of the world.

**Woman's Part in the Early Church.**

The Trinitarian formula first occurs in Matthew (xxviii. 19, R. V.) in the words spoken by the risen Christ to the disciples in Galilee: "Go ye therefore,

and make disciples of all the [heathen] nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; but it appears to have been still unknown to Paul (I Cor. vi. 11; Acts ii. 38).

**Trinitarianism.**

It is quite significant for the historian to observe that, while in the older Gospel (Mark xii. 29) Jesus began reciting the first commandment with the Jewish confession, "Hear, O Israel; the Lord our God, the Lord is one," this verse is omitted in Matt. xxii. 37. Christ, the preexistent Messiah (Gen. R. i.), being either identified with the Shekinah or divine glory (Rom. ix. 4; Col. i. 27; see Mayor, "Epistle of James," p. 75, notes), or with the "Memra" or "Logos," Philo's second god ("Fragments," ed. Mangey, ii. 625; compare "De Somniis," i. 39-41, ed. Mangey, i. 655 *et seq.*), was raised by Paul to the rank of a god and placed alongside of God the Father (I Cor. viii. 6, xii. 3; Titus ii. 13; compare I John v. 20); and in II Cor. xiii. 14 the Trinity is almost complete. In vain did the early Christians protest against the deification of Jesus ("Clementine Homilies," xvi. 15). He is in Paul's system the image of God the Father (II Cor. iv. 4; compare I Cor. viii. 6); and, being opposed "to Satan, the god of this world," his title "God of the world to come" is assured. However repugnant expressions such as "the blood," "the suffering," and "the death of God" (Ignatius, "Ad. Romanus," iii., v. 13; *idem*, "Ad. Ephesios," i. 1; Tertullian, "Ad Praxeam") must have been to the still monotheistic sentiment of many, the opponents of Jesus' deification were defeated as Jewish heretics (Tertullian, *l.c.* 30; see Arianism and Monarchians).

The idea of a Trinity, which, since the Council of Nice, and especially through Basil the Great (370), had become the Catholic dogma, is of course regarded by Jews as antagonistic to their monotheistic faith and as due to the paganistic tendency of the Church; God the Father and God the Son, together with "the Holy Ghost ["Ruaḥ ha-Ḳodesh"] conceived of as a female being," having their parallels in all the heathen mythologies, as has been shown by many Christian scholars, such as Zimmern, in his "Vater, Sohn, und Fürsprecher," 1896, and in Schrader's "K. A. T." 1902, p. 377; Ebers, in his "Sinnbildliches: die Koptische Kunst," 1892, p. 10; and others.

There was a time when the Demiurgos, as a second god, threatened to becloud Jewish monotheism (see Gnosticism and Elisha ben Abuyah): but this was at once checked, and the absolute unity of God became the impregnable bulwark of Judaism. "If a man says: 'I am God,' he lies, and if 'Son of man,' he will repent," was the bold interpretation of Num. xxiii. 18, given by R. Abbahu with reference to Christianity (Yer. Ta'an. ii. 1, 65b). "When Nebuchadnezzar spoke of the 'Son of God' (Dan. iii. 25), an angel came and smote him on the face," saying: "Hath God a son?" (Yer. Shab. vi. 8d). In the Church, Unitarianism was suppressed and persecuted whenever it endeavored to assert its birthright to reason; and it is owing chiefly to Justinian's fanatic persecution of the Syrian Unitarians that Islam, with its insistence on pure monotheism, triumphed over the Eastern Church. Henceforth Moslem and Jewish philosophy stood together for the absolute unity of God, not allowing any predicate of the Deity which might endanger this principle (see Attributes); whereas Christian philosophers, from Augustine to Hegel successively, attempted to overcome the metaphysical difficulties involved in the conception of a Trinity (see David Friedrich Strauss, "Glaubenslehre," i. 425-490).

**Persecution of Unitarians.**

The next radical deviation from Judaism was the worship of the Virgin Mary as the mother of God; the canonical and, still more, the apocryphal writings of the New Testament offering the welcome points of support to justify such a cult. The Jew could only abhor the medieval adoration of Mary, which seemed to differ little from the worship of Isis and her son Horus, Isthar and Tammuz, Frig and Balder. Yet this was but part of the humanization of the Deity and deification of man instituted in the Church in the shape of image-worship, despite synods and imperial decrees, prohibitions and iconoclasm. The cross, the lamb, and the fish, as symbols of the new faith, failed to satisfy the heathen minds; in the terms of John of Damascus, they demanded "to see the image of God, while God the Father was hidden from sight"; and consequently the second commandment had to give way (see "Image-Worship," in Schaff-Herzog, "Encyc."). It is no wonder, then, that the Jews beheld idolatry in all this, and felt constrained to apply the law, "Make no mention of the name of other gods" (Ex. xxiii. 13; Mek. to the passage and Sanh. 63b), also to Jesus; so that the name of one of the best and truest of Jewish teachers was shunned by the medieval Jew. Still, the Jewish code of law offered some toleration to the Christian Trinity, in that it permitted semi-proselytes ("ger toshab") to worship other divine powers together with the One God (Tosef., Sanh. 63b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 156, Moses Isserles' note).

**Medieval Image-Worship.**

It was, indeed, no easy matter for the Jew to distinguish between pagan idolatry and Christian image-worship (Shulḥan 'Aruk, Yoreh De'ah, 141). Moreover, image-worship went hand in hand with relic-worship and saint-worship; and so the door was opened wide to admit in the guise of saints the various deities of paganism, the policy of the medieval Church being to create a large pantheon of saints, apostles, and angels alongside of the Trinity in order to facilitate the conquest of heathen nations. In contrast to the uncompromising attitude of Judaism, the Church was ever ready for compromise to win the great multitudes. It was this spirit of polytheism which led to all those abuses the opposition to which was the chief factor of the Reformation—whose aim and purpose were a return to Pauline Christianity and the New Testament with the help of a deeper study of the Old Testament at the hand of Jewish scholarship (see Luther; Reformation; Reuchlin).

But the Trinitarian dogma rested mainly upon Paul's conception of the mediatorship of Christ. For no sooner was the idea of the atoning power

of the death of the righteous (Isa. liii. 4–10; see ATONEMENT) applied to Jesus (Matt. xx. 28; Luke xxii. 37; Acts viii. 32) than Christ became the necessary mediator, "delivering man from the power of Satan and the last enemy—death" (I Tim. ii. 5; Col. i. 13; I Cor. xv. 26).

**Mediatorship of Christ.**

While Judaism has no room for dualism, since God spoke through the seer, "I formed the light and created the darkness: I make peace and create evil" (Isa. xlv. 7); and while the divine attributes of justice and love, punitive wrath and forgiving mercy, are only contrasted (מדת הדין ומדת הרחמים, Ber. 7a; Philo, "Quis Rerum Divinarum Heres Sit," xxxiv.; Siegfried, "Philo," pp. 213 *et seq.*), but never divided into separate powers, the world of Satan and the world of Christ are arrayed against each other, and an at-one-ment by the blood of the cross is necessitated in the Pauline system (Col. i. 20; Rom. iii. 25).

God had to reconcile the world to Himself through the death of Jesus (II Cor. v. 18) and render "the children of wrath" children of His grace (Ephes. ii. 3; Rom. iii. 25, v. 10). "The love of God required the sacrifice of his own begotten Son" (John iii. 16). This view is regarded as repugnant by the pure monotheistic sentiment of the Jew, itself grounded upon the spirituality and holiness of God, and was opposed by R. Akiba when he, with direct reference to the Christian doctrine, said: "Happy are ye, Israelites! Before whom do ye purify yourselves, and who is the one who purifieth you but your Father in heaven, for it is said: 'Israel's hope ["mikweh," also interpreted as "source of purification"] is God'" (Jer. xvii. 13; Mishnah Yoma, end). But the whole dogma of Jesus' incarnation and crucifixion has for its background a world of sin and death ruled by Satan and his hosts of demons (II Cor. iv. 4; Ephes. ii. 1, vi. 12 *et seq.*; II Tim. ii. 26). In fact, the whole coming of Christ is viewed in the New Testament as a battle with Satan (see Matt. iv. 1 *et seq.*, xii. 29; Luke x. 18; John xii. 31; John iii. 8). The story of Adam's fall, which caused the Book of Wisdom to say (ii. 24) that "through the envy of the devil death came into the world" (compare Ecclus. [Sirach] xxv. 24), was made by Paul (compare II Esdras iii. 7, 21, and Apoc. Baruch, xvii. 3) the keynote of the entire human history (Rom. v. 12). For those of the Rabbis who accepted this view the Law was an antidote against "the venom of the Serpent"—that is, the germ or the inclination to sin ('Ab. Zarah, 22b; Shab. 146a); to Paul, who antagonized the Law, the "breath of the serpent" became a power of sin and everlasting doom of such a nature that none but God Himself, through Christ His son, could overcome it.

In adopting this view as the doctrine of ORIGINAL SIN the Church deprived man of both his moral and his intellectual birthright as the child of God (Tertullian, "De Anima," xvi., xl.; Augustine, "De Nuptiis et Concupiscentiis," i. 24, ii. 34; Strauss, "Glaubenslehre," ii. 43 *et seq.*), and declared all the generations of man to have been born in sin—a belief accepted also by the Lutherans in the Augsburg Confession and by Calvin ("Institutes," II. i. 6–8; Strauss, *l.c.* ii. 49).

**The Doctrine of Original Sin.**

In vain did Pelagius, Socinus, and the Arminians protest against a view which deprived man of his prerogative as a free, responsible person (Strauss, *l.c.* p. 53). No longer could the Christian recite the ancient prayer of the Synagogue: "My God, the soul which Thou gavest unto me is pure" (Ber. 60b). And while, in all Hellenistic or pre-Christian writings, Enoch, Methuselah, Job, and other Gentiles of old were viewed as prototypes of humanity, the prevailing opinion of the Rabbis being that "the righteous among the heathen have a share in the world to come" (Tosef., Sanh. xiii. 2; Sanh. 105a; see all the passages and the views of a dissenting minority in Zunz, "Z. G." pp. 373–385), the Church, Catholic and Protestant alike, consigns without exception all those who do not believe in Jesus to the eternal doom of hell (Strauss, *l.c.* ii. 686, 687). Christ's descent into hell to liberate his own soul from the pangs of eternal doom became, therefore, one of the fundamentals of the Apostolic creed, after I Peter iii. 18, iv. 6 (see Schaff-Herzog, "Encyc." art. "Hell, Christ's Descent into"). It is obvious that this view of God could not well inculcate kindly feelings toward Jews and heretics; and the tragic fate of the medieval Jew, the persecutions he suffered, and the hatred he experienced, must be chiefly attributed to this doctrine.

Paul's deprecation of the Law and his laudation of faith (in Christ) as the only saving power for Jew and Gentile (Rom. iii. 28, x. 4; Gal. iii. 7 *et seq.*) had, in the Middle Ages, an injurious effect upon the mental progress of man. Faith, as exhibited by Abraham and as demanded of the people in the Old Testament and rabbinical writings, is אמונה, a simple, childlike trust in God; and accordingly "littleness of faith"—that is, want of perfect confidence in the divine goodness—is declared by Jesus as well as by the Rabbis in the Talmud as unworthy of the true servant and son of God (Gen. xv. 6; Ex. xiv. 31; Num. xiv. 11, xx. 12; Hab. ii. 4; II Chron. xx. 20; Mek. to Ex. xiv. 31; Matt. vi. 30; Soṭah 48b). Paul's theology made faith a meritorious act of saving quality (Rom. i. 16); and the more meritorious it is the less is it in harmony with the wisdom of the wise, appearing rather as "foolishness" (I Cor. i. 18–31). From this it was but one step to Tertullian's perfect surrender of reason, as expressed in "Credo quia absurdum," or, more correctly, "Credibile quia ineptum; certum est quia impossibile est" (To be believed because it is foolish; certain because impossible"; "De Carne Christi," v.). Blind faith, which renders the impossible possible (Mark ix. 23, 24), produced a credulity throughout Christendom which became indifferent to the laws of nature and which deprecated learning, as was shown by Draper ("History of the Conflict between Science and Religion") and by White ("History of the Warfare of Science with Theology"). A craving for the miraculous and supernatural created ever new superstitions, or sanctioned, under the form of relic-worship, old pagan forms of belief. In the name of the Christian faith reason and research were condemned, Greek philosophy and literature were exterminated, and free thinking was suppressed. Whereas Juda-

**Faith and Reason.**

ism made the study of the Law, or rather of the Torah—which is learning, and included science and philosophy as well as religion—the foremost duty of each member of the household (Deut. vi. 7, xi. 19; Josephus, "Contra Ap." ii. §§ 18, 26, 41), medieval Christianity tended to find bliss in ignorance, because knowledge and belief seemed incompatible (Lecky, "History of European Morals from Augustus to Charlemagne," ii. 203–210; *idem*, "History of the Rise and Influence of the Spirit of Rationalism in Europe," i. 1–201).

It was the resuscitated pagan thinkers, it was the Mohammedan and the Jew, who kept the lamps of knowledge and science burning; and to them in large measure the revival of learning, through scholastic philosophy in the Catholic cloisters and afterward in western Europe in general, is due. Not merely the burning of witches and heretics, but the charges, raised by priests and mobs against the Jews, of having poisoned the wells, pierced the consecrated host, and slain innocent children in order to use their blood, can mainly be traced to that stupor of the mind which beholds in every intellectual feat the working of Satanic powers, alliance with which was believed to be bought with blood. On the other hand, the Church was ever busy infusing into the popular mind the belief that those rites which served as symbolic expressions of the faith were endowed with supernatural powers, "sacrament" being the Latin word used for "mysterion," the name given to forms which had a certain magic spell for the believer. Both baptism and the eucharist were regarded as miracle-working powers of the Christian faith, on participation in which the salvation of the soul depended, and exclusion from which meant eternal damnation (see the literature in Schaff-Herzog, "Encyc." *s.v.* "Sacrament").

**Asceticism in the Monasteries.**

The expectation by early Christianity of a speedy regeneration of the world by the reappearance of Jesus exerted a strange influence also on the whole moral and social state of humanity. The entire Christian life being a preparation for the world to come (and this change being expected to take place soon; Matt. x. 23; I Cor. i. 7; I Peter i. 13), only those that renounced the joys of the flesh were certain of entering the latter. This view gave rise to asceticism in the monasteries, for which genuine religiosity was claimed; while marriage, home, and state, and all earthly comforts, were only concessions to the flesh. Henceforth the ideal life for the priest and recluse was to differ from that for the people at large, who were to rank as inferiors (Strauss, *l.c.* i. 41 *et seq.*). Whereas in Judaism the high priest was not allowed to officiate on the Day of Atonement unless he had a wife that made home sacred to him (Yoma i. 1, after Lev. xvi. 11, 17), celibacy and virginity were prized as the higher virtues of the Christian elect, contempt of the world with all its material, social, and intellectual pursuits being rendered the ideal of life (see Ziegler, "Gesch. der Ethik," 1886, pp. 192–242). Thus, to the Jew Christendom, from the days of the emperor Constantine, presented a strange aspect. The Church, formerly the declared enemy of Rome-Babel (Rev. xvii.), had become her ally, accepting Edom's blessing, "By thy sword shalt thou live" (Gen. xxvii. 40), as her own; and, on the other hand, there appeared her priests ("gallah" = hair-clipped) and monks ("kummarim"), in the guise of the old Hebrew Nazarites and saints, claiming to be the true heirs to Israel's prophecy and priesthood. Indeed, medieval Judaism and Christianity formed the greatest contrast. Children of the same household, invoking the same God and using the same Scriptures as His revealed word, they interpreted differently life and its meaning, God and religion. Their Bible, Sabbath, and festivals, their whole bent of mind and soul, had become widely divergent. They no longer understood each other.

**Medieval Jewish Views of Christianity.**

Yet, while neither Augustine nor Thomas Aquinas, the chief framers of the Church dogma, nor even Luther and Calvin, the Reformers, had any tolerance for Jew or Moslem, the authorities of the Synagogue accorded to Christianity and Islam a high providential mission in human history. SAADIA (died 942), the first to examine the Christian dogma, says (in his "Emunot we-De'ot," ii. 5) that, unconcerned by the sensual Trinitarian belief of the common crowd, he would discuss only the speculative value given by Christian thinkers to the Trinity; and so, with penetrating acumen and profound earnestness and love of truth, he endeavors to lay bare either the metaphysical errors of those who, as he says, make of such attributes as life, power, and knowledge separate parts of the Deity, or the defects of the various philosophical constructions of the divinity of Jesus (see Kaufmann, "Gesch. der Attributenlehre," pp. 38–52; Guttmann, "Die Religionsphilosophie des Saadia," pp. 103–113).

Grander still is the view of Christianity taken by Judah ha-Levi in the "Cuzari." After having rejected as incompatible with reason all the claims of the Trinity and of Christ's origin (i. 5), and remarked that both Christianity and Islam accepted the roots, but not the logical conclusions, of Israel's faith, (iv. 11)—rather amalgamating the same with pagan rites and notions—he declares (iv. 23) that both form the preparatory steps to the Messianic time which will ripen the fruit in which adherents of those faiths, too, will have a share, all the branches thus proving to be "the one tree" of Israel (Ezek. xxxvii. 17; see D. Cassel, "Das Buch Kuzari," 337). This view is shared by Maimonides, who writes in "Yad," Melakim, xi. 4: "The teachings of the Nazarene and the Ishmaelite [Mohammed] serve the divine purpose of preparing the way for the Messiah, who is sent to make the whole world perfect by worshiping God with one spirit: for they have spread the words of the Scriptures and the law of truth over the wide globe; and, whatever of errors they adhere to, they will turn toward the full truth at the arrival of the Messianic time." And in his Responsa (No. 58) he declares: "The Christians believe and profess in common with us that the Bible is of divine origin and given through Moses, our teacher; they have it completely written down, though they frequently interpret it differently."

The great rabbinical authorities, R. Gershom of Mayence (d. 1040; see "Ha-Ḥoḳer," i. 2, 45); RASHI

and his school; the French Tosafists of the twelfth century ('Ab. Zarah, 2a); Solomon ben Adret of Barcelona, of the thirteenth century; Isaac b. Sheshet of the fourteenth century (Responsa No. 119); Joseph Caro (Shulḥan 'Aruk, Oraḥ Ḥayyim, 156, end; Yoreh De'ah, 148; and Ḥoshen Mishpaṭ, 266), and Moses Isserles of the sixteenth century declare that Christians are to be regarded as Proselytes of the Gate and not as idolaters, in spite of their image-worship. Still more emphatic in the recognition of Christianity, as teaching a belief in the Creator, revelation, retribution, and resurrection, is Joseph Yaabeẓ, a victim of Spanish persecution (1492), who, in his "Ma'amar ha-Aḥdut," iii., goes so far as to assert that "but for these Christian nations we might ourselves have become infirm in our faith during our long dispersion."

The same generous view is taken by his contemporary Isaac Arama ("'Aḳedat Yiẓḥaḳ," lxxxviii.). Eliezer Ashkenazi (sixteenth century) warns his co-religionists, in his "Ma'ase ha-Shem," written in Turkey, "not to curse a whole Christian nation because a portion wrongs us, as little as one would curse one's own brother or son for some wrong inflicted." Jacob Emden at the middle of the eighteenth century wrote: "Christianity has been given as part of the Jewish religion by the Apostles to the Gentile world; and its founder has even made the moral laws stricter than are those contained in Mosaism. There are, accordingly, many Christians of high qualities and excellent morals who keep from hatred and do no harm, even to their enemies. Would that Christians would all live in conformity with their precepts! They are not enjoined, like the Israelites, to observe the laws of Moses; nor do they sin if they associate other beings with God in worshiping a triune God. They will receive reward from God for having propagated a belief in Him among nations that never heard His name; for 'He looks into the heart.' Yea, many have come forth to the rescue of Jews and their literature" ("Resen Mat'eh," p. 15b, Amsterdam, 1758, and "Leḥem ha-Shamayim" to Ab. v. 17). Leone del Bene (Judah Asahel Meha-Ṭob) also may be mentioned, who, in his "Kis'ot le-Bet David," 1646, xxiv., xxvi., xlvi., xlviii., compares Mohammedanism with Christianity, and declares the latter as superior, notwithstanding its Trinitarian dogma. A highly favorable opinion of Jesus is expressed also in a Karaite fragment noted in Steinschneider, "Oẓerot Ḥayyim," Catalogue of the Michael Library, pp. 377 *et seq.*, Hamburg, 1848. Compare Jew. Encyc. i. 223, *s.v.* Afendopolo.

**Christianity Compared with Islam.**

The persistent attacks of Christian controversialists against the Jewish belief gave rise, of course, to a number of polemical works, written in self-defense, in which both the Christian dogmas and the New Testament writings are submitted to unsparing criticism. Foremost among these—not to mention Naḥmanides' published disputation with Pablo Christiani—is that of Ḥasdai Crescas, who, in a Spanish "tratado" on the Christian creeds (1396), showed the irrationality of the doctrines of Original Sin, the Trinity, the Incarnation, the Virginity of Jesus' Mother, and Transubstantiation, and who investigated the value of baptism and of the New Testament compared with the Old; beginning with the following three axioms: "(1) Reason can not be forced into belief; (2) God Himself can not alter the laws of a priori truth and understanding; (3) God's justice must comprise all His children." Another vigorous defender of Judaism against Christianity was Simon ben Ẓemaḥ Duran (1361–1440), who, in his great work, "Magen Abot," reiterates the assertion that Jesus, according to his own words, did not come to abrogate the Law; and then exposes the many self-contradictory statements in the New Testament concerning Jesus. The "Iḳḳarim" of Joseph Albo is (not merely in ch. xxv. of sect. iii., but in its totality) a defense of liberal Jewish thought against Christian dogmatism; and it therefore dwells with especial emphasis on the fact—which all Jewish thinkers from Saadia and Maimonides down to Mendelssohn accentuated—that miracles can never testify to the verity of a belief, because every belief claims them for itself. As to the two Hebrew standard works of New Testament criticism in the Middle Ages, written for apologetic purposes, the "Sefer Niẓẓaḥon" and the "Ḥizzuḳ Emunah," see Mühlhausen; Lippmann, and Isaac ben Abraham Troki.

**III.** To offer to the great Gentile world the Jewish truth adapted to its psychic and intellectual capacities—this was the providential mission of Christianity. Yet, in order to become a unifying power for all the nations on the globe, shaping and reshaping empires, and concentrating the social, political, and spiritual forces of humanity in a manner never before attempted or dreamed of, it required an inspiring ideal of sublime grandeur and beauty, which should at once fascinate and stir souls to their very depths and satisfy their longings. Nothing less than the conquests of Cyrus the Lord's "anointed," called "to subdue nations and to break their prison doors" (Isa. xlv. 1, 2), than Alexander's great empire over the earth, still more than a kingdom that would encompass all that for which Rome and Alexandria and Jerusalem stood—"a kingdom of the people of the saints of the Most High" (Dan. vii. 17–27)—nothing less than this was the goal which they that were told to "go forth and make disciples of all nations" (Matt. xxviii. 19) had in view. The Jewish propaganda, begun in the Babylonian Exile (Isa. xlv. 6; xlix. 6; lvi. 6, 7; lxvi. 21), and systematically pursued in Alexandria and Rome (Matt. xxiii. 15; Schürer, "Gesch." iii. 302 *et seq.*, 420 *et seq.*), was to be left far behind, and, by battering down the barriers of the Law and the Abrahamic faith, was to be rendered elastic enough to suit the needs of a polytheistic world. Such was the view of the missionary of Tarsus.

**Christianity's Historic Mission.**

But it was, after all, the glad tidings of the Jew Jesus which won humanity for Abraham's God. Jewish righteousness, "Ẓedaḳah," which is the power of helpful love readjusting social inadequacies, was destined to go forth from the Synagogue in order to lift the burden of wo from suffering humanity and to organize everywhere works of

charity. By this the Church, "the congregation of the Lord," conquered the masses of the vast Roman empire, and, as she learned the better to apply the Jewish system (see ESSENES) to the larger field opened, achieved ever-increasing wonders with the mighty resources at her disposal. The poorhouse, or hospital, "transplanted as a branch of the terebinth of Abraham to Rome" (see CHARITY), became a mighty factor of human beneficence, and moved the deepest forces of the Church to glorious activity. Christianity, following the matchless ideal of its Christ, redeemed the despised and outcast, and ennobled suffering. It checked infanticide and founded asylums for the young; it removed the curse of slavery by making the humblest bondsman proud of being a child of God; it fought against the cruelties of the arena; it invested the home with purity and proclaimed, in the spirit of Ezek. xviii. and Yer. Sanh. iv. 22a, the value of each human soul as a treasure in the eyes of God; and it so leavened the great masses of the empire as to render the cross of Christ the sign of victory for its legions in place of the Roman eagle. The "Galilean" entered the world as conqueror. The Church became the educator of the pagan nations; and one race after another was brought under her tutorship. The Latin races were followed by the Celt, the Teuton, and the Slav. The same burning enthusiasm which sent forth the first apostle also set the missionaries aglow, and brought all Europe and Africa, and finally the American continent, under the scepter of an omnipotent Church. The sword and the cross paved the way through vast deserts and across the seas, and spread the blessings of a civilization claimed to be Christian because its end was the rule of Christ.

Judaism, however, denies the validity of this claim. As Isaac Troki (in his "Ḥizzuḳ Emunah," i. 2, 4a, 6) says, "none of the Messianic promises of a time of perfect peace and unity among men, of love and truth of universal knowledge and undisturbed happiness, of the cessation of all wrong-doing, superstition, idolatry, falsehood, and hatred [Isa. ii. 1 *et seq.*, 18; xi. 1–9, lxv. 19, 23; Jer. iii. 17; Ezek. xxxiv. 25, xxxvi. 25 *et seq.*, xxxvii. 26; Zech. xiii. 2, xiv. 9; Zeph. iii. 13] have been fulfilled by the Church." On the contrary, the medieval Church divided men into believers and unbelievers, who are to inherit heaven and hell respectively. With the love which she poured forth as the fountain of divine grace, she also sent forth streams of hatred. She did not foster that spirit of true holiness which sanctifies the whole of life—marriage and home, industry and commerce—but in Jewish eyes seemed to cultivate only the feminine virtues, love and humility, not liberty and justice, manhood and independence of thought. She has done much in refining the emotions, unfolding those faculties of the soul which produce the heavenly strains of music and the beauties of art and poetry; but she also did all in her power to check intellectual progress, scientific research, and the application of knowledge. Her tutorship sufficed as long as the nations under her care were in the infant stage; but as soon as they awoke to self-consciousness and longed for freedom, they burst the shackles of dogma and of ecclesiastical authority. Thus the Church was broken up into churches. Under the influence of Judaism and of Arabic philosophy, Scholasticism arose, and then came the REFORMATION; and the process of disintegration continues throughout Protestantism. The tendency of historical inquiry and Biblical criticism is to leave nothing but the picture of the man Jesus, the Jew, as a noble type of humanity, and to return to simple monotheism (see Renan, "Le Judaisme et le Christianisme," 1883; *idem*, "L'Eglise Chrétienne," 1879, p. 248; Alexander von Humboldt, in Samter, "Moderne Judentaufen," and in A. Kohut, "Alexander von Humboldt und das Judenthum," 1871, p. 176; Berner, "Judenthum und Christenthum," 1891, p. 31; Alphonse de Candolle, in Jellinek, "Franzosen über Juden," 1880, p. 27; Singer, "Briefe Berühmter Christ. Zeigenossen," p. 114. No human individual, however great in his own environment, can, according to the Jewish view, present a perfect ideal of humanity for all ages and phases of life. "No one is holy but God": to this Jewish conception of man Jesus also gave expression (Matt. xix. 17). Man as the image of God requires all the ages and historical conditions of progress to unfold the infinite possibilities of the divine life planted in him. "Each age has its own types of righteousness" (Tan., Miḳez, Vienna ed., p. 48), and only by the blending of all human efforts toward the realization of the true, the good, and the beautiful can the highest perfection be attained at the end of history, "each mount of vision forming a stepping-stone to Zion as the sublime goal" (Midr. Teh. to Ps. xxxvi. 6).

**Messianic Promises Not Fulfilled.**

Christianity is not an end, but the means to an end; namely, the establishment of the brotherhood of man and the fatherhood of God. Here Christianity presents itself as an orb of light, but not so central as to exclude Islam, nor so bright and unique as to eclipse Judaism, the parent of both. Moreover, room is left for other spiritual forces, for whatever of permanent value is contained in Brahmanism, especially its modern theistic sects, and in Buddhism (see Eucken, "Der Wahrheitsgehalt der Religion," Leipsic, 1901; Happel, "Die Religiösen und Philosophischen Grundanschauungen der Inder," 1902), and in the theosophic principles derived from it, and for all religious and philosophical systems that may yet be evolved in the process of the ages. In fact, whatever constitutes humanity and bears the image of God, whatever man does in order to unfold the divine life (Gen. i. 27; Lev. xviii. 5; Ps. viii. 6; Job xxviii. 28; Eccl. xii. 13)—that helps to make up the sum of religion. For the modern tendency toward pure theistic and humanitarian views among the various systems of religious thought, see ETHICAL CULTURE; HUMANITARIANISM; DEISM; UNITARIANISM.

BIBLIOGRAPHY: Graetz, *Hist. of the Jews*, ii., iii., iv., *passim*; Hamburger, *R. B. T.* ii., s.v. *Christenthum*; Geiger, *Das Judenthum und Seine Gesch.* 1865, i., ii., Supplement; M. Schreiner, *Die Jüngsten Urtheile über das Judenthum*, 1902; Perles, *What Jews May Learn from Harnack*, in *Jew. Quart. Rev.* 1902; M. Güdemann, *Das Judenthum*, 1902; Toy, *Judaism and Christianity*, 1890; Harnack, *History of Dogma*, i.–v., Eng. transl. by N. Buchanan; D. Strauss, *Die Christliche Glaubenslehre*, 1840–41, i., ii.; Chwolson, *Die Blutanklage und Sonstige Mittelalterliche Beschuldigungen*, pp. 1–78, Frankfort-on-the-Main, 1901; Lecky,

*History of European Morals from Augustus to Charlemagne*, 1874, i., ii.; Ziegler, *Gesch. der Christlichen Ethik*, 1886. David Einhorn, *Unterscheidungslehre Zwischen Judenthum und Christenthum*, in *Sinai*, 1860, pp. 193 *et seq.*, and 1861, pp. 100 *et seq.*

K.

**CHRISTINA AUGUSTA:** Queen of Sweden; born at Stockholm Dec. 7, 1626; died at Rome April 19, 1689. She was a daughter of Gustavus Adolphus and Mary Eleanora of Brandenburg, and reigned from 1632 to 1654. Her attitude toward the Jews was most benevolent. Acquainted with Hebrew literature, which she eagerly studied in her youth, she welcomed eminent Hebrew scholars at her court. Thus Menasseh ben Israel, recommended to her by Vossius, was kindly received; and his pleadings for the Jews and their literature met with great sympathy.

Christina was, furthermore, interested, together with England, in permitting Jews to settle in the West Indies, and especially favored a Portuguese Marano, Isaac Manoel Texeira, whom she appointed financial agent and resident minister at Hamburg, and on account of whom she more than once remonstrated with the Senate of Hamburg, demanding for her Jewish minister the honors enjoyed by other ministers resident. During her sojourn at Hamburg she resided at the home of Manoel Texeira, regardless of the severe censures pronounced upon her from the Protestant pulpits. She appointed as her physician Benedito de Castro (Baruch Nehemiah).

Christina contrived by every possible means to prevent the banishment of the Jews of Vienna, decreed by Emperor Leopold in 1670; but unfortunate circumstances rendered her efforts futile.

Bibliography: Archenholz, *Memoiren der Königin Christine*, i. 99 *et seq.*, Berlin, 1751–64; *Zeitschrift des Vereins für Hamburgische Gesch.* ii. 409 *et seq.*; Grätz, *Gesch. der Juden*, x. 80, 206, 238; Kayserling, in Wertheimer's *Jahrbücher der Israeliten*, 1860, pp. 1–13.

G. I. Br.

**CHRISTOLOGY.** See Messiah.

**CHRONEGK, LUDWIG:** German actor; born at Brandenburg-on-the-Havel Nov. 3, 1837; died at Meiningen July 8, 1890. He was the stage-manager and "Intendanzrath" of the famous Meininger troupe established at Weimar by Duke George of Meiningen. Chronegk had but little schooling, as his bent for the stage asserted itself while he was still a boy. At eighteen he went to Paris to study French methods. A year later, 1856, he returned to Berlin, where he continued in histrionic training under Görner, the manager of Kroll's Theater. On being graduated, Chronegk went to Liegnitz, Görlitz, Hamburg (Thalia Theater), and Leipsic (Stadttheater), playing juvenile rôles.

In 1866 he joined the Meiningers, with whom he acted until 1870, when he became "regisseur." Two years later he was appointed stage-director, and from that time dates the fame of both company and director. Chronegk, whose eye for stage-realism was far in advance of his time, realized that the puppet-like maneuvers of the supernumeraries were neither natural nor graceful, and he took each individual in hand and converted him or her into an independent force. He reanimated the various individuals of the mobs, caused them to act as human beings, and in so doing revolutionized German stage-methods. This course antagonized the conservative element, and in consequence Chronegk was denounced by members of his profession, and more particularly by a short-sighted press. He persisted, however, and lived to see his methods indorsed and imitated.

But whatever good Chronegk accomplished in this one direction, he almost counteracted by the harm he did in another. In perfecting the ensemble, he sacrificed the individual, and as a consequence the Meiningers gave performances which, though exceptional as a whole, were yet full of flaws when viewed critically and analytically. When the company appeared in London in 1881, this fact was most apparent, especially in "Julius Cæsar," which was produced with a *Brutus* so pitifully weak as to mar the entire performance. It was the same with "Othello," in which Ludwig Barnay alone escaped being classed as respectably mediocre.

During the twenty-six years that Chronegk was with the Meiningers, from May 1, 1874—when they first appeared at the Friedrich-Wilhelm Theater, Berlin—until 1890, he staged 2,591 plays, in eighteen foreign and eighteen German cities.

Bibliography: *The Theatre*, iii. 328–332, iv. 102–105; Meyers, *Konversations-Lexikon*.

S. E. Ms.

**CHRONICLES.** See Historiography.

**CHRONICLES, BOOKS OF.—Biblical Data:** The two books of Chronicles form a history of the Temple and its priesthood, and of the house of David and the tribe of Judah, as guardians of the Temple, with references to the other tribes, and with some connected material. The contents may be briefly summarized as follows:

(a) I Chron. i.–ix. contains chiefly genealogies, from Adam, through Noah's sons, and then particularly through the line of Shem to Esau and Israel and their descendants. The last twelve verses of ch. i. contain a list of Edomitish kings and chiefs. Brief narratives from various periods are interspersed among the genealogies (*e.g.*, ii. 23; iv. 9, 10, 39–43; v. 9, 10, 18–22, 25, 26). The last genealogy in this collection, ix. 35–44, that of Saul's family, forms a kind of transition to the following section.

(b) I Chron. x.–xxix. This section is concerned with David's reign, the introduction being the last battle and the death of Saul (x. 1–12, parallel to I Sam. xxxi. 1–13), and the conclusion, the accession of Solomon (xxiii. 1; xxviii. 5 *et seq.*; xxix. 22 *et seq.*).

(c) II Chron. i.–ix. is devoted to Solomon's reign. The first chapter speaks of his sacrifice at Gibeon (vs. 1–13) and Solomon's splendor (vs. 14–17). The building of the Temple is described in ch. ii.–iv., and its dedication in v. 1–14. The following chapters speak of Solomon's prayer, vision, sacrifices, glory, and in ix. 31 the death of Solomon is mentioned.

(d) II Chron. x.–xxxvi. contains the history of the kingdom of Judah down to the fall of Jerusalem, with the division of the kingdoms as preface, and the restoration-edict of Cyrus as appendix (viz., x. 1–19, accession of Rehoboam and division of the kingdom; xi. xii., Rehoboam; xiii. 1–22, Abijah; xiv.–xvi., Asa; xvii.–xx., Jehoshaphat; xxi., Jeho-

ram; xxii. 1–9, Ahaziah; xxii. 10–12, xxiii., Athaliah; xxiv., Joash; xxv., Amaziah; xxvi., Uzziah; xxvii., Jotham; xxviii., Ahaz; xxix.–xxxii., Hezekiah; xxxiii. 1–20, Manasseh; xxxiii. 21–25, Amon; xxxiv., xxxv., Josiah; xxxvi. 1–3, Jehoahaz; xxxvi. 4–8, Jehoiakim; xxxvi. 9, 10, Jehoiachin; xxxvi. 11–13, Zedekiah; xxxvi. 17–21, fall of Jerusalem; xxxvi. 22, 23, restoration-edict of Cyrus.

——**In Rabbinical Literature:** Rabbinical literature does not recognize the division of Chronicles into two books. In B. B. 15a it is named as one דברי הימים (ספר), and the Masorah counts the verse I Chron. xxvii. 25 as the middle of the book. Tradition regards this one book as consisting of two unequal parts; viz., (1) lists largely of a genealogical nature with brief historical details; and (2) an extensive history of the kings in Jerusalem. The authorship of the first part, which is designated "Yaḥas" (יחס = "genealogy") of the "Dibre ha-Yamim" is ascribed to Ezra (B. B. 15a). In Pes. 62b this part is connected with a Midrash and quoted as ספר יוחסין ("Book of the Descents"); while Rashi names the Midrash (מתניתין דדברי הימים), "Mishnah of Dibre ha-Yamim," etc., which, according to him, contained expositions of certain passages of the Torah. This part was not to be explained to the men of Lud nor to those of Nehardea, for reasons not stated; perhaps it was feared that these interpretations might meet with irreverence.

On the whole, Chronicles was regarded with suspicion; its historical accuracy was doubted by the Talmudic authorities, it being held to be a book for homiletic interpretation, לא נתנו דברי הימים אלא לידרש (Lev. R. i. 3; Ruth R. ii., beginning; compare Meg. 13a). The names were treated with great freedom; and many which clearly belonged to different persons were declared to indicate one and the same man or woman (Soṭah 12a; Ex. R. i. 17, *et passim*). Numerous as these fanciful interpretations of verses in Chronicles are in Talmudic-Midrashic literature, the loss of many similar expositions was deplored (Pes. 62b). E. G. H.

——**Critical View.—I. Position in Old Testament Literature:** Chronicles, which in the Hebrew canon consists of a single book, is called in the Hebrew Bible דברי הימים ("Annals"); in the LXX.—Codex B, *παραλειπομένων* ("of things left out"); Codex A adds (*τῶν*) *βασιλέων Ιουδὰ* ("concerning the kings of Judah"); *i.e.*, a supplement to the Book of Kings; in the Vulgate, Liber Primus (and Secundus) "Paralipomenon." The modern title "Chronicles" was suggested by Jerome's speaking of the book in his "Prologus Galeatus" as "Chronicon totius divinæ historiæ." The book belongs to the Hagiographa, or "Ketubim," the third and latest-formed section of the Hebrew canon. The view that its canonicity was matter of discussion among the Jews seems to rest on insufficient evidence (Buhl, "Kanon und Text des A. T." Eng. ed., p. 31). In Hebrew lists, manuscripts, and printed Bibles, Chronicles is placed either first (Western or Palestinian practise, as in the St. Petersburg Codex), or last (Eastern or Babylonian, as in the Babylonian Talmud); see Ginsburg, "Introduction," pp. 1–8. In Greek and Latin lists, and in manuscripts and editions of the LXX. and Vulgate, Chronicles usually follows Kings; the exceptions are more numerous in the Latin lists (Swete, "The Old Testament in Greek According to the Septuagint," Introduction, pp. 201–230).

**Title.**

Chronicles, originally a single work, is first found divided into two books in Codices A and B of the LXX., which were followed by subsequent versions, and ultimately by printed editions of the Hebrew text. It is part of a larger work, Chronicles-Ezra-Nehemiah, composed (see Section II.) in the Greek period between the death of Alexander (B.C. 323) and the revolt of the Maccabees (B.C. 167). It expresses the piety of the Temple community, and their interest in its services and history. They felt that the services had reached an ideal perfection, and were led to think of the "good kings" as having shaped their religious policy according to this ideal. Probably the author of Chronicles did not intend to supersede Samuel and Kings. There are slight traces of Chronicles in Ecclesiasticus (Sirach), (*e.g.*, xlvii. 8 *et seq.*; compare I Chron. xxv.); perhaps also in Philo (see Ryle, "Philo and Holy Scriptures," pp. 286 *et seq.*), and in the N. T. (for example, compare II Chron. xxiv. 21 with Matt. xxiii. 35). The references to Samuel-Kings are more numerous. The omission (see Swete, *l.c.* p. 227) of Chronicles from some Christian lists of canonical books is probably accidental.

**II. Composition:** (a) *Relation to Ezra-Nehemiah.* Chronicles, Ezra, and Nehemiah were originally a single work. This is shown by the identity of style, theological standpoint, and ecclesiastical interests, as well as by the fact that Chronicles concludes with a portion of a paragraph (II Chron. xxxvi. 22, 23) which is repeated and completed in Ezra i. 1–4. Comparison shows that Chronicles ends in the middle of a sentence. The division of the original work arose from the diverse nature of its contents: Chronicles was merely a less interesting edition of Samuel-Kings; but Ezra-Nehemiah contained history not otherwise accessible. Hence readers desired Ezra-Nehemiah alone; and Chronicles (from its position in many manuscripts, etc., after Nehemiah) only obtained its place in the canon by an afterthought.

**Authorship and Date.**

(b) *Author.* The author's name is unknown; the ascription by some Peshiṭta manuscripts to "Johanan the priest," perhaps the Johanan of Neh. xii. 23 (Barnes, "Chronicles," p. xii., in "Cambridge Bible for Schools and Colleges"; *idem*, "An Apparatus Criticus to Chronicles in the Peshiṭta Version," p. 1), can have no weight. From the keen interest shown in the inferior officials of the Temple, especially the singers, the author seems to have been a Levite, possibly one of the Temple choir.

(c) *Date.* Chronicles-Ezra-Nehemiah must be later than the times of Ezra and Nehemiah (458–432). In style and language the book belongs to the latest period of Biblical Hebrew. The descendants of Zerubbabel (I Chron. iii. 24) are given, in the Masoretic text, to the sixth generation (about B.C. 350); in the LXX., Syriac, and Vulgate, to the eleventh generation after Zerubbabel (about B.C. 200). The list of high priests in Neh. xii. 10, 11, extends to Jaddua (*c.* 330). These lists might, indeed, have been

made up to date after the book was completed; but other considerations point conclusively to the Greek period; *e.g.*, in Ezra vi. 22, Darius is called "the king of Assyria." On the other hand, the use of the book in Ecclesiasticus (Sirach) referred to above, the absence of any trace of the Maccabean struggle, and the use of the LXX. Chronicles by Eupolemus (*c.* B.C. 150; see Swete, *l.c.* p. 24), point to a date not later than B.C. 200. Hence Chronicles is usually assigned to the period B.C. 300–250.

(d) *Sources.* Chronicles contains (see Section I.) much material found, often word for word, in other books of the Bible, and has also frequent references to other authorities. In regard to these sources, the contents may be classified thus: (*A*) passages taken from other O. T. books, with textual or editorial changes, the latter sometimes important; (*B*) passages based upon sections of other O. T. books, largely recast; (*C*) passages supposed on internal evidence to have been taken from or based on ancient sources, no longer extant and not much later than the close of the Exile, and in some cases perhaps earlier (see classification, p. 62); (*D*) passages supposed on internal evidence to be the work of late

I CHRONICLES.

| Chapters. | Contents. | A. | B. | C. | D. |
|---|---|---|---|---|---|
| i. to ix. | Genealogies: from Adam to David; of the tribes and clans; of the houses of Saul, David, the high priests, etc. | vi. 54–81 = Josh. xxi. 5–39. | i. 1–ii. 17, based on Gen., Num., Josh., I Kings, and Ruth.<br>iii. 1–16, based on II Sam. and Kings.<br>iv. 24, 28–33, based on Gen., Ex., Num., and Josh. | ii. 9, 25–33, 42–45, 49.<br>iv. 1–20, 25–27, 35–43.<br>vi. 1–15.<br>vii. 14–24. | iii. 17–24.<br>iv. 21–23.<br>v.<br>vi. 16–53.<br>vii. 1–13, 25–40.<br>viii., ix. |
| x. to xxi. | History of David, from the death of Saul to the Census and Plague. | x. 1–xi. 41a = I Sam. xxxi.; II Sam. v. 1–3, 6–10; xxiii. 8–39.<br>xiii. 6–xiv. 17 = II Sam. vi. 1–11; v. 11–23.<br>xvi. 8–24 = Ps. cv. 1–15; xcvi. 1–13; cvi. 1, 47 *et seq.*<br>xvii.–xx. = II Sam. vii.; viii.; x.; xi. 1; xii. 26, 30, 31; xxi. 18–22. | xv. 1–xvi. 7, 37–43, based on II. Sam. vi. 12–20.<br>xxi., based upon II Sam. xxiv. | x. 41b–47. | xii. 1–xxiii. 5. |
| xxii. to xxix. | Preparations for building the Temple, anointing of Solomon, death of David. | | | | xxii.–xxix. |

II CHRONICLES.

| Chapters. | Contents. | A. | B. | C. | D. |
|---|---|---|---|---|---|
| i. to ix. | Solomon. | i. 14–17 = I Kings x. 26–29.<br>viii. 1–11 = I Kings ix. 10, 11, 17–24.<br>viii. 17–ix. 31 = I Kings ix. 25–x. 28; xi. 41–43. | i. 1–13, based upon I Kings 4–13.<br>ii.–vii., based upon I Kings v.–ix. | | viii. 12–16. |
| x. to xxviii. | Rehoboam to Ahaz. | x. 1–xi. 4 = I Kings xii. 1–24.<br>xv. 16–xvi. 6 = 1 Kings xv. 13–22.<br>xviii. = I Kings xxii. 2–35a.<br>xxi. 1, 5–10a = I Kings xxii. 50, II Kings viii. 17–22, 24a.<br>xxv. 1–4, 17–28 = II Kings xiv. 2–14, 17, 19, 20.<br>xxvi. 1–4 = II Kings xiv. 21, 22; xv. 2, 3.<br>xxvii. 1–3, 7–9 = II Kings xv. 33–35, 38. | xii. 2a, 9–xiii. 2, 22, based on I Kings xiv. 21, 25–28; xv. 1, 2, 7.<br>xx. 31–37, based on I Kings xxii. 41–49.<br>xxii., xxiii., based on II Kings vii. 24–xi. 20.<br>xxiv., based on II Kings xi. 20–xii. 21.<br>xxvi. 20–23, based on II Kings xv. 5–8.<br>xxviii., based on II Kings xvi. | xi. 5–12.<br>xiv. 8, 9, 11, 12.<br>xxvi. 6–10.<br>xxvii. 4–6. | xi. 13–xii. 8.<br>xiii. 3–21.<br>xiv. 1–7, 9–11, 13–xv. 15.<br>xvi. 7–14.<br>xvii.<br>xix. 1–xx. 30.<br>xxi. 2–4, 10b–20.<br>xxv. 5–16.<br>xxvi. 5, 11–20. |
| xxix. to xxxvi. | Hezekiah to the return from the Exile. | xxxiii. 1–10 = II Kings xxi. 1–10, 18.<br>xxxvi. 22, 23 = Ezra i. 1–3a. | xxix.–xxxii., based on II Kings xviii.–xx.<br>xxxiii. 21–25, based on II Kings xxi. 19–24.<br>xxxiv. 1–xxxvi. 21, based on II Kings xxii.–xxv. | xxxii. 30. | xxxiii. 11–19. |

post-exilic writers (compare *ib.*). In the preceding table space prevents the presentation of details. In *C* and *D*, Kittel's analysis in "S. B. O. T." is mostly followed, but not in all details, nor in his separation of the *D* material into various strata. Small portions from extant books embedded in *B*, *C*, and *D* are not indicated.

The non-Biblical sources may be classified thus:

(1) An earlier historical work cited as: "The Book of the Kings of Judah and Israel" (II Chron. xvi. 11, xxv. 26, xxviii. 26); "The Book of the Kings of Israel and Judah" (*ib.* xxvii. 7, xxxv. 26); "The Acts of the Kings of Israel" (*ib.* xxxiii. 18); and perhaps also as "The Midrash of the Book of Kings" (*ib.* xxiv. 27).

(2) Sections of a similar history of David and Solomon (unless these references are to that portion of the former work which dealt with these kings), cited as: "The Words of Samuel the Seer" (I Chron. xxix. 29); "The Words of Nathan the Prophet" (*ib.*; II Chron. ix. 29); and "The Words of Gad the Seer" (I Chron. xxix. 29).

(3) Sections of "The Book of the Kings of Israel and Judah," and possibly of other similar works, cited as: "The Words of Shemaiah the Prophet and of Iddo the Seer" (II Chron. xii. 15); "The Words of Jehu the Son of Hanani" (*ib.* xx. 34); "The Words of the Seers" (LXX., R.V., margin); "of his Seers" ("S. B. O. T."); "of Hozai" (II Chron. xxxiii. 19–20, R. V.); "The Vision of Iddo the Seer" (*ib.* ix. 29); "The Vision of Isaiah the Prophet" (*ib.* xxxii. 32); "The Midrash of the Prophet Iddo (*ib.* xiii. 22); "The Acts of Uzziah, Written by Isaiah the Prophet" (*ib.* xxvi. 22); and "The Prophecy of Ahijah the Shilonite" (*ib.* ix. 29).

In the absence of numbered divisions like the present chapters and verses, portions of the work are indicated by the name of the prophet who figures in it—probably because the Prophets were supposed to have been the annalists (*ib.* xxvi. 22). Thus, "the Vision of Isaiah" is said to be in "The Book of the Kings of Judah and Israel"; and "the Words of Jehu the son of Hanani," inserted in "The Book of the Kings of Israel."

Thus the main source of Chronicles seems to have been a late post-exilic Midrashic history of the kings of Judah and Israel. Possibly, this had been divided into histories of David and Solomon, and of the later kings. The author may also have used a collection of genealogies; and perhaps additions were made to the book after it was substantially complete. In dealing with matter not found in other books it is difficult to distinguish between matter which the chronicler found in his source, matter which he added himself, and later additions, as all the authors concerned wrote in the same spirit and style; but it may perhaps be concluded that details about Levites, porters, and singers are the work of the chronicler (compare Section III. of this article).

**III. Relationship to Samuel-Kings:** (a) *Comparison of Contents.* Chronicles omits most of the material relating to Saul and the northern kingdom, including the accounts of Samuel, Elijah, and Elisha, and most of what is to the discredit of the "good kings"; *e.g.*, the story of Bathsheba. Chronicles adds (see table, *B* and *D*) long accounts of the Temple, its priests and its services, and of the observance of the Pentateuchal laws; also records of sins which account for the misfortunes of "good kings"—*e.g.*, the apostasy of Joash (II Chron. xxiv.); of the misfortunes which punished the sins of "bad kings"—*e.g.*, the invasions in the reign of Ahaz (*ib.* xxviii.); and of the repentance which resulted in the long reign of Manasseh (*ib.* xxxiii.); besides numerous genealogies and statistics. Chronicles has numerous other alterations tending, like the additions and omissions, to show that the "good kings" observed the law of Moses, and were righteous and prosperous (compare *ib.* viii. 2 and I Kings ix. 10, 11; see also below).

(b) *Literary Connection.* It might seem natural to identify the main source of Chronicles with Samuel-Kings, or with "The Book of the Chronicles of the Kings of Israel" and "The Book of the Chronicles of the Kings of Judah," frequently referred to in Kings. But the principal source can not have been Kings, because "The Book of the Kings" is sometimes said to contain material not in Kings—*e.g.*, the wars of Jotham (II Chron. xxvii. 7); neither can it have been the "Chronicles" cited in Kings, because it is styled "Midrash" (A. V., "story"; R. V., "commentary"), which was a late form of Jewish literature (II Chron. xiii. 22, xxiv. 27). This main source, "The Book of the Kings," is therefore commonly supposed (see II. d) to have been a post-exilic work similar in style and spirit to Chronicles. The relation of this source to Kings is difficult to determine. It is clear that Chronicles contains matter taken either directly or indirectly from Kings, because it includes verses inserted by the editor of Kings (compare II Chron. xiv. 1, 2 and I Kings xv. 8,11). Either Chronicles used Kings and "The Book of the Kings," both of which works used the older "Chronicles" (so Driver, "Introduction to the Literature of the O. T." 6th ed., p. 532), or Chronicles used "The Book of the Kings," which had used both Kings and the older "Chronicles," or works based on them.

(c) *Text.* It is not always possible to distinguish minor editorial changes from textual errors; but, when the former have been eliminated, Chronicles presents an alternative text for the passages common to it and Samuel-Kings. As in the case of two manuscripts, sometimes the one text, sometimes the other, is correct. For example, I Chron. xviii. 3 has, wrongly, "Hadarezer," where II Sam. viii. 3 has "Hadadezer"; but conversely I Chron. xvii. 6 has, rightly, "judges," where II Sam. vii. 7 has "tribes."

**IV. Historical Value:** (a) *Omissions.* Almost all these are explained by the chronicler's anxiety to edify his readers (compare Section III. a); and they in no way discredit the narratives omitted.

(b) *Contradictions.* Where Chronicles contradicts Samuel-Kings preference must be given to the older work, except where the text of the latter is clearly corrupt. With the same exception, it may be assumed that sections of the primitive "Chronicles" are much more accurately preserved in Samuel-Kings than in Chronicles.

(c) *Additions.* The passages which describe the

Temple ritual and priesthood and the observance of the Pentateuchal law before the Exile are a translation of ancient history into the terms of the chronicler's own experience. The prophetical admonitions and other speeches are the chronicler's exposition of the religious significance of past history according to a familiar convention of ancient literature. Such material is most valuable: it gives unique information as to the Temple and the religious ideas of the early Greek period. Most of the material included under *C* in Section II. d, above has apparently been borrowed from an older source, and may constitute an addition to present knowledge of pre-exilic Israelitish history. The religious and other interests of the chronicler and his main source do not seem to account for the origin of the genealogies, statistics, accounts of buildings, etc., in *C*.

The character of another set of additions is not so clear; viz., Abijah's victory (II Chron. xiii.), Zerah's invasion (*ib.* xiv., xv.), and Manasseh's captivity (*ib.* xxxiii.). However little the chronicler may have cared about writing scientific history, the fact that he narrates an incident not mentioned elsewhere does not prove it to be imaginary. Kings is fragmentary; and its editors had views as to edification different from those of the chronicler (see JUDGES), which might lead them to omit what their successor would restore. Driver and others hold that Chronicles is connected with early sources by another line than that through Kings (note also *C*, Section II. d). Hence the silence of Kings is not conclusive against these additions. Nevertheless, such narratives, in the present state of knowledge, rest on the unsupported testimony of a very late and uncritical authority. Much turns on internal evidence, which has been very variously interpreted. Some recognize a historical basis for these narratives (W. E. Barnes, in "Cambridge Bible," pp. xxx. *et seq.*; A. H. Sayce, "The Higher Criticism and the Verdict of the Monuments," p. 465); others regard them as wholly unhistorical (see "Chronicles, Books of," in "Encyc. Bibl."). As to Chronicles in general, Professor Sayce writes (*l.c.* p. 464): "The consistent exaggeration of numbers on the part of the chronicler shows us that from a historical point of view his unsupported statements must be received with caution. But they do not justify the accusations of deliberate fraud and 'fiction' which have been brought against him. What they prove is that he did not possess that sense of historical exactitude which we now demand from the historian."

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**CHRONOGRAM** (from the Greek χρόνος = "time," and γράμμα = "writing"): A sentence or verse certain letters of which express a date, while the sentence itself alludes to or is descriptive of the event to which the date belongs. The words "chronograph," "chronicon," "chronostichon," "eteostichon," and "eteamenchemerodistichon" are all synonyms for "chronogram"; but the latter is now almost exclusively used. In general, the Latin literature of the Middle Ages is the richest in chronograms; but they are also found in German, Dutch, Belgian, and Hungarian. In English and French but few are found, and in Italian hardly any. Chronograms are especially popular in the East, there being several books in Persian on the art of constructing a "ta'rikh," the Persian equivalent for "chronogram" (see Rodgers, "Tarikhs," in "Jour. Royal Asiatic Soc." 1898, pp. 715–739). It is not improbable that the chronogram originated in the East, where such poetic juggling is common. The great popularity of chronograms among the Jews, and the extent to which they have been cultivated, may be explained by the fact that they are a variety of GEMAṬRIA, which latter was highly regarded by the Jews and much practised by them.

The earliest chronogram in Jewish literature is one found in a Hebrew poem of the year 1205 by Al-Ḥarizi (ed. Kaminka, p. 412; compare Rapoport, in "Kerem Ḥemed," vii. 252), while the earliest Latin chronogram is dated five years later (compare Hilton, "Chronograms," iii. 4). According to Firkowich, Hebrew chronograms date back to 582 (compare the epitaphs in his work "Abne Zikkaron," p. 10); but the inscriptions cited by him are probably forgeries. In the thirteenth century chronograms are found in the epitaphs of German Jews (Lewysohn, "Nafshot Ẓaddikim," No. 14, of the year 1261; No. 16, of the year 1275).

**In Epitaphs.**

It is evident, therefore, that for a period of five hundred years chronograms occurred in the epitaphs of European Jews. Thus the dates of the epitaphs of the family of Asher b. Jehiel in the first half of the fourteenth century are indicated by chronograms (Almanzi, "Abne Zikkaron," pp. 4, 6, 9); and among sixty-eight Frankfort epitaphs of that century four chronograms have been preserved (Horowitz, "Inschriften . . . zu Frankfurt-am-Main," Nos. 8, 29, 36, 68). The German Jews seem to have possessed little skill in the composition of chronograms, there being only about twenty-five (and these very simple) in a total of some 6,000 inscriptions. In Bohemia and Poland, chronograms in epitaphs occur more frequently, and are often very clever; for example, the epitaph of the physician Menahem b. Asher Mazzerato, who died at Prague in 1680, reads as follows: אִישׁ צַדִּיק יָשָׁר חָכָם וְעָנָו הָאֱלוֹף מֹהר"ר מְנַחֵם רוֹפֵא מוּמְחֶה (Lieben, "Gal 'Ed," p. 36); and the numerical value of the marked initial letters therein amounts to 440; *i.e.*, 5440, the Jewish year in which Menahem died. The year of death of the associate rabbi of Prague, Zalman, who perished in the great fire of 1689 (=5449 Jewish era), is indicated by the words בְּאֵשׁ יָצָא מֵאֵת ד' (*ib.* No. 59).

**In Books.**

While the epitaphs, in addition to the chronograms, in many cases directly mention the dates, many manuscripts, and an even greater number of printed books, are dated simply by means of chronograms; authors, copyists, and typographers rivaling one another in hiding the dates in intricate chronograms, most difficult to decipher. Hence, many data of Jewish bibliography still remain to be determined.

or at least rectified. Down to recent times the custom of indicating dates by means of chronograms was so prevalent in Jewish literature that but few books are dated by numerals only. In the earliest printed books the chronograms consist of one or two words only: the Soncino edition of the Talmud, for instance, has for its date the earliest printed chronogram, גמרא ("Gemara") = 244 (1484 C.E.). Words like רננו ("rejoice ye!"), שמחה ("joy"), ברנה ("with rejoicing") were especially used for this purpose, as they express happiness. Later on, entire verses of the Bible, or sentences from other books, having some reference to the contents or title of the book, or to the name of the author, publisher, printer, etc., were used. In longer sentences, in which some of the letters were not utilized in the chronogram, those that counted were marked by dots, lines, or different type, or were distinguished in other ways. Innumerable errors have been made by bibliographers because the distinguishing marks were missing or blotted, or had been omitted. To this source of confusion must be added the varying methods of indicating the "thousand" of the Jewish era. The Italian, Oriental, and earlier Amsterdam editions frequently designate the thousand as לפ"ג (= לפרט גדול, "the major era"). The German and Polish editions omit the thousand, considering only לפ"ק (= לפרט קטון, "the minor era"); but as neither the former nor the latter is employed throughout the respective editions, many errors arise. The following chronogram, which Samuel Schotten adds to his work "Kos ha-Yeshu'ot" (Frankfort-on-the-Main, 1711), shows how artificial and verbose chronograms may be: "Let him who wishes to know the year of the Creation pour the contents out of the cup [*i.e.*, count the word "kos," כוס, with defective spelling כס = 80] and seek aid [ישועה = 391; together 471] in the sixth millennium." The days of the month and week are indicated in the same way.

The chronograms on the works and documents of persons who were followers of Shabbethaism, and who in this manner indicated their belief, are most interesting. Thus, Samuel b. David ha-Levi's well-known work, "Naḥalat Shib'ah" (Amsterdam, 1667), has the date משיח בן דוד בא ("Messiah, son of David, is come!") on the title-page; and the community of Holleschau, in Moravia, similarly engraved in the epitaph of its beloved rabbi, Shabbethai b. Meïr ha-Kohen, the words היום בא משיח לגאולה ("Messiah is come to-day for a redemption"; compare Weisse, in "Kokebe Yiẓḥaḳ," i. 77). Many important years in Jewish history are indicated by their respective chronograms; *e.g.*, the year 1492 by מזרה ("scatterer" = 252, after Jer. xxi. 10, which says that God scattered Israel). This was the year when the Jews were expelled from Spain (Abravanel's Introduction to his Commentary on Kings).

**In Poetry.**

Neo-Hebraic poetry, which laid especial stress on the formal side of verse, also cultivated chronograms. A number of Hebrew poems were produced in the first half of the nineteenth century, in which the letters of each verse have the same numerical value, being generally the year in which it was written. A New-Year's poem in this style, written in the year 579 (=1819), is found in Shalom Cohen's "Ketab Yosher" (ed. Warsaw, p. 146). Two years later Jacob Eichenbaum wrote a poem in honor of a friend, each line of which had the numerical value of 581 ("Ḳol Zimrah," ed. Leipsic, pp. 50–53). While this poem is really a work of art, in spite of the artifice employed, Eichenbaum's imitators have in their translations merely produced rimes with certain numerical values. Gottlober (in "Ha-Kokabim," i. 31) wrote an excellent satire on these rimesters, each line of his poem having the numerical value of 618 (=1858). The first two verses of the poem are as follows:

עם הלפקים כה אריבה
ולאלה בגמול ידם להם אשיבה

But even poets like I. L. Gordon and A. B. Lewensohn have a great weakness for the לפקים ("minor eras"), though employing them only in the superscriptions to their poems. The modern school of Hebrew poets has given up these artifices, the "minor eras" being now chiefly employed for New-Year congratulations, especially by the poor of Palestine, who frequently distribute printed New-Year cards, the wish consisting of a verse whose numerical value is equal to the year.

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G. L. G.

**CHRONOLOGY* (I.):** The science that treats of the computation and adjustment of time or periods of time, and of the record and arrangement of events in the order of time. The chronology of Jewish literature may be divided into two periods: (1) that of the Biblical books; and (2) that of post-Biblical times.

**Division of Time in the Biblical Books:** From the earliest periods the day was divided into night and morning. Genesis records the division into two parts of what is now termed the "tropical or solar day." It is probable that the Israelites divided the day into twelve "dihoræ," or twenty-four hours; but in the Hebrew texts no trace thereof is found. The earliest mention of the hour ("sha'ah") is in the Aramaic texts of Daniel (iii. 6, 15). In documents of the Greek epoch, as also in the Assyrian texts, references occur to "night-watches" ("ashmurah"), by which the night was divided into three parts (Ps. xc. 4; Lam. ii. 19). As regards instruments for measuring time, II Kings (xx. 11) and Isaiah (xxxviii. 8) give some vague information concerning the gnomon of King Ahaz, and the degrees marked on his sun-dial (see DIAL).

The week, with the attribution of each day to one of the seven planets, is one of the most ancient institutions of the Babylonians. This nation commenced the hebdomadal period with the sun, followed by the moon, Mars, Mercury, Jupiter, Venus, and Saturn. Every planet in succession presided over twenty-four hours, but not in the order assumed for their spheres, which was as follows: the sun, Venus, Mercury, the moon, Saturn, Jupiter, Mars. The

*The foundations of Biblical chronology being still a matter of discussion, it is deemed desirable to present the divergent views in separate articles.

initial hour of the first day was consecrated to the sun; the twenty-fifth, or the initial hour of the second day, to the moon; the forty-ninth to Mars; the seventy-third to Mercury; the ninety-seventh to Jupiter; the one hundred and twenty-first to Venus; and the one hundred and forty-fifth to Saturn.

It has been claimed that this arrangement is of more modern invention; but indications of its existence are found in the earliest texts. The Mosaic accounts of Creation, of course, ignore the assignment of the week-days to divers stars; but, independently of all astral influence, the seventh day was instituted as a sacred day, quite distinct in character from the seventh day of the lunar synodic month, which was regarded as a holy day by the Chaldeans.

From the Mosaic times down the synodical month in the Jewish calendar was calculated, as in the Babylonian, from one new moon to the next. This is proved by the well-known passage in Ex. xii. 2. Here no Egyptian influence may be assumed. But the system of thirty-day months, also, seems to have been recognized by the Jewish calendar.

The Jewish year was solar-lunar. In the early Biblical statements no indication whatever is found of an intercalary month. Still it is safely assumed that the difference of ten or eleven hours between the twelve synodical months and the tropical year was equalized by the insertion of an embolismic month; and in the cuneiform Sumerian texts express mention is made of this intercalation as far back as the fifth millennium B.C. It is very probable that the equivalence of 19 tropical years and 235 synodical months was known in the most remote times; but a regular intercalary system was not introduced before Greek influence asserted itself—that is, not before 367 B.C. In Chaldea the embolismic months were inserted merely for astrological reasons: the methods employed later by the Jewish authorities (see CALENDAR) to adjust astronomical irregularities can not be held to have been in vogue among the Chaldeans.

**Post-Biblical Times:** The modern Jewish calendar is adapted to the Greek computation exclusively. The Talmudic tractate Rosh ha-Shanah (ch. i.) indicates that four ways for commencing the year were known and observed. The day was divided into twenty-four hours, and each hour into 1,080 "ḥalaḳim." The passage in Rosh ha-Shanah gives, almost exactly, the length of the average synodical month as 29 days, 6 hours, and 793 ḥalaḳim (44 minutes, $3\frac{1}{3}$ seconds), which is only $\frac{1}{3}$ second too long; the real duration being 29 days, 6 hours, 44 minutes, 2.89 seconds. This estimate is of Greek origin, like the Metonic embolismic cycle of the years 3, 6, 8, 11, 14, 17, 19 of the nineteen-year Metonic period. The new Jewish calendar seems to have been inaugurated in 363 (Tishri), and Rabbi Hillel apparently modified it by introducing some innovations; but it is not known exactly what they were. Some hints in Talmudic texts, which can not be dwelt upon here, seem to indicate that the "forbidden days"—that is, days of the week on which Rosh ha-Shanah (New-Year) could not fall—were introduced at that time. The Talmud speaks of Shabu'ot falling on a Saturday, which can not happen now. The first of Tishri can not fall on Sunday, Wednesday, or Friday (אדו); nor can the first of Nisan be on Monday, Wednesday, or Friday (בדו). These forbidden days cause a great complication of the calendar. As a starting-point for calculation, the first of Tishri in the year 1 is indicated by the symbol בהרד, signifying Monday (ב or second day of week), 5 (ה) hours, 204 (רד) ḥalaḳim, corresponding to Oct. 7 in the Julian, or Sept. 7 in the Gregorian, calendar of the year 3761–3760 B.C. (6240 of the modern computation, which adds 10,000 years to the common era). This is the astronomical day 347,999. The cycles ("maḥzor") count from that epoch. In order to ascertain the year of the cycle, the number is divided by 19, the remainder giving the year of the cycle; for example: 5661 (1900–1901) ÷ 19 = 297 + 18; *i.e.*, the year 5661 is the eighteenth year of the 298th cycle.

**Eras.**

The idea of an era beginning with and counted from an historical event is an ingenious invention of the Greeks, who represented by an impersonal fact computations referring to a person. The first public application of it was the Seleucid era, dating from Oct., 312 (or, at Babylon, from April 2, 311) B.C.; and this era was accepted by the Jews, who maintained it generally down to the eleventh century; in Egypt, however, it survived into the sixteenth century, when Rabbi David ibn Abi Zimra brought about its disuse, while in South Arabia it was used, along with the "aera mundi," even as late as the nineteenth century. For the Temple and the dating of private records there existed the era from the Exodus. Not only is the existence of this era a mathematical conclusion based on the 200 dates in Kings, but it is also definitely indicated in I Kings vi. 1, where the beginning of the construction of Solomon's Temple is assigned to the year 480 of the Exodus era. The Hebrew context is of such characteristic precision that no one can seriously pretend this to be an intentional combination of 12 times 40 years. Why this number and not another? It would be no less absurd to claim that the 480 years of the Roman republic (510–30 B.C.) or the equal duration of the Parthian realm (256 B.C.–225 C.E.) had been assumed only in order to have the product of $12 \times 40$, or $60 \times 8$. The question to be decided is whether the date then obtained for the Exodus—viz., 1492 B.C.—is the real one; for whether or not the chroniclers of this period were mistaken as to the epoch or the era is quite a different matter for examination. Most of the eras in use assume a conventional starting date which is not accurately that of the event from which the name is derived. The Dionysian era of the birth of Jesus, perhaps the Mohammedan one of the Hegira, or flight of the prophet from Mecca to Medina, the Jewish one of the Creation, besides some 150 other modes of starting a chronological series, are illustrations of this common practise.

The months in the era employed by the Biblical chronographers were counted from Nisan, the first month, to Adar, the twelfth, or We-Adar, the thirteenth. On the other hand, it is found that Biblical texts in giving the years of the kings commence with the dates of their accession to the throne, just as the kings of England and the popes determine

their regnal years. Thus in II Chron. xxix. 3 the reference to the first day of the first month in year 1 of Hezekiah is not to the day of his accession, but to the first of Nisan of the first year of his reign; that is, according to the modern computation, March or April, 726 B.C. If the date of 1492 for the Exodus is correct, the starting date for the annals is 767 B.C. By this system it is possible to assign with certainty the destruction of the First Temple to Sunday, Aug. 27 (Julian), 587 B.C. (9413; astronomical day 1,507,261); that is, the 9th of Ab of the year 906 of the era of the Exodus.

The Biblical figures are given in the $n$th year; that is, from the accession to the throne down to the event there had elapsed $n-1$ year plus a fraction of a year, which fraction is expressed by a Greek letter. For instance, Uzziah reigned fifty-two years; in his fifty-second year Pekah of Israel was king; and Uzziah died in the second year of Pekah. This example, among many similar ones, shows mathematically that the beginning of the royal years can not be the same. The problem may be stated as follows:

| | |
|---|---|
| Uzziah reigned before Pekah..... | $51+\alpha$ |
| Uzziah reigned simultaneously with Pekah..... | $1+\beta$ |
| Total length of Uzziah's reign..... | $52+(\alpha+\beta)$ years |

where the sum of the fractions $\alpha$ and $\beta$ does not amount to one-half.

All the Biblical calculations start from a different date, the date of accession; and the agreement of all these figures proves that the original date must have been changed to conform with the fixed harmonizing scheme of the annalist, the synchronous tables of the kings' reigns.

Jewish chronology includes: (1) the non-chronological, mythical numbers of Genesis; and (2) the real chronology, from the Exodus to the end of the Jewish dominion (1492 B.C. to 70 of the common era).

**The Non-Chronological, Mythical Numbers of Genesis:** The figures of Genesis, handed down in their original form by the Hebrew texts followed by the Vulgate, are the results of a fictitious reduction of the enormous numbers put forth by the Chaldeans, the Egyptians, and the Hindus. The Jews and Greeks were not willing to admit that the world had been created long before their appearance in history. The original figures of one of the systems named were reduced to a certain scale. Only one of the Chaldean systems, preserved by the fragments of Berosus, is known. It is probable that his figures are those of the Babylonian school; while those of Sippara and Orchoë had possibly other units of time to express the same original arithmetical numbers.

**The Creation:** One of the Chaldean schools assumed seven periods, each of 240,000 years; that is, 1,680,000 years. Each period of 10,000 years is measured by an hour of the seven days which comprise Creation in Genesis (168 = 7 x 24).

**From the Creation to the Deluge:** The Chaldeans admitted the eternity of the world without any beginning; but the existing astronomical bodies had a commencement. For the time from the creation of these to the great cataclysm, or the Deluge, they assumed a sexagesimal unit, the number of the seconds of the day: $60\times60\times24$, or 86,400 units. The unit of the Babylonian school was 60 months, or 5 years; that is, 432,000 years. The Hindus fix the unit at 5,000 years, or 432,000,000. The Jews reduced this to 86,400 weeks, or 1,656 years; that is, 72 periods of 23 years each. The 23 years give just 8,400 days, or 1,200 weeks; the unit of 72 periods being divided into three unequal parts, containing respectively 20, 18 (which is one-fourth of 72), and 34 periods of 1,200 weeks or 23 years each. The number 23 is found in the number resulting from adding the years elapsing between the births of father and son in the three groups given in Gen. v.; namely:

(1) Adam, Seth, Enos, Cainan, and Jared: $130+105+90+70+65=460=20\times23$, or $20\times1,200=24,000$ weeks.
(2) Mahalaleel, Enoch, Methuselah: $162+65+187=414=23\times18$ (the fourth of the period, as in the Chaldean) $=1,200\times18=21,600$ weeks.
(3) Lamech: $182+600=782=23\times34=40,800$ weeks.

The corresponding Babylonian figures relating to the ten antediluvian kings are:

| | | | |
|---|---|---|---|
| The first three together..... | 93,600 years | = 18,720 lustra | |
| The following two together, | 108,000 " | = 21,600 " | |
| The remaining five (?)..... | 230,400 " | = 46,080 " | |
| | 432,000 " | = 86,400 " | |
| The Bible has..... | | 86,400 weeks | |
| The Chaldean texts have..... | | 86,400 lustra | |

The three periods correspond to legends now altogether lost, as the chronological tables in Genesis show.

The postdiluvian times down to the end of Genesis include:

| | |
|---|---|
| From the Deluge to the birth of Abraham .... | 292 years |
| From the birth of Abraham to the end of Genesis..... | 361 " |
| | 653 " |

These 292 and 361 years are the reduction to one-sixtieth of the Berosian figures, which give:

| | |
|---|---|
| For the first two kings..... | 5,100 years |
| For the 86 following ..... | 34,080 " |
| | 39,180 " |

These 39,180 years are composed of 12 Sothic periods of 1,460 years, and of twelve lunar periods (Assyrian, "tupḳot nannar") of 1,805 years. After 1,805 years the eclipses recur in the same order; and this cycle was known to the Chaldeans, not by calculation, but by actual observations and registrations of eclipses during centuries and millennia.

The Babylonian figures are controlled by the sexagesimal notation of sosses ("shushi" = σῦσσως) of 60, ners ("neru" = νῆρος) of 600, and sars ("shar" = σάρος) of 3,600 years. There are thus:

| | | | | | |
|---|---|---|---|---|---|
| 12 Sothic periods of 1,460 years | = 17,520 years, | or 292 sosses | | | |
| 12 lunar " " 1,805 " | = 21,660 " | " 361 " | | | |

The Biblical number of 292 years, quoted by Josephus ("Ant." i. 6, § 5) comprises the nine generations from Arphaxad to Terah, the father of Abraham; namely:

$$2+35+30+34+30+32+29+30+70=292 \text{ years.}$$

In order to obtain the necessary 292, Terah must have reached his seventieth year before begetting Abraham.

| | |
|---|---|
| From the birth of Abraham to that of Isaac... | 100 years |
| From the birth of Isaac to that of Jacob..... | 60 " |
| From the birth of Jacob to that of Joseph..... | 91 " |
| Lifetime of Joseph, end of Genesis..... | 110 " |
| | 361 " |

In order to secure the total of 361 years which the system required, Joseph must be given neither more nor less than 110 years.

Besides this computation of generations, there existed another, originally quite independent thereof, enumerating only the years of life of each ancestor. These numbers referring to the length of life might have been derived from Babylonian statements; but the almost complete destruction of cuneiform historical documents has removed all tradition of this kind. It must be remarked that the prime number 23 is also found in the sums of this series, a phenomenon which is probably to be explained by assuming that some analogous fact existed in the Chaldean mythology.

The Biblical sums are as follows:

| | |
|---|---|
| From Adam to Cainan ..... | $3,657 = 23 \times 159$ years |
| From Mahalaleel to Shem..... | $5,520 = 23 \times 240$ " |
| From Arphaxad to Jacob..... | $2,898 = 23 \times 126$ " |
| | " |
| | $12,075 = 23 \times 525$ " |

It is, of course, very strange that these 12,075 years should be equal to $525 \times 1,200$ weeks, or 630,000 weeks; that is, the result of 70, 90, and 100. It would correspond to a Babylonian epoch of 3,150,000 years.

These two different traditions have been combined by the redactors of the Biblical text, in order to explain the now lost legends of the antediluvian and postdiluvian times of the Jewish people. An exact scrutiny of the figures as they are found in the present form of the text provides the basis for very singular and awkward results, of which Biblical tradition compels acceptance, and which have during many centuries caused numerous falsifications and discussions.

### Chronology of Genesis.

#### Antediluvian Period, 86,400 Weeks.

First part, 24,000 weeks.

| Year of Creation. | | Year of Creation. | |
|---|---|---|---|
| 1 | Adam born | 325 | Cainan born |
| 130 | Seth " | 395 | Mahalaleel born |
| 235 | Enos " | 460 | Jared born |

Second part, 21,600 weeks, one-quarter of the whole.

| Year of Creation. | | Year of Creation. | |
|---|---|---|---|
| 460 | Jared born | 687 | Methuselah born |
| 622 | Enoch " | 874 | Lamech " |

Third part, 40,800 weeks. All die except Noah and Shem.

| Year of Creation. | | Year of Creation. | |
|---|---|---|---|
| 874 | Lamech born | 1290 | Mahalaleel dies |
| 930 | Adam dies | 1422 | Jared dies |
| 987 | Enoch translated | 1556 | Shem born |
| 1042 | Seth dies | 1634 | Lamech dies |
| 1056 | Noah born | 1656 | Methuselah dies |
| 1140 | Enos dies | | The Deluge |
| 1235 | Cainan " | | |

#### Postdiluvian Period, 653 Sosses, Reduced to 653 Years.

First part, from the Deluge to the birth of Abraham. No one dies.

| Year of the Deluge. | | Year of the Deluge. | |
|---|---|---|---|
| 2 | Arphaxad born | 163 | Serug born |
| 37 | Salah " | 192 | Nahor " |
| 67 | Eber " | 222 | Terah " |
| 101 | Peleg " | 292 | Abraham born |
| 131 | Reu " | | |

Second part, from the birth of Abraham to the end of Genesis, 361 sosses, reduced to 361 years. All die.

| Year of the Deluge. | | Year of the Deluge. | |
|---|---|---|---|
| 292 | Abraham born | 452 | Jacob born |
| 340 | Peleg dies | 457 | Abraham dies |
| 341 | Nahor " | 470 | Salah " |
| 350 | Noah " (!) | 502 | Shem dies (!) |
| 367 | The calling of Abraham | 531 | Eber " |
| | | 543 | Joseph born |
| 370 | Reu dies | 572 | Isaac dies |
| 392 | Isaac born | 582 | Arrival of Jacob in Egypt |
| 393 | Serug dies | | |
| 427 | Terah " | 599 | Jacob dies |
| 440 | Arphaxad dies | 653 | Joseph " |

These figures had been known for centuries. Shem survived Abraham; therefore legends pretend that Melchizedek was really Shem and had handed down the antediluvian traditions. The antediluvian times produced a great many traditions that have been altogether lost. In the first fortunate period nobody died; in the second, death may have been threatened; in the third, all men perished, and the aged Methuselah died in the actual year of the Deluge.

The combination of the two systems has produced considerable bewilderment among subsequent translators and exegetes. The LXX., to avoid awkward chronological results, hit upon the expedient of falsifying the real figures, by adding to each of the post-Semitic personages 100 years. Instead of 2 they have 102; for 35 they substituted 135; and so on.

When this chronology of cycles was invented, it is idle to discuss. It is highly possible that it arose during the time of the First Temple: and there is no reason for bringing its origin down to the post-exilian epoch. Israel and Judah had at this period a systematized chronology; and there had existed, beginning with the seventeenth century B.C., a close connection between Palestine and Chaldea.

**Real Chronology:** 1. *From the Exodus to the Destruction of the First Temple (1492 to 587 B.C.).*

The first part, the four centuries between the Exodus and David (1492–1047), can not be fixed with certainty. The duration of the several judges' reigns is involved in doubt, and arguments can not be advanced with the slightest hope of success; for the needed documents are wanting. With David commences a sound and really historical chronology. The two hundred chronological dates handed down by the books of Samuel, Kings, and Chronicles are, with one or two exceptions (*e.g.*, the twelfth year of Ahaz, instead of the thirteenth year; see II Kings xvii. 1), of remarkable consistency. In a few cases, again, the figures are rightly given, but are by the present text attributed to some other event, owing to the transposition of the fragments of records saved from destruction at the fall of the First Temple. For example: the fourteenth year of Hezekiah is not the year of the expedition of Sennacherib, but that of the sickness of Hezekiah and of the embassy of Merodach-baladan, King of Babylon. The twenty-seventh year of Jeroboam II., King of Israel (II Kings xv. 1), is mentioned as the first year of Uzziah, in flagrant contradiction to all the statements of the previous chapter, which makes it correspond with the fifteenth or sixteenth year.

Intentional mutilation of the text and suppression of all notice of the temporary suspension of the independence of the kingdom of Israel by the Syrians are the real cause of the larger number (15 or 16) given in ch. xiv.: the end of that chapter, and Isa. vii. 3, which can not be understood otherwise, indicate clearly that for eleven years Jeroboam II. had been expelled from Samaria by the Syrians. The subsequent passages have been ruthlessly altered, in order to obviate the slightest mention of this cessation of Israel's realm. A similar mutilation has been practised at the end of ch. xv., where the interruption of Pekah's reign for nine years, and his supersession by Menahem II. mentioned in the Tiglath-pileser texts, are passed over in perfect silence.

The statements are always to be analyzed in the only possible mathematical manner; *i.e.*, by the formula that the *n*th year signifies n−1 years and a fraction of a year after the event.

For the absolute fixation we have the solar eclipse of the eponym "Isid-seti-igbi," June 13, 809 B.C., 91 years before which occurred the battle of Karkor, during Ahab's lifetime, and 78 years before which Jehu sent his tribute to Shalmaneser III. of Nineveh.

The eponymic tablets and the Babylonian chronicle fix the date of the downfall of Samaria as Jan., 721 B.C.

The two eclipses of the year 7 of Cambyses (523–522 B.C.) fix the date of Nebuchadnezzar's accession as May–June, 605 B.C., and the date of the delivery of Jehoiachin by Evil-merodach, son of Nebuchadnezzar, as the 27th (II Kings xxv. 27) or 25th (Jer. lii. 31) of Adar, either Sunday, Feb. 29, or Tuesday, March 2, 561 B.C.

These starting-points admit of the establishment of the chronology with certainty in the following manner—the only one possible—without alterations of the text in the historical documents:

KINGS OF JUDAH.

| | | | |
|---|---|---|---|
| David | 1047–1017 | Amaziah | 840–811 |
| Solomon | 1017–978 | Uzziah or Azariah | 811–758 |
| Rehoboam | 978–960 | Jotham | 758–742 |
| Abijam (Abijah) | 960–958 | Ahaz | 742–727 |
| Asa | 958–917 | Hezekiah | 727–698 |
| Jehoshaphat, alone | 917–895 | Manasseh | 698–642 |
| Jehoshaphat and Joram | 895–892 | Amon | 642–640 |
| Joram alone | 892–888 | Josiah | 640–609 |
| Ahaziah | 888–887 | Joahaz | –609 |
| Athaliah (Queen) | 887–881 | Jehoiakim | 609–598 |
| Joash | 881–840 | Jehoiachin | –598 |
| | | Zedekiah | 598–587 |

Destruction of the Temple, Sunday, Aug. 27, 587 B.C.

KINGS OF ISRAEL.

| | | | |
|---|---|---|---|
| Jeroboam I. | 977–956 | Domination of Syria | 799–788 |
| Nadab | 956–955 | Jeroboam II., second reign | 788–773 |
| Baasha | 955–932 | Zachariah (six months) | 773–772 |
| Elah | 932–931 | Shallum (one month) | –772 |
| Zimri (seven days) | –931 | Menahem I. | 772–761 |
| Omri with Tibni | 931–927 | Pekahiah | 761–759 |
| Omri, alone | 927–920 | Pekah, first reign | 759–744 |
| Ahab | 920–900 | Menahem II., under the Assyrian Tiglath-pileser | 744–735 |
| Ahaziah | 900–899 | Pekah, second reign | 735–730 |
| Joram | 899–887 | Hoshea | 730–721 |
| Jehu | 887–859 | | |
| Jehoahaz | 859–842 | | |
| Joash | 842–825 | | |
| Jeroboam II., first reign | 825–799 | | |

Destruction of Samaria, Jan., 721 B.C.

The great chronologists of the seventeenth century have long pointed out the apparent discrepancy between the statements of the duration of the reigns of Jeroboam II. and Pekah and the time resulting from the synchronisms. But there is no error. Indeed, between the commencement and the end of the reign of Jeroboam II. fifty-two years elapsed; but during eleven of these he was superseded, and his de facto occupation of the throne counts only forty-one years, as the Biblical text affirms. Similarly Pekah reigned only twenty years in Samaria, although twenty-nine intervened between his accession and his death.

2. *From the Destruction of the First Temple to that of the Second under Titus (587 B.C. to 70 of the Common Era).*

The important events and dates are as follows:

| | |
|---|---|
| B.C. | |
| 587–168 | Loss of Jewish independence. |
| 538 | Decree of Cyrus, King of Babylon, signed Oct., 539, allowing the Jews to return to Palestine. |
| 473 | Institution of the Feast of Purim under Xerxes (Ahasuerus); troubles in Palestine caused by the enemies of the Jews. |
| 398 | Ezra, under Artaxerxes Mnemon. |
| 385 | Nehemiah's second organization. Government of the high priest. |
| 332 | Alexander subdues Palestine. |
| 312 | Establishment of the Syrian power. |
| 170 | Antiochus IV. (Epiphanes) plunders Jerusalem. The Jews lose their independence, 168 B.C. to 6 C.E. |
| 168 | Mattathias the Hasmonean or Maccabean. |
| 58 | Herod supersedes the Hasmoneans. |
| 4 | Early in April, death of Herod, and division of Palestine into four independent provinces. |
| C.E. | |
| 6 | Judea a province of Rome. |
| 69 | Revolt of the Jews. |
| 70 | Sunday, Aug. 5, destruction of the Second Temple. |

BIBLIOGRAPHY: Jules Oppert, *Salomon et Ses Successeurs*, 1877; idem, *Noli Me Tangere*, in *Proceedings of Soc. of Biblical Archeology*, Dec., 1897.

E. G. H. J. O.

**(II.) Biblical:** In this article there will be briefly given (1) the methods used for dating events and periods in the Old Testament; (2) the scientific data upon which the most reliable chronological system has been founded; and (3) the most valuable results in the fixing of important dates.

**1. Methods of Dating:** Two main stages may be distinguished in the attempts made by Bible writers of the various periods to indicate the times of occurrence of events. The first is that in which the narrator chooses any one out of a number of well-known events as a time-mark; and the second is that in which an authoritative system is assumed as already prevailing.

**Unsystematic Usages:** Reference is made to: (*a*) a memorable phenomenon of nature; thus Amos (i. 1) dates from an earthquake (compare Zech. xiv. 5); (*b*) a great national movement; thus, the establishment of the Hyksos dynasty in Egypt is marked by the building of the city of Zoan (Num. xiii. 22); (*c*) a decisive military movement, as the expedition of Sargon of Assyria against Ashdod (Isa. xx. 1); (*d*) the death of a king of the writer's country, as of Uzziah or of Ahab (Isa. vi. 1, xiv. 28).

**A Conventional System:** Such devices as the above-named could have only local vogue and value. Familiarity with the businesslike methods of outside communities, especially in the days of the later kings and during the Exile, led to the adoption of a methodical scheme for the dating of events. The decisive epoch was the period between Isaiah and Jeremiah, when the Judahites were completely under Assyrian domination. Dates are attached to several individual prophecies of Jeremiah; and the statements are, for the most part, of contemporary origin (Jer. xxvii. *et seq.*). The point of departure in the reckoning is the beginning of the reign of the then King of Judah, sometimes with the addition of the regnal year of the great King of Babylon, Nebuchadnezzar (*e.g.*, xxxii. 1). A little later Ezekiel's prophecies were regularly dated, as was natural to a writer living in Babylonia. In accordance with the same custom several of the prophetical books were furnished with headings indicating the limits of the professional careers of the authors. But these were added by later editors.

**Jeremiah and Ezekiel.**

More systematic and extensive are the chronological data of the books of Kings and Chronicles, where, throughout the history of the divided kingdoms, are found not only the lengths of the reigns of the several rulers, but the dates of their accessions, in two separate series of synchronisms. Thus it is said: "In the twentieth year of Jeroboam king of Israel began Asa to reign over Judah. . . . Forty and one years reigned he in Jerusalem" (I Kings xv. 9, 10). Many of the numbers given, especially the synchronisms, are erroneous, as is proved by the fact that no attempt to harmonize the two series has been successful [see, however, CHRONOLOGY (I.)]. The sum of the years of the kings of Israel from the schism to the Exile is 242; while that of the years of the kings of Judah for the same period is 260. Startling inconsistencies are also found where the several synchronisms for the same king are worked out. Thus, for the accession of Ahaz of Judah one has to choose between 727, 720, and 715 B.C., according as one set of data or another is followed. Inferential evidence points conclusively to the fact that all of these numbers were inserted, as a separate part of the narrative, in the editorial period that followed the loss of Jerusalem. It is equally certain that the synchronisms were a matter of independent calculation. But there is good reason to believe that if the regnal years were not found in surviving royal annals, they were at least preserved by a fairly reliable tradition supported in part by documentary testimony. By the help of Assyrian data they may be used with a fair degree of accuracy.

**Jeroboam and Asa.**

**The Dates Assigned to Ahaz.**

One step backward beyond the division of the kingdom, Solomon, David, and Saul are each credited with a reign of forty years. This suggests a conjectural systematization. The hypothesis is strengthened by the frequent occurrence of the number forty in numerations made for still earlier personages and events. Indeed, the summation of the years between the Exodus and the beginning of Solomon's Temple, found in I Kings vi. 1, has been plausibly conjectured to be made up of twelve generations, each of forty years. The number 480 thus given is, however, too large by one-half; since the Exodus can not have occurred much before 1200 B.C., and the Temple was built about 960 B.C.

**From the Exodus to Solomon.**

For the chronology of the long period before Moses there are no sure data, since the numbers of the Masoretic text differ widely from those variously given by the Septuagint, the Samaritan Pentateuch, and the Book of Jubilees (first century C.E.). In the Masoretic data there are, moreover, several artificial schemes of systematization. For the details of these any good modern commentary on Genesis or special treatise on Bible chronology may be consulted.

**The Earliest Period.**

**2. Scientific Data:** All chronological accuracy depends upon the fulfilment of two conditions. To ascertain or verify the date of any event there must be a fixed point of departure, from which or to which the event in question is to be reckoned. Again, the data from which the time of the event is inferred must be adjusted to a connected system of time-reckoning reliable throughout. In other words, some ancient authority, referring to an established scheme or system, must have made a notation of the event itself or of something synchronous with it.

The Babylonians, and their kindred and disciples, the Assyrians, were the only people of Oriental antiquity who duly kept such a required system of time-notation. It is to them that the current divisions of time generally, as well as the beginnings of mathematics and astronomy, are due. They had already in their earliest recorded history the sense of number and computation. The Hebrew writers were still working with

**Babylonian Methods of Numeration.**

round numbers and employing primitive and uncertain eras thousands of years after the Babylonians had begun to keep their sacred and public records by separate and successive years and to preserve the results for later reference or tabulation.

Naturally, most is gained for Biblical chronology from the synchronisms with contemporary Assyrian or Babylonian history. Of special importance are those available for the period of the kings of Israel and Judah, when the relations with Assyria were close and continuous, and at the same time the Biblical data are most abundant. There are three main sources of information in the inscriptions. One is the royal annals, in which events are often described as occurring in a given year of the king's reign, or in the year of office of a given eponym. The second is the lists of such eponyms as were chosen successively from among Assyrian rulers of different grades to mark their respective years, which were accordingly called by their names. These lists are preserved in more than one form; and by combining them it is possible to make up a complete series for the period 893–666 B.C., as well as for shorter intervals both before and after. Their accuracy has been confirmed by every possible check. Not only historical events, but business documents also, were dated by the years of the proper eponyms. The third aid of this kind consists of lists of kings in the order of their succession, with the lengths of their several reigns, as well as brief summaries of important events, usually referred to by modern scholars as "chronicles."

**Helpful Cuneiform Records.**

An instance of the application of Assyrian data to Old Testament chronological problems may be given here. Shalmaneser II., who reigned 860–825 B.C., describes frequent expeditions to Syria and Palestine, and mentions by name Ahab and Jehu of Israel. He relates that in the year of his reign which is found to correspond to 842 B.C., he received tribute from Jehu. Presumably this was at the accession of Jehu, who would be anxious to secure support for his new pretensions; but this is only a conjecture. He mentions, also, that in 854 he fought a great battle against a league of western rulers, among whom were Ahab of Israel and Ben-hadad of Damascus. The history of Ahab, as given in the Bible, indicates that there was only one occasion on which Ahab and Ben-hadad could have made such a league with each other; namely, in the brief period between the peace of Aphek (I Kings xx. 34) and the death of Ahab in the third year thereafter (*ib.* xxii. 2 *et seq.*). The middle year of this interval suggests itself as the date of the league, 854 B.C. Ahab, therefore, must have died in 853 B.C. According to the narrative in Kings, Jehu came to the throne in the twelfth year thereafter; that is to say, in 842. Using with necessary caution the Biblical numbers, one may now reckon backward and forward from these dates and obtain a fairly correct chronology of the whole period from the schism to the close of the Exile.

**Application of Assyrian Data.**

**3. Results:** The following are some of the most important dates which have been ascertained from combinations and inferences made upon the principles set forth above. Others had already been learned by the aid of Greek writers, especially Ptolemy.

| B.C. | |
|---|---|
| 934 | Division of the kingdom. |
| 886 | Omri made King of Israel. Samaria founded. |
| 855 | Peace with Damascus. |
| 853 | Death of Ahab. |
| 842 | Jehu made king and pays tribute to Assyria. |
| 797 | Damascus taken by the Assyrians. |
| 763 | Amos prophesies. |
| 738 | Isaiah prophesies. Death of King Uzziah. Northern Israel tributary to Tiglath-pileser III. |
| 734 | Judah under Ahaz pays homage to Assyria. |
| 733 | Damascus and Samaria taken by Tiglath-pileser. Part of Israel deported. |
| 722–21 | Fall of Samaria. Deportation of people by Sargon of Assyria, who acceded in Jan., 721. |
| 567 | Nebuchadnezzar invades Egypt. |
| 539 | In July, Babylon taken by Gobryas the Mede, general of Cyrus. In October, Cyrus himself enters the city. |

BIBLIOGRAPHY: Ideler, *Lehrbuch der Chronologie*, 1831; Brandes, *Abhandlungen zur Gesch. des Orients*, 1874; Schrader, *K. G. F.* 1878; idem, *K. A. T.* 2d ed., 1883; Wellhausen, in *Jahrbuch für Deutsche Theologie*, 1875; W. R. Smith, *The Prophets of Israel, and Their Place in History*, 1882, p. 413; Kamphausen, *Chronologie der Hebräischen Könige*, 1883; Mahler, *Biblische Chronologie und Zeitrechnung der Hebräer*, 1887; C. Niebuhr, *Die Chronologie der Gesch. Israels*, etc., 1896; E. L. Curtis, *Chronology of the Old Testament*, in Hastings, *Dict. Bible*; K. Marti, in Cheyne and Black, *Encyc. Bibl.* s.v.

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**——Post-Biblical:** The chronological system of the Jews was derived, like most of their science, from the Greeks. They used the "minyan shetarot" (era of contracts, really the Seleucidan era, dating from 312 B.C.) till the Middle Ages, when the method of reckoning from the creation of the world was introduced—probably by the later geonim, as it was employed by R. Sherira (987 C.E.). This era begins with the year corresponding to 3760 B.C. Maimonides on occasions used no less than three eras, as in the Mishneh Torah (Shemittah, x. 4): "In the year 1107 of the destruction of the Temple, 1487 of the Seleucidan era, 4936 of the Creation." For a short time the era of the Hasmoneans, dating from the autumn of 143 B.C. (see I Macc. xiii. 41–42), was in use. See ERA.

The dates recorded according to these various eras are based in Jewish chronology on certain estimated intervals between important events in post-Biblical Jewish history. These intervals are given in 'Ab. Zarah 9a, 10a (probably derived from Seder 'Olam Rabbah, xxix.), which counts 34 years from the Second Temple to Alexander; 180 for the Greek empire; 103 from the beginning of the Hasmonean dynasty under John Hyrcanus (135 B.C.) to Herod; 103 from Herod to the destruction of the Temple; making in all 420 years. According to this reckoning, the era of contracts is placed six years after that of Alexander, the interval between whose appearance in Palestine and the destruction of the Second Temple is much less than in reality. The date of the accession of Herod is placed two years too late; and that of the destruction of the Temple is fixed at 68, which is, of course, two years too early. Loeb ("Revue Etudes Juives," xix. 202–205) has ingeniously explained these discrepancies as due to a desire on the part of R. Jose, the author of the Seder 'Olam Rabbah, to make them agree with the prediction of Dan. ix. 24 *et seq.*, that seventy weeks (of years), or 490 years, would elapse between the Return from

the Exile and the destruction of the Second Temple. As the Exile was assumed to last seventy years, in accordance with Jeremiah, this left 420 years from the Return (537 B.C.) to the destruction of the Temple (70 C.E.), a discrepancy of 187 years. This is got rid of in part by making the Persian domination last 34 instead of 204 years (537–333 B.C.). This was done in order to make the interval between the Exodus and the era of contracts exactly 1,000 years.

**Dates of Jewish Annalists.**

Owing to these discrepancies, great confusion exists in the annals of the Jewish chroniclers, who have generally tried to combine the dates recorded by their predecessors with those of more recent events, using the era of creation almost exclusively (see I. Loeb, "Josef Haccohen et les Chroniqueurs Juifs," Paris, 1888, reprinted from "Revue Etudes Juives," xv., xvi.); and it is dangerous to trust to their lists unless checked by contemporary annals. In the subjoined chronological table the dates of the most prominent events of Jewish history have been derived from Henrietta Szold's "Tables of Jewish History" in the index volume (pp. 104 *et seq.*) of the American edition of Graetz's "History of the Jews." For events of lesser importance the sources are in almost every case the local annalists as utilized by the historians of the Jews in the respective countries. Particular attention has been given to the successive stages of legislation, while only selections have been made from the many cases of autos da fé, blood accusations, expulsions, host-tragedies, and acts of emancipation, for all of which complete lists are given in separate articles under the respective headings.

In contradistinction to the usual custom, but few literary events have been included in the table, only those works which have affected the public opinion of the non-Jewish world having been regarded as of more direct historic importance. The ruling principle has been to confine the list to strictly historic events; *i.e.*, to incidents affecting either directly or indirectly the relations of the Jews to the states in whose territories they have dwelt. Incidents affecting merely the internal concerns of the Jewish communities have not, as a rule, been included.

## A Jewish Chronology from the Destruction of Jerusalem to the Year 1902.

C.E.

70. Jerusalem besieged and conquered by Titus; the Temple destroyed.
72. Judea completely conquered; the "Fiscus Judaicus" instituted by Vespasian.
115. The Jews of Babylonia, Palestine, Egypt, Cyprus, Cyrene, and Libya rise against Trajan.
118. The Jews of Palestine rise against Trajan and Hadrian; "War of Lucius Quietus."
133. Rebellion of Bar Kokba against Hadrian; restoration of the Jewish state.
135. Fall of Bethar; end of Bar Kokba's rebellion.
161. Revolution in Palestine against Antoninus Pius.
280. Judah III., son of Judah II., patriarch, collects a tax from foreign communities.
306. Council of Elvira forbids Christians to eat with Jews or to intermarry with them.
325. First Nicene Council separates the celebration of Easter from that of the Jewish Passover.
339. Constantius forbids, under penalty of death, marriage of a Jew with a Christian woman, and circumcision of slaves.
361. Restoration of the Temple at Jerusalem undertaken under Julian the Apostate.
362. Julian the Apostate abolishes the Jew tax.
400. Moses, the false Messiah of Crete.
415. Cyril, Bishop of Alexandria, drives the Jews from Alexandria.
418. (March 10) Jews excluded from all public offices and dignities in the Roman empire.
425. Extinction of the patriarchate.
455. Persecution of the Babylonian Jews under Yezdegerd III.
465. The Council of Vannes (Gaul) prohibits the clergy from taking part in Jewish banquets.
471. Persecution of the Babylonian Jews under Firuz (Perozes); the exilarch Huna Mari and others suffer martyrdom.
500 (*circa*). Abu-Kariba, Himyarite king, adopts Judaism, and converts his army and his people.
511. Mar-Zutra II., prince of the Captivity (exilarch), establishes an independent Jewish state in Babylonia under the Persian king Kobad.
516. (May 14, 15) Uprising against Jews of Clermont; synagogue destroyed.
517. The Council of Epaon forbids Christians to take part in Jewish banquets.
518. Persecution of the Jews by Kobad, King of Persia.
532. Justinian I. decrees that the testimony of Jews shall be valid only in Jewish cases.
537. Justinian declares Jews incapable of holding any official dignity.
538. The Council of Orleans forbids Jews to appear on the street at Eastertide.
589. Reccared, Visigothic King of Spain, completely isolates Jews from Christians.
612. Sisebut, Visigothic king, forces the Jews to accept baptism or to emigrate.
624. The Banu Ḳainuḳa'a, a Jewish-Arabic tribe, driven from Arabia by Mohammed.
627. Emperor Heraclius forbids Jews to enter Jerusalem, and in other ways harasses the Palestinian Jews.
629. Dagobert orders the Jews of the Frankish empire to accept baptism or to emigrate.
633. The Council of Toledo under Sisenand, Visigothic king, and Isidore of Seville, forces converts to Judaism back to Christianity.
638. Chintila enacts that only professing Catholics shall remain in Visigothic Spain; Jews emigrate.
640. Omar, the second calif, banishes all Jews from Arabia; the "Pact of Omar" imposes restrictions upon Jews in the whole Mohammedan world.
641. Bulan, khan of the Chazars, becomes a Jew.
658. Beginning of the Gaonate; Mar-Isaac, head of the Sura Academy, takes the title "Gaon."
694. (Nov.) All Jews in Spain and Gallic Provence declared slaves; children under seven forcibly baptized.
720. Omar II., Ommiad Calif of Damascus, reenacts the "Pact of Omar."
721. Appearance of the false Messiah Serenus in Syria causes many Spanish Jews to emigrate to Palestine.
761. The Karaite schism led by Anan ben David.
797. Isaac sent by Charlemagne on an embassy to Harun al-Rashid.
814. "Capitula de Judeis" of Charlemagne and Ludwig decide that Jews should not have Church utensils in pledge.
827 (*circa*). Eberard, "Magister Judæorum" under Louis I. the Pious, king of the Franks, protects the Jews against Agobard, Bishop of Lyons.
845. The Council of Meaux, under Amolo, Bishop of Lyons, enacts anti-Jewish decrees, renewing those of Constantine and Theodosius II.
850. Al-Mutawakkil orders the "Peoples of the Book" to wear yellow kerchiefs.
878. Ibrahim ibn Ahmad orders Jews of Sicily to wear a badge.
982. (July 13) Kalonymus saves life of Otto II. after battle of Cotrone.
1007. Persecution at Rouen by Robert the Devil.
1012. (Nov.) Jews driven from Mayence by Emperor Henry II.
1013. (Apr. 19) Massacre at Cordova by soldiers of Sulaiman ibn al-Ḥakim.
1021. Al-Ḥakim renews the "Pact of Omar" in Egypt.
1066. Banishment of the Jews from Granada.
1078. Pope Gregory VII. (Hildebrand) promulgates canonical law against Jews holding office in Christendom.
1079. Jews repulsed from Ireland.
1085. Pope Gregory VII. protests against Jews being placed by the King of Castile in authority over Christians.
1090. "Fuero" (decree) of Alfonso VI. appoints duel as means

of settling litigation between Christian and Jew. (Feb. 19) Henry IV. grants to Judah ben Kalonymus and other Jews of Speyer protection to life and property.

1096. First Crusade; Jews massacred along the Rhine and elsewhere.

1099. The Jews of Jerusalem burned in a synagogue by the Crusaders under Godfrey of Bouillon.

1103. (Jan. 6) The "Constitutio Pacis" of the imperial court at Mayence assures the Jews of the "emperor's peace."

1108. Massacre at Toledo.

1117. Persecution at Rome; appearance of a false Messiah at Cordova.

1120. Calixtus II. issues bull "Sicut Judæis," the charter of the Roman Jews.

1124. Ladislaus I. of Bohemia decrees that no Christian shall serve Jews.

1144. Alleged martyrdom of St. William of Norwich (first case of blood accusation).

1146. Second Crusade; Jews massacred throughout France and Germany. Beginning of the Almohad persecution in northern Africa and southern Spain; Jews flee, or pretend to accept Islam.

1150. Statutes of Arles appoint a special Jewish oath.

1156. Jews of Persia persecuted on account of pseudo-Messiah, David Alroy.

1168. Latins and Greeks, Jews and Saracens, granted right of being judged by their own laws in Sicily.

1171. Thirty-one Jews and Jewesses of Blois burned on the charge of having used human blood in the Passover.

1172. Persecution of the Jews of Yemen. Messianic excitement.

1174. Sultan Nureddin Maḥmud removes all Jews of Syria and Egypt from public offices.

1178. Riot at Toledo, at which Fermosa, the Jewish mistress of Alfonso VIII., is killed.

1179. The third Lateran Council passes decrees protecting the religious liberty of the Jews. (Aug.) Jews of Boppard and neighborhood slain because body of Christian woman is found on banks of Rhine. Jews expelled from Bohemia.

1182. (April) Philip Augustus of France banishes the Jews from his hereditary provinces and takes one-third of their debts.

1189. Attack on the Jews of London at coronation of Richard I.

1190. (May 17) Self-immolation of 150 Jews at York to avoid baptism.

1194. "Ordinances of the Jewry" passed in England for registering Jewish debts, thus preparing the way for the exchequer of Jews.

1198. Jews permitted to return to France by Philip Augustus on payment of 15,000 livres in silver.

1200. Bishop Conrad of Mayence issues a formula for an oath in German for Jews of Erfurt.

1205. (July 15) Innocent III. writes to Archbishop of Sens and Bishop of Paris laying down the principle that Jews are bound to perpetual subjection because of the Crucifixion.

1209. Council of Avignon issues restrictive measures against the Jews. (July 22) French Jews attacked and plundered; 200 murdered.

1210. (Nov. 1) The Jews of England imprisoned by King John.

1211. Many French and English rabbis emigrate to Palestine.

1212. The Jews of Toledo killed by Crusaders under the Cistercian monk Arnold; first persecution of Jews in Castile.

1215. Magna Charta of England limits rights of the crown in Jewish debts to the principal. Fourth Lateran Council under Pope Innocent III., among many anti-Jewish measures, decrees the Jew badge.

1221. Jews killed at Erfurt.

1222. Golden Bull of Hungary refuses Jews the right to hold public office. Council of Oxford imposes restrictions on the English Jews.

1223. (Nov. 8) Rabbinical Synod of Mayence regulates the payment of the Jewish taxes.

1227. Council of Narbonne reenacts the anti-Jewish decrees of the fourth Lateran Council.

1230. (Dec.) "Statutum de Judeis" in France by Louis IX. prohibits Jews from making contracts or leaving their lords' lands.

1234. (Dec. 10) Jews of Fulda find a murdered Christian; 261 Jews killed in consequence.

1236. Frederick II. takes Jews of Sicily under his protection as being his "servi camerae" (first use of this term).

1240. (June 25) Disputation before Louis IX. of France between Nicholas Donin and the Jews represented by Jehiel of Paris, Moses of Coucy, Talmudist and itinerant preacher, and two others.

1241. (May 24) Riot at Frankfort on account of a Jewish convert. Jewish Parliament summoned to Worcester, England.

1244. Archduke Frederick II. the Valiant, of Austria, grants privileges to the Jews ("Privilegium Fredericianum"). Twenty-four wagon-loads of Talmuds and other manuscripts (1200) burned at Paris.

1246. James I. of Aragon, in the Ordenamiento of Huesca, declares Jews to be "in commanda regis." Council of Béziers forbids Jews to practise medicine.

1254. (Dec.) Louis IX. expels Jews from France.

1255. (July 31) St. Hugh of Lincoln disappears, and the Jews are accused of murdering him for ritual purposes.

1259. Jahudan de Cavalleria becomes "bayle-general" and treasurer of Aragon. Provincial council of Fritzlar for province of Mayence repeats several of the canonical restrictions, including the badge (first time in Germany).

1261. Expulsion from Brabant, under will of Henry III., of all Jews except those living by trade.

1263. Disputation at Barcelona between Pablo Christiani and Naḥmanides.

1264. Massacres at London, Canterbury, Winchester, and Cambridge by the barons in revolt against Henry III.

1265. (May 2) Persecution at Sunzig; 72 persons burned in synagogue.

1267. (May 12) Synod of Vienna, under Cardinal Guida, orders Jews to wear pointed hats.

1270. (June 23) Persecution at Weissenburg.

1273. (Nov. 4) Jews of Lerida obtain permission to substitute oath by the Ten Commandments for the oath "more Judaico."

1274. (July 7) Gregory X. issues bull against blood accusation.

1275. Jews expelled from Marlborough, Gloucester, Worcester, and Cambridge, at request of the queen-mother.

1280. Alfonso X. orders all Jews of Leon and Castile to be imprisoned till they pay 12,000 maravedis, and 12,000 for every day of delay in payment. English Jews forced to attend sermons of Dominicans.

1285. Blood accusation at Munich.

1286. (June 28) Meïr ben Baruch of Rothenburg (1220–93), chief rabbi of Germany, imprisoned when about to emigrate. Sancho of Castile in Cortes of Palencia orders Jews to submit their cases to the ordinary alcaldes (abolition of legislative autonomy). (Nov. 30) Bull of Honorius IV. to archbishops of York and Canterbury against Talmud.

1287. (May 2) All Jews in England thrown into prison.

1290. (Nov. 1) Jews banished from England.

1292. Ritual murder accusation and riot at Colmar.

1294. (Aug. 7) Bolko I. of Silesia grants Jews "Privilegium Fredericianum."

1295. (June 23) Boniface VIII. enters Rome and spurns the Torah presented to him by Jewish deputation.

1297. "Judenordnung" for Brandenburg.

1298. Persecution of the Jews in Germany instigated by Rindfleisch; Mordecai ben Hillel a martyr.

1301. Jews plundered and slain at Magdeburg.

1303. Ordinance of Philip the Fair enacts that all trials between Christians and Jews be decided by regular courts.

1306. First expulsion of the Jews from France under Philip the Fair.

1315. (July 28) Jews recalled to France by Louis X. for twelve years.

1320. The Pastoureaux persecutions in France ("gezeret ha-Ro'im").

1321. The Leper persecution in France ("gezeret meẓora'im"). (June 24) Second expulsion of the Jews from France. Five thousand slain in Dauphiné on charge of well-poisoning.

1322. (Pentecost) Talmuds burned in Rome.

1330. Alleged desecration of host at Güstrow.

1334. (Oct. 9) Casimir III. the Great, of Poland, grants Jews "Privilegium Fredericianum."

1334. Host-tragedy at Constance.

1337. (May) Armleder massacres at Ensisheim, Mühlhausen, Rufach, etc.

1346. Blood accusation at Munich.

1348. (Feb. 28) The Ordenamiento of Alcaza orders all usury to cease. (July 16) Karl IV. forbids Jews being summoned before the Vehmgericht.

1348–49. Persecution of the Jews in central Europe on account of the Black Death. Pope Clement VI. issues two bulls protecting them.

1350. Alfonso IV. of Portugal enforces the badge (first in the Peninsula).
1351. Cortes of Valladolid demands the abolition of the judicial autonomy of Spanish-Jewish communities. Jews burned at Königsberg in Neumark.
1353. Jews invited back to Worms on account of their usefulness.
1360. (Nov.) Samuel Abulafia dies under torture on the charge of peculation. Manessier de Vesoul obtains from King John a decree permitting Jews to dwell in France.
1365. Jews expelled by Louis the Great from Hungary; many go to Wallachia.
1370. All Jews imprisoned and robbed in Austria.
1380. (Nov. 16) Riot at Paris; many Jews plundered, several killed, most fled.
1381. A synod at Mayence regulates the rabbinical marriage laws.
1387. Jews expelled from Basel.
1389. (Apr. 18) The charge of insult to a priest carrying the sacrament leads to the massacre of the Jews in Prague.
1391. (June 6) Spanish horrors begin; Ferdinand Martinez incites the mob against the Jews of Seville; anti-Jewish riots spread throughout Castile and Aragon.
1394. (Nov. 3) Third and last expulsion of the Jews from France, under Charles VI.
1400. Persecution of the Jews of Prague at the instigation of the convert Pessach; Lipmann of Mühlhausen among the sufferers.
1403. (Oct. 25) Juan II. of Castile withdraws civil jurisdiction from Jews.
1405. Jews expelled from Speyer.
1407. (Oct. 26) Jews attacked at Cracow.
1410. (Sept.) Meïr Alguades slain on charge of host-desecration.
1411. Vincent Ferrer raises the populace against the Jews. Second general massacre of Jews in all the Spanish provinces.
1413. (Jan. 7) Religious disputation at Tortosa arranged by Pope Benedict XIII. between Geronimo de Santa Fé and Vidal ben Benveniste ibn Labi and Joseph Albo.
1415. (May 11) Bull of Benedict XIII. against the Talmud and any Jewish book attacking Christianity.
1420. Charges of host-desecration lead to the putting to death of a number of Jews and to the expulsion of the remainder from Lower and Upper Austria.
1423. Jews expelled from Cologne.
1424. Jews expelled from Zurich.
1432. Rabbinical synod at Valladolid. Host-tragedy at Segovia. A synod at Avila, under Abraham Benveniste Senior, provides for an educational system for Jewish Spain.
1434. The Council of Basel renews old and devises new canonical restrictions against Jews. Annihilation of the Jews of Majorca.
1435. Jews expelled from Speyer.
1438. Jews expelled from Mayence.
1440. Jews expelled from Augsburg.
1447. Casimir IV. of Poland grants special privileges to Jews.
1450. Ludwig X. of Bavaria throws all the Jews in forty towns into prison and confiscates their property.
1451. Nicholas de Cusa enforces the wearing of the Jew badge in Germany.
1454. (May 2) Forty-one Jews burned at Breslau, and Jews expelled from Brünn and Olmütz, through Capistrano.
1458. Jews expelled from Erfurt.
1460. (March 5) The states of Austria demand that no Jew be permitted to dwell there. Jews expelled from Savoy.
1464. (Apr. 12) Jews plundered and murdered by soldiers in Cracow.
1467. Eighteen Jews burned at Nuremberg.
1468. Jews expelled from Neisse by the gilds. Blood accusation brought against Jews of Sepulveda.
1469. Jews plundered and slain at Posen.
1470. Jews expelled from bishopric of Mayence.
1475. Bernardinus of Feltre preaches against the Jews in Italy. The Jews charged with the murder of Simon of Trent for ritual purposes. Riots in Padua and elsewhere in Italy and Sicily.
1476. Blood accusation in Regensburg through the convert Wolfram.
1477. Jews plundered at Colmar and burned at Passau; the rest expelled through bishop.
1478. Jews expelled from diocese of Bamberg on account of Simon of Trent affair.
1481. The Inquisition against the Maranos established in Seville and at other places in Castile.
1482. Inquisition established in Aragon; Thomas de Torquemada, chief inquisitor.
1484. Jews expelled from Arles.
1486. (Feb. 12) Auto da fé at Toledo at which 740 were absolved. (Dec. 10) Another auto at same place; 900 Jews "reconciled."
1488. (Jan. 25) First auto at Barcelona. (May 24 and July 30) Autos da fé at Toledo; at former, 21 Jews burned, 400 punished; at latter, 76 burned.
1490. (Dec.) Jews expelled from Geneva.
1492. (Aug. 2) Expulsion of the Jews from Spain.
1494. Jews plundered in Naples. Blood accusation at Tyrnau.
1495. Jews expelled from Florence, but readmitted after a few months on account of their utility; Jews expelled from Lithuania.
1496. Expulsion of Jews from Styria. Manoel of Portugal orders the Jews to accept baptism or leave the country.
1498. The exiles settled in Navarre banished. Jews expelled from Nuremberg and Ulm.
1501. (July) Fifty-four Jews burned at Seville.
1502. Appearance of the pseudo-Messiah Asher Lämmlein.
1503. Pfefferkorn denounces Reuchlin. (March 22) Jews permitted to return to Lithuania. (Dec. 27) Judaizing followers of Zechariah of Kiev burned at Moscow.
1505. Jews expelled from Orange. All slain at Budweis on a child-murder accusation.
1506. Jews settle in Pinsk and secure synagogues and cemetery. Massacre of 4,000 Maranos in Lisbon.
1508. (July 15) Royal decree issued expelling Jews from Portugal.
1510. Burning of Jewish books at Frankfort. Thirty-eight Jews burned in Berlin for host-desecration and child-murder (Grätz, ix. 94).
1516. (March) Venice sets apart a special quarter for a ghetto (first use of the term).
1524. The Jews of Cairo threatened with destruction by Aḥmad Shaitan, viceroy of Egypt. Jews return to Genoa.
1529. (May 21) Thirty Jews burned at Pösing on blood accusation. Solomon Molko (Diogo Pires, 1501–32) begins his Messianic agitation.
1530. (Aug. 12) Josel of Rosheim obtains extension of Alsatian privileges from Charles V.
1531. Clement VII. issues a bull establishing the Portuguese Inquisition for Maranos.
1541. Jews expelled from Naples.
1542. Jews expelled from Bohemia because of fires in Prague and other towns.
1543. Luther publishes his attack on the Jews.
1548. (July 10) Eighteen hundred Maranos released from the prisons of the Inquisition in Portugal.
1550. (April 2) Jews banished from Genoa.
1551. Jews expelled from Bavaria and Württemberg.
1554. (June 21) Rabbinical synod at Ferrara.
1555. Paul IV. issues the bull "Cum Nimis Absurdum." Jews expelled from the Palatinate.
1556. Twenty-four Jews of Ancona hanged and burned by order of Paul IV.
1567. Don Joseph Nassi appointed ruler of Naxos and eleven other islands of the Grecian archipelago. (June 15) Jews expelled from Genoese territory.
1568. Isaac Luria Levi (1534–72), cabalist, pretends to be the Messiah, son of Joseph.
1569. (Feb. 26) Bull of Pius V., "Hebræorum Gens," expels Jews from Papal States except Rome, Bologna, and Ancona.
1570. Solomon Ashkenazi sent as an envoy to Venice by Sultan Selim II.
1573. (Jan. 28) The Jew Lippold executed at Berlin; all Jews expelled from Brandenburg.
1576. Stephen Bathori allows the Jews of Poland to carry on trade without restrictions.
1582. Expulsion from Silesia.
1586 (*circa*). The Jews of Poland establish the Council of Four Lands; Mordecai Jafe probably its first president.
1592. (Aug. 17) Papal edict forbids Jews to admit Christians into synagogues, etc.
1593. Clement VIII. expels the Jews from all the Papal States except Rome and Ancona. The first Marano settlement in Holland made at Amsterdam under Jacob Tirado.
1596. Persecution of the Persian Jews by Shah Abbas the Great.
1598. Bet Jacob synagogue consecrated at Amsterdam.
1612. Portuguese Jews granted right of residence in Hamburg.
1614. (Sept. 2) Vincent Fettmilch's attack upon the Jews of Frankfort.
1615. Jews of Worms banished.

1616. Jews return to Frankfort and Worms.
1617. (Jan. 3) "Neue Stättigkeit" for Frankfort makes right of domicil for Jews perpetual.
1629. (June 26) Lippman Heller forced to leave his post as rabbi in Prague.
1632. (April 20) Proselyte Nicolas Antoine burned at Geneva. (July 4) Auto da fé at Madrid.
1639. Dutch West India Company grants Jews of Guiana full religious liberty.
1642. Six hundred Jews of Amsterdam with Isaac Aboab as ḥakam settle at Pernambuco.
1646. The Jews in Brazil side with the Dutch in their war with the Portuguese.
1648. The beginning of the Cossack persecutions of the Jews in Poland under Chmielnicki.
1652. Two leagues along the coast of Curaçao granted to David Nassi for a Jewish colony.
1654. (July 8) Twenty-four Jews land at New Amsterdam from Brazil.
1655. (Oct.) Menasseh ben Israel goes to London to obtain from Cromwell the readmission of Jews into England.
1657. (Feb. 4) Resettlement Day; Oliver Cromwell grants Carvajal right of residence for Jews in England.
1659. (Feb. 26) Jews expelled from all the Papal States except Rome and Ancona.
1660. Jews expelled from Kiev by Alexis.
1665. Shabbethai Zebi (1626–1676) publicly accepted as the Messiah at Smyrna.
1667. (Feb. 14) Jews run races at the Roman carnival for the last time.
1670. Jews banished from Vienna and Lower Austria by Emperor Leopold I. Synod of Lithuanian rabbis and deputies settle spheres of jurisdiction in relation to central ḳahals.
1671. Frederick William, the Great Elector, grants a privilege for twenty years to fifty families driven from Austria.
1678. Appearance of the pseudo-Messiah Mordecai Moshiaḥ of Eisenstadt.
1680. (June 30) Auto da fé at Madrid.
1682. (May 10) Auto da fé at Lisbon.
1686. Jews the victims of the Imperialist soldiery at the recapture of Buda from Turks.
1690. Ninety Jews from Curaçao settle at Newport, R. I.
1695. Jews forbidden to enter Sweden by Charles IX.
1700. The house of Oppenheimer in Vienna attacked by a mob. Eisenmenger attempts to publish his "Entdecktes Judenthum."
1703. Jonas Aaron settles in Philadelphia.
1710. The "Judenordnung" of Hamburg determines the social condition of the Jews of that city.
1716. (July 24–25) Serious uprising against the Jews at storming of Posen.
1727. (April 26) Jews expelled from Russia and the Ukraine by Catharine. (Nov. 15) Act passed by General Assembly of New York permitting Jews to omit "on the faith of a Christian" from oath of abjuration.
1732. (Sept. 2) "Editto sopra gli Ebrei" of Clement III. renews all restrictions against Jews of Rome.
1733. (July) Forty Jews from Lisbon arrive at Savannah, Ga.
1738. (Feb. 4) Joseph Süss Oppenheimer executed at Vienna.
1740. (Feb. 3) Charles the Bourbon, King of Naples and of the two Sicilies, invites the Jews back for fifty years. (July 11) Jews expelled from Little Russia by Czarina Anne. Act passed by English Parliament naturalizing Jews settled in the American colonies.
1742. (Dec. 2) Jews expelled from Great Russia by Czarina Elizabeth.
1744. (Dec. 18) Expulsion of Jews from Bohemia and Moravia.
1747. Bull of Benedict XIV. decides that a Jewish child baptized, even against canonical law, must be brought up under Christian influences.
1748. Jews permitted to remain in Bohemia on payment of a "Judensteuer" of 216,000 florins.
1750. (April 17) Frederick the Great issues a "Generalprivilegium" for the Prussian Jews.
1753. Act passed by English Parliament permitting Jews to be naturalized. "No Jews, no wooden shoes" riots in England.
1754. Act granting naturalization to English Jews repealed.
1756. Blood accusation in Jampol, Poland.
1757. Jacob Frank becomes leader of the Shabbethaians. Bishop of Kamenitz-Podolsk orders Talmuds to be burned.
1761. Persecution of Jews in Yemen.
1767. (June 20) Cossacks slay thousands of Jews at Homel.
1772. Jews settle in Stockholm, Karlskrona, and Gothenburg, by favor of Gustavus III.
1776. (Oct. 17) Senatorial decree of Russia grants freedom of settlement and other rights to baptized Jews.
1781. Joseph II. of Austria abolishes the Jewish poll-tax, and grants civil liberties to the Jews.
1782. Joseph II. issues his Toleration Edict.
1787. Frederick William II. removes the "Leibzoll" in Prussia.
1790. The French National Assembly grants citizenship to the Sephardic Jews of Bordeaux. New constitution for Jews of Silesia; a few receive general privileges, etc.
1791. The French National Assembly grants full civil rights to the Jews.
1796. Jews of Holland declared by the National Assembly to be full citizens of the Batavian Republic.
1797. (Aug. 1) Two Jews, Bromet and De Lemon, elected members of the second National Assembly of Holland.
1801. "Leibzoll" removed in Nassau.
1803. Israel Jacobson and Wolff Breidenbach agitate the abolition of the poll-tax for Jews in Germany.
1804. (Dec. 9) "Enactment concerning the Jews" passed by Alexander I. of Russia.
1807. The Great Sanhedrin convened by Napoleon; Joseph David Sinzheim president.
1808. (Jan. 27) Jerome Napoleon issues decree giving full civic rights to Jews of Westphalia. (Dec. 11) Napoleon at Madrid issues decree dividing the French empire into Jewish consistories.
1809. Law of Baden forms Jews into special religious community with all privileges.
1811. The Jews of Hamburg emancipated.
1812. The Jews of Prussia emancipated.
1813. (Feb. 18) The Jews of Mecklenburg emancipated.
1815. (June 8) "Bundesakte" passed at the Congress of Vienna decrees maintenance of status quo in the political condition of the Jews.
1818. First Reform Temple in Hamburg opened.
1819. (Aug.) The beginning of the "Hep, hep!" persecutions. Formation of the Society for the Culture and Science of the Jews, by Zunz, Gans, and Moser.
1820. Jews admitted again at Lisbon.
1825. Jews expelled from St. Petersburg through influence of gilds.
1826. Jews obtain full civic rights in the state of Maryland, U. S. A. Decree issued in Russia enrolling Jews for military service.
1831. Louis Philippe orders salaries of rabbis to be paid by the state.
1833. (Oct. 29) Jews of Kur-Hessen granted full emancipation.
1835. (April 13) General Jewish regulations issued in Russia. Edict of Nicholas I. founding agricultural colonies in Russia.
1836. Law refusing Jews the right to bear Christian names renewed in Prussia.
1839. Sultan 'Abd al-Majid grants citizenship to Turkish Jews.
1840. (Feb. 5) Damascus blood accusation. (Nov. 6) Firman issued by sultan against blood accusation.
1844. (May 25) Louis Philippe issues regulations for the internal organization of French Jews. (June) Rabbinical conference at Brunswick.
1845. (April) Ukase issued ordering Russian and Polish Jews to adopt ordinary costume.
1848. Emancipation Year: most of the countries of central Europe grant full civic and political rights to Jews—in the majority of cases, repealed the next year. (May 19–20) Riots in Presburg.
1849. (July 3) Baron Lionel de Rothschild, previously returned as M.P. for city of London, not allowed to take seat.
1852. (Sept. 3) Violent anti-Jewish riots at Stockholm.
1856. (Feb. 18) "Ḥaṭṭi-Humayun" issued, granting full civic rights to Turkish Jews.
1858. (June 24) Edgar Mortara in Ancona forcibly taken from his family by Bishop of Bologna on plea that he had been baptized when an infant by a Roman Catholic servant. The oath "on the true faith of a Christian" abolished in England; Jewish disabilities removed.
1860. Alliance Israélite Universelle founded.
1863. (July) Emancipation of Swiss Jews.
1866. Rumanian constitution, clause 7, makes all Rumanian Jews "aliens."
1868. Jews permitted to return to Spain. The law of the North German Federation of July 3 decrees that no state shall retain restrictions on the ground of religious belief.
1870. (March) Thirteen hundred and sixty Jews expelled from districts of Falciu and Vashui, Rumania.
1871. Anglo-Jewish Association founded.
1873. Union of American Hebrew Congregations established.

1876. (July 28) E. Lasker procures the passing of the "Austrittgesetz," permitting Jews to change their congregation.
1878. (July 13) The Berlin Congress inserts clause 44, that distinction of religion shall not be a bar to civil and political rights in Rumania.
1880. (Nov. 20–22) Debate in Prussian Diet on Kantorowicz incident.
1881. Atrocities against Jews in South Russia. (April 25) Anti-Semitic league in Germany presents petition with 255,000 signatures to Prince Bismarck. (April 27) Riot at Argenau.
1882. (April 7) Disappearance of Esther Solymosi causes a trial on blood accusation at Tisza-Eszlar. (May 3) "May Laws" issued by General Ignatief confining the Jews in the Pale of Settlement to the towns.
1884. (March 7) Rumanian law prohibiting hawking puts 5,000 Jewish families out of employment. (July 9) Lord Rothschild takes his seat as first Jewish peer in the British House of Lords.
1885. Pittsburg Conference of American Rabbis establishes a platform for Reform Judaism.
1886. Drumont publishes "La France Juive."
1887. (Feb. 28) Rumanian law excluding Jews from public service and from tobacco trade and from employment in retail trade.
1889. (May 12) Rumanian law limiting number of Jewish factory hands to one-third.
1890. (Dec. 10) Guildhall meeting against persecution of Russian Jews by May Laws.
1891. (June 29) Blood accusation at Xanten.
1892. Jewish Colonization Association founded by Baron de Hirsch.
1893. (Jan. 14) Rumanian law prohibiting Jews from being employed in public medical department.
1895. Capt. Alfred Dreyfus condemned and degraded as a spy and deported to Devil's Isle, Cayenne.
1897. (Aug. 29–31) First Zionist Congress at Basel.
1898. (Oct.) Eleven thousand two hundred Jewish children refused admission to public schools in Rumania.
1899. (March 31) Rumanian law excluding Jews from agricultural and professional schools. (Sept. 2) Dreyfus condemned a second time, but "pardoned" on Sept. 19.
1900. (Aug. 13–16) Fourth Zionist Congress at London. (Sept. 8) Israelsky, accused of ritual murder at Konitz, acquitted.
1901. (Dec.) Rumanian law prohibiting Jews from holding saloons or stores in rural districts.
1902. (March) Rumanian law prohibiting employment of Jewish working men.

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G. J.

**CHRYSOSTOMUS, JOANNES** (generally known as **St. Chrysostom**): Patriarch of Constantinople, one of the most celebrated of the Church Fathers, and the most eminent orator of the early Christian period; born in 347 at Antioch; died Sept. 14, 407, near Comana, in Pontus. Chrysostom originally devoted himself to the law, but soon felt dissatisfied with this vocation, and at the age of twenty-three was made a deacon. About fifteen years later (386) he advanced to the rank of presbyter, and in 398 was appointed by the emperor Bishop of Constantinople. Having attacked the empress Eudoxia in his sermons, he was banished (403), but was recalled soon after, upon the unanimous demand of his congregation. He repeated his attacks upon the empress, and was again banished in 404, first to Nicæa, then to Cucusus in the desert of the Taurus, and finally to Pityos on the Black Sea; but he died while on the way to the last-named place.

The name "Chrysostomus" ("golden-mouthed"; *χρυσός* = "gold," and *στόμα* = "mouth") is a title of honor conferred on this Church father only. It was first used by Isidore of Seville (636), and is significant of the importance of the man, whose sermons, of which one thousand have been preserved, are among the very best products of Christian rhetoric. As a teacher of dogmatics and exegesis Chrysostom is not of so much importance, although much space in his works is devoted to these two branches. Among his sermons, the "Orationes VIII. Adversus Judæos" (ed. Migne, i. 843–944) deserve special notice, inasmuch as they mark a turning-point in anti-Jewish polemics. While up to that time the Church aspired merely to attack the dogmas of Judaism, and did that in a manner intended only for the learned, with Chrysostom there began the endeavor, which eventually brought so much suffering upon the Jews, to prejudice the whole of Christendom against the latter, and to erect hitherto unknown barriers between Jews and Christians.

It was the existing friendly intercourse between Jews and Christians which impelled Chrysostom to his furious attacks upon the former.

**Attack on Jews.**

Religious motives were not lacking, for many Christians were in the habit of celebrating the Feast of the Blowing of the Shofar, or New-Year, the Day of Atonement, and the Feast of Tabernacles ("Adversus Judæos," i.; ed. Migne, i. 848). "What forgiveness can we expect," he exclaimed, "when we run to their synagogues, merely following an impulse or a habit, and call their physicians and conjurers to our houses?" (*ib.* viii.). In another place Chrysostom says: "I invoke heaven and earth as witnesses against you if any one of you should go to attend the Feast of the Blowing of the Trumpets, or participate in the fasts, or the observance of the Sabbath, or observe an important or unimportant rite of the Jews, and I will be innocent of your blood" (*ib.* i. 8; ed. Migne, i. 855). Not only had Chrysostom to combat the pro-Jewish inclinations of the Antiochians in religious matters, but the Jews were held in so much respect at that time, that Christians preferred to bring their lawsuits before Jewish judges, because the form of the Jewish oath seemed to them more impressive and binding than their own (*ib.* i. 3; ed. Migne, i. 847).

Chrysostom further argues at length in his writings that Judaism has been overcome and displaced by Christianity. He attempts to prove this by showing that the Jewish religion can not exist without a temple and sacrifice and a religious center in Jerusalem, and that none of the later religious institutions can fill the place of the ancient ones. Chrysostom derides the Patriarchs, who, he declares, were no priests, but gave themselves the appearance of such, and merely played their parts like actors. He adds: "The holy Ark, which the Jews now have in their synagogues, appears to be no better than any wooden box offered for sale in the market" (*ib.* vi. 7; ed. Migne, i. 614).

**Arguments Against Judaism.**

But he is not satisfied with the derision of all things sacred to the Jews. He tries to convince his hearers that it is the duty of all Christians to hate the Jews (*ib.* vi. 7; ed. Migne, i. 854), and declares

it a sin for Christians to treat them with respect. In spite of his hatred of the Jews and Judaism, Chrysostom—as, indeed, the whole Antiochian school in their Bible exegesis—shows a dependence upon the Haggadah, which at the time predominated among the Palestinian Jews. A few parallels with the Haggadists have been given by Weiss, but they could be easily increased; and even in instances not directly taken from the Haggadah, its influence can be noticed in the writings of Chrysostom.

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K. L. G.

**CHUDNOV:** Town in the government of Volhynia, Russia. A Jewish community existed here before the uprising of the Cossacks in 1648. In 1898 the town had nearly 8,000 inhabitants. Among them there were about 3,500 Jews, who were principally engaged in handicrafts and commercial pursuits. The former employed 1,252 Jews, of whom 475 owned their shops, 498 were wage-workers, and 279 were apprentices. The principal trades followed by the Jews are tailoring and shoemaking, the former, in 1898, employing 475 men, and the latter 350. The journeymen numbered 55.

The educational institutions include a Talmud Torah with 30 pupils, a private school for male pupils, one for female pupils, and 30 ḥadarim with an attendance of about 300.

BIBLIOGRAPHY: B. Katz, *Le-Ḳorot ha-Yehudim*, Berlin, 1899, pp. 39, 41.

H. R. S. J.

**CHUETAS** ("Pork-Eaters") or **INDIVIDUOS DE LA CALLE** ("Ghetto People"): Names given to the descendants of the secret Jews in Majorca, who at heart were still faithful to Judaism, but who, in order to induce the belief that they were good Christians, publicly ate pork ("chuya," diminutive "chueta"); the second term, "Ghetto People," is self-explanatory. Their fate was similar to that of the Cagots of the Pyrenees, who are still held in abhorrence by the natives of that region. People were afraid to approach them; at church they sat apart; and even in the cemetery their bodies were isolated. When the tribunal of the Inquisition was established in Majorca in 1488, it granted a general amnesty to all Jews that solicited pardon for their apostasy, and it received back the repentant ones, to the number of 680, on payment of a considerable fine. Beginning with 1509, however, several secret Jews were publicly burned before the Gate of Jesus at Palma; and in 1679, when a synagogue was discovered in an outlying house, several hundred of them were condemned by the tribunal to imprisonment for life, and their property was confiscated.

To escape these continuous persecutions and extortions, a number of Chuetas, reputed to be the wealthiest inhabitants of Palma, decided to leave the "Golden Island" in an English vessel which they had hired for the purpose; and they had set sail, when unfavorable winds compelled them to return to the harbor of Palma. After having been imprisoned for five years, these unfortunates were, in 1691, condemned by the Inquisition to the confiscation of their property, and more than fifty of them were garroted and then burned at the stake. Among the latter were Raphael Valls, "an excellent rabbi"; Raphael Benito Terongi, his most faithful pupil; and Catalina Terongi, a sister of the latter. These hero-martyrs were commemorated by Majorcan troubadours, whose verses are still sung by the women of the island while at their work. The Inquisition did its utmost to fan the prejudice of the people against the outlawed. Their portraits were placed in the Dominican monastery; and in 1755 a list was published in which were mentioned the names and rank of all those condemned to death or to confiscation of property from 1645 to 1691.

Not until the publication of the royal decree, Dec. 16, 1782, was an amelioration effected in the condition of these people, who were thenceforward permitted to reside in any street in the city of Palma and in any part of the island, and were no longer to be called Jews, Hebrews, or Chuetas, under penalty of the galleys or imprisonment in the fortress. Three years later they were declared eligible to the army and the navy as well as to public offices. Notwithstanding, as late as 1857 there appeared a special book directed against them. It bore the title "La Sinagoga Balear. Historia de los Judios de Mallorca," and the purpose of the author, Juan de la Puerta Vizcains, was, by means of it, to levy blackmail upon them. They, however, bought up all but three copies of the work. The descendants of the Chuetas, who bear to-day the same names that their ancestors bore in the fourteenth century, now occupy a respected position in industry and agriculture, as well as in the departments of science and politics.

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D. M. K.

**CHUFUT-KALE:** Suburb of Bakhchiserai, a town in the government of Taurida, Russia. It is called by the Tatars "Kirk-er" (Place of Forty), and by the Karaites, to which sect the greater part of its inhabitants belong, "Sela' ha-Yehudim" (The Rock of the Jews). There are many legends concerning the place. According to one, it was called "Kirk-er" because the khans Mengli-Girei and Takhtamish, the founders of the city, brought with them forty Karaite families, and in their honor called it the "Place of Forty."

Another legend, fostered by the Karaites to show the antiquity of their sect, says that Karaites were brought there from Persia at the time of the first Exile. The early settlers of the city exercised great influence upon their neighbors, the Chazars. The ḥakam Abraham Firkowitsch, who was very skilful in falsifying epitaphs and manuscripts, pretended to have unearthed at the cemetery of Chufut-Kale tombstones dating from the year 6 of the common era, and to have discovered the tomb of Sangari, which is still shown by the Karaites. According to Harkavy, however, no epitaph earlier than 1203

can be seen at the cemetery of Chufut-Kale, called "Vale of Jehoshaphat"; and the tombs do not belong to Karaites, but to the old Rabbinite settlers called "Krimchaki." Chufut-Kale, however, existed as early as the seventh century. Abu al-Fida mentions it under the name "Kirk-er."

The Karaite community possesses two synagogues; it has a bet din consisting of three members, the ḥakam, the ḥazzan, and the beadle (shammash). A printing-office for Karaite works was established there in 1734. The first work published was the Karaite ritual, according to Aaron ben Joseph, the author of "Sefer ha-Miḇḥar." For history of suburb see CRIMEA; KARAITES.

BIBLIOGRAPHY: *Semenov*, i. 742; *Regesty*, pp. 1023 *et seq.*; Chwolson, *Trudy Pyatavo, Archeologicheskavo Syezda v Tiflisye*, pp. 95–160; Beim, *Pamyat o Chufut-Kale*; Beilinson, *Zebi la-Zaddik*, refuting the legends related in the preceding work; see also Harkavy's letter, in *Nedyelnagaya Khronika Voskhoda*, 1895, No. 15.

H. R. I. BR.

**CHUMACEIRO, AARON MENDES:** Ḥakam of Curaçao, Dutch West Indies; born at Amsterdam Jan. 28, 1810; died there Sept. 18, 1882. He received the various rabbinical degrees (that of "morenu" in 1846) at the celebrated bet ha-midrash Ets Haim. In 1848 he was awarded the royal gold medal for the best sermon in the Dutch language. When the Sephardic synagogue of Amsterdam proposed to elect him preacher in the vernacular, it met with strenuous opposition, Ladino being the only language, except Hebrew, used in the synagogue. When in 1852 Chumaceiro was elected first ab bet din, he succeeded in overcoming the opposition to Dutch, and soon established a reputation as one of the foremost pulpit orators in Holland. In 1852 he edited the first Dutch Jewish weekly, "Het Israelietisch Weekblad." In the same year he was elected head of the bet ha-midrash Ets Haim.

Aaron Mendes Chumaceiro.

Delegated by the parnasim of his congregation in 1854 to receive the future King Pedro V. of Portugal, he conducted the royal visitor and his suite to the bet ha-midrash, where the king, noticing the names of the donors to that institution inscribed on the walls, made the significant remark: "Me faz pareçer que estoy em mea propia terra do Portugal" (It seems as though I were in my own land of Portugal). When Pedro V. ascended the throne in 1856, he removed the civil disabilities of the Jews.

On account of his liberal-conservative views Chumaceiro was strongly opposed by the ultra-Orthodox party, and he therefore accepted in 1855 from King William III. the appointment of chief rabbi of the colony of Curaçao. At the solicitation of the special ambassador, O. van Rees, who was sent by the king to adjust the claims of the persecuted Dutch Jews of CORO, Venezuela, he succeeded in settling the complicated disputes to the entire satisfaction of the contending parties.

Chumaceiro visited his birthplace in 1861, when the office of ḥakam was tendered to him, which he declined, receiving on that occasion a costly testimonial from the Sephardic synagogue. He obtained his discharge as ḥakam of Curaçao in 1869, and received a liberal pension from the king for "the numerous and faithful services rendered to his country."

Chumaceiro had four sons:

**1. Abraham Mendes Chumaceiro:** Attorney at law; born at Amsterdam Nov. 16, 1841; died at Curaçao, Dutch West Indies, Aug. 19, 1902. He moved to Curaçao, in 1856, studied law, and was admitted to the bar in 1872. He soon acquired great prominence in his profession. Among his literary works are "Is Curaçao te Koop?" and "Het Kiesrecht in de Kolonie Curaçao."

**2. Benjamin Mendes Chumaceiro:** Ḥazzan; born in Amsterdam in 1871. He received a ministerial training at the bet ha-midrash Ets Haim of Amsterdam. In 1892 he was elected assistant ḥazzan of the Portuguese synagogue at The Hague; and in 1895 ḥazzan of that of Hamburg.

**3. Jacob Mendes Chumaceiro:** Dayyan and editor; born at Amsterdam March 11, 1833; died Feb. 8, 1900. Besides being dayyan of the Sephardic synagogue, and acting ḥakam for the Portuguese Jews of North and South Holland, he was inspector of the Jewish schools of Amsterdam, head and librarian of the bet ha-midrash Ets Haim, and editor of "Het Israelietisch Weekblad."

**4. Joseph Ḥayyim Mendes Chumaceiro:** Rabbi and editor; born in Amsterdam July 3, 1844; studied for the ministry under his father at Curaçao. From 1867 to 1874 he was rabbi of Beth-El congregation, Charleston, S. C.; from 1874 to 1880, of Nefashot Yehudah, New Orleans, La.; from 1884 to 1887, of Beth-El Emeth, Philadelphia, Pa.; from 1889 to 1891, of Mikwe Yisrael, Curaçao; from 1892 to 1898, of Children of Israel, Augusta, Ga.; and was recalled as rabbi to Curaçao in 1898. During part (1879–83) of his residence at New Orleans he was also editor of "The Jewish South," a weekly journal.

Besides many sermons and discourses, he published "The Evidences of Free-Masonry from Ancient Hebrew Records," 1900, which reached a third edition; "La Revelacion," the first Jewish catechism in Spanish; and "Verdediging is geen Aanval," a correspondence between a Christian divine and a Jewish rabbi on Jesus as the Messiah.

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A. J. H. M. C.

**CHURCH COUNCILS:** Synods of the Roman Catholic Church, possessing legislative power in matters pertaining to doctrine and discipline. The Apostles' synod at Jerusalem (Acts xv.) is regarded as the oldest example of such an assembly. Besides the general (ecumenical) councils, of which the Catholic Church recognizes twenty, there are na-

tional and provincial councils and diocesan synods. The decisions of these lesser synods were naturally authoritative only within their own particular districts; but as they were sometimes recognized by other provincial synods, or even by a general council, they acquired a more or less general validity. Many of the Church councils have concerned themselves with the Jews, with the object of removing Judaizing institutions and teachings from among Christians, destroying any influence which Jews might exercise upon Christians, preventing, on the one hand, the return to Judaism of baptized Jews, and devising, on the other, means to convert Jews to Christianity. It is characteristic of the decisions of these councils in respect to the Jews that up to the end of the Middle Ages they became ever harsher and more hostile, a few isolated instances only of benevolent resolutions standing on record. Many of the Church decrees, however, were enforced only after they had been several times confirmed; while some of them were never enforced at all.

**Spanish Synods.**

The Jews are mentioned for the first time in the resolutions of the synod at Elvira, at the beginning of the fourth century, immediately after the persecutions under Diocletian. The synod opposed the custom existing among Christians of having the fruits of their fields blessed by Jews, and forbade all familiar intercourse, especially eating, with Jews (canons 49, 50). The spirit of intolerance, arising almost before the persecution of the Christians themselves had ended, remained characteristic of the Spanish Church. When the Arian creed was exchanged for the Catholic by the third Toledo Synod held under Reccared in 582, resolutions hostile to the Jews were passed. The synod forbade intermarriage with Jews, and claimed the children of mixed marriages for Christianity. It disqualified Jews from holding any public office in which they would have power to punish Christians, and forbade them to keep slaves for their own use (canon 14). Still more severe are the decrees of the fourth Synod of Toledo, in 633 (canons 57–66), directed more especially against the pretended Christianity of those converted by force under Sisebut. Though it was decreed that in the future no Jew should be baptized by force, those who were once baptized were obliged to remain Christians. Whoever protected the Jews was threatened with excommunication. The sixth Synod of Toledo, in 638, confirmed King Chintila's decree providing for the expulsion of the Jews, and demanded that every future king on his accession should take an oath to observe faithfully the laws concerning the Jews. The twelfth Synod of Toledo, in 681, went furthest, and adopted in its resolutions (canon 90) King Erwig's laws in reference to Jews ("Leges Visigothorum," xii. 3): celebration of the Sabbath and of feast-days, observance of dietary laws, work on Sunday, defense of their religion, and even emigration were forbidden. One generation later Spain was under Moorish dominion.

More comprehensive were the measures adopted by the councils outside of Spain. Before 450 they confined themselves to the prohibition of familiar intercourse with Jews; of the celebration of their feast-days, especially the Passover; of resting from labor on their Sabbath; of entrance into their synagogues, etc. The General Council of Chalcedon (451) went a step further, though only as a result of previous resolutions, in forbidding intermarriage—at first only in the case of the children of lectors or precentors (canon 14).

**Other Synods.**

The synods of Orléans (in 533 and 538) and the above-mentioned Spanish synods forbade marriages between Jews and Christians altogether, and this legislation was repeated by the Synod of Rome in 743. As the Jews themselves were opposed to such marriage, there was no difficulty in the enforcement of these decrees. Only in countries where Christianity had not yet gained entire mastery was there a repetition of these marriage prohibitions, as in Hungary (1092) and in Spain (1239). The Quinisext Synod of Constantinople, in 692, and a number of later synods forbade Christians to receive treatment from Jewish physicians. In spite of this interdiction (repeated several times, at Avignon as late as 1594), even popes often employed Jews as court physicians.

After the Synod of Orléans, in 538, the councils turned their attention to the Christian slaves in the service of Jews, at first merely prescribing the protection of the slaves' persons and religious belief, but later prohibiting absolutely the possession of Christian slaves. Together with this decree, which only repeated a law in the Theodosian Code, came laws forbidding Jews to have free Christians in their employ. By a general decree of the third Lateran Council of 1179 (canon 26), Christians were strictly forbidden to act as servants to Jews, with so little effect, however, that nearly all later Church councils had to renew the interdict; for instance, the Synod of Milan in 1565 (canon 14). Jews of all lands were in great fear of the third Lateran Council ("Shebeṭ Yehudah," ed. Wiener, p. 112). Their fears, however, proved groundless; for, aside from the decree in respect to the employment of Christian servants, especially of nurses and midwives—a decree due to the fear of the common people's apostasy to Judaism—the following are the important decisions of the council: (1) Christians must not live together with Jews (a repetition of an old decree); (2) new synagogues must not be built; old ones may be repaired only when dilapidated, but on no account may they be beautified; (3) the testimony of Christians against Jews must be admitted, since Jews are accepted as witnesses against Christians; (4) neophytes must be protected against the fanaticism of the Jews, and Jews are forbidden to disinherit baptized persons (compare "Codex Theodosian.," xvi. 8, 28). A characteristic clause states that Jews may be protected only for reasons of common humanity.

**Third Lateran Council, 1179.**

The fourth Lateran Council, in 1215, was of crucial importance. Its resolutions inaugurated a new era of ecclesiastical legislation in regard to the Jews, and reduced them virtually to the grade of pariahs. In the south of France an assembly of Jewish notables, which was held at the demand of Isaac Benveniste, sent a delegation to Rome to try to avert the impending evil. The last four resolutions or canons which the council adopted were concerned with the Jews.

Canon 67 adopts measures against usury by the Jews. A synod at Avignon had anticipated the Lateran Council in this respect, and it was imitated by other councils of the thirteenth century. At the same time very strict regulations were made against Lombard usurers, who, according to Matthew of Paris, were much worse than the Jews. For houses and landed property Jews were obliged to give a tithe to the Church, and besides each Jewish family had to pay at Easter a tax of six denarii. Canon 68 ordains a special dress for Jews and Saracens, ostensibly "to prevent sexual intercourse, which has occasionally occurred by mistake," but in reality to make a sharp distinction between Jews and Christians. The Jewish badge and hat exposed the Jews to scorn and ridicule, and their complete abasement dates from this time. Later councils, even up to comparatively modern times, have renewed these regulations, fixing the form and color of the Jewish badge in various countries, or forbidding the Jews to wear certain costumes (see Badge; Head, Covering of).

**Fourth Lateran Council, 1215.**

Because many Jews were said to parade in their best clothes during Holy Week (in which the Feast of the Passover usually falls) on purpose to mock the Christians, the Jews were not thenceforth allowed to leave their houses at all during those days. This Draconian decree, however, supported by similar decrees of French and Spanish synods of the sixth century, was not without its advantages for the Jews, as many subsequent synods (for instance, at Narbonne, 1227; Béziers, 1246) were obliged expressly to protect the Jews against ill treatment during Holy Week. Other synods of the thirteenth century forbade Jews to eat meat on Christian fast-days (Avignon, 1209), or to carry it across the street (Vienna, 1267). The synods of Narbonne (1227), Béziers (1246), Albi (1255), and Anse (1300) forbade altogether the sale of meat by Jews. Canon 69, which declares Jews disqualified from holding public offices, only incorporated in ecclesiastical law a decree of the Holy Christian Empire. As has been mentioned, the synods of Toledo, and the French councils also, had debarred Jews from the office of judge, and from any office in which they would possess the right to punish Christians. The fourth Lateran Council simply extended this statute over the whole Roman Catholic world, referring to the synods of Toledo in support of its decision. Canon 70 takes measures to prevent converted Jews from returning to their former belief.

The concluding act of the fourth Lateran Council—the Crusades decree—compelled Jewish creditors to renounce all claim to interest on debts, and facilitated in other ways the movements of the Crusaders. Similar ordinances were adopted by the first Council of Lyons (1245). The decisions of the Synod of Vienna, in 1267, were practically the same as those of the fourth Lateran Council, but were more severe in some points. For example, Jews were forbidden to frequent Christian inns or baths; they were ordered to stay at home with closed doors and windows when the host was carried past, etc. Nevertheless, these decrees did not succeed in making entirely unbearable the position of the Jews in Austria (see Bärwald, in "Jahrbuch für Israeliten," 1859). The same may be said of the decrees of the Hungarian Council at Ofen, in 1279 (Grätz, "Geschichte," vii. 139 *et seq.*).

**Vienna Synod of 1267.**

The later councils went a step further in restricting and humiliating the Jews by limiting their freedom in the choice of dwelling-places. The Synod of Bourges, 1276, ordained that Jews should live only in cities or large towns, in order that the simple country folk might not be led astray. Similarly the Synod of Ravenna, 1311, ordained that Jews should be allowed to live only in cities that had synagogues. The Synod of Bologna, 1317, forbade renting or selling houses to Jews, and the Synod of Salamanca, 1335, forbade Jews to live near a churchyard or in houses belonging to the Church. Finally, the Spanish Council of Palencia, 1388, under the presidency of Pedro de Luna, demanded separate quarters for Jews and Saracens, a demand afterward renewed by many Church councils.

The compulsory conversion of Jews was often forbidden by the councils (for instance, Toledo, 633; Prague, 1349). Toward the end of the Middle Ages the General Council of Basel, in its nineteenth sitting (1434), adopted a new method of moral suasion by compelling the Jews to listen periodically to sermons for their conversion, a decision renewed, for instance, by the Synod of Milan in 1565.

**Council of Basel.**

A last attack on the scanty freedom of the Jews was brought about directly by the art of printing. The committee on index of the General Council of Trent (1563) decided to refer to the pope the question of placing the Talmud on the list of forbidden books; and although the Italian Jews succeeded with bribes in preventing the absolute prohibition of the work, it was permitted to be printed only on condition that the title "Talmud" and all passages supposed to be hostile to Christianity be omitted (Mortara, in "Hebr. Bibl." 1862, pp. 74, 96; see Censorship of Hebrew Books).

The General Vatican Council of 1869–70 did not concern itself at all about the Jews beyond inviting them, on the suggestion of the convert Léman, to attend the council (Friedberg, "Sammlung der Aktenstücke zum Ersten Vatikanischen Concil." pp. 65 *et seq.*).

**Vatican Council, 1869-70.**

Regarding a supposed synod in Rome in 314–324, directed against the Jews (Jaffe, "Regesta Pontif. Roman."), nothing is known. Untrustworthy also is the report that a synod, summoned at Toulouse in 883 by the Frankish king Carloman, on the complaint brought by Jews of their ill treatment, ordained the corporal chastisement of a Jew before the church door on Christmas Day, Good Friday, and Ascension Day, and that the degradation was increased by compelling the Jew to acknowledge his punishment as just (Mansi, "Concilia," xvii. 565).

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G. H. V.

**CHURCH FATHERS:** The early teachers and defenders of Christianity. The most important of the fathers lived and worked in a period when Christianity still had many points of contact with Judaism, and they found that the latter was a splendid support in the contest against paganism, although it had to be combated in the development of Christian doctrine. So the Fathers of the Church are seen at one time holding to a Jewish conception of the universe and making use of Jewish arguments, at another rejecting a part of such teaching and formulating a new one. In the contest of Christianity against paganism the Church Fathers employ the language of the Hellenistic literature as found in Philo, Josephus, the Apocrypha, and the Sibylline Books, all of which draw upon the Prophets of the Old Testament. Thus, practically, only the polemic features in the activity of the Church Fathers directed against Judaism can be considered as new and original. But in order to wage successful war against paganism, they, as well as Christians in general, had to acquaint themselves with the religious documents of Judaism; and this was possible only if they entered into personal relations with the Jews: through these personal relations the Church Fathers become of signal importance to Judaism. The contemporaries and, in part, the coworkers of those men who are known from the Talmud and the Midrash as the depositaries of the Jewish doctrine, were the instructors who transmitted this doctrine to the Church Fathers also. Hence such a mass of haggadic material is found in the work of the fathers as to constitute an important part of Jewish theological lore. This article is primarily concerned with their interpretation of the texts of the Bible and of the Apocrypha, which differs in essential points from those of the Jews.

**Their Importance to Judaism.**

**Personal Relations with Jews:** After the Bar Kokba war against the Romans, Ariston of Pella, a converted Jew, wrote, as is generally accepted, a dialogue in which the Christian Jason and the Jew Papiscus are made the speakers, and in which the nature of Jesus is discussed (*Ἰάσονος καὶ Παπίσκου ἀντιλογία περὶ Χριστοῦ*). This dialogue, already mentioned by Celsus, may be wholly imaginary and without historical basis. But the famous dialogue of Justin Martyr with the Jew Tryphon, which took place at Ephesus (Eusebius, "Historia Ecclesiastica," iv. 18) at the time of the Bar Kokba war, is strictly historical, as certain details show; for instance, the statement that on the first day no strangers were present, while on the second day some Jews of Ephesus accompanied Tryphon and took part in the discussion (Justin, "Dialogus cum Tryphone," cxviii.), a certain Mnaseas being expressly mentioned (*ib.* lxxxv.). The Jewish auditors are not only able to follow the intricate discussion intelligently, but their demeanor also is seemly; Tryphon especially proves himself a true disciple of Greek philosophy, and his scholarship is freely acknowledged by Justin (*ib.* lxxx.). At the close of the debate, Jew and Christian confess that they have learned much from each other, and part with expressions of mutual good-will (*ib.* at the end). Justin was born and reared in proximity to Jews; for he calls himself a Samaritan (*ib.* cxx.), meaning thereby probably not that he professed the religion of the Samaritans, but that he came from Samaria.

**Justin Martyr.**

Of the relations of Clement of Alexandria to Judaism nothing positive is known. During the persecutions of the Christians of Alexandria, in 202 or 203, Clement sought refuge for a short time in Syria (Eusebius, *l.c.* vi. 11). Here he may have learned much at first hand from the Jews. He knew a little Hebrew, also some Jewish traditions; both of which facts point to personal relations with Jews.

Clement's contemporary, Origen, probably also born in Alexandria about 185, may possibly have been on his mother's side of Jewish descent, if one may judge from the fact that while his father is mentioned as Leonides, the name of his mother is passed over in silence. A Jewish mother could readily have taught her son the Hebrew language, so that they might sing the Psalms together (Jerome, "Epistola xxxix. ad Paulam"). [Both his father and his mother were, however, Christian in faith.—T.]

In his capacity of presbyter at Cæsarea in Palestine, Origen must have come into frequent contact with learned Jews, as indeed appears from his writings. He mentions again and again his "magister Hebræus" (*ὁ Ἑβραῖος* in the Greek fragment), on whose authority he gives several haggadot ("De Principiis," i. 3, 4; iv. 26). His dependence on the Jews is sufficiently emphasized by Jerome ("Adversus Rufinum," I. xiii.) in the passage wherein Clement and Eusebius are named among those who did not disdain to learn from Jews. Origen often mentions the views of Jews, meaning thereby not the teaching of certain individuals, but the method of exegesis prevalent among the Jews of his time. The Jews with whom he maintained personal intercourse were men of distinguished scientific attainments. The one Jew whom he mentions by name was no less a personage than Hillel, the patriarch's son, or "Jullos," as Origen calls him (Grätz, "Monatsschrift," 1881, xxx. 433 *et seq.*). His other Jewish acquaintances either were closely related to the patriarch's family, or occupied high positions on account of their erudition. Grätz ("Gesch. der Juden," 3d ed., iv. 231) thinks indeed that some passages in Origen's writings are directed against the contemporary amora of Palestine, Simlaï. Origen seems, moreover, to have had intercourse with Hoshaya of Cæsarea (Bacher, "Agada der Palästinensischen Amoräer," i. 92).

**Clement and Origen.**

Eusebius, the celebrated Church historian, also learned from the Jews, as has already been mentioned, and was under the influence of Jewish tradition. In Cæsarea, where he lived, he met many Jews, with whom he had discussions. Nevertheless he uses the word "Jew" as a term of reproach, calling his opponent, Marcellus, "a Jew" ("De Ecclesiastica Theologia," ii. 2, 3). He likewise thinks it a disgrace to be one of the "circumcised" (*τις τῶν ἐκ περιτομῆς*, "Demonstratio Evangelica," i. 6). This last expression is also used regularly by Ephraem Syrus to designate Jews (טעיא גזירא, "Opera Syriaca," ii. 469). Ephraem distances all his ecclesias-

tical predecessors in his hatred of the Jews, displaying a bitterness that is explicable only on the ground that he at one time had personal relations with them, and had formed an adverse opinion of them. Epiphanius, too, shows his dependence on the Jews, especially in the book, perhaps wrongly ascribed to him, "De Prophetarum Vitis"; which contains, besides many extraneous inventions, numerous Jewish traditions of the lives of the Prophets. In this it was followed by a Syrian work ("The Book of the Bee," published in "Anecdota Oxoniensia," Semitic series, i., part 2).

**Eusebius, Ephraem Syrus, Epiphanius.**

Jerome surpasses all other Church Fathers in his erudition as well as in his importance for Judaism. It must be emphasized, in spite of Christian assertions to the contrary (*e.g.*, B. Bauc, "Vorlesungen," ii. 36), that he learned much not only from baptized but also from loyal Jews. He sought his information in many quarters, especially among the educated Jews (Preface to Hosea; compare "Epistola lxxiii. ad Evangelum"). Hence he always cites the opinions of several Jews ("quidam Hebræorum"), not that of one Jew; and these Jewish friends of his accompany him on his journeys (Preface to I Chronicles), though he has one particular guide ("circumducens," Preface to Nahum). Of only three of his Jewish teachers is anything known. A Jew from Lydda, whom Jerome calls "Lyddæus," explained to him the Book of Job, translating it into Greek, and expounding it in Latin. Although he has much to say in praise of this man, Jerome will not admit that he learned much from him (Preface to Job), designating him often as one who merely read the Scriptures to him ("Onomastica Sacra," xc. 12; commentary on Eccles. iv. 14, v. 3). But from this Lyddan Jerome acquired not only the material for his philological notes, but also the Hebrew pronunciation that gives him a unique importance for Old Testament criticism (Siegfried, in Stade's "Zeitschrift," 1884, p. 34; Krauss, in "Magyár Zsidó Szémle," 1900, vii. 513).

**Jerome.**

Jerome was more attached to his second teacher, Bar Ḥanina, who, however, can not be identical with R. Ḥama b. Ḥanina, as Rahmer insists (compare Weiss, in "Bet-Talmud," i. 131, note 3); nor can he possibly be identified until his Midrashim, quoted by Jerome, have been compared with the known sayings of the authors of the Talmud and the Midrash. This Bar Ḥanina must have been an eminent teacher of the Law, for Jerome spent much time and money before he could secure him as teacher. Since Jerome would not visit his teacher by day, for fear of the Jews, he went to Bar Ḥanina by night ("Epistola lxxxiv. ad Pammachium et Oceanum"). Bar Ḥanina came from Tiberias, as is shown by the Hebrew traditions communicated by him to Jerome: for one particular prophecy was held to apply to Tiberias (Jerome, "Quæstiones Hebraicæ in Genesin," xlix. 21).

Jerome's third teacher, whom he required especially for the Aramaic portions of the Bible, knew both Hebrew and Aramaic, and was considered by the Jewish scribes as a "Chaldæus" (Preface to Tobit; compare "Epistola xviii. ad Damasum").

Jerome lived about forty years in Palestine, apparently studying all the time under Jews (commentary on Nahum ii. 1: "a quibus non modico tempore eruditus"). His enemies severely censured him for his intercourse with the Jews, but he was proud of it. He asks how it could be held to impugn his faith in the Church, that he informs his readers in how many ways the Jews construe a single error. ("Adversus Rufinum," book i.). "Why should I not be permitted to inform the Latins of what I have learned from the Hebrews. . . . It is most useful to cross the threshold of the masters, and to learn the art directly from the artists" (*ib.*).

Jerome's contemporary, the great teacher Augustine, did not fare so well in Africa. When he questioned the Jews on Biblical matters, they often either did not answer at all, or, at least from the standpoint of the Church Fathers, "lied" (Jerome, "Epistola cxii. ad Augustinum"), meaning probably that they gave an answer different from what the Christians desired ("Epistola civ. Augustini ad Hieronymum"). An alleged letter from Jerome, probably forged by Rufinus, was sent to the Christian communities in Africa, in which Jerome professed to admit that, misled by the Jews, he had translated erroneously ("Adversus Rufinum," book iii., ii. 554, ed. Vallarsi). It mortified Jerome that his translation of the Bible, the Vulgate, so famous later on, should be passed over in silence by all the Jews, and that there was no one who knew enough Hebrew to appreciate the merits of the new translation ("Epistola cxii. ad Augustinum"). He even believed that all the Jews of Africa had conspired to oppose him, as actually happened in one place. In a certain African town—so Augustine wrote to Jerome (Jerome's works, "Epistola civ. Augustini ad Hieronymum")—the new translation was read in the church, by order of the bishop. When they came to the passage in Jonah containing the word "ḳiḳayon" (iv. 6), which differed from the interpretation hitherto accepted, such a tumult arose that the bishop had to ask the Jews for a verification, and they declared, to the great annoyance of both Jerome and Augustine, that Jerome's rendering did not agree with the Hebrew, or Greek, or (old) Latin codices. The bishop had to strike it out as "a lie," being in danger of losing his congregation. Before this, Tertullian of Carthage (165–245) had spoken of the impertinence and derision shown by a Jew ("Apologia," xvi.; "Ad Nationes," i. 11; compare Ass-Worship).

**Augustine.**

Among the Greek Church Fathers, Basil the Great hardly knew Hebrew (H. Weiss, "Die Grossen Kappadocier Exegeten," p. 32, Braunsberg, 1872); yet his ability to distinguish between Amos, the prophet, and Amoz, the father of Isaiah (whose names are written alike in the Septuagint), as well as other similar facts, points to his having received oral instruction from Jews [or from some one who knew Hebrew.—T.]. Gregory of Nyssa (*c.* 331–396), who did not recognize the rending of the garments on the occasion of a death as being a Jewish custom (*περὶ τοῦ βίου τῆς Μακρίας Μακρίνης*, in Oehler, "Bibliothek der Kirchenväter," i. 188), does not seem to have known much about Judaism. The same may

be said of the other Church Fathers who lived in Europe; that is, in sections sparsely settled by Jews. Irenæus, for instance, who suffered as a martyr in 202 in Lyons, knew nothing of Judaism outside of the Scriptures, although he was reared in Asia Minor. In the paschal controversy he advocated separation from Judaism. But the Greek fathers John Chrysostom and Cyril of Alexandria (see Byzantine Empire) potently affected the fate of the Jewish people, as did Bishop Ambrose of Milan (*c.* 340–397).

**Chrysostom, Cyril, and Ambrose.**

The Syrian Church, on the whole, was even in the fourth century dependent upon Jewish traditions (Wellhausen, in Bleek's "Einleitung in das Alte Testament," 4th ed., p. 601). This appears especially in the "Homilies" of Aphraates (*c.* 337–345). He complains (Hom. xix.) that the monks are led astray and ensnared by the Jewish arguments; he himself had a disputation with one "who is called a wise man among the Jews." Aphraates, who, under the name "Mar-Jacob," was abbot of the monastery of Mar-Mattai, and a bishop, gives such a number of Jewish traditions as to place him, in this regard, beside Ephraem Syrus (see Aphraates).

**The Haggadah:** The Church Fathers adopted from the Jews a mass of interpolations, interpretations, and illustrative anecdotes, which may best be designated by the well-known term "Haggadah," but which they themselves called variously. Goldfahn has counted in Justin Martyr ("Dialogus cum Tryphone") twenty-six Hebrew traditions and six polemico-apologetic Haggadot. Among these may be mentioned: the eating by the three angels who appeared to Abraham; the Messiah's concealment and anointment by Elijah; the violent death of Isaiah (a Haggadah found already in the oldest apocrypha, and in nearly all the earlier fathers); Melchizedek's identity with Shem (compare especially Epiphanius, "Adversus Hæreses," xxxv., and the Syriac "Cave of Treasures," translated by Bezold, p. 36).

Clement calls the Jewish haggadists "mystæ" (*μύσται*, "persons initiated"), a term that was probably current in Alexandria; for the writings of all the Church Fathers agree in regarding Jewish tradition as a kind of esoteric doctrine understood only by the initiated. Clement is acquainted with the old Haggadah to Ex. ii. 14, according to which Moses killed the Egyptian by merely pronouncing the name of God. Moses is called also "Joiakim" and "Melch" by the mystæ ("Stromata," ed. Migne, viii. 897), and "Melchiel" in Pseudo-Philo, "Antiq. Bibl." ("Jewish Quarterly Review," x. 228; compare x. 726). A relation between Clement and the Seder 'Olam Rabba is shown by the fact that both give the same figure, sixty years, as the period of the prophet Elisha's activity (*ib.* v. 138).

**Clement and Origen.**

Origen derives still more from the Haggadot. For instance: the Garden of Eden is the center of the world ("Selecta in Genesin," ii. 8; compare 'Erub. 19a; Zion is so called in Enoch, xxvi. 1, 2; and Jubilees, viii.); division of the Red Sea into twelve parts (homily to Ex. v. 5; see also Eusebius, commentary on Ps. lxxvii. 13, and Epiphanius, in the notes to "Adversus Hæreses," pp. 262 *et seq.*; compare Mekilta on Ex. xiv. 16, and other Jewish sources ["Jewish Quarterly Review," v. 151], and Ḳimḥi on Ps. cxxxvi.); repentance of the sons of Korah (commentary on the Epistle to the Romans x. 7; compare Midrash on Ps. xlv. 4); Israel's strength lies in prayer (homily on Num. xiii. 5; compare Sifre, Num. 157); Phineas and Elijah are identical (com. on John vi. 7; Jerome adopts the same opinion from the Apocrypha [v. 813, ed. Vallarsi; compare Yalḳ., Num. 772, but the earliest sources are lacking]); Daniel, Hananiah, Michael, and Azariah are eunuchs (commentary on Matt. xv. 5; compare homily on Ezek. iv. 8; catena on Ezek. xiv. 5; Jerome, "Adversus Jovin," book i., xxv.; com. on Dan. i. 3; Epiphanius, "De Vitis Prophetarum," ed. Migne, xliv. 424; further Sanh. 93b; Gen. R. xcix.); Moses is the author of eleven Psalms ("Selecta" to Ps. xii., ed. Migne, p. 1055; so also Jerome ["Adversus Rufinum," xiii.; compare Pesiḳ., ed. Buber, p. 198a]); wild beasts are the instruments of divine punishment, as in II Kings xvii. 2 (homily on Ezek. iv. 7, xiv. 4; compare Mishnah Ta'anit iii. 6; Shab. 33a).

**Origen's Debt to the Haggadah.**

Eusebius recognizes Jewish tradition as an authority almost equal to the Scriptures, and calls it *ἄγραος παράδοσις*; *i.e.*, "unwritten tradition" ("Historia Ecclesiastica," iv. 22). Its depositaries he terms "deuterotæ" (*δευτερωταί*, "Præparatio Evangelica," xi. 5), and he characterizes them aptly as men of an uncommon strength of intellect, whose faculties have been trained to penetrate to the very heart of Scripture. The Hebrews, he says, call them *δευτερωταί* (*i.e.*, "tannaim"), because they expound Holy Writ (*ib.* xii. 1). "Deuterosis" (*δευτέρωσις*, "mishnah") is commonly used by the ecclesiastical writers for the Jewish tradition, and is also found in Justinian's novellæ.

**Eusebius.**

Eusebius makes a distinction between esoteric and exoteric exegesis; the Haggadot he often classes with the exoteric interpretation, contrary to Clement and others, who see therein a secret doctrine. Among his Haggadot may be mentioned the following: Abraham observed the precepts of the Torah before it had been revealed ("Demonstratio Evangelica," i. 6; compare Yoma 28b); King Hezekiah's sin in omitting a hymn of praise to God after Sennacherib's defeat (commentary on Isa. xxxix. 1; Jerome, *ad loc.*, quotes the same tradition; compare Sanh. 94a; Cant. R. iv. 8; Lam. R. iv. 15); Merodach-baladan's relations to Hezekiah (com. on Isa. xxxix. 1; the same Haggadah is given in Ephraem Syrus' commentary on II Kings xx. 10 ["Opera Syriaca," i. 562], as in one of Jacob of Edessa's scholia: compare Sanh. 96a). The traitor Shebna was a high priest (compare Lev. R. v.), treacherous (compare Sanh. 26a) and sensual (*ib.*), as Eusebius asserts in the name of *ὁ Ἑβραῖος* (com. on Isa. xii. 10, 11; Jerome makes the same statement *ad loc.*). The passage Zech. xi. 8 received very early the following Christological interpretation: After the advent of Jesus, the three powerful estates, kings, priests, and prophets, disappeared from Israel ("Demonstratio Evangelica," x. 1). Jerome, on Zech. xi. 8, quotes it only to reject it, preferring the Jewish

exegesis, which applies the text to Moses, Aaron, and Miriam; but he does not credit it to the Jews; compare also Pseudo-Philo ("Jewish Quarterly Review," x. 321), and Mekilta xvi. 35; Seder 'Olam Rabba x.; Ta'anit 9a. Something similar is found in Aphraates on Num. xx. 1.

Aphraates gives the above as a self-evident exegesis without mentioning its Jewish origin. He does the same with his numerous other Haggadot, which were doubtless derived from the Jews. Ephraem Syrus likewise gives his Haggadot in the name of scholars (אנשין מן ספרא), expounders (אנשא מן מפשקונא), etc., but never in the name of Jews. The Haggadot, however, were so generally accepted, that their Jewish origin gradually came to be forgotten. Ephraem Syrus, for instance, says, on Gen. xi. 29, that Sarah was called "Iscah" on account of her beauty; but this Haggadah is already found in Seder 'Olam R. ii. His explanation of Gen. xxxvi. 24 is similar to that found in Onkelos and the Samaritan Version. On II Kings iv. he has the same Haggadah about Obadiah's wife that is found in the Targum Yerushalmi and in part in Ex. R. xxxi. These and similar passages prove Ephraem's knowledge of Hebrew—a knowledge which many investigators have unjustly disputed.

**Acceptance by Church Fathers of Haggadot.**

But the one most conversant with Jewish traditions, and their greatest admirer, is Jerome. His "Quæstiones Hebraicæ in Genesin" form an almost uninterrupted series of such traditions; and he quotes them frequently in his other writings also. They are mostly historical episodes as additions to Bible history, which he calls either "traditiones" or frequently "fabulæ." These Haggadot were not only imparted to him orally by his Jewish teachers, but, remarkably enough, he also read Midrashic works himself. He says, for example, on Jer. xxix. 21: "Nec legitur in synagogis eorum"; on Zech. iv. 2: "Hæc ab Hebræis dicta reperimus." Yet he speaks of these traditions as if they were a secret doctrine, "arcanæ eruditionis Hebraicæ et magistrorum synagogæ recondita disciplina" (Zech. vi. 9). He is also the only Church Father who is acquainted with the technical terms of the Hebrew tradition; for instance: "hoc Scriptura nunc dicit" (זה שאמר הכתוב); "hoc est quod dicitur" (הדא הוא דכתיב); "non debemus legere," or "non legi potest" (אל תקרי). He knows and applies the method of "notarikon" or "gematria" (on Nahum iii. 8, on Haggai i. 1). This technical knowledge has so far been noted only in Barnabas' writings.

**Jerome's Wide Knowledge of Hebrew Tradition.**

The haggadic elements in Jerome are so numerous that they would fill volumes; some of the more noteworthy ones may be mentioned here. On Eccles. iv. 13 he quotes a lost Midrash of R. Akiba, which has come down only anonymously (compare Eccl. R. iv. 13; Abot de-R. Nathan, version ii., ch. 4; Midr. Ps. ix. 5) and in secondary sources. He is entirely unsupported, however, in his view that Elihu (in Job) and Balaam are identical ("Quæst. Hebr. in Gen." xxii. 21).

On Ezek. xlv. 13, 14 Jerome quotes a halakic Midrash which treats of the heave-offering (compare Yer. Terumot vi. 1, 42d). Epiphanius also knew this; the Pharisees are said to have offered *τριακοντάδες τε καὶ πεντηκοντάδες* (Hilgenfeld, "Judenthum und Juden-Christenthum," p. 73, Leipsic, 1886). On Zech. xi. 13 he has a curious Haggadah on the number of the affirmative and negative precepts; a closer investigation shows that he has preserved this Haggadah more correctly than it is found in Jewish sources ("Jewish Quarterly Review," vi. 258; Jacob Bernays, "Abhandlungen," i. 252).

The Church Fathers who lived after Jerome knew less and less about Judaism, so that the history of the later periods is no longer of any interest in this connection.

**Polemics:** The dialogue between Justin and the Jew Tryphon is remarkable for the politeness with which Jews and Christians speak of one another; later on, however, examples are not wanting of passionate and bitter language used by Christians and Jews in their disputations. Origen complains of the stubbornness of the Jews (Homily x., on Jer. viii.), and accuses them of no longer possessing sound knowledge (*l.c.* iii.). Ephraem Syrus assumes a very insulting tone toward the Jews; he calls them by opprobrious names, and sees in them the worthless vineyard that bears no good fruit. Like Eusebius, who used the misfortunes of the Jews for polemic purposes (com. on Ps. lviii. 7–12), Ephraem sees in their wretched condition the visitation of God (on Gen. xlix. 8); because the Jews "betrayed Christ," they were driven from their country and condemned to perpetual wandering (on II Kings ii., toward the end). After Jerome has enumerated all the countries whither the Jews had been dispersed, he exclaims: "Hæc est, Judæe, tuarum longitudo et latitudo terrarum" ("Epistola cxxix. ad Dardanum").

What especially angered the Christians was the fact that the Jews persisted in their Messianic hopes. In his sermon against the Jews Ephraem says: "Behold! this people fancies that it will return; after having provoked God by all its ways, it awaits and expects a time when it shall be comforted." Ephraem, as well as Justin and Origen, mentions that at this period Judaism was receiving numerous accessions from the ranks of paganism, a phenomenon ascribed by the Church Fathers to the machinations of Satan.

Jerome, on the other hand, speaks with great eloquence of the Messianic hopes of the Jews. Many Messianic passages of the Bible were applied by the latter to the emperor Julian, others to the distant future, differences which resulted in interminable polemics. The Church Fathers looked upon the Jews as demons, upon their synagogues as houses of Satan; Rufinus mockingly styles Bar Hanina, Jerome's Jewish teacher, "Barabbas," and Jerome himself a rabbi. The one word "circumcisio" was used to condemn the whole of Judaism; the Jews, they said, took everything carnally (*σωματικῶς*), the Christians took all things spiritually (*πνευματικῶς*).

The writings of Jerome vividly portray the character of the polemics of that period. The Christian who should undertake to dispute with the Jews had

to be learned in doctrine (Preface to Psalms). But these disputations must be held lest the Jews should consider the Christians ignorant (on Isa. vii. 14). The proceedings were very lively. Reference is made, even if only figuratively, to the planting of the feet against each other, to the pulling of the rope, etc. (*l.c.*). It is incredible that the Jews were so frantic as to "scream with unbridled tongues, foaming at the mouth, and hoarse of voice" (on the Epistle to Titus, iii. 9). Nor is it probable that the Jews "regretted when they had no opportunity to slander and vilify the Christians" (Preface to Joshua), although the Jews of that age show no diffidence in sustaining their part in these discussions. They were accused of avoiding questions that arose on the more difficult passages of the Bible (on Isa. xliv. 6), which proved simply that they wanted to avoid disputations altogether. But the Jews had allies in their opinions; for pagans and Christian sectaries agreed with them on many points, drawing upon themselves the polemics of the Church Fathers.

**Disputations Between Jews and Christians.**

Of the numerous polemical works directed against the Jews, only a few can be mentioned here. Of Clement's work, "Canon of the Church, or Against the Judaizers" (Κανὼν Ἐκκλησιαστικὸς ἢ Πρὸς τοὺς Ἰουδαΐζοντας; Eusebius, "Historia Ecclesiastica," vi. 13), only a few fragments have been preserved. Origen's famous work, "Contra Celsum," is directed no less against the Jews than against the pagans, since Celsus had brought forward many Jewish doctrines. Eusebius' "Demonstratio Evangelica" was avowedly a direct attack on the Jews (see i. 1, 11). Aphraates' Homily xix. is largely directed against the Jews, and Homilies xi., xiii., xv. denounce circumcision, the Sabbath, and the discrimination between clean and unclean food, "of which they are proud."

**Avowed Attacks on Jews.**

A little work of Novatian, formerly ascribed to Tertullian ("Epistola de Cibis Judaicis," Leipsic, 1898, ed. G. Landgraf and C. Weyman, reprinted from "Archiv für Lateinische Lexicographie und Grammatik," xi.), is also directed against the Jewish dietary laws. Isidore of Seville has copied this work almost verbatim in his "Quæstiones in Leviticum," ix. Presumably also by Novatian, and thus of the fourth century, is the treatise "Adversus Judæos," often ascribed to Cyprian; this is, however, somewhat conciliatory in tone (Landgraf, in "Archiv," xi. 1897). In Tertullian's works there is also found a treatise, "Adversus Judæos," similar in many ways to Cyprian's "Testimonia," both having drawn upon the older work, "Altercatio Simonis Judæi et Theophili Christiani" (P. Corssen, Berlin, 1890); in the "Altercatio" the Jew is converted.

After Julian's death Ephraem composed four hymns: against Emperor Julian the Apostate, against heresies, and against the Jews (in "S. Ephraemi Syri Carmina Nisibena," ed. Bickell, Latin transl., Leipsic, 1866; and Overbeck, "S. Ephraemi Syri Aliorumque Opera Selecta," Syriac text, Oxford, 1865). Connected with these in time as well as in subject are the six sermons of John Chrysostom against the Jews ("Homilies," i.). In these he bitterly complains of the Christians for still clinging to Jewish customs, a circumstance mentioned by other Church Fathers as well. Jerome gives striking examples in his commentaries on Matt. xxiii. 5 and on Ezek. xxxiii., and more characteristic still are the following words of his: "The Jewish laws appear to the ignorant and the common people as the very ideals of wisdom and human reason" ("Epistola cxxi. ad Algasiam"). This attitude of the multitude was of course earnestly combated by the Church Fathers; thus an anonymous work mentioned by Photius ("Myriobiblion," ed. Migne, p. 390) is directed against the Jews and against those who, like the Jews, celebrated Easter on the 14th of Nisan. Epiphanius' celebrated work "Adversus Hæreses," as also his "Ancyrotus," treats of the Jewish faith; regarding it only as a third religious system, to be reckoned alongside of Scythism and Hellenism, while the only divine revelation is Christianity. The founder of Christian dogmatics, Augustine, in defiance of all dogmatic principles of classification, groups Jews, heathens, and Arians in one class ("Concio ad Catechumenos").

The points animadverted upon by the Church Fathers are manifold; they include such fundamental laws as those of the Sabbath, concerning the transfer of which to Sunday Justin already treats ("Dialogue," ch. 24)—a change which was opposed by Origen (compare Diestel, "Geschichte des Alten Testaments," p. 37), and which Origen (commentary on Rom. vi. 2) and Jerome ("Epistola cxxi. ad Algasiam") seek to prove to be impossible of observance ("Grätz Jubelschrift," p. 191). Circumcision, which is also violently assailed by Origen (see Diestel, "Gesch. des Alten Testaments," p. 37), the dietary laws, and many minor matters, such, for instance, as the washing of the hands, are made in turn to serve as subjects of polemical writing (Origen, commentary on Matt. xi. 8). Indeed, the Church Fathers even in the fourth century afford more information concerning the observance of the Levitical laws of purity than the rabbinical sources, Neubürger (in "Monatsschrift," 1873, p. 433) to the contrary notwithstanding.

Jerome says ("Epistola cix. ad Riparium") that the Samaritans and the Jews considered not only the bodies of the dead as unclean, but also the utensils in the house containing a corpse. Probably in consequence of the Levitical laws of purification the Jews, as well as the Samaritans and heretics, avoided contact with the Christians, a fact of which Jerome bitterly but most unjustly complains (on Isa. lxv. 4). Equally preposterous is it when Justin accuses the Jews, even their rabbis and sages, of immorality ("Dialogus cum Tryphone," cxxxiv., cxli.). A characteristic polemical sentence of Tertullian may well be added in this connection: "We have everything in common, except our women; you have community only in that respect" (see Hefele, "Beiträge zur Kirchengesch." i. 16, Tübingen, 1864).

**Baseless Charges Against the Jews.**

Perhaps more plausible, though often discussed and denied in more recent times, is the charge of the Church Fathers Justin, Origen, Epiphanius, and

Jerome that the Jews revile and curse Jesus—that is, Christianity—three times a day in their prayers ("Jewish Quarterly Review," v. 130, ix. 515; compare Wulfer, "Adnot. Theriaca Judaica," p. 305; Krauss, "Das Leben Jesu," p. 254, Berlin, 1902).

Dogmatic questions, of course, were the subject of controversy—never-ending questions on the abrogation of the Mosaic law, the person of the Messiah, etc. Yet there was some agreement between Christians and Jews in such matters as Antichrist (see Irenæus, *passim*; Hippolytus, "De Antichristo"; compare "Revue Etudes Juives," xxxviii. 28, and Bousset, "Der Antichrist," Göttingen, 1895), chiliasm (Ephraem Syrus on II Kings iv. 35; compare Sanh. 97a; 'Ab. Zarah 9a; and other Church Fathers), angelology, the Resurrection, etc.

**Skill of Jews in Controversy.**

The ability of the Jews to cope successfully with the Christians in these controversies is due to the fact that they were well versed in all the questions under discussion. Jerome assumes that in Scriptural questions every Jew is able to give satisfactory replies (Preface to Samuel). The Jews, moreover, were acquainted not only with the original text, but also with the Septuagint, the Apocrypha, Aquila's version, and in general with all works relating to Holy Writ. No sooner had Apollinaris Laodicinus' writings appeared than the Jews read and discussed them (Jerome on Eccl. v. 17).

Especially noteworthy is the fact that the Jews were as well versed in the New Testament as in the Old, being able to explain difficulties therein that puzzled even the officially appointed Christian teachers (*idem* on Isa. xi. 1). Ephraem Syrus asserts, curiously enough (Sermon xxv., in Zingerle, "Bibliothek der Kirchenväter," ii. 271), that the Jews admitted that John the Baptist really had appeared. Origen relates a Jewish tradition concerning Judas Iscariot (on Matt., Com. ser., § 78). Jerome is therefore to be believed when he says that the Jews were often in a position to applaud their own champions (on Ezek. xxxiii. 33), which they did in a sensational way (*ib.* xxxiv. 3). Chrysostom also taxes the Jews with their theatrical manner ("Opera," ed. Montfaucon, i. 656), and before him the just and cautious Justin says the same thing ("Dialogus cum Tryphone," cxxii.).

**The Old Testament and the Apocrypha:** The main object of the Christian endeavor was to wrest the Old Testament from the Jews and to make of it a Christian weapon. Therefore, as Jerome says (on Micah vii. 9), the Jews were hoping that in the Messianic times the Law and the Prophets would be taken away from the Christians and given to the Jews exclusively (compare the polemic passage in Ex. R. xlvii.). To accomplish their purpose the Christians made use of the allegorical exegesis as developed by Philo and other Jewish Hellenists. The literal meaning, says Origen, is good enough only for the Jews, in order that nothing may be applied to Jesus. Only Isidor of Pelusium had sense enough to warn against applying the whole of the Old Testament to Jesus, lest the Jews and pagans find cause for ridicule (Epistles, i., ep. cvi.; ii., ep. cxcv.). Nevertheless the whole Christian Church fell into this exaggeration; and into what absurdities they were led is shown by the following examples: Sarah and Hagar, already explained allegorically by Paul (Gal. iv. 24), are, according to Clement ("Stromata," i. 5), wisdom and the world. The two women who appeared before Solomon symbolize the Synagogue and the Church; to the former belongs the dead child; to the latter, the living one, that is, the Jewish faith is dead; the Christian faith is living (Ephraem Syrus on I Kings iii. 6). These might pass; but it becomes mere childishness when David is made to signify old and worn-out Israel, but Abishag Jesus (on I Kings i. 1). Equally unnatural is the assertion of Fulgentius in his "Epistola Synodica" (in Hefele, "Conciliengesch." 2d ed., ii. 699), that Esau represents the "figura populi Judæorum," and Jacob the people destined to be saved. The Jews made things much more easy by looking upon themselves as Jacob, and upon the Christians as Esau or Edom. At disputations the Christians knew in advance how the Jews would interpret certain passages. "If we ask the Jews who that daughter is [Ps. xlv.], I do not doubt that they will answer: the synagogue" (Jerome, "Epistola xlii. ad Principiam"). The Jews therefore not only opposed the Christian exegesis with the literal sense, but also had ready allegorical interpretations of their own.

**Christians and the Jewish Hellenists.**

Only Tertullian and Irenæus were rational enough to follow the simple literal meaning. The so-called school of Antioch, whose most eminent representatives were Theodore of Mopsuestia and Theodoret, also taught a wholly rational exegesis; although the disciples of this school, such as Cosmas Indicopleustes, used the allegorical and typical methods extensively (Barjean, "L'Ecole Exégétique d'Antioche," Paris, 1898). Still, it can not be denied that other Church Fathers, and above all Jerome, did excellent work in simple exegesis.

**Corrupted Texts of the Bible.**

Good exegesis depends upon a good text, and this the Christians did not possess; for the copies of the Bible circulating among them were corrupt in a number of passages. At a certain disputation between Jews and Christians, the former, naturally enough, referred to these mistakes, and mocked their opponents for allowing such obvious blunders. Jewish arguments of that kind are often quoted by Justin, Origen, Jerome, and other fathers. In order to free the Church from the just reproaches of the Jews on this score, Origen undertook his gigantic work, the Hexapla (Epiphanius, "De Ponderibus et Mensuris," ii.), in which he frequently restores the Jewish reading (*e.g.*, homily on Num. xvi. 4; Com. on Rom., books ii., xiii.; compare Rufinus, "Apologia s. Invectiv. in Hieronymum," book v., chap. iv.). Justin is honest enough to reject a manifest Christological gloss, the notorious ἀπὸ τοῦ ξύλου, which was said to be the reading in Ps. xcvi. (xcv. 10), interpolated in the Greek version ("the Lord reigned from the wood"). Aside from Justin ("Dial. cum Tryphone," lxxiii.), this interpolation is found only in the Latin fathers—Tertullian, Ambrose, Augustine, Leo, and Gregory the Great—who indulge in much nonsense concerning

the words "a ligno." Augustine ("De Civitate Dei," xvi. 3) had a text in Gen. x. 2 in which not seven but eight sons of Japheth were mentioned, a reading that is found in none of the known texts. Hence the Jews rejected all translations, recognizing at most Aquila's "secunda editio," because this was correct (*κατὰ ἀκρίβειαν*; Jerome on Ezek. iv. 15). Jerome is the only Church Father who, as against the Septuagint, constantly refers to the "Hebraica veritas." At great cost he had a Bible copied for himself by his Jewish friend ("Adversus Rufinum," book ii.), who borrowed for him, although with "pia fraus," the copies belonging to the synagogue ("Epistola xxxvi. ad Damasum"). Nevertheless, even Jerome accuses the Jews of tampering with the text of the Bible (Mal. ii. 2); and thereafter the accusation constantly recurs.

The Christians fared no better with the Apocrypha, which they rated altogether too high, although these at times offended good taste. Origen fared badly at the hands of the Jews with his apocryphon Susanna ("Epistola ad Africanum de Historia Susannæ," v.) nor was Jerome's obscene legend to Jer. xxix. 21—a legend which is evidently connected with this apocryphon (see N. Brüll's "Jahrbücher," iii. 2), favorably received by the Jews. Jerome (on Matt. xxvii. 9) claims to have received an apocryphon on Jeremiah from a Jewish Nazarite, and to have found in a Hebrew book ("Epistola xxxvi. ad Damasum," "in quodam Hebræo volumine") a history of Lamech; but his Jewish teacher speaks contemptuously of the additions to Daniel, as having been written by some Greek (Preface to Daniel). See Bible Canons.

The importance of the Church Fathers for Jewish learning, already recognized by David Kimḥi and Azariah dei Rossi, becomes evident, if one considers that many sentences of Talmud and Midrash can be brought into the right perspective only by the light of the exegesis and the polemics of these Christian writers. Therefore modern Jewish learning turns, although not yet with sufficient eagerness, to the investigation of the works of the Church Fathers.

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T. S. Kr.

**CHURRIKER, ABRAHAM DAVID:** Beni-Israel soldier and police officer; born 1822; died at Puna Nov. 2, 1867. He enlisted in the Third Regiment of the Bombay Native Light Infantry, in which he served in the Punjab army in the years 1848–49, being present at the siege of Mutan and the battle of Gujarat (1849), after which he obtained the Punjab medal with two bars, and was promoted to the rank of subedar in 1853. In 1855 he was made native commandant of the Ahmednuggur police. During the Mutiny he served against the rebel Bhils at the battles of Tursia, Donger, and Punchalla, and received the Order of Merit of the third class for his gallantry. He was subsequently appointed assistant superintendent of police at Puna (March 16, 1863), and died while serving in that capacity. He was held in such esteem that he was appointed chairman of the Puna municipality.

Bibliography: H. Samuel, *Sketch of the Beni-Israel*, pp. 25-27.

J.

**CHUSHAN-RISHATHAIM** (R. V., **Cushan-rishathaim**).—**Biblical Data:** A king of Mesopotamia, or, more specifically, of Aram-naharaim ("Aram of the two rivers"), probably a kingdom in northern Mesopotamia (see Aram). He was the first of the oppressors of Israel in the time of the judges. The tyrant, who held Israel in subjection for eight years after Joshua's death, was finally conquered by the Judahite judge Othniel, who freed Israel from his rule (Judges iii. 8 *et seq.*).

——**Critical View:** Critics (see Moore's commentary to Judges iii.) consider that the two statements: (1) that the land of Israel was conquered by an early Aramaic king, and (2) that the Israelites were freed by a Judahite hero, are contradictory. In all probability the ancient Judean clans had practically no connection with Israel, and, in fact, would not aid the Israelites in Deborah's insurrection (see Judges v.). Budde ("Richter und Samuel," p. 95) also denies the possibility of Israel having been helped by Othniel. He thinks that the later editor of Judges was a Judean who arranged the story so as to give his own tribe a representative among the judges. On the other hand, there is no reason to doubt the truth of the tradition that Aramæans may at one time have held Israel in subjugation.

The name "Chushan-rishathaim" appears nowhere outside of the Biblical record. It has not yet been found on the cuneiform monuments; and no satisfactory explanation of its derivation has been given.

J. JR. J. D. P.

**CHWOLSON, DANIEL ABRAMOVICH:** Russian Orientalist; born at Wilna Dec. 15, 1819. As he showed marked ability in the study of Hebrew and Talmud, his parents, who were very religious, destined him for the rabbinate, and placed him at the yeshibah of Rabbi Israel Günzburg; but fate had decided that he should serve his race in a quite different sphere. Up to his eighteenth year he did not know any other language than Hebrew; but in three years, without the aid of a teacher, he acquired a fair knowledge of German, French, and Russian. Chwolson in 1841 went to Breslau, and, after three years' preparation in the classical languages, entered, in 1844, the Breslau University, where he devoted himself to the Oriental languages, especially Arabic. There he studied until 1848 and in 1850 he received the degree of doctor of philosophy at the Leipsic University. On

his return to his native country he settled at St. Petersburg, and in 1855, being highly appreciated in learned circles, and having embraced Christianity, he was appointed extraordinary professor of Oriental languages in the university. Three years later he received a similar appointment in the Dukhovnaya Akademiya. In 1856 the Imperial Academy issued, at its own expense, Chwolson's first work, which at once established the authority of its author in the field of Oriental research. It was a contribution to the history of religion, entitled "Die Ssabier und der Ssabismus," in two volumes. Three years later Chwolson published another important work entitled "Ueber die Ueberreste der Altbabylonischen Literatur in Arabischen Uebersetzungen" (St. Petersburg, 1859; also in Russian under the title "Novootkrytie Pamyatniki," in "Russki Vyestnik," 1859). This work made a great sensation among scholars by the importance of its discoveries and by Chwolson's brilliant combinations concerning the old Babylonian monuments. It was followed in 1860 by "Ueber Tammuz und die Menschenverehrung bei den Alten Babyloniern" (*ib.* 1860).

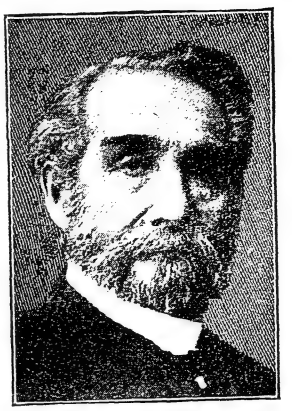
**His Life-Work.**

His reputation being now firmly established, Chwolson devoted himself to his life-task; namely, the defense of his former coreligionists. For blood accusation had been brought against the Jews of Saratov in 1857, and the government now summoned a commission of scholars to see whether any passages could be found in Jewish literature recommending the use of Christian blood for ritual purposes. Chwolson, who was appointed a member of the commission, wrote a report in which he fully demonstrated the groundlessness of the accusations in general, and pointed out that in this particular case of Saratov the evidence given by the two principal witnesses was full of contradictions and absurdities. As the investigation extended over a period of nine years, Chwolson, fearing that meanwhile the Jews of Russia would suffer under this accusation, secured permission to publish his memoir. It accordingly appeared in 1861, in the "Biblioteka dlya Chteniya," under the title "O Nyekotorykh Srednovyekovykh Obvineniyakh Protiv Yevreyev."

In 1877 Chwolson had the mortification of seeing a new blood accusation brought against Jews at Kutais, Transcaucasia. At the same time several Russian anti-Semitic writers undertook a campaign against the Talmud, repeating the old charge that it contained blasphemies against Jesus.

**His Defense of the Talmud.**

Chwolson again took up the defense of the Jews, and republished his memoir with many additions (St. Petersburg, 1880). A German edition of this work appeared in the year 1901 under the title "Die Blutanklage und Sonstige Mittelalterliche Beschuldigungen der Juden," Frankfort-on-the-Main. In this edition Chwolson, before entering into a discussion of the blood question, expounds the history of the Talmud, and shows that the "Pharisees" condemned by Jesus in the Gospels were not the Rabbinites in general, since the latter were the advocates of progress at the period of Jesus in history; that he meant by the term rather a certain class of false Pharisees, who were condemned in rabbinical literature also; and that it was not the Pharisees, but the Sadducees, who were the enemies and persecutors of Jesus. He further demonstrates that, according to Talmudical law, Jews were bound to look upon the Christians as their brethren, and that intolerance toward other religions was not a characteristic of the Talmudists. The assertions to the contrary are due partly to misconception, partly to hatred.



Chwolson

The deep-rooted belief that Jesus was crucified by the Jews being the principal cause of the prejudice against them on the part of the Christians, Chwolson, in a dissertation entitled "Poslyedniyaya Paskhalnaya Vecherya Isusa Christa i Den yevo Smerti," in "Christianskoe Chtenie," St. Petersburg, 1875 (German translation, "Das Letzte Passamal Christi," *ib.* 1892), shows the groundlessness of this belief. He points out that the proceedings of the trial and condemnation of Jesus, as related in the Gospels, were in violation of the rabbinical laws, and consequently could not have been conducted by a Jewish tribunal.

The Jewish race, as well as the Jewish religion, was defended by Chwolson. In a work entitled "Kharakteristika Semitskikh Narodov," in "Russki Vyestnik," 1872 (German ed., Berlin, 1872), he draws a parallel between the distinguishing characteristics of the Jew, the representative of the Semitic race, and those of the Greek, the representative of the Aryan peoples, not always to the advantage of the latter. The pamphlet was translated into English under the title "The Semitic Nations," Cincinnati, 1874.

**Other Works.**

Chwolson is also the author of the following works: "Statistische Nachrichten über die Orientalische Facultät der Universität zu St. Petersburg," Leipsic, 1861; "Achtzehn Hebräische Grabschriften aus der Krim," in the "Mémoires" of the St. Petersburg Academy of Science, 1865 (Russian translation, "Vosemnadtzat Nadgrobnykh Nadpisei iz Kryma," St. Petersburg, 1866); "Izvyestiya o Khazarakh," St. Petersburg, 1869 (notes on the Chazars, Burtars, Madjars, Slavs, and Russians from the Arabic of Ibn Dasta); "Novotkryty Pamyatnik Moavitskavo Tzarya Meshi," *ib.* 1870; "O Vliyanii Geograficheskavo Polozheniya Palestiny na Sudbu Yevreiskavo Naroda," *ib.* 1875 (reprinted in "Sbornik Budushchnosti," ii. 1–4); "Vozmozhny li v Turtzii Reformy?" *ib.* 1877 (on the Turkish reform); "Die Quiescentes He, Waw, und Iod in der Althebräischen Orthographie," Leyden, 1878 (Russian trans. in "Christianskoe Chtenie," St. Petersburg, 1881; English transl.

by T. K. Abbott, Dublin, 1890); "Upotreblyayut li Yevrei Christianskuyu Krov?" 2d ed., St. Petersburg, 1879; "O Mnimoi Zamknutosti Yevreyev," *ib.* 1880; "Corpus Inscriptionum Hebraicarum," *ib.* 1882 Russian translation, *ib.* 1884); "Predvaritelnaya Zamyetka o Naidennykh v Semiryechenskoi Oblasti Siriskikh Nadgrobnykh Nadpisyakh," *ib.* 1886; "Syrische Grabschriften aus Semirjetschie," *ib.* 1890, in "Mémoires" of the St. Petersburg Academy; "Hat es Jemals Irgend Einen Grund Gegeben, den Rüsttag des Jüdischen Passahfestes als Πρώτη τῶν Ἀζύμων zu Bezeichnen?" in "Zeitschrift für Wissenschaftliche Theologie," v. 38. Leipsic, 1896; "Staropechatnyya Yevreiskiya Knigi," on the Hebrew incunabula, St. Petersburg, 1897 (Hebrew transl., "Reshit Ma'ase ha-Defus." Warsaw, 1897). Mention may be made here of Chwolson's early contributions of Jewish biographies from Arabic sources, especially that of Maimonides by Al-Ḥifta, to the "Orient," 1846.

Chwolson is an indefatigable collector of Hebrew books, and his collection of Hebrew incunabula is one of the most valuable in existence. A catalogue of his Hebrew books was published by him under the title "Reshimat Sifre Yisrael," Wilna, 1897. The Russian government conferred upon Chwolson the title of "Councilor of State" ("Wirklicher Staatsrath").

The learned world in 1899 celebrated Chwolson's literary jubilee by presenting him with a collection of articles written in his honor by prominent European scholars. This was published by Baron David Günzburg under the title "Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson," Berlin, 1899.

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H. R. I. Br.

**CICERO, MARCUS TULLIUS:** Roman statesman and orator; born 106; died 43 B.C. In 59 he delivered in the Aurelian Forum at Rome a speech in behalf of Flaccus, in which he spoke disparagingly of the Jews; this was perhaps not from conviction so much as in the interest of his client ("Pro Flacco," xxviii.), though in Rhodes he had been the disciple in rhetoric of the anti-Jewish writer Apollonius Molon. Flaccus being accused, among other things, of having appropriated while proconsul of Asia the moneys contributed for the Jewish Temple by Jews under his jurisdiction, Cicero contended that there was an edict forbidding the exporting of gold from the Roman provinces—a plea that was evidently sophistical, since Judea at that time was a part of the Roman empire. He further said, referring to the Jews: "Justice demands that that barbaric superstition should be opposed; and it is to the interest of the state not to regard that Jewish mob which at times breaks out in open riots. . . . At one time the Jewish people took up arms against the Romans; but the gods showed how little they cared for this people, suffering it to be conquered and made tributary." In the Latin the phrase "and to be preserved" occurs after "made tributary," but these words stultify the rest of the sentence, and seem to have been added later by a Jewish or Christian copyist (Bernays, in "Rheinisches Museum," xii. 464).

It would appear, unless Cicero's words are merely a rhetorical flourish, that the Jews, who insisted on being present on an occasion that concerned them, surrounded the platform, and, supporting each other, became formidable through their numbers, "You know," he said, addressing the plaintiff, "how large the mob is, how it holds together, and what it accomplished in its assemblies." It is not likely, however, that the Jewish mob accomplished anything in this case, for Flaccus was probably discharged (compare Pliny, "Historia Naturalis," xiii. 4).

In the trial of Verres (70 B.C.) Plutarch reports that Cicero, in speaking of one of the accusers, Cecilius, who was suspected of a leaning toward Judaism, made the pun, "Quid Judæo cum Verre?" (What has a Jew to do with a pig?). Finally, in a speech delivered in the Senate, May, 56 B.C., and entitled "De Provinciis Consularibus," Cicero refers to the Jews and Syrians as "races born to be slaves," an expression not uncommon in the mouths of the Romans of his day.

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G. S. Kr.—G.

**CICIRUACCHIO.** See Brunetti, Angelo.

**CID, CAMPEADOR RUY DIAZ DE VIVAR** (known as **El Cid**): The conqueror of Valencia (1094) and popular hero of the Spanish nation. Lacking money to pay his knights, he negotiated through his nephew, Martin Antolinez, a loan of 600 marks from two wealthy Jews of Burgos, Don Rachel and Don Vidas, and succeeded, despite all their precautions, in defrauding them. According to the "Cronica General de Castilla," the Cid had a Jewish page by the name of Gil, who later assumed his master's name, Diaz, and who is described as a rare example of fidelity. The "Cronica del Cid"—which is reputed to have had its source in an Arabic chronicle written by the Moorish Jew Ibn Alfango, one of the Cid's officials—is in reality a careless compilation of older Arabic, Latin, and Spanish chronicles, and is a much later work than the "Poema del Cid," which appeared about the middle of the twelfth century and bears no traces of Arabic origin or Oriental coloring. The first complete translation of this poem was prepared by O. L. B. Wolff, a Jewish convert to Christianity (Jena, 1850).

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G. M. K.

**CILICIA:** Ancient province of southeastern Asia Minor, separated from Syria by the Taurus-Amanus range. In native Phenician inscriptions the name is given as חלך or כלך (Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," i. 274). Originally inhabited by Phenicians and Syrians (Herodotus, vii. 91), Cilicia was only gradually Hellenized from

the time of Alexander the Great; and because of its proximity to Syria it was often included in that country, to which it belonged politically. After the death of Alexander it became a Seleucid-Syrian province (I Macc. xi. 14; II Macc. iv. 36); it was afterward a part of Armenia; and from 63 B.C. it belonged to Rome. As a Roman province Cilicia was known to the author of the Book of Judith; although the Babylonian monarchy is referred to therein (Judith i. 7; ii. 21, 25).

**Name and Situation.**

Josephus ("Ant." i. 6, § 1) asserts that the Θάρσος of the Bible (Gen. x. 4, "Tarshish") is the old name for Cilicia. He expressly identifies Θάρσος with Ταρσός ("Tarsus"), the renowned capital of Cilicia; but this is philologically impossible. He also makes the prophet Jonah travel to Tarsus in Cilicia ("Ant." ix. 10, § 2), and mentions the country in several other connections. According to Josephus, it was by way of Cilicia that Pompey (63 B.C.) returned from Judea to Rome with Aristobulus as his prisoner ("B. J." i. 7, § 7). Herod with his sons embarked for Cilicia, landing at Eleusa, where he met Archelaus, King of Cappadocia ("Ant." xvi. 4, § 6; "B. J." i. 23, § 4). At times Celenderis in Cilicia, a city otherwise unknown, is referred to ("Ant." xvii. 5, § 1; "B. J." i. 31, § 3). Alexander, a great-great-grandson of Herod, became king of an island of Cilicia by the favor of Vespasian ("Ant." xviii. 5, § 4). The infamous Berenice, after her husband's death, married Polemon, King of Cilicia ("Ant." xx. 7, § 3). Antiochus, King of Commagene, who at first joined the Romans against the Jews, fled to Tarsus in Cilicia, where he was taken prisoner by Pætus ("B. J." vii. 7, §§ 2, 3). Mopsuestia, too, a Cilician city which afterward became celebrated through its Biblical exegesis, is referred to by Josephus ("Ant." xiii. 13, § 4). Cilicians were among the mercenaries of Alexander Jannæus (*ib.* § 5; "B. J." i. 4, § 3) and those of Herod.

**In the Talmud.**

In the Talmud the country is referred to as "Kilikah" after the Greek name. The cities of Tarsus, Taurus Amanus, and Zephyrion are mentioned; but it is not certain that the Cilician Zephyrion is intended. The Syrians (Payne Smith, "Thesaurus Syriacus," p. 3602) also mentioned Tarsus and Zephyrus among the important cities of Cilicia; but "Aulon Kilikios" (Targ. Yer. Num. xxxiv. 8) is the name of a place in Moab (compare Josephus, "Ant." xiii. 5, § 4).

That Jews were dwelling in Cilicia is known from Philo ("Legatio ad Caium," p. 36). At the time of the Apostles many Cilician Jews lived in Jerusalem (Acts vi. 9); among them Paul (*ib.* ix. 11, xxi. 39, xxii. 3), whose birthplace was Tarsus, the capital of Cilicia. Nahum, the son of Rabbi Simai, preached in Tarsus (Pesiḳ. R. 15; ed. Friedmann, p. 78b); so that there must have been a congregation and a synagogue there. Some explain the "synagogue of the Tarsiyim" as meaning "people of Tarsus." In Jaffa a Greek epitaph of a Jew, "son of Jose of Tarsus," has been found. Epiphanius ("Hæres." xxx. 11) states that the patriarch Judah, of the fourth century, sent messengers to Cilicia to collect tithes and offerings in every city. In Corycos in Cilicia the sarcophagus of a Jew named Alexander and his wife has been found. In Rome the epitaph of a Jew, "Asaphat of Tarsus" ("Jahrb. Gesch. der Jud." ii. 287), has been deciphered; but the reading is doubtful. Christianity spread rapidly in Cilicia; and this indicates that there were numerous Jews in the province.

**Products.**

Cilicia produced much wine (Pliny, "Historia Naturalis," xiv. 11), to which reference is often made in the Talmud (Tosef., Sheb. v. 2; Yer. Ḥal. 60b). The Cilician bean is also frequently mentioned (Ma'as. v. 8), as is the so-called "cilicium," a coarse cloth made of Cilician goat-hair (Kelim xix. 1). The word "cilicium" is used by the Vulgate to render the Biblical word שַׂק ("sack"); and in the ecclesiastical life of the Christians it has a certain religious significance. Curly hair on the body is designated as "cilicinus" by the Rabbis (Sifra, ed. Weiss, 76c).

Though Cilicia came under various rulers, it was not until its conquest by the Turks that the Jews of the country attained to any prominence.

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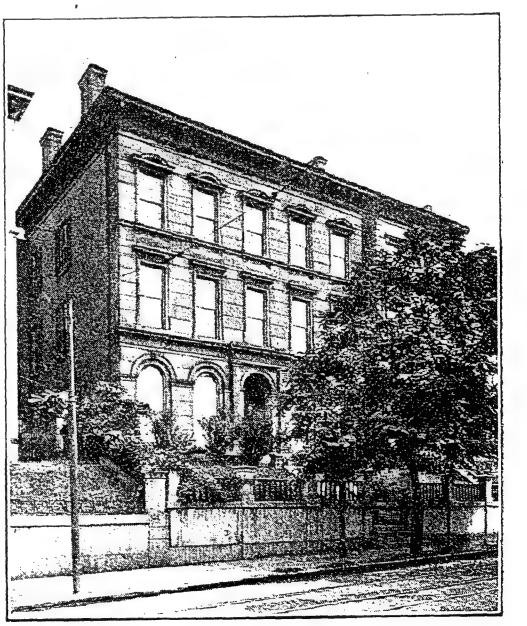
G. S. Kr.

**CINCINNATI:** Capital of Hamilton county, Ohio, U. S. A. Its Jewish community is the oldest west of the Alleghany Mountains. In March, 1817, Joseph Jonas, a young English Jew, a native



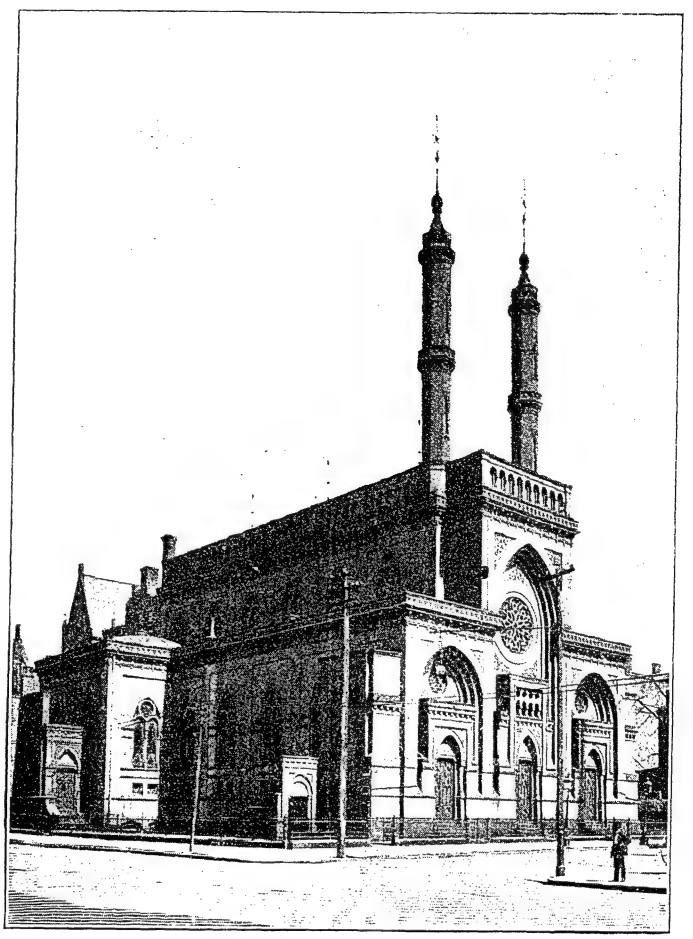
Hebrew Union College, Cincinnati, O.
(From a photograph.)

of Exeter, arrived at the metropolis of the Ohio valley. He had left his English home with the avowed intention of settling in Cincinnati. Friends in Philadelphia endeavored to induce him to relinquish his purpose of going to a spot so far removed from all association with his coreligionists, and said

to him: "In the wilds of America, and entirely among Gentiles, you will forget your religion and your God." However, the young man remained deaf to the persuasions of his friends, and persevered in his original purpose. For two years he was the only Jew in the Western town. In 1819 he was joined by three others, Lewis Cohen of London, Barnet Levi of Liverpool, and Jonas Levy of Exeter. These four with David Israel Johnson of Brookville, Ind., a frontier trading-station, conducted on the holidays in the autumn of 1819 the first Jewish service in the western portion of the United States. Similar services were held in the three succeeding falls. Newcomers continued to arrive, the early settlers being mostly Englishmen.

**English Jews Settle.**

The first Jewish child born in Cincinnati (June 2, 1821) was Frederick A., son of the above-mentioned David Israel Johnson and his wife Eliza. This couple, also English, had removed to Cincinnati from Brookville, where they had first settled. The first couple to be joined in wedlock were Morris Symonds and Rebekah Hyams, who were married Sept. 15, 1824. The first death in the community was that of Benjamin Leib or Lape, in 1821. This man, who had not been known as a Jew, when he felt death to be approaching, asked that three of the Jewish residents of the town be called. He disclosed to them that he was a Jew. He had married a Christian wife, and had reared his children as Christians, but he begged to be buried as a Jew. There was no Jewish burial-ground in the town. The few Jews living in the city at once proceeded to acquire a small plot of ground to be used as a cemetery. Here they buried their repentant coreligionist. This plot, which was afterward enlarged, was used as the cemetery of the Jewish community till the year 1850. At present it is situated in the heart of the city, on the corner of Central avenue and Chestnut street.



B'ne Yeshurun Temple, Cincinnati, O.
(From a photograph.)

There were not enough settlers to form a congregation till the year 1824, when the number of Jewish inhabitants of the town had reached about twenty. On Jan. 4 of that year a preliminary meeting was held to consider the advisability of organizing a congregation; and two weeks later, on Jan. 18, the Congregation B'ne Israel was formally organized; those in attendance were Solomon Buckingham, David I. Johnson, Joseph Jonas, Samuel Jonas, Jonas Levy, Morris Moses, Phineas Moses, Simeon Moses, Solomon Moses, and Morris Symonds. On Jan. 8, 1830, the General Assembly of Ohio granted the congregation a charter whereby it was incorporated under the laws of the state.

For twelve years the congregation worshiped in a room rented for the purpose; but during all this time the small congregation was exerting itself to secure a permanent home. Appeals were made to the Jewish congregations in various parts of the country. Philadelphia, Charleston, S. C., and New Orleans lent a helping hand. Contributions were even received from Portsmouth, England, whence a number of Cincinnatians had emigrated, and from Barbados in the West Indies. On June 11, 1835, the corner-stone of the first synagogue was laid; and on Sept. 9, 1836, the synagogue was dedicated with appropriate ceremonies. The members of the congregation had conducted the services up to this time. The first official reader was Joseph Samuels. He served a very short time, and was succeeded by Henry Harris, who was followed in 1838 by Hart Judah.

The first benevolent association was organized in 1838 with Phineas Moses as president: its object was to assist needy coreligionists. The first religious school was established in 1842, Mrs. Louisa Symonds becoming its first superintendent. This school was short-lived.

**Early Religious Institutions.**

In 1845 a Talmud Torah school was established, which gave way the following year to the Hebrew Institute, established by James K. Gutheim. This also flourished but a short time; for with the departure of Gutheim for New Orleans the career of the institute closed.

During the fourth decade of the century quite a number of Germans arrived in the city. These were not in sympathy with their English coreligionists, and determined to form another congregation. On Sept. 19, 1841, the B'ne Yeshurun congregation was organized by these Germans, and was incorporated under the laws of the state Feb. 28, 1842. The first reader was Simon Bamberger. In 1847 James K. Gutheim was elected lecturer and reader of the congregation. He served till 1848, and was succeeded by H. A. Henry and A. Rosenfeld. The assumption of the office of rabbi in the B'ne Yeshurun congregation by Isaac M. Wise in April, 1854, and in the B'ne Israel congregation by Max Lilienthal in June, 1855, gave the Jewish community of Cincinnati a commanding position. Owing to their efforts in the cause of Judaism, Cincinnati became a Jewish center indeed and the seat of a number of movements that were national in scope. The Union of American Hebrew Congregations, the Hebrew Union College, the Hebrew Sabbath-School Union, and the Central Conference of American Rabbis have their seat in Cincinnati.

**Becomes a Jewish Center.**

Dr. Lilienthal died in office April 5, 1882. He was succeeded as rabbi of the Congregation B'ne Israel by Raphael Benjamin, who served till Nov., 1888, when the present incumbent, Dr. David Philipson, took charge of the congregation. Dr. Wise served as rabbi of the B'ne Yeshurun congregation till the day of his death, March 26, 1900; being succeeded by his associate, Dr. Louis Grossman. Dr. Grossman had been preceded as associate rabbi by Rabbi Charles S. Levi, who served from Sept., 1889, to Sept., 1898.

The other congregations of the city are the Adath Israel, organized in 1847; the Ahabath Achim, organized in 1848; and the Sherith Israel, organized in 1855. There are also a number of small congregations. Each of these congregations conducts its own religious school, and there are also two free religious schools; one holding its sessions in the schoolrooms of the Mound street temple (B'ne Israel), and the other, conducted under the auspices of the local branch of the Council of Jewish Women, meeting at the Jewish Settlement. A large Talmud Torah school is conducted by the Talmud Torah Association on Barr street. The Hebrew Union College is located in Cincinnati. Night classes for various English and industrial branches of study are a feature of the work of the Jewish Settlement. The Jewish Kitchen Garden Association conducts a large school for girls in the building of the United Jewish Charities every Sunday morning, where instruction is given in dressmaking, millinery, housekeeping, cooking, stenography, typewriting, and allied subjects. An industrial school for girls is conducted during the summer months in the vestry-rooms of the Plum street temple (B'ne Yeshurun), and one for boys during the school year in the Ohio Mechanics' Institute building. There is a training-school for nurses in connection with the Jewish Hospital.

**Educational Work.**

The Jewish charities of Cincinnati are exceptionally well organized. All the relief and educational agencies joined their forces in April, 1896, and formed the United Jewish Charities. This body comprises the following federated societies: Hebrew General Relief Association, Jewish Ladies' Sewing Society, Jewish Foster Home, Jewish Kitchen Garden Association, Boys' Industrial School, Girls' Industrial School, and Society for the Relief of Jewish Sick Poor. The United Charities also grants an annual subvention to the Denver Hospital for Consumptives and to the local Jewish Settlement Association. The seat of the National Jewish Charities is also in Cincinnati, where the national organization was called into being in May, 1899. Besides the United Jewish Charities, Cincinnati supports the Jewish Hospital and the Home for the Jewish Aged and Infirm, and is one of the largest contributors to the Jewish Orphan Asylum at Cleveland.

The Jews of Cincinnati have always shown great public spirit and have filled many local positions of trust, as well as state, judicial, and governmental offices. Henry Mack, Charles Fleischmann, James Brown, and Alfred M. Cohen have been members of the Ohio senate, and Joseph Jonas, Jacob Wolf, Daniel Wolf, and Harry M. Hoffheimer have been members of the legislature. Jacob Shroder was judge of the court of common pleas for a number of years, and Frederick S. Spiegel now holds (1902) the same position. Julius Fleischmann is the present mayor of the city. Nathaniel Newburgh was appointed appraiser of merchandise by President Cleveland during his first administration, and Bernhard Bettmann has been collector of internal revenue since 1897.

The Jewish newspapers published in Cincinnati are "The American Israelite," established 1854, and "Die Deborah," established 1855; "The Sabbath Visitor," established 1874, was discontinued in 1892.

The Jews of the city were estimated in 1900 at 15,000, in a total population of 325,902.

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A. D. P.

**CINNAMON:** The bark of the *Cinnamomum Zeylanicum*, a plant so called botanically because growing best in Ceylon. A variety often substituted for it, cassia, comes from China. Cinnamon was known in early times to the Hebrews. It was used in making the anointing-oil (Ex. xxx. 23), and,

further, as a mere perfume (Prov. vii. 17). In the Song of Solomon (iv. 14) it is mentioned along with other fragrant woods. Gesenius and Lagarde consider the Hebrew ("ḳinnamon") to be a loan-word from the Greek (*κιννάμωμον*), although Herodotus (iii. 111) states that the Greeks themselves borrowed it from the Phenicians. It seems that both Hebrew and Greek took it from the Phenician.

E. G. H. G. B. L.

**CIPHER.** See GEMAṬRIA.

**CIRCUMCISION** (מילה; in Biblical Hebrew, מולה = "the cutting away" of the ערלה = "foreskin").—**Biblical Data:** A religious rite performed on male children of Jews on the eighth day after birth; also on their slaves, whether born in the house or not. It was enjoined upon Abraham and his descendants as "a token of the covenant" concluded with him by God for all generations, the penalty of non-observance being "karet," excision from the people (Gen. xvii. 10–14, xxi. 4; Lev. xii. 3). Aliens had to undergo circumcision before they could be allowed to partake of the covenant-feast of Passover (Ex. xii. 48), or marry into a Jewish family (Gen. xxxiv. 14–16). It was "a reproach" for the Israelite to be uncircumcised (Josh. v. 9; on "the reproach of Egypt" see below). Hence the name "'arelim" (uncircumcised) became an opprobrious term, denoting the Philistines and other non-Israelites (I Sam. xiv. 6, xxxi. 4; II Sam. i. 20; compare Judges xiv. 3; I Sam. xvii. 26), and used synonymously with "ṭame" (unclean) for heathen (Isa. lii. 1). The word "'arel" (uncircumcised) is also employed for "unclean" (Lev. xxvi. 41, "their uncircumcised hearts"; compare Jer. ix. 25; Ezek. xliv. 7, 9); it is even applied to the first three years' fruit of a tree, which is forbidden (Lev. xix. 23).

This shows how deeply rooted in the minds of the ancient Hebrews was the idea that circumcision was an indispensable act of national consecration and purification. Nevertheless, there are several facts in the Bible which do not seem to be in full harmony with this view. According to Ex. iv. 24–26, the circumcision of the first-born son was omitted by Moses, and the Lord therefore "sought to kill him"; whereupon "Zipporah took a flint and cut off the foreskin of her son, and made it touch [A. V., "cast it at"] his [Moses'] feet," saying, "A bridegroom of blood art thou to me." Thus Moses was ransomed by the blood of his son's circumcision.

**Original Significance.**

Strange as was this omission on the part of Moses, the omission of the rite on the part of the Israelites in the wilderness was no less singular. As recorded in Josh. v. 2–9, "all the people that came out" of Egypt were circumcised, but those "born in the wilderness" were not; and therefore Joshua, before the celebration of the Passover, had them circumcised with knives of flint (compare Ex. iv. 25) at Gilgal, which name is explained as "the rolling away" of "the reproach of Egypt" (see GILGAL).

Attention has also been called to the peculiar attitude of Deuteronomy and the Prophets toward circumcision. Deut. x. 16 (compare *ib.* xxx. 6 and Jer. iv. 4) says, "Circumcise the foreskin of your heart," thus giving the rite a spiritual meaning; circumcision as a physical act being enjoined nowhere in the whole book (see Geiger, "Urschrift," ii. 79, and Montefiore, "Hibbert Lectures," 1892, pp. 229, 337). Jer. ix. 25, 26 goes so far as to say that circumcised and uncircumcised will be punished alike by the Lord; for "all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart." Obviously, the prophetic view of the sacredness of the rite differed from that of the people.

——**Historical View:** Circumcision was known to be not an exclusively Jewish rite. Ishmael was circumcised when thirteen years old; that is, at the age of puberty (Gen. xvii. 25). The rite was, in fact, practised not only in ancient Arabia (Josephus, "Ant." i. 12, § 2; Origen, "Ad Genesin," i. 14; Eusebius, "Preparatio Evangelica," vi. 11; Shahrastani, transl. Haarbrücker, ii. 35, § 4; Sozomen, "Hist. Eccl." vi. 38), but also in Ethiopia (Philostorgius, "Hist. Eccl." iii. 4; Strabo, xvii. 776, 824), as well as by almost all the primitive tribes of Africa and by many of Australia (see R. Andree, "Die Beschneidung," in "Archiv für Anthropologie," 1880, xiii. 53–78; Ploss, "Geschichtliches und Ethnologisches über Knaben-Beschneidung," in "Archiv für Gesch. der Medicin," 1885, viii.; R. Hartmann, "Die Völker Afrikas," 1879, i. 178).

This accumulation of evidence points to the fact that circumcision in its primitive form was connected with marriage, whether performed with a view to the facilitation of cohabitation, as Ploss thinks, or, as is far more in accordance with the psychology of all primitive as well as of all ancient nations, to the consecration of the generative powers. At all events, the age of puberty is most frequently selected for the rite; and, after weeks of purification, accompanied by tests of courage, the boy is formally graduated into manhood and, bearing a new name, is ushered into the bridal chamber (Niebuhr, "Beschreibung von Arabien," p. 269; Andree, *l.c.*). For Egypt the practise is attested not alone by Herodotus (ii. 37, 104), Philo ("De Circumcisione," § 2; ed. Mangey, p. 210), and Ambrosius ("De Abrahamo," ii. 348), but also by the monuments (see Ebers, "Ægypten und die Bücher Mose's," i. 278) and the very valuable Greek text published and discussed by R. Reizenstein ("Zwei Religionsgeschichtliche Fragen," Strasburg, 1901). The rite of circumcision signified admission of the boy at the age of puberty into the rank of priesthood, as "web" (the Egyptian for "pure" or "holy"), the mother's presence being considered especially necessary. In Biblical literature the rite is incidental to the recognition of heirship, and to the adoption of a new name (Gen. xvii. 4–14). Moses' neglect to circumcise Gershom was possibly associated in some way with his (Moses') marriage to a Midianite woman. Zipporah, however, ultimately showed her allegiance to the God of the Hebrews by performing the rite herself. The fact that in Arabic "ḥatana" signifies both "to marry" (compare the Hebrew חתן = "bridegroom," and חותן = "father-in-law") and "to circumcise" shows an original connection between the rite and the nuptial ceremony; whereas the terms "ṭuhur" and "taṭhir" (purification), applied to circumcision

in Arabia (see Wellhausen, "Skizzen und Vorarbeiten," 1887, iii. 154 *et seq.*), indicate the later religious view (see also Kohler, in "Z. D. M. G." xxiii. 680, and Nöldeke, *ib.* xl. 737).

The critical view of the Pentateuch, which ascribes Gen. xvii. to the late Priestly Code, and Josh. v. 4–7 to the interpolation of the redactor (see Dillmann, commentary on the passage), sufficiently accounts for the non-circumcision of young Israelites prior to their entrance into Canaan by the following theory: The ancient Hebrews followed the more primitive custom of undergoing circumcision at the age of puberty, the circumcision of young warriors at that age signifying the consecration of their manhood to their task as men of the covenant battling against the uncircumcised inhabitants (see Reizenstein, *l.c.*). After the settlement of the Israelites in Palestine, the rite was transferred to the eighth day after birth. In fixing the time of the initiatory rite at an age when its severity would be least felt, the Mosaic law shows its superiority over the older custom. Explanations which find the origin of circumcision in hygienic motives, suggested first by Philo (*l.c.*) and Josephus ("Contra Ap." ii. 13), then by Saadia ("Emunot we-De'ot," iii. 10) and Maimonides ("Moreh Nebukim," iii. 49), and often repeated in modern times, from Michaelis ("Mosaisches Recht," iv. 184–186) down to Rosenzweig ("Zur Beschneidungsfrage," 1878), who recommends its introduction into the Prussian army, have no other than a historical value.

——**In Apocryphal and Rabbinical Literature:** During the Babylonian exile the Sabbath and circumcision became the characteristic symbols of Judaism. This seems to be the underlying idea of Isa. lvi. 4: "The eunuchs that keep my Sabbath" still "hold fast by my covenant," though not having "the sign of the covenant" (Gen. xvii. 11, Hebr.) upon their flesh. Contact with Grecian life, especially at the games of the arena, made this distinction obnoxious to the Hellenists, or antinationalists; and the consequence was their attempt to appear like the Greeks by epispasm ("making themselves foreskins"; I Macc. i. 15; Josephus, "Ant." xii. 5, § 1; Assumptio Mosis, viii.; I Cor. vii. 18: משך ערלה. Tosef., Shab. xv. 9; Yeb. 72a, b; Yer. Peah i. 16b; Yeb. viii. 9a). All the more did the law-observing Jews defy the edict of Antiochus Epiphanes prohibiting circumcision (I Macc. i. 48, 60; ii. 46); and the Jewish women showed their loyalty to the Law, even at the risk of their lives, by themselves circumcising their sons.

In order to prevent the obliteration of the "seal of the covenant" (חותם ברית) on the flesh, as circumcision was henceforth called, the Rabbis, probably after the war of Bar Kokba (see Yeb. *l.c.*; Gen. R. xlvi.), instituted the "peri'ah" (the laying bare of the glans), without which circumcision was declared to be of no value (Shab. xxx. 6).

Thenceforward circumcision was the mark of Jewish loyalty. The Book of Jubilees (xv. 26–27), written in the time of John Hyrcanus, has the following: "Whosoever is uncircumcised belongs to 'the sons of Belial,' to 'the children of doom and eternal perdition'; for all the angels of the Presence and of the Glorification have been so from the day of their creation, and God's anger will be kindled against the children of the covenant if they make the members of their body appear like those of the Gentiles, and they will be expelled and exterminated from the earth" (see Charles, "The Book of Jubilees," lv.–lx. iii. 190–192). To be born circumcised was regarded as the privilege of the saints, from Adam, "who was made in the image of God," and Moses to Zerubbabel (see Ab. R. N., ed. Schechter, p. 153; Soṭah 12a). And great importance was laid upon the shedding of a drop of blood as a sign of the covenant when a child or a proselyte born circumcised was to be initiated into Judaism (Shab. 135–137b).

Uncircumcision being a blemish, circumcision was to remove it, and to render Abraham and his descendants "perfect" (Ned. 31b; Gen. R. xlvi., after Gen. xvii. 1). "Isaac should be the offspring of the consecrated patriarch" (Gen. R. *l.c.*). He who destroys the covenant sign of Abraham (by epispasm), has no portion in the world to come (Ab. iii. 17; Sifre, Num. xv. 31; Sanh. 99). According to Pirḳe R. El. xxix., it was Shem who circumcised Abraham and Ishmael on the Day of Atonement; and the blood of the covenant then shed is ever before God on that day to serve as an atoning power. According to the same Midrash, Pharaoh prevented the Hebrew slaves from performing the rite, but when the Passover time came and brought them deliverance, they underwent circumcision, and mingled the blood of the paschal lamb with that of the Abrahamic covenant, wherefore (Ezek. xvi. 6) God repeats the words: "In thy blood live!"

**Abrahamic Covenant.**

In the wilderness, however, the Israelites omitted only the peri'ah, according to R. Ishmael; according to the other rabbis, they did not circumcise their children on account of the fatigue of the journey. According to Sifre, Beha'aloteka, 67, and Ex. R. xix., the tribe of Levi was the only one that "kept the [Abrahamic] covenant" (Deut. xxxiii. 9). They had, says R. Ishmael, piled up the foreskins of the circumcision in the wilderness, and covered them with earth. To this Balaam referred when he asked: "Who can count the dust of Jacob?" (Num. xxiii. 10); and for this reason it became customary after circumcision to cover the foreskin with earth.

Loyalty to the Abrahamic covenant was shown by the Gentiles who voluntarily espoused the Jewish faith, but not by the slaves of Abraham upon whom circumcision was enforced, the patriarch having done so only because he wished to conform to the Levitical laws of purity. Nor did Esau practise circumcision in his own household: "he despised his birthright" (Gen. xxv. 34; Tanna debe Eliyahu R. xxiv. [xxii.]). The Ephraimite kingdom also failed to observe the Abrahamic rite; wherefore Elijah swore "there shall not be dew nor rain these years, but according to my word" (I Kings xvii. 1). Elijah's lot was ever to be persecuted by Jezebel; therefore the Lord also swore an oath that no "berit milah" (rite of circumcision) should be celebrated in Israel without the presence of Elijah; hence a chair is always reserved on that occasion for Elijah, "the angel [A. V., "messenger"] of the

covenant" (Mal. iii. 1; Pirḳe R. El. xix.; see ELIJAH'S CHAIR).

Talismanic powers were ascribed to the sign of the covenant, as also to the phylacteries. According to the rabbis, David, when he saw himself at the bath stripped of the tefillin and other religious insignia, thanked God for the Abrahamic rite protecting him, and sang the Twelfth Psalm, which bears the superscription "'Al-ha Sheminit" (lit., "on the eighth," explained by the Rabbis as referring to the rite of circumcision; Yeb. 43b; compare *ib.* 53b.) Circumcision causes an angel to save the Israelites from the pangs of Gehenna, to which, according to Ezek. xxxii. 24, the uncircumcised ('arelim) are consigned (Tan., Lek Leka, ed. Buber, 27; Ex. R. xix.). According to Gen. R. xlviii., it is Abraham who sits at the gate of Gehenna to save the circumcised (see ABRAHAM). "Circumcision is of such importance that heaven and earth are held only by the fulfilment of that covenant [after Jer. xxxi. 35]; and all the merits of Moses could not shield him against the danger to which he was exposed in consequence of the neglect of this command. It is a thirteenfold covenant" (Ned. 34b).

**Saving Power of Circumcision.**

But "it is also an occasion of highest joy" (Meg. 16b, with reference to Esth. viii. 16, and Ps. cxix. 162), especially "for the mother" (Giṭ. 57a, with reference to Ps. cxiii. 9), the berit milah having been made the occasion of great festivity from the days of Abraham (Shab. 130a; Pirḳe R. El. *l.c.*; see BANQUETS).

"Circumcision is one of the commandments which, having been accepted with joy, are ever obeyed with joy, and, because the people gave their lives for them, are observed with steadfast loyalty" (R. Simeon b. Eleazar, in Shab. 130a). This refers to the martyrdom which the Jewish people underwent during the Hadrianic persecution, which was especially directed against circumcision. "We ought to abstain from marrying," said R. Ishmael b. Elisha, "since the Roman [Yawan] government forbids us to celebrate the festival of the birth of a son ["yeshua' ha-ben," or "shabua' ha-ben"]; but then the world would come to a standstill" (B. B. 60b). "Why art thou, O Israel, led forth to be slain? . . . Because I have circumcised my son! . . . It is the love I show for my Father in heaven" (Mek., Yitro, Ba-Ḥodesh, vi.). "Why did God not make man as he wanted him to be?" asked Tinnius (Tyrannus) Rufus, with biting sarcasm; and Akiba replied, "In order that man should perfect himself by the fulfilment of a divine command" (Tan., Tazria', ed. Buber, 7).

In Gen. R. xlvi. the arguments for and against circumcision are put forth in the form of a dialogue between God and Abraham. Replying to

**Arguments for and Against.**

the question why the command had not been given to Adam if it was so dear to Him, God reminds Abraham that it should be sufficient for him that he and God are in the world—a play on "ShADDAI"—and that the maintenance of the world depends upon the acceptance of the commandment. But Abraham objects that circumcision is an obstacle to the conversion of the Gentiles. This trouble, also, is overcome by the declaration of God's sufficiency to protect both Abraham and the world. In fact, circumcision had been deferred from the time of Abraham's conversion—in the forty-eighth year of his life—until his ninety-ninth year, for the express purpose of facilitating the making of proselytes.

The problem of proselytism, indeed, had stirred Judaism to its very depths, and had almost separated Hellenistic from Palestinian Judaism. The former would admit Gentiles after having undergone the rite of baptism; that is, regeneration by living water (see Sibyllines, iv. 164 *et seq.*: "Wash your whole stature clean from impurity in running streams, and, with hands uplifted to heaven, ask for forgiveness for your doing; then the worship of God will heal gross impiety"). With this view, Josephus relates ("Ant." xx. 2, §§ 3, 4), a Jew named Ananias sought to make converts to Judaism. He succeeded with Queen Helena and the women of the court, and her son Izates was eager to follow her example. But Izates' mother, on hearing of his determination to submit to circumcision also, implored him not to do so, as the people might take umbrage at his act of compliance with strange and abhorrent rites, and overthrow the dynasty. His instructor, Ananias, also tried to dissuade him and to allay his scruples with arguments based on the meritoriousness of his intention, which would atone, in the sight of God, for the non-performance of the rite. But, through the influence of another Jew, Eleazar, from Galilee, the home of the Zealot party, Izates was easily induced to submit to the operation; and he informed both his mother and Ananias of what he had done. He was rewarded for his fortitude and piety; for "God . . . preserved both Izates and his sons when they had fallen into many dangers, and procured their deliverance when it seemed impossible, demonstrating thereby that the fruit of piety is not lost to those who wait for Him and who put their sole trust in Him." Compare the story related in Gen. R. xlvi.: "King Monobaz and Izates, sons of King Ptolemy [an error: read "Monobaz" for "Ptolemy"], read the Book of Genesis together. When they came to the passage xvii. 11 they wept; and each, without the other's knowledge, underwent circumcision. The next time they read the chapter together one said to the other: 'Wo unto me, my brother!' They then disclosed what they had done. Their mother, on hearing of the matter, told their father that they had needed circumcision as a precaution against phimosis, and he signified his approval. As a reward for their action they were saved by an angel from being killed in an ambush during a war in which they had become involved" (compare Grätz, "Gesch." iii. 430 *et seq.*).

**Circumcision of Proselytes.**

The issue between the Zealot and Liberal parties regarding the circumcision of proselytes remained an open one in tannaitic times; R. Joshua asserting that the bath, or baptismal rite, rendered a person a full proselyte without circumcision, as Israel, when receiving the Law, required no initiation other than the purificative bath; while R. Eliezer makes circumcision a condition for the admission of

a proselyte, and declares the baptismal rite to be of no consequence (Yeb. 46a). A similar controversy between the Shammaites and the Hillelites is given (Shab. 137a) regarding a proselyte born circumcised: the former demanding the spilling of a drop of blood of the covenant; the latter declaring it to be unnecessary. The rigorous Shammaite view, voiced in the Book of Jubilees (*l.c.*), prevailed in the time of King John Hyrcanus, who forced the Abrahamic rite upon the Idumeans, and in that of King Aristobulus, who made the Iturcans undergo circumcision (Josephus, "Ant." xiii. 9, § 1; 11, § 3). According to Esth. viii. 17, LXX., the Persians who, from fear of the Jews after Haman's defeat, "became Jews," were circumcised.

**Circumcision Necessary or Not?**

The rigorous view is echoed also in the Midrash: "If thy sons accept My Godhead [by undergoing circumcision] I shall be their God and bring them into the land; but if they do not observe My covenant in regard either to circumcision or to the Sabbath, they shall not enter the land of promise" (Gen. R. xlvi., with reference to Gen. xvii. 8–9). "The Sabbath-keepers who are not circumcised are intruders, and deserve punishment," (גוי ששבת חייב מיתה; Deut. R. i. and Ma'ase Torah, ed. Schönblum; see also Hippolytus," Refutatio Omnium Hæresium," ix. 21).

It appears, however, that while the Palestinian Jews accepted the uncircumcised proselytes only as "Proselytes of the Gate" ("Gere Toshab," Yeb. 47b; see PROSELYTES), non-Palestinian Judaism did not make such a distinction until the Roman wars, when the more rigorous view became prevalent everywhere. Thus Flavius Clemens, a nephew of the emperors Titus and Domitian, when with his wife Domitilla he embraced the Jewish faith, underwent circumcision, for which he suffered the penalty of death (see Grätz, "Gesch." iv. 403 *et seq.*, 702).

It was chiefly this rigorous feature of Jewish proselytism which provoked the hostile measures of the emperor Hadrian. And, furthermore, it was the discussion of this same question among the Jews—whether the seal of circumcision, חותם ברית (see Shab. 137b; Ex. R. xix.; Targ. Cant. iii. 8; Hermas, "Similitudines," viii. 6, ix. 16; II Clemens to the Corinthians, vii. 6, viii. 6; GRACE AT MEALS; for heathen parallels of the expression "seal" see Anrich, "Das Antike Mysterienwesen," pp. 123–124, and Reizenstein, *l.c.* pp. 7–8), might not find its substitute in "the seal of baptism"— which led Paul to urge the latter in opposition to the former (Rom. ii. 25 *et seq.*, iv. 11, and elsewhere), just as he was led to adopt the antinomistic or antinational view, which had its exponents in Alexandria (see Philo, "De Migratione Abrahami," xvi.; ed. Mangey, i. 450).

While in Biblical times the mother (perhaps generally) performed the operation, it was in later times performed by a surgeon, רופא or אומן, also called by the specific name "mohel" (מוהל; see Josephus, "Ant." xx. 2, § 4; B. B. 21a; Shab. 130b, 133b, 135, 156a) or "gozer" (גוזר). In the Codex Justinianus (i. 9, 10) physicians were prohibited from performing the operation on Roman citizens who had become converts to Judaism.

Unlike Christian baptism, circumcision, however important it may be, is not a sacrament which gives the Jew his religious character as a Jew. An uncircumcised Jew is a full Jew by birth (Ḥul. 4b; 'Ab. Zarah 27a; Shulḥan 'Aruk, Yoreh De'ah, 264, 1). A non-Jewish physician may, according to R. Meïr, in the absence of a Jewish expert, perform the ceremony, as may women, slaves, and children ('Ab. Zarah 26b; Men. 42a; Maimonides, "Yad," Milah, ii. 1; Yoreh De'ah, *l.c.*), although the more rigorous Shammaite rule was forced by the Amoraim; compare Gen. R. *l.c.*

**Circumcision Not a Sacrament.**

Circumcision must, whenever possible, take place on the eighth day, even when this falls upon the Sabbath (Shab. xix. 1). The Samaritans and the Karaites, however, dissent from this rule (see KARAITES and SAMARITANS); if by reason of the child's debility or sickness the ceremony is postponed, it can not take place on the Sabbath (Shab. 137a). It is the duty of the father to have his child circumcised; and if he fails in this, the bet din of the city must see that the rite is performed (Ḳid. 29a).

As early as the geonic time the ceremony had been transferred from the house of the parents to the synagogue, where it took place after the service in the presence of the whole congregation. In order to give it the character of a festival certain prayers of a mournful nature, such as "Widduy" and "Taḥanun," were omitted, and occasionally appropriate hymns were recited instead. In the tenth century there appears, in addition to the mohel and the father of the child, the "ba'al berit," also called "godfather" ("sandeḳ" corresponding to the *σύντεκνος*, the godfather in the Greek Church, who lifted the neophyte from the baptismal water). The sandeḳ holds the child on his knees during the operation. As a rule, the wife of the godfather carries the child in and hands it to the mohel, while the congregation greets it with: "Blessed be he that cometh in the name of the Lord" (Ps. cxviii. 26). Beside the chair upon which the sandeḳ is seated another chair is placed, called, as has been stated above, "the chair of Elijah" (see ELIJAH'S CHAIR). Upon this the mohel places the child, reciting Gen. xlix. 18; Ps. cxix. 156, 162, 166; and the first half of Ps. lxv. 5, the congregation responding with the latter half. He then takes the child from "Elijah's chair" and places it, upon a cushion, in the lap of the sandeḳ, reciting the benediction: "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us by Thy commandments, and hast enjoined us to perform the commandment of circumcision." When the operation is over, the father of the child recites the benediction: "Blessed art Thou . . . who hast sanctified us by Thy commandments, and hast enjoined us to make him enter into the covenant of Abraham our father"; and the congregation responds with: "As he hath been made to enter the covenant, so may he also be made to enter the study of the Torah, the ḥuppah [nuptial chamber], and the performance of good deeds." The use of the pronoun "him" in this peculiar benediction of the father, and in the congregational response given in the ancient Baraita (Shab. 137b),

**The Ceremony.**

seems to indicate that originally the child was named immediately after the circumcision, as was the case in New Testament times (Luke ii. 21; compare Gen. xvii. 5), and that the congregation then blessed the child just named. Hence, also, the prayer recited at the close. Owing to the fact that the original "se'udat berit milah" (see BANQUETS) was later on postponed or changed in character, the two benedictions introducing it are now recited by the mohel, who, taking the cup of wine, says: "Blessed be Thou . . . who hast created the fruit of the vine." "Blessed be Thou . . . who hast sanctified the beloved one [Isaac] from the womb, and hast ordained an ordinance for his kindred, and sealed his descendants with the sign of the holy covenant. Therefore on this account do Thou, O living God, our Inheritance and our Rock, command [Thy angels; see Maimonides, "Pe'er ha-Dor," responsum No. 134] to save Thy beloved kindred [Israel] from the pit [of Gehenna], for the sake of Thy covenant which Thou hast put upon our flesh! Blessed be thou, O Lord, Maker of the Covenant" (Shab. 137b).

Here follows in the liturgy a prayer, preserved from geonic times by Abraham b. Nathan, Tanyah, and Abudrahim, referring especially to the naming of the child: "Our God and God of our fathers! Preserve this child to his father and mother, and let his name be called in Israel N the son of N. Let the father rejoice in him that came forth from his loins, and let the mother be glad in the fruit of her womb; as it is written . . . [Prov. xxiii. 25]: and it is said . . . [Ezek. xvi. 6 (see above); Ps. cv. 8–10; Gen. xxi. 4; Ps. cxviii. 1]. Let the child named N wax great!" Whereupon the congregation again responds, saying: "As he hath entered into the covenant, so may he be permitted to enter the study of the Torah, the ḥuppah, and the performance of good deeds."

After having for centuries been practised as a distinctively Jewish rite, circumcision appeared to many enlightened Jews of modern times to be no longer in keeping with the dictates of a religious truth intended for humanity at large; and its abolition was advocated, and made the shibboleth of the "Friends of Reform" ("Reformfreunde") in Frankfort-on-the-Main in 1843. Under the leadership of Theodor Creizenach, M. Stern of Göttingen, and others, the association published in the "Frankfurter Journal," July 15, 1843, and in "Der Israelit des Neunzehnten Jahrhunderts" of the same year articles in which, besides the abolition of circumcision and the transfer of the Jewish Sabbath to Sunday, the renunciation of historical Judaism in its entirety was declared necessary, and a sort of Jewish Church, based upon the Mosaic monotheism, was recommended. These articles called forth the protests of many rabbis, even in the Reform camp, among whom were Joseph Aub and Samuel Hirsch of Luxemburg (see S. D. Trier, "Rabbinische Gutachten über die Beschneidung," Frankfort-on-the-Main, 1844). A bitter controversy raged in the Jewish congregations and press. Samuel Holdheim took sides with the Radical Reformers; David Einhorn, with a number of other rabbis, opposed the merely negative standpoint of the Frankfurt Reform-Verein, but emphatically indorsed the view that he who disregards the law of circumcision, whatever the motive may be, is nevertheless a Jew, circumcision having no sacramental character. Zunz and Aub, however, endeavored to attribute to circumcision a semi-sacramental character (see CEREMONIES); but Geiger, who, in his private correspondence with Stern, sympathized with the Radical Reformers, objected, with others, to this arbitrary position (see Geiger, "Gesammelte Schriften," v. 174, 181). On the other hand, Samuel Hirsch, in a series of discourses on the Messianic mission of Israel (1843), preached a sermon on the symbolic value of circumcision.

**Reform Judaism and Circumcision.**

In 1847 Einhorn, as chief rabbi of Mecklenburg, became involved in a controversy with Franz Delitzsch of Rostock, who denounced him for acting contrary to Jewish law in naming and consecrating an uncircumcised child in the synagogue. Einhorn, in an "opinion," published a second time in his "Sinai," 1857, pp. 736 *et seq.*, declared, with references to ancient and modern rabbinical authorities, that a child of Jewish parents was a Jew even if uncircumcised, and retained all the privileges, as well as all the obligations, of a Jew. This view he also expressed in his catechism, his prayer-book, and his sermons, emphasizing the spiritual character of the Abrahamic covenant—"the seal of Abraham placed upon the spirit of Israel as God's covenant people."

The abolition of circumcision in the case of proselytes, on the ground of its being a measure of extreme cruelty when performed upon adults, was proposed by Isaac M. Wise at the rabbinical conference in Philadelphia in 1869, and was finally agreed to by the Reform rabbis of America at the New York conference in 1892 (see CONFERENCES, RABBINICAL; PROSELYTES; REFORM).

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E. G. H. K.

**——In Ethnography: Distribution:** The rite of circumcision appears to be both the oldest and the most widely spread surgical operation known. According to Andree ("Die Beschneidung," in "Archiv für Anthropologie," xiii. 76), it is still practised by more than two hundred million people, which is quite a conservative estimate, since the followers of Islam alone are reckoned at two hundred and fifty million. Though not a principle or religious duty, it is spread throughout the Mohammedan world; consequently both the age at which the operation is performed and the mode of treatment vary among Turks, Persians, Algerians, and Arabs. Among the

Arabs circumcision seems to be a test of endurance. Philostorgius found it practised by them as early as 342 B.C. A much earlier instance, however, among Egyptian mummies, is that of Amen-en-heb, (lived between 1614 and 1555 B.C.), which H. Welcke has found to be a true case of circumcision ("Archiv für Anthr." x. 123). The practise extends over part of the Balkans, Asia Minor, Persia, part of India, and the Malay Archipelago, besides practically the whole of North Africa. Nor can this be due to Mohammedan influence, as it occurs quite as frequently among the tribes of the east and west coasts of Africa which have not been in contact with Islam. Even the Christian Abyssinians, the Bogos, and the Copts, the first of whom probably learned it from Jews, still observe the rite. Indeed, so universal is the practise in Africa that it would be simpler to give a list of the tribes that do not circumcise than to enumerate all those that do. Zobirowski attempts to prove that it is found in Africa only among those tribes which have plants of Oriental origin, like millet, rice or sorgho (boura), and appears to suggest that it has slowly spread through the dark continent from Egypt; but the absence of complete induction and of historic records renders his contention very doubtful.

**Africa.**

The possibility of an Egyptian origin for circumcision is, however, completely disproved by the extent of the practise in Australia. The Australian evidence is of particular interest, the operation being performed there with a stone knife, as is recorded of the Israelites (Spencer and Gillen, "Tribes of Central Australia," p. 323; compare Ex. iv. 25).

The practise is almost equally wide-spread among the islanders of the Malay Archipelago.

For America the evidence is somewhat scanty, and relates chiefly to the central part of the continent, though Petitot reports the practise among the Athapascans and McKenzie among the Dog River Indians. An analogous practise is reported by Squier among the inhabitants of Nicaragua, who draw blood from the organ and sow corn dipped in it. In Mexico a similar practise was found by Cortez, according to the report of Garcia de Palacio (1576); but the blood drawn was offered at the altar. Las Casas reports it among the Aztecs; and the Mayas of Yucatan still have an analogous practise. The Caribs of the Orinoco and the Tacunas of the Amazon practise the rite, as well as the Automecos, the Salivas, and the Guemos, who perform it on the eighth day, the earliest time recorded among savage tribes.

**America.**

**Mode of Operation:** The possibility of this wide distribution of the practise being due to a dispersion from a single center like Egypt or southern Arabia, is disproved by the great variety of methods by which the removal of the prepuce is effected, some of the practises, as in New Caledonia and the Fiji Islands, throwing light on the "peri'ah" of the Jews.

The subject can not be adequately treated without a reference to the analogous operation of clitoridectomy performed on girls of nubile age, sometimes accompanied by the so-called "infibulation" of the adjacent parts. According to Ploss (in "Zeitschrift für Ethnologie," 1871, pp. 381 *et seq.*, summarized in his "Das Kind," 1st ed., i. 305–324), this occurs among the S. Arabs, in Egypt, in Abyssinia, among the Gallas, the Susus, the Mandingos, the Masai, and the Waknosi (all of whom likewise circumcise their boys), as well as in Peru and on the banks of the Ucayale River. The operation is in nearly every case performed simultaneously on males and females, though they are kept separate during the periods of preparation and operation. One sect of Jews, the Falashas, also circumcise both sexes (Andree, "Zur Volkskunde der Juden," p. 84); it is probable that this practise has been adopted from the surrounding Abyssinians.

The instrument with which the operation is performed is in almost every case an ordinary knife of iron or steel; but, as stated above, the Australians use stone knives, as the Jews and the Egyptians (Pliny, "Hist. Nat." xxxv. 46) did formerly, and as the North-American Indians and the Abyssinian Alnajas still do (Ludolf, "Hist. Æthiop." iii. i. 21). A case in which a stone knife was used by Jews is mentioned by Schudt as late as 1726. Mussel-shells are used in Polynesia. The Marolongs of South Africa used a "fire-stone" (meteorite), but now circumcise with an assegai.

Much variety is found in the age at which the rite is performed among different tribes. The earliest occurs among the Jews, on the eighth day after birth (Falashas even on the seventh), and among the southwestern Arabs, who perform the rite on the seventh, fourteenth, twenty-first, or twenty-eighth day. The Susus near Timbuctoo and the Guemos of South America are also said to perform the rite on the eighth day. In East Africa the Mazequas perform it between the first and the second month. The Persian Mohammedans circumcise in the third or fourth year; the Christian Copts, between the sixth and eighth. The Fijians perform the operation in the seventh year, as do also the Samoans. But, apart from these instances, all the tribes who perform this rite do so at the age of puberty, which is of course a very significant fact. The exceptional position of the Jews in this regard has to be emphasized in any discussion of the light which ethnology can throw upon the Biblical command.

**Age.**

The act of circumcision is generally accompanied by some special ceremonial. In Samoa it takes place when the youth is named; but most often it forms a part of the general set of ceremonies initiating the young of both sexes into mature life. This is generally accompanied by trials of endurance for the lads or young men; and from a certain point of view circumcision may be regarded as one of these tests, as is definitely the case among the Jauf of South Arabia (Halévy). As instances may be mentioned the elaborate ceremonials of African and Australian savages; but there is nothing specifically religious in the initiation ceremonies, the elders of the tribe performing the operation and instructing the neophytes. Among the Falashas three old women perform the rite, possibly because it is practised on girls as well as boys. Occasionally, however, the operation is performed by the priest; and in the New Hebrides a distinctly mystic character is imparted to the ceremony, no woman being

**Accompanying Ceremonial.**

allowed to be present. Similarly, Livingstone found it impossible to obtain access to the "boguera" of the Bechuanas. Among the Bourana the lads are kept apart in a special hut; and on the day of circumcision an ox is sacrificed, and all smear themselves with its blood. Among the Sulus the blood is received in a cup of ashes and buried, while with the Marolongs the removed foreskin is buried. The rite is mostly common to the whole population, but occasionally, as in Rook Island, it is performed on the rich only, while in Celebes it is only resorted to in the case of princes who have no children. In Mexico it seems to have been a prerogative of the upper classes.

There are certain indications which seem to show that primitive peoples adopt or drop the practise without much ado, possibly because it is not regarded as definitely religious. The Zulus and the Gallas have discarded the custom since Europeans have become acquainted with them, and Reinach gives reasons for believing that the Philistines, though specifically mentioned as uncircumcised (Judges xiv. 3; I Sam. xvii. 26, 36; xviii. 25; Ezek. xxxii. 30), had adopted circumcision by the time of Herodotus (ii. 104) and Aristophanes ("Birds," p. 507)—*i.e.*, between 575 (Ezekiel) and 445 B.C. (Herodotus)—while the Idumeans, who appear to have been circumcised in the time of Jeremiah (Jer. ix. 26), had entirely discarded the practise by the time of John Hyrcanus, who forcibly reintroduced it among them ("L'Anthropologie," iv. 28-31).

**Object:** The exact object for which this widespread custom is practised has been long a subject of dispute. The theories mainly held point to three originating causes: tribal, sacrificial, and utilitarian. For the tribal view there is to be said that circumcision, like other mutilations of the body intended for tribal marks, takes place at the age of puberty, when, for example, the Hereros of Africa knock out the front teeth; but as the organ is almost invariably hidden, it is difficult to see how circumcision could be regarded as a tribal mark (see Gerland in Waitz, "Anthropologie," vi. 40).

The sacrificial theory, which sees in circumcision an offering to the deity of fertility, has to draw for illustration from the practises of Yucatan and Nicaragua, where the custom itself is only in a stage of survival, if it exists at all. Others regard it as a substitute for human sacrifice (Movers and Ghillany), and place it on the same level as eunuchism (Letourneau, Elie Reclus). Hence Herbert Spencer suggests that it was a mark of subjection introduced by conquering warriors to supersede the punishment of death. The appeal made to Samson by his father (Judges xiv. 3), and that made to the Israelites and to Saul by David (I Sam. xvii. 26, 36), give a certain amount of plausibility to this theory; but the fact that the practise is either common to all the tribe or is reserved for the upper classes, as in Mexico, the Celebes, and Rook Island, tells strongly against this last form of the sacrificial theory.

The suggestion of Sir Richard Burton ("Memoirs Anthrop. Soc." i. 318) that it was introduced to promote fertility seems to be contradicted by the practise and arguments of many tribes (see Riedel, in "Verhandlungen der Gesellschaft für Erdkunde zu Berlin," 1885, No. 3). The claims of cleanliness and health have been strongly urged, especially for hot countries, where phimosis is likely to be induced if the natural secretions of the parts are retained by the prepuce. Philo ("De Circumcisione," ed. Mangey, ii. 210) gives this as one of the motives for the Biblical injunction; and later writers, such as Claparède ("La Circoncision," Paris, 1861) and Rosenzweig ("Zur Beschneidungsfrage," 1878), have for this reason recommended its general adoption. But the practise is found among so many tribes who have not the most elementary notions of cleanliness, not to speak of hygiene, that this is not likely to be the prevailing motive for its adoption.

**Utilitarian Theories.**

The fact that circumcision is almost invariably found practised as a rite of initiation, and frequently on both sexes, gives the clue to its general adoption, as H. Ploss contends in an essay ("Geschichtliches und Ethnologisches über Knaben-Beschneidung," in "Deutsches Archiv für Gesch. der Medicin," viii. 312–344) mainly based on Andree's materials. According to the wise custom among savages of initiating their youth into all the duties of the mature life, the elders prepare the lads for their marital life at this time; and circumcision, often of both sexes, is resorted to as part of the preparation. The only ancient legend about Zipporah circumcising Moses (as would seem to be implied by her exclamation, Ex. iv. 25, 26) confirms Ploss's view to some extent; but the exceptionally early age at which Jews perform the rite takes it entirely out of the category of initiation ceremonies among them, and proves it to be of a religious or symbolic nature, as indeed is expressly claimed for it.

**An Initiation Ceremony.**

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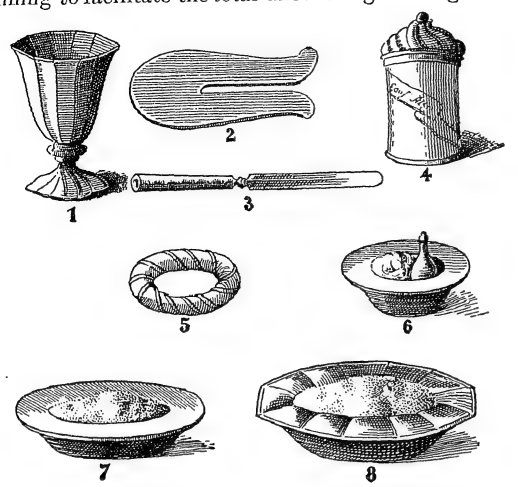
J.

**—In Medicine:** To perform the operation and to avoid any danger that may be connected with it, an acquaintance with the anatomy of the tissues involved is necessary. The organ terminates in a conical fleshy substance called the glans. The skin covering the organ is prolonged forward in a loose fold, which covers the glans and is supplied with an inner lining of the character of a mucous membrane, which, being reflected, also forms a covering of the glans proper. The prolonged portion of skin with its lining is termed the prepuce or foreskin. The prepuce has no large blood-vessels; and therefore circumcision is not attended by any dangerous hemorrhage, except when the glans is injured by unskilful handling of the knife, or in very exceptional cases where there exists an abnormal tendency to bleeding.

**Anatomy of the Parts.**

Circumcision varies considerably as practised by the Jews and by the Mohammedans. Among the Jews it means not only the excision of the outer

part of the prepuce, but also a slitting of its inner lining to facilitate the total uncovering of the glans.




IMPLEMENTS AND ACCESSORIES OF CIRCUMCISION (18TH CENTURY).

1. Cup of benediction. 2. Shield. 3. Knife. 4. Spice-box. 5. Tape. 6. Cotton and Oil. 7. Sand. 8. Powder.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

The Mohammedans pursue the simple method of cutting off the integumental portion of the foreskin, so that almost all of the inner layer remains, and the glans continues covered.

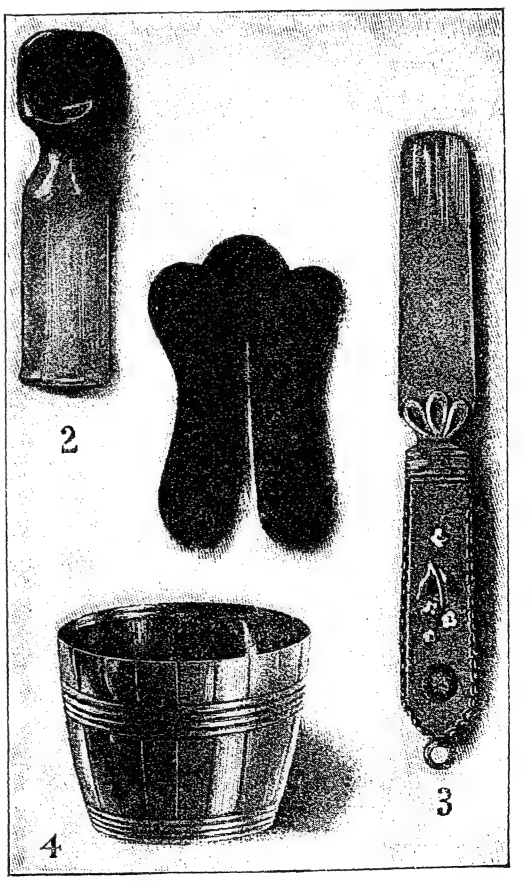
The operation up to very recent times was exclusively performed by laymen, to whom the act had been taught by others who, by experience, had acquired the necessary knowledge and skill. The tests of a good operator, or "mohel" (circumciser), were that he should perform his work quickly, safely as to its immediate effect, and successfully as to the condition which the parts would permanently assume. As a rule, the majority of these operators developed great dexterity; and accidents were remarkably rare. In case the glans was not sufficiently exposed after the healing process was completed, much anxiety was occasioned; for in some exceptional instances a second operation was resorted to.

The operation consists of three parts: "milah," "peri'ah," and "meẓiẓah."

**Milah:** The child having been placed upon a pillow resting upon the lap of the godfather or "sandek" (he who is honored by being assigned to hold the child), the mohel exposes the parts by removal of garments, etc., and instructs the sandek how to hold the child's legs. The mohel then grasps the prepuce between the thumb and index-finger of his left hand, exerting sufficient traction to draw it from the glans, and places the shield (see Fig. 1, next column) in position just before the glans. He now takes his knife and with one sweep excises the foreskin. This completes the first act. The knife (see Fig. 3) most commonly used is double-edged, although one like those ordinarily used by surgeons is also often employed.

**Peri'ah:** After the excision has been completed, the mohel seizes the inner lining of the prepuce, which still covers the glans, with the thumb-nail and index-finger of each hand, and tears it so that he can roll it fully back over the glans and expose the latter completely. The mohel usually has his thumb-nail suitably trimmed for the purpose. In exceptional cases the inner lining of the prepuce is more or less extensively adherent to the glans, which interferes somewhat with the ready removal; but persistent effort will overcome the difficulty.

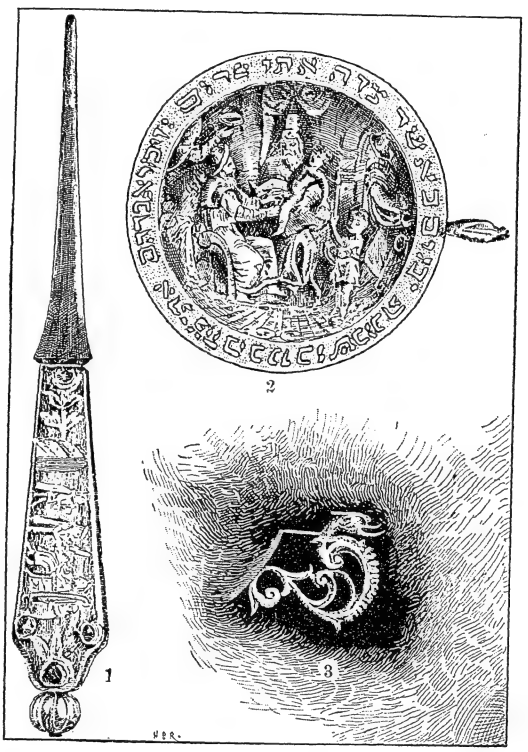
**Meẓiẓah:** By this is meant the sucking of the blood from the wound. The mohel takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle (see Fig. 4, below) provided for the purpose. This procedure is repeated several times, and completes the operation, except as to the control of the bleeding and the dressing of the wound. The remedies employed for the former purpose vary greatly among different operators and in different countries. Astringent powders enter largely into these applications. In North Germany the following mixture is extensively used: dilute sulfuric acid, one part; alcohol, three parts; honey, two parts; and vinegar, six parts. A favorite remedy with many operators is the tincture of the chlorid of iron, which is a recognized efficient styptic. These solutions are




MODERN IMPLEMENTS OF CIRCUMCISION.
1. Shield. 2. Mouthpiece. 3. Knife. 4. Cup for Meẓiẓah.

applied by means of small circular pieces of linen with openings in the center, into which the glans is placed, and the dressing is closely applied to the parts below. This is secured in its place by a few turns of a small bandage. A diaper is now applied, and the operation is finished. The dressings are usually allowed to remain until the third day. The nurse in the mean time is instructed to apply olive-oil, plain or carbolized. When the parts are then uncovered the wound will in most cases have healed.

To guard against any mishap through suppuration or erysipelas, the genitals should be washed with soap and water, and afterward with a solution of bichlorid of mercury, 1 to 2,000. The mohel should deal similarly with his hands, and especially with his nails, using a nail-brush; and all the instruments to be used should be immersed in boiling water for about five minutes. The dressings should consist of sterile or antiseptic gauze or similar material. All the preparations relating to the dressings, the instruments, and the hands of the operator should be made before the child is brought into the room in which the operation is to be performed, in order to avoid unnecessarily prolonging the anxiety of the mother. A basin with the bichlorid of mercury solution should be at hand, into which the operator may dip his hands immediately before he begins his work.



ARTICLES USED IN CIRCUMCISION.
1. Knife. 2. Platter, bearing as inscription Gen. xxi. 4. 3. Handle of platter.
(In the Musée de Cluny, Paris.)

Care must be exercised in grasping and making traction on the foreskin just before the knife is used. The outer layer is much more elastic than the inner; and if the outer and inner layers are not held firmly together at the margin, it may happen in making traction that the outer layer may become folded upon itself, with the result that the cut will remove a circular piece of skin just behind the edge of the foreskin. Of course this will require the subsequent removal of the remaining edge.

**Precautions to Be Observed.**

Some operators dispense with the shield, but this is not to be commended; for it will expose the child to the risk of having a piece of the glans cut off, and to dangerous bleeding in consequence.

When the operator uses his nails to tear the inner layer (peri'ah), he should be careful to have them absolutely clean. Should they not have the requisite shape or firmness, or should he prefer avoiding any risk attaching to that method, two pairs of short forceps may with advantage be substituted, and are now often used. The tear should be made carefully, so that it will not deviate greatly from the median line, and should not be carried back too far; for at the margin of the corona it might give rise to unnecessary bleeding. When the inner lining is tough, or bound down by adhesions, a probe-pointed scissors may be used for the peri'ah. Drs. Kehlberg and Löwe recommend the use of the scissors in all cases; claiming that the wound made by them is more favorable, and infection less liable. Against this, however, is the well-established principle in surgery that a lacerated wound is less apt to bleed than one made by a sharp instrument.

Considerable opposition has of late years been made against the meẓiẓah on the ground that it is entirely in conflict with the aseptic treatment of wounds, which should be adhered to in all instances, but more especially in consequence of a case in Cracow in which it became known that syphilis was communicated to a large number of Jewish children through an infected condition of the mohel's mouth (Glassberg, "Die Beschneidung," p. 27). The result has been that a number of mohels have discarded the meẓiẓah altogether. The majority of Jews, however, remain averse to such an innovation, the more so because it is condemned by the Orthodox rabbis. As a compromise, which has received satisfactory ecclesiastical authority, a method has been adopted which consists in the application of a glass cylinder that has a compressed mouthpiece, by means of which suction is accomplished. Before the cylinder is applied a small quantity of sterilized absorbent cotton is placed in the mouthpiece, which effectually protects both the child and the operator.

**Danger of Meẓiẓah.**

The inner layer, when it is folded back after its laceration, meets with the outer retracted layer, and the application of the dressing will satisfactorily keep the edges in fair apposition. Drs. Kehlberg and Löwe, in an article in Glassberg's work, recommend the closing of the wound by stitches after the method practised in surgery and known as the continuous suture. There are two objections to this treatment of the

wound. It prolongs the operation unnecessarily, and entails the annoyance of removing the sutures when the union of the wound has taken place.

The sponge, which has almost invariably been made use of for cleansing the parts (which are more or less covered with blood), should be entirely discarded. It has been found difficult to keep sponges surgically clean; and pledgets of sterile gauze—fresh ones for every case—are to be preferred.

**Treatment of Wound.**

The most important consideration after the completion of the operation is to guard against hemorrhage. When the wound is limited to the prepuce itself, hemorrhage need not be dreaded; for the pressure of the simple dressings alone will be sufficient to control it effectually. Many operators apply a little tincture of iron, to which there can be no serious objection; for it is the most reliable of the remedies usually applied for the arrest of hemorrhage. The mohel should remain with the child for at least an hour to be perfectly satisfied that no hemorrhage follows, and to stop it should it occur. If the bleeding does not proceed from an artery, the tincture of iron with somewhat firmer pressure of the bandage will usually prove satisfactory. Should the bleeding come in jets, a catch-artery forceps must be applied, which acts as a clamp; and a surgeon should be sent for, as a ligature may be needed.

There is one form of bleeding which has thus far not been mentioned, and which needs consideration. It is well known that there are individuals who bleed very profusely and very persistently upon the slightest provocation. The old rabbis must have known of this condition; for they taught that, when a mother lost two children from circumcision, those that might be born afterward should not be subjected to the operation. This abnormal tendency to bleeding is of hereditary character. It is transmitted through the mother and through the daughters of such a mother. The son, who might be a bleeder himself, will not transmit it to his children. Should such a condition be met with in circumcision, the ordinary methods for the arrest of hemorrhage must not be relied upon. The actual cautery will have to be resorted to, or a short piece of a metal or hard flexible catheter must be inserted in the urethra and firm pressure applied by means of a bandage. The catheter has the advantages of not interfering with urination, and of offering a firm surface for the application of pressure. It goes without saying that mechanical provisions must be made to prevent the catheter from slipping either in or out.

As illustrating the extreme rarity of disasters as a consequence of the hemorrhagic diathesis in circumcision, Dr. A. B. Arnold writes that in an experience of more than 1,000 cases he met with one case only ("New York Medical Journal," Feb. 19, 1886).

It happens not infrequently that the attending physician, on account of some unfavorable condition of the child, advises a postponement of the operation. The Jewish law sanctions such a proceeding until the child has fully recovered its health.

The following reasons for postponing the operation are enumerated by Drs. Kehlberg and Löwe: "pronounced feebleness of the child, febrile conditions, obstinate diarrhea, refusing to take the breast, diseased conditions of the skin, general or local convulsions or jerkings, inflammation of the eyes or eyelids, fungous excrescences in the mouth, very frequent vomiting, continued sleeplessness" (Glassberg, *l.c.* p. 36).

Circumcision among the Jews has been accepted and adhered to simply as a religious rite; but it is of interest to make manifest the advantages that accrue to the individual from having the prepuce removed in early life.

**Medical Advantages of Circumcision.**

Sometimes the physiological changes in the prepuce are interfered with and it can not be retracted at all, or only to a partial degree. These conditions are termed respectively complete and partial phimosis. Phimosis is followed by a train of disturbances more or less serious in character; one of the most frequent troubles arising from this cause being interference with the emptying of the bladder. As a result of phimosis, or even of the ordinary exudations, inflammation of the inner lining of the prepuce and the covering of the glans is extremely liable to arise. This inflammation, termed balanitis, will cause pain, especially during urination, and will have a tendency to increase the impediment to the voiding of urine.

Various authors enumerate a number of other troubles due to phimosis; viz., habitual wetting of the bed by children, masturbation, prolapse of the rectum, hernia, and hydrocele, the latter three conditions being excited by the excessive pressure exerted by the abdominal muscles in overcoming the resistance of the prepuce to the flow of urine.

**Paraphimosis.**

An even more severe form of inflammatory change is known under the name of paraphimosis, which at times leads to ulceration of the parts or even gangrene.

The glans in the circumcised, besides being uncovered, presents another change to which considerable importance has been attached. The covering of the glans, which before had the character of a mucous membrane, on being exposed assumes the properties of true skin, which is less vulnerable, and on theoretical grounds alone leads to the inference that it is less liable to syphilitic infection. In addition to this, however, there has been weighty authority which bases this opinion on a wide experience. That it offers some protection, there can be no doubt; but the present writer has observed too many cases of primary syphilis in the circumcised to warrant the assumption that circumcision offers any very decided immunity.

A communication was made to the convention of the American Medical Association in 1870 by Dr. Lewis A. Sayre, in which he demonstrated that partial paralysis might result from congenital phimosis and adherent prepuce, and could be removed by circumcision. In 1887 Dr. Sayre, at the Ninth International Medical Congress, gave the testimony of a large number of other observers, who corroborated his own.

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J. A. Fr.

——**Among the Arabs:** It is difficult to determine whether Mohammed deemed circumcision ("khitan" or "taṭhir") to be a national custom of no religious importance, and therefore did not mention it in the Koran, or whether he judged the prescription of a rite that had been performed by the Arabs from time immemorial to be superfluous. Abulfeda counts circumcision among the rites of pagan Arabia that were sanctioned by Islam ("Historia Ante-Islamitica," ed. Fleischer, p. 24). Ibn al-Athir, in his ante-Islamic history, attributes to Mohammed the following words: "Circumcision is an ordinance for men, and honorable for women." On the other hand, the traditionalist Hurairah reported on the part of the prophet that circumcision is one of the observances of "fiṭrah" (natural impulsion), and has consequently no religious character ("Ṣaḥih al-Bukhari," p. 931). Be that as it may, circumcision became in Islam a religious obligation, to which every one was required to submit.

The difference of opinion which prevails among the historians and traditionalists as to the character of the rite before Mohammed, prevails also as to the age at which circumcision had to be performed. According to Josephus, the Arabs circumcised after the age of thirteen, "because Ishmael, the founder of their nation, was circumcised at that age" (Josephus, "Ant." i. 12, § 2).

**Age.**

Ibn al-Athir and many other Arabic authorities assign different ages. It is probable that there existed no regulation as to age; and each locality followed its own custom. Thus, in Yemen, where Jews exercised great influence, the Arabs circumcised their children on the eighth day after birth (compare Pocock, "Specimen Historiæ Arabum," pp. 319 *et seq.*). The Mohammedan law recommends circumcision between the ages of seven and twelve years, but it is lawful to circumcise a child seven days after its birth. The circumcision of females is also allowed, and is commonly practised in Arabia.

The operation on males is generally performed by a barber, in the following manner: The operator seizes with the forefinger and thumb of the left hand the summit of the prepuce, which he fastens with a string provided with a knot. This string is passed through a hole made in a disk of hardened leather. The operator then makes with a razor or scissors a circular section of the prepuce between the knot and the disk. The hemorrhage which follows is stopped by the application of burned rags and ashes. In India a bit of stick is used as a probe, and carried round and round between the glans and prepuce, to ascertain the exact extent of the frenum, and that no unnatural adhesions exist. No splitting ("peri'ah") is known to the Arabs, as is attested by Simon ben Ẓemaḥ Duran, who expresses himself as follows: "Mohammed sanctioned also circumcision that the Arabs performed since the time of Abraham, as is said in the Talmud: 'A circumcised Arab'; but he adopted it without peri'ah" ("Ḳeshet u-Magen," 19b).

The ceremonies preceding circumcision give to this act the character of a religious initiation. After having performed the prescribed ablutions, the candidate makes his confession before the imam, and a new name is added to his former one. As among Jews, circumcision is followed among Mussulmans by feasting and rejoicing. The custom among Orthodox Jews in Russia and Poland, of inviting pious men to spend the night preceding circumcision in prayer and study in the house in which the ceremony is to take place, finds a striking parallel in that current among the Mussulmans of Egypt, where priests are hired to recite prayers in the house of the candidate the night before the ceremony. That night is called "lailah al-kabirah" (the great night), in opposition to the preceding night, "lailah al-ṣaghirah" (the small night), in which an entertainment is given to friends.

**Ceremonies.**

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J. I. Br.

**CIRCUMSTANTIAL EVIDENCE:** Evidence consisting of circumstances which afford reasonable ground for believing in the guilt or innocence of an accused person. Circumstantial evidence is generally stated to be inadmissible according to Jewish law; but this assertion is incorrect. All evidence is more or less circumstantial, the difference between direct and circumstantial evidence being only a difference in degree. The former is more immediate, and has fewer links in the chain of connection between the premises and the conclusion than the latter.

The Mosaic law requires that every fact be proved by the testimony of two witnesses (Num. xxxv. 30; Deut. xvii. 6, xix. 15), and the Talmudic law requires that each witness testify to the whole fact, and that the witnesses shall not be permitted to supplement each other's testimony (B. Ḳ. 70b). But, admitting that it requires the positive testimony of two witnesses to every material fact in the case, this does not preclude the court from drawing inferences from the facts proved; and wherever such inferences are drawn—this is necessarily done in every case at law—circumstantial evidence is to that extent recognized as legal.

In criminal law the necessity for at least two witnesses is strictly maintained (Sanh. 37b; Maimonides, "Yad," Sanhedrin, xii. 3, xx. 1).

In civil matters the testimony of one witness is in some cases sufficient to compel the party against whom the witness is produced to take the oath of purgation; and, on the other hand, the production of one witness in favor of the party absolves him from taking this oath, in cases where he would otherwise have been obliged to take it (Shebu. 32a). The law likewise recognizes certain presumptions arising from a given state of facts: although these presumptions may be rebutted by positive testimony, they establish a prima facie case without further proof (Ḳid. 80a).

For further discussion of this subject see EVIDENCE and PRESUMPTION.

J. SR. D. W. A.

**CIRCUS:** In antiquity a large enclosure used for horse- and chariot-races, and sometimes for gladiatorial combats, etc. Public games and theatrical representations being such important factors in the life of the Greeks and Romans, the Jews living in the classical age had to take a definite attitude toward them. As in the case of everything else characteristic of paganism, the Jews had little to say in favor of the circus, though only after numerous differences of opinion among them, and even of concessions in favor of the popular amusement. This applied also to all public amusements; and Jewish rabbinical literature discusses especially two types of these—the circus and the theater—so frequently together and from so similar a point of view that they must be treated as a unit in this article.

The pre-Maccabean Hellenistic party had introduced gymnasia into Jerusalem (I Macc. i. 14; II Macc. iv. 12), greatly to the abomination of the orthodox. Herod the Great founded, in honor of the emperor, quinquennial gladiatorial contests, built a theater and an amphitheater in Jerusalem (Josephus, "Ant." xv. 8, § 1; "B. J." i. 21, § 8), and also helped maintain such contests in foreign cities. The pious Jews thought it criminal that men should be thrown as food to wild beasts to amuse the multitude. They were most shocked, however, by the trophies and images set up in the theaters ("Ant." xv. 8, § 1): upon one occasion a riot occasioned thereby was quelled by Herod only after much bloodshed. The other Herodians also had a predilection for the theater, Agrippa I. contracting a mortal malady in that at Cæsarea. As a matter of course there were theaters in the Palestinian cities which held a Hellenistic population; hence the Rabbis knew this side of the Greco-Roman life at first hand. A circus at Cæsarea is especially mentioned (Tosef., Oh. xviii. 16), as well as the theater ("Ant." xix. 7, § 4); a hippodrome at Jerusalem ("B. J." ii. 3, § 1); and a stadium at Tiberias, in which 1,200 Jews were killed by Vespasian ("B. J." iii. 10, § 10). Hence the Jews looked upon the circus, the theater, and the stadium as distinctive institutions of pagan Rome.

**Hellenists and Herodians.**

The Midrash interprets the "sinner" denounced by the Psalmist (Ps. xiv. 1) as being Rome, which fills the whole world with iniquity by building temples for idols, theaters, and circuses. "In four ways the Roman empire eats up the wealth of the nations: with taxes, with baths, with theaters, and with imposts" (Ab. R. N. xxviii.). "The feet of man will take him as he wills either into the house of God and the synagogue, or into the theater and the circus" (Gen. R. lxvii. 3). "What confusion there is in the games that the heathens give in their theaters and their circuses! What have the doctors of the Law to do there?" (Pesiḳ. 168b). The Jews are accused of keeping away from the circus, and thus diminishing the revenues of the state (Esther R., Preface).

Nevertheless, Jews probably often went to the circus; and it is even permitted in the Halakah to go to the theater and the circus on the Sabbath, if public affairs are to be discussed there (Ḳet. 5a). It is well known that the theaters were frequently used for assemblies of the people, since they were the largest public buildings (Josephus, "B. J." vii. 3, § 3).

**Rabbinical Opinions.**

R. Judah I. was even inclined to find something good in the public games: "We must thank the heathens that they let mimes appear in the theaters and circuses, and thus find innocent amusement for themselves, otherwise they would be constantly getting into great quarrels as soon as they had anything to do with one another" (Gen. R. lxxx. 1). It was even hoped that the time would come when the theaters and circuses would become the homes of the Torah (Meg. 6a). R. Nathan also found reasons to justify visiting the circus ('Ab. Zarah 18b).

In the course of time, however, it was formally forbidden to visit the public games. Sad remembrances connected with the circuses, especially the massacres of thousands of Jews in the theaters under Vespasian and Titus, made those places hateful to the Jews, who came to regard them as scenes of bloodshed, as indeed they were. But even at peaceful representations, when there was no bloodshed, the Jews were jeered and flouted on account of their peculiarities. In reference to this there is an interesting Midrash to the passage, "They that sit in the gate" (Ps. lxix. 13 [A. V. 12]): "The heathens are meant who sit in the theaters and circuses; after they have feasted and become drunk they sit and scoff at Israel. They say to one another: 'Let us beware that we do not resemble the Jews, who are so poor that they have nothing to eat but locust-beans.' Furthermore, they say: 'How long are you going to live?' 'As long as the Sabbath garment of the Jews lasts.' Then they bring a camel swathed in clothes into the theater and ask: 'Why does this camel mourn?' And they answer: 'The Jews are now celebrating their Sabbatical year; and since they have no vegetables, they eat up the camel's thistles; hence it mourns.' Then a mime with shaved head comes into the theater. 'Why is your head shaved?' 'The Jews are celebrating their Sabbath, eating up on that day everything that they earn during the week-days; hence they have no wood for cooking, and they burn up their bedsteads. They must, therefore, sleep on the ground, getting entirely covered with dust; then they must cleanse themselves freely with oil; and the latter, in consequence, is excessively dear'" (Lam. R., Introduction, No. 17).

Every public place of amusement was looked upon as a "seat of the scornful," in reference to Ps. i. 1. "He who frequents the stadia and the circuses, and sees there the magicians, the tumblers, the 'buccones,' the 'maccus,' the 'moriones,' the 'scurræ,' and the 'ludi sæculares'—this is 'sitting in the seat of the scornful'" (Tosef., 'Ab. Zarah, ii. 6: Yer. 40a, Bab. 18b; Yalḳ., Ps. 613). "I sat not in the assembly of the mockers nor rejoiced" (Jer. xv. 17) is the cry of the Jewish congregation. "Lord of the world! never do I set foot in the theater and the circus of the 'people of the earth'" (Pesiḳ. 119b). Still a third passage is

**Ordinances Against Attendance.**

interpreted as being an ordinance against the pagan theater (Sifra, Lev. xviii. 3). It is reprovingly said —apparently in reference to Ex. i. 7, but really to Roman times—that the theater and circus are filled with Jews (Tan. on the passage). Hence an actual anathema is pronounced against attendance at the circus (Targ. Yer. Deut. xxviii. 19). Devastating earthquakes come in consequence of the theater and the circus (Yer. Ber. 13c). A Talmudic sage writes an especial prayer of thanks that Israel has no part in the heathen circus: "I give thanks to Thee, O Lord my God and God of my fathers, that Thou hast placed my portion among those who sit in the house of learning and the house of prayer, and didst not cast my lot among those who frequent theaters and circuses" (Yer. Ber. 7d; Bab. 28b). This prayer is even now found in many prayer-books as a part of the daily morning prayer. According to this prayer, people should keep away from the theater because it is a waste of time, and study is more profitable. It was, moreover, felt that these diversions had their root in idolatry, especially as images of royalty were placed in the theater and circus (Lev. R. xxxiv.).

**Christian View.**

Similar reasons also induced early Christianity to look askance at the pagan games, and perhaps it was against them that Paul spoke in I Cor. xv. 32. It is certain that Christians as well as Jews furnished victims for the theaters (Renan, "Histoire des Origines du Christianisme," 3d ed., iv. 163): they likewise recognized their idolatrous origin; and Tertullian, in forbidding attendance ("De Spectaculis," ch. iii.), refers to Ps. i. 1, as do the Rabbis. Tertullian's phrase (ch. x.), "Theatrum proprie sacrarium Veneris" (the theater is a place for sexual immorality), is not, however, put so strongly by the Rabbis.

It is curious that, in spite of the iniquity attaching to the circus, the later Midrashim have much to say of a splendid circus and hippodrome which was said to have existed at Solomon's court, the description being based on the Byzantine pattern of Constantinople. Even in the later Middle Ages Jews attended the races, often at their peril (Malalas, "Chronicle," p. 446; Grätz, "Gesch. der Juden," 3d ed., v. 16). See Athletes; Games; Theater.

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G. S. Kr.

**CISTERNS.** See Well.

**CITIES OF REFUGE.** See Asylum.

**CITRON.** See Etrog.

**CITRON, SAMUEL LÖB:** Hebrew writer of fiction and literary critic; born at Minsk, Russia, May 24, 1862. He attended the rabbinical school at Wolozhin, and made his first appearance as a Hebrew author at the age of fourteen, in the periodical "Ha-Maggid." He contributed to other Hebrew periodicals, and in 1884 translated Leon Pinsker's "Autoemancipation" from German into Hebrew, under the title "Im en ani li mi li." His works of fiction are: (1) "Asefat Sippurim," 1885, a collection of short stories translated from the German and French; (2) "Mi-Shuk ha-Ḥayyim" (From the Fair of Life), 1885; (3) "Abraham ben Joseph," a translation of Levanda's Russian historical novel, "Abraham Jesophovich"; and (4) "Yonah Fotah" (Foolish Dove), 1888. Of his literary and critical essays the following are the most important: (1) "Mapu and Smolensky," a critical estimate of their works; (2) "The Development of Hebrew Literature in Russia During the Nineteenth Century," in "Oẓar ha-Sifrut," vol. ii.; (3) "Ha-Sifrut we ha-Ḥayyim" (Literature and Life), in "Pardes," vols. i. and ii.; (4) "Life of Levanda," in "Aḥiasaf," 1897; and (5) "Ha-Meshorer be-Ḥayyaw ube-Moto" (The Poet Living and Dead), in "Aḥiasaf," 1900.

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H. R. A. R.

**CITY:** The Hebrews distinguished in size between villages and cities. The individual homesteads (חצר, Ex. viii. 9; Lev. xxv. 31; Josh. xiii. 23; Isa. xlii. 11; Ps. x. 8; Neh. xi. 25, xii. 39) developed either into villages (טירה, Gen. xxv. 16, or כפר, I Sam. vi. 18; Cant. vii. 12; I Chron. xxvii. 25, Neh. vi. 2) or into cities (עיר or קריה, Gen. iv. 17, xix. 25, 29). The larger settlements were formed where the banks of a lake or river widened into a plain, as at Tiberias and Jericho; at the confluence of several rivers, as at Beth-shean and Nineveh; at a convenient fording-place, or where an isolated mountainside afforded a natural protection against attacks, as was the case at Jerusalem. Villages and cities are not always distinguished as unfortified and walled places respectively, as Benzinger ("Arch." § 18, 2) maintains: for ערי הפרזות ("cities of the flat or open country") are also mentioned (Esth. ix. 19); and these are equivalent to ערי המישור, as Kimḥi correctly interprets in his work on Hebrew roots under פרז. The same may be inferred from עיר חומה (Lev. xxv. 29; compare Prov. xxv. 28), according to which there might also be עיר; *i.e.*, without walls. Naturally, however, most of the cities were surrounded by walls in those ancient times, when attacks from hostile, roving bands were imminent, and this danger probably gave the first stimulus to the building of cities. In any case it is significant that Cain undertook to build a city only after the birth of his first son, and that he named it for this son. It was meant to be a place of refuge for his family.

**Water-Works.**

In the enumeration of the chief features of a city mention must first be made of the water-sources; for an abundant supply of good water for drinking purposes is the first prerequisite for the welfare of a city. This view is supported by passages in the Old Testament. At the siege of Jebus, David offered a prize to the hero who should advance as far as the water-works ("ẓinnor," II Sam. v. 8), and in Isa. vii. 3 King Ahaz's care in having the water-works protected against the attack of the enemy is recorded.

The streets ("ḥuẓ," "shuḳ") formed the second important feature. They were as narrow in the cities of the ancient Orient as they are in those of the modern East (Josephus, "B. J." vi. 8, § 5; Benzinger,

*l.c.* § 18, 4). It was also an exception if a street could be called straight, as, for example, the street in Damascus referred to in Acts ix. 11; for the majority were very crooked, with many corners. The Law commands that the roads leading to the cities of refuge shall be kept in repair (Deut. xix. 3); but in early times the paving of streets was probably unknown. Josephus ("Ant." viii. 7, § 4), indeed, relates that Solomon had the streets leading to Jerusalem paved with black stones; but the statement is ambiguous, since the mud of the streets is often mentioned as something proverbial (Isa. v. 25, x. 6; Micah vii. 10; Zech. ix. 3, x. 5; Ps. xviii. 43). Since Herod, however, had the principal street of Antiochia paved (Josephus, "Ant." xvi. 5, § 3), it may be assumed that he showed like favor to the inhabitants of Jerusalem. It is certain that under Herod Agrippa the streets of Jerusalem were paved with white stones (Josephus, "Ant." xx. 9, § 7). In antiquity the cleaning of streets was almost as little known as lighting them; the latter being a very recent innovation in Oriental cities. It is recounted, however, that Herod constructed in the recently built port of Cæsarea a subterranean channel, to carry off the rain and the refuse of the streets (*ib.* xv. 9, § 6).

**Streets and Gates.**

The streets were named after the place to which they led ("the highway of the fuller's field," Isa. vii. 3), or after the occupation of the majority of its inhabitants ("the street of the bakers," Jer. xxxvii. 21; "the valley of craftsmen," Neh. xi. 35; and the quarter of the "goldsmiths and merchants," Neh. iii. 32). Here and there the streets broadened out into open places, which were formed at the parting of ways (ראש; Ezek. xxi. 24 [A. V., 21]), or at the corners of streets (פנה; Prov. vii. 8), or where two streets crossed. These points are called "mother of the way," or "head of the two ways" (Ezek. xxi. 26 [A. V., 21]), or "the house of ways" (Prov. viii. 2). Open squares were mainly found near the gates. Here travelers tarried overnight (Judges xix. 15); and here the children played (Zech. viii. 5).

In a walled town the gates were most important parts; for near them citizens were wont to gather in the dusk to watch or greet the caravans of travelers (Gen. xix. 7; Job xxix. 7); and here also court was held (Deut. xiii. 17; Isa. lix. 14; Ps. lv. 12), compacts were made (Gen. xxiii. 10; Ruth iv. 11), and the market-place was situated (II Kings vii. 1).

The designation "mother city" (metropolis) indicated that the city so styled was one of importance. This epithet is expressly applied to the old city of Abel Beth-maachah (II Sam. xx. 19); while the same idea is indirectly expressed when the "daughters" of a city are spoken of (Num. xxi. 25). Occasionally a city is explicitly designated as a large one, as in Gen. x. 12, where the clause "the same is a great city" can not refer to Calah, but is evidently meant as a designation for Nineveh together with the three neighboring cities. Nineveh is also called "great" in Jonah iii. 3, where it is hyperbolically described as "a city of three days' journey": this must refer to its diameter and not the circumference, for it is more natural to assume that a person would go through a city than around it. The actual size of the cities of Palestine can not be definitely ascertained, as explicit statistics regarding the number of inhabitants are seldom found. Not even the statement that the total population of Ai was 12,000 (Josh. viii. 25) can be regarded as a fact. Benzinger (*l.c.* § 10, 5) estimates the number of the inhabitants of Jerusalem to have been about 110,000, a number that coincides with the statement that 80,000 of the inhabitants of Jerusalem perished and yet many remained (II Macc. v. 14). The statement of Josephus ("B. J." vi. 9, § 3) that at the time of the Passover Jerusalem had 3,000,000 inhabitants is manifestly an exaggeration.

**Extent and Cultural Importance.**

Life in the villages was more simple and natural than that in the cities. But the large cities had of course many attractions; for there magnificent temples and palaces, and whole streets taken up by bazaars displaying the treasures of the most distant countries, were to be found. These sights are described very picturesquely in reference to Tyre in Ezek. xxvii. 5 *et seq.* The large cities were also the seats of learning, and contained the colleges and the libraries (Isa. xlvii. 10; Dan. ii. 2). But luxuriousness to the utmost degree also prevailed in the large cities, as may be gathered from Isaiah's description of the feasts (Isa. v. 11, xxviii. 8). Extravagance in dress was also carried beyond due limits (Isa. iii. 16 *et seq.*), and, worst of all, boldness and shamelessness kept pace with the vices mentioned (Amos iv. 1 *et seq.*; Isa. xxxii. 9 *et seq.*; Nahum iii. 4).

**Changes in Names.**

The frequent changing of the names of the cities is an interesting fact to note; and the Old Testament has been especially careful in recording these changes. The long and detailed series of these records begins with the words "Bela which is [the later] Zoar" (Gen. xiv. 2, 8), other examples being Luz, *i.e.*, Beth-el (*ib.* xxviii. 19; xxxv. 6, 27; Josh. xviii. 13; Judges i. 23, 26; xviii. 29); Kirjath-arba, *i.e.*, Hebron (Gen. xxiii. 2; Josh. xiv. 15; xv. 13, 54; xx. 7; xxi. 11; Judges i. 10); Kirjath-sepher, *i.e.*, Debir (Josh. xv. 15, 49; Judges i. 11); Jebus, *i.e.*, Jerusalem (Judges xix. 20 = I Chron. xi. 4). This process of changing the names of cities was continued in later times. The ancient Shechem, for example, was called "Neapolis" (New City); and the name of Jerusalem was changed by the Romans (Hadrian) to Ælia and by the Arabs to al-Ḳuds (the Sanctuary). Thus, many of the cities of Biblical antiquity have continued their existence down to modern times under new names, and not infrequently under their old ones. For the city in post-biblical times see Community, Organization of.

Bibliography: Schegg, *Bibl. Archäologie*, 1887, pp. 60 *et seq.*
Benzinger, *Arch.* § 18.

E. G. H. E. K.

**CIUDAD REAL** (formerly **Villa Real**): Capital of the former province of La Mancha (now the province of Ciudad Real) in New Castile, founded in 1255 by Don Alfonso X. of Castile. Among its first inhabitants were Jews as well as Moors, the former of whom, chiefly from the neighboring Alarcos, settled in such numbers that as early as 1290 the Jewry paid 26,486 maravedis in taxes, a sum larger than that paid by all the other inhabitants together. Like the Moors, the Jews had their own quarter, apart

from the Christians. This Jewry extended from the eastern part of the city, between the gates De la Mata and De Calatrava, along the wall to the west as far as the Calle de la Paloma or De Leganitos, as it is called in all documents; on the north and the south it was bounded by the streets De Calatrava and Lanza, as well as the street De la Mata. It formed a large square which was divided from west to east into two unequal parts by the Jews' street proper, or the Calle de la Juderia. The Jews' street (which was called "Calle de Barrio Nuevo" after 1391. "Calle de la Inquisicion" after the introduction of the Inquisition, and is now known as the "Calle de la Libertad") had on its right Calle de la Culebra, Calle de Sangre, and Calle de Lobo; on its left, Calle de Tercia, Calle de Combro, and Calle de Refugio. Calle de la Barrera, now called "Compas de S. Domingo," and Calle de la Peña, ran in the direction of the first three streets, the Great Synagogue being situated between them. No traces remain of the other synagogues of Villa Real. The Jewish cemetery (Fonsario de los Judios), having an area of about 3,000 square feet, was situated on the outskirts of the city, between the roads De la Mata and De Calatrava, on the street leading along the Guadiana.

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The same story with variations is repeated by **Diodorus Siculus** (first century B.C.). **Cleomedes** refers to the "beggars ever present near the synagogues"; and **Agatharchides** (second century B.C.) says that the Jews spend every seventh day in idleness, discarding their weapons, and playing in their temple. According to Josephus, **Apollonius Molo** (a contemporary of Cicero) wrote a treatise against the Jews, "in which he scattered his aspersions in all directions throughout the work." He calls Moses "a conjurer and deceiver," and the Jews he describes as "godless and hostile to other men." **Strabo,** the geographer (*c.* 60 B.C.–25 C.E.), does not repeat the story of the Jews being descendants of lepers, though he evidently follows Diodorus in his representation of Jewish theology. While Manetho ascribes the expulsion of the Jews to the king's desire to regain the favor of the gods, **Chæremon,** a Stoic of the first half of the first century B.C., traces it to a dream which Amenophis had and in which the goddess Isis appeared to him. Isis rebuked the king for allowing her temples to be demolished in the war. "Phritiphantes, the sacred scribe, informed him that if he would purge Egypt of the men who were diseased he should no longer be troubled with such apparitions. Amenophis thereupon collected 250,000 unclean persons and drove them out of Egypt. The leaders of these people, called Moses and Joseph, made their way to Pelusium, united with 380,000 men whom Amenophis would not allow to enter the country, made war on Egypt, and overran the land for thirteen years. The son of Amenophis, when he attained to manhood, drove these persons into Syria."

**Lysimachus** of Alexandria is also mentioned and criticized by Josephus. The version by Lysimachus

—thanks to Apion and Tacitus—was well known in the ancient world. According to him, in the reign of Bochoris, King of Egypt, the Jewish people, being infected with leprosy, scurvy, and other diseases, took refuge in the temples, and begged there for food. In consequence of the vast number of the persons infected, there was a failure of crops in Egypt. The oracle of Ammon being consulted, the king was told to drive into desert places all impure and impious men, and to drown all those affected with scurvy and leprosy. The king ordered the first to be driven out, and caused the others to be wrapped in sheets of lead and thrown into the sea. The former took counsel together, selected a priest named Moses as their leader, traveled amid great privation until they reached Judea, conquered it, and founded a city which they named Hierosyla (from their disposition to rob temples), but later changed it to Hierosolyma.

**Apion,** a grammarian and lawyer of Alexandria, expressed his evident enmity to the Jews by collecting, from whatever source, all current stories unfavorable to them. He repeats the story of their descent from unclean persons, represents their laws as antagonistic to those of their neighbors, and describes also their Temple and its interior. He even goes a step further and adds another fable—an invention of his own most probably. He relates that it was the custom of the Jews to capture every year some Greek stranger, to fatten him with good food, to kill him in sacrifice, and to eat his entrails. Stories similar to the above found credulous hearers, made curious by the mysteries of the Jewish religion. The customs of the Jews, so different from those of other peoples, formed a fruitful subject for discussion; as, for instance, their abstinence from pork, their rite of circumcision, their Sabbath, etc.

The claim of the Jews that theirs was the only true religion created not only interest, but also enmity. **Celsus** (second century C.E.), who wrote against Christians, also mentions the Jews. He accuses them of never having given anything useful to the world and of never having earned the respect of other peoples. They worship the imaginary, and neglect what is real; they look down upon the beliefs of non-Jews, and try to induce others to adopt the same views. **Philostratus** (180–250 C.E.) can not understand why Rome takes so much interest in the kingdom of the Jews. "From olden times," he says, "they have been opposed not only to Rome, but to the rest of humanity. People who do not share with others their table, their libations, their prayers, their sacrifices, are further removed from us than Susa, or Bactria, or even farthest India."

At the beginning of the third century of the present era the character of the Jews seems to change in the eyes of pagans: they cease to be a nation, and come to be regarded as a religious body. Proselytism becomes a feature of their activity, and is beginning to cause concern. **Dion Cassius** (150–236 C.E.) writes: "I do not know the origin of the term 'Jew.' The name is used, however, to designate all who observe the customs of this people, even though they be of different race. Therefore we find them also among native Romans. The Jews differ from all other peoples in their whole manner of life, but especially in that they do not honor any of the other gods, but worship with much fervor only one. Even at Jerusalem they never had an image of their divinity; they believe Him to be ineffable and invisible. . . . The day of Saturn is devoted to him. On this day they carry out many peculiar rites, and consider it a sin to work. All that relates to this God, His nature, the origin of His worship, and of the great awe with which He inspires the Jews, has been told long ago by many writers." In the same century **Porphyry,** a Neoplatonic philosopher, gives some oracles of Apollo. Among other things, he says: "The way of the happy is steep and rough, . . . and the Phenicians, Assyrians, Lydians, and the race of Hebrew men taught many ways of the happy. . . . The Chaldeans and Hebrews alone received wisdom as their destiny, worshiping in a pure manner, the self-produced Ruler as God."

The Roman writers devote considerably more attention to the Jews than do the Greek. The reason for this is the greater familiarity of the Romans with the Jews, whose numbers in Rome had largely increased. **Cicero,** the great orator, philosopher, and statesman (103–43 B.C.), often refers to the Jews in his orations, and in a tone of evident enmity. He calls them "nations born to slavery"; and in his defense of Flaccus he says, among other things: "While Jerusalem maintained its ground and the Jews were in a peaceful state, their religious rites were repugnant to the splendor of this empire, the weight of our name, and the institutions of our ancestors; but they are more so now, because that race has shown by arms what were its feelings with regard to our supremacy; and how far it was dear to the immortal gods, we have learned from the fact that it has been conquered, let out to hire, and enslaved."

**Horace** (65–8 B.C.) refers in his satires to the persistence with which the Jews try to convert people to their religion, and ridicules their Sabbath. **Ovid** also refers to "the seventh day kept holy by the Syrian Jew." **Seneca** (d. 65 C.E.) strongly attacks the Jewish Sabbath. He denies the utility of such an institution, and considers it even injurious; for the Jews, "by taking out every seventh day, lose almost a seventh part of their own life in inactivity, and many matters which are urgent at the same time suffer from not being attended to." Seneca admits the great moral power of "this most outrageous nation," and considers their successful proselytizing as an instance where "the conquered have given laws to their conquerors."

**Martial** (d. 104 C.E.) repeatedly pokes fun at the Jews, their Sabbath, the offensive odor of the keepers of the Sabbath, their custom of circumcision, and their beggars. **Juvenal** (d. 140 C.E.) also mentions the great swarms of Jewish beggars and their extreme poverty, the abstinence of the Jews from the flesh of swine, etc. **Tacitus** in his history, written between 104 and 109 C.E., devotes considerable space to the Jews. He derives his information from the Greek writers, and repeats the fable of the Jews being descendants of unclean persons, of lepers, etc.; tells of their wanderings and their suffering in the desert; discourses about Moses and the laws that he

established contrary to those of other nations; and attempts to account for the origin of their various customs. He says:

"These rites and ceremonies, however introduced, have the support of antiquity; but other institutions have prevailed among them, which are tainted with low cunning. For the refuse of other nations, having renounced the religion of their own country, were in the habit of bringing gifts and offerings to Jerusalem; hence the wealth and growth of Jewish power. And, whilst among themselves they keep inviolate faith and are always prompt in showing compassion to their fellows, they cherish bitter enmity against all others, eating and lodging with one another only, and, though a people most prone to sensuality, having no intercourse with women of other nations. Among themselves no restraints are known; and in order that they may be known by a distinctive mark, they have established the practise of circumcision. . . . They show concern, however, for the increase of their population. For it is forbidden to put any of their brethren to death, and the souls of such as die in battle, or by the hand of the executioner, are thought to be immortal; hence their desire to have children, and their contempt of death. . . . The Jews acknowledge one god only, and conceive of him by the mind alone."

These, in brief, are the views held by the classical writers concerning the Jews. In most cases they are far from complimentary. These unfriendly, unjust, and at times very naive opinions are expressed by writers, many of whom in other cases show much kindly yet critical judgment. In fact, to them can be attributed the lack of familiarity of the ancient world with the life and customs of the Jews, as is amply proved by Josephus in his work "Contra Apionem"; and there is no doubt that it was the social and religious isolation of the Jews, and their contempt for the pagan beliefs, that gave birth to an enmity that has descended to more recent times.

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G. J. G. L.

**CLAUDIUS (Tiberius Claudius Drusus Nero Germanicus):** Roman emperor, 41–54 C.E. Claudius was the second son of Drusus, the brother of the emperor Tiberius. Being of a feeble constitution, and unprepossessing in appearance, he was slighted by everybody, even by his own mother. During his reign both his freedmen and his wife Agrippina exerted a great influence over him. Finally, Agrippina, in order to secure the succession of Nero, her son by her first marriage, had Claudius poisoned.

After the murder of Caligula, Claudius had been brought forth from his hiding-place by a pretorian and proclaimed emperor. Thanks to the advice and diplomatic skill of his friend, the Jewish king Agrippa I., the accession of Claudius was, on the following day, recognized by the senate. In return he confirmed Agrippa in his possession of the dominions granted him by Caligula, and added thereto Judea and Samaria, so that Agrippa had now under his rule the whole former kingdom of Herod. He also interposed between the Jewish and the pagan citizens of Alexandria, who had been in open hostility to one another since 38 C.E. The leaders of the anti-Jewish Alexandrians, Isidorus and Lampon, were called to account in Rome, and executed (Wilcken, in "Hermes," xxx. 481 *et seq.*; "Berliner Philol. Wochenschrift," 1896, pp. 1617 *et seq.*; *ib.* 1897, pp. 410 *et seq.*; Th. Reinach, in "Rev. Et. Juives," xxxi. 161 *et seq.*; *ib.* xxxii. 160; *ib.* xxxiv. 296; Weil, in "Revue des Etudes Grecques," xi. 243 *et seq.*; Mommsen, in "Sitzungsberichte der Berliner Akademie," 1898, p. 498; idem "Römisches Strafrecht," p. 265; Mitteis, in "Hermes," xxxiv. 88 *et seq.*). The governor of Egypt was ordered to suppress the disorder; the Alexandrian Jews had their privileges reconfirmed; and, at the instigation of Agrippa and Herod, an edict of tolerance was issued for the Jews of the whole Roman empire. On the death of Agrippa his kingdom was again taken under Roman administration. Repeated charges brought against the governor by Jewish envoys received favorable attention from the emperor, owing chiefly to the intervention of Agrippa the Younger. Thus, on one occasion the garments of the high priest were handed back to the Jews; and Agrippa's brother Herod was put in charge of the Temple, with the right of appointing the high priests. On the decision of Claudius in a dispute between Samaritans and Judeans, see CUMANUS.

The Jews in Rome itself, however, in the year 49, were forbidden to hold religious gatherings, owing to continued disturbances resulting from the frequency of Christian Messianic sermons. No expulsion took place; but many Jews no doubt left Rome voluntarily. However, this measure of Claudius was certainly not directed against the Jewish religion.

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G. H. V.

**CLAUDIUS, RUTILIUS NAMATIANUS:** Roman poet. He held high public offices in Rome, but returned (416) to Gaul, the land of his birth, after the devastation of the latter by the Goths. He depicts his return in his poem "De Reditu Suo." As a polytheist he was antagonistic to Judaism; and his aversion was the more emphatic because he wished thereby to strike covertly at Christianity. He scorned the Jews mainly on account of their dietary laws, their rite of circumcision, and their strict observance of the Sabbath. He ends his diatribes by expressing the wish that Pompey and Titus had never subdued the Jews, for the insidious plague was spreading farther than before, and the vanquished had subdued the victors.

His poems were edited by Lucian Müller, 1870; a German translation was published in 1872 by Itasius Lemniacus (A. von Reumont).

G. H. V.

**CLAVA, ISAIAH:** Spanish poet of Amsterdam. He translated from Hebrew into Spanish a Purim song, under the title "Cancio de Purim, Establecido Sobre su Historia, Echo por un Anonimo, y Ahora Nuevamente Sacado del Hebrayco al Es-

pagnol," Amsterdam, 1772. The poem contains 110 strophes of nine lines each.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 38.

G. M. K.

**CLAVERING, ROBERT:** Bishop of Peterborough and Christian Hebraist; born in 1671; died July 21, 1747. He was regius professor of Hebrew at Oxford from 1715 until his death. In 1705 at Oxford he published a translation of Maimonides' "Yad," Hilkot Talmud Torah and Teshubah.

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T. J.

**CLAY** ("ḥomer," "ṭiṭ"): A word used in the Old Testament to denote several kinds of soil, including the clays of the East as well as the loam of the Nile valley. Clay, in its technical sense, is "a mixture of decomposed minerals of various kinds. Alumina, silica, and potash are the principal constituents; but along with these may be variable quantities of lime, magnesia, and iron, which give variety both to the quality and color" (Hull, in Hastings' "Dict. of the Bible," *s.v.*). Clay was used among ancient peoples and in Biblical times for at least three specific purposes: (1) for making bricks; (2) for making pottery; (3) as writing-material.

(1) *For Making Bricks*: The great mounds of earth marking the remains of ancient cities testify to the prevalent use of clay bricks as building-material. Throughout Babylonia, and mainly in Assyria, sun-dried and kiln-burnt bricks were the chief materials of which the people built their magnificent palaces and huge and massive city walls. Lower Egypt, according to the representations in the pictures of ancient life, and to the remains discovered by Naville at Tell el-Maskhuta, has always been a place where brickmaking was an important industry. Most of its villages, ancient and modern, have been constructed of sun-dried brick.

(2) *For Making Pottery*: Among the ruins of the most ancient cities of Egypt, Babylonia, Palestine, and Assyria remains are found of the potter's art. In the Old Testament the potter at his wheel is used as a symbol of divine power over the fate of men (compare Jer. xviii. 1–3; Isa. lxiv. 8; Rom. ix. 2).

(3) *As Writing-Material*: This was the most remarkable use made of clay in ancient times. The tens of thousands of tablets found in the ruins of ancient cities testify to the prevalence of this curious custom. On the soft material, carefully selected for its freedom from hard bodies, cuneiform characters were impressed; and to preserve the tablet from ruin it was carefully baked. Some tablets were not only impressed with cuneiform signs, but sealed by rolling over the soft clay the private seals of the principals or witnesses: such tablets are called "contract tablets." Others when written were enclosed within an envelope of clay, upon which the matter of the inner document was more or less faithfully reproduced. It is not improbable that "the evidence" mentioned in connection with Jeremiah's transfer of land bought before the fall of Jerusalem refers to a clay document (compare xxxii. 10–14; also Job xxxviii. 14). Up to the present (1902) only one cuneiform tablet has been found in Palestine, that at Tell al-Ḥasi. It dates from the fourteenth century B.C.—the so-called Amarna period (see Bliss, "A Mound of Many Cities," pp. 52–60).

J. JR. I. M. P.

**CLEAN AND UNCLEAN ANIMALS.**— Animals ceremonially pure and fit for food, and such as are not. **Biblical Data:** The distinction between clean and unclean animals appears first in Gen. vii. 2–3, 8, where it is said that Noah took into the ark seven and seven, male and female, of all kinds of clean beasts and fowls, and two and two, male and female, of all kinds of beasts and fowls that are not clean. Again, Gen. viii. 20 says that after the flood Noah "took of every clean beast and of every clean fowl, and offered burnt offerings on the altar that he had built to the Lord." It seems that in the mind of this writer the distinction between clean and unclean animals was intended for sacrifices only; for in the following chapter he makes God say: "Everything that moveth shall be food for you" (Gen. ix. 3). In Leviticus (xi. 1–47) and Deuteronomy (xiv. 1–20), however, the distinction between "clean" and "unclean" is made the foundation of a food-law: "This is the law . . . to make a difference between the clean and the unclean, and between the living thing that may be eaten and the living thing that may not be eaten" (Lev. xi. 46–47). The permitted food is called "clean," "pure" (טהור, ṭahor): the forbidden food is not simply not clean, but is positively unclean, polluted, impure (טמא, ṭame), "an abomination" (שקץ, sheḳeẓ). The terminology "clean and unclean" in the food-law has to a certain extent a different implication from that borne by the same terms as used in the sacrificial law (see SACRIFICE).

**Distinction Between "Clean" and "Unclean."**

The clean animals were: (1) All quadrupeds that chew the cud and also divide the hoof (Lev. xi. 3; Deut. xiv. 6); for instance, the ox, the sheep, the goat (*i.e.*, the sacrificial animals), the hart and the gazel, the roebuck, the wild goat, the pygarg, the antelope, and the chamois (Deut. xiv. 4–5). Among other forbidden animals, the camel, the rock-badger (see CONEY), the hare, and the swine were excluded by name (Lev. xi. 4–7; Deut. xiv. 7–8), probably because used as food or for sacrifice by the neighboring tribes.

(2) Fish proper; *i.e.*, "whatsoever hath fins and scales . . . in the seas and in the rivers" (Lev. xi. 9; compare Deut. xiv. 9).

(3) Birds. Here the Law proceeds by way of elimination. From the rather lengthy list of forbidden birds (Lev. xi. 13–19; Deut. xiv. 11–18) it may be concluded that all the birds of prey and most of the water-fowl were considered unclean. The bat closes the list.

(4) The winged creeping things "that go upon all four" which "have legs above their feet to leap withal," of which four kinds of locusts are named (Lev. xi. 21–22). All the other creeping things (see ANIMALS) are most emphatically and repeatedly forbidden and held up as the greatest abomination (Lev. xi. 20, 31–38, 42–43). A list of creeping things to be avoided includes the weasel, the mouse, four kinds of lizards, and the chameleon (Lev. xi. 29–30).

Restrictions were also placed on the use of the flesh of clean animals: it was forbidden to eat it when the animal had been torn in the field by a carnivorous beast (Ex. xxii. 30), or when it had died a natural death, or had been carried off by disease (Deut. xiv. 21). Although, however, the use of such meats rendered people unclean, strictly speaking, their prohibition belongs to the law concerning BLOOD.

**Theories of Distinction.**

——**Ethnological View:** For the distinction between clean and unclean animals various origins have been suggested; though few of them seem to have fully satisfied any one but their own originators. Omitting the most ancient ones (Origen, "Contra Celsum," iv. 93; ed. Migne, xi., col. 1171; Theodoret, on Lev. ix. 1, ed. Migne, lxxx., col. 299, and others, analyzed in Vigouroux, "Dict. de la Bible," i. 615 *et seq.*), only the most popular ones in our own day need be mentioned. According to Grotius, on Lev. xi. 3; Spencer, "De Leg. Hebr. Rit." i. 7, 2; S. D. Michaelis, "Mosaisches Recht," iv., § 220, etc., the distinction between clean and unclean animals is based on hygiene: it is a sanitary law. According to others, the law was a national one, intended to separate Israel from the neighboring nations, Arabians, Canaanites, and Egyptians (Ewald, "Antiq. of Israel," pp. 144 *et seq.*), and partly a sanitary one (Rosenmüller, "Scholia in Vetus Testamentum"—Leviticus). According to Keil, "Handbuch der Biblischen Archäologie," pp. 492 *et seq.*, the law is a religious one, intended to deter men from the vices and sins of which certain animals are the symbols, which view is a mere variation of the allegorical interpretation proposed by Philo ("De Concupiscentia," 5–10).

Of these explanations the first two have been refuted by Sommer in his "Biblische Abhandlungen," i. 187–193; Keil's opinion has been opposed by Nowack, "Lehrbuch der Biblischen Archäologie," i. 117, and others. The most popular theory at the present day is perhaps that offered by the late W. Robertson Smith, in his article "Animal Worship and Animal Tribes Among the Ancient Arabs" ("Journal of Philology," 1880), according to which the unclean animals were forbidden because they were totems of the primitive clans of Israel. This theory has been accepted by Cheyne ("Isaiah," i. 99; ii. 123–124, 303) and Stade ("Gesch. Israels," i. 408), but by Dillmann is either entirely and without discussion rejected ("Genesis," p. 382), or restricted to the prehistoric times of Israel, as being a survival of the old totem-worship and totem-clan organization, resembling in historic times the case of the horse in England, which anthropologists say is not eaten because it was once sacred to Odin, and thus tabooed (Joseph Jacobs in his "Studies in Biblical Archeol." p. 89, and similarly Salomon Reinach, "Les Interdictions Alimentaires et la Loi Mosaïque," in "Rev. Etudes Juives," xli. 144). See BLOOD; FOOD; and TOTEMISM.

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H. H.

**Quadrupeds.**

——**In Rabbinical and Hellenistic Literature:** The distinctions between clean and unclean animals, as described in the Scriptures, are more fully drawn in the Halakah. To chew the cud and to have split hoofs (Lev. xi. 3) are the marks of the clean tame quadruped ("behemah"), and the Talmudic traditions add that an animal without upper teeth always chews the cud and has split hoofs (see Aristotle, "Natural History," ix. 50), the only exceptions being the hare and the rabbit, which, in spite of having upper teeth, chew the cud and have split hoofs, and the camel, which has, in place of upper teeth, an incisor on each side (גיב). Even the meat of the clean and the unclean animals can be distinguished. The meat of the former below the hip-bones can be torn lengthwise as well as across, which, among unclean animals, is only possible with the flesh of the wild ass. These differences apply also to clean wild animals (חיה טהורה) as against unclean wild animals (חיה טמאה). In order, however, to distinguish clean wild from clean tame animals attention must particularly be paid to the horns. The horns of the former must be forked, or, if not forked, they must be clear of splinters, notched with scales, and be הדורות ("round"), or, as others read, חדודות ("pointed"). It is important to distinguish the clean wild animals from the clean tame animals, because the tallow of the former may be used, while that of the latter is forbidden, and the blood of the clean wild animal must be covered up (Lev. xvii. 13), which is not the case with that of other animals (Ḥul. 59a, b).

**Birds.**

It was hard for the rabbinical authorities to distinguish clean from unclean birds, as the Scripture (Lev. xi. 13–19) enumerates only the birds which shall not be eaten, without giving any of the marks which distinguish them from the clean birds. This is all the more important as the names of some of the birds mentioned in the Scriptures are followed by the word "lemino" or "leminehu"—*i.e.*, "after its kind"—and it is therefore necessary to recognize certain fixed distinguishing characteristics. The following rules are fixed by the Talmud, by which a clean bird may be distinguished. It must not be a bird of prey; it must have a front toe, if that be the meaning of אצבע יתירה; but according to most explanations the hind toe is meant. Although most birds of prey have the hind toe, the toes of the clean bird are so divided that the three front toes are on one side and the hind toes on the other, while the unclean bird spreads his toes so that two toes are on each side; or if it has five toes, three will be on one side and two on the other (compare Rashi to Ḥul. 59a, and Nissim b. Reuben on the Mishnah to this passage).

The clean birds, furthermore, have craws, and their stomachs have a double skin which can easily be separated. They catch food thrown into the air, but will lay it upon the ground and tear it with their bills before eating it. If a morsel be thrown to an unclean bird it will catch it in the air and swallow it, or it will hold it on the ground with one foot, while tearing off pieces with its bill (Ḥul. 59a, 61a, 63a). As this distinction is not found in Scripture, opinions dif-

fered greatly during and since Talmudic times. According to the Talmud (Ḥul. 62a, 63b), only the twenty-four kinds of birds mentioned in Scripture are actually forbidden. If certain birds are positively known as not belonging to these, no further investigation as to characteristic signs is necessary, and they may be eaten. The marks of distinction are laid down only for cases in which there is doubt whether the species is clean or unclean. Authorities, especially in Germany, would only permit the eating of such kinds as have always been eaten (מסורת). Accordingly some birds are permitted to be eaten in certain countries, but not in others. There are many controversies in the casuistic literature concerning this matter. Menahem Mendel Krochmal ("Ẓemaḥ Ẓedeḳ," No. 29), for instance, declares the wild goose forbidden, while Eybeschütz ("Kereti u-Peleti," §82) permits it. When the turkey was brought to Europe Isaiah Horwitz forbade it to be eaten; and although his opinion did not prevail, his descendants refrain from eating it even to-day.

**Fishes.**

In regard to clean and unclean fishes the authorities of the Talmud have also made some additions to the regulations in the Scriptures. While it is stated in Lev. xi. 9 that only those fishes are to be considered clean which have scales and fins, the Mishnah (Niddah vi. 9) declares that all fishes with scales have, doubtless, fins also. According to this all fishes having scales but no fins may be eaten, as under that opinion it may be taken for granted that all scaly fishes have fins; apparent exceptions are accounted for by the supposition that sometimes fins are so small or rudimentary that they can not be distinguished. On the other hand, a fish with fins may be without scales and thus be unclean. The formation of the spinal cord and head also affords means of distinction. The clean fishes (דגים טהורים) have a perfect spinal column, and a head of a more or less flat projection; the unclean fishes have no spinal bone, and their heads end in a point ('Ab. Zarah 39b, 40a). There is a difference in the form of the bladder and roe in clean and unclean fishes. In clean fishes the bladder is blunt at one end and pointed at the other; while the unclean have the ends either both blunt or both pointed. Whether these marks can be depended on when the scales and fins are absent, or when the actual condition can no longer be positively ascertained, has been much discussed by old authorities (compare Jacob b. Asher, Ṭur Yoreh De'ah, 83). As a "cause célèbre" of modern times may be mentioned the controversy of Aaron Chorin with many Orthodox rabbis concerning the eating of sturgeon, which Chorin declared permissible, contrary to all former usage.

**Insects.**

Concerning the use of the four kinds of locust permitted in the Scriptures (Lev. xi. 21–22) the Mishnah (Ḥul. iii. 8) says that a clean locust must have four feet, two of which are for jumping, and four wings, which must be long and broad enough to cover the whole body. But it is still subject to the restriction that, to be eaten, it must belong to the species חגב, and there must be a reliable tradition recognizing it as eatable. Later authorities (compare Samuel b. David ha-Levi on Yoreh De'ah, 85) forbid its use entirely. Very rigorous are the rules set down by the Rabbis concerning the eating of "creeping things which crawl upon the ground" (Lev. xi. 41). According to the Rabbis only such "worms" are permitted for food as do not live in an isolated condition, but are found only in other substances; for instance, the maggots in meat, fruit, fish, drinking-water, etc. But even in such cases the eating is forbidden if the worms have been removed from the place in which they originated, or if they have left that place and returned to it, thereby practically excluding all worm-eaten food (Ḥul. 67a, b). The conditions concerning the enforcement of these rules are very complicated (compare Yoreh De'ah, 84), but it may suffice to point out the following: Fruit and vegetables must be thoroughly examined before use to see whether they contain worms, and Orthodox families pay strict attention to the fact that should the food, after cooking, be shown to have been worm-eaten, it is not fit for consumption (compare Danzig, "Ḥokmat Adam," pp. 35, 22).

**Reasons for Distinction.**

There was much speculation as to the reasons why certain species of animals should be allowed as food and others forbidden. In the Letter of Aristeas (lines 144–154) it is explained at length that "these laws have been given for justice' sake to awake pious thoughts and to form the character." It is especially emphasized that birds of prey have been forbidden, to teach that man shall practise justice; and not, depending upon his own strength, do injury to others. The marks which distinguish the clean animal are allegorically explained, as shown in the following instance: To have two feet and split hoofs signifies that all actions shall be taken with consideration of the right and wrong (compare Allegorical Interpretation). The martyr Eleazar, in IV Macc. v. 25, answers the king, who ridicules the laws forbidding unclean animals, "Whatever is congenial to our soul He permits us to eat; the use of obnoxious meats He forbade us." In this is apparently expressed the same idea which is stated later on by Ẓarẓa in the words: "All these things are forbidden, because they deprave the blood and make it susceptible to many diseases; they pollute the body and the soul" (Meḳor Ḥayyim, "Tazria'," beginning).

The prolix allegories of Philo concerning the clean and unclean animals (compare "De Agricultura Noe," xxv.–xxxi.) have been far surpassed by the Church Fathers (Irenæus, "Adversus Hæreses," v. 8; Clemens Alexandrinus, "Pædagogus," iii.; Origen, Hom. 7 in Lev.; and many others), and for this reason in many Jewish circles no exposition of the law whatever would be heard. One should not say "The meat of the hog is obnoxious to me," but "I would and could eat it had not my Heavenly Father forbidden it" (Sifra, Ḳedoshim, end). In Talmudic-Midrashic literature no attempt is made to bring these laws nearer to human understanding. It was feared that much defining would endanger the observance of them, and all were satisfied "that they are things the use of which the Torah forbids" (Tanḥuma, Lev. ed. Buber, Shemini, iii. 29), although they were not capable of explanation.

Beginning with Saadia, the Jewish commentators started to explain the Biblical laws either rationalistically or mystically. It is remarkable that Saadia's theory bears great resemblance to the modern theory of totemism. He asserts, namely, that some animals which were worshiped as divine were declared eatable as a protest against that worship, and for the same reason others were declared unclean ("Kitab al-Amanat Wal-I'tikadat," 117, bottom; Hebrew translation, iii. 2; ed. Slucki, p. 61). Ibn Ezra is of the opinion that the flesh of unclean animals has been forbidden because it is impure and obnoxious, and the substance swallowed and digested goes into the flesh and blood of those who have eaten it (commentary to Lev. xi. 93; concerning other passages of Ibn Ezra compare Zarza, *l.c.*).

Maimonides ("Moreh Nebukim," iii. 48) finds in these ordinances mainly sanitary, and partly esthetic, principles. Similar is the opinion of the great French exegete Samuel b. Meïr, in his commentary on Leviticus. Naḥmanides agrees only partly with these theories, and mentions only one sanitary reason concerning fishes. The clean, he argues, get nearer the surface of the water, and therefore possess a degree of heat which drives away too much humidity; while the fishes without fins and scales, which stay in the deep water, and especially those in swampy water, possess a degree of cold and humidity which acts mortally. It is different with the birds, which, with exception of the "peres" and "'oznivyah," two species of eagles, are all birds of prey, the black and thick blood of which causes a marked inclination to cruelty. Concerning the quadrupeds, Naḥmanides wavers between ethical and sanitary reasons, and refers to non-Jewish physicians to maintain the objections to the flesh of the hog (commentary on Lev. ix. 13; compare his "Derasha," ed. Jellinek, p. 29). The explanations which Baḥya b. Asher (on Lev. xi.) gives concerning the forbidden animals are mainly taken from Naḥmanides. He adds the new explanation that this law is merely an expansion of the rules of the cult of sacrifice, so that many animals which can not be used for sacrifice shall not be eaten (*idem*, 163d, ed. Riva di Trento). Isaac Arama is especially opposed to sanitary reasons ("'Aḳedat Yiẓḥaḳ," part 60, ed. Pollak, iii. 33b), and acknowledges psychological and ethical motives only. "The unclean animals," says Arama, "cause coarseness and dulness of the soul." Arama, evidently referring to Abravanel, but without mentioning his name, gives other theories of Jewish scholars. In his remarkable polemic against the rationalistic explanation by Maimonides of the laws regulating food, Viterbo tries to show the untenableness of the sanitary grounds ("Ta'am Zeḳenim," ed. El. Ashkenazi, pp. 42–43).

Like the Jewish religious philosophers, the mystics have stated their speculations concerning the grounds of these laws. According to the cabalistic theory which makes the negative SEFIROT the cause of the existence of evil in the world, the Zohar (Shemini, iii. 41b) explains that the unclean animals originate from some of these negative Sefirot, and therefore they are forbidden as food; but as with the arrival of the Messiah all will become purer and nobler, these animals will then be permitted as food (Yalḳ. Ḥadash, Liḳḳutim, 36, 79). In this manner the mystics explained the idea, expressed in Midrash Tehillim to cxlvi., that in the future God will declare the unclean animals clean. This Midrash caused Abravanel and other Jewish scholars much embarrassment (see Buber, *ad loc.*), so that several of them did not hesitate to declare it a Christian interpolation; but without reason, as similar opinions have been held and expressed in the remotest time (compare ANTINOMIANISM), and probably had their origin in pre-Christian times. Regarding the view taken by Reform rabbis and by modern Bible exegetes of clean and unclean animals, see DIETARY LAWS; PURITY; REFORM; TOTEMISM.

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E. C. L. G.

**CLEANNESS AND UNCLEANNESS.** See PURITY.

**CLEIF, DANIEL ḤAYYIM:** Russian rabbi; born in Amsterdam 1729; died there May 14, 1794. He settled in Hasenpoth, in the government of Courland, originally as a jeweler; later he officiated there as rabbi for many years. At this time he wrote "'Arugah Ḳeṭannah" (The Small Garden-Bed), a booklet in which the 248 mandatory precepts are formulated in rime (Altona, 1787, and reprinted several times). He also left in manuscript a commentary on the Pentateuch.

One of Cleif's sons was a physician in the service of the Russian government, with the title of councilor of state: he died in the government of Orel in 1846.

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H. R.

**CLEMENT XIV. (LORENZO GANGANELLI):** Two hundred and fifty-sixth pope; born at San Arcangelo, near Rimini, Oct. 31, 1705; elected May 19, 1769; died Sept. 22, 1774. His election was hailed with particular joy by the Jews, who trusted that the man who, as councilor of the Holy Office, declared them, in a memorandum issued March 21, 1758, innocent of the slanderous blood accusation, would be no less just and humane toward them on the throne of Catholicism. In this they were not deceived. Two months after his accession Clement XIV. withdrew the Roman Jews from the jurisdiction of the Inquisition and placed them under that of the "Vicariato di Roma" (Aug. 5, 1769). Another token of his benevolence toward the Jews was the confirmation (March 29, 1773) of the bull of Clement VIII. concerning the JUS GAZAKA, which was of very great importance to the Roman Jews.

The memorandum of Clement XIV. (Ganganelli), referred to above, deserves special mention, as much from the importance of the subject treated therein as from the great authority of its author. It was called forth by a blood accusation against the Jews of Yanopol, Poland. Alarmed by this frequently repeated accusation, the Polish Jews sent one Jacob Selek to Rome to implore the protection of the pope. Benedict XIV. thereupon ordered a thorough exami-

nation of the matter, and the councilor of the Holy Office, Lorenzo Ganganelli (later Clement XIV.), was charged with the preparation of a report on the subject. This report, bearing on its title-page the motto "Non solis accusatoribus credendum," was presented to the congregation of the Inquisition March 21, 1758. The author shows therein not only the groundlessness of the Yanopol accusation, but, passing in review all the principal cases of blood accusation since the thirteenth century, demonstrates that they were all groundless. Only in two cases did Ganganelli hesitate to declare the falsity of the accusation; namely, in that of Simon of Trent, in 1475, and in that of Andreas of Rinn, in 1462. The future pope could not very well acknowledge that the canonization of these two pretended martyrs was undeserved. But he pointed out that the popes themselves hesitated a long time before admitting the worship of Saint Simon and Saint Andrew; the former having waited more than 110 years, and the latter almost 300 years —a proof that the veracity of the accusation was doubted. No account is to be taken of the testimony of some baptized Jews, such as Julio Morosini and Paul Sebastian Medici, who, in their hatred of their former coreligionists, claim in their writings that the Jews use Christian blood. Moreover, these writings were triumphantly refuted by high authorities. Ganganelli concludes his memorandum by reminding the Christians that they themselves were once accused by the heathen of the same crime, as attested by Tertullian, Minucius Felix, Theodoret, and Rufinus.

The effort of Ganganelli was crowned with success. Benedict XIV., impressed by the arguments in the memoir, declared the Jews of Yanopol innocent, and dismissed Jacob Selek with honors, recommending him, through Cardinal Corsini, to Visconti, Bishop of Warsaw, who received orders to protect the Polish Jews in the future from such accusations.

Ganganelli's memorandum was translated into German by A. Berliner, under the title "Gutachten Ganganelli's (Clemens XIV.) in Angelegenheit der Blutbeschuldigung der Juden," Berlin, 1888. The original Italian text was published by Isidore Loeb in "Rev. Etudes Juives," xviii. 179 *et seq.*

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J. I. Br.

**CLEMENTINA or PSEUDO-CLEMENTINE LITERATURE:** A series of kindred works of a Judæo-Christian sect of the second century, of which only the Homilies, the Recognitions, and the Epitomes have been preserved. The Homilies, published first in 1853, present in the form of dialogues between Peter, Clement of Rome, and others, a gnostic system based on revelation. By revelation alone can knowledge be obtained, not by philosophy (Hom. i. 19, ii. 5). This is illustrated by the history of Clement, who vainly tried to arrive at the truth by means of philosophy. The Homilies assume a twofold revelation—the primal revelation, and the continuous revelation through the true prophets. The first was given in the act of creation, especially in that of man. The Homilies say, like the Mishnah (Sanh. 37a): "God revealed Himself by making man in His image; were there another god he also would have to reveal himself, and create other men in his image" (Hom. xvi. 10). Man as the image of God is God's revelation, and as he also has in him God's spirit (πνεῦμα), the whole truth lies in him like a seed, needing only to be developed. Had men recognized the will of God and been ready to obey it, there would have been no need of a further revelation; but as they have sinned, the primal revelation is obscured and a new revelation is always necessary (*ib.* i. 18, viii. 5). This is afforded by the true prophet, who knows the past, the present, and the future. His knowledge is not derived from the external world, but is innate, as is the spirit in him; and his revelation is not ecstatic, but clear and unambiguous (*ib.* ii. 6–12, iii. 11–20). The true prophet has appeared not in one, but in various forms; changing name and shape, he will traverse this world until he finds rest in the coming world, *αἰὼν μέλλων* (*ib.* iii. 20).

Eight persons are exalted above the rest of humanity and brought into special connection with revelation—Jesus and the "seven pillars of the world," Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Moses; and among these eight Adam, Moses, and Jesus are preeminent as possessing all the qualities of the true prophet (compare Uhlhorn, "Die Homilien," pp. 164–166). The Haggadah (Hag. 12b) also says that the world rests on seven pillars, but according to other authorities one pillar, צדיק by name, supports the world (compare Prov. x. 25). Ἀναμάρτητος (צדיק) is, according to the Homilies (ii. 6), the true prophet (compare also Suk. 52c on the haggadic interpretation of the "seven shepherds and eight princes"; Micah v. 4).

**Theological Teaching of the Homilies.**

As the person of the true prophet is always the same, so the religion revealed by him is always the same: the primal revelations through Adam, through pure Mosaism, and through Christianity are identical (Hom. xviii. 3). The fundamental doctrine of this, the only true, religion is that of the one God, the Creator of the world. "Before all things, consider that no one shares His rule, no one has a name in common with Him; that is, is called 'God.' For He alone both is, and is called, 'God.' Nor is it lawful to think that there is any other, or to call any other by that name. And if any one should dare do so, eternal punishment of soul is his" (*ib.* iii. 37). The attacks on those who deny the unity of God, and the positive proofs of that unity, constitute the greater part of the Homilies. The conception of monotheism is entirely Jewish, and all attempts to modify abstract monotheism in the Christian way are emphatically rejected. So much stress is laid on monotheism that it almost becomes pantheism, God being designated as τὸ Πᾶν, τὸ Ὄν, and everything else as nothing. He alone is; He is the tangible and the intangible, near and far, here and there; He alone exists. He penetrates everything. As the sun warms and illuminates the surrounding air, so God warms and illuminates the world; He is the heart of the world,

and the center from which all life irradiates (*ib.* xvii. 7, xviii. 8, and *passim*; compare Uhlhorn, *l.c.* p. 174). Although this pantheistic conception is originally Greek, it must be remembered that it was also known to the Jewish scholars of Alexandria and of Palestine. Similar to the statement in the Homilies (xvii. 8): "The space of God is the non-existent, but God is that which exists," is the statement in the Midrash: שהוא מקום עולמו ואין העולם מקומו (Gen. R. lxviii. 10; Midr. Teh. xc.).

From this pantheistic point of view the Homilies regard the development of the world as a development within God; the πνεῦμα ("spirit") and the σῶμα ("body"), which were originally united in God, were separated, and this was the beginning of the world. The Creation is explained by assuming that the spirit of God changed into air, the air into water, and the water into fire. The Homilies teach not the emanation of the world from God, but the eternal flux of things, God being the beginning and the end. Herein the Book of Yeẓirah corresponds with the Homilies, holding likewise that the world was created out of the first four Sefirot; the last six Sefirot treated in this book—namely, the three dimensions of space in the two opposite directions, by means of which, out of the prototypes of the world, the world was produced as a reality—also occur in a passage of the Homilies, which, however, has often been misunderstood (xvii. 9; compare Grätz, "Gnosticismus," p. 113; Epstein, in "Rev. Et. Juives," xxix. 73).

Like the Book of Yeẓirah and the Cabala in general, the Homilies also hold the doctrine of contrasts, which constitutes their conception of the world. All things separate (διχῶς καὶ ἐναντίως) and go in opposite directions, unite, separate, and finally unite again.

**Syzygies.**

As the material world is made up of the four elements mentioned above, which oppose each other in pairs (Homilies, xix. 12), so the spiritual world is governed by contrast. The ruler of this world is Satan, the ruler of the better future world is the Messiah, who was produced by the spirit or pneumatic side of God. While the greater, masculine principle—heaven—earth, day—night, sun—moon, life—death; etc.—has precedence in the original syzygial series, the reverse takes place among men, the smaller, feminine principle preceding. Hence in history, especially in that of Israel, Cain is opposed to Abel, Ishmael to Isaac, Esau to Jacob, etc. The principles that appeared separate in Adam and Eve, but which are mixed in the majority of men, appear from time to time separated again. The final outcome of this evolution is a return to God by a process of purification or annihilation. When the Messiah, the eternal light, appears, all darkness will vanish (*ib.* ii. 17). At the resurrection all men will be transformed into creatures of light so that they may behold God (*ib.* xvii. 16). This rests on the assumption that He can not be seen by man in the flesh. "He who sees God can not live [Ex. xxxiii. 20], for the excess of light dissolves the flesh of him who sees, . . . but . . . at the resurrection of the dead, when they shall have been changed into light and become like the angels, they shall be able to see Him" (*l.c.*)—a theory found also among the tannaim of the second century, whom Akiba attacked (Sifra, Wayiḳra, 2; Sifre, Num. 103; compare also Abba Arika's description of the joys of the future world, when the pious "shall enjoy the glory of God"—נהנין מזיו השכינה; Ber. 17a; Tan. iv. 145, ed. Buber). This is an instance of that anthropomorphic conception of God which is found in the Homilies side by side with the pantheistic conception, and although in its present form it betrays attempts to reconcile these two diametrically opposed conceptions, yet the contradiction between the two is often very marked. The anthropomorphism is less pronounced in the metaphysical portions of the Homilies; but it forms the basis of their ethics, which is founded on the doctrine that man was made in the image of God (compare the teaching of the Jewish Gnostic Ben Azzai; Gen. R. xxiv. 7); and this doctrine they can establish only by assigning a shape to God (compare especially *ib.* xvii. 11).

As regards the attributes of God, which are, however, only given in human similes, the Homilies hold that the מדת הדין ומדת הרחמים ("justice and mercy") of Jewish theology (Sifre, Deut. 27) constitute the nature of God (Homilies, iv. 13). It is this conception especially that stamps the Homilies as consisting entirely of Jewish gnosis, admitting of no contrast between the "righteous" God of the Old Testament and the "merciful" God of the New Testament, but identifying the teachings of Jesus with those of Moses, so that the salvation of those who follow Moses is as assured as that of those who believe in Jesus; the former, however, must not hate Jesus, nor the latter, Moses (*ib.* viii. 6, 7). Hence the Homilies never speak of Christians, their point of view being always designated as the "Jewish" one (see Langen, "Die Klemensromane," p. 90); and it is pointed out that the daughter of the Canaanite woman was healed only after the latter had become a Jewess (Homilies, ii. 19); that is, had accepted the Jewish Law. The Pentateuch did not originate entirely with Moses, for he put nothing into writing; and those who recorded his teachings after his death introduced much that was contrary to those teachings. The sacrifices especially do not belong to the original Law (an Essene heresy), and as these and similar interpolations obscured the meaning of the Torah, it became necessary for the true prophet to appear in the person of Jesus. It is difficult to say how the authors of the Homilies conceived of the incarnation of Jesus; they, however, decidedly opposed the doctrine of the divinity of Jesus, and considered the Christian doctrine of the atonement and salvation through the sufferings of Jesus as without importance. The strict asceticism found in the Homilies may be traced back to Essenism. It is a sin to possess anything whatever; the eating of meat is absolutely forbidden, only bread and water being allowed (compare Abot vi. 4); and the Homilies, like the Essenes, lay great stress on ablutions and bodily cleanliness. Bathing is legally prescribed after cohabitation, as in the Talmud (Ber. 21b, 22a); but marriage itself is highly regarded and recommended, even early marriage being insisted upon—in which points the Clementina follow

**Judaism and Christianity.**

entirely rabbinical Judaism (Yeb. vi. 6, based upon Gen. i. 28, ix. 1).

The Recognitions are extant only in the Latin translation of Rufinus. Regarding their relation to the Homilies, and regarding the historical value of the Clementina in general, opinions differ. While Baur and many representatives of the Tübingen school regard them as a chief source for the history of the early Christian Church, Harnack thinks that they contribute nothing toward determining the origin of that Church. It can not be denied, however, that the Clementina are highly important for the history of gnostic Judæo-Christianity, as well as for that of Jewish Gnosticism, being among the few extant literary documents of those sects. Compare ADAM KADMON; ELCESAITES; GNOSTICISM AND JUDAISM; SIMON MAGUS.

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K. L. G.

**CLEOPATRA:** Queen of Egypt 52-30 B.C.; daughter of Ptolemy Auletes. Through her association with the rulers of Rome, Cleopatra was of importance not so much to the Jews of her own country as to those of Judea. When Herod fled in great distress before Antigonus, he turned toward Egypt; but it was only after suffering many indignities at Pelusium that he was enabled to embark for Alexandria, where he saw Cleopatra. However, although she invited him to remain, he hastened on to Rome (40 B.C.) (Josephus, "Ant." xiv. 13, § 2; "B. J." i. 14, § 2).

After Herod became king by the help of the Romans, Cleopatra tried in every way to injure him. Alexandra, Herod's mother-in-law, complained to Cleopatra that the office of high priest was denied to her son Aristobulus, and she sent the pictures of her beautiful children, Mariamne and Aristobulus, to Antony, at that time held captive by Cleopatra's charms. Antony desired the handsome youth as a companion, and to prevent this Herod was forced to appoint Aristobulus as high priest (35 B.C.). Alexandra's ambition went so far as to desire the throne for her son. Hidden in coffins, mother and son intended to have themselves transported to Egypt to Cleopatra, but the plan was discovered, and Herod had Aristobulus secretly murdered ("Ant." xv. 2, §§ 5-7; 3, §§ 1-3). Alexandra notified Cleopatra of the deed (*ib.* 3, § 5); but Herod, protected by Antony, went unpunished.

Cleopatra's ambitious spirit seriously injured Herod. She not only induced Antony to give to her in fief the entire coast-line, except Tyre and Sidon, but appropriated Jericho, a region of Judea rich in palms and the far-famed balsam. She traveled to Judea by way of Apamæa and Damascus; and Herod was forced not only to appease her animosity with presents, but also to rent Jericho from her for a yearly sum of two hundred talents, and to send her at his own expense as far as Pelusium (*ib.* xv. 4, §§ 1-2; "B. J." i. 18, § 5). Through her machinations he was drawn into a war with the Nabatæan king Malich; and when he was victorious, Cleopatra sent her general Athenion to help the Nabatæans; whereupon the Jews were defeated and retired across the Jordan (31 B.C.). Herod had great difficulty in surmounting the consequences of this defeat ("Ant." xv. 5, §§ 3-4; "B. J." i. 19, §§ 5-6).

The anti-Jewish APION not incorrectly looked upon Cleopatra as a ruler hostile to the Jews; for she seems indeed to have been inimical to them. Still Josephus says ("Contra Ap." ii., § 5) that Apion should rather have denounced the vices of this devilish woman, and thinks it redounds to the honor of the Jews that they received no wheat from her during a famine in Alexandria. Cleopatra's hatred went so far that when her capital, Alexandria, had been taken by Cæsar Augustus and she had lost everything, she conceived the idea that all could yet be saved if she should murder the Jews of her city with her own hands (*ib.*). Her death immediately afterward saved the Jews from this fate (30 B.C.).

Rabbinical literature also reports one of her cruel deeds. The bodies of some of her female slaves, who had been condemned to death, were torn open and the contents examined (Tosef., Niddah, iv. 17; Talmud, Niddah, 30b). A question that she is said to have addressed to R. Meïr (Sanh. 90b) can scarcely be historical, owing to the anachronism involved in making them contemporaries, and it is probable that the reading קלפטרא מלכתא ("Queen Cleopatra") in this passage is a corruption of פטריקא דכותאי ("patriarch of the Samaritans"; see Bacher, in "Rev. Et. Juives," v. 185, vi. 159; *idem*, "Ag. Tan." ii. 68).

G. S. KR.

**CLEOPATRA OF JERUSALEM:** One of the nine wives of Herod I., whom he married late in life. She bore to him Herod and Philippus (Josephus, "Ant." xvii. 1, § 3; "B. J." i. 28, § 4).

G. S. KR.

**CLERGY.** See PRIEST AND PRIESTHOOD; RABBI.

**CLERICAL ERRORS:** Errors made in the writing of documents, especially legal documents, for the prevention of which the Jews have many stringent laws. The Jewish official scribes were notably exact in the preparation of legal documents (Giṭ. 2b); for an error was often fatal to the validity of the instrument. Care is taken not to write an acknowledgment of indebtedness on any substance on which it may be easily altered. Such an instrument would be absolutely invalid even though it were intended to be used immediately for the collection of the debt (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 42, 1). But if the instrument is a bill of sale, it is valid (*ib.*, gloss), because there would be no reason for the holder of the instrument to make any alteration in its terms.

Some authorities adopt the general rule that an instrument which is not prepared in accordance with

the rabbinical ordinances is ipso facto invalid (*ib.*, gloss). The instrument of indebtedness may be written in any language, but the scribe must take care that it does not deviate from the prescribed form of documents (*ib.* 42, 2). If an erasure is made, it must be noted on the instrument before the witnesses sign (*ib.* 44, 5-11). It is the duty of the witnesses and the court to scan the instrument carefully to note whether the rules for writing it have been complied with (*ib.* 45, 2).

**Alterations in Deeds.**

These rules are numerous. The scribe must write his letters of equal size and equidistant (*ib.* 42, 3). He must spell the amounts of money in full, and not merely use the letters (corresponding to modern figures) to designate the amount (*ib.* 42, 4). He must not write at the end of a line words that can easily be altered, such as the amounts from three to ten; as these by the addition of a letter or two can be raised to ten times their original amount (*ib.* 42, 4). The failure to close the instrument with the universally accepted formula, "All is fixed and established," is absolutely fatal (*ib.* 44, 9). If the scribe has omitted the date of the instrument, it is nevertheless valid, but is no lien on goods sold to third persons (*ib.* 43, 1). If the date is partially written, it is sufficient; as, for instance, if the scribe has omitted the thousands of the date (*ib.* 43, 2), or has written "on the fourth day," omitting "beshabbath" (of the week) (*ib.* 43, 4), or if he has erred in the day of the week (*ib.* 43, 5). But if the instrument is written by the debtor himself, it is valid even though it has no date at all and is without witnesses, and was delivered in the presence of witnesses without the customary "livery of seizin" (*ib.* 40, 2; 43, 6). If the instrument is wilfully antedated it is void; but if antedated by mistake it is valid, though it can not serve as a lien on property sold to a third person (*ib.* 43, 8). If the document is postdated it is valid (*ib.* 43, 12); but a bill of sale should not be postdated unless this fact is noted thereon (*ib.* 43, 13). If the date appears to be a Sabbath, or the Day of Atonement, the instrument is valid; for, inasmuch as no instrument can be written on those days, it is presumed to have been postdated (*ib.* 43, 14; 239, 2).

If there is a contradiction in the amounts mentioned in the instrument, the amount last stated governs (*ib.* 42, 5). If the coinage in which payment is to be made is not stated, the coinage of the place where the contract was made governs. If the place is not stated, then the coinage of the place where the debt is sought to be collected governs (*ib.* 42, 14).

**Contradictions and Erasures.**

If there is an erasure of one letter of the name on the last part of the instrument, it may be supplied from the statement of the name in the beginning; but if more than one letter is obliterated, the instrument is void. If by the error of the scribe there is more than one letter entirely omitted from the name in the last part of the instrument, it is valid for the bearer of the last name, it being presumed that the scribe has erred in the first name by writing two letters too many; but it is not to be supposed that he would err in omitting two letters of a name (*ib.* 42, 6).

All interlineations, obliterations, and erasures must be noted before the final formula; and if they occur in the names of the parties or in the amount, and are not so noted, the instrument is void (*ib.* 44, 5). The formula used is "The word . . . is interlined," or "The words . . . are obliterated." In bills of divorce, erasures or interlineations in the formal parts do not affect the validity of the instrument; but if they occur in the essential parts, it is void, unless they are noted at the end as in the case of other instruments (Shulḥan 'Aruk, Eben ha-'Ezer, 125, 19). The modern rule, however, is stricter and will not tolerate any such imperfections in the "get." To insure accuracy and freedom from clerical errors the Seder ha-Get (Eben ha-'Ezer, Rules 46-52) prescribes that the writing must be clear and neither crooked nor confused; the letters must be separately written and not joined together; the letters of two lines must not run into each other; nor should the letters extend beyond the marginal line. There must be no erasure of ink-spots or of words, no roughness in the letters, and no writings over erasures. In case any of these rules be violated a new get must be written.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, xlii., xliii.

J. SR. D. W. A.

**CLERMONT-FERRAND:** Chief town of the department of Puy-de-Dôme, France. The origin of the Jewish community of Augusta-Nemetum (Clermont) is usually assigned to the third century of the common era. It is said that the first apostle of Auvergne, St. Austremoine (Stremonius), was killed about 286, by order of Lucius, the Jewish governor of Issoire, by a Jew, the owner of the village Perrier (compare Labbe, "Nova Bibliotheca," ii. 482; Gonod, "Chronologie des Evêques de Clermont"; A. Tardieu, "Histoire de Clermont"). This is evidently a legend, as perhaps is also the story told by the Abbé Marmeisse ("Vie de St. Verny et de Ste. Marcelle," Clermont, 1858), that, about the second half of the thirteenth century, a Jewish working man murdered a young Christian child named Verny, who was afterward proclaimed a saint. It is certain, however, that the Jews established themselves in Clermont at a very early period. They then occupied the entire eastern part of the market-town Fontgiève, called "Fontjuifs" or "Fontjuifve" in the fourteenth century; and they owned the hillock Montjuzet; *i.e.*, "Mons Judæus" or "Judaicus" (Cohendy, "Inventaire des Chartes des Archives, Département du Puy-de-Dôme," pp. 11, 51).

**Early History.**

Sidonius Apollinarius, Bishop of Clermont (472–488), held the Jews in great esteem. He speaks in the highest terms of the Jew Gozolas, servant of the Bishop of Narbonne ("Epistle," vi. 4), and recommends to the bishop Eleutherus the cause of a Jew. In a third letter, addressed to the bishop Nonnechius, Sidonius Apollinarius recommends to him Promotus, a Jew of Clermont (*l.c.* ii. 13). Bishop Gallus, uncle of Gregory of Tours, also showed good-will to the Jews. When he died (551) the Jews of Clermont took part in the general mourning, weeping for the man who had treated them so kindly, and carrying

the wax tapers at his funeral (Gregory of Tours, "Vitæ Patrum," vi. 7). Bishop Cautinus (551–571) esteemed them no less. "He was dear to the Jews," says Gregory of Tours (*l.c.* iv.), "and was much attached to them." The historians of Auvergne, Savaron in his "Origines de Clairmont," and Audigier in his "Histoire de Clermont," censure this prelate for his familiarity with the Jews, saying that "he lived on friendly terms with them, not with the view of enlightening them, but in order to buy his furniture and jewels cheap from them." On his death the presbyter Euphrasius sent to the king many valuable things which Cautinus had bought from the Jews—a proceeding quite different from those of Bishop Avitus a few years later (see AVITUS OF AUVERGNE).

The councils which met at Clermont in the sixth century occupied themselves repeatedly with the affairs of the Jews. Those of 535 and 549 forbade intermarriages between Jews and Christians, and the appointment of Jews as magistrates of the people (Conc. Arverne, Canons vi. and ix.).

It does not appear that Jews were living at Clermont at the time of the first Crusade (1096). Only toward the end of the thirteenth century are traces of a Jewish community again found in that city. At that time (1298–99) the Jews of Auvergne paid into the royal treasury a tax of 992 livres, 6 sous, 6 deniers (Library of Clermont, Auvergne MS. No. 62; compare "Revue Etudes Juives," xv. 248). In 1293 Jews dwelt in several market-towns or villages of Auvergne, such as Herment, Ennezat, Montaigut, Lignat, etc. (see article by M. A. Tardieu, in "La Dépêche du Puy-de-Dôme," Sept. 14, 1891). At Orbeil lived one of the disciples of R. Ḥayyim of Blois, R. Isaac, author of "Menahel" (The Guide), a collection of ritual rules known only by the quotations from it found in the ritualistic work "Oraḥot Ḥayyim" of Aaron of Lunel (Renan-Neubauer, "Les Rabbins Français," p. 448). The Manuscript de Rossi 313, 3, cited by Gross ("Gallia Judaica," p. 589), contains the haggadic explanations of Nathan ben Joseph. This scholar probably came from Clermont.

There were also Jews in other French places which bore the name of Clermont. Some are found in 1321–23 at Clermont-en-Argonne, in the department of the Meuse ("Revue Etudes Juives," xix. 257), and some at Clermont, Hérault, in 1350–1400 (S. Kahn, "Les Juifs de Tarascon," p. 25). In 1808 thirty-eight Jews were living at Clermont; in 1901 it had twenty-five to thirty families. The community is part of the consistory of Lyons.

BIBLIOGRAPHY: In addition to the citations in the text, see *Regesten zur Gesch. der Juden*, Nos. 29, 34, 35, 38.

G. S. K.

**CLEVE, GERMANY.** See JÜLICH.

**CLEVE, ELIJAH.** See GOMPERZ FAMILY.

**CLEVELAND:** Capital of Cuyahoga county, Ohio, U. S. A.; situated at the mouth of the Cuyahoga River, and an important port on Lake Erie. The history of its Jewish community dates back to the year 1837, when a Bavarian, Simson Thorman, settled here. He was soon followed by others of his countrymen—Cleveland being then a thriving town of about 6,000 inhabitants—and in 1839 the colony had increased sufficiently to warrant the establishment of a permanent religious organization.

This first congregation, called The Israelitish Society, began with twenty members. In 1842 it was divided, the seceding branch forming the Anshe Chesed society; but four years later these two again united, and formed the Anshe Chesed congregation, the oldest existing religious organization in the town. Its first synagogue was built on a lot exchanged for land which had been presented to the Anshe Chesed society, for building purposes, by Leonard Case, a wealthy non-Jewish landowner.

**First Settlements.**

Dissensions in 1848 resulted in the withdrawal of members, who in 1850 formed the Tifereth Israel congregation, the second of the now existing congregations. A legacy of $3,000 bequeathed by Judah Touro of New Orleans in 1854, purchased the site upon which its first synagogue was erected. These two congregations have always been the leading factors in Cleveland Jewry—the Anshe Chesed representing the Conservative branch, its present membership being 210; the Tifereth Israel, the Radical Reform, with a membership of 513, and a Sabbath school enrolment of 775. Both are prosperous, and worship in splendid modern edifices.

The rabbis of Anshe Chesed congregation have been: Fuld, 1850; E. Hertzman, 1860–61; G. M. Cohen, 1861–66; Nathan, 1866–67; Gustave M. Cohen, 1867–75; M. Tintner, 1875–76; M. Machol, the present incumbent, from 1876.

The rabbis of Tifereth Israel congregation have been: Isidor Kalisch, 1850–55; Wolf Fassbinder, 1855–57; Jacob Cohen, 1857–66; G. M. Cohen, 1866–1867; Jacob Mayer, 1867–74; Aaron Hahn, 1874–92; Moses J. Gries, the present incumbent, from 1892.

The congregation next in importance is the B'ne Yeshurun Hungarian, which was founded in 1865, reorganized in 1886, and has (1903) a present membership of about 200. Its rabbi is Dr. Sigmund Drechsler.

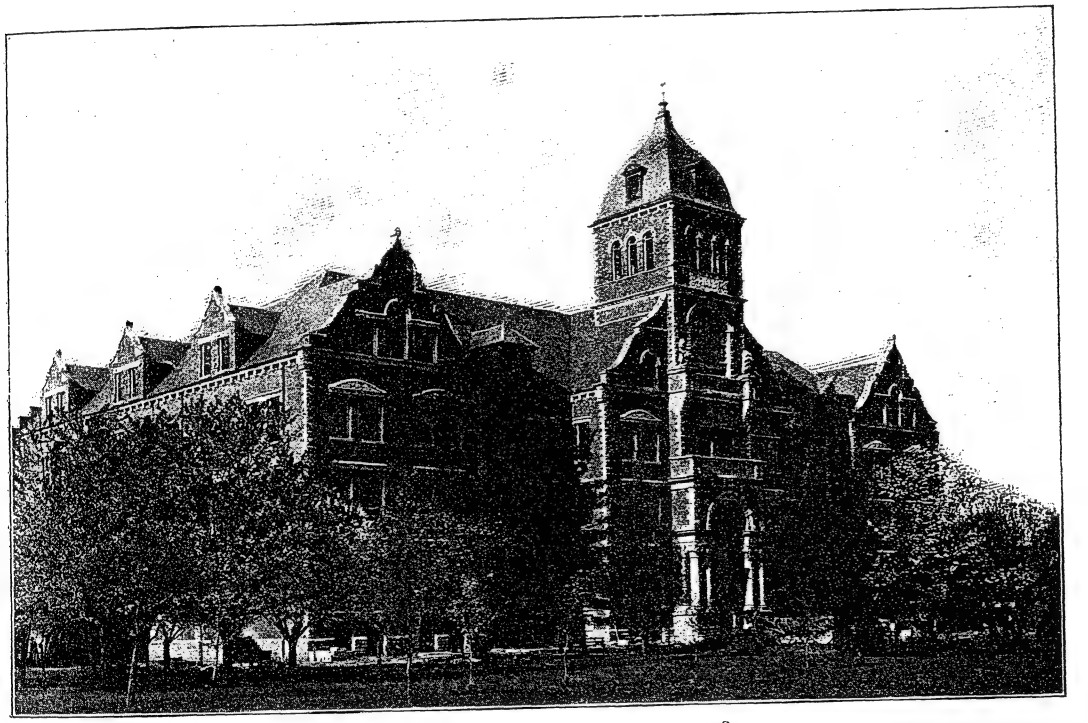
The year 1881 saw the arrival of the first Russian refugees, who, in point of numbers, have since become a highly important part of the community. Besides the three leading congregations mentioned, there are no less than eleven minor congregations, mostly Russian, with a combined membership of about 700—the largest of them, Beth Hamidrash Hagodol Beth Israel, having 600 seat-holders. There are also many so-called "hebrahs," formed only for services during the principal holidays. On Oct. 17, 1885, the first American Rabbinical Conference was held in Cleveland. The first annual conference of of the existing Conference of American Rabbis was held in Cleveland, July 13, 1890.

The Jewish Orphan Asylum of Cleveland, founded by the Independent Order of B'nai B'rith, District No. 2, was established in 1868; its superintendent since 1878 has been Dr. S. Wolfenstein. This institution, which shelters 500 children, has become famous, being considered a model of its kind (see article thereon in "Ohio State Bulletin of Charities and Corrections," vol. iv. 47), and exerting a wide-spread influence in furnishing (from its trained assistants) superintendents and matrons for other similar insti-

tutions. The heads of the Jewish orphan asylums of San Francisco, Atlanta, Chicago, Philadelphia, and Rochester were formerly assistants at the Cleveland institution. The Educational League, formed for the higher education of orphans, and now a national organization, was founded in Cleveland in 1896.

**Charitable and Other Organizations.**

In 1875 the Hebrew Relief Association, the oldest benevolent society of importance, was organized; in 1890 it joined the National Conference of Jewish Charities. Its annual income is about $4,500. There are many lesser charitable organizations in the community, among them the Daughters of Israel, the oldest women's benevolent society, founded in 1860. The Association, in which charity the larger part of its funds is expended. It supports also a free Sabbath-school of about 500 children, a working girls' club of 160 members, a free kindergarten, and several other departments. Its annual expenditure is nearly $3,000. In 1899 an educational organization, called the Council Educational Alliance, was formed, and a building for its use was presented by Moritz Joseph. Though not a social settlement, its work is along settlement lines; being educational and social in character, and having a resident director. In its building are a large gymnasium with baths, a free public library with reading-rooms, and club, class, and social rooms. Courses of free lectures and entertainments are given during the winter. A public playground is maintained by the Alliance. The monthly expenditure is $400; the average monthly attendance (1902) was about 25,000.



THE JEWISH ORPHAN ASYLUM, CLEVELAND, O.
(From a photograph.)

Russian part of the community has recently developed several of its own. In 1881 the Sir Moses Montefiore Home for Aged and Infirm Israelites, founded by the Order Kesher Shel Barzel, was established in the city. It has at present 54 inmates. In 1889 the Young Men's Hebrew Association was formed; but after a more or less active life of eight or nine years it went out of existence in the fall of 1899, for want of interest and support.

In 1894 the Council of Jewish Women was organized by the federation of the older women's societies—the Benevolent Society, the Sewing Society, the Personal Service Society, and others. This organization joined the National Council of Jewish Women in 1896, and has since become an active power in educational and philanthropic work. It assumes the care of the sick poor, and in this works jointly with the older society, the Hebrew Relief

The Jewish lodges in Cleveland are as follows: Independent Order B'nai B'rith, 3; Independent Order Sons of Benjamin, 9; Order B'rith Abraham, 5; Order Kesher Shel Barzel, 2; Independent Order Free Sons of Israel, 2; Order Knights of Joseph, 7. The B'nai B'rith lodges now form Cleveland Lodge, No. 16. There are also several Zionist societies and two newspapers, "The Jewish Review and Observer," an amalgamation of the "Hebrew Observer," founded in 1888, and the "Jewish Review," founded 1893; and a Yiddish paper which has led a precarious existence under various names, and is now (1903) appearing as the "Jewish Free Press."

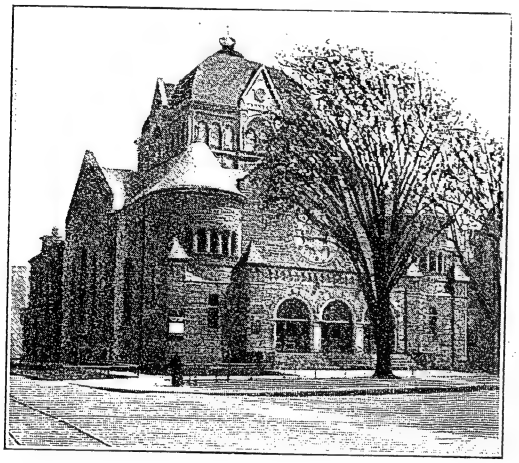
In a total population of about 400,000, estimates place the number of Jews between 15,000 and 25,000.

Of these not more than 7,000 to 9,000 are permanently affiliated with any religious organization.

The older part of the community is rapidly increasing in wealth and importance, an extensive cloak and clothing manufacturing interest being almost entirely under its control. Its members are also well represented among the prominent merchants, and in law, medicine, art, and music.

The younger part of the community, the Russian and Polish element, is also rapidly forging to the front. Some of its earlier arrivals have already attained to affluence; and they also are well represented in the medical profession. The majority, however, are still small tradesmen and pedlers, with a good percentage of tailors, cloak-makers, cigar-makers, carpenters, shoemakers, plumbers, etc.

**Social Status.**



Temple of Tifereth Israel Congregation, Cleveland, O.
(From a photograph.)

The early struggles of the Jews of Cleveland were perhaps more severe than those of other communities, and development was slower. It is indeed only within the last decade that university education has become fairly general; and perhaps it is for this reason that Cleveland has not given more Jews of prominence to the world. The best known now living here is Dr. Marcus Rosenwasser, for some years dean of the Wooster Medical College, and for many years professor of abdominal surgery in the Cleveland College of Physicians and Surgeons. In the early days Benjamin F. Peixotto was a resident and active communal worker here. Simon Wolf also lived here for some years. Besides these the community boasts of but two famous sons—the artists George P. M. Peixotto and Louis Loeb.

The religious attitude of the community differs but little from that of others in the West, save perhaps in that the Reform movement has advanced more rapidly in Cleveland than elsewhere. All shades and varieties of Judaism are to be found, from the most rigidly Orthodox to the ultra-radical Reform—on the one hand, an unswerving adherence to tradition; on the other, at Tifereth Israel synagogue, now called "The Temple," almost an entire abolition of it. The Temple congregation worships on Sunday, a large number of its attendance being non-Jews. It has abolished the reading of the Torah and practically all Hebrew from its service and Sabbath-school. Its Sabbath school session is held on Sunday afternoon. In its house of worship are given regular public courses of lectures and entertainments. It has a public library and reading-room; and recently a large, well-equipped gymnasium, with baths, has been added.

BIBLIOGRAPHY: *Anniversary Souvenir of the Anshe Chesed Congregation*, 1896; *Souvenir Tifereth Israel Congregation*, 1900.

A. S. WOL.

**CLIMATION or ACCLIMATIZATION:** The adaptation of the individual to a new climate. It has been observed that when people emigrate to a strange country, even when the new climate differs but little from that of the mother country, there occurs a transformation which affects the entire organism. It has been shown by Virchow that it is not only the individual who is affected by a prolonged sojourn away from his native country, but his posterity as well. At present one of the most urgent problems confronting modern statesmen and sociologists is whether Europeans can emigrate to other climates, particularly the tropics, live healthful lives, and perpetuate their kind and ethnic type there (see C. H. Pearson, "National Life"; B. Kidd, "Control of the Tropics," p. 79, note).

The Jews furnish perhaps the best statistics for solving the problem of climation. They live, thrive, perpetuate their kind, and preserve their identity in almost every climate. Many students of the problem of acclimatization have shown that the Jews are a cosmopolitan race (see particularly Boudin, "Mémoires de la Société d'Anthropologie," i. 117). Andree aptly says that "the Jew is able to acclimatize himself with equal facility in hot and in cold latitudes, and to exist without the assistance of native races. He lasts from generation to generation, in Surinam (Dutch Guiana) or in Malabar (India), tropical climates where Europeans, in the course of time, die out unless they are constantly reenforced by immigration from the mother country" ("Zur Volkskunde der Juden," pp. 70, 71). In Algiers, where the French find it so difficult to adapt themselves, the Jews are known to prosper and multiply, as the following figures show:

**Jews an Example.**

| Year. | Mortality per 1,000 Population. | |
|---|---|---|
| | Europeans. | Jews. |
| 1844 | 44.6 | 21.6 |
| 1845 | 45.5 | 36.1 |
| 1847 | 50.0 | 31.5 |
| 1848 | 42.5 | 23.4 |
| 1849 | 105.9 | 56.9 |

The climation of the Jews in Algiers appears the more striking in view of the following figures for the year 1856, given by Boudin (*l.c.* p. 119), showing the relation of the birth-rate to the death-rate among the Jews in comparison with Europeans and the native Mohammedans:

| | Births. | Deaths. |
|---|---|---|
| Europeans | 1,234 | 1,553 |
| Mohammedans | 331 | 514 |
| Jews | 211 | 187 |

A similar vitality and power of acclimatization are shown by the Jews in India (for statistics see M. Legoyt, "De Certaines Immunités Biostatiques de la Race Juive," pp. 21–24), in the tropical countries of South America (Montano, "L'Hygiène et les Tropiques," in "Bulletin de la Société de Géographie," series 6, xv. 418–451), in the southern portion of the United States, and in Cuba. The same holds good in South Africa and Australia.

A. R. Wallace considers the Jews "a good example of acclimatization because they have been established for many centuries in climates very different from that of their native land; they keep themselves almost wholly free from intermixture with the people around them. . . . They have, for instance, attained a population of near two millions [at present nearly six millions] in such severe climates as Poland and Russia; and according to Mr. Brace ('Races of the Old World,' p. 185), their increase in Sweden is said to be greater than that of the Christian population; in the towns of Algeria they are the only race able to maintain its numbers; and in Cochin China and Aden they succeed in rearing and forming permanent communities" ("Acclimatization," in "Encyclopædia Britannica," 9th ed., vol. i.).

**Extremes of Temperature.**

It is important to note that wherever they live the Jews preserve their peculiar typical Semitic features, and in most cases also their habits of life.

Felkin ("Can Europeans Become Acclimatized in Tropical Africa?" in "Scottish Geographical Magazine," ii. 653) states that it is probably due to a certain amount of Semitic blood that the southern Europeans possess in a higher degree the power of adapting themselves to a subtropical climate. Discussing the overwhelming superiority in adaptability of the Maltese over the Spaniard, Virchow says that it is derived from the mixture of foreign (Semitic) blood ("Ueber Akklimatisation," in "Verhandlungen der Versammlung der Naturforscher und Aerzte in Strassburg." 1885).

Investigation tends to show that even a little Semitic blood in the veins of nations is a great help in acclimatization, and that the power to adapt themselves to a strange climate is a racial trait of the Jews. Another important point is that while other white races find it advantageous to climation to intermarry with the native races, and while many have shown that this is absolutely necessary for successful climation, the Jews do not, as a rule, inter-marry with their neighbors, and still adapt themselves easily to new climatic conditions. See Intermarriage.

**Suggested Causes.**

Some consider that the superior power of climation of the Jews is a racial trait, acquired by their constant migrations, and even their temporary stay in Egypt; and their slow progression ("petit acclimatement") is stated by Bertillon ("Acclimatement," in "Dictionnaire des Sciences Anthropologiques," Paris, 1884) to have had its influence on their power of climation. But Schellong ("Akklimatisation," in Weyl's "Handbuch der Hygiene," i. 334) points out that the center of dispersion of the Jews was in the countries near the Mediterranean, whence they have slowly penetrated into the heart of Europe (an opinion not shared by all authorities on the subject); and that in this manner they have reached the northern countries of Europe, their progression being constantly in the direction of the colder regions, for which less aptitude for climation is necessary.

Another point especially worthy of notice is the fact that the Jews in the tropical countries are not engaged in pursuits requiring much exertion and exposure to the hot rays of the sun. This is especially emphasized by Ripley ("Races of Europe," p. 563), who says that Jews confining all their activities to shops in the towns can not be compared with others who take up the cultivation of the soil.

Another view of the question of the causes of the Jew's power of climation is that his sobriety, purity of home life, and freedom from vicious habits contribute largely to his easy adaptation to a new climate. That there is a great deal of truth in this can not be denied, because it is well known that immigrants in tropical countries are prone to do things which they would not even think of amid the restraints of home life. The English (according to Wallace), who can not give up animal food and the use of spirituous liquors, are less able to sustain the heat of the tropics than the more sober Spaniards and Portuguese. The Boers in South Africa are another example of a people who keep sober and prosper in a tropical land. The sobriety of the Jew is admitted by all, and has undoubtedly a great influence on his adaptability to new climates, although this adaptability seems to be a racial characteristic of the Semites, not dependent upon the merely negative virtue of sober and temperate living.

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J. M. Fr.

**CLISSON:** Town in the department of Loire-Inférieure, France, formerly belonging to the province of Brittany. Clisson was a center of Jewish learning, several renowned scholars having resided there; and its name, variously written קולצון, קלצון, לצון, קלבון, קלאצוף, קלצין, occurs in the Hebrew writings of the thirteenth century. Its most prominent scholars were: (1) the Tosafist Joseph, called also "Joseph the Jerusalemite"; (2) Meïr Clisson, mentioned as a Biblical commentator in the commentary "Ẓofnat Pa'neaḥ"; (3) Isaac of Clisson, mentioned in the "Semaḳ"; (4) Jacob, mentioned by Mordecai ben Hillel.

Bibliography: Zunz, *Literaturgesch. der Synagogalen Poesie*, p. 612; Gross, *Gallia Judaica*, pp. 594 *et seq.*

G. I. Br.

**CLOAK.** See Mantle.

**CLOUD.—Biblical Data:** The Hebrew equivalents for "cloud" are: (1) "'Anan," (Gen. ix. 13, 14; Ex. xiii., *passim*), which occurs once in the feminine

form "'ananah" (Job iii. 5), and once in the Aramaic form ענן (Dan. vii. 13). (2) "'Ab" is generally used in the poetic books instead of the more prosaic "'anan" (Job xxxvi. 29; xxxvii. 11, 16; I Kings xviii. 44; Isa. v. 6, etc.). (3) "Shaḥak," a purely poetic form, occurring frequently in the plural, but only twice in the singular (Ps. lxxxix. 7, 38), is used for "heavens" (Job xxxvii. 15; Ps. lxxxix. 7, 38). In Deut. xxxiii. 26; Isa. xlv. 8; Jer. li. 9; Job xxxv. 5, xxxviii. 37; Ps. xxxvi. 5, lvii. 11, cviii. 5, it is used as a parallel for "heaven." (4) "'Arafel," a thick, heavy, dark cloud (Deut. iv. 11, v. 22; II Chron. vi. 1; Job xxii. 13, xxxviii. 9; Isa. lx. 2). (5) "Nesi'im," rendered "vapors" in Jer. x. 13, li. 16. Ps. cxxxv. 7 seems to echo Jer. x. 13 and li. 16, having a very similar phraseology. "Nesi'im" occurs also in Prov. xxv. 14, "clouds and wind and no rain."

In the peculiar climatic conditions of Palestine clouds were an important feature. The year was divided into a rainy season, from October to May, and a dry season, from May to October. During the rainless season not only was there no rain, but not even a cloud appeared in the heavens (I Sam. xii. 17, 18), and when the rain-cloud did appear it arose gradually from the west—that is, from the sea—and then the heavens were darkened and a tremendous downpour followed (I Kings xviii. 45). Many figurative expressions are derived from the qualities of the clouds. They are driven across the sky very quickly; hence it is said that the enemy "shall come up as the clouds" (Isa. xix. 1, lx. 8; Jer. iv. 13). Job complains of his welfare passing away as the cloud (Job xxx. 15). Here, too, is the thought that the cloud leaves no trace behind it. Originating from this thought is the phrase in Isa. xliv. 22, "I have blotted out, as a thick cloud, thy transgressions." The clouds of the rainy season foreshadow the rain, hence symbolize a favor bestowed (Prov. xvi. 15). In the dry season the dew-cloud revives the dried vegetation; God's favor is therefore pictured as the dew (Hosea xiv. 5). The blackness of the clouds betokens misfortune (Ezek. xxx. 18; Lam. ii. 1), and even a curse, as in Job iii. 5.

Clouds are frequently pictured as hiding God from man and as intercepting man's petitions (Lam. iii. 44; Job xxii. 13, 14). In Job xxvi. 8 there is the strong figure of the cloud used to bind up and contain the waters. As direct manifestations of God, the clouds are His chariots (Ps. civ. 3; Isa. xix. 1). When God appeared over Mount Sinai it was in clouds and thunder and lightning. A cloud covered the mercy-seat (Lev. xvi. 2) in the Tabernacle, and later on it rested over the Temple (I Kings viii. 10, 11; II Chron. v. 13, 14). A pillar of cloud accompanied the Ark, showing the way by day through the wilderness (Ex. xiii., *passim*). See Rainbow.

J. G. B. L.

**—In Rabbinical Literature:** The observation of clouds for the purpose of divination (עונן) was one of the forbidden methods of forecasting the future (Lev. xix. 26). Notwithstanding this, the pillar of cloud of the altar was observed for that purpose in the Temple on New-Year's or Atonement Day (compare Yoma 21b.; B.B. 147a), the direction which the pillar of cloud took being thought to indicate what part of the land would be blessed with plenty during the year (Lev. R. xx.; compare Abraham's forecasting of the year while observing the stars on New-Year's eve [Book of Jubilees, xii. 16]). A cloud stationary over the top of Mount Moriah, betraying the presence of the Shekinah, was the means by which Abraham recognized "the place afar off" (Gen. xxii. 4; Gen. R. lvi.; Tan., Wayera, 46; Pirḳe R. El. xxxi.; Targ. Yer. to the passage). A cloud over the entrance to the tent of Sarah also indicated the presence of the Shekinah (Gen. R. lx.).

Of Moses it is narrated that when he was about to ascend to heaven, a cloud came to meet him, and, forming about him, carried him up (Pesiḳ. R. 20; ed. Friedmann, p. 96). God wrapped Moses in a cloud to protect him when the angels of heaven, who were jealous of him, wanted to cast him down (Ex. R. xli., xlii.). The cloud of the divine glory also appeared at Aaron's death on Mount Hor, and gradually covered him until he disappeared from before Moses (Yalḳuṭ, Mas'e, § 787). Moses was sanctified by the cloud so that he could receive the Law from God on Sinai (Ab. R. N. i.). When Moses' life was drawing to an end, the cloud of glory surrounded his successor, Joshua, at the gate of the tent, and Moses, standing outside, felt that his leadership was transferred to Joshua (Jellinek, "B. H." i. 116). Josephus ("Ant." iv. 8, § 48) relates of Moses' end that after he had dismissed the elders and was still discoursing with Eleazar, the high priest, and Joshua, a cloud suddenly stood over him and he disappeared (compare Samaritan Book of Joshua, vi.).

The clouds carried along from the River Pishon in paradise the precious stones for the ephod and the high priest's breastplate, as well as the sweet odors, the sacred oil, the balsam for the candlestick, and the ointment and incense for the Tabernacle (Targ. Yer. to Ex. xxxv. 27, 28, the word נשיאים, used in the passage, denoting both "princes" and "clouds"). The clouds spoken of in Isa. lx. 8 ("Who are these that fly as a cloud?") are miraculous clouds, carrying the righteous every morning and evening from all parts of the world to the Temple at Jerusalem, so that they may participate in the divine service (Pesiḳ. R. 1.; compare I Thess. iv. 17: "We which are alive and remain shall be caught up together with them [the angels] in the cloud to meet the Lord in the air").

The cloud of divine glory which carries the Son of man in the Messianic vision (Dan. vii. 13) has given rise to the identification of Anani, the descendant of David (I Chron. iii. 24), with the Messiah as "the one who will come down from the clouds" (see Targ. and Sanh. 92b: בר נפלי [*νεφέλη*], "the son of the cloud"; hence Matt. xxiv. 30, *passim*).

Clouds of a miraculous character appeared to R. Ḥiyya ben Luliani in the time of a drought, saying to one another: "Come, let us bring rain to Ammon and Moab" (Ta'an. 25a). For the cloud-vision in the Baruch Apocalypse (liii. *et seq.*), see Baruch, Apocalypse of.

Regarding the origin and nature of the clouds, R. Eliezer holds, pointing to Gen. ii. 6 and Job xxxvi. 28, that the clouds above sweeten the water rising from the ocean as mist, while R. Joshua, referring to Deut. xi. 11 and Job xxxvi. 37, says that the

clouds form a receptacle through which the water coming from above pours down as through a sieve; whence the name "shehakim" (grinders), as they "grind" the water into single rain-drops (Gen. R. xiii.; compare Bacher, "Die Agada der Tannaiten," i. 136). These views seem to have given rise to another controversy between R. Johanan and R. Simon b. Lakish, the former referring to Dan. vii. 13, the latter to Ps. cxxxv. 7 (Gen. R. *l.c.*). The five Biblical names for "cloud" are explained: "'ab" = the cloud thickening the upper atmosphere; "ed" = the cloud bringing, in the form of rain, "calamity" upon corn-speculators; "'anan" = the cloud rendering people "pleasant" toward one another through prosperity; "nesi'im" = the cloud rendering people "princes," either by benefiting all or by favoring some; "haziz" = the "shining" cloud causing men to have "visions" (Gen. R. *l.c.*, and Yer. Ta'an. iii. 66c).

S. S. K.

**CLOUD, PILLAR OF** (עמוד הענן, Ex. xiii. 21).—**Biblical Data:** When Israel was marching through the wilderness, YHWH, wrapped in a pillar of cloud, preceded the people in order to show them the right way. During the night the cloud turned into a pillar of fire (Ex. xiii. 21; xiv. 19, 24; Num. xiv. 15; Deut. i. 33; compare Ps. lxxviii. 14; Neh. ix. 12, 19). On one occasion the pillar of cloud moved behind the Israelites in order to shield them from the pursuing Egyptians (Ex. xiv. 19, 24).

The historic basis of this account is doubtless found in the frequently mentioned custom of carrying fire before an army on the march, so that the route might be indicated by day by the rising smoke and after nightfall by the light. When Alexander was marching through Babylonia and Susiana he gave the signal for his army to set out, not by trumpet, but by means of a long pole fastened above the chief tent, on which a fire burned by night, and from which smoke rose by day (Curtius, v. 2, 7). Thrasybulus, leading home banished men through untrodden regions, was preceded at night by a fire (compare Clement of Alexandria, "Stromata," ed. Colon, i. 348). In Arabia to-day iron vessels filled with burning wood are carried on long poles at the head of caravans (compare Harmer, "Beobachtungen," i. 348; Pococke, in "Morgenland," ii. 51). Since YHWH is Israel's leader, and clouds and fire signify His presence (Ex. iii. 2, xix. 9), smoke and fire are transformed into cloud and firelight.

E. G. H. W. N.

——**In Rabbinical Literature:** The Haggadah, taking the words "I placed the children of Israel in tents" ("sukkot," Lev. xxiii. 43) in an allegorical sense as signifying that the Israelites were surrounded with clouds for protection, and the name of the city Sukkot (Ex. xii. 37, xiii. 20) as the place where they were covered with clouds (see Mek., Bo, xiv.; Mek., Beshallah, i.), mentions not one, but seven, "clouds of glory" as having accompanied Israel on its march through the desert (ענני כבוד); namely, one on each of the four sides, and one above, one below, and one in front of, these four. According to another passage there were even thirteen clouds, two on each side, two above, two below, and one in front. Others, again, speak of only four, or of two (Mek., Beshallah, i.; Sifre, Num. 83). The cloud in front prepared the way by leveling the heights and depths (see ARNON), killing the snakes, and making the way pleasant. These "clouds of glory" prevented the garments of the Israelites from becoming soiled or worn during the forty years in the wilderness (Pesik., ed. Buber, x. 32a; compare the parallel passages in Buber, *l.c.*). They were combined with the standards of the twelve tribes as follows: a strip of the seventh cloud, on which the initials of the names of the three patriarchs flashed in heavenly light, rested on the standard of the tribe of Judah, while a second strip of the same cloud, on which the second letters of the names of the three patriarchs flashed, rested on the standard of the tribe of Reuben; the standards of the tribes of Ephraim and Dan were similarly distinguished by strips of the seventh cloud. Hence the first strip of cloud bore the letters אי"י; the second strip, בצע; the third, רחק; and the fourth, מקב, the name of Abraham being spelled without the letter ה, and appearing on these strips of cloud as "Abram." This ה combined with י and forming the name of God (יה), appeared on the pillar of cloud that hovered over the Ark of the Covenant. During the seven days of the week the pillar of cloud went the rounds of all the camps of Israel, giving light as the sun by day and as the moon by night. When God wished the Israelites to remove their camps, the cloud on which the letters יה were marked moved upward from the Ark of the Covenant. The four other strips of cloud followed after it, and as soon as the priests noticed these clouds following in the wake of the first, they blew their trumpets as the signal to continue the journey ("The Chronicles of Jerahmeel," pp. 149–157; a slightly different version is found in the description of the cloud in the "Kanah," ed. Korez, p. 32b–c). These clouds receded from the Israelites when they had committed sins, and thus failed to protect them; this happened in the case of the tribe of Dan, which, having been guilty of idolatry, was assailed by Amalek, and many were slain (Mek., Beshallah, Amalek, 1). Compare FIRE, PILLAR OF; STANDARD.

E. C. L. G.

——**Critical View:** An account somewhat different from that in the two earlier sources of the Pentateuch, J and E, is found in the latest source, the Priestly Code. The latter never speaks of a pillar, but merely of a cloud, and this appeared only after the erection of the Tabernacle, which it covered by day, while by night it contained fire, which was perceived on the Tabernacle and taken as an omen. When the cloud rose the Israelites broke camp, and when it was lowered they set up their tents (compare Ex. lx. 34 *et seq.*; Num. ix. 15 *et seq.*, x. 11 *et seq.*, xvii. 7). Hence the conception in the Priestly Code seems to be based on the idea of the continually burning altar-fire in the tent (compare Dillmann, on Ex. xiii. 21).

E. G. H. W. N.

**COAL:** Expressed in the Bible by two words, פחם (Prov. xxvi. 21; Isa. xliv. 12, liv. 16) and

גחלת, גחלים (Ps. xviii. 9 [A. V. 8]; Prov. xxv. 22). Since גחל means "to glow" or "to burn," גחלים probably means "the glowing," and פחם, "black coal" (compare Prov. xxvi. 21), although this distinction does not always obtain (Isa. xliv. 12, liv. 16). Of course, charcoal is always meant, which was made of tamarisk and broom, the kind formed of the thick roots of the latter (רתם) giving an especially strong and lasting heat, and being still much sought in the East (Robinson, "Biblical Researches in Palestine," i. 203; Germ. ed., iii. 683). According to Jer. vi. 29, the flame was fanned by a bellows (מפח), probably the ancient variety worked with the feet and hands; but in a picture found in Wilkinson's "Ancient Egyptians," iii. 339, the Egyptians are shown using for that purpose long reeds protected against the flame by long metal points.

Though the coal-fire was used chiefly for cooking food, and for baking bread, meat, and fish (Isa. xliv. 19), it was also used for heating the homes. In the winter, live coals were placed in a brazier standing in the middle of the room (אח, Jer. xxxvi. 22; כיור אש, Zech. xii. 6); in the houses of the poor they were placed in a hole in the floor. As there were no chimneys, the smoke found vent either through the door or through the grated window (ארבה), which was generally rather high in the wall (Hosea xiii. 3).

The word "coal" is often used in a metaphorical sense: II Sam. xiv. 7 speaks of the "quenching of the coal" of a man, meaning the complete annihilation of his issue; while in Prov. xxv. 22 kindness bestowed upon an enemy is called "heaping coals of fire upon his head," since it tends to waken his deadened conscience and help him to realize his wrong. Ecclus. (Sirach) viii. 10 compares the smoldering and easily roused passion of the godless man to the coal that is easily lighted and breaks forth into flame.

E. G. H. W. N.

**COAT:** An outer garment with sleeves, for the upper part of the body; in the Bible it is an article of dress for both men and women, worn next to the skin, and is distinct from the "cloak," or outer garment (compare Matt. v. 40); either "shirt" or "tunic" would be a more correct rendering. The Hebrew has "kuttonet," rarely "ketonet," which is sometimes translated "robe" or "garment" (Isa. xxii. 21; Neh. vii. 70, 72; II Sam. xiii. 18, 19; Ezra ii. 69). "Kuttonet" is a word of doubtful etymology (coming, perhaps, from a root meaning "to clothe"), but its cognate forms are found in Arabic ("kattan"), Ethiopic ("ketân"), Assyrian ("kitinnê"), and Greek ("chitôn").

Originally (Gen. iii. 21) the garment worn by the Hebrews was a simple loin-cloth of leaves or skins, like that adopted by Elijah (II Kings i. 8, "girdle of leather"; compare the use of the "puntî" on the border of the Red Sea: Müller, "Asien und Europa," p. 108). In course of time this developed into a short shirt, with an aperture for the head to pass through, and was gradually lengthened to the knees (especially when used by women), and sometimes to the ankles. Even tunics with trains are mentioned (Isa. vi. 1; Jer. xiii. 22; Nahum iii. 5). The shirt was made at first without sleeves, and also failed to cover the left shoulder (see Müller, *l.c.* pp. 296 *et seq.*). The working classes continued to wear the "primitive loin-cloth" (Müller, *ib.* p. 297), or the sleeveless coat, as this allowed full freedom of movement for both arms and legs. When the shirt was long, a belt or girdle was worn over it, partly for the purpose of holding it together, but mainly to enable the wearer to tuck in the laps when running, walking, or working.

The expression "mouth of the coat" can not be understood to mean that the shirt had a collar. It denotes simply the opening at the top, fitting closely round the neck (Job xxx. 18). At night (Cant. v. 3) this undergarment was taken off. Later, as outer garments came into use, one clothed only with the kuttonet was considered to be "naked." As a sign of mourning, originally, every article of dress was removed, and cuts were made in the flesh; but as soon as the wearing of the kuttonet alone came to be regarded as equivalent to "nakedness," that garment was rent to express grief (II Sam. xv. 32; compare Morris Jastrow, in "Journal of the American Oriental Society," xxi. 23, 39; and see CUTTINGS). That a loin-girdle was regarded as equally inadequate with the kuttonet is shown in Talmudic allusions (Shab. 62b; Soṭah 9a; Esth. R. 104b).

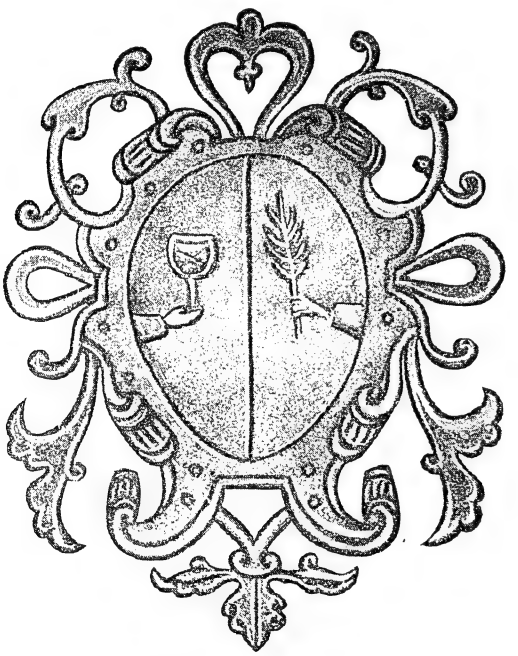
The more luxurious classes of society—*e.g.*, women of royal blood (II Sam. xiii. 18, 19) and men of leisure—wore tunics with sleeves. This is the meaning of the Hebrew "passim" occurring in the description of the garment presented to Joseph by his father (Gen. xxxvii. 3). It was not "of many colors" (see Septuagint); the color of the shirt worn even by those of high rank was yellow, or red, or black (Müller, *l.c.* pp. 297–299); the upper garment, wound spirally round the body, was of blue and red, and showed various patterns, like those worked into rugs; but its significance lay in the fact that the sleeves (Targ. and Bereshit R. parashah 84) marked the favorite son, who was absolved from work. These sleeves sometimes extended only to the elbow-joint; when they covered the whole length of the arm, the lower part was, as a rule, richly ornamented with fringe. Whether or not the common shirt had seams is not clear. The more costly shirts appear to have been sewed together, the seams, especially those round the neck, being heavily covered with embroidered strips (Müller, *l.c.* pp. 298, 299). The materials from which these tunics were made were wool—woven by the women—flax, and, for the more costly ones, worn by officials, both secular and sacerdotal (Ezek. xxvii. 16; Isa. xxii. 21), imported Egyptian byssus ("shesh," Gen. xli. 42; Ex. xxviii. 39; and "buẓ," Ezek. xxvii. 16).

In Mishnaic times this coat, or shirt, was still worn. It is found under the name "onḳali" ("nokli," Yer. Shab. 15d), which sometimes seems to denote a garment worn by women, and is correctly explained in the "'Aruk" as "a thin article of apparel worn next to the skin" (compare also Meg. 24b; Sanh. 82b; M. Ḳ. 24a). It was, however, provided with sleeves (Brüll, "Trachten der Juden"; Krauss, "Lehnwörter," *s.v.*). "Sarbalin" in Dan. iii. 21 is not "coat," but "trousers." (See COSTUMES IN BIBLICAL TIMES).

E. G. H. G. B. L.—E. G. H.

**COAT OF ARMS:** Armorial bearings of families to which the right to bear arms has been granted by the recognized heraldic authorities. This right is in a heraldic sense distinctly feudal in character; and it seems to have originated, toward the end of the twelfth century, in the international relations during the Crusades, which rendered it desirable to introduce some system into the devices on shields. As Jews had no recognized position in the feudal system after this period, they could not use these devices, though for some time they were ranked with nobles, and had the right of deciding their disputes by duel. Consequently, no Jewish coats of arms were recognized by the heralds in the Middle Ages; though rich Jewish families of means used devices, as is shown by the occurrence of heraldic SEALS.

The first recorded Jewish coat of arms is that of Bassevi von Treuenfeld, which was granted by the German emperor Ferdinand II. Jan. 18, 1622. Grätz ("Gesch." x. 37) blazons his shield a blue lion, eight red stars in a blue field, thus committing one of the most elementary heraldic blunders in thus putting color upon color. The true blazon will be found below. In the same year two Jewish envoys from Candia arrived at Venice bringing with them designs practically the same as coats of arms. One of these (Samuel Abdala) is figured below; but it is unlikely that they were granted by any heraldic

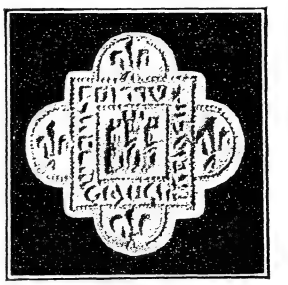


Arms of Samuel Abdala.
(From the "Jewish Chronicle.")

authority, since one of the envoys had a device referring to his given, and not his family, name.

The practise of bearing coats of arms became more general among the Jews at the time of the Maranos. When a Jew became converted in Spain, he was generally adopted by some noble family, and thereby obtained the right to bear the family arms. In this way many Jewish families gained the right to shields, which they carried with them to Holland, and had carved on their tombstones, even after they had repudiated Christianity, which had given them the right to such shields. It would appear that at an even earlier period certain Spanish Jews had adopted arms; since there is on record the elaborate seal of the Halevis of Toledo, bearing the triple-turreted castle of Castile, a device afterward adopted by the earl of Beaconsfield.

**Sephardic Coats of Arms.**



Arms of the Halevi Family.
(In the British Museum.)

In more recent times a grant of arms has lost its feudal significance; and it now merely implies that the grantee is a person of some wealth who desires to have the same external trappings as other persons in his social position. Jews have occasionally yielded to this desire, and a certain number of coats of arms have been granted in England by the heraldic authorities. Besides these, those Jews who have been received into the ranks of the nobility on the continent of Europe have, as a matter of course, been granted armorial bearings, which are recorded in the usual works on heraldry. There is rarely anything distinctively Jewish in the coats of arms thus granted. Occasionally, as with the Montefiores and the Sassoons, a Hebrew word is used; but as a rule the ordinary heraldic signs are utilized.

The subjoined list of coats of arms of Jewish families—the first that has been made—has been compiled from the standard works on heraldry of the respective countries, with occasional reference to Jewish books in which armorial bearings sporadically occur. The full titles of the works cited under names of authors at the end of each blazon are as follows:


Almanac de Gotha. Gotha, 1900-02.

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Burke, John.—A Genealogical and Heraldic History of the Landed Gentry or Commoners of Great Britain and Ireland. 4 vols. London, 1836-38.

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Piferrer, D. Francisco.—Nobiliario de los Reinos y Seniorios de España. 2d ed., 6 vols. Madrid, 1857-60.
Rietstap, I. B.—Armorial Général, Precedé d'un Dictionnaire des Termes du Blason (cited as "Rietstap"). 2d ed., 2 vols. Gouda, 1887.
—— Wapenboek van den Nederlandschen Adel (cited as "Rietstap, Wapenboek"). 2 vols. Groningen, 1883-87.
Siebmacher, I.—Grosses und Allgemeines Wappenbuch. Nuremberg, 1856-86.
Vorsterman van Oijen.—Stam-en-Wapenboek van Aanzienlijke Nederlandsche Familien. 3 vols. Groningen, 1885-90.
Walford, E.—County Families of the United Kingdom. 37th annual issue. London, 1897.
Wurzbach, Constant von.—Biographisches Lexikon des Kaiserthums Oesterreich. 59 vols. Vienna, 1856-89.

## Coats of Arms of Jewish Families.

**Abarbanel** (Spain, Portugal, Holland): Argent, a lion gules, rampant, toward a tower gules. [Rietstap, i. 1; Da Costa, p. 511.]

**Abarbanel de Sousa** (Portugal): Quarterly, 1 and 4, argent, a lion gules, rampant, toward a tower gules (for Abarbanel); 2 and 3, argent, four crescents, appointé, affronté, gules (1. 2. 1) (for Sousa). [Rietstap; Da Costa, *ib.*]

**Abarbanel da Veiga** (Portugal): Quarterly, gules, an eagle argent; argent, three fleurs-de-lis azure. [*Ib.*]

**Abdala** (Corfu, 1622; grant for Samuel Abdala): Divided, dexter, in an outstretched hand the goblet for the Ḳiddush in a field azure; sinister, in an outstretched hand a twig of myrtle (which in Corfu supplies the place of the spice-box), in a field or. ["Jewish Chronicle," Sept. 19, 1902, pp. 23-25, 55. See illustration on page 125.]

**Abendana** (Amsterdam): Two swords, put in saltier, the hilts below. Crest: Upon a helmet two ostrich-plumes. [Jewish Encyclopedia, i. 52.]

**Abendana**: An eagle upon a bolt of lightning, surrounded by a sun. Crest: A sinister hand. Colors or metals unknown. [Da Costa, p. 513.]

**Aboab**: Or, five stars, 2. 1. 2, put saltier-like (see Frontispiece, Fig. 4). [Piferrer, i. 21; compare Da Costa, p. 515.]

**Aboab** (Altona, Hamburg): A house or fortress with cannon and banner. ["Ost und West," Aug., 1902, p. 534, from Grunwald, "Portugiesengräber," 1902.]

**Abolais** (Portugal, Holland): Divided, 1, a lion rampant toward 2, half of a tree, a rose in the point. Crest: A lion issuant, turned the reverse way (dexter). Colors unknown. Date, 5392 = 1632. [De Castro, plate xiv.]

Abolais.

**Abravanel**: Per bend, charged with a star (8 points) between two arrows, the points upward, accompanied by two stars (8). Crest: Upon a helmet two serpents entwined, combatant. Colors unknown. [Jewish Encyclopedia, i. 127.]

**Acosta** (Spain, Portugal, Holland): Quarterly, 1, or, a mountain, surmounted by a plantation of reeds, proper; 2, gules, a duck natant, proper; 3, gules, a hill, surmounted by a towered castle argent, embattlements azure; at the entrance to the castle a pomegranate, half opened, proper; 4, azure, five stars (8) argent (2. 1. 2), saltier-like. [Piferrer, i. 17; Rietstap, i. 7.]

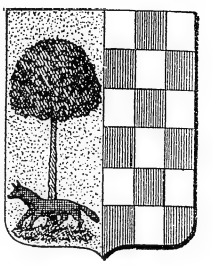
**Aguilar** (Spain): Gules, an eagle sable, holding in its beak a shield gules, charged with three bars or. [Rietstap, i. 16; Piferrer's plate gives shield in center of the eagle.]

**Aguilar** or **D'Aguilar** (London, Spain, Portugal): Gules, an eagle or, surmounted by a bezant argent; in a chief argent, three hills sinople, surmounted each by a pear or, stem and leaves sinople. Crest: A lion issuant or, charged by a bezant argent. [Rietstap, i. 16.]

**Alvarez** (Spain, Holland): Per pale, 1, or, a tree sinople, at the base of the trunk a wolf sable; 2, checky argent and gules. [Piferrer, iv., No. 1573.]

**Andrade** or **D'Andrade** (Spain, etc.): Or, five wolves passant sable (2. 2. 1). [Rietstap, ii. 47.]

**Arnstein, Arnsteiner** (Austria; creation: knight 1793; baron 1793-98): Quarterly, 1 and 4, azure, an eagle argent; 2 and 3, argent, a fess azure, charged by a sun or. Over all, sable, a crown or, surmounted by a bunch of five ostrich-plumes or. Two crests: (1) Wings, alternately azure and argent. Lambrequins: Argent and azure. (2) Five ostrich-plumes or. Lambrequins: Or and sable. [Rietstap, i. 69; Kneschke, i. 114.]

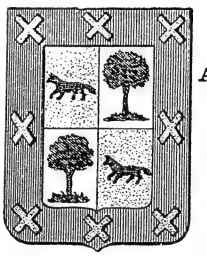


Alvarez.

**Asser** (Amsterdam): Azure, a bend argent, a border or, sometimes charged by four "A's" sable, put in the cantons. Supporters: Two lions regardant, proper. [Rietstap, i. 76.]

**Avernas-le-Gras.** See Suasso and Lopez-Suasso-Diaz-Da Fonseca, below.

**Azevedo (Acebedo** = holly-tree) (Castile): Quarterly, 1 and 4, argent, a holly-tree sinople; 2 and 3, or, a wolf passant sable. The shield is surrounded by a border gules, charged with eight small saltiers or. [Rietstap, i. 92; Piferrer, iii., No. 1272.]



Azevedo.

**Azevedo - Coutinho** (Brabant): Quarterly, 1 and 4, or, a holly-tree sinople; 2 and 3, argent, a wolf passant sable. The shield is surrounded by a border gules, charged with a fleur-de-lis argent, and five hatchets argent, handles or. [Rietstap, i. 92.]

Bassevi von Treuenfeld.

**Bassevi von Treuenfeld** (Austria; creation Jan. 18, 1622): Sable, a bend argent, charged by three stars (5) gules, and accompanied by two lion-leopards or. Crest: A lion issuant or, between couped wings; dexter, argent and sable; sinister, or and gules. Lambrequins: Dexter, or and sable; sinister, argent and gules. [Rietstap, i. 128.]

**Bebri** (1673): In a shield, a sword, quiver with arrows and bow, with a cuirass. Crest: Upon the helmet of a prince (?) a cubit arm, dexter, holding a simitar. Colors not known. [De Castro, plate vi.]

Bebri.

**Belmonte**: Gules, a lion rampant or; in a chief azure, three roses argent. Crest: A bunch of ostrich-plumes (5). Supporters: Two vultures sable, collared argent, holding a standard. Motto: Virtute et fide. [Jewish Encyclopedia, ii. 665.]

**Bernal** (Spain, England): Gules, a horse courant argent, saddled and bridled azure. [Rietstap, i. 177.]

**Bessels** (Amsterdam): Azure, a fess, ondé, argent, accompanied by three stars or (1. 2); in the point of a chief a fleur-de-lis argent. [Rietstap, i. 188.]

**Bleichroder** (Prussia; creation March 8, 1872): Checkered of nine fields; five gules, four sable; the seams argent. Crest: Two wings sable and gules, each wing charged by a fess argent. Lambrequins: Dexter, argent and sable; sinister, argent and gules. [Rietstap, i. 205.]

**Brito** (Castile): Gules, nine lozenges argent (3. 3. 3), each lozenge charged by a lion gules. [Rietstap, i. 304; Piferrer, s.v.]

**Bueno** (1669): In a shield the tree of life, colors not known. [De Castro, plate v.]

**Caceres-Solis** (Seville, Spain, Holland): According to Rietstap: Or, a deer gules; a border comp. vairé and or. [Rietstap, i. 351.] According to Piferrer: Or, a sun gules (for Solis); a border comp. vairé argent and azure. [Piferrer, ii. 106.]

**Cahen d'Anvers** (France): Azure, a lion or, holding in his paws a harp or; a border argent, charged by eight billets azure. ["Annuaire," p. 385.]

**Cahen d'Anvers,** Marquis de Torre-Alfina (Italy; creation 1885): Divided by a seam argent, 1, gules, a tower argent, embattled with five pieces à la Guelph, surmounted by an alfa-plant arraché or; 2, azure, a lion or, holding a harp or; all surrounded by a border argent, brochant, and charged by eight billets azure. [*Ib.* p. 385.]

**Camondo** (Italy; creation April 28, 1867; arms of Abraham Salvator Camondo): Divided, 1, gules, six bezants or (3. 2. 1); 2, sinople, two hands joined together, habilé gules, issuing dexter and sinister from a cloud argent. A chief over all the division argent, charged by a fleur-de-lis fleuronné, accompanied by two stars, all azure. [*Ib.* p. 385.]

**Capadose** (Amsterdam, The Hague): Divided, 1, sinople, two small angels proper, affronté in chief, holding together a mantle gules, lined ermine, in point a beehive or, put upon a terrace proper; the beehive accosted by four bees or, and accompanied by two other bees or, brochant upon the terrace underneath the beehive; 2, or, a lion gules. Crest: A beehive. Supporters: Two lion-leopards proper. [Rietstap, i. 368.]

**Cardozo** (England): Sable, five bezants or (2. 1. 2); a chief denché argent, charged with three tobacco-plants sinople. Crest: A savage proper, issuant, holding in his dexter hand a tobacco-plant sinople; the sinister is leaned upon a triangle or. [Rietstap, i. 373.]

**Carvajal**: Or, a bend sable, a border argent, charged with an oak-branch sinople, acorns or, wound around the shield. [Rietstap, ii. 1312.]

**Castello** (England): On a bend cottised, three triple-turreted towers, accompanied by a lion rampant in upper, and an antique crown in lower, division. Crest: Out of a mural crown five ostrich-plumes, surmounted by a triple-turreted tower. Motto: Utriusque arbiter. . . . [Gaster, "Hist. of Bevis Marks," plate facing p. 161.]

**Castro, De** (Hamburg, Altona): A tower and a hand. Motto: Castrum et fortitudo mea Deus. ["Ost und West," Aug., 1902, p. 533.]

**Castro, De** (Portugal, Spain, Holland, Hamburg): Argent, six bezants azure (3. 3). Crest: A lion issuant, proper, armé, lampassé gules, crowned or. Lambrequins: Argent and azure. [Vorsterman van Oijen, plate 18.]

**Cesana** (Corfu, 1622; grant for Sanson Cesana): The given name of Cesana being that of the Biblical hero Samson, in the escutcheon is seen a man sitting on the back of a lion, in the act of tearing open the mouth of the animal. ["Jew. Chron." Sept. 19, 1902, pp. 23–25, 55.]

**Cohen** (England; granted to Samuel Cohen, Esq., of Park Place, Brixton): Or, two chevronels azure between two griffins segreant in chief gules, and in base, on a mount vert, an oak-tree proper. Crest: A demi-lion issuant, barry of eight argent and gules; in the dexter paw an acorn, slipped proper. [Burke, "General Armory," p. 211.]

Cohn.

**Cohen** (England): Or, a lion rampant gules. Crest: A bear's head, couped sable, muzzled gules. [*Ib.* p. 211.]

**Cohen** (England): A chevron cottised, charged with three bezants (roses?), accompanied in chief by two roses, in base by a stag's head. Crest: A stag's head erased, holding in its mouth a rose with stem and leaves. Motto illegible. Colors not known. [Gaster, *l.c.* plate facing p. 161.]

**Cohn** (Saxe-Coburg-Gotha; creation, 1869, for Moritz Cohn): Gules, a wheel or, winged or, surmounted by a crane argent; in a chief azure, a rising sun or, upon a tertre sinople. Crest: The wheel, winged, surmounted by the crane. Lambrequins: Dexter, or and azure; sinister, or and gules. Supporters: Two figures, one representing Industry, habit argent, with a brownish mantle, accompanied by her attributes, amongst them a beehive: the other Fidelity, habit azure, rifl. yellow, accosted by a dog. Motto: Thätig und treu. [Rietstap, i. 443; Siebmacher, "Anhalt," plate 9.]

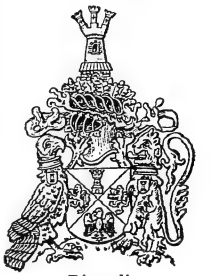
**Coronel** (Spain): Azure, five eagles or (2. 1. 2). [Rietstap, i. 465.]

**Costa, Da** (Portugal, Holland; arms of Isaac da Costa, poet): Gules, six ribs argent fesswise, three in a row, one upon another. Crest: Two ribs in saltier argent, bound gules (see Frontispiece, Fig. 8). [Rietstap, i. 469.]

**Costa, Da** (London): Or, three ribs gules in fess, one upon another. Crest: A reindeer passant, proper. [Rietstap, i. 469.]

**Curiel** (Spain, Holland, Hamburg): Gules, a bend or, engoulée by two dragons' heads or, a border azure, charged by eight kettles or. [Rietstap, i. 497.]

**Delmar** (Prussia; creation May 14, 1810, for Ferdinand Moritz Levi Delmar): Divided, 1, parted, (a) azure, three annulets, mal ordonné, interlaced or; (b) argent, a twig of oak, arraché, sinople in base: 2, or, a pyramid natural upon a terrace sinople. A fess argent, brochant, charged with three stars (5) argent. The shield surrounded by a border or. [Rietstap, i. 522; Kneschke, ii. 447.]



Disraeli.

**Disraeli,** Earl of Beaconsfield (England; creation Aug. 21, 1876): Per saltier gules and argent a castle, triple-turreted, in chief proper, two lions sable in fess sable, and an eagle displayed in base or. Crest: Issuant from a wreath of oak a castle, triple-turreted, all proper. Supporters: Dexter, an eagle; sinister, a lion, both or, and gorged with a collar gules, pendent therefrom an escutcheon of the last, charged with a tower argent. [Foster, "Collectanea Genealogica," i. 10; Rietstap, i. 543.]

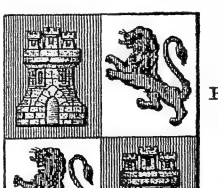
Eichthal.

**Eichthal** (Bavaria; creation 1814, A. E. Seligmann): Azure, two rocks argent from the base of the shield, accompanied in chief by two stars or. Crest: Upon a crown two wings argent, each charged by a fess argent, surcharged by a star or. Lambrequins: Argent and azure. [Rietstap, i. 602; Siebmacher, "Bavaria," plate 29.]

**Elkan von Elkansberg** (Austria; creation inscribed Bavaria, 1825): Azure, a chevron, accosted in chief dexter by a staff (attribute of Mercury); sinister, an anchor, on the left side of same a star, all argent; the chevron accompanied in point by a crane proper, upon a tertre sinople. Crest: Upon a crown the crane upon a tertre, between divided wings, alternately argent and azure. [Rietstap, i. 606; Siebmacher, "Bayrischer Adel," plate 84.]

Elkan von Elkansberg.

**Enriquez, Henriques** (Spain, England): Party per chevron, argent, two lions rampant gules; gules, a triple-towered castle or; port, windows, and masonry azure. Crest: A lamb passant upon a wreath of the colors. Motto: Deus Pastor meus! [Piferrer, i. 31.]

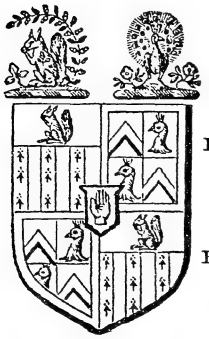


Enriquez.

**Erlanger** (Austria, Frankfort-on-the-Main, Paris, Portugal; creation Portugal, 1859, and Austria, 1871): 1, argent, a fess azure, accosted by two turtles azure (one in chief and one in point); 2, azure, an anchor argent (sometimes or, an anchor sable). Motto: Rast ich, so rost ich! ["Annuaire de la Noblesse," 1897, p. 386.]

**Eskeles** (Austria; creation 1797; knights 1810; baronets 1822): Quarterly, 1 and 4, or, a demi-eagle sable, beaked and membered or, moving from the

partition; 2 and 3, azure, two winged serpents enlacés, affrontés; over all, argent, a redorte of vine proper, adorned with branches, sinople; clusters of grapes azure. Three crests: 1 and 3, three ostrich-plumes, one argent, between two azure; 2, an eagle ep. sable, beaked and membered or. Supporters: Two cranes proper. Motto: Patriæ suisque. [Rietstap, i. 627.]



Faudel-Phillips.

**Espinosa** (Spain and Flanders): Argent, a tree terrassé sinople, accosted by two wolves affrontés, sable, rampant toward the trunk; a border gules, charged with eight flanches or. [Rietstap, i. 629.]

**Faudel-Phillips**: Quarterly, 1 and 4, paly of six ermine and azure, on a chief gules a squirrel sejant, cracking a nut (for Phillips); 2 and 3, quarterly argent and or, in 1 and 4 a chevron azure, and in 2 and 3 a peacock's head erased proper, all within a border sable (for Faudel). Crests: (1) Upon a mount vert, a squirrel sejant, cracking a nut or; between on the dexter side a trefoil slipped, and on the sinister a branch of hazel fructed, extending to the dexter, charged on the shoulder with an acorn, leaved and slipped, proper. (2) Upon a mount a peacock regardant, in its pride, proper; between two rose-leaves argent, leaved and slipped vert. Supporters: Dexter, a Hindoo; sinister, a Mohammedan of India, both habited proper. Motto: Ne tentes aut perfice. ["Jewish Year Book," 1902.]

**Fonseca**: Azure, five stars or (2, 1, 2). (Compare LOPEZ DE FONSECA, LOPEZ-SUASSO, and LOPEZ-SUASSO-DIAZ-DA FONSECA [see Frontispiece, Fig. 4.])

**Fould** (France): Divided diagonally, 1, azure, a lion argent; 2, sinople, a lion or; a bend ermine over all the division, in a chief sable, three stars or. Motto: Aide toi, Dieu t'aidera! ["Annuaire de la Noblesse de France," 1897, p. 387.]

**Franco** (England; for Jacob Franco, London): Argent, a fountain proper, thereout a palm-tree issuant, vert. Crest: On a wreath of the above colors a dexter arm, couped and embowed, habited purple, purfled or, the cuff argent, the hand proper, holding therein a palm-tree vert. Motto: Sub pace copia. ["Trans. Jew. Hist. Soc. England," ii., Append., p. 166.]

Franco.

**Franco-Mendes** (Amsterdam): Gules, a ringlet or, accompanied by three lions naissant or. Crest: Out of a mural crown or, a lion issuant or. [Da Costa, p. 512; Rietstap, i. 703.]

**Gideon** (England; creation 1759): Party per chevron, vert and or; in a chief a rose or, between two fleurs-de-lis argent; in base a lion rampant, regardant, azure. [Burke's "Extinct Baronetcies," p. 218.]

Gideon.

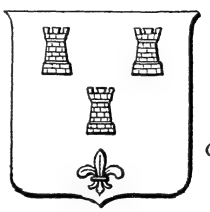
**Goldschmidt** (Austria; creation July 27, 1862): Quarterly, 1, party argent and gules, an anchor argent, broché upon the party passed through a mural crown argent; 2 and 3, or, a bar azure, charged by three stars or; 4, party, argent and gules, an eagle of alternate colors, charged upon the breast with the letter "F" or. The shield is surrounded by a border gules. Crests: (1) A nombriled escutcheon between wings argent. Lambrequins: Argent and gules. (2) Six ears of corn or between wings azure; each wing charged by a crescent or. Lambrequins: Or and azure. Motto: Super omnia veritas! [Rietstap, i. 794-795.]

**Goldsmid**: Per saltier erminois and ermine, on a chief gules, a goldfinch proper between two roses or (being the family arms); over all an escutcheon gules, charged with a tower or, and ensigned by the coronet of a baron of Portugal. Crest: 1st, out of a coronet of a baron of Portugal proper, a demi-dragon with wings elevated, or, holding in its claws a rose gules, slipped, proper; 2d, a demi-lion argent, in the paws a bundle of twigs erect, or, banded azure. Supporters: Dexter, a lion argent, ducally crowned and charged on the shoulder with a rose gules; sinister, a wyvern with wings elevated, or, and charged on the shoulder with a rose gules. Mottoes: Over crests, Quis similis tibi in fortibus domine? (Ex. xv. 11; Maccabean motto). Under the arms, Concordia et sedulitate. ["Jewish Year Book," 1896.]

Goldsmid.

**Gomez** (America; Moses Gomez, Jr., 1768): Three fishes naiant in pale, the first and third looking to the dexter, the middle one to the sinister side. Colors not known.

**Gomez de Sossa** (Spain, Holland): Double shield: (1) Divided horizontally, 1, three towers; 2, a fleur-de-lis. (2) A bar, charged by a star, and accompanied by two stars, one on top, one in base. Crest: A lion issuant. Colors not known. [From a tombstone in Port.-Jewish cemetery, Amsterdam, dated 5427 = 1667 and 5431 = 1671 respectively; De Castro, p. 83.]



Gomez de Sossa.

**Günzburg** (Hesse; creation Nov. 9, 1870; barons Aug. 2, 1874): Quarterly, 1 and 4, argent, an arm in armor proper, holding a lance of tournament with its pennon, all gules; 2 and 3, gules, a beehive or, accompanied by three bees, mal ordonnées, argent. Crest: A deer issuant, proper, armed or. Lambrequins: Dexter, argent and gules; sinister, or and gules. Supporters: Dexter, a deer proper, armed or; sinister, a lion or. Motto: Laboramus. [Rietstap, i. 1043.]

**Haber** (Baden; creation June 2, 1829): Quarterly, 1 and 4, a lion or, in 1 the lion contourné; 2 and 3, or, two demi-wings, adossé, sable. Over all: Azure, nine ears of oats or upon a terrace sable. Crest: A star or between wings sable. Lambrequins: Or and gules. [Rietstap, i. 864; Siebmacher, "Baden," plate 32.]

**Haber von Lindsberg** (Austria; creation 1869): Quarterly with center-shield, azure nine ears of oats, fan-like: 1, or, a demi-lion sable; 2, sable, a demi-eagle or; 3, gules, a lion or, contourné, crowned or; 4, argent, open wings sable. Crest: (1) A double eagle issuant, sable; (2) between open wings sable, a star or; (3) the lion of the field or, issuant, contourné. Lambrequins: (1) Sable and or; (2) azure and or; (3) gules and or. [Siebmacher, "Baden," p. 53.]

Haber.

**Halevi** (Toledo): A triple-towered castle, charged with a fleur-de-lis (see illustration, page 125). [Lucien Wolf, "Jewish Coats of Arms," in "Trans. Jew. Hist. Soc. Eng." ii. 155.]

**Heine** (Prussia; creation 1840): Gules, a chevron renversé, azure, accompanied by three fleurs-de-lis, mal ordonnés, argent. [Rietstap, i. 717.]

**Heine-Geldern** (Austria; creation 1867; barons 1870): 1 and 4, azure, two swords argent, hilted or, put in saltier; 2 and 3, divided, gules and or; an eagle or upon the gules, and sable upon the or. Over all, azure, three stars argent. Crest: Couped wings, dexter, argent and azure; sinister, gules and or. Lambrequins: The same. Supporters: Two lions gules. Motto: Alles durch Gott! [Rietstap, i. 918.]

**Herschell** (England; creation 1886): Per fess azure and sable, in fess a fasces proper, between three stags' heads, couped or. Crest: On a mount vert a stag proper, collared azure and supporting with its dexter forefoot a fasces in bend or. Supporters: On either side a stag proper, collared azure, standing on a fasces or. Motto: Celeriter! [Debrett's "Peerage," p. 414.]

**Hirsch von Gereuth** (Bavaria; creation 1818): Or, a stag rampant, proper, with antlers of six ends, lampassé gules, upon a mount sinople; sometimes also upon a tertre sinople (see Frontispiece, Fig. 2). ["Annuaire," p. 391; Siebmacher, "Bayrischer Adel," p. 99.]

**Hofmann von Hofmannsthal** (Austria; creation Aug. 13, 1835): Quarterly, 1, or, upon a rock proper an eagle in profile, proper, lampassé, gules; in his right claw a bunch of six arrows argent, pointed upward; 2, azure, a poor-box argent (as he was poormaster); 3, a book, bound gules, gilt edges, supported by the two Hebrew tables of the Decalogue; upon the dexter, in Roman numbers, I.–III.; sinister, IV.–X.; 4, or, a mulberry-leaf proper, stem downward, charged by a silkworm proper, head upward. Crest: Between eagle-wings, alternately azure and or, an anchor argent, standing erect, the ring toward the sinister side. [Rietstap, ii. 1260, Supplement; Wurzbach, ix. 166.]

**Hönig von Hönigsberg** (Austria; creation 1789, for Israel Hönig): Quarterly, 1 and 4, azure, upon a mountain sinople a dead lion proper, stretched upon his back, eight bees or, swarming around his open jaws; 2 and 3, gules, a bar argent, charged with four tobacco-plants proper. Crest: A lion issuant, proper, holding in the dexter paw a tobacco-plant proper. Lambrequins: Dexter, argent and azure; sinister, argent and gules. [Wurzbach, ix. 124.]

Jessel.

**Hurtado de Mendoza:** Azure, a bend or, engouled by two lions' heads or. [Rietstap, i. 1010.]

**Hurtado de Mendoza:** Gules, five panels argent (2. 1. 2), the stems upward. [Rietstap, ii. 96.]

**Jessel:** Azure, a fess sable ragulé ermine between three eagles' heads erased argent; in the center chief point a torch erect and fired proper. Crest: A torch fesswise, fired proper, surmounted by an eagle volant, argent, holding in the beak a pearl, also argent. Motto: Persevere! ["Jewish Year Book."]

**Joel von Joelson** (Austria; creation Sept. 1, 1817): Party by gules and argent; in gules two stars argent; in argent gules. Crests: (1) A star argent between two horns gules; (2) a star gules between two proboscides argent. [Rietstap, i. 1095.]

**Josephs** (Holland): Azure, a goose passant, or. [Rietstap, ii. 1265, Supplement.]

**Kaulla** (Joseph Kaulla, banker, Munich; acknowledged in Bavaria 1866): Sable, a horse argent, galloping, upon a terrace sinople; a border argent, charged with five bezants or. Crest: A fox issuant, proper, over his head a star argent, between couped wings, dexter, gules and sable; sinister, or and sable. Lambrequins: Dexter, or and sable; sinister, gules and sable. [Rietstap, i. 1069.]

**Kusel** (England; naturalized 1867; Italy; creation 1890; royal license for England 1892-93): Azure, a lion rampant, argent, holding in his paws a ring or. Crest: Crown of a baron of Italy. Motto: Qui perstat vincit! [Debrett's "Peerage," p. 927.]

**Lämmel** (Austria; creation, 1812 for Simon, and 1856 for Leopold, Lämmel): Azure, a lamb argent upon a hillock sinople. In a chief or, an eagle sable, lampassé gules, spread out. Crests: (1) Dexter, the spread eagle of the field; (2) sinister, between open wings, alternately or and azure, a star or. Lambrequins: Azure and or. [Kneschke, v. 350; Wurzbach, xiii. 476.]

**Lemos, De:** Double arms (probably De Lemos and wife): (1) sinister, a *lion rampant*; (2) a *burning light in a candlestick*. Crest: Three ostrich-plumes, colors not known. [Port.-Jew. cemetery, Altona; "Ost und West," Aug., 1902, p. 569.]

**Leon, De** (America): Argent, a lion rampant gules, crowned or. Motto: Concordia res parvæ crescunt. [Piferrer, vi., No. 2581; Rietstap, ii. 51.]

**Levin** (London, England, late of New Zealand): Vert, on a chevron nebulé between four escallops, three in chief and one in base, or a cross crosslet crossed of the field. Crest: On a mount a squirrel passant, proper, resting the right foot on an escallop or. Motto: Certavi et vice. [Burke's "General Armory," Supplement, *s.v.*]

**Levy** (England; granted to Joseph Moses Levy of London, and borne by his son Edward Levy Lawson of Hall Barn, Bucks, D.L., lord of the manor of Beaconsfield, who assumed by royal license, Dec. 11, 1875, the surname of Lawson): Arms: Gules, a saltier parted and fretté or, between two rams' heads couped, fesswise, argent. Crest: A ram argent, holding in the mouth a trefoil, slipped vert, and resting the dexter foreleg on a quatrefoil. Motto: Of old I hold! [Burke's "General Armory," Supplement.]

**Levy** (America; family of Moses Levy): Two keys put in saltier, the key-locks upward, accompanied by two lions combatant, brandishing a seax; in chief over the saltier a pair of scissors, open, blades downward. Crest: A demi-lion erased, brandishing a seax. [From an impression.]

**Lopez** (England; grant Nov. 1, 1803, for Massey Lopez, Esq., Jamaica): Quarterly, 1 and 4, azure, on a chevron; between three eagles rising, or, as many bars gemel, gules; on a chief of the second five lozenges of the first (for Lopez); 2 and 3, in a landscape field a fountain, thereout issuing a palm-tree, all proper (for Franco); and impaling the arms of Newman, namely: azure, three demi-lions, couped argent, crusilly sable. Upon the escutcheon, which is charged with his badge of Ulster as a baronet, is placed a helmet befitting his degree, with a mantling azure and argent. Crests: (1) Upon a wreath of the colors a lion sejant, erminois, gorged with a bar gemel as in the arms, reposing the dexter paw on a lozenge azure (for Lopez). (2) Upon a wreath of the colors a dexter arm, couped and embowed, habited purpure, purfled and diapered or, the cuff argent, holding in the hand proper a palm-branch vert (for Franco). Mottoes: Quod tibi id alii (for Lopez); Sub pace copia (for Franco). [Fox-Davies, p. 627; Debrett's "Peerage," p. 370; Lucien Wolf, *l.c.* Appendix, p. 166; Rietstap, ii. 96.]

**Lopez** (Biscaya, Belgium, Holland): Argent, two wolves passant, sable, one upon the other; a border gules, charged with eight saltiers or (see Frontispiece, Fig. 1). [Rietstap, ii. 96.]

**Lopez de Fonseca** (Biscaya): Quarterly, 1 and 4, argent, two wolves sable, one upon the other; a border gules, charged with eight flanches or (for Lopez); 2, counter-quarterly, a and d, or, a lion gules, armé, lampassé, couronné, azure (for Suasso); b and c, gules, five panels argent (2. 1. 2), the stems upward (for Hurtado de Mendoza); 3, azure, five stars or (2. 1. 2) (for Fonseca) (see Frontispiece, Fig. 4). [Rietstap, ii. 96.]

**Lopez-Suasso** (Spain, Brabant, Holland; registered 1818, 1821): Divided, 1, argent, two wolves sable, one upon the other; a border gules, charged with eight flanches or (for Lopez); 2, quarterly, a and d or, a lion gules, armé, lampassé, couronné, azure (for Suasso); b and c, gules, five panels argent (2. 1. 2), the stems upward (for Hurtado de Mendoza) (see Frontispiece, Fig. 4). [Rietstap, ii. 96.]

**Lopez-Suasso-Diaz-Da Fonseca** (Spain, Brabant; recognized in Holland 1831): Quarterly, 1 and 4, argent, two wolves sable, one upon the other; a border gules, charged with eight flanches or (for Lopez); 2, counter-quarterly, a and d or, a lion gules, armé, lampassé, couronné azure (for Suasso); b, and c, gules, five panels argent (2. 1. 2), the stems upward (for Hurtado de Mendoza); 3, azure, five stars or (2.1.2) (for Da Fonseca) (see Frontispiece, Fig. 4). [Rietstap, ii. 96.]

**Losada y Lousada, De** (Dukes in Spain, England): Azure, three doves regardant, argent, wings expanded or, in their beaks a sprig of olive proper. Crest: On a mount vert a dove, as in the arms, a sprig of olive in its beak proper. Supporters: Two angels proper, the exterior hand of each supporting a standard gules, charged with an Eastern crown or. Motto: El honor es mia guia. [Burke's "General Armory," p. 623; Fairbairn's "Crests"; Debrett's "Peerage."]

**Lowenthal** (Austria; creation July 30, 1863, for Max Ritter von Löwenthal): Divided by a bar or; upper field, azure, a bee or; lower field, gules, a lion or, lampassé gules; in his dexter paw three flashes of lightning or. Crests: (1) Wings, alternately azure and or; (2) the lion of the field, with the flashes. Lambrequins: Dexter, azure and or; sinister, gules and or. [Wurzbach, xv. 453.]

**Machado** (Spain, Flanders): Gules, five hatchets argent (2. 1. 2). [Rietstap, ii. 122.]

**Machiels-Clinbourg** (Saxe-Coburg-Gotha; creation Aug. 8, 1884): Azure, a bar argent, accompanied in chief by a tower or, pierced by two archières sable; in base two stars (5) or. Motto: Labor est decus! [Rietstap, ii. 1276, Supplement.]

**Marx von Marxburg** (Austria; creation, chevaliers April 10, 1875; barons, Sept. 13, 1881): Azure, a tower argent, doors and windows sable, surmounted by a crane proper, put on a rock proper, the azure chapé or, charged dexter and sinister by a demi-eagle or, moving from the field. Crests: (1) Antique wings, one or, back, one sable, front, each charged by an acorn, tiged and branched or, the stem downward. Lambrequins: Or and sable. (2) A screech-owl proper. Lambrequins: Argent and azure. Supporters: Two eagles sable. Motto: Recte et suaviter. [Rietstap, ii. 644.]

**Mattos, De** (Spain, Portugal, Holland): Gules, a fir-tree sinople, rooted argent between two lions rampant, affronté, or, armed azure. [De Castro, p. 103; Rietstap, ii. 1316.]

**Mayer-Ketschendorf** (Saxe-Coburg-Gotha; creation 1889, for Jacob and Adolph Mayer): Divided, 1, argent a lion gules, armed and crowned azure; 2, azure, upon a tertre sinople three barley-ears or. Crest: The lion issuant. Lambrequins: Dexter, gules and argent; sinister, azure and or. Motto: Fortes fortuna adjuvat. ["Freiherrliches Taschenbuch," Gotha, 1893, p. 578.]

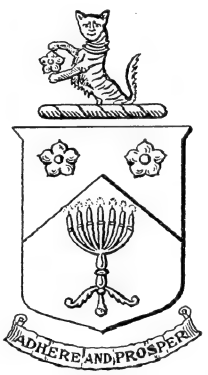
Mendes.

**Mendes** (Amsterdam; arms of Abraham Rodrigo Mendes): Dexter, an archer: sinister, a lion rampant on a tree. Over all an eagle, holding a roll or a fish. Crest: The coronet of a baron. Colors unknown. [From a tombstone dated 5470 = 1709; De Castro, plate xiii.]

**Mendez** (London; arms of Moses Mendez, 1746): Gules, six ribs argent, arranged in two rows of three fesswise; a canton ermine. Motto: Gratia Dei sufficit me. [Rietstap, ii. 197: Tausin, "Dictionnaire des Devises," i. 209.]

**Mesquita** (Spain): Quarterly, or and azure, a griffin azure in or, and or in azure. [Rietstap, ii. 209.]

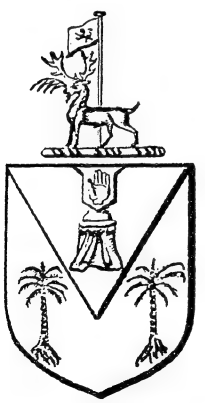
**Mocatta** (England): Per chevron, a seven-branched candlestick in base, two cinquefoils in point. Crest: A leopard issuant, gardant, holding a cinquefoil between his paws. Motto: Adhere and prosper. [Wolf, "Anglo-Jewish Coats of Arms," in "Trans. Jew. Hist. Soc. Eng." 1895, p. 161.]




Mocatta.

**Montagu**: Or, on a pile azure between two palm-trees eradicated in base proper, a tent argent. Crest; A stag statant, holding in the mouth a sprig of palm, proper, in front of a flagstaff erect, or, therefrom flowing to the dexter a banner azure, charged with a lion rampant or. Motto: Swift, yet sure. ["Jewish Year Book."]

**Montefiore**: Argent, a cedar-tree between two mounts of flowers proper; on a chief azure, a dagger erect, proper, pommel and hilt or, between two mullets of six points or. Crest: Two mounts, as in the arms, therefrom issuant a demi-lion or, supporting a flagstaff proper, thereon hoisted a forked pennant flying toward the sinister, azure, inscribed ירושלם, or. Supporters (by royal warrant, dated Dec. 10, 1866): Dexter, a lion gardant or; sinister, a stag proper, attired or, each supporting a flagstaff proper, therefrom flowing a banner to the dexter, azure, inscribed ירושלם, or. Motto: Think and thank (see Frontispiece, Fig. 3). ["Jewish Year Book."]



Montagu.

**Morenu** (Spain, Holland): In a shield the tree of life; over the tree the words עץ החיים. A ribbon on top of the shield with the word "Anagramma." Colors not known. See illustration in next column. [From a tombstone, dated Port.-Jew. cemetery, Amsterdam, 5427 = 1667; De Castro, pp. 85–86.]

**Morpurgo** (Austria; creation Jan. 12, 1867): Quarterly, with center-shield or, a dove argent, flying to the dexter side, in its beak an olive-branch proper; 1, argent, a towered castle; 2, azure, a sun or, rising over a mountain sinople; 3, azure, upon a hill sinople a cock proper; 4, gules, a crown, pierced by an anchor with cable, all or. Crests: (1) Center, a dove argent, same as in the shield. Lambrequins: Azure and or. (2) Dexter, a star argent between two open wings proper. Lambrequins: Azure and argent. (3) Sinister, three ostrich-plumes or, between argent and gules. Lambrequins: Azure, gules, or. Supporters: Dexter, a lion or; sinister, a griffin or, langued gules. Motto: Semper recte! [Wurzbach, xix. 107.]

Morenu.

**Nieto** (Castile): Party gules and azure, a lion or, broché upon the party, accompanied by four fleurs-de-lis argent, in the cantons, alternating with four fig-leaves of the same, the stems upward. [Rietstap, ii. 316; Piferrer, vi. 792.]

**Oliveira** (Amsterdam, Bordeaux; enregistered in France, 1700): Or, three martlets sable. ["Revue Etudes Juives," xxv. 100.]

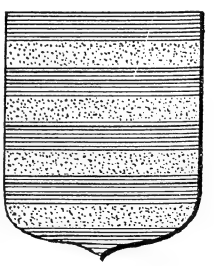
**Oppenheim** (Austria: creation March 15, 1867; acknowledged in Prussia Feb. 14, 1868): Sable, an anchor argent, with cable argent; the field chapé-ployé gules, with two antique crowns or; a chief azure, charged with a star argent, hérissé or. Crest: Wings, sable and gules, each wing charged with a demi-circled trefoil or. Lambrequins: Dexter, argent and sable; sinister, argent and gules. Supporters: Dexter, a woman representing Integrity, standing upon a serpent and holding a buckler; sinister, a woman representing Industry, standing upon an oak-branch, holding a spiked wheel. Motto: Integritas, concordia, industria. [Rietstap, ii. 352.]

**Oppenheimer** (England; Charles Oppenheimer, British consul in Frankfort-on-the-Main): Quarterly, gules and azure a cross invected between a lion rampant, regardant, supporting a flagstaff, therefrom flowing to the dexter a banner in the first and fourth quarters, and an anchor erect in the second and third, all or. Crest: Two branches of oak in saltier vert, fructed or; in front, a flagstaff in bend, proper, therefrom flowing a banner gules, surmounting a trident in bend sinister, also proper. [Fox-Davies, p. 759; Burke's "General Armory," Supplement.]

**Palache** (Spain, Holland): A lion. Crest: An earl's coronet. Colors not known. [From a tombstone, Port.-Jewish cemetery, Amsterdam, 1616; De Castro, p. 91.]

**Pardo** (Spain, Bruges): Quarterly, 1 and 4, three trees sinople; a border comp. of twelve pieces, or and vair; 2 and 3, argent, an eagle sable, tongued gules. Crest: The eagle issuant. [Rietstap, ii. 386.]

**Parente** (Austria; creation 1847; barons, 1873): Quarterly, 1, azure, a lion or, lampassé gules, holding in his paws a grappling-iron in form of a fleur-de-lis: 2, gules, two joined hands proper, parée purple, accompanied by three stars or (two in chief, and one in base); 3, gules, a horse, cabré argent; 4, azure, a ship with three masts proper, sails inflated, riding upon an agitated sea, flags and pennants couped argent and gules. Over all, or, a cock hardy sable, armed and membered gules, put upon a terrace sinople. Crests: (1) The lion of the field issuant and contourné; (2) a dove argent, put in front, holding in its beak an olive-branch sinople; 3, a horse, as above in 3, issuant. Lambrequins: Dexter, or and azure; sinister, argent and gules. Supporters: Dexter, a leopard-lionné or, lampassé gules; sinister, a horse argent. Motto: In te Domine speravi. [Rietstap, ii. 387.]



De Pas.

**Pas, De** (enregistered in Bordeaux, France, 1697): Azure, four fesses or. ["Rev. Etudes Juives," xx. 297.]

**Pereira** (Portugal): Gules, a pear-tree arr. sinople. Crest: Five ostrich-plumes, alternately sinople and gules. Lambrequins: Gules and sinople. [Rietstap, ii. 411.]

**Pereira-Arnstein** (Austria; barons Jan. 16, 1812): Quarterly, 1, or, a demi-eagle sable, moving from the partition; 2, azure, an anchor argent; 3, azure, a hatchet proper, handle or; 4, or, a tree terrassé, sinople. Supporters: Two lions or, lampassé gules. [Rietstap, i. 411.]

**Pimentel** (Portugal, The Hague): Quarterly, 1 and 4, or, three fesses gules; 2 and 3, sinople, five scallops argent (2. 1. 2); the shield surrounded by a border argent, charged by eight

blanches gules. Crest: A steer issuant, gules, accorné patté argent, charged in front with a scallop argent (see Frontispiece, Fig. 6). [Rietstap, ii. 440; Da Costa (?).]

**Pinto, De** (The Hague): Azure, five crescents argent (2. 1. 2). Crest: Three ostrich-plumes argent. [Rietstap, ii. 442.]

**Pirbright** (blazon in patent from Franz Joseph I., Emperor of Austria): Quarterly, 1 and 4, azure, a key in bend or; 2, or, an eagle displayed sable; 3, or, an eagle displayed respecting the sinister, sable; on an escutcheon of pretense, gules, a right hand couped proper, grasping three arrows, two in saltier and one in pale, barbs upward, or, barbed argent. Crest: Out of a ducal coronet or, a plume of five ostrich-feathers, 1st, 3d, and 5th or, 2d gules, 4th a zure. Supporters: Two lions rampant or, langued gules, collared azure, chained or: pending from the collars two escutcheons argent, each charged with a squirrel sejant on a branch of hazel turned up behind its back, proper. Motto: Vinctus non victus. ["Jewish Year Book."]

Pirbright.

**Porges von Portheim** (Austria; creation June 5, 1841, for Leopold [Judah] Porges): The same as Moses Porges (see below). Crest: Instead of the stag's head between the wings, a rose gules, accompanied by, dexter, a bud, sinister, two leaves. [Wurzbach, xxiii. 125.]

**Porges von Portheim** (Austria; creation June 5, 1841, for Moses Porges): Divided, azure and or. Upper division, azure, two stars or; lower division, two arms and joined hands, out of clouds, all proper. Crest: Between wings, alternately or and azure, a stag's head proper, with antlers of yen, lampassé gules. Lambrequins: Azure and or. [Wurzbach, xxiii. 125.]

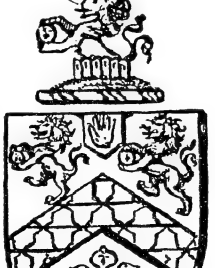
**Reinach** (Italy; creation 1866; acknowledged in Prussia 1867): Argent, an agitated sea proper in base: in chief party: 1. Sable, three bees mal ordonnée, or; 2, tierced in pale by sinople, argent, gules. Italian colors. ["Annuaire," p. 402.]

**Reuter, De** (Saxe-Coburg-Gotha; creation 1871; England): Azure, a terrestrial globe between four flashes of lightning, one issuant from each corner. Crest: A horse in full gallop, on his back a knight in full armor argent, grasping in his dexter hand a lance in the act of charging, and in the sinister a flashing flame of light, proper. Supporters: On either side a lion rampant, proper. Motto: Per mare per terra! [Debrett's "Peerage," p. 929.]

**Ricardo** (England): Gules, a bend vairé argent and vert, between three garbs; or, on a chief ermine a chess rook, sable, between two bezants. Crest: A bird, holding in the dexter claw a flagstaff with a flag, the latter charged with a cross. [Burke's "Dictionary of Landed Gentry," 1851, ii. 1113; Fairbairn's "Crests," i. 376.]

**Rodriguez** (Spain, Holland): Sinople (sometimes sable), five bezants argent (2. 1. 2). [Rietstap, ii. 590.]

**Rothschild:** Quarterly, 1, or, an eagle displayed sable, langued gules; 2 and 3, azure, issuing from the dexter and sinister sides of the shield, an arm embowed, proper, grasping five arrows, points to the base, argent; 4, or, a lion rampant, proper, langued gules, over all an escutcheon gules, thereon a target, the point to the dexter, proper. Crests: Center, issuant from a ducal coronet or, an eagle displayed sable; dexter, out of a ducal coronet or, between open buffalo's horns, per fess, or and sable, a mullet with six points or; sinister, out of a ducal coronet or, three ostrich-feathers, the center one argent and the exterior ones azure. Supporters: On the dexter side a lion rampant or, and on the sinister a unicorn argent. Motto: Concordia, integritas, industria (see Frontispiece, Fig. 5). ["Jewish Year Book."]


Salomons.

**Salomons:** Per chevron, gules and sable, a chevron vairé between (in chief) two lions rampant, double queued, or, each holding between the paws a plate charged with an ermine spot, and in base a cinquefoil erminois. Crest: A mount vert, thereon, issuant out of six park-pales or, a demi-lion, double queued, gules, holding between the paws a bezant charged with an ermine spot. Motto: Deo adjuvante. [*Ib.*]

**Salvador** (Holland; creation Nov. 23, 1821): Sinople, a lion or, armed and lampassé gules, accompanied by three fleurs-de-lis or. Crest: A lion issuant gules, armed and langued azure, holding between the paws a fleur-de-lis or (see Frontispiece, Fig. 9). [Rietstap, ii. 662.]

**Salvador** (England; Jesurun Rodriguez): Vert, a lion rampant, between three fleurs-de-lis or. [Burke's "General Armory," p. 893.]

**Salvador-Rodrigues** (Spain, Portugal, Holland: creation as Netherland barons, Nov. 23, 1821): Sinople, a lion or, armed and lampassé gules, accompanied by three fleurs-de-lis of the second. Crest: A lion issuant, gules, armé and lampassé azure, holding between his paws a fleur-de-lis or. [Rietstap, ii. 662; *idem*, "Wapenboek," ii. 131.]

**Sampayo** (Portugal, Holland): Quarterly, 1 and 4, or, an eagle purple, flying out for prey; 2 and 3, checkered of or and sable of sixteen fields; a border gules, with compartments and eight "S's" argent. Crest: Five ostrich-plumes, sable, or, gules, argent, sable. Lambrequins: Dexter, or, gules, sable; sinister, argent, gules, sable. [De Castro, p. 104; Rietstap, ii. 891.]

**Samuel** (London): Per chevron argent and gules, two wolves' heads erased in chief sable, and in base as many squirrels sejant addorsed, and each cracking a nut of the first. Crest: Upon a rock proper in front of three spears, one in pale and two in saltier, argent, a wolf courant sable, pierced in the breast by an arrow of the second flighted or. Motto: A pledge of better times. ["Jewish Year Book."]

**Samuel** (Liverpool): Vert, two bars between seven bees volant, four in chief and three in base, or; on a chief nebulé of the last, three roses sable. Crest: On a wreath of the colors upon a mount vert, a rose argent, barbed, seeded, stalked, and leaved proper between two bees volant, also proper. [L. Wolf, "Families of Yates and Samuel," p. 56.]

**Samuel De Vahl** (Portugal; creation May 13, 1865; London): Quarterly, 1 and 4, azure, a leopard or, accompanied by three crowns or; a canton argent, charged with the cross of the Brazilian Order of the Rose, suspended by a ribbon or, bordered gules (for De Vahl); 2 and 3, gules, a cross argent, charged with a rose gules, and accompanied in 1 and 4 by a lion argent, and in 2 and 3 by an eagle argent (for Samuel). Crests: (1) A lion issuant, argent, crowned or, holding a scepter, or, in pale (for De Vahl); (2) an eagle argent, surmounted by an imperial crown or (for Samuel). Supporters: Dexter, a lion argent, crowned or; sinister, an eagle argent, surmounted by an imperial crown or. Motto: Habent sua sidera reges. [Rietstap, ii. 664.]

**Sarmiento** (Spain): Argent, a sarment (twig of a vine) sinople, couped above and below, or, put in a bar. [Rietstap, ii. 672.]

**Sarmiento** (Spain, England): Gules, thirteen bezants or, 3. 3. 3. 3. 1. [Rietstap, ii. 672; Piferrer, i., plate 34.]

**Sassoon:** Or, a palm-tree eradicated, proper, between, on the dexter, a pomegranate, also proper, and on the sinister, a branch of laurel fructed, vert, both proper; on a chief azure a lion passant of the first, in the dexter paw a rod erect or. Crest: On a mount vert, a fern brake surmounted by a dove volant, having in the beak a laurel-branch, all proper, the wings semé with estoiles or. Motto: Candide et constanter, or אמת ואמונה (see Frontispiece, Fig. 1). ["Jewish Year Book."]

**Seligmann** (Austria; creation 1874, for Dr. Seligmann, born 1815): Azure, a double eagle or, lampassé gules; a bar across the shield, charged with a cross gules (the "red cross"). Crest: Two helmets, two crowns: dexter, closed wings azure and or; sinister, three ostrich-plumes argent, charged with the "red cross." Lambrequins: Dexter, azure and or; sinister, gules and argent. Motto: In a blue ribbon under the shield in Gothic characters, Helfen und Heilen! [Wurzbach, xxxiv. 50.]

**Simson** (Prussia; creation Sept. 10, 1840): Quarterly, 1, or, in a chief gules three crescents argent; 2 and 3, argent, a bend azure, accompanied in chief by a swan sable, and in base by a hunting-horn sable and argent, a saltier gules, accompanied in chief by a star or; 4, a chief gules, charged in sinister by a star or. [Rietstap, ii. 781.]

**Sonnenfels** (Austria; creation 1804 [?]): Quarterly, 1 and 4, a tower proper (?); 2 and 3, a sun or, rising behind a jagged rock proper. Crest: From the crown over the helmet, a woman's figure, holding in the dexter hand a book; the head is surrounded by rays of the sun, between two eagle-wings proper (?) Lambrequins: Azure and argent. [Wurzbach, xxxv. 335.]

**Sonnenfels** (Austria; 1797, baron): Quarterly, with center-shield azure, a sun or, upon a jagged rock; 1 and 4, barry of six, sable and or, surmounted by a three-towered tower gules, ports and windows sable; 2 and 3, gules, a serpent in pale, argent, twice coiled. Crests: (1) Between horns of plenty, or and sable, and or and argent, the figure of a man, dress azure, the hands folded over the breast and holding a closed book, bound gules; the man's figure, instead of a head, has a sun in its splendor. Lambrequins: Azure and argent. (2) Five ostrich-plumes, gules, argent, gules, argent, gules. Lambrequins: Gules and argent. [Rietstap, ii. 799; Siebmacher, "Der Adel in Böhmen," p. 96, plate 54.]

**Suasso** (Spain; registered in Belgium, 1676): Or, a lion gules, armé, lampassé, couronné, azure (see Frontispiece, Fig. 4). [Rietstap, ii. 864.]

**Sylva, Da** (Portugal): Argent, a lion-leopardée purple, armed azure; sometimes surrounded by foliage sinople. [Rietstap, ii. 874.]

**Tedesco** (Milan): Gules, semé with lozenges or; an arm proper, coming from a cloud argent, which moves from the sinister; in the hand a poplar sinople, sustained by a square slab argent, upon its border in sable the words "Mit Zeit." [Rietstap, ii. 890.]

**Teixeira** (Spain): Azure, a cross potencée or. [De Castro, p. 103.]

**Teixeira** (Holland; inscribed Sept. 27, 1817): Quarterly, 1 and 4, or, an eagle displayed, purple; 2 and 3, checky or and sable (sixteen fields). The shield is surrounded by a border gules, charged by eight "S's" argent. Crest: Five ostrich-plumes, sable, or, gules, argent, sable. Lambrequins: Dexter, or, gules, sable; sinister, argent, gules, sable (see Frontispiece, Fig. 7). [Rietstap, ii. 891; *idem*, "Wapenboek van den Nederlandschen Adel," ii. 87.]

Teixeira (Amsterdam).

**Teixeira** (Amsterdam): Quarterly, 1 and 4, gules, a lion . . . (?); 2 and 3, gules, a tree upon a terrace sinople. Crest: The lion, issuant. [Rietstap, Supplement, p. 1303; De Castro, "Keur," p. 103.]

**Teixeira de Mattos** (Holland): Quarterly, 1 and 4, gules, a lion . . . (?); 2 and 3, gules, a tree upon a terrace sinople. Crest: The tree. [Rietstap, Supplement, p. 1303.]

**Treves** (England): Argent, three boars' heads, couped azure. Crest: A demi-griffin, brandishing a sword, proper. [Burke's "General Armory," p. 1029.]

**Vahl, De** (London): Azure, a leopard or, accompanied by three crowns or, a canton argent, charged with the Brazilian Order of the Rose, suspended by a ribbon or, bordered gules. Crest: A lion issuant, argent, crowned or, holding a scepter or, in pale (see also SAMUEL DE VAHL). [Rietstap, ii. 966.]

**Vidal** (Portugal): Argent, five vines sinople (2. 1. 2). Crest: One vine of the field. [Rietstap, iii. 499.]

**Waley** (England): A chevron, in chief two eagles displayed, in base a deer passant. Crest: Upon a wreath on a mount a deer's head erased, holding in its mouth a trefoil (?) or fleur-de-lis. Motto: Fortiter et fideliter. [Gaster, "Hist. of Bevis Marks," plate facing p. 161.]

Wandsworth.

**Wandsworth**: Or, on a pile sable a lion rampant of the last, a chief gules, thereon two horses' heads erased, argent. Crest: A lion passant, proper, gorged with a collar flory counterflory, gules, resting the dexter forepaw on an escutcheon of the last, charged with a horse's head erased, argent. Supporters: On either side a horse argent, charged on the shoulder with an estoile within an annulet, all gules. Motto: Vincit perseverantia. ["Jewish Year Book."]

**Wartenegg von Wertheimstein** (Austria; creation Dec. 19, 1791): Quarterly, 1 and 4, gules, a chevron argent, accompanied by three lozenges; 2, azure, two panels of a door, brownish color, fixtures argent, the panels put in saltier; 3, azure, a stag contourné, or. Crest: A stag issuant, or. Lambrequins: Dexter, argent and gules; sinister, or and azure. [Rietstap, ii. 1051.]

**Weil von Weilen** (Austria; creation Sept. 20, 1874): Azure, a bar argent, charged with a sphinx, winged gules, accompanied in chief by two stars or, and in base by a lyre or. Crests: (1) Wings azure, the extreme plumes or. Lambrequins: Or and azure. (2) Wings argent, the extreme plumes gules. Lambrequins: Argent and gules. [Rietstap, ii. 1061; Wurzbach, liv. 8.]

**Weling**, alias **Seligmann** (Bavaria; creation Dec. 17, 1816): Party, argent upon gules, two roses argent in gules, gules in argent. Crest: A rose argent, between wings; dexter, gules upon argent; sinister, argent upon gules. [Rietstap, ii. 1066.]

**Wertheimer** (Austria; creation 1860, for Joseph von Wertheimer): A bar or, charged in the center by a bow and arrow proper, pointed upward. In point sinister, gules, a lion or, tongued gules, holding in the right paw a bundle of arrows proper. In base, azure, a sun in its splendor or, rising behind a mountain proper. Crests: (1) Open wings, azure and argent, and argent and azure, each charged with a star or. (2) The lion of the field, contourné. Lambrequins: Dexter, azure and argent; sinister, gules and or. Motto: In a blue ribbon with letters argent, Luce et concordia. [Wurzbach, lv. 129.]

De Worms.

**Worms, De**: Quarterly, 1 and 4, azure, a key in bend dexter, wards downward, or; 2 and 3, or, an eagle displayed, sable; over all an escutcheon gules, a dexter arm, fesswise, couped at the wrist, proper, the hand grasping three arrows, one in pale and two in saltier, argent. Crest: A ducal coronet or. Supporters: On either side a lion, collared and chained, or. Motto: Vinctus non victus. ["Jewish Year Book."]

**Ximenes** (England): Or, two bars gules; over all a pale counterchanged within a border azure. Crest, Out of a mural crown or, an arm embowed in armor, proper, garnished or; the hand, also proper, supporting a trumpet erect and issuant of the first. [Burke's "General Armory," p. 1147.]

**Ximenes-Cisneros**: Checkered or and gules. [Rietstap, ii. 1127.]

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J. H. GUT.—J.

**COBLENCE, ADOLPHE**: French army surgeon; born at Nancy May 11, 1812; died in Paris Sept 18, 1872. He entered the service of the army as an assistant surgeon in the military hospital at Metz in 1832; became surgeon in 1834; and subsequently was made head of the clinic at the Hôtel des Invalides, Paris, by Baron Larrey. While at the Invalides he received the degree of M.D. from the faculty of Paris, and was appointed surgeon, with the rank of adjutant, to the Fifty-fifth Regiment of the line and to the engineer corps stationed at Metz. In 1846 he was promoted to surgeon-major of the Twelfth Infantry, which took part in the last expedition against 'Abd-al-Ḳadir.

In 1849, in recognition of his self-sacrificing devotion to his duties during the outbreak of the cholera in Oran, he was presented by the civil authorities with a gold medal, and was made a chevalier of the Legion of Honor. Coblence was attached in 1856 to the military hospital at Bayonne, but gave up his position and went to the Crimea, afterward devoting himself to the typhoid-stricken soldiers quarantined in the island of Porquerolles. In 1859 he was made an officer of the Legion of Honor for his

splendid services with the Renault division during the Italian campaign, particularly at Magenta and Solferino, and subsequently was appointed physician-in-chief of military hospitals, with quarters at Algiers. His excessive exertions and an unfavorable climate brought on blindness in 1863, whereupon he returned to Paris, and was retired.

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S. A. R.

**COBLENZ:** Prussian city on the Rhine. Jews settled there between 1135 and 1159, and are first mentioned in the "Judenschreinsbuch" (Archives) of Cologne. As early as 1100 there is mention of a custom-house in Coblenz at which Jews were obliged to pay four denarii for every salable slave. Perhaps a note in the "Memorbücher," according to which Jizchak and his wife Bela brought about the "abolition of the tax," refers to the above-mentioned duty. Between 1160 and 1173 the traveler Benjamin of Tudela found a large community in Coblenz. Marsilius, the mayor of Treves, and the knights Heinrich and Dithard of Pfaffendorf, testified, in 1265, that the archbishop Heinrich of Treves had freed the Jews in Coblenz of all taxes for a year. In the same year the Jews of this city were subjected to a persecution, as a result of which more than ten were killed. In 1334 the "Judenschläger" (Jew-beaters) attacked the Jews in Coblenz; in 1349 they suffered under the Flagellants, who killed almost all of them.

The records show that from 1352 the houses of the Jews were frequently subject to confiscation and sale for the benefit of the reigning prince. In 1322 and 1326 there is mention of a cemetery, and in 1333 and 1352 of a Jewry. The emperor Charles IV. ordered, in 1354, that a certain Jew named Samuel receive protection. In 1356 he granted Archbishop Boemund II. of Treves the right for Jews to settle in his district; and from 1366 Jews are found in Coblenz as house-owners. This prelate took the Jew Symon for his court physician. In 1418 Archbishop Otto drove them out of his domains, and in 1421 he gave in fief the Jewish cemetery of Coblenz to the daughters of Gottfried Sack of Dieblich, and presented the Jewish houses in the Burggasse to the religious order of St. Florin. In 1512 the elector Richard admitted two Jewish families to Lützel-Coblenz, and in 1518 five more families to Coblenz itself. The Council first extended civil protection to them in 1518. In 1583 they were again ordered to leave, and until 1592 they were excluded from the electorate.

In 1597 John VII. granted a Jewish firm permission to settle in Treves and Coblenz, and carry on a trade with the East. Their religious center was in Frankfort-on-the-Main. Twenty-one years later the elector Lothar von Metternich issued an order regulating the status of the Jews. In 1723 a statute was enacted reestablishing the Jewry, and permitting Jews to have a rabbi. When the elector Wenceslaus made his public entry into Coblenz in 1786, the Jews wished to take part in the ceremonies. On Nov. 23 they held religious services in his honor, and were admitted by him to an audience. On Jan. 24, 1851, a new synagogue was dedicated, and in 1901 there were 600 Jews in the city, out of a total population of 45,146.

Among the rabbis and scholars of Coblenz Moses Kohen ben Eliezer, the author of "Sefer Ḥasidim" (1473), should be mentioned. Wolf of Coblenz took part in the convention of rabbis at Frankfort in 1603. In 1650 Judah Löb Heilbronn ben Abraham David Eliezer, as rabbi of Coblenz, signed a letter of introduction for David Carcassonne. From 1666 to 1669 Jair Ḥayyim Bacharach, author of the responsa "Ḥawwot Yaïr," was rabbi in Coblenz. He was succeeded by Moses Meïr Grotwohl, a member of the rabbinate in his native city, Frankfort-on-the-Main, who died in 1691. His successor was Aaron Spira, who died in 1697. From 1697 to 1717 Jacob Kohen Poppers was rabbi in Coblenz; he is the author of the responsa "Sheb Ya'aḳob," and died in 1740 in Frankfort-on-the-Main. He was followed by Eliezer Lipman, son of Isaac Benjamin Wolf, rabbi in Berlin and the Mark, and author of "Naḥalat Binyamin." Eliezer (d. 1733) was teacher and tutor of Simon von Geldern, Heine's maternal grandfather. Mannele Wallich, who came of an old family of physicians, and was himself a physician, succeeded in the rabbinate, and died on the first day of the Feast of Weeks in 1762. The founder of the Altona printing-house (1715), Samuel Sanvel Poppert, who was also publisher of several short works, likewise came from Coblenz. The author of "Mafteaḥ ha-Yam" (novellæ to the Pentateuch; Offenbach, 1788) calls himself Jacob Meïr ben Wolf Coblenz. Ḥayyim Löb Gundersheim of Frankfort-on-the-Main had been rabbi in Coblenz for nearly thirty-five years, when he went back to Frankfort, became a member of the rabbinate there, and died in 1803. Ben Israel, born 1817, in Diersdorf, was preacher (1843), later rabbi, in Coblenz. He died Nov. 6, 1876, and was succeeded by Dr. Adolf Levin (1878–85), who is now rabbi of Freiburg, and by Dr. M. Singer (died in 1901).

Coblenz has the following Jewish charitable associations: Männer- Krankenverein, Wohlthätigkeitsverein, Wittwen- und Waisenverein, Sterbekassenverein, Seligmannsche Stiftung, Alberti-Stiftung, and Bragsche Stiftung.

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G. A. F.

**COBLENZ, GERSON BEN ISAAC MOSES:** French rabbi and author; born about 1717; died at Metz in the first half of the eighteenth century. He was a pupil of R. Jacob, author of "Shebut Ya'aḳob," and officiated as dayyan at Metz. Of his works the following are known: "Ḳiryat Ḥanah," responsa, finished by the author at the age of twenty-five, and published by his son Jacob (Metz, 1785); many responsa found in "Shebut

Ya'aḳob" and in the "Keneset Yeḥezḳel" of Ezekiel Katzenellenbogen. Coblenz also wrote novellæ on the "Ṭurim," and corresponded on rabbinical subjects with the rabbis Judah Möller, Samuel Helmann, and Jacob Joshua of Cracow.

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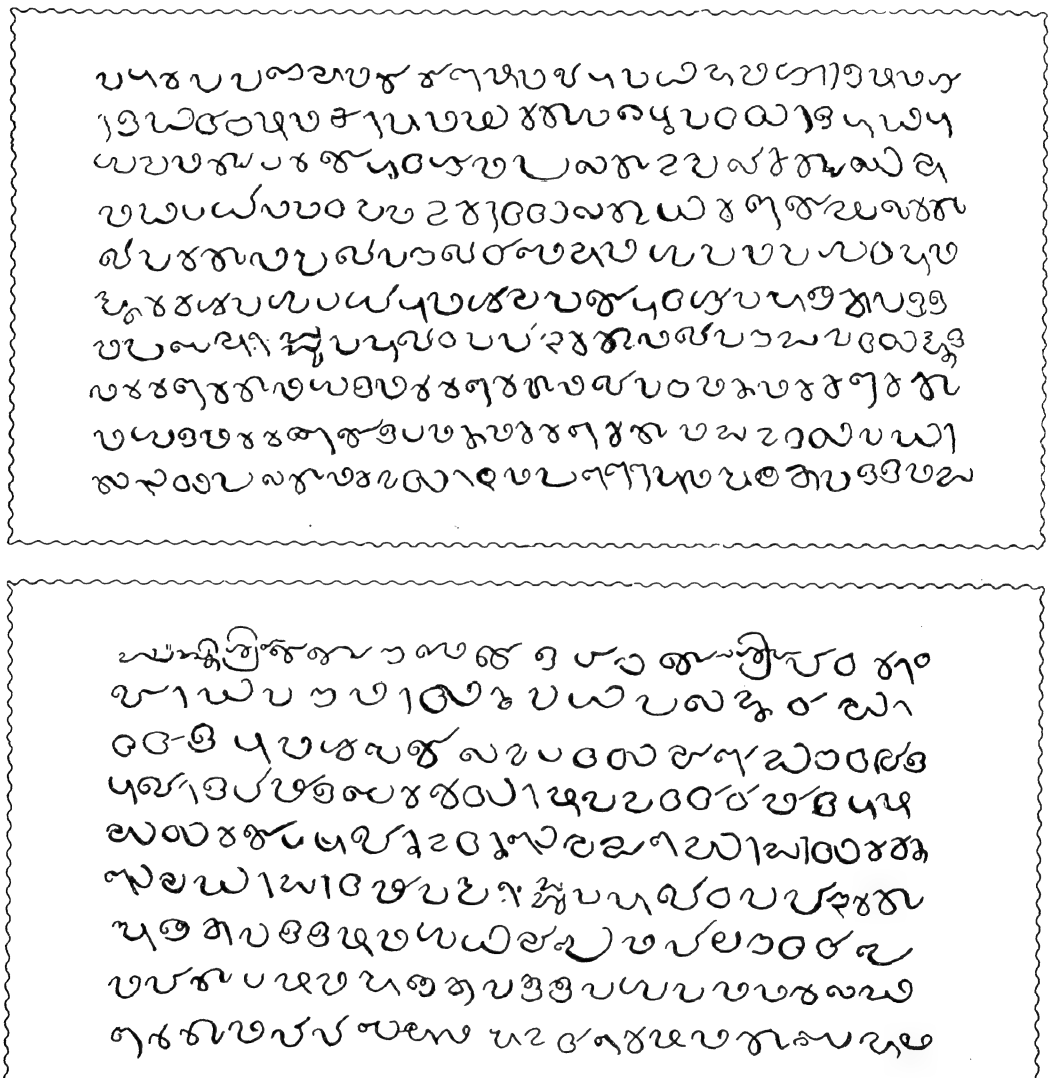
L. G. N. T. L.

**COBO.** See Covo.

**COCCEIUS (KOCH), JOHANNES:** German theologian and Hebraist; born at Bremen 1603; died at Leyden Nov. 5, 1669. He was appointed professor of Hebrew at Bremen in 1629, and at Franeker in 1636, where, after 1643, he also held the chair of theology. In 1650 he was appointed professor of theology at Leyden. He was the founder of the school of theology known by his name.

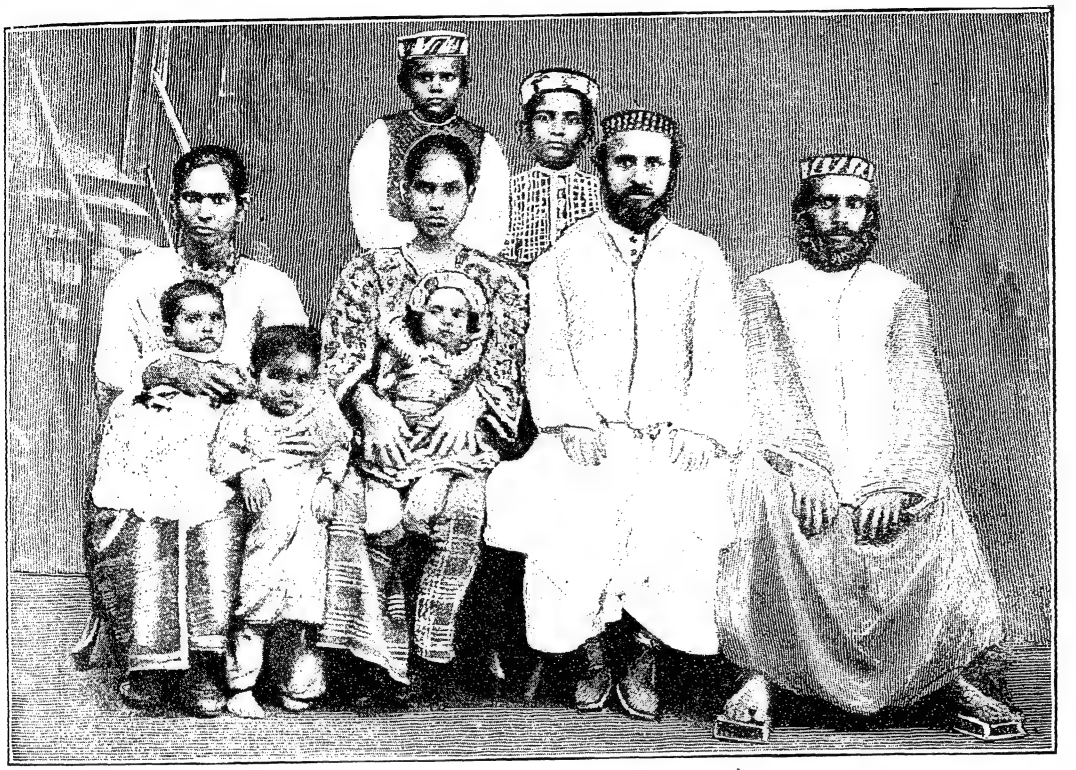
Cocceius wrote commentaries on most of the books of the Old Testament, in which he maintained that sentences and phrases should be interpreted only according to their context.

He compiled a Hebrew dictionary of the Old Testament, which was published at Leyden in 1669 under the title "Lexicon et Commentarius Sermonis Hebraici et Chaldaici Veteris Testamenti," which to a certain extent marks an epoch in Hebrew lexicography among Christians. Of interest to Judaism are his "Versio Latina Mischnæ cum Excerptis ex Gemara Tractatuum Synhedrin et Makkot," 1629; "Judaicarum Responsionum et Quæstionum Consideratio," with a "Præfatio de Fide Sacrorum Codd. Hebræorum ac Versionis LXII. Interpretum



Sasanam of the Jews of Cochin, Granting Privileges to Joseph Rabban, about 750 C.E.
(From "Indian Antiquary.")

et Oratio de Causis Incredulitatis Judæorum" (Amsterdam, 1662); "Tractatus Makkot Versio Latina" (in Surenhusius, "Versio Latina Mischnæ et Commentationum Maimonidis et Obadjæ)", 1698–1703.



JEWS OF COCHIN.
(From a photograph.)

All three essays were reprinted in his complete works, which were published in Amsterdam, two years after his death, under the title "Opera Omnia."

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J. F. T. H.

## COCHABI, JOSEPH BEN ABRAHAM.

See KOKABI, JOSEPH BEN ABRAHAM.

**COCHIN:** State of India, within the Madras Presidency. The Jews in Cochin numbered 1,142 in 1891, and are divided into two classes: the Whites, whose complexion is almost as fair as that of European Jews, and the Blacks, who, though darker than the former, are not so black as negroes, and are of the same complexion as the Jews of Yemen or Kurdistan.

The White Jews number at present about fifty families, and these are divided into six stocks: the Zakkai, who are the oldest, and are said to have come from Cranganore in 1219; the Castillia, exiles from Spain in 1492, who arrived at Cochin in 1511; the Ashkenazi and Rothenburg, who came from Germany in the sixteenth century; and the Rahabi and Haligua families, who came from Aleppo about 1680. There are three hundred families of the Blacks.

The earliest trace of the Cochin Jews is to be found in two bronze tablets known as the "Sâsanam" (Burnell, "Indian Antiquary," iii. 333–334), which are now in the possession of one of the elders and contain a charter given by Cheramal Perumal, King of Malabar, to Isuppu Irabbân (Joseph Rabban), probably a Jew of Yemen who led an expedition of Jews to Cranganore about the year 750. By the terms of the charter, engraved in Vaṭṭeluttu characters on the plate, Rabban, who is referred to as the prince of Ansuvannam, was granted seventy-two "free houses" and feudal rights in Ansuvannam, near Cranganore. The date of the charter can be fixed at about 750; it can not, for paleographical reasons, have been much earlier than this, nor later than 774, since a grant made to the Nestorian Christians at that time was copied from it.

**Earliest Mention—the "Sâsanam."**

These Jews intermingling with the natives became the progenitors of the Black Jews of Cochin. These are mentioned by Ibn Wahab in the ninth century; and Benjamin of Tudela appears to have visited or heard of them about 1167. He reports that they were one hundred in number and as black as the rest of the inhabitants of Coilum or Quilon, then the most important port on the Malabar coast. There Marco Polo found them a century later ("Travels of Sir Marco Polo," ed. Yule, ii. 263), and when Vasco da Gama reached Calicut in

**Traces in Middle Ages.**

1487, the first person he met was a Jew said to have come from Posen via Turkey and Palestine (Kayserling, "Christopher Columbus," pp. 113-114). In 1511 they were joined by Jews from Portugal. In 1565 they were threatened with the Inquisition by the Portuguese Christians settling at Cranganore, and fled to Cochin, where their number increased so rapidly that the Portuguese historian De Barros (1496-1570) refers to the King of Cochin as the "king of the Jews" ("Asia," III. ii. 234).

Group of Cochin Jews.
(From a photograph.)

Slavery was formerly allowed in Malabar, and the White Jews could make others slaves. The native males and females whom they bought were admitted as slaves according to the Jewish law, and even those who voluntarily entered the fold of Judaism were not admitted and treated as "strangers of righteousness," but as slaves. The males had to undergo the rites of circumcision and ablution, and the females were subjected to ablution. Their offspring were also treated as slaves. At the time of circumcision the mohel who performed this rite recited the blessing of circumcising slaves, and a similar blessing was recited at the time of their ablution. Even after undergoing these rites they were not allowed to intermarry with the other Jews, to study the Holy Scriptures, or to wear ẓiẓit and tefillin, unless they obtained a certificate of emancipation from their masters or mistresses. To make this emancipation known to the community of the White Jews, the freed slave went about and kissed the hands of all the Jews of the city. The children and children's children of all such freed slaves were also considered emancipated and were at liberty to wear ẓiẓit and tefillin, but were not called up to the reading of the Law except on Simḥat Torah. On the first two Seder nights the emancipated slaves with their families were allowed to join their masters at the table and to chant the Haggadah. This was the only occasion on which they were treated as free men and women. At the conclusion of the service on the Day of Atonement they kissed the hands of their former masters. The property of one who had no heir went to his or her former master. In the synagogue they were formerly made to sit on the ground in the veranda outside the synagogue proper.

**Slaves.**

In 1848 the freed slaves asked permission of the White Jews to use the benches in the synagogue; being refused, they moved within the boundary of the British territory, where no distinction is made between masters and slaves. Led by Ava, a wealthy emancipated slave, who acted as sofer and shoḥeṭ, they built a synagogue; but their numbers were soon diminished by the plague, and after Ava's death they were obliged to return to the White Jews, and to reassume their old position in the synagogue. Though they neither eat nor drink together, nor intermarry, the Black and the White Jews of Cochin have almost the same social and religious customs. They hold the same doctrines, use the same ritual (Sephardic), observe the same feasts and fasts, dress alike, and have adopted the same vernacular, Malayalam, a dialect of Tamil. Their chief articles of food are rice and the milk of the coconut. Mazzot are eaten only at the Seder, and though the Whites eat cooked fishes and chicken on the Sabbath, the Blacks eat no meat.

**Religious Observances.**

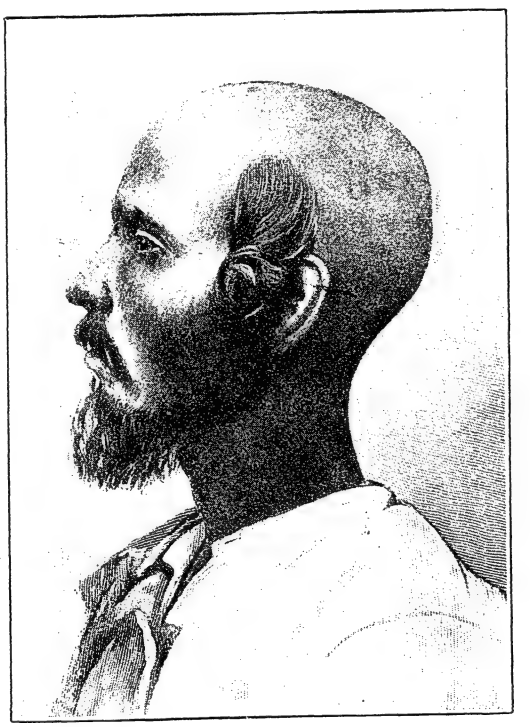
The two classes are equally strict in religious observances. The Blacks have two synagogues, one of which was built in 1625. The synagogue of the Whites, a magnificent edifice, was erected in 1568, burned by the Portuguese in 1662, rebuilt by Shem-Ṭob Castillia in 1668, and finally completed by Ezekiel Rahabi in 1730. It is situated next to the raja's palace, and is richly endowed with landed property. The Ark in these synagogues is situated in the western end of the building, not in the eastern, as in European lands, so that the congregation may turn in prayer toward Jerusalem.

Among the Blacks there are no Kohanim or Levites, so that they hire impoverished White Jews of the tribe of Levi and of the family of Aaron on the

occasions when their presence is necessary. In 1615 a false Messiah appeared among the Jews of Cochin (Schudt, "Jüdische Merckwürdigkeiten," i. 42).

**Connection with Europe.**

Pereyra de Paiva ("Notisias dos Judeos de Cochin") states that during the week of Nov. 21–26, 1686, some Dutch merchants of the Sephardic congregation of Amsterdam visited Cochin, at that time an important commercial port, and at the request of David Rahabi had rolls of the Pentateuch, prayer-books, and various rabbinical works sent from Amsterdam to Cochin. The books were received on the Fifteenth of Ab, and this day was appointed a holiday to be observed every year. In 1757 the White Jews had their own prayer-books printed at Amsterdam, and brought out a second edition in 1769. Their houses, situated in the section of the city called the "Jewish Town," are of one story, built of chunam and teak-wood, and are situated on the east and west of the road leading to the synagogues. In the yard is usually found a cistern required for the "ṭebilah" and a tabernacle for the festival. The whole locality is kept clean, and lighted on Sabbath, new moon, and holiday nights. The commercial and synagogal affairs of the community are looked after by five elders with a זקן הראשון ("chief elder") at their head.



Black Jew of Cochin.
(From "Globus.")

During the Portuguese and Dutch periods, that is, until about 1790, the greater part of the business of Cochin was in the hands of the White Jews. But their money was lost by Baruch David Rahabi, and for a time the community was very poor. About 1860 their condition improved, and while few are still able to live on the income of their ancestral landed property, none are dependent on charity. The Whites are engaged chiefly as merchants or farmers, the Blacks as fishermen, fruiterers, wood-choppers, or oil-pressers; while many of the freed slaves are bookbinders, clerks, or merchants.

**Social Conditions.**

In education the Jews of Cochin are extremely unprogressive. Formerly boys of thirteen or fourteen were taught to pray and to read the Law; now there are no Talmudists among them, few are well versed even in the Torah, and most of them learn only sufficient English to enable them to do clerical work. There are both Black and White teachers in the schools. The women, if instructed at all, are taught merely to recite their prayers. The only Cochin Jews who have made any contributions to literature are David Rahabi, author of "Ohel Dawid," a calendar, printed at Amsterdam in 1791; and Solomon Rinman, author of "Mas'ot Shelomoh," Vienna, 1884. Rinman taught the Blacks the Torah and shehiṭah, and was the first to consider them eligible for MINYAN.

**Literary Efforts.**

The week-day dress of the White Jew is the same as that worn by the natives; but the Blacks are covered only from the waist down, wear a red kerchief on the head, and have "pe'ot." In the synagogue, the Black wears the kaffa; the White, a turban, a shirt, a jacket with twelve buttons, over this a jubha, and trousers. Some of the younger men have adopted European dress. The "tahli," a gold chain with a peculiar coin in the middle, is worn by all married women, including widows; but the latter are not allowed to wear their wedding-rings.

The rites and ceremonies of the Cochin Jews are usually conducted on a very extravagant scale.

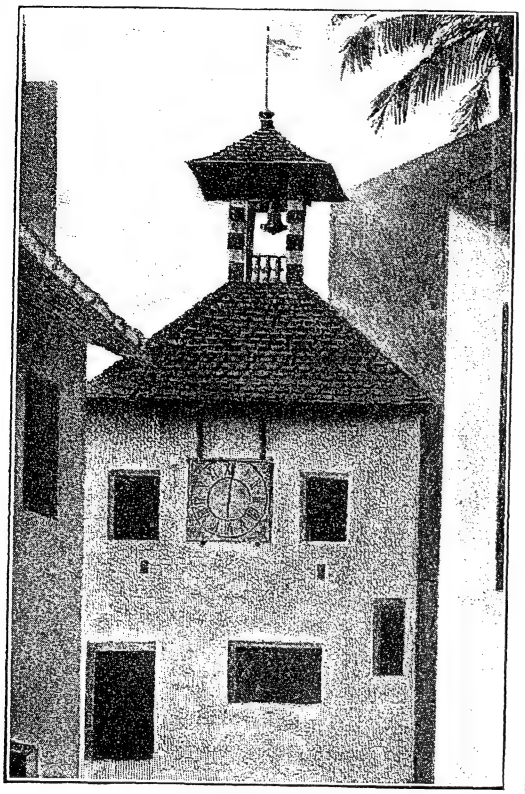
**Birth Rites.**

The only ceremony which is performed in the case of a female child is its naming, in the synagogue or at home, eight days after birth; while the male child, eight days after birth, is carried under a canopy by his maternal uncle from the house to the synagogue, where he is circumcised; the occasion is then observed by the usual feast. If a woman dies in childbirth, and the child dies even one hour after, the dowry, contrary to the usual Jewish custom, remains in the husband's family.

The proposal of marriage is made to the father of the girl by the father of the man, through professional match-makers for both parties. Two days before the wedding, which usually takes place on Tuesday evening, the girl is taken to the synagogue for "ṭebilah" (purification); on her return, taking four threads of ẓiẓit in her hands, she kisses seven times the portion of the Bible containing the Decalogue. The making of the wedding-ring, and the cutting of the bridegroom's hair, usually done on the day of the wedding, are attended with music and festivities. At the beginning of the ceremony the bridegroom, who wears a white head-covering, takes a glass

of wine and a ring, and recites a responsive formula. To his salutation, "With the permission of you all," those present respond, "With the permission of Heaven."

He then repeats the usual blessings of betrothal, followed by a betrothal formula in which the exact name of the bride is mentioned. He drinks of the wine, and handing the cup to the bride, whose face



A Synagogue in Cochin.
(After a photograph.)

is covered with a silk or embroidered network, says, "With this, also, do I betroth thee." Hereupon the officiating minister reads with cantillation the "ketubbah" (marriage contract), which is handsomely engrossed upon parchment. Before the last sentence is read the bridegroom hands the fringe of his ẓiẓit to the rabbi, and while both hold it the minister adjures him: "By the command of the Holy and Sanctified, by the Mighty One, who revealed the Law at Sinai, 'her support, her clothing, and her conjugal right he shall not diminish!'" The bridegroom replies: "Her support, her clothing, and her conjugal right I will not diminish." The rabbi says, "Dost thou undertake this?" and the bridegroom replies, "I undertake it." The minister adds, "A promise before Heaven and earth?" and the response is, "A promise before Heaven and earth."

**Marriage Rites.**

When the reading of the contract is completed, the signatures of the bridegroom and witnesses are appended and read aloud, and the bridegroom presents the contract to the bride; while those assembled exclaim, "Be-simana ṭaba!" (May it be for a good sign!) The whole company then joins in singing a quaint epithalamium.

On the Sabbath after the wedding, the bridegroom is called up to the reading of the Law, and after the recital of the usual portion of the day, the passage Gen. xxiv. 1–7 is read by him and the ḥazzan alternately, verse by verse, in Hebrew and Aramaic. Verses from Isaiah lxi. 10–lxii. 5 are similarly added to the Haftarah (lesson from the Prophets). After the ceremony the guests are invited to a feast at the home of the bride, at which the poor sit above the rich; and the festivities are continued for seven days, the bride's parents defraying most of the expenses.

In case of adultery (Deut. xxiv.), bills of divorce, written in Hebrew, are given; but divorces are very rare. "Yibbum," the obligation to marry the childless widow of a deceased brother (Deut. xxv. 5, 6), is still observed by the Cochin Jews, as is the ceremony of Ḥalizah (Deut. xxv. 7, 10). Bigamy and polygamy are almost unknown among them.

**Other Ceremonies.**

The funeral and mourning ceremonies are observed in accordance with the prescriptions of the Shulḥan 'Aruk. Soon after a death the shirt of the chief mourner is torn from his body; and on returning from the cemetery, the funeral party, except the mourners, wash themselves and their clothes. During the seven days of mourning, the bereaved wear a piece of white cloth over the head, which the ḥazzan removes on the seventh day. On the seventh and twenty-ninth days, and at the expiration of the eleventh and twelfth months, the family visit the grave, and on the return home, selections from the Psalms, Mishnah, Torah, and "Hashkabah" are read, and the "Ḳaddish" is recited. The latter is repeated by the mourners for one year, with some intermissions at the beginning of the twelfth month.

All the Jews of Cochin buried their dead in one plot of ground until twenty-five years ago, when the White Jews, through the influence of the British agent of the Cochin raja's court, were allotted a separate place.

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J. J. E.—J.

**COCK:** The male of the domestic fowl. The original habitat of the domestic fowl is generally supposed to be India, whence it was introduced at an early time into Babylonia and Greece. It is difficult to say when it was brought to Palestine, as the allusions to it in the Bible are still very doubtful. According to rabbinical tradition גבר (Isa. xxii. 17) is a designation for "cock," which was known under this name in various districts of Babylonia as late as the third century C.E. (Lev. R. v.; Midr. Mishle xxx.

19). The Jewish teacher of Eusebius also explained the word thus (see Eusebius' commentary on Isaiah, *loc. cit.*; compare, however, Ket. 28a and Yoma 20b, in both of which passages Abba Arika's opposition to this explanation is declared). Another term which, according to an amora of the fourth century, signifies "cock," is שכוי (Job xxxviii. 36), the statement being added that the cock bore a similar name about this time in Arabia (R. H. 20 a; Lev. R. xxv.).

The assumption of the Midrash (Midr. Mishle xxx. 31) that זרזיר (Prov. xxx. 31) is a designation for "cock" is more plausible than the foregoing explanations, since the Arabic "zarzar" means "cock." In the Talmud and in Midrashic literature, however, the cock is always called by his Babylonian name תרנגול (compare Oppert in "Zeitschrift für Assyriologie," vii. 339), which fact may be taken, perhaps, to indicate that the cock was introduced into Palestine from Babylonia. In this literature the cock is also frequently mentioned as a common domestic fowl, although it is expressly stated that at Jerusalem the breeding of cocks was forbidden during the existence of the Temple because they scratch the ground and pick up objects which are Levitically unclean, and are thus likely to spread uncleanness (B. K. 82b). The cock and the bat are contrasted as the bird of day and the bird of night. The cock and the bat were both waiting for daylight, when the cock said: "I may wait for the dawn, for light belongs to me; but for what do you need light?" (Sanh. 98b, bottom). The cock is characterized as the most impudent of birds (Beẓah 25b); his lasciviousness is also proverbial (Ber. 22a), yet his kind treatment of the female is set up as a model, inasmuch as he humors the hen to win her favor ('Er. 100b).

The comb is the cock's chief ornament, of which he is very proud, and when it is cut off he loses his spirit and no longer seeks the hen (Shab. 110b, bottom). The cock is also said to be quarrelsome and vicious (Pes. 113b), those from Bet Bukya having an especially bad reputation in this respect, as they suffered no intruders among them (Yeb. 84a). A cock once killed a child by picking at its scalp with its beak ('Eduy. vi. 1; Yer. 'Er. x. 26a). The crowing of the cock, as well as his flight, sometimes causes dishes to break (B. K. 17a; Ḳid. 24b).

**The Cock in Folk-Lore.**

The cock, which occupies a prominent place in the mythology of many peoples (compare Gubernatis, "Zoological Mythology," ii. 280–291), was an especially sacred bird among the Persians, where he was the ally of Sraosha in the battle with the powers of darkness. In Talmudic-Midrashic literature there are reminiscences among the pagans of the divine honors paid to the cock, as well as of the influence on the Jews of these ideas. The Mishnah ('Ab. Zarah i. 5) mentions the pagan custom of sacrificing white cocks, the Jews being forbidden for this reason to sell them to the pagans. The idol Nergal (II Kings xvii. 30) was taken by the Rabbis to be a cock (Sanh. 63b), which assumption was based probably on something more than the mere similarity of sound between "tarnegol" (cock) and "Nergal" (compare the cock-shaped Melek Taous of the Devil-worshipers; see Herzog's "Real-Encyklopädie," *s.v.* "Nergal"). The various theories found in Jewish literature on the crowing of the cock at the approach of day are probably traceable to Persian influence (compare Darmesteter's translation of the Zend-Avesta, in "Sacred Books of the East," i. 192, 193; Schorr, "He-Ḥaluẓ," i. 143, iii. 93, vii. 19).

The Greek Baruch Apocalypse says that the rustling of the wings of the phenix, a fabulous bird which accompanies the sun, awakens the cocks, "who then converse in the language peculiar to them"; for when the angels get the sun ready for the day the cock crows (ch. iv., end; compare Slavonic Enoch, xv. 1). As in the Zend-Avesta the cock is said to crow out to men early in the morning: "Arise, O men! recite the Ashem Yad va histen" (Vendidad, Fargard, xviii.), so the Zohar says that in the hour of grace (about midnight), when God visits paradise to confer with the souls of the pious, a fire proceeds from this holy place and touches the wings of the cock, who then breaks out into praise to God, at the same time calling out to men to praise the Lord and do His service (Zohar, Wayiḳra, iii. 22b, 23a). In this connection must be mentioned a precept of the Talmud to the effect that on hearing the cock crow in the morning, the following benediction must be pronounced: "Praised be Thou, O God, Lord of the world, that gavest understanding to the cock to distinguish between day and night" (Ber. 60b). This benediction is traced back to Job xxxviii. 36, where שכוי is derived from שכה ("to see"), and the cock is designated as the one who foresees the day. In the Zend-Avesta the cock is also called "parôdars" (he who foresees [the coming dawn]). Characteristic also is the statement in a late Midrash ("Seder Yeẓirat ha-Walad," in Jellinek's "B. H." i. 155) that the sobs of the dying at the sight of the angel who comes to take the soul are heard by no one except the cock. The favor in which the cock is held by the heavenly beings has perhaps also given rise to the statement that by closely watching the cock's comb one can determine the moment when God lays aside His mercy; this happens at some one moment during the first three hours of day, the color of the comb changing at that moment.

Superstitious speculations in regard to the cock were frequent during the Middle Ages. The cock is still killed as a "kapparah" for a man (see Atonement); and the will of Judah the Pious directs that a cock which upsets a vessel shall be killed immediately, because evil spirits have seized it. The demons ("shadim") are said to have cock's feet (Ber. 6a). Many of these superstitions are still found among ignorant people in various countries. Thus, for instance, the scratching of the cock with his claws is taken to signify that visitors are coming. Compare Hen.

Bibliography: Levysohn, *Zoologie des Talmuds*, pp. 194–199; Kohut, *Aruch Completum*, s.v. תרנגול; Rubin, in *Ha-Karmel* (weekly), vol. iii., Nos. 9, 11.

E. C. L. G.

**COCKATRICE.** See Basilisk.

**CODES.** See Laws, Codification of.

**CODICIL.** See Will.

**CŒLE-SYRIA:** The name, occurring in the Greek apocryphal writings, of a Persian province lying between Egypt and the Euphrates. In old editions it is given as "Celosyria." This name stands for the earlier expression "the country beyond the river" (Ezra iv. 10, R. V.; compare I Esd. ii. 17, 24, 27, R. V., "Cœle-Syria and Phenicia"; *ib.* vi. 29, "tribute of Cœle-Syria and Phenicia"; and *ib.* vii. 1, "the governor of Cœle-Syria and Phenicia"). II Macc. iii. 5, 8 speaks also of a single governor for both Cœle-Syria and Phenicia under Antiochus Epiphanes, so that the old Persian administrative division must have been retained.

The Greek term "Cœle-Syria" originally meant the valley between Lebanon and Anti-Lebanon, the modern Biḳa', called in the O. T. (Josh. xi. 17, xii. 7) "the valley of Lebanon." Greek writers extend that name vaguely and inconsistently to "the land from Seleucis [*i.e.*, northern Syria] to Egypt" (Strabo, p. 756), or to central Syria with Palestine except Judea proper (Strabo, p. 750), or with all Palestine (thus Polybius, v. 80, 86; while v. 87, like the apocryphal writings, distinguishes Phenicia from Cœle-Syria).

Josephus also varies in his use of the term, applying ("Ant." xiv. 40) "Cœle-Syria" to the valley, excluding Damascus, but (*ib.* xiii. 13, § 2 [Niese xii. 136]) including Palestine, east of the Jordan (*ib.* xiv. 154), Galilee, and (*ib.* xiv. 79) extending it to the Euphrates (this passage is, however, corrected by Niese). The Romans later used "Syria Cœla" for northern Syria.

E. G. H. W. M. M.

**COEN:** Physician-in-ordinary at the court of Prince Vassile Lupu, hospodar of Moldavia from 1634 to 1654. The dates of his birth and death, and his given name, are unknown. E. Schwarzfeld is of the opinion that Coen was a descendant of Eliezer Cohen of Safed, who had settled in Poland, and one of whose sons, Moses, a rabbi and physician, escaped during the Cossack uprising in 1648 (Carmoly, "Hist. des Médecins Juifs," i. 245. Brussels, 1884). He stood high in favor with the Sultan of Turkey, and when Prince Lupu was in danger of being dethroned, through the intrigues of his enemies, Coen protected him. The sultan entrusted to Coen for transmission to Prince Lupu important documents concerning a secret alliance between Sweden and Russia, the object of which was a joint attack upon Turkey. The government of Venice sought his advice in matters of diplomacy, as appears from two letters of Giovanni Battista Ballarius to the Doge of Venice, dated at Constantinople Feb. 28, 1656, and Jan. 3, 1660. It was probably owing to Coen's influence that enactments in favor of the Jews of Moldavia were issued by Lupa.

BIBLIOGRAPHY: E. Schwarzfeld, in *Ha-Yeḳeḥ*, p. 68, St. Petersburg, 1894.

S. H. R.

**COEN, ACHILLE:** 1. Italian soldier; born at Leghorn in 1851. He studied at the military academy of his native town, and was appointed lieutenant in the engineer corps at the age of twenty. Subsequently assigned to the sharpshooters, he was transferred to the staff and attached to the military section of the Geographical Institute at Florence. On his promotion to a captaincy he was appointed adjutant to General Heusch. In 1895, with the rank of major, he was sent, under General Baldissera, to join the army then operating in Africa. A few days before his arrival, however, the Italian commander, Baratieri, had provoked and lost the battle of Adowa. After the campaign Coen, promoted to the rank of lieutenant-colonel, was appointed director of the military section of the Geographical Institute. He has since been transferred to Cesena as commander of the Second Regiment of the Royal Brigade.

Coen is a knight of the Order of the Crown of Italy, and of the Order of Saint Maurice and Saint Lazarus. He has published numerous essays in technical journals and in the "Nuova Antologia," and also reports of work done at the Geographical Institute, notably "Venticinque Anni di Lavoro all'Istituto Geografico."

**2.** Italian historian; born at Pisa Jan. 5, 1844. At the age of twenty-three he was appointed professor of history at the Lyceum of Leghorn. In 1879 he was called as professor of ancient history to the Accademia Scientifica e Letteraria at Milan, and in 1887, in the same capacity, to the Istituto di Studi Superiori at Florence, taking charge also of the university library of that city. He is a knight of the Order of the Crown of Italy.

His published works include: "L'Abdicazione di Diocleziano" (Leghorn, 1877); "Di Una Leggenda Relativa alla Nascita e alla Gioventù di Costantino Magno" (Rome, 1882); "Manuale di Storia Orientale" (Milan, 1886); "Manuale di Storia Greca" (Milan, 1887); "Vezzio Agorio Pretestato" (Rome, 1888). He also published Aristophanes' "Clouds," with introduction and critical notes (Prato, 1871).

BIBLIOGRAPHY: A. de Gubernatis, *Dictionnaire des Ecrivains Contemporains.*

S. I. E.

**COEN, BENJAMIN VITALE:** Italian rabbi: born at Alessandria della Paglia in the second half of the seventeenth century; died at Reggio nell' Emilia in 1739. Descended from a wealthy and prominent family, Coen was elected rabbi of Casale while still a youth. He soon became known for his ability and erudition, and was chosen rabbi at Reggio nell' Emilia, at that time an important post. Among his disciples were Israel Bassano, his son-in-law, who succeeded him in the rabbinate, and Manasseh Joshua Padova, rabbi of Modena. Abraham Joseph Graziani wrote some verses in his honor.

Coen was the author of the following works: "'Et ha-Zamir" (The Time of Singing), hymns for all the feasts of the year, Venice, 1707; "Alon Bakut" (Oak of Weeping), a commentary on Lamentations, Venice, 1712; "Abot 'Olam" (The Fathers of the Universe), a commentary on the "Sayings of the Fathers," *ib.* 1719; "Gebul Binyamin" (The Border of Benjamin), a collection of sermons, Amsterdam, 1727; "Notes on the Toze'ot Ḥayyim," published together with the text; "Gishme Berakah" and "Pithe She'arim," responsa on the Shulḥan 'Aruk, still extant in manuscript; a number of scientific letters inserted in the "Iggeret Harmag";

and ritual decisions scattered throughout the "Paḥad Yiẓḥaḳ" and "Shete ha-Leḥem."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 791; Mortara, *Indice*, s.v.; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 87; Jona, in *Rev. Et. Juives*, iv. 119.

G. I. Br.

**COEN, GIUSEPPE:** Italian painter; born in Ferrara 1811; died in Venice Jan. 26, 1856. He was descended from an old and distinguished family. As a boy he evinced a predilection for music and painting, and studied art without having any particular career in view. Orphaned at an early age, he was forced by circumstances to choose a profession. He followed the style of Canaletto, the Venetian landscape and architectural painter. His picture, "The Façade of the Cathedral in Ferrara," was exhibited in 1840 in Venice, and won for him considerable approbation. In 1841 his native city, Ferrara, awarded him a silver medal in appreciation of his labor for art.

To perfect himself in his art he went to Rome in 1843, and won the friendship of Massimo d'Azeglio, the painter, statesman, and author. Returning to Ferrara, he received many important commissions, one being from the Duke of Brunswick. In 1850 he removed to Venice, and was one of the first to practise artistic photography. His views of Venice were awarded a medal at the Paris Exposition of 1855.

In Ferrara, Coen enjoyed extraordinary popularity, his house being a literary and artistic center. He was one of the first Jews in Ferrara to be elected (1849) to the town council.

BIBLIOGRAPHY: Pesaro Abramo, *Memorie Storiche Sulla Communità Israelitica Ferrarese*, pp. 95–97.

S. I. E.

**COEN, GRAZIADIO VITA ANANIA:** Italian rabbi and scholar; born at Reggio nell' Emilia about 1750; died March 28, 1834. He studied under Sansone Naḥmani and Isaiah Vita Carmi. He established in his native city a school that produced several rabbis, among whom D. J. Maroni deserves special mention. Coen preached not only at Reggio nell' Emilia, but also in the neighboring communities. In 1825 he was called as chief rabbi to Florence, where he founded a Hebrew printing-press.

His works include: "Ḥinnuk la-Na'ar" (Instruction for the Boy), 2 vols., Reggio, 1804; Venice, 1805; 6th ed., Leghorn, 1880; "Liḳḳuṭe Messektot"; "Sha'are ha-Talmud" (Doors of the Talmud), Reggio, 1811, a collection of treatises; "Reshit Leḳaḥ" (Beginning of Doctrine), Reggio, 1809, a handbook of elementary instruction in Hebrew and Italian; a Hebrew-Italian dictionary, entitled "Ma'aneh ha-Lashon" (Answer of the Tongue), *ib.* 1812; a Hebrew grammar, "Dikduḳ Leshon ha-Ḳodesh," Venice, 1808; "Shebile Emunah" (Ways of Faith), another pedagogical work; "Zemirot Yisrael" (Songs of Israel), Leghorn, 1793; "Ruaḥ Ḥadashah" (The New Spirit), Reggio, 1822; "Saggio di Eloquenza Sacra del Dott. Anania Coen Rabbino"; "Della Poesia Rabbinica," 2 vols., Florence, 1828; "Della Poesia Scritturale," Reggio (n.d.), containing some of his own poems.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 104; De Gubernatis, *Matériaux pour Servir à l'Histoire des Études Orientales*, Paris, 1876.

S. U. C.—J. E.

**COEN, JACOB:** Eldest son of Abraham Coen, and receiver-general ("contador mayor") of Count Maurice of Nassau, Stadtholder of the United Provinces of the Netherlands, 1584–1625. Although the Jews of Holland did not possess rights of citizenship, Maurice, rising above the prejudices of his time, and in grateful remembrance of the great services of Abraham Coen, bestowed upon the latter's son the above-mentioned office.

BIBLIOGRAPHY: *Publications Am. Jew. Hist. Soc.* iii. 15.

D. S. Man.

**COEN, JAN PIETERSZOON:** Governor-general of Java, and founder of the Dutch colonial system; born at Hoorn, Holland, Jan. 8, 1587; died in 1629. He gained his early commercial experience with the firm of Piscatori in Rome, went to India on a commercial exploration in 1607, and made a second voyage with two ships in 1612. He was appointed director-general of the Indian trade in 1613. As governor-general of Java, he destroyed (1619) the native town of Jacatra, and founded Batavia, the capital of the Dutch East Indies. He died childless in 1629, and his large possessions went for the benefit of orphans in his native town of Hoorn, subject to a bequest in favor of members of his family, which seems to have been some time later successfully claimed.

Coen is said to have been of Jewish descent. The biographies, while printing voluminous details of his career as governor-general, are singularly reticent in regard to his parentage. The name or occupation of his father is not found, though one would have expected these facts to be recorded of so eminent a man. Perhaps as a convert he endeavored to conceal them. His portrait in Valentyn's "History of Java" and in Müller's "Golden Age" might well be that of a Jew. Abbing's "History of Hoorn" gives chiefly negative evidence on the subject of Coen's Jewish connection. The question of his extraction must be left undecided.

BIBLIOGRAPHY: *International Cyclopedia*; A. Winkler Prins, *Geïllustreerde Encyclopedie*; *Jew. Chron.* Oct. 20, 1899, p. 21.

D. A. R.

**COEN, JOSEF DI MICHELE:** One of the Jewish boys of Rome baptized under Pope Pius IX.; born 1854. In 1864 he was apprenticed to a shoemaker. Sent by his master to deliver a pair of shoes at the house of a priest, the boy was seized and dragged to the Casa dei Neofiti, where he was detained for baptism. The papal authorities refused to surrender him, in spite of the protests of his father and of the Jewish community.

The affair caused a stir throughout Europe, particularly in France, the French ambassador, Count Sartigues, protesting vehemently in the name of his government. To his remonstrances the papal government replied that the child had himself determined to turn Christian, and that it was not the function of the pope to interfere with such a resolution. The pope, in examining into the case, is said to have asked Coen whether he embraced Christianity of his own free will. The boy replied that he preferred a religion which provided him with fine clothes, good food, and plenty of toys, to his poor family and the

shoemaker's shop. This reply convinced the pope of the sincerity of the convert's intentions; and accordingly, on St. Michael's Day, Sept. 29, 1864, the baptism of Coen was celebrated in St. Stanislaus Chapel, Cardinal Caggiano officiating, and Count De Maistre being godfather. The neophyte received the name of Stanislaus Maria Michael Joseph Pius Eugenio.

The sufferings of Coen's family, caused by his capture, were excessive. His eighteen-year-old sister died as a result of the excitement; his mother became insane and was taken to relatives in Leghorn; and his father had to leave Rome in order to escape the persecution of the government. Another Jew was thrown into prison because he said he had seen Coen at the window of the Casa. Moreover, as a result of the affair, a Christian mechanic caused the forcible baptism of an eight-year-old Jewish boy.

It was only on the fall of the papal government in 1870, and after energetic measures had been taken by the Italian government, that Coen was released and restored to his mother in Leghorn, his forcible detention having extended over seven years.

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S. A. R.

**COEN, MOSES VITA:** Banker at Ferrara, Italy, in the eighteenth century. He often transacted business with Pope Clement XIII. and with his successor, Clement XIV. On Feb. 22, 1764, Clement XIII. requested Coen to provide the papal government with as much corn as possible and with 4,000 sacks of Indian wheat, to be shipped either at Ancona or at Civita Vecchia, leaving the price to be settled by him.

Especially intimate were Coen's relations with Pope Clement XIV., whose confidential friend and adviser he became. He consequently shared in the lampoons directed against Clement. During the famine of 1772–73 Coen came to the rescue of the government and furnished it with 5,000 sacks of Indian wheat.

During the French invasion of 1798 Coen was one of the commission of six appointed to sell the property confiscated by the provisional government.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 247–249, 353; M. Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden*, pp. 184–192.

S. A. R.

**COEN, RAFFAELO DEL FU VITALE:** Austrian physician; born at Spalato, Dalmatia, Jan. 19, 1839. He was educated at the gymnasium of his native town and at the University of Vienna, whence he was graduated as doctor of medicine in 1872 whereupon he commenced to practise in the Austrian capital as a physician and as a specialist in impediments in speech. In 1882 he opened a private dispensary and hospital for stammerers.

Coen has written essays for the "Medizinisch-Chirurgische Centralblatt in Wien," "Wiener Medizinische Presse," "Medizinisch-Pädagogische Monatsschrift für die Gesammte Sprachheilkunde," and other medical journals. He is the author of several books, among which are "Pathologie und Therapie der Sprachanomalien," Vienna, 1886; "Die Hörstummheit," *ib.* 1887; "Specielle Therapie des Stammelns," Stuttgart, 1889; "Uebungsbuch für Stotternde," Vienna, 1891.

S. F. T. H.

**COEN-CANTARINI.** See CANTARINI.

**COFFEE:** A decoction of the berry of the *Coffea Arabica*, supposed to be indigenous to Abyssinia, and introduced into Arabia in the fifteenth century. It soon came into common use throughout Islam, and was thence introduced into European civilization. Among the Jews of Egypt it became so popular as to be known as "the Jewish drink" (A. Isaaci, Resp. i. §§ 2, 3). In London, England, it is generally stated to have been introduced from Constantinople in 1652 by a Greek named Pasqua Rossie, who started the first coffee-house in St. Michael's Alley, Cornhill; but according to Anthony A. Wood ("Diary," p. 19), Jacob, a Jew, sold coffee at Oxford two years before. The coffee-plant was introduced by the Dutch into Java about 1690, Surinam about 1718, and Jamaica in 1728. In the last two places Jews were largely instrumental in the development of the trade, with which they have been connected throughout its history, the largest holders of the berry in 1902 being the firm of Lewisohn Brothers of New York.

Many questions of Jewish law have been raised in regard to the use of coffee. Isaac Luria would not drink coffee prepared by Gentiles, and in this was followed by Ḥayyim Benveniste, who, however, permitted others to drink it. It has been decided that coffee may not be drunk before morning prayers, though water may; it had previously been drunk so early, especially in Egypt, as an antidote to influenza. Coffee is permitted on Passover, and even at the Seder service in addition to the four cups of wine that may be drunk. Jacob Marx of Hanover permitted the use of acorn coffee on the Passover, though the use of chicory was forbidden. If coffee is taken after the grace after meals, no benediction is necessary before tasting it, though some authorities demand one after it has been consumed. The drinking of coffee in coffee-houses on Sabbath was generally prohibited.

BIBLIOGRAPHY: Lampronti, *Paḥad Yiẓḥaḳ*, s.v. ארבע כוסות, קאווי; Steinschneider, *Jewish Literature*, pp. 264–265; *New York Herald*, Nov. 9, 1902; J. Jacobs, in notes to *Howells' Familiar Letters*, p. 662; I. Abrahams, *Jewish Life in the Middle Ages*, p. 138; L. Löw, *Ges. Schriften*, ii. 226, 236.

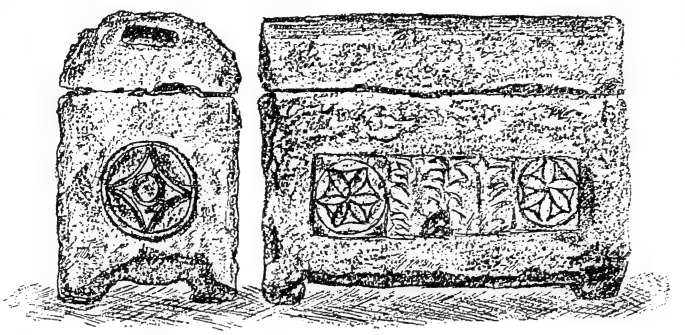
J.

**COFFIN:** The custom of using coffins is probably borrowed from the Egyptians. It is recorded of Joseph that he was "put in a coffin in Egypt" (Gen. l. 26). Tradition says it was of metal (Soṭah 13a). Both the Ark of the Covenant and the coffin are called, in Hebrew, "aron." The Talmud says that the "aron" (coffin) of Joseph was carried side by side with the "aron" (Ark) containing the Tables of the Law, so as to express the idea that "the one in this observed what is written upon the other" (Soṭah 13a *et seq.*).

From the verse "Adam and his wife hid themselves . . . amongst [literally, "within"] the trees of the garden" is derived the custom of burial in a wooden coffin (Gen. R. xix.).

Rabbi Judah ha-Nasi, in his will, ordered that a hole be made in the bottom of his coffin (Yer. Kil. vi.). Rabbi Jose b. Ḳisma, in his will, requested his disciples to bury his coffin deep in the ground, for fear of desecration, as he said there was not a coffin in Palestine which was not used as a feeding-trough for Persian horses (Sanh. 98a *et seq.*). To prevent such abuse, the Jewish law prohibited any one from deriving plunder from a coffin or burial-clothes. A coffin must not be used for secular purposes. A coffin out of use, if of stone or earthenware, must be broken up; if of wood, it must be burned (Shulḥan 'Aruk, Yoreh De'ah, 363, 5).

**Talmudic Practise.**

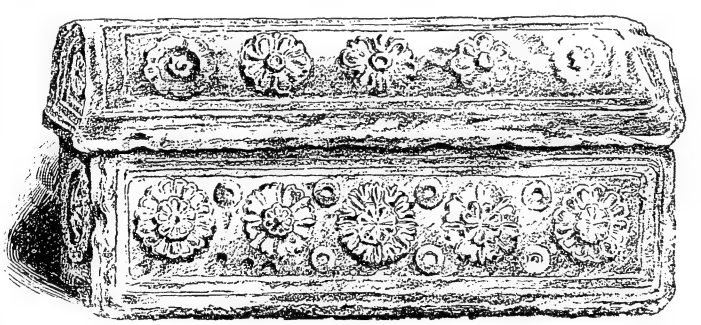


Stone Coffin Found in an Ancient Tomb at Lydda by M. Clermont-Ganneau.
(In the Louvre.)

It appears, however, that the coffin was originally used for the purpose of transporting a corpse to a distant place of burial; and whenever the cortège passed, the mourning regulations were observed by the multitude (M. Ḳ. 25a). Bar Ḳarya and R. Lazar (=Eleazar b. Pedath), both Palestinian rabbis, had noticed the approach of funeral parties, from the direction of Babylon, bearing corpses in coffins for burial in the Holy Land. Bar Ḳarya asked, "What have they gained [by living away from, and being buried in, Palestine]?" and quoted from Jeremiah (ii. 7), "Ye entered, ye defiled my land and made mine heritage an abomination." "But," answered R. Lazar, "as soon as a clod of earth of the Holy Land is put on the coffin, there is applicable the passage" Deut. xxxii. 43: וכפר אדמתו עמו [="His land will atone for His people]" (Yer. Kil. end; Ket. 35b; compare Bacher, "Ag. Pal. Amor." ii. 3).

It was considered an honor for the deceased to be carried from the death-chamber on a litter ("miṭṭah") to the place of burial, and a greater honor, usually reserved for scholars, to be borne on the death-bed itself. In the case of R. Hunah it was necessary to enlarge the exit from the house to make room for the passage of his bed, his removal to a smaller bed not being permitted (M. Ḳ. 25a). Maimonides says that the body should be buried in a wooden coffin ("Yad," Ebel, vi. 4). On the other hand, Naḥmanides, in order that the words of the passage "Thou art dust, and unto dust shalt thou return" may be literally fulfilled, declares that according to the Talmud the coffin is for the skeleton after the flesh is consumed, and that the bottom of the coffin should be removed, as in the case of Rabbi (quoted by Caro in Bet Joseph to Ṭur Yoreh De'ah, 362). In some countries it is customary to bury the dead in hammocks, and, after the flesh is consumed, to deposit the bones in a coffin (Shulḥan 'Aruk, *ib.* 363, 4). In other countries the dead are buried on simple boards, or placed directly in the ground (see Burial), a distinction being made only in case the dead is an Aaronite or of noble parentage. In modern times the use of coffins at every burial is insisted on.

**Method of Burial.**



Ornamented Stone Coffin Found in an Ancient Tomb Near Jerusalem.
(In the Louvre.)

Isaac Lampronti, in his Paḥad Yiẓḥaḳ (letter "Mem," p. 229), tells of a decision of 1678, in the case of Bizancia, the wife of Judah Ḥayyim of Corfu, who had requested her granddaughter, Semiralda, to place her (Bizancia's) head-dress in her coffin. Semiralda had, however, forgotten to do so; and a cabalist rabbi permitted the opening of the coffin in order to relieve her distress. The opening of the coffin was accompanied by prayers and ceremonial apologies to the dead for being disturbed. The almost universal former custom of putting the dead in a plain, unpainted wooden coffin covered with black cloth has been abandoned in modern times; and distinction is made, much against Jewish tradition, between rich persons and poor by more or less decorated coffins. Sometimes the bottom of the coffin is removed in order to bring the body into contact with the earth, for reasons stated above. In Jerusalem it is customary to carry the body on a litter to Mount Olivet, building in the grave a coffin of uncemented stone

**Customs.**

slabs, with sides and a top, but with no bottom, and covering the enclosure with earth (see BURIAL).

BIBLIOGRAPHY: Lampronti, *Paḥad Yiẓḥaḳ*.

K. J. D. E.

**COHEN,** the name (כהן): The most usual surnames of European Jews. It indicates a family claiming descent from Aaron, the high priest. "Cohen" is the usual transliteration and orthography in English-speaking countries; but "Cowen" and "Cowan" also occur in England, while America has developed the forms "Cohan," "Cohane," "Cohne," "Cone," "Coon," "Kan," and "Koon." In Germany and Austria the forms "Cohn," "Conn" "Kahn," "Kohn," and others are met with; while it is probable that "Köhne" and "Kohner" also represent the recurring surname, which also occurs as a part of the names "Cohnheim" and "Cohnfeld." The French forms are represented by "Cahn," "Cahen," "Cahun," "Caen," and "Cain," or "Kahn," while Italy uses "Coen," and Holland "Cohen." The curious form "Coffen," in which the "ff" represents the aspirate, occurs in old Spanish records; and "Kahin" is the usual Arabic representation. The most numerous variants occur in Russia, which supplies "Cahan," "Cahana," "Kahan," "Kahana," and "Kahane," "Kagan," "Kogan," "Kogen," "Kohan" (the last two being Aramaic forms), besides the extended forms "Kohnowski" and "Koganowitch." The name also occurs in duplicated forms, only one of which need be mentioned here; namely, "Kohn-Zedek." This form is often abbreviated to Kaz, "Katz," (קיץ) which is thus a variant of "Cohen."

Though claiming to be descended from a single person, the Cohens of to-day form rather a clan than a family. In Jewish religious life they have certain privileges and responsibilities: these are dealt with under PRIEST AND PRIESTHOOD. Not all of those who are, in the religious sense, Kohanim bear the name "Cohen." In a way, the name is not strictly a surname, but an indication of hereditary office.

The number of those who bear the name "Cohen" in its various forms is a considerable proportion of all Jews. Among the English Jews they form about 3 per cent; whereas on the continent of Europe, according to Lippe's "Bibliographisches Lexikon," they are only 2.3 per cent. In the 12,000 names contained in the lists of subscribers to the five chief Jewish charities of New York and Brooklyn, the Cohens, with the variant names, make up about 220, or less than 2 per cent. This relation of the number bearing the name "Cohen" to the total number of Jews in a list may be utilized to ascertain roughly the number in a much greater list. Thus, in the Brooklyn directory for 1900 there were 428 Cohens, which would indicate about 20,000 Jewish names in that directory.

How far this large proportion of Jews can claim a direct descent from Aaron is a matter of dispute. According to Jewish law, a Cohen may not marry a proselyte; accordingly, it would seem impossible that any admixture should occur among the Cohens. But they are allowed to marry the daughters of proselytes; and this would affect the purity of the Cohen descent. On the other hand, it is unlikely that any person would have assumed the name "Cohen" without cause, as several disabilities go with the descent. Thus, Cohens may not approach a dead body; and for this reason persons of that name are not welcomed as ministers in small congregations, and more rarely adopt the medical profession. Isaac ben Sheshet, of the fourteenth century, distinguished between the ancient and modern Cohens, declaring that it was only usage and not law which maintained the rights and responsibilities of the modern Cohens (Responsa, No. 94). Samuel de Medina, of the sixteenth century, agrees with this view, and assumes the impurity of the Cohen descent in discussing the validity of a marriage (Responsa, No. 235). Solomon Luria thinks it impossible for the Cohens to have preserved their purity of descent throughout the wanderings of the Jews. Jacob Emden recommends a Cohen to refund the five shekels given him for the redemption of the first-born, because he can not be sure of his origin and of his claim to the money. It has even been declared that some Cohens must not say the priestly blessing ("Magen Abraham," 201, 4; "Kerethi u-Pelethi," 61, 6).

BIBLIOGRAPHY: Jacobs, *Studies in Jewish Statistics*, pp. 4, xxvii.; Löw, *Die Lebensalter*, pp. 114–115 and notes.

E. C. J.

**COHEN:** A Baltimore family, originally from Bavaria, which has occupied an important place in the Jewish community and in municipal life since the early years of the nineteenth century. Its first representative in America was Jacob I. Cohen, who came from Oberdorf, near Nördlingen, Bavaria, in 1773, and settled in Lancaster, Pa. Thence he removed to Charleston, S. C., and, after serving in the Revolutionary war, to Richmond, Va. Here he was joined, in 1787, by his brother, Israel I. Cohen, whose wife and seven children—the oldest son being eighteen years of age—went to Baltimore in 1808. The children were Jacob I. Cohen, Jr., Philip I. Cohen, Mendes I. Cohen, Benjamin I. Cohen, David I. Cohen, Joshua I. Cohen, and Miriam I. Cohen.

The older sons soon participated in public life. In 1812 the name of **Philip,** and in 1822 that of Jacob, Jr., appear in the list of members of the exclusive organization, The Ancient and Honorable Mechanical Company of Baltimore. In the War of 1812–14 Philip and Mendes were members of Captain Nicholson's Company of Fencibles, and served in the defense of Fort McHenry during its bombardment. At his death, in 1852, Philip was postmaster of Norfolk, Va.

With the exception of Philip, all the brothers remained in Baltimore. The oldest, **Jacob, Jr.** (1789–1869), was the founder of the banking house of J. I. Cohen, Jr., & Brothers, and was identified with the struggle for political rights of the Jews in Maryland (1818–26). This struggle terminating favorably to his coreligionists, Jacob was immediately elected (Oct., 1826) as the representative of the sixth ward in the first branch of the city council. He was repeatedly elected to this body; and for several successive years he acted as its president.

For the first nine years (1830–38) of its existence he served the board of public school commissioners as secretary and secretary-treasurer. Jacob was also one of the projectors of the Philadelphia, Wilmington, and Baltimore Railroad, and for a long time its vice-president, remaining a director until

his death. He was also a director of the Baltimore and Ohio Railroad, and for twenty years president of the Baltimore Fire Insurance Company, besides being prominent in many public-spirited enterprises.

The third brother, Col. **Mendes** (1796–1879), after his retirement from the firm in 1829, traveled extensively in Europe and the East, and brought back with him the objects that form the Cohen collection of Egyptian antiquities in the Johns Hopkins University. He served a term in the Maryland House of Delegates (1847–48), was vice-president of the Hebrew Benevolent Society for over twenty years, and was prominently identified with the establishment of a Jewish hospital in Baltimore.

The sixth brother, **Joshua** (1801–70), was a physician, and one of the earliest aurists—perhaps the first—in the United States. He occupied the position of professor of geology and mineralogy in the academic department of the University of Maryland, was president (1857–58) of the Medical and Chirurgical Faculty of Maryland, and a member of the American Philosophical Society. Together with a friend, he established an eye and ear institute in Baltimore. He has left one publication, "Post-Mortem Appearances in a Case of Deafness." His library, interesting to Biblical students, is preserved at the family residence.

A son of the fifth brother, David I., is **Mendes** Cohen (b. 1831), a distinguished civil engineer, now (1902) living in Baltimore. His career began in the locomotive works of Ross Winans. From 1851 to 1855 he was one of the engineering corps of the Baltimore and Ohio Railroad. From 1855 to 1875 he served the following companies either as assistant superintendent, superintendent, comptroller, or president: the Hudson River Railroad, the Ohio and Mississippi Railroad, the Philadelphia and Reading Railroad, the Lehigh Coal and Navigation Company, and the Pittsburg and Connellsville Railroad. During 1892–93 Mendes was president of the American Society of Civil Engineers, and in 1894 President Cleveland appointed him a member of the board to report upon a route for the Chesapeake and Delaware Ship Canal. Since 1884 he has been corresponding secretary to the Maryland Historical Society; since 1892, a member of the Municipal Art Commission of Baltimore; since 1893, a member of the Sewerage Commission of Baltimore; and since 1897, one of the vice-presidents of the American Jewish Historical Society.

Bibliography: Isaac Markens, *The Hebrews in America*, New York, 1888; *Reports of the Commissioners of Public Schools, Baltimore*, 1831-38; G. W. McCreary, *The Ancient and Honorable Mechanical Company of Baltimore*, 1901; Harry Friedenwald, *The Early History of Ophthalmology and Otology in Baltimore*; *The Johns Hopkins Hospital Bulletin*, Aug.—Sept. 1897.

A. H. S.

**COHEN, ABNER:** The pioneer of Krugersdorp, Transvaal Colony; born about 1860; emigrated to South Africa in 1881; worked his way north, and fell in with the Boers, learning their language and trading with them. On his way to Johannesburg in 1887, he pitched his tent on a great heap of stones seventeen miles to the west of the town, which became the site of the town of Krugersdorp. He was thus the first English settler in the town, and has done much toward its development. Cohen has also taken a share in the opening up of Bulawayo and Rhodesia.

Though taking no part in the conspiracy against the Boer government in 1895, he was intimate with members of the Reform Committee, and owing to some indiscreet remarks was for some time imprisoned.

As president of the Krugersdorp congregation, Cohen obtained from President Kruger two valuable freehold sites for the Jewish community.

Bibliography: *Jewish Chronicle*, Oct. 14, 1898.

J. G. L.

**COHEN, ABRAHAM.** See Abraham ben Moses Cohen.

**COHEN, ABRAHAM:** Assistant rabbi in Tunis; died 1840 at Safed, whither he had made a pilgrimage in his old age. He was a grandson of one of the earliest rabbis in Tunis. His book, "Abraham Yagel" (Abraham Will Rejoice), a work loosely arranged both as to form and contents, was published at Leghorn in 1843. It consists of commentaries on various treatises of the Talmud, together with notes on parts of the Bible, and on Maimonides and other legal codes.

Bibliography: Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 93 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 14.

G. M. K.

**COHEN, ABRAHAM:** Chief rabbi of Djerba, an island near Tunis; died in 1870. He was the author of a Hebrew poem, "Shir Ḥadash," published at Leghorn by Israel Costa and dealing with the 613 precepts of the Law; and of a Hebrew commentary on the Psalms, "Ḳan Zippor," published at Jerusalem (1870) by Israel Frumkin.

Bibliography: Cazès, *Notes Bibliographiques, sur la Littérature Juive-Tunisienne.*

S. M. Fr.

**COHEN, ALFRED J.** (better known under the nom de plume of **Alan Dale**): American dramatic critic; born May 14, 1861, at Birmingham, England, where he attended King Edward's School. Then followed three years' study of dramatic art in Paris, after which (1887) Dale went to New York and began his journalistic career on the "Evening World." The independence, brightness, and acerbity of his criticisms soon attracted attention, and made him the most feared dramatic critic in the American metropolis. In 1895 he joined the "Journal," and increased the scope of his work by a broader and more liberal view of things theatrical—a change brought about by experience.

Dale is the author of several novels: "Jonathan's Home," London, 1885; "A Marriage Below Zero," New York, 1889; "An Eerie He and She," *ib.* 1889; "An Old Maid Kindled," *ib.* 1890; "Miss Innocence," *ib.* 1891; "Conscience on Ice," Chicago, 1892; "My Footlight Husband," New York, 1893; "A Moral Busybody," *ib.* 1894; "His Own Image," *ib.* 1899; and "A Girl Who Wrote," *ib.* 1902. He also wrote "Familiar Chats with Queens of the Stage," *ib.* 1890.

Bibliography: *Who's Who in America.*

A. E. Ms.

**COHEN, ANNE-JEAN-PHILIPPE-LOUIS, DE VINKENHOEF:** French litterateur; born at Amersfort, in the Netherlands, Oct. 17, 1781; died in Paris April 6, 1848. Beginning as a journalist, he contributed to the "Etoile." He went to

Paris in 1809, and was appointed censor for foreign languages in 1811, and librarian of the Bibliothèque Ste. Geneviève in 1824. He was the compiler of several catalogues, and also contributed to various papers, including "L'Ami du Roi," "Les Annales de la Littérature et des Arts," and translated works by French, Swedish, English, Russian, and Italian authors, as "La Symbolique Populaire," by Buchmann; "Histoire des Institutions d'Education Ecclésiastique," by Theiner; "Scènes Norvégiennes," by Bremer; and "Histoire de la Conquête de Grenade," by Washington Irving, 1829. He also contributed the "Théâtre Hollandais" to the "Collection des Théâtres Etrangers."

In addition Cohen published a number of works, among which were: "La France telle que M. de Kératry l'a Rêvée," Paris, 1821; "Herminie de Civray," 4 vols., 1823; "Histoire de Pierre Terrail, Dit le Chevalier Bayard," 1821 and 1825; "Jacqueline de Bavière, Dauphine de France," 4 vols., 1821; "Précis Historique sur Pie VII.," 1823; "La Noblesse de France, Histoire, Mœurs, et Institutions," 1845; "Réflexions Historiques et Philosophiques sur les Révolutions," 1846.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; *La France Littéraire*, s.v.

S. J. W.

**COHEN, ARISTIDE FÉLIX:** French author; born at Marseilles Dec. 31, 1831; died in Paris Feb. 17, 1896; brother of the composer Jules Cohen. He was made auditor of the Conseil d'Etat on May 28, 1855, and held this position until 1865. His works include: "Etudes sur les Impôts et sur les Budgets des Principaux Etats de l'Europe," 1865; "La Flamboyante," a comedy in three acts, written in collaboration with Ferrier and Valabrègue, 1884; "Le Club," 1887; "Frappant!" a story in verse after the Provençal poet Bénédit, 1887; "La Revanche du Mari," a vaudeville, 1890; "Marion," a comedy, 1892; and "Le Duc Jean," 1893.

S. J. W.

**COHEN, ARTHUR:** English barrister and king's counsel; born in London Nov. 18, 1830. After three years' study at the gymnasium in Frankfort-on-the-Main, he entered as a student at University College, London. Thence he proceeded to Cambridge at a time when it was almost impossible for a Jew to gain admission into the colleges. At length he was received into Magdalen College. In 1852 he was elected president of the Cambridge Union Debating Society. At Cambridge Cohen had a successful career, coming out fifth wrangler in the mathematical tripos; but he was prevented from taking his degree till after the repeal of the Test Act in 1871.

Cohen then read law; and five years after he had been called to the bar, he established for himself a reputation in shipping and insurance cases. Among several important appointments was his selection to represent the interests of England in the famous arbitration case connected with the "Alabama" at Geneva in 1872. Returning to England after the completion of the case, Cohen in 1874 unsuccessfully contested Lewes in the Liberal interest. But in 1880 he was elected for the Southwark division, and shortly afterward was offered a judgeship, which, however, he declined, though later he became a judge of the Cinque Ports. He has been for many years standing counsel for his university. He has often represented foreign governments in disputes before the English law courts, as, for example, the Japanese government in an important case against the Peninsular and Oriental Steam Navigation Company.

Cohen has held various important positions in the London Jewish community. For many years he was president of the Board of Deputies, succeeding his uncle, Sir Moses Montefiore; but he resigned the position in 1894. He has been a vice-president of Jews' College, and for many years president of the borough Jewish schools.

BIBLIOGRAPHY: *Young Israel*, ii., No. 13; *People of the Period*, 1897; *Jewish Year Book*, 1901-2.

J. G. L.

**COHEN, BENJAMIN LOUIS:** English politician and communal worker; member of Parliament for East Islington since 1892; born in London in 1844; son of Louis Cohen, founder of the firm of Louis Cohen & Sons, which he joined on reaching manhood. Cohen was educated privately, and on reaching maturity began a philanthropic career, both Jewish and general, especially interesting himself in technical education. He is a governor of St. Bartholomew's, Bridewell, and Bethlehem hospitals; life member and former vice-president of the Council of the United Synagogue; was president of the Jewish Board of Guardians from 1887 until June, 1900, and during his presidency arranged the transfer of the institution from its old quarters in Devonshire street to Middlesex street. Cohen has also been a member of the Jewish Board of Deputies, one of the presidents of the Hand-in-Hand and Widows' Home, the London Orphan Asylum, and vice-president of the Orphan Working School.

In 1888 Cohen was elected as a "Moderate" to the London County Council for the city, and in 1892 entered Parliament. Besides discharging these multifarious duties, Cohen was one of the original members of the Russo-Jewish committee, and acted as its treasurer till 1887.

BIBLIOGRAPHY: *Jewish Chronicle*, Aug. 5, 1892; *Jewish Year Book*, 1901, p. 253.

J. E. Ms.

**COHEN, BENOIT:** Philanthropist; born 1798 in Amsterdam; died in Paris July 15, 1856. He went to Paris as a young man, and entered upon a successful business career, devoting a great deal of his time and energy to the affairs of the community. He was president of the Board of Jewish Charities of Paris, honorary president of the Rothschild Hospital in the Rue Picpus, and he addressed himself in behalf of the community, often with success, directly to King Louis Philippe and to the Duke of Orleans. Cohen was also a member of the Jewish consistory, and the founder, as well as the most active worker, of the Société des Amis du Travail, which had for its object the assistance of children toward an honest career as mechanics or artisans.

BIBLIOGRAPHY: *Archives Israélites*, 1856, pp. 436-441.

S. A. R.

**COHEN, DAVID:** Rabbi (1902) of the island of Djerba, near Tunis. He is the author of the following Hebrew works: "Shire David" (Songs of David),

a collection of poems; a treatise on grammar, with notes on the principles underlying the computation of the Jewish calendar; "Dibre David" (Words of David), a commentary on the Pentateuch and certain other books of the Bible.

BIBLIOGRAPHY: Cazès, *Notes Bibliographiques*, s.v.

S. M. FR.

**COHEN, DAVID DE LARA.** See LARA, DAVID COHEN DE.

**COHEN, EDWARD:** Australian statesman; born in London 1822; died March, 1877. He received his early education in Australia, and entered into business as a partner in his father's firm. Shortly after his arrival in Victoria in 1846, he purchased an auctioneer's business at Melbourne, in which he remained till 1868, and which became one of the leading concerns in the city.

Cohen soon became connected with the charitable institutions of the colony. He was for twenty years treasurer of the Melbourne Hospital, and for seven years president of the Melbourne Hebrew congregation. He was an alderman of the city, and in 1872 served as mayor of Melbourne. His activity in the council soon brought about a financial inquiry which led to drastic reforms in the arrangement of the city accounts.

In 1861 Cohen was elected member of Parliament for East Melbourne, which constituency he represented for many years. A free-lance in politics, his arguments in debate carried weight, and his large mercantile experience lent them additional force. He was a director of the Hudson's Bay Railway Company and of the Colonial Bank, and was an active initiator of colonial industries. Cohen was at one time a member of the Victorian ministry, in which he filled the office of commissioner of customs.

BIBLIOGRAPHY: *Jewish Chronicle*, Jan. 14, 1870; April 27, 1877; *Jewish Record*, Jan. 13, 1871; *Australian Illustrated News*, Jan., 1871.

J. G. L.

**COHEN, ELIAS** (better known as **Elias Pasha**): Turkish physician; born in 1844. He belongs to a family many members of which have been distinguished in medicine. His early studies were completed at the Jewish communal school founded at Constantinople by the Camondo family. He entered the imperial school of medicine in 1861, graduating six years later as doctor of medicine, and proceeding in 1868 to western Europe to continue his professional studies. He resided at Berlin until 1871, acting while there as assistant to Professor Von Graefe, and attending the clinics of Virchow, Traube, and others. On the outbreak of the Franco-Prussian war he continued his studies in Vienna.

Cohen returned to Constantinople in 1873, and was appointed professor at the military school at Haïdar-Pasha. Soon after he was sent to Monastir, the headquarters of the third army corps, as oculist and chief surgeon. On being recalled to Constantinople, he was attached to the central naval hospital, and given the rank of major in the imperial service. His vast knowledge and high reputation in the capital gave rise to jealousies in influential circles, and he was obliged to resign.

It was after Cohen had left the service that he was summoned to attend one of the imperial princesses. The rapid success of his treatment attracted the attention of the sultan, who appointed him court physician with the rank of lieutenant-colonel. Two years later he was promoted to the rank of general, being the first Turkish Jew to occupy this high position. It was then that the sultan appointed the new pasha as his private physician. In 1888 he was appointed to the faculty of medicine at Constantinople as professor of dermatology, and became, in 1894, member of the Superior Sanitary Commission, then created.

Elias Pasha is decorated with the grand ribbons of Medjidie and of the Osmanie, the Imtiaz Liakat medals, the Turco-Grecian war medal, etc.

Elias Pasha has always taken the liveliest interest in the welfare of his coreligionists, and has given on several occasions signal proofs of his solicitude. In 1885, owing to an alleged ritual murder, the Greek and Armenian population of Kadikeuy, a thickly populated suburb of Constantinople, threatened the Jews with wholesale massacre. Several Jews, indeed, fell victims to the fury of the fanatics; and the movement was assuming grave proportions, when Elias Pasha, with the authority of the sultan, intervened on behalf of his brethren. Rigorous measures were adopted to repress the émeute, and the guilty persons were sentenced to severe punishment.

BIBLIOGRAPHY: *Jewish Chronicle*, Nov. 30, 1900.

S. M. FR.

**COHEN, ELLEN GERTRUDE:** English painter; studied at the Slade and Royal Academy schools, London, and in Paris under Constant and Laurens; first exhibited at the Academy in 1891, her work being a portrait medallion of Dr. B. W. Richardson. In Paris she exhibited at the Salon (Champs Elysées) from 1894. The pictures by her, shown at the Royal Academy, were "Tired Out," in 1892; "Dibbling for Chub," in 1897; and "Qualifying for the Coach Club," in 1899. She is also a constant contributor to the exhibitions held by the Royal Institute of Painters in Water and Oil Colors.

As an artist in black and white Miss Cohen has contributed to many magazines and papers, including the "Pall Mall," "Queen," and "Pictorial World." Her Parisian experiences, written as well as sketched by her, appeared in "The Strand Magazine" and "The Studio."

BIBLIOGRAPHY: *Jewish World*, Nov. 1899.

J. G. L.

**COHEN, EMIL WILHELM:** German mineralogist; born at Aakjaer, near Horsens, Jutland, Oct. 12, 1842. He studied at the universities of Heidelberg and Berlin, and from 1867 to 1869 was assistant at the mineralogical institute of the former seat of learning. In 1871 he was appointed privatdocent, but resigned the position early the next year, when he went to South Africa on a tour of geological and mineralogical research. Cohen visited the Vaal River diamond-diggings and the newly discovered mines in that part of Griqualand West now known as Kimberley. Thence he went north to the Lydenburg district, emerging eventually at Delagoa Bay. This trip consumed a year; and on his return to Germany he published "Bemerkungen zur Routenkarte von Lydenburg nach den Goldfel-

dern und nach Delagoa Bai" (1875). In 1878 Cohen was appointed assistant professor of petrography at Strasburg and a member of the geological commission of Alsace-Lorraine. Seven years later he became professor at Greifswald.

Cohen is the author of "Die zur Dyas Gehörigen Gesteine des Südlichen Odenwaldes," 1871; "Geognostische Beschreibung der Umgegend von Heidelberg," 1874–81; "Mikrophotographien," 1880–1884; "Zusammenstellung Petrographischer Untersuchungsmethoden," 3d ed., 1896; "Structur und Zusammensetzung der Meteoreisen," 1886–87; "Meteoreisenkunde," 1., 1894. Cohen published in addition over one hundred essays in various scientific magazines of Germany and other countries.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, iii. 288; *Meyers Konversations-Lexikon*, iii. 246.

S. E. Ms.

**COHEN, FRANCIS.** See Palgrave, Francis.

**COHEN, FRANCIS LYON:** English rabbi, author, and expert on Hebrew music; born at Aldershot Nov. 14, 1862, and educated at Jews' College and University College, London. Cohen became minister of the congregation in South Hackney (1883–1885), then of that in Dublin (1885–86), and since 1886 has officiated at the Borough New Synagogue, London. In 1886 he was appointed tutor in Jews' College; in 1892 he became acting chaplain to the Jews in the British army; and in 1896 staff chaplain to the Jewish Lads' Brigade, the formation of which he was the first to advocate. He has also acted as editor to the choir committee of the United Synagogue. Cohen has organized military services on Ḥanukkah at his own and other synagogues, and altogether has done much to promote the patriotic and military ardor of English Israelites. He is the author of "The Handbook of Synagogue Music," 1889, and, with D. M. Davis, of "The Voice of Prayer and Praise," 1899. In addition, he has written numerous articles on Jewish music, among which have been the following: "Synagogue Music; Its History and Character," in "The Jewish Chronicle," 1883; "Synagogue Plain-Song," in "The Organist and Choirmaster," 1897; "La Revue de Chant Grégorien," Marseilles, 1899; and "Song in the Synagogue," in "The Musical Times," London, 1899.

Bibliography: *Jewish World*, Oct. 15, 1897; *Jewish Chronicle*, Dec. 23, 1892; Jacobs, *Jewish Year Book*, 1899–1900.

J. E. Ms.

**COHEN, HALIFA:** Tunisian rabbi residing (1902) at Djerba. He is the author of two Hebrew works: "Sifte Renanot" (Joyful Lips), a commentary on the Psalms, Jerusalem, 1890; and "Ḳunteris ha-Semikut" (notes on divers subjects).

Bibliography: Cazès, *Notes Bibliographiques*.

S. M. Fr.

**COHEN, ḤAYYIM:** Tunisian rabbi; lived in the second half of the nineteenth century, on the island of Djerba, near Tunis. He is the author of "Na'awah Ḳodesh" (Becoming Is Holiness), a commentary on the Song of Songs, Leghorn, 1872; "Mille Meḥayye" (The Vivifying Words), a commentary on the "Hosha'anot" of the Feast of Sukkot; "Mizwot ha-Melek" (The Commandments of the King), a commentary on the "Azharot" of Ibn Gabirol; "Allon Bakut" (Oak of Weeping), a commentary on the elegies for the Ninth of Ab; "Moza' Sefateka" (The Outcome of Thy Lips), a commentary on the prayers (seliḥot) for the month of Elul; "Miḳra' Ḳodesh" (Holy Convocation), a commentary on the Song of Songs; "Zokrenu le Ḥayyim" (Remember Us for Life), a commentary on the Haggadah of the first nights of the Passover; and "Leb Shome'a" (Understanding Heart), elementary discussions of various subjects.

Bibliography: Cazès, *Notes Bibliographiques*.

S. M. Fr.

**COHEN, HENRI:** French composer and numismatist; born at Amsterdam 1808; died at Bry-sur-Marne May 17, 1880. Cohen's parents went to France in 1811, and provided excellent musical instruction for their son. He studied harmony with Reicha, and singing with Lois and Pellegrini. In 1832 and 1838 he was at Rome, and there produced "L'Impegnatrice" and "Aviso ai Maritati." In 1839 he established himself at Paris, devoting his efforts chiefly to teaching, and singing with success at various concerts.

Cohen was appointed director of the Conservatoire at Lille; but after some difficulties with the administration he returned to Paris, and accepted a position as director of the Cabinet des Médailles at the Bibliothèque Nationale. He subsequently published some works on numismatics and bibliography.

His principal musical compositions are: "Marguerite et Faust," a lyric poem, Paris, 1847; "Le Moine," lyric poem, London, 1851; compositions for the piano, fugues, nocturnes, romances, and melodies; a practical treatise on harmony, and eighteen progressive solfeggios for three and four voices, commended by Fétis.

Bibliography: *Nouveau Larousse Illustré*, s.v., Paris, 1900.

S. A. A. G.

**COHEN, HENRY:** American rabbi; born in London April 7, 1863. He was educated in London, and when only eighteen traveled in Africa as interpreter for a French legation. He was severely wounded during the Zulu war, while assisting in the repulse of an attack by savages. Proceeding to Jamaica, British West Indies, he became rabbi of Kingston (1884–85), and then of Woodville, Miss., in the United States (1885–88). In 1888 he succeeded the Rev. Joseph Silverman as rabbi of Congregation B'nai Israel, Galveston, Texas, which position he still occupies (1902).

He is librarian of the Texas Historical Society and a member of the executive council of the American Jewish Historical Society, to both of which he has made historical contributions. He has made most careful researches into the history of the Jews in Texas. Cohen has published numerous compilations, translations, reviews, poems, lectures, sermons, and pamphlets. In 1894 he issued his "Talmudic Sayings" and "Prayer in Bible and Talmud," the latter from the German of Nahida Remy.

A. L. N. L.

**COHEN, HENRY EMANUEL:** Judge of the supreme court of New South Wales; born at Port

Macquarie Dec., 1840. After receiving an ordinary education he served as clerk in 1856; then entered business at Bathurst, but went to London in 1868, where he commenced the study of law, and was admitted to the bar in 1871. Returning to New South Wales, he distinguished himself in the practise of the law, and was on several occasions employed as crown prosecutor. At the general election of 1874 he was returned for West Maitland, and reelected in 1877. Following close upon the general election, he received, on the formation of the Farnell government, the appointment of colonial treasurer. With the coming into power of the Stuart administration, he was called to fill the office of minister of justice; but on the retirement of that government and the dissolution of Parliament in 1885, he retired from politics and devoted himself entirely to the practise of his profession. Cohen was appointed judge of the supreme court in 1896, being the first Jew in New South Wales thus honored (with the exception of Sir Julian Solomon, who resigned the position within a few days of his appointment), and the only Jew holding such office throughout the British dominions. Cohen has for years closely identified himself with Jewish religious and charitable institutions.

BIBLIOGRAPHY: *Jewish Chronicle*, Jan. 12, 1883; Jacobs, *Jewish Year Book*, 1900.

J. G. L.

**COHEN, HERMANN:** German philosopher; born in Coswig, Anhalt, Germany, July 4, 1842. He early began to study philosophy, and soon became known as a profound student of Kant. He was educated at the gymnasium at Dessau, at the Jewish theological seminary at Breslau, and at the universities of Breslau, Berlin, and Halle. In 1873 he became privat-docent in the philosophical faculty of Marburg University, the thesis with which he obtained the "venia legendi" being "Die Systematischen Begriffe in Kant's Vorkritischen Schriften nach Ihrem Verhältniss zum Kritischen Idealismus." In 1875 he was appointed assistant professor, and in the following year professor. He was one of the founders of the Gesellschaft zur Förderung der Wissenschaft des Judenthums, which held its first meeting in Berlin in Nov., 1902.

Cohen is generally acknowledged to be one of the ablest representatives and exponents of the neo-Kantian school. The more important of his works are: "Die Platonische Ideenlehre Psychologisch Entwickelt," in "Zeitschrift für Völkerpsychologie," 1866, iv.; "Mythologische Vorstellungen von Gott und Seele," *ib.* 1869; "Die Dichterische Phantasie und der Mechanismus des Bewusstseins," *ib.*; "Zur Controverse Zwischen Trendelenburg und Kuno Fischer," *ib.* 1871; "Kant's Theorie der Erfahrung," Berlin, 1871; 2d ed., 1885; "Platon's Ideenlehre und die Mathematik," Marburg, 1878; "Kant's Begründung der Ethik," Berlin, 1877; "Das Prinzip der Infinitesimalmethode und Seine Geschichte: ein Kapitel zur Grundlegung der Erkenntnisskritik," Berlin, 1883; "Von Kant's Einfluss auf die Deutsche Kultur," Berlin, 1883; "Kant's Begründung der Aesthetik," Berlin, 1889; "Zur Orientirung in den Losen Blättern aus Kant's Nachlass," in "Philosophische Monatshefte," 1890, xx.; and "Leopold Schmidt," in "Neue Jahrbücher für Philologie und Pädagogik," 1896, cliv.

Cohen edited and published also the last philosophical essays ("Logische Studien," Leipsic, 1894) of F. A. Lange, and his "Geschichte des Materialismus," with a long introduction and critical supplement (2d enlarged edition based on the 7th edition of the original, 1902, I.). His writings relating more especially to Judaism include several pamphlets, among them "Die Kulturgeschichtliche Bedeutung des Sabbat," 1881; "Ein Bekenntniss in der Judenfrage," Berlin, 1880; as well as the following articles: "Das Problem der Jüdischen Sittenlehre," in the "Monatsschrift," xliii. (1899), pp. 385–400, 433–449; "Liebe und Gerechtigkeit in den Begriffen Gott und Mensch," in "Jahrbuch für Jüdische Geschichte und Litteratur," III. (1900), pp. 75–132; "Autonomie und Freiheit," in the "Gedenkbuch für David Kaufmann," 1900. His essay "Die Nächstenliebe im Talmud" was written at the request of the Marburg Königliches Landgericht (3d ed., Marburg, 1888). His latest publication is "Logik der Reinen Erkenntniss," comprising the first part of his "System der Philosophie," ix. 520, Berlin, 1902.

BIBLIOGRAPHY: Franz Lindheimer, *Hermann Cohen*, in *Berner Studien zur Philosophie und Ihrer Geschichte*, xxi., Bern, 1900; A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*, i. Florence, 1888; Otto Siebert, *Gesch. der Neueren Deutschen Philosophie Seit Hegel*, pp. 341–342, Göttingen, 1898; Karl Vorländer, *Geschichte der Philosophie*, ii. 461–466, Leipsic, 1902.

S. B. B.

**COHEN, ISAAC:** English theatrical manager; born about 1835. He is one of the oldest of the London managers, having, first on the Surrey side, and for 34 years in the East End of London, directed theaters for a period altogether of 44 years. His first theatrical engagement was at the Victoria, South London, and he was subsequently engaged at Astley's. He became call-boy and afterward assistant manager, and in 1862 undertook the management of the East London Theater. Thence in 1872 he went to the Pavilion Theater, of which he is still (1902) manager.

J. G. L.

**COHEN, JACOB RAPHAEL:** American ḥazzan; believed to have been born in the Barbary States; died in Philadelphia, Pa., Sept., 1811. Cohen lived in London, England, during the earlier years of his life. He is known to have been in Quebec, and also in New Orleans, in 1777. He was the minister of the Spanish and Portuguese synagogue, Shearith Israel, of Montreal, Canada, from 1778 to 1782. In the latter year Cohen was elected minister of the Sephardic synagogue of New York. He lived there until 1784, when he accepted the appointment of ḥazzan of the Spanish and Portuguese congregation of Philadelphia, Pa.

Cohen married Rebekah Luria, of a family which had lost more than one of its members through the Spanish Inquisition. He left descendants in Philadelphia. After Cohen's death his son, **Abraham Hyman Cohen,** acted as reader for a time.

BIBLIOGRAPHY: Hyman P. Rosenbach, *The Jews in Philadelphia Prior to 1800*, Philadelphia, 1883; C. I. de Sola, *History of the Spanish and Portuguese Synagogue, Montreal*, in Borthwick's *History and Biographical Gazetteer of Montreal*, 1892; *idem*, in *The Star*, Montreal, Dec. 30, 1893; Morais, *The Jews of Philadelphia*, Philadelphia, 1894.

A. C. I. DE S.

**COHEN, JACOB DA SILVA SOLIS:** American laryngologist; born in New York city Feb. 28, 1838. He was educated at the Central High School of Philadelphia, the Jefferson Medical College, and the University of Pennsylvania, receiving from the last named in 1860 the degree of doctor of medicine. In the same year he was appointed one of the resident physicians of the Philadelphia Hospital. At the outbreak of the Civil war he joined the United States army as a private. He was soon appointed assistant surgeon of the Twenty-Sixth Regiment Pennsylvania Volunteers. After having served with his regiment in Hooker's brigade, he resigned from the army to become acting assistant surgeon in the United States navy, which position he held from 1861 to 1864, serving on the U. S. steamers "Florida" and "Stettin," and the U. S. ship "Vermont."

In 1864 he rejoined the army as visiting surgeon to two military hospitals in Philadelphia. At the end of the war he went to New York, and afterward to Philadelphia, where he established himself as a physician (1866), paying special attention to the diseases of the throat and lungs. He is at present (1902) one of the leading laryngologists.

In 1867 Cohen was appointed lecturer on electrotherapeutics at the Jefferson Medical College, Philadelphia, with which institution he was connected till 1883, when he became honorary professor of laryngology. In the same year he was elected professor in the Philadelphia Polyclinic. He had also been attached, since 1873, to the staffs of the German Hospital, the Home for Consumptives, the Northern Dispensary, and the Jewish Hospital in that city.

Cohen is a prolific writer, and has contributed many monographs to the medical journals. He was for a number of years one of the editors of the "Archives of Laryngology," and is at present in charge of the laryngological department of the "American Journal of the Medical Sciences." He has written "Diseases and Injuries," in the "International Encyclopedia of Surgery," New York, 1884 and 1886; and "The Diseases of the Mouth, Tongue, Pharynx, and Œsophagus," in the "American System of the Practice of Medicine," Philadelphia, 1885. He is also the author of "Inhalation in the Treatment of Disease: Its Therapeutics and Practice," Philadelphia, 1867, 2d ed. 1876; "Diseases of the Throat and Nasal Passages," New York, 1872, 5th ed. 1879; "Croup in Its Relation to Tracheotomy," Philadelphia, 1874 (translated into Spanish, Seville, 1887); "The Throat and Voice," Philadelphia, 1874, and continuously reprinted to date.

BIBLIOGRAPHY: Morais, *The Jews of Philadelphia*, s. v., Philadelphia, 1894; *The Jeffersonian*, Philadelphia, Nov., 1901.

A. F. T. H.

**COHEN, JOSEPH:** French journalist; born at Marseilles Nov. 1, 1817; died in Paris 1899. After finishing his studies at Aix, he was admitted to the bar there in 1836. He founded the "Mémorial d'Aix," of which he was the editor until 1843. At this time he, with Jacques Isaac ALTARAS, was interested in the Jews of Algeria, publishing some articles on them in the "Archives Israélites." He thereby gained their friendship, and they elected him president of the newly founded Jewish consistory of Algiers. He assisted them in reorganizing their mode of worship, and later (1868) they sent him to Paris as delegate to the central consistory of the Jews of France.

On returning to France in 1850, he resumed his journalistic work, writing on politics as well as on matters pertaining to Judaism. From 1860 to 1862 he was one of the editors of the first French Jewish weekly, "La Vérité Israélite," in which he published his famous work, "Les Déicides," an investigation into the life of Jesus, in which he attacks the originality of the moral teaching of the Gospels, and defends the Pharisees. The work appeared in book form in 1864 (a second edition in 1866), and was translated into English in 1874. Cohen subsequently published a supplementary work, "Les Pharisiens," 2 vols., 1877.

His reputation suffered somewhat in consequence of unfortunate financial transactions; but after some years of silence he reengaged in political journalism, and was editor of "La Liberté" to the close of his life.

S. J. W.

**COHEN, JOSIAH:** American lawyer and judge; born at Plymouth, England, Nov. 29, 1841, of a family long settled in Cornwall. He is a well-known lawyer and public man in the western part of the state of Pennsylvania, having been chairman of the Allegheny county Republican executive committee, and, in 1884, one of the members of the presidential election board for Pennsylvania. In 1901 he was appointed judge of the orphans' court of Allegheny county.

Cohen has been affiliated with most of the local and national Jewish organizations, being a member of the executive committee of the Union of American Hebrew Congregations, and president of District Lodge No. 3, I. O. B. B., and of its court of appeals. He is also a life-member of the board of trustees of the Carnegie Institute of Pittsburg.

BIBLIOGRAPHY: Markens, *The Hebrews in America*, p. 205.

A.

**COHEN, JUDAH BEN ISAAC BEN MOSES:** Provençal philosopher of the middle of the fourteenth century. He was a disciple of Samuel of Marseilles, and a relative of Shelemiah of Lunel, at whose request he composed a commentary on Averroes' middle commentary on the "Organon." In his treatise Cohen often corrects Averroes, and quotes Levi ben Gerson, whom he defends against the attacks of his (Cohen's) master, Samuel of Marseilles. A portion of this commentary, comprising the "Isagoge" and the "Categories," is still extant in manuscript (Christ Church, Oxford, No. 201).

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* pp. 73, 78; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 307, 308.

G. I. BR.

**COHEN, JULES EMILE DAVID:** French composer; born at Marseilles Nov. 2, 1830; died in Paris Jan., 1901; studied at the Paris Conservatoire, under Zimmerman, Marmontel, Benoist, and Halévy, from 1847 to 1854, gaining first prizes in pianoforte, organ, harmony, counterpoint, and fugue. In 1870 he was appointed professor in charge of the choral class of that institution, and in 1877 chorus master at the Grand Opera, Paris.

Cohen's compositions are very numerous, and include: thirty songs without words for the pianoforte; six "études expressives" and twelve preludes for the harmonium; ballads, chamber-music, and orchestral suites. The music composed by him for his sister's wedding at the Jewish Temple, Rue de Notre Dame de Nazareth, Paris, and a mass for men's voices, have often been performed.

For the theater Cohen has written the following operas and comic operas: "Vive l'Empereur" and "L'Annexion," 1860; "Maître Claude," 1861; "José Maria," 1866; "Les Bluets," 1867; "Déa," 1870; and on the occasion of the reproduction of "Athalie" and "Esther" at the Comédie Française he composed new music for the choruses.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; *Nouveau Larousse Illustré*, s.v.; Constant Pierre, *Le Conservatoire National Musique*, Paris, 1900.

S. A. P.

**COHEN, J. I. DE LISSA:** Mauritius journalist; died May 31, 1879, at Curepipe. He was connected for nearly twenty years with journalism, and was editor and founder of the "Mercantile Record and Commercial Gazette" of Mauritius. He exerted himself greatly to advance the interests of the colony of Mauritius.

BIBLIOGRAPHY: *Jewish Chronicle*, July 25, 1879.

J. G. L.

**COHEN, KATHERINE M.:** American sculptor and painter; born in Philadelphia, Pa., March 18, 1859. She early evinced a taste for art, especially for modeling, and pursued her studies in the art schools of Philadelphia and New York, among her instructors being J. Liberty Tadd, John J. Boyle, and Augustus St. Gaudens. In 1887 she went abroad, and after four years' travel studied in Paris under Mercié. She has produced many works, those of special Jewish interest being the group "Rabbi Ben Ezra" and the heroic figure "L'Israélite," which latter was exhibited at the Paris Salon in 1896. Among her portrait busts are those of Mayer Sulzberger and of Lucien Moss.

BIBLIOGRAPHY: H. S. Morais, *Jews of Philadelphia*, pp. 361–362; *Who's Who in America*, 1902; *Ogontz Mosaic*, Feb., 1897; *Jewish Exponent*, Feb. 21, 1890; Nov. 13, 1896; Sept. 22, 1899.

A.

**COHEN, LÉONCE:** French musician; born at Paris Feb. 12, 1829; died 1884. He studied at the Conservatory of Paris under Leborne. In 1851 he received the "Prix de Rome," and became soon afterward one of the violinists at the Théâtre Italien at Paris. Cohen wrote some operettas, and a work entitled "Ecole du Musicien."

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*, s.v., Leipsic, 1900.

S. F. T. H.

**COHEN, LEVI A.:** Journalist and champion of the Jews of Tangier; born at Mogador in 1844; died at Tangier Nov. 9, 1888. He went to England at an early age, but subsequently settled at Tangier, where he remained for the rest of his life.

To the Jews of Morocco Cohen stood in the character of a protector. One of the few independent men among the Moorish Jews, he was unsparing in his denunciation of any infringement of their rights; and in order to make his work more effective he founded a journal edited in French, the "Réveil du Maroc." In the capacity of editor, as the accredited representative of the board of delegates of the American Hebrew congregations, and as correspondent of the Anglo-Jewish Association, he exercised considerable influence. On several occasions Cohen undertook perilous missions into the interior of the country, and to the court of the sultan, in order to be of more effectual service to his coreligionists. The poor Arabs, too, found in him a sympathetic advocate of their cause.

BIBLIOGRAPHY: *Jewish Chronicle*, Nov. 16, 1888.

J. G. L.

**COHEN, LEVI ALI:** Dutch physician and medical author; born Oct. 6, 1817, at Meppel, province of Drenthe, Holland; died Nov. 22, 1889, at Groningen. He received his education at the Latin school of his native town and the university at Groningen, from which he graduated in 1840 as medical doctor. Establishing himself as general practitioner in Groningen in the same year, he became (1858) chief of the bureau of provincial statistics. In 1865 he gave up his practise to become chief of the board of health ("Inspecteur voor het Geneeskundig Staatstoezicht") of the provinces of Overyssel and Drenthe, and later of the provinces of Friesland and Groningen. During this time he was one of the reorganizers of the new medical laws for the Netherlands. King William III. appointed him in 1876 delegate to the hygiene and sanitation congress which met at Brussels. For fifty years he was a member of the congregational committee of Groningen, one year its president, and for twenty years a member of the committee on Jewish affairs in Holland. He also took great interest in the charity societies. From 1844 till 1877 he was editor of the following periodicals: "Mededeelengen uit het Gebied van Natuur, Wetenschap, en Kunst," "Nieuw Praktisch Tijdschrift van de Geneeskunde in Al Haar Omvang," "Het Repertorium," "Nieuw Statistisch Geneeskundig Jaarboekje," and (with other medical men) "Het Nederlandsch Tijdschrift voor Geneeskunde." He was also a contributor to the "Weekblad van het Ned. Tijdschrift voor Geneeskunde."

Cohen has written many essays and books, among which are: "Bewerking van Choulant-Richter's Ziektekunde and Geneeskunde," 1858–60; "Het Wezen en de Rationele Behanding van den Zooganaamden Diabetes Mellitus," Groningen, 1845; "Bewerking van Isensées Oude- en Middel-Geschiedenis der Geneeskunde," 1847; and "Handboek der Openbare Gezondheidsregeling en der Geneeskundige Politie," Groningen, 1869–72. Mention should also be made of one of his works on Biblical subjects, viz.: "De Dichter van het Boek Job als Dierkundige Beschouwd," 1843. All these works were published in Groningen.

BIBLIOGRAPHY: C. E. Daniels, in Hirsch, *Biog. Lex.* s.v., Vienna, 1884.

S. F. T. H.

**COHEN, LEVY BARENT:** English financier and communal worker; born at Amsterdam 1740; died in England 1808; son of Barent Cohen, a wealthy merchant of Amsterdam. He removed to England with his brother, and by 1778 had developed a large business in London. He was natural-

ized in 1798, and became known eventually as one of the leading merchants of the city.

As a communal worker he labored with much public spirit in Jewish affairs; was one of the founders and the first president of the Bread, Meat, and Coal Charity, and of the Jews' Hospital; and filled successively all the synagogal offices of the Duke's Place congregation.

Cohen was twice married; and his chief claim to remembrance lies in having been the founder of the Cohen family in England. Through the distinguished marriages which his children contracted, nearly all the leading Jewish families in England are connected with him. His daughter Hannah became the wife of Nathan Mayer Rothschild, the founder of the firm in New Court; the second daughter, Judith, married Sir Moses Montefiore; the third daughter, Jessie, married Myer Davidson; and by the alliances of his other children further marriages were made with the families of Goldsmid, Samuel, and Lucas.

BIBLIOGRAPHY: *The Leisure Hour*, Aug. 1886; L. Wolf, *Diary of Lady Montefiore*, 1902, reprinted from *Jew. Chron.* June 13, 1902; *Cat. Anglo-Jew. Hist. Exh.* 1888, p. 69.

J. G. L.

**COHEN, LIONEL LOUIS:** English financier, politician, and communal worker; born in London 1832; died there June 26, 1887; son of Louis COHEN, founder of the house of Louis Cohen & Sons, foreign bankers and members of the Stock Exchange; of this firm Lionel Louis Cohen became the head in 1882, after having been elected a trustee (1870) and later manager of the Stock Exchange. He retired in 1885 on being elected member of Parliament.

Cohen's financial ability was shown by his services in connection with the Turkish debt, which earned for him a nomination to the order of the Medjidie. A prominent worker in the Conservative cause at a time when the great bulk of Jews were unquestioning adherents of the Liberal party, he caused considerable sensation in 1874 by appealing to Jews to exercise their independent judgment in political affairs. In 1885 he was returned to the House of Commons by the borough of North Paddington, and during his short tenure of his position he served with distinction on the royal commissions on the depression in trade, on gold and silver, and on endowed schools.

Cohen from his early years devoted much time to the service of the community. On entering public life he found the three city synagogues and various societies administering charitable relief in a chaotic and unscientific manner, and took a notable part in the efforts made to remedy the evil. In 1859, when the synagogue vestries agreed, on the motion of Ephraim Alex, overseer of the poor, to delegate their powers to a specially constituted board of guardians, Cohen became its honorary secretary.

His "Scheme for the Better Management of All the Jewish Poor," elaborated in 1860, practically formed the constitution of the board of guardians for the relief of the Jewish poor, the chief charitable institution of the Anglo-Jewish community. In 1878 he was elected president of the board, and filled that office till his death. He gave in all 28 years of unremitting service to the institution, which under his inspiration earned recognition as a great and model charity within and beyond the community.

Cohen also took the leading share in the movement which, after many years of labor, culminated in the federation by Act of Parliament in 1870 of the Great, the Hambro', and the New synagogues under the title of "The United Synagogue." He presided over the first meeting of its council, of which he was elected a vice-president, and was the ruling spirit and master mind of the organization, which during his lifetime grew into a corporation of eleven metropolitan congregations and the most influential body of its kind in the British empire.

In 1881 he initiated the movement in favor of the persecuted Russian Jews, and raised the first fund in England for their relief.

Cohen wrote a pamphlet on Indian railways, was a frequent contributor to the Jewish journals, and wrote the masterly series of reports of the board of guardians during his tenure of office as honorary secretary of that institution. The series of statistical tables started by him in these reports has ever since formed a model for similar compilations.

J. M. A. GR.

**COHEN, LOUIS LOUIS:** English communal worker; born in London Sept., 1799; died there March 15, 1882. For two generations Cohen was a commanding figure in the Anglo-Jewish community, and took a prominent share in the management of its affairs. In 1837 he was elected warden of the Great Synagogue, which position he filled for many years. On his retirement he became a life-member of the vestry, and subsequently of the council of the United Synagogue. He also served for many years as a member of the committee (Seven Elders). He was a colleague and active supporter of Sir Moses Montefiore in most of his undertakings. On the board of deputies, of which he was a member, Cohen exercised great influence, and was the main author of its existing constitution. He supported most of the leading London charities, and was for several years vice-president of the Jews' Free School, president of the board of shehitah, treasurer of the Initiation Society, and trustee of the bet ha-midrash. In religious matters Cohen was a rigid Conservative, and felt intensely on questions affecting traditional Judaism.

He became a member of the Stock Exchange in 1819, and served on committees for fifteen years. The firm of Louis Cohen & Co. was founded by him. Cohen had a special liking for the science of botany, and was a fellow of the Royal Botanical Society.

BIBLIOGRAPHY: *Jewish Chronicle*, March 17, 1882; *Jewish World*, of same date; *Cat. Anglo-Jew. Hist. Exh.*, 1887.

J. G. L.

**COHEN, LOUIS S.:** Lord mayor of Liverpool in 1899; born at Sydney, New South Wales, in 1846; son of Samuel Cohen, who represented Morpeth in the Parliament of New South Wales. He was educated in London, at Edmonton House (H. N. Solomon's school) and University College, and went to Liverpool in 1864, where he became connected with the firm of Lewis, subsequently becoming its head.

It was not till 1895 that Cohen began to take a prominent part in public affairs. In that year

he was elected member of the city council for the Breckfield ward (Everton). He now (1901) holds several public positions, and has made himself thoroughly acquainted with all the details of municipal government. He is chairman of the Estates Committee and member of the Hospital Sunday Committee. In 1897 he was elected chairman of a subcommittee of the Unsanitary Property Committee. In 1899 Cohen was unanimously chosen lord mayor of Liverpool.

Bibliography: *Jewish Chronicle*, Sept., 1899.

J. G. L.

**COHEN, MENAHEM:** Chief rabbi of Serres, European Turkey, in 1862; was in office for twenty years; died a nonagenarian in Jerusalem. He was summoned to Constantinople by Fu'ad Pasha, grand vizier of the sultan 'Aziz, as a member of the jury convened to try Jacob Avigdor, chief rabbi of Turkey.

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman.*

S. M. Fr.

**COHEN, MICHEL:** Dutch soldier; born Nov. 27, 1877, in Goes, province of Zeeland, Holland. After a common-school education at his native place, he enlisted in April, 1894, in the Second Regiment of Hussars. Two years later, May, 1896, he resigned, and then enlisted in the Dutch-Indian army for a term of six years, embarking for the Dutch East Indian colonies on June 27 of the same year.

Upon arrival at Sumatra Cohen was appointed to a cavalry regiment. He distinguished himself at the attack on the Achin (Atjeh) camp at Batoe Menck, Sept. 8, 1897, conveying information and messages under fire of the enemy, for which he received honorable mention in a royal decree. Promoted to corporal, in 1900 he was made a knight of the Military William Order of the fourth class for bravery at the storming of Tjot Kala (Achin), Nov. 14, 1899. Under a very heavy fire and a hail of missiles, Cohen rescued a wounded European sergeant-major who had fallen from his horse. Placing him on his own horse and running alongside, he brought the officer safely back to the division.

Bibliography: *The Hebrew Standard*, Aug. 24, 1900; communication from the Dutch secretary of the colonies, dated June 4, 1901.

S. F. T. H.

**COHEN, MOSES:** Bulgarian journalist; born at Shumla, Bulgaria, in 1864. He published in French "Petite Histoire des Israélites," Philippopolis, 1897, a text-book containing a résumé, chapter for chapter, of Theodore Reinach's "Histoire des Israélites." In 1899 Cohen founded at Philippopolis the journal "Tcheweschki-Prava," as an organ of the Bulgarian Jews. This was the first Jewish periodical in the Bulgarian language founded in the principality; and it waged an active warfare against anti-Semitism. After an existence of six months it was suppressed by the Bulgarian government.

S. M. Fr.

**COHEN, MOSES BEN ELIEZER:** Moralist; lived in Germany, probably at Coblenz, in the second half of the fourteenth century. He was the author of an ethical work entitled "Sefer Ḥasidim" (Book of the Pious), written in 1473 and published by Schriftsetzer, Warsaw, 1866. This book, known also under the title "Sefer ha-Maskil" (Book of the Wise), gives a brief description of Jewish piety as understood at that time, and contains some valuable contributions to the history of Jewish culture. The author often quotes the "Ḥayye 'Olam" of Isaac Ḥasid and the works of Judah ha-Ḥasid.

Bibliography: Zunz, in *Hebr. Bibl.* ix. 113; Güdemann, *Gesch. des Erziehungswesens . . . der Juden in Deutschland*, pp. 212 *et seq.*

G. I. Br.

**COHEN, NAHUM** (pseudonym, **Naumov**): Russian journalist; born in 1863; died at Yekaterinoslav Jan. 27, 1893. His ghetto story, "V Glukhom Myestechkye" (In a Dull Townlet), published first in "Vyestnik Yevropy," Nov., 1892, appeared also in book form, Moscow, 1895. He was a contributor to various periodicals of southern Russia, especially to the "Krym" and "Krymski Vyestnik."

Bibliography: *Ha-Asif*, 1894, p. 168.

H. R. P. Wi.

**COHEN, NAPHTALI:** Russo-German rabbi and cabalist; born in 1649 at Ostrowo in the Ukraine; died at Constantinople Dec. 20, 1718. He belonged to a family of rabbis in Ostrowo, whither his father, Isaac Cohen, had fled during the Cossack war. In 1663 Cohen fell into the hands of the Tatars, who kept him in servitude for several years. Escaping, he returned to Ostrowo, and was chosen to succeed his father as rabbi. In 1690 he was called to Posen, where he officiated as chief rabbi till 1704. There he devoted himself to the Cabala, and collected a large library of cabalistic literature.

Naphtali Cohen.

In 1704 he was called to Frankfort-on-the-Main. On the occasion of a fire which, breaking out in his house on Jan. 14, 1711, spread to and consumed the entire Jewish quarter, it was charged that, relying on the efficacy of his cabalistic charms, he had prevented the extinction of the fire by the ordinary means. He was arrested and thrown into prison, and regained his liberty only upon renouncing his office. He then went to Prague, where many members of his family lived. There another misfortune, which embittered his life more than the loss of his wealth and position, befell him. The Shabbethaian cabalist Nehemiah Ḥayyun appeared in Prague, declaring himself a preacher or an emissary from Palestine, and by his duplicity gained the confidence of the credulous Cohen. Being a believer in practical Cabala, Cohen found no fault with Ḥayyun, even when the latter began to sell amulets. It is not astonishing, therefore, that when Ḥayyun asked for an approbation for his mystical work "Mehemnuta de Kula," Cohen, to whom he had prudently

submitted only the main text, but not the commentaries which accompanied it, and in which the author openly professed the doctrine of the Trinity, readily granted it, and gave him a glowing recommendation. Provided with this and with other recommendations secured in the same way, Ḥayyun traveled throughout Moravia and Silesia, propagating everywhere his Shabbethaian teachings.

Cohen soon discovered his mistake, and endeavored, but without success, to recover his approbation, although he did not as yet realize the full import of the book. It was in 1713, while Cohen was staying at Breslau (where he acted as a rabbi until 1716), that Ḥakam Ẓebi Ashkenazi of Amsterdam informed him of its tenets. Cohen thereupon acted rigorously. He launched a ban against the author and his book, and became one of the most zealous supporters of Ḥakam Ẓebi in his campaign against Ḥayyun.

In 1715 Cohen went to see August II., King of Poland, to secure reinstatement in his former rabbinate of Posen, at that time vacant; but failed because of the opposition of the leaders of the community. He then returned to the Ukraine, and in 1718 started for the Holy Land, but died on the way at Constantinople.

Cohen was the author of the following works: "Birkat Adonai" (Blessing of the Lord), a commentary on Berakot, with an introduction on the correlation of the Mishnaic tractates, having the subtitle "Semikut Ḥakamim" (Connection of the Wise), Frankfort-on-the-Main, 1702 (Cohen was so proud of this work that he ordered it to be buried with him); "Meshek ha-Zera'" (Sowing of the Seed), commentary on the Mishnaic order Zeraim (not published); "Pi Yesharim" (Mouth of the Righteous), a cabalistic introduction to Genesis, Frankfort-on-the-Main, 1702; "Sefer Bet Raḥel" (Book of the House of Rachel), quoted in his will, probably identical with "Tefillat Bet Raḥel" (Prayer of the House of Rachel), published at Amsterdam in 1741.

Cohen also edited a number of prayer-books, including "Seliḥot" (Penitential Prayers), with a commentary, Frankfort-on-the-Main, 1702; prayers for the Society for Burial, *ib.* n.d.; a prayer for the staying of the plague, Prague, 1713; and an ode on a Sefer Torah donated by Baruch Austerlitz. He also wrote an epistle directed against Nehemiah Ḥayyun. Cohen's ethical will, "Ẓawwa'ah," is replete with lofty moral instructions (Berlin, 1729).

Bibliography: Azulai, *Shem ha-Gedolim*, p. 14; E. Carmoly, *Revue Orientale*, iii. 312 *et seq.*; Grätz, *Gesch.* x. 314, 326; Jost, *Gesch. der Israeliten*, viii. 305 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 2025–2026; Wolf, *Bibl. Hebr.* i., No. 1718; Zunz, *Literaturgesch.* p. 429; Brann, in *Grätz Jubelschrift*, p. 232; Kaufmann, in *Rev. Etudes Juives*, xxxvi. 250 *et seq.*

K. A. R.

**COHEN, RAPHAEL.** See Raphael ben Jekuthiel ha-Kohen.

**COHEN, SHABBETHAI.** See Shabbethai ben Meïr ha-Kohen.

**COHEN, SAUL:** African rabbi; born in Djerba, North Africa, in 1772; died there April, 1848. Although blind and very poor, he was the author of the following publications: "Netib Mizwoteka" (The Path of Thy Commandments), a work containing commentaries on the Book of Ruth and on the "Azharot" of Isaac b. Reuben and Solomon ibn Gabirol, as well as a number of prayers and religious poems for the Feast of Weeks, etc. (Leghorn, 1841); "Sifte Renanot" (Praising Lips), a commentary on the prayers for the Days of Penitence, according to the rite of Tripoli (*ib.* 1837); "Leḥem ha-Bikkurim" (Bread of the First-Fruits), a grammatical work, afterward prepared for publication by David Cohen, a grandson of the author (*ib.* 1870). His teacher, Ẓemaḥ Cohen, was a dayyan and the author of "Ṭure Zahab" (Plates of Gold), a commentary on the Song of Songs, written in 1786, and published by his grandson, Ḥayyim Cohen, in the work entitled "Na'awah Ḳodesh" (see Ps. xciii. 5), Leghorn, 1872.

Bibliography: D. Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 140 *et seq.*

G. M. K.

**COHEN, SHALOM BEN JACOB:** Polish Hebraist; born at Meseritz (Mezhiryechye), Poland, Dec. 23, 1772; died at Hamburg Feb. 20, 1845. Prompted by a love for learning which he could not satisfy in Poland, he went to Berlin when only seventeen. There he became friendly with the poet Wessely, who inspired him with a great passion for Hebrew poetry, which he cultivated until his death. The publication of the Hebrew literary review "Meassef" having been interrupted, Cohen undertook its continuation, and enriched it for two years with his own contributions.

In 1813 Cohen spent a short time in London, in the endeavor to found there a Hebrew school. Having failed, he returned to Germany and settled in Hamburg, where his friend Wessely resided. In 1820 Cohen was called to Vienna by the printer Anton Schmid, who was opening a Hebrew printing-office, and wanted Cohen to furnish Hebrew material. Cohen then commenced the literary review "Bikkure ha-'Ittim," which counted among its collaborators the most renowned scholars of that time.

Cohen was also the author of the following works: "Mishle Agur" (Fables of Agur), a collection of fables and moral sentences in verse, with a German translation, Berlin, 1803; "Tif'eret Yisrael" (Splendor of Israel), hymns for the centennial of the society Biḳḳur Ḥolim at Berlin, *ib.* 1803; "Maṭṭa'e Ḳedem 'al Admat Ẓafon" (Oriental Plants in Northern Soil), a collection of New-Hebrew poems, with a German translation, Frankfort-on-the-Main, 1807; "Sefer Yirmeyah," a German translation of Jeremiah, with a commentary, Fürth, 1810; "'Amal we-Tirzah," an allegorical drama in three acts, adapted from "La-Yesharim Tehillah" of Moses Ḥayyim Luzzatto, Rödelheim, 1812; "Masa Baṭawi" (Burden of Batavia), ode in praise of Holland, with a Dutch translation by H. Somerhausen, Amsterdam, 1814; "Shorshe Emunah" (Foundations of Faith), a Hebrew catechism, with an English translation by Joshua van Oven, London, 1815; "Ketab Yosher" (Correct Writing), an aid to letter-writing in Hebrew and German, Vienna, 1820; "Ner Dawid" (Light of David), an epic poem treating of the history of David, and divided into four parts, Vienna, 1834; "Ḳore ha-Dorot" (He Who Calls the Generations), a history of the Jews from Maccabean times to the present, with an introduction by S. L. Rapoport, Wilna, 1837; "'Aṭeret Tif'eret Sebaḥ"

(The Hoary Head is a Crown of Glory), poems in honor of J. Isler, Hamburg, 1843.

BIBLIOGRAPHY: Letteris, in *Bikkure ha-'Ittim ha-Hadashim*, 1845, pp. 73-77; *Orient, Lit.* 1845, p. 82; Klein, *Jahrbuch*, v. 95; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 106; Steinschneider, *Cat. Bodl.* col. 2512.

H. R. I. BR.

**COHEN, SOLOMON BEN ELIEZER LIPMANN OF LISSA:** German scholar; lived at Posen at the end of the eighteenth century and at the beginning of the nineteenth. He was a shoḥeṭ at Posen, and made a careful study of Ibn Ezra's commentary on the Bible, on which he wrote a supercommentary entitled "Abi 'Ezer" (The Father of Help), published at Posen, 1802.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2311; Perles, *Gesch. der Juden in Posen*, reprinted from *Monatsschrift*, xiv. 262.

S. I. BR.

**COHEN, SOLOMON DA SILVA SOLIS:** American physician; born at Philadelphia, Pa., Sept., 1857. Educated in the public schools, he graduated from the Central High School in 1872. From 1880 he studied medicine under his brother, Dr. J. da Silva Solis COHEN, and at Jefferson Medical College, from which institution he received the degree of M.D. in 1883. Since that time he has been engaged in active hospital and private practise in Philadelphia, where he still resides (1902).

Cohen was demonstrator of pathology and microscopy at the Philadelphia Polyclinic from 1883 to 1885. In 1887 he became lecturer on special therapeutics at his alma mater, and in the same year professor of clinical medicine and therapeutics at the Philadelphia Polyclinic and the College for Graduates in Medicine, a position which he held for fifteen years. In 1889 he became clinical lecturer on medicine at the Jefferson Medical College, and in the same year physician to the Philadelphia Hospital. He is also physician to the Jewish Hospital, and physician to the Rush Hospital for Consumptives. In 1890–92 he gave, by invitation, special courses of lectures on therapeutics in the medical department of Dartmouth College, Hanover, N. H., and was appointed senior assistant professor of clinical medicine in Jefferson Medical College and physician to Jefferson College Hospital in 1902.

Cohen has been president of the Young Men's Hebrew Association of Philadelphia; was one of the founders of the Jewish Publication Society of America, and a member of its publication committee. He was also one of the founders and a member of the first board of editors of "The American Hebrew"; and a founder and trustee of the Jewish Theological Seminary Association; he is a member of the board of trustees of Gratz College, Philadelphia. He has been president of the Philadelphia County Medical Society (1898–99), and is recorder of the Association of American Physicians.

He was editor of the "Philadelphia Polyclinic" from 1894 to 1899; has been on the editorial staff of "The Medical News," "The American Journal of the Medical Sciences," and "The Universal Annual of the Medical Sciences;" and is one of the editors of "American Medicine." He is author of "Therapeutics of Tuberculosis," Philadelphia, 1890, and joint author (with A. A. Eshner) of "Essentials of Diagnosis," Philadelphia, 1892, 2d ed. 1900. He has also edited "System of Physiologic Therapeutics," 11 vols., *ib.* 1901–1902.

Besides contributing to the medical journals and encyclopedias and to the Jewish journals, Cohen has written poems and belletristic essays for the leading magazines.

BIBLIOGRAPHY: Morais, *The Jews of Philadelphia*, passim, Philadelphia, 1894.

A. F. T. H.

**COHEN, URI (PHOEBUS, FEIVUS) BEN ELIEZER LIEBERMANN:** French Talmudist; died May, 1806, at an advanced age in his native city, Metz. His father was a member of the rabbinical college in that city. Phoebus also became a rabbi, and conducted a Talmudic academy there. At first he was assistant rabbi under Aryeh Löb b. Asher Günzburg. On the death of Günzburg in 1785, Cohen was appointed assistant, and in 1793 chief rabbi. Although an adherent of the old school, he joyfully hailed the success of the French Revolution in 1792, and encouraged the members of his community to participate actively in the movement. He wrote "Halakah Berurah" (Clear Law), casuistic essays on halakic and haggadic passages in the Talmud, as well as homilies, published at Metz, 1793, by his son, David Cohen, rabbi at Verdun.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 7333; Fürst, *Bibl. Jud.* i. 139; Abraham Cahen, in *Rev. Etudes Juives*, xiii. 105–114.

L. G. I. BER.

**COHEN-CARLOS, DAVID:** A writer resident in Hamburg in the seventeenth century. In 1631 he either translated the Song of Songs into Spanish or transliterated a Ladino translation of it (written in Hebrew letters) into Latin characters. The work is entitled "Cantares de Selomoh Traduzido de Lengua Caldayca en Espagnol," Hamburg, 1631.

BIBLIOGRAPHY: Kayserling, *Biblioteca Esp.-Port.-Jud.* p. 38.

G. M. K.

**COHEN-LIPSCHÜTZ, EPHRAIM:** Italian rabbi and author of the second half of the seventeenth century. He was one of the rabbis at Modena, and was known as a keen Talmudical scholar. His responsa on Talmudical subjects are found in "Paḥad Yiẓḥaḳ," by Isaac Lampronti; in "Dibre Joseph," by Joseph Ergas, relating to the law of ransom; and in "Shemesh Ẓedaḳah," by Samson Morpurgo. According to Nepi, he was the teacher of R. Ishmael Cohen, author of "Zera' Emet," and Samson Ḥayyim Naḥamani, author of "Toledot Shimshon."

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 152; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 5, 324, 325.

L. G. N. T. L.

**COHEN-TANUGI, JUDAH B. ABRAHAM** (called **Hadria**): Rabbi and writer; died at Tunis about 1835, at an advanced age. He is the author of two Hebrew works, both of which contain notes on the Talmud: "Erez Yehudah" (Land of Judah), Leghorn, 1797; and "Admat Yehudah (Soil of Judah)," *ib.* 1828.

BIBLIOGRAPHY: D. Cazès, *Notes Bibliographiques.*

S. M. FR.

**COHEN-YIẒḤAḲI, ABRAHAM:** Tunisian rabbi and writer; born at Tunis; died there in 1864. He is the author of the following Hebrew works, printed at Leghorn by a pious and generous Judæo-Tunisian family, the Shamamas: "Mishmerot Kehunnah," containing novellæ on the Talmud, 1862; "Shulḥano shel Abraham" (Abraham's Table), a commentary on the Shulḥan 'Aruk, 1865; "Mizwot Kehunnah," a collection of rabbinical consultations, 1865; "Kaf ha-Kohen," cabalistic interpretations of every chapter of the Bible; "Ḥasde Kehunnah," a collection of funeral sermons, 1865; "'Ene Kohen," a study of the laws concerning the slaughtering of animals and birds for food, 1865.

Bibliography: D. Cazès, *Notes Bibliographiques.*

L. G. M. Fr.

**COHN, ADOLPHE:** American philologist; born at Paris May 29, 1851. He was graduated "bachelier ès lettres" from the University of Paris in 1868, and studied law, historical criticism, and philology at various institutions of higher learning in Paris, receiving the degrees of LL.B. in 1873, and "archiviste paléographe" (A.M.) in 1874. At the commencement of the Franco-Prussian war in 1870, he enlisted and served in the French army throughout the struggle.

Cohn went to New York May 13, 1875, and from 1876 to 1884 was the American correspondent of "La République Française," edited by Gambetta, whom he had known in France, and whose political views he had adopted. In March, 1882, Cohn was appointed tutor in French at Columbia College, and soon afterward made an instructor. By a popular vote of the French residents of New York he was chosen to deliver the funeral oration on Gambetta in 1883 at Tammany Hall, and in 1885 was called from Cambridge, Mass., for a similar purpose, upon the death of Victor Hugo.

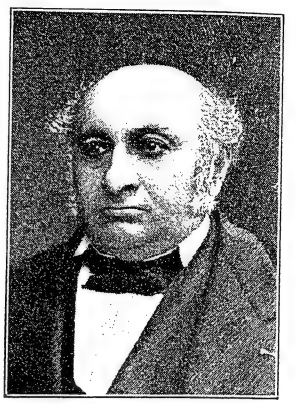
In 1884 Cohn was made instructor in French at Harvard University. From 1885 to 1891 he was assistant professor of French at the same institution, and during this time wrote much in French and English, especially for the "Atlantic Monthly." He became American correspondent of "Le Temps" in 1884, and continued to act as such until 1895. While at Harvard he was temporary head of the French department in Wellesley College, and in 1888 and 1889 conducted a summer school of languages at Oswego, N. Y.

In 1891 Cohn was appointed professor of the romance languages and literatures at Columbia University, which position he has since occupied. He was president of the New York committee of L'Alliance Française from 1888 to 1902, and is now its honorary president. In 1897 he was made a knight of the Crown of Italy, and in 1900 a knight of the Legion of Honor of France. He has edited many French classics for educational purposes.

Bibliography: *Who's Who in America*, 1901-1902, p. 224.

A. A. M. F.

**COHN, ALBERT:** French philanthropist and scholar; born in Presburg, Hungary, Sept. 14, 1814; died at Paris March 15, 1877. He belonged to an Alsatian family which had settled in Hungary during the eighteenth century. From 1824 to 1836 he lived in Vienna, studying first in the gymnasium and afterward at the university, and receiving in 1834 the degree of doctor of philosophy. He was then chiefly interested in Oriental languages, and, through the influence of Professor Wenrich, was engaged as teacher of Hebrew in the Protestant seminary. He was introduced at the same time to the Orientalist, Baron von Hammer-Purgstall, who employed him as one of his secretaries.



Albert Cohn.

Baron von Hammer-Purgstall was instrumental in forming Cohn's decision to leave Vienna, where at that time there was no hope of preferment for a Jew, and to settle in Paris, which he did in 1836. Then began his lifelong connection with the Rothschild family. Three of the children of Baron James de Rothschild received successively from him their instruction in Hebrew and in Jewish history; and in 1839, after a year spent with his pupils in the Holy Land and in Austria, he was placed by the baron and baroness in charge of their extensive charities, a position which he held for the remainder of his life.

**Almoner of the Rothschild Family.**

Cohn did much for the charity commission of the Paris community, of which he was successively treasurer and president, making it a model for similar institutions throughout Europe.

His next field of activity was among the Jews of Algeria, who suffered much through the prejudice of the French conquerors, including those in command. In 1845, and again in 1847, he visited the country, often traveling through districts where war was raging, and where the life of a European was insecure. His reports, presented by him personally to King Louis Philippe and to his son, the Duke d'Aumale, led to an organization of the Jewish communities of Algeria which was destined to bring about their gradual assimilation with the Jewish communities of France.

**In Algeria.**

Cohn was again in Algeria in 1860, after visiting Morocco, where matters pertaining to the Jews, which required his attention, arose from the Spanish expedition of that year. Owing to his influence with the celebrated Don Juan Prim and others, these matters were solved in a manner that was favorable to the Jewish population.

His activity in the East was equally important. He visited Jerusalem no less than five times between 1854 and 1869. His first voyage was undertaken at the request of the Consistoire Central des Israélites de France, which had been requested by Jews in every part of Europe to investigate the

condition of their coreligionists of the Ottoman empire, and to secure, through the influence of the great European powers, some alleviation of their condition. His first visit to Jerusalem (1854) was the first visible sign to the Jews of the Holy Land that an interest in their condition was being taken by their brothers of France, Italy, England, and Germany. Sums of money had already been sent by Sir Moses Montefiore; but Cohn was the first to see how matters really stood, and to apply the needed remedies. He was greatly helped in the performance of his task by his exceptional linguistic gifts and his deep knowledge of the idioms of the East. On this preliminary trip to the East, in the course of which he first passed through Vienna, he delivered addresses in German, Italian, Hebrew, and Arabic.

**In the East.**

The result of Cohn's observations in Alexandria, Smyrna, Jaffa, and Jerusalem was the establishment in those places of Jewish hospitals and schools, as well as institutions for the assistance of young mothers, these organizations being supported mostly by the Rothschild family, but also by other benefactors. But Cohn's chief service to the Jewish race was performed at Constantinople on his return journey from Jerusalem. He was received in private audience by Sultan 'Abd al-Majid, from whom he asked and received a promise that no improvements should be introduced in the legal conditions of the Christian subjects of Turkey which would not also apply to the Jews. Since that time Jews and Christians have enjoyed equal privileges throughout the whole of the Ottoman empire.

**Interview with the Sultan.**

Cohn's energies were not, however, exhausted by the labors of charity. For years he delivered lectures on Jewish history before popular audiences; and he taught without remuneration in the Séminaire Israélite from the time of its transfer from Metz to Paris until a few months before his death. His large collection of philological works and rabbinical literature now forms a part of the library of that institution.

His coreligionists rewarded him with a seat in the Consistoire Central des Israélites de France; and the French government bestowed upon him the Cross of the Legion of Honor. He also received the Grande Medaille of the Société Française pour l'Encouragement au Bien.

BIBLIOGRAPHY: Isidore Loeb, *Albert Cohn*, Paris, 1877.

S.

**COHN, BERNARD:** German physician; born March 30, 1827, at Breslau; died there June 16, 1864. He was educated at the gymnasium and at the university of his native town, and was graduated as doctor of medicine Aug. 20, 1855. Establishing himself as a physician in Breslau in that year, he became assistant at the University Hospital under Frerichs from 1854 to 1861, and privat-docent at the university in 1856. In 1861 he was appointed chief physician at the Allerheiligen Hospital.

Cohen was the author of "Klinik der Embolischen Gefässkrankheiten," Breslau, 1862, which received a Montyon prize from the Académie des Sciences, Paris.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**COHN, EMIL:** German physicist; born at Neu-Strelitz Sept. 28, 1854; studied at the University of Strasburg, whence he was graduated as Ph.D. in 1878. From 1881 to 1884 he was assistant in the Physical Institute of the university, and in the latter year was admitted as privat-docent (Feb. 5) and assistant professor (Sept. 27). Cohn is the author of "Elektrische Ströme," Leipsic, 1897, and "Das Elektromagnetische Feld," Leipsic, 1900.

BIBLIOGRAPHY: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, iii., iv.

S. E. Ms.

**COHN, FALK:** German rabbi; born at Dessau Sept. 18, 1833; died at Bonn March 6, 1901. The son of a rabbi and teacher at the Herzogliche Franzschule at Dessau, he began the study of the Talmud in his early youth. After his matriculation he studied philology and philosophy at Berlin, where he also continued his Talmudic studies. In 1860 he received the degree of Ph.D. from the University of Leipsic, his thesis being "Philosophisch-kritische Abhandlung über den Schlussvers des Zweiten Buchs der Psalmen."

After officiating for five years as preacher and religious teacher at Waren, Mecklenburg, he went in 1867 to Bielitz, Austrian Silesia, as director of the Jewish communal school there. Five years later he became preacher at Oels, where he officiated until 1882. In that year he was appointed rabbi at Bonn, where he remained until his death.

Cohn contributed several essays to periodicals; and many of his sermons have been printed. His chief works are "Jüdische Religionsschulen Neben Höheren Lehranstalten," Breslau, 1878; "Zur Frage über die Arbeitsüberbürdung der Schüler und Schülerinnen Höherer Lehranstalten," 1881; "Die Disciplin in den Jüdischen Religionsschulen," Oels, 1881.

BIBLIOGRAPHY: *Jewish Chronicle*, March 23, 1901.

S. A. F.

**COHN, FERDINAND JULIUS:** German botanist and zoologist; born in Breslau Jan. 24, 1828; died there June 25, 1898; eldest son of Isaac Cohn, an oil manufacturer, who for some time held the post of Austro-Hungarian consul, and brother of Oscar Cohn, a popular humorist and playwright whose pen-name was "Oscar Justinus," and of Max Conrad Cohn, a distinguished jurist.

Cohn studied at the gymnasium and University of Breslau, and obtained his Ph.D. degree in 1847 at Berlin. His dissertation was a study of the physiology of seeds. In it he advocated the establishment of botanical gardens for the study of the physiology of plants—a wish that he was destined to see realized largely through his own efforts. He returned to Breslau in 1848, and remained there till his death. On a dissertation, "De Cuticula," he was admitted as privat-docent in Oct., 1850; but, being a Jew, a year elapsed before he was allowed to take the oath and to teach. He received the title of professor in 1857, and two years later (1859) was

appointed assistant professor. In 1872 he became professor, and was called to fill the chair vacant through the death of his old teacher, friend, and collaborator, Goeppert.

In 1888, upon the opening of the Botanical Institute, which was built mainly through his untiring endeavors, he received the title of "Geheimer Regierungsrath." On the occasion of his seventieth birthday he was presented with the honorary freedom of the city of Breslau.

Ferdinand Julius Cohn.

Cohn's work gained universal appreciation during his lifetime. He was elected a member of the following institutions and societies: Leopold-Carolinische Akademie, Royal Academy of Sciences of Berlin, Société de Biologie de France, the Royal Microscopic Society of Great Britain, the Natural History Society of Boston, U. S. A., etc. Cohn was buried in the row of honor in the Jewish cemetery of Breslau. Though not an observing Jew, he and his wife belonged to several Jewish societies.

Cohn was a prolific writer; leaving behind him over 150 papers, essays, and books, of which the following may be mentioned: "Zur Naturgeschichte des Protococcus Pluvialis," Bonn, 1851; "Die Menschheit und die Pflanzenwelt," Breslau, 1851; "Der Haushalt der Pflanzen," Leipsic, 1854; "Untersuchungen über die Entwicklungsgeschichte der Mikroskopischen Algen und Pilze," Bonn, 1854; "Neue Untersuchungen über Bakterien," *ib.* 1872–75; "Die Pflanze," Leipsic, 1882. Cohn was also the founder and (from 1875 to his death) the editor of the "Beiträge zur Biologie der Pflanzen."

Bibliography: Obituary notices in the publications of the *Schlesische Gesellschaft für Vaterländische Cultur*, and (by Felix Rosen) in the proceedings of the *Deutsche Botanische Gesellschaft*; Pauline Cohn, *Ferdinand Cohn, Blätter der Erinnerung*, Breslau, 1901; *Meyers Konversations-Lexikon*, s.v.

S. M. Ha.

**COHN, GEORG LUDWIG:** German jurist; born Sept. 19, 1845, at Breslau, Germany. He was honorary professor in German civil and commercial law at the Heidelberg University (1888). He collaborated with other scholars in compiling Endemann's "Handbuch des Handels-See-und-Wechselrechts" (1881–85), and founded the "Zeitschrift für Vergleichende Rechtswissenschaft," of which he has been editor since 1877. At present Cohn holds a professorship at the University of Zurich; lecturing on German civil and commercial law and the law of exchange and on the history of German and Swiss law.

Cohn has published "Quid Intersit Inter Civitatem Confœderatam et Confœderationem Civitatum ex Constitutionibus Germaniæ, Helvetiæ, Americæ Septentrionalis Exponitur," a prize essay, Greifswald, 1868; "Die Justizverweigerung im Altdeutschen Rechte," Carlsruhe, 1876; "Beiträge zum Einheitlichen Wechselrecht," in "Festgabe für Bluntschli," Heidelberg, 1880; "Zur Gesch. der Checks," in "Zeit. für Vergleichende Rechtswissenschaft," 1878, 1879; "Zur Lehre vom Check," *ib.* 1878, 1880; "Ueber International Gleiches Recht," in "Wiener Juristische Blätter" (has been translated into Italian by Vita Levi in vol. ii. of "Rassegna di Diritto Commerciale Italiano e Straniero"); "Der Entwurf eines Deutschen Checkgesetzes," in Hildebrand's "Jahrbuch für Nationalökonomie," 1879; "Der Entwurf einer Wechselordnung für das Russische Reich und die Neueren Wechselgesetze Belgiens, Italiens, Ungarns, Grossbritanniens, Skandinaviens, und der Schweiz," in "Zeitschr. für Vergleichende Rechtswissenschaft," 1883, iv. 1, 226; "Der Internationale Kongress für das Sogenannte Industrielle Eigenthum zu Paris," *ib.* 1880, ii. 105–130; "Das Neue Deutsche Recht in Sprüchen," 1896; 2d ed. 1899; and "Gemeindeschaft und Hausgenossenschaft," 1898.

Bibliography: Gubernatis, *Dict. International des Ecrivains du Jour*, i., Florence, 1888.

S. B. B.

**COHN, GUSTAV:** German economist; born Sept. 12, 1840, at Marienwerder, West Prussia. He studied at the universities of Berlin and Jena. During 1867 and 1868 he was the holder of a fellowship at the Royal Statistical Bureau of Berlin, and in 1869 became privat-docent at the University of Heidelberg, but in the same year accepted an invitation from the Polytechnikum at Riga. Cohn paid a visit to England in 1873, and the fruits of his observation and research were embodied in the masterly production "Untersuchungen über die Englische Eisenbahnpolitik," 2 vols., Leipsic, 1874–75. In 1875 he was invited to fill the chair of economics at the Eidgenössisches Polytechnikum at Zurich, which he held until 1884, when he became professor in the University of Göttingen, where he has since remained.

While at Zurich he prepared for publication his "Volkswirtschaftliche Aufsätze" (Stuttgart, 1882), and contributed to the "Göttingische Gelehrte Anzeigen" (1880, i. 97–135) an exhaustive critical review of the first volume of Wagner's "Allgemeine Volkswirtschaftlehre." The names of Wagner and Cohn have often been coupled, not only because both were classed among the Katheder-Socialisten, but also because they have much in common in their attitude toward the various so-called schools of economic science. In continuation of his study of the English railroad policy, and as the third volume of his earlier work on that subject, appeared his "Die Englische Eisenbahnpolitik der Letzten Zehn Jahre," Leipsic, 1883.

After his establishment at Göttingen a period of ardent literary activity set in. The first volume of the greatest work which he has yet produced, his "System der Nationalökonomie," was published in 1885, the very next year after his arrival. It is significant of the importance and character of this work that two such great leaders of the respective opposing "schools" as Wagner and Schmoller should unite in praising it.

In 1886 he contributed to the "Jahrbuch für Na-

tionalökonomie" (vol. xiii., No. 6), "Zur Fabrikgesetzgebung," a review of government reports on factory legislation in Switzerland and Saxony, and to the "Jahrbuch für Gesetzgebung" (x. 3), "Erörterungen über die Fiskalische Behandlung der Verkehrsanstalten." In that year, too, appeared his "Nationalökonomische Studien," Stuttgart, 1886.

The year 1889 witnessed the publication of the second volume of his "System der Nationalökonomie," and his "Finanzwissenschaft."

Cohn was elected a regular member of the Gesellschaft der Wissenschaften at Göttingen in 1894; and in 1896 the Prussian Order of the Red Eagle of the fourth class was conferred upon him. After an interval of nearly ten years he completed the third volume of the "System der Nationalökonomie," which was also issued under the title "Nationalökonomie des Handels- und Verkehrswesens: Ein Lesebuch für Studierende," Stuttgart, 1898. To the "Jahrbuch für Nationalökonomie" (vi., Jan., 1901) he contributed "Ueber die Vereinigung der Staatswissenschaften mit den Juristenfacultäten."

BIBLIOGRAPHY: Bliss, *Encyclopedia of Social Reform*, p. 305, New York, 1897; Luigi Cossa, *Introduction to the Study of Political Economy*, English transl., p. 421, and Index, London, 1893; G. Hanssen, *Cohn's Engl. Eisenbahnpolitik*, in *Göttingische Gelehrte Anzeigen*, 1879, i. 289–342, 705–734; A. Wagner, *Cohn's System der Nationalökonomie*, in *Jahrbücher für Nationalökonomie*, xlvi. (vol. xii., new series), No. 3.

S. M. Co.

**COHN, HERMANN L.:** German ophthalmologist; born at Breslau June 4, 1838. After graduating from the gymnasium of his native town he studied chemistry and physics at the University of Heidelberg under Bunsen, Kirchhoff, and Helmholtz, and at the University of Breslau, receiving the degree of doctor of philosophy in 1860. In the same year he commenced the study of medicine at the University of Breslau, obtaining his M.D. degree from the University of Berlin in 1863.

From 1863 to 1866 Cohn was assistant to Förster, settling in Breslau in the latter year as an ophthalmologist. In 1868 he was admitted to the university as privat-docent with the inaugural essay "Ueber Xerosis Conjunctivæ," and was elected assistant professor in 1874. In 1883 he received the state's gold medal in hygiene.

Cohn noticed that many pupils in the schools of Germany were obliged to wear glasses at an early age. As an oculist he became interested in the matter, and tracing the source of the evil back to the schools, gave special attention to their hygienic conditions in relation to ophthalmology. Most of Cohn's writings treat of this branch of medicine, in which he has achieved great results. The following list of works affords an insight into his labors: "Untersuchungen der Augen von 10,060 Schulkindern Nebst Vorschlägen zur Verbesserung der den Augen Nachteiligen Schuleinrichtungen," Leipsic, 1867; "Schussverletzungen des Auges," Erlangen, 1872; "Die Schulhäuser und Schultische auf der Wiener Weltausstellung," Breslau, 1873; "Die Schul Hygiene auf der Pariser Weltaustellung," *ib.* 1879; "Studien über Angeborene Farbenblindheit," *ib.* 1879; "Die Hygiene des Auges in den Schulen," Vienna, 1883 (translated into English by Turnbull, London, 1886, and into Russian by Medem, Pultawa, 1887); "Ueber den Einfluss Hygienischer Massregeln der Schulmyopie," Breslau, 1890; "Lehrbuch der Hygiene des Auges," Vienna, 1892 (his greatest work); "Dreissig Jahre Augenärztlicher und Akademischer Lehrthätigkeit," Breslau, 1897; "Schleistungen von 50,000 Breslauer Schulkindern," *ib.* 1899; "Wie Müssen Bücher und Zeitungen Gedrückt Worden?" *ib.* 1902.

Cohn has been a very prolific writer, and has contributed nearly 250 essays on ophthalmology and hygiene to medical and other journals.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*; *Meyers Konversations-Lexikon.*

S. F. T. H.

**COHN, LASSAR** (known also as **Lassar-Cohn**): German chemist; born at Hamburg Sept. 6, 1858. After attending the gymnasium at Königsberg, he studied chemistry at different universities, taking his doctor's degree in 1880. He worked for a number of years in various chemical establishments; delivered public lectures in Munich; became privat-docent at Königsberg in 1888; and was appointed professor in 1894.

His works, published under the name "Lassar-Cohn," include: "Arbeitsmethoden für Organisch-chemische Laboratorien," 3d ed., 1902; "Moderne Chemie," twelve lectures to physicians, 1891; "Die Chemie im Täglichen Leben," 5th ed., 1903 (also translated into many European languages, and into Hebrew); "Einführung in die Chemie in Leichtfasslicher Form," 2d ed., 1903; "Praxis der Harnanalyse," 2d ed., 1898; "Die Säuren der Rinder- und Menschengalle," 1898; "Die Chemische Industrie," being vol. vii. of "Das Buch der Erfindungen, Gewerbe, und Industrien"; and a revised edition of Stöckhardt's "Schule der Chemie." He has also contributed to the "Berichte der Deutschen Chemischen Gesellschaft," "Annalen der Chemie," and the "Zeitschrift für Physiologische Chemie." S.

**COHN, LÉON:** French statesman; born in Paris March 11, 1849; second son of Albert Cohn. His early training was received at the Lycée Bonaparte in Paris. In 1866 he took the degree of "bachelier ès lettres," and three years later that of "licencié en droit." Though admitted to the bar, he soon abandoned the legal profession for a political career. In 1870 he was chosen as private secretary by Jules Simon, then minister of public instruction. On Jules Simon's retirement from public life Cohn became the editor of the "Correspondance Républicaine."

In 1876, when the cabinet of Jules Simon was reconstructed, Cohn returned to office as his "chef de cabinet," a position which he held until the dismissal of the Republican ministry by President MacMahon, May 16, 1877.

On the return of the Republicans to power, in Dec., 1877, Cohn was appointed prefect of the department of Loire-et-Cher, and afterward occupied a similar position in the departments of Somme, Haute-Garonne, and Loire. In 1896 he became paymaster-general of the department of Ardennes, from which he was transferred a few years later to the department of Eure. S.

**COHN, LEOPOLD:** German author and philologist; born Jan. 14, 1856, at Zempelburg, province of West Prussia. He received his education at the gymnasium at Culm, West Prussia, and at the University of Breslau, whence he was graduated as doctor of philosophy in 1878. In 1884 he became privat-docent at the Breslau University, in 1889 was appointed librarian, and in 1897 received the title of professor.

On Greek literature Cohn has written: "De Aristophane Byzantio et Suetonio Tranquillo Eustathii Auctoribus," Leipsic, 1881; "Untersuchungen über die Quellen der Plato-Scholien," Leipsic, 1884; "De Heraclide Milesio Grammatico," Berlin, 1884; "Zu den Paroemiographen," Breslau, 1887; and "Zur Handschriftlichen Ueberlieferung, Kritik und Quellenkunde der Paroemiographen," Leipsic, 1892.

To Jewish literature he has contributed the following: "Philonis Alexandrini Libellus de Opificio Mundi," Breslau, 1889; "Philonis Alexandrini Opera quæ Supersunt" (with Paul Wendland), vol. i., Berlin, 1896; vol. ii., *ib.* 1897; vol. iii., *ib.* 1898; vol. iv., *ib.* 1902.

He has contributed to the "Jewish Quarterly Review" (Oct., 1892) "The Latest Researches on Philo of Alexandria," and (*ib.* 1898) "An Apocryphal Work Ascribed to Philo of Alexandria"; to the "Neue Jahrbücher für Classisches Altertum" (1898, pp. 514–540) "Philo von Alexandria"; and to "Philologus" (1899, Supplement vii., pp. 387–436) "Einteilung und Chronologie der Schriften Philos." Cohn is the author of the essay on "Griechische Lexikographie," in "Handbuch der Klassischen Altertumswissenschaft," 3d ed., ii., part i., Munich, 1900. He has also contributed articles on Greek grammarians to Pauly-Wissowa's "Real-Encyclopädie der Classischen Altertumswissenschaft."

S. F. T. H.

**COHN, LUDWIG ADOLF:** German historian; born in Breslau May 22, 1834; died in Göttingen Jan. 13, 1871. He belonged to a prominent family of merchants. Physically deformed as the result of an illness in childhood, he was taught by his mother till he was over eight years of age, when he went to the Magdalen Gymnasium. He entered Breslau University in 1851, and Berlin University in 1853. About this time he was stricken with a serious illness. During his slow recovery at Breslau he attended lectures by Mommsen and Junckmann, and he took his degree at the university of that city in 1856. Cohn embraced Christianity, and in 1857 became a privat-docent at Göttingen University, where he taught till his death.

His principal works, which are characterized by wide reading, keenness of criticism, and fairness of spirit, are: "Die Pegauer Annalen aus dem 12. und 13. Jahrhundert," Altenburg, 1858; "Der 30jährige Krieg," Halle, 1861; "Ein Deutscher Kaufmann aus dem 16. Jahrhundert," Göttingen, 1862; "Stammtafeln zur Geschichte der Deutschen Staaten und der Niederlande," 1864–65 (his principal work); "Geschichte Kaiser Heinrich II.," Halle, 1867; besides which he contributed many historical articles to periodicals.

Bibliography: *Allg. Deutsche Biographie*, 1896, iv. 394; Le Roi, *Gesch. der Evangel. Jud.-Mission*, i. 213.

S. N. D.

**COHN, MARTIN.** See Mels, A.

**COHN (KOHN), MESHULLAM SOLOMON:** German rabbi; born about 1739; died at Fürth Dec. 17, 1819. After having spent a few years in the yeshibot of Posen and Zülz, Cohn went to the yeshibah of Jonathan Eybeschütz in Altona, from whom he received his rabbinical diploma. His first rabbinate was in Rawitsch, where he opened a small Talmudical college. He was then rabbi successively in Krotoschin, Zülz, Kempten, and Fürth, following at the last-named place R. Hirsch Janow on the death of the latter in 1785.

In 1800 Cohn was one of the signers of an act of accusation against the Frankists of Offenbach (see "Monatsschrift," xxvi. 239); and in 1811 he put under the ban the rabbi of Cassel, Löw Berlin, because the latter permitted the eating of "Hülsenfrüchte" (podded vegetables, etc.) on the Passover (compare "Monatsschrift," xxii. 192).

Of Cohn's works may be mentioned: "Sefer Bigde Kehunnah" (Garments of Priesthood), responsa, Fürth, 1807, the second part of which contains novellæ to Baba Meẓi'a and Giṭṭin; "Sefer Mish'an ha-Ḥayyim" (Prop of the Waters; see Isa. iii.), haggadic treatises, *ib.* 1811; "Naḥlat Abot" (Portion of the Fathers), homilies, *ib.* A special edition of the sermon preached by Cohn on his completing the study of the treatise Giṭṭin, was published at Fürth in 1791; and is now one of the rarities of the Frankfort Stadtbibliothek (Anct. Hebr. No. 2297).

Cohn's son Solomon was rabbi in Schnaittach, Mergentheim (1801–11), and in Zülz, where he died April 1, 1824.

Bibliography: *Blätter für Jüdische Gesch. und Literatur*, ed. L. Löwenstein, No. 4, pp. 44–46; *Revue Orientale*, ed. E. Carmoly, iii. 306.

S. L. L.

**COHN, MORITZ** (pseudonym, **Conimor**): Austrian writer; born at Kreuzburg, Silesia, Jan. 8, 1844. Educated at the high school of Brieg, he began life as a clerk in a merchant's office, devoting his spare time to writing. After some of his plays had met with success, he abandoned commerce and settled down at Vienna (1875) as an author, and has written the following: "Der Improvisator," drama, 1874; "Vor der Ehe," drama, 1876; "Ein Ritt Durch Wien," a satirical poem, 1876; "Eine Visitenkarte," drama, 1877; "Der Goldene Reif," drama, 1878; "In Eigener Falle," drama, 1881; "Im Lichte der Wahrheit," drama, 1882; "Wie Gefällt Ihnen Meine Frau," a novel, 1886; "Der Beste Gegner," drama, 1892. Cohn is a prolific contributor to the press.

Bibliography: *Das Geistige Wien*, i. 72.

S. M. B.

**COHN, OSKAR JUSTINUS** (also known as **Oskar Justinus**): German writer; born at Breslau Feb. 21, 1839; died at Bad Nauheim Aug. 6, 1893. Educated for a mercantile career, he succeeded his father as head of the Breslau firm founded by the elder Cohn. He was not successful as a merchant, and went into bankruptcy in 1880. Like his father and brothers, he had scientific and literary inclinations. Taking up his residence in Berlin, he turned his attention to literature. In 1861 his first dramatic effort, "Der Vereins-Held," was produced

in Breslau. Cohn wrote the following comedies: "Die Getreidespekulanten," 1876; "Eine Episode aus den Pickwickiern," 1876; "Zu Spät," 1877; "Oel und Petroleum," 1877; "Der Letzte Termin," 1877; "Die Gründung aus Liebe," "Unser Ziegeuner," and "Eine Stille Familie," 1878; "Das Vierte R!," 1879; "Drei Trotzköpfe," 1880; "Gesellschaftliche Pflichten" (with H. Wilken), 1881; "Apfelröschen," 1883; "Penelope" and "Kommerzienrat Königsberger," 1883; "Ein Photographicalbum," 1885; "Kyritz-Pyritz" (with H. Wilken) and "Griechisches Feuer," 1887; "Die Liebesprobe" and "Humoristisches Kleeblatt," 1888; "In der Kinderstube," 1889. He also wrote "Der Bauherr," a tragedy, 1877, and the following novels: "Amor auf Reisen," 1888; "Berliner Humor, Auf Rollendem Rade," 1889; "In der Zehnmillionen Stadt," 1890; "Italienischer Salat," 1892; "Ein Proletarierkind," 1893; "Häuslicher Bilderbogen" (published after his death), 1894.

BIBLIOGRAPHY: Brümner, *Lexikon der Deutschen Dichter und Prosaisten des Neunzehnten Jahrhundert*, s.v.

S. F. T. H.

**COHN, RUDOLF:** German physiologist; born at Schneidemühl, Posen, Germany, April 23, 1862. He received his education at the Kneiphöf'sche Gymnasium and at the University of Königsberg, graduating as doctor of medicine in 1886. In the same year he became assistant at the laboratory of medical chemistry and pharmacology at Königsberg. In 1892 he was admitted to the medical faculty of his alma mater as privat-docent, and in 1898 received the title of professor.

Cohn has published several essays on chemical physiology in "Zeitschrift für Physiologische Chemie," "Archiv für Experimentelle Pathologie," and "Berichte der Berliner Chemischen Gesellschaft." Since 1893 he has been the editor of the chemical department of Hermann's "Jahresberichte für Physiologie."

S. F. T. H.

**COHN, SAMUEL:** German political economist; born at Bromberg 1862; died in Berlin July 30, 1900. He attended the Joachimsthal-Gymnasium, and studied philology and history at Berlin University, where he took the degree of Ph.D. After graduating he turned his attention to economics. His introduction to journalism took place when he joined the staff of the Oldenburg "Korrespondenz," and from about 1889 he contributed frequently to Berlin newspapers and periodicals. For a number of years he acted as secretary to Friedrich Goldschmidt in his economic researches and studies. Toward the close of his life Cohn was editor of the "Oekonomist." His work, "Die Finanzen des Deutschen Reiches seit Seiner Begründung" (Berlin, 1899), is the result of a number of years of labor, and is marked by the clear arrangement and the abundance of its material.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* Aug. 3, 1900.

S. N. D.

**COHN, SOLOMON:** German rabbi; born at Zülz, Prussian Silesia, March 24, 1822; died in Breslau Sept. 22, 1902. He was a grandson of Rabbi Meshullam Solomon Cohn of Fürth. Solomon Cohn attended the yeshibah at Presburg for a short time, and then the gymnasium and university at Breslau. At the latter institution he studied Oriental languages and philosophy, and received the degree of Ph.D.

In 1847 Cohn was called as rabbi to Oppeln, then to Maestricht, Schwerin, and in 1876 to Berlin; he retired in 1894 to Breslau. Cohn married the eldest daughter of the chief rabbi Ettlinger of Altona, who often mentions him in his responsa, "Binyan Ẓion." From 1878 to 1894 he lectured on homiletics at the Orthodox rabbinical seminary of Berlin.

BIBLIOGRAPHY: Löwenstein, *Blätter für Jüd. Gesch. und Literatur*, 1902, p. 46.

S. A. F.

**COHN, TOBIAS:** Polish physician; born at Metz, Germany, 1652; died at Jerusalem 1729. His grandfather was the physician Eleazar Kohn, who emigrated from Palestine to Poland, and settled

Tobias Cohn.
(From the frontispiece of his "Ma'aseh Tobiyyah," 1707.)

in Kamenetz-Podolsk, where he practised medicine until his death. His father was the Polish physician Moses Kohn of Narol, in the district of Bielsk, who moved to Metz in 1648 to escape persecution during the Cossack revolution. Tobias and his elder brother returned to Poland after the death of their father in 1673. He received his education at Cracow and the universities of Frankfort-on-the-Oder (at the expense of the great elector of Brandenburg) and Padua, graduating from the latter as doctor of medicine. He practised for some time in Poland, and removed later to Adrianople, where he became physician to five successive sultans—Mohammed IV., Sulaiman II., Aḥmad II., Mustapha II., and Aḥmad III., moving with the court to Constantinople. In 1724 he went to Jerusalem, where he lived until his death.

Cohn was familiar with nine languages—Hebrew, German, Italian, French, Spanish, Turkish, Latin, Greek, and Arabic. This great linguistic knowledge made it possible for him to write his "Ma'aseh Tobiyyah" (Work of Tobias), published in Venice in 1707, and reprinted there in 1715, 1728, 1769, and 1850. The work is encyclopedic, and is divided into eight parts: (1) theology; (2) astronomy; (3) medicine; (4) hygiene; (5) syphilitic maladies; (6) botany; (7) cosmography; and (8) an essay on the four elements.

The most important is the third part, which contains an illustration showing a human body and a house side by side and comparing the members of the former to the parts of the latter (see illustration).

In part 2 are found an astrolabe (see JEW. ENCYC. ii. 244) and illustrations of astronomical and mathematical instruments. Inserted between parts 6 and 7 is a Turkish-Latin-Spanish dictionary; and prefixed to the work is a poem by Solomon Conegliano.

THE HOUSE OF THE BODY.
An allegorical design comparing the organs of the body to the divisions of a house.
(From Tobias Cohn, "Ma'aseh Tobiyyah," 1707.)

Cohn's medical knowledge and experiences seem to have been of considerable importance. He gave, from his own observations, the first description of the "plica polonica," as well as many local symptoms and newly discovered medicinal herbs. He also published in three languages a list of remedies.

He criticized the anti-Jewish professors of Frankfort-on-the-Oder as well as his coreligionists who were devoted to Cabala and committed to a blind belief in miracles.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.* s.v.; *Rev. Et. Juives*, xvii. 293; xxi. 140, 318; M. Bersohn, *Tobiasz Kohn*, Warsaw, 1872.

H. R. F. T. H.

**COHN, TOBIAS:** German rabbi and writer; born at Hammerstein, West Prussia, Feb. 2, 1826. After graduating from the normal school, he conducted the Jewish elementary school of his native city until 1846. He then continued his studies at Berlin, where he received his doctor's degree in 1857. During this time he was living in the house of Sarah Levy (née Itzig), then the gathering-place for the Jewish and Christian celebrities of Berlin. From 1857 to 1896 he officiated as preacher and rabbi of the community of Potsdam. With his wife, the daughter of Ludwig Philippson, he then took up his residence in Berlin.

Cohn is an honorary member of the Literarische Gesellschaft, a society composed of the intellectual leaders of Potsdam, and has been decorated with the Order of the Red Eagle. His larger works include: "Der Talmud" (1866); "Die Mosesgruppe von Rauch"; "Die Humanitätsperiode"; "Die Aufklärungsperiode"; "Die Araber im Chalifat"; "Israels Gemeinschaftsleben mit den Vorchristlichen Völkern" (1893). He also contributed many scientific essays to the "Allgemeine Zeitung des Judenthums," Geiger's "Jüdische Zeitschrift für Wissenschaft und Leben" (iv.), "Jahrbuch für die Geschichte der Juden und des Judenthums" (iv.), "Aus Alten Zeiten und Landen," "Im Deutschen Reich," etc.

S. P. R.

**COHN, TOBY:** German physician and medical author; born at Breslau Dec. 26, 1866. Cohn was educated at the Elisabeth gymnasium of his native city and at the universities of Breslau and Freiburg. From Sept., 1891, to Jan., 1893, he was an assistant at Wernicke's university clinic for neuropathy, and

has since been assistant to Mendel at Berlin. Cohn is the author of "Klinischer Beitrag zur Kenntniss des Wasserverlaufs im Verlängerten Mark," 1894; "Infantile Hemiplegie mit Intentionstremor," 1895; "Posthemiplegische Bewegungsstörung," 1896; "Zur Symptomatologie der Gesichtslähmung," 1897; "Facialistik als Beschäftigungsneurose," 1897; "Die Mechanische Behandlung der Beschäftigungsneurosen," 1898; and "Leitfaden der Electrodiagnostik und Electrotherapie für Praktiker und Studirende," 1899.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon Hervorragender Aerzte*, 1901, p. 338; *Das Geistige Berlin*, iii. 31.

S. E. Ms.

**COHNFELD, ADALBERT DOROTHEUS SOLOMON:** German author; born in Pyritz, Pomerania, Aug. 3, 1809; died in Berlin Jan. 20, 1868. He lived in Breslau during the earlier part of his life, and became a physician, but was best known as the editor of the "Norddeutsche Zeitschrift für das Theater" and of the "Erinnerungsblätter." He published: "Phantasmagorien," Berlin and Züllichau, 1837, and "Die Hospitalitäten," Berlin, 1838, both novels; "Ausführliche Gesch. des Preussischen Staates," 2 vols., *ib.* 1840; "Ausführliche Lebens- und Regierungsgesch. Friedrich Wilhelm III." *ib.* 1840–41; "Die Rückkehr des Landwehrmanns," a comedy.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 183.

S. N. D.

**COHNHEIM, JULIUS:** German pathologist; born at Demmin, Pomerania, July 20, 1839; died in Leipsic Aug. 15, 1884. He studied at the universities of Würzburg, Marburg, Greifswald, and Berlin, receiving his doctor's degree at Berlin in 1861. After taking a postgraduate course in Prague, he returned to Berlin in 1862, where he practised until 1864, when he took service as surgeon in the war against Denmark. In the fall of the same year he became assistant at the pathological institute of Berlin University under Virchow, remaining there until 1868. During this time he published several articles relating to physiological chemistry and histology, but finally turned his especial attention to pathological anatomy. In 1867 there appeared in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" (xli.) Cohnheim's essay, "Ueber Entzündung und Eiterung," which made his reputation as a pathologist. In it he proved that the emigration of the white blood-corpuscles is the origin of pus, a statement which produced a great revolution in pathology. In 1868 Cohnheim was appointed professor of pathological anatomy and general pathology in the University of Kiel; and four years later (1872) he went to the University of Breslau to fill a similar position. His work there was interrupted in the winter of 1873–74 by illness. In 1876 he accepted an invitation to become professor of pathology in the University of Leipsic, which chair he occupied until his death.

Cohnheim was the first to use the now universal method of freezing fresh pathological objects for examination; he also first demonstrated nerve-termination in "Cohnheim's areas" (polygonal areas indicating the cut ends of muscle-columns, seen in the cross-sections of striated muscle-fiber); he was the pioneer in the theory of inflammation, which is now universally accepted; and his researches in the field of pathological circulation and the causes of embolism marked a new departure in the methods of medical treatment.

Aside from his literary and experimental activity, Cohnheim was both popular and successful as a teacher.

Among his many works may be mentioned: "Ueber die Entzündung Seröser Häute," in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," xxvii.; "Zur Kenntniss der Zuckerbildenden Fermente," *ib.* xxviii.; "Ein Fall von Abscessen in Amyloid Entarteten Organen," *ib.* xxxiii.; "Ueber die Endigung der Muskelnerven," *ib.* xxxiv., and in the "Centralblatt der Medizinischen Wissenschaften," 1863; "Ueber den Feineren Bau der Quergestreiften Muskelfasern," *ib.* xxxiv. (demonstration of the "Cohnheimsche Muskelfelder" by freezing fresh muscles); "Zur Pathologischen Anatomie der Trichinen-Krankheiten," *ib.* xxxvi.; "Ueber die Endigung der Sensiblen Nerven in der Hornhaut," *ib.* xxxviii. (demonstration of the termination of the nerves in the cornea through treatment with chlorid of gold); "Ueber Entzündung und Eiterung," *ib.* xli. (mentioned above); "Ueber Venöse Stauung," *ib.* xli.; with Bernhard Fränkel, "Experimentelle Untersuchungen über die Uebertragbarkeit der Tuberkulose auf Thiere," *ib.* xlv.; "Untersuchungen über die Embolischen Processe," Berlin, 1872; "Neue Untersuchungen über die Entzündung," *ib.* 1873; "Vorlesungen über Allgemeine Pathologie," *ib.* 1877–80, 2d ed. 1882; "Die Tuberkulose vom Standpunkt der Infectionslehre," Leipsic, 2d ed., 1881. His collected works ("Gesammelte Abhandlungen," Berlin, 1885) were edited by E. Wagner, with a biography by Kühne.

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S. F. T. H.

**COHNHEIM, PAUL:** German physician; born at Labes, in Pomerania, Dec. 2, 1867. He was educated at the gymnasium at Stettin and the universities of Berlin, Freiburg in Baden, Tübingen, and Würzburg, being graduated from the last-named as doctor of medicine in 1891. He settled in Berlin as a physician the same year, and till 1899 was assistant physician at the Boas private hospital. Since 1899 he has continued in practise as a physician, treating mainly diseases of the digestive organs.

Cohnheim is the editor of the yearly literary reports in "Archiv für Verdauungs-Krankheiten."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**COHNSTEIN, ISIDOR:** German gynecologist; born at Gnesen, province of Posen, Prussia, Aug. 1, 1841; died at Charlottenburg, near Berlin, July 25, 1894. He received his education at the gymnasium of his native town and at the universities of Berlin, Prague, and Heidelberg, being graduated as doctor of medicine in 1864. In 1866 he engaged in practise as a physician in Berlin, where he was admitted to the university as privat-docent in 1868. Three years later he gave up general practise, and became a

specialist in gynecology. Resigning his position in the university, he in 1877 removed to Heidelberg, where he established himself as a gynecologist.

Cohnstein has written several essays and books, especially on gynecology. Among these the following may be mentioned: "Ueber den Muskeltonus" (awarded a prize by the Brussels Academy); "Ueber Alte Erstgebärende"; "Ueber ein Neues Perforationsverfahren"; "Ueber Vaginitis Exfoliativa"; "Lehrbuch der Geburtshilfe"; "Grundriss der Gynäkologie."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**COIMBRA:** City of Portugal, capital of the province of Beira, in which there was formerly a "Juderia," or Jewish quarter, now called "Corpo de Deus." In April, 1395, the prior of the church in Coimbra and several of the clergy broke into the Jewry in order to obtain eggs (for Easter) from the Jews. The local rabbi, Solomon Catalan, the elder Isaac Passacom, and other Jews intimated to the priests that they had no right to demand eggs of the Jews, who were living in the street set apart for them. Upon this the clericals resorted to force, and broke into the house of a Jew named Jacob Alfayate. The Jews resisted and drove the importunate clericals out of the ghetto. The king protected them from further annoyances at the hands of the clergy.

Coimbra, the seat of the only Portuguese university, at which many Maranos studied, had a tribunal of the Inquisition, which, during several centuries, instituted numerous autos da fé and sentenced many secret Jews to life imprisonment or to be burned alive. Coimbra was the birthplace of Moses ibn Danon, who in 1510 wrote a Talmudic work at Fez.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 24, 345 *et seq.*; Mendes dos Remedios, *Os Judeus em Portugal*, p. 158. Compare AUTO DA FÉ.

G. M. K.

**COIN-MAKERS.** See MINTERS.

**COINS, COINAGE.** See NUMISMATICS.

**COLCHESTER:** County town of Essex, England. Jews are first mentioned as living in Colchester in 1185, and it is probable that they were involved in the massacre of 1190. The community was evidently of some importance, as it was ninth in the amount of its contribution toward the ransom of Richard I. in 1194. The community had in 1220 a special bailiff, probably for the purpose of collecting the taxes imposed upon it. In 1220 this officer was one Benedict. An agreement dated 1258, relative to the Colchester Jewry in Stockwell street, was transcribed by W. Bedwell in Roman letters, from which it was retransliterated into Hebrew by Neubauer ("Rev. Et. Juives," v. 247). In 1267 a curious incident occurred when several Jews and Christians were involved in an infringement of the forest laws. They had started and chased a doe in the woods in the neighborhood of Colchester. They were severely fined, the Jews more heavily than the others. One of the Jewish offenders escaped to Lincoln, but returned ten years later, when a portrait of him was drawn upon the Forest Roll by the scribe who had described his offense (see AARON, SON OF THE DEVIL). The king claimed sole jurisdiction over the Jewry of Colchester, and when he granted the castle to Guy of Rochfort, he reserved the right to enter the town and hundred of Colchester to search for Jews' debts. When the Jews were expelled in 1290, nine houses and a "schola" of the Jewry escheated to the king, from which it may be assumed that the community of Colchester stood about seventh in order of importance at that time.

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J.

**COLENSO, JOHN WILLIAM:** Bishop of Natal and English Biblical critic; born at St. Austell, Cornwall, Jan. 24, 1814; died Jan. 20, 1883. He was educated at St. John's College, Cambridge. After obtaining his degree Colenso passed some time as a teacher at Harrow, where he produced his well-known school-books on arithmetic and algebra. He became Bishop of Natal in 1853. For the purposes of his mission to the Zulus he mastered their language. He wrote and published a Zulu grammar, and translated into that language the books of Genesis, Exodus, and Samuel.

During the course of his translation he was much troubled by inquiries from the intelligent Zulus whom he used as interpreters as to the discrepancies in the different narratives contained in Genesis and Exodus. This led him to write his "Pentateuch and Book of Joshua Critically Examined," of which the first part appeared in 1862, and created great excitement in the theological world. Colenso drew attention to the arithmetical difficulties attached to the acceptance of the Biblical estimate of the number of fighting men (600,000) who left Egypt at the time of the Exodus, since this number assumes a population of over two millions. Colenso's early studies enabled him to realize the difficulties of commissariat involved in the movement of such large numbers. He was ultimately led to deny the Mosaic authorship of the Pentateuch, and to declare that Jeremiah was the author of the Book of Deuteronomy. He was deposed by the Bishop of Cape Town for heresy in 1863, but the act of deposition was not confirmed by the Privy Council, and Colenso remained Bishop of Natal to his death.

His work, the later parts of which show considerable advance on the somewhat crude views expressed in the earlier portions, was concluded by the publication of part seven in 1879. He was for a long time the solitary English representative of the higher criticism, and was thereby exposed to much obloquy. The well-known "Speaker's Commentary" was projected mainly in order to combat his views. These created great interest in Jewish quarters, and were answered by Dr. H. Adler and Dr. A. Benisch.

BIBLIOGRAPHY: *Dictionary of National Biography*, s.v.

J.

**COLLAR: 1.** A rendering in Judges viii. 26 of the Hebrew word נטיפות. In the other passage (Isa. iii. 19) in which it occurs it is translated "chains." In both cases the word is used in the enumeration of ornaments: in Isaiah of the Jewish women, and in Judges of the Midianite kings. The root (נטף)

means "to drop," and the word may therefore mean "drops," "pendants from the ears," etc. Targum to Judges renders it by כלילא, which Jastrow, *s.v.*, translates "wreaths," "crowns." Rashi, as is his wont, agrees with the Targum; understanding by it, however, pendants falling upon the breast, as a string of pearls (see Rashi on Isa. iii. 19, where he interchanges עינקיא and כלילא). Ḳimḥi, starting from the root "drop," finds in "naṭifah" the idea "dropper," which he interprets to mean a bottle in which perfume was carried, and from which it was dropped as occasion required. Gersonides agrees with Ḳimḥi.

2. A rendering, in Job xxx. 18, of the Hebrew word פה (כפי) where, however, the translation is scarcely warranted. The reference is merely to an opening for the head in a garment, and does not imply the elaborate idea conveyed by the word "collar" (Ex. xxviii. 32). The same word is found in Ps. cxxxiii. 2, where it indicates the top edge of the garment.

E. G. H. G. B. L.

**COLLEGES, RABBINICAL.** See Seminaries, Rabbinical.

**COLLINS, CHARLOTTE (Lottie):** Anglo-American actress; born in London, England, about 1865. She began her stage career at the age of five, when she made her début as a rope-dancer. Having lost both her parents while still a child, she joined her sisters, Marie and Lizzie Collins, singing and dancing with them at various music-halls. In 1890 she became famous for the song entitled "Ta-ra-ra-boom-de-ay," which she introduced at the Tivoli Music Hall in London. This song had enormous success. It was originally a boating-chant, used by sailors on the lower Mississippi. In 1892 she was engaged by Charles Frohman to sing in America.

J. V. E.

**COLMAR** (German, **Kolmar**): Chief town of Upper Alsace, Germany, on the Lauch and the Fecht. At the beginning of the thirteenth century Colmar had a large community of Jews, who enjoyed the favor of the municipal authorities. They occupied a special quarter, where they had a synagogue. The building was destroyed by fire in 1279.

In 1285 the emperor Rudolph I. besieged Colmar, for which the Jews were held responsible by its citizens, who declared they had induced Rudolph to attack the city; the Jews were accordingly expelled. That this charge was groundless can be seen from Rudolph's subsequent treatment of them. Meïr of Rothenburg, rabbi of Colmar, passing through Rudolph's camp, was held for a ransom of 1,500 marks. He, however, forbade his flock to pay such a heavy sum, and spent the remainder of his life in prison.

The period of banishment must have been brief, for several years later, when Adolph of Nassau, Rudolph's successor, besieged Colmar, Jews were among the defenders of the city. In 1292 the Jews of Colmar were accused of a ritual murder, and a riot ensued, in which many Jews lost their lives.

More fortunate than many other Alsatian communities, Colmar escaped the persecutions of the hordes of Armleder, who, on hearing of the approach of the army of Louis of Bavaria, raised the siege. But this relief was dearly paid for. Louis of Bavaria handed over the Jews of Colmar, with their possessions, to the city for the sum of 200 marks. The year 1348 was fatal to the community of Colmar, as to all Alsatian communities. The accusation of having caused the Black Death found credence with the anti-Jewish council of Colmar. In fact, on Dec. 29, 1348, the city council announced to their fellows of Strasburg that one Hegman had, under torture, accused Jacob, the cantor of the synagogue of Strasburg, of having sent him the poison which he had put into the wells of Colmar. Thereupon the Jews, without being permitted a hearing, were burned outside the gates of the city. The place where the auto da fé occurred is still known as the "Judenloch" (Hole of the Jews). In the following year, Charles IV. of Germany absolved the inhabitants of Colmar from all responsibility for the burning of his "servi cameræ."

**Persecutions.**

Jews were again admitted to Colmar, at the request of King Wenceslaus, about 1375. Nevertheless, when the latter took the part of the nobles in their quarrels with the Alsatian towns, the Jews of Colmar helped to defend the city, and refused to pay taxes for three years (1385–88). They were, therefore, together with their Christian fellow citizens, put under the ban of the empire. Later an arrangement was made between the city and the emperor, relinquishing to the former the Jewish taxes for a period of ten years; whereupon the ban was removed. Wenceslaus, however, did not forget their recalcitrance, and in 1392 annulled all the claims of the Jews against their Christian debtors.

During the reign of Robert of Bavaria the condition of the community improved. On Sept. 28, 1401, he granted the Jews of Colmar a renewal of their old privileges. But the hostility of the council of Colmar continued to manifest itself in many ways; and in 1437 the council secured from King Sigismund an edict prohibiting the citizens of Colmar from renting or selling houses to Jews without special permission from the mayor. In 1468, the council made changes in the statutes affecting Jews, and added the following clauses:

"In addition to the yearly taxes, the Jews shall contribute to the tax for the maintenance of the fortress, and give New-Year gifts to the mayor. In case of war they shall pay supplementary taxes. They shall remain in their houses during Holy Week, Easter and the feasts of Corpus Christi and Assumption. Only unmarried children may reside with their parents, and no Jew shall harbor without special permission any foreign coreligionist. Foreign Jews shall pay, on entering the city, a 'blappert' at the gate, and a pfennig to the gatekeeper. If they wish to pass a night in the city, they shall pay one shilling. The city protects the Jews only from persons amenable to its tribunal."

At the end of 1476 the community suffered greatly at the hands of the Swiss Confederates, who, on their way to France, plundered the Jews and committed many acts of violence. Moreover, the council, fearing that the Christian inhabitants would get into trouble with the Confederates on account of the Jews, prohibited the latter from entering the

city. Thus in 1478 only two Jewish families were tolerated there. At length the council requested from Maximilian I., in Dec. 1507, permission to banish the Jews from Colmar, which request was granted in 1510 (Jan. 22). In vain the community exerted every effort to secure the repeal of the decree of banishment. All that it obtained, through the help of Josel of Rosheim, the leader of the Alsatian Jews, was the postponement of enforcement until St. George's Day, 1512. Thenceforth all Jews who came to Colmar for purposes of trade were compelled to pay a toll and to wear the yellow badge. The synagogue and the Jewish cemetery of Colmar were presented by Maximilian to his secretary, Jean Spiegel of Schlettstadt. The cemetery, however, was also used by the Jews in the seigniory of Ribeaupierre. The council was therefore constrained to take over both the cemetery and the buildings formerly belonging to the Jews, paying an indemnity to both Jean Spiegel and William of Ribeaupierre.

**Their Banishment of 1512.**

The council was not yet satisfied. The banished Jews settled in the neighboring villages, and came daily to Colmar to transact business with its citizens. The council therefore passed a law prohibiting Jews from depositing their merchandise with Christians. On Feb. 2, 1534, the council passed another law forbidding the inhabitants, under penalty of loss of citizenship, to harbor Jews. These laws remaining without effect, the council solicited and obtained from Charles V. (April 25, 1541) permission to forbid them from entering Colmar. Through the intervention again of Josel of Rosheim the imperial chancelry, a month later (May 24, 1541), renewed all the privileges previously enjoyed by the Jews of Colmar. These contradictory enactments became the occasion of litigation between the city and the Jews, lasting eight years, the Jews being ultimately defeated.

Until 1691 no Jew set foot into Colmar. A community, however, began to form in 1789; and its history, from that time on, differs little from that of other communities in France and Germany. With the introduction of the system of consistories (1808) Colmar became the seat of one, with twenty-five dependent communities. At present (1903) Isidore Weill is grand rabbi of the consistory. The district of Colmar includes about 11,000 Jews. There are several benevolent societies, the most noteworthy of which are the Société de Patronage des Jeunes Israélites and the Société des Dames. See Alsace.

**Recent History.**

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G. I. Br.

**COLOGNA, ABRAHAM.** See Abraham de Cologna.

**COLOGNE** (German, **Köln** or **Cöln**; Latin, **Colonia Agrippina**): Chief city of Rhenish Prussia. There are indications that a Jewish community existed here long before Christianity had become dominant. The first official document, however, concerning the Jews of Cologne dates from the time of Constantine, who issued a decree (Dec. 11, 321) abolishing their privilege of exemption from onerous municipal offices ("Codex Theodosianus," iii. 16, 8). His successors, especially Theodosius II., did not content themselves with the withdrawal of old privileges, but curtailed the civic rights of the Jews. Happily for the Jews of Cologne, it fell, in 462, into the hands of the Franks; and a long period of freedom and prosperity for the Jews of that city followed, though many attempts were made by the fanatical clergy to disturb the harmony and interrupt the friendship existing between the Jews and the Christians.

In 881 the Jewish community of Cologne ceased to exist, the city having been reduced to ashes by the Norman invaders. It was, however, soon rebuilt, and under the wise rule of the archbishops, which made the city a great industrial and commercial center, a prosperous and numerous Jewish community came into existence during the tenth century, accumulating material wealth and learning in an eminent degree. As in the old city, the Jews occupied a special quarter, situated between the city hall and the Church of St. Laurentius, although they were allowed to reside wherever they chose. They had a synagogue and a Talmudical school, the origin of which is ascribed to Amram of Mayence.

**First Beginnings.**

In 1010 a new and richly decorated synagogue was erected, and about the same time a hospital (הקדש) was built by a philanthropist named Eliakim ben Mordecai. The community was administered by a chief rabbi, officially called "episcopus Judæorum," who was elected annually. He was assisted by a council of twelve dayyanim, whose decisions had legal force. Disputes between Christians and Jews had to be decided by the Jewish council; and in grave criminal cases, in which the Jewish council was incompetent to decide, a Jew could be convicted only on evidence corroborated by a Jewish witness.

The Jews were engaged in all branches of commerce, trading especially in wool, leather, fur, and jewelry. They were also allowed to hold public offices; and many a Jew was entrusted by his Christian fellow citizens with the direction of public affairs. Thus, in the middle of the eleventh century, a Jew named Egeberth exercised the functions of burgomaster of the parish of St. Laurentius.

This golden period in the life of the Jews of Cologne was terminated by the Crusades. On May 29, 1096, the Jews of Cologne were informed of the approach of the Crusaders. Being well aware that they could expect no mercy from the pilgrims, who delighted in the spilling of Jewish blood, they sought refuge in the houses of their Christian fellow citizens, who, touched with pity, did all they could to shield them. The following day the Crusaders, on entering the city, had to content themselves with pillaging the Jewish quarter, and tearing up and defiling the scrolls of the Law. Only two Jews, Mar Isaac and Rebekah, fell victims to

**The First Crusade.**

their rage. Both had refused to escape, and willingly accepted martyrdom. Mar Isaac was dragged to a church, and, spitting on the crucifix held up before him, was there killed.

Meanwhile the situation of the refugees became untenable, and detection was feared at every moment. The archbishop, Hermann III., who himself sheltered many Jews in his palace, decided to send them secretly away, to be housed in the neighboring towns and villages of his diocese. For three weeks the unfortunate Jews remained safely in their new hiding-places, but were finally discovered, and shared the fate of their brethren in other towns. Many ended their lives in lakes and bogs, following the example of a pious man named Samuel ben Yehiel. Standing in the water, and pronouncing a blessing, he killed his son; and his assembled coreligionists, while intoning the "Shema'" ("Hear, O Israel!") threw themselves into the Rhine. Various "Memorbücher" preserve the names of a great number of these martyrs, among whom were several proselytes; and a prayer of commemoration is recited every year at Cologne on the Sabbath preceding Pentecost.

As soon as the horrors of the Crusade had ceased the community was reestablished by the remaining old settlers who had escaped massacre, and it was augmented by newcomers, who anticipated greater security at Cologne, as the Christian citizens of the city had shown themselves compassionate toward the Jews. Scarcely had fifty years passed in relative tranquillity when a new calamity overtook the community. The monk Rudolph arrived at Cologne (Aug. 1, 1146); and his anti-Jewish speeches soon bore fruit. Meanwhile pilgrims for the Second Crusade commenced to gather; and a renewal of the scenes of 1096 was to be apprehended. In their distress the Jews addressed themselves to Archbishop Arnold, who gave them the castle of Walkenburg and permission to defend themselves with arms. As long as they remained in this place of refuge they were safe; but as soon as they ventured forth the pilgrims, who lay in ambush, dragged them away to be baptized, torturing and killing those that resisted. In commemoration of their sufferings during the Second Crusade, the community of Cologne made the twenty-third of Nisan a fast-day.

**The Second Crusade.**

After the departure of Rudolph the Jews of Cologne reoccupied their dwellings, and those who had under compulsion nominally embraced Christianity resumed their status and places as Jews. But other disastrous effects of the Crusades soon followed. Besides the great loss of life sustained by many communities, the traffic between Europe and the East, hitherto almost wholly controlled by Jewish merchants, passed rapidly into the hands of Christian competitors, and Jews were soon forbidden to engage in any commercial pursuit. Nor were they able to practise handicrafts, owing to the development of the gilds, which excluded Jews from membership. The only means of livelihood left to them, that of money-lending, entailed the ill will of the inhabitants. Thus the characteristic features of the history of the Jews of Cologne from the Second Crusade to their banishment were, as everywhere else, perpetual renewals of privileges—dearly paid for and almost immediately revoked—and periodical outbursts of persecution on the part of the populace.

Under Archbishop Reinald (1157–67) the Jews of Cologne were regarded as "servi cameræ," under the protection of the emperor; and the so-called protection, as it was elsewhere, was here an excuse for extortion. At the beginning of the twelfth century the archbishops of Cologne acquired temporal power over the diocese; and the protection of the Jews—in other words, the levying of taxes—was transferred by the emperor to the prelates. The Jews had now to pay, on the Feast of St. Martin, 10 marks and 6 pounds of pepper. But the archbishops understood how to extract additional taxes. Thus, the false accusation that a rich Jewish merchant and a rabbi, called Abrahams, had tendered to a saleswoman base coin in payment for their purchases, compelled the community, in order to save their lives, to pay to Archbishop Philip von Heinsberg 180 marks. Philip, however, carried extortion so far that he was subsequently called to account by the emperor Frederick Barbarossa.

An exception to the general conduct of the archbishops of the thirteenth century was that of Engelbert von Berg (1216–22). As provost of the Dom he had shown his kindly feeling toward the Jews by presenting them in 1212 with five acres of land for the enlargement of their cemetery. Under his rule the Jews were really protected, and this without the payment of special taxes. A noble who had robbed and killed a Jew was condemned to death by Engelbert. During the struggles between the municipality of Cologne and Archbishop Conrad von Hochstaden (1232–61), the Jews distinguished themselves by their courage in defending the city against the archiepiscopal troops. The municipality showed its gratitude by including them in the treaty of peace of March, 1252. A month later (April 27) Conrad granted the Jews a special privilege for two years.

**Bishop Engelbert.**

Meanwhile the state of the Jews in Germany generally grew worse from year to year; and the community of Cologne was largely increased by refugees from neighboring towns. The consequence was renewed trouble and violence. Thus in 1266 (June 15), on a charge of having furnished arms to the invading Mongols and Tatars, the community had to mourn twelve additional martyrs, including Rabbi Isaac ben Simson. Whenever possible, the archbishops, for whom the Jews were an inexhaustible source of revenue, quelled the popular outbreaks, and the Jews were safer at Cologne than elsewhere in Germany. In the same year a new privilege was granted, modeled on that of 1252, but with several additional clauses, and with the following stipulations: that no execution should take place in or near the Jews' cemetery; that a foreign Jew might be buried therein; that Jews, whencesoever they might come, should not pay, in the territory of the archbishop, higher taxes than Christians; the archbishop should not tolerate in the city of Cologne any Cauwercini or Christian usurers.

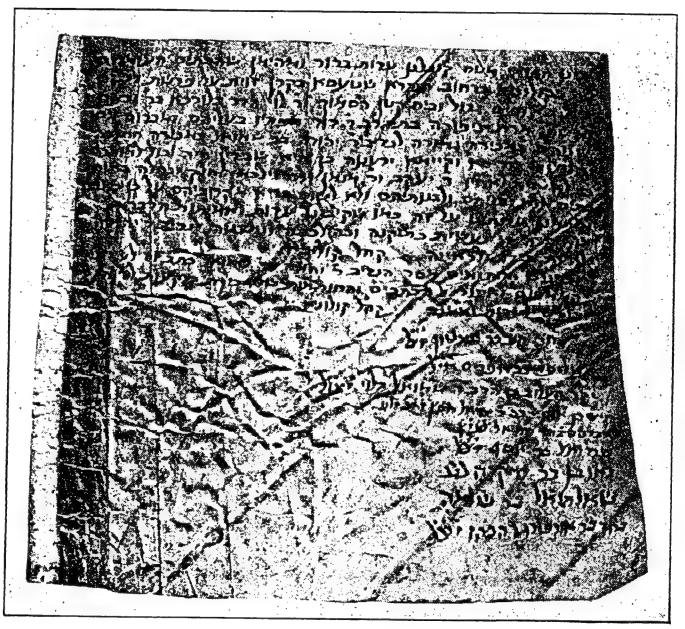
**Thirteenth Century.**

These clauses were engraved on stone tablets in the wall of the treasury of the Dom.

Archbishop Wicbold (1297–1304) renewed the privilege in 1302 for the sum of 1,200 marks and a yearly payment of 60 marks, in addition to an existing payment of 1,600 shillings to the municipality.

**The Black Death.**

In 1349 the sweeping accusation that the Jews had caused the Black Death by poisoning the wells and the rivers, stirred the ever-ready populace to violence. The municipality, be it said to its honor, did all in its power to prevent the impending catastrophe, assuring the inhabitants that the plague was a punishment from God. It even encouraged the municipality of Strasburg, in a letter addressed to the burgomaster of that city, to stand by the Jews. But all these exhortations were of no avail: the executioners would not let slip their prey. Seeing that escape was hopeless, the elders of the community, in a council held on the eve of St. Bartholomew's Day, decided that, in case of an attack, instead of being dragged to church for compulsory baptism, they would set fire to their houses and die with their wives and children in the flames. They had not long to wait. On St. Bartholomew's Day (Aug. 24, 1349) the Jewish quarter was attacked; fire broke out simultaneously in different parts of it, and the whole community perished. It remained only for the authorities to dispose of the spoils; an agreement was made, in 1350, between the archbishop and the municipality by which the former secured the possessions of the victims.



Hebrew Deed of Conveyance by Cologne Jews.
(From the "Judenschreinbuch" of the thirteenth century.)

For more than twenty years there were no Jews in Cologne. The first new settlers were one Schaaf and his son-in-law, who had to pay 1,000 gulden for admission to the city. It was agreed that each family admitted should pay 100 gulden for protection. Fourteen families settled in the year 1372, paying together 2,000 gulden for admission and 1,150 gulden annually for protection. In 1372 Archbishop Frederick III., in return for a yearly payment of 70 marks, granted privileges similar to those of his predecessors. The old cemetery near Severinsgate was restored to the community; and on St. Thomas' Day, in the following year, the municipality issued a letter of protection, in which it acknowledged the benefits derived from the Jews.

About this time the Jews began to acquire houses in the Judengasse, Botengasse, and Burgerstrasse. A part of their old synagogue was restored to them; and in 1372 they acquired the remainder. But this relatively happy state of affairs did not last. The increasing influence of the Dominicans, who had established their headquarters at Cologne—a center of the Hussite movement—showed itself in the enactment, in 1404, of laws prescribing special garments for Jews.

**Expulsion Through the Dominicans in 1426.**

On the other hand, the municipality, weary of the struggle against the archbishops, who illegally arrested Jews whenever they needed money, eagerly embraced the opportunity to remove the cause of the discord, and therefore refused, in 1426, to renew the Jewish privileges. The Jews had to leave the city, and thenceforth were not allowed even to pass a night in Cologne. Their synagogue was converted into a chapel, which still exists under the name of "Rathscapelle."

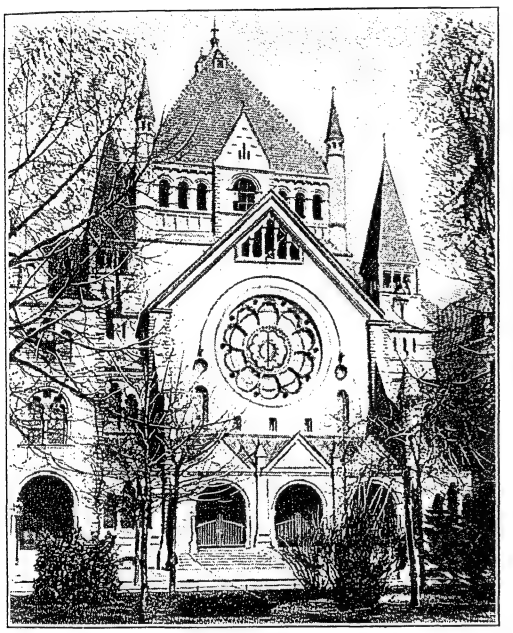
Though Cologne had ceased to be a home for Jews, it remained during the fifteenth and sixteenth centuries the center of an anti-Jewish movement. Thence arose the crusades against Jewish books; and baptized Jews like Victor of Carben and John Pfefferkorn found it a fertile field for their anti-Jewish propaganda. Reuchlin encountered there his bitterest enemies, the Dominicans, who converted the inhabitants of the once liberal city into a bigoted mob. Even after the Protestant reform movement had triumphed, Cologne remained the citadel of the reactionary spirit. Jews of neighboring towns had the greatest difficulty in obtaining permission to stay in the city even for twenty-four hours. Not until 1798, when Cologne became a part of the French republic, were its gates opened to Jews.

In 1798 Joseph Isaac Stern of Mühlheim and his family, availing themselves of the declaration of the new government that each one was responsible to his own conscience for his religious belief, settled in Cologne as French citizens. Four years later seventeen other families, including that of Solomon

Oppenheim, selected Cologne for their abode. A community was then formed and the statutes were drafted; but it increased very slowly, especially when Cologne in 1815 was annexed to Prussia. At that time there were only thirty families; and this number increased but little in the following twenty years.

**Re-admission.**

In 1820 the government charged the leaders of the community, Solomon Oppenheim and Solomon Marcus Cohen, with the supervision of the Jewish primary school, in which Joshua Schloss, Elkan Levi, Joseph Gottschalk, and Marcus Mannheimer were successively the teachers. The school was then attended by thirty pupils. In 1843 the community consisted of forty-six families, and was included in



Synagogue at Cologne.
(After a photograph.)

the rabbinate of Bonn, to which it contributed a yearly payment of 130 to 140 thalers. It took the leadership in the struggle for Jewish emancipation in Germany. In 1847 it summoned the Rhenish communities to a general assembly; and its leader, the municipal councilor Abraham Oppenheim, was sent to Berlin in order to prevent the passage of several impending anti-Jewish laws.

With the emancipation of the Jews in Germany the community increased, and in 1854 Dr. Israel Schwarz was nominated rabbi. In 1867 a beautiful synagogue, erected in the Glockengasse at the expense of Abraham von Oppenheim, was consecrated. In 1876 the seminary for teachers, founded at Düsseldorf in 1867, was transferred to Cologne and placed under the direction of Dr. Plato, rabbi of the Orthodox congregation 'Adat Yeshurun, until his death in 1902; a new synagogue was dedicated in 1899, in the presence of representatives of both the state and the municipality. The liberal congregation has two rabbis, Dr. S. Frank, who, in 1876, succeeded Rabbi Israel Schwarz, and the recently nominated Dr. Ludwig Rosenthal.

At present (1902) the community numbers about 10,000 Jews. They are engaged in all branches of commerce and industry, and many of them follow the liberal professions.

**Institutions and Societies.**

The community maintains numerous benevolent societies, of which the most important are: an asylum for sick and old; Der Philanthropist, an institution for the promotion of arts and handicrafts; Quelle des Heiles, for the relief of needy tradesmen; Gemilut Ḥasadim, for lending without interest; Semikut Dallim, founded in 1849; Kotnot Or, for furnishing clothing to children of the poor; Armenverein, for the relief of the poor; Frauenverein, founded in 1820; and Waisenstiftung, founded in 1878.

Among the recently erected institutions are: B'nai B'rith Rheinlandloge; an institute for training Jewish female nurses; a society for the study of Jewish history and literature; a children's settlement; and Das Jüdische Lehrlingsheim, a home for Jewish apprentices. The Central-Komitee der Zionist-Vereinigung für Deutschland has its seat in Cologne.

In the Middle Ages, Cologne was a center of Jewish learning, and the "wise of Cologne" are frequently mentioned in rabbinical literature. A characteristic of the Talmudical authorities of that city was their liberality. Many a liturgical poem which still has a place in the Ashkenazic ritual was composed by poets of Cologne. The names of many rabbis and scholars have been preserved: the legendary Amram, traditional founder of the Talmudic school in the tenth century; R. Jacob ben Yaḳḳar, disciple of Gerson Meor ha-Golah (1050); the liturgist Eliakim ben Joseph; Eliezer ben Nathan (1070–1152), the chronicler of the First Crusade; the poet Eliezer ben Simson, who, together with the last named, took part in the famous assembly of French and German rabbis about the middle of the twelfth century; the Tosafist Samuel ben Natronai and his son Mordecai; the liturgist Joel ben Isaac ha-Levi (d. 1200); Uri ben Eliakim (middle of the twelfth century); R. Eliakim ben Judah; Ephraim ben Jacob of Bonn (b. 1132), the chronicler of the Second Crusade. The last lost at Cologne, in 1171, his son Eliakim, a promising youth, who was murdered in the street. His tombstone is still to be seen in the cemetery of Cologne.

**Distinguished Cologne Jews.**

Among the rabbis and scholars of the thirteenth century were: Eliezer ben Joel ha-Levi; Uri ben Joel ha-Levi; Jehiel ben Uri, father of R. Asher; Isaac ben Simson (martyred in 1266); Isaac ben Abraham, brother of the Tosafist Simson ben Abraham of Sens (martyred in 1266 at Sinzig); R. Isaiah ben Nehemiah (also martyred in 1266 at Sinzig); the liturgist Eliezer ben Ḥayyim; Ḥayyim ben Jehiel (d. 1314) and Asher ben Jehiel (b. *c.* 1250; d. 1327); Yaḳḳar ben Samuel ha-Levi; Reuben ben Hezekiah of Boppard; Abraham ben Samuel; Judah ben Meïr; Samuel ben Joseph; Ḥayyim ben Shaltiel; Nathan ben Joel ha-Levi; Jacob Azriel ben Asher ha-Levi; Meïr ben Moses; Eliezer ben Judah ha-Kohen, most of whom are known as commentators on the Bible.

The rabbis and scholars of the fourteenth century include: Samuel ben Menahem, Talmudist and liturgist; Jedidiah ben Israel, disciple of Meïr of Rothenburg; and Mordecai ben Samuel. These three are called in the municipal sources "Gottschalk," "Moyter," and "Süsskind." The rabbi who officiated at the time of the banishment was Jekuthiel ben Moses Möln ha-Levi (Pruno Süsskind).

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E. C. I. Br.

**COLOMBIA.** See UNITED STATES OF COLOMBIA.

**COLON.** See PANAMA.

**COLON, JOSEPH B. SOLOMON:** The foremost Talmudist of Italy in the second half of the fifteenth century; born probably at Chambéry, Savoy, about 1420; died at Padua 1480. Colon (whose name is probably identical with the French "colombe," dove) belonged to the scholarly family of the Trabots, who emigrated from France to Italy in the fifteenth century. The teachers of the boy were his father—himself an eminent Talmudist—and a certain Mordecai b. Nathan. Colon left his home at an early age—not, however, as Grätz says ("Gesch." 3d ed., viii. 253), in consequence of the expulsion of the Jews from Savoy, which took place in 1471. For a time he led a wandering life, and was forced to gain his living by teaching children.

About 1469 he officiated as rabbi in Pieve de Sacco, in Venetian territory, whence he went to Mestre, near Venice. There he became acquainted with a pupil of Israel Isserlein, and was influenced by him in favor of the German Talmudists. Subsequently Colon was rabbi at Bologna and Mantua, and he became involved in a quarrel with Messer Leon, both being banished by the authorities. Thereupon he was made a rabbi at Pavia, and there he became the center of Talmudic learning in Italy. At the same time Colon's decisions in civil as well as religious questions were sought from far and wide—from German cities, such as Ulm and Nuremberg, as well as from Constantinople. He wrote a commentary on the Pentateuch, and novellæ on the Talmud and on the legal codex (סמ"ג) of Moses of Coucy; but the responsa, collected after his death by his son-in-law Gershon and by one of his pupils, Ḥayya Meïr b. David, are all that have been printed of Colon's works (ed. princeps, Venice, 1519; several later editions).

**His Responsa.**

Colon's responsa, which are among the classical productions in this field of rabbinical literature, exercised a great influence on the development of rabbinical law. One of the most important was his responsum No. 1, in which he decided that no one could be forced to take a case to an outside court when there was a court in the place where the defendant (נתבע) was living; for it often happened that rich people took their cases to foreign rabbis in order to make the poor surrender. His responsum No. 4, addressed to the congregation of Regensburg, is also highly important. A number of Jews of that community having been falsely accused, and a sum of money having to be raised for their ransom, the surrounding places and neighboring communities refused to contribute, at least in so far as it was a question of paying a fixed tax instead of making voluntary contributions. Colon decided that the communities in question could not refuse to pay their share, since the same false accusation (בלבול) might be made against them also, and if the accused in this case were proved innocent and ransomed, they would then be safe from danger.

In his responsa Colon endeavored not only to decide the case in hand, but to establish general principles according to which similar or related cases might be decided. In addition to an astonishing range of reading in the entire rabbinical literature, Colon displays a critical insight into the treatment of the Talmud that is remarkable for his time. This is all the more noteworthy since he was entirely under the influence of the German Talmudists, which preponderated in northern Italy. Colon's great self-confidence is remarkable; he paid little attention to Jacob ben Asher's "Ṭurim," even then considered the most authoritative law codices; and he cared as little for mere custom (Responsa, No. 161, end). He had, besides, an inflexible regard for right and justice, and never stopped to consider persons. This becomes especially evident in the sharp yet duly respectful manner in which he reproved Israel Bruna, the foremost Talmudist of Germany of his time, when the latter presumed to act as judge in a certain dispute, though he was himself one of the contending parties.

**His Dispute with Capsali.**

It was natural that a man of Colon's stamp should sometimes be carried too far in his zeal for truth and justice; and this happened in his dispute with Capsali, the ḥakam-bashi of Turkey. Having been falsely informed by an emissary ("meshullaḥ") in behalf of the people of Jerusalem that Capsali was very lax in divorce decisions, that he had declared that the betrothed (ארוסה) of a man who had become converted to Christianity should be considered as single, and that he had declared an engagement (קדושין) void because it had not been entered into according to the laws of the community, Colon, in order to establish the sanctity and inviolability of marriage beyond the power of any individual rabbi, wrote three letters (Resp. Nos. 83, 84, 85) to the president and leaders of the community of Constantinople, threatening to place Capsali under the ban if he did not recall his decisions and do public penance; and at the same time making it understood that in no case would Capsali ever again be allowed to fill the office of rabbi (Resp. No. 83). This decree of an Italian rabbi pronounced against a Turkish colleague was an unprecedented attack on the rights of the community, and provoked the righteous indignation of the Constantinople community—all the more as it proved to rest upon a groundless and vulgar calumny. Capsali, conscious of having been maligned, did not mince matters in answering Colon's letters; and a bitter discussion arose between the two men, in which the leading rabbis of Germany, Italy,

and the Orient took part. It is characteristic of Colon that as soon as he became convinced that he had been the victim of an intrigue, and so had done injustice to the bakam bashi, he did not hesitate to make amends. On his death-bed he commissioned his son Perez to go to Constantinople and ask, in his father's name, the forgiveness of Capsali.

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L. G.

**COLONIAL JEWISH MONTHLY.** See PERIODICALS.

**COLONNE, JULES EDOUARD:** French musician; born at Bordeaux July 23, 1838. He studied at the Paris Conservatory, where he was awarded the first prize for harmony and for the violin. He gave up a position as first violinist at the Grand Opera in order to found the Association Artistique des Concerts du Châtelet in 1874. By these concerts Colonne popularized the works of Berlioz, whose "L'Enfance du Christ," "Les Troyens," and especially "La Damnation de Faust," the one hundredth performance of which was given in 1898, were frequently rendered. He also gave prominence to the works of the younger French composers, such as Massenet, Dubois, Lalo, Vincent d'Yūdy, as well as to the masterpieces of foreign composers.

The Association Artistique des Concerts du Châtelet, well known at Paris under the name of "Concerts Colonne," won signal success. Colonne was appointed leader of the official concerts of the Exposition of 1878. In 1891 he was appointed leader of the orchestra at the Opéra, his initial performance being in "Lohengrin." At the Exposition of 1900 he conducted the concerts in "Old Paris." Colonne has given many successful concerts in foreign countries, and has also introduced to France, through the medium of his association, the most prominent of contemporary German conductors, like Siegfried Wagner, Mottl, etc. Colonne is an officer of the Legion of Honor.

S. M. BL.

**COLOPHON:** An inscription or device placed at the end of books, generally with the intention of showing the title, the writer's or the printer's name, the date, and the place of printing. Originally the certificate of the illuminator, it was used by the early printers to attest that the work had been done by a reputable man and in a reputable manner. Early prints attempted only to reproduce faithfully the manuscripts. As these at times had neither title-page nor colophon, some of the earliest prints are wanting in both. This is true of such early Hebrew prints as the *editio princeps* of Maimonides' "Mishneh Torah" and Jacob b. Asher's "Ṭurim" (Soncino, *c.* 1490). In the "Diḳduḳ" of Elijah Levita (Isny, 1542) a poem takes the place of the usual colophon. In other works the colophon is extremely short, containing simply the word תם ("It is ended"); or אמן אמן סלה ועד, as in Naḥmanides' "Perush ha-Torah" (before 1480); or תם ונשלם תלע (= תהלה לאלהי עולם) ("Finished and ended! Praise be to the Lord of the world!"), as at the end of the *editio princeps* of the Hebrew version of Avicenna's "Canon" (Naples, 1491).

**Substitutes for, or Supplements to, Title-Page.**

In the course of time colophons grew in length, practically taking the place of the modern title-page. But even when the Hebrew title-page grew in size and completeness the colophon was still used, and either duplicated or supplemented the information given in the title-page. The colophons were used to extol the merits of the book as well as the excellence of its typography. Characteristic of the Hebrew colophons is the religious character imparted to them by an expression of thanks to God that the work had been happily completed, or a prayer that those who had assisted might be spared to do similar work for many years to come. The hope of the restoration of Palestine, and of the rebuilding of the Temple, often finds expression also. In the Soncino (1485) edition of the "'Iḳḳarim" Isaiah ii. 3 is curiously changed into "From Zion goes forth the Law, and the word of the Lord from Soncino," eulogistic of the printer's profession. These colophons, which often mention the "printer" (מדפיס or מחוקק), the "superintendent of the printing-office" (נצב על הדפוס), the "typesetter" (פועל, מסדר, מצרף, or מסדר ומפזר), give us valuable information which can not otherwise be obtained. The colophon to Ḳimḥi's commentary on the Psalms (1477) states that 300 copies of the book were printed. The word דפוס is first used for "print" in the colophon of the Ferrara (1477) edition of Gersonides on Job. Steinschneider states that the oldest book containing such a notice is the "Leshon Limmudim" (Constantinople, 1542); but the Constantinople Alfasi (1509) contains one also.

**Additions to Colophons.**

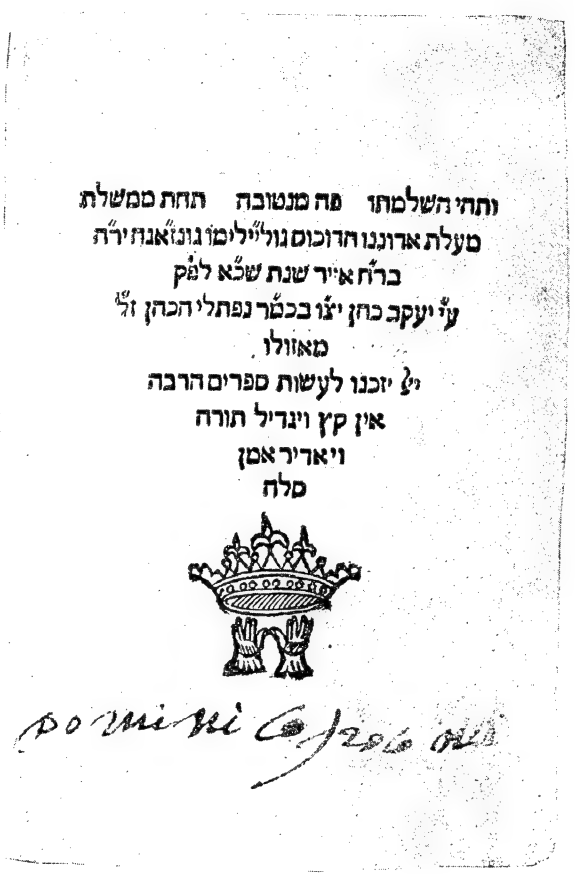
The Constantinople prints are noted for their long colophons. Those in the early Venice prints are shorter, probably because most of the printers were Christians. Many of the early Italian prints, however, do contain lengthy colophons. Thus the "Maḥzor" of Castel-Maggiore (1486) contains, after the usual ending, "Ended and finished. Praise be to the Lord of the world," a very long account of the book itself, stating where the printing was commenced and where it was finished, with verses interspersed. This is followed by an invocation. The "Seder Tefillot" (Mantua, 1558) has a long colophon giving the date and place, and the name of the ruler ("Our Lord, Duke William Gonzago") of the country in which the city was situated, the names of all those who took part in the work, and ends with "For the sake of His mercy may He make us worthy to produce very many books and to exalt the Law. Amen." The date was often given in a CHRONOGRAM. The first edition of the "Yosippon" contains a long colophon, in which the editor, Abraham Conti, gives an account of himself; this is followed by the real epilogue of the work, and this in turn by a distich giving his name and the date, the initial letters of the last line being the numerical equivalent of the printer's name. Where a work was printed in several volumes, each volume is apt to have a colophon of its own. Thus in the Bologna "Maḥzor" (1540)

the colophon at the end of the first volume is in verse, commencing "Finished is the first part; Praise be to the Lord of the world"; it is then followed by the wish that the printer may be enabled to commence the second volume. Volume two contains the main colophon, with the date and an expression of thanks to God that the printer has been able to finish the work.

At times the printer uses the colophon to implore the pardon of the reader for any mistakes which may have crept into the text, as in the Bologna (1538) edition of the "Sefer ha-Ḥasidim," or in the colophon attached by Meïr b. Jacob Parenẓ to "Kaftor wa-Feraḥ" (Venice, 1546). The value of the Hebrew colophon is enhanced at times by the addition of historical notes. The Fano (1506) edition of the "Cuzari" contains an account of the Yaḥya family of Lisbon. Simon Ashenburg's "Debeḳ Ṭob" (Venice, 1588) has in the colophon a long note by the corrector, in which an account is given of the author's journey to Jerusalem. In Elijah b. Ḥayyim's "Imre Shefer" (Frankfort, 1713) Judah Löb b. Joseph tells us that he did not put his name on the title-page because he was daily waiting to receive a privilege from the emperor to print the Talmud. The Constantinople (1562) edition of the "Emunot" contains a long note by the editor, Solomon Ya'beẓ, about the author, and the translation of his work from the Arabic. Colophons were also at times used to call special attention to some one person who had assisted in the work. Thus, the Amsterdam edition (1711) of the "Seder 'Olam" contains, after a very simple formula, and on a separate page, a eulogistic notice of R. Hirsch of Szebrszescyn for the assistance which he had given to the printers.

**Historical Notes in Colophons.**

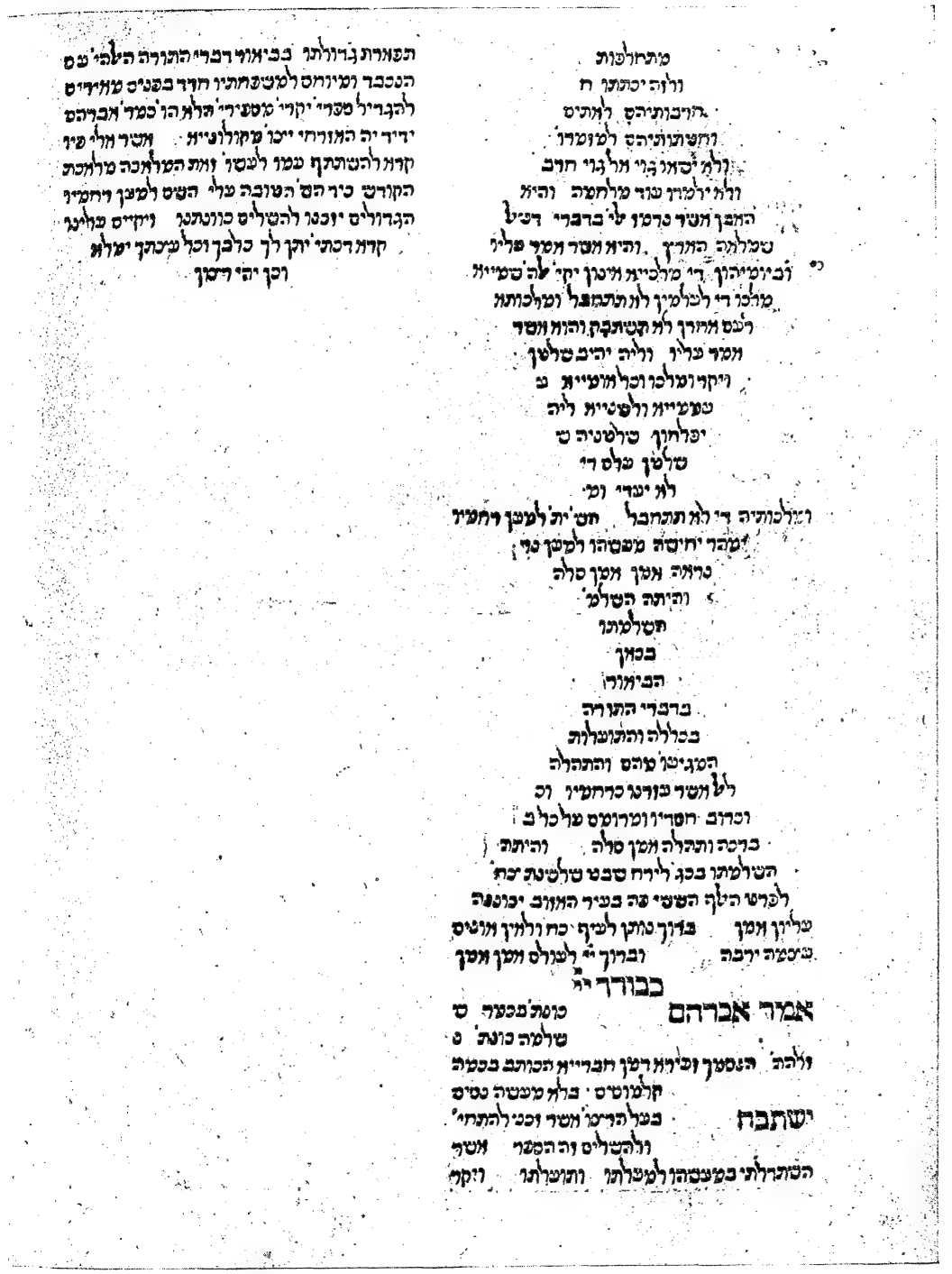
Hebrew colophons were occasionally written in meter, as were those in some of the early Latin prints of Franz Rinner, the Speyers of Venice, and Ulric Hahn of Rome. Usually the verses are merely complimentary to the author. These colophons at times attain a surprising length. In the Rimini edition (1525) of Rashi's Pentateuch commentary, Moses Soncino takes one whole page to explain how he came to reprint the work. Solomon Alḳabiẓ's "Shoresh Yishai" (Constantinople, 1561) contains on a separate page a series of verses by Samuel Shullam in praise of the commentary. Some of these additions to the colophon are headed by a title, as חתימת המדפים ("Last word of the printer"), attached to the Amsterdam (1765) edition of Jos. b. David's "Mebin Ḥidot." In the Amsterdam (1651) edition of Manasseh b. Israel's "Nishmat Ḥayyim," after the real colophon containing the date of printing and the printer's name, Jacob Sasportas has added five pages of corrections and a long account of how he came in contact with Manasseh, and headed by the title התנצלות המגיה ("Apology of the corrector"). A remarkable exaggeration of the colophon may be seen in the Karaite Pentateuch (Constantinople, 1833), which contains not only notes on the correctors and poems in honor of the work, but also an account of the men who contributed money to make the printing possible. Such notes are not unusual in Karaite books.




Colophon and Printer's Mark on the Last Page of "Tefillot Vulgar" (Mantua, 1561).
(In the Columbia University Library, New York.)

At times several colophons are to be found; for instance, in Menaḥem Ẓiyyuni's cabalistic commentary to the Pentateuch (Cremona, 1560). The principal colophon, giving the date and place, is found on page 104. This is followed by two and a half pages of verse, and these in turn by a short colophon בנ"ך וא"ע (compare Isa. xl. 29). Dei Rossi's "Me'or 'Enayim" (Mantua, 1574) contains on page 184 the words תם . ברוך ה' לעולם . אמן אמן. "Stampato in Mantova con licenza dei superiori"; then follow several pages of additions, with a colophon; an index, with the note "Et questo con la detta licenza"; and a השגה (critique), followed by the words "Con la detta licenza."

**Compound Colophons.**



COLOPHON OF ABRAHAM CONAT ON THE LAST PAGE OF LEVI BEN GERSON'S COMMENTARY ON THE BIBLE (MANTUA, BEFORE 1480).

(In the Columbia University Library, New York.)

Colophons are almost invariably in Hebrew, though occasionally, especially in Italy, some Latin or Italian words are added; thus in the Venice edition (1582) of "Shalshelet ha-Ḳabbalah," after the words "It is finished," are found the words "In Venetia apresso Gio. de Garra. Con licentia de Superiori." Eliezer Ashkenazi's "Yosef Leḳaḥ" (Cremona, 1576) has the addition "In Cremona. Appresso Christoforo Draconi 1576. Con licenza de Superiori." The Venice (1625) edition of the "Sefer ha-Yashar" has as colophon an Italian permit, given by the ecclesiastical authorities, dated 1615, and countersigned by Georgio Domini (1625), secretary of the "Magistr. Ecclest. contra la Biastema."

**Copyright.** Such colophons are somewhat rare. Still more rare was the custom of adding, after the expression "Finished and ended," a warning against any editor reprinting the book within a specified time. Thus in the "Sefer ha-Miḳḳaḥ u-Mimkar" of Hai Gaon, edited by Moses Mintz (Venice, 1602), such a prohibition, covering a period of ten years, is printed in the colophon. To this the editor adds a note in regard to the translation of the work from the Arabic, and a long colophon giving the dates of the commencement and the conclusion of the work, to which is attached the Aramaic formula בריך רחמנא דסייען מריש ועד כען ("Blessed be the Merciful One, who has helped us from the beginning to the end"). A similar copyright privilege is found in the colophon to Ibn Baruk's commentary to Ecclesiastes (Venice, 1598); though where such copyrights are published they were generally found following the title-page, and were known technically as "haskamot" (see APPROBATION).

Side by side with these long colophons shorter ones were in use. In the Augsburg edition of the "Arba' Ṭurim" (1540) we have simply the names of the three publishers, Ḥayyim bar David, Joseph bar Yaḳar, and Isaac bar Ḥayyim, in large letters. These names, however, are preceded by a long poem by Joseph bar Yaḳar, addressed to Jacob b. Baruch. Such small colophons became more general as the title-page was enlarged. They usually read: תם ונשלם . שבח לאלהים בורא עלום, "Finished and complete. Praise be to the Lord, Creator of the World" (very often abbreviated to תושלבע), and were followed by the names of the printers; or ברוך השם דסייען עד כען, as in Heidenheim's "Mishpeṭe ha-Ṭe'amim" (Rödelheim, 1808). Such abbreviated formulas appear quite early. Albo's "Iḳḳarim" (Soncino, 1485) has the letters תלו״לה; it is signed by המחוקק השונצינו. The benediction is sometimes omitted in the short colophon, the date being retained. Abraham Bibago's "Derek Emunah" (Constantinople, 1521) has simply תם ונשלם . נשלם זה הספר להדפים בחשון שנת ר״פ״ב. The colophon was still further shortened into either the simple תם (or its Aramaic equivalent סליק; or סליק הספר), or חזק ונתחזק (compare II Sam. x. 12); or both combined, as in the "Piske Ḥallah" of Rashba' (Constantinople, 1516).

In Hebrew books the colophon was usually printed in the same type as that used in the body of the work, or even in smaller rabbinical type. Only occasionally were larger characters used, to bring prominently before the reader the names of the printers; *e.g.*, in the Augsburg "Ṭurim" mentioned above, and in Abraham Ẓahalon's "Yesha' Elohim" (Venice, 1595), which bears in large letters, covering an entire page, the abbreviations תושלבע בנלך לקי ואעי (= Isa. xl. 29 + Gen. xlix. 18).

**Typography.** Occasionally the printer's mark was added after the colophon, though already given on the title-page. Such marks are found at the end of the "Arba' Ṭurim" (Ixar, 1485), of Baḥya's "Kad ha-Ḳemaḥ" (Constantinople, 1515), of the Constantinople edition (1514) of "Pirḳe R. Eliezer," and of Cresca's "Or Adonai" (Ferrara, 1556), printed by Abraham Usque.

The eccentric arrangement of the type, in the form of funnel, diamond, wine-cup, wedge, or pyramid, as found in early Latin prints, is only occasionally met with in Hebrew books. The most common form is that of the inverted cone, where the lines taper either to a very short line or to a single word. This custom is found in many Hebrew manuscripts; it being an old idea that nothing should be left blank upon the last page of a copy of the Torah ("Soferim," ed. Müller, p. 20). For colophons in manuscripts see MANUSCRIPTS.

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J. G.

**COLOR:** It is noteworthy that Biblical Hebrew contains no term to express that property of light known as color. When a Hebrew writer wishes to compare an object with another in respect to color, he employs the word עין ("eye") or מראה ("appearance"). The former term is thus used in speaking of the appearance of the plague (Lev. xiii. 55), of bdellium (Num. xi. 7), of wine (Prov. xxiii. 31), of amber (Ezek. i. 4, 27; viii. 2), of burnished or polished brass (*ib.* i. 7; Dan. x. 6), of beryl (Ezek. i. 16, x. 9), and of crystal (*ib.* i. 22). The latter term is used of brass (*ib.* xl. 3).

In rabbinical literature are found the Aramaic "ḥazuta" (appearance, Ḥul. 47b), "guf" (body, Men. 44a), "ḳeren" (ray, Niddah ii. 6), "or" (light, Num. R. ii. 7; compare Luria, note 10 *ad loc.*), "ẓeba'" (dye, paint, *ib.* = the Aramaic "ẓib'a") (Shab. 75a), the Persian loan-word "gawwan" ('Er. 53b = Aramaic "gawna"; compare Targ. Yer. to Lev. xv. 19: "color of saffron"), and כרום, אכרום, the Greek χρῶμα (compare Krauss, "Lehnwörter," ii., *s.v.*; see, however, Jastrow, "Dict." *s.v.*).

**Intensity of Color.** Intensity of color is expressed by the terms "'amoḳ" (deep, Tosef., Niddah, iii. 11), "'az" (strong, Neg. i. 1), "'ad me'od" (to a high degree, Num. R. ii. 7), or syntactically by such expressions as "adamdam she-ba'adummim" (deep red, Neg. xi. 4), "yeraḳraḳ sheba-yeroḳim" (deep green, *ib.*). Faintness or paleness of color is expressed by "kehah" (dim, faint, Lev. xiii. 39; Neg. ii. 2) or by "deheh" (Neg. i. 2). The same idea is expressed by reduplication, as "adamdam" (reddish), "yeraḳraḳ" (greenish, Lev. xiii. 49), and "sheḥarḥar"

(blackish, swarthy, Cant. i. 6). Dark colors are expressed by "mashḥir" (Niddah 19a) or "maḳdir" (Yer. Niddah ii. 50b); bright, vivid, is "mezaḥzeaḥ" (*ib.*); dingy, dirty, is "ka'ur" (ugly, B. Ḳ. ix. 4), "meko'ar," "meko'ar," the same (Baraita Niddah; Horowitz, "Uralte Tosephtas," V. ii., § 1); and clear (of liquids), "ẓalul" = Aramaic "ẓil" (Num. R. ii. 7; Ḥul. 55b).

There are but few real color-terms found in Biblical or traditional literature. Only white, and two of the elementary colors, red and green, are distinguished by name; while for blue and yellow distinct terms are entirely wanting. The other elementary colors are expressed by words denoting degrees of lightness and darkness; while non-elementary colors are indicated by the names of the objects from which they are derived. Moreover, one and the same word is used to denote not only several shades of one color, but even what are now known as different colors; the context, or the object to which the color was applied, affording the clue as to the particular color intended.

**Scarcity of Color-Names.**

The scarcity of color-names found in the Bible and other ancient literatures has been differently accounted for by various scholars. All that can with certainty be said of the ancients in this respect is that their color vocabulary was undeveloped.

To the psychological reasons for such an undeveloped state among all nations of antiquity (compare Wundt, "Völkerpsychologie: Die Sprache," ii. 513, 514) was added, in the case of the Israelites, the religious prohibition of idolatry at a period of history when painting, like other arts, was largely, if not altogether, in the service of idolatry. Needlework in colors, as well as dyed stuffs, was indeed known in Israel in very early times (compare Dyeing; Embroidery), but the coloring was in all probability of a simple kind.

In the determination of the various color-terms, notwithstanding the aid which the context and etymology offer, it is at times impossible to arrive at very definite conclusions. In the following lists the Biblical data are given under *a*; the data from traditional literature, inclusive of the Targumim, under *b*.

(*a*) "Zak" (literally, "clear," "pure") is applied in the Bible to the whiteness of the complexion (Lam. iv. 7); "ẓahob" (glistening like gold), to the golden tint of hair (Lev. xiii. 30, 32, 36); the hof'al participle "muẓhab," to brass (Ezra viii. 27); "ẓaḥ" (glowing, glistening), to the glow of a healthy complexion (Cant. v. 10); similarly, with the additional idea of whiteness, in Lam. iv. 7; to the clearness of a dry, hot atmosphere (Isa. xviii. 4); and to a dry, hot wind (Jer. iv. 11); "ẓaḥor" (light reddish; A. V. "white"), to the color of the ass (Judges v. 10).

**Degrees of Lightness.**

(*b*) "Baharḳ" (be glistening white) is used in the later Hebrew to denote the color of the human skin in a diseased condition (Bek. 45b; compare Lev. xiii. 39); "hibhiḳ" (to glisten), is used of jewels (Gen. R. xxxi. 11); *idem* (be bright), of the countenance (Pesiḳ. R. xiv. [ed. Friedmann, p. 62b]); "hizhib" (become golden-hued), of a dove's plumage (Ḥul. 22b); "hiẓhib" (to become glistening), of the metallic color of the dove's plumage (Ḥul. *ib.*), an earlier stage of coloration of plumage than the preceding hizhib; "ẓihub," of the getting of such color (*ib.*); "hiẓhil" (become bright), of the countenance (Gen. R. xcvii. 1); "hiẓhir" (make bright), of the skin (Lev. R. v. 3).

Aramaic: "barir" (pure) = "zak" (Targ. to Lam. iv. 7); "ẓehal" = Hebr. "hiẓhil" (Pesiḳ. R. *l.c.*); "ẓehir" (bright) and "ẓihara" (brightness), used of the surface of peeled grain, and of a clear, translucent liquid (Beẓah 14b; Ḳid. 48b); "faẓiaḥ" (clear) = Hebr. "ẓaḥ" (Targ. to Isa. xviii. 4), and (speckled) = Hebr. "bared" (Targ. to Zech. vi. 3).

(*a*) The usual term in the Bible to express the idea of darkness is "shaḥor" (black). It is used of the dark hair in a leprous scall (Lev. xiii. 31, 37), of a sunburnt skin (Job xxx. 30; Cant. i. 5) and of dark horses (Zech. vi. 2). The diminutive form "sheḥarḥor" is applied to swarthy complexion (Cant. i. 6). When it is desired to express a particular shade of dark, another substantive is added for a closer definition, as "oven-black" (Lam. v. 10), and "raven-black," of hair (Cant. v. 11). "Ḥum" (literally, "hot," then "dark," "brown") is used of the wool of sheep (Gen. xxx. 32 and *passim*). "Ḳadar," meaning primarily "to overpower," then "to be sad, gloomy, dirty, or dark" (compare the explanation of "shaḥuf," below), is applied to the turbid state of water (Job vi. 16), to a sad countenance (Jer. viii. 21), to mourning garments, to the gates of a mourning city (Jer. xiv. 2), and to the sky (*ib.* iv. 28). The hif'il of the same verb is used in a causative sense; *e.g.*, "make dark" the heavens (Ezek. xxxii. 7, 8), "cause sadness" (*ib.* xxxi. 15). The hitpa'el of this verb means "to become dark" with clouds of the sky (I Kings xviii. 45).

**Degrees of Darkness.**

The noun "ḳadrut" signifies "blackness." (Isa. l. 3); and the adverb "ḳedorannit," "wrapped in mourning" (Mal. iii. 14).

"Ḥashak" (to be dark), a word generally employed to signify the darkness of approaching night (Isa. v. 30; Job xviii. 6), is also used of the eyes becoming dim (Lam. v. 17) or blind (Ps. lxix. 24), and of a black complexion (Lam. iv. 8). Hence the terms "ḥoshek" (darkness), "ḥaklili" (Gen. xlix. 12), and "ḥaklilut" (Prov. xxiii. 29) refer to the darkly lustrous or inflamed appearance of the eyes. The second, as used in Gen. xlix. 12, refers to the sparkling luster of dark-red wine, comparing the beauty of Judah's eyes therewith; the third (Prov. xxiii. 29) is descriptive of the inflamed eyes due to protracted night sessions over the wine-cup at the wine-shops (see Jastrow, "Proc. Soc. of Biblical Exegesis," xi. 128). "Kimrir" (Job iii. 5), originally "casting down," "oppression," seems to mean "blackness" (compare "shaḥuf," below).

(*b*) In the later Hebrew "shaḥor" is frequently more nearly defined as "ink-black" (Niddah ii. 7), or "black as the sediment of ink" (*ib.*), like black wax, pitch, grapes, olives (*ib.*), "mouse-gray" (Pes. 10b), or as black as a negro (Suk. iii. 6). In Num. R. ii. 7, the term "shaḥor" is applied to "barḳet," probably taken here as sardonyx, and described as consisting of one-third white, one-third black, and

one-third red; to "sappir," black like stibium (*i.e.*, metallic grayish-blue [?]; to "leshem" and to "shebo," probably gray amethyst, said to be mixed black and white. The "shoham"—here the deep sea-green beryl—is said to be "shaḥor 'ad meod" (very dark). Hence, "shaḥrurit" = the Aramaic "shaḥrurita" (blackness, darkness, Ta'anit 23b; B. Ḳ. 20b; B. M. 117b) and the by-form "sheḥarḥarut" (Cant. R. i. 6). "Sheḥamtit" (brownish), of the color of grain (B. B. v. 6), is sometimes contracted to "shamtit" (Yer. Ma'as. Sh. iv. 54d).

Aramaic: "sheḥum," "sheḥim," literally "warm," "hot," = the Hebrew "ḥum" (brown, Targ. O. to Gen. xxx. 32).

"Shaḥuf" or "ṭaḥuf" (gray, dark), a term which is used of sheep's wool (Ḥul. xi. 2, 136b), goes back to "saḥaf" (cast down). The variation in the first consonant points to a differentiation of an original "thakhaf." (On the development of meaning from the idea of overpowering, casting down, oppressing, to that of darkness, compare "ḳadar," above, and Levias, "Babyl. Aram. Gram." p. 210, note 6). "Piḥem (to blacken, soil), denominative of "peḥam" (coal, is used of soot, the sun, and other things. The passive of this may be used in the pu'al and nitpa'el (compare Jastrow, "Dict." *s.v.*). The verb "shetak" is used to designate "rust-colored" or "bronze" (Ta'an. 8a).

Aramaic: "ukkam," originally signifies "oppressed," then "black" (compare Levias, *l.c.*); "leḥush," literally "glowing," then "brown" (Targ. Yer. to Gen. xxx. 32, 33, 35); "ḥalid" (rust-colored [?]); compare Targ. Job xi. 17 Ms.; Jastrow, "Dict." *s.v.*). "Ḳewaḥ" or "ḳaḥaḥ" (deep black) is applied to horses (Targ. to Zech. i. 8).

(*a*) White is usually expressed in the Bible by the word "laban," which is used of the color of goats (Gen. xxx. 35, 37), of teeth (*ib.* xlix. 12), of manna (Ex. xvi. 31), of leprous hair (Lev. xiii.), of garments (Eccl. ix. 8), and of horses (Zech. i. 8; vi. 3, 6). Shades of white are: milk-white (Gen. xlix. 12), coriander-seed-white (Ex. xvi. 31), snow-white (Num. xii. 10; II Kings v. 27; Ps. lxviii. 15 [A. V. 14]; Isa. i. 18), and dull white (Lev. xiii. 39). Hence the noun "loben" (whiteness, Ecclus. [Sirach] xliii. 18). The moon, on account of its pale light, is called "lebanah."

**Degrees of White.**

The Aramaic terms corresponding to "laban" are "ḥawar," used of the face becoming pale with shame (Isa. xxix. 22), and "ḥiwwar" (white), applied to a snow-white garment (Dan. vii. 9).

(*b*) The white color may be as white as snow, as the calcimining in the Temple, as wool, as the cuticle of the egg (Neg. i., referring to the color of leprous spots), as pearl (Yoma 75a), or as the wood below the bark (Ḥul. 47b). The color of the stone "yahalom," probably milky opal, is white (Num. R. ii. 7). "Libbun" (whitening) is used of wool (B. Ḳ. 93b). "Libben" means "to bleach cloth" (Yer. Ber. ix. 1, 13c), "to glaze tiles" (Beẓah iv. 7), "to heat to a white heat iron instruments" ('Ab. Zarah v. 12). "Hilbin" signifies "to grow white," used of hair (Neg. i. 6); "to whiten the wing of a raven" (Cant. R. v. 11); "to cause paleness of face through shame" (Ab. iii. 11). Hence, "labnunit" (whiteness, Neg. iv. 4), and the by-form "labnut" (Lev. R. xiv.). The verb "kasaf," in various forms, is used to indicate paleness of countenance caused by shame or fright (compare Jastrow, "Dict." *s.v.*). The word is perhaps connected with "kesef" (silver). Notice also "lawḳan," "labḳan" = the Greek λευκός (albino, or white-spotted in the face, Ber. 58b). To express the idea of the hair becoming grayish-white through old age, the root "sib" is used (I Sam. xii. 2; Job xv. 10), whence the derivative "sebah," meaning "gray hair" (Gen. xlii. 38; xliv. 29, 31; Deut. xxxii. 25; Hos. vii. 9; Prov. xx. 29), or the "hoary hair" of old age (Isa. xlvi. 4).

In Aramaic the roots "ḥawar," "kesaf," and "sib" are used in the same senses as in Hebrew; add to which "ḳiṭman" (ash-gray, Targ. to Zech. vi. 3, 7).

(*a*) Red is expressed by "adom," a term probably connected with "dam" (blood). It is applied to blood (II Kings iii. 22), to blood-stained apparel (Isa. lxiii. 3), to a heifer (Num. xix. 2), to a horse (Zech. i. 8), and to brownish yellow lentils (Gen. xxv. 30). The adjective "admoni" describes a reddish-brown complexion (Gen. xxv. 25; I Sam. xvi. 12). Verbal forms are used of becoming as red as crimson (Isa. i. 18), of skins dyed red (Ex. xxv. 5), and of a blood-besmeared shield (Nahum ii. 4 [A. V. 3]). The diminutive form of the adjective "adamdam" expresses "reddish," applied to the color of the leprous spot (Lev. xiii. 19, 24) or a sore (*ib.* xiii. 42).

**Red.**

Other terms occasionally occur which denote some shade of red, as "saroḳ" (reddish-brown, sorrel), applied to horses (Zech. i. 8); and "ḥamuẓ," some shade of red not more closely defined (Isa. lxiii. 3). "Amoz" (Zech. vi. 7), translated by the Targum "ash-gray," stands, in the opinion of modern scholars, for "hameẓ" (red; compare Gesenius-Buhl, "Hebräisches und Chaldäisches Handwörterbuch," *s.v.*). Some trace the root "ḥamar" (to be red) in Ps. lxxv. 9 and Job xvi. 16.

(*b*) Redness is applied in Talmudic literature to the scarlet lily (Cant. R. vii. 3), to collyrium (Lam. R. iv. 15), to wine (Num. R. ii. 7), to the ruby (*ib.*), and in the hif'il form is used also of "putting to the blush" (Num. R. iv. 20). Deep red is "adamdam she-ba'adummim" (Neg. xi. 4). Hence are formed the nouns "odem" (Niddah 32b), "admut" (Num. R. ii. 7, where אדמתו, ed. Wilna, is to be corrected to אדמותו), and "admumit" (redness, Ḥul. 87b). Compare also "giḥor" (red of complexion, Ber. 58b; Bek. vii. 6, 45b).

The usual term for red in Aramaic is "summaḳa" (reddish) or "simmuḳa" (compare Jastrow, "Dict." *s.v.*). Occasionally are found "giḥora," and "giḥya," "gihya" (Bek. 45b). The latter properly means "flame-colored."

(*a*) The term "yaraḳ," originally "pale," is used to describe those uncertain colors which waver between green, yellow, and blue. It is applied to the color of vegetation (Job xxxix. 8; II Kings xix. 26; Isa. xxxvii. 27), the fading color of decaying vegetation (Deut. xxviii. 22; Amos iv. 9; Hag. ii. 17), or of a panic-stricken countenance (Jer. xxx. 6). "Yeraḳraḳ" (greenish or yellowish) is used of the appearance of plague-spots (Lev. xiii. 49, xiv.

**Green, Blue, and Yellow.**

37) and of gold (Ps. lxviii. 13). The term "ḥaraẓ," applied to gold, probably means "yellow."

(*b*) The same root ירק is used in later Hebrew and Aramaic for green, yellow, and blue (compare Yoreh De'ah, 188, 1). Green is given as the color of leek (Ber. i. 2; Suk. iii. 6), and of myrtle (Meg. 13a). Yellow is the color of crocus (Niddah ii. 6; Ḥul. 47b), of cuscuta (Ḥul. *l.c.*), and of the yolk of an egg (*ib.*). The color of the "tarshish" (probably chrysolite or olivin) is like that of clear olive-oil (Num. R. ii. 7). Hence, "moriḳa" (crocus) and "yeraḳon" (jaundice). The verb "horiḳ" (Gen. R. xiii.; Ber. 44b) is used to denote "making pallid," "pale," especially the pale yellowish color of a frightened countenance (Soṭah iii. 4). The same idea is conveyed by the verb "kirkem," a denominative of the noun "karkom" (crocus). Compare, further, "moriḳa" (saffron-colored), from מורק, a by-form of ירק (Levias, "Am. Jour. Semitic Lang." xvi. 250); "ḥardali" (mustard-colored), used of the color of wine (Shab. 63a), "ḳela'illan," an adaptation of *κεχλαίνον* (sea-green, blue; compare Krauss, *l.c.* s. v.).

**Variegated Surfaces:** (*a*) A party-colored appearance of one kind or another is denoted by the following terms: "barod" (grizzled, used of goats, Gen. xxxi. 10, 12; and piebald, of horses, Zech. vi. 3, 6); "ṭalu" (literally, "patched," hence "besprinkled," "flecked"), used of goats (Gen. xxx. 32 *et seq.*) and of dyed stuffs of many colors (Ezek. xvi. 16); "naḳod" (literally, "dotted," hence "speckled," having light spots on a dark skin), used of goats (Gen. xxx. 32; xxxi. 8, 10, 12); "'aḳod" (ring-streaked; literally, "tied"), referring to light stripes on a dark skin (Gen. xxx. 35, 39; xxxi. 8, 10, 12), the stripes resembling ropes.

(*b*) From "namer" (leopard) the verb "nimmer" is derived, having the meaning of giving a checkered or striped appearance to something, and is used of the appearance of a field in which the fruits have been gathered in some places and left standing in others (Peah iii. 2), or of a checkered web (B. Ḳ. 119b), or of writing, in which a number of words are stricken out (Giṭ. 54b). "Patuk" (mixed) is applied to the color of plague-spots, and is described as looking like wine mixed with snow, or wine mixed with water, or milk before being mixed (Neg. i. 2).

In Aramaic the following terms are used: "nemor" (speckled; compare "nimmer," above); "regol" (ring-streaked; literally, "having some spots on the feet"); "reḳoa'" (literally, "patched"), the same as the Biblical "ṭalu" (compare above); "ḳeruaḥ" (literally, "bald"; having light-colored spots on a dark skin); and "ḥuṭrana" (striped like a staff), used of swine (Shab. 110b).

**Pigments:** (*a*) Of pigments known and used in Biblical times, four are mentioned. Three were derived from animals and one from a metal. Scarlet or crimson was obtained from an insect (coccus), which gave its name to a species of oak (*Ilex coccifera*). By infusing the insect in boiling water a beautiful red dye was produced, superior in effect and durability to cochineal. To designate this color the word "tola'" (worm) is used (Isa. i. 18; Lam. iv. 5). More often, however, the form "tola'at" is found preceded or followed by "shani," a word supposed to mean "to glitter." In this form it is mentioned as a costly possession (Ex. xxxv. 23), and as being, therefore, suitable for an offering (Ex. xxv. 4, xxxv. 6; Lev. xiv.; Num. xix. 6), for the Tabernacle hangings (Ex. xxvi. 36, xxvii. 16, xxxvi. 37, xxxviii. 18), for the ephod (Ex. xxviii. 56, xxxix. 28), etc. A thread of this color was commonly used in early times as a sign to aid recognition (Gen. xxxviii. 28, 30; Josh. ii. 21). In these passages, as well as in II Sam. i. 24 and Cant. iv. 3, "shani" alone is used. The plural "shanim" (scarlet stuffs) occurs in Prov. xxxi. 21 and Isa. i. 18. In later times the Persian loan-word "karmil" came into use (II Chron. ii. 6, 13; iii. 14). The verbal form "metulla'im" (clothed in scarlet) occurs in Nahum ii. 4. A similar shade of color was derived from "shashar" (minium, red oxid of lead), used for painting ceilings (Jer. xxii. 14) and images (Ezek. xxiii. 14).

**Scarlet.**

(*b*) The Targumim and Mishnah use for scarlet the expression "zehorit," on the etymology of which compare Jensen, in Brockelmann, "Lexicon Syriacum," 93b. The Aramaic has also the adjective "tol'ana," or "tolana" ('Ab. Zarah 28b). In later times crimson was also obtained from "puah" (madder; see Rieger, "Versuch einer Technologie und Terminologie der Handwerke in der Mischnah," i. 23, note 38). From seaweeds were obtained a cosmetic rouge, "piḳas" (fucus; Rieger, *ib.*), and the mineral pigment "siḳra" (according to Löw, "Graphische Requisiten," etc., i. 165, vermilion; according to Rieger, *l.c.* p. 24, note 43, minium). A kind of scarlet was "sasgona," or "sasgewana," etymology unknown (Targ. to Cant. vii. 2).

(*a*) The purple dyes were obtained from the "ḥallazon," a species of shell-fish called *Murex brandaris* and *Murex trunculis*, on which see Rieger (*l.c.* p. 21). It yielded purple-red (Hebrew "argaman" = Aramaic "argewan") and purple-blue or violet (Hebrew "tekelet" = Aramaic "tikla"). Both colors figure largely in the decoration of the Tabernacle and the priestly robes. In Jer. x. 9 both are mentioned as contributing to the splendor of heathen worship. In Judges viii. 26 the Midianitish chiefs are said to have worn robes of purple-red. Ezekiel (xxiii. 6) relates how the robes of purple-blue worn by the Assyrians impressed the women of Israel; and he knows also of purple-red and purple-blue from Elishah (*ib.* xxvii. 7). In Ecclus. (Sirach) xlv. 10 both dyes are mentioned as occupying a prominent place in the raiment of Moses; and ribbons of purple-blue are said to form part of the adornment of wisdom (*ib.* vi. 30). On the defeat of Gorgias, dyed stuffs of both colors were among the spoil taken by Judas Maccabeus (I Macc. iv. 23). Purple robes of office were common. Judas was struck by the fact that the Romans, notwithstanding their power and riches, were not clothed in purple (*ib.* viii. 14). When, however, Alexander appointed Jonathan high priest he sent him a purple-red robe (*ib.* x. 20); so likewise did Antiochus when he confirmed him in the office (*ib.* xi. 58). On the other hand, when the treachery of Andronicus was discovered he was at once deprived of the purple robe (II Macc. iv. 38).

**Purples.**

(*b*) In Talmudic times purple-red was obtained also from "lakka" (lac-dye; compare Rieger, *l.c.*

i. 22). The Greek loan-word "porpira" (*πορφύρα*, "purple stuff") is very common in traditional literature (compare Krauss, *l.c.* ii., *s.v.*).

Other pigments known in Mishnaic times were "isaṭis" = *ἰσάτις* ("woad," *Isatis tinctoria*), "koẓah" (madder or safflower); "ḳelife eguzim" (the fresh shells of the walnut); "ḳelife rimmonim" (pomegranate peel); "rikpah," a kind of onion-plant; and "ḥeret" (vitriol). With the latter a black color was obtained (Rieger, *l.c.* i. 23, 24).

**Symbolism of Colors:** (*a*) It has been generally assumed that at times colors are used in the Bible symbolically, either in the ritual, as in the construction of the Tabernacle and in the priestly raiments; or apocalyptically, as in the visions of Zechariah and of Daniel; or, as a literary device, in poetical diction. Philo ("De Vita Mosis," iii. 6) and Josephus ("Ant." iii. 7, § 7) attempted to explain the ritual symbolism of colors, but without convincing force (see, also, Baehr, "Symbolik des Mosaischen Kultus," Heidelberg, 1874). The apocalyptic symbolism is admitted more generally; yet it fails when tested in detail. Literary symbolism, however, based on a psychological connection between the various color-sensations and moods of feeling, is found among most nations. Yet the relations between a given color and the symbolized objects or moods are not fixed; and they leave room for difference of explanation.

Black or dark color points to mourning or affliction (II Sam. xix. 24; Zech. vi. 6, 8); such was probably also the color of sackcloth used in mourning. On the other hand, white suggests purity (Isa. i. 18; Ps. li. 9) and joy (Mishnah Mid. v. 4). Scarlet or red is symbolical of bloodshed, of sin in general (Isa. i. 15, 18; lxiii. 1), and, in the opinion of some commentators, of vigorous life (Lev. xiv.; Num. xix.). Purple-red denotes royalty and royal splendor (Judges viii. 26; Esth. viii. 15; Dan. v. 7). Purple-blue, used for fringes in the garment of every Israelite (Num. xv. 38), is thought, on the one hand, to symbolize the high dignity of every member of the people of the covenant (compare Ex. xix. 6); and, on the other, to suggest the God of heaven (Gen. xxiv. 7; Ps. xi. 4), because of the same color as the sky.

(*b*) Color-symbolism plays a great part in the Cabala, where to each Sefirah are attributed one or more colors; and one who wishes to energize the influence of a certain Sefirah has to contemplate, or clothe himself in, the particular color attributed to that Sefirah. White signifies peace, mercy, and pity; black, latency of qualities; red, bloodshed, cruelty, and justice; azure, attributed to the Sefirah of wisdom, is said to denote the first step from black (latency) to the development of color—that is, active energy in general; saffron-color or yolk-yellow is considered a combination of red and white; green is said to be a combination of red, white, and azure; purple-red, a compound of all colors; golden yellow symbolizes cheering, justice, etc.

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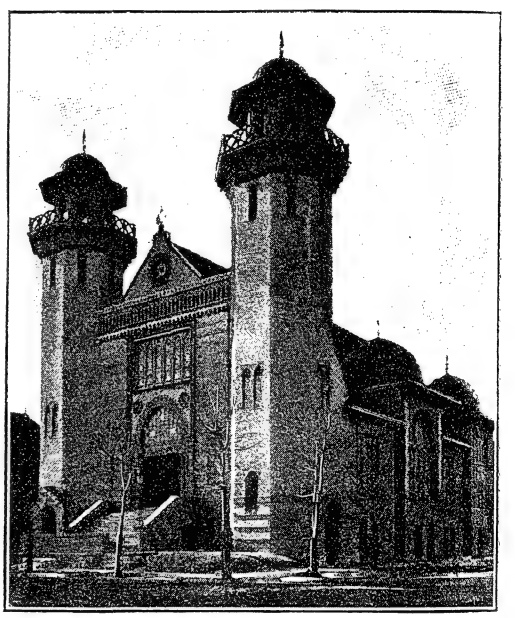
E. G. H. C. L.

**COLORADO:** One of the United States of North America; bounded on the north by Wyoming and Nebraska; east by Nebraska and Kansas; south by Oklahoma and New Mexico; and west by Utah. It was admitted into the Union in 1876. The excitement consequent on the discovery of gold at Pike's Peak in 1858, following the panic of 1857, which clogged the wheels of industry in the Eastern States, brought the first settlers to Colorado. There were no railroads; and the pioneers crossed the plains and mountains in wagons drawn by oxen or horses. Among the Jews who survived the hardships of the long journey, the perils from wild animals, and the attacks of savage Indians, were Isidor Deitsch, Leopold Mayer, A. Jacobs, A. Goldsmith, F. Z. Salomon, D. Kline, and others.

**Denver,** the capital of Colorado and the most important city of the Rocky Mountain region, was



Temple Emanuel, Denver, Col.
(From a photograph.)

settled in 1858–59, and gradually became the center of Colorado Jewish life. In 1861 the United States government deeded to Denver a plot of ground ted for burial purposes; of this the Jews were allotten acres. A Cemetery Association was the first Jewish organization. In 1873 the Jews of Denver organized for worship, and in 1874 built Temple Emanuel, a small synagogue at 19th and Curtis streets. The members were for the most part energetic merchants of German birth. By 1882 Congregation Emanuel had outgrown the little synagogue, and a larger one was constructed at 24th and Curtis streets. This building was destroyed by fire Nov. 5, 1897, and a beautiful structure on 16th avenue and Pearl street was erected, and dedicated Jan. 29, 1899. Rabbis Block, Elkan, Schreiber, J. Mendes de Solla, and William S. Friedman have successively occupied the pulpit. A Ladies' Auxiliary, a Jewish Relief Society, mainly for indigent consumptives, and a

burial society, Hesed Shel Emeth, have also been established; and four Orthodox congregations are in existence. Denver also has lodges of the orders B'nai B'rith, Kesher Shel Barzel, Sons of Benjamin, and B'rith Abraham.

**National Jewish Hospital for Consumptives.**

The most important philanthropic institution in Denver is the National Jewish Hospital for Consumptives, founded by Rabbi William S. Friedman Sept. 10, 1890. This hospital became an imperative necessity by reason of the hundreds of penniless Jewish victims of tuberculosis who came to Colorado. In 1898 Denver Lodge of the Independent Order of B'nai B'rith appointed Alfred Muller chairman of a committee to urge the district Grand Lodge No. 2 of the order to espouse the cause of the consumptives by taking charge of this institution; and through his tireless energy, together with that of Rabbi W. S. Friedman, the National Jewish Hospital for Consumptives was dedicated Dec. 10, 1899.

The Constitution Grand Lodge of the order, at a meeting held in Chicago April 28, 1900, decided to tax all its members twenty-five cents yearly for the support of the hospital, and to make of it an independent corporation governed by thirty-five trustees, seven of whom should be elected by the Independent Order of B'nai B'rith—one from each district—the remainder to be chosen by the contributors. The trustees immediately added several buildings.

In 1902 M. Guggenheim's Sons donated $30,000 for a "Guggenheim Pavilion." The National Jewish Hospital for Consumptives has accommodation for ninety patients. None but indigent consumptives in the curable stages of the disease are admitted; and these come from all parts of the United States.

Denver has about 4,000 Jews, most of whom are merchants. There are, however, miners, smelter-owners, day-laborers, and many lawyers and physicians. Twelve Jewish students attend the State University at Boulder, which has a chair of Hebrew occupied by Rabbi William S. Friedman.

**Colorado Springs** formed a Benevolent Association Oct., 1898, and a B'nai B'rith lodge in Oct., 1901. A congregation is now being organized. Colorado Springs is a health resort, and contains 250 Jews.

**Cripple Creek** and the adjoining town of **Victor** have 150 Jews. There is no congregation in the district; but services are held on the holy days. The two towns have a B'nai B'rith lodge. Cripple Creek and Victor are the chief gold-mining sections in America.

**Leadville** in 1864 established Congregation Israel, which has 25 members. The Orthodox congregation, Keneseth Israel, has a smaller following. There are also a Jewish cemetery and a relief society. The Jewish population is 175. Leadville is a noted silver-mining camp.

**Pueblo,** the second city of the state, founded Congregation Emanuel, Oct. 3, 1899, with 50 members; it has a temple, and Rabbi Harry Weiss is in charge. The other Jewish organizations of Pueblo are: Ladies' Temple Association, Auxiliary Society, Jewish Woman's Council, and B'nai B'rith lodge. The Jewish population is 500. Pueblo is a growing manufacturing town.

**Trinidad** founded Congregation Aaron in 1883, and has a temple, with a membership of 35. L. Freudenthal, the rabbi, has officiated since 1888. The Jews number 150, and have an Auxiliary Society, a Hebrew Ladies' Aid Society, and a B'nai B'rith lodge.

There are also several hundred Jews scattered throughout the smaller towns of the state. Altogether Colorado numbers about 5,800 Jews.

A. W. S. F.

**COLORNI (COLORNO), ABRAHAM:** Italian engineer; born at Mantua about 1530. His great skill in his profession caused him to be much sought after, and in 1578 he held the position of engineer at the court of Alfonso d'Este, Duke of Ferrara, who, in 1588 sent him to Prague. Soon after Colorni, with his son Simon, went to Mantua, looking after Alfonso's private affairs; and then returned to the court of Alfonso d'Este, who, at the request of the duke Frederick, sent him to his court at Württemberg in 1597.

Colorni was famous not only as an engineer and mechanician, but also as one of the greatest mathematicians and archeologists of his age, and above all as a man of charming manners and many accomplishments, including dueling, his skill in which he once had occasion to exercise against a slanderer. Tommaso Garzoni, in his work "La Piazza Universale," dedicates a sonnet to Colorni, and in a subsequent letter speaks in very high terms of him. He enumerates his achievements in the field of mechanics and his inventions, and expresses the wish that the man who possesses such high qualities should also become a Christian. Among Colorni's inventions was a kind of ten-chambered revolver, of which, it is said, he made 2,000 at the request of Alfonso.

Colorni was the author of the following works: "Entimetria," rules for the measurement of straight lines (mentioned by Garzoni); "Tavole," mathematical tables (also mentioned by Garzoni); "Clavicula Solomonis," translated into Italian, at the request of the Duke of Mantua, from the Hebrew work on magic, "Mafteaḥ Shelomoh" (Mantua, 1580 ?). This translation served as a model for the French version (still extant in several manuscripts) entitled "La Clavicule du Très Savant Solomon, dans Laquelle les Secrets des Secrets Sont Ouverts et Découverts." It was probably against this work that Colorni, according to Garzoni, wrote a book in which he derided physiognomy and chiromancy. Colorni was also the author of a treatise upon the art of writing in cipher, entitled "Scotographia o Vere Scienza di Scrivere Oscuro Facilissima et Securissima per Qualsi Voglia Lingua" (Prague, 1593), and dedicated to Rodolph II.

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J. I. Br.

**COLORNI, MALACHI:** Italian author; lived at Modena in the eighteenth century. He wrote a guide to letter-writing, "Megillat Sefer," still extant in manuscript, containing thirty-one letters (Steinschneider, "Cat. Bodl." No. 1379). He also copied a large work of the same nature, the "Sofer Mahir" by Ishmael Ḥazaḳ of the seventeenth century (Steinschneider, *ib.*). These letters contain valuable notices of the lives of famous contemporaries, as well as of events of the Italian-Jewish world of that time.

Bibliography: *Ozrot-Ḥayyim*, pp. 338, 340; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 493; Steinschneider, in *Monatsschrift*, 1899, pp. 105, 186.

L. G. I. Ber.

**COLUMBUS, CHRISTOPHER, AND THE JEWS:** According to his own statement, Columbus had constant intercourse with Jews and Moors, with priests and laymen. He had personal relations with the mathematician Joseph Vecinho, physician-in-ordinary to King João II. of Portugal, and with other learned Jews of Lisbon. Vecinho presented him with his Latin translation of the astronomical tables of Abraham Zacuto, the famous mathematician, which Columbus always carried with him on his voyages of discovery and found most serviceable. He ascribed it principally to this "Jew" Vecinho, whom he mentions twice in his note-books, that the king of Portugal refused to consider his plans of discovery. At Salamanca Columbus became personally acquainted with Zacuto, whose scientific works he praised highly. At Malaga he met the Spanish farmer-in-chief of taxes, Abraham Senior, and also Isaac Abravanel, who was the first one to assist him financially in his undertakings. It is not known whether he had business relations with the Jews during his stay at Lisbon, or whether he borrowed or received aid from them in his financial difficulties there. In his testament he bequeathed half a silver mark to a Jew living by the gate of the Jews' street in Lisbon, or to the one whom a priest might designate ("a un Judio que moraba a la puerta de la Juderia en Lisboa o à quien mandare un sacerdote el valor de medio marco de plata"). See also America, The Discovery of.

Bibliography: Navarrete, *Coleccion de los Viages y Descubrimientos*, ii. 313; Kayserling, *Christopher Columbus*, pp. 12 *et seq.*, New York, 1894.

A. M. K.

**COLUMBUS, GEORGIA.** See Georgia.

**COLUMBUS, OHIO.** See Ohio.

**COMETS.** See Astronomy; Superstition.

**COMMANDMENT:** The rendering in the English Bible versions of the Hebrew מצוה, which, in its technical sense, is used in the Bible of a commandment given either by God or by man (I Kings ii. 43). According to the critical schools, it is a word of comparatively late coinage, as it does not occur in documents earlier than D and JE. In the singular it sometimes denotes the "code of law" (II Chron. viii. 13; Ezra x. 3; Ps. xix. 9), or even "Deuteronomy" alone (Deut. vi. 25, viii. 1); and as such is parallel to "Torah" (Ex. xxiv. 12). In the plural it designates specific commands contained in the code, which are as a rule expressed in sentences beginning with "Ye shall" or "Ye shall not," and is sometimes combined with "ḥuḳḳim," "ḥuḳḳot" (statutes), "mishpaṭim" (ordinances), and even "'edut" (testimonies). E. G. H.

In rabbinic terminology "miẓwah" is the general term for a divinely instituted rule of conduct. As such, the divine commandments are divided into (1) mandatory laws known as מצות עשה, and (2) those of a prohibitory character, the מצות לא תעשה. This terminology rests on the theological construction that God's will is the source of and authority for every moral and religious duty.

In due logical development of this theology, the Rabbis came to assume that the Law comprised 613 commandments (see Commandments, The 613), of which 611 are said to have been given through Moses (Deut. xxxiii. 4, תורה being numerically equal to 611); the first two commandments of the Decalogue were given by the mouth of God Himself (R. Joshua b. Levi, in Pes. R. xxii.; compare Mak. 24b-25a; Hor. 8a; Pirḳe R. El. xli.). According to R. Ismael only the principal commandments were given on Mount Sinai, the special commandments having been given in the Tent of Meeting. According to R. Akiba they were all given on Mount Sinai, repeated in the Tent of Meeting, and declared a third time by Moses before his death (Soṭah 37b; compare Mek., Mishpaṭim, xx. to Ex. xxiii. 19, and Sifre, Debarim, 104). All divine commandments, however, were given on Mount Sinai, and no prophet could add any new one (Sifra to Lev. xxvii. 34; Yoma 80a). Many of these laws concern only special classes of people, such as kings or priesthood, Levites or Nazarites, or are conditioned by local or temporary circumstances of the Jewish nation, as, for instance, the agricultural, sacrificial, and Levitical laws.

The Biblical commandments are called in the Talmud "miẓwot de oraita"; commandments of the Law in contradistinction to the rabbinical commandments, "miẓwot de rabbanan." Among the latter are: (1) the benediction, or thanksgiving for each enjoyment; (2) ablution of the hands before eating; (3) lighting of the Sabbath lamp; (4) the 'Erub, on preparation for Sabbath transfer; (5) the Hallel liturgy on holy days; (6) the Ḥanukkah lights; and (7) the reading of the Esther scroll on Purim. These seven rabbinical commandments are treated like Biblical commandments in so far as, previous to the fulfilment of each, this Benediction is recited: "Blessed be the Lord who has commanded us . . . ," the divine command being implied in the general law (Deut. xvii. 11, xxxii. 7; Shab. 23a). Many of the Biblical laws are derived from the Law only by rabbinical interpretation, as, the reading of the Shema' (Deut. vi. 4–7), the binding of the tefillin and the fixing of the mezuzah (*ib.* 8–9), and the saying of grace after meals (*ib.* viii. 10). "While reciting the Shema' every morning the Israelite takes upon himself the yoke of the kingdom of heaven; while reciting the chapter 'We-hayah im shamoa'' [Deut. xi. 13–22] he takes upon himself the yoke of the divine commandments" (Ber. ii. 1). "In fulfilling a divine commandment one must do it with the intention of thus fulfilling God's will" (Ber. 13a, b; Naz. 23a, b). A hundred miẓwot ought to be fulfilled by the Israelite each day (see Benediction), and seven ought to surround him constantly like guard-

ian spirits (R. Meïr, in Yer. Ber., end; Tosef., Ber., end). "Also, the commonest Israelite is as full of merit by fulfilment of divine commandments as the pomegranate is of seed" (Cant. R. iv. 3). The fulfilment of a divine commandment is a merit ("mizwah"); the neglect, a transgression ("'aberah"). These are weighed against each other in the balance on the day of judgment to decide whether a man belongs to the righteous or to the wicked to be accordingly rewarded or punished ('Ab. Zarah 2a, 3a; Ḳid. 39b).

The sons of Noah were also considered to be under the obligation to obey the will of God as revealed in direct specific orders or mizwot promulgated for them. These are variously enumerated as five, six, and ten. In Tos. 'Ab. Zarah viii. 4 seven Noachian commandments are enumerated: (1) to establish courts of justice, (2) to abstain from idolatry, (3) from blasphemy, (4) from incest, (5) from murder, (6) from robbery, (7) from eating flesh cut from living animals. In Gen. R. xvi.–xxiv. (compare *ib.* xxiv.; Lev. R. xiii.), only six are mentioned as having been given to the first man. In Sanh. 56a, 57a, seven Noachian commandments are spoken of, and derived partly as Adamitic, from Gen. ii. 16, and partly from Gen. ix. 4 *et seq.* To these some tannaim add three: the prohibition of blood from living animals, of castration, and of witchcraft. In Ḥul. 92a thirty commandments are mentioned as having been accepted, but not observed, by the sons of Noah (compare Gen. R. xcviii.; Midr. Teh. Ps. ii. 5; Yer. 'Ab. Zarah ii. 40c). In the Book of Jubilees (vii. 21) only the three capital sins are specified (see Noachian Laws).

"Mizwah," in the parlance of the Rabbis, came to express any act of human kindness, such as the burial of the body of an unknown person ("met mizwah"; compare Bernays, "Gesammelte Schriften," 1885, i. 278 *et seq.*, on the Buzygian laws mentioned by Philo in connection with these "commandments" of humanity; Sifre, Naso, 26; Naz. 47b). A mizwah which can be fulfilled only by the transgression of another law is considered unlawful ("mizwah ha-bo'ah ba'aberah, 'aberah"; Suk. 30a; Yer. Shab. xiii. 14a). The proselyte on being initiated into Judaism must be familiarized with commandments both of great and of small import (Yeb. 47b). This rule seems to be directed against the older practise followed by the Christian Church (see Didache). The fulfilment of a commandment is a protection against evil powers (Ber. 31a; Pes. 8a; Soṭah 21a; Ḳid. i. 10), and becomes a guardian angel pleading for reward in the future life (Soṭah 3b).

According to the teachings of Judaism, all moral laws are virtually and in their ultimate analysis divine commandments. Obedience to the Divine Will is the first requisite of the moral life (see Duty). This is the meaning of the Biblical account of Adam's offense. The first commandment was intended to test his obedience and thus to awaken his moral consciousness (see Sin; Original Sin, Dogma of). In the Pentateuch the Ten Commandments are not designated as "Mizwot," but are called the "Ten Words" (עשרת הדברים). In Jewish literature they are spoken of as the עשרת הדברות (see Decalogue).

E. G. H. K.—E. G. H.

**COMMANDMENTS, THE 613:** That the law of Moses contains 613 commandments is stated by R. Simlai, a Palestinian haggadist, who says (Mak. 23b): "Six hundred and thirteen commandments were revealed to Moses; 365 being prohibitions equal in number to the days of the year, and 248 being mandates corresponding in number to the bones of the human body." The number 613 is found as early as tannaitic times—*e.g.*, in a saying of Simon ben Eleazar (Mek., Yitro, Baḥodesh, 5) and one of Simon ben Azzai (Sifre, Deut. § 76, Friedman's ed., p. 90b)—and is apparently based upon ancient tradition (see Tan., Ki Teẓe, ed. Buber, 2; Ex. R. xxxii.; Num. R. xiii., xviii.; Yeb. 47b; Shab. 87a; Ned. 25a; Shebu. 29a; comp. Bacher, "Ag. Tan." i. 413, ii. 436). The authenticity of the statements attributed to R. Simlai, however, has been questioned by authorities such as Naḥmanides and Abraham ibn Ezra (see M. Bloch, in "Rev. Et. Juives," i. 197, 210; v. 27 *et seq.*; Weiss, "Dor," p. 74, note 50). The first to undertake the task of identifying the commandments was Simeon Kahira, in his "Halakot Gedolot." He begins with the prohibitions, which he classes in the order of the gravity of the punishments incurred by their transgression, while in regard to the mandates he follows the order of the parashiyyot, beginning with the Decalogue.

Kahira was followed by Saadia, Gabirol, and many others, who enumerated the 613 commandments in liturgical poems (see Azharot). In order to make up the number 613, Kahira and the poets just mentioned were compelled to incorporate many rabbinical laws. This method was criticized by Maimonides, who published a work entitled "Sefer ha-Mizwot," laying down fourteen guiding principles for the identification of the commandments, which he enumerates accordingly. Some of these principles were attacked by Naḥmanides and others, who showed that Maimonides himself had not always been consistent. New identifications were therefore proposed by Moses ben Jacob of Coucy, author of the "Sefer Mizwot ha-Gadol" (SeMaG), and Isaac ben Joseph of Corbeil, author of the "Sefer Mizwot ha-Ḳaton" (SeMaḲ). The following is a list of the 613 commandments of Maimonides:

MANDATORY COMMANDMENTS.

1. To know that the Lord God exists. Ex. xx. 2.
2. To acknowledge His unity. Deut. vi. 4.
3–4. To love and fear Him. Deut. vi. 5, 13.
5. To pray to Him. Ex. xxiii. 25.
6. To cleave to Him. Deut. x. 20.
7. To swear by His name. Deut. vi. 13, x. 20.
8. To resemble Him in His ways. Deut. xxviii. 9.
9. To sanctify His name. Lev. xxii. 32.
10. To read the Shema' each morning and evening. Deut. vi. 7.
11. To learn and to teach others the Law. Deut. vi. 7.
12–13. To bind tefillin on the forehead and arm. Deut. vi. 8.
14. To make ẓiẓit. Num. xv. 38.
15. To fix a Mezuzah. Deut. vi. 9.
16. To assemble the people to hear the Law every seventh year. Deut. xxxi. 12.
17. To write a copy of the Law for oneself. Deut. xxxi. 19.
18. That the king write a special copy of the Law for himself. Deut. xvii. 18.
19. To bless God after eating. Deut. viii. 10.
20. To build the Temple. Ex. xxv. 8.
21. To reverence the sanctuary. Lev. xix. 30.
22. To watch the sanctuary perpetually. Num. xviii. 2.
23. That Levites shall serve in the sanctuary. Num. xviii. 23.

24. That at services the priests wash their hands and feet. Ex. xxx. 19.
25. That the priests kindle the lights in the sanctuary. Ex. xxx. 19.
26. That the priests bless Israel. Num. vi. 23.
27. To set showbread and incense before the Lord on Sabbath. Ex. xxv. 30.
28. To burn incense twice each day. Ex. xxx. 7.
29. To keep fire continually upon the altar. Lev. vi. 13.
30. To remove the ashes daily from the altar. Lev. vi. 10.
31. To put the impure out of the holy place. Num. v. 2.
32. That the Aaronites have the place of honor. Lev. xxi. 8.
33. To clothe the Aaronites with priestly garments. Ex. xxviii. 2.
34. That the Kehathites carry the Ark upon their shoulders. Num. vii. 9.
35. To anoint high priests and kings with oil. Ex. xxx. 31.
36. That the priests officiate by turns. Deut. xviii. 6, 8.
37. That the priests pay due honors to the dead. Lev. xxi. 3.
38. That the high priest take a virgin to wife. Lev. xxi. 13.
39. To sacrifice twice a day. Num. xxviii. 3.
40. That the chief priest offer an oblation daily. Lev. vi. 20.
41–3. To offer an additional oblation every Sabbath, on the first of every month, and on the Feast of Passover. Num. xxviii. 9, xxviii. 11; Lev. xxiii. 36.
44. To offer a sheaf of the first barley on the second day of Passover. Lev. xxiii. 10.
45. To add an oblation on the day of the Feast of Shebu'ot. Num. xxviii. 26.
46. To offer two loaves of bread on Shebu'ot. Lev. xxiii. 17.
47. To add an offering on the first of Tishri. Num. xxix. 1.
48. To add an offering on the Day of Atonement. Num. xxix. 7.
49. To observe the service on the Day of Atonement. Lev. xvi. 3.
50. To add an offering on the Feast of Sukkot. Num. xxix. 13.
51. To offer a special sacrifice on the eighth day of Sukkot. Num. xxix. 35.
52. To keep the festival at the three seasons of the year. Ex. xxiii. 14.
53. That every male appear at the feast. Deut. xvi. 16.
54. To rejoice at the feasts. Deut. xvi. 14.
55–6. To slay the paschal lamb and eat the flesh roasted, on the fifteenth night of Nisan. Ex. xii. 6, xii. 8.
57–8. To observe the second Passover and eat the paschal lamb with mazzah and maror. Num. ix. 11, 13; ix. 11.
59. To blow the trumpets over the sacrifices, and in time of tribulation. Num. x. 10.
60. That cattle, when sacrificed, be eight days old or more. Lev. xxii. 27.
61. That all cattle sacrificed be perfect. Lev. xxii. 21.
62. That all offerings be salted. Lev. ii. 13.
63. To bring a burnt offering. Lev. i. 3.
64–7. To bring a sacrifice for sin, for trespass, a peace-offering, and a meat-offering. Lev. ii. 1, vi. 25, vii. 1, 11.
68. That the Sanhedrin bring a sin-offering if they have erred in doctrine. Lev. iv. 13.
69. That one who has by error transgressed a KARET prohibition bring a sin-offering. Lev. iv. 27, v. 1.
70. That one in doubt whether he has transgressed a prohibition bring a sin-offering. Lev. v. 17, 18.
71. That a trespass-offering be brought for having sworn falsely and the like. Lev. v. 15, 21; xix. 20.
72. To offer a sacrifice according to one's means. Lev. v. 7, 11.
73. That confession of sins be made before the Lord. Num. v. 7.
74–5. That a man or woman having an issue offer a sacrifice. Lev. xv. 13, 28.
76. That a leper after being cleansed bring an offering. Lev. xiv. 10.
77. That a woman offer a sacrifice after childbirth. Lev. xii. 6.
78. To tithe the cattle. Lev. xxvii. 32.
79. To sacrifice the first-born of clean cattle. Deut. xv. 19.
80. To redeem the first-born of man. Num. xviii. 15.
81–2. To redeem the firstling of an ass, and to break its neck if the animal be not redeemed. Ex. xiii. 13.
83. To bring all offerings to Jerusalem. Deut. xii. 5, 6.
84. To offer all sacrifices in the Temple. Deut. xii. 14.
85. To bring to the Temple also the offerings from beyond the land of Israel. Deut. xii. 26.
86. To redeem holy animals that have blemishes. Deut. xii. 15.
87. That a beast exchanged for an offering is holy. Lev. xxvii. 10.
88. That the remainder of the meat-offerings be eaten. Lev. vi. 16.
89. That the flesh of sin- and trespass-offerings be eaten. Ex. xxix. 33.
90–1. To burn consecrated flesh that has become unclean; also the remainder of the consecrated flesh not eaten. Lev. vii. 17, 19.
92–3. That the Nazarite suffer his hair to grow during his separation, and shave it at the close of his Nazariteship. Num. vi. 5, 9.
94. That a man keep his vow. Deut. xxiii. 23.
95. That the judge act according to the Law in annulling vows. Num. xxx. 3.
96. That all who touch a carcass are unclean. Lev. xi. 34.
97. That eight species of animals contaminate. Lev. xi. 39.
98. That food is contaminated by contact with unclean things. Lev. xi. 34.
99. That a menstruous woman contaminates. Lev. xv. 19.
100. That a lying-in woman is unclean. Lev. xii. 2.
101. That a leper is unclean and contaminates others. Lev. xiii. 3.
102–3. That a leprous garment and a leprous house contaminate. Lev. xiii. 47, xiv. 35.
104–6. That a man or woman having a running issue contaminates, as does the seed of copulation. Lev. xv. 2, 16, 28.
107. That a corpse contaminates. Num. xix. 14.
108. That the water of separation contaminates the clean, cleansing only the unclean from the pollution of the dead. Num. xix. 26.
109. To cleanse from uncleanness by washing in running water. Lev. xv. 16.
110–12. That leprosy be cleansed with cedar-wood, etc.; that the leper shave all his hair, rend his raiment, and bare his head. Lev. xiii. 45; xiv. 2, 9.
113. To burn a red heifer and preserve its ashes. Num. xix. 9.
114. To pay the equivalent of a "singular" vow. Lev. xxvii. 2.
115–7. That one who vows an unclean beast, or his house, or his field, shall pay the appointed sum, or as the priest shall direct. Lev. xxvii. 11, 14, 16.
118. That he shall make restitution who trespasses through ignorance in things holy. Lev. v. 16.
119. That plantations in their fourth year shall be holy. Lev. xix. 24.
120–4. To leave to the poor the corners of the field unreaped, the gleanings of the harvest, the forgotten sheaf, the gleanings in the vineyard, and the residue of the grapes. Lev. xix. 9, 10; Deut. xxiv. 19.
125. To bring the first-fruits into the sanctuary. Ex. xxiii. 19.
126. To give the great heave-offering to the priest. Deut. xviii. 4.
127. To separate the tithe of corn for the Levites. Num. xviii. 24; Lev. xxvii. 30.
128. To separate a second tithe and eat it in Jerusalem. Deut. xiv. 22.
129. That the Levites shall give a tithe of the tithe to the priest. Num. xviii. 26.
130. To separate the tithe for the poor in the third and sixth years instead of in the second. Deut. xiv. 28.
131–2. To recite the chapter on the tithe and read it over the first-fruit. Deut. xxvi. 5, 13.
133. To separate for the priest a cake of the first of the dough. Num. xv. 20.
134–5. To let the field rest fallow every seventh year, and to cease from tilling the ground. Ex. xxiii. 11, xxxiv. 21.
136–8. To hallow the year of jubilee by resting, to sound the trumpet in the year of jubilee, and to grant a redemption for the land in that year. Lev. xxv. 9, 10, 24.
139. To allow a house sold in a walled city to be redeemed within the year. Lev. xxv. 29.
140. To number the years of jubilee yearly and septennially. Lev. xxv. 8.
141. To release all debts in the seventh year. Deut. xv. 2.
142. To exact the debt of a foreigner. Deut. xv. 3.
143. To give to the priest his share of the cattle sacrifices. Deut. xviii. 3.
144. To give the first of the fleece to the priest. Deut. xviii. 4.
145. To discriminate between what belongs to the Lord and what to the priest. Lev. xxvii. 21, 28.
146. To perform the right mode of slaughtering beasts. Deut. xii. 23.
147. To cover the blood of wild beast and bird. Lev. xvii. 13.
148. To set free the parent bird when taking a nest. Deut. xxii. 7.
149–52. To search diligently for the marks in clean beasts, fowl, locusts, and fish. Lev. xi. 2; Deut. xiv. 11; Lev. xi. 9.
153. That the Sanhedrin sanctify the new moon and reckon the years and months. Ex. xii. 2.

154-5. To rest on and hallow the Sabbath. Ex. xx. 8 and xxiii. 12.
156. To remove the leaven. Ex. xii. 15.
157-8. To relate the story of the Exodus and to eat unleavened bread on Passover night. Ex. xii. 18, xiii. 8.
159-60. To rest on the first and seventh days of Passover. Ex. xii. 16.
161. To reckon forty-nine days from the time of the cutting of the first sheaf. Lev. xxiii. 15.
162-3. To rest on Shebu'ot and on the first day of Tishri. Lev. xxiii. 24.
164-5. To fast and rest on the Day of Atonement. Lev. xvi. 29, xxiii. 32.
166-7. To rest on the first and eighth days of Sukkot. Lev. xxiii. 35, 36.
168. To dwell in booths seven days. Lev. xxiii. 42.
169. To take the four kinds of branches of trees. Lev. xxiii. 40.
170. To hear the sound of the trumpet on the first of Tishri. Num. xxix. 1.
171. To give half a shekel each year as ransom. Ex. xxx. 13.
172. To obey the prophet of each generation if he neither adds nor takes away from the statutes. Deut. xviii. 15.
173. To appoint a king. Deut. xviii. 15.
174. To obey the authority of the Sanhedrin. Deut. xvii. 11.
175. To yield to the majority in case of division. Ex. xxiii. 2.
176. To appoint judges in every town. Deut. xvi. 18.
177. To administer judgment impartially. Lev. xix. 15.
178. That whoever possesses evidence shall testify in court. Lev. v. 1.
179. To examine witnesses diligently. Deut. xiii. 14.
180. To do unto false witnesses as they themselves designed to do unto others. Deut. xix. 19.
181. To decapitate the heifer as commanded. Deut. xxi. 4.
182. To establish six cities of refuge. Deut. xix. 3.
183. To give cities to the Levites for habitations. Num. xxxv. 2.
184. To make battlements on the housetops. Deut. xxii. 8.
185-6. To destroy idolaters and to burn their city. Deut. xii. 2, xiii. 16.
187. To destroy the seven Canaanite nations. Deut. xx. 17.
188-9. To blot out the remembrance of Amalek. Deut. xxv. 17, 19.
190. To observe a certain procedure in voluntary battle. Deut. xx. 10.
191. To anoint the priest for war. Deut. xx. 2.
192-3. To keep the camp pure and in a sanitary condition. Deut. xxiii. 12, 13.
194. To restore plunder. Lev. vi. 4.
195. To give alms. Deut. xv. 8, 11.
196. To give liberal gifts to a freed Hebrew servant. Deut. xv. 14.
197. To lend to the poor. Deut. xv. 8.
198. To lend on usury to idolaters. Deut. xxiii. 21.
199. To restore a pledge to its owner. Deut. xxiv. 13.
200-1. To pay a hireling his hire when due, and to permit him to eat during work. Deut. xxiv. 15, 24, 25.
202-3. To help a neighbor's beast. Ex. xxiii. 5; and Deut. xxii. 4.
204. To restore lost property. Deut. xx. 1.
205. To rebuke the sinner. Lev. xix. 17.
206. To love the children of the covenant. Lev. xix. 18.
207. To love the stranger. Deut. x. 19.
208. To have just balances and weights. Lev. xix. 36.
209. To honor the wise. Lev. xix. 32.
210. To honor parents. Ex. xx. 12.
211. To fear parents. Lev. xix. 3.
212. To perpetuate the human species by marriage. Gen. i. 28.
213. To lead a pure married life. Deut. xxiv. 5.
214. That the bridegroom rejoice for a year with his wife. Deut. xxiv. 1.
215. To circumcise the males. Gen. xvii. 10; Lev. xii. 3.
216-7. To marry the wife of a deceased brother, and give ḤALIZAH in case of declining to do so. Deut. xxv. 5, 9.
218-9. That the violator of a virgin shall marry her, and he may not put her away all his days. Deut. xxii. 29.
220. That the seducer pay a penalty. Ex. xxii. 16.
221. That beautiful female captives must not be sold, etc. Deut. xxi. 11.
222. To divorce by a written contract. Deut. xxiv. 1.
223. That the suspected adulteress be subjected to trial of jealousy. Num. v. 30.
224. To beat the wicked. Deut. xxv. 2.
225. To exile the homicide through ignorance. Num. xxxv. 25.
226-30. That executions be effected by means of the sword, strangling, fire, stoning, and hanging. Ex. xxi. 20; Lev. xx. 14; Deut. xxi. 22, xxii. 24.
231. To bury on the same day one put to death. Deut. xxi. 23.
232. To deal with a Hebrew servant according to the Law. Ex. xxi. 2.
233-4. To redeem a betrothed Hebrew maid servant. Ex. xxi. 8.
235. To make the non-Hebrew slave serve for ever. Lev. xxv. 46.
236. That he who wounds another pay a fine. Ex. xxi. 18.
237-8. To judge of injuries to a beast by a pitfall. Ex. xxi. 33.
239. To punish the thief with death or to compel him to make restitution. Ex. xxi. 16, xxii. 1.
240-2. To give judgment in cases of trespass by cattle, of injuries by fire, or of robbery of money or goods left in charge of an unpaid keeper. Ex. xxii. 5-7.
243-4. To judge as to the injuries caused by the hireling or by the borrower. Ex. xxii. 10, 14.
245-6. To judge in disputes between buyer and seller or between plaintiff and defendant. Lev. xxv. 14; Ex. xxii. 9.
247. To rescue the persecuted, even at the cost of the life of the oppressor. Deut. xxv. 12.
248. To judge in disputes concerning inheritances. Num. xxvii. 8.

### Prohibitive Commandments.

1. Belief in the existence of any but the one God. Ex. xx. 3.
2-4. The making of images. Ex. xx. 3, 4; xxxiv. 17.
5-6. The worship of stars and planets. Ex. xx 5.
7. The sacrifice of children to Moloch. Lev. xviii. 21.
8-9. Necromancy and familiar spirits. Lev. xix. 31.
10. Showing regard for the service of the stars and planets. Lev. xix. 4.
11. The erection of pillars. Lev. xxvi. 1.
12. The erection of pillars of stone. Lev. xxvi. 1.
13. Planting of trees in the sanctuary. Deut. xvi. 21.
14-16. Swearing by idols, or leading any Israelite toward idolatry. Ex. xxiii. 13; Deut. xiii. 11.
17-19. To show mercy to the seducer. Deut. xiii. 8.
20-21. Defense or concealment of the seducer by the seduced. Deut. xiii. 8.
22. The use of ornaments of idols. Deut. vii. 25.
23-4. To rebuild a city destroyed on account of its idolatry or to use its wealth. Deut. xiii. 16, 17.
25. The use of things belonging to idols or idolaters, or of the provisions and libations offered to idols. Deut. vii. 26.
26. Prophesying in the name of idols. Deut. xviii. 20.
27. False prophecies. Deut. xviii. 20.
28. Listening to prophecies in the name of idols. Deut. xiii. 3.
29. Fear of a false prophet or hindering any one from killing him. Deut. xviii. 22.
30. Walking in the manner of the idolaters, and practising their rites. Lev. xx. 23.
31-8. Enchantment, augury, and consultation of familiar spirits, etc. Lev. xix. 26; Deut. xviii. 10, 11.
39-40. The use of male attire by women, and vice versa. Deut. xxii. 5.
41. Tattooing the body after the manner of idolaters. Lev. xix. 28.
42. The use of garments made of both linen and wool. "Sha-'atnez," Deut. xxii. 11.
43-4. Rounding "the corners of the head" or of the beard. Lev. xix. 27.
45. Lacerating oneself for the dead. Deut. xiv. 1.
46. To return to Egypt to dwell permanently there. Deut. xvii. 16.
47. Indulgence in impure thoughts and sights. Num. xv. 39.
48-9. Covenanting with, and preservation of, the seven nations. Ex. xxiii. 32.
50-2. To show mercy to or to intermarry with idolaters or to allow them to dwell in the land. Ex. xxiii. 33; and Deut. vii. 2, 3.
53. The marriage of a daughter of Israel with an Ammonite or Moabite. Deut. xxiii. 3.
54-5. To refuse admission to the congregation to a descendant of Esau or to an Egyptian after the third generation. Deut. xxiii. 7.
56. To offer peace to the Ammonites and Moabites in time of war. Deut. xxiii. 6.
57. The destruction of fruit-trees in time of war. Deut. xx. 19.
58. Fear of the enemy by warriors. Deut. iii. 22, vii. 21, xx. 3.
59. To forget the evil wrought by Amalek. Deut. xxv. 19.

60. Blasphemy of the Holy Name. Ex. xxii. 28.
61. To violate an oath, however rash. Lev. xix. 12.
62. Taking the name of the Lord in vain. Ex. xx. 7.
63. Profaning the name of the Holy One. Lev. xxii. 32.
64. To tempt the Lord. Deut. vi. 16.
65. Destruction of the sanctuary, synagogues, or schools, and erasure of the Holy Name and Holy Writings. Deut. xii. 2, 4.
66. To suffer the body of one hanged to remain on the tree. Deut. xxi. 23.
67. To cease watching the sanctuary. Num. xviii. 5.
68–71. The entrance of the priests into the sanctuary at certain times; priests with a blemish may not go beyond the altar nor serve in the sanctuary. Lev. xvi. 2, 23; xxi. 17, 21.
72. The ministry of Levites in the service of priests, and vice versa. Num. xviii. 3.
73. The entrance of intoxicated persons into the sanctuary, and the teaching of the Law by the same. Lev. x. 9.
74–6. Service in the sanctuary by strangers or by unclean priests, etc. Lev. xxii. 2; Num. xviii. 4.
77–8. Entrance into the court or the camp of the Levites by unclean priests. Num. v. 3; Deut. xxiii. 10.
79. The erection of an altar of hewn stone. Ex. xx. 25.
80. Ascension by steps to the altar. Ex. xx. 26.
81. To burn incense, or to offer it on the golden altar. Ex. xxx. 9.
82. To extinguish the fire on the altar. Lev. vi. 13.
83–5. Misuse of the holy oil, the anointing oil, or the holy incense. Ex. xxx. 32, 37.
86. Removal of the staves from the ark. Ex. xxv. 15.
87–8. To loosen the breastplate from the ephod or to tear the upper garment. Ex. xxviii. 32.
89–90. The killing and offering of sacrifices without the Temple. Deut. xii. 13; Lev. xvii. 3, 4.
91–5. The sanctification and use of blemished things for sacrifice. Lev. xxii. 22, 24; Deut. xvii. 1.
96. The offering of blemished animals from Gentiles. Lev. xxii. 25.
97. The offering of imperfect animals in sacrifice. Lev. xxii. 21.
98–100. To offer in sacrifice leaven or honey, an unsalted oblation, the hire of a harlot, or the price of a dog. Lev. ii. 11, 13; Deut. xxiii. 18.
101. To kill an animal and its young on the same day. Lev. xxii. 28.
102–5. The use of olive-oil or frankincense in the sin-offering or the jealousy-offering. Lev. v. 11; Num. v. 15.
106–7. To exchange sacrifices. Lev. xvii. 26, xxvii. 10.
108. The redemption of the first-born of clean cattle. Num. xviii. 17.
109. The sale of the tithe of the herd. Lev. xxvii. 33.
110–11. The sale or redemption of a dedicated field. Lev. xxvii. 28.
112. The division of the head of the bird in a sin-offering. Lev. v. 3.
113–4. Working with or shearing the first-born. Deut. xv. 19.
115–7. To kill the paschal lamb while there is leaven, or leave its fat or any part of its flesh over night. Ex. xii. 10, xxiii. 18.
118. To leave any of the festal offering until the third day. Deut. xvi. 4.
119. To leave part of the second Passover lamb until the morning. Num. ix. 12.
120. The preservation of any part of the thank-offering until the morning. Ex. xii. 10.
121–2. To break a bone of the paschal lamb or of the second Passover lamb. Ex. xii. 46; Num. ix. 12.
123. To carry of the flesh of Passover out of the house. Ex. xii. 46.
124. To allow the remnants of the meat-offering to become leavened. Lev. vi. 17.
125–8. To eat the paschal lamb raw or sodden, or to allow it to be eaten by a foreigner, by one uncircumcised, or by an apostate Israelite. Ex. xii. 9, 43, 45, 48.
129–32. An unclean person may not eat of holy things, nor of holy things polluted; nor of that which is left of sacrifices; nor of sacrifices which are polluted. Lev. vii. 18, 19, 20; xix. 8.
133–6. A stranger may not eat of the heave-offering, nor a sojourner with the priest, nor an hired servant, nor an uncircumcised person, nor an unclean priest. Lev. xxii. 4, 10.
137. A priest's daughter married to a stranger may not eat of the holy things. Lev. xxii. 12.
138–40. To eat the meat-offering of the priest, or the flesh of the sin-offering, or holy things which have been defiled. Lev. vi. 23, 30; Deut. xiv. 3.
141–4. To eat the second tithe of corn, or of the vintage, or of the oil, or the pure firstling without Jerusalem. Deut. xii. 17.
145–7. The consumption by the priest outside the courts of the sin- or trespass-offering, of the flesh of the burnt offering, or of lighter sacrifices before the blood has been sprinkled. Deut. xii. 17.
148. A stranger may not eat of the flesh of the most holy things. Ex. xxix. 33.
149. The priest may not eat of the first-fruits before they are brought into the court. Deut. xii. 17.
150–1. To eat the second tithe in mourning or in impurity, even in Jerusalem, until it be redeemed. Deut. xxvi. 14.
152. Use of the money of the second tithe except for eating or drinking. Deut. xxvi. 14.
153. Eating the corn before the heave-offerings and tithes have been separated. Lev. xxii. 15.
154. Changing the order regarding the wave-offering, the first-fruits, and the first and second tithes. Ex. xxii. 29.
155. The delay of vows and free-will offerings. Deut. xxiii. 21.
156. Attendance at the feast without an offering. Ex. xxiii. 15.
157. The violation of vows. Num. xxx. 2.
158–60. The marriage of a priest with a harlot, a "profane" woman ("ḥalalah"), or a divorcee. Lev. xxi. 7.
161–2. The marriage of a high priest with a widow, nor may he take her as his concubine. Lev. xxi. 14.
163–4. Priests may not enter the sanctuary with uncovered head or with torn garments. Lev. x. 6.
165. Priests may not leave the court during service. Lev. x. 7.
166–8. The pollution of priests and of the high priest. Lev. xxi. 1, 11.
169–70. The participation of the tribe of Levi in the holy land and in the spoils. Deut. xviii. 1.
171. To make oneself bald for the dead. Deut. xiv. 1.
172–9. The eating of unclean cattle, unclean fish, unclean fowl, creeping things that fly, things that creep upon the earth, or reptiles ("remesh"), etc. Lev. xi. 4, 13, 42–44; Deut. xiv. 19.
180–2. The eating of beasts in a dying condition, or torn animals ("ṭerefah"), or a member of a living animal. Ex. xxii. 31; Deut. xii. 21, 23.
183–5. The eating of the sinew which shrank, of blood, or of fat. Gen. xxxii. 32; Lev. vii. 23, 26.
186–7. The boiling of flesh in milk and the eating of flesh with milk. Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21.
188. The eating of the flesh of an ox that has been stoned. Ex. xxi. 28.
189–91. The eating of bread made of the new corn, or roasted grain, or green ears of the new corn, before the Passover offering has been brought. Lev. xxiii. 14.
192. The use of the fruit of a young tree before the fourth year. Lev. xix. 23.
193. The eating of mixed seeds of the vineyard. Deut. xxii. 9.
194. The use of libations to idols. Deut. xxxii. 38.
195. Gluttony and drunkenness. Deut. xxi. 20; Lev. xix. 26.
196. Eating on the Day of Atonement. Lev. xxiii. 29.
197–9. The eating of anything leavened on Passover, or of leavened bread after the middle of the fourteenth day. Ex. xii. 20; Deut. xiii. 3, xvi. 3.
200–1. The exposure of leaven and leavened bread. Ex. xiii. 7, 19.
202–6. A Nazarite may not drink wine or any liquor made from grapes, nor may he eat grapes or any part thereof. Num. vi. 3–5.
207–9. A Nazarite may not pollute himself for the dead, nor enter into the tent of the dead, nor shall he shave his hair. Num. vi. 5–7.
210–4. To reap the whole of the field, to gather the fallen ears of corn in harvest, to cut off all the clusters of the vineyard, to gather every grape of the vineyard, or to return to take a forgotten handful. Lev. xix. 9–10; Deut. xxiv. 19, 20.
215–6. The sowing of different kinds of seed together, or of corn and herbs in a vineyard. Lev. xix. 19; Deut. xxii. 9.
217. The gendering of cattle with those of diverse species. Lev. xix. 19.
218. The use of two different kinds of cattle together. Deut. xxii. 10.
219. The prevention of an animal working in the field from eating. Deut. xxv. 4.
220–3. To till the ground, to prune trees, to reap spontaneously grown corn, or to gather the fruit of trees, in the seventh year. Lev. xxv. 4–5.

224–6. To till the earth, to prune trees, to reap what grows spontaneously, or to gather fruit, in the jubilee year. Lev. xxv. 11.
227. The permanent sale of a field in the land of Israel. Lev. xxv. 23.
228. To change the suburbs of the Levites or their fields. Lev. xxv. 34.
229. To leave the Levite without support. Deut. xii. 19.
230. To demand the amount of a debt after the lapse of the seventh year. Deut. xv. 2.
231. To refuse to lend to the poor on account of the release year. Deut. xv. 9.
232. To refuse to lend to the poor the things which he requires. Deut. xv. 7.
233. Sending a Hebrew slave away empty-handed. Deut. xv. 13.
234. Exaction with regard to loans to the poor. Ex. xxii. 25.
235–6. Loans to or by an Israelite upon usury. Lev. xxv. 37.
237. Usury, or participation therein either as surety, witness, or writer of contracts. Ex. xxii. 25; Deut. xxiii. 19.
238. Delay in the payment of wages. Lev. xix. 13.
239–42. The exaction of a pledge from a debtor by violence; the retention of a pledge from the poor when he requires it; the receipt of a pledge from a widow, and the exaction of a pledge when it is such that one obtains by it a living. Deut. xxiv. 6, 10, 17.
243. To kidnap a man of Israel. Ex. xx. 15.
244. To steal. Lev. xix. 11.
245. To rob by violence. Lev. xix. 13.
246. To remove the landmark. Deut. xix. 14.
247. To defraud. Lev. xix. 13.
248. To defraud one's neighbor. Lev. xix. 11.
249. To swear falsely with regard to a neighbor's property. Lev. xix. 11.
250. To injure any one in bargaining. Lev. xxv. 14.
251–3. To oppress or injure any one. Ex. xxii. 21; Lev. xxv. 17.
254–5. To deliver a fugitive slave to his master, or to vex him. Deut. xxiii. 15, 16.
256. To afflict the widow and orphan. Ex. xxii. 22.
257–9. To use a Hebrew servant as a slave, to sell him as a bondman, or to treat him cruelly. Lev. xxv. 39, 42–43.
260. To permit a heathen to treat a Hebrew servant cruelly. Lev. xxv. 53.
261. To sell a Hebrew maid servant. Ex. xxi. 8.
262. To withhold from a betrothed Hebrew slave food, raiment, or conjugal rights. Ex. xxi. 10.
263. To sell as a slave a beautiful captive. Deut. xxi. 14.
264. To humble a beautiful woman. Deut. xxi. 14.
265. To covet a man's wife. Ex. xx. 17.
266. Covetousness. Deut. v. 21.
267–8. A hireling may not cut down standing corn during his labor, nor take more fruit than he can eat. Deut. xxiii. 24.
269. To hide when a thing lost is to be returned to the owner. Deut. xxii. 3.
270. To refrain from helping an animal fallen under its burden. Deut. xxii. 4.
271–2. Fraud in weights and measures. Lev. xix. 35; Deut. xxv. 13, 14.
273. Unrighteousness in judgment. Lev. xix. 35.
274. The acceptance of bribes. Ex. xxiii. 8.
275–6. Partiality or fear in a judge. Lev. xix. 15; Deut. i. 17.
277. To pity the poor in judgment. Ex. xxiii. 3.
278. To pervert the judgment of a sinner. Ex. xxiii. 6.
279. To spare the offender in matters of fines. Deut. xix. 13.
280. To pervert the judgment of strangers or orphans. Deut. xxiv. 17.
281. To hear one litigant except in the presence of the other. Ex. xxiii. 1.
282. To decide by a majority of one in capital cases. Ex. xxiii. 2.
283. Having first pleaded for a man in a capital case, one may not afterward plead against him. Ex. xxiii. 2.
284. The appointment as judge of one who is not learned in the Law. Deut. i. 17.
285. False witness. Ex. xx. 16.
286. The acceptance of testimony from a wicked person. Ex. xxiii. 1.
287. The testimony of relatives. Deut. xxiv. 16.
288. To pronounce judgment upon the testimony of only one witness. Deut. xix. 15.
289. To kill the innocent. Ex. xx. 13.
290. To convict on circumstantial evidence only. Ex. xxiii. 7.
291. To condemn to death on the evidence of only one witness. Num. xxxv. 30.
292. To execute before conviction one charged with a crime. Num. xxxv. 12.
293 To pity or spare the persecutor. Deut. xxv. 12.
294. To punish the victim in a case of rape. Deut. xxii. 26.
295–6. The acceptance of ransom for a murderer or for a manslayer. Num. xxxv. 31, 32.
297. The toleration of bloodshed. Lev. xix. 16.
298–9. To leave a stumbling-block in the way, or to cause the simple to stumble on the road. Deut. xxii. 8; Lev. xix. 14.
300. To exceed the number of stripes assigned to the guilty. Deut. xxv. 3.
301. Calumny. Lev. xix. 16.
302. To bear hatred in one's heart. Lev. xix. 17.
303. To cause the face of an Israelite to blush. Lev. xix. 17.
304–5. To bear a grudge. Lev. xix. 18.
306. To take the dam with the young. Deut. xxii. 6.
307–8. To shave the hair of the scall, or to pluck out the marks of leprosy. Lev. xiii. 33; Deut. xxiv. 8.
309. To plow or sow in a valley in which a slain body has been found. Deut. xxi. 4.
310. To suffer a witch to live. Ex. xxii. 18.
311. To force a bridegroom to perform military service. Deut. xxiv. 5.
312. Rebellion against the Sanhedrin. Deut. xvii. 11.
313–4. To add to or detract from the precepts of the Law. Deut. xii. 32.
315–6. To curse the judges, a prince, or a ruler. Ex. xxii. 28.
317. To curse any Israelite. Lev. xix. 14.
318–9. To curse or smite father or mother. Ex. xxi. 15, 17.
320–1. To work or to go beyond the city limits on the Sabbath. Ex. xx. 10.
322. To punish on the Sabbath. Ex. xxxv. 3.
323–9. To work on the first or the seventh day of Passover, or on the Feast of Shebu'ot, or on the first day of the seventh month, or on the Day of Atonement, or on the first or the eighth day of the Feast of Tabernacles. Ex. xii. 16; Lev. xxiii. 7, 16, 20, 25, 28, 35, 36.
330–45. The various marriages constituting incest. Lev. xviii. 7–18.
346. To have intercourse with a menstruous woman. Lev. xviii. 19.
347–53. Adultery, sodomy, etc. Lev. xviii. 7, 14, 20, 22, 23.
354. The marriage of a bastard with a daughter of Israel. Deut. xxiii. 2.
355. Harlotry. Deut. xxiii. 17.
356. The remarriage of a divorcee with her first husband. Deut. xxiv. 4.
357. The marriage of a widow with any one but the brother of her deceased husband. Deut. xxv. 5.
358. Divorcing of a victim of rape by the offender. Deut. xxii. 29.
359. Divorcing of a wife upon whom an evil name has been brought. Deut. xxii. 9.
360. The marriage of a eunuch with a daughter of Israel. Deut. xxiii. 1.
361. The castration of any male whatsoever. Lev. xxii. 24.
362. The election of a stranger as king over Israel. Deut. xvii. 15.
363–5. The possession by a king of an excessive number of horses and wives, or of an unduly large quantity of silver and gold. Deut. xvii. 16, 17.

Of the mandates Naḥmanides rejected Nos. 5, 7, 63, 64, 65, 66, 67, 85, 89, 95–108 (inclusive), 149, 150, 151, 198, 227, 228, 237, and 299, substituting for them the following:

5. To eat the first-born of cattle and the second tithe in Jerusalem. Deut. xiv. 23.
7. To eat the wave-offering only when it is without blemish. Deut. xv. 22.
63. To eat the fruit of the seventh year, and not to trade with it. Lev. xxv. 6.
64. To possess the land of Israel. Num. xxxiii. 53.
65. To leave open one side in besieging a town. Num. xxxi. 7 (see Sifre *ad loc.*).
66. To remember what God did to Miriam. Deut. xxiv. 9.
67. To be perfect with the Lord. Deut. xviii. 13.
85. To select the wave-offering from the best. Num. xviii. 29.
89. To bring an offering of cattle only. Lev. i. 1.
95. To offer all the sacrifices between the two oblations. Lev. vi. 5.
96. To eat the paschal lamb in the night only. Ex. xii. 8.

97. That the avenger of blood pursue the murderer. Num. xxxv. 19.
98. To avoid the garments of the leprous. Lev. xiii. 51.
99. To recite the blessing over the Torah before reading it. Deut. xxxii. 2.
100. To sustain the sojourning stranger. Lev. xxv. 49.
101. To return usury taken from an Israelite. Lev. xxv. 35.
102. To renounce profit from the Nazarite's hair. Num. vi. 5.
103. To make an ark and a mercy-seat. Ex. xxv. 15.
104. To keep an oath or vow. Deut. xxiii. 24.
105. To reckon months and years. Deut. xvi. 1.
106. To bring an offering morning and evening. Num. xxviii. 4.
107. To offer incense morning and evening. Ex. xxx. 7, 8.
108. To read the Shema' morning and evening. Deut. vi. 17.
149. To recognize unconditionally the first-born son. Deut. xxi. 17.
150. To liberate the slave whose tooth or eye has been knocked out by his master. Ex. xxi. 27.
151. To execute him who has incurred capital punishment. Deut. xvii. 7.
198, 227, 228. That the priest shall serve in the sanctuary all the sacrifices; to separate the wave-offering, a cake of the dough, and give it to the priest. Num. xviii. 7; Deut. xviii. 7; Num. xv. 21.
237. To separate the first tithe and give it to the Levite, and give the poor's tithe to the poor. Num. xviii. 24.
299. To consult the Urim and the Thummim for the king. Num. xxvii. 21.

Of the prohibitions Naḥmanides rejects Nos. 2, 3, 5, 14, 28, 58, 69, 70, 92, 93, 94, 95, 143, 150, 152, 177, 178, 179, 190, 191, 199, 201, 294, 307, 319, 321, 353, substituting for them the following:

2-3. Forgetfulness of the law of God and of the sojourn on Mount Sinai. Deut. iv. 9, viii. 11.
5. Alteration of the order of the vessels in the Temple. Ex. xxiii. 13 (see Mekilta *ad loc.*).
14, 28. The offering of sacrifices with the intention of eating them in other than the prescribed time and place, and the eating of sacrifices so offered. Lev. vii. 18; Deut. xvii. 1.
58. Eating the bird slain for the cleansing from leprosy. Lev. xiv. 14.
69. Selection of the heave-offering by the Levites. Num. xviii. 32.
70. The acceptance of shekels from heathens. Lev. xxii. 25.
92. The condemnation on the testimony of only one witness. Deut. xvii. 6.
93. Allowing the faint-hearted to go to war. Deut. xx. 8.
94. To cause the Shekinah to depart from the camp by reason of any impurity. Deut. xxiii. 15.
95. Depriving the first-born of his birthright. Deut. xxi. 16.
143. Clemency to a murderer. Deut. xix. 21.
150. Marriage of the deceased brother's wife after "ḥalizah." Deut. xxv. 9.
152. Cohabitation with a wife who has committed adultery. Deut. xxiv. 4.
177. Regretting the poing of charity and the freeing of a Hebrew slave in the seventh year. Deut. xv. 10, 18.
178. Robbery of vessels of the sanctuary. Num. iv. 20.
179. The Levite may not carry the holy vessels after the fiftieth year. Num. viii. 25.
190. The divorced wife when married to another may not be taken back. Deut. xxiv. 4.
191. Disputing the priesthood. Num. xvii. 5.
199. Deriving profit from the beheaded heifer. Num. xxxv. 34.
201. To marry a daughter to one who is forbidden to her. Lev. xix. 9.
294. Profanation of the Holy Land.
307. Leaving the sanctuary during the service.

Two prohibitions are contained in each of the following verses, by which the number of the remaining rejected prohibitions is made up: Lev. xxiii. 4; Lev. ii. 11; Deut. xxiii. 19; Ex. xii. 9; Ex. xxii. 21; Ex. xxviii. 7; Deut. xxiv. 5; Deut. xxi. 18; Deut. ii. 9.

Moses of Coucy rejects Maimonides' mandates Nos. 142, 193, 198, substituting the following:

142. To justify the decision of the Lord. Deut. viii. 5.
193. To reckon the solstices and constellations. Deut. iv. 6.
198. To keep far from a false matter. Ex. xxiii. 7.

Of the prohibitions he rejects Nos. 14, 26, 67, 70, 78, 95, 140, 150, 152, 165, 177, 178, 199, 266, 278, 283, 291, substituting the following:

14. Abandonment of the Torah. Deut. iv. 9.
26. The kissing of idols. Ex. xxiii. 24.
67. The making of idols. Lev. xxvi. 1.
70. Pride. Deut. viii. 14.
78. Prostitution of a daughter of Israel. Lev. xix. 29.
95. Cursing oneself. Deut. iv.
140. A priest may not make himself unclean for the dead. Lev. xxi. 1.

There are two prohibitions in each of the following verses, by which the number of the remaining rejected prohibitions is made up: Ex. xii. 9; Lev. ii. 11; Deut. xxiii. 1, 13, 18; xxiv. 6.

Joseph of Corbeil has the following mandates not found in the lists of Maimonides, Naḥmanides, and Moses of Coucy:

To gaze upon the fringes. Num. xv. 39.
To show kindness toward the needy, both in feeling and in deed; to bury the dead; and to show forbearance. Ex. xviii. 20.
To practise modesty in privacy. Deut. xxiii. 15.
To remember the Exodus from Egypt. Deut. xvi. 3.
To love admonition. Deut. x. 16.
To teach. Lev. x. 11.
To cleanse soiled vessels with boiled water and to immerse vessels. Num. xxxi. 23.
To give to the stranger meat forbidden to Israelites. Deut. xiv. 21.
To sanctify the first-born of clean cattle. Deut. xv. 19.
That men shall live with their wives, but keep from them at certain times. Deut. xxiv. 5; Lev. xv. 31.
To blot out the names of idols, to break down their pillars, and hew down the "asherim." Deut. vii. 5, xii. 3.
To burn the asherah, demolish the places of idolatrous worship, break down the altars, and destroy the vessels used for idolatry. Deut. xii. 3; Num. xxx. 52; Deut. vii. 5; xii. 2, 3.

The prohibitions not included by the other compilers, but found in the Semaḳ, are:

Intolerance of admonition. Deut. x. 16.
Self-righteousness. Deut. ix. 4.
Delay in attending to the natural needs. Deut. xxiii. 15.
Sodomy. Ex. xx. 14.

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**COMMANDMENTS, THE TEN.** See Decalogue.

**COMMENTARIES ON THE BIBLE.** See Bible Exegesis.

**COMMENTARIES ON THE TALMUD.** See Talmud, Commentaries to the.

**COMMERCE:** Sale or exchange of goods, generally on a large scale. During the Biblical period the Hebrews in Palestine had what is known as a natural self-sufficing economy (Benzinger, "Arch." p. 213)—that is, each household grew or made all the food, tools, and clothing it needed. A few articles of luxury or necessity, such as gold, silver, iron, and salt, which could not be found on the Israelitish farms, were supplied by merchants, who carried them round the country, and for that reason were known as "soḥer" (from a root meaning "to wander"). These merchants were almost exclusively Canaanites, probably Philistines. Hence, when the goodwife sells her wool (Prov. xxxi. 24) she disposes of it to the Canaanites (A. V. "merchants"). The Israelite tribes were mainly settled

on the uplands of Palestine, and therefore were not touched by the streams of commerce which flowed by the two great caravan routes along the coast, through Tyre, Acco, and Gaza, to Egypt, and from South Arabia, through Petra on the east side of the Jordan, to Damascus (Herzfeld, "Handelsgeschichte der Juden," pp. 22, 23).

The chief references to commerce in the Old Testament are, accordingly, to that of other than Israelitish peoples—to Ishmaelites (Gen. xxxvii. 25) and Phenicians (Isa. xxiii.; Ezek. xxvii. 27). It is only with the reign of Solomon that any signs are given of extensive external trade on the part of the Israelites. Solomon was himself a large exporter of wheat and oil, which he paid to Hiram, King of Tyre, for timber and the use of skilled workmen (I Kings v. 25 [Hebr.]; I Kings vii.). He doubtless obtained horses and chariots from Egypt (I Kings x. 28, 29) by similar payments. It is even recorded of Solomon that he sent ships of Tharshish every three years from Ezion-geber to Ophir, whence the fleet brought back gold, silver, iron, apes, and peacocks (I Kings x. 22). Solomon's example evidently led to a general development of trading (I Kings x. 15), but it was not followed up by his successors. Jehoshaphat tried in vain to revive the voyages to Ophir (I Kings xxii. 48), and the Prophets when speaking of merchants identify them with Canaanites or Philistines (Hosea xii. 7; Isaiah xxiii. 11; Zeph. i. 11; compare Job xli. 6). It has been assumed from the songs of Deborah, Jacob, and Moses (Judges v. 17; Gen. xlix. 13; Deut. xxxiii. 18, 19) that the tribes of Dan, Zebulun, and Issachar were connected with the Mediterranean trade; but there is very little evidence of this, and the ships used were known by a foreign name as "ships of Tharshish."

**Solomon's Foreign Commerce.**

There seem to have been some attempts to encourage foreign trade in the northern kingdom, as Ahab is reported to have obtained from Ben-hadad the right to have "ḥuzot" in Damascus (I Kings xx. 34); in other words, the Israelites were allowed a special street or bazaar in the market of Damascus. A somewhat similar activity on the part of Judah is indicated in Isaiah ii. 6 (Hebr.), where the "contracts made with the sons of aliens" refer, according to Cheyne, to the renewed commercial activity of the reigns of Uzziah and Jotham (II Kings xiv. 22, xvi. 6). The treasures of the kings must have been obtained indirectly from commerce; the tribute of Hezekiah to Sennacherib, which, according to the Taylor cylinder, amounted to 30 talents of gold and 800 of silver, besides precious stones, must have been secured in this way. The luxurious feminine apparel indicated in Isaiah iii. 18–24 must also have been obtained by commerce. Notwithstanding this, the merchant's profession was despised (Hosea xii. 7; compare Ecclus. [Sirach] xxvi. 29, xxvii. 2). The few laws relating to business in the Pentateuch and dealing with weights (Lev. xix. 35, 36), loans to the poor (*ib.* xxv. 36, 37), usury (Deut. xxiii. 20), debts in the Sabbatical year (Deut. xv. 2), and slave-trading (Lev. xxv. 44, 45), show that very little business was done. The fact that even tribute was paid in kind (I Sam. xvi. 20, xvii. 18) proves that not much attention was paid to commerce, as is also proved by the fact that no coined money was made till the time of the Maccabees (see Money).

The highlands of Palestine in Bible times do not seem to have supplied very much material for foreign commerce. Honey, balsam, wheat, and oil were forwarded to Phenicia (I Kings v. 11; Ezra iii. 7; Ezek. xxvii. 17), while spices, balm, myrrh, honey, pistachio nuts, almonds, and oil were forwarded to Egypt (Gen. xxxvii. 25; Hosea xii. 1). In return timber was sent from Phenicia (I Kings v. 11); corn, horses, and chariots from Egypt (Gen. xli. 57; I Kings x. 29); gold, silver, spices, precious stones, ivory, apes, peacocks, armor, and mules from Arabia, Ophir, and other Eastern countries. Wool and sheep were sent as tribute from Moab (II Kings iii. 4). Within Palestine itself salt was sent from the Dead Sea, cattle and wool from the pastures beyond the Jordan, corn chiefly from the plain of Esdraelon. These were sent up to the markets, one of which seems to have been at Jerusalem, at a place called "Maktesh" (Zeph. i. 11); later on there was a market even in the Temple precincts (John ii. 14).

**Exports and Imports.**

Merchants carried wares to their customers or to the markets (Neh. xiii. 16) by caravans of camels, asses, mules, or oxen (Gen. xxiv. 10, xlii. 26, xliii. 18; I Kings v. 7; I Chron. xii. 40); sometimes merchandise was carried by slaves (II Kings v. 28).

After the return from the Exile the small and impoverished Jewish community had little business to transact except at Jerusalem, and even there it was conducted mainly by Phenicians (Neh. iii. 31, 32; xiii. 15–20). When Jonah sailed for Tarshish he had to embark in a Gentile vessel, showing that little maritime trade was undertaken by the Jews. With the spread of Hellenism in the East, however, there were Greek mercantile settlements in Ptolemais, with connections with the coast of Palestine along the Gaza, Ashkelon, and Dor route (Schürer, "Geschichte," ii. 15); and by the time of Hyrcanus I. Athenian merchants came regularly to Judea (Josephus, "Ant." xiv. 8, § 5; "Corp. Insc. Att." ii., No. 470). It was with the intention of developing the foreign trade of Judea that Simon Maccabeus took Joppa (I Macc. xiv. 5), and similarly Herod built Cæsarea for a port (Josephus, *l.c.* xv. 9, § 6).

**After the Exile.**

By Maccabean times, indeed, it seems to have become a custom for the villagers to carry their products into towns once a month (I Macc. i. 58). Later on this became extended to twice a week, Mondays and Thursdays being traditionally set aside as market days; and the custom of having special services in synagogues on these days can be traced back to this period. Jerusalem became the commercial center of the whole country, and mention is made there of markets for horses and wool ('Er. x. 9), for ironware, clothing, lumber (Josephus, "B. J." ii. 19, § 4; v. 8, § 1), and for fruit (Beẓah v. 8). Besides these, there were markets at Hebron, Emmaus, Lydda, Antipatris, Haishub, Patris, Beth Hino, Sepphoris, Tiberias, Scythopolis, and Botna, the last three being especially devoted to cereals, which were exported

**Markets.**

through Kesib to Tyre (Yer. Dem. i. 3), and from Arab in Galilee to Sepphoris (Yer. Ta'an. iv. 1); olives were sent to Italy (Shab. 26a; Josephus, *l.c.* ii. 22, § 2), and olive-oil was sent to Syria and Egypt (Pliny, "Historia Naturalis," xii. 54). The main ports engaged in these exports were Ashkelon, Joppa, Gaza, Ptolemais, Rephia, Yabne, Cæsarea, Dor, and Haifa.

Some outside trade in silk passed through Palestine into Tyre (Yer. B. Ḳ. iv. 2, vi. 7). Most of the more luxurious products were imported. As against 87 different materials produced in Palestine itself, Herzfeld enumerates 133 brought from almost all the known lands of antiquity: camels from Arabia (Ket. 67a); asses from Libya (Shab. 51b); byssus from Pelusium and India, to form the dress worn by the high priest on the Day of Atonement (Yoma iii. 7); linen and "ḥimuẓa" from Rome (Yer. 'Ab. Zarah ii. 10; M. Ḳ. 23a); a garment called a "gomed" from Arabia (Kel. xxix. 9), as well as pottery (Kel. v. 10; Men. v. 9) from the same place; spoons from Sidon and wines from Ammon and Media (Sanh. 106a; Pes. ii. 1). Beans and linseed came from Egypt (Ma'as. v. 8); damsons from Damascus (Ber. 39a; B. Ḳ. 116b); palms, dates, and carpets from Babylon; timber, wine, and purple from Phenicia; wine, oil, and lumber from Syria. Specially important was the trade with Egypt, which probably took some of the cereals from Palestine in exchange for beans and writing-material. Philo speaks of several Jewish shippers and wholesale merchants in Alexandria ("In Flaccum," § 8). Many Egyptian Jews attained considerable wealth by this means. Arion is said to have lent Joseph the "publican" no less a sum than 3,000 talents (Josephus, "Ant." xii. 4, § 7), and the alabarch Alexander lent 200,000 drachmas to Agrippa (*ib.* xviii. 6, § 3).

**Trade with Egypt.**

Salted fish was a specially favored article of commerce, as may be seen from the fact that Jerusalem had a fish-gate (Neh. iii. 3); it was brought from Egypt (Maksh. vi. 3) and Spain (Shab. xxii. 2) probably to Acco, whence the proverb "to send fish to Acco," corresponding to the English "to carry coals to Newcastle." Lake Tiberias was also the center of a great fishing industry. Josephus enumerates no less than 230 boats sailing upon it at one time ("B. J." ii. 21, § 8). Several kinds of traders are mentioned—cloth-dealers, horse-dealers, and cattle-dealers (Kil. ix. 5; M. Ḳ. ii. 5; B. M. 51b; 'Ab. Zarah i. 6; Shek. vii. 2). These carried their accounts in books ("pinkes," from the Greek πινάξ) made of two boards joined together with a hinge, and covered with wax on which marks could be made. Markets were held every Friday (Sifra 140b), and at Gaza, Acco, and Botna there were great fairs where slaves and horses were sold (Yer. 'Ab. Zarah i. 4). Goods were sold by contract (Shab. 120b) and paid for by bills which themselves were sold for cash before maturing (B. M. iv. 9). Merchants of different towns communicated by post (Shab. x. 4, 19a), and there even seems to have been a kind of parcel-post (R. H. 9b). Prices seemed to be fixed by local authorities (B. M. v. 7), and any speculation in necessaries, such as corn, wine, or oil, was deprecated (B. B. 90b).

Notwithstanding this evidence of considerable commercial activity, it can not be said that the Jews in early post-Biblical times were at all inclined to commerce. Josephus, indeed, says: "We do not dwell in a land by the sea, and do not therefore indulge in commerce either by sea or otherwise" ("Contra Apion," i. 12). Several of the chief sages of the Talmud, however, were traders. Eleasar ben Azaria dealt in wine and oil (B. B. 91a). Notwithstanding this, many sayings in the Talmud show that little importance was attached to commerce as a means of livelihood; *e. g.*, "have little business" (Abot iv. 14); or, "the less trading the more Torah" (*ib.* vi. 6). It was recommended to lay out one's money in three parts: one-third to be invested in land; one-third in goods; one-third to be kept on hand (B. M. 42a). It may be of interest to conclude this account of trading among the Jews of Biblical and Talmudic times by the details given by Herzfeld relating to the prices of objects mentioned in these two sources, arranging the objects in the usual order: grain, cattle, fowl, fruit, wines, dress, slaves, beasts of burden, chariots, fields, vineyards, and houses, finishing with wages and fees. See accompanying table.

**Prices.**

Hitherto there had been no signs of any special predilection or capacity for commerce shown by Jews, but they had developed special aptitudes in that direction by the early geonic period, when they are everywhere mentioned as merchants. As soon as the Teutonic nations had settled down after the great migrations of the fifth century, Jews are found mentioned together with Syrians as merchants at Narbonne and Marseilles (Gregory, "Epistles," vii. 24, 45). The Frankish kings bought goods from them (Gregory of Tours, "Hist. Gall." iv. 12–35, vi. 5, vii. 23), and they occur as traders at Naples (Procopius, "De Bello Gallico"), Palermo (Gregory, "Epistles," ix. 55), and Genoa (Cassidorus, "Epistles," No. 33). They even chartered ships: Gregory of Tours ("De Gloria Martyrum," p. 97) mentions a Jew who owned a vessel sailing between Nice and Marseilles. It is recorded of Charles the Great that, after watching a ship nearing Narbonne, he decided that it was not a Jewish, but a Norman, vessel (Pertz, "Monumenta," ii. 737). The Visigoth king Egica, indeed, forbade them to engage in maritime commerce ("Leg. Visig." xii. 2, 18). They were particularly active in the slave trade (Agobard, "Opera," ed. Baluze, pp. 62–65), and Gregory the Great protested against their activity in this direction in North Gaul ("Epistles," ix. 36). It has been conjectured that through their means England was brought within the pale of Christendom (Jacobs, "Jews of Angevin England," pp. 3, 4). See Slave Trade.

The cause of this sudden commercial activity and predilection for trading is probably to be found in the rise of Islam and its control of the lands whence came most of the luxuries demanded in Europe. Christians could not trade in Mohammedan countries, nor Moslems in Christendom, consequently an opening was left for Jews, who were tolerated in both spheres as commercial intermediaries (Cunningham, "Western Civilization," ii. 49, Cambridge, 1901). Within two centuries after the foundation of Islam the Jews appear to have almost monopolized the

| | Quantity. | Price. | References and Remarks. |
|---|---|---|---|
| Wheat | seah | 1 denarius | Peah viii.; 'Er. viii. 2; Ta'an. 19b. |
| " | " | 2 denarii | B. B. 91b. |
| " | " | sela' | Ta'an. 19b (famine). |
| " meal | " | ¾ to 1 den. | Shek. iv. 9. |
| Barley | " | ½ shekel | II Kings vii. 1. |
| Ox | one | mina (100 den.) | Men. xiii. 8. |
| " | " | 1-2 mina | B. K. iii. 9. |
| Cow | " | 100 den. | Tos. Shek. ii. 3. |
| " | " | 200 " | Tos. 'Ar. iv. 4. |
| " | " | 30 " | B. M. 69b. |
| Oxen | two | 50 shekels | II Sam. xxiv. 24 (with threshing-floor). |
| Calf | one | 20 den. | Men. xiii. 8. |
| Calves | 100 | 100 gold den. | Tos. B. M. v. 4 (one for 25 silver issar). |
| Ram | one | 2 sela', 8 den. | Men. xiii. 8; Ker. v. 2. |
| " | " | 2 shekels | Lev. v. 15. |
| " | " | 1-2½ sela' | Tos. Ker. iv. 3. |
| Sheep | 100 | 100 gold den. | Tos. B. M. v. 1 (one for 25 silver den.). |
| " | one | 1-3 sela' | Shek. ii. 4. |
| " | " | 2, 4, 5 sela' | Tos. Ker. iv. 3. |
| Lamb | " | ½ sela' | Hag. i. 2; Bek. 11a. |
| Meat | litra | ¼ den. | Gen. R. 49 [?]. |
| Doves | pair | gold, silver den. | Ker. i. 7 (exceptional). |
| Sparrows | " | issar | Matt. x. 29. |
| " | five | 2 issar | Luke xii. 6. |
| Figs | 3-4 | 1 issar | Ma'as. ii. 5, 6. |
| Pomegranate | one | 1 peruta (⅛ issar) | Me'i. vi. 4. |
| Citron | " | 1-2 " | " " |
| Wine | xestes (sextar.) | 4 loma | 'Ab. Zarah 34b. |
| Olive-oil | amphora | ¼ Tyrian sela' | Josephus, "B. J." ii. 21, § 2. |
| " | 80 xestes | 4 den. drachm. | *idem*, "Vita," § 13. |
| Shirt | one | ¼ den. | Yer. Shab. viii. 7. |
| " | " | 5 " | Tos. B. M. iii. 3. |
| " | " | 1½ gold den. | Me'i. vi. 4. |
| Tallit | " | 12 den. | " " |
| " | " | 20 " | Tos. 'Ar. iv. 2. |
| " | " | 50 " | Tos. Shek. ii. 4. |
| Cap | " | ¼ " | B. K. 119a. |
| Mantle | " | ⅛ " | |
| | | 12 mina | B. B. ix. 7 (exceptional). |
| Slave | " | 20 shekels | Gen. xxxvii. 28 (Joseph). |
| " | " | 30 " | Ex. xxi. 32. |
| " | " | 50 " | Lev. xxvii. 3, 4. |
| " (female) | " | 30 " | " " |
| " | " | 100 " | 'Ar. vi. 5. |
| " | " | 120 drachmas | Jos. "Ant." xii. 2, § 3. |
| Ass | ..... | 100-200 den. | B. K. x. 4. |
| Horse | " | 150 shekels | I Kings x. 29. |
| Chariot | " | 600 " | " " |
| Field | ..... | 50 " | Lev. xxvii. 16 (requiring a homer of oats for seed). |
| Vineyard | ..... | 1,000 " | Isa. vii. 23; Cant. viii. 11 (with 1,000 vines). |
| House | ..... | 10 gold den. | Yer. Ket. iv. 13. |
| Wages (day-laborer) | ..... | 1 den. | Matt. xx. 2. |
| Wages, Hillel's | ..... | ½ den. | Yoma 35b. |
| Wages (chaplain) | ..... | 10 shekels per annum | Judges xv. 10. |
| Fee of a doctor | ..... | 2 den. | Luke x. 35. |

trade between Europe and Asia. There is a remarkable passage in the "Book of Ways," written about 817 by Ibn Khordadhbeh (ed. De Goeje, in "Bibl. Geogr. Arab." vi. 114), giving the routes adopted by these Jewish merchants.

ROUTES OF THE JEWISH MERCHANTS CALLED RADANITES.

"These merchants speak Persian, Roman [Greek], Arabic, the language of the Franks, Spanish, and Slav. They journey from west to east, from east to west, partly on land, partly by sea. They transport from the West eunuchs, female slaves, boys, silk, castor, marten and other furs, and swords. They take ship in the land of the Franks, on the Western Sea, and steer for Farama [Pelusium]. There they load their goods on the backs of camels and go by land to Kolzum [Suez] in five days' journey over a distance of twenty-five farsakhs [parasangs]. They embark in the East Sea [Red Sea], and sail from Kolzum to El-Tar [port of Medina] and Jeddah [port of Mecca]; then they go to Sind, India, and China. On their return they carry back musk, aloes, camphor, cinnamon, and other products of the Eastern countries to Kolzum, and bring them to Farama, where they again embark on the Western Sea. Some make sail for Constantinople to sell their goods to the Romans; others go to the palace of the king of the Franks to place their goods.

"Sometimes these Jew merchants, when embarking in the land of the Franks in the Western Sea, make for Antioch [at the mouth of the Orontes]; thence they go by land to Al-Jabia [?], Al-Hanaya [on the bank of the Euphrates], where they arrive after three days' march. There they embark on the Euphrates for Bagdad, and then sail down the Tigris to Al-Obolla. From Al-Obolla they sail for Oman, Sind, Hind, and China.

"These different journeys can also be made by land. The merchants that start from Spain or France go to Sous Al-Akça [Morocco], and then to Tangiers, whence they march to Kairowan and the capital of Egypt. Thence they go to Ar-Ramla, visit Damascus, Al-Koufa, Bagdad, and Bassora, cross Ahwaz, Persia, Kirman, Sind, Hind, and arrive at China. Sometimes they likewise take the route behind Rome, and, passing through the country of the Slavs, arrive at Khamlij, the capital of the Chazars. They embark on the Jorjan Sea, arrive at Balkh, betake themselves from there across the Oxus, and continue their journey toward Yourt, Toghozghor, and from there to China."

The name "Radanites" is a puzzle, but probably refers to the commercial metropolis of Persia—Rai (Rhaga), near Teheran, which was the commercial center for Armenia, Chorasan, and Chazaria (Ritter, "Asien," vi. 1, 595). The influence of the Radanites probably accounts for the adoption by the court of Chazaria of the Jewish religion (see CHAZARS), and it is also probable that the mission of a Jewish envoy from Charles the Great to Harun al-Rashid is connected with this extensive commerce. The Jews also appear to have taken wares from Byzantium to Prague, and to have exchanged them for corn, tin, lead, and slaves, from the Russians and Slavs who met them there (Ibrahim ibn Ya'ḳub, quoted by G. Jacob, "Handelsartikel der Araber," p. 9, Berlin, 1891). The large number of Arabic coins found throughout northeastern Europe (as many as twenty thousand in Sweden alone) shows the great extent of this Baltic trade with Chazaria, mainly conducted by Jews.

The spice trade appears to have been practically monopolized by Jews (Gregory of Tours, iv. 12, 35; vi. 5); and this was of consequence because of the demand for condiments to flavor the salted meats and fish on which medieval Europe lived during winter. An indication of the extent of their Lyons trade is found in the complaint of Agobard that, to suit their convenience, the market-day had been changed from Saturday to another day in the week ("De Insolentia," p. 64); indeed, so important had their commercial position in medieval Europe become by the tenth century that a usual formula in charters and like documents was "Jews and other merchants" (Stobbe, "Juden in Deutschland," pp. 103, 199, 200, 231). The emperor Henry IV. gave them permission to sell wine, pigments, and drugs (*ib.* p. 231). In the tenth century the commercial rivals of the Jews began to take measures to restrain their activity. The Venetians, for example, forbade ships' captains to take Jewish passengers on their voyages to the Levant (Depping, "Histoire du Commerce," ii. 22). Similarly as late as 1341 no Jew was allowed to pass from Aix to Alexandria, and only four each year for the Levant.

But the first systematic repression of Jewish com-

mercial activity began in the twelfth and thirteenth centuries during the Crusades. All trade in the towns began to be monopolized by the merchants' gilds, from which Jews were excluded. In England, for example, there is only one known instance of a Jew in a merchant gild (Kitchin, "Winchester," p. 108); so the only way in which Jews could obtain possession of merchandise was not by direct purchase, but as pledges for money lent. In this way, for example, Aaron of Lincoln came into possession of large quantities of corn at the time of his death (see "Trans. Jew. Hist. Soc. Eng." iii. 164, 165); and a large amount of corn was included in the property which escheated to the king on the expulsion of the Jews from Hereford (*ib.* i. p. 144–158). Heliot of Vesoul and his company similarly came into possession of stuffs and vestments which they transported by horses and carriages to various customers. They also sold wheat, soap, paper, wax, fur, leather, harnesses, kitchen utensils, spoons, forks, girdles, etc., besides horses and cattle (I. Loeb, in "Rev. Et. Juives," ix. 39); but these sales, which took place in the presence of the provost, and, probably, were mostly sales of pledges, can not be regarded as the ordinary sales of commerce, in which the buyer competes in open market and afterward sells at his own time, and without intervention of officials. Whatever the commercial activity of the Jews in the Middle Ages and after the Crusades, it was incidental to their MONEY-LENDING, TRADE OF, and PAWNBROKERS. W. Roscher traces to their activity in this regard the introduction into commercial law of three important innovations which indirectly affected commerce: (1) the making of loans on interest; (2) the retention of goods bought bona fide, which has been applied in later commercial law to bonds and other securities to bearer; (3) the introduction, or, at least, the extensive use, of bills of exchange ("Ansichten der Volkswirtschaft," ii. 231, Leipsic, 1878). It is still, however, a doubtful point whether bills of exchange were not introduced quite independently of the Jews (see EXCHANGE, BILLS OF).

**Influence of Crusades.**

Though, as a rule, Jewish commercial activity was from the twelfth century almost up to the nineteenth generally restricted to usury and petty trading, there are occasional instances of commercial dealings on a large scale, chiefly at the great seaports. Thus at Marseilles, between 1260 and 1299, a Jewish merchant named Mandrul, and others, traded in spices, cotton, and medicines, like sulfur and tartar, from Egypt, the Barbary States, the Balearic Islands, and Pisa, the chief trade being with Valencia, Acco, and Bougiah ("Rev. Et. Juives," xvi. 23). By this time Jews had lost their monopoly of the slave trade; only two cases of slave-dealing occurred at Marseilles at that period among Jews as against seven among Christians. Similarly, in 1248 there were twenty-nine money-changers among the Christians of Marseilles, but not a single Jew. Jews appear also to have been interested in the export of corn and wine from Vienna to Salzburg (Pertz, "Monumenta," ix. 706), and the Jews of Laibach in 1368 are reported to have become rich through trade with Venetians, Hungarians, and Croats (Scherer, "Rechtsverhältnisse," p. 519). It was indeed found necessary at times to prevent their competition with Christian merchants; thus the Jews of Linz in 1396 were forbidden to deal as merchants with the citizens of that town (Kurz, "Handel Oesterreichs," p. 89). In Spain the practise varied: in Castile, Henry IV. allowed the Jews to trade with Christians (Amador de los Rios, "Historia," iii. 134, 135), and there is evidence of a considerable wool trade between Navarre and England, conducted by Jews (Jacobs, "Spanish Sources," Nos. 1563, 1573, 1639, 1647), besides notices of dealers in cloth, fur, leather, silk, spices, timber, horses, mules, and wine (*ib.* p. xxxvii.); yet the Jews of Navarre were not allowed to sell anything without license from the king (*ib.* Nos. 1458, 1459). On the whole, fewer restrictions seem to have been placed upon the Jews in Spain than elsewhere; the silk industry was entirely in their hands (Grätz, "Geschichte," v. 396). This led to a remarkable extension of Jewish commercial activity when, in the fifteenth century, there spread throughout the world a class of persons which maintained intimate connections with Spain and Portugal at a time when those countries were receiving masses of the precious metals, which raised prices throughout Europe and gave abnormal profits to merchants, amounting, it is said, to between 300 and 400 per cent (Beer, "Geschichte des Welthandels," ii. 147).

**Instances of Medieval Commerce.**

The commerce of the Maranos served an important function in the development of trade between Europe, America, and the Levant. Manasseh ben Israel, in his "Declaration" to the English Parliament, gives an interesting account of the wide extent of Jewish trade due to their family connections and common language (ed. Wolf, pp. 2, 3). The precious metals mined in America were transported to Spain and Portugal, and thence, in exchange for Oriental goods, were passed on to Antwerp, which thereby became the financial center of Europe. Jewish Marano families were especially active in all these countries. The Caceres family had members in Hamburg, England, Austria, the West Indies, Barbados, and Surinam in the middle of the seventeenth century. Similarly extended connections are found with the Conegliano and Alhadib families. The Mendez family was connected at first with Antwerp, then with Constantinople, while a branch, the GRADIS family, settled at Bordeaux, dominated French colonial trade. Benjamin Gradis sent out wine, alcohol, meal, and pickled meats to Cayenne, Martinique, and San Domingo, getting sugar and indigo in return. The Maranos were especially active in the American interstate trade. From Curaçao Joshua Mordecai Henriquez shipped to New Netherland in 1568 Venetian pearls and pendants, thimbles, scissors, knives, and bells. The Jewish trade from Jamaica became so extensive that the English traders of that island petitioned against Jews being allowed to trade from it unless they became endenizened. By 1753 the greater part of the British trade with the Spanish West Indies was in the hands of the Jews, especially the trade of Jamaica with the Spanish main ("Consideration on

**Marano Trade.**

the Act of 1753," p. 40). Aaron Lopez of Newport had no less than thirty ships engaged in this trade (see M. J. Kohler, in "Pub. Am. Jew. Hist. Soc." x. 62). This trade was naturally fostered by the Jews of New York, who were not allowed to engage in retail trade from 1683 (*ib.* v.). From Marseilles an extensive trade with the Levant was maintained by Spanish Jews. In the ten years 1670–79 the firm of Joseph Vaez Villarreal & Company insured ships to the amount of 866,400 livres ("Rev. Et. Juives," xi. 142). In 1693 merchants of Marseilles petitioned the intendant of Provence not to allow French subjects to lend their names to Jews bringing silk from the Levant, especially from Smyrna (*ib.* xii. 270). The Gorneyim of Algiers practically monopolized the trade between that port and Leghorn in the seventeenth century. (Grünwald, "Juden als Seefahrer," 1902, p. 48).

Meanwhile in Central Europe a special Jewish commerce was being developed in connection with the great fairs, especially during the Thirty Years' war. They purchased the soldiers' loot and thus acquired capital. The position of Jews as pawnbrokers led naturally to pedling. These pedlers often developed into traveling traders, purchasing the products of the villages, especially furs and leather, which they sold at the FAIRS, especially at the great fair at Leipsic, which, after the close of the Thirty Years' war, became a clearing-house for the wares of North Germany. During the last quarter of the seventeenth century, 15,620 Jews, with 2,362 dependents, visited the three annual fairs at Leipsic, making an average of nearly 240 Jews at each fair. These came from all quarters of Europe; not less than 321 places are mentioned by M. Freudenthal ("Die Jüdischen Besucher der Leipziger Messen," Frankfort, 1902). Chief among these were Prague, Hamburg, Halberstadt, Berlin, Dessau, Frankfort, and, beyond Germany, Amsterdam and Venice. As early as 1590 Jews used to import fur, leather, lumber, and grain from Moscow to Gnesen. The memoirs of Glückl von Hameln show that these visits to the fairs were of social as well as of commercial importance. The Frankfort fair became the center of the Hebrew book trade in the seventeenth century ("Rev. Et. Juives," viii. 75). By this means new connections were made with different parts of Europe by the rising Jewish merchants, and the international trade of the continent became concentrated for a time in their hands. The fur trade in particular was monopolized by Jews, owing to their wide connections, ranging from Novgorod to Nantes ("Rev. Et. Juives," xxxiii. 97). Similarly the Jews of Avignon, in the seventeenth century, used to travel as far as Nimes and Montpellier (*ib.* xxxiv. 280), where they sold mules on credit, and thus took the business out of the hands of the Christian merchants of Languedoc. In 1738 the latter obtained a decree from the intendant of Provence prohibiting the sale of mules by Jews, though this decree was afterward withdrawn. In like manner German and Polish Jews, toward the end of the eighteenth century, settled in the chief English ports of the south and west as small pawnbrokers and shopkeepers, sending out agents from Monday to Friday to the neighboring villages (L. Wolf, "Family of Yates and Samuel," p. 2, London, 1901).

**Central Europe.**

The amount of trade conducted by the Jews depended in a large measure on the municipal or other authorities. In 1603 Henry IV. granted to Jews of Metz the right to trade, which was confirmed by Louis XIV. in 1657 (Jost, "Geschichte," ix. 31). So, too, the Jews of Leghorn were permitted to trade from 1668 (Bedarride, "Les Juifs," p. 364); on the other hand, the Jews of Rome and Ancona were only permitted to deal in second-hand clothing (Vogelstein and Rieger, ii. 198). As a rule, however, the right to trade was one of the municipal rights, and these were not granted the Jews till well on toward the middle of the nineteenth century. They were therefore generally confined to pawnbroking, pedling, and second-hand clothing, in which for a considerable time they had a monopoly. With the spread of colonization Jewish merchants found new spheres, especially in the Anglo-Saxon world, where there was little opposition to them. The firms of Montefiore in Australia, of Mosenthal and of Bergtheil in South Africa, were among the pioneers of those colonies, and a large proportion of the English colonial shipping trade was for a considerable time in the hands of Jews. On the continent of Europe Jews performed a special function in mediating between the domestic industries of the villages and the markets and manufactories of the chief towns. Thus in Vienna the woolen manufacturers obtained their raw material from Jewish traders who traveled round to Iglau, Reichenberg, and Brünn. Before the emancipation many expedients had to be resorted to before this centralization of the wool industry could be effected. Thus the firm of Tuchowsky used to have a Christian agent at Vienna to represent its interests. When he died one of the firm had to submit to baptism in order to reside in Vienna (S. Mayer, in Bloch's "Wochenschrift," Nov. 14, 1902).

**Restrictions on Jewish Trade.**

Owing to a variety of circumstances the number of Jews applying themselves to commerce is heavily in excess of their proportion to the general population. Thus in Prussia in 1861 among adult workers 58 per cent of Jews were engaged in commerce as against 6 per cent of the rest of the population (Legoyt, "Immunités," p. 34), while in Italy the proportion was as 55 to 5. These figures are somewhat misleading, as most Jews live in cities; but, after allowing for this factor, a large discrepancy still remains. At Berlin, *e.g.*, in 1871 61.4 per cent of Jews were in commerce against 15.4 of the rest of the population (H. Schwabe, "Berlin in 1871," p. 100); in Vienna, 33.1 per cent against 11.5 per cent (Jeitteles, "Israeliten zu Wien"). Altogether it may be said that thrice as many Jews adopt commercial pursuits. The particular branch of commerce in which Jews appear to excel is mainly the "commerce of intangibles"—that is, dealing with money per se—and they excel as factors and shippers (see BANKING; FINANCE). The clothing trades seem to be largely in the hands of Jews, both as regards manufacture and the wholesale and retail trade. This may have developed out of the restric-

**Numbers Engaged in Commerce.**

tion to the sale of second-hand clothing, but is probably due more to the economic pressure brought to bear in the Russian ghettos. The trade in furs and feathers is also largely in Jewish hands as a relic of the old peregrinations of the Jewish pedlers in East Europe, and can be traced back to the time of the Chazars. The fancy-goods trade is almost invariably a trade in imports, and here the cosmopolitan connections of the Jews have helped them to achieve conspicuous success. In England the fruit trade is wholly in the hands of Jews, because fruit can be sold on Sunday, and therefore the keeping of the Sabbath is not an obstacle to Jewish fruit-traders. In the United States the most striking characteristic of Jewish commerce is found in the large number of department stores held by Jewish firms.

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G. J.

——**In Russia:** Under the Polish régime—that is, up to the end of the eighteenth century—commerce was almost the only occupation followed by the Jews in Russia. Neither the upper nor the lower classes among the non-Jewish native population cared to engage in it; and it consequently became centralized in the hands of the Germans and the Jews. As early as the fourteenth century there was a Jewish bazaar in Wilna. During the Middle Ages the Jews of Poland and of Lithuania were engaged in agricultural and industrial pursuits only in a small degree. After the Polish provinces had been annexed to Russia, and especially in the latter half of the nineteenth century, the Jews were attracted to handicrafts; but owing to certain restrictions placed on these occupations they were compelled, as they are even to-day, to rely chiefly upon commerce and finance.

The closing years of the nineteenth century were marked by a serious decline of Jewish commerce in Russia. Owing to a steady increase in the number of Jewish merchants, especially in the western regions, and to the consequent keenness of competition, commerce could hardly have been lucrative. The chief obstacle to its development was, and still is, the lack of capital, for the poverty of the Jewish population is extreme.

**Business Conducted on Credit.**

Business is frequently started exclusively upon credit. Consequently, when the manufacturer reduces or withdraws credit, the Jewish merchant is often forced to declare himself insolvent. But the manufacturer is not always the trader's only creditor. Advances secured by chattel mortgage are made by banks, by mutual loan associations, and by private persons. Usually the interest charged is very high, especially to small dealers. The "wocher"—that is, the plan of paying off a debt in weekly instalments—prevails. The profit is mostly absorbed by the interest on the capital borrowed. Therefore, in order to secure an income, it is often necessary to put the capital repeatedly into circulation. By adopting this course the turnover of the Jewish merchants is, other things being equal, greater than that of their Christian competitors; but, notwithstanding their resourcefulness, the Jewish merchants do not realize as large a percentage of profits as do the Christians.

The foregoing applies to Jewish merchants doing business on a moderate scale. The majority of the Jews in the cities and villages within the PALE OF SETTLEMENT are not able to start business even on credit, and are therefore compelled to trade in small wares. Opening a small store on some street-corner, they stock it with a few rubles' worth of goods, and make a profit of from twenty to thirty copecks a day. Frequently the business equipment consists only of a single stand stocked with provisions. Dealers of this kind are very numerous in the Jewish centers, as in Wilna, Minsk, and Kovno, where the percentage of poor Jews is exceptionally large. Thus, in Wilna their business center consists of a cluster of dark alleys, permeated with a fetid atmosphere, and resigned to rows of dirty, ill-smelling stores and stands. Although the range of prices is astonishingly low, little business is done, and often the dealers in the district outnumber the customers.

**Branches of Trade.**

The Jewish interest in lumber, in agricultural produce, in the export of grain, flax, butter, eggs, fruit, wines, and tobacco, and in kerosene, is considerable. Before the promulgation of the law making the sale of liquor a government monopoly, the Jews were active in the retail sale of vodka. At present Jewish merchants supply alcohol to the government in considerable quantities. In general, government contracts have been monopolized by the wealthier Jews. In recent years, however, many of the governmental departments have declined the services of Jewish contractors.

The Jews are prominent in the trade in grain. They have established branch offices in the chief centers of the grain-producing regions. In the autumn their agents travel through the grain belt and purchase its produce. Small dealers establish themselves at the railroad stations. They pay up to ninety-five per cent of the value of the grain shipped, deposit the bills of lading in a bank, and then send an order for sale to the agent at the port. When the sale has been consummated and the money from the commission agent received, accounts between seller and purchaser are adjusted. The dealers forward the grain to Black Sea and Baltic ports and to German frontier-towns like Danzig, Königsberg, etc. The number of Jews engaged in the grain-trade is considerable, and embraces buyers, commission agents, bankers, brokers, etc. To the poverty of the crops recently harvested in South Russia may be attributed the present (1902) deplorable condition of the Jews in that region.

A considerable portion of the Jewish population is engaged in the lumber trade. The Jews buy the standing timber from the landowners, especially in western Russia, and manufacture from it articles of various kinds for the home and foreign markets.

The part taken by the Jews in fairs, which are a distinguishing feature of trading life in Russia, also

deserves notice. Whenever a fair is held they supply the peasants who visit the fair with all kinds of household necessities, such as iron, salt, kerosene, sugar, and dry-goods, in exchange for their farm products. To the development of railroads in recent years may be attributed the decline of this method of trading. Another obstacle calculated to shut out the Jews from this class of trade is the law prohibiting them from living in small towns and villages. Practically no recent statistical data on Russian-Jewish commerce are available.

**Fairs.**

There are still some legal restrictions on Jewish commerce in force even within the Pale of Settlement. A typical example is the prohibition against dealing in objects held sacred by Christians, such as holy images and the like. Prior to the government monopoly of the sale of liquors, the Jews, while permitted to engage in that business, were hampered by various restrictions. Thus, they were forbidden to sell beyond the Pale; and within the Pale the sale was allowed only in houses owned by the sellers.

**Anti-Jewish Restrictions.**

The chief obstacle which embarrasses Jews engaged in commerce in Russia is their exclusion from the interior governments of the country. Those enrolled in the mercantile gilds are allowed to go there only for the purchase of commodities: members of the first gild are allowed to stay six months; those of the second gild, only two months. At certain fairs temporary sojourn only is permitted. Artisans domiciled in the interior governments may deal in their own manufactures. If a Jew be found trading in prohibited articles, these articles are confiscated, and the transgressor is sent to the Pale of Settlement. A five years' enrolment with the merchants of the first gild in governments within the Pale confers the privilege of enrolment in the first gild in the interior governments. In consequence of this measure many of the wealthier Jews enroll as merchants, although not actually engaged in any business, to obtain the right of residing wherever they please. Those engaged in the liberal professions, physicians, druggists, etc., enjoy the privilege of settling wherever they may choose, though their right of engaging in business outside the Pale has often been contested by the administration. The senate, however, has invariably decided in their favor. For statistics regarding Jewish commerce in Russia, see RUSSIA.

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**COMMERCIAL LAW:** According to Jewish law persons legally capable of entering into any form of contract are legally capable of making commercial contracts also; but it must not be forgotten that girls reach majority at twelve and boys at thirteen. Three kinds of incapables are barred out: the deaf-mute, the unsound in mind, and the minor. Bondmen are excluded because their possessions as well as their earnings belong to their masters. Married women have not full legal capacity, for they lack the control of their property, and their earnings belong to their husbands. But the authorities recognize the wife that "trades [buys and sells] within the house" with the permission of her husband (Shulḥan 'Aruk, Ḥoshen Mishpaṭ 62, 1); in fact, a woman may marry with the agreement that the husband shall have no interest in her property or its income (Ket. ix. 1). Yet the great majority of those women who have carried on trade and industry in Israel, often on a large scale and with marked success, have done so simply in the names and as the agents of their husbands.

There is an Assyrian word used in the Talmud for "partners" (שותפין), but in the Mishnah it is applied mainly to joint owners of land. In the Codes it is used both in this sense and in that of "partners" (Maimonides, "Yad," Sheluḥin, *passim*). It will be seen under PARTNERSHIP that its formation is clogged by many doubts and formalities. Of joint-stock companies or trading corporations the Talmud and the Codes show little trace; there were, indeed, societies in Palestine holding their property in common and working for the common profit—the Essenes, for instance—but neither the inclinations nor the purposes of these societies were in any way commercial, and seldom, if ever, did they go to law. Old trading companies may, perhaps, be recognized in the mutual insurance companies mentioned below, or in the caravan (שיירא) repeatedly spoken of in the Talmud; but nothing is known from that source as to their workings as legal entities.

**Partnership.**

The commonwealth of Israel in its palmiest days troubled itself but very little about ships, and controlled hardly any of the ports on its coast-line. Its maritime trade fell to Phenicians and Philistines. There were, however, in Mishnaic times, Jews who owned trading-vessels; and in the article ALIENATION AND ACQUISITION the mode of making delivery of a vessel (ספינה) so as to give title to the buyer is discussed.

**Maritime Law.**

There is also, in a rather crude form, a law of jettison, or general average. Says a Baraita (B. Ḳ. 116b): "A ship is going along the sea; a squall arises and threatens to sink her, and they lighten her of her burden; then they take account, according to the weight, and not according to the money value; for they should not change from the usages of ship-owners." The reason of this rule is evidently that the owners of goods of small weight in proportion to value have done very little toward overloading the ship. No mention is made of other sacrifices for the common good than actual jettison; and the rule of apportioning the loss by weight rather unjustly relieves the ship-owner from contribution. But other laws on shipping, now generally in force, are not found. Rich Jews in the Middle Ages often owned ships and cargoes; but they of necessity settled disputes about these in the admiralty courts of the sea powers, not before their rabbis; and so no rulings on such disputes in the responsa literature, or in the Jewish Codes, are to be found.

There is but little mention of bills and notes in Jewish law, though it has been shown under ALIENATION that Abraham ben David was the first to suggest a form of bond with some elements of true negotiability; his idea, however, was not developed by later authorities. In questions of contracts with carriers and contracts of affreightment—that is, for carriage by water—the Talmud knows no special liability of the carrier; he is, like the shepherd, simply a hired keeper (see BAILMENTS). On that sort of affreightment known as a "charter party," where a single freighter hires the ship for the voyage, the Talmud (B. M. 79a, b) gives some points which Maimonides repeats in "Yad," Sekirut, vi. 4, but with a lack of clearness which indicates that the subject treated did not come up in actual practise.

**Marine Insurance.**

A Baraita, probably of the second century (B. Ḳ. 116b), contains the principles of marine insurance: "And ship-owners have the right to contract that whosesoever vessel is lost, they will get him another; but if it be lost through his fault [כוסיא (variant בוסיא; see Rabbinowicz, "Dikduke Soferim" *ad loc.*)] they do not replace it; if not through his fault, they replace it; and if he has lost his vessel while deviating from proper course, they do not replace it." This is the earliest known passage on insurance. The Justinian Code is silent; and when the Roman republic or empire, as Livy and Suetonius say, agreed to indemnify shippers against loss in case of war or famine, it was not insurance, for there was neither premium nor mutuality.

Another Baraita (B. Ḳ. 116b) approves mutual insurance among ass-drivers (חמרים), with this addition: "If he says, 'Give me [the money] and I will watch,' they do not listen to him"; for, as the Gemara explains, one of the considerations of the insurance is that every driver shall stay with the caravan and help to defend it. Note the phrases: "ship-owners have the right," "ass-drivers have the right," to insure. Generally, contracts depending on uncertain future conditions were not favored in Jewish law. Of life or fire insurance the Talmud knows nothing; nor is it cognizant of bottomry and respondentia bonds.

In the Jewish law contracts for hiring service are treated more from the moral than from the commercial standpoint. The subject of apprentices is also unknown to Jewish law, doubtless for the reason that boys are of age at thirteen and may dispose of their own services.

Of commercial remedies only the lien of the party in possession for work done and for advances is recognized in the Talmud, and this incidentally in the discussions on the liability for faulty work of mechanics entrusted with goods (B. Ḳ. 98–102); but there is none of the complication of the subject which has been introduced into modern law.

For the discussion of other points of commercial law see ACCEPTANCE; AGENCY, LAW OF; ALIENATION AND ACQUISITION; BAILMENTS; BROKER; CONTRACTS IN LAW; DEBTOR AND CREDITOR; OVERREACHING; PARTNERSHIP.

L. G. L. N. D.

**COMMISSION.** See BROKERS.

**COMMUNITY, ORGANIZATION OF.—Ancient and Medieval:** At the beginning of the common era there were Jewish communities at Alexandria, Rome, Salamis, Corinth, Athens, Delos, etc.; at Antioch (in Pisidia), Iconium, Smyrna, Ephesus, and other well-known cities on the Mediterranean and in Asia Minor. In Palestine, which even as a Roman province retained its essentially Jewish character, the whole country formed one community, with its center at Jerusalem, where the highest religious, judicial, and executive authorities were located.

After the destruction of Jerusalem by the Romans, the national life of the Jews was replaced by the communal life, on which the Roman form of government was impressed. But while the Romans reserved for themselves the government of the province, they did not interfere with the internal affairs of the communities. The Jews still had a center in the person of the patriarch ("nasi"), who had the disposal of communal offices, and the right to levy a tax (AURUM CORONARIUM), which right, on the cessation of the patriarchate, was transferred to the emperor. At an early date the Babylonian communities separated from those of Palestine, and had their own head, called "resh galuta" (exilarch), whose authority was greater than that of the patriarch.

The communities, whether found in כפרים ("villages"), עירות ("cities"), or כרכים ("walled towns"), were composed of בני העיר ("full citizens"—residents of more than twelve months' standing), יושבי העיר ("half citizens"—residents of from thirty days' to twelve months' standing), and "transients"—those who remained less than twenty days in the place. At the head of the community was a governing board (טובי העיר, פרנסים) consisting of at least three members, but usually of seven, and, in later times, of twelve. If brothers happened to be on the board, they had one vote only between them. All communal offices, even that of physician, were filled by appointment from the "court" with the concurrence of the community. The governing board, even where it had absolute authority, was expected to observe the wishes of the community. Membership in the board, as well as other communal offices, was sometimes hereditary.

**The Governing Body.**

The governing board conducted all the affairs of the community, giving special attention to the distribution of funds for alms; it apportioned communal and municipal taxes according to fixed rules, and decided on the acquisition and sale of communal property. It supervised the entire social and commercial life of the community, fixed weights and measures, the price of food, and the rate of wages; it issued police regulations, and could even interfere in the private affairs of the individual; and, in the interest of the community, could annul rules long sanctioned by usage and precedent. The board was responsible for the safety and the social and intellectual welfare of the community.

The Jews of ancient Rome were governed by a "gerusiarch," that is, a president of the communal council ("gerusia"); an archon (מנהיג or פרנס);

an Archisynagogue (ראש הכנסת); etc. (Berliner, "Magazin," i. 66; for the later communal government at Rome see Berliner, *ib.* ii. 31). In Sicily the following expressions were current: "dienchelele" (chief district rabbi); "manigliori" (from מנעל = "keeper of the keys of the synagogue"); "presbyter" (ḥazzan and shoḥet); "sacristano" (גבאי); "celebrare missam" (literally, "to celebrate mass"), to conduct services, etc. (Güdemann, "Geschichte des Erziehungswesens," ii. 71, 281). At Cologne the president of the community was called "Judenbischof" (Jewish bishop), and was assisted by a chapter. At Speyer the archisynagogue, appointed by the Catholic bishop, was at the head of the community.

The governing board was subject to the "dayyan" (judge, also called "ḥakam," or "zaḳen"), who was ordained by the nasi or exilarch, and was the final authority on ritual, civil, and political questions. He decided unaided in money matters (without being obliged to make restitution in case of an error of judgment), where otherwise three lay judges were required. Criminal cases were decided only by three scholars of standing (בית דין), who were usually elected for life to insure impartiality and respect. They did not, in general, draw a salary, but when their entire time was devoted to the affairs of the community, they might receive means sufficient for a bare subsistence. They had supervision over all religious and political affairs. Those who had been ordained at Babylon were called "rabbonim"; those ordained in Palestine were called "rabbis." The title of "ḥaber" (associate) was bestowed upon a person who had rendered special services to the community. He was considered in many cases as arbitrator. A community consisting of more than ten members was a synagogal community, and was obliged to secure a synagogue, the judicial and outer affairs of which were in the hands of a committee elected from the members of the governing board. It was not permissible to sell or exchange the synagogue, except in cases of extreme necessity, nor could the old synagogue be pulled down before the new one was built. Affairs pertaining to the ritual and liturgy were in the hands of the archisynagogue. (This term when applied to a woman, as in old Roman inscriptions, meant, no doubt, merely the president of a woman's philanthropic society, like the "parnesessa" at Rome in the sixteenth century.) The archisynagogue was especially honored, his office being for life and sometimes hereditary. In the Diaspora there were honorary titles, such as "fathers," or "mothers, of the synagogue"; thus, the title of "mater synagogæ" or "pateressa" was conferred upon Dona Gracia Mendesia. The "rosh ha-keneset" (archisynagogue) was subordinate to the "ḥazzan ha-keneset," whose orders were authoritative in synagogal and in general matters; he was also executor of the punishments decreed by the court, and performed the functions of the later "shammash," who is otherwise called שליח בית דין ("the messenger of the court") in the Talmud and by the Geonim.

**The Bet Din.**

The שליח צבור ("delegate of the congregation," or "leader in prayer") stood before God as representative of those who did not understand the import of the prayer. He, too, was an unsalaried official. All worthy persons, however, and especially those in straitened circumstances or in trouble, were allowed to lead in prayer on days of fasting and repentance. The lesson from the Torah was read by the קורא ("reader") although any one called upon was to read his own section. The weekly section was translated into the Aramaic vernacular by the מתורגמן ("dragoman"), who was entitled to compensation; and in order to insure the requisite minimum for the service, ten men, called Baṭlanim, received a regular salary to attend.

**Other Officials.**

The school, like the synagogue, was under the supervision of the community, which appointed the teachers (called variously מלמד תינוקות, מלפנא, סופר, מקרי ינוקא). The latter were paid by the parents of the children of school age, but this salary was generally so small that the community contributed an addition as צדקה ("relief"). No one who was unmarried, or under the age of forty, was employed as teacher. An assistant teacher (ריש דוכנא) was paid by the community when the pupils numbered forty or more; a second assistant being added when the number reached fifty. Private teachers were also allowed. A father or guardian was obliged to send his child to school, and he was not allowed to send the child to a neighboring school if there was one in his own community. Most of the communities had their own schoolhouses (בית המדרש), often adjoining the synagogues.

The management of the alms fund was an important matter; it was in the hands of a special committee (גבאי צדקה), chosen generally from among the members of the governing board, and hence also called פרנסים. The mere management, which involved no responsibility, was in the hands of one person; the levying of contributions, from which women, orphans, and the poor were exempt, was in the hands of two persons working together, who had the right to fine delinquents. The distribution was in the hands of at least three persons, for they had to decide on the amount of the relief, and any court dealing with money matters had to consist of at least this number. This office, also, was often hereditary, and the antecedents of the incumbent had to be irreproachable. In expending the money the wishes of the givers were to be considered. There were two chief classes of poor-funds: (1) The קופה ("box"), for feeding and clothing the resident poor. Every Friday evening a collection was taken up for them, and they were provided for during the coming week. (2) The תמחוי ("dish"), for the support of transients, for whom collections might be taken up on any day, in such amounts as were necessary. Non-Jews, also, were to be relieved, but those who begged from house to house received only a trifle from the fund. On special occasions, as on Purim, the poor received additional gifts. Money was also distributed in the synagogues for philanthropic purposes. Orphans were cared for by their guardians, or, if there were none, by the local court (בית דין).

**Benevolent Institutions.**

The irregular or special communal taxes were

levied only when occasion demanded, and only upon those directly concerned. This fund was managed by the treasurer (גזבר), who was a member of the governing board. The budget included the expenses (1) of the synagogue and its service, to which the full citizens, including orphans, contributed; (2) of education, such as the building of the schoolhouse and the occasional relief of the teacher, to which all members of more than two months' standing contributed; (3) of the poor-fund, consisting of (*a*) the "ḳuppah" (weekly food distribution), supported by all members of more than one month's standing; (*b*) the "tamḥui" (daily distribution of meals), supported by those of more than three months' residence; (*c*) the clothing fund, maintained by all residents of more than six months' standing; and (*d*) the burial fund, supported by all those of more than nine months' residence; (4) of the public safety, such as for walls, soldiers, etc., to which all full citizens and all landowners, and even orphans, contributed, Talmudic scholars only being excepted; (5) of the water-works, to which only those benefited contributed. The state taxes were apportioned among the communities, which divided them among their members. Only scholars were exempt from the poll-tax, while the tax on real estate was paid entirely by property-owners.

**Various Funds.**

Along these lines developed the life of the community ("ḳahal," pronounced "kohl" in the districts where German-Polish was spoken; compare the term "kohlstibel" = "communal room"). Yet the rabbi (the designation מר [compare מרת, applied to women to-day] was dropped toward the end of the twelfth century, being later replaced by רבי = "rabbi" [compare Zunz, "Literaturgesch." p. 284; Rahmer's "Jüd. Lit.-Blatt." vii., No. 31; Salfeld, "Martyrologium," xxiv.; on מארי and חכם באבאי at Aden, see Rinman, "Massa'ot Shelomoh," pp. 10, 110]) no longer had the high position enjoyed by the "resh galuta" of Babylon and the "nagid" in Egypt until the fifteenth century. Until the end of the thirteenth century he was independent of the community as an unsalaried official. In England, before the expulsion, there was one "presbyter omnium Judæorum Angliæ.," appointed by the king, generally for life. In Poland during the sixteenth century he was appointed by the king, in whose name he levied taxes and held court. The rabbinate in Bohemia was in a similar position during the same century; but here there was no regular district rabbinate, as in Galicia and Moravia. In Algeria at the beginning of the fifteenth century the appointment of the rabbi was subject to the sanction of the government. In countries bordering on the Rhine he was appointed every three years. Rabbinical synods were held in some places as early as the thirteenth century; at Bologna, after 1416. In Poland they were held annually, and known as the "wa'ad arba' araẓot," Council of the Four Lands.

In order to put an end to unpleasant rivalry for leadership in prayer, a salaried reader was appointed, who frequently discharged other religious functions and received the title חזן (ḥazzan). In his musical functions he was assisted by a "bass" and a "singer," and occasionally by boy choristers. The ḥazzan was usually elected by the unanimous vote of the congregation: it is on record that one refused nomination at the hands of the Archbishop of Cologne.

The taxes which the governments demanded from the communities were often paid with difficulty. In Spain and in England, about 1273, even children of ten had to contribute, and in the latter country the Jews at times paid one-twelfth of the royal revenues. In Anjou the taxes were collected by a "sindicus et procurator universitatis Judæorum." Where the Jews formed one-tenth of the population they often paid one-fourth of the taxes, more than one-half of this sum being frequently paid by the wealthier members of the communities; hence the moneyed aristocracy which arose toward the end of the seventeenth century. The rabbi (also his widow), other professional scholars, all salaried officials, and some physicians, were exempt from taxes; artisans paid only the poll-tax; in Christian countries the ḥazzan paid, but not in Mohammedan. Some communities elected a committee of ten to choose the rabbi, the ḥazzan, and the sexton (שמש). These three received perquisites. In Poland, Russia, and Hungary their salary was raised by collections at weddings; and they received special gifts ("kibbudim") during festivals.

**Communal Taxes.**

Wandering beggars were, and still are, a plague to communities, particularly as the latter were responsible for any trespasses of the former. At Metz every one was subject to taxation if a beggar remained eight days. The tax for the Holy Land was confiscated by the Roman emperors as "fiscus," the so-called "golden sacrificial penny" which the Jews had to pay to the emperor when he had extraordinary expenses (Würfel, "Juden in Nürnberg," p. 49; Ulrich, "Juden in der Schweiz," p. 12). Even to-day money is paid into the קופת ארץ ישראל ("the collection-box for Palestine"). In many countries (as in Austria down to modern times) there were also taxes on meat, wine, artificial light, strangers, dowries, luxuries, houses, imports, and exports. In Prague there was a tax even on the writing-material used by school-children; in Rome a tax was levied for the benefit of the circus. In Switzerland the Jews of the village communities paid from 15 to 20 florins to get timber and foliage for their tabernacles (Ulrich, *l.c.* pp. 32, 287).

**Fines and Imposts.**

In Nuremberg (Würfel, *l.c.* p. 32) the municipal council and judges had the right to appoint annually a committee and recorder, who saw that the community lived in peace and amity. In Zurich, in 1335, the Jews were required "to obey the burgomaster and city council. If any Jew injured another the latter was to bring the matter before the said burgomaster and council, and when they had decided according to their 'light,' he was to abide by their decision forever, appealing to no special Jewish law or to any higher court. He who did so was to be adjudged guilty of perjury, and pay two hundred silver marks as penalty" (Ulrich, *l.c.*). The foregoing was construed as applying even to the internal affairs of the synagogue.

In Spain all the communal decisions had to be

confirmed by the government. Here, however, as late as 1379, the community could inflict capital punishment; but this measure was taken only against the "malshin" (slanderer), a term which has been adopted into Spanish. An efficacious mode of punishment exercised by the Jewish court, and still employed by the Church, was the BAN ("niddui"), in its more stringent form called "ḥerem."

**Minor Officials.**

The communal elections took place in the various countries and communities at different times between Passover and the Feast of Tabernacles. The SCHULKLOPFER, generally identical with the שמש, was a curious institution. In Talmudic times, and later in Palestine, the "shofar" was blown at the beginning of the Sabbath. Still later (but as early as Yer. Beẓah 63a), mention is made of מקושה דכנישתא, the "Schulklopfer," or "synagogue-knocker," who, crying "In Schul herein!" knocked at the window with a hammer every morning except on the Ninth of Ab. Usually he tapped three or four times, but in cases of death, twice; on the Sabbath he used his fist instead of the hammer. The שמש also acted as public crier in the synagogue, invited to the festivities, called together the council, acted as bailiff of the court ("shammash bet din") in the absence of a special officer, and arranged for "minyan" (the number [10] of men required to be present at any religious services), to help form which the members of the community could be forced only on New-Year and Atonement days.

**Takḳanot.**

Extraordinary legislation for the community was made public by means of the "takḳanah" (enactment), proclaimed and sometimes posted in the synagogue, and written in a book. Such enactments were usually issued for a given time only, generally for five years. In this way was promulgated the decree of monogamy for western European Jews; the decision as to when and what taxes were to be paid, and as to when the "Schulklopfer" should go round. One of the earliest "takḳanot" (dating before the ninth century) decreed that the dowry secured to the wife in the "ketubbah" (marriage contract) might be taken from the personal property of the husband after his death. The decrees against pronouncing the name of God, and against making proselytes, are also old. In Sicily begging from house to house was forbidden, under pain of the ban, by the takḳanah. By this means the inclusion in letters of the usual formula, "may he live long," was enforced; sermons were announced; the rate of interest was determined; the conditions under which one might move from a community, thereby casting an additional burden on that community, were set forth; and purchasing imported fowls or wine, lending money on stolen property, and building houses which would obstruct the street leading to the synagogue, were prohibited.

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**Communal Property.**

Each community owned all the instruments of communal life. Foremost among these is the synagogue, with its sacred scrolls and other appurtenances; one or several "batte midrashim," or houses of study—in modern times Talmudic libraries; lodges for washing the dead; ritual baths; slaughter-houses; lodging-houses for travelers; places for administering justice and for communal business; a large hall for the solemnization of marriages; a dancing-hall (usually in Germany and France, but not in Spain and the East); bakehouses or ovens, for the annual Passover cakes and the weekly "schalet"; and many cooking and other utensils, which might be used in turn by such members of the community as needed them. Another class of communal property includes funds for carrying on worship and study, and for charities; funds for the use of the general body in dealing with the Gentile government, for the purpose of preventing the oppression of individuals. Where the Jews were confined to a separate quarter, funds to pave and to clean the streets, to build and to repair gates, were sometimes needed. In such cases they were raised by a tax on the householders.

The communal property, both real and personal, may be bought and sold by the "ḳahal" acting through its proper organs. The Codes take this power for granted, but restrain its exercise. Thus, a synagogue may be sold in order to put up a bet ha-midrash, or to buy scrolls of the Law, but not conversely (Megillah, 26b, 27a; Shulḥan 'Aruk, Oraḥ Ḥayyim, 153, 1).

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**France and the Netherlands.**

——**In Modern Times:** Notwithstanding the emancipation of the Jews from their medieval state of dependence on the government, the authorities in most of the European states still continue to regulate them in one way or another. This is especially the case on the continent of Europe, where most of the states have a ministry of public worship within whose jurisdiction all such matters fall.

The most important community organization in these states was the system of consistories established by Napoleon I. on March 17, 1808, and still effective as modified by an ordinance which was developed by Martin du Nord and promulgated by King Louis Philippe on March 27, 1844 (see CONSISTORIES). The consistorial system exists not only in France, Belgium, Holland, and Luxemburg (see ANTWERP, BRUSSELS, AMSTERDAM, etc.), but also has survived the French régime in Alsace-Lorraine, there being three "Circonscriptions Consistoriales": at Strasburg for Upper Alsace; at Colmar for Lower Alsace; and at Metz for Lorraine.

Germany presents to-day the most varied assortment of communal organizations, due to the different regulative forms adopted by the states which make up the empire. In some this organization is perfect, and is in direct communication with the government—*e.g.*, in Württemberg, Baden, Hesse, and Mecklenburg—in others it is imperfect, and the connection with the state is almost nominal.

In the kingdom of **Württemberg** the laws of April 25, 1828, and of Aug. 3, 1832, made it obliga-

tory upon every Jew to be a member of a congregation. All were to form "Kirchengemeinden" (church communities), electing their own officers and having at their head a rabbi selected by the "Oberkirchenbehörde" (upper ecclesiastical council), such selection to receive the sanction of the government. The chief rabbi, whose seat is in Stuttgart, has the title "Kirchenrath." The congregations are divided into 13 "Rabbinatsbezirke" (rabbinical districts) and 41 "Gemeindebezirken" (community districts). The Oberkirchenbehörde or Kirchenoberbehörde, is made up of a government commissioner, a Jewish theologian, three or more additional members, and an "expeditor." It nominates all ministers and officers, and regulates the affairs of the congregations throughout the kingdom.

**Germany.**

In the grand duchy of **Baden,** as early as 1809, an organization of the Jewish communities was effected. The synagogues were divided into provincial synagogues, with a "Landesrabbiner" (chief rabbi of the district or province) and elders at their head—all to be approved by the government—and "Ortssynagogen" (local synagogues), dependent upon the provincial ones. At the head of the organization is an "Oberrath" (high consistory) in Carlsruhe, made up of an "Obervorsteher" (rabbi or layman), two "Landesrabbiner," two "Oberrathen," three additional "Oberrathen," and a scribe. The Oberrath was chosen by the grand duke, the Obervorsteher (chief warden) by the ministry, and the rabbis by the Oberrath, subject to confirmation by the government. The "Ortsrabbiner" were to be elected by the "Jüdische Landvorstand," with confirmation by the Oberrath. The decisions of the Rath in important matters is also subject to confirmation by the ministers. On May 4, 1812, a government commissary was added to the Oberrath; and for the provincial synagogues were substituted (March 5, 1827) "Bezirkssynagogen" (district synagogues), a "Landessynode" (national synod) being added. According to the law of June 18, 1892, every Jew is bound to pay a certain church tax regulated according to his general state tax, and for this purpose the individual congregations divide their members into sixty different classes. There are now in Baden both "Bezirksrabbiner" (district rabbi; *e.g.*, at Bruchsal and Freiburg) and "Stadtrabbiner" (city rabbi, as at Carlsruhe, Pforzheim, and Mannheim).

In **Mecklenburg-Schwerin,** according to the statute of May 14, 1839, the Jewish Church was recognized as such by the state, and all congregations were put under an Oberrath made up of two government commissaries (who have, however, no voice in religious matters), the Landesrabbiner, and a Rath of five, to be changed every four years. The Landesrabbiner is elected by the Rath subject to confirmation by the government, which contributes to his salary.

**Mecklenburg-Strelitz** has an "Ober- und Landesrabbiner" confirmed by the state. The Jewish communities in the grand duchy of **Hesse** were to be divided in 1825 into grand-ducal rabbinates; while **Saxe-Weimar-Eisenach** (which, according to the "Juden Ordnungen" of 1823 and 1833, was to have a Landesrabbiner and to receive a state subvention) has a grand-ducal "Aufsichtsbehörde" for Jewish affairs and a Landesrabbiner. **Saxony** has only individual congregations and no general organization; but since Dec. 30, 1834, these congregations have been placed within the jurisdiction of the ministry of education, and since Jan. 30, 1836, the government contributes toward their expenses. **Oldenburg, Birkenfeld, Saxen-Meinigen** (which, according to the edict of Jan. 21, 1829, was to have a Rath made up of the Landesrabbiner and a deputation from the consistory), **Anhalt,** and **Bruswick** still have a Landesrabbiner whose election is subject to confirmation by the state. The province of **Hesse-Nassau** is divided into Rabbinatsbezirke, each with a Provinzalrabbiner at the head, and with a Landrabbinat in Cassel. The cities of **Frankfort-on-the-Main** and **Homburg** have each a separate Stadtrabbinat. In some districts (*e.g.* Fulda, Hanau, Marburg) the religious affairs of the Jews are in the hands of a "Königliches Vorsteheramt der Israeliten" (royal directoral board of the Jews), in others (*e.g.*, Wiesbaden), of "Regierungs Commisaren" (governmental commissioners). In **Bavaria** the law of June 10, 1813, allowed every fifty families to form a congregation; but no organization was given to the Jews as a body. There are at present Bezirksrabbinate, Distriktsrabbinate, and Stadtrabbinate.

**Prussia.**

The greatest difficulty in organizing the Jewish communities was experienced in Prussia, due to the various enlargements of the kingdom during the first quarter of the nineteenth century. In 1815 portions of Germany which had been under French rule were added to the kingdom. In these former French provinces the consistorial arrangement had been introduced by the decree of March 17, 1808, and in Westphalia by the royal decree of March 31, 1808. In the province of Posen the law of June 1, 1833, recognized the Jewish congregations as corporations, at the head of which were representatives elected under the auspices of the government. The law of Jan. 14, 1834, gave these corporations further administrative powers. A third set of communities was governed by Frederick the Great's "General-Juden-Reglement" of April 17, 1750, for the kingdom of Prussia, Brandenburg, and part of Pomerania, and by the law of May 21, 1790, for Breslau. In **Lübeck** the heads of the congregations had to be confirmed by the "Landgericht." In religious matters the members of the congregations were placed under "the elders and rabbi," and were watched over by a royal commission. A fourth class comprised Jewish congregations, especially in Silesia, for which no especial regulations had been issued.

According to the "Allgemeine Landrecht" the Jewish communities are considered as "merely tolerated church societies," like the Herrenhuter and Mennonists. The communities have therefore been allowed to develop their own organization as they best seemed fit, only under a general supervision of the state. Each province, or district, has developed a "Verband der Synagogen-Gemeinden" *e.g.* (East Prussia with 45 congregations, West Prussia with 41, Pomerania with 21, in Posen with 26, Bromberg with 27, Breslau and Liegnitz with 36, Saxony with 15, and Westphalia with 44). The Jews in

each place are forced to belong to the Jewish congregation, no matter what their religious affiliations may be. Thus the Reform-Gemeinde in Berlin is a part of the Jüdische-Gemeinde of the city. The extreme Orthodox party has found this arrangement burdensome; and in 1873 a law was passed by the Reichstag, largely through the efforts of Lasker, which permitted any one to declare himself "Confessionslos." This enabled the Orthodox Jews to found their own synagogue apart from the general organization, as was done in Berlin by the Synagogen-Gemeinde Adass-Jisroel, in Frankfort by the Israelitische-Religions-Gesellschaft, and in Mayence.

The simple form of city and district organization in Germany, as above described, has not been found sufficient to meet all the demands, and attempts have been made to bring the congregations and communities into closer touch with one another. For this purpose the Deutsch-Israel Gemeindebund was formed in 1869; its council sat at first in Leipsic, and since 1883 has met in Berlin. It is a purely deliberative assembly, so far as its power goes; but it deals with questions which affect the Jews of Germany as a whole. The Central Verein Deutscher Bürger Jüdischen Glaubens" has a similar object in view; while the Deutscher Rabbiner Verband (founded in 1884), the Verein Traditionell-Gesetzestreuer Rabbiner in Deutschland, the Vereinigung der Liberalen Rabbiner Deutschlands (founded in 1898), and the Deutscher Reichsverband Jüdischer Religionslehrer (founded in 1901) deliberate upon questions affecting the purely religious interests of the congregations.

Austria also presents a very varied organization of Jewish communities. Up to the end of the reign of Francis II. (1835) the Vienna Jews were not allowed to use the term "congregation"; they were merely "the Jews of Vienna," at the head of whom were "Vertreter" (delegates); their rabbi was an "inspector of meat," and their preacher a "teacher of religion." The law of March 21, 1890, definitely regulated the Jewish communities, ordering that every Jew must be a member of the congregation of the district in which he resided, and giving the congregation the right to tax its members. The Jewish congregation of Vienna is presided over by the Vorstand der Israelitischen Cultus-Gemeinde with a "Vertreter-Collegium," or board of delegates, consisting of eleven members and various permanent and temporary commissions. Its religious affairs are in the hands of a "Rabbinats-Collegium," with a chief rabbi, a "Rabbinats-Assessor," and various other rabbis. They are responsible for the proper keeping of the registers. The congregation has a number of synagogues, each with its own management. There are also a number of unofficial "Vereinsbethaüser." The Turco-Israelitish congregation (Sephardic) has had since 1737 its own synagogue, with a "Vorstand" and a hakam or rabbi. The rest of Lower Austria has only local congregations, which at times have combined with a Bezirksrabbiner at their head.

Maria Theresa tried to introduce a sort of consistorial arrangement of the Jewish communities in Galicia by the law of July 16, 1766. This provided for an Oberlandesrabbiner and twelve parnasim, who formed a "Juden-Direction," which had both spiritual and temporal powers. This

**Austria.** Direction was dissolved in Nov., 1785, because of the misuse of its powers; and on May 29, 1789, the emperor Joseph issued a new "Judenordnung" dividing the country into districts, each having a rabbi who held office for three years. At present there is no general organization except in the larger cities. Thus Lemberg has a "Cultus-Representanz," at the head of which is a Vorstand, a "Cultusrath," and a rabbinate made up of a Gemeinde-Rabbiner, a Synagoge-Rabbiner and Rabbinats-Assessoren. **Bohemia** formerly had a "Representanz der Landsjudenschaft," with representatives from the various districts of the kingdom. At present no such organization exists. The city of Prague has an Oberrabbiner, at whose side are Gemeinde-Rabbiner and preachers. **Bosnia** and **Herzogovina** have an Oberrath whose seat is at Sarajevo. The Jewish communities of **Moravia** have had an even still more interesting development. At the beginning of the eighteenth century Moravia had its "Landesrabbiner," "Landesältesten," "Landeseinnehmer," and a "Solicitator." The law of 1754 reorganized the Jewish communities and instituted a royal commission in matters relating to the taxation and policing of the Jews. Under Emperor Joseph II. there was a further reorganization. The special Jews' Law was done away with, and there was founded the Mährisch-Jüdischer Landesmassafond, which has been of great help in regulating the financial status of the congregations. In 1798 the number of Jewish congregations was fixed at 52; in 1877 at 55. According to the law of May 20, 1874, the governing board of every congregation must be announced to the police, and the election of a rabbi must be confirmed by the authorities. The law of March 21, 1890, mentioned above, did not do away with the Landrabbinat of Moravia, and it has remained the only one of its kind in the Austro-Hungarian monarchy. It still has a Landesrabbiner. The law of Jan. 1, 1892, fixed the number of Jewish congregations in Moravia at 50.

There is no general Jewish congregation in **Hungary,** and the congregations have perfect freedom in managing their affairs. The Jewish community of Budapest is presided over by a Rabbinats-Collegium and a commission. In Austria, as in Germany, the attempt has been made to form larger and more comprehensive organizations of the Jewish communities. The Israelitische Allianz in Wien was founded (1873) with the intention of subventioning schools, of furthering the study of Jewish history, and of combating anti-Semitism. The Allgemeiner Oesterreichisch-Israelitischer Bund and the Oesterreichisch-Israelitische-Union pursue similar objects.

In Italy, in the former kingdom of Sardinia, the Jews were organized under deputies or syndics, elected by the notables. They were divided into four communes or universities: Piedmont, Monferrato, Allesandria, Nice, each with a chief rabbi. These universities were subdivided into smaller groups. Piedmont, under French domination, was divided in 1808 into two consistories (Turin and Casale); but in 1815 the old order was reestablished. In what was for-

merly the grand duchy of Tuscany, an old corporation statute of Cosmo I. (1569–74) ordered that the Jews should be under forty "governanti," appointed for life by the grand duke, and at the head of whom there was to be a "cancellero." Venice had a head commission of twenty-four notables ("sezioni rinnite"). Various other systems prevailed in different parts of the country, which have largely been abolished in united Italy. The leading congregations have a chief rabbi, the others a vice-rabbi or teacher. The affairs of each congregation are in the hands of a commission of from two to four members, recognized by the government.

**Italy.**

In Denmark the Jewish communities were organized by the edict of March 14, 1813. Each synagogue was to have a priest (rabbi); the chief rabbi was to reside at Copenhagen. The power of the latter was afterward considerably reduced; the congregations outside Copenhagen were to be perfectly free, each having a "katechete" or teacher, responsible to the government. In **Sweden,** according to the edict of May 27, 1782, the Jews are free to form congregations wherever they wish; but synagogues can be built only with the consent of the king. Every congregation chooses seven electors, and these choose three wardens for three years.

**Denmark.**

In Russia every Jew is forced to belong to some religious organization; the government rabbi being held to a strict registration of all births, marriages, and deaths. New congregations can be formed only with the permission of the government. There is no hierarchy: the congregations usually have two rabbis; one the religious head, whom they elect, and a second appointed by the government, who need not necessarily be a theologian. The affairs of the individual congregations are in the hands of the "ḳahal" or board (see Council of Four Lands). For purposes of taxation the government divides the Jews into certain definite classes. The Karaites have their own organization; their head rabbi is called "ḥakam" (see Crimea). In Rumania (Moldau-Wallachia) a peculiar organization existed since the beginning of the eighteenth century. At the head of the Jews in Moldau there was a "haham-basha," nominated by the prince, whose jurisdiction extended also over Wallachia. He was usually a layman, though the post was often confided to a rabbi. At his side was a "vakil-haham-basha." Each community was presided over by one or more provosts and notables, whose election had to be confirmed by the prince upon the recommendation of the haham-basha. The post of haham-basha was abolished in 1832 at the request of the Jews themselves.

**Russia and Rumania.**

In Turkey the Jewish communities have preserved more of a political character than anywhere else. Their head is a state official (who was responsible for the collection of the poll-tax ["kharaj"], up to 1855, when it was abolished), as were the heads of the Greek Orthodox, Armenian Orthodox, and Armenian Reform bodies. According to the "Hatt-i-Humayun" of "Gul-ḥane," 1839, the internal affairs of the Jewish community were placed under the supervision of a board comprised of lay and clerical members; with the exception of legal questions which were to be decided by the regular tribunals. The hakam-bashi and one delegate were to take part in the deliberations of the supreme court of justice. A similar representation was given to the Jews in the vilayets, sanjaks, etc. The hakam-bashi of Constantinople was formerly chosen by the Jews themselves; though the government might annul the choice. They had, also, their purely spiritual head, the "rab-ha-kolel."

**Turkey.**

In 1860 a supreme tribunal for the Jews was instituted, consisting of four members, and an assembly of notables (Majlis Paḳidim, Majlis Jashmi, Ṭobe ha-'Ir), elected by the most important men of the community. A new constitution was granted to the Jews by Sultan 'Aziz, May 5, 1865, which instituted three different councils: a "Majlis 'Umumi" (national council) of 24 notables, a "Majlis Gashim" (temporal council) of 7 lay members, and a "Majlis Ruḥani" (spiritual council) of 9 rabbis. The communities in the various vilayets and sanjaks are under a ḥakam-bashi of their own, who is supported by an administrative council.

The congregational system has been largely developed in English-speaking countries. In England, before the middle of the eighteenth century, the synagogues were entirely independent of one another. In 1757 the Great and the Hambro synagogues appointed one chief rabbi. In 1868 the three London synagogues and their two branches united into one organization; and in 1870 the United Synagogue was formed with the intention of comprising all the synagogues of the United Kingdom. The chief rabbi of the United Synagogue has the title of "chief rabbi of the united congregations of the British empire." He has at his side a bet din, and the worldly affairs of the United Synagogue are managed by a council consisting of life members and certain officers, of the wardens for the time being of the constituent synagogues, and of a certain number of representatives at council.

The Spanish and Portuguese congregations of London have their own organization, with their own ecclesiastical chief, who is called "haham." In 1840 the West London Synagogue of British Jews was formed as a Reform congregation; it and the daughter congregations in Bradford and Manchester do not form part of the United Synagogue. In 1887 a fourth organization was effected for the purpose of associating together the synagogues in East London. This organization, known as the "Federation of Synagogues," is managed by a board consisting of a president, one elected member from each confederated synagogue, and one representative for every fifty contributing members of each synagogue, and seven elected elders. Steps have recently been taken to form in England an organization to be known as the "Jewish Congregational Union," on lines similar to those followed by the Union of American Hebrew Congregations.

**England.**

The English Jews have also organized, without respect to congregational affiliations, the Anglo-Jewish Association (1871), the objects of which are

the protection of persecuted Jews, and the education of Jewish children in Eastern countries. The London Committee of Deputies of British Jews (founded 1760) watches and takes action with reference to all matters affecting the welfare of British Jews as a religious community. It consists of 65 deputies: 31 elected by 18 metropolitan synagogues; 32 by provincial synagogues; and 2 by colonial congregations.

Organization on strictly congregational lines has been most completely developed in the United States. Here each congregation is a law unto itself. It may elect its own ministers and arrange its services at will. The Union of American Hebrew Congregations, organized July 1, 1873, in Cincinnati, is merely a deliberative body, and has no power to make its decisions effective in the congregations composing the Union. As the Union represents the congregations belonging to the Reform wing, a similar organization of Orthodox Jewish congregations was formed in New York in 1898. No distinction is made in the status of the various rabbis, a very large number of whom are banded together for mutual help in the Central Conference of American Rabbis (founded 1891). In some of the larger cities—*e.g.*, New York, Chicago, and Philadelphia—local rabbinical associations have been formed. A National Council of Jewish Women was formed in 1893.

**United States.**

No international organization of Jews has been attempted until quite recent times. The Alliance Israélite Universelle of Paris (founded 1860) was intended to be such; but, though it has branches in almost every country, the foundation of similar societies in England, Germany, and Austria shows that it has not attained this end. The International Zionist Organization, with its periodic congresses, has, since 1897, moved in this direction.

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G.

**COMMUTATION OF SENTENCE.** See JUDGMENT.

**COMO:** City on the Italian lake of the same name. Como never possessed a Jewish community, although a single Jewish family, with employees and servants, lived there for a time and conducted a banking business which was handed down from father to son for four generations. They owed their permission to live in Como to the dukes of Milan—at first to the Viscontis and then to the Sforzas—who granted them protection partly for the sake of their taxes and the benefit to be derived from entering into business relations with them, and partly from dictates of humanity, though the inhabitants of Como and the adjacent districts were extremely hostile to the Jews.

In 1436 Duke Philip ordered the city to admit Giuseppe and his son Abraham, of Mantua, to whom the council of Como had in the previous year refused admission. The city authorities, however, demanded, in addition to the payment by the newcomers of the usual taxes, that they wear the Jews' badge. Abraham's son Mandolino opened a bank at Mandello, Lake of Lecco; and in 1467 his son Benedetto obtained the exclusive right for a period of ten years to conduct a bank in the territory of Como. No more Jews were to be admitted except those from Lugano. Notwithstanding this restriction of competition, however, Benedetto failed in 1472.

The city intended to expel the Jews in 1478; but, on the intervention of the duke, it made a new contract with them for ten years, restricting usury and increasing their taxes. But the inhabitants remained hostile; and Benedetto's widow, named Gentile, was obliged to appeal to the duke to protect her rights. She had been required to sell her house at a sacrifice, because it was too near a convent, and, for a similar reason, to leave a house which she had rented; and she was even prevented from moving into a third dwelling, for which she had already paid. Finally she asked the duke to secure for her "a safe and permanent lodging in a locality not isolated." As the hostility of the inhabitants increased during the excitement following the blood accusation at Trent (1475), the Jews disappeared entirely from Como.

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E. C. I. E.

**COMPASSION:** Sorrow and pity for one in distress, creating a desire to relieve, a feeling ascribed alike to man and God; in Biblical Hebrew, רחם ("riḥam," from "reḥem," the mother, womb), "to pity" or "to show mercy" in view of the sufferer's helplessness, hence also "to forgive" (Hab. iii. 2); חמל, "to forbear" (Ex. ii. 6; I Sam. xv. 3; Jer. xv. 15, xxi. 7); חוס, "to spare" (Deut. vii. 16, xiii. 8; Ezek. vii. 4, xx. 17); חנן and חסד, "to be gracious" and "kind" (Isa. xxii. 23 [if the text is correct]; Prov. xx. 28; Job vi. 14; Num. xiv. 19; Gen. xxx. ii. 10; Isa. lxiii. 7). The Rabbis speak of the "thirteen attributes of compassion," י"ג מדות של רחמים (Ex. xxxiv. 6; Pesiḳ. 57a; R. H. 17a). Later a distinction is made between attributes of compassion and those of love (חסד; see ASHER BEN DAVID in his commentary on the Thirteen Attributes, where he classifies them under "justice," "love," and "compassion").

The Biblical conception of compassion is the feeling of the parent for the child ("pitieth"; Ps. ciii. 13). Hence the prophet's appeal in confirmation of his trust in God figures the feeling of a mother for her offspring (Isa. xlix. 15), and Pharaoh's daughter, moved by maternal sympathy, has compassion on the weeping babe (Ex. ii. 6).

But this feeling should mark the conduct of man to man (I Sam. xxiii. 21); its possession is a proof that men are among those deserving recognition as "blessed unto YHWH"; and in Zech. vii. 9 it is included among the postulates of brotherly dealings. Inversely, the lack of compassion marks a people as "cruel" (אכזרי; Jer. vi. 23). The Chaldeans are without compassion in that they slay the young and helpless (II Chron. xxxvi. 17); and Edom is censured for having cast away all "pity" (Amos i. 11).

The poor are especially entitled to compassion (A. V. "pity"; Prov. xix. 17). The repeated injunctions of the Law and the Prophets that the "widow," the "orphan," and the "stranger" shall be protected show how deeply rooted was the feeling of compassion in the hearts of the righteous in Israel. It can not be admitted that the provisions for the extermination of the seven original Palestinian tribes (Deut. vii. 3, 16) indicate the absence of kindly sympathy for aliens. Even if these provisions do not, as the critical school insists, represent merely pious wishes, they are at least entitled to be regarded as war measures, and, as such, were exceptional. They rank with similar provisions to cover the cases of the murderer and the false prophet (Deut. xiii. 8; xix. 13, 21). The very horror with which the conduct of the Chaldees and Edom (see above) was regarded proves the contrary. Even the "enemy" was within the sweep of Jewish compassion. And so was the dumb animal, as the humane provisions of the Pentateuch against cruelty to them demonstrate (see CRUELTY TO ANIMALS).

The physiological psychology of the Bible places the seat of the sympathetic emotions in the bowels.

**Seat of Compassion.**

But the eyes were credited with the function of indicating them. Hence the frequent use of the expression "the eye has," or "has not," pity. The "length of the breath"—that is, in anger or wrath (ארך אפים)—is another idiomatic expression for compassionate forbearance.

God is full of compassion (Ps. ciii. 11, cxlv. 3); and this compassion is invoked on men (Deut. xiii. 17), and promised to them (Deut. xxx. 3). "His compassions fail not, being new every morning" (Lam. iii. 22). Repeatedly He showed His compassion (II Kings xiii. 23; II Chron. xxxvi. 15). His "mercy [or "compassion"] endureth forever." He loveth the "poor," the "widow," the "orphan," and the "stranger." He is named חנון ורחום ("gracious and full of compassion"; Ex. xxxiv. 6, *passim*). To obtain His "compassion," as the quality that pardons, sinners must first repent and return to Him (II Chron. xxx.). But when they do this, even non-Jews will experience His compassion (Book of Jonah). For God "pitieth" like a father those "that fear him" (Ps. ciii. 13).

These Biblical ideas become the foundation of the ethical and theological teachings of the Rabbis. Israel especially should be distinguished for its compassionate disposition (Yeb. 79a), so that one who is merciful falls under the presumption of being of the seed of Abraham (Beẓ. 32b). One who is not prone to pity and forbearance is cruel (B. Ḳ. 92a), and this though to be compassionate has the tendency to rob life of its savor (Pes. 113b). The thoughtlessly frivolous is like a cruel man, but one who is compassionate experiences the lot of the poor man (B. B. 145b). Compassion shown to fellow man will win compassion from on high (Shab. 151a). Eyes without pity will become blind, and hands that will not spare will be cut off (Ta'an. 21a). Women are recognized as prone to pity (Meg. 14b). In fact, this trait of its women was one of the glories of Jerusalem (B. B. 104b). To praise God meant to become merciful like unto Him (Shab. 133b; Ex. xv.). Strangers certainly came within the scope of the rabbinical ideas of compassion. Their dead were buried with the dead of Israel; their poor were assisted; their sick were visited (Giṭ. 61a, Tos. v. 4, 5). The angels when about to celebrate in song Israel's victory over Egypt were hushed by God with the rebuke: "The works of My hands have been drowned, and you would intone jubilant pæans!" (Meg. 10b).

The peculiar interdiction of the explanation of Pentateuchal laws as manifestations of divine compassion for dumb creatures (Ber. 33b) proves that this explanation was popular (see CRUELTY TO ANIMALS). But the Rabbis often lay stress on the fact that the Torah takes great care to "spare" (חסה) the property of man (Soṭah 14b; Nega'im xii.).

God is recognized as the "Compassionate" (רחמן; compare the frequent use of "raḥman" in the Koran). He is invoked as the אב הרחמים (Father of Compassion). So close is this association with Him that "Raḥmana" becomes the usual designation for His revealed word. He suffers with His people (Rabbi Meïr: "The Shekinah exclaims with the suffering patient, 'Oh, my head! Oh, my arm!'" Sanh. iv. 46a; but see Levy, *s.v.* קל). He mourns with His people (Lam. R. to i. 1). The relation which God's "compassion" sustains to His "justice" is also a subject of rabbinical inquiry, as it was among the early Christian sects. When the shofar is sounded "God's quality of compassion mounts the throne" (Pesiḳ. 151b, 155a; Lev. R. xxix.; compare also Abraham's prayer [Yer. Ta'an. 65d]). The name "Elohim" designates God's justice (מדת הדין), and the name YHWH God's compassion (מדת הרחמים; Ex. R. vi.). Even while God is preparing to inflict punishment, God's compassion is bestirring itself (Yer. Ta'an. 65b, bottom; Pesiḳ. 161b; Midr. Teh. to Ps. 86; Pes. 87b). Philo says "God's pity is older than His judgment" ("Quod Deus Sit Immutabilis," 16). The name YHWH is repeated twice in Ex. xxxiv. 6 to allay the fears of Moses. As before the sin of the golden calf had been committed God dealt with Israel according to His compassion, so even now, after their sinning, will He deal with them in mercy (Pesiḳ. R. 5; Num. R. xii.).

K. E. G. H.

**COMPENSATION.** See FEES, LEGAL.

**COMPIÉGNE DE WEIL, LUDWIG:** Convert to Christianity; lived at Paris, later at Metz, in the second half of the seventeenth century. He was a descendant of the rabbi Jacob Weil of Nuremberg. Having embraced Christianity while still a youth, he studied theology at the Sorbonne, and devoted himself to the interpretation of Maimonides' "Yad ha-Ḥazaḳah," of which he translated into Latin the following halakot: "'Abodat Yom ha-Kippurim," Paris, 1667; "Ḥameṣ u-Maẓẓah," *ib.* 1667; "Ḳiddush ha-Ḥodesh," *ib.* 1669; "Ta'aniyyot," *ib.* 1667; "Sefer ha-'Abodah," comprising all the halakot concerning the service of the Temple, *ib.* 1678; "Sefer ha-Ḳorbanot," with Abravanel's introduction to Leviticus, London, 1683. A separate edition of this introduction appeared under the title "Haḳdamat Abravanel el Sefer Wa-Yiḳra," Amsterdam, 1701.

In addition to these works Compiègne translated into Latin Abraham Yagel's catechism, "Leḳaḥ Ṭob," London, 1679.

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J. I. Br.

**COMPRAT VIDAL FERUSSOL.** See Farrisol, Comprad Vidal.

**COMTINO, MORDECAI BEN ELIEZER:** Turkish Talmudist and scientist; lived at Adrianople and Constantinople; died in the latter city between 1485 and 1490. The earliest date attached to any of his writings is 1425. The form of his family name is doubtful. In Hebrew it is usually written בומטינו, as, for instance, in one of his acrostic piyyuṭim, and has been transcribed by modern scholars "Comtino." Some manuscripts, however, give בומטיינו or בומטיאנו; and Mordecai's biographer, J. Gurland, uses the form "Kumatyano," a name which he finds still in use in Turkey (Geiger, in "Wiss. Zeit. Jüd. Theol." iii. 445; *idem*, "Melo-Chofnajim," p. 13). He was the pupil of Enoch Saporta, a distinguished Talmudist, known for his cultivation of the sciences and his tolerance toward the Karaites.

Mordecai was the teacher not only of Elijah Mizraḥi, but also of the Karaites Elijah Bashyazi and Caleb Afendopolo. Though an opponent of their teachings, Mordecai was held in honor by the Karaites, two of his piyyuṭim being included in their Siddur (Landshut, "'Ammude ha-'Abodah," p. 200). Most of his works have come down in manuscript, selections from which have been published by Gurland, in his "Ginze," part iii., 1866. The scientific bent of his mind is shown in his commentary to the Pentateuch (MSS. Paris, Nos. 265, 266; St. Petersburg, No. 51), in the preface to which he speaks of his researches in grammar, logic, physics, astronomy, arithmetic, geometry, and metaphysics. This commentary, in which he especially criticized Ibn Ezra, was attacked by Shabbethai ben Malchiel Kohen ("Hassagot," *c.* 1460), which attack Mordecai answered in his "Teshubot Hassagot" (Steinschneider, "Cat. Codicum Hebr. Bibl. Acad. Lugduno-Batavæ," pp. 202–207). He also wrote commentaries to Ibn Ezra's treatises "Yesod Morah" (dedicated to his pupil Joseph Rachizi), "Sefer ha-Shem," and "Sefer ha-Eḥad" (MS. Paris, No. 661; compare Neubauer, "Cat. Bodl. Hebr. MSS." col. 436), and a commentary to Maimonides' "Millot ha-Higgayon," printed in Warsaw, 1865.

Mordecai was a teacher of mathematics, and did much to advance the study of the exact sciences in Turkey. In his commentaries to Ibn Ezra he has often occasion to touch upon such subjects. His chief works in this branch are: a treatise in two parts on arithmetic and geometry, in which he follows partly the Greek and Latin authors, partly the Mohammedan (MSS. Berlin, No. 49; Brit. Mus. 27,107 A; Paris, 1031, 5; St. Petersburg, 343, 344, 345, 346); "Perush Luḥot Paras," a commentary written in 1425 on the astronomical tables of Yezdegerd, tables already treated of by Solomon b. Elijah Sharbiṭ ha-Zahab (MSS. Paris, Nos. 1084, 1085; St. Petersburg, 359); glosses to Euclid (MS. Günzburg, No. 340, 5); an essay upon the construction of the astrolabe, "Tiḳḳun Keli ha-Neḥoshet," as a complement to the Hebrew works on the subject, which he found to be superficial; an essay (1462) upon the construction of the astronomical instrument ("Al-Ẓafiḥah") invented by Al-Zarkala, written at the request of his pupil Menahem (MSS. Munich, No. 36, 13; Paris, 1030, 5; St. Petersburg, 353); an essay upon the construction of an instrument for measuring time (sun-dial), which can be made in two different ways (MS. St. Petersburg, No. 361).

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G. I. Ber.—G.

**CONANIAH:** **1.** A Levite who in the reign of Hezekiah had charge of the offerings and tithes brought to the Temple. Associated with him in this work was his brother, Shimei (II Chron. xxxi. 12, 13; A. V. "Cononiah").

**2.** Leader of the Levites who in the reign of Josiah raised flocks and donated them for the paschal sacrifices of the Levites (II Chron. xxxv. 9).

E. G. H. G. B. L.

**CONAT, ABRAHAM BEN SOLOMON:** Italian printer, Talmudist, and physician; flourished at Mantua in the second half of the fifteenth century. He obtained the title of "ḥaber" (associate of a rabbi) for his learning, but displayed it chiefly in the choice of works selected by him for printing, which art he and his wife Estellina expressly learned. He embarked upon the business of printing at Mantua in 1476, and became celebrated as one of the earliest printers of Hebrew books in Europe, producing the third to the tenth of Hebrew incunabula as recorded by De Rossi. In 1475 he established a printing-office at Mantua, from which he issued: "Ṭur Oraḥ Ḥayyim," by R. Jacob b. Asher (1476); "Ṭur Yoreh De'ah," by the same author, only one-third of which, however, was printed by him, the rest being executed at Ferrara; "Beḥinat Olam," by Jedaiah Bedersi, in which Conat was assisted by his wife Estellina and Jacob Levi of Tarascon; Levi b. Gerson's (Ralbag's) commentary on the Pentateuch; "Luḥot," astronomical tables giving the length of day at different times of the year, by Mordecai Finzi; "Yosippon," the pseudo-Josephus or Gorionides; "Eldad ha-Dani"; "Nofet Ẓufim," the rhetoric of Messer Leon (Judah).

All these books were printed between 1476 and 1480, when the business was suspended on account of the rivalry of Abraham ben Ḥayyim at Ferrara. Abraham Conat was proud of his work; he used to accompany his name in the colophons by the words "Who writes with many pens without the help of miracles, for the spread of the Torah in Israel." He was especially delighted that four pages could be printed at one time on a large sheet, and that he could produce two thousand pages every day. His type was of such a shape that his editions are often taken for manuscripts.

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J. M. SEL.

**CONCIO (קונציו), JOSEPH B. GERSHON:** Italian author; lived at Asti and Chieri in the beginning of the seventeenth century. He published several Hebrew poems, including: "Ot le-Ṭobah," twenty-two sentences on Talmudic arguments in the order of the Hebrew alphabet, which appeared together with "Shir le-Siman ha-Parashiyyot" and "כ"ב Shirim bi-Leshon Ḥidah Meḥubbarim" (Riddles and Their Solution) (Chieri, 1627); "Dibre Ester," allegorical commentary to Esther, together with "Zeh ha-Shulḥan" (*ib.* 1628); "Ma'agal Ṭob," seventeen sentences of the Talmud (*ib.* 1627–28), in which he was assisted by his son Abraham as printer or editor (Steinschneider, "Cat. Bodl." col. 2866); "Shir Yehudit" (Asti, 1628); "Mar'eh Ḥayyim," halakic matter in verse (Chieri, 1629); "Meḳom Binah," comments on certain passages in Proverbs (*ib.* 1630); "Teḥillat Dabar," a treatise on logic, preserved in a Cod. Almanzi; besides a collection of poems, reviewed by Steinschneider in "Ha-Asif," ii. 225. Concio also wrote in Italian, as two poems, "Cinque Enimmi" (Asti, 1628) and "Canto di Judit" (1628), bear witness.

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G. I. E.

**CONCORDANCE** (Latin, **Concordantiæ**): An alphabetical list of all the words in a book, with references to the passages where each word is found. The appellation indicates the concordance or similarity of all such passages. In Jewish literature the term is applied exclusively to concordances of the Bible and of the Talmud.

—— **Biblical:** The word, in this connection, was first used by Hugo de Sancto Caro (named from Saint-Char, a suburb of Vienne in southern France), who compiled a concordance to the Vulgate about 1244. The revised edition of this work, made by the Franciscan Arlotto di Prato (Arlottus), about 1290, served as a model for the concordance to the Hebrew Bible which Isaac Nathan b. Kalonymus, of Arles in Provence, compiled 1437–45. Isaac Nathan, also known as the author of Biblio-exegetical and religio-philosophical works, was led to undertake this task by discovering, during the polemic discussions forced upon him by Christian scholars, that, in order to refute the arguments drawn by his opponents from the Bible, it was necessary to have an aid that furnished a ready reference to every Biblical passage and a quick survey of all related passages. He called his concordance "Me'ïr Natib" (Enlightener of the Path); on the title-page of the first edition, however, it is also called "Yaïr Natib" (It Will Light the Path, after Job xli. 24 [A. V. 32]). This work, on which all later Hebrew concordances were based, is the first Jewish work in which the original text of the books of the Bible is divided into chapters, and these and the verses are numbered according to the Vulgate. Isaac Nathan also found it necessary to add to his preface a list of the first words of each chapter. He followed the Vulgate in the sequence of the Biblical passages, keeping the order of the books of the Bible as found therein. Isaac Nathan's concordance was first published by Bomberg at Venice in 1523, this edition being followed by several others (Venice, 1564; Basel, 1556, 1569, 1581). The first Basel edition has a Latin translation of the principal words. An enlarged edition, containing a concordance to the Aramaic parts of the Bible and an index of Biblical proper names, places, etc., was undertaken by Marius de Calasio at Rome 1621. Other editions appeared at Cologne, 1646; London, 1647–49; and Rome, 1657.

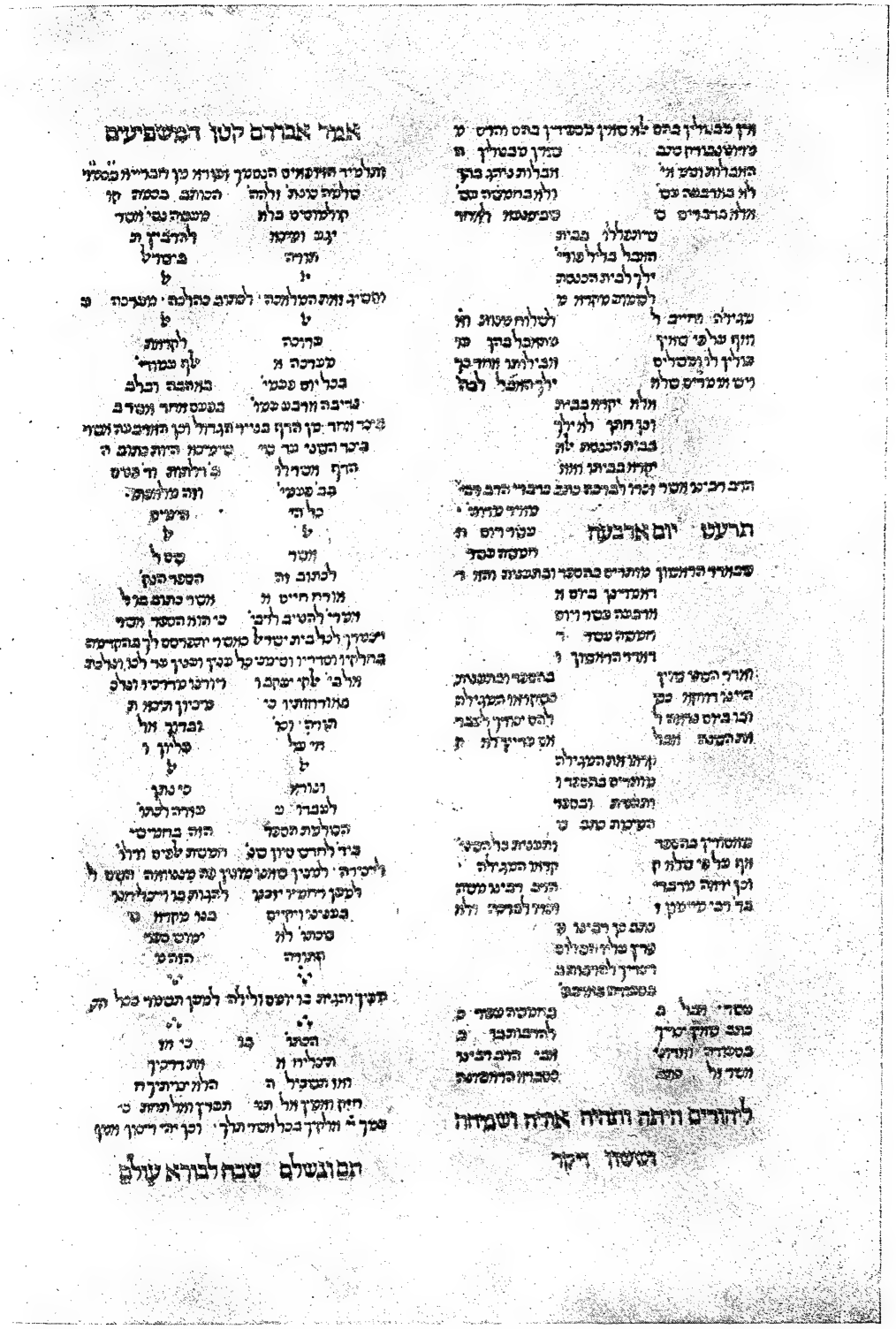
**Isaac Nathan's.**

Even before Isaac Nathan's work was printed Elijah Levita of Rome began to work out a concordance on a Masoretic basis, which he at first intended to entitle "Sefer Beḳi'ut" (Book of Scholarship), but afterward called "Sefer Zikronot" (Book of Remembrance), indicating thereby its function as an aid to the memory. The manuscript of the first draft—probably by the author himself—finished between 1515 and 1521 and dedicated to Cardinal Ægidius of Viterbo, is now in the Royal Library at Munich (Steinschneider, "Die Hebräischen Handschriften der Königlichen Hof- und Staatsbibliothek in München," No. 74; "Joodsche Letterbode," vii. 174). The manuscript of the second draft, finished at Venice 1536, is in the Bibliothèque Nationale, Paris (Frensdorff, in Frankel's "Monatsschrift," xii. 101). Levita's concordance has not been printed; the beginning only was issued by B. Goldberg (Frankfort-on-the Main, 1875). It has this great advantage over Isaac Nathan's, that the several forms of each word are arranged grammatically and lexically according to a definite scheme; while in Nathan's work only the various meanings of the same root are distinguished, all forms falling under one definition, being not separated, but arranged according to the sequence of the books and the chapters. Levita, moreover, added—and this was his chief purpose—the Masoretic notes belonging to every word; he, therefore, included proper names and particles wherever they were found with Masoretic comment.

**Elijah Levita's.**

The usefulness of Levita's concordance is impaired, however, by the fact that he cites every passage only once, and not under every word occurring therein. As he says in his preface, his concordance is intended not only as an aid in polemic discussions with Christians, as Nathan's professed to be, but also to serve other purposes; viz., to be a manual for the grammatical and lexical knowledge of the Hebrew language, a book of reference for Bible quotations, a book for preachers seeking the Bible passages concerning a certain point, an aid toward acquiring a polished Hebrew style, a riming dictionary, and even a reference book for cabalistic speculations ("Z. D. M. G." xliii. 235). With this schedule for his work, Levita almost exhausted the uses to which a Bible concordance can be put: there remains to be added only its utility to the Bible exegete and critic.

Levita's Masoretic concordance, as has been stated, was never published, and therefore could not supplant Isaac Nathan's work as an aid to Biblical study; a thoroughly revised edition of the latter by



COLOPHON ON THE LAST PAGE OF "TUR ORAH HAYYIM," PRINTED BY ABRAHAM CONAT, 1476.
(In the collection of Hon. Mayer Sulzberger.)

the eminent scholar Johann Buxtorf the Elder of Basel became the concordance par excellence. Buxtorf followed Nathan's work closely; he retained the latter's remarks on the meanings of the root placed at the head of every article, but also gave these in Latin, and explained every form of the word in Latin. He materially increased the usefulness of the concordance by separating from one another the derivatives of a root, the nominal and the verbal forms, and by arranging them systematically, as Levita had done. Buxtorf's concordance appeared after his death (Basel, 1632), his son Johann adding to it a concordance of the Aramaic portions of the Bible as well as a long preface. This concordance, which was authoritative for more than two hundred years, was reedited by John Taylor, London, 1754. Extracts from it were made by Christian Ravius, Frankfort-on-the-Oder, 1676, and by Andreas Sennertus, Wittenberg, 1653. A most useful and important addition to it was made by Christian Nolde (Noldius) in his "Concordance of the Particles," Copenhagen, 1679; new ed., Jena, 1734.

**Buxtorf's.**

A highly valuable revision of the concordance was undertaken by Julius Fürst. In the Latin preface to his great work (Leipsic, 1840) he described the relation of the latter to Buxtorf's concordance in the following words: "I admit that I have used Buxtorf's concordance as the foundation for my own work; but I may claim that I have not only revised and enlarged Buxtorf's work, but have worked it over to such an extent that I do not hesitate to affix my name to the concordance. I have enriched Buxtorf's work with many additions; adding, for instance, Wolf Heidenheim's manuscript notes contained in his copy of the book, and articles that Buxtorf had omitted, as on the verb היה and the divine name Yhwh. All these additions are in accordance with the advances in philology, and especially in etymology; and in some cases I have followed an entirely new arrangement, founded upon a careful examination of the origin and the form of the words." Fürst added new material, and made some minor changes, especially by substituting Arabic numbers for the quotations instead of the Hebrew letters. The headings of the articles are entirely new, having been transformed into interesting lexicographical articles in which the etymology and meaning of the root are explained by the aid of comparative philology.

**Julius Fürst's.**

Unfortunately, however, Fürst goes too far in applying his theory of the primitive roots of the Semitic languages and of the original relationship of the latter with the Indo-Germanic languages. This theory had been propounded by Fürst's pupil, Franz Delitzsch, in his work "Jesurun" (Grimma, 1838), which was designated as "Prolegomena to Fürst's Concordance of the Old Testament." Fürst's peculiar views on certain Hebrew roots affected unfortunately the arrangement of the concordance, as he often places a word in a connection in which it would not be sought according to the commonly accepted view; as, for instance, דם ("blood") under the root אדם ("man"). The work has a number of interesting appendices, including: an etymologic index to the concordance; an alphabetical list of 2,668 Biblical proper names, with their etymologies, but without reference to the passages; a list of about 600 Phenicio-Punic proper names; an index of Aramaic and Neo-Hebrew words compared in the headings to the articles; an etymological table of Hebrew and Aramaic particles; a systematic view of the noun forms; "Propylæa Masoræ," a view of the most important topics of the Masorah; a synopsis of the history of the Hebrew language, written in Hebrew; and a comparative glossary of Hebrew, Aramaic, Syriac, and Arabic words. In the "Litteraturblatt" of the periodical "Der Orient," edited by Fürst, additions and revisions to the concordance repeatedly appeared in the years following 1840. B. Bär issued a new edition of Buxtorf's concordance—in quarto instead of in folio—making use in part of Fürst's work (Stettin, 1862, *et seq.*). An English version by B. Davidson appeared in London in 1876.

An entirely new revision of the concordance was undertaken a few years ago by Solomon Mandelkern. He had found, after a thorough examination of the entire material, that "in the concordances of Fürst and Bär about 5,000 omissions and grammatical errors, as well as countless misquotations and wrong references, must be rectified." Mandelkern's new concordance appeared in Leipsic in 1896. To the material of the preceding concordances is added an appendix, containing all proper names, as well as, in a separate division, a list of the most important particles. Mandelkern corrected the errors of the previous concordances and filled in the omissions. He arranged the passages according to the sequence of the Biblical books obtaining in the Hebrew Bible, instead of the sequence of the Vulgate hitherto used. Especially noteworthy is the care that Mandelkern displays in regard to the exact and logical completeness of the Biblical passages used to illustrate each word. The headings of the articles furnish the lexicographical explanations of the roots and their derivatives, while due attention is paid to the latest philological discoveries and textual criticism. Mention must also be made of the practical arrangement of this latest concordance. Mandelkern has issued it in a smaller edition (Leipsic, 1900), which contains all the material of the larger edition, but only a list of the passages where the respective word-forms are found, without any quotation.

**Solomon Mandelkern's.**

That Mandelkern's concordance itself contains numerous errors and omissions has become evident since its appearance, especially from the reviews in Stade's "Zeitschrift" and in the "Monatsschrift." The editor of the latter, M. Braun, mentions in this connection a most complete and careful concordance to the particles, and one to the proper names (preserved in manuscript in Breslau), made by Moritz Piorkowsky, a teacher in Silesia in the first half of the nineteenth century ("Monatsschrift," xlii. 529 *et seq.*). Two other concordances of Biblical proper names may be mentioned: one by Gideon Brecher, Frankfort-on-the-Main, 1876; the other by Schusslovicz, Wilna, 1878.

Among concordances to the Septuagint are: the

earlier ones of Conrad Kircher (Frankfort-on-the-Main, 1607) and of Abraham Tromm (Trommius) (Amsterdam, 1718); and the large concordance by E. Hatch and H. A. Redpath (Oxford, 1892–97), which covers also the other Greek Bible translations and the Apocryphal writings, and is compiled with extraordinary care. A supplement to this work (Oxford, 1900) deals with the proper names.

BIBLIOGRAPHY: The introductions to the concordances of Buxtorf, Fürst, Mandelkern; Andr. Glauchius, *De Usu Concordantiarum Biblicarum*, Leipsic, 1660. A detailed list of concordances is given at the beginning of Fürst's introduction.

T. W. B.

—**Talmudical:** In 1899 the library of the "Landesrabbinerschul" of Budapest came into possession of a manuscript in two folio volumes, containing the first half of a concordance to the Babylonian Talmud. The first volume (from א to ו) has 237 pages with 1,890 columns; the second (from ז to י), 169 pages with 1,347 columns. The writing is exceedingly elegant and small (cursive), and shows equal care from beginning to end. Each column contains about 80 lines, so that nearly 260,000 Talmudic passages are recorded. The letter א takes up 648 columns; ב, 504; ג, 241; ד, 260; ה, 228; ו, 9; ז, 184; ח, 507; ט, 166; and י, 491. The Talmudic passages follow in the sequence of the Talmudic treatises, and are arranged according to roots and words, like the Biblical passages in Isaac Nathan's concordance, without regard to their grammatical form. The passage is given in such a way that it always forms a complete sentence clear in meaning. An index of all the articles, with a short explanation of the words, is given at the beginning of each volume. The work has the significant title "Asaf ha-Mazkir" (after II Kings xviii. 18, 37; Isa. xxxvi. 3, 22), meaning a collection of words serving to aid the memory.

The author of the work, Moses Rigotz (Rigócz), or Moses Sande (*i.e.*, Szántó), who lived toward the end of the eighteenth century and at the beginning of the nineteenth in Balassa-Gyarmat, the chief town of the county of Nograd, Hungary, was notary of the Jewish community in the county, and was held in high esteem by the nobility and the authorities. He was a pupil of the Moravian chief rabbi R. Gerson Politz, with whose successor, R. Mordecai Benet, he corresponded in regard to the Talmudic concordance he had undertaken. Other Talmudic authorities also encouraged him to carry out his plan; for instance, R. Wolf Boskowitz; R. Meïr Eisenstadt (a pupil of R. Moses Sofer), rabbi at Balassa-Gyarmat; and R. Moses Minz of Alt-Ofen. Notwithstanding the approbation ("haskamah") of these authorities, neither the author himself nor (after his death) his son succeeded in having the work published; and it seems to have remained unfinished. The two volumes remained in the possession of the author's family, until the last owner, Joseph Weiss, presented them to the above-mentioned library. The work and the author were first noticed by W. Bacher in the Hungarian weekly "A Jövö," Jan. 22, 1897, pp. 6–8 (see extract in Brody's "Zeit. für Hebr. Bibl." 1898, iii. 63).

E. C. W. B.

**CONCUBINAGE.** See PILLEGESH.

**CONDITIONS:** Qualifications or limitations annexed to an agreement by which it may be continued, altered, or rendered of no effect upon the performance or non-performance of something, or the happening or non-happening of an uncertain event. If the event must happen before the agreement begins to operate, the qualification is called a "condition precedent"; if afterward, a "condition subsequent."

A condition may be attached to any contract or legal act. The various conditions known to Roman and common law may be divided as follows: (1) positive, *i.e.*, the happening of some event which may or may not happen; (2) negative, *i.e.*, the non-happening of such an event; (3) authoritative, *i.e.*, dependent on the power of the party in whose favor the obligation is contracted; (4) dependent on the party binding himself with the obligation; (5) casual, *i.e.*, dependent on an accident, or on the act of persons in no way controlled by either of the parties to the contract; (6) mutual, *i.e.*, dependent on the acts of both parties; (7) mixed, *i.e.*, dependent on the act of one of the parties and a third person. The condition may be either expressed or implied, and it may be lawful or unlawful.

The law of conditions is well developed in the Jewish law-books. All these classes of conditions were known to the Jewish law. Nevertheless the classification of the subject-matter must differ somewhat from that of the other systems of law.

Express conditions are created by the use of one of three formulas: "im" (if); "me'akshaw im" (from now on, if); and "'al menat" (on condition that). The condition "if" differs materially from the other two. The latter are simpler, and not subject to the same rules that must be observed in order to create a valid condition with the form "if." The first consideration refers, therefore, to the condition "if." There are four principal rules to be observed in the creation of a condition with the word "if."

**Condition "If."**

(1) The condition must be "double" ("tenai kaful"); that is, it must be expressed in a positive as well as a negative form. R. Meïr derived this rule from Num. xxxii. 29, 30: "And Moses said to them, 'If the children of Gad and the children of Reuben will pass with you over Jordan, . . . then ye shall give them the land of Gilead for a possession: but if they will not pass over with you, . . . they shall have possessions among you in the land of Canaan'" (see Mishnah Ḳid. iii. 4). The following example is given by Maimonides ("Yad," Ishut, vi. 3): "If a man says to a woman, 'If thou givest me two hundred zuzim thou art betrothed to me by this denarius [coin], but if thou dost not give them to me thou art not betrothed'; and after having expressed this condition he gives her the denarius, the condition is a valid one, and she is 'betrothed on condition.' If thereafter she gives him the two hundred zuzim she is betrothed absolutely; and if she does not give them to him, she is not betrothed." Some of the later geonim ruled that conditions need not be "doubled" except in cases of conditions annexed to betrothal or divorce, and that in ordinary contracts referring to money matters this form of expressing the condition doubly is unnecessary.

Maimonides dissents from this (Ishut, vi. 14), and his opinion is the adopted law. If the condition is not properly expressed in its double form it is void, and the contract is unaffected by it. Thus, if, in the case above, the man had merely said, "If thou givest me two hundred zuzim thou art betrothed to me by this denarius," and had omitted the clause, "if thou dost not give them to me thou art not betrothed"; and had then given her the coin, the condition would have been void, and she would have been betrothed to him absolutely (Ishut, vi. 5).

(2) The double condition must be so expressed that the positive form precedes the negative. This is shown in the above example. If the man had put the negative form first, thus: "If thou dost not give me the two hundred zuzim thou are not betrothed, but if thou givest them to me thou art betrothed with this denarius," and if he then gave her the coin, she would have been betrothed without condition (Ishut, vi. 1; Giṭ. 75b).

(3) The condition must precede the act, or the conclusion of the contract. Maimonides illustrates it thus. "If the man says to the woman, 'Thou art betrothed to me by this coin,' and gives her the coin; and then expresses the condition, saying, 'If thou wilt give me two hundred zuzim thou art betrothed; but if not, thou art not betrothed,' the condition is void, because the legal act of betrothal was complete before the condition was expressed" (Ishut, vi. 4). In taking the view that the act itself may not precede the expression of the condition, Maimonides follows the literal meaning of the Mishnah (B. M. vii. 11): "And every condition which is preceded by the act is void." Other authorities go even further, and maintain that the substance of the contract may not even be expressed before the condition is expressed, or else the condition is void (Maggid Mishneh to "Yad," Ishut, vi. 4). Thus the contract and the condition in the following case are well expressed: "If you do this I will give you that; but if you do not do this I will not give you that." But if a party says, "I will give you this if you do that," the condition is void.

**Qualifications.**

(4) The condition must be one possible of fulfilment. If the condition of the contract is that the party shall climb into heaven, or walk through the sea, or swallow a reed a hundred yards long, the condition is void, and the contract is complete without condition (B. M. 94a).

The condition created by the words "me'akshaw im" (from now on, if) differs in many important respects from the condition "if." The latter is, in fact, a condition precedent, and the former a quasi condition subsequent. Where the condition is that a certain thing shall be done "if" something else is done, the condition must be fulfilled before the contract to do the thing can be enforced; whereas in a condition subsequent, the contract is immediately effective, but may be ended by the performance or non-performance of the condition at some future time. In the Jewish law this is accomplished by use of the words "from now on, if." The distinction between these two cases is thus expressed by Maimonides (Ishut, vi. 15, 16): "If one betroths a woman 'on condition,' she is betrothed from the moment the condition is fulfilled, and not from the time of the actual ceremony of betrothal. For example, if he says to a woman, 'If I give thee two hundred zuzim during this year thou art betrothed to me by this denarius, and if I do not give them to thee thou art not betrothed,' and gives her the denarius in the month of Nisan, and the two hundred zuzim in the month of Elul, she is betrothed from Elul. Therefore if another betroths her before the condition imposed by the first man is fulfilled, she is betrothed to the second." And this is also the law in cases of divorce and of money matters. The divorce is absolute or the sale or gift perfected at the time when the condition is fulfilled. All this is true only if, in imposing the condition, he did not say "from now on." If, however, he said, "Thou art betrothed unto me by this denarius *from now on* if I give thee two hundred zuzim," and he eventually gives her the two hundred zuzim, she is betrothed from the time of the ceremony of betrothal, even though the condition was not fulfilled until after some time. Therefore if a second man betroths her before the fulfilment of the condition, her betrothal to the latter is void. And this is also the law in cases of divorce and of money matters (Ḳid. 60a; Giṭ. 74a).

**Condition "from now on, if."**

Three of the above four rules that must be observed in creating conditions with the word "if" need not be observed when the words "from now on, if" are used. The only one in force in this case is that the condition must not be impossible of fulfilment (Ishut, vi. 17). But the Shulḥan 'Aruk states that there is a difference of opinion on this point among the authorities, some holding that even when the form "from now on, if" is used, all the rules must be observed (Eben ha-'Ezer, 38, 3).

The form "'al menat" (on condition that) is in all respects similar, in its legal effect, to the form "from now on, if" (Ishut, vi. 17; Giṭ. 74a).

**Condition "on condition that."**

Conditions may be implied from the nature of the contract and from its terms. Thus if a contract is reduced to writing and contains a date, the question as to when it is to go into effect is determined thereby (Ket. 2b). The date in the contract is equivalent to the use of the form "me'akshaw." If a contract is entered into for a specific reason, as where one sells a piece of ground because he urgently needs the money, and the reason fails, as when the need for the sum of money is no longer pressing, the contract may be rescinded, because it is an implied condition of the contract that it is to be considered null and void if the reason that caused its consummation no longer exists (*ib.* 97a). It is necessary, however, that this reason be clearly stated at the time the contract is made, or otherwise the implied condition is not presumed to exist, for the maxim of the law is that "words which are in the heart are no words" (Ḳid. 49b). This rule applies only to contracts concerning real estate, for in contracts concerning movable property the conditions, if any, must be expressed according to the rules of law governing the making of conditions (gloss to Ḥoshen Mishpaṭ, 207, 3). There are some acts which are subject to conditions,

because it is presumed that all men are familiar with them. They need not be expressed in any way; they are absolutely presumptions of law. Thus where a man on his sick-bed transfers his entire estate to another, the law presumes that it was done in contemplation of death. The condition is implied that if he dies it shall be a valid transfer, but if he recovers it shall be void. It is not to be presumed that a man would have given away his entire estate if he expected to recover from his illness (Mishnah B. B. ix. 6; see also Ḥoshen Mishpaṭ, 246, 1; "Yad," Zekiyah, vi. 1).

**Unlawful Conditions.**

Unlawful conditions are void. Such are conditions that are contrary to the precepts of the law (Mak. 3b). For instance, if a man marries a woman on condition that he shall not live with her as her husband, such a condition is absolutely void. But if he stipulates that he shall not provide her with food and clothing, his condition is a valid one (Eben ha-'Ezer, 38, 5). The distinction between the two cases is based on the fact that the cohabitation of husband and wife is of the very essence of marriage, whereas the questions of food and clothing are financial considerations, in regard to which conditions may be made even though they are opposed to the law, provided they are made as waivers of rights given by the law, and are not stated in such a manner as to imply that the parties do not recognize the law. There can, however, be no diminution of the amount of the Ketubah, or of the husband's rights of inheritance. These are excepted, even though they are mere matters of money (Ishut, xii. 6; see also "Yad," Mekirah, xiii. 3; Ḥoshen Mishpaṭ, 67, 9; 227, 21).

There is another class of exceptions to unlawful conditions. Where the condition is that the party shall do something contrary to law, it is not ipso facto void, because the party need not fulfil it. For example, if the condition is that the party shall eat forbidden food, and the condition is fulfilled, the contract is valid, even though a breach of the dietary law has been occasioned thereby (Ishut, vi. 8). But this fulfilment of such conditions must be in the power of the party alone. If the condition is a mixed one—that is, if it requires the act of the party and a third person—it is void, because it is presumed that the third person will not be a party to a breach of the law (Giṭ. 84a, b; Ishut, vi. 11).

**Conditions of Divorce.**

Conditions in cases of delivery of bills of divorce present a specially interesting phase of the subject. Where a husband was about to go abroad, or to sea, or with a caravan through the desert, it was customary for him to give his wife a bill of divorce "on condition." The condition annexed was that if he did not return within a certain time, the divorce should be absolute; but that if he did return within such time, the bill of divorce should be null and void (Mishnah Giṭ. vii. 8). The purpose of this proceeding was to prevent the wife from becoming an 'Agunah.

The husband could make his own death the condition upon which the divorce became absolute (*ib.* vii. 3); the happening of this event worked retroactively, and during the interval between the delivery of the Get and the death of the husband the wife was, according to R. Judah, considered a married woman in every respect; but, according to R. Jose, one whose divorce was doubtful (*ib.* vii. 4). This peculiar use of the get "on condition" seems to have arisen out of the desire of the husband to save his wife from the levirate marriage (Ned. 27a, Rashi). According to the Law the death of the husband without issue made his wife ipso facto the bride of his brother, whose duty it was to marry her or release her through the ceremony of "ḥaliẓah" (Deut. xxv. 5–10). The divorced woman was, of course, not subject to this law. So that when the husband gave his wife a bill of divorce on condition that it should become absolute at his death, she remained his wife as long as he lived, but at the moment of his death she was not his widow, but a divorced woman (Mishnah Giṭ. vii. 3).

The general rules of conditions are set forth in detail in the Shulḥan 'Aruk, Eben ha-'Ezer, 38, 2–3; for betrothal on condition, see Eben ha-'Ezer, 38, 39, 40; for divorce on condition, see Eben ha-'Ezer, 143–148. See also Ḥoshen Mishpaṭ, 207; Ishut, vi.; and Asmakta.

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J. SR. D. W. A.

**CONDOM** (קונדו or קונדון): County seat in the department of Gers, France. Jews were found there at the beginning of the fourteenth century. In order to pass through this locality, they were heavily taxed. A Jewess, not enceinte, had to pay eight deniers Tours currency; if enceinte, she had to pay double that amount. In 1320, during the persecutions of the Pastoureaux, all the Jews of Condom were massacred.

Bibliography: Kayserling, *Gesch. der Juden in Navarra*, p. 139; Joseph Ha-Kohen, *'Emek ha-Baka*, p. 72; *Rev. Etudes Juives*, xvi. 219; Gross, *Gallia Judaica*, p. 552.

G. S. K.

**CONDUITS.** See Aqueducts in Palestine.

**CONEGLIANO** (also known as **Conian**): A prominent Jewish family of northern Italy. The spelling "Conian," according to Kaufmann, is a misreading of the Hebrew קונייאן. It takes its name from the town of Conegliano, which at one time belonged to the republic of Venice. A branch of the family flourished in Ceneda. Its members were distinguished by their learning. The family seems to have originated in Asti, where the name is first met with in the sixteenth century. The best-known members are:

**Israel Conegliano:** Italian physician and statesman; born at Padua in the middle of the seventeenth century; died in Constantinople in the second decade of the eighteenth century.

After obtaining his diploma Israel Conegliano practised medicine in Venice for two years, and then went to Constantinople. Despite the state of anarchy which reigned at Constantinople at that time, he won the favor and respect of the sultan, and also of his grand vizier Kara Mustapha. Giovanni Morosini, the ambassador of Venice, and his successor, Giambattista Donato, realizing the influence the

young Jewish physician had obtained over the ruling powers, asked their government to attach him to the legation. The matter was, however, left in abeyance until 1681, when Mustapha sent Conegliano to Venice to consult other eminent physicians about the illness of the sultan's son-in-law.

On Oct. 10, 1682, Conegliano was appointed physician extraordinary to the Venetian embassy, with an allowance of one hundred zecchinos (about $475), a quarter more than had ever been previously paid, and a further payment of forty zecchinos for personal expenses. Conegliano arrived at Constantinople in December of 1682.

Shortly after his arrival the relations between Turkey and Venice became strained, because of a massacre of Turks by the Morlaks of Dalmatia, then under the suzerainty of Venice. The Porte demanded 175,000 reals for the sultan, and 25,000 each for Mustapha and Ḥusain Aga. Donato, the ambassador, went back to Venice to conduct the negotiations, and Conegliano was left as the unofficial representative of Venice.

Conegliano, however, was soon deprived of his most powerful protector. Mustapha had been in supreme command of the Turkish forces that had threatened Vienna. Driven off by John Sobieski of Poland, Mustapha was murdered Dec. 25, 1683, by order of Mohammed IV. In the alliance made by Poland with Venice it became the duty of Conegliano to keep his government posted on the movements of the common enemy, Turkey. This he did, though at the imminent risk of his life, sending the reports through his brother Solomon, then a practising physician in Venice. On the death of his first wife in 1687, Conegliano went to Venice in order to superintend the education of his two boys. In 1690 he returned to Constantinople, and soon gained greater influence than before. A change of sultans and the secret aid of France had induced the Turks to renew a warfare, which was stopped only by the approach of winter. Conegliano unearthed a plot to burn the Venetian fleet, just in time to prevent its execution. So active was he in the service of his country that, despite his popularity, his house was attacked, and he was saved only by the prompt and energetic action of the French ambassador, M. de Castagnères.

In 1693, however, France withdrew her protection from Venetian subjects, and Conegliano sought in vain to enlist the good services of Holland. In May of this year five poor Jews were arrested on fictitious charges of espionage. Conegliano was able to procure their release; but he had aroused antagonism, and he was secretly advised by Ali Pasha, the grand vizier, to flee the city. This he refused to do, and a contemplated order to arrest all Venetians and confiscate their property was stayed for two months. He had, during all this period, been an ardent advocate of peace.

In June, 1694, he returned to Venice, leaving his brother Leo and his friend Ḥusain Aga in Constantinople to work for a cessation of hostilities. On arriving in Venice, Conegliano learned that the Senate had, on June 12, 1693, exempted him and his two brothers from wearing the yellow hat, and had made them citizens of the republic. In February, 1696, the Turks under Mustapha II. invaded Hungary, but were crushed at Zenta by Eugene of Savoy. Peace, however, was not declared until 1698. On Aug. 23 of that year Conegliano was appointed an ex officio member of the peace congress, with Ruzzini, the Venetian ambassador to Constantinople, as the active member. The congress met at Carlovitz, near Belgrade, but bickerings and differences led to a deadlock. Matters were approaching an open rupture, when at last the jealousy of Lord William Paget and of Ruzzini abated, and Conegliano was permitted for the first time to use his influence with the Turkish commissioners. His efforts were crowned with success, and on Jan. 26, 1699, the peace protocol was signed.

Conegliano returned to Venice and was further honored by his government by receiving permission to travel at will, without the special license usually required of the Jews. In 1700 Conegliano went again to Constantinople, where he died.

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E. Ms.

**Israel Conegliano:** Preacher at the Ashkenazic synagogue of Padua; born there at the end of the eighteenth century; died March, 1824. He was the pupil of Azariel Alatino, and the teacher of Joseph Almanzi, who bewailed his death in a special publication, "Me'il Ḳin'ah." Israel wrote a work entitled "Sefer Derashot," still extant in manuscript in Almanzi's collection. M. S. Ghirondi published a poem in his honor in "Bikkure ha-'Ittim," vi. 57.

BIBLIOGRAPHY: Ghirondi, *Toledot Gedole Yisrael*, p. 204; Tobias Cohn, *Ma'asch Tobiah*, Introduction; Mortara, *Indice Alfabetico*, p. 16; Fürst, *Bibl. Jud.* i. 186, ii. 201; David Kaufmann, *Dr. Israel Conegliano*, pp. 6 *et seq.*

I. Br.

**Joseph ben Israel Conegliano:** Physician, and probably son of the preceding; lived at Padua at the end of the eighteenth century. He was the author, in conjunction with his brother Naphtali, of a poem entitled "Zemer le-Se'udat Purim" (Song for the Meal of Purim), published at Mantua.

**Judah Conegliano:** Talmudist; rabbi in Acqui at the end of the sixteenth century and the beginning of the seventeenth. He was among the rabbis whose interdiction of the bath of Reggio provoked so much discussion. Judah Saltaro, in his work "Miḳweh Yisrael," Venice, 1607, invokes Conegliano's authority on a ritual question.

**Naphtali ben Israel Conegliano:** Hebraist; brother of Joseph, and joint author with him of the poem "Zemer le-Se'udat Purim."

I. Br.

**Solomon Conegliano:** Venetian physician; born about 1642; died in 1719. Conegliano was the elder brother of Israel Conegliano, and, like him, served the Venetian republic with great credit. He was educated at Padua, where he attended the university, obtaining the degrees of M.D. and Ph.D. Jan. 22, 1660. He returned to Venice shortly afterward, and soon developed remarkable talent as a teacher of medicine. Young Jews from all parts of Europe sought his house, to attend the preparatory school which he had established there. Tobias Cohn, who, in his encyclopedia entitled "Ma'asch Ṭobiyyah," represents Solomon as one of the greatest physicians and philosophers of his time, was one of

his pupils. A poem by him was prefixed to Cohn's encyclopedia. So eminent were his qualifications, both as teacher and as practitioner, that the government permitted him to exercise the privileges of a citizen of the republic. Conegliano's services to Venice and the honors conferred upon him and on his brother by the republic are given in detail in the biography of Israel Conegliano.

BIBLIOGRAPHY: David Kaufmann, *Dr. Israel Conegliano*, 1895.

G. E. Ms.

**CONEGLIANO, IMMANUEL.** See PONTE, LORENZO DA.

**CONEY:** A small herbivorous animal (*Hyrax Syriacus* or *Hyrax Daman*) mentioned in the Bible. "Coney" is the traditional rendering of the Hebrew "shafan" (שָׁפָן), which occurs four times in the O. T. (Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26). In the first two places the "shafan" is classified among the unclean animals, along with the hare, "because he cheweth the cud but parteth not the hoof" (Lev. xi., R. V. 5). In the Book of Proverbs the shefannim are described as one of the "four things which are little upon the earth," but "are exceedingly wise." They "are but a feeble folk, yet make they their houses in the rocks" (Prov. xxx. 24, 26). The rendering "coney" is principally supported by the Jewish interpreters and lexicographers of the Middle Ages. None of the ancient versions, however, lend it support in more than one out of the four passages—for instance, the Septuagint in Psalms, and the Vulgate in Proverbs (see Bochart, "Hierozoicon," pp. 1002–1003). Besides, this interpretation is inadmissible for one if for no other reason: the "coney" is a European animal, unknown to the Israelites; and it does not live in the rocks.

Bochart, who refuted the Jewish opinion, tried to demonstrate that the shafan, which, he says, the Septuagint generally and rightly translates *χοιρογρύλλιος*, and which St. Jerome rightly identifies with the *ἄρκτομυς*, can not be anything else than the jerboa. His arguments are: (1) the authority of the Copto-Arabic lexicon, the "Scala Magna" of Kircher ("Lingua Ægyptiaca Restituta," p. 165); (2) the analogy between the habits of the two animals (*ib.* p. 1016). Since then, however, travelers who have made on the spot a thorough study of the habits of the jerboa have pronounced that identification impossible (see Bruce, "Voyage," v. 145, Paris, 1791). Shaw ("Travels," p. 386) was the first to propose to identify the shafan with an animal called "ghanam Isra'il" (Israel's lamb). This identification found a warm supporter in Bruce (*l.c.* p. 165), who further identifies it with the "ashoko" of the Abyssinians. The Arabs call this animal "wabr" also, which, it may be added by way of confirmation, is the word used by the Arabic versions to render "shafan" in the first two passages, Lev. xi. 5 and Deut. xiv. 7. Finally, Fresnel ("Journal Asiatique," 3d series, v. 514) says that in the Ehkili dialect (Sabean) the wabr is called "thufun," from the root "thafan," Hebr. "shafan."

The shafan, it is said, does not chew the cud. But here, as in many other cases, Scripture speaks according to appearances. Bruce, who studied carefully the habits of this animal, says that it certainly chews the cud (*l.c.* v. 168). "The shafan," says Shaw, "is a harmless creature of the same size and quality with the rabbit, having the like incurvating posture and disposition of the fore teeth. But it is of a browner color, with smaller eyes and a head more pointed. . . . The usual refuge of it is in the holes and clefts of the rocks" (*l.c.* p. 376). Like the ants they live in large numbers, and display considerable wisdom in guarding themselves against surprises from their enemies.

Their habitat extends from Abyssinia into Arabia, Palestine, and Syria. In Abyssinia both Christians and Mohammedans abstain from their flesh; but the Arabs of Arabia Petrea, and also the inhabitants of Mount Lebanon, consider it a great relish. For the place of the coney in the totemistic theories, see TOTEMISM.

E. G. H. H. H.

**CONFERENCES, RABBINICAL:** Assemblies of rabbis to determine common courses of action or common principles of faith. Rabbinical conferences are a late phenomenon in the history of Judaism, dating, as they do, only from the fourth decade of the nineteenth century. There had been occasional gatherings of Jews during earlier centuries to consider important issues touching the life and religious practise of the people; but the deliberations at these gatherings, or synods, as they are usually called, were not participated in exclusively by the rabbis (see CONSISTORIES; SYNODS, RABBINICAL).

The changed conditions in the life of the Jews in the early years of the nineteenth century, owing to the emancipation from medieval legislation and the accompanying necessity of reconciling the religious beliefs and practises with the demands of the new era upon which they had entered, were the moving causes for the convening of the first rabbinical conference. There have been five notable conferences: viz., at Brunswick, June 12–19, 1844; at Frankfort-on-the-Main, July 15–28, 1845; at Breslau, July 13–24, 1846; at Philadelphia, Pa., Nov. 3–6, 1869; and at Pittsburg, Pa., Nov. 16–18, 1885. Besides these, mention may be made of the following: the Jewish Ministers' Association, an organization of rabbis stationed in the eastern cities of the United States, which met annually from 1885 to 1890;

**Early Conferences.**

the Conference of Southern Rabbis of the United States, which existed from April 14, 1885, to Nov. 20, 1887, when it held its final meeting; and the Rabbinical Literary Association, which was organized at Detroit, Mich., July 13, 1880, and existed only two years. After the rabbinical conference at Philadelphia three meetings were held in 1871 at Cleveland, New York, and Cincinnati respectively. The so-called Cleveland conference (Oct. 17–20, 1855) was not strictly a rabbinical conference, since there were also a few lay delegates present. The same was the case at the synods of Leipsic (June 29-July 4, 1869) and Augsburg (July 11–17, 1871). Hence, these three meetings do not come properly within the scope of this article. The same may be said of the so-called French Sanhedrin, that met in 1807 at the call of Napoleon, and all previous synods. In Germany and Hungary, local conferences of rabbis are still held from time to

time. The Central Conference of American Rabbis, organized in 1889, meets in annual session.

In point of fact, however, the first purely rabbinical conference took place at Wiesbaden in 1837, in answer to a call issued by Abraham Geiger. In a letter to a colleague, dated May of that year, Geiger had written as follows in reference to the purpose of the proposed meeting: "It is not intended to create a new Judaism, nor yet to assume the authority of a synod: it shall merely give honest men the opportunity to discuss the proper methods of conducting their office, and shall be the beginning of the restoration of the almost vanished spirit of Judaism" ("Wiss. Zeit. Jüd. Theol." iii. 321). This conference was attended by Rabbis Geiger of Wiesbaden, Aub of Bayreuth, Bloch of Buchau, Guttmann of Redwitz, Herxheimer of Bernburg, Kohn of Hohenems, Maier of Stuttgart, Stein of Burgkunstadt, Wagner of Mannheim, Wassermann of Mühringen, and Wechsler of Oldenburg. Friedländer of Brilon, Grünebaum of Landau, and Hess of Eisenach arrived too late. These men discussed various questions, but did not enunciate any important decisions. The mere fact, however, that they had gathered for such discussion was significant. A committee was appointed to prepare a manual for domestic devotion in accordance with the needs of the time. It was resolved to discuss in the pages of Geiger's "Wissenschaftliche Zeitschrift für Jüdische Theologie" the practical questions which were agitating the Jewish communities at that time.

The epoch-making conferences have been the five mentioned by name above; they were respectively attended by most of the prominent Reform rabbis of the time in Germany and America; and their deliberations and decisions form an important chapter in the development of the faith.

During the opening years of the fifth decade of the nineteenth century the Jewish communities of Germany were stirred by religious agitation as never before; the issue between the traditionalists and the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the most prominent reformer in Germany, had induced the officers of the congregation to address the rabbis of Europe for opinions on the subject; and these opinions were published in two volumes entitled "Ueber die Verträglichkeit der Freien Forschung mit dem Rabbineramte." The publication in 1842 of the new prayer-book of the Hamburg Temple (Reform) congregation had called forth from Isaac Bernays, the Orthodox leader, a declaration anathematizing the book and the reformers. These latter, in their defense, published a number of opinions of rabbis who sanctioned the reforms introduced into the prayer-book; these rabbis were, besides the two preachers of the congregation, Salomon and Frankfurter, the following: L. Auerbach, Friedländer, Geiger, Guttmann, Holdheim, Kohn, Maier, Mannheimer, Philippson, and Stein. The volume was entitled "Theologische Gutachten über das Gebetbuch nach dem Gebrauche des Neuen Israelitischen Tempelvereins in Hamburg" (Hamburg, 1842). The action of a society of Jews in Frankfort-on-the-Main in 1843, condemning circumcision, and resolving to abolish the rite in the future so far as their children were concerned, had induced Solomon Trier, the chief of the Orthodox of that city, to address his colleagues for opinions on the absolute requirement of circumcision as an essential of Jewish practise. These opinions, also, were published in a volume entitled "Gutachten über die Beschneidung" (Frankfort, 1814).

**Controversies Regarding Reform.**

The time was ripe for the organization of a society of rabbis at whose meetings all these vexed questions could be discussed, and decisions reached for the guidance of the troubled communities. Ludwig Philippson, editor of the "Allg. Zeit. des Judenthums," recognized this need of the hour, as Geiger had done before him; and he issued a call in the columns of his journal (Jan. 15, 1844, p. 27) for a rabbinical conference. In this call he wrote:

> "Let us speak plainly. The issue is no longer the permissibility or non-permissibility of this or that synagogal institution, of this or that alleviation for civil or social life: the issue before us is concerned with the entire content of our religion, which we must present and strengthen in its purity in order to rescue it from deadening rigidity on the one hand and from benumbing unfaith on the other. Judaism is losing influence day by day, and every layman is asking us, 'What are you doing?' The objects of the conference shall be: (1) to bring the rabbis into closer relations and acquaintanceship; (2) to promote unanimity in the conduct of the rabbinical office; (3) to further the founding of communal institutions; and (4) to deliberate upon all Jewish affairs."

A number of rabbis declared themselves in sympathy with this call, and it resulted in the convening of the Brunswick conference of 1844.

**The Brunswick Conference** (June 12–19, 1844): This was attended by the following rabbis:

> A. Adler of Worms; S. Adler of Alzey; Ben Israel of Coblenz; Bodenheimer of Hildesheim; Adler of Minden; Formstecher of Offenbach; Frankfurter of Hamburg; Geiger of Breslau; Goldman of Kurhessen; Heidenheim of Sondershausen; Herzfeld of Brunswick; Herxheimer of Bernburg; Hess of Weimar; Hirsch of Luxemburg; Hoffmann of Meiningen; Holdheim of Mecklenburg-Schwerin; Jolowicz of Marienwerder; J. Kahn of Treves; Klein of Pomerania; Maier of Stuttgart, who was president of the conference; Philippson of Magdeburg; Salomon of Hamburg; Schott of Randegg; Sobernheim of Bingen.

The purpose of the conference was declared to be "to consider the ways and means for the preservation of Judaism, and the awakening of the religious spirit."

The resolutions passed by the conference were as follows:

> "The oath of a Jew is binding without any further ceremony than the invocation of the name of God. The prayer 'Kol Nidre' is unessential; and the members of the conference were to take steps to abolish it on the following Day of Atonement."

The conference indorsed the responsa of the French Sanhedrin, with the exception of the third, which it changed to read as follows:

> "The marriage of a Jew with a Christian—in fact, the marriage of a Jew with the adherent of any monotheistic religion—is not forbidden if the civil law permits the parents to raise in the Jewish religion the children issuing from such a union."

A commission was appointed to consider a number of important questions and to report at the next conference.

**The Frankfort-on-the-Main Conference** (July 15–28, 1845): The deliberations were concerned mainly with the reports of the commission appointed at

the Brunswick conference. There were present, besides the above-mentioned:

J. Auerbach of Frankfort-on-the-Main; Einhorn of Birkenfeld; Frankel of Dresden; Gosen of Marburg; Güldenstein of Buchau; Jost of Frankfort; Reiss of Alt-Breisach; Stein of Burgkunstadt; Suesskind of Wiesbaden; Treuenfels of Weilburg; Wagner of Mannheim; Wechsler of Oldenburg; Leopold Stein of Frankfort-on-the-Main, who was president of the conference.

The first report discussed was that on the retention of Hebrew in the public services. The conference voted unanimously for the retention of the sacred language. On the question, to what extent, there was a decided difference of opinion. The recommendation of the committee, adopted by a vote of 18 to 12, was that the "Bareku" with its response, the "Shema'" (first paragraph), the first and last three benedictions of the "Tefillah," and the selection from the Torah should be in Hebrew, and that the remainder of the service should be in the vernacular.

The conference also decided (in the affirmative) the question "Shall the prayers for the return to the land of our forefathers and for the restoration of the Jewish state be eliminated from the ritual?" Closely connected with this was the question as to whether the Messianic idea was to receive prominent and distinct expression in the ritual. This also was decided in the affirmative.

Although the conference voted for the retention of the "Musaf" prayer, yet it was definitely understood that the traditional supplication for the restoration of the sacrifices should be so changed as to be a mere mention of the sacrifices as historical reminiscences.

On the question of the reading from the Torah, the majority voted for the triennial cycle; and the reading of the "Haftarah" in the vernacular was favored.

The conference was unanimous in its affirmative vote on the admissibility of the organ into the synagogue. All the members but three agreed that a Jew was permitted to play the organ on the Sabbath, and that by so doing he did not violate the law of Sabbath observance.

The conference considered favorably the suggestion submitted by the Berlin Reform Association for the calling of a synod "in which the lay and the theological elements shall be alike represented."

The conference decided in the affirmative the question whether modern bathing establishments can be used for ritualistic purposes. A committee was appointed to direct the attention of the people to the need of theological seminaries.

It was at this conference that the irreconcilable differences between the traditionalists and the reformers received decisive expression. The discussions had shown that many of the members held radical views on a number of vital points connected with the ritual. Zacharias Frankel, who declared himself to be a champion of positive historical Judaism, desired the conference to issue a statement of definite principles. In this he was opposed particularly by Geiger and Holdheim, and, although a majority of the meeting was in sympathy with Frankel's views, yet the conference supported his two chief opponents in their contention that no definite declaration of principles should be formulated, because such a theoretical document would result only in antagonisms and would not assist in solving the burning questions of the day. Frankel withdrew from the conference, and became the leader of the adherents of so-called "positive historical" Judaism. Frankel issued a call in May, 1846, for a conference of Jewish theologians, to be held in the fall of that year, and to be the organ of the opposition to the Reform conferences; but the meeting did not take place.

**Historical Judaism.**

**The Breslau Conference** (July 13–24, 1846): This was attended by:

A. Adler of Worms; S. Adler of Alzey; J. Auerbach of Frankfort-on-the-Main; Ben Israel of Coblenz; Einhorn of Birkenfeld; Formstecher of Offenbach; Geiger of Breslau (who was president of the conference); Goldstein of Waren; Gosen of Marburg; Güldenstein of Buchau; Herxheimer of Bernburg; Herzfeld of Brunswick; Hess of Eisenach; Holdheim of Mecklenburg-Schwerin; J. Kahn of Treves; M. Levy of Breslau; L. Lövy of Münsterberg; Pick of Teplitz; Philippson of Magdeburg; Sobernheim of Bingen; Stein of Frankfort-on-the-Main; Wagner of Mannheim; Wechsler of Oldenburg.

A number of important declarations were made on vital subjects, such as the Sabbath, the holidays, circumcision, and mourning customs. The conference expressed itself on the Sabbath question to the effect that the restoration of the solemn observance of the Sabbath as a day of rest and sanctification is incumbent not only upon the teacher in Israel, but upon every Israelite. Therefore special care must be taken in these days to insure the solemnity of the public services and to secure the observance of Sabbath in the home. Work which is ordinarily prohibited on the Sabbath is permitted in connection with divine services if necessary for the proper conduct of these services. If a man's livelihood is endangered by the closing of his business on the Sabbath, he may have his business attended to by non-Jews. If contingencies arise threatening the material welfare, any kind of work may be done on the Sabbath to avoid this; for example, in case of fire. Any and all manner of labor is permitted on the Sabbath in cases where human life—whether of Jew or non-Jew—is in danger. The rabbinical prohibitions known as "hedges"—rigorous interpretations of Sabbath laws—are no longer binding. Such institutions as "'Erube Ḥaẓerot" and "'Erube Teḥumim," which are mere evasions of the Sabbath laws, although their ostensible purpose is relaxation of the strictness of these laws, are both superfluous and inadmissible. The Jewish soldier must attend to his duties on the Sabbath. As for the Jew who holds a public office, although he is bound to perform the duties connected with his office, yet he should exert himself to restore the solemnity of the day in his home. Brain-work is not included in the categories of labor prohibited on the Sabbath.

**The Sabbath Question.**

The conference made the following pronouncements concerning the holidays: Congregations are justified in abolishing the second day's observance of the holidays with the exception of the second day of Rosh ha-Shanah. If, however, some of the members of a congregation should object to such abolition, these days are to be continued as occasions for public worship, but the prohibition to work on them

is no longer binding in any event. The eating of leavened bread is permitted on the twenty-second day of Nisan, the so-called eighth or last day of Passover. It is permitted to blow the shofar on the first day of the New-Year when it happens to fall on the Sabbath. The same is the case with the use of the four fruits on the first day of Succot when that falls on the Sabbath.

The question of circumcision was made the occasion for a number of declarations, of which the most important were these: Every "mohel" should be required to pass an examination, after being instructed by a surgeon, and should prove by his credentials his authority to perform the operation. The so-called "peri'ah" may be performed with a surgical instrument if the assisting surgeon prefers this to the finger-nail, which, as a rule, is used for the purpose. The "mezizah" is to be dispensed with. (See CIRCUMCISION.) A physician should treat the child after circumcision. A physician should examine the child before circumcision, and decide whether the operation can be safely performed, or whether on account of sickness or bodily weakness it had best be postponed. If parents have had the misfortune to lose a child, or a child has become a chronic invalid, owing to the operation, and they fear to have other children circumcised, they may postpone the rite until the physician declares that there is absolutely no danger from its performance.

**Mourning Customs.**

The conference gave expression to some decided views on traditional mourning customs. It declared that such practises as the rending of the garments, allowing the beard to grow for thirty days after the death, sitting on the floor, removing the leather shoes, the prohibitions of washing, bathing, and greeting, have lost all significance in these days; nay, more, are repulsive to the religious feeling, and should be abolished. The mourner should remain at home for three days, counting from the day of burial. The mourner should also, as far as possible, abstain from business on the day of the funeral and for two days after the burial. Many important resolutions were referred to committees, but were not acted upon by the conference.

Each of these conferences aroused intense excitement; protests against the discussions and resolutions of the conferences being issued by opponents, while pamphlets in defense were published by participants. The Brunswick conference called forth a protest from seventy-seven German and Hungarian rabbis; also publications such as "אסוף אסיפה. Protestation Gegen die Rabbinerversammlung von D. Deutsch, Rabbiner in Sohrau, O. S." In defense were issued; "Die Erste Rabbinerversammlung und Ihre Gegner," by Kirchenrath Dr. Maier, and the pamphlet by Holdheim, "Die Erste Rabbinerversammlung und Herr Dr. Frankel." The press of the day, notably the three Jewish publications, "Die Allgemeine Zeitschrift des Judenthums," "Orient," and Frankel's "Zeitschrift für die Interessen des Judenthums," contained articles pro and con. Feeling ran very high, and this was intensified by the Frankfort conference, which had resulted in an open break with Frankel and the conservatives. The bitterness of the feelings engendered is apparent from such an incident as the refusal on the part of Michael Sachs, the famous preacher of the Berlin congregation, to receive one of the rabbis who had attended the Frankfort conference.

A conference of the rabbis of Baden, held in the summer of 1845 after the Frankfort conference, declared for Reform on the historico-traditional basis. The Breslau conference called forth a bitter declaration from some Jews of Frankfort-on-the-Main, condemning the conference for its cowardice in not dealing fearlessly with the Sabbath question. This aroused the participants in the conference, notably Geiger, Philippson, Stein, and Wechsler, who wrote in defense of their action. These were days of "storm and stress" in Judaism. No further conferences were held. The hope of the founders of the rabbinical conference, that it might become the authoritative tribunal for the solution of the vexing problems that were agitating the Jewish congregations, was not realized, owing to the political reaction following the year 1848. In 1868 an unsuccessful attempt was made to convene a rabbinical conference at Cassel.

**Outcome of Conferences.**

These conferences did not succeed in effecting their object because the differences in Jewry were too pronounced. Had they frankly and outspokenly taken either the Reform or the Orthodox position, they might have received acknowledgment as the authority from the adherents of the cause they espoused. It was impossible to satisfy all parties; the participants in the conferences represented many shades of opinion, from the extreme radicalism of Holdheim to the conservative traditionalism of the sympathizer with Frankel, although their main tendency was toward Reform. The conferences furnished at most a forum where vital questions were discussed, and expression was given to interesting views, but they did not attain an authoritative place. They were at best expressive of the conflicts and disturbances that were agitating Jewish thought in the fifth decade of the nineteenth century.

**The Philadelphia Conference** (Nov. 3–6, 1869): There were present:

S. Adler of New York; J. Chronik of Chicago; D. Einhorn of New York; B. Felsenthal of Chicago; J. K. Gutheim of New York; S. Hirsch of Philadelphia; K. Kohler of Detroit; L. Mayer of Selma, Ala.; M. Mielziner of New York; S. H. Sonnenschein of St. Louis; M. Schlesinger of Albany, N. Y.; I. M. Wise of Cincinnati.

The following statement of principles was adopted:

"1. The Messianic aim of Israel is not the restoration of the old Jewish state under a descendant of David, involving a second separation from the nations of the earth, but the union of all the children of God in the confession of the unity of God, so as to realize the unity of all rational creatures and their call to moral sanctification.

"2. We look upon the destruction of the second Jewish commonwealth not as a punishment for the sinfulness of Israel, but as a result of the divine purpose revealed to Abraham, which, as has become ever clearer in the course of the world's history, consists in the dispersion of the Jews to all parts of the earth, for the realization of their high-priestly mission, to lead the nations to the true knowledge and worship of God.

"3. The Aaronic priesthood and the Mosaic sacrificial cult were preparatory steps to the real priesthood of the whole people, which began with the dispersion of the Jews, and to the sacrifices of sincere devotion and moral sanctification, which alone are pleasing and acceptable to the Most Holy. These institutions, preparatory to higher religiosity, were consigned to the

past, once for all, with the destruction of the Second Temple, and only in this sense—as educational influences in the past—are they to be mentioned in our prayers.

"4. Every distinction between Aaronides and non-Aaronides, as far as religious rites and duties are concerned, is consequently inadmissible, both in the religious cult and in social life.

"5. The selection of Israel as the people of religion, as the bearer of the highest idea of humanity, is still, as ever, to be strongly emphasized, and for this very reason, whenever this is mentioned, it shall be done with full emphasis laid on the world-embracing mission of Israel and the love of God for all His children.

"6. The belief in the bodily resurrection has no religious foundation, and the doctrine of immortality refers to the after-existence of the soul only.

"7. Urgently as the cultivation of the Hebrew language, in which the treasures of divine revelation were given and the immortal remains of a literature that influences all civilized nations are preserved, must be always desired by us in fulfillment of a sacred duty, yet it has become unintelligible to the vast majority of our coreligionists; therefore, as is advisable under existing circumstances, it must give way in prayer to intelligible language, which prayer, if not understood, is a soulless form."

The conference passed a number of resolutions on marriage and divorce, and declared that "the male child of a Jewish mother is, no less than her female child, in accordance with a never-disputed principle of Judaism, to be considered a Jew by descent, even though he be uncircumcised."

**The Pittsburg Conference** (Nov. 16–18, 1885): There were present at this conference:

I. Aaron of Ft. Wayne, Ind.; J. Bloch of Youngstown, O.; S. Falk of Buffalo, N. Y.; A. Guttmann of Syracuse, N. Y.; E. G. Hirsch of Chicago; A. Hahn of Cleveland, O.; K. Kohler of New York; J. Krauskopf of Kansas City, Mo.; M. Lessler of Wheeling, W. Va.; A. Moses of Louisville, Ky.; M. Machol of Cleveland, O.; L. Mayer of Pittsburg; L. Naumberg of Pittsburg; D. Philipson of Baltimore; S. Sale of Chicago; S. H. Sonnenschein of St. Louis; M. Schlesinger of Albany, N. Y.; S. Weil of Bradford, Pa.; I. M. Wise of Cincinnati.

The following declaration of principles was formulated:

"1. We recognize in every religion an attempt to grasp the Infinite, and in every mode, source, or book of revelation held sacred in any religious system the consciousness of the indwelling of God in man. We hold that Judaism presents the highest conception of the God-idea as taught in our Holy Scriptures and developed and spiritualized by the Jewish teachers, in accordance with the moral and philosophical progress of their respective ages. We maintain that Judaism preserved and defended, midst continual struggles and trials and under enforced isolation, this God-idea as the central religious truth for the human race.

"2. We recognize in the Bible the record of the consecration of the Jewish people to its mission as the priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domain of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of Divine Providence and Justice dealing with man in miraculous narratives.

"3. We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day we accept as binding only its moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

"4. We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas entirely foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

"5. We recognize in the modern era of universal culture of heart and intellect the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

"6. We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfillment of our mission, and therefore we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

"7. We reassert the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment and reward.

"8. In full accordance with the spirit of Mosaic legislation, which strives to regulate the relation between rich and poor, we deem it our duty to participate in the great task of modern times, to solve, on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society."

The conference adopted the following resolution on the proselyte question:

"Inasmuch as the so-called Abrahamitic rite is by many, and the most competent, rabbis no longer considered as a *conditio sine qua non* of receiving male Gentiles into the fold of Judaism, and inasmuch as a new legislation on this and kindred subjects is one of the most imperative and practical demands of our Reform movement, be it

"Resolved that a committee of five, one of them to be the president of this conference, be entrusted with framing a full report to be submitted for final action to the next conference."

This conference has been the only one to make a definite statement on the question of Sunday services. Its declaration on the subject was to this effect:

"Whereas we recognize the importance of maintaining the historical Sabbath as a bond with our great past and the symbol of the unity of Judaism the world over; and whereas, on the other hand, it can not be denied that there is a vast number of working men and others who, from some cause or other, are not able to attend the services on the sacred day of rest; be it resolved that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such services appears or is felt."

The conference also recommended that each rabbi read only such sections of the Pentateuch as he thinks proper, but with regard, however, to the regulations of the Hebrew calendar.

**Central Conference of American Rabbis:** The first meeting was held in Detroit, Mich., July 9, 1889, at the initiation of Isaac M. Wise. The meeting for organization was presided over by David Philipson, with Henry Berkowitz as secretary. At a session on the following day a series of resolutions was adopted as the working basis of the conference. One of these fixed the position of the conference in the historical succession of rabbinical deliberative bodies, by declaring that "the proceedings of all the modern rabbinical conferences, from that held in Brunswick in 1844, and including all like assemblages held since, shall be taken as a basis for the work of this conference in an endeavor to maintain in unbroken succession the formulated expression of Jewish life and thought in each era."

Actuated by the spirit of this resolution, the conference elected as honorary president Samuel Adler, the only surviving member of the various German con-

ferences held after the year 1840; and Isaac M. Wise was elected president. The conference has since met in annual session in the following cities: Cleveland, 1890; Baltimore, 1891; New York city, 1892; Chicago, 1893; Atlantic City, 1894; Rochester, N. Y., 1895; Milwaukee, Wis., 1896; Montreal, Canada, 1897; Atlantic City, 1898; Cincinnati, 1899; Buffalo, 1900; Philadelphia, 1901; New Orleans, 1902. All of these meetings were held in the month of July, with the exception of those at Chicago, Cincinnati, and New Orleans. The Chicago conference took place Aug. 23–26, introductory to the Jewish Denominational Congress, held in connection with the World's Parliament of Religions; and, together with the Union of American Hebrew Congregations, it represented Judaism officially at the Parliament. The papers read by the members of the conference, both at the Jewish Denominational Congress and at the general Parliament, were published by the Union in a volume entitled "Judaism at the World's Parliament of Religions" (Cincinnati, 1894). The Cincinnati meeting in 1899 was held in March instead of July, in order to celebrate the eightieth birthday of Isaac M. Wise, founder and president of the conference from its organization. An extra session was held at Washington, D. C., in Dec., 1892. The meeting at New Orleans took place May 6–10, 1902. The proceedings of the various meetings of the conference are given in detail in a series of year-books, containing not only the record of the business transacted and the discussions by the members on religious doctrine and practise, but also of the papers read at the sessions.

**Foundation.**

Although the conference is open to rabbis of any opinion, it is in reality an association of ministers of the Reform school; and while it formulated no declaration of principles, yet its position in all its deliberations and proceedings has been taken firmly on the basis of the Reform movement. This was evident particularly in the discussion of the authority of the Talmud and the rabbinical codes. At the meeting held in Rochester in 1895, the president in his annual address proposed for discussion and decision the question, "What is our relation in all religious matters to our own post-Biblical and patristic literature, including the Talmud, casuists, responses, and commentaries?" The committee to whom the question was referred reported as follows:

**Reform Platform.**

"From the standpoint of Reform Judaism, the whole post-Biblical and patristic literature, including the Talmud, casuists, responses, and commentaries, is, and can be considered as, nothing more nor less than 'religious literature.' As such it is of inestimable value. It is the treasure-house in which the successive ages deposited their conceptions of the great and fundamental principles of Judaism and their contributions to the never-ceasing endeavor to elucidate the same. Consciously or unconsciously, every age has added a wing to this great treasure-house, and the architecture and construction of each wing bear the indelible marks of the peculiar characteristics of the time in which it was erected. Our age is engaged in the same task. We too have to contribute to the enlargement of this treasure-house; but we have to do it in our own way, as the spirit of our time directs, without any slavish imitation of the past.

"To have awakened the consciousness of this historic fact is the great merit of Reform Judaism; and the more this consciousness grows upon our mind, the more the conditions and environments of our modern life force it upon us, the more persistently we have to assert that our relations in all religious matters are in no way authoritatively and finally determined by any portion of our post-Biblical and patristic literature."

The notable achievements of the conference are: its preparation and publication of the Union Prayer-Book for Jewish worship; its successful representation of Judaism at the World's Parliament of Religions, as described above; its declaration on the requirements for the admission of proselytes; and, more than all, its uniting in one body the Reform rabbis of the country. The Union Prayer-Book is used at present (1902) by 158 congregations, in all portions of the country, having superseded most of the prayer-books in use heretofore. It attempts to combine the best elements of the traditional service with prayers expressing the aspirations of modern days. In its report to the general meeting, the ritual committee entrusted with the preparation of the work stated thus the principles that had guided it:

**Union Prayer-Book.**

"Imbued with the earnestness of the task that was laid upon us, we endeavored to conform the ritual for these two great holidays to the spirit and principle of the first part of our Union Prayer-Book, to unite the soul-stirring reminiscences of the past with the urgent demands of the present, and to enhance the solemnity of the service by combining the two essential elements, the ancient time-honored formulas with modern prayers and meditations in the vernacular."

The declaration of the conference on the admission of proselytes, adopted at the New York meeting in 1892, is as follows:

"Resolved that the Central Conference of American Rabbis, assembled this day in this city of New York, considers it lawful and proper for any officiating rabbi, assisted by no less than two associates, and in the name and with the consent of his congregation, to accept into the sacred covenant of Israel, and declare fully affiliated with the congregation לכל דבר שבקדושה, any honorable and intelligent person who desires such affiliation, without any initiatory rite, ceremony, or observance whatever; provided such person be sufficiently acquainted with the faith, doctrine, and religious usages of Israel; that nothing derogatory to such person's moral and mental character is suspected; that it is his or her free will and choice to embrace the cause of Judaism; and that he or she declare verbally, and in a document signed and sealed before such officiating rabbi and his associates, his or her intention and firm resolve—

"1. To worship the One Sole and Eternal God, and none besides Him.

"2. To be conscientiously governed in his or her doings and omissions in life by God's laws, ordained for the child and image of the Father and Maker of all, the sanctified son or daughter of the divine covenant.

"3. To adhere in life and death actively and faithfully to the sacred cause and mission of Israel, as marked out in Holy Writ."

The conference has published, in addition to the eleven year-books and the two volumes of the Union Prayer-Book, a Union Hymnal, and a volume entitled "Sermons by American Rabbis." One-half of the income from the sale of the Union Prayer-Book is placed to the credit of the fund for superannuated ministers; and a number of worthy rabbis, incapacitated from active service by age or physical infirmity, have been assisted by donations from this fund.

At present (1902) the conference has 149 active and four honorary members. Its constitution declares that "all active and retired rabbis of congregations, and professors of rabbinical seminaries, shall be eligible for membership." In March, 1900, it suffered the loss of its founder and president, Isaac M. Wise, in whose honor the meeting at Buffalo in July of that year largely assumed the character

of a memorial meeting. At this meeting Joseph Silverman of New York, who had been first vice-president, was elected president of the body.

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D. P.

**Conventions of the Union of Orthodox Congregations of the United States and Canada:** The great influx of Orthodox Jews—that is, of those who follow the rabbinical ordinances of Judaism besides the prescriptions of the Bible—within the last twenty-five years in America has made a union imperative.

The first real attempt to effect a union of Orthodox congregations was made on June 8, 1898, when a convention met in New York, in which fifty congregations were represented. H. Pereira Mendes was elected as president, and as vice-presidents Ph. Klein, Meldola de Sola, and H. W. Schneeberger.

The following principles were agreed to:

"This conference of delegates from Jewish congregations in the United States and the Dominion of Canada is convened to advance the interests of positive Biblical, rabbinical, and historical Judaism.

"We are assembled not as a synod, and therefore we have no legislative authority to amend religious questions, but as a representative body, which by organization and co-operation will endeavor to advance the interests of Judaism in America.

"We favor the convening of a Jewish synod specifically authorized by congregations to meet, to be composed of men who must be certified rabbis, and (*a*) elders in official position (cf. Num. xi. 16); (*b*) men of wisdom and understanding, and known among us (cf. Deut. i. 13); (*c*) able men, God-fearing men, men of truth, hating profit (cf. Ex. xviii. 21).

"We believe in the Divine revelation of the Bible, and we declare that the Prophets in no way discountenanced ceremonial duty, but only condemned the personal life of those who observed ceremonial law, but disregarded the moral. Ceremonial law is not optative; it is obligatory.

"We affirm our adherence to the acknowledged codes of our Rabbis and the thirteen principles of Maimonides.

"We believe that in our dispersion we are to be united with our brethren of alien faith in all that devolves upon men as citizens; but that religiously, in rites, ceremonies, ideals, and doctrines, we are separate, and must remain separate in accordance with the Divine declaration: 'I have separated you from the nations to be Mine' (Lev. xx. 26).

"And further, to prevent misunderstanding concerning Judaism, we reaffirm our belief in the coming of a personal Messiah, and we protest against the admission of proselytes into the fold of Judaism without 'milah' and 'tebilah.'

"We protest against intermarriage between Jew and Gentile; we protest against the idea that we are merely a religious sect, and maintain that we are a nation, though temporarily without a national home; and

"Furthermore, that the restoration to Zion is the legitimate aspiration of scattered Israel, in no way conflicting with our loyalty to the land in which we dwell or may dwell at any time.

It was determined that the object of the organization, to be known as the "Jewish Congregational Union of America," should be the promotion of the religious interests of Orthodox Jews. Questions of Orthodoxy in connection with the admission of members should be decided by a sub-committee of five. H. Pereira Mendes was elected permanent president. The objects of local unions were stated to be:

"1. To strengthen congregational life, but not to interfere in congregational autonomy.

"2. To advance the interests of local Judaism by the appointment of committees on congregational membership; civil legislation; Jewish presentations; city religious work (mission, circuit preaching); to devise uniform methods in Hebrew and religious schools; a union to send out rabbis for propaganda under the direction of the executive committee.

The convention held in New York Dec. 30, 1900, under the presidency of H. P. Mendes, represented 104 congregations.

K. H. P. M.

**CONFESSION OF SIN (ידוי).—Biblical Data:** The Scriptures repeatedly prescribe confession of sin as a means to expiation and atonement. "It shall be that when he is guilty of any one of these things, he shall confess that he hath sinned in that thing" (Lev. v. 5). "Aaron shall . . . confess over him [the scapegoat] all the iniquities of the children of Israel, and all their transgressions in all their sins" (*ib.* xvi. 21). "When a man or woman shall commit any sin that men commit . . . they shall confess their sin which they have done" (Num. v. 6, 7).

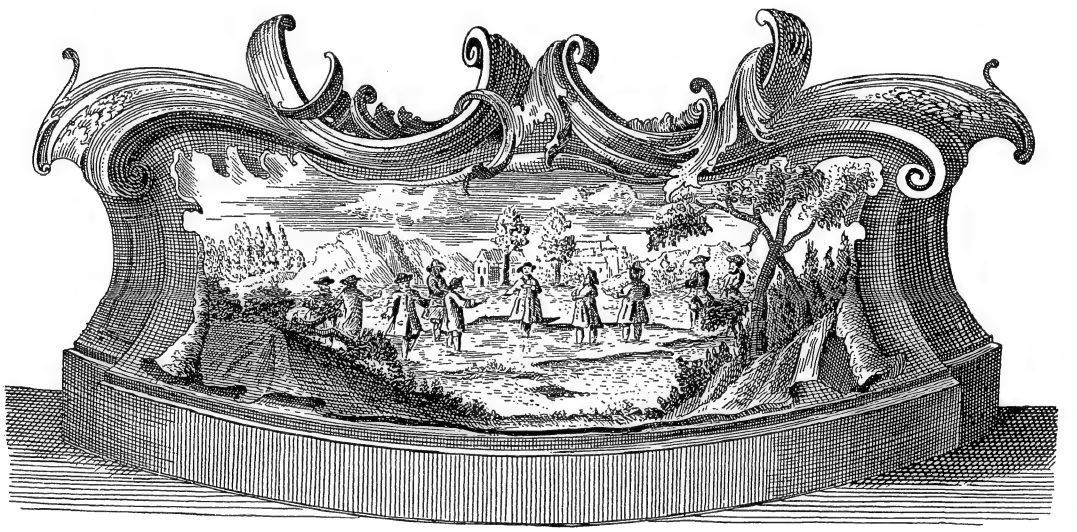
**Its Effect.**

The effect of confession is remission. Thus the Bible states, "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die" (II Sam. xii. 13). Elihu says, "God looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not [or, "I have not been requited"]: He will deliver his soul from going to the pit, and his life shall see the light" (Job xxxiii. 27, 28); and Jeremiah declares, "The Lord said to me . . . go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God" (Jer. iii. 11–13). Elsewhere the prophet says, "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously. . . . I will heal their backslidings, I will love them freely" (Hos. xiv. 2 *et seq.*; see ATONEMENT).

Confession may be individual, that of a person repenting backslidings; or it may be national, when the public at large humble themselves before God. As examples of the former may be cited the confession of Cain (Gen. iv. 13), of Jacob (*ib.* xxxii. 9), and of David (II Sam. xxiv. 10; Ps. xli. 4, li. 3, lxix. 5); of the latter, that of the Israelites in the wilderness (Num. xiv. 40); in the dispersion (Lev. xxvi. 40); at Mizpah, when admonished by Samuel (I Sam. vii. 6); and again at Gilgal, after choosing their first king (*ib.* xii. 10). National confessions are sometimes made through national representatives, as by Moses, after the Israelites worshiped the golden calf (Ex.

xxxii. 31), by the high priest on Atonement Day (Lev. xvi. 21), by Ezra (ix. 6, 7, 15), and by Nehemiah (i. 6, 7; ix. 2, 33–35).

——**In Rabbinical Literature:** Here repentance is likened to a door which, if man opens only as much as the eye of a needle, God opens as wide as a gateway (Cant. R. to v. 2), for whoso is willing to cleanse himself is assisted from above (Shab. 104a; Yoma 38b); and confession may be said to be the opening wedge, or the hinge on which repentance turns. Accordingly the Rabbis teach that Samuel, interceding for Israel (I Sam. vii. 5 *et seq.*), addressed to God the following argument in favor of his people's salvation: "Lord of the universe! Dost Thou ever require of man more than that he utter, 'I have sinned'? Now, the Israelites do plead, 'We have sinned' [*ib.* 6]: forgive them" (Midr. Sam. to vii. 6; Yer. Ta'an. ii. 65d). Elsewhere this doctrine is



JEWS CONFESSING THEIR SINS ON THE DAY BEFORE THE FEAST OF PENTECOST.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

presented in another form (Yalḳ., Ps. c. 1; Pesiḳ. xxv. 159a). Citing the Scriptural verse (Prov. xxviii. 13), "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy," the Rabbis remark, when a man is charged of crime before a human tribunal, as long as he denies his guilt he has a chance for escape, but when he admits his guilt he receives punishment; not so before God: unless man confesses, he receives punishment, but when he confesses, he receives remission, provided he confesses with the determination to forsake his sins. According to another Midrash, even Balaam knew of the insuperable power of repentance and confession when he said (Num. xxii. 34), "I have sinned." He knew that nothing may avert heavenly visitation except repentance, and that over one who has sinned and then says, "I have sinned," the messenger of retribution has no power (Tan., Balaḳ, 10). Hence, although Solomon declares, "Evil pursueth sinners" (Prov. xiii. 21); and Ezekiel (xviii. 4, 20) says, "The soul that sinneth, it shall die," rabbinical lore (with reference to Ps. xxv. 8 and Amos v. 4) teaches that God Himself says, "Let him repent and he shall be pardoned" (Yer. Mak. ii. 31d; Pesiḳ. xxv. 158b; compare Soṭah 7b; Sanh. 43b).

No formal confession is prescribed in the Scriptures; time and circumstances suggested the penitent's thoughts or utterances (compare "Yad," Tefillah, i. 1; Kesef Mishneh *ad loc.*). Post-Biblical literature, however, contains some formulas. Of these, that embodying the phrase "I have sinned, transgressed, and rebelled" חטאתי עויתי ופשעתי, seems to be the oldest, having formed part of the high priest's confession in the course of the Temple service on the Day of Atonement (Yoma iii. 8, iv. 2; Tosef., Yoma, ii. 1; Sifra, Aḥare, i. 2). It is based on similar expressions used in Biblical times (I Kings viii. 47; Ps. cvi. 6; Dan. ix. 5), and is considered the principal of all confessions (Sifra, *l.c.*; "Yad," Teshubah, i. 1; compare Pesiḳ. R. 35, 160b). A rabbi of the fourth century recommends the following to be recited on the eve of the Day of Atonement: "I confess all the wrong I have done before Thee. I have indeed stood on the way of evil; but as I have done I shall do no more. May it please Thee, O Lord my God! to forgive all my errors, to remit all my offenses, and to pardon all my transgressions" (Lev. R. iii. 3; compare Yer. Yoma viii. 45c). A formula somewhat older, used by some daily, and by others only on the Day of Atonement, is the following: "My God! Before I was formed I was worthless, and now that I am formed I am as if not formed: I am dust while I live; how much more so shall I be when dead. Behold, I am before Thee as a vessel full of shame and disgrace. May it be Thy will, O Lord my God and God of my fathers! that I shall sin no more, and what I have sinned before Thee blot out

**Formula in the Talmud.**

in Thy abundant mercy, but not through sufferings and serious diseases" (Ber. 17a; Yoma 87b).

The alphabetic confessions אשמנו ("We have incurred guilt"; see ASHAMNU) and על חטא שחטאנו לפניך ("For the sin which we have committed before Thee") are first mentioned in the literary productions of geonim of the eighth century, the former by Simon Kahira ("Halakot Gedolot," ed. Berlin, 1888, "Hilkot Yom ha-Kippurim," missing in ed. Warsaw, 1874), the latter by Aḥai of Shabḥa ("She'iltot," clxvii.). The Talmud, however, explicitly says (Yoma 87b), "When one utters the simple expression, 'Verily we have sinned,' he need say no more"; and this is also the opinion of the casuists ("Hal. Gedol." *l.c.*; "Yad," Teshubah, ii. 8; Ṭur Oraḥ Ḥayyim, 607). One nearing death, or even when first taken ill, should be exhorted to make confession (Shab. 32a; Sanh. vi. 2, 43a *et seq.*), as were all those about to be executed for crime (see ATONEMENT; CAPITAL PUNISHMENT). If one is unable himself to frame a confession, he is prompted to say, "May my death prove an atonement for all my sins" (Sanh. *l.c.*).

**Later Formulas.**

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E. C. S. M.

—**In Hellenistic Literature and in the Liturgy:** Ever since the return from the Exile (see Ezra ix.; Dan. ix. 4–20), confession of sins has formed an integral part of prayer, and verses selected from such passages as the penitential Psalms, xxxii., li., lxxxvi., were used in the liturgy. An example of elaborate confession of sins, composed in the second century B.C., is presented in the Apocrypha under the name of "The Prayer of Manasseh," and in all probability it formed originally a part of a Midrashic addition to II Chron. xxxiii. 19 (as may be learned from Apostolical Constitutions, ii. 22; see DIDASCALIA). A characteristic feature of this confession is the reiteration of certain formulas: "I have sinned, O Lord; I have sinned"; "Forgive me, O Lord, forgive me." Another example of a confession of sin is contained in the prayer of Asenath, xii. (see JEW. ENCYC. ii. 173):

"I take refuge with Thee, Lord, my God, from now; to Thee I cry, O Lord, and before Thee I confess my sins. Spare me, O Lord, spare me! for I have greatly sinned; I have transgressed and done evil. I have spoken harsh words before Thee that should not be spoken. . . . I have sinned before Thee, O Lord; I have sinned, knowingly and unknowingly."

With these words Asenath begins her prayer while repenting of her idolatrous life, thus offering to proselytes an example of due preparation for admission into the Jewish fold. Confession of sins preceded baptism (Mark i. 5; compare Soṭah 12b) and was made the condition of admission into the Christian Church, as may be learned from Didache iv. 14, xiv. 1 (compare James v. 16).

The common formulas for confession of sins in the Christian Church being in the main exactly like those of the Synagogue, the conclusion is to be drawn that they go back to pre-Talmudic times. The words "Forgive, remit, pardon, O God, our offenses, voluntary and involuntary, committed knowingly or in ignorance, by transgression or through omission," in the closing prayer of propitiation in the liturgy of James (Hammond, "Eastern and Western Liturgies," p. 54), as well as the formula still found in the common prayer of the Episcopal Church: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done," are nearly identical with the closing words of the Atonement-Day confession: "O God of forgiveness, forgive us, pardon us, grant us remission . . . for the violation of mandatory and for the violation of prohibitive precepts, for sins known or unknown to us."

In the time of Rab and Samuel in Babylonia and R. Johanan in Palestine the confessions of sin in the Day of Atonement liturgy was fixed by tradition, as is proved by the fact that these amoraim of the beginning of the third century refer to the liturgical portions containing these confessions as familiar and known by their initial words (Yoma 87b). The quotation of the confession of sins in Pesiḳ. R. (ed. Friedmann, xxxv. 160b; see note) also shows that the whole portion of the "Widdui" was known and familiar to all, and was included in the Talmudical reference in Yoma, אבל אנחנו חטאנו. See LITURGY.

The alphabetical enumeration of sins in ASHAMNU and 'AL ḤEṬ may also be traced to pre-Talmudic times, as the catalogue of sins in Rom. i. 29, with its number of twenty-two, seems to be based upon an alphabetical confession of sins used in Paul's time (see J. Rendel Harris, "The Teaching of the Apostles," Baltimore, 1887, who refers to Shab. 55a: "They that observe the Law from Aleph to Taw").

The confession of sins is recited during bathing in preparation for the Day of Atonement, by the bridegroom before his wedding, and by the sick who prepares for the approaching end. For a still larger catalogue of sins, see "Kizzur Shene Luḥot ha-Berit, Seder Widdui," pp. 126b, 127, Amsterdam, 1683. K.

**CONFIRMATION, THE RITE OF:** Solemn form of initiation of the Jewish youth into their ancestral faith. The rite is mentioned officially for the first time in an ordinance issued by the Jewish consistory of the kingdom of Westphalia at Cassel in 1810. There it was made the duty of the rabbi "to prepare the young for confirmation, and personally to conduct the ceremony." At first only boys were confirmed, on the Sabbath of their BAR MIẒWAH, and the ceremony was performed at the home or in the schoolroom. In Berlin girls were confirmed for the first time in 1817, in Hamburg in 1818. The rite was at first rigidly excluded from the synagogue, because, like every innovation, it met with violent opposition. Gradually, however, it found more favor; classes were confirmed together, and confirmation became a solemn and impressive celebration at the synagogue. In 1822 the first class of boys and girls was confirmed by Dr. Kley at the Hamburg Temple, and in 1831 Rabbi Samuel Egers, one of the most prominent rabbis of his time

**Earliest Confirmations.**

and a man of unquestioned orthodoxy, began to confirm boys and girls regularly at the synagogue of Brunswick.

While in the beginning some Sabbath, frequently Sabbath Ḥanukkah or Passover, was selected for confirmation, it became more and more customary, following the example of Egers, to perform the ceremony at the synagogue on Shebu'ot, because this festival is peculiarly adapted for the rite. As it celebrated the occasion when the Israelites on Sinai, of their own free will, declared their intention to accept the obligation of God's Law, so those of every new generation should follow the ancient example and declare their willingness to be faithful to the religion transmitted by the Fathers.

Confirmation was introduced in Denmark as early as 1817, in Hamburg 1818, and in Hessen and Saxony in 1835. The Prussian government, which showed itself hostile to the Reform movement, prohibited it as late as 1836, as did Bavaria as late as 1838. It soon made its way, however, into all progressive congregations of Germany. In 1841 it was introduced in France, first in Bordeaux and Marseilles, then in Strasburg and Paris, under the name "initiation religieuse." The first Israelitish synod in 1869 at Leipsic adopted a report by Dr. Herxheimer on religious education, the thirteenth section of which contains an elaborate opinion on confirmation, recommending the same to all Jewish congregations.

In America the annual confirmation of boys and girls was first resolved upon by the congregation of Temple Emanu-El of New York on Oct. 11, 1847; and the first confirmation at that temple took place on Shebu'ot, 1848. A confirmation had been held two years before at the Anshe Chesed Synagogue of New York. The ceremony has since gained so firm a foothold in America that there is now no progressive Jewish congregation in which the annual confirmation on Shebu'ot is not a regular feature of congregational life and one of the most inspiring ceremonies of the whole year.

Grätz ("Gesch." xi. 374) blames Israel Jacobsohn for having introduced, among many other synagogue reforms, the confirmation of boys and girls, which, he says, "has no root in Judaism." In the opinion of reform Jews confirmation, like the organ and other innovations traceable to non-Jewish associations, lends an impressiveness to the initiation of the young into their ancestral religion which the bar miẓwah institution had lost, owing to the unfamiliarity of the children with Hebrew. Besides, there was no provision for a solemn consecration of the Jewish maiden to her religious duties. Confirmation was the first step toward the official recognition of woman as a member of the Synagogue. While many Orthodox leaders object to confirmation on the ground that it has been borrowed from the Protestant Church, where also it is but a recent development and not at all characteristically or typically Christian (see "Confirmation," in Herzog-Hauck, "Real-Encyc."), or because it contradicts the principle that the Israelite is pledged by the covenant of Sinai by his birth (מושבע ועומד מהר סיני Shebu. 22b), there is nothing in the rite which is not thoroughly in harmony with the spirit of Judaism. It does not mean initiation into the faith, or admission into the Jewish community, but is a solemn declaration of the candidates, after having been sufficiently instructed in their duties as Jews, and being imbued with enthusiasm for their religion, to be resolved to live as Jews and Jewesses. For this purpose, after their religious sentiment has been awakened and strengthened, and their minds have been prepared for their becoming faithful members of the Jewish congregation, of society, and of the state, confirmation comes as the solemn graduation from the school of religious and ethical instruction, and is intended to consecrate the young to their duties as Jews. It appeals not only to those confirmed, but to the entire congregation, and thereby becomes for all a renewal of the Sinai covenant. In order to produce this lasting effect it is becoming customary to delay the rite until the sixteenth or seventeenth year.

**Objections to the Rite.**

**In Harmony with Judaism.**

With the freedom and self-government universally prevailing in Jewish congregations, it is natural that the confirmation services should differ according to the subjective views and to the tastes of the rabbis. Thus some introduce a formal confession of faith, while others prefer a statement of principles. But the essential features are everywhere about the same, and may be stated as follows: The act is preceded by a public examination in the history, doctrines, and duties of the Jewish religion, held either in connection with the celebration or on some day during the preceding week. The sermon preached at the exercises refers to the importance of the epoch which the young people have reached, and closes with an impressive address to them. Thereupon follows a prayer, either a profession of faith or a statement of principles by members of the class, and in conclusion is invoked the blessing of the candidates by the rabbi. The rite is accompanied by impressive music.

**Essential Features.**

BIBLIOGRAPHY: Geiger, *Wiss. Zeit. Jüd. Theol.* iii. 68 *et seq.*; Löw, *Die Lebensalter in der Jüdischen Litteratur*, pp. 222 *et seq.*; Zunz, *G. V.* ii. 472; Jost, *Neuere Gesch. der Juden*, i. 364; ii. 172; iii. 17, 47, 163; Stein, *Volkslehrer*, vi. 89 *et seq.*, viii. 337 *et seq.*; *Verhandlungen der Ersten Israelitischen Synode zu Leipzig*, pp. 233–238, Berlin, 1869; *Year-Book of the Central Conference of American Rabbis*, 1890-91, pp. 43–58.

K. M. Lan.—K.

**CONFISCATION AND FORFEITURE.—1. Confiscation:** Appropriation of private property to the public use or treasury. Confiscation of the property of peaceable aliens in Palestine who belonged to a nation at war with Israel, is not mentioned in either Biblical or rabbinical literature. Biblical history, on the contrary, records instances where such people as chose to remain in Israel's midst were left unmolested in possession of their estates, paying only the usual tribute to the country (Josh. xvii. 13; Judges i. 28 *et seq.*). Nor is confiscation, in the sense of appropriation to the use of the state as a judicial punishment for the violation of law, known in the history of Israel's first commonwealth. The case of Ahab and Naboth (I Kings xxi.; see Ahab), which some cite in support of the contrary view (Michaelis, "Mosaisches Recht," i. 261; Mayer, "Rechte der Israeliten," i. 218, iii. 132),

is not considered as a criterion in rabbinical law. Tradition asserts that Ahab was his victim's cousin, the son of the brother of Naboth's father; and in the absence of nearer agnates, he was Naboth's legal heir (Tosef., Sanh. iv. 6; Sanh. 48b). Such confiscation came into vogue in the early days of the second commonwealth, and was an importation from Persia. In the rescript which Artaxerxes gave to Ezra (Ezra vii. 12-26), and the authenticity of which is proved by E. Meyer ("Die Entstehung des Judenthums," pp. 60 *et seq.*), "confiscation of goods" is decreed as one of the punishments of those who failed to "do the law of . . . God and the law of the king." This decree was adopted by Ezra; and in a proclamation subsequently issued by him he threatened, "Whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited" (Ezra x. 8).

There is, however, a controversy in the Talmud as to the right of confiscation of the property of executed criminals, and the decision is a compromise: "The property of criminals executed by order of the king [for treason] lapses to the king; but the property of those executed by a verdict of a regular court [for other crimes] descends to their legal heirs" (Tosef., *l.c.*; Sanh. *l.c.*; Maimonides, "Yad," Ebel, i. 9; see CAPITAL PUNISHMENT). Private property may be seized for the personal needs and conveniences of the king, or for the advancement of public safety; but for all such property the state must remunerate the owner (Sifre, Deut. 161; Sanh. i. 4; B. Ḳ. 60b; "Yad," Melakim, iv. 3 *et seq.*). This royal prerogative was greatly abused by some kings, particularly in fulfilling literally Samuel's prediction (I Sam. viii. 14): "He will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants" (compare *ib.* xxii. 7; Ezek. xlv. 7, 8; xlvi. 16-18), which probably suggested the comparatively late homiletic remark, "As soon as one is promoted to leadership in Israel he becomes rich" (Yoma 22b; Yalḳ., Sam. 119). Rabbinical law, therefore, restricts this right of confiscation to the actual needs of the king and his court and army (Sifre, Deut. 158 *et seq.*; Sanh. ii. 4; "Yad," *l.c.*).

2. **Forfeiture:** A penalty for misconduct, crime, or breach of duty. Pentateuchal and rabbinical laws prescribe specified amounts as forfeitures for certain crimes or misdemeanors (Ex. xxi. 32; B. Ḳ. 43a; Deut. xxii. 19; Ket. 46a; Deut. xxii. 29; Ket. 33a). These will be found detailed under DAMAGE, FINES AND FORFEITURE, or in the articles treating of the respective causes.

Among the purely rabbinical enactments, one prescribes the forfeiture of rights where, through them, injury may accrue to innocent parties. For example: Where a bond bears a date antecedent to the day of actual execution, its holder forfeits the right of levying on the debtor's property, if otherwise encumbered, even where that encumbrance dates posteriorly to the delivery of the bond (Sheb. x. 5; B. M. 72a; "Yad," Malveh, xxiii. 1; Ḥoshen Mishpaṭ, 43, 7). Also, where the amount denominated in a bond includes usury, and it can not be ascertained how much of that amount is principal, the creditor forfeits the principal as well as the usury (B. M. 72a; Yoreh De'ah, 161, 11; Ḥoshen Mishpaṭ, 52, 1). A forfeiture of ten gold pieces ("zehubim") is also prescribed for depriving a person of the privilege of discharging a religious duty, when that person is fit and willing to discharge the duty himself (B. Ḳ. 91b; "Yad," Ḥobel, vii. 14; Ḥoshen Mishpaṭ, 382, 1).

J. SR. S. M.

**CONFISCATION OF HEBREW BOOKS:** The first known decree directed against Hebrew literature is one of the emperor Justinian (553) forbidding the Jews to use "what is called by them 'The Second Edition'" (*Secunda Editio*, δευτέρωσις). Apparently this term was used to designate the Midrashic, traditional interpretation of the Scriptures. To what extent the decree was enforced is not known. Entirely unauthorized and without definite purpose was the action of the Crusaders six centuries later, when, in their march through Germany, they confiscated all the Hebrew books they could find in the various cities, and left behind them piles of burning Talmuds and prayer-books to mark their path.

In the thirteenth century France was the center of a series of deliberate attacks directed against Hebrew books. The typical order of procedure in nearly all such movements was as follows: the bringing of charges against the Talmud by a converted Jew; the issuing by the pope of a decree for its confiscation; the carrying out of the decree by the Inquisition; a disputation of the charges, including a defense of the work by the rabbis; finally, the condemnation and public destruction of the Talmud by burning. Very often other books were confiscated along with the Talmud.

**Confiscation in France.**

In 1232 Jewish scholars in France were divided into two hostile camps, consisting respectively of the followers and opponents of Moses ben Maimon's philosophy. Solomon ben Abraham of Montpellier was at the head of the latter—the Orthodox—party, and looked upon his opponents as heretics. In an evil moment he carried the quarrel outside the Jewish ranks, and invited the Dominican and Franciscan inquisitors, then busied with the enemies of the Catholic Church, to proceed against Jewish heretics also. In Provence his request met with an eager response; the papal cardinal-legate gave the command, and in Montpellier a house-to-house search was made for Maimonidean writings. All such as could be found were brought together, and in Dec., 1233, the first public official burning of Hebrew books took place.

This action on the part of Solomon ben Abraham led to results which he had not expected. The Inquisition did not long restrict its activity to the writings of Maimonides, and the Talmud itself soon became the object of attack. A little more than a month after the affair of Montpellier a public burning of Talmudic and other kindred works was held in Paris, at which 12,000 volumes were destroyed together. In 1239 the baptized Jew Nicholas (Donin) brought the charge against the Talmud that it insulted Christianity, and Pope Gregory IX. sent a general order on the subject to the temporal and ecclesiastical rulers in France, England, Castile, Aragon, and Portugal. He decreed that the Domin-

icans and Franciscans confiscate all copies of the Talmud, submit them to the heads of the two orders for examination, and, should the charges prove to be true, cause them to be destroyed (May, or June 1239). In Paris the decree met with a ready response from King Louis IX. and the Dominican Henry of Cologne. The Jews were forced, under threat of death, to surrender their books; and a commission was appointed to hear the defense of the rabbis. The Talmud was condemned to the flames; but a stay was secured and a second hearing accorded, in which R. Jehiel of Paris headed the defense. The Talmud was, however, again condemned (1240). Three years later the decree was carried out, under urging from the new pope, Innocent IV. A general confiscation took place throughout France, and on one day fourteen wagon-loads were brought into Paris. Later, six more wagon-loads were added, and all the books were publicly burned on June 17, 1244.

Similar confiscations took place in Rome about the same time; again in Paris, four years later, under the cardinal-legate Odo; in Barcelona and Tarragona under Pope Clement IV., the Archbishop of Tarragona, and the apostate Pablo Christiano of Montpellier, King James of Aragon, though he had at one time ordered the confiscation of Naḥmanides' writings, showing himself now somewhat more liberally inclined; in Paris under Philip the Fair, in 1299, and again in 1309, when three wagon-loads of books were burned; in Toulouse, under the inquisitor Bernard Gui, aided by officials of King Louis in 1319. Before this last burning the books were carried through the streets of the city, while royal officers proclaimed publicly that their condemnation was due to the insults to Christianity which they contained. In 1320 the Archbishop of Bourges received orders from Pope John XXII. to confiscate all copies of the Talmud in his city. Finally, in Rome during the Feast of Weeks, 1322, occurred a confiscation and a burning of the Talmud, accompanied by robbery and murder on the part of the mob.

Polish Bishop Throwing Confiscated Hebrew Books into the Flames.
(From Jacob Emden's "Sefer Shimmush," 1762.)

**From the Thirteenth to the Sixteenth Century.**

In the fifteenth century three confiscations were ordered: (1) of the Talmud in southern France, by Pope Alexander V., carried out by the inquisitor Pons Feugeyron, 1409; (2) of the Talmud and other "anti-Christian writings like the 'Marmar Jeshu,'" (Toledot Yeshu?) in Spain, by the anti-pope Benedict XIII., 1415 (never carried into effect, owing to the pope's deposition); (3) of all Hebrew books in Portugal, 1497.

One of the most important of anti-Talmud movements occurred in Germany at the opening of the sixteenth century. Two converts, the Dominicans Victor of Carben and Johann Pfefferkorn, brought the customary charges against the Talmud, whereupon King Maximilian in 1509 authorized the confiscation of Hebrew books throughout Germany, and the destruction of such as contained anything contrary to the teachings of the Bible or of Christianity. In Frankfort, Worms, Lorch, Bingen, Laufen, Mayence, and Deutz such confiscations were held: that in Frankfort taking place on Sept. 28, when all books found in the synagogue were seized. A house-to-house search was to have been made on the following day; but the archbishop Uriel of Gemmingen forbade this, and together with several other Christians who showed themselves friends to Jewish literature, succeeded in inducing the emperor to order the return of the books to their owners. Later, this order was revoked; 1,500 books and manuscripts were again seized in Frankfort (April 11, 1510). The question in general was then submitted to the scholars of Germany for decision, and men like Reuchlin gave their answer in favor of the Talmud and kindred works, though naturally against Lipman's anti-Christian writings and the "Toledot Yeshu" (History of the Birth of Jesus of Nazareth) —works condemned by the Jews themselves. The weight of opinion, including that of all the large universities except Heidelberg, was against the Talmud, however; and Reuchlin was charged with heresy. After further vacillation on the part of the authorities, Reuchlin's case was carried to Rome, and finally decided against him; but the Talmud question seems to have been dropped for a while.

**Action of the Inquisition.**

The question was reopened in Italy in 1553 by Cardinal Caraffa, leader of the Italian Inquisition, and from this time on down to the nineteenth century the attacks on Hebrew books continued almost without interruption. The usual apostate charges preceded the confiscation orders issued by Pope Julius III. in 1553, and were eagerly carried out by the inquisitor-general. In Rome the "familiars," dread servants of the Holy Office, forced their way into synagogues and homes, and returned laden with booty to their superiors. A defense was allowed the rabbis, a formality the uselessness of which history had already made evident. On an appointed day all the copies of the Talmud were carried to the Campo di Fiori, and once again, as the flames arose, Rome rang with mingled shouts of glee and cries of anguish (Sept., 1553). And not Rome alone; for the Inquisition's decree had reached all places where the Catholic Church was supreme. Barcelona obeyed first; then Venice, where the apostate Eleazar ben Raphael wished to include many other books in the condemnation, and a commission

finally decided partially in his favor. On a Sabbath the sentence was carried out, and Judah Lerma has narrated that he alone lost 1,500 volumes. Romagna, Urbino, and Pesaro held burnings before the end of the year; and early in 1554 books were burned by hundreds of thousands in Ancona, Ferrara, Mantua, Padua, Candia (an island belonging to Venice), and Ravenna.

In the catalogue of prohibited books ("Index Librorum Prohibitorum") published in 1554 by order of the pope, in Milan and Venice, the "Talmuth" appeared in the list for the first time, and thereafter was prohibited by the indexes published in various parts of the Catholic world, with the modifications, on two occasions, mentioned in the article CENSORSHIP. In 1557 the baptized Jew Andrea del Monte directed another confiscation in Rome, sparing not even the prayer-books; and in the following year the inquisitor-general Cardinal Ghislieri ordered still another. In Milan the Spanish general Gonzalo Fernandez de Cordua, after resisting the Inquisition for some time, finally agreed that the Talmud should be burned, and ordered his Spanish soldiers to aid in the work. Other books were not spared, however, and between 10,000 and 12,000 volumes formed a pyre over which Sextus Sinensis presided in April or May, 1559. Other confiscations took place in Cremona and Lodi (July, 1566); Romagna and Bologna (1567); Vercelli, in Piedmont-Savoy (1592); Avignon and neighborhood (1593); Pavia and Lodi (1597); and Rome (1601). In Cremona and Lodi, however, the books were later returned by order of the Senate of Milan

Meanwhile Prague had become the scene of violent anti-Talmud movements. As early as 1560 a confiscation, including even the prayer-books, had taken place under the Dominicans, but the emperor Ferdinand, when appealed to, had ordered the return of the books. Toward the end of the century the movement was carried on even more energetically by the Jesuits, and on Dec. 7, 1693, the Jesuit Father Wolfgang Preissler, charging that the Talmud and kindred works were dangerous to civil and religious authority, secured permission for a confiscation. A search through the Jewish schoolhouse and the synagogues resulted in the discovery of more than 200 works. The movement then spread to other parts, and after the customary charges against the Talmud, a confiscation took place in Friedeberg (Neumark), but King Frederick I. ordered the return of the books seized.

**In the Seventeenth and Eighteenth Centuries.**

Fürth, in Bavaria, was the scene of the next confiscation. A certain Mordecai (Marx) ben Moses, who had embraced Christianity, assuming the name "Philip Ernst Christfels," brought charges of blasphemy against Jewish prayer-books (1702). In company with several others he visited some of the Jewish houses in Fürth, and seized eighteen books. Most of these were prayer-books of various editions, but among them were also the Yoreh De'ah and two commentaries to the Earlier Prophets (Abravanel's and the "Leb Aharon"). Christfels made a list of the so-called blasphemous words contained in these works, and this was used at the sittings (March 27–April 4, 1702) of an inquisition appointed by the margrave Georg Friedrich of Brandenburg-Onolzbach to examine into the charges. The head of the commission was Rudolf Martin Meelführer, who took during the trial a position in regard to Hebrew literature very similar to that which Reuchlin had taken; and the commission was discharged without having accomplished anything. A similar result followed in 1712, when the matter was reopened in connection with charges of blasphemy brought against a certain Elkan Fränkel. Meelführer, however, fell into disfavor this time at the court of Georg Friedrich's successor, Wilhelm Friedrich, and was charged with having had a secret understanding with Fränkel in bringing about the discharge of the former commission. About this same time another series of house-to-house searches was instituted in the city of Prague by a permanent Inquisition commission of Dominicans which had been established there. Certain books were found in the homes of forty-two families and were seized (1711). Still another search took place twelve years later under the Jesuit Franz Haselbauer.

During the next thirty years a series of confiscations occurred in Italy. The first took place in Ancona in 1728, though the books seized were afterward returned. In 1731 the Dominican Giovanni Antonio Costanzi directed searches in all the Jewish quarters throughout the Papal States; these searches were repeated in 1738, 1748, and finally in 1753, the last by order of Benedict XIV., who had learned that books were being smuggled into the ghettos in rolls of cloth and by means of other subterfuges. In Rome, on a night in April, after the ghetto gates had been closed, officials entered houses previously marked as suspicious. Outside, at stated distances on the streets, wagons and carts were stationed under escort. As the books were taken from each house they were placed in one of the sacks with which each searching party had been provided, the sack was sealed in the presence of two Christian witnesses, and a tag bearing the owner's name was attached. The books were then conveyed to an appointed official; and in this way thirty-eight carts were filled from the ghetto of Rome alone. Similar confiscations took place in Lugo (Ravenna), Pesaro, Ferrara, Urbino, Ancona, Sinigaglia; and the next year in Avignon, Carpentras, Cavaillon, and Lille.

Trouble arose next in Poland, consequent on the Frankist disturbances in 1757. The charge was made that as a result of Talmudical teachings Jews were accustomed to use the blood of Christian children in their ceremonies. All books except the Bible and the Zohar were confiscated, and about 1,000 copies were thrown into a ditch and burned. The search was then continued, and repeated in Lemberg, but after the leader of the Frankists had been convicted of intrigue and deception the whole movement was allowed to lapse in Poland; and though severe edicts were yet to be issued in Italy (1775 and 1793) the Napoleonic era brought to a general close the history of measures directed against Hebrew books.

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ha-Kohen, *'Emek ha-Baka*, pp. 86, 128, 138, 180, Leipsic, 1858; *Rev. Etudes Juives*, i. 247–261, ii. 248–270, iii. 39–57, xxiii. 148, xxix. 254, xxx. 257; Reusch, *Index der Verbotenen Bücher*, i. 46, Bonn, 1883–85; Ibn Yaḥya, *Shalshelet ha-Kabbalah*, p. 96a; G. Wolf, in *Hebr. Bibl.* vi. 35; Gorten, *Ankläger des Talmuds*, p. 6; Lea, *A History of the Inquisition*, i. 54, 555; iii. 614, New York, 1888; *Kaufmann Gedenkbuch*, pp. 457 *et seq.*; *Monatsschrift*, 1900, xliv. 114–126, 167–177, 220–234.

G. W. P.

**CONFLICT OF LAWS:** A disagreement between the laws of two states with reference to litigation affecting private rights claimed to be subject to their jurisdiction.

The Mosaic law recognizes no distinction between a native and a foreigner (Ex. xii. 49; Num. xv. 15, 16). In questions of ritual and religious practises the Talmudic principle enjoins obedience to local custom. One who comes from Palestine, where the second day of the holidays is not observed, to a land where it is observed, must follow the custom of the country wherein he has settled. If, however, his intention is to return to his former abode in a short time, he must follow the more rigorous observance of either place (Pes. 50a; Maimonides, "Yad," Shebitot Yomṭob, viii. 20; Shulḥan 'Aruk, Oraḥ Ḥayyim, 468, 3, 4, and 496, 3).

**Criminal Cases.**

In criminal cases the Jewish law has practically abdicated its authority in favor of the law of the land. Forty years before the destruction of the Second Temple, the Sanhedrin in Jerusalem adjourned; and since then the Jewish courts have had no jurisdiction in cases involving capital punishment ('Ab. Zarah 8b; Sanh. 41a, 52b; "Yad," Sanh. xiv. 11, 13). Nor are cases involving pecuniary penalties adjudicated upon by Jewish courts. Only such cases as occur frequently and involve actual loss to one of the parties may now be judged by Jewish courts; but in matters involving no actual loss, as the double payment for theft, or in matters that are not of frequent occurrence, as when one animal injures another, the rabbis of the present day can exercise no authority (B. Ḳ. 84b; Maimonides, *l.c.* v. 8 *et seq.*; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 1 *et seq.*).

In civil cases the following rules were established by the Rabbis.

1. In suits between two Israelites the law of the place where the contract was made governs, or, if the place is not mentioned in the contract, the law of the place where the case is tried rules (B. M. 83a; Ket. 110b; "Yad," Ishut, xxiii. 12; Ḥoshen Mishpaṭ, 42, 14, 15; Eben ha-'Ezer, 117, 19, Isserles' gloss).

2. In suits between non-Jews the law of the land or the Jewish law—to whichever the parties submit themselves—governs ("Yad," Melakim, x. 12).

3. In matters between a Jew and a non-Jew the suit is decided according to the law of the land or according to the Jewish law, that system being chosen which favors the Jew. In each case, however, the non-Jew should be informed by what system he was judged (B. Ḳ. 113a; Maimonides, *ib.*). If the non-Jew observes the general laws of morality and religion ("ger toshab," Lev. xxv. 35, and elsewhere), the law of the land must govern (Maimonides, *ib.*). A non-Jew who sells a promissory note to a Jew can not afterward absolve the debtor, although the Jewish law permits it; for the law of the land governs. If a Jew sells a promissory note to a non-Jew, it is as if he sold it to a Jew; and the Jewish law holds sway (Ḥoshen Mishpaṭ, lxvi. 25). See ASSIGNMENT.

4. Documents of purchase and sale, and promissory notes, prepared in non-Jewish courts and signed by non-Jews, are valid. Documents of gift or of the admission of a debt, where actual delivery of money did not accompany the act, are not valid (Giṭ. 10b; "Yad," Malweh, xxvii. 1; Ḥoshen Mishpaṭ, 68, 1).

**Civil Cases.**

Where there is a decree of the government ordering the record of all negotiations, all documents prepared in non-Jewish courts are valid (Ḥoshen Mishpaṭ, *l.c.*, Isserles' gloss).

5. It is forbidden by Jewish law to litigate a suit between two Israelites before a non-Jewish court, even when both parties desire it (Giṭ. 88b; "Yad," Sanh. xxvi. 7; Ḥoshen Mishpaṭ, xxvi. 1). If one of the parties refuses to appear before a Jewish court, the other must first summon him through the Jewish court; and if he does not heed the summons, permission will be granted to him to sue the defendant before a non-Jewish court (Maimonides *ib.*; Ḥoshen Mishpaṭ, *ib.*).

6. Referring to the Persian law, the amora Samuel said: דינא דמלכותא דינא ("the law of the land is the law," Giṭ. 10b; B. Ḳ. 113a). This dictum is particularly applied to cases between Jews and non-Jews. Although according to the Jewish law three years' uninterrupted possession of real estate ("Ḥazaḳah") establishes one's right to land, in Persia, where forty years of uninterrupted possession was necessary, the same law held good also for the Jews of that land (B. B. 55a; see Rashbam's commentary). This principle has been accepted as valid by all well-regulated governments in cases of taxes or of other regulations made for the welfare of the community ("Yad," Gezelah we-Abedah, v. 11–18; Ḥoshen Mishpaṭ, 369, 6–11). Where, however, the case does not affect the community, and the government derives no special benefit from it—where the law of the land is that the husband does not inherit from his wife—the Jewish law predominates; and the wife's relatives have no claim on her property, if she dies during the life of her husband (Ḥoshen Mishpaṭ, *l.c.*, Isserles' gloss; see "Pithe Teshubah" *ad loc.* § 3, and to 248, § 2; "Ḥatham Sofer, Ḥoshen Mishpaṭ," 172). Of course, this could be the case only in those countries where Jewish autonomy is recognized in cases of inheritance. It is not the case in England, America, or western European states, for example.

The tendency of the Talmud and of the later codes is generally toward submission to the law of the land in all civil cases, when such law is humane and the Jews are allowed an equal hearing in the courts with non-Jews. The fact that now the Jewish court has almost entirely lost its power, and the Rabbis, even those of the most Orthodox wing, raise no objection against those who resort to non-Jewish courts, upon whom Maimonides and his followers have pronounced the ban of excommunication (see Midr. Tan., Mishpaṭim, 10; "Yad," Sanh. xxvi. 7), proves that this is the tendency in the progress of the Jewish law. In civil cases, therefore, the law

of the land, even when in conflict with the Jewish law, is now tacitly recognized by all as binding.

The question was frequently raised whether marriage and divorce are religious acts, and must, therefore, be in accordance with Jewish law and custom; or whether they may also be included under civil laws generally and be governed by the laws of the state; or whether they are partly religious and partly civil in their character. This question was discussed in periodicals and in books and at the different conferences of rabbis held during the nineteenth century; but no uniform law has as yet been established in regard to it.

**Marriage Laws.**

The Assembly of Notables, convened by Napoleon I. in 1806 in Paris, among other matters brought before it, had to answer the question as to the relation between the civil and the Jewish law in matters pertaining to marriage and divorce. The following resolutions were adopted, and were later (1807) confirmed by the Sanhedrin, two-thirds of which consisted of rabbis and one-third of laymen: "That intermarriages between Jews and Christians were to be considered binding, and, although they were not attended by any religious forms, yet no religious interdict could be passed upon them; . . . that divorce by the Jewish law was effective only when preceded by that of the civil authorities; that marriage likewise must be considered a civil contract first" (Graetz, "Hist. of the Jews," American ed., v. 497).

The rabbinical conference held in Brunswick, Germany, in 1844, resolved "that the intermarriage of Jews and Christians, and, in general, the intermarriage of Jews with adherents of any of the monotheistic religions, is not forbidden, provided that the parents are permitted by the law of the state to bring up in the Jewish faith the offspring of such marriage." This resolution entirely abandons the Talmudic standpoint; and when it was brought up for ratification before the second rabbinical convention at Augsburg, even Aub and Geiger, the most pronounced advocates of Reform present at that convention, agreed to have it tabled.

The second Israelitish synod, held at Augsburg in 1871, passed the following resolution concerning civil marriages: "Civil marriage has, according to the view of Judaism, perfect validity or sanction; provided that the Mosaic law of prohibited degrees (*e.g.*, marriage between aunt and nephew) is not violated. The religious solemnization, however, is required as a consecration befitting the dignity of marriage."

The question of the dissolution of marriage by the death of the husband, which has been dealt with so minutely by the Rabbis (see 'AGUNAH), especially where evidence was necessary to establish the identity of the deceased, has also been acted upon by modern conferences. The rabbinical conference held at Philadelphia in 1869 and the Augsburg synod of 1871 passed resolutions to the effect that "the final decision of the courts concerning the identity of a dead person, and a judicial decision declaring a lost person to be dead, have also sanction for ritual cases."

**Divorce Laws.**

In cases of divorce the question assumes a still more serious aspect; and the discussions for the last century on this subject have grown very bitter. Although the Jewish authorities readily submitted to the non-Jewish courts questions affecting civil rights and contracts, they refused to recognize their authority in matters of divorce (Giṭ. 88b). In the seventh century of the common era, when Jewish women sought to obtain bills of divorce from their husbands in the Mohammedan courts, the geonim Hunai and Mar-Raba introduced many reforms into the Jewish laws of divorce so as to prevent such action on the part of the Jews by making these appeals unnecessary (Graetz, *l.c.* iii. 92).

In more modern times, when the autonomy of the Jewish courts was entirely abolished in most of the European countries, the question assumed greater importance, and was discussed more minutely by rabbis. In most civilized countries—even where the rabbis have the right to perform marriage ceremonies, and the state would recognize their act as valid—they have no authority to enforce a dissolution of marriage when it is required by Jewish law, or to conduct the ceremony of a ritual GEṬ or BILL OF DIVORCE, so long as the marriage has not been duly dissolved by the competent courts of the country. The tendency, therefore, of the modern Reform rabbis is to look upon divorce as a civil act, and thus to submit entirely to the laws of the country; the ritual geṭ is thus considered superfluous. While the German rabbis, in their various conventions, did not pass any definite resolutions concerning this matter, the American rabbis in the Philadelphia conference of 1869 passed the following resolution:

> "The dissolution of marriage is, on Mosaic and rabbinical grounds, a civil act only, which never received religious consecration. It is to be recognized, therefore, as an act emanating altogether from the judicial authorities of the state. The so-called ritual geṭ is in all cases declared null and void. The dissolution of marriage, pronounced by a civil court, is also fully valid in the eyes of Judaism, if it can be ascertained from the judicial documents that both parties consented to the divorce. Where, however, the court issues a decree against one or the other party, by constraint, Judaism recognizes the validity of the divorce only when the cause assigned is sufficient in conformity with the spirit of the Jewish religion. It is recommended, however, that the officiating rabbi, in rendering a decision, obtain the concurrence of competent colleagues."

By this resolution the Jewish law of divorce is entirely abrogated, and the law of the land takes precedence.

The great majority of Jews, however, have not accepted these regulations, and still cling to the enactments of the Shulḥan 'Aruk. In cases of marriage and divorce, they still endeavor to maintain the autonomy of the Jewish law; and no conservative rabbi will sanction the second marriage of a woman who has obtained her divorce through a non-Jewish court, unless she has also obtained a ritual geṭ. In order not to come into conflict with the civil authorities of the state, many rabbis are careful not to grant a geṭ unless the courts of the land have previously sanctioned a dissolution of the marriage.

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*Gesetzgebung und die Medicin des Thalmuds* (Mayer's transl.), Treves, 1881; Amram, *Jewish Law of Divorce*, Philadelphia, 1896.

E. C. J. H. G.

**CONFLICT OF OPINION** (Hebrew, **Maḥloket**; Aramaic, **Pelugta**): Rarely did an opinion expressed by one of the rabbis of the Talmud pass unchallenged. In questions involving logical reasoning, or the interpretation of some Biblical passage, or an opinion of an earlier authority, there were conflicts of opinion among the teachers of the Talmud. The conflicting opinions were usually represented by different schools; for example, those of Shammai and Hillel, Rab and Samuel, Abaye and Raba. In fact, most of the rabbis of the Talmud, from the earliest tannaim to the latest amoraim, can be grouped into antagonistic couples, one in opposition to the other.

Just as a tanna could not express an opinion which was in conflict with a Biblical passage, so an amora could not contradict a Mishnah or a generally accepted Baraita, unless he was able to produce another Mishnah or Baraita to support his view. Nor could an amora express an opinion which was in conflict with an accepted decision or principle expressed by an earlier leading amora (Beẓah 9a, and Rashi *ad loc.*). Otherwise, every rabbi had a right to his opinion, even though it conflicted with the opinion of the greatest of his contemporaries (B. Ḳ. 43b).

Scattered throughout the Talmud there are various rules by which the Rabbis were guided in deciding cases of conflicting opinions. When the opinion of an individual conflicted with that of the majority, the opinion of the majority prevailed (Ber. 9a *et al.*). If one Mishnah records a conflict of opinion between two tannaim, and a subsequent Mishnah in the same book records the opinion of only one without mentioning any name (Setam), the opinion expressed in the latter Mishnah is to be followed (Yeb. 42b). In laws concerning mourning, the more lenient opinion is usually observed (M. Ḳ. 18a). With a few exceptions, an opinion expressed by the school of Hillel prevails against an opinion by the school of Shammai ('Er. 13b). Because Eliezer ben Hyrcanus was under the ban (B. M. 59b; Shab. 130b), decisions were not, except in a few instances, rendered in accordance with his opinions. Decisions are always in accordance with the opinions of Simeon ben Gamaliel, except in three cases (Giṭ. 38a), and of Rabbi (Judah the Patriarch), when in conflict with any other tanna. In questions involving logical reasoning, the decision is never rendered in accordance with the opinion of R. Meïr when in conflict with the opinions of his colleagues, because his reasoning was too subtle ('Er. 13b; compare Ket. 57a).

**Rules of Decision.**

In conflicts of opinion between amoraim the following rules were employed. In matters of civil law the opinion of Rab prevails against the opinion of Samuel; in religious laws the reverse is the case (Bek. 49b). The same rule applies to conflicts of opinion between Rab Naḥman and Rab Sheshet. With the exception of six cases, decisions are always in accordance with the opinion of Raba when in conflict with Abaye (B. M. 22b). The opinion of Rabbah generally prevails against that of Rab Judah or Rab Joseph (Giṭ. 74b). In rabbinical institutions the more lenient opinion is followed (Yer. Giṭ. i. 2). In a conflict between earlier and later authorities (those coming after the period of Abaye and Raba) the opinion of the later takes precedence (see Asheri to Sanh. iv. 6; compare B. B. 142b).

These rules were followed by the various codifiers of the Jewish law. Although the law is now fixed in the codes of Maimonides and Caro, many of these rules have still their application, especially the one last mentioned, for it is considered that the later rabbis, who knew of the opinions advanced by their predecessors, were in a better position to decide correctly (compare AḤARONIM; AMORA; AUTHORITY; LAWS, CODIFICATION OF.

BIBLIOGRAPHY: *Mebo' ha-Talmud*, ascribed to Samuel ha-Nagid, appended to *Berakot* in most editions of the Talmud; Mielziner, *Introduction to the Talmud*, Cincinnati, 1894.

L. G. J. H. G.

**CONFLICT OF PASSAGES.** See HERMENEUTICS.

**CONFORTE** or **CONFORTI, DAVID:** Hebrew literary historian; born in Salonica about 1618; died about 1685. Conforte came of a family of scholars. His early instructors were R. Israel Ẓebi, R. Judah Girasi, and R. Baruch Angel. As a young man he studied the Cabala under R. Jefeth the Egyptian, and philosophy under R. Levi Pasriel. His chief teachers, however, were Mordecai Kalai and Daniel Estroza. Conforte married a granddaughter of Menahem de Lonsano. He journeyed twice to Palestine, once in 1644, alone, and a second time in 1652, when, together with his family, he settled in Jerusalem, founding there a bet ha-midrash. In 1671, however, he was in Egypt, where he occupied the position of dayyan. He is also known to have been in Smyrna.

His chief work is a literary chronicle now known by the title "Ḳore ha-Dorot," which contains the names of all the teachers and writers from the close of the Talmud up to his own day. This chronicle is divided into three parts, the first two of which, referring to the time before the expulsion of the Jews from Spain in 1492, are very short. The third part is divided into eleven generations, and is not systematically arranged. Conforte used all the earlier historical works, such as Abraham ibn Daud's "Sefer ha-Ḳabbalah," Zacuto's "Yuḥasin," and Yaḥyah's "Shalshelet ha-Ḳabbalah," especially the first mentioned, from which he cites whole passages. He also gathered material from various printed and manuscript responsa, and was the first to collect the names mentioned in these works. His chronicle is valuable for the literary history of the Jews in the sixteenth and seventeenth centuries, especially in Turkey, Italy, Africa, and the near East. Probably it was composed in Egypt, about the year 1683, if Cassel's conjecture be correct. Conforte was a mere compiler, and at times his data are contradictory. The original manuscript was brought from Egypt by R. David Ashkenazi of Jerusalem, who, to judge from a note in his preface, gave it the title "Ḳore ha-Dorot," and had it printed in Venice in

1746, without mentioning the name of the author. This poor edition has been critically reedited, and supplied with notes and index, by David Cassel (Berlin, 1846), who follows the pagination of the first edition. Conforte also wrote a volume of responsa, of the fate of which, however, nothing is known.

Gabriel Confoto, a Turkish Talmudist who is mentioned in the responsa literature of the seventeenth century, was probably a son of David Conforte.

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G.

**CONGREGATION: 1.** An assembly convoked for a certain time and purpose (קהל = *ἐκκλησία*, I Kings viii. 65; Joel ii. 16; Ps. xl. 10. For מקהלים and מקהלות in Ps. xxvi. 12, lxviii. 26, "assemblies" would be more correct than "congregations" [A.V.]; and מועדיך in Ps. lxxiv. 4 should be rendered "synagogues," not "congregations," as in A. V.).

**2.** A single community (עדה = *συναγωγή*, Num. xxxv. 23 *et seq.*).

**3.** The whole body of Israel, called עדת יי קהל ("the congregation of the Lord," Deut. xxiii. 1 *et seq.*; R.V. "assembly" is incorrect); עדת יי, Num. xxvii. 17; עדת ישראל = "the congregation of Israel," Ex. xii. 3; עדת בני ישראל = "the congregation of the children of Israel, Ex. xvi. 1; קהל עדת ישראל = "the assembly of the congregation of Israel," Ex. xii. 6 and Num. xiv. 5; or simply הקהל and העדה used indifferently, Lev. iv. 13 *et seq.*; Prov. v. 14, where עדה is preferably translated by LXX. *συναγωγή*, and קהל, *ἐκκλησία*. To this must be added קהלת יעקב = "the congregation of Jacob," Deut. xxxiii. 4 (R. V. "assembly"; LXX. *συναγωγαῖς*, plural; so also Ecclus. [Sirach] xxiv. 23).

From the Apocryphal and other Hellenistic writings (see Ecclus. xxiv. 2, xliv. 15, l. 13 *et seq.*; I Macc. ii. 56, iii. 13, etc.), and the inscriptions in Schürer ("Gesch. des Jüdischen Volkes," ii. 432 *et seq.*, iii. 40–46), it appears that "synagogue" = *συναγωγή* was the name, corresponding to כנסת, Aramean כנישתא, given to the Jewish congregation as a community, as well as to the place of worship; while the name *ἐκκλησία* (*τοῦ Θεοῦ*, or *Κυρίου* = "assembly of the Lord"; hence *κυριακή* [*οἰκία*] = "church") was chosen to designate the assembly of worshipers.

It was owing to the influence of Paul that *ἐκκλησία* (= "church") became the distinctive name of the Christian communities, while "synagogue" became that of the Jewish congregation, and for some time, also, of the Judæo-Christian congregations (compare Schürer, *l.c.*). See COMMUNITY, ORGANIZATION OF; MINYAN; SYNAGOGUE.

K.

**CONGRESS OF JEWISH WOMEN:** One of the denominational congresses of the World's Parliament of Religions, held at the Columbian Exposition in Chicago, Ill., 1893. It was the first delegate body of Jewish women ever called together. There were present 93 delegates from 29 cities of the United States. The congress was organized by (Mrs. Henry) Hannah G. Solomon, chairman, assisted by Miss Sadie American, secretary, and a committee of 25 other Chicago women. Its sessions were held Sept. 4–7, inclusive. Papers were presented setting forth the work and thought of Jewish women in philanthropy and religion. At the final session a resolution was adopted calling for the formation of a permanent organization of Jewish women, to be called the "National Council of Jewish Women" (see COUNCIL OF JEWISH WOMEN). As a souvenir of the congress, there was issued a "Collection of Traditional Jewish Melodies," arranged and edited by the cantors William Sparger of New York and Alois Kaiser of Baltimore, with an introduction by Dr. Cyrus Adler of Washington.

BIBLIOGRAPHY: *Papers of the Jewish Women's Congress* (Jewish Publication Society of America), 1894.

A. S. A.

**CONIGLIANI, CARLO:** Italian jurist and political economist; born at Modena June 25, 1868; died there Dec. 6, 1901. After studying law at Modena, receiving the degree of doctor of laws in 1889, he was sent by the government to Padua and London for further study. On his return to Modena he became lecturer at the university, being made instructor in finance in 1892. In 1898 he was appointed assistant professor on the faculty of law. He died suddenly on the same day on which he had been named for the full professorship. Conigliani was an earnest student of economics, being attracted especially to the problem of the effect of duties and taxes on the masses. When Minister WOLLEMBORG was planning in 1901 a thorough reform of taxation, with the object of relieving the poorer classes, he called Conigliani into the ministry of finance as scientific adviser, to help him in elaborating his measures. Conigliani was also interested in Jewish communal affairs, and was for a long time a member of the governing board of the Jewish community of Modena.

During the last years of his short life he was the enthusiastic leader of the Zionists in Italy. He founded in 1901 "L'Idea Sionista" for the expression of their views, and acted as its editor until his death.

His works include: "Teoria degli Effetti Economici delle Imposte," Milan, 1890; "Un Nuovo Sistema di Tariffe Ferroviarie," Florence, 1890; "Le Basi Subbiettive dello Scambio," Padua, 1890; "Le Dottrine Monetarie in Francia nel Medio Evo" Modena, 1892; "I Pronostici del Futuro Sociale" and "Per l'Imposta Proggessiva," Turin, 1896; "La Riforma delle Leggi sui Tributi Locali, Studi e Proposte," Modena, 1898; "Ueber das Hausiergewerbe in Italien" (with Ugo Rabbeno); "Gladstone e la Finanza Inglese," Turin, 1898; and many shorter articles contributed to "Riforma Sociale," "Critica Sociale," "Rivista Popolare," and "Giornale degli Economisti."

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S. I. E.

**CONITZ.** See KONITZ.

**CONJUGATION.** See VERB.

**CONJUNCTIVE.** See ACCENTS IN HEBREW.

**CONNECTICUT:** One of the six New England States, and one of the thirteen original states of the

Union. The first mention of a Jew in Connecticut is apparently that of a certain "David the Jew" in the Colonial Records, under date of Nov. 9, 1659 (i. 343); the records further show that a Jacob Lucena was fined £20 in 1670, probably for Sabbath-breaking, since the court, "considering he was a Jew," reduced his fine to £10, and later, upon petition of Asser Levy, to £5 (Hühner, in "Pub. Am. Jew. Hist. Soc." No. 8, pp. 21 *et seq.*).

In a short history of the New Haven congregation, deposited in the corner-stone of the new temple, and published in the local press of March, 1896, it is stated that about six Jewish families settled in New Haven as early as 1770. According to the recently (1901) published diary of Ezra Stiles, this statement is inaccurate. Stiles was born in New Haven in 1727, continuing his residence there till his removal to Newport in 1755. In an account of his visit to New Haven in 1772 he makes this assertion: "The summer past a family of Jews settled here, the first real Jews (except the two brothers Pintos, who renounced Judaism and all religion) that settled in New Haven." He adds that they were "10 or 8 Souls Jews, with six or 8 Negroes. Last Saturday they kept holy . . . the Family were worshipping by themselves in a Room in which were Lights and a suspended Lamp. This is the first Jewish Worship in New Haven" ("Diary of Ezra Stiles," i. 283). It is quite probable that of the Jews who came to Connecticut up to the year 1840 the greater number left the state, the others amalgamating with the families of other faiths. There are a few Christian families of Connecticut—notably those of an ex-president of Yale College, a former governor of the state, and an ex-minister to Russia—that trace their lineage to these early settlers, claiming relationship with Ralph Isaacs.

Considerable interest attaches to the brothers Pinto. They were doubtless the first Jewish settlers of Connecticut. A building known as the "Pinto Place," in State street near the railroad bridge in New Haven, is still in existence (see PINTO). In the "Roll of the Citizens of New Haven, Feb. 5, 1784, at their first incorporation," are found the names of the Pinto brothers—Jacob and Solomon. The latter was a student at Yale College, graduating there in 1777. He took part in the defense of New Haven against the British July 5 and 6, 1779, and was taken prisoner in that engagement ("Diary of Ezra Stiles," ii.).

**New Haven.**

New Haven is the most important city of Connecticut, having a population of 108,027 (1900). The number of its Jewish inhabitants is about 5,500. All records having been destroyed by fire, there exist no available data regarding the Jewish congregations of New Haven. The first synagogue, Mishkan Israel, had its origin between 1840 and 1843, as in the latter year a parcel of land in Westville (1¼ acres) was purchased for $50 for a cemetery. The first congregation consisted of twenty Bavarian families, among which were the Adlers, Bretzfelders, Lehmans, Lauterbachs, Milanders, Ullmans, Watermans, and Rothschilds. Milander was the first reader of the synagogue. The congregation worshiped from time to time in the Armstrong Building (at the corner of Fleet street and Custom House square), in the Brewster Building (at the corner of State and Chapel streets), and in Todd's Hall (in State street, near Court street), Meininger, Sternheimer, and Samuel Zunder being the successive readers. In 1854, by the will of Judah Touro, the congregation came into possession of $5,000, which enabled it to purchase the property of the Third Congregational Church in Court street. The new synagogue was dedicated in the following year, the Rev. B. E. Jacobs being minister. In 1855 a mere handful of people formed an Orthodox congregation, under the name "B'nai Sholom." They worshiped from time to time in West Water street, William street, and in Olive street; their present synagogue was built in 1894.

During 1862–64 the Court street congregation introduced a choir and an organ in the services, under the direction of Morris Steinert the Rev. Jonas Gabriel being minister. In 1873 the "Minhag America" was adopted as the ritual, and the first Sabbath-school established, with the Rev. Judah Wechsler as minister. He was succeeded in 1878 by the Rev. Dr. Kleeberg. Regular weekly sermons in German were introduced, the temple was enlarged, and a new organ installed. In 1893 Rabbi David Levy was elected minister. Various changes were made in the ritual, the sermon and a large part of the services being given in English, and the congregation decided to move to a more convenient quarter of the city. In 1896 the corner-stone of the new temple at Orange and Audubon streets was laid, and in March of the following year the new structure was dedicated. Since the Russian and Rumanian immigration there have been established a number of other congregations, among which are Bnai Israel, Bikur Cholim, Bnay Abraham, B'nai Jacob, and Shewath Achim, each having a large membership and being in a thriving condition. Daily religious schools are connected with these congregations.

While the Jewish community of New Haven consists mainly of merchants with large business and manufacturing establishments, it has had distinguished representatives in the legal and medical professions also. Some have been specially prominent, as Max Adler, president of the chamber of commerce; I. M. Ullman, officer on the staff of the governor; Morris Spier, commissioner of charities; Isaac Wolf, member of the legislature; H. W. Asher, president of the board of education; and J. B. Ullman, assistant corporation counsel. A considerable number have held important positions as teachers in the public schools. Maier Zunder (d. 1901) was for twenty years a member of the board of education. In recognition of his services in the cause of public-school education, a prominent school building bears his name. He was for many years, and up to the time of his death, treasurer of the Congregation Mishkan Israel, trustee of the B'nai B'rith Home, member of the board of the Masonic Home, and president of the Savings Bank of New Haven.

During the past twenty years there has been a considerable increase in the Jewish populations of other towns and cities of the state, especially in Bridgeport, Ansonia, Derby, Waterbury, and New

London. Though without a resident minister, they each maintain a cemetery and a Sabbath-school, and hold religious services during the important holidays of the year. The combined population of Jews outside of Hartford and New Haven is estimated to be one thousand. Since 1891 a number of Jewish farmers have settled in various parts of the state (see AGRICULTURAL COLONIES IN THE UNITED STATES).

**Hartford.**

The capital city of the state is Hartford, with a population of 79,850 (1900), the Jewish inhabitants numbering about 2,000. The first congregation established there was Beth Israel (1843). Among its rabbis have been Deutsch, Mayer, Rundbaken, and the present incumbent, Meyer Elkin. The congregation numbers about 100 members, and is in a flourishing condition. There are two or three other congregations, established by the Russian community within the past ten years, notably Adas Israel and B'nai Israel. Many Hartford Jews have held positions of honor in civic affairs, while not a few have held distinguished places in the medical and legal professions.

A. D. LE.

**CONQUE, ABRAHAM BEN LEVI:** Cabalist; lived at Hebron, Palestine, in the second half of the seventeenth century. Swayed by his cabalistic studies, Conque threw himself into the Shabbethaian movement, and became one of the most earnest apostles of the pretended Messiah. Even the apostasy of SHABBETHAI ẒEBI did not shake Conque's belief, and he remained until his death a faithful follower.

Conque traveled, as a collector for the poor of Palestine, throughout Germany and Russia, and everywhere endeavored to win adherents to the movement. At the request of a friend residing at Frankfort-on-the-Main, he wrote, in 1689, an account of Shabbethai Ẓebi's life, which reveals in the author a peculiar state of mind. The account is full of miracles and prodigies, firmly believed in by Conque. It is referred to in Jacob Emden's history of the Shabbethaian movement, "Zot Torat ha-Ḳena'ot." Conque was also the author of the following works: (1) "Abaḳ Soferim" (Dust of Scholars), Amsterdam, 1704, the first part, under the special title of "Em ha-Yeled," comprises homilies on the Pentateuch; the second, "'Uggat Reẓafim," contains Biblical interpretations by himself and others; and the third, "Em la-Binah," consists of nineteen sermons. (2) "Minḥat Ḳena'ot" (Offering of Jealousy), a treatise on jealousy. (3) "Abaḳ Derakim" (Dust of Roads), a collection of sermons. The last two are mentioned by Azulai, who claims to have seen them in manuscript.

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K. I. BR.

**CONQUE, JOSEPH:** Nephew of Abraham ben Levi Conque; lived in Hebron, Palestine, during the seventeenth century. He was the teacher of Isaac b. Judah Rapoport. Some of his novellæ and responsa are cited in Ḥayyim Abulafia's various works.

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J. G.

**CONRAD (CUNTZE) OF WINTERTHUR:** Burgomaster of Strasburg during the Black Death, in 1348. Together with the councilors Goffe Sturm (Schöppe) and Peter Schwarber, he opposed the mob which, believing the Jews had caused the Black Death by poisoning the wells and rivers, demanded their lives. When a deputation of the citizens appeared before the council to insist upon the arrest of the Jews, Conrad energetically refused. They insolently demanded that he divide among the citizens a part of the money he had taken from the Jews for protection; whereupon Conrad arrested the whole deputation. His attitude toward the Jews was the more meritorious in that he exposed himself to the resentment of the populace, knowing clearly the consequences. Conrad and his colleagues were deposed, their property was confiscated, and they were excluded from the council for ten years.

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E. C. I. BR.

**CONRAT, MASE:** Professor and writer on Roman law; born in Breslau Sept. 16, 1848. His original name was Cohn, which he exchanged for Conrat in 1882, when he embraced the Christian faith. Conrat attended the gymnasium of St. Maria Magdalena in Breslau up to the year 1867; and then entered successively the universities of Breslau, Heidelberg, and Berlin. At the last he took his doctor's degree in 1870. From 1870 to 1872 he filled the office of referendar in Breslau; he was appointed privat-docent in Roman law at the University of Heidelberg in 1873; and in 1874 he became professor at the University of Zurich. In 1878 he accepted a call as professor in Roman law to the University of Amsterdam.

His early studies lay mainly in the field of ancient Roman law; but afterward, and for twenty years, he turned his attention to the Roman law of the Middle Ages. Besides numerous articles in various periodicals, he is the author of the following works: "De Natura Societatum Juris Romani Quæ Vocantur Publicæ," 1870; "Zum Römischen Vereinsrecht," 1873; "Die Sogenannte Actio de Eo Quod Certo Loco," 1877; "Beiträge zur Bearbeitung des Römischen Rechts," 1880, vol. i.; "Das Florentiner Rechtsbuch," 1882; "Die Epitome Exactis Regibus," 1884; "Pandekten und Institutionenauszug der Britischen Dekretatensammlung," 1887; "Geschichte der Quellen und Litteratur des Römischen Rechts im Früheren Mittelalter," 1891; "Die Christenverfolgungen im Römischen Reich vom Standpunkt des Juristen," 1897. He translated from Dutch into German Asser's "Das Internationale Privatrecht," 1880, and Kappeyne van de Cappello's "Abhandlungen," 1885. S.

**CONSANGUINITY AMONG JEWS:** Owing to their dispersion among populations professing creeds different from their own, Jews have married near relatives more frequently than the rest of the world. The marriage of first cousins and even of uncle and niece is quite legal and usual among them (see MARRIAGE). The limitations on the marriage of those of priestly descent would tend to limit the choice of Cohens to those nearly related to them.

The tendency seems to have begun early, since Abraham is represented as having sought a wife for Isaac in his mother's family. In the Middle Ages it is difficult to ascertain how far the Jews tended to marry within their own families; but the Ghirondi family, to which Naḥmanides, Gersonides (who married his first cousin), and Simon Duran belonged, appeared to have married relatives for several generations (Steinschneider, "Cat. Bodl." cols. 2305–2310).

An attempt has been made to ascertain the proportion of first-cousin marriages among English Jews upon the method invented by G. H. Darwin ("Fortnightly Review," July, 1875), based on the number of marriages in which both bride and bridegroom have the same surname. This method gives a proportion of about one-fifth. Judging by this criterion, the percentage of cousin-marriages in the English peerage was 4.50 among the landed gentry, 3.75 in rural districts, 2.25 in London. Applying the same method to English Jews, Jacobs calculated that 7.52 per cent of their marriages were first-cousin marriages. By another method W. Stieda found that there were 23.02 per cent per thousand consanguineous marriages among the Jews of Alsace-Lorraine as compared with 8.97 among Catholics and 1.86 among Protestants ("Die Eheschliessungen in Elsass-Lothringen," 1872–76, Dorpat, 1878). It would therefore appear that the proportion of first-cousin marriages among Jews is about three times greater than among the non-Jewish population.

It seems that consanguineous unions are more fertile and less sterile than other marriages. In England the ordinary percentage of sterile marriages is as high as 16.03 (Duncan, "Fecundity, Fertility and Sterility," p. 153, Edinburgh, 1856), whereas among a number of Jewish consanguineous marriages only 5.4 per cent were sterile. The children who lived numbered 4.6 on an average as compared with 2.26 among ordinary Englishmen.

It has been contended that the neurotic tendency of Jews is due to these consanguineous marriages. Boudin ("Traité de Géographie Medicale," ii. 140, Paris, 1857) contended that the greater prevalence of deaf-mutism among Jews was due to this cause; but this view is no longer credited among medical men, who regard consanguinity in marriage as aggravating any diathetic tendency in a family, but not as causing the tendency per se.

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A. J.

**CONSECRATION** or **DEDICATION** (חנכה): The solemn setting apart of a person or thing to a special use or purpose. According to Fleischer (Levy, "Neuhebr. Wörterb." ii. 206), the word "ḥanak" (to initiate) is derived from the "rubbing of the throat" of an infant for the purpose of cleansing it and enabling it to take the mother's milk, and is therefore applied to every form of initiation. It appears, moreover, that the "rubbing" remained for a long time an essential feature of the rite of initiation, for "every consecration in Biblical times was accompanied by rubbing or anointing with oil the object to be consecrated. Thus the pillar at Bethel was anointed (Gen. xxviii. 18; compare the "dedication" of Nebuchadnezzar's image, Dan. iii. 2 *et seq.*). The priests and the vessels of the Tabernacle were anointed with oil (Ex. xxviii. 41, xxx. 26; Lev. viii. 10–12; Num. vii. 13), and by this rite they were "hallowed." "Mishḥat Adonai" is, therefore, "consecration to the Lord" (Lev. x. 7).

**Priests and Altar.**

In the case of a priest to be consecrated there was also an anointing with the blood of the initiation "sacrifice" (Ex. xxix. 1), the sacrifice receiving the name of מלואים, from מלא את יד, "the filling of the hand" of the priest with the offering which he had to bring in order to be thereby initiated as ministering priest (see Dillmann's and Strack's commentaries on Lev. vii. 37). The anointing of kings with oil (I Sam. xvi. 13, xxvi. 11; I Kings i. 39; II Kings xi. 12) is also a consecratory rite; hence, also, that of prophets (I Kings xix. 16). The consecration of the altar was most essential, and therefore accompanied with special solemnities in the form of sacrificial offerings (see Num. vii. 10, 11, 84–88). The consecration (חנוך) of Solomon's Temple consisted of a dedicatory prayer and a blessing, in addition to the sacrifices (I Kings viii. 15 *et seq.*, 55 *et seq.*, 63 *et seq.*). The consecration of the Second Temple is mentioned in Ezra vi. 16, 17, and for the probable date (25th of Kislew) see Num. R. xiii. 4 (compare Ḥag. ii. 10). It was the consecration of the newly erected altar which gave the feast of the Maccabees the name of Ḥanukkah (I Macc. iv. 53, 59). According to Deut. xx. 5, private houses also were consecrated, and as to the gates of a city see Neh. iii. 1 and Corner-Stone.

**In Rabbinical Times.**

The warrior when going to battle was also "consecrated" (Joel iv. 9; Micah iii. 5; Jer. xxii. 7, Hebr.); hence, probably, the name חנוך for the young warrior initiated into war (Gen. xiv. 14). This gave rise to the proverb (Prov. xxii. 6, Hebr.): "Initiate the lad [A. V. and R. V. "Train up a child"] in the way he should go."

It was considered the duty of parents to "initiate" the young into every religious practise, and this was a "consecration" to a life of religious duty (מחנכין, Yoma 82a; Nazir 29b). When children were to be initiated into the study of the Law or of the Hebrew language, Hebrew letters or Biblical sentences upon honey-cakes covered with honey were given them to eat, in accordance with Ezek. iii. 3 (see Maḥzor Vitry § 508, p. 628, ed. Horwitz; Zunz, "Z. G." pp. 167 *et seq.*; and compare Soṭah 11b and the symbolical offering of honey and milk as a similar Christian baptismal rite; Tertullian, "De Corona Militis," iii.; and Augusti, "Handbuch der Kirchlichen Archäologie," ii. 445 *et seq.*).

For the consecration of synagogues there is no special form mentioned in Talmudical literature; but the fact that in the beginning of the fourth century the churches had their dedication ceremonies (Eusebius, "Hist. Eccl." x. 4) makes it probable that the synagogues had some such form, as indeed Greeks and Romans also had for their temples (see Pfannenschmid, "Germanische Erntefeste," 1878, pp. 524–530). Mishnah M. Ḳ. i. 6 speaks of consecration of family sepulchers (מחנכין את הכוכין), and Yer. M.

Ḳ. i. 80d of consecration of cemeteries (חנוך בית הקברות). But this does not always imply a formal act, as may be learned from Sheb. 15a: "The vessels of the sanctuary after Moses' time were consecrated by their use without being anointed." Later practise, however, introduced ceremonies of dedication for synagogues, and also for a newly written "Sefer Torah" when given to a congregation. Modern life extended dedication ceremonies to every communal institution of an educational, charitable, or religious character. A fixed form for such dedication exercises does not exist; the Psalms to be read and the prayers to be offered are left to the discretion of the rabbi or officers in charge.

At the dedication of cemeteries a superstitious custom, sanctioned by R. Juda the Pious, was to kill a rooster (גבר, a term used for both man and rooster) and bury it as the first victim of death (see Isaac Lampronti, בית הקברות). For a wise selection of Psalms and prayers at the dedication of a cemetery, see Praeger, "Gebet- und Erbauungsbuch für Israeliten," 1860, pp. 178–181, and M. Silberstein, "Predigten bei Besonderen Veranlassungen," p. 163, Breslau, 1870. For the consecration of a new house see Singer, "Authorized Daily Prayer Book," pp. 300–303, London, 1891. For other dedications see "Liturgies" in Zedner, "Cat. Hebr. Books Brit. Mus."

E. G. H. K.

**CONSENT:** A voluntary yielding of the will, judgment, or inclination to what is proposed or desired by another. A rational and voluntary concurrence of the parties is necessary in all cases involving a legal act or contract. This principle gives rise to several distinctions in civil law. If a man has been forced to make a gift to another, his act is considered invalid, even though he made no formal protest (B. B. 40b; Ḥoshen Mishpaṭ, 242, 1). If he has been compelled, however, to sell either personal or real estate, the contract is valid, for it is presumed that, unless he had previously made a formal protest ("moda'a") before two witnesses, he was reconciled on the receipt of the money (B. B. *ib.*; Maimonides, "Yad," Mekirah, x. 1, 6; Ḥoshen Mishpaṭ, 205, 1).

Minors above six years of age, who show intelligence and an understanding of business, are presumed to be capable of consenting to the purchase, sale, or gift of personal property, but not of real estate (Giṭ. 59a; Mekirah, xxix. 1; Ḥoshen Mishpaṭ, 235, 1). If a guardian ("apiṭropos") is appointed for them, they can negotiate no business without his consent (*ib.* 235, 2; see "Pithe Teshubah," quoting the opinion that even then his gifts should be valid).

**In Business Transactions.**

The deaf-mute can enter by signs into contracts concerning personal estate. He must, however, be examined to see that he understands what he is doing (Giṭ. *l.c.*; Mekirah, xxix. 2; Ḥoshen Mishpaṭ, 235, 17). The mute can sell and buy and give away either personal property or real estate (*ib.* 235, 18). The idiot can make no contract, and the court appoints a guardian for him as for a minor (Ket. 48a; Mekirah, xxix. 4, 20; Ḥoshen Mishpaṭ, 235, 20).

The consent need not always be expressed. Silence is regarded as voluntary consent (Yeb. 87b; B. M. 37b). Therefore, in marriage contracts, if a man gave a coin to a woman and pronounced the prescribed formula in the presence of two witnesses, and she did not protest immediately, the marriage is valid (Eben ha-'Ezer, 42, 1; see Isserles' gloss). By "immediately" a space of time is meant which would be sufficient for a disciple to greet his master thus: "Peace be with thee, my master and teacher" (B. Ḳ. 73b). If, however, she was under duress, the marriage is invalid (Yeb. 19b; see Rashi's commentary, where the principle of consent on the part of the woman is derived from Deut. xxiv. 2: "She may go and be another man's wife"; Ḳid. 2b; Eben ha-'Ezer, *l.c.*). Authorities differ, however, regarding cases in which the man is under duress in contracting a marriage; some are of opinion that inasmuch as he can divorce her at will afterward, the marriage should be valid (Eben ha-'Ezer, *l.c.*). Since, however, compulsory divorce is now impossible, according to the decree of R. Gershom, the man would be in the same position as the woman, and a forced marriage, whether the man or the woman be the party under duress, would be considered invalid (Mielziner, "Jewish Law of Marriage and Divorce," § 29).

**In Marriage Contracts.**

Consent being necessary, insane persons or idiots were considered incapable of entering into a marriage contract (Eben ha-'Ezer, 42, 2). If a person who is only weak-minded or temporarily insane has contracted a marriage, it is doubtful whether such a contract could be declared invalid, so that the woman may be allowed to marry again (*ib.* Isserles' gloss). A marriage contracted by an intoxicated person is valid, unless he was at the time of his marriage entirely unconscious, "as the intoxication of Lot" (*ib.* 42, 3). Deaf and dumb persons, being looked upon as idiots, could not contract a marriage according to Biblical law, but the Rabbis sanctioned such a marriage when performed by signs. This being merely a rabbinical institution, it is not as valid as other marriages, and a very serious question would arise were another man to contract a marriage with the woman after she had been married to the deaf-mute (Yeb. 112b; "Yad," Ishut, iv. 9; Eben ha-'Ezer, 44, 1; see Mielziner, *l.c.* §§ 33, 34). Minors are usually classed with deaf-mutes and idiots by the Talmudists, and their marriage is also considered invalid by lack of consent (Eben ha-'Ezer, 43, 1).

**Insanity and Idiocy Barred.**

While mutual consent is absolutely necessary in marriage, it is, according to the old Jewish law, not necessary in divorce, and the husband can divorce his wife even without asking her consent (*ib.* 119, 6; from Mishnah Yeb. xiv. 1). As in the course of time the act of divorce came under the control of the rabbinical courts, the Rabbis had an opportunity to restrict this law gradually by many regulations, until, in the eleventh century, by a decree of R. Gershom, this arbitrary right of the husband was entirely abrogated. Although Maimonides made no mention of it in his code, this bold regulation was soon adopted by the great majority of the Jews, and a divorce without sufficient cause will not be granted unless the con-

**In Divorce.**

sent of both parties is obtained (Eben ha-'Ezer, *l.c.* Isserles' gloss; see Amram, "Jewish Law of Divorce," iv.). In certain cases this decree is disregarded—for instance, if the woman commits adultery, or is even denounced as an adulteress by persons in whom the husband has faith (Eben ha-'Ezer, 115, 7); if she conducts herself in a manner unbecoming a Jewish woman (*ib.* 115, 4); if she causes her husband to transgress the religious precepts with regard to food or to cohabitation; if she curses her father-in-law (*ib.* 115, 4); if she contracts an incurable disease (*ib.* 117, 11); if she refuses him connubial rights for a whole year (*ib.* 77, 2, Isserles' gloss). There is a difference of opinion among authorities whether, under the decree of R. Gershom forbidding bigamy, the husband may marry another woman if he can not force his wife to the acceptance of the bill of divorce in the above-mentioned cases ("Pithe Teshubah" to Eben ha-'Ezer, 1, 10, and 119, 6).

An insane person, or one who is intoxicated to the degree of unconsciousness, is incapable of divorcing his wife. A deaf-mute, who became so after his marriage, can not divorce his wife. If, however, he was so when he first married, he may divorce her by signs as he married her by signs (Eben ha-'Ezer, 121, 1, 6).

For questions involving consent to deprivation of legal rights, see WAIVER OF RIGHTS; for those involving consent to a crime see ACCESSORIES.

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J. SR. J. H. G.

**CONSISTORY:** An ecclesiastical court; in Jewish usage, a body governing the Jewish congregations of a province or of a country; also the district administered by the consistory. The term was originally, and still is, applied in the Roman Catholic Church to the College of Cardinals, assembled for deliberation or to hear a solemn declaration from the pope. Similarly every bishop has the right to convene for the purpose of deliberation a consistory composed of priests of his diocese. After the Reformation the Protestant Church adopted this term for the body which governed the ecclesiastical affairs of a country. In the latter sense the Jews in countries under French influence made use of the term in the beginning of the nineteenth century, when the movement for political emancipation demanded the creation of a representative body which could transact official business with a government in the name of the Jews, and when the desire for reform among the educated classes demanded the creation of a body vested with authority to render religious decisions.

**France.**

The first attempt to create such a consistory was made by Napoleon I. In 1806 he convened the Assembly of Jewish Notables, whose resolutions were confirmed by a subsequently convened Sanhedrin; after which, by the decree of March 17, 1808, he organized a consistory. According to this decree every department containing 2,000 Jews might establish a consistory. Departments having less than this number might combine with others; but none had more than one consistory. Above these provincial consistories there was a central consistory. Every consistory consisted of a grand rabbi, with another rabbi where possible, and of three lay members, two of whom were residents of the town where the consistory sat. They were elected by twenty-five "notables," who were nominated by the authorities. Eligible to become members of the consistory were Israelites who had reached the age of thirty years, who had never been bankrupt, and had not practised usury. The central consistory consisted of three grand rabbis and two lay members. Every year one retired, and the remaining members elected his successor.

Napoleon demanded that the consistories should see to it that the resolutions passed by the Assembly of Notables and confirmed by the Sanhedrin should be enforced by the rabbis; that proper decorum should be maintained in the synagogue; that the Jews should take up mechanical trades; and that they should see to it that no one evaded military service. The central consistory watched over the consistories of the various departments, and had the right to appoint the rabbis.

**French Dependencies.**

This organization was also introduced in the various countries which were under the sway of France during the Napoleonic era, as Holland, Belgium, and Westphalia. In the last-named country, ruled over by Napoleon's youngest brother, Jerome, a consistorial organization was introduced by the decree of March 31, 1808. It was composed of a president (who could be either a rabbi or a layman), three rabbis, two lay members, and one secretary. It was chiefly the outcome of Israel JACOBSON'S efforts, who hoped to introduce through such a medium his Reform ideas. A circular of this consistory ordered the introduction of confirmation and removed the prohibition against leguminous plants on Passover. None of these organizations survived the Napoleonic era with the exception of that in Belgium, where the consistorial organization still exists as in France.

The following is a list of the original consistories as drawn up by Napoleon for the whole of the territory under his influence, in his Madrid decree of Dec. 11, 1808, with the census of Jews in each consistory and in its chief town (Halphen, "Recueil des Lois . . . Concernant les Israélites," pp. 55–57):

| Consistory. | Jews in Chief Town. | Jews in Consistory. | Consistory. | Jews in Chief Town. | Jews in Consistory. |
|---|---|---|---|---|---|
| Paris | 2,733 | 3,585 | Coblenz | 342 | 4,063 |
| Strasburg | 1,476 | 16,155 | Krefeld | 160 | 6,218 |
| Winzenheim | 536 | 10,000 | Bordeaux | 2,131 | 3,713 |
| Mayence | 1,264 | 11,122 | Marseilles | 440 | 2,527 |
| Metz | 2,400 | 6,517 | Turin | 1,450 | 2,614 |
| Nancy | 739 | 4,166 | Casal-Maggiore | 790 | 2,929 |
| Treves | 261 | 3,553 | | | |

The desire to introduce reforms, and the difficulty of making them popular so long as they were individual decisions, led to various attempts during the middle of the nineteenth century to introduce either a consistory or a synod which should, by an author-

itative vote, settle the difficulties which arose when the demands of the time came into conflict with the traditional law. None of these attempts was successful.

**The Present Status.**

Since Napoleon's decree of March 17, 1808, various changes have been introduced in the method of electing the delegates, and some of the provisions assigning to the rabbis the rôle of informers were dropped. The most important changes are contained in the laws of Louis Philippe (May 25, 1844) and of Napoleon III. (June 15, 1850, and Aug. 29, 1862), and the law of Dec. 12, 1872, which introduced the system of universal suffrage in the elections of the consistories. There are at present twelve consistories: Paris, Nancy, Bordeaux, Lyon, Marseilles, Bayonne, Epinal, Lille, Besançon, Algiers, Constantine, Oran; each is composed of the grand rabbi of the consistorial district and six lay members, with a secretary. Each consistory has a representative in the central consistory, which therefore is composed of twelve members and the grand rabbi of France; its seat is in Paris. In Alsace-Lorraine the former consistories of Metz, Strasburg, and Colmar still exist, but they are not united under a central consistory, though the establishment of such an organization is now (1903) under consideration. The consistory of Belgium has its seat in Brussels. See COMMUNITY, ORGANIZATION OF, IN MODERN TIMES.

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D.

**CONSOLATION.**—**Biblical Data:** Comfort; alleviation of sorrow (נחמה, תנחומים); relief from grief (from נחם, meaning in pi'el form "to remove grief"); words of sympathy and encouragement offered to persons in distress (Gen. xxxvii. 35; II Sam. xii. 24; Job xvi. 2; Ps. cxix. 50, 82). After the burial of the dead, mourners were offered "consolation" by the friends, who made them partake of the mourners' meal and the cup of consolation (see Jer. xvi. 7; compare Ps. lxix. 20; Job xlii. 11). These friends, called "comforters," are frequently mentioned in the Bible (see Lam. i. 2 *et seq.*; Eccl. iv. 1; II Sam. x. 2; Job xvi. 2; Ps. lxix. 20; Nahum iii. 7), and the act of consolation is alluded to in Job xxix. 25, and especially in Isa. lvii. 18 *et seq.*, Hebr.: "I will restore comforts unto him and to his mourners—food for the refreshment of the lips" (the last Hebrew words, "bore nib sefatayim," have been strangely misinterpreted by the commentators, A. V. giving, "I create the fruit of the lips"; see Luzzatto *ad loc.*). Isa. lxvi. 10 *et seq.*, Hebr.: "All ye that mourn over her that ye may suck and be satisfied with the overflow of her consolation," also contains an allusion to this custom (compare Ps. xciv. 19, "thy comforts," and Job xv. 11). Also the interpretation of the name of Noah as the one who shall "comfort" men for their hard toil because of the curse of the earth (Gen. v. 29, זה ינחמנו), alludes to the wine of which he was the first producer (Gen. ix. 20; see Gunkel, commentary, *ad loc.*, and Prov. xxxi. 6). Consolation was especially promised by the prophets of the Exile to the people mourning over Jerusalem (Isa. xl. 1; xlix. 13; li. 3, 12; lii. 9; lxi. 2 *et seq.*; lxvi. 10–13; Jer. xxxi. 12 *et seq.*; Zech. i. 13, 17). Hence the name "Neḥamah" or "Neḥamata" (consolation) given to the prophetic literature as offering comfort to the mourners over Jerusalem by the promise of the advent of "the comforter," either "the Messiah" (see "Menahem" as name of the Messiah, Sanh. 98b) or the "messenger of glad tidings" (see PARACLETE; B. B. 14b; Ber. 31b; Yer. Ber. v. 8d).

——**In Rabbinical Literature:** "The consolation of Jerusalem" (see above) is mentioned in the prayer recited at meals (see GRACE AT MEALS); also by the Karaites in the wedding eulogy (see Müller, "Masseket Soferim," p. 273), before the reading of the Haftarah (see "Massek. Soferim," xiii. 12), and particularly in the benedictions recited over the cup of consolation at the mourners' meal. The consolation of Jerusalem is thus brought into connection with that of the mourners over the dead (see Ket. 8b; Siddur R. Amram, i. 55; Ṭur Yoreh De'ah, 379; Shulḥan 'Aruk, 2).

There were two gates in the Temple at Jerusalem, believed to have been built by King Solomon, through one of which bridegrooms marched, through the other mourners and anathematized persons; the former to receive the congratulations, the latter the consolations, of the inhabitants of Jerusalem, who gathered before these gates for the purpose of showing their sympathy. After the destruction of the Temple the synagogue became the place where bridegrooms received the congratulations and mourners the condolences of the people (Soferim, xix. 12; compare Pirḳe R. El. xiii.). Formerly the mourners stood still, and the people offering consolation passed by them; later on, in consequence of rivalry between families claiming rights of precedence on account of higher rank, the people were ranged in lines, and the mourners passed them, receiving consolation (Sanh. 19a). Ten men were necessary to form such a line (Sanh. *ib.*). Where there were no mourners to receive consolation, a congregation of ten men paid the honors to the dead (Shab. 152a, b). If the king was a mourner, the people said to him: "May we be thine atonement!" that is, May we suffer for thy sin! And he rejoined: "May ye be blessed from the Lord!" (Sanh. ii. 1). To the priest in the Temple who was in mourning or in misfortune, the friends standing to the right said: "May He who dwells in this house be thy Comforter!" (Middot ii. 2).

The friends who offered consolation sat down on the ground with the mourners and waited for the latter to speak first (Yer. M. Ḳ. iii. 83a). When Johanan ben Zakkai lost his son his disciples came to offer him consolation. R. Eliezer said: "The first man lost his son Abel, and was comforted; so should you be comforted." R. Joshua said: "Job had many sons and daughters, and lost them all on one day, and was comforted; so should you be comforted." R. Jose referred to Aaron the high priest, who lost his two sons on the day of the dedication of the

Sanctuary, and was comforted; R. Simeon referred to King David, who lost a son and was comforted. But R. Johanan ben Zakkai rejoined: "Your consolations only awaken grief, inasmuch as they recall the evil destiny which befell all these men." Then R. Eleazar b. 'Arak began: "A king gave a precious boon in trust to a man; and, behold, the man was in constant dread lest he might have it damaged or lost; and only when he had returned it safely did he feel at ease. The King of the world gave to thee a son who became a devotee of the Law; and then, having become familiar with all branches of learning, he departed this world free from sins; oughtst thou not be thankful that thou couldst return the treasure to God in such blameless shape?" Whereupon R. Johanan b. Zakkai replied: "Truly, thou, R. Eleazar, hast comforted me" (Ab. R. N. xiv.; compare BERURIAH). Judah bar Naḥmani, the meturgeman of Resh Laḳish, spoke at the death of a child to the mourners: "Ye brethren who are afflicted by this loss, ponder upon this bitter lot of man foreordained from the days of creation; many have drunk of this cup, and many will yet drink of it. May the Lord of Consolation console you! Blessed be the Comforter of the Mourners!" To the friends who had come to condole with the bereft he said: "Brethren who practise benevolence, sons of practisers of benevolence, adhering to the covenant of Abraham our father, may the Lord of Recompense recompense you! Blessed be He who recompenseth good deeds!" (Ket. 8b).

In Midrashic literature God Himself is regarded as giving men an example of the "consolation of mourners" (Soṭah 14a, with reference to Gen. xxv. 11: "After the death of Abraham God blessed Isaac"). It is said of consolation that "it is one of those things which bring happiness to man" (Ab. R. N., A., xxx., ed. Schechter, p. 89); and it is declared that "wine has only been created for the cup of consolation" ('Er. 65a, with reference to Prov. xxxi. 6). Regarding the mourners' meal see FUNERAL RITES and MOURNING CUSTOMS. K.

**CONSOLO, BENJAMIN:** Italian Hebraist; born at Ancona in 1806; died at Florence in 1887. He received his elementary instruction from Rabbi David A. Vivanti at the Talmud Torah of his native city, and then took up eagerly the study of secular sciences, though against the wishes of his teachers.

As he was excluded from the schools of Ancona, which were then under papal control, and was too poor to pay private tutors, he encountered great difficulties. He studied Italian with Count Pietro Alety, a student of Dante, and then Latin with Lorenzo Barili, who subsequently became a cardinal. Consolo was appointed secretary of the Jewish community at Ancona, and later of that at Florence. In the latter city he formed a friendship with the litterateur Cesare Scartabelli, whose enthusiasm in behalf of purism and a return to the language of the trecentists he shared. His love for Judaism, together with his interest in Italian literature, induced Consolo to translate Hebrew works into Italian.

His works include: "I Capitoli dei Padri, Trattato Misnico Morale con Commenti," an Italian translation of Abot; "I Doveri de' Cuori," Prato, 1847; "Volgarizzamento del Libro di Job," Florence, 1874; "Volgarizzamento delle Lamentazioni di Geremia"; "Il Salterio o Canti Nazionali del Popolo d'Israele Spiegati e Commentati," Florence, 1885. He was also the author of several shorter essays and poems. The autographs of these works, as well as the manuscript of his comparative treatise on Biblical and Roman law, entitled "Jus Civile," are preserved in the Biblioteca Nazionale at Florence. Consolo's wife, Regine, published an Italian translation of the "Enchiridion d'Egitto." The composer and virtuoso Federico CONSOLO is his son.

BIBLIOGRAPHY: Introduction to Consolo's translation of the Psalms; A. de Gubernatis, *Dizionario Internazionale degli Scrittori Contemporanei*; *Il Vessillo Israelitico*, xxxiv. 148.

S. I. E.

**CONSOLO, FEDERICO:** Italian violin virtuoso, composer, and scholar; born at Ancona in 1841. After studying the violin with Giorgetti in Florence and Vieuxtemps in Brussels, and composition with Fétis and Liszt, he played with great success at almost all the European courts and in the Orient. In 1884, however, he was compelled by a nervous affliction to discontinue violin-playing. He removed to Florence, and devoted himself to composition. His works include a number of Oriental cycles, concertos, and "Shire Yisrael" ("Libro dei Canti d'Israel," Florence, 1891) a collection of Sephardic synagogal melodies and original compositions. He subsequently undertook archeological studies, writing on musical notation, and especially on music in the Bible. He is a knight of several orders in different states.

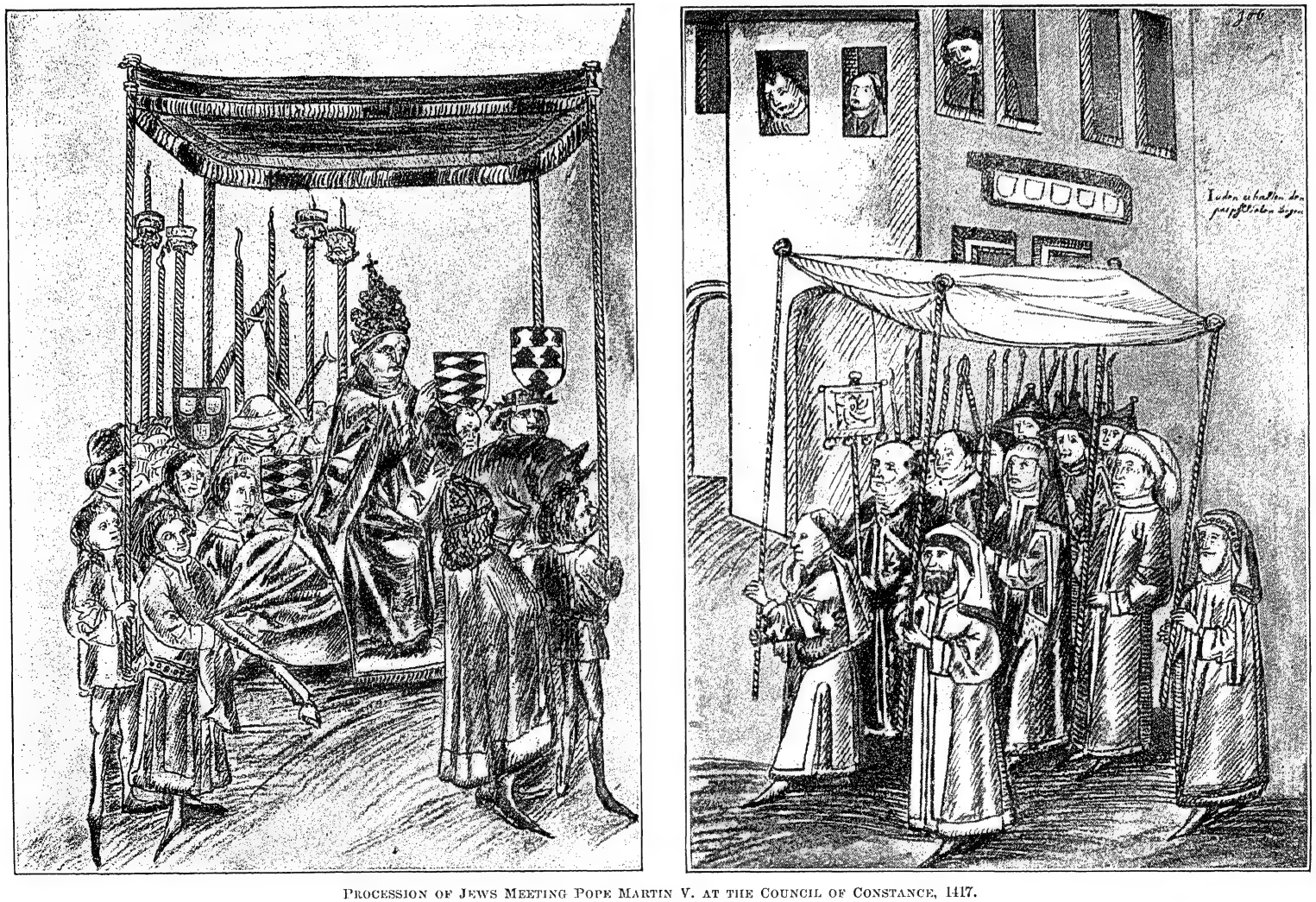
BIBLIOGRAPHY: Riemann, *Musiklexicon*, Supplement, xiii., Leipsic, 1900.

S. I. E.

**CONSONANTS.** See HEBREW LANGUAGE.

**CONSTANCE, DISTRICT OF THE LAKE OF:** Region in the northeastern part of Switzerland. Of the Jewish communities designated as belonging to the district of the Lake of Constance, those of Ueberlingen, Constance, Schaffhausen, and Diessenhofen deserve special mention, although many others belong to the same district, as Bregenz, Engen, Aach, Feldkirch, Randegg, Isny, Donaueschingen, and Thiengen. This designation is found also in the "Memorbücher." The cemetery of the Jews at Ueberlingen is mentioned as early as 1226. The earliest Jewish settlement at Constance dates from the beginning of the thirteenth century. Jews of Schaffhausen are referred to in documents in 1299; while those of Diessenhofen are not mentioned until the fourteenth century, although probably some were living there long before that time.

In 1314 the Jews of Ueberlingen paid their taxes to King Frederick and Duke Leopold of Austria; in 1332 they were cruelly persecuted, more than 300 being killed, and their synagogue destroyed. Their synagogue and the Jewish quarter are again mentioned in 1349, when the Jews were completely exterminated by the FLAGELLANTS (Feb. 11), while the tombstones of their cemetery were used in building the cathedral and the hospital. Jews were again admitted in 1378. They suffered much under



PROCESSION OF JEWS MEETING POPE MARTIN V. AT THE COUNCIL OF CONSTANCE, 1417.
(From a manuscript chronicle of Ulrich von Reichthal, in the library of the town hall at Basel.)

King Wenzel's law which canceled all debts owing to them (1385); and in 1429 twelve were banished.

In 1312 many Jews of Constance were burned on a charge of having desecrated the host. They had a synagogue at this time. In 1314 their quarter was destroyed by fire; 330 were killed by the Flagellants in 1349. In 1417 Jews from Constance went to meet Pope Martin V. in solemn procession.

Their synagogue is again mentioned in 1424. The liaison of a Jewess of the community with a member of Emperor Sigismund's family, in 1424, was used by Scribe as the subject of his libretto to Halévy's opera "La Juive." In 1429 and in 1443 all the Constance Jews were imprisoned; and from 1448 to 1533 none lived there.

At Schaffhausen many were slain in 1349 on a charge of having poisoned the wells. Their synagogue is mentioned in 1391; 30 Jews were burned in 1401; and in 1475 the last remaining Jew removed to Winterthur. At Diessenhofen, where they had a synagogue at an early period, they were persecuted in 1349. In 1401 a Jew, accused of having murdered a Christian boy, was burned; and in 1494 the Jews left the city.

In 1547 Charles V. gave Ueberlingen certain privileges regarding usurious contracts with the Jews, which were renewed by Maximilian in 1566. As late as 1853 two Jews who desired to live in Ueberlingen encountered difficulties in so doing; three were living there in 1880, and nine in 1902.

In 1533 it was decreed that but one Jew a week might remain for one night at Constance. Since 1847 Jews have been permitted to live there, though under many restrictions. In 1863 five Jewish families settled in Constance, and in 1866 formed a community that by 1902 numbered 130 families.

At Schaffhausen a Jewish physician, David, with his family of six members, was admitted as a resident in 1535. He was made to suffer many persecutions; and his son Samuel was expelled in 1562. Since 1865, Jews have again settled there, though only two families were resident in 1880.

At Diessenhofen, where, in 1667, six families were living, a Jew received permission to settle in 1865, and ten Jewish families were living in the town in 1880.

BIBLIOGRAPHY: Löwenstein, *Gesch. der Juden am Bodensee und Umgebung*, 1879; Stern, in *Zeitschrift für Gesch. der Juden in Deutschland*, i. 216 *et seq.*; idem, *Zeitschriften-Literatur*, s.v. *Bodensee*.

G. A. F.

**CONSTANTINE I. (FLAVIUS VALERIUS AURELIUS CONSTANTINUS):** Roman emperor; born Feb. 27, 274; died May 22, 337; proclaimed emperor by the army in Gaul on the death of his father, Constantius Chlorus (306). He defeated Maxentius, his rival in Italy, in 312; and after routing Licinius, Emperor of the East (323), became sole ruler. In 330 he transferred his court to Byzantium, thenceforth called Constantinople; but died in the midst of his preparations for a Persian campaign, after receiving baptism from Eusebius, Bishop of Cæsarea. Being the first Christian emperor, the Church conferred upon him the title of "The Great."

Political and religious considerations dictated Constantine's friendly attitude toward Christianity. As early as the war against Maxentius, his standard bore a Christian emblem; but previous to his victory over Licinius he contented himself with placing Christianity upon a footing of equality with heathendom. As sole ruler he did not go materially beyond the gradual repression of heathenism and the public encouragement of Christianity; he showed his attitude on this question especially by conducting the first ecumenical council at Nicæa (325).

After his victory over Licinius, Constantine inaugurated a more and more hostile policy toward the Jews. It is true that as early as 321 a law was promulgated which made it obligatory for Jews to fill onerous, expensive municipal offices; while on the other hand such Jews as had devoted themselves to the service of their own religion were exempted in 330 from all public services, and those who were already "curiales" were freed from the levying of taxes. In 329, however, the Jews were forbidden to perform the rite of circumcision on slaves or to own Christian slaves; the death penalty was ordained for those who embraced the Jewish faith, as well as for Jews versed in the Law who aided them. On the other hand, Jewish converts to Christianity were protected against the fanaticism of their former coreligionists. Simultaneously with this an edict was issued forbidding marriages between Jews and Christians, and imposing the death penalty upon any Jew who should transgress this law. Some of these enactments were affirmed in 335. Noteworthy is the hostile language of several of these laws, in which Judaism is spoken of as an ignominious or as a bestial sect ("secta nefaria" or "feralis").

The hostile attitude of the Christianized state, which later became more and more accentuated under Constantine's sons, thus owed its origin to Constantine himself; it is even probable that it was Constantine who renewed the law prohibiting the Jews from entering Jerusalem.

BIBLIOGRAPHY: Lactantius, *De Mort. Persec.* pp. 24 *et seq.*; Eusebius, *Hist. Eccl.* viii.–x.; Zosimus, ii. 8–39; *Codex Theodosianus*, xvi. 8, 1–6, and 9, 1–2; compare Seeck, *Die Zeitfolge der Gesetze Constantins*, in *Zeitschrift der Savigny-stiftung*, x. (*Romanist. Abtheilung*); Victor Schultze, *Gesch. des Unterg. des Griech.-Röm. Heidenthums*, i. 28–67; *idem*, in *Zeit. für Kirchengesch.* vii. 343 *et seq.*; Brieger, in *ib.* iv. 163 *et seq.*; Pauly-Wissowa, *Real-Encyc.* iv. 1013 *et seq.*; Grätz, *Gesch.* 3d ed., iv. 307 *et seq.*, 430; Seeck, *Geschichte des Untergangs der Antiken Welt*, Berlin, 1897–1901.

G. H. V.

**CONSTANTINE** (ancient **Cirta**): City in Algeria; capital of the department of the same name. In ancient times it was the capital of Numidia. Jews lived there as early as the first centuries of the common era, as is attested by epitaphs found in several places in that province. As Constantine remained under the Roman domination until its conquest by the Arabs (710), it is probable that, toward the middle of the fifth century, the greater part of the Jewish inhabitants left it and settled in the neighboring towns under the Vandals, among whom the Jews enjoyed a far greater amount of freedom than they did under Christian Rome.

In common with all Algerian Jews, those of Constantine enjoyed peace from the time of the Arabian conquest until the middle of the twelfth century. Under the Almohad dynasty they were subjected to frequent persecutions. From 1509 until 1555 Constantine was in the hands of the

Spaniards. During this period the Jewish community suffered severely. Under the domination of the Turks, Constantine was administered by beys, almost independent of the deys of Algiers, and under them the state of the Constantine Jews was similar to that of Jews elsewhere in ALGERIA.

Like all Algerian communities, that of Constantine was governed by a "muḳaddam," or president, assisted by a council. Since the French conquest the city has been the seat of a consistory, to which belong the following communities: Ain Beida, Batna, Bône, Bougie, Guelma, Philippeville, Setif, Tebassa. This district counts 6,800 Jews, of which number 3,321 live in Constantine. The rabbis of the last thirty years have been: Netter, Abraham Cahen, Jacques Levy, and Paul Haguenauer, the present incumbent. Until recently there existed in Constantine an important rabbinical school called "Eẓ Ḥayyim."

BIBLIOGRAPHY: *Bulletin Arch. du Comité des Travaux Historiques*, No. 1, xiii. 64; Elie de la Primaudaie, *Le Commerce et la Navigation de l'Algérie Avant la Conquête*, p. 71; Abraham Cahen, in *Recueil de la Société Archéologique de Constantine*, 1867, p. 104; Jacques Cahen, *Les Juifs et l'Algérie au Moment de la Conquête*, pp. 25 *et seq.* See ALGERIA.

S. I. BR.

**CONSTANTINIS, ABRAHAM:** Greek manufacturer, and president ("proëdros") of the Jewish community of Athens, Greece. He was born at Zante in 1865. After receiving an elementary education in his native city, he studied at Paris, where he took the degree of doctor of science, and graduated as engineer at the Ecole Supérieure de Télégraphie. He was at first in the employ of the Société Edison of Paris, and afterward in that of the Société d'Entreprises of Athens, in which city he constructed, in 1887, the first electric-lighting establishment, thereby greatly contributing to the popularization in the Greek peninsula of the most recent discoveries in electricity and telephony.

A commission and banking business which he founded has, in less than thirteen years, taken the foremost position in the commercial and industrial affairs of Athens. The emery trade of the island of Naxos is a state monopoly managed by the firm of A. Constantinis, which exports three-fourths of the emery consumed in the world. In recognition of Constantinis' services the Greek government appointed him secretary of the commission in charge of the Athens exhibit in the Paris Exposition of 1900. As president of the Jewish community he uses his influence for the protection of his coreligionists at Athens.

BIBLIOGRAPHY: *El Tiempo*, Constantinople, June 7, 1900; *L'Encyclopédie Contemporaine Illustrée*, Paris, April 15, 1900.

S. M. FR.

**CONSTANTINOPLE** (Turkish, **Stambul** or **Istambul**): Capital of the Ottoman empire, situated on the Bosporus; the "Byzantium" of the ancients. The earliest official document hitherto discovered relating to the Jews of Constantinople dates from 390. A decree of that year (Feb. 23) bearing the successive signatures of the emperors Valentinian II., Theodosius, and Arcadius, exempted the Jewish and Samaritan ship- and cargo-owners from sharing the burdens of the society known in that city as the "Navicularii" ("Codex Theodosianus," xiii. 5, 18). Other decrees in favor of the Jews were issued during the reign of Arcadius.

Theodosius II. was the first Byzantine emperor to curtail the civil rights of the Jews. Instigated by the clergy, he expelled the Jews from the city proper, and assigned to them a district at the other side of the Golden Horn, above Galata, called Stenum (the modern Pera). Hitherto they had occupied in the city itself a special quarter known as the "copper market," where they had their synagogue, which was later converted into the Church of the Holy Mother. Instead of being included in the jurisdiction of the municipal authorities, the Jews were placed by Theodosius under that of a special strategus. According to Ibn Verga ("Shebeṭ Yehudah," p. 40), the expulsion from the city proper was really a measure of clemency on the part of Theodosius, who had previously subjected the Jews to more rigorous persecutions in order to force them to embrace Christianity. This statement has, however, no historical basis, as such action was contrary to the policy of Theodosius, who in 412 forbade the disturbance of Jewish services and the appropriation of Jewish synagogues (compare "Novellæ Theod." title iii.).

It was Justinian I. (527–565) who first interfered with the religious customs of the Jews, forbidding them to celebrate the Passover before the Christian Easter. It is said that during his reign the holy vessels of the Temple were brought by Belisarius to Constantinople; but on the remark of a Jew that they would bring misfortune to Constantinople as they had done to Rome and Carthage, they were returned to Jerusalem.

There are no records of the fate of the Jewish community of Constantinople during the reign of Heraclius I. (610–641), who, after he had massacred thousands of Jews in Palestine in the course of his war with the Persians, ordered the remainder throughout his empire to be baptized. It seems, however, that the Constantinople Jews found protectors in the persons of Heraclius' wife, the empress Martina, and her son Heracleonas; for the historian Nicephorus records that, emboldened by their influence, the Jews on one occasion stormed the Church of St. Sophia.

**The Iconoclasts.**

With the accession of the Iconoclasts the Jewish community of Constantinople, like those of the other cities of the Byzantine empire, underwent terrible persecutions. Indeed, during the reign of Leo the Isaurian—as well as later under Basil I.—it actually ceased to exist, the Jews having been forced either to emigrate or to embrace Christianity. But the Byzantine capital, the greatest commercial center of that time, had such attractions for the Jews that the slightest relaxation in the persecutions brought thither masses of new settlers. No wonder, therefore, that it became the center of Judaism as soon as Leo VI. (886–911) had restored religious freedom to the Jews; although their social condition continued to be intolerable. Benjamin of Tudela, who visited Constantinople in 1176, gives the following account of the Jews there:

"No Jew dwells in the city, the Jews having been expelled beyond the one arm of the sea. They are shut in by the channel of Sophia on one side; and they can reach the city by water only, whenever they visit it for the purpose of trade. The number of Jews at Constantinople amounts to two thousand Rabbinites and five hundred Karaites, who live on one spot;

but a wall divides them. The principal Rabbinites, who are learned in the Law, are Rabbi R. Abatlion, R. Obadiah, R. Aaron Kustipo, R. Joseph Sargeno, and R. Eliakim the Elder. Many of the Jews are manufacturers of silk cloth; many others are merchants, some of them being extremely rich; but no Jew is allowed to ride upon a horse except R. Solomon ha-Miẓri, who is the king's physician, and by whose influence the Jews enjoy many advantages even in their state of oppression. This state is very burdensome to them; and the hatred against them is enhanced by the practise of the tanners, who pour out their filthy water in the streets and even before the very doors of the Jews, who, being thus defiled, become objects of hatred to the Greeks. Their yoke is severely felt by the Jews, both good and bad: they are exposed to beatings in the streets, and must submit to all sorts of harsh treatment. But the Jews are rich, good, benevolent, and religious men, who bear the misfortunes of exile with humility. The quarter inhabited by the Jews is called Pera."

**Benjamin of Tudela's Account.**

The king referred to by Benjamin was Manuel Comnenus (1143–80), who—probably owing to the influence of Solomon ha-Miẓri—placed the Jews of Constantinople again under the jurisdiction of the municipal authorities.

A new era for the Jewish community began with the fall of the Byzantine empire (May 29, 1453). Mohammed the Conqueror (1451–81), on entering his new capital, granted to the Jews equal rights with all his non-Mussulman subjects, assigning to their chief rabbi a seat in the divan next to the spiritual chief of the Greek Church. Foreign Jews were invited to settle in the suburb of Haskeui, where building sites were gratuitously divided among the newcomers. Two Jews, Ḥakim Ya'aḳub and Moses Hamon, were elevated to high official positions: the former being appointed minister of finance; the latter, physician to the sovereign.

**Under the Turks.**

The sixteenth century was the golden age of the Jewish community of Constantinople. Sultan Bayazid II. (1481–1512) received the exiles of Spain; and these gave a great impulse to its material and intellectual life. Moreover, thousands of wealthy Maranos, who had been persecuted in Italy and Portugal, sought refuge in Constantinople, where they resumed their former religion. Among these were Joseph Nassi, created Duke of Naxos by Selim II. (1566–74), and Donna Gracia, his mother-in-law, both of whom liberally endowed the community with schools, charitable institutions, and synagogues. According to Stephan Gerlach ("Tagebuch," p. 90), the number of Maranos who settled in Constantinople up to 1574 amounted to 10,000, and the whole Jewish population numbered 30,000. There were 44 synagogues, representing as many separate congregations, each of which retained its own customs, rites, and liturgy.

Under Murad III. (1574–95) and Mohammed III. (1595–1603) many Constantinople Jews became very prominent in the politics of the Turkish empire. In addition to Joseph Nassi, Duke of Naxos, who held a high office, a physician named Solomon ben Nathan Ashkenazi, a native of Poland, held, about 1580, the office of ambassador at Venice. A Jewess named Esther Kiera, widow of Elijah Chendali, was powerful at court, being the favorite of the sultana Baffa, wife of Murad III. No less prosperous was the material condition of the community. The wholesale trade, customs dues, shipping, and coinage were mainly in Jewish hands. As Moses Almosnino relates in his description of Constantinople, Jews owned the largest houses, with gardens and kiosks equal to those of the grand viziers. Many easily earned a livelihood by teaching languages and by acting as interpreters, as is attested by Petrus della Valle, who himself learned foreign languages from a Jew at Constantinople ("Viaggi de Pietro della Valle," i. 71 *et seq.*).

**Influential Jews.**

An interruption of this happy state of the community took place in the seventeenth century. The ever-growing weakness of the sultans and the increase of the religious fanaticism of the Mussulmans made the Jews the prey of the soldiery, who often set fire to the Jewish quarters in order to plunder during the confusion. Another factor which contributed largely to the intellectual and material ruin of the prosperous community was the Shabbethai Ẓebi agitation. The scenes of disorder of which Constantinople became the theater during the pseudo-Messiah's stay in the city, alienated from the Jews the good will of the sultan, who saw in the movement not a purely religious manifestation, but a rebellion against his authority. Further, their affairs being neglected during the years of this Messianic chimera, the Jews were supplanted everywhere by the Greeks and Armenians; and they had neither the courage nor the power to regain their former position. All these causes combined to make the community a veritable type of the Turkish empire—without strength to live and without desire to die. Misery and ignorance went hand in hand, and annihilated all energy and enterprise in this once industrious and rich population. There were, indeed, from time to time some wealthy and influential families, such as the Agimans, the Gabbais, and the Carnionas, members of which held official positions; but the majority remained in the most abject destitution and ignorance.

**Shabbethai Ẓebi.**

An endeavor to raise the material and intellectual condition of the community was undertaken with some success in the second half of the nineteenth century, first by Albert Cohn, who in 1854 founded at Constantinople a school patterned after European institutions, and then by the Alliance Israélite Universelle through the numerous institutions which it established there for the instruction of young people.

In 1853 two Jews of Constantinople, Behar Effendi Ashkenazi and David Effendi Cremona, were appointed by 'Abd al-'Aziz members of the council of state; and in 1876 both of them were nominated senators by Sultan 'Abd al-Ḥamid.

Persecutions contribute but little to poetry and learning; and during the Byzantine period Constantinople did not produce any noteworthy rabbinical scholars. The Karaites, however, displayed some scientific activity, and counted among their number prominent men like Judah ben Elijah Ḥadassi (1150), author of "Eshkol ha-Kofer"; Aaron ben Joseph ha-Rofe (1290), author of the "Kelil Yofi" and "Sefer ha-Mibḥar"; Aaron ben Elijah of Nicomedia, author of "Eẓ Ḥayyim" (1346).

**Literary Productions.**

The security and prosperity enjoyed by the Jews under the first Turkish rulers brought about a great

scientific movement; and Constantinople became the focus of Jewish learning. Mohammed the Conqueror followed the custom established by his predecessors in nominating a ḥakam bashi, or grand rabbi, chosen from the Rabbinite Jews. Sambari (Neubauer, "Medieval Jewish Chronicles," i. 153) gives the names of the rabbis of Constantinople who officiated from 1453 to 1672 as follows:

**Rabbis.**

Moses Capsali; Elijah Misraḥi; Tam ben Yaḥya, author of "Ohole Tam"; Elijah Capsali, author of a historical work entitled "Debe Eliyahu"; Samuel Yafe, author of "Yefeh Toar," etc.; Samuel Saba'; Joseph ibn Leb; Joshua Zonzin, author of "Naḥlah li-Yehoshu'a"; Hananiah ben Yaḳar; Jehiel 'Anabi; Elijah ben Ḥayyim, author of "Torat Mosheh" and responsa; Moses Aruk; Mordecai ha-Kohen; Gedaliah Ḥayyun; David ha-Kohen; Samuel di Curiel; Elijah ha-Levi; Abraham ibn Jamil; Gabriel Alya; Eliezer ben Naḥmias; Shemariah Sharbiṭ ha-Zahab; Ḥayyim Egozi; Abraham Monson; Isaac Ashkenazi; Jehiel Bassan; Joseph of Trani; Jeremiah Mabrogonato (מאברוגונאטו); Salomon Caro; Samuel ben וילייסיר (?); Yom-Ṭob ben Ya'ish; David Egozi; Abraham Allegre; Baruch ben Ya'ish; Baruch ben Ḥayyim; Judah Afna'im; Abraham Sharbiṭ ha-Zahab; Aaron Cupino; Ḥayyim Alfandari; Moses ben Shangi; Baruch Ashkenazi; Joseph ben Shangi; Isaac Ispania ha-Rofe; Zemaḥ of Narbonne; Isaac Sasson; Moses Bassan; Elijah; Meïr Isaac; Eliezer ben Shushin (שושין); Isaiah of Trani; Joshua Benveniste; Ḥayyim Benveniste; Moses Benveniste; Yom-Ṭob ben Yaḳar; Joseph ha-Kohen Ḥasid; Ḥayyim Algazi; Moses Afna'im; Solomon ben Mubḥar; Yom-Ṭob Birbinya; Aaron Hamon; Jehiel Bassan the Younger; Aaron Yiẓḥaḳi; Nissim Egozi; Abraham Ashkenazi; Meïr de Boton; Samuel ha-Levi; and Samuel 'Adilah.

Besides these rabbis, many of whom were equally renowned for their great Talmudical knowledge and for their proficiency in the secular sciences, there were in the second half of the fifteenth century and during the sixteenth a succession of brilliant writers and scholars, such as Mordecai Cumtino, Shabbethai ben Malkiel, Solomon Sharbiṭ Zahab, Joseph ibn Verga, and Moses Pizanto. The characteristic feature of that period was the scientific intercourse between the Karaites and the Rabbinites. In spite of some obscurantists, who attempted to interrupt these relations by excommunications and other violent measures, Rabbinite scholars instructed the Karaites in rabbinical literature and the secular sciences; and this circumstance had a salutary effect upon the Karaite community, which had hitherto been immersed in ignorance. A series of brilliant writers and scientists, such as the Bashyaẓis, Caleb Afendopolo, Abraham Bali, Moses Bagi, and Joseph Rabizi, arose within it and became illustrious in various branches of knowledge.

**Printing-Offices.**

The impetus to learning was much furthered by the establishment in Constantinople of Hebrew printing-offices, the first of which was opened in 1503 by David Naḥmias and his son. In 1530 the renowned printer Gerson Soncino established another; and a third was opened in 1560 by the Ya'abeẓ family. Authors who could not afford to publish their works found at Constantinople Mæcenates who were willing to defray the necessary expenses. Thus Esther Kiera paid the cost of publication of the "Sefer ha-Yuḥasin" of Zacuto in 1566; Nathan Ashkenazi, the son of the ambassador, published at his own expense the responsa of Moses Alshech. In 1579 the duchess Regina Nassi established a printing-office in her palace at Belvedere, where authors without means were sure of assistance. See Constantinople (Typography).

The retrogression in the political and economic conditions of the community extended to the literary movement. After the Shabbethai Ẓebi agitation Constantinople ceased to be a focus of Jewish learning, and during the eighteenth and nineteenth centuries it could not boast of a single name of importance. The rabbis of this period were:

Abraham Rozanes (*c.* 1727); Samuel Moohas (1790); Abraham Levy (1835-36); Samuel Ḥayyim (1836-39); Moses Fresco, called "Rab ha-Zaḳen" (1839-41); Jacob Behar David (1841-54); Ḥayyim Cohen, called "Rab Cahana" (1854-60); Jacob Abigdor (1860-63); Yaḳir Geron, called "Rab Preciado" (1863-72); Moses Halevy (1872).

The leading rabbinical writers of this period were:

Abraham Soncino (1703); Eliezer ben Sanche (1720); Elijah Alfandari (1720); Tobias Cohen (1729); Jacob Kuli (1733); Elijah Palombo (1804); Moses Fresco and Abraham Abigdor (1827); Raphael Shacky (1839); Jacob Rofe (1849); Solomon Kimḥi (1862); Joseph Alfandari (1868); Ḥayyim Menahem Frangi and Hezekiah Medini (still living in 1902).

In 1853 Leo Ḥayyim de Castro founded the first Jewish periodical in Judæo-Spanish, entitled "Or Yisrael; ō La Luz de Israel," which was followed by "Jornal Israelit" (1860); "Sefat Emet, ō El Luzero" (1867); "Sharkiye" (The Orient), in Turkish, with Hebrew characters (1869); "El Tiempo" (1871); "El Sol" (1879); "El Radio de Luz" (1885); "El Amigo de la Familla" (1886); and "El Telegrafo." Of these papers two only are still in existence; viz., "El Telegrafo," a daily, and "El Tiempo," a biweekly.

**Population and Constitution.**

There are about 55,000 Jews in a total population of 1,000,000, distributed in the following quarters: Haskeui, 20,000; Balata, 15,000; Ortakeui, 7,000; Kuskunjuk and Daghamam, near Scutari, 6,000; Pera and Galata, 5,000; Stambul, around the Sublime Porte, and Maḥmud Pasha, 1,000; various suburbs along the Bosporus — Arnaut-Keui, Pasha Bagtche, and Buyukdere—300; Haidar Pasha and Kadi Keui, 700. Ritually they are divided into three classes; viz., Sephardim numbering 51,000; Ashkenazim, 3,000; and Karaites, 500.

In conformity with the "Constitution of the Jewish Nation" granted to them in 1865 by the Ottoman government, the Jews of Constantinople are governed by a ḥakam bashi, or chief rabbi, and two assemblies, the civic communal council, Mejlis Jasmani, and the spiritual council, Mejlis Ruḥani, each council being elected for three years by an assembly of notables. The former numbers among its members the majority of the Jewish officials employed by the government; while the latter is composed exclusively of rabbis well versed in the Talmud. The Jewish settlement in each quarter has in addition a spiritual leader, who is consulted on all sorts of religious questions, and who presides at the administrative council of every synagogue. In every quarter there is a Jew bearing the title "Kehaya," whose duty it is to notify the city government of Jewish births, deaths, and transfers of real estate. In the three populous suburbs of the city there are three rabbinical courts, which, however, decide only in divorce cases, all other legal matters being under the jurisdiction of the state. The rabbinical court of

**Rabbinical Courts.**

Balata has at its disposal a prison called "Ḥakan Khane."

The annual budget of the consistory amounts to 111,692 francs, being revenue from the tax on meat, cheese, wine, brandy, and unleavened bread, from a poll-tax paid by the rich notables, and from taxes on marriage certificates, passports, and transfers of real estate.

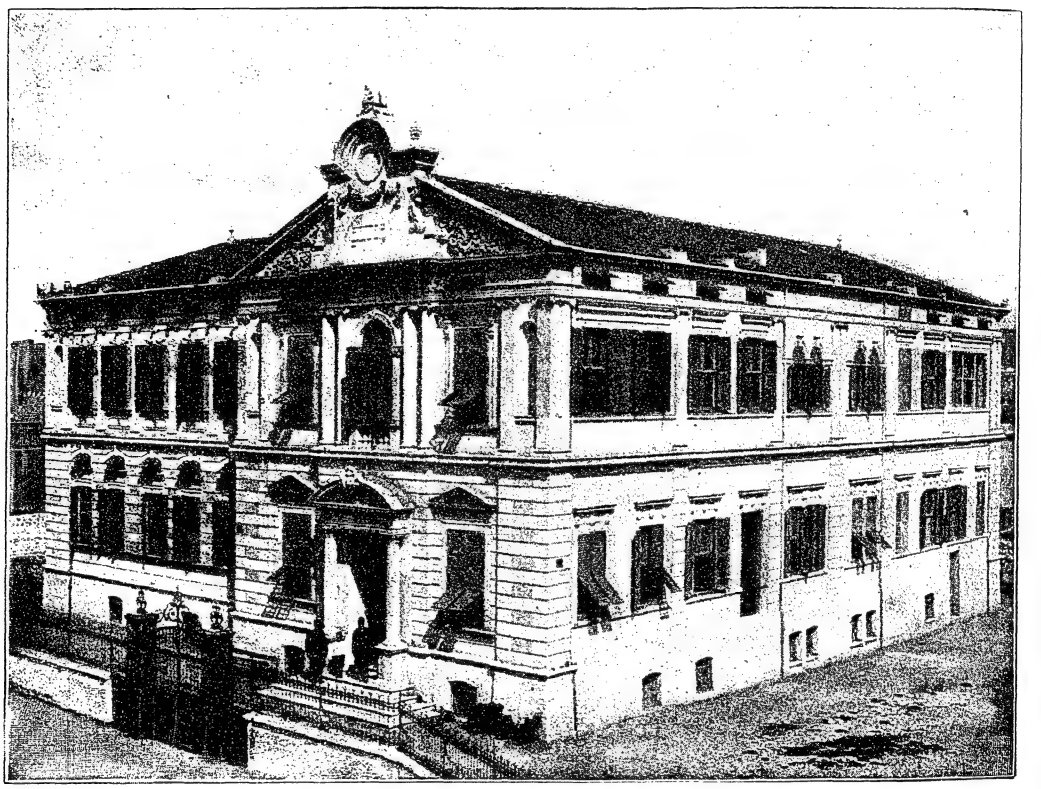
There are in Constantinople 40 synagogues and 4 batte midrashim. None of the synagogues is very old, all having been burned down and rebuilt. Those of Istipol and of Galata seem to be the oldest. In 1453 the physician to Mohammed the Conqueror, Moses Hamon erected a house of prayer at Haskeui, and called it by his name, "Ḳahal Ḳadosh Hamon." Other synagogues, notably that of the Exile ("Gerush"), were built after 1492 by Spanish exiles and others.

The Alliance Israélite Universelle supports 11 schools at Constantinople: 6 for boys and 5 for girls, with a total attendance of 3,000. More than 1,000 children attend the Talmud Torah; and there are about 30 private schools. In 1898 a Jewish seminary was founded under the direction of Abraham Danon. Some young Jews attend the higher schools of the state, for the study of medicine, law, pharmacy, fine arts, agriculture, etc.

The community possesses the following twelve benevolent agencies:

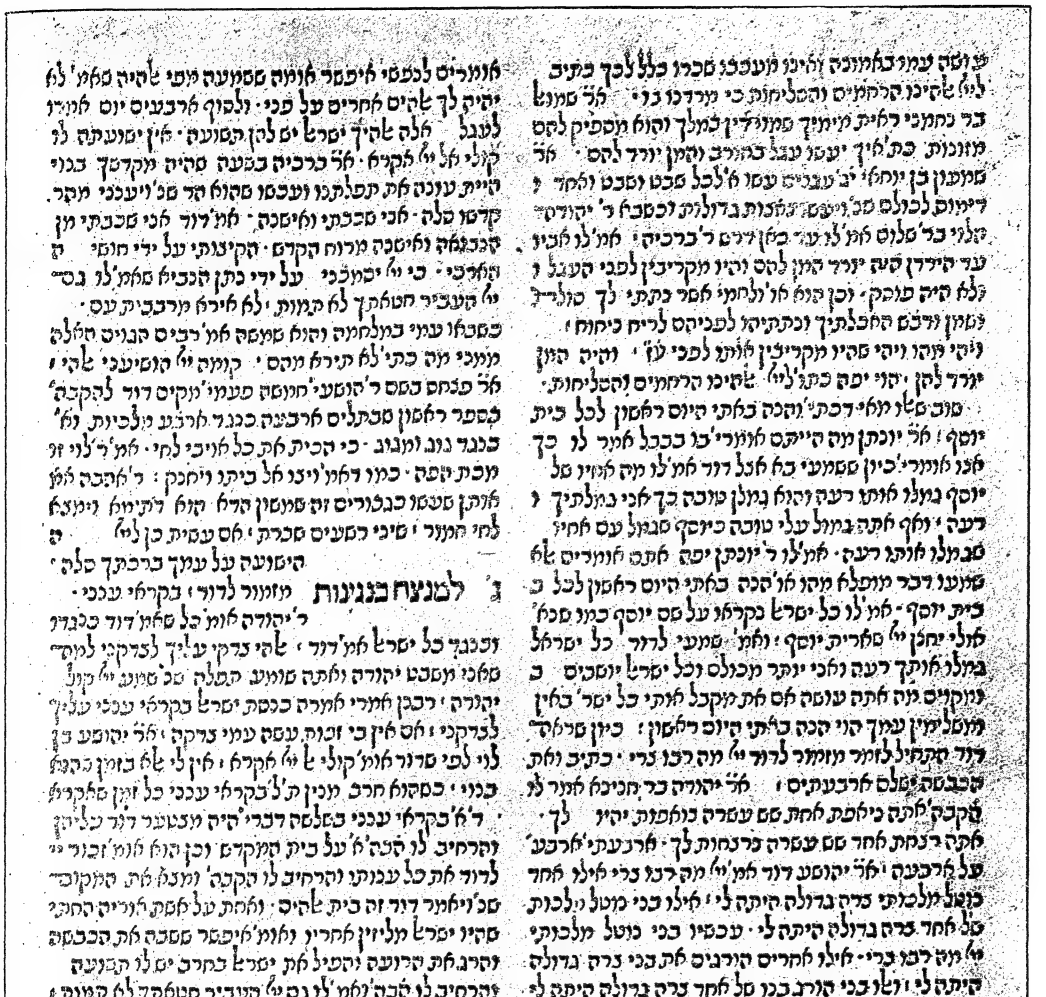
**Benevolent Institutions.**

(1) The Society of Jewish Women of Pera and Galata, founded in 1893, to assist lying-in women, widows, the sick, and the poor; (2) Ahabat Ḥesed, founded by young men of Pera and Galata, to provide clothing for poor children of the Jewish schools; (3) Bruderverein, founded in 1875, to assist the poor and the sick of the Ashkenazic congregation; (4) Jungbundsverein, founded in 1897, to provide meals for poor children of the German Talmud Torah; (5) the Society of German Women, founded in 1897, to establish a hospital and to maintain an asylum for the aged; (6) the Society of Jewish Young Women of Pera, founded in 1894, to feed the poor pupils of the girls' school at Galata: it clothes 150 children every year, besides furnishing medicine and relief to the poorest; (7) the Society of Jewish Women of Haskeui, founded in 1895, to aid lying-in women; (8) Or ha-Ḥayyim of Balata, founded in 1885, to establish and maintain a Jewish hospital, which latter was inaugurated Sept. 1900 in a handsome new building on the shores of the Golden Horn; (9) Society Meḳor ha-Ḥayyim of Haskeui, founded in 1895, to aid the poor and to provide pecuniary assistance to young men studying in the government colleges; (10) Society Ẓeror ha-Ḥayyim of Haskeui, founded in 1896, for a similar purpose; (11) Society Ha-Ḥemlah of Balata, founded originally under the name "Ha-Tiḳwah," for mutual financial aid; (12) Society 'Ozer Dallim of Kuskunjuk, for the same purpose as the preceding. There is also a ḥebra ḳaddisha in each quarter.



THE JEWISH HOSPITAL AT CONSTANTINOPLE.
(From a photograph.)

The majority of the Jews of Constantinople are poor, and are engaged in petty trade, in peddling, or as porters, fishermen, and boatmen. A small industry peculiar to the Jews is the cutting of cigarette-paper. Still, there are among them rich wholesale merchants and bankers of the second or third rank. A dozen Jewish banks are connected with



PAGE FROM MIDRASH TILLIM, PRINTED AT CONSTANTINOPLE, 1512.
(In the Columbia University Library, New York.)

the stock exchange of Galata. At Pera four or five large Jewish houses manufacture novelties known as "articles de Paris." The principal houses for ready-made clothing are conducted exclusively by Jews from Vienna. A Jew from Salonica named Modiano owns the glass-works at Pasha-Bagtche, the only one of its kind, which furnishes glass to the whole of Turkey.

**Present Conditions.**

Many Jews (almost all the Karaites) are goldsmiths, jewelers, and money-changers. Through the Alliance Israélite Universelle, Jewish young men are taught various trades, as carpentery, turning, goldsmithery, cabinet-making, type-setting, upholstery, etc. But the Alliance prefers to have them employed as secretaries or accountants in European companies: banks (Ottoman Bank, Crédit Lyonnais), insurance societies, water-works, gas companies, wharves, etc.

A number of Jews are employed in the government offices. The first secretary of the Imperial Divan, who collects all the reports of the Turkish foreign ambassadors and translates them into Turkish, is the Jew David Molho Pasha. Elias Cohen (known as "Elias Pasha") is physician to the sultan.

Jews are found in the civil list of the ministry of public instruction and in consular offices. There are among the 55,000 Jews of the city 20 physicians, and as many druggists, all educated in the government schools, some of them having completed their studies at Paris, Berlin, and Vienna. See Byzantine Empire.

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J. I. Br.

**Typography:** In the year 1503 David Naḥmias, a descendant of an old Spanish family, established, in conjunction with his son Samuel, the first printing-office in Constantinople. According to Steinschneider, the first work published by the Naḥmias firm was the Tur, of which edition only one copy, now in the Oppenheim collection (No. 521 F) in the Bodleian Library, is extant. At the death of David Naḥmias in 1511, the press fell under the direction of Samuel, in conjunction with Astruc of Toulon and Judah ben Joseph Sasson. Together with Samuel Rikonim, Astruc of Toulon established, in the same year, an independent press, from which, however, the former withdrew two years later. Astruc continued the office until 1513.

In 1518 another printing-office, in existence only five years, was established by Solomon ben Mazzal-Ṭob. About the same time new presses were established by Joseph ben Ajid al-Ḳabiẓi, Yom-Ṭob Sichri ben Raphael, and Moses ben Samuel Facilino. In 1526 the well-known printer Gerson Soncino entered the field. After his death, in 1530, the business was continued by his son Eliezer until 1547, when it became the property of the physician Moses ben Eliezer Parnas, who held it until 1554. From 1560 typography in Constantinople began to decline; and in the last years of that century there was no press in the city. Printing was then carried on at Belvedere, where the widow of Joseph, Duke of Naxos, had established presses. In 1593 these presses were transferred to Kura Chesme, a village near Constantinople. In 1639 printing was resumed in Constantinople by Solomon Franco and his son Abraham, which concern was still in existence at the end of the century. The leading printers of the eighteenth century (some books appearing at Ortaköi, a suburb) were Jona Ashkenazi (with Naphtali ben Azriel) and his son Nissim Ashkenazi. The following list of the principal publications issued during the sixteenth century will give some idea of the activity of the Constantinopolitan presses during that period. It should be remarked that several of the prints are without the printers' names, some without place of origin, and a few without either.

1503. Arba' Ṭurim.
1505. I. Abravanel's "Rosh Amanah."
1505. Torah, Megillot, and Haftarot.
1505. I. Abravanel's "Zebaḥ Pesaḥ," etc.
1505. I. Abravanel's commentary to Abot.
1506. David ibn Yaḥya's "Leshon Limmudim."
1509. Maimonides' "Mishneh Torah."
1509. Alfasi.
1510. (?) "Hanhagat ha-Deber."
1510. (?) Isaac of Corbeil's "'Ammude Golah."
1510. Yosippon.
1510. Naḥmanides' "Hassagot."
1510. Abraham Levi ha-Zaken's "Mashre Ḳiṭrin."
1510. Joshua Levi's "Halikot 'Olam" and Samuel ha-Nagid's "Mebo."
1510. Siddur Romania. See "Zeit. für Hebr. Bibl.," iii. 72.
1511. Jonah Gherondi's "Sha'are ha-Teshubah."
1511. Nathan b. Jehiel's "'Aruk ha-Kaẓer."
1511. Collection of Talmudic Haggadot.
1511. "Haggadot ha-Talmud."
1511. Jehiel b. Yekutiel's "Bet Middot."
1512. (?) Midrash Mishle.
1512. "Bereshit Rabbah."
1512. Midrash Tillim.
1513. Abudirham.
1513. D. Ḳimḥi's "Shorashim."
1514. Baḥya's "Shulḥan Arba'."
1514. Pirḳe R. Eliezer.
1514. I. Aboab's "Menorat ha-Ma'or."
1514. Naḥmanides' "Perush ha-Torah."
1514. Jacob b. Asher's "Perush ha-Torah."
1514. Abr. ibn Ezra's "Perush ha-Torah."
1514. Abraham Sabah's "Ẓeror ha-Mor."
1515. Jacob b. Asher's "Ḳiẓẓur Piske ha-Rosh."
1515. "Petaḥ Debarai."
1515. Solomon ibn Gabirol's "Azharot."
1515. Baḥya's "Kad ha-Ḳemaḥ."
1515. Mekilta.
1515. Samson of Chinon's "Sefer Keritut."
1515. Makir's "Abḳat Rokel."
1516. Solomon b. Adret's "Teshubot."
1516. (?) Abr. Ḥayyun's "Amarot Ṭehorot."
1516. "Halakot Pesuḳot."
1516. Torah, without vowels.
1516. Seder 'Olam.
1516. Abraham Zacuto's "Sodot."
1516. Moses' Midrash, "Eldad ha-Dani," etc.
1516. Benveniste's "Meliẓat le-Maskil."
1516. Yeruḥam b. Meshullam's "Toledot Adam we-Ḥawwah."
1516. (?) "Sefer ha-Yashar."
1517. Maimonides' "Sefer ha-Miẓwot."
1517. (?) "Mishpeṭe ha-Herem."
1517. "Dine de Garme."
1517. "Pirḳe Ḥallah."
1517. "Hilkot Ṭerefot."
1517. Elisha b. Abraham's "Magen Dawid."
1517. Midrash Shemu'el.
1517. Asher b. Jehiel's "Teshubot."
1517. Baḥya's "Perush ha-Torah."
1518. (?) Solomon Almoli's "Pitron Ḥalomot."
1518. Esther, with commentary of Isaac Arama.

TITLE-PAGE FROM BAḤYA BEN ASHER'S "KAD HA-KEMAḤ," PRINTED AT CONSTANTINOPLE 1520.
(In the Columbia University Library, New York.)

1518. Isaac Caro's "Toledot Yizḥaḳ."
1518. Abr. b. Ḥisdai's "Ben ha-Melek."
1518. (?) Solomon Halevy's "'Abodat ha-Lewi."
1518. Naḥmanides' "Torat ha-Adam," "Sha'ar ha-Gemul."
1519. (?) "Otiyyot Shel R. Akiba."
1519. Ben Sira, Midrash Wayasha', etc.
1519. Abr. Yarḥi's "Sefer ha-Maḥiq."
1519. Solomon Almoli's "Halikot Sheba."
1519. Kol Bo.
1519. David b. Yaḥya's "Leshon Limmudim."
1520. Joshua ibn Shu'aib's "Derashot."
1520. Midrash Ḥamesh Megillot.
1520. Joseph Bekor Shor's "Perush ha-Torah" (?).
1520. (?) I. Campanton's "Darke ha-Talmud."
1520. (?) Moses ibn Ḥabib's "Marpe Lashon."
1520. Elijah Mizraḥi's Tosafot to "Semag."
1520 (1540 ?). Maimonides' "Teshubot Sha'alot Iggeret."
1521. Abr. Bibago's "Derek Emunah."
1522. Torah, with commentary, etc.
1522. Midrash Tanḥuma.
1525. I. Aboab's "Bi'ur Perush ha-Rambam."
1529. Abr. ibn Ezra's "Yesod Mora."
1530. Abr. ibn Ezra's "Safah Berurah."
1530. Sefer Tefillot.
1530. Elijah Bashyazi's "Aderet Eliyahu."
1530. Judah Bolat's "Kelal Ḳazer."
1530. Sol. Almoli's "Me'assef le-Kol ha-Maḥanot."
1532. Ḥai Gaon's "Musar Haskel" and Ezobi's "Ḳa'arat Kesef."
1532. Almoli's "Sha'ar Adonai he-Ḥadash."
1533. Jos. Ya'bez's "Ḥasde Adonai."
1534. El. Mizraḥi's "Sefer ha-Mispar."
1534. D. Ḳimḥi's "Miklol."
1535. Imm. b. Solomon's "Maḥberot."
1536. David Vidal's "Keter Kehunnah."
1536. Jehiel b. Ruben's "'Eser Yeri'ot."
1536. Judah Khalas's "Sefer ha-Musar."
1537. David Kohen's "Teshubot."
1538. I. Aboab's "Nehar Pishon."
1539. Abr. Shalom's "Neweh Shalom."
1539. Jacob B. Asher's Arba' Ṭurim.
1539. Jacob of Illesca's "Imre No'am."
1540. Al-Ḥarizi's "Taḥkemoni."
1543. Judah ben Isaac's "Milḥemet ha-Ḥokmah weha-'Osher."
1543. Judah ben Isaac's "Minḥat Yehudah Sone ha-Nashim."
1544. Gedaliah ben Yaḥya's "Shib'ah 'Enayim."
1546. Barfat's "Teshubot."
1546. "Torat Adonai" (polyglot).
1547. Moses of Coucy's "Mizwot Gadol."
1548. Nissim Gerundi's "She'elot u-Teshubot."
1549. Solomon ben Melek's "Miklol Yofi."
1550. Baḥya's "Ḥobot ha-Lebabot."
1553. Isaac ben Reuben's "Sha'are Dura" or "Sefer ha-She'arim."
1559. Elijah Mizraḥi's "She'elot u-Teshubot."
1560. Judah Zarḳo's "Leḥem Yehudah."
1560. (?) Judah Nathan Provençal's "Or 'Olam."
1561. Solomon Alḳabez's "Shoresh Yishai" (on Ruth).
1562. Saadia's "Ha-Emunot weha-De'ot."
1565. Naashon of Babylon's "Re'umah."
1565. (?) Isaac Arama's "Yad Abshalom" (on Proverbs).
1566. Joseph ibn Leb's "She'elot u-Teshubot."
1566. M. Zacuto's "Sefer ha-Yuḥasin."
1567. Moses ben Ḥayyim's "Ner Mizwah."
1567. Simeon ben Zemaḥ's "Yesha' Elohim."
1570. Joseph Ḥayyim's "Mille de-Abot."
1572. (?) Mattathiah Zacuto's "Zebaḥ Todah."
1573. Joseph Nasi's "Ben Porat Yosef."
1575. "She'elot u-Teshubot ha-Geonim."
1575. Moses Najara's "Leḳaḥ Ṭob."
1575. Samuel Aripol's "Leb Ḥakam."
1576. David Messer Leon's "Tehillah le-Dawid."
1576. Eliezer Ashkenazi's "Meḳor Baruk."
1577. Isaac Onḳeneira's "Ayummah ka-Nidgalot."
1578. Al-Ḥarizi's "Taḥkemoni."
1581. Judah Chelebi's "Sha'are Yehudah."
1581. Aaron ben Joseph's "Kelil Yofi."
1583. Isaac Ya'abez's "Ḥasde Abot."
1585. (?) Isaac ibn Laṭif's "Perush 'al Ḳohelet."
1585. Aaron Abraham's "Iggeret ha-Te'amim."
1586. Ḳohelet, with commentary by Samuel Aripol.
1593. Moses Alshech's "Torat Mosheh."

During the nineteenth century a few Hebrew books were printed at Ortakeui or Constantinople; *e.g.*, Abraham Abigdor's "Zeker le-Abraham" (1824), Isaac Farḥi's "Marpe le-'Eẓem" (1830), Abraham Zaki's "Shemen Rosh" (1839), and Joseph ha-Rofe's "Shemen ha-Ṭob" (1849). But a very large number of books in Judæo-Spanish, and not a few journals, have been issued, a list of the latter being given in the article CONSTANTINOPLE. Karaite books have been published in the nineteenth century by Irab Oglu & Sons.

BIBLIOGRAPHY: Cassel and Steinschneider, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 37–40, 63.

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**CONSTANTINOV, VOLHYNIA.** See STARO-KONSTANTINOV.

**CONSTANZA** (until 1878 **Custendje**): Rumanian town in the province of Dobrudja. During the Russo-Turkish campaign of 1828 some Jewish purveyors came with the Russian army to Constanza, and, settling in the place, formed the nucleus of a small community. A separate community was founded later by some members of the Sephardic (Spagnioli) communities of Asia Minor. In 1853, during the Russo-Turkish campaign, the community was further increased, and a cemetery was laid out. Sir Moses Montefiore, visiting Constanza on his journey to Jerusalem in 1868, gave £200 to the president, Ilie Avram, for the purpose of building a synagogue. At present (1902) there are about 1,000 Jews in Constanza; of this number about 400 persons are Sephardim (Spagnioli), and form a separate community. The majority of the Jews are engaged in trade, but there are also some tailors, shoemakers, tinkers, watchmakers, etc. There are two religious schools for boys, one Sephardic, conducted in Spanish, and the other where German is used. There are the usual philanthropic institutions. Aaron Leib Feigenbaum is rabbi of the Ḥobebe Ẓiyyon, and Ḥayyim Solomon Donaufeld of the Bene Ẓiyyon.

E. C. M. BUD.

**CONSTELLATIONS:** Clusters of stars. The number of constellations named in the Biblical writings is small. In view of the extensive astronomical attainments of the Assyro-Babylonians, it is safe to predicate of the Hebrews larger knowledge of the starry heavens (compare Ps. viii.) than appears from references actually embodied in Biblical literature; and there is no necessity for accepting Stern's explanation that only such celestial bodies were regarded with interest by the Hebrews as were of importance for calendric purposes in ushering in the seasons (Stern, in Geiger's "Jüd. Zeit." iii. 258; Friedrich Delitzsch, "Hiob," p. 169; see also ASTRONOMY).

**The Great Bear.**

"'Ash" or "'Ayish" is mentioned twice in Job (ix. 9, xxxviii. 32, R. V.), and has been identified with the Great Bear, though this identification has been rejected by many Biblical scholars. The Arabs certainly knew this brilliant cluster of stars by the name of "Na'sh" (the Bier); and the three stars in the tail they designated as "Banat Na'sh" (the Daughters of the Bier); *i.e.*, the "followers," an appellation still in vogue in modern Syria. A legend is connected therewith, according to which Gedi (the

pole-star) slew Na'sh, whose children now are intent upon avenging the murder; while "Suhail" (Canopus) would rush to the slayer's aid (Wetzstein, in Franz Delitzsch, "Hiob," 2d ed., p. 501). The assumed etymological affinity between "'Ash" and "Na'sh" is more than doubtful. Still, in Job xxxviii. 32 the "children" are also introduced, while it would be strange if this most brilliant group were omitted from Job ix. 9.

The vocalization "'Ayush" is proposed by Hoffmann (in Stade's "Zeitschrift," iii. 107); "'Iyush," by Brown-Briggs (Gesenius, *s.v.*); and "'Esch," by Friedrich Delitzsch (in "Hiob," xxxviii. 32), who previously identified it with "Moth," a star known as such to the Assyrians ("Assyr. Handwörterb." *s.v.* "sâsu"), but in his "Hiob," in ix. 9, translates by the German equivalent of "Great Bear." Luther renders "Wagen" (Wagon), and in this has been followed by Ideler ("Sternnamen," pp. 21 *et seq.*), Hirzel, Ewald, Franz Delitzsch, Hitzig; and R. V. Stern (*l.c.*) maintains that the Pleiades are meant—a view accepted by Schrader, Nöldeke (Schenkel's "Bibel-Lexikon," iv. 370), and G. Hoffmann (*l.c.*). Merx writes "Canopus." Of the old versions, the LXX. in Job ix. 9 has Πλειάς, and in *ib.* xxxviii. 32, Ἔσπερος. The Vulgate and A. V. in ix. 9 have "Arcturus," and "Vesperus" and "Arcturus" respectively in xxxviii. 32. Targum in the former verse gives the Hebrew word; in the latter renders by the Aramaic for "hen" (= Pleiades). The Syriac has "'Iyuta" (= Aldabaran; see Merx, in xxxviii.) or the Hyades, which Jensen (*l.c.*) also suggests. Of this Syriac word, the Talmudical יותא (אתא in some manuscripts), Ber. 58b, is the East Aramaic form. According to Levy, the latter is the seven-starred (Little) Bear; but in the passage itself R. Judah explains it as the *tail* of the Ram, if not the *head* of the Wagon or, according to Rashi, of the Bull. Kohut ("Aruch Completum," *s.v.*) derives it, as Stern and others before him, from the Greek Ὑάδες, and explains it as a cluster of seven stars in the head of Taurus. Of medieval Jewish commentators, Saadia identifies it with the Bear; ReDaḳ, again, in his dictionary, under עש, explains זנב טלה as the tail of the Ram. Ibn Ezra merely states that עש = "seven stars." Gersonides locates it as a constellation "within the sphere of the fixed stars."

**"'Ash."**

What terrestrial being עש is, is not known. Ewald thinks of the Arabic "'ayyath" (lion), and says that the Hebrews called the group the "Lioness and Her Whelps."

Orion is undoubtedly designated by the Hebrew "Kesil" ("Fool"; see below) in Job ix. 9, xxxviii. 31; Amos v. 8; Isa. xiii. 10. Of the ancient versions, the LXX. has "Orion" in Job and Isaiah, while Targum and Peshiṭta render by "Giant." In this there is a reminiscence of an ancient, perhaps pre-Semitic, myth—also current in variants among the Greeks—concerning a giant bound to the sky, whom the Hebrews, with characteristic reflection upon his presumption to resist and defy heavenly power, labeled "Fool." Nimrod was associated with this "Fool" by later folk-lore. The question in Job about loosening the bands (xxxviii. 31) has reference to this, and not, as Dillmann contends (commentary, *ad loc.*), to the rise and fall of the stars according as the "rope with which they are drawn" is tightened or slacked.

The Jewish medieval commentators hold the "Kesil" to have been either the Arabic "Suhail" (= Canopus) or Sirius. On the plural, in Isa. xiii. 10, see Jensen, *l.c.* (note also his suggestion that "Kesil" is a generic name for "comet").

"Kimah" (Job ix. 9, xxxviii. 31; Amos v. 8) is the "Hen" (Luther) with her brood. Etymologically, the name signifies "a heap," and is thus very appropriately descriptive of the cluster, now known as the Pleiades, in the zodiacal sign of the Bull.

Stern (*l.c.*) argues that "Kimah" is Sirius. In the Talmud occurs this statement: "But for the heat of Kesil, the world could not endure, on account of the excessive cold of the Pleiades, and vice versa" (Ber. 59a; B. M. 106b). "Kimah" is qualified as a planet (מזל; Ber. 58a); the etymology כמאה כוכבים = כימה is, of course, fanciful. The setting of the Pleiades is said to have been the cause of the Flood (Yer. Ta'an. i. 64a, at foot). According to Abu al-Walid, "Kimah" is the Arabic "Al-Thurayya" (= Pleiades). Ibn Ezra reports that his predecessors held it to be a group of seven stars in the tail of the Ram, but he believes it to be a single star, "the left eye of Taurus."

**Pleiades.**

In Job xxxviii. 31 A. V. occurs the puzzling phrase "the sweet influences of Pleiades" (R. V. "cluster of the Pleiades"; margin, "chain"); מעדנות, as shown by the parallelism with the "bands of Orion," and the expression "canst thou bind," is a transposition of מענדות ("chains" or "fetters"). Some mythological allusion is probably hidden in the expression.

Ḳimḥi's explanation, that the reference is to the ripening of the fruit ("Kesil"), or the reverse ("Kimah"), is plainly too rationalistic, notwithstanding the Talmudic authority he quotes or the opinion of his father (under קשר).

What "Mazzarot" (Job xxxviii. 32) may be is still unsettled. Perhaps it is identical with "Mazzalot" (II Kings xxiii. 5). If so, it might designate Saturn or the seven planets. Stern (*l.c.*) would have this strange expression denote the Hyades. Ewald, for the passage in Job, claims the reference to be to the Northern and Southern Crowns, corresponding to the "chambers of the South" ("Teman") in Job ix. 9. Others have suggested the constellation of the Southern Ship, characterized in an Arabic translation as the "heart of the South"; others again suggest Sirius. Friedrich Delitzsch leaves the problem open, simply transliterating the Hebrew (see his "Hiob," p. 169, note to verses 31 *et seq.*). It has also been held to designate the Zodiac.

According to Schrader (Schenkel, "Bibel-Lexikon," v. 398), the constellation of the Dragon is mentioned in Job xxii. 13 (R.V. "swift serpent"); but this is very problematic. Winckler has suggested to read for "Nadgalot"; in Cant. iv. 4, 10, "Nergalot"; *i.e.*, the Twins (Gemini; see "Altorientalische Forschungen," i. 293).

BIBLIOGRAPHY: Ideler, *Sternnamen*, 1869; the commentaries on Job of Dillmann, Hitzig, Merx, Ewald, Franz Delitzsch; Winer, *B. R.* ii. 526 *et seq.*; Riehm, *Wörterbuch*, 2d ed., ii. 1573 *et seq.*; Hastings, *Dict. Bible*, s.v. *Astronomy*; Schenkel, *Bibelwörterbuch*, iv. 370, v., s.v. *Sterne*.

E. G. H.

**CONSTITUTION.** See GOVERNMENT.

**CONSUMPTION (TUBERCULOSIS):** An infectious disease, due to the entrance of the tubercle bacillus into the body. The question of the relative infrequency of consumption among Jews has engaged much attention among physicians and anthropologists. It is well known that dwellers in large cities, particularly those living in crowded and insufficiently ventilated tenement-houses, are generally the first victims of the tubercle bacillus. Tailoring and other sedentary occupations that are favored by Jews tend to raise the percentage of tuberculous patients. Consanguineous marriages, common among Jews, are also a predisposing cause of this disease.

**Predisposing Causes.**

Accordingly, the Jews, particularly those residing in the congested tenement districts of large modern cities, like New York, London, Vienna, Odessa, etc., suffer from this disease more than others. In fact, the appearance of many a modern Jew would immediately lead one to suspect the presence of tuberculosis. He is more stunted in growth than almost any other European. According to the statistics given by Jacobs (see AN-

THROPOLOGY), "the average height of the Jews is 162.1 cm. [5 ft. 3 in.]; span of arms, 169.1 cm. [5 ft. 6⅝ in.]; and girth around the chest, about 81 cm. [31.9 in.]: so that they are the shortest and narrowest of Europeans." The exceptionally narrow girth of Jews gives them what is technically known as the lowest "index of vitality." The Jews are also town-dwellers; four-fifths of the Jewish populations live in large towns, while only one-third of the non-Jewish populations live in cities.

All these conditions, added to their poverty, constant grief, anxiety, and mental exertion, besides the ceaseless persecutions to which they are subjected, tend to make them ready victims to tuberculosis; and when Jacobs attempted to collect statistics on the subject in 1885 ("Racial Characteristics of Modern Jews," in "Journal of the Anthropological Institute," 1885, xv. 23–62) he found only two favorable reports—one by Lombroso in regard to the Jews in Verona, showing a mortality from consumption of 6 per cent as against 7 per cent among Catholics; and the other by Glatter, from a Hungarian district, giving 14.4 per cent for Jews as against 16.9 per cent among Magyars, 16.4 per cent among Slavs and 19.5 per cent among Servians, but as against only 13.5 per cent among Germans. On the other hand, Jacobs has found in London no less than 13.1 per cent among Jews, against 11.3 per cent for the whole Whitechapel district. He further quotes Pruner to show that consumption is very prevalent among the Jews in Egypt, as it is in Algeria, according to Haspel and others, and in South Russia, according to Tchubinsky, etc.

More recent statistics on the subject, however do not bear out the contention that the Jews are more liable to consumption than non-Jews.

**In the Russian Army.**

Thus, in a paper on consumption in the Russian army, Shtchepotyeff ("Vratch," 1900, viii. 232) states that among a certain number of soldiers, composed of 88.82 per cent Christians, 5.79 per cent Mohammedans, and 5.03 per cent Jews, the percentage of consumption was 88.89 for Christians (527 cases), 7.21 for Mohammedans (37 cases), and 3.98 for Jews (21 cases).

In the evidence taken before a commission in Victoria, Dr. MacLaurin stated that among the Jews of New South Wales, numbering 4,000, and dwelling mostly in towns, but one death from consumption had occurred in three years; whereas, if the disease had been as prevalent among them as among the rest of the population, 13 or 14 would have succumbed. Dr. Behrend says that their "comparative immunity from the tubercular diathesis has been recognized by all physicians whose special experience entitles them to express an opinion"; and it is the more remarkable when the adverse conditions under which the vast majority live are taken into consideration.

Drs. Loane, Gibbon, and Drysdale, medical officers of health in some of the poorest quarters of London, where the bulk of the Hebrew population dwell, have repeatedly commented upon this fact in their official reports. In May, 1897, the Jewish Board of Guardians in London appointed a committee to inquire into the increasing prevalence of consumption among the Jewish poor, with a particular view to the adoption of suitable prophylactic measures. The committee in its re-

**In London.**

port arrived at the unexpected conclusion that during the preceding fifteen years there had been no increase in the prevalence of consumption among the Jewish poor, allowance being made for the growth of the Jewish population of the East End of London ("British Medical Journal," July 2, 1898). Dr. Gaster, basing his opinion on the burial returns of the United Synagogue from 1889 to 1893 as compared with those of the registrar-general, states that among the Jews in London there are relatively only about one-half as many cases of consumption as among the non-Jews.

Drs. Tostivint and Remlinger, who have lately investigated the subject in Tunis, state that during the four years 1895–99 the Jews of Tunis lost 2,744 by death, of whom only 34, or 1.24 per 1,000, died from tuberculosis. They further calculate that the average annual mortality from tuberculosis between the years 1894 and 1900 was:

| | |
|---|---|
| Mussulman Arabs | 11.30 per 1,000 |
| Europeans | 5.13 " " |
| Jews | 0.75 " " |

In the United States, Dr. Bowditch was the first to call attention to the fact that the Jews are less susceptible to tuberculosis than other races. Dr. John S. Billings, in his "Reports on Vital Statistics of the Eleventh Census of the United States," has again drawn attention to this curious fact. He has conclusively shown that the death-rate from consumption per 1,000 deaths among Jews was 36.67 for males and 34.02 for females; while that of the United States (1880) was 108.79 for males and 146.12 for females, and that of Massachusetts (1888) was 129.22 for males and 146.97 for females. Again, in his "Report on Vital Statistics of New York and Brooklyn," Billings has shown (see table below) that in 1890 the mortality from tuberculosis among the Russians and Poles of New York city, who are mostly Jews, was lower than that among any other race.

**In the United States.**

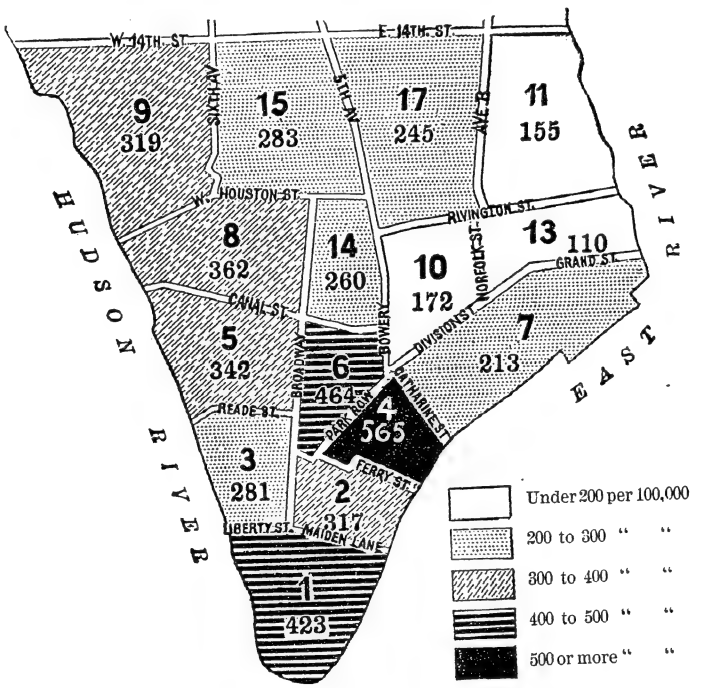
TABLE SHOWING THE DEATH-RATE FROM CONSUMPTION PER 100,000 POPULATION IN NEW YORK AND BROOKLYN DURING THE SIX YEARS ENDING MAY 31, 1890.

| Race. | New York. | Brooklyn. |
|---|---|---|
| Colored | 774.21 | 531.35 |
| *Mothers born in—* | | |
| Ireland | 645.73 | 452.79 |
| Bohemia | 499.13 | 347.22 |
| Russia and Poland (*mostly Jews*) | 98.21 | 76.72 |
| Scotland | 384.12 | 269.24 |
| Scandinavia | 357.00 | 218.92 |
| Canada | 352.32 | 266.27 |
| Germany | 328.80 | 295.61 |
| France | 394.98 | 252.82 |
| England and Wales | 322.50 | 233.78 |
| Italy | 233.85 | 125.00 |
| United States (*White*) | 205.14 | 180.79 |
| Hungary (*mostly Jews*) | 155.05 | 120.77 |

"From these figures," says the census report, "it appears that consumption was most fatal among the

colored, the Irish, and the Bohemians, and least fatal among the Russians and Hungarians; that is to say, among the Jews."

These statistics were objected to by some, on the ground that many of those registered by the census officials as Russians or as Poles, were not Jews, but Catholics. In order to test the validity of the figures, Dr. Maurice Fishberg has collected statistics of the mortality from consumption in the New York ghetto. By computing the mortality from this disease in each ward, approximately correct figures were easily obtained. The reports of the board of health of New York show that during the three years 1897, 1898, and 1899 there occurred 119,226 deaths from all causes, and of these, in the boroughs of Manhattan and the Bronx, 15,038 were due to tuberculosis. Of these the proportion for each of the wards in the section of the city below Fourteenth street is indicated in the accompanying map.




Map of New York City South of Fourteenth Street, Showing Average Death-Rates Due to Consumption, During 1897–99.

The average mortality from tuberculosis in the seventh, tenth, eleventh, and thirteenth wards (the Jewish wards) was 162.99 per 100,000 population for the three years 1897, 1898, 1899, while the average for Manhattan and the Bronx was 268.19; while in Manhattan and the Bronx during these three years the deaths due to tuberculosis amounted proportionately to 126 per 1,000 deaths; as is shown by the figures recorded above, in the four Jewish districts referred to the total number of deaths from tuberculosis was 1,419—that is, 99 per 1,000 deaths.

Consumption is undoubtedly on the increase among the poorer classes of Jews living in New York city. Dr. Lee K. Frankel, manager of the United Hebrew Charities, has shown that while in 1895 the ratio of consumptive applicants for relief was 2 per cent, in 1899 it reached 3 per cent, an appalling increase of 50 per cent in four years. Frankel also shows that consumption among the Jews in New York is almost wholly confined to the poorer classes, and that foreign-born Jews who suffer from this disease have contracted it after their arrival in the United States. He bases his deduction on an examination of 10,000 death certificates in the office of the New York City Board of Health, beginning with Jan. 1, 1900. In 888 of these the cause of death was stated to be tuberculosis, 72 relating to Jews. Recalling the fact that the Jewish population of New York city is estimated to be at least 15 per cent of the total population, it will be found from Frankel's figures that if consumption were as prevalent among the Jews as among the general population, the number of deaths due to this cause would have been 133. As it is, only 72 were recorded—a little over one-half the rate for the city at large. It is also to be noted that of these 72 cases, 39 died in tenement-houses, 23 in institutions, and only 1 in a private house. This tends to show that the well-to-do Jews are even less liable to consumption than the unfortunate poor, who are huddled together in congested tenements, in poverty and in want, and are exposed in every possible way to infection.

**Increase in New York.**

For this comparative immunity of the Jews from tuberculosis different causes have been assigned. Lombroso attributes it to the fact that the Jews are usually engaged in occupations which require no exposure to the vicissitudes of the weather, this conclusion being strengthened by the fact that other pulmonary diseases, particularly pneumonia, are also infrequent among them, their lungs being consequently in a condition to resist infection by tubercle bacilli. Tostivint and Remlinger do not think it likely that ethnic differences afford the explanation. Nor are they able to discover the reason in deficient nourishment, lack of clothing, etc. The poor Jews in Tunis occupy a portion of the town in common with the Mussulmans; while the few rich Jews live in the European quarter. There is, however, one cause which has been selected as affording a probable explanation. Jews abhor the dusting-brush. They wipe all dusty surfaces with damp cloths, in some instances several times daily. By this means less dust is raised, and the risk of inhaling air laden with tubercle bacilli is lessened. Moreover, the Tunisian Jews use less furniture than their

**Causes of Relative Immunity.**

French and Italian neighbors, and the opportunities for the settlement of dust are correspondingly diminished.

Behrend, with many others, is of the opinion that the relative immunity of the Jews is due to the careful inspection of their meat, examination being made particularly as to disease of the lungs and pleura, and bovine tuberculosis being thereby intercepted. More frequent house-cleaning is another reason given. Of all the causes assigned, however, the most probable are the careful selection of carcasses in Jewish slaughter-houses and the infrequency of alcoholism among Jews. It has been repeatedly shown that the flesh of tuberculous cattle sold for food is responsible for many cases of tuberculosis, and the rigid inspection of meat practised by the Jews has, therefore, the effect of checking to a very great extent the ravages of the disease.

In regard to the infrequency of alcoholism among Jews (see ALCOHOLISM), it may be said that the deleterious effects of alcohol as a predisposing cause of consumption are now recognized by all authorities. Alcohol lowers the vitality of the tissues of the body, and thus enables tubercle bacilli to develop more readily.

In view of what has been said on the infrequency of consumption among the Jews, the conclusion that their comparative immunity from the disease is not due to any racial characteristic of a purely physiological nature, but to kasher meat and the non-abuse of alcohol, may be considered as established.

BIBLIOGRAPHY: Tostivint and Remlinger, *Note sur la Rareté de la Tuberculose chez les Israélites Tunisiens*, in *Revue d'Hygiène et de Police Sanitaire*, xxii. 984, Paris, 1900; Lee K. Frankel, *Tuberculosis as Affecting Charity Organization*, in *Proceedings of the National Conference of Jewish Charities*, 1900; Joseph Jacobs, *Racial Characteristics of Modern Jews*, in *Journal of the Anthropological Institute*, 1885, xv. 23-62; Maurice Fishberg, *The Relative Infrequency of Tuberculosis Among Jews*, in *American Medicine*, Nov. 2, 1901.

J. M. FI.

**CONTEMPT OF COURT:** Disrespectful demeanor before, or disobedience of, a public authority. Courts of justice must be treated with respect, and their orders must be obeyed; therefore they have in all countries the power to punish acts of disrespect, and to enforce their orders by punishing disobedience.

The judges may punish any disrespect, or any annoyance of their messenger while he is in the exercise of his office (Ḳid. 12b), by infliction of stripes or by the lesser excommunication (M. Ḳ. 16a). When the disrespect is shown to the judges, the guilty party is subject to the law against insults to the learned (Shulḥan 'Aruk, Yoreh De'ah, 342). But the service of a process of contempt for disobedience to the court's orders, and as a means of enforcing obedience, is the more important branch of the subject. An offender is not warned; he is bidden to appear and submit to the court. If he does not he is guilty of disobedience; he has violated a high duty; and so, when the court's messenger reports that he summoned the defendant, and that he refused to appear, the court puts him under the lesser ban (שמתא or נדוי). But if the defendant, being summoned, simply does not appear on the day set for hearing, the ban is pronounced on the day following (B. Ḳ. 112b, 113a). The defendant is in contempt, and can clear himself only by submitting to the jurisdiction of the court and paying the cost of the writ of excommunication.

The notion arose as early as the tenth or eleventh century (see historic examples in Bloch, "Die Civilprozess-Ordnung," p. 27) that the court might bring the pressure of the community to bear on the recalcitrant by suspending public worship in the synagogue which he attended, at first on work-days only, and then, this step being insufficient, on Sabbaths also.

After judgment rendered, if the condemned does not obtain a stay of proceedings, or show by oath his inability to pay, and no property of his is in sight, though the judges feel assured of his ability to pay, some maintain that a process of contempt in the shape of imprisonment can be awarded (Isserles' gloss to Ḥoshen Mishpaṭ, 97, 15; see Ket. 86a). If he declares that he will not obey, he should be put under the lesser ban at once; if he still fails to comply with the judgment, he must first be warned, and may then be put under the ban; and if he remains obdurate for thirty days, he is then subject to the greater excommunication ("ḥerem"—see Ḥoshen Mishpaṭ, 19, 3; Sanh. 25, 11).

Although it is the duty of those who know disputed facts to come forward and testify (Lev. v. 1), yet rabbinical jurisprudence has not provided a writ to call for the attendance of witnesses at the instance of a litigant, like the subpœna of English and American law. Hence the process of contempt most frequent under that law, the attachment against the body of a witness who fails to appear when called, is not known to the Jewish codes.

BIBLIOGRAPHY: Bloch, *Die Civilprozess-Ordnung nach Mosaisch-Rabbinischen Rechte*, pp. 24-27.

L. G. L. N. D.

**CONTRACT:** In law a formal agreement recognized as constituting an obligation to do or not to do a particular thing. Both Bible (Prov. vi. 1-5; perhaps also Deut. xxiii. 23 and Ps. xv. 4) and Mishnah (B. M. iv. 2) attach great sacredness to a promise, and rebuke a breach of promise, even where the courts of law can not enforce its observance. From the above-cited passage in Proverbs and from other passages in the same book, it seems that at one time "striking hands" over a promise, like the "Handschlag" in German law, gave special force in the courts to a promise or contract. In the Talmud this ceremony carries only a moral or religious sanction. There is no one word, either in Bible or in Mishnah, which, like the Latin "contractus" or "pactum," or the English "contract," covers all agreements from which a liability or change of rights may arise. Different kinds of contracts, whether executed or executory, are denoted by their own special names. As to some of these the article on DEED may be consulted; in which article it also appears that greater force is given to a contract by the formality of drawing it up in writing and by having it attested by two competent witnesses. In the article ALIENATION AND ACQUISITION it has been shown that the executed contract of sale, conveyance, or gift can take effect only by the actual delivery of an article, and not by the assent of the parties alone.

**Contract by Deed.**

An undertaking, in the course of judicial proceedings, to pay a stated sum—for instance, an undertaking by a friend of the defendant to become surety for him in order to postpone execution on a judgment—has in all respects the same force as an attested bond (this doctrine is deduced by the codifiers from Mish. B. B. x. 8; see references in "Be'er ha-Golah" to Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 129, 6); just as in common law a recognizance in court becomes a "debt by specialty" as much as a bond under seal.

**Revocation by Contract.**

The law, written or oral, has established certain rules which govern the ordinary relations of life and the contracts growing out of them; such as the relations between the owner and bailor, and the bailee or keeper of goods (see BAILMENTS). In most cases it is competent for the parties to change the implied rules by express contract. He who exacts or stipulates for such special terms is called "matneh" (מתנה), and while the Mishnah (B. M. vii. 11) lays down the rule, "Whoever stipulates against what is written in the Torah finds his terms void," this is but one of those opinions of R. Meïr which form the undistinguished text of the Mishnah, but are not always good law; while, according to the Gemara (B. M. 94a), the opinion of his contemporary, R. Judah ben 'Illai, prevailed; viz., that in mere matters of money, stipulations contrary to the Torah were admissible. In the case of marriage it seems that all are agreed that a stipulation not to pay the wife the minimum of a jointure in case of the husband's death, or of divorce, being altogether contrary to the policy of the Law and to the dignity of the daughters of Israel, must be deemed void as well as immoral (see KETUBAH). A contract for the payment to a fellow Jew of interest on a loan is, of course, void; for the Mosaic law forbids by its own terms the debtor's promise as well as the creditor's exaction of interest. For like reasons, it seems that an agreement to keep alive a debt (at least one arising from a loan) beyond the year of release would have been deemed ineffectual but for Hillel's institution ("taḳḳanah") of the PROSBUL.

**Conditional Contracts.**

The rule as to conditions precedent, found in the same section of the Mishnah, has, at the end of the article on ALIENATION, been explained by a quotation from Maimonides applicable to cases where the fulfilment of the condition is to lead to the transfer of property. The Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 207, 11, 12) shows how in other cases promises to take effect upon the fulfilment of a future condition are ineffectual, even where the promisor, to give effect to his promise concerning a bond or deed, puts it into the hands of a trustee ("shalish"). It seems to have been the policy of the sages to exclude everything like complication in contractual dealings between man and man.

Under the Jewish law an executory contract had to rest upon a consideration; but this need not go to the personal benefit of the obligor. There is a consideration for the promise of the surety, in a loan or forbearance given to the principal debtor, provided the surety binds himself at the time the debtor receives the benefit (see DEED, referring to B. B. x. 8); while a subsequent promise by the surety would be without consideration (see ASMAKTA).

But while, generally speaking, a consideration is necessary to support a promise, a person may, with his eyes open, bind himself by bond, or by a promise in the presence of witnesses, to pay to another a sum of money, though he does not owe him anything whatever, just as he may make to another a deed of gift of land; which principle is derived from B. B. 149a, "to acquire by acknowledgment," and from Ket. 101b (see Maimonides, "Yad," Mekirah, xi.; also Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 40). But where the bond or promise is made under a mistaken belief by the obligor that he owes, or is liable for, the sum named (see, for an illustration, Ḥoshen Mishpaṭ, 126, 3), such bond or promise may be avoided upon a showing of the true facts and of the mistake committed, just as a MISTAKEN PURCHASE may be set aside. For, as at common law "fraud vitiates everything," so, to a great extent, does mistake.

**Date of Contract.**

Where a contract is made on a Sabbath or a day of festival, although the parties should be punished for breaking the custom which forbids trading on the Sabbath and on festivals, yet the contract is good; for the act giving effect to it, such as the handling or moving of a bought chattel, or occupancy of a bought parcel of land by the purchaser, is not generally a breach of the Sabbath under the Mosaic law; and, after the day closes, the contract may be reduced to writing (Mekirah, xxx. 7; Ḥoshen Mishpaṭ, 235, 28).

For different kinds of contracts see ALIENATION AND ACQUISITION; BAILMENTS; BROKER; DEED; LOANS; MASTER AND SERVANT; SURETYSHIP.

J. SR. L. N. D.

**CONTROS.** See KONTROS.

**CONTROVERSIAL LITERATURE.** See POLEMICS AND POLEMICAL LITERATURE.

**CONVERSION TO CHRISTIANITY:** Conversion is the Biblical term for the turning of the sinner from his evil ways to God (תשובה). "Sinners shall be converted unto thee" (Ps. li. 13; compare Isa. i. 27, and Jer. iii. 12, 14, 22, where the A. V. has "return"; Ecclus. [Sirach] v. 7, xvii. 24–26, xviii. 13, xlix. 2). There can be no conversion without change of heart and conduct; that is, repentance of sins committed (Deut. xxx. 2; Isa. lv. 7; Jer. xxiv. 7; Ezek. xviii. 27 *et seq.*; Joel ii. 13; see REPENTANCE).

Conversion of the heathen nations to a belief in God is one of the fundamental Messianic expectations (Isa. lxvi. 19–23; Zeph. iii. 9; Zech. xiv. 9), and it is based upon the conception of an original revelation of God common to all men, wherefore heathen sinners are also expected to repent and turn to God (Jonah iii. 3; Sibyllines i. 129, iv. 169). For the sake of converting the heathen, idolatry was denounced by the seer of the Exile (Isa. xli.–xlvi.), and individual heathens were in fact won over (Isa. lvi. 6). The whole Hellenistic propagandist literature, foremost in which are the Sibylline Books,

had the conversion of the Gentiles for its object, though its intention was to make them rather observers of the Noachidic laws, which included the worship of God as the Only One, than members of the Abrahamitic covenant; that is, full proselytes. A prayer for the conversion of the heathen is offered at the close of every service in the synagogue (see 'Alenu). In pre-Christian times very determined efforts were made toward proselytizing the heathens (see Matt. xxiii. 15: "Ye compass sea and land to make one proselyte"; compare Gen. R. xxviii. and Cant. R. i. 14: "The annual conversion of one heathen saves the whole pagan world"); but as soon as the Church took up the task, following the methods of Paul, who was eager to let "the fulness of the Gentiles come in" (Rom. xi. 25), the zeal of the Jews diminished, and "the conversion of the Gentiles," which "caused great joy unto all the brethren" (Acts xv. 3), became obnoxious to the Synagogue (Yeb. 47b; see Proselytes and Proselytism).

**Conversion of the Heathen.**

No sooner had the Roman world been conquered by the Church than the conversion of the Jews became its ever present aim, much against the intention of the founder of Christianity (Matt. x. 6); and henceforth conversion assumed a new meaning. It was no longer a return to God in repentance, but the adoption of a new faith—not always from inner conviction, but under the influence of a ruling and threatening outward power. No barbarity seemed too cruel to be used as a means of enforcing the conversion of the Jews (see the letter of Bishop Severus concerning the Jews of Magona [island of Minorca], in Grätz, "Gesch." 3d ed., iv. 363; compare v. 47, 49, etc.), although Pope Gregory I. (*ib.* v. 41), Bernard of Clairvaux (*ib.* vi. 151), and other prelates deprecated such measures (see Ersch and Gruber, "Encyc." section ii., pp. 57, 62, 68, 77, 124, 151 *et seq.*, 221 *et seq.*, 230 *et seq.*). Even when, for the sake of keeping up the semblance of conversion by arguments, "disputations" were held between Jews and Christians in the presence of potentates, prelates, and the people, the defeat of the Jews was a foregone conclusion, and renewed persecution the unfailing sequel. Strangely enough, Jewish apostates acted as the most unscrupulous defamers of Judaism with the view of converting their former brethren (see Apostasy). The conversion of the Jews formed at all times an object of ambition of the Roman pontiffs, who compelled the Jews to attend at least once a year the Catholic service, for the purpose of listening to a conversionistic appeal. This practise was also followed in England, where the legal enactment forbidding Jews to disinherit their baptized children (see Disabilities) was enforced. In 1550 Pope Paul III. founded an institute for the conversion of Jews. England had its Hospital of Converts and House of Converts in London and Oxford as early as the thirteenth century (see "Missionen unter den Juden," in Herzog-Hauck, "Real-Encyc." 2d ed.).

**Conversion of the Jews.**

As to the results of such efforts Luther's utterance is characteristic: "It is as easy to convert Jews as to convert the devil himself" (quoted by Heman in "Missionen," in Herzog-Hauck, *ib.*). More typical is the story related of Everard, a highly respected Christian convert of the thirteenth century (see Brisch, "Gesch. der Juden in Cöln und Umgebung," i. 76 *et seq.*). After having led a secluded life as canon of the Church of St. Andrew in Cologne, he refused to take the sacraments in his dying hour, but gave orders to have a dog, a cat, a hare, and a mouse—animals which he had for years kept penned up in his courtyard—brought before him in the presence of all his friends; no sooner were they let loose than the dog seized the hare and the cat the mouse. "Behold," he then said to his assembled friends, "these four animals, which have never seen one another before, but have always been kept apart, acted simply in obedience to the instincts of their nature. Yet as little as the dog will ever cease running after the hare, and the cat after the mouse, so little will the Jew ever become a true Christian." Soon after, he breathed his last.

**Futility of Conversionism.**

For medieval conversions to Christianity see Apostasy and Apostates.

The modern era of culture and reason greatly changed the attitude of the Christian toward the Jew. No longer did the broad-minded Jewish man of affairs, such as the Spanish period produced, look down with disdain upon his intellectually inferior Christian antagonist. The breadth of view and the larger knowledge were now on the side of the Christian, while in the narrow ghetto the mind of the Jew had become cramped, and his whole life and thought were circumscribed by the Talmud. It was frequently from sincere pity that Christian statesmen and religious leaders looked for the day when, as the Church believed, "the veil of Moses" would be taken from the Jewish people, so that they should no longer appear "as a mere wreck and ruin of the past, a mummy preserved by the centuries only to testify to the living truths of Christianity." Their conversion was one of the motives which led men like Cromwell (Grätz, "Gesch." x. 104; Blunt, "Status of the Jews in England," p. 30) and Vane (see O. S. Straus, "Roger Williams," p. 172) to grant liberty and civil rights to the Jews. Others, again, were moved by the same motives to oppose such concessions (see "Juden-Emancipation," in Ersch and Gruber, "Encyc.").

**Modern Conversionism.**

In his turn the Jew came to regard Christianity in a different light, especially where a return to the simple teachings of the New Testament became the aim of many Christians, and where the growth of friendly relations disclosed to both Jew and Christian the fact that they had many more interests to unite them than differences to keep them apart. To Jews ambitious to obtain worldly success, the temptation came in many forms to remove the barrier of creed by a few drops from the baptismal font, willingly bestowed by the ruling Church; and many a descendant of Abraham, eager to eat of the fruit from the tree of modern knowledge, forbidden to him in the ghetto, was perplexed by the question whether he might not don the garb of Christianity in order to participate in its culture. The Protes-

tant Church was quick to perceive her opportunity, and organized her efforts toward the conversion of the Jews, being in many countries supported by the government in its dealing with the Jews as citizens. Still the spirit of loyalty held the Jew within the fold, and only a few, and those rarely of the best elements, yielded to such influences.

Strange to say, Great Britain, with her liberal policy toward the Jews, presented at the close of the eighteenth century the first large list of secessions from the Jewish camp. The descendants of those who bravely resisted the storms of persecution in Spain were ready, when the sun of prosperity smiled on them, to sacrifice the pride of their ancestral heritage to the blandishments of fortune and fame offered to the converts (see J. Picciotto, "Sketches of Anglo-Jewish History," pp. 196 *et seq.*, and CONVERTS, MODERN).

In America, too, the same fate befell a number of Jewish families scattered throughout the country. Without organization and the strength of conviction, they were lost in the various churches; only occasionally features and names betray their Jewish origin (see "Publications Am. Jewish Hist. Soc." i. 98, ii. 91, iv. 197; Kohut, "Ezra Stiles and the Jews," pp. 37–49, 85, 111; Wise, "Reminiscences," pp. 62–70, 272; Lowell, in "Atlantic Monthly," Jan., 1897; Kohler, in "American Hebrew," Jan., 1892).

The first attempt to organize the work of converting the Jews was made in Holland at the synods of Dordrecht, Delft, and Leyden (1676–78). The example was followed in other Protestant countries. In Hamburg Esdras Edzard, a disciple of John Buxtorf, founded an institute for the conversion of the Jews, and the municipal laws of Hamburg, which forced the children of the Jews to attend the Christian schools, greatly aided him in obtaining converts. In Hesse-Darmstadt, where the Jews in the sixteenth century were, as elsewhere, compelled to attend the church once a year to listen to conversionist addresses, there existed also an institute for the conversion of the Jews. In 1736, "400 erring sheep were admitted into the Christian fold, and 600 impostors were refused admission," naively says the official record (see Herzog-Hauck, *ib.*). The next to take up the work of converting the Jews were the Moravian brethren in the middle of the eighteenth century, and the Pietists of Halle, whence the Callenberg Institute (1728–92) sent forth its missionaries over the world. But all these efforts were of little avail. Lavater's attempt to convert Mendelssohn showed the futility of such endeavors (see MENDELSSOHN, MOSES).

**Christian Missions to Jews.**

The tidal wave of cosmopolitan enlightenment achieved for the Church more than all her conversionists could. Captivated by the liberal thought of the age which beheld in creeds the work of priestcraft and superstition, the upper classes of Jews in Germany, Austria, and France gradually broke away from their ancestral religion, which appeared to them as a shackle and a misfortune, and felt no scruple in taking a step which was the only means of freeing the Jew in the eyes of the Christian world from the yoke and the shame of centuries. Not from conviction, but attracted by the hope of brilliant careers or grand alliances, hundreds of Jewish families in Berlin, Vienna, Königsberg, and elsewhere joined the Church, "fluttering like moths around the flame until they were consumed" (Grätz, "Gesch." xi. 155 *et seq.*).

**Conversions from Worldly Motives.**

As Grätz correctly states, aversion to the Christian dogma and a profound attachment to the home life and the traditions of the past kept the majority from following the example. Only one power could really stem the evil of apostasy, and this Grätz ignores—the inner reform of Judaism which would again imbue the Jew with self-respect while disclosing to him his historical mission in the world (see Holdheim, "Gesch. der Entstehung der Jüdischen Reformgemeinde Berlin," pp. 33, 251, Berlin, 1857). The first attempt made by Zunz and his friends failed, and the consequence was despair and new conversions; *e.g.*, that of Eduard Gans, Heine, and others (Grätz, "Gesch." xi. 403 *et seq.*). And when at last a maturer stage was attained by the leaders of REFORM, and measures were proposed to improve the religious and social life of the Jew, the governments interfered, preventing and prohibiting, as far as they could, reforms, in order to force the Jew to seek salvation in the arms of the Church. In fact, government and Church, press and people, conspired to render the life of the Jew as miserable as possible, a continual martyrdom, while the strong conviction which produced martyrs in former ages was lacking. And as if to deprive the Jew of every spark of self-respecting manhood, it was made part of the Pharaonic system to declare the Jewish persuasion to be a disqualification for governmental offices and posts of honor in civic life or in the army, and at the same time to bribe Jewish men of letters and learning by offering them promotion in case they would change their faith.

To this was added another factor opening a new field of promise to converts. Inspired undoubtedly by a genuine love for the Jewish nation (see WAY, LEWIS), "societies for the promotion of Christianity among the Jews" were started at the beginning of the nineteenth century in Great Britain, and spread under various names over the whole earth, sending forth missionaries and publishing tracts, books, and periodicals at an immense cost with the sole purpose of converting the Jews. Insignificant as the results were compared with the amount of labor and money spent by these societies, they have in the opinion of unbiased observers, Jews and Christians (see the opinions of the latter in Brann's "Jahrbuch," 1895, pp. 28–36), done great harm in endeavoring to uproot the faith of a race admired for its steadfast loyalty, and to alienate children from their parents and from domestic traditions which formed the basic element of their morality. Their main acquisitions seem to be the numerous converts in their employ, to whom they chiefly owe their success, if not existence, all of whom might have done far nobler work for the elevation of the Jewish race, had they been encouraged to strive for Judaism rather than against it. No reflection upon their sincerity of conviction or of purpose is necessary. That which offends the Jew in these conversionist efforts is that a premium

should be put on an act of disloyalty as if it were a meritorious one (see Felsenthal, "Zur Kritik des Christlichen Missionswesens," Chicago, 1869; N. Samter, "Judentaufen im Neunzehnten Jahrhundert," in Brann's "Jahrbuch," 1895, pp. 9-48, where the literature is also given; "Missionen," in Herzog-Hauck, *ib.*; De Le Roi, "Gesch. der Evangelischen Judenmission, i. and ii., 1899).

As regards the number of converts, De Le Roi, in his work on missions, has estimated that they run to something like 204,540 during the nineteenth century. Of these, 72,240 have transferred their allegiance to Protestantism, 57,300 to Roman Catholicism, and 74,500 to the Greek Church in Russia (but see CONVERTS TO CHRISTIANITY, MODERN). The exact numbers for the latter country are only known from 1836 to 1897, when they ran up to 58,502, which did not include conversions to Roman Catholicism and Protestantism in that country. Naturally, conversions occur most frequently during periods of persecution; thus while in Prussia between 1872 and 1879 the average was only 65 per annum, in 1888, at the height of the anti-Semitic movement, the number was 348. In the year 1897 they sank to 299. Similarly in Vienna during the seventies the average was only 40 per annum, whereas in 1896 457 were converted, and 468 in 1898 ("Statist. Jahrb. für Wien," p. 346). According to the "Oesterreichische Wochenschrift," Nov. 21, 1902, the figures were: in 1898, 472; in 1899, 565; in 1900, 627; in 1901, 615; and up to Nov., 1902, 555 converts. In the whole of Hungary in 1897 only 220 were converted ("Magyar Statist. Evkönyv," iv. 435). The number of working agents employed by the English and Scottish societies in 1877 was 220, costing £670,000 ("Israel's Watchman," April, 1877, p. 55).

The number of conversions reached their height at the close of the nineteenth century, when under the watchword of anti-Semitism all the medieval fury of Jew-hatred was revived, and the Jews of continental Europe were made to feel that, in spite of their full and hearty participation in the political life and intellectual progress of their country, they were yet regarded and treated as aliens. Having in their worldly pursuits allowed their religious sentiment to fall to the freezing-point, and finding themselves disappointed in all their aims and aspirations, many wealthy Jewish families took that step which opened to them the door of admission into the highest circles. It must be left to the moralist to decide whether conversions caused by mere worldly motives benefit or demoralize society. It must be left to the statesman to decide whether in thus forcing Jewish elements to amalgamate with non-Jewish under the thin cover of a formal profession of creed, anti-Semitism does not rather defeat its own ends. From the Jewish point of view the law of natural selection, which is ever at work weeding out the weaker elements and allowing only those to survive that have the power of resistance, has been fitting the Jew for his highest task even in this crisis, just as Isaiah saw it in the vision of the tree reduced to a "tenth" by storm and fire (vii. 13).

The Berlin Society for Promoting Christianity Among the Jews spent more than 117,152 reichsthaler upon the conversion of 461 Jews during the fifty years of its existence (W. Zichte, "Fünfzig Jahre der Judenmission," Berlin, 1872), while the London Society paid between the years 1863 and 1894 from £600 to £3,000 for the conversion of a single Jew ("Saat auf Hoffnung," 1863, iii. 16; "Friedensbote," 1871, p. 149; "Jeshurun," 1895, p. 274).

The policy of the Roman Catholic Church, though formally prohibiting forcible conversion (Decretals, c. 5, D. 45), has always been to facilitate conversion as much as possible, even when the subject was not of an age to appreciate the gravity of the act. The age did not seem to have been settled till a decision was passed by the Holy Congregation of the Curia (June 16, 1809), which fixed it at seven years. Besides this, children, if in danger of dying or if one of the parents had been converted to Catholicism, might be baptized against the will or without the knowledge of their parents. On Oct. 22, 1587, the Roman Curia decided that a Jewish child, when baptized even against the canonical law, must be brought up under Christian influence. A special house for converts was created at Rome (see CATECHUMENS, HOUSE OF), and many Jewish children were immured in it up to 1858, when the case of Edgar MORTARA drew the attention of the whole of Europe to the method of Roman Catholic propagandism as directed against the Jews at Rome. See also COEN, JOSEF DI MICHELE.

**Work of Jewish Converts.**

The converts also seem to be destined to do work, though involuntarily, for Judaism. Whatever of mental vigor there is in an offspring of the Jewish race, whatever spark from the fire of Sinai still burns in a descendant of the house of Israel, he can not help, even though he stray far away from his Jewish cradle, contributing a share of the Jewish spirit to the upbuilding of the divine kingdom of truth and righteousness in the larger world which he has entered. Just as it was the religious genius of the Jew that made Saul of Tarsus the great missionary for the heathen, so did the Oriental imagery of Benjamin Disraeli, and the wit and ardent love of liberty of Heine and Börne, carry Jewish elements into the life and literature of the English and the German peoples. To the cosmopolitan character of modern art, literature, and philosophy, Jews, even under the guise of a Christian confession, have contributed very essentially. It is the cosmopolitan idea of humanity which even the disjoined and disloyal members of the Jewish race are bound to proclaim.

Most modern converts, unlike the apostates of former centuries, have retained in their heart of hearts love for the faith and the history of their nation, and in critical hours many have stepped forth in its defense. They are, in the terminology of the Rabbis, מומרים לתיאבון ("such as apostatized for personal motives"), but not להכעיס ("such as apostatized to provoke the wrath of Heaven by any malice of their own") (see 'Ab. Zarah 26a). K.

**CONVERSION TO ISLAM.** See APOSTASY AND APOSTATES FROM JUDAISM.

**CONVERSION TO JUDAISM.** See PROSELYTE AND PROSELYTISM.

**CONVERTS TO CHRISTIANITY, MODERN:** The number of post-Mendelssohnian Jews who abandoned their ancestral faith is very large. According to Heman in Herzog-Hauck, "Real-Encyc." (x. 114), the number of converts during the nineteenth century exceeded 100,000; Salmon, in his "Handbuch der Mission" (1893, p. 48), claims 130,000; others ("Divre Emeth," 1880, p. 47; 1883, p. 187) claim as many as 250,000. For Russia alone 40,000 are claimed as having been converted from 1836 to 1875 ("Missionsblatt des Rheinisch-Westphälischen Vereins für Israel," 1878, p. 122); while for England, up to 1875, the estimate is 50,000 (De Le Roi, "Die Evangelische Christenheit und die Juden," iii. 60).

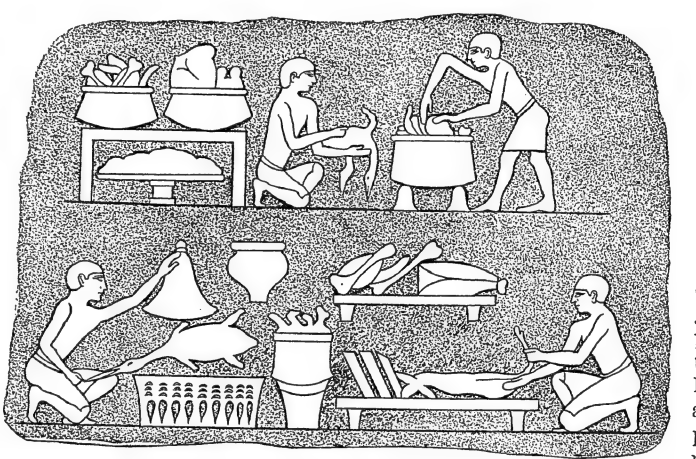
Modern conversions mainly occurred en masse and at critical periods. In England there was a large secession when the chief Sephardic families, the Bernals, Furtados, Ricardos, Disraelis, Ximenes, Lopez's, Uzziellis, and others, joined the Church (see Picciotto, "Sketches of Anglo-Jewish History"). Germany had three of these periods. The Mendelssohnian era was marked by numerous conversions. In 1811 David Friedlander handed Prussian State Chancellor Hardenberg a list of thirty-two Jewish families and eighteen unmarried Jews who had recently abandoned their ancestral faith (Geiger, "Vor Hundert Jahren," Brunswick, 1899). In the reign of Frederick William III. about 2,200 Jews were baptized (1822–40), most of these being residents of the larger cities. The third and longest period of secession was the anti-Semitic, beginning with the year 1880. During this time the other German states, besides Austria and France, had an equal share in the number of those who obtained high stations and large revenues as the price for renouncing Judaism. The following is a list of the more prominent modern converts, the rarity of French names in which is probably due to the fact that conversion was not necessary to a public career in that country. The names of living converts are not included.

Abrahamson, A. (1754–1811), German stamp-cutter.
Assing, David (1787–1842), German physician and poet.
Bach, Friedrich Daniel (1756–1830), German painter.
Bartholdy, Jacob (1779–1825), Prussian diplomatist.
Benary, Franz Friedrich (1805–60), German philologist.
Benary, Karl Albert (1807–60), German classical scholar.
Bendemann, Eduard (1811–45), German painter.
Benedict, Sir Julius (1804–85), English composer.
Benfey, Theodor (1809–81), German philologist.
Bernays, Michael (1834–97), professor of literature at Munich.
Bernhard, Max Adolf (1799–1866), German professor of music.
Bernhardy, Gottfried (1800–75), German philologist of Halle.
Bloch, Moritz (Ballagi) (1815–91), Hungarian professor of ecclesiastical history.
Börne, Ludwig (1786–1837), German political writer.
Braham, John (1774–1856), English composer and singer.
Breidenbach, Moritz Aug. Wil. (1796–1856), German lawyer.
Büdinger, Max (1828–1902), professor of history at Vienna.
Capadose, Abraham (1795–1874), Dutch physician and writer.
Caspari, Karl Paul (1814–92), professor of theology at Christiania.
Cassel, Paulus (1821–92), German writer and preacher.
Cerf, Karl Fr. (1782–1845), German theatrical manager, of Berlin.
Cohn, Ludwig (1834–71), German historian.
Cohnheim, Julius (1839–84), German pathologist.
Costa, Isaac da (1798–1860), Dutch historian.
Creizenach, Theodor (1818–1842), German professor of literature.
Csemegi, Karl (1826–99), president, Hungarian supreme court.
David, Christian Georg Nathan (1793–1874), professor of jurisprudence at Copenhagen.
David, Ferdinand (1810–73), German virtuoso and composer.
Dessoir, Ludwig (1809–74), actor at Berlin.
Detmold or Detmond, John (1787–1856), German statesman.
Disraeli, Benjamin (Lord Beaconsfield) (1804–81), British statesman and writer.
Dittel, Leopold, Ritter von (1815–98), Austrian surgeon.
Drach, David Paul (1791–1865), librarian of the Propaganda in Rome.
Eberti, Georg (1812–84), professor of jurisprudence, Breslau.
Edersheim (1825–89), English theologian and writer.
Ewald, F. C. (d. 1874), German divine.
Feinberg, Oscar (1844), artist of Mitau, Courland.
Felix, Rachel (1820–58), French actress.
Fould, Achille (1800–67), French minister of finance.
Fraknoi, Wilhelm (1843), Hungarian bishop; president of Hungarian Academy of Science.
Friedberg, Emil Albert von (1837), German professor.
Friedberg, Heinrich von (1813–95), Prussian minister of justice.
Friedenthal, Rudolf (1827–90), German deputy.
Friedlander, Ludwig (1824), German professor of archeology.
Friedlander, Ludwig Herman (1790–1851), professor of medicine, Halle.
Friedlander, Max (1829–72), German-Austrian journalist.
Gans, Eduard (1798–1839), professor of jurisprudence, Berlin.
Goldschmidt, Hermann (1802–66), German astronomer.
Gutterbrock, Karl Eduard (1830), professor of jurisprudence, Königsberg.
Hahn, Elkan Markus (1781–1860), professor of philology.
Heine, Heinrich (1799–1856), German poet.
Henle, Friedrich Gustav Jacob (1809–85), German anatomist, Göttingen.
Henschel, A. U., professor of botany (1824–37), Breslau.
Herz, Henrietta (1764–1803), German authoress.
Hiller, Ferdinand von (1811–86), German musical composer.
Hirsch, Siegfried (1816–60), professor of history, Halle.
Hirsch, Theodor (1806–81), professor of history, Greifswald.
Jacobi, K. G. (1804–57), professor of mathematics, Berlin.
Jacobsohn, Heinrich (1826–90), professor of medicine, Berlin.
Jacobsohn, Ludwig (1766–1842), professor of medicine, Königsberg.
Jacoby, Heinrich Otto (1815–64), professor of Greek, Königsberg.
Jaffe, Philip (1819–70), professor of history, Berlin.
Joachimstadt, Ferdinand (1816–61), professor of mathematics.
Josephsohn, Jacob (b. 1818), Swedish musical composer.
Kalisch, David (1820–72), German dramatist.
Kalkar, Christian (1803–86), Swedish writer and divine.
Klein, J. L. (1810–76), German litterateur.
Kossmann, Heinrich (1813–36), mathematician.
Kronecker, L. (1823), German mathematician.
Lebert, Hermann (1813–78), professor of medicine, Breslau.
Lehrs, Karl (1802–78), professor of Greek.
Lehrs, Siegfried, philologist.
Lessmann, Daniel (1794–1831), German writer.
Levin, Rahel, German social leader.
Lewald, Fanny (1811–89), German authoress.
Lopez, Sir Menasseh (1831), English judge; M.P.
Magnus, Eduard (1799–1872), professor of arts, Berlin.
Magnus, Heinrich Gustav (1802–70), professor of chemistry.
Magnus, Ludwig Immanuel, mathematician, Berlin.
Margoliouth, Moses (1818–81), Jewish historian.
Marx, Karl (1818–83), German socialist.
Mayer, Solomon (1797–1862), German professor of law.
Meier, Moritz Her. Ed., professor of philosophy, Halle.
Mendelssohn, Dorothea (1769–1839), German social leader.
Mendelssohn-Bartholdy, Felix (1809–47), German composer.
Montefiore, Lydia (baptized 1858), aunt of Sir Moses Montefiore.
Neander, Johann August Wilhelm (1789–1850), professor of ecclesiastical history, Berlin.
Neumann, Karl Fred. (1793–1870), German Orientalist.
Palgrave, Sir Francis Cohen (1788–1861), historian.
Philippi, Fr. Ad. (1809–82), professor of theology, Dorpat.
Ponte, Lorenzo da (1749–1839), writer and composer.
Ricardo, Daniel (1772–1823), political economist.
Rosenhaim, Johann Georg (1816–87), professor of mathematics.
Rubino, Joseph Karl (b. 1799), professor of history, Marburg.
Rubinstein, Anton G. (1829–89), Russian musician.
Simson, Martin Eduard von (1810), lawyer; president of German Parliament; leader of the conservative party.
Spiegelberg, Otto (1830–81), professor of medicine, Breslau.
Stahl, Fried. (1802–61), professor of jurisprudence.
Strousberg, Bethels Henry (1823–84), German financier.
Wolfers, Jacob Philip (1803), professor of astronomy.
Wolff, Oscar Ludwig (1799–1851), German professor of literature.
Wolff, Joseph (1795–1862), traveler.
Ximenes, Sir Moses (1762), English high sheriff.

G. K.—I. Br.

**CONVICTS.** See CRIME.

**COOKERY.—Biblical Data:** The preparation of the meal was in ancient times a very simple process. The principal articles of diet were bread and milk, to which were added, as supplementary dishes, fruits and vegetables (compare BAKING and MILK). Meat was eaten only on festivals; and many vegetables, such as cucumbers, garlic, leek, onions, etc., were eaten raw. Lentils (Gen. xxv. 29; II Sam. xvii. 28) or greens (II Kings iv. 38 *et seq.*) were boiled in either water or oil. Fruit was often dried and compressed into solid, cake-like masses, making raisin-cake, fig-cake, etc. (I Sam. xxv. 18, xxx. 12; II Sam. xvi. 1, etc.; compare the "ḳamr al-din," or flat cake of compressed apricots, still popular among the Syrians); and a kind of sirup, or HONEY ("debash") was sometimes extracted from it. A kind of porridge was made from corn by adding water, salt, and butter ("'arisah," probably the "'arsan" of the Talmud, which was a paste prepared of crushed and malted grain); and from this many kinds of cakes were made with oil and fruits (II Sam. xiii. 6 *et seq.*; Num xi. 8; Ex. xxix. 2, etc.; see the importance of these cakes in later sacrificial ceremonies, as mentioned, for example, in Lev. ii.).



Egyptian Cookery, Showing Processes of Preparing Food.
(After Lepsius, "Denkmaler.")

Meat, in ancient times, was usually boiled, and was consequently thus served at the table of YHWH (Judges vi. 19; I Sam. ii. 15). The sauce in which it was cooked was also relished ("marak," Judges vi. 19; perhaps also "merḳaḥah," Ezek. xxiv. 10). That the custom of boiling a young lamb or a kid in milk—still prevalent among the Arabs—existed among the ancient Hebrews, is proved by the prohibition of the custom in Ex. xxiii. 19. The word בשל, which may also signify "roasting," is usually applied to cooking in the sense of "boiling." It is reported of the wicked sons of Eli that they preferred roasted to boiled meat (I Sam. ii. 15). The meat of the Passover lamb was usually roasted; and indeed the custom of roasting ("ẓalah") became ever more prevalent. As among all the nations of antiquity, it was effected at the open fire, either by placing the meat directly upon the coals (compare the roasting of the fish mentioned in John xxi. 9), or by using a spit or grate, which appurtenances, though not specifically mentioned in the Old Testament, may reasonably be supposed to have been employed. Even in Genesis (xxvii. 6 *et seq.*) it is stated that Rebekah could prepare the flesh of a kid so that it tasted like venison; and from this statement a certain degree of culinary skill may be inferred. The progress of civilization, bringing about increased importation of provisions, materially contributed to the refinement of the culinary art among the Hebrews (compare FOOD).

E. G. H. I. BE.

**——Modern Jewish:** It is not surprising that Jewish cookery possesses characteristics of its own which differentiate it from ordinary cookery. The dietary and ceremonial laws to which orthodox Jews conform have naturally evolved a particular kind of culinary art. The institution of the Passover, the distinction between permitted and forbidden foods, the regulations as to butter and meat, and the custom of abstaining from meat at certain seasons, have all contributed to make Jewish cookery distinctive. But the preparation of food for the table is a matter which will always be influenced by local conditions. Every country and district has its favorite dishes, largely dependent upon its particular food products. Hence, Jews have carried with them, wherever they have wandered, the styles of cookery prevailing in the countries from which they have migrated. Thus in England old-fashioned Jews, who retain the customs of the ghetto, are comparative strangers to the plain English roast, boiled, and grilled meats, preferring the more savory dishes of the Continent. From Spain and Portugal they have derived, along with their fondness for olives, their custom of frying fish and other foods in oil. From Germany they have taken the habit of sour-stewing and sweet-stewing meats. To Holland they owe a taste for pickled cucumbers and herrings, and from the same country come such Jewish dainties as butter cakes and "bolas" (jam-rolls). From Poland, on the other hand, Jewish immigrants have brought into their new homes "lokschen" or "frimsel" soup (cooked with goose fat), stuffed fish, and various kinds of stewed fish. In this way almost all varieties of Jewish cookery are reproduced in an English form, to which this article is mainly confined.

Another influence has to be noted. The stringency of the dietary laws has combined with the peculiar domesticity of Jewish life to make cooking the special business of Jewish wives and daughters. It has thus been raised to the character of a fine art, even among the humblest classes. In the ghettos of Jewry no housewife would think of relegating the preparation of meals to a servant. Only by attending to them herself can she satisfy her conscience

that such ritual requirements as the "kashering" of meat, the keeping apart of butter and meat, and the separation of "ḥallah" (the bread-offering) have been duly complied with. The kitchen has, therefore, always been regarded among orthodox Jews as the chief province of a Jewish housewife, and to her supremacy in this region the Scriptural words "The king's daughter is all glorious within" (Ps. xlv. 13) have not inaptly been applied. In times gone by, especially when the facilities of travel were few, the male members of a Jewish family whose vocations took them away from home would be exposed to many privations. Thus the responsibilities of Jewish housewives would be heightened. They would exercise their ingenuity to the utmost so that on the return of the breadwinners their hardships might be forgotten in the enjoyment of appetizing dishes. The influence of the dietary laws and ceremonial customs on Jewish cookery can be further traced in the details of the kitchen.

**Passover Cookery.**

The institution of the Passover, with its commandment to abstain during the festival from eating leavened bread, has had the natural effect of developing special kinds and methods of cooking appropriate to that period. The unleavened bread is not merely a staple article of food, but an ingredient of almost every Passover dish. "Maẓẓah klös" (dumpling) soup takes the place of lokshen for this week, and an immense variety of sweet cakes and puddings, manufactured from ground maẓẓah meal, replaces the confectionery and pastries of ordinary occasions. Fish, instead of being fried in a batter, is cooked with meal. An excellent flour can be made of potatoes, and Jewish cooks make use of it for pastries during Passover. All dishes which can be made from eggs are in special request, and this accounts for the popularity of almond pudding as a Jewish delicacy. Jews are also debarred during Passover from drinking malt liquor, which has to be replaced by such beverages as sassafras and lemonade.

**Fish.**

From very early times, as far back even as their sojourn in Egypt (Num. xi. 5), Jews have shown a strong liking for fish, and have developed special skill in its preparation. There are many reasons for this preference: (1) The necessity of abstaining from meat not killed according to Jewish law makes them particularly dependent upon fish. (2) It is not regarded as meat, and can therefore be eaten in conjunction with butter. (3) There are seasons, such as the "Nine Days," when strict Jews abstain from meat altogether. (4) The eating of fish has always been associated with the celebration of the Sabbath. From no orthodox table is fish absent at one or more of the Sabbath meals, however difficult it may be to procure. In inland countries like Poland, Jews are limited to fresh-water fish.

There are several distinctively Jewish modes of preparing fish, and English Jews have paid special attention to their practise. Anglo-Jewish methods of cooking fish were first introduced by Portuguese Jews, and copied by German Jews. Their favorite fish is salmon, which is either fried, white-stewed, or brown-stewed. Fish, white-stewed, with lemon and bread balls, is a specifically Jewish preparation, typical of their fondness for piquant stews in preference to the plain preparation common in non-Jewish families. Smoked salmon is another Jewish delicacy, and this, together with pickled herrings, pickled (yellow) cucumbers, and olives, is often to be seen on Jewish tables as appetizing adjuncts to fried fish.

**Preparation of Meat; Butter and Meat.**

The principal concern in the preparation of food for a Jewish table is compliance with the ritual requirements for KASHER meat. Orthodox Jews will not partake of meat unless, in addition to having been killed in accordance with rabbinical law, it has been entirely drained of blood. Therefore, before being cooked, it needs to be steeped in water for half an hour. On being taken out it is laid on a perforated board, sprinkled lightly with salt, and left for one hour. At the end of this time the salt is washed off (see MELIḤAH). Meat may not be cooked with butter or milk. Oil, and certain portions of the fat of clean animals (the שומן or kasher fat, as distinguished from the חלב, or ṭerefah fat), are the only fats that may be used. So far as cookery is concerned, the distinction between butter and meat necessitates the use of a double set of utensils. Some Jews have two kitchens, one for meat and one for butter; and two separate dressers are common. Jewish cooks are debarred from using butter in pastries, which are to be eaten in conjunction with meats, and from using milk or cream under the same circumstances. For butter, melted fat must be substituted, while cream may be imitated in a variety of ways. One reason why almond pudding is a favorite in Anglo-Jewish households is that it does not require either meat or butter, and can therefore be eaten at any meal.

**Sabbath Preparations.**

Notice must be taken of the special preparations made for the Sabbath. The Sabbath dish par excellence is the "kugel." Orthodox Jews not being permitted to cook on the Sabbath, their ingenuity has been much taxed to provide hot food for the day of rest. In the height of summer, cold meats are acceptable enough. The difficulty is to provide hot dishes in winter, and it has been overcome by the preparation of a dish known as "kugel." It consists, generally, of meat stewed with peas and beans, and placed in the oven before Sabbath. The fire having been made up, and the oven firmly closed, the dish requires no further attention, and will retain its heat until it is wanted for the Sabbath midday meal. The term "shalet" (see "sholent" in the article COOKERY IN EASTERN EUROPE) is used in some parts of Europe to designate what has just been described as kugel, while "kugel" is used as the name of a variety of shalet containing much fat; in other parts (*e.g.*, Bavaria) "shalet" is used of a sort of baked pudding; *e.g.*, maẓẓah, apple, nudel, or almond shalet. The form "shulet" also occurs, as in Bohemia, to indicate the "gesetztes essen" called "kugel" in the beginning of this paragraph. "Shalet" is explained by some authorities as a corruption of the German "schul ende," that being the name of a pudding which is prepared on Friday, to be ready when Sab-

bath morning or afternoon service is over. Others derive it from שלן ("that which remains [in the oven] overnight"), the final "t" being the German ending. The real derivation is probably from the Old French "chauld" (warm). The prohibition against cooking on Sabbath explains why fried fish, being primarily a Sabbath dish, is eaten by Jews cold, whereas other people eat it hot. Stewed fish is, of course, also eaten cold.

A prominent feature of Sabbath cookery is the preparation of twists of bread, which are known as "hallahs" or, as in southern Germany, Austria, and Hungary, as "barches." They are often covered with seeds to represent manna, which fell in a double portion on the sixth day. One other item remaining to be mentioned is raisin wine. Jews are required to offer over a cup of wine the Sabbath prayer for the sanctification of food. But in many countries wine is too expensive a luxury for the majority of Jewish families. A cheap preparation, made of boiled raisins, is therefore substituted, which, though it is far from resembling wine, satisfies all the requirements of the ritual.

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J. I. H.

——**In Eastern Europe:** Most of the dishes cooked by the Jews in eastern Europe are akin to those of the nations among whom they dwell. Thus the **kasha** and **blintzes** of the Russian Jews, the **mamaliga** of the Rumanians, the **paprika** of the Hungarians, are dishes adopted by the Jews from their Gentile neighbors. Only on religious and ceremonial occasions do they cook peculiarly Jewish dishes.

The food prepared on Friday for the Sabbath is called **sholent** (the Russian equivalent of "shalet"). The most popular form of sholent is made of potatoes placed in the pot with meat, fat, and water. The potatoes appear on the table on Saturday glistening with fat, and are of a dark, brownish color. Some even consider them not alone palatable, but an excellent remedy for various ills. The commonest form of sholent is the **kugel**, a kind of pudding made of almost any article of food; the **magen-kugel** and the **lokshen-kugel** are two favorite varieties. The former consists of an animal's stomach filled with flour, fat, and chopped meat, peppered and salted to taste. The latter is made of lokshen; often raisins and spices are added. It is cut as ordinary pudding. Other kugels are compounded of rice, potatoes, carrots, etc. Lokshen consists of flour and eggs made into dough, rolled into sheets, and then cut into long strips. Macaroni is an excellent substitute for it. Cut into small squares, these strips are called "farfil." They are usually boiled and served with soup. On the day preceding Tish'ah Be'ab, **milchige lokshen** is eaten. This is ordinary lokshen boiled in milk.

**Ẓimes,** or compote, consists generally of cooked fruits, such as plums (flaumen ẓimes), or of vegetables, well spiced. The most popular vegetable is the carrot (mehren ẓimes), which is cleaned and cut into small slices, and boiled in water for about three hours. The water is then poured off and mixed with flour, sugar, and cinnamon. The carrot is then replaced, a fat piece of meat, preferably from the breast, added, and the concoction is again cooked for two or three hours. Turnips are also extensively used for ẓimes, particularly in Lithuania. In southern Russia, Galicia, and Rumania ẓimes is made of pears, apples, figs, prunes, etc. It is then somewhat like a compound of stewed fruits.

Another dish for Saturday is called **petshai** in Lithuania, **drelies** in South Russia, Galicia, and Rumania. This consists of cow's or calf's leg prepared in a special manner. The hair is burned off, and the leg is then thoroughly cleaned, and cut into pieces of a convenient size. These are placed in a pot with water, and pepper, salt, and onions are added. Then it is placed in the oven just as are the other sholent dishes. When it is removed from the oven on Saturday morning, it is either served hot, or it is distributed in plates, hard-boiled eggs being sliced into it, and it is put in a cool place. When served in the evening for "shalesh se'udot," it is a semi-solid mass, in which the meat is embedded. Drelies is made by adding soft-boiled eggs and also some vinegar as soon as it is removed from the oven, when it is served hot.

Soups are naturally the great standby of the poor. The best known of these is the **krupnik,** made of oatmeal, potatoes, and fat. This is the staple food of the poor students of the yeshibot; in richer families meat is added to this soup.

**Kreplech** or **krepchen** is another dish peculiar to eastern European Jews. It is prepared in the following manner: Flour and eggs are mixed into a dough. This is rolled into sheets and cut into three-inch squares. On each square of dough is placed fine-chopped meat, to which salt, pepper, and onions are added. The edges of the rolled dough are then brought together and well pasted. This is then placed in a soup previously prepared for the purpose. This kreplech is eaten at least three times a year by every pious Jew—on Purim, on the day preceding the Day of Atonement, and on Hosha'na Rabbah. On occasions when meat is not eaten, chopped cheese is placed inside the kreplech.

At weddings "golden" soup is always served. The only reason for its name is probably the yellow circular pieces of chicken fat floating on its surface.

The preparations of fish made by the eastern European Jews are famous even among the Gentiles, the most popular being the **gefillte** (filled fish). This is prepared thus: After undergoing the usual processes of cleaning and washing, the fish is cut into two or three parts. The bones are then taken out, the skin is removed, and the meat is chopped fine, eggs, salt, pepper, and onions being added. This mass is then replaced in the skin, dropped into boiling water, and cooked for about three hours.

B. Fr.

Besides the very popular dish of groats called

**krupnik,** and many other grit soups, which are also common among non-Jews, there are still a number of soups which are more or less characteristically Jewish. The soup into which "kneidlach" (="knoedel," dumplings) are put, is the dish used most often on Saturdays, holidays, and other special occasions, particularly at Passover, when it corresponds to the "mazzah kloes" of western Europe. The expression "Me meint nit di Haggadah nor di kneidlach" (It is not the Haggadah that we like so much as the dumplings) owes its origin to the great favor this soup has attained among the Jews of eastern Europe. The kneidlach in most cases are made by grinding mazzahs into flour, and adding eggs, water, melted fat, pepper, and salt. This mixture is then rolled into balls about one and one-half inches in diameter. The kneidlach are then put into the soup, and it is ready to be served about half an hour after. Often the kneidlach are fried in fat and served apart from the soup. Another kind of kneidlach, made from mashed potatoes put into warm milk, forms a well-liked soup among Lithuanian Jews. The village folk of some parts of eastern Europe have still another form of soup, which is made by putting crisp "beigel" (round cracknel) into hot water and adding butter. Because of its nutritious qualities it is called **michyeh,** a corruption of the Hebrew word "mihyah" (*i.e.*, food *κατ' ἐξοχήν*; compare the Latin "victus"). There are, however, a number of soups in the preparation of which neither meat nor even fat is used. Such soups form the food of the poor classes. An expression current among Jews of eastern Europe, "soup mit nisht" (soup with nothing), owes its origin to dissatisfaction with soups of this kind.

**Soups.**

There are a number of sour soups, called **borshtsh,** the most popular of which is the "kraut," or cabbage, borshtsh, which is made by cooking together cabbage, meat, bones, onions, raisins, sour salts, sugar, and sometimes tomatoes. Before serving, the yolks of eggs are mixed with the borshtsh. This last process is called "farweissen" (to make white). Borshtsh is also made from the beet-root and "rossel" (the juice derived from the beet).

**Gebrattens** (roasted meat), chopped meat, and **essig fleish** (vinegar meat) are the favorite forms in which meats are prepared. The essig or, as it is sometimes called, "honnig," or "sauer fleish," is made by adding to meat which has been partially roasted some fish-cake, sugar, bay-leaves, English pepper, raisins, sour salts, and a little vinegar.

Fat of cattle, because of its cheapness, is used in the preparation of a great number of dishes. The fat of geese and chickens is used only on special occasions, but is kept in readiness for use when needed. Fat, being used so freely during Passover, is prepared in quantities long before that feast, in many cases as early as Ḥannukah (in December).

**Gribenes,** or "scraps," form one of the best liked foods among the Jews of eastern Europe. It is eaten especially on the Feast of Ḥannukah. So much do the Jews share in the belief "that there is no flavor comparable with the tawny and well-watched scraps," that it is often suggested as an inducement to friends to make a visit.

Jews of eastern Europe bake both black ("proster," or "ordinary") bread and white bread, or **ḥallah.** Of great interest are the various forms into which these breads are made; for while the black bread is usually circular in form, the shapes in which ḥallah is baked vary as the different holidays pass by. The most common form of the ḥallahs is the twist ("koilitch" or "kidke"). The koilitch is oval in form, and about one and a half feet in length. On special occasions, such as weddings, the koilitch is increased to a length of about two and a half feet. Some are made in miniature for the small boys, as an inducement to say the "ḳiddush" (bread benediction) which is required on Friday night.

**Bread and Cakes.**

The dough of ḥallah is often shaped into forms having symbolical meanings; thus on New-Year rings and coins are imitated, indicating "May the new year be as round and complete as these"; for Yom Kippur (Day of Atonement) the ḥallah, which on that occasion is circular, carries a piece of dough in imitation of a dove, the significance being "May our sins be carried away by the dove." Ḥallah is also baked in the form of a ladder for Yom Kippur, expressing thereby the desire, "May our prayers climb up to heaven"; for Hosha'na Rabbah, bread is baked in the form of a key, meaning "May the door of heaven open to admit our prayers." The **Haman tash,** a kind of a turnover filled with honey and black poppy-seed, is eaten on the Feast of Purim, but probably has no special meaning.

The **mohn kiḥel,** a circular or rectangular wafer having in it a quantity of poppy, forms a part of the Sabbath breakfast. **Pirushkes,** or turnovers, are little cakes fried in honey, or sometimes merely dipped in molasses, after they are baked. The **strudel,** or single-layered jelly or fruit cake, takes the place of the pie for dessert. **Teigachz,** or pudding, of which the kugel is one variety, is usually made from rice, noodles, "farfel" (dough crums), and even mashed potatoes. **Gehakte herring** (chopped herring) which is usually served as the first dish at the Sabbath dinner, is made by skinning a few herrings and chopping them together with hard-boiled eggs, onions, apples, sugar, pepper, and a little vinegar.

**Savories and Candies.**

**Teiglach** and **ingberlach** are the two popular home-made candies. The teiglach are made by frying in honey pieces of dough about the size of a marble, the dough being mixed with sugar and ginger. The ingberlach are ginger candies made into either small sticks or rectangles. Jellies are made from all juices of fruits, and are used for different purposes; they are used in making pastry and are often served with tea. Among the poorer classes jellies are reserved for the use of invalids and patients, and so well has the practise of making jelly solely for that purpose been established, that often the words "Allewai zol men dos nit darfen" (May we not have occasion to use it) are repeated before storing it away.

J. I. G. D.

**COOKING-UTENSILS:** Among the ancient Hebrews cooking was naturally entrusted to the women of the household (compare I Sam. viii. 13), as was also the task of grinding the flour required for daily use, and that of preparing the bread. Even ladies of rank thought it no degradation to cook, and Princess Tamar is said to have displayed especial skill in preparing certain articles of food (II Sam. xiii. 8). The slaughtering and the dressing of meat were done by the men (Gen. xviii. 7; I Sam. ix. 23, ii. 14 *et seq.*), who also understood how to prepare food (Gen. xxv. 29; II Kings iv. 38).

Kitchens were found only in the palaces of the wealthy, a particular room for culinary purposes being scarcely requisite, since the primitive hearth consisted merely of a few stones upon which the pot was placed, and beneath which a fire was lighted on the mud floor (for oven, see BAKING). In later times mention is made of fire-basins, כיור (kiyyor, Zech. xii. 6), and of a species of small, portable cooking-stoves, "kirayim" (Lev. xi. 35; in the Talmud the singular כירה is used); the latter, according to the Mishnah, was so constructed as to afford space for two pots.

Wood (often in the form of charcoal) and dried dung were used as fuel, and a draft was made by means of a fan, "menafah" (Kil. xvi. 7), as in the Orient at the present day. Fire-tongs, "melḳaḥayim" (Isa. vi. 6) and shovels, "ya'im" (I Kings vii. 40), also formed part of the equipment.

In addition to the hand-mill, an indispensable adjunct of the Hebrew kitchen, were two large earthen jugs, called "kad," one of which was for carrying water (Gen. xxiv. 15 *et seq.*; I Kings xviii. 34), the other for storing meal or corn (I Kings xvii. 12). Milk and wine were preserved in goat-skins ("ḥemet," Gen. xxiv. 15, and elsewhere; "nod," Judges iv. 19, and elsewhere); oil and honey, in small earthen or metal jugs, "ẓappaḥat" (I Kings xvii. 12, etc.); fruits and pastry, in various kinds of BASKETS.

The "dud," "kiyyor," "ḳallaḥat," "parur," "sir," and "ẓelaḥah" ("ẓallaḥat") are mentioned as vessels for cooking, but their specific uses are unknown. The sanctuaries were amply provided with these dishes and bowls (Num. lxxi. 3 *et seq.*; I Kings vii. 45, 50), which, as might be expected, were usually of bronze, silver, or gold (Jer. lii. 19); in the homes, however, metal vessels were found in great number only among the wealthy. As these vessels were introduced by the Phenicians (I Kings vii. 13 *et seq.*), whose artisans long continued to supply the Hebrew market, it is safe to assume that their forms were similar to those of the Phenician utensils. Among the common people and for daily use, it was customary to employ earthen vessels (Lev. vi. 21), the receptacle most frequently mentioned being the sir, a pot in which usually the family meal was cooked, and in which occasionally the sacred meat was prepared (II Kings iv. 38 *et seq.*; Ex. xvi. 3; Zech. xiv. 20, and elsewhere). It sometimes served also as a ewer (Ps. lxix. 10). For baking cake, etc., a tin plate ("maḥabat barzel," Ezek. iv. 3; Lev. ii. 5) or a deep pan ("marḥeshet") was used (Lev. ii. 7). Mention is also made of three-pronged forks, which were used, not for eating with, but for lifting the meat from the pot (I Sam. ii. 13). Knives were used for slaughtering animals, and for dressing the meat ("ma'akelet," Gen. xxii. 6, 10).

E. G. H. I. BE.

**COPENHAGEN:** The capital of Denmark. Shortly after the opening of Denmark in 1657 to settlement by Jews, a number are known to have resorted to the capital. A few were there even earlier; for there is a record of a Jew having been baptized in 1620. The first room for prayer-meetings was opened Dec. 16, 1684, in which year Israel David, the court jeweler, and his partner, Meyer Goldschmidt, were given permission to hold devotional exercises, provided they took place behind closed doors and without a sermon, that there might be no cause for scandal. The Jews were already in possession of a cemetery, the first interment in which is said to have occurred in 1670. This, the earliest known congregation in Copenhagen, probably followed the Sephardic ritual, since the first Jews permitted to settle in Danish cities were of Spanish-Portuguese extraction (see DENMARK); though they were doubtless soon outnumbered by German Jews who emigrated from Hamburg, northern Germany, Holland, and Poland, either directly or by way of Sleswick-Holstein.

The Copenhagen community is probably first mentioned in specifically Jewish literature in 1691, in which year a number of Jews, bound from Holland to Courland, perished by shipwreck at Marstrand, near the Swedish coast. When the Copenhagen Jews heard of the disaster, they sent two members and the shammash to ascertain the details, according to Jewish law, so that the widows of the drowned men, who were then in Poland, might be enabled to marry again (see 'AGUNAH; compare responsa "Sha'agat Aryeh we-Ḳol Shaḥal," ed. Salonica, 1746, p. 35a). At that time no Jews were living in Sweden.

**Social Condition.**

The condition and mode of life of the Jews of Copenhagen were, on the whole, similar to those of Jews in other parts of Denmark; but jewelers, agents, manufacturers, and merchants of all sorts had better opportunities for business in the capital than in the provincial towns. They soon increased to such an extent that the rooms hitherto used for prayer-meetings were no longer large enough; and the first synagogue was dedicated in 1729. The community had had rabbis for some time. The first was Abraham ben Salomon; he was followed by Israel ben Issachar Berendt, who had officiated as rabbi in Altona, and whose little book "Ohel Yisrael" (The Tent of Israel), a commentary on Jacob Weil's "Schlachtregeln," was printed at Wandsbeck in 1733, a year after his death. At that time there was no Hebrew printing-establishment at Copenhagen, although Hebrew types were to be found in the common printing-offices. Rabbi Israel died at Fredericia. He was succeeded by Mordecai ben David. Then followed Ẓebi Hirsch ben Samuel Halevy and Gedaliah ben Aryeh, the latter being succeeded in 1793 by his son Abraham, who, in order to accept the post, resigned his rabbinate in Gnesen.

Even in the eighteenth century the community was distinguished for its men of culture. A branch

of the WESSELY family, to which belonged Hartwig Wessely, Mendelssohn's faithful coworker, and his brother Moses, the friend of Lessing, was established in Copenhagen. Although Hartwig Wessely, the most eminent of all the Jews of Copenhagen in the eighteenth century, left his native town, he still kept in touch with it, and when, in 1766, a new synagogue was dedicated, he wrote the dedicatory poem and delivered the oration. Another eminent family, the Wallichs, repeatedly intermarried with the Wesselys; but the Euchel family, to which belonged Isaac EUCHEL, one of Mendelssohn's foremost pupils, is even better known than either of the other families mentioned. Isaac's equally talented brother, Gottleb, was a business man in Copenhagen, and was also successful as a writer.

**The Eighteenth Century.**

The community grew rapidly in the eighteenth century, notwithstanding the difficulties attendant upon immigration; but a serious calamity befell it when, in 1795, during a conflagration in the city, the principal synagogue was burned. There had been occasional dissensions in this, as in every other old Jewish community. At the end of the century, however, the movement with which Mendelssohn's name is associated had obtained so firm a footing in Copenhagen, and the differences between the older and younger members had become so acute, that an agreement in regard to the building of a new synagogue was impossible; and, accordingly, none was built. Several houses were, however, fitted up and utilized as synagogues. Although, as early as 1804, one of the Progressives, M. L. NATHANSON, with the assistance of an Orthodox relative, had organized an excellent parochial school—still (1902) in existence—for poor boys, and though a similar school for poor girls was established a few years later, the members of the Jewish community could not unite in building a synagogue; nor could they do so even when, by the decree of March 29, 1814, civic equality was conferred upon them. The differences between the old Orthodox rabbis, supported by the majority of the community, and the younger, impetuously progressive minority, who were in intimate association with many highly cultured Christians, were too great.

The public schools, as well as the university, were open to Jewish students; and the above-mentioned Nathanson, with his friends, was actively interested in enabling poor but talented children to pursue their studies.

**The Nineteenth Century.**

The first Danish theologian produced by the community was Isaac Noah MANNHEIMER, who was appointed teacher in 1816, when only twenty-three years of age. It was his duty to "confirm"—that is, to hold an examination upon the completion of a course in religion; and since there was no public place in which he could preach, his friends and patrons met for devotional exercises at their homes. His activity in his native community, however was of but very short duration. Dissensions, on the one hand, and an eager desire for Danish culture, on the other, added to the impossibility of finding positions, led many Jewish students in the first decades of the nineteenth century to embrace Christianity. While, formerly, Christian missionaries had worked among the Jews without appreciable results—even though Jews were compelled, for a short time in 1728, to listen to Christian sermons, and proselytes thus won were materially favored—there was now an increasing number of conversions, whereby the community was robbed of many among the educated families. Just as in Germany the children of Moses Mendelssohn were baptized, so also in Copenhagen a number of his relations, friends, and followers became converts.

Mannheimer's successor as teacher was the younger and less gifted E. Levison, who continued religious instruction and confirmation, but abandoned the devotional exercises. In 1827 the death of the chief rabbi, Abraham Gedaliah, created a vacancy for which his son, although popular in the community, and possessed of wide Talmudic scholarship, proved unsuitable; for the congregation had learned to demand of its rabbis a wider range of knowledge. Accordingly an endeavor was made to find a chief rabbi who united Talmudic with secular learning; and an invitation was extended to A. A. Wolff, then rabbi in Giessen.

This young rabbi and doctor of philosophy succeeded in drawing both parties together to the extent indicated by the fact that a synagogue was dedicated in 1833. The services, on the whole, were arranged according to the old ritual—even now (1902) all the institutions of the community are conducted in the time-honored way—but Rabbi Wolff, to satisfy the younger members, added choral singing and a weekly sermon. In most respects the community was at peace; but some of the elder members, deeming the service too modern, maintained, in addition to the principal synagogue with the Portuguese ritual, a small private synagogue, which is still in existence. The extreme Radicals however, did not consider the innovations sufficient. They called for a greater number of prayers in the Danish language; and as this was not conceded they absented themselves from the service. Although secessions to Christianity gradually ceased, there was an increasing indifference to the affairs of the synagogue. But the chief inducement to baptism disappeared when, in 1849, the Jews throughout Denmark were accorded equal rights with their fellow citizens (see DENMARK).

**Struggles for Reform.**

The sphere and influence of the Copenhagen Jews were now more widely extended. Many achieved distinction as bankers, manufacturers, and merchants; among them being the Meyers, Goldschmidts, Rubens, Malchiors, Hambroes, Triers, Baron Gedalia, the "etatsraad" Philip W. Heymann, the banker D. B. Adler, and Isak Glückstadt, a bank director and the present president of the community. The merchant Nathanson was prominent also as a statistician, political economist, and journalist.

Among other well-known members of the community mention may be made of the students Abrahams, David, and Lewy; the poet Henrik (Heiman) Hertz, who was baptized; the painters David Monies and Ernest Meyer; Joel Ballin, the etcher; and the musicians Bendix and Rosenfeldt; all of

whom flourished in the nineteenth century. The community has also produced many scientists, including S. Trier, the clinical lecturer; L. Jacobson, the anatomist and practising physician; A. Hannover, the physiologist; H. Hirschsprung, director of the children's hospital; Israel Rosenthal, chief physician of the communal hospital; Salomonson and L. Meyer, university professors; and Goldschmidt and Henriques, lecturers. Especial mention should also be made of L. I. Brandes, philanthropist and physician, uncle of Georg Brandes, and his brother, Eduard Brandes; Siesbye, the classical philologist; Hannover, of the Polytechnic; Fredericia, the historian; David and Rubin (1902), directors of the bureau of statistics; while the two Levy brothers are among many Jews who have held government positions.

**Persons of Distinction.**

Jews have also been active as politicians in Copenhagen. Among them were the poet Meier Goldschmidt; D. B. Adler, mentioned above; and the educator Herman Trier, vice-president of the Folkething, and chairman of the municipal council (1902).

The community of Copenhagen maintains a number of philanthropic foundations, many of them of considerable age. Their poor and sick are well cared for. The most recent of the many institutions is the Home for the Aged, founded a few years ago by N. J. Fränkel. The communal council holds bequests, exceeding one million dollars, for definite philanthropical purposes, while many societies and institutions hold property of their own. It should be noted that the Jews have also contributed generously to many non-Jewish philanthropies, among the more prominent of those leaving bequests for such purposes being D. A. Meyer and S. A. Eibeschütz. Their own prosperous circumstances have never caused the Jews of Copenhagen to forget their less fortunate coreligionists elsewhere. As early as the reign of Maria Theresa appeals were made to the Danish government to intercede for the suffering Jews of Austria; while in recent times undertakings like the Alliance Israélite Universelle have found prompt support in Copenhagen. In addition to the religious and parochial schools, several lecture societies are engaged in spreading a knowledge of Judaism.

**Philanthropic Institutions.**

The Jewish community of Copenhagen has never been large. In 1902 it numbered about 3,500, including the neighboring communities, about 1,000 being taxpayers. The affairs of the community are conducted by seven representatives, who, in conjunction with four wardens of the synagogues, constitute the representative committee, at the head of which is the rabbi. At Professor Wolff's death D. Simonsen succeeded to the rabbinate, and occupied it till his resignation in 1902.

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J. D. S.

**COPONIUS:** First procurator of Judea, about 6 C.E. He was, like the procurators that succeeded him, of knightly rank, and "had the power of life and death" (Josephus, "B. J." ii. 8, § 1; "Ant." xviii. 1, § 1). During his administration occurred the revolt of Judas the Galilean ("B. J." *l.c.*), the cause of which was not so much the personality of Coponius as the introduction of Roman soldiers. Moreover, owing to the reconstruction of the province of Judea then in progress, the census was being taken by Quirinus, which was a further cause of offense. In Coponius' term of office this incident occurred: During the Passover festival, when the doors of the Temple were opened at midnight, it happened that some Samaritans entered by the first door, and scattered human bones along the colonnade of the sanctuary. Shortly after this event Coponius was recalled to Rome, and replaced by Marcus Ambibulus ("Ant." xviii. 2, § 2). Probably it is on account of this occurrence that one door of the Temple bore the name of "door of Coponius" (Mid. i. 3; compare the reading in Parḥi 16a, ed. Edelman). Regarding the personal attitude of Coponius toward the Jews nothing definite is known.

Bibliography: Schürer, *Gesch.* 3d ed., i. 487; Schlatter, *Zur Topogr. und Gesch. Palästinas*, p. 206; Krauss, *Lehnwörter*, ii. 537.

G. S. Kr.

**COPPER:** The first common metal to come into use, as it is easily obtained and readily worked. Burial-places in which utensils, weapons, etc., of iron are found are ascribed to a later period than are those containing copper or bronze weapons.

The word "copper" is derived from the name "Cyprus," the island from which the ancient Greeks obtained this metal; hence the name χάλκος κύπριος, Latin *æs cyprium*, copper. The Hebrew name "neḥoshet" denotes not only copper, but also copper alloy. Since copper is rather soft and very flexible, it was mixed with other metals, especially with tin, thereby becoming almost as hard as steel. Of such a copper alloy, probably, were made the spear-head (I Sam. xvii. 7), the lance (II Sam. xxi. 16), and the bow (II Sam. xxii. 35), and perhaps also fetters (Judges xvi. 21). In the earliest times swords and axes, doubtless, were cast in copper alloy (I Kings vii. 46); later on they were forged in iron (I Sam. xiii. 19; Isa. ii. 4).

**Name and Origin.**

In Palestine itself there were no copper-mines, and probably none in the Lebanon Mountains, though iron ore was found there; hence the Israelites had to import their raw material either from the Egyptians or the Phenicians. The former in very early times worked copper-mines on the Sinai peninsula; and the ruins of immense works may still be seen in Wadi Meghara and Wadi Nasb. The Egyptian inscriptions found there state that even before the time of Cheops or Khufu, who built the great pyramid at Gizeh, copper was mined by Senoferu, a king of the fourth dynasty. The Phenicians probably mined copper first in Cyprus. But Ezek. xxvii. 13 states that later on they obtained ore also from the Colchian Mountains through the Tibareni and Moschi. The Israelites had commercial relations both with the Egyptians and the Phenicians, but not in very early times. Moses, however, is represented as having made a serpent of brass ("neḥushtan," Num. xxi.

9), which was later on worshiped in the Temple of Jerusalem, and which Hezekiah "brake in pieces" (II Kings xviii. 4); and Bezaleel, while in the desert, is said to have made partly out of brass the vessels for the Tabernacle.

These instances are anachronisms; for it is shown in I Kings vii. 13 (compare II Chron. ii. 12 *et seq.*) that in the days of Solomon the process of casting brass was still unknown to the Israelites, since the king had to send to Tyre for a worker in brass (Hiram). Ex. xxxviii. is also an instance of anachronism, the furnishings of Solomon's Temple being taken as a pattern; while the neḥushtan of II Kings xviii. 4, if it actually belongs to early times, must have been imported from elsewhere. That such things were imported may be gathered from the commandment of YHWH in Ex. xxxiv. 17. If a "molten image" (מסכה) is here forbidden to the people, it may be assumed that, in contradistinction to the old Hebrew EPHOD of wood or stone, the imported image of brass was interdicted, and that in Ex. xxxiv. 17 the term "massekah" (מסכה) is to be taken in its specific sense of a brazen manufacture; for in early times idols of wood or stone, plated with gold or silver, were worshiped ("efod" or "pesel"; compare Judges viii. 22 *et seq.*, xvii. 1 *et seq.*). This assumption is all the more probable since there is no longer any doubt that foreign, more especially Phenician, influences affected the construction and furnishing of Solomon's Temple.

**Images and Altars of Brass.**

In early times the altar of YHWH was built of earth or of unhewn stone (Ex. xx. 24 *et seq.*). The brazen altar in the Temple of Solomon indicates a breaking away from this old Israelitic custom; and Ahaz afterward had a new altar built in the Temple, patterned after an altar he had seen at Damascus (II Kings xvi. 10 *et seq.*). From this time on it probably became the custom in Israel to make their vessels of brass. Unfortunately the costly brazen pillars, calves, vessels, etc., that adorned the Temple since the days of Solomon, were destroyed by the vandalism of the Babylonians, who broke them into pieces and carried the metal to Babylon (II Kings xv. 13 *et seq.*; Jer. lii. 17 *et seq.*). In the Second Temple there were also brazen vessels, but not in such quantities; brazen cymbals are mentioned in I Chron. xv. 28 (compare Josephus, "Ant." vii. 12, § 3). The heaven of brass referred to in Deut. xxviii. 23 does not mean that after a long-continued drought the sky gleams like new molten bronze, since in the parallel passage of Lev. xxvi. 19 the earth also is compared to brass. It means rather that the vault of heaven is closed so tight that no drop of rain can descend, and the earth in consequence is turned into brass; that is, becomes hard and unproductive.

BIBLIOGRAPHY: O. Schrader, *Prehistoric Antiquities of the Aryan Peoples*, vi.; Johannes Ranke, *Der Mensch*, ii. 516–523.

J. JR. W. N.

**COR.** See WEIGHTS AND MEASURES.

**COR ASHAN.** See CHOR-ASHAN and ASHAN.

**CORAL:** A genus of polypus known to science as "coralligenous zoophytes"; also the hard structures secreted by these animals. The variety known as the red coral (*Corallium rubrum*) (Pliny, xxxii. 2, 11, and elsewhere) is found in the Mediterranean, and was greatly valued by the ancients. It was used for personal ornament, and also for talismans and amulets. It is not certain that the ancient Hebrews were familiar with the coral. The A. V. translates the Hebrew ראמות "coral" in Job xxviii. 18 and in Ezek. xxvii. 16, while in Prov. xxiv. 7 both the A. V. and R. V. give "too high" as an equivalent for the same Hebrew word.

In favor of a derivation from רום ("to be high") it might be urged that the red coral has a natural upward form of growth. According to Freitag ("Einleitung in das Studium der Arabischen Sprache," p. 332), the coral in use among the Arabs was white, not red. But he confounds glass beads with corals. In Job xxviii. 18 the Septuagint reads *μετέωρα*, Sym. *ὑψηλά*, Vulgate *excelsa*, showing the influence of the etymology from the word meaning "to be high." The Targum renders סנדלכון according to Cheyne = *σανδαράκη*), which is entirely inapplicable here; Jastrow prefers "sardonyx," Levy "sandarachina." Rashi holds ראמות to be the name of a precious stone found in the water. Ibn Ezra gives no explanation, and Gersonides, with the Targum, the paraphrase "costly pearls."

Of modern commentators, Dillmann thinks that "ramoth" (Job xxviii. 18), which Luther simply transliterates, designates something less valuable than "peninim," mentioned in the second half of the verse. Friedrich Delitzsch (in his German translation of Job, 1902) translates it "pearl shells." In Ezek. xxvii. 16 the Septuagint (Alexandrine Codex) has the transliteration *ραμμωθ*, the Vulgate *sericum*, and Targum "precious stones"; Luther, "sammet."

In Prov. xxiv. 7 "ramoth" suggests perhaps a play upon the word (= "too high"), but Bickell suggests a change into דמות, the Septuagint having an altogether different reading. In the margin of R. V. (Lam. iv. 7) "corals," "red corals," and "pearls" are suggested as truer renderings for the Hebrew word "peninim" (Job xxviii. 18; Prov. iii. 15, viii. 11, xx. 15, xxxi. 10). Luther has this translation in Lam. iv. 7; Friedrich Delitzsch in Job xxviii. 18. Gesenius ("Th.") holds "peninim" to be the red coral, and "ramoth" to be another, probably the black, variety. The use of the word משך ("draft") in connection with "peninim" in Job xxviii. 18, appears to recall the method employed in coral-fishing. Coral is broken off from the rocks by long hooked poles, and "drawn out."

Of medieval Jewish lexicographers, Abu al-Walid, in his "Book of Roots," rejects the opinion that "ramoth" signifies "coral." Ḳimḥi, in his dictionary, explains it as a precious stone. See Menahem ben Saruḳ in "Maḥberet," and "Sefer ha-Parḥon."

E. G. H.

**CORBEIL** (קורביל or קורבייל): City in the department of Seine-et-Oise, France. Jews were settled very early in Corbeil, occupying a special quarter, called the "Juderia." It is mentioned in Tosafot to Ket. 12b, Ḥul. 122b, and is probably referred to in a document of the fifteenth century wherein is mentioned a place "où soulit estre aulterfois l'escholle aux Juifs" (where formerly the school of the

Jews used to be) ("Rev. Et. Juives," ix. 62). In 1184 King Philippe Auguste presented the cleric Pierre with a house that had belonged to the Jew Hélie (Eli). In 1202 special taxes were imposed upon the Jews of Corbeil; and they were obliged to pay into the treasury a sum for affixing seals to the documents relating to their transactions with Christians. The journal of the treasury of the Louvre, 1298, mentions the Jew Hagin, who was a receiver of taxes, and the Jewess Thyerma, whose taxes amounted to 41 livres. In 1306 the Jew Cressant owned a house on the Seine which yielded a rent of 520 Paris livres. This Cressant is probably identical with the "Croissant, nevou Croisant de Corbueil" mentioned in the "Document sur les Juifs du Barrois" ("Rev. Etudes Juives," xix. 250), and with Cressent of Corbeil, one of the commissioners appointed by the king in 1315 to supervise the payment of the debts of his coreligionists (Saige, "Les Juifs du Languedoc," pp. 106, 330).

Many eminent Talmudists lived in this city. Among them were Judah of Corbeil; Jacob the Saint; Joseph, mentioned by Aaron ben Ḥayyim ha-Kohen in his commentary to the Maḥzor, written about 1227; Simson; Isaac ben Joseph; Perez ben Elia; Mordecai ben Nathan; Elhanan, son of Isaac the Elder, of Dampierre.

BIBLIOGRAPHY: Delisle, *Cat. des Actes de Philippe-Auguste*, p. 111; *Rev. Etudes Juives*, ix. 62; xv. 234, 245, 248; Gross, *Gallia Judaica*, pp. 559-572.

G. S. K.

**CORCOS** (קורקוס or קורקוש): A family whose history can be traced back to the end of the thirteenth century, and members of which are still living in Gibraltar and Morocco. The name first appears in Spain; but it was only in the two centuries following the expulsion of the Jews from that country that the family rose to distinction, in Italy, its new home. Here it was considered one of the most distinguished families of the country, owing to the culture, piety, and wealth of its members. Although the family pedigree, as given herewith on the authority of Vogelstein and Rieger, is in some points only conjectural, yet it may still be safely assumed that all who bear the name of "Corcos" in Italy belong to one family. On the other hand, the relationship of these to others of the name in Spain has not as yet been ascertained.

It is alleged that the family originated at a place called "Corcos," which, however, can not be satisfactorily identified. Some scholars therefore think that the name is a corruption of "Carcassonne," a place in southern France. Doubtful, likewise, is the statement made by Christian scholars that one branch of the family embraced the Christian faith in the sixteenth century and attained high distinction.

BIBLIOGRAPHY: Bartolocci, *Bibliotheca Rabbinica*, iii. 821-827; Berliner, *Aus Schweren Zeiten*, in the *Hildesheimer Jubelschrift*, pp. 162-163; Steinschneider, in *Hebr. Bibl.* xi. 71-72; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 101-108.

**1. Abraham Corcos:** The earliest known member of the family, father of Solomon Corcos (No. 14). He flourished in Spain in the second half of the thirteenth century.

**2. David Corcos:** Ancestor of the Corcos family in Italy; went in 1492 from Castile to Rome, where his son Solomon (No. 15) afterward became rabbi (Vogelstein and Rieger, *l.c.* p. 101).

**3. Donna Corcos:** Daughter of Solomon. About 1585 Lazaro da Viterbo dedicated to her his translation of the "Me'on ha-Sho'alim" (Steinschneider, "Cat. Bodl." col. 1987).

**4. Elijah ben Solomon Corcos:** Italian financier; flourished about the middle of the sixteenth century. In conjunction with his brother Joshua (No. 9), he opened a banking establishment in Rome June 11, 1537. He took part in the conference held by the Jewish bankers on that day, the object of which was to fix certain business usages which were to form the basis of an arrangement with Christian bankers.

He was an active member of the congregation in Rome, the financial affairs of which, especially in relations with the authorities, were entrusted to him. Thus (July 20, 1558) he engaged to pay to the papal vicariate 1,000 scudi in three instalments, this sum having been imposed as a fine upon the congregation because, a few days after the seizure of the Hebrew books by the officers of the Inquisition, a copy of Ibn Ezra's Commentary to the Pentateuch was found. So likewise the tax upon the congregation, which had been fixed at 360 ducats by Paul III., was paid by Elijah and two other Jewish bankers. Similarly, the tax on the congregation of Benevent, amounting to 35 scudi in gold, was handed to the authorities by Elijah on Jan. 31, 1542.

It seems that Elijah lived to an advanced age; for in 1581 he is still found as one of the delegates of the congregation who were appointed to confer with the tax-farmers of Romagna, Lombardy, and Tuscany concerning the security which the congregation in Rome was to furnish for them.

Elijah was also a rabbinical scholar; whose decisions, in his own handwriting, are still extant ("Revue Etudes Juives," x. 185). His identity with Elijah Corcos, the physician referred to by David de Pomis in the preface to his "Ẓemaḥ Dawid" (fourth line from foot), is, however, doubtful. Elijah had two sons, **Isaac** and **Moses.**

BIBLIOGRAPHY: Berliner, *Aus Schweren Zeiten*, in the *Hildesheimer Jubelschrift*, pp. 150-160; idem, *Gesch. der Juden in Rom*, pp. 9-10; Vogelstein and Rieger, *Gesch.* pp. 112-118.

**5. Hezekiah Manoah Corcos:** Rabbi and Talmudist; born about 1580; died about 1650. In 1620 Hezekiah was appointed rabbi of the congregation in Rome, which position he held till his death. Though he shared his functions with A. di Iscario, D. della Rocca, and S. Castelnuovo, he was the dominant spirit; and it was through him that the rabbinate recovered to some extent its former importance. When, in 1629, an inquisition of Hebrew books was ordered in Modena, Hezekiah addressed a letter to Pelegrin Sanguinetti, calling his attention to the papal brief dated April 17, 1593, and to the decree of the Index Committee issued Aug. 29, 1596 (Stern, "Urkundliche Beiträge," p. 181).

Hezekiah was regarded as one of the foremost Talmudists of his day; and the few fragments of his literary activity found in the contemporary responsa literature show him to have been a very clever casuist (compare, for instance, Shabbethai

Beër in "'Oshek," No. 10). When Nathaniel Trabotti, through his work on ritual baths ("Mikwa'ot"), called forth a number of controversial articles, it was Hezekiah who allayed the excitement by supporting Trabotti. A daughter of Hezekiah was married to Isaac Corcos, from which union sprang Hezekiah Manoah Ḥayyim Corcos (No. 6).

BIBLIOGRAPHY: Berliner, Vogelstein and Rieger, as above.

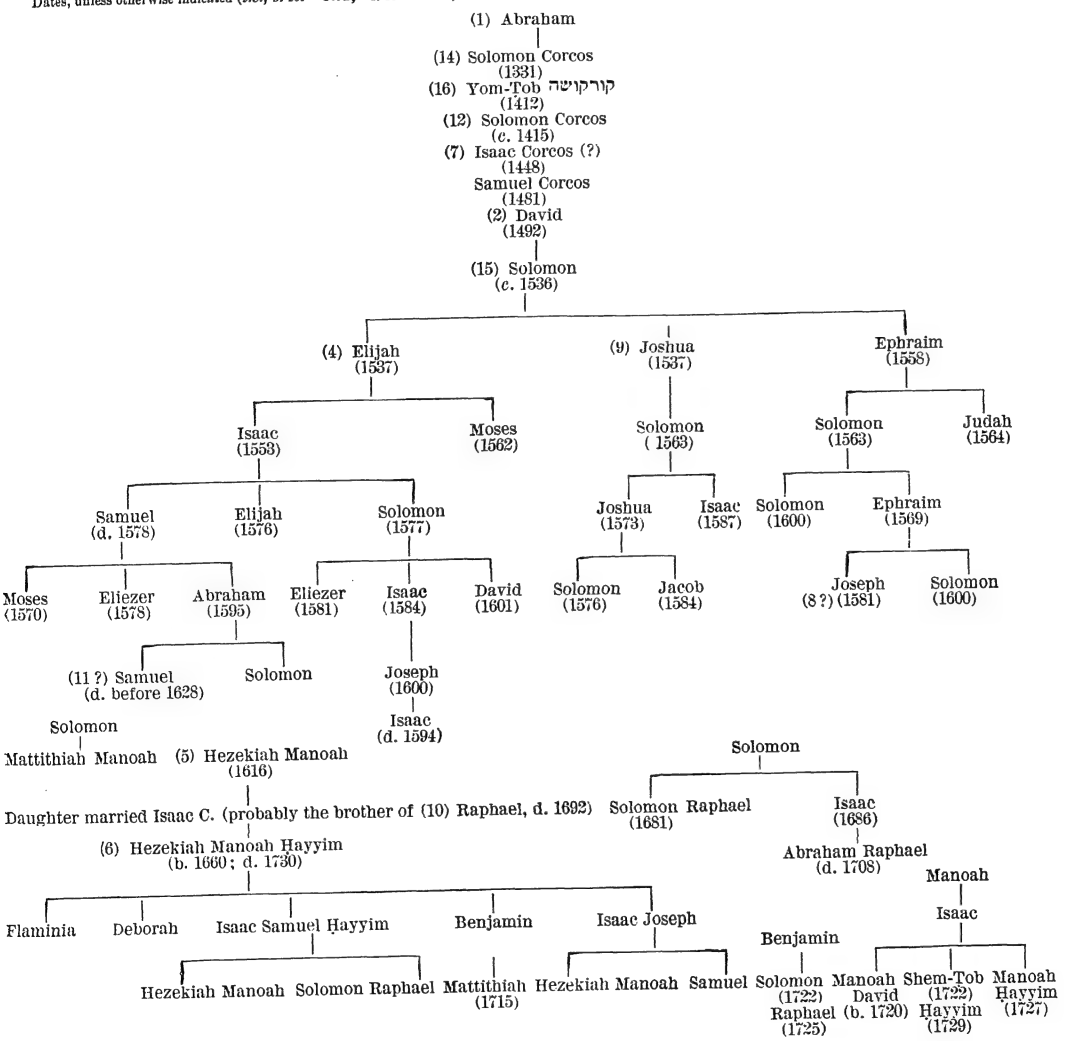
worked untiringly in the interest both of his own congregation and of all the Italian Jews. The honorable title by which he was known, "Leader of the Age," was no exaggeration. Indeed, the history of the Jews in Rome from 1692 to 1730 is the history of Hezekiah Manoah.

His first important act was his stand against the convert Paolo Medici, who delivered anti-Jewish-

GENEALOGICAL TREE OF THE CORCOS FAMILY.

(From Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 106.)

Dates, unless otherwise indicated (*i.e.*, b. for "born," d. for "died") are such as are mentioned in documents concerning the respective members of the family.




**6. Hezekiah Manoah Ḥayyim b. Isaac Corcos** (in Italian, **Tranquillo Vita**): Italian rabbi, physician, and scholar; born in Rome 1660; died there Jan. 13, 1730. Hezekiah, who, on his mother's side, was a grandson of Hezekiah Manoah (No. 5), and, on his father's, a nephew of Raphael Corcos (No. 10), early distinguished himself both as physician and preacher. His activity in the affairs of the congregation began with his election to membership on Aug. 12, 1692. Until the day of his death he

speeches in the churches and in the public squares of Leghorn, Pisa, Florence, and Bologna. In the last-named city these addresses led to bodily assaults. Corcos then published a memorial (Rome, 1692), addressed to the congregation of the Holy Office, refuting the charges of hatred against Christianity brought by Medici, explaining correctly the derided sayings of the sages, and directing attention with special emphasis to the fact that Medici's writings had already been several times suppressed by the

ecclesiastical authorities. Another work by Corcos, written in 1698 or thereabouts, but not printed, was his memorial to the pope regarding the high rents which the Jews in the Roman ghetto had to pay in consequence of the papal edicts; the result of the memorial was that Innocent XII. ordered a reduction amounting to 12 per cent. In his "Informatione" (Rome, 1699) he attempted to show that every Jew had the right to dispose freely of his fortune by will; this right having been disputed by Christians in order to prevent converts being disinherited.

Great excitement was caused in Italy by the arrest in Viterbo (1705) of five Jews on a blood accusation, such charges having never before been preferred in Rome or its vicinity. Corcos came forward with his "Memoriale" (Rome, 1705), addressed to Monsignore Ghezzi, the papal reporter on Jewish affairs, wherein he demonstrated the groundlessness of the accusation. In addition to this, Corcos (*ib.* 1706) wrote a "Summarium," in which he produced documents, relating to the blood accusation, from secular and ecclesiastical authorities; and also a "Memoriale Addizionale," in which he presented additional material concerning the historical treatment of this subject. Of apologetic character is his "Spiegazione" (Rimini, 1713), which was written at the request of the inquisitor-general, and deals with the question whether the "mezuzah" serves superstitious purposes. Corcos, of course, denied this, and advanced instead a theory of angels, which reveals him as an adherent of the Cabala of Luria. This is also seen in his founding various mystical societies for private worship.

Aside from this, however, Corcos' activity in Rome, where he filled the office of rabbi from April 9, 1702, was highly beneficial. In consequence of his petition to the "Tribunal of Grace," the sale of meat in the ghetto was regulated, and the Jews were permitted to sell to non-Jews the meat which was forbidden to themselves. In 1727 he submitted to the Inquisition a memorial concerning Hebrew books. It should also be mentioned that Corcos brought about in 1719 the use of Italian in keeping the communal records, Hebrew having formerly been employed.

Corcos, who in point of secular education had no equal among the Jews of his time, was also considered a high rabbinical authority, as is shown by his decisions in the contemporary rabbinical literature, many of which are still extant. Apart from his works discussed above, in all of which he pursued some practical object, Corcos wrote a philosophic treatise for Purim, "Discorso" (Rome, 1710), in which he develops the pragmatic history of Esther and Mordecai; parts of it were recited by pupils of the academy at the Purim celebration. He left behind him an only son, **Samuel Ḥayyim** (died April, 1731), an active and noted member of the congregation, who wrote an introduction to his father's "Discorso."

Bibliography: Berliner, Vogelstein and Rieger, as above; Steinschneider, in *Monatsschrift*, xliii. 517–529, 563–564; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 105; Kaufmann, in *Revue Etudes Juives*, xxvi. 268–270.

**7. Isaac Corcos:** According to some authorities, the earliest known bearer of the name in Italy. Bartolocci records the Hebrew inscription on his tomb, which is dated Laterna, 1448. This reading must, however, be wrong, as the Corcos family probably did not go to Italy until after 1492; though the name Isaac is frequently found in the family.

**8. Joseph Corcos:** Spanish Talmudist; flourished at the end of the fifteenth century and in the first half of the sixteenth. Joseph left Spain as a youth, presumably in consequence of the expulsion of the Jews, and settled in Palestine. Here he occupied a high rank among the scholars of the day. David Abi Zimra, Joseph Caro, and Joseph Trani speak of him as a rabbinical authority of the first rank. He wrote a commentary on Maimonides' "Yad ha-Ḥazaḳah," which Joseph Caro had before him when he was writing his own commentary on that work. A small portion of it only has been printed (Smyrna, 1757; reprinted in the Warsaw ed. of the "Yad"), under the title "Hai Safra debe Rab," which work furnishes ample testimony of the author's wide scholarship and critical mind. Some of Joseph's responsa were published by Azulai in his "Ḥayyim Sha'al II.," Leghorn, 1792–95. The treatises containing his detailed studies of the "Yad," to which the Oriental scholars of the seventeenth century had access, seem to have been lost. Corcos must have reached an advanced age; for, as his responsa in Joseph Caro's "Abḳat Rokel" show (No. 200, erroneously ascribed to Caro), he was still living when Caro's "Bet Yosef" appeared. He must have died after 1575, to judge from a remark of Ibn Yaḥya in "Shalshelet ha-Ḳabbalah" (ed. Warsaw, p. 88; compare also Sambari in Neubauer's "Med. Jew. Chron." i. 140).

Not to be confounded with this Joseph Corcos is the Italian of the same name, author of the homiletico-exegetic work "Yosef Ḥen" (Leghorn, 1825), and compiler of a little volume entitled "Shi'ur Ḳomah" (*ib.* 1825?), containing readings taken principally from the Zohar.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 83; Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 37a; Fuenn, *Keneset Yisrael*, p. 803.

**9. Joshua ben Solomon Corcos:** Italian banker of the sixteenth century. In conjunction with his brother Elijah (No. 4), he carried on an extensive banking business in Rome, which they had established in 1537. A century afterward Manasseh ben Israel could still point to the great wealth of the firm, which in 1656 represented the sum of 700,000 crowns. Joshua was an active member of the congregation; and as such, on March 16, 1558, acted as the representative of the united synagogues of Castiglione and Zafartine in the drafting with the united synagogues of Catalonia and Aragone of a deed of partnership in the use of certain synagogal utensils. Significant also is the compact drawn up by Joshua between the Jewish and the Christian tailors in regard to the manufacture of certain articles of attire. In more than one respect this document is highly interesting, but especially from the fact that the idea of a tailors' union was suggested by the Christians, who were aiming at common business methods with the Jews.

Bibliography: Berliner, *Aus Schweren Zeiten*, pp. 159–160.

**10. Raphael Corcos:** Italian rabbi; died about 1692. He seems to have succeeded his kinsman

Hezekiah Manoah (No. 5) as rabbi. After the death of the latter he was the real representative of the Corcos family. This is why his nephew Hezekiah Manoah Ḥayyim held no office in the congregation during Raphael's lifetime, as the presence of uncle and nephew in the same rabbinate would not have been looked upon with favor. Corcos is to be distinguished from his namesake who was rabbi in Padua about 1620. The latter is mentioned by Isaac Cantarini ("Paḥad Yiẓḥaḳ," p. 106) as a noted scholar.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 106–107.

**11. Samuel Corcos:** Italian rabbi of the first half of the seventeenth century. He was rabbi at Sinigaglia, where he delivered the funeral sermon at the burial of Mordecai Graziani, father of Abraham Joseph Graziani (Nov. 7, 1643).

BIBLIOGRAPHY: Jona, in *Revue Etudes Juives*, iv. 113; Kaufmann, in *Monatsschrift*, xxxix. 352–353.

**12. Solomon Corcos:** Spanish Talmudist; flourished at the beginning of the fifteenth century. A responsum by Zerahiah ha-Levi, a disciple of Ḥasdai Crescas, addressed to Corcos, is included in the responsa collection of Solomon ben Abraham Adret, v. 166 (Halberstamm, in "Hebr. Bibl." xii. 42).

**13. Solomon Corcos:** Converted Jew, who is said to have embraced Christianity in 1573. Bartolocci states ("Bibliotheca Rabbinica," iii. 821) that, under Pope Gregory XIII., Corcos, together with his son Lazaro, became a Christian, and in consequence received titles and honors. He also identifies them with Ugo and Gregory, who, according to a papal "motu proprio" of the year 1582, the text of which he cites, were raised to the nobility. Proof of the correctness of this assertion, however, is wanting. It is certain that neither Solomon ben David (No. 15) nor his grandson Solomon ben Joshua, an active member of the congregation in Rome as late as 1574, is identical with the convert referred to by Bartolocci.

BIBLIOGRAPHY: Berliner, *Aus Schweren Zeiten*, in *Hildesheimer Jubelschrift*, p. 162.

**14. Solomon b. Abraham Corcos:** Spanish Biblical scholar; flourished in the first third of the fourteenth century. He was a disciple of Judah ben Asher, and wrote in Avila (Aug., 1331) a commentary to Israeli's "Yesod 'Olam," the manuscripts of which commentary are now in the libraries of Munich and Turin.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xi. 71; *idem*, in *Katalog der Hebräischen Handschriften in der Königliche Hof- und Staats-Bibliothek in München*, Nos. 33, 3; 43, 10; 261, 1; Vogelstein and Rieger, as above.

**15. Solomon ben David Corcos:** Italian rabbi in the sixteenth century. He was by birth a Spaniard, but, owing to the expulsion of the Jews from Spain, went to Rome with his father. As early as 1536 he appears as rabbi; afterward, in 1540, 1542, as משרת דק"ק רומא. The father of Donna Corcos is not identical with Solomon ben David; since Viterbo, in his work "Me'on ha-Sho'alim," which appeared about 1585, speaks of Solomon, Donna's father, as one still living; while Solomon ben David, in a record of March 16, 1558, is spoken of as deceased.

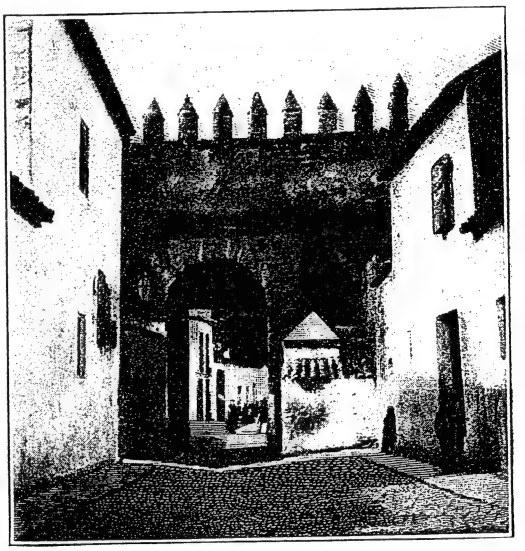
BIBLIOGRAPHY: Berliner, *l.c.* p. 159.

**16. Yom-Ṭob Corcos:** Spanish rabbi; flourished in Monzon at the beginning of the fifteenth century. He was one of the Jewish delegates at the disputation of Tortosa in 1413. Ibn Verga, who reports this fact, writes the name in his "Shebeṭ Yehudah" (ed. Wiener, p. 68) as קרקושה, which is probably only a variant of קורקום (Corcos).

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xi. 71; *Jew. Quart. Rev.* xii. 148.

G. L. G.

**CORDOVA:** A city in Andalusia, Spain. As early as the eighth century it included Jews among its inhabitants. They lived in a separate quarter or "Juderia," one of the gates of which was called "Bab al-Yahud," now the Almodovar gate. At this gate, later known to the Moslems as "Bab al-Huda," the Jews carried on an extensive trade in silks and slaves. They developed considerably in numbers and importance under 'Abd al-Raḥman I.—whose



Bab al-Yahud or Gate of Almodovar, Formerly the Entrance to the Juderia at Cordova.
(From a photograph by Dr. W. Popper.)

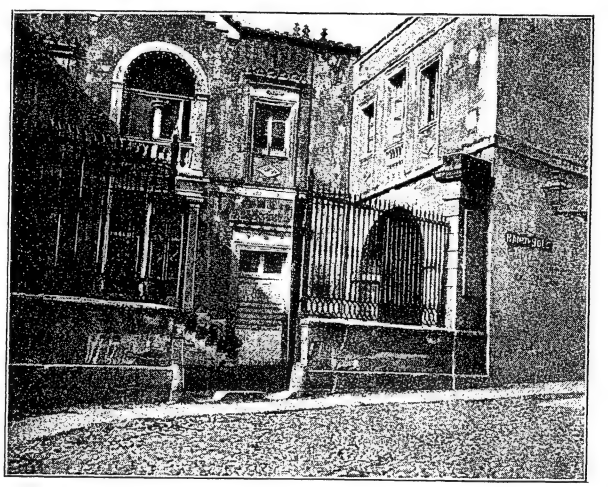
greatness is said to have been prophesied by a Jew —and under his successors. The Jews were not behind the Moors in their efforts to promote education and culture; and at the Academy of Cordova, founded by the califs, Jews and Moors together received instruction in philosophy, grammar, mathematics, botany, and even in music. One of the graduates from this academy was a Jew named Elias, who is referred to as a poet and as an author of synagogal verses and songs. Mention is also made of a Jewish musician by the name of Manṣur, who is said to have been a great favorite with Al-Ḥakim (Mariano Soriano Fuertes, "Historia de la Musica Española," i. 82, Madrid, 1855).

In Cordova, as in Mohammedan countries generally, the Jews enjoyed the same privileges and were subject to the same duties as the other inhabitants. They fought in the Moorish army and held government positions. The cleverest Hebrew diplomat was Ḥasdai ibn Shaprut, minister of finance under

'Abd al-Raḥman III. It was he who brought about the visit to Cordova of the proud queen Toda of Navarra with a large retinue, for the purpose of making an appeal to 'Abd al-Raḥman for protection and assistance. Through Ḥasdai's intercession the scholar Moses b. Ḥanok, who had been exiled to Cordova, was liberated. Ḥanok was afterward elected to succeed the chief rabbi, Nathan, who had voluntarily resigned. Ḥasdai founded at Cordova a school entirely independent of the gaonate, and thereby established the study of the Talmud in Spain. Through the efforts of Ḥasdai, who had attracted to himself many scholars, poets, and grammarians, such as Menahem b. Saruḳ, Dunash b. Labrat, and others, Cordova became the seat of Jewish learning.

**Ḥasdai ibn Shaprut.**

After Ḥasdai's death (about 970) a dispute arose in the community concerning the rabbinical office at Cordova, which, after the death of Moses b. Ḥanok, was filled by his son. Many members of the community, especially the rich silk-manufacturer Ibn Gau, favored Joseph ibn Abitur for the position. The latter belonged to a prominent family of Cordova, and was greatly superior to Ḥanok in learning; furthermore, he was a poet of distinction and a master of Arabic. But the greater part of the community sided with Ḥanok. The dispute lasted for a long time, and was finally brought before the calif, Al-Ḥakim, who, yielding to the will of the majority, decided in favor of Ḥanok. When Jacob ibn Gau, however, received from Mohammed Abi-Amr the appointment of "nasi" and supreme judge of all the Jewish communities of Andalusia, and was elected by the Jews of Cordova as their chief, he removed Ḥanok from office, and, with the concurrence of the members of the community, recalled the banished Ibn Abitur as rabbi. But Ibn Abitur failed to respond to the call; and after the death of Jacob ibn Gau, who had meanwhile been removed from office and thrown into prison, Ḥanok was reinstated as rabbi, and retained his position until his death, which occurred on the last day of the Feast of Tabernacles (Sept. 29, 1014).



Calle de Maimonides, Cordova.
(From a photograph by Dr. W. Popper.)

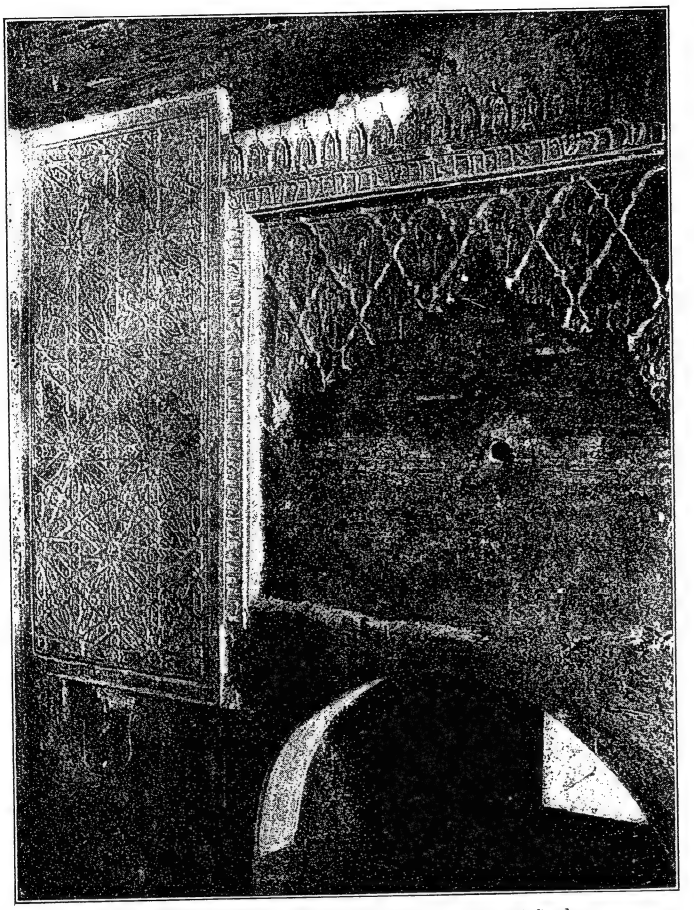
Ḥanok lived long enough to witness the evil that came upon Cordova. After the death of Al-Manṣur a furious civil war broke out. The Berber chieftain Sulaiman, who was ambitious to be ruler, had united with Count D. Sancho of Castile; whereupon Mohammed, his rival, sent a deputation of rich Jews to invoke the aid of Count D. Ramon Borrell of Barcelona, who at once responded with an army. On hearing this, Sulaiman swore to avenge himself upon the Jews; and on April 19, 1013, he broke into Cordova, destroyed their dwellings, burned their storehouses, and drove the Jews from the city; only those living in one of the eastern suburbs being spared. This was the first persecution suffered by the Jews of Spain (V. Balaguer, "Historia de Cataluña," I., book iii., ch. v.). The most noted families of Cordova were reduced to beggary and driven into exile. Joseph ibn Shaprut, the son of Ḥasdai, and the grammarian Jonah ibn Jannaḥ settled at Saragossa; Samuel ibn Nagdelah, at Malaga. In Cordova, where, in 1117, a false Messiah had appeared, there remained but a comparatively small Jewish community; and this was soon subjected to new persecutions at the hands of the fanatical Almohades, whose leader, 'Abd al-Mumin, in 1148, compelled the Jews to choose between Islam and death. Many underwent the formality of conversion to Islam; while many others emigrated. The magnificent synagogue at Cordova, erected by Isaac ibn Shaprut, father of Ḥasdai, the rabbi of which was the scholarly Joseph ibn Ẓaddiḳ, became a prey to insatiate pillage by the fanatics.

**Persecutions Under the Moors.**

Cordova, the old seat of the califs and the birthplace of Moses Maimonides, was retaken in 1236 by Ferdinand III., "the Saint" of Castile; and the Jews of the city again came under the jurisdiction of the canonical laws. The king assigned to them as their habitation the old Juderia, situated near the cathedral, and next to the fish-market ("la Pescaderia"); the principal street of the quarter being known as the "Calle de los Judios"—now the Calle de Maimonides. This Juderia was surrounded by walls, and dominated by a fort. They were obliged to wear distinctive badges and, in accordance with a decree of Pope Innocent IV., to contribute a tithe to the clergy. As soon as the Jews, in consequence of the privileges which had been granted to them by Ferdinand III. (Fuero de Cordova), again felt certain of protection, they began to build a synagogue, the height and magnificence of which aroused the wrath of the bishop and the chapter, who submitted a protest to the king. As this protest remained unheeded, however, the clergy turned to the pope, requesting him to forbid the completion of so imposing a structure. On April 15, 1250, Innocent IV. issued the desired pro-

**Under Castilian Rule.**

hibition; but the structure was nevertheless completed in the same year. The papal decree had this effect, however, that thereafter the Jews of Castile and Leon could not erect a synagogue without special permission (Amador de los Rios, "Historia," i. 365 *et seq.*, 556 *et seq.*; "Boletin Acad. Hist." v. 202, 234, 361 *et seq.*; "Rev. Etudes Juives," ix. 157 *et seq.*). Fifty-five years later a new and magnificent synagogue was built by the architect Isaac Meḥab b. Ephraim, in the middle of the Calle de los Judios, between the Place de las Bulas and the Almodovar gate. It was designed in the Moorish style, and had ogives 5 meters long and 6 meters wide. The northern and southern façades were decorated with colored faience, and bore Hebrew inscriptions, consisting principally of verses from the Psalms. The ornamentation of the western wall contained the only Arabic dedication to be found in any synagogue of Spain; while the eastern wall bore, in the form of a square, the following Hebrew inscription:



Decorations on the Walls of the Ancient Synagogue at Cordova.
(From a photograph by E. N. Adler.)

מקדש מעט ונוה תעודה שכללו
יצחק מחב בן הגביר אפרים
נבנה שנת שבעים וחמש בנין שעה
[קום] אל וחיש לבנות ירושלים

("This little sanctuary and a house of testimony was built in the year 75, by Isaac Meḥab, son of the honorable Ephraim, as a temporary structure: Haste, O God, to rebuild Jerusalem!")

In שעה ("temporary," lit. "of an hour") the year 75 (שנת ע"ה) is again indicated. Since 1722, and possibly from an earlier period, this building was in the possession of the Shoemakers' Gild. The original purposes to which it had been dedicated were unknown. In 1884, however, the origin of the building was discovered by two academicians, D. Fidel Fita of Madrid and D. Romero y Barros of Cordova; and, like the two synagogues of Toledo, it is now set apart as a national monument ("Boletin Acad. Hist." v. 202 *et seq.*; "Rev. Etudes Juives," x. 246 *et seq.*).

The history of the Jews in Cordova differs but slightly from that of those of other communities in Castile. Upon the death of Ferdinand IV., his widow, Queen Constance, decided (Oct. 4, 1312) that a yearly requiem should be sung in memory of her husband; the expenses to be defrayed out of the annual revenue of the slaughter-house at Cordova, aggregating about 4,000 maravedis. For about ninety years the Jews of Cordova enjoyed uninterrupted tranquillity, until they, too, became victims of the general persecution of 1391. The clergy, especially the archdeacon Ferrand Martinez, had so persistently instigated the people of Seville and Cordova against the Jews, that in Jan., 1391, an outbreak was considered imminent; and in June of the same year massacres of the Jews spread from Seville to Cordova. The dwellings, storehouses, and factories of the Jews became a prey to the flames; virgins were dishonored; and men, women, and children, without distinction of age or condition, were shockingly murdered. More than two thousand corpses lay in the streets, the houses, and the synagogues. Many persons, through fear of death, decided to embrace Christianity; and the community, once so flourishing, lay desolate. Of the beautiful synagogues, that built in 1315 alone remained. In

**Massacres.** 1406 these persecutions were renewed. The shops and dwellings of the Jews were plundered or burned, and hundreds of persons were ruthlessly massacred. In consequence of these repeated cruelties the feeble king, Henry, imposed

a fine of 40,000 doubloons upon the city of Cordova. Only 10,000 were paid, as the king died before the negotiations for a diminution of the sum had been completed (De los Rios, *l.c.* ii. 105, 361, 415 *et seq.*; Epistle of Ḥasdai Crescas, in the Appendix to "Shebet Yehudah," ed. Wiener, p. 129). After the massacre many Jews left Cordova and settled at Granada, which was still under Moorish dominion. In 1470 the "corregidor" (governor) of Cordova ordered the few Jews still remaining in the city to be removed from the Juderia, where their ancestors had dwelt for centuries, and to be transferred to the old Alcazar. At the petition, however, of Moses Barchillo, president of the Jewish congregation, this order was abrogated by a decree of Isabella the Catholic (March 16, 1470).

Still more violent was the hatred against the apostate Maranos—a hatred which soon resulted in the formation of two parties; viz., the Old Christians, headed by the Bishop of Cordova and the Count of Cabra, and the Maranos, or New Christians, whose protector was the powerful Alfonso de Aguilar. One of the associations organized by the clergy was the Caridad, a society which excluded all Maranos without exception from membership. The solemn inauguration of this society was celebrated by a procession on March 14, 1473. All the streets through which it passed were strewn with flowers; and all the houses—excepting those of the Maranos, which remained closed—were decorated with flags and costly carpets. As the procession reached the Calle de la Herreria ("street of the smiths"), in the vicinity of the cathedral and the Juderia, the signal for assault was given. A smith, Alonzo Rodriguez by name, seized the torch illuminating an image of Mary, and set fire to the house of one of the richest Maranos of the city—an act which he averred to have committed out of vengeance, because water had been poured from one of the windows of the house in question upon the canopy under which the image was placed. In explanation of this charge it is said that a Marano girl, eight or ten years of age, had indeed inadvertently poured some water from the window. With the cry of "Viva la fé de Dios," the fanatical mob broke into the houses of the Maranos, pillaged and burned them, and mercilessly slaughtered the inmates. In order to terminate this cruelty, the governor, Alfonso de Aguilar, accompanied by his brother, Gonçalo Fernandez de Cordova, and several knights, ordered the smith, who acted as leader, to withdraw with his band. The smith answered with a volley of abuse, while the enraged mob attacked the governor, who thereupon ran the smith through with a lance. The governor's action infuriated the mob to such a degree that it poured into the streets inhabited by the Maranos—the S. Maria de Gracia, La Roperia ("street of the pedlers"), La Curtiduria ("street of the tanners"), La Alcaiceria ("the silk-market"), La Plateria ("street of the goldsmiths"), and many others, all of which soon ran with the blood of the slaughtered. De Aguilar was obliged to withdraw to the Alcazar, which also served as a place of refuge for many Jews and Maranos. After the storm had subsided the governor was obliged to leave Cordova; and he proceeded to Aguilar, whither he was followed by many Jews and Maranos. In 1473 an order was issued prohibiting Maranos from holding public office in Cordova; and this was soon followed by another royal decree prohibiting Jews from residing in that city and in Seville under penalty of death. Nineteen years before the general expulsion, therefore, the Jews were obliged to dispose of their houses in Cordova at any price and leave the city.

**Procession of the Caridad.**

Cordova and Seville were the first to furnish victims to the Inquisition, which afterward destroyed so many thousands of Maranos in those cities (see Inquisition). The chief autos da fé held in Cordova (and the victims at each) were: June 29, 1665 (Jorge Mendez de Castro and Domingo Rodriguez de Caceres); July 6, 1666 (Diego de Herrera, Juan Nicolas Lopez de la Peña, Catalina de Reyna y Medina, and Antonio Gabriel de Torres); June 13, 1723 (Miguel de Soto y Herrera, Juan Fernandez Dias and Simon de Molina); and April 23, 1724 (Bernardo Philip de Soria de Caceres and Diego de Acosta).

Bibliography: *Boletin Acad. Hist.* vi. 361 *et seq.*, xxxviii. 303 *et seq.*; *Rev. Etudes Juives*, x. 247, xliii. 123 *et seq.*; Amador de los Rios, *Hist.*, iii. 153 *et seq.*, 283 *et seq.*; Jacobs, *Sources*, Nos. 1270, 1695.

G. M. K.

**CORDOVA, ISAAC HEZEKIAH B. JACOB:** Publisher in the latter part of the seventeenth and the first part of the eighteenth century; son of Jacob b. Moses Raphael de Cordova. After a sojourn in Brazil, he settled in Amsterdam, where, like his brother Abraham, he became a printer. In 1688 he published the Spanish sermons of Joshua de Silva, and in 1706–09 various other works in Spanish and Hebrew. He changed his residence to Hamburg in 1709.

Bibliography: Steinschneider, *Cat. Bodl.* No. 7963; Kohut, in *Hebr. Bibl.* vi. 49.

G. M. K.

**CORDOVA, JOSHUA HEZEKIAH DE:** Rabbi and preacher in Amsterdam about the middle of the eighteenth century; author of "Sermam Moral que Neste K. K. de Talmud Torah Pregou em Sabb. Bamidbar, 5 Siwan, 5504," Amsterdam, 1744.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 39.

G. M. K.

**CORDOVERO, ARYEH LÖB** (also called **Tarcziner**): Rabbi of Zamosz, Poland, at the end of the seventeenth century. He wrote a book called "Pene Aryeh Zuṭa" (The Face of the Lion, the Smaller), Wilhelmsdorf, 1720 (according to some printed also in Sulzbach, *s.a.*); the work is, according to Wolf, an abridgment of his larger work, called "Pene Aryeh Rabbah" (The Face of the Lion, the Larger), an unpublished commentary on the Pentateuch.

Bibliography: Wolf, *Bibl. Hebr.* iii. 134; Steinschneider, *Cat. Bodl.* col. 746; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 192; Benjacob, *Oẓar ha-Sefarim*, p. 486.

L. G. M. Sel.

**CORDOVERO, GEDALYAH BEN MOSES:** Talmudic scholar; lived at Safed in the sixteenth century. He was a son of the famous cabalist Moses Cordovero, a nephew (on his mother's side) of the cabalist Solomon Alkabiz, and a pupil of Solomon Sagis. He edited three works of his father: "'Abodat Yom ha-Kippurim"; "Or Ne'erab," to

which he wrote a preface (Venice, 1585); "Pardes Rimmonim," also with a preface by him (Venice, 1586). He further edited "Heshek Shelomoh," the work of an anonymous writer (Venice, 1588), and compiled a glossary of all the non-Hebrew words occurring in the Bible, giving their equivalents in Spanish (Venice, 1616). In addition, a responsum by him is mentioned by Yom-Ṭob Ẓahalon, in his collection of responsa (§ 116). See LONSANO, MENAHEM DE.

BIBLIOGRAPHY: David Conforte, *Kore ha-Dorot*, 36b, Berlin, 1846; Azulai, *Shem ha-Gedolim*, i. 40, No. 7; Wolf, *Bibl. Hebr.* i. 281, No. 452; Michael, *Or ha-Ḥayyim*, p. 304, No. 668; Steinschneider, *Cat. Bodl.* col. 1002, No. 5118; Fürst, *Bibl. Jud.* i. 187.

L. G. M. SEL.

**CORDOVERO, MOSES.** See MOSES CORDOVERO.

**CORDOVERO, MOSES BEN JACOB.** See MOSES B. JACOB CORDOVERO.

**COREO DE VIENA** ("Vienna Courier"): Judæo-Spanish journal printed in rabbinic characters, published at Vienna since 1870. It was for some years under the editorship of Adolfo de Zemlinski.

G. M. FR.

**CORFU:** Most northerly of the Ionian Islands. The native Jews of Corfu fall into three distinct divisions of different origin (Greek, Spanish, and Apulian) and belonging to different epochs. There was formerly also a fourth division, that of the Levantines, the greater part of whom apparently became merged into the Italians.

**1. Greek Division:** Composed of Jews who came from Thebes toward the end of the twelfth and in the thirteenth century. Benjamin of Tudela, visiting the island in 1147, found only one coreligionist, the dyer Joseph. A large number of Jews came to establish themselves on the island after it had passed from Byzantine dominion to that of the Angevin kings of Naples. Many documents show that there were Jews in Corfu in the thirteenth century, having been carried thither as prisoners by King Roger of Sicily, who conquered Thebes (in Bœotia) and Corfu about 1150, or having voluntarily migrated from Thebes, and perhaps also from Sicily. King Roger had previously sent Theban Jews to the island for the purpose of introducing sericulture, Sicily being at that time under Angevin kings, who favored the Jews. A proof of the Theban origin of the Jews of Corfu is found in the word *σίδα* ("pomegranate"), from the ancient dialect of Thebes, a word used only by them, though their dialect is the Apulian.

**Origin.**

The Greek Jews (who called themselves "Toshebim" or "Terrieri") differ from the other Jews on the island by various customs—*e.g.*, they celebrate the additional day of Purim (Shushan Purim; see Esth. ix. 18), while the Jews belonging to the Apulian synagogue celebrate only the first day. The former observe on the first day only the religious ceremony at the Temple and the small banquet, reserving the masquerading, the ball, and the grand banquet for Shushan Purim. They have also preserved Greek elegies for the Ninth of Ab (see specimens in "Israelite Chronographos," No. 2, Corfu, July, 1899), and until recently a Greek chant was recited in their synagogue on the day of Pentecost. The first complete Biblical text in modern Greek is a translation of Jonah (twelfth century) made for the Jews of Corfu. The Greek synagogue is the oldest on the island. Until recently it differed somewhat from the others in its liturgy, and the ministers officiating in Greek still preserve that nasal chant peculiar to the Greco-Oriental preachers. The Greek Jews, who were absorbed by the more numerous Apulians, forgot their language, but have retained characteristic words and phrases. Their family names are, or have been, Gesuã, Eliezer, Belleli, Moustaki, Naxon, De Semo, Mazza, Pangali, and Abdalá. At present they possess not only their own synagogue, but also their own burial-ground, called "the Greek cemetery."

**2. Spanish Division:** Composed of Spanish Jews who had lived for a time in the Two Sicilies, and who emigrated to Corfu at the end of the fifteenth and during the sixteenth century; among their number was Don Isaac Abrabanel. It seems that these few families for a long time preserved the Castilian language, for in a polyglot chant which can not date further back than the beginning of the nineteenth century, there are found Spanish verses, together with Hebrew, Greek, Italian, and Apulian; and it is evident that the author of the production, Dr. Lazarus de Mordo, wished to incorporate into it all the languages or dialects then spoken by the Jews at Corfu. These Spaniards united with the Apulians, who came at the same time or a little later, to form the Apulian or Italian congregation. Their family names, of Spanish origin, are as follows: Aboaf, Gaon, Cherido, Sarda, Razon, Castro, and Sforno; in addition to which there were formerly Abrabanel, De Miranda, Senior, and Coronel. They are few in number.

**3. Apulian** or **Italian Division:** Composed of Jews who had been driven (1540) from Apulia by Don Pedro of Toledo, viceroy of Naples. They were so numerous that in time they imposed upon their coreligionists not only their Apulian dialect, but also their costume. The fact that they possess their own synagogue and cemetery is attributed to the unfriendly reception which they met with at the hands of their Greek coreligionists. Eventually, however, their suffering must have softened the original ill will. As a matter of fact, the Greeks, who now constitute the majority of the Jewish population, speak the despised Apulian dialect, while the Apulians have generally adopted the more refined Venetian.

Many of the Apulian families have Biblical names: Israel, Nissim, Mattatia, Misan (מישען), Azar, Baruch, Acco (?), Hanen, Ḥayyim, Elia, Levi, and Mordo (Mordecai); also Dente, Osno, Vivante, and Minerbo. The Nahamali and Maurogonato families, who belong to the Italian synagogue, though they apparently should belong to the Greek, probably either came after Corfu had become Italianized, or else left their original synagogue; the latter is known to have been the case with the Mazza family. Elegies in the Apulian language for the Ninth of Ab have been preserved, and it is still a custom, even among the well-to-do classes, who have given up the Spanish dialect, to explain the symbolic

rites in Apulian ("ḳadesh," "u-reḥoẓ," "karpas," etc.) on Passover eve. The population, which to-day (1901) exceeds 3,000 souls, numbered 1,171 in 1760.

**Fourteenth and Fifteenth Centuries.**

The position of the Jews during the first two centuries of their establishment on the island was enviable, especially toward the end of the Angevin régime, the princes of that house issuing decrees which took the Jews under their protection (1317, 1324, 1364, 1365, and 1370). In 1332 Philip II. of Taranto called the attention of the Corfu authorities to the fact that his previous decrees (*e.g.*, March 12, 1324) in favor of the Jews had not been carried out. These privileges were renewed by his grandson, Philip III., in 1370, and probably also by Robert of Anjou in 1338. Robert's widow, Marie de Bourbon, Empress of Constantinople, especially charged the captain of Corfu to see that the Jews of the island were well treated. The same privileges were confirmed Dec. 18, 1382, by Charles III. (Duras), King of Naples.

Jews were often attachés of embassies sent by the community of Corfu to the King of Naples. In 1386 the island voluntarily sought the protectorate of Venice, remaining under Venetian rule until 1797. Among the six ambassadors sent to that city to conclude the negotiations was a Jew, David de Semo; while another Jew, Johama Mayeha, was a member of a foreign embassy in 1515. The seigniory of Venice, which became possessed of Corfu Jan. 1, 1385, took the Jews under its protection. By a decree issued Jan. 22, 1387, it assimilated the Corfiote Jews with the other citizens in the matter of taxation, and granted them the free exercise of their religion, though still holding them to the distinctive signs in their dress. But the Christian Corfiotes, jealous of the commercial success of the Jews, repeatedly sent delegates to the Senate of Venice to petition for humiliating measures against them; and in time the Senate weakly yielded. It did indeed deny the request for permission to stone the Jews ("de Judeis lapidandis"), made by the embassy of Corfiote patricians that came to Venice in 1406; but in order to satisfy the embassy, it decreed that the Jews should wear thenceforth on the front of their dress a yellow wheel or disk as large as a cake of bread, and the women yellow veils on their heads, under penalty of 300 ducats for non-compliance. It also forbade them to acquire houses or lands outside the city or outside the Jewry.

**Jews Protected.**

At the instance of a Jewish deputy, the physician Master Angelus, the Senate abrogated this decree in 1408, and in 1423 confirmed to the Jews the proprietary rights in their houses, and, upon the whole, recognized, as had its predecessors, the great services rendered by the Jews to the city. They carried on an extensive commerce and contributed more than their share to works of public utility (construction of walls, fountains, etc.), to the running expenses of the city, and to public loans. Many documents remain, dating from the time of the Byzantine emperors, the kings of Naples, and the republic of Venice, testifying to these acts of patriotism on the part of the Jews. For this reason there was never a ghetto at Corfu, in the exact sense of the word; and when in 1571 the republic of Venice expelled the Jews from its dominions, it excepted those of Corfu. By a strange combination of circumstances the republic of Venice, which, on its accession to power, had apparently awakened among the inhabitants the spirit of hatred and contempt against the Jews, protected these very Jews as soon as it recognized their utility to the state.

Documents are extant which show that the Jews knew how to defend their ancient rights. One of these, dating from 1425, is especially noteworthy. According to this document an attempt was made to force the Jews to tear down their houses, on the pretext of erecting upon the sites new walls for the city; whereupon the Jews reminded the magistrate that at the cession of the island a clause placed them on an equal footing with their fellow citizens, and (adds the document) "dicunt et affirmant se esse cives et habitatores Korphoy." Eventually, however, they were compelled to yield to the demand, and consequently dispersed over the entire city, to the great scandal of the Christians. They lived thus more than a hundred years without being molested.

About 1524 the Corfiote Christians began to protest against this close neighborhood, and sent an embassy to Venice to petition that the Jews be confined to a special quarter. The republic thereupon issued a ducal order to that effect, which, however, for unknown reasons (possibly at the instance of the Jews themselves) remained a dead letter. On Oct. 28, 1578, the brothers Menahem and Aaron Mozza received from the doge, Nicholas de Ponte, a confirmation of the ancient privileges of the Corfu Jews. They were expressly exempted from the levy of 50,000 scudi placed upon the Jews by the Venetian Senate July 12, 1573. Petition followed petition (1532, 1546, 1562, 1592), but only after the lapse of a hundred years (1622) were the Jews restricted to a special quarter (near the old fortifications at the Porta Reale and the Via Schulemburg), which still exists. This was not more of a ghetto than the old quarter had been; for a number of Christians lived there, and, unlike the ghetto at Zante and elsewhere, it had no gates to be closed at night.

**Occupations.**

The larger number of Jews followed some handicraft, and the rich ones were engaged in commerce, acquiring great wealth. They were devoted to their country, fighting for it and giving freely of their money, as may be seen from the written testimonials they obtained from the Venetian governors when the latter laid down their office and left the island. In 1431 they lent the Venetian Senate 3,000 ducats. In the seventeenth century they aided the Venetian armies with money during the disastrous wars with Crete and the Peloponnesus. But in 1656 the captain of the island levied a tax of 10,000 reals upon them, though they had declared themselves ready to pay 500 ducats a year for military purposes. The Jews protested, and on Oct. 25 the Senate ordered the money to be returned. In 1716 they bravely assisted in defending the island of Corfu against the Turks. Two documents testifying to their exceptional heroism are extant. One of these, written by the Venetian generalissimo

himself, Count de Schulemburg, tells of the remarkable conduct of the Jewish community; the other, prepared by the governor-general of Venice, Count Loredan, is in favor of Mardochée Mordo (Barbanera), who particularly distinguished himself. Furthermore, the aide-de-camp of Schulemburg, the Corfiote strategos, writes that, of all the inhabitants, the Jews rendered the most signal services. This deliverance is solemnly commemorated every year on Aug. 6.

In the seventeenth century there were 500 Jewish families at Corfu, and in the eighteenth 1,171 Jews, according to the statistics of the governor Grimani. About this time the Corfiote Christians were greatly excited over the conversion to Christianity of the Jewess Rachel, daughter of the rich merchant Vivante. Notwithstanding all their difficulties, the Jews still enjoyed some rights. Aside from the profession of medicine, which they practised everywhere, they were allowed at Corfu (certainly at a very early time) to practise law. It is true that a decree of May 14, 1637, inhibited the Jews of Venice from practising law; but although the attempt had been made to extend this inhibition to Corfu in 1679, it was withdrawn May 7, 1680. In 1654 Mordecai Cohen was granted a special authorization to defend his coreligionists at the bar. According to an ordinance of 1698, twenty candidates were admitted to the bar in that year, among them being seven Jews; namely, Mordecai Cohen, Elia Cohen di Mordecai, Joshua Forte, Matthew Forte, Solomon Nacamulli, Abraham Pipi, and Abraham Israele. When in 1728 a tax was levied upon the Jews of Dalmatia and of Venice, those of Corfu were again exempted, because of their ancient privileges. They were likewise exempted from the restraints put upon the Venice Jews in 1771. In 1774 orders were sent to Gen. Antonio Renier to remove the Jewish lawyers from the court. Renier's report on the subject was, however, so favorable to the Jews of Corfu that on Aug. 26 he received orders that they were in no way to be further molested.

**Seventeenth and Eighteenth Centuries.**

While Corfu was under French dominion (1797–1799 and 1805–15) the Jews enjoyed all the rights of citizenship, and their rabbi ranked with the Catholic bishop and the Orthodox archbishop. But when, together with the other Ionian islands, it formed a republic under the protectorate of England (1815–1863), the Jews were not only forbidden to practise in the courts, but lost all their rights. When Corfu was annexed to Greece the Jews of the former, as well, as of Chalcis (Eubœa) became entitled to full civil and political rights, for the Grecian constitution makes no religious distinctions. That they entered into the enjoyment of these rights was due in large measure to the initiative of Ad. Crémieux, who in 1864 called the attention of the Ionian Senate to their situation. Since then Jews have figured among the municipal councilors of the island; *e.g.*, Dr. Victor Semo, Joseph Nacamulli, Raphael Gesuã, etc. Elia de Mordo, merchant, was the first assessor; and there have been three notaries and several other Jewish government officials.

In 1891 some evil-minded Christians of the island created a scandal in order to hinder the Corfiote Jews from participating in the elections. A little Jewish girl, Rubina Sarda, was killed, probably by some of these anti-Semites, and the report was spread that a Christian child had been slain for ritual purposes, thereby arousing the opposition of the populace against the Jews. Most of the latter were obliged to leave the place in order to escape a massacre. Although the impartial Greek press disclosed the plot, the instigators, protected, it is said, by high personages, were not punished.

Until the annexation the community of Corfu was governed by two councils of administration (one for each congregation), whose decisions regarding communal matters were sanctioned by the government. Each congregation had two syndics ("memunim") and two parnassim. During the Venetian régime the syndics were elected every year by the council in the palace of the governor. They were responsible for order in their district, and occupied the office of conciliators and ediles. They attended the public ceremonies of the governor in their costume of cloth, the costume of the Christian syndics being of silk. Under the British protectorate the interference of the government in communal matters was limited to the presence of a sergeant-at-arms of the municipality at the conferences of the council. The two councils assembled together when questions of general interest were to be discussed. Since the annexation the government has had nothing whatever to do with communal affairs, the rabbis filling the position of civic officials. The two synagogues have been under one administration and one council since 1891.

**Organization.**

Religious studies formerly flourished in Greece, and especially in Corfu. A new impetus must have been given to these studies after the advent of the Apulian Jews, in whose communities they were assiduously cultivated. The paraphrase of the Bible verse "From Bari goeth forth the Law, and God's word from Otranto," is well known. David b. Ḥayyim ha-Kohen, the chief rabbi of Padua in the fifteenth century, was of Corfu. Moses ha-Kohen, rabbi of Corfu, wrote (1580–1600) a poetical version of the story of Esther, entitled "Yashir Mosheh" (ed. princeps, of David Mazza, Mantua, 1612). Mazza calls himself the most humble of the disciples of the chief rabbi Kohen, and in his preface announces the early publication of a work by himself, a commentary on Canticles. The following rabbis have lived at Corfu within the last two centuries: Joseph ha-Kohen, Menahem b. Samuel Vivante (about 1710), Eliezer de Mordo, Mordecai Ḥayyim Elie Mordo, Ḥayyim Shab. Jos. ha-Kohen (about 1744), Elia Menahem ha-Kohen (died 1803), Jeshurun Haï-Penso, Raphael Eliezer Shabbethai Semo, and Abraham Ḥayyim Caliman Ferro (died 1820), all of whom were Corfiotes except, perhaps, R. Penso (probably identical with a physician of the same name known to have lived in Corfu. The last of the native rabbis to officiate was R. Ferro.

**Rabbis.**

Strangers were henceforth summoned to the office, the first of these being the chief rabbi Rabi Shem-Ṭob Amarilio, a native of Salonica, who occupied

the chair of Corfu until 1830. This rabbi, who subsequently went to Larissa, Thessaly, was a great Talmudist, and left a large number of manuscripts, chiefly sermons, which are still preserved at Larissa. He was succeeded at Corfu by the chief rabbi (חסידא קדישא = "the pious sage") Judah Bibas of Gibraltar (or of Morocco), who had a large following there. Bibas left Corfu in 1852, going to Hebron, where he died shortly after his arrival. During the following six years the pulpit of Corfu was occupied by Moses Israel Hazan of Jerusalem, distinguished as an orator and writer, after whose departure it remained vacant for about five years, when it was again occupied (1865) for six years by the pious and learned R. Isaac Raphael Tedeschi, an octogenarian, who became later the grand rabbi in his native place, Ancona. An important event during his rabbinate was the official visit of King George of Greece to the Apulian temple, June 5, 1869.

Four years after the departure of R. Tedeschi the pulpit of Corfu was occupied by the grand rabbi Joseph Emmanuel Levi (1875) of Italy, previously rabbi of Mondovi and Cuneo, Piedmont, who held the position until his death in 1887. He founded the girls' school and the institute of arts and crafts, organized lotteries for charitable purposes, and by his virtues won the support of the government and the people. Before his arrival he had written a good French grammar for Italians, and from 1878 to 1885 he published the review "Mosé Antologia Israelitica." At his death the government took charge of his funeral, burying him with the military honors due to a general. He died a poor man. In 1888 the community of Corfu called as rabbi the Rev. Alexander da Fano, then occupying the pulpit at Reggio (Italy), who after four years went to the grand rabbinate of Milan. R. Fano was distinguished by his pious eloquence and his kind heart. He tried in vain to found a kindergarten in Corfu. From 1900 till May, 1902, the pulpit of Corfu was occupied by Nathan Levy, a graduate of the seminary of Paris.

**Joseph Emmanuel Levi.**

Among the Jewish physicians of note may be mentioned the Cesanas (father and son); Aboaf, the elder; Emmanuel Sipilli, surgeon in the Venetian army; Jacob and Marc Cohen, also army surgeons; Moses Sipilli; Lazarus and Shabbethai de Mordo; and especially Lazarus de Mordo, the younger (1744–1823), a member of the Ionian academy; and Cæsar Usiglio. Of Cypriote origin are the ophthalmologist Maimonides Levi; Victor de Semo, the director of the city hospital at Pisa, and Victor Belleliat Port Said.

The "Cronica Israelitica" (1861–63), a political and literary journal, aimed to bring about the political emancipation of the Ionian Jews. It was edited by Joseph Nahamali (died 1886), who was also the author of a grammar of the Greek language, a translation of the daily prayers, and a Greek translation of the Pirḳe Abot. From 1864 to 1879 he also edited at intervals the Italian weekly review called "Famiglia Israelitica," a periodical devoted to light literature. Nahamali was president of the community, and an indefatigable promoter of education among the people. In 1878 the grand rabbi Levi, began, the publication of "Mosé, Antologia Israelitica" (which was suspended in 1885); and in 1899 the Greek monthly "Israelite Chronographos" was established by M. Caïmi. The purpose of this periodical was to acquaint the Christian population with Judaism and the legitimate aspirations of the Jews and to create a rallying-point for the Greek Jews. Prof. Maimon Ventura of Egypt has published some poems in classical Hebrew; and the former grand rabbi of Corfu, Alexander da Fano, is the author of a volume of prayers, entitled "Preghiere" (1889). Dr. Lazarus Belleli has written (1890) a valuable study on the Greek Bible of Constantinople. Sp. C. Papageorgi and M. Caïmi published the dirges sung in private houses and synagogues in Corfu; and the former presented to the Orientalists' congress at Berlin a Greek hymn at one time used on the Pentecost festival, and originally sung in alternate Hebrew and Greek verses (see "Jew. Chron." July 26, 1901, p. 25). Prof. Dario Levi occupied in 1899 a chair at the Academy of Lacedogna, Italy. Alexander Levi (born 1871), an eminent sculptor, is established at Naples.

**Periodicals and Belles-Lettres.**

About 1840 a struggle broke out between the Orthodox members of the community and the Reformers, the former calling themselves "Marrochini," from "Morocco," the alleged birthplace of R. Bibas, and the latter "Sabbatini," perhaps after a certain "Shabbethai," one of the leaders of the party. The struggle was bitter, dividing the community into two hostile camps, which carried their differences even into the streets. The reformers founded the Hebrew institute. The pietists eventually obtained supremacy over the Sabbatini, who, it seems, constituted a secret society.

**Educational and Philanthropic Institutions.**

Two parochial schools for girls and boys have been founded, the expenses for general instruction being defrayed by the government and those for Hebrew by the community, the rabbi himself conducting the advanced class in this branch. The children of the well-to-do class attend the public high school. There is a committee on philanthropy, which derives its revenues from voluntary contributions; this being the only relief society, with the exception of the two burial associations ("gemilut ḥasadim"), one for each congregation. No bequests of any importance have been left to the community, excepting those of Samuel Gaon to the city hospital.

The Apulian congregation has three temples, two of them large and the other small but attractive. In the two larger temples the women's gallery is supported by stone pillars. The large Apulian temple has a very fine mahogany Ark and reading-desk; while the temple of the Greek congregation is an immense structure devoid of pillars on the sides and containing a splendid ancient reading-desk designed in the Corinthian style and constructed of white wood, with well-preserved gildings. The rite of Corfu has in some respects the same peculiarities as has the Roman. Among those who have com-

**Synagogues; Rite.**

posed liturgic additions to this rite are Mazzal-Ṭob, Isaac ben Abraham, Abraham b. Gabriel b. Mordecai, and Moses ha-Kohen. Joseph b. Abraham, the commentator of the Maḥzor, lived in Corfu in 1554. The details of the Corfu rite may be seen in Bodleian MS. No. 1082 (Neubauer, "Cat. Bodl. Hebr. MSS." col. 275) and in those of the Montefiore Library in London (Hirschfeld, in "Jew. Quart. Rev." xiv. 395 *et seq.*).

Among the customs still peculiar to the Jews of Corfu may be mentioned that of celebrating the third night after a birth, when the Three Fates are believed to visit the child and pronounce its destiny. Gold coins and rue twigs are placed in the linen of the child, and visitors are treated to "kukkudi," a dish made of boiled wheat, pomegranate, and currants. This festival is called "Mire" (Moirai). The game of knuckle-bones ("astragali") has survived in its ancient form among the Corfiote Jews ("Jew. Chron." Sept. 19, 1902), p. 23.

**Statistics.**

Many Jews of Corfu are dealers in oil and manufactured goods. Others are engaged in manufacturing umbrellas, hats, artificial flowers, shoes, tinware, and jewelry, and a number are employed as grocers, printers, and tailors. The population in 1901 numbered 5,000 Jews in a total of 25,000 inhabitants. On account of adverse business conditions many of the Jews are now (1901) emigrating to Egypt.

BIBLIOGRAPHY: M. Franco, in *Rev. Et. Juives*, xxiii. 45; J. A. Romanos, in *Hestia*, Athens, June 16, 23, 30, 1891; reprinted in *Rev. Etudes Juives*, xxiii. 63 *et seq.*; I. Lévi, *ib.* xxvi. 206; Kaufmann, *ib.* xxxii. 226 *et seq.*, xxxiii. 64 *et seq.*, xxxiv. 263 *et seq.*; Zunz, *Ritus*, p. 82; *Bulletin de l'Alliance Israélite Universelle*, 1891, pp. 48 *et seq.*; L. Belleli, in *Jew. Chron.* p. 23, London, 1902.

M. C.—G.

G.

**CORI (Chore):** Village of Campania, Italy, about thirty miles from Rome. There is a small Jewish community there, the origin of which is not positively known, though it is probable that it was formed by settlers from Rome. The community is first mentioned in a document dated 1535, where it is stated that of the Turkish tax imposed upon Rome, the community, as "vicesima," paid about one-eighth (amounting to the twentieth part of all its property). In 1536 the community was granted permission to move its synagogue to another site. Owing to persecutions, the community of Cori, like most of the others in the Papal States, rapidly declined in the next few years, the taxes turned over to the state by the head of the community, Sabatismus Amedei, in 1542 showing a material decrease. In 1566, after the Jews of the pontifical states had lost all their rights by the bull of Paul IV., and after the murderer of Abraham b. Bezalel of Cori had gone unpunished, the community, then numbering about 200 persons, resolved to emigrate to Palestine under the leadership of its rabbi, Michael Gallico, and join the Jewish colony founded at Tiberias by Don Joseph Nasi. The expenses were to be covered by a collection among its Italian coreligionists. It is not known whether the emigration was successfully carried out. In fact, there was still a small number of Jews there in 1569, paying a reduced tax-rate.

BIBLIOGRAPHY: Kaufmann, in *Jew. Quart. Rev.* ii. 297; Stern, *Urkundliche Beiträge*, i. 77, 81, 90, 175.

I. E.

E. C.

**CORIANDER:** An umbelliferous plant with white blossoms, which is peculiar to the Mediterranean district (*Coriandrum sativum*). It is widely cultivated in the East, and grows wild in Egypt and Palestine. It is especially abundant in the valley of the Jordan. Its fruits or seeds, which have a distinctly aromatic flavor, are used in the preparation of confectionery and also in ordinary cooking. They are employed medicinally to produce a stimulative effect and to relieve flatulence.

The only allusions to the plant in the Bible are in Ex. xvi. 31; Num. xi. 7, where the seeds are compared to MANNA.

The Hebrew name "gad" was thought by Lagarde to be of Indo-European origin ("Gesammelte Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Löw, "Aramäische Pflanzennamen," No. 155). By some scholars it is identified with "goid," which the Scholiast in Dioscorides, iii. 64 states is the Punic equivalent of κόριον ("coriandrum"). This Greek name is probably derived from κόρις ("bug"), owing to the unpleasant odor emitted by the plant when handled, which is highly suggestive of the effluvium of the bedbug. The Aramaic name "kusbara" appears in modern Greek in the form "kusbaras," which has supplanted the older name.

BIBLIOGRAPHY: H. B. Tristram, *Natural History of the Bible*, p. 439.

J. D. P.

J. JR.

**CORIAT:** Jewish family of Morocco. In 1812 there appeared at Pisa a Hebrew work, under the title "Zekut Abot," in which three members of this family collaborated—Judah, his son Abraham, and his grandson Judah. This book contains an account of the religious customs of the Jews of Morocco, and gives their names, as well as the names of the places in Morocco inhabited by Jews.

BIBLIOGRAPHY: E. Ḥazan, *Ha-Ma'alot li-Shelomoh*, s.v. *Zekut Abot*.

M. FR.

S.

**CORINALDI, DAVID ḤAYYIM:** Italian rabbi and author of the first half of the eighteenth century. He was a pupil of N. Pincherle, and rabbi at Reggio, Leghorn, and Triest. He wrote "Bet Dawid" (House of David), on the Mishnah; at the end of his work are diagrams relating to certain halakic points, and showing considerable mathematical knowledge (Amsterdam, 1738–39). Corinaldi also wrote notices on the Shulḥan 'Aruk, part of which were published by Azulai. There is, besides, a manuscript collection of sermons delivered in Triest, and an article, under the title "Dibre Shalom we-Emet," on the short ו found in the word "shalom" (Num. xxv. 12). In this MS. are also some critical notes against David Pardo, author of "Shoshannim le-Dawid," which had caused a conflict between the two rabbis. They were, however, induced to sink their differences by the intervention of the rabbis of Leghorn.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 253; Preface to the second part of *Shoshannim le-Dawid*; *Ha-Maggid*, xix. 194.

N. T. L.

L. G.

**CORINTH:** A city in ancient Argos, Greece, and the center of the cult of Aphrodite. Jews lived here, as in the other cities of Greece (Philo, "Lega-

tio ad Caium," § 36), although little is known of their history. The apostle Paul preached Christianity in the synagogue of Corinth for eighteen months, and baptized the archisynagogue Crispus (I Cor. i. 14); but he was reviled by the other Jews and accused before the governor, Junius Annæus Gallio (53 C.E.). The latter, however, contemptuously declined to have anything to do with the religious quarrels of the Jews; and the populace maltreated before his eyes the archisynagogue Sosthenes (Acts xviii. 12–17), who was probably the inefficient successor of Crispus.

The occurrence of this scandalous affair in the very presence of the Roman governor shows that there were a large number of Jews at Corinth. They seem to have had a preference for that city; for Aquila and his wife Priscilla, who came originally from Pontus, went to Corinth with the Jews who were driven from Rome. Silas and Timothy, also, went there from Macedonia (Acts xviii. 2–5).

Pharisaic Judæo-Christians were the cause of much dissension in the young Christian community (II Cor. iii. 1, x. 13, xi. 5); for they objected to the celibacy of their Christian brethren (I Cor. vii. 1); and the Christian community was probably obliged to take a stand against the immorality that prevailed in certain circles (I Cor. v. 9–11, vi. 12–19; II Cor. xii. 21). These conditions have given rise to the modern hypothesis that the Jewish Book of Jubilees—which insists upon marital fidelity and condemns unchastity—was directed against the immorality at Corinth (Singer, "Das Buch der Jubiläen," p. 200, Stuhlweissenburg, 1898).

Corinth was a great center of art, and its influence spread as far as Judea. Josephus, in describing the Temple of Solomon, mentions the Corinthian style of architecture ("Ant." viii. 5, § 2). This, however, is an anachronism, and is copied from the description of the Herodian Temple, which had a number of columns in the Corinthian style (*ib.* xv. 11, § 5). There were splendid Corinthian candlesticks in the palace of Agrippa II. at Tiberias (Josephus, "Vita," § 13). The Corinthian bronze that Pliny praises ("Historia Naturalis," xxxiv. 1, § 3) was prized at Jerusalem (Josephus, "B. J." v. 5, § 3), and is also mentioned in rabbinical sources (Tosef., Yoma, ii. 4; Bab. 38a).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 373; Schürer, *Gesch.* 3d ed., iii. 26; Krauss, *Lehnwörter*, ii. 543, Berlin, 1899.

J. S. KR.

**CORMORANT:** The translation given in the Bible (Lev. xi. 17; Deut. xiv. 17) of the Hebrew word שָׁלָךְ. In these passages it is specified as one of the unclean fowls. The A. V. (Isa. xxxiv. 11; Zeph. ii. 14) gives "cormorant" as the translation of קָאַת; but the R. V. renders it correctly as "pelican." Tristram, Post, and others agree that the derivation of the word from a root signifying "plunger" indicates the bird known to-day as *Phalacrocorax carbo*, which is abundant on the Mediterranean coast of Palestine and in the valley of the Jordan. Its classification among the unclean birds is due to the fact that it feeds upon fish. Its name indicates its characteristic of plunging into the water to catch its prey. Its habits seem to be similar to those of the tern or gull of Western waters.

E. G. H. I. M. P.

**CORN (דָּגָן):** The seeds of cereal plants. (1) Barley ("se'orah"), which was and still is the most common grain of Palestine, is the ordinary food of horses, asses, and oxen. (2) Beans ("pol") were also in very general use. They were brought to David on his flight from Absalom (II Sam. xvii. 28), and were one of the ingredients which Ezekiel was commanded to mix with his bread (Ezek. iv. 9). (3) Fitches, or vetches ("ḳeẓaḥ"), really the seed of the nutmeg-flower (bot. *Nigella sativa*), were no doubt used as a condiment sprinkled over cakes, as at the present day (see Tristram, "Natural History of the Bible," p. 444). (4) Lentils ("'adashim") were a sort of vetch, grown in poor soil and often mixed with meal for bread. (5) Millet ("doḥan"; bot. *Panicum miliaceum*) was and is used in baking certain sweet cakes. Compare Ezek. iv. 9, where the prophet is commanded to use millet in making his bread. (6) Pulse ("zera'im") was a general name including most edible seeds, such as millet, peas, etc. (7) Vetch ("kussemet"; bot. *Vicia ervilia*) is wrongly translated "rye" in the A. V. (see Ex. ix. 32; Isa. xxviii. 25). Rye is unknown in Palestine. (8) The most important grain of ancient times was undoubtedly wheat ("ḥiṭṭah"). Compare the wheat-harvest mentioned in Gen. xxx. 14.

**Indicates Various Grains.**

The following are the most important terms used in the O. T. in connection with corn:

"Abib," "fresh young ears of corn" (Lev. ii. 14; R. V. "corn in the ear"; "grain of wheat"). "Bar," literally "clean, winnowed corn" (compare modern Arab. "burr," and Gen. xl. 49; Prov. xi. 26). "Belil," "cattle-fodder" (Job xxiv. 6; A. V. "mingled corn, dredge"). "Dagan," as indicated above, was the general term for corn or grain. It is very commonly used with "tirosh," "must, wine" (Deut. xxxiii. 2). It is probably not connected with the god-name DAGON. "Geresh" (Lev. ii. 14, 16), "beaten corn"; R. V. "bruised corn." "Karmel" (II Kings iv. 42), "ears of corn"; better, "fruit, garden-produce." "'Abur" (Josh. v. 11), "old corn"; R. V. in marg. "produce," "corn." "'Aremah" (Ruth iii. 7), "heap of corn." "Ḳali" (I Sam. xvii. 17), "parched corn." "Ḳemaḥ," "standing corn" (compare Judges xv. 5, where it is stated that Samson tied firebrands to the tails of foxes and loosed them in the Philistines' standing grain). "Ripot" (II Sam. xii. 19), "bruised corn." "Sheber" (from the root meaning "to break"), perhaps "broken corn," or "that which breaks the hunger" (Gen. xlii. 1), or simply "that which breaks the fast" ("sheber ra'abon"; compare *ib.*, verse 19); from this the denominative "hishbir," "sell corn." "Shibbolet" (Ruth ii. 2; Gen. xli. 5), "ear of corn" (Greek στάχυς, Matt. xii. 1; Mark ii. 23).

**Terms for Corn in O. T.**

Grain was reaped at about knee-height from the ground, quite near the ear. It was gathered up in the reapers' bosoms and tied into sheaves, which were then carried on pack-animals to the threshing-floor ("goren"), an open space exposed to the wind. Here it was threshed, either by the hoofs of cattle,

which were driven around the floor on the spread-out grain, or by mechanical means. Of the latter the "morag" was the most important. This was a heavy sledge with a rough bottom which was weighted both by stones and by the driver, who stood upon it or else sat upon it on a stool (see AGRICULTURE). The grain was then winnowed by being, for example, thrown into the air both by the "fan" (A.V.), more properly "fork," and by the "grain-shovel." The grain which fell back was heaped up (Ruth iii. 7) separately from the straw, which was reserved for fodder (Isa. xi. 7). The chaff was, of course, blown away.

**Reaping and Threshing.**

Very little is known about the nature of the storage-places for grain mentioned in the Old Testament. At the present day grain is kept in underground chambers, which are usually hewn out of the rock, but sometimes dug in soft soil.

J. JR. J. D. P.

**"CORNER-STONE."** See PERIODICALS.

**CORNER-STONE:** The laying of the corner- or foundation-stone (אבן פנה, מוסדות א׳, or מוסד א׳) (Job xxxviii. 4–6; Ps. xviii. 15, xxiv. 2) of the earth by the Creator is a conception borrowed from Babylonian COSMOGONY, the earth being regarded as a huge mountain piled upon the abyss (Job xxvi. 7; "Journal Asiatique," ix. 101; Prayer of Manasses; compare Ps. xviii. 7; Micah vi. 2; Deut. xxxii. 22).

The laying of the corner-stone of a city or of a great structure was the occasion of a solemn rite in ancient times. To the pagan mind it appeared as an undertaking provoking the jealousy of the deity unless some bloody sacrifice was offered to pacify him (see Tylor, "Primitive Culture," pp. 104–108). Henceforth the foundation-stone, or the threshold beneath which the sacrificial blood was shed, remained the seat of the guardian spirit of the edifice, and hence the altar of the household (see H. Clay Trumbull, "The Threshold Covenant," New York, 1896). The finding by Nabunahid, the last Babylonian king (556–538 B.C.), of the foundation-stone of the temple of Istar, built by Sargon I. 3800 B.C., is related as a triumph in his inscription (Schrader, "K. B." 1890, iii. 85), and the laying of the foundation-stone for his restoration of the temple of Nebo, with all the solemnities connected therewith, is described in another inscription (Schrader, *l.c.* iii. 5).

The story of HIEL the Bethelite, who rebuilt Jericho, laying "the foundation thereof in Abiram, his first-born," and setting up "the gates thereof in his youngest son" (I Kings xvi. 34; Josh. vi. 26), seems to be connected with the primitive custom of laying foundations with blood, as, indeed, skulls were found built in with the brickwork when the tower ("zikkurat") of the temple of Bel at Nippur was excavated (see "Jour. Bibl. Lit." 1896, xvi. 11, and Cheyne and Black, "Encyc. Bibl." *s.v.* "Hiel"). The Midrash also knows of Hebrews who were immured in buildings in Egypt (Ex. R. v.; compare Trumbull, *l.c.* pp. 47 *et seq.*, and Simrock, "Handbuch der Deutschen Mythologie," 1874, p. 57). One of the many symbolical names given to the terraced tower of the temple of Bel-Marduk was "the foundation-stone of heaven and earth" (Jastrow, "Religion of Babylonia and Assyria," p. 639).

The same importance seems to have been attributed also to the foundation-stone of the Temple at Jerusalem. In I Kings v. 17, vii. 9, the costly wrought stones used for the foundation of Solomon's Temple are described, and in I Kings vi. 37 the time of the laying of the corner-stone is especially mentioned. In Ezra iii. 10–11 the solemnities at the laying of the corner-stone of the Second Temple by Zerubbabel are detailed (see also Hag. ii. 15, 18–23, and Zech. iii. 9, iv. 9–10, viii. 9). Indeed, the exilic seer must have been familiar with solemn corner-stone rites when picturing the rebuilding of Jerusalem (Isa. liv. 11; compare li. 1), just as Isaiah was when predicting a new and "tried and precious corner-stone of sure foundation" for Zion (Isa. xxviii. 16 *et seq.*; compare xiv. 32, Hebr.). The fragmentary beginning of Ps. lxxxvii. obviously refers to the foundation-stone of Zion as the most sacred spot of the earth, and the rabbinical "eben shetiyyah" (the foundation-stone of the world, Yoma 54b) is but the proof of a continuous popular tradition. But that here also the ancient rite of some blood-sacrifice was not altogether forgotten, seems to be indicated by the connection, preserved at least in the Book of Chronicles, between the laying of the corner-stone of the Temple and the sacrifice offered by David for the cessation of the plague, at the threshing-floor of Ornan the Jebusite (II Chron. iii. 1–3; compare I Chron. xxi. 18–31 with II Sam. xxiv.).

The ceremonious laying of the corner-stone of public buildings, especially of religious and charitable institutions, has become a universal custom, and was adopted by the Jews during the last century. The ceremony consists of placing an appropriate record or memorial in the hollow part of the stone beneath, and then of laying in place the corner-stone, accompanied by certain solemn forms. See also CONSECRATION.

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*, s.v. *Corner-Stone* and *Foundation*.

K.

**CORNWALL:** Extreme southwest county of England; distinguished in early days by the tin-mines which are said to have been visited by the Phenicians. Some of the relics of the old workings are still called "Jews' tin" and "Jews' houses." There is a town in Cornwall known as "Market Jew" (modern Marazion). Prof. Max Müller suggested that this was a folk etymology for "Thursdaies market" ("Marhas diow"), but there is distinct evidence of the connection of the Jews with the stannaries or tin-mines of Cornwall in the reign of King John, when they farmed the whole product of the mines for 100 marks, one-tenth of which was paid as a tithe to the Bishop of Exeter (Camden, "Britannia," ed. Gough, "Damnonii," p. 9). Besides this, in the Red Book of the Exchequer, in some clauses concerning the Cornwall stannaries dated 9 Ric. I., 1198, every regulation is drawn up with reference to "man or woman, Christian or Jew." There are no other traces of Jews in Cornwall in early times; but at the end of the eighteenth century a number of Jewish merchants settled in Falmouth, whence they sent out hawkers through the country towns,

who returned on Friday evenings for Sabbath worship.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 186–188; Max Müller, *Chips from a German Workshop*, iii. 299–329; Bannister, *Jour. Roy. Inst. Cornwall*, 1867, p. 326; L. Wolf, *Jewish Families of Yates and Samuel*, p. 2, London, 1901.

J.

**CORO:** A town in Venezuela, five miles from its seaport, La Vela de Coro, on the Caribbean Sea. It had, in the early days of the republic, many Jewish inhabitants, who came from the island of Curaçao, in the Dutch West Indies, about sixty miles from La Vela de Coro.

In the year 1855 the Jews of Coro, numbering about 300, were plundered, maltreated, and driven to seek refuge in their native place, Curaçao. As they claimed Dutch citizenship, the consul-general for the Netherlands, Van Lansberge, informed the home government, and three ships of war were sent to La Guayra, the principal seaport of Venezuela, and the redress demanded was at once granted. The Venezuelan government agreed to salute the Dutch flag; to restore to the Jews their property; and to pay an indemnity of 200,000 pesos ($160,000), the last clause being carried into effect in 1859, after lengthy diplomatic negotiations with the ambassador of the Netherlands, Jhr. O. van Rees.

In 1863 there were about 250 Jews in Coro, and religious services were held at the residence of Mordehay Abraham Senior, and afterward at that of his son Isaac. The cemetery, established in 1858, is situated on the outskirts of the town.

Another outbreak against foreigners, in June, 1902, compelled the Jews again to seek an asylum in Curaçao, tendered to them by the governor of the island, Jhr. J. O. de Jong van Beek en Doorn, who, upon learning the facts, despatched the Dutch man-of-war "Koningin Regentesse" to protect them. It returned to Curaçao with eighty Jewish women and children on board. In July following, the same vessel was sent to La Vela de Coro for the remainder, and only a few Jewish residents remained behind to protect the property of the exiles.

A. J. H. M. C.

**CORONATION CHAIR:** The so-called "Stone of Destiny," forming part of the coronation chair of the kings of England in Westminster Abbey, is said by tradition to be the identical stone on which Jacob rested his head when he saw the vision of the angels going up to heaven (Gen. xxviii. 11–12). According to some, the stone was that on which Abraham had intended sacrificing Isaac (see Rye, "Visits of Foreigners," p. 10, and compare Pirḳe R. El. 35, where the two stones of the Biblical stories are identified). According to a legend first found in the "Chronicles" of John of Fordun, the stone was transferred from Palestine to Egypt; from there Gathelus, son of Cecrops, King of Athens, who had married Scota, daughter of Pharaoh, transferred it to Spain, whence it was carried by Simon Brech, son of Milo the Scot, to Ireland. There it was used on the sacred Hill of Tara as the "Lia Fail," or "Stone of Destiny," on which the kings of Ireland were anointed. Fergus More, the founder of the Scotch monarchy, is said to have borne it from Ireland to Dunstaffnagge about 500, and it was ultimately taken by Kenneth II., about 840, to Scone. All the kings of Scotland were crowned upon it, until it was removed by Edward I. to Westminster Abbey; and upon it every king of England from Edward III. to Edward VII. has been crowned. An attempt to get it back was made by the Scotch in the reign of Edward III., and that king even wrote to the Abbot of Westminster ordering him to return it (Legg, "London Coronation Records," Westminster, 1901, p. 77); but the people of London would not allow it to be taken (Holinshed, "Historie of Scotland," p. 132). It has always been one of the chief attractions of Westminster Abbey, and is referred to as such by Addison ("Spectator," No. 329) and by Goldsmith ("Citizen of the World," letter xiii.).

The veneration with which the stone is regarded is undoubtedly due to the legend connecting it with Jacob; but Dean Stanley suggests that it was originally connected with St. Columba, and geologists are inclined to trace its origin to the island of Iona, the scene of St. Columba's last days.

The Anglo-Israelites make much of this connection of Jacob's stone with the coronation chair, and largely base upon it their claim to the identification of the English people with the Lost Ten Tribes (see ANGLO-ISRAELISM).

BIBLIOGRAPHY: A. P. Stanley, *Historical Memorials of Westminster Abbey*, 2d ed., London, 1866, pp. 60–67, 557–562 (illustration on title-page); E. Hine, *Forty-seven Identifications*, pp. 32–33; W. F. Skene, *The Coronation Stone*, Edinburgh, 1869.

J.

**CORONEL, NAḤMAN NATHAN:** Palestinian scholar of Sephardic-Ashkenazic parentage; born at Amsterdam 1810; died at Jerusalem Aug. 6, 1890. His teacher was R. Abraham Susan. In 1830 he emigrated to Safed, Palestine, where he married, afterward settling in Jerusalem. There he studied in the Sephardic yeshibah. He became especially interested in rabbinical manuscripts, and acquired many rare copies, some of which he sold to European libraries, while others he published with his own annotations. The latter are: (1) "Bet Natan" (The House of Nathan), containing a varied version of Berakot, MSS. of Cairo, and decisions by Isaiah di Trani, the elder, with an introduction by Coronel (Vienna, 1854). (2) "Ḥamishshah Ḳonṭerisim" (Five Pamphlets), containing a varied version of Kallah, decisions in jurisprudence by R. Solomon Tazerat, and a letter of excommunication by David, the exilarch, etc. (Vienna, 1864). (3) "Seder R. Amram Gaon" (846 C.E.), containing a liturgy of the geonic period, of decided literary value (Warsaw, 1865). (4) "Teshubot ha-Geonim" (Responsa of Geonim), rules for the slaughter and examination of animals, by R. Jonah (Vienna, 1871). (5) "Zeker Natan" (Memory of Nathan), selected religious regulations for travelers (Vienna, 1872). (6) Decisions by R. Solomon b. Adret in reference to appropriating ḥallah (the priests' share of the dough), and decisions by R. Jacob b. Zahal of Jerusalem. Coronel, in his own essay, "Haḳor Dabar" (Search out a Matter), attempted to establish a precedent for the exemption, like the Levite tithe, of the appropriation of ḥallah outside the Holy Land, for which he was rebuked by the rabbis of Jerusalem. (7) "Alfasi Zuṭa" ("The

[abridged] Alfasi), by Menahem Azariah of Fano, with Coronel's commentary (Jerusalem, 1885). Coronel was awarded by the emperor of Austria the gold medal for art and science.

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, pp. 186–188, Warsaw, 1890.

L. G. J. D. E.

**CORONEL, PAUL NUÑEZ:** Spanish Orientalist; born at Segovia; died Sept. 30, 1534. Though baptized before the expulsion of the Jews from Spain in 1492, he was educated for the rabbinate, became conversant with Hebrew and with Biblical literature, and was on this account appointed professor of Hebrew at the University of Salamanca. Together with Alfonso de Alcalá, of Alcalá la Real, who had been baptized in 1492, and was also a professor at Salamanca, Coronel was commissioned by Cardinal Ximenez de Cisneros to translate the Bible into Latin. This translation is contained in the Complutensian Polyglot (1514–17). He also wrote "Additiones ad Librum Nicolai Lirani de Differentiis Translationum (Verborum)," which has not been printed.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i., iii., No. 1813; J. Amador de los Rios, *Estudios*, p. 455; *Boletin Acad. Hist.* xxvii. 206.

G. M. K.

**CORONEL-CHACON, AUGUSTINE:** Portuguese Jew and agent at the court of Charles II. of England; born in Beira, Portugal; died after 1665. After living at Bordeaux (1640–44), he settled in Rouen in 1644, where he became an intimate friend of Enriquez Gomez, the Marano soldier and poet, to one of whose works he contributed a sonnet. Early in the fifties he established himself in England as a merchant and royalist agent, and there, associated with David da Costa and the Mendes family, to whom he was related, he received and distributed funds for Charles II. On 'Change he was known as "the littell Jue."

At the restoration, Coronel-Chacon was made consular and financial agent for Portugal in London, and was the first to suggest to Monk a match between King Charles and the infanta Catherine of Bragança. This marriage naturally increased his influence at court, and after embracing Christianity, in 1660, he was knighted in October of that year. As a Christian, Sir Augustine was not fortunate. He became a bankrupt in 1665, and after having been prosecuted by the Portuguese ambassador, was expelled from the 'Change and imprisoned in the Fleet. Afterward he turned informer against some of his former coreligionists, but to no avail. The latter part of his life was spent abroad, a dependent on his wealthy Jewish relatives.

BIBLIOGRAPHY: *Trans. Jew. Hist. Soc.* i. 70, 71, 73, 74, 75; Burnet, *History of His Own Times* (ed. O. Airy), i. 290; Le Neve, *Pedigrees of Knights*, p. 145; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 49; Martin, *History of Lloyds*, p. 54; *Calendar of Domestic State Papers* (of Portugal), 1650–66; *Jew. Chron.* March 14, 1902.

J. M. W. L.

**CORPORAL PUNISHMENT:** Physical chastisement inflicted as legal punishment. Corporal punishment is one of the oldest forms of chastisement known to the law. The method of its infliction according to Jewish law differs from that of other penal codes, inasmuch as the former law carefully guards the convict from cruelty and excessive pain, stating expressly (Deut. xxv. 3), if the judge sentenced the wicked to be beaten a certain number of times, according to his fault, "Forty stripes he may give him, and not exceed; lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee." Upon this passage the Rabbis comment, saying: "The wicked is thy brother still" (Sifre 286; Mak. 22).

**Three Judges Present.**

The Talmudic law provides that whenever the infliction of corporal punishment is ordained, it is peremptory, and allows no discretion to the judge (Maimonides, "Yad," Sanh. xvi. 1), except in regard to the number of blows. Three judges must be present at the beating (*ib.* xvi. 2); one of them ordering the blows to be administered; the second counting them; and the third reading the verses Deut. xxviii. 58, 59, as an accompaniment (*ib.* xvi. 11). The punishment was inflicted by the beadle of the congregation, and the law recommends that the man chosen for this purpose shall be stronger in mind than in body, so that he may not strike too hard or upon a dangerous or weak spot (*ib.* xvi. 9; Mak. 23). The convict was tied to a post by his hands, his back and breast bared, and the beadle stood behind him, a fourfold thong of leather in hand. He was then bent forward and the lashes administered, one stroke on the breast and one on each shoulder alternately (Macc. iii. 12; "Yad," Sanh. xvi. 8–10). The maximum number of blows was thirty-nine (compare Mak. iii. 10, 22b with LXX. to Deut. xxv. 3, which reads במספר ארבעים, "about the number of forty)."

**Number of Stripes.**

One less than the Biblical number of blows was given, in order to prevent the possibility of a mistake in giving one more than the lawful number. When the convict was found by medical examination to be physically unable to receive the full number of blows according to the sentence of court, he was given a smaller number, always a multiple of three ("Yad," Sanh. xvii. 1, 2). If he died under the lash, no one was held responsible, but if he died as the result of the infliction of a greater number of strokes than the law permitted, he was considered murdered (*ib.* xvi. 12); for no more blows could be given than the sentence of the court required, and in no event could the maximum of thirty-nine blows be exceeded (*ib.* xvii. 12). If the convict broke his bonds and escaped, he could not again be subjected to punishment for the same offense (*ib.* xvii. 6).

The infliction of corporal punishment was not, as Josephus says in the "Antiquities" (iv. 8, § 21), "a most ignominious one for a free man." Josephus' idea of its effect was probably the result of his affiliation with the Romans, among whom such punishment was infamous. The maxim of the Jewish law was that after the man had received his punishment he was again to be considered a brother (Mak. 23a). The infliction of stripes provided by the Biblical law was permitted only in Palestine; but the rabbinical authorities assumed the right, from the necessity of the case, to decree the infliction of corporal punishment outside of Palestine, denomina-

ting it "makkat mardut," or beating for disobedience ("Yad," Sanh. xvi. 3).

Maimonides enumerates 207 cases in which corporal punishment by the lash may be inflicted. They may be divided as follows: twenty-one cases of breaches of negative commandments, chiefly crimes against morality, punishable by KARET (excision), but not by death; eighteen cases of breaches of the laws relating to the priesthood and sacrifice; and one hundred and sixty-eight cases of breaches of negative commandments which are not punishable either by karet or by death. Among the last are included the making of idols, breaches of the Levitical laws, of priestly regulations, of the dietary laws, of the land laws, of the laws of pledge, of sumptuary laws, of marriage laws, as well as slander, cursing, perjury, breaking vows, and others (*ib.* xiv. 1, 4). See CAPITAL PUNISHMENT; LEX TALIONIS.

**Punishable Cases.**

BIBLIOGRAPHY: Duschak, *Das Mosaisch-Talmudische Eherecht*, pp. 11 *et seq.*; Mendelsohn, *Criminal Jurisprudence of the Ancient Hebrews*, pp. 39, 43, 171; Mayer, *Gesch. der Strafrechte*, pp. 88, 90, 100; Saalschütz, *Das Mosaische Recht*, p. 202.

K. D. W. A.

**CORPORATION:** A combination of several persons, for certain purposes and under a common name, into one artificial body, which the law permits to act as a single person. In technical language there can also be a "corporation sole"; that is, one person filling a public position, who transmits the property rights and obligations of that position to his successors, as a natural person transmits his rights and obligations to his heirs.

A "corporation aggregate" is either public or private. The cities of the Holy Land were public corporations, and Jewish communities in the Exile corresponded to them (see COMMUNITY, ORGANIZATION OF). Between the public and the private corporation stands the court (חצר) of the Mishnah, a group of houses surrounding an open place with a common entrance, the occupants of which have certain duties and corresponding rights (B. B. i. 6).

A private corporation is either eleemosynary (formed for purposes of charity) or commercial (that is, formed for the common good of the members). The former is known by the name of "ḥebra," the most important being the "ḥebra ḳaddisha" (burial gild); other ḥebras attend to the reception of travelers, the visitation of the sick, the maintenance of hospitals, etc., all more or less independent of the "ḳahal" (community). They have a common name, and a continuous life unhindered by change of members; they take property by purchase, gift, or will, and can dispose of it, and the rabbinical courts would recognize these rights; but the reported precedents are very few, and the various codes have but little to say on these points. The Shulḥan 'Aruk (Yoreh De'ah, 258, 8, 9) shows how an action may, under certain circumstances, accrue to the collectors of alms from an arrangement among the collectors, a contributor, and the latter's debtor; and similarly in other passages the right of action in eleemosynary corporations is incidentally acknowledged.

Commercial societies for various purposes, such as the caravan, and the mutual insurance company of muleteers or of shippers, are mentioned in the Mishnah (see COMMERCIAL LAW). Whether they had any corporate powers or functions is not known. In later times, during the dispersion, Jews could hardly have entered corporations for profit except under the laws of the governments to which they were subject, and for many centuries there were few, if any, of these corporations in existence anywhere.

L. G. L. N. D.

**CORPSE:** A body of a dead human being polluted not only those that touched it, but also the dwelling, its inmates, and all uncovered utensils (Num. xix. 14 *et seq.*). A person made unclean by a corpse was required to be sprinkled with water on the third and the seventh day thereafter, and to bathe and wash his clothes on the seventh day (Num. xix. 19). It was a sacred duty to bury a corpse; and even the priests, with the exception of the high priest, were permitted to defile themselves by the dead bodies of their nearest kin (Lev. xxi. 2, 3, 11). The Nazarites, however, were required to keep away from all corpses (Num. vi. 6). Yet the Nazarite Samson ate honey which he had taken out of the carcass of a lion (Judges xiv. 9), since only the human body could be the source of uncleanness in others (Num. xix. 22). During the forty years in the wilderness, those polluted by touching human corpses were put out of the camp (Num. v. 2), nor could they partake of the Passover sacrifice or any other offerings (ix. 6). Even those polluted in battle must be purified (xxxi. 19). Not to bury a corpse was considered the greatest disrespect that could be shown to the dead (Jer. viii. 2; Ps. lxxix. 2, 3), although in time of war this was necessarily a frequent circumstance. The law demanded the burial of a condemned person (Deut. xxi. 23), this applying even to the bones of those who had been executed in vengeance (II Sam. xxi. 13). The Egyptians were experts in embalming; but in Palestine, where little was known of the art, bodies were removed as quickly as possible from the houses (compare Amos vi. 10; see BURIAL). Places where human bones accumulated, such as Tophet in the valley of Hinnom, near Jerusalem, were held to be especially polluted, and therefore horrible. "High places" were defiled by human bones more than by all else (II Kings xxiii. 14).

**Need of Burial.**

BIBLIOGRAPHY: E. Grüneisen, *Der Ahnenkultus und die Urreligion Israels*, p. 110, Halle, 1900.

E. G. H. S. KR.

**CORREA, ISABELLA (REBECCA):** Spanish poetess of the seventeenth century; born in Spain; lived successively in Brussels, Antwerp, and Amsterdam; wife of the cosmographer D. Nicolas de Olivier y Fullana (Daniel Judah) of Majorca. Isabella Correa was a friend of Daniel Levi de Barrios, whose "Coro de las Musas" was praised by herself and her husband in verse. She was celebrated for her beauty and wit, her knowledge of the arts, and her linguistic attainments, which are said by some writers to have included nearly all the languages of Europe.

Her principal work is a metrical Spanish translation, with explanatory notes, of the "Pastor Fido" by Guarini (1st and 2d eds., Antwerp, 1694; 3d ed., Amsterdam, 1694), which is dedicated to

Manuel de Belmonte, the founder of De los Floridos, an academy of poetry of which Isabella was a member. Another of her works, entitled "Varias Poesias," which is said by De Barrios to have been ready for the press, was never published.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 39; idem, *Die Jüdischen Frauen*, pp. 172 *et seq.*

G. M. K.

**CORREGAL.** See CARREGAL.

**CORRENTI, CESARE:** Italian statesman and author; born in Milan Jan. 3, 1815; died at Lesa, Novara, Oct. 4, 1888. He was one of the best friends of the Jews in Italy and a thorough enemy of anti-Semitism, whose adherents he regarded as "madmen." On various occasions he gave expression to his feelings of sympathy with the Jews; and in his work "Gli Ebri Come Patrioti" he praises them for the great services they have rendered in the emancipation and progress of Italy.

BIBLIOGRAPHY: *Jewish Chronicle*, London, Oct. 26, 1888, p. 9; *Nuova Enciclopedia Italiana, Supplemento*, vol. ii., Turin, 1891.

S. B. B.

**CORRIERE ISRAELITICO:** Italian monthly magazine devoted to Jewish history and literature; founded at Triest in 1863 by Abrama Vito Morpurgo, who edited it six years, and at his death the editorship devolved upon A. di S. Curiel, Morpurgo's son-in-law, its present editor. At times Morpurgo was assisted by Leone Racah and, later, by his son Gustavo. For several years Dante A. Lattes was one of the directors, and he has become the magazine's chief representative and contributor. During the early days of its career the "Corriere" published not only careful accounts of Jewish events at home and abroad, but also scientific articles by S. D. Luzzatto, Lelio della Torre, and their most distinguished pupils; poems and stories on Jewish subjects; and translations of scientific, devotional, and belletristic works. Later on it devoted itself entirely to the setting forth of the cabalistic theories current in Italy, Elia Benamozegh and his pupils becoming the chief of its contributors, among whom is also Prof. Vittorio Castiglioni.

G. I. E.

**CORTISSOS, DON JOSÉ:** Spanish army contractor; born 1656; died in London 1742. He was fifth in direct descent from Emanuel José Cortissos, Marquis de Villa, a grandee of Spain, who flourished about 1475. José Cortissos was ambassador of the emperor Charles to Morocco. He was invited, as a man of property and thoroughly acquainted with the Peninsula, to contract for the supply of provisions to the allied armies under the Earl of Peterborough in the year 1706, but he declined through want of confidence in the Portuguese government. However, on the personal assurances of Earl Galway, commander of the British forces, and Earl Stanhope, British minister to the court of Spain, that the British government would answer for the payment on the part of the Portuguese government, he undertook to supply the army. From authentic reports it appears that Cortissos actually saved the army from starvation. Notwithstanding these assurances, he never obtained payment in full for his services, and he eventually went to England in 1712 to urge his claims, but failed to obtain more than a fraction of the sum due him leaving a considerable balance owing from the British and Portuguese governments, all attempts to recover this proving unavailing. The unfortunate contractor, worn out in mind and body, died in poverty. It is reported that a portrait of him has been preserved, representing him in the court dress of the reign of Queen Anne, with a petition concerning his claim in his hands.

BIBLIOGRAPHY: *Statement of the Case of J. Cortissos*; *Cat. Anglo-Jew. Hist. Exh.* p. 48.

J. G. L.

**COS.** See Kos.

**COSENZA:** City in southern Italy. Ferdinando Ughelli, in the ninth volume of his "Italia Sacra," reproduces two documents referring to the Jews of Cosenza. One was given by King Ferdinand I. to Pirro Caraccioli, Archbishop of Cosenza (1467), reestablishing the former archiepiscopal jurisdiction over the Jews of his diocese. Depping thinks that this prelate was authorized to bestow property belonging to Jews upon any one within his jurisdiction, or to confer upon him rights at the expense of Jews; for in 1469 the above-mentioned King Ferdinand confirmed him in such investitures. The Jews were expelled from Cosenza, as well as from the rest of the kingdom of Naples, in 1540 by a decree of the emperor Charles V.

BIBLIOGRAPHY: G. B. Depping, *Les Juifs dans le Moyen Age*, Paris, 1834.

E. C. G. J.

**COSIN, LEWI:** Rabbi at Salonica, and later a preacher at Venice; born in 1573; died in 1625. He was the author of a collection of sermons arranged in the order of the Sabbatic sections, and entitled "'Aliyat Ḳir Ḳetannah" (A Little Chamber in the Wall). It was published by the son of the author, the first volume at Venice, 1636, the second at Constantinople, 1643. Conforte also ascribes to Cosin the ethical work "Toẓe'ot Ḥayyim," published at Salonica. Steinschneider, however, believes that Conforte confounded Cosin with Moses Nathan, who is generally believed to be the real author of the "Toẓe'ot Ḥayyim."

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 218; Zunz, *G. V.* p. 444; Steinschneider, *Cat. Bodl.* col. 1615; Conforte, *Ḳore ha-Dorot*, 44a.

L. G. I. Br.

**CÖSLIN, ḤAYYIM BEN NAPHTALI:** Talmudical scholar and Hebrew grammarian of Berlin; died at Stettin, Prussia, March 21, 1832. He wrote the following works: (1) "Maslul," a Hebrew grammar, written in a catechetical form. It was used for a long time as a primer and text-book in Jewish schools. It was first published by the author himself at Hamburg in 1788, and was republished as follows: Brünn, 1796; Zolkiev, 1798; Wilna, 1815, 1848, 1859, 1890. (2) "Ḳeriat ha-Torah" (Reading of the Law), a treatise on the literal changes in Biblical passages found in the Talmud, and on some Talmudical rules concerning the Masorah (Berlin, 1814). To this work is appended an article by Cöslin, under the title "Be'er Reḥobot," on the language of the Mishnah, which is a reprint from "Ha-

Meassef" of 1786, and was republished in the "Bikkure ha-'Ittim," 1825.

BIBLIOGRAPHY: Isaac Satanow, in *Ha-Meassef*, 1788 (reprinted in *Bikkure ha-'Ittim*, 1827); Fuenn, *Keneset Yisrael*, pp. 366, 367; Benjacob, *Ozar ha-Sefarim*, p. 537; A. L. Gordon, *Mishpaṭe ha-Lashon ha-'Ibrit*, p. 38.

S. N. T. L.

**COSMOGONY.—Biblical Data:** A theory concerning the origin ("begetting") of the world; the mythological or ante-scientific view, as preserved in the traditions, oral or written, and the folk-poetry of primitive and ancient peoples.

Curiosity concerning the origin of the visible universe and the manner and order in which the various forms of life came into being, manifested itself at a comparatively early period. Cosmogonies are, therefore, found among nearly all races, and form a large part of their mythologies, preserved as tribal or national traditions. Old as they are, they reflect climatic and cultural conditions of various localities; and these differences, often unharmonized, appear in the later literary and religious versions. The original cosmogonies are spontaneous productions of folk-fancy, and are therefore unsystematic, forming as a rule only a chapter in the theogonies or genealogies of the gods. Systematization is a sign that primitive notions have been subjected to treatment in the interest of a certain theology or advanced religious consciousness. By those who ascribe to the Hebrew mind the same process of development and to Hebrew literature the same manner of growth as are observed among other peoples, the cosmogony—or, to be more exact, the cosmogonies—of the Bible must be viewed and analyzed according to the light derived from comparison with similar conceits among non-Hebrews. By analogy, then, with other ancient peoples, the form in which the Hebrew cosmogony presents itself in the Bible is not the original. The literary documents are later than the material incorporated. They exhibit the influences of a developed theology as well as the effect of a blending of different accounts that are at variance with one another in their radical versions.

The comparatively late date of the literary documents—according to the critical schools—has misled most of the modern commentators into the assumption that the early Hebrews were without cosmogonies. Rénan's denial to the Semites of the mythopeic faculty seemed thus to be borne out by the results of Pentateuchal analysis and of literary criticism of the other Biblical books. This inference, however, can not be maintained (see Gunkel, "Schöpfung und Chaos"; *idem*, "Genesis"). The Hebrews must have had the same impulse toward speculation on the origin of things as had other groups of men; and as this impulse manifests itself always at a very early period in the evolution of mind (the tribal or national consciousness), one is safe in the a priori ascription to the Hebrews of the production and possession of cosmogonic legends at a very remote epoch. This conclusion from analogy is corroborated by the study of the literary documents bearing on this point. Gunkel (*l.c.*) has demonstrated that the cosmogonic accounts or allusions thereto (technical archaic terms, like "tohu wabohu"; the use of words in an unusual sense, for instance רוח אלהים; and mythological personifications, like Rahab) display easily discernible signs of incorporated old material (Gen. i., ii.; Job xxvi. 12, xl. 25, xli. 26; Ps. xl. 5, lxxiv. 12–19, lxxxvii. 4, lxxxix. 10; Isa. xxvii. 1, li. 9). That Gen. i. belongs to the later strata of the Pentateuch (P) is conceded by all except those scholars that reject higher criticism altogether. Dillmann, for instance, and Delitzsch (in the last edition of his commentary) do not hesitate to assign it to the Priestly Code, though they would have it be pre-exilic. It certainly has the appearance of a systematic presentation, but nevertheless *it is not a free invention.*

**Early Hebrew Cosmogony.**

It has long been recognized that Biblical cosmogony bears certain similarities to that of other peoples; *e.g.*, the Phenicians (who speak of πνεῦμα and dark χαός originally existent; through their union, πόθος ["desire"], μώτ ["primordial mud"] is generated; but of this μώτ come the egg, etc. [for other versions see Damascius, "De Primis Principiis," p. 125]; the wife of the first man is Βαθυ [= בהו]), or the Egyptians (who spoke of primeval water ["nun"] and the primeval egg [see Dillmann, Commentary on Genesis, p. 5, and De la Saussaye, "Religionsgeschichte," 2d ed., i. 146 *et seq.*]). The notion of the primeval egg seems to be a universal one (see Dillmann, *l.c.* p. 4; "Laws of Manu," i. 5 *et seq.*).

**Babylonian Cosmogony.**

Strikingly similar to the Biblical cosmogony is that of the Babylonians (Friedrich Delitzsch, "Babylonischer Weltschöpfungsepos"; Jensen, "Kosmologie der Babylonier," pp. 263-364; Zimmern, in Gunkel, "Schöpfung und Chaos," pp. 401 *et seq.*; Schrader, "K. B." vi.). Its birthplace is betrayed by its reflection of the climatic conditions of Babylonia. In winter, floods and darkness prevail. With the advent of spring the waters "divide" and are "subjugated" through the power of the winds that blow. Applying to primeval days this yearly phenomenon of the conquest of the flood and darkness, the Babylonian fancy assumes as self-existent in the beginning the great expanse of water (and unlit darkness). The former is conceived of as a monstrous dragon, Tiamat (= תהם), which, in the epitome given by Berosus, is represented as the "primeval woman," with whom Bel cohabits, splitting her into two halves, one of which becomes the earth and the other the sky, in characteristic reflection of Babylon's climate, and of the spring sun piercing the waters at the end of the winter's rainy season. Stories about Tiamat have been found as far back as the fourth millennium B.C. The narrative, as recovered from the tablets, begins by recording that "long since, when above the heaven had not been named, and earth was also without name [*i.e.*, nonexistent] there was only primeval ocean-flood." This is personified as a male (Apsu) and a female (Tiamat). The gods, which had not yet arisen, were then made: Tiamat was their mother. Hatred of the new-born light causes her to rebel against the higher deities. Some of the gods side with her, and to aid her in her fight she produces huge monsters. Marduk offers to punish her, on condition that the supreme rule over heaven and earth be ac-

**Babylonian Accounts.**

corded him after the victory. He rides to the combat in his war-chariot, and, meeting Tiamat, kills her by forcing open her mouth, which he fills with the hurricane that cuts her in two from within, and puts her crew in chains. He then divides her carcass: out of one part he makes heaven; out of the other, earth. The following is the order in which Creation is said to have been successively called forth by Marduk: (1) the heaven; (2) the heavenly bodies; (3) the earth; (4) the plants; (5) the animals; (6) man.

It is plain that not only in Gen. i., but in other Biblical cosmogonic descriptions (notably in Ps. civ. 5–9; also in Job xxxviii. 10; Ps. xxxiii. 6, lxv. 8; Prov. viii. 29; Jer. v. 22, xxxi. 35; the Prayer of Manasses), traits and incidents abound that suggest this Babylonian myth. In the main, four theories have been advanced to account for this: (1) Both the Babylonian and the Hebrew are varied versions of an originally common Semitic tradition. (2) The Hebrews carried an originally Babylonian tradition with them when emigrating from Ur-Kasdim. (3) They adopted the Babylonian epos during the Babylonian captivity. (4) This tradition, originally Babylonian, as the background shows, had long before the Hebrew conquest of Palestine been carried to Canaan through the then universal domination of Babylon; and the Hebrews gradually appropriated it in the course of their own political and religious development. This last theory (Gunkel's) is the most plausible. Gen. i. marks the final adaptation and recasting under the influence of theological ideas (*i.e.*, monotheism; six days for work and the seventh day for rest). As now found in Gen. i., it seems to be a composite of two, if not more, ancient myths. Besides those Babylonian elements indicated above, it contains reminiscences of another Babylonian tradition of a primitive (golden) age without bloodshed (vegetarianism), and recalls notions of non-Babylonian cycles ("the egg idea" in the brooding of the רוח, the Phenician בהו).

The allusions to this ancient (Babylonian) cosmogony are really much fresher and fuller in mythological conceits in the other passages quoted above. These, then, represent a cosmogony anterior to the reconstruction on monotheistic lines now incorporated in Genesis. In them the Dragon myth ("Tiamat," "Rahab") is of frequent recurrence; but while it points to a cosmogonic source, it may in some cases (Job xxvi. 13, for instance) have sprung from a natural celestial phenomenon such as an eclipse. So also in eschatological descriptions and apocalyptic visions these incidents of the old tradition recur (Ps. xviii., lxxvii., xciii. 3 *et seq.*; Nahum i.; Hab. iii.). See Dragon; Leviathan.

**Earlier Versions.**

On the other hand, the Bible has preserved cosmogonies, or reminiscences of them, that are not of Babylonian origin. Gen. ii. 4 *et seq.*, belonging, according to critics, to the Jahvistic source, starts with *dry* earth, and makes the sprouting of vegetation depend on man's previous creation; that is, on his labor. This exhibits Palestinian coloring. The dry, parched, waterless soil without rain is taken from a Palestinian landscape (see, however, Cheyne in "Encyc. Bibl." i. 949). Again, Ps. xc. 2 speaks of the time before the birth of the mountains and the parturition of earth and world. In Job xxxviii. it is said that God laid the foundations of the earth "when the morning stars sang together," and all the "sons of God" broke forth in glee. In Ps. xxiv. 2 there is a reference to the mystery involved in God's grounding the earth on the waters so that it can not be moved. These are not mere poetic explications of Gen. i. They are derived from other cosmogonic cycles, which a tone time may even have included, as among all other ancient peoples, a theogony (notice the "sons of God"; see Gunkel, "Genesis," p. 119).

The value of the cosmogony of Genesis lies in its *monotheistic* emphasis. Though the plural "Elohim," the words "let us make," and the view of man being "the image of God" reflect polytheistic and mythological conceptions of a previous stage, the stress is laid on the thought that one God made the all by His will, and made it "good." The Sabbath—originally not a part of the Babylonian epos—is the crowning glory of this cosmogony, notwithstanding the strong anthropomorphism of the concept that the Creator Himself rested. The attempt to establish a concordance between Genesis and geology seems to do an injustice to science and religion both. The ancient Hebrews had a very imperfect conception of the structure of the universe. Gen. i. was not written to be a scientific treatise. It was to impress and to express the twin-doctrine of God's creative omnipotence and of man's dignity as being destined on earth to be a creator himself.

With the Babylonians, the Hebrews believed that in the beginning, before earth and heaven had been separated ("created," ברא), there were primeval ocean ("tehom," always without the article) and darkness (חשך). From this the "word of God" (compare such passages as, God "roars" [נער], Ps. xviii. 16; civ. 7) called forth light. He divided the waters: the upper waters he shut up in heaven, and on the lower He established the earth. In older descriptions the combat against the tehom is related with more details. Tehom (also Rahab) has helpers, the תנין and the Leviathan, Behemot, the "Naḥash Bariaḥ." The following is the order of Creation as given in Gen. i.: (1) the heaven; (2) the earth; (3) the plants; (4) the celestial bodies; (5) the animals; (6) man. The Hebrews regarded the earth as a plain or a hill figured like a hemisphere, swimming on water. Over this is arched the solid vault of heaven. To this vault are fastened the lights, the stars. So slight is this elevation that birds may rise to it and fly along its expanse.

Bibliography: Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit*; Idem, *Genesis*; Holzinger, *Genesis*, pp. 17 *et seq.*; Jensen, *Kosmologie der Babylonier*.

K. E. G. H.

——**In Post-Biblical Literature:** Cosmogony, or the theory concerning the origin of the universe, began with pagan systems which recognized no Creator, and was therefore viewed with mistrust in rabbinical circles. For this reason it was taught in strictest privacy: "The creation lore is not to be taught before more than one disciple" (Ḥag. ii. 1: see Cabala). Even the oldest schools, the Hillelites and Shammaites, differed on the question whether

the heavens (Gen. i. 1) or the earth (Gen. ii. 4) was created first, the Shammaites deciding that the heavens were created first, the Hillelites maintaining the contrary contention. The Hillelites, referring to Amos ix. 6, argued: "No architect, in building a house, begins with the upper story"; the Shammaites replied with reference to Isa. lxvi. 1: "No artificer makes the footstool first and then the throne." This difference of view was readjusted afterward by R. Simeon b. Yoḥai, who said, referring to Isa. xlviii. 13, that heaven and earth were created simultaneously, the former being put upon the latter as the cover upon the pot (Ḥag. 12a; Yer. Ḥag. ii. 1; Gen. R. i. and xii.; Pirḳe R. El. xviii.). The Shammaites seem to represent the older view, shared also by the Alexandrians (זקני הנגב, Tan. 32a; compare Bacher, "Agada der Tannaiten," i. 17 *et seq.*).

Probably connected with this difference of opinion is the controversy between R. Eliezer and R. Joshua regarding the origin of earth and sea, Joshua, with reference to Job xxxvii. 6, xxxvi. 28, claiming a cosmic or celestial origin for them; Eliezer, with reference to Ps. cxlviii. 4 *et seq.*, Gen. ii. 6, a mere terrestrial one (compare Gen. R. xii., xiii.; Yoma 54b; Bacher, *l.c.* i. 135, 173 *et seq.*). The principal concern of cosmogony was with the primal elements and their mode of composition; and in dealing with the question, the Gnostics resorted to both mythological and philosophical speculation, while Scripture treated it from the standpoint of theology (see Gnosticism).

**The Primal Elements.**

In the third century Rab, basing his speculation on Gen. i. 1–5, spoke of ten primal elements created on the first day: heaven and earth, Tohu and Bohu, light and darkness, wind and water, night and day (the last as time-measures); and of ten creative potencies: wisdom and understanding, knowledge and strength, rebuke and might, righteousness and judgment, mercy and loving-kindness, with reference to Prov. iii. 19, 20; Ps. lxv. 7 (6); Job xxvi. 11; Ps. lxxxix. 15 (14); xxv. 6 (5). Of these potencies he explained rebuke as the restraining power or the limitation exerted by God when the world (earth) and the sea expanded in all directions after He had turned the primal elements like the warp and woof of the weaver's loom (Ḥag. 12a). The older schools, however, spoke of only six, four, or two primal elements, and also of fewer potencies. When R. Joshua ben Hananiah was asked by the emperor Hadrian how God made the world, he answered: "He took the six elements and led them like weaver's threads in six directions: four horizontal and two vertical" (Gen. R. x.). To Gamaliel II. a philosopher said: "Your God is a great artist, but He found fine pigments to use as colors for his painting: Tohu and Bohu, darkness and wind, water and the abyss"; whereupon Gamaliel replied: "All these six God Himself created, as is shown by Isa. xxxiv. 11 (Hebrew, "Ḳaw tohu we-abne bohu"), xlv. 7; Ps. cxlviii. 4 *et seq.*; Amos iv. 13; Prov. viii. 24 (compare Gen. R. i.; Bacher, *l.c.* i. 86, note 4). These six elements are compared by R. Levi (Gen. R. i.) with the six things required for every structure: water, earth, wood, stone, iron, and the measuring-line. An old Baraita gives, with reference to Isa. xxxiv. 11, a deeper insight into Jewish or gnostic cosmogony: Tohu is the green circle ("ḳaw") which surrounds the cosmos, and from which darkness emanated, according to Ps. xviii. 12 (11); and Bohu is the foundation of the primal mire or chaos ("abne mefulamot" = Πηλωμα; see Lev. W. B. T., *s.v.* פילומא) sunk into the abyss, whence the water issues forth (Ḥag. 12a). Here Tohu and Bohu are actually the two primal elements out of which the other two, darkness and water, respectively emanated. Wind is taken by R. Jose (Ḥag. 12b; compare Yer. Ḥag. ii. 77a, and Bacher, *l.c.* ii. 186) to be a potency emanating from God's arm, whereas heaven is explained as a composite of primal fire and water (שמים=אש ומים; Ḥag. 12a). According to Pirḳe R. El. iii. (compare Yer. Ḥag. *ib.*) the earth was created from the snow from under God's throne, which, when cast upon the primeval water, turned into a solid mass (Job xxxvii. 6; compare Ex. R. xiii., where עפר ["dust"] is probably a corruption of שלג ["snow"]). Fire and snow are taken as primal elements also in Gen. R. x.

Whether light was the first created thing (compare IV Esdras vi. 40) or not is a matter of dispute between R. Judah and R. Nehemiah. Samuel bar Naḥman said: God wrapped Himself in light as in a garment and its radiance lit up the universe; that is, light is not created, but is eternally a part of God (Gen. R. iii., based upon Ps. civ. 2). From that light heaven also emanated, according to Pirḳe R. El. *ib.* It must be further noted that Pirḳe R. El. has only eight of Rab's ten elements, night and day being added by some one else; and instead of Rab's ten creative potencies there are only three: wisdom, understanding, and knowledge (compare Tan., Wayaḳhel, 6, ed. Buber; Midr. Teh. to Ps. l. 1). So are Yalda Bahut (= Βυθός) and Ḥokmuta (= Ḥokmah) fundamental in the various gnostic cosmogonies, the rest evolving in pairs (see Gnosticism). In Ex. R. three primal elements, water, fire, and wind or breath ("mayim," "esh," "ruaḥ"), are mentioned, begetting respectively three potencies, darkness, light, and wisdom.

Better than these scattered Midrashic fragments does the Slavonic Book of Enoch (xxiv.–xxx.) disclose the secrets of Ma'ase Bereshit, which God Himself revealed to Enoch, though "not known even to the angels":

**The Upper and the Lower World.**

Out of the regions of the deep God caused a fiery stone, Adoil ("Ariel" = "fire of God" [?]), to rise; out of this broke light, and forth came the great upper world revealing the whole creation of God's design. Of it God made His own throne, and above it rose the light which became the foundation of all celestial things (compare Pes. 54a; Ned. 39b; Gen. R. i.; Tanna debe Eliyahu R. xxxi.; "Kisse ha-Kabod," after Ps. xciii. 2 and Prov. viii. 27, LXX.: "When He established His throne upon the winds"). Then God laid the foundation of the world of darkness below by calling into existence a firm, heavy, and red substance called "Arkhas" (= ארקא, the lowest part of the abyss; see "Seder Rabba di Bereshit" in Wertheimer's "Batte Midrashot," i. 15, 18; certainly not ירקין, as Charles thinks), and after it was divided there issued forth a very dark world bearing the creation of all things below; there was nothing beneath the darkness.

Out of the mixture of light and darkness a thick substance came forth; this was the water which was spread in both directions above the darkness below and below the light above, and thus were the seven circles of heaven created like crystal, moist and dry; that is, like glass and ice (compare "a sea of glass,"

Rev. iv. 6, xv. 2; "and the pure marble stones that seem like water," Ḥag. 14b; compare Joël, "Blicke in die Religionsgeschichte," i. 163 *et seq.*).

Out of the waves of the water below, which were turned into stones, the earth was formed on the second day of Creation, and the myriads of angels and all the heavenly hosts were created out of the lightning which flashed forth from the fiery stone as God gazed upon it (compare Pesiḳ. i. 3a: "The firmament is made of water, and the stars and angels of fire," and Cant. R. iii. 11: "The firmament is made of hoarfrost [Ezek. i. 22, "crystal"], and the Ḥayot of fire").

Charles ("Book of the Secrets of Enoch," 1896, p. 32) and Bousset ("Religion des Judenthums," 1903, p. 470) find in this cosmogony traces of Egypto-Orphic influence; but a comparison with the Babylonian—that is, the Mandæan—cosmogony, with its upper world of light and lower world of darkness (see Brand, "Mandæische Religion," 1889, pp. 41–44), is no less in place. Remarkable is the cosmogonic view of Abbahu (Gen. R. iii.): "God created worlds after worlds, and destroyed them until He found the one which He pronounced as good."

**Midrash Konen.**

The Baraita on Tohu and Bohu, Ḥag. 12a, and on wind or breath, Ḥag. 12b, quoted above, formed undoubtedly part of an ancient Midrash, Ma'aseh Bereshit, of which the Midrash Konen preserved essential parts (Jellinek, "B. H." ii. 23–39; Introduction, xiii.). It is based on Prov. iii. 19, and the Torah being identified with the creative wisdom (compare Gen. R. i.), the sacred names or letters are made potencies of creation. The Midrash shows how, by the aid of three names, water, light, and fire were created; how, by the mixing of these, the heavens and the clouds of glory and all the celestial hosts were made; and, how from a lump of snow from under the Throne of Glory, the earth was formed and the foundation-stone of the world laid upon the water. The celestial orbs were made of fire; the water animals, including the leviathan, out of light and water; the birds, including the ziz or simurg, out of these elements mixed with mud; the terrestrial beasts, including the behemoth, out of water, earth, and light. The Midrash Ma'ase Bereshit, which is attached to Midrash Konen (Jellinek, "B. H."pp. 32 *et seq.*), forms also part of the Seder Rabba di Bereshit, published in Wertheimer's "Batte Midrashot" (i. 1–31), and presents the entire cosmogonic and cosmological system of the Rabbis (or Essenes, as is shown by the apotheosis of the Sabbath, pp. 7–8). Part of this cosmology—that is, the description of the upper and lower worlds and all their parts in their topographical relations—is found also in Pirḳe R. El. (iii.–ix.).

**Sefer Yezirah.**

Another and altogether different cosmogonic system is presented in the geonic work "Sefer Yezirah." Here letters and numbers, as in the New Pythagorean system, but scientifically arranged, are creative principles, and the three primal elements of the rabbis, fire, water, and light (אש מים אור) are, by the change of one vowel, transformed into fire, water, and air (אויר, אש מים אויר = the Greek ἀήρ), the Spirit of God (Gen. i. 2) taking the place of the former "wisdom" as the creative power (see Sefer Yeẓirah). For the cosmogony of the cabalists, based chiefly upon the idea of a primal and endless light, and a primordial "point" expanding into the Ten Sefirot, and upon Abbahu's view, quoted above, of worlds ever created and destroyed by the Creator, see Cabala; Emanation; Sefirot.

K.

**COSSACKS' UPRISING:** Since the fifteenth century, semi-military bands of Cossacks have been scattered over the steppes of southern and southeastern Russia, and have materially influenced the history of the Jews in that region. The Cossacks originally appeared as traveling merchants, pursuing their vocation generally in the steppes of South Russia, beyond the limits of their own country. For the sake of mutual protection they organized themselves into armed bands, led by hetmans, or atamans. Becoming permanent settlers, they retained their military and social organizations. Later there appear groups of Cossack agriculturists, Cossack settlements, and Cossack villages.

Of the different branches of Cossacks, only those of the Ukraine (Little Russia) are considered here. When King Casimir Jagellon transformed the principality of Kiev into a Polish waywodeship (1476), the Russian nobles of the Ukraine received equal rights with the Polish nobility (Kostomarov, "Bogdan Chmielnicki," i. 114). The free cities, towns, and villages being distributed among the nobility, the ancient system of self-government was abolished, and the first step taken toward the forced adoption of Polish customs and methods by the Russian nobility. The peasants of the Greek faith thus became the serfs of the landlords. Soon after the Ukraine Cossacks became conspicuous. Their organizations bore some resemblance to those of the order of knighthood, for they announced themselves as the champions of Christendom. When Poland and Lithuania were merged by King Sigismund Augustus into one commonwealth (1569), the provinces of Volhynia, Podolia, and the Ukraine were separated from Lithuania and came under the immediate rule of Poland. About that time the Ukrainian lord Wishnewetzki (Polish, "Wisniowiecki") built on an island in the River Dnieper the fortress of Khortitza, and placed Cossacks there for protection against the invasions of the Crimean Tatars ("Akty Yuzhnoi i Zapadnoi Rossii," ii. 148). This fortress with its garrison was known as the "Zaporogian Syech" (the fortified camp beyond the rapids). These Cossacks were joined by Little Russian peasants of the Greek faith who had broken away from their Polish Catholic landlords, by fugitives from justice, and by adventurers. It may be mentioned here that Jews also served in the ranks of the Cossacks. In 1681

**Complaint of Cossack Depredations.**

Aḥmad Kalga, chief councilor of the Khan of the Crimea, complained to the Polish ambassador, Piasaczinski, that the Cossacks of the Lower Dnieper had made attacks on the Crimea. Piasaczinski replied stating that the Cossacks were not subjects of the Polish king, and that he therefore could not be held responsible for the acts of uncontrollable rovers of the desert; for while there were some Poles, there were also Muscovites, Wallachians, Turks, Tatars, Jews, etc., among them (Kostomarov, *l.c.* p. 55).

In the responsa of Joel Sirkes mention is made of "Berakah the Hero," who fought in the ranks of

the Cossacks and fell in battle against the Muscovites (1601; Harkavy, "Yevrei-Kazaki," in "Russki Yevrei," 1880, p. 348). In 1637 a certain Ilyash (Elijah) Karaimovich (the name indicates a Karaite origin) was one of the officers of the registered Cossacks, and became their "starosta" (elder) after the execution of Pavlyuk (Kostomarov, *l.c.* p. 135). In ballads of Little Russia reference is made to a colonel named Matvi Borochovich (1647), who, as his family name (meaning "son of Baruch") indicates, was probably also of Jewish origin. The feeling against the Jews spread very rapidly from Poland into the Ukraine in the reign of Sigismund III. (1587–1632), who was an obedient pupil of the Jesuits. The gilds, which always feared the competition of the Jews, were prominent in connection with the accusations. The higher nobility, however, depended largely on the Jews to act as their leaseholders, agents, and financial managers, and this served in a measure as a bar to persecution.

Stephen Bathori (1575–86) intended to disband the Cossacks, who were a menace to the union of the Ukraine with Poland. Not long before his death he said: "Some day an independent state will spring up from this scum" (Kostomarov, *l.c.* p. 21).

As the power of the Jesuits increased, and with it their determination to force the peasants and Cossacks into the Catholic Church, there were manifest signs of trouble between the Cossacks and the Polish nobility. From time to time armed

**Attacks by Cossacks.**

Cossack bands swept over the Ukraine, plundering the estates of the nobility, pillaging the Catholic churches, and robbing the Jews. When the Polish nobles Wishnevetzki, Potocki, and Koniecpolski settled in the Ukraine and began to build palaces and castles, the Jews were their trusted agents and managers, leasing their estates, mills, inns, rivers, lakes, and all other sources of revenue.

The Jews increased rapidly in the Little Russian territories at the beginning of the seventeenth century. They farmed not only the taxes, but even the revenues of the Greek Orthodox Church. At every christening or funeral the peasants had to pay a fee to the Jew. The lords were the absolute rulers of their estates, and the peasants their dependent subjects. When a lord or any other member of the nobility leased his villages or estates to a Jew, his authority also was delegated to the latter, who even had the power to administer justice among the peasants ("Yewen Mezulah," p. 2a). The extravagant life of the Polish landlords, who spent most of their fortunes abroad, frequently placed them in pecuniary difficulties, and their Jewish tax-farmers were often forced into exactions against the advice and warnings of the wise leaders of the Council of Four Lands, and the Jews of the Ukraine often suffered grievously for the sins of individuals of their race. The uprising of the peasants in the Ukraine has been ascribed by most historians to their oppression by Jewish leaseholders, as well as to the privileges granted to the latter by the kings and nobles of Poland. Recent historical research, however, indicates that the Jews living in the cities, particularly in those of the Ukraine, were not afforded the protection enjoyed by other citizens, and moreover were excluded from the privileges granted to the Christian merchants and burghers (Antonovich, "Monografii po Istorii Zapadnoi i Yugo-Zapadnoi Rossii," i. 188). Notwithstanding this, the Jews managed to gain control of the commerce of the country, as is evidenced by the complaints of the Christian merchants of Lemberg, Kamenetz, Kiev, and many other cities, shortly before the Cossack uprising ("Archiv Yugo-Zapadnoi Rossii," v., part i., xxxiv. 134, xl. 156, cxxi. 323; "Starozytna Polska," 11, 1023, 1369; "Sbornik Mukhanova," p. 192; Antonovich, *l.c.* p. 189). It was the combined opposition to the Jews of the urban and the peasant populations that made it possible for Chmielnicki to arm the entire country against them within so short a time.

During their first uprising under Nalivaika and Kossinski (1591–93), and that under Taras (1630), the Cossacks did not exhibit any special animosity toward the Jews, but complained only of the Roman Catholics. But in the subsequent revolt, under Pavlyuk (1637), 200 Jews, mostly leaseholders and farmers of taxes, were killed in Pereyaslav, Lokhvitza, and Lubny, and many synagogues were destroyed; and when the Polish government restricted some of the rights of the Cossacks their animosity toward the Jews was still further increased.

**Early Uprisings.**

In 1646 a general European alliance, including Ladislaus IV., was formed for the purpose of driving the Turks out of Europe. The Polish chancelor Ossolinski visited the Ukraine and opened negotiations with the Cossacks. The king was accused before the Diet of 1646 of attempting to curtail the rights of the "Shlyakhta"; the proposed war with Turkey was not sanctioned by the Diet, and the Polish cause was thus injured.

The contents of the agreement between King Ladislaus and Bogdan Chmielnicki, the leader of the Cossacks, have never been positively ascertained, nor has it been shown how far, if at all, the latter was encouraged by Alexis, the Russian czar. It is only known that on Oct. 1, 1653, the Russian government decided to include the Cossacks among its subjects, whereupon war was declared against Poland by the Muscovites. Most of the historians, Russian, Polish, and Jewish, think that the personal animosity of Chmielnicki against Koniecpolski and Chaplinski (see Chmielnicki, Bogdan) caused the Cossack uprising; yet even such a shrewd, ambitious, and daring leader as Chmielnicki could not so soon have become such a popular hero throughout the Ukraine had not the ground been prepared. When Koniecpolski learned of the alliance formed by Chmielnicki and the Tatars to make common war on Poland and to drive the Poles out of the Ukraine, he cast Chmielnicki into prison. A Jew, Jacob Sabilenki, helped Chmielnicki to escape; and when he was subsequently imprisoned for the second time, he again succeeded in effecting his escape. He then went with his fellow conspirators to the Syech, whence he issued his appeal to the Cossacks to rise and take revenge on both the Poles and the Jews. In his address to the Cossack elders Chmielnicki said: "You must be aware of the fact that the Po-

**The Great Uprising.**

lish nation is gaining power daily and that it oppresses our coreligionists. But it is not the noblemen alone who lord it over us: even the most abject nation [the Jews] hold us in subjection" ("Yewen Mezulah"). This was enough to excite the people of Little Russia. The flame of revolution spread with great rapidity throughout the Ukraine, and Chmielnicki, encouraged by Ladislaus himself, concluded a treaty with the Khan of the Crimea. Chmielnicki still derived encouragement from the king himself, who, being often opposed in the Diet by the nobility, desired to make use of the Cossacks. Some historians hint that he even secretly promised to help them assert their rights against the nobles.

One of the paragraphs of this treaty stipulated that all prisoners of war should belong to the Tatars, as also the right to sell them as slaves in Turkish markets; and that the property of the Polish nobility and Jews should be allotted to the Cossacks. When the Tatar general Tugai-bey joined Chmielnicki with an army of 4,000 men, the whole of Little Russia, Podolia, and the Ukraine rose en masse, and, leaving their estates and homes, assembled in the Syech. The Jews soon learned of the plans of the allied armies, and warned the Polish field-marshals Potocki and Kalinovski to be on their guard (Kostomarov, i. 264); but they disregarded the warning. On May 18, 1648, the Poles were defeated near the Yellow Waters ("Zholtyya Vody"). Potocki was killed and Kalinovski made prisoner.

After this, bands of the Zaporogians, the Little Russian peasants, and the roving Cossacks of the Ukraine joined the insurrection, and invaded the towns of Pereyaslav, Piryatin, Lubny, and Lokhvitza, plundering, robbing, and cruelly torturing the Jewish inhabitants. The Jews of Pogrebishche, Zotov, and Bozovka, about 3,000 in number, were more fortunate; for they gave themselves up to the Tatars, who, though they took them into captivity, treated them humanely. They were taken to the Crimea, and subsequently ransomed by the Jews of Constantinople. On the day of the above-mentioned battle, King Ladislaus died, which was a great misfortune for Poland as well as for the Jews. During the interregnum (May to Oct., 1648) the dissensions throughout Poland increased, and the conflicts between the different parties in the confederation weakened the resistance of the Poles.

**Attacks on the Jews.**

While Chmielnicki negotiated with the Polish magnates, and especially with the Archbishop of Gnesen, troops from the Ukraine, both regular and irregular, were organized under brutal leaders, who reveled in the death-struggles of their Polish and Jewish foes. These bands, called "Haidamaks," were ordered by the Greek Orthodox popes to murder both Roman Catholics and Jews in the name of religion, and soon changed the whole country into a desert; only those Jews who fell into the hands of the Tatars, or those who changed their religion, escaped death. The most cruel leaders of the Cossacks were Krivonos, Morozenko, and Chmielnicki's son, Timofei.

After the defeat of the Poles near Korsun, the Cossack troops and the peasant bands under their leader Ganzha advanced against the fortified town of Nemirov, which had 6,000 Jewish inhabitants, and where the fugitives from the neighborhood were assembled. This was a very wealthy community, and contained many prominent and learned men. The Jews, who were in possession of the fortress, had closed the gates; but Greek Christians of the town, disguised in Polish uniforms, urged the Jews to open them again for their friends. They did so, only to be mercilessly slaughtered by the Cossacks and the Russians, those escaping immediate death undergoing frightful tortures (June 10, 1648). Among the victims was Jehiel Michael ben Eliezer, the cabalist, and the head of the yeshibah of Nemirov. While most of the Jews remained true to their faith, some escaped by embracing Christianity, although most of these returned to Judaism when the riots were over (Graetz, "Hist." Hebrew ed., viii. 135).

At the town of Tulchin about 600 Polish soldiers and 2,000 Jews had taken refuge in the fortress (called Nestrow); some of the latter being brave soldiers, sworn to defend the town and fortress to the last man. The Cossack peasants, knowing little of tactics, resorted to a trick. They assured the nobles that their hatred was directed solely against the accursed Jews, and that if these should be delivered up to them they would withdraw. The nobles, forgetful of their oath, proposed that the Jews should give up their arms to them. The Jews, who exceeded the Poles in number, at first thought of revenging themselves on the latter for their treachery; but Rabbi Aaron of Tulchin warned them that the Catholics would take bloody vengeance, and that all Poland would be excited against the Jews, who would doubtless be exterminated. The Jews then delivered up their arms, whereupon the Poles admitted the Cossacks into the town. After the Cossacks had taken everything from the Jews, they offered them the choice between death and baptism. Three rabbis, Eliezer, Solomon, and Hayyim, urged their brethren not to change their religion; and about 1,000 Jews who remained steadfast were tortured and executed before the eyes of the Polish nobles (June 24, 1648). Ten rabbis were spared by the Cossacks in order to extort large ransoms from their communities. The Poles were immediately punished for their treachery. Deprived of the assistance of the Jews, they were slain by the Cossacks. This sad event had a good effect, as the Poles after that sided steadfastly with the Jews, and were not opposed to them throughout the course of the long war ("Yewen Mezulah," p. 23).

**Treachery at Tulchin.**

From Podolia the bands of rebels penetrated into Volhynia. Here the carnage continued during the whole summer and autumn of 1648. About 10,000 Jews were slain by the Cossacks or taken captive by the Tatars at Polonnoye. The cabalist Samson of Ostropol, who had been revered by the populace, with 300 pious inhabitants, was put to death in the synagogue. Similar massacres took place in Zaslavl, Ostrog, Starokonstantinov, Bar, Narol, Kremenetz, and other towns of the Ukraine. The Polish troops, especially those under Jeremiah Wishnevetzki, subdued the Cossacks here and there, but they were unable to put down the rebellion. In Sept., 1648,

the forces of Chmielnicki had advanced to the very walls of Lemberg, which was subjected to a protracted siege. Having reduced the inhabitants by starvation, the Cossacks withdrew upon receiving from the city an enormous ransom, a considerable share of which was paid by the Jews (Caro, "Gesch. der Juden in Lemberg," pp. 51-64). From Lemberg, Chmielnicki with his hordes turned to Zamoscz and Lublin, even approaching Warsaw, where the election of the king was in progress. The choice fell upon the primate of Gnesen, Cardinal John Casimir (1648-68), brother of King Ladislaus IV.

The new king at once entered into peace negotiations with Chmielnicki, but owing to the excessive demands of the Cossacks no conclusion was reached. The war broke out afresh, and lasted to the end of the summer of 1649. In the course of it many more Jewish communities were desolated. After a series of battles unfavorable to the Poles a treaty of peace was concluded at Zborowo, between John Casimir and Chmielnicki. In this treaty there was a clause forbidding the Jews to live in the Ukraine; that is, in the waywodeship of Chernigov, Poltava, Kiev, and part of Podolia (Aug., 1649).

After eighteen months of torture and hardship the Jews could once more breathe freely. To all who had entered the Greek Orthodox Church under threat of death, the king gave permission to return to their former faith. Jewish women who had been forcibly baptized fled in numbers from the Cossack husbands who had been forced upon them, and returned to their families. The Council of Four Lands, at its session in the winter of 1650, worked out a long series of measures intended to restore order in the family and social life of the Jews. The 20th of Nisan, the day of the Nemirov massacre, was the day previously set apart as a fast-day in memory of the martyrs of the Crusades, and was now made a day of mourning for the victims of the Cossack rebellion as well. The prominent rabbis of the time composed many elegies and prayers, which were recited in the synagogues on every anniversary of the fatal day.

**Interval of Peace.**

But the Jews were not to rest for a long time. The treaty of Zborowo was satisfactory neither to the Polish government nor to the Cossacks, and in 1651 war again broke out. This time the Poles gained the advantage over Chmielnicki's forces, and the campaign ended with a treaty advantageous to the Poles. Under the treaty of Byelaya Tzerkov (Sept., 1651), many of the Cossacks' claims were rejected, and the right of the Jews to settle in the Ukraine was restored.

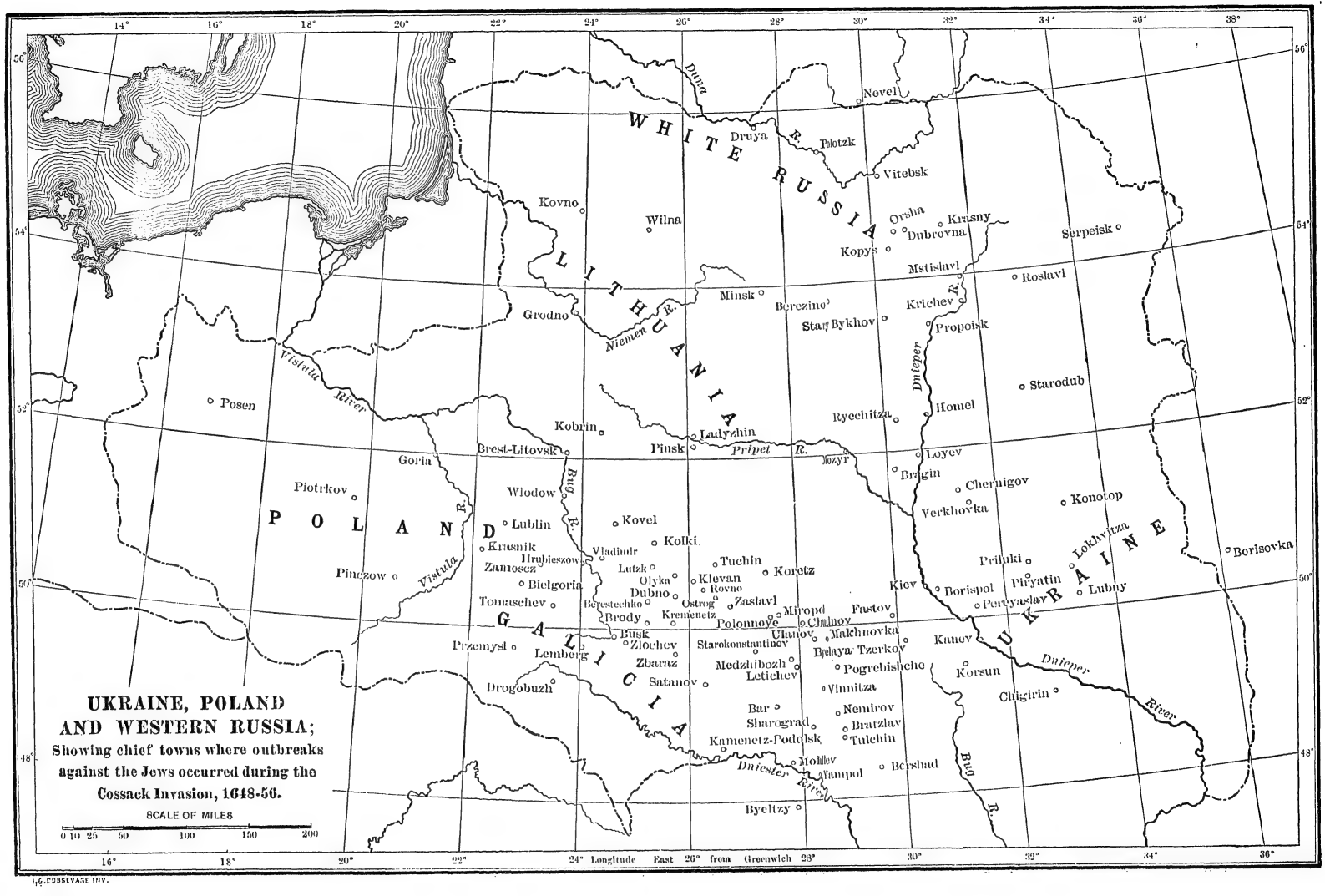
It was at this time that the agitation among the Cossacks and the Greek Orthodox Ukrainians was renewed. Bogdan Chmielnicki opened negotiations with Czar Alexis with the view of transferring Cossack-Ukraine, under the name of "Malorossia" (Little Russia), to the Muscovite realm. These negotiations were successful in 1654. In the same year the Russian troops penetrated into White Russia and Lithuania and began a war with Poland. During this war, which lasted two years (1654-56), the Jews of White Russia and Lithuania underwent much suffering. The seizure of many cities by the united Cossack-Muscovite army was accompanied by the extermination or exile of the Jews. When the city of Mohilev on the Dnieper surrendered to the Muscovite forces, Alexis, as requested by the local Russian inhabitants, ordered all the Jews to be banished from the city, and their houses to be distributed among the magistrates and other Russian officials. The Jews, however, trusting that the military disturbances would soon cease, did not immediately leave Mohilev; and for this they paid a heavy penalty. At the end of the summer of 1655 the commander of the Russian garrison at Mohilev, Colonel Poklonski, learned that the Polish army, under Radziwill, was marching on the city. Fearing that the Jews might unite with the advancing enemy, Poklonski ordered them to leave the city, promising them an escort as Polish subjects to Radziwill's camp. No sooner were the Jews, with their wives, children, and belongings, outside the walls, than the Russian soldiers, acting upon Poklonski's orders, fell upon them, killed nearly all of them, and appropriated their possessions.

**Alliance with Russia.**

At Vitebsk the Jews took an active part in the defense of the city against the besieging Muscovites. For this the enemy took ample revenge, the Jews being either forcibly baptized or sent into exile to Pskov, Novgorod, and Kazan. The Jews in the community of Wilna also suffered in the sack of that city by the Muscovite-Cossack forces in Aug., 1655. Most of the Wilna Jews, however, found safety in flight; those remaining being either slain or banished by order of the czar. It was soon the turn of the native Polish provinces to become the scene of war and invasion. The irruption of Poland's third enemy, the Swedes (1655-58), under Charles Gustavus, brought carnage into the very heart of the country. The greater portion of Little and Great Poland passed into the possession of the Swedes, and King John Casimir had to flee. At the hands of the Swedish invaders Jews suffered equally with Christians; but they often found themselves between the hammer and the anvil. The Polish leader, Czarniecki, while escaping from the Swedes, devastated all the country through which he passed, but manifested exceptional harshness in his treatment of the Jews. The Polish auxiliary bands were equally severe in their treatment of the Jews and other non-Catholics.

**Massacres in Poland.**

The horrors of the war were brought to a climax by the outbreak of the plague in Poland. The Jews in the provinces of Cracow, Posen, Kalish, Piotrkov, and Lublin perished in large numbers, both by the sword of the enemy and by disease. Only after 1658 did the disturbance caused by the war begin to subside. According to the chronicles, the number of Jews who perished during this time (1648-58) exceeded half a million. Over three hundred Jewish communities (740, according to the unreliable Samuel Phoebus in "Ṭiṭ ha-Yawen") were massacred and sacked. Approximately only one-tenth of the Jewish population remained in Polish Ukraine, Volhynia, and Podolia. The remainder had either perished or had emigrated into Lithuania, Poland proper, and




**UKRAINE, POLAND AND WESTERN RUSSIA;**
**Showing chief towns where outbreaks against the Jews occurred during the Cossack Invasion, 1648-56.**

I. G. COBSEVAGE INV.

the states of western Europe. Jewish fugitives from Poland, and captives ransomed from Tatar bondage, could at that time be met with in all the countries of Europe and Asia.

The following is a list of the towns in which outbreaks occurred during the uprising of the Cossacks (1648–58):

Alexandria (Volhynia)
Alexandrovka (Podolia)
Arbat
Bagrinovtzy (Podolia)
Bar
Bazhin
Berestechko (Volhynia)
Berezino (Minsk)
Berezovka (Poltava)
Berezovka (Volhynia)
Bershad
Bielcza (Galicia)
Bielgoria (Poland)
Borisovka (Poltava)
Borispol (Poltava)
Bozovka
Bragin
Bratzlav (Podolia)
Bratzlavshchina (Podolia)
Brest-Litovsk
Brezna (Poland)
Breznitza (Poland)
Brody
Buchach (Podolia)
Busk (Galicia)
Byelaya Tzerkov
Byeltzy
Byely (see Kostomarov, iii. 154)
Byely-Kamen
Bykhov
Chernigov
Chigirin
Chirikov
Chudnov (Volhynia)
Derazhnya
Drogobuzh
Druya
Dubno
Dubovaya Volost (see Kostomarov, ii. 402)
Dubrovna
Fastov or Khvastov (Kiev)
Galich (Galicia)
Gora (White Russia)
Goria (Poland)
Grodno
Grubeschov (Lublin)
Gushcha (Volhynia)
Gusyatin (Podolia)
Homel
Hrubieszow or Rubieszow (Lublin)
Husan
Ivanovich
Ivnibrod
Kamenetz-Podolsk
Kanev
Kiev
Kishinev
Klevan
Kobrin (Minsk)
Kobrin (Volhynia)
Kolki, Volhynia
Komorno (Galicia)
Konotop
Kopys
Koretz
Korsun
Kovel
Kovno
Krainepole
Krasnik (Lublin)
Krasnobrod (Poland)
Krasny
Kremenetz
Krichev
Kunitza
Ladyzhin
Latischan
Lemberg
Lesla
Letichev (Podolia)
Lobemla
Lokhvitza (Poltava)
Loyev (Kostomarov ii. 186)
Lublin
Lubny (Poltava)
Lubsentz
Luntschitz
Luzk
Lyubartovo or Lyubar (Volhynia)
Lyubom (Volhynia)
Makhnovka (Kiev)
Medzhibozh (Podolia)
Mezhirich (Great)
Mezhirich (Little)
Minsk
Miropol (Volhynia)—See Polonnoye
Mohilev (Podolia)
Mozyr (Minsk)
Mstislavl
Murakhva (Podolia)
Narol (Volhynia)
Nemirov
Nevel
Novopole (Poland)
Novozhmir
Olyka
Opta
Orsha
Ostrog (Volhynia)
Pereyaslav
Pinczow
Pinsk
Piotrkov
Piryatin
Pkut
Podgayetz (Galicia)
Pogrebishche (Kiev)
Polonnoye (Volhynia)
Polotzk
Pomorany (Galicia)
Posen
Priluki (Kiev)
Prolikowitz
Propoisk (Mohilev)
Przemysl (Galicia)
Rogschany
Roslavl
Rovno
Ryechitza
Satanov
Serpeisk
Sharograd or Shargorod (Podolia)
Slutzk
Sokol (Volhynia)
Starodub
Starokonstantinov (Volhynia)
Stary Bykhov
Strelitz
Szczebrszyn
Taikury (Volhynia)
Tomaschev
Tornograd (Poland)
Trilisy (Kiev)
Tuchin (Volhynia)
Tulchin
Turbino
Uchanie (Lublin)
Ulanov (Volhynia)
Vankovtzy
Verkhovka (Podolia)
Vinnitza
Vitebsk
Vladimir (Volhynia)
Wilna
Wislocz (Galicia)
Wlodow
Wreshna
Yampol
Yanuschov (Podolia)
Yaslovitza (Podolia)
Zabrazh
Zamoscz (Zamostye)
Zaslavl (Volhynia)
Zbaraz (Galicia)
Zborowo (Galicia)
Zhier (Zgierz)
Zlatowo
Zlochev (Polish, Zloczow [Galicia])
Zmiyev (Kiev)
Zotov

BIBLIOGRAPHY: Hannover, *Yewen Mezulah*, Venice, 1635, German translation by S. Kayserling, 1863; Kohen, *Megillat Efah*, in *Shebeṭ Yehudah*, Hebr. and Ger., Hanover, 1856; Abraham ben Samuel Ashkenazi, *Za'ar Bat Rabbim*, in Gurland's *Le Korot ha-Gezerot be-Yisrael*, ii.; Meïr ben Samuel of Szczebrszyn, *Ẓuḳ ha-'Ittim*; Samuel ben Phoebus, *Tiṭ ha-Yawen*; Gurland, *Abne Milluim*; Grondski de Gandi, *Hist. Belli Cosaco-Polonici*, ed. Kaffl, Budapest, 1789; *Lyetopis Samovitza o Voinach Bogdana Chmielnickavo*, etc., in *Chtenie Moskovskavo Obshchestva Istorii*, Moscow, 1846; Kulish, *Istoriya Vozsoyedinenya Rusi*, St. Petersburg, 1874; Skalkovski, *Istoriya Novoi Syechi*, Odessa, 1841; Graetz, *Hist.* Hebr. ed., viii. 125, *passim*, Warsaw, 1900.

H. R.

**COSTA, DA, PEDIGREE:** The family of Da Costa is probably identical with that of the Mendez da Costa. It has even been suggested that an early Mendes called himself Mendez da Costa ("Mendes of the Coast"). The arms of the two families both in England and in Holland are practically identical.

Their wide connections with so many Marano families—Bravo, Bueno, Dias, Fernandez, Gradis, Jachia, Lopez, Silva, Suasso, Pinto, Mesquita, Ricardo, Belmonte, Capadose, Henriques, Aguilar, Osorio, Villa-Real, Franco, Quiro, Paiba—the large families resulting from these alliances, coupled with the wide extent of their migrations—make the Mendez da Costa pedigree the key to Sephardic genealogies. The principal branch of the Da Costa family in the Netherlands (pedigree I.) and the Holland Mendes da Costa branch (pedigree II.) follow herewith:

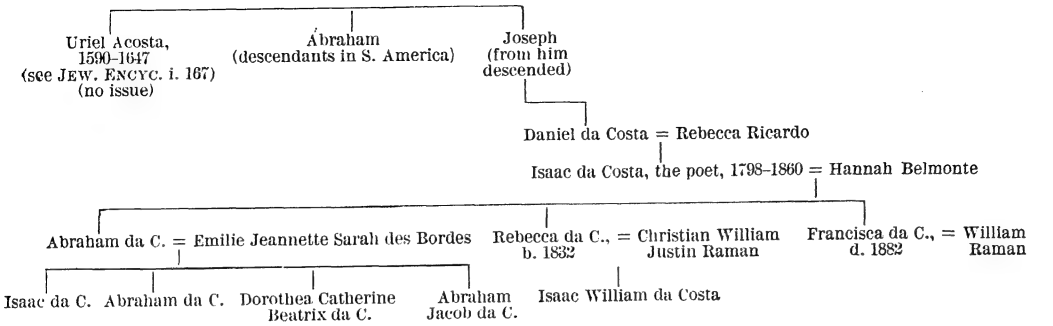
I.

MENDES DA COSTA OF THE NETHERLANDS

Abraham da Costa
|
Raphael Mendes da C. = in 1760 Rachel Mendes da Costa, a daughter of Moses
|
Esther, a daughter of Isaac and Esther Cappadose = 1793 = Jacob Mendes da C., 1774–1825
|
Sarah Mendes da Costa = Raphael Jacob Mendes da Costa = Nanette Henriquez de Castro, b. 1812, daughter of David and Rachel da Costa
| |
3 children | 8 children, one of them, Emanuel Mendes da Costa, b. 1845 = Esther Henriquez de Castro, b. 1857, a daughter of Jacob and Rachel Henriquez de Castro

II.

DA COSTAS OF HOLLAND.




The English branch of the Mendez da Costas is especially noteworthy, and the genealogy for the early stages was compiled by an eminent member of the family, Emanuel Mendez da Costa, secretary of the Royal Society, London. He traces his own descent back to two Da Costas from whom he was descended on the father's (pedigree III.) and the mother's (pedigree IV.) side respectively. The two pedigrees follow on page 290.

The last inheritor of the fortunes of the English Da Costa appears to have been Mrs. Sarah Williams, who left £40,000 to Benjamin Disraeli, with the request that he should adopt the Da Costa arms.

BIBLIOGRAPHY: *Gentleman's Magazine*, 1812, part i., pp. 21 *et seq.*; *Dictionary of National Biography*, xii. 271; Da Costa, *Israel en de Volken*, Utrecht, 1876; Picciotto, *Sketches of Anglo-Jewish History*; Vorsterman van Oyen, *Stam-en Wapenboek van Nederlandsche Familien*, i. 164, Groningen, 1884.

J. H. GUT.

**COSTA, ANDREA MENDES DA:** Chamberlain of Queen Catherine of Bragança, wife of Charles II. of England; flourished about 1665. His position at court was due to the influence of his brother, **Antonio Mendes**, who had cured Queen Catherine, while in Portugal, of erysipelas. The queen had persuaded Antonio and his brothers to accompany her to England, where they all became members of her household. After their arrival in London they openly proclaimed themselves Jews. Andrea Mendes, as well as his brothers, is said to have taken an active interest in the affairs of the Jews of London, and frequently influenced Charles II. on their behalf.

BIBLIOGRAPHY: J. Picciotto, *Sketches of Anglo-Jewish History*, p. 44; Da Costa, *Israel and the Gentiles*, p. 455; Lindo, *Jews in Spain and Portugal*, p. 350; Jacobs and Wolf, *Bibl. Anglo-Jud.* p. 138.

J. M. SEL.

**COSTA, ANTHONY DA** (sometimes known as **Moses da Costa** or **Antonio da Costa**): An opulent Jewish London merchant of the eighteenth century. He attained the position—unusual for a Jew in those days—of a director of the Bank of England. In 1727 he brought an action against the Russia Company, which refused to admit him to membership on the ground of his being a Jew. The attorney-general decided that he must be admitted, whereupon the company petitioned Parliament to modify the former's charter so as to give it the right of refusal. Anthony also figured, in 1736, in a case with W. Monmartel relating to a bill of exchange.

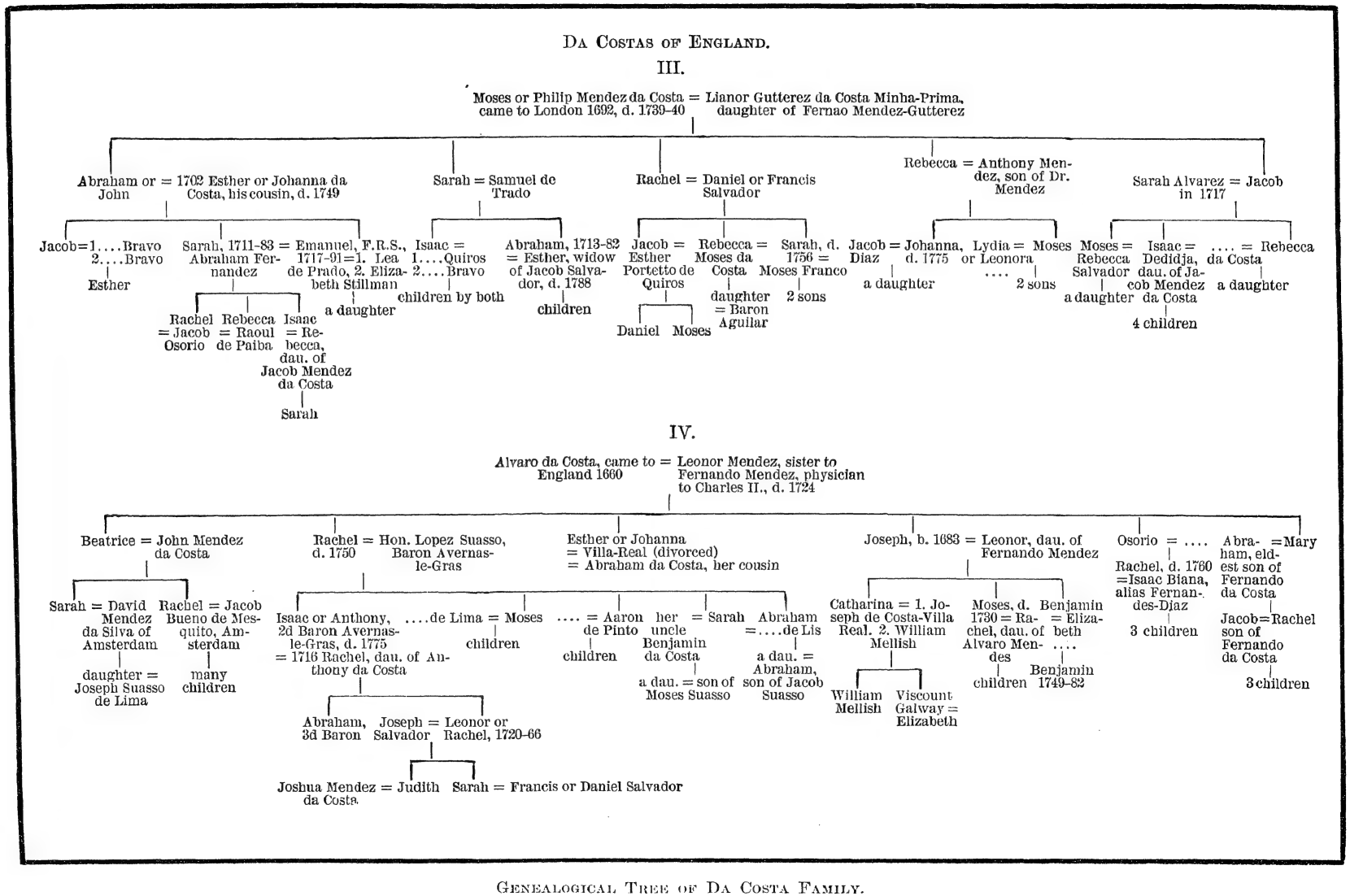
Anthony was the son of Jacob (Alvarez or Alvaro) da Costa, who is probably the Da Costa referred to in the "Thurlow Papers." Jacob Alvarez (or Alvaro) da Costa arrived in England with his family in 1655. He married Leonora (Rachel) Mendes, sister of Fernandez (Fernando) Mendes, the Marano physician of John IV., King of Portugal.

Anthony married his cousin Catherine Mendes, in 1698. Catherine was born in Somerset House, and was named after Queen Catherine of Bragança, wife of Charles II., who graciously consented to stand sponsor to her. This Catherine da Costa is supposed to have made, in 1721, the water-color portrait of her father which now hangs in the vestry of the Bevis Marks Synagogue. Anthony and Catherine da Costa had a daughter, also named Catherine, who married a M. Villareal, becoming a widow at the age of twenty-one. She figured in the famous case of Da Costa *v.* Villareal, and subsequently in that of Villareal *v.* Mellish.

BIBLIOGRAPHY: J. Picciotto, *Sketches of Anglo-Jewish History*, pp. 32, 89, 95, 103, 155; Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews*, pp. 10, 97; Wolf, *Crypto-Jews Under the Commonwealth*, in *Transactions of the Jew. Hist. Soc. Eng.* i. 55–88; Lucien Wolf, *Menasseh ben Israel's Mission to Oliver Cromwell*, xiv., xli., etc.; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 95, 96; Graetz, *History of the Jews*, iv. 554.

J. I. H.

**COSTA, BENJAMIN MENDEZ DA:** Philanthropist; born in 1704; died in England 1764. His family was among the most ancient and honorable of the Portuguese Jews, and Da Costa himself was in the foremost ranks of the Hebrew merchants of his day. As an instance of his philanthropy he distributed, during his lifetime, £3,000 a year in charity to the poor of all creeds. In 1762, in conjunction with Isaac de David Levy, he endowed a yeshibah, bestowing yearly distributions on the students who attended it. By a codicil to his will he desired his benefactions to be continued during the




GENEALOGICAL TREE OF DA COSTA FAMILY.

lives of the indigent families who had received his bounty.

BIBLIOGRAPHY: J. Picciotto, *Sketches of Anglo-Jewish History*, pp. 89, 95, 155.

J. G. L.

**COSTA, EMANUEL MENDEZ DA:** Librarian and fellow of the Royal Society of London, scientific writer, and fellow of the Antiquarian Society of London; born in 1717; died in 1791. He was a son of Abraham Mendez da Costa, who had come from Normandy to reside in England about 1696, and in 1702 had married Esther da Costa, his first cousin. Emanuel Mendez da Costa was distinguished as a botanist, naturalist, philosopher, and collector of anecdotes of literati and of valuable notes and MSS. He was made a member of the Aurelian Society Feb. 7, 1739, and in 1746 was elected a member of the Gentleman's Society at Spalding, and maintained a regular correspondence with Dr. Green, the secretary of that organization. On Nov. 26, 1747, Da Costa was elected fellow of the Royal Society of London, and later its librarian, after which he was elected a member of the Botanic Society in Florence. His publications were: "A Natural History of Fossils" (at the time of its publication the author was esteemed the greatest master of the subject in England); "Elements of Conchology, or An Introduction to the Knowledge of Shells," 1776; and "British Conchology," 1778. He also contributed several valuable papers to the "Philosophical Transactions" and other scientific publications. It was in his library that the list of the original Jewish settlers in England was found. His collection of printed books, manuscripts, engravings, and drawings of natural history was sold by public auction after his death.

BIBLIOGRAPHY: Nichols, *Anecdotes and Illustrations*, ii. 292, iii. 233; *Gentleman's Magazine*, lxxxii. 21; J. Picciotto, *Sketches of Anglo-Jewish History*, p. 95.

J. G. L.

**COSTA, ISAAC DA:** Dutch poet; born Jan. 14, 1798, at Amsterdam; died there April 28, 1860. His father, Daniel da Costa, a relative of Uriel Acosta, was a prominent merchant in the city of Amsterdam; his mother, Rebecca Ricardo, was a near relative of the English political economist David Ricardo. Daniel da Costa, soon recognizing his son's love for study, destined him for the bar, and sent him to the Latin school from 1806 to 1811. Here Isaac wrote his first verses. Through his Hebrew teacher, the mathematician and Hebraist Moses Lemans, he became acquainted with the great Dutch poet Bilderdijk, who, at the request of Isaac's father, agreed to supervise the boy's further education. Bilderdijk taught him Roman law, and a familiar intercourse sprang up between them, which afterward developed into an intimate friendship.

In 1817 Da Costa went to Leyden, where he again saw much of Bilderdijk. He there took his degree as doctor of law in 1818, and as doctor of philosophy June 21, 1821. Three weeks later he married his cousin, Hannah Belmonte, who had been educated in a Christian institution; and soon after, at the instance of Bilderdijk, he was baptized with her at Leyden. At that time he was already well known as a poet. After Bilderdijk's death Da Costa was generally recognized as his successor among Dutch poets. He was a faithful adherent of the religious views of his friend, was one of the leaders of the Orthodox Reformed party, and during the last years of his life was a teacher and a director of the seminary of the Independent Scotch Church. However severely his religious views and efforts be censured, his character, no less than his genius, was respected by his contemporaries. Although he wrote much on missionary matters, he is distinguished from many other converts in that, to the end of his life, he felt only reverence and love for his former coreligionists, was deeply interested in their past history, and often took their part.

Aside from his fifty-three longer and shorter poems, Da Costa wrote largely on theological subjects. He also wrote "Israel en de Volken" (2d ed., Haarlem, 1848–49), a survey of the history of the Jews to the nineteenth century, written from the standpoint of the Church. The third volume, dealing with the history of the Spanish-Portuguese Jews, is especially noteworthy on account of the mass of new material used. The work was translated into English, under the title "Israel and the Gentiles," by Ward Kennedy (London, 1850), and into German by "A Friend of God's Word" (Miss Thumb), published by K. Mann (Frankfort-on-the-Main, 1855).

Da Costa's two papers, "The Jews in Spain and Portugal" and "The Jews from Spain and Portugal in the Netherlands," which appeared in 1836 in the "Nedersche Stemmen over Godsdienst-, Staat-Geschied- en Letterkunde," may be considered as preliminary to the history. Of interest also are his works on the Von Schoonenberg (Belmonte) family ("Jahrb. für Holland," 1851) and on "The Noble Families Among the Jews" ("Navorscher," 1857, pp. 210 *et seq.*, 269 *et seq.*; 1858, pp. 71 *et seq.*; 1859, pp. 110 *et seq.*, 174 *et seq.*, 242 *et seq.*). Da Costa possessed a valuable library which contained a large number of Spanish, Portuguese, and Hebrew manuscripts, as well as rare prints from the Spanish-Portuguese Jewish literature. It was sold at public auction a year after his death. A catalogue of the library, compiled by M. Roest, was published at Amsterdam in 1861.

BIBLIOGRAPHY: H. J. Koenen, *Geschiedenis der Joden in Nederland*, pp. 25 *et seq.*; *Unsere Zeit. Jahrb.* iv. 399; Steinschneider, *Hebr. Bibl.* iii. 114 *et seq.*

S. M. K.

**COSTA, ISRAELE DI EMANUELE:** Italian rabbi; born 1819; died 1897. He succeeded Abraham Baruch Piperno as rabbi of Leghorn in 1864. Of his works the following may be mentioned: "Sefer Bet ha-Zikkaron" (Maḥzor for Rosh ha-Shanah), with annotations, 1869; complete Sephardic Maḥzor, with Italian translation, 1892; The Zohar, in square Hebrew letters, with punctuation and vowel-signs, Leghorn, 1888; "Miḳweh Yisrael" (Hope of Israel), one hundred stories, 1851; "Yashir Yisrael" (Let Israel Sing), 1853; "'Arabim be-Tokah" (The Willows in Her Midst), 1880; "Ki Na'ar Yisrael" (For Israel Is a Lad), 1890; a Hebrew grammar for the use of children, several times reprinted; a Hebrew-Italian dictionary, in collaboration with the rabbis Funaro

and Cabib, 1853; various remarks on the validity of the celebrated will of Caid Nissim Samama, 1877–78.

Costa was a Freemason, and reached the thirty-third degree. His Italian songs are very popular among the youth of the Jewish schools.

BIBLIOGRAPHY: S. Colombo, *Alla Memoria del Rabb. Israel Costa*, Leghorn, 1898.

S. G. J.

**COSTA, JOSEPH DA:** 1. Younger brother of Uriel Acosta or da Costa, to whom MENASSEH BEN ISRAEL dedicated his Spanish edition of the "Hope of Israel" (1650); lived at Amsterdam.

2. Relative of the preceding; wrote "Tratado de Cortesia y Politica" (Amsterdam, 1726), dedicated to Immanuel de Abraham Curiel.

S. M. K.

**COSTA, SIR MICHAEL:** Musical composer and conductor; born at Naples of a Sephardic family Feb. 4, 1810; died in Brighton April 29, 1884. He studied under his father, Pasquale Costa, his grandfather, Tritto Costa, and Zingarelli. In 1829 he visited England, assisting at the Birmingham musical festival, and conducting at Her Majesty's Theater in 1831. He was naturalized as a British subject in 1839. Subsequently he conducted at the Philharmonic Society concerts 1846, at the Royal Italian Opera 1847, for the Sacred Harmonic Society 1849, at the Handel festivals 1857, and at Her Majesty's Theater in 1871. Costa was knighted at Windsor April 14, 1868, and invested with the Royal Order of Frederick in 1869. He was also knight of the Turkish Order of the Medjidie, and knight commander of the Crown in Italy.

Costa's works include the operas and ballets "Il Delitto Punito," 1826; "Il Sospetto Funesto," 1827; "Il Carcere d'Ildegonda," 1828; "Malvina," 1829; "Malek Adhel," 1837; "Don Carlos," 1844; "Kenilworth," 1831; "Sir Huon," 1833; and "Alma," 1842; and the oratorios and cantatas: "L'Immagine," 1815; "La Passione," 1827; "Eli," 1855; and "Naaman," 1864. He also wrote many songs and miscellaneous compositions.

BIBLIOGRAPHY: *Times*, London, April 30, 1884; Grove, *Dict. of Music and Musicians*, s.v.

J. G. L.

**COSTA, SOLOMON DA:** Donor of Hebrew library to the British Museum; flourished about 1760. A broker by profession, he acquired a considerable fortune, much of which was distributed in deeds of piety and beneficence to non-Jews, as well as to his coreligionists. He was also able to render monetary assistance to several of the leaders of the House of Commons, and by his credit with them effected at times national good services. Among these was the preservation of the collection of Hebrew books at present in the library of the British Museum. These had been collected during the Commonwealth, and had fallen to Charles II. at the Restoration. They lay unnoticed throughout the reign of Charles, and this neglect continued during the reigns of James II. and William III. At length in Anne's reign they were sold to a bookseller, from whom, some time in the reign of George I., the entire collection was purchased by Solomon da Costa, then a young man, and desirous of knowledge, who subsequently presented it to the British Museum.

BIBLIOGRAPHY: Thomas Hollis, *Biography of Costa*; *Jew. Chron.* Dec. 2, 1859; *Cat. Anglo-Jew. Hist. Exh.* Preface; Zedner, *Cat. Hebr. Books Brit. Mus.*

J. G. L.

**COSTA RICA.** See SAN JUAN.

**COSTER, ABRAHAM:** Dutch anti-Jewish preacher; lived at Amsterdam in the seventeenth century. He wrote "Histoire der Joden," a history of the Jews from their dispersion to the author's time (Amsterdam, 1658). In this history he described the manners, customs, and fables of the exiles, with the purpose of influencing the authorities to prevent the Jews of Amsterdam from building a new synagogue.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 189; Koenen, *Geschiedenis der Joden in Nederland*, pp. 28, 335.

J. M. SEL.

**COSTS:** The outlays made by suitors which are incident to the administration of justice. The question of costs is a twofold one: (1) What do the several officials and the witnesses receive? and (2) What, if anything, does the successful recover from the losing party?

1. Among the officers the judge or judges are foremost; then such experts and referees as assist the court by their reports (*e.g.*, the appraisers of land; see APPRAISEMENT); next the clerks who take down the proceedings or make out judicial writings; next the messengers who summon the defendant and who carry out the judgment by seizure of goods and lands; and, lastly, the witnesses.

As to the judges and witnesses the Mishnah (Bek. iv. 6) lays down the stern rule: "One who takes hire to judge, his judgments are void: he who testifies for hire, his testimony is void."

Later authorities saw the impossibility of obtaining the services of the judge for nothing, and, following Ket. 105a, allowed him to charge for loss of time if he had a known occupation; but the mere claim that during the time consumed he might have secured some employment did not entitle him to any costs. The payment of a judge's fee was shared by the two parties in equal parts (compare BRIBERY; FEES).

The clerk's fees for noting the proceedings in open court, and for making out all writings in which both parties join, are borne by both parties in equal shares (B. B. x. 4). But if the ban has been pronounced against the defendant for refusing to appear, and he comes in to clear himself, he has to pay, before the ban is removed, the fee due to the clerk for making out the instrument (B. K. 112b).

The messengers are of course paid for their services and traveling expenses. In the Talmudical passage relating to the corrupt practise of Samuel's sons of enriching their underlings (Shab. 56a), the messenger is called חזן ("apparitor," lit. a synagogue official).

2. There is no provision for awarding to the winning party his outlay for costs against the loser, except in a procedure arising after Talmud times, and first mentioned by Alfasi; namely, that of FOREIGN ATTACHMENT, a procedure which is peculiar,

being due to the necessities of the times when the Jews had become wanderers from land to land.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, ix. 1-5; compare the authorities quoted in Eisenstadt's *Pithe Teshubah* to this passage.

L. G. L. N. D.

**COSTUME.—In Biblical Times:** The general Hebrew designation for "costume" is "beged," applied indifferently to the garments of rich and poor, male and female. Other general designations are "keli," "lebush," "malbush," "tilboshet," and also "kesut." An exact description of the successive styles of costume in use among the people of the Bible is impossible, since the material at hand is insufficient.

The earliest garment was the apron around the hips or loins ("ḥagorah" or "ezor"), made, in primitive times, of the skins of animals. This apron developed in course of time into the undergarment ("ketonet" or "kuttonet" = χιτών, "tunica"), which was worn next to the skin (Gen. ix. 21; II Sam. vi. 20), and taken off at night (Cant. v. 3). (See COAT.) It seems to have been distinct from the "sedinim" = σινδόνες (Judges xiv. 12 *et seq.*; Isa. iii. 23; Prov. xxxi. 24), usually designating undergarments of fine linen worn under the ketonet (compare the Assyrian "sudinnu").

**Undergarments.**

In ancient times undergarments of this kind were held together by a girdle, made of linen (Jer. xiii. 1), leather (II Kings i. 8), or gold (Dan. x. 5), and called "ḥagor" or "ezor" in the case of the priests (Ex. xxviii. 4 *et seq.*), or "abneṭ" (Isa. xxii. 21) in the case of officials. The original dress of the Israelites changed somewhat under Syrian and Babylonian influence. On Egyptian monuments the Syrians are clad in long, tight-fitting upper garments, striped in blue and dark red, richly embroidered, and in yellow undergarments with tight-fitting sleeves, and tight trousers (compare Josh. vii. 21). Trousers, which are now worn in the East, especially by women (compare "Zeit. Deutsch. Paläst. Ver." iv. 62), are not mentioned among the appointments of an ordinary wardrobe, but the priests in later times (compare Ex. xx. 26) wore a garment resembling modern trousers ("miknasim" or "miknasayim"; Ex. xxviii. 42 *et seq.*, xxxix. 28; Ezek. xliv. 18).

**Cloak.**

A cloak ("me'il") was generally worn over the undergarment (I Sam. ii. 19, xv. 27). This, like the me'il of the high priest, may have reached only to the knees, but it is commonly supposed to have been a long-sleeved garment made of a light fabric, probably imported from Syria. Every respectable man wore generally the upper garment ("simlah") over the ketonet; for any one dressed only in the ketonet was considered naked ("'arom"; I Sam. xix. 24; Amos ii. 16; Isa. xx. 2; Job xxii. 6, xxiv. 7, 10). The fellaheen of modern Palestine wear the "'abayah," a cloak usually black, or in black and brown stripes, which corresponds to the (outer) coat of the ancient Israelites.

The 'abayah consists of a rectangular piece of woolen cloth, sewed together so that the front and the two openings on the sides for the arms are unstitched. Like the fellah of to-day, so the poor Israelite of ancient times wrapped himself in this garment at night to keep warm (Ex. xxii. 26; Deut. xxiv. 13). Deuteronomy and the ordinances for the priests command that tassels ("gedilim," and "ẓiẓit") be attached to the corners of the coat (Deut. xxii. 12; Num. xv. 38 *et seq.*); and, according to the later interpretation, not given in Deuteronomy, these tassels were to serve the Israelites as a perpetual reminder to keep the commands of YHWH. At the breast the upper garment was arranged in a wide fold ("ḥeḳ"; Ex. iv. 6), into which idlers put their hands (Ps. lxxiv. 11), and which was frequently used as a pocket (II Kings iv. 39; Hag. ii. 12). Since the upper garment was in the way when worn at work, it was either left at home or removed by the workman. It was made of the same materials as the lower one, in early times generally of wool, in Palestine of flax also; but later on purple stuff was imported from Phenicia, byssus from Egypt, and artistic weavings and embroideries from Babylonia (Josh. vii. 21; Zeph. i. 8). The nobles often dressed in white (Eccl. ix. 8; compare the garments of the priests), but it is probable that gorgeously colored garments, like those found on the Syrian figures in Egyptian monuments, were also much used. According to Deut. xxii. 11; Lev. xix. 19, garments woven of both wool and linen were forbidden, probably for superstitious reasons (compare Stade's "Zeitschrift," xx. 36 *et seq.*; see SHA'ATNEZ).

**Upper Garments.**

At a later period the nobles wore over the upper garment, or in place of it, a wide, many-folded mantle of state ("adderet" or "ma'aṭafah") made of rich material (Isa. iii. 22), imported from Babylon (Josh. vii. 21). As costly garments were worn only on special occasions and removed immediately afterward, they were called "maḥalaẓot" (Isa. iii. 22; Zech. iii. 4) or "ḥalifot" (Gen. xlv. 22; Judges xiv. 12 *et seq.*). This was especially the case with garments worn during the service in the Temple, which, having come close to the divinity, had become, figuratively speaking, saturated with the divine effluvium and could easily imperil the wearer. Persons of higher rank, especially the princes, had a great number of these festive garments (II Kings x. 22), which were taken care of by a special keeper of the wardrobe (compare II Kings xxii. 14). They were not merely for personal wear (Job xxvii. 16), but, as in the East to-day, they were frequently offered as presents (Gen. xlv. 22; I Sam. xviii. 4; II Kings v. 5).

**Women's Dress.**

The dress of women corresponded in the main to that of the men. They also wore the ketonet and simlah. According to Deut. xxii. 5, however, there must have been some difference. The garments of the women were probably longer (compare Nahum iii. 5; Jer. xiii. 22, 26; Isa. xlvii. 2), provided with sleeves (II Sam. xiii. 19), and wider than those of the men, and therefore better adapted to conceal the figure (compare "Zeit. Deutsch. Paläst. Ver." iv. 60). The dress of noblewomen was distinguished for its luxury and ornaments (compare Isa. iii. 16 *et seq.*; Ezek. xvi. 10 *et seq.*), and was even scented with perfumes (Ps. xlv. 8; Cant. iv. 11; compare especially the catalogue in Isa. iii. 16

*et seq.*). The luxury in dress displayed by women in the East at the present day suggests the probability of similarly luxurious habits on the part of their sisters of former times. Niebuhr saw women appear in eight or ten different dresses during one evening. Sandals ("na'alayim") of leather, fastened with a strap ("serok"; Gen. xiv. 23), were generally worn to protect the feet in summer against the burning sand, and in winter against the damp ground; but they were worn neither in the house nor in the sanctuary (Ex. iii. 5; Josh. v. 15). Otherwise, however, to walk about without sandals was a sign of great poverty (Deut. xxv. 19) or of deep mourning (II Sam. xv. 30; Ezek. xxiv. 17, 23).

Neither the monuments nor the written documents of Biblical times give any information of value concerning head-gear. On the marble relief of Sennacherib the Israelites appear uncovered; and while on the Shalmaneser stele Jehu's ambassadors have head-coverings, these are evidently patterned after the Assyrian fashion. Only one passage of the older literature (I Kings xx. 31) makes mention of "ḥabalim" that are wound around the head; these recall the Syrians on Egyptian monuments, who appear with a rope coiled around their long, flowing hair, as is still the custom here and there in Arabia. This custom, probably a very ancient one, did not long obtain, since it afforded no protection against the sun. It may be assumed, therefore, that even the ancient Hebrews had a style of head-covering still used by the Bedouins. This consists of a square woolen cloth ("kaffiyyah"), folded triangularly, and laid upon the head, over which one corner depends to protect the nape of the neck, while the two side corners are crossed under the chin and also hang down the back. A heavy woolen cord ("'aḳal") holds the cloth firmly on the head. In later times both men and women wore a covering more closely resembling the turban of the modern fellaheen of Palestine.

**Head-Covering.**

The cap (ṭaḳiyyah), often the only head-covering worn by boys, is generally made of two or three thicknesses of cotton cloth, intended to protect the rest of the head-covering against perspiration; over this are placed one, and often two, felt caps ("lubbadah"), and then the Turkish national head-covering ("ṭarbush"); finally a fringed cloth of unbleached cotton, a colored figured mandil, a yellow and red striped kaffiyyah, a black cashmere shawl, a piece of white muslin, or a green cloth is wound around this. This style of head-covering not only protects against the sun, but is also an admirable pillow, and serves as a repository for valuable documents (compare "Zeit. Deutsch. Paläst. Ver." iv. 57 *et seq.*). The use of a similar head-covering among the Hebrews seems to be indicated by the noun "ẓanif" (from the verb "ẓanaf"; Job xxix. 14; Isa. iii. 23), as well as by the verb "ḥabash," applied to the act of arranging the "ẓanif"; for the verb "ḥabash" means literally "to wind around," and the verb "ẓanaf" similarly signifies "to wind into a ball." It is possible that the various classes gradually came to use different forms of the turban.

Since the ancient Hebrews evidently knew nothing of the strict separation of men and women customary among the Moslems, the women wore veils only on certain occasions, as on the wedding-day (Gen. xxiv. 65, xxix. 22 *et seq.*). Later on, veils and gauze garments, adopted from other nations, apparently came into more general use among the Israelites (compare Isa. iii. 16 *et seq.*). The most common term for "veil" is "ẓa'if" (Gen. xxiv. 65), while "re'alot" (Isa. iii. 19) probably designates a veil consisting of two parts, one of which, adjusted above the eyes, was thrown backward over the head and neck, while the other, adjusted below the eyes, hung down over the breast. It does not follow from Ex. xxxiv. 33 *et seq.* that men also wore veils.

**Veils.**

BIBLIOGRAPHY: W. Nowack, *Lehrbuch der Hebräischen Archäologie*; Benzinger, *Arch.* pp. 97 *et seq.*; Weiss, *Kostümkunde*; Brüll, *Trachten der Juden*; Cheyne and Black, *Encyc. Bibl.*; *Biblical World*, 1901.

E. G. H. W. N.

**—In Post-Biblical Times:** The dress indicated in the Talmud does not differ much from that described in the Bible. Rules were given for the order in which the different articles of dress were removed

Costume of German Jews of the Thirteenth Century.
(From Herrad von Landsperg, "Luftgarten.")

before a bath, and from this can be ascertained the costume of the ordinary Israelite of the time, which consisted, in order of removal, of shoes, head-covering, mantle, girdle, shirt, and finally a vest known by the Greek name "epikarsion" (Derek Erez Rabbah x.).

Many, if not most, of the terms applied to articles of dress were derived from the Greek, and it is therefore probable that their form and style

German Jew of the Early Sixteenth Century.
(After Hans Burgkmair.)

were Hellenic. Thus the sagum, or armless mantle of the laborer (Kel. xxix. 1); the dalmatic of the leisurely classes (Kil. ix. 7); the sudarium, or handkerchief (Shab. iii. 3; Sanh. vi. 1; compare Luke xix. 20); the pileum, or felt hat (Niddah viii. 1); and the stola (Yoma vii. 1) are all spoken of by their Greek names. A more complete enumeration of clothing in Talmudic times is given in Shab. 120a, in which the question is raised as to what clothes may be carried out of a burning house on Sabbath, Rabbi Jose limiting them to eighteen of the more necessary articles. The parallel passage in the Jerusalem Talmud gives different names, which fact points to a difference in costume between Palestine and Babylonia. Most of these names, as well as those in Yer. Kil. ix. 4 and in Massek. Ẓizit, p. 22, are of Greek origin, and indicate the extent of Hellenic influence on Jewish dress. The Jews even borrowed from the Romans the superstitious practise of drawing on the right shoe first (Derek Erez R. x.; Shab. 61a), though previously the opposite custom had prevailed among them (Yer. Shab. vi. 2). The pœnula, a round cape with hood, mentioned in Yer. Ḥag. i. 8, and generally used by day-laborers to protect their tunics from rain and snow, is contrasted with the ṭallit as a Japhetic or foreign garment (Gen. R. xxxvi.).

**Hellenic Influence.**

Generally speaking, it may be assumed that the Jewish dress of Palestine, at least in the cities, was adapted in a large measure from that of the Romans; yet at times conservatives like the masters of the Law kept to the old Palestinian costume: the "gollok," which they wore under the ṭallit (B. B. 57b), is specially declared to be like the so-called "coat of many colors" of Joseph (Gen. R. lxxxiv.). Owing to the flowing character of the robes there was very little difference in male and female dress, so that Rabbi Judah and his wife were able to manage with one street-robe between them. The stola, for instance, was used indiscriminately by men and women. It was a long mantle of finer material than the tunic or shirt, girdled under the breast and provided with a stripe of a different color and sometimes embroidered with gold. It was often very expensive, costing occasionally as much as 100 minas (Shab. 128a). The waistcoat, or epikarsion, used by both men and women, was brought round under one arm and then knotted over the shoulder of the other (Niddah 48b; compare Miḳ. x. 4). The trousers or drawers of the ordinary Israelite differed from those of the priests of earlier times only by being provided with openings (Niddah 13b). In regard to covering for head and feet see Hat; Shoe.

Mourners as well as excommunicated persons (Yer. R. H. i. 3) wore black, as did those accused of adultery (Soṭah 7a); but shoes were not to be black, because the wearing of black shoes was a distinctively Gentile practise (Ta'an. 22a). White was used at weddings and other festivals, and for this reason was adopted for the festival of New-Year (Yer. R. H. i. 3); for special apparel as a sign of mourning see Mourning, and for the use of crowns on festive occasions see Crowns. Jewesses did not wear red,

**Color.**

Jews of the Upper Rhine, End of the Sixteenth Century.
(From the Basel "Stammbuch," 1612.)

which was regarded as licentious (Ber. 20a). Jews were cautioned against adopting the many-colored or purple garments of the heathen, or their wide

pantaloons (Sifre, 81), and it became a general principle in later Jewish law that one should not follow in the ways of the heathen or use costumes pe-

Costume of a Jew of Swabia, Early Seventeenth Century.
(After Daniel Meisner, "Politica Politice," 1700.)

culiar to them (Shulḥan 'Aruk, Yoreh De'ah, 178, 1); and though this was interpreted as applying only to that kind of Gentile dress which was associated with some specifically religious practise, it was held that, if a religious principle were involved, it were better to face martyrdom than to change even the style of a shoelace (Sanh. 74b). The pious were particularly careful. Moses Sofer in his ethical will says: "Be careful of changing your name, language, or costume, which God forbid" ("Leb ha-'Ibri," i. 35). Only one exception was made to this general principle: those who were "near the government" were allowed and even recommended to wear the ordinary clothes of office (Yoreh De'ah, 178, 2). There is no definite proof that a distinctively Jewish dress was worn during the Middle Ages, either in Asia or in Europe. The gaon of Bagdad was clothed like a king ("Travels of R. Pethahiah," ed. Benisch, p. 43). Pethahiah himself noticed the difference between the costumes of Eastern and Western Jews (*l.c.* 11), the Persian Jews at that time wearing full and flowing outer robes. Considerable elegance was displayed by the wealthier classes. Gold embroidery is mentioned (Yer. Yoma vii. 3); and women were not above using false hair ('Er. 7b), and false teeth made of gold or silver (Sheb. 64b); the hair was also dyed (B. B. 60b).

Great importance was attributed to dress: "The glory of God is man, the glory of man is dress" (Derek Erez Zuṭa x.); dress was considered of even more consequence than food and drink: "Dear upon you, cheap within you" (B. B. 52a); and the rule was to dress according to your means, but to eat below them (Ḥul. 84b; but see Gen. R. xx.). The scholar especially was required to dress neatly and respectably. It was regarded as bringing shame upon scholarship if a learned person went out with botched shoes or darned garments (Shab. 114a). A bride was given a year to prepare the trousseau (Ket. 57a), and a man was obliged to give his wife each year one hat, one belt, three pairs of shoes (for the three feasts), and other articles of dress, amounting in all to fifty zuzim (Ket. 64b). While there was a strong tendency to adopt foreign costume, as shown by the names of garments, there was an equally marked tendency to avoid this, probably as part of the general principle of placing a fence about the law.

**Importance of Dress.**

The great change came with the Lateran Council of 1215, which instituted the Badge. Innocent III. in the preamble to the law enforcing the badge complains that Jews were being mistaken for Christians. From this time onward there was little danger of such mistake. The tendency among the Jews themselves was to make a distinction between their own dress and that of their neighbors. In particular, black became the favorite color of the Jews in Spain, Germany, and Italy (Berliner, "Aus dem Innern Leben," 1st ed., pp. 36–37). Their frequent expulsions caused them to carry into other lands the dress of their native places, and their natural conservatism caused them to retain it. The Rabbis, however, had throughout to contend with the innate tendency

**Influence of the Badge.**

An English Jew of the Stock Exchange.
(From a caricature of the early eighteenth century.)

of the Jewess toward luxury and display, and they passed in vain many Sumptuary Laws.

The only restriction on material is in the Biblical injunction against using garments "mingled of linen

and woolen" (Lev. xix. 19; see SHA'AṬNEZ). The leather of forbidden animals would also be unsuitable for Jewish use. Generally speaking, the material used was of the richest kind for female dress, but was chosen more for use than for show in the case of the men.

Tunis Jewess in Street Costume.
(After a photograph.)

Even from Talmudic times it was usual to reserve a better suit of clothes for the Sabbath. Every one should have two suits, one for week-days and one for Sabbath (Yer. Peah viii. 7), and where two suits are unattainable, the one should be differently arranged on Sabbath (Sanh. 113a). It is quite customary on modern Jewish holidays to carry out the Talmudic precept.

Regarding the costume of Jews in early Germany there are a few details in the sources given by Berliner in "Aus dem Innern Leben," 2d ed., pp. 62–65. The "Sachsenspiegel" speaks of the gray coats of the Jews, but black was generally recommended (Benjamin Ze'eb, Responsa, No. 282), though Jews might wear bright colors on journeys or in times of trouble ("Aggudah," 125b). Similarly fringes were disliked (Israel Isserlein, Responsa, No. 296), though the "kurse" worn by brides, a mantle with narrow sleeves, was trimmed with fur. Both sexes wore long garments. The Jew wore a "kappa" reaching to his heels, while on his head was placed a "mitra," or hood ("Maharil," pp. 36, 82). The mantle of the Jewess, however, was longer, and was held back by a brooch called a "nuschke" ("Or Zaru'a," ii. 39). The best-known garment worn by the German-speaking Jews was the white "sargenes," called "kittel" in the Rhine regions. This was made of silk, often embroidered, and flowed ungirdled to the feet (Menz, Responsa, No. 86). It was worn mainly on the Sabbath and on festivals, and was without the right armhole, so that the right arm could not profane the Sabbath. Later on it was used as a shroud, but the earliest notice of this refers to the beginning of the fourteenth century. Grünbaum ("Jüdisch-Deutsche Chrestomathie," pp. 502–504) derives it from "sarge," but Berliner (*l.c.* p. 132) from the Old High German "sarroc," or shirt. For garments for the dead see SHROUD.

The pupils of Isserlein describe him as wearing a "geriffelte," a fur-lined mantle like that worn by women, with ruffles round the neck (Responsa, No. 297); but at the same time they state that only the older rabbis in Austria wore it. Sebastian Brant, in his "Narrenschiff," describes a particularly popular fringed mantle of his time as "Judisch syt" (Güdemann, "Erziehungswesen in Deutschland," Vienna, 1888, p. 274).

For information concerning the actual dress used by Jews in medieval and modern times, the portraits and caricatures of Jews found in manuscripts and books must be examined. These are rarely of Jewish origin except in the case of the illuminated Hag-

Costume of a Jew of Algiers.
(From a photograph.)

gadot, and in these it is difficult to determine how far the illustrations represent specifically Jewish dress. In an early fourteenth-century Spanish manuscript Haggadah the tunics of the men come to a

point in front, while the women wear an outer mantle without sleeves which passes over the head, leaving the breast bare. The hat is large, and is worn toward one side of the head, with the back bent up and the front flat (Brit. Museum, Add. MS. 27,210). In an Italian Haggadah dated 1269 the women wear tight-fitting low dresses and have their hair fastened in nets and caps (*ib.* Add. MS. 26,957). The chief characteristic which will be observed in the first row of costumes in the accompanying plate is the length of the outer robe, which, except in the case of No. 12, a Swiss Jew of the fifteenth century, comes down to the feet. This points to the fact that the Jews during the three centuries indicated were debarred from handicrafts. A peculiarity that is particularly to be observed in the costume is that it exactly resembles that of the sedentary monk. The sole exception to the rule of the long outer robe is found in a representation (see illustration, p. 296) of a Jew of Swabia early in the seventeenth century, figured in Meisner's "Politica Politicæ," whereas the Italian Jew (No. 5) in the plate is more prepared for outdoor and a traveling life. With the Renaissance a new principle seems to have come into play: the Jews clung more tenaciously to their usual dress, and did not follow the innovations of fashion; so that they became distinguished by wearing the old-fashioned costume of their native country. The pictures of German Jews and Jewesses of the seventeenth century given by Hottenroth (Nos. 13, 15) do not differ in any respect from the ordinary dress of citizens of Worms, Nuremberg, and Frankfort, except by being somewhat old-fashioned. The same applies to the Jew and Jewess of Fürth (No. 18). Similarly, the costumes of Jews of Amsterdam depicted in Picart's "Coutumes Religieuses" exactly resemble those of the wealthier classes of Holland at that period.

Jewess of Brusa, Turkey.
(After Racinet.)

**Medieval Costumes.**

It is doubtful whether, since the destruction of the Temple, Jews have had anything corresponding to the sacred vestments of the Church—that is, garments exclusively used in the discharge of certain religious functions. Archeologists endeavor to prove that Christian sacred utensils and vestments were directly derived from the Jews (J. W. Legg, "Inventories of Christ Church, Canterbury," London, 1902, Introduction), but without considering the historic conditions. Since the days of the Temple there has been practically no priestly caste among Jews. Every layman is qualified to perform all ecclesiastical functions, except that of the dukan. Consequently there was no need for special vestments either within or without the synagogue. On the other hand, the injunction (Deut. xxii. 12) to wear fringes led to the use of the ARBA' KANFOT and the ṬALLIT. Of recent years, however, and in Western countries, it has become customary for the Jewish clergy to adopt a distinctive garb. In the synagogue a velvet biretta is, perhaps, the most usual head-covering, with an ordinary academic gown, over which, on suitable occasions, the ṭallit is placed. Outside the synagogue there is a tendency to adopt the clerical dress of each country. Thus the chief rabbi of England wears a costume resembling that of the dean or bishop of the English Church, while a rabbi of a French consistory wears a hat with curved rims, and the lace bands, the broad sash, and surtout of a French parish priest.

**Sacred Vestments.**

In the East, Jewesses for the most part adopted the Mohammedan custom of wearing veils, though the custom was by no means so rigorously observed by them as by their Mohammedan sisters. In 1697 the Jews of Metz passed a law ordering all their women to wear veils when going to synagogue, except on Saturday nights, at the close of festivals, and on Purim. See VEIL.

French Rabbi in Official Garb.
(From a photograph.)

With regard to those modes of dressing the hair which go with certain costumes, see BEARD; HAIR; PE'OT; WIG.

In Eastern countries both law and custom compel a distinct difference in costume between Jew and Moslem, which difference was also enforced by Jewish law ("Kehunnat 'Olam," p. 14). Green veils are avoided because these are distinctive of descendants of Mohammed. In Egypt, Jews were obliged to

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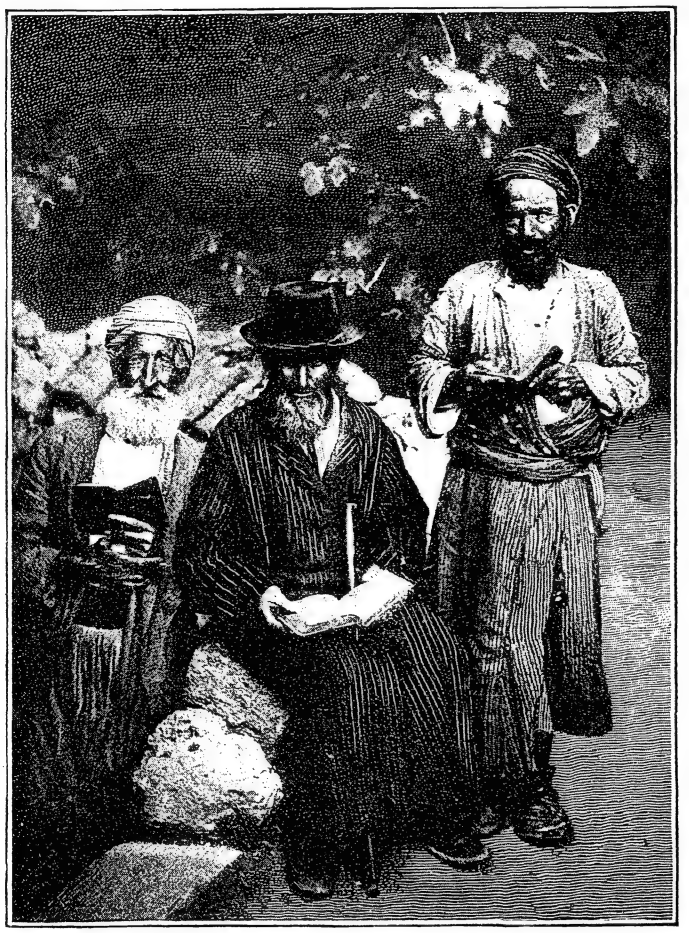
wear yellow turbans. The dress of an Oriental Jew, especially when on his travels, is described at length by Ezra Stiles in his "Diary" (p. 362), but it would be dangerous to regard his description as typical.

Striped clothing is one of the striking characteristics of the Oriental male Jewish dress. This seems against the medieval principle of avoiding party-colored garments. It is not an invariable custom, but is frequent enough to deserve mention. J.



Jews of Jerusalem.

(From a photograph by the American Colony, Jerusalem.)

A contemporary Jewess of Algiers wears on her head a "takrita" (handkerchief), is dressed in a "bedenor" (gown with a bodice trimmed with lace) and a striped vest with long sleeves coming to the waist. The "mosse" (girdle) is of silk. The native Algerian Jew wears a "ṭarbush" or oblong turban with silken tassel, a "ṣadriyyah" or vest with large sleeves, and "sarwal" or pantaloons fastened by a "ḥizam" (girdle), all being covered by a mantle, a burnus, and a large silk handkerchief, the tassels of which hang down to his feet. At an earlier stage the Algerian Jewess wore a tall cone-shaped hat resembling those used in England in the fifteenth century (Jew. Encyc. i. 384; see also plate, No. 21). The costume of Tunis is very similar, and was described by Mordecai Noah as follows ("Travels in the Barbary States," p. 311, New York, 1819):

"The Barbary Jews wear a blue frock, without a collar or sleeves, loose linen sleeves being substituted, with wide drawers of the same article, no stockings, excepting in winter, and black slippers, a small black skull-cap on their head, which is shaved, and around which a blue silk handkerchief is bound; they are permitted to wear no colors. The Italian Jews dress like Christian residents, with the addition of a haick, or bournouse, thrown over their heads. The Jewish women, like the Turkish, are considered as an inferior race—they are fat and awkward, their dress consisting of a petticoat of silk of two colors, principally yellow and purple, around which is thrown, in several folds, a thin gauze wrapper; the head is covered with a colored silk handkerchief; those who are single have their hair plaited in two or three rows, to the end of which they suspend colored ribands; they wear no stockings, but slippers, with silver cinctures around their ankles; and the soles of their feet, their hands, nails, and eyebrows, tinged and colored of a dark brown, from the juice of a herb called henna. When they walk they unloosen from their neck a piece of black crape, with which they cover their mouth and chin, leaving the upper part of their face bare."

Whatever the costume, in almost every case the outer garment is supported by a belt or girdle. This has Biblical authority, and besides enables the ultra pious to carry a handkerchief as a girdle on Sabbath; on other occasions the handkerchief is tucked inside the girdle, as is seen in a curious caricature of an English Jew of the Stock Exchange, as well as in a figure after Hans Burgkmair showing a Jewish pedler of the sixteenth century wearing a relatively modern felt hat (see illustrations, pp. 295 and 296). In the eighteenth century the Jew generally wore the ordinary three-cornered hat of the time, and even had his hair powdered (Arye ben Ḥayyim, Responsa, No. 6).

**Turkish.**

In Turkey the costume of the Jews was mainly distinguished by the black turban, but the outer garment was an "'antari," a robe opening in front, of silk or figured calico, reaching a little below the knee and fastened round the waist by a sash passing twice round the body; over this was a "jubbah" lined with cats' fur. Some wore the "bunneṭah," or conical hat; some the "meminah," a cap of dark cloth round which a piece of silk was twisted several times like a turban. The modern Turkish Jew adopts mainly European dress with a fez. An especially dignified dress is that of the Jew of Salonica (see plate, No. 24). His 'antari is covered by a "kundi," a long, showy, varicolored mantle lined with fur. The 'antari

reaches to his feet, and the sleeves are longer than that of the jubbah, under which is to be seen the "saltah" or cloth fur-lined vest. The Jews of Brusa wear a high cap of pasteboard covered with black material, resembling the cylindrical hats worn by Greek priests. Around this is wound a piece of light-colored cotton to form a turban. This is the only distinction between Jewish and non-Jewish dress in Brusa. The Jewesses there have a house-dress

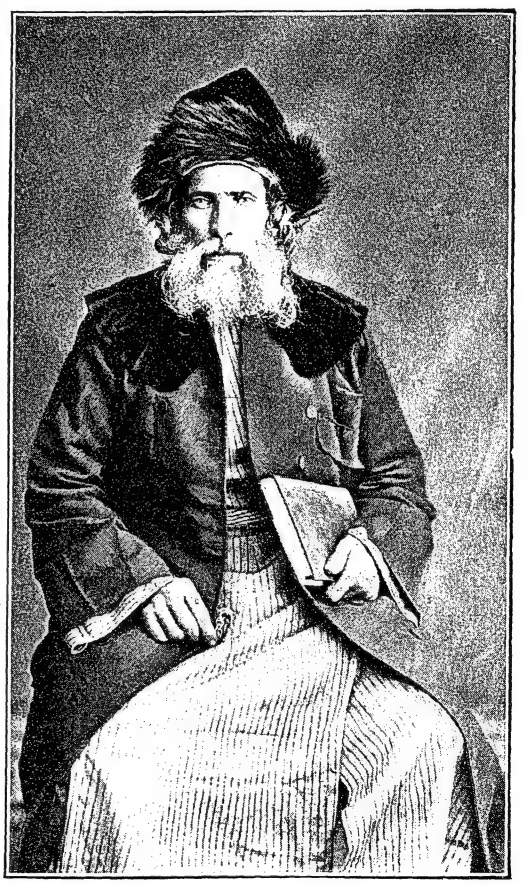
Jews of Constantinople, Eighteenth Century, Celebrating the Feast of Tabernacles.
(From an old print.)

and a street-dress. At home she wears an 'antari, often of rich silk, open in front, and fastened round the waist by a shawl; and a sleeveless "hyrka," or vest, lined with fur and trimmed with a band of the same. Her head-dress consists of an enormous "hotoz," which entirely covers her hair. This is covered by a "yashmak" when she goes out. The Jewesses of Rhodes also have a distinctive costume consisting of cotton 'antari and "chalwar" (puffed pantaloons of cloth), with a jubbah of silk or fine cloth, which covers all but the slashed sleeves of the 'antari. As a head-dress she wears a "takke" (cotton cap) hidden by two handkerchiefs.

The Jewesses of Aleppo are distinguished among all the women of the East for displaying their hair, which is twisted into a spiral arranged high upon the head in the form of a dome. Their dress consists of a silken 'antari with broad red and yellow stripes, shalwar (pantaloons), "mintan," vest of the same material as the 'antari, with very long sleeves, hurka of plain taffeta, and a shawl of plain silk and cotton used as a girdle and tied in the front. They wear soft shoes and yellow "pabujas." In Jerusalem one Jewess has been described as wearing a "fistan" (gown) of dark-green satin trimmed with gold embroidery over the plaited skirt, the hem of which is also trimmed with embroidery, as well as the long open sleeves which open out of the narrow sleeves of the "saltah," or jacket of white cashmere. The hotoz is built up from a large number of figured "yemeni" and twisted one above the other in the form of a melon; round the lower edge is a row of gold coins; a small veil of white muslin is fastened to the top of the hotoz and is gathered round the face. M. Fr.

The Jews of the Caucasus are distinguished mainly by their head-dress, the men wearing a kind of busby, mushroom-shaped and made of fur, while the Jewish women and girls cover their heads with a hood attached to a mantle with full sleeves (see illustration, p. 301). The men carry weapons freely, which is quite exceptional among Jews.

The Jews of Cochin are in no way distinguished in their dress from the Hindus of their district. The black Jews wear the garb of day-laborers, a thin linen jacket and a long robe, the former being re-



Rabbi of the Orient.
(From a photograph.)

moved while at work. The white Jews wear a kind of paletot, and under this a waistcoat buttoned up to the chin; both classes wear a cap resembling a smoking-cap. In earlier times the men used to wear the gored pantaloons and white turbans of the Mohammedans of India (see plate, No. 20).

The Hasidim of Galicia tend to distinguish themselves in dress as well as in customs; besides the fur hat and the old-fashioned "paletot" reaching to the

ankles, the modern Ḥasid is invariably to be recognized by the pair of white socks into which the trousers are tucked.

**Superstitions.**

A number of superstitions have grown up about costume among the Jews of eastern Europe, though they have doubtless copied many of them from their neighbors. For every new garment a child puts on, the parents give a small sum in charity; and it is customary to dress a bridegroom, as soon as he is betrothed, in entirely new clothes. It is bad for the memory to put off or on two garments at the same time, or to put on one that has been washed within seven days. It is unlucky to put on a garment upside down or to catch it in a nail, the latter being a sure sign that an enemy is pursuing you. It is unlucky for two persons to dress a child at the same time: it may die or become sick. If you are mending your dress hold a part of it in your mouth, or it will tie up your memory.

Jew of Kolomia, Austrian Galicia.
(After a photograph.)

The following is a table of illustrations of costumes in the first four volumes of THE JEWISH ENCYCLOPEDIA:

Volume I.: Aaron, Son of the Devil, page 8; N. M. Adler, 198; Mauricio colonists, 243; Baron d'Aguilar, 274; Algerian Jewess, 384; Chinese Jews, 431; Amsterdam Jews, Jewesses, and children (Picard), 543.

Volume II.: Moses Arragel, page 139; Benj. Artom, 156; Zebi Ashkenazi, 202; Atonement, Day of, 283–285; badge, 425–426; Bagdad, 437; Jerusalem Jew, 614; beard, 614; Belais, 652.

Volume III.: Mordecai Benet, page 14; Beni-Israel, 18–19; Isaac Bernays, 90; betrothal, 126–128; Bokhara, 293–295; bridegroom of the Law, 383; Brussels, 407–408; burial, 432–437; Raphael Isaac Carregal, 592; Caucasus, 628–629; Zebi Chajes, 660.

Volume IV.: China, page 36; Cochin, 135–136; Cohn, Tobias, 161; Constance, 235; Cracow, 326–328; Death, 485; Delmedigo, Joseph, 508; disputation; divorce. For sources of the figures in the colored plate of costumes of Jews see LIST OF ILLUSTRATIONS.

BIBLIOGRAPHY: A. Brüll, *Trachten der Juden*, Frankfort-on-the-Main, 1873; Abrahams, *Jewish Life in the Middle Ages*, ch. xv.–xvi.; Hottenroth, *Deutsche Volks-Trachten*; *Popular Costumes of Turkey*, 1873; Picart, *Coutumes Religieuses*; Lacroix, *Manners, Customs, and Dress During the Middle Ages*, London, 1874; Racinet, *Le Costume Historique*, Paris, 1876; *Rev. Et. Juives*, passim.

A. J.

**—In Russia and Poland:** In the Middle Ages the Jews of Poland and Lithuania dressed like their Christian neighbors, as is indicated clearly by Cardinal Commendoni in his well-known description of the condition in which he found the Jews when he visited Poland in 1561 ("Czacki Rosprawa o Zydach," p. 93). The special garb which, in medieval times, the Jews of Germany and other European countries were compelled to wear (see Bruno Köhler, "Allgemeine Trachtenkunde," iii. 100) was not known in Poland. There is, in fact, seemingly re-

Jews of the Caucasus in Native Costume.
(After a photograph by Orden.)

liable evidence that the so-called Jewish garb of Poland, including even the "jarmulka" (undercap), is simply the old Polish costume which the Jews retained after the Poles had adopted the German form of dress (see Plungian, "Ben Porat,"

Polish Jewess and Jew of the Eighteenth Century.
(After Le Prince, 1765.)

p. 59, Wilna, 1858, quoting from Russian sources). As the Jews lived under their own jurisdiction

practically until the division of Poland, and as the interior of Russia had no Jewish population before the acquisition of the Polish provinces, all Russian legislation on the subject of Jewish costumes is naturally confined to the nineteenth century.

Warsaw Jew and Jewess of the Early Nineteenth Century.
(From Hollaenderski, "Les Israelites de Pologne.")

At first such legislation was limited only to special occasions. The "Polozhenie," or enactment concerning the Jews, issued by Alexander I. in 1804, permitted those Jews who adopted the German style of dress to visit the provinces of Russia outside of the Pale of Settlement, and allowed Jewish boys attending lower schools to retain their distinctive costumes, while at the high schools they were obliged to wear the German dress. The "Polozhenie" issued by Nicholas I. (April 13, 1835) reenacted this statute, with the addition that Jewish students at the universities must wear the costumes usual in those institutions, and that Jews elected to civil offices must wear the apparel fixed by law for such municipal dignitaries. In December, 1841, the Jews then actually residing in Riga received the permission of the government to remain there permanently on condition that they would conform to the dress of the inhabitants. The law of April, 1845, compelled all Jews in Russia to assume the German costume. The progressists among the Jews of Russia considered the law a great victory for their cause, and scoffed in prose and poetry at the consternation caused among the old-fashioned (Levanda, in "Den," 1870, Nos. 6–17; I. M. Dick, "Die Jüdische Kleiderumwechslung," Wilna, 1870; Goldberg, "Massa' Ẓafon," in "Kokbe Yiẓḥaḳ," No. 35).

**Law of 1845.**

But the strictly Orthodox not only had religious scruples against wearing the costume of the Gentiles, which is prohibited, though not clearly and decisively, by Maimonides, and the Shulḥan 'Aruk (Yoreh De'ah, 178), but considered the new law as another one of the many efforts of the emperor to Christianize them by force. It caused as much dismay as the worst decree of that harsh reign, and the number of Jews who preferred to suffer the penalty rather than comply with the law was so large that its enforcement was postponed for five years. But the suspension of the law, like most acts of the Russian government, was not complete, and some of the taxes were still collected which had been imposed upon those who desired exemption from that law. Among such taxes was that collected for wearing jarmulkas, which seems to have been collected in various places in an irregular manner, but was finally compounded, by a special decree of Feb. 11, 1848, for a tax of five rubles annually, the proceeds to go to the fund of the "korobka" (basket tax). The decree was reenacted May 1, 1850, to take effect Jan. 1, 1851, giving permission, however, to the governors-general of the various provinces to allow Jews over sixty years of age to continue the old garb.

Now that the costume laws are obsolete the Jews dress as they please. Old-fashioned Jews still cling

Ḥassid and Wife of the Early Nineteenth Century.
(From Hollaenderski, "Les Israelites de Pologne.")

to the long frock-coats and cloaks, length being the distinguishing feature of all kinds of Jewish costumes (see Carl Köhler, "Trachten der Völker in Bild und Schrift," p. 300, Dresden, 1871). The preference for silk, velvet, and expensive furs, against which the Jewish Council of the Four

Lands legislated from the sixteenth to the eighteenth century, still prevails in many parts of Russia, though it is waning. The Present Day. Ḥasidim, especially in the smaller towns of Poland, Podolia, and Volhynia, still use the old-time Jewish costume with some modifications. This includes the long coat; short white trousers, or rather knee-breeches, which also serve instead of underwear; long white stockings; and low, slipper-like shoes. The "arba' kanfot," or "little ṭallit," takes the place of a vest; the girdle, and—with the more pretentious—the "stramele" or "spodek" (round fur cap) over the jarmulka, complete the costume, which is not much unlike that described by Holländerski as worn before the government began to legislate on the subject. In larger and more progressive places, as well as in Russia proper, most of the Jews dress like their Christian neighbors, always with a tendency, among the older people, toward longer coats. The dress of Jewish women never differed much from that of other women, and any difference was more in the material used than in the form or style. Further descriptions of Jewish costumes in Russia will be found in the articles on the respective provinces and governments.

Bibliography: V. O. Levanda, *Polny Khronlogicheski Sbornik Zakonov*, etc., §§ 59, 77, 404, 446, 578, 620, 643, 789, St. Petersburg, 1874; Jost, *Neuere Geschichte der Israeliten*, ii. 312–313; A. L. Feinstein, in *Ha-Asif* for 5654, pp. 171 *et seq.*, Warsaw, 1893; L. Holländerski, *Les Israelites de Pologne*, pp. 224–225, Paris, 1846.

H. R. P. Wi.

**COTA, RODRIGO** (also known as **Cota de Maguaque**): Spanish poet; born at Toledo; died 1497. He came of a Marano family, three members of which—Francisco Cota, Lopez Cota, and Juan Fernandez Cota—were employed by the state, and were deprived of their offices in 1450. It is uncertain whether Rodrigo was the son of Sancho Cota, the Toledo councilor.

Instead of taking the part of his former coreligionists, Cota sided with their persecutors, and in consequence was reproved by the Marano poet Anton de Montoro, who warned him that the Christians would always scorn him as a convert. The list of secret Jews who had recanted, published at Toledo in 1497, contains the entry "Rodrigo Cota el Viejo [the Elder], y el Mozo" [the Younger]. Rodrigo "the Elder" is the subject of this article. He flourished at the courts of Henry IV. and Queen Isabella, and is usually considered to have been the author of the first act of "Celestina," the earliest Spanish drama. He also composed the "Dialogo Entre el Amor y un Viejo," one of the finest Spanish poems of the fifteenth century (often printed since 1511; in Medina del Campo, 1569).

From Cota's poems, preserved in manuscript in the National Library at Madrid, a scurrilous one on his Marano relation Diego Arias Davila—who had not invited him to the marriage of his son or nephew with a relation of Cardinal D. Pedro Gonzalez de Mendoza—has been printed ("Rev. Hispanique," i. 69 *et seq.*, Paris, 1894).

Bibliography: *Cancionero de Anton de Montoro*, pp. 283 *et seq.*, 344 *et seq.*, Madrid, 1900; Kayserling, *Sephardim*, pp. 92 *et seq.*; *Rev. Hispanique*, i. 85 *et seq.*

G. M. K.

**COTTBUS:** Important manufacturing city of Prussia. It includes about 500 Jews in a total population of 40,000 inhabitants. Jews lived here during the fourteenth and fifteenth centuries, but were subsequently expelled. In the nineteenth century Jews resettled in Cottbus; and now (1902) have a synagogue, a B'nai B'rith lodge, a society for Jewish history and literature, a ḥebra ḳaddisha (organized 1875), a woman's society, and the Samson Armenkasse founded by Rabbi Leo Kamerase. Its first rabbi was Dr. Dienstfertig (d. 1895). The community is now under the direction of Rabbi Kamerase.

G. L. Ka.

**COTTON:** This word does not occur in the A. V., but express mention is made of the material in Esth. i. 6, where it is stated that in the court of the king's palace-garden were "white, green, and blue hangings." The Hebrew word here translated "green" is "karpas" (Greek, *καρπάσινα*). It should probably be rendered "cotton" (so R. V., margin) or, more accurately, "cotton muslin." It is plainly a loan-word from the Persian "karpâs" (fine linen), which itself goes back to the Sanskrit "karpâsa" (cotton). The English "cotton" is probably a loan-word from the Arabic "ḳutun," through the Spanish and French "coton."

It is quite evident that cotton grew and was used for clothing in very ancient times in India. Although the nature of cotton was plainly known as early as Herodotus (iii. 106), it was the eastern conquests of Alexander that first made the Greeks, and subsequently other Western nations, acquainted with cotton fabrics. The Latins were especially familiar with it (compare Strabo, 15, § 71; Lucan, iii. 209, etc.), although "carbasus" was also applied to fine linen and cambric (see Yates, "Textrinum Antiquorum," i. 338 *et seq.*).

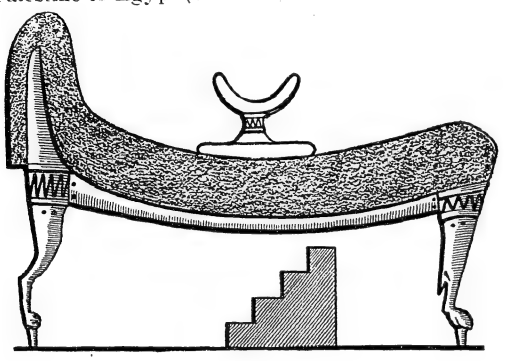
The cultivation of the cotton-plant (*Gossypium herbaceum*) spread from India throughout the entire East. It is now one of the most important staples of Palestine. The botanically allied cotton-shrub (*Gossypium arboreum*) probably originated in Egypt, more particularly in Abyssinia. It was formerly extensively cultivated in Lower Egypt, but was later driven out by the superior *Gossypium herbaceum*. This probably explains the fact that the Egyptians were not acquainted with cotton before the time of the Greek conquest in 333 B.C.

J. JR. J. D. P.

**COUCH:** Structure on which to rest or sleep. The Hebrew term מטה, meaning "divan" as well as "bed," is synonymous with ערש (Amos iii. 12) and משכב (II Sam. xvii. 28). In olden times the Jewish bed, a plain wooden frame with feet, and a slightly raised end for the head (Gen. xlvii. 31), probably differed little from the simple Egyptian bed. The frame, covered with מרבדים (Prov. vii. 16), served as a bed for the old and sick during the day (Gen. xlvii. 31; I Sam. xix. 13 *et seq.*), while at meals people sat on it, perhaps with crossed legs (compare Ezek. xxiii. 41; I Sam. xx. 25).

Amos, who denounces the habit of reclining at table as a foreign custom (Amos iii. 12, vi. 4), speaks also of the luxury prevailing in the furnishing of

these couches. The frames were made of costly cedar-wood inlaid with ivory (Amos vi. 4); the feet were plated with silver, and the backs with leaf gold (Song of Solomon, iii. 10). White pillows and bolsters were put on them, also costly rugs, purple embroidered covers, Egyptian linen, etc. (compare Amos iii. 12; Prov. vii. 16; Song of Solomon, iii. 10). Two references in the El-Amarna tablets show how early this luxury obtained in Palestine, and state that even in those ancient times couches of costly wood inlaid with gold were sent as presents from Palestine to Egypt (Schrader, "K. B." v. 27, xxvii.



Egyptian Couch, Showing Head-Rest and Steps.
(After Wilkinson, "Ancient Egyptians.")

20, 28). Sometimes pillows were laid on the floor. Esth. i. 6 speaks of beds upon a pavement of marble, which were covered with costly materials woven of threads of gold and silver (I Esd. iii. 6).

To-day the beds in the East are made by laying bolsters on the low divans which run along the walls, so that a room which serves as a parlor in the daytime is easily turned into a bedroom for eight or ten persons. In ancient Israel the wealthy often had separate bedrooms (חדר משכב, II Sam. iv. 7; compare Ex. viii. 3; II Kings vi. 17; also חדר, II Sam. xiii. 10, or חדר מטות, II Kings xi. 2; II Chron. xxii. 11), while the poor, especially the herdsmen, frequently slept out-of-doors, covered only with the "simlah," and with a stone under their heads (compare Ex. xxii. 26; Gen. xxviii. 11, xxxi. 40). See BED.

E. G. H. W. N.

**COUDENHOVE, COUNT HEINRICH VON:** Austrian author, traveler, and diplomat; born in Vienna Oct. 12, 1859. Count Heinrich studied law at the University of Vienna; served as volunteer in the Sixth Regiment of hussars; was made an officer in 1881; took the degree of doctor of philosophy in 1883; and then traveled in Syria and Egypt with the object of acquiring a knowledge of Arabic. He entered the diplomatic service in 1884, as attaché of the Austro-Hungarian embassy at Athens, and afterward at Buenos Ayres. He traveled through Paraguay and part of Brazil in order to familiarize himself with the country and people. He was transferred to Constantinople in 1887; and after making a tour through India for purposes of study (1889), traveled through the Caucasus in 1890. In 1891 he was transferred to Rio Janeiro, and from there to Japan. Since then he has devoted himself almost exclusively to study, and to the preparation of his religio-philosophical and political works.

His latest work, "Das Wesen des Antisemitismus," 1901, is an extensive volume of 526 pages, in which he brings an extraordinary knowledge of the literature of the subject to bear upon the phenomena of anti-Semitism. The author regards Zionism as a product of, and a remedy for, anti-Semitism. Though a devout Catholic, Coudenhove evidenced the highest reverence and admiration for Judaism and Jews, and predicted that the one universal religion of the future, combining Judaism, Christianity, and Mohammedanism, will be "Enochism," which he has celebrated in an allegorical poem prefacing this work.

J. N. R. L.

**COUNCIL OF FOUR LANDS** (Hebrew, ועד ארבע ארצות, Wa'ad Arba' Araẓot): The central body of Jewish autonomy in Poland for nearly two centuries—from the middle of the sixteenth to that of the eighteenth. The great number of the Jewish population of Poland, its importance in the industrial life of the country, and the peculiarities of the political and class organization of the Polish commonwealth ("Rzecz Pospolita") were the reasons why the Jews of Poland formed a separate class enjoying liberal autonomy within the sphere of their communal and spiritual interests, the outcome of which was their exemplary communal organization. A Jewish community, with its administrative, judicial, religious, and charitable institutions, constituted a unit of self-government. The term "ḳahal" denoted both the community and the autonomous communal administration, the two concepts being identical. The administrative functions—the assessment of state and communal taxes, the supervision of charitable institutions, etc.—of the ḳahal were performed by elective ḳahal elders ("seniores" = פרנסים); while the rabbis ("doctores Judæorum") had charge of religious and judicial affairs.

The pressing need of solidarity among the ḳahals and rabbis of various localities was first realized in the judicial sphere. The rabbinical court was guided in its decisions by the norms of Talmudic legislation, both civil and domestic; but these norms often admitted of various interpretations; and the assistance of the great rabbinical assembly was necessary to clear up disputed points. Starting from the principle of self-government—the right to be tried by their own people only and not by strangers—the Jews were forced to create, in addition to the lower communal court, a higher court of appeals. This higher court was especially necessary whenever important litigations occurred between two ḳahals or between a private individual and a ḳahal. For such emergencies periodic rabbinical congresses, at certain points, were organized. In the first half of the sixteenth century these congresses were held during the great fairs, when considerable masses of people gathered in one place. The chief meeting-place was the fair at Lublin (יריד לובלין), which city was the residence of the father of Polish rabbinism, Rabbi Shelomoh Luria (d. 1558), among whose pupils was Moses Isserles. Here, even as early as the reign of Sigismund I., the rabbis used to assemble and try civil cases "in

**Beginnings at Lublin Fair.**

accordance with their own law." The king himself, in an edict of 1533, characterized one of their decisions in a private case as a decision of a supreme court for the Jews ("Russko-Yevreiski Archiv," i. No. 152).

The rabbis and ḳahal elders of the various districts of Poland and Lithuania (פרנסי המדינה; דייני הארץ, Isserles, Responsa, Nos. 63, 64, 73, belonging to the period 1550–58) took part in the periodic sessions of the Lublin supreme court. It was here, too, that the rabbinical college investigated spiritual cases affecting all Polish Jews. Thus, for example, the rabbis and "rashe yeshibot" (rectors of Talmudic schools) of three countries (שלש מדינות)—Poland, Russia, and Lithuania—sanctioned the printing at Lublin (1559–80) of the Babylonian Talmud, with the proviso that copies of the edition be used in all the schools. This approbation ("haskamah") is printed on the title-pages of the several treatises, for general information. Here already appears the classification of the members of the Lublin congress according to the localities, three in number—namely, Poland (Great and Little, together); Lithuania, which came into closer administrative connection with the crown lands of Poland after the Lublin union of 1569; and Polish Russia; *i.e.*, Podolia, Volhynia, and Galicia.

These "fair congresses" formed the nucleus of the great central institution, which was firmly established during the last quarter of the sixteenth century under the designation "Council of Lands" (ועד הארצות). The ever-widening autonomy of the Polish Jews rendered imperative the founding of an institution which might serve not only as the supreme court in judicial and spiritual cases, but also as a central deliberative and legislative body to regulate the activity of all local institutions. Owing to this necessity, the Lublin Fair congresses became regular periodic sittings of the assembly of delegates, or the general congress ("Congressus Judaicus," or "Seim" [Diet], in the Polish documents). The general designation, ועד הארצות, varies in accordance with the number of provincial delegations participating in a "wa'ad" (council).

**The Number of "Lands."**

In the earlier acts there is often encountered the designation ועד שלש ארצות ("Council of Three Lands") alternating with the usual designation "Council of Four Lands." During the same period occurs (comparatively rarely) the designation ועד חמש ארצות ("Council of Five Lands"); *i.e.*, of Great Poland, Little Poland, Russia, Lithuania, and Volhynia (compare Liva ben Bezalel, "Netibot 'Olam," ch. ix., Prague, 1596, where a decision of the wa'ad of 1587 is quoted). Among the leaders of the "wa'ad" up to this time (*c.* 1590) was Mordecai Jaffa, rabbi of Grodno and Posen, author of the rabbinical code "Lebushim" (see "Zemaḥ Dawid," chronicle of 1592).

In the course of time the designation ועד ארבע ארצות ("Council of Four Lands") supplanted the others entirely, as is shown by documents of the seventeenth century. The four lands that sent their representatives to the wa'ad were Great Poland (with its capital, Posen), Little Poland (Cracow), Polish or Red Russia (Podolia, and Galicia with its capital, Lemberg), and Volhynia (capital, Ostrog or Kremenetz). Lithuania seemed to have its regular or extraordinary representative in the Polish-Jewish wa'ad until 1623, but in that year it established its own central organization (ועד מדינת ליטא), which acted independently (see Lithuania). In this crystallized state the Council of Four Lands is represented by writers of the middle of the seventeenth century, as, for example, Yom-Ṭob Lipman Heller (in his autobiography "Megillat Ebah," wherein he refers to the wa'ad of 1635) and the annalist Nathan Hannover ("Yewen Meẓulah," Venice, 1653). The latter thus characterizes this institution (p. 12a):

> "The representatives [פרנסים] of the four lands had sessions twice in the year . . . at the fair in Lublin, between Purim and Passover, and at the fair in Yaroslav [Galicia] in the month of Ab or Elul. The representatives of the four lands resembled the Sanhedrin in the session chamber in the Temple of Jerusalem [לשכת הגזית]. They had jurisdiction over all the Jews of the kingdom of Poland, with power to issue injunctions and binding decisions [תקנה] and to impose penalties at their discretion. Every difficult case was submitted to them for trial. To make the task easier for themselves, the representatives of the four lands would select special judges from each land, who were called 'land-judges' [דייני מדינה], and who tried civil suits; while criminal cases, disputes over priority of possession [ḥazaḳah], and other difficult cases were tried by the representatives themselves [in full session]."

This testimony of a contemporary characterizes the flourishing period of the wa'ad's activity (*c.* 1600–1648). The record-books ("pinkeses"), wherein were written the decisions of this Jewish congress, have not been discovered, and it is doubtful whether they will ever be found; so far only seven separate sheets from the pinkes of the wa'ad in Yaroslav, of the years 1654 and 1671, have been unearthed, a facsimile of one of which accompanies this article. But in the extant manuscript pinkeses of individual ḳahals a great many copies of such decisions, relating to these ḳahals, have been preserved. Some, indeed, were published in old rabbinical works, responsa, etc., while others have been reproduced in recent times from manuscripts, in the monographs of historians of the Polish-Russian Jews. From this material, both manuscript and printed, it is possible to give a more detailed account of the organization and activity of the wa'ads.

**Organization:** At first the wa'ads met annually at Lublin during the great spring fair, which began on the Catholic holiday Gromnice (Candlemas Day), in February, and lasted about a month.

**Place of Meeting.**

At the beginning of the seventeenth century another place of meeting was the Galician city of Yaroslav, where the chief fair took place toward the end of the summer. During the flourishing period of its activity the wa'ad's sessions occurred twice a year: before the Passover holiday, at Lublin, and before the autumn holidays, at Yaroslav. In exceptional cases, however, the sessions took place on other dates and (rarely) in other cities (Tishvitz, 1583; Lenczna, 1668, etc.). The fullest activity of the wa'ad was especially displayed after the catastrophe of 1648–55—the Cossack raid of Chmielnicki, followed by the secession of Little Russia, and the Swedish war—when the Jewish communal

organization, wrecked in many parts of Poland, needed restoration.

During the second half of the seventeenth century the sessions of the wa'ad occurred once or twice a year, and more frequently at Yaroslav than at Lublin. In 1671 the wa'ad decided to meet no longer in Yaroslav proper, on the ground that it was "a dangerous and pernicious place," but to assemble at a spot ten miles distant; subsequently this decision was rescinded. The number of delegates to the wa'ad can not be exactly ascertained. Nathan Hannover, in the above-mentioned chronicle (1653), maintains that one parnas, or representative to the wa'ad, was elected from each ḳahal, and that to these ḳahal delegates were added the six leading rabbis of Poland. It appears from the ḳahal pinkeses that only the most important ḳahals of each region sent their delegates to the wa'ad. The capitals (Posen, Cracow, Lemberg, and Ostrog) of the "four lands" each sent two or even more. The signatures of fifteen to twenty-five delegates—though often the signatures of the six rabbis only—are usually found attached to the extant decisions of the wa'ads. The total number of delegates, together with the rabbis, evidently reached thirty.

**Number of Delegates.**

In the eighteenth century the operations of the wa'ad became more and more limited; its sessions took place less regularly, often at long intervals, and mostly at Yaroslav. One of the last important congresses was that held at Yaroslav in the fall of 1753. Among other matters considered was the famous dispute between the rabbis Emden and Eybeschütz over the Shabbethaian movement, resulting in the latter's acquittal on the charge of heresy. In 1764 the Polish Diet ordered Jewish general congresses to be discontinued (Vol. Legum. vii. 50): and in this way the activity of the Council of Four Lands came to an end. The subsequent partition of Poland among Russia, Austria, and Prussia, changing, as it did, the whole ḳahal system, was unfavorable to the existence of such central autonomous bodies as the wa'ads.

**Activity:** During the two centuries of the existence of the wa'ad its activity may be divided into four branches: (1) legislative; (2) administrative; (3) judicial; and (4) spiritual and cultural.

The legislative activity of the wa'ad consisted in working out definite regulations and rules for various institutions which embodied Jewish self-government in Poland, as well as in issuing prescriptions extraordinary, called for by the exigencies of the moment. Such were the decisions of the Tishvitz wa'ad, 1583, enjoining the election of ḳahal elders and rabbis in the Jewish quarter only, without any interference from the local Christian authorities. The wa'ads of 1587, 1590, 1635, and 1640 solemnly interdicted the Jews from seeking rabbinical posts in communities by bribing ḳahals or by soliciting the Polish authorities. The wa'ads of 1671, 1677, and other years prohibited the Jews from leasing estates or farming other revenues from Poles, without the knowledge of the ḳahals in which they were enrolled; and they also ordered merchants to trade honestly with the Christians and not to engage in unlawful practises, lest they incur the wrath of the populace and the government. Most striking is the edict of the wa'ad of 1607, containing a series of detailed rules regulating the economic and religious life of the Jews. These rules dealt with credit operations, methods of charging interest, and obligations under promissory notes, while special attention was paid to the prevention of abuses under these heads on the part of creditors. This regulation was drawn up at the instance of the wa'ad by one of its participants, the Lublin rabbi Joshua Falk Kohen, and was subsequently published in "Me'irat 'Enayyim" (קונטרס הסמ"ע), Prague, 1606.

**Legislative Functions.**

The administrative activity of the wa'ad was very closely linked, and often identified, with its legislative activity. The wa'ad took necessary steps to better the general condition of the Jews in Poland or to avert some common danger. It sent its legal agents (שתדלנים) to Warsaw during the sessions of the Polish Seim, to represent Jewish interests before the government and the delegates. Here, by means of entreaties, money, and presents, privileges for the Jews were obtained or legislative curtailments of their ancient rights and privileges were forestalled. For such emergencies the wa'ad had a separate fund made up of special dues from each of the "four lands." Its activity was especially important at the "Coronation Diets," when, in accordance with custom, every new king was expected to confirm the rights and privileges granted to the Jews by his predecessors. On such occasions the wa'ad's representatives were on the alert lest Jewish interests should sustain damage through the influence of the anti-Jewish party of the Diet.

**Administrative Functions.**

Cases are on record when the wa'ad did not succeed in averting oppressive measures against the Jews; and then, where resistance might prove dangerous, the only course left to the wa'ad was to support with its authority the measures of the government. Thus, in 1580 the wa'ad solemnly confirmed the government's edict forbidding the Jews to engage in farming state taxes and customs duties in Great and Little Poland and Mazovia. The wa'ad's edict explains its prohibition by the fact that the Jewish revenue farmers and leaseholders, in their pursuit of gain, give rise to accusations against Jews in general, and excite against them the Christian populace. In this case the "Jewish parliament" was confronted with the canonical principle, which permeated Polish legislation, that Jews must not hold offices which would give them power over Christians. The constitution of the Polish Diet held at Piotrokow in 1538 reads: "Statuimus inviolabiliter observandum, Judæos teloneis quibuscunque præfici non debere, neque posse, indignum et juri divino contrarium censentes, ejus generis homines aliquibus honoribus et officiis inter Christianos fungi debere" (Vol. Legum, i. 525). The wa'ad also saw to it that Jews should not settle in places interdicted to them. Thus, in 1669 the wa'ad confirmed the edict forbidding Jews to settle in Mazovia in the district of Warsaw. Such orders of the wa'ad were read publicly in all synagogues, with the addition of the threat of excommunication

**Nature of Edicts.**

("ḥerem") for transgressors. A whole series of orders of the wa'ad urges the cessation of internal contentions in Jewish communities; strict obedience to ḳahal discipline; and the prosecution of those who, by their reprehensible occupations, bring upon Jews the wrath of the government and of the Christian populace.

Yet, while thus remaining strictly within the limits of the existing state laws, the wa'ad was untiring in its struggle against the violation of the legal rights of the Jews on the part of local administrative and judicial institutions. Against unlawful decisions it appealed to the higher resorts: the chief tribunal, the Diet, the highest dignitaries, and the king. But the greatest energy was displayed by the wa'ad in combating false accusations against the Jews, prompted by religious fanaticism and superstition, such as the heinous charges of using Christian blood, outraging church sacraments, etc. The wa'ad also took care that the state taxes on Jews did not increase unduly, and were correctly apportioned to the four districts of Poland proper, the detailed apportionment of taxes within each province and each community being the task of minor provincial congresses (ועדי הגליל) and ḳahal boards.

The judicial functions which the wa'ad exercised were very comprehensive. The wa'ad court was chiefly engaged in settling disputes between neighboring ḳahals concerning the boundaries of their administrative and fiscal districts. As each ḳahal district consisted of one city and the adjacent minor boroughs and villages, there often arose disputes between neighboring ḳahals as to which was to have the jurisdiction in certain border boroughs and villages, and especially over newly settled villages. The state and communal taxes being heavy, the more extensive and thickly populated the territory of a ḳahal was, the wealthier was it deemed to be; accordingly the contests over boundaries and parishes often reached quite a violent stage. The wa'ad had to try such inter-ḳahal suits, which often dragged on for decades. It was also the wa'ad's duty to delimit the local judicial circuits, to fix the grades of lower and higher rabbinical courts, and to assign the trial of a case to this or that court. In this respect the wa'ad in general, and its rabbinical board in particular, served as the highest court of appeal for all Polish Jews. The copies of the wa'ad's acts, preserved in the ḳahal pinkeses, consist mainly of such judicial decisions and prescriptions.

**Judicial Functions.**

The spiritual and cultural activity of the wa'ad was centered on the task of strengthening Judaism and establishing a uniform internal discipline as a means for the national unification of the Jews. Shortly after its formation (1594), the wa'ad passed a rule that all Hebrew books printed in Poland should be published only with the permission of the rabbis, who were to furnish each book with their approbation. Certain important publications were approved by the rabbis at the sittings of the wa'ad. The wa'ad also issued rules and programs for schools ("ḥadarim" and "yeshibot").

With a view to bringing up the people in a moral, religious, and national spirit, the wa'ad published fairly strict regulations. In the Lublin constitution of 1607, referred to above, the wa'ad prescribed, among other things, that the dietary laws concerning "kasher" and "ṭerefah" should be strictly observed in all communities; that a Jew should not drink wine in inns where Christians congregated, else he was to be stricken off the list of reputable members of his community and was to be ineligible for office in the ḳahal; that Jewish costumes should differ in their cut from those of the Christians, and that modesty and moderation be observed in dress, especially by women, who are always eager for sumptuous apparel; that the chastity of women, especially those living among Christians in villages, be safeguarded, etc. In the first half of the eighteenth century the wa'ad was particularly energetic in counteracting the dangerous heresy of Shabbethai Ẓebi, which spread among the Polish Jews and gave origin to the sect of Frankists, whose members openly embraced the Catholic faith (1759), owing to persecutions on the part of their coreligionists.

**Cultural Activity.**

While thus guarding strict rabbinism, the wa'ad was evidently preparing for the struggle with the newly born Ḥasidic movement; but at that moment it had to cease its activity owing to the above-mentioned edict of the Diet of 1764, which prohibited all manner of congresses of rabbis and ḳahal elders under penalty of a fine of six thousand grivnas. The fall of the wa'ad was the beginning of the general decadence of the ḳahal system in Poland during the partition period of that kingdom.

The acts and decisions of the wa'ad were usually written in rabbinic Hebrew; while acts of the proclamation type, designed to be read publicly in synagogues (ברויזים), were written in Yiddish. Below are given specimens of two minor acts, one of each kind, in the respective originals. The first is a decree of the year 1678, admitting to the wa'ad one regular delegate from the ḳahal of the city of Tiktin or Tykotzyn (from an old manuscript pinkes of that city). The second is a portion of the proclamation issued by the wa'ad at Yaroslav in 1671, on the necessity of stopping the quarrels that had arisen in the midst of the Jews of the Chelm district (from extant separate sheets of the wa'ad pinḳes).

**Specimens of Enactments.**

I.

היום הזה מלאנו בקשת קציני מנהיגי הקהלה ק"ק טיקטין יצ"ו מה שמבואר בדף . . . שהציעו לדבריהם בענין היות להם מנהיג משלהן דר"א (ר' ארצות) יצ"ו לעולם נעניעו להם ראשינו להיות לק"ק הנ"ל תמיד בכל ועד דר"א יצ"ו מנהיג קבוע לדורי דורות ובאופן המבואר בדף . . ושוב כנ"ל בדף דהאידנא. כ"ד האלופים הקצינים רוזני ד"א יצ"ו היום יום ד' ד' סיון תל"ה לפ"ק פה לובלין.

(The signatures of twenty-one members of the wa'ad follow.)

[TRANSLATION.]

I.

We have this day granted the petition of the elders of the community of Tiktin, recorded on page ...., for representation on the Council of the Four Lands. We have acceded to their request that they be allowed to have a representative from this time forward, in the manner set forth on page ...., and again in the page for to-day.

These are the words of the Council of the Four Lands this day, Wednesday, 4 Siwan, 5438, at Lublin.

II.

האלופים הקצינים והרוזנים מנהיגי הארצות יצ"ו לאזין מודיע.
מאחר דז זיך גימונן האט אזו איין שערורי׳ אוג מחלוקת האט זיך
דער ווענקט אין גליל חעלם דז כמעט דאש גליל ווער אויף גיגאנגען
און חלילה מזיק גיווען מעמר ומצב הכלל שאריה ישראל און איז
פרקריגט גיוואריין כמה אלפים אזו האבין רוזני ד"א יצ"ו דיא ואך פר
זיך גינומן און האבן גישטראפט דיא לייט דיא דאש האבין אן גיהובן
און דיא דא האבן איין חלק דראן גיהט ועלכי דז מען ניט וויל פירט
זיין מפני הכבוד. ומאחר דז זיך זילכי זכין דרוועקן אין קהלות דז
לייט מכן קנוניות וקשרים בע"ה די׳ניט זיין דרהורט גיוואריין און
זיין עובר אויף הרמות קדמונים און זיין מחריב דיא קהלות, און איבר
זילכי מעשים קאן מען ניט יוצא זיין ידי חובות כרגא דמלכא און
קהלות וגלילות שולדיגין זיך דריבר ביא פריצים און גלחת וואש
אייטל סכנת נפשות איז . . . אזו גיבן ראשי רוזני קציני מנהיגי ד"א
יצ"ו רשות ומקל ורצועה לראשי הגלילות ולראשי הקהלות דז זיא
זאלין רודף זיין זילכי לייט און שטראפין מיט חרפות (חרמות?) און
קנסות והפיסות אפילו בריני גוים און אל דיא הוצאות ואלין זיין מכיס
קישרי קשרים . . . און די זעלביגן לייט זאלין כל ימיהם קיין התמנות
האבין אין אירי קהלה או גליל און קיין חזקה . . . מאחר דז זי ניט
האבין רחמנות אוף זיך זעלבשש און איבר דער קהלה אדר גליל און
אויף דעם כלל . . . און זיא גידענקין ניט דז מיר זיין שפל און מאוס
ומיאוס בעיני האומות. מכין זילכי לייט נאך גאר דז מיר בעו"ה זיין
שפל ונבזה. אז ידוע אין דז שרים רבים ריודן פון זילכי זכין . . . ע"כ
זאל איטלכר משים על לב זיין ניט צו גיין אין זילכי דרכים רעים
וילכו בדרך טובים. און דער כרוז איז איין גישריבן גיוואריין בפנקס
דד"א יצ"ו בהוקף פס"ד גמור.

[TRANSLATION.]

II.

The Council of the Four Lands report that a violent quarrel having arisen which almost ruined the whole district and—which God forbid!—might have harmed the remnant of Israel and involved the loss of thousands, the Council of the Four Lands took upon themselves the task of punishing those who initiated the quarrel or subsequently participated in it, whose names, out of respect for their position, are withheld.

And since, when similar events occur in communities, and persons intrigue and violate the ancient ordinances, and ruin the communities, reports of these things arouse the government, and communities and districts are considered guilty by the nobles and priests, and there is real danger to life, . . . the Council of the Four Lands hereby fully authorize the leaders of communities and districts to prosecute persons so intriguing and offending, and to punish them with the ban, with fines, or with imprisonment . . . at the cost of the offenders. . . . Such persons should never be nominated to any office in any community or district, nor should they have the right of ḥazakah, . . . since they have no pity on themselves, on the community or district, or on the whole of Israel. . . . They ignore the fact that we are already humiliated and abject in the eyes of the Christians—so much so that the authorities speak contemptuously of us—and make us still more so. . . . Let every one, therefore, take care to avoid such wrong courses and to walk circumspectly.

This notice has been inscribed in the pinḳes of the Four Lands.

The second specimen here given is an authentic reproduction of a sheet of the pinḳes of the Council of Four Lands. The original document contains the decision (mentioned above) of the council at Yaroslav, Sept., 1671, to the effect that thereafter the sessions be held, not in Yaroslav proper, which repeatedly proved "a dangerous and pernicious place," but ten miles away, the final decision as to the location of future congresses being postponed till the ensuing Gromnice (Candlemas) congress; *i.e.*, the spring fair at Lublin. Then follow fourteen signatures of delegates to the wa'ad, from Cracow, Posen, Lemberg, Lublin, Ladmur, Przemysl, etc. The authenticity of the signatures is made clear by the dissimilarity in the handwriting, which proves the document to be original and not a copy. It is taken from the few extant sheets of an old pinḳes of the wa'ad of the "four lands," which sheets were found in the city of Dubno, and are now in the possession of S. M. Dubnow of Odessa.

BIBLIOGRAPHY: Manuscript Sources: fragments of an original pinḳes of the Council of Four Lands (seven sheets), containing acts of 1654–71; decisions of the wa'ad, copied in the ḳahal pinḳes of the city of Tykotzyn (28 documents of 1621–1700); the pinḳes of the ḳahal-rabbinical congresses in Lithuania during the years 1623–1761, and various other pinḳeses preserved in the archives of societies and private persons. Printed Sources: *Konteres ha-Sema'*, Sulzbach, 1692; N. Hannover, *Yewen Mezulah*, Venice, 1653; L. Heller, *Megillat Ebah*, Breslau, 1818; rabbinical books of the seventeenth and eighteenth centuries, particularly responsa, wherein various decisions of the wa'ad, or references to them, occur; Grätz, *Gesch.* 3d ed., ix. 450–452, 573–579; A. Harkavy, in *Voskhod*, 1884, ii.; *idem*, in Appendix to Rabbinowicz's Hebrew translation of Grätz, vol. vii., Warsaw, 1899; *idem*, in *Ha-Asif*, vi. 155–163, *ib.* 1894; S. Dubnow, *Istoricheskiya Soobshcheniya*, Nos. 6, 7, 8, 10, 11, in *Voskhod*, 1893–94; idem, *Yevreiskaya Istoriya*, ii. 306–307, 318–319, 363, 413; S. P. Rabbinowicz (ישפר), in his translation of Grätz, *Gesch.* vols. vii,–viii., *passim*, Warsaw, 1899–1900; Dembitzer, *Mikṭabe Bikkoret*, in *Ozar ha-Sifrut*, iv. 193–254, Cracow, 1892; Wetzstein, *Kadmoniyyot mi-Pinḳese Kraḳow*, in *ib.* pp. 577–602; S. Buber, *Anshe Shem*, Appendix, *ib.* 1895; M. Schorr, *Organizacya Żydów w Polsce*, Lemberg, 1899.

H. R. S. M. D.

**COUNCIL OF JEWISH WOMEN:** An organization which came into being as a result of the CONGRESS OF JEWISH WOMEN, one of the denominational congresses of the World's Parliament of Religions held at the Columbian Exposition in Chicago in 1893. It was organized in response to the appeal of Sadie American, and in pursuance of the following resolution offered by her at the final session of the congress:

"*Resolved*, That we, Jewish women, sincerely believing that a closer fellowship will be encouraged, a closer unity of thought, sympathy, and purpose, and a nobler accomplishment will result, from a wide-spread organization, do therefore band ourselves together in a union of workers to further the best and highest interests of Judaism and humanity, and do call ourselves the 'National Council of Jewish Women,' whose work shall be:

"(1) To seek to unite in a closer relation women interested in the work of religion, philanthropy, and education, and to consider practical means of solving problems in these fields.

"(2) To organize and encourage the study of the underlying principles of Judaism, the history, literature, and customs of the Jews, and their bearings on our own and the world's history.

"(3) To apply knowledge gained in the study and improvement of the Sabbath-school and in the work of social reform.

"(4) To secure the interest and aid of influential persons in arousing general sentiment against religious persecution, whenever, wherever, and against whomsoever shown, and in finding means to prevent such persecution."

Hannah G. Solomon and Sadie American, respectively chairman and secretary of the congress, were elected president and secretary of the council, and have continued to hold these offices. In Jan., 1894, a circular was issued, setting forth the need, desirability, and objects of the National Council of Jewish Women, together with a provisional constitution, which called for a delegate convention to be held in 1896, when a permanent constitution would be adopted. This meeting took place in New York city in Nov., 1896, by which time 50 sections had been organized; it was attended by 83 delegates and alternates from 31 sections. The word "National," which, as originally employed in the name of the organization, referred only to the United States, was dropped on account of the entrance of two sections formed in Canada; and the title became "The Council of Jewish Women."

The objects of the council, as defined in the constitution finally adopted, are: "To further united efforts in behalf of Judaism by supplying means of study; by an organic union to bring about closer relations among Jewish women; to furnish a medium

PAGE FROM THE PINKES (MINUTE-BOOK) OF THE COUNCIL OF FOUR LANDS, WITH SIGNATURES OF DELEGATES.

(Through the courtesy of S. M. DUBNOW of Odessa.)

REVERSE OF PAGE FROM THE PINKES (MINUTE-BOOK) OF THE COUNCIL OF FOUR LANDS.
(Through the courtesy of S. M. DUBNOW of Odessa.)

for interchange of thought and a means of communication and of prosecuting work of common interest; to further united efforts in the work of social betterment through religion, philanthropy, and education."

The constitution provides for a continuous board of directors, who, with the general officers, form the executive committee, which has full charge of the affairs of the organization, and for five committees —to wit: on religion, religious school work, philanthropy, reciprocity, and junior sections—who respectively arrange the plan of work. There is no individual membership in the council, but membership through its branches, which are called "sections," and are organized (one only in each city) on the plan of the general society. Meetings with two delegates from each section are held triennially, and executive sessions annually. Junior sections have been formed with a membership of both sexes, between the ages of fifteen and twenty-one; these are under the guidance of the senior section in so far as three members of the latter sit on the executive committee.

The council "seeks to give its utterances no color of orthodoxy or reform." It is not propagandist, and stands for no particular phase of Judaism. Recognizing the existence of differences of belief and observance, and "seeking only to square conviction and conduct," but leaving each free to follow her own bent, it has united the Jewish women in a strong and unique organization. The council carries out its objects in meetings, conferences, study circles, lectures by specialists, and its various philanthropies, which can, perhaps, be measured and numbered; its significant and important results, however, can be neither measured nor stated in exact terms.

Born of the two tendencies of the time—the growing self-consciousness of the Jew and the tendency of women to unite in associations for self-development and preparation for the new responsibilities which modern life is thrusting on them—the council is becoming the center of religious and intellectual activity of the Jewish women, and the means of throwing them into the active life and work of the community at large. It is the policy of the council to cooperate and affiliate with the organized forces at work for progress and social betterment, both Jewish and non-Jewish. It is a member of the National Council of Women of the United States, and of the International Council of Women of the World. The visit of Sadie American, as delegate to the quinquennial of the International Council of Women, held in London in June, 1899, resulted, through a presentation of the work before a representative body of London Jews and Jewesses, in the formation of the Jewish Study Society of England, which is organized on the plan of the council; and between this society and the council there is close affiliation, as well as an exchange of pamphlets, plans of work, etc.

The sections are members of the city, county, and state federations of women's clubs, and are actively cooperative in all work for the public welfare. During the Spanish-American war the council within one week set its sections to work in aid of the soldiers and sailors, and in several places was the first organized body to take any steps for their relief. It raised ten thousand dollars in money, an equal amount in goods, and a nurse was sent to the army; the members were, during the continuance of the war, among the most active workers in the service of relief. It cooperated with the National Red Cross Society, the regimental auxiliaries, and the various state organizations. Through the influence of the council, 72 women have been placed on Sabbath-school boards of congregations; interest in the schools has been greatly increased thereby, and, what is of signal importance, the age of confirmation, in a number of communities, has been raised. It maintains fifteen mission schools.

The philanthropies of the council, numbering 85, are supported by voluntary subscription, and include settlements, clubs, libraries, free baths, night-schools, manual-training classes, household-schools, employment bureaus, penny provident funds, classes for crippled children, ice funds for consumptives, recreation-rooms, and gymnasiums. The following meetings have been held: first triennial, New York, Nov., 1896; Omaha Exposition, Oct., 1896; Chautauqua summer assembly, July, 1897, 1898; second triennial, Cleveland, March, 1900; first annual executive, New Orleans, La., Feb., 1901; third triennial, Baltimore, Md., Dec., 1902. The present officers, elected in 1900, are: president, Hannah G. Solomon; first vice-president (resigned); second vice-president, Babette Mandel, Chicago, Ill.; recording secretary, Gertrude Berg, Philadelphia, Pa.; corresponding secretary, Sadie American, New York city; treasurer, Bertha A. Selz, Chicago, Ill. It has (Nov., 1902) 7,000 members, in 70 sections; 15 junior sections, with 500 members; 89 study circles in religion, and 12 in philanthropy.

BIBLIOGRAPHY: *Papers of the Jewish Women's Congress* (Jewish Publication Society of America), 1893; *Proceedings of the First Convention of the National Council of Jewish Women* (ib.), 1896; *Report of the Council of Jewish Women, from 1894 et seq.*, 1903; *American Jewish Year-Book*, 5661.

S. A.

**COURAGE:** That quality which enables one to encounter danger and difficulties with firmness, calmness, and intrepidity; Hebrew, חזק ונתחזק ("Be of good courage," II Sam. x. 12), or חזק ואמץ ("Be strong and of a good courage," Deut. xxxi. 7, 23; Joshua i. 6).

Physical courage, the result of man's struggle against conditions that threaten his very existence, and which often develops boldness, fearlessness, and an utter disregard of physical pain, is extolled by the Hebrews as a valued possession (compare Judges viii. 21; Eccl. x. 17; I Kings xvi. 27; II Kings xviii. 20; Micah iii. 8). Often the victor was made a popular idol. "Saul has slain his thousands, and David his ten thousands" (I Sam. xviii. 7), the women of Israel sang when David returned from a campaign against the Philistines. The angel of the Lord says to Gideon: "The Lord is with thee, thou mighty man of valor" (Judges vi. 12).

The examples of courage found mentioned in the records of ancient Israel are numerous. The undaunted valor of Barak, of Gideon, and of Jephthah; the fearlessness of Samson, of Saul, and of David, are eloquent testimonies of physical courage. But the Bible sets more value upon moral courage, which is so prominent in the life-history of

the Jew, and which goes far to explain the power of resistance that he has shown at all times against those who made plans for his destruction. This courage is fostered by confidence and trust in God. "Hope in the Lord, be strong, keep thy heart steadfast, yea, hope thou in the Lord" (Ps. xxvii. 14, Hebr.); "But they that wait upon the Lord shall renew their strength" (Isa. xl. 31); "Through God we shall do valiantly" (Ps. lx. 14; compare Num. xxiv. 18; Ps. xxxi. 25; Prov. iii. 23–26); "Fear thou not; for I am with thee. . . . I will strengthen thee" (Isa. xli. 10); "Yet now be strong O Zerubbabel . . . and be strong, O Joshua . . . and be strong, all ye people . . . for I am with you, saith the Lord of hosts" (Hag. ii. 4; compare Zech. viii. 9, "Let your hands be strong, ye that hear").

**Biblical Examples of Courage.**

In post-Biblical times the Jew displayed both physical and moral courage while standing for truth and right against a hostile world. He would face the obloquy of centuries to support a principle which, though unpopular, he believed to be true. "Strive for the truth unto death; and the Lord shall fight for thee" (Ecclus. [Sirach] iv. 28; compare *ib.* iv. 9, ii. 12; Baruch iii. 14). "In a place where there are no men, endeavor thou to be a man" (Ab. ii. 6b). Crushed to earth, defeated, driven from his native soil, pining in dungeons, made to furnish murderous sport for the wild beasts of the Colosseum and food for the flames of pyres and stakes, he still refused to surrender; struggling against terrible odds for national and political independence, for liberty of conscience, and for the rights of man.

**In Post-Biblical Times.**

Nothing stirred the Jew to resistance so much as interference with his religious belief and practises; for the abandonment of the Law was deemed the most heinous of crimes. Men had fought at all times for house and hearth; but to fight for one's religion was new. The plan of Antiochus Epiphanes to uproot the religion of Judea met with stubborn resistance. "God forbid," says Mattathias, the aged priest of Modin, "that we should forsake the law and the ordinances. We will not harken to the king's word to go from our religion, either on the right hand or the left" (I Macc. ii. 21, 22). Eleazar, one of the scribes, chose rather to die the glorious death of a martyr than to be faithless to his religion. "But when he [Eleazar] was ready to die . . . he groaned, and said, It is manifest unto the Lord . . . that . . . whereas I might have been delivered from death, I now endure sore pains in body . . . but in soul am well content to suffer. . . . And thus this man died, leaving his death for an example of a noble courage . . ." (II Macc. vi. 30, 31). Seven brothers, who were seized by the minions of Antiochus and scourged, to compel them publicly to abjure their faith by eating forbidden food, refuse to do so, and suffer the penalty of most cruel deaths. One of them voices the sentiment of all when he exclaims, "We are ready to die rather than to transgress the laws of our fathers" (*ib.* vii. 2; compare *ib.* xiv. 18). Though the seven were tortured in the presence of their mother, the awful sight did not weaken her resolution to endure a similar fate. "But the mother was marvelous above all, and worth of honorable memory: for when she saw her seven sons slain within the space of one day, she bore it with a good courage, because of the hope she had in the Lord" (*ib.* vii. 20). Even the king, and those who were with him to witness the torture of the seven brothers, marveled at their remarkable courage (*ib.* vii. 12; IV Macc. viii. 9).

**The Martyrs.**

Later, in the desperate life-struggle of the Jews against the trained legions of mighty Rome, which ended in the overthrow of the Jewish state and the loss of Jewish independence (70 C.E.), the heroism and self-sacrifice of the Jews were such as to elicit the admiration of all time. Josephus extols the courage of his fellow believers in facing death for the sake of the Law. "I do not mean such an easy death as happens in battles, but that which comes with bodily torments and seems to be the severest kind of death" ("Contra Ap." ii. 33).

Later, under Hadrian (117–138), the Jews were goaded by edicts of violence and oppression into open revolt. With a desperate but ill-fated heroism the Jews under BAR KOKBA made a last effort to regain their freedom. Rabbi AKIBA, one of the ten martyrs, on the pyre praised his fate that it was now his good fortune to fulfil the Law: "Thou shalt love the Lord with all thy soul" (Deut. vi. 5); explaining that "with all thy soul" means "even by giving up one's life" (Ber. 61b).

**Under Hadrian.**

Especially rich in deeds of martyrdom is the history of the Jews during the Middle Ages. Hated and despised, pelted and jeered at, burned and tortured, they nevertheless remained true to their ancestral faith. Moral cowardice was unknown to the Jew of the Middle Ages. During the reign of Richard I. Cœur de Lion the Jews of York were persecuted by their Christian townsmen, who were incited to rapine and robbery by the Crusaders. The Jews sought shelter in the castle, where they were besieged for several days. Spurning the thought of embracing Christianity in order to be free, the men, after slaying their wives and children to prevent them from falling into the hands of their enemies, killed themselves (1190). The expulsion of the Jews from Spain (1492) furnishes a most glorious lesson of moral heroism among the Jews. Those who had risen to opulence and to positions of honor and trust in Spain willingly gave up all they had achieved rather than go to the baptismal font. The heroic efforts on the part of Gabriel Riesser and others (1815) in behalf of the emancipation of the Jews in Prussia; Johann Jacoby's protest against the edict of Frederick William III. curtailing certain privileges of the Jews; and the heroism of the Reform pioneers, one of whom, Abraham Kohn, rabbi of Hohenems, was poisoned (1848) because of his advocacy of reforms within Judaism, give sufficient proof of the moral courage of the Jews in modern times. The persecutions within the last twenty years of Hebrews in Russia and Rumania have given rise to many exhibitions of courage in the Jew, who has left the land that cradled him and has become a friendless wanderer rather than forsake what he believes to be the highest truth. The

heroism of DREYFUS, the French captain, has thrilled the whole civilized world.

K. A. G.

**COURLAND:** A government in the Baltic provinces of Russia, bounded on the west and north by the Baltic Sea; on the northeast by the River Düna; and on the south by the government of Kovno. At the end of the eighteenth century the Jewish population was 9,000; in 1835, 23,030; in 1850, 22,743; in 1858, 25,641; in 1891, 42,776; and in 1897, 49,102 in a total population of 672,634 = 7.3 per cent. The Jews are distributed among the cities and towns of Courland as follows: Bausk, 3,000; Friedrichstadt, 3,800; Goldingen, 3,000; Grobin, 450; Hasenpot, 1,600; Jacobstadt, 2,400; Libau, 10,860; Mitau, 5,000; Pilten, 800; Talsen, 1,500; Tuckum, 2,500; Windau, 1,350; Griva-Semgallen, 3,240; Illuxt, 812; Polangen, 900; Sasmaken, 1,600; Frauenburg, 1,048; Zabeln, 830; and in the villages Kandau, Neu-Subbat, Schönberg, etc., 5,242.

**Early History.**

In the thirteenth century Courland was an independent territory, consisting of the two duchies of Courland and Semgall and of the bishopric of Pilten, and was under the domination of the Livonian Order of the Knights of the Sword. The Livonian Knights offered little encouragement to the settlement of Jews in Courland, as is shown by the following extract from a decree of their grand master Zeyfridt (Siegfried) von Feuchtwangen (1309): "For the glory of God and the honor of the Virgin Mary, whose servants we are, we decree . . . that no Jew, necromancer, magician, or waydeler [pagan priest] shall live in this country; and that any one sheltering one of such shall suffer with him . . ." (Jolowicz, "Gesch. der Juden in Königsberg i. Pr." 1867, p. 1).

Notwithstanding this decree, the Jews toward the end of the fourteenth century found their way into the country from Lithuania, as is intimated in the chronicles (Hennenberg, cited by Jolowicz, *l.c.* p. 2). At that time Vitold, Grand Duke of Lithuania, had already granted to the Jews of the neighboring Lithuanian towns the privileges of June 24 and July 2, 1388. Two gravestones were excavated in the vicinity of Mitau in 1857 which, it has been claimed, go to show that Jews had lived in that country even earlier than 1388; but the claim is hardly well founded, as there is a possibility that Firkovitch, who was consulted in the matter, was guilty of deception (see Wunderbar, in "Allg. Zeit. des Jud." 1857, No. 1).

**Under Polish Rule.**

When Courland came into the possession of Poland, according to the treaty between the last grand master of the Order, Gotthard Kettler, and King Sigismund Augustus (Sept., 1561), it was stipulated that no Jews should be permitted to engage in commerce or to lease customs duties or taxes in Livonia ("Pacta Subjectionis," in "Codex Diplomat. Regni Polon." V. cxxxviii. 238; Moraczewski, "Dzieje Rzeczypospolitej Polskiej," iv. 231). The treaty of 1561 did not, however, forbid the Jews to settle in Courland or to sojourn there temporarily for any particular commercial transaction. It was without any effect whatever in the bishopric of Pilten, where the Jews had not only been tolerated from the earliest time of the Order, but were permitted by law to organize communities and to engage in trade and commerce.

The district of Pilten contained the present districts of Grobin, Hasenpot, and a part of Windau.

**Pilten.**

The last Bishop of Courland, Johann von Münchhausen, who owned the bishopric of Pilten by inheritance, induced rich Jews to settle in his territory, and he derived "considerable income by taxing them for the right of residence and the privilege of engaging in trade."

As early as 1570 the Jews of Pilten enjoyed the rights of citizenship, and many of them owned real estate (Wunderbar, *l.c.* p. 17). When, in 1611, Pilten became part of Poland the position of the Jews became still stronger. As throughout Poland, the Jews of that district not only enjoyed all civil and religious rights, but also were made citizens of Hasenpot—a rare privilege at that time for Jews. Of the history of the Jews in this district during the seventeenth century there is but scanty information. The archives of Pilten have not yet been published, and the only complete history of the city of Hasenpot, written by Huhn, lies hidden in manuscript in the Rittenbibliothek at Riga. It is known, however, that during the great northern war (1718) a synagogue existed in Pilten (Manteuffel, "Piltyni Archivum Piltynskie," in "Warszawska Biblioteka," No. 2, p. 177; cited by Brutzkus, in "Voskhod," 1896, Nos. 7–8, p. 26). During the eighteenth century Pilten lost its importance.

The greatest number of Courland Jews lived in Hasenpot, where they carried on a considerable export trade; but at the last division of Poland, toward the end of the eighteenth century, only 896 males among the Jewish inhabitants were registered as citizens. They enjoyed all civil rights, and were often chosen to fill honorable positions. Thus in 1797 the Jew Euchel of Hasenpot was elected councilman ("Rathsherr"). Jewish affairs were governed by a ḳahal; and the Jews paid a special tax on their synagogue, which tax was called "Jüdische Capellengelder."

**Hasenpot and Polangen.**

The oldest community in the district of Pilten is that of Polangen, which formerly belonged to the grand duchy of Lithuania. In the "pinḳes" (record of the Jewish community) of that town, begun in 1831, there is an entry on the first page which states that, according to the preceding pinḳes, which had been destroyed by fire during the Polish Revolution, the cemetery and the burial brotherhood of Polangen were established in 1487 (רמ"ז), though doubts have been expressed as to the correctness of this date. The Jewish community of Polangen obtained a charter confirming that of King Stanislaus IV. (dated 1639), granting the Jews of Polangen and Gorzhd the rights of citizenship and the privilege of engaging in commerce, handicrafts, and agriculture. The Jewish houses of prayer and the cemetery were exempted from all taxes. The Jews were under the jurisdiction of the royal aldermen, with the right of appeal to the supreme court and to the king. This privilege was

subsequently confirmed by Augustus III. (1742), and remained in effect until the annexation of Courland by Russia (1795), when the whole district of Zhmuda, in which Polangen was situated, was added to the government of Courland (Brutzkus, *l.c.* p. 29).

In the other parts of Courland, including Semgall, the condition of the Jews was not so favorable. Notwithstanding the fact that the Duke of Courland was a vassal of Poland, and was not able to prevent entirely the influential Polish Jews from visiting his dependency, their sojourn there was made unpleasant and difficult at all times, especially after 1561. The cities jealously guarded their privileges not only from the Jews, but from all foreigners. Nevertheless, Jews managed to settle in Courland both before and after the subjection of the country by Poland, as is evident from some well-preserved gravestones with Hebrew inscriptions at Mitau and other places, dating from the first and last decades of the sixteenth century.

**Other Parts of Courland.**

During the uprising of the Cossacks in 1648–54 the people of Courland also expelled the Jews from their country. The barons Hector Frederick and Reinhold von der Osten-Sacken, when they founded on their estate the town of Neu-Subbat, inserted a paragraph in its constitution (April 5, 1686) forbidding Jews to live in the town or to establish a tavern there.

According to Ziegenhorn, no Jews lived in Courland, except at Pilten, from its subjugation by Poland up to about 1670 ("Staatsrecht," § 576). Toward the end of the seventeenth century Jews again began to settle in Courland: they even leased the customs duties and engaged in commerce. Although these privileges were soon curtailed ("Landtäglicher Abschied," 1692, § 6; 1699, § 29), the Jews were permitted to live both in the towns and in the country, and to do business as retail traders, innkeepers, distillers, and middlemen. In Mitau, the capital of Courland, they could live only in the so-called Jewish street (now known as "Doblen'sche Strasse") as protected Jews ("Schutzjuden"). On the remonstrance of the burgesses, the dukes repeatedly ordered the Jews to leave the country; but the nobility, to whom they made themselves useful, protected them until Duke Ferdinand published an edict, March 23, 1714, in which the Jews were ordered to leave the country within six weeks, under pain of the severest penalties. This edict was evidently not carried out, for on Sept. 20, 1760, Duke Karl repeated it in the same form. Soon afterward the magistrate, notwithstanding the duke's edict, permitted Jews as well as Jesuits to reside in Courland on the payment of 400 Albertus thaler annually; and the duke did not object to their admission (Gebhardi, "Gesch. von Kurland," p. 166, Halle, 1789). In 1737 Duke Ernst Biron entrusted the court Jew Lipman (Levi) with the management of his finances, dividing the profits with him, and granting him certain privileges. This naturally created ill feeling against the Jews (Ersch and Gruber, "Encyc." section i. part 10, p. 247).

At this period Jewish communities existed in Mitau, Bausk, Jacobstadt, Friedrichstadt, and other towns. Friedrichstadt was a station for the Jewish merchants of White Russia, who came down the Düna annually in barges and on rafts, bringing lumber, grain, flax, and other Russian merchandise to Riga. The edict of Empress Elizabeth (1742) expelling the Jews from Russia interfered considerably with this business. The council of Riga, fearing that the Jewish merchants might direct their trade to Windau, Libau, and Königsberg, petitioned the Senate in the matter, and, pending the resolution of the Senate, the vice-governor of Livonia stopped the Jewish traders in Friedrichstadt.

In 1760 the Jews of Courland, as already stated, were again expelled from the duchy. In order to prevent evasions on the part of the Jews, an order was issued that all foreign Jews having permission to bring Polish-Lithuanian merchandise to Mitau should present themselves to the mayor and obtain from him a special permit to remain in the city for the transaction of business, and that none should be permitted under any circumstances to stay longer than a day or two on any one occasion. Those who brought no merchandise had to pay a "sechser" on each visit. These Jews had to stay at a special lodging-house designated by the city authorities. In some places the execution of the order had already been carried out when, fortunately for the Jews, the emperor Peter III. of Russia recalled from banishment Duke Ernst Biron, and with his reinstatement the Jews regained their old liberties and even secured some new privileges. These liberties and privileges were not, however, legally recognized, as is seen from petitions of the Jews made to Duke Ernst Biron in 1765, and to his son and successor, Peter Biron, in 1775.

In 1770 the Russian government interfered in the solution of the Jewish question in Courland. Governor-General Browne of Livonia asked the Duke of Courland to expel the Jews from his possessions (Orshanski, "Russkoe Zakonodatelstvo o Yevreyakh," p. 374, St. Petersburg, 1877); but the plan could not be carried out on account of the opposition of the Courland nobility. Empress Catherine II., desiring to settle "New Russia," gave a secret order to Governor Browne (1765) to issue passports to Jewish inhabitants of Mitau who would travel to this territory, her purpose being to admit some of the Jews of Courland to settle in Riga and St. Petersburg (Buchholtz, pp. 57–60). By a later order (1785) Catherine again showed her favor to the Courland Jews by detaching the village of Schlock from Courland and annexing it to Riga, thus permitting the Jewish residents of Schlock to become recognized inhabitants of Riga (Wunderbar, *l.c.* p. 9).

Concerning the origin of the Jews of Courland opinions differ. Some think that the majority arrived by sea from Prussia and North Germany; and the biographies of rabbis and other prominent men enumerated below show that most of these were born abroad. Nevertheless, Brutzkus may be right in his statement that the greater part of the Courland Jews immigrated from the neighboring countries of Lithuania and Poland.

In spite of occasional disturbances, the life of the Jews in the duchy of Courland was a peaceful one, and they were permitted to trade outside the city

limits of Mitau, the capital. Even in the center of the city a Jew, Meyer Kreslawe, received a license to open an inn, which was called "Hotel de Jerusalem" (the house still existed in the middle of the nineteenth century); and in 1784 Kalman Borkum laid the foundation-stone of a synagogue, which was built at his expense. Borkum, his brother Samson, and the court jeweler Rabbi Bär ben ha-Ḳadosh Rabbi Benjamin stood high in favor with the duke Biron. They were thus often enabled to afford protection to their coreligionists in Courland, and to those in Mitau in particular; and in addition extended them much financial and other assistance.

**Kalman Borkum.**

The year 1787 was especially marked by discussions of the Jewish question in Courland, not only officially but also in various pamphlets devoted to the subject. Of these latter the first appeared anonymously and without date under the title "Die Duldung der Juden," etc. (The Toleration of the Jews in the Duchies of Courland and Semgall), but Witte von Wittenheim, councilor of justice, was later identified as its author (Recke and Napierski, "Schriftsteller Lexikon," iv. 554). He advocated the opinion that the Jews should be tolerated under conditions conducive to the welfare of the country and of the respective towns in which they might settle. He further recommended that they be allowed to have their own schools, houses of prayer, synagogues, cemeteries, and courts for the settlement of internal disputes, and expected an improvement in their religious and judicial affairs to be manifest before another generation should have passed. In case the Jews should not be able to maintain their own schools, they should be permitted to send their children to the Christian schools, where they might acquire a knowledge of German and other necessary subjects. The higher schools should also be open to them. Wittenheim was in favor of limiting the occupations of the Jews; he would permit them to engage only in handicrafts, petty trading, and distilling, which were the main occupations of the Jews of Courland at that time.

Another pamphlet appeared the same year under the title "Bemerkungen über die Duldung der Juden" (Mitau, 1787). The author, supposed to be Christian David Braun (Recke and Napierski, "Schriftsteller-Lexikon"), was very much opposed to the idea of giving the Jews, "the despisers of the Christian religion," any social or political rights. This pamphlet called forth a reply under the title "Beantwortung der Bemerkungen über die Duldung der Juden," refuting the statements of Braun. The author was Dr. Lachman, a Jewish physician born in Prussia, who practised medicine in Bausk, and later removed to the interior of Russia. He showed that the Jews were useful citizens, occupying themselves with agriculture in Lithuania, and engaging in the arts and sciences, and in handicrafts wherever they were not hampered in their activity by the gilds.

About this time there appeared, under the title "Meine Gedanken, bei der Frage: Ob Man in Unserm Vaterlande Juden Dulden Solle, oder Nicht?" a most touching apology for the Jews. The author, Georg Gottfried Mylich, a Lutheran pastor at Nerft, looks at his subject not only from a utilitarian standpoint, but also from an ethical point of view. "Our honor and our Christian duty demand," he says, "that we should not look with indifference on the deplorable condition of the Jews of Courland and that we should no longer tolerate it. As patriots we must concentrate all our energy on the improvement of the present state of affairs. Indeed, the word 'Jew' should not indicate any class of people different from us, but only a different religious body; and as regards their nationality, it should not hinder them from obtaining citizens' rights and liberties any more than the people of Sleswick, the Saxons, Danes, Swedes, Swiss, French, or Italians who also live among us." On the other hand, the author appeals earnestly to the Jews to lay aside their specific costume and to follow the example of their more enlightened brethren.

These extracts indicate the attitude of the educated classes of Courland toward the Jews. The influence of the activity of Lessing, Mendelssohn, and Dohm had already reached the duchy. Though the broad-minded people in Courland were in a great minority, they nevertheless forced the lords and burgesses to discard their medieval intolerant views. After many long debates in the various Diets concerning the emancipation of the Jews of Courland, the Jews of Mitau through their aldermen, Aaron Lipman (Levi) and Isaac Moses Eides, presented a memorial to the duke March 13, 1793, in reply to which they were directed to submit propositions on the subject.

Accordingly on Jan. 20, 1795, propositions were presented in which they asked only: (1) Admission to the towns, villages, and estates in proportion to the number of inhabitants and industries, so that the Jewish families should not become a burden on the general population. (2) Reduction of the number of Jewish families in Mitau from 200 to 60, to be selected from among those whose ancestors had lived in Mitau, and who were known to be persons of irreproachable character; they would certainly become more useful citizens on obtaining equal rights with the other inhabitants. (3) The right of the community to settle all disputes concerning religion and unimportant civil matters among the Jews without recourse to the general courts—a right similar to that enjoyed by the ḳahal of Hasenpot; the ḳahal, however, to have the authority to appeal to the magistrates whenever necessary. (4) Permission for Jewish children to attend the public schools and the local academy.

In this memorial the Jews of Courland for the first time called themselves "Hebrews," by which name they have been designated up to the present day in the official documents of Russia and the Baltic provinces. The memorial was signed on behalf of the community by Isaac Judah, Solomon Borkum, Isaac Moses Eides, Isaac Moses, Wulf Jacob, Elijah Isaac, Lewin Wulf, Heimann Solomon, Aaron Lipman (Levi), and others.

While the duke and the Landtag were still discussing the Jewish question, the Polish Revolution broke out, so that nothing further could be done in the matter. Such was the uncertain legal position in which the Jews found themselves when Courland

was annexed to Russia, March 16, 1797. Emperor Paul, during his visit to Mitau in the same year, received a deputation from the Jewish community. The government ordered an investigation of the occupations of the Jews, of the taxes paid by them, and of their legal status. The Courland authorities replied that the Jews had "never been legally tolerated—with the exception of those who live in the district of Pilten." In presenting the case to the emperor Paul, the Senate declared:

"Although the Courland administration reports that the Jews have never been tolerated legally, yet, since Jews have lived there for more than 200 years, they can not be considered as having entered the country surreptitiously; nor ought they to be deprived of such an old home while Jews are not prohibited from living in other parts of Russia." The Senate therefore ordered the Courland authorities, having in view the local conditions, to present a scheme of legislation for the further residence of Jews in Courland, "for the general welfare as well as for their own." At the same time the Jews addressed a petition to the senate in which they asked: (1) That they be permitted to organize ḳahals for the maintenance of Jewish communal life. (2) That Jews who join the gilds be granted all the rights of such gilds. (3) That agriculturists receive land at an annual rental, and be not claimed by any one as serfs. (4) That Jews be permitted to build synagogues; to conduct their religious services in the towns as well as in the villages; and to have their cemeteries and slaughter-houses. (5) That wherever there are no Jewish schools, permission be accorded the Jews to send their children to the German schools; and that the talented Jewish pupils be allowed to attend foreign academies and universities.

After considering this petition the Russian government resolved that the Jews be permitted to live in Courland, and that their settlement in that country be used for the benefit of the government and community at large. Jews were permitted to follow their various callings and to be included in the lists of the burghers and merchants, on payment of double the amount of the tax imposed on Christians. They were declared eligible for election to municipal offices; were allowed to conduct their religious services without hindrance, to organize ḳahals, to build synagogues, etc.; and were granted immunity from being bound as serfs. The approval of Emperor Paul was given to the foregoing resolutions March 14, 1799 ("Complete Russian Code," xxv., No. 18, 889).

During the reign of Alexander I. (1801–25) the condition of the Jews of Courland, as well as that of the Jews in the other cities of the Russian empire, was much improved. The enactment of Dec. 9, 1804, and the resolutions passed thereupon by the Courland legislature (March 6, 1806; affirmed Dec. 1, 1806), practically secured the rights of citizenship for the Jews of that government, and by a ukase of Nov. 8, 1807, the double poll- and gild-taxes hitherto levied on the Jews were abolished.

This was the legal position of the Jews of Courland until 1829; but the rights granted to them in 1799 in respect to trade and commerce did not please the local Christian merchants and artisans. On May 24, 1829, the merchants and artisans asked the Senate to limit the number of Jewish families registered there. The governor-general of the Baltic provinces was commissioned to present a plan for the diminution of the Jewish population in Courland and Livonia. He replied that in regard to Livonia there was no necessity to take any steps for lessening the number of Jews there, since they were living nowhere except in Riga and Schlock, and were registered in the latter place only. In order to decrease the number of Jews in Courland he suggested the deportation to Siberia of (1) such Jews as had no fixed occupations; (2) such as appeared to be illegally registered and such as were omitted from the registry list. Only such Jews, he considered, should remain in the country as belonged to the gilds, had their own houses, occupied themselves with handicrafts, or held bona fide positions.

This plan was transmitted for consideration to the government committee on Jewish affairs, and this body proposed the following measures: (1) That there be recognized as inhabitants of Courland only such Jews as at the last census had been entered in the registry lists of the Courland Chamber of Justice. (2) That each family of such Jews receive a certificate of its right to settle in Courland. (3) That Jews from other governments be prohibited from settling in Courland. (4) That Jews who removed from Courland lose the right of returning thither. (5) That the marriage of a Courland Jewess to a Jew from another government confer upon such Jew no right to live in Courland. (6) That a Courland Jewess marrying a Jew from another government and removing with him thither lose the right of residence in Courland. (7) That Jews not holding the above-mentioned certificates leave the country; and that those who do not present their certificates in time or were guilty of violating any of the foregoing regulations, be sent to settle in Siberia. All of these measures were sanctioned by the Czar May 24, 1829 ("Russian Code," iv., No. 2,884; Mysh, p. 217).

In 1836 Emperor Nicholas issued a manifesto offering inducements to those of his Jewish subjects who should settle in the agricultural colonies of South Russia. The first families to avail themselves of this offer were seventy from Courland led by Meyer Mendelssohn and Elijah Mitauer. Another group from Courland, consisting of 117 families, applied for permission to settle in the provinces of Siberia. In 1840, 341 families, consisting of 2,530 persons from Courland, joined the agricultural colonies in the government of Kherson. By a ukase of Dec. 19, 1844, all ḳahals in the empire were abolished. This affected the Jewish communities in Courland, and placed them under the direct supervision of the municipal councils in the respective cities. The Jews had, nevertheless, the right to elect several of their number aldermen in the tax department, an office the duties of which were to receive and record all the Jewish taxes. The Jewish community was also represented on the school board and on the board of charities. Moreover, the governor-general of the Baltic provinces had assigned to his staff a Jewish adviser on Jewish affairs in Courland.

In accordance with Part V., art. xii., of the Regulations on Passports, issued in 1890, only those Jews have a right to live in Courland or in the village of Schlock whose families were registered in the census of April 13, 1835. The admission to Courland of Jews from other governments is prohibited. These restrictions do not apply to Jews who by virtue of special legislation have the right to live anywhere in the empire. The singular position of the Jews of Courland compared with that of Jews in other governments of Russia is apparent from the case of Jacob Thal, who in 1895 appealed against the decision of the Courland administration, which expelled him from the estate of Autzhoff on the ground of the May Laws of 1882. The Senate found (Sept. 24, 1895) that the measures prohibiting the settlement of the Jews outside of cities and towns referred only to those governments which came within the Pale of Settlement; and as Courland was not included in the number of such governments, it must be held that the May Laws could not be applied to the Jews of Courland (Mysh, p. 135).

At the end of the eighteenth century the Jews of Courland followed generally the same trades and professions as were followed by the Jews of Lithuania and Poland. In the villages they were small traders, pedlers, distillers, and artisans, especially locksmiths and tinsmiths; in the cities, they were wholesale dealers in dry- and fancy-goods, agents, jewelers, etc. Important business firms were to be found in Mitau, Jacobstadt, Friedrichstadt, and especially in Hasenpot, where the Jews carried on a considerable export trade. It has been shown that many Courland Jews were engaged in agriculture also.

The Jews of Courland have always shown themselves eager for enlightenment. That intellectual regeneration of Judaism which had begun in Germany in the time of Mendelssohn, did not pass without leaving its trace in Courland. The Courland Jews at that time, as at the present day, were more like their coreligionists of Germany than any other Russian Jews. Their life among a cultured people, their knowledge of German, and their relations with Germany soon removed the exclusiveness which still continued in Lithuania and Poland. At the beginning of the nineteenth century they represented the most cultured element of the Russian Jewry.

**Intellectual Status.**

The first Jewish school conducted on modern principles was founded in Mitau in 1824 by a lawyer named Wolf. Here LILIENTHAL began his activity, and here Mordecai Aaron GÜNZBURG wrote his first works. The Courland Jews, like the rest of the Russian Jews, are still awaiting full emancipation, although economically and intellectually they seem to be better situated than the Jews of Poland and Lithuania.

Even the poorest of the Jewish inhabitants send their children either to the Christian schools or to the Jewish religious schools, if they can not afford to give them a better private education; and with the exception of some aged people, the number of those who can not read and write German is very small; the Judæo-German jargon seems to be disappearing in the rising generation. In the cultured families a pure German is spoken, as well as good Russian and French; and as regards their home education, the Jews of Courland are not behind the intelligent Christian mercantile class.

Among the prominent Jews of Courland in the eighteenth century were the following: Rabbi Samuel ben Elkanah, of the Teomim family, author of "Meḳom Shemuel," Altona, 1722. He was born at Altona, and officiated as rabbi at Mitau, where he died in 1742. Daniel Ḥayyim CLEIF (1729–94), rabbi at Hasenpot. Euchel, alderman at Hasenpot. Isaac Abraham Euchel (1756–1804), brother of the preceding. He spent considerable time at the house of his brother before going to Germany. David ABRAHAMSON, physician; born 1740; practised medicine at Hasenpot. Bär ben ha-Ḳadosh Rabbi Benjamin, a native of Lithuania, where his father was killed during the uprising of the Haidamaks. He lived in Mitau about 1730, where he traded as a jeweler. He was held in high esteem by the dukes and knights of Courland, and made many gifts to the Jewish community of Mitau. Ẓebi Hirsch Ḥarif, rabbi at Mitau in the first half of the eighteenth century. Dr. Elrich; born in Prussia; practised medicine at Wilkomir, Lithuania, as government and city physician; settled in 1770 in Mitau, where he married (1784) the daughter of Kalman Borkum. He died there 1809. Aaron HORWITZ, rabbi at Hasenpot and of "all the province of Courland," and later at Berlin, where he died in 1779. He was a friend of Moses Mendelssohn (Fuenn, "Keneset Yisrael," p. 83; Landshuth, "Toledot Anshe Shem," p. 85, Berlin, 1884). Eliezer Elias Löwenthal, physician; born at Tuckum 1763; graduated at Königsberg 1791; practised for some time at Bausk; and later removed to Odessa. Aaron Solomon Tobias, physician; practised at Hasenpot, where he died 1782. Carl ANTON, convert to Christianity and disciple of Jonathan Eybeschütz; born in Mitau. Issachar Falkensohn BEHR; practised medicine at Hasenpot about 1775.

Of the nineteenth century there may be mentioned the following men of prominence: Isaac Ahrony, teacher of German and Hebrew; born at Mitau 1798; died at Kherson 1842. From 1823 to 1830 he lived at Polotzk, then again in Mitau until 1840, when he emigrated with his family to one of the Jewish agricultural colonies in the government of Kherson. He soon removed to Kherson, where he instructed the children of a Jewish merchant. He published a pamphlet, "Die Thorah Lehrt Gottes- und Menschenliebe und Unterthanentreue," Dorpat, 1838. Abraham BERNARD, physician; born 1762; practised at Mitau 1810–11. Marcus (Mordecai) Aaron GÜNZBURG (1795–1846); went to Polangen as teacher in 1817, and later removed to Mitau, where he supported himself by teaching, and by translating and copying legal documents. Ezekiel Jekuthiel, rabbi at Mitau; died there 1823. He wrote notes on the Halakot Gedolot, which remained in manuscript, and which Benjacob saw in the possession of Jekuthiel's son Elijah, who also officiated as rabbi there ("Oẓar ha-Sefarim," p. 164). Wolf, father of Israel Lipkin (Salanter); was rabbi at Goldingen, and died there at the beginning of the nineteenth century. Ruben Birkhahn; died at Friedrichstadt 1822; was

a relative of R. Samuel ben Elkanah. His son Bezalel was born at Friedrichstadt 1778; died there 1849. Lazar Isaac Seume, physician; born at Hasenpot 1782; studied at the universities of Berlin and Würzburg; graduated at Dorpat 1805, and practised at Libau, where he later joined the Lutheran Church. Councilor Wulff; born in Prussia; settled in Courland 1780, and established a Jewish school at Mitau 1824, which had an existence of two years only. Reuben Joseph WUNDERBAR, teacher and author, 1812–67. L. Rappenheim, Jewish alderman at Mitau; was sent by the government in 1854 to inspect the Jewish colonies of South Russia ("Z. d. J." 1855, No. 31). Löb Kalman Löwensohn, teacher; born at Goldingen 1809; died at Jacobstadt 1866. He was engaged at the government Jewish public school, and also as teacher of Greek and Latin at the progymnasium of the nobility. He was an eminent scholar, and corresponded with Pauker and Mädler on problems in higher mathematics and astronomy, and with Ḥayyim Sack and other Hebrew scholars on Talmudic and rabbinical topics. Moritz Rosenthal; born at Bausk 1818; died at Friedrichstadt July 29, 1896. He was a descendant of Mordecai Jaffe. Simon Zarchi, rabbi at Jacobstadt from 1857 to 1860, when he went to Jerusalem, where he died. J. BRUTZKUS, editor. Leib Cahn, rabbi in Friedrichstadt 1864, and now (1902) rabbi atMoscow. Lipman Friedmann, rabbi at Friedrichstadt; his activity extended over the second quarter of the nineteenth century. Joshua b. Aaron Heller, author of "Dibre Yeshua'" and other works; was rabbi at Polangen in the second half of the nineteenth century; died at Telshi 1880. Solomon PUCHER, governmental rabbi at Mitau (1861–96); born at Neustadt, near the Prussian frontier, 1829; died Nov. 29, 1899. Senior Zalman, rabbi of Goldingen. Louis ARENS, an opera singer. Lazar BEHRMANN and his son Vasili. Eliezer ben Alexander Kleinberg, called Eliezer Bausker, son-in-law of Israel Lipschütz (Antikoler). He was rabbi at Bausk and Wilna, and died in the United States 1891. He helped David Tevele of Minsk to publish his work "Dibre Dawid," and his haskamot are to be found in several works. David Isaacovich Bernstein, Russian lawyer; born about 1840 at Jacobstadt; died Jan., 1901, at St. Petersburg. He received his education at the district school of his birthplace, and at the gymnasium of Dünaburg, and graduated from the University of St. Petersburg in 1866. L. Kantor, formerly editor of "Russki Yevrei," was rabbi at Libau. Isidorus Brennson, physician at Mitau; born there Sept. 15, 1854. He is the author of a biographical dictionary entitled "Die Aerzte Kurlands von 1825–1900." Mitau, 1902. From this work it is apparent that of the 582 physicians of Courland in a period of 75 years, 101 (17.3 per cent) were Jews. Of this number 16 embraced Christianity. Of the 172 physicians now practising in Courland, 33 (19.2 per cent) are Jews. See also BAUSK and MITAU.)

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H. R.

**COURT JEWS:** Court Jews, called also court factors, and court or chamber agents, played a part at the courts of the Austrian emperors and the German princes in the seventeenth and eighteenth centuries and at the beginning of the nineteenth. Not always on account of their learning or their force of character did these Jews rise to positions close to the rulers: they were mostly wealthy business men, distinguished above their coreligionists by their commercial instincts and their adaptability. Court rulers looked upon them in a personal and, as a rule, selfish light; as being, on the one hand, their favorites, and, on the other, their whipping-boys. Court Jews frequently suffered through the denunciation of their envious rivals and coreligionists, and were often the objects of hatred of the people and the courtiers. They were of service to their fellow-Jews only during the periods, often short, of their influence with the rulers; and as they themselves, being hated parvenus, often came to a tragic end, their coreligionists were in consequence of their fall all the more harassed.

**Position and Duties.**

The court Jews, as the agents of the rulers, and in times of war as the purveyors and the treasurers of the state, enjoyed special privileges. They were under the jurisdiction of the court marshal, and were not compelled to wear the Jews' badge. They were permitted to stay wherever the emperor held his court, and to live anywhere in the German empire, even in places where no other Jews were allowed. Wherever they settled they could buy houses, slaughter meat according to the Jewish ritual, and maintain a rabbi. They could sell their goods wholesale and retail, and could not be taxed or assessed higher than the Christians.

The Austrian emperors kept a considerable number of court Jews. Among those of Emperor Ferdinand II. are mentioned the following: Solomon and Ber Mayer, who furnished for the wedding of the emperor and Eleonora of Mantua the cloth for four squadrons of cavalry; Joseph Pincherle of Görz; Moses and Joseph Marburger (Morpurgo) of Gradisca; Ventura Pariente of Triest; the physician Elijah Halfon of Vienna; Samuel zum Drachen, Samuel zum Straussen, and Samuel zum Weissen Drachen of Frankfort-on-the-Main; and Mordecai MEISEL of Prague. A specially favored court Jew was Jacob BASSEVI, the first Jew to be ennobled, with the title "von Treuenfeld."

**At the Austrian Court.**

Important as court Jews were also Samuel Oppenheimer, who went from Heidelberg to Vienna, and Samson Wertheimer (Wertheimber) from Worms. Oppenheimer, who was appointed chief court factor, together with his two sons Emanuel and Wolf, and Wertheimer, who was at first associated with him, devoted their time and talents to the service of Austria and the House of Hapsburg: during the Rhenish, French, Turkish, and Spanish wars they loaned

millions of florins for provisions, munitions, etc. Wertheimer, who, by title at least, was also chief court factor to the electors of Mayence, the Palatinate, and Treves, received from the emperor a chain of honor with his miniature.

Samson Wertheimer was succeeded as court factor by his son Wolf. Contemporaneous with him was Leffmann Behrends, or Liepmann Cohen, of Hanover, court factor and agent of the elector Ernst August of Hanover and of the duke Rudolf August of Brunswick. He had relations also with several other rulers and high dignitaries. Behrends' two sons, Mordecai Gumpel and Isaac, received the same titles as he, chief court factors and agents. Isaac Cohen's father-in-law, Behrend Lehman, called also Bärmann Halberstadt, was a court factor of Saxony, with the title of "Resident"; and his son Lehman Behrend was called to Dresden as court factor by King Augustus the Strong. Moses Bonaventura of Prague was also court Jew of Saxony in 1679.

The Models were court Jews of the margraves of Ansbach about the middle of the seventeenth century. Especially influential was Marx Model, who had the largest business in the whole principality and extensively supplied the court and the army. He fell into disgrace through the intrigues of the court Jew Elkan Fränkel, member of a family that had been driven from Vienna. Fränkel, a circumspect, energetic, and proud man, possessed the confidence of the margrave to such a degree that his advice was sought in the most important affairs of the state. Denounced by a certain Isaiah Fränkel, however, who desired to be baptized, an accusation was brought against Elkan Fränkel; and the latter was pilloried, scourged, and sent to the Wülzburg for life imprisonment Nov. 2, 1712. He died there 1720. David Rost, Gabriel Fränkel, and, in 1730, Isaac Nathan (Ischerlein) were court Jews together with Elkan Fränkel; Ischerlein, through the intrigues of the Fränkels, suffered the same fate as Elkan Fränkel. Nevertheless, Nathan's son-in-law, Dessauer, became court Jew. Other court Jews of the princes of Ansbach were Michael Simon and Löw Israel (1743), Meyer Berlin, and Amson Solomon Seligmann (1763).

**Intrigues of Court Jews.**

The great elector also kept his court Jew at Berlin, Israel Aaron (1670), who by his influence tried to prevent the influx of foreign Jews into the Prussian capital. Other court Jews of the elector were Gumpertz (died 1672), Berend Wulff (1675), and Solomon Fränkel (1678). More influential than any of these was Jost Liebmann. Through his marriage with the widow of the above-named Israel Aaron, he succeeded to the latter's position, and was highly esteemed by the elector. He had continual quarrels with the court Jew of the crown prince, Markus Magnus. After his death his influential position fell to his widow, the well-known Liebmannin, who was so well received by Frederick III. (from 1701 King Frederick I. of Prussia) that she could go unannounced into his cabinet.

**The Great Elector.**

There were court Jews at all the petty German courts; *e.g.*, Zacharias Seligmann (1694) in the service of the Prince of Hesse-Homburg, and others in the service of the dukes of Mecklenburg. Others mentioned toward the end of the seventeenth century are: Bendix and Ruben Goldschmidt of Homburg; Michael Hinrichsen of Glückstadt, who soon associated himself with Moses Israel Fürst, and whose son, Reuben Hinrichsen, in 1750 had a fixed salary as court agent. About this time the court agent Wolf lived at the court of Frederick III. of Mecklenburg-Strelitz. Disputes with the court Jews often led to protracted lawsuits.

The last actual court Jews were Israel Jacobson, court agent of Brunswick, and Wolf Breidenbach, factor to the Elector of Hesse, both of whom occupy honorable positions in the history of the Jews.

A history of the various court Jews—still to be written—would be a valuable contribution to the history of the German dynasties.

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D. M. K.

**COURTSHIP.** See Marriage.

**COUSSERI (COUSSER, קוצר):** Jewish family of the fifteenth and sixteenth centuries; lived in Riva di Trento and neighboring towns of northern Italy. The epitaph on the tomb of **Meshullam Cousseri** (died July 20, 1541) indicates Riva di Trento as the original home of the family. **Mordecai ben Meshullam** of Riva, author of the letters in the manuscript of Halberstamm (No. 390), according to which he was still living in 1560, seems to have been the son of Meshullam Cousseri. Steinschneider derives the name "Cousseri" from "Yekussiel," the German pronunciation of "Jekuthiel." According to David Kaufmann, it was abridged into "Ḳoussel" and "Ḳoss"; other formations are "Ḳousi," "Ḳousel," and "Ḳousser," קוזי or קוצי. Since "Ḳozer" as a prænomen is found in a Mayence document of 1470, in which the Jews of the Rheingau are granted one year's sojourn, it may be concluded that the family Cousseri was of German origin; in fact this is proved from a German translation of the piyyuṭim of Rosh ha-Shanah and Yom ha-Ḳippurim by Jacob ben Joseph Ḳozer of Ferrare. The name "Cuzzeri" still exists in northern Italy.

Bibliography: David Kaufmann, in *Rev. Et. Juives*, 1896, xxxiii. 312-314; 1897, xxxv. 302-304; see also pp. 111-112, note by A. Freimann.

D. S. Man.

**COUTINHO (CUITIÑO, קויטיניו):** Name of a Jewish-Portuguese family, members of which, during the seventeenth and eighteenth centuries, resided in Amsterdam, Hamburg, Brazil, and the West Indies.

**1. Abraham Pereyra Coutinho:** Mentioned as living in Amsterdam in 1675.

**2. Baruch Mendes Coutin:** Member of the benevolent society Sha'are Ẓedeḳ, founded in Amsterdam 1678.

**3. Daniel Coutinho:** Mentioned with No. 1.

**4. David Mendes Coutinho:** Mentioned with No. 2.

**5. Isaac Henriques Coutinho:** Mentioned in a Jamaica document of the year 1698. Resided at Amsterdam in 1675.

**6. Jacob Coutinho:** Son of Moses Henriques Coutinho (No. 11).

**7. Jacob b. Abraham Mendes Coutinho:** A brother of Moses (No. 10).

**8. Lourença Coutinho:** Mother of the dramatic poet Antonio José da Silva, and widow of João Mendes da Silva; arrested in Rio de Janeiro as a confessor of Judaism, and brought before the tribunal of the Inquisition at Lisbon, where she was imprisoned, and died in 1713 at the age of sixty-one.

**9. Manuel Rodriguez Coutinho:** Punished (for the third time) by the Inquisition at Lisbon on the charge of a relapse to Judaism.

**10. Moses b. Abraham Mendes Coutinho:** From 1696 to 1711 the owner of a Hebrew printing-establishment at Amsterdam.

**11. Moses Henriques Coutinho:** Perhaps a brother of Isaac Henriques (No. 5); lived for a time in Barbados, and settled in Jamaica 1679.

**12. Samuel Gomes Coutinho:** Mentioned with No. 1.

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G. M. K.

**COUTINHO, FERNANDO:** Defender of the Jews, councilor of the supreme court, and afterward Bishop of Silves, in the reigns of Manuel and João III. of Portugal. When, in Feb., 1497, Manuel agitated the question of compulsory baptism of the Jews, Coutinho energetically protested against any forcible measures in matters of faith, saying that "no compulsion and persecution can make a sincere Christian out of a single Jew." When a Marano of Loulé in Algarve was accused, in 1531, of having spoken disrepectfully of the Virgin Mary, and the royal council sent the proofs to Bishop Coutinho, he refused to pass judgment. In his decision he justified himself by saying that the Maranos were to be considered as Jews and not as Christians; for in being forcibly baptized they had not thereby accepted Christianity, and hence could not be treated as apostates from the Christian religion. "Even if I were not a man of seventy," he continues, "and were I more in accord with the present time, I would still pronounce the verdict to be false; since it is clear and evident that the law condemns it. The provost who brought the action, and all the witnesses, ought to be tortured; for no witnesses are ever called that have not been bribed with money or otherwise. I will have nothing to do with the matter. I need not act the part of Pontius Pilate. Let other, younger men pass judgment."

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D. M. K.

**COVENANT** (= ברית; Septuagint, *διαθήκη*; Vulgate, "testamentum").—**Biblical Data:** An agreement between two contracting parties, originally sealed with blood; a bond, or a law; a permanent religious dispensation. The old, primitive way of concluding a covenant (כרת ברית, "to cut a covenant") was for the covenanters to cut into each other's arm and suck the blood, the mixing of the blood rendering them "brothers of the covenant" (see Trumbull, "The Blood Covenant," pp. 5 *et seq.*, 322; W. R. Smith, "Religion of the Semites," pp. 296 *et seq.*, 460 *et seq.*; compare Herodotus, iii. 8, iv. 70). Whether "berit" is to be derived from "barah" =to cut- or from a root cognate with the Assyrian "berit" = fetter (see Nathanael Schmidt, in Cheyne and Black, "Encyc. Bibl." *s.v.* "Covenant"), or whether both Assyrian and Hebrew come from "barah" = to cut (compare "asar" = covenant and bracelet in Arabic; see Trumbull, *l.c.* pp. 64 *et seq.*), can not be decided here. A rite expressive of the same idea is (see Jer. xxxiv. 18; compare Gen. xv. *et seq.*) the cutting of a sacrificial animal into two parts, between which the contracting parties pass, showing thereby that they are bound to each other; the eating together of the meat, which usually follows, reiterating the same idea. Originally the covenant was a bond of life-fellowship, where the mingling of the blood was deemed essential. In the course of time aversion to imbibing human blood eliminated the sucking of the blood, and the eating and drinking together became in itself the means of covenanting, while the act was solemnized by the invocation of the Deity in an oath, or by the presence of representative symbols of the Deity, such as seven animals, or seven stones or wells, indicative of the seven astral deities; whence נשבע ("to be bound by the holy seven") as an equivalent for "swearing" in pre-Mosaic times (see Gen. xxi. 27, xxvi. 28, xxxi. 54; Herodotus, iii. 8; Josh. ix. 14; II Sam. iii. 12–20; W. R. Smith, *l.c.* pp. 252 *et seq.*). Salt was especially selected together with bread for the conclusion of a covenant (Num. xviii. 19; see W. R. Smith, *l.c.* p. 252; Trumbull, "The Covenant of Salt," 1899).

**Covenant Between Men and Nations.**

Every covenant required some kind of religious rite in which the Deity was invoked as a witness to render it valid (Gen. xxi. 23; Josh. ix. 19; Judges ix. 46; Jer. xxxiv. 18). The covenant made the life and property of the confederates ("ba'ale berit," Gen. xiv. 13) inviolable. To break "the covenant of the brothers" (Amos i. 9) was a heinous sin, and imposed the penalty of death (II Sam. iii. 28). The Mosaic law, therefore, forbade Israel making a covenant with the idolatrous inhabitants of Canaan or "with their gods" (Ex. xxiii. 32, xxxiv. 12; Deut. vii. 2). The covenant concluded by Solomon with Hiram (I Kings vi. 26), and those between the kings of Judah or Israel and the kings of Syria or Assyria and Babylonia (I Kings xv. 19; Hosea xii. 2; Ezek. xvii. 13), were therefore fraught with evil, nor could the covenant of Simon Maccabeus with Rome (I Macc. xiv. 24 *et seq.*) meet with anything but disapproval on the part of the Pharisees. The worst that can happen to a nation is to have its confederates ("anshe berit") conspire against it (Obad. i. 7). The pledge of matrimony also was, according to Mal. i. 13, 14; Prov. ii. 17; Ezek. xvi. 8, 61 (with which must be compared Job xxxii.), a covenant concluded before witnesses, and probably at some altar or sacrificial feast, at which the repast with

the wine seems to have been an essential feature (see Gen. xxiv. 54).

**God's Covenant with Men.**

The relation of man to the Deity was also conceived of in Biblical times as a covenant concluded by God with certain men or nations, from which all laws derived their sanctity and perpetuity. God, when creating the heavens and the earth, made a covenant with them to observe the rules of day and night (Jer. xxxiii. 25), and when the flood caused by the sin of all flesh had interrupted the operation of the law, He hung the rainbow in the clouds as a sign of the covenant, to assure men that it would not again be suspended on account of man's sin. He thus made a special covenant with Noah and his sons, requiring them to preserve and show due regard for all human life, while pledging the preservation of the order of earthly life for all generations (Gen. ix. 1–17). Regarding this so-called Noachian covenant see below.

God concluded a covenant with Abraham (Gen. xv. 18, xvii. 2, 7) by which He entered into a special relationship with him and his descendants for all time; and as a sign of this covenant he enjoined on them the rite of CIRCUMCISION. This Abrahamitic covenant, expressive of the religious character of the descendants of Abraham as the people of YHWH, the one and only God, was renewed on Mount Sinai when, before the giving of the Law, Israel as a people pledged itself to keep His covenant (Ex. xix. 8). After the giving of the Law Moses sprinkled "the blood of the covenant sacrifice" half upon the people and half upon the altar of the Lord (Ex. xxiv. 6–8), to signify the mystical union of Israel and its God. Of this "everlasting" Sinaitic covenant between God and Israel the Sabbath is declared to be the sign forever (Ex. xxxi. 13–17). At the same time the tables of the Law upon which the pledge was made were called "the book of the covenant" (Ex. xxiv. 7), and the Ten Commandments "the words of the covenant" (Ex. xxxiv. 28); and so the tables containing these became "the tables of the covenant" (Deut. ix. 9, 15). Of peculiar significance to the people during its wanderings in the wilderness, and in its settled state in Palestine, was the ARK OF THE COVENANT (Num. x. 33; Deut. x. 8, xxxi. 26; and frequently in Joshua, Samuel, and Kings), which was regarded as "the testimony" ("'edut") to the presence of the God of the Covenant in its midst.

**Renewal of Covenant.**

Four times in the history of Israel this covenant of Sinai was renewed: by Moses in the plains of Moab (Deut. xxix. 1, 9); by Joshua before his death (Josh. xxiv. 25); by the high priest Jehoiada after the idolatrous Queen Athaliah had been deposed and young Jehoash proclaimed king (II Kings xi. 17); and finally by King Josiah after the book of the Law had been found in the Temple and "all the words of the book of the covenant" had been read before all the people (II Kings xxiii. 2, 3). In fact, the Book of Deuteronomy dwells with special emphasis (see ch. iv.–v. and xxviii.–xxix.) upon the covenant made in Horeb for all generations; and Jeremiah (see ch. xi., xxxi., xxxiv.), as well as Ezekiel (ch. xvi., xvii.) also recurs often to the covenant; but Isaiah never mentions the word "covenant." This fact has led many modern Bible critics to assume that the covenant idea originated among the late prophets of Judea. But the accusation that Israel "forsook the covenant of the Law" was made as early as the time of the prophet Elijah (I Kings xix. 10), while both Hosea (ii. 18–20) and Jeremiah held out the promise that the covenant which Israel had broken, thereby forfeiting its existence as a nation before God, shall be written anew and upon the hearts of all, never to be broken again (Jer. xxxi. 31–34). It must be observed, however, that parallel with the Sinai covenant there is also continuous reference to the older covenant which God concluded with the Patriarchs as the guaranty of Israel's redemption and renewed salvation (Ex. vi. 4; Lev. xxvi. 42–45; Deut. iv. 31, vii. 12).

**Covenant with Aaron and David.**

Besides the covenant with the people of Israel, God concluded a special covenant with the priestly tribe of Levi, and specifically with the houses of Aaron (Num. xviii. 19; xxv. 12, 13; Deut. xxxiii. 9; Jer. xxxiii. 21; Mal. ii. 4; compare Ex. xxxii. 29; Deut. x. 8, xviii. 5) and King David (II Sam. xxiii. 5; Jer. xxxiii. 21; Ps. lxxxix. 4, 35; cxxxii. 12; II Chron. xiii. 5). These two covenants, together with the one made with Abraham (Gen. xv. 18), were meant to perpetuate the three possessions: the land, the Davidic monarchy, and the Aaronitic priesthood. The perpetual character of the Sinai covenant was accentuated by the seer of the Exile, and Israel itself was declared to be "a covenant of the people"; that is, a covenant-people among the nations united by the word of God (Isa. xlii. 6, xlix. 8, liv. 10, lv. 3, lix. 21, lxi. 8; compare Jer. i. 5).

**Meaning of the Divine Covenant.**

While every sacrifice was regarded as a renewal of the covenant with God (Ps. l. 5), the conception of religion as a covenant concluded by God with man is peculiarly Jewish. The idea of the covenant of God is therefore coeval with the beginning of Israel as the people of God. It is also easy to understand why "berit" (covenant) became synonymous with the Law (Isa. lvi. 6 *et seq.*; Ps. xxv. 10, 14; l. 16; I Kings xi. 11). On the other hand, the idea of Israel as the covenant-people became more powerful when a prophet, "the messenger of the covenant," who would renew the covenant in the person of Elijah (Mal. iii. 3 [iv. 5]) was looked for, and still more when the preservation or violation of the covenant—that is, the maintenance or extermination of Judaism—was the question at issue between the two parties during the Syrian persecution (Dan. xi. 28–32; I Macc. i. 15, 63; Judith ix. 13; Ps. lxxiv. 20; see ELIJAH).

Special stress was laid on circumcision and the Sabbath during the Exile as the signs of the Israelitish covenant (Ps. lvi. 4–6), and they were regarded as the bulwarks of the faith in the Maccabean era (I Macc. i. 15, 45–48).

From this point of view the history of divine revelation was, in the second pre-Christian century, seen in a new light. The broader and more cosmopolitan view dwelt on the covenant of God with

man. According to Ben Sira, God made a covenant of life even with the first man (Ecclus. [Sirach] xvii. 12, probably based on Hosea vi. 12; compare Sanh. 38b). But it is especially the covenant of Noah which was interpreted by the Rabbis to include all the laws of humanity.

**Noachian and Abrahamitic Covenant.**

The strictly nationalistic view found its vigorous expression in the Book of Jubilees, according to which the Noachian covenant, particularly resting on the sacredness of blood, was concluded upon the identical day, the fifteenth of Siwan, on which the Sinaitic covenant was concluded (Book of Jubilees vi. 11 *et seq.*); it puts the Abrahamitic covenant, however, in the foreground (*ib.* xv. 11–34, xxi. 4, xxiii. 16, xxx. 21, xxxiii. 19) as the only condition of eternal salvation for Israelites.

**The Old and the New Covenant.**

When Jeremiah spoke of "the new covenant" which the Lord "will make with the house of Israel and the house of Judah" (Jer. xxxi. 31) he immediately explained his words by saying: "I will put my law in their inward parts, and write it in their hearts" (*ib.* xxxi. 33; compare xxxiii. 40). Judaism knows of no other than the old Sinaitic covenant. Eternal as the covenant with heaven and earth is God's covenant with the seed of Jacob (Jer. xxxiii. 25 *et seq.*). Christianity, however, interpreted the words of the prophet in such a way as to indicate a new religious dispensation in place of the law of Moses (Heb. viii. 8–13). The Septuagint translation of the term "berit" being *διαθήκη*, which signifies both a compact and a last will or testament (Aquila, Symmachus, and Theodotion more correctly translate "berit" *συνθήκη* = covenant), the author of the Epistle to the Hebrews writes: "A testament is of force after men are dead, but not while the testator liveth; wherefore the first testament could not be dedicated without blood, as in fact Moses did enjoin the people by the blood of the testament; Jesus, however, as the mediator of the new testament offered his own blood for the redemption of the transgressions under the first testament" (*ib.* ix. 15–25 *et seq.*, Greek). This strange view is based upon the idea expressed by Paul (Gal. iii. 15 *et seq.*, Greek). "A man's testament [A. V. "covenant" gives no sense] if it be confirmed, no one disannulleth or addeth thereto. Now to Abraham and his seed were the promises made, and this seed is Christ. The testament then confirmed by God in Christ can not be annulled by the law four hundred and thirty years thereafter. The law was added because of transgressions till the seed should come in Christ." It was obviously in opposition to the Passover blood of the covenant (Ex. xii. 23; Ezek. xvi. 6) that the early Christians at their communion meals proclaimed their faith in the crucified Christ as "the new testament" (I Cor. xi. 25; Luke xxii. 20; Matt. xxvi. 28; Mark xiv. 24; see New Testament; Passover).

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E. C. K.

**In Rabbinical Literature:** The term "berit" is used occasionally in Talmudic-Midrashic literature in referring to the laws of nature, which are regarded as a sort of covenant between God and things (see Gen. R. xxxiv.; Niddah 58b); or it is used in the sense of a contract, as, for instance, "a covenant made with the lips" (M. Ḳ. 18; Num. R. xviii.), or a covenant made with the "thirteen middot, that they may be efficient during prayer" (R. H. 17b; Yer. Ber. v. 9a), but it refers chiefly to God's covenant made with Israel, and with Abraham, Isaac, Jacob, Moses, Aaron, Phinehas, and David (Derek Erez Zuṭa, i., end). Frequent reference is made in the liturgy to "the covenant with the fathers" (Lev. xxvi. 42, Hebr.). In one passage there is also a reference to the covenant made with the twelve progenitors of the tribes, by which a covenant like that made with the "fathers" is meant (Torat Kohanim; Beḥuḳḳotai, xxvi. 45). The intimacy existing between God and Israel as the descendants of the "fathers" was shown in the form of a covenant when Israel received the Torah (compare also Tanna debe Eliyahu R. iii.; Sifre, Deut. 4).

**Repeated Covenants.**

In view of the covenant between God and Israel concluded on Mt. Sinai, the phrase "the oath on Mt. Sinai" ("mushba' me-har Sinai"), referring to the duty of the Israelites to observe the Torah, frequently recurs in Talmudic literature. The following three ceremonies preceded this covenant: "milah" (circumcision), "ṭebilah" (baptism), "harza'at dam" (sprinkling of the sacrificial blood (compare Ex. xxiv. 6); hence they are deemed indispensable for the admission of a proselyte into the Jewish community (Ker. 9a; compare Proselytes and Proselytism). Besides the one on Mt. Sinai, a covenant was made on the departure from Egypt, and another shortly before the entry into the promised land (compare Deut. xxix. 11), when God made the Israelites swear that they would observe the Torah (Tan., Niẓẓabim, ed. Buber, p. 50; compare Soṭah 37b, top). Some especially important miẓwot are called simply "berit." In the first place stands circumcision (Shak. 135a; Mek., Yitro, ed. Weiss, 71), also designated "berito shel Abraham abinu" (the covenant with our father Abraham) (Abot iii. 17); and in the liturgy, in a passage dating from tannaitic times, "berit ḳodesh" (holy covenant). Akiba took "berit" (Ex. xix. 5) to mean the observance of the Sabbath and the recognition of God (Mek., Yitro, *l.c.*), while in the Zohar the Torah, circumcision, and God are designated by "berit" (Aḥare Mot, iii. 73b; compare also Zohar Pinḥas, iii. 220b, bottom).

The covenants between God and some of the elect mentioned in Scripture are a favorite subject of the Haggadah; and as early as the Book of Jubilees there is an explicit reference to the covenant between God and Noah when the latter left the ark (vi. 10, 11). God's covenant with the sons of Noah was, however, not made for all eternity, but was intended to be coeval only with the existence of this world (Gen R. xxxiv.). When God promised Noah to send no deluge, he also made a covenant with the

earth that men should be filled with love for their homes so that all parts of the earth might be inhabited (Gen. R. *l.c.*). The Haggadah treats with much detail of God's covenant with Abraham, mentioned in Gen. xv. 9–21, which is designated in the liturgy as "berit ben ha-betarim" (the covenant between the sacrificial pieces) (compare also the Syriac Baruch apocalypse, iv. 4). "God showed him Gehenna and the dominion of the nations on the one side, and the revelation on Mt. Sinai and the service in the Temple on the other side, and said: 'If your children honor these last two [the Torah and worship], they shall be spared the first two; if not, the Temple shall be destroyed, and you may now choose between suffering under the heathen and suffering in Gehenna as the punishment of your descendants.' Abraham was at first inclined to choose the latter, but God induced him finally to choose the sorrows of the exile as punishment for Israel, in order that they might be spared the torments of hell" (Gen. R. xliv.; Pirḳe R. El. xxviii.). The Apocalypse of Abraham is in large part a detailed description of the "berit ben ha-betarim." Abraham is often severely censured for having made a covenant with the pagan Abimelech (Gen. xxi. 27; Tanna Eliyahu R. vii.; Yalḳ., Gen. 95; compare also Abimelech in Rabbinical Literature).

**Covenants Among Men.**

E. C. L. G.

——**In Arabic Literature:** The belief in a covenant ("mithaḳ") existing between the divinities and their worshipers was prevalent in pre-Islamic times. The offering of sacrifices had no other object than that of strengthening the covenants between the divinities and the officiants, and blood was considered to be the best agent. A covenant concluded between men was often solemnized by dipping the hands in blood. The Banu 'Adi ben Ka'b and the Banu 'Abd al-Dar concluded a covenant, and to give it greater force the parties dipped their hands in a plate of blood (Ibn Hisham's "Life of Mohammed," p. 125). Mohammed taught, both in the Koran and the Tradition, that in the beginning God called all the souls of mankind together and made a covenant with them. "The Lord brought forth their descendants from the reins of the sons of Adam, and took them to witness against themselves" (Koran, vii. 171). In explanation of this verse Ubai ibn Ka'b relates that when God created the spirits of the sons of Adam He gathered them together and took from them a promise ("wa'dah") and a covenant ("mithaḳ"). Then Adam saw among them prophets appointed by special covenant (compare 'Ab. Zarah 5a, where this legend is given in detail).

Mohammed frequently reproaches the Jews with having broken the covenant: "O children of Israel! Remember my grace which I conferred upon you [when I said] keep the covenant with me and I will keep the covenant with you" (Koran, ii. 37). Mohammed connects the covenant which God made with the children of Israel with the giving of the Law on Mt. Sinai: "And when we made a covenant with you and lifted the mountain above you, saying: 'Receive with steadfastness what we have brought you, and remember what it contains'" (*ib.* ii. 60). The commentator Baiḍawi explains the expression "and the mountain was lifted above you" ("warufi' fauḳakum al-ṭur") by the following legend: When Moses brought the Torah, the children of Israel, seeing the numerous obligations imposed upon them, refused to accept it. Then God commanded Gabriel, and he tore out the mountain and suspended it over the Israelites. A similar legend is found in Shab. 88a: "'And they stood at the nether part of the mount' [Ex. xix. 17], said R. Abdimi bar Ḥana. From this expression we learn that God suspended the mount over them as a bat, and said to them: 'If you accept the Torah, it is all right; if not, you will find here your tomb.'" In regard to the covenant with the Prophets, Mohammed said: "Remember we have entered into covenant with the Prophets, with thee Mohammed, and with Noah, and with Abraham, and with Musa, and with Jesus, the son of Mary, and we made with them a covenant (sura xxxiii. 7).

G. I. Br.

——**Critical View:** The Hebrew "berit," usually translated "covenant" in the A. V., has a wider range of application than its English equivalent, since it is the ordinary term for any kind of agreement or compact. Naturally the word has to be considered in the sense of a solemn agreement; but it must be noticed that all agreements among ancient peoples were solemn and sacred, having the sanction of an oath or "curse," while covenant-breaking of any sort was held to be most sacrilegious. It is its comprehensiveness of meaning along with its intrinsic sacredness that gives the berit such great significance in the Hebrew Scriptures. The most binding covenant was naturally that made "before Jehovah" (I Sam. xxiii. 18), and the name Baal-berith is a reminiscence of some similar covenant made before the "Ba'al" of the land.

[This Ba'al seems originally to have been the patron deity of Shechem (Judges viii. 33; ix. 4, 46), which, being one of the oldest cities of the land, retained even in later days its prominence as the capital of a confederation. Jacob buys a piece of land; that is, enters into a covenant with it (Gen. xxxiii. 18, 19; xxxiv. 2). It is appointed as a city of refuge—in other words, a covenant city (Josh. xx. 7). It is here that Joshua delivers his farewell address (Josh. xxiv. 1). Its rôle under Jeroboam (I Kings xii. 25) points in the same direction. By the Ba'al of the chief city the covenant between the component tribes must have been sanctioned. Hence this Ba'al became the Ba'al-berit par excellence. Though unsupported by epigraphic proof, the theory that among the Phenicians a Ba'al called also "Ba'al Elyun," or "Elyun Beruth," had a similar preeminence as the protector of an alliance of various cities (Creutzer, "Symbolik," ii. 87), throws light on the function of this Ba'al.—E. G. H.]

Besides the oath formally taken or implied, a ceremony was often performed, such as "passing between" the parts of a sacrificial victim slain for the purpose (Gen. xv. 18; Jer. xxxiv. 15), or giving the hand, or partaking of salt in common. Very primitive, wide-spread, and potential was the blood-covenant.

A peculiar Hebrew custom is that of imposing a berit upon another or others; *e.g.*, the covenant

imposed by Joshua upon the Gibeonites (Josh. ix. 7, xi. 19), or that by Jehoiada the priest upon the people (II Kings xi. 17). So important is this apparently one-sided relation that it has molded the dominant prophetic conception of God's attitude toward His people. Thus the commands given at Sinai on "the tables of the covenant," and the whole giving of the Law, have come to be known as the Sinaitic covenant. Here the obligation is upon the side of the people. But in the progressive development of YHWH'S relations to Israel as God of the covenant there is an increasing assumption of obligation on His part, with all solemnity of assurance as to the fulfilment (see, for example, Jer. xxxiii. 20 *et seq.*). The idea is indeed the most germinal of all religious conceptions, for when Jeremiah utters the profoundest sentiment of the Old Testament, that the Law of God should be written upon His people's hearts, the promise is called "a new covenant" (*ib.* xxxi. 31 *et seq.*).

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E. G. H. J. F. McC.

**COVETOUSNESS:** The inordinate desire to possess that to which one is not entitled, or that which belongs to another. Its prohibition forms the burden of the tenth commandment, "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's" (Ex. xx. 17; compare Deut. v. 18). The Scriptures employ the following four terms as equivalents for "covetousness," differing in point of degree: (1) "Ḳin'ah" (from קנא), usually translated "envy." It signifies discontent with one's own possession because of the preferred possessions of others, as in Gen. xxxvii. 11; Isa. xi. 13; Ps. xxxvii. 1, lxxiii. 3; Prov. iii. 31, xxxiii. 17.

(2) "Awwah" (from אוה). This is the equivalent of "longing," and connotes the wish for another's belongings, as in the passage, "Neither shalt thou desire thy neighbor's wife," etc. (Deut. v. 18; compare Ps. xlv. 12, cvi. 14; Prov. xxi. 26; Eccl. vi. 2).

(3) "Ḥemdah" (from חמד). This is rendered "covetousness," and indicates the undue craving for that to which one has no right, as in Ex. xx. 17; Deut. v. 18, vii. 25; Josh. vii. 21; Micah ii. 2; Prov. xii. 12.

(4) "Beẓa'" (from בצע). The meaning, "gain," has reference to the appropriation of the property of another. Compare the passages: "Provide . . . men of truth, hating covetousness (Ex. xviii. 21); "For from the least of them even unto the greatest of them every one is given to covetousness" (Jer. vi. 13, viii. 10; see also Ps. x. 3, cxix. 36; Prov. i. 19, xv. 27).

**Prophetic Denunciation.**

The condemnation of covetousness is nowhere expressed more forcibly than, by implication, in the lament of Micah: "Wo to them that devise iniquity, and work evil upon their beds! When the morning is light they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage" (Micah ii. 1-2; compare Hab. ii. 9: "Wo to him that coveteth an evil covetousness").

Covetousness never succeeds in the attainment of the object desired. The covetous man is despised by God. "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth" (Ps. x. 3). "He who violates the commandment Thou shalt not covet, is regarded as if he had transgressed all ten commandments" (Pesiḳ. R. 21; ed. Friedmann, p. 107a).

Naḥmanides (1195–1270), in commenting on Ex. xx. 17, holds that "if man subdues his desire he will never harm his neighbor." Isaac Aboab (*c.* 1300) contends that the execution of the nine preceding commandments depends on the fulfilment of the tenth. Says Aboab: "He who does not covet will not depart from God, serve strange gods, violate the Sabbath and holidays, show lack of respect for parents, murder, commit adultery, steal, or swear falsely." "Covetousness is the root of all jealousies, lust, transgressions, and the violations of commandments" ("Menorat ha-Ma'or," Introduction to section i.).

**Significance of Covetousness.**

The consequences attending covetousness are not lost sight of by Judaism. Covetousness is an evidence of moral decline. "A sound heart is the life of the flesh; but envy the rottenness of the bones" (Prov. xiv. 30). "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. xxv. 28).

In some instances teachers have traced the direct effects of covetousness. The Pirḳe Abot (iv. 21) considers covetousness in its threefold manifestation the cause of man's removal from the world. "If you desire you will covet; and if you covet you will tyrannize and rob" (Mek. to Ex. xx. 17). Baḥya ben Asher, in dilating on the tenth commandment, says: "If you covet, you cause quarrel, trouble, and divorce."

**Nemesis of Covetousness.**

A gross injury resulting to the covetous from his inordinate desire for that not rightfully belonging to him is the loss of the property with which he is blessed. In other words, covetousness is responsible for its own ruin. That covetousness is the cause of the individual's discontent and unhappiness is certainly true. Perhaps this idea underlies the following remark: "He who looks enviously on that which does not belong to him not only fails to obtain that which he seeks, but also loses that which he has" (Soṭah 9a). A proverbial saying to the same effect is the Talmudical aphorism, "Because the camel wanted horns his ears were cut off" (Sanh. 106a). Even though covetousness does not result in violence, the wish to possess another's property suffices to merit condemnation. "The wish to be able to do wrong is worse than the deed itself" (Yoma 29a).

Covetousness is by no means unconquerable. Man can master this as well as all other passions. "Covetousness is a matter of the heart" (Solomon ben Melek, in Miklal Yofi to Deut. v. 21). Special precaution should therefore be exercised by man

not to permit covetousness to master him. This may be prevented by schooling oneself against it.

**Cure of Covetousness.**

"Remember that the object of your lust is unattainable, and your mind will be at ease" (Abraham ibn Ezra to Ex. xx. 17). Man should be satisfied with his lot. "Who is rich? He who rejoices in his portion" (Ab. iv. 1). Man should vanquish his desire. Such victory is a mark of spiritual power. "Who is strong? He who subdues his evil inclination" (*ib.*). "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. iv. 23).

K. W. R.

**COVILHÃO:** City in the province of Beira, Portugal, which in the thirteenth century had a Jewish congregation and was the seat of a district rabbi. After the banishment of the Jews from Portugal, many Maranos resided in Covilhão, where their descendants are still to be found. In 1543 the fanatical populace desired to make victims of all the Maranos in a single auto da fé. A number fled the city, while many fell victims to the Inquisition.

Pedro Vaëz, a medical authority of the sixteenth century, practised in Covilhão.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, passim.

G. M. K.

**COVO** or **COVOS:** Name of a Jewish family of Salonica, Turkey, a branch of which lives at Widdin, Bulgaria. As the name indicates, the family was originally of Covo, near Milan, Italy. There have been several rabbis of this name.

D.

**Asher Covo,** or **Raphael Asher Covo:** Chief rabbi of Salonica, Turkey, and man of letters; born 1799; died 1874. He officiated for twenty-six years, rendering great services to his community. Sultan 'Abd al-Majid decorated Covo with the Order of Nishan-i-Medjidie. He wrote "Sha'ar Asher," a collection of responsa on the Shulḥan 'Aruk, with two appendixes. See Ḥazan, "Ha-Ma'alot li-Shelomoh," *s.v.*

S.

**Elias Covo:** Turkish rabbi and author; died at Salonica in 1689. He wrote "Adderet Eliyahu" (The Mantle of Elijah), containing forty-three responsa. These, together with responsa by Joshua Ḥandali, were printed at Constantinople in 1739 under the title "Shene Me'orot ha-Gedolim." See Azulai, "Shem ha-Gedolim," *s.v.*

G. M. Fr.

**Isaac Covo:** Palestinian Talmudist; born in 1770; died Aug. 18, 1854, at Alexandria, Egypt. Apparently he was of the family of Asher Covo, rabbi in Salonica and author of "Sha'ar Asher" (See Ḥazan, "Ha-Ma'alot li-Shelomoh," p. 6a). Isaac Covo succeeded Abraham Ḥayyim Gagin as the Sephardic ḥakam-bashi of Jerusalem in July, 1848. At that time his congregation was encumbered by debt. English sympathizers promised that if the venerable rabbi would visit London, they would wipe out the whole of the liabilities. Covo went first to Egypt, and had succeeded in raising £400 ($2,000) in Cairo and Alexandria, when death terminated his efforts. He was buried in the latter city.

Covo was the author of "Gersa de-Yanḳuta" (Teachings of Childhood) and "Tif'eret Baḥurim" (The Glory of Young Men), still extant in manuscript.

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L. G. J. D. E.

**Jacob Hananiah Covo:** Chief rabbi of Salonica; born there in 1825. Orphaned at the age of one year, he was educated by relatives. After passing through the yeshibot of Salonica, his native city, he continued his studies alone. Covo was a distinguished lawyer before becoming successor to the chief rabbi, Samuel Arditti (1888). For several years he was a member of the Mu'arrif-Majlisi (Council of Public Instruction). He founded the Mutual Aid Society ('Ez Ḥayyim) and a small rabbinical seminary (Bet-Yosef), and also reorganized the large Talmud Torah of Salonica. He has been decorated with the Order of the Medjidie, second class, and that of Osmanie, third and second classes.

S.

**Joseph Covo I.:** Chief rabbi and author; lived at Salonica at the end of the eighteenth century. He wrote a Hebrew work, "Gib'ot 'Olam" (Everlasting Hills), Salonica, 1744, a collection of responsa and sermons arranged according to the order of the pericopes. See Azulai, "Shem ha-Gedolim," *s.v.*

G.

**Joseph Covo II.:** Turkish rabbi and author; grandson of Joseph Covo I. He lived at Salonica at the end of the eighteenth century, and wrote "Ben Porat Yosef" (Fruit-Bearing Branch of Joseph), Salonica, 1797, a Hebrew work relating to the religious ordinances. See Azulai, "Shem ha-Gedolim," *s.v.*

S.

**Raphael Ḥayyim Abraham Covo:** Turkish rabbi and author; lived at Salonica, where he was chief rabbi from 1772 till his death in 1792; wrote the Hebrew responsa "Ḥayye Abraham," Salonica, 1804. See Ḥazan, "Ha-Ma'alot li-Shelomoh," *s.v.*

S. M. Fr.

**COWAN, PHINEAS:** English merchant, volunteer officer, and alderman; born at Chatham 1832; died at Buxton Oct. 22, 1899. From the first he took a keen interest in the Volunteer movement; he was a member of the Honorable Artillery Company; and in 1863 joined the Third London Rifles with three companies raised from his own workmen. He became lieutenant-colonel in this regiment, retiring in 1880 with the queen's permission to retain his rank. In 1883 he was elected sheriff of London and Middlesex during the first mayoralty of Sir R. N. Fowler, and in 1885 was elected alderman of the ward of Cordwainer, which office he resigned in 1892 owing to the claims of business.

Cowan served on the council of the Anglo-Jewish Association, and was closely associated with the Jews' Hospital and Orphan Asylum. He was a Conservative in politics, and in 1885 unsuccessfully

contested the newly formed constituency of Whitechapel with Sir Samuel Montagu, Bart.

BIBLIOGRAPHY: *Jewish Chronicle*, London, Oct. 27, 1899.

J. G. L.

**COWEN, FREDERIC HYMEN:** English conductor and composer; born at Kingston, Jamaica, Jan 29, 1852; at the age of four he was taken to England. From his earliest years he enjoyed exceptional advantages in being brought into contact with the greatest artists during his father's treasurership to Her Majesty's and Drury Lane theaters. At the age of eight he had composed the music of an operetta entitled "Garibaldi"; and, studying under Sir Julius Benedict and Sir John Goss, on reaching his twelfth year he was thoroughly at home in Beethoven's sonatas.

Cowen made his first appearance in public at the age of eleven, in the concert-room of Her Majesty's Theater; and the following year the young musician gave a concert at Dudley House, at which Trebelli, Joachim, and Santley assisted. When fourteen years old he left for Leipsic to enter the Conservatory; and there he studied under Reinecke, Moscheles, and Moritz Hauptmann. Returning to London, he gave several matinées at Dudley House, and then proceeded to Berlin to resume his studies. Among his more popular early works were the cantata "The Rose Maiden," 1870; "The Language of Flowers"; and the "Scandinavian Symphony," 1880.

Frederic Hymen Cowen.

From 1871 to 1877 Cowen accompanied Her Majesty's Opera; he was conductor of the Covent Garden promenade concerts, 1880; of the Philharmonic concerts, 1888–92; and was specially summoned to Australia as conductor of the Melbourne Centennial Exhibition, 1888–89. Later he was appointed to succeed the late Sir Charles Hallé in the conductorship of the Manchester, Liverpool, and Bradford concerts, 1896.

Cowen's chief works, besides those already mentioned, are: "The Corsair," cantata, 1876; "Pauline," opera, 1876; "St. Ursula," cantata, 1881; "Welsh Symphony," 1884; "Sleeping Beauty," cantata, 1885; "Ruth," oratorio, written for the Worcester Festival, 1887; "Song of Thanksgiving," 1888; "St. John's Eve," cantata, 1889; "Thorgrim," opera, 1890; "Signa," an opera performed in Milan in 1893 and subsequently produced in London by Sir Augustus Harris; "The Water-Lily," cantata, written for the Norwich Festival, 1892; "Harold," an opera performed at Covent Garden, 1895; "The Transfiguration," oratorio, composed for the Gloucester Festival, 1895; "In Fairyland," suite, 1896; "Idyllic Symphony"; "Dream of Endymion," 1897; "Ode to the Passions," 1898. Cowen has also published over 200 songs, duets, piano pieces, etc.

BIBLIOGRAPHY: *Young Israel*, Sept., 1898; *Who's Who*, London, 1901.

J. G. L.

**COWEN, ISRAEL:** American lawyer and jurist; son of Bennett and Bertha Cowen; born in Houston, Texas, Dec. 12, 1861; received his early education in the public schools of Texas and California, and in a private school in New York city. He then studied seven years in Germany, and, returning to Chicago in June, 1881, received the degree of LL.B. from the Northwestern University, being admitted to the bar Jan. 4, 1883.

Cowen was appointed master in chancery of the superior court of Cook county, Illinois, May, 1896, serving until March, 1899, and was nominated for judge of the superior court upon the Democratic ticket in 1900. He has been for several years identified with the order of B'nai B'rith, and in 1893 was chosen president of District No. 6. Since July, 1891, Cowen has held a membership on the Board of Delegates on Civil and Religious Rights. For many years he was a member of the executive committee of the Hebrew Sabbath-School Union, and is connected with many other national and local Jewish organizations. At the memorial services for Sir Moses Montefiore, held in the Chicago Opera House Aug. 30, 1885, he was the presiding officer.

Cowen has been an extensive contributor, in poetry and prose, to the religious and secular press, and has delivered many lectures in all parts of the country on both Jewish and public questions.

A. M. P. J.

**COWEN** (originally **Cohen**), **LAURENCE:** Journalist and politician; born in 1865 at Hull. For some years he lived at Newcastle-on-Tyne, where his father, E. Cohen, acted as ḥazzan. He went to London in 1888, and was on the staff of "Ariel," the paper conducted by Israel Zangwill. Later he established the journals "Commerce" and "Finance," of both of which he is (1901) the editor. These and "The Topical Times" are among the journals owned by his firm, "The Columbus Company, Limited," of which Cowen is the head. He is the founder and honorary secretary of the Article Club, an institution including most of the chief manufacturing firms in England. In 1899 he received the Knight Commander's Cross of the Order of Takovo, for services rendered in furthering the commercial interests of Servia. In Oct., 1900, he unsuccessfully contested Coventry in the Liberal interest.

Cowen in 1897 married Hélène Gingold, the novelist, granddaughter of Sulzer, the cantor and composer. His brother **Louis Cowen,** journalist, collaborated, under the pseudonym "J. Freeman Bell," with Israel Zangwill in his first book, "The Premier and the Painter," and in other productions.

BIBLIOGRAPHY: *Jewish Chronicle*, London, Sept. 28, 1900.

J. G. L.

**COWEN, LIONEL:** Painter; born 1846; died Aug., 1895; brother of Frederic H. Cowen, the composer. Cowen, a painter of considerable ability, was a member of the Royal Society of British Artists,

and frequently exhibited at the Royal Academy. He died at sea in 1895, while on his way home from Hobart Town, Tasmania, where he had been for some years engaged in the practise of his art.

BIBLIOGRAPHY: *Jewish Chronicle*, London, Aug. 16, 1895; *The Times*, London, Aug. 9, 1895.

J. G. L.

**COWEN, PHILIP:** Jewish publisher and communal worker; born in New York city in 1853; educated in the public schools; was one of the founders and publisher of "The American Hebrew" (see AMERICAN HEBREW), and has published several works of importance in American Jewish literature. He was interested in the organization of the Young Men's Hebrew Association, active in caring for the Russian Jewish immigrants in 1881–82, and collected the Jewish church statistics for the census of 1890. In 1902 Cowen was appointed supervisor of "The City Record," an important office in the city government of New York.

A. S.

**COZBI** ("deceiving"): A Midianitish woman, daughter of Zur, the leader of a tribe. She was put to death along with the Israelite Zimri by Phinehas (Num. xxv. 14–18).

E. G. H. G. B. L.

**CRACOW** (Polish, **Kracow**): A city of Galicia, Austria, formerly the capital of the kingdom of Poland; founded about 700 C.E. There are no records of the early history of the Jewish community of Cracow, but it is probable that the Jews gained a foothold in the city after the German inhabitants had forfeited their privileges by a revolt against King Ladislaus Lokietek (the Short) in 1311, and that their position became more secure when that monarch removed his capital from Gnesen to Cracow (1312). The ruins of the palace of Lobzow, where Casimir the Great was said to have spent his leisure time with his beautiful Jewish mistress ESTERKA, are near Cracow, and a large mound of earth in the garden was reverenced as her grave as late as the first half of the nineteenth century. The only record of that period is the massacre in 1348, at the time of the Black Death riots. Records show that the Jews owned houses and lived in Cracow at the end of the fourteenth century, and that King JAGIELLO (or Jagellon) in 1400 bought from the Jew Jossman one of the stone houses which formed the new university (Sternberg, "Gesch. der Juden in Polen," p. 87). Riots against Jews occurred during the Easter week of 1407, when the mobs were incited by the priest BUDEK. The Jewish quarter was fired; and in the conflagration a church and several streets inhabited by Christians were destroyed. The visit of CAPISTRANO (Aug., 1453, to May, 1454) had there the same disastrous results for the Jews as it had in other places which he visited (see Responsa of R. M. Minz, No. 63, Cracow, 1617). In 1464 the Jews of Cracow were plundered, and thirty of them killed, by Crusaders. The attacks and riots became so frequent that King John Albert, in 1494, ordered the Jews of Cracow to settle in the present suburb of Kazimierz, which was then a separate city, and it has remained the Jewish quarter ever since. The Judengasse of Cracow proper is the only witness to the fact that Jews lived there before they were confined to Kazimierz. The change gave them no greater security, for their new quarters were attacked with the usual results as soon as the king left the capital.

**Fifteenth Century.**

The students of the Cracow University were generally prominent in attacks on the Jews, and their persecutions led to the establishment of relations between the Jews and the authorities of the university, in the records of which the Jews of Cracow are first met with as a corporate body. A Jewish banker was appointed to lend money to students on pledges, and being appointed by the rector, he had the title of privileged servant of the university. In this way the banker became the protector of his fellows against the insults and cruelties of the students. A tax, at first irregularly collected, was also imposed upon the Jews of Cracow for the purchase of books and writing material for the students. This tax, known as "kozubalec," developed into a form of blackmail, levied under the guise of protecting them from attacks by the students.

Little is known of the communal and intellectual life of the Jews of Cracow until the sixteenth century, when both appear well developed under the rule of Sigismund I. (1506–48), who first reduced to order the administration of Jewish affairs in his dominions. It is believed that R. Jacob POLLAK, who later became rabbi of Prague, stood, in his younger days, at the head of the Jewish community of Cracow (Dembitzer, "Kelilat Yofi," Preface); but the first rabbi of Cracow known as such is R. Asher, the grandfather of R. Meïr (MaHRaM) LUBLIN. In his time (he was there as early as 1507, and died about 1532) there were in Cracow a number of Bohemian Jews, under a rabbi named R. Perez. As the result of a dispute between them and the Polish community under R. Asher, King Sigismund decided in 1519 that the latter owned the synagogue and could prevent the Bohemians from entering it.

**Sixteenth Century.**

Those times, although not entirely free from violence and persecution, were probably the best which the Jews of Cracow ever enjoyed under Polish rule. Though legally confined to Kazimierz, Jews had places of business in all the principal thoroughfares of Cracow, and even on the Ringplatz. Large penalties were imposed on the city for every riot or act of violence against the Jews. This law, however, passed by the Diet at the instance of Chancellor Christoph Szydlowiecki, fell into disuse, and was suspended by Sigismund in 1536. He nevertheless refused to grant the demand of the German merchants, in 1542, that the number of Jews in Cracow be limited, or to listen to their complaint that the Jews sent money out of the country by importing goods from Wallachia (Grätz, "Gesch." ix. 432); showing therein his willingness to protect the Jews of his capital against unjust discrimination. The waywode Peter Kmit, who rose in influence under Bona Sforza, Sigismund's second wife, did at one time spread the report that the Diet intended to grant to the Jews of Cracow complete liberty of commerce, but this was done for the purpose of extorting money from the Christian merchants. In 1539 Katharina Zelazewska, the widow of an alder-

man ("Rathsherr"), was burned at the stake for embracing Judaism. In 1556 cholera caused many deaths in the community, while riots by the students in December of that year, repeated in May, 1560, added to the distress of the Jews. At that time they numbered about 3,000. The "pinḳes" (communal records) shows that no deaths occurred between November, 1590, and the Feast of Tabernacles, in 1591 and only one between April and September in 1594. In January of the following year the Jews rescued all the king's treasures during a conflagration in the palace, but this did not prevent the hanging of thirteen Jews on a false charge in 1596.

The "taḳḳanot," or ordinances for the administration of the communal affairs of Cracow, preserved in the old "pinḳes," and dated 1595, comprise an almost complete municipal code. They provide for dayyanim (assistant rabbis) as administrators for charities and other institutions; include rules for marriages and for the engaging of servants and apprentices; and contain various other regulations; all of which tends to prove that the Jews formed a practically independent community, with the management of their own internal affairs. This set of rules is, however, not the oldest extant, there being some isolated regulations regarding education and other subjects dating back to 1538, and signed by David Jonathan, scribe and treasurer of the community of Cracow, together with the other rabbis, parnasim, and notables who usually appended their names to documents of that nature.

The Market at Cracow in 1869.
(From a drawing by A. Schönn, by permission of D. Appleton & Co.)

While Cracow shared the decline of Poland, which began in the seventeenth century, it still held its ascendency over the other Polish cities. A regulation of the Council of Four Lands, in 1606, decides that the gift to the king known as "spilkovi" (the "pin-tax" of later times) should always be given by the "ḳahal" (community) of Cracow, and be repaid to it from the treasury of the council, "as this is for the good of the Jews in Great and Little Poland, Podolia, and Ukraine" (Wettstein, "Ḳadmoniyyot," p. 26). The plague of 1623 devastated the Jewish quarters, and many of the communal institutions were closed.

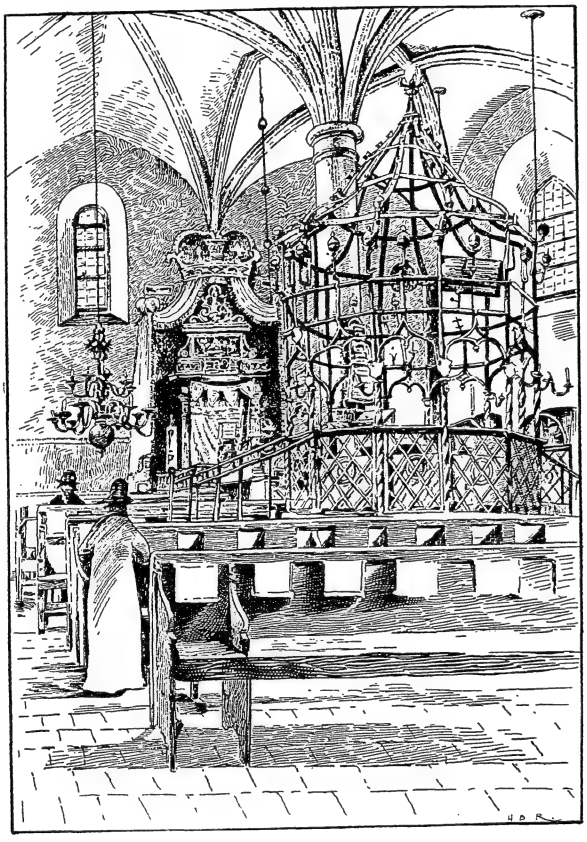
Cracow did not regain its former prestige until about 1638, when arrangements were made to reopen the Talmud Torah. False accusations were very frequent at that period, when the community was disorganized and unable to protect its members. A certain R. Asher Anshel was burned at the stake in Nisan (April), 1631, R. Samuel Zanvil meeting the same fate in the following month. Four Jews were tortured and executed in Nov., 1637, and various other atrocities were perpetrated. The interesting regulations about barber-surgeons deciding who had, and who had not, the right to practise that profession, dates from Dec., 1639, and tends to prove that the community was now again in its normal condition. The terrible days of Chmielnicki and the wars of the Cossacks were now approaching, and although Cracow did not suffer in the fateful years of 1648–49, her turn came in 1655, when there was a general massacre of Jews, in which "hundreds and hundreds of heads of families lost their lives." There was no cessation even after peace was made, and in 1664 the druggist R. Matathia was burned "for blaspheming Christianity." A student riot on March 12, 1682, aroused the good king Sobieski to punish the rioters; but the Jews of Cracow found it safer to intercede in behalf of one of the leaders who was condemned to death.

**Seventeenth Century.**

Their fortunes went from bad to worse in the eighteenth century, when the impoverished and de-

graded community became heavily involved in debt. In Jan., 1726, the leaders and representatives issued a "keruz" (proclamation), calling upon the Jews of Cracow to contribute a twentieth part of their possessions to settle with the commission which the waywode had appointed to liquidate the debts of the community. The proclamation stated that the commission was a great boon, and that the sacrifice which the Jews of Cracow were required to make was the only means of preventing the abolition of the community and averting terrible persecutions and possible exile. The last act of the community of Cracow, before the final partition of Poland, was the "herem," or great ban, pronounced there against the new sect of Ḥasidim on the 25th of Tishri (Sept. 29), 1785. It is signed by Rabbi Isaac ha-Levi and sixteen notables; but it had no more effect there than in other places, and Ḥasidism gained a firm hold in Cracow, which it has succeeded in retaining to this day.

**Eighteenth Century.**



Interior of the Old Synagogue at Cracow.
(From "Oesterreich in Wort und Bild.")

After the city became a part of Austrian territory in 1795, the condition of the Jews was, if possible, rendered worse than before; but when it became in 1810 a part of the duchy of Warsaw, the Jews were in theory emancipated. Still this did not prevent the new government from enacting a law which made the kasher-meat tax paid by Jews a permanent feature of the revenue. The ill-fated duchy lasted only until 1813, and the Jews practically retained their old communal organization until the third great political change—the formation of the "Rzeczpospolita," or Free State of Cracow, by which the Congress of Vienna (1815) attempted to preserve the last vestige of Polish independence. The new commonwealth, which included Cracow and some of its surrounding territory, had about 18,000 Jews in a total population of 140,000. Roman Catholicism was the official religion of the state, and a special set of laws for the Jews was adopted by the commission on organization, which placed the old community in a very lamentable condition. The ḳahal was abolished, and the Jews were placed under the "Gemeindevogt" (chief of the community), but not as free citizens. They were under special jurisdiction of the authorities, and burdened with so many harassing and degrading restrictions that their fate was rendered the most deplorable in Europe (Jost, "Neuere Gesch. der Israeliten," ii. 314 *et seq.*). This lasted with some slight modifications until the Free State was incorporated with the Austrian dominions in 1846. It became a part of Galicia, and has since then shared the lot of all other Jewish communities in Austria.

In the memorable year 1848 the Jews of Cracow, with the aid of Christian citizens, elected their rabbi, Dob Berush Meisels, as a member of the Reichsrath, which met at Kremsier, where he made a good impression. In the short-lived emancipation of that year Jews settled in all parts of the city, but in 1850 they were forced back to Kazimierz, few only remaining in Stradom, another suburb nearer the center of the city. Since their real emancipation in 1861 they have spread all over the city, although Kazimierz is to-day as much of a "Judenstadt" as when Jews were prohibited from living in any other part of the city.

Cracow was the first city in Galicia to adopt (1872), with some modifications, the new order of management for Jewish communities which was suggested by the "Musterstatut," the model plan issued by the representative of the central government after the emancipation.

Cracow, from the earlier part of the sixteenth century, was known as a great center of Talmudical learning, and counted among its citizens some of the greatest rabbinical scholars of Poland. It did not always have a rabbi or "ab bet din," whose authority was supreme over all the learned men of the city; for it often happened that two or three distinguished men stood each at the head of a "yeshibah," or great school, and acted independently of one another. R. Asher, mentioned above, was only a "rosh metibta," and so also was his contemporary R. Moses Storch. Moses Isserles (d. 1572); his brother-in-law R. Joseph b. Mor-

decai Gerson Kohen (d. 1591); Eliezer Ashkenazi (d. 1586); Isaac b. David Shapira (d. 1582); Mordecai Singer (d. 1576); Joel, the stepfather of the above-mentioned Joseph Kohen; Eliezer Treves; Meïr b. Gedaliah; Moses Mordecai Margoliot; and many other learned men have all been rabbis, or great religious teachers, who decided religious questions separately or in conjunction with others; but none of them was ever elected to the headship of the entire community. Sometimes one scholar, or even one who was not a recognized rabbinical authority, was placed, by the ruler of the land, at the head of the community, with legal jurisdiction, though not with the religious authority of the office. Such cases were rare, and most scholars succeeded one another in the limited authority which the community chose to confer on the heads of yeshibot, who were not especially selected as rabbis of the whole community.

**Rabbis and Other Notable Jews.**

Types of Cracow Jews.
(From "Oesterreich in Wort und Bild.")

The first rabbi who enjoyed the title of "ab bet din" of Cracow and the province was R. Isaiah Menahem b. Isaac (1591–99). His successor, R. Meshullam Phoebus, or Feivush, of Brest (d. 1617), was in Cracow at least as early as 1605.

Nathan b. Solomon Shapiro became the head of a yeshibah in 1617, and held this position until his death in 1633. He was not, however, rabbi of the community, that position being held by R. Joel ben Samuel Sirkes. Nathan was succeeded as "rosh metibta" by R. Joshua b. Joseph of Wilna, who died in 1648; and R. Joel, who died in 1640, was succeeded (1644) by R. Yom-Ṭob Lipman Heller four years later, who also succeeded R. Joshua, dying in 1654. Rabbi Joshua ben Saul Heschel (known as "Reb Heschele") of Lublin became rabbi of Cracow the same year, dying in 1664. He was succeeded by R. Aryeh Löb b. Zachariah, "the prophet" who died in 1671. His successor was R. Aaron Samuel Kaidanower of Wilna, who died in 1676, and was succeeded by R. Isaac Ḥarif Landau of Opatow, who died in 1683. The next rabbi, Aaron Teomim, who was chosen in 1687, did not arrive until 1690, and died four months after his arrival.

For about ten years, during which time no regular rabbi was appointed, R. Saul Katzenellenbogen of Pinczow attended to some of the rabbinical duties. In 1693 R. Jehudah Löb, son of R. David b. Samuel (Ṭure Zahab) of Lemberg, was chosen rabbi about 1700; he either died, or left for Brest. R. Saul, the son of the above R. Heschel, succeeded R. Löb, and died in 1707. There was again a vacancy for several years, for the next rabbi, R. Jehuda Löb b. Isaac of Shidlov, came to Cracow after 1714. He died between 1730 and 1732, and was succeeded by his son R. David Samuel Schmelka, who lived until 1741. He was succeeded by R. Isaac Joseph Teomim, who, in 1745, returned to Breslau to succeed his father. After an interregnum of nine years R. Isaac Landau of Zolkiev was chosen, and held the position until his death in 1767. He was succeeded by R. Aryeh Löb b. Samuel of Tarnow, who died 1776, and was followed by R. Isaac ha-Levi of Lemberg, who died in 1799. R. Moses Solomon of Warsaw (Brody?), formerly rabbi of Koretz, was elected to succeed him; but after preaching one sermon in the old synagogue he went to Warsaw, where he remained until his death in Dec., 1815. He retained, however, the title of rabbi of Cracow, for which he is said to have paid 500 ducats, and was so styled by others in references made to him in contemporary writings. R. Ẓebi David, son of the above R. Isaac ha-Levi, was acting rabbi until after the death of Moses Solomon, when he succeeded to the full title, and died at an advanced age in Dec., 1831. After much dissension the above-mentioned R. Berush Meisels was chosen rabbi, and nominally held that position over twenty years. His title, however, was for the greater part of that time disputed by a wing of the Ḥasidim, who considered R. Saul Landau as the rabbi. When the latter died, and R. Berush went to Warsaw in 1856, R. Alexander, the son of R. Saul, was chosen rabbi, but died a few weeks later. R. Simon Schreiber, son of R. Moses Sofer, was chosen in 1858, and remained rabbi until his death, March 26, 1883. Since then Cracow has been one of the many Austrian communities which have no rabbi, because the various factions can not agree in any selection. R. Ḥayyim Nathan Dembitzer, in succession to his brother R. Jacob Moses (d. 1863), was acting rabbi until his death in 1892. One of the dayyanim, "the rosh bet din," is at present (1902) the acting rabbi.

The most important members of the Cracow community were usually officers of the ḳahal, and at the

time when the Jews were under their own jurisdiction such officers carried with them not only religious but worldly authority. Until the abolition of the ḳahal in 1815, there were always four elected "roshim" (heads), five "ṭobim" (best, or chosen), fourteen ḳahal men, and three auditors, who practically ruled the community. Sometimes one would, on account of his great learning, or wealth, or abilities as a leader, enjoy special distinction, like R. Abraham Israel Hendels, who died in 1660, of whom it is said that he was "the leader of the community of Cracow for over fifty years." There were also many distinguished physicians, such as Isaac, the favorite of kings Alexander and Sigismund early in the sixteenth century, and Samuel, the surgeon to the queen, who is mentioned in a suit for slander in which the above R. Asher was a witness. The physician Solomon Kolahora (d. 1597) was a favorite of King Stephen Bathory. The family, which is later called "Kalihari," was still known in the last century, and has furnished many druggists, physicians, Talmudists, and "parnasim" to the community. Of the noted rabbinical scholars who were "dayyanim," or "rosh yeshibot," may be mentioned: R. Isaac ha-Kohen of Kremenetz, the father-in-law of R. Meïr Lublin; R. Joshua Kohen, who was "rosh bet din" over thirty years, and died in 1631; R. Jehuda Selkil, son-in-law of R. Joel Särkes; R. Berechiah Shapiro; R. Hirsch ha-Kohen; and R. Mordecai Krasnik, who flourished in the middle of the seventeenth century. The scribes or secretaries of the community, those whose names are found signed under the valuable records preserved in the "pinḳes," were usually also important men, and of them R. Matathia Delacrut (first half of seventeenth century), R. Isaac b. Hanoch (1660), and R. Jehuda Löb Kalischer (1738) deserve to be mentioned. The "shoḥeṭim," "bodeḳim," "menaḳḳerim," and even the butchers of Cracow were, in olden times, famous for their learning, and one of them, R. Ẓebi of Cracow, who died 1593, was the author of an authoritative work on "shehiṭah." Among the most prominent families in later times was the MIESES family, which removed to Germany in 1863, while reference should also be made to such scholars as Dr. M. Duschak and Dr. Landau. Of the scholars now living in Cracow, Dr. Rubin, and F. H. Wettstein deserve mention.

**Important Scholars.**

Besides the old synagogue which was mentioned above, there are in Cracow the "new" synagogue built by Israel Isserles (father of R. Moses) in 1553; the "high" synagogue, built in 1633; one which bears the name of its builder, R. Isaac R. Yeḳel (d. 1673), and which was built in 1644; the "ḳuppah" (treasury) synagogue, so called because it was built (in 1647) by the community, not by private donation; and Popper's synagogue, which was finished in 1798. Cracow has also a temple of the Progressive congregation, numerous small "batte midrashim" and "stüblach," as the Ḥasidic houses of worship are called. Among the more considerable batte midrashim, of which there are about eight, the most famous is the one which tradition has connected with R. Nathan Schapiro (the author of the "Megalleh 'Amuḳḳot"), whose memory is sanctified by the pious Jews of Poland.

**Synagogues.**

The Jewish community, with a population of 25,000, is ruled by a "Cultusrath" of 30 members, of which the officers are: Dr. Leon Horowitz (former member of Reichsrath), president; Hirsch Landau, vice-president; Sigmund Pelican, secretary. Other officials are: Ch. L. Horowitz, acting rabbi; Pinḥas Dembitzer, Joseph Lederberger, Kalman Gutwirth, Abr. Moses Rappoport, and Samuel Landau, rabbinats-assessors; Moses Landau, president of ḥebra ḳaddisha. Dr. Tohn is the rabbi of the Progressive or Liberal congregation. The university now has several Jewish professors (there were four in 1887), and the chamber of commerce is represented in the Reichsrath by Dr. Arnold Rappoport, a grandson of S. J. L. Rappoport of Prague, who in 1889 founded the "Israelitische Handwerksschule" (see Bloch's "Oesterreichische Wochenschrift," 1889, No. 24). The city has also various charitable organizations, and received a considerable share of the benevolent foundations of the late Baron de Hirsch in Galicia, which also includes another "Handwerksschule." The Sefat Emet society, founded in 1892, marked the beginning of the revival of the Hebrew language, and the Colonisations-Verein für Palästina, which was founded in 1893, was the forerunner of the Zionist movement, which has rapidly spread in Galicia in the last few years, and of which Solomon FUCHS, the editor of "Ha-Maggid," is one of the pioneers.

**Present Conditions.**

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H. R. P. WI.

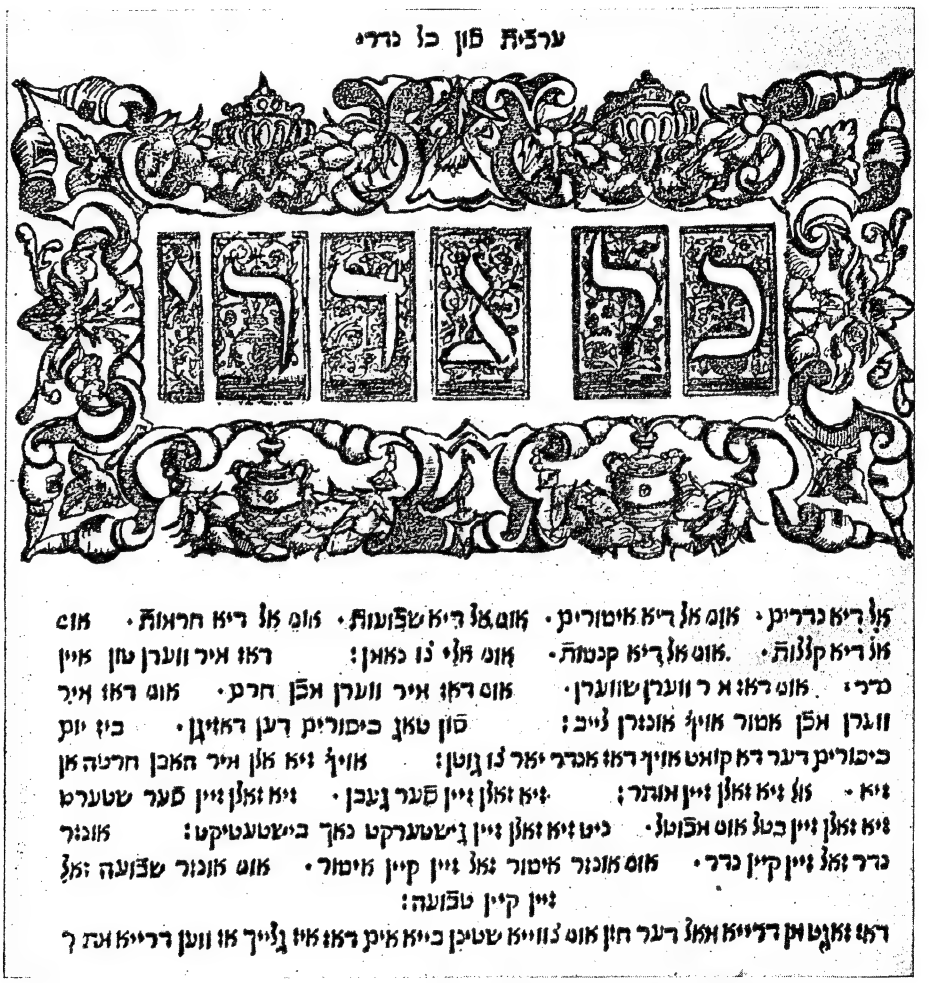
——**Printing:** Cracow had the first Hebrew printing-establishment in Poland. The first books issued there were stated by Wolf to be a Pentateuch and the five Megillot (1530), and a Haggadah (1531), which do not, however, bear the name of the printer, and Steinschneider accordingly denies the existence of a press at Cracow at that date. Samuel Asher and Eliakim, the sons of Ḥayyim Halicz, established a printing-office in 1534, which survived only a short time. Johannes Halicz became a printer of Hebrew in 1538, and in 1539 he associated with him Johannes Kurzias of Glogau; but their enterprise was also short-lived, and the last work from their press is dated 1546. About a quarter of a century later Isaac b. Aaron of Prossnitz, also known as Isaac "Meḥoḳeḳ," established a printing-press in 1569, which had a better fortune. He employed as corrector Samuel, son of the martyr Isaac Bohm, who

formerly lived in Venice, and the first book issued, the "Torat Ḥaṭṭat" of R. Moses Isserles, afterward reprinted three times, shows improvement over books previously printed in Cracow. Many books, some of which are now very rare, were issued from his press during the following thirty years. They included the Yalḳuṭ (1596). The earlier works, issued before 1580, when Samuel left him, vie with the best Italian products, and the title-pages are decorated after the Italian style. In 1600 R. Isaac returned to Prossnitz, but part of his plant remained in Cracow, where his three sons, Aaron, Moses Joshua, and Issachar Bär, began, in 1602, the publication of the Babylonian Talmud, finished in 1608. They did not place their names on the title-pages as printers until after their father's death (1612); but they are found, in accordance with the customs of the time, among the typesetters whose names were affixed at the end of each book. Their printers' mark was a ram.

**Book-Printing.**

The Polish establishments enjoyed a limited protection against foreign competition, the rabbis of Cracow and the Council of Four Lands having issued an edict that no Hebrew books printed in Poland should be reprinted in Italy, and the Italians, who had in Poland their best markets, thought it prudent to obey leaders who could effectively bar their products from that territory. Cracow was now declining, and the old printing-establishment was likewise losing ground. The last book it issued bears the date of September, 1628. There was also at that time another printing-office in Cracow, which issued one book, "Shomerim la-Boḳer," in 1627.

R. Nahum Meisels, a member of one of the best families of Cracow, embarked in the printing business in 1631. He imported new type from Venice, and made great efforts to secure prosperity for his venture. He printed many books, but the records of his business affairs show that he was generally financially embarrassed. He had frequently to bor-



Page with the Kol Nidre Prayer, from a Judæo-German Maḥzor Printed at Cracow 1571.

row on unfavorable terms, or to take in partners; to pledge his plant and books to creditors; and, at last, to sell his house. The calamitous years of 1648–49 added to his difficulties, and in the latter year he failed, closing with the publication of "Ẓuḳ ha-'Ittim," by R. Meïr of Shebreshin, in which the disasters of the Cossack war are described in the quaint rabbinical style of that period. What remained of the plant of R. Nahum Meisels, who died in 1659, was inherited by his son-in-law, Jehuda Löb Meisels, who began to print books on a small scale in that year and continued until 1670, when he, too, was forced to suspend work.

For over 130 years in the period of the decline of Poland, Cracow had no Hebrew printing-office. In 1803 the wealthy Naphtali Hirz ha-Kohen Schapiro opened an establishment, and in 1820 his son Aaron Solomon became his associate. They sympathized with the "Haskalah," or progressive ideas, and did much to encourage its literature, but were forced to close their establishment in 1823 after having sustained great losses. There was again an interval of about forty years, when Karl Budweiser, in 1863, began the printing of Hebrew books. The most notable among the works issued from his office, before he removed to Lemberg in 1874, are those of S. J. L. Rappoport and Mieses.

In 1879 Joseph Fischer established a Hebrew printing-office, which is now in a flourishing condition, and which has contributed to make Cracow a center of Neo-Hebrew literature during the last two decades. Since Ha-Maggid, the oldest of Hebrew weekly periodicals, removed to Cracow in 1892, that city has occupied an important position in the Jewish publishing world. Numerous Hebrew periodicals like "Ha-Eshkol," "Ha-Zeman," "Ha-Ḥeker," "Mi-Mizraḥ umi-Ma'arab," "Ha-Dor," the Yiddish weekly "Der Jud," and the monthly "Die Judische Familie" (the last two published by the Aḥiasaf of Warsaw) appeared there; all of them, however, are now defunct. Cracow's proximity to Russia makes it a convenient place from which Russian publishers can issue books and periodicals for circulation in Russia, where permission to found a newspaper is difficult to obtain. Freedom from rigid censorship gives Cracow an advantage over greater centers like Warsaw or Wilna.

**Periodicals.**

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J. P. Wr.

**CRADLE SONGS, JUDÆO-GERMAN:** Songs written as lullabies; these exist in great variety and profusion among the Jews speaking Judæo-German or Yiddish, and among them may be quoted the following:

For boys:

| | |
|---|---|
| Inter Yankeles wigele | Behind Jankele's cradle |
| Shteit a gilden tsigele; | Stands a golden goat; |
| Tsigele is gifurn handlen | Goat went to sell |
| Rozhinkelach mit mandlen. | Raisins and almonds. |
| Rozhinkelach mit mandlen | Raisins and almonds |
| Sanen di bäste schoire. | Are the best goods. |
| Yankele wet leirnen Toire; | Jankele will learn Torah; |
| Toire wet er leirnen; | Torah will he learn; |
| Briwelach wet er schraben, | Letters he will write, |
| In a eirlecher Id | And he will be a good Jew |
| Wet er af tomid farblaben. | And remain so for ever. |

The last few lines occur in Bessarabia in the following form:

| | |
|---|---|
| Lernen wet er keseider | He will learn properly |
| A por Shures, a por mailes. | A few lines, a few steps forward. |
| Moishinke wet paskenen shailes; | Moishinke will answer ritual questions; |
| Shailes wet er paskenen, | Ritual questions will he answer, |
| Droshes wet er darshenen. | And he will make religious speeches. |

Another version, from the government of Suwalki, prophesies the boy's marriage:

| | |
|---|---|
| Du west lernen Teire, | You will learn Torah, |
| Teire, Teire, in kepele, | Torah, Torah, will be in your head, |
| Kashe, kashe, in tepele. | Gruel, gruel, in your pot. |
| Puter mit breit shmirn. | You will put butter on your bread. |
| Der tate mit der mäme soln derleben | May father and mother live |
| Dir tsu der chupe firn. | To bring you under the canopy. |
| Firt men, firt men, tsu der chupe; | They take him, they take him, to the canopy; |
| Firt men, firt men, fun der chupe; | They take him, they take him, from the canopy; |
| Setst men aruf eibm on. | They seat him at the head of all. |
| In gold un in silber ongeton. | He is dressed in gold and in silver. |
| Git men a shtikl fleish, | They give him a piece of meat, |
| Sogt der chosn as di fleish is heis; | And the bridegroom says it's too hot; |
| Git men a shtikele of, | They give him a piece of poultry, |
| Sogt er di of i post. | And he says the poultry is too tough. |
| Darfar wet er derleben | For this he will live |
| Mit der kale shlofn. | To have a bride. |
| Shlof zhe, shlof zhe in dainem ru, | Sleep, sleep in peace, |
| Mach zhe daine koshere eigelach tsu; | Close your pretty eyes; |
| Mach zhe tsu, un efn ouf; | Close them and open them; |
| Kimt der tate un wekt dir ouf, | When papa comes to wake thee, |
| Sol er mir wekn, wi er wil, | Let him wake me as much as he likes, |
| Ich el mir stumachen di eigelach un shwaigen shtil. | I will close my eyes and keep quiet. |

A Rumanian version looks forward to the period of the bar miẓwah:

| | |
|---|---|
| A giter in a frimer Id wet mir dus kind blaben. | He will remain a good and pious Jew. |
| Toire tsiwe Moishe morushe. | Moses left us the Law as an inheritance. |
| Tsi der barmitswe wet es sugn a drusche; | He will make a speech at his confirmation; |
| Tsi der drushe wet er sech shteln. | He will rise to make a speech. |
| Der futer mit der miter wet unqueln; | Father and mother will swell with pride; |
| Gur dem oilem wet san drushe gefeln— | And the community will like his speech— |
| Gur dem oilem, gur der welt. | The community and the whole world. |
| Der futer mit der miter wet gibn nadn asach geld. | The father and the mother will give much money for his dowry. |

The lullabies for girls are of a simpler nature, as may be shown by the following examples from the neighborhood of Kherson:

| I. | I. |
|---|---|
| Shlof zhe, shlof, main taier kind; | Sleep, sleep, my dearest child; |
| Mach zhe tsu di eigelach gich un geshwind; | Close your eyes quickly; |
| Dain esn un dain trinken shteit shein greit do. | Your food and your drink are all ready. |
| Mach zhe tsu di eigelach af etlechene sho. | Close your eyes for a few hours. |

II.

Dzhades un bern i do umedum;
Sei geien in drousn arum;
Sei obn sheine meidelach weinendik gefunen,
Obn sei gechapt un arainge-worfen in brunen.

II.

Beggars and bears are all around:
They even walk around outside;
And if they find pretty girls are crying,
They seize them and throw them into the well.

III.

Di sun is schon ufgegangn,
Der hon hot shon gekreit.
Er samelt keiches tsu dertrogn
Wos far dir is ongegreit.

III.

The sun has already risen,
The cock has already crowed.
He is gathering strength to bear
What you are getting ready for him.

IV.

Di lewone is shon arousgegangn
Fon ir getselt;
Asei heich sol dain masel shainen
In der gantsen welt.

IV.

The moon has already disappeared
From its tent;
So should your luck be
Over the whole world.

The following cradle song, the most elaborate collected ("Globus," xx.), is perhaps one of the most charming:

Shluf, man feigele,
Mach tsi dus eigele,
Shluf sech ois, man kind.
Di shlufst nit fraid.
Di weist nit ken laid;
Shluf sech ois gesint.
Ich, dan miter,
Bin dan beshitser;
Schluf sech ois gesint.
Der schluf der giter
Asoi, wi a biter,
Shteit ba dir bis fri.
Mit san fligele
Iber dan wigele,
Dekt er dich sthil tsi.
Di shpilst sech af dan brist
Mit dane hentelech imsist.
Der takt hot ba dir ken wert;
In mit di fingerlech
Oif di klingerlech
Piano in konzert.
Di west oifshtein fin den wig,
Hosti arbet genig
Far dir ungegrait atsind—
Shtikn shichelach,
Laienen bichelech.
Shluf derwal, man kind,
As s'wet weren a roit flekele
Oif dan bekele:
Wet men wisen dan main.
Di west a kik tun finder sat,
Shtein inge lat,
Rach geklait in shain.
Dech wel'n libn,
Presenten gibn,
Solste sugn nain.
Di eltern soln leiben
In nadn geibn
Toisenter asach:
Sech kishn in malechl,
Chusn mit der kalechl.
Mir weln sech frain glach mit ach;
Di west gain a kleid
Mit shlaires banait.
Di west sech drein aher in ahin;
In fin dan windele,
Man klain kindele,
Wet wern a karnolin;
Di west tantsn in sal

Sleep, my birdie,
Close your eyes;
Sleep enough, my child.
You sleep with joy.
You know of no sorrow;
Sleep with health.
I, your mother,
Am your owner;
Sleep with health.
The good angel of sleep
Will, like a guardian,
Stand by you till morning.
With his wings
Over your cradle,
He covers you well.
You play on your bosom
With your little hands.
Rhythm has no value to you;
And with your little fingers
You play on the bells
As if it were a piano in a concert.
When you shall go out from your cradle,
You will have work enough
Prepared for you—
To embroider shoes,
To pray from books.
Meanwhile sleep, my child,
And a red spot will appear
On your cheek;
They will know you're mine.
You will look sideways,
And young men will stand there,
Richly dressed and handsome.
They will love you,
And give you presents,
But you should refuse them.
Your parents shall live
And give you a dowry
Of many thousands;
Shall kiss each other on the mouth
The bridegroom and the bride.
We will take joy in joy;
You will wear a dress
With lace sewed on it.
You will turn around and around;
And your swaddling clothes,
Af dem gepitsten pol;
Di west unmachn a wind
Demelst taminju:
Westi heisn daminju.
Shluf derwal gesint,
Di west tsi der chipe gain
Ungetin shain.
Demelst westi wern rain fin sind.
Di west sitsen bam tish
Di west esn gefilte fish.
Shluf derwal, man kind.
Di west habn a klains,
A fans in a shains;
Di west's libn wi ich lib dech;
Di west im oiskishen yeider glidele.
West im singn dus lidele:
Shluf sech ois gesint!

My little child,
Shall become crinoline;
You will dance in a hall
On a polished floor;
You will create a wind
Then, my sweet one;
You will be called "lady."
Meanwhile sleep in health,
And you will go to the canopy
Nicely dressed.
Then you will be cleared from sin.
You will sit at the table
And eat stuffed fish.
Meanwhile sleep, my child.
You will have a little one,
A good one and a pretty one;
You will love it as I love you;
You will kiss every limb,
You will sing to it this song:
Take your sleep in health!

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J. M. GR.

**CRAJOVA**: Chief town of the district of Dolschi; ancient capital of the Banat of Oltenie, Lower Wallachia. It may be assumed that Jews settled here at a very early period, some, doubtless, under Ladislaus Basarab between 1365 and 1367, after the expulsion of the Jews from Hungary by Louis the Great. At the beginning of the seventeenth century there was an organized community with a rabbi at Crajova. Many Jews coming from Turkey on business, settled in the city, and when Oltenie came under Austrian rule, in 1718, the community was probably augmented by new arrivals of Austrian and Hungarian Jews. The letter of privileges granted to the Bulgarian colonies (Oct. 1, 1727) by Charles VI. of Austria, forbade the Jews, as well as the Turks and the Greeks, of Crajova to display their goods at the fairs held in the city, the great annual fair being excepted. But when Oltenie again became part of Wallachia, in 1739, the privileges accorded to the Bulgarians were withdrawn, and the Jews of Crajova were once more free to ply their trades.

The community of Crajova, like all the Jewish communities of Wallachia, was under the jurisdiction of the Jewish starost of Bucharest, and therefore, since the beginning of the eighteenth century, under that of the hakam-bashi of Jassy. There was probably a starost-wekil at Crajova, who was raised to the rank of starost in 1805.

It is impossible to estimate even approximately the number of Jews formerly living at Crajova, for

Wallachia suffered greatly during the wars between Turkey and Austria, especially from the incursions of the bashi-bazouks and, later, from the armed hordes of Pasvant-Oglu. These inroads always forced the inhabitants of Crajova to disperse and seek refuge either beyond the Danube or beyond the Carpathians. According to the census of 1899 there were 2,891 Jews in a total population of 45,493. According to the statistics of trades made in 1900, which are very incomplete, there were 286 Jewish artisans. The Jewish population of Crajova is divided into two communities—Sephardim and Ashkenazim, the latter being the larger, and also the poorer. Each has its synagogue and its ḥebra ḳaddisha, but both use the same cemetery. They do not agree well together, in spite of the boys' school they maintain in common; but the Zion Society, now Independent Order B'nai B'rith, has done much to moderate their differences and lead to a better understanding between them. In consequence of these differences, however, Crajova is the only important Rumanian community without a rabbi.

Though the Jews of Crajova have lived in perfect accord with their Christian fellow citizens, the city has become during the last twenty-five years a center of anti-Semitic agitation. During the national festival of May 10, 1883, mobs went through the city, smashing the windows of Jewish shops and wounding some persons; a few days later one of the Jewish synagogues was set on fire. In 1884 a bomb was thrown into the theater while a Jewish company was playing. Since that time anti-Semitic hostilities and agitation have greatly increased, so that the Jews are leaving the city in great numbers.

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G. E. Sd.

**CRANE:** A rendering, in the A. V., of the Hebrew word סוּס or סִיס, which in the R. V. is more correctly translated "swallow." "Crane," however, is the proper rendering in the R. V. of the word עָגוּר, as in Isa. xxxviii. 14 and Jer. viii. 7. The first of these texts describes the crane as a bird that chatters; while the second points out its migratory character. The bird now identified with this crane, on the authority of Tristram and Hart, is the *Grus communis*. It is met with in Palestine in large numbers during the summer; and it winters generally in northern Africa. It is said to be the largest bird now found in Palestine, often measuring four feet in length. It gathers in large flocks at common roosting-places, where the chatter and clanging of its notes may be heard, especially at night, at a long distance. The peculiar anatomy of this bird has for some years engaged the attention of zoologists.

E. G. H. I. M. P.

**CRANIOMETRY:** The methods of measuring skulls for the purpose of determining certain topographical relations, the most important measurement of the skull being the cranial index, or the cephalic index in case the measurements are taken on the living. This consists in the ratio of the width of the head above the ears to the length of the head from the forehead to the most distant point at the back of the head. The cephalic index is expressed by multiplying the width of the head by 100 and dividing the product by the length. Thus, supposing a head to be 153 mm. wide and 186 mm. long, then $\frac{153 \times 100}{186} = 82.26$, the cephalic index. The broader or rounder a head is, the higher is its cephalic index, and vice versa. When the cephalic index is above 80 anthropologists term it "brachycephalic"; between 75 and 80, "mesocephalic"; and less than 75, "dolichocephalic."

There have been but few measurements of Jewish skulls, most of the measurements of Jews having been taken on the living. The following is a list of the measurements of 100 Jewish skulls taken by various anthropologists:

| Origin. | No. of Skulls. | Cranial Index. | Observer. |
|---|---|---|---|
| Italian | 3 | 76.33 | Davis |
| Dutch | 2 | 76.33 | " |
| Polish | 2 | 79.00 | " |
| Various | 15 | 78.4 | Welcker |
| African | 3 | 75.0 | Pruner-Bey |
| Holland | 5 | 77.48 | Dusseau |
| Germany | 4 | .... | Weissbach |
| Basel (13th and 14th centuries) | 12 | 84.66 | Kallman |
| Rome 2d (century) | 5 | 78.5 | Lombroso |
| Oran | 1 | 74.4 | Quatrefages |
| Paris | 1 | 82.4 | " |
| Constantinople | 17 | 74.5 | Ikoff |
| Crimea (Karaites) | 30 | 83.3 | " |

The 30 Crimean skulls measured by Ikoff, being those of Karaites, can not, perhaps, be considered Jewish in the strict sense of the word; and no conclusion can be drawn from the remaining 70.

**Cephalic Index.**

Resort must be had to an analysis of the measurements of the living for the determination of the Jewish cranial type. Appended is a table of nearly 3,000 Jewish heads, from various countries, measured during the last twenty years:

| Country. | Number. | Cephalic Index. | Dolichocephalic, −75. | Mesocephalic, 75–80. | Brachycephalic, 80+. | Observer. |
|---|---|---|---|---|---|---|
| Galicia | 413 | 83.6<br>81.7 | 3.63 | 17.67 | 78.69 | Mejer and Kopernicki |
| Russia | 100 | 83.11 | 1.00 | 13.00 | 86.00 | Blechman |
| " | 100 | 82.5 | 1.00 | 18.00 | 81.00 | Weissenberg |
| " | 67 | 82.2 | .... | 17.9 | 82.1 | Stieda |
| Lithuania | 69 | 81.7 | 0.9 | 15.94 | 84.06 | Talko-Hrynczicz |
| Ukraine | 438 | 82.2 | | 13.47 | 85.61 | |
| Italy | 112 | 82.14 | 2.68 | 19.64 | 77.68 | Lombroso |
| Various | 19 | 82.2 | .... | 26.3 | 73.8 | Weisbach |
| Russia | 139 | 80.9 | 2.16 | 31.65 | 66.19 | Yakowenko |
| Bosnia | 55 | 80.1 | 7.3 | 34.5 | 58.2 | Glück |
| Baden | 86 | 83.5 | .... | 11.6 | 87.8 | Ammon |
| Caucasus | 53 | 85.2 | .... | 1.7 | 98.3 | Pantukhof |
| Russia | 51 | 82.8 | .... | .... | .... | Ikoff |
| England | 363 | 80.0 | .... | .... | .... | Jacobs |
| Poland | 325 | 81.9 | 1.0 | 22.0 | 77.0 | Elkind |
| Italy | 34 | 81.6 | .... | .... | .... | Livi |
| Various | 500 | 82.12 | 1.8 | 23.8 | 74.4 | Fishberg |

On an examination of the figures in this table a remarkable uniformity of the cephalic index of the modern Jews will be noticed. Excepting the Caucasian Jews, of whom but few have been measured, it is shown that nearly 90 per cent are between 81.5 and 83. This indicates a limited variability and differentiation. In fact, the differences are so slight (from 80 to 83) that they may be fairly assigned to the usual discrepancies between different series of measurements of a single and homogeneous race. Another remarkable fact is the striking absence of the dolichocephalic type, which is characteristic of all the other modern Semitic races and tribes, as the Arabs, Syrians, Abyssinians, etc. Among the modern Jews this ranges, as is seen in the table, from 1 per cent, in Blechman's series, to 7.3 per cent in Glück's. On the other hand, the brachycephalic type predominates, nearly all the series showing more than 60 per cent of heads having a cephalic index of over 80.

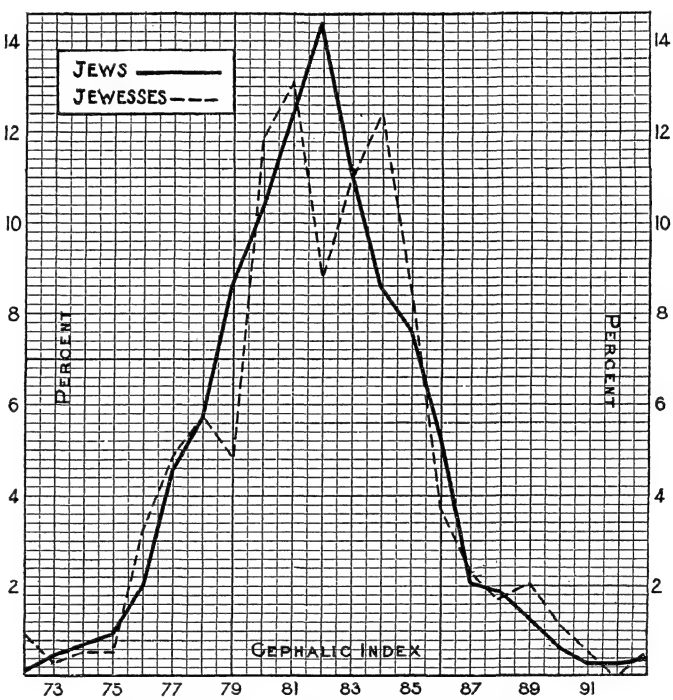
Modern anthropologists do not rely solely on averages for the purpose of ascertaining the character of a given race. The best test at present at the command of the anthropologist, of the homogeneity or variability of a race, is the seriation and coordination of the figures obtained by measurement, and the representation of them graphically in the form of a curve. In case the people investigated is a mixed race, its component elements are shown in the curve by different culminating points. From the literature on the anthropology of the Jews 1,071 measurements of Jewish heads in various countries have been collected, and the data has been arranged in curve-form. The figures from which the appended diagram is derived were obtained from the following sources:

**Arrangement by Curve.**

| | | | | |
|---|---|---|---|---|
| 139 | Russian | Jews, | measurements made by | Yakowenko. |
| 100 | " | " | " " | Blechman. |
| 100 | " | " | " " | Weissenberg. |
| 67 | " | " | " " | Stieda. |
| 112 | Italian | " | " " | Lombroso. |
| 53 | Caucasian | " | " " | Pantukhof. |
| 500 | Jews from various countries measured by Fishberg. | | | |
| 1,071 | | | | |

These 1,071 heads are classified as follows: dolichocephalic, 17 = 1.58 per cent; mesocephalic, 235 = 21.94 per cent; brachycephalic, 819 = 76.48 per cent.

What is most worthy of notice is the small percentage of dolichocephaly—only 1.58 per cent—and the large preponderance of brachycephaly, 76.48 per cent. The graphic representation of these 1,071 measurements is shown on the accompanying diagram. The cephalic index is marked from left to right, the percentage of persons having a given index being indicated above each index. Thus, 10.46 per cent of heads have an index of 80; 14.19 per cent, one of 82; and so on. The curve culminates at the index of 82—corresponding exactly to the average and also to the mean index. The largest percentage of people have this cephalic index; and around them are clustered the majority of heads—those having larger indexes to the right, and those with smaller indexes to the left. At the index of 75 the line of the curve begins to ascend regularly and rapidly, until it reaches 82, when it rapidly descends. It thus forms an acute pyramid with its apex almost in the middle. "A sharp pyramid generally denotes a homogeneous people: if they were all precisely alike, a single vertical line, 100 per cent, would result" (Ripley).




CEPHALIC INDEX OF 1,071 JEWS AND 345 JEWESSES.
The index is indicated along the base-line. The percentage of a given index is indicated by the altitude.

The cephalic indexes from which this curve was obtained were those of Jews in various parts of the world. Russian Jews are those observed by Yakowenko, Blechman, Weissenberg, etc.; Italian Jews (Sephardim), by Lombroso; Causasian Jews, by Pantukhof; while those measured by Fishberg include Russian, Polish, Austrian, Hungarian, Rumanian, German, and American Jews. Some, though very few, in the last-mentioned series are of African origin. When figures taken from such diverse elements of Judaism present such a homogeneity, it can safely be concluded that the cranial type of the modern Jews shows very little if any intermixture of foreign blood. So little has this been anticipated that Lombroso, in his frequently quoted comparison of 95 Italian and 112 Jewish heads, insists upon the variability of the latter;

whereas, if he had drawn a curve, the result would have shown several apexes among the Italians and only one, and that a steep one, for the Jews at the usual index (82—), leading to an exactly opposite conclusion to that of Lombroso.

There appears no perceptible difference between the cephalic index of Jews and that of Jewesses, as can be seen from the following table:

| Observer. | Cephalic Index. | |
|---|---|---|
| | Men. | Women. |
| Talko-Hryncewicz | 82.20 | 83.00 |
| Majer and Kopernicki | 81.70 | 80.30 |
| Weissenberg | 82.50 | 82.40 |
| Elkind | 81.90 | 82.90 |
| Yakowenko | 80.90 | 81.24 |
| Fishberg | 82.12 | 83.00 |

**Skulls of Jewesses.**

In the measurements of 345 heads of Jewish women collected by Fishberg (50 from Weissenberg's measurements, 80 from Yakowenko's, and 215 from Fishberg's), the following distribution is found: dolichocephalic, 9 = 2.61 per cent; mesocephalic, 67 = 19.42 per cent; brachycephalic, 269 = 77.97 per cent. These figures agree with those cited above for men. A curve drawn from the measurements of 345 heads of Jewesses here recorded has the appearance indicated in the accompanying diagram. It will be observed that this curve is not a smooth pyramid, as is the curve of the cephalic index of Jews. It shows, in fact, a decided double apex: one pointing at an index of 81, the other at 84, which seems to indicate a greater variability and differentiation in Jewish females than in Jewish males. This is contrary to what has been observed throughout the organic world. This point, recently brought out by Fishberg ("American Anthropologist," Oct.–Dec. 1902), is of sufficient scientific interest to merit further investigation.

The absolute figures obtained by craniometry of modern European Jews show a striking uniformity unknown among other civilized races. In the accompanying table the length of the head varies from 183 mm. in Majer's and Kopernicki's, Weissenberg's, and Yakowenko's series, to 188 mm. in Blechman's—a difference of only 5 mm., which is comparatively insignificant. The same is the case with the width of the head, which varies from 150 to 156 mm.—a difference of only 6 mm.

| Observer. | Length of Head. | Width of Head. |
|---|---|---|
| | Millimeters. | Millimeters. |
| Majer and Kopernicki: | | |
| Series I. | 183 | 153 |
| " II. | 186 | 152 |
| Stieda | 187 | 154 |
| Weissbach | 185 | 152 |
| Blechman | 188 | 156 |
| Weissenberg | 183 | 151 |
| Talko-Hryncewicz: | | |
| Ukraine | 185 | 153 |
| Lithuania | 187 | 153 |
| Yakowenko | 183 | 150 |
| Glück | 186 | 149 |
| Elkind | 184 | 151 |

**Circumference of Jewish Skulls.**

Of the other measurements of the head, the horizontal circumference is important enough to be mentioned here. A table giving figures on this subject is appended:

| Observer. | Circumference of Head. | |
|---|---|---|
| | Men. | Women. |
| Talko-Hryncewicz | 549<br>551 | 512<br>528 |
| Majer and Kopernicki | 543 | 535 |
| Yakowenko | 564 | 532 |
| Weissenberg | 550 | 536 |
| Glück | 546 | ... |
| Blechman | 557 | ... |
| Stieda | 552 | ... |
| Weisbach | 558 | ... |
| Elkind | 553 | 536 |

As is the universal rule, the circumference of the head of the male is greater than that of the female by about 2.5 cm. (1 inch). Another point worth noting is that (wherever data are obtainable) the circumference of the head among the Jews is, as a rule, greater than that among the races with whom they dwell.

The most important problem suggested by a study of craniometrical results concerning Jews is the relation of the type head of the modern Jews to that of the ancient Hebrews and to the modern Semitic skulls. The pure Semitic skull is dolichocephalic, as may be seen from a study of the heads of modern Arabs, Abyssinians, Syrians, etc. The cephalic index of these races is from 73 to 77. As is at present accepted by nearly all anthropologists, the shape of the head is the most stable characteristic of a given race. It is little if at all influenced by climate, environment, nutrition, or sexual and social selection. The only way the type of the head may change is by intermixture with other races. If the ancient Hebrews were of the same stock as the modern non-Jewish Semites, and if the modern Jews are their descendants, then a pure dolichocephalic type of head would be expected among the Jews. As has been seen, all the results of craniometry prove that the Jews are brachycephalic, and that the dolichocephalic form is only found among them in less than two per cent of cases.

This can be explained in two ways: either the modern Jews have very little Semitic blood in their veins, as Lombroso, Luschan, and others are inclined to think, or the ancient Hebrews may have been a brachycephalic race. In order to establish this, an examination is necessary of more skulls of ancient Hebrews, which are not available at present. The only skulls of ancient Hebrews recorded are five

**Ancient Jewish Skulls.**

obtained by Lombroso from the catacomb of St. Calixtus in Rome, dating back to 150 C.E. Lombroso aptly remarks that these skulls are of great importance, because at the period from which they are derived (second century), there could not have been any considerable racial intermixture of the Jews with other peoples, and the cranial type

they represent should be considered pure. The cranial indexes of these skulls are 80, 76.1, 78, 83.4, and 75.1, giving an average cephalic index for the living of 80.5, which is far above the cephalic index of the non-Jewish Semites.

Of course, no positive conclusion can be drawn from only five skulls; still, the fact that among these are found two brachycephalic and only one dolichocephalic, points strongly against the opinion that the ancient Hebrews were a purely dolichocephalic race.

The twelve skulls from a Jewish cemetery in Basel, of the thirteenth and fourteenth centuries, which have been examined by Kollmann, are even more brachycephalic than those of contemporary Jews. The average cranial index of these skulls is 84.66; *i.e.*, a cephalic index of 86.66. This again shows that the brachycephalism of the modern Jews is not of recent origin.

It can therefore be stated that the modern European Jews are shown by craniometrical evidence to be a pure type, and that no evidence of appreciable racial intermixture is discoverable. The opinion that the Sephardim are dolichocephalic, while the Ashkenazim are brachycephalic, is not supported by craniometrical research on European Jews. The measurements by Jacobs, Lombroso, Livi, and Glück prove that the Sephardim are almost as brachycephalic as are the Ashkenazim, as can be seen from the accompanying table. Jacobs' measurements of the Jews in London show that the percentage of dolichocephalic is even larger among the Ashkenazim, being 28.3 per cent, as against only 17 per cent among Sephardim.

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J. M. Fi.

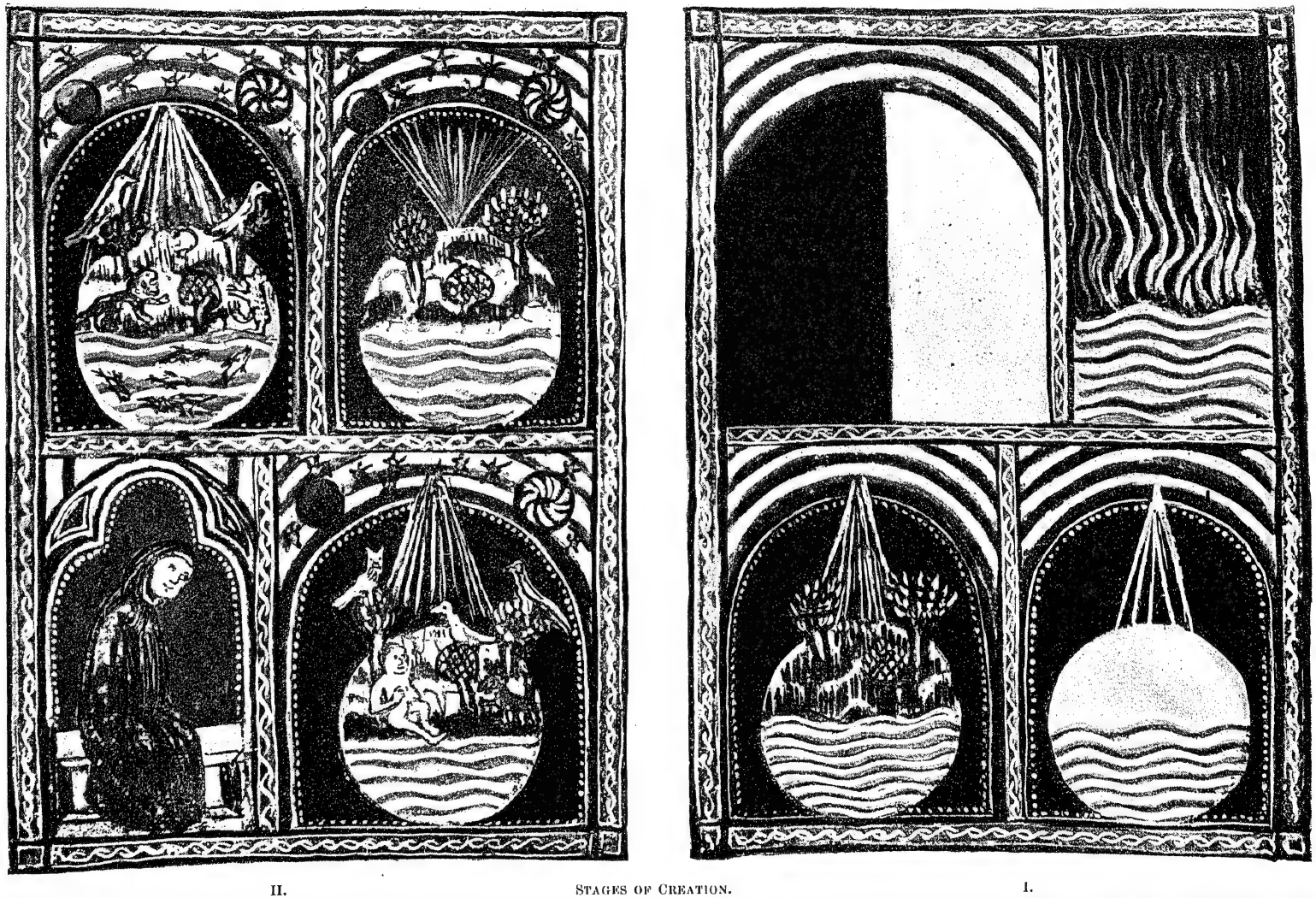
**CREATION:** The bringing into existence of the world by the act of God. Most Jewish philosophers find in בריאה (Gen. i. 1) creation *ex nihilo* (יש מאין). The etymological meaning of the verb בריאה, however, is "to cut out and put into shape," and thus presupposes the use of material. This fact was recognized by Ibn Ezra and Naḥmanides, for instance (commentaries on Gen. i. 1; see also Maimonides, "Moreh Nebukim," ii. 30), and constitutes one of the arguments in the discussion of the problem.

Whatever may be the nature of the traditions in Genesis (see Cosmogony), and however strong may be the presumption that they suggest the existence of an original substance which was reshaped in accordance with the Deity's purposes (see Dragon; Darkness), it is clear that the Prophets and many of the Psalms accept without reservation the doctrine of creation from nothing by the will of a supermundane personal God (Ps. xxxiii. 6-9, cii. 26, cxxi. 2; Jer. x. 12; Isa. xlii. 5, xlv. 7-9): "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." To such a degree has this found acceptance as the doctrine of the Synagogue that God has come to be designated as "He who spake and the world sprang into existence" (see Baruk She-Amar and 'Er. 13b; Meg. 13b; Sanh. 19a, 105a; Ḳid. 31a; Ḥul. 63b, 84b; Sifre to Num. § 84; Gen. R. 34b; Ex. R. xxv.; Shab. 139a; Midrash Mishle, 10c). God is "the author of creation," עושה בראשית ("bereshit" having become the technical term for "creation"; Gen. R. xvi.; Ber. 54a, 58a; Ḥag. 12a, 18a; Ḥul. 83a; Ecclus. [Sirach] xv. 14).

The belief in God as the author of creation ranks first among the thirteen fundamentals (see Articles of Faith) enumerated by Maimonides. It occurs in the Yigdal, where God is called קדמון לכל דבר אשר נברא, "anterior [because Himself uncreated] to all that was created"; in the Adon 'Olam; and it is taught in all modern Jewish catechisms.

**Difficulties of the Conception.**

Nevertheless, Jewish literature (Talmudic, pseudo-epigraphic, and philosophical) shows that the difficulties involved in this assumption of a creation *ex nihilo* (יש מאין) and in time, were recognized at a very early day, and that there were many among the Jews who spoke out on this subject with perfect candor and freedom. Around the first chapter of Genesis was waged many a controversy with both fellow Jews and non-Jews. The influence of Greek ideas is clearly discernible in various Midrashic homilies on the subject—*e.g.*, those dealing with the mode of divine creation (Gen. R. i., "God looked into the Torah, and through it He created"—a Platonic idea; *ib.* x.); with the view of God as architect (*ib.* i.; Ḥag. 12; compare Philo, "De Opificiis Mundi," iv.); with the creative word or letter (Gen. R. i.; Midr. ha-Gadol, ed. Schechter, pp. 10 *et seq.*; Pesiḳ. R. xxi.; Yer. Ḥag. ii. 77c); with the original elements (Gen. R. x.; Ex. R. xiii., xv.; Yer. Ḥag. ii. 77a); with the order of creation, the subject of the well-known controversy between the schools of Hillel and Shammai (compare Ḥag. 12a; Ta'an. 32a; Pirḳe R. El. xxxvi.); with the various acts of creation assigned to various days (Charles, "Book of Jubilees," 1902, pp. 11 *et seq.*); with the time consumed in creation (Ber. R, xii.); with successive creations (Pes. 54a; Gen. R. i.; Ab. R. N. xxxvii.); and, finally, with the purpose of creation (Abot vi.; Sanh. 98b; Ber. 6b, 61b; see also Bacher, "Ag. Tan." and "Ag. Pal. Amor.," Indices, *s.v.* "Weltschöpfung," etc.). The Slavonic Enoch (xxiii.–xxxv.) contains an elaborate presentation of old Jewish cosmogonic speculations, apparently under Egyptian Orphic influences (see N. Bonwetsch, "Das Slavische Henochbuch," Berlin, 1896; "The Book of the Secrets of Enoch," ed. by W. R. Morfill and R. H. Charles, Oxford, 1896).



II. STAGES OF CREATION. I.

From right to left: 1. Chaos; Division of Light from Darkness; Separation of Earth and Water; Vegetation. II. Sun, Moon, and Stars; Fishes and Birds; Animals and Man; Sabbath Rest.
(From the Sarajevo Haggadah of the fourteenth century.)

The danger lest speculation on creation might lead to Gnosticism underlies the hesitancy to leave the study of Gen. i. open to all without restriction (Sanh. 37a; Deut. R. ii.; Ḥag. 19b; Midr. Teh. to Ps. cxxxvi.; Midr. ha-Gadol, ed. Schechter, p. 4). That such speculation is of no consequence to the practical religiosity which Judaism means to foster is well expressed in the caution not to "inquire into what was before the world was" (Mishnah Ḥag. ii.; Yer. Ḥag. ii.). See CABALA.

The Alexandrian Jews, under the sway of Platonic and Neoplatonic ideas, conceived of creation as carried into effect through intermediate agencies, though still an act of divine will, while the relation of the agencies to the Godhead is not always clearly defined, so that it is possible to regard them almost as divine hypostases—subdeities, as it were, with independent existence and a will of their own (ALEXANDRIAN PHILOSOPHY). The divine *σοφία* ("wisdom") has a cooperative part in creation (Wisdom ix. 9). While the Palestinian (II Macc. vii. 28) insists that all was made by God "out of nothing" (*ἐζ οὐκ ὄντων*), Wisdom (xi. 17) posits a formless arch-matter (*ὕλη*), which the Creator simply brought into order.

Philo proceeds to fully develop this idea. The Mosaic account of creation is not to be accepted literally (see Drummond, "Philo Judæus," i. 293). Creation was not in time. "It is folly to suppose that the universe was made in six days, or in time at all." The expression "six days" merely indicates the most perfect arrangement ("De Allegoriis Legum," i. 2; "De Opificiis Mundi," i. 3; "Quod Deus Sit Immutabilis," i. 277). To the question whether the world had no real beginning, he gives, though inconsistent with himself, a negative answer. There was a time when the parts of the cosmos "deified by the heathen" were not; God alone was never non-existent ("Dec. Orac." ii. 190). "For the genesis of anything," he says, "many things must combine: that by which, that out of which, that through which, that on account of which" (= cause, material, instrument, purpose). God is the cause of the cosmos, while the four elements are the material ("De Cherubim," i. 161, 162). Nothing suggests that he regarded this material as other than uncreated. It was there when God arranged the new order of things. God is the demiurge ("De Eo Quod Deterius Potiori Insidiatur," i. 220; "De Plantatione Noe," i. 320; his expressions are *δημιουργός*, *κοσμοπλάστης*, *τεχνίτης*). As in other points, so on this, Philo is not rigidly consistent. There are passages again from which a belief in the creation of matter out of nothing might be assumed. He speaks of matter as corruptible, and "corruptible" is, in his theory, a correlative of "created" ("Quis Rerum Divinarum Heres Sit," i. 495).

**Views of Philo.**

It was not matter, but form, that God praised as good, and acknowledged thus as His creative work. Yet Philo protests that God is "not a demiurge, but a creator." What before was not, He made (*οὐ δημιουργός μόνον, ἀλλὰ καὶ κτίστης αὐτὸς ὤν*, "De Somniis," i. 632; see Siegfried, "Philo von Alexandrien," p. 232). Drummond argues, against Siegfried, that God is here styled Creator only of the ideal, intelligible world, not of matter in the visible world (*l.c.* i. 304). In regard to Philo's Logos and the Memra of the Targum see LOGOS.

In the writings of the Jewish philosophers of the Middle Ages, creation is one of the problems most earnestly discussed. It belonged to the "four questions" (Maimonides, "Moreh," i. 71) which were regarded as fundamental. The alternative was between חדוש העולם, Ar. חדת אלעאלם ("creation"), and קדמות העולם, Ar. קדם אלעאלם ("eternity of matter"). The Arabian thinkers and schoolmen were perplexed by the same problem (Munk, "Mélanges," p. 421). They had been moved to discuss the subject by their studies (at second hand) of Plato and Aristotle. The Greek mind could not conceive of creation out of nothing—"Ex nihilo nihil fit."

**In Medieval Jewish Philosophy.**

Plato's *ὕλη* (consult his "Timæus") was eternal. Aristotle, too, maintained the eternity of matter ("De Cœlo," i. 10–12; "Phys." ii. 6–9). God is the source of the order of things predestined by Himself ("De Mundo," ii.), though Maimonides and Judah ha-Levi argue for the possibility of claiming for Aristotle the contrary view ("Moreh Nebukim," ii. 15; "Cuzari," i. 65).

Is the doctrine of the eternity of matter compatible with the Jewish conception of God? On three grounds this has been negatived: (1) It limits God's omnipotence and freedom. (2) It is in conflict with the Biblical account, and denies the possibility of miracles, though the Talmudic theory of miracles would not be affected. "God, when He created the sea, imposed the condition that it should divide itself before Moses' staff" (Ab. v. 9). (3) Great men, such as Moses and the Messiah, would be utterly impossible (Albo, "'Iḳḳarim," i. 12). The first point may be considered cogent, but the two others are not very profound.

In two ways do those of the Jewish philosophers who maintain the *creatio ex nihilo* attempt to prove their thesis: (1) by demonstrating the necessity of the Creation, and (2) by showing that it is impossible that the world was not created ("Cuzari," v. 18; "Moreh Nebukim," ii. 30). But in order to achieve this, they had first to disprove the arguments of their opponents. These were the same as those with which Mohammedan theologians (see Shahrastani, ii. 199 *et seq.*) had been confronted. Maimonides (*l.c.* ii. 14; compare also Aaron b. Elijah, "'Eẓ Ḥayyim," vi., vii.) arranges them into two groups: (1) מצד העולם עצמו (cosmological, Schmiedl's terminology), and (2) מצד האל יתּ (theological).

In the first group there are the arguments: (*a*) Motion must be eternal, without beginning. Time is an accident of motion; "timeless (*i.e.*, changeless) motion" and "motionless (*i.e.*, changeless) time" are self-contradictory conceptions; therefore, time has no beginning. (*b*) The prime arch-matter underlying the four elements must be eternal. "To become" implies taking on form. But primal matter, according to its own presupposition, implied in the concept "prime," has no form; hence it has never "become." (*c*) Decay and undoing are caused by contradictory elements. But spherical motion excludes contradictory principles, and is without beginning

and end. (*d*) Suppose the world had a beginning; then either its creation was necessary—that is, eternal—or its previous existence was impossible (and thus it might not be now); but if it was possible, then possibility (potentiality) presupposes a subject carrying attributes involving the possibility. This subject could not but be eternal.

In the second group there are the arguments (*a*) God could not have been a creator in potentia without suffering change in Himself from potentia to reality. What caused this change? (*b*) The world created in time presupposes some exciting cause for God's will to create. Either God did not previously will to create, or, if He did, He had not the power. The world can not be thought eternal unless we admit defects in God. (*c*) The world is perfect, the product of God's wisdom. God's wisdom and His essence are coincident. God being eternal, His work must also be eternal. (*d*) What did God do before the world was?

How did Jewish thinkers meet these positions? They followed in the paths of the Arab Motekallamin. Especially did they lay emphasis on the proof of free determination," which the Arabic logicians had developed (דרך התיחד, Ar. "al-takhṣiṣ"). Admitting no "law of nature," they posited the principle of limitless possibility. Things are as they are, not because they must be so, but because a free Being outside of them wills them to be so. He might also have willed them to be otherwise. He who determines is also He who creates; that is, produces from nothing. The world is as it is because a Being determined its being, preferring its being to its non-being. Matter dependent for form upon another, even if eternal, can not exist. God is by inherent necessity. The fact that matter is as it is, shows that it was created to be as it is by the preference of the Creator.

In historical succession Saadia was the first to take up the problem, especially in his "Emunot" (i. 1–5). He argues for the creation from the irrationality of an endless limitless quantity—a favorite theme among the Motekallamin. His argumentation is extremely obscure. He enumerates thirteen theories concerning creation; among them, first, the Biblical; then that of the atomists; next the theory of emanation and dualism; finally, that in which the four elements are held to be eternal, a theory which he says had many adherents among the Jews.

Ibn Gabirol devotes a large part of his "Meḳor Ḥayyim" to the problem. He does not rely upon Biblical texts. His creation theory is as follows: The prime substance emanated out of itself Will, or the creative Word. This Will mediates between God and the world. From the Will emanated universal matter (element) יסוד כללי, from which came all beings. His position is a sort of pantheism, not altogether Biblical.

Baḥya ibn Pakuda, in "Ḥobot ha-Lebabot," maintains that (1) nothing is self-created; (2) there must be a highest first cause; (3) composition proves generation or creation.

Judah ha-Levi invokes the testimony of tradition in his "Cuzari" (i. 43–68; see also Maimonides' "Moreh," iii. 50; Abravanel, in his שמים חדשים, p. 34). He pleads for the authenticity of the Mosaic account as being corroborated by tradition; by the facts of human speech, which show the common descent of all men; by the identity of the system for counting time; etc.

Abraham bar Ḥiyya Albargeloni is another defender of creation. His "Sefer Hegyon ha-Nefesh" tries to explain the Biblical tradition on mathematical grounds. "Ὑλη" and "form" had potential existence until God called them into reality through His will in combination. But when we speak of time and the like with reference to God, we use human similes. Time is only a measurer. Therefore before the world was, there was nothing to measure and consequently no time. Ὑλη = "Tohu," and form = "Bohu"; both were preexistent, as the text shows by its use of the expression "the earth had been" (היתה. "Form" = בו הוא).

Maimonides is most timid in his defense of creation. He concedes that it can not be proved. The most that can be attempted is to weaken the arguments of the opposition schools ("Moreh," i. 67, 71; see Gersonides to Gen. i.). He endeavors to disprove the eternity of the world as far as he may, and to strengthen whatever seems to favor the contrary theory ("Moreh," i. 13–30). He makes much of Aristotle's indecision concerning the point at issue. He advances "arguments that approximate demonstrations" (see Maimonides, Moses). They have contributed nothing to the solution of the perplexity.

**Views of Maimonides.**

Of his successors, Albalag, Gersonides, and Naḥmanides either reject creation *ex nihilo* or seriously modify it. Ḥasdai Crescas (in "Or Adonai," iii. 1, 4) criticizes most severely Gersonides' assumptions that matter and God are equally absolute; while the former is void of everything, even of form, the latter is highest perfection. Why should equally absolute and necessary matter submit to the will of God? He charges Gersonides with inconsistencies in denying special providence while assuming the power of God over and in the special particulars of archmatter. His pupil Albo regards the denial of creation *ex nihilo* as tantamount to the denial of God's perfection ("'Iḳḳarim," i. 23).

The Karaites as a rule accept *creatio ex nihilo*. It is one of their articles of faith (see "'Eẓ Ḥayyim," xii.). For the speculations of the Cabalists see Cabala. Regarding modern views see Evolution.

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K. E. G. H.

**——In the Koran and Mohammedan Literature:** The Koran does not contain a descriptive and detailed account of the Creation; but it abounds in allusions to God's power as manifested therein, and in appeals to it in refutation of heretical assumptions (Polytheism; sura xvi.), or in support of certain dogmas (Resurrection; *ib.* xxii. 1–7). On the whole, these various references show that Mohammed had a general, vague, hearsay acquaintance with both the Biblical and Talmudical traditions of the Jews. "It is God," according to sura xi. 9, "that created the heavens and the earth in six days." Before

creation "His throne [compare כסא הכבוד] was upon the water" (see Gen. i. 2; suras l. 37, lvii. 4). Special emphasis is laid on the forming of the mountains, which are said to give stability to the earth (suras xxi. 22, xxxi. 9, xli. 9, lxxviii. 6). In this a reminiscence of the Biblical זרועות עולם (Deut. xxxiii. 27; compare Ps. xc. 2) is suggested, while the popular conceit of the Arabs has it that the earth, when first created, was smooth and flat, which induced the angels to ask who could stand on so tottering a frame. Thereupon God next morning threw the mountains on it (Sale, "Koran," p. 215, note g, Philadelphia ed., 1876). In the space of four days God distributed nourishment to all that asked (sura xli. 9). The earth and the heavens are said to have been originally a compact mass which God divided, while water is said to be the life-giving element (sura xxi. 9, 31). Things were created after a certain preestablished measure (sura liv. 49; the word "ḳadr" may also be rendered "decree"; but see Baiḍawi, *ad loc.*). "One word" alone brought the world into being "like the twinkling of an eye" (sura liv. 50). As Baiḍawi remarks, this word was "Kun" (Let there be!), though the statement is also explained to imply that God accomplished His work very easily and quickly, without manual labor or assistance (compare sura l. 37, and Talmudic בלא עמל ובלא יגיעה, Ber. R. xii.; see Baiḍawi, *ad loc.*). Nor did He create in sport (compare rabbinical לא לבטלה), but in truth, and for a definite term, to last until the day of final judgment (suras xliv. 35, xlvi. 2; Baiḍawi, *ad loc.*). With scant consistency, however, Mohammed speaks in another passage of a creation not in six but in two days. Baiḍawi (sura xli. 8) interprets "days" as "turns."

**In Mohammedan Tradition.**

Mas'udi ("Prairies d'Or," ed. Meynard and Courteille, i. 36 *et seq.*) gives in detail the following traditional order: "First water, which carried the divine throne, was created. From this primal water God caused a vapor to arise and form the sky. Then He dried the liquid mass, transforming it into one earth, which He split up later into seven. This earth was completed in two days—Sunday and Monday. The earth was placed on a fish that supported it [sura lxviii. 1; compare Pirḳe R. El. ix., and Ginzberg "Die Haggada bei den Kirchenvätern," p. 19, where it is shown that by this fish is meant the leviathan]. This fish and the earth God propped on blocks of stone, resting on the back of an angel, this again on a rock, and this finally on the wind. But the motions of the fish shook the earth mightily, so God put the mountains in place and rendered it stable. The mountains furnished food for earth's tenants. The trees were created during two days—Tuesday and Wednesday. Then God mounted up to the vaporous sky and made of it one heaven, which, in two more days—Thursday and Friday—He split up into seven. Hence the name for Friday, 'Jum'ah' (joining together), 'union' or 'assembly,' because on it the creation of the heavens was united to that of the earth. Then God filled the heavens with angels, seas, icebergs. Creation thus completed, God peopled the earth with the jinn, made of purest fire [sura lv. 14], among them being Iblis, the Devil. When about to create man (Adam), He informed the angels of His intention to make him His vicegerent on earth. The angels made objections [as in the rabbinical legend, Gen. R. viii.]. Gabriel was sent to bring clay from the earth, but the earth refused to supply it. Michael, also sent on the same errand, was unsuccessful. Finally the angel of death went forth, vowing that he would succeed. He brought back earth of various colors, hence the various colors among men. Adam was made of the surface ["adim"] soil. Forty years a portion of such soil was hung up to become a compact mass, and then left for another period of forty years, until the clay became corrupt. To this God then gave human shape, but left it without a soul for one hundred and twenty years. Finally, after enduring many indignities at the hand of Iblis, and being an object of terror to the angels, and at last causing Iblis' banishment, Adam was endowed with divine breath, according to some gradually; and when he was entirely permeated with this divine breath, he sneezed; whereupon God taught him to say: 'Praise be to God! may thy Master have mercy on thee, O Adam!'"

An altogether different account is found in the "Kitab Aḥwal al-Ḳiyamah," edited by Wolff ("Muhammadanische Eschatologie," Leipsic, 1872). The first object created was a tree with four thousand branches—the tree of knowledge; the second, the light of Mohammed—a pearl in the shape of a peacock, which was placed on the tree. Then God made the mirror of shame, placing it so that the peacock saw his reflected image; whereupon shame seized him and he prostrated himself five times before God. The light of Mohammed, too, blushed before God, and in consequence perspired. From the beads of perspiration taken from various parts of the body were created the angels, the upper and lower thrones of God, the tablet of revelation or of decree, the pen, Paradise and Gehenna, sun, moon, and stars, the dividing interval between heaven and earth, the Prophets, the Sages, the martyrs, the pious, the celestial and the terrestrial Ka'bah, the Temple in Jerusalem, the places for the mosques, the Moslems—men and women, the souls of the Jews, the Christians, the Magi, and, finally, the earth from east to west, and all that it contains. This apocalyptic account is comparatively late [but echoes rabbinical traditions concerning the light of the Messiah (Gen. R. i.), the כסא הכבוד, Paradise and Gehinnon (Pes. 54a); compare also Slavonic Enoch, xxv.—xxvi.—K.]. As to the theories of creation propounded in the various philosophical schools, see Arabic Philosophy; Aristotle in Jewish Literature; Motekallamin.

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E. G. H.

**CREATION, BOOK OF.** See Yeẓirah, Sefer.

**CREATION, ERA OF.** See Era.

**CREATURE:** A loose rendering in the A. V. of:

1. "Nefesh" ("a breathing thing"; Gen. i. 20 *et seq.*, ii. 19, ix. 10 *et seq.*; Lev. xi. 46).

2. "Beri'ah" ("creation"; R. V. better, "a new thing"; Num. xvi. 30).

3. "Ḥayyot" ("heavenly animals"; Ezek. i. 5 *et seq.*, x. 15; Septuagint, *ζῶον*).

In Apocryphal literature "creature" is the translation of *κτίσμα* or *κτίσις* (בריאה or בריה), and denotes either creation in general (Wisdom v. 17, xix. 6; Judith ix. 12, xvi. 14; III Macc. ii. 2) or mankind (Ecclus. [Sirach] xvi. 16; Wisdom xvi. 24). In rabbinical literature "beriyyot" is the regular term for fellow creatures or mankind (Abot i. 12, "Love the creatures"; *ib.* ii. 10, iii. 11; Ber. 19b, "Respect of the creatures"). Hence, also, Mark xvi. 15; Col. i. 23; Rom. viii. 19; and I Peter ii. 13 (A. V. renders, incorrectly, "every human ordinance"; see Taylor, "Sayings of the Jewish Fathers," 2d ed., pp. 21, 141).

The phrase "a new creature," in the sense of "regeneration," which occurs in II Cor. v. 17, and Gal. vi. 15, represents the rabbinical "beriyyah ḥadashah." See BAPTISM.

E. G. H. K.

**CREED.** See ARTICLES OF FAITH.

**CREEPING THINGS:** A loose expression used in the A. V. as the equivalent of רמש and שרץ. רמש ("remes" = creeping—that is, without, or with imperceptible, feet; applies to terrestrial and also to water animals. The R. V. more correctly translates it "teemeth" in Gen. ix. 2; Lev. xx. 25, and "moveth" in Lev. xi. 44; Ps. lxix. 34; Gen. viii. 19. Generally, however, "remes" stands for "reptiles," possibly also for very small quadrupeds. In the Talmud "remes" is used as a general name for worms infesting the intestines of man or beast (Niddah 21a), for which elsewhere the words תולע (Ab. iii. 1) and רמה occur. But, according to Tos. to Niddah 23a, *s.v.* ליתרי, only the serpent was called the "creeping thing," חיה הרומשת.

שרץ ("shereẓ," Gen. vii. 21; Lev. v. 2; xi. 10, 29; Deut. xiv. 19) applies only to animals that swarm, whether terrestrial, such as the weasel, mouse, lizard (Lev. v. 29); aquatic (Lev. xi. 10; Gen. i. 2; compare Ex. vii. 28 [A.V. viii. 3]); or even winged (Lev. xi. 20–23). The fundamental connotation of the verb and noun is undoubtedly the incalculably prolific multitudes of little animals which always appear in troops or swarms. The R. V. therefore gives the translation "breed abundantly" (Gen. viii. 17, ix. 7; compare Ex. i. 7).

In rabbinical Hebrew "shereẓ" is the generic term for amphibious reptiles ('Ab. Zarah 31b). The etymological implication of prolific increase is brought out in Ex. R. viii. 2; Lev. R. § 13 (the "'aḳrab" throws 60 young). It is also the typical term for ritual and moral impurity, in the oft-recurring phrase טובל ושרץ בידו ("one takes the bath of purification while holding a shereẓ in his hand"), applied to one who would do penance without repentance (Yer. Ta'an. ii. 65d, beginning). A distinction is made between שרץ ארץ ("land insect"), ש' מים ("water reptile"), and ש' עוף ("winged insect") (Pes. 24a). Maimonides ("Yad. "Ma'akalot Asurot, ii. 12 *et seq.*) says: "שרץ המים are all animals that are not fishes but live in the water, such as leeches, sea-dogs. רומש על הארץ ["remes" = creepers upon the earth] are worms produced by the decomposition of other substances, helminths; while שורץ על הארץ ["those that swarm on the earth"] are generated through copulation of the parent animals."

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E. G. H.

**CREFELD.** See KREFELD.

**CRÉHANGE, ALEXANDRE BEN BARUCH:** French Hebraist; born at Etain, in the department of Meurthe-et-Moselle, 1791; died in Paris Jan. 7, 1872. He acted as secretary to the Hebrew United Charities (Comité de Bienfaisance Israélite), and devoted himself to the circulation of religious works. He published: "La Semaine Israélite, ou le Tseena Ourena Moderne, Entretiens de Josué Hadass avec sa Famille sur les Saintes Ecritures," after the Hebrew, 2 vols., Paris, 1846; a French translation of the Haggadah of Passover, 1847; "Des Droits et des Devoirs du Citoyen: Instruction Tirée de l'Histoire Sainte," 1848; "Tefillat 'Adat Yeshurun," prayers of the French Jews, in Hebrew and French, 1850; "Minḥah Ḥadashah," prayers of the Sephardic Jews, in Hebrew and French, 1855; an illustrated translation of the Psalms, 1858; "Edouard Mortara, ou l'Enfant Volé" (n.d.); festival prayers for the use of Franco-Spanish and Franco-Portuguese Jews, in Hebrew and French, 6 vols., 1861–63; and from 1870 an almanac, "Annuaire Parisien."

S. J. W.

**CREIZENACH, MICHAEL:** German educator and theologian; born in Mayence May 16, 1789; died in Frankfort-on-the-Main Aug. 5, 1842. Creizenach is one of the most typical representatives of the era of transition, following the epoch of Mendelssohn, whose chief aim was the regeneration of Judaism by the methods of Talmudic dialecticism, which, as they imagined, would win over the Orthodox and yet achieve the necessary progress. Creizenach was educated in the traditional way, devoting his whole time to Talmudic studies; and he was sixteen years old when he began to acquire the elements of secular knowledge. This was during the French occupation, when a liberal spirit, greeted enthusiastically by both Jews and Christians, permeated the society of the ancient center of Catholic Germany. He studied mathematics with great zeal, and wrote text-books of the science. Through his influence a Jewish school was founded in Mayence, whose principal he was, at the same time giving private instruction. He was a very popular teacher, and counted many Christians among his pupils.

Michael Creizenach.

In 1825 Creizenach was appointed teacher at the Philanthropin in Frankfort, where he found in I. M. Jost an enthusiastic coworker in pedagogic and reform endeavors. He held services regularly in the hall of the school, and introduced confirma-

tion exercises. His literary works were also devoted to the advocacy of Reform on the basis of rabbinical Judaism. With this object he wrote his "Shulḥan 'Aruk," in which he essayed to prove that the Talmud as a whole was untenable, but that a compromise with modern ideas could be effected in the same dialectical way in which the Rabbis had harmonized the Law with the exigencies of their time. In the later parts of his work, however, he abandoned this view; advocating a return to pure Mosaism, which a year after his death was more distinctly proclaimed as the program of the Frankfort Reformverein, at the head of which was his son Theodor. In spite of his Reform tendencies, Creizenach was deeply interested in Hebrew literature, especially in Hebrew fiction, and during the last two years of his life edited with his friend Jost the Hebrew periodical "Zion."

Creizenach's works are: "Versuch über die Parallellentheorie," Mayence, 1822; "Lehrbuch der Darstellenden Geometrie," *ib.* 1822; "Geist der Pharisäischen Lehre," a monthly, *ib.* 1823–24; "Ḥeshbon ha-Nefesh, oder Selbstprüfung des Israeliten Während der Busstage," Frankfort-on-the-Main, 1838; "Ḥinnuk li-Bene Miẓwah, oder Stunden der Weihe für Israelitische Confirmanden," *ib.* 1841; Ibn Ezra's "Yesod Mora" (edited with a German translation), *ib.* 1840; "32 Thesen über den Talmud," *ib.* 1831; "Lehrbuch der Technischen Geometrie," *ib.* 1828; "Lehrbuch der Algebra," Stuttgart and Leipsic, 1835. His chief work, mentioned above, is "Shulḥan 'Aruk, oder Encyklopädische Darstellung des Mosaischen Gesetzes," etc., in 4 vols.: (1) "Thariag, oder Inbegriff der Mosaischen Vorschriften nach Talmudischer Interpretation," *ib.* 1833; (2) "Shurat ha-Din, Anweisung zur Regulirung des Israelitisch-Religiösen Lebens," etc., *ib.* 1837; (3) "Ḥizzuḳ ha-Torah, oder die Dringlich Gewordene Befestigung der Mosaischen Lehre," etc., *ib.* 1839; (4) "Dorshe ha-Dorot, oder Entwickelungslehre des Mosaischen Ritualgesetzes," etc., *ib.* 1840.

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S. D.

**CREIZENACH, THEODOR:** German poet and historian of literature; son of Michael Creizenach; born April 17, 1818, in Mayence; died Dec. 6, 1877, at Frankfort-on-the-Main. He studied classical antiquities in Giessen, Göttingen, and Heidelberg, and then lived for several years at Paris as tutor in the house of Aaron Anselm Rothschild. Upon his return from Paris in 1842 Creizenach became teacher in the Jewish Philanthropin at Frankfort-on-the-Main, and was one of the principal founders of the Frankfort Jewish Reformverein; in 1854, however, he abandoned the faith of his fathers and embraced Christianity. Creizenach was made teacher of the Frankfort municipal high school in 1859, and appointed professor of history and literature at the Frankfort gymnasium in 1863.

In the literary world he attracted attention by such poetical productions as "Dichtungen," Frankfort, 1839; and "Gedichte," Frankfort, 1848; 2d ed., 1851. Being familiar with the personality and life of Goethe in his relations to Frankfort, he edited and published Goethe's correspondence with Madame von Willemer, under the title "Der Briefwechsel Zwischen Goethe und Marianne von Willemer," 2d ed., Stuttgart, 1878. In conjunction with O. Jäger he took charge of the new edition of Schlosser's "Weltgeschichte," 1870 *et seq.*; and in conjunction with Otto Müller edited a weekly publication, "Das Frankfurter Museum."

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S. B. B.

**CREMATION.—Biblical Data:** The act of burning the dead. Cremation was not the prevailing custom among the ancient Hebrews, as it was among other contemporary nations (see J. Grimm, "Kleine Schriften," ii. 226). It was, however, not unknown to them, and was occasionally practised. The Pentateuch prescribes burning as the punishment in certain cases of unchastity (Lev. xx. 14, xxi. 9; Gen. xxxviii. 24). In Josh. vii. 15, 25, and perhaps I Kings xiii. 2, and II Kings xxiii. 20, the burning of the corpse is added to the death penalty. From this it may be concluded that the burning of the human body was looked upon with horror. In exceptional circumstances—for instance, in the case of an epidemic—cremation may have been resorted to. This at least is inferred from Amos vi. 10. From the unusual word there employed מסרף, held to be a dialectic variant for משרף, many have concluded that in Amos' time cremation was far from being repugnant to the feelings of the people, and the care that the body should be properly burned became a sacred duty, devolving upon the nearest of kin—in the passage quoted, upon the uncle or the mother's brother, who therefore was designated as the מסרף (see Ḳimḥi's Com. *ad loc.*, and his השרשים ס"ס, *s.v.* מסרף).

However, the evidence in support of this contention is very weak, מסרף probably meaning the maternal uncle without reference to an assumed obligation to direct the process of incinerating the bodies of his kinsfolk. Amos vi. 10 does not necessarily imply that the "bones of the dead" about to be removed from the house were burned. In a Karaite document by Jephet ben Ali (Felsenthal, in Kohut Memorial Volume, pp. 133 *et seq.*), מסרף occurs as "maternal uncle." Ibn Ezra, *ad loc.*, quotes Ibn Ḳuraish as authority for the meaning "maternal uncle," saying that it is unsupported; Abu al-Walid, in "Kitab al-Uṣul," ed. Neubauer, p. 494, mentions this meaning. The passage in Jer. xxxiv. 5 has nothing to do with cremation. A. V. renders it "so shall they burn odors for thee," a rendering accepted by Graf ("Der Prophet Jeremias," Leipsic, 1862) and Giesebrecht ("Der Prophet Jeremiah," in "Kurz. Hand-Comment. zum A. T." Göttingen, 1894). Nor can I Sam. xxxi. 12 be interpreted to imply that the corpses of kings were cremated, and that this constituted one of the royal prerogatives. It is far more likely that in order to guard the bodies from insult on the part of the Philistines, the inhabitants of Jabesh-gilead burned them, and for this received praise.

To the author of Chronicles the cremation of royal remains appeared so offensive that he changed it

into a regular burial (I Chron. x. 12). He states the occurrences as follows: "And [they] laid him [King Asa] in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him" (II Chron. xvi. 14). "And his people made no burning for him [King Jehoram] like the burning of his fathers" (II Chron. xxi. 19).

The custom of making "a very great burning" at the funeral of great men continued for several centuries. The Talmud ('Ab. Zarah 11a) records that at the funeral of Rabban Gamaliel the Elder (*c.* 117 C.E.) Aquilas, the proselyte, made "a very great burning."

——**In Talmudic Literature:** No mention is made of cremation in Talmudical literature. Both Oh. ii. 2, where the question is discussed whether the ashes of those who were burned are to be considered clean or unclean, and Niddah 27b, where a similar question is raised in regard to a burned corpse, the skeleton of which has been preserved, refer to cases of accidental burning. The Tosafot Ta'an. 15b, *s.v.* ונותנין, and 16a, *s.v.* אפר, are of the opinion that the ashes strewn on the reading-desk and on the heads of all that attended the service on fast-days were those of burned human bones. But אפר מקלה does not signify the ashes of burned bodies, but the ashes of the hearth. Nor does the Talmud contain any suggestion that cremation was once practised by the ancient Hebrews.

E. G. H. M. Sc.

——**In Modern Times:** The question whether, from the point of view of Jewish law, cremation may be allowed, has been extensively discussed in modern times. It is generally agreed that there is no express law to be found in the Bible demanding the burial of the human body; and though the Shulḥan 'Aruk (Yoreh De'ah, 362) contains the statement "Burial in the earth is a positive command," a position assumed also by Maimonides ("Sefer ha-Miẓwot," p. 261), this command is merely deduced from קבור תקברנו ("Thou shalt surely bury him") in Deuteronomy (xxi. 23; compare Sanh. 46b). It seems uncertain whether it was ever a custom in early times to burn the bodies of kings and nobles. Referring to such a burning, the Mishnah ('Ab. Zarah i. 3) says, "Every death which is accompanied by burning is looked upon as idolatry"; and the fact that Saul's body was burned (I Sam. xxxi. 12) is said to have been the cause of the three years' hunger at the time of David (Yeb. 78b; Rashi to II Sam. xxi. 1). Funeral pyres of costly clothes and other articles, to which reference is made (Tosef., ed. Zuckermandel, 119, 3, and parallels) in the case of Rabban Gamaliel the Elder, were also not unknown in Hasmonean times (Josephus, "Ant." xv. 3, § 4). According to the Shulḥan 'Aruk (348, 1) this is expressly forbidden in the case of ordinary people. Yom-Ṭob Lipmann Heller even tries to prove that the cases of burning mentioned in the Bible are to be explained as "embalming," by means of which all but the bones was destroyed (Tosafot to Pesaḥim, iv. 9).

On the other hand, it has been asserted by some authorities that burial is merely a custom("minhag"), and that no serious objection can be brought against cremation. In proof of this the following citation has been adduced from Midr. Wayasha' (Jellinek, "Bet ha-Midrash," i. 37): "Isaac begged his father on Mount Moriah: 'Burn me completely, and bring my ashes to my mother that she place them in an urn in her own room, and that whenever she enters the room she may remember me with tears.'" The same idea is referred to in a number of liturgical pieces. It is further asserted that תיכף למיתה קבורה can not be construed as opposed to some other form of disposing of the dead, since it simply means that a Jew should be careful so to dispose of the dead as to bring the body as quickly as possible into contact with mother earth. Many authorities went so far as to permit calcium to be strewn over the body in the grave, in order to hasten the process of decomposition (Solomon b. Adret, Responsum No. 369; Moses Isserles to Yoreh De'ah, 363, 2). This custom became general among the Portuguese Jews. On dogmatic grounds, it is further asserted, no opposition can be entertained against cremation (Maimonides, "Yad," Teshubah, viii. 2, 3); and Joseph Albo ("'Iḳḳarim," iv. 30) criticizes Abraham ibn Daud and Naḥmanides for opposing the practise. Some Italian cabalists were opposed to cremation on the ground that according to their system the soul was supposed to go from the house of the deceased to the grave and back again during the seven days following death "Il Vessillo Israelitico, "xxx. 105).

Orthodox Jewish authorities have as a rule opposed cremation on the ground that it is not in consonance with the spirit and traditions of Judaism.

**Recent Declarations.**

The Italian rabbinate made a declaration in this sense (*ib.* xxiii. 12). Zadok Kahn, grand rabbi of France, has decided that in the case of cremation the religious ceremony should precede incineration; that the rabbi should then retire and not be present during the act of cremation; and that the "Hashkabah" should be recited at the home. Herman Adler, chief rabbi of Great Britain, considers cremation a violation of Jewish law and custom; but he permits the "Lewayah" at the burying of the remains (*ib.* xliii. 394). The late haham of the Portuguese community in London, B. Artom, preached Nov. 7, 1874, a sermon on cremation, in which he asserted that it was opposed to the spirit and history of Judaism ("Jewish World," June 15, 1874; compare "Il Vessillo," xxiv. 294, 327). This position was also maintained by J. Hildesheimer in Berlin, Kohen in Inowrazlaw, and others. But Moses Israel Tedeschi, rabbi of Triest, published a responsum in 1890 in which he not only tried to prove that cremation was not opposed to the spirit of Judaism, but asked that at his death his own body should be disposed of in this way ("Monatsschrift," 1890, pp. 149, 153). In 1895 the rabbis of Württemberg declared cremation contrary to Jewish law because that law, with rare exceptions, forbids us to mutilate a corpse (see "Rev. Et. Juives," xxxii. 276).

One of the foremost advocates of cremation was Rabbi A. Wiener of Oppeln, who not only contributed articles to the "Flamme," but also became a member of the Gesellschaft für Feuerbestaltung. In 1892 the Central Conference of American Rabbis re-

solved "that in case we should be invited to officiate as ministers of religion at the cremation of a departed coreligionist, we ought not to refuse on the plea that cremation is anti-Jewish or irreligious" ("Year Book," 1892, p. 43).

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A. G.

**CRÉMIEU:** Town in the ancient province of Dauphiné, France. As early as the fifteenth century it had an important Jewish community. Raoul de Gaucourt, governor of Dauphiné, renewed in 1441 the privileges of the Jews of that town for seven years in consideration of the sum of fifty florins, which the Jews Moses Dandéli of Crémieu and Aguinet Solomon of St. Symphorien were to collect from their coreligionists. The Jews of Crémieu refused to pay the sum, and emigrated in large numbers. The dauphin Louis recalled them in 1449, and promised them that if they would reopen their banking-houses he would exact of them in future only one ounce of fine silver, instead of the half-mark that they had formerly been taxed.

BIBLIOGRAPHY: Prudhomme, *Les Juifs en Dauphiné*, p. 64.

G. S. K.

**CRÉMIEU-FOA, ANDRÉ:** An officer in the French cavalry; born in Paris Jan. 20, 1857; died at Porto Novo, North Africa, Nov., 1892. Crémieu-Foa early embraced the military career. The "Libre Parole," the organ of the anti-Semitic party, published in 1892 a series of articles on the preponderance of the Jewish element in the French army. Captain Crémieu-Foa, then garrisoned at Meaux, challenged the editor-in-chief of the "Libre Parole," Edouard Drumont, to a duel, and inflicted upon him a slight wound. Thereupon, the signer of the articles, M. de Lamase, challenged Crémieu-Foa, alleging that the latter should have applied to him for satisfaction.

After the encounter between Crémieu-Foa and M. de Lamase, in which four bullets were exchanged without either of the principals being hit (June, 1892), Armand Mayer, one of the seconds of the Jewish officer, a comrade and coreligionist, was taken to task on the spot by the Marquis de Morès, one of the seconds of M. de Lamase, the marquis charging Mayer unjustly with having divulged the contents of the procès-verbal which had been drawn up at the conclusion of the first encounter, and which should have been kept secret. In the subsequent duel between Mayer and Morès, the former was killed. Crushed by this fatal issue, and exposed to still more violent insults on the part of the anti-Semitic press, Crémieu-Foa was about to issue more challenges when M. de Freycinet, then minister of war, ordered him to Tunis to organize one of the two squadrons of Sudanese spahis destined for Dahomey, West Africa, which place was then in revolt against the French protectorate. In the ensuing expedition under the command of Colonel Dodds, Crémieu-Foa distinguished himself in several combats previous to the taking of Abomey, so that he was mentioned for bravery in the order of the day, and received in the presence of the troops the congratulations of the commander-in-chief. He died at Porto Novo, Nov., 1892, partly in consequence of a wound sustained while reconnoitering, and partly owing to an attack of tropical fever.

BIBLIOGRAPHY: Ernest Crémieu-Foa, *La Campagne Antisémitique*, Paris, 1892; Dr. Jean Bayol, in *Le Journal*, Nov. 18, 1892; *Arch. Isr.* 1892.

S. E. A.

**CRÉMIEUX (COLONY).** See AGRICULTURAL COLONIES IN THE UNITED STATES.

**CRÉMIEUX, GASTON:** French socialist and writer; born at Nîmes June 22, 1836; died at Marseilles Dec. 1, 1871. He entered upon an active career as attorney and counselor at law at Aix in 1856, after having taken all the honors at the lyceum of Nîmes; but after two years spent in a fruitless effort to acquire a remunerative practise, he returned to his native town, where his generosity in dealings with impecunious clients soon procured him the honorable appellation of "Avocat des Pauvres."

In the spring of 1862 Crémieux was admitted to the Marseilles bar, and then and there started upon an aggressive political and journalistic campaign against Napoleon III. and the centralizing and reactionary tendencies of his régime. Crémieux's audiences consisted largely of working men, to whom he preached the most advanced political and economic theories of international socialism. The International Working Men's Association, established in London in 1864, found in him a tireless worker. As a participant in an insurrection against the local authorities (Aug. 8, 1870), Crémieux was arrested and condemned to six months' imprisonment; but he was subsequently freed by the revolution of Sept. 4, and was made procurator of the republic at Marseilles. His handsome, youthful exterior and the broad philanthropic range of his ideas made him one of the most conspicuous figures in the public life of southern France.

At the outbreak of the Paris Commune, Crémieux declared himself for the rebellious Parisians and against Thiers and the Versailles government. On March 23 the insurrection in favor of communal home rule took the department of Bouches-du-Rhône by storm; and Crémieux was elected president of a provisory departmental administration. Radical though he was, he was firmly opposed to extreme measures involving useless bloodshed; and he thus incurred the displeasure of his fellow revolutionists. On the twenty-eighth of the same month the department was put under a state of siege; and the Commune of Marseilles took a desperate step in arresting and threatening the lives of a number of prominent upholders of the reactionary government. On April 4 the central government at Versailles sent Gen. Espivent de la Villeboisnet against the rebellious town, enjoining him to resort to the most energetic measures. By a heavy bombardment of the prefecture, the seat of the self-styled communal gov-

ernment, the commander of the Versailles troops compelled the insurrectionary leaders to surrender.

A few days previous to the overthrow of the Commune at Marseilles, Crémieux had imperiled his own life by protecting the lives of the imprisoned friends of Thiers. The victors established a martial tribunal, whose sentences sent many hundreds to death or exile. Crémieux was arrested and court-martialed June 28, 1871. The trial was a mere formality of law, the court having decided beforehand upon capital punishment for all prominent offenders. Within a few minutes sentence of death was passed on Crémieux in spite of strenuous efforts on the part of friends, who testified to the extraordinary clemency and moderation of the defendant in his dealings with disarmed enemies. He received the verdict with perfect composure, and afterward met his death unflinchingly. Crémieux left a widow and four children, one child having died during his imprisonment in Aug., 1870.

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S. J. Fu.

**CRÉMIEUX, HANANEEL:** French Hebraist and judge; born 1800; died 1878; son of Mordecai Crémieux. He was a Talmudic scholar, and was teacher of Hebrew to the Jewish children of Aix, besides often officiating in the capacity of shoḥeṭ, moḥel, and ḥazzan. In 1821 Crémieux entered upon what proved to be a successful business career, and later officiated for seventeen years as judge in the tribunal of commerce of Aix, Provence. In this capacity he was instrumental in securing the passage of the bankruptcy law which gave the assignee the right to institute legal proceedings against a corporation, the stockholders of which did not pay the amount of their shares, either in full or in part. Crémieux was one of the founders of the "Archives Israélites," and contributed to its columns, often anonymously. He was also a member of the consistory of Marseilles.

BIBLIOGRAPHY: *Archives Israélites*, 1842, pp. 138, 140; 1878, pp. 140-142.

S. A. R.

**CRÉMIEUX, HECTOR JONATHAN:** French dramatist; born at Paris Nov. 10, 1828; died there in 1892; of the same family as Isaac Adolphe Crémieux. After a preparatory course of studies at the Lycée Bourbon he attended the Paris law school. In common with the majority of his fellow-students, he took an active part in the overthrow of the Orleanistic dynasty, and participated in the turbulent politics of the second republic. During the revolution of Feb., 1848, he secured a commission as lieutenant of the Garde Mobile. Though only twenty years of age, he carefully avoided committing himself to any extreme policy, and assumed a temporizing attitude, which he only abandoned shortly before the coup d'état of 1851, to attach himself to the administrative force of the usurper.

The revolutionary excitement of 1848 and the rôle played by Napoleon III. subsequent to the revolution, suggested to Crémieux the idea of adapting the history of Lodovico Fiesco, from the German of Friedrich Schiller, for the French stage. In collaboration with his brother Emile, he turned the sonorous masterpiece of the German poet into a spectacular tragedy of the "Hernani" type, in five acts and eight tableaux, full of stirring allusions to contemporaneous events. The emperor, solicitous to bestow political patronage upon those who had been daring enough to give him support in the risky affair of Dec. 2, rewarded Crémieux in 1852 with a clerkship in the Ministry of State; and this appointment, practically a sinecure, together with his first dramatic success, enabled him to enter upon a literary career and to exploit the financial possibilities of the Parisian stage of the second empire.

In spite of the never-wearying readiness of his pen, Crémieux could not hope to reap the whole harvest of success without assistance. During his whole career as a dramatic author he was perpetually collaborating with one or another, following therein the example set by the most popular and prolific French dramatists of his age. With Léon Battu he produced the melodramatic "Elodie, ou le Forfait Nocturne" (1852); with Taine the younger, "La Demoiselle en Loterie"; with Dennery, "Germaine," a dramatization of Edmond About's romance; with Woestyn and Bourget, "La Voie Sacrée, ou les Etapes de la Gloire"; with the Cogniard brothers, the fairy piece "Le Pied de Mouton." Ludovic Halévy, Philippe Gille, Henri Bocage, and Ernest Blum are only a few of his other collaborators. He also wrote librettos for Leo Delibes, Hervé, and Offenbach.

Crémieux's plays, written to suit the demand of the day and passing into oblivion with it, were produced at the Odéon, the Bouffes-Parisiens, the Variétés, and the Théâtre Lyrique. He tried his hand at every conceivable style of production in the dramatic category: opera, proverb, tragedy, melodrama, comedy, vaudeville, etc. Larousse, without claim to completeness, gives a list of thirty-five of his plays. But the only one which has retained its popularity is his libretto to Jacques Offenbach's "Orphée aux Enfers," a masterpiece of brilliant equivocation and mocking "blague" which has made the round of the stage of all countries and still firmly holds its position in the modern theatrical repertory. His collaboration with Offenbach brought him once more prominently before the eyes of his imperial master, who in 1864 made him Knight of the Legion of Honor. His extraordinary diligence and his favor with the public survived the empire and the first and second decades of the third republic. Crémieux committed suicide.

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S. J. Fu.

**CRÉMIEUX, ISAAC ADOLPHE:** French statesman; born at Nîmes April 22, 1796; died in Paris Feb. 9, 1880. He was educated at the Lycée Impérial, where he and a cousin were the only Jewish students. Crémieux was at that time an ardent admirer of Napoleon I., and it was he who, at the head of a deputation of the pupils of the Lycée, addressed the emperor in the court of the Tuileries. For many years he remained faithful to

this idol of his youth, and was the adviser and friend of the proscribed Bonapartes.

Crémieux was admitted to the bar at Nîmes on attaining his majority (1817), and soon became famous. He was a brilliant orator and a skilful advocate; combining eloquence with a wide knowledge of the law, rare powers of assimilation, clearness, irony, and the faculty of inspiring others with his own enthusiasm. Many of the most important cases in the south of France were soon entrusted to him, the most famous being that of the notorious royalist bandit Trestaillon, whose conviction he obtained.

**As Advocate.**

This case made Crémieux's name as familiar in Paris as it was in the department of the Gard: the young lawyer entered into relations with all the Liberals of Paris, and he thenceforth passed his yearly vacations in that city. His patriotism was shown in the famous case called "De la Marseillaise" (1819), when he was called upon to defend three young men accused of having sung the hymn of the Revolution. In spite of the president's opposition, he dared to praise it, and recited the poem in paraphrase, to let the jurymen pass judgment upon it. At the famous verse "Amour sacré de la patrie," all the jurymen had risen, and the accused were acquitted. After the revolution of 1830 Crémieux removed from Nîmes to Paris, where he bought Odillon Barrot's practise at the Court of Cassation. This he retained for nearly seven years, and then resumed his private practise, ranking with the leading lawyers of Paris.

Isaac Adolphe Crémieux.
(After the painting by Count du Houy.)

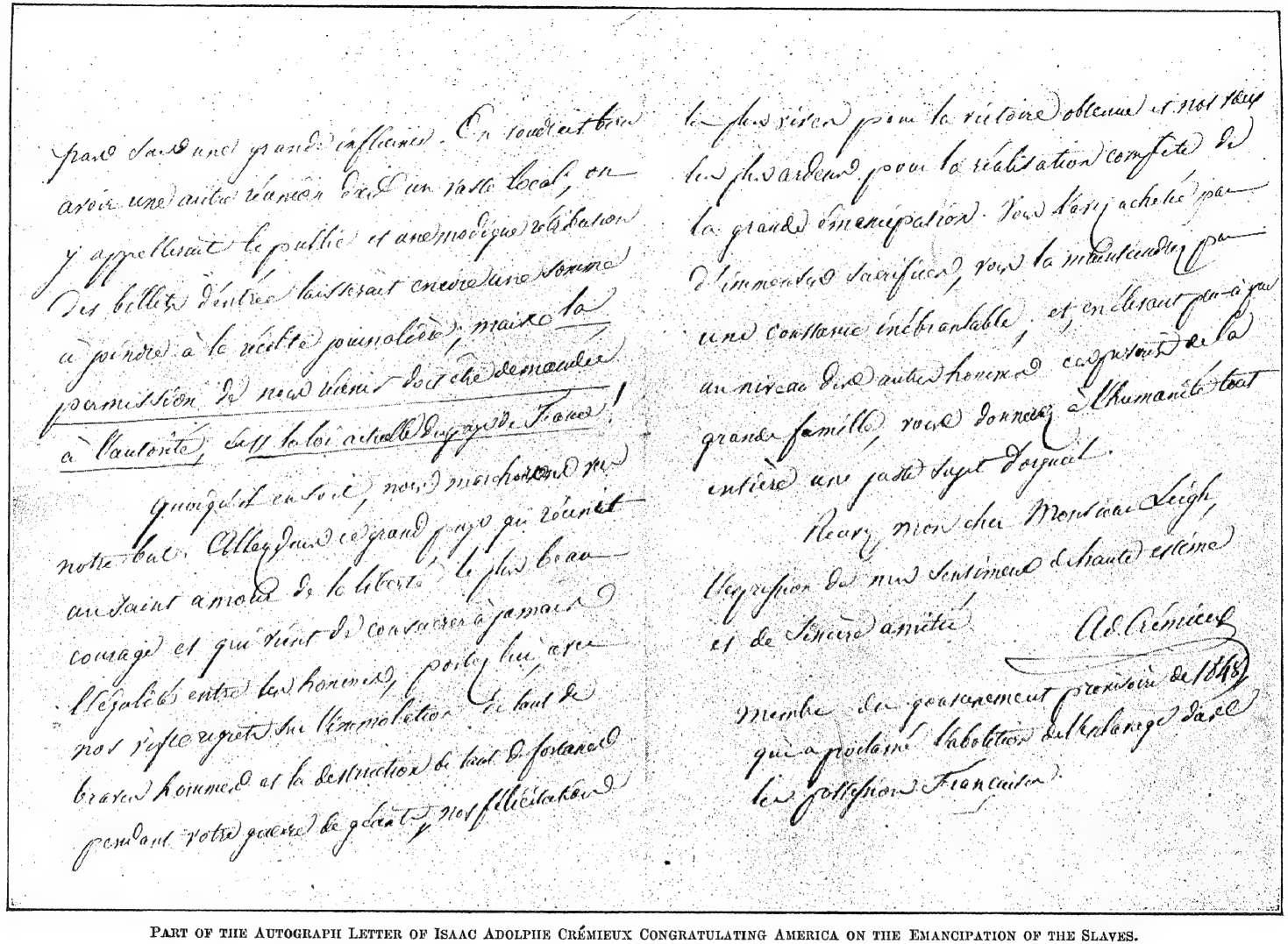
Crémieux was successful in obtaining the abolition of the humiliating oath known as the "More Judaico," which every Jew had been forced to take on coming into court; and this made Crémieux the leader of his coreligionists, whose social status and interests he protected during his entire career. In 1840 Crémieux took an important part in securing the acquittal, through Mehemet-Ali, of the Jewish victims of the famous Damascus ritual murder case (see Damascus Affair). His return from the Orient was a series of triumphs, the Jews of Vienna being foremost in their demonstrations of gratitude. He was also received by Prince Metternich, the then chancellor of the Austrian empire.

**Participated in the Damascus Affair.**

In 1842 the leaders of the opposition asked Crémieux to present himself for election in the arrondissement of Chinon, to supplant Piscatory, the ministerial deputy from Indre et Loire. After a hard struggle he was elected, and during the last years of Louis Philippe's reign he achieved brilliant successes, both as a lawyer and as a speaker. He was not only an able and disinterested defender of journalists and statesmen, but also the patron of all artists. At his reunions the most celebrated singers of the Opera and of the Théâtre des Italiens appeared; and on one occasion they were accompanied by Rossini, Meyerbeer, and Auber. Crémieux was one of the most brilliant orators of the "Campagne des Banquets," which brought about the revolution of Feb. 24, 1848; and his election as a member of the provisional government was due in a great measure to this fact. As minister of justice he was instrumental in abolishing capital punishment for political offenses, the exposure of the condemned to public curiosity, and the political oath. But the republic, of which he was so proud to have been one of the founders, came to an abrupt end.

**As Minister of Justice.**

Crémieux has often been blamed, and he doubtless blamed himself, for advocating Louis Napoleon's candidacy as president. He believed, however, in



PART OF THE AUTOGRAPH LETTER OF ISAAC ADOLPHE CRÉMIEUX CONGRATULATING AMERICA ON THE EMANCIPATION OF THE SLAVES.

the sincerity of the prince's expressions of republican sentiments, and cherished the illusion that a nephew of Napoleon would sustain the republic in France, and redeem the "eighteenth of Brumaire." Moreover he was strongly prejudiced against General Cavaignac, who, after having refused, on the pretext of ill health, the portfolio of minister of war, offered to him by the provisional government, suddenly became well enough to be the chief executive.

Crémieux's illusions concerning the policy of Louis Napoleon soon vanished. Under date of Dec. 15, 1848, he addressed a letter to the newly elected prince, in which he exhorted him to be a "standard for reconciliation and not of disillusionment," and to remain true to his republican principles. He never saw Napoleon again. On leaving the prisons of Mazas and Vincennes, to which the coup d'état of his former friend had brought him, he retired from active politics and went back to his law practise, defending throughout France the newspapers that were persecuted, and the interests of all the proscribed republicans, among them Louis Blanc, Challemel-Lacour, Ledru Rollin, Pierre Leroux, and many others.

**Open Letter to Louis Napoleon.**

To enumerate Crémieux's many and important cases would be impossible. Among his clients were the sultan and the viceroy of Egypt. He journeyed to Bucharest in the interests of the Alliance Israélite Universelle, of which he had been one of the founders and of which he had become the president in 1863. Finally, in 1869, he had to give way to the voters of Paris, and, in spite of his seventy-three years, was compelled to take his seat in the Palais-Bourbon, to help overthrow the empire and again save his beloved France. But this time the task was impossible. The incapacity of the leaders and Bazaine's treason lost the army. Gambetta himself, formerly Crémieux's secretary and now his colleague in the Government of National Defense, could not create a new army or capable generals. The five months of terrible anxiety, followed by the inglorious peace, prostrated Crémieux. He offered a part of his wealth to help pay the millions demanded by the Germans, but Thiers would not listen to the plan of a national subscription. Crémieux was made a life senator. He gave 50,000 francs in aid of the victims of the flood at Toulouse, urged by the same sentiments that, in 1860, had led him to address the following appeal to his coreligionists in behalf of the Christians of Lebanon:

**Memorable Pro-Christian Appeal.**

"The Christians of the East are subjected to the most horrible persecution. Tortures, rape, assassination, pillage, burning, the murder of women, children, and old people, even mutilation of corpses—such is the picture presented by the whole region of the Lebanon. Blood is shed; misery and famine are spreading among a dense population, whom Mohammedan fanaticism is destroying in a war even against the intention and forces of the Turkish government, and whose sole crime is that they worship the Christ. French Jews, let us be the first to come to the aid of our Christian brothers; let us not await the results of diplomacy, which is always so slow and which will regulate the future; let us alleviate present needs. Let a large subscription be begun to-day in Paris, and let a Jewish committee be organized to-morrow. Do not let us lose one day, one hour; let the signal for abundant relief be given in the midst of this Jewish assembly, gathered in this capital of civilization. This signal will be answered by our brethren in England, Germany, Belgium, Holland, and all Europe; in the countries that recognize them as citizens, and in those that still refuse them this noble title. You, also, Jews of the American countries where religious liberty is triumphant, you will help the Catholics of Asia, who are so cruelly oppressed by superstition. Let the rich Jew bring his large offering, and the poor Jew his pious obolus. But a still greater thought shall rise from this first impulse. Who knows? Perhaps God, who rules over all, has permitted these catastrophes in order to give a solemn occasion to all the cults to aid one another, for mutual defense against the furious hatreds, the daughters of superstition and barbarity. A permanent committee in every country, with eyes open for all the victims of fanaticism, without distinction of religion, must be created and supported. The misfortunes that fall at this moment upon so many innocent victims arouse the sympathy of all. They suggest the thought of a future protection against this scourge, which our century repudiates with horror—religious persecution."

Crémieux's entire life is a proof of the nobility of his character. In 1832 he heard that his father, on leaving the prison in 1796, had found his business destroyed, and had been compelled to compromise with his creditors. Crémieux did not rest until he had found all these creditors or their heirs; and he returned to them not only the principal, which most of them had forgotten, but also the accumulated interest for thirty-six years. Thereupon he sought and easily obtained the rehabilitation of his father's name. He never sacrificed any of his convictions to his personal interests, and did not hesitate to antagonize the powerful influence of the Rothschilds in advocating, in the Chamber of Deputies, the acquisition of the railroads by the government.

**His Character.**

Always ready to aid his coreligionists, Crémieux never forgave them a mean action. Thus, he refused to aid Deutz, the despicable accuser of the Duchess of Berry, who appealed to him as being a Jew. On Jan. 30, 1880, Crémieux lost his wife, who, since 1824, had been his constant companion and helper. Both had frequently said that neither could live without the other, and Crémieux's death occurred ten days after that of his wife.

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S. J. R.

**CRÉMIEUX, MORDECAI BEN ABRAHAM:** Rabbi at Aix, Provence; born at Carpentras in 1749; died May 22, 1825. He was the author of "Ma'amar Mordekai" (Treatise of Mordecai), a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, in two parts, Leghorn, 1784.

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S. A. R.

**CRÉMIEUX** or **CRÉMIEU, MOSES BEN SOLOMON:** Scholar; born at Carpentras, France, in 1766; died May 4, 1837. He was a nephew and son-in-law of Mordecai Crémieux. In 1790 he removed to Aix, in Provence. Here he established a Hebrew printing-office, from which he issued (1829–1835) a corrected edition of the prayer-book used in the four French communities of Avignon, Carpentras, L'Isle, and Cavaillon, together with a commentary thereon, under the title "Ho'il Mosheh Be'er" (Moses Began to Explain). He also published (1833–36) notes on Ibn Ezra's commentaries on Genesis, Exodus, Leviticus, the Five Scrolls, Proverbs,

and Job. The former work is of greater intrinsic value than the latter.

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L. G. A. R.

**CREMONA:** Italian city in the plain of Lombardy; capital of the province of Cremona. The beginnings of the Jewish community in this city appear to date back to the middle of the twelfth century, but the first authentic notice is of the year 1420, when the decurions of the city renewed some earlier privileges of the Jews. They lived in the Via Giudecca (now Via Zuecca), where there was a large synagogue, and in a few contiguous streets; and they had a cemetery in the vicinity, designated to-day as "S. Maria di Bethlem No. 2174." In 1456 Francesco Sforza took them under his protection because of their fidelity to the state. In 1466–68 they were so numerous that the citizens petitioned Princess Bianca Maria Visconti not to admit any more Jews. The treatment received by the Jews in the territory of Milan was generally just. Their chief occupations seem to have been in commerce, banking, and agriculture. They fared ill, however, under Spanish rule. Charles V. permitted the preaching friars to excite the populace against the Jews; but this permission was rescinded in 1541 by Guido Ascanio Sforza, chamberlain of Pope Paul III.

The first considerable disturbance in the ghetto of Cremona occurred when steps were taken to enforce the bull of Pope Julius III. ordering all Talmudic works to be burned (1553). It was in 1559 that the inquisitor-general of the city ordered the Jews to deliver to the Inquisition all their copies of the Talmud. Some of them obeyed; but deputies of the various congregations protested in a memorial, and the governor of Milan intervened in their favor. The Inquisition, however, remained obdurate, and the Dominicans came to its aid. One of these, Hieronymus of Vercelli, was a vicar acting as assistant to the inquisitor-general of Cremona; the other, Sixtus of Siena, was an apostate well known to the Jews from his previous fanatical preaching against them in various parts of Italy. As a result of their agitations, a censorship commission was organized, to which were appointed Vettoria Eliano, another convert, and a Jew named Joshua dei Cantori. The last-named had lived in a feud with Joseph Ottolenghi, a scholar who had opened a school in Cremona, had edited many Hebrew works, and had helped to make Cremona a center of Talmud learning. Joshua was ready to avenge himself on Ottolenghi and his friends by joining the Dominicans in their denunciations, and the commission gave a decision against the Talmud and rabbinical works. These proceedings finally wore out the patience of the governor; he yielded, gave orders that the Talmud should be burned, and ordered Spanish soldiers to aid in searching Jewish houses and the printing establishment for the proscribed works. In April or May, 1559, between 10,000 and 12,000 books were publicly burned. Seven years later, in 1566, Hebrew books were again seized, but were immediately restored by the Senate. When Pius V. ordered the Jews to wear the badge, and forbade the lending of money on interest, Cardinal Borromeo extended the application of these measures to all the Jews of Lombardy. In 1582 a Christian, having murdered a Jew, was punished on complaint of the community; whereupon the Christian citizens of Cremona sent a deputation to Philip II. requesting the expulsion of all Jews. When the Bishop of Cremona was elevated to the papacy in 1590 as Gregory XIV., the Jews were in danger of being plundered, and dared not leave their houses for several days.

On receiving the deputation from the citizens of Cremona, Philip II. ordered a census of the Jews, and in 1592 their expulsion. But this order was not carried into effect by Volasco, the governor of Milan; on the contrary, he lent his aid to Samuel Coen of Alessandria when the latter offered to carry a petition to Madrid. Coen succeeded in persuading the king to withdraw the order. The inhabitants of Cremona and Padua, however, offered considerable sums of money to Philip as an inducement to expel the Jews, and, advised thereto by his confessor, he acceded to their wishes. At the same time the Jews were accused of fraud in regard to the taxes, and were thereby deprived of the protection of the state. When the order of expulsion arrived, in 1596, the Jews were unable to leave because of the war in Lombardy between the French and the Spaniards, and the governor permitted them to stay until 1597. A new decree was then obtained from the king, ordering an immediate expulsion, and Volasco was forced to obey it. He tried to soften the lot of the unfortunate Jews by advising a gradual emigration, and by aiding and supporting them with money; he also, hearing that the fugitives were being molested and annoyed, strictly forbade any ill treatment or plundering. Only two families were allowed to remain until the trial in connection with the taxes was finished, and then, after a decision had been given in their favor, these too left. The fugitives went to Mantua, Modena, Monticelli, Reggio, Verona, and Padua. No Jews have lived in Cremona since that time.

**Expulsion 1597.**

In 1588 the community of Cremona numbered 456 persons. It was well organized, and is known to have supported (1550) a school of the Talmud, under the direction of R. Joseph Ottling. There were a "Bet El," the by-laws of which, dated Nov. 26, 1582, are still extant ("Ha-Asif," iii. 220), and a charitable society, Ḥonen Dal, whose constitution dates from 1591, when the community was already threatened with danger. The reputation of the community extended beyond its borders. The consent of the rabbis of Cremona was obtained on the occasion of the proceedings against Azariah dei Rossi's "Me'or 'Enayim" (see "Rev. Et. Juives," xxxiii. 86). The community was always ready to render aid to the persecuted, as in the case of the Maranos of Pesaro (*ib.* xx. 70); and when the communities of Italy sent a deputation to Rome to protest against the burning of Hebrew books, that of Cremona was the leader of the movement.

For many years there was a Hebrew printing establishment at Cremona, and when the publication of certain works was interfered with in other places, Cremona shared with Mantua the work of completing them. For example, the "Ẓiyyuni," one thou-

sand copies of which had been in course of publication and had been burned during the Milan troubles of 1559, was brought out in 1560. In 1556–61 and 1565–67 Vincenzo Conti published here in excellent form several important Hebrew works—the Psalms in 1561, the Pentateuch and the Megillah in 1566 (?). The device of the publisher shows Hercules with the hydra and the motto "Superavit ac virtus." Several other books were subsequently printed at Cremona (for instance, by Christopher Draconi, 1576); the editions were often very large, 2,000 copies of the Zohar being issued in 1559–60. The Jews regarded their works as safe from the Inquisition in the territory of Milan.

**Rabbis of Cremona.**

The earliest known rabbi of Cremona was Menahem Immanuel b. Abraham Raphael Coen Rapa Porto (1519). Then followed: Joseph Ottling (Ottolenghi [?]; 1555); Eliezer b. Elia Ashkenazi; Abraham b. Abraham Basola; Isaac b. Gershom Gentili; Abraham b. Kalonymus Pescarolo; Raphael b. Isaiah delli Piatelli; Moses Menahem Coen Rafa Porto; Abab b. Elia Ẓarfati; Joshua Samvil ben Jekuthiel; David Aaron Norlenghi (1596); Nathan da Cremona; Joshua and Jacob b. Elhanan Heilbronn (היילפרון), born in Cremona; Abraham Menahem Coen Porto, who worked as corrector at Cremona in 1574.

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G. I. E.—G. J.

**CRESCAS, ABIATHAR IBN, HA-KOHEN:** Physician in ordinary to King Juan II. of Aragon (1458–79); skilful oculist and learned astrologer. In Sept., 1468, he freed the king, who was seventy years of age, from a double cataract of the eyes, which had caused his total blindness. Abiathar preached the memorial sermon at the funeral service held by the Jewish community of Cervera upon the death of Juan II. (Jan., 1479).

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G. M. K.

**CRESCAS, ASTRUC DON:** Provençal scholar; lived probably at Perpignan, in the fourteenth century. Samuel, son of Solomon Shalom of Perpignan (compare Azulai, "Shem ha-Gedolim," p. 188), consulted Crescas on a halakic question in a complicated case of marriage. Both Samuel's inquiry and Crescas' answer are still extant in manuscript.

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G. I. BR.

**CRESCAS, ḤASDAI BEN ABRAHAM** (or **BEN JUDAH**; misreading of חסדאי בן אברהם קרשקש): Religious philosopher; born in Barcelona, Spain, 1340; died 1410. He was of an illustrious and learned family, in "Ḳore ha-Dorot" falsely designated as of the family עמשי (the abbreviation of על משכבם שלום יבוא, found at the end of the genealogy in his own preface to his great work). He was a disciple of the Talmudist and philosopher NISSIM BEN REUBEN (RaN), and, following in the footsteps of both his ancestors and his teacher, he became a Talmudic authority and a philosopher of great originality (Joël, "Don Chasdai Creskas," p. 78, note 2, Breslau, 1866), important in the history of modern thought for his deep influence on SPINOZA. While he did not occupy an official position as rabbi, he seems to have been active as a teacher. Among his fellow students and friends, Isaac ben Sheshet (RIBaSH), famous for his responsa, takes precedence. ALBO is the best known of his pupils, but at least two others have won recognition—R. Mattathias of Saragossa (see "He-Ḥaluz," vii. 94), and R. Zechariah ha-Levi, the translator of Al-Ghazzali's "Refutation of the Philosophers" (see Steinschneider, in "Oẓar ha-Neḥmad," ii. 231). Crescas was a man of means. As such he was appointed sole executor of the will of his uncle Vitalis (Ḥayyim) Azday by the King and the Queen of Aragon in 1393 (Jacobs, "Sources of Spanish-Jewish History," pp. 134–137). Still, though enjoying the high esteem even of prominent non-Jews, he did not escape the common fate of his coreligionists. Imprisoned upon a false accusation in 1378, he suffered personal indignities because he was a Jew (Grätz, "Gesch." viii., ch. 4). His only son died in 1391, a martyr for his faith (see Crescas' pathetic words in Wiener's edition of "Shebeṭ Yehudah," Appendix), during the persecutions of that period. Nevertheless he kept his "eyes turned to the Father in heaven." How deep his faith was is shown by the circumstance that, notwithstanding this bereavement, his mental powers were unbroken; for the works that have made him immortal are all posterior to that terrible year. Another episode of his life worthy of note is connected with the appearance of the pseudo-Messiah of Cisneros, one of whose adherents he became. In 1401–02 he visited Joseph Orabuena at Pamplona at the request of the King of Navarre, who paid the expenses of his journey to various Navarrese towns (Jacobs, *l.c.* Nos. 1570, 1574). He was at that time described as "Rab of Saragossa."

Of his writings three have become known: (1) His letter to the congregations of Avignon, published as an appendix to Wiener's edition of "Shebeṭ Yehudah" (see above), in which he relates the incidents of the persecution of 1391. (2) An exposition and refutation of the main doctrines of Christianity. This "tratado" was written in Spanish in 1398. The Spanish original is no longer extant; but a Hebrew translation by Joseph ibn Shem-Ṭob, with the title בטול עקרי הנוצרים ("Refutation of the Cardinal Principles of the Christians"), has been preserved. The work was composed at the solicitation of Spanish noblemen (Grätz, "Gesch." viii. 411, note 2), and this explains the use of the vernacular. Crescas' object in writing what is virtually an apologetic treatise on Judaism was to present the reasons which held the Jews fast to their ancestral faith. He does this in a dispassionate, dignified manner, by contrasting the reasonableness of Jewish doctrines with the unintelligible perplexities of the Christian dogma. Crescas may also have had in mind, while thus defending Judaism, the many apostates who tried to demonstrate the genuineness of their Christian convictions by attacking

their native religion. He was a lifelong combatant in the ranks of those who would expose the falsehoods of these apostates.

His main contribution to literature is (3) a work entitled "Or Adonai" (Light of the Lord). In it he develops his philosophy and proves himself master in the realm of thought. He had intended this work for the first part of a complete presentation of the contents of Judaism. It was to be followed by a second, to be known as the "Ner Adonai" (Lamp of the Lord), in which he desired to treat of duties and ceremonies. But this second part was never written. He doubtless had in mind the example of Maimonides. The "Or Adonai," as a philosophical treatment of Jewish dogma, corresponds to Maimonides' "Moreh Nebukim"; the "Ner Adonai" was to have been written on the lines of Maimonides' "Yad ha-Ḥazaḳah."

Crescas' "Or Adonai," notwithstanding its signal merit as the production of an independent and original thinker, met with scant attention. The much less meritorious elaboration of his pupil Albo (the "'Iḳḳarim") found its way into the libraries and minds of innumerable readers, and was republished time and again, though its strong points are mostly purloined from Crescas; but the master and teacher suffered from neglect and even eclipse. (Munk, in his "Mélanges," forgets to mention him.) Only the haggadic commentaries which, always strikingly clear, embroider occasionally the text of his rigid speculations, were frequently quoted in "'En Ya'aḳob," by Jacob ibn Ḥabib, who characterizes them as "sweeter than honey." "Or Adonai" is found in manuscript in almost every extensive Hebrew collection, but the editions have been few and faulty. The first print is that edited at Ferrara in 1556, which edition is disfigured by intolerable carelessness. Other editions are the Johannisberg quarto and the Vienna (1860) octavo. Both have added to the old mistakes a considerable number of new ones (Philipp Bloch, "Die Willensfreiheit von Chasdai Kreskas," pp. ii., iii., Munich, 1879).

**The "Or Adonai."**

Neither the style of the author nor the inherent difficulties of the subject are sufficient to explain this lack of interest in the work. His vocabulary is precise, and the presentation concise. The book offers no insurmountable difficulties for earnest students. The matter is attractive enough, and not beside the range of the philosophical interests of the Jews. And yet those who read and commentated Maimonides and Albo passed Crescas by. It is the position taken by the author, the boldness with which he strikes at the very roots of the Maimonidean-Aristotelian thesis, that produced this indifference. In this he failed of the sympathy even of such as were glad to honor him as "the Ḥasid" (Joël, *l.c.* p. 2), Characteristic of the attitude and feeling of the more numerous class which idolized Aristotle as represented by Maimonides, are the words of Shem-Ṭob in his commentary to part ii. of the "Moreh Nebukim": "Perverted fool" and "without comprehension" are among the words employed, and he characterizes Ḥasdai's objection to Aristotle as "impudent [הזיות] nonsense" (Joël, *l.c.* p. 2, note 1). In other words, Crescas met the fate always in store for the iconoclast. Among the Arab philosophers Al-Ghazzali's experience is similar.

Crescas' avowed purpose was to liberate Judaism from the bondage of Aristotelianism, which, through Maimonides, influenced by Ibn Sina, and Gersonides (Ralbag), influenced by Ibn Roshd (Averroes) threatened to blur the distinctness of the Jewish faith, reducing the doctrinal contents of Judaism to a surrogate of Aristotelian concepts. Abu-Ḥamid al-Ghazzali wrote the "Tehafat al-Falasifa" (Destruction of the Philosophers; see Munk, "Mélanges," pp. 373 *et seq.*) with a like aim — namely, to defend orthodox belief as far as it was menaced first by the doctrines of the philosophers which teach that matter is eternal and indestructible, that the world is indestructible and permanent, and that God is merely a demiurge, and further by their efforts at demonstrating God's existence, their inability to disprove the possibility of dualism, and their denial of God's attributes.

**Object of the Work.**

Crescas makes no concealment of his purpose to vindicate orthodoxy against the liberalism of Maimonides and Gersonides. Of these two the former especially had endeavored to harmonize revelation and faith with philosophy. While, in those instances where this harmony could not be established, Maimonides refused to follow Aristotle to the exclusion of Moses, his successors seemed bent upon the opposite course. For them Aristotle was infallible. His concepts of God's providence, of creation, matter, and immortality were theirs. They had often enough been attacked by orthodoxy, but excommunications and invectives were then, as always, powerless to suppress thought. Crescas met them as a philosopher who recognized the right of philosophical speculation. He did not agree with those Christian and Mohammedan theologians who in their speculations were advocates of a twofold truth—one for the theologian and the other for the philosopher, the former not cognizable by natural man, because supernatural and irrational, the latter open to the intelligence of natural man (compare Isaac Albalag's מצד העיון, "philosophical," as opposed to מצד האמונה, "theological").

Well versed in philosophical literature, Crescas then proceeds to show that Aristotle is far from infallible. He is, as the Jewish anti-Aristotelian, of one intention with Giordano Bruno, and the precursor of Spinoza. He deplores that Maimonides, whose scholarship and honesty he admires, should have made of the fragile theses of Greek philosophy props for Jewish doctrine, saying that the example proved pernicious for his imitators. He believes it is high time to probe the proofs of "the Greek [Aristotle] who darkens the eyes of Israel in these days." This is his task. After having shown the untenability of the Aristotelian propositions, he would "establish the roots and the cornerstones upon which the Torah [= Jewish religion] is propped, and the pivots upon which it turns" (Preface). He does not denounce heretics, but exposes the weakness of the ground on which rest what he considers to be heterodox views. He desires to set forth the contents of Judaism and the limitations in respect to them of the scope of philosophy.

His book comprises four main divisions ("ma'-amar"), subdivided into "kelalim" and chapters ("peraḳim"): the first treating of the foundation of all belief—the existence of God; the second, of the fundamental doctrines of the faith; the third, of other doctrines which, though not fundamental, are binding on every adherent of Judaism; the fourth, of doctrines which, though traditional, are without obligatory character, and which are open to philosophical construction.

The first main division opens with a thorough criticism of the twenty-five (twenty-six) Aristotelian propositions ("haḳdamot") which Maimonides accepts as axiomatic, and out of which he constructs his idea of God. In the first section he presents all the demonstrations for these theorems, especially those adduced by Tabrizi; in the second, he shows the inadequacy of these ontological and physical propositions, and thus demolishes Maimonides' proofs for his God-concept. Crescas, admitting that the existence of a first cause is susceptible of philosophic proof, but only by contingence (he rejects the Aristotelian assumption that an endless chain of causes is unthinkable; *i.e.*, the first cause of all that is must be regarded as existent), holds philosophy to be incompetent to prove God's absolute unity, as does Ghazzali. The first cause may be philosophically construed to be simple, for if it were composite another would have to be assumed for the compounding. Still, this would not necessitate the positing of God's unity. Other deities might with other functions still be in existence, even if our God were thought to be omnipotent. Therefore revelation alone is competent to establish God's unity. Without the "Shema' Yisrael," philosophy fails to be a trusty guide. He introduces a new element into his God-idea. His predecessors contended that God's highest happiness—the divine essence, in fact—was His knowledge. He rejects this as inadequate, and posits instead God's love, always intent upon communicating itself and doing good. He argues against Maimonides for the admissibility of divine attributes. From the human subjective point of view, attributes may appear to posit differences in God; but this does not mean that they do so in God objectively. In Him, in the Absolutely Good, they merge as identical unity; predicates, especially of only logical or conceptual significance, are incompetent to cause real multiplicity or composition.

**The First Cause.**

In the second division he enumerates those six fundamental doctrines as presupposed by revealed faith, without which Judaism would fall: God's omniscience, providence, and omnipotence; the belief in prophecy, freedom of the will, and that the world was created for a purpose. God's omniscience embraces all the innumerable individual beings; He has knowledge of what is as yet not in existence; He knows what of all possibilities will happen, though thereby the nature of the possible is not altered. God's knowledge is different from that of man: inferences from one to the other are not valid. (Here he sides with Maimonides against Gersonides.) God's providence embraces directly and indirectly all species and individuals. It rewards and punishes, especially in the hereafter. Crescas rejects the theories of Maimonides and Gersonides on this point. Love, not knowledge (intellectual), is the bond between God and man. From God's love proceeds only what is good, and punishment is also inherently good. God's omnipotence is not merely infinite in time, but also in intensity. Revelation, and it alone ("creatio ex nihilo"), makes it clear. Natural law is no limitation for God, but whatever is irrational proves neither God's omnipotence nor His lack of power; that is, God acts reasonably. Prophecy is the highest degree of human mentality. Maimonides makes it dependent upon certain conditions. While Crescas admits this, he differs from Maimonides in that he will not admit the refusal of the prophetic gift when these conditions are fulfilled. Connection and communion with God are not brought about by knowledge, but by love and reverence, leading us to Him if we keep His commandments. Very extensive is his presentation of the freedom of the will. He inclines toward its rejection; at all events, to its limitation. The law of causality is so all-pervasive that human conduct can not withdraw itself from its operations. Moreover, God's omniscience anticipates our resolutions. But the Torah teaches the freedom of choice and presupposes our self-determination. Thus he concludes that the human will is free in certain respects, but determined in others. Will operates as a free agent when considered alone, but when regarded in relation to the remote cause, it acts by necessity; or, will operates in freedom, both per se and in regard to the provoking cause, but is bound if analyzed with reference to the divine omniscience. Man feels himself free; therefore he is responsible and must be rewarded or punished. The accompanying sentiment (readiness or disinclination to act) makes the deed our own.

**The Purpose of the World.**

In the sixth section of this division, Crescas displays characteristic originality. Maimonides rejected as futile and unwarranted all inquiry into the ultimate purpose of the world. Crescas posits such an ultimate purpose and assumes it to be the happiness of the soul. In this life the soul is intently striving after union with the divine; the laws of the Torah help to realize this, the soul's, never quiescent yearning. After death, the soul will enter upon greater possibilities of love, in the higher existence. Former thinkers made immortality depend on knowledge. This is contrary to the teachings of religion, and also utterly unreasonable. Love brings about the soul's happiness of eternal duration in the hereafter and the communion with God thereupon ensuing. "The soul is the form and essence of man, a subtle spiritual substance, capacitated for knowledge, but in its substance not yet cognizant." By this definition he establishes the soul's independence of knowledge. Knowledge does not produce the soul. Man's highest perfection is not attained through knowledge, but principally through love, the tendency to, and longing for, the fountainhead of all good. Man's last purpose, his highest good, is love, manifested in obedience to God's laws. God's highest purpose is to make man participate in the eternal bliss to come.

The third main division devotes much attention to

the theories concerning CREATION. Whatever theory, however, be accepted, the belief in miracles and revelation is not affected. Religious tradition is so preponderatingly in favor of the assumption that the world and matter are created, and Gersonides' counter-reasoning is so inconclusive, that Crescas regards the denial of creation as heterodox. Immortality, punishment, reward, resurrection (a miracle, but not irrational), the irrevocability and eternal obligation of the Law, the belief in urim and thummim and Messianic redemption, are the other tenets treated as doctrines which should be accepted, but which are not, strictly speaking, basic.

In the fourth division thirteen opinions are enumerated as open to speculative decision, among them the questions concerning the dissolution of the world. (Crescas holds the earth will pass away while the heavens will endure.) Have there been other worlds besides our own? Are the heavenly bodies endowed with soul and reason? Have amulets and incantations any significance? What are the "Shedim"? What about metempsychosis?

An opponent of Maimonides on philosophical grounds, Crescas was also dissatisfied with the method of the "Mishneh Torah," for reasons often adduced by others as well; namely, the absence of indications of the sources, the rare mention of divergent opinions, and the lack of provision to meet new cases, owing to its neglect to establish general principles of universal application ("Or Adonai," Preface).

If among Jews he exercised for a long time only through Albo any perceptible influence, though he was studied, for instance, by Abravanel, who controverts especially his Messianic theories, and by Abram Shalom in his "Neveh Shalom," Crescas' work was of prime and fundamental importance through the part it had in the shaping of Spinoza's system. Spinoza's distinction between attributes and properties is identical with Crescas' distinction between attributes subjectively ascribed and their objective reality in God. The connection between Spinoza's views on creation and free will, on love of God and of others, and those of Crescas has been established by Joël in his "Zur Genesis der Lehre Spinoza's" (Breslau, 1871). See SPINOZA, BARUCH.

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K. E. G. H.

**CRESCAS, MORDECAI EN, OF ORANGE:** Prominent member of the community of Carcassonne, France; lived in the second half of the thirteenth century. As leader (syndic) of the Jews of the whole district, he succeeded in obtaining special jurisdiction for the Jews of Carcassonne, and secured a decree from Philip the Fair, assuring them of the peaceable possession of the synagogues, cemeteries, and other communal property in the city. If the words אזוב (ezob, lit. "hyssop") and אברנגה (abrengah) designate "orange," as several historians think, he may have been called also Mordecai ben Isaac Ezobi and Mordecai En Crescas d'Avrengah. In this case he would be the Talmudist of Carcassonne who was in correspondence with Solomon ben Adret of Barcelona (Responsa, iii., Nos. 214, 302), and the poet who, on his way to Béziers, exchanged some poems with Abraham Bedersi. It seems that toward 1304 he lived in Carpentras, and filled there the position of rabbi.

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G. I. LEV.

**CRESCAS, VIDAL, DE CASLAR** (דשקשלארי; called also **Crescas Caslari,** corrupted into **Kislad, Gislad,** and **Décadolas;** Hebrew name, **Israel b. Joseph ha-Levi**): Physician and liturgical poet of Avignon; member of the Yiẓhari family of that place. In 1327 Crescas translated into Hebrew the "Regimen Sanitatis" of his contemporary, the Spanish physician Arnold de Villanueva, under the title "Ma'amar be-Hanhagat ha-Beri'ut," the manuscripts of which are preserved in various libraries. Crescas wrote a poem for Purim, "Mi Kamoka" (Who Is Like unto Thee?), in about two hundred and forty stanzas, relating the story of the Book of Esther. A few stanzas have been published by Zunz, in "Allg. Zeit. des Jud." 1839, p. 681.

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G. M. K.

**CRESCAS, (DON) VIDAL, OF PERPIGNAN:** French Talmudist; flourished in the first half of the fourteenth century. He was probably a native of Spain, going to Perpignan shortly before the outbreak of the Maimonides controversy. His position in this religio-philosophical discussion was, like that of many other rabbis, neutral, notwithstanding the efforts of his brother Don Bonafos Vidal of Barcelona, and of Solomon ben Adret, to induce him to take part against the philosophical faction. It is evident, on the contrary, from the letter he addressed to them, that his attitude toward the movement was sympathetic, although he himself was strictly orthodox. He held that while the young should be taught to study the Talmud, they should also have full liberty in the study of philosophy and science. Hence he emphatically sided with his friend Samuel Sulami, who had given shelter to the ostracized philosopher Levi ben Abraham of Villefranche, though thereby incurring the reproach of the orthodox. Although Crescas did not openly espouse the cause of the unfortunate philosopher, yet his letters show how deeply he sympathized with him (Gross, "Gallia Judaica," p. 464).

L. G. A. PE.

**CRESCENZ, JULIUS BERNHARD:** Anti-Jewish writer in Germany at the beginning of the seventeenth century. He wrote "De Judæorum Privilegiis," Darmstadt, 1604–12; "Geistliches Bedenken, ob die Juden und Ihr Wucher in dem Römischen Reich zu Dulden," *ib.* 1612.

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**CRESCENZI, ALEXANDER:** Jewish convert to Christianity; lived at Rome in the seventeenth century. In 1666 he translated from the Spanish into Italian Antony Colmenarde Ludesina's treatise on chocolate, printed with notes by Alexander Vitrioli, Rome, 1667. Mandosius speaks of Crescenzi as a mathematician who became celebrated on account of his report, which he edited with mathematical notes, on the eruption of Vesuvius in 1660.

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D. M. SEL.

**CRESPIN, ELIAS:** Rumanian rabbi, teacher, and journalist; born about 1850 at Eskee Sara, eastern Rumelia; he fled to Rumania after the Turco-Russian war of 1878. He was the first in the East to found a Judæo-Spanish journal in Latin characters, "El Luzero de la Paciencia," which had an existence of two years (1886–87) and which he edited at Turn-Severin (Franco, "Histoire des Israélites de Turquie").

S. M. FR.

**CRESPIN, SAMUEL:** Turkish rabbinical author; lived at Smyrna in the first half of the nineteenth century; son of Joshua Abraham Crespin, grand rabbi of Smyrna. He was the author of "Meshek Beti" (Steward of My House; Gen. xv. 2), novellæ to the Talmud, 2 vols., Salonica, 1833.

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L. G. M. FR.

**CRESQUES LO JUHEU:** Chartographer who flourished at Majorca and Barcelona at the end of the fourteenth century. Prince Juan of Aragon sent to Charles VI. of France in 1381, when the latter was a lad of thirteen years, a "mappa mundi" made by Cresques lo Juheu (see plate under CHARTOGRAPHY); it has been suggested that this is the well-known Catalan map now in the Louvre, which marks an epoch in the history of map-making, as the recent discoveries of Marco Polo were added to the usual information contained in the "portulani" or sea-charts of the Mediterranean mariners. (See CHARTOGRAPHY.) In 1390 Cresques obtained no less a sum than 60 livres and 8 sous for a map made by him for Don Juan, King of Aragon. In the Spanish persecutions of 1391 Cresques was forcibly converted, and was known as Jaffuda Cresques; he appears to have remained in Majorca for a considerable time and to have become known to the people there as "lo Juen buscoler" (the map Jew), or "el Judio de la brujelas" (the compass Jew). In 1419 Henry the Navigator, the second son of King John I. of Portugal, established a naval observatory at Sagres and summoned to him Mestre Jaime of Majorca, who was probably identical with Cresques.

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G. J.

**CRESSON, WARDER:** Religious enthusiast, and convert to Judaism. Born in Philadelphia, Pa., July 13, 1798; died in Jerusalem, Palestine, Nov. 6, 1860. He was directly descended from Pierre Cresson, one of the settlers of "Haarlem," N. Y., whose grandson, Solomon, migrated to Philadelphia about the beginning of the eighteenth century. Warder Cresson's father, the grandson of the last named, was John Elliott Cresson (1773–1814), who married in 1795 Mary Warder.

Warder Cresson, as a young man, was much given to speculation upon religious and sociological questions. Though all in his family were Quakers, and he was reared in that faith, in 1830 he published a pamphlet entitled "Babylon the Great Is Falling! The Morning Star, or Light from on High," in which he deplores the extravagance and evil tendencies of the times, and exhorts all Quakers to lead a better and less wayward life. He now went through a period of strong religious mania, joining successively various sects as each appeared to him to represent the true religion. About 1840 he made the acquaintance of Isaac Leeser, who took an interest in him, and he became deeply attached to Judaism, discarding all his other forms of belief. On May 17, 1844, he was commissioned consul at Jerusalem (the first to be so commissioned), though no despatches from him are now on file in the Department of State. He speaks of his departure for Jerusalem as follows:

**Connection with Leeser.**

> "In the spring of 1844 I left everything near and dear to me on earth. I left the wife of my youth and six lovely children (dearer to me than my natural life), and an excellent farm with everything comfortable around me. I left all these in the pursuit of the Truth, and for the sake of the Truth alone."

Previous to his departure he had been successfully engaged in agriculture at Gwynedd, a suburb of Philadelphia, and had accumulated a competence.

He was much affected by the surroundings of the Holy City, became more and more inclined toward Judaism, and assumed the name Michael C. Boaz Israel. During these years (1844–48) he was a frequent contributor to Isaac Leeser's magazine, "The Occident," devoting much space to a criticism of the methods of the London Society for the Conversion of the Jews. While in Jerusalem he identified himself with the Sephardic community, and was on terms of intimacy with Ḥakam Jehiel Cohen and the present chief rabbi, Elyashar. In 1848 he determined to become a Jew, and in March of that year, after much opposition from the bet din and the chief rabbi, Abraham Ḥai Gagin, he was circumcised and received into Judaism. He returned to Philadelphia in Sept., 1848, to arrange his affairs in order that he might pass the remainder of his days in the Holy City.

**Residence in Jerusalem.**

When his wife and family learned of his determination they interposed every possible obstacle to the execution of his plans. He became estranged from all except one son, and had much difficulty in tracing the property which he had left in their care. They regarded his actions as indicative of a loss of mind, and in May, 1849, his wife (Elizabeth Townsend) and his son Jacob applied to the court and obtained a commission in lunacy. He appealed from this decision, and the trial of this cause,

**Trial for Lunacy.**

which extended over six days in May, 1851, was one of the famous cases of the time. Eminent counsel were retained on both sides and nearly one hundred witnesses were called. The decision of the lower court was reversed, and Cresson was discharged. The argument of Horatio Hubbell, Jr., one of his counsel, was published in "The Occident" (xxi.) in 1863, with interesting comments from the pen of Isaac Leeser.

During the period of his stay in Philadelphia he was a regular attendant at the Mickve Israel synagogue, taking part in the Jewish communal life, and rigorously observing the ceremonial laws. During that time he contributed to "The Occident," and in 1851 published his strangely jumbled volume, "The Key of David: David the True Messiah, or the Anointed of the God of Jacob," etc. Its value lies mainly in its autobiographical character.

Soon after the trial he returned to Jerusalem and actively supported the efforts then being made for the agricultural regeneration of Palestine. In the fall of 1852, when Sir Moses Montefiore and Judah Touro were working along the same lines, he announced his intention of establishing an agricultural colony in the valley of Rephaïm. In March, 1853, the columns of "The Occident" (x.) contained his circular, sent from Jerusalem, inviting attention to, and assistance for, his projects. Though interspersed with much theology and with many quotations from the Bible, the circular is one that only a practical farmer and a thinker upon educational subjects could have produced. The prevailing distress was to be relieved by the establishment of agricultural colonies, and the oppressed of Israel in all parts of the world were to be enabled to return to Zion. Ample provision was also projected for the education of the colony. But, the means not being forthcoming, his plans were doomed to failure. Yet he never seems to have given up hope, and during the years 1853–56 the columns of "The Occident" contained many communications from him on this subject.

**Agricultural Colony in Palestine.**

He married a Sephardic woman shortly after his return to Jerusalem. He lived the life of a pious Oriental Jew, dressed as a native Sephardi, and became a prominent leader of the community. At his death he was buried on the Mount of Olives, with such honors as are paid only to a prominent rabbi.

Besides the two works mentioned above, Cresson wrote: "The Two Witnesses, Moses and Elijah," London, 1844; "The Good Olive-Tree, Israel," *ib.* 1844; "Jerusalem, the Center and Joy of the Whole Earth," Philadelphia, 1844.

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A. H. F.

**CRETE** or **CANDIA:** Island in the Mediterranean, about 55 miles south of the Morea. Jews had settled there long before the Christian era (I Macc. xv. 23 mentions Jews in Gortynia, Crete). Philo speaks of the Jews of Crete ("Legatio ad Caium," ed. Mangey, ii. 587). About 4 B.C. the false Alexander, on his way to Rome, visited the Jewish communities of Crete, which, believing him to be a scion of the Hasmoneans, provided him with large sums of money (Josephus, "Ant." xvii. 12, § 1). Cretan Jews residing in Jerusalem are mentioned in Acts ii. 11. Crete fell into the hands of the Romans in 67 C.E.; and the Jewish communities there shared the fate of others under the dominion of Rome: they were treated as Roman citizens under the pagan emperors, but became the objects of persecution as soon as Christianity had become established. Thus, under Theodosius II. (408), the Cretan Jews were expelled. The period of their banishment, however, must have been of very short duration; for it is recorded that in 440 a pseudo-Messiah arose among them, and that the faith of the Cretan Jews in him was so great that they neglected their business, abandoned their property, and waited for the day on which the new Moses would lead them dry-shod through the sea into the Promised Land (Socrates, "Historia Ecclesiastica," vii. 36).

In 823 Crete fell into the hands of the Saracens, but nothing is known of the fate of the Jews at that time. The island was reconquered in 960 by the Byzantines, who held it until 1204, when it was sold by the Marquis of Montferrat, to whose lot it had fallen, to the Venetian republic. An insight into the history of the Jewish communities of Crete during the thirteenth, fourteenth, and fifteenth centuries can be gotten partly from an interesting series of communal regulations issued in 1328, and partly from documents in the archives of Venice, published by Hyppolyte Noiret in the "Bibliothèque des Ecoles Françaises d'Athenes et de Rome." The regulations give the 15th of Elul, 1228, as the date of their proclamation in the synagogue, but Güdemann has shown that the date must be the 16th of Elul, 1328. They were reenacted at a later date by a certain Rabbi Ẓedaḳah. They speak of four congregations in the island, at the head of which were three leaders (מכמונים). One of the synagogues was named "Elijah the Prophet." These regulations are signed by Baruch ben Isaac, Menahem ben Joel, ELEAZAR BEN MATTHIAS, Isaac ben Joseph, Shemariah ben Solomon ben Isaac ha-Kohen, Samson Agora, Elijah ha-Parnas ben Reuben, Parnas Capsali ben Solomon ben Joseph, Joshua ben Obadiah ha-Levi (Berliner's "Magazin," vii. 131), Judah Anatoli, Benjamin ben Joseph Bonifacio, Shemariah the Cretan, Ishmael the Physician, Menahem ben Jacob ha-Parnas, and Samuel ben Gamliel ben Shem-Ṭob. They demand attendance at the synagogue services and meetings, uprightness in dealing with non-Jews, extreme caution in the use of the ban, attendance of the whole community at funerals, complete separation of the betrothed before marriage, cessation of all work at midday preceding Sabbaths and festivals, the abandonment of the habit of frequenting courts of law, and cleanliness of the ritual bath, finally forbidding the ejectment of tenants for non-payment of rent. Religious conditions in the island must have reached a stage of serious deterioration, for in the section relating to public prayers complaint is made that very often not even a "min-

**Under Saracens, Byzantines, and Venetians.**

yan" (ten worshipers) were present. The people were accustomed, on Sabbaths and festivals, to promenade in the parks, to go rowing, or to attend the courts of law.

The Venetian documents cover the period between 1380 and 1485, when Jewish letters flourished in the island. Though numbering only 1,160 in a total population of 200,000, the Jews must have been of some consequence. In 1412 complaint is made that they own all the shops in Retimo and the neighborhood. Their importance is further indicated by the heavy taxes imposed upon them. Up to 1387, they had been taxed in the sum of 1,000 hyperperes. At that date the tax was raised to 2,500; increased in 1395 to 3,000. In 1403 they were compelled to bear one-half the expense incurred in repairing the walls of Candia; in 1439 they were constrained to assume the burden of the annual payment of 4,000 ducats toward the expenses of the war, though the rest of the island had to make but one payment of the same amount. Equally oppressive taxes were laid upon them in 1431, 1432, 1465, and 1485. In addition, they had to lend the government whatever sums were called for by the Senate; in 1410, for instance, 2,000 ecus for the sending of troops to Negropont; 20,000 ecus in 1431; 5,000 ecus in 1447; 3,000 ecus in 1452; 1,000 ecus in 1464. Occasionally the Jews protested against such exactions. In 1389 Shabbethai Retu, Melchior Cassan, and Justof Missin, of Candia, appealed to the Senate in the name of the Cretan Jews, and the sum was diminished to 2,000 hyperperes in consideration of the eminent services rendered by them to the Venetian republic. In 1415 a protest was again lodged with the Senate.

**Under Venetian Rule.**

**Heavy Taxation.**

At times "privileges" had to be bought. In 1386 the Jews of Retimo were allowed to reopen a synagogue closed by Pietro Grimani, upon payment of 800 hyperperes toward the expenses of constructing a port. In 1392 they were required to supply twelve men to guard the ramparts near the ghetto; but in 1395 this order was rescinded for a money consideration. In 1402 the Jews of Negropont were forbidden to acquire ground except in their own part of the city, all the gates in which, except three, were ordered to be closed. In 1412 complaint was made to the Venetian Senate that Solomon, son of Lazzar da Meïr, had secured permission for himself and his descendants to open shops in any part of Retimo. The concession was immediately revoked. In 1433 the Senate prohibited the Jews of Crete from engaging in the brokerage business. By 1398 the Jews of Khania were not allowed more than 12 per cent interest upon loans; in 1449 they were further prohibited from lending money on mortgages. On the other hand, it is recorded that in 1421 one Cherson, son of Solomon of Retimo, owed a considerable sum of money to three Christian noblemen.

**In the Fourteenth and Fifteenth Centuries.**

In 1389 the Jews complained that they could not pay the increased tax, because their numbers had been decreased by epidemics and emigration. But by 1395 their numbers had been considerably augmented, perhaps by exiles from Spain (1391) or from Venice (1394). Some, as the Delmedigos, had come from Germany. In 1453 a conspiracy against Venetian rule in Crete was hatched by Sifios Blastos, and another in 1462 by Jean Gavala. In both cases the conspirators were denounced by a priest and by a Jew named David, son of Elijah Maurogonato. In recognition of the service rendered by David the Senate granted certain privileges to the Jews. Jews were often known as exporters, and were concerned in the exportation of sugar to Austria (Berliner, "Aus dem Inneren Leben," p. 78).

At the beginning of the sixteenth century the communities of Crete were greatly enlarged by the arrival of Spanish exiles. On that occasion the Cretan Jews showed their racial solidarity by selling the golden ornaments in their synagogue in order to raise money to free many exiles from the hands of the captains of vessels who had claimed their passengers as their slaves. Unfortunately, the Cretan Jews were the victims of their generosity; for some exiles from Rhodes, in 1523, carried to Candia the plague, which made great ravages in the community. In 1669 Crete was conquered by the Turks, and its history from that time parallels that of other communities within the Turkish empire.

In 1869, on the advice of the chief rabbi of the island, Moses Ashkenazi, all Jews who were Greek subjects formally adopted Ottoman nationality. A statute of organization issued at this time by the grand vizier, Ali Pasha, decreed that the island should consist of a general assembly elected by the whole population. In 1873 the Jews of Khania were accused of a ritual murder; but, owing to the efforts of the French consul-general, the missing child was found in a neighboring village; and the Greek authors of the plot were imprisoned.

**Recent History.**

At the beginning of the Greco-Turkish war of 1897 there were 225 Jewish families in Crete, or 1,150 persons in a total population of 250,000, distributed among the three cities: Khania (200 families), Candia (20 families), and Retimo (5 families). They are engaged in commerce and in various manual occupations.

During the fifteenth and sixteenth centuries Candia was a center of Jewish learning. The families Delmedigo, Casani, and Capsali produced a series of distinguished rabbis and philosophers. Judah, the chief of the Delmedigo family, settled at Candia about 1400 (see DELMEDIGO family). The following members of these families were rabbis at Candia: Judah Delmedigo, disciple of Judah Minz (1510), Eliezer Delmedigo (*c.* 1560), Elijah Delmedigo (*c.* 1590), Samuel Menahem Delmedigo (about 1510), Elijah Capsali (1490–1555), Elkanah Capsali, and Samuel Casani, Elijah Capsali accepting later a rabbinate at Constantinople. Samuel Algazi was rabbi at Candia at the end of the sixteenth century. At present (1902) the head of the consistory is Abraham Elbogen.

Two religious customs were peculiar to Crete. The Haftarot for the afternoon of the Day of Atonement were recited in Greek, with the exception of the first three verses (Elijah Capsali, in "Likḳuṭim Shonim," ed. Lattes, p. 22). The 18th of Tam-

muz was held as a feast, known as the "Purim of Candia," on which day the women abstained from work (Lampronti, "Paḥad Yiẓḥaḳ," fol. 81).

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**CRIME:** An act forbidden by human law and punished by human authority, in contrast to sinful acts which are thought to be evil in the eyes of God.

In the Mosaic legislation the principal crimes against person and property—murder, mutilation, and theft—are punished at the instance of the party injured, or of his kinsmen. The murderer is pursued and brought to justice, or is killed outright (Num. xxxv. 21) by the AVENGER OF BLOOD; mutilation and other injuries to the person are paid for in money (see ASSAULT AND BATTERY); the thief is condemned to make double restitution, and is enslaved if unable to pay.

But there were many offenses not so much directed against any one person as against the whole nation of Israel. They included all those grosser violations of God's declared will which were thought to bring down His wrath and vengeance upon the nation: such acts as idolatry, Sabbath-breaking, blasphemy of the sacred name, incest, adultery (for which the husband had no such civil redress as is afforded by common law). The witnesses to the evil deed were called upon by the Lawgiver, not only to prosecute the offender, but to help in the execution of the sentence (Deut. xiii. 7–11, xvii. 2–7). The duty of witnesses to prosecute is still the law of England, and those who happen to witness a criminal act are often put thereby to great expense. Besides death and banishment to the cities of refuge, the Biblical law has also the punishment of stripes, which are never to exceed forty in number (Deut. xxv. 3). The infliction of stripes is awarded by a judge, not by the congregation.

The crimes which were expiated by a fine, or compensation in money, embraced not only, as said above, larceny, robbery, and mayhem, but also even the ravishing of a maiden "which is not betrothed" (Deut. xxii. 28, 29). The sum which is awarded against the owner of an ox which kills a free man or woman, or a bondman or bondwoman, provided the owner had been properly forewarned of its vicious disposition (Ex. xxi. 29–32), is expiation for this kind of manslaughter. For the commission of a forbidden act through ignorance, a sin-offering is prescribed (Lev. iv. 1–3); for certain dishonest actions a sin-offering, together with restoration of the thing wrongfully withheld, plus one-fifth its value, is imposed. But these penalties are self-inflicted. The repentant sinner brings them upon himself by confession, and with a view to divine forgiveness (Lev. v.); while punishment in the ordinary sense is only adjudged upon the testimony of witnesses.

**Crimes Expiated by Fines.**

In the Mosaic legislation there are two practical motives assigned for the infliction of death for offenses against God or against the state: one, to deter others from offending in like manner; the other, to root out the evil elements in the nation and to keep the poison from spreading. Sometimes both motives are named together. Thus the man who rebels against the judgment of the high priest or supreme judge must die: "and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously" (Deut. xvii. 12, 13); while in the case of the idolater condemned to death, we read: "So thou shalt put away the evil from the midst of thee" (*ib.* 7). This latter motive is brought out strongly in dealing with idolaters, who are regarded as "a root that beareth gall and wormwood" (*ib.* xxix. 17). The punishment by stripes, if not meant to correct and reform the offender, was at least so regulated and limited as not to degrade him.

**Motives for Punishment.**

But there was a view of crime older than the Pentateuch, and firmly embedded in the hearts of people and rulers. Vengeance should not fall on the evil-doer only, but on his children also—on his father, if alive, and on all his father's issue: only thus can God's wrath be appeased. The Pentateuch protests against this savage conception: "Fathers shall not be put to death for sons, and sons shall not be put to death for fathers; every one shall be put to death for his own sin" (Deut. xxiv. 16, Hebr.). As an illustration of actual practise based upon this conception, there is the act of Joshua, who—when Achan had put away gold and silver and fine raiment out of the spoils of Jericho, which had been doomed to destruction—not only has Achan put to death, but also his sons and his daughters. In like manner David, on the complaint of the Gibeonites against the dead king Saul, avenges them by hanging five of Saul's grandsons (II Sam. xxi. 1–9). But when, seven generations after David, Joash, King of Judah, was murdered, Amaziah, his son and successor, caused only the murderers to be put to death, and did not punish their sons, "according to that which is written in the book of the law of Moses" (II Kings xiv. 6). The declaiming of the prophets Jeremiah (xxxi. 29) and Ezekiel (xviii. 2) against the proverbial saying, "the fathers have eaten sour grapes, and the teeth of the children are set on edge," shows that a desire to punish the children for the sins of the fathers was still alive among the people.

While English law has never inflicted death by the hands of the hangman on the traitor's or felon's children, yet as late as in the reign of James II. the forfeiture of the convict's property was enforced with such rigor that his helpless children often faced a slower death by starvation. Like cruelty prevailed in France and Spain. And it was equally severe in the old seats of Israel, except where and when the Torah prevailed (compare CONFISCATION AND FORFEITURE).

The Bible places the view that certain wrongful acts, such as murder, shall be punished by society, at least as far back as the days immediately following the Flood, when the sons of Noah were told: "Whoever sheddeth the blood of man, by man his blood shall be shed" (Gen. ix. 16); and Cain expresses the fear that, for the murder which he has committed, "every one that findeth me shall slay

me" (Gen. iv. 14); in other words, it was the duty of society, and even of the beasts of the field, to avenge the blood of Abel.

**Talmudic Conception.**

In the Mishnah we find that some "institutions" of the sages are enforced by penalties; but, generally, only those acts that are sinful, because forbidden in the Pentateuch, meet severe punishment. Some acts, plainly forbidden by the Law, are left to "death by the hand of Heaven," such as the intrusion of non-Levites in the place assigned to the Levites in the service of the Temple (compare Sanh. ix. 6 with Num. i. 51, xviii. 7, as reconciled in Sanh. 84a). Even civil redress for wrongful acts is sometimes withheld, where the application of the law is not clear, and vengeance is left to the powers above (B. M. iv. 2).

The criminal jurisprudence of the Mishnah may be regarded as almost modern in its bearings. The avenger of blood has dropped out; the idea of making fathers and sons suffer for each others' guilt lies now so far in the dim past, that the sages give to the text in Deuteronomy (xxiv. 16)—which forbids such savagery, the law of individual responsibility being sufficiently covered by the concluding words, "every man shall be put to death for his own sin"—this entirely new meaning: "fathers shall not be condemned on the testimony of their sons" (Sanh. 28a). The "congregation" which is to judge of matters of life and death becomes a court of twenty-three learned judges. An execution by stoning or burning is regulated so as to inflict the least possible pain (see Capital Punishment). All possible advantages are given to the accused in order to temper the severity of the Pentateuchal law (see Accusatory and Inquisitorial Procedure; Acquittal in Talmudic Law).

**Classification of Crimes.**

Offenses are classified according to the gravity of the punishment: those punished by stoning, by burning, by beheading, and by strangling coming first; next in gravity are those punishable by stripes, the most serious being those for which the Mosaic law prescribes excision ("he shall be cut off from his people"; see Karet); then come those wrongful acts which the written law redresses by fine, forfeiture, or sacrifice, it being understood that whenever the Scripture imposes a duty or a penalty, stripes are excluded. There can be no stripes for theft, for double, fourfold, or fivefold compensation is expressly named as the penalty for the act. Nor can a battery be avenged by stripes, for the Law says "eye for eye," that is, compensation for the loss of the limb or organ; "bruise for bruise" that is, compensation for the pain; and so for other violence done (Ket. 32b), though the offense entailed both pain and loss of money. It is not easy to determine the proper classification of an involuntary killing, with its penalty of banishment; but it comes, like murder, before a court of twenty-three judges.

The sages believed that death under the sentence of the law, provided the condemned man confessed his guilt, was full atonement, and that he would have his share in the world to come (Sanh. vi. 2); that the infliction of stripes was equivalent to the excision with which the law threatens the offender (Mak. iii. 15), though the latter view is disputed on technical grounds (*ib.* 23b; Meg. 7b). But where the only redress is a money compensation to the injured party, the sages taught that payment alone was not sufficient to secure the forgiveness of God, unless the guilty party had first sought to appease his injured neighbor (see Assault and Battery).

**Substitutes for "The Four Deaths."**

A suggestion occurs more than once in the Talmud (Sanh. 37b; Ket. 30a *et seq.*) that, though Israel has lost its freedom, and its judges can no longer wield the sword of justice, "the four capital punishments have not ceased. He who deserves stoning will fall from the roof, or a wild beast will trample him down; he who deserves burning will fall into a burning house, or be bitten by a poisonous serpent. . . . He who deserves the headsman's sword will be delivered to the [heathen] government, or will fall among robbers." Death by the sword was the punishment for murder, and it thus appears that the Rabbis were not unwilling to see Jewish murderers put to death under the laws of Rome or of Persia. The list of offenses punished by death is given in the Mishnah (Sanh. vii., viii., ix., xi.) under the headings of "the stoned," "the burnt," "the beheaded," "the strangled." There are 18 offenses involving the punishment of stoning; 5, of burning; 2, of beheading; 6, of strangulation (compare Capital Punishment).

**Irregular Justice.**

Besides the regular forms of punishment for crime, Jewish law recognizes certain irregular methods. "If the thief be found breaking in and be smitten that he die, there shall be no bloodguiltiness for him" (Ex. xxii. 2, R. V.)

On the analogy of this Biblical case the Rabbis decide several others (see Burglary). In three cases the person on the point of committing a crime may be killed: where he pursues a neighbor in order to kill him; where he pursues a male to commit sodomy; and where he seeks to ravish a betrothed damsel; for Deut. xxii. 27 indicates the duty of all that hear her cry to help her. But it is not lawful to "save by death from sinning" in the case of the Sabbath-breaker, or of the idol-worshiper, etc. (Mish. Sanh. viii. 7). Where one is suspected of murder, and, though the testimony of the witnesses is not sufficient, the judges are convinced of his guilt, they should cause him to be locked up in a cell, on a scanty diet of bread and water (*ib.* ix. 5). The disputants in the Gemara on this passage are not agreed on the question how great the deficiency in such testimony might be and the judges still be justified in inflicting death by ill treatment and starvation. There had been no trials for murder during hundreds of years in the countries where these disputes took place.

He who steals one of the holy vessels, he who curses God, naming Him with an idol [the wording of the original is rather obscure], and he who cohabits with an idolatress—these are permitted to be killed by zealots. The right of zealots in the last of the three cases is evidently drawn from the example of Phinehas (Num. xxv. 6–8). Lastly, it is

said: "When a priest dared to serve in the Temple while unclean, his brethren the kohanim did not bring him before a court of justice, but the young men among them dragged him outside of the place of assembly and brained him with axes" (Mish. Sanh. ix. 6). See also BURGLARY; CAPITAL PUNISHMENT; CORPORAL PUNISHMENT; KARET; CRIMINAL PROCEDURE; ROBBERY.

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**CRIMEA:** A peninsula of southern Russia, on the northern shore of the Black Sea. It was formerly known as Krim-Tartary, and in ancient times as Tauric Chersonese. As shown by inscriptions (see BOSPORUS) unearthed in various parts of the Crimea, organized Jewish communities existed there long before the destruction of the Temple. Jerome in his commentary on Obadiah (verse 20) reports, on the authority of his Jewish teacher Hananiah, that, according to a tradition prevalent among the Jews, the Assyrians and Babylonians conveyed their Jewish captives to the coasts of the Black Sea. As to the inscriptions and monuments found in the vicinity of Kertch and Yenikale see Harkavy in "Yevreiskiya Zapiski," published by A. Pumpyanski. The Crimean Jews were Greeks in language, customs, and social life, and enjoyed equal rights with their fellow citizens. But, while their neighbors influenced them, they also exercised a formative influence upon the religion of their neighbors; and the associations termed *σεβόμενοι θεὸν ὕψιστον*, that existed there, although not altogether Jewish, certainly showed traces of Jewish monotheistic influence ("Voskhod," 1901, No. 4; compare Schürer, "Die Juden im Bosporanischen Reiche," in "Sitzungsberichte der Berliner Akademie," 1897, p. 204).

In 47 C.E. the Romans conquered the Crimea, but the period of their domination was brief; for about the middle of the first century the Alans seized the country. In the second century they were displaced by the Goths; the latter, in their turn, being dislodged by the Huns in the fourth century. Although there are no records concerning the fate of the Jews during this period, it may safely be assumed that the successive masters of the country did not recognize any difference between the Jews and other inhabitants. Theophanes (671) speaks of the Jews of Phanagoria (Harkavy, "Ha-Yehudim u-Sefat ha-Slawim," p. 129).

**Chazars.**

At the beginning of the seventh century the CHAZARS, a Turkish tribe which occupied the northern shores of the Caspian, overran the plains of the Crimea and gave their name to the greater part of the peninsula. The Chazars being of a mild and tolerant disposition, the Jews under their domination enjoyed complete freedom. This attracted to the Crimea many Jews from neighboring countries, especially from the Byzantine empire during the reign of Leo III. the Isaurian (718), who persecuted them relentlessly. They soon exercised a great influence over the Chazars. As the latter adopted settled habits and began to feel the need of a religion, many of the better classes, including the Chaghan, embraced Judaism. Thus the Crimean Jews became practically the rulers of the country until 1016, when the Chazars were dispossessed by a combined effort of the Russians and Byzantines. An account of all the Crimean cities in the possession of the CHAZARS (965) is given in King Joseph's letter to Ḥasdai ibn Shaprut.

Another Asiatic people of Turkish stock, the Pecheneges, who had established themselves in the Crimea at the beginning of the tenth century, expelled the Russians. During the domination of the Pecheneges, which lasted about a century and a half, the peninsula enjoyed great prosperity. At the beginning of the thirteenth century the Crimea became a province of the empire of the Kiptchaks, or Tatars. The new masters behaved generally with tolerance to the subjected people, and the Jews enjoyed equal rights with other inhabitants. A change, however, took place in their condition in 1258, when Berke, the third ruler of the Crimean Tatars, with his followers, embraced Islam, and the relations between the newly converted Mohammedans and the Jews became strained. About 1263 the Genoese established themselves at Kaffa, and the seaboard known as Gothia, extending to Cembalo (Balaklava), was ceded to them in 1315. Although many Jews lived in these places, little is known of them during the period of the Genoese domination, which lasted until 1475, when Mohammed II. subjected the Crimea and enslaved the Genoese and other Christians. In Taman at that time reigned the descendants of the Genoese Jew Simone de Guizolfi, who had secured this dukedom in 1419 by marrying the Princess Bichachanim.

Travelers of the sixteenth and seventeenth centuries (Busbeck, Cureus, etc.) tell of a considerable Jewish population in the Crimea (see Loewe, "Die Reste der Germanen am Schwarzen Meere," pp. 90, 115, 174, 183). Judging from some letters patent of 1594 granted to Jews of Karasu-Bazar, they were the victims of the rapacity of the Tatars. In these letters patent the khan deemed it necessary to prohibit the local authorities from stripping his protégés of their property—a proof that this was a common practise. A similar clause is found in another grant of 1743. A collection of letters patent granted to the Crimean Jews by various khans was published by Z. Firkowich (son of A. Firkowich), who pretends that these letters were given to the Karaites. The truth is that they were stolen by Karaites from the Krimchaki of Karasu-Bazar (Harkavy). Travelers in the Crimea in the seventeenth century report Jews as living at Kaffa (Theodosia), Karasu-Bazar, Koslow, Turleri, Bakhchi-Sarai, and Mankup (Des Lucca, "Relation des Tartares," i. 17).

**Under the Khans.**

As shown by an epitaph in the cemetery of Chufut-Kale (Firkowich, "Abne Zikkaron," No. 512), the Karaites of that city were attacked in 1778 by the Tatars, twenty-seven persons being killed. Chufut-Kale, situated on a rocky mountain, became the forced abode of the Karaites, who were allowed to spend only their business hours in the Tatar capital. Arriving opposite the palace of the khans,

they were required to alight and proceed on foot till out of sight. It can not be ascertained whether the Rabbinites also suffered from the riots of 1778, or whether they were subjected to the same treatment. In 1783 the Russians conquered the Crimea, and the history of the Jews there becomes merged in that of the Jews of Russia. From a letter (1784) sent from Chufut-Kale to Lutzk it is learned that the Jewish communities suffered heavily from the war between the Russians and the Tatars.

There are three classes of Jews in the Crimea: the Krimchaki, the Karaites, and the Polish-Lithuanian Jews. The Krimchaki are the oldest settlers of the country. The time of their settlement in the Crimea can not be ascertained. They themselves assert that they went there in the sixth century. A tradition prevails among them to the effect that the manuscript ritual, which is still preserved in their synagogue at Karasu-Bazar, was transmitted from generation to generation for twelve centuries. It was composed by Moses of Kiev (compare Harkavy, "Altjüdische Denkmäler"). It is known under the title "Ḥazanya," and, with the exception of some slight variations, is the general Rumanian ritual. Harkavy, however, believes that the settlement of the Krimchaki is relatively of recent date. At present the greater number of them live in Karasu-Bazar, where they have their synagogue, presided over by a rabbi. In order that no profane discourse shall be held in the synagogue, they gather in the courtyard of the synagogue and wait there until the whole community is assembled. Then they enter and proceed at once with the service. As soon as this is concluded they leave the sanctuary in a body. They distinguish themselves by many other customs derived from the Tatars, whose language and customs they still retain. Thus, for instance, the ceremony of marriage takes place at dawn. Instead of using a "baldachin" ("ḥuppah"), they cover the bridegroom and the bride with a "ṭallit," while the bridesman and bridesmaid ("shoshbinim") twirl chickens round the heads of the couple seven times. Then, after killing the fowls, the bridegroom recites the consecrating formula, and the ceremony is concluded. The bride is not allowed to leave the house for seven days. The Krimchaki are engaged in handicrafts, viticulture, and agriculture. They are renowned for their scrupulous honesty.

**The Krimchaki.**

The Crimea was in the Middle Ages, and still is, the headquarters of the Karaites. Although the inscriptions on the scroll of the Law (Pinner, No. 10) preserved at the St. Petersburg Library, are proved to be forgeries, it is beyond doubt that in 1381 there were four Karaite communities in the Crimea — at Kaffa (Theodosia), Kale, Koslow (Eupatoria), and Yenikale—as is proved by a document of that date which is preserved at the St. Petersburg Library (Neubauer, "Aus der Petersburger Bibliothek," document 46).

**The Karaites.**

A strong literary movement existed in the Crimea for many centuries. Among the most renowned scholars of the Crimea were: Jacob ben Moses ha-Temani (of Teman, Greece), author of "Sefer ha-Piṭron" (about the tenth century); Jacob ben Solomon of Mankup, author of a Hebrew grammar (about the twelfth century); Ezechiah ben Gedaliah ha-Nasi, a pupil of Abraham Kerimi (1348); Samuel ha-Ḳodesh ben David, author of "Massa' la-Ereẓ ha-Ḳedoshah" (1641); Moses ben Elijah ha-Levi, author of "Massa' la-Ereẓ ha-Ḳedoshah" (1654); Joseph ben Jacob of Kale, liturgist; Isaac Ḥazzan ben Moses, liturgist (d. 1664); Hillel Ḥazzan Kenui, liturgist; Jacob ben Mordecai, liturgist (died 1701); Abraham ben Jacob Yerushalmi, author of "Emunah Omen" and several astronomical works (1713); Joseph Ḥazzan of Kale, liturgist; Moses Chelebi Sinani, author of a work on the slaughtering of animals (d. 1722); Simḥah ben Joseph of Kale, author of "Me'il Shemuel" (d. 1743); Moses Pasha of Kale, author of a commentary on the "Azulah" of Aaron I.; Samuel ben Abraham of Kale, author of "Ner Shemuel" and other works; Elijah Yerushalmi ben Baruk, author of "'Asarah Ma'amarot" (eighteenth century); Simḥah Lutzki, author of the bibliographical work "Oraḥ Zaddikim," and of many other works (b. 1740–41); Simḥah ben Joshua, former Rabbinite, author of Biblical commentaries (1818); Joseph Solomon ben Moses (known under the abbreviation "Yashar"), ḥakam of Koslow, author of "Ṭirat Kesef" (1825); Abraham ben Joseph Solomon, liturgist; Mordecai ha-Ḥazzan Sultanski, author of "Abḳat Rokel" and many other works (d. 1862); Abraham Firkowich, author of "Abne Zikkaron" (1786–1874); Solomon ben Abraham Beim, ḥazzan of the Karaite community of Odessa (b. about 1820). See Karaites and individual articles on the various scholars.

**List of Karaitic Authors.**

Information concerning the condition of the Karaite communities in the Crimea in the second half of the eighteenth century is furnished by several documents preserved in the St. Petersburg Library. In a letter dated 1755 and addressed to Abraham ha-Shofeṭ, the writer gives details which are substantially as follows: "The total Karaite population of the four communities numbers 500 families: 300 at Kale; 100 at Koslow; 50 at Kaffa; 50 at Mankup. Near Kaffa is Sulchat, where formerly existed an important community, possessing the largest synagogue in the Crimea. To-day it is of little importance, possessing only a ḥazzan and a shoḥeṭ, who recite the prayers morning and evening. All the synagogues, schools, and habitations of the Karaites are of stone. In each of these communities there is a school in which study is carried on throughout the day under the supervision of a teacher; in Kale there were four schools, three of which, however, are now closed. In the first lived Samuel ben Joseph, the author of a commentary on the "Miḇḥar," which he did not finish; in the second lectured R. Samuel, the author of "Ner Shemuel"; in the third, Elijah ha-Ḥazzan, the scribe; and in the fourth, Elijah Melammed ben Isaac. Samuel Ḥazzan lectured at Koslow; Hillel ben Isaac, at Kaffa; Judah Ḥazzan ben Shelomoh, at Mankup. In 1735 the Crimea was invaded by the Turks. At Koslow they destroyed fifty boxes filled with books belonging to Elijah ben Isaac Ḥazzan.

**Condition in 1755.**

Another letter (1764) shows that the Karaites con-

sidered it lawful to have two wives. In 1796 Catherine II. relieved the Karaites by reducing by one-half the poll-tax of twelve rubles which they, in common with the Rabbinites, had hitherto paid. When Nicholas I. issued the edict obliging Jews to serve in the army (1827), the Karaite S. Bobowich went to St. Petersburg, and, appealing to the edict of Catherine II., obtained the release of the Karaites from this obligation. They thus remained free from military service until 1874, when a new law was enacted compelling every Russian subject to serve in the army.

Freedom from military service was not the only advantage the Karaites had gained over the Rabbinites. Other privileges—for instance, that of living and trading in any part of the empire—were granted to them. In 1837 they obtained for their rabbis the privileges enjoyed by the clergy of other faiths. A consistory, dealing with all the matters concerning Karaite worship in the Crimea, was established at Eupatoria. It is presided over by a ḥakam assisted by a ḥazzan and a shammash. These officials are elected by the people, but the election must have the assent of the government. Once the popular choice is sanctioned they can not be removed without the permission of the civil authorities. In addition to the salary which these officials draw from the Karaite communities, the government grants them 140 acres of land: 60 to the ḥakam, 40 to the ḥazzan, and 40 to the shammash. In 1894 the government established at Eupatoria a Karaite seminary of five classes, the inspector and the teachers of which enjoyed the same privileges as those of the gymnasium.

**Karaitic Constitution.**

The most important of the Karaite communities found in the Crimea is that of Eupatoria, which numbers about 500 families. The Karaites are engaged in trade, in which they succeed well, owing to the privileges they enjoy. It is very probable that, besides the Krimchaki, there were not many Rabbinites in the Crimea during the later period of the domination of the khans. The relatively happy condition of the Jews in Poland at that time had tempted most of the Crimean Rabbinites to emigrate thither. This circumstance accounts for the fact that in 1462 thirty Rabbinites, who had been shipwrecked near Kaffa, were compelled to appeal for help to the Karaites, and also explains the absence of Crimean-Rabbinite contributions to Jewish learning.

A few prominent men from the earlier times of the Tatar domination deserve to be mentioned: Abraham Kerimi (fourteenth century), author of "Sefat Emet"; his son-in-law Eliakim; Moses ben Jacob, the exiled (1449) liturgist and author of many works; Asher ha-Kohen (1449); Kalman Ashkenazi (fifteenth century); Isaac Panyanto; Jeremiah Isaac Banin; Moses Kokos (1584); Baruk of Kale, author of "Meḳor Baruk," and his brother Mordecai of Kale; David ben Eliezer Laḥno, author of "Mishkan David."

With the occupation of the Crimea by the Russians the Rabbinites gradually increased, and communities consisting chiefly of Polish and Lithuanian Jews are found throughout the country, which forms a part of the government of Taurida, Simferopol being its capital. The most important communities are: Armiansk-Perekop, Bakchi-Serai, Chufut-Kale, Eupatoria, Yenikale, Karasu-Bazar, Kertch (Bosporus), Kaffa (Theodosia). The Jewish population in the four Crimean districts is divided as follows: Eupatoria, 3,192 (5.06 per cent of the whole population); Perekop, 1,549 (3.01 per cent); Kaffa, 9,670 (6.05 per cent); Simferopol, 17,687 (8.85 per cent).

Many Jewish antiquities were unearthed in the last century in various places in the Crimea. These antiquities consist of: (1) Judæo-Greek inscriptions, the authenticity of which is beyond any doubt. They give evidence that organized Jewish communities existed in the Crimea long before the common era. (2) Tumulary inscriptions to the number of 751, collected by the Karaite ḥakam Abraham Firkowich, in his "Abne Zikkaron," Wilna, 1872. The inscriptions were found in the cemeteries of the following places: 546 in Chufut-Kale, called "Emeḳ Yehoshofaṭ," dating from 151 to 1842; 5 at Sulchat, dating from 910 to 1140; 72 at Mankup, dating from 866 to 1777; 28 at Kaffa (Theodosia), dating from 1078 to 1845; 100 at Eupatoria, dating from 1593 to 1852. A. Harkavy expressed doubts concerning the dates of some of these inscriptions, believing them to have been altered by Firkowich. In Harkavy's opinion none of these inscriptions antedates the thirteenth century. In his "Abne Zikkaron" Firkowich gives the text of epigraphs which he pretended to have found on scrolls of the Law and on Bibles which he had collected and sold to the St. Petersburg Library. These epigraphs, which, if genuine, would throw some light on the history of the Jews in the Crimea during the domination of the Chazars, were manufactured by Firkowich himself, as has been demonstrated by A. Harkavy. See Firkowich, Abraham.

**Antiquities.**

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H. R. I. Br.

**CRIMINAL PROCEDURE:** The method indicated by law for the apprehension, trial, and for fixing the punishment of those persons who have broken or violated the law. The prosecution and trial of criminals in Biblical times is enveloped in doubt. The only example of anything like a regular trial of a criminal case found in the canonical books is that of Naboth in I Kings xxi.; but the only thing clear from that scanty account is that Naboth was convicted on the testimony of witnesses, and not upon an extorted confession. The requirement of two witnesses is clearly stated in many passages of the Pentateuch. For everything else, for all matters of detail, we have to look to the Mishnah, slightly aided by quotations from the Baraitas.

In treating of the course of proceedings the Mishnah (Sanh. iv. 1) says: "In capital cases they [meaning the judges] "open with a view to justification and not to guilt"; but the real meaning of this passage had been lost even as early as the time of the Amoraim (Gemara, *ib.* 32b). According to the Mishnah, capital cases must not be tried on the day preceding a Sabbath or festival, for the court must adjourn to the next day, before it can convict, and courts may not sit on days of rest. While any of the "disciples" present may volunteer an argument for acquittal, they are not allowed to argue for conviction. In capital cases those sitting at the ends—that is, the youngest judges, not the judges of highest standing—gave their opinion first, in order to avoid any undue influence by the latter. None but "priests, Levites, and Israelites"—to the exclusion of converts, as well as of persons whose daughters are disqualified from marrying into the priesthood—are competent to judge capital cases (Mish. Sanh. iv. 2). The Sanhedrin (of 23 or 71) sat in a half-circle so that the members could see one another, and two court clerks stood before them, one to take down the words of the condemning, the other to take down those of the acquitting, judges (*ib.* 3). In capital cases the witnesses were cautioned, after being brought into the court-room, in these or similar terms:

"Perhaps you speak by way of guess or estimate, or from what you have heard, as a witness who heard from the mouth of another witness, or of some trustworthy man. Perhaps you do not know that we are going to test you by formal and by free cross-examination. You should know that cases of life and death are not like cases about money. In a case about money the false witness can repay the money lost and he is forgiven; in a capital case the blood of the accused and of all his posterity clings to him to the end of the world; for so we find it as to Cain, who killed his brother, of whom it is said: 'The bloods of thy brother are crying out against thee' [Gen. iv. 10, Hebr.]—his blood and that of all his posterity. Or perhaps you say: 'Why should we trouble ourselves about this man's guilt?' But it is written: 'When the wicked perish, there is gleeful song'" (Prov. xi. 10, Hebr.).

"By way of guess or estimate" in this exhortation means "from circumstances"; and such evidence was deemed wholly insufficient for a regular conviction (see CRIME).

In prosecutions for theft, embezzlement, and other crimes, which were only punished by fines, double compensation, etc., the procedure was the same as in cases for damage to property ("dine mamonot"), taking place before three ordained judges ("mumḥim"). Involuntary manslaughter, punishable by exile to the cities of refuge, was tried under the same forms as capital cases. The Mishnah leaves it to be inferred that these forms were also applied to prosecutions for misdemeanors punishable by stripes. Compare ACCUSATORY AND INQUISITORIAL PROCEDURE; ACQUITTAL IN TALMUDIC LAW; CRIME; SANHEDRIN.

L. G. L. N. D.

**CRIMINALITY:** The average tendency to commit crime. The critics of the Jews have always contended that the general standard of morality among the Jews was lower than that of their Christian neighbors, and their tendency toward crime therefore greater. Such a charge was made by Johann David Michaelis in his review of Dohm's apology for the Jews. Michaelis says that while the Jews form only one-twenty-fifth of the population of Prussia, they furnish one-half of the criminals ("Orientalische und Exegetische Bibliothek," 1775–1785, xix. 7). This statement is false in every respect. The Jews, even now, after the partition of Poland, form only 1 per cent of the population of Germany. Further, David Friedländer has proved from official records that in 1789, in Prussia, of 1,703 criminal convictions only 22 were of Jews. Still Friedländer did not draw the conclusion that Jews were better men than the Christians; he merely contended that in order to judge the moral status of a community other conditions, such as occupation, education, and the political situation of the country, must be taken into consideration.

**Difficulty of Comparison.**

The difficulties which beset an unprejudiced scientific examination into the figures on which the charge of criminality is based are manifold. First, owing to the numerical insignificance of the Jews, any investigation should extend over a long period of years and over a considerable area. It is known, for instance, that, at a certain time, in the two penitentiaries of the grand-duchy of Hesse there were, among 600 convicts, only 5 Jews, while, supposing them to be as criminally disposed as their neighbors, they should have had about 25 repserentatives in the penitentiary ("Mittheilungen des Vereins zur Abwehr des Antisemitismus," 1896, p. 44), it is wrong, however, to draw favorable conclusions from these figures, for the statistics may have been different a few weeks later. It would also be unfair to point to the fact that, among the 45 persons convicted in Germany between 1882 and 1892 for infringement of the navigation laws, there was not one Jew, and that, during the same period, only 12 Jews were punished for malfeasance in office, while their proportionate representation should have been 73 offenders of this class. The facts are that few Jews are seamen, and they do not very frequently hold public office in Prussia. Similarly it would be misleading to speak of a lower standard of morality among Jews because they have, during the period 1882–92, furnished 191 cases of fraudulent bankruptcy, when their pro rata would have been 20, and 1,116 cases of bankruptcy, when their pro rata would have been 69. These figures do not prove that a Jew is ten and twenty times more apt to become bankrupt, because they must be compared with the number of Jewish and of Christian merchants, before a conclusion can be arrived at. In fact, while the Jews form only 1 per cent of the population, over 16 per cent are merchants. The number of Jewish criminals in Germany appears to be larger than it is, as Jews who evade military service are included in the total. As a matter of fact, however, this is due to emigration, which is of greater moment to Jewish young men to whom the avenues of public offices are closed. If this class of offenders be deducted, the proportion of criminality will be found much smaller.

The greatest difficulty in the way of a thorough study of the subject consists in the fact that statistical material is incomplete, both geographically and chronologically. Few countries furnish complete statistics, and none go back further than a few

years. From these statistics it appears that the proportion of Jewish criminals to the whole population is in general below the average, that crimes of violence are exceedingly rare among them, while bankruptcy, forgery, and gambling are found more frequently among them than among non-Jews; but this is simply explained by the fact that these are the chief offenses of the mercantile classes to which Jews mainly belong. The figures given below are based on official statistics.

For Württemberg, Von Steudel gathered statistics, given in "Monatsschrift für die Justizpflege in Württemberg," 1841, covering the period from Dec. 31, 1827, to June 30, 1839. According to him the Jewish convicts were:

| Year. | Number of Jewish Prisoners. | Jewish Percentage in Total Number of Criminals. | Jewish Percentage in Total Population. | Year. | Number of Jewish Prisoners. | Jewish Percentage in Total Number of Criminals. | Jewish Percentage in Total Population. |
|---|---|---|---|---|---|---|---|
| 1827.... | 8 | 0.6 | .. | 1834.. | 8 | 0.6 | .. |
| 1828.... | 6 | 0.5 | .. | 1835.. | 11 | 0.8 | 0.7 |
| 1829.... | 10 | 0.7 | .. | 1836.. | 14 | 1.0 | .. |
| 1830.... | 5 | 0.4 | 0.6 | 1837.. | 9 | 0.7 | .. |
| 1832.... | 6 | 0.5 | .. | 1838.. | 12 | 0.6 | .. |
| 1833.... | 9 | 0.7 | .. | 1839.. | 8 | 0.8 | 0.7 |

This would indicate a degree of criminality slightly above the normal.

In Germany there were convicted, during the period 1882–92, 38,288 Jews and 3,973,667 non-Jews. To maintain an equality in crime would have required the conviction of 47,306 Jews. In 1882 there were 998 criminals to every 100,000 inhabitants; while among the same number of Jews there were 844 criminals. In 1891 the number of criminals among 100,000 inhabitants had increased to 1,073, while among the Jews it had decreased to 799.

For Austria the percentage of the Jews in the whole population is 4.8, while, according to the official statistics, the Jewish percentage in total number of criminals was as follows:

| | | | |
|---|---|---|---|
| 1881 | 4.2 | 1886 | 4.2 |
| 1882 | 4.1 | 1887 | 4.2 |
| 1883 | 4.0 | 1888 | 3.9 |
| 1884 | 4.0 | 1889 | 3.5 |
| 1885 | 4.1 | 1890 | 3.6 |

Even in Galicia, which has been always described as a hotbed of moral corruption, the figures are in favor of the Jews, for in 1889 there were among 7,102 convicts only 656 Jews, while, according to their percentage (11.68) in the population, there should have been 829.

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D.

**CRISPIN, ISAAC IBN:** Spanish moralist and poet; lived at the beginning of the twelfth century. Judah al-Ḥarizi praises him among the renowned poets of the twelfth century; and, judging from the title השר הנדול ("The Great Prince"), which he prefixes to Crispin's name, the latter must have occupied a high official position ("Taḥkemoni," ed. Constantinople, iii. 9b).

Crispin was the author of an ethical work entitled "Sefer ha-Musar" (Book of Instruction). This book, mentioned by Al-Ḥarizi, is, according to Steinschneider, identical with the "Mishle Anashim Ḥakamim" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1402, 8), and with "Mishle 'Arab," still extant in two manuscripts in the possession of Baron de Günzburg. Under the latter title it was published in the supplements of "Ha-Lebanon," 1867–68. The "Sefer ha-Musar" in this case would be, if not a mere translation, an adaptation from the Arabic, as stated in the introduction to the "Mishle Anashim Ḥakamim" (see Steinschneider, "Oẓerot Ḥayyim," p. 368). This adaptation was in its turn translated into Arabic by Joseph ibn Ḥasan, under the title "Maḥasin al-Adab," which is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1220, 4). Like the original Hebrew, the "Maḥasin al-Adab" is divided into fifty "ḳasidas," which agree with those of the "Mishle 'Arab," published in "Ha-Lebanon." The "Sefer ha-Musar," or "Mishle 'Arab," is mostly written in verse.

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G. I. Br.

**CRISPUS:** The ruler of the synagogue at Corinth, who became a Christian, with all his house, through the preaching of Paul (Acts xviii. 8). In one of his letters to the church at Corinth (I Cor. i. 14), Paul speaks of Crispus as one of those whom he had baptized. There is a tradition that Crispus became such an important factor in the early Church that he was ordained Bishop of Ægina ("Apost. Const." vii. 46).

E. G. H. I. M. P.

**CROATIA:** Southwestern part of the Hungarian crown provinces; consists of Croatia, Slavonia, and the Military Frontier, included since 1868. The earliest allusion to Jews in Croatia is found in a letter of the Spanish vizier Ḥasdai ibn Shaprut, addressed to Joseph, king of the Chazars. Two men, named Mar Saul and Mar Joseph, were the bearers of this letter; and they had come with the ambassador of the "king of the Giblim" to Ḥasdai at Cordova. Since both words, "Giblim" and "Croats," have etymologically the same meaning—*i.e.*, "mountain people"—it is generally assumed that by "Giblim" is meant the people of Croatia. This is the only evidence, however slight, of the settlement of Jews within the present limits of Croatia in the tenth century. The proximity to Constantinople, as well as the active commerce with Italy, and more especially with Venice, leads to the conclusion that Jews were living in Croatia in the Middle Ages; but as yet the only historical evidence for this hypothesis

is an ordinance of the Venetian doge, dating from the sixteenth century, which forbade the Jews in Dalmatia to own any real estate, and, consequently, to settle there. It is recorded that at about that time a Jewish physician on his way through Ragusa was permitted to stay in that city six months. The political unity which always existed between Hungary and Croatia resulted, naturally, in a common legislation; but it is not known whether the various pro-Jewish and anti-Jewish laws of the empire practically affected Croatia also. A single datum the only one within a hundred years, appears about the middle of the seventeenth century. At that time there is found in the literature, side by side with the common "Jidov" (derived from "Judæus"), the expression — still used by the people—"tschifut," borrowed from the Turkish. The former expression undeniably proves that the first Jews came to Croatia with the Turks during the time of the Turkish rule. But it seems that these Turkish Jews left together with the Turks; for in the eighteenth century the first Croatian Jews appear with German names; hence they had immigrated from the north. An edict of the year 1729 forbids Jews to live either in Croatia or in Slavonia. Yet a small number lived there, as, for instance, in Essegg in 1751, who were looked upon as "black sheep," and had no rights. They fared still worse at Semlin (Zimony), to which town they came during the Belgrade peace negotiations (1739): they were not allowed either as regular or temporary residents.

**Earliest Mention.**

The enumeration of the Jews of Croatia under Maria Theresa (1773) showed hardly twenty-five families. It was only after the edict of toleration of Emperor Joseph (1782) that the immigration from the north and the south increased, at first in the villages and cities near the Hungarian frontier. Hungarian pedlers, who before this had visited Croatia, now settled here. The emperor's edict especially benefited the Jews of Semlin, who had managed to remain there in spite of the decrees against them. There were Jews in Warasdin in 1770; the hebrah there was founded in 1803, the congregation in 1811. The first Jew appeared in Kreuz in 1794; the Jews of Agram—who consisted of only two Jewish families under Maria Theresa —bought a plot for use as a cemetery in 1811; as early as 1820 there was a congregation in Karlstadt; and isolated families lived in the outlying country, going even into the mountain districts, where today not more than two or three families are to be found. In 1830 the gates of the free city of Pozega were opened to the first Jewish tax-farmer; and about the same time the Jews of the surrounding smaller villages had a rabbi at the head of their congregation. The congregations of Croatia were already formed in the first quarter of the nineteenth century.

A liberal legislation slowly bettered the condition of the Jews after 1782. On complaint of the Jews of Cirkvena against the intolerance at the office of the commanding general of Warasdin (in connection with the petition of the Hungarian Jews), a decree was passed (1791) permitting the Jews to live undisturbed wherever they chose, and confirming them in the condition in which they had been since the edict of toleration. A light is thrown upon this condition by the decree of the Warasdin magistrate, of the year 1781, which is a curious mixture of modern toleration and medieval prejudice. Under it no Jews besides the twenty-nine families already living in the city are allowed to settle there permanently. Other Jews must receive from the magistrate a certificate of residence for a few days; if this is prolonged without permission, the community has to pay a fine of twenty ducats. In accordance with the state law, they may not own real estate, but they may live in any street. The council of the community has the right, in lawsuits, to pass judgment up to fifty florins, from which there is no appeal; and, furthermore, it may use coercive measures or call in the police to guard its privileges and authority. It is also required that the council provide for the widows and orphans, the sick, and the poor; and they are permitted to engage a rabbi. Even on the Military Frontier the Jews, if living in the Hungarian crown provinces, or paying the toleration tax, have been allowed to peddle since 1787. This tax lay heavy upon the Croatian Jews, who were hoping in vain for a reduction in 1839, when they sent a delegation for that purpose, and addressed a petition for the granting of civil rights, to the Reichstag in Presburg.

The Reichstag again granted them some privileges (1840); but the tax of toleration remained in force. They were now permitted to live anywhere, to build factories, to engage in business or trade, to devote themselves to the arts and sciences, and to acquire real estate in those places where custom formerly had permitted it. About 1850 the congregations were incorporated and chartered, and registers of vital statistics were instituted by the government. The attempt of Rabbi Rokonstein to introduce a hierarchy by making the rabbinate of Agram the chief rabbinate for the whole country, was frustrated by the government, which established the autonomy of every individual community, and recognized the appellation "chief rabbi" merely as an honorary title to be given to rabbis of merit, without combining therewith a higher rank.

**Increased Toleration.**

In 1859 the Jews obtained the privilege to keep Christian servants; and in the following year they at last acquired the right to own real estate anywhere. The petition for complete equalization, which they sent to the Parliament in 1861, received no attention whatever. In 1873 the Croatian Diet decided upon the emancipation of the Jews: until then the Jewish religion had been merely tolerated, especially on the Military Frontier. The decree of 1840 was not valid in this district; and only a certain number of Jews were allowed to settle. Semlin alone had a school. The war office, while allowing them to engage in honest trades and occupations, did not permit anything that might lead to usury; and they were excluded from the farming of the revenues, except in connection with the catching of leeches. When the Military Frontier was annexed to Croatia, in 1868, the Jews were allowed to live anywhere and to acquire homesteads. Until then there

had been only one congregation in Semlin, with one rabbi. To these restrictive measures in the old Military Frontier it is due that in many sections there were no Jews at the beginning of the twentieth century. The decree of emancipation of 1873 gave to the Jews full civic rights; and the state treasury granted them a moderate sum for Jewish institutions (religious instruction and synagogue-building). The increase of the Jewish population in Croatia is shown in the following statistics: 1840–41, 380 souls; 1857–64, 850; 1869–79, 876; 1880, 13,488; 1890, 17,261; 1900, about 20,000, equivalent to 0.31 per cent of the entire population in 1857 and about 1 per cent in 1900.

The immigrants came from Bohemia, Moravia, and Hungary (Great Kanizsa) into Croatia; from Hungary (Bonyhád) into Slavonia; from Turkey into the Military Frontier. With the exception of a small number of "Spaniolen" (Sephardim) they have the German rites.

There are twenty-seven communities in Croatia: two, at Agram and at Essegg, have over 2,000 souls each (4 per cent and 8 per cent respectively of the entire population), and fourteen over 200 souls each. Eleven congregations have rabbis; the others have rabbinical delegates. There are four Jewish schools, at Agram, Essegg, Semlin, and Vukovár. With the exception of two, the communities are progressive; most of them have new temples with organs, a ḥebra ḳaddisha, and one or two benevolent societies. The several communities are not bound together by any sort of organization whatever.

**Statistics.**

The Jews of Croatia are engaged in all occupations, even in agriculture, but especially in trade, wholesale and retail. The wood industries are flourishing since Jewish business men have taken hold of them and have introduced stave and cane factories; they have also opened the one cotton-spinning and weaving establishment in the province. In professional life there are 30 Jewish lawyers (out of a total of 200), 10 Jewish judges, and about 50 Jewish physicians, either holding official positions or practising privately. In the arts and sciences the Jews of Croatia have not distinguished themselves. Even in Jewish science very little has been done; a few religious books by Dr. Jakobi (see AGRAM), a few treatises relating to the history of social life by Dr. S. SPITZER, and some articles on the history of the Croatian Jews (in the "Journal of the Country Archives," 1901–02) having been the entire output in this field up to the end of the nineteenth century. A society, founded by the Jewish youth of Agram in 1899, for the study of Jewish history and science, heralds a new era of intellectual activity.

The relations of the Jews of Croatia with the other denominations have been until very recently most friendly. Anti-Semitism, even in 1883, found no support. The peasantry, again, is indebted to the village Jews for new means of livelihood and the marketing of its products; and in the cities the assimilation of the Jews with the Croatians prevents race-hatred. Numerous Jews hold offices as town councilors, some even as mayors, and honorary positions in philanthropic and national societies are held by them. It is only in the last few years that attempts have been made by the clerical party to injure the Jews economically in many industries by establishing cooperative associations.

D. G. S.

**CROCODILE:** This well-known amphibious reptile (*Crocodilus vulgaris* or *niloticus*) is not mentioned by a specific Hebrew name in the Bible. There are passages, however, in which allusions to it occur, and which give a faithful description of it (compare Brehm, "Illustriertes Thierleben," iii. i. 112). Whether Ps. lxviii. 30 (A. V. margin) refers to the crocodile in the phrase "the beasts of the reed" is still an open question. Upon these beasts destruction is invoked, which would be strange if they were meant to denote Egypt; for the crocodile is the most characteristic animal of that country, and the psalm is pervaded by a friendly spirit toward the empire of the Pharaohs. It is thus more reasonable to hold with Duhm ("Die Psalmen Erklärt," in Marti's "Kurzer Hand-Commentar zum Alten Testament") that swine are meant, as designating the population of the Jordan valley, which, at the time of the composition of the psalm, consisted largely of non-Jews. It is interesting to note in reference to Ex. viii. 2 that the word ẓefardea' (A. V. "frogs") was explained as referring to crocodiles (Arabic, "timsaḥ") by all the commentators whom Ibn Ezra mentions in his commentary to this passage.

**The Leviathan.**

In Job (xl.–xli.) the description of the LEVIATHAN certainly resembles that of the crocodile. Some of the particulars given—the impenetrable scales (xli. 15); the sharp scales (*ib.* verse 30); the teeth (verse 14); the thick armor (verse 7); the strongly marked difficulties besetting its capture; the futility of ordinary implements, as the hook, noose, and harpoon; and the impotence of the usual weapons, the spear, mace, and arrow (verses 2, 7, 26)—establish a strong presumption in favor of the identification. Against this evidence it has been urged that the other characteristics are not specific enough, as they are common to several large water-animals.

There is some possibility, however, that the writer was describing the crocodile from personal observation. "We have good evidence," says Canon Tristram in "The Natural History of the Bible" (8th ed., p. 261, London, 1889), "of its existence at the present day in the marshes of the Zerka, or Crocodile River." This fact, well known to Pliny ("Historia Naturalis," v. 17) and Strabo (p. 758), and confirmed by Pococke, was corroborated, according to Tristram (*l.c.*), by the Arabs with whom he conversed. W. M. Thomson ("The Land and the Book," popular edition, i. 73) testifies to the presence of crocodiles in the marsh of Zerka: he believes that he heard the splashing of crocodiles making their way "through this hideous swamp in quest of prey" (*ib.* p. 77). The latest testimony to the same effect is that of Schumacher ("Pal. Explor. Fund Quarterly Statement," Jan., 1887, p. 1), who reports having seen a crocodile in that neighborhood.

Although these coast districts did not belong to the regions familiar to the Hebrew writers, it is not reasonable to preclude the possibility that the poet in Job wrote of what he himself had seen, or from

information supplied to him by those who had made personal observations of the animal. Even Gunkel ("Schöpfung und Chaos," p. 48), who, with Cheyne, would probably relegate this chapter to the domain of mythology, concedes that the poet meant to describe, not a mythological creature, but a monster actually living in his day, and that some of the characteristics mentioned are those of the crocodile. According to Gunkel, however, the bulk of the chapter is an adaptation of mythological material; the monster being taken from the Babylonian creation-myth. His objections are cogent and his theory must be admitted as having great probability as regards other passages, in which the crocodile is referred to under such designations as "tannim" ("dragons," R. V., Jer. xiv. 6), "rahab" (Isa. li. 9; Ps. lxxxix. 10), and "leviathan" (Ps. lxxiv. 14; Job iii.). But with reference to Job xli. 1 all facts point to the conclusion that the word "leviathan" is probably a later emendation, influenced by the mythical passages (F. Delitzsch, "Hiob," Leipsic, 1902). The enumeration of the characteristics is too complete to admit of any other explanation.

**Mythological or Real?**

The Arabs call the crocodile "timsaḥ," or "waral," both of which words have passed into Syriac. At one time they must have used the flesh of the animal for food; for the eating thereof is expressly forbidden to faithful Mohammedans. This may, however, be due to a reminiscent confusion of the crocodile with the "koaḥ" (Lev. xi. 30), mentioned among the unclean animals, and which the R. V. translates "land-crocodile" (marked in the margin as uncertain); while the A. V., following the Vulgate and the Septuagint, has "chameleon." According to Bochart ("Hierozoicon," i. 1069), the land-monitor, the "waral ard" of the Arabs (*Psammosaurus scincus*), is meant, or perhaps even a larger monitor, the "waral al-baḥr," the Nilotic monitor. Bochart also seems inclined to make the "ẓab" of Lev. xi. 29 identical with the "koaḥ," or land-crocodile (*ib.* i., book iv., ch. 1). This latter is a lizard, if not a toad; and as such it is explained by the Talmudists (Ḥul. 127a). According to Ḳimḥi, the Hebrew "koaḥ" (Lev. xi. 30) is a lizard (in Linné the *Lacerta stellio*). The Talmud characterizes this species as not dangerous to man and as having a soft, tender skin (Ḥul. 122a), which is easily removed from the body (Shab. 107). In Arabic it is called "ḥirdhaun." This חרדונא, in the Targ. for ẓab (the Syriac "ḥardana"), is translated by "crocodile," and distinguished from a land-lizard, as the "ḥardona" of the sea. This latter name occurs in a Talmudic caution that at prayer the curved posture of the "crocodile" (?) be not assumed (Yer. Ber. 3d). The Talmudic "ben nefilim" (Ḥul. 127a) has also been identified with the crocodile. But it seems to be the *Psammosaurus scincus* (Arabic, "saḳanḳur"). The crocodile is perhaps designated by the Talmudic קרוקיתא (Ned. 41a), which in B. B. 73b occurs in a fabulous connection as אקרוקתא, if this be not a corruption of עקרבא ("scorpion"). For Talmudic views on "leviathan" see the article under that title.

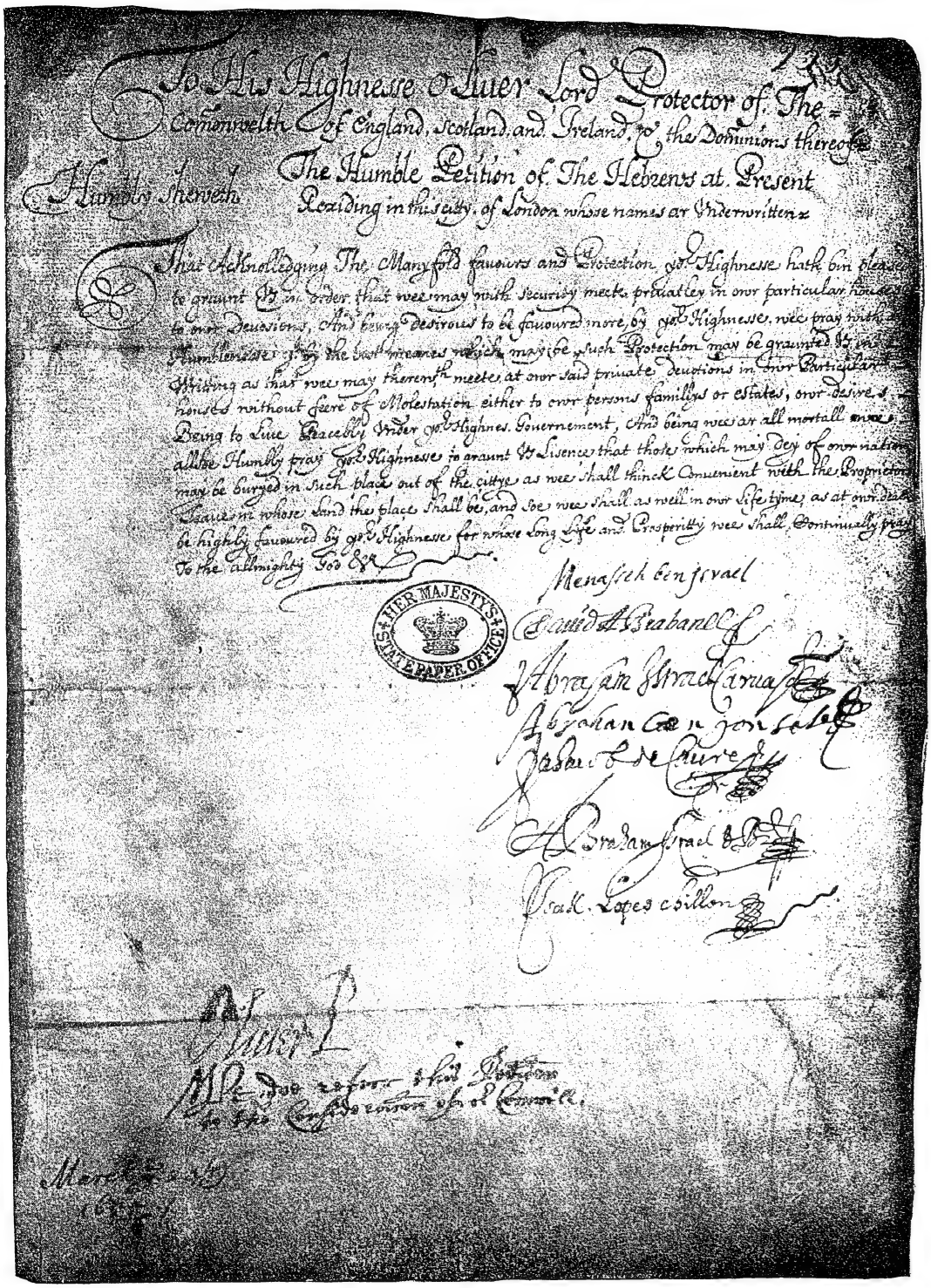
**Other Biblical References.**

SILVER SALVER BEARING THE "ARMS OF THE TRIBE OF JUDAH."
Said to have been presented to Oliver Cromwell by Manasseh ben Israel.
(In possession of Sir Samuel Montagu.)

BIBLIOGRAPHY: Tristram, *The Natural History of the Bible*, London, 1889; J. G. Wood, *Bible Animals* (London, n.d.); Cheyne and Black, *Encyc. Bibl.* s.v.; Levy, *Neuhebr. Wörterb.* i. 425, Leipsic, 1867, Fleischer's notes; Lewysohn, *Die Zoologie des Talmuds*, Frankfort-on-the-Main, 1858.

E. G. H.

**CROMWELL, OLIVER:** Lord Protector of England; born April 25, 1599, died Sept. 3, 1658. Cromwell favored readmission of the Jews into England, partly in the hope of thereby fulfilling the Messianic prophecy, but mainly because they had aided him as "intelligencers," and he foresaw that, with their control of the Portuguese and Spanish trade, and their large commercial interests in the Levant, the Hamburg Bank, and the Dutch East and West Indies, they would be of service to him in his expansionist policy, and would bring wealth into the country. There were at this time (1653) about twenty Marano families settled in England, who had fled from Spain through fear of the Inquisition. To all appearance Spanish merchants, and attending mass at the chapel of the Spanish ambassador, they were nevertheless known to Cromwell and a few others to be crypto-Jews. Antonio Fernandez CARVAJAL, a Portuguese merchant in London, had been of financial assistance to the Parliament, and had also, through a relative in Holland and a servant named Somers, or Butler, secured for Cromwell information regarding the Royalist intrigues with Spain. At the time of the Dormido mission to England to negotiate for readmission, Carvajal actively supported the petition, and it was favorably received by Cromwell. At this time, however, the anti-Jewish prejudices had become strong, and the Council would not consent (1654). Cromwell then sent for



To His Highnesse Oliuer Lord Protector of The Comonwelth of England, Scotland, and Ireland, & the Dominions thereof

Humbly sheweth The Humble Petition of The Hebrews at Present Residing in this citty of London whose names ar Underwritten

That Acknolledging The Manyfold fauours and Protection yo^r Highnesse hath bin pleased to graunt Vs in order that wee may with security meete priuatley in owr particular houses to owr Deuosions, And being desirous to be fauoured more by yo^r Highnesse, wee pray with all Humblenesse yt by the best meanes which may be, such Protection may be graunted Vs in Writting as that wee may therewith meete at owr said priuate deuotions in owr Particular houses without feere of Molestation either to owr persons familys or estates, owr desires Being to Liue Peacebly Vnder yo^r Highnes. Gouernement, And being wee ar all mortall wee allsoe Humbly pray yo^r Highnesse to graunt Vs Lisence that those which may dey of owr nation may be buryed in such place out of the cittye as wee shall thinck Conuenient with the Proprietor Leaue in whose Land the place shall be, and soe wee shall as well in owr Life tyme, as at owr deaths be highly fauoured by yo^r Highnesse for whose Long Life and Prosperitty wee shall Continually pray To the allmighty God &c

Menasseh ben Israel

David A Brabanel

Abraham Israel Carvajal

Abraham Gonzales

Jacob de Caure

A Brabam Israel

Isak Lopes Chillon

Oliuer P

Wee doe refer this Petition to the Consideration of the Cromwell.

March 24 1655

HER MAJESTY'S STATE PAPER OFFICE

PETITION OF THE JEWS OF ENGLAND TO OLIVER CROMWELL, DATED MARCH 24, 1655.
(In the Record Office, London.)

Manasseh ben Israel, and a motion was introduced in the Council in 1655, "That the Jews deserving it may be admitted into this nation to trade and traffic and dwell among us as Providence may give occasion." The motion was referred to a committee, and a conference was finally arranged to consider the question, the members being appointed by three of Cromwell's most devoted political adherents. The conference met in the Council Chamber at Whitehall, Dec., 1655. It consisted of representatives of the army, the law, the trading interests, and sixteen divines, the majority of whom Cromwell had carefully selected on account of their supposed approval of religious toleration.

The first question which arose for consideration was whether there existed any law forbidding the readmission of the Jews, and this was settled by the decision that the expulsion of 1290 had never been valid. When the terms of admission were discussed, a distinctly hostile spirit manifested itself, and the mercantile interests and the clergy united in opposition. To secure a favorable vote the Protector added some more members who were thought to approve of the proposal, but they also ranged themselves with its opponents. Finally, on Dec. 18, a hostile crowd thronged into the Council Chamber, and it was obvious that Cromwell's project could not be carried except under the most extreme restrictions.

**The Whitehall Conference.**

Cromwell now saw that his whole scheme would be thwarted if a vote were not prevented. With characteristic promptness he began at once to review the differences of opinion revealed by the various speakers. Protesting that he had no obligations to the Jews beyond those imposed by the Scriptures, he insisted that, "since there was a promise of their conversion, means must be used to that end, which was the preaching of the Gospel, and that could not be done unless they were admitted where the Gospel was preached." Then, turning to the objecting merchants, he said: "You say that they are the meanest and most despised of all people. But in that case what becomes of your fears? Can you really be afraid that this contemptible and despised people should be able to prevail in trade and credit over the merchants of England, the noblest and most esteemed merchants of the whole world?" Finally, having announced that nothing was to be hoped from the conference, and that he should use his own judgment in acting for the glory of God and the good of the nation, he vacated the chair and brought the proceedings to a close. The conference was cowed, and dissolved without a word of protest.

What finally precipitated the solution of the difficulty was the outbreak of the war with Spain. The Spanish Maranos were no longer able to live in England as Spanish citizens, and in 1656, relying upon the decision that the expulsion of 1290 was no longer valid, they openly threw off their disguise and assumed the position of Jews.

In the following year, probably on Feb. 4, 1657, Cromwell in a public meeting made a "seasonable benefaction" to Carvajal, perhaps a verbal assurance that the Jews would not be disturbed in the exercise of their religion. He had previously made a grant of £100 to MANASSEH BEN ISRAEL. Altogether Cromwell's action enabled the Jews to live as such in England at a time when there was sufficient opposition to them on the part of the clergy and the mercantile classes to have prevented their residence, if the government had been weak or ill-disposed toward them.

BIBLIOGRAPHY: *Manasseh ben Israel's Mission to Oliver Cromwell*, edited by Lucien Wolf, London, 1901.

J. V. E.

**CRONEBURG, BENJAMIN BEN SOLOMON:** German publicist; lived at Neuwied, Prussia, in the eighteenth century. In 1758 he founded at Neuwied the Jewish periodical "Der Grosse Schauplatz" (The Great Stage), printed in German.

BIBLIOGRAPHY: Karpeles, *Gesch. der Jüdischen Literatur*, p. 1079.

G. M. SEL.

**CRONICA ISRAELITICA.** See PERIODICALS.

**CROOL, JOSEPH:** Teacher and controversialist; flourished in England about 1838. He gave lessons in Hebrew to a few students in the University of Cambridge when, for several years, the regius professors of Hebrew were absentees. He was not by any means a man of learning, though he could read three languages, English, German, and Hebrew; he was given over to prejudices, and delighted in old wives' fables and vain traditions. He was in the habit of wearing a parchment girdle, on which were inscribed passages from the Law and the Talmud.

Crool was opposed to the emancipation of the Jews; believing that the introduction of Jews to Christians in the legislature would lead to the conversion of the former to Christianity. He wrote two works on this subject in 1829, entitled "The Fifth Empire" and "The Last Generation," both published at Cambridge.

BIBLIOGRAPHY: *Jewish Chronicle*, London, June 30, 1848; *Cambridge Independent Press*, June 11, 1848.

J. G. L.

**CROSS: 1.** The stake (σταῦρος = צלוב or צליבא) used by the Romans at crucifixion. This was so familiar to the Jews in New Testament times that they spoke frequently of "men carrying their cross before them while going to be executed" (Gen. R. lvi.; Pesiḳ. R. xxxi., ed. Buber, 143b), as did Jesus (Matt. x. 38, xvi. 24, and parallels; see CRUCIFIXION).

**2.** A specific Christian symbol: termed by Jews שתי וערב ("warp and woof"); also צלם ("idol"). Concerning this the law is: "As far as it is made an object of worship by Christians, it is to be treated as an idol and prohibited for use; if, however, it is worn as an ornament without any religious object, its use is permitted to the Jews" (Isserles, Shulḥan 'Aruk, Yore De'ah, 141, 1; R. Mordecai to 'Ab. Zarah iii. in the name of R. Eleazar b. Jacob of Worms). However, being a Christian symbol, it has always been scrupulously avoided by Jews. Pious Jews would not even wear badges or decorations with the cross attached to them, whereas more liberal ones do not hesitate to wear either the Iron Cross as German soldiers, or the Red Cross as members of the Red Cross Society. To embroider ornamental crosses upon silk dresses for Christian ladies

is not forbidden to Jewish artists, according to Solomon b. Adret (see Berliner, "Aus dem Leben der Juden," 1900, pp. 13, 130). The Jewish aversion to using any sign resembling a cross was so strong that in books on arithmetic or algebra written by Jews the plus sign was represented by an inverted "ḳamez" (⊥).

The cross as a Christian symbol or "seal" came into use at least as early as the second century (see "Apost. Const." iii. 17; Epistle of Barnabas, xi.–xii.; Justin, "Apologia," i. 55–60; "Dial. cum Tryph." 85–97); and the marking of a cross upon the forehead and the chest was regarded as a talisman against the powers of demons (Tertullian, "De Corona," iii.; Cyprian, "Testimonies," xi. 21–22; Lactantius, "Divinæ Institutiones," iv. 27, and elsewhere). Accordingly the Christian Fathers had to defend themselves, as early as the second century, against the charge of being worshipers of the cross, as may be learned from Tertullian, "Apologia," xii., xvii., and Minucius Felix, "Octavius," xxix. Christians used to swear by the power of the cross (see Apocalypse of Mary, viii., in James, "Texts and Studies," iii. 118). Nevertheless Jewish teachers in the Middle Ages declared that Christians must be believed when swearing by the cross, as, in reality, they swear by the true God (Isaac of Corbeil, in "Sefer Miẓwot Ḳaṭan," 119, quoted by Güdemann, "Gesch. d. Erz. u. Cultur in Italien," 1880, i. 90). The fact, however, that the cross was worshiped as an idol during the Middle Ages caused the Jews to avoid (compare Ex. xxiii. 13) the very word "Cross," as well as all derivatives of it; for instance, "kreuzer "they called "ẓelem" or, abbreviated, "ẓal"; and the town "Kreuznach" they called "Ẓelem-Maḳom."

Several forms of the cross appear to have been used: the simple form, like a plus sign, the so-called St. Andrew's cross, and the Latin cross, which is mentioned in Ezek. ix. 4 (Hebr.) as the "mark of life set upon the men to be saved" (compare Aquila, Symmachus, Theodotion, and Vulgate, or St. Jerome, to Ezek. *l.c.*; and Tertullian, "Adversus Marcum," iii. 22; compare Job xxxi. 35). On the other hand, the oblique or St. Andrew's cross, resembling the letter "x," was used in Justin's time (see "Apologia." i. 60, where he compares the Christian cross with the cosmogonic starting-point in Plato's "Timæus," 36), and was known also to the Jews (see Anointing and Cabala), this form as the initial letter of Χριστός being preferably used. In Jewish circles the original connections of both the Latin and the St. Andrew's cross were quite naturally ignored.

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K.

**CROSS-EXAMINATION.** See Evidence.

**CROWN.—Biblical Data:** The translation employed for five distinct Hebrew words in the Bible. It renders, first, "zer," a technical term used frequently in the Priestly portions of Exodus for the golden molding with which the Ark (xxv. 11), the table (xxv. 24), its border (xxv. 25), and the altar of incense (xxx. 3) were decorated. While this is an uncommon use, the word is employed secondly and more accurately for the Hebrew "nezer." This carries with it the idea of consecration, and refers solely to the circlet worn on the head by a Hebrew monarch as a symbol of his royal power (II Sam. i. 10; II Kings xi. 12), or to that worn by the high priest (Ex. xxix. 6, xxxix. 30). Because of the significance of the crown, the word is used figuratively for the authority of a king (Prov. xxvii. 24). A third word, "'aṭarah," is used in a perfectly general way both directly (II Sam. xii. 30; Ezek. xxi. 31 [A. V. 26] and figuratively (Job xix. 9, xxxi. 36). It also refers to wreaths used at banquets for purposes of decoration (Isa. xxviii. 1), or at games as rewards (Prov. iv. 9). For "crown" in the phrase "crown royal" in the book of Esther, however, there is another Hebrew word, "keter," which seems to be a Persian loan-word.

In the New Testament the words στέφανος and διάδημα are indiscriminately rendered "crown" in the A. V., but distinguished in the R. V. (I Cor. ix. 25; II Tim. ii. 5; Rev. iv. 4, 10). The latter is the real insignia of royalty; the former, a general symbol of superiority. This distinction is not maintained in the Old Testament. Finally, the word occurs not infrequently for "ḳaḏḳad" in the phrase "crown of the head," referring to the upper part of the head.

In the New Testament a crown symbolizes victory and all that it involves by way of reward. In the Old Testament it is rather a symbol of splendor and dignity (Prov. xii. 4, xvi. 31). Still, if the Hebrew reading is correct, in Ps. cxlii. 8 the crown is indicative of triumph.

E. G. H. F. K. S.

**——In Post-Biblical Times:** The use of crowns among the Jews in post-Biblical times, both in life and in literature, is varied. Under the influence of Greek custom the guests sat at the festive table with their heads crowned with garlands. In the Book of Wisdom (ii. 8) the ungodly are quoted as saying, with reference to their festal meals: "Let us crown ourselves with rosebuds before they be withered." With these are contrasted the righteous whose reward is with the Lord: "They receive the crown of royal dignity and the diadem of beauty from the Lord's hand (*ib.* v. 16). The custom of sitting with wreaths round the head at feasts seems to have been quite common among the Jews before the destruction of the Second Temple. Ben Sira describes a Jewish feast at which the symposiarch sits with a crown of honor (Ecclus. [Sirach] xxxii. 1–2). Judith and all the women of Israel celebrated a thanksgiving festival after the victory over Holofernes, "dancing, being crowned with olive garlands, and all the men of Israel followed in their armor with garlands" (Judith xv. 13; compare iii. 7). Thus the Jews of Alexandria, after their miraculous deliverance, celebrated a thanksgiving feast "crowned with garlands of all kinds of sweet-scented flowers" (III Macc. vii. 16; compare *ib.* iv. 8, and Josephus, "Ant." xix. 9, § 1). Likewise, the Jews in Maccabean times celebrated the Feast of Tabernacles sitting in their booths, "with wreaths upon

**Festal Crowns.**

their heads," as may be learned from the Book of Jubilees, xiv. 30, where Abraham is said to have received an ordinance to this effect for all generations. Obviously, this custom gave rise to the belief that the Tabernacle feast was a Bacchic festival (Plutarch, "Symposium," iv. 5; compare II Macc. vi. 7).

Whether this Greek custom goes back to ancient Semitic life (see Isa. xxviii. 1–5, and Luzzatto's Hebrew commentary) can not be decided. The Sukkah garlands or crowns of wheat (עטורי סוכה and עטרות של שבלים, Yer. Sukkah i. 51d; Tosef., Sukkah, i. 7) appear to be a reminiscence of the older "crowning of the head." Possibly the crowning of the cup of blessing at the saying of grace (עטור, Ber. 51a; Yer. Ber. vii. 11d; see also Frankel's commentary) is a survival of the Greek symposium.

**Crowns of Glory.**

Crowns were placed by the Gentiles upon their idols (Epistle of Jeremiah 9; Acts xiv. 13); and accordingly, such "crowns of wheat-ears or of roses" placed upon idols were interdicted (Yer. 'Ab. Zarah iii. 42c, 43d). The Jews, however, modified the custom by placing crowns of gold upon the forefront of the Temple at the dedication feast (I Macc. iv. 57). They also put garlands of olive around the festal steer that led the annual thanksgiving procession, and around the baskets containing the first-fruits (Bik. iii. 3, 9, 10).

God Himself is constantly represented as wearing crowns. The archangel Sandalfon binds wreaths for his Maker (Hag. 13b); and the angel Akatriel (אכתריאל = "the crowning angel") received his name from his charge of holding the crown of glory over the Most High on His heavenly throne (Ber. 7a). According to the Slavonic Enoch (xiv. 2–3), every evening four hundred angels remove the crown from the head of the sun and lay it before the Lord; and every morning they replace the crown before the sun sets forth upon its daily journey. "The king of light," whose head is surrounded with crowns, "places the crowns of light ever anew upon the angels in the heavens" (Brandt, "Mandäische Schriften," 1893, pp. 13–19). The four and twenty elders in heaven have also "crowns of gold" on their heads; and when prostrating themselves before the Lord they "cast their crowns before the throne" (Rev. iv. 4, 11).

**Crowns of Reward.**

Most crowns of reward mentioned in Hellenistic and rabbinical literature refer to the world to come. The angel of death says to Abraham (Testament of Abraham, A, xvii.; B, xiii.), "If any one is righteous I take crowns and come to him." "The greatness of thy love toward God becomes a crown upon thy head." (Compare "the crowns and thrones of glory" for the righteous in Ascensio Isaiæ, vii. 22, viii. 26, ix. 10; Hermas, "Similitudes," viii. 2.) Such crowns are especially accorded to the martyrs (see Testament of Job, ix. 13, probably based upon עטרות, Job xxxi. 36; Kohler, in Kohut Memorial Volume, p. 284). "When he has been approved he shall receive the crown of life which the Lord promised to them that love him" (James i. 12, R. V., obviously with reference to Judges v. 31, as interpreted by the Rabbis, Yoma 23a). Likewise, I Peter v. 4: "Ye shall receive a crown of glory that fadeth not" (compare Rev. ii. 10, "a crown of life"). Especially does Paul dwell upon the "incorruptible crown" obtained in the race for the higher things, in contrast to the "corruptible crown" given to the victor in games (I Cor. ix. 25; II Tim. ii. 5; compare II Tim. iv. 8, and Philo, "De Allegoriis Legum," xxvi. § 26). These older conceptions cast light also on later rabbinical passages concerning the CROWNS OF THE RIGHTEOUS and the CROWN OF THE LAW.

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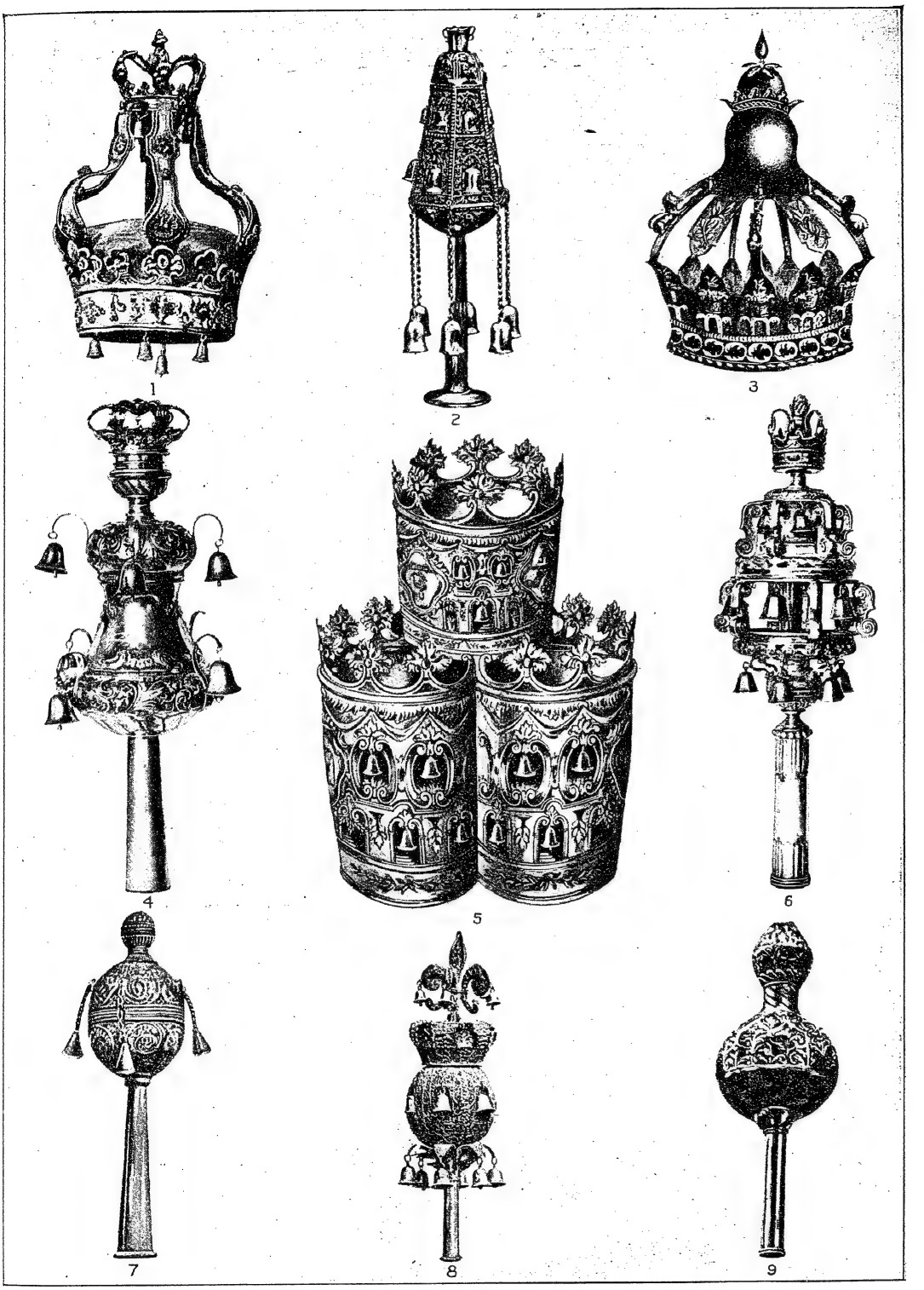
K.

In the Talmudic Hebrew, עטרה is used (compare the English "crown") for the Biblical זר in the sense of "border" or "rim" (Kelim v. 3; Oh. xiv. 1). In the Targumim זר is usually rendered by the identical זיר or דיר, or sometimes by כליל, which in sense is equivalent to "crown" or "wreath." For the insignia of royalty the late Biblical "keter" is used, together with "kisse" (throne) and "sharbiṭ" (scepter). While the Biblical נזר drops out of use in the Talmudical Hebrew, which restricts the root to its original meaning, "cut off" (hence "devoted," a "nazir"), a new word is introduced, "taga" (תגא), of non-Hebrew stock, in the sense of royal crown and thence of ornament.

"Keter," as well as "'aṭeret" and its derivatives, has also the applied meaning of ornament, dignity, and distinction. The righteous will wear crowns in the hereafter (Ber. 17a; compare Meg. 15b, where God is the crown on the head of the pious; Lev. R. xxx.). So also prayer is woven into a crown for the head of God (Ex. R. xxi.). "Three crowns there are: the crown of the Torah, the crown of the priesthood, the crown of royalty; but the crown of a good name is higher than these altogether" (Abot iv. 13). In explanation of this enumeration of the three degrees of distinction Ex. R. xxxiv. and Num. R. iv. must be kept in mind. The crown of the learned man (Pharisee), that of the priest (Sadducee), that of royal blood, men of good repute not only attain but even surpass; that is, learning, birth, and station are worthless, while character is all. R. Simeon ben Joḥai enumerates these crowns in this order: the crown of royalty, that is, the "table of the showbreads," which had a golden border; the crown of the priesthood, that is, the altar; the crown of the Torah, that is, the Ark of the Covenant. Playing upon the vocalization of זר (zar and zer), he adds: "If one acquires the Torah, it is for him a zer, a crown; if he does not, it is for him something foreign" (compare Yoma 72b). God is represented in the Talmud as ornamenting the letters ש׳עטנ׳ז as well as the letters נין (on ק see Shab. 104a), with "crowns," and refrains from multiplying them in view of R. Akiba's disposition to read into these "crowns" halakic decisions (Men. 29b; Shab. 89b). "Crown" is also used for "kingdom"; for instance, in the parable about the moon's jealousy of the sun, she asks: "Is it possible for two kings to have one 'crown'?" and God, acting upon the suggestion, reduces her to the second rank (Ḥul. 60b). Again,

**The "Three Crowns."**




CROWNS OF THE LAW.

1. In Hambro' Synagogue, London. 2. In a private collection, New York. 3. In the Synagogue at Pogrebishche, Russia. 4 and 6. In Temple Shearith Israel, New York. 5. In the Synagogue at Casale Monferrato, Italy. 7. Oriental; in the United States National Museum, Washington. 8. In the Victoria and Albert Museum, London. 9. Samaritan; in the possession of the Palestine Exploration Fund.

it is used figuratively for a deed entitling one to recognition, as in Yer. Dem. ii. 22c, bottom. Hezekiah was privileged by God to "acquire the crown" of the removal of the brazen serpent (Ḥul. 6b, 7b). In the same sense the caution occurs against making the Torah and learning a crown of self-glorification (Abot iv. 5).

The most distinguished men are called the crown of their fellows (for instance, in Tosef., Soṭah, xv.). With the death of R. Eleazar ben Azariah passed away the crown of the wise, for the wealth of the wise consists in the crown of learning (compare Soṭah 49b). So also the distinctions conferred on the first day are designated as its ten crowns (Sifra, Shemini Shab. 87b).

The bride wore a crown—wreath or chaplet—at the marriage feast, and so did the bridegroom, who, indeed, was regarded as a king during the nuptial ceremonies (Nowack, "Lehrbuch des Hebräischen Archäologie," i. 164). This custom was suspended for a time in consequence of the Roman wars (Soṭah ix. 14). These bridal wreaths could not be woven of myrtle or roses, but were made of reeds. The reason for this restriction is found in the idolatrous uses of wreaths of the kind prohibited (Yer. 'Ab. Zarah iv. 43d: "Not only wreaths made of wheat-stalks, but also of roses"; compare also Yer. Bik. i., toward end 64b, top; Soṭah 49a). In Yer. Soṭah ix. 24b, bottom, R. Jeremiah is reported as wearing a crown of olive-branches in order to amuse the bridal party, from which act he came to be known as the rabbi with the (myrtle bridal) crown (compare Gen. R. lxx.; Lam. R. 94b; the verse "the crown is fallen from our head" [Lam. v. 16] was interpreted to refer to him; Lam. R. to the verse, 69d). Mention is also made of ornaments in the shape of wreaths, which were much affected by women (Shab. v. 1 [57a]; Soṭah 49b). Some of these are even said to have shown in engraving the picture of Jerusalem. By later rabbis the custom of placing a wreath or crown on the head of the bridegroom was regarded as a token of mourning for Jerusalem, "the olive-branches being bitter" ("'Aṭeret Zeḳenim" to "Or ha-Ḥayyim," 560; Ṭur Eben ha-'Ezer, 65; Tos. Pes. 36a). See Crown of the Law.

**Bridal Crowns.**

E. C. E. G. H.

**CROWN OF THE LAW:** A coronet, usually made of gilded silver, with bells, bearing the Hebrew inscription כתר תורה. It is placed upon the upper ends of the handles of the scroll of the Law. Sometimes the crown is a double one. A similar emblem, often borne between two lions as symbols of strength, decorates the mantle of the scroll and the curtain of the Ark. The device signifies the majestic sovereignty of the Law. It is difficult to say when it was first adopted. In geonic times he who read the last chapter of the Pentateuch on Simḥat Torah had a crown of silver or gold or a garland of myrtle placed upon his head, similar to the one placed upon the head of a bridegroom; whence, probably, the name Bridegroom of the Law. From this arose the custom of having a crown placed permanently upon the scroll of the Law, the making of crowns or garlands on festival days being a transgression of the Law (see Abraham ben Nathan ha-Yarḥi in "Ha-Manhig," Suk. § 59; and R. Nissim to Alfasi, Meg. iii.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 154, 10).

The masters of the school, called "kings" (Giṭ. 62a), were probably the persons originally decorated with the crown of the Law. This seems to be confirmed by the saying of Hillel: "He who makes use of the crown [תגא] perishes" (Ab. i. 13). [This "crown" was afterward understood to mean the "crown of God" (כתר = the Ineffable Name, which was probably engraved upon the crown; see Pirḳe R. El. xlvii.; Targ. Yer. to Ex. xxxiii. 4–6, 25.)] Compare Ab. iv. 5: "Make not the Torah a crown to glory in it." The saying of R. Simon b. Yoḥai concerning the three crowns—the crown of the Law, the crown of the priesthood, and the crown of royalty (see Crown in Post-Biblical Times)—appears also to indicate that the crown of the Law, like the two others, was a material crown, and not a figurative expression like "the crown of a good name." The crown of the Law is probably indicated by the following Haggadah: "When the Israelites before receiving the Law on Mount Sinai proclaimed 'We shall do and hearken!' [Ex. xxiv. 17], there came sixty myriads of angels with two crowns for each —one for each of the two promises; and when they sinned before the Golden Calf there came twice as many demons to take their ornaments away" (Ex. xxxiii. 6; Shab. 88a; compare Pesiḳ. 21 [ed. Friedmann, 102b]; Pesiḳ. de R. K. xiv. 124b; Tan., Teẓawweh, ed. Buber, 50a).

Regarding the question whether the Keter Torah in use may be sold for the purpose of settling a dowry for a daughter, see Isaac Lampronti, "Paḥad Yiẓḥaḳ," letter מ, 170b.

K. J. D. E.

**CROWNS OF THE RIGHTEOUS:** The future bliss of the righteous is described by Rab in Ber. 17b: "There is neither eating and drinking nor marrying nor bargaining nor envy nor hatred nor quarrel in the world to come; but the righteous sit with crowns upon their heads, and feed upon the splendor of the Shekinah, as it is said of the nobles of the children of Israel: 'He laid not his hand upon them, but they saw God, and this was their eating and their drinking'" (Ex. xxiv. 11, Targ.). In Sanh. 111b, Meg. 15b, R. Ḥaninah says: "God himself will be a crown of glory upon the head of each righteous one, as it is written: 'In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people'" (Isa. xxviii. 5). Accordingly the Zohar (Wayeḥi; ed. Cracow, p. 296) speaks of seats surrounded with crowns prepared for the righteous in paradise thirty days before their death, when their forthcoming arrival there is announced. So sings the poet of the "Aḳdamut":

> "Under a canopy of crystal clouds,
> Wearing a beauteous crown,
> Each in accordance with his deeds,
> On a throne with seven steps of fine gold."

K. J. D. E.

**CRUCEANU, STEFAN:** Rumanian author; born at Jassy April 25, 1868. On receiving his bachelor's degree in 1889 he entered the University of Jassy as a student of philosophy, but at the end

of a year he went to Paris to study medicine. In April, 1885, he published his first work, a socialistic story, in the "Drepturile Omului" (Rights of Man). He became a frequent contributor to different political papers, including the "Natiunea," "Drapelul," "Perdaful," "Fulgerul," "Tunul," and "Propasirea." In 1891 he published his first poem, "Bataile din Urma" (The Last Heart-Beat), in the "Revista Noua" of Bucharest. He is a contributor to the most prominent journals of Rumania, such as the "Convorbiri Literare," "Radicalul," "Evenimentul," "Noutatea," "Adeverul," "Literatura et Arta Romana," and the "Noua Revista Romana." In 1898 he published most of his poems in one volume under the title "Lacrime."

S. E. Sd.

**CRUCIFIXION:** The act of putting to death by nailing or binding to a cross. Among the modes of Capital Punishment known to the Jewish penal law, crucifixion is not found; the "hanging" of criminals "on a tree," mentioned in Deut. xxi. 22, was resorted to in New Testament times only after lapidation (Sanh. vi. 4; Sifre, ii. 221, ed. Friedmann, Vienna, 1864). A Jewish court could not have passed a sentence of death by crucifixion without violating the Jewish law. The Roman penal code recognized this cruel penalty from remote times (Aurelius Victor Cæsar, 41). It may have developed out of the primitive custom of "hanging" ("arbori suspendere") on the "arbor infelix," which was dedicated to the gods of the nether world. Seneca ("Epistola," 101) still calls the cross "infelix lignum." Trees were often used for crucifying convicts (Tertullian, "Apologia," viii. 16). Originally only slaves were crucified; hence "death on the cross" and "supplicium servile" were used indiscriminately (Tacitus, "Historia," iv. 3, 11). Later, provincial freedmen of obscure station ("humiles") were added to the class liable to this sentence. Roman citizens were exempt under all circumstances (Cicero, "Verr." i. 7; iii. 2, 24, 26; iv. 10 *et seq.*). The following crimes entailed this penalty: piracy, highway robbery, assassination, forgery, false testimony, mutiny, high treason, rebellion (see Pauly-Wissowa, "Real-Encyc." *s.v.* "Crux"; Josephus, "B. J." v. 11, § 1). Soldiers that deserted to the enemy and slaves who denounced their masters ("delatio domini") were also punished by death on the cross.

The crosses used were of different shapes. Some were in the form of a T, others in that of a St. Andrew's cross, X, while others again were in four parts, ✝. The more common kind consisted of a stake ("palus") firmly embedded in the ground ("crucem figere") before the condemned arrived at the place of execution (Cicero, "Verr." v. 12; Josephus, "B. J." vii. 6, § 4) and a cross-beam ("patibulum"), bearing the "titulus"—the inscription naming the crime (Matt. xxvii. 37; Luke xxiii. 38; Suetonius, "Cal." 38). It was this cross-beam, not the heavy stake, which the condemned was compelled to carry to the scene of execution (Plutarch, "De Sera Num. Vind." 9; Matt. *ib.*; John xix. 17; see Cross). The cross was not very high, and the sentenced man could without difficulty be drawn up with ropes ("in crucem tollere, agere, dare, ferre"). His hands and feet were fastened with nails to the cross-beam and stake (Tertullian, "Adv. Judæos," 10; Seneca, "Vita Beata," 19); though it has been held that, as in Egypt, the hands and feet were merely bound with ropes (see Winer, "B. R." i. 678). The execution was always preceded by flagellation (Livy, xxxiv. 26; Josephus, "B. J." ii. 14, § 9; v. 11, § 1); and on his way to his doom, led through the most populous streets, the delinquent was exposed to insult and injury. Upon arrival at the stake, his clothes were removed, and the execution took place. Death was probably caused by starvation or exhaustion, the cramped position of the body causing fearful tortures, and ultimately gradual paralysis. Whether a foot-rest was provided is open to doubt; but usually the body was placed astride a board ("sedile"). The agony lasted at least twelve hours, in some cases as long as three days. To hasten death the legs were broken, and this was considered an act of clemency (Cicero, "Phil." xiii. 27). The body remained on the cross, food for birds of prey until it rotted, or was cast before wild beasts. Special permission to remove the body was occasionally granted. Officers (carnifex and triumviri) and soldiers were in charge.

**Mode of Execution.**

This cruel way of carrying into effect the sentence of death was introduced into Palestine by the Romans. Josephus brands the first crucifixion as an act of unusual cruelty ("Ant." xiii. 14, § 2), and as illegal. But many Jews underwent this extreme penalty (*ib.* xx. 6, § 2; "Vita," § 75; "B. J." ii. 12, § 6; 14, § 9; v. 11, § 1; Philo, ii. 529).

During the times of unrest which preceded the rise in open rebellion against Rome (about 30–66 B.C.), "rebels" met with short shrift at the hands of the oppressor. They were crucified as traitors. The sons of Judas the Galilean were among those who suffered this fate.

The details given in the New Testament accounts (Matt. xxvii. and parallels) of the crucifixion of Jesus agree on the whole with the procedure in vogue under Roman law. Two modifications are worthy of note: (1) In order to make him insensible to pain, a drink (ὄξος, Matt. xxvii. 34, 48; John xix. 29) was given him. This was in accordance with the humane Jewish provision (see Maimonides, "Yad," Sanh. xiii. 2; Sanh. 43a). The beverage was a mixture of myrrh (קורט של לבונה) and wine, given "so that the delinquent might lose clear consciousness through the ensuing intoxication." (2) Jesus' legs were broken to shorten his agony, and his body was removed and buried, the latter act in keeping with Jewish law and custom. These exceptions, however, exhaust the incidents in the crucifixion of Jesus that might point to a participation therein, and a regulation thereof, by Jews or Jewish law. The mode and manner of Jesus' death undoubtedly point to Roman customs and laws as the directive power.

From the Jewish point of view, the crime of which Jesus was convicted by the Jewish priests is greatly in doubt (see Jesus). If it was blasphemy, lapidation should, according to Jewish law, have been the penalty, with suspension from the gallows after death (Mishnah Sanh. iii. 4; Sifre, iii. 221). Nor were any of the well-known measures taken (Sanh. vi.)

which provide before execution for the contingency of a reversal of the sentence. Neither was the "cross"—*i.e.*, the gallows for hanging—constructed as usual after lapidation, and as ordained in Sanhedrin vi. 4. His hands were not bound as prescribed; the "cross" was not buried with his body (Maimonides, "Yad," Sanh. xv. 9). Whether the Jewish law would have tolerated a threefold execution at one and the same time is more than uncertain (Sanh. vi. 4; Sifre, ii. 221).

**Date of Jesus' Crucifixion.**

The greatest difficulty from the point of view of the Jewish penal procedure is presented by the day and time of the execution. According to the Gospels, Jesus died on Friday, the eve of Sabbath. Yet on that day, in view of the approach of the Sabbath (or holiday), executions lasting until late in the afternoon were almost impossible (Sifre, ii. 221; Sanh. 35b; Mekilta to Wayaḳhel). The Synoptics do not agree with John on the date of the month. According to the latter he died on the 14th of Nisan, as though he were the paschal lamb; but executions were certainly not regular on the eve of a Jewish holiday. According to the Synoptics, the date of his death was the 15th of Nisan (first day of Passover), when again no execution could be held (Mishnah Sanh. iv. 1; and the commentaries; Yer. Sanh. ii. 3; Yer. Beẓ. v. 2; Ket. i. 1). This discrepancy has given rise to various attempts at rectification. That by Chwolson is the most ingenious, assuming that Jesus died on the 14th, and accounting for the error in Matthew by a mistranslation from the original Hebrew in Matt. xxvi. 17 (קרב וקרבו, due to the omission of the first קרב; see his "Das Letzte Passamahl Christi," p. 13). But even so, the whole artificial construction of the law regarding Passover when the 15th of Nisan was on Saturday, attempted by Chwolson, would not remove the difficulty of an execution occurring on Friday = eve of Sabbath and eve of holiday; and the body could not have been removed as late as the ninth hour (3 P.M.). Bodies of delinquents were not buried in private graves (Sanh. vi. 5), while that of Jesus was buried in a sepulcher belonging to Joseph of Arimathea. Besides this, penal jurisdiction had been taken from the Sanhedrin in capital cases "forty years before the fall of the Temple."

These facts show that the crucifixion of Jesus was an act of the Roman government. That it was customary to liberate one sentenced to death on account of the holiday season is not corroborated by Jewish sources. But many of the Jews suspected of Messianic ambitions had been nailed to the cross by Rome. The Messiah, "king of the Jews," was a rebel in the estimation of Rome, and rebels were crucified (Suetonius, "Vespas." 4; "Claudius," xxv.; Josephus, "Ant." xx. 5, § 1; 8, § 6; Acts v. 36, 37). The inscription on the cross of Jesus reveals the crime for which, according to Roman law, Jesus expired. He was a rebel. Tacitus ("Annales," 54, 59) reports therefore without comment the fact that Jesus was crucified. For Romans no amplification was necessary. Pontius Pilate's part in the tragedy as told in the Gospels is that of a wretched coward; but this does not agree with his character as recorded elsewhere (see Schürer, "Gesch." Index, *s.v.*). The other incidents in the New Testament report—the rending of the curtain, darkness (eclipse of the sun), the rising of the dead from their graves—are apocalyptic embellishments derived from Jewish Messianic eschatology. The so-called writs for the execution (see Mayer, "Die Rechte der Israeliten, Athener, und Römer," iii. 428, note 27) are spurious.

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K. E. G. H.

**CRUELTY:** The disposition to inflict pain and to gloat over suffering. Widely prevalent among, if not characteristic of, savages and barbarians, it has influenced their treatment of strangers, enemies, and evildoers. Primitive races, however, are strongly inured to pain, being early in life trained to endure it unflinchingly, as the various initiatory rites at puberty in universal vogue among them show (see Heinrich Schurtz, "Altersklassen und Männerbunde," pp. 92 *et seq.*, Berlin, 1902). Moreover, lack of imagination incapacitates them for measuring the suffering entailed on others (Tylor, "Anthropology," p. 408, New York, 1897). Again, among them, as also among civilized nations of antiquity, religious notions sanctify the passion for revenge, nearly always an element of cruelty. Abel's "blood cries to heaven" (Gen. iv. 10, Hebr.). The deity itself is injured and offended, and the land is defiled by bloodshed (see Schneider, "Die Naturvölker," 1886, i. 86; Leopold Schmidt, "Die Ethik der Alten Griechen," ii. 309 *et seq.*, Berlin, 1882; Tiele, "Verglijkende Geschiedenis von de Egypt. en Mesopotam. Godsdienster," p. 160; "Tr. Soc. Bibl. Arch." viii. 12 *et seq.*).

**"Lex Talionis."**

The "lex talionis," universally observed by savage and semi-civilized peoples, illustrates this principle. Injury had to be requited by corresponding injury. "Eye for eye, tooth for tooth, hand for hand" (Ex. xxi. 24). Literally construed at first, the provisions of this law in course of time, and with the refinement of feeling accompanying progressing civilization, were translated into pecuniary assessments in compensation of injuries.

Cruel practises connected with the observances of religion, such as mutilations, the cutting of gashes (see CUTTINGS), the burning of children to propitiate Moloch, and human sacrifice generally, rest originally upon a similar idea.

The ancient Hebrews in their primitive state were in disposition little different from their neighbors and cognates. In the period of "ignorance" the pre-Mohammedan Arabs deemed "revenge to be the twin brother of gratitude," and not to visit an offense upon the offender was considered cowardly and ignoble (see Goldziher, "Muhammedanische Studien," 1889, i. 15 *et seq.*). The books of Judges and Samuel prove that the Israelitish invaders of Canaan displayed in their dealings with their enemies the temper of their day. The bodies of those slain in battle were stripped of everything valuable. Occa-

sionally their heads were cut off as trophies (I Sam. xvii. 51, 54; xxxi. 9; II Sam. xx. 22). Among the Assyrians this was the rule (compare II Kings x. 6 *et seq.*). In later times, however, decent burial was accorded to dead enemies (Ezek. xxxix. 11), or they were cremated (Isa. xxx. 33).

**Treatment of Captives.**

Captives were shown little leniency. To mark them as conquered, they were subjected to the humiliation of being trodden under foot (Joshua x. 24; compare Ps. cx. 1). This was also the custom among the Assyrians and Egyptians. Still, excessive cruelties are only reported in cases where fury had been aroused by the length of the pursuit (Judges i. 6 *et seq.*). The most atrocious instance of cruelty in requital of previous insult is afforded, if the text is correct, by David's dealing with the Ammonites (see Klostermann's commentary on II Sam. xii. 31). Amaziah is reported to have hurled ten thousand captive Edomites from a rock (II Chron. xxv. 12). As a rule, however, the Hebrews did not go to such extremes, and, compared with the Assyrians, were merciful. The latter impaled their prisoners, or flayed them alive, or tore out their tongues (see, for the case of the Elamite prisoners, Koyundjik Collection, slabs 48–50; Kaulen, "Assyrien und Babylonien," 5th ed., p. 265). The Philistines put out Samson's eyes (Judges xvi. 21). Nahash, the king of the Ammonites, threatened the Jebusites with the blinding of their right eyes (I Sam. xi. 2). King Zedekiah was blinded by the Chaldeans (II Kings xxv. 7). Among the Chaldeans and Persians, and even now in Eastern countries, this procedure is not exceptional. Ezek. xxiii. 25 alludes to the cutting off of the noses and ears of captives. Rings were put through the under lips of captured kings to fasten the chain to (חחים, "S. B. O. T." Ezekiel, p. 133). Atrocious barbarities against women big with child are mentioned as having occurred in the ferocious civil wars of the Northern Kingdom (II Kings xv. 16), but these, as well as the dashing to pieces of children, seem to have been common among Syrians, Ammonites, Assyrians, and Chaldeans (II Kings viii. 12; Amos i. 13; Ps. cxxxvii. 9 *et seq.*). If not killed, the captives were led away "naked" (see Coat) and fettered, to be sold into slavery (Num. xxxi. 26; Deut. xx. 14; Isa. xx. 4).

The country of the enemy was devastated; its trees were cut down, its wells wrecked, its cities and hamlets sacked and razed; tribute was levied and hostages demanded (II Kings iii. 19, 25; xiv. 14).

**Stages of Progress.**

In the earlier civil code of the Hebrews, the "book of the Covenant" (Ex. xxi.–xxiv.), the law of retaliation is still fundamental. Mutilations were thus legalized. The Deuteronomic legislation applies this principle in the case of false witnesses (Deut. xix. 16 *et seq.*). A woman guilty of a certain indecent act lost her hand (Deut. xxv. 11 *et seq.*). Similar and severer provisions are also found in the recently discovered code of Hammurabi (see Winckler, "Die Gesetze Hammurabi," Leipsic, 1902); and the punishments provided by the laws of other ancient and modern Oriental nations show still greater cruelty. Adulterous women had their noses cut off, while the co-respondent was condemned to a thousand stripes (Diodorus Siculus, i. 78). The statement of Josephus ("Vita," §§ 33, 34) that rebels and traitors suffered the loss of one or both hands reflects the ferocity of the civil war.

The primitive severity of the earlier practise, however, was tempered by clemency. This appears clearly in the provisions for carrying out the punishment of stripes. The number of stripes must not exceed forty (Deut. xxv. 1–4; in Hammurabi's code the maximum is fixed at fifty), and they must be administered before a proper court officer. As also among the Egyptians (see Wilkinson, "Ancient Egypt," ii. 41 *et seq.*), the stripes were applied to the back of the delinquent, not, as is the cruel Eastern practise, to the soles of the feet. The instrument employed was in early times a rod or switch (Prov. x. 13). The later rabbinical authorities prescribe the use of a plaited leather strap, construing "bikoret," in Lev. xix. 20, to indicate this (see Gesenius, "Th." i. 234), and limit the number of stripes to thirty-nine (Mak. iii. 10; Josephus, "Ant." iv. 8, § 21). The use of "scorpions" ("'akrabim"), mentioned in I Kings xii. 11, 14; II Chron. x. 11, 14, was, as the context shows, regarded as excessively cruel, and must have been rare. They were pointed and knotty rods, or whips with sharp iron points (Gesenius, *l.c.* ii. 1062). Beating with bags filled with sand and pointed pieces of iron was another method of punishment (Ephraem Syrus). The Syrians seem to have had recourse to similar instruments of torture (II Macc. vii. 1). Later, the Romans adopted the use of whips weighted with rough, heavy stones, or lead balls (Cicero, "Cluent." 63). Thorny rods or switches were also occasionally used (Judges viii. 7, 16; compare Prov. xxvi. 3).

**Treatment of Slaves.**

Other indications of the gradual refinement of feeling are revealed in the fact that the slave ultimately acquired a right to protection against bodily injury, and that the master who caused his death by cruel beating was punished (Ex. xxi. 21, 26–27). If, however, death was not immediate, the owner was considered to have injured his own property. Philo regards the provision which grants freedom to the maimed slave as based less upon the principle of compensation than upon the desire to protect the slave against further insult, the master naturally finding a constant cause of irritation in the slave incapacitated for full work in consequence of his rash or cruel treatment The law also modified to a considerable extent the rights of vengeance and Asylum (Ex. xxi. 13, 14), and provided for the protection of those guilty of manslaughter.

With what abhorrence the Prophets viewed the atrocities committed in the spirit of the savage in earlier times is clear from the opening chapters of Amos. They denounced the cruel rites—mutilations, human sacrifices—sanctioned by the religion of Canaan, and modified barbarity through the potent leaven of mercy and humanity. As a punishment the invasion of a "cruel" people is announced, and the detailed description shows that the Jewish people had outgrown the temper which regarded such atrocities as natural (Jer. vi. 23, 24; Deut. xxxii. 32, 33).

In the later books cruelty is expanded to include

unfriendly and unnatural conduct (Prov. xi. 17) on the part of one from whom, by reason of friendship or consanguinity, consideration is to be expected (Job xxx. 21). As symptoms of cruelty, anger and jealousy are enumerated (Prov. xxvii. 4).

**Attitude of Later Judaism.**

Later Judaism, in interpreting the Mosaic legislation, proceeded upon the theory that any unnatural act was cruel. The seething of the kid in the milk of its mother, the wearing of wool and linen together, the yoking of ox and ass together, the sowing of different seeds in one field, were so regarded (Philo, "De Specialibus Legibus"). Humanity, therefore, was declared to be the sister of piety, and was inculcated in many injunctions of the Mosaic code; it is befitting the king (*idem*, "De Vita Moysis," ii. 1, 2); it is to be shown to strangers as readily and fully as to fellow countrymen; it is due to the demented and to dumb creatures (*idem*, "De Caritate"). The "lex talionis" was modified (Mek., Mishpaṭim, 8). Capital punishment was virtually abolished in all cases where malice prepense was not established beyond all doubt.

Judges who pronounced the death sentence too frequently were stigmatized as shedders of blood (Mak. 7a), and this in spite of the conviction that "misapplied clemency leads to unjustifiable cruelty" (Lam. R. vii. 16). And when the sentence of death was carried into effect tender regard was extended to the body of the executed (Sanh. v. 3; Babli 55b). Decapitation by the sword was for this reason declared to be an indignity (ניוול, B. B. 8b). Needless exposure of the body was looked upon with the same disfavor; a woman undergoing lapidation was not uncovered (Yer. Soṭah iii. 19b, end). This consideration was shown the dead in all cases, the view prevailing that until the body is inhumed, or, according to others, until decomposition sets in, the soul hovering over the abandoned frame feels whatever insult or injury is offered (see Body in Jewish Theology). R. Akiba inhibited exhumation as an act of cruelty (B. B. 154a).

Philo ("In Flaccum") gives a vivid account of the outrages perpetrated by the Romans upon the living as well as upon the dead. Some cruelties commonly practised by the Romans seem never to have been known to the Hebrews. The exposure of children, and the burying alive of undesired daughters, common among pre-Mohammedan Arabs, were quite unknown to the Hebrews.

In rabbinical Judaism the idea of "cruelty" includes also an unforgiving temper. It thus came to signify what has been termed "the cruelty of civilized men" (Lazarus, "Ethik des Judentums," i. 308), such as calumny, slander, putting to shame, calling men by nicknames, slighting their honor. Characteristic of the one not cruel was the readiness to "forego one's due" (מעביר על מדותיו), and this disposition is deemed essential to the attainment of forgiveness of one's own sins (Yoma 23a). One that in public puts a man to shame is likened to the murderer (B. M. 58b, 59a). One that will not forgive his fellow is cruel: מנין שאם לא מחל שהוא אכזרי (B. Ḳ. 92a; see also Maimonides, "Yad," De'ot, vi. 6; Teshubah, ii. 10). Nimrod, Goliath, Haman, Cain, and others are remembered as examples of cruelty (Pesiḳ. ix. 78b). Tax-gatherers are typically cruel, as also among the Mohammedans (B. Ḳ. x. 1–2; Goldziher, *ib.* i. 19, note; Philo, "De Specialibus Legibus"; see Publicans). Prophetic and rabbinical Judaism, in thus enlarging the scope of "cruelty" to embrace not merely the infliction of physical, but also of mental and moral suffering, and in denouncing a haughty, heartless, unforgiving, grasping disposition as "cruel," has discarded utterly the principle of retaliation. The Deuteronomic laws (Deut. xx. 7; Josh. vi. 21) concerning the annihilation of the seven aboriginal nations of the land, if they were ever carried out to the letter, were written in the spirit of holy warfare against idolatry (see Ban) at a time when cruel temper was universally prevalent. Later Judaism condemns cruelty in whatever form. Its abhorrence of barbarity is illustrated also by the prohibition against cutting out a piece of flesh from a living animal (אבר מן החי), which mutilation was a well-established practise among the Romans and many other ancient peoples (Ḥul. 101b *et seq.*). This prohibition does not rest upon ritual grounds, but is based on moral repugnance; the Noachides are also under this prohibition. The "pound of flesh" in Shakespeare's "Merchant of Venice" is an impossibility according to Jewish law, though the Roman Law of the Twelve Tables legalizes such security. The whole "Shylock" story originated in old Aryan mythology.

That evil-doers were not treated without cruelty is apparent from the frequent allusions in the Biblical books to the terrors and sufferings incidental to imprisonment (II Sam. iii. 34; Job, xiii. 27; Ps. lxxxviii. 7, cv. 18, cvii. 10; Isa. xxiv. 22; Zech. ix. 11). Though prisons existed (Jer. xxxvii. 15, 20), abandoned cisterns filled with mire were used for the detention of men that had incurred the displeasure of the mighty (Jer. xxxviii. 6). Ill fed (I Kings xx. 27), the prisoners were often bound with chains and ropes (Job xxxvi. 8; Ps. cxlix. 8); the feet especially were fastened together with brass (Judges xvi. 21; II Sam. iii. 34; Jer. lii. 11) or iron links (Ps. cv. 18; Prov. vii. 22). Often the feet were put into the stocks or blocks ("sad," Job xiii. 27, xxxiii. 11), while in other cases a veritable instrument of torture was used, the "mahpeket," a wooden contrivance so arranged as to force the body into unnatural contortions. The neck, too, was constrained by a ring ("ẓinoḳ") or iron collar (Jer. xx. 2; Sirach vi. 30).

The Romans, however, were past-masters in the art of applying these various expedients. Under the non-Hebrew designation קולר, the Latin "collare," the rabbinical books recall a neck-ring largely in use to render prisoners helpless (Eḥa Rabb. Proem. xxxiv.). Characteristic in this connection as showing the dread of the inhumanities of non-Jewish tormentors is the prohibition (Tosef., 'Ab. Zarah, ii. 4) "not to sell them either weapons or these devices for restraining prisoners"; *i.e.*, קולרין (ed. Zuckermann wrongly, קוללין); כבלין; סדין and שלשלאות של ברזל (iron chains).

K. E. G. H.

**CRUELTY TO ANIMALS:** The Bible contains no comprehensive principle regarding the rights

of animals. In the Biblical account of creation man is made sole ruler over the lower creatures, with the right to use them for whatever purpose he desires (Gen. i. 28; Ps. viii. 6–8). Still, in the legislative portions of the Bible there are many laws concerning the rights of dumb creatures; so many, in fact, as to justify the assumption of the Rabbis that kindness to animals is a Biblical injunction (צער בעלי חיים דאורייתא; B. M. 32b). The prohibition against eating a limb or flesh cut from a living animal was included by the Rabbis in the seven NOACHIAN LAWS, and the act was thus forbidden not only to Israelites, but also to other nations.

**Precepts of Consideration.**

Animals must not be tortured unnecessarily. The ox must not be muzzled while threshing (Deut. xxv. 4), but must be free to eat of the corn while working, as the human laborer is permitted to do (Deut. xxiii. 25, 26; B. M. 87b). The Rabbis considered the term "ox" to be a generic term including all animals. Nor does it matter whether the animal belongs to a Jew or not; the Jew who employs it in threshing must not muzzle it (B. M. 90a; Maimonides, "Yad," Sekirut, xiii. 3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 338; compare I Cor. ix. 9).

It is forbidden to emasculate an animal, whether clean or unclean, although when emasculated it may, if clean, be used for food (Lev. xxii. 24; Shab. 111a; Shulḥan 'Aruk, Eben ha-'Ezer, 5, 11). It is forbidden to pair, or couple in doing any kind of work, animals of different species, especially to pair a wild with a tame animal (Lev. xix. 19; Deut. xxii. 10, and Sifre *ad loc.*; B. Ḳ. 54b; Kil. viii. 1, 2).

Mother and young must not be slaughtered on the same day (Lev. xxii. 28). When the paternity of an animal is known, or can be ascertained, it is also forbidden to kill father and young on the same day. Although the transgressor of this commandment is liable to the punishment of flagellation, the animals may be used for food. The seller, if he knows that they are bought to be slaughtered on the same day, must notify the buyer of the relationship of the animals when he sells a mother with its young — for instance, if sold directly before the holidays, when any one buying cattle is presumed to intend to slaughter them immediately (Ḥul. 83a; "Yad," Sheḥiṭah, xiii.; Shulḥan 'Aruk, Yoreh De'ah, 16).

It is forbidden to take both mother and young from a nest. When the mother is liberated the young may be appropriated (Deut. xxii. 6). This law applies only to clean, undomesticated birds, but if one has domesticated geese, pigeons, etc., he need not drive off the mother when he takes the young (Ḥul. 138b *et seq.*; Yoreh De'ah, 292).

**Hunting.**

Hunting was discouraged by the Rabbis (see Ḥul. 60b), and the later authorities forbid its pursuit entirely if merely for sport (Ezekiel Landau, "Noda' bi-Yehudah," series ii.; Yoreh De'ah, 10).

The various regulations for the lawful killing of animals ("sheḥiṭah") are not only in harmony with the principle of the prevention of cruelty, but seem to have been dictated by it. These laws have no definite Scriptural origin, although the Rabbis take as a basis for them a Biblical expression (Deut. xii. 21). While the Rabbis themselves do not assign the prevention of cruelty to animals as the reason for the regulations (see Maimonides, "Moreh Nebukim," iii. 26, 48), many of their provisions—for instance, that the knife must be sharp, smooth, without any perceptible notch, and must be drawn, not pressed, against the throat of the animal (see SHEḤITAH)—were obviously instituted for the purpose of lessening pain. In spite of the attempts made in various European states in the last fifty years to forbid the Jewish mode of sheḥiṭah on the ground of cruelty, this institution of Judaism still stands vindicated as far more humane than any of the modes employed by non-Jews (see Dembo, "Slaughtering of Animals").

The Jewish law not only forbids cruelty, but also enjoins kindness, to animals. "If thou see the ass of him that hateth thee lying under his burden, and thou wouldst forbear to unload him, thou shalt surely help with him" (Ex. xxiii. 5). The expression "of him that hateth thee" is explained by the Rabbis to refer to an irreligious Jew or to a non-Jew (B. M. 32b; "Yad," Roẓeaḥ, xiii.; Ḥoshen Mishpaṭ, 272).

If an animal falls into a pit on the Sabbath, food must be provided for it there for the day, and it must be removed in the evening. Should the animal be in danger of not being able to live through the day, the removal of vessels and tools from one place to another in order to save it is permitted (Shab. 128a; "Yad," Shabbat, xxv. 26; Oraḥ Ḥayyim, 305, 19). It is also permitted to ask a non-Jew to milk one's cow on the Sabbath when she is suffering from an oversupply of milk (Asheri to B. M. ii. 29). It is, moreover, lawful to cut the nails of an animal, or to comb it, or to heal it, on the week-days of the holidays (M. Ḳ. 10a; Rashi *ad loc.*; "Yad," Shebitot Yom-Ṭob, viii. 15; Oraḥ Ḥayyim, 536, 1–3).

**Rest on Sabbath for Animals.**

Beasts of burden and all domestic animals must rest on the Sabbath day (Ex. xx. 10, xxiii. 12; Deut. v. 14). It is not permitted to ride an animal on the Sabbath day, or to ride in a wagon drawn by animals, even when the driver is a non-Jew (Yer. Beẓah v. 2; Oraḥ Ḥayyim, *l.c.* 18, Isserles' gloss).

The Rabbis enlarged upon the principle of kindness to animals found in these Mosaic injunctions, by instituting laws to regulate man's dealings with the lower creatures. They teach that before an Israelite sits down to his meal his animals must first be provided with food (Ber. 40a; "Yad," 'Abadim, ix. 8). Some of the Rabbis are of the opinion that no one is permitted to buy animals unless he is able to support them (Yer. Ket. iv. 8). The ethical value of this precept is brought out with great emphasis in the haggadic portions of the Talmud. Moses and David were chosen leaders of Israel because as shepherds they had shown themselves kind and sympathetic to the lower animals (Midrash Rabbah Ex. ii. 3). The angel of God took the part of the dumb creature, demanding of Balaam why he smote his ass (Tan. and Yalḳ. to Num. xxii. 32). "A righteous man regardeth the life of his beast,

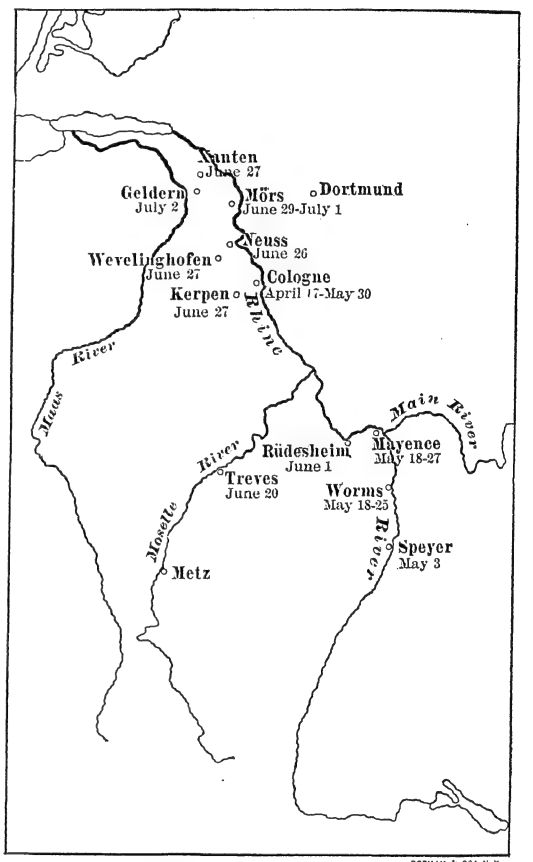
but the tender mercies of the wicked are cruel" (Prov. xii. 10). God, the Righteous, has pity on animals as well as on man, inasmuch as He saved the animals together with Noah from the Flood (Yalḳ. *ad loc.*, and to Noah, 56). Rabbi Judah I was punished with bodily suffering during many years because, when a young calf that was being led to slaughter hid its face in his skirts, he said, "Go! for this purpose wast thou created!" When, after many years of suffering, he showed mercy to a nest of mice which his maid wished to destroy, he was again restored to health (B. M. 85a). Standing not "in the way of sinners" (Ps. i. 1) is explained as a prohibition against associating with hunters who plague animals by urging dogs against them ('Ab. Zarah 18b; see Rashi). Compare CIRCUS; SHEḤITAH.

BIBLIOGRAPHY: Hamburger, *R. B. T.* s.v. *Thierquälerei*; Saalschütz, *Das Mosaische Recht*, xvii.; Löw, *Thierschutz im Judenthume*, Budapest, 1890; Suwalsky, *Ḥayye ha-Ṭehudi*, ch. 49.

L. G. J. H. G.

**CRUSADES, THE:** Expeditions from western Europe to recover Jerusalem and the holy sepulcher from the control of the infidel. The undisciplined mobs accompanying the first three Crusades attacked the Jews in Germany, France, and England, and put many of them to death, leaving behind for centuries strong feelings of ill will on both sides. The social position of the Jews in western Europe was distinctly worsened by the Crusades, and legal restrictions became frequent during and after them. They prepared the way for the anti-Jewish legislation of Innocent III., and formed the turning-point in the medieval history of the Jews. The outbursts did not come unexpectedly. Soon after Peter the Hermit and Urban II. had aroused the enthusiasm of French chivalry at the Council of Clermont in 1094, Godfrey de Bouillon declared that he would avenge the blood of Jesus on that of the Jews, and leave none of them alive, while his companions threatened to exterminate the Jews if they would not become converted. The Judæo-French communities accordingly sent letters to those on the Rhine, who thereupon appointed a fast-day to avert the evil (Jan., 1096); and when Godfrey de Bouillon came to Cologne and Mayence each community made him a present of 500 silver marks to secure his protection. When Peter of Amiens arrived with the crusaders at Treves early in 1096, he did not directly arouse the people against the Jews, but left a general ill will against them throughout Lorraine, especially through the influence of the knight Volkmar, who declared that he would not leave the kingdom until he had slain at least one Jew. In the spring of 1096 twenty-two Jews were slain at Metz, and on May 3 the crusaders and accompanying rabble attacked the Jews of Speyer, slaying eleven of them and only being restrained by the exertions of Bishop John from putting them all to death in the synagogue. On May 18 the Jews of Worms were all slain except a few who were forcibly baptized or who took refuge with the bishop. Their houses were destroyed, and even the corpses denuded. Many slew themselves rather than fall into the hands of the mob. The bishop's palace was stormed a week later, and all those within it were put to death. The number of the slain is said to have amounted to 800, though the extant list of names reaches only 400 (Salfeld, "Martyrologium," p. 107). One of the richest Jewesses, named Minna, when surrounded by the mob and implored by some of her friends among the nobles to accept baptism, resolutely refused and was put to death. Several were drowned, and Mar Shemariah with his whole family was buried alive amid the jeers of the mob,

**First Crusade: 1096.**




Map of Rhine Region, Showing Sites, with Dates, of Anti-Jewish Outbreaks During the First Crusade, 1096.

who nevertheless during the entombment offered in vain to grant them safety if they would become converted.

On the same day Count Emicho arrived at Mayence with a numerous band of crusaders, but he was not admitted by the archbishop Ruthard, who had promised protection to the Jews. Two days later, however, Emicho forced admission through a side gate, and, notwithstanding the armed defense of the Jews, succeeded in destroying them all except Kalonymus, the president of the congregation, and fifty-three others, who hid themselves in the treasure-house of the cathedral. A number of Jews who had defended themselves all day in a fortified position found it untenable as night came on, and, rather than fall

**Mayence.**

into the hands of the enemy, killed themselves. The corpses after being stripped were cast into nine graves; they are said to have numbered 1,014. Mar Isaac ben David, after having submitted to baptism, burned down his own house and the synagogue and perished in the flames, because it had been rumored that the Christians intended to turn the synagogue into a church. Kalonymus and his 53 companions were taken by bishop Ruthard in boats to Rüdesheim and kept there for some time; but on June 1 he declared he could not protect them unless they submitted to baptism. They determined to slay themselves rather than do this, and Kalonymus put his own son Joseph to death, and then, wild with grief, attempted to kill the archbishop, but was prevented and killed.

The crusaders again attacked the houses and synagogue of the Jews of Cologne on May 30; but here the citizens protected the Jews in their own houses until Archbishop Hermann, on June 3, sent them for safety to seven neighboring villages, Neuss, Wevelinghofen, Altenahr, Xanten, Geldern, Mörs, and Kerpen. The crusaders followed them to these places, killing 200 in Neuss and Altenahr, in several cases throwing old women and young children into the river (Salfeld, "Martyrologium," p. 133); forcing them to be baptized at Geldern and Kerpen; while in Wevelinghofen, Altenahr, and Xanten the Jews slew themselves rather than change their faith. The 300 Jews of Cologne who found themselves at Altenahr selected five men to slay the rest. In the month of June the crusaders reached Treves, and some of the Jews at once slew themselves, a number of Jewesses throwing themselves into the river. The rest betook themselves to the palace of Archbishop Egbert, who attempted in a sermon to persuade the people to spare the Jews, but was himself maltreated and besieged in his palace for a week, at the end of which he told the Jews there was no hope for their lives but in baptism. When they still remained obdurate some of them were exposed by him to the crusaders, who immediately slew them. The rest thereupon accepted baptism. The same fate befell the Jews of Regensburg, while those of Magdeburg were expelled. The crusaders on their march through Bohemia forced the Jews to become baptized, killing those who refused, notwithstanding the remonstrances of Bishop Cosmas. Next year, however, on the return of Emperor Henry from Italy, he granted them permission to revert to their ancestral faith (Pertz, "Monumenta," ii. 181), notwithstanding the protests of Pope Clement III. (Jaffe, "Regesta," No. 5336). The Jews of the Rhine district were decimated: it has been calculated that about 4,000 were killed or slew themselves. The few survivors of Mayence who had taken refuge at Speyer did not return to their old homes until 1104, when a new synagogue was dedicated (September 22). When the crusaders at last stormed Jerusalem, July 15, 1099, they drove all the Jews into one of the synagogues and there burned them alive.

During the preparations for the Second Crusade a narrow-minded monk named Radulph preached the Cross in the Rhine valley, and declared that the Jews should be slain as the enemies of the Christian religion. BERNARD OF CLAIRVAUX protested energetically against the unchristian behavior of Radulph, and only a few isolated cases of outrage occurred. The Jews were expelled from Magdeburg and Halle. Bernard went to Germany to preach the Cross, and met the monk Radulph in open disputation at Mayence in the beginning of November, 1146, but failed to influence the people in favor of the Jews. He accordingly addressed a letter to the peoples of western Christendom, protesting against the persecution of the Jews. Notwithstanding this, when the crusaders came to Würzburg they slew the rabbi, Isaac ben Eliakim, and about twenty-one men, women, and children, whose bodies were buried by the bishop in his garden. This was ultimately purchased by Hezekiah, the brother of the rabbi, as a graveyard for the Jews (see WÜRZBURG).

**Second Crusade: 1145-47.**

At the coronation on Sept. 3, 1189, of Richard I., before he started for the Third Crusade, a severe riot occurred, and after he had left the country the crusaders who were preparing to follow him attacked, with the aid of the populace, the Jews at Lynn, Stamford (March 7), Bury St. Edmunds (March 18), Colchester, Thetford, and Ospringe. The chief tragedy, however, occurred at YORK on the night of March 16, 1190, when 150 Jews of all ages, headed by Rabbi Yom-Ṭob of Joigny, immolated themselves to escape slaughter or baptism (see YORK).

**Third Crusade: 1189-90.**

Before the Crusades the Jews had practically a monopoly of trade in Eastern products, but the closer connection between Europe and the East brought about by the Crusades raised up a class of merchant traders among the Christians, and from this time onward restrictions on the sale of goods by Jews became frequent (Höniger, in "Zeit. Gesch. Juden Deutsch." i. 94 *et seq.*). The religious zeal fomented by the Crusades burned as fiercely against the Jews as enemies of Christ as against the Moslems. Thus both economically and socially the Crusades were disastrous for European Jews.

**Results.**

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G. J.

**CRYPTO-JEWS:** Jews professing another religion but practising Jewish rites in secret in their own homes. There was some tendency toward this even in early days, as is shown by the attempts of certain Jews to avoid being taken for such (see Josephus, "Ant." xii. 5, § 1; compare I Macc. i. 15); but the first wide-spread adoption of the practise appears to have been after the Almohade persecutions in Spain in 1146. The father of Maimonides is said to have nominally embraced Islamism at this time, and he was doubtless followed by others. Later, in Spain, after the persecutions of 1391, a whole body of Spanish Jews formally adopted Christianity, but observed Jewish rites in their homes. These were known as MARANOS or, in the

Balearic Islands, CHUETAS. Officially they were known as "New Christians," and there was considerable legislation directed against them in both Spain and Portugal and in their colonies, the chief activity of the Inquisition being directed against them. It is stated that Maranos are to be found even at the present day, especially at Covilhão in Portugal.

It also appears that there are, or have been, several classes of Crypto-Jews in Moslem lands; thus the ancestors of the DAGGATUNS probably kept up their Jewish practises a long time after their nominal adoption of Mohammedanism. This was also done by the Maimins of Salonica (Grätz, in "Monatsschrift," Feb., 1884), and near Khorassan there still remain a number of Jews known as the "Jedid al-Islam," who were converted to Mohammedanism half a century ago ("Il Vessillo Israelitico," April, 1884).

G. J.

**CRYSTAL.** See GLASS.

**CSEMEGI, KARL:** President of the Hungarian Supreme Court of Judicature; born in Csongrad May 3, 1826; died March 18, 1899. Csemegi received his early education in the schools of Szegedin and Budapest. By order of Count Elemer Batthyanyi he organized a battalion of infantry in the Hungarian war of independence of 1848, at the head of which he fought throughout the whole war. After the conclusion of the campaign in the Bácska and Banát districts, he laid down his arms at Lugos, and as punishment was placed in an Austrian regiment, but was soon released on account of ill health. During the absolutist era he had a large law-office in Arad, but was compelled by the chicanery of Austrian officials to transfer it to Butyin in Rumania.

After the restoration of the former constitution, the Hungarian minister of justice, Balthasar Horvath, called him into the ministry, where a wide field presented itself for the employment of his ability. From ministerial secretary he became state secretary, in which capacity he proposed and codified chapter iv. of the laws of 1869, on the legal power and authority of judges. The incorporation of the judiciary of Fiume with that of Hungary was also his work. His epoch-making achievement in the judicial administration of Hungary was, however, the codification of the criminal law on a modern basis. Through this work he succeeded in fundamentally improving legal procedure in Hungary. Especially important was the comprehensive statement which he annexed to the code explaining the basic principles that underlie it, which statement contains a mass of legal knowledge still of much value. His influence left a distinct impress on the science of criminology, which developed rapidly after the adoption of his code.

Csemegi became president of the Supreme Court in 1879, and founded the Society of Hungarian Jurists, which to-day has among its members the most eminent jurists of modern Hungary. He was decorated with the Cross of the Order of St. Stephan of Hungary in 1878, and in 1882 became privy councilor. Twelve years later he resigned his position as president of the Supreme Court. He was granted the honorary degree of LL.D. by the juridical faculty of the University of Budapest in 1896.

Csemegi was a convert to Christianity. His literary work includes: "A Jogvesztés Elmélete és az Államjog," Budapest, 1872; "A Magyar Bünvádi Eljárás Szervezetének Indokai," Budapest, 1882; "Magyar Bünvádi Eljárás a Törvényszékek Elött," Budapest, 1883; "Az Egyházi Holtkéz," Budapest, 1897. The French government had the statement of principles which he subjoined to the Hungarian criminal code translated into French under the title "Code Pénal Hongrois des Crimes et des Délits," Paris, 1885.

BIBLIOGRAPHY: *Pester Lloyd*, March 19, 1899; *Pesti Naplö*, same date; *Vasarnapi Ujsag*, March, 1899.

S. M. W.

**CSILLAG, ROSA:** Hungarian opera-singer; born about 1840. She attracted much attention in the chorus of the Hungarian National Theater at Budapest. Trained by Professor Proch, she made her first appearance in 1858 as *Fides* in Meyerbeer's "Le Prophète," in the court opera-house of Vienna, where she delighted her audiences with her beautiful mezzo-soprano voice. Until 1873 Csillag belonged to the cast of the Vienna Royal Opera-House, and was a general favorite. On her tours also she met with much success. Her husband was the celebrated prestidigitator Hermann. When her voice began to fail she became singing teacher at the Vienna Conservatoire.

BIBLIOGRAPHY: *Pallas Lexikon*, iv.

S. M. W.

**CSILLAG, THERESE:** Hungarian actress; born at Duna-Adony May 17, 1862. For many years she was a popular comedienne at the National Theater in Budapest. At the age of thirteen she attended the dramatic school in that city. In 1879 she was engaged at the National Theater, where she played in ingénue rôles up to 1898. Nearly all Hungarian playwrights of her day wrote special rôles for her, among them being Gregor Csiky, in whose plays she always excelled. Since 1899 she has been engaged at the Vigszinhaz in Budapest. She has embraced the Christian faith.

BIBLIOGRAPHY: *Magyar Szalon*, 1886.

S. M. W.

**CUBA:** An island in the Atlantic Ocean, the largest of the West Indian groups. The relations of the Jews with the island of Cuba date from the discovery of the island by Columbus in 1492, several Jews having accompanied him on his first voyage (see AMERICA, THE DISCOVERY OF). On Nov. 2, 1492, Columbus sent Luis de TORRES, together with a companion, into the interior to ascertain the character of the island and of its people, and to find its king. Kayserling ("Christopher Columbus," p. 95) asserts that Luis de Torres settled in Cuba and died there.

The records of the Inquisition in America, thus far published only in fragments, are the chief sources of information about Jews in Cuba. Jewish women, forcibly baptized, and sent to the West Indies by the Spanish authorities, seem to have been among the earliest settlers. In 1613 the Inquisition wrung from Francisco Gomez de Leon of Havana the confession that he was a Jew; as a consequence he underwent martyrdom for his faith, and the Inquisition confiscated his fortune, amounting to 149,000

pesos. About 1627 the Inquisition seized Antonio Mendez, Luis Rodrigues, and others on the charge of being Jews. About 1636, 150,000 pesos in gold was extorted from three citizens of Havana on the charge of Judaizing. Their names were Blas de Paz Pinto, Juan Rodrigues Mésa and Francisco Rodriguez de Solis; and they appear to have been among the most opulent men in the West Indies. The trial of Gabriel de Granada, about 1642, evoked a reference to an uncle, Miguel Nuñez de Guerta, alias Huerto, who was supposed to be in Havana at this time, and whose bones in 1649 were used by the Inquisition for his execution in effigy. About the same time Luis Mendez de Chaves, Luis Gomez Barreto, and Manuel Alvarez Prieto, of Havana, were in the clutches of the Inquisition on similar charges.

**Inquisition in Cuba.**

The Portuguese reconquest of Brazil about this period, which compelled thousands of Jews to leave the country, undoubtedly augmented the Jewish population in Cuba. Accordingly, about this time the number of charges of Judaizing increased, and commercial relations with Jamaica and Curaçao further augmented them. A party of the earliest settlers of New York, who arrived in that city in 1654, are supposed to have touched in the neighborhood of Cape St. Anthony, Cuba, on their way from Brazil. In 1689 Vincente Gomez Coello, a Portuguese, was denounced as a Jew in Cuba. The prosecution of Cubans on the charge of Judaizing continued into the next century. In 1712 Jacob Nuñez Lopez was denounced on this charge. In 1717 was celebrated the auto da fé in which Fray Joseph Diez Pimienta figured, an account of whose career has been published by Richard Gottheil. Pimienta lived for a considerable time in Cuba, and became a convert to Judaism, though he several times thereafter changed his faith. As late as 1783 the Inquisition claimed victims, as witness the fate of Juan Rodriguez Mexia and Antonio Santaella, of Havana. These are but a few of the many names of persons in Cuba who have been charged with Judaizing.

**In the Eighteenth Century.**

In recounting the history of the Jews in Cuba, it is important not to overlook their friendly commercial relations with the buccaneers, as it was customary to style the assailants of Spain's commercial monopoly in the New World, who waged for decades incessant war against her ports and her vessels; and there is reason to believe that there were some Jews among them. Cuba and Cuban waters were for a long time the principal headquarters of these predecessors of the American pirates, from whom the buccaneers differed, however, in that they waged war against Spain.

A considerable portion of Hamburg's trade with Cuba and other West Indian islands was also at this time in Jewish hands. The Jews' familiarity with Cuba and Cuban affairs, as well as their anti-Spanish sentiments, seems to have been known to the enemies of Spain. Thus, for instance, Admiral Vernon, in his expedition against Cuba in 1741, took with him a Jewish interpreter, whom he sent with messages to the governor at Santiago de Cuba in that year. It is also known that Jacob Franks of New York was a contractor for the British government, supplying the British navy at Jamaica with provisions during the campaign which resulted in the capture, in 1762, of Havana by the British. This capture was extremely important, Havana being regarded as of enormous political and commercial value as the key to America. Cuba's material prosperity is supposed to date from this period, notwithstanding the restoration of Havana to Spain by the treaty of 1763. It is probable that Jewish houses in New York, Newport, Jamaica, Curaçao, London, Amsterdam, and Hamburg were interested in the Cuban trade in tobacco, sugar, and other merchandise, which from this date on became increasingly valuable. Moreover, about this time the population of Cuba was beneficially augmented by the influx of French settlers from Martinique and Guadaloupe, including, apparently, some Jews.

Hernando de Castro, probably a Marano, has been credited with the introduction of the culture of sugar into Cuba. Jews were also engaged in early filibuster expeditions to Cuba; for instance, in 1851.

Until almost the end of the Spanish-American war of 1898, public religious services other than those of the Roman Catholic Church were forbidden; the Inquisition, however, had been abolished in the early years of the century. Since 1881 Jews have been tolerated in Spain and her colonies. The number of Jews in Cuba had increased prior to the war, particularly through Jewish-American interest in the tobacco trade. Richard Davey, in "Cuba: Past and Present," states regarding the conditions preceding the war: "Jews in Cuba barely number 500, and are mostly of Spanish origin, and engaged in trade. A great many Jews fled to the West Indies from Spain in the sixteenth and seventeenth centuries, but few remained in the Spanish possessions. The danger was too great. Five or six of the Cuban Jewish families are reported wealthy, and are much respected, but they keep entirely to themselves." There may, perhaps, be some exaggeration in these statements. A large number of American Jews served in the American army in Cuba during the Spanish-American war, waged for the liberation of Cuba. Since the war the number of American residents has increased, and it is estimated that there are now in Cuba about 1,000 Jewish residents.

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A. M. J. K.

**CUBIT.** See MEASURES AND WEIGHTS.

**CUCKOO** (A. V. **Cuckow**): The A. V. rendering of שַׁחַף (shaḥaf) in Lev. xi. 16 and Deut. xiv. 15. In both places it occurs in the list of unclean birds. This identification, however, is only a conjecture, and there is no certain tradition to support it. The Targum transcribes the Hebrew word. The Septuagint gives λάρος ("sea-gull"). The R. V. rendering is "seamew," which is accepted by Gesenius, Bertholet, and Driver in their commentaries, and by Baentsch and Lewyson ("Zoologie des Talmuds," p. 182). The cuckoo, however, is found in Palestine, where it passes the summer. Two varieties are met with—the common and the spotted cuckoo.

E. G. H. G. B. L.

**CUCUMBER:** The rendering of the Hebrew קִשְׁאִים (Num. xi. 5). There are at least two kinds of cucumbers in Palestine (Hasselquist, Groser, Post, etc.); viz., *Cucumis sativus* and *C. chate*. The former is the common green cucumber well known in the western world; and the latter is the Egyptian or hairy cucumber, which is said by Hasselquist to be "the queen of cucumbers, refreshing, sweet, solid, and wholesome." Post (Hastings, "Dict. Bible") speaks of it as doubtless one of the good things of Egypt (Num. xi. 5). "It is longer and more slender than the common cucumber, being often more than a foot long, and sometimes less than an inch thick, and pointed at both ends." The so-called "garden of cucumbers" referred to in Isa. i. 8 is the translation of מִקְשָׁה, meaning "place of cucumbers"; *i.e.*, a place wherein cucumbers were cultivated. The "lodge" mentioned in the same verse is the shelter of the person who kept birds away and guarded the garden from robbers.

E. G. H. I. M. P.

**CUENCA** (קוינקה): City in New Castile, Spain, which, after its conquest by Alfonso VII., possessed Jewish inhabitants. In the "fuero," or charter, granted to the city about 1189, the king secured to the Jews full personal protection, together with commercial privileges in every way equal to those of the Christians; and in consequence the Jewish community increased so rapidly both in size and in influence, that it was able in 1290 to pay 70,883 maravedis in taxes. The following circumstance is significant: The Jews of Cuenca refused to lend money or grain, greatly to the detriment of agriculture and industry; in consequence of which an agreement was entered into in 1326 between the city council and the Jewish community, whereby any Jew or Jewess was privileged to charge any Christian of Cuenca or its vicinity, either man or woman, 40 per cent annual interest on money or property. The prosperity and commercial activity of the Jews finally drew upon them the hatred of the populace; and in the "year of terror," 1391, the Jews suffered greatly; even the officials and other men of influence of the town participated in plundering and slaying them; many were murdered, while others either settled elsewhere or became converts to Christianity. The grandparents of the historian Joseph ha-Kohen left Cuenca, and repaired to the fortress of Huete.

BIBLIOGRAPHY: Amador de los Rios, *Historia de los Judios de España*, i. 338 *et seq.*; ii. 139, 368 *et seq.*; Joseph ha-Kohen, *'Emeḳ ha-Baka*, p. 70.

G. M. K.

**CULI, JACOB:** Talmudist and Biblical commentator of the seventeenth and eighteenth centuries; died at Constantinople Aug. 9, 1732. He belonged to an exiled Spanish family, and was the grandson and pupil of Moses ibn Ḥabib. He edited various important works. The first fruit of his literary activity was the publication of his grandfather's writings. To this end he left Safed, where he seemed to have taken up his abode, and removed to Constantinople. As he points out in various passages in his writings, he found in Ḥayyim Alfandari the Younger a warm supporter. While engaged on the works of his grandfather, he entered (1714) into close relations with the chief rabbi of Constantinople, Judah Rosanes, at the time generally regarded the highest authority of the Orient. Rosanes appointed Culi dayyan, which, together with his position as teacher, secured to him a sufficient livelihood. In 1727 Culi published his grandfather's work "Shammot ba-Areẓ" (notes on various portions of the Talmud), with an index.

In this year Rosanes died. He left voluminous literary remains in a very chaotic condition. To introduce order into this chaos it needed a scholar of the first rank. With this task Culi was entrusted. But even for him it meant a labor of several years. First, in 1728, he edited the "Parashat Derakim," a work both haggadic and halakic. Three years later he published the voluminous "Mishneh la-Melek," enriched with numerous important notes. To both these works Culi wrote a preface. In the same year, he edited also his grandfather's "'Ezrat Nashim," in the beginning of which there are two responsa of his own. His most important work is his commentary on the Pentateuch, entitled "Me-'Am Lo'ez." This work, which is held in high regard by the Jews of the East, is a very elaborate encyclopedic commentary in Ladino, dealing with Jewish life in all its relations. Its material was taken from the Talmud, the Midrash, and the principal works of Talmudic and rabbinic literature. Culi carried his commentary on the Pentateuch through Genesis and as far as ch. xxiv of Exodus. After his death the work was continued by Isaac Magreso and Isaac Behor Arguiti. The five parts were published in Constantinople (1733), partly at the expense of Judah Mizraḥi. The first part appeared in a second edition (Salonica, 1798) and a third edition (Smyrna, 1870); and the other parts were republished at Smyrna (1871–73). A portion of the first was issued under the title "'Aḳedat Yiẓḥaḳ" (The Sacrifice of Isaac), Smyrna, 1864.

Culi also wrote a halakic work under the title "Simanim le-Oraita," which, however, remained in manuscript. He seems to have lived for some time in Hebron (compare his responsum No. 2).

BIBLIOGRAPHY: Preface to the Index of Ḥabib's *Get Pashut*, and to Rosanes, *Mishneh la-Melek*; responsum No. 1, end of Ḥabib's *'Ezrat Nashim*; Azulai, *Shem ha-Gedolim*, s.v., and *Judah Rosanes*; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 55, 66; Steinschneider, *Hebr. Bibl.* xvii. 15 *et seq.*; idem, *Cat. Bodl.* col. 2926.

L. G. L. GRÜ.—M. K.

**CULTURVEREIN DER JUDEN.** See VEREIN FÜR CULTUR UND WISSENSCHAFT DER JUDEN.

**CUMANUS, VENTIDIUS:** Roman procurator in Judea (48–52). According to Tacitus ("Annales," xii. 54), he divided the procuratorship with Felix; the latter being at the head of Samaria, the former of Galilee. Such a division is unknown to Josephus, and, though accepted by Mommsen ("Gesch." v. 525), is rightly discarded by Schürer ("Gesch." i. 477). Grätz, who follows the statement of Tacitus, is forced to amend his text; holding that events show that Samaria belonged to Cumanus, and Galilee to Felix ("Monatsschrift," xxvi. 404).

The procuratorship of Cumanus lay in the stormy period preceding the final insurrection in Judea. He himself had to put down three uprisings, the last one causing his own downfall. The first of these happened in the Temple court at the Passover feast, when one of the Roman soldiers—who were always present on such occasions to keep order in the multitude—shocked the Jews by his indecent behavior. The tumult thus occasioned was suppressed by the soldiers, and a large number of those assembled (by Josephus said to have exceeded 3,000) were crushed to death. The second uprising also was brought about by a Roman soldier. Jewish robbers had attacked an imperial officer named Stephanus near Beth-horon ("B. J." ii. 12, § 2). The soldiers sent by Cumanus to restore order plundered the surrounding villages, and one of them tore up a scroll of the Law. At this the Jews became much excited, sent a large deputation to the procurator at Cæsarea, and were appeased only when the soldier was condemned to death.

Jealousy between the Samaritans and the Judeans was the cause of the third trouble. A Galilean, on his way to the Temple at Jerusalem, had been murdered at Gema ("B. J." ii. 12, § 3) or Ginea ("Ant." xx. 6, § 1; compare Boettger, "Top.-Hist. Lexikon zu Josephus," p. 129). Cumanus hesitated to inflict punishment upon the Samaritans: it is even said that he was in their pay. The Judeans, headed by the zealots Eleazar, son of Dineus, and Alexander, revenged themselves upon the Samaritans, despite the attempt of the leaders in Jerusalem to hold them back. Cumanus sent out the Sebaste troop from Cæsarea; but in the mean time both Samaritans and Judeans had made presentments to Ummidius Quadratus, the governor of Syria, who at once put to death in Cæsarea all those who had been captured by Cumanus, and in Lydda eighteen of the Judeans who had been involved in the disturbance. The high priests Jonathan and Ananias, the latter's son Anan, the Samaritan leaders, Cumanus and the tribune Celer, and others, were ordered to Rome to appear before the emperor. Claudius condemned three of the leading Samaritans to death, banished Cumanus, and sent Celer to Jerusalem to be beheaded. This judgment, according to Josephus ("Ant." xx. 6, § 3), was due to the influence of Agrippa II. with Agrippina, the emperor's wife.

According to Tacitus (*l.c.*), however, the trouble between the Samaritans and the Judeans had been fomented by the jealousy of the two procurators, and it was Quadratus himself who sat in judgment. Antonius Felix was exonerated, as he was the brother of the emperor's favorite, Pallas, and brother-in-law of King Agrippa.

BIBLIOGRAPHY: Josephus, *Ant.* xx. ch. v. and vi.; idem, *B. J.* ii. ch. 12; Grätz and Mommsen, as above; Schürer, *Gesch.* 3d ed., i. 568–570.

G.

**CUMATIANO, MORDECAI B. ELIEZER.** See CONTINO, MORDECAI B. ELIEZER.

**CUMBERLAND, RICHARD:** English dramatist; born in the Master's Lodge, Trinity College, Cambridge, Feb. 19, 1732; died at Tunbridge Wells May 7, 1811. He was educated at Bury St. Edmunds and Westminster, and at Trinity College, where he was entered when but fourteen years old.

About 1750 Cumberland was appointed private secretary to Lord Halifax, and finding the position a sinecure, he devoted his leisure to play-writing. Among his most successful plays were "A Summer's Tale," 1765, and "The West Indian," produced by Garrick in 1770.

Cumberland's most important work, from a Jewish standpoint, was his drama "The Jew," written in 1777, in which he depicted the antithesis of Shakespeare's *Shylock* and Marlowe's *Barabas* in *Sheva*, the benevolent, grateful Jew. *Sheva* is rescued at Cadiz from an auto da fé by *Don Carlos*, and, later, from a mob in London by the son of *Don Carlos, Charles Ratcliffe*. In gratitude, *Sheva* gives £10,000 to *Ratcliffe's* sister as a marriage portion, and the balance of his fortune to *Ratcliffe*.

Incidentally it may be stated that "The Jew" appeared two years before "Nathan der Weise," which, however, had been written earlier.

BIBLIOGRAPHY: Davies, *Life of Garrick*, 1808, ii. 289–304; *Memoirs of Richard Cumberland*, 1807; *Notes and Queries*, 5th series, xi. 504; *Dict. of National Biography*, xiii. 291–293.

S. E. Ms.

**CUMIN:** The seed of the *Cuminum Cyminum*, an umbelliferous plant, which, coming originally from Mediterranean countries, spread to many parts of the world. Its name is common to Greek, Hebrew, Phenician, Syriac, Ethiopic, and Arabic, as well as to modern languages. Geoponicon and Bar Bahlul mention among its varieties the wild, the Ethiopic, and the domestic or garden cumin. Palestine grew a special variety of its own, the *Cyminum Syriacum* (Mish. Demai, ii. 1; the Yer. distinguishes it from the variety called *Cyprian*, the seed of which is curved). By the Arabs as well as by the Jews cumin was used as a condiment. It has a pungent taste, something like caraway, and is used by many people to flavor bread. The oven was heated with cumin for that purpose (Ter. x. 4). It is used also medicinally to soften swellings. In the Talmud it is mentioned as used to stanch excessive bleeding (Shab. 110b) during menstruation and after circumcision (Shab. 18, 4; see also Joel Müller, "Ḥillufe Minhagim," p. 41, Vienna, 1878); while it is also credited with curative properties for colics ('Ab. Zarah 29a, top). It is not certain whether, in the magic formula against boils given in Shab. 67a, the word "kammon" is an allusion to the seed; but in view of its application in such cases, this is highly probable.

In Isa. xxviii. 25 the method of threshing it is referred to. Instead of the usual instrument, a rod is

used, and the knowledge of this method is pointed out as of divine origin. Matt. xxiii. 23 complains of those who give tithes of cumin but disregard the weightier matters of the Law.

BIBLIOGRAPHY: J. Löw, *Aramäische Pflanzennamen*, pp. 206–207.

E. G. H. G. B. L.—E. G. H.

**CUNÆUS, PETRUS** (also known as **Peter van der Kuhn**): Dutch Christian and rabbinical scholar; born at Flushing 1586; died at Leyden Dec. 2, 1638. From 1617 until his death he was professor of jurisprudence and politics at the University of Leyden. Cunæus holds a position of some importance in the development of Biblical archeology as the author of "De Republica Hebræorum," which appeared in three volumes, in 1617, at Leyden. It was republished in 1632 by Elzevir; and was translated into French in 1703. It was also reproduced in the "Critici Sacri" and in Ugolini's "Thesaurus."

In this book Cunæus deals with the constitution of the old Hebrew kingdom, which he regards as a purely theocratic one. The Lord was the sole ruler, and made the laws, appointed judges, decided questions of war and peace, and was high priest, liberator, and leader of the people. Cunæus had often compared the conditions of Jewish with those of Roman and Greek life, and concluded that Jewish laws were superior to those of the classical world. He instanced the jubilee year of the Hebrews, which, according to his view, would have been the only remedy for the evils of the "latifundia" in Rome. He made use of the teachings of the Rabbis, especially of Maimonides. Cunæus and Grotius were the first Christian scholars who accepted, in their Biblical interpretations, the explanations of the Rabbis.

BIBLIOGRAPHY: Diestel, *Gesch. des Alten Testaments in der Christlichen Kirche*, pp. 376, 467, 468, 516, Jena, 1869; *Geïllustreede Encyclopaedie*, s.v., Rotterdam, 1884.

J. F. T. H.

**CUNEIFORM INSCRIPTIONS.** See ASSYRIOLOGY AND THE OLD TESTAMENT.

**CUNEO:** Capital of the Italian province of the same name. According to local traditions, a Jewish community, founded probably after the expulsion of the Jews from France (1381), existed there in the fourteenth century. It seems to have been firmly established only after the immigration of Spanish and Portuguese Jews, the first of the immigrants being some bankers, who, at the end of the sixteenth century, received permission from the pope to open loan-offices ("Rev. Etudes Juives," xix. 143). The oldest monument preserved by the community is a "dukan" of the year 1611. The societies also date back to an early time: the Gemilut Ḥasidim was founded in 1687; the Talmud Torah, in 1770 by Solomon Jehiel della Torre. Two special memorial days are celebrated in the synagogue of Cuneo: one in memory of a conflagration in 1750, the other of the siege of 1799. The Spanish and the Italian rituals are followed. Among the rabbis have been the following: Jacob ben Mordecai Poggetto, in the sixteenth century; Solomon Jehiel della Torre, in the eighteenth century; M. Sorani, in the nineteenth century.

The community has a permanent population of about 300 persons. The Lattes family, which has lived there continuously since the sixteenth century, is especially noted.

BIBLIOGRAPHY: *Corriere Israelitico*, ii. 150; v. 239, 270.

G. I. E.

**CUP.—Biblical Data:** The word most commonly used in the Old Testament for drinking-vessel is כוס (Gen. xl. 11, 13). גביע first occurs in the story of Joseph for the cup with which he "divined" (Gen. xliv. 2–12, Hebr.), and from Jer. xxxv. 5 it appears that it was larger than the כוס, corresponding to a goblet or crater. The גביע was also one of the ornaments of the golden candlestick, or menorah (Ex. xxv. 33 *et seq.*, xxxvii. 17–21), and is described as being "almond-shaped" (משקד), like the calyx of the almond-flower. Other words, like אגן, קשות, סף, which the English versions sometimes render by "cup" or "goblet" (Isa. xxii. 24; Song of Solomon vii. 3; Num. iv. 7; I Chron. xxviii. 17; Jer. lii. 19), were used to designate rather a basin, or bowl-shaped vessel. It may be assumed that the cups of the Jews were in general of the same material, design, and workmanship as those of the Egyptians, Assyrians, and Phenicians, whose craters were celebrated even in Homer's time (Homer, "Iliad," xxiii. 743; *idem*, "Odyssey," iv. 615–618). The cups used at present in synagogues for "ḳiddush" and "habdalah" are generally of silver, oblong, and shaped like an inverted dome, with a stem and base, resembling the cup figured on the Maccabean coins.

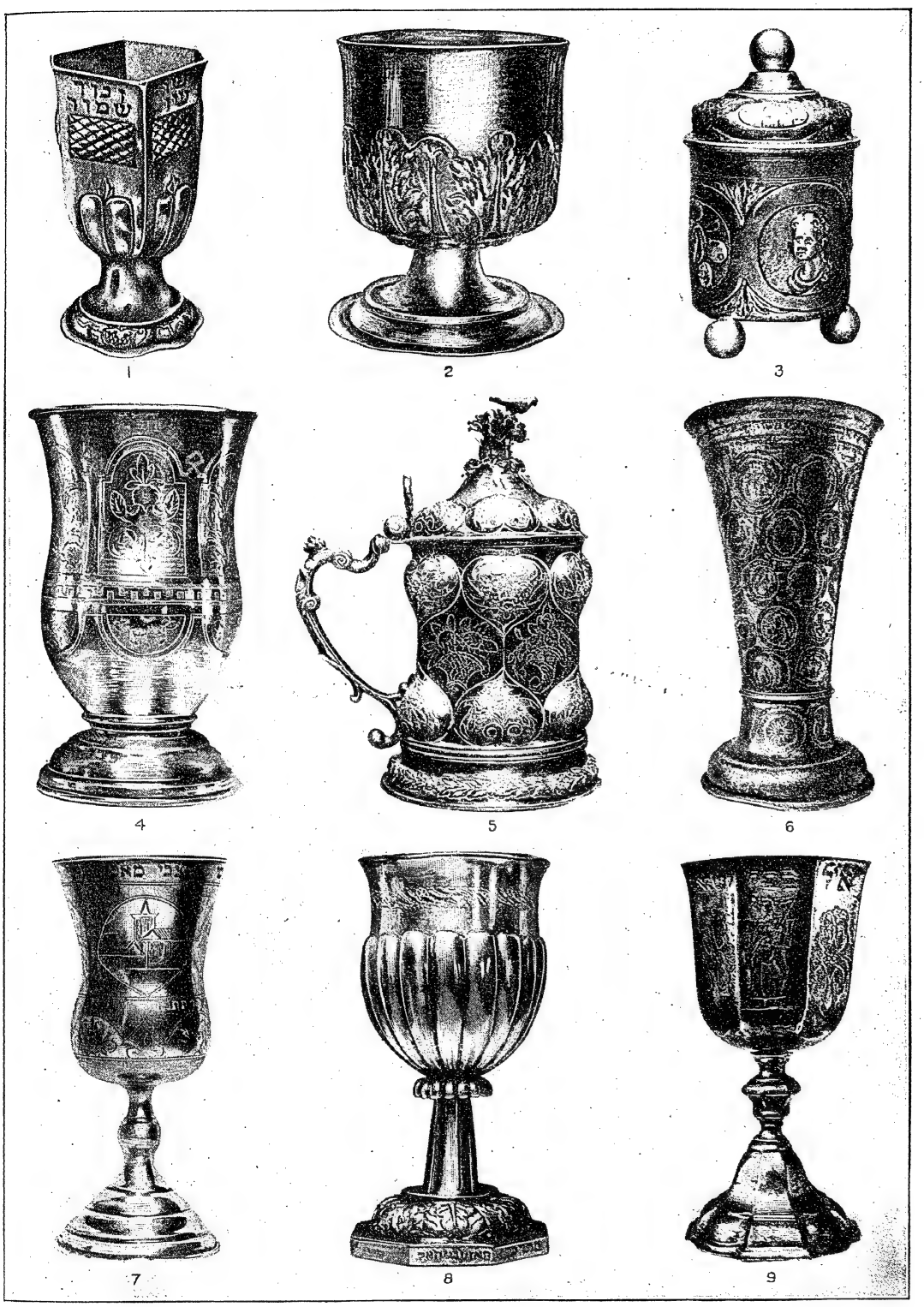
**Metaphorical Use.**

"Cup" is frequently used in metaphors of good or of ill fortune, as in "My cup runneth over" (Ps. xxiii. 5, xvi. 5); "the cup of his fury" (Isa. li. 17, 22); "the bowl of the cup of staggering" (Zech. xii. 2, Hebr.); "the cup of astonishment and desolation" (Ezek. xxiii. 33). Babylon is a "golden cup in the Lord's hand that made all the earth drunken" (Jer. li. 7). The "cup of consolation" (Jer. xvi. 7) is one offered to mourners; while the "cup of salvation" (Ps. cxvi. 13) is a cup of thanksgiving for deliverance, in allusion, perhaps, to the wine of the peace-offering ("shelamim"), or to the cup of praise and thanksgiving.

——**In Rabbinical Literature:** In the Talmud the figurative use of "cup" for trouble and suffering (Ḥul. 92a; compare Gen. R. lxxxviii. 5) is observed in the expression "to taste the taste of death" (טעם טעמא דמיתותא, Yoma 78b; in the N. T., Matt. xvi. 28; Mark ix. 1; John viii. 52; Heb. ii. 9; compare "Etymologicon Magnum": *ποτήριον . . . σημαίνει καὶ τὸν θάνατον*). Another figurative use of "cup" is for one's wife (Ket. 75b; Ned. 20b; Giṭ. 90a).

Ten—at one time fourteen—cups were ordained for the house of mourning (Ket. 8b; compare Sanh. 70a). The "cup of benediction"—*i.e.*, the third of the four cups of the Passover meal—is often referred to (Ber. 51a; B. B. 97b, etc.; in the N. T., I Cor. x. 16). For other interesting references to "cup" see Ket. 65a; Pes. 96b; Yoma 75a; Beẓah 15b, etc.

In Gen. xliv. 5 is found probably the oldest ref-




CUPS OF SANCTIFICATION.

1. Ḳiddush cup for Sabbath (in Musée de Cluny). 2. Habdalah cup (in Temple Shearith Israel, New York). 3. Passover cup (in possession of L. Jarmolowsky, New York). 4. Elijah cup for Passover (in possession of Dr. Max Rosenthal, New York). 5. Elijah cup for Passover (in possession of Foly Raunheim, New York). 6. Circumcision cup (in possession of Leopold de Rothschild, London). 7. Ḳiddush cup (in possession of H. Masliansky, New York). 8. Passover cup (in possession of Dr. Max Rosenthal, New York). 9. Ḳiddush cup (in possession of Leopold de Rothschild, London).

erence to divination by cup (*κυλικομαντεία*, also *λεκανομαντεία*), a species of hydromancy. According to the rabbinical explanation Joseph "feigned to prophesy by striking on the cup" (Gen. R. xci. 6; compare also Rashi and Targ. Yer. to Gen. xliii. 33).

**In Folk-Lore.**

BIBLIOGRAPHY: Bliss, *Mound of Many Cities*, Nos. 174, 181, etc.; A. H. Layard, *Nineveh and Its Remains*, ii. 236; idem, *Nineveh and Babylon*, pp. 180, 190, 192; Joseph Bonomi, *Nineveh and Its Palaces*, pp. 187 *et seq.*; Tieroff, *De Scypho Josephi*, Jena, 1657; François Lenormant, *La Divination et la Science des Présages chez les Chaldées*, pp. 78–80.

A. I. M. C.

**CUP OF BENEDICTION** (Hebrew, "kos shel berakah"): The cup of wine taken immediately after grace has been recited at the conclusion of a meal. The custom is first mentioned directly in Mish. Ber. vi. 6: "If wine comes to them [a company of three or more] during the meal, each one blesses for himself; if after the meal, one blesses for all of them." In other words, wine after the meal is treated with some solemnity. In Pes. x. 1 the four cups of the Passover night are mentioned: the third of these is the cup of benediction following the grace after supper.

In later times the custom arose that where one had with his meal only one unit of wine (one-fourth of a log—about the contents of an egg and a half), he should drink it after the meal as a cup of benediction; and many rabbis deemed it highly meritorious, indeed almost a duty, to have wine in readiness for this purpose at each meal, especially when three men were to partake of it, and would join in saying grace. In that case the one reciting grace aloud would take the cup in his right hand during the recital and hold sweet-smelling spices in his left (see Maimonides, "Yad," Berakot, vii. 14, 15). But the custom as to the spices has long since gone out of use. In northern countries wine is not accessible as a daily beverage to the mass of the Jews; hence, "strong drink"—*i.e.*, beer or mead, and, later on, spirits, under the name of "wine of the country"—or any beverage other than water, such as sirup or the juice of fruits, was deemed a fit substitute for wine in the cup of benediction (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 182, 1–2, Isserles' gloss).

Speaking generally, the cup of benediction is drunk only on Sabbaths or at festivals and other joyous occasions.

BIBLIOGRAPHY: Dembitz, *Jewish Services in Synagogue and Home*, pp. 345, 346, especially for the song based on the cup of benediction.

J. L. N. D.

**CUP OF SALVATION.** See PERIODICALS.

**CUPBEARER** (משקה): The officer who served the cup to the king. Like the Cup, the cupbearer is first mentioned in the Old Testament in connection with the story of Joseph in Egypt (Gen. xl. 21), where the title "chief of cupbearers" (שר המשקים) would show that such a functionary existed at the Egyptian court. In Jewish history this officer is mentioned in the description of Solomon's court (I Kings x. 5; II Chron. ix. 4), and, later, at the court of Herod I. (Josephus, "Ant." xvi. 8, § 1). Nehemiah was cupbearer to the Persian king Artaxerxes Longimanus (465–425 B.C.; Neh. i. 11, ii. 1). Cupbearers are frequently represented on the Assyrian monuments (compare also Tobit i. 22). The Assyrian Rab-shakeh (רבשקה, II Kings xviii. 17; Isa. xxxvi. 2), formerly supposed to have been the captain of the cupbearers, is now known to have held a different office.

The Egyptian cupbearers were eunuchs (סריסים, Gen. xl. 2), as were those of Herod and those in Assyria; and it may be assumed that this was generally the case throughout the Orient. The office of cupbearer at the Median-Persian courts was, according to Herodotus (iii. 34) and Xenophon ("Cyropædia," i. 3, 8), one of great honor. The cupbearer had in some cases to taste of the cup before presenting it (Xenophon, *ib.*).

BIBLIOGRAPHY: A. H. Layard, *Nineveh and Its Remains*, ii. 253; Joseph Bonomi, *Nineveh and Its Palaces*, pp. 250, 284; Tavernier, *Reisen*, iii., part 2, pp. 6 *et seq.*; Klemm, *Morgenland*, pp. 206 *et seq.*

A. I. M. C.

**CURAÇAO:** An island of the Dutch West Indies, captured from Spain in 1634. It is probable that Jews from Holland were among the first settlers in the island under the Dutch government. But they did not arrive there in considerable numbers until 1650, when twelve Jewish families—De Meza, Aboab, Pereira, De Leon, La Parra, Touro, Cardoze, Jesurun, Marchena, Chaviz, Oleveira, Henriquez Cutinho—were granted permission by Prince Maurice of Orange to settle there. The governor of the island, Matthias Beck, was directed to grant them land, and supply them with slaves, horses, cattle, and agricultural implements, in order to further the cultivation and develop the natural resources of the island, the earlier settlers being chiefly concerned in the more lucrative contraband trade with the Spanish Main. The land assigned to these immigrants was situated on the northern outskirts of the present district of Willemstad. This district is still known as the "Jodenwyk" (Jewish quarter; Corcos, "History of the Jews of Curaçao," pp. 7–8).

In those early years, despite the favorable auspices under which the Jews arrived, severe restrictions were put upon their movements, and they labored under all the disadvantages to which aliens were generally subject. They were even prohibited in 1653 from purchasing additional negro slaves, much needed for their farms.

In March, 1651, the directors of the Dutch West India Company (in which Jews were large stockholders) wrote to Peter Stuyvesant, the governor of New Netherlands, that they were seriously considering the abandonment of Curaçao, since the island was not proving a source of revenue. They decided, however, to make one more experiment, and entered into a contract with Joseph Nuñez de Fonseca (also known as David Nassi), who undertook to emigrate, taking with him a large number of people, under one Jan de Illan, also a Jew, as patroon.

"He intends," they write, "to bring a considerable number of people there to settle and cultivate the land, but we begin to suspect that he and his associates have quite another object in view; namely, to trade from there to the West Indies and the Main. Be that as it may, we are willing to make the experiment, and you must, therefore, charge Director Rodenborch to accommodate him within proper limits and in conformity with the conditions of the contract" (Albany MSS., "Pub. Am. Jew. Hist. Soc.," No. 10).

By Dec., 1652, Illan and his followers had made considerable progress, and had begun a trade in logwood with the neighboring islands. As this trade was not permitted by the terms of the contract, and as it was also contrary to the interests of New Netherlands, attempts were made by the directors to stop it. The grant of privileges to Nassi, bearing the date of Feb. 22, 1652, provided that he was to have two leagues of land along the coast for every fifty families, and four leagues for every one hundred families, that he should bring over. The colonists were further granted exemption from taxes for ten years, and the privilege of selecting the lands on which they desired to settle. They were also accorded religious liberty and toleration, though they were restrained from compelling Christians, should any be among them, to work on Sunday, "nor were any others to labor on that day."

**Settlement of Illan.**

This is the earliest known charter of privileges, specifically conceding religious liberty and toleration to Jews in the New World. Its favorable terms, as well as other attempts at settling Jews in Curaçao made at this time, were unquestionably due to the prominence of Jews on the directorate of the Dutch West India Company, and in Dutch affairs generally (see MENASSEH BEN ISRAEL). On April 4, 1652, the directors wrote again to Stuyvesant, speaking of Nassi as "preparing to go there with a large number of people." Yet they had decided misgivings respecting the success of the enterprise, and no confidence in the people or in their leader (Corcos, *l.c.*). Their fears appear to have been justified, for all accounts tend to show that the plan was not carried out on any extensive scale (Corcos, *ib.* pp. 9, 17, 18; Daly, "The Settlement of the Jews in North America," p. 9).

The history of the effective settlement of Jews in Curaçao begins, however, in 1654, when the conquest of Brazil by the Portuguese resulted in the expulsion of the Jews and their dispersion to the West Indies and to the mainland of North America, particularly to New Netherlands and to Newport, Rhode Island. Large numbers came from Brazil to Curaçao during that and succeeding years, bringing with them considerable wealth. During this period they laid the foundations of that prominence in the commercial development of the island which they have since retained (Corcos, *ib.* pp. 9–10). Shortly after this (1657), regular communication for purposes of trade was established between New Amsterdam and Curaçao. This was principally in the hands of the Jews, and contributed to the commercial development of both colonies. An original Spanish bill of lading and an invoice of goods shipped from Curaçao to New Netherlands in 1658, and directed to Joshua Mordeky En-Riquez, included Venetian pearls and pendants; thimbles, scissors, knives, and bells, thus showing the variety of the trade carried on by the Jews at this time ("Archives of the State of New York, Translation of Dutch Records," xii. 99).

**Jews Prominent in Trade.**

In contravention of their instructions the local authorities connived at the trade carried on with Isaac de Fonseca of Barbados, which began in 1656, and which tended to undermine the trade monopoly enjoyed by the Dutch West India Company. The Curaçao authorities were kept from interfering with it by Fonseca's threat to turn his trade toward Jamaica and abandon Curaçao.

In 1659 Stuyvesant complained to the directors that Jews in Curaçao were allowed to hold negro slaves, and were granted other privileges not enjoyed by the colonists of New Netherlands, and he demanded for his own people "if not more, at least the same, privileges" as were enjoyed by the "usurious and covetous Jews," as he termed them (Albany MSS.).

The life of the Jews as a community begins definitely in the year 1656, when they established the Congregation Mikveh Israel under the direction of the Spanish and Portuguese community of Amsterdam. In the same year the land originally granted to the first twelve immigrant families was appropriated for a "bet-haim" (burial ground), and was enclosed with a brick wall and consecrated to its purpose. It is not likely, however, that this year witnessed the first services held by the new colonists. Probably they had gathered, as was the case elsewhere, in a room provided by one of their number. When, in 1656, they had outgrown the limitations of a private room, they rented a small wooden building, in which regular daily services were held.

There is no evidence that they were numerous enough at this date to warrant the selection of a rabbi, though the fact that one of the earliest tombstones, bearing the date 22 Menahem (Ab), 5432 = 1671, carries the name of Rev. Abraham Haim Lopez da Fonseca, tends to prove that he officiated as ḥazzan for a time. The earliest tombstone decipherable is that of Isaac Henriquez Cotinho (5431 = 1670). Of those interred during the remaining years of the seventeenth century and the first decade of the eighteenth (1670–1707), the names of twenty-seven can be deciphered, thus affording an indication of the extent of the settlement. Among these may be recognized the names of a number of the first settlers of 1650 (Corcos, *ib.* pp. 10–13). The first regularly appointed ḥakam of the community was Josiahu Pardo, who arrived in Curaçao from Amsterdam in 1674, and remained there until 1683, when he left for Jamaica.

**Early Tombstones.**

Indicative of the close relations between the communities of Amsterdam and Curaçao is the fact that this Pardo was the son of David Pardo, who, with Saul Levi Morteira, Menasseh ben Israel, and Ishac Aboab, constituted the college of rabbis at Amsterdam ("Publications Am. Jew. Hist. Soc." iii. 19).

In 1692 the small wooden building used up to this time having been outgrown, a new synagogue was erected, and consecrated with appropriate ceremonies on the eve of Passover in that year, the services being read by the ḥazzan, David Raphael Lopez de Fonseca (d. 5467 = 1707). This building, enlarged and reconsecrated in 1731, still stands, a monument to the substantial constructive methods of the early builders.

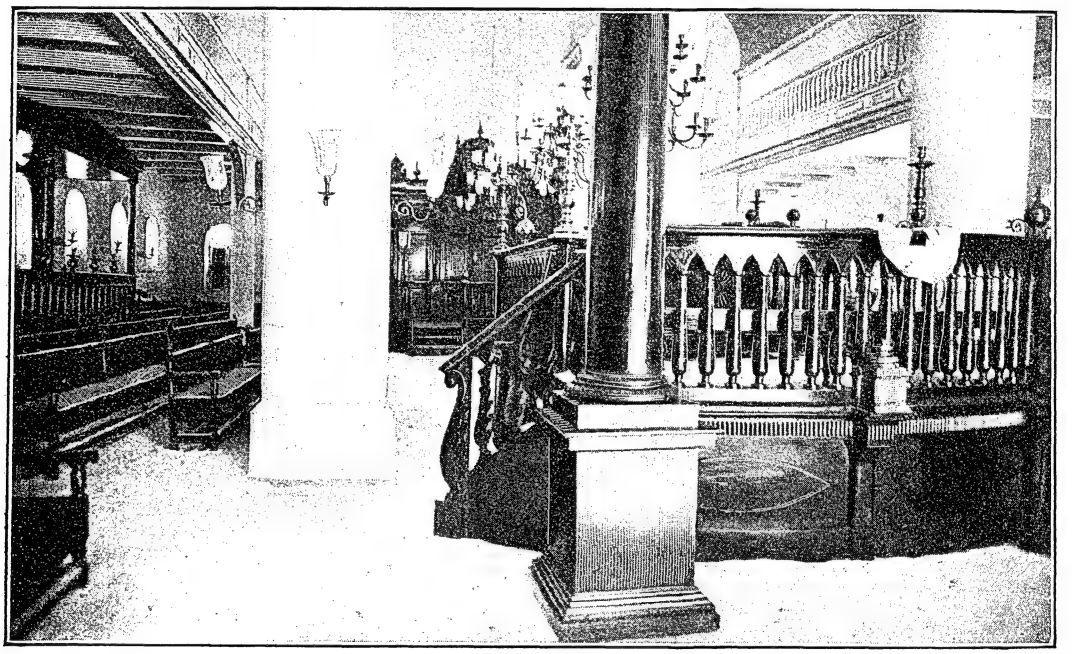
For reasons not yet satisfactorily explained, in 1693 a considerable number of families left the island

for the continent of America, many going to Newport, among them being members of the Touro family, afterward famous in the history of that town. During the year 1692 a number of Italian settlers in Curaçao, refugees from David Nassi's dispersed colony at Cayenne (dissolved 1664), departed for Tucacas, Venezuela, where they established a congregation called "Santa Irmandade."

A period of substantial prosperity for the Jews of Curaçao began early in the eighteenth century. In 1715 they established a benevolent society for the care of the sick and needy. Five years later they responded liberally to an appeal for aid from the Shearith Israel congregation of New York, and in 1756 met with equal generosity a similar appeal from the Jews of Newport. By 1750 their numbers had increased to about 2,000 (Chumaceiro). They were prosperous merchants and traders, and held positions of prominence in the commercial and political affairs of the island (Corcos, *ib.* p. 24). By the end of the eighteenth century they owned most of the property in the district of Willemstad. As many as fifty-three vessels are said to have left in one day for Holland, laden with goods which were, for the most part, the property of Jewish merchants (Chumaceiro).

**Congregational Disputes.**

Two communities had come into existence by 1740, the newer one occupying a tract across the harbor from Willemstad, then as now known as "Otrabanda." In order to avoid crossing the water on the Sabbath to attend divine services, those who resided in this outlying district formed themselves into the Neveh Shalom (Dwelling of Peace) congregation, and in 1745 (12th Elul, 5505) consecrated their synagogue. For a time this was regarded as merely a branch of the older congregation, and as under its direction. This led to a series of serious disputes, which culminated, in 1749, in an open breach, settled only by the intervention of Prince William Charles of Orange-Nassau, in a decree bearing the date of April 30, 1750, and commanding the disputing communities to terminate their strifes, to submit to the government of the parnasim and board of the original synagogue (Mikveh Israel), and to be subject to the regulations of the Portuguese community in Amsterdam. This arrangement continued until 1870, when the congregation became independent. On Aug. 19, 1750, the governor and council proclaimed a day of thanksgiving and prayer, which was to inaugurate an era of peace. On this occasion Rabbi Raphael Samuel Mendes de Sola preached a sermon, which was afterward published (1757) in Amsterdam (Corcos, *ib.* pp. 31–38; "Publications Am. Jew. Hist. Soc." iii. 17–18, ix. 149–150).

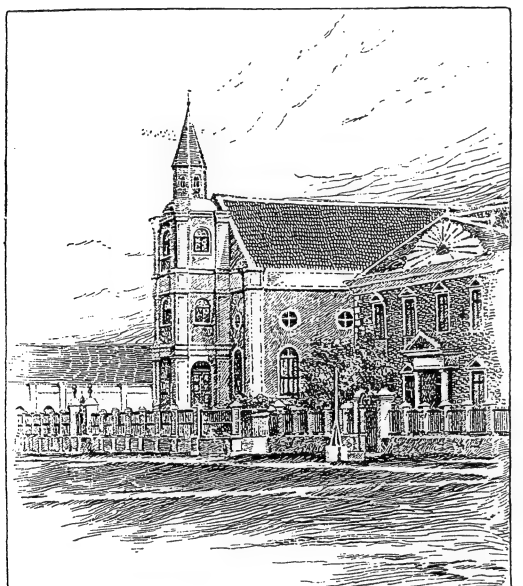


INTERIOR OF THE CURAÇAO SYNAGOGUE.
(From a photograph.)

Increasing in prosperity and in numbers during the next century, the community was not without internal disputes. It was due to one of these controversies between the parnasim and the ministers that a society, called the "Porvenir," was founded in 1862. In the next year this developed into a Reform congregation, under the name "Emanu El," which in 1865 laid the corner-stone of its new building in the quarter "Scharlo," the synagogue being completed and dedicated in the following year. In 1863 a moderate change in the direction of Reform was introduced into the liturgy of the Congregation Mikveh Israel. At the present time the older congregation has a membership of about

800, the younger of 250. Each has its religious schools and charitable organizations.

The ministers of Temple Emanu El were Josuah Naar, Jacob de Solla Mezer Solas, and Isaac Lopez de Leao Laguna. Those of the older congregation (Mikveh Israel) were as follows: Abraham Haim Lopez de Fonseca (d. 1671); David Raphael Lopez de Fonseca (1692; d. 1707); Eliaho Lopez (1692–1712); Raphael Jesuran (1715–48); Raphael Samuel Mendes de Sola (1749; d. 1761); Isaac Henriques Farro (1761; d. 1762); Jacob Lopez de Fonseca (1765; d. 1817: he celebrated the fiftieth anniversary of his ministry in July, 1815); Aaron Mendez Chumaceiro (1856–69);



Temple Emanu El, Curaçao.
(After a photograph.)

Haim Israel Sant Cross (1869–89); Eleazar Polak (1893; d. 1894); Joseph Corcos (1896–98).

At the present time (1902) the Jews are among the leading citizens of Curaçao. Forty-four out of fifty-two firms on the two principal business thoroughfares, De Heeren Straat and Breeden Straat, are Jewish. The leading lawyers, physicians, editors, and druggists are also Jews. Among the more prominent Jewish citizens and officials are two bank presidents, one member of the executive council, three members of the colonial council, one district judge, one chief clerk, ten consuls, four captains, and eleven lieutenants of the militia.

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A. H. F.

**CURIEL:** A wealthy Marano family which settled in the Netherlands and at Hamburg about the sixteenth century. They intermarried largely with the Da Costa family. In 1682 great excitement was caused at Antwerp by the attempt of the rector of the Church of Saint George to baptize forcibly the son of Diego Curiel, which effort, however, was frustrated. **Moses de David Curiel,** at the beginning of the eighteenth century, was a well-known London Jew.

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G. C. DE B.

**CURIEL, JACOB** (known in public life as **Alexander Nuñez da Costa**): Resident of the Portuguese court at Hamburg about the middle of the seventeenth century; died there in 1665. He had lived previously at Amsterdam, where he had taken an important part in the reunion, effected in April, 1639, of the Portuguese community, which, through the rise of the German Jews, had split into three bodies. John IV. of Portugal, discovering Curiel's skill in financial matters, sent him (*c.* 1650) to Hamburg as his agent, and conferred upon him the title of "Hidalgo da Casa Real" (Noble of the Royal House). In 1655 he was elected a warden of the Portuguese synagogue, to which he donated a "tebah" ("fes kodes"). He was buried in the Portuguese cemetery at Altona in 1665.

BIBLIOGRAPHY: Koenen, *Geschiedenis der Joden in Nederland*, p. 183; Grätz, *Gesch.* 3d ed., x. 8, 23; De Castro, *De Synagoge der Portug. Isr. Gemeente*, p. 10, The Hague, 1875; Kayserling, *Gesch. der Juden in Portugal*, p. 312; T. Tal, *Oranjebloesems*, p. 66, Amsterdam, 1898; Grunwald, *Portugiesengräber auf Deutscher Erde*, p. 103; Da Costa, *Israel en de Volken*, 2d ed., p. 522.

G.

**CURSING:** The expressions used for "cursing" it in the Bible are: (1) ארר, מארה; (2) קלל, קללה; (3) אלה (verb and noun) and תאלה; (4) קבב; (5) נקב (Lev. xxiv. 11, 16); (6) נדף.

In Talmudic literature occur the terms: אירה, קלל בקוסם, קלל בקוסם (Sanh. ix. 11), which the Jerusalem Talmud (*ad loc.*) explains as a Nabatæan form of cursing; החרים (M. K. 15a, 16a; compare Mandl, "Der Bann," p. 25); and the Aramaic אקל קלל (Eccl. R. iii. 11; Yer. Yoma iii. 7), לטם, לטותא, לוט, לטי, לטט, לוטתא.

**Biblical Conception.**

Cursing rests on the belief in the possibility of bringing down calamity upon persons or things by the mere power of the spoken word, without any regard to its moral justification. Traces of this heathen conception of the objective reality of a curse, and of its mystic power, are found in the Bible (Ps. cix.) and in the Talmud (see below); but in general the Bible conceives a curse to be merely a wish, to be fulfilled by God when just and deserved. An undeserved curse has no effect (Prov. xxvi. 2), but may fall back upon the head of him who utters it (Gen. xii. 3; Ecclus. [Sirach] xxi. 27), or may be turned by God into a blessing (Deut. xxiii. 5). The declaration of punishments (Gen. iii. 14, 17; iv. 11), the utterance of threats (Jer. xi. 3, xvii. 5; Mal. i. 14), and the proclamation of laws (Deut. xi. 26–28, xxvii. 15 *et seq.*) received added solemnity and force when conditioned by a curse. Cursing is not only characteristic of the godless (Ps. x. 7), but serves as a weapon in the mouth of the wronged, the oppressed, and those who are zealous for God and righteousness

(Judges ix. 57; Prov. xi. 26, xxx. 10). A righteous curse, especially when uttered by persons in authority, was believed to be unfailing in its effect (Gen. ix. 25, xxvii. 12; II Kings ii. 24; Ecclus. [Sirach] iii. 11). One who had received exemplary punishment at the hands of God was frequently held up, in cursing, as a terrifying object-lesson (Jer. xxix. 22), and such a person was said to be, or to have become, a curse (II Kings xxii. 19; Jer. xxiv. 9, xxv. 18; Zech. viii. 13). It is especially forbidden to curse God (Ex. xxii. 28), parents (Ex. xxi. 17; Lev. xx. 9; Prov. xx. 20, xxx. 11), the authorities (Ex. xxii. 28; Eccl. x. 20), and the helpless deaf (Lev. xix. 14).

**Talmudic Conception.**

Parallel with the Biblical conception of a curse as being of the nature of a prayer (Ta'an. 23b; "Pirḳe R. ha-Ḳadosh," ed. Grünhut, vii. 14), and that an undeserved curse is ineffective (Mak. 11a) and falls back upon the head of him who utters it (Sanh. 49a), Talmudic literature betrays a belief, amounting to downright superstition, in the mere power of the word (Ber. 19a, 56a; compare "Z. D. M. G." xlii. 588). Not only is a curse uttered by a scholar unfailing in its effect, even if undeserved (Mak. 11a), but one should not regard lightly even the curse uttered by an ignorant man (Meg. 15a). A curse is especially effective when uttered three hours after sunrise (Sanh. 105b). The Biblical prohibitions of cursing are legally elaborated, and extended to self-cursing (Shebu. 35a). A woman that curses her husband's parents in his presence is divorced and loses her dowry (Ket. 72a). Among the Romans one condemned to death was gagged to prevent his cursing the king ('Er. 19a).

Cursing is permissible when prompted by religious motives. A curse is uttered against those who mislead the people by calculating, on the basis of Biblical passages, when the Messiah will come (Sanh. 97b). Cursed are those who are guilty of actions which, though not forbidden, are considered reprehensible (compare on this subject Tos. to Men. 64b, *s.v.* ארור).

Scholars cursed sometimes not only with their mouths, but by an angry, fixed look. The unfailing consequence of such a look was either immediate death or poverty (Soṭah 46b, and parallel passages). The expression used for this look is נתן עיניו בו (Aramaic, יהב בה עיניה). This look may be merely a mental curse. According to others it has no reference to the magic power of the "evil eye" (see Bacher, "Agada der Tannaiten," ii. 331, and Evil Eye).

The Orientals have an ineradicable proneness to curse God, not only on so grave an occasion as the breaking out of war (I Sam. xvii. 43), or under the pressure of a great calamity (Isa. viii. 21), but on the slightest provocation in daily life (compare Luncz, "Jerusalem," v. 271). Talmudic literature contains many laws regarding Blasphemy.

L. G. C. L.

**CURTAIN:** An adjustable drapery, usually hung before a window or passageway to insure privacy. In Ex. xxvi. and xxxvi., containing the directions for the making and a description of the erection of the Tabernacle, the Hebrew term "yeri'ah" (יריעה) occurs forty-four times. In the English versions it is rendered "curtain." A more correct translation, however, would be "rug" or "tent-cloth." The rugs described in Exodus were of costly material and of elaborate workmanship. According to rabbinical explanation (Rashi to Ex. xxvi. 1) the thread was composed of four strands, of the four different materials of varied colors mentioned in verse 1. The thread was then six-folded, so that it was actually $6 \times 4 = 24$-ply. Inwoven on both sides, not embroidered or sewed on, were pictures of the cherubim, showing on each side different figures, a lion, for instance, on one side, and an eagle on the other. Ten of these rugs were sewed (Rashi, "with a needle") or fastened together, in two sets of five each, and were used to screen off the Holy Place. The end rugs of each set were provided with equidistant loops, the loops in one rug having corresponding loops in the other. Each rug had a length of twenty-eight cubits and a breadth of four cubits; so that the five sewed together were twenty cubits in breadth.

**Curtains in Tabernacle.**

In Middot detailed calculations of the dimensions of the Tabernacle and the adjustment of the curtains are given; but on some points the descriptions of the covering of the pillars on the morning side of the tent (see Shab. 98a) vary, and it is not possible to arrive at an accurate estimate of the proportions and the arrangement which the author of Exodus had in mind. Hooks were provided by which the corresponding loops were joined. Other rugs or pieces of cloth, eleven in number, woven of goat-hair, were used to cover the tent. The Hebrews had, at a comparatively early stage of their development, perhaps under Egyptian influence, attained considerable proficiency in the art of weaving such rugs (Nowack, "Lehrbuch der Hebräischen Archäologie," i. 241).

The Arabs were also adepts in this craft, many specimens remaining to show their skill in weaving figures and other ornaments into cloth (Le Bon, "La Civilisation Arabe," pp. 515, 517, 519). The style of these primitive Hebrew rugs is, perhaps, reproduced in the "kiswah" or covering of the "ka'bah" (a coarse fabric of mixed silk and cotton), which serves to confirm Rashi's statement that the yeri'ah was of mixed thread. That the original meaning of the term "yeri'ah" is "rug," or "tent-cloth," is made plain by Jer. xlix. 29; Isa. liv. 2; Jer. iv. 20, x. 20; and Hab. iii. 7, where it is used as equivalent to "tent." The later rabbinical use of the word for parchment, or writing material, of certain dimensions, supports the theory that originally it stood for pieces of cloth or hide cut into various lengths, ready to be fastened or sewed together (Men. 30a, b).

The rendering of "cloth," or "rug," is also sustained by Ps. civ. 2. The use of דק in a parallel passage (Isa. xl. 22) points to the same conclusion; for the word translated "curtain" stands for a thin, gauze-like material.

In Num. iii. 26 מסך is rendered "curtain." It is more properly a portière, at the gate of the court; and, in fact, it occurs in conjunction with another Hebrew word, "paroket" (פרכת), which is derived from a root, still extant in Assyrian, meaning "to

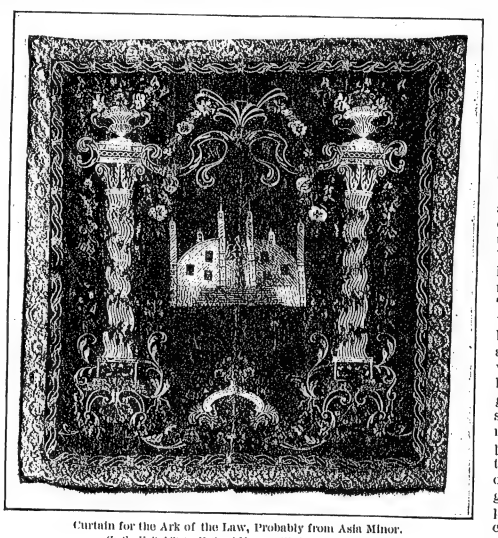
CURTAIN FOR THE ARK OF THE LAW, FROM A SYNAGOGUE AT SMYRNA.

(In the United States National Museum, Washington, D. C.)

shut off," and is found in Ex. xxvi. 31, and elsewhere, as the designation of the curtain that divides the Holy of Holies from other parts of the Tabernacle. In Assyrian "parraku," by metonymy, signifies the apartment and shrine which are "shut off"; while the Hebrew has retained the active sense, and denotes the means used for "shutting off." This curtain was made of the same material and in the same manner as the rug. It corresponds to the "burḳa'" (veil) in the ka'bah, which suggests what the paroket may have been in the ancient days of Israel. Talmudic tradition states that such curtains were hung in front of the various gates and doors in the Temple. In fact, thirteen are enumerated with their respective assignments (Ket. 106a). A special officer had charge of them (Sheḳ. v. 1), and women are mentioned as engaged in weaving them (Yoma 51b). That curtains were also used for secular ornaments is learned from Pirḳe R. El. 41, where mention is made of a canopy ornamented with black curtains.

**"Paroket."**

The Targumim translate "paroket" by "pargod" (Targ. Yer. to Ex. xxvi. 31, 33, 35; xxxix. 34 *et seq.*; Pirḳe R. El. iv.), a word of doubtful etymology, which, however, is rendered also a "coat," or "cloak," made of richly ornamented material and trimmed with fur (Gen. R. lxxxiv.). Curtains made of similar material might easily have been known by the same name (see Kelim xxix. 1). "Pargod" in the Talmud designates a curtain supposed to divide the inner or higher court of the heavens from the outer and more accessible celestial precincts. From behind this curtain or screen were heard voices that imparted information to the suppliant (Mek. to Ex. xix. 9). It is often contrasted with the direct communication on the part of an earthly ruler, or his secretary and ambassador (see Yoma 77a; Ber. 18b). This pargod is identical with or similar to the "velon" (= Lat. "velum"), a term which also connotes cloth and curtains made of the cloth (Kelim xx. 6; Beẓah 14b), and which is used in Num. R. iv. 13 in explanation of the Biblical פרכת (paroket). In its figurative application "Velon" (וילון = בילון) is the name of the seventh heaven, the Pargod (Ḥag. 12b; Ber. 58b, etc.).

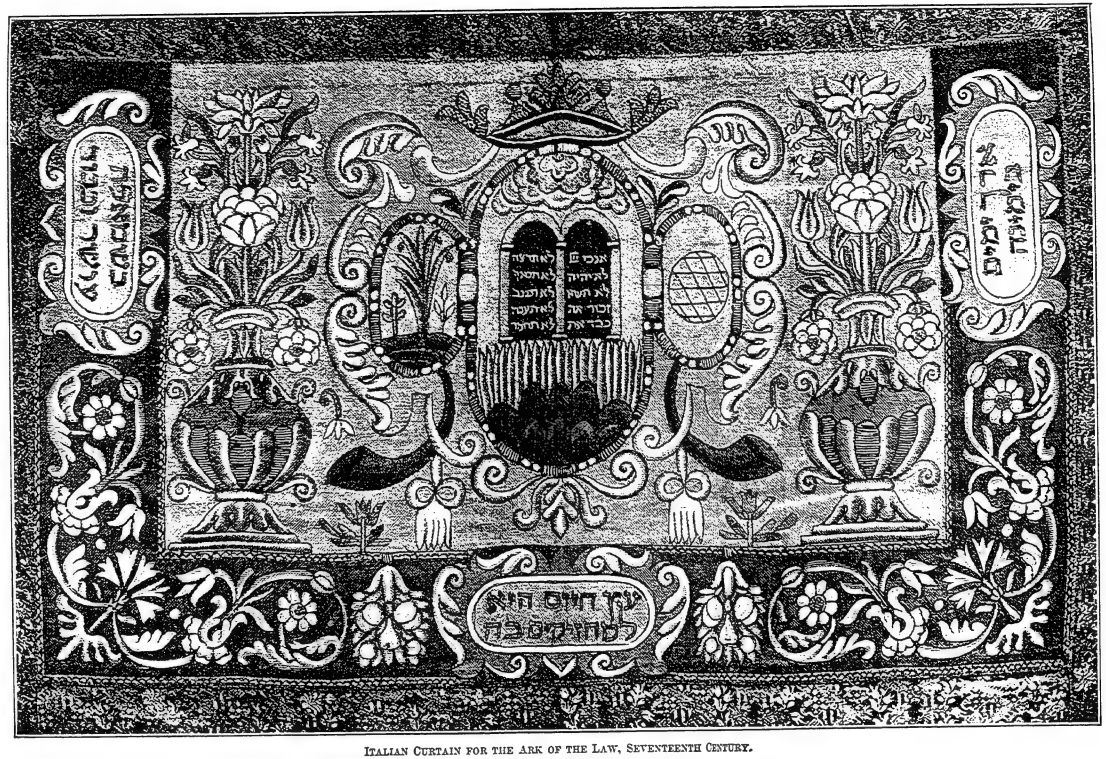


Curtain for the Ark of the Law, Probably from Asia Minor.
(In the United States National Museum, Washington, D. C.)

The name is still in use among the Jews to designate the curtains hung in front of the Ark in the synagogue. Though the European Sephardic Jews do not use them, this may be due to the need of concealment in Inquisition days; and it is very doubtful if they were used in the earlier forms of the Ark of the Law. The earliest examples are without curtains (see Jacobs in "Jew. Quart. Rev." xiv. 737 *et seq*). The assumption that the curtains now attached to arks are intended to represent the curtain separating the Holy of Holies from the Tabernacle or Temple seems to be disproved by these representations. Very often these curtains were of costly material, velvet, brocade, and silk of various colors, though red and blue seem to have been the more common. They were provided with gold borders, fringes, and tassels, and were often embroidered in gold with inscriptions commemorating the pious donors and the event which occasioned the gift. Others display in artistic execution verses and quotations from the Bible; while symbols, such as crowns, or the letters כ"ת = כתר תורה ("crown of the Torah"), or lions, the emblem of Judah, are not infrequently woven into them or embroidered upon them. On the "awful days" (Rosh ha-Shanah and Yom ha-Kippurim) hangings made of white fabric are used.

**Curtains in the Synagogue.**

Suggestive symbolical significances and allusions have been read into the colors as well as into the dimensions of the curtains prescribed for the Tabernacle. According to Philo, the four colors which appeared in the thread indicated the four elements out of which the universe was created. Baehr, one of the more modern speculators on the symbolism of the Mosaic system, contends that the number seven in the dimen-



ITALIAN CURTAIN FOR THE ARK OF THE LAW, SEVENTEENTH CENTURY.
(In the Victoria and Albert Museum, South Kensington.)

sions is fundamental, and represents holiness in its various degrees. He also holds the four colors to have been of profound significance (Philo, "De Vita Moysis," iii. 6; Baehr, "Symbolik des Mosaischen Kultus," i. 207, 303).

J. E. G. H.

**CUSA, NICOLAUS DE:** Philosopher and theologian; born in Cusa, or Kues, on the Moselle, 1401; died in Todi, Umbria, 1464. He was Bishop and Cardinal of Brixan (Tyrol) at his death. As theologian he was known for his liberal views and wide mental horizon. It was he who facilitated the transition from the scholasticism of the Middle Ages to the philosophic speculations of the Renaissance.

Cusa came in contact with the Jews both as a papal legate and as a philosopher. As legate he issued, with the approval of the Synod of Bamberg, an ordinance prescribing the badge for all Jews and Jewesses of Bamberg, and forbidding usury. Contravention of these laws would entail the ban (April 30, 1451). Through the intervention of the Roman emperor Frederick III. this ordinance was not immediately carried out. In 1452 De Cusa was compelled by the emperor to extend the term in regard to the Jews of Nuremberg, and on May 1, 1452, the pope (Nicolas V.) excluded Nuremberg entirely from the provisions of the ordinance. On March 20, 1453, on the representation of the Bishop of Bamberg, his diocese was also exempted; and on Oct. 15, in consequence of a petition of the Archbishop of Salzburg, the ordinance was made inapplicable to the whole of the Salzburg bishopric (see Stern, "Urkundliche Beiträge," i. 47, 52, 53, 55, 57).

**As Papal Legate.**

As philosopher, De Cusa showed a much more impartial spirit in his attitude toward the Jews. He leaned toward the views of the German mystics. He refers to the book Raziel, without, however, evincing a thorough acquaintance with the Jewish mystics. He cites, also (in "De Beryllo" and "Reparatio Calendari"), Isaac Israeli, Avicebron, Abraham ibn Ezra, and the Maimonidist Jacob b. Makir.

In his principal philosophical work, "De Docta Ignorantia," he credits "R. Solomon" (probably Maimonides) with these reflections: that pure truth is beyond the reach of all knowledge, and can not be reduced to a science; that man must strive to transcend the standpoint of mere reason if he would attain to pure truth; that science can never lead to a knowledge of God, for God alone can have a knowledge of His being, man's knowledge of God being at best a recognition of the unattainableness of positive knowledge. He follows R. Solomon in his treatment of the various names and attributes of God, holding that the nature of God is of infinite superiority, and can not be expressed in human language; and that only negative attributes can be ascribed to Him.

**Philosophical Views.**

Nicolaus de Cusa had frequent controversies with Jewish scholars. He believed that they could be made to see the truth of the doctrine of the Trinity, but not that of the Incarnation. He complained that the Jews would not admit the divinity of the Messiah; that, in spite of their belief in a future universal resurrection, they continued to deny the resurrection of Jesus; and that, in spite of their belief in an eternal life, as is shown by their martyrdom, they would not recognize that this belief has its foundation, not in an observance of the Law, but in a belief in Jesus.

The above statements occur in his "Excitationes." In his "De Pace seu Concordia Fidei" he attempts to round off his system of philosophy with the theory that there is only one religion, manifesting itself in a variety of religious practises. To the different nations God has sent different prophets, in order that each should receive religious instruction in the manner best adapted to it. The existence of different religions is due only to the fact that men are not aware of this underlying religious unity. They all honor the same truth, however; and even the polytheists worship through their various idols a single God. Accordingly, it ought to be an easy matter, on scientific grounds, to reconcile the contending religious creeds; uniformity of religious practise, however, should not be demanded. Thus, the Jews might be allowed to retain their specific ritual, if only the symbolic meaning thereof be kept clearly in mind.

The contrast between these views and De Cusa's dealings with the Jews is explained by the universal idea of his time that it was necessary to segregate and humiliate them.

BIBLIOGRAPHY: Stern, *Urkundliche Beiträge*; Guttman, in *Monatsschrift*, xliii. 251 *et seq.*

G. I. E.

**CUSH.—Biblical Data:** A nation whose founder is mentioned in Gen. x. 6; I Chron. i. 8 as brother to Mizraim (Egypt) and as a son of Ham; with the exception of the passages in Genesis, A. V. renders it "Ethiopia." This African country is evidently meant in Gen. x. 6, but in the next verse six Arabic tribes are mentioned as sons of Cush, and in verse 8, NIMROD, the representative of Babylonia (Assyria), appears as his descendant. These three verses present the vexing problem, much discussed by scholars, arising from the fact that nations identical in name extend over parts of Africa, Arabia, and Babylonia. In regard to the passages referring undoubtedly to Ethiopia, see ETHIOPIA. In a great many cases it is very difficult to determine whether the translators have used this Greek name correctly, or which of the two other divisions, Arabia or Babylonia, mentioned in the table of nations given in Genesis is meant.

The Arabian branch seems to be intended in II Chron. xxi. 16, where Judah, under Jehoram, is plundered by "the Arabians that were near the Ethiopians." These evidently did not come from the southwestern end of Arabia. In Num. xii. 1, Moses' wife, the Midianitish woman Zipporah, is called an Ethiopian (margin and R. V. "Cushite"). In Hab. iii. 7 the tents of Cushan (the Septuagint reads "Cushim"; the name evidently is the same as "Cush") and the land of Midian are mentioned (compare verse 3 for other names of northwestern Arabia). There are doubtful references in Isa. xliii. 3, xlv. 14, xx. 3, xviii. 1. Some critics place also the Cushite "Zerah" in northwestern Arabia (II Chron. xiv. 9).

Winckler, "Muṣri, Meluḫḫa, Ma'in," ii., in "Mit-

teilungen der Vorderasiatischen Gesellschaft" (1898, pp. 169 *et seq.*; see also Schrader, "K. A. T." 3d German ed., p. 144), throws light on these passages. He shows that the Assyrians speak of this people as "Kusi" (Kûsh) in northern Arabia, subjected by Esarhaddon. See also Friedrich Delitzsch, "Die Sprache der Kossäer," Leipsic, 1884.

For the Babylonian "Cush" compare Gen. x. 6–8 (see above), and *ib.* ii. 13, where one of the four rivers of Paradise, the Gihon, "compasseth the whole land of Cush." The old attempts to see in this river the Nile lead to impossible geographical identifications; it must have belonged to the system of the Euphrates and Tigris. In Isa. xviii. 1 (Hebr.) the very obscure verses speaking of the land "beyond the rivers of Cush" can not mean Ethiopia, as Winckler, who refers the chapter to Merodach Baladan's legation to Hezekiah ("Alttestamentliche Untersuchungen," p. 146), has asserted. Since Schrader's "K. A. T." 1st ed., p. 87, this name of the Babylonian Cush has been explained by the Kashshi, a warlike nation from the Median Mountains, who conquered Babylonia in the seventeenth century B.C., and ruled over it for several centuries (see BABYLONIA). They may be identical (as usually assumed) with the Cosseans, a mountain people mentioned by the Greeks, or with the Kissians in Elam, or connected with both (see Delitzsch, "Wo Lag das Paradies?" pp. 124, 129).

As confirmation of the Biblical statements connecting peoples so remote, the following parallels have been adduced: the Greeks speak of eastern or Asiatic Ethiopians on the Red Sea in Gedrosia (compare Homer, "Odyssey," i. 23). Assyriologists since Rawlinson have often tried to find negro or nigritic types on the sculptures representing Elamites, and French explorers (F. Houssay and Dieulafoy) have recently contended that traces of dusky tribes, relatives of the nigritic aborigines of India, are recognizable in modern Susiana. Various tribes of southern Arabia seem to show African, non-Semitic descent; on Assyrian reports of "dark Arabians" see Winckler, *ib.* p. 144. Glaser, however ("Skizze der Geographie und Geschichte Arabiens," ii. 326–329), treats Cush as a brown-red race, extending in earliest time through Elam, Arabia, and eastern Africa. Others deny the possibility of connecting the three groups, and assume that their names possessed only an accidental similarity, completed by the ancient, vowelless orthography.

W. M. M.
E. G. H.

——**In Rabbinical Literature:** "Cush" in rabbinical literature is taken to be Ethiopia. According to an old Haggadah known to the pre-Christian Hellenistic writers, the wife of Moses, "the Cushite" woman, was the Queen of Ethiopia. Rashi claims that she was merely designated as an Ethiopian on account of her beauty, in order to protect her from the evil eye, but Onkelos makes her a "beautiful" woman, following in this the Talmudic application of the derivatives of the name, such as "Cushi," "black" persons of "negro" race, distinguished thus by their color from other men, to draw a lesson from a comparison for Israel. כושי משונה, the "distinguished Cushite" (= negro), is a standing expression in these Talmudic analogies (Yer. Mo'ed Ḳaṭan 16b). In Sifre to Num. § 99, the question is raised, "Was Moses' wife an Ethiopian?" and the answer is given, "She was 'beautiful' and thus 'distinguished' as the Cushi is by his color, by her beauty." In further development of this identification of "Cushite" with "negro," the former becomes simply a synonym for "black" (Suk. 34b; B. B. 97b). In Isa. xi. 11 Targum renders "Cush" by הנדאי ("India"), and in their discussion of Esth. i. 1 (Meg. 11a), Rab and Samuel dispute whether Cush is at the furthest extremity of the world or very close to India. The latter opinion rests on the confusion of Cush with the name of a province extending to the borders of India, Huzistan probably (Neubauer, "G. T." p. 386).

E. G. H.
E. C.

**CUSTOM** (Hebrew, "Minhag"): An old and general usage, or a religious practise, not based on any particular Biblical passage, and which has, through the force of long observance, become as sacred and binding as laws instituted by the proper authorities.

"Custom always precedes law" (Soferim xiv. 18). This is true not only of the Talmudic laws prescribed by the Rabbis, but also of many Biblical institutions. Many statutes and commandments, civil, moral, and ecclesiastical, found on the pages of Scripture undoubtedly had their origin in the customs of the people, which, however, became modified and fixed by being inscribed on the sacred books. Some of the customs, as, for instance, circumcision, or the prohibition of eating blood or of eating the "sinew which shrank," may date back to patriarchal days; others, again, may have a later or perhaps a foreign origin. Moreover, even after the laws had been written down, the manner and form of practise could not always be detailed; and although the Talmud (Zeb. 115b; Sifra to Lev. xxv. 1; see Maimonides' Introduction to the Mishnah) relates that all the details of the Law were delivered by Moses to Israel, there were still many tribal and family customs which must have remained unmentioned. For example, the acquisition of property by the exchange of a garment of some kind ("ḳinyan sudar") is mentioned (Ruth iv. 7) as an old custom.

Customs which grew up among the people in various places and in different forms, the Rabbis consider of binding importance. "When thou comest to a town follow its customs, for when Moses went up to heaven he refrained from food for forty days and forty nights; and when the angels came down to visit Abraham they partook of his meal, each one submitting to the custom of the place" (Gen. R. xlviii. 16; B. M. 86b). Even God Himself complied with the prevailing custom when He buried Moses (Sanh. 46b). If a judge be in doubt concerning a certain law, he is advised to follow the common usage of the people (Yer. Peah vii. 5; Ber. 45a). Should a custom conflict with some established institution ("halakah"), the custom frequently takes precedence (Soferim xiv. 18; Yer. Yeb. xii. 1). The court was equally empowered to inflict punishment upon the transgressor of a custom as upon the transgressor of a written law (Yer. Pes. iv. 3; compare Bek. 2a; Tos. *s.v.* "Ḳonsin"). To the question, Why men of the present time, who are

**Authority of Custom.**

acquainted with the calendar, must observe the second day of the holidays, the reply is "Be careful with the customs of your fathers" (Beẓah 4b; Maimonides, "Yad," Ḳiddush ha-Ḥodesh, v. 5). The later rabbis emphasized still more the importance of custom and precedent, making them of almost equal weight with Biblical injunctions (Shulḥan 'Aruk, Yoreh De'ah, 376, 4, Isserles' gloss). "Remove not the ancient landmark which thy fathers have set" (Prov. xxii. 28), was interpreted to refer to the ancient customs of the Jewish people (Yalḳ. *ad loc.*).

**Legal Applications.**

In civil cases the customary law was very frequently consulted. "Everything depends on the custom of the land," was a general principle of the Rabbis. Partners who agreed to divide a piece of land among themselves were obliged to contribute equally to the building of the fence. The material of which the fence should be made and the thickness of the fence were decided by the custom of the land (B. B. 2a; "Yad," Shekenim, ii. 15; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 157, 4). The length of a day's labor and the kind of food to be given to the laborer are also regulated by custom (B. M. 83a; "Yad," Sekirut, ix. 1; Ḥoshen Mishpaṭ, 331, 1, and Isserles' gloss). Whether a domestic servant is obliged to pay for breaking house utensils during service also depends on custom ("Piṯḥe Teshubah" *ad loc.*). The charge of unchastity ("ṭa'anat betulim") could not be advanced against a woman in a place where bride and groom were permitted to remain by themselves before the marriage (Ket. 12a; "Yad," Ishut, xi. 8; Shulḥan 'Aruk, Eben ha-'Ezer, 68, 1).

The Talmud recognizes different kinds of customs: (1) of the land; (2) of the locality; (3) of the men of Jerusalem; (4) of certain families; (5) of the pious; (6) of scholars; (7) of chaste women; (8) of the Patriarchs; (9) of the Prophets; (10) of the non-Jews; and (11) of the common people.

**Differences of Custom.**

The provinces of Judea and of Galilee had peculiar customs, which differed greatly from one another. The Galileans and the inhabitants of Jerusalem used to include in the marriage contract ("ketubah") the condition that, if the husband died first, the widow should be permitted to live in his house all the days of her widowhood, while the Judeans added to it, "or until the heirs agree to pay her the money due to her by the contract" (Ket. 52b). The Galileans abstained from work the whole day preceding Passover; in Judea work was permitted until noon (Pes. 55a; compare Frankel's "Darke ha-Mishnah," pp. 66–68).

Whether one may work on the day before Passover, or on the Fast of Ab, depends entirely on the local custom (Pes. 50a, 54b). In some places the sale of small cattle to non-Jews was forbidden; in other places this was not the case (Pes. 53a). The right to eat roasted meat on the eve of Passover also depends on local custom. Todos of Rome established among the Roman Jews the custom of eating roasted kids on Passover nights (*ib.*). In some places lights were not permitted in the houses on the eve of the Day of Atonement (Pes. 53b). These customs were permitted to remain; and the people were obliged to observe the usages of their respective localities.

**Customs of Jerusalem.**

The men of Jerusalem also had their peculiar customs, which were often commended by the Rabbis. It was the practise among them, when a caterer was engaged to prepare a meal to which strangers were invited, and he spoiled it, to collect from him a fine for the disgrace caused both to the host and to the guests. In order to indicate the time when meals were ready and guests might enter, it was customary to hang up a screen in front of the door. So long as the screen was there, guests were welcome; when the screen was removed, guests might not enter (B. B. 93b). They were very careful in their transactions, and in their bills they noted even the hour of the day when the transaction took place (Ket. 93b). So zealous were they in the observance of religious ceremonies that they carried their "lulab" with them the whole day during the Sukkot festival (Suk. 41b). The "pure of mind" of Jerusalem would not sit down to a meal, nor sit in a court of justice, nor sign their names as witnesses, unless they were acquainted with their colleagues and assured of their fitness (Sanh. 23a). It was the custom in the courts of Jerusalem to dismiss both the principals and the witnesses before the discussion of the case by the judges commenced (*ib.* 30a).

Of the pious men—the earlier Ḥasidim—it is said that they used to spend a whole hour in preparing themselves for prayer. R. Akiba was accustomed to shorten his prayers when he prayed with the congregation, so as not to keep the people waiting for him (Ber. 30b). They are also reported to have been careful to hide sherds and broken glass three fists deep in the ground, so as not to obstruct the plowshare or to cause injury to passers-by (B. Ḳ. 30a).

R. Gamaliel II. set the example to all his contemporaries by a request he made before his death, to be buried in a plain cotton shroud—a custom which was followed by all Israel. This proved a great relief to the poor, who were unable to follow the luxurious customs formerly prevailing (M. Ḳ. 27b; Ket. 8b). It was the custom of R. Judah b. 'Illai to bathe his face, hands, and feet in warm water before Sabbath began (Sab. 25b). This also was adopted by the Jewish community (Shulḥan 'Aruk, Oraḥ Ḥayyim, 260, 1). The same rabbi was accustomed, before the eve of the Fast of Ab, to eat a crust of dry bread with salt and water while sitting near the stove, the most despised part of the house. This, with some modifications, was also incorporated among Jewish customs (Oraḥ Ḥayyim, 552, 6). Women were accustomed not to work on Saturday night until the "Habdalah" had been recited; or on new moons, or on Ḥanukkah while the candles were burning (Yer. Pes. iv. 1; Oraḥ Ḥayyim, 299, 10; Isserles' gloss, 417, 1, 470, 1).

While custom was thus regarded as very sacred and binding, the Rabbis were nevertheless careful to distinguish between custom and law (Yeb. 13b; Niddah 66a; Ta'an. 26b). New customs, although tolerated, were not regarded favorably; for the Rabbis aimed chiefly at unanimity and uniformity. It was a principle with them—fancifully derived from the expression "Lo titgodadu" (Deut. xiv. 1)—that

there should be no division in custom and observance, although violations of this were unavoidable and frequent. They considered an erroneous custom to be one that had no basis in the Torah, and such they were ready to discard ("Ḳizzur kelale ha-Talmud"; compare Yer. Pes. iv. 1).

As the Jews after the completion of the Talmud, wandered farther away from the centers of Jewish learning in Babylon, their customs became more and more divergent. Local usages grew up in every community, which were held in veneration by the people. Even the Geonim, who had a strong influence over the Jews of the Diaspora between the seventh and eleventh centuries, did not wish to tamper with the local "minhagim." They even frequently advocated the retention of a custom of which they themselves disapproved. In the course of time the customs increased in number; and the differences between them became very marked and portended danger of schism. Superstitions prevalent among the people of the dark ages frequently crept in among Jewish usages; and the Rabbis then became alarmed, and began to raise their voices against the multiplicity of customs. Maimonides vigorously decried this "minhag sickness," as Güdemann calls it, and Rabbenu Jacob Tam (1100–1171) said, in his epigrammatic style, that "minhag," when inverted, spells "gehinnam"; and that if fools are accustomed to do certain things, it does not follow that the wise should do likewise. During the thirteenth and fourteenth centuries many scholars endeavored to trace the origin of and the reason for the different customs; and a critical spirit prevailed even in the responsa of that period. This effort, the personal example of famous rabbis, and the synods that assembled at different places during that period, greatly helped toward introducing some uniformity in Jewish customs. The most important figure in this age is MhRIL, or Rabbi Jacob Levi Molin, who was born in the middle of the fourteenth century in Mayence and died in Worms in 1427. His book on minhagim, which was published after his death, became the standard for many generations for synagogal and communal customs (see Güdemann, "Gesch. des Erziehungswesens," iii.).

**Development of Custom.**

Of far greater consequence than all these local differences of custom is the division between the Sephardim (Jews adhering to the Spanish and Portuguese ritual) and the Ashkenazim (those adhering to the German and Polish rituals). These differ not only in minor customs and observances, but also in the pronunciation of Hebrew and in their liturgies. The Sephardim have retained the pronunciation of Judea, while the Ashkenazim are considered to have brought with them the language of Galilee. They also differ in the manner of intoning their prayers; the Sephardim still maintaining the old Oriental chants, while the Ashkenazim have permitted a strong European element to enter into their synagogal music. The important portions of the service are alike in both, with some possible variations of words and phrases; but in the prayers of later origin the divergence is very great. The Ashkenazim are supposed to have brought their prayer-book from Tiberias, Galilee, the earliest authority for which is the Maḥzor Vitry (1208), while the Sephardim are supposed to have brought theirs from the Babylonian schools of the ninth century (R. Amram, "Siddur"; see Amram ben Sheshna). R. Joseph Caro, the compiler of the Shulḥan 'Aruk, himself of Spanish origin, in his code followed the Sephardic customs to a very large extent. This fact induced R. Moses Isserles of Cracow to add his annotations, remarking especially the more rigorous customs prevailing in the Ashkenazic Jewish communities. The Shulḥan 'Aruk, which first appeared in 1565, became, therefore, the standard in law and custom for all Jewry (see Caro, Joseph).

**Sephardim and Ashkenazim.**

The Cabala, which flourished among the medieval Jews, left an indelible impress upon the customs of the people. Besides the many new customs that were introduced in its wake, many of the old ones changed their form and meaning by receiving cabalistic interpretations (compare Ḥul. 105b). Even the learned and the scholarly were influenced by its mysterious teachings, and in preparing their codes of laws and in writing their responsa on religious questions, evil spirits, magic, combinations of letters and words to produce certain effects were taken into account. This spirit crept even into the prayer-book, provided amulets for infants, regulated the manner of putting on the garments in the morning, washing the hands, and so forth (Oraḥ Ḥayyim, 3, 3, 11; 4, 2, 12, 19). The customs adopted by some of the great cabalists were collected and published to serve as a guide to their followers ("Minhag ha-ARI" = The Customs of R. Isaac Luria).

The Cabala is still of great value and of much influence in the lives of the Ḥasidim, a sect numbering hundreds of thousands of Russian, Galician, and Rumanian Jews. Founded by Israel Ba'al Shem in the beginning of the eighteenth century, this sect has since grown to very large proportions, in spite of the "mitnaggedim"—the rabbis and communities that opposed them. Although they do not discard the laws and customs of the Shulḥan 'Aruk, they still attach more importance to worship than to religious observance. In their service they follow to a large extent the Sephardic ritual, although they have retained the Ashkenazic pronunciation of Hebrew (see Ḥasidim; Ba'al Shem-Ṭob).

At the beginning of the nineteenth century a movement was set on foot among German Jews to introduce reforms in the Jewish service. Originating as it did with the rejection of a portion of the beliefs upon which the old service was founded, the movement also extended to other aspects of Judaism, and resulted in a change not only in the form of synagogal worship, but also in the practise and observance of the religious laws of the Jews. New customs were instituted, such as confirmation at the Feast of Shabu'ot, instrumental music on Sabbaths and on holidays, and so forth. Since the beliefs varied in different communities, the practise also varied; and although the Reform movement counts to-day many votaries in Europe and in America, there is not yet any uniformity in custom. Old Jewish usages, however, still survive in the majority of communities, frequently modified to suit mod-

ern requirements. See Reform; Ritual; Conferences, Rabbinical.

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E. C. J. H. G.

**CUSTOMS.** See Bridegroom of the Law; Burial; Cemetery; Childbirth; Folk-Lore; Funeral Rites.

**CUTHAH** or **CUTH** (Hebrew, כּוּת, כּוּתָה; LXX., Χουθά; Eusebius and Jerome, Χωθά; Assyrian, "Kutu"): One of five cities from which Sargon, King of Assyria, brought settlers to take the places of the exiled Israelites (II Kings xvii. 24, 30). These settlers were attacked by lions, and interpreting this to mean that their worship was not acceptable to the deity of the land, they asked Sargon to send some one to teach them, which he did. The result was a mixture of religions and peoples, the latter being known in the Talmud as כּוּתִים ("Cuthim") and כּוּתִיא ("Samaritans"). They "are called in the Hebrew tongue 'Cutheans,' but in the Greek 'Samaritans'" (Josephus, "Ant." ix. 14, § 3). In the Assyrian inscriptions "Cutha" occurs on the Shalmaneser obelisk, line 82, in connection with Babylon. Dungi, King of Ur, built the temple of Nergal at Cuthah (Schrader, "K. B." iii. 81a), which fell into ruins, so that Nebuchadnezzar had to rebuild the "temple of the gods, and placed them in safety in the temple" (*ib.* 51b). This agrees with the Biblical statement that the men of Cuthah served Nergal (II Kings xvii. 30). Cuthah has been identified with the ruins of Tell Ibrahim, northeast of Babylon, uncovered by Hormuzd Rassam. The site of the Nergal temple can still be pointed out. Josephus places Cuthah, which for him is the name of a river and of a district ("Ant." ix. 14, §§ 1, 3), in Persia, and Neubauer ("G. T." p. 379) says that it is the name of a country near Kurdistan. See Schrader, "C. I. O. T." pp. 270 *et seq.*

E. G. H. G. B. L.

**CUTTINGS:** In Biblical usage, incisions or gashes in the flesh. The Law forbids the Israelites to make any cuttings in the flesh. For this operation two terms are used: "hitgoded" (Deut. xiv. 1) and "sarat" (Lev. xix. 28). From the context of these passages it is plain that some connection obtained between the practise so prohibited and the customs of mourning. In the days of Jeremiah such cuttings in the flesh seem to have been the prevalent method of manifesting grief at the death of kindred. The custom is anything but offensive to the prophet; for he mentions (Jer. xvi. 6) the impossibility of mourning for the dead in the usual way as one of the dire penalties awaiting the disobedient people. Other passages confirm the prevalence of this custom as a demonstration of grief and mourning (*ib.* xli. 5, xlvii. 5). From Biblical and other sources it is known that the practise was common to other peoples. Passages in Jeremiah (xlvii. 5, xlviii. 37; compare Isa. xv. 2) prove it to have been customary among both the Philistines and the Moabites; for the Arabs it is attested by Wellhausen ("Reste Arabischen Heidentums," p. 181), and it is still practised by the Persian Mohammedans at the annual celebration in memory of Ali, Ḥasan, and Ḥusain.

The assumption that this peculiar habit resulted from a desire to emphasize sorrow is insufficient; and the prohibition is certainly not founded on the idea that such excesses of grief were displeasing to God. The practise is interdicted as "defiling." This term suggests that the rite had originally some significance of a ritual character, and was part of a scheme of worship. This is apparent in I Kings xviii. 28, where the priests of Baal at the sacrifice cut their flesh in order to bring about the gracious reception of their offering and to elicit from their god an answer to their prayer. Some such meaning the custom must have had in the remote days of Israel. The prophet Hosea (vii. 14) reproaches the people because, contrary to the commandment of Yhwh, they made cuttings in the skin in order to obtain wheat and wine (the reading of the LXX. = יתגודדו).

A still earlier purpose than that of winning the favor of the Deity must be sought. Originally the custom was connected with the worship of the spirit of the departed. The tearing of the garment as a sign of mourning is a modification of the primitive ritual customs associated with the cult of the dead. In Assyrian is found the cognate verb for the Hebrew "sarat," in the sense of rending one's garment (see Delitzsch, "Assyrisches Handwörterbuch," *s.v.* "Sharaṭu"), the garment being a later substitute for the skin, which in primitive days was slashed and cut in honor of the dead. When the Law (Deut. and Lev.) prohibited this custom, the original association with the cult of the dead may no longer have been present in the mind of the people. It was, however, regarded as a heathenish practise, belonging to the service of Baal; and as such it was objectionable, and called for suppression.

Tattooing (marking the skin by pricking in pigments) is even at the present time a custom much in vogue in the Orient. It seems also to have been occasionally practised among the Israelites and other peoples of Bible days (Jer. xlvii. 5, xlviii. 37). It is prohibited in Lev. xix. 28.

For the custom of cutting the hair—also prohibited, and probably of similar origin—and its connection with funereal cults, see Hair.

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E. G. H. I. Be.—E. G. H.

**CUZZERI, SEMA** (צמח קוצר): Italian poet; resident at Padua. He witnessed the terrible attack on the ghetto of Padua on Aug. 20, 1684. He portrays the sorrows of that time in an Italian poem entitled "L'Innocenza Illesa," and narrates the horrible cruelties recorded in Isaac Cantarini's "Paḥad Yiẓḥaḳ"; he describes in detail the ghetto of Padua and the persecutions that occurred there, and defends the Jews against the groundless accusation, made at that time, of cruelties committed against the Christians of Budapest. The contents of the still unpublished poem are given in Antonio Ciscato's "Gli Ebrei in Padova," pp. 203 *et seq.* (Padua, 1901).

G. I. E.

**CYMBALS:** Musical instruments of percussion. The term is used in the A. V. in all passages except one (Zech. xiv. 20) as the rendering of the Hebrew "ẓelẓelim" and "meẓiltayim." Known to most nations of antiquity, cymbals served to mark time or rhythm at dances or for singers and other musical performers. This is also their function in the Bible. In Ezra iii. 10 they accompany "ḥaẓoẓerot" (trumpets) only; but elsewhere they are mentioned in connection with several other instruments. They were prominent in the music at religious ceremonies (I Chron. xv. 16, 19; II Chron. v. 13, xxix. 25; Neh. xii. 27). Levites were set apart as cymbalists (I Chron. xvi. 42).

Cymbals were made of brass (I Chron. xv. 19; Josephus, "Ant." vii. 12, § 3; Yer. Suk. v., end), or of copper with a slight admixture of silver, to judge from a pair found in an Egyptian tomb. They varied considerably in size. Among the Arabs two different sets are in use: one, of a large diameter, at religious ceremonies; the other, of smaller size, to accompany the dance. A similar difference seems to be indicated by the several qualifications of the cymbals mentioned in Ps. cl. 5; viz., "high sounding" ("ẓilẓele teru'ah") and "loud" ("ẓilẓele shema'"). The fact that Josephus (*l. c.*) describes only one kind, πλατέα and μεγάλα ("broad" and "large"), has not been without weight in shaping the opinion that, as among the Arabs, so among the Hebrews, only the broad sort—*i.e.*, those of large diameter—were permitted at holy offices. The Mishnah, too ('Ar. 13a; compare Gem. 13b), is emphatic in stating that only one pair was used in the Temple. The "loud" (shema') cymbals have, in consequence, been explained as castanets, *i.e.*, four small plates fastened to the thumbs and forefingers of both hands (= κρέμβαλα, "seistra"; see Pfeiffer, "Ueber die Musik der Hebräer," p. 54)—but there is no warrant for the assumption (see illustrations in "Psalms," ed. Haupt, "S. B. O. T." pp. 232, 233).

**One Pair in the Temple.**

The cymbals in use in the Second Temple were credited by the Rabbis of the Talmud with great antiquity, and had undergone repairs impairing the quality of the tone (Yer. Suk. v., end). Still their loud and far-carrying sound was also remembered (*ib.* 55c, below; Tamid 30b). The Temple cymbals were in charge of a special officer: Ben Arza is mentioned in this capacity (Shek. v. 1; Yer. Shek. 48a). His instruments gave the signal for the Levites to chant the psalms (Tamid vii. 3, 4). The verb used to denote playing on the cymbals is "hikkish" (הקיש), which, in connection with the preposition "upon" (על) occurring in some passages (where, however, other readings have ב = "with"), may possibly indicate that the instrument in the Temple consisted of only one plate, which was stationary, and was beaten by the performer with a clapper or hammer. In confirmation of this view the fact may be considered that, while in Biblical Hebrew the name is a plural (?) or a dual, in later Mishnaic it occurs as a singular.

In Zech. xiv. 20 the Authorized Version renders the Hebrew words "meẓillot ha-sus" by "bells," while the Septuagint has "bridles" (see BRIDLE), and the Targum translates them as "blankets"; *i.e.*, caparisons. Rashi explains that reference is here made to נקישות ("clappers," or clapper-like, globe-shaped balls of metal), which, as he suggests by his translation into French, "tinter," emit a jingling sound—an explanation which Ḳimḥi, quoting Rabbi Eleazar b. Pedath (Bab. Pesaḥim 50a), accepts. The use of such contrivances to ornament horses' trappings is common in the Orient. In fact, "ẓilẓol," in Talmudic Hebrew, is the name of a belt (hence the LXX. "bridle") ornamented with such clappers, worn by women of ill repute and indicative of their trade (Midr. R. to Esther i. 11; Soṭah 9a).

Perhaps the allusion in I Cor. xiii. 1 is also to this custom. The κύμβαλον ἀλαλάζον, taken as denoting such an attachment to a belt of this kind and purpose, expresses most strongly and strikingly the underlying thought of the passage.

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E. G. H.

**CYPRESS:** Generally, the tree known to botanists as *Cupressus sempervirens*, and common to southern Europe and western Asia. In modern Palestine the cypress is frequently found in the neighborhood of towns, and is often planted in cemeteries. There is some confusion as to which Hebrew word connotes the tree so named. In the A. V. the word "tirzah" (Isa. xliv. 14) is rendered "cypress," the context showing that a hardwood-tree is intended. The R. V., however, has abandoned this translation and adopted "holm-tree." On the other hand, a marginal note to Isa. xli. 19 (comp. lx. 13) suggests "cypress-tree" as a better equivalent than the usual "box-tree" for the Hebrew "te'ashshur" (תאשור), while in II Sam. vi. 5 it is proposed to read "cypress" instead of "fir" for the Hebrew "berot."

The older tradition, which favors the identification of the te'ashshur with the cypress, is fairly reasonable. The Arabs distinguish two classes of cypress-trees. One they call "sharbin," also known as the "tar-tree," because tar is derived from it; it is distinguished by broad branches that spread out on both sides of the trunk. The other class is called "sarw" ("sarwah"), and is of a very straight growth. Both names are derived from a root meaning, according to Fleischer, "to loom up high." Corresponding to "sharbin" is the Assyrian "surwan," also "shurmenu," which is the Syriac "shurbina" (written also "sharwina") and the Targumic "shurbana"; it is the tree known in the Talmud as "turanita." While some of the ancient authorities assume that this species is the cedar, or the *Juniperus oxycedrus*, others render it by the Greek κυπάρισσος. The "sarw" ("sarwah"), for which the Syriac has the same name as for the "sharbin," is the *Cupressus sempervirens*, known also as *C. fastigiata*, or, according to Linnæus, *C. pyramidalis*. Though the original distinction has not been clearly maintained in the cognate languages, it is proper to base upon it the difference between the tree designated in Hebrew by "te'ashshur" and that known as "berosh." The te'ashshur is the variety called in Arabic "sarw"—*i.e.*, the straight-

growing—while the berosh is the tree known in Arabic as "sharbin," with branches spreading out. The "tirzah," also, is probably a tree of this family. The wood of the cypress was highly valued, and was used in the construction of ships (Ezek. xxvii. 5), of floors and doors, as well as for lances. Even musical instruments were made of this wood (II Sam. vi. 5). As in the Bible, so also in Assyrian inscriptions, the cypress is frequently mentioned in connection with other trees, but most generally with the cedar.

If the exact value of the Biblical names be in doubt, the accurate determination of the meanings of the terms occurring in the Mishnah and Talmud in designation of trees of the evergreen class is involved in still greater uncertainty. Etymological equivalents of these Biblical names can be found, and other words have been added, but which of them indicates the cypress, or either of the two kinds named, can not be definitely determined. "Berosh," in Tan. to Terumah ix., is explained as the pine; in other passages (B. B. 80b; Giṭ. 57a; R. H. 23a) the cypress is named "toranita," which, again, in the catalogue of the fourteen or twenty-four kinds of evergreen trees (Ket. vii. 31c), is held to be the acacia ("shiṭṭah").

A curious custom may be mentioned in this connection: In Bethar, when a boy was born a cedar-tree was planted; when a girl, a cypress (Rashi, "pine"; Giṭ. 57a). A new name for the cypress seems to be "ashuḥa," the "female" cedar or the cypress. It is plain, however, that the Rabbis understood by the various names which designated the cypress-tree, a tree of great endurance and hardness. An old saw illustrates this: "Why was this stone placed near the cypress?" (Peah viii. 20d); the meaning being, Why put one hard substance near another? or, Why ask puzzling questions?

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E. G. H.

**CYPROS:** Wife of King Agrippa I., daughter of Phasaelus and Salampsio, and granddaughter of Herod I. She had three daughters, Berenice, Mariamne, and Drusilla; and two sons, Agrippa and Drusus, the latter dying in childhood (Josephus, "Ant." xviii. 5, § 4; *idem*, "B. J." ii. 11, § 6). When Agrippa I., while still a prince, was on the point of committing suicide in Idumæa because of his poverty and debts, his wife Cypros restrained him, and bade him appeal for assistance to his half-sister Herodias, Princess of Galilee ("Ant." xviii. 6, § 2). The alabarch Alexander Lysimachus, while refusing Agrippa's request for the loan of a certain sum wherewith to pay his debts, granted the money to his brave and clever wife Cypros (*ib.* 6, § 3).

G. S. Kr.

**CYPROS:** A woman of noble Arabian family; married about 75 B.C. the Jewish governor Antipater, to whom she bore five children, Phasaelus, Herod (afterward king), Josephus, Pheroras, and Salome (Josephus, "Ant." xiv. 7, § 3; *idem*, "B. J." i. 8, § 9). Once when Herod had to go to Augustus, he gave his mother, Cypros, and his sister into the care of his brother Pheroras, and had them taken to Masada ("Ant." xv. 6, § 5); but his wife Mariamne and the latter's mother, who looked down haughtily upon Herod's mother and sister ("B. J." i. 22, § 3), had to be sent to a different place. Κύπρις ("Cypris") is found as a variant of Κύπρος. Herod built a fortified and pleasant retreat near Jericho and called it "Cypros" in honor of his mother ("Ant." xvi. 5, § 2; "B. J." i. 21, § 9). This stronghold was destroyed at the beginning of the Jewish war under Nero (compare Mussafia, "Cyprus," in Kohut, "Aruch Completum," vii. 169).

G. S. Kr.

**CYPRUS:** The large island in the easternmost basin of the Mediterranean, probably deriving its name from the Cyprus flower (Κύπρος), the Hebrew appellation of which is כפר. Josephus states ("Ant." i. 6, § 1) that the island, called כתים in Hebrew, was named after the city "Ketion" or "Kition." Nevertheless the term "isles of Kittim" (Jer. ii. 10; Ezek. xxvii. 6) indicates that "Kittim" signified all the islands and coastlands of the West, and, according to I Macc. i. 1 (Χεττείμ) and viii. 5 (Κιτιέων βασιλέα), included Macedonia, and, according to Dan. xi. 30, even Italy. The inhabitants of Cyprus were at first, perhaps, Carians; in historical times, Phenicians; and later, Greeks. During the last period, as the Judean Agrippa writes to the emperor Caius, the Jews were numerous there (Philo, "Legatio ad Caium," 36; ii. 587, ed. Mangey). They stood in intimate relationship with the inhabitants of the island, and the favorable decree of the Romans regarding Jewish subjects was sent also to Cyprus (I Macc. xv. 23). During the war over the city of Ptolemais between Alexander Jannæus and Ptolemy Lathyrus, King of Cyprus, the Jews suffered severe losses, and Cleopatra III. of Egypt, mother of the Cyprian king, despatched her Hebrew commanders Chelkias and Ananias to the aid of Alexander Jannæus, who thereupon defeated the Cyprians. Referring to this event, Josephus ("Ant." xiii. 10, § 4) quotes the statement of Strabo that the Jews of Cyprus remained steadfast in their allegiance to the party of Lathyrus, notwithstanding the high favor shown them by Queen Cleopatra.

**In Hasmonean Times.**

In Cyprus as in Egypt, the Jews fared well at this time; and a distinguished Cyprian Hebrew, Timius by name, married Alexandra, daughter of Phasaelus and Salampsio, the latter a granddaughter of Herod the Great. This union, however, was without issue ("Ant." xviii. 5, § 4). Christianity was preached here among the Jews at an early date, Paul being the first, and Barnabas, a native of Cyprus, the second, to disseminate the new doctrine (Acts iv. 36, xi. 19, xiii. 5, xv. 39); and according to a legend Barnabas was killed here by the Jews ("Acta Barnabæ," § 23). There is also an account, agreeing well with what is known from classical authors concerning the fertility of Cyprus, that Queen Helen of Adiabene had fruit brought from the island to Jerusalem. Under the leadership of one Artemion, the Cyprian Jews participated in the great uprising against the Romans under Trajan (117), and they are reported to have massacred 240,000 Greeks (Dio Cassius, lxviii. 32). This

**In Roman Times.**

insurrection was finally quelled after considerable bloodshed (perhaps by Q. Marcius Turbo, who suppressed the uprising in Cyrene and Egypt), with the result that the Jews of Cyprus were almost entirely extirpated. The blood of the Jews slaughtered in Palestine is said to have streamed as far as Cyprus (Lam. R. i. 16, iv. 19); that is, the insurrection and the consequent slaughter of the Jews extended to Cyprus. In further punishment a severe law was enacted, according to which no Jew was thereafter to be permitted to land on Cyprian soil, not even in case of shipwreck; nevertheless Jewish residents were still to be found upon the island at a later period; and the products of the soil, to which Talmudists frequently refer (for instance, the "cumin" of Cyprus, Yer. Dem. ii. 1), were probably brought into the market by them. So rapidly did the Jews multiply that in 610 they were sufficiently numerous to participate in the insurrection against the Greeks under Heraclius.

A scholar, Moses of Cyprus by name, is said to have been arbitrator (in the eleventh century) between the Armenians and the Greeks ("Zeit. für Hebr. Bibl." vi. 116). Benjamin of Tudela found in Cyprus a number of Jewish communities, one of which was guilty of the heresy of observing the Sabbath from Saturday morning to Sunday morning, instead of from Friday evening to Saturday evening. Judah Mosconi also visited the island, as did Menahem ben Perez (Zunz, "Gesam. Schriften," i. 168). In 646, and again in 1154, Cyprus was devastated by the Arabs; in 1571 it was annexed by Turkey, having been wrested from the Venetians on the advice of Don Joseph Nasi, who came near attaining to the dignity of the Cyprian crown (Hammer, "Gesch. der Osmanen," iii. 564). In 1878 Cyprus came under English rule.

S. Kr.

G.

During the last twenty years of the nineteenth century several attempts were made to colonize Russian and Rumanian Jewish refugees in Cyprus. The first attempt, in 1883, was made by Friedland, and a settlement of several hundred Russians was effected in Orides near Papho. In 1885, 27 Rumanian families settled in the island as colonists, but were not successful (see "Ha-Meliz," 1888, No. 71, col. 1136). Nothing daunted, Rumanian Jews in 1891 again bought land here, though they did not themselves emigrate. Fifteen Russian families under the leadership of Walter S. Cohen founded a colony in the year 1897 at Margo, with the help of the Ahawat Zion of London and the Jewish Colonization Association; and in the year 1899 Davis Trietsch again advocated colonization in Cyprus, especially for Rumanian Jews. As a delegate to the Third Zionist Congress at Basel, in Aug., 1899, he attempted to get an indorsement of the project from the congress; but he was met by a decided refusal ("Stenographisches Protocoll des III. Zionisten-Congresses," p. 232). He nevertheless persevered, inducing a dozen Rumanian Jews and, in the spring of 1900, twelve of the Boryslav miners to emigrate to the island. Twenty-eight Rumanian families followed these; and the colonists received assistance from the Jewish Colonization Association. These settlers have farms at Margo, and at Ashcriton ("Jewish Chronicle," April 20, 1900, p. 18). The colonists in Cyprus have not prospered; and it is said that the government is opposed to a wholesale immigration of Rumanians ("Bulletin All. Isr." 1900, No. 25, 32). Notwithstanding these reverses, the Jewish Colonization Association has continued to give a small support to the work in Cyprus.

**Recent Colonization.**

In 1900 there were 36 persons living at Margo ("Palästina," i. 65). In 1902 a pamphlet was presented to the Parliamentary committee on alien immigration in London, bearing the title "The Problem of Jewish Immigration to England and the United States Solved by Furthering the Jewish Colonization of Cyprus." In 1901 the Jewish population of the island was 63 males and 56 females. See W. Bambus, "Jüd. Kolonisation in Cypern," in "All. Zeit. des Jud." 1899, p. 436.

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G.

**CYRENE:** A large and important city in Cyrenaica, the district of Upper Libya on the north coast of Africa, west of Egypt. Cyrene was one of the five large cities that gave to this region the name of "Pentapolis" (compare Josephus, "B. J." vii. 11, § 1; Targ. Yer. Gen. x. 13, 14; Targ. I Chron. i. 12). Many Jews went from Egypt to Cyrenaica, for even Ptolemy I. Lagus sent Jewish settlers to Cyrene and other cities of Libya (Josephus, "Contra Ap." ii. 4). According to Strabo (cited by Josephus, "Ant." xiv. 7, § 2), the inhabitants of Cyrene at the time of Sulla (*c.* 85 B.C.) were divided into four classes: citizens, farmers, resident aliens, and Jews; and the extant fragments of the same author show that Lucullus was sent to Cyrene by Sulla to quell disturbances in which the Jews were taking a prominent part. When concessions to the Jews were recommended by the Romans to the various authorities of the East (I Macc. xv. 15–24), the city of Cyrene was among those that received such notification. In 74 B.C. Cyrene was created a Roman province; but, while under the Egyptian kings the Jews had enjoyed equal rights (*ἰσονομία*), they were now oppressed by the autonomous Greek population ("Ant." xvi. 6, § 1).

Several Jews of Cyrene are known to history, among them being Jason of Cyrene, whose work is the source of the Second Book of Maccabees (see II Macc. ii. 23), and Simon of Cyrene, who carried Jesus' cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26). In the Acts of the Apostles several Cyrenians are mentioned as being present at the Feast of Pentecost in Jerusalem (Acts ii. 10), where they had their own synagogue (*ib.* vi. 9). Some, including Lucius (*ib.* xiii. 1)—said to have been the first Bishop of Cyrene—went to Antioch (*ib.* xi. 20).

The Jews of Cyrene were in close touch with their brethren in Palestine, and were free to forward their offerings to Jerusalem ("Ant." xvi. 6, § 5). Agrippa sent a letter written in their favor to the Cyrenians ("B. J." ii. 16, § 4). Three sons of a certain Ishmael —who was beheaded in Cyrene—were present at the siege of Jerusalem (*ib.* vi. 2, § 2); and after the war had been ended in Syria, the Romans still met with

opposition in Cyrene, where the Sicarian Jonathan incited the Jews to a riot. The disturbance was, however, quickly suppressed by the governor Catullus ("B. J." vii. 11, § 1; "Vita," § 76).

More serious was the insurrection of the Jews of Cyrene under Trajan (117 C.E.). This was quelled by Marcius Turbo, but not before about 200,000 Romans and Greeks had been killed (Dio Cassius, lxviii. 32). By this outbreak Libya was depopulated to such an extent that a few years later new colonies had to be established there (Eusebius, "Chronicle" from the Armenian, fourteenth year of Hadrian). Bishop Synesius, a native of Cyrene in the beginning of the fifth century, speaks of the devastations wrought by the Jews ("De Regno," p. 2).

The Targum (Amos i. 5, ix. 7) identifies Cyrene with the Biblical Kir; but this is suggested only by a similarity of sound, and is not warranted (compare Targ. II Kings xvi. 9, and Payne Smith, "Thesaurus Syriacus," p. 3564). Cyrene fell into ruins in Mohammedan times. The spot is now (1902) marked by the village of Grenne or Kurin, in the province of Barka.

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G. S. KR.

**CYRIL** (called also **Constantine the Philosopher**): Apostle of the Slavonians and author of the Slavonic alphabet (Cyrillitza), which is probably a modification of an older Slavonic alphabet (Glagola); born at Salonica about 820; died in Rome Feb. 14 869. His baptismal name was Constantine, and on account of his learning he was called "the philosopher." In his last days he became a monk, and took the name Cyril, by which he is generally known. When the empress regent, Theodora the Byzantine, received in 848 a deputation from the king of the Chazars, with the request to send him a learned man to conduct a religious controversy with the Jews and Mohammedans, Cyril and his elder brother Methodius (died 885) were chosen for the mission. On their way they stopped at Kherson (Chersonesus), and Cyril acquired a knowledge of the Hebrew language and literature from the Jews of that place. He then translated into Slavonic the Old Testament and "eight parts" of the Hebrew grammar.

According to Archbishop Filaret, in his treatise on Russian theological literature entitled "Obzor Russkoi Dukhovnoi Literatury," published in "Uchonyya Zapiski Vtorovo Otdyelyeniya Akademii Nauk," iii. 1, 3, the philosopher translated the "eight parts" of the grammar from Hebrew into Greek. This translation is now lost, as is also his work on the controversy with the rabbis, which his brother Methodius translated into Slavonic. A. Harkavy, in his treatise "Slyedy Znakomstva s Yevreiskim Yazykom," etc., on traces of the knowledge of Hebrew in the ancient Russian writings, is of the opinion that the grammar referred to was translated from Greek into Slavonic.

Owing to the friendship existing at that time between the Byzantine empire and the kingdom of the Chazars, it was natural that Constantine should succeed in converting a couple of hundred heathens and Greeks to the Greek Catholic Church; the majority of the people, however, remained Mohammedan, and the king and his court still confessed Judaism at about the middle of the tenth century, as is seen from the letter of King Joseph to Ḥasdai ibn Shaprut, dated about 960.

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T. H. R.

**CYRUS** (Persian, "Kurush"; Babylonian and Susian, "Kurash"; Hebrew, כרש and כורש; Masoretic, "Koresh"; Greek, Κῦρος): The founder of the Persian empire. The name is also found in India as "Kurus," and is evidently Aryan. The translation "sun" given by Ctesias (in Müller's edition of Didot's "Herodotus," fragm. 29, 49) is due to a confusion with a Persian word, which appears in Zend as "huare."

Persian tradition has surrounded the founder of the empire with many myths. Herodotus, writing about 430 B.C., says (i. 95) that four different stories were current concerning the origin of Cyrus. One of these, to the effect that he was exposed as a child and suckled by a she dog, is rejected by Herodotus (i. 122). It is found, however, in an ancient Greek author (probably Charon of Lampsacus; see Gutschmid, "Kleine Schriften," v. 66), from whom it was borrowed by Dinon, and from the latter again by Trogus Pompeius. This myth, in various forms, is current among many peoples, the most familiar example being the story of Romulus and Remus. It was in all probability narrated of Kai Chosrau, the mythical king, long before Cyrus (Nöldeke, in "Grundriss der Iranischen Philologie," ii. 132 *et seq.*). The second version which Herodotus examines is the rationalistic transposition of the first; and here the she dog is metamorphosed into a shepherdess of the name of Spako. In Herodotus, another myth, in which Cyrus is the son of a Persian named Cambyses and of Mandane, daughter of the Median king Astyages, is blended with the preceding. In this myth a dream (which Sophocles has embodied in his "Electra," verse 422) foretells that the son of Mandane is to conquer all Asia. The kingship of Cyrus is legalized in this narrative, which makes him the lawful successor of the Median kings. This narrative of Herodotus was controverted about 390 B.C. by Ctesias, who states that Cyrus was not related to Astyages, but that, after dethroning him, he married Astyages' daughter Amytis. This statement is probably correct. Other and purely mythical narratives, probably originating with Ctesias, are contained in the fragments of Dinon (*c.* 340 B.C.) and of Nicolaus

**Sources.**

Damascenus (under Augustus). The story or novel entitled "Cyropædeia," which Xenophon wrote in his old age (after 360), has no value for the historian.

Herodotus has, however, retained, in addition to the legendary features, the historical statement that Cyrus was descended from an old royal family of Persia (i. 125, vii. 11). As regards the deeds and conquests of the king, the traditions in Herodotus are correct, although several features suggest mythological embellishments. Concerning the death of Cyrus, Herodotus knew many traditions (i. 214); yet he relates only those which appear to him the most credible. In Ctesias, however, the traditions are extravagant and distorted.

Thoroughly trustworthy historical accounts of the wars of Cyrus against Babylon, and the manner of his death, are preserved in the fragments of the Babylonian historian Berosus (*c.* 280 B.C.); while his dealings with the Jews are recorded in the Old Testament. Of the monuments erected by the Persians to his memory, only his tomb now remains. A number of authentic records have, however, been brought to light in Babylon. Among these are: (1) references in the inscriptions of Nabonid; (2) the so-called "Cylinder of Cyrus," or the proclamation which Cyrus issued to the inhabitants of Babylon after the conquest of that city (Rawlinson, "Cun. Inscr. of Western Asia," v. 35); (3) the annals of Nabonid, the last king of Babylon, which were collected after his death, and which contain a summary of the events of his reign; and (4) about 400 private Babylonian documents, dated according to the years of Cyrus' reign.

**Foundation of the Persian Empire.**

The Persians dwelling along the southwestern spurs of the Iranian highlands, the Farsistan of today, became divided into a number of tribes, enumerated by Herodotus (i. 125). Among these tribes were the Pasargades in the district watered by the River Araxes (now Kur or Bendamir) and by its principal tributary, the Medos or Kyros (Pulwan), where, later, the city of Persepolis (Istakhr) was founded. This tribe was ruled by the dynasty of the Achæmenidæ, to which Cyrus belonged.

In the middle of the sixth century all Iran, and very likely also the kingdom of the Achæmenidæ of Anshan, were subject to the Median kingdom. Nabonid (Rawlinson, *l.c.* v. 64, line 29) designates Cyrus as a petty vassal of the Median king Astyages. According to Herodotus (i. 214), Cyrus was king for twenty-nine years; he therefore succeeded his father in 558. Ctesias and Dinon (fragm. 10), like Justin (i. 8), give him thirty years. Ctesias' dates for this period are, however, unreliable. For the chronology of the Persian kings see E. Meyer, "Forschungen zur Alten Gesch." ii. 437 *et seq.* In 553 Cyrus revolted against Astyages, the date being firmly established by the above-mentioned passage of Nabonid. On the events of the war there is little information. If a few Greek sources, dating back to Ctesias and Dinon, are reliable (Polyænus, vii. 6, 1 [= c. 45, 2], 9; Nicolaus Damascenus, fragm. 66; Justin, i. 6), the Persians were at first repeatedly defeated, but finally gained a victory at Pasargadæ (compare Anaximenes in Stephan of Byzance, "Strabo," xv. 3, 8). According to the annals of Nabonid, the troops of Astyages, in 550 B.C., revolted against their king, whom they took captive and delivered up to Cyrus (this is probably the origin of Herodotus' story of the treachery of Harpagus); Cyrus thereupon invested the city of Ecbatana, and carried off the spoils to Anshan.

**Cyrus and the Medes.**

In the rising of Cyrus against the Medes only three of the Persian tribes participated—the Pasargades, Maraphians, and Maspians; and it was only after the victory that the whole people became united (compare E. Meyer, "Gesch. des Alterthums," iii. 10). This explains why in the annals of Nabonid Cyrus is thereafter no longer designated as "King of Anshan," but as "King of Persia."

The rise of Cyrus was at first hailed by Nabonid as propitious; for not only was the danger threatened by the Medes thereby removed, but it also became possible to occupy Harran, and to rebuild the temple of Sin, which had been destroyed (Rawlinson, *l.c.* v. 64; compare Scheil, "Recueil de Travaux Egyptiennes et Assyriennes," xviii.; and Messerschmidt, "Stele Nabunaid's," in "Mittheilungen der Vorderasiatischen Gesellschaft," 1896, i. But the neighboring kingdoms soon became aware that the new state was more dangerous than the old one, united to them as the latter had been by means of treaties and dynastic alliances. Thus it came about that a powerful coalition was formed against Cyrus by Babylonia, Egypt, Lydia, and Sparta. The attack was commenced by Crœsus of Lydia in 546; but Cyrus anticipated his adversaries, and before their armies could unite, he defeated Crœsus and took him captive in his own capital, Sardis (546). In the following year the generals of Crœsus completed the subjugation of Asia Minor.

Portrait Sculpture of Cyrus.
(After Ball, "Light from the East.")

A war against Babylon was now inevitable. In 547 Cyrus had already crossed the Tigris below Arbela, and had conquered a state, the name of which is unfortunately obliterated in the annals of Nabonid. The crash came in 539. Nabonid was not the legitimate heir to the throne, but had been elevated thereto in 556–55 by the magnates, who had supported the incompetent Labashi-Marduk, the son of Neriglissar. The tenure of Nabonid had never been secure. He held aloof from Babylon, where

he did not feel safe, and sought support among the people of the rural towns and their deities, which latter were as a rule much older than Babel and its god Marduk. The jealousy of the cities and of their priests was an important factor in the final catastrophe of the Chaldean empire, and materially facilitated the victory of the Persians. Upon the approach of Cyrus, Nabonid had the gods of Accad (Babylonia) brought to Babylon, thereby still further embittering the priesthood of that city against him (for the correct date—erroneously given in the chronicles of Nabonid as Tammuz—see E. Meyer, *l.c.* ii. 468 *et seq.*; Stade's "Zeitschrift," xviii. 339). Cyrus gained a victory, which incited rebellion in every part of the Babylonian empire. On Tishri 14 (Oct. 8) Gobryas and his Gutaean warriors occupied Sippara; two days later Babylon fell without a blow, and Nabonid was captured. On Marḥeshwan 3 (Oct. 27) Cyrus formally took possession of Babylon, but spared the city, and returned the rural gods to their respective towns. In his inaugural proclamation, preserved on the Cyrus cylinder, he attributes his victory to the grace of the god Bel-Marduk, who had overthrown Nabonid, and had sought out a just king who would restore the service and the honors due to the god.

**Cyrus Conquers Babylon.**

There can be no doubt that Cyrus and his Persians, like Darius at a later period, were faithful believers in the pure doctrine of Zoroaster, and disdainfully regarded foreign cults; that they had the consciousness of a superior religious belief, and relied upon the protection of Ahuramazda, the great god who had created heaven, earth, and man, and had placed the world at the feet of the Achæmenian kings. In a political sense, however, they were compelled to reckon with the religions of the subjugated peoples; and Cyrus and his successors skilfully employed this necessity as a means of securing their power. The time-honored customs of the people were everywhere preserved. Cyrus always conformed to the traditions of the thrones he usurped, and, together with his son Cambyses, rendered homage to the native deities. On the first day of the year, Nisan 1 (March 20), 538, in conformity with Babylonian custom, he grasped the hands of the golden statue of Bel-Marduk, and thus became consecrated as monarch. From this ceremony dates the first year of his reign as "King of Babylon, King of all the Lands."

**His Religious Belief.**

Upon the downfall of the Chaldean empire the foreign possessions, Syria, Phenicia, Palestine, and the border-lands of the desert, all became tributary to Cyrus. In 530 he placed his son Cambyses upon the throne as King of Babylon, and organized a great expedition against the predatory nomads of the Turanian steppes, in which expedition he met his death (528 B.C.). He lies buried in the midst of his tribe, in Pasargadæ, the Murghab of to-day. The frequently expressed doubt ("Z. D. M. G." xlviii. 653) as to the identity of Murghab with Pasargadæ appears unfounded, as does more particularly the assumption that the figure on the tomb represents the younger Cyrus, the brother of Artaxerxes II. Cyrus' tomb, restored by the Greeks in the time of Alexander, is still (1902) standing. On the pilasters, or galleries surrounding it, is the picture of the king, with four wings—typifying the soul, or "ferwer," of the great ruler—and a crown patterned on Egyptian models, and bearing the inscription, "I am Cyrus the king, the Achæmenian."

**Later Wars; His Death.**

The earnest desire of the Jews for the downfall of the Chaldean kingdom was fulfilled; but the outcome was not what their prophecies had led them to expect. The political power of the Chaldeans had been broken, but no vengeance had fallen upon Babylon for its misdeeds. Instead of being destroyed as was anticipated, the city remained intact, and became the splendid winter residence of the Persian kings. Nor was the longed-for universal revolution, crowned by the establishment of the Messianic kingdom, effected. Another and more powerful pagan empire had taken the place of that which had been overthrown. The faith in the world-dominion of YHWH was now shaken, and despondency settled upon the Jews.

It was to counteract these evils that the anonymous comforter, conveniently called "Deutero-Isaiah," the author of Isaiah xl.-lv., now arose. The very fact that YHWH had carried out His prophecy in a wholly unexpected manner, by choosing a pagan to overthrow the idols of the nations, so that He alone might be acknowledged as the only true God, was accepted by the second Isaiah as the surest evidence of the divine government. This prophet, Cyrus, through whom were to be redeemed His chosen people, whom He would glorify before all the world, was the promised Messiah, "the Shepherd of YHWH" (xliv. 28, xlv. 1). Having received the sovereignty of the whole earth as the ransom for Israel, Cyrus would now rebuild Jerusalem for them. The chapters in question were published after the fall of Babylon (xlvi., xlvii., etc.); consequently, in the winter of 539–38, before the Return, and in Babylon itself, not, as Duhm believes, in Palestine. The fanciful hope of Deutero-Isaiah, that upon the return of the Jews the world would change its character, and the desert become level, fruitful, and well watered, was not fulfilled. Cyrus, however, permitted the Jews to return to their own land. There was no reason to detain them longer in Babylon; and if they returned to their homes, they would be in a position to defend the border-land against Egypt and the desert. In the first year of his reign as King of Babylon, Cyrus issued from his summer residence, Ecbatana, an order for the return of the Jews and for the rebuilding of the Temple. Fragments of this edict are contained in a proclamation of Darius (Ezra vi. 2–5; compare *ib.* v. 13 *et seq.*); and the doubts as to the authenticity of this edict are as little justified as is the opinion expressed by Kosters (and approved by many) that the alleged return of the Jews during the reign of Cyrus did not take place at all. The reason why the Jews did not at once rebuild the Temple is to be found in the sorry economic condition in which they were left.

**Cyrus and the Jews.**

The author of II Chron. xxxvi. 22 has substituted

an invention of his own for the genuine edict of Cyrus contained in Ezra i. 1 *et seq.* Cyrus "the Persian" is also mentioned in Dan. vi. 28, x. 1, as the successor of the "Median" Darius (vi. 1). After all, the author of the Book of Daniel had a very vague conception of the history of the Persian empire.

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**CYZICENUS ANTIOCHUS.** See ANTIOCHUS IX. CYZICENUS.

**CZACKI, TADEUSZ:** Polish statesman and author; born in Poryck, government of Volhynia, Russia, Aug. 28, 1765; died in Dubno, Volhynia, Feb. 8, 1813. When Prince Adam Czartoryski was placed at the head of the educational district of Wilna, Czacki was appointed school inspector of Volhynia, Podolia, and the Ukraine. An opponent of the Jesuits, he combated their work in the field of pedagogy, and on one occasion raised by public subscription the sum of two millions of Polish florins to insure the existence of the gymnasiums in Vinnitza and Kiev. In 1805 he founded the high school in Kremenetz, Volhynia, which was destined to be of inestimable benefit to the Poles. Its influence is still evident in Volhynia, Podolia, and the Ukraine. After Czacki's death his heart was deposited in one of the halls of this Volhynian school, under the inscription "Ubi thesaurus tuus, ibi est cor tuum." It was Czacki that discovered the grave of Copernicus, proving most conclusively the Polish origin of that great astronomer.

Czacki's "Rozprawa o Zydach" (Discourse on the Jews), first published at Wilna 1807, and translated into Russian by Basil Anastaszewicz, passed through several editions, and was published finally in "Dziela Tadeusza Czackiego" (Works of Tadeusz Czacki), edited by Edward Raczynski, Posen, 1845 (iii. 138–270).

For the history of the Jewish institutions, Czacki, who did not know Hebrew, availed himself of the only sources open to him; namely, Bartolocci and Ugolino.

After relating the primitive history of the Jews, Czacki describes their situation among the Arabs, Italians, Spaniards, French, Germans, and Hungarians. He tells of their entrance into Poland in the twelfth century; of their intellectual condition; of their government and laws; and of the persecutions to which they were subjected.

"Under the rule of most of the Christian governments," says Czacki in his "Rozprawa o Zydach," "they [the Jews] experienced indulgence rarely, oppression often, and disdain almost always" (p. 37). "Their profits were wrested from them." "Many a writer considered it an honor to multiply the number of the insults against the Jews, or to charge them with horrible crimes" (p. 54). "In the reign of Sigismund III. of Poland the spiritual authorities ventured to give permission for the erection of synagogues. Permission was granted also for the printing of books, which could not have been inspected, since in them are found criticisms and gibes against the Christians." Of a few Polish authors who wrote against the Jews—Moiecki (1598), Miezynski (1618)—Czacki declares that "they have vented all that frenzy under the guise of religious zeal can utter" (p. 95).

**History of the Jews.**

Exemption from the poll-tax was granted in 1775 to those who would apply themselves to agriculture, and by 1787, owing to Czacki's efforts while he was serving on the Commission of the Treasury (see his report of 1787 on the Ruthenian and Ukrainian provinces), he had the satisfaction of seeing a few scores of families in the enjoyment of that privilege. There were many Poles who worked with Czacki for the emancipation of the Jews. "When, in the year 1794, despair armed the [Polish] capital, the Jews were not afraid of death, but, mingling with the troops and the populace, they proved that danger did not terrify them and that the cause of the Fatherland was dear to them" (the official organ of the Warsaw Revolution of 1794, and other Warsaw newspapers).

Chapter iv. of Czacki's "Discourse" contains a brief analysis of Duke Boleslaus' privilege, which was confirmed by Casimir the Great and by Duke Vithold; chapter vi., the sources of the laws with which the Jews were permitted to govern themselves, and an account of the Jewish civil law, according to Selden and Maimonides; chapter vii., an exposition of the criminal law; and chapter viii., an account of the state of learning among the Jews.

Chapter ix. bears the title "Of the Plan of the Reform of the Jews." In 1788 the Polish Diet directed its attention to the Jews. The Commission of the Treasury, of which Czacki was a member from 1786 to 1792, examined the subject, and found: (1) that there were in Poland about 900,000 Jews of both sexes, and that they multiplied exceedingly; (2) that the young generations bore to a gradually increasing extent the germs of diseases (especially *spina ventora* and the itch), and that there were one and a half times as many deaths among Jewish children as among Christian children; (3) that the knowledge prevailing among the Jews was nothing but a systematic ignorance; (4) that the rabbis exercised a despotic authority; (5) that three-fourths of the export trade and one-sixteenth of the import trade of Poland was in Jewish hands; (6) that as the living expenses of a Jewish merchant were half as much as that of a Christian merchant, he could sell his goods more cheaply; (7) that bankruptcies were more frequent among the Jews than among the Christians; (8) that in the provinces, with the exception of Great Poland, almost one-half of the workmen were Jews; (9) that every city had barber-surgeons who possessed "no knowledge except experience"; (10) that there was no learned Jewish midwife in the whole country, wherefore many Jewesses died in confinement; (11) that there were fourteen Jewish agricultural families in the whole country; (12) that it was a very rare case for a Jewish fortune to hold together for several generations; (13) that the cause of the hatred of the Jews for those of a different faith was the pride peculiar to ignorant people.

The reforms in the laws regarding the Jews were to be based on the following grounds: (1) hitherto the government has tolerated the Jews; henceforth it must grant them the rights belonging to citizens; (2) the government has the right to require that the Jews should be educated in the measure of the needs of the country; (3) when the differences abasing the Jews disappear, all injurious disabilities will be abolished; (4) all trade and manufactures are free, but as the Jews have become the cause of the ruin of the peasants in the keeping of inns, that right is suspended. The project of reforms consisted of eight sections, from which the following passages are quoted: "The law recognizes the Jews as free people. . . . They can be elected officers, and they can elect officers, according to the universal laws. The law awards the same reward and the same penalty to Jews as to Christians. They are at liberty to acquire lands and mills by inheritance. . . . The authorities will permit those Jews to buy estates who will aid in the execution of this law, especially in the matter of the settling of Jews on farm-lands. This privilege is granted to all Jews after the lapse of twenty years. Taxes are to be the same for Jews as for Christians. No Jew shall be baptized until he has reached a proper age—the twentieth year in the case of men, the eighteenth in that of women. The civil and criminal laws of the Jews are discontinued. They shall, however, maintain their own religious institutions for the adjustment of religious affairs. A Jew that settles on farm-land is exempt from taxes for ten years. The most industrious Jewish agriculturists for the same interval will receive the value of ten bushels of rye. There will be twenty of these prizes." The remaining sections (iv.–viii.) consider in a series of paragraphs the education of the Jews; the Jewish superiors and their powers; the family and arbitration courts; the change of dress, and the use of the language in public and private transactions; the debts of the Jewish communities and the way of canceling them.

The short discourse on the Karaites ("Dziela Tadeusza Czackiego," iii. 271–285) attempts to explain, on the basis of the sources accessible to the author and referred to above, "what the Karaites are, and wherein they chiefly differ from other Jews; when their separation occurred; and in what countries they dwell."

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H. R. S. Po.

**CZARNIECKI, STEFAN:** Polish general; born 1599; died at the village of Sokolovka, Volhynia, Feb. 12, 1664. Czarniecki distinguished himself in the wars against Sweden and Russia (1656–61), but unlike Wishnevietzki, who stands out as the protector of the Jews during the Cossack uprising, he dealt very harshly with them. After the Cossack rebellion of 1648 he joined Prince Potocki against Chmielnicki, but was surrendered to the Tatars after the defeat of the Poles at the Yellow Waters (see Cossacks' Uprising). He was released after a captivity of two years, then fought against the Cossacks again, and helped to defeat them near Berestaczko. When the Swedish king, Charles X., invaded Poland and forced John Casimir to flee into Silesia, Czarniecki hastened to Cracow and besieged the castle, but lack of provisions soon forced him to retire. Poland was now made the battle-ground for Russia, Poland, and Sweden, and the Jews, receiving protection from none, were harshly dealt with by all.

The communities which had been spared the fury of Chmielnicki and his followers now felt the effects of the conflict. The Russians showed them no mercy; the Swedes gave them no protection; and the Poles accused them of being friendly to the Swedes, and cut them down in great numbers. Czarniecki dealt remorselessly with them. Retreating from the Swedes, he devastated the country and vented his rage on the Jews. He is said to have killed 200 in Kobylin; 100 in Mezhirich; 100 in Wreschen; 300 in Lenczyc; 600 in Kalisch, Posen, Petrokov, and Lublin. Hundreds of families were exterminated in Cracow (1656); many Jews, in order to escape a worse fate, drowned themselves in the river; and others changed their religion. The Poles destroyed the synagogues and took great delight in tearing up the Holy Writings. Some of the most important communities were utterly destroyed; others were reduced to a pitiful condition of ruin and helplessness. The numerous communities of Great and Little Poland became depopulated by war and migration, and the unceasing conflicts which led to the decline of Poland caused also the decline of Polish Judaism.

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H. R. J. G. L.

**CZARNIKAU:** Town in the district of Bromberg, province of Posen, Germany. The Jewish community of this town probably dates back to the beginning of the seventeenth century, at which time, according to tradition, the Polish prince Sapieha had various relations with the Jews living there. The community was most numerous in the years 1855–64, when it numbered 1,200 persons, while it numbered only 470 in 1815, and 600 in 1900. In place of the old synagogue, built in 1759, a beautiful and massive building was erected in 1878. In 1819 the new cemetery was laid out on the Posener Chaussée, the old one being transferred to the city to be laid out as forest. In 1842 the community built its own schoolhouse, which was enlarged in 1878. The elementary school, with three grades, is a public school; and its two teachers are appointed by the government. The community supports, in addition, a Hebrew religious school, with three grades, under the direction of the rabbi.

The following rabbis have officiated in the community: Isaac Fränkel, Elia Spiro (1830–55; distinguished for his Talmudic scholarship and piety; born at Inowrazlaw, and educated at the yeshibah of Lissa), Dr. Popper (1855–90), Dr. Freund (1893–1899). The present (1903) incumbent is Dr. Weyl. The Jewish societies of Czarnikau include: a ḥebra ḳaddisha, an Israelitischer Frauenverein, a Verein zur Unterstützung Durchreisender Armen, and a Litteraturverein. For more than fifty consecutive years Jews have had a seat in the municipal council.

G. I. Co.

**CZARTORYSKI, PRINCE ADAM GEORG:** Polish statesman and patriot; born in Warsaw Jan. 14, 1770; died in Montfermeil Castle, near Paris, July 15, 1861. After the final partition of Poland Czartoryski and his brother Constantine went to St. Petersburg in 1795 and entered the service of the Russian government. The prince became the intimate friend of Grand Duke Alexander, and when the latter ascended the throne, Czartoryski became assistant to the minister for foreign affairs. When his aspirations for the restoration of Poland by the aid of his friend, the emperor, proved futile, he became the bitter enemy of Russia and was at the head of the Polish insurrection of 1830–31. After the failure of the last effort for the liberation of Poland he went to Paris, where he was recognized as the leader of the Polish refugees until his death.

Czartoryski was generally friendly to the Jews. In his early career he was the protector of the Jewish scholar Mendel Levin (Satanover), whom he engaged as teacher for his children. As a member of the commission appointed by Emperor Alexander I. (1804) to prepare the enactment of Dec. 9, 1804, concerning the Jews (see ALEXANDER I. of Russia). Czartoryski did not, as alleged of him, work against the interests of the Jews. As a Polish patriot he was concerned mainly with the welfare of Poland, his zeal on behalf of the Jews of Poland being none the less genuine though subordinate to his main object.

In later times, mainly through the efforts of Jean Czynski, and other Polish patriots who pointed out the hopelessness of liberating Poland without the help of the middle classes and of the Jews, the prince became an outspoken champion of the emancipation of the Jews. In a speech which he delivered on Nov. 29, 1844, he advocated granting the same rights to Polish Jews as were claimed for all other natives of Poland, and eulogized the Jewish martyrs of the insurrection of which he was the leader. The prince in his last days also instructed his son, Prince Ladislaus, ever to remain the friend of the Jews. Czartoryski is still revered among the Polish Jews, especially among those who emigrated to France or came under the influence of the community of Polish exiles in Paris.

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H. R. P. WI.

**CZATZKES** or **TSCHITKIS, BARUCH:** One of the Neo-Hebraic poets of the beginning of the nineteenth century; lived at Lutzk, Volhynia. Delitzsch ("Zur Gesch. der Jüdischen Poesie," p. 109) mentions him as one of the Germanizing Hebrew poets of the "Bikkure ha-'Ittim" school. The poem "Ha-Biṭṭaḥon" by Czatzkes in that periodical (xi. 177) is translated from the Russian of Kheraskov, and is, according to Weissberg ("Neuhebräische Aufklärungsliteratur in Galizien," p. 53, Leipsic and Vienna, 1898), the first instance of a German Slavic Jew translating Slavonic poetry into Hebrew. Czatzkes also contributed sixteen proverbs to the above-cited volume of the "Bikkure ha-'Ittim," and was the author of a song of praise, which appeared in the first edition of I. B. Lewinsohn's "Te'udah be-Yisrael."

H. R. P. WI.

**CZECHOWIC, MARTIN:** Polish Unitarian priest; born at Zbaszynie about 1530; died 1613. Czechowic lived at a time when religious restlessness was prevalent in Poland. Numerous religious sects arose, varying from the old Catholicism and the new Reformation to sects which rejected the Trinity and denied the divinity of Jesus. The members of the sect which professed disbelief in the Trinity were called Unitarians, and the most radical among them were called by their opponents "Half Jews." The religious dissension and constant disputes which arose in consequence led to a number of Jews taking part in these disputations.

Martin Czechowic frequently changed his religious views. He was a Roman Catholic priest in Kurnik until 1555, when he became a member of the Bohemian Brotherhood in Wilna, and, in 1575, wrote in denunciation of the baptism of infants (Lublin, 1575). He also wrote a book endeavoring to show that the objections of the Jews to Jesus as Messiah were unfounded. It was published under the title "Rozmowy Chrzescijanskie o Tajemnicach Wiaru" (Rakow, 1575). In reply to this, Rabbi Jacob Naḥman of Belzyc wrote a defense entitled "Odpis Jacoba Zyda z Belzyc na Dialogi Marcina Czechowiza" (Lublin, 1581). The arguments of Jacob Naḥman were able and logical, and called forth a reply from Czechowic, entitled "Vindiciæ Duorum Dialogorum Contra Jacobum Judæum de Belzyce."

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H. R. J. G. L.

**CZENSTOCHOW.** See CHENSTOCHOV.

**CZERNIGOV.** See CHERNIGOV.

**CZERNOWITZ:** Capital of the province of Bukowina, Austria, situated near the banks of the Pruth, about 150 miles from Lemberg. Jews were living here and in a few other places in Bukowina when the Austrians took possession of the country in 1775. They were mostly of Polish and Rumanian origin, and had probably settled there in the fifteenth century, when it formed a part of Moldavia. During the occupation of Bukowina by Russia (1769–74) some White Russian Jews found their way thither. Czernowitz was termed "village" in the official documents of 1775, and in 1816 it had a total population of 4,516 persons. Its development began only in the thirties, from which time the history of the Jewish community may be said to date. Toward the middle of the nineteenth century the community was divided into two hostile camps: the Orthodox Jews, who detested all innovation; and the advocates of reform. The two parties avoided intercourse with each other, and the affairs of the community suffered considerably from this state of things. A kind of truce founded on mutual toleration was brought about by Chief Rabbi L. E. Igel, who held the office from 1854. He employed all his efforts to maintain peace in the community. During the forty years of his rabbinate many useful institutions were founded. Religious schools were opened under the supervision of Dr. Heinrich Atlas and Mandel Tit-

tinger, who for twenty-five years held the office of deputy burgomaster of Czernowitz. In 1879 the Alliance Israélite of Vienna established at Czernowitz a center for the crownland of Bukowina. The community possesses a yearly income of 20,000 florins for charitable purposes, in addition to casual donations. In 1895 L. E. Igel was succeeded in the chief rabbinate by Joseph Rosenfeld, assisted by the rabbis Benjamin Weiss and Berl Bremer. The community possesses many synagogues, one of which is Sephardic. From 1836 to about 1860 a Hebrew printing-office existed at Czernowitz; but owing to the poverty of the plant and management, it was never very active. The total population in 1900 was 67,622, of which about 22,000 were Jews. Among the numerous societies and charitable institutions the most noteworthy are: the Jewish Hospital, the ḥebra ḳaddisha, the Jüdischer Frauen-Verein, the Krankenunterstützungsverein, and the Talmud Torah. Czernowitz was at one time the home of a famous printing-press. See GALICIA.

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E. C. I. BR.

**CZESTIONEV:** Village in the government of Warsaw, Russian Poland. It is the seat of a Jewish agricultural college, which was completed in 1901, accommodation being provided for sixty students. The college lands comprise 1,630 acres, 1,090 of which are arable, the remainder consisting of forest and meadows. The live and dead stock is (1901) valued at 2,574 rubles and 10,350 rubles respectively; and the receipts from the farming operations for 1901 were entirely satisfactory.

The students receive elementary instruction of a thoroughly practical nature in agriculture, horticulture, market-gardening, and dairying; and they also learn to work in wood and iron and to repair the agricultural plant. Candidates for admission to the college must know Russian, and have completed their thirteenth year. A preparatory school has been established for pupils who are not sufficiently advanced to enter the college. The college has opened up a new field for many of the Jewish youth of Poland.

BIBLIOGRAPHY: *Rapport de l'Administration Central au Conseil d'Administration pour l'Année 1901* (Jewish Colonization Association), pp. 98–100, Paris, 1902.

H. R. A. P.

**CZYNSKI, JAN (JEAN):** Polish lawyer, author, and journalist; born June 20, 1801; died in London, England, Jan. 31, 1867. The son of Jewish parents who had embraced Roman Catholicism before his birth, Czynski was throughout his entire life one of the most zealous defenders of the Jews. After completing his studies he practised law in Lublin, and became an active participant in the wars of the Polish Revolution of 1830, serving as chief of staff under General Szczeptycki, the commandant of the palatinate of Lublin. The animosity exhibited toward the Jews during the revolution was most bitter, and Czynski was unsparing in his efforts to prove that it was undeserved. On one occasion, when the Lublin populace had accused them of evading military service, and threatened to attack them as traitors and spies, Czynski appeased the mob, and called a meeting of the leading inhabitants in the synagogue, where he stoutly defended his Hebrew compatriots.

On the failure of the revolution, he settled, in 1832, in Paris, where he lived for many years, and cooperated on the Polish National Committee with Prince Adam Czartoryski and Lafayette, ultimately removing to London. In 1851 he issued a circular to his compatriots, suggesting the formation of a society to consist of all Polish Jews in England and France.

Czynski was a versatile and prolific writer, mainly on historical subjects. He wrote a series of historical novels, and, under the pseudonym of "Ernesta Rollin," some plays, which were produced on the French stage. Of principal interest to Judaism were: "Le Reveil d'Israel," Paris, 1847; "Le Fils de la Juive," *ib.* 1848; and "Israel en Pologne," *ib.* 1861. Czynski was associated with several journals, including "La Pologne," of which he was for some time editor-in-chief.

In all his works and newspaper articles he never failed to seize an opportunity to espouse the cause of the Jews of Poland; and the grateful esteem with which his efforts were regarded is best evidenced by the obituary notices contributed to the "Archives Israélites" (xxviii. 167) by Léon Hollaenderski and Isidore Cahen. The former pays a glowing tribute to Czynski, of which the following is a translation: "The name of Jean Czynski is inscribed with gratitude in the annals of Judaism side by side with the immortal names of Czacki, Synowiecki, Castellan Ostrowski, and other illustrious friends of humanity and of the Jews of Poland."

BIBLIOGRAPHY: S. Orgelbrand, *Encyklopedya Powszechna*, iv. 179, Warsaw, 1899; Léon Hollaenderski, *Les Israélites de Pologne*, passim (Preface by Czynski), Paris, 1846; *Arch. Isr.* as above.

H. R. A. P.

# D

[**D'**, **DA, DE:** In the alphabetical arrangement of names the above prefixes have been disregarded; consequently **D'Aguilar** will be found as **Aguilar, D'**; **Da Costa** as **Costa, Da**; etc.]

**DABBASHETH:** A town on the border-line of Zebulun (Josh. xix. 11). It has been identified by Conder with Dabsheh, the ruins of which are near the hills east of Acco. The Septuagint reading is *Βαιθάραβα*.

E. G. H. G. B. L.

**DABERATH:** A town on the eastern boundary of Zebulun (Josh. xix. 12), but belonging to the domain of Issachar, and assigned to the Levites (Josh. xxi. 28; I Chron. vi. 58). It is the modern Deburich, an important strategic position at the foot of Mount Tabor and overlooking the entrance into the great plain of Esdraelon. It was here, perhaps, that Barak mustered his troops (G. A. Smith, "Hist. Geog. of the Holy Land," p. 394). From Josephus ("B. J." ii. 21, § 3) it is known that a Jewish garrison was placed here for the purpose of watching the plain. The name occurs in a slightly altered form in the Talmud (Neubauer, "G. T." p. 265). Moore conjectures that Deborah was a native of this place (see Buhl, "Geographie des Alten Palästina," p. 216).

E. G. H. G. B. L.

**DACOSTA, ISAAC-FRANCIS:** Musician and composer; born at Bordeaux Jan. 17, 1778; died there Nov. 29, 1864. He was a pupil of the Musical Conservatory in 1798. Later, while first cornet at the opera in Paris, he was vice-leader of the Musique des Gardes du Corps, under Louis XVIII. He wrote several romances and concertos. Meyerbeer composed for him, in 1836, the clarinet solo in the fifth act of "The Huguenots." He is believed to have been the son of the musician Samuel-Franco Dacosta, who was arraigned before the revolutionary tribunal at Bordeaux in 1794.

BIBLIOGRAPHY: Edouard Féret, *Statistique de la Gironde*, iii. 162; Aurel Vivie, *Hist. de la Terreur à Bordeaux*, ii. 343–401.

G. C. DE B.

**DAGESH:** The diacritical point placed in the center of the letters of the Hebrew alphabet to indicate either their intensified (doubled) pronunciation, or, in the case of the letters בגדכפת (b, g, d, k, p, t), their hard (unaspirated) pronunciation. The root "dagash" means in Syriac "to prick" (compare Targ. to Prov. xii. 18); but the context in which the term "dagesh" first occurs militates against deriving it from this signification of the root. The use of "dagesh" as the name of the point indicating the intensified pronunciation is only a secondary one, for in the old Masoretic texts and in the Maḥzor Vitry (ed. Horowitz, p. 228), "dagesh" indicates the intensified pronunciation itself, in contrast to "rafe," the weak pronunciation. The root "dagash" occurs only once in the traditional literature, in a reference to the letter ד (d) of the word אחד ("eḥad," Deut. vi. 4), and that, too, in a sentence of the Palestinian Talmud which is known only from a later quotation (Ṭur Oraḥ Ḥayyim, lxi.). A reference to the dagesh, though without the use of the specific term, is to be found in the Pesiḳta Rabbati and in "Sefer Yeẓirah."

From the Masorah the word passed into the terminology of the grammarians in its earlier sense, as, for instance, in Ben Asher and Saadia Gaon. The latter called one part of his grammatical work "The Book of Dagesh and Rafe"; preserving, as did the Karaite lexicographer David b. Abraham, even in the Arabic text the Hebrew-Aramaic terms. Saadia uses Arabic noun and verb forms derived from the word. Ḥayyuj uses in their stead the corresponding Arabic terms "shadid," "mushaddad," "khafif," "mukhaffaf"; and he was followed in this by others writing in Arabic. From the time of Abraham ibn Ezra, however, philologists writing in Hebrew reestablished the use of the word "dagesh," from which various nominal and verbal forms were derived and added to the terminology of Hebrew grammar.

There is no trace among the early writers of a classification of the various uses to which the dagesh was put, such as became customary later, though the relation in which the six letters בגדכפת stood to the dagesh was of course emphasized; the letter ר, because of its double pronunciation by the Palestinians, was added to the six in "Sefer Yeẓirah" and in Ben Asher. The term "dagesh ḳal" (light dagesh), to denote the hard unaspirated pronunciation of the letters בגדכפת, occurs perhaps first in David Ḳimḥi's "Miklol" (ed. Venice, 1545, p. 49a). The rules for the "dagesh ḥazaḳ" (strong dagesh, that denoting a doubling of the letter) were first formulated by Elijah Levita ("Pereḳ Shirah," 54a *et seq.*), who enumerates eight cases in which it occurs. Later grammarians have superseded this division by a more extended one (see König, "Lehrgebäude der Hebr. Sprache," i. 52 *et seq.*).

Graetz has shown that the use of the dagesh is anterior to the use of the vowel-points, for which it was, in a measure, a substitute. It distinguished the absolute from the construct state, the quiescent shewa from the mobile, and at times stood in place of the "matres lectionis." The regular use of the dagesh and its representation by means of a point seem to be a peculiarity of the Tiberian vowel-system. In the so-called superlinear, or Babylonian, system, the point was originally not used at all, nor was dagesh indicated in all cases which required it. In Berlin MS. Or. quart. 680, which, according to Kahle, originally contained the true Babylonian punctuation, the dagesh has the form ⟨. It is used with the six letters בגדכפת, in such cases as require regularly the dagesh forte, but generally only where a mistake might be made; also in the letter resh, in alef when that letter is consonantal; and with lamed, especially in enclitic words. The dagesh is found four times with the alef in the Masoretic system (Stade, "Der Masoretische Text," § 42b) and often in the Karlsruhe MS. (see "Proc. Fifth Or. Con-

gress," II. i. 136). The dagesh is also used with the preposition אֵת, and is often retained at the end of a word, a practise not adopted by the Tiberian system.

In the peculiar fragments of shortened Hebrew published by M. Friedländer ("Proc. Soc. Biblical Archeology," 1896), the sign for both dagesh forte and dagesh lene is ◌ֿ, while rafe is expressed by ◌ֿ. The alef when consonantal is also provided with the dagesh. This system is also employed in the Maḥzor fragment published by Levias ("Am. Jour. Semit. Lang." xv. 157). In certain genizah fragments at Cambridge and in others in the possession of Elkan Adler, the dagesh is indicated by a line placed over the preceding vowel; though at times a point is used for dagesh lene. In the St. Petersburg codex of the Prophets, also, dagesh forte is represented by a line over the preceding vowel; dagesh lene, by a point in the letter as in the Tiberian system. The point, however, is used occasionally for both dageshes. In all these cases the use of the point seems to be an intrusion from the Palestinian system. The irregularity in the use of the dagesh may also be seen in MS. Berlin Or. quart. 578, from which Praetorius has published the Targum of Joshua (1901).

BIBLIOGRAPHY: Bacher, *Die Anfänge der Hebr. Grammatik*, Leipsic, 1895; G. Margoliouth, in *Proc. Soc. Biblical Archeology*, 1893, pp. 170 *et seq.*; M. Friedländer, in *ib.* 1896, pp. 86 *et seq.*; Levias, *The Palestinian Vocalization*, in *Am. Jour. Semit. Lang.* xv. 157 *et seq.* (see also xiv. 129); Harris, in *Jew. Quart. Rev.* i. 233; Kahle, *Beiträge zur Gesch. der Hebräischen Punktuation*, in Stade's *Zeitschrift*, 1901, pp. 273 *et seq.*; idem, *Der Masoretische Text des Alten Testaments*, pp. 6, 11, 34.

G. W. B.—G.

**DAGGATUN:** Nomad tribe of Jewish origin living in the neighborhood of Tementit, in the oasis of Tuat in the Moroccan Sahara. An account of the Daggatun was first given by R. Mordecai Abi Sarur of Akka (Morocco), who in 1857 journeyed through the Sahara to Timbuctu, and whose account of his travels was published in the "Bulletin de la Société de Géographie" (Dec., 1895; see "Bulletin All. Isr." ii. 42, 1880; "La Grand Encyclopédie," xxiii. 254; Meakin, "Land of the Moors," p. 17). According to R. Mordecai, the Daggatun live in tents and resemble the Berber Tuaregs, among whom they live, in language, religion, and general customs. They are fairer in complexion than the generality of African Jews, and are still conscious of their origin. They are subject to the Tuaregs, who do not intermarry with them. R. Mordecai is authority for the statement that their settlement in the Sahara dates from the end of the seventh century, when 'Abd al-Malik ascended the throne and pushed his conquests as far as Morocco. At Tementit he tried to convert the inhabitants to Islam; and as the Jews offered great resistance he exiled them to the desert of Ajaj, as he did also the Tuaregs, who had only partially accepted Islam. Cut off from any connection with their brethren, these Jews in the Sahara gradually lost their Jewish practises and became nominally Mohammedans.

These statements of R. Mordecai evidently rest upon some foundation. The Arabs driven to Ajaj are to be identified with the Mechagra mentioned by Erwin de Bary ("Ghat et les Tuareg de l'Ain," p. 181), among whom a few Jews are said still to dwell. V. J. Horowitz ("Morokko," p. 58, Leipsic, 1887) also speaks of many free tribes in the desert regions who are Jews by race, but who have gradually thrown off Jewish customs and have apparently accepted Islam. Among these tribes, he says, are the Daggatun, numbering several thousands and scattered over several oases in the Sahara, even as far as the River Dialiva or Niger. He says, also, that they are very warlike and in constant conflict with the Tuaregs. According to Horowitz, the Mechagra mentioned above are also to be reckoned as one of these Jewish tribes.

There seems to be little doubt that Jewish blood has largely been mixed with that of the Berbers living in the Moroccan and Algerian Sahara. In fact, the Berbers are said to have been at one time Jews ("Jew. Quart. Rev." iv. 375); according to another tradition they are descended from the Philistines driven out of Canaan (Basset, "Nedromah," p. 13). There is a tradition that Moses was buried in Tlemçen, and the presence of a large number of Jews in that part of Africa is attested, not only by the many sacred places and shrines bearing Biblical names which are holy to the Mohammedans as well as to the Jews, but also by the presence there of a large number of Jewish sagas, which Basset has collected in the work cited above. L. Ruin ("Origines Berbers," p. 406) says: "Certain Berber tribes were for a long time of the Jewish religion, especially in Amès; and to-day, even, we see among the Hanensha of Sukahras (Algeria) a semi-nomad tribe of Israelites devoted entirely to agriculture" (see "Rev. Arch. de Constantine," 1867, p. 102). In addition, it may be noticed that Jews are to be found in the Berber "kṣurs" all along southern Morocco and in the adjacent Sahara. Thus, at Outat near Tafilet there is a mellah with about 500 Jews (Horowitz, *l.c.* p. 202); and at Figuig, a mellah with 100 Jews (*ib.* p. 204). Going farther south from Tafilet to Tuat, there is a large community of Jews in the oasis of Alḥamada; and at Tementit, a two weeks' journey from Tafilet, the 6,000 or 8,000 inhabitants are said to be descendants of Jews converted to Islam (*ib.* p. 205). Even much farther to the west, in the province of Sus, there is Ogulmin with 3,000 inhabitants, of whom 100 are said to be Jews. Detailed information in regard to the Daggatun (whose name may perhaps be derived from the Arabic "tughatun" = infidels) is still wanting. Rohlf ("Reise Durch Marokko," p. 144) found no professing Jews in the whole oasis of Tuat; those who lived there in former times having all been either converted or exterminated by the Mohammedans. He notes, however, that their descendants have preserved the Jewish characteristic aptitude for trade.

**Jews Among Berbers.**

BIBLIOGRAPHY: I. Loeb, *Les Daggatouns*, Paris, 1880; H. S. Morais, *The Daggatoun*, Philadelphia, 1882.

G.

**DAGGER:** A short, edged, and pointed weapon for stabbing. It is given in the Ehud episode (Judges iii. 16, 21, 22) as the English equivalent for "hereb," which elsewhere is rendered "sword." See WEAPONS.

E. G. H. G. B. L.

**DAGHESTAN:** Russian province, situated on the eastern slopes of the Caucasus, and bounded by Circassia, Georgia, and the Caspian Sea. In Turkish the name means "mountainous country."

According to the last census, that of 1897, the Jewish inhabitants numbered 12,000, or 1.85 per cent of the total population. The distribution of Jews in the various districts of Daghestan was as follows (1894): Avar, 11; Andi, 2; Gunid, 3; Dargi, 4; Kazikumukh, 3; Kaitago-Tabassaran, 2,853; Kyurin, 2,762; Temir-Khan-Shura: city, 1,950, and village of Sultan-Yangi-Yurt, 95; Derbent, 2,490; Petrovsk, 915; total, 11,088.

Some other Caucasian tribes of Daghestan are supposed to be descendants of Jewish colonists who in the centuries before the common era migrated to Daghestan in great numbers (Erckert, "Der Kaukasus," p. 360). Among these may be mentioned the Andies, numbering 26,000, and the Kyurines, numbering 150,000.

**Manners and Customs.**

The Jews of Daghestan greatly resemble the other warlike inhabitants of this mountainous region; and they have acquired the virtues as well as the faults of the latter. They differ from their Christian and Mohammedan neighbors in speech, using the Tat language, which is a combination of Persian and Hebrew. Their writing is a mixture of square characters and Rashi. They wear the Circassian dress, and always go heavily armed, even sleeping without having removed their weapons. Their houses, like those of the other inhabitants, are ill built and dirty, and on the walls one finds, together with brightly shining arms, smoked fish or mutton hung up to dry. The main occupation of the Daghestan Jews is agriculture; but little of the land is owned by them, it being usually rented of their Mohammedan neighbors, to whom they pay their rent in produce, usually tobacco. They raise in addition vegetables and grapes; and some of them are engaged in the tanning of hides; while a few are small traders.

The rabbis and prominent Jews of Daghestan in the nineteenth century were:

Rabbis: Shalom ben Melek Mizraḥi, Temir-Khan-Shura; Elijah ben Mishall Mizraḥi, Derbent; Saadia ben Ezra, Tarku Ephraim ben Ḥaninah; Nissim ben Sharbiṭ, Derbent; Jacob ben Isaac Mizraḥi, chief rabbi of Daghestan (1866), Derbent; Isaac Mizraḥi, father of Jacob, Derbent.

Other prominent men: Abraham ben Enoch, died 1861; David ben Shabbethai; Bisra ben Machir; Ephraim ben Koshi; Joseph ben Rabba; Ḥanukkah ben Jacob; Aaron ben Jeremiah; Pesaḥ ben Jonah; Osiyahu ben Elijah; Baba ben Machir; Mordekai ben Perez; Joshua ben Ḥanukkah; Ḥaninah ben Mordekai; Ẓaddiḳ ben Nissim—all of Temir-Khan-Shura; Benjamin ben Issachar, president of Jewish community (1866), Derbent.

**Women.**

The Jews of Daghestan are noted for their hospitality; and they still retain the old Hebrew custom of washing the feet of strangers who visit them, this duty being performed by the women. The latter, like all Eastern women, lead a rigorous life. They have their separate rooms, are not allowed to sit at the same table with the men, and on the very rare occasions when they show themselves to strangers they keep their faces covered. As in Biblical times, they may be seen every evening on their way to the well, rich and poor alike barefooted and carrying earthenware jars upon their heads. The gathering by the well seems to be a recreation for the women, who exchange news there and linger to gossip with their neighbors. Another occupation which the women appear to enjoy is the noisy lamentation for some departed friend. Gathered on the flat roof, they sit in a circle, and, swaying their bodies, begin a mournful song. Gradually they all wail louder and louder, tearing their hair and biting their fingers until they find themselves compelled to stop from sheer exhaustion. When a funeral occurs the entire community takes part in the lamentations, which are kept up for a whole week. It is customary to break a silver coin over the open grave, and to scatter the fragments in different directions, presumably to drive away evil spirits.

The Daghestan Jews are very ignorant and superstitious, and are made the more so by their life and surroundings. Their rabbis are illiterate, although they speak Hebrew rather fluently. The Mohammedans often attack and rob the homes of the Jews, destroy their burial-places, and molest their graves. The Jews, being compelled to rent the land of them, are completely at their mercy, and are obliged to pay very heavy taxes, which at times are almost unbearable. In some places the Jews are reduced to great poverty; they live in dugouts, are constantly abused and exploited, possess scarcely any property, and have not even the means to pay for the religious instruction of their children. The Mohammedan landowners require every able-bodied man and woman to work for them a certain number of days in each year, either in the fields, or tending cattle, threshing, repairing their houses, etc. In one village the inhabitants give to the landlords at least one hundred days each in the course of a year, and are obliged besides to furnish a certain number of eggs and chickens, as well as charcoal, sand, wood, salt, and shoes. They must also make many cash payments for various purposes.

There is a tradition among the Jews of Daghestan that they are the descendants of the Lost Ten Tribes; but the history of their wanderings is now forgotten, the written documents which they once possessed having in the course of time been either lost or destroyed.

The mountain Jews dwell in "auls" (villages), scattered among those of non-Jewish tribes; at times in separate communities, and at other times in mixed ones. The greater part of them live in the districts of Temir-Khan-Shura, Kaitago-Tabassaran, and Kyurin, and the remainder in the cities. There are (1902) five synagogues in the province, besides numerous houses of prayer, and twenty-six Hebrew schools with an aggregate of 520 pupils. See CAUCASUS; CHAZARS; DERBENT.

BIBLIOGRAPHY: Chorny, *Sefer ha-Massa'ot*, St. Petersburg, 1884; Anisimov, *Kavkazskie Gortzy-Yevrei*, Moscow, 1888; Veidenbaum, *Puteroditel po Kavkazu*, Tiflis, 1888; Radde and König, *Der Nordfuss des Daghestan*, Gotha, 1895; Hahn, *Aus dem Kaukasus*, p. 179, Leipsic, 1892; Kozubski, *Pamyatnaya Knizhka Dagestanskoi Oblasti na 1895*.

H. R. J. G. L.

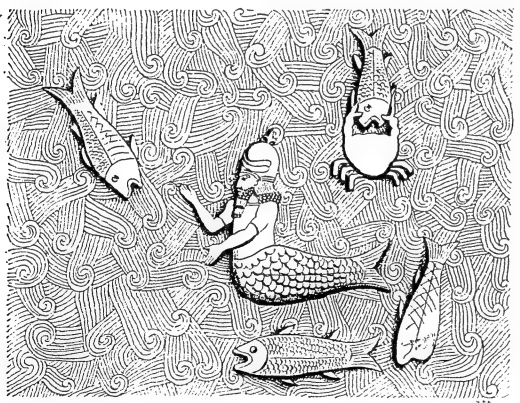
**DAGOBERT:** King of France (602–638). In order to emulate the religious zeal of Heraclius and Sisebut, the rulers of the Byzantine and West-Gothic empires, who were persecuting the Jews,

Dagobert decreed, about 629, that the Jews who were not converted to Christianity by a certain date should either leave his dominions or be put to death. "Many changed their faith at that time, while large numbers were slain by the sword," says the Jewish historian ("'Emek ha-Bakah," p. 8). This measure could hardly have been instigated by Heraclius, since it was unlikely that Dagobert was in communication with him; it was rather, as Cassel rightly asserts, a local persecution, directed against certain individuals; and it was not even carried out rigorously, for at the Council of Rheims, held a year later, the canonical decrees issued previously, referring to the traffic in Christian slaves, attendance at Jewish feasts, and the filling of public offices, were renewed.

BIBLIOGRAPHY: *Gesta Dagoberti*, i. 586; Ersch and Gruber, *Encyc.*, section ii., part 47, p. 63; Grätz, *Gesch.* v. 65 *et seq.*

G. M. K.

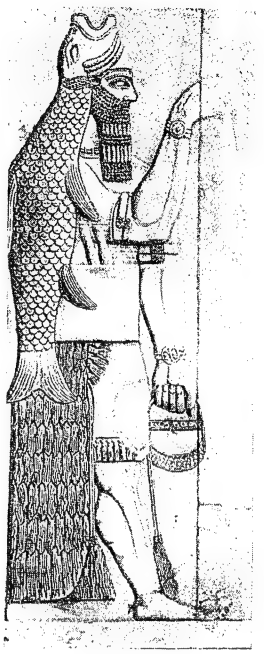
**DAGON** (Hebrew, דגן): Philistine god, referred to in Judges xvi. 23; I Sam. v. 2–5; and I Macc. x. 83, xi. 4; but not in Isa. xlvi. 1, where Δαγων, in "Cod. Alex.," is a mistake for Ναβά; nor in I Chron. x. 10, where בית דגון is a corruption of בית שן (I Sam. xxxi. 10). The extent of the worship of Dagon is also indicated by the name "Beth-dagon," designating (Josh. xv. 41) one of the towns of the Shefela, and another on the boundary of the territory of Asher (*ib.* xix. 27). The inscription of the Phenician king Eshmunazar also mentions "towns of Dagon" (line 19). The significance of this god can be gathered with sufficient certainty from his name and from the plastic representations of him: for דגון is most probably a derivative of דג ("fish"), just as צידון (Sidon) is derived from ציד ("booty") and שמשון (Samson) from שמש ("sun"); and it is probable that "Odakon" (Ὠδάκων), by which the Chaldean



Representation of Dagon.
(From a bas-relief in the Louvre.)

Berosus designates a personification of Oannes, who is supposed to rise out of the Persian Gulf, is identical with "Dakon," probably changed into "Odakon" through the similarity in sound to "Oannes."

It is, furthermore, by no means certain, notwithstanding G. F. Moore in "Encyc. Bibl." i. 985, that Dagon, the Odakon just mentioned, and the Assyrian god Dakan-Dagan stood in no relation with one another. Indeed, it is quite possible, as some scholars have suggested, that the figures of Dagon found on Babylonian gems, on an Assyrian cylinder, on a piece of sculpture from Khorsabad, on a similar piece from Nimrud, and on a Babylonian cylinder (compare the reproductions of these figures, especially in H. Clay Trumbull's "Jonah in Nineveh," 1892, p. 19), combining in different ways the body of a man and of a fish, are simply different representations of the god Dakan-Dagan (see Friedrich Delitzsch in Calw's "Bibellexikon," *s.v.* "Dagon"; Layard's "Nineveh," 1849, ii. 466 *et seq.*). Neither is it contradicted by what is said in I Sam. v. 4 about the figure of the god Dagon, for the Assyro-Babylonian images also show the head and hands of the god. In this case, Dagon personifies the idea that the ocean, with its wealth of fish, was worshiped as the chief source not only of human nourishment, but also of human culture (compare Berosus' interesting amplifications of this idea in Trumbull, *l.c.* pp. 8–11). The same god would naturally be worshiped both near the Persian Gulf and on the Mediterranean Sea. The El-Amarna tablets indicate an intercourse at an early period between the regions along the Euphrates and Tigris, and those of western Asia and Egypt.



Assyrian Representation of Dagon.
(From Layard's "Nineveh.")

As regards the worship of Dagon, very little is known. Details of the construction of his "house," mentioned in Judges xvi. 26 *et seq.* and in I Sam. v. 1 *et seq.*, are likewise uncertain; and the only feature of the ritual to which reference is made (I Sam. v. 4 *et seq.*; compare Zeph. i. 9) is the fear of touching the threshold of his temple. Dagon's temple at Ashdod was burned by the Maccabee Jonathan (Josephus, "Ant." xiii. 4, § 5). See THRESHOLD, SACREDNESS OF THE.

E. C. E. K.

**DAINOW, ẒEBI HIRSCH B. ZEËB WOLF** (known as the **Slutzker Maggid**): Russian preacher; born at Slutzk, government of Minsk, in 1832; died in London March 6, 1877. He possessed oratorical ability of a high order, and inspired the progressive element of the Russian Jewry through his exhortations in behalf of secular knowledge and his glorification of industry, patriotism, and progress. In him the modern Russo-Jewish "haskalah" (progressive movement) found its orator; and its great exponents, like Gordon, Smolenskin, and their

friends and followers—who up to that time had received from the pulpit nothing but condemnation and censure—recognized in Dainow a powerful ally, and at first encouraged him in every possible way. But he aggravated, rather than allayed, the fear of the conservative classes that he was not in accord with them on some religious questions; and by discarding the traditional dress and manners of the "maggid" he aroused suspicion and also opposition in certain quarters. The support and encouragement that he received from the government officials augmented the hostility, and this fact misled Dainow to believe that he was persecuted by fanatics and had to suffer for the sake of the principles which he wished to enforce on his audiences. Judah Loeb Gordon, who understood the Russian Jews and their needs much better than Dainow did, made light of these imaginary persecutions, and warned Dainow against the evils that would result from a complaint to the authorities against his opponents. The violent attack on his antagonists in general, and particularly on the Jews of Byelostok and on A. B. Gottlober—which Dainow published in "Ha-Shaḥar," v. 329–347—gives a good idea of the condition of his mind. The reply to that attack (*ib.* pp. 601–605) contains a good description of Dainow and his methods at that time.

In 1874 he left Russia forever, and settled in London, where he became preacher in a congregation of Russian and Polish Jews, and also lecturer on Haggadah at the En Jacob synagogue. Even in his letters from London he complained continuously of opposition and persecution, giving vent to grievances that were as imaginary as those he had suffered in his native land, if not more so. All contemporary accounts agree that he was highly respected and well treated in London, where his oratorical powers were recognized even by the English rabbis. His premature death in March, 1877, was universally regretted; and his funeral was probably the most imposing that a Russian Jew had ever had in the British capital.

Besides the article mentioned, there is only one publication bearing Dainow's name. It is a pamphlet named "Kebod ha-Melek" (Glory of the King, Odessa, 1869), and contains a sermon, delivered by Dainow in Odessa, eulogizing Czar Alexander II. It appeared also in a Russian translation.

Bibliography: J. L. Gordon, *Iggerot*, Nos. 60, 62, 77, 79, 97, 98, 101, 107, 108, 111, Warsaw, 1894; *Ha-Maggid*, v. 20, Nos. 8, 11, 13; *Jewish Chronicle*, March 9, 1877.

H. R. P. Wi.

**DALBERG, KARL THEODOR, BARON VON:** Archbishop of Mayence and subsequently Grand Duke of Frankfort-on-the-Main; born Feb. 8, 1744; died Feb. 10, 1817. He was one of the noblest German princes and statesmen, and took a friendly and liberal attitude toward the Jews. He always favored their complete emancipation; but was long prevented from realizing it in his own dominion, through the Frankfort patricians and, especially, the Rhenish Confederation. After the dissolution of the latter—when Frankfort created a constitution of its own on the principle of equality—Dalberg enacted (Dec. 28, 1811) a special law decreeing that all Jews living in Frankfort, together with their descendants, should enjoy civil rights and privileges equally with other citizens. For this the Jews paid him 440,000 florins, in consideration of which the annual protection tax of 22,000 florins was abolished. Thus Dalberg transmuted the Frankfort Jews from tolerated into full citizens.

Bibliography: Grätz, *Gesch. der Juden*, xi. 255, 313; Herzog, *Real-Encyklopädie*, s.v.; Grégoire, *Observation Nouvelle sur les Juifs*, transl. into German in *Sulamith*, 1808; Beaulieu-Marconnay, *Karl von Dalberg und Seine Zeit*, Weimar, 1879, ii. 128 *et seq.*, 202-207.

D. I. War.

**DALE, ALAN.** See Cohen, Alfred J.

**DALET (ד):** Fourth letter of the Hebrew alphabet. The name is evidently connected with "delet," meaning "door," and was borrowed from the shape of the letter in the Phenician (ancient Hebrew) script (see Alphabet). It corresponds to the "delta" (Aramaic pronunciation of "dalet") of the Greek alphabet, in which the original form of the letter has been very clearly preserved. In the classification of letters (consonants), as it is found for the first time in "Sefer Yeẓirah" (iv. 3), the dalet is included in the group דטלנת (d, ṭ, l, n, t), which are formed at the upper edge of the tongue. The grammarians, who classify the letters according to the organs of speech by which they are formed, designate this group as linguals (see Abu al-Walid, "Luma'," ii.; Abraham ibn Ezra, "Ẓaḥot," 11b).

According to modern phonetic terminology, dalet ("d") is the sonant dental, corresponding to which ת ("t") is the mute, and ט ("ṭ") the emphatic explosive dental (König, "Lehrgebäude der Hebräischen Sprache," i. 34). According to the Masorah, dalet belongs to the letters (בגדכפת) which have a double pronunciation: softened or aspirated, and hard or unaspirated (see Dagesh; Rafe). The aspirated dalet (ד) was most probably pronounced like the Neo-Greek δ or the soft English "th" (in "the"). In the grammatical division of the letters which has been adopted generally by Hebrew philology since Saadia, dalet is included in the eleven which occur only as root sounds and never as functional sounds. Only Dunash b. Labraṭ included the ד as well as the ט in the group of functional sounds, because in forming the "hitpa'el" of certain roots, both represent ת (see Bacher, "Abraham ibn Esar als Grammatiker," p. 58).

For the textual criticism of the Biblical books the similarity of dalet (ד) and resh (ר) is an important point, as may be seen, for example, on comparing Gen. x. 3 with I Chron. i. 6 (ריפת and ריפת) or Gen. x. 4 with I Chron. i. 7 (דודנים and רודנים). In Job xxiv. 24 רמו is translated by the Targum אוריכו as if the word were דמו ("wait"), which was certainly the original reading. As a numeral, ד has the value 4. As an abbreviation it stands for דף ("page"), especially in later literature, and also for other words beginning with ד. The tetragrammaton is sometimes represented by ד', as being the second letter of אדני.

G. W. B.

**DALLAS:** County seat of Dallas county, Texas, on the east bank of the Trinity River. It was settled in 1844. It has a population of 50,000, including 1,200 Jews. Moses Ullmann, now of Galveston,

Tex., and Dr. E. M. Tillman, still of Dallas, were the first Jewish settlers, taking up their residence there in February, 1871. A few emigrants made Dallas their home after the promulgation of the Russian May Laws in 1881, a larger number arriving subsequent to the Russian persecutions ten years later. Since then the growth of the Jewish population has been gradual and steady.

The Hebrew Benevolent Association was founded in May, 1872, and the Ladies' Hebrew Benevolent Association in the same year. The Jewish cemetery was purchased in 1873, and the first Jewish service was held during the New-Year holidays of that year. Dallas Lodge, No. 197, I. O. B. B., was established in 1873, and now has a large membership. Congregation Emanuel was organized in 1874, and held its first service in the hall of the I. O. B. B. Temple Emanuel was dedicated on Shabuoth (Feast of Pentecost), 1876, but having become too small for the increased congregation, a new temple on Ervay street was dedicated in 1898. The Orthodox Jews established a congregation, Shearith Israel, in 1884, but their synagogue was not dedicated till 1894. Besides the two congregations here mentioned, there are two ḥebrot (small congregations) maintained by the Polish, Russian, and Rumanian immigrants. The Orthodox community also supports a ladies' benevolent association, making three Jewish benevolent societies in Dallas.

The social and literary interests of the Dallas community are represented by the Phœnix Club and the Progressive Literary Association. Benevolent orders are represented by the I. O. B. B., Free Sons of Israel, and B'rith Abraham. The following rabbis have ministered at Temple Emanuel since its foundation: A. Suhler, H. M. Bien, Henry Schul, Joseph Silverman, E. M. Chapman, G. A. Kohut, Oscar J. Cohen, and William H. Greenburg, the present (1902) incumbent.

In active communal and public life Dr. E. M. Tillman, David Goslin, E. M. Kahn, Charles Kahn, Alex. Ortlieb, and Alex. Sanger are prominent. Philip Sanger, recently (1902) deceased, was identified with nearly every public movement in the city. D. A. Eldridge, attorney, is an ardent communal worker.

Dallas has a Jewish weekly newspaper, "The Jewish Sentiment," edited and published by Frank J. Cohen.

BIBLIOGRAPHY: H. Cohen, *Settlement of the Jews in Texas*, in *Pub. Am. Jew. Hist. Soc.* No. 2.

A. H. C.

**DALMBERT, SIMON MAYER:** Officer in the French army, and communal worker; born at Mutzig, Bas-Rhin, in 1776; died May 11, 1840. He took part in the early campaigns of the empire, at first with the cavalry, then with the infantry. He was commissioned at Cassel in 1809 to organize the army of Westphalia. Returning to France after the fall of the kingdom of Westphalia, he settled at Paris (1813), entering the service of the government. He took an active interest in the organization of Jewish worship, being nominated vice-president of the Central Jewish Consistory of Paris in 1816. He was instrumental in the abrogation (1818) of the decree of March 17, 1808 (see NAPOLEON I.). He obtained the royal ordinance of June 29, 1819, establishing Jewish primary schools, and secured the ordinance of Aug. 20, 1823. Dalmbert also contributed to the establishment in 1829 of the central rabbinical school of Metz. He was made a member of the Legion of Honor and was decorated with the Order of Westphalia.

BIBLIOGRAPHY: *Archives Israélites*, 1840.

S. J. W.

**DALPHON:** The second of the ten sons of Haman. All were killed by the Jews and hanged upon gallows (Esth. ix. 10–14). The Septuagint reading is Δελφών.

E. G. H. G. B. L.

**DALPUGET:** Family of merchants; settled at Bordeaux, France. They originally came from Avignon, and refused to obey the decree of expulsion from Bordeaux passed by the jurats and Parliament of that city in 1734 at the request of the Portuguese Jews there. Successive decrees in 1739 and 1740 were likewise suffered to pass unnoticed, the Dalpugets plying their trade as linen merchants and building up quite a large business as bankers. In time the members of this family came to be looked upon as the leaders of the Avignonese Jews. In 1750 they were tacitly accepted as citizens of Bordeaux, although they still labored under certain disabilities, for the removal of which they and members of the Astruc and Lange families petitioned the king in 1757. In 1759 (July 14), letters patent of complete registration were granted to them.

**Emanuel, Israel, Jacob, Joseph, Manuel,** and **Salon Dalpuget** were the most prominent members of the family, all being engaged in commerce at Bordeaux. Several of the female members were converted to Christianity.

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D. A. M. F.

**DALY, CHARLES P.:** Historian and jurist; born in New York city 1816; died in 1899. Daly was of Roman Catholic parentage. He was admitted to the bar at the age of twenty-three, and, after serving for a year in the state legislature, was elected judge of the court of commons pleas of New York in 1844, and filled the judicial office for forty-two years, for twenty-seven years as chief justice, retiring in 1886.

Judge Daly's profound scholarship, unquestioned integrity, brilliant conversational gifts, and commanding dignity combined to give him for many years a unique position in American life. He was deeply interested in Jewish affairs and Jewish history, and lost no opportunity to express disapproval of anti-Semitism. He was often chosen to be the orator at important Jewish functions, as, for instance, on the occasion of the celebration in 1872 of the fiftieth anniversary of the Hebrew Orphan Asylum in New York city; and again in 1883 on the laying of the corner-stone of the new building erected by that society, both of these addresses being published at the time. The former, as expanded by him in 1893, was reprinted in book form, with annotations by Max J. Kohler, under the title "Settlement of the Jews in North America,"

New York, 1893. It was one of the earliest works on the subject of American-Jewish history, and is still authoritative. Judge Daly was an honorary member of the American Jewish Historical Society, and several times presided over sessions of its annual meetings.

BIBLIOGRAPHY: Max J. Kohler, in *The American Hebrew*, Sept. 22, 1899, reprinted in pamphlet form; *Publications Am. Jew. Hist. Soc.* No. 9, pp. 157–160.

A. M. J. K.

**DAMA, SON OF NETINA:** The name of a non-Israelite held up by Rabbi Eliezer and other rabbis to his brethren as an example of true love and piety toward parents. He lived in Ashkelon, and occupied there a high position, being *πατήρ βουλῆς*, "head of the council" (Pesiḳ. R. 23). One day, when grossly insulted by his mother in the presence of his colleagues, he preserved his reverential attitude toward her, and no angry utterance escaped his lips. Dama was once in possession of a precious stone wanted to complete the breastplate of the high priest. The agents commissioned to buy it happened to come when his father was asleep, the key of the box containing the stone being under his pillow. No offer of the agents could induce Dama to disturb his father. The agents were disappointed and went away. It is further related that in the year following, a red heifer was born in his herd, which compensated for the sacrifice incurred in carrying out his filial duty. As regards the name "Netina," it can not be determined with certainty whether it is that of a male or of a female. "Netina" may mean one of the Netinim (see Mishnah Ḳid. i. 1; compare the name *Δημάινετος*, name of a popular leader in the city of Gaza; Josephus, "Ant." xiii. 12, § 3).

BIBLIOGRAPHY: *Ḳid.* 31; *'Ab. Zarah* 23; *Yer. Peah* i. 1; *Ḳid.* i. 7; *Pesiḳ. R.* 23.

S. S. M. F.

**DAMAGE:** Money recoverable as amends for a wrong or injury sustained. The simple and clear rule as to the obligation of a person who has caused damage to his fellow man is to give full compensation, and is expressed in the words "He that kindled the fire shall surely make restitution" (Ex. xxii. 6). Where one causes physical injury to his fellow man the following five things are to be considered in determining the amount of compensation due to the injured person: (1) "nezeḳ," the permanent loss, if any, caused by the injury; (2) "shebet," the temporary loss during the illness caused by the injury; (3) "ẓa'ar," the pain and suffering of the injured person; (4) "rippui," the cost of the cure required for the restoration of health; (5) "boshet," the insult involved in the injury. The rule "as he hath done so shall it be done to him; breach for breach," etc. (Lev. xxiv. 19), has been interpreted by Jewish tradition and practise to refer to compensation, and does not demand actual mutilation of the body, as a literal interpretation might imply. Compensation had to be given by the offender not only for injuries inflicted by himself, but also for those caused by his property. The latter are brought under four heads ("arba'ah abot neziḳin"), namely: (1) a goring ox, (2) a pit, (3) a feeding animal, (4) fire. See BABA ḲAMMA; NEZIḲIN.

S. S. M. F.

**DAMASCUS:** An ancient city of Asia Minor, situated at the foot of the Anti-Lebanon, 180 miles south by west of Aleppo; now the capital of the vilayet of Syria. In the Old Testament it is called דמשק (Dammeseḳ), or דרמשק (Darmeseḳ, I Chron. xviii. 5 *et seq.*; II Chron. xvi. 2, xxiv. 23), or דומשק (Dummeseḳ, II Kings xvi. 10). The form with "r" is Aramaic, although the Egyptian lists also contain a "Saramaski," which W. Max Müller ("Asien und Europa," p. 227) explains as "Tiramaski." The usual Egyptian transcription is "Timasḳu" (*ib.* pp. 162, 234). In the cuneiform inscriptions the name reads "Dimashḳi" or "Dimashḳa," the latter form being used also in the El-Amarna tablets (ed. Winckler, 142, 21), where, however, the form "Timashgi" (*ib.* 139, 63) also occurs. The Arabs called the city "Dimashḳ-al-Sham," for which "Al-Sham" is today usually substituted.

**Position.**

The present Damascus, which is undoubtedly situated on the site of the ancient city, covers the northwestern part of the beautiful and fruitful plain Al-Ghuṭa, south of the Anti-Lebanon. This plain is intersected by numerous mountain streams, one of which, Nahr Barada ("Amana," II Kings v. 12; the "Chrysorrhoas" of the Greeks), on leaving the mountains, separates into seven branches, two of which pass through Damascus. The rich vegetation of the plain, as well as the numerous gardens behind which the city lies half concealed, presents an enchanting view to the traveler approaching from the desert, who now understands why both Jews (Bab. 'Er. 19a) and Bedouins have called the city a paradise.

The situation is particularly favorable to commerce. Caravan routes of great antiquity, stretching from the shores of the Mediterranean, from Arabia, from the Euphrates, and from northern Syria converge at Damascus and serve to make it a commercial center of great importance. That inhabitants of the city, even in ancient times, utilized its favorable location is evident from I Kings xx. 34. Among the articles of commerce, Ezek. xxvii. 18 mentions wine of Helbon and other commodities. Unfortunately, however, these passages, owing to the corruption of the text, are no longer intelligible (compare Cornill, Bertholet, Kraetzschmar, and Toy *ad loc.*).

**In Biblical Times.**

That Josephus ("Ant." i. 6, § 4) mentions Uz, the son of Aram, as founder of Damascus, has little value, as the tradition probably reflects later conditions only. Similarly, the statement of Nicholas of Damascus ("Ant." i. 7, § 2), according to which Abraham immigrated to Damascus and ruled there for a time, probably rests upon later combination (compare Justin, xxxvi. 2), and finds no firm support in the ambiguous statement of Gen. xv. 2. The oldest reliable data in regard to the city are found on the Egyptian monuments, to which the El-Amarna tablets may be added. Damascus is mentioned among the cities captured by Thothmes III. From the El-Amarna tablets it appears that under Amenophis III. the Egyptian dominion in these districts began to totter, as the Hittites continually invaded the country. If the identification of Max Müller (see above) is correct, Rameses III. succeeded in conquering the city. At the time of David, Damascus,

together with the neighboring territory, was inhabited by Arameans. They endeavored to come to the assistance of their hard-pressed fellow tribesmen of Zobah; but David overthrew them, so that Damascus was compelled to recognize his authority (II Sam. viii. 5 *et seq.*). Under Solomon the fruits of this conquest were lost. A former subject of the King of Zobah, Rezon (LXX. Ἐσρώμ), the son of Eliadah, declared himself King of Damascus and founded a kingdom which was destined to give the Israelites considerable trouble (I Kings xi. 23 *et seq.*). The struggles with the Arameans of Damascus, of which the Jewish kings skilfully availed themselves (*ib.* xv. 18 *et seq.*), constitute a great part of the history of the Ephraimitic kingdom (*ib.* xx. 22; II Kings vi., viii. 12, x. 32, xiii.; Amos i. 3). Only when the danger threatening from Assyria became more obvious did a later king, Rezin (or, more correctly, Raẓun) of Damascus, change his policy. He formed a coalition with Pekah of Ephraim, with whose help he determined to enter upon the conquest of Judah (Isa. vii. 1–16). Ahaz meanwhile summoned the aid of the Assyrians; and the new policy finally led to the conquest of Damascus by an Assyrian army in 732 B.C. (II Kings xvi. 9). Concerning the city and its inhabitants during a period of 200 years there is no information. According to I Kings xx. 34, a quarter of the city was assigned to the Ephraimitic merchants. II Kings xvi. 10 *et seq.* mentions an altar in the city, of which Ahaz ordered a copy to be made; otherwise information on the religion of the Damascenes is confined to the facts which may be gleaned from the theophorous names of the kings (compare Baethgen, "Beiträge zur Semitischen Religionsgeschichte," pp. 66 *et seq.*).

After its conquest by the Assyrians, Damascus continued to be of a certain importance because of its favorable position. While little can be gleaned from the references contained in the Later Prophets (Jer. xlix. 23 *et seq.*; Ezek. xxvii. 18, xlvii. 16 *et seq.*; Zech. ix. 1), it is clear that the city, like other places in Syria, exchanged Assyrian for Babylonian rule, and this again for that of the Persians and of Alexander the Great. After the battle of Issus (333 B.C.), Damascus, when the Persian king had left behind his harem and his treasure, was treacherously delivered over to Parthenio (Curtius, iii. 13). During the following period, although the Ptolemies occasionally succeeded in exerting dominion over the city, it was principally in possession of the Seleucids; Antioch, however, and not Damascus, was made their capital.

**In Post-Biblical Times.**

In the history of the Maccabees the city is mentioned several times in connection with the campaigns of Jonathan (I Macc. xi. 62, xii. 32); and upon the division of the Seleucid empire it became for a short time the capital of a smaller kingdom (Josephus, "Ant." xiii. 13, § 4; 15, § 1). But in the year 85 Antiochus XII. was vanquished by the Nabatæan princes, who as a consequence acquired control over Damascus (*ib.* xiii. 15, §§ 1–2). About 70 B.C. Ptolemy of Chalcis endeavored to take the city, for which reason Aristobulus, son of the Jewish queen Alexandra, marched to its aid (*ib.* xiii. 16, § 3). But in 65 the Romans put an end to this period of changes by conquering Damascus and incorporating it with the province of Syria. Damascus obtained, however, the relative independence of a Hellenic city, and belonged to the municipal confederation of the Decapolis (Schürer, "Gesch." 3d ed., iii. 118 *et seq.*). The importance of the district which belonged to Damascus may be seen from the fact that it was adjacent to that of Sidon (Josephus, "Ant." xviii. 6, § 3). For a time the city was again under the dominion of the Nabatæan kings, inasmuch as the Arabian king Aretas (II Cor. xi. 32) had an ethnarch there, the Romans having probably accorded this privilege for the purpose of propitiating him.

At this time about 10,000 Jews lived at Damascus, governed by an ethnarch (Acts ix. 2; II Cor. xi. 32). The attraction which Judaism exercised at that time over the pagans was so great that many men and women were converted to that religion. Paul succeeded, after a first rebuff, in converting many of the Jews of Damascus to Christianity (49 C.E.). This irritated the Jewish ethnarch to such a degree that he attempted to arrest Paul; and the latter's friends only saved his life by lowering him in a basket out of a window built in the wall of the city. Many Jews were murdered by the pagan inhabitants upon the outbreak of the great war of liberation (Josephus, "B. J." ii. 20, § 2; vii. 8, § 7). Later, Damascus, as the coins show, obtained the title of metropolis; and under Alexander Severus, when the city was a Christian colony, it became the seat of a bishop, who enjoyed a rank next to that of the Patriarch of Antioch. In the fifth century, under the rule of the Eastern empire, being the Talmudic time, Jews were living at Damascus; for the rabbi Rafram bar Pappa went to pray in the synagogue of Jobar (Bab. Ber. 50a). During the conflicts between the Byzantines and the Persians the city frequently suffered heavily. When Syria was conquered by the Persians (614), the Jews of Damascus, profiting by the presence of the invaders, joined with their coreligionists of Palestine to take vengeance on the Christians, especially those of Tyre. In 635 Damascus fell into the hands of the Mohammedans; the inhabitants, by their timely and voluntary surrender, succeeding in saving fifteen Christian churches.

**In Talmudic Times.**

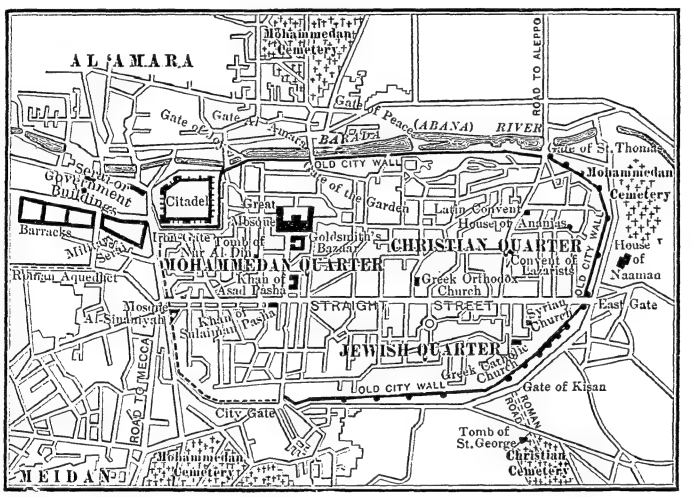
The rule of the Ommiads brought a new period of splendor to the city, which now became the capital of that califate. The Jewish community continued, and certainly existed in 970; "for," says a historian, "Joseph ben Abitur of Cordova, having lost all hope of becoming the chief rabbi of that city, went to Palestine in that year, and settled at Damascus" (Abraham ibn David, "Sefer ha-Ḳabbalah," in Neubauer, "Med. Jew. Chron." i. 69; Conforte, "Ḳore ha-Dorot," 5b). This period terminated with the advent of the Abbassids, and the city suffered during the following centuries from continuous wars. Fortunately for the Jews, it resisted the siege of the Second Crusade (1147). Some time afterward a large number of Palestinian Jews sought refuge at Damascus from the enormous taxes imposed upon them by the Crusaders, thus increasing the community.

**Under Arab Rule.**

G. F. Bu.

Little information exists concerning the Jews in Damascus during the following centuries. The few data are given by travelers who visited the place. In 1128 Abraham ibn Ezra visited Damascus (though compare the note of Harkavy, "Ḥadashim gam Yeshanim," vii. 38). According to Edelmann ("Ginze Oxford," p. ix.), Judah ha-Levi composed his famous poem on Zion in this city; but Harkavy (*l.c.* p. 35) has shown that "Al-Sham" here designates Palestine and not Damascus. In 1267 Naḥmanides visited Damascus and succeeded in leading a Jewish colony to Jerusalem.

Benjamin of Tudela visited Damascus in 1170, while it was in the hands of the Seljukian prince Nur al-Din. He found there 3,000 Rabbinite Jews and 200 Karaites. Jewish studies flourished there much more than in Palestine; according to Bacher it is possible that during the twelfth century the seat of the Palestinian academy was transferred to the city. The principal rabbis of the city were: Rabbi Ezra and his brother Sar Shalom, president of the tribunal; Yussef Ḥamsi, R. Mazliaḥ, R. Meïr, Yussef ibn Piat, R. Heman, the parnas, and R. Ẓadok, physician.




Plan of the Modern City of Damascus.
(After Baedeker, "Palestine and Syria.")

About the same time Pethahiah of Regensburg was here. He found "about 10,000 Jews, who have a prince. The head of their academy is Rabbi Ezra, who is full of the knowledge of the Law; for Rabbi Samuel, the head of the Academy of Babylon, ordained him" (ed. Benisch, p. 53). It was a Damascus rabbi, Judah b. Josiah, who, toward the end of the twelfth century, was "nagid" in Egypt (Sambari, in "Med. Jew. Chron." i. 133). At a later period another nagid, David b. Joshua, also came from Damascus (Grätz, "Gesch." ix., note i.).

In 1210 a French Jew, Samuel b. Simson, visited the city. He speaks of the beautiful synagogue situated outside the city (Jobar) and said to have been constructed by Elisha (see below; compare "Oẓar Ṭob," 1878, p. 38; Carmoly, "Itineraires," p. 136).

**Twelfth to the Fifteenth Century.**

Under Saladin the city again enjoyed considerable importance; but upon his death the disturbances began anew, until in 1516 the city fell into the hands of the Turks, since which time it has declined to the rank of a provincial town.

It seems probable that Al-Ḥarizi also visited Damascus during the first decade of the thirteenth century. At least he mentions the city in the celebrated forty-sixth "Makamah."

Toward the end of the thirteenth century Jesse b. Hezekiah, a man full of energy, arose in Damascus. He was recognized by Sultan Kelaûn of Egypt as prince and exilarch, and in 1289 and in June, 1290, in conjunction with his twelve colleagues, he put the anti-Maimonists under the ban (Grätz, "Gesch." vii. 186–195).

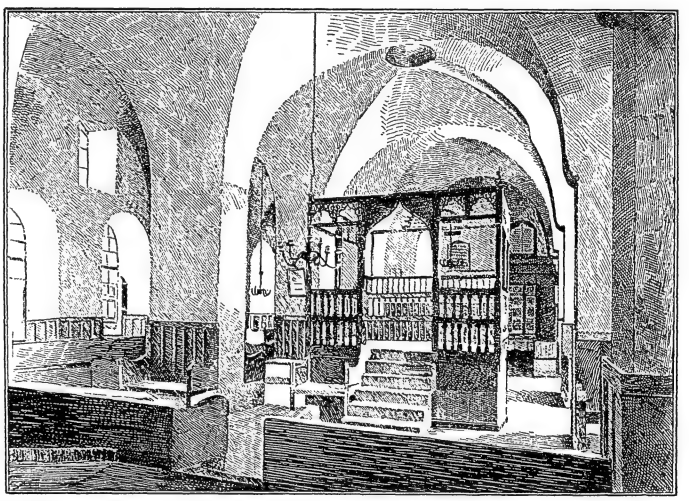
The letters of the rabbis of Damascus and of Acre have been collected in the "Minḥat-Ḳena'ot" (a compilation made by Abba Mari, grandson of Don Astruc of Lunel). No data are available for the fourteenth century. Estori Farḥi (1313) contents himself with the mere mention of Damascene Jews journeying to Jerusalem (Zunz, "G. S." ii. 269). A manuscript of David Ḳimḥi on Ezekiel was written by Nathan of Narbonne and collated with the original by R. Ḥiyya in Damascus, Ab 18, 1375 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 316). The Jewish community of Damascus continued its existence under the sultans (Borgites and Mamelukes) of Egypt, who conquered Syria; for the Jewish refugees of Spain established themselves among their coreligionists in that city in 1492, constructing a synagogue which they called "Khata'ib." The anonymous author of the "Yiḥus ha-Abot" (1537; published by Uri b. Simeon in 1564) also speaks of the beauties of Damascus; and of the synagogue at Jobar, "half of which was constructed by Elisha, half by Eleazar b. 'Arak" (Carmoly, *l.c.* p. 457; compare similar accounts by Raphael of Troyes and Azulai, *ib.* p. 487).

Elijah of Ferrara (1438) had come to Jerusalem and had a certain jurisdiction in rabbinical matters over Damascus as well. He speaks of a great plague which devastated Egypt, Syria, and Jerusalem; but he does not say in how far the Jews of the first-named city suffered (Carmoly, *l.c.* p. 333). Menahem Ḥayyim of Volterra visited Damascus in 1481, and found 450 Jewish families, "all rich, honored, and merchants." The head of the community was a certain R. Joseph, a physician ("Jerusalem," i. 211).

Obadiah of Bertinoro (1488) speaks in one of his letters of the riches of the Jews in Damascus, of the beautiful houses and gardens (ed. Neubauer, p. 30). A few years later (1495) an anonymous traveler speaks in like eulogistic terms (*ib.* p. 84). He lived

with a certain Moses Makran, and he relates that the Damascene Jews dealt in dress-goods or engaged in some handicraft. They lent money to the Venetians at 24 per cent interest.

An anonymous Jewish traveler (see "Shibḥe Yerushalayim," 51b; and Graetz, "Hist." Hebrew transl., vii. 27) who arrived a few years after the Spanish immigration, found at Damascus 500 Jewish households; also a Karaite community whose members called themselves "Muallim-Ṣadaḳah"; and a more important Rabbinite community, composed of three groups and possessing three beautiful synagogues. One of these belonged to the Sephardim; another, to the Moriscos (Moorish Jews) or natives; and the third, to the Sicilians. In each synagogue there was a preacher, who read the works of Maimonides to the pious every day after the prayer. The preacher of the Sephardim was Isḥaḳ Mas'ud, that of the natives Shem-Ṭob al-Furani, and that of the Sicilians Isaac Ḥaber. There were also two small schools for young students of the Talmud, containing respectively thirty and forty pupils.



Interior of a Damascus Synagogue.
(After a photograph.)

Sixty Jewish families were living in the village of Jobar, one mile from Damascus, who had a very beautiful synagogue. "I have never seen anything like it," says the author; "it is supported by thirteen columns. Tradition says that it dates from the time of the prophet Elisha, and that he here anointed King Hazael [see also Sambari in Neubauer, "Med. Jew. Chron." i. 152]. R. Eleazar ben 'Arak [tannaite of the first century] repaired this synagogue." In order to indicate, finally, that the city was even then under the Ottoman rule, the narrator adds that the people of Damascus had just received a governor ("na'ib") from Constantinople.

The "Chronicle" of Joseph Sambari (finished 1672) contains the names of a number of rabbis of note who lived here during the sixteenth century. He says that the Jewish community lived chiefly in Jobar, and he knows of the synagogue of Elisha and the cave of Elijah the Tishbite. At the head of the community was a certain Abu Ḥaṣirah (so-called from a peculiar kind of headdress which he wore), who was followed by 'Abd Allah ibn Naṣir. Of the rabbis of Damascus proper he mentions Joseph Ḥayyaṭ; Samuel Aripol, author of "Mizmor le-Todah"; Samuel ibn 'Imran; Joseph al-Ṣa'iḥ; Moses Najjarah, author of "Leḳaḥ Ṭob"; Ḥayyim Alshaich; Joseph Maṭalon; Abraham Galante ("Med. Jew. Chron." i. 152). In this home of learning there was also a model-codex of the Bible called "Al-Taj" (the Crown; *ib.* p. 119). In 1547 Pierre Belon visited Damascus in the train of the French ambassador M. de Fumel. He speaks of the large number of Jews there; but makes the singular confusion of placing in this city the events connected with the famous Aḥmad Shaiṭan of Egypt ("Revue Etudes Juives," xxvii. 129).

**In the Sixteenth Century.**

Among the spiritual leaders of Damascus in the sixteenth century may be mentioned: Jacob Berab, who, in the interval between his sojourns in Egypt and at Safed, lived there for some years (*c.* 1534); Ḥayyim Vital the Calabrian (1526–1603), for many years chief rabbi of Damascus, and the author of various cabalistic works, including "Ez-Ḥayyim"; Samuel ben David the Karaite (not "Jemsel," as Carmoly, "Itineraires," p. 511, has it), who visited Damascus in 1641, mentions the circumstance that the Karaites there do not read the Haftarah after the Pentateuch section (*ib.* p. 526; but see Zunz, "Ritus," p. 56). Moses Nagara; his son, the poet Israel Nagara; and Moses Galante (died in 1608), the son of Mordecai Galante, were also among the prominent men of the sixteenth century. The most celebrated rabbis of the seventeenth century were Josiah Pinto, a pupil of Jacob Abulafia, and author of the "Kesef-Nibḥar" ("Med. Jew. Chron." i. 153; "Ḳore ha-Dorot," 49b), and his son-in-law, Samuel Vital, who transcribed and circulated a large number of his father's cabalistic manuscripts. During the eighteenth century nothing important is known of the community.

**In the Nineteenth Century.**

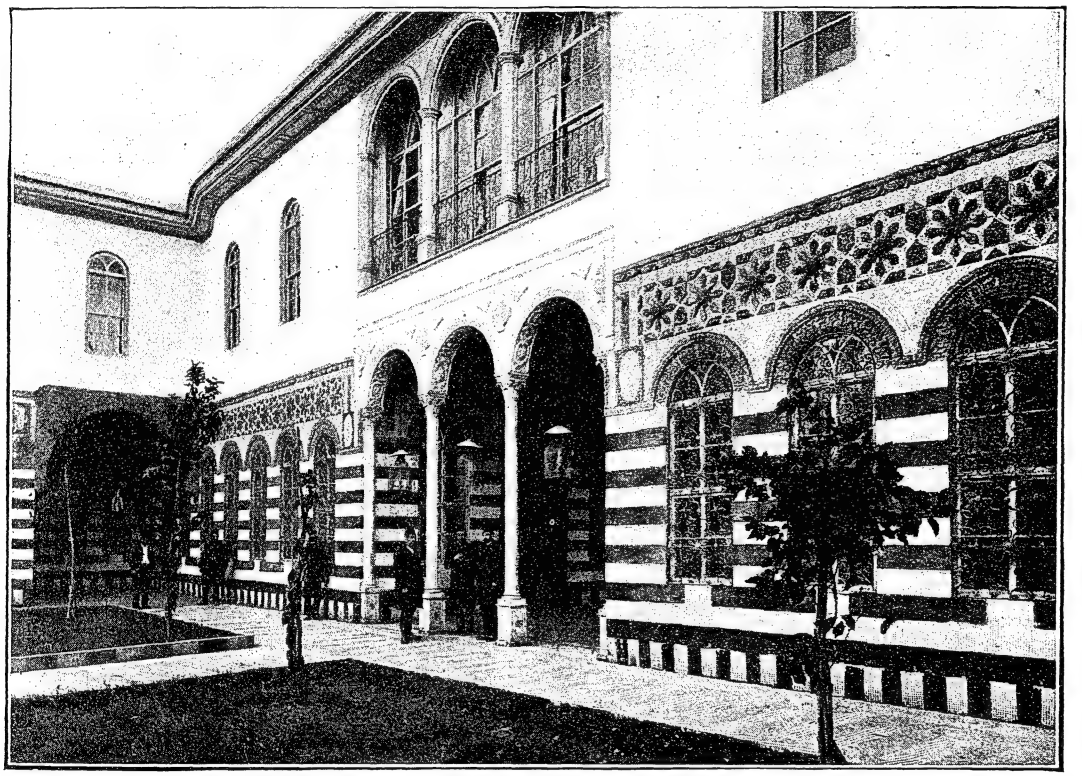
Some information is obtainable from travelers who visited Damascus during the nineteenth century. Alfred von Kremer, in "Mittel-Syrien und Damaskus" (1853), states that in the municipal government of the city two Christians and one Jew had places; the number of Jews was 4,000, only 1,000 of whom, however, paid the poll-tax; the last Karaite had died there some fifty years previously, the Karaite synagogue being then sold to the Greeks, who turned it into a church ("Monatsschrift," iii. 75). Benjamin II. gives the same number of inhabitants.

He describes the synagogue at Jobar (to the northeast of the city) thus:

"The structure of this ancient building reminds one of the Mosque Moawiah; the interior is supported by 13 marble pillars, six on the right and seven on the left side, and is everywhere inlaid with marble. There is only one portal by which to enter. Under the holy shrine . . . is a grotto . . . the descent to which is by a flight of about 20 steps. According to the Jews, the Prophet Elisha is said to have found in this grotto a place of refuge. . . . At the entrance of the synagogue, toward the middle of the wall to the right, is an irregularly formed stone, on which can be observed the traces of several steps. Tradition asserts that upon this step sat King Hazael when the Prophet Elisha anointed him king" ("Eight Years in Asia and Africa," pp. 41 *et seq.*).

was appointed by an imperial decree in 1888 (still in office in 1901).

During the nineteenth century the Jews of Damascus were several times made the victims of calumnies, the gravest being those of 1840 and 1860, in the reign of the sultan 'Abd al-Majid. That of 1840, commonly known as the DAMASCUS AFFAIR, was an accusation of ritual murder brought against the Jews in connection with the death of Father Thomas. The second accusation brought against the Jews, in 1860, was that of having taken part in the massacre of the Christian Maronites by the Druses and the Mohammedans. Five hundred of the last named,



COURT-YARD OF A JEWISH RESIDENCE AT DAMASCUS.
(From a photograph by Bonfils.)

Benjamin II. also speaks of valuable copies of parts of the Bible to be found in Damascus; though the dates he gives (581 and 989) are unreliable. Neubauer mentions a copy of the Bible which belonged to Elisha ben Abraham b. Benvenisti, called "Crescas," and which was finished in 1382 ("Med. Jew. Chron." i. 21).

Damascus has had eight chief rabbis during the last hundred years, namely: (1) Joseph David Abulafia (1809–16). (2) Jacob Antebi (1816–1833). (3) Jacob Perez (1833–48). (4) Aaron Bagdadi (1848–66). (During the next two years the office of chief rabbi was vacant, owing to internal quarrels.) (5) Ḥayyim Ḳimḥi of Constantinople (1868–72). (6) Mercado Kilḥi of Nish (1872–76). (7) Isaac Abulafia (1876–88). (8) Solomon Eliezer Alfandari, commonly called "Mercado Alfandari" of Constantinople, who

who had been involved in the affair, were hanged by the grand vizier Fuad Pasha. Two hundred Jews were awaiting the same fate, in spite of their innocence, and the whole Jewish community had been fined 4,000,000 piasters. The condemned Jews were saved only by the official intervention of Fuad Pasha himself; that of the Prussian consul, Dr. Wetzstein; of Sir Moses Montefiore of London, and of the bankers Abraham Camondo of Constantinople and Shemaya Angel of Damascus. From that time even down to the present day, blood accusations have several times been brought against the Jews; these, however, have never provoked any great excitement.

The present Jewish community of Damascus numbers 11,000 (though in 1894 Socin-Benzinger, in Baedeker's "Palestine," 2d ed., estimated their num-

ber as 6,320) persons in a total population of 160,000 inhabitants. It has eight synagogues, besides the ancient one of Jobar; several of them, according to local traditions, date from the sixteenth century. The entire administration of the community is concentrated in the hands of the chief rabbi, his secretary, and some rabbis. Twice a year, at Passover and at Sukkot, all the families are taxed by the chief rabbi in proportion to their means, and the revenues are collected accordingly. This sum is used to defray the salaries of the chief rabbi, the rabbis who study the Talmud at the yeshibah, and the slaughterers at the butcher-shops; also to relieve the poor of the community. The chief rabbi ("ḥakam bashi") represents the community in affairs with the government. There is also a spiritual chief to decide in religious questions, the incumbent in 1901 being Isaac Abulafia. On the peculiarities of the ritual, which Damascus has in common with other Syrian communities, see Zunz, "Ritus," pp. 55, 56.

**Situation in 1901.**

There are four Jewish benevolent societies in Damascus: (1) "Aḥe-Ezer" (mutual help), distributing money and food to the needy Jews of the city; (2) "Yishma' Yisrael," furnishing dowries for poor young girls; (3) "Biḳḳur Ḥolim," for relief of the sick poor; (4) the Ladies' Society, helping indigent families and women in childbirth.

The majority of the Jewish population are engaged as engravers on copper and wood, or as weavers, carpenters, and smiths. There are a few bankers and some small merchants. Four or five Jews are employed in the government offices, among them being Jacob Ades Effendi, inspector-general of real estate on the civil list in the vilayet of Damascus. But the mass of the population lives in misery. The members of the rabbinate, who form a kind of corporation, study in the yeshibot or in libraries belonging to pious families. Isaac Abulafia, the spiritual leader, is the only rabbinical author of the present time. Of the eight works which he has written, five are entitled "Pene-Yiẓḥaḳ"; one, "Leb-Nishbar"; and two are collections of discourses. Some of these books are still in manuscript.

Aside from the synagogues mentioned above, there is a yeshibah containing many books and an ancient genizah. In 1880 the Alliance Israélite Universelle founded a boys' school (which in 1899 had 229 pupils on its roll), and in 1883 a school for girls (298 on the roll in 1899). Two of the most important Talmud Torahs are now under the supervision of the Alliance: in 1899 they had 419 on their rolls. The Anglo-Jewish Association also contributes to the support of all these schools.

In 1902 a dispensary for the Jews was opened in Damascus by Edward D. Stern of London ("Jew. Chron." Jan. 2, 1903, p. 24).

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G. M. Fr.—G.

**DAMASCUS AFFAIR:** Accusation of ritual murder brought against the Jews of Damascus in 1840. At that time Damascus, together with Syria, belonged to Mohammed Ali, pasha of Egypt, who had revolted against the authority of his suzerain, the sultan Maḥmud of Constantinople. The governor of Damascus was an Egyptian Arab, Sherif Pasha by name.

On Feb. 5, 1840, Father Thomas, originally from Sardinia, and the superior of a Franciscan convent at Damascus, disappeared with his servant. This monk, who practised medicine, was very well known in the Jewish and Mohammedan quarters, as well as among the Christians. Some days previous he had had a dispute with a Turkish muleteer, who had heard him blaspheme Mohammed, whereupon the Turk is reported to have said: "That dog of a Christian shall die by my hand." Upon Thomas' disappearance the French consul at Damascus, Ratti Menton, who was an enemy to the Jews, following the advice of certain monks, instituted investigations in the Jewish quarter; and the governor, Sherif Pasha, pretending to act merely in accordance with the friendly relations existing between the governments of Louis Philippe and Mohammed Ali, aided the French consul in a culpable way. A confession was extorted by torture from a Jewish barber named Negrin, and eight of the most notable Jews, among them Joseph Lañado, Moses Abulafia, and Farḥi, were imprisoned and tortured. Their teeth and beards were pulled out, they were burned, and finally tempted with gold, to persuade them to confess an imaginary crime. Lañado, a feeble old man, died under this treatment. Moses Abulafia became a Mohammedan in order to escape the torture. In spite of the stoic courage displayed by the sufferers, Sherif Pasha and Ratti Menton agreed on the guilt of the accused in view of the words resembling a confession that had escaped them in their agony. While Ratti Menton published libels against the Jews in French and in Arabic, Sherif Pasha wrote to his master, Mohammed Ali, demanding authorization to execute the murderers of Father Thomas. In the mean time the populace fell upon the synagogue in the suburb of Jobar, pillaged it, and destroyed the scrolls of the Law.

The Jewish communities of Europe were appealed to, and public meetings were held in London, Paris, and even New York and Philadelphia. Especially important was a meeting called by the lord mayor of London at the Mansion House, London, July 3, 1840. As a result the lawyer Isaac Crémieux and the Orientalist Solomon Munk from France, and Sir Moses Montefiore from England were sent as mediators to Alexandria to plead with the khedive. They arrived at Alexandria Aug. 4, and after repeated interviews with Mohammed Ali, obtained from him, on Aug. 28, the unconditional release and recognition of the innocence of the nine prisoners who still remained alive of the thirteen imprisoned. They then went to Constantinople, and obtained from the sultan Majid a firman declaring the accusation of ritual murder to be absurd (see Blood Accusation). The Austrian consul at Damascus, Merlatto, and the Austrian consul-general at Alexandria defended the rights of the Jews during all the incidents arising in this celebrated case. It was in part the Damascus affair which suggested to

some French Jews later the idea of founding the Alliance Israélite Universelle.

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D. M. FR.

**DAMIANI, PETER:** Italian prelate; born at Ravenna 1007; died at Faenza 1072. About 1035 he entered the convent of Fonte Avellana near Gubbio, of which he became abbot. Together with Hildebrand, subsequently Pope Gregory VII., and Abbot Desiderius of Monte Casino, Damiani belonged to the most zealous champions of Church reform. In 1057 he was appointed Cardinal-Bishop of Ostia. At the instance of an Egyptian ecclesiastic, Honestus, he wrote two small controversial pamphlets to serve as a guide in religious disputations against the Jews, although he himself had no taste for such polemics.

In the first of these pamphlets, "Antilogus Contra Judæos," he sought, by means of numerous passages from the Old Testament, such as those relating to the Creation, the building of the Tower of Babel, the triple priestly benediction, the thrice-repeated "Holy," and the Messianic passages, to prove the Christian doctrines of the Trinity, the Messiah, and the divine sonship of Jesus. In the second, entitled "Dialogus Inter Judæum Requirentem et Christianum e Contrario Respondentem," he endeavored to refute—by claiming that all of the laws referred to are to be interpreted spiritually—the objection raised by the Jews that the Christians fail to observe the ceremonial law, although Jesus declared that he came to fulfil that law.

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G. H. V.

**DAMPIERRE** (Hebr. דמפיר, דנפירא, or דפירא): Village of Champagne, in the department of the Aube, France; not to be confounded with "Dompaire," Vosges, as is sometimes done (Zunz, "Z. G." p. 33, and Renan-Neubauer, "Les Rabbins Français," p. 444). In the Middle Ages there was a somewhat important Jewish community in this village. King Philippe-Auguste, after an agreement with the Countess of Champagne, and Gui, Seigneur of Dampierre, in 1206, ordered the Jews to affix a special seal to the documents recording their loans, and forbade them to lend money on holy vessels or on the lands of the Church. During the years 1212, 1220, and 1225 the Jews had among their debtors the seigneurs of Dampierre and the abbey of Saint-Loup of Troyes.

Rabbis: (1) Isaac ben Samuel the Elder, abbreviated ר"י, surnamed "the Saint" (1120–95); (2) his son Elḥanan, martyred in 1184; (3) Joseph ben Simeon; (4) Isaac ben Abraham, abbreviated ריבא or ריצבא, called sometimes "Isaac the Younger" to distinguish him from Isaac ben Samuel; (5) Isaac ha-Laban ben Jacob.

BIBLIOGRAPHY: Brussel, *Usage Général des Fiefs*, vol. i., book 2, ch. 39; compare *Rev. Et. Juives*, ii. 247, iv. 213; Gross, *Gallia Judaica*, p. 160.

G. S. K.

**DAMROSCH, LEOPOLD:** German-American violinist and conductor; born at Posen, Prussia, Oct. 22, 1832; died in New York Feb. 15, 1885. He commenced to learn the violin at the age of nine, but owing to his parents' opposition, who wished him to study medicine, he was compelled to study in the house of friends. In 1851 he entered Berlin University, where he studied medicine, and was graduated with high honors three years later. He then returned to Posen, and soon forsook medicine in order to devote himself entirely to music. In 1856 he appeared at Magdeburg as a violin virtuoso, and afterward made a tour of the chief cities of Europe. He was one of the famous band who sat under Liszt at Weimar. Liszt made him solo violinist in the ducal orchestra, and dedicated "Tasso" to him, a distinction conferred only upon two other musicians, Wagner and Berlioz.

In 1858 Damrosch married Helene von Heimburg, a singer of talent. He now became director of music at the Stadttheater in Posen, where he remained until 1866, when he accepted the position of director of the Philharmonic Concerts at Breslau. Here he organized a symphony society with an orchestra of eighty members. The society gave twelve annual concerts, and many eminent artists appeared among the performers. Damrosch also established a choral society, and gave recitals as a soloist.

In 1871 Damrosch was invited by the New York Arion Society to become its conductor. He went to America and soon became very successful both as a violinist and as conductor of his own compositions. In 1873 he organized a musical choir. Morris Reno and some twelve other lovers of music met at Damrosch's house and formally pledged themselves to become musical missionaries. Trinity Chapel was secured for a study-room, and on Dec. 3, 1873, was given the first concert of the Oratorio Society, with choir numbering 50 to 60. By the following May the society was able to produce Handel's oratorio "Samson" at Steinway Hall.

For five years Damrosch worked gratuitously for the Oratorio Society (at the time of his death it had a membership of 500, and ranked among the leading choruses of the world). In 1876 Damrosch became conductor of the Philharmonic Society, and in the following year, yielding that place to Theodore Thomas, founded the Symphony Society of New York. In 1880 he received the degree of doctor of music from Columbia College. The next year he planned the great musical festival which was held at the Seventh Regiment Armory, with a chorus of 1,200 voices and an orchestra of 250 instruments. But his crowning success was in 1884, when he successfully established German opera at the Metropolitan Opera House, New York. On the failure of that theater to secure an Italian troupe, he went to Germany, and in five weeks brought back a number of artists, who constituted the famous company which first established German opera in America. Damrosch not only personally directed each opera, but at the same time continued his work as director of the Oratorio and Symphony societies. His health broke down under

the strain, and he died of pneumonia in the following year.

Damrosch was one of the great conductors of modern times, and no man, except possibly Theodore Thomas, contributed so largely to the cultivation of good music in America. He was a devotee of Wagner. His works include: seven cantatas; symphony in A; the music to Schiller's "Joan of Arc"; an opera, "Sulamith"; and many other pieces.

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A. V. E.

**DAN.—Biblical Data: 1.** The name of Jacob's fifth son (Gen. xxx. 6), whose mother was Bilhah, Rachel's handmaiden (*ib.* xxx. 3, xxxv. 25). He was therefore a full brother of Naphtali (xxx. 8). Dan's name occurs also in Gen. xlix. 16 *et seq.*; Judges xviii. 29; I Chron. ii. 2, and in all the passages where his sons are mentioned (Gen. xlvi. 23 *et seq.*).

**2.** "Dan" designates one of the twelve tribes of Israel, both in poetic (Deut. xxxiii. 22; Judges v. 17) and in prose passages (Num. i. 12; ii. 25, 31; Deut. xxvii. 13; Judges xiii. 25, xviii. 12; Ezek. xlviii. 1, 32 *et seq.*; I Chron. xxvii. 22; II Chron. ii. 13); but it generally occurs in combinations such as "the sons of Dan" (Num. i. 38, ii. 25, vii. 66, x. 25, xxvi. 42; Josh. xix. 47), "the generations of Dan" (Num. xxvi. 42), "the tribe of the sons of Dan" (Num. xxxiv. 22; Josh. xix. 40, 48), or, simply, "the tribe of Dan" (Ex. xxxi. 6, xxxv. 34, xxxviii. 23; Lev. xxiv. 11; Num. i. 39, xiii. 12; Josh. xxi. 5, 23). The following are detached details from the history of the tribe given in the Old Testament. The artist Aholiab or Oholiab, who took part in the construction of the Tabernacle (Ex. xxxi. 6, xxxv. 34, xxxviii. 23), was a member of this tribe, as was also the mother of a man who blasphemed the name of YHWH (Lev. xxiv. 11). At the time of Moses, Dan is represented as one of the larger tribes of the children of Israel, and as numbering 62,700 men of twenty years of age and upward (Num. i. 39, ii. 26). Somewhat later, when the tribe of Benjamin, for instance, is reported as having only 35,400 (Num. i. 37) or 45,600 men (*ib.* xxvi. 41), the number in the tribe of Dan is given as 64,400 (*ib.* xxvi. 43). Its men able to bear arms were among the three tribes (Dan, Asher, and Naphtali) whose army in the wilderness of Sinai covered the northern flank (Num. ii. 25–31, x. 25–27). Ammiel, one of the twelve spies (*ib.* xiii. 12), belonged to Dan; and its prince was Bukki (*ib.* xxxiv. 22). On entering Canaan the reprcsentatives of Dan, together with those of Reuben, Gad, Asher, Zebulun, and Naphtali, took their position on Ebal, the mount of the curse (Deut. xxvii. 13). In Moses' blessing Dan is characterized as "a lion's whelp: he shall leap from Bashan" (*ib.* xxxiii. 22). The latter clause, however, does not fit Dan, since that tribe did not live in the well-known plain of Bashan east of the Jordan.

**The Tribe.**

The land assigned to the tribe of Dan was in western Canaan, its several cities and boundaries being enumerated in Josh. xix. 40–46. Noteworthy among the cities are Zorah, Eshtaol, Thimnathah or Timnah, Ajalon (near which was fought the famous battle described in Josh x. 12), and Ekron, which is found in the cuneiform inscriptions as "Amḳarruna." On the north the territory of Dan ended opposite Joppa, the modern Jaffa. This territory, not very extensive originally, was soon diminished by its dangerous neighbors, the Philistines. It is not surprising, therefore, that the Danites had great difficulty in conquering the country that had been assigned to them (Josh. xix. 47; Judges xviii. 1). Accordingly, they sent a deputation to find a district suitable for the reception of a part of the tribe. This was found in the vicinity of the city of Laish (Judges xviii. 7–27; see below, 3). Another indication that the tribe of Dan was harassed is found in the sentence "Why did Dan remain in ships?" (Judges v. 17). This probably had reference to the fact that members of the tribe of Dan had enlisted on the ships of the Phenicians (see Budde, "Kurzer Handcommentar," 1897, and Nowack, "Handcommentar," 1900).

**The Territory.**

The distress of Dan increased when, toward the end of the period of the Israelitish judges, the Philistines, receiving reenforcements from their former home (Guthe, "Gesch. des Volkes Israel," 1899, p. 65), endeavored to invade the middle territories of Canaan (Josephus, "Ant." v. 8, § 1). Then help arose for Dan in the person of the hero Samson (Judges xiii. 2–xvi. 31), whose work was brilliantly continued by Samuel (I Sam. vii. 11), and then by David and other kings. This explains why the tribe of Dan is mentioned in the accounts of David (I Chron. xxvii. 22) and Solomon (II Chron. ii. 13), and in later times (Ezek. xlviii. 1, 2, 32).

**3.** The later designation for the Canaanite city Laish (Judges xviii. 7, 14, 27, 29) or Leshem (Josh. xix. 47), the latter name being probably derived from "Lesham." The city lay in a deep valley near Beth-rehob (Judges xviii. 28), on the northern frontier of Palestine, at the place where "men come to Hamath" (Num. xiii. 21). According to Josephus ("Ant." v. 3, § 1), it was not far from the sources of the lesser Jordan, and, according to the "Onomastica Sacra" (*s.v.* "Dan"), three or four Roman miles from Paneas. In the Book of Enoch (xiii. 7) it is said that "Dan lay south of the western side of Mt. Hermon." Originally inhabited by Canaanites, it was captured by a part of the tribe of Dan, whose territory in southwestern Palestine was invaded by the Philistines (Josh. xix. 47; Judges xviii. 1 *et seq.*), and who named it after their tribal ancestor (Josh. xix. 47). The mention of the name of Dan as early as the time of Abraham and Moses (Gen. xiv. 14; Deut. xxxiv. 1) is therefore anticipated by the later chronicler (compare "Beth-el" in Gen. xii. 8 and xxviii. 19). Consequently there is no reason to assume, from Gen. xiv. 14 and Deut. xxxiv. 1, the existence of another city of Dan.

The place seems to be identical with Dan-jaan (II Sam. xxiv. 6), which was situated east of the Lake of Gennesaret toward Sidon; and as this was the route on which Laish-Dan lay (Judges xviii. 7, 29), it is probable that "Dan-jaan" is a corruption of

"Dan-jaar" (Dan in the wood), and that this was merely an occasional designation of the city of Dan.

The place is often mentioned in the phrases "from Dan even to Beer-sheba" (Judges xx. 1; I Sam. iii. 20; II Sam. iii. 10; xvii. 11; xxiv. 2, 15; I Kings iv. 25; Amos viii. 14) and "from Beer-sheba even to Dan" (I Chron. xxi. 2; II Chron. xxx. 5); while in Jer. iv. 15 and viii. 16 it is mentioned as a northern frontier town of Palestine.

Dan is also referred to in connection with the ritual; for, according to Judges xviii. 31, a graven image stood there up to the time of the destruction of the sanctuary at Shiloh, which sanctuary is mentioned for the last time in I Sam. iv. 12. Jeroboam I. set up at Dan one of the two golden calves which he intended as symbols for YHWH (I Kings xii. 29). Many persons of the northern tribes of Israel, therefore, made pilgrimages to Dan (Amos viii. 14; II Kings x. 29); but the city soon fell into the hands of Israel's northern enemies (I Kings xv. 20; II Chron. xvi. 4).

A hill near the valley in which lay the ancient city of Dan is to-day called "Tall al-Ḳaḍi"—*i.e.*, "Hill of the Judge"—the name being, perhaps, a reminiscence of the name Dan = "judge."

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E. G. H. E. K.

——**In Rabbinical and Hellenistic Literature:** Dan plays a peculiar rôle in rabbinical tradition. Owing to the fact that his name, as the name of a tribe, is connected with the blasphemer (Lev. xxiv. 11), and with the idolatry of northern Israel (Judges xviii. 30; I Kings xii. 29; Amos viii. 14), while Samson, the judge of the tribe of Dan, proved faithless to his nazirate (Judges xiii. 2), Dan came to be regarded as the black sheep of the house of Jacob. His hatred of Joseph, because he brought to his father evil reports against the sons of Bilhah and Zilpah, induced him to plot against Joseph's life, and he advised the brothers to deceive their father by telling that they had found the coat of Joseph dipped in blood (Test. Patr., Zebulon, 4; Dan, 1; Gad, 1). Dan and Gad were in league with the crown prince of Egypt against Joseph and Asenath (see ASENATH, PRAYER OF).

As early as the days of Moses the tribe of Dan worshiped idols, wherefore the pillar of cloud failed to protect it, and consequently Amalek smote Dan, who was the "hindmost" and "feeble" because "he feared not God" (Targ. Yer. to Deut. xxv. 18; Pesiḳ. iii. 27b; Pesiḳ. R. xii.; Tan., Ki Teẓe). Being "the rearward of all the camps" (Num. x. 25), Dan fell a victim to "the fire that devoured the uttermost part of the camp because of the idol which provoked the anger of the Lord" (Targ. Yer. to Num. xi. 1, Hebr.). It was also Dan's idolatry which induced Balaam to order altar and sacrifices for the defeat of Israel (Targ. Yer. to Num. xxii. 41, xxiii. 1). Dan's idolatry restrained Abraham in his march against the Babylonian kings (Gen. xiv. 15; Gen. R. xliii.) and appalled Moses in his vision of the future (Targ. Yer. to Deut. xxxiv. 1; Sifre, Debarim, 357). The children of Dan taught their sons the idolatrous Amorite practises contained in the books hidden under Mount Abarim (Gaster, "Chronicles of Jerahmeel," 1899, p. 167).

Jacob's blessing of Dan, in which he is compared to a serpent (Gen. xlix. 16–18), is referred to Samson (Gen. R. xcviii.), and the serpent is said to have been made the emblem of the tribe on its standard (Num. R. ii.).

**Dan, Type of Antichrist.**

But Dan became the very type of evil-doing. He was placed to the north (Num. ii. 25), this being the region of darkness and evil (Jer. i. 14), because of his idolatry which wrapped the world in darkness (Num. R. ii.). Still further goes a tradition which identifies the serpent and the lion (Gen. xlix. 17 and Deut. xxxiii. 22) with BELIAL (see the literature in Bousset's "Antichrist," 1895, pp. 87, 113). Irenæus ("Adversus Hæreses," v. 302), Hippolytus ("De Christo et Antichristo," pp. 14, 15), and other Church fathers have a tradition, which can not but be of Jewish origin, that the ANTICHRIST comes from the tribe of Dan, and base it upon Jer. viii. 16: "The snorting of his [the enemy's] horses was heard from Dan"—a verse referred also in Gen. R. xliii. to Dan's idolatry. Irenæus remarks that Dan is, in view of this tradition, not in the Apocalypse (Rev. vii. 5–7) among the 144,000 saved ones of the twelve tribes. Nor is the omission of Dan in I Chron. iv. *et seq.* unintentional. Bousset, who has a special chapter devoted to the Dan Antichrist legend (*l.c.* pp. 112–115), believes that the connection of Dan with Belial in Test. Patr., Dan, 5 points to the same tradition. This seems to find corroboration in Targ. Yer. to Deut. xxxiv. 3, where the war against Ahriman (ארמלגום) and Gog or Magog in the vision of Moses seems to refer to Dan, 1 (compare Sifre, *l.c.* to הים האחרון; see also DAN, in TEN TRIBES, THE LOST.) K.

——**Critical View:** Kuenen ("Theologisch Tijdschrift," v. 291) and others after him, such as Cheyne ("Encyc. Bibl." *s.v.*), have argued that "Dan" is the title of a deity. In the etymology adduced in the explanatory remarks attributed to Rachel (Gen. xxx. 6) nothing is said about the character of the child. The judgment referred to is by God, and is passed upon Rachel. The reference to the name "Daniel" and to the cuneiform name of a king, "Ashur-dan," in support of the critical view has not been regarded by conservative scholars as sufficient to prove the contention in issue. Still, the analogy with other names, both tribal (GAD) and personal, is strongly in favor of the views advanced by Kuenen and his successors. "Daniel," in all probability, means "Dan is El" (compare "Eliyahu") and not "God is my judge"; and "Ashur-dan" is also a combination of two names of deities.

The personal existence of a son of Jacob bearing the name "Dan" has also been denied by modern scholars. This is in accord with the general doubt cast on the patriarchal biographies and genealogies. It is contended that no clan or tribe ever sprang from one ancestor. While among the tribes one of

the name of Dan may have existed, the designation is that of an eponym, assumed after the tribe had come to reflect upon its own origin and its relations to other tribes (Cornill, "History of Israel," p. 32; Stade, "Gesch. des Volkes Israel," i. 124, 146; Guthe, "Gesch. des Volkes Israel," pp. 5 *et seq.*; Holzinger, "Kurzer Handcommentar," on Gen. xxx. 24; Gunkel, "Handcommentar," on Gen. xxix. 35; Cheyne, in "Encyc. Bibl." cols. 992 *et seq.*).

The assumption that Dan was the son of Rachel's handmaid, Bilhah, whose other son was Naphtali, signifies, according to the modern view of the ideas underlying such genealogies, that the tribe of Dan recognized a closer geographical or historical connection with that of Naphtali, in common with which it was regarded, or regarded itself, as somehow in a position subordinate to the tribes that traced their descent directly through Rachel from Jacob. The universal applicability of this principle has been doubted by König ("Bibelkritisches," 1902). In the case of Dan, tradition furnishes only scant material by which to test the theory. Yet, as the genealogies and biographies of other tribal eponyms appear to justify the general principle, there is no reason, from the point of view of the critical school, to question its applicability to Dan (see TRIBES, THE TWELVE). E. G. H.

**DAN ASHKENAZI:** German Talmudist and exegete; flourished in the second half of the thirteenth century. Dan, who was one of the most prominent Talmudists of Germany and the teacher of Mordecai ben Hillel, emigrated to Spain toward the end of the thirteenth century, probably in consequence of the cruel persecutions to which the Jews of Germany were subjected at that time, when many were driven to seek asylum in other countries.

In Spain, where he was called "Ashkenazi" (German), he met the foremost rabbinical authorities, who thought highly of him. Dan, however, was so imprudent as to give a letter of recommendation to a youth who pretended to be a prophet (compare ABRAHAM OF AVILA); and when the latter turned it to account, Solomon Adret cast scorn upon the German rabbi in his circular letter on the pseudo-prophet (Adret's Responsa, No. 548). Even before this occurrence the relations between these two men do not seem to have been very friendly, since Dan declared at Saragossa that, from the strict point of view of the Halakah, there could be no objection to the slaughtering of animals by Christians, as the reason given in the Talmud for forbidding the slaughtering of animals by pagans did not apply to Christians; for the pagan regarded the slaughtering as a sacrifice to his idols, while the same could not be said of the Christians (*ib.* No. 529; but Dan's reasons are not clearly stated).

Dan, who was a person of much individuality, was misunderstood by many, and acts were ascribed to him which he certainly did not commit (*ib.* No. 530). Adret's five responsa (Nos. 1229–1233) show that Dan was not a man to be overlooked; Adret's successor as rabbi of Barcelona, Nissim b. Reuben, also recognizes Dan's scholarship (Responsa, No. 32; ed. Rome, p. 72). Yom-Ṭob b. Abraham of Seville (RIṬBA) calls Dan "our teacher" (*ib.*), although this did not prevent him from writing a pamphlet against Dan regarding their dispute over an important halakic question (RIṬBA to Yibum, 109).

Dan was also very independent as an exegete; the fragments of his exegesis that have been preserved in manuscript, and also in the works of Baḥya ben Asher and in the collection "Hadrat Zeḳenim" (Leghorn, 1840), are highly interesting on account of their rationalism, which was not to be expected from one who had allowed himself to be misled by a false prophet. For instance, he interpreted מלאך, in Ex. xxiii. 20, as "messenger," not "angel," and supposed it to refer to Joshua. It is curious to note that in the collection of responsa "Besamim Rosh," which Saul Berlin published as Asher b. Jehiel's work, the statement is made that Dan wrote his Tefillin in Aramaic (No. 24).

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L. G.

**DAN-JAAN:** If the reading is correct, the name of a city mentioned only once in the Bible (II Sam. xxiv. 6). It was one of the places included in the route of Joab and his associates when they were sent out by David to number the people. Their route was eastward across the Jordan, northward through the trans-Jordanic tribes, westward to Sidon, passing Dan-jaan on the way, and southward as far as Beer-sheba. It is natural, then, to identify Dan, on the northern boundary of Israel, with Dan-jaan, although Conder, after Schultz, seeks to identify it with Danian near Achzib. For "Jaan" various emendations have been proposed. Gesenius changes יען into יער ("Dan of the wood"). Wellhausen and, following him, Budde, Kittel, and Driver read ומדן סבבו ("and from Dan they went round"). Klostermann and Grätz change יען into עין (Ijon), a city mentioned in connection with Dan in I Kings xv. 20.

E. G. H. G. B. L.

**DANCING.—Biblical Data:** Rhythmical and measured stepping to the accompaniment of music, singing, or the beating of drums. This exercise, generally expressive of joy, is found among all primitive peoples. It was originally incident to religious worship, or to the martial demonstrations of a tribe. It may be inferred, therefore, that dancing of this character obtained also among the ancient Hebrews. Their cognates, the Bedouin Arabs, at the present time indulge in wild dances of this kind (Doughty, "Arabia Deserta," i. 31), and in the rites of the hadj old religious dances have been preserved (Wellhausen, "Reste Arabischen Heidentums," 1st ed., pp. 106, 165).

That dancing among the Hebrews was chiefly connected with demonstrations of joy is indicated by the use of the word שחק = צחק, usually connoting "playing," "sporting," or "jesting" (I Sam. xviii. 7; II Sam. vi. 5, 21; I Chron. xiii. 8, xv. 29; Jer. xxx. 19, xxxi. 4: במחול משחקים). That violent motions of the feet, not a graceful gliding, characterized the dance appears from the verb רקד, meaning originally "to leap like lambs," used with the meaning of "to dance."

**Terminology.**

ברכר, in II Sam. vi. 14, 16, seems to indicate a round dance (compare I Chron. xv. 29), most likely the turning round and round upon the heels on one spot, as practised by the dervishes. The choric dance is denoted by מחלה מחול, a derivative of חול = "to writhe," "to turn" (Lam. v. 15; Ps. xxx. 11, 12; Cant. vii. 1; Ex. xv. 20, xxxii.19; I Sam. xviii. 6 [Septuagint, "dancing women"], xxi. 2, xxix. 5; Judges xi. 34, xxi. 21; Ps. lxxxvii. 7). That the religious dance constituted the principal feature of every festival is shown by the history of the word חג ("Z. D. M. G." xli. 719; Driver's "Notes on the Books of Samuel," p. 173; Wellhausen, "Israelitische und Jüdische Geschichte," p. 101, Berlin, 1897; *idem*, "Reste Arabischen Heidentums," *l.c.*). In the course of time it came to mean merely a festival, or one of the three pilgrim festivals, though its primitive connotation was a procession around the altar or shrine executed in a certain halting rhythm, whence the pilgrimage to Mecca, the hadj, has taken its name. The term "pesaḥ" recalls the same facts. It indicates this "limping" dance (see Toy in "Journal of Biblical Literature and Exegesis," xvi. 178 *et seq.*); whence, also, the jibe in I Kings xviii. 26: "How long will you dance at two 'thresholds'" (Jastrow's emendation). These religious processional dances may have represented some mythological event, a swaying to and fro of contending parties (see Jacob's experience in Gen. xxxii. 29: "he limps").

**Religious Dances.**

The Biblical books have undoubtedly preserved the memory of religious dances in connection with the making of the golden calf, and at the Red Sea (Ex. xv. 20, xxxii. 19). The story of Jephthah's daughter (Judges xi. 34) illustrates this custom, and suggests that it was a part of a very ancient sacrificial cult. In I Sam. xviii. 6, xxi. 11 women dance in honor of Saul and David. It seems that women were prominent in these choragic ceremonies. The "ḳedeshot" attached to every sanctuary may even have been professional dancers. Ps. cxviii. 27 probably alludes to a procession of this kind in the puzzling phrase אסרו חג. Post-exilic psalms evidence that processions of dancers to the sound of various musical instruments (flutes, trumpets, timbrels, cymbals, drums) had a prominent share in religious celebrations (Ps. xxvi. 6, cxlix. 3, cl. 4 [lxviii. 25: S. B. O. T.]). The request which was addressed to Pharaoh by Moses (Ex. x. 9) indicates that such processions were an old-established custom.

As do the dervishes even at the present day (Tristram, "Eastern Customs," pp. 207–210), so did the Prophets resort to dancing as a means of working themselves up to the proper nervous pitch (I Sam. x. 10, 11; xix. 20–24). Their resulting exaltation proved contagious, as do, according to Lane, the mad contortions of the dancing dervishes today.

**Tribal and Family Dances.**

Dancing marked also tribal and family festivals. At Shiloh an annual feast was celebrated at which the maidens indulged in dancing (Judges xxi. 21), and it is more than probable that Abel-meholah ("the dancing meadow") owes its name to a similar usage (I Kings xix. 16). For the times of the Talmud a kind of "marriage dance," such as is found in many modern children's plays, is remembered (Ta'an. iv. 8) as occurring on the Day of Atonement and on the fifteenth day of Ab; and the theory that these "dances" are survivals of marriage by capture is not without reasonableness. The "torchlight procession" which took place at the Festival of the Water-Drawing (שמחת בית השואבה) was participated in by the most distinguished notables (Suk. v. 1–4).

In the days when Greek immoralities menaced the very existence of Judaism, dancing—especially by professional and probably lewd women—was looked upon with disfavor (Ecclus. [Sirach] ix. 4). The daughter of Herodias undoubtedly imitated and took the place of a professional dancer at the banquet (Matt. xiv. 6). From other Biblical passages it is clear that dancing was demanded on similar occasions (Jer. xxxi. 4, 13). Lam. v. 15; Eccl. iii. 4; and Ps. xxx. 11 indicate that the dance was considered an expression of joy. Some have urged Cant. vii. 1 in support of the theory that a sort of square dance ("kimeḥolat ha-maḥanayim") was known to the Jews. Wetzstein identifies it with the sword-dance that still takes place at Eastern wedding-feasts.

E. G. H.

**——In Talmudic Times:** In post-Biblical times dancing continued to be a favorite exercise on both religious and secular occasions. "The woman of sixty runs to the sound of music like the girl of six" (M. ḳ. 9b). A feast was made complete by dancing, and noted scholars were in the habit of providing such entertainment for their guests (Ned. 51a). Dancing in honor of the bride at a wedding was deemed an act of piety, and sedate rabbis often vied with one another in its exercise. Thus, R. Judah b. 'Illai used to dance at weddings waving a myrtle branch (Ket. 17a). Moreover, the festive procession which in Biblical times made the periodical pilgrimages to Jerusalem such a source of popular joy, forming the main feature in the observance of the great holidays, continued to fill with glee the highways of Palestine in Talmudic days. Franz Delitzsch properly uses a description of these jubilant ceremonies as an argument against these theorists who hold that the Law had rendered the life of the post-exilic Jews sad and gloomy, depriving their religious practises of spontaneity and joyfulness. The Mishnah, for instance, relates in how truly popular a manner and with what accompaniment of genuine joy the men from the provinces were wont to bring the first-fruits to the Temple at Jerusalem. They did not come singly, as men bearing burdens, but in festive processions, with light, joyous, grateful hearts.

"All the villages of a district send their dwellers to the chief city of the district; the pilgrims pass the night in the streets of the town, refraining from entering the houses, and at dawn the leader cries out: 'Arise, and let us go up to Zion, to the house of our God!' While on the march they sing choral psalms, 'I was glad when they said unto me, Let us go unto the house of the Lord,' being the favorite refrain. When they reach Jerusalem they chant: 'Our feet are standing within thy gates, O Jerusalem!' (Ps. cxxii.). At the Temple mount they strike up: 'Praise ye the Lord, praise God in his sanctuary!' (Ps. cl.), and having reached the hall, they finish with 'Praise ye the Lord, praise the Lord, O my soul!' (Ps. cxlvi.). The men from

the neighborhood bring fresh figs and grapes, and those from afar dried figs and grapes. And the ox of sacrifice goes before them, its horns embossed with gold and a crown of olive on its head. The flute is played all the while they are marching, until they come close upon Jerusalem. Then they send delegates to the city to offer their first-fruits. The foremost priests come out to meet them: according to the number of pilgrims is the priestly deputation. In Jerusalem all workmen in the streets pause in their work to greet the comers: 'Be welcome, our brethren, men of such-and-such a town!' And the flute still plays on before them until they reach the mount of the sanctuary" (Bik. iii. 2; Yer. *ad loc.*).

The Talmud also contains traditions concerning the joyful manner in which the two national holidays, the 15th of Ab (the Feast of Wood-Offering, or "Xylophoriæ," as Josephus calls it) and the Day of Atonement, were celebrated. Various causes, it appears, were held to have given birth to these two feasts; at any rate, they were generally observed. On those days the maidens of Israel were in the habit of going forth to the vineyards, each clad in well-washed white, and joining in the choral dances. They all appeared in borrowed gowns, so as not to shame the poor. The young men came and looked on, while the dancers sang appropriate songs. It would seem that brides were oftentimes chosen at these gatherings (Ta'an. 30b). Similarly, there is a Talmudic tradition that "whoever has not witnessed the joy of the Festival of Water-Drawing has seen no joy in his life." On those occasions, on the night of the first day of the Feast of Tabernacles, huge assemblies of people gathered in the women's court of the Temple, bearing lamps of gold and vessels for water, while every house in Jerusalem was brightly illuminated. "Pious men and men of affairs," adds the tradition, "danced with torches in their hands, singing songs of joy and of praise, and the Levites made music with lyre and harp and cymbals and trumpets and countless other instruments" (Suk. 51a; Maimonides, "Yad," Lulab, viii. 12, 13). Two galleries were built for the spectators, one for men and one for women. The celebration lasted all night and ended at dawn, announced by blasts of trumpets, with the pouring of water upon the altar.

**Festival of Water-Drawing.**

The fondness of the ancient Jew for dancing is suggested in the hope naively expressed by R. Eleazar: "Some day the Holy One, blessed be He! will give a dance for the righteous, and He will sit among them in the Garden of Eden, and each one will point his finger at Him, saying, as it is written (Isa. xxv. 9), 'Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation'" (Ta'an. end).

It will be seen that dancing among the Jews preserved its primitive character: a spontaneous expression of joy rather than an esthetic pleasure. In both ancient and medieval times, therefore, it consisted of "gesticulations, violent leaps and bounds, hopping in a circle, rather than graceful pose, and soft, rhythmic movements." The popularity of the amusement in the Middle Ages is attested by the spread of the dancing-hall, or "Tanzhaus," which, for the use of both weddings and ordinary dances, was established in almost every ghetto of France and Germany. At first these halls, frequented especially on Sabbaths and feast-days, witnessed little mixed dancing. But when the latter habit came into vogue, the Rabbis opposed it strenuously on account of the license and the marital quarrels to which it led, citing in support the verse in Proverbs: "Hand to hand shall not go unpunished" (xi. 21, Hebr.). The nearest relations alone, such as husband and wife, father and daughter, brother and sister, were exempted from the inhibition. Needless to say, the rabbinic rule was often infringed by the bolder young men and women. That mixed dancing was not without its moral dangers was witnessed by the license which its prevalence engendered among the enthusiastic followers of Shabbethai Ẓebi. Occasionally, professional Jewish dancers occur; for instance in the seventeenth century, when the sultan engaged Jewish fiddlers and dancers to perform at a banquet; and they are not infrequent in the modern Orient, more especially in Tunis. In these latter forms, of course, dancing has become a purely social diversion without any religious import; but the original significance of dancing as an expression of religious joy and fervor may yet be observed in the synagogues of Orthodox Jews on the Feast of Simḥat Torah ("Rejoicing of the Law"), where the primitive religious dance may be said to have survived.

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S. S. H. G. E.

**DANHAUSER, ADOLPHE-LÉOPOLD:** French musician; born in Paris Feb. 26, 1835; died there June 9, 1896. He studied at the Paris Conservatory under Bazin, Halévy, and Reber; took first prize in harmony (1857); first prize in fugue (1859); second Prix de Rome (1862). He became chief inspector of instruction in singing in the schools of Paris in 1875; afterward professor of solfeggio at the Conservatory. He composed: "Le Proscrit," a musical drama (produced at Auteuil in 1866); "Maures et Castillans," a three-act opera (not produced); several "Mélodies Vocales"; "Soirées Orphéoniques" (collection of twelve choruses for three equal voices). He wrote a well-known textbook, "Théorie de la Musique" (1878); "Abrégé de la Théorie de la Musique" (1879); "Chants pour les Ecoles"; "Recueil de Petits Chants à Une Voix" (1883); "Questionnaire, Appendice de la Théorie de la Musique" (1886).

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S. N. D.

**DANIEL.—Biblical Data:** In Hebrew (1) דנאל; (2) דניאל. (1) The form without the י (see Masorah Magna to Ezek. xiv. 14) occurs in Ezek. xiv. 14, 20; xxviii. 3; also in a Palmyrene inscription (see De Vogué, "Syrie Centrale," No. 93). The pronunciation "Dani'el" (God is my Judge) is more probable than "Dan'el" (God is a Judge), because in consonance with the general structure of Hebrew names. It is

therefore probably correct to vocalize the consonants in the three places thus: דָּנְאֵל. (2) The hiatus between the vowels "i" and "e" gave rise to the pronunciation "Daniyel" (דָּנִיֵּאל, Dan. i. 6), with the insertion of a consonantal י; compare "Eli' atah" ("Eliathah," I Chron. xxv. 4) with "Eliyata" (verse 27; compare König, "Historisch-Kritisches Lehrgebäude der Hebräischen Sprache," ii. 481 *et seq.*). The name should be interpreted, in accordance with Gen. xxx. 6, as "God is the Defender of my right."

**The Name in the Old Testament.**

The following persons called "Daniel" are mentioned in the O. T.: **1.** A son of David by Abigail (I Chron. iii. 1); the parallel passage (II Sam. iii. 3) has "Chileab"; but this reading is perhaps a corruption due to the fact that the last three letters of כלאב are identical with the first three letters of the following word, לאביגיל, and the form in I Chron. iii. 1 is probably correct. The forms of his name found in the Septuagint—Δαλουια and Δαμνιηλ—support this view, in that they show the first letter of the name to be ד (Δ). G. Kerber (in his "Die Religionsgeschichtliche Bedeutung der Hebr. Eigennamen," 1897, p. 36) combines the name "Kile'ab" with "Kaleb," the name of the well-known companion of Joshua, and with "keleb" = dog. This, however, is a mere hypothesis, and can not serve as an argument for the name "Kile'ab."

**2.** A man of extraordinary righteousness (Ezek. xiv. 14, 20) and wisdom (xxviii. 3), who appears to have been almost as well known as Noah and Job, with whom he is mentioned in both of the passages cited.

**3.** A priest of the sons of Ithamar (Ezra viii. 2). The parallel passage in the Greek Book of Ezra (viii. 29) has the forms Γαμαηλ, Γαμηλος, and Γαμαλιηλ, which are evidently miswritings for Δανιηλ. This priest returned with Ezra from Babylonia to Jerusalem in 458 B.C., and was one of those who sealed Israel's covenant with God (Neh. x. 6).

**4.** The most important bearer of the name is the hero of the canonical Book of Daniel and of the additions found in the Septuagint. This Daniel was among the prisoners carried by Nebuchadnezzar to Babylon after the capture of Jerusalem in the third year of the reign of Jehoiakim; he was also one of the young men instructed, by order of Nebuchadnezzar, in the learning and the tongue of the Chaldeans (Dan. i. 3-4). No mention is made, however, of Daniel's birthplace or family. It is not known whether he belonged to the family of the King of Israel or to that of an Israelitish magnate. Josephus ("Ant." x. 10, § 1) evidently inferred from Sanh. i. 3 that Daniel was a relation of King Zedekiah (ἦσαν τῶν ἐκ τοῦ Σεδεκίου γένους τέσσαρες), while Pseudo-Epiphanius, on the strength of the same passage, makes Daniel the scion of a noble Israelitish family (compare Prince, "Critical Commentary on the Book of Daniel," p. 25).

**Descent of Daniel.**

The Chaldeans gave Daniel a new name derived from their own language; namely, "Belteshazzar," the Hebraized form of "Balatshu-uẓur" (lit. "His Life Protect"). When requested to eat the food of the heathen, he asked that he and his Hebrew friends might be given their own food, in keeping with the Law of their fathers. Daniel soon had an opportunity to reap the reward of his piety; for, inspired by God, he interpreted King Nebuchadnezzar's dream, and the king in return made him ruler over the whole province of Babylon and chief over all the wise men of Babylon (Dan. ii. 48). Daniel distinguished himself a second time by interpreting another dream of Nebuchadnezzar (*ib.* iv.), and by deciphering the mysterious words "Mene, Mene, Tekel, Ufarsin" (*ib.* v. 25).

**Daniel's Career.**

Daniel retained his high position under Darius until his fellow dignitaries induced the king to issue a decree forbidding any one to ask anything of God, or of any man except the king, for a period of thirty days. When Daniel, nevertheless, continued to pray three times a day at an open window looking toward Jerusalem, he was cast into the lion's den, but was rescued by his God and honored anew by the king. He retained his influence until the third year of Cyrus' reign over Babylon (that is, up to 536 B.C.), and prophesied the future of God's kingdom (*ib.* i. 21, vi. 28, x. 1).

E. G. H. E. K.

——**In Rabbinical Literature:** According to rabbinical tradition Daniel was of royal descent; and his fate, together with that of his three friends, Hananiah, Mishael, and Azariah, was foretold by the prophet Isaiah to King Hezekiah in these words, "and they shall be eunuchs in the palace of the king of Babylon" (Isa. xxxix. 7; compare Sanh. 93b; Pirḳe R. El. lii.; Origen, commentary to Matt. xv. 5; Jerome, commentary to Isaiah, *l.c.*). According to this view, Daniel and his friends were eunuchs, and were consequently able to prove the groundlessness of charges of immorality brought against them, which had almost caused their death at the hands of the king. Even in his youth, when he convicted the false witnesses against the pious and beautiful Susanna, Daniel gave proof of that wisdom (see Susanna, The Book of) which afterward made him so famous that it was said of him, "If he were in one scale of the balance and all the wise men of the heathens in the other, he would outweigh them all" (see Yoma 77a). When the king Nebuchadnezzar heard Daniel reproduce the dream which he had, had he could not doubt the truthfulness of his interpretation (Tan., ed. Buber, i. 191). Nebuchadnezzar admired Daniel greatly, although the latter refused the proffered divine honors, thus distinguishing himself favorably from his contemporary Hiram (the "prince of Tyre," in Ezek. xxviii.), who demanded honor as a god (Gen. R. xcvi.).

**Nebuchadnezzar's Idol.**

Life at court was fraught with many dangers for the pious Daniel. In the first place he denied himself much in the matter of food, since he would not partake of the wine and oil of the heathens ('Ab. Zarah 36a); and more than once he endangered his life by refusing to take part in the idolatry of the king. Daniel was not forced, as were his three friends, to worship the idol which Nebuchadnezzar set up; for the king, who well knew that Daniel would rather be cast into the fiery furnace than commit idolatry, sent him away from

Babylon in order that he might not be forced to condemn his own god—namely, Daniel, whom he worshiped—to death by fire. Furthermore, it was God's intention to cause the three men to be taken out of the furnace during the absence of Daniel, so that their rescue should not be ascribed to the merit of the latter (Sanh. 93a; compare also Cant. R. vii. 8, and AZARIAH IN RABBINICAL LITERATURE). Nevertheless, the king endeavored to induce Daniel to worship the idol by trying to make him believe that it was something alive and real; and he ordered that there be placed in its mouth the frontlet ("ẓiẓ") of the high priest, on which was written the name of God; and since this name possessed the miraculous power of enabling inanimate things to speak, the idol could utter the words "I am thy god." Daniel, however, was not to be so easily deceived. Asking permission to kiss the idol on the mouth, he stepped before it and conjured the frontlet in the following words: "Although I am only a man of flesh and blood, yet I stand here as God's messenger. Take care that God's name is not desecrated by you, and thus I command you to follow me." While he was kissing the idol the frontlet passed from the idol's mouth into his. When Nebuchadnezzar, as usual, sent for musicians to give songs of praise to the idol, he noticed that Daniel had silenced it (Cant. R. vii. 9).

On another occasion Daniel was strongly urged by King Cyrus to recognize Bel, whose divinity was evidenced by the fact that he ate up the sacrifices placed daily before him. This was reported by the priests, who entered the temple every night by a subterranean passage, ate the sacrifices, and then announced that the idol had eaten the offerings. Daniel exposed this fraud. He had ashes strewn on the floor of the temple, and on the following day he convinced the king that persons had entered the temple at night, by showing him the footprints in the ashes. At another time a dragon was worshiped by the Babylonians, and their king tried to make Daniel also worship it. Daniel boiled pitch, fat, and hair together and gave lumps of it to the dragon, which thereupon burst.

**In the Lion's Den.**

Daniel's success at court naturally excited the envy and ill will of the Babylonians, who gathered in a mob and threatened the king and his house if he did not deliver Daniel to them. The king was powerless to resist, and the people took Daniel and threw him into a den with seven famished lions. Daniel remained there unharmed for six days, being fed during that time by the prophet Habakkuk, whom an angel had in an instant transported from Judea to Babylon, holding him by the hair of his head. On the seventh day the king went to the den to bewail Daniel, and was astonished to find him alive. Praising God for the help accorded to His pious servant, the king ordered that Daniel should be drawn out of the den and that his accusers should be cast therein; and they were immediately devoured by the wild beasts (see BEL AND THE DRAGON).

In like manner was Daniel delivered from lions in the reign of Darius. By the advice of Daniel this ruler had placed the affairs of the government in the hands of a board composed of three officials, with Daniel at their head. He was, therefore, the second after the king. His high position excited the envy of the other officials, who, in an underhand way, succeeded in inducing the king to sign a decree forbidding any one, on pain of death, to pray to any god or man, except to the king (Yosippon, ed. Cracow, 1589, iii. 7a–7d). Although Daniel was not forced to sin in any way, he was prepared to sacrifice his life rather than omit his prayers; hence it was easy for his enemies to convict him of having violated the royal order. While he was at prayer his enemies entered his room, and watched to see whether the accusations against him could be substantiated, as the king did not believe them. Daniel did not omit his "Minḥah" prayer. Notwithstanding his friendship for Daniel, the king listened to the accusations of the nobles, and condemned him to be cast into the den of lions. The mouth of the den was closed with a huge stone, which had rolled of itself from Palestine to Babylon for that purpose. Upon this stone sat an angel in the shape of a lion, so that Daniel's enemies might not harass him (Midr. Teh. xxiv., lxvi.); and the beasts in the den received Daniel as faithful dogs might receive their returning master, wagging their tails and licking him (Yosippon, iii. 8b; Aphraates, "Homilies," ed. Wright, iv. 67). Early the next morning the king hastened to the den in order to learn Daniel's fate, and called him by name; but he received no answer, as Daniel was just then reading the "Shema'" (Midr. Teh. lxvi.), after having spent the night in song of praise to God, to which the lions had silently listened (Yosippon, *l.c.*). Daniel's enemies insisted that the lions were tame because they were not hungry, whereupon the king commanded that the accusers themselves spend a night with the beasts. As a result the enemies of Daniel, numbering 122, with their wives and children, making a total of 366 persons, were torn by 1,469 lions (Midr. Teh. *l.c.*; in Yosippon [*l.c.* 8c] this experience is attributed to Habakkuk. The legend of the dragon is in any case probably only a later differentiation of the Biblical story in Dan. vi.).

These miracles kept Daniel in favor with the king, who thereupon issued orders that the Jews should return to Palestine and rebuild the Temple. Daniel's great age induced him to ask for his dismissal from the king's service; but his request was not granted until he had found a worthy successor in Zerubbabel, whom he recommended to the king for all the offices that he himself had filled. Daniel was then graciously dismissed with valuable presents from the king, and went to Shushan, where he lived piously until his death (Yosippon, *l.c.* 9d–10a; but compare Cant. R., *l.c.*, according to which Daniel returned to Palestine at the command of Cyrus). Although Daniel was no prophet, God held him worthy to receive the revelation of the destiny of Israel, even to the Day of Judgment, thus distinguishing him from his friends, the prophets Haggai, Zechariah, and Malachi, who had no visions (Dan. x. 7). Daniel, however, forgot the "end" (קֵץ) revealed to him, after an angel had shown him everything (Gen. R. xcviii. 2).

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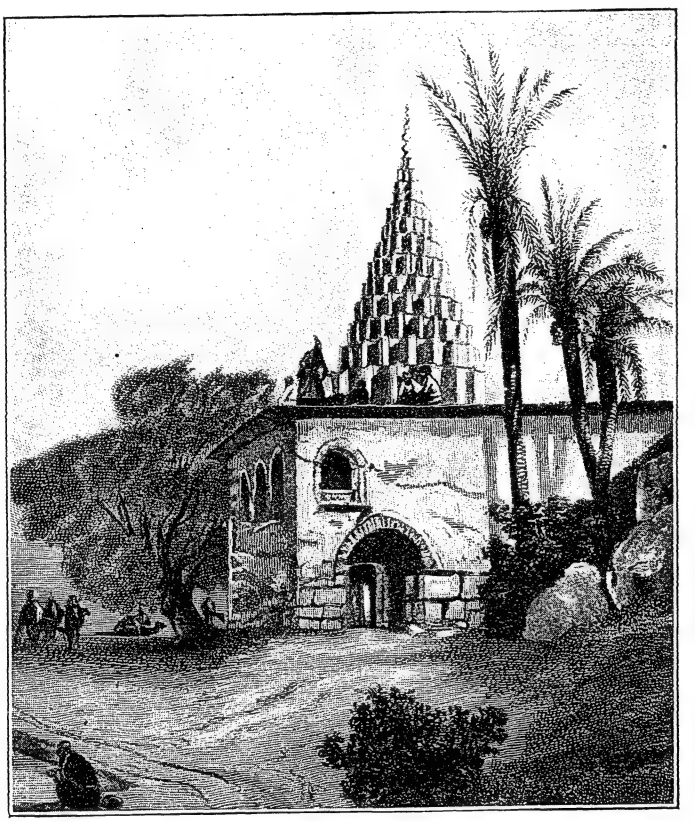
—**In Arabic Literature:** The Moslems consider Daniel as a prophet, though he is not mentioned in the Koran. It was he who preached in Babylonian 'Irak—that is to say, Chaldea—exhorting the people to return to God. He lived during the reigns of the Persian king Lahorasp and of Cyrus, and taught these two princes the unity of God and the true religion. Tabari says ("Chronique," French translation of Zotenberg, i. 44) that thousands of people who had died in a certain town from an epidemic were resuscitated a thousand years later by the prayer of Daniel, a legend probably borrowed from Ezek. xxxvii. 1-10.

When Daniel had become a noted prophet, Cyrus made him the chief of all his kingdom in order that he might teach his people the true religion. The prophet asked the king to let him go back to Palestine and build the Temple. Cyrus consented to the reconstruction of the sanctuary, but refused to let him go, saying, "If I had a thousand prophets like thee, I should have them all stay with me." There is another tradition, to the effect that Daniel was king of the Israelites after their return from captivity.



Traditional Tomb of Daniel.
(From Flandin and Coste, "Voyage en Perse Moderne.")

According to Muḥammad ibn Jarir (quoted by Tabari, *l.c.* p. 751), it was Nebuchadnezzar who ordered Daniel to be thrown into the lion's den. A pit was dug purposely for him; and he and five companions were cast before a famished animal. Shortly afterward the king, on approaching the pit, saw there seven persons instead of six. The seventh was an angel, who struck Nebuchadnezzar a blow in the face, and by that changed him into a wild beast.

The Arabs attribute to Daniel the invention of geomancy ("'ilm al-raml") and the authorship of the "Uṣul al-Ta'bir" (The Principles of Interpreting Dreams).

Mas'udi says there were two Daniels: Daniel the Elder, who lived in the period between Noah and Abraham, and was the father of the above-mentioned sciences; and Daniel the Younger, who, according to a tradition, was the maternal uncle of Cyrus, whose mother was a Jewess. The Arabs attribute to him the book "Kitab al-Jafar" (Divination) and many predictions relative to the Persian kings.

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**DANIEL, TOMB OF:** Tradition has named two places as the site of Daniel's tomb. In the "Martyrologium Romanum," for instance, which consecrates July 21 to Saint Daniel, the place of his death is given as Babylon, and it was claimed that he was buried in the royal vault there. Benjamin of Tudela, who visited the Holy Land about 1160 C.E., gives much more accurate information in his account of Susa. In the façade of one of its many synagogues he was shown the tomb assigned by tradition to Daniel. Susa is the modern Shuster, and this synagogue is still standing. There are some good representations of it, as, for example, in Flandin and Coste, "Voyage en Perse Moderne" (plate 100), and in Loftus, "Chaldæa and Susiana" (pp. 317 *et seq.*).

Benjamin declares, however, that the tomb does not hold Daniel's remains, which were said to have been discovered at Susa about 640 C.E. The remains were supposed to bring good fortune; and bitter quarrels arose because of them between the inhabitants of the two banks of the Choaspes. All those living on the side on which Daniel's grave was situated were rich and happy, while those on the opposite side were poor and in want; the latter, therefore, wished the bier of Daniel transferred to their side of the river. They finally agreed that the bier should rest alternately one year on each side. This agreement was carried out for many years, until the Persian shah Sanjar, on visiting the city, stopped

the practise, holding that the continual removal of the bier was disrespectful to the prophet. He ordered the bier to be fastened with chains to the bridge, directly in the middle of the structure; and he erected a chapel on the spot for both Jews and non-Jews. The king also forbade fishing in the river within a mile of Daniel's bier ("Itinerary of Benjamin of Tudela" [Hebr.], ed. Asher, i. 74–76, ii. 152–154; compare Pethahiah of Regensburg, p. 77, below, Jerusalem, 1873). The place is a dangerous one for navigation, since godless persons perish immediately on passing it; and the water under the bier is distinguished by the presence of goldfish.

Mohammedan traditions agree in stating that Daniel was buried at Susa, and a similar tradition was current among the Syriac writers (Budge, "Book of the Bee," p. 73). Al-Baladhori (ninth century) says that when the conqueror Abu Musa al-Ash'ari came to Susa in 638, he found the coffin of Daniel, which had been brought thither from Babylon in order to bring down rain during a period of drought (compare Al-Ṭabari, i. 2567). Abu Musa referred the matter to the calif Omar, who ordered the coffin to be buried, which was done by sinking it to the bottom of one of the streams near by ("Futuḥ al-Buldan," p. 378). A similar account is given by Ibn Ḥaukal (ed. De Goeje, p. 174) and Al-Istaḥri (ed. De Goeje, p. 92), who add that the Jews were accustomed to make a circuit around Daniel's tomb and to draw water in its neighborhood (see also Yaḳut, "Mu'jam al-Buldan," iii. 189). Al-Muḳaddasi (ed. De Goeje, p. 417) refers to the contention between the people of Susa and those of Tustar. A slightly divergent tradition reported by Ibn Taimiyyah says that the body was found in Tustar; that at night thirteen graves were dug, and it was put in one of these—a sign that the early Moslems were opposed to the worship of the tombs of holy men ("Z. D. M. G." liii. 58).

The authenticity of the tomb at Susa is believed in by the mollahs of Arabistan, even though five days journey from Dizful, near Mal Amir, there is another tomb sacred to Daniel.

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**DANIEL, APOCALYPSE OF.** See APOCALYPTIC LITERATURE.

**DANIEL, BOOK OF*—Critical View:** One of the books of the Old Testament. It may be divided into two parts: chapters i.–vi., recounting the events of Daniel's life; chapters vii.–xii., containing his prophecies. "While the first part proves that it is impossible for the world-empire to belong to the heathen forever, the second part shows that Israel is destined to found this world empire through the son of man, who has long since existed in heaven" (J. Böhmer, "Reich Gottes und Menschensohn im Buche Daniel," 1899, p. 60).

In its form the book shows striking differences, for while ii. 4 to vii. 28 is written in Aramaic, the preceding and following portions are written in Hebrew. It is not easy to discover the reason for this peculiarity; it suggests, however, that the "Chaldeans" in this book are the Arameans or Syrians. A similar instance occurs in the Seder 'Olam Zuṭa (ed. Joh. Meyer), where the author gradually lapses into Aramaic in talking of personages of the Babylonian exile, but on p. 117 returns to Hebrew. The author may have meant to introduce the "Chaldeans" in their own language, and then inadvertently continued in the language that was familiar to him (see Driver, "Daniel," in "Cambridge Bible for Schools," p. xxii.). J. Böhmer (*l.c.* p. 150) maintains that the Aramaic portion was so written because its contents concerned all peoples; Prince and others suggest that the whole book was written originally in Hebrew, and translated into Aramaic; and that a part of the Hebrew book was lost, and replaced by the Aramaic translation. This opinion, however, does not weigh the fact that the Aramaic begins with the speech of the "Chaldeans." Other scholars think that the whole book was originally written in Aramaic, while the beginning and end were translated into Hebrew so that the book might be incorporated into the canon (Marti, in his Commentary, 1901, p. ix.). But if its inclusion in the canon had depended on its Hebrew form, it would have been necessary to translate the whole into Hebrew. In any case the linguistic diversity in parts of this book is no reason for assuming two sources for it, as Meinhold does in his Commentary (p. 262); for the Aramaic Book of Daniel could not have begun with ii. 4.

**Form.**

Another difference in form is found in the fact that the political history forming the background of the first six chapters is absent in vii.–xii. This difference may be thus explained: The author thought it his first task to recount without a break the historical facts of Daniel's life; his second task being to record the revelations vouchsafed to Daniel which were not connected with the experiences of other people. In the first six chapters Daniel is introduced in the third person, while in the others he appears as the speaker. This is explicable on the ground that the second part of the book is concerned only with the presentation of Daniel's inner experiences to the exclusion of all objective relations. Such transitions are found in other books—compare, for example, Hosea i. and iii. The change of person therefore does not necessarily affect the unity of the book. (For other opinions on the composite character of the Book of Daniel, see Eduard König, "Einleitung ins Alte Testament," p. 384; Von Gall, "Die Einheitlichkeit des Buches Daniel," 1895; G. A. Barton, "The Composition of the Book of Daniel," in "Jour. Bib. Lit." 1898, pp. 62–86). Barton finds a contradiction between i. 1, 5, 18, and ii. 1; for Nebuchadnezzar is designated as "king" in i. 1, and, according to i. 5, 18, Daniel and his friends were to be prepared three years prior to appearing before the king, while in ii. 1 it is stated that this happened as early as the second year of Nebuchadnezzar. Still it was not an unnatural prolepsis on first mentioning Nebuchadnezzar, who subsequently became king, to give him the title by which he was commonly known at the time of writing. Barton also finds a contradiction between the words "And Daniel continued even unto the first year of King Cyrus" (i. 21) and "In the third year of Cyrus, king

* For Biblical Data see DANIEL.

of Persia, a thing was revealed unto Daniel" (x. 1). But i. 21 does not mean that Daniel *lived* "even unto the first year of Cyrus," but that Daniel survived even the fall of Nebuchadnezzar's kingdom and that of his successor. The other contradictions mentioned by Barton are discussed by Eduard König in "Theologisches Litteraturblatt," 1898, cols. 539 *et seq.* His conclusion that nine different and complete episodes follow the first chapter is therefore untenable. The book, however, may have included originally only i.–vii., an assumption that would explain the following three circumstances: the dropping of the Aramaic; the formula "Hitherto is the end of the matter" (vii. 28); and the juxtaposition of two materially identical narratives as found in vii. and viii. As events unfolded themselves, amplifications of the prophecy in the form of pamphlets, pointing even more clearly to the day of liberation, may have been added.

**Date of the Book.**

The date of the writing of the book may be inferred from the following considerations: It was not written by one of the exiles, for many portions of the text could not have been composed by a contemporary of the second king of the Babylonian empire and his immediate successors. This is proved even by the form of that king's name as given in the book. His Assyrian name was "Nabu-kudurriuẓur" (Friedrich Delitzsch, "Assyrische Lesestücke," 1900, p. 192), which the Hebrews at first pronounced "Nebu-kadr-eẓẓar" (Jer. xxi. 2 *et seq.* [26 times]; Ezek. xxvi. 7, xxix. 18 *et seq.*, xxx. 10). The middle "r" was then dissimilated from the final "r," giving "Nebu-kadn-ezzar," a form which is found in Jeremiah only in xxvii. 6–xxix. 3, but which is the usual form in all later writings (II Kings xxiv. 1 *et seq.*; II Chron. xxxvi. 6 *et seq.*; Ezra i. 7; Esth. ii. 6; Dan. i. 18 *et seq.*; Soferim xiv. 7; Seder 'Olam R. xxiv. *et seq.*; and Septuagint, Ναβουχοδονόσορ).

Nor would a contemporary of Nebuchadnezzar and his successors have written the stories of the Book of Daniel in the form in which they exist, since they contain many details that can not be harmonized with the data furnished in other historical sources. The first verse, for instance, contradicts other passages of the O. T. in saying that King Nebuchadnezzar came to Jerusalem in the third year of the reign of Jehoiakim, and besieged it. For the verb בּוֹא means here, as elsewhere, "come," "arrive," and can not be equivalent to "break up"; this is also proved by the context of i. 1. But Jeremiah announced the coming of the Chaldeans only in the fourth year of Jehoiakim, a year that is expressly designated, in Jer. xxv. 1, xlvi. 2, as the first year of King Nebuchadnezzar. The date, "in the third year of the reign of Jehoiakim" (Dan. i. 1), is probably derived from II Kings xxiv. 1 *et seq.*, where it is said that Jehoiakim, after having been subject to Nebuchadnezzar three years, turned and rebelled, and was attacked by predatory bands of the Chaldeans and their vassals. As no date is given for the beginning of this period of three years, it might be supposed that it began with the accession of Jehoiakim. The supposition being made, it could be said that the Chaldeans besieged Jerusalem in the third year of Jehoiakim, when Nebuchadnezzar would naturally be their leader. But these statements in Dan. i. 1 are erroneously drawn from II Kings xxiv. 1 *et seq.*, and contradict those found in Jer. xxv. 1, 9, and xlvi. 2. Such discrepancies are not unparalleled in the O. T. (compare Eduard König, "Einleitung ins Alte Testament," pp. 172 *et seq.*). Nor can Nebuchadnezzar's madness (Dan. iv. 12 *et seq.*) during seven years be taken literally. Belshazzar's father, Nebuchadnezzar, is mentioned again (v. 11, 13, 18, 22) in a way which compels the inference that he really was such. This may be explained on the ground that during the long period of oral tradition the unimportant kings of Babylon might easily have been forgotten, and the last king, who was vanquished by Cyrus, would have been taken as the successor of the well-known Nebuchadnezzar. The same thing occurred in Bar. i. 11, and Sennacherib is mentioned as the son of Enemessar (*i.e.* Shalmaneser) in Tobit i. 15, Sargon (Isa. xx. 1) being passed over. It is also well known that the period 516–331, of which only a few events are recorded, was contracted to thirty-four years in computing the time elapsed since the Creation (Seder 'Olam R. xxx.).

The Book of Daniel was not written immediately after the Exile. The post-exilic prophets did not know it, for the four horns to which Israel's enemies are compared in Zech. i. 21, have a local meaning, representing the four points of the compass, and do not refer to the successive kingdoms, as in Dan. ii. 29 *et seq.* The same is the case with the four chariots in Zech. vi. 1 *et seq.* These passages are not exactly parallel with the predictions in Daniel, but it is also stated in Hag. ii. 6–9 *et seq.*, that within "a little while" the Messianic time will come. And even Ben Sira says expressly (Ecclus. [Sirach] xlix. 15) that he has never found a man who resembled Joseph, a statement he could not have made had he known the extant Book of Daniel, since Daniel is there drawn as a man who, like Joseph, rose to be prime minister by virtue of his ability to interpret dreams.

The Book of Daniel was written during the persecutions of Israel by the Syrian king Antiochus Epiphanes. This assertion is supported by the following data: The kingdom which is symbolized by the he goat (viii. 5 *et seq.*) is expressly named as the "kingdom of Yawan"—that is, the Grecian kingdom (viii. 21) the great horn being its first king, Alexander the Great (definitely stated in Seder 'Olam R. xxx.), and the little horn Antiochus Epiphanes (175–164). This kingdom was to persecute the host of the saints "unto two thousand and three hundred evenings and mornings" (viii. 14, R. V.); that is, "half-days," or 1,150 days; and Epiphanes did, in fact, profane the sanctuary in Jerusalem for about that length of time, from Kislew 15, 168, to Kislew 25, 165 (I Macc. i. 57, iv. 52). The little horn described in Dan. viii. 9–12, 23–25 has the same general characteristics as the little horn in vii. 8, 20; hence the same ruler is designated in both passages. The well-known passage ix. 23–27 also points to the same period. The first and imperative rule in interpreting it is to begin the period of the seventy times seven units (A. V. "seventy weeks") with the first period of seven (ix. 25), and to let the second period, the "sixty-two times seven units," follow this; for

if this second period (the sixty-two weeks) be reckoned as beginning again from the very beginning, the third period, the "one week," must be carried back in the same way. The context demands, furthermore, that the origin of the prediction concerning the rebuilding of Jerusalem be sought in Jer. xxv. 11–13 and the parallel passage, *ib.* xxix. 10. The "anointed," the "prince," mentioned after the first seven times seven units, must be Cyrus, who is called the anointed of the Lord in Isa. xlv. 1 also. He concluded the first seven weeks of years by issuing the decree of liberation, and the time that elapsed between the Chaldean destruction of Jerusalem (586) and the year 538 was just about forty-nine years. The duration of the sixty-two times seven units (434 years) does not correspond with the time 538–171 (367 years); but the chronological knowledge of that age was not very exact. The Seder 'Olam Zuṭa (ed. Meyer, p. 104) computed the Persian rule to have lasted fifty-two years. This is all the more evident as the last period of seven units must include the seven years 171–165 (see "Rev. Et. Juives," xix. 202 *et seq.*). This week of years began with the murder of an anointed one (compare Lev. iv. 3 *et seq.* on the anointing of the priest)—namely, the legitimate high priest Onias III.—and it was in the second half of this week of years that the Temple of the Lord was desecrated by an abomination—the silver altar erected by Antiochus Epiphanes in place of the Lord's altar for burnt offering (see I Macc. i. 54).

**Genesis of the Book of Daniel.**

Stories undoubtedly existed of a person by the name of Daniel, who was known to Ezekiel as a wise man. Tradition then ascribed to this wise man all the traits which Israel could attribute to its heroes. He was exalted as the pattern of piety and faithfulness; and it may also have been said that he interpreted dreams, read cryptograms, and foreshadowed the beginning of the Messianic kingdom. In any case his name may have played the same rôle in literature as that of Solomon or that of Enoch; and as one author ascribed his book, "Koheleth," to Solomon, so another author may have made Daniel responsible for his. As to the origin of his prophecies, it would probably be unjust to say that they were inventions. They may have been suggested by the author's enthusiastic study of the past history of God's people. He utilized the past to unlock the future. This is evident from ix. 2, where the author says that he had paid attention to the prophecy of Jeremiah concerning the seventy years, which prophecy became the basis for a new prophecy. This shows that the author was merely a disciple of the Prophets, one who reproduced the prophecies of his masters. His book, indeed, is not included in the section Nebiim.

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**DANIEL IBN AL-ANISHATA.** See Daniel b. Saadia ha-Babli.

**DANIEL, ḤAYYAṬA** ("The Tailor"): A Palestinian, two of whose Scriptural interpretations are preserved in the Midrash: one to Gen. xxvi. 14 (Gen. R. lxiv. 7; compare Sanh. 58b; Yalḳ. on Prov. xii. 11), and the other to Eccl. iv. 1 (Lev. R. xxxii. 8; Eccl. R. *ad loc.*). The time of Daniel may only be conjectured. As the rabbis mentioned in the contexts are of the third and fourth centuries, and as the one cited after him, and supplementing his views, is of the fourth generation of amoraim, Daniel can not be placed earlier than that generation. Bacher ("Ag. Pal. Amor." iii. 761) includes him among those whose period is uncertain.

L. G. S. M.

**DANIEL BEN ḤASDAI.** See Daniel ben Solomon.

**DANIEL B. ISAAC.** See Pisa, Daniel da.

**DANIEL BEN JACOB OF GRODNO:** Russian halakist; died in Grodno April 30, 1807. He was dayyan there for forty years. He is ordinarily called "saint," "pious," and "modest." He is the author of "Ḥamude Daniel" (The Precious Things of Daniel), on questions concerning the preparation of food (Grodno, 1810). Daniel's opinions are frequently mentioned in Ẓebi Hirsch Eisenstadt's widely used work, "Pitḥe Teshubah," on Shulḥan 'Aruk, Yoreh De'ah.

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L. G. I. Ber.

**DANIEL BEN JUDAH:** Liturgical poet, who lived at Rome in the middle of the fourteenth century. He was the grandfather of Daniel ben Samuel ha-Rofe, rabbi at Tivoli. According to Luzzatto, Daniel ben Judah was the author of the well-known hymn "Yigdal Elohim Ḥai," containing the thirteen articles of belief of Maimonides. This poem, which forms part of the morning prayer among the Ashkenazim, and is sung by the Sephardim on the eve of Sabbaths and holy days, is included in the Romania ritual for Saturday evening.

Bibliography: Zunz, *Literaturgesch.* p. 507; Luzzatto, *Mebo*, p. 18; *He-Ḥaluẓ*, vol. ix., part 2, p. 50.

G. I. Br.

**DANIEL B. ḲEṬINA:** Babylonian amora; flourished in the second half of the third century. He was a contemporary of Zeira (Yer. Suk. iv. 54b; Ḥul. 62a *et seq.*). He is cited in the Palestinian as well as in the Babylonian Talmud by some of the foremost teachers of his generation (Yer. Shab. iii. 5c; Yer. 'Er. i. 19d, ii. 20a; M. Ḳ. 8b, 12a; Ḥag. 8b; Ket. 97a; B. Ḳ. 97a; B. M. 64b), but generally as the transmitter of Halakot he had learned from his predecessors. That he was regarded as a saint appears from the legend relating that he would daily inspect his garden and mark the beds requiring water, whereupon rain would descend and moisten the beds thus marked (Ta'an. 9b; Yalḳ., Zech. 578). Rabbah bar bar Ḥanah, Rab's nephew, married his son to Daniel's daughter (Ber. 47a; compare Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. s.v.; Frankel, *Mebo*, 73a.

L. G. S. M.

**DANIEL BEN MOSES AL-ḲUMISI,** or **AL-DAMAGANI:** One of the most prominent Karaite scholars of the earlier period; flourished at

the end of the ninth or at the beginning of the tenth century; a native of Damagan, the capital of the Persian province of Ḳumis, in Tabaristan, as is shown by his two surnames, the latter of which is found only in "Ḳirḳisani." His attitude to Anan and his violent opposition to the Ananites (*i.e.*, the first Karaites, Anan's followers and immediate successors) are characteristic of his place in Karaism. At first he esteemed Anan highly, calling him "rosh ha-maskilim" (chief of the scholars); but later he despised him and called him "rosh ha-kesilim" (chief of the fools). Nevertheless, Daniel's opinions were respected by the Karaites.

As regards Daniel's theories, he denied that speculation could be regarded as a source of knowledge, and, probably in accordance with this tenet, he maintained, in opposition to Anan, the principle that the Biblical laws must not be interpreted allegorically, nor explained contrary to the simple text (see below). He evinces little regard for science, as, for instance, when he asserts that it is forbidden to determine the beginning of the new moon by calculation, after the manner of the Rabbinites, because such calculations are condemned like astrology, and the practise of them is threatened with severe punishment, according to Isa. xlvii. 13–14. Yet Daniel himself, in his commentary to Lev. xxvi., indulges in long reflections on the theodicy and on the suffering of the pious. His conception of the angels, also, is most extraordinary. He says that wherever "mal'akim" (angels) are mentioned in the Bible, the designation does not refer to living, speaking beings who act as messengers, but to forces of nature, as fire, fog, winds, etc., by means of which God performs His works (compare Maimonides, "Moreh," ii. 6). This may be due to the influence of the Sadducees (who also denied the existence of angels; compare Acts xxiii. 8), in view of the fact that works circulated among the earlier Karaites named after Ẓadoḳ and containing Sadducean opinions.

Daniel favored a rigorous interpretation of the Law. The following decisions of his have been preserved: It is forbidden to do any work whatever on the Sabbath—even to clean the hands with powder—or to have any work done on the Sabbath by a non-Jew, whether gratuitously, or for wages or any other compensation. The burning of lights is forbidden not only on Friday evenings, but also on the evenings of the festivals. In the description in Lev. xxiii. 40 of the trees which, according to Daniel, were used in erecting the booths, the phrase "peri ez hadar" (the fruit of goodly trees) is more definitely explained by "kappot temarim" (branches of palms), the palm being distinguished for its beauty (Cant. vii. 8).

**Legal Decisions.**

Like Anan, Benjamin al-Nahawandi, and Ishmael al-'Okbari, Daniel forbade in the Diaspora the eating of those animals that were used for sacrifice, adding to the proofs of his predecessors others drawn from Hosea ix. 4 and Isa. lxvi. 3. The prohibition contained in Ex. xxiii. 19 ("Thou shalt not seethe a kid in his mother's milk") must not be interpreted allegorically, as Anan interpreted it, but literally. The priest carried out the injunction to "wring [pinch] off the head" of the bird ("meliḳah," Lev. i. 15) by cutting the head off entirely, after the slaughtering. The clean birds are not recognizable by certain signs, as the Rabbinites assert, but the names of the birds as found in the Pentateuch are decisive (and as these can not always be identified, the Karaites make the class of forbidden birds very large). Among the locusts only the four species expressly named in Lev. xi. 22 are permitted as food. It is forbidden to eat eggs because they must be considered as living things that can not be slaughtered, as is proved by Deut. xxii. 6–7, where it is permitted to take the young, but not the eggs. Of fish the eggs only are permitted; the blood is forbidden. The leper must still be considered as unclean (this, too, is directed against Anan, who had held that the laws regarding the clean and the unclean were not applicable in the Diaspora). The carcass of an animal, however, ceases to be unclean after use has been made of it in any way, as is proved by Lev. vii. 24.

In regard to the levirate marriage Daniel agrees with Anan that "aḥim," in Deut. xxv. 5, does not mean "brothers," which would violate the prohibition contained in Lev. xviii. 16, but "relations." The story of Judah and his sons (Gen. xxxviii. 8) proves nothing, because at that time the prohibition against marrying a brother's wife did not exist. The prohibition contained in Lev. xviii. 18 can not be taken literally (as the Rabbinites take it), for the wife's sister is forbidden under any circumstance, just as is the husband's brother (there is here an example of the method of analogy, "heḳḳesh"); it is rather the stepsister of the wife that is meant in the passage in question; *e.g.*, the daughter of the father-in-law's wife whom the last-named had by her first husband. In this case the prohibition ends with the wife's death. The daughter is not excluded from the heritage, as the Rabbinites say, although her portion is less than that of the son, being only one-third; for in the law of valuation in connection with vows (Lev. xxvii.) women were valued less than men. In conformity with this law, the mother also receives one-third. Daniel was doubtless influenced here by the Mohammedan law (see Koran, sura iv. 12, 175). In other respects Daniel follows the Talmud in holding that the descendants of one entitled to a portion succeed to his entire rights; the children of the son—*i.e.*, grandchildren—taking precedence over the daughter, their aunt. Finally, Daniel holds that responsibility for the observance of the commandments must begin not with the thirteenth, but with the twentieth year; that the New-Year begins on the tenth of Tishri, as follows from Ezek. xl. 1; and that Mohammedans also may act as witnesses of the new moon's appearance.

**Influence of Islam and Talmud.**

Daniel wrote several works in Hebrew, all of which, save for a few quotations and fragments, have been lost. There is undeniable evidence that he compiled a legal code ("Sefer ha-Miẓwot"), and a work on the rights of inheritance. The latter, against which Saadia directed his polemics, was perhaps merely a part of the code just mentioned. He also wrote commentaries to the Pentateuch, to Joshua, and to Judges, and probably to other Bib-

cal books. They were not running commentaries, but explanations to certain passages, and contained also digressions. Words were often explained in Arabic. These commentaries, especially that to the Pentateuch, probably contained many of the decisions enumerated above.

BIBLIOGRAPHY: The principal source regarding Daniel and his opinions is *Kirkisani*, sec. i., ch. i.–ii. xviii. (ed. Harkavy, p. 280, lines 8–19; 285, 19–20; 310, 14–29); sec. iii., ch. xxi.–xxiii.; sec. xi., ch. xxvi.; sec. xii., ch. vii., xxxiii. (MSS. Br. Mus. Or. 2524, fols. 63–68; 2578, fols. 10–15 and 143–144; compare *Steinschneider Festschrift*, pp. 199 *et seq.*). For the other opinions of Daniel: Hadassi, *Eshkol*, 126ג, 233ג, 236ר, 240ר, 256ג, 287ג, 308ש, 316ר; Aaron b. Elijah, *Gan 'Eden*, 65b, below, and 169d, below; Bashyazi, *Adderet*, סדר ירושות, ch. ii., iii. Extracts from the ספר המצות, after quotations from Karaitic authors, are found in: Pinsker, *Likkute Kadmoniyyot*, ii. 188; Harkavy, in Berliner's *Magazin*, xx. 228; Poznanski, in *Jew. Quart. Rev.* viii. 683. A fragment of the commentary to Lev. i. 1–15, vi. 21–vii. 21, from the Cairo Genizah, has been published by Schechter, *Saadyana*, pp. 144–146 (*Jew. Quart. Rev.* xiv. 512; compare *ib.* 41, 79); another fragment, to Lev. xxv. 9–xxvi. 25, has been edited by Harkavy, in Fuchs' ההוקר, i. 169–173, who ascribes it to Benjamin al-Nahawandi. Daniel, however, is the author, compare Harkavy, *Studien u. Mittheil.* viii. 192, and note 2; 187. Compare also Pinsker, *l.c.* i. 45; Fürst, *Geschichte des Karäerthums*, i. 78; Gottlober, בקרת יהולדות הקראים, p. 164; Harkavy, *Kirkisani*, p. 271; Poznanski in *Jew. Quart. Rev.* viii. 681 *et seq.*; Margoliouth, *ib.* ix. 436, note 2.

K. S. P.

**DANIEL BEN SAADIA HA-BABLI** (or **Daniel the Babylonian**): Talmudic scholar; lived at Damascus in the thirteenth century. He was a pupil of Samuel b. Ali Halevi, the anti-Maimonist. After Maimonides' death he undertook a campaign against the latter's works, which, however, he conducted in a more temperate and judicial spirit than was shown by his master. His criticisms took the form of questions (forty-seven on the "Mishneh Torah" and thirteen on the "Book of Precepts"), which he sent to Abraham, the son of Maimonides. The partizans of Maimonides urged the excommunication of Daniel, but Abraham contented himself with writing a controversial work (ברכת אברהם, "Blessing of Abraham," Lyck, 1870) in refutation of Daniel's attacks. Later on Daniel attacked the orthodoxy of Maimonides, and reproached him for not believing in the existence of evil spirits. As there are in the Talmud several passages on demonology, he did not shrink from denouncing him as a heretic. Abraham not being willing to launch the anathema, the Maimonides party induced the exilarch David of Mosul to excommunicate Daniel, who died of grief.

BIBLIOGRAPHY: Abraham Maimuni, *Milhamot*, pp. 11, 12; Fuenn, *Keneset Yisrael*, i. 262; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 628; Steinschneider, *Jewish Literature*, p. 91.

K. M. SEL.

**DANIEL BEN SOLOMON (BEN ḤASDAI):** Exilarch at Bagdad in the second half of the twelfth century. According to Pethahiah, Daniel's father, Solomon, was highly esteemed by the calif, a circumstance that for a time lent new dignity to the exilarchate, which had sunk into entire insignificance. Scholars assume that Daniel's father was also identical with the exilarch Ḥasdai, who, according to Benjamin of Tudela and Joseph Sambari ("Med. Jew. Chron." i. 123), was the teacher of the agitator David Alroy. The family, which traced its ancestry back to King David, lived in great splendor, to which Abraham ibn Ezra, who visited Bagdad in the middle of the twelfth century, alludes in his commentary to Zech. xii. 7, speaking of "the splendor of the house of David." Nothing is known of Daniel's political or literary activity. He doubtless approved the opposition to Maimonides led by the learned Samuel b. Ali of Bagdad, though Daniel himself did not come to the front. As he left no children, the exilarchate was transferred after his death to Mosul, where it was contested by two rival candidates, DAVID BEN HODAYA and SAMUEL. A fragment from the Cairo Genizah contains the colophon of a manuscript once in the possession of Daniel b. Solomon.

BIBLIOGRAPHY: Grätz, *Gesch.* vi., note 10; Schechter, in *Jew. Quart. Rev.* xiv. 221.

G. A. K.

**DANIELILLO** ("Little Daniel") **OF LEGHORN:** Anonymous author of a small apologetic work of the seventeenth century, written in Spanish, which Grätz erroneously considers to be pseudepigraphic. It was copied by Isaac Mendes in 1738, and published at Brussels in 1868, under the title "Danielillo ó Respuestas á los Cristianos," by M. Caplan from a manuscript in the Royal Library in that city. By far the larger part of the work is devoted to a dialogue between D. Antonio de Contreras and Danielillo, but it contains many passages from the dialogue of Andrés Antonio and Obadiah, written in 1583, and still in manuscript (Wolf, "Bibl. Hebr." iv. 487, 726; De Rossi, "Bibl. Antichrist," p. 36). The principal contents of the work is a dialogue of the Augustinian monk Juan Carrasco of Madrid, who was converted to Judaism in Holland, and wrote a work in defense of Judaism and against Roman Catholicism (Nodriza-Haya, 1633). The Duke del Infantado, Hurtado de Mendoza, who is mentioned in the work, was Spanish ambassador at Rome in 1623. From page 104 to the end is given to the "Razonamiento," the discourse delivered in the presence of theologians and courtiers at Paris, at the command of Henry IV., by Elijah Montalto, physician to the king.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., ix. 485; Steinschneider, *Bibl. Hebr.* xi. 84; *Monatsschrift*, xvii. 321 *et seq*;

G. M. K.

**DANIELS, D. POLAK:** Dutch communal worker at The Hague; died 1899. He was active in Jewish communal affairs, was president of the Jewish community for more than forty years, and was a member of the municipal council for the same length of time. His funeral was attended by the highest dignitaries of Holland.

BIBLIOGRAPHY: *Jewish Chronicle*, May 12, 1899, p. 13.

S. A. R.

**DANILEVSKY.** See RUSSIA.

**DANON, ABRAHAM:** Turkish writer; born at Adrianople, European Turkey, in 1857; attended the Talmud Torah in that city, pursuing his Talmudic studies at a yeshibah. After having presided over a small seminary at Adrianople, he was appointed director of the seminary founded by the Alliance Israélite Universelle at Constantinople. Under the title "Toledot Bene Abraham," he published a Hebrew translation of Theodore Reinach's "Histoire des Juifs," Presburg, 1888, completing the story, as he says in the preface, by extracts from Graetz, Geiger, Kalman Schulmann, and others. Under the title "Maskil le-Aidan" (Aidan's Poem;

א"י"ד, abbreviation of "Abraham Josef Danon"), he published a series of Hebrew translations of the poems of Vergil, Victor Hugo, and Sadi, together with some original contributions (Adrianople, 1888). In Sept., 1897, he went to Paris to represent the Oriental Jews at the Congress of Orientalists.

Danon's chief distinction rests on his initiative in founding at Adrianople in 1888 a historical review, bearing the title "Yosef-Da'at," or "El Progresso," which was published in Hebrew characters and in three languages; namely, Judæo-Spanish, Hebrew, and Turkish. The aim of the review was to collect all the documents relating to the history of the Oriental Jews. But the Ottoman government censorship suppressed this review, together with all others published in Turkey. As the fruit of patient labor, Danon published a collection of fifty-five Judæo-Spanish ballads which are sung in Turkey, each ballad being accompanied by its French translation. They first appeared in the "Revue des Etudes Juives," xxxii. and xxxiii., and were published separately by Durlacher, Paris in 1896. They form one of the most curious chapters in the literature of the Oriental Jews. Danon has also published some studies on the Oriental Jews (Jews of Adrianople and of Salonica), which appeared in the same review. Danon is the only author of the present generation of Oriental Jews who writes in Hebrew, other writers publishing their works in Judæo-Spanish.

S. M. Fr.

**DANON, BERAKAH BEN YOM-ṬOB:** Talmudical scholar; lived at Jerusalem in the first half of the nineteenth century. He was the author of a work entitled "Bad Ḳodesh" (Holy Linen), containing sermons, and novellæ on Maimonides' "Yad." It was published in Salonica in 1846, together with a work by his father on the same subject, entitled "Kebod Yom-Ṭob."

Bibliography: Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 51b; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 195.

L. G. I. Br.

**DANON, JOSEPH BEN JACOB BEN MOSES IBN:** Hebraist and Talmudist; born at Belgrade about 1620; died at London toward the end of the seventeenth century. He was descended from an old Spanish family which had settled at Belgrade several generations earlier. Having received an excellent education, he became the secretary of Joseph Almosnino, rabbi of Belgrade. When Belgrade was taken by Prince Max Emanuel of Austria (Sept. 6, 1688), Danon, with the greater part of the Jewish community in that city, was exiled. He maintained for some time a precarious existence in various Moravian towns, dependent sometimes upon public charity for food and shelter. He finally wandered to Amsterdam, where he received aid and protection from the Mæcenas of Jewish learning, Joseph Ẓarfati.

Danon now devoted himself to literary pursuits, and wrote a work entitled "Sheloshah Sarigim" (Three Branches), a treatise on the three foundations upon which, according to the Talmud (Abot i. 2), the world is based—the Law, Worship, and Charity. The first part only of this manuscript work, with its preface, is still extant. During his residence at Amsterdam he composed an index of the abbreviations found in Hezekiah de Silva's "Peri Ḥadash," a commentary on Joseph Caro's Shulḥan 'Aruk. At the death of his protector, Danon settled in London, where he remained, highly appreciated, until his death.

Bibliography: E. N. Adler, in *Jew. Chron.* June 28, 1895; Kaufmann, in *Rev. Et. Juives*, xxxvii. 284 *et seq.*

L. G. I. Br.

**DANON, MEÏR BENJAMIN MENAHEM:** Rabbinical writer, and chief rabbi of Sarajevo in Bosnia; lived in the first half of the nineteenth century. He wrote "Be'er ba-Sadeh" (A Well in the Field), a supercommentary on Rashi's commentary to the Pentateuch, and on its supercommentator, Elijah Mizraḥi. It was published in Jerusalem in 1846.

Bibliography: Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 13.

L. G. M. Fr.

**DANON, YOM-ṬOB:** Author and rabbi of Smyrna in the first half of the nineteenth century. He went to Jerusalem in 1821, where he succeeded Joseph Ḥazan as chief rabbi. He wrote "Kebod Yom-Ṭob," a commentary on Maimonides' "Yad ha-Ḥazaḳah" (Salonica, 1846).

Bibliography: Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 51b.

L. G. M. Fr.

**DANTE, ALIGHIERI:** Florentine poet; born 1265; died at Ravenna Sept. 14, 1321. Dante took an active part in the political feuds then distracting his native city, and in 1302 was banished. From that time on he lived in exile, enjoying from time to time the hospitality of several princes of northern Italy, such as Can Grande della Scala of Verona and Guido Polenta of Ravenna. Dante's principal work is the "Divina Commedia." A few Hebrew words ("Hosanna," "Sabaoth": "Paradiso," vii. 1; "El," "Eli," "Malacoth": *ib.* xxvi. 134; "De Vulgari Eloquentia," i. 4), and the two hitherto unexplained and perhaps inexplicable passages ("Inferno," vii. 1—"Pape Satan, Pape Satan, aleppe"; and xxxi. 67—"Raphel maï amech, zabì almì"), have led to the assumption that Dante understood Hebrew; which, however, is contradicted by his own testimony ("Paradiso," xii. 73). Dante's "Divine Comedy" served as a model for his contemporary Immanuel ben Solomon in the closing (twenty-eighth) chapter, "Tofet we-'Eden" (Hell and Paradise), of his "Divan." Mose de Rieti's "Miḳdash Me'aṭ" (Little Sanctuary) can not unreservedly be considered an imitation of Dante's "Paradiso."

In spite of Kraus's objections (see his "Dante, Sein Leben und Sein Werk," p. 146), it seems certain that Dante entertained friendly relations with Immanuel ben Solomon. Whether the two poets became acquainted at the court of Can Grande in Verona, where Immanuel also stayed for a while, or at the house of their common friend Bosone in Gubbio, can not be ascertained. Their friendship is shown by an exchange of sonnets between Bosone and the Jew Manoello (*i.e.*, Immanuel), in which Dante's death is bewailed. An alleged exchange of sonnets between Cino da Pistoja and Bosone, in which Cino transfers Dante and Manoello to the Inferno, while Bosone defends both, is spurious. From this it appears that the close personal relations between the

two poets was a matter of common knowledge to their contemporaries. Concerning the question as to whether Dante is alluded to in the character of Daniel in the 28th chapter of Immanuel's "Divan," in which the poet is led through the Inferno and Paradise, see IMMANUEL BEN SOLOMON.

BIBLIOGRAPHY: F. X. Kraus, *Dante, Sein Leben und Sein Werk*, Berlin, 1897. The sonnet of Bosone was first published by Allacci, *Poeti Antichi Raccolti da Codici MSS. della Bibliotheca Vaticana e Barberina*, p. 112, Naples, 1661. The sonnet ascribed to Cino was first edited by Ciampi, *Rime de Messer Cino da Pistria*, p. 114, note 108, Pisa, 1813. All four sonnets were edited by Mercuri, *Lezione XI. in Forma di Lettera . . . Nella Quale è Trattato se Dante Veramente Fosse Morto Nel 1321*, Naples, 1853. Compare Soave, *Breve Notizie del Poeta Emmanuele di Roma*, in *L'Educatore Israelita*, 1862; D'Ancona, in *Rivista di Scienze Lettere ed Arti . . . Anno IV.* 1863; Garofalo, *Litteratura ej Filosofia*, pp. xviii., xlii., Naples, 1872; Mazzatinti, in *Studj di Filologia Romanza*, i. 330 *et seq.*; Modona, *Rime Volgari di Immanuele Romano*, Parma, 1898; German translation in Fürst, *Illustrirte Monatshefte für Israeliten*, 1865; Geiger, *Jüdische Zeitschrift*, v. 293 *et seq.*; Güdemann, *Gesch. des Erziehungswesens der Juden in Italien*, pp. 137 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 430 *et seq.*; see also Grätz, *Gesch.* vii. 265; Delitzsch, *Zwei Kleine Dantestudien*; Geiger, in *Ozar Nehmad*, iii. 123 *et seq.*; Steinschneider, *Hebr. Bibl.* xi. 52 *et seq.*; Paur, *Jahrb. der Deutschen Dantegesellschaft*, iii. 423 *et seq.*; Carducci, *Studi Litterari*, pp. 260 *et seq.*, 275 = opere viii. 157 *et seq.*, 174 *et seq.*; Servi, *Dante Egli Ebrei*, 1893; Kaufmann, in *Rev. Et. Juives*, xxxvii. 252 *et seq.*; idem, *Ally. Zeit. des Jud.* 1898, pp. 330 *et seq.*

G. H. V.

**DANZ, JOHANN ANDREAS:** German theologian and Hebraist; born at Sundhausen, near Gotha, 1654; died at Jena Dec. 22, 1727. Danz studied at Wittenberg and at Hamburg, where he learned Hebrew under Esdras Edzardi; and he became professor of Oriental languages at the University of Jena, at first in the philosophical, and after 1713 in the theological faculty. He was considered the greatest Hebrew scholar among his Christian contemporaries. Danz wrote several text-books on Hebrew grammar, which for nearly a century remained standard works. He is the author of "Nucifrangibulum Sanctam Scripturæ V. T. Linguam Hebraicam Enucleans," Jena, 1686. This first edition contained two parts, the first treating of the etymology, the second of the syntax, of the Hebrew language. In the following editions these parts were published separately: part one under the title "Literator Ebræo-Chaldaicus," Jena, 1694, 1710, 1715, and 1745; part two under the title "Interpres Ebræo-Chaldaicus," Jena, 1694, 1708, 1710, 1755, and 1796. The "Nucifrangibulum" was followed by "Spicilegium," *ib.* 1689, and "Rabbinismus Enucleatus," *ib.* 1696, 1751; Frankfort-on-the-Main, 1761.

His most popular work, however, was his "Compendium Grammaticæ Ebræicæ-Chaldaicæ," Jena, 1699, of which numerous editions appeared. It was translated into German, under the title "Hebräische und Chaldäische Grammatik," and edited, by G. Kypke, Breslau, 1784. Among his works on Hebrew antiquity may be mentioned: "Antiquitas Baptismi Initiationis Israelitarum Vindicta," Jena, 1710; "Pluralitates Personarum Divinarum Genesis i. 26," Jena, 1710; "De Sinceritate Scriptorum V. T. Suspicio Errorum in Decade Exemplorum, Abrabaneli," etc., Jena, 1717.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* ii. 591, 605, Hamburg, 1721; Fürst, *Bibl. Jud.* i. 195, Leipsic, 1863; Diestel, *Gesch. des Alten Testamentes in der Christlichen Kirche*, pp. 445, 450, 488, 498, 521, Jena, 1869; Schaff-Herzog, *Encyc.* s.v.; McClintock and Strong, *Cyc.* s.v.; Steinschneider, in *Z. H. B.* ii. 124.

E. C. F. T. H.

**DANZIG** (Polish, **Gdansk**): Capital of West Prussia. The Jewish population of Danzig in 1895 was 2,474, in a total population of 125,605.

The oldest document concerning the Jews of Danzig, a charter of King Casimir authorizing two Jews, Zub and Michael, to trade in Prussia, bears the date of 1476; although Jews may have lived there in the preceding century. It is probable that the Jewish merchants who came to trade with Danzig were accustomed to land their merchandise outside the town, and return to their homes after having finished their business. Yet a great many of them were invited by rich merchants of Danzig to come to the town to translate letters written in Hebrew or to superintend the preparation of kasher-wine. The authorities took no notice of this, and therefore the Jews are not mentioned in any official document till the second half of the fifteenth century. Until 1813 they lived in the four suburbs of Danzig—Schottland, Weinberg, Mattenbuden, Langfuhr—and in Danzig proper, thus forming five distinct congregations. They maintained this division into separate congregations until 1881. Schottland was founded in the second half of the fourteenth century, and it appears that Jews settled there soon after its foundation.

**The Five Congregations.**

The commercial success of the Jews aroused the envy of the inhabitants of Danzig, and in 1551 the "voyevoda" (governor) of Danzig wrote a petition to Sigismund II. asking him to exclude the Jews from Danzig, except on fair-days. In 1552 he received a favorable answer, and, as a preliminary measure, Jewish commerce was heavily taxed. The authorities of Danzig appear to have placed an arbitrary interpretation on the edict, for in 1616 the burgomaster of Danzig was ordered by Sigismund III. to pay Isaac Joenbower of Cracow, Abraham Solomon of Posen, Jelen of Lublin, and Wolf of Lemberg a fine of 100,000 gold pieces for arbitrary exclusion. There are other documents showing that the "Privilegium Casimirianum" was not strictly observed. In the "Regesty" (i., No. 643) it is mentioned that on April 25, 1583, the Jew Abraham Shmoilovitz of Burov brought lumber to Danzig; that on the 28th of the same month the Jew Mendel Urelovichsh of Brest brought in 235 barrels of grain; and that on different days of May in the same year Shmoilovitz brought rye, wheat, barley, and oats.

**The Suburbs.**

The life of the Jews who settled at Schottland soon after its foundation was very precarious, and they were subjected to incessant and petty persecutions on the part of the non-Jewish inhabitants. In 1508 the council of Danzig enacted a fine for buying anything from a stranger. In 1520, when the German troops were marching against Danzig, the citizens burned the suburbs. Whenever an enemy approached the town, those who lived in the suburbs were generally the first to suffer. In spite of these difficulties the Jews of Schottland contemplated forming a congregation, and, indeed, they united themselves with the Jews of Hoppenbruch, a small town near Danzig, and acquired a synagogue and a cemetery. The Jews of Weinberg and those

of Stolzenberg formed the congregation of Weinberg. There were Jews in Danzig also, some being under official protection, while others lived there with the connivance, but without the permission, of the authorities. An edict of the council, dated 1605, prohibiting the Jews from meeting for religious exercises, reveals the presence of a community in Danzig itself. In 1616 the Jews were expelled from the town, their presence being permitted only during the six days of the Dominik fair, a fee of three florins each per day being exacted. In 1626 the council accorded certain privileges to Jewish lumber- and grain-dealers, and the "Privilegium Casimirianum" was renewed in favor of certain Jews.

**The Reformation.**

After the Reformation the situation of the Jews of Danzig grew worse. The contending religious sects were united in oppressing them, and the Reformation produced new efforts for their conversion, which efforts, however, as it appears from a sermon by Pastor Cramer (printed in 1664), were without success. The preacher lamented that a Jew, though sentenced to death, would not embrace Christianity. As the position of the Jews was not legally secured in Danzig during the seventeenth century, they dared not form a congregation. It was only at the beginning of the eighteenth century, when Danzig was stricken with a succession of calamities, that their were admitted to the town to revive its commerce. But they did not enjoy that hospitality for long. About that time the Jews were driven from the bishop's domain, and the fact of their finding a refuge at Danzig roused the anger of the bishop. He protested before the council of Danzig, and, not obtaining any satisfaction, he incited the mob against the Jews. This happened in 1723, and there is no further mention of Jews in Danzig until 1747. Those of Schottland had, by 1724, a well-organized congregation. They founded in that year a society for the aid of the sick and a ḥebra ḳaddisha. The register of the latter was kept in Hebrew from 1724 to 1848.

**Resettlement.**

In 1750 Frederick Augustus permitted the Jews to settle again in Danzig, though they were subject to heavy taxes. The Jews of the three suburbs of Schottland, Weinberg, and Langfuhr steadily increased in number. In 1757 the congregation of Schottland numbered 46 contributing members. In 1767 its expenses amounted to 4,644 florins ($580); in 1768, to 6,117 florins ($764); in 1772, to 13,139 florins ($1,642), when the congregation had two synagogues. Till 1777 there was no physician for its hospital, but in that year it engaged Phoebus, the son of Meshullam of Prague. In 1752 the congregation elected as its rabbi ELHANAN BEN SAMUEL, formerly rabbi of Fordon.

The congregation of Langfuhr settled in that suburb when it was still under Polish protection. The Count of Weiher, owner of that domain, permitted the Jews to settle there, and they built a fine synagogue, acquired a cemetery, and formed a ḥebra ḳaddisha. The cemetery was devastated by the Russians in 1813, not a single tombstone being left in place. The register (פנקס) begins with 5535 = 1775; the ḥebra ḳaddisha then counted 47 paying members.

The congregation of Langfuhr was then a dependency of the rabbinate of Schottland. In 1782 the three congregations cited above were united under Rabbi Meïr POSNER. In 1807 the suburbs being devastated by Napoleon's army, the Jews of Weinberg entered the town; a great many of them lost their lives during the bombardment of Danzig.

After the treaty of Tilsit (July 9, 1807) Danzig, with the three above-named suburbs, became a free state, and remained such for the space of not quite seven years. The Jews rejoiced at this development, but they had to pay a contribution of 50,000 German thalers ($18,000), most of which was sustained by the community of Schottland. Their life was still rather precarious: admission to the exchange was refused them, and their right of residence in the town was only provisional. In 1813, when Schottland and Langfuhr were destroyed, the Jews of these two suburbs were admitted to the town, and on Feb. 3, 1814, after Danzig had become a Prussian city, they obtained citizens' rights. They had then the opportunity of forming a congregation; but unfortunately there was no cohesion among them, and their 300 members were still divided among five distinct communities, four of which were named after the suburbs in which they had lived. Not until 1881 were these congregations united into one by the efforts of Rabbi Werner; in that year one large synagogue was built for the united communities. M. SEL.

Appended is a brief account of the rabbis of Danzig and of its suburbs:

**Rabbis.**

Schottland: Of the five original communities that of Schottland has always been reputed the wealthiest and most important. ABRAHAM B. ELIEZER HA-KOHEN, author of "Ori we-Yish'i" (Berlin, 1741), and R. Moses b. Jonah, who died there June 27, 1754, were among the scholars whose names are associated with the religious history of Schottland.

The following were the regularly appointed rabbis of the community: R. Elhanan b. R. Samuel Sanwil Ashkenasi (1752–80), born in 1713, died Sept. 22, 1780; pupil of R. Ẓebi Hirsch of Halberstadt; R. Meïr b. R. Judah Löb Posner Munk (1782–1807), born in 1735, died Feb. 3, 1807; R. Chajim (1807–35), son of the preceding; died June 11, 1835; R. Israel b. R. Gedalja Lipschütz (1837–50); Dr. Abraham Stein (1850–64), subsequently rabbi of the Meisel synagogue at Prague, where he died Sept. 2, 1884; Dr. Joshua Wallerstein (1865–76), born in 1838, died June 19, 1876; Dr. Cosman Werner (1878), during whose rabbinate the communities were united.

Langfuhr and Weinberg: The community of Langfuhr had always been included in the rabbinate of Schottland. In 1782 the community of Weinberg also came under the same rabbinate, whose incumbent thereafter designated himself as rabbi of שול ("Schottland, Langfuhr, Weinberg"). When Dr. Stein became the rabbi of Schottland in 1850, R. Israel Lipschütz officiated as rabbi of Weinberg and Langfuhr, dying Sept. 19, 1860. In 1878 the community of Weinberg called a rabbi of their own, Dr. S. Gronemann, who assumed the district rabbinate of Hanover when the communities were united.

Mattenbuden: The community of Mattenbuden

was organized toward the end of the eighteenth century, and did not have a synagogue until 1793. The following officiated as rabbis: R. Moses b. R. Chajim Chefez of Sklow; died April 7, 1807; R. Isaac Itzig b. R. Elhanan, son of the rabbi of Schottland; died Feb. 19, 1814; R. Samuel Sanwil b. R. Judah Löb Rosenstein, grandson of R. Elhanan of Schottland; died Feb. 6, 1824; R. Michel Levin Munk (R. Jehiel Arje b. R. Matitjahu ha-Kohen), born in 1788; called to Danzig in 1853.

Danzig: R. Marcus Noah Perls (R. Mordecai b. Noah ha-Levi) of Lissa, died July 8, 1825; R. Moses Eliezer Thorner, died Aug. 6, 1837; R. Michel Levin Munk, died Aug. 23, 1853.

The above-named communities united under the name "Vereinigte Gemeinde." The following were its rabbis: Dr. Cosman Werner, called in 1878 to Schottland, was subsequently appointed rabbi of the united community. In 1895 he accepted a rabbinate at Munich. Dr. S. Posner, called as acting rabbi in 1896, subsequently became second rabbi at Karlsruhe. Dr. S. Blumenthal, called in 1897, and officiated to 1900 was subsequently appointed rabbi at Berlin. Since 1900 Dr. Max Freudenthal, previously district rabbi at Dessau, has been the incumbent.

BIBLIOGRAPHY: *Monatsschrift*, vi. 205, 241, 321, 401; Jacoby, in *Israelit*, Nos. 44, 45, Mayence, 1864; *Regesty*, i., No. 643; Bram, in *Volkskalender*, 1849, pp. 124–129; *Israelitische Wochenschrift*, 1871, No. 35; Löschin, *Gesch. Danzigs*, Danzig, 1822; *Allg. Zeit. des Jud.* 1839, p. 383.

D. M. FRE.

**DANZIG, ABRAHAM BEN JEHIEL:** Lithuanian codifier; born in Danzig in 1747 or 1748; died at Wilna Sept. 12, 1820. He was descended from a family of scholars in West Prussia, his great-grandfather, Jehiel Michael, having been rabbi in Schottland, near Danzig; his grandfather was Samuel, the author of the commentary on Isaiah, "Neḥamot Ẓiyyon." When Danzig was fourteen years old his father sent him to the yeshibah in Prague, after exacting from him a promise that he would not mingle with the "Moderns," who, through the influence of Mendelssohn in Prussia, were gradually coming into prominence. Under the guidance of Ezekiel Landau and Joseph Liebermann, Danzig zealously devoted himself to the study of the Talmud, and at eighteen years of age he left Bohemia with a "ḥaber" diploma, showing him to be a proficient Talmudist. He then settled in Wilna, Lithuania. When offered the salaried position of rabbi he declined it, considering it improper to receive a stipend in such a capacity, and he engaged in business as a merchant, visiting the fairs of Leipsic and Königsberg. Only in his later years, and after having lost almost his entire fortune through the explosion of a powder-magazine, could he be induced to accept the position of dayyan in Wilna, which office he held until his death. His fixed intention had been to emigrate to the Holy Land.

**His Youth.**

Danzig is the author of the following: "Ḥayye Adam: Nishmat Adam" (The Life of Man: the Soul of Man), Wilna, 1810, reedited many times; "Ḥokmat Adam: Binat Adam" (The Wisdom of Man: the Understanding of Man), *ib.* 1814, reedited many times; "Sha'are Ẓedeḳ" (The Gates of Justice), on the commandments and prohibitions having reference to the land of Palestine, *ib.* 1812; Jerusalem, 1863; "Zikru Torat Mosheh" (Be Mindful of the Teaching of Moses), precepts for the Sabbath, Wilna, 1820, and several editions (this little work contains by way of supplement the treatise "Miẓwot Mosheh" [The Precepts of Moses], an extract from Askari's book "Ḥaredim" [The God-Fearing]; "Toledot Adam," a commentary on the Passover Haggadah, *ib.* 1817 (in the Haggadah edition "Ma'aleh Bet Ḥoron"); "Bet Abraham" (The House of Abraham), his last work, 1821, and many editions (also translated into Judæo-German by Isaac Hamburger, Lemberg, 1875). Among the writings of Danzig not yet published are an elaborate ethical work, specimen pages of which are contained in the introduction to "Zikru Torat Mosheh," and commentaries to several books of the Bible.

**His Works.**

Danzig is especially known as the author of "Ḥayye Adam" and "Ḥokmat Adam," which represent the most important productions in the line of codification after the time of Joseph Caro and Mordecai Yafe. In these two works Danzig treats of the same subject-matter as the first two parts of the Shulḥan 'Aruk. The enormous mass of new material which had accumulated in the field of the Halakah since the appearance of the Shulḥan 'Aruk—a period embracing more than two and a half centuries—was collected and critically sifted by Danzig and presented in a readily intelligible form. His codex, however, was intended primarily for the cultured layman and not for the officiating rabbi. Hence there is a tendency to give prominence to the more exacting side of the Law, even though in his expert decisions and treatises, which, under the respective titles of "Nishmat Adam" and "Binat Adam," are added to "Ḥayye Adam" and "Ḥokmat Adam," Danzig shows independence enough to oppose the views of the AḤARONIM, and he frequently protests against the tendency to decide in favor of new prohibitions. His "Ḥayye Adam" met with unusual success during the author's lifetime. In many cities societies were formed for the purpose of studying this work; and even to-day these societies may be found in most of the Polish-Russian communities.

This success was well merited; for there is hardly another work that presents in so concise and lucid a manner all the details of the discussions of the Aḥaronim. Danzig preserves in his works a certain freshness of tone, and dwells with special emphasis upon the ethical bearings of religious precepts. The high ethical standpoint of the author reveals itself most conspicuously in his "Bet Abraham," and the contents of this little book alone should suffice to refute the accusation that Talmudism had stifled religio-ethical sentiments. The love of God, it is pointed out, is man's highest mission, to which the fear of God is only a preparatory stage. The enjoyment of worldly things is not in itself to be condemned; but man is to bear constantly in mind that the recognition of God and the exercise of good deeds are the proper occupation of life. He lays great stress upon prayer; but this must not be

**His Importance as Codifier.**

mere lip-service; and, accordingly, he bids his children say their prayers in German rather than in unintelligible Hebrew. This is all the more noteworthy since Danzig in this very work enters a protest against all innovations, and even denounces the reading of German books.

Love of truth and contentedness he especially enjoins; and declares repeatedly that "an offense against one's fellow being is far more reprehensible than a sin against God." He not only admonishes his family, therefore, to refrain from all dishonesty in their business relations with both Jews and non-Jews, but makes it a duty never to decide in money matters according to one's own opinions, but to inquire of a learned man whether the intended action conforms to the Law. While insisting upon the strictest observance of the rites, he bids his children even to let the time of prayer pass if this be necessary to secure money wherewith to pay a working man's wages.

**His Ethics.**

Characteristic of Danzig is his warning not to study the Cabala before the age of maturity and before the study of the Talmudic-rabbinic literature. He himself shows an acquaintance with the Cabala; but in his halakic writings this is not made apparent. A somewhat mystical touch appears in his prayer for the eve of the Day of Atonement. This prayer may be found in "Ḥayye Adam" (No. 144), and has been published separately several times in Judæo-German as well as in Hebrew, under the title "Tefillah Zakkah" (Sincere Prayer).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 18; idem, *Kiryah Ne'emanah*, pp. 232–239; Steinschneider (Maggid), *'Ir Wilna*, p. 218; compare Abrahams in *Jew. Quart. Rev.* iii. 476–477.

L. G.

**DAPIERA (DE PIERA), ASTRUC:** Martyr; lived in Barcelona. He was probably a relative of Isaac de Piera, who also lived in Barcelona, and who, in the year 1391, was baptized under the name of Guillermo Vidal Puiol ("Rev. Et. Juives," iv. 59). Dapiera, accused of witchcraft, was put in prison in 1370 by the grand inquisitor of Aragon, Fr. Nicolas Eymeric. He was sentenced to express his repentance publicly in the cathedral, and to suffer imprisonment for life.

BIBLIOGRAPHY: Diago, *Historia de los Condes de Aragon*, l. 15; Fontana, *Monumenta Dominicana*, part ii., ch. 9, p. 236.

G. M. K.

**DAPIERA** or **DA PIERA (דאפיירה, דפיארה), SOLOMON BEN MESHULLAM:** Neo-Hebraic poet of North Spain; died after 1417. He was a relative of Meshullam ben Solomon Dapiera, who flourished, probably in southern France, in the earlier part of the thirteenth century, and who, in several extensive poems, declared against the "Moreh Nebukim" of Maimonides. Before the troubles which came upon him and the Jews in Spain generally, Dapiera seems to have been rich, and charitable to the needy. Forced to leave his native place, he took refuge in Saragossa at the house of Benveniste ben Labi, the Mæcenas of Hebrew scholars, where he became tutor to Benveniste's two sons, with one of whom, Don Vidal Joseph ibn Labi, he exchanged many letters and poems. Through the recommendation of his host, to whom he was not related, as Grätz avers, he became a favorite with Don Meïr Alguadez.

While in Saragossa, Dapiera filled the position of scribe to the congregation; letters are extant written by him in its name. He, however, did not remain there, but again took up the wanderer's staff. In 1417 he was in Monzon, where he made the acquaintance of a young poet, En-Samuel Bonastruc. Despite certain mannerisms, Dapiera may be ranked among the first Hebrew poets of his time. He showed great skill in rimed prose and artistic versification, and the criticism which Grätz passed upon him as a poet is now known to be undeserved. Under the title "Imre No'ash" (Speeches of a Desperate One) he compiled a comprehensive dictionary of rimes in three parts, two of which dealt with homonyms and synonyms. It is probable that the "Maskiyyot Kesef," edited by Mordecai Tama (Amsterdam, 1765), is a part of the "Imre No'ash" ("Literaturblatt des Orients," ix. 343; Steinschneider, "Cat. Bodl." col. 2386).

Dapiera was a prolific poet and writer; more than forty piyyuṭim issued from his pen; and the manuscript Or., fol. 1059, in the Berlin Royal Library, contains versified panegyrics sent by him to such men as Moses Abbas, Samuel al-Rabi, Don Bonfos, Astruc Ramuk, Astruc Crescas, Don Solomon al-Constantini, Maẓliaḥ of Majorca, as well as to Christian scholars. Many of his letters are still extant; one of them, to the above-mentioned Maẓliaḥ of Majorca, was published by Edelman in his "Dibre Ḥefeẓ" (p. 27). H. Brody has published in his "Beiträge zu Salomo Da-Pieras Leben und Wirken" (Berlin, 1893) a number of Dapiera's letters and poems. Solomon ben Meshullam Dapiera must not be confounded with Solomon ben Immanuel Dapiera, who probably died shortly before 1363, and who, under the title "Batte ha-Nefesh" (Smelling-Flask), translated from Arabic into Hebrew the didactic poem "Al-Saba'niyyah" by Abu 'Imran Moses Ṭobi, to which he wrote a commentary (see Hirschfeld in the "Report of the Judith Montefiore College," 1894, p. 8).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2385; *idem*, in *Hebr. Bibl.* xiv. 78 *et seq.*, xvi. 86 *et seq.*, xvii. 129 *et seq.*; idem, *Verzeich. der Hebr. Handschr. der Königl. Bibl. zu Berlin*, i. 37; idem, *Die Hebr. Handschr. der Königl. Hof- und Staatsbibl. in München*, cod. 57, 3; idem, *Hebr. Uebers.* p. 932; Grätz, *Gesch.* viii. 151; Gross, *Gallia Judaica*, p. 145; Brody, as above; compare *Monatsschrift*, 1895, p. 423; *Jew. Quart. Rev.* vi. 182; *Zeit. für Hebräische Bibliographie*, ii. 46.

G. M. K.—G.

**DARDA:** One of the wise men surpassed in wisdom by King Solomon (I Kings iv. 31). He is mentioned, with Ethan, Heman, and Chalcol, as a son of Maḥol. In I Chron. ii. 6 he is called "Dara," the son of Zerah. Rabbinic fancy has identified Darda with "the generation of knowledge" ("dor de'") of the wilderness. "Kol Adam" refers to Adam; "Ethan" is Abraham; "Heman" is Moses; and "Chalcol" is Joseph (see Rashi on I Kings v. 11).

E. G. H. G. B. L.

**DARDANELLES** or **CHANAK-KALESSI:** Name of the two cities situated opposite each other on the shores of the strait at the entrance to the Sea of Marmora. The European city is inhabited by

Mohammedans exclusively; the Asiatic city contains Mohammedans, Greeks, Armenians, Europeans, and Jews The Jewish community dates from the year 1510 according to local traditions which report that the Portuguese rabbi Jacob Ben-Ḥabib, the author of "'En Ya'aḳob," after emigrating from Portugal, established himself at Salonica, and afterward led a colony of twenty Jewish families from Gallipoli to Dardanelles. The old epitaphs in the cemetery of the city are illegible. The community is not mentioned until the middle of the seventeenth century, when the false Messiah Shabbethai Ẓebi was imprisoned by Sultan Mohammed IV. in the castle of Abydos in the vicinity of the Dardanelles. The Jewish population of this city, as well as of all the places along the Sea of Marmora, made a pilgrimage to the pseudo-Messiah (1664). Dardanelles is the birthplace of a Jewish author, Judah Benveniste, who wrote two works, "Tiwwasha' Yehudah" (Judah Shall Be Saved), published at Smyrna, and "Zeker Dabar" (Remembrance of the Word), published at Salonica (1863).

In a total population (1902) of 11,600 inhabitants there are 2,700 Jews. The latter have four synagogues, one school of the Alliance Israélite Universelle with 178 boys, a congregational school for girls (100), a Talmud Torah with 150 pupils, and a society of young people, "Ahabat Re'im," which furnishes a midday meal to poor school-children. Members of the three chief Jewish families, the Sedaccas, Gormezanos, and Taraganos, represent foreign powers as consular agents.

D. M. Fr.

**DAR'I, MOSES** (or **MOSES OF DAR'AH** [דרעה; in Africa]):

**1. Moses ben Adonim ha-Lewi:** Karaite; flourished in Dar'ah toward the end of the ninth century. He was a grammarian of prominence, as is shown by the title "Medaḳdeḳ" (Grammarian) given to him. Some of his exegetic notes, conceived in the true Karaite spirit, have been preserved. Of his religious poems one fragment only is in existence, and of this the first stanza alone is in print, so that it is difficult to form an opinion regarding the poem. Pinsker assumes that the father of Moses was that Adonim one of whose poems is yet extant ("Liḳḳuṭe Ḳadmoniyyot," p. 138); but this theory can not be accepted without further proof.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 105; Fürst, *Gesch. des Karäert.* i. 97.

**2. Moses Dar'i:** Rabbinite; mentioned by Maimonides in his collection of responsa, "Pe'er ha-Dor" (No. 19). He emigrated from Maghreb (Spain) to Egypt, where he exchanged his own tefillin for others conforming to the regulations of the Geonim. Steinschneider inclines toward the opinion that he later joined the ranks of the Karaites, and that he is identical with the Moses Dar'i below.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 46; Steinschneider, in Geiger's *Jüd. Zeit.* ix. 178.

**3. Moses Dar'i:** The most prominent among Karaite poets. Concerning the dates of his life and activity the last word has not yet been said. Pinsker, the first to study his collected poems and give detailed information concerning him, places him in about the middle of the ninth century, and holds that Dar'i's "Diwan," according to certain data contained therein, was finished about 843. Steinschneider, Geiger, and Schorr have, for weighty considerations, rejected Pinsker's supposition.

There can be no doubt whatever that Dar'i was familiar with the works of the greater poets, from Gabirol to Abraham ibn Ezra, and that he derived much material from Judah ha-Levi, and not, as Pinsker maintains, that Gabirol, Moses ibn Ezra, Judah ha-Levi, and other Rabbinite poets took Dar'i as their model. Dar'i himself, in the superscriptions to his poems, names pieces by Judah ha-Levi and others that served him as patterns. The earliest date, therefore, that can be assigned to Dar'i is the end of the twelfth century. The date which appears in Dar'i's collection of poems must be regarded as a falsification.

Concerning the life of Dar'i little is known. His ancestors are said to have gone from Jerusalem (the presumptive starting-point of so many old families) to Spain, and from thence to have emigrated to Dar'ah, where Dar'i was born. He took up his abode in Egypt, and there completed the "Diwan." He made visits to Damascus, but his reception there was not cordial. While on his way to Jerusalem he wrote one of his poems. Two of his sons died at an early age; his third son, Uri, heads a genealogical table (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 49) extending to the twentieth generation.

Dar'i's poems often contain his name in acrostics; the fullest of these is: אני משה בן מרי ורבי אברהם הרופא הקראי חזק אמן אמן. It also occurs abbreviated as משה רופא קראי חזק and משה קראי רופא חזק; which makes it evident that the epithet "rofe" (physician) refers to Dar'i himself. The "Diwan" (collection of poems) consists of two parts: the first part is the work proper, bearing the title "Firdaus Azhar al-Ḳaṣa'id wal-Ash'ar"; the second part is in the nature of a supplement. The two parts together contain about five hundred religious and secular poems. By far the greater number are in Hebrew; a few are written in Arabic. In some poems the verses are in Hebrew and Arabic alternately. Dar'i was acquainted with all those forms of poetry introduced into Hebrew literature from Spanish-Arabian countries.

In his religious poems—one whole series of which is arranged to correspond to the weekly lessons—he prays for forgiveness of sins, bewails persecutions and hardships, and gives expression to his longings for redemption. Among his secular poems occur several of a satirical character, directed against the "Anshe Mishnah" (followers of the Mishnah, or Rabbinites). There are also nuptial poems and love-songs, somewhat coarse in conception; eulogies and poems on friendship, extravagant in their fervor; besides elegies, epigrams, enigmas, etc. He is not wanting even in the affectations and artificialities of form and language peculiar to his models. His imagination often soars to great heights, and he displays great cleverness, especially in his epigrams. His language is fluent, but occasionally he has recourse to poetic license. His productions contain the stereotyped ideas and imageries which his predecessors used, following them even in the matter of linguistic expression; in other words, he plagiarizes

freely. Of Dar'i's longer poems all that is known is reported by Pinsker.

BIBLIOGRAPHY: Pinsker, *Likḳute Ḳadmoniyyot*, pp. 46-105, 135, and pp. 113 *et seq.*, where Dar'i's religious poems are enumerated; Geiger, in *Z. D. M. G.* xv. 813 *et seq.*, xvi. 290; Schorr, in *He-Ḥaluẓ*, vi. 57; Steinschneider, in Geiger's *Jüd. Zeit.* ix. 176 *et seq.*, where other sources also are mentioned; D. Kohn, in *Oẓar ha-Sifrut*, v. 90 *et seq.*

K. H. B.

**DARIUS I.** (דריוש; Δαρεῖος): King of Persia from 521 to 485 B.C.; son of Hystaspes. The sources for the history of Darius are his own trilingual inscription at Behistun, the Babylonian contract tablets, and the accounts which the Greeks from Herodotus onward have given. Herodotus is corrected repeatedly by Ctesias. The older branch of the Achæmenides died out with Cambyses and his brother, the true Smerdis, while the head of the younger branch, which traced its descent to Teispes, was Hystaspes, governor of Parthia, who submitted to the new ruler. His son Darius, however, undertook to win back the scepter from the Magian Gaumata, who had assumed the title of king and had married Cyrus' daughter. Darius and six intimate companions of noble blood, relying on the protection of Ahuramazda, attacked the usurper on the 10th of Tishri (Oct. 16), 521, at a city in Media, and killed him; Darius now became king.

In Persia itself Darius was confronted by a new pretender, a second pseudo-Smerdis. In addition, the subject nations throughout the East (for instance, the Elamites, Medians, Parthians, Hyrkanians) tried to win back their independence, and placed at their head men who claimed descent from the royal family. The most serious rebellion was the one in Babylon under Nidintabel, who called himself Nebuchadnezzar III., the son of Nabonid. The first Babylonian record of Nebuchadnezzar III.'s reign is dated Tishri 17 (Oct. 23) of the year of his accession, 521.

Darius besieged Babylon and sent capable generals against the other usurpers. In Jan. or Feb., 520, Babylon yielded, and Darius was free to personally direct the crushing of the Median revolt. But in the spring Babylon rebelled again under the Armenian Arakha, who also pretended to be Nebuchadnezzar, son of Nabonid. There are many records dated in Darius' reign. At the beginning of 519 Babylon was retaken by Vidafra; and by the summer of 519 Darius had authority over the whole of the empire. These events directly concerned the Jews, who thought they presaged the great crisis, the self-annihilation of the heathen kingdom, which, according to Ezekiel, was to precede the Messianic era. But the Jews entertained no idea of rebelling; they were too thoroughly imbued with the teaching of the Prophets that it was wicked to forestall the ways of God. Nevertheless, they looked upon Zerubbabel, of the house of David, who, as the Persian governor, was the head of the little province of Judea, as the coming Messiah. It was fit then that they should make preparations, since God Himself was evidently preparing. Consequently, on the first day of the sixth month, in the second year of the reign of Darius, the prophet Haggai announced to Zerubbabel that the time was ripe, and the high priest Joshua began the rebuilding of the Temple.

**Darius Crushes Rebellions.**

On the 24th of the ninth month (Dec. 17), 520, the foundation-stone of the Temple was laid. The prophet Zechariah supported Haggai and encouraged the people, even when news came of the continuous victories of the Persians. As late as the 24th of the eleventh month (Jan. 13), 519, he had a crown made for Zerubbabel out of gold sent by Jews in Babylon.

The hopes in the Messianic era were vain, for soon the Persian rule was more firmly established than ever. Jerusalem received a visit from the satrap of 'Abarnahara (the Persian province of Syria), Tatnai (Greek Σισίνης; Babylonian, "Ushtani"). The activity of the Jews and the building of the Temple naturally excited his suspicion. When the elders referred to Cyrus, who had ordered the Temple built, he dared not interfere, but reported the matter to Darius, who judged the affair correctly and without prejudice. He knew he need never fear a rebellion of the Jews, and that it would be of advantage to the kingdom to further their religious interests. The cost of building the Temple was paid out of the tribute-tax of Syria. He commanded the Jews to offer in the Temple a daily sacrifice for the welfare of the kingdom and for his sons. On Adar 3 (March 10), 515, in the sixth year of Darius, the Temple was completed (Ezra vi. 14).

Darius Seated on His Throne.
(From Flandin and Coste, "Voyage en Perse.")

Darius was the organizer of the Persian Empire. His conquests served to round out the boundaries of his realm in Armenia, the Caucasus, and India, and along the Turanian steppes and the highlands of Central Asia. In order to systematize the collection of the tributes from subject nations, Darius divided his empire into twenty provinces ruled by governors, who are enumerated by Herodotus (iii. 89 *et seq.*). Each province was subdivided, each part with its own head. These governors and vice-governors were called, in Persian, "khshatrapavan" (guardians of the land; in Greek, σατράπης; in Hebrew, אחשדרפן; in Babylonian, "paḥat" (= Hebrew פחה). The number of the satraps and the districts over which they ruled frequently changed. According to the Book of Daniel (vi. 2), "It pleased Darius to set a hundred and twenty princes [satraps] over the kingdom"; while Esther says that Xerxes (Ahasuerus) "reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces [מדינה]"; but this number can not be relied upon. It was Darius, also, who introduced and regulated the coinage of the realm. The standard coin was the

**Organizes the Empire.**

golden daric (Hebrew and Phenician אדרכן, to be distinguished from אדרכמון, "drachma"), weighing 8.4 grams = 130 grains, and in silver worth 20 shekels, each 5.6 grams = 86.5 grains; 100 shekels, or 5 darics, made a silver mina; and 6,000 shekels, or 300 darics, made a silver talent.

Light is thrown upon the religious policy of Darius by the inscription of Uzaḥor, chief priest of the goddess Neit in the Egyptian city Sais. Uzaḥor was summoned to Elam (Susa) by Darius, and was fully empowered to restore the Hierogrammatic College (the House of Life), for which institution he trained many children. Darius himself went to Egypt and showed such deep interest in the institutions of the land that the Egyptian priesthood re-

Cylinder Seal, with Name of Darius in Persian, Scythian, and Assyrian.
(In the British Museum.)

garded him as the last great lawgiver of Egypt (Diodorus, i. 95; compare Herodotus, ii. 110).

In the Book of Daniel, whose author had but a dim knowledge of Persian history, "Darius the Median" appears as the son of Xerxes (ix. 1), successor to the Babylonian Belshazzar and predecessor of Cyrus (vi. 28, x. 1). The epithet "Median" is to be explained by the fact that in the Orient, as among the Greeks, the name "Media" was applied to the whole Persian realm (for instance, in the Minean inscription of South Arabia [Halevy, n. 535]; compare "kings of Media and Persia" in Dan. v. 28, viii. 20; Esth. x. 2; compare i. 3, 14).

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G. E. ME.

**DARIUS III.—Biblical Data:** Last King of Persia; reigned from 336 to 330 B.C.; conquered by Alexander the Great. He is probably the "Darius the Persian," with whose reign the record of the priestly heads of families mentioned in Nehemiah (xii. 22) ended. On this passage compare Eduard Meyer, "Entstehung des Judenthums," p. 103.

G. E. ME.

——**In Rabbinical Literature:** Darius and Cyrus were the commanders of Belshazzar's two legions. When they saw him in a debauched state, they made him descend from his throne, deprived him of his crown and of his royal robes, and left him standing in his shameful nakedness (Esth. R. iii. 1; compare David Luria *ad loc.*). According to another version, Darius and Cyrus were Belshazzar's doorkeepers (Cant. R. iii. 1). It was during Darius' reign that Daniel disobeyed the order to worship the king ('Ab. Zarah 3a; compare Dan. vi. 11–12).

The latter Darius, by whom the Talmud means the king mentioned in Ḥag. i. 1, and who is not identical with Darius the Persian (see R. H. 3b, and Tos. *ad loc.*), was the son of Esther, and thus of pure descent on his mother's, and impure on his father's, side. This is implied in the Syrian hyrax (Lev. xiii. 5), the emblem of the Medo-Persian empire, uniting as it does the signs of the clean and of the unclean animals (Esth. R. viii. 3; Lev. R. xiii. 5). Compare CYRUS.

L. G. C. L.

**DARKNESS:** The rendering in the English versions of the Hebrew חשך and its synonyms אפל, צלמות, ערפל, אפלה. At one time darkness was regarded as something substantial, and not merely as the absence of light. This is apparent from the frequent juxtaposition of "darkness" with "light." God forms light and darkness (Isa. xlv. 7); light and darkness are consumed or confined (Job xxvi. 10). In the Creation-story, darkness is said to have been over primitive chaos, ABYSS. In this opening sentence traces or reminiscences of an early mythological personification have been detected (see COSMOGONY). Darkness antedates creation. It has also been noticed that it is not called good, as are the other works of the Creator. The absence of the definite article before חשך in Gen. i. 1 points in the same direction.

Something of this mythological notion is present in Job's imprecation (Job iii. 4, 5), where both "Ḥoshek" and "Ẓalmut" (or "Ẓalmawet") are invoked as though ravenous monsters lying in wait for prey (the verb recalls the blood-avenger, the "goel"). They are in parallelism with a phrase—"Let all that maketh black the day" [R. V.]—which is now recognized by nearly all commentators to describe mythological beasts (see DRAGON). In ordinary speech, of course, the Hebrew mind did not revert to this personification of darkness and its underlying antecedent mythological conceits. Darkness is simply the night, as light is the day (Gen. i. 5, 18). The sun grows dark; the day is darkened; and the like. In mines and other subterranean regions darkness has its realm, which the searcher for the precious metals invades, and thus forces upon it the establishment of new boundaries (Job xxviii. 3). This impression of substantiality goes with the descriptions of Egyptian darkness (Ps. cv. 28; Ex. x. 23). Darkness is also likened to a pillar of cloud (Ex. xiv. 20), as something almost palpable, if not personal. It is a frequent circumstance of theophany (II Sam. xxii. 12 = Ps. xviii. 12); and is associated with "She'ol" in such a way as to make it plausible that this place of the ingathering of the shades was a domain ruled over by twin demons, Ḥoshek and Ẓalmut (darkness and thick darkness). The double form, masculine and feminine, "ḥoshek" and "ḥashekah," also goes back to mythology.

In figurative speech, for reasons that are apparent, darkness was used for a secret hiding-place (Isa. xlv. 3; Job xxxiv. 22; Ps. cxxxix. 11, 12). As the effect of sorrow is to dim the eyes by tears, or as grief or sin injects darkness into the world (com-

pare 'Ab. Zarah 8a), the Hebrew speaks of distress as darkness (Isa. v. 30, xxix. 18; Ps. cvii. 10–14, again "Ḥoshek" and "Ẓalmut").

Darkness is uncanny. It may be the hiding-place of evil spirits; this, at all events, was the notion in post-Biblical times (compare DEMONOLOGY); therefore darkness expresses fear, dread, terror. As such it is one of the equipments of the DAY OF THE LORD, a circumstance of judgment (Amos v. 18, 20; Zeph. i. 15; Naḥum i. 8). This eschatological idea underlies also the darkness which ensues upon the Crucifixion (Matt. xxvii. 45). According to the theory advanced by Gunkel ("Schöpfung und Chaos"), that in eschatological visions primitive mythology finds its expression, the underlying idea is that darkness is an attendant on final judgment or punishment (Matt. viii. 12, xxii. 13, and frequently in N. T.).

Darkness is also the emblem of mysterious afflictions, of ignorance and frailty (Job xix. 8, xxiii. 17; Isa. ix. 2), of sin and evil (Isa. v. 20; Prov. ii. 13), of mourning (Isa. xlvii. 5), of doubt and vexation (Job v. 14, xii. 25), and of confusion (Ps. xxxv. 5). As wisdom is light, so ignorance is darkness (Job xxxvii. 19; Eccl. ii. 14).

Darkness was the ninth of the ten Egyptian plagues (Ex. x. 21 *et seq.*). What caused the darkness has been a subject of much unsatisfactory discussion. Some reminiscence based upon observation of natural phenomena is always involved in the other plagues. What the reminiscence is in this case has not been determined; a storm of dust has been suggested by some commentators. E. G. H.

**DARMESTETER, ARSÈNE:** French philologist and brother of James Darmesteter; born at Château-Salins Jan. 5, 1846; died at Paris Nov. 16, 1888. Darmesteter, who came as a little boy to Paris, went first to a primary school, but learned much from the books in the workshop of his father, who was a bookbinder. At the age of twelve he went to the Talmud Torah school, where, in addition to religious subjects, he studied French, Latin, and Greek. It was in this school that he determined to solve the problem of the Old French words in the text of Rashi. At the age of sixteen he presented himself for the baccalaureate. His father had intended him to become a rabbi; but criticism of the New Testament had led him to criticize the Old; his religious orthodoxy had been shaken, and, although he continued his Hebrew studies, his warm religious faith had given place to scientific interests. Science was destined, he thought, to transform and to unite humanity.

For a year he was a pupil at the Séminaire Israélite under Zadoc Kahn; the next year he worked at the Collége Ste. Barbe to qualify for his licentiate, which he obtained in 1864. He studied Latin epigraphy under Léon Renier. In 1865–66 he began to study Old French at the Ecole des Chartes. It was about this time that he wrote the remarkable essay on the Talmud which he had finished just when the similar article by Emmanuel Deutsch had appeared. The article was afterward revised by Darmesteter and published posthumously in his "Reliques Scientifiques."

In 1867 Darmesteter became a pupil of Gaston Paris, the great Romance scholar, who quickly recognized his powers. In 1869, at the request of Paris, the minister of public instruction sent Darmesteter to study the French glosses in the manuscripts of Rashi at Oxford and Cambridge, and in the British Museum. In six weeks, working from twelve to fourteen hours a day, he went through fifty-nine manuscripts. His object was to elucidate the phonetics and structure of Old French by means of the forms preserved in Hebrew characters. The first results of his investigations were published in "Romania" in 1872, in which year he was nominated "répétiteur" (lecturer) in Romance languages at the Ecole des Hautes-Etudes. He finished in the same year his first large work, "Traité sur les Mots Composés" (published in 1874), in which he showed his powers as a philologist on ground which he had made his own.

Arsène Darmesteter.

To Darmesteter a language was essentially living; he was not content with a mastery of the bare facts of phonetics and morphology; the problem which above all attracted him was that of the creation of new words, and the development of new senses from old words. The "Mots Composés," in which some 12,000 words are dealt with, has become a classic.

**Earliest Publications.**

In 1871 Darmesteter had already begun, jointly with Adolphe Hatzfeld, a dictionary of the French language, expecting to complete it in three years. Its publication, however, did not begin until after Darmesteter's death. Hatzfeld, a man with singularly fine logical and literary perceptions, struck by the lack of order in the classification of the meanings of words given in Littré's great work, proposed to reduce them in each case to one or two fundamental meanings. Darmesteter saw that the problem of each word could only be solved by the history of the word. Hatzfeld and Darmesteter worked together for seventeen years. When Darmesteter died the first draft of the manuscript was complete and the printing was begun. The revision of the etymological part, and the great treatise on the formation of words which he had planned and, in part, written, as a preface, were completed by his former pupils A. Thomas and L. Sudre. The work was awarded a grand prix at the Paris Exhibition of 1900, and the prix Jean Reynaud, of 10,000 francs, by the Académie des Inscriptions et Belles Lettres, the highest honor in its power to bestow.

The dictionary was far from absorbing Darmesteter's energies. In 1874 he deciphered the difficult and beautiful French elegy, preserved in the Vatican, on the burning of the thirteen Jewish martyrs at Troyes in 1288. In the same year he

examined in Parma and Turin fifty-five other manuscripts of Rashi. In 1876 he discovered the important phonetic law of the protonic, known since as "Darmesteter's law." He obtained in 1877 his doctor's degree from the Sorbonne, presenting two dissertations: "De Floovante" and "De la Création Actuelle des Mots Nouveaux dans la Langue Française." On June 16, 1877, he was nominated "maître des conférences" in Medieval French at the Faculté des Lettres of Paris.

In 1878 he published, in collaboration with Hatzfeld, "Le Seizième Siècle," a book on the language and literature of the sixteenth century in France, which is used as a text-book in the universities of Germany and of England as well as of France. In 1880 he gave much of his time to the foundation of the Société des Etudes Juives, and especially to the "Revue" issued by it, in which he published a number of papers dealing with ancient and medieval Jewish history. He was also for some time professor of French at the Paris Rabbinical Seminary. In 1881 he became lecturer at the Ecole Normale Supérieure des Filles at Sèvres. His lectures, delivered to audiences of women students training as teachers in secondary schools, became the "Cours de Grammaire Française" (4 vols.), published posthumously, and translated into English by Alphonse Hartog. The French Academy awarded it the Saintour prize in 1897. In 1883 he was appointed at the Sorbonne titular professor of Medieval French literature and of the history of the French language. In 1886 he published "The Life of Words," which appeared first in an English translation, and then in the French original under the title "La Vie des Mots," a series of lectures on the changes of meaning in words, in which certain theories, originally published in 1876 in the "Revue Philosophique," were extended and developed. Most of Darmesteter's papers were collected in two volumes, "Reliques Scientifiques" (Paris, 1890), by his brother James. The first volume contains a biography, a bibliography, and Jewish and Franco-Jewish studies; the second, the purely French studies. The book was intended for the public, and has gone through many editions in France; it throws a new light on linguistic development. In 1885 heart-disease, unsuspected but of long standing, probably aggravated by the accidental death of his mother and by periods of almost superhuman intellectual effort, declared itself. On Nov. 7, 1888, he acted as examiner at the Sorbonne in a room without a fire; the chill brought on endocarditis, and he died on Nov. 16, 1888.

**"The Life of Words."**

A second edition of the "Mots Composés," edited by Gaston Paris, and with an index of 12,000 words compiled by Darmesteter's wife, was published in 1894. An essay on the Celtic element in French was published in the "Revue Celtique" for 1901.

The notes on the "La'azim" of Rashi are still unpublished.

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S. P. J. H.

**DARMESTETER, JAMES:** French Orientalist; born March 28, 1849, at Château-Salins, Lorraine; died Oct. 19, 1894, at Paris. His parents were from a family established in Lorraine since the middle of the eighteenth century. When, in 1791, the Jews of France were bidden to choose surnames for themselves, the great-grandfather of James selected the name "Darmstädter," in remembrance of the Darmstadt ghetto whence his parents had emigrated to Lorraine. The French registrar translated the name into his own language and wrote it "Darmesteter." Calmann and Cerf, the son and grandson of the original Darmesteter, were booksellers and bookbinders in the town of Château-Salins; and there, in 1839, the latter married Rosalie Brandeis, the daughter of one of Napoleon's officers. The Brandeises, of Polish origin, were of a notable stock—rabbis, physicians, and soldiers through many generations. The family archives contain interminable series of rabbis. A great-uncle of the Darmesteters was physician to the Czar of Russia; their grandfather and their maternal uncles were soldiers or army doctors. From the Brandeises James and his brother Arsène inherited their love of letters, their scientific bent, and their enthusiastic patriotism.

James Darmesteter.

James was the youngest son. The eldest, Achille, a lad of uncommon promise, died suddenly one evening on his return from school, when Arsène was about six years and James about three years old. In 1852 the death of Calmann Darmesteter in Paris, leaving there a widow wholly unprovided for, gave Cerf and his wife a reason for moving to the capital; and with the widow they settled in the crowded quarter of the Marais. Work was difficult to procure; privations were many; and the close air and inappropriate food affected the health of James, who never grew to his full size, his stature being slightly deformed and his health always frail. He resembled in an extraordinary degree the illustrious poet of Recanati; and when he visited Florence in 1887 the Florentines dubbed him "Il piccolo Leopardi."

With the tenacious idealism of the Hebrew race, the bookbinder and his wife, poor as they were, spared no sacrifice to afford their children a first-rate education. Both of them were grounded at the primary school of the Rue des Hospitalières, Saint Gervais; proceeding thence, on attaining their tenth or twelfth year, to the Talmud Torah, the seminary of the Jewish Consistory, a school whence most but not all of the pupils entered the Rabbinical College. At the age of eleven James obtained a Bischoffsheim scholarship; and thenceforth he followed the education of the Lycée, first at the Collège Charlemagne, then at the Collège Bonaparte (now Collège

Condorcet), the most prominent of Parisian public schools. In after days he was wont to compare the "amiable and sterile education of the public school," much to its disfavor, with the original and somewhat chaotic system of the Talmud Torah; but it was partly to the classical discipline of the Lycée, and to its preoccupation with rhetoric and logic, that James Darmesteter owed his singularly beautiful style, at once lucid and suggestive, terse and admirably descriptive, elliptic and convincing.

**Education.**

Darmesteter's school-days were a series of triumphs that terminated in the acquisition of the "Prix d'Honneur" at the general competition in 1867. On the morrow every school in France echoed with the Latin phrases which the delicate little Jew of eighteen had put into the mouth of the dying Demosthenes.

After such brilliant school-days, Darmesteter showed a certain hesitation in deciding on his career. He obtained his baccalaureate in science and in letters, took the higher degrees in letters and in law, and then earned his daily bread by giving lessons. He had as yet published nothing. He had indeed begun a drama, a philosophical novel, a history of the satanic element in modern literature, and a synthesis of religions. But all these schemes were relinquished ere they neared completion. He fancied, as at his age Ernest Renan had imagined, that his gift was perhaps in the line of natural science. "But I studied only vague generalizations," he wrote later, "without that interest in details which is the beginning of wisdom. I wished to make a synthesis of the universe. I decided to employ nine years in research: a year for each science, following the order of Comte. In the tenth year I would write my book." Meantime he studied Byron in English, Heine in German, and Carducci in Italian. But ere the fourth year of his program was completed—a program loosely adhered to—one day, in reading Michelet's "Bible de l'Humanité," he heard the voice of the antique Orient: he had found his vocation.

On the advice of Michel Bréal, Darmesteter in 1872 entered the Ecole des Hautes Etudes. He was not long a student. His rapid and surprising progress soon invaded the whole domain of ancient Persian literature, language, history, and religion. From the first he associated the life and the history of a people with the development of its language, and sought to interpret its faith by its traditions rather than by arbitrary philological comparisons.

**Iranian Studies.**

In order to understand the Avesta, he felt it important to study the inscriptions of ancient Iran, the legends of Firdusi's "Shah Nameh," the Pahlavi commentators of the "Bundahish," and even the rites of the modern Parsees of Bombay, rather than to compare the text of the Iranian Scriptures with the Holy Writ of ancient India, in the manner of certain German scholars. Each race, he felt, was, in matters of religion, more like itself throughout the continuity of its history than it was like any other race, however near a neighbor and contemporary. His "Haurvatât et Ameretât," published in 1875, proclaimed the student a master; and soon after he entered the Ecole des Hautes Etudes as professor.

In 1877 his "Ormuzd et Ahriman" attracted the notice of F. Max Müller at Oxford; the eminent Sanskrit scholar entrusted to the young Frenchman the English translation of the Avesta for the collection of the "Sacred Books of the East"; and the same year Darmesteter went, for the first time, to England. While continuing his English edition of the Avesta, he contributed to the French reviews various essays and articles on points of historical and philological interest: these were collected in 1883 under the title "Etudes Iraniennes." The same year witnessed the completion of his English Avesta, of which the first volume had appeared in 1880.

Darmesteter's translation of the Avesta had advanced him in the knowledge not merely of Persian, but also of English; and at one moment his increasing admiration for English literature went far toward robbing Zoroaster of his last and most brilliant disciple. But his devotion to his real career was too deep-rooted for any other interest to endanger it, though ever and anon the Orientalist paused in his more serious labors to publish an edition of "Childe Harold" (1882), a volume of "Essais de Littérature Anglaise" (1883), a classical edition of "Macbeth" (1884), a book on Shakespeare (1889), or to write the charming pages collected in his posthumous "English Studies" (1896). Few Frenchmen have understood England so intimately. Darmesteter, by a sort of happy guesswork, had divined the English character before he set himself to study it.

**English Studies.**

His translation of the Avesta into English had convinced Darmesteter that these sacred books—being in fact a prayer-book, a collection of ritual—could be understood only by a study of the religion which still practises their rites; and in February, 1886, almost immediately after his election to the chair of Iranian languages at the Collège de France, he left Paris for Bombay, the seat of an important Parsee community. The thirteen months spent by him in India formed, in many respects, the most important period of his life. In Bombay he became acquainted with the sages of the Zoroastrian cult; read priceless manuscripts with the venerable Tahmuraz; discussed points of ritual with the alert and modern-minded Yivanje Modi; and laid the foundations of that epoch-making translation of the Avesta to which in 1893 the French Academy of Inscriptions awarded the "Prix Biennal" of twenty thousand francs. There, too, he came to the conclusion that the antiquity of the Avesta had been greatly exaggerated by Iranian scholars; and that the Zoroastrian Scriptures bear traces of the influence not only of Buddhism, but also of the Jewish Bible, and especially of the Neoplatonist philosophy: "On peut dire que les Gâthas sont le premier monument du Gnosticisme, mais d'un Gnosticisme pratique, arrêté sur la pente fatale par un sens profond du réel et une préoccupation morale qui ne cherche dans l'abstraction qu'un moyen d'édification." According to Darmesteter, no part of the text of the Avesta is anterior by more than a century to the common era; the oldest fragments being

**Journey to India.**

contemporary with Vologeses, while the bulk of these Scriptures may be attributed to the reign of Ardashir (middle of the third century of the common era).

But if the letter be relatively modern the spirit is ancient. The faith that Ardashir and his minister, Tansar, sought to restore and to reduce to writing was, even in their time, an inheritance from distant forefathers. This antique element persists in a great part of the doctrine of the Avesta—in the principle of dualism, for instance, as in the limit set to the duration of the world, in the final defeat of evil, and in the idea of resurrection—no less than in certain details of the ritual, such as the sacrifice of the sacred plant, the Haoma. In an elaborate introduction to the third volume of his French translation published by Leroux (Paris, 1893), Darmesteter brings the whole force of his philological knowledge and his historical method to bear upon this question of the origins of Zoroastrianism. In the present state of science some of the factors of the problem are lacking; but those existing have never been classified with so masterly a competence nor presented with such originality and grace as by Darmesteter.

During his stay in India Darmesteter did not devote the whole of his time to the study of Zoroastrian tradition. He had left Europe with a mission from the French government to collect the popular songs of the Afghan tribes. On leaving Bombay he proceeded to the Northwest frontier and thence to the hills of Abbotabad. He who had made friends at Bombay with the Parsee priests might then be seen on the market-place of Peshawur talking with ragged mountain chiefs from Afghanistan or Baluchistan, or listening in prison to a poet in tatters—taken more or less redhanded—and writing down from his dictation some picturesque incendiary Pushtun ballad. These wild songs of border hate and love delighted the romantic soul of Darmesteter, while that other half of his mind, the scientific half, never asleep, noted strange linguistic forms and singular mutations of consonants, until, from a quantity of scattered details, he drew the unforeseen conclusion that in the language of the Afghan tribes there still survives the antique speech of the Medes. The Afghan tongue of to-day springs from Zend, as French springs from Latin. These Afghan songs, with a French translation and an important philological essay, were published by Leroux under the title "Chants Populaires des Afghans" (1888–90).

**Afghan Studies.**

Darmesteter did not confine himself to seeing every side of native life. Everywhere he met with the kindest, the most hospitable reception. At Bombay he stayed with the governor, Lord Reay; at Lahore, with Sir Alfred Lyall. The officers of Abbotabad made him an honorary member of their mess; just as the learned "mobeds" of Bombay had welcomed him as a brother in Zoroaster, and as the most distinguished mendicants of the fair of Peshawur had treated him as a fellow of their rambling academy of Afghan letters. He liked, admired, and understood all this variegated universe of India. Something of the magic and the miracle, something of the sheer delight and amazement of this voyage into the silver land of Indian nights lingers still in the pages of his "Lettres sur l'Inde," published on his return to Paris (Lemerre, 1888).

In his Peshawur garden one day Darmesteter chanced to read a small volume of English verses entitled "An Italian Garden." On his return to Europe in 1887 he called in London on their author, Miss Mary Robinson; in 1888 he married her. Between these two dates he translated into French, under the title "Poésies de Mary Robinson" (1888), a selection of her poems, and published them with an introduction which is one of the most spontaneous and lyric of this scholar's efforts.

Darmesteter was no scholar buried in his books. His immense and noble curiosity embraced the whole order of the universe. Everything interested him, and more and more, as the years of middle life expanded and matured his marvelous faculties, was he preoccupied by the problems of moral, social, and political reform. He longed for the day when justice and righteousness should rule in the land. He was more than a Republican: he was a Liberal, convinced that the future lay with the party that should organize democracy for the greatest good of the greatest number, without forgetting that a moral ideal and a moral discipline are integral parts of the greatest good. He felt that the first thirty years of the Third Republic had been too exclusively given to political battles. The lot of the toiler, the education of the young, the faith of reasonable men, had been neglected.

When still a youth of fifteen or sixteen, at the Collège Condorcet, Darmesteter had broken from the Jewish faith. For many years the rigid orthodoxy that he associated with the Synagogue inspired him with a singular distaste. Yet his nature was a profoundly religious one, as was shown in "La Chute du Christ" (1880), which was republished and remodeled in an infinitely finer form in 1889 under the title "La Légende Divine." Therein he reveals a revolt against the silence of God in the world, a pity for human suffering, an enthusiastic altruism which at last becomes the source of a new religion—a religion of justice and rectitude, the religion of Amos and Hosea.

**Relation to Judaism.**

Darmesteter never returned to the Synagogue; but he returned to the Bible. "My faith is of my own making, not metaphysical, but moral, evolutionist, and Biblical," he wrote in 1887. A few years later he was to give to this new faith the name of "Prophetism." In the reconciliation of the truths of science with the social ethics of the Hebrew Prophets, he saw the possible faith of the future. He expressed this conviction in the essays collected under the title "Les Prophètes d'Israël" (Calmann Lévy, 1892). The prophetism of James Darmesteter reveals no secrets of the future life and makes no promises. In his system the spiritual other-world is neither included nor denied. No rites and no miracles enforce the moral faith which Darmesteter drew, in almost equal portions, from the writings of the Prophets of his race and the principles of the Revolution of 1789.

Darmesteter was far less a metaphysician than a moralist and a sociologist. So early as 1882, under the pseudonym of "Y. D. Lefrançais," he had writ-

ten for the primary schools of France a book of "Lectures Patriotiques," destined to imprint on the minds of children the love of their country and those principles of peace, justice, fraternity, and mutual aid from which he was to construct, ten years later, his ideal prophetism. In 1893, when the house of Calmann Lévy founded the "Revue de Paris" and offered its political direction to Darmesteter, he accepted this new duty, seeing in it an opportunity to forward ideas that he felt necessary to the dignity and happiness of France. The article in which he proposed to all the warring parties of his country a general disarmament in favor of a policy of social reform, opens the volume, "Critique et Politique," published posthumously in 1895.

Darmesteter died suddenly on Oct. 19, 1894, after a few days' indisposition. No successor has been found for his chair either at the Collège de France or at the Ecole des Hautes Etudes.

BIBLIOGRAPHY: *Darmesteter*, by Michel Bréal, Gabriel Monod, and Gaston Paris; that by the last-named is reprinted in his *Penseurs et Poètes*. The student may also be referred to an excellent article by the Baron Carra de Vaux in the *Revue des Etudes Juives* for 1900, as also to the Introductions by Madame James Darmesteter to the posthumous editions of *Critique et Politique* and the *Etudes Anglaises*.

S. M. R. D.

**DARMSTADT.** See HESSE.

**DARMSTADT, JOSEPH BEN MEÏR-ẒEBI:** German Talmudist; flourished in the second half of the eighteenth century. He was a pupil of Mordecai Halberstadt, author of "Ma'amar Mordecai." Darmstadt wrote "'Eẓ Yosef" (Joseph's Tree), novellæ to the tractates Berakot, Beẓah, and Megillah (Karlsruhe, 1763).

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Hadash*, i. 56; Steinschneider, *Cat. Bodl.* col. 1454; Auerbach, *Gesch. des Jüd. Gemeinde Halberstadt*, p. 74.

L. G. I. BER.

**DAROCA:** Town in the Spanish province of Saragossa, and formerly a part of the ancient kingdom of Aragon. It contains an old Jewish community. It had its privileges, like the neighboring community of Calatayud, and for the most part shared the same fortunes. In 1264 it paid an annual tax of seven hundred and fifty dineros. Many wealthy Jews lived at Daroca, among them Don Abraham Maquatel (Maquarel), a contemporary of Isaac b. Sheshet. A number of them were baptized in 1413, among them a wealthy Jew named Alfonso Reus; the Ram family, whose children and grandchildren filled high offices; and others. Don Astruc ha-Levi represented the community of Daroca at the disputation of Tortosa, and was the author of the circular letter to the community of Gerona.

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Judios en España*, i. 196; Jacobs, *Sources*, p. 296; Isaac b. Sheshet, *Responsa*, No. 511; *Shebet Yehudah*, p. 68.

G. M. K.

**DARSHAN, SIMEON.** See KARA, SIMON.

**DARSHANIM.** See HOMILETICS.

**DART:** A pointed weapon to be thrown by the hand; a javelin or light spear. The English version uses "dart" as an equivalent for five Hebrew words: (1) "Ḥeẓ," which should be rendered "arrow" (compare the Assyrian "uṣṣu" and the Phenician חץ). (2) "Massa'," given in the list of weapons which of necessity must prove ineffective in the struggle with the leviathan (Job xli. 26). In the same connection is found (3) "totaḥ," and from the words "counted as stubble," a weapon with a shaft can be inferred (Job xli. 18). (4) "Shebeṭ": with three of these Joab smote Absalom (II Sam. xviii. 14). The most usual form is (5) "shelaḥ." This the workers on the Temple wall under Nehemiah constantly had with them (Neh. iv. 11). Hezekiah provided them in abundance for the defense of the Temple (II Chron. xxxii. 5). The men under Jehoiada were armed with them (II Chron. xxiii. 10). Darts were used in sieges (I Macc. vi. 51), and it may be that the reference here is to darts used to carry fire into the works and the city of the enemy. The New Testament speaks of the "fiery darts of the wicked" (Eph. vi. 16).

E. G. H. G. B. L.

**DASCOLA, ASTRUC.** See KANSI, SAMUEL.

**DASHEV:** Village in the government of Kiev, Russia. It has a population of 6,200, including 3,200 Jews, whose sources of income are mainly commercial and industrial. About 714 are artisans, 278 of these being masters. Tailoring occupies 176 persons; blacksmithing, 80; cabinet-making, 72. The output of the cabinet-makers and blacksmiths is valued at 10,000 rubles annually, and is sold at the neighboring fairs. There are 252 Jewish day-laborers, most of whom (175) hire out for field-work. About 17 families are engaged in dairy-farming. There are no charitable institutions. Three hundred children are taught in ḥadarim.

H. R. S. J.

**DATE-PALM.** See PALM-TREE.

**DATHAN:** Son of Eliab, of the tribe of Reuben. He conspired with his brother Abiram against Moses and Aaron. See ABIRAM.

E. C. M. SEL.

**DATHEMA:** The name of a fortress in Gilead to which the Jews fled when hard pressed by Timotheus. There they shut themselves in, prepared for a siege, and sent to Judas Maccabeus for aid (I Macc. v. 9–11). Dathema was one of many places in a similar plight, and seems, from the description of it, to have been strongly enough fortified to necessitate "an innumerable people bearing ladders and other engines of war" to take it. Judas attacked in three divisions, drove off Timotheus, killed eight thousand of the enemy, and saved the city (I Macc. v. 29–34). The Peshiṭta reads "Rametha," from which George Adam Smith ("Historical Geography of the Holy Land," p. 589) infers that it was perhaps Ramoth Gilead. Conder (Hastings, "Dict. Bibl." i. 560) suggests the modern Dameh on the southern border of the Lejah district. It can not, however, be positively identified.

E. G. H. G. B. L.

**DATO, MORDECAI BEN JUDAH:** Italian rabbi and preacher; born 1527; lived in various places in the territory of the house of Este; died after 1585. Steinschneider thinks it possible that he was a grandson of Angelo (= Mordecai) Dato, mentioned in Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 436. Dato was a pupil of the cabalist

Moses Cordovero, and was himself an adept in the Cabala. He is honorably mentioned by Azariah de Rossi in connection with a Messianic prediction ("Me'or 'Enayim," ch. xliii.), by Menahem Azariah de Fano, and by Angelo Alatrini, who dedicated to him his "Angelica Tromba" (Ferrara, 1579). Dato's writings follow the Cabala of Cordovero and Luria. He added marginal notes to the "Asis Rimmonim," a compendium of his pupil Samuel Gallico's "Sefer ha-Pardes" (Venice, 1601), but the editors have so mutilated and misplaced his notes, which they have incorporated in the text, as to render the compendium unintelligible. It has since been reedited by M. A. de Fano (Mantua, 1623). Dato wrote "Migdal Dawid" (Tower of David), a disquisition on questions relating to the Cabala, and also annotations to the Zohar, both of which are in manuscript. The British Museum contains manuscripts of some of his sermons in the Italian language, but in Hebrew script ("Yad Yosef," p. 24), of a cabalistic commentary to Esther, and of collections of his poems.

BIBLIOGRAPHY: Landshuth, *'Ammude ha-'Abodah*, p. 197; Benjacob, *Ozar ha-Sefarim*, p. 115, No. 374; Perles, *Beiträge zur Gesch. der Hebr. Studien*, p. 193; Steinschneider, in *Monatsschrift*, xlii. 521; S. Margoliouth, *Descriptive List of the Hebrew and Samaritan MSS. in the British Museum*, pp. 28, 48, 49, 58, 59.

G. G. J.—G.

**DA'UD EFFENDI MOLKO:** Chief of translation in the Turkish Foreign Office; born at Salonica in 1845. Da'ud is of humble parentage. His family settled in Constantinople while he was still a boy, and he received his elementary education at the Camondo Institution. Attached to the service of the Foreign Office at the age of 18, he rose to the position of translator-in-chief during the reign of Sultan 'Abd al-'Aziz, and retained that post when 'Abd al-Ḥamid II. ascended the throne.

Da'ud has been decorated with the Grand Cordon of the Order of Nishan-i-Osmanie, that of the Nishan-i-Medjidie and that of the Nishan-i-Imtiaz, and with the Persian Order of the Sun and Lion. Da'ud is also a commander of the Legion of Honor, and has been decorated with the Order of the Crown of Prussia.

BIBLIOGRAPHY: *Univers Israélite*, Jan. 15, 1897.

S. M. Fr.

**DAUGHTER IN JEWISH LAW:** The legal status of a daughter in Jewish law changed very materially from patriarchal times to the Talmudic era. In the former period the daughter had no appreciable legal rights; she was merely a member of her father's household, and as such was, in common with the other members of the household, subject to the power of her father, who was accountable to no one for his treatment of her. This state of absolute subjection to the parental control was somewhat modified by the Mosaic law; but it was not until the days of the rabbinical authorities that this ancient patriarchal authority was abolished, and legal rights secured for the daughter, resulting in her practical emancipation from parental government upon reaching her majority at the age of twelve years and six months.

In illustration of the power of the father in patriarchal times, many incidents may be cited from the Bible, of which a few will suffice. The right of the father to kill his daughter is apparently not questioned in Judges xi. 34-39, though some commentators (*e.g.*, Levi ben Gershon and David Ḳimḥi, also Nicholas de Lyra) hold that the passage must not be interpreted as indicating that Jephthah actually killed his daughter in this case. In later times this extraordinary power, more especially when used to offer up sons and daughters as sacrifices, is condemned (II Kings xxiii. 10; Ps. cvi. 37, 38; Ezek. xvi. 20, 21). A man could sell his daughter to be a maid servant (Ex. xxi. 7), and, like Laban, he could also sell her in marriage (Gen. xxxi. 15; compare Gen. xxix. 21–30). The incident in reference to Lot's daughters (Gen. xix. 8), as well as a similar incident in Judges xix. 24, shows the extent of paternal authority. Since the daughter was practically the property of her father, damages for an injury done to her were demandable by the father (Ex. xxi. 31). The father was likewise entitled to damages for slander of the good name of his daughter (Deut. xxii. 19) and for her seduction (Ex. xxii. 16; Deut. xxii. 29).

Laban, after having given his daughters in marriage to Jacob, claimed the right of paternal authority over them long after their marriage (Gen. xxxi. 43); and it seems that Jacob, to a certain extent, recognized this right (*ib.* xxxi. 31). In Judges xv. 1, 2, and in I Samuel xxv. 44, incidents are recorded showing the exercise of paternal authority over the married daughter; for in both cases the married daughter is taken from her husband by her father, and given in marriage to another without the husband's consent.

In the Talmudic and post-Talmudic law there is an entire change in the legal status of the daughter. Thus, of the law in Ex. xxi. 7, according to which the father was permitted to sell his daughter to be a maid servant, the Talmud says that it was in force only as long as the law concerning the jubilee was in force (Ḳid. 69a; Maimonides, "Yad," 'Abadim, i. 10); and the Talmud bases this view upon the ground that in the year of the jubilee all slaves were absolutely free, and that, therefore, when the jubilee year was no longer observed, the right of the father to sell his daughter to be a maid servant must necessarily be taken away, because the safeguard against her continuance in perpetual slavery no longer existed.

**Right of Sale.**

According to another tradition, the jubilee year was not observed after the destruction of the First Temple ('Ar. 12b); thus, according to the Talmud, the right of the father to sell his daughter was taken away at least as early as the sixth century before the common era. The mother never had the right to sell her daughter (Soṭah iii. 8).

The Talmudic law practically emancipated the daughter from parental authority when she attained her majority. The daughter was a minor ("ḳeṭannah") under the age of twelve years; between the ages of twelve and twelve and a half she was called "na'arah"; and upon attaining the age of twelve years and six months she became "bogeret," and was no longer under parental control. All of the father's rights over his daughter's person and prop-

erty which survived in Jewish law from patriarchal times ceased when she became bogeret. These rights are thus summed up in the Mishnah (Ket. iv. 4; *ib.* Gem. 46b): While the daughter is a minor, the father may give her in marriage; he is entitled to her earnings and to that which she finds; he may annul her vows; and he must receive the bill of divorce when one is given by her husband. She becomes sui juris upon attaining the age of twelve years and six months, or upon her betrothal earlier (Mishnah B. M. i. 5; Ket. iii. 8, iv. 4; Nid. v. 7).

The right of the father to annul his daughter's vow is based upon Biblical law (Num. xxx. 4–6). His right to give her in marriage while she is a minor is admitted in the Mishnah (Ket. iv.); but it is condemned as immoral by the Rabbis, who are of the opinion that the father should not give his daughter in marriage during her minority, but that he must wait until she is old enough to decide whether or not she is satisfied (Kid. 41a).

The father is entitled to the custody of his daughter; but, if he divorces his wife, his daughter remains with her mother (*ib.* 102b). According to the later law, however, which seems to have followed the decisions of the Roman law, the court must determine whether the mother in such cases is a proper guardian for the daughter; and the question of the custody of the girl is one to be judicially determined according to the best interests of the child (Shulḥan 'Aruk, Eben ha-'Ezer, 82, 7).

**Custody and Support.**

The father must support his daughter while she is a minor (Ket. 49a), even though she has been given into the custody of her mother who has been divorced ("Yad," Ishut, xxi. 17); but the father is not obliged to support his daughter after she has attained the age of six years, if she has a separate estate which is sufficient for her maintenance (Eben ha-'Ezer, 71, 1). If the daughter, after attaining her majority, remains with her father, and is supported by him, he continues to be entitled to her earnings and to that which she finds (B. M. 12a; and Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 270, 2).

After the death of her father, his son and heir must support the daughters out of the patrimonial estate until their marriage (Ket. 52b; B. B. 116b). The daughter's right to be supported out of the estate of the father is limited to that part of the estate which actually was in her father's possession at the time of his death. She has no right to demand support out of any part of the estate which has accrued to the heirs after the father's death, and which may be the increase or increment of the estate which they received from him (Bek. 52a; Ishut, xvi. 5). The right of the daughter to be supported out of the father's estate is recognized by an early decision, delivered in Jerusalem by Judge Admon (*c.* 40 C.E.), whose decision was approved by Rabban Gamaliel. Admon said: "If a man die, leaving sons and daughters, and his estate be large, the sons inherit it and the daughters are maintained by it; but if the estate be small the daughters are maintained by it and the sons may go begging" (Mishnah Ket. xiii. 3; *ib.* Gem. 108b). If the heirs are spendthrifts, and the estate is in danger of being dissipated by them, the court will set aside a certain portion of the estate beyond the control of the heirs, in trust for the support of the daughters (Eben ha-'Ezer, 112, 11, gloss). It seems that, inasmuch as the mother is not liable for the support of her daughter, the latter can not claim maintenance out of the estate of the mother (Mishnah B. B. viii. 4; Gem. 122b).

The Talmudic law provides furthermore (Mishnah Ket. iii. 11; *ib.* Gem. 52b) that the husband shall include in the marriage contract (KETUBAH) a clause providing that any daughters which may be born to him shall live in his house and be supported by his estate until their marriage. This right of support or alimentation is technically known as "mezonot," and is to be distinguished from "parnasah," or the right of dotation which the daughter has in her father's estate.

**Right of Dowry.**

The law requires that the father shall provide the daughter with a suitable dowry upon her marriage; and the obligation to provide the DOWRY rests upon the father's heirs (Mishnah Ket. vi. 6; Gem. 68a). There is a difference of opinion among the authorities as to the right of a daughter to receive a dowry from her mother's estate, although the preponderance of authority is in favor of this right (Eben ha-'Ezer, 113, 1, gloss).

The daughter may inherit her father's estate if he has left no son or issue of a deceased son. The right of the daughters to inherit was originally established by the Mosaic law in the case of the daughters of Zelophehad (Num. xxvii. 7); and the decision in this case was made a general law (*ib.* verse 8). The right of the daughter to inherit was qualified by a later decision in the same case, providing that the heiress of her father's estate was obliged to marry one of the family of the tribe of her father, in order to preserve the inheritance within the tribe. Rabba said that this provision of the law applied only to the time of the division of the land of Palestine among the different tribes, and that it had no application in later times (B. B. 120a); so that a daughter inheriting the estate of her father might marry any one she pleased, more especially because, since the destruction of the Temple and the dispersion of the people, all laws relating to the land of Palestine were in abeyance.

The laws of inheritance are the same with reference to the sons and daughters, with the exception that the law of primogeniture does not apply to daughters (Bek. 52a; B. B. 122b).

The Talmudic authorities disagreed as to whether the son and the daughter inherit the mother's estate equally or whether the sons inherit to the exclusion of the daughters (*ib.* 111a). It was finally decided, however, that the same rule applied as to the father's estate, the sons being preferred (Ḥoshen Mishpaṭ, 276, 4). If the maternal inheritance descends to the daughter while she is yet a minor, it is nevertheless beyond the control of her father; and the general rule, that the father is entitled to all the property of his minor daughter, does not apply in this case (Kid. 46b).

In order to evade the law of inheritance, which prefers the sons to the exclusion of the daughters,

it has become customary since the Middle Ages for the father to provide an inheritance for his daughter upon her marriage, by executing an agreement wherein he confesses that he has received a certain sum of money from his daughter in cash. He acknowledges this as a debt due by him and his heirs, to become payable upon his death in cash; and he thereby pledges or mortgages all of his goods, movable and immovable, to pay the same. He furthermore states that it was a condition of the loan that, when his male heirs enter upon their inheritance, they shall have the right either to pay the said sum in cash or to give to the daughter a share in his estate equal to one-half of the share of one son (not the first-born). By this agreement the daughter is assured of a share in her father's estate or of a sum of money equivalent to it (Eben ha-'Ezer, 113, 2; Ḥoshen Mishpaṭ, 281, 7, gloss). The form of this contract is given in Appendix F to Mendelssohn's "Ritualgesetze der Juden," and it is known as the "shetar ḥazi zakar" (contract for a son's half share).

**Nuptial Settlement by Father.**

If a man marries a widow who has a daughter by her first husband, and, as part of the consideration of the contract of marriage, agrees to support the daughter for a specific number of years, it is a binding contract which may be enforced by the daughter, even though the mother is divorced and leaves the house of her husband taking her daughter with her, or even if the daughter is married (Mishnah Ket. xii. 1; *ib.* Gem. 101b; "Yad," Ishut, xxiii. 17, 18; Eben ha-'Ezer, 114, 1).

Compare Child; Divorce; Dowry; Inheritance; Ketubah; Slavery.

Bibliography: Salvador, *Gesch. der Mosaischen Institutionen*, ii. 261–323; Moses Bloch, *Der Vertrag nach Mosaisch-Talmudischen Recht*, pp. 106 *et seq.*; Moses Mendelssohn, *Ritualgesetze der Juden*, iv. 14.

L. G. D. W. A.

**DAUPHINÉ:** Former province of France, now absorbed in the departments Isère, Hautes-Alpes, and La Drôme. It is supposed that Jews settled here in the first centuries of the common era (Bédarride, "Les Juifs en France, en Espagne, et en Italie," xxviii.); but nothing is known of their history down to the thirteenth century. Six Jews of Valréas, department of Vaucluse, were accused in 1247 of having murdered a Christian child for ritual purposes. The investigation, which was set on foot by two Franciscan monks, was conducted with ferocity. The unfortunate accused, who unanimously protested their innocence, were horribly tortured for eight days, and finally condemned by the judges—creatures of Dragonet de Montauban, Lord of Valréas—"to be burned, without the crime charged against them having been legally proved, or having been confessed by them" (Elie Berger, "Les Registres d'Innocent IV." i. 424). Profiting by the sentiment aroused by this alleged crime, the Bishop of St. Paul-Trois-Châteaux, the constable of Valence, and a few other noblemen of the province imprisoned the Jews living on their estates and despoiled them of all their possessions.

**Thirteenth Century.**

Pope Innocent IV. intervened in their behalf, and, in a letter addressed to the Archbishop of Vienne, he enjoined that prelate "to bring to the bar of equity all the wrongs that had been so inconsiderately inflicted upon the Jews, and not to suffer them in the future to be arbitrarily molested on account of these and similar accusations" (Elie Berger, *l.c.*).

In 1253, however, the same pope, yielding to the importunity of the archbishop Jean, authorized him to expel the Jews from the province ("Gallia Christiana, Prov. Vienne," instr. l., li.). They came back in 1289, but in that year the council of Vienne compelled them to wear the yellow badge in the shape of a quoit, and forbade them to employ Christian servants.

The dauphin Humbert I. favorably received the Jews driven from France in 1306, and authorized them to establish banking-houses within his states, on payment of considerable taxes (Prudhomme, "Les Juifs en Dauphiné aux XIV^e^ et XV^e^ Siècles," p. 12; compare "Revue Etudes Juives," ix. 254, and Depping, "Les Juifs dans le Moyen-Age," p. 161). He entrusted them also with public offices and admitted them into his court (Prudhomme, *l.c.* pp. 14, 18, 72).

**Fourteenth Century.**

During the Black Death, having been accused of poisoning the cisterns and wells, the Jews of St. Saturnin and Ste. Euphémie were butchered and their possessions plundered (1348). At Veyne ninety-three were massacred. At La Mure a Jew accused of having kidnaped a Christian child was condemned to a horrible death; being cut in two and his quivering limbs hanged on a gallows (*l.c.* 30). Urged by the need of money, the dauphin Humbert, between 1350 and 1365, confiscated all the outstanding credits of the Jews in the county of Gap and in the baronies of Montauban and Meuillon ("Revue Etudes Juives," ix. 247); and in 1388 he annulled the privileges which he had granted to the Jews of Dauphiné, who, in order to have them restored, had to pay him the sum of 1,000 florins (Valbonais, "Histoire du Dauphiné," vol. ii., *preuves* No. 9; compare Prudhomme, *l.c.* p. 23, and Depping, *l.c.* p. 162). In the same year he imposed upon them a special tax of 10,000 francs, and in 1390 he laid upon them an additional tollage of 2,000 francs.

**The Black Death.**

On March 4, 1413, the dauphin's council compelled the Jews to have their synagogues, their ovens, their wells, and their markets separate from those of the Christians (Prudhomme, *l.c.* p. 58; Depping, *l.c.* p. 196). The dauphin Louis (1461–83), afterward King Louis XI. of France, accused them of excessive usury and of dealings with his enemies during his exile in Flanders and Brabant, and condemned them to a fine of 1,500 gold crowns ("Revue Etudes Juives," ix. 239). In consequence of this they emigrated in great numbers from Dauphiné.

**Fifteenth Century.**

From the seventeenth century onward they were no longer allowed to reside in that province. A decree of Parliament (Jan. 10, 1665) granted them a sojourn there of not more than three days, under penalty of being whipped and of having their merchandise, money, and chattels confiscated (Prud-

homme, *l.c.* p. 69). Jews lived in all the important places of Dauphiné, but the principal congregations were in VIENNE, NYONS, GRENOBLE, ST. SYMPHORIEN D'OZON, CRÉMIEU, MONTÉLIMAR, VALENCE, and ETOILE.

Jews were resident in the following places also:

**Graisivaudan District:** A Hebrew document dated Adar 6, 5106 (Jan. 30, 1346), states that the officers of the Jewish communities of the district had pledged themselves under oath to pay to the dauphin, in addition to their share of the money needful for the expenses of the country, such further taxes as should be levied upon them ("Revue Etudes Juives," x. 239, 240).

**Crest** or **Crest-Arnault:** Here, in 1296, R. Menahem ben Aaron copied the Pentateuch with the five Megillot and the Haftarot, for Jacob of Crest, son of Solomon the Saint, the martyr of Grenoble (Zunz, "Z. G." p. 208; Gross, "Gallia Judaica," p. 143).

**Montauban:** R. Eliezer ben Jehiel, מונבן, copied here, at the end of the thirteenth century, the manuscript of the "Semak" now preserved at Paris (Gross, *l.c.* p. 318). The dauphin Humbert II. gave orders in 1339 to all his officers in the baronies of Montauban and of Meuillon to compel all the debtors of the Jews to settle their debts when due (Prudhomme, *l.c.* p. 19).

**Serre:** The wealthy Astrug Macip, or Astrugon Mancip, one of the familiars of the dauphin Humbert II., lived here. In a document of the year 1346 he calls himself the dauphin's "garderium specialem" (Prudhomme, *l.c.* pp. 25, 76).

**L'Albenc:** The home of R. Solomon ben Eliezer Hayyim ha-Kohen, called "Diéau" or "Deuaye," who about 1340 copied the Pentateuch with Onkelos and the commentary of Rashi (Prudhomme, *l.c.* p. 18; Gross, *l.c.* p. 269).

**Gap:** The physician David Levi lived here. Raoul, lord of the manor of Gaucourt and governor of Dauphiné, granted him in 1445, on the recommendation of King René, Count of Provence and Forcalquier, the right to practise medicine in the baronies, the counties of Gap and Embrun, and the districts of Champsaur ("Revue Etudes Juives," ix. 261).

**Peirins:** Home of Moses, the surgeon, to whom the governor of Dauphiné in 1370 granted the unrestricted right to practise medicine in the whole province, "where the lack of physicians is daily deplored" (*ib.* ix. 251).

Jews also dwelt at La Salette (Carmoly, "Revue Orientale," iii. 460), La Tour-du-Pin, Villeneuve de Royban (Prudhomme, *l.c.* pp. 16, 58, and 76), Aoûste, Oriol-en-Royan, Bordeaux, Communay, Albon, Tullins, Beaucroissant, St. Christophe, Chatte, Grane, Moutiers, Le Pont, Bourgoin, St. Sorlin, La Roche-sur-le-Buis, Moirans, Voiron, Roy bon, St. Nazaire, Laval, and Montrigaud ("Revue Etudes Juives," ix. 240–247).

All these communities have entirely disappeared. To-day in the ancient province of Dauphiné only a few Jewish families remain, and these are scattered at Grenoble, Valence, Nyons, and Valréas.

BIBLIOGRAPHY: Prudhomme, *Les Juifs en Dauphiné aux XIVe et XVe Siècles*, in *Acad. Delphinale*, xvii. 129 *et seq.*; idem, *Notes et Documents sur les Juifs du Dauphiné*, in *Revue Etudes Juives*, ix. 231 *et seq.*

G. S. K.

**DAVID.—Biblical Data:** Second King of Israel; according to I Chron. ii. 15, the youngest of the seven sons of Jesse the Bethlehemite; or, according to I Sam. xvi. 10 *et seq.*, xvii. 12, the youngest of eight sons. His adventurous career before he became king was evidently a popular theme in Israel; and so many incidents were woven around his early years that it is now impossible to construct a strictly historic account from the traditions preserved. David kept his father's sheep, and found opportunities to prove himself a dauntless defender of his charges. He was further noted for his poetic and musical talents; and these determined his future. When Saul fell into an incurable melancholy, David was summoned to court to cheer the despondent king by playing upon the harp; and Saul became so fond of the young man that he selected him as his armor-bearer.

**David Consoles Saul.**

During the wars with the Philistines, which occupied most of Saul's reign, David distinguished himself so highly that he attracted the attention of all Israel. Saul gave him his daughter Michal for a wife; and the king's eldest son, Jonathan, became his intimate friend. David, however soon incurred the anger of the suspicious king, and had to flee in peril of his life. Thereupon the priests of Nob, who had innocently aided the fugitive, had to bear the brunt of the sick king's anger, and all but one —who escaped to David—were executed as traitors. David then placed himself at the head of a band of men daring and desperate. Eager to be of use to his countrymen, he relieved the city Keilah, which was threatened by the Philistines; but when Saul, regarding him as a rebel, advanced against him, David could make a stand only for a very short time.

After various adventures, during which he magnanimously spared the life of the king, David fled into the land of the Philistines, and became a vassal of King Achish of Gath, who assigned to him the city of Ziklag for a residence. He ruled here a year and four months, when the disastrous battle near the mountains of Gilboa ended the life and reign of Saul. These are the bare facts of David's early history, which in the second Book of Samuel are developed into a charming picture.

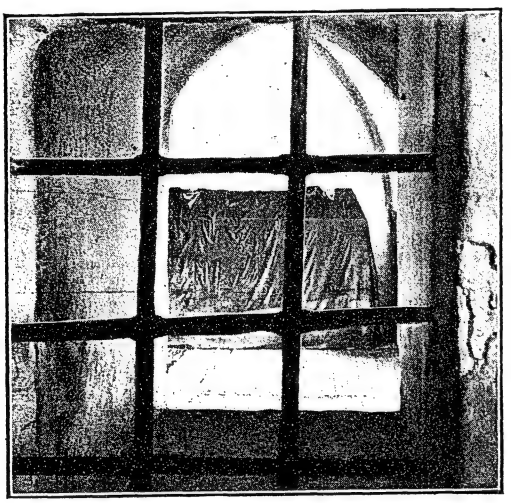
The unfortunate battle of Gilboa completely changed the situation. Saul and three of his sons lay dead on the field; Israel was prostrate; and the country west of the Jordan was again under Philistine rule. East of the Jordan, in Mahanaim, Abner, Saul's general, founded a small kingdom for Saul's only surviving son, Ishba'al, or Ishbosheth, as the name is changed in Samuel; but this kingdom, too, was probably under Philistine suzerainty. David then determined upon returning to his own country; and after having opened negotiations in Ziklag with the tribes and families of Judea, he had himself anointed at Hebron as tribal King of Judea, without, however, giving up his relations as a vassal of the Philistines. This state of affairs lasted for seven years and six months; and when Abner attempted to conquer David's little kingdom for Saul's son, he was defeated at Gibeon by David's general, Joab. Afterward, owing to a

**At the Battle of Gilboa.**

quarrel between them in connection with Rizpah, one of Saul's concubines, Abner left Ishba'al and went over to David, but was killed by Joab on pretext of a vendetta. Ishba'al, also, was murdered soon afterward. Since Mephibosheth, a young lame son of Jonathan, was now the only surviving male descendant of Saul, the districts lately ruled over by Ishba'al offered David—as the heir of Saul through his marriage with Michal—the throne made vacant by death; and, after a solemn election, David was anointed at Hebron as King of all Israel.

**King of All Israel.**

The duties of the newly anointed king were marked out for him by the conditions of the country. His first task was to shake off the suzerainty of the Philistines and again make Israel an independent state. This undertaking was brilliantly accomplished by David. In a long series of fierce battles he "smote the Philistines and subdued them," and took Metheg-ammah out of their hands



Traditional Tomb of David at Jerusalem.
(From a photograph by the American Colony, Jerusalem.)

(II Sam. viii. 1), so that they were no longer a menace to Israel. David's next solicitude was to provide another center for his new kingdom; for, aside from the ancient rivalry between Judah and Joseph, the position of Hebron, in the extreme south, made it impossible for David, as King of all Israel, to remain there. He therefore selected Jerusalem for his capital, that city being still in possession of the Canaanite tribe of the Jebusites, and consequently on neutral ground. Notwithstanding its almost impregnable position, he conquered the city, and made it the political as well as the religious center of Israel by transferring to it the old national shrine, the Ark of the Covenant, in a solemn procession with sacrifices, in which he himself figured prominently as a worshiper and celebrant. In memory of its migrations in the wilderness, the Ark was at first placed in a tent. According to II Sam. vii. 1–17, David thought of building a magnificent temple for it at Jerusalem, but was dissuaded by the prophet Nathan.

**As a Conqueror.**

Concerning David's military and political achievements, there is but meager information: a few isolated facts, however, are known; and the interrelation of these can only be conjectured. David subdued and made tributary to the new Israelitish kingdom the cognate tribes of Moab, Ammon, and Edom, as well as their neighbors on the northern frontier of Israel, the Aramæans, who had joined the Ammonites in a war against David and his kingdom. Scanty as is the record of these wars, it indicates that they were not instituted for plunder or conquest; nor can it be proved that David was in a single instance the instigator. The Syrian-Ammonite war, the only conflict of which there is a detailed account, was occasioned by a frivolous provocation, the messengers of David having been wantonly insulted when on an errand of good-will and friendship (II Sam. x.).

David waged his wars vigorously, and did not hesitate to employ stern measures. His punishment of Moab and Edom was especially severe; but his alleged cruelties against the Ammonites rest on a misinterpretation of II Sam. xii. 31.

Thus, through David, the people of Israel, who only a generation before had submitted to the insults of the Ammonites (I Sam. xi. 2), became the ruling nation between the Nile and the Euphrates; and it seemed as if their king was to end his days in peace and in the enjoyment of the position he had attained. In the prime of life, however, and at the height of his fame, David sinned; and the inexorable consequences of his transgression plunged him into misery, and threatened even the stability of his kingdom. David's sinful connection with Bath-sheba, whose husband he indirectly assassinated, encouraged his eldest son, Amnon, to deal wickedly with his beautiful stepsister, Tamar; whereupon he was slain by Absalom, her full brother. Absalom had to flee, but was recalled at the intercession of Joab. Stung, however, by the ill-timed severity of his father, Absalom instigated a rebellion in David's former capital, Hebron. David, taken completely by surprise, had to flee across the Jordan; but gaining time through Absalom's fatal delay, he gathered his old, well-tried troops about him, and easily dispersed Absalom's undisciplined bands at Mahanaim. Joab, with his own hand, killed the fleeing Absalom, against the king's express command.

**Death of Absalom.**

David irritated the Israelites by unwise and one-sided negotiations with the Judeans, whose defection had evidently been a heavy blow to him; and this bitterness resulted in a conflict between the Israelites and the Judeans on the return march. This conflict, which took place at the Jordan, became so bitter that the Benjamite Sheba ben Bichri succeeded in urging Israel to a revolt, which Joab, however, immediately quelled. Sheba fled to the city Abel Beth-maachah, on the northern boundary of the kingdom; but the inhabitants seized him, cut off his head, and threw it over the wall to Joab.

The remaining years of David's life and reign were peaceful. The question of his successor, however, brought up new difficulties. Adonijah, the eldest of David's sons after Absalom's death, was generally

regarded as his heir, and David allowed him to appear officially as crown prince. The ambitious and intriguing Bath-sheba tried to secure the succession for her son Solomon, the youngest of David's children, and David, infirm and completely under Bath-sheba's influence, believed a report—whether true or false—that Adonijah, unable to await his father's death, had already proclaimed himself king and had received the oath of allegiance. David, therefore, solemnly presented Solomon to the people as his successor and had him anointed. Soon afterward he died, at the age of seventy, having reigned for seven years and six months at Hebron as tribal King of Judah, and thirty-three years at Jerusalem as the second King of all Israel.

**Concluding Years.**

E. G. H. K. H. C.

——**In Rabbinical Literature:** David, the "chosen one of God" (Ab. R. N. xliii.; ed. Schechter, p. 61), belonged to a family that was itself among the elect of Israel. His ancestors were the noblest of the noble, the great men of the most prominent tribe of Israel (Ruth iv. 18–22), and he was a descendant of Miriam, the sister of Moses, although this is not clearly stated in Scripture (Sifre, Num. 78; ed. Friedmann, p. 20b). The judges IBZAN and OTHNIEL were David's relations (B. B. 91a; Sifre, *l.c.*), and as the "ruler David" (David ha-Melek) continued the honorable traditions of his family, so the "pious David" was the son of a man who died sinless (Shab. 55b). Notwithstanding his piety Jesse's marital life was not untroubled; he intended even to liberate his favorite female slave and marry her, but his wife frustrated this design by disguising herself as the slave, and Jesse unwittingly married her the second time. The result of this union was David, who was passed off as the son of the slave, in order to leave Jesse in his error (Yalḳ., Makiri, ed. Buber, ii. 214; compare also Samuel Laniado's "Kele Yaḳar" to I Sam. xvii.). The supposed son of a slave, David was not educated with Jesse's other sons, but passed his days in the wilderness pasturing sheep (Yalḳ., Makiri, *l.c.*).

This pastoral life prepared him for the position he was to occupy. He treated the sheep entrusted to his care lovingly and tenderly, wherefore God said: "He understands how to pasture sheep; therefore he shall become the shepherd of My flock Israel" (Midr. Teh. lxxviii. 70; Ex. R. ii. 2; for a similar Arabic legend see Grünbaum, "Neue Beiträge," p. 193). In the lonely desert David also found opportunity to display his extraordinary strength and courage. Thus, in one day he strangled with his hands four lions and three bears that attacked his flock (Baraita of the Thirty-two Rules, iii.; Midr. Sam. xx.). David was once in great danger when he came upon a gigantic reem asleep. Taking it for a high mountain, he tried to climb it; but the animal awakened suddenly, and David found himself lifted high up into the air on its horns. David now vowed to God to build a temple 100 ells high—as high as the horns of the reem—if He would save him from the beast, and God thereupon sent a lion, which, as "king of the animals" (compare Ḥag. 13b), exacted respect even from this gigantic beast, which fell down before the lion, enabling David safely to alight. Then a deer came, which the lion immediately pursued, so that David escaped both from the reem and the lion (Midr. Teh. xxii. 22). David's pastoral life ended in his twenty-eighth year, when Samuel anointed him king (Yalḳ., Makiri, *l.c.*; compare also Seder 'Olam R. xiii.).

The prophet thought at first that Eliab, David's eldest brother, was destined by God to be king, but it was indicated to him by means of the holy oil that David was the chosen one. When Samuel attempted to pour oil from the vessel upon each of David's brothers in succession, the oil remained in the vessel; but when David's turn came it flowed freely of itself; the drops that fell on his garments changed immediately into diamonds and pearls; and when the anointing was finished the horn was as full as before. David's mother now came and revealed the secret that had been kept for so many years, and his father and brothers learned that he was not the son of a slave (Yalḳ., Makiri, *l.c.*; Yalḳ. ii. 124 contains only a part of this legend; also Ephraem Syrus in his commentary to I Sam. xvi. 13, ed. Benedictini, p. 365; compare Ginzberg, "Die Haggada bei den Kirchenvätern," i. 27, 28). Although the anointing was kept secret, its effects became evident in David's remarkable spiritual development, for he received even the gift of prophecy (Josephus, "Ant." vi. 8, § 2; Sanh. 93b). He thereby excited the envy of many, especially of DOEG, who tried to prevent King Saul from calling David to his court (Sanh. *l.c.*; compare DOEG IN RAB. LIT.). Saul became acquainted with David while the latter was still a boy, and grew attached to him, especially because of the cleverness he displayed on the following occasion: A woman who had to leave her home, and was unable to take her money with her, hid the gold pieces in barrels of honey, which she left in the care of a friend. The latter discovered the money, took it, and restored to the woman on her return only the honey. The woman brought the case before Saul, but as she could not prove her assertion the case was dismissed. When David, who was then a little boy playing before the king's house, heard the story, he undertook to convict the thief. At his suggestion the king commanded the barrels of honey to be broken, and two coins which the thief had not noticed were then found on the bottom, the theft being in this way proved (Jellinek, "B. H." iv. 150, 151, and in various "ma'aseh" collections).

**David Anointed as King.**

David could enjoy the peace of court life only for a short time, as Goliath's appearance forced Saul into war. The sick king gladly accepted David's offer to march in his place against the blasphemous heathen (compare GOLIATH IN RAB. LIT.), and when little David put on the great Saul's armor and found it to fit him perfectly, Saul recognized that David was intended for a higher mission. This change in David was due to the "holy oil" with which he was anointed; hence Saul became jealous of him, and David refused for this reason to go to battle in the king's armor (Tan., ed. Buber, iii. 84). Five stones came of themselves to David (Midr. Sam. xxi.), and when he touched them they changed into one stone (Zohar, Deut. 272). With them he intended to slay

Goliath, for they symbolized God, the "three fathers" of Israel, and Aaron, whose descendants Hophni and Phinḥas had been killed shortly before by Goliath (Midr. Sam. *l.c.*; the Midrash quoted by Ḳimḥi to I Sam. xvii. 40 is somewhat different).

**David and Goliath.**

As soon as David glanced at the giant the latter was struck with leprosy and rooted to the ground so that he could not move ("Ẓara'at"; Pesiḳ., ed. Buber, p. 175; see also Zohar, Num. p. 206, and parallel passages quoted by Buber). When David called out to Goliath "I shall give your flesh to the birds of heaven," Goliath looked up at the word "birds," the movement displacing his head-dress; and at the same moment the stone flung by David struck the giant's exposed forehead (Midrash quoted by Ḳimḥi *ad loc.*; differently in Midr. Teh. lxxviii.). As Goliath was armed cap-a-pie, David was at a loss how to cut off his head. Uriah offered to help David if the latter would give him a Jewess for wife, and when David consented Uriah showed him how the ends of the bands that held the armor together were joined across the soles of Goliath's feet. David gave Bath-sheba to the Philistine, and she became later a source of much trouble to him, because he had had so little regard for the dignity of a Jewess (Midr. quoted by Alshech to I Sam. xvii. 50, and by Samuel Laniado to II Sam. xii.). David's victory over Goliath increased Saul's jealousy, who closely inquired into David's origin through his general Abner, in order to find out whether he really was a descendant of Pharez, for in that case Saul feared to see in David the future king. David's old enemy Doeg tried to prove that David being a descendant of the Moabitess Ruth, could not be regarded as a legitimate member of the Jewish community; the prophet Samuel, however, decided that the Biblical interdiction (Deut. xxiii. 3, 4) referred only to the men and not to the women of that people (Midr. Sam. xxii.; Ruth R. iv. 4; somewhat differently Yeb. 76b, 77a, and Ephraem Syrus, *l.c.* 379; compare Ginzberg, *l.c.* pp. 32, 33).

David did not remain long with Saul, being obliged to flee from him shortly after Goliath's death. God did not abandon him, however, and not only saved him from his enemies, but also instructed him how to rule the world justly and wisely. Thus, David once had an opportunity to find out that even lunacy, which he thought served no purpose, had its place in the plan of the universe, for he owed it to his fictitious madness that he was not slain by Goliath's brothers, who formed the body-guard of King Achish (see Achish in Rab. Lit.; Midr. Teh. xxxiv. 1; Yalḳ. ii. 131, with variants; Second Alphabet of Ben Sira, ed. Venice, p. 24). He was compelled to change his mean opinion of the spider in his flight before Saul, when he was hiding in a cave, and his pursuers, seeing a spider's web across the front of the cave, thought it useless to enter; for God had commanded the spider at that moment to give a proof of its usefulness (Ben Sira, *l.c.*; partly in Targ. to Ps. lvii. 3; compare Levy, "Chal. Wörterb." i. 48). David had a wonderful, and at the same time instructive, escape when he seized the water-flask of Abner (see I Sam. xxvi. 7), and found himself caught between the legs of this giant as between two pillars; for a wasp stung Abner, who mechanically moved his feet, releasing David, who now recognized that even an apparently noxious insect can sometimes render service to man (Ben Sira, *l.c.*). Other miracles that David experienced in his flight before Saul were: the appearance of the angel informing Saul, who was about to seize David, that the Philistines were coming into the country (I Sam. xxiii. 26), whereupon Saul was obliged to give up the pursuit (Midr. Teh. xviii.); and the heavenly aid sent to David on his expedition against the Amalekites (I Sam. xxx. 17 *et seq.*), when the night was illuminated by lightning, thus enabling David to end the battle speedily (Lev. R. xxx. 3; Midr. Sam. xviii.).

**David Fleeing Before Saul.**

David's first thought on coming to the throne was to capture the ancient holy city of Jerusalem from the Jebusites. He did not fear the power of these heathen, but he did fear the covenant Abraham had made with their ancestors, the words of which were engraved on bronze figures (Pirḳe R. El. xxxvi.; compare Jebusites in Rab. Lit.). The city was furthermore surrounded by a high wall, and David could enter only after the wall had miraculously lowered itself (Midr. Teh. xviii.; compare Joab in Rab. Lit.). Although the Jebusites could not appeal to the promise given to them by Abraham, because they had attacked the Jews in the time of Joshua, yet David would not seize the holy city without indemnifying them for it (Pirḳe R. El. *l.c.*). After the capture of Jerusalem David marched against the Philistines in the valley of Rephaim (II Sam. v. 22 *et seq.*), and God commanded him to attack his enemy only after seeing the tree-tops bend, for God would judge the guardian angel of the heathen before giving the latter into the hands of the pious, and David was notified by the movement of the tree-tops (pseudo-Jerome commentary on II Sam. v. 24; compare Ginzberg, *l.c.* p. 125). On this occasion the pious king showed his great confidence in God, for there were only four ells between the two armies, and David had to use his utmost authority to make his followers refrain from battle, declaring that he would rather succumb in obeying God than conquer and be disobedient. He had hardly uttered these words when the tree-tops began to move, and he attacked the Philistines victoriously; whereupon God said to the angels: "Behold the great difference between him and Saul!" (compare I Sam. xiv. 19; Midr. Teh. xxvii.). The Philistines thought that David would not war against them, because they possessed a pledge—namely, the bridle of a charger that Isaac had given to Abimelech, the king of the Philistines, as a covenant (Pirḳe R. El. xxxvi.)—and the Arameans thought the same, as they possessed the "maẓẓebot" which Jacob and Laban had erected as covenants. The Sanhedrin, to whom David applied, decided that he was not obliged to keep the covenants of the fathers with the heathen, because the Philistines of David's time were not the descendants of the ancient inhabitants of the country, but a new people that had come from Caphtor (see Amos ix. 7); and the Arameans had lost all right to the covenant

**David's Wars as King.**

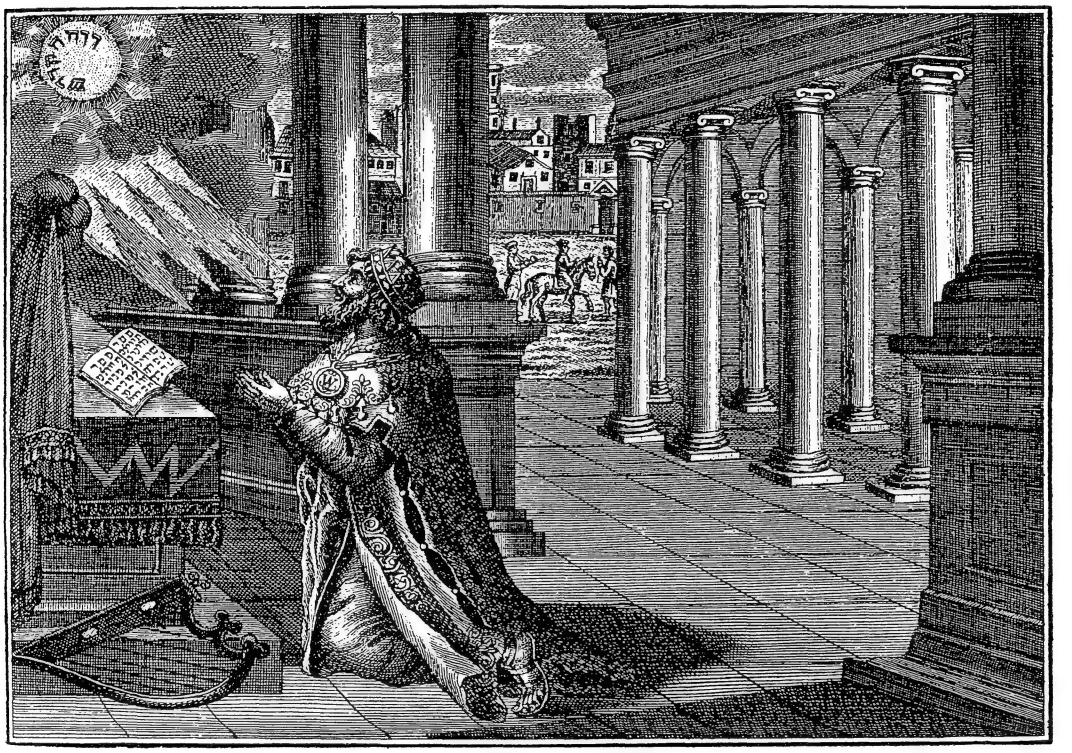
between Laban and Jacob on account of their attacks on Israel at the time of Moses and Joshua (Midr. Teh. lx.; Pirḳe R. El. *l.c.*).

David was not only a warrior, but also a wise and energetic ruler. Shortly after his accession he appointed not less than 90,000 officials, but he made the mistake of omitting the wise Ahithophel, for which both paid dearly later, as it was principally David's curse that brought about Ahithophel's tragic end (Yer. Sanh. x. 29a, end; abbreviated in Suk. 52b, 53a; compare AHITHOPHEL IN RABBINICAL LITERATURE; PSALMS). Although he was king, he yet modestly asked counsel of his teachers Ira of Jair (M. Ḳ. 16b) and Mephiboshet regarding his decisions in ritual questions (Ber. 4a). He devoted so much time to the study of the Torah and to prayer that he was satisfied with "sixty breaths of sleep" (Suk. 26b). As soon as midnight had come the strings of his harp, made from the entrails of the ram that Abraham had sacrificed on Mount Moriah in place of Isaac, vibrated, and at the sound the king awakened and began to study the Torah (Ber. 3b; Yer. *ib.* i. 2d; Pirḳe R. El. xxi.). David also devoted much time to prayer, the one hundred daily benedictions being his work (Yer. Ber., end; on the ancient reading of this passage, see Ratner, "Ahabat Ẓiyyon we-Yerushalayim," *ad loc.*). He also collected psalms from the time of Abraham down to his own day (B. B. 14b), and composed new ones. When he had finished he exclaimed: "O Lord of the world, is there any creature in the world that has praised Thee so much?" Whereupon God sent a frog to inform him that this mean little animal sounded the praise of God uninterruptedly from early dawn till late at night (Yalḳ. ii. 889, end of Ps.). David, however, forgot himself so far as to boast only for a moment; generally he was very modest (Soṭah 10b). His coins showed on one side his shepherd's crook and scrip, and on the other David's tower (Gen. R. xxxix.; *contra*, B. Ḳ. 97b).

**David as Ruler.**

David's piety was so great that his prayers were able to bring things from heaven down to earth (Ḥag. 12b). It was one of his dearest wishes to build the Temple. God said, however, that the Temple would be indestructible if built by David, but that it was His design that it should be destroyed as punishment for Israel's sins; hence David could not build it (Pesiḳ. R. 2; ed. Friedmann, p. 7). David's thoughts were so entirely directed to good that he was among the few pious ones over whom evil inclinations ("yeẓer ha-ra'") had no power (B. B. 17a), and his sin with Bath-sheba happened only as an example to show the power of repentance ('Ab. Zarah 4b, 5a). Some Talmudic authorities even assert that David did not commit adultery, for at that time all women obtained letters of divorce from their husbands who went to war, to use in case the latter should die on the field. Similarly David must not

**David's Piety.**



DAVID PRAYING.
(From a Passover Haggadah, Vienna, 1823, in the possession of J. D. Eisenstein.)

be blamed for Uriah's death, since the latter had committed a capital offense in refusing to obey the king's command (II Sam. xl. 8, 9; Shab. 56a; Ḳid. 43a). The episode with Bath-sheba was also a punishment for David's overweening self-confidence, who thought himself equal to the "three fathers," and besought God to subject him to a trial that he might be able to prove the purity of his heart. God thereupon sent to him Satan in the shape of a bird; David threw an arrow at the latter, hitting instead a beehive under which was Bath-sheba, and on beholding her the king was at once violently enamored of her (Sanh. 107a). He spent twenty-two years in repenting this sin (Tanna debe Eliyahu R. ii.); and he also was stricken with leprosy for half a year, during which time he was abandoned not only by his own court, but by the Holy Spirit, in punishment for his sin (Yoma 22b; compare Ginzberg, *l.c.* pp. 43–46).

The most severe punishment, however, was Absalom's revolt; and it is a proof of David's great confidence in God's goodness that he thanked Him for sending his own son against him rather than a stranger, as the former might have been more inclined to be merciful to him if things had come to the worst (Ber. 7a). In his despair, however, David was about to deny God publicly, in order that the people might not call God unjust for so poorly rewarding David for his piety and justice. His friend Hushai the Archite came in time to show him that his punishment was not unmerited, and would not appear as such to the people, for it may be gathered from Scripture (Deut. xxi. 10 *et seq.*) that he who follows his passion and marries a captive of war must expect from this marriage a "stubborn and rebellious son." If David had not married Absalom's mother, who was a captive, he would not have had such a son (Sanh. 107a). David's kindness of heart is clearly shown in his behavior toward this wayward son, for he not only tried to save the latter's life, but the sevenfold repetition of Absalom's name in his dirge had the effect of saving him from the seven fires, or divisions, of hell (Soṭah 10b). Still David's sins were not atoned for by all these sufferings, and God one day gave him the choice between having his race destroyed and being taken prisoner by enemies. David chose the latter.

**The Philistines.**

Thereupon it happened that David, pursuing a deer (Satan in disguise), was led into the country of the Philistines, where he was seized by Ishbi-benob, Goliath's brother, who flung him into a wine-press. David was confronted by a horrible death, when the bottom of the press began to sink miraculously, so that he was saved from being crushed. Then he was rescued from his perilous position by Abishai, who was apprised, also miraculously, that David's life was in danger (see ABISHAI IN RAB. LIT.); these two pious men conquered the giant Ishbi by pronouncing the name of God (Sanh. 95a; Jellinek, "B. H." iv. 140, 141). Among the trials of David was also the famine of three years (II Sam. xxi. 1 *et seq.*), which he regarded at first as a punishment for the godlessness of the people, and therefore examined the religious and moral conditions of the country for three successive years (Midr. Sam. xxviii. and the parallel passages in Buber *ad loc.*). When he found everything in good order he applied to God to find out the cause of the famine, and was informed that it was a punishment for not allowing the remains of Saul, "the anointed of God," to rest in holy ground. David thereupon brought the remains of Saul and Jonathan to the spot worthy of them, all the people taking part in the ceremony; and this love that Israel showed to its dead king induced God to take pity on them and end the famine (Pirḳe R. El. xvii.). Another debt of the people had still to be paid; namely, Saul's unmerciful behavior toward the Gibeonites, who now insisted on taking vengeance on his descendants. David tried his best to pacify them, conferring with each, and promising them as much money as they might demand. But when he saw that the Gibeonites possessed so little of the characteristic trait of the Israelites—mercy—he ordered them to be excluded from the Jewish community (Midr. Sam. *l.c.*). Although David was responsible neither for the famine nor for the execution of the descendants of Saul who were delivered to the Gibeonites, yet he was wrong in not employing for the relief of the sufferers during the famine the treasure that he had accumulated during many years, especially the gifts of gold presented to him by the women of Israel after his victory over Goliath. It would have been better to use them for that purpose than to save them for the building of the Temple, and God said therefore that he should not build it (Midr. Ruth Zuṭa, ed. Buber, p. 51). David is also censured for undertaking the census of the people, and is punished by a plague (II Sam. xxiv. 15) that, though lasting only a few hours (Ber. 62b; compare Ginzberg, *l.c.* p. 67), demanded many victims, among whom four of his sons, and the elders accompanying him, were slain by the angel; the latter even wiped his bloody sword on David's garments, causing thereby the trembling from which David suffered before his death (Tanna debe Eliyahu R. vii.). This trembling was a punishment for having cut the garment of Saul (I Sam. xxiv. 5); David now found no warmth in the garments that he wore (I Kings i. 1; Ber. 62b; compare Midr. Teh. lvii.).

**David's Death.**

When David saw his end approaching he tried to escape death by the following means: God had once revealed to him that he would die on a Sabbath, and David therefore spent every Sabbath in studying the Torah, so that the angel of death could not seize him. But the angel outwitted him by causing a noise in the royal palace; whereupon David interrupted his work for a moment, and went to a stairway. The stairs broke down, and David fell dead (Shab. xxx; Ruth R. i. 17). He died on a Sabbath and feast-day—Pentecost—and as no corpse might be moved on Sabbath, and David's body lay in the sun, Solomon called eagles, who guarded the body with their wings (Ruth R. *l.c.*). David reached the age of seventy years, which were presented to him by Adam. David had been destined to die immediately after his birth, but when God was showing the future generations to Adam, the latter offered to give seventy years of his life to David (Pirḳe R. El. xix.; Yalḳ. i. 41). Death did not put an end to

David's greatness and splendor, for he was also among the elect in paradise (Jellinek, "B. H." v. 168; vi. 25, 26), and on the Day of Judgment he will pronounce the blessing over the wine during the great feast (Pes. 119b; compare CUP OF BENEDICTION). On the Day of Judgment David will also recite a psalm; the pious in paradise and the impious in hell will loudly say "Amen"; and then God will send an angel to bring even the impious to paradise (Jellinek, "B. H." v. 45, 46).

L. G.

——**In Mohammedan Literature:** Nearly all the legends relating to David (or Da'ud, as he is known to the Arabs) are elaborations of the Biblical narratives which were in circulation among the Jews at the time of Mohammed, and most of which may be traced back to the Koran or its commentaries. Other works which speak of him are the "Khaṣim" of Ḥusain ibn Mohammed, the "Ḳiṣṣat al-Anbiya'," the "Dhakhirat al-'Ulum wa-Naṭijat al-Fuhum," and the "Ta'rikh Muntakhab."

To the Arabs these legends are important, as they form for them a real part of the world's history; and it is interesting to see how they are woven together and connected in a natural sequence. The very stones with which David kills Goliath are historical: one is the stone which Abraham threw at the devil when the latter tried to dissuade him from sacrificing Isaac; another is that which Gabriel pushed out of the ground when he created the spring for Ishmael; another again is the stone with which Jacob fought the angel sent against him by his brother Esau. After killing Goliath, David shares the kingdom with Saul, finally conquers his jealousy through his own generosity, and lives happily with him until Saul's death, when David is unanimously elected king. Baiḍawi remarks that the children of Israel were united for the first time under David.

**David and Goliath.**

In addition to the kingdom, God grants David wisdom—interpreted to mean prophecy and the Psalms—and teaches him all he wishes to know; viz., the language of birds and stones, and how to make coats of mail. According to the Arabs, David was the inventor of chain armor, which he was enabled to make because the iron became soft in his hands. "It became like wax," says Baiḍawi, "so that he could mold it into any form he chose." It is related that David obtained this gift in the following manner: One day he overheard two angels, in the guise of men, comparing opinions about him. "He would be a perfect king," said one, "did he not take money from the public treasury"; whereupon David begged God to provide him with some means of self-support, and he was granted knowledge of the art of making armor.

**David's Knowledge.**

At another time David overheard two men disputing as to the comparative merits of himself and Abraham; one of them contending that David had never endured such trials as had Abraham. David thereupon begged God to try his faith, and God sent a marvelous bird, which led David to a lake, on the shore of which he saw a beautiful woman bathing. This was none other than Bath-sheba, called "Saya" by the Arabs. After causing the death of her husband and marrying her, as related in the Bible, David is rebuked by two angels disguised as men, who tell him the story of the one ewe lamb, and demand judgment. In the Koran these angels come upon David on a day when the doors are closed; and on this Baiḍawi remarks that David so divided his time as to spend one day for devotion, one for giving judgment, one for preaching, and one for his own affairs. He also fasted every other day, and spent half the night in prayer. David was so filled with remorse that he wandered for three years in the desert, and shed more tears in that time than all humankind before him. During David's absence Absalom had made himself king, and had to be deposed.

After this experience, David never had confidence in his own judgment; and God therefore gave him a miraculous bell, which rang to show the guilty party. As on one occasion he lost confidence in this also, it was taken away from him; and David called the boy Solomon to his aid in matters of justice. Wonderful tales are told showing the sagacity of this lad, then scarcely in his teens.

**David as Judge.**

As David grew old he had only one more desire; namely, to see his future companion in paradise. This request is also granted; and after long wanderings David finds him on the summit of a mountain, on a verdant spot moist with his tears. This companion dies, and is buried by David, who on returning home finds the angel of death waiting for him also.

BIBLIOGRAPHY: *Koran*, suras ii. 250-252; iv. 161; v. 82; vi. 84; xvii. 57; xxi. 79; xxvii. 15, 16; xxxiv. 10, 12; xxxviii. 16, 21; commentaries to the Koran by Baiḍawi and Tabari; D'Herbelot, *Bibliothèque Orientale*; Weil, *Biblische Legenden der Muselmänner*; Max Grünbaum, *Sprach- und Sagenkund*, pp. 511 *et seq.*

E. G. H. M. W. M.

——**Critical View:** The salient features of the life and reign of David as outlined from I Sam. xvi. to I Kings ii. have been given above; and the most incisive criticism has been unable to modify any essential point of the narrative, which rests upon a strictly historic foundation. A far different impression of David is given in I Chronicles. Everything doubtful and offensive in regard to David and his house is here passed by, and he himself appears primarily as being preoccupied with the organization of the Temple service. He is said to have gathered together all the material for the building of the Temple, and to have planned every detail, so that Solomon merely had to carry out the work. He also arranged every part of the ritual, and distributed the various offices. The priests he divided into twenty-four families, who performed the service in the sanctuary according to lot. From among the Levites were chosen: (1) the Temple musicians, also divided into twenty-four classes; (2) the functionaries designated for subordinate service in the Temple, as door-keepers and overseers of supplies, chosen by lot according to their families; (3) judges and officials over Israel. The chronicler also mentions ordinances of David pertaining to military matters and to the royal domains.

Subsequently David came to be regarded as the

founder of Israel's religious poetry. For since seventy-three of the Psalms have special superscriptions assigning their authorship to him, it became more and more the custom to ascribe the whole Psalter to him. Modern criticism has raised well-founded objections to this assumption. Indeed, the only generally recognized authentic specimen of the king's poetic activity is the splendid dirge on the deaths of Saul and Jonathan (II Sam. i. 19–27).

**David and the Psalter.**

David's historic importance can not be rated too high, as even those critics must admit who belittle his personal merits by ascribing his successes to a series of extraordinarily fortunate circumstances. Few men in the world's history have achieved as much as David. The molding of Israel into a nation is exclusively his work, for he was the first to unify what until then had been merely a conglomerate of clans and tribes; and Israel remained one nation even after the division of David's single kingdom. Saul had earnestly endeavored to give political unity to Israel; but he had been unequal to the task, and achieved nothing permanent. With Saul's death everything was lost, and the condition of the people was as hopeless as ever. David, in whom prudence and courage were most happily combined, and who was as careful and circumspect in the preparation of his plans as he was daring and energetic in their execution, followed up his successes with a definite end in view; and while aiming only at the attainable, did not rest until he had reached his goal. In view of the immense difficulties he had to overcome and of the crude and complex conditions which he was called upon to meet, the secret of David's success must be sought in his personality. He made himself the living center of his people and of his kingdom. A born ruler of men, and possessed of a royal nature that attracted and led all that came within his influence, he awakened the national enthusiasm, and thereby overcame every obstacle. For David not only made Israel a nation, but also elevated it at once to the pinnacle of glory. Israel itself has felt this; and therefore the return of a David has become the dream of its future and the object of its most ardent hopes.

**His Historic Importance.**

David's character has often been criticized unfavorably because his critics have not taken the trouble to consider him in relation to his time. It is undeniable that he was the idol of his contemporaries, and that the power of his magnetic personality was irresistible. He was not a saintly character; and the Biblical accounts, with a nice regard for truth, have neither suppressed nor palliated his faults and weaknesses. Still, only blind prejudice will deny that his nature, in its essence, was noble and that he was animated and guided by true piety and a childlike faith in God. Even in modern times it is easy to understand how his contemporaries saw in him "the king after the heart of God."

E. G. H. K. H. C.

**DAVID, CITY OF.** See JERUSALEM.

**DAVID:** Oriental rabbi; lived at Mosul toward the end of the twelfth century. He was a nephew of the exilarch Daniel b. Solomon (S. Jona writes "Daniel b. Samuel"; also called "Daniel ben Ḥasdai"), who died in 1175, leaving no male offspring. David contended for the position of exilarch with his cousin Samuel; but while they were thus contending, Samuel b. 'Ali ha-Levi anticipated both and obtained the office.

Certain authors identify this David with David b. Hodaya, exilarch of Mosul, and think that Al-Ḥarizi mentions him ("Taḥkemoni," ch. 46). Pethahiah ("Sibbub," pp. 9, 17, St. Petersburg, 1881) says that when he went to Mosul (1176) he found there the nasi R. David, together with his cousin R. Samuel, who did not succeed in becoming exilarch after Daniel's death. See DAVID BEN HODAYA.

BIBLIOGRAPHY: S. Jona, in *Vessillo*, 1885, xxxiii. 144; Grätz, *Gesch.* 3d ed., vi. 251; Brüll, *Jahrb.* x. 47, note 5.

G. M. SEL.

**DAVID:** A family which played an important part in the earlier annals of the Canadian Jews.

**Aaron Hart David:** Second son of Samuel David; born in Montreal 1812; died there 1882. He became noted as a physician and communal worker. A licentiate of the Royal College of Surgeons in 1834, he graduated at the University of Edinburgh in 1835, taking up the practise of medicine at Montreal. He became dean of the medical faculty and professor of the practise of medicine at the University of Bishop's College, and governor of the College of Physicians and Surgeons of Lower Canada. David was a prominent member of the Medico-Chirurgical Society of Montreal and a member of the British Association for the Advancement of Science. He held the degree of D.C.L., and was honorary general secretary of the Canada Medical Association. He was for many years president of the Spanish and Portuguese Congregation Shearith Israel of Montreal, in the affairs of which he took a deep and active interest. He was also one of the earliest members of the volunteer military forces of Canada, and served with the Montreal Rifle Corps in the rebellion of 1837–38. He joined the troops sent to the front to repel the Fenian raid in 1866, acting as surgeon to the Hochelaga Light Infantry. David married Catherine Joseph, a daughter of Henry Joseph of Berthier, and had several sons and daughters. Three of his sons were members of regiments which saw service during the Fenian disturbances.

**David David:** Eldest son of Lazarus David. Born at Montreal Oct. 14, 1764; died there Nov. 30, 1824. He was one of the most prominent citizens of Montreal, and was one of the founders, and a member of the original board of directors, of the Bank of Montreal, the largest financial institution in Canada. He devoted much of his considerable wealth to philanthropic objects, and took a keen interest in the affairs of the Spanish and Portuguese congregation of Montreal, giving it the use of a plot of land for the erection of its first synagogue; this was built in 1777, and was the earliest Jewish place of worship in Canada.

**Lazarus David:** The first member of the David family to settle in Canada; born in Swansea, Wales, in 1734; died in Montreal Oct. 22, 1776. He went to Canada about the time of the British conquest, and took up his residence in Montreal in 1763. He

was one of the founders of the Spanish and Portuguese Congregation Shearith Israel of Montreal, and was one of the most active organizers of the earliest Canadian-Jewish community. He also took a prominent part in the political affairs of his day, and was an extensive landowner in Montreal. His is the oldest Jewish grave in Canada. He was married in Rhode Island, in 1761, to Phœbe Samuel, who was born in England in 1736 and died at Montreal in 1786. He had three sons, David, Samuel, and Moses, who were all prominent in Canadian communal affairs, and two daughters, Abigail and Fanny (Frances). Abigail married Andrew Hays, one of the early Jewish settlers of Canada, and had issue. Fanny married Myer Michaels, but had no issue.

**Moses David:** The youngest son of Lazarus David; born 1767; died 1814; married Charlotte, a daughter of Commissary Aaron Hart. He was active in the political life of his times and was a communal worker of note. He had a son, **Moses Eleazar David,** born in 1813, who laid the corner-stone of the second synagogue of the Spanish and Portuguese congregation of Montreal in Chenneville street in 1835.

**Samuel David:** Second son of Lazarus David; born at Montreal Oct. 22, 1766; died there 1824. He married, in 1810, Sarah, daughter of Commissary Aaron Hart of Three Rivers. A prominent Jewish communal worker, he took an active part in the affairs of the Shearith Israel congregation of Montreal. Although engaged in extensive mercantile pursuits, he joined the British forces on the outbreak of the war with the United States in 1812, and had a distinguished military career. His diary, covering the latter part of the eighteenth and the opening years of the nineteenth century, furnishes many pictures of early Jewish colonial life. He had four sons and three daughters. Two of his sons were prominent as cavalry officers in the rebellion of 1837–38, notably at the battles of St. Charles and St. Eustache.

**Tucker David:** The third son of Aaron Hart David; took up his residence in New York, and was active in the affairs of the Spanish and Portuguese congregation of that city.

BIBLIOGRAPHY: (MS.) *Diary of Samuel David*; *Records and Correspondence of David Family*; *Minutes of the Corporation of Spanish and Portuguese Jews, Shearith Israel, Montreal*; *Correspondence of the Corporation of Spanish and Portuguese Jews, Montreal.* (Printed) Clarence I. de Sola, *The Spanish and Portuguese Synagogue, Montreal*, in Borthwick's *Historical and Biographical Gazetteer*, Montreal, 1892; Borthwick, *ib.* 1892, s.v. *A. H. David*; Clarence I. de Sola, *The Spanish and Portuguese Synagogue*, in *The Star*, Montreal, Dec. 30, 1893.

A. C. I. DE S.

**DAVID BEN AARON IBN ḤUSAIN:** Moroccan poet: lived in the second half of the eighteenth century. At the end of a collection of dirges of Moroccan poets written in commemoration of the destruction of the Temple, there is one composed by David in 1790, in which he describes in vivid colors the persecutions of the Moroccan Jews in that year in consequence of the death of the sultan Muley Sidi Mohammed. The dirge is interesting for the data it contains regarding these persecutions.

BIBLIOGRAPHY: Kaufmann, in *Rev. Et. Juives*, xxxvii. 120.

G. I. BR.

**DAVID BEN ABRAHAM** (Arabic name, **Abu Sulaiman Da'ud al-Fasi**): Karaite lexicographer of the tenth century. His surname "al-Fasi" shows that he came from Fez. From a reference by Abu al-Faraj Harun ("Rev. Et. Juives," xxx. 252; compare Pinsker, "Likḳuṭe Ḳadmoniyyot," i. 183), and from the fact that Saadia is quoted by him, it is concluded that he flourished in the second half of the tenth century. During that century Fez produced two other authorities on Hebrew philology; namely, Dunash b. Labrat and Judah b. David Ḥayyuj. It was to the congregation of Fez, also, that Judah b. Kuraish, about the beginning of the tenth century, directed his epistle embodying the first systematic application of comparative philology to the elucidation of Biblical Hebrew, a method largely followed by David b. Abraham and the two previously mentioned philologists.

David's lexicon, written in Arabic, of which two manuscript copies are extant, is called "Agron," as Abu al-Faraj Harun and Ali b. Sulaiman attest. One of Saadia's works bears the same title. According to the somewhat defective introduction, the Arabic title, "Kitab Jami' al-Alfaẓ" (Book Containing a Collection of Words), is a translation of the Hebrew title "Agron."

**The "Agron."**

The copious extracts which Pinsker and Neubauer have furnished from this book afford a definite idea of its nature and contents. The introduction contains general rules on Hebrew word-formation and on the functions of the various letters. The roots are classified according to the number of letters which they contain. The lexicon is divided into twenty-two parts, each part being introduced by a brief essay on the functions of particular letters where their use is functional, and on their importance as single-letter roots where they are so used. Neither his views on grammar nor the grammatical terms given go beyond those found in the works of Saadia and Ibn Ḳuraish (for David's grammatical terminology see the notes to Bacher, "Die Grammatische Terminologie des Jehuda Ḥajjug"). The comparison of the Hebrew and the Arabic is an important part of the lexicon, and agrees generally with the "Risalah" of Ibn Ḳuraish, a work with which David was familiar, although he makes no special reference to its author. A peculiarity of David's work is his view that words explainable by the Arabic are in reality Arabic words which have been taken into the Biblical vocabulary (see Bacher, "Die Hebräisch-Arabische Sprachvergleichung des Abu al-Walid," pp. 71–78).

In his other etymological analyses the interchange of consonants occupies a very important place. He rarely quotes the Aramaic for comparison, but gives the preference to the Neo-Hebraic words of the Mishnah and the Talmud. The Targum he refers to frequently, but in a polemic spirit, mentioning Onkelos the Proselyte as author of the Targum to the Pentateuch, and Jonathan b. Uzziel as author of that to the Prophets. He also refers to the Masorah, and mentions a number of accents. As to the Biblical text, he accepts the traditions of the college of Tiberias as authoritative, and applies to their pure and elegant language the expression "goodly

words," found in the blessing of Jacob (Gen. xlix. 21).

David's Karaite proclivities are evident from the fact that in a number of passages he indulges in polemics against the Rabbis, quoting Saadia simply as the "Fayyumite." He cites no other author, alluding only in a general way to the Biblical exegetes ("mufassirin") and the grammarians ("dikdukiyyin"). On one occasion, in connection with an explanation of a Biblical passage, he makes an attack upon Mohammed and Mohammedanism, which attack, however, is judiciously made in Hebrew. In addition to critical comments on Biblical passages, the lexicon of David contains numerous exegetical discussions not directly bearing upon his etymological analyses. On one occasion he refers to a commentary on the Psalms, and on another to a commentary on the Song of Solomon, neither being elsewhere mentioned by him. In the "Introduction to the Decalogue," falsely ascribed to Solomon b. Yeruḥam, a work on punctuation ("tanḳiṭ") by David b. Abraham is cited.

**Karaite Tendencies.**

A compendium of David's lexicon is said to have been prepared by Abu Sa'id b. al-Ḥasan al-Baṣri (Levi b. Japheth) at the close of the tenth century. This is the view of Ali b. Sulaiman, who employed this edition for his own lexicon; but according to Abu al-Faraj Harun, David himself prepared a compendium ("Rev. Et. Juives," xxx. 252).

BIBLIOGRAPHY: Pinsker, *Likḳute Kadmoniyyot*, i. 117–167, 206–216; Neubauer, *Notice sur la Lexicographie Hébraïque (Extrait du Journal Asiatique*, 1861), pp. 25–155; Appendix to Neubauer's edition of Abu al-Walid's *Kitab al-Usul*; Steinschneider, *Die Arabische Literatur der Juden*, p. 86.

J. W. B.

**DAVID BEN ABRAHAM HA-LABAN:** French religious philosopher and cabalist; lived after 1200. His grandfather, Judah, was rabbi of Coucy-le-Château. David was the author of "Masoret ha-Berit" (The Bond of the Covenant), on the existence, the unity, and the attributes of God, and also on creation and its purpose (Paris MSS. Nos. 800, 871). The fact that the work exists in several manuscript copies shows that it was much read.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 344; Gross, *Gallia Judaica*, p. 559; Fuenn, *Keneset Yisrael*, p. 239; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1565 (10), 1647 (4), 2240 (13).

K. I. Ber.

**DAVID B. ABRAHAM MODENA.** See Modena, David b. Abraham.

**DAVID B. ABRAHAM PROVENÇAL (PROVENZALE):** Italian scholar; born before 1538; eulogized by the greatest of his contemporaries as the most eminent preacher of his century and as a prominent scholar. He and his brothers Moses and Judah were leading members of the congregation in Mantua. A friend of Azariah dei Rossi, and, like him, thoroughly familiar with the humanitarian tendency of his time, David was the first among the Jews to refer to the works and the importance of Philo; thereby strongly influencing the researches of Azariah, who was the founder of historical criticism in Jewish literature.

In a student's prospectus which has been preserved, David recommends the study of Latin and Italian. In his "Dor Haflagah," no longer extant, he endeavored to prove that more than 2,000 foreign words in Greek and Latin are of Hebrew origin; but the few etymologies preserved in Dei Rossi's "Me'or 'Enayim" are somewhat daring.

David was the author of: "'Ir Dawid," a commentary on the Pentateuch; a commentary on Canticles; "Migdal Dawid," a work on grammar; and "Hassagot," a defense of Philo against the "Me'or 'Enayim."

In general, David seems to have been averse to study toward the end of his life; it is true that he is said to have complained in 1564 of those who busied themselves with the theater and the secular sciences, but this was probably only one of the characteristic inconsistencies of the time. In 1565 David was employed as corrector or Arama's "'Aḳedat Yiẓḥaḳ," a work issued in Venice. He was living in 1572, the year in which Azariah dei Rossi composed his "Me'or 'Enayim." None of his works has been preserved.

BIBLIOGRAPHY: Azariah dei Rossi, *Me'or 'Enayim*, passim; Zunz, in *Kerem Hemed*, v. 157; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 80, No. 26; Benjacob, *Ozar ha-Sefarim*, pp. 61, 109, 290; *Monatsschrift*, 1898, pp. 467, 551.

G. I. E.

**DAVID BEN ABRAHAM SHEMARIAH:** Cabalistic writer; lived at Salonica toward the end of the sixteenth century. He wrote "Torat Emet" (The True Law), which is an abridgment of the section on Genesis in the Zohar, with a commentary and glossary. Afterward he found a copy of the Zohar Ḥadash (Salonica, 1597), and added the contents of some of the parashiyyot to his work. At the end of the book there is an appendix called "Tokaḥah" (Warning), which Steinschneider supposes to be intended for "Miftaḥot" (Index). This work was printed at Salonica in 1604.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 198; Steinschneider, *Cat. Bodl.* No. 4846; Benjacob, *Ozar ha-Sefarim*, p. 645, No. 474; Fuenn, *Keneset Yisrael*, p. 258; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 197; *Kore ha-Dorot*, 50b.

K. M. Sel.

**DAVID OF ARLES, MAESTRO:** Rabbi of Avignon in the sixteenth century. He figured prominently in a casuistic question which agitated the rabbis of Provence, Italy, and Palestine.

The two brothers Isaac and Jacob Gard, learned rabbis of Lisle (Comtat-Venaissin), led astray by a misprint in the rabbinical code "Eben ha-'Ezer," had sanctioned a marriage which was really forbidden. The rabbis of Avignon, led by David and his son-in-law Boniaquet (or Bonisac) de la Roque, supported by Isaac ben Immanuel de Lattes of Bologna and his friend Abraham, son of Aaron of Rome, strongly protested against the decision. All endeavors proving fruitless, and being weary of disputation, the protestants finally appealed to the supreme authority of Joseph Caro, who, together with his rabbinical college, upheld Maestro David and his friends, and pronounced on two occasions (1560 and 1562) a decree of excommunication against Isaac Gard, his brother Jacob having died in the mean time.

BIBLIOGRAPHY: Gross, in *Monatsschrift*, 1880, pp. 525–527; idem, *Gallia Judaica*, pp. 14, 271; compare *Rev. Et. Juives*, x. 80.

L. G. S. K.

**DAVID BEN ARYEH LOEB OF LIDA:** Lithuanian rabbi of the seventeenth century. On his

mother's side he was a nephew of R. Moses Rivkes, author of "Be'er ha-Golah." At first rabbi of Lida (whence his name), he became successively rabbi of Zwolin, Mayence, Ostrog, etc. In 1682 he went to Amsterdam, and became rabbi of the Ashkenazic community there. A quarrel broke out between him and the rabbis of the Spanish and Portuguese Jews, who suspected him of being a follower of Shabbethai Ẓebi. David was obliged to resign his rabbinical office and leave Amsterdam. The Polish rabbis protested and denounced the calumniators.

The storm gradually subsided and David returned to Amsterdam. A few years later he went back to Poland, and died in Lemberg. The inscription on his tombstone bears the date 5450 = 1690, but Polak (see "Ḳol Bat Gallim," p. 3) proves this to be a mistake, as several works are extant which were indorsed by him after the year given in the inscription. Stern (see "Bikkurim," i., Preface, p. xxxvi.) gives Ḥeshwan, 5448, which may, however, be a misprint for 5458 = 1698.

David wrote the following works, some of which were printed after his death: "Be'er 'Eseḳ" (The Well of Dispute), containing his discussions with the rabbis of Amsterdam, together with anathemas of the Polish rabbis (Lublin, 1684); "Dibre Dawid" (The Words of David), a book on morals (Lublin, n.d.; Offenbach, 1723; Zedner gives 1724, but without place of publication); "Ḥalluḳe Abanim" (Smooth Stones), a commentary on Rashi to the Pentateuch (Fürth, 1693); "'Ir Miḳlaṭ" (The City of Refuge), a commentary on the 613 commandments (Dyhernfurth, 1690; this is included also in the "Yad Kol Bo"); "Migdal Dawid" (The Tower of David), a cabalistic commentary on Ruth (Amsterdam, 1680); "Berit Adonai" (The Alliance of God), a treatise in Judæo-German on circumcision (Amsterdam, 1684); "Sod Adonai" (The Secret of God), a treatise in Hebrew on circumcision, with a commentary entitled "Sharbiṭ ha-Zahab" (The Golden Scepter), written at Mayence in 1680, and published at Amsterdam 1694; "'Ir Dawid" (The Town of David), a collection of homilies, edited by his son Pethahiah (Amsterdam, 1719); "Shir Hillulim" (Wedding Song), a poem on the occasion of presenting a scroll of the Pentateuch to the synagogue (Amsterdam, 1680). See EISENMENGER, J. A.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 240; S. Buber, *Anshe-Shem*, pp. 54-56; *Ha-Karmel*, i. 377-378; *Bikkurim*, i., Preface, p. xxxvi.; Polak, *Ḳol Bat Gallim*, p. 3; Michael, *Or ha-Ḥayyim*, pp. 318, 319; Fürst, *Bibl. Jud.* i. 247; Wolf, *Bibl. Hebr.* iii. 180; Steinschneider, *Cat. Bodl.* cols. 876-878; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 197.

L. G. M. SEL.

**DAVID (TEVELE) B. BENJAMIN:** German Talmudic scholar; born at Posen; died at Ottensee, near Hamburg, 1699. He wrote the following works: "Masoret ha-Berit" (The Bond of the Covenant), a homiletic commentary on the Pentateuch and the Five Scrolls, edited by his son Meïr b. David (Hamburg, 1715); "Sha'are Ẓiyyon" (The Gates of Zion), a book of ethics and homiletics divided into thirteen chapters, taken from the "Sefer Ḥasidim" and other works.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 398; iii. 187, 280; Steinschneider, *Cat. Bodl.* col. 857; idem, *Jewish Literature*, p. 234; Fuenn, *Keneset Yisrael*, p. 248; Fürst, *Bibl. Jud.* iii. 418.

L. G. M. SEL.

**DAVID, BENJAMIN FERDINAND:** French deputy; born at Niort, department of Deux-Sèvres, March 30, 1796; died there Jan. 24, 1879. He studied medicine, and went on several cruises to the Gulf of Mexico as assistant surgeon in the navy in 1813-14. He was deputy from Deux-Sèvres from 1834 to 1837, and again from 1842 to 1846; mayor of Niort in 1840; and representative of Deux-Sèvres at the legislative assembly of 1849, and from 1852 to 1870. David was in favor of the coup d'état of Dec. 2, 1851, and supported the imperial government throughout the Second Empire.

BIBLIOGRAPHY: Robert and Cougny, *Dictionnaire des Parlementaires Français.*

J. S.

**DAVID BEN BOAZ:** Karaite scholar; flourished in the tenth century. He is reported to have been the fifth in the line of descent from Anan, the founder of Karaism (Anan, Saul, Jehoshaphat, and Boaz, father of David). The Karaite chronicler Al-Hiti mentions David under the year 383 of the Hegira (993 C.E.), and gives the titles of the following three works written by him: a commentary on Ecclesiastes; a commentary on the Pentateuch; a treatise on the fundamental principles of the Pentateuch. Of these three only a fragment of the second, comprising Leviticus and the latter half of Deuteronomy, is still extant in manuscript in the St. Petersburg Library. In this commentary, says Harkavy, David frequently attacks Saadia, whom he never calls by name, but by the appellation "hadha al-rajul" (this man).

BIBLIOGRAPHY: Pinsker, *Likkute Ḳadmoniyyot*, p. 53; Harkavy, in Stade's *Zeitschrift*, i. 157; *Al-Hiti*, published by Margoliouth in *Jew. Quart. Rev.* ix. 432.

K. I. BR.

**DAVID BONET BONJORN** or **BONGORON:** Convert to Christianity; lived in Catalonia in the second half of the fourteenth century. He is believed to have been the son of the astronomer Jacob Poel. In consequence of the persecutions of 1391 he embraced Christianity, assuming the name "Maestre Bonet Bonjorn." He was the intimate friend of Profiat Duran, who had also been compelled to embrace Christianity. Persuaded by David, Profiat consented to accompany him to a foreign country so that they might both return to Judaism. On the eve of departure David changed his mind, and declared himself satisfied with his new religion. Profiat Duran left Spain alone. He subsequently addressed to his friend the well-known epistle "Al Tehi ka-Aboteka," a masterpiece of satirical criticism against converts to Christianity.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2117; Grätz, *Gesch.* viii. 94, 409; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 746; Gross, *Gallia Judaica*, pp. 358, 471.

G. I. BR.

**DAVID, CHRISTIAN GEORG NATHAN:** Danish political economist and politician; born at Copenhagen Jan. 16, 1793; died there June 18, 1874. Christian received his education in his native city, graduating from its university in 1811. His first contribution to literature was a reply (in 1813) to Th. Thaarup's translation of Buch-

holz's "Moses und Jesus," a work unfriendly to the Jews, under the title "Et Par Ord i Anledning af Forhindringen til Oversaettelsen af Buchholz's Moses und Jesus." He then took the degree of doctor of philosophy at the University of Göttingen, and published "for Statsoekonomisk Archiv," I–II, 1826–29.

In 1830 David deserted Judaism and joined the Protestant Church. In the same year he was appointed professor of political economy at the University of Copenhagen, and about the same time became political correspondent for the "Maanedsskrift for Litteratur" and leader of the Liberals. In 1834 he started a weekly paper, "Feedrelandet," but being accused of publishing articles in advocacy of a constitutional government, he was dismissed from the university, although acquitted by the court. After a trip to England David served as a representative from 1840 to 1846, being also elected (1841) an alderman of Copenhagen. He then associated himself with the government party, and was appointed by the king to the Senate. Soon afterward he was elected representative from Copenhagen to the first Folkething, where he became leader of the so-called Sleswick-Holstein party.

David was elected chief inspector for the prison department in 1849; was chief of the state statistical department from 1854 to 1875; and became a director of the National Bank in 1858. After the war of 1864, he became secretary of the treasury in the administration of Bluhme, but in the following year he resigned his office. In 1870 he also gave up his seat as member of the Rigsdag, and withdrew entirely from political life.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S. C. A. T.

**DAVID BEN ELIJAH:** Hebrew scholar of the eighteenth century. He translated into Hebrew, under the title "Leshon Zahab" (A Tongue of Gold), the second Targum to Esther. The translation was published at Constantinople in 1732.

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 234; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 146.

L. G. I. Br.

**DAVID, ERNEST:** French musician; born at Nancy July 4, 1844; died at Paris June 3, 1886. He completed his musical education under Fétis, and was a prolific writer. His principal works are: "La Musique chez les Juifs," 1873; "Etude Historique sur la Poésie et la Musique dans la Cambrie" (with M. Lussy); "Histoire de la Notation Musicale Depuis Ses Origines" (1882); "La Vie et les Œuvres de J. S. Bach, Ses Elèves et Ses Contemporains: Mendelsohn-Bartholdi et Robert Schumann" (1886).

BIBLIOGRAPHY: Baker, *Biographical Dict. of Musicians.*

S. J. So.

**DAVID, FERDINAND:** Violinist and violin-teacher; born at Hamburg Jan. 19, 1810; died suddenly July 19, 1873, near Kloster, Switzerland, while on a mountain tour with his family. His musical talent manifested itself early; and after a course of only two years with Spohr and Hauptmann at Cassel, he made his début in 1825 as a virtuoso in the Gewandhaus, Leipsic. During 1827 and 1828 he was a member of the orchestra of the Königstädtische Theater in Berlin, where he first became acquainted with Felix Mendelssohn. A year later he became first violinist in the private quartet of a wealthy and influential amateur of Dorpat, Baron von Liphardt, whose daughter he subsequently married. He was in Russia from 1829 until 1835, making frequent and successful tours to Riga, St. Petersburg, Moscow, and other important cities.

When, in 1835, Mendelssohn became conductor of the Gewandhaus concerts, he chose David for his concert-master; and here the young violinist found ample scope for the development of his genius, particularly after the establishment of the Conservatory in 1843. In this position he remained until his death; and it was largely due to his influence that Leipsic remained the center of violin-playing in Europe after the death of Mendelssohn, Schumann, and Gade. The relations between Mendelssohn and David were particularly cordial, and upon the death of Mendelssohn, David was one of those to whom the posthumous works of the master were entrusted for publication.

In his playing David combined the qualities of Spohr with the greater technical skill and brilliancy of the modern school. Joachim, Wilhelmi, and other eminent violinists of the present day were among his pupils. It was largely due to his initiative that many old masterpieces of the Italian, French, and German schools were preserved; for he not only took a prominent part in preparing revised editions of the works of Haydn, Beethoven, and others, but actually edited and published, for purposes of study, nearly the whole classical repertoire of the violin. His greatest work in this domain is the celebrated "Die Hohe Schule des Violinspiels: Werke Berühmter Meister des 17ten und 18ten Jahrhunderts," consisting of twenty-three numbers containing selections from Porpora, Tartini, Vivaldi, Leclair, J. S. Bach, and many others. Scarcely less important are the studies, op. 39, 44, 45, and 70. Among his other works are the following: Five concertos, that in D minor (op. 35) being arranged also by A. Wilhelmj; 6 caprices, op. 20; "Concert Polonais," in E; 12 Salonstücke, op. 24; 5 *ib.*, op. 28; 30 Charakterstücke, entitled "Aus der Ferienzeit" (op. 46, 47, 48, and 50); "Bunte Reihe," 24 pieces, op. 30, and its continuation, "Nachklänge," 15 pieces, op. 41; 8 Kammerstücke, op. 36; a comic opera, "Hans Wacht," 1852; and, in addition to these numerous variations on original, operatic, national, and song themes, as well as other minor compositions.

BIBLIOGRAPHY: Grove, *Dictionary of Music and Musicians*; Riemann, *Musik-Lexikon*; Baker, *Biographical Dictionary of Musicians*; J. Eckhardt, *Ferdinand David*, Leipsic, 1888; Alfred Dörfell, *Die Gewandhaus Concerte zu Leipsic*, 1884.

S. J. So.

**DAVID OF FEZ.** See DAVID B. ABRAHAM.

**DAVID GERSON:** Rabbi at Reshid, Egypt; flourished in the middle of the seventeenth century. He was a contemporary of Mordecai ben Judah ha-Levi, author of "Darke No'am," in which are given some of Gerson's responsa. He is also mentioned as a great rabbinical authority by Abraham ben Mordecai ha-Levi, author of "Ginnat Weradim" and "Gan ha-Melek," who was his pupil. Moses Ḥagiz, in his "Leḳeṭ ha-Ḳemaḥ" on Oraḥ Ḥayyim, attributes to David Gerson the discontinuance of the practise of lighting a pipe from a tallow candle, which according to some authorities is forbidden, as the use of tallow (= חלב) is prohibited in the Pentateuch. David Gerson gave as a reason a dream which he once had of being punished as though he had eaten fat because he used to light his pipe from tallow candles.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 51b; Michael, *Or ha-Ḥayyim*, p. 322, No. 709.

L. G. I. BR.

**DAVID BEN ḤAYYIM HA-KOHEN** (known under the abbreviation **RaDaK**): Rabbi at Corfu, and later at Patros, Greece, at the beginning of the sixteenth century. He was a pupil of Judah Minz, and a contemporary of Elijah Mizraḥi and Moses Alashkar, with whom he maintained a correspondence, though chiefly with the latter, with whom he subsequently had some disputes. David became prominent through his attacks upon Benjamin Ze'eb, who had permitted an "'agunah" to marry on the testimony of a Gentile.

The whole of David's works, with the exception of thirty-three responsa, perished in a fire at Adrianople. The responsa were arranged by David's son-in-law, David Vital, and were published under the title "She'elot u-Teshubot MaHaRDaK" (Constantinople, 1537; reprinted several times).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 32a; Steinschneider, *Cat. Bodl.* col. 785; Michael, *Or ha-Ḥayyim*, p. 326, No. 725.

L. G. I. BR.

**DAVID IBN HIN:** Cabalist; lived at Salonica at the end of the sixteenth and at the beginning of the seventeenth century. Although blind, he devoted himself to cabalistic studies, and published the "Sefer Gerushim" of Moses Cordovero (Venice, 1600) and the "Sodot" of Joseph Gikatilla. David also published a work entitled "Liḳḳuṭe Shoshannim" (Collections of Lilies), containing explanations of Biblical passages from the works of Jacob Berab, Meïr 'Aramah, Obadiah Sforno, Isaac Gershon, and Samuel Almosnino (Venice, 1602).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 863; idem, *Jüd. Lit.* p. 453, note 11; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 204.

K. I. BR.

**DAVID BEN HODAYA OF MOSUL:** Prince of the Davidic house; lived at Mosul (New Nineveh) about 1150–1220. His genealogy, contained in an excommunication issued by him, reads as follows:

"David, son of Hodaya, son of Azariah, son of Solomon, son of Messias (or Moses), son of Judah, son of Hezekiah, son of Judah, son of Gamaliel the latter, son of Judah, son of Gamaliel the latter, of Tiberias, son of Judah the Saint, etc., son of Shefatiah, son of King David."

The list of names is evidently incomplete and incorrect. After the death of the childless exilarch Daniel ben Ḥasdai (or Solomon; see Grätz, vi. note 10), his two nephews, David b. Hodaya and Samuel, were candidates for the office. The election was still undecided when the traveler R. Pethahiah was at Mosul (about 1175). David was a powerful protector of Samuel ben Ali at Bagdad, the chief opponent of Maimonides in the East.

Samuel had made many enemies by his attacks on Maimonides, and against these the above-mentioned excommunication, dated about 1191, was directed. Al-Ḥarizi, who visited Mosul in 1217, mentions David as the exilarch (ch. 46), and praises him and his nephew Hodaya as the most meritorious in that region. See DAVID.

BIBLIOGRAPHY: Grätz, *Gesch.* vi. 459; *Orient, Lit.* 1845, pp. 739–742; Lazarus, in Brüll's *Jahrb.* x. 47.

G. A. K.

**DAVID BEN ISAAC HA-KOHEN:** Prominent rabbinical scholar; lived at Avignon in the thirteenth century. Aaron b. Jacob ha-Kohen of Narbonne, his grandson, who went to Majorca in 1306, names him in his "Orḥot Ḥayyim" as the teacher of R. Eliezer ben Immanuel of Tarascon, and quotes his ritual work "Hilkot Ṭerefot" (Laws on Forbidden Food; Renan-Neubauer, "Les Rabbins Français," p. 516; compare *idem*, "Ecrivains Juifs Français," p. 468). In the collection of responsa which he exchanged with R. Samuel of Agde, Rabbi Eliezer often mentions David as his teacher, and quotes in his name casuistic decisions of R. Nathan of Trinquetailles (*ib.*). R. Eliezer's son Immanuel was the grandfather of Isaac de Lattes (Isaac of Lattes, "Sha'are," No. 74).

BIBLIOGRAPHY: Renan-Neubauer, as above; Michael, *Or ha-Ḥayyim*, No. 740; Gross, *Gallia Judaica*, p. 420.

G. S. K.

**DAVID BEN JACOB:** Rabbi of Szerczow, government of Grodno, Russia; one of the most influential rabbis of Lithuania at the end of the eighteenth century. He wrote "Ḥomot Yerushalayim" (The Walls of Jerusalem; Frankfort-on-the-Oder, 1807), containing a commentary to a portion of the Shulḥan 'Aruk; *i.e.*, to the Oraḥ Ḥayyim from its beginning to the laws concerning tefillin.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 178; Fuenn, *Keneset Yisrael*, p. 258; Benjacob, *Oẓar ha-Sefarim*, p. 171, No. 163.

L. G. M. SEL.

**DAVID, JACOB JULIUS:** Austrian journalist and author; born at Weisskirchen, Moravia, Feb. 6, 1859. Immediately after his birth his parents removed to Fulnek, Moravia, where his father died of cholera when David was but seven years old. The boy successively attended the gymnasia of Teschen, Troppau, and Kremsir. In 1878 he entered the University of Vienna to study philology. While a student he was subjected to want and privation; and it was not until 1890 that he was able to secure means for passing his examinations for his doctorate. Thereafter he devoted himself

wholly to literature and authorship, his first poems appearing in the "Deutsches Dichterbuch aus Oesterreich," edited by Karl Emil Franzos. Later he published long and short stories, and numerous poems and essays in various publications and periodicals of Austria and other countries; distinguishing himself equally as a lyric poet, essayist, dramatist, and novelist.

The more important of his productions are: "Das Höfe-Recht," a story, Dresden; "Das Blut," "Gedichte," "Probleme," Dresden, 1892; "Die Wiedergeborenen," six tales, Dresden; "Hagar's Sohn," a drama in four acts, which appeared in the "Moderne Rundschau," and was performed in the Landestheater of Vienna on Jan. 20, 1891; and "Am Wege Sterben," Vienna, 1900. All these productions, evincing a rich, vivid imagination, forcible style, and exquisite finish, mark their author as a fine artist of the realistic school. At the beginning of his literary career David was for some time associate editor of Franzos' "Wiener Illustrirte Zeitung." Since 1891 he has collaborated on the "Montags-Revue," writing for it theatrical notices on the performances in the Vienna Burg- und Volkstheater, and later also conducted the art department in the "Oesterreichische Volkszeitung."

BIBLIOGRAPHY: Ludwig Eisenberg, *Das Geistige Wien*, p. 77, Vienna, 1893; Ad. Kohut, *Berühmte Israelitsche Männer und Frauen*.

S. B. B.

**DAVID BEN JACOB HA-KOHEN:** Turkish Talmudist; flourished about 1550 in Salonica. He wrote essays ("shiṭṭot") to the Talmudical orders Mo'ed, Nashim, and Neziḳin, of which there was published after his death the part on Giṭṭin, "Migdal Dawid" (The Tower of David), Salonica, 1597. He is also mentioned in the responsa of Samuel de Medina (No. 198) and Joseph di Trani (No. 25). David is distinguished as Talmudist by his profound knowledge (Ghirondi, "Toledot Gedole Yisrael," p. 80). Azulai supposed that David was a pupil of Solomon b. Jehiel Luria.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 30; Steinschneider, *Cat. Bodl.* col. 867.

L. G. I. Ber.

**DAVID BEN JACOB MEÏR:** Italian astrologer of the fifteenth century, and a member of the Kalonymus family. He wrote in 1464 two astrological treatises, the smaller of which is on the conjunction of Saturn and Jupiter. He dedicated the latter work to King Ferdinand I. of Naples, and hoped thereby to obtain religious liberty for his coreligionists. In 1466 David translated from Latin into Hebrew an astronomical work of John of Gmünd, which he called "Mar'ot ha-Kokabim" (The Aspects of the Stars). The work is a description of an astronomical instrument which had been invented at Vienna in 1417. He was invested by the king with an office, probably that of astrologer. In 1484 he wrote a philosophical treatise on the "Destructio Destructionis" of Averroes, which he addressed to his son Ḥayyim Kalonymus.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* pp. 636, 637; idem, *Jewish Literature*, p. 191; idem, *Cat. Bodl.* col. 1575.

L. G. M. Sel.

**DAVID B. JACOB OF SZCZEBRSZYN:** Polish scholar; known only as the author of a commentary on the so-called "Targum Jonathan" and "Targum Yerushalmi" of the Pentateuch (also known as "Targum Yerushalmi I." and "Targum Yerushalmi II."), and on the "Targum Sheni" of the Book of Esther. It was published in Prague in 1609, but there is a record of a former edition printed in the same place in 1537, which would place the author in the first half of the sixteenth century. The commentary, which is really a glossary, was reprinted in Prague in 1781, and again in 1789. Steinschneider ("Cat. Bodl." No. 4816) denies the existence of the edition of 1537.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 199; Benjacob, *Oẓar ha-Sefarim*, p. 483; Fuenn, *Keneset Yisrael*, p. 258, Warsaw, 1886.

L. G. P. Wi.

**DAVID BEN JOSEPH HA-KOHEN:** Dayyan and preacher at Krotoschin, Prussia, in the eighteenth century. He was the author of "Pa'amone Zahab" (Bells of Gold), a homiletic commentary on the first forty chapters of the Psalms, published at Fürth 1769. Nepi ascribes to David a commentary on Moses Isserles' "Torat ha-'Olah," entitled "Minḥat Kohen." However, with the exception of Fürst, who gives the title of this commentary as "Nimmuḳim," no other bibliographer mentions it.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 85; Fuenn, *Keneset Yisrael*, p. 255; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 198.

L. G. I. Br.

**DAVID BEN JUDAH:** Exilarch of Babylonia 820–834; successor to Iskawi II. at a time when this dignity was on the decline. His appointment was contested, by a party which favored Daniel, a Karaite according to Bar Hebræus. The calif Al-Ma'mun, to whom the contest between David and Daniel was submitted, is said to have declined all interference by issuing an edict permitting any community numbering not less than ten persons—be they Christians, Jews, or Zoroastrians—to elect its own chief. Bar Hebræus adds that the followers of David were "Tiberians"; if the reading is correct (which Grätz doubts). This would point to the participation of Palestinian Jews in the election. David was finally recognized as exilarch. About 834 David appointed as gaon in Pumbedita a scholar of the name of Isaac ben Ḥananya.

BIBLIOGRAPHY: Sherira's *Epistle*, in *Med. Jew. Chron.* i. 38; Bar Hebræus, *Chron. Eccles.* ed. Abbeloos and Lamy, i. 365, 5; Grätz, *Gesch.* v., notes 12 and 13; F. Lazarus, in Brüll's *Jahrb.* x. 30; Isaac Halévy, *Dorot ha-Rishonim*, iii. 120.

G. A. K.

**DAVID BEN JUDAH:** German cabalist; flourished in the thirteenth century. He was not the son of Judah ha-Ḥasid (see A. Epstein in "Monatsschrift," 1895, p. 450), but he may have been his grandnephew, the fact of his father's name being "Judah" being responsible for the confusion in the sources quoted by Gross ("Magazin," i. 106 *et seq.*). David was an eminent cabalist, and is highly praised by Eleazar of Worms. He wrote the following works, none of which has been published: "Sodot shel Ma'asch Bereshit" (The Mysteries of the Beginning), a cabalistic explanation of the Creation;

"Ma'aseh Merkabah" (Description of the Chariot); "Peraḳim be-Siklin ha-Nibdalim," chapters on the individual intellects which, according to David, are between the עולם המרכבה and עולם הספירות; "Sefer ha-Gebul" (Book of the Boundaries), on the names of God (the foregoing treatises are still extant in manuscript in the Bodleian Library: Neubauer, "Cat. Bodl. Hebr. MSS." No. 1911, 5); "Or Zaru'a" (Sown Light), a mystic commentary on the prayers (*ib.* No. 1624); a commentary on the Sefer Yeẓirah (mentioned in the preceding work); "Libnat ha-Sappir" The (Whiteness of the Sapphire), cabalistic explanations on the Haggadot of the Talmud, quoted by Bezalel Ashkenazi in his "Shiṭṭah Meḳubbeẓet" (B. B. ed. Lemberg, 1809, p. 64); "Mare'ot ha-Ẓobe'ot" (Visions of the Assembled), a mystic commentary on the prayers, after the "Or Zaru'a." I. D. Luzzatto expresses his doubts concerning David's authorship of the "Or Zaru'a," as the work contains passages from the Zohar, which was composed later (see "Yad Yosef," p. 13).

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 304, note 7; Jellinek, *Beiträge zur Gesch. der Kabbala*, ii. 47; Fuenn, *Keneset Yisrael*, p. 263.

K. I. Br.

**DAVID BEN JUDAH.** See Leon, Messer David ben Messer.

**DAVID BEN KALONYMUS OF MÜNZENBERG:** German Tosafist and liturgical poet; flourished at the end of the twelfth century and the beginning of the thirteenth. He was rabbi of Münzenberg, Hesse. His mother was a daughter of Kalonymus the Elder of Speyer, and his teacher was his granduncle Samuel ha-Ḥasid, also of Speyer. He is quoted in the Tosafot and in the Talmudic works of his pupil Simson of Sens (Commentary to Sifra, 34a and 53a), of Mordecai ben Hillel (Ket. ii. 2; 'Ab. Zarah v.), of Isaak b. Moses of Vienna ("Or Zaru'a," No. 720), of Meïr b. Baruch of Rothenberg (Responsa, No. 872), and others. He is also the author of some seliḥot.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 46; Zunz, *Literaturgesch.* p. 328; Epstein, in *Monatsschrift*, 1895, pp. 400, 448, 451; Landshuth, *'Ammude ha-'Abodah*, p. 60.

L. G. I. Ber.

**DAVID KALONYMUS OF NAPLES:** Italian scholar; lived in the fifteenth and sixteenth centuries. In "Kerem Ḥemed" (iii. 173) there is published a letter written in 1286 by Jesse b. Hezekiah, the Exilarch of Damascus, anathematizing those who calumniated Maimonides. David Kalonymus, intending to give greater publicity to the anathema, transcribed three or four copies of it. He was particularly induced to do so, he said, by the fear that during the persecutions which the Jews suffered at that time in Portugal and western Castile, the original might be lost. At the end of the letter is found: "Written at Naples the first of Ab, 5266" (= July 21, 1506). Steinschneider ("Cat. Bodl." col. 1575) thinks it possible that David was the son of Ḥayyim Kalonymus, and the father of Kalo Kalonymus (see Zunz, "Z. G." 10, 232).

L. G. M. Sel.

**DAVID (ABU SULAIMAN) AL-ḲUMISI:** Karaite teacher of the tenth century, of whom little is known. As his name indicates, he was a native of the Persian province of Ḳumis. He died in Jerusalem in the year of the Hegira 334 (= 945 C.E.). His Biblical commentaries, written in Arabic, have been lost, and only two passages of his are known. One of them refers to the Passover sacrifice, which according to Karaites did not begin until the twilight of the 15th of Nisan, and which, being a private sacrifice, could not displace the Sabbath. When the 15th of Nisan fell on a Sabbath, the private sacrifice was omitted, only one lamb, according to David, being offered for the whole of Israel. It was not eaten, however, but burnt whole (see Passover). The other passage refers to the prohibition, generally accepted by the Karaites, against eating the fatty tail. David derived the prohibition from Lev. iii. 9, where the fatty tail is called simply "fat." This "proof," though refuted by Saadia, is repeated by all the Karaites.

BIBLIOGRAPHY: Harkavy, in *Luaḥ Aḥiasaf*, 1895, ii. 281; Poznanski, in *Jew. Quart. Rev.* viii. 681, and in *Rev. Et. Juives*, xlv. 50, 176.

K. S. P.

**DAVID LAḤNI BEN ELIEZER:** Rabbi at Karasu-Bazar, in the Crimea, at the end of the seventeenth century. He was a native of Poland, whence his Tatar surname "Laḥni" (from "Liaḥ" = Poland). Abraham Firkowich claimed to have had in his possession a manuscript containing a work by David entitled "Mishkan David" (The Residence of David), which was divided into two parts, the first treating of the Hebrew roots and their significations, the second of Hebrew synonyms. David arranged and published the Crimean "Ḥazanya" ritual.

BIBLIOGRAPHY: Fuenn, in *Ha-Karmel*, iii. 117; idem, *Keneset Yisrael*, p. 240.

G. I. Br.

**DAVID BEN LEVI:** Rabbi of Narbonne, France; flourished at the end of the thirteenth century. From the fact that he speaks of R. Samuel Shekili, who was probably his master, as of one already dead, it is likely that he lived on into the fourteenth century. He wrote an important work called "Miktam" (from the Biblical מכתם לדוד), containing the halakic decisions of the Talmud arranged in the order in which they occur in the latter. This book is often quoted in the "Orḥot Ḥayyim" of Aaron ha-Kohen, in the "Kol Bo" of David Abudarham, and in the "Bet Yosef" of Joseph Caro. In the consultations of R. Solomon b. Adret are found decisions signed "David b. Levi, author of the 'Miktam.'" David corresponded with Isaac b. Isaac of Chinon, who called him his master. A part of the "Miktam" is still extant in manuscript in the collection of Baron Günzburg; the collection of Halberstamm contained a fragment of David's commentary on Alfasi.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 425, 426; Neubauer, in *Rev. Et. Juives*, xii. 82; Fuenn, *Keneset Yisrael*, p. 239; Michael, *Or ha-Ḥayyim*, pp. 398, 399; Azulai, *Shem ha-Gedolim*, ii., s.v. מכתם; Benjacob, *Oẓar ha-Sefarim*, p. 329, No. 1225.

L. G. M. Sel.

**DAVID HA-LEVI:** German Talmudist; lived in the eleventh century. He is mentioned in "Mordecai" (Baba Meẓi'a, 332), where his decision is given in an important law question. He is also mentioned

in 'Anaw, "Shibbole ha-Leḳeṭ," part i., "Hilkot Ḥanukkah." No. 185; and part ii., "Issur," No. 26.

BIBLIOGRAPHY: Buber, Introduction to *Shibbole ha-Leḳeṭ*, Wilna, 1887.

L. G. N. T. L.

**DAVID BEN MENAHEM COHEN:** Dutch scholar; lived at Amsterdam in the first half of the seventeenth century. He was the author of "Mizmor le-Todah" (Song of Thanksgiving), edited by Elijah Aboab, Amsterdam, 1644. It describes in Judæo-German rimes the historical facts contained in the Pentateuch and the Five Scrolls. David also published in Judæo-German the prayers of Rosh Ḥodesh according to the German and Polish rite, Hanau, 1626.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 323, No. 2130; col. 879; Fürst, *Bibl. Jud.* p. 206.

E. C. I. Br.

**DAVID (ABU SULAIMAN) IBN MERWAN AL-MUḲAMMAṢ** (or **AL-MIḲMAṢ**) **AL-RAḲḲI** (also known as **David ha-Babli**): Philosopher and controversialist; native of Rakka, Mesopotamia, whence his surname; flourished in the ninth and tenth centuries. Harkavy derives his by-name from the Arabic "ḳammaṣ" (to leap), interpreting it as referring to his asserted change of faith (Grätz, "Gesch." Hebr. transl., iii. 498). This is uncertain. The name is written אלקומס in Mas'udi's "Al-Tanbih" (ed. De Goeje, p. 113), in a Karaitic commentary to Leviticus, and in a manuscript copy of Jefeth's commentary to the same book ("Jew. Quart. Rev." viii. 681), and is perhaps a derivative from the city of Ḳumis in Taberistan (Yaḳut, iv. 203). Another Karaite bears the name "Daniel al-Ḳumisi," and in Al-Hiti's chronicle this name is also spelled with a ẓade ("Jew. Quart. Rev." ix. 432).

David, the father of Jewish philosophy, was almost unknown until the latter part of the nineteenth century. The publication of Judah Barzilai's commentary to the Sefer Yeẓirah ("Meḳize Nirdamim," 1885), in which is found a poor Hebrew translation of the ninth and tenth chapters of David's philosophical work, first brought the latter into notice. Barzilai says that he does not know whether David was one of the Geonim, but claims to have heard that Saadia had known him and had profited by his lessons. Pinsker and Grätz, confounding him with Daniel ha-Babli of Cairo, make him a Mohammedan convert to Karaism, on the ground that he is quoted by Karaite scholars, and is called by Hadasi "ger ẓedeḳ" (pious proselyte). The discovery by Harkavy of the "Kitab al-Riyaḍ wal-Ḥada'iḳ," by the Karaite Al-Ḳirḳisani, threw further light on David. Al-Ḳirḳisani cites a work by him on the various Jewish sects, and says that David had "embraced Christianity" (tanaṣṣar); that he was for many years the pupil of a renowned Christian physician and philosopher named Hana; and that, after acquiring considerable knowledge of philosophy, he wrote two works against Christianity which became famous. But it seems more probable that the word "tanaṣṣar" means simply that David had intercourse with Christians. Ḳirḳisani, indeed, does not mention his return to Judaism, and no Rabbinite mentions his conversion to Christianity. His conversion to Christianity can hardly be reconciled with the fact that he is cited by Baḥya, by Jedaiah Bedersi (in "Iggeret Hitnaẓẓelut"), and by Moses ibn Ezra. Ḳirḳisani mentions two other books by David: "Kitab al-Khaliḳah," a commentary on Genesis extracted from Christian exegetical works; and a commentary on Ecclesiastes. He is mentioned as a learned Karaite by David al-Hiti in his chronicle of Karaite doctors, published by Margoliouth ("Jew. Quart. Rev." ix. 432).

**Polemical Works.**

In 1898 Harkavy discovered in the Imperial Library of St. Petersburg fifteen of the twenty chapters of David's philosophical work entitled "'Ishrun Maḳalat" (Twenty Chapters). The subject-matter of these fifteen chapters is as follows: (1) the Aristotelian categories; (2) science and the reality of its existence; (3) the creation of the world; (4) the evidence that it is composed of substance and accidents; (5) the properties of substance and accident; (6) a criticism of those who maintain the eternity of matter; (7) arguments in favor of the existence of God and His creation of the world; (8) the unity of God, refuting the Sabeans, the Dualists, and the Christians; (9) the divine attributes; (10) refutation of anthropomorphism and Christian ideas; (11) why God became our Lord; (12) showing that God created us for good and not for evil, and combating absolute pessimism as well as absolute optimism; (13) the utility of prophecy and prophets; (14) signs of true prophecy and true prophets; (15) mandatory and prohibitive commandments. David as well as other Karaites—for instance, Joseph al-Baṣir and Al-Ḳirḳisani—was a follower of the Motazilite kalam, especially in his chapter on the attributes of God, wherein he holds that, though we speak of these attributes as we speak of human attributes, the two can not be compared, since nothing comes to Him through the senses as is the case with man. God's "life" is a part of His "being"; and the assumption of attributes in the Deity can in no way affect His unity. "Quality" can not be posited of the Deity. In his tenth chapter, on "Rewards and Punishments," David holds that these are eternal in the future world. This chapter has many points in common with Saadia, both drawing from the same source (Schreiner, "Der Kalam," p. 25). David is the first Jewish author who mentions Aristotle ("Jew. Quart. Rev." xiii. 450).

**Other Works.**

David quotes two others of his own works which are no longer in existence: "Kitab fi al-Budud" and "Kitab fi 'Arḍ al-Maḳalat 'ala al-Mantiḳ," on the categories. In one passage David relates that he had a philosophical disputation in Damascus with a Mohammedan scholar, Shabib al-Baṣri. A fragment of another work, "Kitab al-Tauḥid," on the unity of God, has been discovered among genizah fragments, and has been published by E. N. Adler and I. Broydé in "Jew. Quart. Rev." (xiii. 52 *et seq.*). David does not betray his Jewish origin in his philosophical work. Contrary to the practise of Saadia, Baḥya, and other Jewish philosophers, he never quotes the Bible, but cites Greek and Arabic authorities. It is possible that this accounts for the neglect of his work by the Jews.

BIBLIOGRAPHY: Fürst, in *Literaturblatt des Orients*, viii. 617, 642; Gabriel Polak, *Halikot Kedem*, pp. 69 *et seq.*; Pinsker, *Likkute Kadmoniyyot*, ii. 17 *et seq.*; Grätz, *Gesch.* v. 285; A. Harkavy, *Le-Korot ha-Kittot be-Yisrael*, in Grätz, *Gesch.* iii. 498 *et seq.* (Hebr. transl.); idem, in *Voskhod*, Sept., 1898; Poznanski, in *Jew. Quart. Rev.* xiii. 328; Steinschneider, in *Jew. Quart. Rev.* xi. 606, xiii. 450; idem, *Hebr. Uebers.* p. 378; Kaufmann, *Attributenlehre*, Index, *passim*.
G. I. BR.—G.

**DAVID, MEYER MICHEL:** Hanoverian court banker and agent of the board of finance; born in Hanover in the middle of the eighteenth century. He was a son of Michel David of Hanover, the friend of Moses Mendelssohn. Michel David made a gift to his native city of the synagogue which he and Solomon Getschlick had purchased. Meyer, his son, left (c. 1798) one hundred thousand thalers to found a school in Hanover in which sons of the Jewish poor might obtain free instruction in the sciences, in Hebrew, and in certain modern languages, and might receive besides a monthly allowance. This school, called the "Meyer Michel Davidsche Freischule," was reorganized in 1835; J. M. Frensdorff was inspector until 1861, and S. Kayserling from Frensdorff's death until 1898. It has produced rabbis, teachers, bankers, mechanics, and merchants, and still continues its beneficent work.
E. C. M. K.

**DAVID OF MILHAU:** French liturgical poet; lived at L'Isle, France, about 1764. In Hebrew he was called דוד דמילייב (Zunz reads דמילאב). MS. No. 148 Montefiore Library (= Halberstamm No. 266) contains a responsum of David of Milhau.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 345, No. 7; Zunz, in *Allg. Zeit. des Jud.* 1839, p. 682; *Jew. Quart. Rev.* xiv. 384.
G. M. SEL.

**DAVID (TEVELE) BEN MOSES:** Russian rabbi and author; born in Turetz, in the government of Minsk, 1792; died at Minsk April 27, 1861. At the age of fifteen he went to Volozhin, where he studied in the yeshibah under Rabbi Ḥayyim, from which he graduated as rabbi. At the age of twenty-five he became rabbi of Stouptz, where he remained from 1817 to 1849, in which year he was elected chief rabbi of Minsk. He occupied that position till his death. There he wrote "Bet Dawid," in two parts, containing responsa and sermons. After his death the following works written by him were published: "Naḥalat Dawid," the first part containing responsa, and the second part containing novellæ on Baba Ḳamma and Ḥullin (Wilna, 1864); "Dibre Dawid," responsa (Wilna, 1882). Among the pupils of David Tevele were Rabbi Joshua Heller of Telshi and Rabbi Abraham Samuel of Eishishki.

BIBLIOGRAPHY: B. Eisenstadt, *Rabbane Minsk*, pp. 31, 32; Introduction to *Bet Dawid*; Fuenn, *Keneset Yisrael*, p. 381; Maggid, *'Ir Wilna*, p. 90.
L. G. N. T. L.

**DAVID BEN MOSES HA-KOHEN.** See TOLEDO.

**DAVID BEN MOSES OF NOVOGRUDOK:** Russian rabbi; born 1769; died in Novogrudok, government of Minsk, 1836. He became rabbi of that town in 1794, and held the position for forty-three years, until his death. He was one of the leading Talmudists of Russia in his time, and was especially noted for his keenness in that form of discussing knotty rabbinical questions which is known as PILPUL. David is the author of "Galya Massekta," a work still highly valued among old-style Talmudists. It was published at Wilna in 1844 in two volumes: the first containing responsa and novellæ; the second being devoted to sermons, commentaries on the Haggadah, etc.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 243-244.
H. R. P. WI.

**DAVID NIETO REDIVIVUS.** See DEUTSCH, HEINRICH.

**DAVID THE PIOUS:** French scholar; lived at Château-Thierry in the second half of the twelfth and the beginning of the thirteenth century. Zunz ("Literaturgesch." p. 305; compare Carmoly, "Itinéraires," p. 177) identifies him with R. David ben Joseph, who, with Isaac ben Abraham of Dampierre, Isaac ben David, and Joseph ben Moses, adopted the decisions of the synod of Troyes which had met about 1160 under the auspices of Rabbenu Tam. Samuel of Falaise (Sir Morel) probably referred to David the Pious when he spoke of רבינו דוד as being a contemporary of Sir Léon of Paris ("Rev. Et. Juives," vii. 47). Together with Solomon ben Judah the Saint, of Dreux, the two brothers Simson and Isaac ben Abraham of Dampierre, Samson of Corbeil, Abraham of Touques, and Eliezer ben Aaron of Burgundy, he was among those scholars of the north of France to whom, about 1204 or 1205, Meïr ben Todros ha-Levi ABULAFIA addressed his epistle against the doctrine of resurrection as taught by Maimonides.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 258.
L. G. S. K.

**DAVID RAPHAEL BEN ABRAHAM POLIDO:** Satirist; flourished in the seventeenth and eighteenth centuries. His name, and the fact that his work was printed in Leghorn, suggest that he was an Italian; but Somerhausen reads פולניא (Polonya [?]) instead of פולידא; whereas Steinschneider interprets it as "Fulda." David wrote "Zikron Purim" (Remembrance of Purim), a parody on the piyyuṭim for the Feast of Purim, followed by a testament of Haman, a poem full of coarse jokes, but a good imitation of the Sephardic piyyuṭim (Leghorn, 1703). Delitzsch gives 1736 as the date of its publication.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 855; idem, *Jew. Lit.* p. 245; Somerhausen, in *Orient*, xi. col. 181; Fürst, *Bibl. Jud.* iii. 110; Delitzsch, *Gesch. der Jüd. Poesie*, p. 82.
G. M. SEL.

**DAVID REUBEN.** See MOLKO, SOLOMON.

**DAVID DE ROCCO.** See ROQUEMARTINE, DAVID.

**DAVID B. SAADIA.** See DOSA B. SAADIA.

**DAVID, SAMUEL:** French musician; born in Paris Nov. 12, 1836; died there Oct. 3, 1895. He received his musical education at the Conservatoire, where he was a pupil of Bazin and Halévy. In 1858 he received the "Grand Prix de Rome" for his cantata "Jephtha," and in the following year was the recipient of another prize for the work entitled "Le Génie de la Terre," which was performed by a male

chorus and orchestra, the former numbering 6,000 voices. In 1861 he was appointed professor at the Collège de Saint-Barbe, and in 1872 he became musical director in the synagogues of Paris.

David was the composer of the following operas and operettas, all of which were performed in Paris: "La Peau de l'Ours," operetta, 1858; "Mademoiselle Sylvia," operetta, 1868; "Tu l'as Voulu," operetta, 1869; "Le Bien d'Autrui," 1869; "Un Caprice de Ninon," 1871; "La Fée des Bruyères," 1878. David is also the composer of an "ode-symphonie" entitled "Le Triomphe de la Paix," 1878, which is generally regarded as his most popular composition.

He has written, besides the above-mentioned works, four symphonies, a number of choruses and songs, and the following unperformed operatic works: "Les Chevaliers du Poignard"; "Une Dragonnade"; "La Gageure"; "L'Education d'un Prince"; "Les Changeurs"; "Absalon"; and "I Maccabei" (in Italian). A theoretical work, "L'Art de Jouer en Mesure," Paris, 1862, is also popular.

BIBLIOGRAPHY: Baker, *Biographical Dictionary of Musicians*; Riemann, *Musik-Lexikon*.

S. J. So.

**DAVID BEN SAMUEL OF ESTELLA (KOKABI):** Provençal scholar; flourished in the first half of the thirteenth century. He was a native of Estella, whence his name "Kokabi" (Starlike), the Hebrew equivalent for "Estella." Isaac of Lattes, in his literary history "Ḳiryat Sefer," represents him as a great scholar, and mentions two works of his which are still extant in manuscript: "Migdal Dawid" (Castle of David), divided into two parts, the first treating of speculative and moral theology, and the second of practical theology (Perreau Cat. ii. 40); "Ḳiryat Sefer" (City of the Book), divided into three parts, and dealing with the precepts concerning the love of God, with those which are useful for the conservation of the body and the soul, and with those concerning social relations (MS. No. 113, London Jewish College).

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* viii. 63; *Rev. Et. Juives*, ix. 218, x. 317; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 125 *et seq.*

L. G. I. Br.

**DAVID, SAMUEL BEN JUDAH LÖB:** Polish rabbi; died in Dzialshitz, Poland, in 1751. He succeeded his father as rabbi of Shidlow, Poland, when the latter became rabbi of Cracow. About 1731 he was called to Cracow to take the position rendered vacant by the death of his father; but there he met with opposition, and, while he was temporarily absent from Cracow, another rabbi was installed in his place. When David returned he resumed the rabbinical office notwithstanding the opposition of his enemies. He finally retired to Dzialshitz, where he died. His signature is found on the excommunication published against Moses Ḥayyim Luzzatto.

BIBLIOGRAPHY: Friedberg, *Luḥot Zikkaron*, pp. 27, 28; *Kerem Ḥemed*, iii. 157.

L. G. N. T. L.

**DAVID B. SAMUEL HA-LEVI** (usually called **ṬaZ,** from the initials of his work "Ture Zahab"): Polish rabbi; born in Lodmir or Vladimir, Volhynia, about 1586 (see Grätz, "Gesch." x. 57, and "Ḳin'at Soferim," p. 48b, note 809); died in Lemberg Jan. 31, 1667. David's chief instructor was his elder brother, Isaac b. Samuel ha-Levi, and his reputation for Talmudical knowledge spread far and wide; so that R. Joel Särkes (BaḤ) of Brest gave him his daughter in marriage. After residing with his father-in-law for several years — which were spent in diligent study—David and his family removed to Cracow. Thence David was called as rabbi of Potlitsha, near Rava, where he lived in great poverty. Later he went to Posen, where he remained for several years (see Responsa of Joel Särkes [BaḤ], new series, No. 17); and about 1641 he became rabbi of the old community of Ostrog, or Ostroh, in Volhynia. There David had a famous yeshibah, and was soon recognized as one of the great rabbis of his time. In Ostrog David wrote his commentary on Joseph Caro's Shulḥan 'Aruk, Yoreh De'ah, which he published in Lublin, 1646, and which was accepted as one of the highest authorities on ceremonial law.

Two years after the publication of his commentary David and his family had to flee for their lives from the terrible massacres of the Cossack insurrection under Bogdan Chmielnicki in 1648–49. David went to Steinitz near Ostrau, Moravia, where he remained for some time and probably acted as rabbi. This fact gave rise to an erroneous belief that before the persecution David was rabbi of Ostrau and not of Ostrog, Volhynia (see "Neuzeit," 1865, No. 29, and Kohn, "Biographien Hervorragender Rabbinischer Autoritäten," etc., pp. 109 *et seq.*, Brünn, 1890). David did not find Moravia congenial, and returned to Poland as soon as order was restored, settling in Lemberg, where he remained for the rest of his life.

David was made "rosh bet din," and when Meïr Sack, the chief rabbi of Lemberg, died (1653), he succeeded him in the rabbinate. At that time the city usually had two rabbis, one for the town proper and the other for the suburbs; David was at first the suburban rabbi; as one of the delegates to the Council of Four Lands in Lublin in Nisan, 1664, he signs as of "outside the town" (approbation to "'Ammudeha Shib'ah," by R. Bezalel, darshan of Sluzk, Prague, 1674). Under another approbation he signs "of Lemberg and the Province," indicating that other communities were also subject to his spiritual rule.

The last days of David were saddened by the violent death of his two sons, Mordecai and Solomon, who were martyred in the great riots which occurred in Lemberg in the spring of 1664. Their mother, the daughter of Joel Särkes, had died long before this, and David married the widow of her brother, Samuel Hirz b. Joel, rabbi of Pinczow. His third son from the former marriage, Isaiah Segal, and his stepson Aryeh Löb, were the two Polish scholars who were sent—probably by David, or at least with his consent—to Turkey in 1666 to investigate the claims of the pseudo-Messiah Shabbethai Ẓebi. They brought back as a present from the false Messiah a white silk robe for David, and a letter in which Shabbethai Ẓebi promised to avenge the wrongs of the Jews of Poland.

Most of the works of David were published

long after his death. The "Ṭure Zahab" on Shulḥan 'Aruk, Oraḥ Ḥayyim, was published by Shabbethai Bass in Dyhernfurth in 1692, together with the "Magen Abraham" by Abraham Abele Gumbiner; and both commentaries, together with the text, were frequently republished with several other commentaries, and still hold first rank among rabbinical authorities. Two years before the publication of this work, Judel of Kovli, in Volhynia, a cabalist and rabbinical scholar who wrote a commentary to the Oraḥ Ḥayyim, gave money to have it published together with the "ṬaZ," but his wishes were never carried out, and his money was used to publish another work of David's, the "Dibre Dawid" (The Words of David), a supercommentary on Rashi (Dyhernfurth, 1690). Part of the "ṬaZ" on Shulḥan 'Aruk, Ḥoshen Mishpaṭ (to ch. ccxcvi.), appeared separately in Hamburg in the same year, with notes by Żebi Hirsch Ashkenazi. The other half, in spite of various attempts and of the general demand for it, did not appear till about seventy years later (Berlin, 1761). The "ṬaZ" on Shulḥan 'Aruk, Eben ha-'Ezer, which was utilized in manuscript by Samuel b. Phoebus, the author of "Bet Shemuel" on the same part of the Shulḥan 'Aruk, was first printed in Zolkiev in 1754. David was the author of responsa which, though sometimes quoted from the manuscripts, were never published. ṬaZ and his opponent, Shabbethai Kohen (ShaK), are the greatest authorities among the Aḥaronim; and their decisions are of greater importance than those of Joseph Caro or of Moses Isserles. In 1683 the rabbis of the Council of Four Lands declared that the authority of the "ṬaZ" should be considered greater than that of the "ShaK," but later the "ShaK" gained more and more in authority. Compare Shabbethai b. Meïr ha-Kohen.

Bibliography: Dembitzer, *Kelilat Yofi*, pp. 95–154, Cracow, 1888; Buber, *Anshe Shem*, pp. 56–59; Fuenn, *Keneset Yisrael*, p. 239.

L. G. P. Wi.

**DAVID BEN SAUL:** French rabbi; lived in the first half of the thirteenth century. He was the pupil of R. Solomon of Montpellier, and was one of the rabbis of Provence who condemned the philosophical works of Maimonides and the study of philosophy. David is also mentioned in an anonymous commentary on Baba Meẓi'a by one of the Provençal rabbis, which is quoted in the Responsa of Joseph ibn Lab (iii. 60) and those of Joseph di Trani on Yoreh De'ah, 39.

Bibliography: Michael, *Or ha-Ḥayyim*, pp. 346, 347.

L. G. N. T. L.

**DAVID BEN SOLOMON IBN ABI ZIMRA** or **ZAMIRO** (also known as **RaDBaZ):** Spanish Talmudist and cabalist; born in Spain about 1479; died at Safed, Palestine, 1589. He was thirteen years of age when his parents, banished from Spain, settled in Safed, where he studied under the direction of Joseph Saragossa. This statement, which is given by all his biographers, is contested by Frumkin ("Eben Shemuel," p. 48). Later David removed to Cairo, and in 1514 he is found there as a member of the bet din presided over by the "nagid" Isaac Sholal. In 1517, on the abolition of the office of nagid by the Turkish government, David was appointed chief rabbi of Egypt, which position he held for forty years. As he was highly revered alike for his vast knowledge, the integrity of his character, and the extent of his philanthropy, the yeshibah over which he presided attracted many distinguished pupils, among whom may be mentioned Bezalel Ashkenazi, and Isaac Luria, the father of the new cabalistic school.

In the introduction to his commentary on the Song of Songs, Isaac Akrish paints in vivid colors the character of David, in whose house he lived for ten years. According to this writer, David was very prominent in both the social and the political life of Egypt, thanks to his high intelligence and to an ample fortune. During his rabbinate he introduced many reforms in the every-day life of the Egyptian Jews, as well as in their religion. It was he who abolished the use of the Seleucidan era among them.

On attaining the age of ninety David resigned the chief rabbinate, and divided the greater part of his fortune among the poor, making special provision for scholars. He then removed to Jerusalem, but did not stay there long, on account of the burdensome taxes that the Turkish government had imposed upon him. He settled in Safed, where he became an active member of the bet din presided over by Joseph Caro, who held him in great esteem. David died, as shown above, at the age of one hundred and ten years.

He was the author of the following works: "Dibre Dawid" (Words of David), containing decisions and novellæ on Maimonides' "Yad," published by Joseph Zamiro together with his own work "Hon Yosef," Leghorn, 1828; "Yeḳar Tif'eret" (Honor of Excellency), containing answers to the criticisms of Abraham ben David (RABaD) on Maimonides' "Yad," and commentaries on those passages in that work which the "Maggid Mishneh" of Vidal de Toloza overlooks: of these commentaries the portions on Hafla'ah and Zera'im were published in Smyrna 1757, and the remaining portions in the Wilna edition of the "Yad," 1890; "Kelale ha-Gemara" (Rules of the Gemara), a methodology of the Talmud, published in the collection "Me-Harere Nemarim" of Abraham ben Solomon Akra, Venice, 1599; "Or Ḳadmon" (Pristine Light), a cabalistic work, edited by Moses Ḥagis, Venice, 1713; "Magen Dawid" (Shield of David), a mystical explanation of the alphabet opposing Recanati and R. Judah Ḥayyaṭ, edited by M. Ḥagis, Amsterdam, 1713; "Meẓudat Dawid" (The Bulwark of David), giving reasons for the commandments according to the four methods of explanation known as "pardes" (Zolkiev, 1862); "Miktam le-Dawid" (David's Poem), cabalistic homilies on the Song of Songs, still extant in manuscript; "Keter Malkut" (Crown of Royalty), prayers for the Day of Atonement, first published with the above-mentioned "Or Ḳadmon," reprinted in the "Shebeṭ Musar" of Elijah ben Abraham Solomon ha-Kohen of Smyrna, and finally inserted by Heidenheim in the ritual for the eve of the Day of Atonement; "Gillui le-Idrot," a commentary on the "Idrot," with notes by Ḥayyim Vital, still extant in manuscript in the Abarbanel Library at Jerusalem; "Dine Rabba we-Zuṭa" (The Great and Small Decisions), a commentary on the Shulḥan 'Aruk; "Shib'im Pa-

nim la-Torah" (Seventy Methods of the Explanations of the Torah). The last two works are mentioned in the preface of "Magen Dawid." David ben Solomon's responsa are his greatest contribution to Jewish literature; parts of it were published in Leghorn, 1651 (Nos. 1–300); Venice, 1799 (Nos. 1–318); Fürth, 1781 (Nos. 400–649); Leghorn, 1818 (Nos. 2051–2341). A complete edition of the responsa was published in Sudzilkow 1836.

Bibliography: Conforte, *Kore ha-Dorot*, p. 36b; Azulai, *Shem ha-Gedolim*, i. 44; Steinschneider, *Cat. Bodl.* col. 888; Wunderbar, in *Orient, Lit.* ix. 498; Michael, *Or ha-Ḥayyim*, p. 347, No. 779; Fuenn, *Keneset Yisrael*, p. 234; Frumkin, *Eben Shemuel*, pp. 47–51.

L. G. I. Br.

**DAVID IBN YAḤYA.** See Ibn Yaḥya, David.

**DAVID BEN ZAKKAI:** Exilarch; known in Jewish history especially for his controversy with Saadia; died in 940. He was a relative of the prince of the Exile, 'Uḳba, who had been deposed from office and banished, and was his successor in the exilarchate. The office was at this time confronted by a dangerous adversary in the person of the passionate and ambitious gaon Mar Kohen-Ẓedeḳ (in office 917–936), who attempted to make the Academy of Pumbedita the only center of the Babylonian Jews, thereby threatening the existence of the sister academy at Sura. He, as well as the Academy of Pumbedita, refused to recognize David as exilarch, whereupon the latter, who was equally resolute and ambitious, deposed Kohen-Ẓedeḳ and appointed another gaon. This dispute lasted for two years, until Nissim Naharwani, highly respected for his piety, intervened and reconciled the adversaries, peace being concluded at Sarsar (half a day's journey south of Bagdad). Kohen-Ẓedeḳ and his college accompanied the exilarch as far as Bagdad (in the fall of 921); David ben Zakkai, in turn, recognizing the former as gaon of Pumbedita. But the reputation of the Academy of Sura continued to dwindle. A weaver filled the office of gaon for two years (926–928), and the ancient and famous academy was on the point of being dissolved, when Saadia, called from Egypt by the exilarch, was appointed gaon. This was against the advice of Naharwani, who favored Ẓemaḥ ibn Shahin ("Medieval Jew. Chron." ii. 80); but the wisdom of the choice was shown when Saadia made the fame of Sura surpass even that of Pumbedita.

The friendly relations between David b. Zakkai and Saadia were soon disturbed. David shrank from nothing which might strengthen his position, and misused his influence in order to extort large contributions from the community. A case of inheritance which David had decided illegally for reasons of self-interest, led to a rupture between the two. The exilarch asked the two geonim to sign the document in question. Kohen-Ẓedeḳ dared not refuse, but Saadia did. David deposed Saadia from office and banished him, appointing in his place the insignificant Joseph b. Jacob b. Satia. Saadia, however, took up the gauntlet; he, in turn, deposed David, and, together with his followers, appointed David's brother, Josiah Ḥasan, as exilarch.

The Babylonian Jews were now divided into two parties, each of which appealed to the calif Al-Muḳtadir. His successor, Al-Ḳahir, finally decided the case. The opposing exilarch was banished to Khorasan, where later on he died; and Saadia was deprived of his gaonate (beginning of 933). Saadia went to Bagdad, devoting the four years of his involuntary leisure to research. He was reinstated in consequence of a law case in which one of the parties concerned chose the exilarch as judge, while the other chose Saadia, whereupon David had the man maltreated who appealed to his adversary. This caused general excitement, and restoration of peace between the two became imperative. A reconciliation took place on Feb. 27, 937. The opposing gaon was removed from office, and Saadia forgot his injuries. After the exilarch's death Saadia even voted for his son Judah as his successor. David took part in the controversy with Ben Meïr in regard to the fixing of the calendar; and he was one of those who excommunicated the agitator (see "Rev. Et. Juives," xl. 261, xlii. 182).

Bibliography: Sherira's *Letter*, in *Med. Jew. Chron.* i. 33, 39; Abraham ibn David, *Sefer ha-Kabbalah*, in *Med. Jew. Chron.* i. 65 (compare ii. 79, 224); Mas'udi, in De Sacy's *Chrestomathie Arabe*, i. 350; Grätz, *Gesch.* v. passim; *Jew. Quart. Rev.* xiv. 39; Felix Lazarus, *Die Häupter der Vertriebenen*, in Brüll's *Jahrbücher*, x. 179; Harkavy, *Studien und Mittheilungen*, v. 209, 221, 222 *et seq.*

G. E. N.

**DAVID-GORODOK:** Town in the government of Minsk, Russia. In 1895 it had a population of 10,086, including 4,902 Jews. The latter are mostly engaged in business and in industrial vocations. There are 672 artisans, 564 of whom conduct their own business. Trade in bricks, timber, boats, fish, meat, fire-wood, hoops, iron brackets, etc., engages the activities of the inhabitants. The greater part to these products goes by boat to Minsk and Kiev. About 20 families are engaged in agriculture; 20 persons are occupied in gardening; 6 are teamsters; 13 are employed in shop or factory, mill or brick-yard, etc.; and 140 hire out as day-laborers. There are no charitable institutions. There is a public school enrolling 300 male pupils, of whom 11 are Jewish; and it has a girls' department containing 75 pupils, 10 of whom are Jewish. There are 23 ḥadarim, with 150 pupils, and 7 independent teachers of the Russian language, with 50 pupils.

H. R. S. J.

**DAVIDOV** (or **DAVYDOV**), **JULIUS:** Russian physician; born at Goldingen, Courland, 1803; died at Moscow 1870. He graduated from the University of Dorpat in 1833, and practised medicine in his native town until 1838, when he removed to Moscow. At the time of his death he held the position of chief physician of the Nicholas Orphan Asylum. Prior to his removal to Moscow he had embraced Christianity.

Two of his sons became distinguished: **August Davidov,** mathematician; author of many popular school-books on mathematics; born at Goldingen in 1823; died at Moscow in 1885. **Carl Davidov,** violoncellist; born at Goldingen in 1838; died at Moscow in 1889.

Bibliography: Brennsohn, *Die Aerzte Kurlands*, Mitau, 1902, s.v.; Vengerov, *Biograficheski Slovar*, s.v.

H. R. M. R.

**DAVIDOVICH, JUDAH LÖB:** Russian Hebraist; born at Wilna 1855; died at Odessa Jan. 1, 1898. He spent several years of his youth working

and studying in Western countries. Returning to his native land, he served his term in the Russian army; later he studied surgery, but had no success as a practising "Feldscher," or assistant surgeon; and after a futile attempt to make a career as a singer, he settled in Odessa about 1885 as a private teacher, remaining there until his death.

Davidovich was a frequent contributor to Russian newspapers on topics of general interest, and in Odessa he was influenced by Asher GINZBERG to turn his attention to Hebrew literature. His most notable effort in that line is his translation into Hebrew of Herbert Spencer's essay on education, with preface and explanatory notes, published, under the name "Ha-Ḥinnuk," by the AḤIASAF Company (Warsaw, 1894). He also wrote two valuable articles on educational subjects in "Ha-Shiloaḥ" (vols. i., ii.).

BIBLIOGRAPHY: *Ha-Shiloaḥ*, iii. 187.

H. R. P. WI.

**DAVIDS, ARTHUR LUMLEY:** English Orientalist; born in London 1811; died from a sudden attack of cholera July 19, 1832. At an early age he applied himself more particularly to the study of mechanics, music, and experimental philosophy. At the age of fifteen he began the preparation of a "Bible Encyclopedia," at the same time making himself proficient in Turkish and in other foreign languages. Wishing to follow the legal profession, he entered the office of a solicitor, but found himself prevented as a Jew from proceeding to the bar. This prompted his devotion to the cause of the civil emancipation of the Jews, which he advocated in several articles addressed to the London "Times."

Davids' reputation as a scholar rests on his "Grammar of the Turkish Language," dedicated to the Sultan of Turkey, Maḥmud II., which, being the product of so youthful a scholar, evoked high appreciation and commendation.

BIBLIOGRAPHY: *Asiatic Journal*, Dec., 1832; *Der Jude*, Jan., 1833; *The Hebrew Review*, i.; Morais, *Eminent Israelites*, s.v.

J. G. L.

**DAVIDSOHN, BOGUMIL.** See DAWISON, BOGUMIL.

**DAVIDSOHN, GEORG:** German journalist; born at Danzig, Prussia, Dec. 19, 1835; died in Berlin Feb. 6, 1897. He was originally destined for a merchant's career, but in 1856 went to Berlin, and acted for various newspapers as reporter of events in the economic and business world. He joined the editorial staff of the "Berliner Börsen-Zeitung" in 1860, devoting himself mainly to the commercial department; but soon found opportunity for also exercising his literary gifts as a feuilletonist in the weekly supplement to this paper, which he founded under the title "Die Börse des Lebens." He made the review of musical events and the criticism of operas his specialty. In 1868 Davidsohn established the "Berliner Börsen-Courier," which he conducted till his death, retaining the position as its chief editor even after 1884, when it became the property of a joint-stock company.

Personally intimate with Richard Wagner, Davidsohn was the first advocate of his productions in the Berlin press. He was one of the founders of the first Berlin Wagnerverein, and subsequently became an enthusiastic advocate of the Wagnerian theatrical arrangements in Bayreuth, thus championing the composer's cause at a time when it met with general animosity and opposition.

BIBLIOGRAPHY: Anton Bettelheim, *Biographisches Jahrbuch und Deutscher Nekrolog*, pp. 36–37, Berlin, 1898; Richard Wrede and Hans von Reinfels, *Das Geistige Berlin*, pp. 64–65, Berlin, 1897; Ad. Kohut, *Berühmte Israelitische Männer und Frauen*, No. 12, p. 144, Leipsic, 1901.

S. B. B.

**DAVIDSOHN, LEON:** Russian publicist and translator; born at Kopil, government of Minsk, 1855. He was educated at an early age in the Talmud and the Hebrew language. His father confided him to a teacher who explained the Bible according to Mendelssohn's commentary. When Davidsohn was a boy of nine years he could write Hebrew verse. At the age of twelve he was sent to the yeshibah of Mir; two years later he went to Karelitz, where he studied the Talmud under his uncle Isaac Jehiel, rabbi of that town. At the age of fifteen, having been graduated as rabbi, he went to Minsk and began the study of Russian and of other secular subjects.

One of Davidsohn's articles about that time in the Hebrew paper "Ha-Ḳol," in which he exhorted the rich Russian Jews to found a school of Jewish science, made a great impression on the progressionists. In the same year he wrote for the same paper articles on the development of handicraft and agriculture among the Jews. From Minsk he went to Warsaw, where he graduated as doctor of medicine in 1888. He there made the acquaintance of the Polish writer Clemens Junosza, who asked him to translate into Russian Abramovich's "Die Kliatche" and "Masse'ot Binyamin ha-Shelishi." The latter work he translated also into Polish under the title of "Don Kiszot Zydowski." He practises medicine at Pruzhany, and continues to write articles for various Hebrew papers.

BIBLIOGRAPHY: Eisenstadt, *Dor Rabbanaw we-Soferaw*, i. 15, Warsaw, 1895.

H. R. B. EI.

**DAVIDSOHN, ROBERT:** German journalist; younger brother of Georg DAVIDSOHN; born at Danzig April 26, 1853. He joined his brother on the editorial staff of the "Berliner Börsen-Courier," writing satirical critiques of actors, actresses, and singers. Worsted in an attack on Lilli Lehman, he soon after left Berlin. He then went to Italy to gather historical material, and soon made an enviable reputation in this new line of endeavor.

Davidsohn is the author of "Vom Nordkap bis Tunis," 1884; "Philipp II. August von Frankreich und Ingeborg," 1888; "Geschichte der Stadt Florenz," 1896; and an edition of the last-named work covering the thirteenth and fourteenth centuries, published in 1900.

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1901, pp. 239–240; Kohut, *Berühmte Israelitische Männer und Frauen*, xii. 144.

S. E. Ms.

**DAVIDSON, ANDREW B.:** Professor of Hebrew and Oriental languages in New College, Edinburgh; born at Kirkhill, in the parish of Ellon, Aberdeenshire, Scotland, in 1831; died in Edin-

burgh Jan. 26, 1902. He was educated at the University of Aberdeen, graduating in 1849. He entered New College, Edinburgh, in 1852, to study for the ministry, and was licensed in 1857.

In 1858 Davidson became Hebrew tutor in New College. Here he produced an "Elementary Hebrew Grammar" (2d ed., 1896) and his "Hebrew Syntax" (1894).

In 1862 his first book on Job (ch. 1–14) was published by Williams & Norgate. When, in the following year, the chair of Hebrew fell vacant, Davidson was appointed professor by the unanimous vote of the Free Church Assembly. In 1871 he was chosen to be one of the Old Testament revision committee. Davidson was the author of a book on Job, published in 1884 as one of the "Cambridge Bible Series." For the same series he wrote the commentaries on Ezekiel, Nahum, Habakkuk, and Zephaniah. He wrote also in the series of handbooks published by T. & T. Clark a commentary on the Epistle to the Hebrews (1882); and he furnished many important articles for the "Bible Dictionary" edited by Dr. Hastings, among them "Covenant," "Eschatology of the Old Testament," "God," and "Prophecy."

T. F. H. V.

**DAVIDSON, BENJAMIN:** English Orientalist of Jewish birth; died 1871. He was a worker for the British Society for the Propagation of the Gospel Among the Jews, and when that institution founded in London (1847) a college for the training of its missionaries, he was appointed principal. He is the author of an "Analytical Hebrew and Chaldee Lexicon," "Syriac Reading Lessons, with Analysis," and "Chaldee Reading Lessons." He assisted in the editing of the "Englishman's Hebrew and Chaldee Concordance." His chief work, however, was posthumous—a "Concordance of the Hebrew and Chaldee Scriptures," London, 1876.

BIBLIOGRAPHY: McClintock and Strong, *Cyc.* xii., *s.v.*

J. V. E.

**DAVIDSON, ELLIS A.:** English author and technologist; born at Hull 1828; died at London March 9, 1878. Going early to London, he attended the School of Design and the School of Art at South Kensington, and was one of the first art-teachers sent into the provinces by the Science and Art Department. For several years he was connected with the college at Chester. In 1866 Davidson was appointed principal art-master of the City Middle Class School, a position which he subsequently resigned in order to devote himself more completely to the production of a series of educational works especially devoted to technical training, in which he may be regarded as a pioneer. He was well known as a successful art-lecturer, having acquired great facility in speech and considerable skill with his pencil.

Davidson took an active interest in several communal movements, especially those intended to promote the intellectual development of the adult members of the Jewish industrial classes. He also delivered lectures under the auspices of the Teachers' Training Association, the Horological Society, and the Horse Guards. He produced a series of models for class-teaching of drawing, which were used in government and other schools.

Davidson was the author of a number of elementary works on drawing and popular hygiene, among which may be mentioned the following, all published in London: "Orthographics and Isometrical Projection," 1868; "Houses and What They Are Made Of," 1869; "Our Food: a Useful Book for Boys and Girls," 1870; "Drawing for Carpenters and Joiners"; "Gothic Stonework: History and Principles of Church Architecture," 1874; "The Amateur House-Carpenter."

BIBLIOGRAPHY: *Jewish Chronicle* and *Jewish World*, London, March 15, 1878; Allibone, *Dict. of Authors*, s.v.

J. G. L.

**DAVIDSON, THOMAS:** Philosopher and lecturer; born of Presbyterian parents at Deer, near Aberdeen, Scotland, Oct. 25, 1840; died at Montreal, Quebec, Sept. 14, 1900. After graduating from Aberdeen University (1860) he successively held the positions of rector of the Grammar School of Old Aberdeen, teacher and professor in various places in England, Scotland, and America. He traveled extensively, and became a proficient linguist, acquiring a knowledge of French, German, Italian, Spanish, Greek, Latin, and Arabic. His ideal was to popularize knowledge among the masses, and with this end in view he founded the London Fabian Society, but lost interest in it when it drifted into socialism. His interest in St. Thomas Aquinas secured for him an invitation from the pope to proceed to Italy and assist in the preface to a new Vatican edition of the saint's works. He organized the Collegiate Institute of Canada and the Glenmore School for Culture Sciences at Keene in the Adirondack Mountains. Davidson's most successful work was in connection with the Educational Alliance in New York, where he attained wide popularity by a series of lectures on sociology. A special class was formed for Jewish young men and women, whom he introduced to the great writers on sociology and their problems. He aimed at founding among them what he called a "Breadwinners' College," but his work was cut short by his untimely death. His pupils have continued the classes, and annually honor his memory.

Among Davidson's many works are: "Fragments of Parmenides" (1869), and "The Parthenon Frieze and Other Essays" (1882). He introduced to English readers the philosophical system of Antonio Rosmini-Serbati, most of whose works he translated.

BIBLIOGRAPHY: Appleton's *Annual Cyclopedia*, 1900, p. 57; *International Journal of Ethics*, xi. 440; *Who's Who in America*, 1900; *American Hebrew*, lxvii. 514, 585.

J. J. S.

**DAVILA, DIEGO ARIAS:** Minister and confidant of King Henry IV. of Castile; born of Jewish parents in Segovia; died in 1466. He, together with his family, embraced the Christian faith when Vincent Ferrer was preaching special sermons with a view to making converts. Drawn to the court of Juan II. of Castile by Alvaro de Luna, Davila, in conjunction with his former coreligionist Juan Pacheco, became both the farmer and the administrator of the royal taxes. In time he gained the confidence of the prodigal young king Henry to such a degree that the latter appointed him head of the

royal audit office or minister of finance ("contador mayor").

To win popular favor both he and his wife showed themselves very generous toward the Church; nevertheless he was always considered a Jew. The author of the "Coplas del Provincial" addressed to Davila the following malignant couplet:

"A ti Diego Arias p . . .
Que eres é fuiste Judio,
É tienes gran señorio
Contigo non me disputo."

[TRANSLATION.]

"Diego Arias, thou wretched hypocrite,
A Jew thou wert and a Jew thou art.
Great is the power that is thine;
Hence to no dealings with thee I incline."

Toward his coreligionists Davila's attitude was for a long time cold and forbidding; only later, when it became his duty to appoint supervisors of the revenues in most of the cities, did he have recourse to Maranos. Furthermore, despite repeated decrees of the Cortes to the contrary, he appointed Jews as tax-farmers. The chief administrator of the ducal tax-revenues at the time was D. Moses Zarfati; Rabbi Abraham and Joseph Castellano were the farmers of the revenues in the bishopric of Roa from 1460 to 1462, and D. Moses of Briviesca the farmer of the revenues of S. Salvador de Oña in 1455. While the Jewish tax-farmers were very lenient, the Marano officials appointed by Davila showed themselves merciless, which drew upon them the enmity of the people to such an extent that D. Gomez Manrique, who possessed great influence, preferred charges against the minister, and in the "Advice" which he addressed to him ("Consejos á Diego Arias") he predicted for him a fate similar to that of Alvaro de Luna. With a king so frivolous and prodigal as Henry, Davila's situation was indeed very difficult and precarious; and he often found himself on the verge of being deposed. On one occasion, when he represented to the king that the conditions urgently demanded a curtailment of expenditure, the king replied in an imperious tone: "You speak as Diego Arias; I act as king."

The castle Puñorostro, together with the villages and hamlets connected with it, which, after its acquisition by him, he turned into an entailed estate, Da vila transferred to his oldest son, **Pedro Davila,** whom he married to D. Maria de Mendoza, niece of the first Duke del Infantado and a grandchild of Marquis de Santillana. Pedro filled the same position as his father had at the court of Henry IV., until he was overthrown through the intrigues of Alonso de Fonseca.

Davila's second son, **Juan Arias Davila** (not "de Avila"), was Bishop of Segovia. Full of hatred against the Jews, he caused sixteen of them who had been accused of a ritual murder to be burned at the stake.

BIBLIOGRAPHY: Enriquez del Castillo, *Cronica de D. Enrique IV.* xx.; Amador de los Rios, *Hist.* iii. 128 *et seq.*, 168 *et seq.*; Grätz, *Gesch.* viii. 327.

G. M. K.

**DAVIN, SOLOMON BEN DAVID, OF RODEZ:** Astronomer; lived in the second half of the fourteenth century. He was a disciple of Immanuel of Tarascon (France). He translated from the Latin into Hebrew, under the title "Sefer Mishpeṭe ha-Kokabim," the astronomical and astrological work of Abu al-Ḥasan Ali ibn Abi Rijal, entitled "Al-Bari'" (The Excellent). This work was translated into Spanish, at the request of Alfonso X., by the physician Judah ben Moses Cohen in 1256, and from the Spanish back into Latin by Gilles de Thebaldis of Parma.

Davin's translation, still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 1067), is accompanied by glosses, which begin with the abbreviated form of his name—אשרת המעתיק (= אמר שלמה דוין תלמיד), "And said Solomon Davin, the disciple, the translator." Davin also translated the astronomical tables of Paris, to which he added notes. This translation is still extant in manuscript (Munich MS. No. 343).

BIBLIOGRAPHY: Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 417 *et seq.*; Gross, *Gallia Judaica*, pp. 389, 626; Steinschneider, *Hebr. Uebers.* pp. 578 *et seq.*

G. I. Br.

**DAVIS, ALFRED:** Philanthropist; born in London 1811; died Jan. 6, 1870. Starting life as a general dealer, he soon commenced business on his own account; and his firm subsequently became one of the largest concerns in England as importers of foreign goods in the Birmingham and Sheffield trade.

Davis was an ardent worker in the cause of the advancement of the community, and was early associated with the Jews' Free School, of which he was treasurer for twenty-five years, and to which he contributed some munificent donations. He undertook the expense of the educational equipment of the teaching staff, and at his death bequeathed the sum of £30,000 ($150,000) to the institution. He was also a liberal supporter of Jews' College.

BIBLIOGRAPHY: *Jewish Chronicle* and *Jewish Record*, London, Jan. 14, 1870.

J. G. L.

**DAVIS, FREDERICK:** Archeologist; born at Cheltenham 1843; died in London July 14, 1900. He was the eldest son of John Davis of Derby, and was educated at the Derby and Belper schools. Entering the engineering profession, he for some years was a partner in the Phœnix Foundry and Engineering Works at Derby. He devoted himself to archeological pursuits, and was elected a member of the council of the Society of Antiquaries and of the Silchester Excavation Committee. Davis wrote a history of the discoveries of the "Roman British City of Silchester," and also a work entitled "The Etymology of Some Derbyshire Race Names," and at the time of his death was preparing a work on "Misnomers."

BIBLIOGRAPHY: *Jewish Chronicle*, London, July 20, 1900.

J. G. L.

**DAVIS, JAMES (OWEN HALL):** English playwright and journalist; born about 1848. He was educated at University College, London, and took the degree of bachelor of laws in 1869. After devoting some years to the practise of law as a solicitor (1874–86), he abandoned it in favor of journalism. He was editor and proprietor of a society paper, "The Bat" (1885–87), and assistant editor of Galignani's "Messenger" in Paris (1888–90). For a

time Davis interested himself in politics, contesting Dundalk in the Conservative interest at the election of 1890. He is the author of several comic operas which have had an enormous success, among them being "A Gaiety Girl," "An Artist's Model," "The Geisha," "A Greek Slave," and "Florodora." Since 1899 he has edited a weekly paper, "The Phœnix."

J. V. E.

**DAVIS, MAURICE:** English physician and philanthropist; born Oct. 8, 1821; died in London Sept. 29, 1898. Davis was one of the earliest English Jews trained for the medical profession. He was educated at King's College, London, where he had a distinguished medical career, gaining the first prize in medicine and clinical surgery, and filling several residential positions in the King's College Hospital. In 1887 he was placed on the commission of the peace for the county of Middlesex, and became justice of the peace for the new county of London. Davis served on the committee of the metropolitan branch of the British Medical Association and on the board of directors of the Society for the Relief of Widows and Orphans of Medical Men; he was a member of the Jewish Board of Guardians of the council of the Anglo-Jewish Association, and was an honorary medical officer of the Jewish Convalescent Home.

He produced some literary work, contributed to various specialist periodicals, and wrote some extravaganzas for the benefit of different charities.

BIBLIOGRAPHY: *Jewish Chronicle*, Sept. 30, 1898.

J. G. L.

**DAVIS, MIRIAM ISABEL:** English painter; born in London, where, after making a tour of the galleries of Venice, Florence, and Rome, she began a systematic course of artistic study at the Bloomsbury School of Art. Her artistic career commenced in 1882, in which year she exhibited at the Society of Lady Artists. In 1887 a picture by her entitled "New Music" was hung at the Royal Academy; in 1889 she contributed to the Paris Salon; and since then has exhibited in every gallery of importance. Among her works are: "Winter Harmonies," 1887; "A Shady Seat," 1888; "The Last of the Season," 1889; "White and Gold," 1890 (exhibited at the New Gallery); "Pure Emblems of Pleasure," 1891 (Royal Academy); "Simplicité," 1892 (Paris Salon). From 1895 Miss Davis has been engaged in portrait painting, exhibiting often at the Society of Women Painters, of which she was one of the founders.

BIBLIOGRAPHY: *Jewish World*, Nov. 24, 1899; *Jewish Year Book*, 5661.

J. G. L.

**DAVIS, MYER DAVID:** English educationist and writer; born in London 1830. He was educated at Jews' Free School, in which he ultimately became Talmud Torah master. Subsequently he was headmaster of the Gates of Hope School of the Spanish and Portuguese Jews. For two years (1873–1875) he was editor of the "Jewish World." After this, earning his living by private tuition, he devoted his leisure to research among the unpublished records of the preexpulsion history of the Jews of England. He has made an unrivaled collection of excerpts from the Latin and Hebrew records prior to 1290, which was published by the Anglo-Jewish Historical Exhibition of 1887 under the title "Shetaroth: Hebrew Deeds of English Jews" (London, 1888).

BIBLIOGRAPHY: *Jewish Year Book*, 1902.

J.

**DAVIS, NATHAN:** Traveler and archeologist; born 1812; died at Florence Jan. 6, 1882. He spent many years of his life in northern Africa, and for some years lived in an old Moorish palace about ten miles from Tunis. Early in life he became converted to Christianity, and in 1852 he edited the "Hebrew Christian Magazine," becoming afterward a non-conformist minister. From 1856 to 1858 he was engaged on behalf of the British Museum in excavations at Carthage and Utica. He discovered numerous antiquities, including Roman mosaic pavements and Phenician inscriptions.

His publications are: "Tunis, or Selections from a Journal During a Residence in That Regency," Malta, 1841; "A Voice from North Africa," 1844; "Evenings in My Tent," 1854; "Ruined Cities Within Numidian and Carthaginian Territories"; "Carthage and Her Remains," 1861. He also published "Israel's True Emancipator," 1852, and "Arabic Reading Lessons," 1854.

BIBLIOGRAPHY: *The Times*, London, Jan. 14, 1882; *Athenæum*, London, Jan., 1882; Martin, *Handbook of Contemporary Biography*.

J. G. L.

**DAWISON (DAVIDSOHN), BOGUMIL:** Actor; born at Warsaw May 15, 1818; died at Dresden Feb. 1, 1872. In his boyhood he earned a precarious living as itinerant correspondent for various firms, alternating this occupation with that of sign-writer; and then he obtained employment in the editorial office of the "Gazeta Warszawska," where his intelligence attracted the attention of the editor, Dr. Krugski, and where he rose to be dramatic critic. But the stage itself had such attractions for the youth that he began studying at the Warsaw Theatrical School (1835). On Nov. 30, 1837, Dawison appeared at the Polish Theater as *Gustav* in "Zwei Galeerensträflinge," and he obtained engagements in 1839 at Warsaw and Wilna. On Aug. 9, 1841, he made his German début as *Baron Sternhelm* in "Das Letzte Abenteuer," following with *Ferdinand* in Schiller's "Kabale und Liebe" and *Masham* in "Un Verre d'Eau." Dawison remained in Lemberg for five years, going thence in 1846 to Breslau, Brieg, and Stettin.

Bogumil Dawison.

His next appearance was on Feb. 13, 1847, at Hamburg, where a year later he married Wanda von Ostaja-Starzewska. In 1849 he starred in Vienna,

and on Nov. 6 signed a six-year contract with Heinrich Laube. The latter developed Dawison's latent powers and made him the greatest character-actor on the German stage.

Two years before his contract with Laube had expired, Dawison went to the Hof-Theater in Dresden, where he became the rival of the local favorite, Emil Devrient. Numerous bickerings ensued, and Dawison departed for Munich, whence he went to Berlin (1855–56). He appeared in Paris at the celebration of the one hundredth anniversary of Schiller's birth (1859), and on reciting the entire third act of "Don Carlos" was acclaimed by the French as the greatest exponent of classic declamation.

In 1864 Dawison starred Germany, and in 1866 he went to the United States. He played seventy-six times while there, earning for himself $50,000. On his return his memory gave way, and a few months later he became a raving maniac. He died while in a paroxysm.

His best rôles were *Mephisto, Franz Moor, Marc Antony, Hamlet, Alba, Don Carlos, Charles V., Riccaut de la Marlinière, Harleigh, Stephan, Foster, Molière, Morinelli, Richard III., Lear,* and *Othello.* For the Polish stage Dawison wrote some dramas and comedies, among them "Nasz Antos," Warsaw, 1835, and "Noc i Poranek" (after Bulwer's novel "Night"), Warsaw, 1844.

BIBLIOGRAPHY: A. von Wurzbach, *Lexikon*, xi., Vienna, 1871; Ludwig Hartmann, in the *Deutscher Bühnen-Almanach*, pp. 128–139, Berlin, 1873; *Allgemeine Deutsche Biographie*, iv. 787–789; *Encyklopedja Powszechna*, iv., *s.v.*, Warsaw, 1899.

H. R. E. Ms.

**DAX:** Town in the department of Landes, France, with a population of 11,000. The number of Jews residing there is not sufficient to form a congregation. The Conseil d'Etat, Nov. 20, 1684, decreed the expulsion of the Jews from Dax, the list accompanying the decree mentioning three Portuguese families: Fernandes, Flores, and Léon.

BIBLIOGRAPHY: Cardozo de Bethencourt, *Trésor des Sephardim*, in *Rev. Et. Juives*, xxv. 241; H. Léon, *Histoire des Juifs de Bayonne*, p. 206, *passim*.

G. C. DE B.

**DAY** (Hebrew, "yom"): In the Bible, the season of light (Gen. i. 5), lasting "from dawn [lit. "the rising of the morning"] to the coming forth of the stars" (Neh. iv. 15, 17). The term "day" is used also to denote a period of twenty-four hours (Ex. xxi. 21). In Jewish communal life part of a day is at times reckoned as one day; *e.g.*, the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. Again, a man who hears of a vow made by his wife or his daughter, and desires to cancel the vow, must do so on the same day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little time before night, the annulment must be done within that little time. The day is reckoned from evening to evening—*i.e.*, night and day—except in reference to sacrifices, where daytime and the night following constitute one day (Lev. vii. 15; see CALENDAR). "The day" denotes: (*a*) Day of the Lord; (*b*) the Day of Atonement; (*c*) the treatise of the Mishnah that contains the laws concerning the Day of Atonement (see YOMA and SABBATH).

E. G. H. M. F.

**DAY OF JUDGMENT** (יום הדין): Name given to the first of Tishri, as being the New-Year's Day. In the Bible the Day of the Blowing of the Trumpet is the first day of the seventh—Sabbatical—month (Lev. xxiii. 24), and no mention is made of the Day of Judgment. The "day of God," in the sense of a time of divine judgment of the wicked, is the one that will appear at the end of days (see DAY OF THE LORD; ESCHATOLOGY); and a description of the divine judgment in heaven is found in Dan. vii. 9, 10, 22, where the "Ancient of days" is depicted as sitting upon the throne while the books are opened before Him. This description is also found in the apocryphal books. Of a specific day in the year on which God holds judgment over the world, no trace is found in pre-Talmudic literature. Philo, in his treatise on the festivals, calls New-Year's Day the festival of the sacred moon and feast of the trumpets, and explains the blowing of the trumpets as being a memorial of the giving of the Law and a reminder of God's benefits to mankind in general ("De Septennario," § 22). The Mishnah R. H. i. 2 contains the first known reference to the Day of Judgment. It says: "Four times in the year the world is judged: On Passover a decree is passed on the produce of the soil; on the Pentecost, on the fruits of the trees; on New-Year's Day all men pass before Him [the Lord] כבני מרון [an expression rendered by the Amoraim "like young lambs" (see "'Aruk," *s.v.* בני מרון and אמר)]; and on the Feast of Tabernacles a decree is passed on the rain of the year."

This Mishnaic dictum is amplified in the Tosef. R. H. i. 11–13. Besides the Psalm (xxxiii. 15) quoted in regard to New-Year's Day, Ps. lxxxi. 4–5 is quoted, and then follows R. Akiba's dictum:

> "On the [second] Passover day the barley-offering is an invocation to God for the blessing of the soil's produce; the first-lings brought on Pentecost are an invocation for the blessing of the fruits of the trees; and the libation of water on the Feast of Tabernacles is an invocation for blessing through rain. On New-Year's Day the threefold prayer should be recited, the first extolling God as King, 'Malkiot'; the second imploring God's remembrance for the good of man, 'Zikronot'; and the third referring to the trumpet's blasts, 'Shofarot.' For on New-Year's Day all men are judged; and the decree is sealed on the Day of Atonement."

R. Jose says, with reference to Job vii. 18, "Man is judged every day"; while R. Nathan explains it as "God judges man every moment" (R. H. 16a; Yer. R. H. i. 57a).

While the views of both R. Jose and R. Nathan seem to contradict that held by their master Akiba, the latter's has been universally received, and has found expression in the New-Year's liturgy which, while called "Teḳi'ata de-Rab" (Yer. R. H. i. 57a; Pes. xxiii. 150a) is by no means a composition of Rab's, but is "the Teḳi'ah liturgy fixed in Rab's school-house," and is of Essene origin (R. H. 32b, ותיקים; see Joel, "Notizen," p. 30, Breslau, 1873;

Liturgy; Essenes). As is shown from the Mishnah quoted, the first of Tishri was known only by the name of "New-Year" (see also Atonement, Day of; New-Year).

K. F. R.—K.

**DAY OF THE LORD (יום ה'):** An essential factor in the prophetic doctrine of divine judgment at the end of time (see Eschatology), generally, though not always, involving both punishment and blessing. It is identical with "that day" (היום ההוא: Isa. xvii. 7, xxx. 23, xxxviii. 5; Hos. ii. 18; Micah ii. 4, v. 10; Zech. ix. 16; xiv. 4, 6, 9), "those days" (Joel iii. 1), "that time" (העת ההיא: Jer. xxxi. 1, R. V.; xxx. 25, Hebr.; Zeph. iii. 19, 20), or simply "the day" (Ezek. vii. 10), or "the time." On the supposition that Genesis reflects the nation's earliest hopes—denied by the critical schools—the promises given to the Patriarchs of ultimate blessings upon Israel and, through Israel, upon mankind (Gen. xii. 2, 3; xvii. 2, 4, 5, 6; xxvi. 3, 4; xxvii. 29; xxxii. 12), may be taken for the primitive germ of the idea. The original conception was probably that of the day on which Yhwh manifests Himself as the wielder of thunder and lightning, as the devastator who shatters the powers opposing Him; and this was in historical times transformed into the day when He would smite Israel's foes (compare Isa. xiii. 6; Ezek. xxx. 3). But in the eighth century B.C. Amos is found sounding a decided warning against his people's expectation that simply because they are Yhwh's people the "day of Yhwh" will bring requitement on Israel's enemies alone. It will be an occasion of visiting wrong-doing both within and without Israel. "I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos v. 18; viii. 9).

In Amos the punitive aspect of "the day" is dominant; ix. 8–15 is held to be exilic by most modern commentators; but see Driver, "Joel and Amos," pp. 119–123 (Amos iii. 2, v. 18, viii. 9). The day is "darkness and not light" (v. 18). Amos' contemporary Hosea does not use the phrase, but he expresses the idea of a judgment to come along lines identical with those found in Amos (Hosea x. 8, xiii. 16). Isaiah, too, strikes in the main the note of gloom. Israel and Judah both feel the weight of divine wrath provoked by their unrighteousness (Isa. i. 10–17, 21–26; ii. 19–21; iii. 1–15; v. 8–24). But this will show Yhwh's power. He will be exalted (ii. 11–17). The judgment cometh suddenly with earthquakes and thunder and tempest and whirlwind and the flame of a devouring fire (xxix. 6). Still through this terrible process, like the purifying of silver, the nation will be restored on a basis of righteousness (i. 24–26). Isaiah's horizon is national. The foreign nations, too, will be judged, but only in relation to Israel. The kingdom is Israel's alone (this is on the theory that the Messianic passages, except Isa. i. 24–26, are of a later age; see Cheyne, Duhm, Hackmann, G. A. Smith, and others; Hastings, "Dict. Bible," ii. 488). Micah, too, emphasizes the doom of Jerusalem as *the* feature of the end-time (iii. 12).

In the latter half of the seventh century B.C. (Nahum, Habakkuk, and Zephaniah) the idea that "that day" will see the punishment of wicked Assyria in behalf of righteous Israel finds expression. This view thus contains a new ethical element; it is not, as formerly in the popular conception (see above), the *natural* relation of Israel and Yhwh that brings wrath upon Israel's enemies, but it is because Israel is righteous (צדיק), and Assyria, or non-Israel, is wicked (רשע; Hab. i. 4, 13). Judgment and consequent destruction fall on the "Gentiles," not on Israel. There is here the first intimation of a world-judgment in connection with "the day," an aspect that becomes thenceforth more and more prominently emphasized. Zephaniah, indeed, puts it strongly, but with the significant addition that a righteous remnant of Israel will survive the day ("judgment" on Jerusalem—i. 8–13; on Philistia, Ethiopia, Assyria—ii. 1–6; "on the nations"—iii. 8; on the earth's inhabitants—i. 2, 3). The day of Yhwh is a day of trouble, distress, and desolation; of supernatural terrors and of darkness and thick darkness (i. 14–18). The assembled nations are destroyed by Yhwh's anger (iii. 8). The enemies of Israel who are to be punished are, in Zephaniah's conception, no longer definite peoples, as they were for Isaiah (see above); they are the גויים generally, and the instruments of God's punitive power are a mysterious if not mythical people—the "invited guests" of Yhwh (קראיו, i. 7).

In the Exile the conception underwent further amplifications. Judgment is held to deal with individuals. As a result a righteous congregation (not nation) was to emerge to form the nucleus of the Messianic kingdom. This kingdom was to have its prelude in the day of Yhwh, meting out individual retribution (Jer. i. 11–16; xxiii. 7, 8; xxiv. 5, 6; xxv. 15–24, 27–33; xxxvi. 6–10), which will lead to change of heart (xxiv. 7; compare xxxii. 39); a new heart and a new covenant (xxxi. 33, 34). The blessings of the new conditions will be participated in by the nations (iii. 17; xii. 14, 15; xvi. 19). Only the impenitent will be destroyed (xii. 16, 17).

**During the Exile.**

Ezekiel's vision enlarges on details. A universal uprising of the nations under Gog is one of the incidents (compare Ezek. xxxviii., xxxix.; Zeph. i. 7). With this the climax in the development of the idea of the day of Yhwh seems to have been reached. Henceforth the thought of judgment (= day of Yhwh) disappears almost entirely, and is succeeded by a universal Messianic kingdom, preceded not by a day of wrath, but by the missionary zeal of righteous Israel and the spontaneous conversion of the nations (see Messiah).

Of the post-exilic prophets only Malachi lays great stress on the element of judgment. The Temple is central to his religious construction. To it Yhwh will come suddenly, but a messenger will prepare for His coming for judgment. Before that "great and dreadful day" Elijah will "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. iv. 23, 24 [A. V. 5, 6]). This judgment (in Hag. ii. 21–23, it is destructive for the nations) is only on Israel (*ib.* ii. 17; Mal. iii. 3, 5, 13 *et seq.*). The day "burns as a furnace"; it destroys "all the proud and the workers of iniquity."

**After the Exile.**

In apocalyptic writings, however, the day of

YHWH reappears. Joel (400 B.C.) reverts to it. The valley of Jehoshaphat is the place of judgment. The nations are gathered, judged, and annihilated (Joel iii. 1, 2, 12). YHWH is Israel's defender (iii. 2). Israel is justified, but it is Israel purified (ii. 25–27, 28, 29; iii. 16, 17). Before "the day" all Israel is filled with the spirit of God (ii. 28, 29). Nature announces its approach (ii. 30, 31). As in Joel, so in all apocalyptic visions the idea is prominent that the day of YHWH (= of judgment) marks evil's culmination, but that Israel and the righteous will be supernaturally helped in their greatest need. Faintly foreshadowed in Ezekiel, this thought is reproduced in various ways, until in Daniel (vii. 9, 11, 12, 21, 22; xii. 1) it finds typical expression, and is a dominant factor in Jewish apocalyptic writings and Talmudic eschatology (see APOCALYPTIC LITERATURE, *s.v.* BOOK OF ENOCH; DANIEL; DAY OF JUDGMENT; ESCHATOLOGY).

Regarding the name "Day of the Lord" given by Christianity to Sunday, see DIDASCALIA; RESURRECTION FROM THE DEAD; SUNDAY. Regarding the Talmudic day of God in the sense of "millennium," see MILLENNIUM.

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E. G. H.

**DAYS, LUCKY AND UNLUCKY.** See SUPERSTITION.

**DAYYAN, ABRAHAM BEN ISAIAH:** Turkish rabbi; lived at Aleppo, Asiatic Turkey, in the first half of the nineteenth century. He wrote "Shir Ḥadash" (A New Song), an Arabic glossary on the Psalms (Leghorn, 1841); "Zikron ha-Nefesh" (Remembrance for the Soul), ethical discourses arranged in alphabetical order (*ib.* 1842); and a work in two parts: the first, "Holek Tamim" (He Who Walks in Uprightness), similar in character and arrangement to the preceding; the second, "Po'el Ẓedeḳ" (He Who Acts Justly), responsa (*ib.* 1850). At the end of the last-named work the author gives a history of Aleppo, or, as he calls it, Aram Ẓobah, from its conquest by David to the present time.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 132, 206.

L. G. M. SEL.

**DAYYENA.** See DIENA.

**DEAD BODY.** See IMPURITY.

**DEAD, DUTY TO THE:** The dead, free from all obligation (Shab. 30a), have many claims upon the living. "Their wish must be respected and fulfilled" (Giṭ. 14b; Maimonides, "Yad," Zekiyah, viii. 2, xiii. 1; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 125, 8). "It is unlawful to speak evil of the dead" (Ber. 19a; Mordecai Yoma, ii. 1196; Hagahot Asheri Ta'anit, iii. 64; compare Diogenes Laertius, "Chilon," i. 3, 70, whence the Latin proverb "De mortuis nil nisi bonum"). It is a transgression of the Law (Deut. xxi. 23) not only to leave the dead unburied (see BURIAL), but also to do anything which may disfigure or desecrate the dead (נוול המת) (Yer. Sanh. vii. 3; Yer. Soṭah iii. 19b; see CRUELTY). For this reason a post-mortem examination was forbidden by R. Akiba (B. B. 154a, b; compare Ḥul. 11b), although anatomical knowledge was obtained by occasional post-mortem examinations such as are mentioned in Ber. 45a (compare Nid. 30b). In fact disrespectful treatment of a dead human body, as, for instance, placing the bones in a sack and loading them upon a beast, instead of carrying them reverently to their last resting-place, is regarded as inhuman (Ber. 18a). See also BURIAL SOCIETIES; CEMETERY; FUNERAL RITES; POST-MORTEM EXAMINATIONS.

"Every act of kindness done to the dead is called 'ḥesed shel emet' [= "true unselfish love"] because the hope of compensation is excluded" (Gen. R. xcvi.).

In case the dead was offended in his lifetime, his pardon is to be solicited at the grave by the offender in the presence of ten persons (Yoma 87a; Yer. Yoma viii. 45c); this is called asking "meḥilah." Particularly should the memory of the righteous be held in honor, and his name when mentioned be blessed (Ps. cxii. 6; Prov. x. 7; Yoma iii. 11; Pesiḳ. R. 12; Midr. Teh. to Ps. cxviii. 1; Gen. R. xlix.; Midr. Shemuel i.). For this reason the names of good men, and especially of parents, were preserved by being given to children (Haggadah Shab. i. 17; see Zunz, "Z. G." p. 318). When mentioned, the name of the dead, especially of parent or teacher, is to be accompanied by some formula of blessing upon his memory (Ḳid. 31b; see EULOGY; Zunz, *l.c.* pp. 320–348). See also JAHRZEIT; ḲADDISH; LEVIRATE.

BIBLIOGRAPHY: Zunz, *Zur Geschichte und Literatur*, 1845, pp. 317–458; Landshut, *Seder Bikḳur Ḥolim, Ma'abar Yabok*, Introduction, Berlin, 1857.

K.

**DEAD SEA:** Lake in southeast Palestine, and one of the curious natural phenomena of the earth. It occupies the lowest part of the great depression which extends from northern Palestine to the Gulf of Akabah. At its most northerly point 150 meters above the level of the Mediterranean, the depression south of the Dead Sea rises to a height of 240 meters. The surface of the Dead Sea is 394 meters, and its greatest depth not less than 793 meters, below the level of the Mediterranean. Therefore the present formation of the basin prohibits any outflow, and geological investigations have shown that there never was one. The Jordan pours daily 6,000,000 tons of water into the Dead Sea; but since about an equal amount is daily evaporated, the level remains nearly the same, varying only from 4 to 6 meters with the change of seasons. Owing to this evaporation, to the mineral character of its own basin, and to the constant addition of saline elements from the Jordan, the water of the Dead Sea contains a large proportion of mineral matter, chiefly salt, chlorids of magnesium and calcium. It is consequently bitter to the taste and has an oily consistency. It is likewise extremely buoyant. The human body floats well out of the water, and diving is almost impossible. With the exception of some microscopic protophytes—namely, fresh-water diatoms and pathogenic microbes—nothing can live in the waters of the Dead Sea. Even salt-water fish die in it, and the bodies of fresh-water fish carried down by the Jordan float on the surface in great numbers. It is not true, however, that birds

**Composition of the Water.**

flying over the sea die. Another peculiarity is the amount of asphalt that floats in large quantities on the surface. This is probably due to the great prevalence of sulfur on the shores.

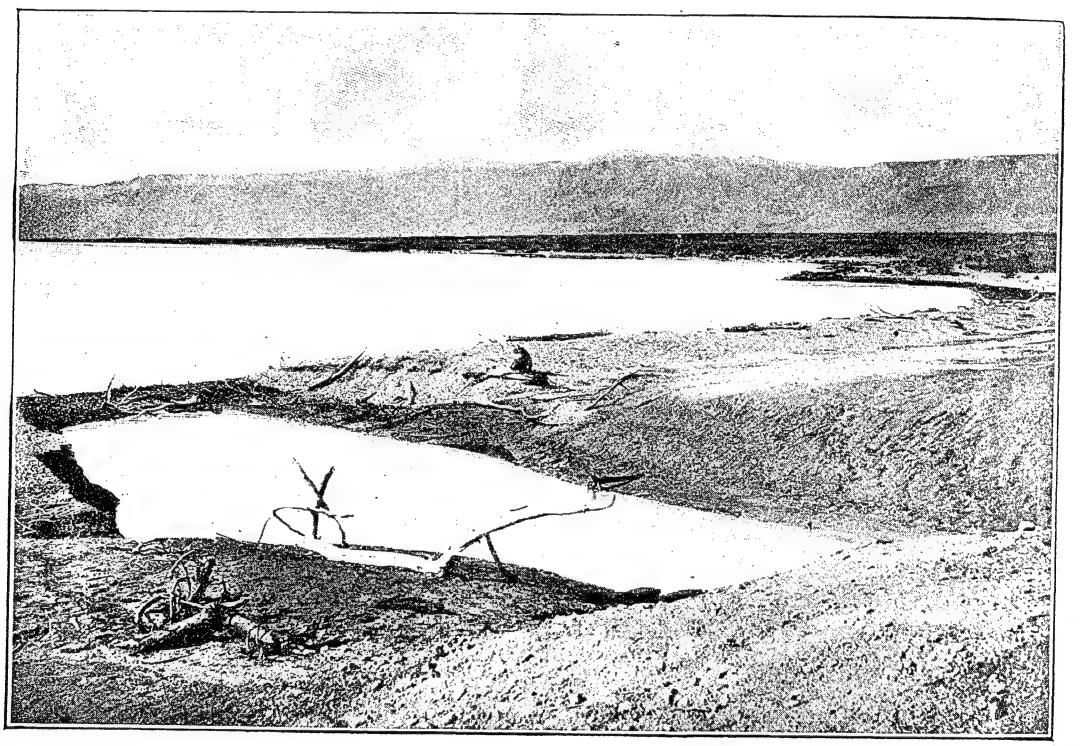
The Dead Sea is enclosed east and west by mountain ridges, which, forming to the northwest the headland Ras Feshkhah, descend abruptly into the water. Elsewhere on the west the ridges are separated from the sea by a barren strip of land, of which the only cultivable part lies below the spring Engedi. On the east the mountains descend precipitously to the water's edge, except where a fertile little plain marks the mouths of a wadi. In the southern part, at the mouth of the Wadi beni Hammad, there is an extensive level stretch, forming the large peninsula Al-Lisan. This peninsula—which in its southern extremity is rich in salt—divides the sea into two unequal parts; the smaller and shallower in the south, and the larger in the north, where the sea is deeper. On the southern shore of the sea is an open barren plain, Al-Sabkhah, the brown soil of which is flecked with salt. Toward the west rises a high ridge, Jabal Usdum, which is composed almost entirely of salt.

**Description of Vicinity.**

The Dead Sea, known at present as "Baḥr Luṭ" (Lot's Sea), is called in the Old Testament "Sea of Arabah" (R. V. Deut. iii. 17; Josh. xii. 8), "East" or "Eastern Sea" (Ezek. xlvii. 18; Joel ii. 20; Zech. xiv. 8) and "Salt Sea" (Gen. xiv. 3). The Talmud refers to it as "Salt Sea," or the "Sea of Sodom"; and Josephus and Pliny call it "Lake Asphaltites."

**Names Given to It.**

The name "Dead Sea" is used by Pausanias, Justin, and the Church Fathers. Josephus ("B. J." iv. 8, § 4) mentions the salty taste of its water, the impossibility of diving in it, its change of color, and the great floating blocks of asphalt, which were used for calking ships and for medicinal purposes. Similar descriptions are given by Tacitus ("Hist." v. 6) and Pliny ("Hist. Naturalis," v. 15). The Talmud (Shab. 108b) mentions the density of the water, and says that a bath in the Dead Sea is considered good for certain ills, especially diseases of the eye, although the salt extracted from the sea was considered noxious to the eyes (Ḥul. 105b). Because of the poisonous air about the sea no ship sailed on it (Hirschensohn, "Sefer Sheba' Ḥokmot," 1888, p. 173).



VIEW OF THE DEAD SEA.
(From a photograph by Bonfils.)

The destruction of the five cities of Sodom, which, according to the Old Testament, were near the Dead Sea (Gen. xiv. 3), is intimately connected with the geological history of the region. After the great depression of the Jordan valley, with its southern continuation, had been formed, it became the basin of a mighty sea during the heavy rains of the diluvian epoch. The surface of this sea—which stretched from the watershed of the Araba valley, south of the Dead Sea, to the Sea of Galilee—was 426 meters above the present level of the Dead Sea, and about 30 meters above that of the

**References to It in Old Testament.**

Mediterranean. Traces of fresh-water vegetation show that the water did not then contain nearly so much salt as at present. It became salty as it sank, leaving that great deposit of salt to the south, of which the Jabal Usdum is a remnant. A second rising of the water produced the high terraces lying south of the sea and extending along both sides of the Jordan; and a third gave rise to the lower terraces lying in front of the others. Blanckenhorn conjectured that an earthquake depressed the bottom of the valley south of the sea, where the five cities were situated, causing the salt sea to flood it. He sees a connection between the asphalt pits of the valley of Siddim and the large amount of asphalt in the southern part of the sea, and thinks that an earthquake might have freed the gases of petroleum and asphalt confined in the earth. These could easily have become ignited, thus causing the catastrophe. The event would naturally have been preserved by tradition; and it does actually figure in extra-Biblical accounts. Justin attributes to it the separation and emigration of the Canaanitish tribes.

**History of Its Formation.**

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E. G. H. F. Bu.

**DEAF AND DUMB IN JEWISH LAW:** In Jewish legislation deaf and dumb persons are frequently classed with minors and idiots, and are considered unable to enter into transactions requiring responsibility and independence of will. They are regarded as irresponsible persons in the eye of the law, and in many cases their claims upon others, or the claims of others upon them, have no validity. Still, to preserve peace and order, the Rabbis made special provisions for this class in civil, criminal, and ritual cases.

The deaf-mute, as well as the deaf or the mute, was not competent to be a witness to any transaction; for all testimony was given by word of mouth, and the witnesses had to be able to hear the exhortation of the court. There was only one exception to this rule, and that was in the case of an 'AGUNAH, where the testimony of deaf-mutes was sufficient to warrant her remarriage. No oath could be administered to deaf-mutes, nor could an oath be administered through charges brought by them (Maimonides, "Yad," To'en, v. 12; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 96, 5). To a dumb person, however, an oath could be administered, either by his writing out the formula of the oath above his signature, or by his assenting to the oath read before him by nodding his head in approval (Eisenstadt, "Pithe Teshubah," Shulḥan 'Aruk, *ad loc.*).

**As Witnesses.**

A deaf-mute who caused bodily injury to another person, or whose ox gored a man, could not be punished by the court, although an injury to him or to his possessions was punishable. The court, however, had to appoint a trustee for the ox that proved itself to be mischievous; and this trustee was then held responsible (B. Ḳ. 39a, 87a; "Yad," Nizḳe Mamon, vi. 3; *ib.* Ḥobel, iv. 20; Ḥoshen Mishpaṭ, 406, 5, and 424, 8).

The uninterrupted possession of real estate for three years, which, according to Jewish law, established one's claim to the land, was of no avail when the property belonged to a deaf-mute, or when the deaf-mute was the holder (To'en, xiii. 2; Ḥoshen Mishpaṭ, 149, 18).

The deaf-mute or the deaf, after he had satisfied the court as to his full understanding of the transaction under consideration, could buy and sell movable goods, but not real estate. The dumb, however, who was not deaf, might transact business and make gifts, even in real estate (Giṭ. 59a, 71a; "Yad," Mekirah, xxix. 2; Ḥoshen Mishpaṭ, 235, 17–19).

Since the deaf-mute had no legal power of acquiring property, if he found anything he was not entitled to the possession of it, and any one might take it away from him. The Rabbis, however, considered this an act of robbery; and in order to preserve the peace of the community, they decided that such property must be returned to him (Giṭ. 59b; "Yad," Gezelah, xvii. 12; Ḥoshen Mishpaṭ, 270, 1).

According to Biblical law as interpreted by the Rabbis, the marriage of a deaf-mute was not valid; yet the Rabbis sanctioned such a marriage when contracted by signs. Since this was merely a rabbinical provision, it had not the same validity as a perfect marriage; and many complications often arose therefrom (Yeb. 112b; "Yad," Ishut, iv. 9; Shulḥan 'Aruk, Eben ha-'Ezer, 44, 1). A male deaf-mute was not permitted to perform the levirate ceremony ("ḥaliẓah"); nor could this ceremony be performed in the case of a deaf-mute woman (Eben ha-'Ezer, 172, 11).

**Marriage.**

Just as the male deaf-mute could marry by signs, so also could he divorce his wife by signs. The questions put to him in order to determine his full knowledge of the transaction, were at least three in number, two of which required a negative and one a positive answer, or vice versa. The deaf-mute and the mute were examined in the same manner, and a divorce was then granted by the court. But if at the time of marriage the husband had been perfectly sound, and he had become deaf and dumb after his marriage to the woman, the law did not permit him to divorce his wife (Yeb. 112b; "Yad," Gerushin, ii. 16, 17; Eben ha-'Ezer, 121, 5, 6).

In the case of a deaf-mute who was permitted to divorce his wife by signs, the court gave to the divorced woman, in addition to the regular bill of divorce ("geṭ"), a note which read as follows:

"On the day . . .—we, the undersigned, members of the court, sitting in a court of three, being of one mind—there came before us . . ., who made us understand by signs that he wished to divorce . . ., who was married to him by signs; and when he thus explained to us his intention by signs, we wrote this bill of divorce by which she becomes entirely divorced and free to be married to any man that she may desire, and none shall hinder her from that day forever. And this shall be unto her a

bill of dismissal, a document of release, and a letter of freedom according to the institutions of the Rabbis, and she shall be permitted to marry any man" (Eisenstadt, "Pitḥe Teshubah," *ad loc.* quoted from the code of R. Terveham).

In ritual matters, similar restrictions were placed upon deaf-mutes. The deaf-mute and the deaf could not discharge the religious obligation of an Israelite to hear the blowing of the shofar on New-Year's Day, by blowing it before him, while the mute might do so (R. H. 29a; "Yad," Shofar, ii. 2; Shulḥan 'Aruk, Oraḥ Ḥayyim, 589, 2). The same law prevailed in reference to the reading of the Book of Esther ("Megillah") on Purim (Meg. 19b; "Yad," Megillah, i. 2; Oraḥ Ḥayyim, 689, 2).

The deaf-mute was not permitted to slaughter an animal; but if he did slaughter one, and others saw that it was done in accordance with the prescribed rules, its flesh could be eaten. Neither was the deaf allowed to slaughter; but if he did slaughter an animal, although no one saw him do it, its flesh could also be eaten. The mute might slaughter, if some one pronounced the blessing for him (Ḥul. 2a; "Yad," Sheḥiṭah, iv. 5, 9; Shulḥan 'Aruk, Yoreh De'ah, i. 5 and 7).

Bibliography: Bloch, *Der Vertrag*, ch. ii., Budapest, 1893; Mielziner, *Jewish Law of Marriage and Divorce*, p. 70, Cincinnati, 1884.

L. G. J. H. G.

**DEAF-MUTISM:** Disease of the ear, generally beginning in infancy, causing deafness and consequent dumbness. As with blindness, Jews, at any rate in modern times, have shown a marked tendency toward deaf-mutism—in the general proportion, as compared with non-Jews, of two to one. The following table indicates this:

| Place. | Time. | Christians per 10,000. | Jews per 10,000. | Authority. |
|---|---|---|---|---|
| Prussia... | 1881 | 8.85 | 14.38 | "Zeit. Stat. Bureaus für Preussen," 1882, p. 190. |
| Berlin.... | 1880 | 4.52 | 6.66 | Leibrecht, quoted by Hartmann, "Taubstummheit und Taubstummbildung," 1880, p. 48. |
| Bavaria.. | 1879 | 9.0 | 18.16 | Hartmann, *l.c.* |
| Holland.. | 1870 | 3.36 | 7.67 | Eulenberg, "Realencyc." *s.v.* "Blutverwandschaft." |
| Baden.... | 1870 | ... | 12.12 | *Ibid.* |

There appears to be no distinction between the liability of Jews and of Jewesses in this regard, though the proportion of females so afflicted is slightly less among both Jews and non-Jews. There is some evidence to show that the liability is racial, or at any rate congenital. A. Guttstadt ("Verbreitung der Blinden und Taubstummen im Preussischen Staate," p. 139) points out that the proportion of those who became deaf and dumb after birth is practically the same among Jews and Christians—3.2 as against 2.7; whereas there were 6.5 per 10,000 congenitally deaf among Jews as against only 3.4 among Christians.

The reasons for this inferiority among Jews are probably their continued residence in towns and cities, their general tendency to nervous diseases, possibly the result of continued persecution, and their tendency to consanguineous marriages. Thus, in 1882, of the twenty-eight families represented among the inmates of the Jews' Deaf and Dumb Home, London, the three families resulting from first-cousin marriages had an average of three deaf-mutes among them, whereas among the rest only an average of 1.2 was found (Twelfth Report, p. 16).

As the Jews have suffered most from this disease, it is perhaps only natural that they should have done much to alleviate it. Jacob Rodriguez Pereire was the first to invent a means of training deaf-mutes to utter articulate sounds, and thus prevent their depending upon signs. His method has been the foundation for all modern improvement, and has been reintroduced during the present generation, the chief exponent of the method in England being also a Jew, Mr. J. Van Praagh.

Bibliography: Hartmann, *Taubstummheit und Taubstummbildung*, p. 48, Stuttgart, 1880.

J.

**DEATH, ANGEL OF.—Biblical Data:** In the Bible death is viewed under form of an angel sent from God, a being deprived of all voluntary power. The "angel of the Lord" smites 185,000 men in the Assyrian camp (II Kings xix. 35). "The destroyer" ("ha-mashḥit") kills the first-born of the Egyptians (Ex. xii. 23), and the "destroying angel" ("mal'ak ha-mashḥit") rages among the people in Jerusalem (II Sam. xxiv. 15). In I Chron. xxi. 15 the "angel of the Lord" is seen by David standing "between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." Job (xxxiii. 22) uses the general term "destroyer" ("memitim"), which tradition has identified with "destroying angels" ("mal'ake ḥabbalah") (Bacher, "Ag. Pal. Amor." iii. 279, note 9), and Prov. xvi. 14 uses the term the "angels of death" ("mal'ake ha-mawet"). See Demonology.

The Rabbis found the angel of death mentioned in Ps. lxxxix. 45 (A. V. 48), where the Targum translates: "There is no man who lives and, seeing the angel of death, can deliver his soul from his hand" (compare also Targ. to Job xviii. 13; Ps. xci. 5; Hab. iii. 5). Eccl. viii. 4 is thus explained in Midr. R. to the passage: "One may not escape the angel of death, nor say to him, 'Wait until I put my affairs in order,' or 'There is my son, my slave: take him in my stead.'"

**——In Rabbinical Literature:** The angel of death occurs very frequently in rabbinical literature.

Where the angel of death appears there is no remedy (Ned. 49a; Ḥul. 7b). If one who has sinned has confessed his fault, the angel of death may not touch him (Tan., Balak, ed. Buber, 139). God protects from the angel of death (Gen. R. lxviii.). By acts of benevolence the anger of the angel of death is overcome; when one fails to perform such acts the angel of death will make his appearance (Derek Erez Zuṭa, viii.). The angel of death receives his order from God (Ber. 62b). As soon as he has received permission to destroy, however, he makes no distinction between good and bad (B. Ḳ. 60a). In the city of Luz the angel of death has no power, and when the aged inhabitants are ready to die they go outside the city (Soṭah 46b; compare Sanh. 97a). A legend to the same effect existed in Ireland in the Middle Ages ("Jew. Quart. Rev." vi. 336).

The angel of death was created by God on the

first day (Tan. on Gen. xxxix. 1). His dwelling is in heaven, whence he reaches earth in eight flights, whereas pestilence reaches it in one (Ber. 4b). He has twelve wings (Pirḳe R. El. xiii.). "Over all people have I surrendered thee the power," said God to the angel of death, "only not over this one which has received freedom from death through the Law" (Tan. to Ex. xxxi. 18; ed. Stettin, p. 315). It is said of the angel of death that he is full of eyes. In the hour of death he stands at the head of the departing one with a drawn sword, to which clings a drop of gall. As soon as the dying man sees the angel, he is seized with a convulsion and opens his mouth, whereupon the angel throws the drop into it. This drop causes his death; he turns putrid, and his face becomes yellow ('Ab. Zarah 20b; in detail, Jellinek, "B. H." i. 150; on putrefaction see also Pesiḳ. 54b; for the eyes compare Ezek. i. 18 and Rev. iv. 6). The expression "to taste of death" originated in the idea that death was caused by a drop of gall ("Jew. Quart. Rev." vi. 327; see DEATH, VIEWS OF).

**Form and Functions.**

The soul escapes through the mouth, or, as is stated in another place, through the throat; therefore the angel of death stands at the head of the patient (Jellinek, *l.c.* ii. 94, Midr. Teh. to Ps. xi.). When the soul forsakes the body its voice goes from one end of the world to the other, but is not heard (Gen. R. vi. 7; Ex. R. v. 9; Pirḳe R. El. xxxiv.). The drawn sword of the angel of death, mentioned by the Chronicler (I. Chron. xxi. 15; comp. Job xv. 22; Enoch lxii. 11), indicates that the angel of death was figured as a warrior who kills off the children of men. "Man, on the day of his death, falls down before the angel of death like a beast before the slaughterer" (Grünhut, "Likḳuṭim," v. 102a). R. Samuel's father (*c.* 200) said: "The angel of death said to me, 'Only for the sake of the honor of mankind do I not tear off their necks as is done to slaughtered beasts'" ('Ab. Zarah 20b). In later representations the knife sometimes replaces the sword, and reference is also made to the cord of the angel of death, which indicates death by throttling. Moses says to God: "I fear the cord of the angel of death" (Grünhut, *l.c.* v. 103a *et seq.*). Of the four Jewish methods of execution three are named in connection with the angel of death: burning (by pouring hot lead = the drop of gall), slaughtering (by beheading), and throttling. The angel of death administers the particular punishment which God has ordained for the commission of sin.

A peculiar mantle ("idra"—according to Levy, "Neuhebr. Wörterb." i. 32, a sword) belongs to the equipment of the angel of death (Eccl. R. iv. 7). The angel of death takes on the particular form which will best serve his purpose; *e.g.*, he appears to a scholar in the form of a beggar imploring pity (M. Ḳ. 28a). "When pestilence rages in the town, walk not in the middle of the street, because the angel of death [*i.e.*, pestilence] strides there: if peace reigns in the town, walk not on the edges of the road. When pestilence rages in the town, go not alone to the synagogue, because there the angel of death stores his tools. If the dogs howl, the angel of death has entered the city; if they make sport, the prophet Elijah has come" (B. Ḳ. 60b). The "destroyer" ("saṭan ha-mashḥit") in the daily prayer is the angel of death (Ber. 16b). Midr. Ma'ase Torah (compare Jellinek, "B. H." ii. 98) says: "There are six angels of death: Gabriel over kings; Ḳapẓiel over youths; Mashbir over animals; Mashḥit over children; Af and Ḥemah over man and beast."

When the Messiah comes all the dead will arise, and there will be an end to death; for the angel of death himself will be destroyed by the Messiah (Pesiḳ. R., ed. Friedmann, p. 161b). Satan, as the angel of death, is identified here with Antichrist. "The last enemy that shall be destroyed is death" (I Cor. xv. 26; compare Heb. ii. 14). The same idea seems to be expressed in the Book of Jubilees xxiii. 29: "And they shall fulfil all their days in peace and joy, and shall live on, since there will be no Satan and no evil to destroy them."

**Identical with Antichrist.**

The angel of death, who is identified with Satan, immediately after his creation had a dispute with God as to the light of the Messiah (Pesiḳ. R. 161b). When Eve touched the tree of knowledge, she perceived the angel of death, and thought: "Now I shall die, and God will create another wife for Adam" (Pirḳe R. El. xiii., end; compare Targum Yer. to Gen. iii. 6, and Yalḳ. i. § 25). Adam also had a conversation with the angel of death (Böklen, "Die Verwandtschaft der Jüdisch-Christlichen mit der Parsischen Eschatologie," p. 12). The angel of death sits before the face of the dead (Jellinek, *l.c.* ii. 94). While Abraham was mourning for Sarah the angel appeared to him, which explains why "Abraham stood up from before his dead" (Gen. xxiii. 3; Gen. R. lviii. 5, misunderstood by the commentators). Samuel told Sarah that Abraham had sacrificed Isaac in spite of his wailing, and Sarah died of horror and grief (Pirḳe R. El. xxxii.). It was Moses who most often had dealings with the angel. At the rebellion of Korah, Moses saw him (Num. R. v. 7; Bacher, *l.c.* iii. 333; compare Sanh. 82a). It was the angel of death in the form of pestilence which snatched away 15,000 every year during the wandering in the wilderness (*ib.* 70). When Moses reached heaven, the angel told him something (Jellinek, *l.c.* i. 61).

When the angel of death came to Moses and said, "Give me thy soul," Moses called to him: "Where I sit thou hast no right to stand." And the angel retired ashamed, and reported the occurrence to God. Again, God commanded him to bring the soul of Moses. The angel went, and, not finding him, inquired of the sea, of the mountains, and of the valleys; but they knew nothing of him (Sifre, Deut. 305). Really, Moses did not die through the angel of death, but through God's kiss ("bi-neshiḳah"); *i.e.*, God drew his soul out of his body (B. B. 17a; compare ABRAHAM IN APOCRYPHAL AND RABBINICAL LITERATURE, and parallel references in Böklen, *l.c.* p. 11). Legend seizes upon the story of Moses' struggle with the angel of death, and expands it at length (Tan., ed. Stettin, pp. 624 *et seq.*; Deut. R. ix., xi.; Grünhut, *l.c.* v. 102b, 169a). As Benaiah bound Ashmedai (JEW. ENCYC. ii. 218a), so Moses binds the angel of death that he may bless Israel (Pesiḳ. 199, where "lifne moto" [Deut. xxxiii. 1] is explained as meaning "before the angel of death").

Solomon once noticed that the angel of death was

grieved. When questioned as to the cause of his sorrow he answered: "I am requested to take your two beautiful scribes." Solomon at once charged the demons to convey his scribes to Luz, where the angel of death could not enter. When they were near the city, however, they both died. The angel laughed on the next day, whereupon Solomon asked the cause of his mirth. "Because," answered the angel, "thou didst send the youths thither, whence I was ordered to fetch them" (Suk. 53a). In the next world God will let the angel of death fight against Pharaoh, Sisera, and Sennacherib (Yalḳ., Isa. 428).

The teaching of God shields one from the power of the angel of death. The children of Israel have accepted the Torah only in order that the angel may have no power over them ('Ab. Zarah 5a). Since death results only from sin, it can not, of course, come to those who live in accordance with the Torah. Although the sentence of mortality once pronounced could never be recalled ('Ab. Zarah 5a), yet the angel of death may not visit teachers of the Law; he is rather their friend (*ib.* 35b), and even imparts learning to them (Ber. 51a).

**Scholars and the Angel of Death.**

Talmud teachers of the fourth century associate quite familiarly with him. When he appeared to one on the street, the teacher reproached him with rushing upon him as upon a beast; whereupon the angel called upon him at his house. To another he granted a respite of thirty days, that he might put his knowledge in order before entering the next world. To a third he had no access, because he could not interrupt the study of the Talmud. To a fourth he showed a rod of fire, whereby he is recognized as the angel of death (M. Ḳ. 28a). He often entered the house of Bibi and conversed with him (Ḥag. 4b). Often he resorts to strategy in order to interrupt and seize his victim (B. M. 86a; Mak. 10a).

The death of Joshua ben Levi in particular is surrounded with a web of fable. When the time came for him to die and the angel of death appeared to him, he demanded to be shown his place in paradise. When the angel had consented to this, he demanded the angel's knife, that the angel might not frighten him by the way. This request also was granted him, and Joshua sprang with the knife over the wall of paradise; the angel, who is not allowed to enter paradise, catching hold of the end of his garment. Joshua swore that he would not come out, and God declared that he should not leave paradise unless he was absolved from his oath; if not absolved, he was to remain. The angel of death then demanded back his knife, but Joshua refused. At this point a heavenly voice ("bat ḳol") rang out: "Give him back the knife, because the children of men have need of it" (Ket. 77b; Jellinek, *l.c.* ii. 48–51; Bacher, *l.c.* i. 192 *et seq.*).

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K. L. B.

**—In Arabic Literature:** The angel of death is spoken of in the Koran (suras xxxii. 11, lxxix. 1), and is called by the Mohammedans Azrael—probably identical with עזריאל, the angel of Gehinnom, according to "'Emeḳ ha-Melek" ("Tikḳune Teshubah"; quoted by Eisenmenger, "Entdecktes Judenthum," ii. 333). "When Death was created by God, he, on account of his terrible power, had to be put in 70,000 chains of a thousand years' journey's length each, and behind millions of barriers. When Azrael was placed in charge of him and saw him, he called the angels to look at him, and when he, at God's command, spread his wings over him and opened all his eyes, the angels fainted away and remained unconscious for a thousand years. Azrael was given all the powers of the heavens to enable him to master Death."

Azrael reaches from one end of the world to the other (Jellinek, "B. H." v. 49), and has 70,000 feet and 4,000 wings. His whole body is covered with eyes (see 'Ab. Zarah 20b) and with tongues as numerous as the living creatures on earth. When any of these latter die, the corresponding eye bulges forth. At the end of the world all these eyes excepting eight are plucked out by God—those of Israfil (Sarafel), Michael, Gabriel, Azrael, and the four "ḥayyot" of the Heavenly Chariot alone remaining. The times of the death of persons is made known to the angel of death through the roll-book in his possession showing a white stripe around the name of the person doomed. Forty days before death, however, a leaf falls from the tree of life, under the throne of God, into the lap of Azrael, who is seated in the seventh heaven, thus announcing the death (compare Yer. Ber. ii. 8, 5c, and the picture of the fig-tree).

"When people lament and weep too much over the death of a person, the angel of death shall stand at the door and say: 'What cause have you for such violent complaint? I am only the messenger of God and have done His bidding, and if you rebel against Him, I shall return often to take one of your house'" (compare Midr. Yalḳ. to Deut. xiv. 1, 2; 'Er. 19b; and Böklen, *l.c.*).

"When a righteous person dies, the angel of death comes with a host of good angels, carrying sweet odors of paradise, and makes the soul leave the body like a drop taken out of a bucket of water. When a wicked person dies, the angel of death comes in the company of demons, who pull the soul out as with iron spits" (compare Midr. Teh. to Ps. xi. and "Nishmat Ḥayyim," ii. 20).

BIBLIOGRAPHY: Wolff, *Mohammedanische Eschatologie*, 1872.

K.

**DEATH, VIEWS AND CUSTOMS CONCERNING.—In Biblical and Apocryphal Literature:** The ancient Hebrews expected to "be gathered to [or sleep with] their fathers" when death befell them (Gen. xxv. 8, xlvii. 30), and feared only the idea of going down to Sheol mourning (*ib.* xxxvii. 35). To sleep and be at rest was the desire of the distressed (Job iii. 13–22). To die "in a good old age"

was regarded as a blessing (Gen. xv. 15, xxv. 8); to be cut off from the land of the living in the noontide of life was dreaded and looked upon as a misfortune (Isa. xxxviii. 10). Only occasionally the stings of death and the stroke of Sheol became terrors, from which the Lord was petitioned to redeem man (Hosea xiii. 14; Ps. xvi. 10, xlix. 16 [15], lxxxvi. 13). Nowhere, however, in the Bible is death regarded as a real evil, except from the point of view that man, being of divine origin, should have had, like any other heavenly being, access to the tree of life and have lived forever (Gen. iii. 22). Accordingly, the eschatological view found expression in such phrases as that "death will be swallowed up forever" and "the dead shall rise again" (compare Isa. xxv. 8, xxvi. 19).

Still the popular view in the days of Kohelet (Eccl. vii. 1, ix. 4–6) and of Ben Sira (Ecclus. [Sirach] xli. 1–4) was that there was no other prospect for man but that of the dreary life of the shades in Sheol, and this made life on earth all the more precious. Nor did this view in any way prevent Ben Sira from seeing in the yielding of the first woman to the tempter the cause of men's death (*ib.* xxv. 24). More pronounced on the latter point is the Book of Wisdom: "God created man to be immortal; . . . nevertheless through envy of the devil came death into the world" (Wisdom ii. 23, 24). "For God made not death; through righteousness immortality is obtained" (*ib.* i. 13, 16; vi. 18; xv. 3). This view (expressed also in Ethiopic Enoch, xcviii. 4 and Slavonic Enoch, xxx. 16–18) was made the basic idea of Paul's system of salvation (Rom. v. 12; I Cor. xv. 21; Heb. ii. 14), after the apocalyptic literature of the Jews had made the problem of sin and death the object of most serious reflection, which culminated in the hope of the final annihilation of death in the world to come (IV. Esd. iii. 7; vii. 32, 119; viii. 53). Satan is called in the New Testament "a murderer from the beginning" (John viii. 44) and "the destroyer" (I Cor. x. 10). See DEATH, ANGEL OF, IN RABBINICAL LITERATURE.

Death is conceived of as a person who has charge of the shades in the nether world (Ps. xlix. 15; see also DEMONOLOGY). He is their general (Gen. R. xxvi.).

The following is the description of Death as one of God's messengers:

"When Abraham had refused to let the archangel Michael take his soul, God said to the latter: 'Call Me hither Death of the shameless countenance and the pitiless look, [this seems to allude to the name of Azazel—עזאזל—and the deadly look (עין הרע)]. Death shivered and trembled at being called to come before the Lord, when God said to him: 'Come hither, thou bitter and fierce name of the world [an allusion to both Azazel and מר המות, I Sam. xv. 32], hide thy fierceness, cover thy corruption, and cast away thy bitterness from thee, and put on thy beauty and all thy glory, and go down to Abraham My friend and bring him to Me.' Death put on a robe of great brightness and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, his cheeks flaming with fire, and went to Abraham, a sweet odor and a flash of light announcing his coming to the patriarch, who took him to be an archangel, the chief captain of God, and welcomed him as the bringer of light and a most glorious helper. But Death rejoined: 'Most righteous Abraham, I am the bitter drop of Death' [סם המות, whence the name סמאל]; and when asked for his errand, he said: 'For thy holy soul am I come.' Abraham again refused to give up his soul. Death followed him into his chamber, and when Abraham lay down upon his couch, he sat by his feet and would not depart, notwithstanding all the entreaties of the patriarch to let him live.

"On inquiry of the patriarch, he told him that only because of his great righteousness, his hospitality to men, and his love toward God, which became a crown of glory upon his head, did he approach him in such beauty and glory: to sinners he came in fierceness, corruption, and bitterness. 'Show me these,' asked Abraham; but Death replied, 'Thou canst not stand these looks.' Thereto Abraham answered: 'By means of the name of the living God—שם המפורש—I shall be able to look.' So Death put off his sunlike glory and put on his tyrant-like robe and made his appearance fiercer than all wild beasts, and filthier than all filth, and he showed Abraham seven fiery serpents' heads and fourteen faces: (1) of flaming fire, (2) of darkness, (3) of a viper, (4) of a precipice, (5) of a fierce asp, (6) of a terrible lion, (7) of a cerastes, (8) of a basilisk, (9) of a fiery simitar, (10) of terrible lightning and thunder, (11) of a stormy sea, (12) of a rushing river, (13) of a three-headed serpent, and (14) of a cup filled with poison; and then he showed him every mortal disease emanating from the odor of Death. Seven thousand man- and maid-servants of Abraham died from the effect of this odor and sight, so that Abraham implored Death to hide his fierceness and to put on his former garb of beauty. Death complied with his request, and joined Abraham in a prayer to God to restore to life those who had died so suddenly by his fierceness; and the prayer was granted.

"Abraham, however, would not consent to surrender his soul until Death had explained to him the different forms and faces he had shown him in all their fierceness; whereupon Death replied that the seven heads of serpents indicated the seven ages during which he is to destroy all men, rich and poor, and to bring them to the bottom of Hades. Because people die by fire, by falling from precipices, by the sword, by rushing rivers, on the raging sea, and in storms of lightning, by wild beasts or cups of poison, he assumed all those aspects. Finally, he spoke of the seventy-two kinds of death [see ABRAHAM, TESTAMENT OF, and footnote, JEW. ENCYC. i. 95b] and of the death of the righteous. Then Death took the right hand of Abraham, and his soul clung to him."

Death appears here as the personification of psychical evil, with many traits borrowed from Ahriman in the Avesta (see PARSISM), but not of moral evil (see Test. Abraham, A, xvi.–xx.; "Texts and Studies," ii. 2, Cambridge, 1892; "Anti-Nicene Fathers," Eng. transl., pp. 183 *et seq.*, New York, 1897; see also DUMAH).

E. C. K.

**Cause of Death.**

——**In Rabbinical Literature:** There are different views among Jews concerning the cause of death. Some assign it to Adam's first sin in partaking of the forbidden fruit (Tanna debe Eliyahu R. v.). This view is somewhat modified by the Rabbis, who regard death as the fruit of personal sin; maintaining that, like Adam, each person dies on account of his own sin (Shab. 55a, b), as "there is not a righteous man upon earth that doeth good and sinneth not" (Eccl. vii. 20). Still, the Rabbis speak of a number of "saintly men who died without sin and only in consequence of the poison of the serpent" (בעטיו של נחש); *e.g.*, Benjamin; Amram; Jesse, the father of David; and Chileab, David's son (Shab. 55b; B. B. 17a; compare Derek Erez Zuṭa, where thirteen persons are named). Another view is that death was ordained at creation, and that Adam by his sin merely hastened death (Ex. R. ii.; Tan. [Yelamdenu], Wayesheb, ed. Vienna, 44b). According to others, Adam was destined to live forever and not to taste death, but, owing to the fact that men like Hiram of Tyre and Nebuchadnezzar wanted to be worshiped as gods, God decreed death for man (Ex. R. ix.). The opinion is also expressed that God would have annihilated the power of the angel of death over Israel after its acceptance of the Law,

but for the fact that the divine decree could not be reversed ('Ab. Zarah 5a). From the point of view that sin precedes and causes death in each person, the Talmud designates special reasons for the death of innocent children (Shab. 32b).

**Modes of Death.**

There are 903 (תוצאות, Ps. lxviii. 21) distinct deaths. The hardest is by asthma; and the easiest is called מיתת נשיקה ("death by the kiss"), which is "like drawing a hair out of milk": that is the interpretation of על פי יי ("by the mouth of the Lord," Deut. xxxiv. 5, Hebr.). Six persons are known to have died in that way; namely, the three patriarchs, and Moses, Aaron, and Miriam (B. B. 17a).

Death coming after five days' illness is considered ordinary; after four days, a reprimand of Heaven; after three days, a severe rebuke; after two days, a hastened death; after one day, a sudden one, or, according to some, an apoplectic one (M. Ḳ. 28a). To die before reaching the age of fifty is כרת ("to be cut off," Lev. xviii. 29). Sixty years is a ripe age; seventy is old age; and eighty, advanced age (M. Ḳ. 28a).

**Communication with the Living.**

Many allegorical tales are related in rabbinical literature about the communication of the dead with the living. A pious man, being rebuked by his wife for giving away a dinar (denarius) to a beggar in time of famine, went to sleep in the cemetery. It was New-Year's eve, and he overheard the spirits of two women gossiping. One of them proposed to fly and listen behind the curtain in the judgment chamber to the promulgation of the future visitations in the world. The other spirit excused herself, saying, "I can not accompany thee because I am buried in reed matting; go thyself, and come back and tell me what thou hearest." Presently her companion returned and reported: "I heard that the hail will kill whatever is planted in the first rainy season." The pious man planted in the second season. The following year he again went to sleep in the cemetery on New-Year's eve, and overheard a similar conversation, gaining the information that whatever was planted in the second season would be consumed by blight. The pious man planted during the first season. His wife was curious to know how he managed to evade the calamitous visitations, and he, being pressed, related his story. A few days later the woman had a quarrel with the mother of the second spirit, and abused her for having given her daughter an indecent burial. The third year the pious husband again sought to obtain information regarding future crops; the second spirit said, "Hush, companion! our former conversation was overheard by mortal men" (Ber. 18a).

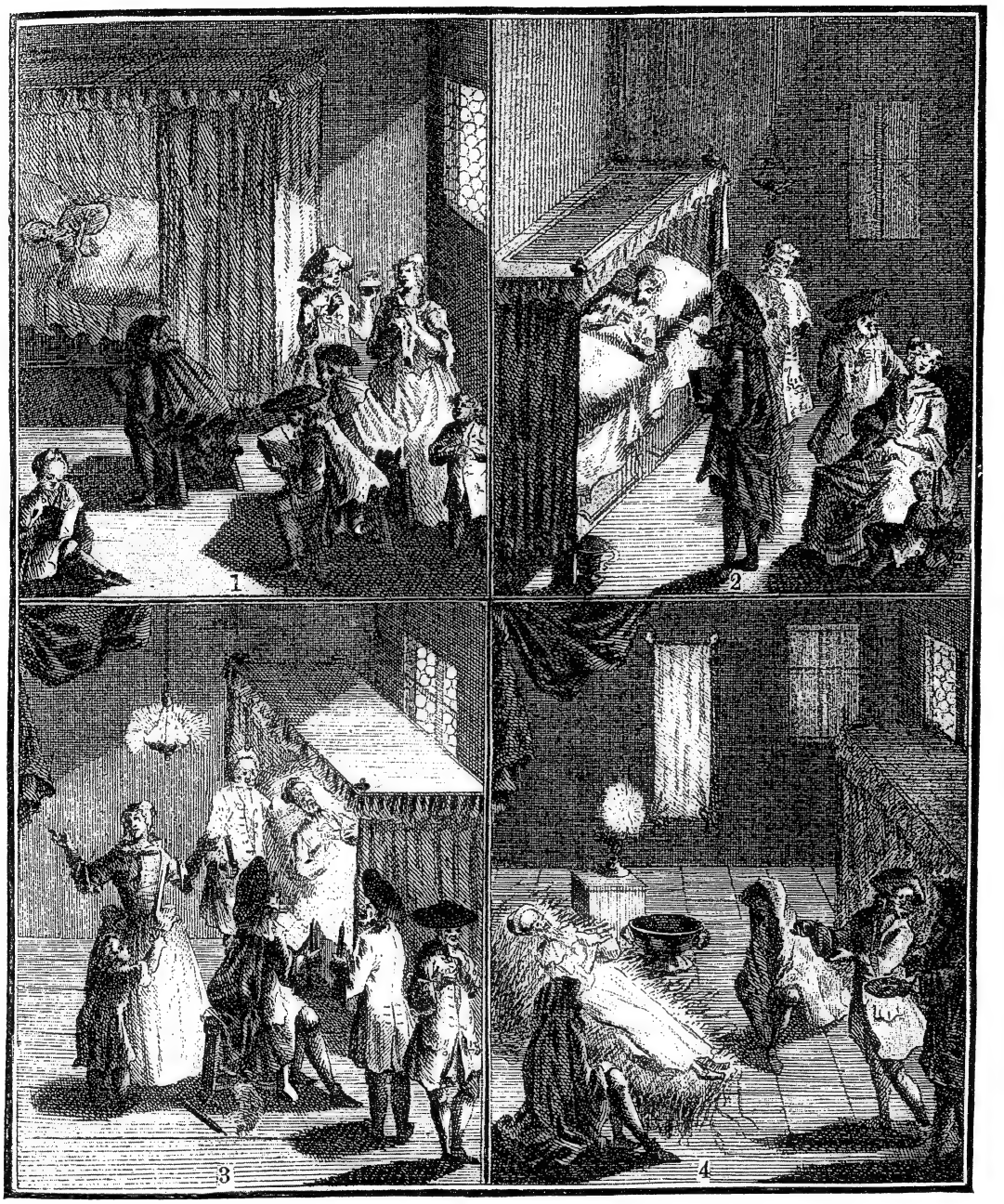
R. Ze'ira left his money with the mistress of a boarding-house. Returning, he found that she had died. He repaired to the cemetery and inquired of her: "Where is my money?" Said she: "Go, take it from the socket under the door-pivot. At the same time tell my mother to send me my comb and the eye-dye flask by a certain woman who will arrive here to-morrow" (*ib.* 18b).

A similar story is told of Samuel, who was absent when his father Abba died, and wished to find out where he treasured the money entrusted to him by orphans. Samuel went to the cemetery and inquired after "Abba," but was told, "There are many 'Abbas' here." Said he, "I want Abba, the son of Abba." "There are many by this name." "But I want Abba b. Abba, the father of Samuel [Samuel being more famous than his father]; where is he?" He was informed that his father was studying at the high yeshibah in heaven. On reaching it Samuel observed Levi standing outside, as a punishment for not attending R. Aphes' yeshibah below. Meanwhile Abba appeared. Samuel saw him crying and laughing, and asked him: "Why cryest thou?" "Because thou wilt soon join us." "Why laughest thou?" "Because thou art very much respected here." "If so," said Samuel, "let Levi enter!" And Levi was allowed to enter. Then the father informed Samuel where to find the money (*ib.*).

**Continued Consciousness of the Dead.**

The dead are supposed to take an active interest in worldly affairs. The assertion of Kohelet that "The dead know not anything" (Eccl. ix, 5) is interpreted, "The wicked who are considered dead while yet alive." R. Isaac said, "The sting of a worm to the dead is like the pricking of a pin in the flesh of the living" (Shab. 13b). The dead are very sensitive. One must not tell tales around the death-bed of a scholar (Ber. 19a). Inasmuch, however, as the dead are exempt from performing the precepts, they feel slighted if such performance should take place in their presence by the living, as it would be like "mocking the poor" (Prov. xvii. 5). R. Ḥiyya, on his way to the cemetery with R. Jonathan, noticed the ẓiẓit of the latter's garment untied, and admonished him to pick them up, else the dead would remark, "To-morrow they will join us, and now they scoff us" (Ber. 18a; compare Yer. Ber. 4c, d; Eccl. R. ix. 5; see Bacher, "Ag. Tan." ii. 526). From this it is inferred that where the custom prevails to wrap the dead with a ṭallit over the shroud, the fringe must be removed or made unfit for purposes of prayer (Shulḥan 'Aruk, Yoreh De'ah, 351). Also, in burying a scholar it is customary to deposit in his coffin a scroll that is unfit for reading (*ib.* 351; Maimonides, "Yad," Sefer Torah, x. 36).

The Zohar obviously disapproves this practise of making use of the cemetery as a genizah for defective scrolls, and tells the following story of R. Hezekiah and R. Jose, who were passing the ruins of Aleppo in Syria, the latter carrying along a fragment of a scroll. While resting they heard a rumbling noise arising from a grave, and a cry: "Wo, wo, the world must be in trouble, for the Torah has appeared here. Or perhaps they come again to laugh at us and disgrace us?" The rabbis were frightened and asked, "Who art thou?" "I am a dead man. Once upon a time, when the world was in trouble, R. Ḥiyya came here with a scroll to pray. I and my comrades went out to meet him, and introduced him to the patriarchs in paradise; but on examination the scroll was found to be defective, having a superfluous letter 'waw' in the word פרסת [Lev. xi. 3], and because we admitted him we were expelled from the high yeshibah" (Zohar, ed. Cracow, אחרי מות 127).




DEATH-BED SCENES.

1. Visiting the Sick. 2. Making the Confession. 3. Lighting the Candles. 4. Mourning.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

The practise of praying for the intercession of the dead is of early origin. Caleb on reaching Hebron visited the cave of Machpelah, and prayed to the patriarch to be saved from cooperating in the conspiracy of the scouts sent by Moses to make a report of the conditions existing in the Holy Land (Soṭah 34b). The Talmud mentions the custom of visiting the cemetery to request the dead to pray for the living (Ta'an. 16a; compare *ib.* 23b).

**Prayers to and of the Dead.**

The noise of the soul's departure from the body reverberates through the world from one end to the other, and yet the sound is unheard (Yoma 20b). Prior to the soul's exit it sees the Shekinah (Pirḳe R. El. xxxiv.). The soul after death is in the same condition as it is in life when one dreams (*ib.*). Until the body is entirely consumed the soul hovers over the grave (Shab. 152b).

**The Soul of the Dying.**

R. Judah ha-Nasi in his last will commanded his sons that on every Sabbath eve after his demise they should continue to light the candles, set the table, and prepare the couch in their customary places, as on every Sabbath eve he would visit his home. Once a neighbor knocked at the door for entrance, and Rabbi's servant answered: "Hush! Rabbi is at home." After this, Rabbi ceased his visits, so as not to reflect on the righteous men who died before him (Ket. 103a). Samuel said: "If one wants to have a taste of death, let him sleep with his shoes on" (Yoma 78b). "And God saw everything he had made, and behold, it was very good" (Gen. i. 31). "This includes death," wrote R. Meïr on the margin of his Bible, playing on the similarity of מאוד and מות (Gen. R. ix.). "The day of death [is better] than the day of one's birth" (Eccl. vii. 1) is explained in Eccl. R. *ad loc.* and Ex. R. xlviii. to mean that "death tells of the meritorious life of the departed: it is like the vessel entering port laden with goods." The great ones of each generation must die to make room for the greatness of successors; "the righteous themselves ask for death as a favor" (Midr. Teh. to Ps. cxvi. 15). The Zohar calls death a festal day (יומא דהילולא; Zohar, Shemini, in referring to the death of Nadab and Abihu; compare also Heilprin, "'Er Ḳe ha-Kinnuyim," fol. 20c.) The day when Adam died was made a holiday (Tanna debe Eliyahu R. xvi.).

The windows of the death-chamber should be opened to allow the spirits to enter and to depart (מעבר יבק, *s.v.* שפתי כהן, vi.; see Birds as Souls).

The angel of death is supposed to wipe his bloody knife in water near the dead; hence all water of the adjacent houses must be emptied on the ground (Yoreh De'ah, 339). As the "shedim" are supposed to follow the dead or to hover around the graves, those who follow a funeral cortége must wash their hands on their return, before entering a house (*ib.* 376, 4); but should not dip them in the river. A special lavatory for this purpose is usually provided at the cemetery. On returning from the funeral one should sit down and rest on the way several times, so as to drive away the spirits that follow him (Ṭur Yoreh De'ah, 375). The board upon which the dead is cleansed must not be turned over. One should not visit the same grave twice during one day (Will of R. Judah the Pious); nor sleep in the cemetery (Nid. 17a); nor look closely on the face of a dead person; nor kiss the dead, not even when a near relative ("Sefer Ḥasidim," § 236).

**Superstitions.**

A common superstition is current that if the shadow of one's head is invisible against the wall in a house where a light is burning on Hoshi'na Rabbah eve, it is a sign that the person is destined to die within the year; if visible, he will live (see Naḥmani, commentary on Num. xiv. 9). R. Ammi says: "If one wishes to know whether he will live during the following year, let him during the ten Penitential Days burn a candle in his house where no wind can blow it out. If it does not become extinguished he will live; otherwise, not" (Hor. 12a). To discover whether the husband or the wife will die first, calculate the numerical value of the letters in the names of both. If the amount is even, the man will die first; if odd, the woman (נפלאים מעשיך, letter Mem, § 6).

**Omens of Death.**

Superstitions concerning death in connection with dreams are numerous. One of them, the vision of a scroll in the Ark, foretells death, as the death of Aaron follows the description of the tablets placed in the Ark ("Sefer Ḥasidim," § 533). See Dreams.

A dying child may be released from death's grasp if nominally sold by the parents to a friend for a shekel ("Sefer Ḥasidim," § 245). A change of name may save from death (R. H. 16b). Removal of a feather pillow from beneath the head of a dying person helps the soul to depart more easily. But some rabbis objected to this treatment, on the ground that it disturbs the sinking person and hastens his death (בנה"ג to Ṭur Yoreh De'ah, 339; "Sefer Ḥasidim," §§ 245–246). The iron keys of the synagogue, if placed under the pillow, have the same effect (*ib.*). In accordance with Prov. x. 18: "He that uttereth slander [דבה = "evil news"] is a fool." Announcement of death should be made indirectly (Pes. 3b); it was for this reason that the shofar was blown in Talmudical times when death occurred in a town (M. Ḳ. 27b). The beadle who summons the congregation to early morning prayer by three knocks at their doors or windows, announces a death in the town by reducing the number of knocks to two. It is a good omen to die with a smile on the face, or to die on one's birthday. Rain on the day of a funeral is a sign of compassion and forgiveness toward the dead (Ṭur Yoreh De'ah, 353).

It is customary to bend the thumb of the corpse so that the whole hand resembles the word "Shaddai" (Almighty), and to bind it in this position with the ẓiẓit. A shard is placed on the eyes, a little stick in the hands, a piece of metal on the body, a little bag with earth from the Holy Land under the head, and a three-toothed wooden fork in the hands, to enable the dead to excavate a subterranean way to the Holy Land on the day of resurrection, when all the Jewish dead will arise in Palestine. A towel is hung up and a glass of water placed beside it, so that the soul might bathe when it returns to the body.

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**DEATH (Statistics).** See MORTALITY.

**DEBARIM.** See DEUTERONOMY.

**DEBARIM RABBAH:** A Midrash or homiletic commentary on the Book of Deuteronomy. Unlike Bereshit Rabbah, the Midrash to Deuteronomy which has been included in the collection of the Rabbot in the ordinary editions does not contain running commentaries on the text of the Bible, but twenty-five complete, independent homilies, together with two fragmentary ones, on as many sections of Deuteronomy, which for the larger part are recognized as "sedarim," the Sabbatical lessons for public worship according to the Palestinian three-year cycle. The index to the rabbinical Bible (Venice, 1525) gives twenty-seven sedarim in Deuteronomy; on nineteen of these there are homilies in the present Midrash, as well as a fragment, which, according to the editions, belongs to another seder (Deut. xxix. 9). It may be due to differences of time and place in the division of the cycle of sedarim that in the Debarim Rabbah there are no homilies on seven or eight of the sedarim mentioned in that index—namely, Deut. xi. 10, xiv. 1, xv. 7, xxiii. 10, xxiii. 22, xxiv. 19, xxvi. 1, and occasionally and conditionally xxix. 9—and that, besides a homily on a section mentioned in other sources as a seder (Deut. iv. 25), there are five additional homilies on the sections Deut. i. 10, iv. 7, xi. 26, xxiv. 9, and xxix. 1, which were not otherwise known as sedarim. In some of these homilies, moreover, the halakic exordiums (see below) close with the words מנין . . . ממה שקרינו בענין, which clearly show that the Scriptural sections on which the homilies were pronounced were used for public lessons. The editor of this Midrash, however, has probably included only the homilies on the Sabbatical lessons of the cycle of sedarim; for Debarim Rabbah contains no homilies on the lessons of the PESIḲTA cycle belonging to Deuteronomy, Deut. xiv. 22 and xxv. 17 (Deut. xxxiii. 1 is a seder as well as a Pesiḳta section).

**Sections of the Midrash.**

The economy of this Midrash containing sedarim homilies on Deuteronomy, as well as the character of the individual homilies, could easily have been misconstrued and forgotten after the division of the Torah into pericopes according to the one-year cycle had come into general use. In present editions Debarim Rabbah is divided only according to these latter pericopes; it was not noticed that the homilies on כי תצא and כי תבא did not correspond with the beginnings of the pericopes Deut. xxi. 10 and xxvi. 1. The sidrot Niẓẓabim and Wayelek formed *one* pericope in the oldest Midrash editions (Constantinople, 1512, and Venice, 1545); hence in these editions Debarim Rabbah contains only ten sections, corresponding with the pericopes. The further designation of these sections as "parashiyyot" and their enumeration from 1 to 11, dividing Niẓẓabim and Wayelek, are addenda of the later editions.

According to its original composition, this Midrash includes the following homilies (the passages marked with an asterisk are sedarim):

**Analysis of Contents.**

(1) Parashah i. Nos. 1-9 (according to the Wilna ed.), on *Deut. i. 1; (2) *ib.* Nos. 10-14, on Deut i. 10; (3) *ib.* Nos. 15-20, on *Deut. ii. 2; (4) *ib.* Nos. 21-25, on *Deut. ii. 31; (5) par. ii. Nos. 1-9, on *Deut. iii. 23; (6) *ib.* Nos. 10-17, on Deut. iv. 7; (7) *ib.* Nos. 18-24, on *Deut. iv. 25; (8) *ib.* Nos. 25-30, on *Deut. iv. 41; (9) *ib.* Nos. 31-37, on *Deut. vi. 4; (10) par. iii. Nos. 1-7, on *Deut. vii. 12; (11) *ib.* Nos. 8-11, on *Deut. ix. 1; (12) *ib.* Nos. 12-17, on *Deut. x. 1; (13) par. iv. Nos. 1-5, on Deut. xi. 26; (14) *ib.* Nos. 6-11, on *Deut. xii. 20; (15) par. v. Nos. 1-7, on *Deut. xvi. 18; (16) *ib.* Nos. 8-11, on *Deut. xvii. 14; (17) *ib.* Nos. 12-15, on *Deut. xx. 10; (18) par. vi. Nos. 1-7, on *Deut. xxii. 6; (19) *ib.* Nos. 8-14, on Deut. xxiv. 9; (20) par. vii. Nos. 1-7, on *Deut. xxviii. 1; (21) *ib.* Nos. 8-12, on Deut. xxix. 1; (par. viii. No. 1, merely a halakic exordium, doubtful if belonging to *Deut. xxix. 9); (22) par. viii. Nos. 2-7, on *Deut. xxx. 11; (23) par. ix. Nos. 1-9, on *Deut. xxxi. 14; (24) par. x. Nos. 1-4, on *Deut. xxxii. 1; (25) par. xi. Nos. 1-5, and probably 7-8, on Deut. xxxiii. 1 (*ib.* No. 6 is an interpolated second halakic exordium; No. 8 probably closes the homily and the Midrash, the remaining pieces being additions borrowed from the "Midrash on the death of Moses").

These homilies, which in a new edition of the Midrash should be marked as its proper components, evince a great regularity of workmanship in their composition and execution. Each homily begins with a halakic exordium, has one or more proems, followed by the commentary—in which, however, only the first verse, or a few verses from the beginning of the section read, are treated—and ends with an easily recognizable peroration containing a promise of the Messianic future or some other consolatory thought, all concluding with a verse of the Bible. The comments referring only to the first verses of the lesson characterize Debarim Rabbah as a Midrash of homilies in which even the proems are rather independent homilies than introductions to the comment on the Scriptural section; and the exordiums show, further, that Debarim Rabbah is very similar to the Tanḥuma Midrashim. In the halakic exordium (an essential of the haggadic discourse which is found neither in Pesiḳta and Wayiḳra Rabbah nor in Bereshit Rabbah) an apparently irrelevant legal question is put, and answered with a passage from the Mishnah (about twenty times) or Tosefta, etc. Such answers are generally introduced in Debarim Rabbah by the formula כך שנו חכמים; though the formula usual in Tanḥuma, כך שנו רבותינו, occurs twice (in parashah i. Nos. 10 and 15). Then follow other halakic explanations (compare parashah v. No. 8; par. vii. Nos. 1 and 8; par. ix. No. 1; par. xi. No. 1) and haggadic interpretations, the last of which are deduced from the Scriptural section of the Sabbath lesson. Thus, a connection between the halakic question and the text or the first verse of the lesson is found, and the speaker can proceed to the further discussion of the homily, the exordiums closing generally with the formula מנין ממה שקרינו בענין, followed by the first words of the Scriptural section. The formula occurs 18 times as cited; twice as מנין שכתוב בענין; once as מנין שכך כתוב; twice as מנין שנאמר; it is lacking altogether in only a few of the homilies.

The stylistic manner of opening the discourse with a halakic question is so closely connected with the original Midrash Tanḥuma, however, that in consequence of the introductory formula ילמדנו רבינו ("May our teacher instruct us?"), with which the exordiums and hence the homilies began, the name "Yelamdenu" was given to this Midrash. Even in early times some scholars concluded from the halakic exordiums in De-

**Resemblance of Yelamdenu.**

barim Rabbah that this Midrash was derived in large part from the Yelamdenu; as did ABRAHAM BEN SOLOMON AKRA in his "Kelale Midrash Rabbah," Venice, 1601.

It is curious that while in Debarim Rabbah every homily has a halakic exordium, in the extant Tanḥuma Midrashim the part on Deuteronomy is without any (the Tanhuma edited by Buber lacks the exordiums to Exodus also). It would be erroneous to conclude from this, however, that the present Debarim Rabbah must be identified with Tanḥuma, and Tanḥuma to Deuteronomy with Debarim Rabbah, or that Debarim Rabbah as well as the Tanḥuma Mirdash in the editions to Deuteronomy, and several other Midrashim to Deuteronomy of which fragments have been published in modern times, or from which quotations are found in old authors, have all borrowed from the original Yelamdenu. If the designation "Tanḥuma homilies" be given to the homilies described above, consisting of halakic introductions, proems, comments on various verses, etc., modeled on the form of the Yelamdenu Tanḥuma, and if the latter was also the model for the haggadic discourses in the centuries immediately following Tanḥuma, it may be said that Debarim Rabbah contains these homilies in a much more primitive form and also in a more complete collection than the Midrash Tanḥuma to Deuteronomy in Buber's and the earlier editions; for these editions (as Theodor has shown in his "Die Midraschim zum Pentateuch," in "Monatsschrift," 1886, pp. 559 *et seq.*) are extant in a very defective form, treat much fewer sedarim than Debarim Rabbah, and, are with few exceptions, only shorter or longer fragments of sedarim homilies.

**Debarim Rabbah Older than Tanḥuma.**

In view of the form of the homilies and the composition of the whole work, which lend to Debarim Rabbah the appearance of a Tanḥuma Midrash, it is not strange that passages from this Midrash are quoted, in some citations of earlier authors (in the thirteenth century and later), as belonging to Tanḥuma. Textually, Debarim Rabbah has little in common with the Tanḥuma Midrashim on Deuteronomy, either in the editions or in the extracts from Tanḥuma in Yalḳuṭ or from Yelamdenu in Yalḳuṭ and 'Aruk. Some halakic questions found also in Tanḥuma in homilies on Genesis, Exodus, and Leviticus are quite differently applied and developed in the exordiums of Debarim Rabbah. This Midrash, in its use of the old sources, such as Yerushalmi, Bereshit Rabbah, and Wayiḳra Rabbah, often shows a freer treatment, and endeavors to translate Aramaic passages into Hebrew and to modernize them.

As regards the time of writing or editing the Debarim Rabbah, "the epoch of the year 900" comes, according to Zunz, "perhaps" nearest the mark. The Midrash was not known either to R. Nathan, the author of the 'Aruk, or to Rashi (the passage in a citation quoted by the latter is not found in Debarim Rabbah). A large number of extracts are found in Yalḳuṭ, generally with the designation of the Midrash אלה הדברים רבה, as it is commonly cited by the older authors. The same name is given to the Midrash on Deuteronomy in Cod. Munich, No. 229; this contains for the first pericope, דברים, four entirely different homilies which have but a few points of similarity with those in present editions, but which are likewise composed according to the Tanḥuma form, and are on the same Scriptural sections as the homilies in Debarim Rabbah; namely, on Deut. i. 1, i. 10, ii. 2, ii. 31. The second and third pericopes have also halakic exordiums closing with the words, . . . מנין ממה שקרינו בענין, in which, however, the question is put without any formula. The Munich manuscript agrees with Debarim Rabbah in the pericopes עקב to נצבים, but has additions to the latter; the remaining pericopes are lacking. Another manuscript Midrash, in the possession of A. Epstein, Vienna, contains not only the same homilies as Cod. Munich for the pericope דברים, but for the pericope ואתחנן has similar homilies, that are entirely different from Debarim Rabbah and are on the sedarim Deut. iii. 23 (not iv. 7), iv. 25, iv. 41, vi. 4; all these four homilies have halakic exordiums. The manuscript also has a different exordium for the beginning עקב. From this point to the pericope כי תבא, it agrees with the editions (the exordiums, however, are preceded only by the word הלכה, without אדם מישראל); in pericope נצבים and its additions it agrees with the Cod. Munich. For וילך (also on Deut. xxxi. 14) it has a different text; and in the last two pericopes, האזינו and וזאת הברכה, it agrees with the Midrash Tanḥuma in present editions. It may be assumed with certainty that the first one or two pericopes of this manuscript—in which several passages can be pointed out that R. Baḥya (end of the thirteenth century) quotes from the Midrash Rabbah or from אלה הדברים רבה—belong to a Midrash that originally included the whole of Deuteronomy. What remained of that Midrash was combined in those codices with pericopes from Debarim Rabbah and Midrash Tanḥuma. Among the numerous Midrashim to Deuteronomy there are known to be a number of fragments of a Debarim Zuṭa, the preservation of which is due to the author of Yalḳuṭ.

**The Munich Codex.**

BIBLIOGRAPHY: See Bibliography to BERESHIT RABBAH; on Debarim Rabbah especially, compare Zunz, *G. V.* pp. 251-253; Weiss, *Dor*, iii. 268, iv. 210 *et seq.*; Buber, *Einleitung zum Tan.* pp. 20b *et seq.*, 40a, and לקוטים, Vienna, 1885; Theodor, in *Monatsschrift*, 1886, p. 559; 1887, pp. 35, 321 *et seq.*; Epstein, *Beiträge zur Jüdische Alterthumskunde*, pp. 57, 76 *et seq.*; *idem*, in *Bet Talmud*, year V.; Winter and Wünsche, *Die Jüdische Litteratur*, i.; Bacher, *Ag. Pal. Amor.* iii. 504 *et seq.*; Maybaum, *Die Aeltesten Phasen in der Entwickelung der Jüd. Predigt*, pp. 2, 42 *et seq.*, Berlin, 1901.

L. G. J. T.

**DEBASH, ISAIAH BEN SAMUEL:** Provençal poet of the second half of the thirteenth century. Renan supposes that the surname "Debash" (honey) is the Hebrew translation of the Provençal name "Miles," a surname frequently borne by the Jews of Provence. Debash is known by two poems addressed to the poet Gorni in defense of Shiloni, also a poet, who had been criticized by Gorni. These two poems are still extant in manuscript (Munich MS. No. 128).

BIBLIOGRAPHY: *Monatsschrift*, 1882, pp. 517, 519; Renan-Neubauer, *Les Rabbins Français*, p. 724; Gross, *Gallia Judaica*, p. 148.

G. I. BR.

**DEBE RABBI ISHMAEL.** See Ishmael ben Elisha Tanna.

**DEBIR:** 1. A king of Eglon referred to in Josh. x. 3 *et seq.* The Septuagint reads Δαβίν. Debir was one of the five kings who joined Adonizedek, King of Jerusalem, against the city of Gibeon. In the battle which ensued, according to the Book of Jashar, Joshua, who had come to the support of Gibeon, caused the sun and the moon to stop in their courses while he took revenge on his enemies. The outcome was a crushing defeat for Debir and the allied kings, who fled, but were caught and ignominiously put to death.

J. JR. I. Hu.

2. City in the south of Judah. According to Josh. xv. 15 and Judges i. 12, it was originally called "Kirjath-sepher" (קרית ספר); according to Josh. xv. 49, "Kirjath-sannah" (קרית סנה). In Josh. x. 39, xi. 21, xii. 13, it is said to have been conquered by Joshua, while in *ib.* xv. 15 *et seq.*; Judges i. 12 *et seq.*, Othniel is named as its captor. It was the seat of a tribal chief, and therefore a place of some importance. It is mentioned among the Levitical cities in Josh. xxi. 15. Its situation is not certainly known. Probably it is identical with Al-Ḍahariyyah, a large village on the top of a hill southwest of Hebron. Some consider the "Debir" mentioned in Josh. xv. 7 to be another place; but no city of this name is elsewhere mentioned as being in the vicinity indicated in the passage, and the text seems to be corrupt.

E. G. H. F. Bu.

**DEBIR, THE.** See Holy of Holies.

**DEBORAH:** 1. Rebekah's nurse, who accompanied Jacob, and died on the road to Beth-el. She was buried under a terebinth ("oak" in A.V. and R.V.), on this account named "Allon-bakut" (terebinth of weeping; Gen. xxxv. 8). This tree appears later on in Jewish history in connection with another Deborah. In Judges iv. 5 it is called "the palm-tree of Deborah," as though named in honor of the prophetess, who sat under it and judged Israel; but it is more likely that "Deborah" in this connection is a reminiscence of the nurse.

How Deborah came to be in the camp of Jacob is explained by Moses ha-Darshan as follows: "Rebekah had said to Jacob, 'I shall send thee hence, and I shall bring thee back' (see Gen. xxvii. 45); and in fulfilment of the second part of her promise she sent Deborah to bring him back." The nurse is also mentioned in Gen. xxiv. 59, but her name is not given.

E. G. H. G. B. L.

2.——**Biblical Data:** A prophetess who judged Israel. The story of Deborah is given in Judges iv. and v., and, although these chapters agree in some details, the differences between the two are so great as to make it necessary to treat them separately. Ch. iv. is a prose narrative from which it is learned that for twenty years Jabin, King of Canaan—whose royal city was Hazor, and whose general, Sisera, also had a special city, Harosheth of the Gentiles—oppressed Israel. During this time, or for a part of it, there was a prophetess named Deborah, wife of Lapidoth; she also acted as judge. Her residence was between Ramah and Beth-el in the Mount of Ephraim. Stirred by the wretched condition of Israel she incites a rebellion, and sends for Barak, the son of Abinoam, to Kedesh of Naphtali, and orders him to muster ten thousand troops of Naphtali and Zebulun and concentrate them upon Mount Tabor, the mountain at the northern angle of the great plain of Esdraelon. At the same time she states that she will draw Sisera to the River Kishon. Barak declines to go without the prophetess. Deborah consents, but declares that the glory of the victory will therefore belong to a woman, for a woman will capture Sisera. Barak gathers ten thousand troops and comes to Mount Tabor. As soon as the news of the rebellion reaches Sisera he collects nine hundred chariots of iron and a host of people. A battle is fought, and Sisera is completely defeated. He himself escapes on foot, while his army is pursued as far as Harosheth of the Gentiles and destroyed, not a man being left. Sisera passes the tent of Jael, who calls him; and he lies down to rest. He asks for a drink; she gives him milk; and while he is asleep she hammers a tent-pin through his temple. When Barak, in hot pursuit, passes the tent, she shows him the dead general. The narrative closes with the statement that thenceforth the power of Jabin waned until he was finally destroyed. For Judges v., see Deborah, Song of.

E. G. H. G. B. L.

——**In Rabbinical Literature:** Deborah was one of the seven prophetesses God raised in Israel: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah, and Esther (Meg. 14a). The epithet אשת לפידות ("wife of Lapidoth") is interpreted by the Rabbis (*l.c.*) as referring to the woman who furnished wicks for the "lamps" of the sanctuary. The story is told more elaborately in Tanna debe Eliyahu R. ix.: Deborah, being married to an "am ha-arez," induced him to furnish wicks for the Shiloh sanctuary, and he made them so big as to turn the lights into blazing torches (לפידות). His real name was "Barak," given to him because his face "shone like lightning" (ברק); he was also called "Michael," because he was modest before God (ממיך את עצמו); but his name "Lapidoth" (furnisher of lights) indicates the merit of his wife Deborah, which caused her to become a great light in Israel. The fact that she was appointed by God to be judge and prophetess while Phinehas, the son of Eleazar, was living, was to evidence that the spirit of God rests alike upon Jew and Gentile, man and woman, bondman and bondwoman. The name "Deborah" is made an object-lesson: Two women were prophetesses, yet at the same time conceited and overbearing; all the more ugly were their names: that of the one being "Deborah" (bee), that of the other, "Huldah" (weasel). Of Deborah it is said: "And she sent and called Barak" (Judges iv. 6) instead of going to him; while Huldah sent a message to King Josiah: "Tell the man that sent you to me," etc. (II Kings xxii. 15), omitting to address him as king (Meg. 14b; compare marginal glosses).

Deborah's dwelling under the palm-tree (Judges iv. 5) is explained in several ways. According to one view, she would not, being a woman, teach or

judge in privacy, but in the open air, where all could assemble; according to another opinion the palm-tree symbolized the unity of hearts of all Israel, all being turned, like the leaves of the palm, to God their Father in heaven (Tanna debe Eliyahu ix.; compare Yalḳ. ii. 42). Deborah's prophecy consisted in her revealing the fact that God aids Israel by means of men who consecrate their lives to the worship of God and the study of His Law, praising Him in the bet ha-keneset and bet ha-midrash (Tanna debe Eliyahu ix. and x., derived from המתנדבים בעם ברכו, Judges v. 2, 9; compare Targum to I Macc. ii. 42, and "Apost. Const." lxiii.). "Barak, because he heeded her prophecy, was made participant of her song" (Judges v. 1).

Deborah's song, which is taken by Grätz ("Gesch." i. 115) to be a poem not composed by her—the form שקמתי (Judges v. 7) being the second person feminine; *i.e.* "Until thou didst arise, O Deborah," not "I arose" (A. V.)—is referred by the Haggadah to such Ḥasidean heroes as aided the Maccabean warriors in their battle against the Syrians (Tanna debe Eliyahu x.; 'Er. 54b, Targ. to Judges ii. 2–9, 11). The words "I arose a mother in Israel" show her conceit, and her punishment for such pride was that she lost her powers of prophecy (Pes. 66b).

S. S. K.

**DEBORAH, THE SONG OF:** Name of the triumphal ode found in Judges v. 2–31 and ascribed in the title (Judges v. 1) to Deborah; it celebrates the victory in the plain of Megiddo over Sisera and his army. The song belongs to the earlier poetry of the Hebrews, but shows such a remarkable power of expression and such a spontaneity that it takes a high place among the masterpieces of the world's poetic literature. The Masoretic text, while exhibiting corruptions and obscurities, may be said on the whole to be fairly faithful to the original. It has, however, been in the way of all attempts to reduce the poem to meter and divide it into regular strophes. The principal pauses occur after v. 11 and v. 22, and the prevailing rhythm has four beats to the line.

The poem opens, after the summons to praise YHWH, in which the kings of the surrounding nations are asked to join, with the description of YHWH's marching forth from Seir (verses 2–5). Then the song enlarges on the disorganized state of affairs before the war "until thou didst arise, O Deborah" (verse 7) (the ending of the verb שקמתי, which may be taken to be the first person, is rather the archaic form of the second person feminine); this apostrophe to Deborah (or declaration by Deborah) is followed by continued portrayal of the critical situation in Israel, which was completely unmanned because disloyal—though the phrase ("they chose new gods," v. 8) is of obscure meaning—to the ancestral God. The text of verses 9–11 shows some misplacements, and verse 9 may be a marginal note by some later hand, or a eulogy added, of the class so numerously found in the Old Testament. Verses 12–22 describe the march into battle, the victory, and the flight of the Canaanites; verse 12a is the appeal to Deborah to strike up the battle-song, followed by that to Barak to open the fight. Praise is bestowed on the tribes of Ephraim, Benjamin, Machir (Manasseh), Zebulun, Issachar (Deborah's tribe), and Naphtali (Barak's tribe), while censure is dealt out to Reuben (Gilead), Dan, and Asher for lack of patriotism. Verses 19–22 detail the battle, in which "from heaven fought the stars" (YHWH's aid), and the rout of the enemy. The third division, verses 23–31, narrates the flight and death of Sisera (verses 23–27), and graphically describes a scene in his palace where his mother and her women await his return with anticipations of rich booty (verses 28–30). "Meroz"—an unknown place—is cursed for its unwillingness to help YHWH, and by contrast Jael is blessed for her bravery (verses 23–27). The whole poem concludes (verse 31) with a fervent wish that Sisera's fate befall all of YHWH's enemies, while His friends shall be invincible. The poem may have been included in the "book of the wars of YHWH" (Num. xxi. 14; see Ber. 58a). Modern critics for the most part concede that the song was written very near the time at which the battle therein described took place.

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E. G. H.

**DEBORAH:** A Jewish weekly in the German language, founded in 1855 by Isaac M. Wise and Max Lilienthal in Cincinnati, Ohio, for German immigrants who had not mastered English. It was planned as a German supplement to the AMERICAN ISRAELITE, and with the increase of the English-speaking Jewish population it lost ground continually. It was kept up until Wise's death (March 26, 1900), he being assisted at various times by S. H. Sonneschein, Henry Zirndorf, and G. Deutsch. The last weekly issue appeared April 6, 1900. In Jan., 1901, G. Deutsch, assisted by S. H. Sonneschein, resumed the publication of "Deborah" as a monthly; but this was discontinued in Dec., 1902.

G. D.

**DEBTOR AND CREDITOR:** The law-books treat under this head the incidents of payment: the kind of money that the creditor must accept; the place at which the debtor must pay; the means of sending or bringing the money; good and bad tenders; the creditor's duty to give a receipt; etc.

The Jewish codes treat some of these questions on Talmudic authority. They speak of debtor and creditor as "malweh we-loweh" (literally, "lender and borrower"), looking upon a liquidated debt, even when it arises from the sale of land or goods, as a loan.

The question, What is a good tender—so as to stop interest and costs—is of no consequence in Jewish law, as the latter awards neither interest nor costs. Though debts were not paid with checks or notes in Talmudic times, yet cases quite analogous are discussed.

A debt is payable wherever the creditor demands it, even if he meets the debtor in the wilderness

(provided the payment leaves to the debtor the means for getting home); but should the debtor offer to the creditor in the wilderness money which he has borrowed in a settled country, the creditor may refuse to take it (B. Ḳ. x. 6, also applicable to liabilities arising from torts or bailment; Maimonides, "Yad," Malweh, xiii. 8; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 74, 1).

**Time of Payment.**

The custom arose in the days of the Geonim for the creditor, at or after the time of a contract made before witnesses, to request the debtor to pay only before witnesses; and, according to rules drawn by the Geonim from Shebu'ot vi., such a request must be complied with. That is to say, the debtor will in such a case be unable to set up payment except by the testimony of witnesses (Maimonides, *ib.* xv. 1, and see gloss for disputed points). So if the creditor stipulates that the witnesses must be scholars or physicians, or that he, the creditor, shall be trusted without oath against the plea of payment, the stipulation was enforced (*ib.* xv. 2, 3). Similar stipulations may be made by the debtor; with what effect see *ib.* xv. 5; compare generally Ḥoshen Mishpaṭ, 69.

The debtor is responsible for the sum due till he pays it over to the creditor or to his agent. Should the creditor say to him, "Throw me my money and be quit," and he does so, but the money is lost or stolen before it reaches the creditor, he is quit (Giṭ. 78b; see Maimonides, *ib.* xv. 1). What is said about throwing the money applies, of course, to any mode of transmission chosen by the creditor (Ḥoshen Mishpaṭ, 120, 1, 2).

In the absence of special terms, a loan or a sale on credit (unless there be a local custom to the contrary) is presumed to fall due in thirty days (Tosef., B. M. x. 1; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 73, 1). Where a time of payment has been set, either in an oral "loan" or by bond, whether the debtor be dead or alive, the creditor may make no demand before the day set (see Ḥoshen Mishpaṭ, 73, 2, 3, 4, for the settlement of disputes as to the time of maturity).

At maturity the debtor may wish to pay at once, so as no longer to hold the money at his own risk—for example, if it be feared that the government will levy an arbitrary tax or change the money standard—and the creditor is bound to accept. If he refuses, the debtor may deposit the money with the court or with some trustworthy party; but not when the debt is not yet due and some untoward act, as above, seems imminent. If no such risk is apparent, however, the creditor must accept; for the setting of a time is intended only for the debtor's benefit.

**Acceptance.**

After maturity the debtor may wish to pay in driblets. Here the better opinion is that the creditor may not refuse such payments. Still, if there is a pledge or mortgage for the debt, the debtor can not compel the creditor to release part of the property, even though it may be easily divisible (Ḥoshen Mishpaṭ, 74, 4, based on B. M. 77b).

When the coin in which a contract was made has been demonetized by the government, it must still be accepted so long as it remains current in some other country to which the creditor has access; if not current in such a country, the debtor must pay in the coin current at the time; and such is also the rule for the wife's jointure (*ib.* 74, 7).

It has been shown under Alienation how a demand is transferred in a "meeting of three." Thus, the promise of a third person may be transferred in payment of a debt. As Maimonides says, if A owes a mina to B, and B says to A in a meeting of three, "Give to C the mina which you owe me," and C assumes it, but it turns out that A is insolvent, C may back out; for B has misled him. But if C knew of A's insolvency, or if A was well off at the time and became insolvent afterward, C may not repudiate his assumption. Again, suppose A has no demand on B, but owes a mina to C, and he refers the latter for payment to B, although he refers him thus in a "meeting of three," there is no transfer. B need not give the money to C; but if he does, he can recover it from A. Also, if C says, "I do not wish to collect from B," he may hold A liable, even after collecting part of the demand from B ("Yad," Malweh, xvi. 3, 4). The inference from the cases in which the old debt is not barred by reason of fraud or mistake is that where the debtor in a meeting of three furnishes to the creditor a new obligor with a full understanding of the facts all round, the old debt is extinguished.

**Cancelation.**

The formal acquittance by which a bond is canceled is known as "shober" (literally, "breaker"), and is in form a "sheṭar"; that is, attested by two witnesses. Where the debt is by bond, the bond is delivered upon payment in full. Upon partial payment, the creditor may insist on receiving a new bond for the remnant, or he may give an acquittance for the part paid. For a debt otherwise than by bond, the debtor may have his shober, provided he pays the scrivener's fees. But if the creditor claims to have lost or mislaid the bond, the debtor is entitled to a shober at the creditor's cost, and may, moreover, compel him to take an oath that the bond is not in his possession (Ḥoshen Mishpaṭ, 54, and authorities there quoted).

L. G. L. N. D.

**DEBTS OF DECEDENTS:** Under the old law as it is recognized in many passages of the Talmud (*e.g.*, Ket. 81b) and implied in the Mishnah (Ket. ix. 2; B. Ḳ. x. 1), the goods and chattels of a decedent, or the moneys due to his estate, can not be seized by his creditors or by his widow, who is a bond creditor for her jointure ("ketubah"), though R. Meïr distinctly said, and the Mishnah in one place intimates, that all of a man's estate is bound by the latter instrument. The very name given to lands and slaves, "estate which has responsibility" ("aḥarayot"), as shown in the article on Alienation, indicates that land was deemed by the old sages the primary fund for securing creditors (see also Deed). It may hence be inferred that in Palestine, even after the destruction of the Temple, and in Babylonia, the Jews were, down to the completion of the Talmud, in the main land-owning farmers, not landless traders or artisans.

In later times, when the bulk of the Jews had become landless, this rule became impracticable, and

the Geonim instituted another rule, subjecting the goods and demands of decedents, as well as their lands, to their debts (see Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 107, 1). Maimonides shows that even without this new institution the orphan heirs of A, who have as such obtained the land of his debtor, must give them up to A's creditors: for the lands would be considered as coming to them from their father (Ket. 92a); and morally orphans were always bound to pay their father's debts to the extent of both lands and chattels received ("Yad," Malweh, viii. 9, based on Ket. 91b). As to priorities of bond creditors on descended lands, see DEED. Regarding personal property, all creditors are on an equality, except in so far as one gains a priority by making the first seizure. The codes say little or nothing about the distribution of an estate that is not sufficient to satisfy all creditors.

Bond creditors take lands sold by the heirs out of the hands of the purchasers (unless the heirs will pay the debt), in like manner as they prevail against purchasers from the debtor himself.

The manner of appraising the lands of infant heirs, and of advertising and selling the same for the payment of debts, is described in the article on APPRAISEMENT (see also Ḥoshen Mishpaṭ, 109). A sort of judicial conveyance, known as "adrakta," is drawn up after the selling of the lands, which must contain the declaration that the lands sold belong to the deceased debtor, naming him (*ib.*).

A debt arising by word of mouth, or by written contract not sealed (see DEED), can be set up against the debtor's heirs in three cases only: (1) if the debtor had in his last sickness acknowledged the debt; (2) if the debt was not due at the debtor's death; (3) if the debtor had been excommunicated for failing to satisfy a judgment, and had died while under the ban; for in other cases the debt might have been paid in the debtor's lifetime without the knowledge of the heirs.

And, except in these three cases, even a debt by bond can not be enforced against the heirs during their infancy (boys under thirteen), though the bond contain a clause that the debtor trusts the honesty of the creditor; for these heirs, if of full age, might find proof to overcome the bond or to show its having been paid. Nor can the debt be enforced during the infancy of the heirs if the testimony of witnesses is needed to bring it within one of these three cases; for witnesses can not be adduced against an infant. Hence it was usual to make a judicial minute of the debtor's death-bed acknowledgment. So decides Caro (Ḥoshen Mishpaṭ); but Maimonides (Malweh, xii. 1, 2) holds that during the infancy of the heirs no proceedings can be taken in any cases but the following two: (1) where the demand belongs to a Gentile, and bears interest which it is for the benefit of the infants to stop; (2) the case of a widow's jointure, provided she has not married again. In these two cases the court should appoint a guardian for the infant heirs, who will guard their interests; and if there is no defense, the descended estate will be sold, and the debt paid off (see also B. B. 5b, 22a, 174a).

Whether the heirs be under or over age, the creditor can not proceed against them without taking the oath, unless there be a clause in his bond in which the debtor declares faith in his truthfulness. Should the creditor die, and his heirs set up a claim against that of the debtor, they must take a solemn oath framed for the circumstances (see Sheb. 45a), unless a clause in the bond avows faith in the creditor and in his heirs. Where the creditor does not know of assets descended, and calls upon the debtor's heirs for payment, and they, while admitting the debt, deny the receipt of assets, they may clear themselves by the rabbinical oath.

A fine, such as was often imposed by the rabbinical courts ("ḳenas"), falls to the ground with the wrong-doer's death, and can not be collected from his heirs (Ḥoshen Mishpaṭ, 108, 2).

The rule of enforcing all demands against the obligor's heirs is of late date. Rab and Samuel, the first of the Babylonian "pairs" (*c.* 230–250), still agreed in the proposition: "He who lends by word of mouth can not collect either from heirs or from purchasers" (B. B. 175a; but see ROBBERY as to liability of descended lands for things taken forcibly).

This feature of the older Talmudic law falls in with the common-law rule that the heir (*i.e.*, the successor to the decedent's lands) is bound only for the bonds or sealed instruments of his ancestor. Later on, in both systems of law natural equity prevailed over narrow distinctions.

L. G. L. N. D.

**DECALOGUE:** A word, derived from the Greek, corresponding to the Biblical עשרת הדברים; LXX. *οἱ δέκα λόγοι* (Ex. xxxiv. 28; Deut. x. 4; compare Josephus, "Ant." iii. 5, § 3) and *τὰ δέκα ῥήματα* (Deut. xiv. 13); also *τὰ δέκα λόγια*, in the title of Philo's dissertation *Περὶ τῶν Δέκα Λογίων*; in later Hebrew עשרת הדברות (Shabbat 86b) or, without the numeral, הדברות (B. Ḳ. 54b). As a singular, *ὁ δέκαλογος* (scil. *βίβλος*) was first used by the Church Fathers (see Clement of Alexandria, "Pædagogus," iii. 12, § 8, and "Stromata," vi. 16, §§ 133, 137); the corresponding Latin "decalogus" is met with in Tertullian ("De Anima," xxxvii.).

——**Biblical Data:** The Decalogue is given in the Pentateuch in two versions (Ex. xx. 2–17 and Deut. v. 6–18) that exhibit some variants (see below). According to the Biblical records, it represents the solemn utterances of YHWH on Mt. Sinai, directly revealed by Him to Moses and the people of Israel in the third month after their deliverance from Egypt, amid wonderful manifestations of divine power marked by thunder and lightning and thick smoke (Ex. xix.). As such, God wrote the Ten Words upon two tablets of stone—"tables of testimony" (לחות העדת, Ex. xxiv. 12, xxxi. 18, xxxii. 16) or "tables of the covenant" (לחות הברית, Deut. ix. 9, 11, 15)—and gave them to Moses. The people having gone astray, Moses, carried away by righteous indignation, broke the tables (Ex. xxxii. 19), and God subsequently commanded him to hew two other tables like the first (Ex. xxxiv. 1), whereon to rewrite the Ten Words (Ex. xxxiv. 1). According to another passage (Ex. xxxiv. 27, 28), Moses was bidden to rewrite, and did rewrite, the Commandments himself; but in Deut. iv. 13, v. 18, ix. 10, x. 24, God appears as the writer. This second set, brought

down from Mt. Sinai by Moses (Ex. xxxiv. 29), was placed in the Ark (Ex. xxv. 16, 21; xl. 20), hence designated as the "Ark of the Testimony" (Ex. xxv. 22; Num. iv. 5; compare also I Kings viii. 9).

**Contents.**

The Decalogue opens with the solemn affirmation, put in the first person, that the speaker is YHWH, Israel's ("thy") God, who hath led Israel ("thee") out of Egypt. Therefore there shall be for Israel ("thee") no other gods before YHWH's ("my") face. Prohibition of idolatry follows as a logical amplification of this impressive announcement, and then a caution against taking YHWH's name in vain. The duty of remembering the Sabbath and that of honoring father and mother are emphasized. Murder, adultery, theft, and false testimony are forbidden, and the Decalogue concludes with an expanded declaration against covetousness.

Earliest Manuscript of Decalogue (Second Century?), Containing Variations from the Masoretic Text. Probably the Oldest Example of Square Characters in a Hebrew Manuscript.

(From "Transactions of Society of Biblical Archeology.")

—**Critical View:** The Decalogue in Deuteronomy does not differ materially from that in Exodus in regard to the affirmations and obligations contained therein. Verbal discrepancies, however, are comparatively numerous, while the reason adduced for the Sabbath is altogether different. In detail these variants may be grouped as follows:

(a) *Differences in the consonantal (Masoretic) text, in identical words*: For example, "miẓwotai" (מצותי, Ex. xx. 6), which occurs as "miẓwotaw" (מצותו, Deut. v. 10, in the "Ketib"; this variant is due to an anticipation of the transition from the first to the third person which ensues after this verse). Similarly, there are changes in the use and position of the auxiliary vowel letters; *e.g.*, אבת (Ex. xx 5) and אבות (Deut. v. 9); יארכן (Ex. xx. 12) and יאריכון (Deut. v. 16).

(b) *Syntactical differences*: *E.g.*, the syndetic arrangement "children, grandchildren, *and* great-grandchildren" (Ex. xx. 5, Hebr.), over against the polysyndetic "children *and* grandchildren *and* great-grandchildren" (Deut. v. 9, Hebr.); and the asyndetic succession "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal" (Ex. xx. 13–17), over against the polysyndetic "Thou shalt not kill, *and* thou shalt not, . . . *and*," etc. (Deut. v. 17, Hebr.).

(c) *Stylistic variations*: "Covet," occurring twice in Exodus (xx. 17), is replaced in one instance by "desire" in Deuteronomy (v. 18). "Graven image and any likeness" in Ex. xx. 11 (Hebr.) appears as "[the] graven image of any likeness" in Deut. v. 8 (Hebr.). "Remember (זכור) the Sabbath" in Ex. xx. 9 corresponds to "Keep" (שמור) in Deut. v. 12. עד שקר ("false witness") in Ex. xx. 16 corresponds to עד שוא ("a witness of iniquity" or "falsehood") in Deut. v. 17 (A.V. 20), the prohibition being furthermore prefixed by "and." The sequence "house and wife" in Ex. xx. 17 is reversed to read "wife and house" in Deut. v. 18 (A.V. 21).

(d) *Additions and amplifications*: Deuteronomy adds in two places (v. 12, 16) the formula "as YHWH, thy God, hath commanded thee." Another addition is found in Deuteronomy in the text of the command to honor father and mother (v. 16): "and that it may go well with thee." Ex. xx. 10 summarizes "thy cattle," which in Deut. v. 14 (Hebr.) is expanded to "thine ox and thine ass and all thy cattle," to which is added "that thy man-servant and thy maid-servant may rest as well as thou." Deut. v. 18 (Hebr.) has "his field," which in the corresponding passage of Exodus is wanting.

But of greatest interest is the variation in the reason given for the Sabbath. Ex. xx. 10, 11 connects it with creation (compare Gen. ii. 2); Deuteronomy assigns to it a social purpose and connects it with Israel's liberation from Egyptian bondage. Thus the Sabbath may be said to rest in Exodus on a universal-theological, in Deuteronomy on a national-historical-economic, basis.

A careful analysis of these variants leads to the conclusion that Exodus, on the whole, presents an earlier text than Deuteronomy. The clearly marked effort at stylistic refinement (the substitution of "lo tit'awweh" for "lo taḥmod"; the mention of the "wife" before the "house"; even the polysyndetic phrasing, showing a straining after effect) points in this direction. The insertion of the formula "as YHWH hath commanded" indicates that the appeal rests on a well-known and long-established law. The enumeration of the various kinds of cattle also betrays the hand of a later writer, and so does the explanatory and qualifying gloss "that it may go well with thee."

On the other hand, the variants in the command against idolatry point to the priority of the Deuteronomic reading. Exodus is more explicit and strenuous, as if afraid that the laxer wording ("graven image of any likeness") of Deut. v. 8 might not be sufficiently comprehensive to bar every species of

idolatry. The Sabbath law in Deuteronomy, at least in part, appears to confirm this; while the expression "keep" is stronger than that in Exodus, "remember," and would thus indicate a later solicitude for a better observance. Also, its anxiety for the welfare of the servant exhibits a humane spirit not ordinarily to be looked for in documents of antiquity. The introduction of the theological motive in Exodus, where Deuteronomy has the historical-economic, is an element that favors the assumption of the higher antiquity of the Deuteronomic Decalogue.

**Relation of the Two Versions.**

These variants, however, have been explained as due to scribal carelessness, such as is easily established by a comparison of the texts of other parallel passages; the writers, contrary to the later rabbinic practise and injunction, failing to consult the written text while quoting from memory, and thus mixing with their lines reminiscences of similar but not identical verses (compare Bardowicz, "Studien zur Geschichte der Orthographie des Alt-Hebr." Frankfort-on-the-Main, 1894; Blau, "Studien zum Alt-Hebr. Bücherwesen," Budapest, 1902). But upon examination this plausible theory will be seen to create new difficulties in the matter in point. The Decalogue must be considered, on the basis of the Mosaic authorship of the Pentateuch, to have been fundamental; and as such its wording must have been so accurately fixed as to preclude the possibility of latitude for scribal caprice. The Rabbis, indeed, have felt this difficulty. They have solved it by assuming that both versions are of identical divine origin, and were spoken in a miraculously strange manner at one and the same time ("Bedibbur Ehad"; see Mek., ed. Weiss, p. 77, Vienna, 1865; Shebu. 20b; R. H. 27b; Yer. Ned. iii. 1; Yer. Shebu. iii. 5; Cant. Rabbah xxviii.; Sifre, Ki Tabo).

Ibn Ezra (to Ex. xx. 1) recognizes the insufficiency of this explanation, but is equally dissatisfied with the solution proposed by Saadia. The latter, conforming to his rigorous theory of inspiration, would not admit that the Masoretic text was other than of divine origin. It is therefore his theory that literally the Deuteronomic Decalogue equally with that of Exodus was divinely inspired. While Exodus presents the reading of the first set of tables, Deuteronomy contains that engraved by divine direction on the second (see "Jour. Asiatique," Dec., 1861, in Neubauer, "Notice sur la Lexicographie," etc.; Geiger's "Jüd. Zeit." i. 292). With profuse professions of regard for Orthodox teachings, Ibn Ezra ventures to hold that these variants are in the nature of linguistic differences often noticeable in the Biblical books.

——**Modern Views:** Modern conservative scholars, with few exceptions (G. Livingston Robinson, "The Decalogue and Criticism," 1899), in so far as they do not maintain that the version of Exodus is the original Mosaic, or at least the older, while that of Deuteronomy (also Mosaic) departs from the original text in conformity with the parenetic method and purpose of Deuteronomy, have concluded that both versions are amplifications—those in Deuteronomy on the whole being later than those in Exodus—of an anterior and old (Mosaic) but briefer list of ten statements written in the manner of the prohibitions against murder, adultery, theft, etc. (Strack, "Exodus," p. 241; Franz Delitzsch, in "Zeitschrift für Kirchliche Wissenschaft und Leben," 1882, p. 292; Holzinger, "Exodus," in "Kurzer Hand-Commentar zum A. T." pp. 79 *et seq.*, Tübingen, 1900; Eduard König, "Einleitung," p. 187, and Index, *s.v.*; Wildeboer, "Die Literatur des A. T." p. 17).

Graphically considered, the writing of the letters (about 620) contained in the Decalogue on two tables of stone of moderately large dimensions does not present, as was long thought, an impossibility. The Mesha stone proves the contrary. The Decalogue written in the style of the latter would fill about twenty of its lines (Holzinger, *l.c.* p. 69). The unevenness in the length of the first and the second parts is a much stronger indication that the original version was without the amplifications noticeable in the commandments of the first and tenth groups.

**Original Form.**

The tradition, according to which earlier tables were replaced by others, shows that for a long time the knowledge was current of changes in the text, and not, as Holzinger contends (*l.c.* p. 77), that a Mosaic law had never existed.

The original Ten Words probably opened with (1) "I am YHWH, thy God," etc. Then followed:

(2) Thou shalt have no other gods before Me [beside Me].
(3) Thou shalt not take the name of YHWH thy God in vain.
(4) Remember the Sabbath-day.
(5) Honor thy father and thy mother.
(6) Thou shalt not murder.
(7) Thou shalt not commit adultery.
(8) Thou shalt not steal.
(9) Thou shalt not bear false witness.
(10) Thou shalt not covet (Wildeboer, *l.c.* p. 19).

Eduard König and others (see Lotz in Herzog-Hauck, "Real-Encyc." 3d ed., p. 563) place as the second of these original Ten Words the prohibition against the making and the worshiping of graven images. It is probable that the early Hebrews shared with the Arabs the repugnance to molten plastic idols (פסל; see Wellhausen, "Reste Arabischen Heidentums," p. 102); but "maẓẓebot" (pillars or stones) were legitimate accessories of the YHWH cult down to a much later period than that of such a Mosaic decalogue. Moreover, idolatry was tolerated in North Israel and even in Judea down to the later centuries. Upon these considerations, Kuenen, Wellhausen, Stade, Schultz, and Smend have argued against the ascription of any decalogue to Mosaic times; but with the omission from the original ten of the injunction against idolatry, the mainstay is taken from under the opposition to the authenticity of the tradition connecting Moses with such a lapidary code.

These simple brief statements were amplified in course of time; the fourth, for instance, reflecting in both versions agricultural conditions such as did not obtain in the Mosaic days. So also does the promised reward of the fifth. The reason given in Deuteronomy for keeping the Sabbath also appeals to circumstances of agricultural civilization; that adduced in Exodus is of a theological nature, and can not be much older than the priestly code (P), nor can it antedate the reception into the Pentateuch of Gen. i.

and ii. 1–4. Critics have assigned the Exodus version, with this exception, to the ninth century B.C.; the Deuteronomic text, to the seventh century.

**Decalogue of Exodus xxxiv.**

From the point of view of Pentateuchal analysis Wellhausen ("Die Composition des Hexateuchs und der Historischen Bücher des Alten Testaments," 1885, pp. 84, 85, and *passim*) maintains that the Jahvist (J) contains an altogether different decalogue; viz., that of Ex. xxxiv. 14–26. Goethe, in his "Zwo Fragen, 1773," was the first to suggest this. This decalogue is concerned merely with ritual affairs. Holzinger (Commentary on Exodus, p. 119) proposes the following brief sentences as its contents:

(1) Thou shalt not worship any strange god.
(2) Thou shalt not make thee any molten images.
(3) Thou shalt observe the Feast of Maẓẓot [Pesaḥ].
(4) The first-born are Mine [YHWH'S].
(5) Thou shalt observe the Feast of Weeks.
(6) Thou shalt observe the Feast of the Ingathering.
(7) Thou shalt not mix with leaven the blood of My offerings.
(8) The fat of My feast shall not remain with thee until the next morning.
(9) The choicest of the first-fruits of the land shalt thou bring to the house of YHWH, thy God.
(10) Thou shalt not seethe the kid in the milk of its mother.

In order to extract these "ten words" from the passage, many other laws therein contained of seemingly equal importance have to be omitted, as also the reasons assigned for their observance. This attempt to reconstrue another decalogue may be said to be a failure, all the more as it is conceded that the decalogue in P (Ex. xx.) is virtually anterior to that (Ex. xxxiv.) in J (Holzinger, *l.c.* p. 120). Still less satisfactory, because altogether unreasonable, is the venture to recover the Decalogue from fragments in Ex. xx. 27, 28, and xxiii. 10–16 (Meissner, "Der Dekalog," Halle, 1893; Staerk, "Das Deuteronomium," pp. 29 *et seq.*, 40, Leipsic, 1894).

**Division of the Decalogue.**

Written on two stone tables (Deut. iv. 13, v. 19, x. 34), with script on both sides (Ex. xxxii. 15), the Decalogue would most naturally have been divided into two groups, of five "words" each, each group appearing on one stone. In this way, according to Josephus ("Ant." iii. 5, § 4) and Philo ("De Decalogo," § 12, *δύο πενταάδας*), the Decalogue was originally delivered, the first pentad containing the commandments of "pietas" (relating to God or His visible representatives on earth, the parents); the other, those of "probitas" (relating to conduct toward one's fellow men).

The Midrash mentions a similar division: ה' על לוח זה וה' על לוח זה (Ex. R. xli.), though, according to R. Nehemiah, each table contained the complete text of the Ten Words (compare Yer. Shek. vi. [quoted in "En Ya'aḳob"]). The first table would thus have contained 146 of the 172 words of the Exodus Decalogue, but the other only 26. In view of this inequality in the distribution it has been suggested that the one table contained only the first three commandments; the other, the last seven. But if the amplifications were omitted, the grouping in sets of five would result in assigning to the one table 38 words and to the other 27 (Strack, "Exodus," p. 242).

The order of the prohibitions against murder, adultery, and theft, as now given in the Masoretic text, in Josephus, and in the Syriac Hexapla, is not followed by the Septuagint, the Codex Alexandrinus, and Ambrosianus (which have "murder, theft, adultery"), nor by Philo (who has "adultery, murder, theft"), nor by the Codex Vaticanus (which reads "adultery, theft, murder").

**Sequence and Numbering.**

Differences obtain also in regard to the numbering of the various commandments. The traditional Jewish system makes Ex. xx. 2 the first "word," and verses 3–6 are regarded as one; viz., the second (Mak. 24a; Mek., ed. Friedmann, p. 70b, Vienna, 1870; Pesiḳ. R., ed. Friedmann, p. 106b, *ib.* 1880). This arrangement is found also in the Codex Vaticanus of the LXX. and in the Deuteronomy of Ambrosianus. Still R. Ishma'el counts verse 3 as the first "word" (Sifre to Num. xv. 31; ed. Friedmann, p. 33a, Vienna, 1864). Philo and Josephus count verse 3 as commandment i.; verses 4–6 as ii.; verse 7 as iii.; verses 8–11 as iv.; verse 12 as v.; verse 13 as vi.; verse 14 as vii.; verse 15 as viii.; verse 16 as ix.; and verse 17 as x.

The numbering adopted by the Roman Catholic and Lutheran churches combines verses 3–6 into a single commandment which is numbered i., in consequence of which, up to the last, every commandment is advanced by one, the Jewish No. III. becoming II., and so on. In order to maintain the number ten, the Jewish No. X. is divided into IX. ("Thou shalt not covet thy neighbor's wife") and X. ("Thou shalt not covet thy neighbor's house," etc.). This method of numbering is ascribed to Augustine ("quæst. 71 ad Exodum"), but the Codex Alexandrinus, as E. Nestle was the first to notice ("Theol. Studien aus Württemberg," 1886, pp. 319 *et seq.*), also exhibits it. Modern critics are inclined to accept this latter system of enumeration, partly because the Jewish No. I. is not a "commandment," in which they overlook the Hebrew designation דבר ("word"), and partly because, as the Jewish enumeration has it, verses 3 and 4–6 certainly constitute one command.

**Accentuation of the Commandments.**

The "'aseret ha-dibrot" are accentuated in the Hebrew in two ways: one for private reading, when the verses are marked to begin at 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17 (13–16 as one verse); the other for solemn public recital, when the first two commandments and the introduction are read without interruption, because God is introduced as the speaker, and every other commandment as a separate verse (Pinsker, "Einleitung in das Babylonisch-Hebräische Punktationssystem," pp. 48–50). It may be possible, though it has been doubted, that this double accentuation preserves the traces of an old uncertainty concerning the numeration of the various "principles" or "words." These accents are respectively known as the "ṭa'am ha'elyon" (superlinear) and the "ṭa'am ha-taḥton" (sublinear). The Oriental Jews know only the division into ten words; *i.e.*, that observed in private reading (W. Wickes, "Accentuation of the Twenty-one So-Called Prose Books of the O. T." p. 130). The superlinear accentuation is generally used for the cantillation of the Decalogue on the Feast of Weeks

as the memorial day of the revelation—*i.e.*, the giving of the Torah (זמן מתן תורה)—while on the ordinary Sabbaths, when the Decalogue is read as a part of the pericope (Yitro and Wa'ethannan), the sublinear is followed (Japhet, "Die Accente der Heiligen Schrift," 1896, p. 160; Geiger, "Wiss. Zeit. Jüd. Theol." iii. 147 *et seq.*; also "Urschrift," p. 373, note).

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E. G. H. E. K.—E. G. H.

**DECALOGUE, THE, IN JEWISH THEOLOGY:** The Ten Words are designated by Philo as κεφάλαια νόμων = "the heads of the law," the title of the chapter "De Decem Oraculis." The second table Philo, contrary to the usual order, begins with the commandment against adultery, describing adultery as the greatest of all violations of the Law, since it corrupts three houses—that of the adulterer, that of the wronged husband, and that of the adulterer's wife. The fourth commandment refers to all festivals, and, according to Philo, embraces all the laws conducive to the spread of kindness and gentleness and fellowship and the feeling of equality among men (with reference to Sabbatical year and the jubilee). Under the fifth commandment he ranges all laws in regard to family life, the honor due to old people, the duties of the old to the young, the ruler to his subjects, the benefactor to the needy, the master to his servants, etc.

Philo's exposition of the preeminence and original character of the Decalogue, both in its general tenor and in many of its particular details, reflects the teachings of the Mishnaic period, as indeed it also anticipates some of the positions of later Rabbis. The fact that the recital of the Ten Words constituted a salient feature of the daily liturgy in the morning service (Tamid v. 1; Ber. 3c) indicates that they were regarded as the essential parts of divine revelation. This practise was discontinued as a protest against the unwarranted inference drawn therefrom by sectaries that the Decalogue alone had been revealed by God on Sinai (Ber. 11a). The Shema' ("Hear, O Israel," Deut. vi. 4) and the selections from Deut. vi. 4-9, xi. 13-22; Num. xv. 37 *et seq.*, which follow the Shema' in the order of the liturgy, and form as it were a part thereof, were believed to contain in essence the Decalogue.

The new Pesiḳta (Bet Ham. vi. 41; comp. Bacher, "Die Agada der Palästin. Amoräer," ii. 183) holds the reading of the Shema' every morning as tantamount to the keeping of the Ten Commandments, because they, too, had been proclaimed "in the morning" (Ex. xix. 16). Again, Sifre to Deut. i. 3 controverts the assumption that the Decalogue alone had been revealed through Moses. Like the Shema', Num. xix., looked upon by R. Ḥiyya as fundamental, is construed by R. Levi as a cryptogram of the Decalogue (see Didache).

According to Hananiah, the son of Joshua's brother, the Decalogue contains all the laws of the Torah (Yer. Sheḳ. 46d, bottom; Soṭah 22d; Cant. Rabbah to v. 14), his words, "parashiyyoteha wedikdukeha shel Torah," recalling Philo's view that the Decalogue contains the capital, the rest of the Pentateuch the special, laws. Berechiah is credited with a similar opinion (Bacher, *l.c.* iii. 356). The Decalogue is compared with a rare jewel of ten pearls (Exod. R. xliv.; Tan. [Ki] Tissa, end). The Patriarchs had been loyal to the principles of the Decalogue long before they had been revealed to Moses. (Attention is called to Yalḳ. Shim'oni, i. 276, end.) The universality of the Decalogue is accentuated by the fact of its being offered in turn to all the nations (Deut. xxxiii. 2, 3; Hab. iii. 3; Ta'an. 25a; 'Ab. Zarah 2a) in the desert territory ("hefḳer") which belonged to none exclusively (Mek., Yitro, 1), and of its proclamation in all the (seventy) languages of the world (Shab. 88b).

The first and second commandments are rated as preeminent (Sifre to Num. xv. 31), both on account of their doctrine and also because they alone, as is indicated by the use of the first person singular, were spoken to the people by God Himself (Macc. 24a; Sanh. 99a; Hor. 8a; compare Geiger, "Jüd. Zeit." iv. 113 *et seq.*). On the other hand, the tenth commandment is also held fundamentally to include the others; at least its violation amounted to transgressing the seven "nots" (לאוין) of the Decalogue (Pesiḳ. R. 22). As the tenth forbids the coveting of a neighbor's wife, the foregoing statement of its scope agrees with the similar valuation placed upon the seventh (against adultery: Tan., Naso). Adultery is a violation of the first commandment, according to Jer. v. 7, 8, 12; of the second, according to Num. v. 14 (וקנא = Ex. xx. 5); of the third, because adultery is denied, as is generally the case, with an oath; of the fifth, inasmuch as the child of such a union can not honor its parents; of the sixth, because adulterers are always prepared to kill if caught in the act; of the seventh, which directly forbids adultery; of the eighth, as the adulterer is virtually a thief (see Prov. ix. 17); of the ninth, because the adulteress gives false testimony against her husband; of the tenth, in that the adulterer makes his son

**The Seventh Commandment.**

another man's heir. In regard to the fourth (concerning the Sabbath), the eventuality is assumed that the issue of an adulterous intimacy between a non-priest and a woman of the priestly caste might become a priest. The arrangement of the two tables whereby one is opposite six indicates that murder includes the denial of God (Mek. to Ex. xx. 17). The last six commandments are also regarded as the basis of all morality (Tosef., Shebu. iii. 6).

As a statue is seen by a thousand, and its eye covers them all, so, R. Levi says, every single person heard the words as though personally addressed (Pesiḳ. 110a; Tan., ed. Buber, to Yitro 17; compare Pesiḳ. xxi., where Jochanan is credited with this simile, while Levi points to one sound heard by many). The fact that the versions of Ex. and Deut. present textual discrepancies was explained by the theory that both were divinely given בדיבור אחד, in one act of divine speech (Sheb. 20b; R. H. 27a; Mek. xx. 8; Sifre, Deut. xxii. 11), which "would be impossible for men," and "which the human ear could not hear"; but, according to Ps. lxii. 12, the one speech of God was apprehended as two by men. In fact, the Ten Words were all proclaimed at once ("bedibbur eḥad," Mek. xx. 1). The first set of tables did not contain, in the fifth, the words "that it may be well with thee," because they were predestined to be broken (B. Ḳ. 55a). Interesting is the report that R. Ḥiyya was ignorant of this difference between Deut. and Ex. (B. Ḳ. 54b).

The Decalogue often appears as a subject of controversy with non-Jews, a circumstance which goes far to demonstrate the fundamental value attached to it (see Pesiḳ. R. xxiii.). One such controversy is with Hadrian (Pesiḳ. R. xxi.). The subjects discussed are such as why is circumcision not in the Decalogue? (Pesiḳ. R. xxiii.; Tan. to Lek Leka, Agad. Bereshit xvii.); or why does not the Torah begin with the Decalogue? (Mek. to xx. 2). The "Ten Words" are even a "pleader" for Israel (Pesiḳ. R. xi.; Midr. Teh. to Ps. xvii. 4).

How the Ten Words were distributed between the tables is also a subject of rabbinical inquiry. The prevailing opinion is that there were five on each; but it has also been maintained that each had the whole ten (see Decalogue; Yer. Sheḳ. 49d; Yer. Soṭah 22d; Cant. Rabbah v. 14; Mek. xx. 27): even twice—once on each side (Yer. Sheḳ. vi. 1). Simai argues that the Ten Words were inscribed on each table four times (*τετράγωνον*; *ib.*).

**Tables of the Law.**

The dimensions of the tables furnish a fruitful subject for exegetical ingenuity. The objection that they were too heavy for one man to carry (raised even by modern Bible critics) is met by ascribing to the letters engraved thereon miraculous powers. They virtually carried the tables; only when they began to fly away did Moses feel the weight of the stones (Yer. Ta'an. iv.; Tan., Ki Teẓe *et al.*). The first set given with pomp attracted the "evil eye," and hence were broken (Tan., Ki Teẓe). According to some, Moses was ordered by God to break the tables, and received God's thanks for the act (Ab. R. N. ii.: see note of Schechter on the passage; Yalḳ. 363, 640). According to another version, when Moses noticed that the script began to fly off, he became alarmed and threw the tables down, whereupon he was struck dumb (Yalḳ., Ki Teẓe). By the use of "anoki" ("I am," an Egyptian word: Pesiḳ. R. xxi.), which God had employed in His conversations with Abraham, Isaac, and Jacob (Gen. xv. 1, xxvi. 24, xxxi. 13), He convinced the people that it was the God of their fathers who spoke to them (Tan., ed. Buber, to Yitro 16).

In post-Talmudic literature and liturgy the Decalogue is also expounded and expanded as the fountainhead whence all other laws flow. Shebu'ot being the day of the revelation (Shab. 86a), this idea was prominently utilized in the piyyuṭim and Azharot for the holiday. Saadia adopts the numeration of the letters of the Decalogue given in Num. Rabbah xviii. as 613, a number likewise fixed by Naḥshon Gaon ('Aruk, under תפל). Eliezer ben Nathan has the same number in the "Ma'arib" for Pentecost, Eleazar b. Judah the same in the "Sefer ha-Ḥayyim." In reality, the Decalogue contains 620 letters, the mnemotechnic word for which is כתר ("crown": "the Crown of the Law"), which number, according to its expounders, corresponds to the 613 Commandments, one for each letter, the seven others, auxiliary vowel-consonants, indicating the seven Noachian commandments (see beginning of "Bet" in the "Sha'ar ha-Otiyyot").

**The Decalogue Fundamental.**

Many "poetic" elaborations of the Decalogue are in existence, but the plan was also carried out by writers on legal matters (Zunz, "Literaturgesch." p. 95; Steinschneider, "Hebr. Bibl." vi. 125). The philosophical writers of the tenth to thirteenth centuries occasionally emphasized the fundamental nature of the Decalogue. Judah ha-Levi, in his "Cuzari" (ii. 28), remarks: "The root of knowledge was placed in the Ark, which is like the innermost chamber of the heart, and this [root] was the Ten Words and their derivatives: that is, the Torah." Baḥya ben Joseph, in his "Ḥobot ha-Lebabot," gate i., urges the importance of the Decalogue, and connecting therewith the Shema', construes the latter as laying down ten main principles corresponding to the Ten Words. Albo, in his "'Iḳḳarim" (iii. 26), develops in extenso the idea of the Decalogue's fundamentality, calling attention to the difference between the "words" on the first table as theological, and those on the second as ethical, both together covering the whole field of religion. Of Bible commentators following on the same line may be mentioned Rashi to Ex. xxiv. 12: "The first word of the Decalogue is the fountainhead of all."

Naḥmanides makes the first one of the mandatory commands ("miẓwot 'aseh"). The whole people heard all ten, but understood only commandments one and two as perfectly and thoroughly as Moses. From three on, however, they did not comprehend, and therefore Moses was forced to explain them. Maimonides, desirous of removing all anthropomorphic conceptions, reiterates Philo's idea, that it was not God's voice that was heard, but an impersonal voice created especially for the enunciation of the Decalogue ("Moreh," i. 65; compare Saadia, "Emunot we-De'ot," ii. 8; "Cuzari," i. 89). The writing on the tables was also a "creation" ("Moreh," i. 66). The Karaites entertain the same view (see Japhet Abu-

Ali on Ex. xx.; Munk, "Guide," i. 290, note 2; Aaron ben Elia, "Ez Ḥayyim," ch. 55, 98). On the effect of the second Commandment see ART.

The third commandment, interpreted to prohibit swearing, led, in unconscious appreciation of its original meaning—a caution against pronouncing divine names or imparting them to persons other than the properly initiated—to a reverent avoidance of the mention of the Shem ha-Meforash (Soṭah 38a; Sifre to Num. vi. 27, and elsewhere), and to extreme caution even in writing not to expose "the Name" to disrespect or thoughtless disregard.

Many of the modern catechisms have summarized both the doctrines and the duties of Judaism to correspond with the ten ideas of the Decalogue:

(1) The unity and personality of God.
(2) His incorporeality.
(3) Against profanation of the Name.
(4) Sabbath and festivals; cruelty to animals; slavery.
(5) Family relations.
(6) Rights and duties of life.
(7) Marriage and chastity.
(8) Rights and duties of property; interest and usury; begging.
(9) Duties to the state.
(10) Covetousness; other personal virtues and vices. For modern expansions of the Decalogue see Gerson Lasch ("Die Göttlichen Gesetze," 1857). In Dr. Samuel Hirsch's "Catechismus" the third commandment is made the basis of the discussion of prayer, inasmuch as prayers expressive of wishes and hopes no longer entertained violate the commandment. Isaac M. Wise, among modern Reform rabbis, declared the Decalogue to be "the Torah," which alone was divinely revealed. According to him, Reform Judaism has in the Decalogue its legal basis, and finds in it its limitations (see "Hebrew Review," i., Cincinnati, 1880; Isaac M. Wise, "The Law").

K. E. G. H.

**DECAPITATION.** See CAPITAL PUNISHMENT.

**DECAPOLIS, THE** ("Ten City"): Name of a district of Palestine that included a number of autonomous cities. According to Pliny ("Historia Naturalis," v. 18, 74) these ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha. With the exception of Scythopolis (= Beth-Shean) all these cities are east of the Jordan. It is curious that Damascus, which lies much further north, is also included in the Decapolis. Josephus mentions Scythopolis ("B. J." iii. 9, § 7), Philadelphia (*ib.* ii. 18, § 1), Gadara, and Hippos ("Vita," §§ 65, 74) as in the Decapolis. The "Onomasticon" of Eusebius and Jerome (ed. Lagarde, 251, 89, and 116, 29) describes the Decapolis as situated in Peræa, round about Hippos, Pella, and Gadara, these cities being expressly mentioned, perhaps, because they were more prominent than the others in the history of Christianity; Pella, for example, is known as the home of the first Christian community, and it is also included in the Decapolis by Epiphanius ("Hæreses," i. 30, § 2). It is curious that Stephanus Byzantius includes Gerasa (Γέρασα) in a district he calls Τεσσαρεσκαιδεκάπολις ("Township of Fourteen"), but this is probably a clerical error for "Ten City." Ptolemy (v. 15, §§ 22, 23) places the Decapolis in Cœle-Syria, and enumerates most of the cities mentioned by Pliny, as well as some in the neighborhood of Damascus, eighteen cities in all, and among them Capitolias, founded by Nerva in the year 97 or 98. The city of Abila is mentioned on an inscription ("C. I. G." No. 4501) as being included in the Decapolis.

The population of the Decapolis was chiefly pagan. Scythopolis was attacked by the Maccabeans (II Macc. xii. 29), but most of the cities of the Decapolis were not subjugated until the reign of Hyrcanus. Pompey again separated them from the Jewish territory in 63 B.C., and placed them as autonomous cities directly under the government of the legate of Syria. Gadara and Hippos were given to Herod (Josephus, "Ant." xv. 7, § 3; compare 10, § 2); but after his death they were again declared to be free by Augustus, so that Galilee and Perea, the two districts of Herod Antipas' tetrarchy, were separated by the Decapolis. The cities of the Decapolis used the Pompeian era in reckoning dates; were organized entirely along Hellenic lines; had Greek worship and Greek games, and were always hostile to Jews. Pliny (*l.c.* xv. 4) speaks highly of the small olives of the Decapolis. Jesus had several persons from the Decapolis among his followers (Matt. iv. 25; Mark v. 20), showing that many Jews were living there. When the Jewish war broke out, the pagans fell upon the Jews, an uprising for which JUSTUS OF TIBERIAS took bloody revenge. The Talmud speaks often of the pagan population of these cities, the philosopher Oenomaos of Gadara, for instance, being cited; hence several cities mentioned in the Talmud under other names may have been identical with the cities of the Decapolis, as Susitha with Hippos, Peḥla with Pella.

The Decapolis must have existed as a special district in the second century, since the geographer Ptolemy speaks of it as such; when, however, the province of Arabia was organized (106), several of those cities came gradually to be included in that province—for example, Gerasa and Philadelphia (Ammian. Marcell. xiv. 8, § 8), in 295, according to Marquardt ("Staatsverwaltung," i. 277, Leipsic, 1873); the other cities with their territories were probably included a century earlier.

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G. S. KR.

**DECKERT, FRANCIS:** Clerical anti-Semitic agitator; born at Vienna 1846; died there March 21, 1901. From its beginning in the eighth decade of the nineteenth century Deckert was identified, as a political agitator and writer, with the anti-Semitic movement; but he did not become prominent until the liberal press exposed some of his questionable business transactions. In retaliation he published a pamphlet on SIMON OF TRENT, in an effort to confirm the truth of the blood accusation ("Ein Ritualmord Actenmässig Nachgewiesen," Vienna,

1893). Actuated by the same motive, he induced the convert Paulus Meyer to write an account of a ritual murder which he pretended to have seen in 1875 in Ostrow, Russia. The story was published in the Vienna "Vaterland," and the parties named as perpetrators in the crime brought a libel suit against Meyer and Deckert, the latter being sentenced (Sept. 15, 1893) to a fine of 400 florins ($160).

Deckert continued to preach anti-Jewish sermons, which he published in his magazine, "Der Sendbote des Heiligen Joseph." To one of these sermons he appended a "prayer for the distress caused by the Jews" (1894), a travesty of the "Lord's prayer" in the most infamous language. The government confiscated it. His violent diatribes were several times the object of an interpellation in the Reichsrath, and evoked from the premier, Prince Windischgrätz, the reply (May 27, 1895) that he regretted such expressions were heard from a Christian pulpit. Nevertheless, the lawsuit brought against Deckert for inciting riots was dismissed (Jan. 14, 1896). He continued his tirades with a collection of sermons under the title "Juden 'raus!" (Out with the Jews), published in the same year. He became popular with the anti-Semitic city government, and in 1899 was given the Salvator gold medal, the highest distinction in the gift of the city. He, however, bequeathed in his will a sum for charity to be distributed without regard to religious distinctions.

BIBLIOGRAPHY: *Mittheilungen aus dem Vereine zur Abwehr des Antisemitismus*; *Oesterreichische Wochenschrift*, passim; *Neue Freie Presse*, March 23, 1901.

D.

**DECKINGEN, JUDAH BEN BENJAMIN** (also known as **Leva Rokhausen**): German lexicographer of the sixteenth century. He was the pupil of Isaac of Ahrweiler, and lived as tutor at Wendersheim (1555), Rüsselheim, and other places of southern Germany. In 1556 he compiled a Hebrew-German glossary of five quarto pages, prepared as an aid in the translation of German into Hebrew. This work has been published from a manuscript by N. Brüll.

BIBLIOGRAPHY: Brüll, *Jahrb.* iii. 89 *et seq.*

G. M. K.

**DECSEY, SIGMUND**: Departmental president of the Supreme Court of Budapest; born in 1839 at Aszod. He studied law at Budapest; founding with Desider Szilágyi (afterward minister of justice and president of the Parliament) "a lawyer's relief society." On completing his studies Decsey entered the service of the state as notary of the Court of Cassation (1870); was promoted five years later to the office of judge of the Royal bench ("Tafel"), to that of judge of the Royal Court ("Curie") in 1886, and "Senats president" in 1895. Exchange, commercial, and banking affairs belong to his department.

S. L. V.

**DEDANIM** (Hebr. דדנים; R. V. **Dedanites**): The descendants of the Arabian Dedan, spoken of (Isa. xxi. 13) as engaged in commerce. Dedan is first mentioned (Gen. x. 7; I Chron. i. 9) as a son of Raamah, son of Cush, and again (Gen. xxv. 3; I Chron. i. 32) as a son of Jokshan, son of Keturah. Dedan is found in Jer. xlix. 8, where Edomitish settlers seem to be referred to, as "Dedan" occurs in the prophecy against Edom; again in xxv. 23, with Tema and Buz; in Ezek. xxv. 13, with Teman, in the prophecy against Edom; and in Isa. xxi. 13 ("The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye traveling companies of Dedanim"). As a Keturean tribe Dedan seems to have occupied a position in northwest Arabia. Regarding the reference to Dedan in Ezek. xxvii. 15, 20, which points to South Arabia, Gesenius and Winer suggest that the Keturean Dedan intermarried with the Cushite branch, and this theory of mixed descent gains weight from the fact that in each case the brother of Dedan is mentioned as Sheba. Thus the name of Dedan may apply to one tribe.

K. B. P.

**DEDE AGATCH**: Turkish port on the Ægean Sea, at the mouth of the Maritza, near Enos, European Turkey. It has about two hundred Jews in a population of three thousand. The community, founded in 1870, possesses a synagogue, and a primary school attended by thirty children. The rabbi acts also as shoḥeṭ and mohel, and is paid out of the meat-tax. There are two charitable societies—a "biḳḳur ḥolim" and a "gemilut ḥasadim."

D. M. Fr.

**DEDICATION.** See Consecration or Dedication.

**DEDICATION FEAST.** See Ḥanukḳah.

**DEED** (translated from the law Latin "actum"): In English law a contract under seal. To it corresponds very closely in Jewish law the "sheṭar" (lit. "writing"); the latter, however, means a solemn document, and is as such distinguished from the mere note of hand ("ketab yad").

**I.** The sheṭar was said to be sealed, and in Biblical times seal-rings, making an impression upon wax, clay, or lead, were evidently used to authenticate written documents; but in the Mishnah and in the later rabbinical literature the sealing of a document means neither more nor less than the signatures of two or more attesting witnesses.

In Biblical Hebrew "sefer" (lit. "a book") is the common name for a document, whether it be a conveyance (Jer. xxxii., *passim*), a bill of divorce (Deut. xxiv. 1), or an indictment (Job xxxi. 35).

Another word, "geṭ," is found in the Mishnah, mostly applied to the bill of divorce, but used also in a more general sense. It is known, according to its outward form, either as the "straight deed" ("geṭ pashuṭ") or as the "tied deed" ("geṭ meḳushshar"), the former being open, the other folded and sealed (Mishnah B. B. x. 1). The straight deed is signed by the witnesses at the bottom of the page; the tied deed (generally made up of several sheets sewed together) is folded and signed by one witness on the back, then folded again and signed by another witness. The latter form went out of use at an early date. The Talmud (B. B. 160a) says it was invented to prevent undue haste, especially in making out bills of divorce.

**Letters Patent and Close.**

Concerning the form of written documents in use among the Jews before the Babylonian captivity, nothing is known. For more than a thousand years before that event, written contracts—especially

bonds for the payment of money with interest thereon—were in use in Assyria and Babylon, thousands of which are still preserved and known as "contract tablets"; and the forms observed in them have had their influence upon the documents of the post-exilic Jews.

The ordinary language of written documents, such as marriage contracts, bills of divorce, assignments of claims, as it has come down through the Mishnah and Baraita, was Aramaic; so also bonds, as appears by samples of their language (Mishnah B. B. x. 2).

**II.** An important variety of the deed is the bond known as the "shetar ḥob" (writing of debt).

**Bond of Indebtedness.**

The sealed bond—that is, an acknowledgment of debt attested by two or more witnesses—is of "higher dignity," to use an English law term, than the simple note of hand or a promise by word of mouth. For the judgment on a bond may be levied on "subjected property"—that is, property sold or pledged to others after the delivery of the bond—while a judgment on an oral contract or on a note of hand can be made only out of "free property." In other words, the bond creditor can subject the debtor's land or slaves to his claim, notwithstanding a subsequent sale, gift, or pledge to others; the bond thus operating as a mortgage, from the time of its delivery, of all the debtor's lands wherever situate—according to R. Meïr, however, only when a clause to that effect ("aḥarayut") is inserted; but, according to the majority, with or without such a clause (Mishnah B. M. i. 6; B. B. x. 8), its omission being deemed an error of the draftsman. Hence, one who finds a bond on the highway should not return it to either debtor or creditor, as it may have been paid off and thrown away, and might now by collusion be used to the injury of third parties (B. M. i. 6). It was thought that the attestation of a bond by witnesses would give to it sufficient notoriety to deter others from buying the debtor's land or lending upon its security. The obligor's signature was not a necessary part of a bond or other document; though the Babylonian contract tablets always bear it. According to Rashi, such subscription was customary in his time; and it has been so since.

When a bond was discharged, the creditor generally made out an acquittance ("shober," lit. "a breaker") with the same formalities as those observed in the bond (see DEBTOR AND CREDITOR).

No set form of words is required to make a valid bond. The marriage contract, or ketubah, in so far as it secures to the bride sums of money payable upon divorce or upon the death of her husband, is in the nature of a bond, and can be collected in similar manner out of "subjected property" (Ket. 90b).

**Indications of Amount.**

It was usual to express the sum in two ways: first, in zuz or drachmas; next, in shekels or in minas. In case of contradiction the smaller sum prevails. But if the sum is twice named in the same coin, the last or lower figure prevails over the first or upper. Should the lower figure be indistinct or partially blotted, it can be supplied from the number first written. Where money units are named in the plural, but the number is rubbed out, the number two is presumed. Where a bond written in Greek contained the sum ὀγδοήκοντα (80) with its first part blurred, and probably raised from πεντήκοντα (50), the judge at Tiberias (Yer. B. B. x. 1) allowed only 30 shekels, τριάκοντα being the smallest sum ending in the plainly written syllable κοντα.

A bond was given generally for the repayment of a loan, and is in that case a "document of loan" or "shetar milweh." The Talmud speaks often of its being accompanied by an instrument known as a "prozbul," meant to defeat the law concerning the year of release (see SABBATICAL YEAR).

The cost of writing the bond falls on the borrower; and the scrivener may, in the lender's absence, prepare a bond at the borrower's instance (B. B. x. 3). Where a bond was so blotted or worn as to become illegible, the creditor might have it reestablished on the testimony of witnesses by the decree of court.

The name of a surety ought to be inserted in the body of the bond above the attestation of the witnesses, and be connected by the word "and" with that of the chief debtor. If he simply writes under the attestation, "I, *A*, son of *B*, am surety on this bond," he is at most liable on a "simple contract"; and only his "free property" can be levied on. Even this is doubtful; for, unless he has become surety before the loan is made, or property is delivered, there is no consideration for his suretyship (*ib.* x. 8, where the point is raised by Simeon ben Nannas, the most celebrated lawyer of his time).

The plural "shetarot" (writings, documents) stands for bonds as a class of property. It has been shown, under ALIENATION AND ACQUISITION, how a bond is transferred.

In the chapter of the Mishnah on overreaching ("ona'ah"; compare B. M. iv.), bonds are said to have no market price; for the value of a bond depends not only on the time it has to run, but also on such uncertain elements as the maker's honesty and solvency. Hence, the rule that a sale or purchase at more than a sixth above or below the market price gives a right to rescission is not applied to bonds.

**III.** Deeds for the conveyance of land, by way of sale or gift, are treated under the heads of ALIENATION AND ACQUISITION; GIFTS; SALES. Other important deeds are the KETUBAH, or marriage contract; deed of LEASE.

L. G. L. N. D.

**DEEP: 1.** In contradistinction to "rock," which is used figuratively for "a refuge" (Isa. xxxiii. 16; Ps. xxvii. 5, xl. 2, lxi. 3), the "deep" ("ma'amaḳim") is a metaphorical expression for misfortune or sorrow (Ps. lxix. 2, 15; cxxx. 1). Thus the "deep valley" ("'emek") designates a "place of affliction and judgment" (Joel iv. 2, 12, 14, Hebr.), and the phrase "deep pit" and similar words are used in the sense of "great danger" (Prov. xxii. 14, xxiii. 27; Isa. xxiv. 17, 22; Zech. ix. 11; Ps. lv. 23, lxxi. 20, lxxxvi. 13, lxxxviii. 6, cvii. 20; Lam. iii. 47, 53; iv. 20; compare the Arabian saying, "They live in a valley that is at the mercy of torrents." Hence "the depths of Sheol" (Prov. ix. 18) is an image of utter affliction.

**2.** "Deep" is also an expression for the unfath-

omable and inscrutable. Therefore hardened sinners are said to make deep—that is, heap up—their sins (Isa. xxxi. 6; Hosea v. 2, ix. 9), and "deep" is synonymous with "inexhaustible quantity" (Rom. xi. 33; II Cor. viii. 2). The Bible also speaks of people who are "deep"; that is, are cautious in speech (Isa. xxxiii. 19; Ezek. xxxiii. 5 *et seq.*). The Bible applies the word "deep" also to the heart (Ps. lxiv. 7; Judith viii. 14), and to a man's words (Prov. xviii. 4), or to his plans (Prov. xx. 5), while it finds "deep things" (secrets) in the universe (Job xii. 22), in the nature of things (Eccl. vii. 24), and in history (Dan. ii. 22). Hence the word "deep" is used in the sense of "inscrutable" in reference to God's thoughts (Ps. xcii. 6). As a further consequence of these metaphorical applications, "to make deep" came to be an equivalent for "to conceal" or "to deceive" (Isa. xxix. 15). It is interesting to note that in the cuneiform texts wisdom is designated as "the deep" ("nimeḳu"), and is characterized thereby as something difficult of attainment and seldom found.

E. G. H. E. K.

**DEFENSE:** Means of protection from assault. In Biblical times outlying farms were protected from bands of marauders by watch-towers ("migdal"; see Tower). When the collection of houses in a village became large enough to need protection, they were generally enclosed by a wall, and were then known as cities. At times centers of strategic importance were held as fortresses (see Fortress).

G. J.

**DEGREES, SONG OF.** See Psalms.

**DEHAVITES (דהוא; R. V. Dehaites):** The Dehavites are mentioned among the peoples settled in Samaria who opposed the reconstruction of the Temple at Jerusalem (Ezra iv. 9). Whether the Dehavites are to be connected with a nomadic Persian tribe, the Δάοι, mentioned by Herodotus (i. 125), or with the name of the city of Du'-va, mentioned on Assyrian contract tablets, is doubtful. The Septuagint reads, in codex A, Δαναῖοι ("the Davæans"), but in codex B the reading is Σουσναχαῖοι οἳ εἰσὶν Ἐλαμαῖοι, which means "the Susamchites who are the Elamites," taking the word translated "Dehavites" as a verb.

K. B. P.

**DEICHES** or **DAICHES (דייכעס or דייטש):** Polish family; mentioned as early as the seventeenth century, and members of which are living in Russia and Austria. The relationships of those bearing the name can be determined only in a few cases; and the fact that "Deiche" is common as a first name among Russo-Polish Jewesses suggests the probability of a common origin of the family name. Nevertheless, as there are Deiches in Russia who are known to have come from the city of Cracow, and as there are others of that name resident in that city, it is not impossible that Cracow is the native place of the Deiches family. The following are the more important members of the family:

**Eliezer Elijah b. Solomon Ẓebi Hirsch Deiches:** Russian Talmudist; born at Wilna in 1797; died there in 1881. Eliezer officiated as rabbi of the communities of Woronowo, Padzelwe, and Eishishuk, succeeding his father as dayyan of Wilna at the age of twenty-nine, and remaining in that office until his death. As dayyan he was noted for his endeavors to lighten the burden imposed by the ritual, while he himself lived a life of asceticism.

**Elijah Judah b. David Deiches:** Russian rabbi and Talmudist; flourished in the eighteenth and nineteenth centuries; died at Jerusalem Feb., 1858. Elijah was the son of David b. Aryeh Löb Deiches, who was rabbi of Eishishuk at his death in 1842. Elijah was for many years rabbi at Neustadt-Shirwint and Wilkowiski, where he also directed large yeshibot. He then removed to Palestine, and was one of the leading rabbis of Jerusalem.

**Israel Ḥayyim b. Löb Hirsch Deiches:** Russian rabbi and Talmudist; born at Dorshunishak, near Kovno, Dec., 1850. At the age of three he accompanied his father to Kovno, where, under the direction of his father and of other scholars, he devoted himself to the study of the Talmud. In 1869 he removed to Wilna. Here he married the daughter of Moses Bielitzki, called also Moses Zerne's. He remained in that city until 1885, when he went as rabbi to Neustadt-Shirwint, whence he emigrated to England; he is now rabbi and editor of a Hebrew paper in Leeds. He is the author of the following works: "Pirḥe ha-Abib" (Blossoms of Spring, Wilna, 1870), discussions on portions of Jewish law, composed at the age of eighteen; "Imre Yosher" (Words of Uprightness, Wilna, 1887), sermons; "Netibot Yerushalmi" (The Ways of Jerusalem, Wilna, 1880), a commentary on the treatise Baba Ḳamma of the Palestinian Talmud; "Ḳuntros . . . 'al ha-RIBaSH," remarks and notes to the responsa of Isaac b. Sheshet, included in the Wilna edition of that work (1878); "Ma'arekot Yisrael" (The Armies of Israel), halakic discussions on various subjects included in the "Oraḥ ha-Ḥayyim" of R. Ḥayyim of Ratzki (Wilna, 1879). H. N. Steinschneider ("'Ir Wilna," p. 106) gives 1853 as the date of Deiches' birth.

**Jacob Mordecai b. Simon Deiches:** Polish Talmudist of the seventeenth century. He was first associate rabbi at Cracow, and as such approved Ḥayyim Krochmal's "Meḳor Ḥayyim," which appeared at Fürth in 1697.

**Leizer Deiches:** Polish Talmudist and rabbi; flourished in the beginning of the eighteenth century. He was rabbi at Opatow (Galicia), and was among the scholars who lived for a time in Joseph b. David Oppenheim's house for the purpose of studying the rare books and the still rarer manuscripts in the latter's library. At the request of Oppenheim, Deiches prepared for the press Abraham Abele Gombiner's work, "Magen Abraham," on the Tosefta (Amsterdam, 1732). Gombiner's grandson remarks in the introduction that Deiches was so modest that he objected to having his labors in connection with the work publicly acknowledged.

**Löb Hirsch Deiches** (generally called **Aryeh Ẓebi b. David):** Lithuanian Talmudist; died at an advanced age at Kovno Oct. 1, 1891. He was a son of Rabbi David of Eishishuk, and a brother of Elijah Judah Deiches. He officiated for some years as rabbi at Dorshunishak, near Kovno, and removed to the latter place in 1853, where he filled the offices of associate rabbi and director of a yeshibah until his

death. He is the author of "Zibḥe Teru'ah," a commentary on the prayers of New-Year's Day (Wilna, 1867).

**Samuel b. Aryeh Löb Deiches:** Lithuanian rabbi; died at Wilna March 23, 1825. His father was rabbi at Lida, near Wilna; his grandfather, called Elijah Arkes ("Arke" is the diminutive of "Aaron"), was a native of Cracow. On his mother's side he was a nephew of the dayyan of Wilna—"the great Simeon." Like the latter he was for many years one of the dayyanim of Wilna, and was famous for his devotion to the study of the Talmud. Many of the works printed at Wilna during his term of office bear his printed approbation. His brother David was the father of Elijah Judah Deiches; his other brother Meïr was dayyan at Kovno.

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L. G.

**DEISM:** A system of belief which posits God's existence as the cause of all things, and admits His perfection, but rejects Divine revelation and government, proclaiming the all-sufficiency of natural laws. The Socinians, as opposed to the doctrine of the Trinity, were designated as deists (F. Lichtenberger, "Encyclopédie des Sciences Réligieuses," iii. 637). In the seventeenth and eighteenth centuries deism became synonymous with "natural religion," and deist with "freethinker."

England and France have been successively the strongholds of deism. Lord Herbert, the "father of deism" in England, assumes certain "innate ideas," which establish five religious truths: (1) that God is; (2) that it is man's duty to worship Him; (3) that worship consists in virtue and piety; (4) that man must repent of sin and abandon his evil ways; (5) that divine retribution either in this or in the next life is certain. He holds that all positive religions are either allegorical and poetic interpretations of nature or deliberately organized impositions of priests. Hobbes (d. 1679) may be mentioned next (see Lange, "Gesch. des Materialismus," i. 245; F. Toennies, "Hobbes," in "Klassiker der Philosophie," Stuttgart, 1896). John Locke (d. 1704; see Jodl, "Gesch. der Ethik," i. 149 *et seq.*), in "The Reasonableness of Christianity as Delivered in the Scriptures" (1695), declares that "the moral part of the law of Moses is identical with natural or rational law." John Toland (d. 1722), the forerunner of the modern criticism of the N. T., in "Christianity Not Mysterious" (1696), says: "Revelation is no reason for assuming the truth of any fact or doctrine; it is a means of information." Anthony Collins (d. 1729), author of "Discourse on Freethinking" (1713) and "Discourses on the Grounds and Reasons of the Christian Religion" (1724), asserts that "Christianity is mystical Judaism." He applies the comparative method, and utilizes the Mishnah to show the affinity of N. T. theological allegorizing to that of the Rabbis. Tindal (d. 1733), in "The Gospel a Republication of the Religion of Nature" (1730), avers that "Revelation, both Jewish and Christian, is only a repetition of the *lex naturæ*."

**Deism in England.**

In France, Voltaire, Diderot, and, above all, Rousseau, were exponents of deism, on the whole illustrating the intellectual moralism of the school. In Germany it is the "Aufklärungsphilosophie" that to a certain extent is under the influence of the deistic theses, and as Moses MENDELSSOHN is one of the prophets of the "Aufklärung," deism may be said through him to have had a part in the shaping of modern Jewish thought. Reason and common sense are, according to Mendelssohn, identical ("Werke," ii. 265, 283, 315). Religion is, according to him, natural and eminently practical. To "do," not to "believe," is the chief care of the religious man. Natural theology is as accurately certain as mathematics. That God is, is a fact, not a belief. Mendelssohn parts company with deism by modifying the doctrine of divine retribution. According to him, happiness and the doing of right are coincidental. The virtuous man is happy. However, Mendelssohn is not consistent throughout, as he admits repeatedly that, without the assumption of immortality, morality can not stand, nor can God's Providence be established (Phædon). Revelation for him is not necessary to religion; but the national law of Judaism, which is not natural, had to be revealed ("Schriften," iii. 311–319, 348–356; v. 669, Leipsic, 1843).

**Mendelssohn's Deism.**

The Mendelssohnian arguments left their imprint on the Jewish theology of the nineteenth century (see L. Löw, in "Ben Chananja," i.). His "deistic" moralism on the one hand, and his "national legalism" on the other, have not been without influence on the theories of the Reform rabbis (see HOLDHEIM, SAMUEL), which differentiated the moral—that is, the universal and eternal—injunctions and principles of the Law from the national and temporal; while the distinction made between moral and ceremonial laws (see CEREMONIES), though recognized by Saadia and others, received a new emphasis through Mendelssohn's views. The relations of deism to Judaism, however, have not been made the subject of systematic inquiry, though non-Jewish controversial writers have often argued that Judaism, positing a transcendental God, virtually stood for deism. This contention must be allowed if deism connotes anti-Trinitarianism. Judaism has always been rigorously Unitarian. Deism, as the denial of original sin and the soteriology built thereon, also harmonizes with Jewish doctrine. But the doctrine of deism which relegates God, after creation, to the passive rôle of a disinterested spectator, is antipodal to the teachings of Judaism. God directs the course of history and man's fate (Ex. xix. 4, xx. 2; Deut. xxxii. 11, 12; xxxiii. 29; Ps. xxxiii. 13, cxlv. 16; Jer. xxxii. 9). God neither slumbers nor sleeps. He is Israel's guardian (Ps. cxxi.). Nations may plot and rage, but God's decrees come to pass (Ps. ii.).

The question as to what God has been occupied with since the creation is the subject of rabbinical speculations (Lev. R. iii., viii.; Gen. R. lxviii.; Pesiḳ. 11b; compare Midr. Sam. v.; Tan., ed. Buber, Bemidbar, xviii.; Tan., ed. Buber, Maṭṭot, end; Tan., Ki Teẓe, beginning). God presides over the births of men (Nid. 31a; Lev. R. xiv.; Tan., Tazria'). He takes care that the race shall not

die out (Pes. 43b; Pesiḳ. R. xv.). Even the instinctive actions of animals are caused by God, and so is He the power and will behind the acts of terrestrial governments (Eccl. R. x. 11). None wounds a finger without God's will (Ḥul. 7b). God sends the wind that the farmer may have wherewith to live (Pesiḳ. 69a; Lev. R. xxviii.; Eccl. R. i. 3; Pesiḳ. R. xviii.). God assigns the fate of the nations and of individuals (R. H. i. 2). Man's life is in the hand of God (Lam. R. iii. 39). Not alone the creation of the world, but also its preservation (Gen. R. xiii.; Eccl. R. i. 7, iii. 11; Gen. R. ix.; Midr. Teh. to Ps. ix.), as well as the destiny of man and mankind, is subject to God's constant guidance. In fact, creation was never considered finished (Ḥag. 12a). As the daily morning prayer has it: "[God] createth a new creation every day, everlastingly" (compare Reḳanati, "Ta'ame ha-Miẓwot," p. 37, and "Aḳedat Yiẓḥaḳ," gate iv.). Albo ("'Iḳḳarim," iii. 26) calls attention to the distinctive element of the Jewish God-conception which associates Him not merely, "as some philosophers do," with the creation, but also with the direction of the world after creation.

**Talmud and Midrash.**

These ideas of God's government are expressed in the Jewish prayer-books (especially for Rosh ha-Shanah), and are in one way or another put forth by the philosophers. The question how God's government is compatible with human freedom has kept the Jewish thinkers on the alert; but, whatever their answer, none disputes God's supremacy and government (Saadia, "Emunot we-De'ot," iv.). Ibn Gabirol assumes that God's direction is carried into effect through "mediating forces." Judah ha-Levi's discussion of the names of the Deity (Elohim and YHWH) proves his antideistic convictions. "Ehyeh asher ehyeh" indicates God's constant presence in Israel and His help ("Cuzari," iv. 1, ii. 7). Maimonides' discussion of Providence ("Moreh," iii. 17) is also antideistic, though largely influenced by the pseudo-Aristotelian doctrine that Providence does not extend to the care of individuals.

Deism posits the moral freedom of man, his predisposition to virtue: so does Judaism (Ber. 33b). "All is in the hands of God save the fear of God" is the Talmudical formula for a doctrine resting on Biblical teachings, and accepted by Jewish theology. Judaism is theistic, not deistic. See GOD; MIRACLES; PROVIDENCE, DIVINE; REVELATION, DOCTRINE OF.

K. E. G. H.

**DEITY.** See GOD.

**DEL BANCO, MIRIAM:** American authoress; born June 27, 1867, at New Orleans; daughter of Rabbi Max Del Banco, who died shortly after her birth. Her mother removed to St. Louis, in the public schools of which city the daughter was trained, displaying remarkable poetic talent. Later she was sent to her uncle at Cape Girardeau, Mo., where she attended the State Normal School. After completing the course with honors, she rejoined her mother, who in the mean time had removed to Chicago, in which city Miss Del Banco obtained in 1885 a position as teacher in the public schools; since 1889 she has been assistant principal at the Von Humboldt School. She has been a frequent contributor to both the Jewish and general press, having written a large number of poems, both Jewish and secular; she has likewise translated Kayserling's "Die Jüdischen Frauen," which appeared as a serial in the columns of the "Jewish Advance" and was published in Chicago in 1881; and Alberti's "Ludwig Börne," which appeared in the "Menorah," 1888–89.

BIBLIOGRAPHY: I. Markens, *The Hebrews in America*, pp. 208, 209.

A. M. Co.

**DEL BENE, DAVID** (also known as **Meḥaṭob**): Italian rabbi; born at Mantua in the latter half of the sixteenth century; died at Ferrara in the beginning of the seventeenth century. Possessed of great oratorical talent and having received a thorough secular education, he began while a youth to preach in the synagogue of his native town. His sermons attracted crowds of listeners, the more so as he introduced in his addresses quotations from Italian poets, and even went so far as to speak of "the holy Diana." This mode of preaching could not fail to antagonize the zealots, who raised a storm of opposition against the young orator. Israel Sforno put himself at their head, and petitioned the rabbis to excommunicate him. Consequently David retired from the pulpit, and resolved to turn his attention to rabbinical studies. His former judge, Menahem Azariah of Fano, became his master. Having acquired considerable Talmudical reputation, so much so that he was often consulted in regard to complicated halakic questions, David was appointed rabbi at Ferrara, which position he held for thirty-six years. David was distinguished by the ascetic purity of his life.

BIBLIOGRAPHY: Kaufmann, in *Jew. Quart. Rev.* viii. 513 *et seq.*

G. I. BR.

**DEL BENE (מהטוב), JUDAH ASHAEL BEN ELIEZER DAVID:** Italian rabbi; born about 1618; died at Ferrara April 2, 1678. Together with Menahem Recanati he signed a halakic decision on the remission of debts in the jubilee year, which decision is cited in "Paḥad Yiẓḥaḳ" by Isaac Lampronti, who counts Del Bene among the greatest Talmudical authorities of the time. Del Bene wrote "Kis'ot le-Bet Dawid" (Thrones of the House of David), Verona, 1646. It is a philosophical work, divided into eight sections ("bottim") and fifty chapters ("she'arim"), and deals with the creation of the world, the heavens and the planets, the elements, the immortality of the soul, resurrection, articles of faith, the preeminence of the Hebrew language, the liturgists and payyeṭanim, and Mohammedanism. In the part dealing with the last-named subject Del Bene shows the superiority of Christianity over Islam, notwithstanding the Trinitarianism of the former. Another work of his, entitled "Yehudah Meḥoḳeḳi" (Judah, My Lawgiver), is quoted in "Kis'ot le-Bet Dawid." Del Bene was a skilful poet, and many of his productions have been included in miscellaneous poetical collections. His style, however, is inferior because of his too frequent use of synonyms, though, as he says in "Kis'ot le-Bet Dawid," in treating of Hebrew style, he considers its wealth of synonyms to be one of its most beautiful features.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 123; Zunz, in Liebermann's *Deutscher Volkskalender*, 1853, p. 67; Delitzsch, *Zur Gesch. der Hebräischen Poesie*, p. 71; Steinschneider, *Cat. Bodl.* col. 1343; Fuenn, *Keneset Yisrael*, p. 411.

L. G. I. BR.

**DELACRUT, DELACROT, or DE LA CROTA, BEN SOLOMON:** Polish scholar; lived in the middle of the sixteenth century. He settled early in Italy, and at one time seems to have attended the lectures on Cabala and philosophy at the University of Bologna, devoting himself to the interpretation of cabalistic and scientific works. He was the author of the following: (1) "Perush," a commentary on Joseph Gikatilla's cabalistic work, "Sha'are Orah," Cracow, 1600; (2) a commentary on Solomon ben Abigdor's Hebrew translation of Sacrobosco's treatise on astronomy, "Tractatus de Sphæra," or "Aspectus Circulorum" (Hebrew, "Mar'eh ha-Ofanim"), with an explanation of the difficult passages of the translation according to the reading of his masters of the University of Bologna, and the interpretation he had found in Christian works (Cracow, 1720); (3) "Zel ha-'Olam" (The Image of the World), a translation of a treatise on cosmography written in French by Gossouin, under the title "Livre de Clergie," or "L'Image du Monde" (Amsterdam, 1733).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1882–1883; idem, *Hebr. Uebers.* pp. 644, 950.

H. R. I. BR.

**DELAIAH: 1.** A son of Elioenai in the Davidic genealogy (I Chron. iii. 24; A. V. "Dalaiah"). The sons of Delaiah are mentioned in the long post-exilic list of those who returned from captivity under Zerubbabel (Ezra ii. 60; Neh. vii. 62). They were unable to trace their descent. In I Esd. v. 37 the name is given as "Dalan."

**2.** Son of Mehetabeel and father of Shemaiah, who tried to persuade Nehemiah to seek refuge at night in the Temple, which caused Nehemiah to suspect him of spreading false alarms at the instigation of Sanballat (Neh. vi. 10).

**3.** Son of Shemaiah, a prince during the régime of Jehoiakim; one of those to whom Micaiah related the reading of the prophecy of Jeremiah by the prophet's scribe Baruch (Jer. xxxvi. 12).

**4.** A priest who headed the twenty-third of the twenty-four priestly divisions in the reign of David (I Chron. xxiv. 18).

E. G. H. G. B. L.

**DELAWARE:** A state on the Atlantic seaboard of the United States. The first Jew of whom anything definite is known as a resident of the state was Solomon Solis, born in Wilmington March 13, 1819 (Morais, "The Jews of Philadelphia," p. 51). Prior to 1855 M. M. Stern, now of Philadelphia, was engaged in business in Milford. There were, however, few Jews in the state before 1860, when Nathan Lieberman settled in Wilmington, his brother Henry about the same time locating in Dover, the capital of the state. Since then there has been a small influx, the total number of Jewish residents being given as 928, of whom over 800 reside in Wilmington. That city contains the only Jewish organizations in Delaware. Congregation Adath Kodesh Baron de Hirsch was organized in 1885 and incorporated Sept. 13, 1889. Its present rabbi is Herman A. Blatt. A free Hebrew Sunday-school, dating from Jan. 1, 1896, has now (1903) over 300 pupils. The charitable organizations are the Moses Montefiore Benefit Society, incorporated Feb. 10, 1883; the Hebrew Charity Organization, incorporated March 9, 1902. The latter has a loan fund without interest. There are also the Young Men's Hebrew Association, the Wilmington Lodge No. 470, I.O.B.B., and a few smaller organizations. A few Jewish families are scattered in Viola, Newcastle, Odessa, Millsboro, Laurel, Delaware City, Lewes, Georgetown, Seaford, Harrington, Middletown, and Milford.

A. J. H. GO.

**DELGADO, GONÇALO:** Portuguese Marano of the sixteenth century, and son of Juan Pinto Delgado; born at Tavira, where he occupied the position of an "escrivão dos orfãos" (secretary of an orphanage). He is the author of "Poema Composto de que Era, o Argumento: a Violente Irrupção Feita Pelos Inglezes no Anno do 1596, Sequeando e Abrazando a Cidade de Faro," a poem narrating the circumstances of an English incursion in 1596, during which the town of Faro was stormed and sacked. The poem is dedicated to Ruy Lourenzo de Tovara.

BIBLIOGRAPHY: Barbosa Machado, *Bibliotheca Lusitana*, ii. 393; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 41.

G. M. K.

**DELGADO, JOSEPH:** Farmer of the revenue of Lumbrales, Castile. On July 26, 1723, he, his wife Antonia de Cardenas, and his brother Gabriel Delgado, refusing to renounce their faith, were sentenced to imprisonment for life by the Inquisition at Llerena. On the same day, the mother-in-law of Joseph Delgado was burned at the stake for the same reason.

S. M. K.

**DELGADO, JUAN (MOSES) PINTO:** Marano poet; born at Tavira, Portugal, about 1530; died in 1591. Going to Spain in his youth, he studied the humanities at Salamanca, where he formed a friendship with the poet Luis de Leon. He was talented in many ways, and was endowed with an unusually retentive memory, being able to reproduce verbatim a discourse heard but once. Pursued by the Inquisition, he left his wife and child at Tavira, and went first to Rome, and then to France, where he openly professed Judaism and took the name of Moses.

The poems of Jean Pinto Delgado are distinguished for grace, sublimity of style, and variety of meters; "parts of them are written not only with tenderness, but in a sweet and pure versification," says Ticknor. In addition to various poems, he composed poetical versions of certain books of the Bible, which were published together under the title "Poëma de la Reyna Ester, Lamentaciones del Propheta Jeremias, Historia de Rut, y Varias Poesias" (Rouen, 1627), and dedicated to Cardinal Richelieu. The view of J. A. de los Rios and Ad. de Castro that there exists an earlier edition, published at Paris, is very questionable. Barbosa Machado says that Delgado trans-

lated parts of Petrarch into Portuguese. Daniel Levi de Barrios says of him:

"Del Poema de Hester en sacro coro
Mosseh Delgado da esplendor sonoro,
Y corren con su voz en ricas plantas
De Jeremias las Endechas santas."

BIBLIOGRAPHY: J. Amador de los Rios, *Estudios Sobre los Judios de España*, pp. 500 *et seq.*; Ad. de Castro, *Hist. de los Judios en España*, p. 195; De Rossi, *Hist. Wörterb. der Jüd. Schriftsteller*, p. 265; Barbosa Machado, *Bibl. Lusitana*, ii. 393, 722; Ticknor, *Spanish Literature*, ii. 46; Kayserling, *Sephardim*, pp. 153 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 41.

G. M. K.

**DELIATITZ, ELIJAH BEN ABRAHAM:** Russian Talmudist and rabbi of Deliatitz; flourished at the beginning of the nineteenth century. He wrote: (1) "Shene Eliyahu" (The Years of Elijah), notes on the comments of Elijah Wilna on the Abot de-Rabbi Nathan; (2) "Ben Abraham" (The Son of Abraham), a concordance of the parallel passages in the Abot, with explanations (Wilna, 1833). Deliatitz is also the author of "Ma'aneh Eliyahu" (The Reply of Elijah), a commentary on the last Mishnah of 'Uḳzin, and on the fifth Mishnah in the fifth section of Kilayam, published with the preceding work.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 204; Benjacob, *Oẓar ha-Sefarim*, p. 654; S. J. Fuenn, *Kenesset Yisrael*, p. 105.

L. G. M. SEL.

**DELIATITZ, NISSAN:** Russian rabbi and mathematician. He wrote "Ḳeneh Ḥokmah," the meaning of which in Prov iv. 5 is "buy wisdom," but which here means "the scientific measure." It is a manual of algebra in five parts (Wilna, 1829). Benjacob says that Nissan was the son of Abraham Deliatitz, but Fürst makes him the son of Elijah b. Abraham Deliatitz.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 204; Zeitlin, *Bibl. Post-Mendels.* p. 65; Benjacob, *Oẓar ha-Sefarim*, p. 530.

L. G. M. SEL.

**DELILAH:** A woman of Sorek, loved by Samson (Judges xvi. 4–20). The chief of the Philistines bribed her to discover the source of Samson's great strength. Three times she failed. First, at his own suggestion, she bound him with "seven green withes," but these he easily snapped asunder. Then she tied him with new ropes: these also failed. Then she fastened the locks of his hair to the loom (see Moore, "Judges," *ad loc.*), but with the same result. Finally, after many complaints that Samson did not trust her, he told her that his strength lay in his hair. Then, when he was asleep, she called in a man to cut off his hair. She then awoke him, and delivered him into the hands of the waiting Philistine chiefs, from each one of whom she received 1,100 pieces of silver. In all probability Delilah was a Philistine woman, although not necessarily a "political agent" of the Philistines (Cheyne and Black, "Encyc. Bibl." *s.v.*; see SAMSON).

G. B. L.

Delilah's name, דלילה, has been explained as "faithless one" by E. Meier ("Hebräisches Wurzelwörterbuch," p. 330), and as "traitor" by Ranke ("Weltgesch." i. 51); it has also been compared with the Arabic "dalilah," Modern Arabic "dlyle," used to designate a hetæra (Gesenius, "Th." p. 341; compare "dallum" = amorous, coquettish, in Gesenius, "Lexicon," p. 195b).

This interpretation of the name would be justified only if it were certain that the story of Samson is a myth, and that the name "Delilah" had, in connection with his story, a symbolical significance. This, indeed, has been assumed by Ignaz Goldziher, for example, who, in his "Der Mythus bei den Hebräern" (pp. 186 *et seq.*), says: "Delilah is the setting sun, which has completed its day's labor, or, rather, which is no longer the sun, but the night that cuts her lover's curly locks (crines Phœbi), in which his whole strength is centered." E. Wietzke (in the pamphlet "Der Biblische Samson der Aegyptisches Horus-Ra," 1888) likewise identified Delilah with the night; but these assumptions are more or less arbitrary attempts to reduce Samson to a mythological figure. It is more correct to apply to Delilah Philo's words, in his "De Sampsone," concerning the first Philistine wife of this hero: "O nefanda mulier abominabilis, optas audire ut tradas dicentem, ut exuas coronam ab eo!" In the stories of "The Arabian Nights" the name of Delilah has come to be applied to a cunning woman (see Joseph Horowitz in "Z. D. M. G." pp. 333–335).

E. G. H. E. K.

**DELITZSCH, FRANZ:** Christian Hebraist; born at Leipsic Feb. 23, 1813; died there March 4, 1890. He was not of Jewish descent; although, owing to his rabbinical learning and his sympathy with the Jewish people, and from a misunderstanding of his relation to his Hebrew godfather (whom he called "uncle"), a Jewish ancestry was often attributed to him. He devoted himself early to Semitic studies, was made assistant professor at Leipsic in 1844, and was called as professor to Rostock in 1846, to Erlangen in 1850, and in 1867 to Leipsic, where he spent the remainder of his life. His services to Hebrew philology and literary history and to Biblical exegesis were great. As an Old Testament critic he was progressive: beginning as a bulwark of conservatism, he gradually moved toward the modern position (for example, in regard to the documents of the Pentateuch, and the dates of Deuteronomy, Isaiah [xl.–lxvi.], and Daniel). In Biblical psychology his work was less satisfactory, and has not met with favor. As a student he became deeply interested in post-Biblical Hebrew literature, and even his Biblical commentaries are full of citations from rabbinical and Neo-Hebraic works. In 1837 he worked out a catalogue of the Hebrew and Syriac manuscripts in the Leipsic Rathsbibliothek (published 1838). In conjunction with Steinschneider he edited and annotated Aaron ben Elijah's "'Eẓ Ḥayyim" (Leipsic, 1841); though his chief work in this branch was his "Zur Geschichte der Jüdischen Poesie" (Leipsic, 1836), a history which is still of use. Mention should also be made of his "Jüdisch-Arabische Poesien aus vor-Muhammedanischer Zeit" (Leipsic, 1874); "Jesus und Hillel" (3d ed., 1879); "Jüd. Handwerkerleben zur Zeit Jesu" (3d ed., 1879; Eng. transl. "Jewish Artisan Life," London, 1877); and his edition of Weber's "System der Altsynag. Theologie" (Leipsic, 1880).

Delitzsch's principal publications, besides those already mentioned, are his "Pentateuch-Kritische Studien," in "Zeitschr. für Kirchliche Wissenschaft," 1880, 1882; and the following commentaries: On

Genesis, 1852, 1853, revised ed., 1887; Job, 1864; Isaiah, 1866, 1889; Psalms, 1867; Proverbs, 1873; Song of Songs and Ecclesiastes, 1875. These commentaries, though they follow the Masoretic text without attempt at emendation, are exegetically strong.

Delitzsch was also active in other lines of Biblical science. He took part in the revision of Luther's translation of the Bible, instituted by the government of Saxony in 1873; he collaborated with Baer in the publication of a revised Masoretic text of the Old Testament (the Baer-Delitzsch text, unfortunately left unfinished); and, in connection therewith, produced a series of studies (from 1871 to 1886) on the Complutensian Polyglot. Delitzsch was a vigorous opponent of the anti-Semitic movement in Germany, and was one of the foremost opponents of Rohling, defending the Jews against the blood accusation. In 1841 he made a public declaration on this subject in the Waisenhaus-Kirche in Dresden, and in 1882 published a responsum ("Christliche Zeugnisse Gegen die Blutbeschuldigung," p. 12). In this connection he wrote "Rohling's Talmudjude" (7th ed., 1881); "Was D. Aug. Rohling Beschworen Hat?" (1883); "Schachmatt den Blutlügnern Rohling und Justus" (2d ed., Erlangen, 1883); "Neueste Traumgeschichte des Antisemitischen Propheten" (Erlangen, 1883). This did not prevent him from repelling what he considered unjust attacks upon Christianity in the Jewish press ("Christentum und Jüdische Presse" (Erlangen, 1882). His interest in the Christianization of the Jews led him to found in 1886 at Leipsic the institution which, after his death, was called the "Institutum Judaicum Delitzschianum"; and for them he translated the New Testament into Hebrew (1877), with the aid of J. E. Salkinsohn. His son **Friedrich Delitzsch** is noted as an Assyriologist; he is professor of Assyriology at the University of Berlin.

Bibliography: Herzog-Hauck, *Real-Encyklopädie*, s.v., and the authorities there mentioned.

T. T.—G.

**DELMANSI.** See Anaw.

**DELMEDIGO** (דילמידיגו = "Del Medico"): A family of German descent. About the end of the fourteenth century its founder, **Judah Delmedigo,** emigrated to the island of Crete, whose inhabitants were mostly of German origin (compare Joseph Solomon Delmedigo, "Elim," p. 30, Amsterdam, 1629). Judah had three sons: (1) **Abba ha-Zaḳen** (I.), who, at his own expense, erected a German synagogue (*ib.* הנקרא אלימניקו); (2) **Mejuhas,** who died childless; and (3) **Shemariah,** with the surname Cretensis (איקריטי). The last wrote a philosophical work, "Ḥeber Ish we-Ishto" (compare Geiger, "Wiss. Zeit. Jüd. Theol." iii. 447), and many grammatical treatises (compare Wolf, "Bibl. Hebr." ii. 597, No. 33; Zunz, in "Catalogus Lib. Manuscript. Bibl. Senat. Lips." 324). His son **Moses** was the father of **Elijah Cretensis ben Moses Abba Delmedigo** (see next column). Elijah left two sons: **Moses,** a philosopher, and **Judah,** a rabbi (see Jew. Encyc. iv. 509). One of Judah's daughters, Rachel, married Joseph of Constantinople, a descendant of Mordecai b. Eleazar Comtino (compare Grätz, "Gesch." viii. 274, 438, note), in whose library his (Comtino's) commentary on Ibn Ezra was studied by a later descendant of the family, Joseph Solomon Delmedigo.

Casta (קשתי: *idem*, "Elim," p. 29), the only daughter of Joseph of Constantinople and Rachel, married her relative Elijah, whose genealogy, on his father's side, is as follows: The above-mentioned Abba ha-Zaḳen (I.) had three sons: **Elijah, Moses,** and **Elkanah**—all Talmudists—who, together with other rabbis, defended—"with flaming swords"—their countryman Moses Capsali against the charges of Joseph Colon (Grätz, "Gesch." viii. 253). Elkanah's son **Samuel,** also a rabbi, had a son **Samuel Menahem,** who was born after his father's death. This Samuel Menahem, physician and teacher of philosophy, the head of a yeshibah in Padua, was made a prisoner of war, was ransomed by his countrymen, and was recalled as rabbi to Candia. His son **Abba** (II.) had a son **Eliezer,** who presided over a Talmudic school for many years, and was a zealous opponent of the Cabala. His son **Elijah,** also a Talmudist, his father's successor as rabbi in Candia, and husband of the above-mentioned Casta, was the father of **Joseph Solomon Delmedigo** (see Jew. Encyc. iv. 508) the most illustrious member of the family (compare Steinschneider, "Cat. Bodl." 1510). It is not reported that children were born to him on the island of Candia (see his lament in his "Ta'alumot Ḥokmah," ii. 3b, Preface). His remarks ("Elim," p. 32), "that he had a little daughter at home," and "that he needed much money for his daughter's dowry," are explained by Moses Metz as humorous references to his work "Bosmat bat Shelomoh" (Geiger, "Melo Chofnajim," p. xlv.) and to the expenses of its printing. He was married in Frankfort-on-the-Main, where he held the position of communal physician, and where his two daughters were born. One died young (Carmoly, in "Allg. Zeit. des Jud." 1856, Jahrg. 20, No. 20, with inexact statement of sources). The other, Sarah, married the physician Solomon Bing, and after his death (1680) Isai Oppenheim, who died, according to her tombstone (No. 3009 in the old cemetery of the Israelitic community in Frankfort), Feb. 9, 1691 (M. Horwitz, in Berliner's "Magazin," x. 113).

Bibliography: Geiger, *Melo Chofnajim*, pp. xii. *et seq.*; *Nachgel. Schriften*, iii. 1 *et seq.*; Grätz, *Gesch.* viii. 244, 252, 254, 281, 282; ix. 8, 36, 147; Carmoly, *Histoire des Médecins Juifs*, pp. 137, 192.

D. M. Sc.

**DELMEDIGO, ELIJAH CRETENSIS BEN MOSES ABBA:** Cretan philosopher and physician; born in Candia in 1460; died there March, 1497 (Grätz, "Geschichte," 3d ed., viii. 244, note). Elijah was instructed by his father in Bible and Talmud, and when scarcely more than a child he addressed halakic questions to Joseph Colon, who highly praised his erudition and clear mind (Responsa, No. 54).

The high opinion of such a Talmudical authority probably led to the call, which Delmedigo received a little later, to preside over the Talmudical school of Padua. There he devoted himself to the study of philosophy, chiefly that of Aristotle, Maimonides, and Averroes, whose systems he afterward inculcated among Christian students by lectures and by translations and commentaries written in an elegant literary Latin.

Delmedigo's reputation as philosopher soon stood so high that he was chosen by the University of Padua, with the approval of the Venetian Senate, as umpire in a dispute on some philosophical subject between the professors and students of that university; and as a result of his decision he, at the age of twenty-three, was appointed professor of philosophy, teaching successively at Padua, Florence, Venice, Perugia, and Bassano. Among his students was the eminent scholar Count Giovanni Pico di Mirandola, who became his lifelong friend and protector.

**As Professor of Philosophy.**

This happy period in Delmedigo's life did not last long. The members of the party against whom he had decided the above-mentioned dispute had not forgiven him for their defeat, and they commenced to persecute him. Moreover, a quarrel arose between Delmedigo and Judah Minz, rabbi of Padua, who, being strongly opposed to scientific progress and freedom in religious matters, could not agree with the theories propounded by Delmedigo in his work "Beḥinat ha-Dat" (see below). This quarrel soon developed fierce persecutions, obliging Delmedigo to leave Italy; and he returned to his native place, where he was received with much sympathy by his countrymen, both Jews and Christians. There he taught philosophy for two or three years, at the expiration of which he underwent an operation on the cheek, which caused his death. Joseph Solomon Delmedigo, who in his "Maẓref le-Ḥokmah" gives some biographical notes on Elijah, relates that crowds of learned Christians, clad in mourning, attended Elijah's funeral.

Elijah's scientific activity lay chiefly in translating from Hebrew into Latin and in commenting upon some of Averroes' commentaries on Aristotle. He did this mostly at the request of Pico di Mirandola. His translations and independent works are: "Quæstiones Tres: I. De Primo Motore; II. De Mundi Efficientia; III. De Esse Essentia et Uno," Venice, 1501; "Adnotationes in Plurima Dicta," or "Anno. Quædam in Lib. de Physico Auditu Super Quibusdam Dictis Commentatoris [Averrois] et Aliis Rebus," etc., published as an appendix to the preceding work; two questions on the hylic intellect, in Latin and in Hebrew, under the title "She'elah 'Amukḳah 'al Aḥdut Sekel ha-Hayulani" (the first question being whether the hylic intellect is one; the second, whether it conceives substances separated from matter [Paris MS. No. 968; at the end of this work, Delmedigo promises to publish a book on the number of the precepts according to the Talmud]); "Averrois Quæstio in Librum Priorum (Analyticarum)," Venice, 1497; Averroes' commentary on Plato's "Republic," "De Regimine Civitatis" (no longer extant, and known only from quotations); "Averrois Commentatio [Summa] in Meteora Aristotelis," with an introduction as well as fragments from Averroes' "Middle Commentary," *ib.* 1488; "Averrois Commentatio [Media] in Metaph. Aristotelis," i.–vii. *ib.* 1560; Averroes' proem to the large commentary to Aristotle's "Metaphysics," xii., translated once for Pico di Mirandola, and a second time for Cardinal Grimani (Paris MS. No. 6508); a small treatise on metaphysics (*ib.*); "[Averrois] De Substantia Orbis," in Latin and in Hebrew, under the title "Biur ha-Ma'amar be-'Eẓem ha-Galgal" (*ib.*); "Sperma" (*ib.*); "Beḥinat ha-Dat" (Investigation of Religion), written at the request of his disciple Saul Cohen Ashkenazi, and published by Delmedigo's great-grandson, Basel, 1519; also, with a commentary, by Isaac Reggio, Vienna, 1833. In the last-named work Delmedigo endeavored to separate religion from philosophy. In his opinion religion consists in actions leading to a moral life, and is not a matter of syllogisms requiring demonstration. Philosophical speculations leading to a better understanding of the religious principles are indeed permitted, if not prescribed, by the Law; but these speculations are applicable only for the small minority possessing a philosophical training. As for the majority, they must take the Biblical and Talmudical prescriptions in their literal sense. Still, he admits that Judaism, besides religious prescription, contains certain dogmas, such as the unity and incorporeality of God, divine retribution, belief in the miracles related in the Law and resurrection; but these are by no means illogical—as is, for instance, the Trinity—and no true philosopher will declare them untenable. Delmedigo ascribes a divine origin to the halakic part of the Talmud, which is the traditional interpretation of the laws. The haggadic part, on the contrary, being the work of men, has no higher authority than the dicta of the philosophers. The Cabala, he claims, is rooted in an intellectual swamp; no trace of it is to be found in the Talmud, and its basal work, the Zohar, is the production of a forger.

**His Works.**

**"Beḥinat ha-Dat."**

The "Beḥinat ha-Dat" can hardly be called an original work. All that Delmedigo says in it respecting philosophy and religion is borrowed from Averroes' "Faṣl al-Maḳal," as has been pointed out by A. Hübsch ("Monatsschrift," 1882, pp. 555–563; 1883, pp. 28–46). Delmedigo's merit in connection with this work lies chiefly in the courageous expression of his opinions, heedless of consequences, which, as the result showed, were disastrous for him. His assertion concerning the haggadic part of the Talmud was probably the cause of his quarrel with Judah Minz, who regarded it as a veritable heresy. On the other hand, the cabalists, who were at that time powerful, could not forgive Delmedigo for his severe attacks upon the Cabala; and even his friend Pico di Mirandola, who was a warm supporter of the Cabala and caused many cabalistic writings to be translated into Latin, was probably offended by his attacks.

Samuel Algazi, in his "Toledot Adam," attributes to Delmedigo a commentary to the Song of Songs; but this is no longer extant. According to Joseph Solomon Delmedigo ("Maẓref le-Ḥokmah," p. 5), Elijah wrote several works in which he defended Maimonides against the criticisms of Levi b. Gershom.

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G. I. Br.

**DELMEDIGO, ELIJAH BEN ELIEZER:** Cretan rabbi and Talmudist; flourished in the second half of the sixteenth and in the first of the seventeenth century in Candia. He was widely known in his time as a Talmudic scholar. A halakic decision of his exists in Joseph Samega's "Derek Yemin." He was the father of the famous philosopher and writer Joseph Solomon Delmedigo.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 6; Geiger, *Nachgelassene Schriften*, iii. 5.

L. G. I. BER.

**DELMEDIGO, JOSEPH SOLOMON (Ya-ShaR = Joseph Solomon Rofe):** Philosopher and physician; born at Candia June 16, 1591; died at Prague Oct. 16, 1655; son of Elijah, rabbi of Candia. Joseph received a thorough Jewish as well as secular education. At the University of Padua, which he entered at the age of fifteen, he studied logic, natural philosophy, metaphysics, and divinity; and then devoted himself to medicine and to his favorite studies, mathematics and astronomy, the latter under Galileo. While at Padua he frequently visited, at Venice, Leo de Modena, who exercised a great influence over him. Returning to Candia, Delmedigo's freethinking tendencies and his preference for secular studies soon made his residence there impracticable. For many years he led a wandering life, going first to Cairo, in search of new books for his rich library. There he associated with Karaite scholars, especially with their ḥakam, Jacob Iskandari, at whose request he wrote his works on mechanics. At Cairo, Delmedigo triumphed over a certain Mohammedan professor in a public debate on mathematics. At Constantinople, also (where he studied the Cabala), he associated chiefly with the Karaites. Going by way of Wallachia and Moldavia, he visited Poland and Lithuania. At Wilna he was engaged as physician to Prince Radziwill (*c.* 1620).

Joseph Solomon Delmedigo.
(From the frontispiece to his "Sefer Elim.")

The appearance in Wilna of a man with such a versatile intellect was a rare event. Among his pupils here was Moses ben Meïr of Metz. A Karaite, Zerah ben Nathan of Trok, addressed to Delmedigo a number of questions on scientific subjects, the answers to which constitute his "Elim." After a few years in Lithuania and Poland, Delmedigo went to Hamburg, where he officiated as rabbi or preacher to the newly established Sephardic community. An epidemic compelled him to move to Glückstadt; from there he went to Amsterdam, where he officiated as rabbi for a few years. About 1630 he settled in Frankfort-on-the-Main, and in 1631 became a communal physician. He finally, about 1648, settled in Prague, and resided there until his death.

Delmedigo was the author of numerous scientific works. Most of them are known only by the author's list of his own writings. The following enumeration may contain some duplicates, as it is not always possible to distinguish between books which have one and the same title:

**His Works.**

"Ya'ar ha-Lebanon" (The Forest of the Lebanon), an encyclopedia of science according to the system of the ancients. One part treats of the value of chemistry, and is entitled "Ḥefes Meḥuppas"; another ("Peleg Elohim"), of various religious and state organizations.

"Zel ha-Ḥokmah" (Shadow of Wisdom), on the reckoning of the time of day from the length of a shadow.

"Bosmat bat Shelomoh" (Basmath, Daughter of Solomon), on arithmetic, geometry, astronomy, geography, chiromancy, harmony, logic, ethics, and metaphysics. Delmedigo claims to have elaborated in the "Bosmat" a system of his own.

"Or Shib'at ha-Yamim" (The Light of the Seven Days), on creation and on optics.

"Ḳeshet Derukah" (A Bent Bow), on the rainbow and on colors. This and the preceding are appended to the "Bosmat."

"'Ir Gibborim" (City of Heroes), divided into two parts: (1) "Geburot Adonai," on astronomy; (2) "Niflaot Adonai," on chemistry and mechanics.

A commentary on the "Almagest" (a part of which is included in the "Elim").

"Refu'ot Te'alah" (Healing Medicine), a medical work.

"Meḳor Binah" (Source of Intelligence), the aphorisms of Hippocrates translated from Latin into Hebrew. The first chapters are included in the "Elim."

"Tore Zahab" (Plaits of Gold), selections from Hebrew literature, with a commentary entitled "Neḳudat ha-Kesef."

"Tor ha-Ma'alah" (Order of Dignity), on the treatment of scholars.

"Ruaḥ Eliyahu," a defense of Elijah Mizraḥi's commentary on Rashi.

On Porphyry's "Introduction to Logics," and on the "Categories."

Translations of several of Philo's works and of Judah Abravanel's "Philon et Sophia."

Explanations of difficult passages in Isaac 'Aramah's "'Aḳedat Yiẓḥaḳ."

Comments on Ibn Ezra's "Sefer ha-Shem" and "Sefer ha-Eḥad."

"Arubbot ha-Shamayim" (Windows of the Heavens), on metaphysics.

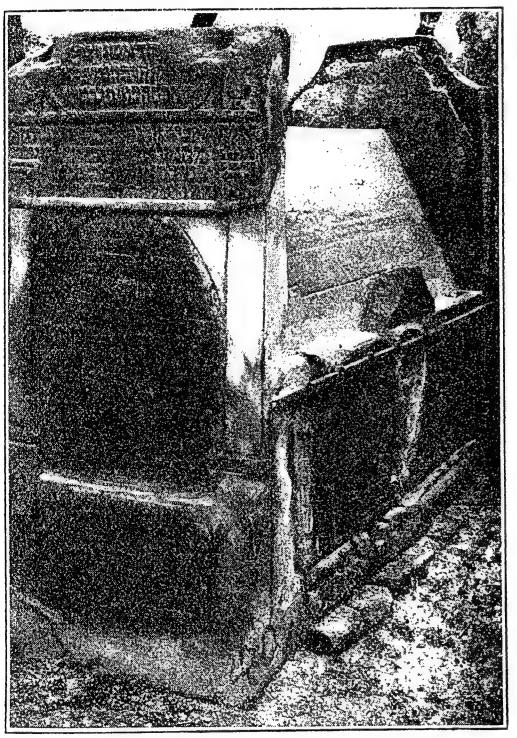
"Raḥel Mebakkah," and a number of other works upon unknown subjects.

"Elim" (Amsterdam, 1629) contains answers to twelve scientific questions propounded by Zerah ben Nathan, and seventy mathematical paradoxes. The title is an allusion to Ex. xv. 27. The work also contains some letters of Zerah ben Nathan, and dissertations by one of Delmedigo's disciples, Moses ben Meïr of Metz.

"Rosh Mashbir," on arithmetic.

"Ma'yan Gannim" (Source of the Gardens), a continuation to the answers to Zerah ben Nathan. It consists of the following short treatises: on trigonometry; on the first two books of the "Elim"); on astronomical instruments; on Cabala and the supernatural; on astrology; on algebra; on chemistry; on the aphorism of Hippocrates; on the opinion of the ancients concerning the substance of the heavens; on the astronomy of the ancients, who considered the motion of the higher spheres due to spirits (Delmedigo shows that their motion is similar to that of the earth); on the principles of religion; mathematical paradoxes (printed together with the "Elim").

Another of Delmedigo's disciples, Samuel Ashkenazi, published under the title of "Ta'alumot Ḥokmah" (Basel, 1629–31) that portion of the "Ma'yan Gannim" which deals with the Cabala. This work shows that Delmedigo was a follower of the system of Isaac Luria. Geiger has published ("Melo



Tombstone of Joseph Solomon Delmedigo at Prague.
(From a photograph.)

Chofnajim," Berlin, 1840), with a German translation, one of Delmedigo's letters to Zerah ben Nathan.

Despite Delmedigo's scientific attainments, he is to be blamed for deriding the Cabala in private and defending it in public, even if Michael's supposition be correct that the letter addressed to Zerah contains interpolations by Karaites, among whom it was found. Evidently ashamed of his "Mazref le-Ḥokmah," he asserted that it was written at the request of an influential personage in Hamburg who wished to defend philosophy, and that an author is not bound to state his private belief in such cases. His lack of sincerity is also seen in some evidently false statements; for instance, regarding the miracles worked by Naḥmanides and Ibn Ezra. He was so afraid of being accused of heresy that he covered the discussions on scientific and theologic questions in his "Elim" with the cloak of orthodoxy, and attributed his own opinions to Zerah or to Moses b. Meïr of Metz. It was probably this fear that caused him to suppress the treatises on angelology and Cabala in his "Ma'yan Gannim." Still his contemporaries Yom-Ṭob Lipman Heller and Jair Ḥayyim Bachrach speak of Delmedigo in the highest terms, and praise his piety and his vast erudition.

**His Insincerity.**

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G. I. Br.

**DELMEDIGO, JUDAH B. ELIJAH:** Italian Talmudist; born in Candia; son of the philosopher Elijah Cretensis Delmedigo; studied at Padua under Judah Minz; he then returned to his native city, where his reputation as teacher of the Talmud attracted many pupils, among them Samuel Algazi. He was in continual controversy with the aged historiographer and teacher of the Law Elijah Capsali, who also had a school at Candia, both of the adversaries succeeding in rousing the interest of their most eminent contemporaries. Traces of the many differences of opinion that separated these two men and led to bitter disputes between them may be found in the responsa of the foremost authorities of this time. The liturgical poet Moses Alashkar, Elijah ben Benjamin ha-Levi, Meïr Katzenellenbogen of Padua, and David ibn abi Zimra make mention of these two scholars, who had laid disputes before them. Joseph Solomon Delmedigo was a great-grandson of Judah.

BIBLIOGRAPHY: M. Metz, in Joseph Delmedigo's *Elim*, p. 29; Geiger, *Gesammelte Schriften*, iii. 4; Michael, *Or ha-Ḥayyim*, pp. 165 *et seq.*, 453; *Zeḳan Aharon*, Responsa Nos. 7, 29, 70-73, 99, 112-114, 148-154.

L. G. E. N.

**DELUGTAS, SAMUEL BEN MOSES.** See Dlugosz, Samuel ben Moses.

**DELVAILLE, ALBERT:** French dramatic author; born at Neuilly-sur-Seine May 30, 1870. He studied at the Ecole Monge (afterward the Ecole Carnot), and then joined his father, who was a dealer in colonial wares. He soon, however, turned to writing dramas, under the pseudonym "Trebla." Among his plays, some of which are collaborations, are the following: "Par-çi, par-là," "L'Indécollable," "La Confession Naïve," "Le Harem de Pontarlier" (1896); "Vive la Femme," "A Nous la Chanson," "Voyez Terrasse" (1897); "Chez la Couturière," "Le Pierrot Bleu," "Elle" (1898); "Personne," "Vénus Cantonnière," "Pierrot aux Manœuvres," a ballet (1899); "Napolégnon," "Nostalgie" (1901). The latter play was prohibited by the authorities. He also published, in 1898, a collection of dialogues entitled "L'Amour en Fantaisies." He has contributed to "La Plume," "Le Grelot," "Le Courrier National," "Fin de Siècle," "Gil Blas," and other periodicals.

BIBLIOGRAPHY: Curinier, *Dictionnaire National.*

S. V. E.

**DEMAI** (דמאי, "doubtful"; something which may still contain the elements of דמע, "things holy"): **1.** Agricultural produce, the owner of which was not trusted with regard to the correct separation of the tithes. The tribe of Levi, having been excluded from participating in the division of the land, obtained as compensation a share in its produce (Num. xviii. 24). As the tribe included two elements, priests and Levites, the compensation was given in two forms: "terumah" (heave-offering) and "ma'aser" (tithe) for the Levites; and the latter gave the tenth part of the tithe to the priests as "terumat ma'aser" (heave-offering; *ib.* 26). In addition, a second tithe had to be separated from the produce in the first, second, fourth, and fifth years of the year-week. This tithe had to be taken to Jerusalem and consumed there, in accordance with certain regulations; while in the third and sixth years it was given to the poor. In the former case it was called "ma'aser sheni" (second tithe); in the latter "ma'aser 'ani" (the tithe for the poor). The produce of the seventh year was free from all these dues.

**Terumah and Ma'aser.**

The heave-offerings, both terumah and terumat ma'aser, could not be eaten by non-priests; the second tithe, unless redeemed with "silver," which was to be spent on food in Jerusalem, could not be eaten outside that city; while the first tithe and the tithe for the poor were not subject to any restrictions. Conscientious Jews would not partake of the produce of the land unless they had first satisfied themselves that the heave-offering and tithes had been duly separated. The owners of land in Palestine were divided into three classes: (1) non-Jews, to whom the Jewish laws about tithes did not apply; (2) the trustworthy Jews ("ne'emanim" or "ḥaberim"), who were sure to separate from the produce all that was due according to the Law; and (3) the 'Am ha-Areẓ, who was suspected of neglecting these laws. Produce bought of any person of the first class was considered as unprepared—*i.e.*, as produce from which heave-offering and tithes had not been separated; that bought of the second class was "metuḳḳan" (prepared); and that bought of the third class was "demai" (doubtful, or suspected).

**Ma'aser Sheni.**

The conscientious never partook of demai without first separating the tithes due thereon. It was not necessary, however, to separate all the dues enumerated above, as no one was suspected with regard to the heave-offering, for two reasons: first, it was not burdensome, as the minimum quantity satisfied the Law (Ḥul. 137b); and, secondly, the offense of neglecting it was considered very serious (Sanh. 83a). It was therefore only necessary to mark out the first tithe and the second. Of the former, one-tenth was separated as "the heave-offering of the tithe," and the remaining nine-tenths were retained by the owner, as the Levite was unable to prove his claim. The second tithe could be redeemed without the addition of one-fifth of its value (Lev. xxvii. 31). These regulations concerning demai are ascribed to Johanan, the high priest (John Hyrcanus, son of Simeon), who inquired into the matter and discovered the fact that most people only separated the heave-offering and neglected the tithes (Soṭah 48).

**2.** The third treatise of the first section of the Mishnah, containing the regulations relating to demai. They concern chiefly the ḥaberim, an association of trusted persons who rigidly observed the laws of terumah and ma'aser, and acted on the presumption that a ḥaber would not permit anything to pass out of his hands which was not ritually qualified for immediate eating ('Ab. Zarah 41a). Without attempting to give a definition of "demai," the meaning of which is assumed to be well understood, the author of the Mishnah at once proceeds to discuss the laws of demai in seven chapters, whose contents may be summarized as follows:

I. Cases in which the law of demai is not rigidly applied; *e.g.*, fruit or vegetables which are found as "hefḳer" (unclaimed property), hefḳer being exempt from ma'aser.

II. Produce of Palestine, even when bought outside Palestine, is demai if bought of an 'am ha-areẓ. The conditions of a ḥaber involve certain restrictions, which are reduced or removed in favor of a ḥaber baker or shopkeeper.

III. A ḥaber must not cause others to partake of demai.

IV. The 'am ha-areẓ is exceptionally trusted with regard to ma'aser on Sabbath and concerning holy things—*e.g.*, "ḥallah" sacrifices—because the awe-inspiring character of Sabbath and holy things ("emat shabbat" and "emat ha-ḳodesh") deters people from uttering falsehood.

V. If demai is bought of several persons, each lot must be tithed separately.

VI. A ḥaber farmer is responsible for the proper tithing of the share of an 'am ha-areẓ landlord.

VII. Regulations for facilitating the tithing of demai on urgent occasions.

The Tosefta has a few modifications and additions. Dividing ch. ii. into two parts, it has eight chapters instead of the seven of the Mishnah; and the eighth paragraph of the sixth chapter of the Mishnah corresponds to the beginning of the eighth chapter of the Tosefta.

**Demai and Metuḳḳan.**

There is no Babylonian Gemara on the treatise "Demai," which found no practical application in Babylon; but the Jerusalem Gemara is very rich in information concerning the produce of Palestine. There occur many names of fruits and vegetables in addition to those mentioned in the Mishnah; names of places in and outside Palestine; and information about the markets. There seem to have been inspectors, who distinguished between that which was metuḳḳan and the demai; there were also appointed officers who watched the sale of articles of food and kept the prices low.

A few haggadic passages are interspersed. Thus, the conscientiousness of R. Phinehas, son of Jair, with regard to the laws of tithes is fully described; and with it other acts of piety by the same rabbi are related. Among the latter is the following: Two poor men left with R. Phinehas two seah of barley. He sowed the barley and gathered in the harvest. After a time the men came back and asked for their barley, when they found that through the action of the rabbi the two seah had increased to several camel-loads.

Noteworthy is the fact that a ḥaber on being appointed tax-gatherer lost his status as ḥaber.

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S. S. M. F.

**DEMANDS:** In law the rights which a person has to recover money or things of value from others, whether by contract or for wrongs sustained. In the Bible נשה is applied to the debit as well as to the credit. The Mishnah, when speaking of demands as a kind of property, generally names שטרות ("bonds") as being the most valuable; and a single demand is often called מלוה ("a loan").

The incidents of demands are these: (1) Can they be transferred? If so, how and with what effect? (2) To whom do they pass at the owner's death? Do they survive him? (3) Do they survive against the debtor's or wrong-doer's heirs? (4) How are they extinguished without satisfaction?

1. The first question is answered under ALIENATION. It may be added that though the sages have found means to bring about the transfer of contractual demands, the Talmud nowhere alludes to the assignment of claims arising from torts to either person or property. Where the demand savors of tort, an attorney to bring suit ("mursheh") could not be appointed, even in later times, when the leave to appoint attorneys had been extended; for the letter of attorney took the form of a partial assignment. The claim for an admitted deposit could be assigned, the thing deposited itself being assigned (B. Ḳ. 70a; "Yad," Sheluḥin, iii. 6, 7; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 123, 1).

**Transference of Demand.**

2. At the owner's death his estate, both landed and movable, together with his demands, goes to his heirs; and they may sue for and collect all demands. The debtor, or person bound by a wrongful act, must pay them. This applies to the value of goods taken by force or embezzlement, and to the one-fifth in addition due under some circumstances by way of atonement (B. Ḳ. ix. 5), and to the double or greater compensation due by the thief or faithless depositary ("Yad," Genebah, ii. 6). Likewise the party who has made himself liable for injury to property must, if the owner die before recovery of damages, pay his heirs, as the injured person is considered in the light of a creditor ("Yad," Nizḳe Mamon, viii. 11).

3. It has been shown under the head of DEBTS OF DECEDENTS how far the assets left by a debtor are subjected to his obligations. It is shown under ROBBERY how such assets are liable for the value of goods taken by force. They would in like manner be bound for the single value of goods stolen; also for all damages to property, whether done wilfully or by negligence (*ib.* viii. 11, 12). Neither Talmud nor either of the codes mentions the liability of heirs for injuries to the person committed by their ancestor; but it may be inferred, from the enumeration of the differences between injuries to property and injuries to the person (B. Ḳ. viii. 7; "Yad," Ḥobel, v. 9, 11), in which there is no mention of injuries arising from the death of the wrong-doer, that here also the heirs are bound to the extent of assets left.

**On Estate of a Deceased Person.**

As shown under DEBTS OF DECEDENTS, the procedure against the heirs is clogged with many hindrances; but, in theory, it seems that all demands survive against the heirs of the party under obligation.

4. A demand can not be extinguished by mere lapse of time. There is no statute of limitations, except the Scriptural law of the year of release, which was never in force outside the Holy Land, and even there was practically abrogated in the days of Hillel. The ḤAZAḲAH is nothing but a presumption arising from lapse of time, always subject to rebuttal. Any demand may, however, be extinguished by a voluntary release (מחילה); and, as a rule, this act does not need a formal transfer of title (קנין), though in many places it was customary to clothe it in such forms ("Yad," Mekirah, v. 11, 12). Compare ROBBERY.

The liability of the heirs for personal damages—or the survival of such demands against the tortfeasor's heirs—was hardly ever a practical question; because the liability of the heirs for anything but the bond debts (what the common law calls "specialty debts") of the ancestor was established only a short time before the Jewish courts, for lack of ordained judges, lost their jurisdiction in actions for personal injury. See DEBTS OF DECEDENTS, *sub fine*.

L. G. L. N. D.

**DEMBITZ, LEWIS NAPHTALI:** American lawyer, scholar, and author; born Feb. 3, 1833, at Zirke, in the province of Posen, Prussia; educated at the gymnasia of Frankfort-on-the-Oder, Sagan, and Glogau, in Prussia, and attended the law course for one semester in Prague. He then studied American law in offices at Cincinnati, Ohio, and Madison, Ind. After doing journalistic work for a time, he began in 1853 the practise of law at the bar of Kentucky, in Louisville, which practise he has continued uninterruptedly ever since. Dembitz was a delegate to the National Republican Convention of 1860, assistant city attorney of Louisville, 1884–88, and is (1901) a commissioner for Kentucky to the Conference for the Uniformity of State Laws.

In 1888 Dembitz drafted the first Australian ballot law ever adopted in the United States, to govern elections in Louisville. His legal works include: "Kentucky Jurisprudence," 1890; "Law Language for Shorthand Writers," 1892; and "Land Titles in the United States," 2 vols., 1895. He is the author of "The Question of Silver Coinage," in the "Present Problem Series," 1896, No. 1; and has written a number of book-reviews for "The Nation," 1888–97, besides articles in other magazines and in newspapers.

Dembitz is strongly attached to conservative Judaism. He was one of the early members of the executive board of the Union of American Hebrew Congregations, and in 1878 a member of the commission on the plan of study for the Hebrew Union College. In 1898 he acted as chairman at a convention of Orthodox congregations, and was elected a vice-president of the Orthodox Jewish Congregational Union of America. In addition to memoirs,

articles, and addresses which have appeared in Jewish papers, he has published "Jewish Services in Synagogue and Home," 1898; "The Lost Tribes," in the "Andover Review," Aug., 1889; and has revised Exodus and Leviticus for the new translation of the Bible to be issued by the Jewish Publication Society of America. A.

**DEMBITZER, ḤAYYIM NATHAN:** Galician rabbi and historian; born in Cracow June 29, 1820; died there Nov. 20, 1892. His father, Jekuthiel Solomon, a scholarly merchant who claimed he was a descendant of R. Moses Isserles, died in 1833, aged forty-one. While diligently occupied with his Talmudical studies, he came across the "Ẓemaḥ Dawid," a chronological work by David Gans, which aroused his interest in Jewish biography and history. He received his ordination as rabbi from Solomon Kluger, Hirsch Chajes, and Berish Meisels, the last-named of whom was rabbi of Cracow until 1854. Dembitzer sided nevertheless with Meisel's rival, Saul Landau, in the quarrel about the rabbinate of Cracow. In 1856 Dembitzer became a dayyan in his native city, and was, like his older brother Jacob, advanced to the position of rosh bet din, which he held till his death. In 1874 he visited Germany and made the acquaintance of Zunz and other Jewish scholars, with whom he corresponded on historical subjects.

Dembitzer's earlier works were all on halakic subjects, on which he was a recognized authority. His "Maginne Erez Yisrael" (responsa, Lemberg, 1852); "Dibre Ḥen," which appeared as a supplement to Solomon Kluger's "'Abodat ha-Ḳodesh" (Zolkiev, 1863); and "Liwyat Ḥen" (Cracow, 1882) belong to that class. But the last-named, a critical commentary on the work "RABYH" of Eliezer b. Joel ha-Levi, which Dembitzer published from a manuscript, contains much valuable material for the history of the Tosafists, which is interspersed among the pilpulistic arguments of the main subject. His chief historical work, "Kelilat Yofi," of which the first part, containing biographies of the rabbis of Lemberg and of other Polish communities, appeared in 1888, and the second part, also biographical and historical, in 1893 (Cracow), is an important contribution to the science of Judaism. He is also the author of "Miktebe Biḳḳoret," a valuable correspondence with the historian Grätz about the Council of Four Lands ("Oẓar ha-Sifrut," iv. 193–243; also published separately, Cracow, 1892), and of a biography of the Tosafist Joseph Porat, which appeared posthumously in "Ha-Ḥoker," ii. 48–59. The "Mappelet 'Ir ha-Ẓedek" (1878), a severe and vindictive criticism of J. M. Zunz's "'Ir ha-Ẓedek" on the rabbis of Cracow, was likewise written by him, although the name of Joel Dembitzer, his younger brother, appears on the title-page as the nominal author.

Bibliography: Wettstein, *Toledot Maharhan* (German title, *Biographie des H. N. Dembitzer*), Cracow, 1893; Brann, in *Monatsschrift*, xxxix. 142-143; *Sefer Zikkaron*, p. 2, Warsaw, 1890; *Aḥiasaf* for 5654, p. 296.

L. G. P. Wi.

**DEMBO, ISAAC:** Russian physician; born at Poneviezh, government of Kovno, in 1846. Dembo studied Hebrew and rabbinical literature under the direction of Samuel Salant and other Talmudic authorities until the age of fourteen, when he devoted himself to secular studies, and in 1870 graduated as M.D. from the University of St. Petersburg. He served as physician in several hospitals, and in 1877, on the outbreak of the Russo-Turkish war, enlisted in the medical department of the army. He was awarded a medal for his services. In 1881–82 he traveled in Germany and France, and on his return to St. Petersburg was appointed physician to the Alexandrowski Hospital. In 1888 the government bestowed upon him the title of "privy councilor."

Dembo turned his attention to the scientific study of the slaughtering of animals according to the Jewish rite. In Switzerland and in Germany attempts had been made to secure the prohibition of the Jewish method, on the plea that it caused the animals unnecessary pain. After investigating the matter and studying all the current methods of slaughtering in Russia and abroad, Dembo arrived at the conclusion that the Jewish method caused less pain than any other. He communicated his results to the leading scientists (who agreed with him on the matter) and to the governments interested. Dembo published two works on this subject; namely, "Anatomisch-Physiologische Grundlagen der Verschiedenen Methoden des Viehschlachtens," Leipsic, 1894; and "Das Schlachten im Vergleich mit Anderen Schlachtmethoden vom Standpunkte der Humanität und Hygiene," *ib.* 1894. The latter work was translated into Hebrew under the title "Ha-Shehiṭah weha-Bedikah," Warsaw, 1896.

Bibliography: *Jewish Chronicle*, Jan., 1895.

H. R. I. Br.

**DEMBOWSKI, NICOLAS.** See Baruch Yavan; Frankists; Kamenetz-Podolsk.

**DEMETRIUS:** Son-in-law of King Agrippa I. When Mariamne II., daughter of Agrippa I. and sister of Agrippa II., had put away Archelaus, the son of Chelcias, she married Demetrius, who was by birth and wealth among the foremost Jews of Alexandria, and held the office of alabarch about the year 49 C.E. By him Mariamne had a son, Agrippinus. The assumption that Demetrius was the son of Alexander, and hence the brother of the apostate Tiberius Alexander, is unfounded, and is not supported by Josephus. He probably belonged to the priestly family of Onias.

Bibliography: Josephus, *Ant.* xix. 9, § 1; xx. 7, § 3; Brüll, in Geiger, *Jüdische Zeitschrift*, iii. 279; Grätz, *Monatsschrift*, 1876, 217; Schürer, iii. 88.

G. E. N.

**DEMETRIUS:** Chronicler; supposed to have lived at Alexandria in the third century B.C. In a work entitled Περὶ Ἰουδαίων ("About Jews"), containing extracts from foreign authors, Alexander Polyhistor (80–40 B.C.) quotes fragments of Demetrius' chronicles; and these were inserted by Eusebius in his "Præparatio Evangelica" (ix. 17–39).

The first excerpt deals with the history of Jacob from the time of his emigration to Mesopotamia till his death. Demetrius endeavors to establish the Biblical chronology and gives the date of every incident in Jacob's life, even fixing the year and month in which each of Jacob's children was born. The ex-

cerpt concludes with the genealogy of Levi back to the birth of Aaron and Moses.

The second fragment is an extract from the history of Moses, laying stress on the genealogy of Jethro in order to demonstrate that Zipporah, the wife of Moses, was a descendant of Abraham and Keturah.

The third excerpt gives an account of the sweetening of the water of Marah (Ex. xv. 23).

Another fragment was preserved by Clemens Alexandrinus ("Stromata," i. 21, 141), who gives the title of Demetrius' chronicles as *Περὶ τῶν ἐν τῇ Ἰουδαίᾳ Βασιλέων*. This fragment endeavors to determine exactly the period of the exile of the Ten Tribes, and that of the tribes of Judah and Benjamin till Ptolemy IV. (222–205 B.C.), in whose reign the chronicler evidently lived.

From the orthography of proper names, and from various expressions used, it is evident that Demetrius used the Septuagint, not the Hebrew Bible. For the determination of certain dates he relied on the Biblical exegesis in use among the Palestinian Jews. Josephus used Demetrius' chronicles for his "Antiquities," and adopted his chronological system.

BIBLIOGRAPHY: Freudenthal, *Hellenistische Studien*, i. 35 *et seq.*; Bloch, *Die Quellen des Flavius Josephus*, pp. 56 *et seq.*, Leipsic, 1879; Vaillant, *De Historicis Qui Ante Josephum Judaicas Res Scripsere*, pp. 45–52, Paris, 1851; Herzfeld, *Gesch. des Volkes Israel*, iii. 486 *et seq.*; Grätz, *Gesch.* iii. 604–606; Schürer, *Gesch.* iii. 349–351, 3d ed.

J. I. Br.

**DEMETRIUS I. SOTER:** King of Syria 162–150 B.C.; son of Seleucus IV. Philopator. He was sent by his father as a hostage to Rome in place of Antiochus Epiphanes, after whose death he demanded in vain of the Senate that he be acknowledged as his father's successor. Later he again demanded the throne; and, being met with a refusal, he fled with the aid of Polybius to Tripoli, where he was given a cordial reception. He soon obtained possession of Antioch, but could not win the sympathies of the Romans. On the contrary, the Roman Senate permitted the satrap Timarchus to assume the kingly title. Timarchus succeeded, with the aid of Artaxias of Armenia, in conquering the whole of Babylonia, ruling it in a cruel manner. At length he was defeated by Demetrius, whom the Babylonians on that account called "Soter" (Redeemer).

In 162 Demetrius appointed Alcimus high priest of the Jews, and, after the expulsion of the latter, endeavored to have him reinstated; but Nicanor, the general sent for this purpose, was killed in battle (161). Another of Demetrius' generals, Bacchides, succeeded in vanquishing Judas Maccabeus in 160; Jonathan, however, was able to stand his ground, and in 157 he made peace with Bacchides, although he was compelled to tolerate Syrian garrisons in Jerusalem and other places.

Owing to his pride and severity, Demetrius was much hated by the Syrians. He was greatly addicted to drink, and Josephus reproaches him with frivolity and laziness. In 153 Alexander Balas, recognized and supported by the Senate, and aided by Attalus II. and Ptolemy Philometor, appeared with an army in Syria, and captured Ptolemais through treason. Demetrius' own men deserted him; and the Jews, too, whom Alexander Balas had won over with large presents, withdrew their allegiance. Demetrius was compelled to withdraw the troops from the Jewish localities, with the exception of Jerusalem and Beth-Zur, and to concentrate his forces against Balas. In the decisive battle Demetrius fell.

BIBLIOGRAPHY: Polybius, iii. 5, xxxi. *et seq.*; Appian, *Syriaca*, xlv. *et seq.*; Diodorus Siculus, xxxi.; Justin, xxxiv. *et seq.*; Josephus, *Ant.* xii. 10, §§ 4 *et seq.*; xiii. 2, §§ 1–4; *I Macc.* vii. *et seq.*; *II Macc.*, xiv. 1; Schürer, *Gesch.* 3d ed., i. 170 *et seq.*; Wellhausen, *I. J. G.* 3d ed., pp. 260 *et seq.*; Pauly-Wissowa, *Real-Encyc.* s.v.

G. H. Bl.

**DEMETRIUS II. NICATOR:** King of Syria; son of Demetrius Soter. He was sent to Rome by his father as hostage for his fidelity. It was intended that he should work there against Alexander Balas, whose cause was promoted by Heraclides. He could achieve nothing, however. After the death of his father he set out in 147 with an army of mercenaries against Balas, who fled to Antioch. He was aided in this by Appolonius, the governor of Cœle-Syria, against whom, however, the high priest Jonathan made successful war. In the decisive battle at Antiochia on the Ainoparus (146), Alexander Balas was defeated by Demetrius and his own father-in-law, Ptolemy Philometor, who had become reconciled with Demetrius. Balas was killed during his flight, and Ptolemy Philometor died of a wound received in the battle. Demetrius now assumed the surname "Nicator." He confirmed the high priest Jonathan, on the payment of a tribute of 300 talents, in his dignity, and in the possession of the three districts of Lydda, Ephraim, and Ramathaim, which had been severed from Samaria. Nor had he cause to regret the act; for when the disbanded native soldiers rose in revolt against Demetrius, Jonathan sent to his aid an army of 3,000 Jews. With this army and his own mercenaries, Demetrius suppressed the dangerous uprising.

Demetrius, however, did not fulfil his promise to withdraw the Syrian garrisons from the fortresses in Judea; on the contrary, he demanded of Jonathan the payment of all the tributes which had been due to his predecessors, but which had not been paid. Under these circumstances, the uprising which was kindled by Diodotus on behalf of the young son of Alexander Balas, Antiochus VI. Dionysus, and which was provoked by the barbarities of Demetrius, came very opportunely. Demetrius was defeated; but found refuge in Seleucia, which remained faithful to him at all times. In the mean time Jonathan stood his ground against the generals of Demetrius, and in conjunction with Simon conquered southern Syria. After the murder of Jonathan, in which Diodotus shared, the fortunes of Demetrius improved. The Jews deserted Diodotus, who had forfeited their sympathies not only by this murder, but also because he had removed Antiochus VI. and had usurped the throne under the name of "Tryphon." Demetrius recognized Simon as high priest and ethnarch.

Soon afterward Demetrius commenced a war against the Parthians, but after several victories was finally defeated and taken prisoner by a Parthian general of Mithridates I. (140). He was released only after his younger brother, Antiochus Sidetes, fought a successful battle against the Parthian.

Upon the death of Antiochus, Demetrius again became ruler; and he had begun planning a fresh subjugation of the Jews, when he decided to make war on Ptolemy Euergetes II. of Egypt. He marched as far as Pelusium, but turned back, because, being without confidence in his army, he did not dare to engage in battle. In revenge Ptolemy set up Alexander Zabina against Demetrius (128), and several Syrian cities thereupon freed themselves from Demetrius' control. In 125 he was defeated near Damascus, and was killed at the instigation of his first wife, Cleopatra, who hated him because, during his Parthian captivity, he had married a daughter of the Parthian king.

BIBLIOGRAPHY: *I Macc.* x. *et seq.*; Josephus, *Ant.* xiii.; *Justinus*, xxxv. 1, 2, 3; xxxviii. 9 *et seq.*; Diodor, xxxii. 9 *et seq.*; xxxiii. 3 *et seq.*, 9, 28; Schürer, *Gesch.* 3d ed., i. 172 *et seq.*; Von Gutschmid, *Gesch. Irans*, etc., pp. 51 *et seq.*; Flathe, *Gesch. Makedoniens*; Holm, *Griechische Gesch.* pp. 553 *et seq.*; Kuhn, *Beiträge zur Gesch. der Seleukiden*; Wilcken, in *Hermes*, pp. 29, 441 *et seq.*; Pauly-Wissowa, *Real-Encyc.* s.v.; Babelon, *Rois de Syrie*, pp. 153 *et seq.*

G. H. BL.

**DEMETRIUS III. EUCERUS:** King of Syria; son of Antiochus Grypus. He was pretender to the throne of Antiochus X., whom he supplanted in 95 B.C. after a severe struggle. He divided the authority with his brother Philip, keeping to himself apparently Cœle-Syria. In the year 88 the Jews appealed to him for aid against their king, Alexander Jannæus, who was subsequently defeated. But thousands of Jews renewed their allegiance to their defeated king, probably out of a well-founded apprehension that Demetrius would again subject them to the Syrian rule. Demetrius was taken prisoner in a battle against his brother Philip, and died in captivity.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 4, §§ 1–9; idem, *B. J.* i. 4, §§ 4–8; Kuhn, *Beiträge zur Gesch. der Seleukiden*, p. 19; Schürer, *Gesch.* 3d ed., i. 176; Pauly-Wissowa, *Real-Encyc.* viii. 2802.

G. H. BL.

**DEMIDOV, PAVEL PAVLOVICH:** Prince of San-Donato, Russian jurist, and philanthropist; born in 1839; died in 1885. He was a member of a well-known Russian family of nobles whose pedigree is traced as far back as 1672. Soon after his graduation from the faculty of jurisprudence of the University of St. Petersburg, he was attached to the Russian embassy at Paris, and later to the embassy at Vienna. From 1871 to 1876 he served as mayor of Kiev.

During the Russo-Turkish war (1877–78) Demidov chose to follow the army as the authorized agent of the Society of the Red Cross, rather than to be a leader of soldiers with more warlike purposes. Of a peaceful and peace-loving disposition, and with a pronounced predilection for literary work, he cared for achievements foreign to those of the ambitious belligerents, and his name is accordingly associated with deeds of philanthropy. Through these years he remained unknown beyond the narrow circle of family, relatives, and personal acquaintances. In 1883, two years before his untimely death, he came suddenly into prominence by the publication of his work, "The Jewish Question in Russia," which was well received. In addition to a very sympathetic though somewhat cursory review of the history of the Jews in Russia, beginning with the first division of Poland, it contains an able analysis of the political and social status of the Jew and of his economic condition and statutory rights, or, more precisely, absence of rights. This analysis proved not only that the author was sufficiently broad-minded and large-hearted to free himself of all popular prejudices, but that he had both the will and the ability to dig deep, reaching here and there the very roots of this social evil. Demidov's solution of the vexed question may be expressed in the demand of equal rights for the Jews and the reorganization and increase of their educational facilities. The abolition of the "Pale of Settlement," the right to live and do as it is accorded to all other Russian subjects, the right to attend any public school upon the same basis as the Christian population, and other privileges, are demanded by the author on the ground of the central idea which he so ably maintains; namely, that the Jew is a desirable and able citizen, all claims to the contrary notwithstanding. He asserts that the peculiarly Jewish exploitation is a fiction; that the exclusiveness of the Jew is as hateful to the Jew himself as is any form of bondage to man; that his commercial ability is useful to the buyer in the Pale of Settlement, as it reduces by sharp competition the profit of the seller, thus on the whole benefiting the public; and, finally, that the much-bewailed baneful influence exerted by the Jew on the Christian poor by his selling intoxicants to the latter, has been exaggerated out of all proportion, as is demonstrated by an array of facts and statistics bearing upon the question and establishing that, beyond all possible doubt, the curse of intemperance is felt considerably more outside the Pale than within it.

BIBLIOGRAPHY: Demidov, *San-Donato*; *Yevreiski Vopros v Rossii*, 1883; Ogarkov, *Demidovy*; *Osnovateli Gornavo Dyela v Rossii*, St. Petersburg, 1891; Pamyati, *P. P. Demidova, Knyazya San-Donato*, 1886; A. Scholz, *Die Juden in Russland*, p. 149.

H. R. M. Z.

**DEMONIACS IN BIBLE AND TALMUD.** See EXORCISM.

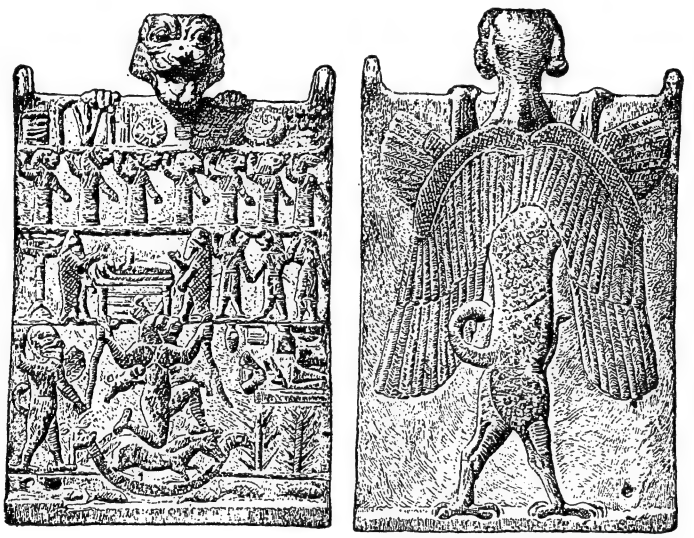
**DEMONOLOGY. — Biblical and Post-Biblical Data:** Systematic knowledge concerning demons or evil spirits. Demons (Greek, *δαίμονες* or *δαιμόνια*; Hebrew, שדים [Deut. xxxii. 17; Ps. cvi. 37] and שעירים [Lev. xvii. 7; II Chron. xi. 15; A. V. "devils"; Luther, "Feldgeister" and "Feldteufel"]; Aramaic, or rabbinical, מזיקין and רוחין בישין), as spirits animating all elements of life and inhabiting all parts of the world, have their place in the primitive belief of all tribes and races. When certain deities rose to be the objects of regular worship and became the rulers of the powers of life, demons, or spirits, were subordinated to them. But inasmuch as they were still feared and occasionally worshiped by the populace, they became the objects of popular superstition. Jewish demonology can at no time be viewed as the outcome of an antecedent Hebrew belief. While the nomadic Hebrews had much in common with the Arabian Bedouins in their belief in spirits (see Wellhausen, "Reste Arabischen Heidenthums: Skizzen und Vorarbeiten," 1887, iii. 135 *et seq.*; Smith, "Rel. of Sem." 1889, pp. 112–125, 422 *et seq.*), Canaanite practise and belief were greatly influenced by ancient Chaldea, whose demonology

is in the main pre-Semitic (see Lenormant, "Chaldean Magic," 1877, pp. 23–38; German transl., 1878, pp. 22–41; Jastrow, "Religion of Babylonia and Assyria," pp. 260 *et seq.*; Zimmern, in Schrader's "K. A. T." 1902, ii. 458–464). In Babylonia the Jews came under the influence of both the Chaldean and the Persian belief in good and in evil spirits, and this dualistic system became a dominant factor of Jewish demonology and ANGELOLOGY. In Europe, Teutonic, Celtic, and Slavonic demonology in the form of superstition permeated Jewish practise and belief. See SUPERSTITION.

The demons mentioned in the Bible are of two classes, the "se'irim" and the "shedim." The se'irim ("hairy beings"), to which the Israelites sacrificed in the open fields (Lev. xvii. 7; A. V. "devils"; R. V., incorrectly, "he-goats"), are satyr-like demons, described as dancing in the wilderness (Isa. xiii. 21, xxxiv. 14; compare Maimonides, "Moreh," iii. 46; Vergil's "Eclogues," v. 73, "saltantes satyri"), and are identical with the jinn of the Arabian woods and deserts (see Wellhausen, *l.c.*, and Smith, *l.c.*). To the same class belongs AZAZEL, the goat-like demon of the wilderness (Lev. xvi. 10 *et seq.*), probably the chief of the se'irim, and LILITH (Isa. xxxiv. 14). Possibly "the roes and hinds of the field," by which Shulamit conjures the daughters of Jerusalem to bring her back to her lover (Cant. ii. 7, iii. 5), are faun-like spirits similar to the se'irim, though of a harmless nature. The אבני השדה (Job v. 23, A. V. "stones of the field"), with which the righteous are said to be in league—obviously identical with, if not a corruption of, the אדני השדה (Mishnah Kil. viii. 5), explained in Yer. Kil. 31c as בר נש דטור, "a fabulous mountain-man drawing nourishment from the ground" (see Jastrow, "Dict.," and Levy, "Neuhebr. Wörterb." *s.v.* אדני)—seem to be field-demons of the same nature. The wilderness as the home of demons was regarded as the place whence such diseases as leprosy issued, and in cases of leprosy one of the birds set apart to be offered as an expiatory sacrifice was released that it might carry the disease back to the desert (Lev. xiv. 7, 52; compare a similar rite in Sayce, "Hibbert Lectures," 1887, p. 461, and "Zeit. für Assyr." 1902, p. 149).

**Demons in the Bible.**

The Israelites also offered sacrifices to the shedim (Deut. xxxii. 17; Ps. cvi. 37). The name שד (believed by Hoffmann, "Hiob," 1891, to occur in Job v. 21), for a long time erroneously connected with "the Almighty" (שדי), denotes a storm-demon (from שוד, Isa. xiii. 6; A. V. "destruction"; compare Ps. xci. 6, ישוד, "that stormeth about"; A. V. "that wasteth"). In Chaldean mythology the seven evil deities were known as "shedim," storm-demons, represented in ox-like form; and because these ox-colossi representing evil demons were, by a peculiar law of contrast, used also as protective genii of royal palaces and the like, the name "shed" assumed also the meaning of a propitious genius in Babylonian magic literature (see Delitzsch, "Assyrisches Handwörterb." pp. 60, 253, 261, 646; Jensen, "Assyr.-Babyl. Mythen und Epen," 1900, p. 453; Sayce, *l.c.* pp. 441, 450, 463; Lenormant, *l.c.* pp. 48–51). It was from Chaldea that the name "shedim" = evil demons came to the Israelites, and so the sacred writers intentionally applied the word in a dyslogistic sense to the Canaanite deities in the two passages quoted. But they also spoke of "the destroyer" (המשחית, Ex. xii. 23) as a demon whose malignant effect upon the houses of the Israelites was to be warded off by the blood of the paschal sacrifice sprinkled upon the lintel and the door-post (a corresponding pagan talisman is mentioned in Isa. lvii. 8). In II Sam. xxiv. 16 and II Chron. xxi. 15 the pestilence-dealing demon is called מלאך המשחית = "the destroying angel" (compare "the angel of the Lord" in II Kings xix. 35; Isa. xxxvii. 36), because, although they are demons, these "evil messengers" (Ps. lxxviii. 49; A. V. "evil angels") do only the bidding of God, their Master; they are the agents of His divine wrath.



The Nether World in the Clutches of a Demon.
(From an Assyrian bronze tablet in the collection of M. de Clerq.)

But there are many indications that popular Hebrew mythology ascribed to the demons a certain independence, a malevolent character of their own, because they are believed to come forth, not from the heavenly abode of YHWH, but from the nether world (compare Isa. xxxviii. 11 with Job xiv. 13; Ps. xvi. 10, xlix. 16, cxxxix. 8). "The first-born of Death who devours the members of his [man's] body" and causes him to be brought "to the king of terrors" (Job xviii. 13, 14, Hebr.), is undoubtedly one of the terrible hawk-like demons portrayed in the Babylonian Hades-picture (see illustra-

tion above, and Roscher, "Lexikon der Griechischen und Römischen Mythologie," *s.v.* "Nergal"), and the "messengers of death" (Prov. xvi. 14) are identical with the "servants of Nergal," the King of Hades and god of pestilence and fever in Chaldean mythology (see Jeremias, "Die Babylonisch-Assyrischen Vorstellungen vom Leben nach dem Tode," 1887, pp. 71 *et seq.*; Zimmern, *l.c.* pp. 412 *et seq.*; Jensen, *l.c.* pp. 478, 557).

'Alukah (Prov. xxx. 15; A. V. "horseleech"), the bloodsucker or vampire, whose two daughters cry "Give! Give!" is none other than the flesh-devouring ghoul of the Arabs, called by them "'aluḳ" (Wellhausen, *l.c.* pp. 135–137). She has been rendered in Jewish mythology the demon of the nether world (= גיהנם; see 'Ab. Zarah 17a), and the names of her two daughters have in all probability, as familiar names of dreaded diseases, been dropped (compare Ewald, Delitzsch, and Wilderboer's commentaries, *ad loc.*, and the description of the demon "Labartu" in "Zeit. für Assyr." 1902, pp. 148 *et seq.*). Deber ("pestilence"), originally the death-dealing sting of the midsummer sun-god Nergal (see Roscher, *l.c.* iii. 257), and Keṭeb ("smiter"), the deadly hot wind (Deut. xxxii. 24; Isa. xxviii. 2; A. V. "destruction," "destroying"), are demons, the one walking in darkness, the other storming along in midday (A. V. "that wasteth at noonday"), against which God's protection is invoked in the incantatory psalm "Shir shel Pega'im," ascribed to Moses by the Rabbis (Ps. xci. 5, 6; compare Midr. Teh. *ad loc.*; Tan., Naso, ed. Buber, 39; Num. R. xii.). Possibly the evil spirit that troubled Saul (I Sam. xvi. 14 *et seq.*) was originally a demon (compare Josephus, "Ant." vi. 8, § 2), turned into an evil spirit coming from YHWH in the amended Masoretic text (see Smith, Commentary, *ad loc.*). None of these demons, however, has actually a place in the system of Biblical theology; it is the Lord who sends pestilence and death (Ex. ix. 3, xii. 29); Deber and Reshef ("the fiery bolt") are His heralds (Hab. iii. 5). The shedim are "not-gods" (Deut. xxxii. 17); there is no supernatural power beyond YHWH (Deut. iv. 35; compare Sanh. 67b). It is possible, however, that, as at a later stage in the development of Judaism the idols were regarded as demons, so the Canaanite deities were, either in disparagement, or as powers seducing men to idolatry, called "shedim" by the sacred writers (Deut. xxxii. 17; Ps. cv. 37); all the more so as the latter ascribed a certain reality to the idols (Ex. xii. 12; Isa. xix. 1, xxiv. 21; see Baudissin, "Studien zur Semitischen Religionsgesch." 1876, i. 130).

**Other Demons.**

**—In Rabbinical Literature:** It was the primitive demonology of Babylonia which peopled the world of the Jews with beings of a semi-celestial and semi-infernal nature. Only afterward did the division of the world between Ahriman and Ormuzd in the Mazdean system give rise to the Jewish division of life between the kingdom of heaven and the kingdom of evil. Rabbinical demonology has, like the Chaldean, three classes of demons, though they are scarcely separable one from another. There were the "shedim," the "mazziḳim" (harmers), and the "ruḥin" or "ruḥot ra'ot" (evil spirits). Besides these there were "lilin" (night spirits), "ṣelane" (shade, or evening, spirits), "ṭiharire" (midday spirits), and "ẓafrire" (morning spirits), as well as the "demons that bring famine" and "such as cause storm and earthquake" (Targ. Yer. to Deut. xxxii. 24 and Num. vi. 24; Targ. to Cant. iii. 8, iv. 6; Eccl. ii. 5; Ps. xci. 5, 6; compare Ps. lxx. and Is. xxxiv. 14). Occasionally they are called "mal'ake ḥabbalah" (angels of destruction) (Ber. 51a; Ket. 104a; Sanh. 106b). "They surround man on all sides as the earth does the roots of the vine"; "a thousand are on his left, and ten thousand on his right side" (compare Ps. xci. 7); if a man could see them he would lack the strength to face them, though he can see them by casting the ashes of the fetus of a black cat about his eyes, or by sprinkling ashes around his bed he can trace their cock-like footprints in the morning (Ber. 6a). They hover around the house and the field (Gen. R. xx.), particularly in the lower regions of the air (Num. R. xii.; Tan., Mishpaṭim, ed. Vienna, 99a; compare Diogenes Laertius, viii. 32, ix. 7). Their main abode is in the northern part of the earth (Pirḳe R. El. iii., after Jer. i. 14). Their sporting-places are caper-bushes and spearworts, where they dwell in groups of sixty; nut-trees, where they form in groups of nine; shady spots on moonlight nights, especially the roofs of houses, under gutters, or near ruins; cemeteries and privies (there is a special demon of the privy, "shed shel bet ha-kisse"); water, oil, and bread-crums cast on the ground; and they harm persons and things coming near them (Pes. 3b; Ber. 3a, 62b; Shab. 67a; Giṭ. 70a; Ḥul. 105; Sanh. 65b).

**Time and Place of Appearance.**

R. Johanan knew of 300 kinds of shedim living near the town of Shiḥin (Giṭ. 68a). It is dangerous to walk between two palm-trees (Pes. 111a). Demons are particularly hurtful at night. It is unsafe to salute a person in the dark, for he might be a demon (Meg. 3a); to sleep alone in a house, as Lilith may seize one (Shab. 151b); to walk alone in the night or in the morning before cockcrow (Ber. 43a; Yoma 21a; compare Cock); to take water from one whose hands have not been washed in the morning (Ber. 51a). Especially dangerous are the eves of Wednesday and of the Sabbath, for then Agrat bat Maḥlat, "the dancing roof-demon" (Yalḳut Ḥadash, Keshafim, 56), haunts the air with her train of eighteen myriads of messengers of destruction, "every one of whom has the power of doing harm" (Pes. 112b). On those nights one should not drink water except out of white vessels and after having recited Ps. xxix. 3–9 (the verses mentioning seven times "the voice of the Lord") or other magic formulas (Pes. 3a). Another perilous season is midsummer noon from the 17th of Tammuz to the 9th of Ab. Then the demon Keṭeb Meriri reigns from ten in the forenoon to three in the afternoon. He has the head of a calf, with one revolving horn in the middle, and an eye on the breast, and his whole body is covered with scales and hair and eyes; and whosoever sees him, man or beast, falls down and expires (Pes. 3b; Lam. R. i. 3; Midr. Teh. to Ps. xci. 3; Num. R. xii.). Demons assume the shape of men, but have no shadow (Yeb. 122a; Giṭ. 66a; Yoma 75a). At

times they are black goat-like beings (שעירים; Ḳid. 72a); at other times, seven-headed dragons (Ḳid. 29a). "Like angels, they have wings and fly from one end of the world to the other, and know the future; and like men they eat, propagate, and die" (Ḥag. 16b; Ab. R. N. xxxvii.). They cause the faintness of students and the wear and tear of their dress in the schoolhouses and assemblies of the learned (Ber. 6a). But they are not always malign spirits. As they, by virtue of their semi-celestial nature, can overhear the decrees of heaven, they may be consulted by men as to the future; this can be done by means of oil and eggshells; only on Sabbath is this forbidden (Shab. 101a). Hillel and Johanan ben Zakkai understood their talk just as King Solomon did (Mas. Soferim, xvi. 9; B. B. 134a; Suk. 28a; Giṭ. 68b; Ker. 5b; Pesiḳ., ed. Buber, 45b).

The saint Abba Jose of Zaintor saved his town from harm, when informed by a water-demon living near by that a harmful fellow demon made his dwelling there, by causing the inhabitants to go down to the water's edge at dawn, equipped with iron rods and spits, and beat the intruder to death; blood marked the spot where he was killed (Lev. R. xxiv.). The magicians in Egypt made use of demons to perform their miracles, as all witchcraft is the work of demons (Sanh. 67b; 'Er. 18b; Ex. R. ix.), though demons can not create, but only transform existing things (Sanh. 67b). Egypt was considered the stronghold of such witchcraft as worked by means of demons (Ḳid. 49b; Shab. 104b; Men. 85a; Tan., Wayera, ed. Buber, 17, 27; Tosef., Shab. xi. 15; compare Friedländer, "Sittengesch. Roms." i. 362, iii. 517). Some of the Babylonian amoraim employed shedim as friendly spirits, and received useful instruction from them, calling them by familiar names, such as "Joseph" or "Jonathan" (Pes. 110a; Ḥul. 105b; Yeb. 122a; 'Er. 43a; regarding יונתן שדא see Schorr in "He-Ḥaluẓ," 1865, p. 18). Demons were regarded by antiquity as beings endowed with higher intelligence (see Friedländer, *l.c.* iii. 562). They were said to have been created at the twilight of the Sabbath (Abot v. 9); "after the souls were created the Sabbath set in, and so they remained without bodies" (Gen. R. vii.).

**Nature of Demons.**

In the main demons were workers of harm. To them were ascribed the various diseases, particularly such as affect the brain and the inner parts (compare Rhode, "Psyche," 1894, p. 358). Hence there was a constant fear of "Shabriri" (lit. "dazzling glare"), the demon of blindness, who rests on uncovered water at night and strikes those with blindness who drink of it (Pes. 112a; 'Ab. Zarah 12b); "ruaḥ ẓeradah," the spirit of catalepsy, and "ruaḥ ẓelaḥta," also "ruaḥ palga," the spirit of headache (megrim or meningitis?), hovering on palm-trees (Pes. 111b; Ḥul. 105b; Giṭ. 68b); "ben nefilim," the demon of epilepsy, and "ruaḥ ḳeẓarit," the spirit of nightmare (Bek. 44b; Tosef., Bek. v. 3; Schorr, in "He-Ḥaluẓ," 1869, p. 15); "ruaḥ tezazit," the spirit of delirious fever and madness, befalling man and beast (Pesiḳ., Parah, 40a; Yer. Yoma viii. 45b; Yoma 83b; Gen. R. xii.: see Aruch and Dictionaries, *s.v.* הזז); "ruaḥ zara'at," the spirit of leprosy (Ket. 61b); "ruaḥ ḳardeyaḳos," the spirit of melancholy (καρδιακός; Giṭ. vii. 1, p. 67b; Yer. Giṭ. 48c); "shibbeta," a female demon, bringing croup to persons, especially children, who leave their hands unwashed in the morning (Ḥul. 107b; Ta'an. 20b; Yoma 77b), probably identical with the "bush-asp," the Parsee demon "with long hands," who lulls men to sleep and attacks them ("Vendidad," xviii. 38; "Bundahish," xxviii. 26); "bat ḥorin" (daughter of freedom; possibly a play on "ḥiwar," a euphemistic expression for blindness), a demon bringing a disease of the eye to one who fails to wash his hands after meals (see Brüll's "Jahrb." i. 157); "kuda," a demon of disease which attacks women in childbirth ('Ab. Zarah 29a); "eshshata," the demon of fever, (*ib.* 28a; Shab. 66b); "ruaḥ zenunim," the spirit of sexual desire (Pes. 111a); "she'iyyah," an ox-like demon dwelling in desolate houses (B. Ḳ. 21a, after Isa. xxiv. 12); and many others mentioned in Rabbinical lore, only part of which has been preserved in Shab. 66 *et seq.*, 109 *et seq.*: Pes. 109–113; Giṭ. 68–70; Sanh. 67 *et seq.*; see Brüll, *l.c.* i. 154 *et seq.*, who refers also to "puta" or "pura," the spirit of forgetfulness, mentioned in Siddur Rab Amram, i. 31b; see also Blau, "Das Altjüdische Zauberwesen," 1898, pp. 71–85. On the demon "ben temalyon" (probably a euphemism for St. Vitus' dance) see BEN TEMALION; EXORCISM.

These demons were supposed to enter the body and cause the disease while overwhelming ("kefa'o shed," R. H. 28a; Sifre, Debarim, 318) or "seizing" the victim ("aḥazo," Shab. 151b; Yoma 83a, 84a); hence the usual name for "epileptic" is "nikpeh" (Bek. 44b; Yeb. 64b; Ket. 60b; Pes. 112b). The Greek word is δαιμονίζεσθαι, meaning the condition of being in the power of a demon. To cure such diseases it was necessary to draw out the evil demons by certain incantations and talismanic performances, in which the Essenes excelled. Josephus, who speaks of demons as "spirits of the wicked which enter into men that are alive and kill them," but which can be driven out by a certain root ("B. J." vii. 6, § 3), witnessed such a performance in the presence of the emperor Vespasian ("Ant." viii. 2, § 5), and ascribed its origin to King Solomon.

In the Book of Wisdom, Solomon claims to have received from God power over the demons (Wisdom vii. 20). The same power of curing by exorcism such diseases as dumbness, blindness, epilepsy, mania, and fever was exercised by Jesus and his disciples (Matt. viii. 16, ix. 32, xi. 18, xii. 22; Mark i. 25; v. 2 *et seq.*; vii. 32 *et seq.*; ix. 17, 27; Luke iv. 33, 39 *et seq.*; viii. 27; ix. 39; xi. 14; xiii. 11; Acts xvi. 16), as also by their Jewish contemporaries (Acts xix. 13 *et seq.*). It remained for a long time a practise among the early Christians (see Irenæus, "Hæreses," ii. 4, 32; Origen, "Contra Celsum," iii. 24; Friedländer, *l.c.* iii. 572, 634).

**King and Queen of Demons.**

The demons were believed to be under the dominion of a king or chief, either Ashmodai (Targ. to Eccl. i. 13; Pes. 110a; Yer. Sheḳ. 49b; Lev. R. v., where שידא is a corruption of אשמדאי) or, in the older Haggadah, Samael ("the angel of death"), who kills people by his deadly poison ("sam ha-mawet"), and is called "head of the devils" ("rosh saṭanim"; Deut R. xi.; Pirḳe R. El. xiii.). Occasionally a demon is called "saṭan": "Stand not in the way of an ox when coming from the pasture, for Satan dances between his horns" (Pes. 112b; compare B. Ḳ. 21a). The name "mashḥit" ("destroyer," Ex. xii. 23) seems to refer to the head of the demons in the sentence: "When permission is given to the destroyer to do harm, he no longer discriminates between the righteous and the wicked" (Mek., Bo, 11; B. Ḳ. 60a).

The queen of demons is LILITH, pictured with wings and long flowing hair, and called the "mother of Ahriman" (הורמין B. B. 73b; 'Er. 100b; Nid. 24b). "When Adam, doing penance for his sin, separated from Eve for 130 years, he, by impure desire, caused the earth to be filled with demons, or shedim, lilin, and evil spirits" (Gen. R. xx.; 'Er. 18b), and according to Pseudo-Sirach ("Alphabetum Siracidis," ed. Steinschneider, p. 23) it was Lilith, as Adam's concubine, who bore them (compare "Chronicles of Jerahmeel," ed. Gaster, xxiii. 1). Whether identical with Lilith or not, a more familiar personage, as queen of the demons, is Igarat bat Maḥlat (Num. R. xii.; Pes. 112b), with her

chariot and her train of eighteen myriads of demons. According to Yalḳuṭ, Ḥadash, Keshafim, 56, she dances at the head of 478 (= מחלת), and Lilith howls at the head of 480 (= לילית), companies of demons. The cabalists have as a third queen of the demons and wife of Samael, "Na'amah," the sister of Tubal Cain and the "mother of Ashmodai" (Gen. iv. 27; see Beḥai's commentary, and Yalḳuṭ, Reubeni, *ad loc.*). Agrat bat Maḥlat seems to be "the mistress of the sorceresses" who communicated magic secrets to Ameмar (compare Pes. 110a, 112b). Yoḥane bat Reṭibi, who, according to Soṭah 22a, prevented women by witchcraft from giving birth to their children, seems to be the same mythical person mentioned by Pliny as "Iotape" or "Lotape" in "Historia Naturalis" (xxx. 1, 2), together with Jannes (Jambres) and Moses (see Reinach, "Texte d'Auteurs Grecs et Romains," 1895, p. 282).

**Pre-Talmudic Demonology.**

Upon pre-Talmudic demonology new light has been thrown by the "Testament of Solomon," translated by Conybeare in "Jew. Quart. Rev." (1898, xi. 1–45), a work which, notwithstanding many Christian interpolations, is of ancient Jewish origin and related to the "Book of Healing" ("Sefer Refu'ot") ascribed to King Solomon (see Pes. iv. 9; Josephus, *l.c.*; Schürer, "Gesch." iii. 300). In this "Testament" it is told that by the help of a magic ring with the seal of Pentalpha, Lilith-like vampires, Beelzebub, and all kinds of demons and unclean spirits were brought before Solomon, to whom they disclosed their secrets and told how they could be mastered (see Solomon, Testament of). It contains incantations against certain diseases, and specifies the task allotted to each of the chief demons in the erection of the Temple. The latter was a favorite theme of the Haggadists (Pesiḳ. R. vi.; Soṭah 48b; Giṭ. 68a). The later Haggadah ascribed to Moses this power to make the demons work at the erection of the Sanctuary (Pesiḳ. R. iv. 6b; Num. R. xii.); and Solomon's "sword against the fear of the spirits at night" (Cant. R. to iii. 8) was transformed into the magic "sword of Moses" (Pesiḳ. 140a; Pesiḳ. R. 15; Cant. R. iii. 7; Num. R. xi., xii.). Henceforth the magic books of Moses and the "Sword of Moses" (see Dieterich, "Abraxas," 1891, pp. 155, 169 *et seq.*; Gaster, "Sword of Moses," London, 1896) took the place of "Solomon's Testament" in the magic lore of the Jews.

**Cosmic Demons.**

In the main, demonology among the Jews preserved its simple character as a popular belief, the demons being regarded as mischievous, but not as diabolical or as agencies of a power antagonistic to God. Even Ashmodai, or Asmodeus, the king of demons (Tobit iii. 8, vi. 14, Aramaic version), who kills the seven successive bridegrooms of Sara before their marital union, is but a personification of lust and murder; but there is nothing Satanic—that is, of the spirit of rebellion against God—in him; he is driven out by the recipe prescribed by the angel Raphael, and sent to Egypt and bound by Raphael (Tobit viii. 3). It was only at a certain period and within a certain circle that demonology received its specific character as part of the cosmic power of evil, and in opposition to angelology as part of the cosmic power of good.

Babylonian cosmogony describes the combat of Bel-Marduk with the chaos-monster Tiamat, the sea-dragon, the power of darkness whose defeat is the beginning of the world of light and order. The same monster appears in various Biblical passages as Rahab, the sea-monster; Tannin, the dragon of the sea; and Leviathan, the "crooked serpent" slain by Yhwh "with his sure and great and strong sword" (Isa. xxvii. 1, li. 9; Ps. lxxxix. 10, 11; Job xxvi. 12; Gunkel, "Schöpfung und Chaos," 1895, pp. 30–46 *et seq.*). While this mythological figure became in the course of time a metaphor symbolizing nations like Egypt (Ezek. xxix. 3; Ps. lxxxvii. 4), the monster remained a real being in the popular belief; and inasmuch as this conflicted with the monotheistic system, the battle of God or His angel Gabriel with Leviathan and Behemoth was transformed into a great eschatological drama which ended in the perfect triumph of divine justice (B. B. 75b). The Babylonian Tiamat, as Behemoth and Leviathan, became on the one hand infernal monsters devouring the wicked, and on the other food and cover for the righteous in heaven (see Leviathan). Nevertheless, the Mandæan and Gnostic heresies maintained the belief in these cosmic monsters (Brandt, "Mandäische Schriften," 1893, pp. 144 *et seq.*), and many descriptions of Gehenna in Jewish and Christian literature preserve traces of these "Tartarus-holding" or "watching" demons of the lower regions (see Dieterich, *l.c.* pp. 35, 76 *et seq.*; Eschatology; Gehenna). In fact, the hosts of demons punishing the wicked in Gehenna are in the service of angels of divine justice, and though called "saṭanim" (Enoch xl. 7 *et al.*), belong to the category of angels rather than of demons. According to the Book of Jubilees, Noah learned from the angels (Raphael) the remedies against these diseases, and wrote them in a "Book of Healing" similar to the one ascribed to King Solomon (x. 5–12; Jellinek, "B. H." iii. 155 *et seq.*, xxx. *et seq.*). The host of demons under Satan's direction accordingly seduce all heathen people to idolatry (Jubilees, vii. 27, x. 1, xi. 5, xv. 20, xxii. 17), but the end of Satan will be the healing and resurrection of the servants of the Lord (xxiii. 30).

The speculation regarding the nature and origin of these demons and their leaders led as early as the second pre-Christian century, in those fragments preserved under the name of the Book of Enoch, to the story of the fall of the angels (Enoch, vii.–viii.; lxix.). Like Beelzebub, or Lucifer (Isa. xiv. 12; compare Slavonic Enoch, xxix. 4), two hundred 'Irin or "watchers" fell, attracted by the beauty of the daughters of men (Gen. vi. 4); only tradition obviously differed as to the leader of the rebellious host, whether it was Azazel or Shamḥazai. At any rate, they acknowledged the supremacy of Satan (liii. 3, liv. 6), though occasionally many satans are mentioned (xl. 7 *et al.*), and these fallen angels became "the evil spirits" (xv. 8, xix. 19) who taught mankind all the arts of deception, witchcraft, and sin (vii.–viii., lxix.). But their children, the offspring of this mixture of an earthly and a celestial race, became, when slain, the hybrid race of disembodied

spirits or demons doing the work of destruction until the Day of Judgment (xvi. 1). Belial is another name for Satan found in the Book of Jubilees (xv. 33), in Sibyllines (iii. 63), and in Ascension of Isaiah (ii. 4), where he is also called "the prince of injustice" (Sar ha-Mastemah), who rules over this world. Belial (or Beliar) occurs most frequently in the Testaments of the Twelve Patriarchs. He has "seven spirits of deception" in his service (Reuben, 2), and as author of all evil, "the spirit of hatred, darkness, deception, and error," he is the opponent of God, the "Father of Light," and of His Law (Simeon, 5; Levi, 19; Issachar, 6; Dan, 5; Zebulun, 9; Naphtali, 8; Gad, 4; Joseph, 20), and when "he and his evil spirits are crushed the heathen world will be converted to the belief in the Lord" (Simeon, 7; Zebulon, 9). Under this aspect the world appeared as the arena in which Satan contends with the Lord, the God of life everlasting, until "the great dragon, the old serpent, he that is called Devil and Satan, the deceiver of the whole world, shall be cast down and his angels with him" (Suk. 52a; Assumptio Mosis, xi.; Matt. xxv. 41; Rev. xii. 9).

**New Testament Demonology.**

The whole Jewish and pagan world at the beginning of the Christian era believed in those magic formulas by which the evil powers of the demons could be subdued, and the Jewish exorcists found a fertile soil everywhere for the cultivation of their Essene notions and their magic. This was the atmosphere in which Christianity arose with the claim of "healing all that were oppressed of the devil" (Acts x. 38), enforcing the recognition by the unclean spirits themselves of the Son of David as the vanquisher of the demons (Mark i. 27, iii. 11). The name of Jesus became the power by which the host of Satan was to be overcome, as Jesus himself had seen "Satan as lightning fall from heaven" (Mark ix. 38, xvi. 17; Matt. xii. 28; Luke x. 18). But there was danger lest the exorcism practised by Gentiles and Jews alike (see Conybeare, "J. Q. R." ix. 88 *et seq.*) should engender the spirit of impurity underlying all magic, the dividing line between legitimate and illegitimate magic being anything but sharply drawn (see Book of Jubilees, viii. 2; Sanh. 91a: "Abraham handed the name of unclean witchcraft to the sons of Keturah"; compare Blau, "Das Jüdische Zauberwesen," pp. 15, 23, 41 *et seq.*). It was, therefore, not hostility which prompted the Pharisees to accuse Jesus and his disciples of "casting out devils by the power of Beelzebub, the prince of devils" (Matt. xii. 24; compare Ben Stada, Shab. 104b). The more devils cast out, the more appeared (Luke xi. 26). The cure offered to an age in constant dread of demons (Acts v. 16, viii. 7, xvi. 16, xix. 12–20) only aggravated the disease; nor did Paul's system (see Everling, "Die Paulinische Angelologie und Dämonologie," 1888) spiritualize the idea of Satan as the Testaments of the Patriarchs endeavored to do, in order to remove the fear of demons (see Eph. vi. 12; Gal. iv. 3, 9).

Pharisaism diagnosed the disease of the age differently, and therefore insisted that the observance of the Law was the best prophylactic against demons. The wearing of the Tefillin, the Greek name of which, *φυλακτήρια*, indicates that they were regarded by the Hellenistic Jews as amulets (comp. Targ. Cant. viii. 3; Gen. R. xxxv.; Men. 33b), the fixing of the Mezuzah at the door, the reading of the Shema' with the name of God in the first verse, and the putting on of the Ẓiẓit, while direct observances of the Law (Deut. vi. 4–9, Num. xvi. 38), were also regarded by the Rabbis as a safeguard against all evil powers (Ber. 5a; Num. 48b). The recital of the set prayers each morning and evening (Ber. 9b), the observance of the commandment of the Sukkah (Pesiḳ. 187b), protect against evil powers. In fact, "the wicked are accompanied by the angels of Satan; the righteous by the angels of God" (Tosef., Shab. xvii. 2–3; compare Book of Jubilees, x. 6). For each commandment observed by man becomes an angel "to guard him against demons" (Ex. R. xxxii. and Tan. *ad loc.*). "Every observance of the Law is a protection" (Soṭah 21a), and those bent upon doing some sacred work ("sheluḥe miẓwah") need fear no evil powers (Pes. 8b). The priest's blessing also is a protection against malign influences (Num. R. xi.). And as in the Passover night, "the night of watching," Satan was bound and prevented from doing harm to Israel (Book of Jubilees, xlviii. 15; Pes. 109b), so is "the left hand when adorned with the tefillim surrounded with thousands, and the right hand performing acts of religion surrounded with myriads, of guardian angels" (Midr. Teh. to Ps. xci. 4). "Every limb engaged in the fulfilment of a divine commandment is protected against the 'Strong One'" (Pesik. R. ix.; Midr. Teh. to Ps. xxxv.). Thus Pharisaism, while increasing the yoke of ceremonial laws for the sake of love of God, showed a way to overcome the fear of demons. Belief in the power of the Law became the antidote against what may be termed "Satanophobia," and against the spirit of pessimism and asceticism which was fostered by the Essenes and by their Christian heirs.

**The Law, the Prophylactic Against Demons.**

Though the belief in demons was greatly encouraged and enlarged in Babylonia under the influence of Parsee notions, demonology never became an essential feature of Jewish theology. The reality of demons was never questioned by the Talmudists and casuists; therefore the Halakah accepted it as a fact (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 4, 2 *et seq.*; 90, 6; 181, 2; Yoreh De'ah, 116, 5; 179, 16, 19; Eben ha-'Ezer, 17, 10: based upon Shab. 101a, 109a; Ḥul. 105a; Ber. 3a; Pes. 112a; Meg. 3a; Pes. 109b; Yeb. 122a). Nor did most of the medieval thinkers question their reality (see Naḥmanides on Lev. xvii. 7; "Cuzari," v. 14; Crescas, "Or Adonai," iv. 6; Solomon b. Adret, Responsa, i. 413; Moses Tachau, in "Ketab Tamim"; "Oẓar Neḥmad," iii. 97). Only Maimonides, when ignoring or circumscribing the rabbinical references to the demons (see "Yad," Roẓeaḥ, xii. 5; Gerushin, ii. 13 *et seq.*; compare "Moreh," i. 7, the commentary to Mishnah Pes. iv. 11, and Abot v. 6), and Ibn Ezra, on Lev. xvii. 7, denied their existence.

**The Philosophers.**

The cabalists, on the other hand, not only took up all the ideas expressed in Enoch and Pirḳe R. El.

xxxiv., regarding the demons as the spirits of the men of the Flood and as the result of the union of Adam and Lilith, but they made demons form part of the cosmic design in the emanistic system in which the right and the left are the opposite currents of pure and impure powers filling the world and dividing it between the Holy One and the serpent Samael (see Zohar, Bereshit, 47b, 53 *et seq.*, 169b *et seq.*, 174b, and CABALA). But while the malign powers became agencies of the spirit of impurity working in men and nations, there goes along with this view the popular conception of demons as spirits of the dead roaming about as specters and vampires. This latter view is especially prominent in the school of R. Judah of Regensburg, and is dwelt upon in the Book of Raziel and the "Sefer Ḥasidim," 172, 326 *et seq.* Nevertheless, while the number of the demons of diseases increases (see Güdemann, "Gesch. des Erziehungswesens," 1880, i. 205; Yalḳ., Ḥadash, Mita, 149), and the belief in the efficacy of incantations is firmly adhered to, these writers repeatedly urge their readers not to resort to any conjuration or magic practises, but to have perfect confidence only in prayer and in the power of God. "No one who indulges in such practise will see good results for himself and his house" ("Sefer Ḥasidim," ed. Wistinetzki, Nos. 211 *et seq.*, 1448–57; Güdemann, *l.c.* 207).

**The Cabalists.**

Notwithstanding this closing admonition of the "Sefer Ḥasidim," many prayers for the warding off of demonic influences have found a place in the Jewish liturgy and the Shulḥan 'Aruk. The privies having been in Talmudic times isolated spots which filled the imagination with specters of fear, a special incantation is prescribed invoking the protection of guardian angels against the evil spirits haunting these places (see Ber. 60b; compare Ber. 62a and Oraḥ Ḥayyim, 13, 1). Most of the prayers to be recited before retiring to bed are intended to guard the sleeper against demons (compare Ber. 4a; Shebu. 15b). At the close of the Sabbath, when the angel Dumah calls all spirits of the wicked back to their place of torment after their Sabbath respite, the evil spirits are supposed to swarm everywhere, poisoning the wells and doing harm in many ways; wherefore Psalm xci. is recited (see Pesiḳ. R. xxiii.; Sheeltot, Bereshit; Tanya, xxi.; Ha-Manhig, Shabbat, 65; Solomon b. Adret, Responsa, 1119; Kol Bo, xli.). See DUMAH.

**Prayers Against Demons.**

As early as geonic times there was a special incantatory formula, to be recited before drinking from the cup of the HABDALAH wine, against "the demon Puta, the prince of forgetfulness," that "by the power of the holy names of the angels Arimaz, Arimas [Ahuramazda?], Ansisel, and Petahel, he may be cast upon the high mountains [Alburz]" ("Seder Rab Amram," i. 31). To this Isaac Luria added new features in the form of incantations against all the demons, and instead of "Puta" he read "Purah," connecting it with Isa. lxiii. 1 as the name of Esau-Samael (see Isaac Luria, "Tiḳḳune Shabbat," and Ḳizzur Shelah, "Moẓe'e Shabbat"; compare M. Brück, "Pharisäische Volkssitten," 1840, p. 121; Brüll, *l.c.*).

Death at all times impressed people with the fear of evil spirits. Many rites and prayer-formulas were introduced to avert their malign influence, and special formulas for the dying were prescribed by the cabalists, by which all the demons—the shedim, ruḥin, lilin, mazziḳim, etc.—that may have been created by the impure thoughts and deeds of the departing, are adjured, by the Holy Decrees, the Powers of Heaven, and the anathemas of men, not to follow the dead nor injure him, nor in any way, direct or indirect, to cause injury to any person through him (see "Ma'abar Yabboḳ," ed. Landshut, pp. 30–33, Berlin, 1857, and introduction, where the literature is given; AMULET; CHILDBIRTH; INCANTATIONS). Customs are sometimes explained by the superstitious as being based upon belief in demons; for instance, the one prohibiting women from going to a cemetery because demons are fond of following her who yielded to the temptation of the serpent and thus caused death to come into the world, or the custom of blowing the shofar at funerals to ward off the shedim (see Yalḳ., Ḥadash, *l.c.* 47).

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E. G. H.—G. K.

——**In Arabic Literature:** * Ante-Islamic mythology does not discriminate between gods and demons. The jinn are considered as divinities of inferior rank, having many human attributes: they eat, drink, and procreate their kind (compare Ḥag. 16a, where a similar belief is expressed), sometimes in conjunction with human beings; in which latter case the offspring shares the natures of both parents. The jinn smell and lick things, and have a liking for remnants of food. In eating they use the left hand ("Manaḳib Al-Ansar," No. 32). Usually they haunt waste and deserted places, especially the thickets where wild beasts gather. Cemeteries and dirty places are also favorite abodes (compare Shab. 67a; Ber. 62b; Mark v. 5). In appearing to man they assume sometimes the forms of beasts and sometimes those of men; but they always have some animal characteristic, such as a paw in place of a hand (Darimi, "Kitab al-Sunnah," ii. 213). Eccentric movements of the dust-whirlwind ("zawabi'") are taken to be the visible signs of a battle between two clans of jinn (Yaḳut, iii. 478).

Under the influence of Jewish and Christian demonology in post-Islamic times, the only animals directly identified with the jinn are snakes and other obnoxious creeping things (compare Pes. 112a). When Mohammed was on his way to Tabuk, it is said that a swarm of jinn, assuming the form of serpents, approached him and stood still for a long while.

Generally jinn are peaceable and well disposed toward men. Many an ante-Islamic poet was believed to have been inspired by good jinn; and Mohammed himself was accused by his adversaries of having been inspired by jinn ("majnun"). But there are

* This article treats only of parallels to Jewish demonology found in Arabic literature.

also evil jinn, who contrive to injure men. Among these are specially conspicuous the three female demons named "Ghul" (corresponding to the Talmudical לילית), "Si'lat," and "'Aluḳ" or "'Aulaḳ" (compare Prov. xxx. 15), and the four male demons "Afrit," "Azbab," "Aziab," and "Ezb." Ghul is especially harmful to new-born children, and in order to keep her away their heads are rubbed with the gum of an acacia (Zamakhshari, "Asas," *s.v.* "ḥaiḍ").

**Demons in Islam.**

Islam recognized the existence of all the pagan demons, good and evil, protesting only against their being considered gods. It divides the evil demons into five species: "jann," "jinn," "shaiṭans," "afrits," and "marids." Mohammed frequently refers in the Koran to the shaiṭans, of whom Iblis is the chief. Iblis, probably a corruption of the name "Diabolos" = Satan, is said to have been deprived of authority over the animal and spirit kingdoms, and sentenced to death, when he refused, at the creation of Adam, to prostrate himself before him (Koran, vii. 13). The shaiṭans are the children of Iblis, and are to die when their father dies; whereas the others, though they may live many centuries, must die before him. A popular belief says that Iblis and other evil demons are to survive mankind, though they will die before the general resurrection; the last to die being 'Azaril, the angel of death.

Tradition attributes to Mohammed the statement that every man has an angel and a demon appointed to attend him. The former guides him toward goodness, while the latter leads him to evil ("Mishkat," i. ch. 3). The shaiṭans, being the enemies of Allah, strive to disturb worshipers. Mohammed, it is said, prefaced his prayers with "O God! In Thee I am seeking for a refuge from the attacks of the shaiṭan and his witchcraft" (Ḥamzah, vii. 293). Among the evil jinn are distinguished the five sons of Iblis: "Ṭir," who brings about calamities and injuries; "Al-A'war," who encourages debauchery; "Suṭ," who suggests lies; "Dasim," who causes hatred between man and wife; and "Zalambur," who presides over places of traffic. It was in order to keep them away that the faithful were commanded the cleansings and fumigations which are unbearable to the shaiṭans, who delight in dirt and filth (Waḳidi, ii. 178). The pronouncing of the "takbir" formula ("Allah akbar" = Allah is very great) is also a means of driving them away. Mohammed, it is said, pronounced it in his travels whenever the appearance of the region changed, lest it might be enchanted. In later times amulets were invented to which were ascribed the virtue of protecting their bearers from the attacks of demons.

As in cabalistic literature, the cat plays a great part in Islamic demonology. A demon assuming the form of a cat is said to have presented himself to Mohammed while he was praying (Darimi, *l.c.* ii. 449). The demons called "Ḳuṭrus" usually assumed the form of cats (Mas'udi, "Muruj al-Dhahab," iii. 321). As to the good jinn, there are some among them who profess Islamism, and Mohammed pretended that many of them had listened to his sermons (Koran, sura lxxii.).

Interesting are the accounts given in the Koran of the power of Solomon over the shaiṭans, which accounts parallel the legends found in Talmud and Midrashim, and of which the following are examples:

> "And we [subjected] to Solomon sundry devils to dive for him, and do other works; and we watched over them" (sura xxi. 81, 82). "And we tried Solomon, and we placed upon his throne a counterfeit body. . . . So we subjected unto him the wind, which moved gently at his command whithersoever he desired; and the devils also—every builder and diver bound in chains" (sura xxxviii. 33-37). "And of the jinn were those who worked in his presence by the will of the Lord; and such of them as swerved from our command we caused to taste of the punishment of hell. They made for him whatever he pleased of lofty halls and images, and dishes large as tanks for watering camels" (sura xxxiv. 11-12).

In the tradition it is said that Solomon possessed power over the demons by virtue of a talisman, which consisted of a signet-ring of brass, upon which was engraved the most great name of God.

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G. I. Br.

**DEMOPHON:** Apparently an officer under Lysias' command; he was Syrian general in Palestine about 164 B.C., and as such harried the Jewish population, who were already worn out because of their many wars, and were then engaged in agriculture (II Macc. xii. 2).

G. S. Kr.

**DEMUTH, LEOPOLD:** Austrian baritone opera-singer; born in Brünn, Austria, Nov. 2, 1860. He studied under Gänsbacher in Vienna; appeared at the city theater in Halle, and at the Kroll opera-house in Berlin. In 1891 he went to the city theater in Leipsic; and toward the end of 1896 he obtained an engagement in Hamburg, where he at once took a commanding position, appearing first as *Wolfram*, and following with *Kurwenal*, the *Flying Dutchman*, *Count Almaviva*, *Belamy*, *Don Juan*, *Rigoletto*, *Hans Heiling*, etc. On the death of Bernhard Pollini, Gustav Mahler called him to the court opera, Vienna, where he became a star of the first rank. At the Bayreuth festival in 1899 he attracted much attention. He sang in the rôle of *Hans Sachs*, in the "Meistersinger," and in that of *Günther*, on the last evening of the "Nibelungen" trilogy, with great success.

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S. N. D.

**DEN** ("The Day"): Russian Jewish weekly; published at Odessa (1869–71) by A. Zederbaum and I. Goldenblum, and edited by S. Ornstein. Among its collaborators were M. Morgulis, I. G. Orshanski, and L. Levanda.

G. M. R.

**DENARIUS.** See Numismatics and Weights and Measures.

**DENIS (DIONIS), ALBERTUS:** One of the first members of the Portuguese community in Hamburg. On May 31, 1611, he with two others signed the agreement which assured to the community its cemetery in Altona. In 1612 he was with others

formally admitted to the town by the Senate and the aldermen. He was banker to Count Ernest of Schauenburg, the reigning prince of the county of Pinneberg in southern Holstein, whom he supplied with silver bullion for his mint. In consequence of his confidential relations with the count, he came into collision with the Hamburg authorities, who accused him of buying up reichsthalers coined in Hamburg to melt down in Altona. The Senate of Hamburg ordered him put into prison, but he escaped to Altona and settled there, protected by the count against the Senate of Hamburg and the hostile population of Altona. Christian IV. of Denmark committed to him (1619) the administration of the royal mint in the newly founded town of Glückstadt. He continued to be a member of the Hamburg Portuguese community, and in 1637 interceded as its representative with Count Otto of Schauenburg for the renewal of the cemetery privileges.

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G. A. Fe.

**DENMARK:** A kingdom of northwestern Europe. The first mention of the Danes in Jewish literature occurs in the "Yosippon" (ed. Breithaupt, pp. 8, 547; compare Jerahmeel, transl. Gaster, p. 68), where the Dodanim mentioned in the Bible (Gen. x. 4) are identified with the Danes, and where they are described as a valiant people who fled to northern shores in order to escape from the Romans, though the latter reached them even there, and overcame their resistance. The last-named detail probably owes its origin to an Italian source, in which may have been recounted, although inaccurately, the wars of the Christian emperors of Rome with the Danish kings. The identification with the Dodanim is, of course, based only on the partial consonance of the names.

It is very doubtful whether Jews were found even sporadically in Denmark in the Middle Ages. Although a "Deulacresse of Danemarcia" is mentioned in connection with the English money-broker Aaron of Lincoln, in an English "shetar" of 1176 (the first shetar bearing a date, according to Jacobs in "Jews of Angevin England," pp. 58, 59), the designation "Danemarcia" can hardly refer to Denmark proper, but rather to a territory in Normandy subject to the Danes.

The Jews first appeared in the region of Holstein, which belonged formerly to Denmark. In a letter dated Nov. 25, 1622, King Christian IV. (1588–1648) invited the Portuguese Jews of Amsterdam to settle in Glückstadt, where, among other privileges, the free exercise of their religion would be granted them. Though the history of the Jews in the territories of Sleswick-Holstein does not belong to this article, it must be noted that the Danish kings were invariably friendly to their Jewish subjects in these provinces, and that the Jews in Denmark proper were for a long time intimately connected with Altona, inasmuch as the chief rabbi of Altona, Hamburg, and Wandsbeck also exercised civil jurisdiction over the Jews settled in the Danish city Fredericia until Sleswick and Holstein in 1864 were severed from the Danish monarchy. The assistant rabbi of Fredericia was subject to the chief rabbi of Altona until 1812. The first Jews probably came to Denmark by way of Sleswick and Holstein during the reign of the above-mentioned Christian IV. His successor, Frederick III. (1648–70), was not so favorably disposed toward the Jews, for in a rescript of Feb. 6, 1651, he says: "Jews have stolen into Denmark contrary to long-standing custom, [since the days of the Reformation, the Lutheran creed had, according to the laws of Denmark, been compulsory throughout the kingdom], and have dared to traffic with jewels and the like." Accordingly, he ordered that no Jew should enter Denmark without a special passport ("Gelcitsbrief"), and that those who were already in the country should be heavily fined if they did not leave within fourteen days. A few years later, however, the tables were turned. Frederick III., being in need of funds for his wars, borrowed money from the Jew Abraham (or Diego) Teixeira de Mattos of Hamburg (known through his relations with the Swedish queen Christina), and gave as security crownlands in Jutland. Teixeira thereupon made such good use of his influence with the Danish king that, as early as Jan. 19, 1657, "the Portuguese professing the Hebrew religion" were permitted to travel everywhere within the kingdom, and to trade and traffic within the limit of the law. Teixeira himself gained little by his transaction with the Danish monarch. As his loan was not returned, he took instead the estates he held as security, selling them later at a great loss. The king acted similarly in his dealings with the De Lima family, who were in possession of the Hald estate from 1660 to 1703.

**Relations with Frederick III.**

The first Jewish congregation was formed in the capital, Copenhagen, but other congregations were soon founded in some of the provincial cities; for example, in the Laaland town Nakskov (1667). In Ribe, Jutland, there were Jews as early as 1680, although the first synagogue in Jutland, that of Fredericia, was not built until 1719 (rebuilt in 1814). The privilege of 1657 was specially ratified in an open letter of Dec. 14, 1670, at the instance of Gabriel Gomez, who was in the service of the king. Nevertheless, a rescript of April 16, 1681, repeated that Jews were not to come into Denmark without a special Geleitsbrief; and the "Danish Law" (1683) of Christian V. (1670–99), a remarkable production which is still authoritative in Danish jurisprudence, in so far as it has not been expressly abrogated by later laws, classed Jews with Gipsies, and in general breathed the same spirit as the law of 1651. But as early as July 30, 1684, a rescript addressed to the above-mentioned Diego Teixeira declared that the Geleitsbrief was not to be demanded of the Portuguese Jews, and it is probable that the law was not always strictly enforced against German Jews. Religious services were permitted in Copenhagen in 1684.

So far as is known, the only "blood accusation" ever made in Denmark was brought against the court jeweler Meyer Goldschmidt, an elder of the synagogue already mentioned. A poor woman came to him, asking him to buy her child. She said she had been told that rich Jews bought children in

order to suck their blood, and she wished to give up her child to him, since she could not feed it. Meyer Goldschmidt immediately notified the authorities, and the woman was sentenced to be whipped, but was let off with imprisonment.

At the end of the seventeenth and in the course of the eighteenth century, German as well as Sephardic Jews continued to come into Denmark, although in small numbers. The government was on the whole not unfavorably disposed toward the Jews, although it was often obliged to listen to the complaints of the merchants with whom the Jews competed. The subordinate officials were not generally as friendly as the government; they probably had much trouble with traveling Jews, whose speech they hardly understood. It was not easy, of course, for every police official to find out whether the Jew before him was a Portuguese and therefore enjoyed the general privileges, or whether he was to be accounted a German Jew (as were all who were not Sephardim), in which latter case the legality of his passport required demonstration. Probably the German Jews often assumed Portuguese names, and then joined the Portuguese congregation in Copenhagen in order to enjoy their privileges. What the government feared was that Jewish beggars and vagabonds might tramp about the country without definite means of support. An account of the baptism of a Polish Jew in 1620 leads to the conclusion that even then Jews who were worthless as subjects crossed the frontier and accepted baptism as a means of escaping punishment. To obtain a passport it was necessary to demonstrate the possession of money, or of means in some form for carrying on business, as well as some special technical skill; for in former centuries Denmark endeavored to open up all branches of industry by artificial means, the country until then having been almost entirely dependent upon agriculture and commerce. The Jews promoted the commercial interests of Denmark in relation to both the cloth and the tobacco industry. An agreement to build a house in any city that needed buildings was also a means of gaining an entry into Denmark. This is set forth as early as Sept. 2, 1726, in a rescript for Copenhagen; and earlier still (March 31, 1688) in one for Christianshavn, a suburb of Copenhagen on the island of Amager, where the German Jews received the privilege of carrying on the tobacco industry, but only on condition that they would build houses in that part of the city. Marrying into a Dano-Jewish family often conferred citizenship. It must be added, in explanation of all these privileges and rescripts, that, beginning with 1660, the Danish king was absolute sovereign and sole ruler of the country. He could at his pleasure appoint any Jew to a royal office, as was done in the instance of Aron Goldzieher, customs collector. Although this sovereignty was on the whole very mildly and wisely used, it is easy to see how important personal influence must have been in the direction of government. There were several rescripts against immigration before the middle of the eighteenth century, but none in the following decades of the century.

**Contrast of Portuguese and German Jews.**

Denmark was strictly Protestant. Naturally, anything that wore the appearance of an attempt to proselytize would be resented. Danger therefore threatened the Jews when Holger PAULLI (d. 1714), a half-crazy merchant, announced himself as the Messiah and king of the Jews. Equally pregnant with possibilities of trouble was the case of Jens Gedelöcke. He was a lawyer who evinced a marked inclination for Judaism, and it became evident at his death (1729) that at heart he had been more Jew than Christian, and, according to the information of some of his Jewish friends, had practised Jewish rites. The Jews were thereupon compelled to remove his body from the Christian cemetery and to inter him in the Jewish cemetery; but as he had not formally embraced Judaism, they soon afterward decided not to permit the body to remain among them, and it was removed again. The chief of police of Copenhagen, who had not a very good reputation, endeavored to magnify the incident into an offense against the state; but the threatened storm soon blew over. At one time the Jews were forbidden to keep Christian servants (Jan., 1725); after two months, however, the ordinance was modified, and soon fell into disuse. The Jews were encouraged to embrace Christianity, but the converts made in that century were not of the best repute.

**Jews and Christians.**

The Mendelssohn movement soon found adherents in Denmark. It is well known that Mendelssohn's friend, the Danish councilor of state, August v. Hennings, induced the minister to place the name of the insane king, Christian VII. (1756–1808), on the subscription list of Mendelssohn's edition of the Pentateuch, thereby making it impossible for Raphael Cohen, the rabbi of Altona, to put the book under ban (see COPENHAGEN). The crown prince (later Frederick VI.), who was for a long time regent in the name of his sick father, was interested in the progress of his Jewish subjects, and after several commissions had made reports, he issued a comprehensive order (March 29, 1814) granting to the Jews full civil liberty, and placing them in general on an equal standing with the Christian population. They were, however, still debarred from government positions. The fact that they enjoyed no political rights is of no importance, since their Danish fellow subjects were in the same position, owing to the absolute sovereignty of the king. The government at this time was more favorably disposed toward the Jews than were the people. Business rivalry was frequently bitter, and the anti-Jewish movement which spread over Germany in the beginning of the nineteenth century invaded Denmark also. A poet, Th. Thaarup (1746–1821), was the chief assailant, while another poet, Jens Baggesen (1749–1826), was among the defenders; the Jews, however, were well able to take care of themselves. In 1819 Denmark became infected with German anti-Semitism, and the political opposition took this opportunity of attacking the Jews, in order thereby to strike a blow at the government, their protector. But Frederick VI. (1808–39), who was otherwise a most peaceable

**Influence of Mendelssohn Movement.**

man, did not allow himself to be trifled with, and suppressed the movement with unusual rigor.

In the royal ordinance of 1814 the Jews were enjoined to provide religious instruction in the Danish language for their children, and the congregations to provide Danish preachers in the synagogues. But such preachers were not readily found, and although Copenhagen was soon supplied, it was some time before the most important provincial congregations could secure so-called "kateketer," who, when secured, were placed in charge of the spiritual needs of the various church districts, and whose special duty it was to confirm children. A Danish catechism, after a Hebrew work of Shalom COHEN, was authorized by the government, whereby at least a minimum of religious knowledge was provided for the children. As the word "Jew" had formerly been used as an opprobrious epithet in Denmark, the terms "Mosaites" and "Mosaic religious community" ("Mosaisk Troessamfund") became the official designation for Jews and their congregations.

**Internal Organization.**

The Jews distinguished themselves as physicians, jurists, manufacturers, and especially as able and upright merchants, not only in Copenhagen, but also in the provincial towns. Therefore many Christians were willing to concede political equality to them in the third decade of the last century, when the political freedom of the country was inaugurated by the creation of deliberative assemblies. The Jews, however, received the right to vote without the right of election to Parliament, though they were, even then, chosen as members of the communal councils in Copenhagen, as well as in provincial cities. Not until the adoption of the constitution of June 5, 1849, under Frederick VII. (1848–63), were the last restrictions removed. From this period onward the Jews of Denmark are unknown to political history. The constitution, in which civil and political rights are made independent of religious creeds, so long as religious views and acts do not conflict with the accepted code of morals, was carried out to the letter. The Jews have contributed in various ways to the development of their country, and have distinguished themselves in the most diverse fields. A few names are mentioned under COPENHAGEN. Since the middle of the century the Jews have concentrated themselves more and more in the capital.

In 1860–70 there were in Denmark (irrespective of Sleswick-Holstein) about 6,000 Jews, of whom 2,500 lived in Copenhagen, the remainder, with the exception of the few living in the open country, residing in the provincial towns. According to the census of 1893 there were 3,500 Jews in Copenhagen and its neighborhood, and only about 500 in the provincial towns. These figures show that the Jewish population of Denmark remained stationary in the latter half of the nineteenth century. While in 1860 the Jews constituted about .4 per cent of the entire population, they now number barely .2 per cent. On the one hand the favorable social conditions under which the Jews are living have promoted mixed marriages, and on the other hand the immigration of many Russian and Polish Jews into neighboring Scandinavian countries within the last decades could not be diverted into Denmark, since house-to-house pedling, by which most of them must support themselves, at least in the beginning, is not permitted in Denmark. In conformity with the decrease of the Jews in the provincial towns, the number of communal officials with fixed positions has also naturally decreased. In Aarhus, Jutland, where the merchant Hartvig Philip Ree introduced the first modern regular Jewish service in Denmark, there is no longer a congregation. In Aalborg, too, where S. A. Mielziner, the brother of Professor Mielziner of Cincinnati, officiated for some time as preacher, there are now very few Jews. In Horsens the Levy family built a fine synagogue about the middle of the last century, and made the condition that, when services could no longer be held, the synagogue should be transformed into a philanthropic institution for the community. This condition has already been complied with. In Naskov and Fredericia, whose communities are among the oldest in the country, there are still synagogues, but very few Jews. This is also the case in Faaborg, where a preacher is still appointed; while in Randers, which has the last provincial congregation worthy of the name, there are still a preacher and another official; the congregation is, however, near its dissolution. Jews are found only here and there in the other towns and villages of the country. Some are engaged in agriculture, partly as landed proprietors, and partly as peasants in the strict sense of the word. For additional information concerning the Jews in Denmark, see COPENHAGEN.

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D. D. S.

**DENVER.** See COLORADO.

**DEODATUS EPISCOPUS.** See ELHANAN B. ISAAC OF DAMPIERRE.

**DEPOSIT.** See BAILMENTS.

**DEPPING, GEORGES BERNARD:** German-French historian; born in Münster, Germany, May 11, 1784; died in Paris Sept. 5, 1853. He went to Paris in 1803, where he lived as teacher and writer. Besides other historical works, he wrote: "Les Juifs dans le Moyen Age, Essai Historique sur Leur Etat Civil, Commercial et Littéraire," Paris, 1834; 2d ed., 1844; German transl., Stuttgart, 1834. Depping was especially attracted to the history of the Jews in Europe during the Middle Ages by "its wealth of instruction for us; one can see from this history how fanaticism has been able to root out kindness and neighborly love, . . . and what misfortunes met those exiles who in barbaric times wished to preserve their national customs and a religion offensive to those among whom they lived." The book owed its origin to the offer of a prize, in 1821, by the Royal Academy for a work describing the condition of the Jews in France during the medieval period. Depping's work was given honorable mention, but did not win the prize. He later enlarged the work, ex-

tending its scope to the general history of the Jews in Europe. The medieval Christian sources—documents, letters, chronicles, and histories, especially those dealing with the history of the Jews in France—were studied by Depping with great diligence and not without critical acumen. This fact gives importance to the book. But it is to be regretted that those rabbinical sources which were not accessible in the form of translations were but seldom consulted. As a consequence the few passages relating to the literature of the Jews are of no value (compare, especially on Rashi, pp. 113 *et seq.*; Zunz, "Z. G." pp. 151, 446). The Introduction (pp. v.–xxiv.) contains a short but valueless review of the history of the Jews up to their appearance in Europe. Depping's style is pleasing.

BIBLIOGRAPHY: Depping, *Erinnerungen aus dem Leben eines Deutschen in Paris*, Leipsic, 1832; *La Grande Encyclopédie*, xiv. 179; *Encyc. Brit.* New American Supplement, ii. 1030; *Meyers Konversations-Lexikon*, iv. 746; Geiger, *Wiss. Zeit. Jüd. Theol.* i. 170, 182, 378; ii. 504, 517.

D. M. Sc.

**DERASHA.** See HERMENEUTICS; HOMILETICS; MIDRASH.

**DERAZHNYA:** Village in the government of Podolia, Russia. In 1898 it had a population of 6,118, of which 5,230 were Jews. Handicrafts constitute the most important sources of income, 518 persons being occupied by them. About 25 families are engaged in dairy-farming, 17 families in raising tobacco, and others in market-gardening and fruit-growing. Some find employment in factories and workshops, and 165 work as day-laborers. The village has a Linat ha-Zedek, a Parnasat 'Aniyyim, a Bikkur Holim, etc. There are a Talmud Torah with 20 pupils, a private Jewish girls' school with 17 pupils, and 17 ḥadarim for boys and girls, with 436 pupils.

H. R. S. J.

**DERAZHNYA.** See VOLHYNIA.

**DERBENT** (called by the Arabs **Bab al-Abwab** ["Main Gate"], or **Bab al-Khadid** ["Iron Gate"]): Seaport in the Russian province of Daghestan (Caucasus), on the western shore of the Caspian Sea. The city of Derbent was founded by the Persian king Khobad at the beginning of the sixth century, to protect the Persian possessions against the attacks of the Chazars; but a fortified settlement existed there long before that time. The Jewish population of Derbent and its neighborhood are probably the descendants of the military colony which Anushirwan (530–578) established there. The suggestion of Joseph Schwarz that Derbent is the "Terbent" mentioned in the Talmud (Yer. Meg. iv. 75), is therefore without foundation. With the extension of the Chazar kingdom the Jewish community in Derbent increased rapidly, so that in the eighth century it probably had a larger population than it has to-day.

The Jewish community of Derbent was of some importance during the period of the Chazar kingdom. Ibn Ḥaukal tells of a thriving slave-market in Derbent, where merchants of all nationalities met. The place was then much larger than Tiflis. When the Russians devastated the Chazar city Semender, the surviving inhabitants of that city, with those of Atel (capital of the Chazars), among them being many Jews, fled to Derbent (Harkavy, "Skazanie Musulmanskikh Pisatellei o Slavyanakh i Russkikh," p. 220). Derbent was annexed by Russia in 1806. Wilhelmus de Rubruquis in describing the walls of Derbent (1254) relates that the whole country was largely inhabited by Jews (G. de Roubrouck, "Récit de Son Voyage," p. 280, Paris, 1877).

According to Anisimov, the Jewish population in 1888 was 1,671; they had 220 houses, 160 gardens, 19 shops, 1,020 deciatines (about 2,754 acres) of land, 4 synagogues, 6 rabbis, and 8 schools with 95 pupils. The Jewish population in 1891 was 2,490 in a total of 15,265. The Jewish quarter is south of the city and outside the wall.

Some of the Jewish customs of Derbent are noteworthy. A woman during her confinement kneels down, and the midwife receives the child and deposits it in a wooden vessel. She then pours salt over the child, cleans it, and puts it without bandages in a cradle. On the eighth day the people gather in the synagogue, and the "shammash" (sexton) takes the child to the synagogue for circumcision. The honor of holding the children is sold for the whole year on the Festival of the Rejoicing of the Law (Simḥat Torah) to the highest bidder. The money goes to the rabbi. Except the midwife and the nearest female relative of the mother, nobody is allowed in the birth-chamber for seven weeks after the birth. The father is not permitted to bathe or to write for seven weeks from the day of the birth. During this period no one is allowed to go on the roof of the house, and it sometimes happens that serious assaults result from people not obeying these laws. If the child is a female, the old women gather in the house of the mother and choose its name, not even informing the rabbi. During these seven weeks it is permissible neither to take fire from the house nor to borrow any utensils.

**Birth Customs.**

The children are allowed to grow up very wild, and are far from cleanly. The boys are taught to ride horseback and to handle arms, and boys of not more than fourteen years frequently kill one another in quarrels or fights. In the shabby, filthy, low-ceilinged school buildings forty pupils are sometimes huddled together without order. They sit with crossed legs and study the alphabet, the prayer-book, and the Pentateuch in the Tat language. There are many, however, who receive no education at all.

When a young man is about to select a wife, he is expected first to negotiate a settlement with the parents of the girl, and in such a case the oldest brother of the girl is the spokesman. If this brother sanctions the marriage, then the mother of the young man begins to bargain about the price to be paid for the bride, which must not be less than sixty rubles. Feasts are arranged for the day after the conclusion of the bargain, first in the house of the girl, and then in the house of the young man. On the second day the fathers of both parties conclude the bargain in the house of the rabbi, with whom the contract of engagement ("tenaim") is deposited. Sometimes very young girls are promised in marriage, and as the marriage can not by law

**Preliminaries to Marriage.**

take place before the girl has reached the age of thirteen, the young man is obliged to clothe her and send her presents. In case the contract is broken by the girl, she must return all the presents. In Derbent there is no law of engagement ("erusin"), as in Kuba and other places in the Caucasus, where a regular betrothal ceremony takes place, the young man uttering the words "Hare-at," etc., during the betrothal. The betrothed man is not allowed to enter the house of his prospective bride until the day of the wedding. The marriage ceremony must take place on Wednesday or on Thursday. The wedding-feast lasts for many days. See Chorny, "Sefer ha-Masa'ot," pp. 298–310.

BIBLIOGRAPHY: Chorny, *Sefer ha-Masa'ot*, pp. 298-310; Veidenbaum, *Putevoditel po Kavkazu*, p. 337, Tiflis, 1888; Erckert, *Der Kaukasus und Seine Völker*, p. 218, Leipsic, 1887; Dorn, *Caspia*, p. 277, St. Petersburg, 1875; Hahn, *Kaukasische Reisen und Studien*, p. 171, Leipsic, 1896; Anisimov, *Kavkazskie Yevrei*, Moscow, 1888; two pamphlets by Dr. Sharbat ben Nisim, wrongly ascribed in JEW. ENCYC. i. 607 to his son, Ilia Sharbatovich Anisimov.

H. R.

**DERCETO:** A goddess of the Syrians. **1.** Derceto is mentioned indirectly in II Macc. xii. 26, where it is related that Judas in his expeditions came *ἐπὶ τὸ Καρνίον καὶ τὸ Ἀταργατεῖον*, or *Ἀτεργατίον*. This latter word designates the sanctuary of the goddess *Ἀταργάτις*, and an abridged form of the name is *Δερκετώ*, which is used by Diodorus ("Sicius," ii. 4) and by Lucian ("De Syria Dea," xiv.). The same name is mentioned in the Talmud ('Ab. Zarah 11b, line 28) in the form תרעתה (Tar'atah). It is true that some have connected this Talmudical form with the Aramaic תרע ("door"), and have therefore supposed that it contained a reference to the female pudenda. But although Hesychius gives the equivalent *Σαλάμβω*, derived from *σαλάμβη* ("hole"; Hitzig, "Bibl. Theol. des Alt. Test." 1880, p. 20; but compare Hoffmann in "Zeit. für Assyr." 1896, p. 245), it must be remembered that the consonant ע had also the sound of *γ*, as may be seen in עזה ('Azzah = *Γάζα*, Gaza). Consequently the Talmudic "Tar'atah" (for "Targatah") might be an apocopated form of *Ἀταργάτις*. The full form, "Tar'atah," has recently been found.

**2.** עתרעתה ('Atar'ateh) has been proved to be the name of a goddess in a bilingual Palmyrene inscription (De Vogué, "Syrie Centrale," 1868, iii. 4) of the year 140, (*Ἀταρ*)*γατες* being there used as the Greek equivalent. The same name, עתרעתה, is found on coins, probably minted in the Syrian city Hierapolis. Hence this name is composed of the following two parts: (1) עתתר = עתר ('Athtar), as the goddess of fecundity and of wells is called in the South Arabian inscriptions (compare Robertson Smith, "Rel. of Sem." i. 97, note; Winand Fell, in "Z. D. M. G." 1900, pp. 245 *et seq.*); (2) עתה, probably signifying "time" (compare עת), perhaps more definitely "favorable time," "favorable circumstances," or "favorable destiny." When combined the two names may signify "'Atar, the daughter of 'Ate," or "'Atar, the mother of 'Ate," for 'Athtar is the all-producing divine power, and a son of Atargatis is mentioned by Athenæus (see Baudissin in Herzog-Hauck, "Real-Encyc." i. 173).

Hoffmann's assertion (in "Zeit. für Assyr." 1896, p. 249) that "'Ateh" is a diminutive of "'Atar" is not demonstrable.

**3.** "Atargates" may perhaps be compared with "Ashteroth" of Karnaim ("Ashteroth of the Double Horn"; Gen. xiv. 5), whose temple is mentioned as late as I Macc. v. 43 (*τὸ τέμενος ἐν Καρναίν*); for the *τὸ Ἀταργατεῖον* of II Macc. xii. 26 is also mentioned in connection with *τὸ Καρνίον*. Lucian ("De Syria Dea," xiv.) says: "Many people are of the opinion that Semiramis the Babylonian, of whom there are many memorials in Asia, also founded the sanctuary of Hierapolis in Syria, but dedicated it not to Juno, but to her mother, Derceto." Lucian himself doubts this, however, for he continues: "I have seen the image of Derceto in Phenicia: a strange sight! The upper half represents a woman; the lower half, from the hips down, the tail of a fish. The goddess at Hierapolis, however, is entirely a woman." Nevertheless, the goddess worshiped in Hierapolis was probably identical, in idea if not in form, with Derceto, who had a temple in Askalon (Philistia).

The people of Hierapolis avoided eating fish, "and they do that, according to their belief, for the sake of Derceto." Though Lucian says "There are people in Egypt who eat no fish, yet not to please Derceto," it is doubtful if this is decisive. In 'Ab. Zarah 11b, also, "Tar'atah shebe-Mapeg" ("Mabug" = Hierapolis) is combined with "Ẓerifah shebe-Ashḳelon." Finally, the fish may have been made the symbol of the goddess Derceto on account of its fecundity. A calendar preserved in the Louvre represents the lower half of Derceto's body in the shape of a fish. An excellent copy is to be found in Vigouroux, "La Bible et les Découvertes Modernes," iii. 355.

E. G. H. E. K.

**DERECHIN:** Town in the government of Grodno, Russia. According to the census of 1897 it has a population of 2,289, of whom 1,573 are Jews. The main sources of income are in trade and handicrafts. There are 227 artisans. Shoemaking is the most important industry, affording occupation for 71 persons. The industrial output of the town is sold at the annual fairs. There are 46 Jewish day-laborers, 28 factory employees, and 6 families are engaged in truck-farming. Near the town is situated the agricultural colony of Sinaiskaya, where 30 families are engaged in agriculture. In all they own 187 deciatines of land. The charitable institutions are: Gemilut Ḥasadim, Somek Nofliim, Malbish 'Arummim, Linat ha-Ẓedeḳ, Haknasat Orḥim, and Biḳḳur Ḥolim. The town has a Talmud Torah with 50 pupils, and 15 ḥadarim with 150 pupils.

H. R. S. J.

**DEREK EREẒ,** *i.e.*, good behavior. See ETIQUETTE.

**DEREK EREẒ RABBAH** (דרך ארץ רבה = "way of the world"; "deportment"): One of the small treatises (מסכתות קטנות) of the Talmud. In the editions of the latter the treatise Derek Ereẓ consists of three divisions: (1) Derek Ereẓ Rabbah (Large Derek Ereẓ); (2) Derek Ereẓ Zuṭa ("Small Derek Ereẓ"); (3) "Pereḳ ha-Shalom (Section on Peace"). This division is correct in that there are really three different works, but the designations

"Rabbah" and "Zuṭa" are misleading, since the divisions so designated are not longer and shorter divisions of one work, but are, in spite of their relationship, independent of each other. The ancient authorities, who have different designations for this treatise, know nothing of the division into "Rabbah" and "Zuṭa"; the "Halakot Gedolot" (ed. Hildesheimer, p. 647) even includes a large part of the Derek Erez Zuṭa under the title "Rabbah."

According to the usual division, Derek Erez R. consists of eleven sections ("perakim"). It begins with a halakic section on forbidden marriages ("'arayot"), to which are appended some ethical maxims on marriage. The second section consists of two entirely different parts, the first of which contains reflections on twenty-four classes of people—twelve bad and twelve good—with an appropriate Bible verse for each class; while the second enumerates the sins that bring about eclipses of the sun and moon, as well as other misfortunes, the whole ending with some mystic remarks concerning God and the 390 heavens. The section "Ben 'Azzai," as the ancients called the third perek, contains some moral reflections on the origin and destiny of man. Sections iv. and v., each beginning with the word "Le-'olam" (Forever), contain rules of conduct for sages and their disciples, the respective rules being illustrated by Biblical events and occurrences of the time of the Tannaim. Sections vi. and vii., which seem to have been originally one section, illustrate, by means of several stories, the correctness of the rule of conduct, never, in society or at table, to act differently from others that are present.

**Summary of Contents.**

Sections viii. and ix. also treat of rules of conduct during eating and drinking, especially in society; and it must be noted that sections vi. and viii. begin with the same word "Ha-niknas." Section x., on correct behavior in the bath, also begins with the same word, showing that all these sections, although they differ in content, were composed after one pattern. The last section begins with the enumeration of different things that are dangerous to life, and continues with the enumeration of actions and customs that are very dangerous to the soul.

This short summary of the contents shows that the work is of very diverse origin and that each section has its own history. It is clear that the first section can not, in view of its halakic content, belong with the rest of the treatise, which deals exclusively with morals and customs. Elijah of Wilna was therefore undoubtedly right in assigning this section to the treatise Kallah, which precedes the Derek Erez and deals entirely with marriage and the rules connected with it. The whole section is merely a later compilation, although some of its passages can not be traced back to the Talmudim and the Midrashim, as, for instance, the interesting parody on the hermeneutic rule of "kal we-ḥomer" (compare Joseph b. Tadai).

Entirely different in origin is the first part of the second section, drawn undoubtedly from an old tannaitic source. Four sentences of this section are cited in the Talmud as being taken from a Baraita (B. B. 90b; Sanh. 76b; Shab. 88b), and one in the name of Abba Arika (Sanh. *l.c.*), who often quoted old sentences and maxims ('Er. 54a). The composition shows that this section is not taken from the Talmud, for the division into twelve good and twelve bad classes of men is not found in the latter. The other half of this section, however, is probably a later interpolation, belonging properly to the third section. For this section begins with a saying of Ben 'Azzai concerning four things the contemplation of which would keep men from sin: hence the four classes of four things each that are enumerated in the second section.

**Composition and Component Parts.**

Ben 'Azzai mentioned four things in connection with the four sayings. They are drawn from the Talmud (Suk. 29). The third section seems to have been in ancient times the beginning of Derek Erez R. (Rashi on Ber. 22a; Pes. 86b; Tosef. 'Er. 53b), for which reason the old writers called the whole treatise "Perek ben 'Azzai." Yet it is difficult to understand how this section came to be taken as the introduction to the treatise, which otherwise, beginning with the fourth section, forms a connected whole, and has totally different contents from the Perek ben 'Azzai.

Therefore, as regards date and composition, only sections iv.–xi. need be considered, since the first three sections were not originally integral parts of the treatise. Sections iv.–xi. are not only similar in content, in that both set forth rules of behavior for different walks of life, and illustrate their meaning by examples from history, but their whole arrangement and composition also show the hand of the same author. Although the name of this author is not known, his date can be fixed approximately. Among the sixteen authorities quoted in the part which has been designated above as the treatise Derek Erez R. proper, there is not one who belongs to a later time than Rabbi, the redactor of the Mishnah. The Yerushalmi quotes a sentence, found in the Derek Erez R., with the formula "Tene be-Derek ha-Erez" (Shab. vi. p. 8a, bottom); from this it appears that in the time of the Amoraim a tannaitic collection of the name "Derek Erez" was known, and there is absolutely no reason for considering the present as a different treatise from the Derek Erez quoted in Yerushalmi. Nor is there any cogent reason for not considering this treatise as the source of the many quotations from Baraitas in Babli, which are found in Derek Erez R. also (compare Isaiah Berlin's glosses to the treatise), although it must be admitted that a great many of the quotations existed in different collections of Baraitas, and that the Talmud drew sometimes from one source and sometimes from another.

**Date of Composition.**

A contemporary of Rabbi, therefore (about 160–220)—hardly Rabbi himself—may have been the author of the Derek Erez R., the first three sections being added much later. A collection known as "Hilkot Derek Erez" existed even in the school of Akiba (Ber. 22a); but, as the term "Hilkot" indicates, it was composed entirely of short sentences and rules of behavior and custom, without any references to Scripture and tradition. It is even

highly probable that the treatise was based on the older collection, and that the work of the later editors consisted merely in the addition to the old rules of illustrations from the Bible and from history. For example, in the old collection there was a rule, "No one must enter the house of another without due announcement." This sentence was amplified by a later editor, who added: "This rule of behavior is taught out of the mouth of God Himself, who stood at the gate of paradise and called to Adam, 'Where art thou?'" (Gen. iii. 9); and to this is added the story of a journey of Jewish scholars to Rome, and how they comported themselves there (section v.).

**Stories.**

It is characteristic of this treatise that in order to emphasize its rules, it relates many stories of the private life of the Tannaim. A most interesting one is the following, which is used as an illustration to the rule, always to be friendly and obliging: "Once Simon ben Eleazar [probably more correctly Eleazar b. Simon; compare Ta'an. 20a] met a very ugly man, and could not help exclaiming: 'How ugly are the children of our father Abraham!' The man answered: 'What can I do about it? Will you go and tell the Master who has created me?' Then Simon b. Eleazar fell down at the man's feet, asking his forgiveness. But the latter said: 'I will not forgive you until you have gone to the Master who has created me, and have said to Him, "How ugly is the creature which you have created!"'" Only after much beseeching would the man forgive him; and on the same day Simon pronounced these words in the schoolhouse: 'Be always pliable as the reed, and not hard as the cedar. Although the reed bends to the gentlest wind, it resists the fiercest storm; but the cedar, at first proud and inflexible, in the end yields to the wind, and is uprooted.'" Stories of this nature lend a peculiar charm to the Derek Ereẓ Rabbah.

The version of the treatise found in the Maḥzor Vitry (pp. 724 *et seq.*) is different from that in the editions of the Talmud. Instead of the first part of the second section, there is in the former version a collection of sentences and reflections on various subjects, arranged according to numbers. The version of the treatise Kallah, in Coronel's "Ḥamishah Ḳunṭresim," Vienna, 1864, contains the greater portion of the Derek Ereẓ R.; namely, the whole of sections iii., iv., v., and parts of the following sections. Aside from the variants found here, Coronel's version has also a kind of Gemara to the text. This Gemara, however, is of very late origin, being in all probability a product of the tenth century, although it contains matter of great value and of very ancient (Essene or Ḥasidean) origin. The Gemara, which is quoted by Isaac Aboab in "Menorat ha-Ma'or," is printed in the Wilna edition of the Talmud (Romm, 1889).

BIBLIOGRAPHY: The treatise *Derek Ereẓ R.* was printed for the first time in the third Venetian edition of the Talmud (1546–1551); see also Goldberg, *Der Talmud. Tractat Derek Ereẓ Rabbah*, Breslau, 1888, which contains a critical edition and a German translation; Krauss, in *Rev. Etudes Juives*, xxxvi. 27–46, 205–221; xxxvii. 45–64; Weiss, *Dor Dor we-Dorshaw*, ii. 249–250; Zunz, *Gottesdienstliche Vorträge der Juden*, 2d ed., pp. 116–118.

S. S. L. G.

**DEREK EREẒ ZUṬA** (דרך ארץ זוטא, lit. "etiquette, small [treatise]"): An uncanonical treatise of the Babylonian Talmud. The name is misleading in more than one respect; the word "zuṭa" (small) would seem to indicate that it is a shorter version of the treatise "Derek Ereẓ Rabbah," which is not the case, the two having little in common. "Derek Ereẓ," moreover, is a very unsuitable name for a collection of ethical teachings such as form the substance of the treatise. Even Rashi, however (Ber. 4a), knows the treatise under this name, calling it "Masseket Derek Ereẓ," while the Tosafists likewise call it "Hilkot Derek Ereẓ" (Bek. 44b). The designation "zuṭa" is probably of later origin.

In the Talmud editions the treatise consists of nine sections ("peraḳim"), to which the Section on Peace ("Pereḳ ha-Shalom") is added as a supplement. The Halakot Gedolot (ed. Hildesheimer, pp. 644–652) gives another version; here the same material is in two parts—(1) "Derek Ereẓ Zuṭa," corresponding to sections v.–viii., and (2) "Derek Ereẓ Rabbah," containing sections i.–iv. and ix. There are two manuscript copies with this division in the Bodleian (Nos. 120 and 380 in Neubauer's catalogue), as well as a genizah fragment ("Jew. Quart. Rev." x. 660); but in the latter the first four sections are under the title "Yir'at Ḥeṭ." The Karaite Ḳirḳisani (tenth century) cites a passage from the fourth section under that title ("Jew. Quart. Rev." vii. 698). A third version is that in the Maḥzor Vitry (ed. Horwitz, pp. 721–723), where the first part of the eighth and the whole of the ninth section are given under the title "Hilkot Darkan shel Talmide Ḥakamim." It is noteworthy that in the Talmud editions sections iv.–viii. are marked as having been taken from the Maḥzor Vitry. It should also be mentioned that the "Siddur Rab Amram" (AMRAM BEN SHESHNA) gives only the first and fourth sections, which is probably due to the fact that the second and third were not included in the ritual.

**Summary of Contents.**

Apart from this external evidence, a closer examination shows that the work consists of three different collections: (1) i.–iv., (2) v.–viii., (3) ix., though it has a certain unity in that it consists almost exclusively of exhortations to self-examination and meekness and of rules of conduct, and urges temperance, resignation, gentleness, patience, respect for age, readiness to forgive, and, finally, the moral and social duties of a "disciple of the wise" ("talmid ḥakam"). It is written in the form of separate, short maxims arranged as in the Abot, but differing in that they are anonymous. The compiler attempted to arrange the maxims according to external characteristics, the order followed being determined by the initial word, and by the number of maxims. Several precepts which begin with the same word are put together even when they are not at all related in subject-matter (compare "The Wisdom of Ben Sira," ed. Schechter, vi. 1–20, where twenty sayings begin with אל); especially are they thus combined into groups of four, five, or seven maxims, numbers which serve to aid in memorizing the passages. How far the compiler was able to carry out his principle can not be judged from the text in its present condition; and to ascertain the original form of the treatise it is necessary critically

to reconstruct the text. The following analysis of contents is based on such a reconstruction.

The first section begins with introductory remarks on the duties and proper conduct of a "disciple of the wise"; then follow seven sentences, each a precept in four parts, which, however, are often confused in the text as it now exists. The order is: (1) הוי; (2) אל—which sentence is to be read according to Ab. R. N., ed. Schechter, xxvi. 83; (3) אם; (4) אל (the following saying, beginning with אם, belongs to No. 3, while the next אל sentence is the fourth part of No. 4); (5) העבר (the two missing parts to be supplied from Abot ii. 4); (6) אהוב and its opposite הרחק; (7) אל—originally four sentences as shown by the Vatican MSS. in Goldberg and Coronel's version and as confirmed by the parallels in Ab. R. N., ed. Schechter, xxvi. 82, xxxiii. 36; the concluding הרחק sentence belongs to No. 6. The three haggadic utterances which form the conclusion of the first section are a later addition.

The second section begins like the first, emphasizing particularly the duties of the "disciple of the wise." After a series of admonitions concerning only the student, there follow, to the end of the section, maxims of a general nature for people in the most varied walks of life. These are also arranged in seven sentences, each beginning with the word הוי, which word also comes before למוד להיות נוחל בטובה (compare Ab. R. N. xli.). Then follow seven beginning with אל, and seven with אם.

In the third section the regular arrangement can be recognized beginning with the maxim אם רפית. There are three sentences each with אם and הוי; and as many with תחלת and אם. The following sentences probably belong to section four, and concern only the conduct of the student. The paragraph beginning with the words אל תאמר איש, which, as is to be seen from the "Siddur Rab Amram," consists of four parts, concludes the fourth section, which is the end of the "Yir'at Ḥeṭ."

From the fourth section to the eighth is a collection of maxims arranged on the same plan. The eighth section contains eight maxims beginning with כל, but the initial and concluding maxims are not relevant to the proper matter of the section. The ninth section is a well-ordered collection of twenty-eight maxims arranged in four paragraphs; seven of these maxims begin with אהוב, seven with הוי, and fourteen with אם.

**Date of Composition.**

The date of composition can only be conjectured. It is almost certain that sections v.–viii. are the work of one editor, who lived after the completion of the Babylonian Talmud. One needs only to compare the maxim לעולם (v. 2) with Sanh. 23a and Mek. Mishpaṭim 20 to see that the compiler had the Talmud before him. The next maxim is a combination of 'Er. 65b and Ab. R. N., ed. Schechter, xxxii. 68. Ab. R. N. viii., כל המתנבל (ed. Schechter, xxii. 46), Midr. Mishle ix. 9, Pesiḳ. viii., כל זמן (ed. Buber, 44b), and probably Derek Erez Rabbah were also used. As already mentioned, the Spanish version of the Halakot Gedolot, probably made about 1000, adopted these four sections as a complete treatise; hence one would not be far wrong in setting the ninth century as the date of composition. The first four sections date from a much earlier period. From their contents they may even have been an independent collection already in existence at the time of the Tannaim. At any rate this collection contains much that is old, even if it can not be proved that the "Megillat Ḥasidim," which is cited in Abot de-Rabbi Natan (ed. Schechter, xxvi. 52), is identical with the treatise under discussion.

The ninth section, originally, perhaps, a small collection of maxims, is more modern than the first and older than the second part of the treatise. The conclusion of the ninth chapter, which treats of peace, caused the insertion in the Talmud of a Section on Peace ("Perek ha-Shalom"), in which various sayings concerning peace, taken from different Midrashim, especially from the Midrash to Num. vi. 26, are placed together. This tenth (supplementary) section is comparatively a very late product, and is not found in Maḥzor Vitry, in Halakot Gedolot, nor in the MSS.

**Importance of the Treatise.**

The Abot excepted, this treatise is the only collection of precepts from the period of the Talmud and the Midrashim, and is therefore of great importance in any estimate of the earliest ethical views of the old rabbis. Zunz appropriately characterizes the treatise: "The Derek Erez Zuṭa, which is meant to be a mirror for scholars, is full of high moral teachings and pithy worldly wisdom which philosophers of to-day could study to advantage." The treatise deals mainly with man's relation to man, and is moral rather than religious in nature. A few quotations from it will illustrate its character: "If others speak evil of thee let the greatest thing seem unimportant in thy eyes; but if thou hast spoken evil of others, let the least word seem important" (i.). "If thou hast done much good let it seem little in thy eyes, and say: 'Not of mine own have I done this, but of that good which has come to me through others'; but let a small kindness done to thee appear great" (ii.).

The treatise was much read, and the fact that it went through so many hands partly accounts for the chaotic condition of the text. Scholars of the eighteenth century did much, by means of their glosses and commentaries, toward making possible an understanding of the text, but a critical edition is still needed.

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S. S. L. G.

**DERELICTS:** Things that have been abandoned ("res nullius" in the Roman law). The Talmud treats of four kinds of things that have no owner: (1) Seas, rivers, brooks, the desert (which can not be subjected to ownership), and all they contain; also wild beasts wherever found. (2) Things declared by the owner to be derelict (הפקר). (3) The property of a convert who dies without leaving issue "begotten in holiness." (4) Land sold by a

Gentile to an Israelite, for which he has been paid, but for which he has not executed a deed (this last class is questioned).

He who devotes anything as a derelict can not put any limitations upon it. Like the fruits of the seventh year, it must be as free to the rich as to the poor. And as long as no one has, by occupation, made the derelict his own, the former owner can recover it (Ned. 44a).

The fourth kind is a subject of dispute in the Talmud. It originated in the Persian law, which recognized no transference of immovable property without a deed; which practise became recognized in Jewish law. It was argued: "The law of the kingdom is law"; the Gentile has conveyed no title to the Israelite purchaser, but as he has been paid for his land, his own title is gone; the land is therefore derelict. Hence the first Israelite who can acquire it by occupancy will be recognized as its owner. However, this very maxim, "The law of the kingdom is law," seems to have been quoted on the other side of the question (B. B. 54b). It must also be observed that, according to some interpreters of the Talmud, the third owner could not make his claim valid before he paid to the Israelite who had bought the land from the Gentile all of the money which he had expended.

Seas and rivers excepted, anything, whether movable or immovable, coming within these four classifications may be acquired by occupancy, and not otherwise. The lawfulness of fishing and hunting rests on the position that fish in open waters, and wild beasts or fowl everywhere, are "res nullius," and as such belong to the first occupant. But fish in an artificial pond ("bibarin"; Latin, "vivarium") are private property; to take them without the consent of the owner is robbery; and it is robbery likewise to take game out of a net or trap which has been set by another, even if it be in the desert (B. Ḳ. 81a).

To hunt upon the field of another may be morally wrong, and the hunter is responsible for all damage done; but the wild beasts he catches or kills belong to him (see, however, FINDER OF LOST PROPERTY). Fish that jump from the water into a ship or boat belong to the owner thereof (B. M. 9b). Other ownerless movable things, including tame beasts, belong to him who takes possession in a way that would give title to a purchaser, according to the nature of the thing to be acquired (see ALIENATION AND ACQUISITION).

When a debt or a deposit has for any reason become ownerless, the debtor or depositary is freed from all liability, being naturally the first occupant. For a like reason bondmen or bondwomen declared by their owners as derelict become their own masters—that is, they become free; but if under age, they become the property of the first occupant, like goods or tame beasts.

The occupation of derelict land must have the same character in each of the three cases. To seize a deed for the land gives no title except to the parchment on which it is written. Such occupation of land as is defined under ALIENATION is generally good enough; but where a field or other parcel of land is separated from other parts of the same estate, even by a foot-path, the actual occupation of one can not by a declaration in words be extended to the other. The mere perceiving of fruits, or the taking of fallen trees, is not deemed occupancy of the soil. Plowing, or sticking a spade or pick into the ground, or sowing seed and covering it with earth, is effective. To erect posts or doors on the ground gives title; living in a house, or building something in the house above the ground, does not. The reason for these technical distinctions is this: that there is no contract, written or oral, to impress a meaning on the acts of occupation; hence they can not be extended beyond the very thing which they touch (B. B. 54a, b).

Issur, the convert, father of Rab Mare, a Babylonian teacher, is an example of a convert having no son "begotten in holiness." The difficulty with which he transmitted to his son money on deposit is described in B. Ḳ. 87a.

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S. S. L. N. D.

**DERENBURG (DERENBOURG):** A Franco-German family of Orientalists. Their original home was Derenburg, a town near Halberstadt, Saxony, whence they moved successively to Offenbach, Frankfort-on-the-Main, and Mayence. Concerning **Jacob Derenburg,** the first known member of the family, nothing is ascertainable. His son, **Hartwig (Ẓebi-Hirsch) Derenburg,** was the author of a comedy, "Yoshebe Tebel" (Inhabitants of the Universe), written in imitation of the "La-Yesharim Tehillah" of Moses Ḥayyim Luzzatto, and published in Offenbach in 1789. He moved to Mayence about this time, as is shown by the fact that he calls himself in his preface "tutor in the family of Mdm. Brendeli, widow of Beer Hamburg, in Mayence." The play was dedicated to "the philanthropist and scholar Solomon Fürth of Frankfort-on-the-Main," of whose son Derenburg had been teacher. Derenburg was buried in Mayence, but his tombstone gives no information regarding the date of his death.

The "Yoshebe Tebel" consists of a dialogue in which eight characters hold converse with one another, each of them in turn representing one of the capital sins, which the adjuster of wrongs, the "Prince of Peace" ("Sar Shalom"), representing the pastor of the community, condemns. Hartwig Derenburg abstains from mentioning names, as, in 1803, did Goethe in his "Natürliche Tochter." But as, in the case of Goethe, the originals of the characters which he put upon the stage under the veil of anonymity could be identified, so the contemporaries of Derenburg must have recognized the members of the Jewish congregation in Mayence to whom the "Prince of Peace" (R. Noah Ḥayyim Hirsch) had addressed a well-deserved rebuke. The "Yoshebe Tebel" was the author's sole production of this nature.

Hartwig's eldest son, **Jacob Derenburg,** born at Mayence in 1794, was a lawyer; his youngest son was the French Orientalist **Joseph (Naftali) Derenburg,** born at Mayence, France, Aug. 21, 1811; died at Bad-Ems, Germany, July 29, 1895. To the age of thirteen Joseph's education was confined exclusively to rabbinical studies. When sufficiently prepared, Joseph entered the gymnasium

in Mayence, and then attended lectures in the University of Giessen, and afterward in that of Bonn, where he studied Arabic under Freytag. It was principally due to his intimate friendship with Abraham Geiger that he did not entirely drift into the domain of Semitic philology, but remained faithful to Jewish science.

Joseph Derenbourg.

Abandoning the idea of becoming a rabbi, and having obtained his Ph.D. degree, Joseph in 1834 left Bonn for Amsterdam, where he accepted a position as tutor with the Bischoffsheim family. When in 1838 his pupil Raphael Louis Bischoffsheim went to Paris to study at the Ecole Centrale, Joseph accompanied him, and took up his abode in Paris. In 1841 he became associate proprietor of the Pension Coutant, and directed the religious and moral instruction of the Jewish pupils. A few months after his marriage (1843) he regained his French nationality, and, having previously spelled his name "Derenburg" (and later "Dernburg"), he called himself thenceforth Joseph Derenbourg. After teaching German at the Lycée Henri IV. in 1851, he was appointed proof-reader of Oriental texts at the Imprimerie Impériale (1852). In 1857 he established a private college, and remained at its head until 1864. In 1869 he became chevalier of the Legion of Honor, and was elected (Dec. 22, 1871) member of the Académie des Inscriptions et Belles-Lettres. If nominally he was the successor to Caussin de Perceval, his former teacher of Arabic, in reality he was called to fill the place left vacant by the death of Salomon Munk (Feb. 7, 1867). He had already (May 3, 1868) succeeded the latter, who had been an intimate friend of his, as member of the central committee of the Alliance Israélite Universelle, of which he later became a vice-president. From 1869 to 1872 he was a member of the Consistoire Israélite de Paris. In 1877 an eye affection compelled him to resign his position at the Imprimerie Nationale; but immediately after this he was appointed professor of rabbinical Hebrew at the Ecole des Hautes Etudes.

The following are Joseph Derenbourg's principal works, no mention being made of a number of articles which appeared in the "Comptes Rendus de l'Académie des Inscriptions et Belles-Lettres," the "Journal Asiatique," the "Revue Critique," Geiger's "Jüdische Zeitschrift," the "Revue des Etudes Juives," Grätz's "Monatsschrift," etc.:

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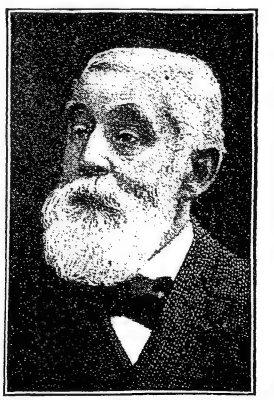
S. H. D.

**Derenbourg, Hartwig:** French Orientalist; son of Joseph Derenbourg; born in Paris June 17, 1844. He attended the lycées Charlemagne and Bonaparte (now Condorcet). He studied Hebrew, Arabic, and other Semitic languages under Reinaud, Ulmann, chief rabbi of France, and his father, in Paris; under Ewald, Bertheau, and Wüstenfeld, in Göttingen; under Fleischer and Krehl, in Leipsic. In 1866, after taking his degree in Göttingen, he was engaged at the Bibliothèque Impériale, continuing the preparation of the catalogue of Arabic manuscripts, discontinued since 1859. His father-in-law, Hermann Joseph Baer, the well-known bookseller of Frankfort-on-the-Main, placed him in 1871 at the head of the Paris branch of his house. In 1875 he received two almost simultaneous calls: one as professor of Arabic and



Hartwig Derenbourg.

Semitic languages to the Jewish Theological Seminary of Paris, and the other as instructor in Arabic grammar to the Ecole Speciale des Langues Orientales Vivantes. In April, 1879, he was called to occupy, at the latter institution, the chair of literary Arabic, which had been vacant since Reinaud's death in 1867.

In 1880 the minister of public instruction entrusted him with the investigation of the Arabic manuscripts in the Escurial and in the other libraries of Spain. On his return Ernest Renan had Derenbourg made assistant to the commission upon Semitic inscriptions at the Académie des Inscriptions et Belles-Lettres, being especially entrusted, under the direction of his father, Joseph Derenbourg, with the Himyaritic and Sabean section. In 1884 he was appointed professor of Arabic at the Ecole des Hautes-Etudes, and in 1885 professor of Islamism and of the religions of Arabia in the religious section of the same school.

In Feb., 1897, he was decorated with the cross of the Legion of Honor, and in June, 1900, he was elected member of the Institute (Académie des Inscriptions et Belles-Lettres). He is also honorary member of the Academy of History in Madrid, of the Institut Egyptien in Cairo, of the Society of Biblical Archeology in London, and a member of many other scientific societies.

Hartwig Derenbourg takes a lively interest in Jewish affairs. He is a member of the central committee of the Alliance Israélite Universelle and of the council of the Société des Etudes Juives, having become its president in 1890; and continual vice-president of the administrative board of the Ecole de Travail Israélite. He is, further, one of the founders and directors of the Grande Encyclopédie.

The following is a list of his principal works:

"De Pluralibus Linguæ Arabicæ," Göttingen, 1867.
"Quelques Observations sur l'Antiquité de la Déclinaison dans les Langues Sémitiques," Paris, 1868.
"Le Dîwân de Nâbiga Dhobyânî," Paris, 1869.
"Catalogue des Manuscrits Arabes de la Bibliothèque Impériale," 4 vols., 1866–70.
"Notes sur la Grammaire Arabe," Paris, 1869–71.
"Histoire Littéraire de l'Ancien Testament," translated from the German of Nöldeke in collab. with Jules Soury, Paris, 1873.
"Le Livre de Sîbawaihi," 2 vols., Paris, 1881–89.
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"Chrestomathie Elémentaire de l'Arabe Littéral" (with Jean Spiro), Paris, 1885; 2d ed., Paris, 1892.
"La Science des Religions et l'Islamisme," Paris, 1886.
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"Silvestre de Sacy, Une Esquisse Biographique," Leipsic, 1886; Paris, 1892 and 1895; Cairo, 1903.
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"Michele Amari, la Vie d'un Historien et Orientaliste Italien," Paris, 1902.
"Nouvelles Inscriptions Yéménites Inédites," Paris, 1902.

To this list must be added numerous articles which appeared in the "Journal des Savants," the "Journal Asiatique," the "Revue Critique," the "Revue des Etudes Juives," the "Revue d'Assyriologie et Archéologie Orientale," the "Revue de l'Histoire des Religions," etc.

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S.

**DERNBURG, HEINRICH:** German jurist; born at Mayence March 2, 1829; brother of Friedrich Dernburg. The Dernburgs are related to the French family of Derenbourg, which, before its settlement in France, was called "Dernburg" (see DERENBURG). Dernburg was educated at the gymnasium of Mayence and the universities of Giessen and Berlin, graduating from the latter in 1851. In the same year he became privat-docent of the juridical faculty of the University of Heidelberg. In 1852 he was called to Zurich as assistant professor, and was appointed professor in 1855. In 1862 he accepted a similar position in the University of Halle, which he represented in the Prussian Herrenhaus (Upper House) from 1866 to 1873, when he became professor of Roman and Prussian law in the University of Berlin. He reentered the Herrenhaus in 1873. With Brinckmann and others he founded in 1851 the "Kritische Zeitschrift für die Gesammte Rechtswissenschaft."

Among his works may be mentioned: "Geschichte und Theorie der Kompensation," Heidelberg, 1854; 2d ed., 1868; "Das Pfandrecht," Leipsic, 1860–64; "Die Institutionen des Gaius, ein Kollegienheft aus dem Jahre 161 nach Christi Geburt," Halle, 1869; "Lehrbuch des Preussischen Privatrechts und die Privatrechtnormen des Reiches," *ib.* 1871–80; "Das Vormundschaftsrecht der Preussischen Monarchie," Berlin, 1875; 3d ed., edited by Schultzenstein, 1886; "Das Preussische Hypothekenrecht" (with Hinrichs), Leipsic, 1877–91; "Pandekten," *ib.* 1884–87; 6th ed., 1900–01; "Die Königliche Friedrich-Wilhelms-Universität Berlin in Ihrem Personalbestande seit Ihrer Einrichtung bis 1885," *ib.* 1885; "Das Bürgerliche Recht des Deutschen Reiches und Preussen," Halle, 1898–1900.

The father of Dernburg and his whole family became Christians.

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S. F. T. H.

**DERUSH.** See HOMILETICS and MIDRASH.

**DERZHAVIN, GAVRIIL ROMANOVICH:** Russian poet and senator; born at Kazan July 15, 1743; died at Zvanka, government of Novgorod, July 20, 1816. In 1799 Derzhavin was commissioned by Emperor Paul to investigate a complaint made by the Jews of Shklov against General Zorich, the

owner of that town. The latter was accused by them of oppression and extortion; and it became the duty of Derzhavin to assume the guardianship of Zorich's estate, and to sift the matter thoroughly. During his stay in Shklov the dissensions between the sects of Mitnagdim and Ḥasidim were very bitter, passions rose high, and unfounded accusations were made. Under such conditions much transpired that was not creditable to the Jewish community, and undoubtedly Derzhavin noted it. The Jews were encouraged in their complaint by Kutaisov, a favorite of the czar. Kutaisov desired to get possession of Zorich's estate; and he knew that by proving the accusations against Zorich the estate would be confiscated and sold at auction. Derzhavin realized this; but, although on terms of friendship with Kutaisov, he was loath to become the means of helping him. Derzhavin's scruples combined with the dissensions among the Jews prejudiced the poet against them; and notwithstanding the evident abuse by Zorich of his prerogative, and in spite of the undoubted truth of many accusations against Zorich, Derzhavin reported in his favor, and he was acquitted.

**Report on Jews of White Russia.**

In the following year Derzhavin was again sent to White Russia, in order to investigate the causes of a famine there, and to formulate a plan for aiding the starving peasants. He was commissioned at the same time to study the economic condition of the Jews in that region, and to present a report on the subject, with suggestions as to the measures to be taken in order to eliminate the supposed harmful influence exerted by their "unscrupulous dealings" on the lower classes of the population. Derzhavin, in collecting the materials for his report, made an extended journey through the province. In a comparatively short time he obtained from various sources—sources occasionally of doubtful value—a considerable mass of data bearing directly not only on the economic condition of the Jews of White Russia, but also on their social, communal, and religious life. In Sept., 1800, Derzhavin prepared in Vitebsk his celebrated "Mnyenie ob Otvrashchenii v Byelorussii Goloda i Ustroistvye byta Yevreyev" (Opinion as to the Protection of White Russia from Famine, and on the Organization of the Status of the Jews). Looking carefully into the condition of the Jews, Derzhavin saw clearly that temporary measures would not be sufficient to remedy existing evils. The Jews of Russia were in an anomalous and unnatural condition; for the old Polish laws and those of Lithuania were defective and equivocal. When, therefore, a commission was appointed in 1804 by Alexander I. to consider remedial legislation, Derzhavin's "Opinion" had great weight with it.

**Derzhavin's "Opinion."**

Derzhavin's plan called for the creation of a protectorate over the Jews; the protector to advise the czar personally as to the best measures to be taken for the moral uplifting of the Jew, so that he might in time be considered worthy to become a subject. Notwithstanding the more liberal attitude of Speranski, Derzhavin's "Opinion" decidedly influenced the commission. In his report Derzhavin's prejudice against the Jews is very manifest, and is often carried to ludicrous extremes. Thus he concludes, from the custom of the Orthodox Jews of keeping their heads covered, that the Jews consider themselves "of all peoples the most excellent." He associates the frequent occurrence of certain names, such as Moses, Abraham, etc., to a desire on the part of their owners to conceal their individual identity, and states that the Jew hoards money for no other purpose than to rebuild the Temple in Palestine, whither he ever expects to return. One of the redeeming features of the "Opinion" is its recommendation of the establishment of schools for the Jews in order to facilitate their education; but even here Derzhavin insists that corporal punishment should be inflicted on the delinquents of that "stubborn race."

Nathan Nata (Notkin), a merchant of Shklov, supplied Derzhavin with much valuable information on the economic and moral condition of the Jews of White Russia, and suggested methods by which they might be made more useful citizens; *e.g.*, by teaching them agricultural and industrial pursuits (see Agricultural Colonies in Russia).

While Derzhavin adopted Notkin's suggestions and embodied them in his report, he nevertheless couched the whole in terms decidedly unfair to the Jews; as a result he and Notkin became estranged. That the enactment of Dec. 9, 1804, was, nevertheless, favorable to the Jews (see Alexander I., Pavlovich), was due to Notkin's exertions. Notkin's opposition angered Derzhavin to such an extent that he called his former protégé "the Jew Notka," and even asserted that Notkin had attempted to bribe him.

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H. R. J. G. L.—H. R.

**DESCENT, LAW OF.** See Agnates.

**DESECRATION:** The act of diverting from a sacred to a common use. It was forbidden, as being an act of desecration, to use the anointing-oil of the sanctuary for common purposes, or even to prepare oil like it, or to prepare for common use incense similar to that used in the sanctuary. The punishment for any of these transgressions was excision from the people of Israel ("karet," Ex. xxx. 33, 38). All objects used in connection with the Temple service—as the utensils employed in the ritual—the sacrifices, the clothing of the attendant priests, and the building itself were considered sacred, and their use for common purposes was therefore prohibited. Any one who knowingly appropriated any of these objects for his own use was liable to the penalty of stripes; if the act was committed unwittingly, he was required to bring a sacrifice, and to pay one-fifth more than the value of the object misused (Lev. v. 14; Maimonides, "Yad," Me'ilah, i. 1, 2).

Not only could no sacred object be diverted to a common use, but it could not even be exchanged. If a man consecrated an animal that could be used as a sacrifice and then exchanged it for another, he suffered the punishment of stripes, and both animals remained sacred. It made no difference whether

the exchange was for a better or for a worse animal; the holy object could in neither case be desecrated, nor could it be used for another purpose equally sacred (Tem. 32a; Maimonides, *l.c.* iv. 11). If, however, the animal was such as could not be offered on the altar, the owner might redeem it by paying the value of the animal and an additional fifth. The same law applied to all other objects which were not of immediate use in the Temple service (Lev. xxvii. 9; "Yad," Temurah, i. 1 *et seq.*).

**Exchange of Sacred Objects Forbidden.**

With regard to the use of the synagogue and its appurtenances, the Rabbis laid down the following general rule: "We may ascend with holy things, but not descend"—that is, holy objects may be used for a holier purpose, but not for one less holy (Shab. 21b). On this principle, objects used in worship were classified and graded according to their sanctity. A community might sell its synagogue and use the money in building an academy, but not the reverse. The appurtenances of the synagogue were graded as follows: the scroll of the Law; other sacred books; the mantle of the scroll; the Ark, where the scroll is deposited; the table upon which it is placed while being read; the synagogue itself being the least sacred. The money realized from the sale of a synagogue may be used in buying an Ark or a table, and so on; but the reverse is forbidden (Meg. 26a; "Yad," Tefillah, xi. 14; Shulḥan 'Aruk, Oraḥ Ḥayyim, 153, 1). The scroll of the Law must never be sold, and when it becomes old and unfit for use, it must be placed in an earthen vessel and buried near the tomb of a scholar. Torn books or pages of books of the Scriptures, and all the accessories of holy objects, as the mantle of the scroll, the sheath of the mezuzah, the straps of the tefillim, and so forth, must not be diverted to any common use, but must be buried (see Genizah). Objects which are used in the performance of certain commandments, as the "sukkah" (booth), "lulab" (palm-branch), "shofar" (ram's horn), "zizit" (fringes), etc., may be thrown away after they have become useless. It is not permitted to make any use of the light of the Ḥanukkah candles, even for such a holy use as studying the Law (Meg. 26b; "Yad," Sefer Torah, x. 3; Oraḥ Ḥayyim, 154, 673, 1).

**Worn-Out Objects to be Buried.**

The Rabbis permitted an individual to sell the scroll of the Law only when he needed the money for the purpose of studying the Law or for the purpose of marrying; otherwise the possessor of a copy of the scroll of the Law must never sell it, even when he needs the money for the necessities of life (Meg. 27a; "Yad," Sefer Torah, x. 2; "Kesef Mishneh" *ad loc.*; Shulḥan 'Aruk, Yoreh De'ah, 270, 1).

L. G. J. H. G.

**DESERT.** See Wilderness.

**DESERTION:** Leaving husband or wife with the intention of not returning. It must be premised that, if the husband deserted his wife and went beyond the jurisdiction of the court, he could not be compelled to give her a bill of divorce; and if he remained away and was never heard of again, the wife was never free from the bond of matrimony (see 'Agunah), because it was always the husband who was presumed to grant a divorce, even though at the suit of the wife, under the order of the court.

There is no proceeding known in Jewish law analogous to a modern suit for divorce on the ground of the husband's desertion, in which the divorce is granted judicially in the absence of the husband and without his consent. Further, in Jewish law there is no presumption of death from absence. Therefore the woman who was deserted by her husband remained his wife until she received a bill of divorce from him, or until his death was legally proved.

There are cases in Jewish law which may technically be deemed cases of desertion, in which the wife was entitled to receive a bill of divorce from her husband *before* he left the jurisdiction of the court. If a wife living in a foreign country desired to remove to Palestine, or if, living in Palestine, she desired to remove to the city of Jerusalem, and if her husband refused to accompany her or to allow her to remove, he was at her instance compelled by the court to give her a bill of divorce. If she was living in Jerusalem and he desired her to remove to a foreign country or even some other city in Palestine, or, if living elsewhere in Palestine, he desired her to remove to some foreign country, she had a right to refuse to accompany him, because she was not obliged to expatriate herself (Ket. 110b; compare Domicil). If she feared that he would then desert her, she could appeal to the court, and her husband would be compelled before leaving to give her a bill of divorce for the time being (Shulḥan 'Aruk, Eben ha-'Ezer, 154, 8).

**Change of Residence.**

This divorce for desertion was granted only in the above cases, and did not apply to countries other than Palestine or to cities other than Jerusalem; and the reason for this is to be found in the special favor with which the people looked upon the Holy Land and the Holy City. They were deemed to be dwelling-places par excellence of the Jews, and this fact established the right of the wife to refuse to follow her husband in case he desired her to remove. Many authorities are therefore of the opinion that these rules did not apply after the destruction of the Temple (compare Asher ben Jehiel to Ket. 110b).

Under the later law the principle was extended; and if a man was about to leave the jurisdiction of the court of any country to go to another country, he was either placed under oath not to desert his wife, or, if he insisted upon going, was compelled to grant her a bill of divorce (Shulḥan 'Aruk, Eben ha-'Ezer, 154, 8, 9).

Desertion by the wife occurred either if she actually abandoned her husband's domicil, or if she refused to follow her husband to another domicil. She was obliged to follow him only from one place to another in the same country, or from any other country into Palestine, or to Jerusalem from any other place in Palestine. For such desertion the husband could give her a bill of divorce, and she lost all of her property rights under the marriage contract (Ket. 110b).

**Refusal to Accompany Husband.**

An exception to this rule may be noted. If a man dwelling in one country married a woman dwelling in another, she was obliged to follow him to his

domicil; for that was an implied condition of the marriage, or perhaps may have been an expressed condition in the marriage contract. In case of her refusal to follow him, she was technically deemed guilty of desertion; and her husband could divorce her, she losing her property rights under the marriage contract. Compare DOMICIL.

L. G. D. W. A.

**DESSAU:** Chief town of the duchy of Anhalt, North Germany, on the left bank of the Mulde. The settlement of Jews here dates from 1621. The introduction of debased coins had ruined the finances of the duchy, and Duke Johann Casimir permitted Jews to settle at Dessau as purveyors of silver to the mint. They were forbidden to export money, and had to prevent its exportation by others. The permit was, however, of short duration. The calamities consequent upon the Thirty Years' war made it impossible to reestablish the finances of the duchy. The Jews were therefore banished. In 1672 Duke Johann Georg readmitted them; and some Jews settled at Dessau. In 1685 there were only 26 families. Moses Wulff, a descendant of Moses Isserles, banished from Berlin at the instigation of his powerful enemy, Jost Liebmann, the court factor, settled with his family at Dessau and became court factor of Johann Georg II. Combining learning with philanthropy, and being of a religious turn of mind, he exerted his great influence for the welfare of the newly established community, which soon became a center of scientific activity. A bet ha-midrash was founded by the Wulff family. At its head was Rabbi Benjamin Wolf, author of "'Ir Binyamin," who was succeeded by Isaac Itzig Gerson, or, as he later called himself, Joseph Isaac Gerson (1708–35).

**Moses Wulff.**

Graveyard of the Dessau Community Showing Tombstone of Mendelssohn's Father to the Right.
(From Freudenthal, "Aus der Heimat Mendelssohns.")

After the death of Moses Wulff (1729) the material prosperity of the community (which had increased to about 700 persons) diminished. His son Elijah succeeded him in the office of court factor; but the family had become impoverished, and with it the community also declined. Still, enlightened rabbis and scholars like David Hirshel Fränkel, the rosh ha-yeshibah Hirsh, Moses Fränkel, and others, made it a center of learning; and from Dessau came Moses Mendelssohn. A source of intellectual development for the first half of the nineteenth century was the Franzschule. Founded in 1799 as a primary school for poor children, five years later it was transformed, with the sanction of the government, into a Jewish high school. For sixty years it enjoyed the highest reputation throughout Germany. Its director, David Fränkel, and such teachers as Joseph Wolf, Gotthold Solomon, and Moses Philippson, attracted pupils from far and near.

**The Franzschule.**

The community of Dessau led in the struggle for the emancipation of the German Jews. A German monthly entitled "Sulamith," devoted to Jewish interests and culture, was published for eight years (1806–14) by David Fränkel and Joseph Wolf. But the Dessau-Anhalt government continued until 1848 to consider the Jews as "Schutzjuden." No foreign Jew was allowed to settle in the town without a special permit, and the Dessau Jews were restricted to a special quarter. Even after 1848 the government endeavored to limit the right of the Jews to election to the Parliament, and maintained for a long time the oath "more Judaico." It was probably on this account that between 1850 and 1895 the Jewish population of Dessau fell from about 1,000 to 406.

During the greater part of the nineteenth century the rabbinate of Dessau was in an extremely chaotic state. Rabbi succeeded rabbi with extraordinary rapidity; for many years the post was vacant, and the duties of the rabbinate were partially performed by the teachers of the Franzschule. The rabbis since 1870 have been: Dr. Saalfeld (1870–81); Schönberger (1881–84); Dr. Samson Weisse (1884–1893); Dr. Max Freudenthal (1893–1900); Dr. Isidor Walter (1900). In 1886 the government issued regulations concerning Jewish worship, according to which a chief rabbi for Anhalt, with his seat at Dessau, was to be nominated and supported by the government.

Dessau possesses an imposing synagogue in the Oriental style (restored in 1861), and a monument to Moses Mendelssohn erected on the centenary of his death.

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*Brandenburg*, in *Allg. Zeit. des Jud.* 1840, No. 13; D. Calm, *Die Stellung der Juden in Anhalt*, ib. 1866, Nos. 40 and 41.

G. S. SA.—I. BR.

——**Typography:** A Hebrew printing-office was established at Dessau in 1694 by court factor Moses Benjamin Wulff. The privilege obtained for this purpose included both Hebrew and German, but Wulff availed himself only of the former, the enterprise not being undertaken with a desire for gain, but to conserve and advance Jewish learning. The first work published by him (1696) was a ritual entitled "Tefillah le-Mosheh," to which were appended prayers for women in Judæo-German, entitled "Minḥat 'Ani." The type for the Judæo-German was set up by a girl of nine years—Ellah, daughter of Moses of Holland. In 1704 the work of the press was suspended, owing to the great losses Wulff had sustained in his transactions with the court of Gotha. His son Elijah reestablished the office in 1742, but discontinued it in 1743. The first work issued by the latter was the Sifra with a commentary, "Ḳorban Aharon," by Aaron ben Ḥayyim; the last was the "Ḳorban ha-'Edah," on the Jerusalem Talmud, by David Fränkel. In 1783 another office was established by C. Schilder, which continued into the second half of the nineteenth century.

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J. I. BR.

**DESSAU, MOSES.** See MENDELSSOHN, MOSES.

**DESSAU, MOSES B. MICHAEL:** Talmudist of the eighteenth century; called "Dessau" after the town in which he lived. He is the author of (1) novellæ published in 1724—haggadic annotations to the Talmudic tractates Berakot, Shabbat, and Ḳiddushin, and halakic novellæ to Pesaḥim and Ketubot; and (2) "Zikron Mosheh" (Memorial of Moses), published in 1765—novellæ on various haggadic and halakic subjects. He also edited and annotated "Sha'are Dura" (Gates of Dueren), by Isaac b. Meïr of Dueren.

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L. G. A. R.

**DESSAU, WOLF.** See WOLF B. JOSEPH OF DESSAU.

**DESSAUER, FERDINAND (DESSOIR, FERDINAND AUGUST):** German actor; son of Leopold DESSAUER; born at Breslau Jan. 29, 1836; died in Dresden April 15, 1892. He was trained for the stage by Werner Mannheim, and made his début in 1852 as the *Prince* in "Dorf und Stadt." In the following year he went to Mayence, where he remained until 1855, when he appeared at Heidelberg. Vienna was his next engagement, in 1856; followed in 1857 by Stettin; 1857–61, Leipsic; 1861–63, Bremen; 1863–64, Weimar. From 1864 to 1867 he played at the Hoftheater, Berlin; after which he returned to Weimar, in 1868. He next went to the Lobetheater, Breslau, in 1868–69. The following seven years were spent at the Hoftheater, Dresden; from 1877 to 1878 at the Thalia Theater, Hamburg; from 1878 to 1879 at the Residenz Theater, Dresden; and in 1880 he played at Prague.

Dessauer became insane during a performance, and never acted again. His principal rôles were *Kaufmann Bloom*, *Mephisto*, *Falstaff*, *Muley Hassan*, *Riccaut*, *Chalisac*, and *Hans Lange*.

BIBLIOGRAPHY: *Moniteur des Dates*, Appendix, p. 48; Flüggen, *Bühnen Lexikon*, pp. 56–57.

S. E. MS.

**DESSAUER, GABRIEL L.:** Hungarian rabbi and author; born at Neutra, Hungary, in 1805; died June 1, 1878. He became a pupil of R. Moses Sopher (Schreiber) at Presburg, and was for forty years rabbi at Balaton-Kojár, on the Plattensee, where he died. He published the following works: "Das Buch Hiob: Uebersetzt und Commentirt," Presburg, 1838; "Yad Gabriel" (Gabriel's Hand), novellæ about the slaughtering of animals as contained in the ritual codex in Shulḥan 'Aruk, Yoreh De'ah, *ib.* 1838; "Ha-Ariel," a commentary on the Talmudic utterances of R. bar bar Ḥana, Budapest, 1859; "Shire Zimrah," to a part of Genesis, an appendix to Hartwig Wessely's "Shire-Tif'eret," with a commentary entitled "Degel ha-Lewi"; finally, "Homiletische Skizzen," Ofen, 1862.

S. M. K.

**DESSAUER, JOSEF:** German composer; born at Prague May 28, 1798; died at Mödling, near Vienna, July 8, 1876; a pupil of Tomaczek (piano) and Dionys Weber (composition). In compliance with the wishes of his parents, Dessauer first devoted himself to a mercantile career. At the age of twenty-three, upon one of his commercial tours, he visited Italy, where his musical bent received a powerful stimulus.

In 1821, owing to the favorable reception accorded at Naples to several of his canzonettas and other vocal compositions, Dessauer determined to devote himself exclusively to composition. He settled in Vienna, from which city he made numerous European tours to introduce his compositions; and his songs, which were distinguished by considerable melodic beauty, soon secured for him international fame. In the "Hofmeister Catalogue" for 1844 nearly seventy of these canzonettas, ariettas, etc., are enumerated.

Less successful were his operas, "Lidwinna" (Prague, 1836), "Ein Besuch in Saint-Cyr" (Dresden, 1838), "Paquita" (Vienna, 1851), "Domingo" (1860), and "Oberon" (not performed). Neither these nor his instrumental works are now performed: only a few of his songs, such as the well-known air "Scheiden und Meiden," having maintained their popularity and being still reprinted. The Schlesingers of Berlin, who included most of these compositions in their catalogue for 1900, publish the following list: "3 Slavische Lieder"; "9 Wanderlieder von Uhland" ("Lebewohl," "Scheiden und Meiden," "In der Ferne," "Morgenlied," "Nachtreise," "Winterreise," "Abreise," "Einkehr," "Heimkehr"); and two song collections of ten numbers each, including "Verschwiegenheit," "Das Gebet," "Wie Glücklich," "Am Strande," "Ich Denke Dein," "Das Zerbrochene Ringlein."

BIBLIOGRAPHY: Mendel, *Musikalisches Konversations-Lexikon.*

S. J. SO.

**DESSAUER, JULIUS:** Hungarian writer; son of Gabriel L. Dessauer; born at Neutra 1832. He was for some years rabbi at Ujpest. He has published the following works: "Die Fünf Bücher Moses. Nebst dem Raschi-Commentar, Punktirt, Leichtfasslich Uebersetzt und mit Anmerkungen Versehen," Budapest, 1863; 2d ed., 1887; "Schulchan Aruch, Orach Hayyim, Deutsch Bearbeitet," in two parts, *ib.* 1868; "Spruch-Lexikon des Talmud und Midrash," *ib.* 1876; "Schlüssel zum Gebetbuche," *ib.* 1878; "Perlenschatz: Philosophische Sentenzen in Alphabetischer Reihenfolge," *ib.* 1880; "Der Jüdische Humorist," *ib.* 1899.

S. M. K.

**DESSAUER, LEOPOLD (DESSOIR, LUDWIG):** German actor; born at Posen Dec. 15, 1810; died Dec. 30, 1874, in Berlin. Dessauer, who was known during his stage career as "Dessoir," was the son of a Jewish merchant. He made his début in the theater of his native town in 1825, playing *Nanky* in Körner's "Toni." Then he traveled about the country, appearing at Coburg, Schönebeck, Wriezen, Krossen, Wiesbaden, and Mayence, eventually playing *Tell* at Potsdam. This was the real beginning of his career, and in 1834 he went to the Stadttheater, Leipsic, where, in the following year, he married the leading woman, Theresa Reimann. The union proved an unhappy one, and in 1836 Dessauer obtained a divorce and left Leipsic for the Stadttheater, Breslau, where he remained until 1837. Two years of starring followed at Prague, Brünn, Vienna (Burgtheater), and Budapest, after which he succeeded Devrient at Karlsruhe. In 1847 he went to Berlin, where he played, with few interruptions, until July 10, 1872. In 1853 he appeared in London.

Dessauer was by many considered a greater artist than Dawison, whose most serious rival he was. The former, it is true, was handicapped by lack of figure, looks, and, to some extent, voice; yet so considerable was his talent that he was among the foremost Shakespearian actors. His *Othello*—first played at Berlin Oct. 6, 1849—*Lear*, *Shylock*, *Hamlet*, *Antony*, *Brutus*, *Coriolanus*, *King John*, *Macduff*, and *Iachimo* were classical creations. Scarcely less clever were his *Bolingbroke*, *Uriel Acosta*, *Faust*, *Tasso*, *Alba*, *Gessler*, *Narciss*, *Caligula* ("Fechter von Ravenna"), *Louis XI.* ("Gringoire"), *Perin* ("Donna Diana"), and *Marinelli* ("Emilia Galotti").

Dessauer's life was greatly embittered by his marital misfortunes, for his second wife, Helene Pfeffer, whom he married in 1844, became insane on the death of their child.

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S. E. Ms.

**DESSAUER, MORITZ:** German rabbi and author; son of Gabriel L. Dessauer; born at Balaton-Kojár, Hungary, May 24, 1842; died April 17, 1895, at Meiningen. He pursued his Talmudic studies at Vár-Palota and Stuhlweissenburg, and attended subsequently the rabbinical seminary and the university at Breslau. In 1871 he went as preacher to Köthen, becoming, in 1881, district rabbi at Meiningen. He published the following works: "Spinoza und Hobbes: Begründung Ihrer Staats- und Religionstheorien Durch Ihre Philosophischen Systeme," Breslau, 1868; "Daniel, in Sieben Kanzelreden für das Neujahrsund Versöhnungsfest," *ib.* 1875; "Der Sokrates der Neuzeit und Sein Gedankenschatz: Sämmtliche Schriften Spinozas Gemeinverständlich und Kurz Gefasst," Köthen, 1878: "Der Deutsche Plato: Erinnerungsschrift zu Moses Mendelssohn's 150jährigem Geburtstage," Berlin, 1879; "Blüthen und Knospen der Humanität aus der Zeit von Reuchlin bis Lessing," Zurich, 1881; "Humanität und Judenthum," Leipsic, 1885.

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S. M. K.

**DESSOFF, FELIX OTTO:** German conductor and composer; born Jan. 14, 1835, in Leipsic; died Oct. 28, 1891, at Frankfort-on-the-Main; studied with Moscheles, Plaidy (piano), Hauptmann (composition), and Reitz (instrumentation) at the Leipsic Conservatory (1851–54). Graduating with high honors, he first became musical director of the Actientheater at Chemnitz, and during the following six years successively conducted opera-orchestras in Altenburg, Düsseldorf, Cassel, Aix-la-Chapelle, and Magdeburg. In 1860, when only twenty-five years of age, he was appointed leader of the orchestra at the Imperial Opera at Vienna, and in the same year he was elected director of the famous Philharmonic concerts. Several months later he received an appointment as teacher of thorough-bass and composition in the Vienna Conservatory. From 1875 to 1881 he was court kapellmeister at Karlsruhe, and then became the first kapellmeister at the Stadttheater, Frankfort.

Dessoff was at one time perhaps the leading conductor of his day. Although not a strict adherent of the Mendelssohn school, his virtuosity, technical finish, and careful attention to detail stamped his performances as models. His influence upon the development of the Philharmonic Society can scarcely be overestimated; and it was largely due to his initiative that this important musical institution of Vienna was placed upon a secure financial and artistic basis.

Bibliography: Mendel, *Musikalisches Konversations-Lexikon.*

S. J. So.

**DESSOIR, FERDINAND.** See Dessauer, Ferdinand.

**DESSOIR, LUDWIG.** See Dessauer, Leopold.

**DETERMINISM.** See Fatalism and Free-Will.

**DETMOLD.** See Lippe.

**DETMOLD, JOHANN HERMANN:** German diplomat; born at Hanover July 24, 1807; died there March 17, 1856. He was the son of Detmold, the court physician at Hanover, who, with his whole family, joined the Christian Church. Detmold received his education at the universities of Göttingen and Heidelberg. Admitted to the bar, he established himself as a lawyer in his native town in 1830. He took an active interest in politics as a Conservative, and in 1838 was elected a member of

the Hanoverian Diet. His opposition to the new constitution and his attacks upon the government, both in the Chamber and in the press, led to a brief imprisonment. In 1848 he was elected to the German Parliament sitting at Frankfort-on-the-Main, where he allied himself with the deputies of the Right. He remained an uncompromising reactionist. In 1848, after the refusal of Frederick William IV. to accept the German crown, he became secretary of justice, and soon afterward was appointed secretary of the interior in the short-lived German government. When the "Reichsverweser" in 1849 dismissed the government, Detmold returned to Hanover, but was again sent to Frankfort, this time as representative of the King of Hanover, with the title of "Legationsrat." He held the position until 1851, when he was recalled. The last years of his life were spent in Hanover.

During his juridical and diplomatic career Detmold found time for the cultivation of the arts, the last five years of his life being especially devoted to artistic interests. He was a fluent speaker and writer, and his political controversies developed a considerable power of satire and invective.

Detmold is the author of "Anleitung zur Kunstkennerschaft," Hanover, 1833; 2d ed., 1845—an incisive and witty criticism of artistic conditions in Hanover; "Randzeichnungen," Brunswick, 1843—a political essay; "Thaten und Meinungen des Herrn Piepmeyer," Frankfort-on-the-Main, 1849—a satirical pamphlet on the politics of the Frankfort Parliament.

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S. F. T. H.

**DETMOLD, SAMUEL:** Austrian educator and translator; lived at the end of the eighteenth and in the first half of the nineteenth century. He was one of the collaborators on the German translation of the Bible which was published by a number of the "Meassefim," Breslau, 1822–27. Detmold translated the books of Daniel, Ezra, Nehemiah, and the Chronicles. He is also the author of a Hebrew primer with the title "Moreh Derek" (Guide of the Road), Vienna, 1815.

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L. G.

**DETROIT:** Largest city in the state of Michigan. No authentic records of the settlement of Jews in the vicinity of Detroit, or in the state of Michigan, are found earlier than the middle of the nineteenth century. Even then the settlers were few in number and to a great extent interrelated. Most of them were of Bavarian stock. Among the earliest are found the names of Silberman, Hirsch, Cohen, Schloss, Bendit, Sloman, Heineman, and Kanter.

The first organization of Jews in Detroit was effected during the summer of 1850, when the Beth El Society, from which a few years later sprang Congregation Beth El, was established. Like all congregations of that period this one was Orthodox in its ritual, but it was not long before the Reform spirit began to create divisions in the community. In 1861 a large number of the members withdrew because of the introduction of an organ and a mixed choir into the synagogue, and formed the Sha'are Zedek congregation, which is to-day the leading organization of the Orthodox Jews of the city. The pulpit of congregation Beth El has been occupied by a number of well-known rabbis, including Liebman Adler, Isidore Kalisch, Kaufmann Kohler, Henry Zirndorf, and Louis Grossman. This congregation brought Kohler and Zirndorf to America. The present (1902) rabbi is Leo M. Franklin.

In a total population of 300,000 there are about 12,000 Jews, of whom 60 per cent are (1902) of Russian and Polish origin. Besides Temple Beth El, which is now the home of a Reform congregation, there are in the city the congregations Sha'are Zedek, Beth Jacob, Beth David, and Benai Israel, all of which worship in their own synagogues and according to the Orthodox ritual. A number of hebrahs assemble only on the holidays. Each congregation has its own cemetery. The Orthodox Jews maintain a Talmud Torah, and have recently dedicated a modern and commodious school building for that purpose.

Until the fall of 1899 there were not less than nine Jewish charitable institutions in Detroit, but at that time all except one were federated under the title "Union of Jewish Charities." This organization, with headquarters in its own building, carries on practically every branch of educational, philanthropic, and relief work. Most of the Jewish secret orders have lodges in Detroit, and there are three Jewish social clubs, the Phœnix, the Fellowship, and the Standard. The Jewish Woman's Club, with a membership of 250, does excellent educational work. The city supports a Jewish weekly, "The Jewish American," which is the organ of Temple Beth El and other congregations.

A. L. M. F.

**DEUTERONOMIST:** The name given by critics to the author of the discourses in Deuteronomy. See DEUTERONOMY.

**DEUTERONOMY (דברים):** The fifth book of the Pentateuch, called in Hebrew "Debarim" (Words), from the opening phrase "Eleh ha-debarim"; in Rabbinical Hebrew it is known also as "Mishneh Torah." The English appellation is derived from the name which the book bears in the Septuagint (Δευτερονόμιον) and in the Vulgate (*Deuteronomium*); and this is based upon the erroneous Septuagint rendering of "mishneh ha-torah ha-zot" (xvii. 18), which grammatically can mean only "a repetition [that is, a copy] of this law," but which is rendered by the Septuagint τὸ Δευτερονόμιον τοῦτο, as though the expression meant "this repetition of the law." While, however, the name is thus a mistranslation, it is not inappropriate; for the book does include, by the side of much new matter, a repetition or reformulation of a large part of the laws found in the non-priestly sections (known as "JE") of Exodus.

——**Biblical Data:** The book of Deuteronomy consists in the main of the discourses which Moses is represented as having delivered, immediately before his death (i. 3), on the other side of Jordan for the purpose of teaching the Israelites the laws which they

were to obey, and the spirit in which they were to obey them, when they should be settled in the Promised Land. Disregarding introductions and other subsidiary matter, the contents of the book may be summarized as follows:

Ch. i. 6–iv. 40: Moses' first discourse, consisting (i.–iii.) of a review of the providential guidance of the Israelites through the wilderness to the border of the Promised Land, and concluding (iv.) with an eloquent appeal not to forget the great truths, especially the spirituality of their God, impressed upon them at Horeb.

Ch. v.–xxvi., xxviii. 1–xxix. 1: Moses' second discourse, containing the exposition of the Deuteronomic law, and forming the central and most characteristic portion of the book. It consists of two parts: (1) ch. v.–xi., a hortatory introduction, developing the first commandment of the Decalogue, and inculcating the general theocratic principles by which Israel, as a nation, is to be governed; (2) ch. xii.–xxvi., the code of special laws, followed (xxviii. 1–xxix. 1) by a solemn rehearsal of the blessings and curses attached respectively to the observance and neglect of the Deuteronomic law.

[Ch. xxvii. consists of instructions (interrupting the discourse of Moses, and narrated in the third person) relative to a ceremony by which the nation, after entering Canaan, is to symbolize its ratification of the preceding code; see Josh. viii. 30–35.]

Ch. xxix. 2–xxx. 20: Moses' third discourse, emphasizing afresh the fundamental duty of loyalty to YHWH and the dangers of apostasy.

Ch. xxxi.–xxxiv.: Moses' last words of encouragement addressed to the people and to Joshua; his song (xxxii. 1–43) and blessing (xxxiii.); the account of his death (xxxiv.).

It is characteristic of the discourses of Deuteronomy that the writer's aim is throughout parenetic: both in the two historical retrospects (i.–iii., ix. 9–x. 11), and in passing allusions elsewhere (as xi. 2–6; xxiii. 4, 5; xxiv. 9), he appeals to history for the sake of the lessons deducible from it; and in his treatment of the laws, he does not merely collect or repeat a series of legal enactments, but he "expounds" them (i. 5); that is, he develops them with reference to the moral and religious purposes which they subserve, and to the motives from which the Israelite ought to obey them. It is a further characteristic of the discourses that they are, in both the historical and the legal parts, dependent upon the narrative and laws, respectively, of JE in Exodus and Numbers; entire phrases from the earlier document being frequently embedded in them (compare Deut. i. 33, 35, 36 with Ex. xiii. 21, and Num. xiv. 23, 24 respectively; and Deut. xvi. 16, 19 with Ex. xxiii. 6, 8, 17).

**The Laws in Deuteronomy.**

The following is an outline of the laws in Deuteronomy, the asterisk (*) denoting those laws which are peculiar to Deuteronomy, and the dagger († or ‡) those which differ more or less materially in their provisions from those in JE and P respectively. For a more complete synoptical table see Driver's "Introduction to the Literature of the O. T." 7th ed., pp. 73 *et seq.*, or his Commentary on Deuteronomy, pp. iv. *et seq.*

**i. Religious Observances:**

1. Law of single sanctuary, xii. 1–28‡ (burnt offerings, sacrifices [*i.e.*, peace-offerings], tithes, heave-offerings [first-fruits and other offerings from the produce of the soil], vows, free-will offerings, and firstlings, all to be offered at the central sanctuary).
2. Laws against the worship of "other gods," xii. 29–31, xiii*.
3. Sanctity of the laity, xiv. 1–21 (person not to be disfigured in mourning, xiv. 1–2; law of clean and unclean animals, xiv. 3–20; flesh of animals dying a natural death not to be eaten, xiv. 21).
4. Laws tending to ameliorate the condition of the poor, xiv. 22–xv. 18 (disposition of the charitable tithe, xiv. 22–29‡; relief secured to debtors every seventh year, xv. 1–11†‡; law of slavery, xv. 12–18†‡).
5. Offerings and festivals (firstling males to be offered to YHWH, xv. 19–23‡; regulations respecting the observance of the three annual pilgrimages, xvi. 1–17‡).

**ii. The Office-Bearers of the Theocracy:**

1. Judges to be appointed in every city, xvi. 18*; and judgment to be impartial, xvi. 19, 20.
   [Ch. xvi. 21–22, asherahs and "pillars" prohibited; xvii. 1, sacrifices to be without blemish; xvii. 2–7, an Israelite convicted of idolatry to be stoned to death*.]
2. The supreme central tribunal, xvii. 8–13*.
3. The king, xvii. 14–20 (theocratic conditions which the monarchy is to satisfy*).
4. Rights and revenues of the priestly tribe, xviii. 1–8*.
5. The prophet, xviii. 9–22* (verses 10, 11 against different forms of magic and divination—expansion of Ex. xxii. 18).

**iii. Criminal Law:**

1. Manslaughter and murder, xix. 1–13 (cities of refuge†).
2. Against removal of boundary-stones, xix. 14*.
3. Law of witness, xix. 15–21 (compare xvii. 6).
   [Four laws designed to secure self-control and forbearance in the conduct of war, xx.* and xxi. 10–14*; compare xxiv. 5*.]

**iv. Miscellaneous Laws Relating Chiefly to Civil and Domestic Life:** Symbolical rite of expiation for an untraced murder, xxi. 1–9*; primogeniture, xxi. 15–17*; treatment of an undutiful son, xxi. 18–21*; treatment of the body of a malefactor, xxi. 22–23*; lost cattle or other property to be restored to owner, xxii. 1–4; sexes not to interchange garments, xxii. 5*; mother-bird not to be taken with nest, xxii. 6, 7*; parapets on roofs, xxii. 8*; prohibition of non-natural mixtures and combinations, xxii. 9–11; law of fringes, xxii. 12; slander against a newly married maiden, xxii. 13–21*; adultery and seduction, xxii. 22–29; prohibition of marriage with stepmother, xxii. 30; conditions of admittance into the theocratic community, xxiii. 1–8*; cleanliness in the camp, xxiii. 9–14‡; humanity to escaped slave, xxiii. 15–16*; religious prostitution forbidden, xxiii. 17–18*; usury (interest), xxiii. 19–20; vows, xxiii. 21–23; regard for neighbor's crops, xxiii. 24–25*; divorce, xxiv. 1–4*; pledges, xxiv. 6, 10–13; man-stealing, xxiv. 7; leprosy, xxiv. 8–9; wages of hired servant not to be detained, xxiv. 14–15; criminal's family not to be punished with him, xxiv. 16*; justice toward "stranger" (*i.e.*, resident foreigner), widow, and orphan, xxiv. 17–18; gleanings, xxiv. 19–22; limit to stripes, xxv. 1–3*; ox not to be muzzled while threshing, xxv. 4*; levirate marriage, xxv. 5–10*; modesty in women, xxv. 11, 12*; just weights and measures, xxv. 13–16; liturgical directions for the offering of first-fruits and of the triennial tithe, xxvi. 1–15*.

The moral and religious duties which form the subject of the imprecations in xxvii. 15–26 should likewise be noted, as also the injunctions occurring in other parts of the book, or introduced more or less incidentally in xii.–xxvi.—as v. 6–21 (the Decalogue, repeated, with variations in the subordinate clauses, from Ex. xx. 2–17); vi. 8 and xi. 18 (the law of frontlets); vi. 14 and xi. 16 (against "other gods"); xii. 16, 23–25, and xv. 23 (blood not to be eaten); xix. 21 ("the lex talionis)."

——**Critical View: I.** If the Deuteronomic laws are compared carefully with the three codes contained in Exodus and Numbers, it will be apparent that they stand in a different relation to each:

(1) The laws in JE—namely, Ex. xx.–xxiii. (repeated partially in Ex. xxxiv. 10–26), and the kindred section, Ex. xiii. 3–16—form the *foundation of the Deuteronomic legislation*. This is evident partly from the numerous verbal coincidences referred to above—whole clauses, and sometimes even an entire law, being repeated verbatim—and partly from the fact that frequently a law in Deuteronomy consists of an expansion, or application to particular cases, of a principle laid down more briefly in Exodus (compare, for instance, Deut. xiii., xvii. 2–7, with

Ex. xxii. 20; Deut. xvi. 1–17 with Ex. xxiii. 14–17; and Deut. xviii. 10, 11 with Ex. xxii. 18). The civil and social enactments which are new in Deuteronomy make provision chiefly for cases likely to arise in a more highly organized community than is contemplated in the legislation of Ex. xx.–xxiii.

(2) With the laws contained principally in Lev. xvii.–xxvi. (the law of holiness, known as "H"), there are parallels in Deuteronomy (chiefly moral injunctions); but though in such cases the substance is often similar, the expression is nearly always different (compare, for instance, Deut. xiv. 1 with Lev. xix. 28; Deut. xvi. 19, 20 with Lev. xix. 15; Deut. xxiv. 19–22 with Lev. xix. 9, 10); and it can not be said that the legislation of Deuteronomy is in any sense an expansion or development of that in Lev. xvii.–xxvi. The one exception is the description of clean and unclean animals in xiv. 4a, 6–19a, which agrees in the main verbally with Lev. xi. 2b–20.

(3) With the ceremonial laws contained in the other parts of Leviticus, and in Numbers (P), Deuteronomy is only remotely related: there are no verbal parallels. Some of the institutions and observances codified in P are indeed mentioned, as, for instance, burnt and peace-offerings, fire-sacrifices, heave-offerings, the distinction between clean and unclean, a Torah for leprosy (xxiv. 8); but they are destitute of the central significance which they hold in the system of P; while many of the fundamental institutions of P—as the distinction between the priests and the common Levites; the Levitical cities and the year of jubilee; the cereal-offering; the guilt- and sin-offering; the great Day of Atonement—are not referred to in Deuteronomy at all; and in the laws which do touch common ground, great, and, indeed, in some cases, irreconcilable, discrepancies frequently display themselves. Thus the Deuteronomic legislation may be termed an expansion of the body of laws contained in JE; it is, in several features, parallel to that contained in H; it contains allusions to laws similar to—it can not be said identical with—those codified in some parts of P; while its provisions sometimes differ widely from those found in other parts of P.

**Relation to Other Codes.**

The Deuteronomic discourses may be said to comprise three elements—a historical, a legislative, and a parenetic. Of these the parenetic element is both the most characteristic and the most important; for it is devoted to the inculcation of certain fundamental religious and moral principles upon which the writer lays great stress. The historical element is subservient to the parenetic, the references to history, as has been already remarked, having nearly always a didactic aim. The legislative element, though obviously, in many of its features, tending directly to secure the national well-being, and possessing consequently an independent value of its own, is by the writer of Deuteronomy viewed primarily as a vehicle for exemplifying the principles which it is the main object of his book to enforce. The author wrote, it is evident, under a keen sense of the perils of idolatry; and to guard Israel against this, by insisting earnestly on the debt of gratitude and obedience which it owes to its sovereign Lord, is the fundamental teaching of his book. Accordingly the truths on which he loves to dwell are the sole godhead of YHWH, His spirituality (Deut. iv.), His choice of Israel, and the love and faithfulness which He has manifested toward it; from which are deduced the great practical duties of loyal and loving devotion to Him, an absolute and uncompromising repudiation of all false gods, a warm and spontaneous obedience to His will, and a large-hearted and generous attitude toward men.

**Aim and Scope of Deuteronomy.**

The central and principal discourse (v.–xxvi., xxviii.) opens with the Decalogue; and the first commandment, "Thou shalt have no other gods before me," may be said to be the text which in the rest of ch. v.–xi. is eloquently and movingly expanded. YHWH is, moreover, a spiritual being; hence no sensible representation can be framed of Him. Still less should Israel's devotions be paid to any other material object (iv. 12, 15–19). YHWH has chosen Israel; and, in fulfilment of the promises given to its forefathers, has wonderfully delivered it from its bondage in Egypt, and assigned it a home in a bounteous and fertile land, to take possession of which it is now on the point of crossing the Jordan (vi. 10, 11; viii. 7–10). In return for all these benefits it is the Israelite's duty to fear and to love YHWH—to fear Him as the great and mighty God, whose judgments strike terror into all beholders (iv. 32–36, xi. 2–7); and to love Him on account of the affection and constancy with which, even as a father, He has ever dealt with Israel. The love of God, an all-absorbing sense of personal devotion to Him, is propounded in Deuteronomy as the primary spring of human duty (vi. 5); it is the duty which is the direct corollary of the character of God and of Israel's relation to Him: the Israelite is to love Him with undivided affection ("with all thine heart, and with all thy soul," vi. 5; xiii. 3; xxx. 6; and elsewhere—an expression characteristic of Deuteronomy), renouncing everything that is in any degree inconsistent with loyalty to Him.

**The Love of God.**

This brings with it, on the one hand, an earnest and entire repudiation of all false gods, and of every rite or practise connected with idolatry; and, on the other hand, a cheerful and ready acquiescence in the positive commandments which He has laid down. Of nothing is the Israelite more repeatedly and emphatically warned in Deuteronomy than of the temptations to idolatry, and of the perils of yielding to them. The heathen populations of Canaan are to be exterminated; no intermarriage, or other intercourse with them, is to be permitted; and their places of worship and religious symbols are to be ruthlessly destroyed (vii. 2–5; xii. 2, 3). Israel must ever remember that it is "holy" to YHWH (vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9). Canaanitish forms of divination and magic are not to be tolerated; an authorized order of prophets is to supply in Israel, so far as YHWH permits it, the information and counsel for which other nations resorted to augurs and soothsayers (xviii. 9–19). Local shrines and altars, even though ostensibly dedicated to the worship of the true God, were liable to contamination, on the part of the unspiritual Israelites, by the ad-

mixture of heathen rites; accordingly, the three great annual feasts are to be observed, and all sacrifices and other religious dues are to be rendered, it is repeatedly and strongly insisted, at a single central sanctuary, "the place which YHWH shall choose . . . to set his name there" (xii. 5–7, 11, 14, 18, 26, and elsewhere). Obedience to these commands, if it come from the heart and be sincere, will bring with it the blessing of YHWH: disobedience will end in national disaster and exile (vi. 14–15, vii. 12–16, viii. 19, and especially xxviii.).

The practical form which devotion to YHWH is to take is not, however, to be confined to religious duties, strictly so called. It is to embrace also the Israelite's social and domestic life, and it is to determine his attitude toward the moral and civil ordinances prescribed to him. The individual laws contained in ch. xii.–xxvi. are designed for the moral and social well-being of the nation; and it is the Israelite's duty to obey them accordingly. Love of God involves the love of one's neighbor, and the avoidance of any act which may be detrimental to a neighbors' welfare. The Israelite must comport himself accordingly. Duties involving directly the application of a moral principle are especially insisted on, particularly justice, integrity, equity, philanthropy, and generosity; and the laws embodying such principles are manifestly of paramount importance in the writer's eyes. Judges are to be appointed in every city, who are to administer justice with the strictest impartiality (xvi. 18–20). Fathers are not to be condemned judicially for the crimes of their children; nor children for the crimes of their fathers (xxiv. 16). Just weights and measures are to be used in all commercial transactions (xxv. 13–16); grave moral offenses are punished severely; death is the penalty not only for murder, but also for incorrigible behavior in a son, for unchastity, for adultery, and for man-stealing (xxi. 18–21, xxii. 20–27, xxiv. 7).

**Love of Neighbors.**

But the author's ruling motive is humanity, wherever considerations of religion or morality do not force him to repress it. Thus philanthropy, promptitude, and liberality are to be shown toward those in difficulty and want—as the indigent in need of a loan (xv. 7–11); a slave at the time of his manumission (xv. 13–15); a fugitive (xxiii. 15, 16); a hired servant (xxiv. 14, 15); the "stranger [*i.e.*, resident foreigner], the fatherless, and the widow" (xiv. 29, and frequently elsewhere). Gratitude and a sense of sympathy, evoked by the recollection of Israel's own past, are frequently appealed to as the motives by which the Israelite should in such cases be actuated (x. 19, "For ye were strangers in the land of Egypt"; xv. 15; xvi. 12; xxiv. 18, 22, "and thou shalt remember that thou wast a bondman in the land of Egypt"). A spirit of forbearance, equity, and regard for the feelings or welfare of others underlies also many of the other regulations of Deuteronomy. Nowhere else in the Old Testament does there breathe such an atmosphere of generous devotion to God and of large-hearted benevolence toward men; nowhere else are duties and motives set forth with deeper feeling or with more moving eloquence; and nowhere else is it shown so fully how high and noble principles may be made to elevate and refine the entire life of the community.

The Song of Moses, contained in chap. xxxii. 1–34, is a didactic poem, the aim of which (verses 4–6) is to exemplify the rectitude and faithfulness of YHWH as manifested in His dealings with a corrupt and ungrateful nation. Looking back upon the past, the poet, after the exordium (verses 1–3), describes, first, the providence that had brought Israel safely through the wilderness, and planted it in a land blessed abundantly by the goodness of YHWH (verses 7–14); secondly, Israel's ingratitude and lapse into idolatry (verses 15–18), which had obliged YHWH to threaten it with national disaster, and to bring it almost to the verge of ruin (verses 19–30); and thirdly, YHWH's determination not to allow an unworthy foe to triumph over His people, but by speaking to them through the extremity of their need to bring them to a better mind, and so to make it possible for Himself to interpose and save them (verses 31–43). The thought underlying the poem is thus the rescue of the people, by an act of grace, at the moment when annihilation seems imminent. The author develops this theme with a glow of impassioned earnestness, and also with great literary and artistic skill.

**Song and Blessing of Moses.**

Chap. xxxiii. contains the "Blessing of Moses," consisting of a series of benedictions, or eulogies, pronounced upon the different tribes (Simeon excepted), with an exordium (verses 2–5) and a conclusion (verses 26–29). The method of the author is to signalize some distinctive feature in the character, or occupation, or geographical situation of each tribe, with allusion, by preference, to the theocratic function discharged by it, and at the same time to celebrate the felicity, material and spiritual, of the nation as a whole, secured to it originally by YHWH's goodness in the wilderness (verses 2–5), and maintained afterward, through the continuance of his protecting care, in Canaan (verses 26–29). In general character it resembles the blessing of Jacob (Gen. xlix. 1–27); but if the two be compared attentively, there will be seen to be some noticeable points of difference. The most salient features in Deut. xxxiii. are the isolation and depression of Judah (verse 7; contrast the warm eulogy in Gen. xlix. 8–12), the honor and respect with which Levi is viewed (verses 8–11; contrast the unfavorable terms of Gen. xlix. 5–7), the strength and splendor of the double tribe of Joseph (verses 13–17; compare Gen. xlix. 22–26, with which there are some verbal resemblances), and the burst of grateful enthusiasm with which the poet celebrates the fortune of his nation, settled and secure, with the aid of its God, in its promised home. The tone of the blessing is very different from that of the song (xxxii.): the one reflects national happiness; the other, national disaster. The two, it is evident, must have been composed at times in which the circumstances of the nation were very different.

It is the unanimous opinion of modern critics that Deuteronomy is not the work of Moses, but that it was, in its main parts, written in the seventh century B.C., either during the reign of Manasseh, or during that of Josiah (but before his eighteenth year, the Book of the Law found in that year in the

Temple [see II Kings xxii.–xxiii.] clearly containing Deuteronomy, if indeed it included anything more).

**Age and Authorship of Deuteronomy.**

The reasons for this conclusion, stated here in the briefest outline, are as follows: (1) Even upon the assumption that JE in Exodus and Numbers is Mosaic, the historical discrepancies in Deut. i.–iv. and ix.–x., and the terms in which incidents belonging to the fortieth year of the Exodus are referred to, preclude the possibility of Deuteronomy being Mosaic likewise; while the use of the expression "beyond Jordan" in i. 1, 5; iii. 8; iv. 41, 46, 47, 49, for eastern Palestine, implies that the author was a resident in western Palestine. (2) The same conclusion follows, a fortiori, for those who allow that JE is a post-Mosaic document, from the fact, noticed above, that JE itself, both in the narrative parts and in the laws, is repeatedly quoted in Deuteronomy. (3) In Deuteronomy it is strictly laid down that sacrifice is to be offered at a single central sanctuary (xii. 5, 11, 14, etc.); whereas in Joshua to I Kings vi. sacrifices are frequently described as offered in various parts of the land (in accordance with the law of Ex. xx. 24), without any indication on the part of either the actor or the narrator that a law such as that of Deuteronomy is being infringed. (4) The other differences between the legislation of Deuteronomy and that of Ex. xxi.–xxiii. point with some cogency to the conclusion that the laws of Deuteronomy originated in a later and more highly developed stage of society than the laws of Exodus. (5) The law of the kingdom (xvii. 14–20) is colored by reminiscences of the monarchy of Solomon. (6) The forms of idolatry referred to—especially the worship of the "host of heaven" (iv. 19, xvii. 7)—point to a date not earlier than the reign of Ahaz, and more probably to one in the seventh century B.C. (7) The influence of Deuteronomy upon subsequent writers is clear and indisputable. It is remarkable that Amos, Hosea, and the undisputed portions of Isaiah show no certain traces of this influence, while Jeremiah exhibits marks of it on nearly every page. If Deuteronomy had been composed between Isaiah and Jeremiah, these facts would be exactly accounted for. (8) The language and style of Deuteronomy—clear and flowing, free from archaisms, but purer than that of Jeremiah—would suit the same period. (9) The prophetic teachings of Deuteronomy—the leading theological ideas and the principles which the author seeks to inculcate—exhibit many points of contact with that of Jeremiah and Ezekiel, and especially with the characteristic principles of the compiler of the Book of Kings (who must have lived in the same age).

**Influence on Subsequent Writers.**

Upon these grounds (which, when studied in detail, are seen to possess far greater cogency than can be conveyed by a mere summary) it is concluded by modern critics that Deuteronomy is in reality a work of the seventh century B.C. It is not difficult to realize the significance which the book must have had if it were written at this time. It was a great protest against the prevalent tendencies of the age. It laid down the lines of a great religious reform. The century was one in which—as Jeremiah and the Books of Kings sufficiently testify—heathenism was making serious encroachments in Judah. The Book of Deuteronomy was an endeavor by means of a dramatic use of the last words of Moses—based, not improbably, upon an actual tradition of a concluding address delivered by the great leader to his people—to reaffirm the fundamental principles of Israel's religion (namely, loyalty to YHWH and the repudiation of all false gods) and to recall the people to a holier life and to a purer service of YHWH. So far as its more distinctively legal parts are concerned, Deuteronomy may be described as the *prophetic reformulation and adaptation to new needs of an older legislation* (namely, the laws contained in JE). It is essentially the work not of a jurist or statesman, but of a prophet; a system of wise laws (iv. 6–8), consistently obeyed, is indeed, as explained above, a condition of the welfare of the community; but the points of view from which these laws are presented, the principles which the author evidently has at heart, the oratorical treatment, and the warm parenetic tone, are all characteristic of the prophet, and are all the creation of the prophetic spirit.

[For reasons which can not be here developed, the discourses of Deuteronomy do not appear to be all from the same hand. The kernel of the book consists of ch. v.–xxvi. and xxviii.; and this, no doubt, constituted the book found in the Temple by Hilkiah. It was probably preceded by ch. i.–iv. (with the exception of a few verses here and there which seem to be of later origin), though most modern critics are of opinion that these chapters were prefixed to it afterward. Some little time after the kernel of Deuteronomy was composed, it appears to have been enlarged by a second Deuteronomic writer ($D^2$), who supplemented the work of his predecessor ($D^1$) by adding ch. xxvii., xxix. 10–29, xxx. 1–10, and some other short passages in xxix.–xxxiv., together with the song (xxxii. 1–43) and the historical notices belonging to it (xxxi. 16–22, xxxii. 44). Finally, at a still later date, the whole thus formed was brought formally into relation with the literary framework of the Hexateuch as an entirety by the addition of some brief extracts from P (i. 3, xxxiv. 1 and 5 [partly], 7–9). At what stage in the history of the text the blessing (xxxiii.) was introduced is uncertain. The song was probably written in the age of Jeremiah; the blessing is earlier, being assigned by most critics to the reign of Jeroboam II.]

**Its Composite Character.**

The style of the Deuteronomic discourses is very marked. Not only do particular words and expressions, embodying often the writer's characteristic thoughts, recur with remarkable frequency, giving a distinctive coloring to every part of his work, but the long and rolling periods in which the author expresses himself—which have the effect of carrying the reader with them and holding him enthralled by their oratorical power—are a new feature in Hebrew literature. The author has a wonderful command of Hebrew style. His practical aims, and the parenetic treatment which as a rule his subject demands, oblige him naturally to expand and reiterate more than is usually the case with Hebrew writers; nevertheless, his discourse, while never (in the bad sense of the term) rhetorical, always maintains its freshness, and is never monotonous or prolix.

**Style of Deuteronomy.**

The influence of Deuteronomy upon the later literature of the Old Testament is very perceptible. Upon its promulgation it speedily became the book which both gave the religious ideals of the age and

molded the phraseology in which these ideals were expressed. The style of Deuteronomy, when once it had been found, lent itself readily to adoption; and thus a school of writers, imbued with its spirit, quickly arose, who have stamped their mark upon many parts of the Old Testament. As has been just remarked, even the original Deuteronomy itself seems in places to have received expansion at the hands of a Deuteronomic editor (or editors). In the historical books, especially Joshua, Judges, and Kings, passages—consisting usually of speeches, or additions to speeches, placed in the mouths of prominent historical characters, or of reflections upon the religious aspects of the history—constantly recur, distinguished from the general current of the narrative by their strongly marked Deuteronomic phraseology, and evidently either composed entirely, or expanded from a narrative originally brief, by a distinct writer; namely, the Deuteronomic compiler or editor. Among the Prophets, Jeremiah, especially in his prose passages, shows most conspicuously the influence of Deuteronomy; but it is also perceptible in many later writings, as in parts of Chronicles, and in the prayers in Neh. i., ix., and Dan. ix.

BIBLIOGRAPHY: Of recent commentaries reference may be made to those of Dillmann (1886), Driver (1895; 2d ed., 1896), Steuernagel (1898), and Bertholet (1899); and with reference to sources, the *Oxford Hexateuch* (1900), i. 70-97, 200 *et seq.*, ii. 246 *et seq.*, may be mentioned.

J. JR. S. R. D.

—**Critical View: II.** Scientific criticism denies both the unity and the authenticity of Deuteronomy, and brings forward definite theories regarding its composition, date of writing, and place in the development of law and religion. The critical problems presented by this book are especially difficult, and the way in which they are solved is decisive not only for the criticism of the whole of the Pentateuch, but for the total conception of the religion of the O. T. and its development. The book is divided on the whole as follows: the Deuteronomic law proper, xii.–xxvi.; the parenetic introduction, v.–xi., and peroration, xxvii.(xxviii.)–xxx.; and the historical setting; that is, the introduction, i.–iv., and the peroration to the whole book, xxxi. to end.

**Analysis of Sources.**

Nearly all critics agree that the introduction, i.–iv. 40 (43), can not be the work of the author of v.–xi., or v.–xxvi., as (1) it contains contradictions to that portion, namely, ii. 14 (also i. 35–39) to v. 3 (also vii. 19—ix. 2–23, xi. 2), ii. 29 to xxiii. 5, and iv. 41–43 to xix. 2; (2) iv. 45–49, the superscription, is incompatible with that in i. 5; (3) the introduction i.–iv. is different in motive, being historic and not parenetic. This historical introduction was written by a Deuteronomist ($D^2$); that is, an author writing in the style and spirit of Deuteronomy at a time when the Jahvist-Elohist narrative (JE) of the preceding books, Exodus-Numbers, was not yet united with Deuteronomy (Reuss, Hollenberg, Kuenen, Wellhausen, Cornill, Steuernagel, etc.). But as, after the combination of JE with Deuteronomy the narrative portion in the latter was duplicated, the original narrative, which also included iv. 41–43 and ix. 25–x. 11, was, according to Dillmann, changed by the Deuteronomic editor (Rd) into a speech by Moses, excepting the passages ii. 10–12, 20–23; iii. 9, 11, 14; iv. 41–43; x. 6, 7, which were not suited for the purpose. Therefore i.–iii. are by the author of Deuteronomy and iv. 1–40 was added by Rd in order to give a parenetic ending to his speech of Moses. Horst also separates i.–iii. from iv. 1–40. Portions from ch. ix. and x. also belong to i.–iii., in the following sequence: ix. 9b, 11, 12–14, 25–29, 15, 16, 21, 18–20; x. 1–5, 10, 11; then followed i. 6–iii. 29, i. 6–8 preceding i. 9–18. Ch. ii. 10–12, 20–23; iii. 9, 11b, 13b–14; x. 6–9 are marginal notes by a learned reader. Ch. iii. 29 is followed by xxxi. 1–8, and ch. xxxiv. constitutes the end. Horst, in other words, constructs from the historical notes in i.–xi. a chronological account of the events in the wilderness after the Law had been promulgated. Steuernagel, finally, considers all the passages with the address in the singular (i. 21, 31a; ii. 7, etc.) as later interpolations.

**Variations of Analysis.**

All these source-analyses, and the separation of i.–iv. from the rest of the book, to which only Hoonacker has hitherto objected, are inadmissible, for (1) the supposed contradictions do not exist; (2) i. 5 is no superscription, while i. 1 is an epilogue to Num. (Knobel, Herxheimer, Klostermann); and (3) all the critics have misunderstood the import of the introduction, ch. i.–iv., which is not a historical or chronological account, but in its general character and in its details a single and continuous reproof based upon Israel's guilt contrasted with God's manifold mercies, and therefore as clearly of a parenetic nature as are the other parts of the book.

Ch. v.–xi.: Wellhausen holds that this passage does not belong to the original Deuteronomy as it is too long for an introduction: "Moses is forever trying to get at his point, but never gets to it." Wellhausen is followed by Valeton, who designates v. 5, vii. 17–26, ix. 18–20, 22, 23, x. 1–10a, 18–20, xi. 13–21 as interpolations, and by Cornill, who considers only x. 1–9 as such, and designates this parenetic introduction as Dp in contrast to the historical i.–iv., Dh.; D'Eichthal, on the other hand, distinguishes three documents: (1) a glorification of God and Israel—v. 1–3, 29 *et seq.*; vi. 1–25; vii. 7–24, 1–6, 25, 26; (2) exhortations to humility—viii. 1–20; ix. 1–8, 22–24; (3) a further glorification of Israel—x. 21 *et seq.*; xi. 1–28, 32. According to Horst, the Law begins in ch. v., into which parenetic insertions (vii. 6b–10, 17–24; viii.; ix. 1–9a, 10, 22–24; x. 12–xi. 12, 22–25 [26–32]) have been forced. Steuernagel distinguishes in v.–xi. two combined introductions to the Law—namely, one with the plural form of address: v. 1–4, 20–28; ix. 9, 11, 13–17, 21, 25–29; x. 1–5, 11, 16, 17; xi. 2–5, 7, 16–17, 22–28; and another with the singular form of address: vi. 4–5, 10–13, 15; vii. 1–4a, 6, 9, 12b–16a, 17–21, 23–24; viii. 2–5, 7–14, 17–18; ix. 1–4a, 5–7a; x. 12, 14–15, 21 (22?); xi. 10–12, 14–15. Kuenen, Oettli, König, and Strack ("Einleitung," 4th ed., p. 42) object to the separation of v.–xi., which is in fact entirely unnecessary, and makes of xii.–xxvi. a fragment, this splitting up into fragments resting on no other foundation than the fiction that a briefer original Deuteronomy had been in existence to accommodate an impatient reader limited in time.

Ch. xii.–xxvi.: Since the assertion of Wellhausen ("Composition des Hexateuchs," p. 194), that the

main division of the book has also been worked over, sources, interpolations, etc., have likewise been discovered within this part. In ch. xii. Vater had already assumed two duplicates—verses 5–7 parallel to 11, 12, and 15–19 parallel to 20–28—this opinion being shared by Cornill and in part by Stade ("Gesch. Israels," i. 658). Steinthal even distinguishes seven fragments in this chapter: (1) 1–7; (2) 8–12; (3) 13–16; (4) 17–19; (5) 20, 26–28; (6) 21–25; (7) 29–31 and xiii. 1. Nearly the same is assumed by Stärk. D'Eichthal divides xii. into two documents: (1) 1–3, 29–31; (2) 4–28. Horst thinks that 4–28 is a combination of four different texts. Steuernagel divides the chapter thus: (1) 1; (2) 2–12, subdivided into (3) 2; (4) 4–7; (5) 8–10; (6) 13–27, subdivided into (7) 15, 16; (8) 22–25; and (9) 28. Underlying all these efforts to split its chapters into fragments and parts of fragments is a misconception of the style of Deuteronomy.

The following, among other criticisms, may be mentioned: Beginning with Wellhausen, almost all critics consider xv. 4, 5 as a gloss or correction to xv. 7, 11, because they do not take into account the meaning and connection. The passage xvi. 21–xvii. 7 is in the wrong place, according to Wellhausen, Cornill, Stärk, and others, while Valeton and Kuenen admit this only of xvi. 21–xvii. 1. Wellhausen, Stade, Cornill, and others do not include the "king's law," xvii. 4–20, in Deuteronomy. In ch. xxiii. verses 3–9 have been objected to by Geiger, Wellhausen, Stade, and Valeton, while Kuenen rejects their criticism. D'Eichthal finds contradictions between xxvi. 3, 4 and xxvi. 11; Horst, between xxvi. 1–15 and xiv. 22–29. The latest critics, Stärk and Steuernagel, have gone furthest in rearranging and cutting up the text. Starting with the twofold mode of address —singular and plural—both assume that two works were combined, each of which again, according to Steuernagel, was based on a number of different sources. These and other critics (1) forget that the categories of the critic are not necessarily those of the author; (2) fail to explain how the present discrepancies were derived from a previous orderly arrangement, for in view of the continual change of address a separation of passages based on it can be effected only by resorting to violence; (3) should first have examined whether the noteworthy changes in the forms of address have no internal warrant. While it is possible that xii.–xxvi. has been subjected to many revisions, changes, and interpolations, as a legal code naturally would be, nothing to that effect can be proved.

Ch. xxvii.–xxx.: Kuenen criticizes xxvii. as follows: Not attributable to the Deuteronomist are: (1) 1–8, because they include an earlier account—5–7a; and (2) 11–13, because they refer back to xi. 29–30, although misunderstanding the passage. Verses 14–26 constitute a later interpolation; hence only 9, 10 remain for $D^1$. This opinion is shared by Ewald, Kleinert, Kayser, Dillmann.

**Supposed Sources of xxvii.–xxx.**

According to Wellhausen, xxviii. does not agree with xxvii.; xxviii.–xxx. are parallel to xxvii., each being a different conclusion to two different editions of the chief part, xii.–xxvi. corresponding to the two prefaces i.–iv. and v.–xi. Ch. xxviii. itself lacks unity. Valeton ascribes only 1–6, 15–19 to the author of the hortatory v.–xi., considering all else as later expansions. Kleinert considers 28–37 and 49–57 as later interpolations. Dillmann also assumes numerous interpolations by a later editor. In the two following chapters Kleinert considers xxix. 21–27 and xxx. 1–10 as interpolations. Kuenen ascribes both chapters to another author.

Ch. xxi.–xxxiv.: Not only the critics but also the apologists refuse to consider these closing chapters, wholly or in part, as due to the author of Deuteronomy proper. (1) xxxi. 1–8, parallel to Num. xxvii. 15–23, is a continuation of iii. 28 *et seq.*, by the same author; xxxi. 9–13 forms the close of the law-book, xxx. 20; (2) xxxi. 14–30 serves as introduction to the song of Moses, belonging with it to the passages incorporated later in Deuteronomy; ch. xxxii. 44–47 is the ending to the song, and to xxxi. 15–29; 48–52 are taken from the Priestly Code (P); (3) xxxiii. is an old document incorporated by the editor; (4) xxxiv., Moses' death, is combined from different accounts; the following verses are taken from P: 1a and 5 (revised), 7–9 (Dillmann); 1–7a, 8, 9 (Wellhausen); 1a, 8, 9, 1a, 7a, 8, 9 (Kuenen); 1a, 8, 9 (Cornill). To J belong: 1b, 4 (Dillmann); 1b–7 (Cornill). To JE belong: 10 (Dillmann); 2–7, 10–12 (Wellhausen; revised); 1b–3, 5–7b, 10 (Kuenen). To D belong: 1a $\beta$ 6 (revised), 11, 12 (Dillmann); and 1b $\beta$ 2–3, an interpolation. According to Wellhausen, 2–7, 10–12, Kuenen 4–6, 7a, 11–12, Cornill 10–12, are editorial interpolations.

Ranke, Hävernick, Hengstenberg, Baumgarten, Fr. W. Schultz, Keil, Kühel, Bissel, and other apologists ascribe the book to Moses. This view is criticized on the following grounds: (1) The account of the discourses of Moses, their writing and transmission (xxxi. 9, 24–26; xxviii. 58, 61; xxix. 19, 20, 26; xxx. 11; xvii. 18 *et seq.*), can not be by Moses. (2) Moses can not possibly have written the story of his death, nor compared himself with later prophets (ch. xxxiv.). (3) A later time is indicated by ii. 12 ("as Israel did"), by iii. 9–11, 14 ("unto this day"; comp. Judges x. 4 and i. 44 with i. 17); and by xix. 14 ("of old time"). (4) The writer speaks of the country east of the Jordan as "on this side" (i. 1, 5; iv. 41–49), though referring in the speeches to the western country (iii. 20, 25; xi. 30: in iii. 8 vice versa): therefore, he is in Palestine. (5) Although Israel is represented as about to enter Canaan, the language necessitates the inference that Israel is already settled in that country, engaged in agriculture or living in cities, under an organized government. (6) The book assumes a long period of development as regards politics and the state ("king's law": supreme court), religion (allusions to fundamental religious principles and the law of the Prophets; emphasis on the centralization of worship), and worship (position of the priests and Levites; gifts to the sanctuary). (7) The book uses sources that can be proved to be post-Mosaic. The precise dates given, however, vary.

**Date and Tendency.**

Kleinert is of the opinion that the book was composed about the end of the period of the Judges, perhaps even by Samuel or by a contemporary of Samuel, and certainly in a truly Mosaic spirit. The

legislation occupies a middle ground in relation to that of the earlier books. As pre-Deuteronomic may be proved: Ex. xx.–xxiii., xxxiv. 11–26, xix. 5 *et seq.*, xiii. 1–13; Lev. xvii. 18 *et seq.*; Num. xxxiii. 50 *et seq.*, iii. 12 *et seq.*; the principal enactments in Lev. xviii.–xx.; the content of Ex. xii. 1–14, 21–23, 43–50; Lev. xiii. xiv. Post-Deuteronomic: Lev. xi., xv. 16 *et seq.*, xvii. 15 *et seq.*, xxii. 17 *et seq.*, xxiii., xxv. 39 *et seq.*, xxvii. 26–30 *et seq.*; Num. xv. 37 *et seq.*; xviii. 15, 21 *et seq.*; xxviii., xxix. Moses' blessing, xxxiii., dates from the early time of the Judges. Ch. xxxi. 14–29, xxxii. 1–43, 48–52, xxxiv. must be separated as non-Deuteronomic.

**Different Dates Assigned.**

The book is assumed to have been composed during the earlier, but post-Solomonic, time of the Kings, by Delitzsch and Oettli; under Hezekiah, by Vaihinger and König; under Manasseh, by Ewald, Riehm, W. R. Smith, Wildeboer, Kautzsch, Kittel, Dernier, Valeton; under Josiah, by De Wette, Bleck, George, Vatke, Graf, Wellhausen, Kuenen, Dillmann, Cornill, Stade, Reuss, and nearly all critics since Graf-Wellhausen. Gesenius and the more recent French critics, as D'Eichthal, Havet, Vernes, Horst, have assumed a date during, or later than, the Exile.

The assumption that the book was composed under Hezekiah, Manasseh, or Josiah is based on the hypothesis that the law-book which was discovered in the Temple by the priest Hilkiah in the eighteenth year of the reign of King Josiah, 621 B.C., as narrated in II Kings xxii. *et seq.*, was virtually the present Deuteronomy, the only difference of opinion being as to how long it had been composed. Most of the advocates of the Josianic period even say that the book was composed and hidden with the definite intention that it should be brought to light in that way. This hypothesis is difficult to maintain, for a number of improbabilities must be assumed in order to prove that the code found at the time of Josiah was Deuteronomy. All that can be claimed is that the narrator of the story of the finding and of the reforms attendant upon it adopts in part the language of Deut. This view is exposed to the insuperable objection that the religion which brought truth into the world can not have been founded upon a deception. That this fundamental book of religion, containing such a free and pure stream of truth, could be pseudepigraphic, and that the whole nation should have considered as of Mosaic origin and of divine authority, and have adopted at once, without objection or criticism, a book which was a forgery, of the existence of which no one knew anything before that time, and which demanded radical modifications of the religious life, and especially of worship, is inconceivable.

Those critics who recognize these objections, but for critical reasons hesitate to take Moses as the author, assert, therefore, that the book is in its essentials a faithful reproduction of the teaching of Moses, filling in the outlines given by the latter; and that there are no objections to assuming that inspired men, working in the spirit of Moses, and sustaining to him the uninterrupted relation of spiritual succession, should feel justified in rendering his teaching and his law comprehensible for their own time, supplementing and developing them, and that the book thus composed is none the less Mosaic in spirit. Modern criticism holds that the book was prepared for the purpose of realizing the ideals of the Prophets in the national life of Israel. It is the summary of the prophetic deliverances of the eighth and seventh centuries, though not altogether free from impairments of the prophetic ideals. Some critics (Cheyne, "Jeremiah," pp. 65 *et seq.*) consider it as a product of the priestly-prophetic circles, an assumption that is certainly correct (comp. xvii. 9 *et seq.*, xxiv. 8).

**Sources and Redaction.**

Although the place assigned traditionally to Deut. as containing the end of the Mosaic legislation, and as presupposing the existence of Ex.–Num., is disputed by modern criticism, yet all critics agree that it is based on previous sources that have in part been preserved. This applies certainly to J and to E, both in the narrative and the legal portions. J in the narrative: i. 8, comp. Gen. xv. 18; i. 45, comp. Num. xiv. 16; iii. 15 *et seq.*, comp. Num. xxxii. 29; otherwise the story is recapitulated from E. In the Law the close relation and connection with the Book of the Covenant contained in E (Ex. xx. 24–xxiii. 19) is most noticeable, Steuernagel being the only one to dispute this, and the so-called DECALOGUE in J (Ex. xxxiv.). It is a matter of dispute whether the author of Deuteronomy knew J and E as separate works, or after they had been united into JE and incorporated into the Tetrateuch. The priority of the Decalogue of Ex. xx. or that of Deut. v. is also a much disputed question. Deuteronomy takes a very independent stand toward its sources, the reproduction being a free modification or enlargement. Wellhausen and Stade have therefore assumed it to be an enlarged edition of the old Book of the Covenant, and Kuenen, followed especially by Cornill, has brought forward the hypothesis that Deut. supplanted the Book of the Covenant.

It is a very important question under discussion, whether the author of Deuteronomy was acquainted with P; whether, therefore, the latter was the earlier book, if not in its present codification, at least in content. P is asserted to be older by Dillmann, Delitzsch, Oettli, and, of course, by the traditionalists. As regards history they quote iv. 3 = Num. xxv. (leading astray of the Israelites); i. 37, iii. 26, iv. 21 (Aaron and Moses forbidden to enter Canaan) = Num. xx. 12, 24, xxvii. 14; i. 23 (number of the spies) = Num. xiii. 1 *et seq.*; x. 3 (the Ark of shittim-wood) = Ex. xxxvii. 1; x. 22 (the number "70") = Gen. xlvi. 27; xxxi. 2, xxxiv. 7 (the age of Moses) = Ex. vii. 7. In the Law the many allusions to the law of holiness belonging to P (Lev. xvii.–xxvi.), the assumption of several "torot," and especially Deut. xiv. in comparison with Lev. xi., confirm this view. According to other critics the historical references are derived from notes in JE, no longer extant, and as regards the Law they reverse the relation in every case. P presupposes Deut.; so that, for instance, Lev. xi. was modeled upon Deut. xiv.

The redaction of Deut. passed, according to Wellhausen, through three stages: (1) the original Deut. —xii.–xxvi.; (2) two enlarged editions independent

of each other—i.–iv., xii.–xxvi., xvii., and v.–xi., xii.–xxvi., xxviii.–xxx.; (3) combination of the two editions and incorporation of the work so formed into the Hexateuchic code. Deuteronomy was in the first place combined only with JE; a later editor combined this work with P after the component parts of the latter had been put together. Dillmann assumes the following three stages of redaction down to Ezra: (1) Pg + E + J; (2) PgEJ + D; (3) PgEJD + Ph (law of holiness). The views in regard to the redaction depend on what is considered as the original Deut. and into what and how many parts it is divided.

According to the Graf-Wellhausen theory of the relation of Deut. to the Prophets, and its priority to P, the book marks a radical change in the Israelitic religion. Through the centralization of worship the popular exercise of religion, closely connected with the daily life, the home, and the house, is uprooted and all the sacred poetry of life destroyed. Worship is separated from life, and the sharp contrast of holy and profane arises between the two. The idea of the Church comes into existence; then a separate profession, that of the clergy, is created; and by transferring the priestly ideal to the whole people the way is prepared for the exclusive and particularistic character of later Judaism. As the prophetic ideas are formulated into concrete laws, religion is externalized and becomes a religion of law, an *opus operatum*. The people now know exactly what they have to do, for "it is written." Deuteronomy marks the beginning of the canon; religion becomes a book religion, an object of study, a theology. The people know what they may expect if they keep the Law. Religion assumes the nature of a covenant, a contract, and the doctrine of retribution becomes paramount. Further conclusions are then drawn by P as to post-exilic Judaism, Pharisaism, the Talmud, Rabbinism.

This whole conception is based on literary and religio-historical assumptions that are either wrong or doubtful. The doctrines and demands of Deut. have always been fundamental in Israel's religion. The book condemns and abolishes paganism. The alleged legitimacy of the decentralization and popularization of worship is based entirely upon a wrong interpretation of Ex. xx. 24. Centralization is the necessary consequence of monotheism and of the actual or ideal unity of the people. Law and prophecy are closely connected from the foundation of Judaism, beginning with Moses. The regulation of life according to divine law, the contrast between holy and profane, the rise of a canon and a theology, are incidental to the development of every religion that has ever controlled and modified the life of a people.

E. G. H. B. J.

**DEUTERONOMY RABBAH.** See DEBARIM RABBAH.

**DEUTSCH, ALEXANDER:** French financier; died April 18, 1889. He was head of the firm of A. Deutsch & Son, of Paris, and was one of the most prominent financiers in that city, his firm taking the lead in the organization of the mineral-light ("éclairage minéral") industry. He was also prominent in other industries, and his exertions in the industrial interests of France won for him the ribbon of the Legion of Honor. Deutsch took an active part in Jewish affairs, and contributed liberally to the charitable institutions of Paris.

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S. A. R.

**DEUTSCH, ANTON:** Hungarian journalist and politico-economic writer; born at Budapest Oct. 21, 1848. He studied in Budapest and Paris. Since 1870 he has worked with the "Pester Lloyd," the economic articles in which come from his pen. His most important writings are: "Fünfundzwanzig Jahre Ungarischer Volkswirtschaft und Finanzen" and "Magyar Vásárok Története" (History of the Hungarian Fairs).

BIBLIOGRAPHY: *Szinnyei*; *Magyar Irók Tarà*; *Pallas Lexicon*, iv.

S. M. W.

**DEUTSCH, CAROLINE:** German novelist; born at Namesto, a small Hungarian village, Feb. 23, 1846. Her father, a rabbi, was German in culture, and the German language and spirit prevailed in the family. While still very young, Caroline began to write verse, some appearing in Berlin newspapers. In 1870 she graduated as a public teacher, obtaining at the same time a permanent position on the "Jüdische Presse" of Berlin. Several novelettes from her pen were published in the Berlin "Volkszeitung."

In recent years she has written chiefly for the "Hamburger Nachrichten." The scenes of her novels are mostly laid in Hungary, and she vividly describes the life of the Hungarian peasant and small tradesman. In 1875 she married, and although her legal name was Caroline Weiss, she still wrote under her former name. Of her writings may be mentioned: "Ueber Klippen," a novel, in 2 vols., Dresden, 1894; "Aus Drang und Not," Prague, 1897; "Besiegt," "Die Tochter des Hirten," and "Ilonka," published in 2 vols., Hamburg; "In Letzter Stunde," Leipsic, 1897.

S. M. Z.

**DEUTSCH, DAVID:** German rabbi; born at Zülz, Silesia, 1810; died at Sohrau, Silesia, July 31, 1873. He was brought up by his relative Menahem Deutsch, at Breslau. He studied Talmud under Mordecai Benet at Nikolsburg, and under Moses Sofer at Presburg. Deutsch was called to the rabbinate of Myslowitz, Prussia, in 1838, and that of Sohrau in 1845. David Deutsch, like his older brother Israel Deutsch, was a champion of Orthodoxy, and led the protest against the nomination of Abraham Geiger as rabbi of Breslau. Deutsch contributed articles to most of the Jewish periodicals. The following are his works: "Habakkuk Meturgam u-Mebo'ar" (Habakkuk Translated and Explained), a German translation with notes (Breslau, 1837); "Rücksprache mit Allen Gläubigen des Rabbinischen Judenthums" (Breslau, 1843), a reply, written in collaboration with his brother Israel Deutsch, to Abraham Geiger's pamphlet "Ansprache an Meine Gemeinde"; "Asof Asefah" (The Gathering of an Assembly), a protest against the rabbinical conferences at Brunswick in 1844 and at Frankfort in 1845 (Breslau, 1846);

"Die Orgel in die Synagoge," a refutation of the arguments of S. Löwe in favor of the use of the organ in the synagogue; a German translation of Isaac Troki's "Ḥizzuḳ Emunah," with critical notes (Breslau, 1865). Deutsch's sermons had a felicitous combination of the older style with modern rhetoric, and some of those delivered on public occasions were published.

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J. M. SEL.

**DEUTSCH (AARON), DAVID:** Hungarian rabbi and Talmudic author; born in Raudnitz, Bohemia, about 1812; died at Balassa-Gyarmath, Hungary, April 26, 1878. He received his early education under his grandfather, Joseph Deutsch, who was rabbi in Raudnitz, and then frequented the yeshibot of Prague and Presburg, being one of the favored disciples of Moses Sofer. He lived subsequently in Irsa, where he married, and after the death of his wife moved to Budapest, where he lectured on Talmud to a small society. In 1846 he was called as rabbi to Sebes and in 1851 to Balassa-Gyarmath, where he officiated till his death.

In the Reform movement, which began with the Hungarian Jewish Congress of 1868, Deutsch was one of the most uncompromising leaders of Orthodoxy; and to his efforts the legal recognition of the autonomy of the Orthodox congregations in Hungary was largely due. He was a great ascetic, and was in sympathy with the Ḥasidim, although he did not adopt all their tenets. As typical of his views may be quoted the facts that he declared it sinful to pray in a synagogue in which the almemar was not in the center, and that he prohibited the winding up and setting of an alarm-clock on Friday so that it should ring on Saturday.

Of his works a collection of responsa, under the title "Goren Dawid" (David's Threshing-Floor), was published after his death by his sons (Pacs, 1885).

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S. D.

**DEUTSCH, DAVID B. MENAHEM MANDEL:** Hungarian rabbi and Talmudist; born about 1760; died in 1830 at Novo Mesto (Waag-Neustadtl), Hungary. He officiated first at Szerdahely, and subsequently, after 1810, at Waag-Neustadtl. One of the most prominent Hungarian rabbinical authorities of the early part of the nineteenth century, he was distinguished for his nobility of character. Stories on his high views of life are still current in many districts of Hungary. He was classed among the foremost of Jewish philanthropists. Deutsch often gave a poor applicant money without counting or even looking at it; and, if his purse was exhausted, he would give him any object of value that happened to be at hand. Deutsch was also celebrated for his wit and humor, of which he often made effective use in his capacity as preacher. His piety was such that he never raised his head, regarding it as inconsistent with true humility and the fear of God; and he never looked beyond his immediate surroundings —"the four cubits."

Deutsch was the author of the following works: (1) "Ohel Dawid" (Tent of David), Vienna, 1819–25, novellæ, in two volumes, to several Talmudic treatises, some of which appeared under the same title in 1822; (2) "Ohel Dawid," Presburg, 1836, novellæ to the treatises Shebu'ot and Yebamot; (3) halakic discussions in Aryeh Judah b. Samuel Żebi's "Helek Rishon mi-She'elot u-Teshubot ha-Geonim Batra'e," Prague, 1861; (4) halakic discussions in Wolf b. Löb Lasch's "Ḳedushat Yisrael II." (Vienna, 1829). Eleazar Shemen Roḳeaḥ, an old friend of Deutsch, collected posthumously all the responsa which the latter had addressed to him in the course of many years, printing them as a memorial to his friend. It may be noted as a bibliographical peculiarity of the "Ohel Dawid" that all the copies contain manuscript glosses by the author. Deutsch revised his book after it had been printed, and noted the corrections on the margins before the book left his hands.

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L. G.

**DEUTSCH, EMANUEL OSCAR MENAHEM:** Orientalist; born at Neisse, in Silesia, Oct. 28, 1831; died at Alexandria, Egypt, May 12, 1873. His early training was conducted by his uncle, David Deutsch of Myslowitz, to whom he owed his wide acquaintance with Hebrew literature. His education was completed at the University of Berlin, where, under Boeckh and Meineke, he became an accurate classical scholar. From Berlin he went to London to accept an appointment in the British Museum, to which he had been recommended by Asher Asher. Thenceforward he was known for his labors in the British Museum and for the efforts he made to promote Semitic studies in the outside world. His work in the library is, of course, not on record in a separate form; and his best official monument is to be found in the "Phenician Inscriptions" published by the trustees, in which the editor, W. S. A. Vaux, received invaluable aid from him.

Deutsch's literary work outside the museum was of two kinds: either purely scientific essays, acute in criticism and lucid in statement—like the article on the Targumim and on the Samaritan Pentateuch in Smith's "Dictionary of the Bible"—or brilliant popular expositions of some learned work, like his famous essay on the Talmud in the "Quarterly Review" for Oct., 1867. This created probably a greater sensation than any other review article in England dealing with a purely literary subject, and caused that number of the "Quarterly" to be repeatedly reprinted. The article itself was translated into several languages, and contributed to create an interest in the Talmud wherever the essay was read. Though there was little that was new in the facts adduced—the literary history being derived from Wolf and the wise and witty sayings from Dukes—yet the skill with which the pertinent topics were grouped, the brilliancy of the style, and the underlying enthusiasm of the writer made it a striking performance. Some of its effect was due to the implied suggestion that the key to the life of the founder of Christianity was to be sought for in the surrounding ideas in Palestine. The renewed attention given to the Talmud in Christian circles, at any rate in England, was undoubtedly due to the article. The ambition

of his life to produce a more exhaustive work on the Talmud was thus shadowed forth; but the failure of his health compelled him to abandon the project.

This famous essay was succeeded some time afterward by an article in the "Quarterly Review" on "Islam," which was not so successful because not dealing with so novel a subject and because Deutsch was not a special student of Arabic. He also contributed the article on "Versions" to Smith's "Dictionary of the Bible," and besides wrote more than 190 articles for "Chambers's Cyclopædia." Deutsch had an excellent faculty, cultivated by practise, of deciphering inscriptions. His letters to the "Times" respecting the discovery and contents of the Moabite Stone aroused considerable attention.

During the sittings of the Ecumenical Council at the Vatican, 1869–70, Deutsch acted as special correspondent of the "Times," and wrote a number of incisive letters on its deliberations.

Bibliography: H. R. Haweis, in *Contemporary Review*, 1873; *Jewish Chronicle*, May, 1873; *Times*, and *Daily News*, May 14, 1873; *Athenæum*, May 17, 1873; Lady Strangford, memoir of Deutsch in *Literary Remains*, London, 1874; S. Lane-Poole, in *Dict. Nat. Biography*.

J. G. L.—J.

**DEUTSCH, GOTTHARD:** Theologian; born at Kanitz, Austria, Jan. 31, 1859. The descendant of a rabbinical family (see Braunschweig, Jacob Elieżer) and the son of a Talmudist, he received an early training in rabbinical literature while he attended the school of his native city. In 1868 he entered the gymnasium of Nikolsburg, continuing his studies at home, and graduated in 1876. He subsequently attended the rabbinical seminary and the University of Breslau, where he remained until the year 1879. Continuing his studies in Vienna, he graduated from the university in 1881, receiving his rabbinical diploma from I. H. Weiss. Immediately thereafter he was called to teach the religious school of the congregation of Brünn, and upon the death of Daniel Ehrmann (1882) he was appointed by the state as teacher of religion in the German high schools of the Moravian capital. In 1887, simultaneously invited to the rabbinates of Boskowitz and Brüx, he chose the latter position, which he resigned in 1891 to accept the professorship of Jewish history and philosophy of religion in the Hebrew Union College of Cincinnati, which position he still (1903) occupies.

Deutsch has been a frequent contributor to the Jewish and to the secular press. Articles from his pen have appeared in "Allgemeine Zeitung des Judenthums," "Israelitische Wochenschrift," "Jüdisches Literaturblatt," and a great number of American periodicals, notably "Deborah," "American Israelite," "The Reform Advocate," "Jewish Comment," "The American Journal of Theology," "The New World," "The Yearbook of the Central Conference of American Rabbis," "New-Yorker Staatszeitung," and others. He has further published: "Symbolik in Cultus und Dichtung bei den Hebräern," Brünn, 1886; "Paradigmentafeln zur Hebräischen Grammatik," Brünn, 1886; "Gedenkrede an dem Sarge des Verewigten Dr. Aron Bärwald," Brüx, 1891; "Epochs of Jewish History," New York, 1894; "Theory of Oral Tradition," Cincinnati, 1896; "Philosophy of Jewish History," Cincinnati, 1897; "Andere Zeiten," a novel, Berlin, 1898; "Unlösbare Fesseln," a novel. He was the editor of the "Deborah," a German monthly, from the death of its founder, Isaac M. Wise, until the paper ceased publication (1903). S.

**DEUTSCH DE HATVAN, ALEXANDER:** Hungarian merchant and financier; born at Arad Nov. 17, 1852. He was educated in Budapest and Berlin. As the head of the firm of Ignatz Deutsch & Sons, he rendered great service to the sugar industry in Hungary, establishing beet-sugar factories at Nagy Surany, Hatvan, and Garamvölgye. In recognition of his services his family was raised to the nobility in 1879.

Bibliography: *Pallas Lexicon*, iv.

S. M. W.

**DEUTSCH, HEINRICH:** Hungarian educator; born at Trencsen-Bán June 12, 1819; died at Budapest Dec. 18, 1889. After teaching in the elementary schools of the provincial communities of Lovasberény and Kecskemét, he was called to the Talmud Torah school of Budapest in 1859. Enjoying a high reputation as an educator and a scholar by virtue of his attainments in Jewish science and his literary activity, he was appointed in 1868 director of the reorganized Jewish Teachers' College, and in 1876 professor of the Bible and Talmud in the lower division of the newly founded Rabbinical Seminary. Deutsch was the first in Hungary to lecture in the Hungarian language on the Talmud.

His chief works are: "A Hebrew Grammar" (in Hungarian, 1859); Hungarian translation of the prayer-book (seven editions since 1864); "Beleuchtung der Dogmentheorie Leopold Löw," Leipsic, 1871 (under the pseudonym "David Nieto Redivivus"); "Meḳor Ḥayyim," text-book of the Jewish religion, in four parts, Budapest, 1878; Hungarian translation of the Pentateuch with comments, 1887–1890.

Bibliography: *Pallas Nagy Lexicon*, s.v.

S. L. V.

**DEUTSCH, ISRAEL:** German rabbi; born in Zülz, Prussian Silesia, April 2, 1800; died in Beuthen June 7, 1853. From 1829 until his death he officiated as rabbi in Beuthen, achieving distinction as a preacher, Talmudist, and Hebraist. In the two treatises "Rücksprache mit Allen Gläubigen des Rabbinischen Judenthums, etc." (written in conjunction with his brother, David Deutsch), Breslau, 1843, and "Zur Würdigung der Braunschweiger Rabbinerversammlung," *ib.* 1845, he vigorously opposed the Reform movement. After his death his two brothers, Abraham, rabbi of Gleiwitz, and David, rabbi of Sohrau, published "Proben aus dem Literarischen Nachlasse des Israel Deutsch," Gleiwitz, 1855.

Bibliography: *Allgemeine Zeitung des Judenthums*, 1853, No. 34.

S. M. Ko.

**DEUTSCH, JOEL:** Hebraist and teacher of deaf-mutes; born in Nikolsburg, Moravia, March 20, 1813; died in Vienna May 1, 1899. Deutsch is remembered as a close student of rabbinical literature, and was an energetic collector of Hebrew books. He took great interest in the instruction of deaf-mutes; and when the "Allgemeines Oesterreichisch-

Israelitisches Taubstummen-Institut" was founded at Nikolsburg in 1844, he entered it as teacher. In 1852 this institution was moved to Vienna, and Deutsch became director, retiring in 1888. In 1859 he was decorated with the "Goldene Verdienstkranz," and in 1869 received the title "Kaiserlicher Rath." Pupils of Deutsch have been called to become teachers in the asylums of New York, London, and Budapest.

He was author of the following works: "Religionslehre für Israel. Taubstumme," Vienna, 1863; "Biblische Geschichte für Israel. Taubstumme," *ib.* 1863; "Wörtersammlung zur Gedächtnissübung für den Ersten Anschauungsunterricht Taubstummer Kinder," *ib.* 1881; "Wörter- und Aufgabensammlung für den Ersten Unterricht Taubstummer Kinder," *ib.* 1881; "Vorlege-Blätter zur Einleitung der Unentbehrlichsten Grammatischen Formen," Teplitz, 1877.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon.*

S. L. Y.

**DEUTSCH, MORDECAI BEN ENOCH JUDAH:** Rabbi of Kolin, Bohemia, and its subordinate communities; he flourished at the beginning of the eighteenth century. He was the author of a work called "Mor Deror" (Flowing Myrrh), novellæ on the following Talmudic treatises: Ketubot, Baba Ḳamma, Baba Meẓi'a, Ḥullin, Yoma, and Shebu'ot (Prague, 1738).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1657; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 208; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 43.

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**DEUTSCH, NIETO REDIVIVUS.** See DEUTSCH, HEINRICH.

**DEUTSCH, SIMON:** Austrian Hebraist and revolutionist; died at Constantinople March 24, 1877. As a young man he devoted himself to Hebrew studies in Vienna, and catalogued in collaboration with A. Kraft the Hebrew manuscripts in the possession of the Vienna Imperial Library. In 1848 he sided with the revolution, escaping after its collapse to France. In Paris, through the assistance of Mme. Strauss, the friend of Börne, he entered upon a business career, in which he was successful. After the fall of the Commune Deutsch was denounced to the government as a Communist. He was arrested and thrown into the "Orangerie" prison of Versailles, and only the efforts of the Austrian ambassador saved his life. He died in Constantinople while there on business, but was interred in Paris.

BIBLIOGRAPHY: Johannes Nordmann, *Von einem Achtundvierziger*, in *Neue Freie Presse*, 1883, reproduced in the *Allg. Zeit. des Jud.* 1883, pp. 293-296; Steinschneider, *Cat. Bodl.* s.v.

S. A. R.

**DEUTSCH-ISRAELITISCHER GEMEINDEBUND.** See GEMEINDEBUND, DEUTSCH-ISRAELITISCHER.

**DEUTZ, ELIJAH BEN ISAAC:** Rabbinical author; lived at Hamburg in the seventeenth and eighteenth centuries. He was the author of "Pi Eliyahu" (Mouth of Elijah; Altona, 1735), a commentary on "Pereḳ Shirah."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 928; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 208, 638.

L. G. M. SEL.

**DEUTZ, EMMANUEL (Menahem):** Chief rabbi of the Central Consistory of the Jews of France; born at Coblenz, in Rhenish Prussia, 1763; died Jan. 31, 1842. After studying for some years at the yeshibah at Mayence, he was appointed rabbi in his native town. He was a member of the assemblies of 1806 and 1807 (see SANHEDRIN), and, in conformity with the organization instituted by Napoleon I., he took his place in the Central Consistory beside David Sinzheim and Abraham de Cologna. From 1822 he was the only chief rabbi of the Consistory. He was a preacher of the old school, for, although he knew French, he never used it in the pulpit. His life was saddened by domestic sorrows, especially by his son's apostasy and unfortunate political rôle.

J. J. W.

**DEVENISHKI:** Village in the government of Wilna, Russia. The census of 1898 shows a population of 1,877, of whom 1,283 are Jews. Of the latter 277 are artisans. About 66 Jewish women and girls earn a livelihood by knitting stockings, which are sold in Wilna. About 93 people are employed as day-laborers. The remainder of the population are engaged in business. Among charitable institutions there are the poorhouse, the gemilut ḥasadim, the biḳḳur ḥolim, etc. The village possesses a Jewish library. There are a Jewish free school with 84 pupils, a Talmud Torah with 20 pupils, and 5 ḥadarim with 56 pupils.

H. R. S. J.

**DEVIL.** See DEMONOLOGY and SATAN.

**DEVOTION (כונה):** The state of religious consecration. It is the most essential element in worship; so that a divine service without it is "like to a body without a soul." To such as pray to God without the spirit of fervent devotion, the stern sentence is applicable: "With their mouth and their lips they honored me, but their heart they removed far from me" (Isa. xxix. 13). Devotion is the entire dedication of the worshiper to the service of God, the banishment of all other thoughts from the mind and heart, so that the whole inner life centers in the one idea of God's greatness and goodness (Ber. 29b, 30a; Maimonides, "Yad," Tefillah, iv. 16). Every fulfilment of a divine commandment ("miẓwah") requires devotion or consecration of mind and heart to the sacred work to be done ("miẓwot ẓerikot kawwanah"; Ber. 13a, b; Meg. 20a; Ḥul. 31a, b; Yer. Yeb. viii., 9a). Hence the cabalists enjoined men, before fulfilling any commandment, to expressly consecrate the mind to the work by certain formulas (see KAWWANAH; LORIA, ISAAC).

The term "devotion" is also used for prayer itself, especially for the extra and occasional prayers added to the regular service (תחנה and בקשה, "supplication" and "petition"). Among pious Jewish people there is a strong craving for frequent communion with the Creator; the fixed and regular prayers and services can not satisfy such craving, and the recommendation of Rabbi Simeon (Abot ii. 18), "When thou prayest, do not make thy prayer a fixed reading, but let it be an appeal for divine mercy and grace," is understood to refer to this kind of devotion. Prayers are frequently compared to sacrifices (Ber. 26b), and as there were two kinds of sacrifices, "ḳorban

ḥobah" (obligatory sacrifice) and "ḳorban nedabah" (voluntary or free-will sacrifice), so also prayers are of two kinds, "tefillat ḥobah" (obligatory prayer) and "tefillat nedabah" (voluntary prayer; compare "Yad," Tefillah, i. 9). The ancient Ḥasidim are said to have spent in silent meditation a short time before and after the service (*ib.* 32b).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 295.

K. M. F.

**DEVOTIONAL LITERATURE:** Aside from the regular prayers, which are treated under LITURGY, there exists a literature of private devotions, prayers offered on special occasions. Such devotions are strongly recommended in the Talmud, where private prayers composed by individuals on various occasions are to be found. R. Eliezer (Ber. iv. 4) says: "He who makes his prayer a fixed form ["ḳeba' "] has no true devotion." "This," say Rabbah and R. Joseph, "is because he fails to add thoughts or expressions of his own" (Ber. 29b). [Compare the so-called "Lord's Prayer," taught by Jesus (Luke xi. 2–4; Matt. vi. 9–13), and the parallels given in C. Taylor's "Sayings of the Jewish Fathers," pp. 128–129.—K.] Talmudic devotional prayers may be classified as: (1) general, (2) for forgiveness of sin, (3) when studying the Torah, (4) for the restoration of the Holy Temple. The following are examples of the several kinds:

1. R. Eliezer said: "May it be Thy will, O Lord our God, and God of our fathers, that no personal enmity or envy enter my heart or the hearts of others. May the Law be our occupation through the days of our life, and may our words of devotion come before Thee." R. Ḥiyyah b. Abba added: "May our hearts cleave to Thy Name in reverence. Keep us from things Thou hatest and bring us nearer to those that Thou lovest. O favor us for Thy Name's sake" (Yer. Ber. iv. 2).

2. "Lord of the worlds, Thou well knowest that our aim is to do Thy will. But what interferes? The leaven in the dough [bad inclinations] and the servitude of the ruling government. O may it be Thy will to save us from these, that we may do Thy will with a true heart."

3. R. Saphra: "O let peace reign between the heavenly and the earthly households, and between those who study the Torah for its own sake and those who study it for reward" (*ib.*).

4. "O let Him reveal and show His kingdom over us speedily. O let Him build His house in our days. O let Him grace the remnant of His people Israel with peace, loving-kindness, and mercy. For the sake of His great Name" (Massek. Soferim, xiv. 12). The morning devotion of the house of R. Jannai was as follows: "May it please Thee, O Lord my God, to grant me a good heart, a good lot, a good companion, a good name, a good [unbegrudging] eye, a humble soul, and a devout spirit. May Thy Name not be profaned through us, and let us not be a byword among the people. Let not our remainder be destroyed, nor our hope shattered. Let us not be under obligation to a human being, whose gift is insignificant and its humiliation great. Let our lot be with the Law and among those who do Thy will. O build Thy Holy City and Temple speedily in our days" (Yer. Ber. iv. 2, 7d).

Devotional prayers from various rabbis (*ib.* pp. 16, 17, 29, 60) are copied in the prayer-book, including a prayer against bad dreams, that they may presage good results (Ber. 55b), which was inserted in congregational responses to the priest's blessing on holidays.

In the geonic period private devotional prayers developed side by side with the liturgy; and private prayers were inserted in the prayer-book of Amram Gaon (846 C.E.), as well as in the siddur of Saadia Gaon. One of these is quoted in the collection of private prayers, "Ḳeri'ah Ne'emanah," by Samuel David Ottolengi (Venice, 1715), which contains also a prayer composed by R. Nissim to be recited before the morning prayer of Yom Kippur. Judah ha-Ḥasid and his pupil, Eliezer of Worms, composed devotional prayers which were published under the titles "Tefillot R. Jehudah Ḥasid" and "Yoreh Ḥaṭṭaim."

**Midnight Devotion.**

Regarding the midnight prayer, חצות, for the restoration of the Jewish state and the rebuilding of the Temple (see Zohar, Wa-Yaḳhel; Shulḥan 'Aruk, Oraḥ Ḥayyim, 1), recited especially in the sixteenth, seventeenth, and eighteenth centuries, see ḤAZOT. Collections of such prayers were made by Żebi b. Ḥayyim of Wilmersdorf under the title "Liḳḳuṭe Żebi," Sulzbach, 1797; by David Tevele Posner, Hamburg, 1715; and by Aaron Berechiah Modena, author of the collection of devotional prayers for various occasions entitled "Ma'abar Yabbok," and of "Seder Ashmurat ha-Boḳer" (matins) for the society known as "Me'ire Shaḥar" (Early Risers or Vigilants), Mantua, 1624. This, under the title "Shomerim la-Boḳer," was translated by Mrs. Ellusch in 1724. Joseph Jedidiah Carmi is the author of "Kenaf Renanim" (The Singers' Wing; Venice, 1626), containing devotions and hymns for every day in the week and for holidays.

From a literary point of view, Carmi's devotions have no equal among the Hebrew collections, and yet, while they were approved by the Rabbis and adopted by several Early Risers' societies in Italy, they were contested as an innovation and a superfluity before a council of rabbis, who finally decided to allow them, not as an addition to the prayer-book but as an adjunct for voluntary devotionalists (see decisions in the Preface, 6a, 12b).

Some devotions are composed of words all of which begin with the same letter. Thus, א in the prayer "Elef Alafim" (A Thousand Alefs) by Joseph b. Sheshet Latimi, first published with the "Iggeret" of Isaac Akrish, Constantinople, 1570; a similar one by Moses Zacuto in his "Iggeret," Leghorn, 1870; the letter ה in the prayer "Baḳḳashat ha-Hehin" by David Ulma (Benjacob, "Oẓar ha-Sefarim," pp. 82, 329); י in a prayer composed of Biblical verses beginning with "Lord" ("Siddur" of Amram, ii. 3a); ל in the "Baḳḳashat ha-Lamedin" of Meïr Hesse, Altona, 1829; מ in the "Baḳḳashat ha-Memin" of Jedaiah Bedersi, published with his "Beḥinat 'Olam," Mantua, 1556 (see "Ha-Sharon" to "Ha-Karmel," i., No. 42); ש in Aaron Voltera's "Baḳḳashah Ḥadashah" (A New Petition) or ש"ש ("300 Words Beginning with ש"), Leghorn, 1740. Some parts of these alphabetical devotions are in pure and fluent Hebrew, while the style of the others is cramped and forced.

Divers devotional prayers were composed for Friday night and for Saturday, day and night. They are known as "Zemirot." Regarding the Tashlik prayer on New-Year's Day, see TASHLIK; and for a prayer on entering the sukkah on the Feast of Tabernacles, see TABERNACLES, FEAST OF.

A petition before saying the Psalms reads: "May Thy mercy attend us in reading the Psalms, as if David himself—peace be to him!—had uttered them; to cleanse us of sin and to forgive us as even Thou hast forgiven David," etc.

There are prayers by Naḥmanides on crossing the sea, and for children ("Liḳḳuṭe Żebi," p. 97b, Wilna, 1817) and by Abraham Galicchi against epidemics

("Moshia' Ḥosim," p. 33b, Venice, 1587). The "Ma'aneh Lashon," by Jacob ben Solomon Darshan, published first at Prague, 1615, is a collection of prayers to be recited for the sick, also on visiting cemeteries, and on similar occasions, which is very popular in Russia and Poland. Among other devotional prayers mention may be made of the following: Moses Rieti, "Ma'on ha-Sho'alim," Venice, 1550; Isaiah Hurwitz, "Refu'at ha-Nefesh," Amsterdam, 1672; "Yoreh Ḥaṭṭa'im"; Pinchas Monselice, "Magen Ḥayyim," Mantua, 1657; Nathan Naṭa' Hanover, "Sha'are Ẓiyyon," 1662.

Raphael Solomon's prayer against an epidemic among cattle in Italy in 1712 is found in the collection of Matthew Levi ("Zebaḥ Todah," Leghorn, 1829). Others are: by Leon Modena, for a prisoner, in David Sabibi, "Mazzil Nefashot," Venice, 1743; by Moses Zacuto, the poor man's devotion, in Nathan Benjamin of Gaza, "Ḥemdat ha-Yamim," v. 29a, Leghorn, 1764; by David b. Ḥassin, "Tefillah le-Dawid," hymns 4, 7, Amsterdam, 1807; by Abraham Danzig, "Tefillah Zakkah," on the eve of the Day of Atonement; Naḥman Breslov, "Likḳuṭe Tefillot," Warsaw, 1873.

Eliezer Papu's "Bet Tefillah" (Hebrew and Ladino, Belgrade, 1860) includes the following prayers: by a learned man for those who support him; for a bar miẓwah; for a matrimonial suitor; on the marriage day; at a circumcision; for a teacher; for a shoḥeṭ; for a preacher to be able to deliver his sermons fluently and to please his audience. The prayers in a collection by Naḥman of Horodek ("Likḳuṭim," Korzec, 1809), all beginning with the words "Rab shel 'Olam" (Master of the World), are composed especially for Ḥasidim.

A modern Hebrew hymnal, "Zimrat Yah," by Moses Zele, Hamburg, 1857, intended to replace the old devotions, "which tend to degrade us in the eyes of the non-Jewish world," did not find recognition among the Jewish people, and is hardly known in devotional literature.

**In the Vernacular:** For those who could not read Hebrew, devotional works were composed in the vernacular. In the geonic period the Aramaic was the substitute (see Ber. 3a, Tosef.). A few of the Aramaic devotions are still in use in the seliḥot, such as "Raḥmana Eddekar Lanu," "May the Merciful remember us of the covenant of Abraham, the beloved," etc.; and the soliloquy "Maran de-bashamaya," "Our Master in heaven, to Thee we beg, even like a captive to his master. All captives are ransomed with money; but Thy people Israel, with mercy and supplication. O grant us our request and prayer, and let us not return from Thy presence in vain."

Most of the vernacular devotions are in the Judæo-German dialect, beginning with the seventeenth century, and were written mostly by women to supply the religious needs of their sex on various occasions. The earliest, "Teḥinnot u-Bakḳashot" (Devotions and Petitions) was published at Basel in 1609 (Zedner, "Cat. Hebr. Books Brit. Mus." p. 448). A German pastor, Willemer of Gelnhausen, translated the "Teḥinnah," published at Amsterdam in 1650. The "Seder Teḥinnot," for week-days and holidays, published at Frankfort-on-the-Main in 1723, contains also prayers for removing the priests' share of the dough ("ḥallah"; p. 5); for baking the Sabbath cakes; for putting on Sabbath garments; before the immersion ("ṭebilah"); for the state of pregnancy, and before childbirth; for a rich woman seeking divine guidance in disposing of her fortune in good deeds (p. 12). Another teḥinnah, of Sulzbach, 1733, includes a petition for pious and scholarly children (p. 17b). A "Teḥinnah for Jewish Women," Vienna, 1838, for Sabbaths and holidays, includes a prayer to be recited on lighting the Sabbath candles, and a blessing on occasion of the approaching new moon.

**Yiddish Teḥinnot.**

The teḥinnot written in Yiddish are of late origin, and most of them have been published at Wilna from 1870 to date. The popular ones are: (1) "Teḥinnot Immahot" (The Matriarchs—Sarah, Rebekah, Rachel, and Leah), to be said during the month of Elul, composed by Seril, daughter of Jacob Dubno and wife of Mordecai Rapoport, Wilna, 1873. (2) "Teḥinnot Sheloshah She'arim" (Three Gates), by Sarah, daughter of Mordecai, former rabbi of Brest, Russia, for the following occasions: first gate, the precepts of חנ"ה, abbreviation of "ḥallah," "niddah," "hadlaḳah," for giving the priests' share of the dough, for observing the period of menstruation, and for lighting the Sabbath candles; second gate, for blessing the coming new moon; third gate, for the Penitential Days ("Yamim Nora'im"). The author's account of herself on the title-page reads: "Ich, Soreh, bass tovim, tuh es dem lieben Gott, boruch-hu wegen," etc. (I, Sarah, daughter of a good man, do this for the sake of the loving God, blessed be He) Wilna, 1873). (3) "Teḥinnot Sha'are Teshubah" (Gates of Penitence), for the month of Elul, by Mrs. Shifra, daughter of Judah Leib, rabbi of Lublin, Wilna, 1875. (4) "Erez Yisrael" Teḥinnah, Wilna, 1875, credited to Deborah, wife of R. Naphtali, formerly chief (nasi) of Palestine. In other editions it is called "The Jerusalem Teḥinnot at the Wailing Wall."

The names of the authors are nearly all fictitious and high-sounding, and have been affixed in order to make the teḥinnot salable. It is known that some of the teḥinnot were written by indigent students of the Rabbinical Seminary of Wilna or Jitomir (among others, Naphtali Maskil le-Ethon), and by Selekowitz, for nominal sums, and that the publishers stipulated that the writers should fashion the composition in tearful and heart-rending phrases to suit the taste of the women readers. This forced cultivation of devotional feeling rendered the teḥinnot exaggerated and over-colored, and this did not escape the criticism and ridicule of the men against the women who were such devotees of the teḥinnot.

The first attempt made to edit the teḥinnot in a modern language was by Joshua Heshel Miro in his collection "Gebetbuch für Gebildete Frauenzimmer Mosaischer Religion," Breslau, 1833. This was in Hebrew characters; a later edition was transliterated into German type by S. Blogg.

Letteris' "Taḥnune Bat Yehudah," translated from the German into Dutch ("Gebeden voor Israelitische Vrouwen," Amsterdam, 1853), was dedicated to Lady Judith Montefiore. S. Baer published "Ḳol Bat Ẓiyyon" (The Voice of the Daughter of Zion), Rödelheim, 1856, prayers for every day in the

year and for all circumstances of life, for married and unmarried women. Devotions in Hungarian have been written by Immanuel Löw, M. Stern, and A. Kiss.

A very popular compilation is that of Fanny Neuda (*née* Schmiedel), "Stunden der Andacht," Brünn, 1859, for girls and young women. It was translated into English by M. Mayer and published by L. H. Frank, New York, 1866. The best-known compilations in English are Ascher, "Book of Life," London, 1861; Bresslau, "Devotions for the Daughters of Israel," *ib.* 1861; Cohen, "Prayers for Family Use," *ib.* 1884; Miss Montagu, "Prayers for Jewish Working Girls"; Baroness L. D. Rothschild, "Prayers and Meditations," *ib.* 1869; Alice Lucas, "The Jewish Year," *ib.* 1898, 1903; Gustav Gottheil, "Sun and Shield," New York, 1898, taken chiefly from non-Jewish sources; Annie Josephine Levi, "Meditation of the Heart," New York, 1900 (also drawn from non-Jewish sources), with introduction by Gustav Gottheil.

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K. J. D. E.

**DEW (טל).—Biblical Data:** Moisture condensed from the atmosphere and gathered in small drops, specially upon the upper surface of plants. In Palestine dew "falls" in cloudless nights during the summer, and refreshes the vegetation, which without it would suffer. The westerly winds sweeping across the sea in the late summer months deposit this moisture in the form of mist like fine spray upon the summer crops; hence, "the dew of Hermon that cometh down upon the mountains of Zion" (Ps. cxxxiii. 2, Hebr.). Dew and rain are closely related to each other in Hebrew literature as sources of fertility and of regeneration of life (Micah v. 6 [7]). In the rainless season "the dew assuages the heat" (Ecclus. [Sirach] xviii. 16, xliii. 22); it is therefore as precious as rain (Gen. xxvii. 28; Deut. xxxiii. 13, 28; Zech. viii. 12), and the withholding of it, as of rain, is a curse (II Sam. i. 21; I Kings xvii. 1; Hag. i. 10). The summer dew is so copious as to saturate the fleece of wool (Judges vi. 37 *et seq.*) or the hair of the wanderer (Cant. v. 2). Suddenly it falls (II Sam. xvii. 12), and gently (Deut. xxxii. 2; Prov. xix. 12); it lies all night (Job xxix. 19), and rises and disappears in the morning (Ex. xvi. 14; Hos. vi. 4). Dew as the vivifying power is used as a simile of God (Hos. xiv. 6 [5]); it also symbolizes freshness (Ps. cx. 3: "the dew of thy youth") and resurrection: "A dew of herbs is thy dew, and the earth shall cast off the spirits of the dead" (Isa. xxvi. 19, Hebr.).

**——In Post-Biblical Literature:** According to Enoch lx. 20, "the spirit of the dew dwells at the ends of the heaven, close to the chambers of the rain, and its course is in winter and in summer." Winds coming from the middle of the twelve portals bring beneficial dew of prosperity; from other portals, hurtful dew accompanied by locusts and other calamities (Enoch lxxvi. 8 *et seq.*). This is also in accordance with rabbinical tradition: "In the sixth heaven, Makon, there are treasuries of hurtful dews and of beneficial dewdrops" (עליית טללים רעים וע' אגלים; Ḥag. 12b). "Between Pesaḥ and Shabu'ot a prayer is offered that God may preserve the people from the hurtful dews" (Lev. R. xxviii., with reference to Jer. v. 24). The two loaves of bread offered on Shabu'ot are waved to and fro in symbolical petition to the Ruler of heaven and earth and of the four winds to keep off the unpropitious winds and dews (Suk. 37b; Lev. R. *l.c.*).

Only on account of Israel does dew come as a blessing upon the world: on account of Jacob, who studied the Torah, or for the sake of Job, who kept doors were kept wide open for the needy (Gen. R. lxvi.). "God promised Abraham under an oath never to let dew cease to bless his descendants, and therefore Elijah could not stop its fall by his words" (Yer. Ta'an. i. 63d; compare Bab. 3a, b). According to Samuel bar Naḥmani, dew comes as a heavenly gift and by the merit of no man (Yer. Ta'an. *l.c.*; Ber. v. 9b, after Micah vi. 6). On the other hand, the opinion is expressed that since the destruction of the Temple no dew of unmixed blessing falls (Soṭah ix. 12), and this on account of the cessation of the heave-offering and the tithes (Shab. 32b).

**Dew of the Resurrection.**

But the "dew of the Resurrection" is also stored up in 'Arabot, the highest heaven (Ḥag. 12b). By this dew the dead are revived (Yer. Ber. v. 9b; Yer. Ta'an. i. 63d, with reference to Isa. xxvi. 19). In Ḥag. 12b, Ps. lxviii. 10 (9) is referred to: "Thou didst send a plentiful rain to revive thine inheritance" (Hebr.). This verse is construed to allude to an incident at the giving of the Law on Mount Sinai. "When God appeared amidst the trembling of the earth on Sinai, life fled from the people of Israel and from all the living people in the land of Israel; and the angels said: 'Dost Thou desire to give Thy Law unto the dead or unto the living?' Then God dropped the dew of Resurrection upon all, and they revived." Regarding the Prayer for Dew and the liturgical poetry of Kalir for the first day of Passover, which contains many allusions to the dew of Resurrection, see ṬAL, PRAYER FOR.

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.* s.v. *Dew*.

E. G. H. K.

**DEW, THE PRAYER FOR.** See ṬAL.

**DEZA, DIEGO DE:** Second inquisitor-general; Bishop of Salamanca, and professor of theology at the university of that city; subsequently Archbishop of Seville, in which city he died 1506; friend and protector of Christopher Columbus. After Tomas de Torquemada's death Deza was appointed inquisitor-general of all Spain (Sept. 1, 1499). While he held office, 1,664 persons were burned alive, and various penances and punishments were inflicted upon 52,456 persons. Deza was of Jewish descent, and in spite of the cruelty with which he persecuted his kindred, the Maranos, he was, toward the end of his life, publicly accused of being a Jew at heart.

He was buried in Seville Cathedral. Compare INQUISITION.

D. M. K.

**DHU NUWAS, ZUR'AH YUSUF IBN TUBAN AS'AD ABI KARIB:** Jewish King of Yemen, 515–525. According to the Arabian historians the name "Dhu Nuwas" was given him on account of his curly hair (Ibn Khaldun, "Prolegomena," p. 311; Ḥamzah of Ispahan, "Annals," i. 133). Von Kremer connects the name with a fortress "Nuwash" in southern Arabia ("Süd-Arab. Sage," p. 90); but the Arabic derivation is substantiated by the name "Masruk," given him in the Syriac translation of John Psaltes. In Greek sources he is known as Δουναάν (acc.) or Δουναάς (nom.); while the name אכסונדון found in John of Ephesus has been explained by Von Gutschmid as the Greek τῶν ἐξω Ἰυδῶν. In Ethiopic accounts he is called "Phineas." If the contradictory and sometimes legendary accounts of the personality of Dhu Nuwas given by the Arabian writers can be trusted, he was not a Jew by birth, but embraced Judaism after ascending the throne, taking the name of "Joseph." Having killed the debauched usurper Khani'ah Yanuf Dhu Shanatir, who endeavored to maltreat him, Dhu Nuwas successfully propagated Judaism in Yemen.

**Name and Religion.**

His zeal for Judaism brought about his fall. Having heard of the persecutions of the Jews by the Byzantine emperors, he retaliated by putting to death some Byzantine merchants who were traveling on business through Himyara. This destroyed the trade of Yemen with Europe and involved Dhu Nuwas in a war with the heathen king Aidug, whose commercial interests were injured thereby. Dhu Nuwas was defeated (521), but succeeded in reestablishing his kingdom. Soon, however, he entangled himself in a new difficulty. He made war against the Christian city Najran, in Yemen, which was a dependency of his kingdom; and on its capitulation, in spite, it is said, of his promise of immunity from punishment, he offered the citizens the alternative of embracing Judaism or being put to death. As they refused to renounce their faith, he executed their chief, Ḥarith (Aretas) ibn Kaleb, and three hundred and forty chosen men.

This event caused a great stir among the Christians; and the Roman emperor Justin I. requested the Negus Elẓbaa of Ethiopia to march against the Jewish king. Accordingly an Ethiopian army crossed the Red Sea to Yemen. Dhu Nuwas endeavored unsuccessfully to prevent its landing. The ensuing engagement terminated disastrously for Dhu Nuwas. His city of Zafora (Thafar), together with his queen and the treasure, fell into the hands of the enemy. Preferring death to capture, Dhu Nuwas rode into the sea and was drowned.

**Attacked from Abyssinia.**

The chief authority for these facts is the Syriac letter of Simeon of Bet-Arsham, which is found in the histories of John of Asia, Pseudo-Denys of Telmaḥre, and Zacharias, the best edition of which is that of Guidi ("Reale Acad. dei Lincei," 1881). Grätz, Pretorius (1870), George (1883), Halévy, and Pereira have thrown doubts upon the authenticity of the narrative, which has also found its way into the "Martyrium Arethæ." Halévy, especially, has tried to prove the apocryphal character of this letter, because of certain contradictions which it contains, and has endeavored to show that it was written at the time of Justinian and not of Justin. The consolatory epistle written in 519 to the Himyaritic Christians by Jacob of Serug ("Z. D. M. G." xxxi. 402 *et seq.*) merely speaks of their persecution, and says nothing about the conversion of the king. John Psaltes, Abbot of Beth Afthonius (d. 538), wrote a Greek hymn, which was afterward translated into Syriac, in which he speaks of the persecutions, but does not in any way mention the Jews. Neither Cosmas Indicopleustes, who was at Adulis when the Christian King of Aksum, Elẓbaa, was preparing his expedition against the Himyarites, nor Procopius, the historian of Justinian's wars (d. 565), mentions the events at all. L. Duchesne, while accepting Halévy's criticism of the letter of Simeon, still holds to the historicity of the general facts, as do also Nöldeke and Dillmann. Glaser ("Skizze," p. 534) suspects that the stories told in regard to Dhu Nuwas' cruelties are pure fictions. Mohammed knew the story (sura 85); it is mentioned in the celebrated South Arabian "Ḳaṣidah" (see the ed. of Von Kremer, p. 20, Leipsic, 1865), and by the Himyarite Nashwan ibn Sa'id in his "Shams al-'Ulum" (D. H. Müller, "Süd-Arab. Studien," p. 8, Vienna, 1877). The unanimity of Arabian tradition, and the presence of Jews in Yemen as attested by the Jewish inscriptions found there by Glaser, lead to the belief that the account of the Jewish king may be in the main historical, though the particulars regarding his cruelty toward the Christians are probably largely exaggerated.

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G. I. Br.—G.

**DIA, EL** (= "The Day"): Title of a Jewish periodical written in Judæo-Spanish and printed in rabbinical characters. It was published at Philippopolis, Bulgaria, from June, 1897 until 1900; in 1903 its publication was begun again at Sofia.

G. M. Fr.

**DIABETES MELLITUS:** A constitutional disorder of nutrition, characterized by the persistent elimination of grape-sugar in the urine. It is considered to be a disease of the wealthier classes, and is more common in cities than in the country. Dr. Bertillon has demonstrated that the mortality from diabetes is higher in all the wealthy districts. Persons of a nervous temperament are very often affected, and it is not uncommon to find a history of insanity, consumption, and gout among the relatives of diabetics. Sudden emotional excitement, grief, terror, worry, and anx-

**A Disease of Civilization.**

iety may each and all be followed so closely by diabetes that there is no room for doubt as to their having occasioned it. It is well known as a result of commercial disaster. "When stocks fall, diabetes rises in Wall Street," says Dr. Kleen. It has also been noticed that engine-drivers are especially subject to this disease; this fact is presumably due to the excessively anxious nature of their occupation.

Diabetes is met with, in varying degrees of frequency, in every country. It is stated to be extremely common among the educated classes of natives in India and Ceylon. The disease is almost unknown among the Chinese, the Japanese, and the negroes of Africa; but many cases have been observed among negroes in the United States. Many competent and reliable observers show that diabetes is more common among the Jews than among any other European races; and statistics prove conclusively that the disease occurs among Jews from two to six times as frequently as it does among non-Jews, as can be seen from an examination of the following tables:

| Locality. | Period. | Percentage of Deaths Due to Diabetes. | | Authority. |
|---|---|---|---|---|
| | | Jews. | Gentiles. | |
| Frankfort-on-the-Main. | 1876–90 | 1.9 | 0.4 | Wallach, in "Med. Wochenschrift," 1893, p. 779. |

| Observer. | No. of Cases. | No. and Percentage of Jewish Patients. | | Authority. |
|---|---|---|---|---|
| F. T. Frerich. | 400 | 103 | 25 | "Ueber den Diabetes," p. 185, Berlin, 1884. |
| Külz..... | 692 | 123 | 17.8 | "Klinische Erfahrungen über Diabetes Mellitus," pp. 2, 3, Jena, 1899. |
| Carl v. Noorden | 650 | 252 | 38.8 | "Die Zuckerkrankheit und Ihre Behandlung," p. 44, Berlin, 1901. |
| | 328 | 119 | 36.3 | |

Other observers have given statistics showing that the German Jews are more liable to diabetes than non-Jews. On the other hand, these statistics have been objected to as valueless, because most of them relate to German bathing-resorts and sanitariums, where well-to-do patients from every country are apt to flock for relief. It is further shown that Jews are attracted to these resorts in relatively greater numbers than other races, because they more often seek relief of celebrated physicians and specialists. Thus, Dr. Arnold Pollatschek ("Zur Aetiologie des Diabetes Mellitus," in "Zeitschrift für Klinische Medizin," xxxii. 478–482, Berlin, 1901) shows that in the course of ten years (1891–1900) he treated 4,719 persons, of whom 2,381 were Christians, 2,333 Jews, and 5 Mohammedans. Of these patients 653 suffered from diabetes—289 Christians and 364 Jews. Of his entire clientele 13.8 per cent were diabetics, and there were 124 diabetic Christians per 1,000, as against 155 per 1,000 of Jewish origin. The slight relative excess of the Jewish diabetics is, according to Pollatschek, only apparent. He believes that the circumstance that Jews apply oftener than Christians to the sanitariums for treatment is due to their greater wealth, and that, consequently, as a bath physician in Carlsbad, he saw more patients of Jewish origin. He finally draws attention to the fact that the mortality from diabetes in England is quite high, although there are comparatively few Jews there, and claims that it is questionable whether Thomas, Willis, Dobson, and Rollo, who first observed and described diabetes, had Jewish material for their researches.

Both of these views—(1) that the Jews suffer more frequently from diabetes than other races, and (2) that they are not more often affected—are probably well founded. It is only a question of the nativity of the Jews: the Jews in Germany, for example, are decidedly more diabetic than those in Russia, England, and France; and the difference of opinion among physicians of experience is simply due to the fact that they usually neglect to consider the question of the nativity of the Jews under consideration. In the United States, where Jews arrive from various countries, diabetes is found to be extremely frequent among the German and Hungarian Jews; while among the Russian Jews it is certainly no more—perhaps it is even less—frequent than among other races.

Dr. Heinrich Stern ("The Mortality from Diabetes Mellitus in the City of New York During 1899," in "The Medical Record," lviii. 766–774), who has carefully analyzed the death-certificates of diabetics in New York, has found that of 202 deaths due to diabetes 54 were those of Jews, or over 25 per cent; of these, 21 were males and 33 females. New York city (Manhattan and the Bronx) in 1900 had a population of over 2,050,000, of which the Jews constituted 20 per cent. This would indicate that in these boroughs there were over 400,000 Jews, and 1,650,000 non-Jews. The following table shows the relative death-rate from diabetes in New York (Manhattan and Bronx) in 1899:

| Race. | Population (Census of 1900). | Number of Deaths Due to Diabetes (1899). | Death-Rate of Diabetes per 100,000 Population. |
|---|---|---|---|
| All races..... | 2,050,000 | 202 | 9.85 |
| Non-Jews (80 per cent) ..... | 1,650,000 | 148 | 8.95 |
| Jews (20 per cent). | 400,000 | 54 | 13.50 |

From this table it is evident that the mortality from diabetes of the Jews in New York is relatively more than double that of the rest of the population of the city.

The morbidity of New York Jews from this disease has been investigated by Dr. Julius Rudisch ("Mount Sinai Hospital Report," 1898–99, pp. 26–29); and the following table gives his statistics of the cases of diabetes which were treated in Mount

Sinai Hospital during the years 1890–1900, compared with those of four other New York hospitals for the same period:

| Hospital. | Total Number of Hospital Cases. | Percentage of Diabetics. | No. of Diabetics. | Race. | | Sex. | |
|---|---|---|---|---|---|---|---|
| | | | | Jews. | Gentiles. | Males. | Females. |
| Mt. Sinai.. | 29,166 | .0021 | 62 | 52 | 10 | 43 | 19 |
| Lebanon... | 3,953 | .0027 | 11 | 10 | 1 | 4 | 7 |
| German... | 24,811 | .0023 | 59 | 19 | 40 | 45 | 14 |
| New York. | 50,429 | .0005 | 28 | 3 | 25 | 20 | 8 |
| Roosevelt.. | 28,402 | .0014 | 36 | 2 | 34 | 25 | 11 |
| Total.... | 136,761 | | 196 | 86 | 110 | 137 | 59 |

It will be seen that the total number of cases treated in the five hospitals in question during the ten years mentioned amounted to 136,767, of which 196 were diabetics, or 1 diabetic to 697 general cases. "If we assume," says Rudisch, "that upon the basis of population [of New York city] 15 per cent of the total number of patients were Jews, we find that 20,500 were treated. The whole number of diabetics was 196, and of these 86 were Hebrews—a matter of 43 per cent. If we now assume 20,500 as the total number of Jewish patients, we find that diabetes is nearly three times as prevalent among Hebrews as among any other race or creed."

**Jews Endure Diabetes Better than Others.**

It has been observed by many clinicians that the Jews bear diabetes better than other races; thus, Van Noorden (*l.c.* p. 176) states that it is remarkable how some patients will endure glycosuria for years without much discomfort, succumbing at last—perhaps after decades—to what is supposed to be heart-failure. This peculiar type of diabetes, and this remarkable endurance by the human body of the anomalous metabolism of diabetes, are more frequently met with among women than among men, and almost exclusively among Jews.

Dr. Stern has pointed out another peculiarity; viz., that Jews dying of diabetes succumb through coma more frequently than non-Jews. Thus, while the ratio of fatal coma cases occurring in New York city in 1899 to the total mortality from diabetes was as 60 to 202, or 29 per cent, coma occurred in 43 per cent of the cases of diabetes among Jews.

**Not a Racial Disease.**

It has also been shown that diabetes is not a racial disease of the Jews. See has observed that it is no more frequent among the Jews in France than among the rest of the population of that country. Rudisch says that while the total number of patients admitted into the Mount Sinai Hospital in New York is three times as large as that of patients who are natives of Germany, the striking feature is that the diabetic patients among the latter outnumber in the proportion of 6 to 1 those among the patients who are Russians. He attributes this to the circumstance that the Russo-Jewish patients of the hospital belong to the poorer laboring classes and are insufficiently nourished, whereas the majority of the German Jews represent the better classes of workmen as well as persons engaged in mercantile and professional pursuits.

The same fact is evidenced in the "Report on Vital Statistics of New York City" of the Eleventh Census, wherein the deaths for the six years ending May 31, 1890, are recorded. During the period in question the average mortality from diabetes per 100,000 population is seen to be as follows:

| Native Country of Mothers of Patients. | Average Mortality (per cent) from Diabetes per 100,000 Population. | Native Country of Mothers of Patients. | Average Mortality (per cent) from Diabetes per 100,000 Population. |
|---|---|---|---|
| France | 12.91 | Ireland | 4.58 |
| England and Wales. | 14.30 | Russia (mostly Jews) and Poland | 3.28 |
| Germany | 8.79 | Bohemia | 3.01 |
| Scotland | 8.45 | Italy | 1.28 |
| Canada | 7.70 | | |
| United States | 7.18 | | |

The Russian and Polish Jews in New York show a lower mortality from diabetes than many of their non-Jewish neighbors. Of the 54 Jewish diabetics who died in that city during 1899, as shown by Stern (*l.c.*), 17, or 31.48 per cent, were born in Russia; and it is well known that at least 65 per cent of the Jews in New York are natives of Russia or of Poland. These data tend to show that diabetes is most frequently met with among German Jews, and that Jews from other countries are not more liable to contract the disease than are the other inhabitants of the city.

**Reasons Given.**

Many reasons have been given for the excessive predisposition of Jews to diabetes. Consanguineous marriages, more frequent among the Jews than among most other races (see Anthropology and Consanguinity), have been thought by some (Van Noorden, Stern, Frerich, and many others) to be the cause. Van Noorden ("Ueber Diabetes Mellitus," in "Berliner Klinische Wochenschrift," 1900, p. 1117) even thinks that the frequent intermixture of Jewish with Indo-Germanic blood has a great deal to do with the frequency of diabetes among Jews. These views are, however, untenable, because most modern authorities deny that consanguineous marriages, provided they are contracted between healthy individuals, are in any way detrimental to the offspring; and it is not known that racial intermixtures, which are frequent in modern civilized countries, have any etiological relation to the disease.

The alleged sedentary habits of the Jews are assigned by some authors (Saundby, Kleen, and others) as a predisposing cause. Diabetes is a disease brought about by high living, overfeeding, lack of proper exercise, etc., and most of the rich Jews who apply to the sanitariums for treatment are precisely of the class among which these conditions are most prevalent. This is disproved by Stern's statistics of the mortality from diabetes in New York city during the year 1899, which conclusively show that nearly 70 per cent of the deaths from that disease

occurred in tenement-houses, 15 per cent in coroners' cases, and only 15 per cent in private houses, which would indicate that high living has practically little to do with diabetes (Stern, in "Jour. Am. Medical Assoc." Jan. 26, 1901).

With the present knowledge of the pathogenesis of diabetes, the only reasonable explanation of the frequency of the disease among Jews is their extreme nervousness, the Jews being known as the most nervous of civilized peoples.

It remains to be mentioned that throughout the world the Jews are principally town-dwellers, two-thirds of them living in large centers of population; and that diabetes seeks most of its victims among the people who live under the strain, hurry, and bustle of modern city life. "The Jews are the children and grandchildren of town-dwellers," says Bouchard. "In the long run the unfavorable hereditary influences are not rectified for them by the frequent intermarriage of the urban with the country people, as is the case with the rest of the population. The Jews marry exclusively among themselves; first cousins from the paternal or maternal side find no barrier to marriage, and immediately on being born the young Israelite receives the accumulated unfavorable (hereditary) influences, which he further develops during his lifetime, and which tend to the diseases that are generated by disturbed nutrition, particularly diabetes" ("Leç. sur les Maladies par Ralentissement de la Nutrition," Paris, 1892).

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J. M. Fi.

**DIADEM.** See Crown.

**DIAL:** Device for displaying the time by means of the shadow of a gnomon or style thrown by the rays of the sun on a graduated disk. It is generally agreed that by the "steps of Ahaz" (II Kings xxi. 9, 10; Isa. xxxviii. 8, Hebr.) some device for measuring time, in the form of a sun-clock, is intended. The expression was so understood by some of the old versions (Targ. אבן שעיא; Sym. *ὡρολόγιον*; Vulg. "horologium"); but there are no means of determining with certainty the nature, shape, and construction of the contrivance. The view that a dial in the stricter sense of the term—that is, a plane with a graduated scale and a vertical style or gnomon—is meant, is not supported by the text, since the usual and natural meaning of מעלות is "steps," not "degrees."

Following the literal and usual meaning of the words, most exegetes assume that the מ were actual steps; that is, a circular staircase leading up to a column or obelisk, the shadow of which, falling on a greater or smaller number of the steps, according as the sun was low or high, indicated the position of the sun, and thus the time of day. Such an obelisk was erected during the reign of Augustus, on the Campus Martius in Rome. As, according to the account in II Kings, the shadow could go forward or recede ten steps, the step-clock of Ahaz must have had at least twenty steps, each of which, therefore, did not mark a full hour of the day, but some smaller period of time. Herodotus (ii. 109) ascribes to the Babylonians the invention of the pole (*i.e.*, the concave dial) and the gnomon, and the division of the day into twelve parts. As Ahaz had intercourse with the Assyrians (compare II Kings xvi. 10), it is likely that he obtained from them a Babylonian model for his clock.

In 'Eduy. iii. 8 the stone-clock and its style (properly "nail") are mentioned (מסמר של אבן שעות). Maimonides, in his commentary, describes it as a circle on a broad, smooth stone set into the ground, and marked with straight lines, which bore the numbers of the hours. The style, the height of which was usually less than one-fourth the diameter of the disk, cast a shadow upon the lines and indicated the number of hours passed.

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E. G. H. I. M. C.

**DIALECTIC, THE.** See Periodicals.

**DIALECTICS, RABBINICAL.** See Pilpul.

**DIALECTS:** Under this heading are considered the various forms of those languages, other than Hebrew, which have been spoken or written by the Jews, and which have been modified by them, either through the introduction of Hebrew words, usages, and syntax, or by the conservation of older forms of speech which have gone out of use in the lands where the languages to which they belong were originally spoken. When the Jews lost their home and became a race without a country, they were naturally forced to adopt the languages of the peoples among whom they came to dwell; but Hebrew continued to be their language of prayer and of literary composition. They started out almost as bilinguists; for Aramaic is found not only in the Bible, but also in many of the oldest prayers (compare the use of the expressions "leshon hedyoṭ" [B. M. 104a] and "leshon ḥol" [Ber. 40b] to denote "Aramaic"). In a short time they became polyglots, while Hebrew, because of the Bible and their ritual, remained their holy language. Thus Judah ha-Levi refers to Abraham as using Hebrew as a sacred language and Aramaic as a profane tongue ("Cuzari," ed. Cassel, p. 175).

According to Abraham Abulafia, the Jews of Sicily used not only Italian and Greek, but also Arabic, which language they had adopted at the time when that island was under the dominion of the Arabs ("Rev. Etudes Juives," ix. 149). The first Jewish settlers in Corfu came from Greece: to these were added emigrants from Apulia, and in the fifteenth and sixteenth centuries others from Portugal; so that in the synagogues of Corfu the hymns are sung in Hebrew, Greek, Italian, and Portuguese ("Abhandl. des Fünften Intern. Orient.-Congresses," p. 228, Berlin, 1882).

Benfey's dictum, "The Jews have always spoken a jargon" ("Z. D. M. G." xxxvii. 606); Nöldeke's remark that wherever Jews live together in large

numbers they peculiarly color the language they speak ("Alttest. Lit." p. 248); and Wellhausen's saying in regard to the Jews of northern Arabia, "The Jews spoke among themselves a gibberish which the Arabs found it difficult to understand" ("Skizzen," iv. 13), are only partially true, as in many communities in Europe Hebrew was spoken down to the eleventh century (Zunz, "Z. G." p. 187). And where the Jews of Europe wrote the languages spoken in the countries in which they dwelt, they wrote them, up to the fifteenth century, with remarkable exactness, though often using Hebrew characters (Abrahams, "Jewish Life in the Middle Ages," p. 359). Curious instances of what Steinschneider calls the "linguistically amphibious life of the Jews" ("Monatsschrift," xlii. 34) are: the macaronic verses written in Hebrew and Arabic by such South Arabian poets as Shibzi; some poems of Leo de Modena, veritable "tours de force," which can be read either as Hebrew or as Italian; the Hebrew-Arabic-Romance glossaries called "Maḳre Dardeḳe" (Schwab, in "Rev. Etudes Juives," xvi. 253 *et seq.*); and the Hebrew-English-Spanish "Vocabulary" by Jacob and Ḥayyim Moreira (Perles, "Beiträge zur Geschichte der Hebräischen und Aramäischen Studien," p. 143).

**Characteristics.**

Jewish dialects are characterized by foreign words treated as Hebrew; or by Hebrew words treated as foreign words; or by the use of words which have long since disappeared from the ordinary speech of the country; or by the retention of the ancient pronunciation of the language. Any one of these peculiarities will give a definite character to a Jewish dialect without its becoming of necessity a jargon, though some of the later developments of Judæo-German almost deserve that name. The Hebrew words introduced into the newly acquired language came largely from the Bible (which was the starting-point and foundation of all Jewish studies), from the liturgy as used in the synagogue and the home, and from peculiar Jewish social customs.

The earliest non-Hebrew language with which the Jews became acquainted was the Aramaic; but there is no information as to how far they modified that language in the course of time. The Aramaic portions of the Old Testament show some peculiarities, which are possibly due to the Masorites. The Aramaic which the Jews spoke in Babylon, and which Arabic writers are wont to call "Nabaṭæan" ("Jew. Quart. Rev." xii. 517), is proved by the Mandean dialect to have been similar to the language spoken by other peoples in that neighborhood; and the later development of a distinct Western Judæo-Aramaic in Palestine and Syria was due largely to the rivalry between Church and Synagogue. The Aramaic spoken by the Jews in New Testament times, as well as the dialect represented in the Palestinian Talmud and in some of the Targumim, probably differed little from the language of the non-Jewish population. How small these differences were, may be gaged from a study of the modern Aramaic dialects spoken in northern Mesopotamia. The Jews living near Lake Urmi, in western Persia, and even those across the Turkish border, still speak a form of Aramaic which is only differentiated from the other modern Aramaic dialects by the introduction of Hebrew words and phrases. This dialect is called by the Jews "Lishanah shel Ibrani" (Hebrew Tongue), or "Lishanat Jabali" (Mountain Tongue), or "Leshon Galut" (Tongue of the Exile; see Gottheil in "Jour. Amer. Or. Soc." xv. 297 *et seq.*). The language written and spoken by the Samaritans around Nablus, formerly believed to be a mixture of Aramaic and Hebrew, has been proved by later investigation to be a Western Aramaic dialect interspersed with a number of Hebrew words (compare Nöldeke in Cheyne and Black, "Encyclopædia Biblica," i. 284b).

**Use of Greek by Jews.**

From the time of Alexander the Great the Jews came largely under the influence of Hellenism, which affected not only the thought and the practises, but also the language of the Jews; and many Greek words and phrases found entrance into their vocabulary. In how far the Jews adopted Greek speech in the mother country, it is difficult to say; but in the Greek cities along the coast they must have heard that language spoken and must in many cases have used it. In the Diaspora, however, Greek soon succeeded in ousting Hebrew and Aramaic, and it became the vernacular of the Egyptian Jews. In former times it was held that Hellenistic Greek, which lived down to about the year 600, was the dialect of the Greek-speaking Jews in the Orient; but the study of Greek dialectology and the numerous finds of papyri and ostraka within recent years have convinced scholars that the Greek spoken by the Jews in Egypt and found in their literary productions is part and parcel of the general Hellenistic *κοινή*. Philo and the Jewish Alexandrian philosophers and poets differ as little in point of language from their non-Jewish neighbors as does Josephus from the other historians of his time who wrote in Greek. Even the translation of the Old Testament into Greek does not represent any special Jewish dialect of this *κοινή*. It is, of course, full of Hebrew words, expressions, and syntactical constructions; but these new elements are due, in the largest measure, to the attempt of the translators to adhere slavishly to the original Hebrew; and Blass is probably right in asserting that "no one ever spoke in this manner, not even the Jewish translators" ("Grammatik des Neutestamentlichen Griechisch," p. 2, Göttingen, 1902).

This is true of the New Testament also. Though Jewish theological ideas and even individual expressions have left their mark on the Greek where in some cases the books were translated from a Hebrew or Aramaic original, the language has in no measure the character of a Jewish dialect. Blass (*ib.* p. 3) calls it a moderated Attic Greek. Deissmann has very properly pointed out that the difference between a translation and an original in this Hellenistic Greek may be seen if the prologue to the Greek Book of Ecclesiasticus be compared with the body of the book itself (Herzog-Hauck, "Real-Encyc." vii. 638). It is therefore entirely wrong to speak of a Biblical Greek, a Septuagint Greek, a New Testament Greek, or a Judæo-Greek dialect. The same is true of later times, when Jews settled again in Greece and Constantinople. The Greek found in the

Bible translations published during the sixteenth century (see JEW. ENCYC. iii. 185–197), though written in Hebrew letters, does not differ from the ordinary spoken Greek of the day ("Hebr. Bibl." xv. 40; "Rev. Etudes Juives," xxii. 258; "Jew. Chron." July 26, 1901, p. 25).

When the Jews came under the influence of Arabic culture, they readily accepted the language of their masters, and, from Morocco in the west to Bagdad in the east, they spoke and wrote Arabic in all its various forms. The language of the old Jewish poets in Arabia differs in no respect from that of their heathen and Mohammedan contemporaries. But in course of time Arabic became a second mother tongue to the Jews of the Orient, such as only the Judæo-German became for the Jews in eastern Europe. In contradistinction to the latter, however, Arabic was also the literary language of the Oriental Jews; into which they not only translated their theological and religious books, but in which they also wrote upon all conceivable topics. It might, therefore, be proper to speak rather of Judæo-Arabic dialects than of one particular dialect. The term must not, however, be misunderstood. Saadia, in his Bible translation, uses many Arabic words in the sense of their Hebrew equivalents; but this is no criterion. In his philosophical work he writes, as did Judah ha-Levi, Maimonides, Ibn Ezra, and others, a pure Arabic; a degree more "vulgar" than that of his Mohammedan neighbors, but "Jewish" only in the introduction of Hebrew technical terms and Hebrew quotations (Friedländer, "Sprachgebrauch des Maimonides," p. x., Frankfort, 1902).

**Use of Arabic.**

It has been customary to look down upon Judæo-Arabic as merely the "Middle Arabic" of the day interspersed with Hebrew words and phrases. But here again, as is the case with Judæo-German, many of the peculiarities observed are survivals of older forms of the spoken Arabic dialects (see Kampffmeyer in "W. Z. K. M." xiii. 247). Thus some of the peculiarities in the Arabic dialect of the Moroccan Jews may be survivals of the Arabic spoken in Spain, which the Jews carried with them at various times when they were banished from the peninsula; and this may explain what Talcott-Williams says of this dialect, that it "comes near being the worst and most obscure patois spoken anywhere and dignified by the name of Arabic" ("Beiträge zur Assyriologie," iii. 572).

The Jews in Persia also have developed a distinct form of Judæo-Persian. Wilhelm Geiger speaks of it as "jargon used as a vernacular" ("Grundriss der Iranischen Philologie," i. 408); but here again, although Hebrew theological and religious terms have crept in, older forms of Persian have been preserved which make the dialect an interesting one. It is in reality only a development of the New High Persian with local dialectic peculiarities. It occasionally shows striking coincidences with the Pazend; and Horn thinks that some of the translations of the Biblical books which have come down were made in neighborhoods in which Parsees lived.

Thanks to the labors of Bacher, Horn, Salemann, and others, renewed attention has of late years been paid to the Judæo-Persian. There are even various subdialects to be recognized. The mountain Jews in the Caucasus speak what they themselves call "Farsi-Tat," which differs in few respects from the Tat spoken in the province of Baku and the peninsula of Apsheron (see "Seventh Report of the Thirteenth International Oriental Congress," p. 12). The language of the Jews of Bokhara, which is also spoken by the Bokharan Jews in Jerusalem, has its origin in the Tadshiki spoken by the Iranians in central Asia. Quite an extensive literature exists in Judæo-Bokharan; and not a few books have been printed in this dialect. If Salemann is right ("Litteraturblatt für Orientalische Philologie," i. 187), there are two dialects to be distinguished in Bokharan, because the Jews of that place came originally from Tus and from Meshed. Of the Judæo-Persian, Nöldeke says ("Z. D. M. G." li. 70) that "the imitation of Hebrew has caused the most barbaric distortion of the Persian." J. de Morgan speaks of the language of the Jews of Sihne ("Jour. Asiatique," 8th series, xix. 197); but further details have not been published.

**Judæo-Persian.**

Of the European dialects, in addition to the Greek, spoken by the Jews, mention must first be made of Judæo-Spanish. It had its origin in the Spanish peninsula itself; for Francisco Fernandez y Gonzalez published in 1884 ("Boletin Acad. Hist." v. 299; compare "Rev. Etudes Juives," x. 243) three letters written in Judæo-Spanish and in Hebrew characters by Jews living in Spain before the expulsion. As generally understood, however, the term signifies the Spanish language as used by the exiles from Spain in northern Africa, in the East, and in certain parts of Europe, where they settled. It is called also "Ladino," "Espanol," and "Spaniolic." A very large literature has grown up in this dialect, which does not differ from the regular Spanish except in the fact that occasional Arabic words are to be found, and older forms which have gone out of use in the modern developments of the language in the peninsula. According to Ticknor, a modern Judæo-Spanish newspaper could be read with perfect ease by a Spaniard of the time of Alfonso the Wise. It is interesting to note that parallel to the Judæo-Spanish there is an Arabic-Spanish literature, that of the Moriscos, descendants of the former masters of Spain (Grünbaum, "Neue Beiträge zur Semitischen Sagenkunde," p. 245; *idem*, "Jüdisch-Spanische Chrestomathie," pp. 1 *et seq.*).

**Ladino.**

The Jews were driven out of France in 1306; but before that time they had settled in large numbers both in the north and in the south. It was especially in Provence that during the early Middle Ages they developed a large literature, and evidently adopted the Provençal dialect which they heard spoken around them. Remnants of this Provençal are to be found not only in the 2,500 glosses in the commentaries of Rashi, Joseph Caro, Samuel ben Meïr, Eleazar of Beaugency, and the Tosafists (Schwab, "La Transcript. des Mots Europ. en Lettres Hebr." in "Mélanges Havet," p. 317, Paris, 1895), but also in original poems (*e.g.*, "The History of Esther" by Israel Caslari of Avignon, which was

read on the Feast of Purim; "Romania," 1892) and in prose works and liturgies (*e.g.*, the elegy on the auto da fé at Troyes, 1288, by Jacob ben Judah of Lorraine; "Romania," iii.; "Rev. Etudes Juives," i.). These Provençal works are written in Hebrew script; and the Judæo-Provençal represented in such writings is a faithful reproduction of the Provençal language of the time, modified by the introduction of Hebrew words and by its transliteration into Hebrew characters (see Güdemann, "Geschichte des Erziehungswesens," i. 26, Vienna, 1880; Oesterreicher, "Beiträge zur Geschichte der Jüdisch-Französischen Sprache im Mittelalter," Czernowitz, 1896).

Strange to say, there are no traces of a Judæo-Italian dialect, even though some macaronic poems, as mentioned above, may be read as either Hebrew or Italian. The Jews in Italy very seldom wrote Italian in Hebrew characters; the "Tefillot Latine," Mordecai Dato's sermons, and Moses Catalano's poem being among the few cases in which they did (comp. "Rev. Et. Juives," x. 137). Italian literature began with Dante in the thirteenth century; and as it grew up under their very eyes, the Jews soon took part in its development, and did not mix the language with Hebrew (see Steinschneider, in "Monatsschrift," xlii. 116, 420; Güdemann, "Geschichte des Erziehungswesens . . . der Juden in Italien," p. 207).

**Judæo-German.**

The most important Jewish dialect is of course the Judæo-German. The name by which it was formerly known, "Iwri-Teitsch," shows at once that it is a more mixed dialect than any of those already mentioned. The Jews in the Rhine provinces originally used French for their daily intercourse (Güdemann, "Geschichte des Erziehungswesens . . . in Frankreich," pp. 114, 275). Whatever the character of this French may have been, it certainly influenced the German that was spoken by them during the period from the eleventh to the fourteenth century; for the frontier between France and Germany was open, and the persecution in the former country drove many to seek homes across the Rhine. With the exception of this French influence, the German Jews in the early Middle Ages were characterized by the purity of the German they spoke and wrote, though they transcribed it in Hebrew characters. This transcription arose from the desire to make it possible for women, young people, and the unlettered to read and enjoy literary productions ("Hebr. Bibl." viii. 15). The Hebrew script used for this purpose was the same as that employed for the commentaries on the Bible; and from the name of the chief commentator it soon became known as the "Rashi script."

This Middle High German of the Rhine provinces was carried eastward, especially into Poland, when the Jews were driven into the Slavonic lands after the Black Death (fourteenth century). The Jews came to Poland from all parts of Germany; and though High German was at the base of the language which they carried with them, there were also introduced many peculiarities of other dialects, both northern and southern. In Poland the Jews preserved their German dialect; and when they returned to Germany in the seventeenth and eighteenth centuries they brought with them their old Middle High German, modified not only by other German dialects, but also by a surprisingly large element of Hebrew. During the last two centuries Judæo-German has been carried over the world wherever the movement out of eastern Europe has brought the Jews from Slavonic lands. In its journey over the globe Judæo-German has suffered changes in various ways: in Poland, Polish words were incorporated; in Holland, Dutch words; in Turkey, Turkish; and, lastly, in English-speaking countries many English words have found their way into the vocabulary.

The introduction of words and phrases from so many different tongues makes Judæo-German appear to the superficial observer to be a language which knows neither grammatical rules nor lexicographic standards. It has therefore been customary to speak of it as "Mauschel-Deutsch," and those who use it have contributed to this misunderstanding by adopting the appellation "jargon" in place of the more correct and modern term, "Yiddish." See JUDÆO-GERMAN; LADINO.

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G.

**DIAS, FÉLIX:** French painter; born at Bordeaux 1794; died May 29, 1817. From his earliest youth he betrayed marked talent for painting. Accordingly he was sent to the Academy, where he carried off several academic honors and took the first prize for composition in 1817. The few productions of his brush which he has left show a skilful blending of colors, a fine taste in arrangement, and great vigor of design.

BIBLIOGRAPHY: E. Carmoly, in *Arch. Isr.* 1862, p. 696.

S. A. R.

**DIAS (DIAZ), MOSES B. ISAAC:** Author, publisher, and bookseller of Amsterdam. In 1695 he published Joseph Franco Serrano's Spanish translation of the Pentateuch, and, between that date and 1715, a number of Hebrew books. He is the author of "Meditaciones Sobre la Historia Sagrada del Genesis, con Ponderaciones Fundadas en las Explicaciones, y Comentos Diferentes de los Antiguos y Modernos Expositores" (Amsterdam, 1697), dedicated to Samuel Cohen Naṣi. A second and enlarged edition, dedicated to the Cavallero Selomo de Medina, appeared at Amsterdam in 1705.

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L. G. M. K.

**DIASPORA:*** The Jews in their dispersion through the Greco-Roman world. In the present article the Jewish race is considered in its relations to the Hellenic and the Roman peoples. The geographical distribution of the race; the civil government to which it was subjected; its juridical system; the social and economic condition of its communities; the success of its propagandistic efforts,

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which prepared the way for Christianity; and, finally, the first effect upon its legal situation of the triumph of the new religion—these are the points to be summarily dealt with.

**The Diaspora.**

**I.** The first and most remarkable phenomenon presented by Judaism during the Greco-Roman period is its dispersion along the shores of the Mediterranean. This dispersion was due to numerous causes, and those in part obscure; but one of the most important must be sought in the many vicissitudes, crowned by a final catastrophe, which Judaism encountered in the country of its origin.

After the overthrow in 588 B.C. of the kingdom of Judah by the Chaldeans, and the deportation of a considerable portion of its inhabitants to the valley of the Euphrates, the Jews had two principal rallying-points; viz., Babylonia and Palestine. But though a majority of the Jewish race—especially the wealthy families—were to be found in Babylonia, the existence it led there, under the successive rules of the Achæmenidæ, the Seleucids, the Parthians, and the Neo-Persians, or Sassanians, was obscure and devoid of political influence. The poorest but most fervent element among the exiles returned to Palestine during the reigns of the first Achæmenidæ. There, with the reconstructed Temple at Jerusalem as its center, it organized itself into a community, animated by a remarkable religious ardor and a tenacious attachment to the Bible, which thenceforth constituted the palladium of its nationality, and it enjoyed, under the direction of its high priests, a tolerably broad autonomy.

**The Maccabees.**

No sooner had this little nucleus increased in numbers with the accession of recruits from various quarters, than it awoke to a consciousness of itself, and strove for political enfranchisement. A tentative effort in this direction, under Artaxerxes Ochus, led to fresh deportations. In South Syria, however, the rule of the Persians passed first to the Macedonians (332 B.C.), who were succeeded by the Ptolemies in the third century B.C.—a period in which Syria was the theater of incessant wars—and finally, in the second century, by the Seleucids. The Ptolemies treated the sentiments and customs of the Jews with the same delicacy and consideration that they showed toward those of their other subjects. Thanks to their tolerance, the Hellenic civilization took root in Judea, and made there considerable advances. The Seleucids, on the contrary, under Antiochus Epiphanes, wished to force prematurely upon the Jews a transformation which could be achieved only in the course of centuries. Their ill-advised policy gave rise to violent reactions, both religious and political, culminating in the revolt of the Maccabees (167 B.C.).

**Vicissitudes of Roman Rule.**

After numerous vicissitudes, and especially owing to internal dissensions in the Seleucid dynasty, on the one hand, and to the interested support of the Romans, on the other, the cause of Jewish independence finally triumphed. Under the Hasmonean princes, who were at first high priests and then kings, the Jewish state displayed even a certain luster, and annexed several territories. Soon, however, discord in the royal family, and the growing disaffection of the pious, the soul of the nation, toward rulers who no longer evinced any appreciation of the real aspirations of their subjects, made the Jewish nation an easy prey to the ambition of the Romans, the successors of the Seleucids. In 63 B.C. Pompey invaded Jerusalem, and Gabinius subjected the Jewish people to tribute.

Many years, however, passed before Judea became definitely incorporated into the Roman empire. In Judea the Romans pursued the same vacillating and changeful policy as throughout the Orient. First they granted the Jews an ethnarch; then a king—a foreigner, it is true—the Idumean Herod, under whose rule the Jewish state attained its greatest material prosperity. After the death of Herod (4 B.C.), the dissolution of his dynasty, and the deposition of his son Archelaus (6 C.E.), Judea proper became a mere department of the province of Syria, governed by a special procurator residing in Cæsarea.

During this period the Jewish community possessed special privileges, both religious and juridical: in short, it constituted, as under the Achæmenidæ and the Lagides, a hierocracy under the protection of a foreign master. This régime, interrupted for several years (41-44) by the restoration of the Herodian dynasty in favor of Herod Agrippa, could be upheld only by dint of tact and precaution. The agents of Rome, like the Seleucids before them, were unable to satisfy a people at once so impressionable and turbulent. Repeated blunders brought about the formidable insurrection of 66-70, terminating in the capture of Jerusalem and the destruction of the Temple, the center of the national and religious life of the Jews throughout the world.

After this catastrophe, Judea formed a separate Roman province, governed by a legate, at first "pro prætore," and later, "pro consule," who was also the commander of the army of occupation. The complete destruction of the Holy City, and the settlement of several Grecian and Roman colonies in Judea, indicated the express intention of the Roman government to prevent the political regeneration of the Jewish nation. Nevertheless, forty years later the Jews put forth efforts to recover their former freedom. With Palestine exhausted, they strove, in the first place, to establish upon the ruins of Hellenism actual commonwealths in Cyrene, Cyprus, Egypt, and Mesopotamia. These efforts, resolute but unwise, were suppressed by Trajan (115-117); and under Hadrian the same fate befell the last and glorious attempt of the Jews of Palestine to regain their independence (133-135). From this time on, in spite of unimportant movements under Antoninus, Marcus Aurelius, and Severus, the Jews of Palestine, reduced in numbers, destitute, and crushed, lost their preponderance in the Jewish world. The Jews no longer had reason to cling to a soil where the recollection of their past grandeur only helped to render more bitter the spectacle of their present humiliation, where their metropolis had become, under the name "Ælia Capitolina," a Roman colony, a city entirely pagan, to enter which was forbidden the Jews, under pain of death.

**Dispersion.**

**II.** The vicissitudes just described exerted a decisive influence upon the dispersion of the Jewish people throughout the world. Successive revolutions in Cœle-Syria had caused, century after century, the emigration of Jews in great numbers, who, having combined with one of the competitors, chose to follow him in his retreat rather than to expose themselves to the vengeance of the conqueror. Thus, as far back as Jeremiah, a small diaspora was formed in Egypt (Jer. xxiv. 8, xxvi. 22, xlii.–xliv.). When Ptolemy I. evacuated Syria many of the Jews voluntarily followed him to his kingdom (Hecatæus, of Abdera, 14, cited by Josephus, "Contra Ap." i. 22; *idem*, "Ant." xii. 1). A similar thing occurred in 198 (Jerome, "Ad Dan.," xi. 708); and under Ptolemy VI. Philometor, the son of the high priest Onias, disappointed in his expectations, betook himself with a considerable number of followers to Egypt, and there set up a rival temple to that of Jerusalem ("Ant." xiii. 3). On the other hand, during the wars of the third and second centuries B.C., thousands of Jews were made captives and reduced to slavery, passing from owner to owner and from land to land until their enfranchisement. This enfranchisement indeed usually occurred very soon, it being precipitated by the fact that, through their unswerving attachment to their customs, they proved inefficient servants. Besides, owing to the close solidarity which is one of the lasting traits of the Jewish race, they had no difficulty in finding coreligionists who were willing to pay the amount of their ransom. The inscriptions of Delphi have preserved an instance of these enfranchisements of Jewish slaves by payment of money (Collitz, "Griech. Dialektinschr." ii. 2029; the amount paid was 4 minas, or about $80). The celebrated rhetorician Cecilius of Calacte was originally a Jewish slave (Suidas, *s.v.*); he was confounded by Plutarch with the questor of Verres, Cecilius Niger, who was perhaps his patron.

The Jews thus freed, instead of returning to Palestine, usually remained in the land of their former slavery, and there, in conjunction with their breth-

ren in faith, established communities. According to the formal testimony of Philo ("Legatio ad Caium," § 23), the Jewish community in Rome owed its origin to released prisoners of war. The political importance which it had already acquired in the proceedings against Flaccus (59 B.C.) shows that it did not consist merely of a few captives brought by Pompey (63 B.C.), but rather of prisoners made in earlier wars—in Asia Minor, for instance. The great Jewish insurrections under Vespasian, Trajan, and Hadrian, terminating, as they did, so disastrously, threw upon the market myriads of Jewish captives. Transported to the West, they became the nuclei of communities in Italy, Spain, Gaul, etc. Among these captives was the historian of the Jewish people, Flavius Josephus. Under Domitian the Jewish slaves in Rome were sold at very low prices. Even the poet Martial, whose purse was never well filled, possessed one ("Epig." vii. 35; the interpretation, however, is uncertain). The names of many Jews found in the tumulary inscriptions in Rome betray their servile origin. To these sales of prisoners of war must be added, as further sources of the Diaspora, the deportations, more or less voluntary, effected by the various governments, either to chastise the rebels or to populate the uninhabited parts of their territories. Not to mention the great Babylonian exile, and the transportation of Jews to Hyrcania by Ochus (Syncellus, i. 486; Orosius, iii. 7), Ptolemy I., according to tradition, took with him to Egypt 30,000 (?) Jews, in order to garrison the frontiers (Pseudo-Aristæus, ed. Schmidt, p. 255; "Ant." xii. 1). The same king compelled Jews to settle in Cyrenaica ("Contra Ap." ii. 4). Antiochus the Great, it is said, transferred to the sparsely populated districts of Phrygia and Lydia 2,000 Jewish families drawn from Mesopotamia ("Ant." xii. 3, § 4). Tiberius sent 4,000 Jews of Rome to wage a war in Sardinia (Tacitus, "Annales," ii. 85), many of whom perished, while the survivors must have formed the nucleus of a Jewish community in that country. Many rulers, without resorting to violent measures, made successful efforts to attract Jewish colonists to the newly founded cities by conceding to them important privileges. Such was the policy, if not of Alexander, at any rate of Seleucus Nicator, Ptolemy Philadelphus, the successors of Antiochus Epiphanes (in Antioch), etc.

**Deportations.**

Nor must it be forgotten that the Jews were a prolific race. Their law made it their duty to rear all their children. Judea, a land by no means fertile, must quickly have become overpopulated. The need thus arose of spreading to the adjacent districts (Galilee, Peræa), which soon became Judaized; then to the neighboring countries (Egypt, Syria); and, finally, to places beyond the sea, and this upon the slightest hope of meeting there with coreligionists. This phenomenon is not a characteristic of the Jews alone; it is seen in the colonies of Egyptians, Syrians, and Phenicians in Greece, in Rome, and in the important commercial centers of Italy; and they, like the Jews, spread their national cults. But the Jew emigrates more readily, since his creed is linked to a book, not to a place.

**Fecundity of the Jews.**

Besides, owing to the barrier which their deeply rooted religious observances formed around them, the Jews never became absorbed in the surrounding populations. On the contrary, an active religious propaganda, to be treated more fully later on, caused each small group of Jewish families to become the center around which numerous proselytes of other races clustered. Many of these adherents afterward fully embraced the Jewish faith. It may be said that if proselytism was not the conscious design of the Diaspora, it at all events powerfully contributed toward its consolidation and expansion.

Thus, as early as the middle of the second century B.C. the Jewish author of the third book of the Oracula Sibyllina, addressing the "chosen people," says: "Every land is full of thee and every sea" (Sibyllines, iii. 271; compare I Macc. 15); and if these words contained some exaggeration, the prophecy became true in the subsequent century. The most diverse witnesses, such as Strabo, Philo, Seneca, the author of the Acts of the Apostles, and Josephus, all bear testimony to the fact that the Jewish race was disseminated over the whole civilized world (Strabo, frag. 6, cited by Josephus, "Ant." xiv. 7, § 2; Philo, "In Flaccum," 7; Seneca, frag. 41–43, in Augustine, "Civ. Dei," vi. 10; Acts ii. 9–11; Josephus, "B. J." ii. 16, § 4; vii. 3, § 3). King Agrippa, in a letter to Caligula, enumerates among the provinces of the Jewish Diaspora almost all the Hellenized and non-Hellenized countries of the Orient (Philo, "Legatio ad Caium," § 36); and this enumeration is far from being complete, as Italy and Cyrene are not included. The epigraphic discoveries from year to year augment the number of known Jewish communities.

The following table, which is doubtless incomplete, attempts to summarize modern knowledge concerning the geography of the Diaspora, according to the literary texts and the inscriptions:

### Asia.

*Palestine*: Ascalon, etc. *Arabia*: Yemen, Island Iotaba (Procopius, "Pers." i. 19). *Phenicia*: Aradus, Berytus (Le Bas-Waddington, No. 1854C). *Cœle-Syria*: Damascus (Josephus, "B. J." ii. 20, § 2; vii. 8, § 7). *Syria*: Antioch ("B. J." vii. 3, §§ 3 *et seq.*), Palmyra ("C. I. G." No. 4486; Le Bas-Waddington, Nos. 2619 *et seq.*), Tafas ("Bull. Corr. Hell." 1897, p. 47). *Mesopotamia*: Nisibis ("Ant." xviii. 9, § 1), Callinicum (Ambrosius, "Ep." xl.). *Babylonia*: Sura, Pumbedita, Nehardea ("Ant." xviii. 9, § 1), Seleucia (*ib.* xviii. 9, § 9), Ctesiphon (*ib.*). *Elam* (*Susiana*) (Acts ii. 9–11). *Parthia. Hyrcania* (Syncellus, i. 486; Orosius, iii. 7). *Media. Armenia* (Faustus of Byzantium, ed. Langlois, iv. 55).

### Asia Minor.

*Pontus* (Philo, "Legatio ad Caium," § 36; Acts ii. 9–11, xviii. 2). *Bithynia* (ib.). *Mysia*: Adramyttium (Cicero, "Pro Flacco," 28), Pergamos (*ib.*; "Ant." xiv. 10, § 22), Parium (?) (*ib.* xiv. 10, § 8; read Παριανοί, not Πάριοι). *Ionia*: Smyrna ("C. I. G." No. 9897; "Vita Polycarpi," 12 *et seq.*; "Rev. Etudes Juives," vii. 161), Ephesus ("Ant." xiv. 10, §§ 25 *et seq.*; Acts xviii. 19 *et seq.*), Phocæa ("Bull. Corr. Hell." x. 327 = "Rev. Etudes Juives," xii. 236), Miletus ("Ant." xiv. 10, § 21), Samos (I Macc. xv.). *Lydia*: Sardes ("Ant." xiv. 10, §§ 17 *et seq.*), Thyatira ("C. I. G." No. 3509 [doubtful]; Acts xvi. 14; compare Schürer, "Abhandlungen . . . Weizsäcker," pp. 39 *et seq.*), Tralles ("Ant." xiv. 10, § 21), Hypæpa ("Rev. Etudes Juives," x. 74), Magnesia of Sipylus (*ib.* 76), Nysa ("Ath. Mitth." xxii. 484). *Caria*: Iasus (Le Bas-Waddington, No. 294), Halicarnassus ("Ant." xiv. 10, § 23), Cos (I Macc. xv.; "Ant." xiv. 7, § 2; 10, § 5), Myndos (I Macc. xv.; inscription in "Rev. Etudes Juives," xlii. 1), Cnidus (*ib.*), Rhodes (*ib.*). *Phrygia*: Apamea ("Pro

Flacco," 28; Ramsay, "Cities," i. 538, No. 399a; coins symbolizing the Ark of Noah), Laodicea ("Pro Flacc." 28; "Ant." xiv. 10, § 20), Acmonia (Ramsay, "Cities," i. 649 *et seq.*), Hierapolis (Ramsay, *ib.* i. 545, Nos. 411, 118, 28 [?]), Eumeneia (Ramsay, *ib.* i., No. 232, p. 386 [doubtful]). *Lycia*: Limyra ("Reisen in Lykien," ii. 66), Tlos ("Eranos Vindob." 99), Phaselis (I Macc. xv. 23), Corcyus ("Rev. Etudes Juives," x. 75). *Pisidia*: Antioch (Acts xiii. 14). *Pamphylia*: Side (I Macc. xv. 23). *Galatia*: Germa ("Bull. Corr. Hell." vii. 24 = "Rev. Etudes Juives," x. 77). *Lycaonia*: Iconium (Acts xiv. 1), Lystra (*ib.* xvi. 1). *Cappadocia*: Mazaca (Cæsarea). *Cilicia*: Tarsus, Elaioussa (?) ("Jour. Hell. Stud." xii. 234 [College of Σάββατιςταί ?]). *Cyprus*: Salamis (Acts xiii. 5), Paphos (*ib.* verse 6).

### Europe.

*Cimmerian Bosporus*: Panticapeum (Latyschew, "Inscr. Euxini," Nos. 52, 53), Gorgippia (*ib.* Nos. 400, 401; a combination of pagan and Jewish formulas), Tanais (*ib.* Nos. 449, 450, 452, 456 *et seq.*; fraternities of ἀδελφοὶ σειβόμενοι θεὸν ὕψιστον). *Scythia*: Olbia (Stephani, in "Bull. Acad. Petersb." 1860, i. 246; "C. I. G." No. 2079?). *Thrace*: Constantinople ("Rev. Etudes Juives," xxvi. 167 *et seq.*), Philippi (Acts xvi. 13). *Macedonia*: Thessalonica (Acts xvii. 2; "Rev. Etudes Juives," x. 78), Bercœa (Acts xvii. 10). *Continental Greece*: Thessalia (Philo, "Legatio ad Caium," § 36; Acts xviii. 1 *et seq.*), Etolia (*ib.*), Bœotia (*ib.*), Athens (Acts xvii. 17; "C. I. A." iii. 2, Nos. 3545–3547), Corinth (Philo, *l.c.* § 36; Acts xviii. 1), Argos (*ib.*), Laconia ("Inscr. Brit. Mus." No. 149 = "Rev. Etudes Juives," x. 77), Mantinea ("Bull. Corr. Hell." 1896, p. 159, No. 27 = "Rev. Etudes Juives," xxiv. 148), Patras ("C. I. G." No. 9896). *Archipelago*: Eubœa (Philo, *l.c.* § 36; Acts xviii. 1), Ægina ("C. I. G." No. 9894), Syros (De Rossi, in "Bull. Crist." 1876, p. 116), Melos ("Ant." xvii. 12, § 1), Delos (*ib.* xiv. 10, § 14). *Crete*: Gortyna (I Macc. xv. 23). *Sicily*: Syracuse ("C. I. G." No. 9895), Messina (Gregory the Great, "Letters"), Agrigentum (*ib.*), Panormus (*ib.*). *Italy (South)*: Apulia and Calabria ("Cod. Theod." xii. 1, 157), Venusia ("C. I. L." ix. 6195 *et seq.*, and Ascoli's monograph), Tarentum ("C. I. L." ix. 6400-6402), Fundi (*ib.* x. 6299), Capua (*ib.* 3905), Naples (*ib.* 1971). *Italy (Central)*: Rome, Terracina (Gregory the Great, *l.c.*), Faleria (Rutilius Namatianus, v. 377 *et seq.*). *Italy (North, and Istria)*: Ravenna (Anon. "Val." 81.), Bologna (Ambrose, "Exh. Virgin." 1), Milan (Cassiodorus, "Var." v. 37; "Rev. Archéologique," 1860, p. 348), Brescia ("C. I. L." v. 1, 4411), Genoa (Cassiodorus, *l.c.* ii. 27), Aquilea (Garrucci, "Cim. Randanini," p. 62), Pola ("C. I. L." v. 1, 88; a "metuens"). *Pannonia* ("C. I. L." iii. 1, 3688; "Eph. Epigr." ii., No. 593). *Gaul* (first mentioned in "Vita Hilarii" [d. 366]; Sidonius Apollinaris, iii. 4). *Germany*: Colonia Agrippina ("Cod. Theod." xvi. 8, 4). *Spain* ("Concil. Ilib. Can." 49, 50, 78): Adra ("C. I. L." ii. 1982), Minorca ("Epist. Severiani," in ed. Migne, xx. 730), Tortosa ("Inscr. Trilingual," in Chwolson, "C. I. H." No. 83).

### Africa.

*Egypt*: Alexandria, Leontopolis, Athribis ("Bull. Corr. Hell." xiii. 178 = "Rev. Etudes Juives," xvii. 235), Arsinoite Nome ("Rev. Etudes Juives," xxxvii. 220), Oxyrhynchus (*ib.*), Thebaid. *Ethiopia*. *Cyrenaica*: Cyrene, Berenice ("C. I. G." No. 5361), Boreum (Procopius, "De Ædif." vi. 2). *Proconsular Africa* (Zeugitana, Byzacum, Tripolitene [Monceaux, in "Rev. Etudes Juives," xliv. 1 *et seq.*]): Carthage (Tertullian, "Adv. Jud. Init."; P. Delattre, "Gamart ou la Necropole Juive de Carthage"; "C. I. L." viii. 1091 [Addit. p. 929], Supp. 14,097-14,114), Naro (Hammam Lif; "C. I. L." viii., Supp. 12,511), Utica (*ib.* viii. 1205 [Addit. p. 931]), Simittæ (Shemton; "Migne Patrologia," xlvi. 881), Œa (Tripolis; Augustine, "Epist." 71, 3, 5), Locus Judæorum Augusti (Iscina, "Medinat al-Sultan" [Tab. Penting.]). *Numidia*: Hippo Regius (Augustine, "Serm." 196, 4), Cirta ("C. I. L." Nos. 7150, 7155, 7530 [Addit. p. 965], 7710), Henshir Fuara (*ib.* viii., Suppl. 1670; a "metuens," viii. 4321 [Addit. p. 956]). *Mauretania*; Sitifis ("C. I. L." viii. 8423, 8199), Cæsarea ("Acta Marcianæ," 4), Tipasa ("Passio Sanctæ Salsæ," 3), Volubilis (Berger, "Bull. Arch. Com. Trav. Hist." 1892, p. 94), Auzia ("C. I. L." viii., Suppl. 20,760).

There is only scant information of a precise character concerning the numerical significance of these diverse Jewish conglomerations; and this must be used with caution. After Palestine and Babylonia, it was in Syria, according to Josephus, that the Jewish population was densest; particularly in Antioch, and then in Damascus, in which latter place, at the time of the great insurrection, 10,000 (according to another version 18,000) Jews were massacred ("B. J." ii. 20, § 2; vii. 8, § 7). Philo ("In Flaccum," § 6) gives the number of Jewish inhabitants in Egypt as 1,000,000; one-eighth of the population. Alexandria was by far the most important Jewish community, the Jews in Philo's time inhabiting two of the five quarters of the city (*ib.* § 8). To judge by the accounts of wholesale massacres in 115, the number of Jewish residents in Cyrenaica, at Cyprus, and in Mesopotamia must also have been large. In Rome itself, at the commencement of the reign of Augustus, there were over 8,000 Jews: this is the number that escorted the envoys who came to demand the deposition of Archelaus. Finally, if the sums confiscated by the propretor Flaccus in 62 represented actually the tax of a didrachma per head for a single year, the inference may be safely drawn that in Asia Minor the Jewish population numbered 45,000 males, or a total of at least 180,000 persons (Cicero, "Pro Flacco," 28, § 68 [the sums confiscated amounted to more than 120 pounds of gold]).

**Comparative Density of Jewish Populations.**

**III.** This diffusion of Judaism throughout the Greco-Roman world could not but call forth vigorous resistance, especially in those parts where the Greek language and Greek civilization prevailed. Speaking broadly, the middle classes in the Greek cities were not favorably disposed toward the Jews. Their religious and racial peculiarities; their undisguised contempt of the Hellenic cults, pageants, and gymnastic displays—in short, of all that constituted the very essence of a Grecian city; perhaps, also, a secret apprehension that they might develop into commercial competitors; and, finally, the efficacy of their religious propagandism—all contributed toward the unpopularity of these newcomers. In certain cities, such as Parium and Tralles, the exercise of the Jewish cult and rites was prohibited by express decrees ("Ant." xiv. 10, § 8 [not "Paros"]). The cities of Ionia were several times on the point of expelling the Jewish inhabitants. At Seleucia in Babylonia, on one occasion, the Greeks together with the Syrians massacred more than 50,000 Jews (*ib.* xviii. 9, § 9). Throughout Syria they were attacked by the Greeks from the beginning of the war of 66; and when the war was terminated Antioch demanded their banishment.

**Unfriendly Attitude of Greeks.**

The butcheries that almost at the same moment were perpetrated under Trajan in Mesopotamia, Cyprus, and Cyrene, show the high pitch to which the antagonism between the races had risen. In Cyprus especially it was simply a war of extermination; the Jews massacred all the Greek inhabitants of Salamis; and when the uprising was suppressed, residence on the island was forbidden to Jews under pain of death (Dio Cassius, lxviii. 32). Nor were the relations more amicable in Alexandria, although Josephus maintains that they became strained only after the Grecian and Macedonian element of the middle class had been supplanted by the native. At times it was a silent rivalry and a desperate literary combat; at times a redoubtable popular outburst

that caused blood to flow in torrents, as in the days of Caligula, Nero, and Trajan. As a result of one of these conflicts, the Roman prefect of Egypt, in conjunction with the leading Alexandrians, decided to shut off the Jews in a ghetto admitting of easy surveillance, "whence they could not burst forth suddenly, and fling themselves upon the illustrious city and make war upon it" (Louvre Papyrus, No. 2376 *bis*, col. vi. 15).

**Attitude of the Rulers.**

Against this attitude of revengeful intolerance on the part of the Greek middle class, the Jews found effective supporters, first in the Macedonian monarchs, and then in the Romans. It may be said that, without the broad and cosmopolitan views of the diadochi who favored, in the interest of their own power, the mingling and amalgamation of the various races, the Jewish Diaspora could neither have originated nor maintained itself. Apart from a few exceptions (Antiochus Epiphanes, Ptolemy Physcon), the Seleucids and the Lagids pursued a friendly policy toward the Jews, and met with a grateful attachment in return. Thus Seleucus Nicator granted them the privilege of settling in all his new colonies, with the rights of citizens; Ptolmey Soter entrusted them with the charge of the custom-house on the Nile; and Antiochus the Great installed them as planters and tax-gatherers in Lydia and Phrygia, while granting to them the free exercise of their customs ("Ant." xii. 3, § 4 [doubtful]). There is reason to believe that the kings of Pergamos were actuated by similar principles; otherwise it would be hard to account for the rapid growth of the Jewish communities in the cities of Ionia.

**Roman Attitude.**

At first the Romans showed little disposition to receive the Jews among them. In 139, at the time of their first appearance, they were expelled by the pretor Hispalus, in order to check their proselytizing endeavors (Val. Max. i. 32). Eighty years later, however, Rome possessed a large Jewish colony. Julius Cæsar, who prohibited foreign "collegia" in Rome, made a distinct exception in favor of the Jews, to whom he felt indebted ("Ant." xiv. 10, § 8), and who sincerely lamented his death. Augustus showed them similar good-will. Under Tiberius, in consequence of various scandals that attracted the attention of Sejanus, the Jews in 19 were expelled from Rome ("Ant." xviii. 3, § 5); while a "senatus consultum" ordered them to evacuate Italy if within a stated time they had not abjured their rites (Tacitus, "Annales," ii. 85; Suetonius, "Tiberius," 36); and, under the pretext of military service, 4,000 Jews were deported to the deadly climate of Sardinia. The edict of expulsion, however, was not long enforced; and after the death of Sejanus the Jews reappeared in Rome. Under Caligula these disgraces were wiped out. Claudius used the disorders occasioned by a certain Chrestos as a pretext for interdicting Jewish gatherings in Rome (Dio Cassius, lx. 6). It may indeed be the case that the whole account is inaccurate, and that a simple police measure is here represented as an edict of expulsion (Acts xviii. 2; Suetonius, "Claudius," 25; Orosius, vii. 6, 15). From that time on, the legal status of the Jews of Rome was never again disturbed, even at the height of the terrible insurrections under Vespasian, Trajan, and Hadrian.

At every period the Roman government kept their anti-Judaism for "home consumption." As far back as 161 B.C. (?) Rome formed an alliance with the Jews of Palestine—the first made by it with Orientals—and by virtue of this alliance, renewed several times and maintained at great cost, it incurred the moral obligation to defend the religious liberty of all the Jewish emigrants wherever it possessed influence. As early as 139 a circular note of the Roman government was issued to the friendly monarchies and republics on behalf of their new allies (I Macc. xxv. 16-24).

**Influence of Cæsar.**

With the inheritance of Macedonia and Pergamos from the Seleucids and the Lagids, the duty devolved upon Rome of protecting the Jews, scattered in the various Greek cities now passing under its domination, against the malevolence of their inhabitants. It was, in particular, after Julius Cæsar that Rome took this duty to heart. Though undoubtedly the services which John Hyrcanus and Antipater rendered to the dictator during his campaign had something to do with his friendly attitude toward the Jews, still the latter was largely the result of his broad and humanitarian views rising above all distinctions of race and religion.

His successors were actuated by similar sentiments; and as soon as an organized Jewish state came into existence, its rulers, Hyrcan, the Herods, and the Agrippas—personal friends of the triumvirate and of the successive emperors—were enabled to intercede successfully on behalf of their persecuted coreligionists. Thus it was that, upon the "invitation" of the Roman governors or emperors, several cities of Asia Minor (Laodicea, Miletus, Halicarnassus, Sardes, and Ephesus) issued decrees in behalf of the Jews, which Josephus has preserved ("Ant." xiv. 10); and thus, too, it was that Alexandria was compelled to perpetuate their rights by means of a bronze stele (Josephus, "Contra Ap." ii. 4; "Ant." xiv. 10, § 1). When, under Augustus, the cities of Ionia wished to expel the Jews on account of their refusal to abandon their rites, Agrippa, chosen as arbiter, gave a decision in favor of the latter ("Ant." xii. 3, § 2; xvi. 2, §§ 3-5).

Tiberius himself issued a circular letter to the local authorities (Philo, *l.c.* § 24); and, after the momentary crisis provoked by the monomania of Caligula, Claudius, immediately upon his accession, vouchsafed to the Jews a writ of tolerance covering the whole empire, which thenceforth constituted the unassailable charter of their privileges. It had only one condition attached to it; namely, that they should content themselves with exercising their own rites without showing contempt for those of others ("Ant." xix. 5, §§ 2-3). Even after the great insurrection of 66-70 the imperial government persevered in its policy of toleration, and turned a deaf ear to the supplications of the Greeks in Alexandria and Antioch, who demanded the expulsion of the Jews, or, at least, the abolition of their privileges. These were, on the contrary, formally confirmed by Alexander Severus ("Vita," xxii.). Altogether, Judaism, during the entire duration of the Roman

empire, remained a recognized religion ("religio licita"); and, what is more, as will shortly be seen, a religion exceptionally privileged.

**IV.** These privileges were as follows:

1. From localities where they were legally established, the Jews could not be expelled except by means of a formal decision issued by the supreme authority (king or emperor)—a procedure followed under Tiberius with regard to Rome, under Trajan with regard to Cyprus, and under Hadrian with regard to Ælia. Occasionally at the time of their establishment in a city the Jews had special quarters assigned to them: thus, in Alexandria, the quarter called the "Delta," situated near the royal palace ("B. J." ii. 18, § 7; "Ant." xiv. 7, § 2; in Sardis, *ib.* 10, § 24): and, in Rome, the quarter "Trastevere." It does not appear, however, that their confinement to special quarters was strictly enforced; and there is evidence that in Alexandria—at all events up to the reign of Hadrian—they moved about freely.

**Right of Residence.**

2. In the quarters inhabited by them the Jews possessed the privilege of erecting association halls for purposes of common worship and for the reading of the Law. These halls were, in fact, their synagogues, also termed *προσευχαί* and *σαββατεία* (the word *ἀνδρών* seems to denote a sort of synagogue reserved exclusively for the males; "Ant." xvi. 16, § 4), for the principal day of meeting was the Sabbath. The pagans, under certain conditions, could obtain admission to those halls (Acts xiii. 44; "Ant." xix. 6, § 3). The synagogues served also for purposes of manumission, or enfranchisement of slaves (Latyschew, ii., No. 52); and it is this fact that gave birth to the "manumissio in ecclesia" ("Cod. Theod." iv. 7). Each Jewish community of any importance whatever had its synagogue: some, as Damascus, Salamis in Cyprus, and Alexandria, had several. The synagogue in Antioch eclipsed all others by its magnificence ("B. J." vii. 3, § 3). Rome appears to have had as many synagogues as Jewish communities (viz., eight), all of which—at least up to the third century—were located outside of the "pomœrium." At times the authorities themselves designated the plot on which the synagogue was to be erected, in which cases the ground was doubtless given gratuitously (in Sardis, for instance, "Ant." x. 10, § 24). In maritime cities the custom seems to have been to build the synagogues near the sea (as in Halicarnassus, *ib.* § 23: *τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάττῃ κατὰ τὸ πάτριον ἔθος*).

**Synagogues.**

Certain synagogues are said to have had the right of sanctuary, like that which has been recently discovered in Lower Egypt. In this case the right granted by one of the Ptolemies (Euergetes, I. or II.) had been ratified by Zenobia ("C. I. L." iii., Suppl., 6588; compare Derenbourg in "Jour. Asiatique," 1869, p. 373; "Eph. Epig." iv. 26, No. 33). The synagogues were places of assembly and of prayer (as well as libraries; Jerome, "Epistolæ," 36), but not of sacrifice, as is erroneously stated in the decree of the Sardians. With the exception of Jerusalem, the sacrificial cult obtained only in the temple of Leontopolis in Lower Egypt, founded under Ptolemy Philometor (about 160 B.C.), and destroyed in 73 C.E. The cult there was conducted by priests who had emigrated from Palestine, and was always looked upon with suspicion by the orthodox.

Besides their synagogues, the ruins of some of which still exist, notably that of Hammam Lif, Tunis ("Rev. Et. Juives," xiii. 48), with its beautiful mosaic (see, also, the curious inscription of Phocæa [*ib.* xii. 237], and Renan, "Mission de Phénicie," p. 761), the Jews had special cemeteries, built in the same style as the Christian catacombs. The best known are those of Venusia in Apulia, of Gamart near Carthage, and the five cemeteries in Rome: three in the vicinity of the Via Appia (Vigna Randanini, discovered in 1859, inscriptions published in 1862 by Garrucci; Vigna Cimarra, discovered in 1867, inscriptions published by Rossi and Berliner; Vigna Pignatelli, discovered in 1855 by N. Müller, "Römische Mittheilungen," i. 49 *et seq.*); one in the Via Labicana for the Suburan quarter (discovered in 1883, inscriptions published in 1887 by Marucchi); and one, the earliest discovered (by Bossio in 1602), but lost to sight again a century ago, outside the Porta Portuensis, for the Jews of Trastevere. To these must be added the cemetery in Portus. The Jewish graves are of extreme simplicity, and contain nothing but lamps and a few vases of gilded glass. Some more elaborate sepulchers ("cubicula") are decorated with paintings, from which the figures of animals are not always excluded (cemetery of the Vigna Randanini, cemetery of Carthage). There are also some sculptured sarcophagi. The epitaphs, usually in faulty Greek, are accompanied by characteristic symbols; *e.g.*, chandelier with seven arms, palm and citron, oil-vases, trumpet ("shofar"), etc.

**Cemeteries.**

Both the synagogues and the cemeteries were placed under the protection of the laws. The synagogues, after the prevalence of Christianity, were frequently in danger from incendiaries, and energetic penal measures were needed to preserve them. An edict of Augustus places a theft of the sacred books of the Jews in the class of sacrilegious offenses. As for the graves, the Jews, in certain countries, borrowed from the pagans an efficacious device to protect them: an inscription apprised the violator that a heavy fine would be imposed upon him, to be paid altogether or in part either to the municipal or to the imperial treasury.

3. The cult, besides the daily meetings in the synagogue, embraced the celebration of the Sabbath and the other festal days, some of which latter were attended by banquets; the observance of the dietary laws and the laws of chastity; the rite of circumcision—in short, all that constituted "the customs of the fathers." The free exercise of these customs was legally assured to the Jews. In Halicarnassus, a decree, while recognizing the community, fixed a fine for any attempt, private or municipal, to obstruct the course of the law ("Ant." xiv. 10, § 23). For a deed of this character in Rome, the future pope, Calixtus, was condemned by the prefect of the city to forced labor in the Sardinian mines (Hippolytus, "Philosophumena," ix. 12). The observance of only one custom, circumcision, was for a

**The Jewish Cult.**

short time prohibited by Hadrian; and this prohibition was one of the causes of the revolt in 132 (Spartian, "Hadrian," 14). To the period of this interdiction the Smyrniot inscription, "C. I. G." No. 3148, may be assigned, where the Jews participating in a subscription term themselves (l. 30) *οἱ ποτὲ Ἰουδαῖοι*. Later the interdiction was confined to the circumcision of non-Jews—a measure that was the outcome of another order of ideas. To the guaranties surrounding the religious liberty of the Jews may be added exemption from the worship of the emperors—which exemption was seriously menaced only under Caligula—and certain special decisions destined to reconcile their interest with their "superstition." Thus, Augustus decided that, in case the distributions of grain and money in which the Jews participated should fall on a Sabbath, their shares should be distributed among them on the following day (Philo, *l.c.* § 23). Likewise, in cities where the inhabitants were entitled to rations of oil—Antioch, for instance—the Jews received money instead, as the use of pagan oil was unlawful to them ("Ant." xii. 3, § 1).

4. Every Jewish community was authorized, at least tacitly, to form for itself an autonomous organization, administrative, financial, and judicial. From this, however, it must not be hastily concluded, as has sometimes been done, that in Greek countries the Jewish agglomerations were on the same level with the pagan religious associations (*θίασοι, ἔρανοι*), which enjoyed important juridical privileges. These privileges resembled those possessed in certain commercial centers by corporations of Oriental merchants—Egyptians, Sidonians, Tyrians, and Syrians—grouped around a national cult; but there was a great difference between this cult, associated closely with those in Greece and Rome, and the exclusive cult of the God of Israel. No official document furnishes the slightest ground for the assumption that, in Greek territories, the Jewish communities were classed with the thiasi. At the best this designation might be extended to those fraternities devoted to the cult of the *Θεὸς ὕψιστος*, in the Cimmerian Bosporus (notably in Tanais) and elsewhere—fraternities some of which seem to have been disguised synagogues, and some pagan "sodalicia" more or less impregnated with Jewish elements (Schürer, "Die Juden im Bosporischen Reiche," in "Sitzungsber. Akad." xiii., Berlin, 1897; compare Cumont, "Hypsistos," in "Rev. de l'Instruction Publique en Belgique," 1897, Supplement).

These thiasi were the predecessors of the Judæo-pagan sect of the Hypsistarians, who were spread over Cappadocia in the fourth century (Greg. Naz. "Or." xviii. 5). But in many localities, even outside of Syria, *Θεὸς ὕψιστος* did not mean YHWH; the name designated rather Helios or the Phrygian Sabazios, whom the Romans for a long time confounded with the God of the Jews (Valerius Maximus, i. 3, 2; Lydus, "De Mens." iv. 38). The status of the recognized Jewish colonies in Greek countries was comparable rather to that of groups of Roman citizens in Greek cities, in that they formed a small state within the state, and had their own constitution, laws, assemblies, and special magistrates, while enjoying the protection of the general laws. In this way the community in Alexandria is designated *πολιτεία αὐτοτελής*, while the Jews of Berenice (Cyrenaica) called themselves a *πολίτευμα*. Only one text, of Roman origin, seems to refer to the Jewish communities as "thiasi"; but here the word stands for the Latin "collegia" ("Ant." xiv. 10, § 8). Even so, they were but imperfect collegia, enjoying neither a corporate personality nor, in consequence, the privilege of possessing capital or real estate. A rescript of Caracalla declared void a legacy bequeathed to the "universitas" of the Jews of Antioch ("Cod. Just." i. 9, 1; compare i. 20, "Dig." xxxiv. 5).

**Interior Organization.**

The internal organization of these little Jewish colonies was modeled upon that of the Greek communes, and it remained faithful to the type, at least in appearance, even after the catastrophe of 70 C.E. had destroyed the national existence of the Jews. The influence of this catastrophe upon the autonomy of the Jewish communities has been exaggerated (Mommsen, in "Historische Zeitschrift," 1890, pp. 424 *et seq.*). It could have been only temporary, like that exerted by the edicts of Hadrian. Almost everywhere existed, side by side with the general assembly of the faithful ones (*σύνοδος, σύλλογος, συναγωγή*), which was often of a periodic character, a council of elders (*γερουσία, γέροντες, πρεσβύτεροι*). At Hypæpa there were *Ἰουδαῖοι νεώτεροι* ("R. E. J.," x. 74). The president of the council of elders was called *γερουσιάρχης, γερουσιάρχων*, in one instance even *ἐπιστάτης τῶν παλαιῶν* (*ib.* xxvi. 168, Constantinople; the meaning is contested). The number of the elders was proportioned to the importance of the community; at Alexandria they numbered at least 38 (Philo, "In Flaccum," § 10).

**Synagogue Officers.**

At the head of the administration was a single *ἄρχων* (at Antioch, for instance, "B. J." vii. 3, § 3), or an assembly of *ἄρχοντες*; at Berenice these officials numbered nine ("C. I. G." No. 5361). The community of Alexandria had for a long time a single chief, styled the "ethnarch" or "genarch," who united the functions of supreme judge and administrator (Strabo, cited in "Ant." xiv. 7, § 2). Beginning with Augustus, these functions were divided between a gerusia and a committee of archons (Philo, "In Flaccum," §§ 10, 14; compare "Ant." xix. 5, § 2). Only in Rome, and probably as a simple police regulation, the Jewish population was broken up into a number of small communities or synagogues named after their patrons, or their quarters, or the native place of their members, etc. Of such communities eight are known: *Αἰγουστήσιοι, Ἀγριππήσιοι, Βολύμνιοι* (after Volumnius, prefect of Syria under Augustus?), *Καμπήσιοι* (from the Field of Mars), *Σιβουρήσιοι* (Subura), *Ἑβραῖοι* (Samaritans? Palestinians?), *Ἐλαίας* (Velia? Elea?), *Καρκαρήσιοι*, to which must perhaps be added the synagogue of the Rhodians (inscription in Garrucci, "Diss. Arch." ii. 185, No. 37). Juvenal, in a celebrated passage (iii. 10 *et seq.*), seems to allude to a synagogue situated in the wood of Egeria, outside the gate of Capene. Each of these little communities had its gerusia, its *γερουσιάρχης*, its archons, one or more. The *γερουσία* is not mentioned in the inscriptions, but its existence is implied in that of the *γερουσιάρχης*, who

must not be taken as the head of the "assembly of archons." The language of the inscriptions would seem to favor the hypothesis that each community had one archon. At all events, it would hardly be safe to generalize the words of St. Chrysostom ("Hom. in S. Joh. Natal.") on the election of the archons in September and the annual duration of their functions. With reference to the nomination of the archons, the statement of the "Vita Alex. Sev." 45 is perhaps trustworthy; namely, that the names of the candidates were publicly posted, to invite objections. As a rule, the archon was not elected for life, as is shown in the mention of *δὶς ἀρχων* in the funeral inscriptions. This title was sometimes honorary, and extended to the children (*νήπιος ἀρχων*, *μελλάρχων*). Nevertheless, the *διὰ βίου* seems to have meant an archon for life.

Associated with the archon, chief of the administration, one finds in many communities one or probably several *ἀρχισυνάγωγοι*, chiefs of the synagogue (rabbis?). Sometimes the same person combined the functions of archon and archisynagogue ("C. I. L." x. 1893). The archisynagogue preached on the Sabbath (Justin, "Dial. cum Tryph." cxxxvii.). This title, however, did not always indicate an actual office-holder: in Smyrna and Myndus it was borne by a woman. The *ὑπερέτης* (ḥazzan) was an employee of the synagogue. The designation *γραμματείς* was that of the official clerk; but occasionally this title, which was the equivalent of the Hebrew "sofer," seems to have been a merely honorary one. Persons versed in the Law were called *διδάσκαλος*, *νομομαθής*, *μαθητὴς σοφῶν*, etc. Probably these also were but honorary appellations, like the titles of *προστάτης*, *πατὴρ λαοῦ*, "pater" and "mater synagogæ" or "pateressa." A certain woman in Rome was "mater" of two synagogues. Another, in Phocæa, obtained the privilege of *προεδρία*, that is, of sitting on the foremost bench ("Bull. Corr. Hell." x. 327; "R. E. J.," xii. 237).

The large number of scattered Jewish communities were unconnected by any hieratic or administrative bond, unless the collecting of the didrachma (to be mentioned later) and the moral protectorate exercised over the Diaspora by the representatives of the Jewish state, as long as that was in existence, be so considered. After the dissolution of the commonwealth and the destruction of the Temple, the moral center of Judaism, the need was felt of a new center, at least for the maintenance of religious solidarity and of uniformity of legal practises. Such a center was the patriarchate of Tiberias, which was established toward the end of the second century, and became hereditary among the descendants of Hillel. Origen, with manifest exaggeration, compares the patriarch to a king ("Ep. ad Afric." 14). It would seem that in the fourth century, besides the patriarch of Palestine, there were in the Diaspora other dignitaries bearing the same title (compare, for example, "Cod. Theod." xvi. 8. 1, 2, where the plural is otherwise inexplicable; in *ib.* xvi. 8, 29, if the text is correct, there is mention of Occidental patriarchs). During the same period there are found religious functionaries designated "hiereis," whose precise functions are not known. In the inscription "C. I. G." No. 9906, the title *ἱερεύς* is equivalent to "kohen": the deceased was an "Aaronide." In a general way the propounders of the Law and the dignitaries of the Jewish cult bore the official appellations of "primates," "maiores," or "proceres."

**"Fiscus Judaicus."**

5. The Jewish communities possessed the right to levy taxes upon their members (this is the meaning of the word *αὐτοτελής* as applied to the Jewry in Alexandria) to defray the common expenses, especially in connection with the maintenance of the synagogue. Details as to the character of these taxes are wanting; but they seem to a large extent to have served the purpose of supplementing the voluntary contributions, as is attested by numerous inscriptions. The principal levy, dictated by the demands of the community, was that of the didrachma, an annual poll-tax of a Tyrian half-shekel (=2 Greek drachmas), payable by each adult male member, and destined to sustain the treasury of the Temple in Jerusalem. The amounts collected from the several communities were then combined, and, through special confidential envoys, were sent, either in the original coins or in a converted form, to Jerusalem (Philo, "Legatio ad Caium," § 23). This practise, which in time involved a considerable export of gold to Palestine, met with a vigorous opposition on the part of the Greek cities; while the Roman government also at first assumed a hostile attitude toward it. Under the republic the Senate, alarmed at the annual amount of gold sent by the Italian communities, several times prohibited all exportation of this metal, and the propretor Flaccus confiscated the sums collected in Asia Minor for the Temple (Cicero, "Pro Flacco," xxviii.). Later, edicts of Cæsar, confirmed by Augustus, again authorized the practise, both as to Rome and the provinces; and when the cities of Asia Minor and of Cyrene attempted to oppose it, Agrippa intervened in favor of the Jews, while a series of edicts broke the resistance of the Greek cities (14 B.C.; "Ant." xiv. 6, §§ 2–7; Philo, *l.c.* § 40).

After the fall of the Temple (70), the Roman government, instead of simply abolishing a tax which had no further object, decided to impose it for the benefit of the treasury of Jupiter Capitolinus in Rome ("B. J." vii. 6, § 6; Dio Cassius, lxvi. 7). This was the origin of the "fiscus Judaicus," a tax doubly irksome to the Jews; and the collection of which by the procurators *ad hoc* ("procuratores ad capitularia Judæorum"), according to the registers containing the names of those circumcised, was accompanied by the most odious vexations, notably under Domitian (Suetonius, "Domitian," 12). Nerva abolished the abuses and delations (there are still extant bronzes bearing the legend FISCI IVDAICI CALVMNIA SVBLATA), but not the tax itself, which was still collected in the time of Origen ("Epistola ad Afric." 14). There is reason to believe that it was gradually replaced by indefinite exactions, often levied without notice—a system of assessment which was finally abolished by Julian (Julian. Ep. 25; the text is obscure and doubtful). On this occasion, Julian destroyed the fiscal registers in which the names of the Jews were inscribed.

6. The Jewish communities possessed the privilege of settling their own legal affairs: they had

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their own judges and their own code. This code—which was simply the Mosaic law, sedulously commented on by the Rabbis—was the sole study of the Jews and the Judaizers, to the exclusion of the Roman law—a fact mentioned with indignation by Juvenal ("Sat." xiv. 100 *et seq.*). In Alexandria the Jewish tribunal consisted for a long time of a single supreme judge, the ethnarch (Strabo, in "Ant." xiv. 7, § 2, *διαιτᾷ κρίσεις καὶ συμβολαίων ἐπιμελεῖται*). In Sardis, at the order of the Roman proquestor, the Jews were granted a court of their own (*ib.* xiv. 10, § 17). All these are but special instances of a general fact (Sanh. 32). In civil suits the autonomy of the Jewish courts applied only in cases where both parties were Jews; otherwise, even if the defendant was a Jew, the general local tribunal was alone competent, as is evident from the edict of Augustus restraining any court from ordering Jewish litigants to appear before it on the Sabbath ("Ant." xvi. 6, § 2). In penal cases, at the commencement of the common era, the Jewish magistrates exercised a wide disciplinary jurisdiction, including the right of incarcerating and flogging (Acts ix. 2, xviii. 12–17, xxii. 19, xxvi. 11; II Cor. xi. 24). It does not appear, however, that their jurisdiction extended to offenses against the common law: at any rate they did not have the right to inflict capital punishment.

**Autonomy.**

The judicial autonomy of the Rabbis was kept up even after the admission of the Jews as Roman citizens. It was at this time that the supreme jurisdiction of the patriarch of Tiberias was at its height. Origen affirms that he pronounced death-sentences and had them executed ("Epistola ad Afric." 14); but such decisions, of course, had no legal force; and if they were carried out, it was in secret, like the decisions of the Vehmgericht in the Middle Ages. Origen himself avers that in Judea the criminal jurisdiction had passed into the hands of the Romans ("C. Cels." ed. Spencer, vii. 349). The "Theodosian Code" made of the rabbinical tribunals little more than courts of voluntary arbitration ("Codex. Theod." ii. 1, 10).

7. The Hellenistic monarchies had compelled the Jews to perform military service; and this measure was productive of good results. Service in the field, however, was not compatible with a rigorous observance of the dietary laws and the Sabbath rest. On the Sabbath, according to the interpretation of the scholars, the faithful could neither carry arms nor traverse a distance of more than 2,000 ells (1,200 meters). Hence inconveniences frequently arose; as when the army of Antiochus Sidetes, which contained a contingent of Jewish soldiers, had to rest for two days because the festival of Pentecost fell on a Sunday (Nicolaus of Damascus, cited in "Ant." xiii. 8, § 4). Accordingly, the Romans, notwithstanding the effectual assistance which Cæsar obtained from the Jews, exempted them from military service, possibly in consideration of the payment of a pecuniary indemnity. This principle was proclaimed by the Pompeians in the year 49. At the commencement of the civil war, when the consul Lentulus raised two legions of Roman citizens in Asia, the Jews, at their own request, were exempted from the conscription; and instructions to this effect were forwarded to the local authorities ("Ant." xiv. 10, §§ 13 *et seq.*). In 43 Dolabella, proconsul of Asia, decided to the same effect; and his decisions were thereafter looked upon as precedents. The only levy of Jewish soldiers effected under the Roman empire was one under Tiberius, and that had a penal character (Suetonius, "Tiberius," 36).

**Exemption from Military Service.**

**V.** Such, then, in their essential provisions, were the privileges granted to the Jews in the Greco-Roman world—privileges important enough to induce more than one Christian to embrace the Jewish faith in order to shield himself in times of persecution. Nevertheless, the medal had its reverse. If the Jews were privileged "peregrini," they were still "peregrini"; that is to say, they were deprived of all the rights and honors to which a citizen, in the cities of Greece and in the Roman state, was entitled. Furthermore, besides the regular taxes, the Jews were subjected to the payment of special taxes, from which the citizens were exempt. Mention has already been made of the didrachma. Besides this tax, the Jews of Palestine had to pay a very heavy land-tax (Appian, Syr. 50; text obscure and probably corrupted), against which they vainly made complaints to Emperor Niger ("Vita," ch. vii.). Very likely, too, in the Greek cities they were required, as a matter of principle, to pay a tax imposed upon foreign residents, the *μετοίκιον* (a Jew is expressly classed among the *μέτοικοι* in the inscription of Iasus; Le Bas-Waddington, No. 294). All these encumbrances naturally inspired the Jews with the ambition of obtaining the privilege of citizenship, which alone could assure to them equality of treatment. This pretension, however, involved a contradiction: not that people in ancient times doubted that a man could be a citizen of two states at the same time, but because the Jews wished to combine the right of citizenship with the maintenance of their special prerogatives, their fiscal and judicial autonomy, their exemption from military service, etc. Moreover, the corporate life of the city in those days reposed essentially upon the worship of the deities common to all the inhabitants: and to this the Jews manifestly could not consent without surrendering their raison d'être.

**Disabilities.**

In the Greek cities possessing republican institutions—and these were the only places where the right of citizenship had any value—the aspirations of the Jews remained unsuccessful—at any rate up to the time of the Roman conquest. The contrary assertions of Jewish historians have to be received with extreme caution. A typical instance of the kind is the affirmation of the Jews of Ionia, in the days of Augustus, that they had been granted by the diadochi the right of citizenship in the cities which Antiochus Theos (261–246) had enfranchised ("Contra Ap." ii. 4). It is true that the Jews won before Agrippa the case against the municipalities that wished to expel them; but, although they succeeded in having their right of residence and their other liberties recognized, this does not furnish any evidence that they possessed citizen's rights, nor even those of "indigeni" (native-born; "Ant." xii. 3, § 2; xvi. 2, §§ 3–5). The words *οἱ κατοικοῦντες ἐν τῇ πόλει Ἰουδαῖοι* [?] *πολῖται* in the decree issued at

Sardis in the time of Cæsar (*ib.* xiv. 10, § 24), must not be taken to mean that the Jewish residents of Sardis were considered citizens of that place, but only of Judea.

Likewise in Cyrene the Jews affirmed that they had obtained the "isonomia" of the Ptolemies ("Ant." xvi. 5, § 1); but this vague term must be construed in the sense of "isoteleia"; that is, equality in matters of taxation, which privilege had, in point of fact, been assured to them by Agrippa (*ib.* 6, § 5). The term certainly could not have indicated the right of citizenship in the proper sense. Strabo, in enumerating the four classes of inhabitants of the country, expressly separates the Jews from the citizens ("Ant." xiv. 7, § 2). There is more likelihood in the assertion of Josephus that Seleucus Nicator, in the cities founded by him, Antioch included, had granted to the Jews the rights of citizenship (*πολιτεία*) and social equality (*ἰσοτιμία*) along with the Greeks and the Macedonians ("Ant." xii. 3, § 1; "Contra Ap." ii. 4, § 39). However, as far as Antioch is concerned, this assertion is elsewhere qualified by Josephus himself, to the effect that it was only the successors of Antiochus Epiphanes who permitted to the Jews of Antioch *ἐξ ἴσου τῆς πόλεως τοῖς Ἕλλησι μετέχειν* ("B. J." vii. 3, § 3).

**Right of Citizenship.**

The privileges of the Jews of Antioch were engraved upon bronze steles, which Titus refused to destroy (*ib.* vii. 5, § 2); and the Jews continued to designate themselves as *Ἀντιοχεῖς* ("Contra Ap." *l.c.*). The question concerning the *Ἀντιοχεῖς* of Jerusalem under Antiochus Epiphanes (II Macc. iv. 9) is still unsettled. Be this as it may, these privileges do not seem to have included a participation in the government of the city—supposing that Antioch did actually have free institutions. The same assumption applies to the other foundations of Seleucus. So, likewise, in Alexandria, the fact that the Jews, with the express authorization of the Ptolemies, called themselves "Macedonians" and "Alexandrians" ("Contra Ap." ii. 4; "B. J." ii. 18, § 7; "Ant." xix. 5, § 2), does not imply the possession of the right of citizenship (a right which, in a city not having an elective assembly and council, was of little advantage), but simply testifies to the equality of the Jews with the Greeks before the courts, the boards of taxation, etc.—an equality formally confirmed by Cæsar (Josephus, "Contra Ap." *l.c.*; "Ant." xiv. 10, § 1) and then by Claudius ("Ant." xix. 5, § 2).

In short, the Jews in a certain number of Greek cities, particularly in those founded by the king, had been placed upon a footing of perfect equality with the Greeks in matters of taxation, the exercise of civil rights, the participation in the distributions, etc.; without, at the same time, possessing the privilege of full citizenship. Philo, with an affectation easily understood, declares that the Jews consider as their "real fatherland" the country they inhabit ("In Flaccum," 7); and it is possible that the rights of citizenship were accorded to individual Jews—St. Paul, for example, called himself a citizen of Tarsus (Acts xxi. 39 [the text is doubtful])—but no instance is known of a collective grant of this character.

In default of the right of Greek citizenship, the Jews fell back upon their right of Roman citizenship, which carried with it, even in Greek cities, numerous advantages. Altogether, in Roman cities they fared much better. From the time of Cicero there had been in Rome a compact group of Jewish citizens and electors. These were, no doubt, ancient slaves, enfranchised by one of those solemn ceremonials which conferred upon them the rights of citizenship in its plenitude (Philo, "Legatio ad Caium," § 23; Cicero, "Pro Flacco," 28; the *λιβερτῖνοι* of Jerusalem [Acts vi. 9] belong doubtless to the same category). In the same period there were in Ephesus, Sardis, and throughout Asia Minor, a considerable number of Jews who possessed the rights of Roman citizenship. By what means they obtained it is not known ("Ant." xiv. 10, §§ 13, 14, 16–19). In Tarsus, Paul was both a Roman citizen and a citizen of the town (Acts xvi. 37–39). In Jerusalem, in 66 C.E., there were Jews who were Roman knights ("B. J." ii. 14, § 9). The number of Jews admitted into Rome during the first two centuries of the empire can not be estimated; but it must have been considerable in view of the number of Jewish slaves that passed through Roman hands as the result of the three great insurrections. Still, the Jew who had become a Roman citizen does not appear to have possessed the "jus honorum," unless, indeed, he abjured, like Tiberius Alexander, nephew of Philo, his national customs; and the same thing held good of a Roman who embraced the Jewish faith. The law was not modified in this respect except by the constitution of Severus and Caracalla, which imposed upon the Jews certain contributions in forced labor ("necessitates") of a kind and degree compatible with their creed. From this time on the idea of local citizenship became greatly eclipsed by the wider conception of a Roman nationality—somewhat corresponding to a citizenship of the empire (Ulpian, L. 3, Dig. L. 2, § 3). Not long after this Caracalla's constitution made its appearance, which, for financial reasons, forced Roman citizenship upon all the subjects of the empire (L. 17, Dig. i. 5). By virtue of this constitution, the Jews obtained thereafter without difficulty the "jus honorum," and the exercise of all civil rights, "connubium, commercium, testamenti factio," and even the guardianship of non-Jews (Modestin, L. 15, § 6, Dig. xxvii. 1). Nevertheless, as formerly they had been privileged "peregrini," they were now in certain respects privileged "cives": they had all the rights of citizens, but they exercised only those which did not conflict with their religious liberties. This may be inferred especially from the text already cited, according to which Alexander Severus "confirmed the privileges of the Jews." Among these privileges there was for some time, besides the exemption from military service, relief from service, more burdensome than honorary, to the curia.

**Roman Citizenship.**

**VI.** Having thus sketched the legal position of the Jews in the Greek states and in the Roman empire, it remains now to describe their social and economic condition, their occupations, and their relations with the pagans. On all these points save those which relate to Palestine and Babylonia and which do not come within the scope of the present

**Social Condition.**

article, information is singularly defective, even as regards the two most important communities, those of Alexandria and Rome.

In nearly every part of the Diaspora the Jews lived clustered together in the cities. They doubtless possessed farms and orchards in the suburbs; but agriculture was no longer, as in Judea, their almost exclusive occupation. In Alexandria they were engaged in commerce and navigation (compare a Jewish horse-dealer, Danooul, mentioned in one of the Grenfell papyri from Fayum), and especially in the mechanical trades (Philo, "In Flaccum," *passim*). At the gatherings in the synagogue it was by their respective handicrafts that the faithful were grouped. In Rome the Jewish population, mostly of slavish origin and living in wretched quarters, followed the humblest callings, which drew upon them the sarcasm of the satiric poets. These overdrawn pictures, however, should not lead to the belief that all the Jews of Italy and Greece were mendicants (Martial, xii. 57; compare Cleomedes, "Theor. Cycl." ii. 1; but the expression "Bohemian Jews" is derived only from a false interpretation of Juvenal, iii. 10 *et seq.*; compare Rönsch, "Neue Jahrbücher," 1881, p. 692, and 1885, p. 552), or fortune-tellers (Juvenal, vi. 542; compare Procopius, "Bell. Goth." i. 9), or venders of matches (Martial, i. 41; interpretation doubtful). The texts and the inscriptions refer to weavers, tent-makers, dealers in purple, butchers (Garrucci, "Cimitero Randanini," No. 44), tavern-keepers (Ambrose, "De Fide," iii. 10, 65), singers, comedians (Josephus, "Vita," § 3; Martial, vii. 82; sarcophagus of Faustina [Munk, in Breslauer's "Jahrbuch für Israeliten," ii. 85]), painters (Garrucci, "Diss. Arch." ii. 154), jewelers ("Rev. Etudes Juives," xiii. 57 [Naron]), physicians (Celsus, "De Medic." v. 19, 22; "C. I. L." ix. 6213 [Venusia]), and even poets (Martial, xi. 94) and men of letters (Cecilius, Josephus), without counting the preachers, lawyers, and theologians (Mattathias ben Heresh, etc.). At the end of the fourth century, in certain provinces of southern Italy, the "ordo" (highest class of citizens) of some cities seems to have been composed entirely, or at least principally, of Jews, a proof of their prosperity ("Cod. Theod." xii. 1, 158). In Egypt under the Ptolemies, from the ranks of the Jews came forth soldiers, farmers of the revenue (not only the famous Tobiad Joseph, but a certain Simon, son of Eleazar, mentioned on an ostrakon of Thebes [Willrich, "Jud. und Griech." p. 151]), civil functionaries (as the alabarchs Alexander and Demetrius), and generals (Onias, Desitheus, Helcias, Ananias). Later, however, Hadrian could or, perhaps, would find among them only "astrologers, soothsayers, and charlatans" ("Vita Saturnini," viii.). The days of glory for Judaism in Alexandria, which produced a Philo and indirectly a Josephus, were past (but compare Hippolytus, "Philosoph." ix. 12). It is worthy of remark that scarcely ever before the Middle Ages are the Jews referred to as money-lenders, bankers, or usurers. These, their imputed callings, seem to have been forced upon them much later by circumstances and as a result of special legislation.

**Occupations.**

**VII.** Theoretically the intercourse of the Jews with the pagans was confined to commercial relations merely, and even these were greatly trammeled through the "laws of purity." The Jews lived apart, most frequently in separate quarters, grouped around their synagogues. The pious Jew could neither dine at the table of a pagan nor receive him at his own table. He was not permitted to frequent the theaters, the circuses, the gymnasia, nor even to read a secular book, "unless it be at twilight." Mixed marriages were prohibited under severe penalties. These rules were not, however, always and everywhere observed with the same rigor. Evidence of this fact appears in the Judæo-Alexandrian literature with its strong Hellenic infusion; in some of the professions pursued by the Jews; in the general and almost exclusive employment of Greek by the Jews of the Diaspora, even for religious services. In Rome the tumulary inscriptions are first in Greek—faulty enough, it is true—then in Latin. The Hebrew words are limited to a few hallowed formulas; almost all the proper names are Greek or Latin. But above all it is by the activity of the religious propagandism that the intimate contact and the reciprocal penetration of the two civilizations manifest themselves.

The fervor of proselytism was indeed one of the most distinctive traits of Judaism during the Greco-Roman epoch—a trait which it never possessed in the same degree either before or since. This zeal to make converts, which at first sight seems to be incompatible with the pride of the "chosen people" and with the contempt which the orthodox Jew professed for the foreigner, is attested by numerous documents (Esther viii. 17; Judith xiv. 10; Matt. xxiii. 15; Horace, "Sat." i. 4, 142), and, better still, by facts themselves. Various methods were employed to increase the flock of Israel. The most brutal was that of forced conversion—that is to say, circumcision—such as had been imposed by John Hyrcanus on the Idumeans ("Ant." xiii. 9, § 1; "B. J." i. 2, § 6; Ammonius, *s.v.* Ἰδουμαῖοι), and by Aristobulus upon a portion of the Itureans (Galileans) ("Ant." xiii. 11, § 3). Next was the conversion of slaves owned by Jews as their individual property (Yer. Yeb. viii. 1). But it was especially the moral propaganda, by word, example, and book, which was most productive of success throughout the whole extent of the Diaspora. It must be admitted that Judaism lacked certain of those attractive features which drew the multitude to the cult of Mithras and of the Egyptian deities. Its physical exactions repulsed those wanting in stout courage; its cult, devoid of imagery and sensuous rites, presented only an austere poesy separating its adepts from the world, and cutting them off to some extent from communion with the cultured. But the practical and legal character of its doctrine, furnishing a rule of life for every occasion, could not but appeal to a disorganized society. The purity and simplicity of its theology captivated the high-minded; while the mystery and quaintness of its customs, the welcome Sabbath rest, the privileges enjoyed at the hand of the public authorities, recommended the Jewish faith to those more materialistically inclined. More-

**Jewish Propagandism.**

over, it knew how to insinuate itself by a very clever literature, in part pseudepigraphic, in part apologetic, claiming as its allies and forerunners the greatest geniuses of ancient Greece, the poets, the thinkers, and the sibyls. It also called into play the famous oracles (Oracle of Claros, in Macrobius, "Sat." i. 18, 19 *et seq.*), and took on a Grecian aspect, while extenuating or concealing under the mantle of allegory and symbol those dogmas and observances that were shocking to rationalism. In brief, it was a religion essentially supple and elastic under an appearance of rigidity, and one which knew how to be at once authoritative and liberal, idealistic and materialistic, a philosophy for the strong, a superstition for the weak, and a hope of salvation for all.

Finally, Judaism possessed the prudence and tact not to exact from its adepts at the outset full and complete adoption of the Jewish Law.

**Grades of Proselytes.**

The neophyte was at first simply a "friend" to the Jewish customs, observing the least enthralling ones—the Sabbath and the lighting of a fire on the previous evening; certain fast-days; abstention from pork. His sons frequented the synagogues and deserted the temples, studied the Law, and contributed their oboli to the treasury of Jerusalem. By degrees habit accomplished the rest. At last the proselyte took the decisive step: he received the rite of circumcision, took the bath of purity (Arian, "Diss. Epict." ii. 9), and offered, doubtless in money, the sacrifice which signalized his definitive entrance into the bosom of Israel. Occasionally, in order to accentuate his conversion, he even adopted a Hebraic name ("Veturia Paula . . . proselita ann. XVI. nomine Sara," Orell. 2522 ["C. I. L." vi. 29,756]; she was converted at the age of seventy). In the third generation, according to Deut. xxiii. 8, there existed no distinction between the Jew by race and the Jew by adoption, unless the latter belonged to one of the accursed races; before the period now under discussion, however, these had long been extinct. AQUILA, whose Greek translation of the Bible superseded in the synagogues that of the Septuagint, and Bar Giora, chief of the insurgents in Jerusalem, were proselytes or sons of proselytes.

This gradual entrance into the fold of Judaism must have been a frequent occurrence in the first and second centuries. Juvenal refers to it in his famous words: "Quidam sortiti metuentem sabbata patrem. Nil præter nubes et cæli numen adorant," etc. ("Sat." xiv. 96 *et seq.*; compare Persius, v. 179; Tertullian, "Ad Nat." i. 13). The term "metuens" itself is technical, being a translation of the Greek *φοβούμενοι, σεβόμενοι* (*i.e.*, *τὸν θεόν*), by which the Greek texts usually designate the proselytes (Acts xiii. 16, 26, 43; xvii. 4; "Ant." xiv. 7, § 2; compare "Eph. Epigr." iv., No. 838, and Schürer, "Juden im Bosporischen Reiche," p. 20). Efforts have been made to establish a sharp distinction between the *σεβόμενοι* or *φοβούμενοι* and the proselytes proper, the "gerim" of the Hebrew texts (in this sense so early as II Chron. xxx. 25). It would seem more accurate to consider all these terms as synonymous, while admitting various degrees in proselytism. The simple Judaizers (*Ἰουδαΐζοντες*, "B. J." ii. 18, § 2; in Phenicia and in Palestine some autonomous communities of *θεοσεβεῖς* organized themselves [Cyril of Alexandria, in "Patrologiæ," lxviii. 282]; the "cælicolæ" of the fourth century are of the same class), the "improfessi" (Suetonius, "Domit." 12), were naturally more numerous than the newly circumcised inscribed upon the register. The number of female proselytes by far exceeded that of the males, a circumstance which is sufficiently accounted for by the fear of circumcision on the part of the latter.

It can not be doubted that Judaism in this way made numerous converts during two or three centuries; but the statements of Josephus, Philo, and even of Seneca, who represent the whole world as rushing toward Jewish observances, must be regarded as fanciful exaggerations ("Contra Ap." ii. 39; Seneca, in "Aug. Civ. Dei," vi. 11; Philo, "De Vita Moysis," § 2 [ed. Mangey, ii. 137]). At the same time, it is an indisputable fact that proselytes were found in large numbers in every country of the Diaspora. The pagan authors, struck by this phenomenon, carefully distinguish the Jews by race from the Jews by adoption (Suetonius, "Tib." 36: "gentis eiusdem vel simila sectantes"; Dio Cassius, xxxvii. 17). In Antioch a large portion of the Greek population Judaized in the time of Josephus ("B. J." vii. 3, § 3); and although they turned Christians in the days of Chrysostom, they had not forgotten the way to the synagogues. The same holds true of certain districts in Spain. In Damascus "almost all the women" observed the Jewish usages (*ib.* i. 20, § 2). Paul met with proselytes in Antioch of Pisidia, in Thyatira, in Thessalonica, and in Athens. The coins of Apamea representing the Ark of Noah, and the numerous associations of *σεβόμενοι θεόν ὕψιστον*, attest the diffusion of Jewish ideas and legends in Asia Minor. These associations (as in Gorgippia) may even represent veritable synagogues under a pagan mask, assumed for prudence' sake. In Rome, where the Jewish propaganda had taken the first step at the time of the embassy of Numenius (139 B.C.), its efforts and successes are indicated by Horace, Persius, and Juvenal.

**Extent of Proselytism.**

The enormous growth of the Jewish nation in Egypt, Cyprus, and Cyrene can not be accounted for without supposing an abundant infusion of Gentile blood. Proselytism swayed alike the upper and the lower classes of society. The great number of Jews passing through the state of slavery must, of course, have catechized their comrades rather than their masters. Yet one hears also of distinguished recruits, and even illustrious ones: in the Orient, the chamberlain of Queen Candace (Acts viii. 26), the royal family of Adiabene, and the kings of Emesa (Azizus) and of Cilicia (Polemo), united by marriage with the family of Herod ("Ant." xx. 7, §§ 1, 3); in Rome, the patrician Fulvia ("Ant." xviii. 3, § 5), Flavius Clemens and Flavia Domitilla, cousins of Domitian (Dio Cassius, lxvii. 14; the text, read without preconception, leaves no doubt as to their conversion), and a page of Caracalla (Josephus, "Vita," § 1). The empress Poppea herself is termed *θεοσεβής* ("Ant." xx. 8, § 11); and if Heliogabalus was not a Jew, he had at least adopted several Jewish usages, and intended to include Judaism in that strange amal-

gam in which he said all the existing cults should be reconciled under the auspices of the deity of Emesa.

The Jewish propaganda in the East did not meet with any other resistance than the attachment of the populations to their national religions. Thus Syllæus, minister of Obodas, king of the Nabatæans, when pressed to become a convert, declared that the Arabians would stone him ("Ant." xvi. 7, § 6). No Greek law can be cited designed to repress Jewish proselytism; but the Roman government showed less indulgence, especially after the great uprisings which laid bare the implacable hatred of the Jews toward their conquerors. While the religious liberty and the national customs of the Jews were scrupulously respected, severe measures were taken to prevent them from securing recruits, whom the Romans, in their patriotism, looked upon as real deserters. Under Domitian the crime of Judaizing, held to be identical with that of impiety or atheism, occasioned numerous forfeitures and condemnations to death or exile (Dio Cassius, lxvii. 14).

Nerva put an end to these proceedings, which often occasioned scandal (*ib.* lxviii. 1); but though thereafter a partial adoption of Jewish customs was overlooked, a complete conversion continued to be prohibited.

**Prohibition of Circumcision.**

A rescript of Antoninus Pius, modifying a too general order of Hadrian, authorized the Jews to circumcise none except their own sons. The circumcision of a non-Jew, even if a slave, was punished with the same penalty as castration (L. ii .pr. Dig. xlviii. 8 [Modestin]); namely, death for the "humiliores," deportation to an island for the "honestiores," and confiscation for all (L. iii. § 5, iv. § 2; Paulus, "Sent." v. 22, § 4). Both the Roman citizen who submitted himself or who submitted his slave to this operation, and the surgeon who performed the operation, were punished: the one with deportation and confiscation; the other with death (Paulus, *ib.* § 3). This relentless legislation was again enforced by Septimius Severus ("Vita," ch. xvii.), and was maintained in full vigor up to the time of Origen ("Contra Cels." ii. 13).

The effect of these laws was far-reaching, but in a direction different from that purposed by their authors. It is true the increase of the Jewish sect was checked; all the more so since in Talmudic circles the tendencies hostile to proselytism gained decidedly the upper hand. The enfeebling of Judaism, however, did not work to the profit of the pagan religions, which no longer had any hold upon the population. The half-proselytes, having no chance of becoming complete Jews, lent a readier ear to the evangelical preaching; and it was among these that Christianity made its first and its most numerous conquests (as early as the time of Paul; Acts xvii. 17).

The manifest success of the Jewish propaganda, and the stringent laws which were necessary to check it, biased the judgments of the ancient writers upon the Jews. To read them one would believe that Judaism had been to nearly all antiquity simply an object of horror and contempt. Its religious particularism, represented as atheism; its social particularism, represented as unsociability (ἀμιξία), and even as a hatred of mankind; its origin, disfigured by absurd legends; its creed and usages, placed in a most malevolent light, often highly mendacious—all this presents a picture in which the ridiculous and the odious vie with each other. At the most, a few philosophic minds showed admiration for the monotheism of Israel, its rejection of idols, and its family virtues (see Reinach, "Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme," Paris, 1895, especially the Preface; and Classical Writers and the Jews). On closer examination it becomes clear that this opinion of men of letters, almost unanimously unfavorable, derived its origin mainly from the Alexandrian controversy; and that the Alexandrian pamphleteers themselves were to a large extent under the influence of their Egyptian environment, where the hatred of the Jew had become a secular tradition. The truth is that, if Judaism lived in a continual antagonism to the champions of ultra-Hellenism and those of the old-school Romanism, it met, on the other hand, with wide-spread sympathy on the part of the masses, and of those of the élite who were free from national prejudices. It would have found even more appreciation if it had divested itself of its purely ethnic spirit; had sacrificed the accessary element (the manifold and vexatious usages) to the essential element (the religious and moral instruction); and had consummated at the proper time the transformation from a race to a religion—a transformation which is at once the program of its history and the problem of its destiny.

**Popular Views About the Jews.**

**VIII.** Failing to follow resolutely in this direction, Judaism did not succeed, any more than the religions sprung from Persia, Syria, and Egypt, in gathering up within itself the heritage of pagan classicism. Refusing to be absorbed in the new creed that sprang out of its own loins (the Romans perceived clearly this filiation from the time of Tacitus [in "Sulpicius Severus," ii. 30] up to that of Rutilius Namatianus [i. 389]), Judaism found itself, after the recent triumph of Christianity, in the precarious situation of a minority not yielding to coercion while suspected of a spirit of propagandism. The ancient exclusions based upon national differences were not resuscitated against Judaism. A century after the edict of Caracalla, there could be no question of diverse nationalities in the face of the all-embracing unity of the "orbis Romanus." The Jews were simply considered as a dissident sect, and classed in the same category as the heretics, the "cælicolæ," and even the pagans themselves. Such being the case in a society founded in an increasing degree upon the union of the Catholic Church with the state, Judaism could not fail to be the object of severe restrictions at the hands of the legislators. The progressive course of this severity can be traced through the numerous constitutions issued by the Christian emperors and preserved by the codes of Theodosius and Justinian: from the constitutions of Constantine, which still bear the imprint of a genuine spirit of tolerance and religious neutrality, to the measures, almost Draconian, of the sons and grandsons of Theodosius.

**Relation to Christianity.**

Naturally, account must also be taken of the individual dispositions of the emperors. Thus, against the attitude of the sons of Constantine must be set the humanity of Jovian and of Valentinian, not to mention Julian. The language went through the same process of evolution as the thought: it took on a tone increasingly contemptuous. Soon the very name of Judaism was not pronounced without the accompaniment of the most insulting epithets. The Jews were described as a sect which was baleful, disreputable, sacrilegious, perverse, abominable, whose assemblies were lacking in piety, etc. Only in rare instances was the word "sect" replaced by "nation"—an interesting proof that in the fourth century Judaism was on the point of putting off its national character, which it has only gradually reassumed under the pressure of restrictive legislation.

There is no need to enter into the details of this legislation, many points of which would call for an elaborate critical discussion, and which, moreover, no longer belong strictly to the period sketched in this article. A recapitulation of its principal provisions will suffice, grouped under three heads:

**1. Measures Destined to Protect the Jewish Religion and Its Clergy:** Judaism was a recognized religion ("Codex Theodosianus," xvi. 8, 9). Starting from this principle, which was never called into question, the emperors, even the least tolerant, ordered that Judaism be respected, and strove to shield its followers from insults on the part of the fanatics, particularly converts from Judaism, the most intractable of all. Of course, the Jews, in their turn, were required to respect the Christian religion and not to turn it into ridicule, even by indirect reference or by symbol—as, for example, at the Purim festival by burning a picture of Jesus under the name of Haman (*ib.* xvi. 8, 18 [in 408]; compare 21 [in 412]). On this condition the Jews could freely celebrate their festivals and Sabbaths. On these days they could not be made to appear in court; nor, conversely, could they require Christians to do so (Constitutions of the years 400 ["Codex Justinianus," i. 9, 13] and 412 ["Cod. Theod." xvi. 21]; compare "Codex Theodos." viii. 8, 8 and 20). Their assemblies were not to be disturbed (Law of 393, "Cod. Theod." xvi. 8, 9), nor their houses and synagogues pillaged and burned. The frequent renewal of this prohibition (*ib.* xvi. 8, 12 [in 397], 20 [in 412], 21, 25, 26) shows how laxly it was observed. This was the period when the Greeks, fanaticized by the bishop Cyril, drove the Jews out of Alexandria; when the violent actions of the Roman garrisons, under Constantius, provoked an alarming revolt in Palestine; and when Severus, Bishop of Minorca, forcibly converted the Jews of his diocese (418). Valentinian I. and Valens expressly conceded to the synagogues the character of "loca religiosa," and declared them exempt from military billeting (Law of 365, "Cod. Just." i. 9, 4 = "Cod. Theod." xvi. 8, 11).

**Protection of Judaism.**

The complement of these protective measures was the privileged situation accorded to the dignitaries and the employees of the synagogues. Placed on the same level with the members of the Catholic clergy, they were exempted from all burdensome services, from all contributions of forced labor, and particularly from the heavy responsibilities of the curia (Law of 397, "Cod. Theod." xvi. 8, 13). Their right to expel from their communities the "false brothers" who did them the most harm, was acknowledged (Law of 392, *ib.* xvi. 8, 8, and that of 416, *ib.* 23).

The patriarchate, particularly, was the object of most deferential treatment, the patriarch receiving a rank in the official hierarchy as "vir spectabilis." Insults addressed to him were severely punished (Law of 396, *ib.* xvi. 8, 11). For a long time he was authorized to collect through special envoys (Apostoli) a tax of "joyous accession" ("aurum coronarium"), which enabled him to display an almost royal pomp. However, the Apostolé, as the tax was called, already disadvised by Julian ("Epistola," xxv.), was interdicted, and its proceeds confiscated for the benefit of the imperial treasury by Arcadius and Honorius, in 399 ("Cod. Theod." xvi. 8, 24). It was reinstituted in 404 (*ib.* 17; in the same year the privileges of the Jewish dignitaries were again confirmed [ch. xv.]), but not for long.

The arrogance of the patriarch Gamaliel dealt a fatal blow to the institution of the patriarchate. In 415 Gamaliel was deprived of his rank and honors (*ib.* 22); and not long after—at his death, doubtless—the patriarchate was abolished. The apostolé, however, was continued; but in 429 it was converted into a tax for the benefit of the public treasury (*ib.* 29). Its history, it will be observed, strangely resembles that of the didrachma.

**2. Civil and Political Status:** After being for a long time privileged "peregrini," the Jews, by an edict of Caracalla, had become "cives," enjoying all the rights attaching to this title, and, in addition, certain special privileges by virtue of their religion. The Christian emperors respected this status in principle, opposing, for instance, the local attempts to impose special "governors" and a system of fixed sale-prices upon the Jewish merchants (Law of 396, "Cod. Theod." xvi. 8, 101), and likewise the attempts to compel the Jews of Rome to enter en bloc the burdensome corporation of the "naviculariі" (*ib.* xiii. 5, 18; in the year 390).

**Status Under the Christian Emperors.**

But although no injury was done to the civil rights of the Jews—except, as will presently be seen, in regard to slavery and matrimony—the same was not the case with their political rights. The idea that Jews could legally give orders to Christians—that they could hold a particle of the sacred authority of the emperor—soon came to be intolerable. As early as the year 404 it had been decided that Jews could not be employed as "agentes in rebus"; that is to say, as functionaries of the police and of the treasury (*ib.* xvi.; the word "militia" in this text has been misunderstood: it in no way designates the military career, which never had been open to the Jews). In 418, in a general manner, they were shut out from all public employments ("Cod. Theod." xvi. 8, 24; compare "Constitutio Sirm." 6), while at the same time permitted to become advocates (this until the year 425 only) or decurions. This interdiction was renewed in a more explicit fashion

in 438, and was extended to the judiciary offices and to the municipal dignities, particularly that of "defensor civitatis" ("Nov. Theod." ii. 3, 2="Cod. Just." i. 9, 19).

Moreover, the Jews were required to hold curial offices, more onerous than honorable, and which, in the pagan epoch, had been considered incompatible with their religion. This last measure, already attempted by Septimius Severus, met, it appears, with vigorous resistance. Beginning with the year 321, Constantine ordered that all the municipal councils could press into this service those Jews whose fortunes rendered them liable, excepting "two or three" in each community, "ad solacium pristinæ observationis" ("Cod. Theod." xvi. 8, 3). Later constitutions stated this exemption more precisely, while at the same time extending its range to priests, archisynagogues, chiefs, and functionaries of the Jewish synagogues (*ib.* xvi. 8, 2 [in the year 330], 4, 13; xii. 1, 99; "Cod. Just." i. 9, 5). But a law promulgated in the Orient—the date and author of which are unknown—reconsidered the reform, and exempted once again all the Jews from the curia. This law, in its turn, was abrogated, at least for the Occident, in 398 ("Cod. Theod." xii. 1, 158; compare "Cod. Just." i. 9, 5, as regards the first abrogation, in 383). The property of the Jews liable to the curia was formally alienated to the curia ("Cod. Just." i. 9, 10 [in 403]). It is worthy of note that even the curial Jews were considered as people of the lowest condition (*ib.* i. 9, 19). It is hard to explain, therefore, that in the time of Pope Gelasius (492–496) there were still Jewish "clarissimi" (Mansi, "Concil." viii. 131). Judicial autonomy disappeared at the same time as the curial privilege.

**Liability to the Curia.**

As early as the year 393, the Jews were required to conform in their marriages to the Roman laws, and polygamy was forbidden ("Cod. Just." i. 9, 7). A law in 398 ordained that in all matters not strictly religious in character the Jews were amenable thereafter to the Roman law and to the judge of the common law. No doubt the parties concerned were also entitled to submit their case to the decision of their rabbi, if they wished to do so; but this decision, in case it conflicted with that of the governor, the superior judge, had only the value of a simple arbitrament ("Cod. Theod." ii. 1, 10; this constitution is reproduced in "Cod. Just." i. 9, 8, with an omission, which seems to have attributed to the Roman judge jurisdiction even in litigations of a religious nature; but this omission can not be considered intentional). It must be assumed that, either through superstition or through respect for the judicial knowledge of the rabbis, many Christians in litigation with Jews consented to submit their contentions to the Jewish elders. This practise was forbidden by a constitution of 418 ("Cod. Just." i. 9, 15).

**3. Measures of Defense and Attack of a Religious Character:** Two principles are here dominant: (1) the prevention of the Jews from spreading their religion, especially to the detriment of Christianity; and (2) the encouragement of apostasy. To the first category belong the prohibition, under a penalty of a fine of 50 pounds in gold, of the erection of new synagogues, the preservation and maintenance of the old ones being, however, permitted ("Cod. Theod." xvi. 8, 25 [in 423], 27; "Nov. Theod." ii. 3, 3; "Cod. Just." i. 9, 19); the prohibition, under the death-penalty, of marriage with Christian women ("Cod. Just." i. 9, 6 [in 388]; "Cod. Theod." iii. 7, 2; ix. 7, 5), or even of having any contact with the women of the imperial gyneceum ("Cod. Theod." xvi. 8, 6 [in 339]; the sense is somewhat doubtful); and, finally, the prohibition, also under penalty of death, aggravated by confiscation, of the conversion of free Christians to the Jewish religion ("Cod. Just." i. 9, 16, 19 [in 439]; the convert, also, was punished with confiscation, "Cod. Theod." xvi. 8, 7 [in 357]; compare *ib.* xvi. 8, 1 [the date 315 is inaccurate]). A very delicate question, and one in regard to which legislation varied, concerned the detention by Jews of non-Jewish, especially Christian, slaves. Here the danger of seduction, or even of forcible circumcision, was a thing which was regarded as particularly to be dreaded. At first it was thought sufficient to renew the ancient law of Antoninus prohibiting the circumcision of even pagan slaves ("Const. Sirm." 4 [in 335], a renewal of a former constitution). The penalty for the master, it would appear, was only his loss of the slave, who was set free. But soon after, the emperor Constantius added thereto the death-penalty for the master, and in a general way forbade even the acquisition by Jews of slaves of another religion, under the penalty of their confiscation for the benefit of the treasury. In cases where the slaves were Christians, the confiscation of the owner's entire fortune was ordered ("Cod. Theod." xvi. 9, 2 [in 339]). This law, truly exorbitant, although renewed in 384, could not be enforced (*ib.* iii. 1, 5).

**Converts and Slaves.**

In 415 the Jews were formally authorized to own Christian slaves on the condition of not converting them (*ib.* xvi. 9, 3); but in 417 the influence of the clergy led—at least in the future—to the abrogation of this indulgent law. Christian slaves in actual detention by Jews could be retained by the latter, the death-penalty being applied to cases of attempted circumcision only (*ib.* 4; confirmed in 423 [*ib.* 5]); but even this provision was modified in 439 to exile and confiscation ("Cod. Just." i. 9, 16).

In the same manner that the legislation opposed all expansion of the Jewish religion, it encouraged, and no less energetically, the conversion of the Jews to Christianity. The Church, however, had no right to receive such apostates as desired, in invoking its right of asylum, simply to escape the payment of their debts ("Cod. Theod." ix. 45, 2 [in 397]). In the first place, of course, the newly converted were protected with the whole rigor of the law against the malice and cruelty of their former coreligionists ("Const. Sirm." 4; "Cod. Theod." xvi. 8, 1; "Cod. Just." i. 9, 3; this constitution, the date of which as handed down [315] is certainly false, threatens delinquents with the penalty of being burned alive). Still worse, the converted Jewish child could not be disinherited by its parents, nor even be curtailed in its portion; while a provision singularly odious was added, viz., the fourth part of the residue was assured to it, even though it might have been convicted of a capital crime

against the "de cujus"; without prejudice, however, to the legal penalties ("Cod. Theod." xvi. 8, 28 [in 426]).

By means of these measures and others of the same kind, confirmed by the novellæ of Justinian (45 and 146), it became possible, if not to induce numerous conversions (compare Procopius, "De Ædificiis," vi. 2), at all events to check definitively the spread of Judaism; to pen it up, both physically and morally, within the confines of Christian society; and, finally, to stamp upon it the seal of humiliation and terror which it was to bear, as a token of infamy, throughout the Middle Ages. The legislation of the councils that inspired most of the medieval laws concerning the Jews was but a reflection of the legislation of the Christian emperors. In Constantinople (Leo vi., "Constit." 55 [between 886 and 911]), as well as in the greater part of the Occidental states, such an attitude could not but bring about, sooner or later, a complete proscription of Judaism and its followers.

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G. T. R.

**DIATHESIS:** A predisposition to certain forms of disease. It has been observed by physicians at all times that some races are more prone to be affected by certain diseases than are other races. These peculiar tendencies have sometimes been due to somatic characteristics, and in such cases the diseases are designated as "racial." But in the majority of cases these diatheses are due to certain habits of life, diet, or environment, or to social causes; and the diseases which result from the diatheses can not be called "racial," because when the social conditions are changed the liability to the disease disappears.

The nervous diathesis has been universally observed by medical men to be peculiar to the Jews. Some physicians have even gone so far as to state that the majority of Jews are hysterical or neurasthenic—neuropathics or psychopathics. How far this is true will be found in the articles on Insanity and Nervous Diseases.

French writers like Charcot, Lancereaux, and Féré have said that rheumatic and gouty diathesis is more wide-spread among Jews than among any other European race. The groups of diseases recognized by the French under the names "arthritism" and "herpetism" are by some writers said to be common among the Jews. By "arthritism" they understand a certain group of diseases, usually due to disturbances of the normal metabolism, which manifest themselves primarily as chronic rheumatism and gout, but which also include other morbid processes, such as diabetes, gall-stones, stone in the kidneys, obesity, and some diseases of the skin. By "herpetism" is understood a group of diseases which manifest themselves in various forms of vasomotor disturbances, as some skin-eruptions, neuralgia, migraine, gastralgia, and nervous dyspepsia; various forms of trophoneurosis, pulmonary emphysema, and arteriosclerosis, with their sequelæ, apoplexy, softening of the brain, paralysis, etc.

These disease conditions are not so prevalent among the Jews as some French physicians assert. Some, as the functional neuroses, are actually very wide-spread among them; others, such as arteriosclerosis, apoplexy, etc., are no more common among Jews than among other civilized races. The diseases which are most often met with among Jews are not racial in the full sense of the word. In the majority of cases they are due to their mode of life, to the fact that Jews are almost exclusively town-dwellers, and to the anxieties of their occupations. See Apoplexy; Epilepsy; Insanity; Nervous Diseases; Skin-Diseases.

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J. M. Fi.

**DIAZ (DIAS) DE SORIA:** A family of Bordeaux which derived its name from the Spanish town Soria. There is nothing to definitely warrant the belief, held by Féret, that this family went to France as early as 1492. It is found for the first time, with the full patronymic "Dias de Soria," in 1756; although there were bearers of the name "Dias" and others of the name "Soria" in France long before. The family Diaz de Soria enjoys a great reputation, especially for the musicians it has produced.

**Jacob de Soria:** Born at Bordeaux April 27, 1762; died there Jan. 17, 1831. He was the leader of the choir of the synagogue in that place. He was also a captain of infantry, a rank with which he retired after serving in forty-four campaigns, especially in that of Saint Dominique, and receiving four wounds on various battle-fields.

His two grandsons, **Jacob-Frédéric** and **Julius,** both born at Bordeaux, the former Feb. 13, 1841, the latter April 28, 1843, are well known as singers and musicians. Gounod composed several pieces for Julius.

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G. C. de B.

**DIBBUḲIM:** Transmigrated souls. "Dibbuḳ" (lit. "something that cleaves unto something else") is a colloquial equivalent, common among the superstitious Jews in eastern European countries, for a migrant soul. It represents the latest phase in the development of the belief in the transmigration of souls; namely, that the soul of a man who has lived a wicked life will enter the body of a living person and refuse to leave it. The exorciser, in such a case a "ba'al shem," or a wonder-working rabbi, is alone

able to cast out this evil spirit, which usually goes out through the small toe, where a little orifice from which blood oozes marks the exact point of its exit. Full descriptions of such successful acts of exorcism, where, however, the dibbuḳ is still called by its older name "ruaḥ," are given in Manasseh b. Israel's "Nishmat Ḥayyim" (part iii., ch. 14; part iv., ch. 20). Another detailed description of a similar incident is reproduced in "Ha-Shaḥar" (vi. 459, 697) from Moses Prager's (Graf) "Zera' Ḳodesh" (Fürth, 1696), and is curious from the fact that R. David Oppenheim, the celebrated book-collector, who was then rabbi of Nikolsburg, Moravia, is one of the signatories to the narrative.

The first who wrote of the dibbuḳ under that name in modern Hebrew literature was P. Ruderman, but his "Ha-Dibbuḳ," of which the German title is "Uebersicht über die Idee der Seelenwanderung" (Warsaw, 1878), is of little value. The most interesting part of the book is the description of one of the dibbuḳim, which, according to his statement, were very common in Poland in those days. It proves that the manifestations of the dibbuḳ, and the belief in the power of practical cabalists to exorcise it, have undergone little change in the two centuries which have elapsed since the Nikolsburg incident referred to above. Dr. S. Rubin, in his "Gilgul Neshamot," the German title of which is "Die Metempsychose in Mythus und Kultur Aller Völker" (Cracow, 1898), points out the connection between the ancient belief in the transmigration of souls and in possession by evil spirits, and that in the dibbuḳim of modern times. He says at the end of his work (p. 29) that the belief in the wanderings of the soul "has come down to our time among the ẓaddikim and saints of the Ḥasidim, who cast out 'gilgulim' and 'dibbuḳim' from insane people." See Exorcism; Metempsychosis.

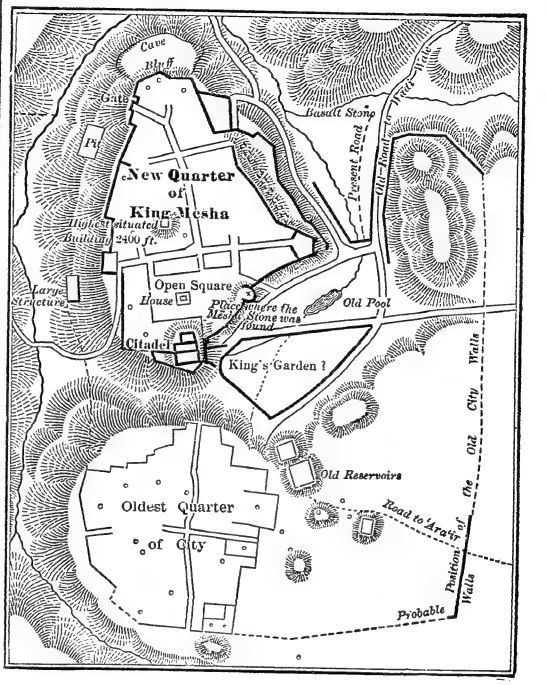
A. P. Wi.

**DIBLAH:** According to the Masorah and Septuagint, which the R. V. follows, "Diblah" is the name of a place mentioned in Ezek. vi. 14. No place of this name corresponding with the requirements of the passage is known. J. D. Michaelis conjectured that it was a misreading for "Riblah," since in Jer. lii. 10 the Septuagint has the same misreading, though the Masorah is there correct. See Riblah.

E. G. H. G. A. B.

**DIBON (דיבון):** **1.** A very ancient town, situated from three to five miles (Baedeker, "Palestine," p. 193) north of the River Arnon (Tristram, "The Land of Moab," pp. 132 *et seq.*). The true pronunciation seems to be "Daibon" (according to the Greek transliterations, Δαιβων, Δηβων; see Dillmann, on Num. xxi. 30, and Mayer, "Z. A. T. W." i. 128, note 2). It is the modern Diban, where in 1868 the Mesha Inscription was found, upon which the name of the town itself occurs (lines 21, 28). It is from Dibon that King Mesha derives his epithet הדיבני ("the Dibonite"; Mesha Inscription, line 1).

The town, originally under the dominion of Moab, was conquered by Sihon, king of the Amorites (Num. xxi. 27–30), but then wrested from his control by the Israelites. It appears to have been fortified by Gad (Num. xxxii. 3, 34); hence its description as "Dibon-gad" in Num. xxxiii. 45, 46, though it is possible that the second part of this compound refers to a local deity only. It was assigned to Reuben (Josh. xiii. 9, 17). In the tenth pre-Christian century it is again found under Moabite domination, and as the residence of King Mesha. According to his inscription the Moabites called it "Ḳarḥa," meaning a bald (untimbered) plateau. This was




Plan of Ancient Dibon.
(After Schick, in "Zeit. Deut. Pal. Ver.")

due to the fact that the town occupied two elevations; the higher one, this Ḳarḥa, had been surrounded by a wall, and constituted the "new city," containing a water reservoir and many cisterns, as well as the royal palace and a "height" ("bamah") for the god Chemosh. In Isaiah's prophecies (Isa. xv. 2) it is menaced as a Moabitish city before other towns, the writer playing upon the name "Dibon" (="Dimon," from "dam" = blood; Isa. xv. 9; "Madmen" in Jer. xlviii. 2 is a variant, if not a corruption) to predict its bloody fate. Dillmann, Duhm, and others reject the identification. Cheyne makes "Dimon" a corruption of "Nimrim" (compare "Zeitschrift des Deutsch. Palästina Vereins," ii. 8). Eusebius calls it a "large market-place" ("Onomasticon," 249, 43); but it is not mentioned by later medieval writers. Even now fragments of columns and ornaments strewn about witness to the town's former importance.

**2.** A settlement of returning exiles in the Negeb (the South), in the tribal territory of Judah (Neh. xi. 25), in all likelihood identical with "Dimonah" in Josh. xv. 22, and represented by the modern Al-Dib (or Al-Dhaib; according to Robinson, Al-Daib; see Buhl, "Geographie des Alten Palästina," p. 182).

K. E. G. H.

**DICE.** See GAMBLING.

**DICK, ISAAC MAYER:** Russian Hebraist and novelist; born in Wilna 1808 (of the various dates the one given by "Aḥiasaf" is probably most nearly correct); died there Jan. 24, 1893. His father, who was a ḥazzan, gave him the usual Talmudical education, and he was also instructed in the Bible and Hebrew. He married when very young, and while living with his wife's parents in Nishvezh, near Wilna, became acquainted with a Catholic priest who clandestinely taught him the German language. He also acquired a knowledge of Russian and Polish, and on his return to Wilna acted as private teacher of Hebrew and German, having for one of his pupils Mattathias Strashun, who remained his lifelong friend. In 1841 Dick became teacher of Hebrew in the newly founded government school for Jewish boys in Wilna.

The visit of Sir Moses Montefiore to Wilna in 1846 was the occasion of a great outburst of literary productions in his honor. Dick described the visit in "Ha-Oreaḥ" (The Guest), published at Königsberg 1860. He was one of the founders and for many years the "shammash" of the Synagogue Ṭohorat ha-Ḳodesh, modeled after the Shoḥare ha-Ṭob of Berlin of Mendelssohn's time, and known in Wilna as "Berliner Schul," because it dared introduce some slight reforms in accordance with the ideas of the Mendelssohnian "maskilim," who were called "Berliner." He was interested in the uplifting of the Jews of Russia by various means, and corresponded on that subject with Count Ouvaroff, minister of education under Nicholas I. Dick declared himself in favor of enforcing the ordinance compelling the Jews of Lithuania to dress in German or European fashion, though in his own dress and manners he remained an old-style Jew to the last, believing that he could thus do more good than if he broke with old associations and boldly joined the new generation.

Dick was a most pleasant conversationalist, his fame as a wit spreading far outside of Wilna, and innumerable humorous anecdotes being told in his name and about him to this day. In later years he was employed by the publishing house of ROMM at a small weekly salary to write Yiddish stories; and his productions of that nature, of various sizes, are said to number nearly three hundred. In the chaotic condition of the Yiddish publishing trade in Russia, even an approach to a bibliography of works of that nature is an absolute impossibility. In his old age Dick lived comfortably, and was one of the most respected and popular men in the community.

In addition to that mentioned above, Dick wrote three Hebrew works: "Maḥazeh Mul Maḥazeh," a Purim story (Warsaw, 1861); "Siprono," a description of Jewish life in small cities (Wilna, 1868); and "Masseket 'Aniyyut" (Tractate Poverty), considered one of the best Talmudical parodies ever written. But his fame rests on his Yiddish novels, a field in which he was the first professional and the founder of a school. As he himself asserted many times, he wrote only for the purpose of spreading knowledge and morality among his readers, and in many cases he permitted this purpose to overshadow the story. Most of the modern critics condemn his style; his constant use of High-German words, explained, often wrongly, in parenthesis; his quotations from the Talmud and Midrashim with his own commentaries, retarding the flow of the narrative; and his pausing at a dialogue or other interesting point to insert a long sermon on the moral lesson to be drawn from incidents described in the story. But in spite of all verbosity and deviation, Dick was an excellent story-teller, having a power of description, an insight into human character, and a sympathetic humor which are given to few. His longer works are chiefly translations, and are the least worthy of his writings; but among the shorter ones are many original stories, some of which, if divested of superfluous matter, could well bear an English translation. "Der Yiddischer Posliannik" (The Jewish Ambassador), Wilna, 1880; "Note Ganaf" (Life of Nathan the Thief), *ib.* 1887; and "Die Schöne Minka," *ib.* 1886, have considerable merit; while some of his characters, such as "Shemaya Gut Yom-Ṭob Bitter" (the holiday visitor), "Chaitzikel Allein," or "Der Moiziter Bachur," rank among the best efforts of the present Yiddish writers.

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H. R. P. WI.

**DICK, LEOPOLD:** German artist and professor of engraving; born 1817; died June 23, 1854. He studied art at the Royal Academy of Munich, and became well known through his lithographic illustrations of the Old Testament after Raphael. In 1848 he was appointed professor of the art of engraving at the Royal District Industrial School of Kaiserslautern in the Palatinate. He taught with great success, and was highly spoken of by the board of examiners in their annual reports.

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S. A. R.

**DICKENS, CHARLES:** English novelist; born Feb. 7, 1812, at 387 Mile End Terrace, Commercial Road, Landport, Portsea; died June 9, 1870, at Gadshill, near Rochester, Kent. Dickens is of interest to the Jewish world principally through two of his novels: "Oliver Twist" (Jan., 1837 to March, 1839) and "Our Mutual Friend" (May, 1864 to Nov., 1865). These two works are characterized by a decided difference in the attitude of Dickens toward Jews. Few Jews in fiction are blacker and more repugnant in body and soul than *Fagin*, the thief, the coward, the all but murderer, and few bits of descriptive writing are more graphic than the narration of *Fagin's* last night on earth and his well-deserved punishment. Yet the name was derived from a Christian friend of Dickens' youth, the whole character from a well-known Christian "fence" of the period.

*Fagin* became the generally accepted type of the Jew; and "Oliver Twist" was considered as a direct hit at the Jew. Dickens evidently realized this, either through criticism or from personal contact with the real Jew; for when next he made use of a Hebrew in fiction, he drew *Riah* in "Our Mutual Friend," a character at the other extreme—almost

impossibly, certainly improbably, good. In both "Oliver Twist" and "Our Mutual Friend" Dickens displays a lack of knowledge of the real characteristics of Jews.

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J. E. Ms.

**DICTIONARIES, BIBLE:** Collections of articles in alphabetical order treating of the various biographical, archeological, geographical, and other subjects of the Bible. Up to within quite recent times Jews have taken very little part in such work. The earliest attempt at anything like a Bible dictionary is the work of Eusebius, Bishop of Cæsarea (d. 340), on the geographical names mentioned in the Old and New Testaments, entitled Περὶ τῶν Τοπικῶν Ὀνομάτων τῶν ἐν τῇ Θείᾳ Γραφῇ (ed. Lagarde, in "Onomastica Sacra," 2d ed., 1887; republished by Klostermanns in "Texte und Uebersetz." viii. 2). To this must be added the "Onomasticon" of Biblical proper names in Greek, also published by Lagarde. Jerome's "Liber Interpretationis Hebraicorum Nominum" and "De Situ et Nominibus Locorum Hebraicorum Liber" (ed. Lagarde, *l.c.*) are based on the work of Eusebius. The work of the Spanish priest Arias Montanus, entitled "Communes et Familiares Hebraicæ Linguæ," etc. (Antwerp, 1572), contains a large amount of material which, if put in alphabetical sequence, might have made a Biblical dictionary. Even the interest aroused in the Bible by the Reformation and the Humanist development (see HUMANISTS) was largely philological in character; but the works of learned French, Dutch, and English Orientalists had brought out a large amount of material dealing with the social life of the Israelites, and the travels of some of them had increased the interest in the East as the best aid to an exposition of Biblical times. The first successful attempt to compile a dictionary of the Bible was made by the polyhistor and Protestant theologian Johann Heinrich Alsted (1588–1638), who wrote a universal encyclopedia and a "Triumphus Bibliorum Sacrorum seu Encyclopædia Biblica," Frankfort, 1625. Not many years later P. Ravenilli published his "Bibliotheca Sacra seu Thesaurus Scripturæ Canonicæ" (Geneva, 1650; 2d ed., 1660), which is in the proper form of a dictionary. This work might rather be called a dictionary to the Vulgate, just as the extract made of it in English, "A Complete Christian Dictionary of the O. and N. Test.," by Thomas Wilson, John Bagwell, and Andrew Simon (London, 1661), is rather a concordance to the English Bible. In 1693 J. Simon published at Lyons a "Dictionarium Biblicum," which was reprinted several times, the last in 1717. Simon, however, was ignorant of Hebrew, and it was for the purpose of correcting the many mistakes in his dictionary that the epoch-making work of Augustin Calmet, "La Sainte Bible en Latin et en François avec un Commentaire Littéral et Critique" (23 vols., Paris, 1707), was published. See CALMET, AUGUSTIN.

**Calmet's Dictionary.**

Calmet's dictionary, translated into English by D'Oyly and Corson (1732), was republished with many additions by Charles Taylor (London, 1793), but with the omission of all the rabbinic and Catholic material; and it reached an eighth edition in 1841. In a condensed form it was edited by Edward Robinson (7th ed., Boston, Mass., 1832–35). Calmet's dictionary was incorporated in the series of theological encyclopedias edited by Abbé Migne; and not only the text, but the illustrations also have served until quite recently to illustrate books dealing with the Bible or with the Jews. Upon Calmet is based also Daniel Schneider's "Allg. Bibl. Lexikon" (3 vols., Frankfort, 1728–31), containing much material from Geiers, Carpzov, Buxtorf, Bochart, Lightfoot, Selden, and Vitringa. Though very diffuse, this represents the first German attempt at a Bible dictionary, some of the articles being of special Jewish interest; *e.g.*, "Falsche Messias," "Falsche Christen," and "Gebot," in which last Schneider has added an incomplete list in German of the 613 commandments. W. F. Hezel's "Bibl. Reallexikon" (3 vols., Leipsic, 1783–85) also depends upon Calmet.

The rise of the critical school, especially as represented at Halle by the two Michaelis, Semler, Eichhorn, etc., finds its expression in the "Biblische Encyclopädie," published at Gotha (1793–98) by a company of learned scholars, which work, however, was never finished. The Gotha encyclopedia was completely overshadowed by G. B. Winer's "Biblisches Realwörterbuch" (2 vols., Leipsic, 1820, 1833, 1847), which has remained a standard work almost down to the present day. A number of popular presentations appeared in Germany during the first half of the nineteenth century; for example:

1829. Wörlein.—Encyk. Wörterbuch der Bibl. Grund-Realien. Nuremberg.
1836. Allgem. Wörterb. der Heil. Schrift. (Catholic). Regensburg.
1837. Gemmerli and Löhn.—Encyk. der Bibelkunde. Leipsic.
1846–50. Von Hoffmann and Redslob.—Allg. Volksbibellexikon. *Ib.*
1849. F. C. Oetinger.—Bibl. Wörterb. (purely theological). Stuttgart.
1856. H. Zeller.—Bibl. Wörterb. 2d ed., 1866.

The last-named was a protest against the rationalism of Winer and of Redslob (who followed Vatke's Biblical criticism). It was, however, fast becoming apparent that no more than an encyclopedia, could a real Bible dictionary be compiled by one man. The "Real-Encyklopädie für Protestantische Theologie und Kirche," edited by Herzog and a number of leading German scholars (Stuttgart, 1852–62; 2d ed., by Herzog and Plitt, 1877–88; 3d ed., by A. Hauck, 1896 *et seq.*), while not strictly a Bible dictionary, contains many valuable articles dealing with Biblical subjects and personages. Germany has, in modern times, published two Bible dictionaries in condensed form; namely, those of Schenkel and C. A. Riehm. Schenkel's "Bibel-Lexikon" (5 vols., 1869–75) was written in large part by Diestel, Dillmann, Hitzig, Holtzman, Merx, Nöldeke, Graf, Reuss, and Schrader. It omits subjects which are of minor importance. Riehm was assisted in his "Handwörterb. des Bibl. Alterthums" (2 vols., 1874) by Beischlag, Delitzsch, Ebers, Diestel, Kautzsch, Schrader, and others (2d ed., by F. Baethgen, 1894). Of other and more popular dictionaries published in Germany may be cited the following:

**Johann Herzog.**

1714. Ad. Rechenberg.—Hierolexicon Reale Collectum. 2 vols. Leipsic and Frankfort.
1776. J. A. Dalmasius.—Dict. Manuale Biblicum. 2 vols. Augsburg.
1793–96. G. L. Gebhardt.—Bibl. Wörterb. 3 vols. Lemgo.
1820–27. C. G. Haupt.—Bibl. Real und Verbal Encyk. 3 vols. Quedlinburg.
1828. C. A. Wahl.—Bibl. Handwörterb. 2 vols. Leipsic.
1837. C. L. Walbrecht.—Bibl. Wörterb. Göttingen.
1842. A. C. Hoffmann.—Allgem. Volksbibellexikon. Leipsic.
1866. H. Besser.—Bibl. Wörterb. Gotha.

The first to break away from Calmet in England was John Kitto. He recast the whole work, being assisted by such scholars as Hävernick, Tholuck, Reginald Stuart Poole, and William Wright, and published "A Cyclopædia of Biblical Literature" (Edinburgh, 1843–45; 2d ed. by Burgess). The whole was rewritten for the third edition by William Lindsay Alexander (Philadelphia, 1865), with especial reference to the religion, literature, and archeology of the Hebrews. For the first time the scope of such dictionaries was enlarged by the addition of lives of prominent Biblical scholars and of articles upon distinctively Jewish subjects (*e.g.*, "Elijah Levita," "Jewish Printers," "Albelda," "Dunash," "Yosippon," "Tanḥuma," "Talmud," "Satanow," "Rashbam"). Among those contributing to this work were Bialloblotzky, Cairns, Samuel Davidson, Emanuel Deutsch, Farrar, Geikie, and D. Ginsburg. Potter's "Complete Bible Encyclopedia" (ed. William Blackwood, 3 vols., Philadelphia, 1875) was based upon Kitto and Ayre (see list). It is a Church dictionary as well as a Biblical one. J. A. Bartow's "Biblical Dict." (2 vols., London, 1845) was popular in character, but did not go further than the letter "L."

**John Kitto.**

Much more scholarly than Kitto's dictionary is the "Dict. of the Bible," published by W. Smith and Aldis Wright (London, 1860). This was frankly stated to be not a dictionary of theology, but a Bible dictionary according to the Authorized Version. It was non-controversial; in certain cases it has several articles treating one and the same subject from different points of view. It was the first dictionary to contain a complete list of proper names in the Old and New Testaments and the Apocrypha. The first volume was republished in two parts (1893) with the help of Driver, Naville, Westcott, Ryle, Tristram, Wilson, etc. The first edition was republished in Boston (1863), and again by H. B. Hackett and Ezra Abbot in New York (1871). An abridgment, made by Smith himself, appeared at Hartford (1868). P. Fairbairn's "Imperial Bible Dict." (Edinb., 1865) is more popular in character and more theological. McClintock and Strong's "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature" (12 vols., New York, 1867–87; rev. ed., 1895) has justly had a great vogue in the United States. It contains nearly all the material to be found in previous dictionaries, and a large number of articles dealing with rabbinical theology and rabbinical writers. Philip Schaff's name is connected with two Bible dictionaries: one published in Philadelphia and New York in 1880 (Italian translation by Enrico Meille, Florence, 1891), and a larger "Religious Encyclopædia: or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology," based largely upon Herzog and Plitt's "Real-Encyc." To this he added an "Encyclopedia of Living Divines," the whole being published in a third edition (4 vols.) by Funk & Wagnalls, New York, 1891.

Mention should be made here of the ninth edition of the "Encyclopædia Britannica." With Robertson Smith as editor, it is natural that it should contain a large number of articles dealing with the Bible, and largely written by Smith himself (see "Encyc. Bibl." Preface, p. vii.). The articles on Jewish literature were written by S. M. Schiller-Szinessy. It was Smith's intention to republish the Biblical articles, and, with the help of other scholars, to form an "Encyclopedia Biblica." The immense mass of archeological and critical material gathered since the appearance of the "Britannica" made this impossible; but the project paved the way for the "Encyc. Bibl." of T. K. Cheyne and T. S. Black (4 vols., New York and London, 1899 *et seq.*). All the leading Biblical scholars are contributors to this work, which reaches the highest standard of accuracy and completeness; but it has one great drawback in that it gives too much attention to conjectural Biblical criticism. The "Dict. of the Bible," published at the same time by J. Hastings in conjunction with John A. Selbie, A. B. Davidson, S. R. Driver, and H. B. Swete (4 vols., New York, 1898–1902), is meant for intelligent laymen as well as for scholars, and therefore contains much less purely technical matter. It contains also articles on specifically Jewish subjects written by W. Bacher and other Jewish scholars.

**Robertson Smith.**

By the side of these works must be placed the "Dict. de la Bible," now in course of publication by F. Vigouroux (Paris, 1895 *et seq.*). Containing the work of a number of Catholic scholars and prefaced by an encyclical of Pope Leo XIII., this dictionary is an authoritative Catholic presentation. It embraces a number of subjects dealing with the theology and history of the Church; and it endeavors to combat from the Catholic standpoint modern Biblical criticism. The care employed in its compilation and the richness of its illustrations make it a valuable addition to the list of Biblical reference-books.

There are only three dictionaries by Jewish scholars to be recorded here. Ezekiel b. Joseph Mandelstamm compiled ("Sefer ha-Shemot," Warsaw, 1889) an alphabetic account in Hebrew of all persons and places mentioned in the Bible. In 1896 A. H. Rosenberg commenced the publication of a Bible dictionary in Hebrew, "Oẓar ha-Shemot." No topics or general subjects were treated, but only proper names and words occurring in the Hebrew text. The publication ceased after two parts had been issued (New York, 1896–99). A far more ambitious attempt is the "Real-Encyc. des Judenthums, Wörterb. für Gemeinde, Schule und Haus," of J. Hamburger, the first part of which (Strelitz, 1874) is devoted to the Bible. Hamburger attempts to treat the Biblical subjects entirely from a Jewish point of view, and with continual reference to the Talmud and Midrash, often with a practical end in view, as many of the topics treated were the subject of controversy within the Jewish body. Unfortunately, his references are not exact.

Quite different in character from all those above mentioned is James Inglis' "Bible Text Cyclopædia" (Philadelphia, 1877). This is a topical classification of Bible texts, the wording of which is given in full. A shorter work, but upon similar lines, is the "Bible Text-Book," published by the American Tract Society (n.d.). The following list comprises the chief Bible dictionaries published in modern times for more general use:

1769. J. Brown.—Dict. of the Holy Bible. 2 vols. London.
1779. A. Macbean.—Dict. of the Bible. *Ib.*
1784. P. Oliver.—Scripture Lexicon. Birmingham; London, 1843.
1793-98. F. G. Lenn.—Bibl. Encyc. 4 vols. Gotha.
1815-35. J. Robinson.—Theological, Biblical, and Ecclesiastical Dict. London.
1816. J. Brown.—Dict. of the Holy Bible. 2 vols., Albany; 1 vol., New York, 1846.
1829. W. Gurney.—Pocket Dict. of the Holy Bible. London.
1831. W. Jones.—Bibl. Cyc. 2 vols. *Ib.*
1831. R. Watson.—Bibl. and Theol. Dict. London.
1839, 1855. F. A. P.—Union Bible Dict. Philadelphia.
1840, 1860. S. Green.—Bibl. and Theol. Dict. London.
1848, 1849,1 853. J. Eadie.—Bibl. Cyc. London; Philadelphia, 1902.
1849. J. G. Lawson.—Bibl. Cyc. 3 vols. London.
1850. Alfred Jones.—Proper Names of the O. T. Scriptures Expounded and Illustrated. London.
1852. J. Farrar.—Bibl. and Theol. Dict. London.
1854. H. Malcolm.—Dict. of the Bible. *Ib.*
1859, 1886. Dict. of the Holy Bible for General Use. American Tract Soc., New York.
1863. G. S. Bowen.—Manual of Illustrations Gathered from Scriptural Figures, etc. New York.
1865. J. A. Bost.—Dict. de la Bible. Paris.
1866. J. Ayre.—Treasury of Bible Knowledge. London.
1877. James Inglis.—Bible Text Cyc. Philadelphia.
1880. Manrique Alonzo Lallave.—Diccionario Biblico. Part i. Seville.
1893. Edwin N. Rice.—People's Dict. of the Bible. Philadelphia.
1903. H. Guthe.—Kurzes Bibl. Wörterb. Tübingen and Leipsic.
n.d. W. Goodhue and W. C. Taylor.—Pictorial Dict. of the Holy Bible.
n.d. Index to the Holy Bible. American Sunday School Union, Philadelphia.
n.d. Bible Text-Book. American Tract Soc.

BIBLIOGRAPHY: Diestel, *Gesch. des Alten Test.* pp. 577 *et seq.*; McClintock and Strong, *Cyc.* ii. 787, xii. 278; T. H. Horne, *Manual of Biblical Bibliography*, pp. 369-372, London, 1839.

G.

**DICTIONARIES, HEBREW:** The earliest known work giving a lexical survey of part of the Hebrew language, with comments, is the dictionary of Biblical proper names (*Ἑρμηνεία Ἑβραϊκῶν Ὀνομάτων*) ascribed to Philo of Alexandria, and in any case the work of a Greek Jew. Origen, in the third century, enlarged it, and Jerome, at the end of the fourth century, worked it over in Latin (P. de Lagarde, "Onomastica Sacra," 2d ed., 1887; Schürer, "Geschichte," 3d ed., iii. 540). Aside from these first lexical works on the Bible, which have been preserved only within the Christian Church, there are no traces of a similar attempt in pre-geonic times. The manner in which the Bible was expounded and its language handed down by tradition in the Jewish schools of Palestine and Babylon, precluded the need of lexical aids. Traditional literature, beginning with the tannaitic Midrash, contains, of course, numerous lexical comments on the words of the Bible; and this literature, including the old Bible translations, must be regarded as the earliest and most important source of Hebrew lexicology.

**Talmudic Lexicons.**

The first lexicon mentioned in Hebrew literature deals not with the Bible, but with the Talmud. Gaon Ẓemaḥ b. Paltoi of Pumbedita (last quarter of the ninth century) wrote a lexicon for the Babylonian Talmud, of which, however, only small fragments have been preserved in quotations (see Kohut, "Aruch Completum," Introduction, pp. xviii. *et seq.*). Perhaps Ẓemaḥ himself designated his work by the name 'Aruk (ערוך), which word (derived from the verb ערך, Job xxxii. 14) is the earliest term in Jewish literature for a lexicon, though it gained currency only through Nathan b. Jehiel's work (see below) of that title. The first known Hebrew lexicon is called "Agron" (אגרון, pronounced also "Igron"), meaning "a collection of words," from אגר, "to collect." It is a youthful work of Saadia, gaon of Sura, and was written in 913. It was intended, as Saadia says in the introduction (still extant), not only to promote the knowledge of the pure Biblical language, but also as an aid to writing poetry. Hence Saadia's "Agron" was a double lexicon, arranged, as were most of the original Arabic lexicons, according to the alphabetical sequence of the first and final letters of the roots and words, corresponding to the two formal requirements of the Hebrew versification of that time, acrostic and rime. Saadia, who originally had supplemented each word by only a Biblical passage in which it occurred, made a second, enlarged edition of the "Agron," in which he gave the Arabic equivalents for the words, besides also chapters in Arabic on various subjects useful for poets. He also changed the name of the work to "Book of Poetry," or "Book on the Principles of Poetry" (for the extant fragments see Harkavy, "Studien und Mittheilungen," v.). A smaller but likewise epoch-making work of Saadia's was his explanation, from the language of the Mishnah and Talmud, of 70 (or rather 90) words occurring seldom or only once in the Bible. This has been edited many times.

**Judah ibn Ḳoraish.**

Saadia's elder contemporary, Judah ibn Ḳoraish of Tahart, North Africa, composed a larger work along the lines of Saadia's small list of Biblical words. This work, which is still extant, was written in the form of a letter ("risalah") to the community of Fas (Fez), and has three chief divisions in lexical arrangement, containing comparisons of Hebrew words with (1) New-Hebrew words of the Mishnah, (2) Aramaic words, and (3) Arabic words. This is the first work on Semitic comparative linguistics, and it has held a permanent place in Hebrew philology (ed. Bargès and Goldberg, Paris, 1857). The third part, containing comparisons of Hebrew and Arabic words, was known separately as "Sefer ha-Yaḥas," or "Sefer Ab wa-Em," according to the initial words (Ibn Ezra, Introduction to his "M'oznayim"; Ibn Ezra's contemporary, Isaac b. Samuel, quotes "Agron Ab wa-Em"; see "Jew. Quart. Rev." x. 729). Ibn Ḳoraish also began a larger lexicon, which, however, was not carried beyond the roots beginning with alef (see Bacher, "Die Anfänge der Hebräischen Grammatik," p. 69; "Jew. Quart. Rev." *l.c.*). This work, which Menahem b. Saruḳ quotes as "Sefer Pitronim" (Book of Expla-

nations), was, like Saadia's "Agron," doubtless written in Arabic, as was the "risalah."

What Ibn Ḳoraish's lexicon would have been may be seen from that of David b. Abraham (tenth century), which has been preserved in an almost complete state. The latter author, called also Abu Sulaiman of Fas (Fez), belonged to the Karaite sect, and was probably stimulated by Ibn Ḳoraish's writings to undertake his own work, which, also, contained many Hebrew-Arabic comparisons. Like Saadia, the only author to whom he refers by name, David b. Abraham calls his lexicon (written in Arabic) "Agron," which he renders in Arabic by "Jami' al-Alfaẓ" (Collector of Words). Through him the Karaites came to prefer the word "agron" as a term for "lexicon."

**David ben Abraham.**

An author belonging to that sect, writing in Arabic in the beginning of the eleventh century, calls David b. Abraham's work "the chief representative of the Agron literature" (see "Rev. Etudes Juives," xxx. 252); and Judah Ḥadassi (twelfth century) mentions the "Agronot" or "Sifre ha-Agron" ("Monatsschrift," xl. 125). David b. Abraham also produced an abridgment of his lexicon, as did Levi b. Japheth later, whose work was made the basis of Ali b. Sulaiman's "Agron," written in the first half of the eleventh century (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," i. 117, 183; "Rev. Etudes Juives," xxx. 125). Extracts from David b. Abraham's work, which was the only original contribution of the Karaites to Hebrew lexicography, have been published by Pinsker (*l.c.* pp. 117–162, 206–216; see also Neubauer, "Notice sur la Lexicographie Hébraïque," pp. 25–155). After David b. Abraham, Abu al-Faraj Harun only is to be mentioned: he is none other than the anonymous grammarian of Jerusalem mentioned by Ibn Ezra in the introduction to the "M'oznayim." The seventh part of his "Al-Mushtamil," completed in 1026, is a kind of root-lexicon, in which the triconsonantal roots are so treated that all the roots formed by combinations of the same three letters are arranged in one group; for example, all roots containing the letters ע, פ, and ר—namely, עפר, רעף, פרע, פער—are treated under ערף (see "Rev. Etudes Juives," xxx. 247 *et seq.*, xxxiii. 20 *et seq.*). A similar arrangement was also adopted about the same time by the leading rabbinical authority of the East, the gaon Hai, in his lexicon "Kitab al-Ḥawi" (Hebr. "Sefer ha-Me'assef," or "Sefer ha-Kolel"), of which only quotations and fragments are extant (see "Z. D. M. G." lv. 129 *et seq.*, 597 *et seq.*).

Long before Hai Gaon's time (d. 1038) a lexicon had inaugurated in the West a period of literary activity that made Spain the real home of Hebrew philology. About 960 Menahem ben Saruḳ wrote his "Maḥberet" (name derived from Ex. xxvi. 4), the first complete lexical treatment in the Hebrew language of the words in the Bible. In the arrangement of his lexicon Menahem rigidly adheres to the theory of roots current at that time. He includes roots of one and two letters, and adds a lengthy grammatical introduction together with longer and shorter excursus. On account of its Hebrew form this lexicon (ed. Filipowski, London, 1854) was for a long time the generally accepted lexical aid to Bible study in European countries where Arabic did not prevail; while in Spain itself it at first gave rise to lively polemics in the works of Dunash b. Labraṭ and of Menahem's and Dunasch's pupils. It was soon superseded, however, in the new era of Hebrew philology inaugurated by Menahem's pupil Judah b. David Ḥayyuj.

Ḥayyuj (end of the tenth century) set forth his theory of roots and his fundamental view of verbal inflection in two works, in which the weak radicals and the radicals in which the second letter is doubled are grouped together in lexicographical order. The same arrangement obtains in the first work of Ḥayyuj's eminent successor, the "Kitab al-Mustalḥaḳ" (Hebr. "Sefer ha-Hassagah"), a critical supplement to Ḥayyuj's works by Abu al-Walid Merwan ibn Janaḥ. The chief work of Abu al-Walid (called R. Jonah in Hebrew; lived in the first half of the eleventh century) is divided into a grammar and a lexicon. The latter, entitled "Kitab al-Uṣul" ("Sefer ha-Shorashim"), is the high-water mark of the

**Abu al-Walid ibn Janaḥ.**

lexical activity of the Middle Ages, and is remarkable for the value of its contents as well as for the methodical arrangement of the material. Especially noteworthy are the comparative definitions of the words and the large number of Bible-exegetical details. This lexicon influenced directly or indirectly the entire later Hebrew lexicography: the Arabic original was edited by Neubauer (Oxford, 1875); and Bacher edited the Hebrew translation of Judah ibn Tibbon (Berlin, 1896).

Mention should be made here of the following works pertaining to the subject, and written in Arabic by Spanish Jews of the eleventh and twelfth centuries: Judah ibn Balaam's small treatises on the homonyms and particles; Abu Ibrahim ibn Barun's monograph "Kitab al-Muwazanah," on the relation of Hebrew to Arabic (edited, as far as extant, by Kokowzoff, St. Petersburg, 1894); "Kitab al-Kamil" (in Hebrew "Sefer ha-Shalem"), including a grammar and lexicon, by Jacob b. Eleazar of Toledo, known only through extracts.

Outside the domain of Arabic culture the first great lexicon to traditional literature (Talmud, Midrash, and Targum) was contributed by Italy, the old seat of Talmudic scholarship. This work is the "'Aruk" of Nathan b. Jehiel of Rome, which was finished about 1100, and has remained up to the present time the most important lexical aid to Talmudic study. Nathan arranged the roots according to the early system followed by Menahem, and paid particular attention to rare expressions and borrowed words, following largely the Talmud exegesis handed down by the Geonim (first ed.

**The "'Aruk."**

in Italy before 1480; latest ed. by Kohut, 1878–92, 8 vols.). With the exception of Gaon Ẓemaḥ's "'Aruk," referred to above, the only work of this kind mentioned as preceding Nathan's is the "Alphabeton," a kind of glossary by Makir, the brother of Rabbenu Gershom (first half of the eleventh century; see Rapoport's biography of Nathan, note 12). Samuel b. Jacob Jam'a of North Africa made important additions to Nathan's "'Aruk" in the twelfth century ("Grätz Jubelschrift," Hebrew part, pp. 1–47).

The glossaries by the geonim Sherira and Hai accompanying the texts of certain Talmudic treatises do not come within the scope of this article (see Bacher, "Leben und Werke des Abulwalid," pp. 84 *et seq.*).

Half a century after Nathan b. Jehiel, Menahem b. Solomon, also of Rome, wrote a lexicon with the evident intention of upholding Ibn Saruḳ's reputation in the face of the system founded by the Spanish school, and at that time (1143) propagated in Italy by Abraham ibn Ezra. Menahem b. Solomon's lexicon is the chief part of his manual of Bible study, "Eben Boḥan" (Touchstone; see Bacher in "Grätz Jubelschrift," pp. 104–115). While this lexicon had little influence, that of Solomon ibn Parḥon, "Maḥberet he-'Aruk" (ed. S. G. Stern, Presburg, 1844), written somewhat later (1160) at Salerno, achieved a wide reputation. This work was in the main an enlarged extract from Abu al-Walid's lexicon, of which it has erroneously been regarded as a translation (see Bacher in Stade's "Zeitschrift," x. 120–150, xi. 35–99). Two other lexicons from two countries that otherwise have contributed little or nothing to the literature of Hebrew philology must also be mentioned. The first of these works, both of which drew upon Ibn Parḥon's lexicon, is the "Sefer ha-Shoham" (Onyx Book), written by Moses b. Isaac of London (end of the twelfth century), the beginning of which was edited by Collins, London, 1882. The author has been identified as the well-known punctator Moses ha-Naḳdan. The second work is the lexicon of the German Shimshon, who often defines the words also in German (see Geiger's "Wiss. Zeit. Jüd. Theol." v. 419–430).

**Menahem ben Solomon.**

Southern France began to take the lead in Jewish literature in the second half of the twelfth century. About 1150 Joseph Ḳimḥi of Narbonne wrote the "Sefer ha-Galui" (Book of the Revelation; edited by Mathews, Berlin, 1887), containing chiefly lexical matter and a criticism of Menahem's lexicon. His son, David Ḳimḥi (1160–1235), wrote the "Miklol," which contained a grammar and a lexicon supplementary to Abu al-Walid's chief work, but revealed, especially in its method, a remarkable independence. The lexicon, "Sefer ha-Shorashim" (printed before the grammar, in Italy prior to 1480; also Naples, 1490, 1491; Constantinople, 1513; Venice, 1529; new ed., Berlin, 1847), is much superior to Abu al-Walid's lexicon, and was for centuries the standard work of Hebrew lexicography. In the latter half of the thirteenth century Abraham Bedersi of Bezières wrote the first book of Hebrew synonymy, "Ḥotem Toknit" (see Ezek. xxviii. 12), a large and valuable work, arranged in alphabetical order (edited by G. E. Polak, Amsterdam, 1865). In the first third of the fourteenth century the many-sided Joseph ibn Kaspi also wrote a lexicon, "Shorshot Kesef" (see Ex. xxviii. 22), in which he endeavored to deduce the secondary meanings from the general primary meaning of the root (see "Orient, Lit." viii., ix.; Neubauer, "Notice sur la Lexicogr. Hébraïque," pp. 208–211). "Menorat ha-Ma'or," the work of a Greek Jew, Joseph b. David ha-Yewani, of which only a fragment is extant in a single manuscript, dates from about the same time (see Neubauer, *l.c.* p. 207). The first Hebrew concordance, also a kind of lexicon (see CONCORDANCE), was produced in the first half of the fifteenth century by a Jew of southern France.

**The Ḳimḥis.**

In Italy, where the scientific spirit among the Jews was especially active in the fifteenth century, Solomon b. Abraham of Urbino wrote (1480) a book of synonyms entitled "Ohel Mo'ed," Venice, 1548 (edited by Willheimer, Vienna, 1881), entirely different in character from Abraham Bedersi's work. In Spain, just before the expulsion of 1492, a Hebrew lexicon was written in Arabic by the learned rabbi of Granada, Saadia b. Maimun ibn Danan ("Rev. Et. Juives," xli. 268).

**In Italy, Spain, and the East.**

In the East the study of Maimonides' epoch-making work in the second half of the thirteenth century resulted in Tanḥum b. Joseph Yerushalmi's lexicon, "Al-Murshid al-Kafi" (The Sufficient Guide), written in Arabic. This work deals especially with Maimonides' "Mishneh Torah," but includes also some of the words of the Mishnah. A lexicon by Solomon b. Samuel of Gurganj (Urgenj, central Asia), completed in 1339, is a remarkable example of intellectual activity and wide literary knowledge from a region which is not otherwise mentioned in the history of Jewish literature. It presents in uniform alphabetical arrangement the vocabulary of the Bible, the Targum, the Talmudic-Midrashic literature, and some later works, in about 18,000 articles, most of which are very short. The author called his work "Sefer ha-Meliẓah," and sometimes "Agron" (see Bacher, "Ein Hebräisch-Persisches Wörterbuch aus dem 14. Jahrhundert," Strasburg, 1900). A century later Moses Shirwani of northern Persia completed (1459) a Hebrew-Persian lexicon which he called "Agron" (see Bacher in Stade's "Zeitschrift," xvi. 201–247). This is a popular aid to Bible study, as is also the "Maḳre Dardeḳe," a Hebrew-Arabic-Romanic (Italian, French, Provençal) glossary to the Bible which was produced about the same time in western Europe (printed at Naples about 1488).

At the beginning of the sixteenth century a great and decisive change occurred in the history of Hebrew philology. From that time this science, hitherto cultivated exclusively by the Jews, took rank in the large circle of scientific activities inaugurated by the new humanism; and it soon became a mighty factor in the religious movement that revolutionized Germany. Protestantism, going back directly to the Bible, took up the study of the Hebrew language, which henceforth became an integral part of Protestant theology. But in Judaism itself the period beginning with this century was one of intellectual stagnation. The old classical literature of the preceding periods was more and more forgotten, and the one-sided study of the Talmud gradually displaced the study of the Bible and its language, rendering the literary productions in this field utterly unimportant. The beginning of this epoch of decadence was marked, however, by Elijah Levita's activity, with which the creative period of Hebrew

**Elijah Levita.**

philological literature within Judaism was worthily closed. His works include: "Sefer Zikronot," a Masoretic lexicon or, rather, a Masoretic concordance to the Bible, still in manuscript; "Tishbi," a small lexicon of 712 articles (published in 1541 *et seq.*), containing mostly New-Hebrew words; and "Meturgeman," the first lexicon to the Targumim (1541). Abraham de Balmes did not finish the lexicon of roots to which he refers several times in his grammar.

The paucity of production in the field of lexicography during the three centuries of Jewish literature from 1500 to 1800 may be seen in the following chronological lists of works issued during this period, which are short and served chiefly practical purposes. These, as well as the following lists, have been made with the help of Steinschneider's "Bibliographisches Handbuch" (compare the corrections and additions by Steinschneider and Porges in "Centralblatt für Bibliothekswesen," xiii., xv.):

Anshel, מרכבת המשנה, Cracow, 1534; reprinted under the title "Sefer Anshel," Cracow, 1584.
חשק שלמה, "Libro de Ladinos de los Verbios Caros di Toda la Mikra," Venice, 1588 and 1617.
דבר טוב, Hebr.-Germ.-Italian alphabetical glossary, Cracow, 1590.
David b. Abraham Modena, דבר טוב, Hebrew-Italian glossary, Venice, 1596 and 1606.
Judah Leon di Modena, גלות יהודה, "Novo Dittionario Hebr. e Ital." Venice, 1612; Padua, 1640.
Solomon b. David Oliveyra, עץ חיים, Hebrew-Portuguese lexicon, Amsterdam, 1682; אילן שענפיו מרובין, Portuguese-Hebrew vocabulary, Amsterdam, 1683.
Judah b. Żebi Hirsch, אהלי יהודה (dealing especially with proper names), Jessnitz, 1719; גזנץ יהודה, "Compend. Concordanz," Offenbach, 1732.
Eleazar Soesman, מהר ישראל: part 1, grammar; part 2, Dutch-Hebrew dictionary; part 3, Hebrew-Dutch dictionary, Amsterdam, 1741; "Nomenclator op Hebr. en Nederd. Naamwoordenboek," *ib.* 1744.
Judah b. Joel Minden, מלים לאלוה, Hebrew lexicon, chiefly following Ḳimḥi, with High-German notes, Berlin, 1759–60.
Abraham b. Menahem Schwab, מלין יושר, Hebrew-German lexicon to the same author's דברי יושר, Amsterdam, 1767.
Phoebus b. Aryeh, מדרש מלים, Hebrew-German lexicon, Dyhernfurth, 1773.
Jacob Rodriguez Moreira, קהלת יעקב, "Vocabulary of Words in the Hebrew Language . . . . Done into English and Spanish," London, 1773.
Isaac b. Moses Satanow, שפת אמת, Hebrew-German lexicon, Berlin, 1787; Prague, 1804.
David Levi, "Lingua Sacra," in three parts, grammar and Hebrew-English and English-Hebrew lexicons, London, 1785–89, 1803.

The following lexicographic works to the Talmud must be added:

Anonymous, ערוך הקצר, Constantinople, 1511; Cracow, 1591; Prague, 1707.
David b. Isaac de Pomis, צמח דוד, "Lexicon Hebr. et Chald. Linguæ, Lat. et Ital. Expositum," Venice, 1587.
Menahem Lonsano, מעריך, explanations of difficult and foreign words in the Talmud (in the שתי ידות), Venice, 1618.
Benjamin Mussaphia, מוסף הערוך, additions to the 'Aruk in the Amsterdam ed. of 1655.
David Cohen b. Isaac de Lara, עיר דוד, "De Convenientia Vocabulorum Rabbinicorum cum Græcis et Quibusdam Aliis Linguis," Amsterdam, 1638; כתר כהונה, "De Convenientia Vocabulorum Talmudicorum et Rabbinicorum," etc., Hamburg, 1668.
Benjamin b. David, שערי בנימין, Hebrew-rabbinical lexicon, Zolkiev, 1752.
Benjamin b. Isaac Levi Leitmeritz, אמרות טהרות, an alphabetical glossary to the Zohar, Lublin, 1645.

During the same period (1500–1800) the need of lexical aids felt by Christians studying Hebrew called forth a large number of lexicons, the list of which is as follows:

**Christian Lexicographers.**

Johannes Reuchlin, "Rudimenta Linguæ Hebraicæ una cum Lexico," Pforzheim, 1506; Basel, 1537.
Alfonsus Zamorensis (ex-Judæus), "Vocabularium Hebr. et Chald. V. T." (in vol. vi. of Complutensian Polyglot, 1515).
Theodoricus Martinus (Dirck Martens), "Dictionarium Hebraicum," Louvain, *c.* 1520.
Sebastian Münster, "Dictionarium Hebraicum," Basel, 1523, 1525, 1535, 1539, 1548, 1564.
Sanctus (Xantes) Pagninus, "Thesaurus Linguæ Sanctæ," Leyden, 1529; ed. Rob. Stephanus, Paris, 1548; Leyden, 1575, 1577; Geneva, 1614.
Sebastian Münster, "Dictionarium Trilingue" (Latin, Greek, Hebrew), Basel, 1530, 1535, 1543, 1562.
Ant. Reuchlin, "Lexicon Hebr. Linguæ," Basel, 1556, 1569.
Jo. Förster (Forster, Vorstheimer), "Dictionarium Hebr. Novum," Basel, 1557, 1564.
Jo. Avenarius (Habermann), "Liber Radicum, seu Lexicon Hebr." Wittenberg, 1568, 1589.
Sanctus Pagninus, "Epitome Thesauri Linguæ Sacræ," Antwerp, 1570, 1572, 1578, 1588, 1599, 1609, 1616, 1670.
Ambrosius Calepinus, "Dictionarium Septem Linguarum," Geneva, 1578; Basel, 1584; "Dict. Undecim Lingu." Basel, 1590, 1598, 1605, 1616.
El. Hutter, "Cubus Alphabeticus Sanctæ Hebraicæ Linguæ," Hamburg, 1586, 1588, 1603.
Marcus Marinus, "Arca Noe, sive Thesaurus Linguæ Sanctæ Novus," Venice, 1593.
Johann Buxtorf the Elder, "Lexicon Hebr.-Chald." Basel, 1607, 1615, 1621, 1631, 1645, 1646, 1654, 1655, 1663, 1667, 1676, 1689, 1698, 1710, 1735; "Manuale Hebr.-Chald." Basel, 1612, 1619, 1630, 1631, 1634, 1658.
Valentine Schindler, "Lexicon Pentaglotton, Hebr., Chald., Syr., Talmudico-Rabbin., et Arab." Frankfort-on-the-Main, 1612, 1649, 1653, 1695.
Jos. Abudacnus (Barbatus), "Lexicon Hebr." Louvain, 1615.
Marius de Calasius, "Dictionarium Hebr." Rome, 1617.
Joh. Meelführer, "Manuale Lexici Hebr." Leipsic, 1617, 1657.
Chr. Helvicus, "Lexicon Hebr. Didacticum," Giessen, 1620.
Sixtus ab Amama, Hebrew lexicon (Dutch), Franeker, 1628.
Daniel Schwenterus, "Manipulus Linguæ Sanctæ, sive Lex. Hebr. ad Formam Cubi Hutteriani," Nuremberg, 1628, 1638; Leipsic, 1668.
Philip Aquinas (ex-Jud.), מעריך המערכת, "Dictionarium Absolutissimum Hebr., Chald., et Talm.-Rabbin." Paris, 1629.
Gregorius Francus (Franke), "Lexicon Sacrum," Hanover, 1634.
William Alabaster, "Spiraculum Tubarum . . . seu Schindleri Lexicon Pentaglottum in Compend. Redact." London, 1635.
Edward Leigh, "Critica Sacra," in two parts: (i.) observations on all the radical or primitive Hebrew words in the O. T. in alphabetical order, London, 1639, 1650, 1662; Latin, Amsterdam, 1678, 1688, 1696, 1706; French, *ib.* 1712.
Jo. Plantavitius, "Thesaurus Synonymicus Hebr.-Chald.-Rabbin." Lodève, 1644–45.
Sebastian Curtius, "Radices Linguæ S. Hebr." Geismar, 1645, 1648, 1649; Amsterdam, 1652.
William Robertson, "The Second Gate. . . a Compendious Hebr. Lexicon or Dictionary," London, 1654.
H. Hottinger, "Etymologicum Orientale, s. Lexicon Harmonicum Heptaglotton," Frankfort, 1661 (also "Talmud.-Rabbin.").
J. Leusden, "Onomasticum Sacrum," Leyden, 1665, 1684; "Manuale Hebr.-Lat.-Belgicum," Utrecht, 1667, 1683.
Sebastian Curtius, "Manuale Hebr.-Chald.-Lat.-Belgicum," Frankfort, 1668.
Edw. Castellus, "Lexicon Heptaglottum," London, 1669, 1686; from this, "Lexicon Hebraicum," adnot. J. D. Michaelis, Göttingen, 1790.
Joh. Coccejus, "Lexicon et Commentarius Sermonis Hebr. et Chald. V. T." Amsterdam, 1669; Frankfort, 1689, 1714; Leipsic, 1777, 1793–96.
J. Friedr. Nicolai, "Hodegeticum Orientale," part i.: "Lexicon Hebr." etc., Jena, 1670; Frankfort, 1686.
Ant. Halsius, "Compendium Lexici Hebraici," 3d ed., Utrecht, 1674, 1679, 1683.
William Robertson, "Thesaurus Linguæ Sacræ Compend. . . . s. Concordant. Lexicon Hebr.-Latino-Biblicum," London, 1680.
Matthew Hillerus, "Lexicon Latino-Hebr." Tübingen, 1685.
Jo. Leusden, "Lexicon Novum Hebr.-Latinum," Utrecht, 1687.
Jo. Michaelis, "Lexicon Particularum Hebr." Frankfort, 1689.
Henr. Opitius, "Novum Lexicon Hebr.-Chald.-Biblicum," Leipsic, 1692; Hamburg, 1705, 1714, 1724.
Ge. Christ. Bureklinus, "Lexicon Hebr.-Macaronicum," Frankfort, 1699; in compend. redact. 1743.

Paul Math. Alberti, "Porta Linguæ Sanctæ, seu Lex. Novum Hebr.-Lat.-Biblicum," Bautzen, 1704.
Christ. Reineccius, "Janua Hebr. Linguæ V. T." (since the 2d ed. with lexicon), Leipsic, 1704, 1707, 1720, 1733, 1741, 1748, 1756, 1769, 1788.
Christ. Gottlieb Meinigius, "Lexicon Hebr. in Compend. Redact." *ib.* 1712.
Joh. Heeser, "Lapis Adjutorius, s. Lexicon Philolog. Hebr.-Chald.-Sacrum," part i. (א-כ), Harderov, 1716.
Ge. Burchard Rümelinus, "Lexicon Biblicum," Frankfort, 1716.
Lud. Christoph. Schaefer, "Hebr. Wörterbuch," Bernburg, 1720.
Charl. Franc. Houbigantius, "Racines Hébr. . . . ou Diction. Hebr. par Racines," Paris, 1732.
Ant. Zanolini, "Lexicon Hebraicum," Padua, 1732.
Nicol. Burger, "Lexicon Hebr.-Chald.-Lat." Copenhagen, 1733.
Jo. Bougetius, "Lexicon Hebr. et Chald." Rome, 1737.
Jo. Simonis, "Onomasticon V. T." Halle, 1741.
Fr. Haselbauer, "Lexicon Hebr.-Chald." Prague, 1743.
Jo. Christ. Clodius, "Lexicon Hebr. Selectum," Leipsic, 1744.
Jo. Christ. Klemm, "Lex. Hebr.-Germ.-Lat." Tübingen, 1745.
Petr. Guaria, "Lexicon Hebr. et Chald. Biblicum," Paris, 1746.
Weitenauer, "Hierolexicon Linguæ Hebr., Chald. et Syr." Augsburg, 1750, 1753.
Jo. Simonis, "Dictionarium V. T. Hebr.-Chald." Halle, 1752, 1766; "Lexicon Manuale Hebr. et Chald." *ib.* 1756; Amsterdam, 1757; Leyden, 1763; Halle, 1771; (ed. I. G. Eichhorn) 1793; (enlarged by F. S. Winer) Leipsic, 1828; English by Charles Seager, London, 1832.
P . . . , "Lexicon Hebr.-Chald.-Latino-Biblicum," Avignon, 1758, 1765; Leyden, 1770.
Anonymous, "Neu Eingerichtetes Deutsch-Hebr. Wörterbuch," Oettingen, 1764.
John Parkhurst, "An Hebrew and English Lexicon," London, 1762, 1778, 1792, 1811, 1823.
Jos. Montaldi, "Lex. Hebr. et Chald.-Biblic." Rome, 1789.
W. Fr. Hetzel, "Kritisches Wörterbuch der Hebr. Sprache," vol. i., sec. 1, Halle, 1793.
Ph. N. Moser, "Lexicon Manuale Hebr. et Chald." Ulm, 1795.
Jo. Chr. Fried. Schulz, "Hebr.-Deutsches Wörterbuch über das A. T."

To this list must be added the following lexicons on the language of the Talmud, written by Christians:

Sebastian Münster, "Dictionarium Chaldaicum, non tam ad Chald. Interpretes, quam Rabbinorum Intelligenda Commentaria Necessarium," Basel, 1527.
Johann Buxtorf the Elder, "Lexicon Chaldaicum Talmudicum," ed. Jo. Buxtorfius the Younger," Basel, 1639.
Joh. Henr. Otho, "Lex. Rabbin.-Philologicum," Geneva, 1675.
Ant. Zanolini, "Lexicon Chaldaico-Rabbinicum," Padua, 1747.
Bon. Girandeau, S. J., "Dictionarium Hebraicum, Chaldaicum, et Rabbinicum," Paris, 1778.

Among the seventy or more lexicons above enumerated that were called forth by the study of Hebrew among the Christian theologians down to the end of the eighteenth century, the following may be noted for the number of editions through which they have passed: the works of Sebastian Münster, S. Pagninus, Buxtorf, Coccejus, Reineccius, Simonis. Most of the lexicons deal also with the Aramaic portions of the Bible, the designation "Chaldaic" for this language having become current since Sebastian Münster's time, though even Dunash ibn Labrat calls the Aramaic לשון כשדי in his polemic against Saadia, No. 6. The comparison of Hebrew with its kindred languages, already indicated by William Postellus in the first half of the sixteenth century, and by Guichard, "L'Harmonie Etymologique des Langues Hébr.," etc., Paris, 1660, was first carried out lexically by Schindler, then by Hottinger, and more completely and on a more solid basis by Castelli. But it remained for Albert Schultens (died 1750), an eminent member of the distinguished Dutch school, to place the comparison of Hebrew with the Arabic on a more solid scientific foundation, the achievements of the Jewish philologists of the preceding centuries having been forgotten. Schultens himself compiled no dictionary; but his contributions to Hebrew lexicography are found in many treatises and commentaries. Attempts to translate the Hebrew into the vernacular instead of into Latin were first made in Dutch, then in English, Flemish, German, and French.

**The Most Popular Dictionaries.**

The rapid development of philology in all its branches during the first decades of the nineteenth century also extended to Hebrew, which gradually occupied a position independent of theology. The labors of Wilhelm Gesenius marked a new epoch in grammar and lexicography. His lexicon, in the enlarged and modified later editions, has remained down to the present day the lexical manual most in demand for the study of the Bible—a proof of its excellence that was apparent even in the earlier editions. In its first form (Leipsic, 1810, 1812) it bore the title "Hebr.-Deutsches Handwörterbuch über die Schriften des A. T." This book became the basis for the large "Thesaurus Philolog.-Criticus," 1829–42, the last fasciculi of which were completed after Gesenius' death (in 1842) by Rödiger, 1853–1858. An abbreviated edition of the "Handwörterbuch" was issued under the title "Neues Hebr.-Deutsches Handwörterbuch," 1815; and this became the basis for the later editions, which, beginning with the second thoroughly revised edition (1825), bore the title "Hebr. und Chaldäisches Wörterbuch." Gesenius himself issued the third and fourth editions, 1828, 1834. The editors of the later editions were: Dietrich, 1857, 1863, 1868; Mühlau and Volck, 1883, 1886, 1890; F. Buhl, 1895, 1899. Gesenius also issued the third edition in Latin, under the title "Lexicon Manuale," Leipsic, 1832–33. An English translation of the first "Handwörterbuch" of 1810 was issued by Christ. Leo, Cambridge, 1825–28; the new "Handwörterbuch" of 1815 was issued in English by J. W. Gibbs, Andover, 1824; other editions, London, 1827, 1832; the "Lexicon Manuale" was translated into English by Edw. Robinson, Boston, 1836 (last ed., 1854); and by Tregellas, 1859. This is the basis of the Oxford lexicon, appearing since 1892 under the title of "A Hebrew and English Lexicon of the Old Testament," edited by Francis Brown, with the cooperation of S. R. Driver and Charles A. Briggs. The Λεξικον Εβρ-Νεοελλην. της Παλαιας Διαδηκης, Malta, 1842, is also based on Gesenius' work, of which a Swedish translation appeared at Upsala in 1829–32.

**Gesenius.**

Other lexicons appeared in the course of the nineteenth century, of which the following is a list, Steinschneider's "Handbuch" furnishing the material down to 1859:

Th. Imm. Dindorf, "Novum Lex. Linguæ Hebr. et Chald." Leipsic, 1801, 1804.
Samuel Pike, "A Comparative Hebrew Lex." Glasgow, 1802.
Evr. Scheidius, "Lex. Hebr. et Chald. Man." Utrecht, 1805, 1810.
Aug. Fried. Pfeiffer, "Man. Bibl. Hebr. et Chald." Erlangen, 1809.
Chr. Gottlieb Elwert, "Deutsch-Hebr. Wörterbuch," Reutlingen, 1822.
E. F. C. Rosenmüller, "Vocabularium V. T. Hebr. et Chald." Halle, 1822, 1827.
James Andrew, "Hebrew Dict. and Grammar," London, 1823.

Jo. Fried. Schroeder, "Deutsch-Hebr. Wörterb." Leipsic, 1823.
Franc. Fontanella, "Vocabulario Ebreo-Ital. et Ital.-Ebreo," Venice, 1824.
L'Abbé Giraud, "Vocabulaire Hébr.-Français," Wilna, 1825.
J. B. Glaire, "Lex. Manuale Hebr. et Chald." Paris, 1830, 1843.
Joh. Ev. Stadler, "Lex. Manuale Hebr.-Latin," Munich, 1831.
Em. Fried. Leopold, "Lex. Hebr. et Chald." Leipsic, 1832.
J. H. L. Biesenthal, "Hebr. und Chald. Schulwörterbuch," Berlin, 1835–37.
W. L. Roy, "A Complete Hebrew and English Dictionary," New York, 1838.
Samuel Lee, "A Lex. Hebr., Chald., and English," London, 1840, 1844.
William Wallace Duncan, "A New Hebrew-English and English-Hebrew Lex." *ib.* 1841.
Ernst Meier, "Hebr. Wurzelwörterbuch," Mannheim, 1845.
Fr. Nork, "Vollständiges Hebr.-Chald.-Rabbinisches Wörterbuch," Grimma, 1842.
Fred. Bialloblotzky, "Lexicon Radicum Hebr." London, 1843.
William Osborn, "A New Hebrew-English Lexicon," *ib.* 1845.
B. Davidson, "The Analytical Hebrew and Chaldee Lexicon," *ib.* 1848.
Fr. J. V. D. Maurer, "Kurzgefasstes Hebr. und Chald. Handwörterbuch," Stuttgart, 1851.
G. Stier, "Hebräisches Vocabularium," Leipsic, 1857, 1859.
Benj. Davies, "Hebrew Lexicon," 2d ed., London, 1876.

A new arrangement of lexical matter is found in Carl Siegfried and B. Stade's "Hebräisches Wörterbuch zum Alten Testament," Leipsic, 1893, in which the comparison of the kindred languages is excluded, the etymology made secondary, and the introduction of so-called primary meanings avoided, while the vocabulary and idioms are given as completely as possible. Friedrich Delitzsch advocates the free use of Assyrian in his work, "Prolegomena eines Neuen Hebr.-Aram. Wörterbuches zum A. T." Leipsic, 1886 (see Nöldeke's exhaustive discussion in "Z. D. M. G." xl. 718–743).

The new stimulus given to the study of the Bible among the European Jews by Moses Mendelssohn and his followers was evident also in the demands for lexical aids to that study. The Hebrew lexicons written by Jews in the last decades of the eighteenth century have already been mentioned. J. Ben-Ze'eb's "Oẓar ha-Shorashim" (Treasury of Roots), Vienna, 1807, was very popular down to the second half of the century, and did good work in purifying the language in eastern Europe. The second edition appeared in 1816; the third, edited by Letteris, in 1839–1844; the fourth, in 1862–64. Jewish learning, which was developed to an unexpected degree by the generation of Jewish scholars following Mendelssohn's school, brought to light especially the works of classical scholars dealing with Hebrew philology and Bible exegesis, advancing thereby also modern Hebrew philology. The Hebrew lexicons of the past, edited or printed for the first time, have been mentioned above. Julius Fürst was most active as lexicographer, publishing a new edition of the Bible concordance. In 1842 he issued a Hebrew-Chaldee school lexicon; and in 1869 a Hebrew pocket-dictionary to the Old Testament. His "Hebräisch und Chaldäisches Handwörterbuch über das A. T." Leipsic, 1857–61 (2d ed., 1863; 3d ed., by Ryssel, 1876), "marked a great advance, evincing an assiduous and scholarly use of the many products of Old Testament exegesis" (Diestel). The work was translated into English by Davidson, the fifth edition appearing in 1885.

**Jewish Lexicographers of the Nineteenth Century.**

Following is a list of other Hebrew lexicons to the Bible which were written by Jews:

Hananiah Coen, מענה הלשון, "Vocabulario Compendioso Ebraico-Italiano," Reggio, 1811–12.
W. Heinemann, ראשית הלמוד, "Vocabulary Hebrew and English," London, 1823.
Van Embden, "Prospectus eines Hebr.-Deutschen und Deutsch-Hebr. Wörterbuches," Hamburg, 1823.
Judah Laz. Kron, דרך סלילה, "Hebr.-Deutsches Wörterbuch," Wilna, 1826.
D. Luzzatto, "Dizionario Compendiato Ebraico-Chald., Latino et Italiano," part i., Florence, 1827.
Marchand d'Ennery, "Hebr.-Franz. Wörterbuch," 1827.
Jos. Hirschfeld, שמות הנרדפים, "Neues Synonymisches Handwörterbuch zur Beförderung der Hebräischen Sprache," Frankfort-on-the-Oder, 1818, 1830.
Moses Lemans and Y. J. Mulder, "Hebr.-Nederduitsch Handwoordenboek," Amsterdam, 1829–31.
Abraham Buchner, אוצר לשון הקדש, grammar and lex., Warsaw, 1830.
M. I. Benlevi, מורה שרש העבר, "Tabellarisches Hebr.-Deutsches Wörterbuch," Hanover, 1833.
Selig Newmann, "Hebrew and English Lexicon," London, 1834; "English and Hebrew Lexicon," *ib.* 1832.
Michael Josephs, מורש מלים, "An English and Hebrew Lexicon," *ib.* 1834.
Simḥa b. Ephraim, מי מלא, "Hebr. Lx. nach Neuer Methode," part i., Warsaw, 1839.
Joseph Johlsohn, ערך מלים, "Biblisch-Hebr. Wörterbuch," Frankfort-on-the-Main, 1840.
Isaac Nordheimer, "A Complete Hebrew and Chaldean Concordance to the O. T." part i., New York, 1842.
S. E. Heigmans, דברי קדש, "Hebr. en Nederduitsch Woordenboekje," Amsterdam, 1845.
Abigail Lindo, "A Hebrew-English and English-Hebrew Dictionary," London, 1846.
Emanuel Recanati, "Dizionario Ebr.-Chald. ed. Italiano," Verona, 1854–56.
W. G. Schauffler, אוצר דברי לשון הקדש, "Diccionario della Lengua Santa" (Ladino), Constantinople, 1855.
A. Luzzatto, לחם לפי תפף, "Vocabulario Italiano Hebr." Verona, 1856.
E. Bardach, מערוך המערכת, ed. Letteris, Vienna, 1868.
David Cassel, "Hebr.-Deutsches Wörterbuch," Berlin, 1871, 1885, 1886, 1889, 1898.
M. E. Stern, אוצר שפת הקדש, Vienna, 1871.
Ch. Pollak, "Héber-Magyar Teljes Szótár," Budapest, 1881.
J. Steinberg, אוצר המלים, "Hebr.-Deutsch-Russisches Wörterbuch," Wilna, 1897.

**Jewish Dictionaries of Talmud.**

Jewish learning of the nineteenth century has produced important works in the field of Talmudic lexicography, the most important of which are Jacob Levy's "Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim," with additions by H. L. Fleischer, Leipsic, 1876–89; and his "Chaldäisches Wörterbuch über die Targumim," *ib.* 1886. M. Jastrow's work, "Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature," London and New York, 1886 *et seq.*, the concluding portion of which will shortly appear, is also of independent value. Alexander Kohut's edition of the 'Aruk, mentioned above, assumed the shape of an independent lexicon by reason of its size and wealth of material. J. M. Landau's edition of the 'Aruk, Prague, 1819–24, also containing many additions, was used for a long time. The foreign words, more especially of the Talmud, are explained in S. and M. Bondi's אור אסתר, Dessau, 1812; in J. B. Schönhak's "Ha-Mashbir," Warsaw, 1858; by A. Brüll in "Fremdsprachliche Redensarten in Talm. und Midr.," Leipsic, 1869; and in J. Fürst's "Glossarium Græco-Hebraicum, oder der Griechische Wörterschatz der Jüdischen Midraschwerke," Strasburg,

1890. An important supplement to the Talmudic lexicons, including the whole material, is S. Krauss's "Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum," with notes by Immanuel Löw, Berlin, 1898, 1899. Among other works on Talmudic lexicography, the following may be mentioned on account of their lexical form:

Isaiah Berlin, הפלאה שבערכין, glossary to the 'Aruk: i., Breslau, 1830; ii., Vienna, 1859.
M. Lattes, additions to Levy's lexicon, Milan, 1878, 1881; "Miscellanea Postuma," 1884, 1885.
J. H. Dessauer, לשון רבנן, short lexicons to the Talmud, Erlangen, 1839.
M. E. Stern, אוצר המלין, Vienna, 1863.
G. H. Dalman, ערוך החדש, "Aram.-Neuhebr. Wörterbuch zu Targum, Talmud, und Midrasch," Frankfort-on-the-Main, 1897, 1901, a very useful work.

No special lexical treatment of the Neo-Hebrew of the Midrashim has yet been undertaken, though a beginning is found in Hananiah Coen's שפת אמת, Reggio, 1822, and Geiger's glossary to his "Lehr- und Lesebuch der Sprache der Mischna," Breslau, 1845. Mention should also be made of the work of the non-Jewish scholar A. Th. Hartmann, "Thesaurus Linguæ Hebr. e Mischna Augendus," Rostock, 1825, 1826. David Löwy's lexicon, לשון חכמים, Prague, 1845, 1847, containing Hebrew words and idioms found in the Talmud, is carried only as far as the root גור. W. Bacher's "Die Aelteste Terminologie der Jüdischen Schriftauslegung. Ein Wörterbuch der Bibelexegetischen Kunstsprache der Tannaiten," Leipsic, 1899, is confined to one special field.

There is as yet no lexicon of the later form of Hebrew in post-Talmudic times, when the vocabulary was strongly influenced and enriched by the various sciences treated in the Hebrew language and by the translations from the Arabic. Jac. Goldenthal issued his "Grundzüge und Beiträge zu Einem Sprachvergleichenden Rabbinisch-Philologischen Wörterbuch," in the "Abhandlungen der Kais. Akademie der Wissenschaften," Vienna, 1849. Zunz, who included very instructive lists of words in his works on synagogal poetry, expressed in 1856 a "wish for a lexicon of the Hebrew language" (in "Z. D. M. G." x. 501–512; "Gesammelte Schriften," iii. 14–30); but this wish has not yet been fulfilled. See also Steinschneider, "Fremdsprachliche Elemente im Neuhebräischen," Prague, 1845.

**Modern Hebrew.**

In the last few decades the vocabulary of the Hebrew language, which is used in Russia and Poland as a literary language, and in certain regions of Palestine and the East as vernacular, has been materially increased, in many cases at the sacrifice of the models set by Biblical purity and historic tradition. This is due to the fact that it is used in journals and scientific works, so that modern objects and ideas must be expressed in the ancient language. The unscientific arbitrariness thus arising would be checked by a dictionary including the different phases of the development of the Hebrew language, in which the Hebrew of the Bible, of the Mishnah, of the medieval scientific and poetic literature, and, finally, the modern revived Hebrew should each be treated, and those words definitely adopted and standing the test of scientific investigation be lexically determined. The publication of two such lexicons has recently been undertaken, partly with scientific ends in view, partly to answer the practical needs of those writing in Hebrew; namely, S. I. Fuenn's "Ha-Oẓar," Warsaw (as far as the letter ח), and Ben Judah's "Ha-Millon," Jerusalem (only two fasciculi so far).

G. W. B.

**DIDACHE, or The Teaching of the Twelve Apostles** (*Διδαχὴ τῶν Δώδεκα Ἀποστόλων*): A manual of instruction for proselytes, adopted from the Synagogue by early Christianity, and transformed by alteration and amplification into a Church manual. Discovered among a collection of ancient Christian manuscripts in Constantinople by Bryennios in 1873, and published by him in 1883, it aroused great interest among scholars. The book, mentioned by Eusebius ("Hist. Eccl." iii. 25) and Athanasius ("Festal Letters," 39) in the fourth century, had apparently been lost since the ninth century. The most acceptable theory among the many proposed on the character and composition of the "Didache" is that proposed by Charles Taylor in 1886, and accepted in 1895 by A. Harnack (who in 1884 had most vigorously maintained its Christian origin)—that the first part of the "Didache," the teaching concerning the "Two Ways" ("Didache," ch. i.–vi.), was originally a manual of instruction used for the initiation of proselytes in the Synagogue, and was converted later into a Christian manual and ascribed to Jesus and the Apostles. To it were added rules concerning baptism, fasting, and prayer, the benedictions over the wine and the bread and after the communion meal, and regulations regarding the Christian community (ch. vii.–xvi.). The Jewish student is concerned chiefly with the first part, the title and contents of which are discussed here.

**Title of the Book.**

The composite character of the "Didache" is shown by the double title or heading. The first words, "Teaching of the Twelve Apostles," form the general title, and therefore need not now be considered. But of the second heading, which refers to the original book, ch. i.–vi., only the words "Teaching of the Lord to the Gentiles" (*Διδαχὴ Κυρίου τοῖς Ἔθνεσιν*) are genuinely Jewish; the words "through the Twelve Apostles," which assume that the word "Lord" refers to Jesus, are a Christian interpolation. The book known to Christians as the "Teaching of the Two Ways" corresponded probably with the "Hilkot Gerim" (Rules Regarding Proselytes) referred to in Ruth R. i. 7 and 16 as having been studied by Ruth under the direction of Naomi, the words דרך ("way") and הלך ("walk") in both verses being taken as indications that the necessary instruction in the "Two Ways" had been duly given to Ruth (compare Baraita Yeb. 47a, and Massek. Gerim, the abrupt beginning of which gives evidence of the existence of other rules concerning the admission of proselytes during the Temple time).

**Contents of the "Didache."**

The whole teaching is summarized in the first two verses (ch. i. 1–2): "There are two ways, one of life and one of death, and wide is the difference between. The way of life is this: First, thou shalt love God thy Maker [after Deut. vi. 5]; second, thou shalt love thy neighbor as thyself [after Lev. xix. 18]. Now the teaching of these two

words is this: 'Whatsoever thou wouldst not have done unto thee, neither do thou to another.'"

Here is a great lacuna, nothing being said about what love of God implies; and what follows is only very loosely connected with the preceding verses. Whether taken from an old Essene document (see Hippolytus, "Refutatio Hæresium," ix. 23 [18]) or from some Christian collection of "Sayings" older than Matt. v. 39-48 and Luke vi. 27-39, verses 3-4 are certainly out of place; they interrupt the order. So do verses 4-5, in which "the commandment of charity" is treated from the Jewish point of view, though they have parallels in Matt. v. 26; Acts xx. 35.

Ch. ii. 1 begins as if the first part of the Decalogue, comprising the law of the love of God, had been treated in the preceding chapter: "And the second commandment of the Teaching [that is, love of our fellow man] is: Thou shalt not kill" (Ex. xx. 13; see verse 2).

2: "Thou shalt not commit adultery" (Ex. xx. 14). (This includes: "Thou shalt not commit sodomy nor fornication.") "Thou shalt not steal" (Ex. xx. 15). . . . "Thou shalt not use witchcraft nor practise sorcery" (Ex. xxii. 18; Lev. xix. 26). (This belongs obviously to the eliminated first part comprising the duties toward God.) "Thou shalt not procure abortion, nor shalt thou kill the new-born child" (compare Wisdom xii. 5). (This is the amplification of Ex. xx. 13, and belongs to verse 1.) "Thou shalt not covet thy neighbor's goods" (Ex. xx. 17; see verse 6).

3-5: "Thou shalt not forswear thyself." . . . (This again belongs to the eliminated first part.) "Thou shalt not bear false witness" (Ex. xx. 16). "Thou shalt not speak evil nor bear malice. Thou shalt not be doubled-minded nor double-tongued, for duplicity of tongue is a snare of death. Thy speech shall not be false nor vain, but filled with deed."

6: "Thou shalt not be covetous nor rapacious [amplification of Ex. xx. 17], nor a hyprocrite, nor malignant, nor haughty. Thou shalt not take evil counsel against thy neighbor" (amplification of Ex. xx. 16).

7: "Thou shalt not hate any one; but some thou shalt rebuke [Lev. xix. 17], and for some thou shalt pray [compare Tosef., B. Ḳ. ix. 29 with reference to Job xlii. 8; Gen. xx. 17; see Matt. v. 44], and some thou shalt love above thine own soul" (compare "Epistle of Barnabas," xix. 11, and another "Didache" version, Harnack and Gebhard, "Texte u. Untersuchungen," xiii. i. 7 *et seq.*). (This is the interpretation of Lev. xix. 18; compare above, i. 3.)

Ch. iii. 1 dwells on lighter sins, and begins by laying down the following principle: "My child, flee from every evil and from whatsoever is similar to it." This well-known maxim, לעולם יהא אדם בורח מן הכיעור ומן הדומה לכיעור, is ascribed in Tosef., Ḥul. ii. 24 to R. Eliezer of the second Christian century, and in Ab. R. N. ii. (ed. Schechter, pp. 8, 9) to Job, and is explained: "Avoid light sins in order to escape grosser sins" (compare also Ḥul. 44b; Derek Ereẓ Zuṭa, viii.; I Thess. v. 22; and Bacher, "Die Agada der Tannaiten," i. 113, 281). In this sense are the commandments of the Decalogue further amplified:

2 warns against anger and contention as leading to murder.

3, against lust, lascivious speeches and looks as leading to fornication and adultery.

4, against divination, astrology, and other heathen practises as leading to idolatry.

5, against lying, avarice, and vanity as leading to theft.

6-9, against an irreverential and presumptuous attitude toward God as leading to blasphemy.

10, enjoining the disciple to accept every seemingly evil happening as good because coming from God.

Ch. iv. 1-13 refers again to the duty toward God, stating that the honor of God includes the study of His Word; the honor of the teacher, the support of the students and practisers of the Law; the honor of the father, the support of the household; and after having positively enjoined hatred of hypocrisy and of whatever is evil (see Ab. R. N. xvi. [ed. Schechter, p. 64]), it declares in a genuinely Jewish spirit that "the commandments of the Lord should all be kept; none to be added, and none to be taken away" (compare Deut. iv. 2, xiii. 1 [xii. 32]).

Ch. v. recapitulates the prohibitory laws under the heading "This is the Way of Death"; the enumeration, however, shows lack of order.

Ch. vi. contains a warning against false teachers, and addressing the proselyte in verse 2, it says: "If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; if not, do what thou canst." This is obviously an allusion to the two classes of proselytes Judaism recognized: the full proselyte, who accepted all the laws of the Torah, including circumcision, Sabbath, and the dietary laws; and the semi-proselyte, who accepted only the Noachian laws as binding. For the latter verse 3 contains the warning not to eat meat which has been offered to idols, which is forbidden also to the Noachidæ.

As a matter of course, this Jewish manual could not be used in its entirety by the Church from the moment when she deviated from Jewish practises and views. Just as the Shema' Yisrael in the saying of Jesus (Mark xii. 29) was dropped by the other Gospel writers, so was the whole first part of the "Didache," dealing with monotheism, tampered with by the Christian editor. The whole book has fallen into disorder, and much of it is misunderstood and misinterpreted by Christian scholars, who judge it only from the point of view of the Church.

**The "Two Ways."**

The fundamental ideas of the "Didache" are indisputably Jewish. The teaching of the "Two Ways," the one of life and the other of death, runs as a leading thought throughout Jewish literature. Just as Moses set before the people of Israel "life and good, death and evil" (Deut. xxx. 15-19; Jer. xxi. 8), so is the choice between the two roads to be made ever anew (Ps. i. 6; Prov. ii. 12-20, vi. 23; Ecclus. [Sirach] xv. 17; Slavonic Enoch, xxx. 15; IV Ezra iii. 7, iv. 4; Pirḳe R. El. xv.; Gen. R. viii., ix., xxi.; Targum to Gen. iii. 22; Enoch, xciv. 2 *et seq.*; Baruch iv. 2; Apoc. Baruch, xlii. 5 *et seq.*, lxxxv. 13; Book of Jubilees, xxii. 17-29; Testaments of the Twelve Patriarchs, Asher, 1; Abot R. N. xv.; Ber. 28b; Sifre, Debarim, 43, 54, based on דרך ["the way"]; Deut. xi. 28; Gen. R. lxx. to Gen. xxviii. 20 [דרך = see Targum]; Ex. R. xxx.; Deut. R. iv.; Midrash, Tehillim to Ps. ii. 3, with reference to דרך; Isa. ii. 3; Ps. xxvi. 5, xxxix. 2, xl. 2, lxviii. 21, cxix. 9, cxlvi. 9; Midrash Prov. i. 15 [דרך]. This twofold way was especially emphasized in the preaching to the Gentiles, who were to be won over to the right way (Sibyllines, Prœmium 24; iii. 11, 233, 721; viii. 399). And a faint reminiscence of the twofold way appears to be preserved in the later Halakah insisting that the applicant for admission into Judaism be informed of the death-penalties attached to certain transgressions (see Yeb. 47a, b; compare Ruth R. i. 17 with reference to the Biblical words "Where thou diest will I die"). Another leading idea of the "Didache" is the twofold duty: love of God and love of man; both being prefaced by the word ואהבת = "And thou shalt love" (Deut. vi. 4; Lev. xix. 18; see Sifre, Debarim, 32; Ab. R. N. xvi. [ed. Schechter, p. 64]; Gen. R. xxiv, end). Upon God as "the Maker of man" rests the claim of the fellow man to love (Job xxxi. 15).

It is noteworthy that the "golden rule" is given in the "Didache" according to the traditional Jewish interpretation—negatively: מה דעלך סני לחברך לא תעבד (see Targ. to Lev. xix. 18; Tobit iv. 15; Philo in Eusebius, "Præparatio Evangelica," viii. 7; "Apostolic Constitutions," i. 1; see Didascalia; compare Taylor, "Sayings of the Jewish Fathers," 2d ed., p. 142), exactly as Hillel and Akiba taught it when instructing the proselyte regarding the chief commandment of the Law (Shab. 31b; Ab. R. N., B, xxvi. [ed. Schechter, p. 53]). On the other hand, the New Testament (Matt. vii. 12; Luke vi. 31) has

it in a positive form (compare Matt. xxii. 35–40 and Mark xii. 29–31, which discussion is based on the "Didache," not vice versa).

**Based on the Decalogue.**

A third characteristic of the teaching is the use of the Decalogue as the exponent of ethics in its twofold aspect: duty to God, and duty to man (compare Taylor, *l.c.* pp. 216 *et seq.*). Evidently the original "Didache" contained a systematic exposition of the Ten Commandments, whereas the "Didache" in its present shape has preserved only fragments, and these in great disorder. Thus, for instance, iv. 9–11, and possibly iv. 1, 2, dwelling on the relations of the members of the household to one another, refers to the fifth commandment, nor is it likely that the Sabbath commandment was omitted (compare xiv. 1, where the Christian Sabbath is referred to). The Decalogue and the Shema', as fundamental elements of Judaism, were recited every morning in the Temple (Tamid v. 1), and only because the early Judæo-Christians (Minim; see Irenæus, "Adversus Hæreses," iv. 16) claimed divine revelation exclusively for the Ten Commandments, discarding the other Mosaic laws as temporary enactments, was the recital of the DECALOGUE in the daily morning liturgy afterward abolished (Yer. Ber. i. 3c). Philo still regarded the Decalogue as fundamental ("De Decem Oraculis"; compare Pes. R. xxi.–xxiv.; Num. R. xiii. 15). The later Halakah insists that the proselyte should be acquainted instead with the 613 commandments of the Law (Yeb. 47b), whereas the Christian Apostles laid all the greater stress on the second part of the Decalogue (Rom. xiii. 9).

A fourth distinguishing feature of the "Didache" is the accentuation of the lighter sins and lighter duties as leading to graver ones: "Flee from every evil and from whatsoever is similar to it" (iii. 1). This is not a proof of "the superiority of the Gospel ethics over the law" (Schaff, note *ad loc.*), but the very essence of the Pharisaic interpretation of the Law. The same idea is expressed in Ab. R. N. ii. (ed. Schechter, pp. 8, 9, 12; comp. Ab. i. 1): "Make a fence around the Law"; (Schaff, note *ad loc.*), and in the adage "Go around the vineyard, they say to the Nazarite, but dare not to enter it" (Shab. 13a). Upon this principle the whole rabbinical code of ethics is built up, of which the Sermon on the Mount is only the echo (see Ab. R. N. *l.c.*, and ETHICS; compare Taylor, "The Teaching of the Twelve Apostles," pp. 24 *et seq.*). The later Halakah also sets down the rule that the proselyte has to be made acquainted with some of the lighter and some of the graver commandments—מקצת מצות קלות ומקצת מצות חמורות (Yeb. 47a).

It must accordingly have been simply in imitation of the Jewish example which was offered by the "Didache" that the epistles of Paul, of Peter, and of John were made to close with moral exhortations, all of which point to a common source or archetype. Familiarity with the "Two Ways" of the "Didache" furthermore accounts for the term "way" or "way of God" given to the Christian religion as preached to Gentiles (Acts ix. 2; xviii. 25, 26; xix. 9, 23; xxii. 4; xxiv. 14, 22); and the expression "I am the Way and the Life" (John xiv. 6); also "the way of truth" and "the right way" (II Peter ii. 2, 15). Finally, the "Didache," after adaptation to Christian use, circulated in different versions. It was attached to the "Epistle of Barnabas" (xviii.–xx.); it was worked into the form of "Sayings of the Twelve Apostles" (Κάνονες Ἐκκλησιαστικοὶ τῶν Ἁγίων Ἀποστόλων), and as such propagated in the various churches of the East. An older version is attached to the "Didascalia" as the beginning of the seventh book of the "Apostolic Constitutions." Whether the latter part was also worked out after a Jewish model, or whether the whole Jewish "Didache" did not originally also contain rules concerning baptism, prayer, and thanksgiving similar to those of the Church manual, is difficult to say. Much speaks in favor of this hypothesis: on the one hand, the antagonistic spirit which transferred the Hebrew Ma'amadot fasts from Monday and Thursday, and on the other hand, the expression "Take the first-fruit and give according to the commandment" (xiii. 5, 7). But the dependence upon Jewish custom is especially indicated by the following thanksgiving formulas:

**Dependence upon Jewish Custom.**

(1) Over the cup: "We give thanks to Thee, our Father, for the holy wine of David Thy servant which Thou hast made known to us through Jesus Thy servant." This strange formula is the Jewish benediction over the wine, "Blessed be Thou who hast created the fruit of the vine" Christianized (compare Ps. lxxx. 15, Targum; cxvi. 13 refers to David at the banquet of the future life; Pes. 119b; John xv. 1; compare Taylor, *l.c.* pp. 69, 129). (2) Over the broken bread: "We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy servant. As this broken bread, scattered upon the mountains and gathered together, became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom!" (compare the benediction "Raḥem" according to Rab Naḥman, which contains a reference to Ps. cxlvii. 2; Ber. 49a). (3) Over the meal: "We thank Thee, O holy Father, for Thy holy name, which Thou hast caused to dwell [κατεσκήνωσας, reference to the Shekinah] in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us through Jesus Thy servant. Thou, Almighty Lord, didst make all things for Thy name's sake; Thou gavest food and drink to men for enjoyment that they might give thanks to Thee, but to us Thou didst freely give spiritual food and drink and life eternal through Thy servant. . . . Remember, O Lord, Thy Church to deliver her from all evil and to perfect her in love of Thee, and gather her together from the four winds, sanctified for Thy Kingdom which Thou didst prepare for her. Let grace come and let this world pass away! Hosanna to the Son of David" (ix.–x. 6).

The original Jewish benediction over the meal was a thanksgiving for the food and for the Word of God, the Torah as the spiritual nurture, and a prayer for the restitution of the kingdom of David. The Church transformed the Logos into the incarnated son of God, while expressing the wish for His speedy return to the united congregation (the Church). It is the prayer of the Judæo-Christian community of the first century, and this casts light upon the whole Christianized "Didache." As to the relation of the "Didache" to Phokylides, see PHOKYLIDES; see also DIDASCALIA.

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*schichte der Altkirchlichen Literatur*, 1902, i. 83–86; Iselin, *Eine Bisher Unbekannte Version des Ersten Theils der Apostellehre*, in *Texte u. Untersuchungen*, xiii. 1, Leipsic, 1895; Herzog-Hauck, *Real-Encyklopädie*, s.v.

S. S. K.

**DIDASCALI.** See CATECHUMENS, HOUSE OF.

**DIDASCALIA** (Διδασκαλία = "Instruction"): A Greek work, in eight books, containing regulations of Church life, better known under the name of "Apostolic Constitutions," the full title being "Constitutions of the Holy Apostles [composed] by Clemens, Bishop and Citizen of Rome—Catholic Didascalia." Claiming to have been written by the Apostles, the work proves on closer examination to be based, like the DIDACHE, upon an original Jewish work, transformed by extensive interpolations and slight alterations into a Christian document of great authority. There exists another version, bearing the name "Didascalia," in Syriac, Coptic, Ethiopic, Arabic, and (incomplete) in Latin, which, since the appearance of Lagarde's edition of the Syriac "Didascalia" in 1854, most modern scholars consider to be the original work. On the other hand, Bickell ("Gesch. des Kirchenrechts," 1843, pp. 148–177) has given convincing proofs that the "Apostolic Constitutions" is the original work, and the so-called "Didascalia" a mere condensation. In the latter the Jewish elements are to a large extent eliminated, and the Christian character is more pronounced.

Only the first six books of the "Apostolic Constitutions," which correspond with the "Didascalia"—the latter consists of twenty-six chapters and is not divided into books—form the original work; the last two, which contain, besides a remodeled version of the "Didache," many liturgical pieces of very ancient character and indisputably of Jewish origin, are later additions, but seem to have belonged in part to the older Jewish original. The work is of very great value to the student of Jewish and Church history, as it contains a large amount of haggadic and halakic material derived from unknown Jewish sources, and casts a flood of light upon Talmudic and New Testament literature. The original writer quotes the Scripture after the Septuagint version, and many apocryphal verses from unknown works; and, as will be shown farther on, he furnished to Paul and to other New Testament writers the source for many of their dicta. His style is fresh and vigorous, bearing striking resemblance to that of the "Didache." The Christian interpolator, on the other hand, is easily recognized by interruptions of the context, by ill-fitting New Testament references, and by occasional outbursts of Jew-hatred in glaring contrast to the Jewish spirit of the main work. The name "God" was frequently changed by copyists into "Christ," as was occasionally noticed by Lagarde; at times "Christ" is used for "Logos" (the Word).

**Jewish Original.**

The name "Didascalia" (given in the Preface and found in ii. 39, 55; vi. 14, 18; vii. 36) was borrowed from the Jewish original, the introductory sentence of which, greatly amplified in the "Apostolic Constitutions" and still more in the Syriac "Didascalia," seems to have read as follows:

"The plantation of God and His elect vineyard, those who believe in His unerring worship and hope to partake of His kingdom, sharing in His power and in the communion of His Holy Spirit . . . harken to His holy 'Instruction.' Take care, ye children of God, to do all things in obedience to God and to be agreeable in all things to the Lord our God. For if any man follow unrighteousness and act contrarily to the will of God, such a one will be regarded by God as a lawless heathen [ὡς παράνομον ἔθνος = גוי רשע]."

**Book I.:** Dealing with the conduct of individuals, this book begins with a warning against the lighter transgressions (מצות קלות; see DIDACHE), *e.g.*, covetousness (Ex. xx. 17), as coming from the Evil One (Test. Patr., Simeon, 3); the argument, based on the Targumic interpretation of Lev. xix. 18, as in the "Didache" (not the positive "golden rule" of the New Testament), has its exact parallel in Ab. R. N. xv.–xvi. (ed. Schechter, pp. 60, 62, 65). The monition in ch. ii. to bless him who curses is based on Num. xxiv. 9 and Prov. xx. 22; Luke vi. 28 and Matt. v. 44, 45 being obviously later interpolations. The warning against lascivious conduct of men, "which may cause the stumbling of women," is based on Ex. xx. 14, 17 (without reference to Matt. xviii. 7); and rules regarding modesty in the dressing of hair and beard, on Deut. xxii. 5 and Lev. xix. 27 (compare Sifra, Aḥare Mot, ix. 13). Ch. iv.–vi. recommend a useful occupation and the study of the Scriptures (Josh. i. 8; Deut. iv. 7; and verses from Wisdom and Proverbs), and warn against heathen and diabolical books. Ch. viii.–x. contain rules of conduct for women, beginning with a sentence of which Paul's dictum, I Cor. xi. 3, is evidently the copy, not the source (the interpolation made here disturbing the sense). The sentence is as follows:

"Let the wife subordinate herself to her husband; for the head of the woman is the man, and of the man who walks in the way of righteousness, God, his Father, who is over all [compare "Didache," iv. 10]; therefore, next to God, O wife, fear and reverence thy husband."

With copious references to Proverbs, woman is warned not to cause men to "stumble" by her enticing attire. She is admonished to go about with covered head in the street; not to paint her face, as "all frivolous adornment of what God Himself made beautiful is an affront to the bounty of the Creator"; to walk with downward look and be veiled; to bathe only in places and at times reserved exclusively for women; and, finally, to conduct herself so as not to cause her husband to stumble. All these teachings may be termed "Hilkot Ẓeni'ut" (Rules of Modesty), and having many parallels in Massek. Kallah, ed. Coronel, Vienna, 1864, and in Massek. Derek 'Erez, were conspicuous features in the life of the Essenes or Ẓenu'im (Ber. 62a, b; Shab. 118b, 140b; Ta'an. 21b, 22a; Meg. 12b; B. Ḳ. 82a).

**Book II.:** Dwells on the functions and powers of the head of the congregation, called "episcopus" = "overseer," the Christian "bishop," the פרנס (= *πρόνοος* or *προνοήτης*) of rabbinical literature (Sifre, Bemidbar, 139; compare *προνοίαν ποιούμενος* in "Apost. Const." III. iii.). It begins with the rule: "The shepherd who is ordained overseer must be without blemish and not under fifty years of age" (compare Philo, "De Profugis," vi.; Ḥag. 14a; Sanh. 17a). The modification of this rule for small parishes, which follows, betrays the hand of Christian interpolators.

**Origin of the Institution of Bishops.**

The qualities necessary for an overseer (based on Ex. xviii. 21; compare Mek., Yitro, *ad loc.*; Sifre, Bemidbar, 92; Debarim, 15; Sanh. 17a) are enumerated in ch. ii., and repeated in I Tim. iii. 2–7. One of these is that he should not be a proselyte (*νεόφυτος* = גר; compare Ḳid. 76b; A. V. "novice," I Tim. iii. 6, is incorrect). From Lev. xxi. 17 (compare Sanh. 36b) is derived the rule in ch. iii. that the overseer must be examined in order that it may be ascertained whether he is free from blemish; but chief stress is laid upon his being a compassionate friend of the widow and the stranger, eager and capable to administer to the poor, this being his principal task (ch. iv.).

In order to fulfil well his other task, that of instructing the people in the Law, he must (ch. v.–viii.) always be sober-minded (compare Sifra to Lev. x. 8; Sanh. 42a; 'Er. 64b); show no greediness, especially in dealing with Gentiles (the latter words are omitted in I Tim. iii. 3; compare, however, Yer. B. M. ii. 8c); suffer rather than inflict injury (compare Shab. 88b, הנעלבין ואינן עולבין); shun heathen festivals and heathen lusts; and as a good shepherd lead his flock by a good example (after Lev. xv. 31, LXX.; Hosea iv. 9, LXX.).

The name "episcopus," taken as "watchman" ("The shepherds should be good watchmen"; compare Jer. vi. 17, LXX., and Ezek. xxxiii. 6), is dwelt upon as enjoining him to expel bad sheep from the flock (ch. ix.–x., with references to Achan and Gehazi, but without mention of Ananias and Sapphira, Acts v. 1–10). Ch. xvi.–xix.: "One scabbed sheep, if not separated, infects the rest with disease"; "A little leaven infects the whole lump" (hence, also, Gal. v. 9); therefore sinners should be separated, like Miriam (Num. xii. 14; compare Sifre *ad loc.*, נזיפה), for longer or shorter periods, and avoid "the wrath of divine judgment pronounced by the overseer, the watchman of righteousness," who has the power of binding and loosing; who is like Moses and Aaron, being made to bear the sins of all (Num. xviii. 1); and who, as shepherd, is held to account for every single sheep of his flock (Ezek. xxxiv.). The whole disciplinary system in use among the Essenes and the Pharisees as well as among the early Christians (see ANATHEMA; EXCOMMUNICATION) is here (ch. xlii.–xliii. and xlvii.) fully presented, the excommunicated being characteristically called *ἀποσυνάγωγος* = "expelled from the synagogue" (ch. lxiii., p. 71, line 5, ed. Lagarde [compare p. 72, line 8]; book III., ch. viii., *id.*, p. 105, line 6; book IV., ch. viii., *id.*, p. 119, line 23).

**Episcopal Powers.**

The overseer also offers remission of sins to the transgressor who repents, exactly as, when David confessed his sin before God, the Holy Spirit answered (II Sam. xii. 13, LXX.): "The Lord also hath put away thy sin; be of good cheer, thou shalt not die" (ch. xviii. and xxii.). Moreover, "he who does not receive the penitent is a murderer of his brother, like Cain" (ch. xxi.). The sinner's claim upon compassion is especially illustrated by a remarkable portion of a Midrash relating more elaborately than in any other work the story of Manasseh's idolatry and repentance, Manasseh's prayer forming an integral part of the whole haggadic legend, while the fruitlessness of hypocritical repentance is illustrated by the singular story of Amon (see AMON; MANASSEH). Ch. xxii.–xxiv.: The weak, malapropos Apostolic testimony here added by the Christian redactor only serves to establish the Jewish character of the remainder.

Still more remarkable are ch. xii.–xv., which, dwelling upon the proper treatment of the penitent sinner, refer to Ezek. xxxiii. 11 *et seq.* Ch. xiv. and xviii. contain arguments in favor of mingling with the wicked in order to win them over to righteousness and to obtain God's pardon for them, without even a reference to the life-work of Jesus—a fact which excludes the very possibility of a Christian authorship of the book. On the contrary, remonstrating against those "relentless" fanatics who would let the wicked perish in their sin, the author says (ch. xiv.):

> "The lovers of God who commune with the sinners are not guilty of sin, but are imitators of their Father in heaven, who maketh His sun rise on the righteous and on the wicked, and sendeth His rain alike upon the evil and the good. [Compare Agadat Shir ha-Shirim, ed. Schechter, p. 4. This is the source also of Matt. v. 45 and of II Tim. ii. 5.] Victors and vanquished are in the same arena, and only those are crowned who have nobly striven." "Nor is the teacher defiled by coming nigh to the sinners [compare the controversy between the Shammaites and the Hillelites in Ab. R. N. iii. (ed. Schechter, p. 14), and Ber. 22a]. The sinners should be offered comfort and hope [Isa. xl. 1, LXX.]; and Noah, Lot, and Rahab are given as instances that conversation and association with the unrighteous do not condemn the righteous."

Likewise is the picture of the good shepherd, who "strengthens the weak, heals the sick, and seeks that which is lost" (derived from Ezek. xxxiv.), elaborately described in ch. xviii.–xx.; accounting for the New Testament similes (Luke xv. 4 and Matt. x. 6), as well as for the haggadic pictures of Moses and David (Ex. R. ii.; Tan., Shemot, ed. Buber, p. 6; Midr. Teh. to Ps. lxxviii. 71). "Like the gentle shepherd [Isa. xlii.], the overseer should endeavor to save all the members of his flock, and say to the sinner, 'Do thou but return, and I will accept death for thee.'" This is the original of "the good shepherd" who "giveth his life for the sheep" (John x. 11–13, quoted in the interpolated passage). "Like a father he should love them as his children, and rear them as the hen rears her chickens" (hence Matt. xxiii. 32).

**The Good Shepherd.**

A genuine piece of halakic legislation occurs in ch. xxiv.–xxv. concerning the use of charity-offerings: "The overseer should not use the godly things [הקדש] as if they were profane [חולין = *ἀλλότρια*], but with restraint;" he may, as "a man of God" (compare II Kings iv. 42; Ket. 105b; "Didache," xiii. 3–6), use as godly things the tithes, first-fruits, and all the freewill offerings brought in for the poor, the orphan, the widow, the sick, and the stranger, but may not misuse them in selfish greed. Here follows, with references to Num. xxxii. 22 (compare Yer. Shek. iii. 47c), Ezek. xxxiv. 3, Isa. v. 8, and Lev. xix. 18 (34?), the passage which is obviously the source of Paul in I Cor. ix. 7–9. Referring to Deut. xxv. 4, it says:

> "In the same manner as the ox that labors on the threshing-floor without a muzzle eats indeed, but does not eat it all up, so do you who labor for the threshing-floor [גרן: compare Ḥul. 5a] —that is, for the congregation of God—eat of the congregation.

In the same manner as the Levites who served in the Tabernacle partook of the things offered to God [Num. xviii.], should the administrators of charity be supported out of the charity gifts."

In the following passage, beneath "the Church of Jesus the Savior" (יהושע), there is discernible "the congregation of God that escaped the Ten Plagues and received the Ten Commandments, and has yod (=ten) as its first letter, while named after God (YHWH), whose first letter is also yod (= ten)." Here the overseer is recommended to the people's love and reverence as their high priest, as "the father ["abba"; see Kohler in "Jew. Quart. Rev." xiii. 567 *et seq.*] who caused you to be born anew as God's children through baptism and the Holy Spirit" (see ESSENES), and as "the earthly god," after Ps. lxxxii. 6; Ex. xxii. 27. As without the priest no one could approach the altar, so the means of support for the widows and orphans, which is a type of the altar of burnt offering, may not be offered without the overseer, lest punishment, as in I Sam. xiii. 13, II Chron. xxii. 16, and Num. xvi., follow (ch. xxv.–xxvii.). Ch. xxxii.: "The overseer, who adopts thee as God's child, is thy father, and his right hand, with which he imbues thee with the Holy Spirit, thy mother; so honor them as thy spiritual parents" (Ex. xx. 12; comp. B. M. ii. 11).

Great stress is laid in ch. xlv. *et seq.* upon the avoidance of heathen courts of justice for the adjustment of differences (comp. Tan. Yelamdenu to Deut. xvi. 18; Yalḳ. to Ps. cxlvii., ערכאות של נכרים). On Sabbath no judicial debates should take place; peace only is to prevail; wherefore the court sessions should be on the second (and the fifth [?]) day of the Sabbaths, so that the controversy may be settled in the interval, and the contestants may have peace again on the Lord's Day (see Syriac "Didascalia," xi.; Ket. i. 1; Beẓah v. 2; compare "Didache," viii. 11 against the Jewish "Ma'amadot"). According to ch. lxvii., the assistants ("diacones") and elders give their votes as "men of God," and the overseer decides; God, whose Shekinah (the text has Χρίστος) is present, confirming the judgment (after Ps. lxxxii 1; compare Midr. Teh. *ad loc.*).

**Jewish Courts of Justice.**

"Even the heathen judge, before passing the final decree of capital punishment, lifts his hand toward the sun and swears that he is innocent of the blood of the culprit; so much the more should your verdict be given only after careful investigation."

"Be, therefore, righteous judges, peacemakers, and free from anger. If it happen that by some evil influence you become angry at anybody, let not the sun go down upon your wrath; for, says David, 'Be angry, and sin not' [Ps. iv. 4, LXX.]; that is, 'Be soon reconciled, lest your wrath, lasting long, become hatred and work sin.' For 'The souls of those that bear a settled hatred are to death,' says Solomon [Prov. xii. 28, LXX.]." It is plain that Eph. iv. 26 is based upon this passage (compare Resch, "Agrapha," p. 210, Leipsic, 1899).

"Wherefore, brethren, it is your duty to pray continually and to remove enmity. God hears not those who are at enmity with their brethren on account of unjust anger" (compare Ber. 19a).

"Before the prayer which follows the reading from the Law and the psalm-singing and the instruction ["didascalia"] out of the Scriptures ["Haftarah"], should the assistant [deacon = חזן], while standing near you, say with a loud voice: 'Let no one have a quarrel with another. Let none come in hypocrisy!' For the greeting of peace [Isa. lvii.], offered on entering private houses, is all the more applicable to those that enter the congregation of God, as the name 'bet ha-keneset' ["synagogue"] indicates the gathering of all who belong to the Lord and the augmentation of the number of those 'saved by concord'" (ch. lv.).

Divine service, under the direction of the overseer, "as the commander of a great ship" (compare Clement's Epistle to James xiv.–xv.; B. B. 91b; Ber. 28a; Levy, "Neuhebr. Wörterb." *s.v.* קברניט), and under the supervision of the deacons (חזנים), begins with the reading of the two lessons from the Torah and the Prophets, while "all stand in silence" (according to Deut. v. 28 [A. V. 31], xxvii. 9). This is followed by expositions by the seven elders, and finally by the overseer ("maftir"); then prayer is offered for the land and its produce, for the high priest and the king, and for the peace of the universe, the faces of all being turned eastward "toward the site of Paradise"; and the overseer then gives the closing benediction (ch. lvii.).

**Divine Service.**

Ch. lviii. states that the overseer should enjoin the people to attend the service regularly, and not by their absence to cause the body of the divine glory, Shekinah (text, "Christ"), to lose a member (compare ממעט השכינה and Yeb. 64a; Ber. 6a, 8a); especially on the Sabbath day, on which "we pray thrice standing, in memory of the exodus from Egypt and the manna, and on which the reading of the Prophets takes place" (ch. lix.; see further regarding the Sabbath prayer). In ch. lx. it is stated that the people should emulate the heathen, who rally in the theaters, as in a synagogue, for "things that do not profit," while deprived of the power of the Word and of the power of the name "Judah," which is interpreted "confession" (יהודה; Ezek. v. 6, 7; xvi. 47; Jer. ii. 10, 11).

According to ch. lxii., the people should pursue their trades as by-work (טפל) and the worship of God as their main work (עקר), avoiding the shows and theaters of the Hellenes and the Hellenic oracles, and adhering to the congregation of the Lord, "the daughter of the Highest" (Ps. xxvi. 4, 5; l. 1, 2; Jer. xv. 17, LXX.; Job xxxi. 5, 6; compare 'Ab. Zarah 18b). They should also avoid the indecent spectacles, the sports, and the feasts of the heathen (Num. xxiii. 23; II Sam. xv. 23, LXX.; Lev. xix. 26; Jer. ix. 2). "There is no fellowship between God and Satan" (hence Cor. vi. 14, 15). Only for the sake of redeeming a captive and saving a soul (פדיון שבוים ופיקוח נפש) and other necessary objects may such places be visited (compare Shab. 150a).

"The younger men of the congregation should work for their own support and for that of the needy [Prov. vi. 6, LXX., xii. 11, xix. 24; Eccl. x. 18]: 'And if any one will not work, neither shall he eat among you,' for the Lord our God hateth the slothful. For no one of those who are dedicated to God [המתנדבים לה'; Targ. to Judges v. 9; I Macc. ii. 42; see DEBORAH IN RABBINICAL LITERATURE] ought to be idle." Here again Paul (II Thess. iii. 10) copies from the "Didascalia."

**Work.**

**Books III. and IV.:** These, as well as part of Book V., contain regulations concerning the support of widows, orphans, and other persons in distress; but the order in which they are presented is scarcely the original one. The fundamental idea underlying the book which deals with widows as a special class, or holy order, is that they are "types of the altar of God" (Book III., ch. vi., vii., xiv.; compare Book II.,

ch. xxvi., and ALTAR); they pray for him who gives alms (Book III., ch. xiii., xiv.).

The institution of pious widows spending their time in prayer goes back to pre-Christian times, and can not but be of Essene or Ḥasidic origin (see Luke ii. 36–38; ANNA and SERAH BAT ASHER); the Therapeutes had their class of aged women who led a holy life, and who were regarded as virgins because they would not marry a second time (Philo, "De Vita Contemplativa," § 8; see especially Conybeare in his edition, pp. 305 and 353; compare Kohler, "Testament of Job," in Kohut Memorial Volume, pp. 287–292). These "virgin widows," whose type was Judith (see Judith xi. 17, xii. 6–8, xvi. 22), are called "the pious women" (נשים צדקניות) that "save their generation" (Ex. R. i. ; Num. R. xxi.; Targ. Yer. to Ex. xxxviii. 8; Soṭah 12a). These widows had to be sixty years of age (זקנות; compare Abot v. 21) before they were admitted into the order of women (hence I Tim. v. 9; the Syriac "Didascalia" has "sixty" changed into "fifty"). On entering the order they had to take the vow of virginity—that is, that they would not marry again; wherefore they were to be of an age when remarrying was no longer thought of. Exceptionally young widows after a brief marriage were admitted when they had an "especial gift of widowhood," to be blessed like (? Judith and) the widow of Sarepta mentioned in I Kings xvii. 9 (Book III., ch. i.). Widows not belonging to the order might marry a second time, lest they be ensnared by Satan (*ib.* ch. ii.).

**Widows "the Altar of God."**

"The widows who are supported as consecrated to God must be sober, chaste, faithful, and pious; they must have been married only once, have brought up their children well, and have entertained strangers without blemish" (ch. iii.). The widow "should be meek and not hasty of speech, and leave to the rulers doctrinal questions to be answered for the young applicants. Only the unity of God she should defend against polytheistic errors, but in regard to the mysteries of the Shekinah [the text has "Christ"] she must use caution in order not to blaspheme God" (Isa. lii. 5, LXX.). "She should not teach in the assembly, but pray, and listen to those that teach" (hence Paul in I Cor. xiv. 34). "Being the altar of God, she should go to the houses of the faithful to obtain alms, not to the houses of strangers [Syriac "Didascalia": "to become a stumbling-block to men"]. Nor should she indulge in foolish prattle instead of going to the synagogue on the Day of the Lord for rest and watchfulness like the angels ["watchers"]. Nor should she, dissatisfied with her support by the congregation, be solicitous about mammon and make her bag her God, 'worshiping mammon instead of God' [hence Matt. vi. 24; compare Sifre to Deut. vi. 5]; but, like Judith, she should pray unceasingly for the congregation, remaining in her house, singing psalms, reading the Scripture, holding vigils and fasts, communing with God continually in songs and hymns; and let her take wool for work to help others, but not for her own use" (ch. vi.–vii.). "As little as the priests were allowed to accept free-will offerings from a rapacious person or a harlot [Deut. xxiii. 18; Mal. i. 13, 14], is the widow allowed to accept any gift from improper sources, nor indeed from any one who has been excommunicated from the Synagogue; for prayer ought not to be offered by the recipient for such a one, this being an offense against the Holy Spirit [the text has "Christ"]" (ch. viii.). "Any widow who fosters strife acts like Cain, and will be cast out of the kingdom of God and delivered to eternal punishment as doing the work of Satan" (ch. ix.). "It is by appointment of God that the overseer distributes the gifts among the widows, and they have to pray both for him and for the giver" (ch. xiii.–xiv.). In ch. iii.–iv. it is stated to be the overseer's duty, as the steward of God, to provide for the wants of all the needy, the widows and orphans, the friendless and the afflicted, without any partiality, and to mention the name of the giver so that the recipients may be able to pray for him (Isa. lviii. 7; Dan. iv. 27; Ps. xli. 2 [A. V. 1], cxii. 9; Prov. xvi. 6, xix. 17, xxi. 13). Also those who assist the overseer in the administration of the needy (שמוש אורחים; compare Kohler, "Testament of Job," in *l.c.* p. 318; hence "diacones" = "deacons") are required to be spotless like him and still more energetic (זריזים), ever ready to travel, to carry messages, and to minister to the needy. Women should attend to women in need. They should not be ashamed to attend to those in want, but, if needs be, should lay down their lives for a brother, imitating the Lord of heaven and earth (compare Targ. Yer. Gen. xxxv. 9), acting only for His name's sake. They should visit all who are in need of visitation, and report to the overseer (ch. xix.).

Of Book IV. the earlier chapters treat mainly of orphans:

"When the son or daughter of any brother [the Christianized text has "Christian"] becomes an orphan, some one of the brethren should adopt the same, and, if feasible, marry the girl to his son. They who do so, perform a great work [מצוה גדולה] and will receive reward from God; and if, because such orphans are poor, he, being rich, is ashamed to do so, the Father of the fatherless and the 'judge of the widows' [Ps. lxviii. 6 (A. V. 5)] will provide for these, while the fortune of such a one will be spent by prodigal heirs" (Lev. xxvi. 16 or Eccl. vi. 2, according to Midrashic interpretation; Isa. i. 7).

"While the overseers have, like husbands, to provide for the widows [compare Sirach (Ecclus.) iv. 10, Hebrew text]; to give work to the mechanics; to show compassion to the feeble; to give shelter to the strangers, food to the hungry, drink to the thirsty, clothing to the naked, visitation to the sick [בקור חולים], rescue to the imprisoned [פדיון שבוים], they must take especial care of the orphans, give the marriageable maiden in marriage to a brother, and cause the young man to learn a trade [אומנות] in order to become self-supporting [see concerning the bringing up of orphans, מגדלי יתומים, Ex. R. xlv.; Sanh. 19b]. Both widows and orphans receiving gifts shall give thanks 'to the Lord who giveth food to the hungry' . . ." (Ps. civ. 14–15; cxlv. 15–16; Eccl. ii. 25, LXX.; Zech. ix. 17).

Peculiarly instructive are the regulations concerning the acceptance of charitable offerings. Being considered as holy sacrifices for the altar of God, the Law (Deut. xviii. 12, xxiii. 19 [A. V. 18]; Prov. xvii. 12) was applied, and no gift was to be received from unjust dealers in merchandise (קפילא; Ecclus. [Sirach] xxvi. 29; Isa. i. 22, 23), from fornicators or such as abuse their own female servants (נוהגים היתר בשפחות, Lev. R. xxv.), from sodomites, idol-makers, blasphemers, thieves, publicans, informers, any subverter of justice, usurer, or from any one acting against the will of God. Acceptance of gifts from any of the foregoing would

evoke divine punishment, as in the case of the prophet (I Kings xiii. 1–5); and the prayer of those who received such gifts would not be heard (Jer. vii. 16, xv. 1). "Neither did Elisha accept gifts from Hazael nor Abijah from Jeroboam's wife" (II Kings viii. 10; I Kings xiv. 3). "Ye have received the gifts of the Levites and should not receive from the wicked. It is better to perish from want than to accept from the enemies of God" (Ps. cxiv. 5). "Receive only from such as are found, on examination, to walk in holiness, and not from those who are expelled from the Synagogue." "The Lord is honored only out of righteous labor" (Prov. iii. 9, LXX.). "Only righteous money is to be used for the ransom of captives and imprisoned ones" (Prov. xxiv. 11). "Should, however, the acceptance of money from ungodly persons be enforced upon any, it is to be used only for fuel, like the forbidden holy thing [פגול] which is to be consumed with fire, being evil not by nature, but only in the minds of those that offer it" (Lev. xix. 7; compare Sifra thereto). Compare with these regulations those regarding "ẓedaḳah" practised by the Jewish charity administrators (גבאי צדקה; Tosef., B. Ḳ. xi. 6–9; Sanh. 26b; B. B. 10b; see also CHARITY); the interpretation of the Law, אתנן זונה ומחיר כלב (Deut. xxiii. 19), with reference to charity, was a matter of controversy between the Christian Jacob the Gnostic, and the Rabbis ('Ab. Zarah 17a).

**Forbidden Charitable Gifts.**

Of the four chapters which close Book IV., only partly preserved in the Syrian "Didascalia," the eleventh is, with the exception only of the words "and our divine words," certainly Jewish. It enjoins parents to train their children well, have them learn useful trades, familiarize them with holy Scripture, guard them against bad company, and, finally, to join them in wedlock in due time (compare Ḳid. 29a; Tosef., Ḳid. i. 11; Yeb. 62b).

**Book V.:** This book, treating of martyrdom, resurrection, heathenism, and the feast- and fast-days, rests, in spite of the pronounced Christian character which it now has, upon a Jewish substratum, "Christ" having often, and at times very awkwardly, been substituted for "God." The idea presented in ch. i.–iv. is that "he who is condemned by the heathen to the games and the beasts for the name of the Lord God is a holy martyr, the son of the Highest, and a vessel of the Holy Spirit" (compare the expression כלי לדברות in the Midr. ha-Gadol, quoted by I. Lewy in his "Ein Wort Ueber die 'Mechilta des R. Simon,'" p. 38, note), and "whosoever aids or rescues these martyrs by means of his work shares in their glorious martyrdom." "He who denies being God's in order not to be hated by men, loving his own life more than he does the Lord in whose hand his breath is held, is wretched, an enemy of God, who has his portion with the accursed and not with the saints, and inherits the eternal fire prepared for Satan and his angels, instead of the reward of the blessed" (compare Sifre, Debarim, 32; Philo, "Quod Omnis Probus Liber," xiii.; Wisdom iii. 11–19; Bousset, "Die Religion des Judenthums," 1902, p. 168).

The Essene principle is set forth in ch. vi.–vii.:

"Let us then renounce our parents, kinsmen, and friends, wife and children, all possessions and enjoyments of life, if they become an impediment to piety [compare Philo, "De Vita Contemplativa," § 2, and parallels in Conybeare's ed., p. 49]. For while it behooves us to pray that He may not lead us into temptation [Ber. 60b; Matt. vi. 13], yet when we are called upon to give testimony [as martyrs; compare LXX. to Isa. xliii. 10–12], while confessing His precious name with defiance [קדוש השם; Sifra, Emor, 9], let us rejoice, hastening toward immortality. And when persecuted, let us not be perplexed and let us love neither this world nor the praise of men nor the glory and honor of rulers; but let him who has been deemed worthy of martyrdom rejoice in the joy of the Lord as obtaining thereby a great crown, and ending life with a confession [שמע ישראל; compare Sifre, Deut., 32; Ber. 61b]. For the Almighty God will Himself raise us up, according to His infallible promise, and grant us a resurrection with all those that have slept from the beginning of the world [לישני עפר in the Eighteen Benedictions], whether we die in the sea, are scattered on earth, or torn to pieces by wild beasts or birds. He will raise us by His own power [compare גבורות in Eighteen Benedictions], for the whole world is held together by the hand of God." Here references are made to Dan. xii. 2–3; Eccl. xii. 14; Ezek. xxvii. 11; Isa. xxvi. 19, lxvi. 24; then to Enoch and Elisha, to the raising of the dead by Elijah and Elisha; to Jonah (ii. 11), to Daniel and his three youths (Dan. ii.–iii.), and finally, to convince heathen readers, to the Sibylline Oracles (iv. 178–190), and to the mythical phenix.

"In this hope we undergo stripes, persecutions, and deaths. Just as God by His will made heaven and earth [Gen. i. 1; Jer. i, 5; Zech. xii. 1; Job. x. 10; Ps. ciii. 14; cxix. 73; cxxxix. 5, 16], so will He raise all men by His will either to crown them or to punish them [Dan. xii. 3], man being His workmanship made by His word [Gen. i. 26 *et seq.*; text has "Christ"], just as He raises the wheat out of the ground [compare Sanh. 90b] and as He made Aaron's dry rod put forth buds [Num. xvii. 8]."

Martyrs should be held in honor, according to Ps. cxvi. 15; Prov. x. 7; Isa. lvii. 1, lxx. "A faithful martyr ["witness"] is he who strove by his own blood for the cause of faith" (ch. viii.–ix.).

On Sabbath and holy days, which are days of joy (Isa. lviii. 13), all obscene talk and song should be avoided, according to Ps. ii. 11: "Rejoice with trembling." Names of heathen gods are not to be mentioned, nor should one swear by any of the luminaries or elements (ch. x.–xi.).

**Book VI.:** Ch. i.–iv. warn against heresies and schisms, dwelling at great length on the sedition of Dathan and Abiram against Moses—who "exhibited the Law of God in the perfect number of Ten Commandments," and of whom God said: "There arose not a prophet like unto Moses" (Deut. xxxiv. 10; no Christian could without considerable modification have written of Moses all that is stated here)—and on Sheba the son of Bichri (the name is twice misspelled almost beyond recognition); and on Joshua the son of Josedech, who also was tempted by Satan (Zech. iii. 1). In ch. vi. the Sadducees and Dositheans seem to have originally been characterized as heretics among the Jewish people. The present text enumerates all the Jewish sects, and what follows to the end of the book—with the exception of some parts of ch. xxvii.–xxix., which dwell on Levitical impurity in connection with prayer and the Holy Spirit (Ber. iii. 5; compare Kayser, "Die Canones Jacob's von Edessa," 1886, pp. 12, 81)—is altogether of Christian origin and anti-Jewish in character.

**On Heresies.**

**Books VII. and VIII.:** These contain, besides third-century Church canons and the like, diverse subject-matter—probably thrown out by the late Christian redactor of the "Didascalia" on account of its Judæo-Christian character. The first thirty-two chapters of Book VII. contain a version of the "Di-

dache," which, while betraying, like the rest of the "Didascalia," the hand of a Christian redactor, rests nevertheless upon a more complete Jewish original than the one discovered by Bryennios. Its whole tenor is characteristically Jewish in so far as it has each single precept or sentence based upon some Scriptural verse; and its mode of teaching, like any haggadic or halakic work, is argumentative. It begins the "Two Ways" with an apt reference to Deut. xxx. 15 and I Kings xviii. 21; the reference to Matt. vi. 24 is manifestly an interpolation. In ch. ii. the verse "Love the Lord thy God" (Deut. vi. 5) is given (compare Iseliu's [Coptic] "Apostellehre," p. 6, Leipsic, 1895). The rule, "Love those that hate you, and ye shall have no enemy," in itself decidedly Jewish in tone (see Bousset, *l.c.* p. 393), is derived from Deut. xxiii. 7: "Thou shalt not hate any man, Egyptian or Edomite, as they all are the works of God" (כי אחיך הוא; compare "Apost. Const." II. xxxvi., V. vii.). Likewise is the precept "If any one give thee a stroke on the right cheek, turn to him the other also" based upon the argument "Not that revenge is evil, but that patience is more honorable"; and Ps. vii. 5 (A. V. 4) is referred to. This proves that Matt. v. 39 is not the source. Old Testament quotations and specific references to the Law are frequent throughout ch. vi.

**The "Didache" in an Older Form.**

The principle "Flee from all evil and whatever is similar to it" (הרחק מן הביעור ומן הדומה לו) is derived from Isa. liv. 14: רחקי מעשק ("Abstain from injustice"), and the warning against anger and envy is illustrated by the fate of Cain, Saul, and Joab (ch. v.). The lesson of submission to God's decree is aptly illustrated by the example of Job—and very inaptly by the interpolator's reference to Lazarus (ch. viii.). In ch. ix. honor for the teacher is required, because "where there is teaching concerning God, there God is present" (Abot iii. 3; compare Matt. xviii. 20). The sedition of Korah is to warn man against making schisms; and the examples of Elijah Micaiah, Ebed-melech the Ethiopian, and Nathan, against taking presents from sinners that are to be reproved (ch. x.). Ch. xvii. contains as the last rule: "Thou shalt not proceed to thy house of prayer on a day of thy misfortune before thou hast laid aside thy bitterness"—a decidedly Jewish precept (Ber. 31a).

A striking parallel to the Mishnaic statement, "The ancient Ḥasidim used to spend a full hour in silent meditation before prayer in order to turn their hearts in true devotion to their Father in heaven" (Ber. v. 1), is preserved in ch. xxiv.: "Pray thrice a day, preparing yourselves beforehand that ye may be worthy of being received as children by the Father, lest, when you call Him 'Father' unworthily, you be reproached by Him, like Israel, 'If I be a Father, where is My glory? And if I be a Lord, where is My fear?'" (Mal. i. 6).

Irrefutable proof of the Jewish provenience of the "Didache" and, as will be seen, of the whole "Didascalia," is given in the words "O God of our holy and perfect fathers Abraham, Isaac, and Jacob, Thy faithful servants," preserved in the thanksgiving prayer after a meal (ch. xxvi.), which also contains a thanksgiving "for the Law which Thou hast planted in our souls" (compare ועל תורתך שלמדתנו, in Grace After Meals). The same characteristic words, "The God of our holy and perfect forefathers, the God of Abraham, Isaac, and Jacob" (אלהי אבותינו הקדושים והתמימים אלהי אברהם א' יצחק וא' יעקב), occur also in the prayer which follows in ch. xxxiii. This prayer is an older version of the first of the Eighteen (or Seven) Benedictions, called by the Rabbis אבות, and, with a few omissions, it reads as follows:

**God of Our Fathers, etc.**

"Our eternal Savior, King of the godly beings, who alone art the Almighty and Lord, God of all things, God of our holy and perfect forefathers, God of Abraham, Isaac, and Jacob, merciful and compassionate, long-suffering and abundant in mercy, to whom every heart is naked and every secret thought revealed, to Thee the souls of the righteous cry aloud; upon Thee do the hopes of the holy ones rest in confidence, Thou Father of the perfect, who hearest the prayer of those that call upon Thee in uprightness and knowest the supplication unuttered. . . . Thou hast made this world a place of combat for righteousness and hast opened to all the gate of mercy [הפותח שער רחמים], having shown to each man by the knowledge implanted [דעה], by natural judgment [בינה], and by the admonition of the Law [תורה], that riches, beauty, and strength vanish and only the guileless conscience of faith [אמונה] abides throughout the heavens, and walking with truth receives the right hand of victory, exulting in hope before even the world is regenerated. For Thou didst guide our forefather Abraham when he found the way of truth, and didst teach him in a vision what this world is, faith preceding his knowledge [γνῶσις]; and the covenant was the consequence of his faith [Gen. xv. 6, xxii. 17]. And when Thou gavest him Isaac as son, Thou saidst, 'I will be a God to thee' [Gen. xxvi. 3], and when our father Jacob was sent to Mesopotamia Thou showedst him the Word [text: "Christ"], and through him spakest, 'Behold I am with thee' [Gen. xxviii. 15]. And so spakest Thou to Moses, Thy faithful and holy servant, at the vision of the bush: 'I am He that is' [Ex. iii. 14, 15]. O Thou shield of the posterity of Abraham, be blessed forever" (= באי מגן אברהם; compare Midr. Teh. to Ps. i., ed. Buber, p. 5).

The prayer which follows in ch. xxxiv. is the second of the Seven Benedictions; it has not been preserved intact. It begins as follows:

"Blessed art Thou, O Lord, King of the worlds, who by the word [במאמרו; text has "Christ"] hast made the universe and by the same hast brought order into chaos." Here follows an enumeration of the whole work of Creation (מעשה בראשית), after Gen. i., closing with the formation by the divine Wisdom of man as "the citizen of the world," "the cosmos ["ornament"] of the cosmos" (κόσμου κόσμον); his body being formed of the four bodily elements, his soul endowed with five senses as a new creation out of nothing, and his mind being the charioteer of the soul. The closing sentence reads: "When man was disobedient Thou didst not destroy him forever, but laidst him to sleep for a time, and by an oath didst promise him resurrection and didst loose the bond of death. Blessed be Thou, O Reviver of the Dead" (מחיה המתים; "through Jesus Christ our hope" is the Christian addition).

**The Seven Benedictions.**

The prayer in ch. xxxv. begins, "Great art Thou, O Lord Almighty, and great is Thy power," exactly as the second of the Seven Benedictions in the Jewish ritual (אתה גבור לעולם יי), and enumerates the wondrous works of God's power—גבורות (Ta'an. i. 1; Ber. v. 2)—also characteristic of the same benediction. So this part evidently belongs to the preceding prayer. But it also contains, in an elaborate form, those portions which constitute the third benediction (קדושה). It describes the sanctification of God by the hosts of celestial beings—the holy seraphim and the six-winged cherubim, the angels and archangels; the thrones ("ofannim"), dominions, principalities, authorities, and powers—citing Isa. vi. 3; Dan. viii. 13; Ezek. iii. 12 (see Falashas); and then speaks of Israel as "Thy congregation selected from the nations on

earth, emulating the heavenly powers night and day, and singing with a full heart and soul" (Ps. lxviii. 18 [A. V. 17]). After quotations from Deut. iv. 39; I Sam. ii. 2–4; and Deut. xxxiv. 2, the benediction closes thus:

"Thou art glorious and highly exalted, invisible and unsearchable; Thy life without want; Thy operation without toil; Thy work without assistance; Thy dominion unchangeable; Thy monarchy without succession; Thy kingdom without end; Thy strength irresistible; Thine army very numerous. Thou art the Father of Wisdom, the Creator of Creation, the Bestower of Providence, the Giver of Laws, the Supplier of Wants, the Punisher of the Ungodly, and the Rewarder of the Righteous, the God and Father [here "Christ" is interpolated] and Lord of those that worship Him whose promise is infallible, . . . whose thanksgiving is everlasting, to whom adoration is due from every rational and holy creature." Here the blessing formula, האל הקדוש, is omitted.

Ch. xxxvi. contains the following portions of the original Jewish prayers for Sabbath and festivals:

**Prayers for Sabbath and Festivals.**

"O Lord Almighty, Thou hast created the world by Thy Word [text: "Christ"], and hast appointed the Sabbath as a memorial thereof, because on that day Thou hast made us rest from our works that we may meditate upon Thy laws.

"Thou hast appointed festivals for the rejoicing of our souls, that we may remember the Wisdom created by Thee. . . . Wherefore we assemble on the Day of the Lord and rejoice with Thy Word which has lit up life and immortality. For through it Thou hast made Israel, the God-beloved, Thy peculiar people. For Thou, O Lord, didst bring our fathers out of the land of Egypt and didst deliver them out of the iron furnace, from brick-making, and didst redeem them out of the hands of Pharaoh and those under him, and didst lead them through the sea as through dry land, and feed them in the wilderness with all kinds of good things.

"Thou didst give them the Law, the Ten Words pronounced by Thy voice and written with Thy hand. Thou didst enjoin them to observe the Sabbath not for the sake of affording them an occasion of idleness, but as an opportunity of piety that they might learn to know Thy power: having, in order to prevent them from evil things, kept them as within a holy circuit [החום שבת] for the sake of instruction that they might rejoice in the number seven (for there are the seventh day and the seven weeks and the seven months and the seventh year and the jubilee year for remission) [a marginal note probably; compare Philo, "De Septennario," §§ 7–8], so that men might have no cause for pretending ignorance. Wherefore, He permitted men to rest every Sabbath so that no one should send forth one word in anger on the Sabbath day; for the Sabbath is the cessation of the creation, the completion of the world, [given for] the study of the Law, and the thanksgiving hymn to God for the blessings bestowed upon men. As the Mediator, Provider, and Lawgiver of all this, does the Lord's Day hold forth the word of God as the first-born of the entire creation, so that the Lord's Day commands us to offer unto Thee, O Lord, thanksgiving for all."

Obviously the fourth benediction, מקדש השבת, has here assumed an Essene, or Gnostic, character, without, however, obscuring the features of the typical synagogue formula.

Ch. xxxvii., xxxviii., and Book VIII., ch. xxxvii., have preserved portions of the last three benedictions recited both in the synagogue and in the Temple, the עבודה, and הודאה, and ברכת כהנים.

**The Last Three Temple Benedictions.**

The first commences: "Thou who hast fulfilled Thy promise made by the prophets, and hast had mercy on Jerusalem by exalting the throne of David Thy servant, do Thou now, O Lord God, accept the prayers of Thy people who call upon Thee in truth as Thou didst accept of the gifts of the righteous in their generations. [Here follows an enumeration of all the righteous men from Abel to Mattathias and his sons.] So receive Thou the prayers of Thy people, offered to Thee with knowledge [the phrase "through Christ" is a Christian addition; there is no mention of Christ in the prayer itself] in the Spirit."

The Modim prayer begins exactly like the Jewish benediction: "We give thanks to Thee for all things, O Lord Almighty, that Thou hast not taken away Thy mercies and loving-kindnesses from us, but generation after generation dost Thou save, deliver, assist, and protect. Thou didst assist in the days of Enos and Enoch, of Moses and Joshua, of Samuel and Elijah, of David and the Kings, of Esther and Judith, and of Judas Maccabeus and his brethren ["Christ" very inappropriately interpolated here]. For He has delivered us from the sword and from famine, from sickness and from an evil tongue. . . . For all these things do we give Thee thanks [compare ועל כ׳ם]." Here follows a special thanksgiving for the wonderful creation of man, for the immortal soul, and for the laws given to him, and for the promise of resurrection. The closing sentences are as follows: "What life is sufficient—what length of ages will be long enough for men to be thankful! For Thou hast delivered us from the impiety of polytheism. [Then follows a Christian addition quite characteristic, "and from the heresy of the murderers of Christ!"]. Thou hast delivered us from error and ignorance. Thou hast set angels over us, and hast put Satan to shame. Thou hast created us and provided for us. Thou measurest out life to us, and affordest us nourishment, and hast provided repentance. Glory and worship to Thee for all these things for ever and aye."

Of the closing benediction only the following portion has been preserved as the bishop's benediction:

"O God of our fathers, Lord of mercy, who didst form man by Thy Wisdom, . . . look down, O Lord Almighty, and cause Thy face to shine upon Thy people and bless them by Thy Word [text: "Christ"], through which Thou hast enlightened us with the light of Thy knowledge, and hast revealed Thyself unto us. Adoration is due to Thee from every rational and holy creature forever."

As all these prayers go back to pre-Christian times, they are of incalculable importance to the student of Jewish and Christian liturgy. Here is also the origin of such names as "the Lord's Day" for Sabbath (Sunday).

There are a number of other benediction formulas given in Books VII. and VIII. which betray an adaptation from Jewish prayers and anthems. Especially is the "Trisagion," or "Thrice Holy," in Book VIII., ch. xii.—which has, in more or less modified form, been universally adopted in the various churches—based on a somewhat older form of the Jewish sanctification than the one in ch. xxxv. of Book VII., mentioned above; while the prayers for penitents and for the various classes of people (Book VIII., ch. ix. and x.) have striking parallels in the older portion of the Jewish litanies (see SELIḤOT). See also ESSENES; GNOSTICISM; LITURGY; SABBATH.

BIBLIOGRAPHY: Lagarde, *Constitutiones Apostolorum*, Leipsic and London, 1862; idem, *Didascalia*, 1854; Funk, *Die Apostolischen Constitutionen*, Rothenburg, 1891; Bickell, *Gesch. des Kirchenrechts*, i., Giessen, 1843; Kohler, in *Monatsschrift*, 1893, p. 447.

K.

**DIDEROT, DENIS:** French philosopher and encyclopedist; born at Langres Oct. 5, 1713; died at Paris July 30, 1784. Although, like all the French encyclopedists, an apostle of tolerance, Diderot does not seem to have had much sympathy with the Jews and Judaism. He wrote the bright and interesting article on Jewish philosophy for the "Encyclopédie," but it shows a superficial acquaintance with the subject, and is not free from errors. The same criticism applies to a brilliant passage on the Jews of Amsterdam in his "Voyage en Hollande" (xvii. 431–433, ed. Assezat and Tourneux, Paris, 1875–79). In his "Neveu de Rameau" (v. 454, 479) there are two anecdotes, the heroes of which are Jews. The first refers to a renegade who abuses the confidence of a rich Jew of Avignon in order to rob him and denounce him to the Inquisition. The second, which is somewhat licentious, narrates the story of an

Orthodox Jew of Utrecht who signs a note in an infamous bargain. The first anecdote is improbable, for the Inquisition never forbade the Jews of the Comtat to follow their religion. The second anecdote, still more improbable, is also found in the "Voyage en Hollande," where the personages are Dutch citizens, and by substituting different names Diderot simply intended to make a striking antithesis between the piety of the Jew and his amorous escapades. This literary trifle must not be taken seriously; it shows only that Diderot was subject to the common prejudice against the Jews.

BIBLIOGRAPHY: T. Reinach, in *Rev. Et. Juives*, 1884, vii. 10 *et seq.*

D. I. L.

**DIDRACHMA.** See NUMISMATICS and WEIGHTS AND MEASURES.

**DIEGO DE VALENCIA:** Spanish troubadour of the fifteenth century; born of Jewish parentage at Valencia de Don Juan, in the kingdom of Leon. After his conversion to Christianity he became a Franciscan monk; and receiving the degree of doctor of theology, was known among his contemporaries as a very learned physician, astrologer, and master of sciences ("gran letrado, físico, astrologo, é mecanico"). He was one of the leading Valencian poets, and most of his poems are contained in the "Cancionero de Baena." He did not consider it beneath his dignity to speak openly, in a number of flippant songs, of his intimacy with various classes of courtezans, nor did he hesitate, in his satirical poems on Jews and Maranos, to make use of Hebrew and rabbinic terms, though he thereby derided himself. Diego chose as the special target of his scoffings a certain Juan de España, who was considered an accomplished Talmudist, and who, after accepting baptism in 1413, wrote a short work on his conversion. The following lines may serve as specimens of Diego's satire:

"Johan de España, muy gran saña
Fué aquesta de *Adonay*,
Pues la aljama se derrama
Por culpa de *Barcelay*.
Todos fuemos espantados,
Maestros, rabies, *cohenim*,
Ca les fueron sus pecados
De este *sofarahenim*
Pues quien non tiène *beçim*,
Quiso infinita faser,
Hora finque por mansel
Pues tan mal pertrecho tray."

BIBLIOGRAPHY: J. Amador de los Rios, *Estudios*, pp. 423 *et seq.*; Ferd. Wolf, *Zur Spanischen und Portugiesischen Litteratur*, pp. 201, 209; Kayserling, *Sephardim*, pp. 75 *et seq.*

G. M. K.

**DIENA (DAYYENA), AZRIEL BEN SOLOMON:** Rabbi at Sabbionetta; died 1536. He was a disciple of Nathaniel Trabotto, and is mentioned with respect by R. Meïr Katzenellenbogen. Azulai claims to have seen two volumes of his responsa—perhaps those referred to in "Magazin," ii. 16. MS. 911 in the Bodleian collection contains Diena's notes on הלכות טרפה according to the Roman rite (Neubauer, "Cat." col. 196); and MS. 948 contains some of his letters (*ib.* col. 205). MSS. 48, 135, 153, 166 of the Friedland collection in St. Petersburg contain some of Diena's decisions. He seems to have possessed valuable manuscripts; the 1550 ed. of Maimonides' "Yad" having followed his copy (Conforte, "Ḳore ha-Dorot," p. 34b). Diena became known by his opposition to the adventurer David Reubeni. Being of a positive and practical disposition, opposed to the current Messianic vagaries, Diena was alive to the danger resulting therefrom, and he decided to act against Reubeni. When the latter, after the execution of Molko, had increased his influence to such an extent that the Italian rabbis began to take his pretensions seriously, Diena called to his aid Abraham b. Moses Cohen, rabbi of Bologna, and both unmasked the impostor.

The veneration in which Diena was held may be seen from the elegies published at his death, one of which was by Abraham of Pisa, and two others by Samuel b. Moses Anav. His son's name was David (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 75).

BIBLIOGRAPHY: Kaufmann, in *Rev. Et. Juives*, xxx. 304, xxxi. 65, xxxviii. 277; Löwenstein, *ib.* xxxi. 120; Steinschneider, *Cat. Bodl.* No. 7821; Mose, *Antologia*, vi. 53, 134; Gedalya ibn Yahya, *Shalshelet ha-Ḳabbalah*, p. 64a; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 38, 40; Eisenstadt-Wiener, *Da'at Ḳedoshim*, App., ii. 47, 77, 78; Benjacob, *Ozar ha-Sefarim*, p. 560, No. 142; Azulai, *Shem ha-Gedolim*, i. 77.

G.

**DIENA (DAYYENA), DAVID:** Italian rabbi; he lived at Rovigo at the end of the seventeenth century. He was consulted on Talmudic matters by R. Nathaniel Segre; and his responsa appeared first in the collection "'Afar Ya'aḳob," from which it was copied by Isaac Lampronti into his "Paḥad Yiẓḥaḳ." David, in his responsa, mentions Azriel Diena as his grandfather. There is much confusion concerning his father. Ghirondi calls him David b. Azriel Diena, while Mortara speaks of two Davids, one being a grandson and the other a son of Azriel Diena. He was the grandfather of David Ḥayyim Diena, chief rabbi of Rovigo.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 75; Löwenstein, in *Rev. Et. Juives*, xxxi. 121; Fuenn, *Keneset Yisrael*, p. 232; Mortara, *Indice Alfabetico*, p. 19; Berliner's *Magazin*, ii. 16; Steinschneider, *Hebr. Bibl.* xix. 51.

L. G. M. SEL.

**DIENESOHN, JACOB:** Yiddish novelist; born in Zagory (Zagaren), Russia, in 1859. He is one of the most popular Yiddish novelists of the latter half of the nineteenth century. He began to write in 1877, when he published a story called "Ha-Ne'ehabim weha-Ne'imim" or "Der Schwartzer Junger Mantshik" (The Dark Young Man). Since then Dienesohn has written many novels, almost all of which have been widely read. Among the best known of his works is his "Eben Negef" (Stumbling-Stone). In his books Dienesohn pictures the struggle among the Jews of the older and the younger generation—between the "haskalah" and ḥasidism. He knew well the public for which he was writing, and avoided all violent expressions in denouncing fanaticism, describing merely the sufferings of the Maskilim. His later novels treat of the same themes, but are rather sketches from Jewish life than romantic stories. Dienesohn is also the author of the "Welt-Geschichte," in Yiddish. He has in addition contributed many articles to Yiddish periodicals, and is a good Hebrew writer, his contributions to "Ha-Shaḥar" having won him the favorable criticism even of such writers as Smolenskin.

BIBLIOGRAPHY: Wiener, *Yiddish Literature*, p. 189; *Sefer Zikkaron*, Warsaw, p. 26.

G. M. RA.

**DIESSENHOFEN:** City in the Swiss canton of Thurgau, connected by a bridge with the village of Gailingen in Baden. It attracted the Jews in early times by its favorable position. In 1348 the Jews here were accused of having poisoned the wells; their houses were plundered by the mob, and some of the Jews were burned at the stake. Over three hundred sought refuge in the fortress of Kyburg, where they were protected by the Austrian governor; but when he himself was threatened by the cities of Diessenhofen and Winterthur, the fugitives were either expelled and left to the mercy of their persecutors, or, as other authorities state, were burned by the governor on Sept. 18, 1349, to save the "innocent ones" from the fury of the mob (Pupikofer, "Gesch. des Thurgaus," i. 204; manuscript material in Löwenstein, "Gesch. der Juden am Bodensee," p. 81).

Jews settled in Diessenhofen again within half a century; but in 1401 a false accusation again gave rise to butcheries. The outrider of the governor had murdered Konrad, the four-year-old son of Councilor Hermann Lory of Diessenhofen. To save himself the man said that the Jew Michael Vinelmann (Veitelmann), who, with his son Gütlieb, had been admitted in 1396 on the condition of paying a yearly tax of eight gulden, had instigated the murder, and had promised three gulden "for the hot blood of the Christian child." The outrider was broken on the wheel; the Jew was burned alive without any examination; and little Konrad was sainted. On this occasion Jews at Schaffhausen, Winterthur, and other places were either burned or forced to accept baptism.

Contrary to all expectation Jews soon returned to Diessenhofen. As early as 1426, when its citizens "were in great debt and obliged to admit Jews and other people in order to better bear the great yearly tax," as one may read in the "ainunge" (town records) of Diessenhofen (Pupikofer, *l.c.* p. 63), a Jew was admitted as citizen, notwithstanding the objection of Junker Molli of Diessenhofen, an evil-minded person who had voted for the burning of Huss at the Council of Constance. The number of Jews in the city increased gradually. In 1453 the Jews Triefus (Dreifus) and Mennlis paid a tax of two pounds of heller each; the latter, who was in 1479 granted a safe-conduct for two years, settled in 1481 at Thiengen. As early as 1482 attempts were made to expel the Jews from Thurgau, but fortunately for them the governors were open to bribery. In 1489 the Jews of Diessenhofen were granted protection for three years, but in 1494 they had to leave the place with the other Jews of the canton.

Nothing is known of the religious condition of the Jews of Diessenhofen, except that they were forbidden to sell meat slaughtered according to ritual on the ordinary meat-stalls. The synagogue is said to have stood on the site now occupied by the house "Zum Erker." For several centuries no Jews lived here. Those that came from Gailingen on business had to pay the so-called Jews' tax, or Jews' stake-money, of from three to five batzen. Even toward the end of the eighteenth century the Jews were forbidden to pass across the Rheinbrücke on Sundays, except to the physician, apothecary, or midwife. In 1865 a Jew was granted the privilege of settling at Diessenhofen. In 1902 about twenty Jewish families were living in the city.

BIBLIOGRAPHY: Löwenstein, *Gesch. der Juden am Bodensee*, pp. 79 *et seq.*; *Monatsschrift*, xii. 405 *et seq.*

G. M. K.

**DIETARY LAWS (מאכלות אסורות):** Biblical and rabbinical regulations concerning forbidden food.

**A.** The ancient Israelites lived chiefly on vegetable food and fruit, upon which the Bible places no restrictions (Gen. i. 29). With the development of the sacrificial system certain restrictions were placed on the use of the portions belonging to the priest, the Levite, and the poor (see PRIESTLY CODE; POOR-LAWS). Besides these there were also some laws concerning vegetable and tree growths.

**Vegetable Food.**

(1) "'Orlah": The fruit of a tree was forbidden during the first three years after its planting (Lev. xix. 23–25). In the fourth year the fruit was brought to Jerusalem and eaten there amid songs of thanksgiving ("neṭa' reba'i"). Those who lived at a distance from Jerusalem might redeem the fruit and bring the money to Jerusalem, and spend it in a similar manner. The law of 'orlah applied to all times and places ('Orlah iii. 9; Ḳid. 38b *et seq.*; Maimonides, "Yad," Ma'akalot Asurot, x. 9–18; Shulḥan 'Aruk, Yoreh De'ah, 294). See 'ORLAH.

(2) "Ḥadash": The eating of new corn was forbidden until the second day of Passover, when the "'omer" was offered in the Temple (Lev. xxiii. 9–14). This prohibition also was extended to all times and places (Ḳid. *l.c.*; Men. 70a; Maimonides, *l.c.* 2–5; Yoreh De'ah, 293). See ḤADASH.

The reason for these laws seems to be contained in the sentence "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God" (Ex. xxiii. 19).

(3) The use for any purpose whatever of the produce of two species of corn or of other vegetables sown in a vineyard was forbidden (Deut. xxii. 9). The sowing of mixed seed in gardens or in fields was also prohibited (Lev. xix. 19); but, if so sown, the produce was only forbidden in the case of a vineyard ("kile ha-kerem"). This prohibition applied originally only to Palestine, but was later extended by the Rabbis to all lands and times (Ḳid. 39a; Maimonides, *l.c.* 6–8; Yoreh De'ah, 295–297).

**B.** Among the early Hebrews animal food was partaken of by the common people only on festive occasions, usually in connection with sacrifices. The permission given to Noah and to his children to eat animal food (Gen. ix. 2, 3) was conditioned upon the abstinence from blood (see BLOOD). Some of the Tannaim were of the opinion that during their journey through the wilderness the Israelites were permitted to eat the meat only of such animals as had previously been sacrificed, some portions of which had been burned on the altar, and some given to the priests; others thought differently (Ḥul. 17a; compare Ex. xvi. 3).

**Animal Food.**

I. The Bible, in its legislative portions, makes explicit provisions for the distinction between clean and unclean animals mentioned earlier in connec-

tion with the Flood (Gen. vii. 2, 8). See CLEAN AND UNCLEAN ANIMALS.

II. Forbidden as being unclean is also that which comes out of the unclean (Bek. 5b). This principle applies not only to the young, but to all animal products.

(1) It is therefore forbidden to use the milk of unclean animals or of animals which suffer from some visible malady which causes them to be legally unfit ("ṭerefah") for food. When, after the ritual slaughtering, an animal, apparently sound during its life, is found to have been diseased, its milk, or cheese made of its milk, is forbidden as food.

An adult may not suckle from the breasts of a woman, although, if placed in a vessel, woman's milk is not forbidden. A child may suckle until the end of its fourth year if healthy, or until the end of its fifth year if sickly. If, however, it was interrupted after the second year for three consecutive days with the intention of weaning it, it is not permitted to suckle again (Ket. 60a; Bek. 6a; Ḥul. 112b; Maimonides, *l.c.* 3; Yoreh De'ah, 81).

**Milk and Eggs.**

(2) Eggs of unclean birds, or of birds suffering from a visible sickness, which makes them ṭerefah, are forbidden. The following signs were laid down by the Rabbis, by which eggs of clean birds could be distinguished from those of unclean. If both ends of the egg are sharp or round, or if the yolk is outside and the white inside, it is of an unclean bird. If one end is sharp and the other round, and the white is outside and the yolk inside, reliance may be placed on the testimony of the seller, who must say of what species of birds it comes. As a rule, however, since most eggs sold are those of chickens, ducks, or geese, no questions need be asked (Ḥul. 64a; Maimonides, *l.c.* 7–11; Yoreh De'ah, 86).

A drop of blood found on the yolk of an egg is considered an indication that the process of hatching has already begun, and the egg is therefore forbidden. It is not necessary, however, to examine eggs before using them to see whether they contain any blood (Yoreh De'ah, 66, 2–8).

(3) The roe of unclean fishes is also forbidden. Pickled fish may be eaten, though preserved together with unclean fish ('Ab. Zarah 40a; Maimonides, *l.c.* 20–24; Yoreh De'ah, 83, 5–10).

(4) The honey of bees is permitted, since it is merely the secretion of the flower gathered by the bee and then discharged, and contains no portion of the insect. There is, however, a difference of opinion regarding honey produced by other insects (Bek. 7b; Maimonides, *l.c.* 3; Yoreh De'ah, 81, 8, 9).

III. The ancient Israelites looked with horror upon the custom prevalent among the surrounding nations of cutting off a limb or a piece of flesh from a living animal and eating it. Its prohibition is one of the seven Noachian laws (Sanh. 56a). If the limb was still partly attached to the body, but could never grow again, and the animal was legally slaughtered, this limb had to be thrown away (Ḥul. 101b; Maimonides, *l.c.* 5; Yoreh De'ah, 62; see also CRUELTY TO ANIMALS).

IV. An animal that has died a natural death, or has been killed in any way other than that prescribed by the law of SHEḤITAH, is called "nebelah," and makes impure all persons or things that it touches (Deut. xiv. 21). One torn by beasts (Ex. xxii. 30 [A. V. 31]) or subject to some mortal disease is called ṭerefah. Both of these are forbidden as food; "for thou art a holy people to the Lord thy God." The laws of ṭerefah are given in Ḥul. iii.; Maimonides, *l.c.* 5–11; Yoreh De'ah, 29–60. See CARCASS and ṬEREFAH.

**Prohibition of Blood.**

V. Blood, which is supposed to contain the vital element (Gen. ix. 4), is repeatedly prohibited in the Bible (Lev. xvii. 11; Deut. xii. 16). It must not be eaten by Jews at any time or place (Lev. iii. 17). Not only blood itself, but flesh containing blood is also forbidden (Gen. ix. 4; see BLOOD). For the laws of blood see Ḥul. 111a, 117a; Ker. 2a, 20b; "Yad," Ma'akalot Asurot, vi.; Yoreh De'ah, 66–78.

This prohibition applies only to the blood of mammals or of birds, not to the blood of fishes or of locusts. Only the blood which is contained in the veins, or congealed on the surface of the meat, or which has begun to flow from the meat, is forbidden; as long as it is a part of the meat it may be eaten. See MELIḤAH.

VI. The fat ("ḥeleb") of ox, sheep, or goat is forbidden (Lev. vii. 23–25). The punishment decreed for transgression of this law is "karet." The fat of birds or of permitted wild animals is not forbidden. The fat of the young found within the womb of the mother after the latter has been legally killed, and its sinew "that shrank," are permitted. See FAT.

VII. The custom of refraining from eating the sinews of the hind legs of an animal arose, according to the Biblical narrative (Gen. xxxii. 32), from the incident of Jacob's wrestling with the angel, through which the patriarch became lame. It is not put in the form of a prohibition in the legal portions of the Bible, although the Rabbis considered it of Mosaic origin (Ḥul. 100b). Birds are excluded from this law.

**Seething Kid in Mother's Milk.**

**C.** The threefold repetition of the commandment prohibiting the seething of a kid in its mother's milk (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21) is explained by the Rabbis as referring to three distinct prohibitions: cooking meat and milk together; eating such mixture; and deriving any benefit from such a mixture (Ḥul. 115b). See MILK.

**D.** In almost all cases of forbidden food, the transgressor was liable to punishment only when the portion which he ate was at least as large as an olive. The prohibition, however, extends at times farther than that (Yoma 73b, 80a), in some cases even to the taste and the odor. Hence, if a forbidden object falls into a boiling pot of permitted food, all the food contained in the pot is forbidden, unless no taste of the forbidden object can be detected in the food of the pot.

**E.** It is forbidden to derive any benefit from objects used for idolatrous purposes. Meat consecrated to an idol, wine of libation, spices, or anything else used in the idol's service is prohibited ('Ab. Zarah 29b); in fact, any animal slaughtered or wine touched by an idolater was prohibited to the Israelite, because it was supposed to be consecrated to his idol; and these

prohibitions applied not only to eating or to drinking, but to any benefit derived from it. Even after the practise of idolatry lapsed, these prohibitions remained in force as rabbinic institutions; wherefore the wine of a non-Jew is forbidden.

On account of the apprehension of intermarriage, the Rabbis also prohibited eating the bread of a non-Jew, or a dish cooked by a non-Jew ('Ab. Zarah 35b, 38a). It is permitted, however, to buy bread of a non-Jewish baker. If part of the cooking was done by an Israelite, the dish may be eaten. Non-Jewish servants may cook for the families which they serve, for since they are in the house of the Jew, it is assumed that one of the household gives occasional assistance. Some authorities, however, object to permitting non-Jewish servants to cook (Yoreh De'ah, 113, 4, Isserles' gloss; compare "Sifte Kohen" and "Ture Zahab," *ad loc.*).

The non-Jew's testimony regarding these matters can not be relied upon, since he does not know the import of these laws to the Jew; wherefore not only meat, but also milk and cheese bought of a non-Jew are forbidden, because it is assumed that, by some carelessness or by a desire to improve, the milk may have been mixed with some forbidden ingredient. A Jew is therefore required to be present at the milking, and at the preparation of the cheese. Different customs prevail regarding butter bought of a non-Jew; and in regard to milk and cheese the later authorities are more lenient ('Ab. Zarah ii.; Maimonides, *l.c.* iii. 13, xi.–xiii., xvii. 9–26; Yoreh De'ah, 112–115, 123–138).

**F.** "Sakkanah," or danger to life, is given by the Rabbis as a reason for a number of prohibitions included in the dietary laws. An animal that ate poison is forbidden on account of sakkanah (Ḥul. 58b). Meat and fish should not be cooked or eaten together; for such a mixture is supposed to cause leprosy. It is therefore the custom to wash the mouth between eating a dish containing fish and one containing meat (Pes. 66b; Yoreh De'ah, 117, 2, 3). Water that was left uncovered overnight was not permitted as drink in olden times, because of the apprehension that a serpent might have left its venom in it. Where serpents are not found this prohibition does not exist (Jer. viii. 4; Yoreh De'ah, *l.c.* 1).

Regarding the custom to refrain from meat and wine during the first nine days of the month of Ab or from the seventeenth day of Tammuz till the tenth of Ab, see FAST-DAYS; see also PASSOVER.

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——**From the Traditional Point of View:** From the point of view of traditional or conservative Judaism, the dietary laws are divinely ordained, and the rejection of the yoke of these laws is tantamount to a rejection of the belief in Israel's redemption from Egypt (Sifra, Shemini, xii., based upon Lev. xi. 44–45). To eat pork was, therefore, considered as equivalent to apostasy in the Maccabean time and later (II Macc. vii. 1 *et seq.*; IV Macc. v.; Philo, "In Flaccum," § 11). One should abstain from it not only from personal aversion, but because "our Father in heaven has decreed that we should abstain from it" (Sifra, Ḳedoshim, xi.). "God showed to Moses the different species of animals, and said: 'These may ye eat, and these not'" (Sifra, Shemini, ii.; Ḥul. 42a). "The many rules regulating the Jew's diet are intended to test his piety and love for God" (Tan., Shemini, ed. Buber, 12, 13). "There is no other reason for all the dietary laws than that God gave them" (Samson Raphael Hirsch, "Horeb," 1837, p. 433). Thus says Lasch ("Die Goettlichen Gesetze," 1857, p. 173) in regard to the dietary laws: "He who truly fears God will observe His laws without inquiring into the reasons for them." Any question regarding the historical development of these laws is obviously excluded from the standpoint of traditional Judaism. "The dietary laws," says M. Friedländer ("The Jewish Religion," p. 237, London, 1891), "are exactly the same now as they were in the days of Moses."

Nevertheless a rational interpretation of the Biblical and Mosaic laws has at all times endeavored to find the dietary laws prophylactic of diseases of both body and soul. Indeed, many statisticians have declared that the observance of the dietary laws has greatly contributed to the longevity and physical as well as moral power of the Jewish race (see H. Behrend, "Communicability of Diseases from Animals to Man," London, 1895).

On the other hand, the cabalists hold that whosoever eats of the forbidden food becomes imbued with the spirit of impurity and is cast out of the realm of divine holiness (see Zohar iii. 41b). As to the aversion of the Jew to the eating to pork see SWINE.

——**Considered Historically and from the Critico-Historical and Reform Point of View:** According to Gen. i. 29, the human race was originally allowed to eat vegetable food only; after the Flood, however, animal food was permitted, but on condition that blood, which is the soul (Gen. ix. 3, 4), should not be partaken of. The people of Israel were forbidden to eat the flesh of beasts found torn or that had died a natural death, as well as all kinds of animals declared unclean; the stated reason being that Israel should be "a holy people unto the Lord," "distinguished from other nations by the avoidance of unclean and abominable things that defile them" (Ex. xxii. 30 [A. V.], 31; Deut. xiv. 3–21; Lev. xi. 43, xx. 24). Various other reasons have been alleged by ancient and by modern writers: (1) hygienic ("Moreh Nebukim," ii. 48; Samuel b. Meïr on Lev. xi. 3; Michaelis, "Mosaisches Recht," iv. 202)—*e.g.*, the sturgeon and various scaleless fishes and the pig are instanced as producing diseases; (2) psychological, presupposing that the animals thus prohibited appeared loathsome; or that they, and more especially the carnivorous beasts and birds, beget a spirit of cruelty in persons that eat them (IV Macc. 5; Naḥmanides on Lev. xi.); (3) dualistic, holding that, like the Persians, the Israelites ascribed all the unclean animals to an evil power (Origen, "Contra Celsum," iv. 93; Bohlen, "Genesis," p. 88; De Wette, "Hebräische Archäologie," p. 188; Lengerke, "Canaan," i. 379); (4) national, maintain-

**Alleged Reasons for Laws.**

ing simply that the Israelites should be secluded from all other nations (Spencer, "De Legibus Hebræorum," 1732, p. 121; Michaelis, *l.c.*). None of these alleged reasons, however, can be considered as Scriptural. Really, the animals forbidden in the Mosaic law are almost the same as are prohibited to the priests or saints in the ancient Hindu, Babylonian, and Egyptian laws.

In the "Laws of Manu," v. 7, 11-20 ("S. B. E." xxv. 171 *et seq.*) carnivorous birds—those that feed striking with their beaks, or that scratch with their toes, or live on fish or meat—fishes that eat any kind of flesh, five-toed animals, and strange beasts or birds are forbidden; domestic animals that have teeth in one jaw only, except the camel, are eatable; also the porcupine, hedgehog, rhinoceros, tortoise, and hare are allowed; the village cock is forbidden, as is the milk of one-hoofed animals. In the "Laws of Apastamba," i. 5, 29-39 (*ib.* ii. 64), one-hoofed animals, camels, village pigs, and cattle are forbidden; also carnivorous birds that scratch with their feet, or feed thrusting forward their beaks, and the cock. Five-toed animals (with the exception of the boar, porcupine, rhinoceros, and hare), and misshapen and snake-headed fish or such as live on flesh only, are prohibited. Similarly, the "Laws of Vasishta," xiv. 38-48 (*ib.* xiv. 74), and those of Bandhayuna, i. 5, 12 (*ib.* xiv. 184).

The Ḥaranians may eat all animals that chew the cud, with the exception of the camel, and, with the exception of doves, all birds that are not birds of prey (Chwolson, "Die Szabier," 1856, ii. 7, 102). The Egyptian priests abstained from eating fish, one-hoofed quadrupeds or such as had more than two divisions in their hoofs and no horns, and all carnivorous birds (Porphyrius, "De Abstinentia," iv. 7). The law of Zoroaster contained probably the same prohibitions as the Hindu law, but the books are lost; and the classification of animals in "Bundahish," ch. xiv. ("S. B. E." v. 47), has no bearing on forbidden food.

Of the theories suggested for these various prohibitions of animals (see Porphyrius, *l.c.* i. 14; Spencer, *l.c.* pp. 82-92; and Sommer, "Biblische Abhandlungen," 1846, pp. 271-322) only that proposed by W. Robertson Smith ("Kinship and Marriage in Early Arabia," 1885, p. 306; *idem*, "Rel. of Sem." p. 270) seems to offer a plausible explanation. In view of the fact that almost every primitive tribe holds certain animals to be tabooed, the contention is that the forbidden or tabooed animal was originally regarded and worshiped as the totem of the clan; but the facts adduced do not sufficiently support the theory, especially in regard to the Semites, to allow it to be more than an ingenious conjecture, though Stade, "Gesch. des Volkes Israel," i. 485; Benzinger, "Arch." 1894, p. 484; Jacobs, "Studies in Biblical Archæology," p. 89; and Baentsch, "Exodus and Leviticus," 1900, p. 355, have adopted it (against Nöldeke, in "Z. D. M. G.," 1886, pp. 157 *et seq.*).

**Priestly Sanctity of the Nation.**

It is certain that the conception of clean and unclean animals did not originate with the Hebrew lawgiver, but, in accordance with Biblical tradition, goes back to prehistoric times, the distinction being assumed as existing in the days of Noah. These unclean (or tabooed?) animals were to be avoided by all those persons who laid special claim to holiness; wherefore the priests and saints of all ancient nations were commanded to shun them. Samson's mother, when she was to give birth to a Nazarite, was warned against eating anything unclean (Judges xiii. 4, 7, 14). The idea that the people of Israel were "a kingdom of priests and a holy nation" (Ex. xix. 6) could not be more impressively set forth than by laws which extended the universal priestly prohibition of unclean food to the entire people. This priest-idea is the only possible meaning of Lev. xx. 25, 26 (R. V.): "I have separated you from the peoples, that ye should be mine."

The precept given by the angel to Samson's mother shows, however, that the people in general did not heed the dietary laws. The same may be inferred from Ezekiel's words concerning himself as priest: "Ah, Lord God! behold my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there the flesh of a sacrificially loathsome thing [פגול; A. V. "abominable flesh"] into my mouth" (Ezek. iv. 14; compare Ḥul. 37b, where the rabbinical interpretation of the passage is given). In fact, Ezekiel desires the prohibition of Nebelah and Ṭerefah to be applied to priests only: "The priests shall not eat of anything that dieth of itself or is torn, whether it be fowl or beast" (Ezek. xliv. 31; see Men. 45a, "The prophet Elijah shall some day explain this problematic passage"). Thus it is simply an extension of the priestly law to the whole nation, as "holy to the Lord," which underlies the prohibition of nebelah and ṭerefah (Ex. xxii. 30 [A. V.], 31; Deut. xiv. 21; Lev. xvii. 15, xxii. 8).

**Blood, Fat, etc.**

On the other hand, the prohibition of blood and fat (Lev. iii. 17, vii. 24-27, xvii. 10-14; compare Gen. ix. 4) rests on different grounds. Maimonides ("Moreh," part iii., ch. xlvi., xlviii.) gives a rationalistic explanation. "Blood and fat belong to God, and must be brought upon the altar" (Targ. Yer. to Lev. iii. 17); they are divine property; neither Israelite nor non-Israelite is allowed to eat thereof; and the penalty for violation of this law is excision ("karet"). Therefore, the blood of every animal, even when it is unfit for the altar, must be "poured out . . . as water" (Deut. xii. 24), and the fat of the nebelah and ṭerefah is forbidden (Lev. vii. 24). In Deuteronomy (xii. 23 and elsewhere), however, fat is not mentioned (see Geiger, "Urschrift," p. 467, and Karaites). To the same category seems to belong also the ancient prohibition of the sciatic nerve, or rather the gluteal muscle ("sinew of the hip," גיד הנשה), which is upon the hollow of the thigh (Gen. xxxii. 32, R. V.; see Gunkel's commentary to the passage). This part, as representing the locomotive and, therefore, vital power of the animal, could easily be regarded as sacred to the Deity, just as the brain and the heart, and other vital parts of animals, were avoided by the Greeks (see Sommer, *l.c.* pp. 348, 349). The prohibition of eating together meat and milk is probably older than the rabbinical interpretation of the law, "Thou shalt not seethe the kid [feeding] upon its mother's milk (so the Karaites, "Eshkol," p. 240; Geiger, "Gesammelte Schriften," iii. 305; and Luther; A. V. "in its mother's milk," Ex. xxiii. 19 and parallels; see Dillmann's commentary *ad loc.*). It seems to rest on Temple practise, which avoided the mixing of dishes that required a different treatment from the Levitical point of view (Men. 73a). Hence as early as the schools of Hillel and Shammai the question was discussed whether cheese and fowl might be brought together on one table (Ḥul. viii. 1; 'Eduy. v. 2; compare Pes. 30a, 36a).

All these dietary laws, however, intended to give to the Jew the character of priestly sanctity, were declared to be "ḥukkim" (divine statutes), to which "the evil spirit ["yezer ha-ra' "] and the heathen nations object" (Sifra, Aḥare, 13). The allegorical interpretations followed by the Alexandrians (Aristeas' Letter, 140–170) are proof of a prevailing tendency to treat the dietary laws lightly; but the Maccabean reaction against Hellenism lent new importance to them (II Macc. vi. 18; IV Macc. *l.c.*; Sifra, Ḳedoshim, 11). At the same time, the view is expressed by the Rabbis that the forbidden meat shall again be allowed to Israel, as indeed it was believed to have been eaten by the Israelites before entering the Holy Land (see Midr. Teh. to Ps. cxlvi. 7; Lev. R. xiii.; Ḥul. 17a). The very fact that the whole list of forbidden animals is allegorized in the Midrash (Lev. R. xiii.) places the dietary laws in a peculiar light, and forcibly recalls their treatment in the patristic literature. See CLEAN AND UNCLEAN ANIMALS.

**Haggadic and Halakic Views.**

The Halakah recognized the maxim to abstain from whatever savored of any possible approach to the forbidden diet; the prohibitions became ever more numerous, so as to make the wall of separation between Jew and non-Jew well-nigh insurmountable. It is to be noted that those Jews who refused to accept these rabbinical prohibitions fled to the Samaritans (Josephus, "Ant." xi. 8, § 7). The rabbinical principle was consistent in so far as it tended to keep the Jew isolated from his idolatrous surroundings by prohibiting even the meal cooked by the heathen (בשול נכרים, 'Ab. Zarah 38a), as well as the wine served on the table (Shab. 17b; see HEATHENISM and IDOLATRY), and eating at the same table with them (Book of Jubilees, xxii. 16). In this the Pharisees had the scrupulous piety of the Jewish woman as their main support (Josephus, *l.c.* xvii. 2, § 4).

In the Middle Ages the dietary laws became the chief mark of distinction between the Jew and the Christian, whose antinomic maxim was: "There is nothing from without the man that going into him can defile him: but the things which proceed out of the man are those that defile the man" (Mark vii. 15, R. V.; compare Matt. xv. 10–20; Acts x. 15; I Cor. viii. 8), in all probability borrowed from the Gnostic teaching: "We are as little defiled by meats as is the sea by tainted influxes" (Porphyrius, *l.c.* i. 42; Bernays, "Theophrast's Schrift über Frömmigkeit," pp. 15 *et seq.*).

Reform Judaism claims that those laws affect differently the social position of the modern Jews, living in a world which is no longer idolatrous or hostile as in former days. They are no longer regarded as a symbolical expression of his being the consecrated priest or Nazarite among the nations, since the priests and saints of no other nation observe these laws as in Mosaic times. On the contrary, they tend to keep him from associating with his fellow citizens with the view of presenting to them his religious truth as "the light" and "the covenant" of the nations. Whether justified in doing so or not, the great majority of West European Jews have broken away from the dietary laws; and the question for the Reform rabbis of the nineteenth century was whether the religious consciousness of the modern Jew should be allowed to suffer from a continual transgression of these laws, or whether the laws themselves should be submitted to a careful scrutiny as to their meaning and purpose and be revised—that is, either modified or abrogated by the rabbinical authorities of the present time. A proposition to this effect was made at the Rabbinical Conference of Breslau (see CONFERENCES, RABBINICAL), and a committee consisting of Drs. Einhorn, Holdheim, A. Adler, S. Hirsch, and Herzfeld was appointed to report at the next conference, which, however, was never held. Dr. Einhorn's report, on behalf of the committee, was nevertheless published in "Sinai" (1859 and 1860). Its leading idea is that the dietary laws, with the exception of the prohibition of blood and of beasts that have died (or die) a natural death, are inseparably connected with the Levitical laws of purity and the priestly sacrificial laws, and are therefore of a mere temporary ceremonial character and not essentially religious or moral laws.

**Attitude of Reform Judaism.**

G. Wiener in an exhaustive work of 524 pages, M. Kalisch, and K. Kohler have pleaded for a revision of the dietary laws. S. R. Hirsch and M. Friedländer have written in favor of the full retention of the laws (see bibliography below). Sam Hirsch gives a symbolic and allegorical interpretation of these laws in his Catechism, 2d ed., pp. 55–64, Philadelphia, 1877. As a matter of course, this question of revising or abrogating Biblical and rabbinical laws has no bearing upon the majority of Jews, who believe in the immutability of the Law, both the written and the oral. See ABROGATION OF LAWS; ARTICLES OF FAITH; REFORM JUDAISM.

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**DIETARY LAWS IN ISLAM:** The Mohammedan dietary laws are neither as rigorous nor as numerous as in Judaism. They were not introduced into the religious code until the Medinian period of Mohammed's career. He probably found it unwise to force dietary restrictions on converts, mostly recruited from the poorer classes, who did not despise the meanest food, and he therefore deferred such legislation to a more propitious time. Certain restrictions, however, were already known, as ancient custom forbade, under certain circumstances, the eating of camels (Koran, sura v. 102, vi. 144), but they were ignored by Mohammed. Swine were probably also held in abhorrence. For definite rules concerning diet, Mohammed followed Biblical models: "He has only forbidden you the carrion, and the blood, and swine's flesh, and that which has been hallowed to any other deity. But he who is forced by necessity, not wilfully transgressing, commits no sin; behold, Allah is forgiving, merciful" (sura ii. 168; see also sura vi. 146; xvi. 115, 116).

No clean animal is lawful food unless the name of

Allah was pronounced while it was slaughtered. Mohammedans are therefore allowed to eat the flesh of animals killed after the Jewish fashion. Game is also lawful if killed under the same conditions (sura. v. 95, 97). Fish and locusts, however, are exempt from this rule as in Jewish law. The prohibition of wine was introduced gradually. Drinking and gaming being equally productive of mischief, they were discussed together. At first Mohammed was satisfied with simply discouraging drinking and gaming (sura ii. 216); but later in a (Deuteronomic) revelation he says (sura v. 92): "O believers, wine, dice, images, and divining arrows are an abomination of the works of Satan; therefore avoid them that you may prosper." "In those who believe and do good works it is no sin that they tasted wine and game before they were forbidden" (sura v. 94). All intoxicants are included in this prohibition, and some theologians even go so far as to prohibit coffee and tobacco.

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**DIGNE** (Hebr. דיניי"א): Capital of the department of Basses-Alpes, France. There was a Jewish community here as early as the thirteenth century. Salve, a Jew of Digne, with Rotelus of Olobrega (Israel of Valabrègue) and Bonfils of Beaucaire, was one of the commissioners appointed to apportion the tax which, in 1299, the Jews had promised to the Count of Provence, to whom Digne belonged. In 1305 Baruch of Digne, an eminent rabbi, had a heated controversy with his former teacher, Isaac Cohen of Manosque, and was excommunicated by him. Baruch, refusing to submit to this punishment, went to France. Several Jews whose names indicated a connection with the town of Digne were established at Carpentras in the seventeenth century ("Rev. Et. Juives," xii. 213, 217, 225). Another Jew, Samson of Digne, was living at Forcalquier in the beginning of the fourteenth century (*ib.* xli. 274). About 1669 Solomon ben Moses of Milhaud, in one of his letters published by D. Kaufmann, praised the generosity of a certain Isaac דידיגניוה—a word which probably means "of Digne" (*ib.* xviii. 133).

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G. S. K.

**DIJON** (Hebr. דינון): Chief town of the department of Côte-d'Or, France. Jews have been settled here from time immemorial. They occupied two special quarters: the first and most important comprised the whole Rue Buffon, a part of which bore, until the French Revolution, the name "Rue des Juifs"; the second, "La Petite Juiverie," comprised the Rue Piron, the lower part of the town, with a section of the Rue Amiral Roussin and of the Rue Charrue.

In 1196 Duke Eudes III. presented the Jews of the village of Fénay to the town of Dijon, and the same duke "gratified" a certain Vigier with the Jew Hélie and his family in 1197. In 1204 he ceded to the Jew Valin, his creditor, the use of certain revenues. A Jew of Dijon, Bandit, the son of Bénion, was the creditor of Philippe, Abbot St. Loup of Troyes, in 1216; another Jew, Salamine, made important loans to the abbeys of Sainte-Bénigne and Sainte-Seine in 1223, for which, however, Duchess Alix of Vergy, widow of Eudes III., made him sign a bill of release. Eudes III. annulled a debt due to the Jew Jessuel (1217), and Hugues IV. another, due to Dedone, "Judæus meus" (1228). At the request of David Lévy and Joseph of St. Mihiel, Philip the Bold, Duke of Burgundy, permitted twelve Jewish families to settle in his duchy in 1374. In 1379 ten Jewish families settled at Dijon. The states of Burgundy demanded the expulsion of the Jews (1382–1384); but as the latter had lent to the duke 3,000 livres for the continuation of the war in Flanders, they were authorized to remain. The duke even conferred upon them certain privileges, in virtue of which fifty-two families were to be allowed to live in Burgundy during the following twelve years, provided they paid a certain sum annually. The leaders of the Jewish community at that time were Joseph of St. Mihiel and David and Solomon of Balme.

**Before the Expulsion.**

The Jews were not eager to avail themselves of the favors granted them by Duke Philip the Bold. In 1387 only fifteen families were living in Burgundy. Notwithstanding the exile of 1397, there were still some Jews at Dijon after that time: Solomon of Balme was living there as late as 1417. The Parliament of Dijon in 1730 authorized Joseph Raphael of Lazia and other Jewish merchants of Bordeaux to trade for one month in every season of the year in all the towns in its jurisdiction; but the Council of State annulled the privilege in the following year. The present community of Dijon dates from 1789. It comprised 50 families in 1803, and about 400 individuals in 1902. Dijon belongs to the "Circonscription Consistoriale" of Lyons.

**After the Expulsion.**

The ancient synagogue was situated in the Rue Buffon. In the third year of the French Revolution it was in Rue Maison-Rouge; in 1795, in Rue des Champs; in 1820, in Place d'Armes; in 1829, in a part of the apartments of the Prince of Condé; in 1841, on the ground floor of the Hôtel de Ville. The present temple, the corner-stone of which was laid Sept. 21, 1873, was dedicated Sept. 11, 1879. It is situated on the Boulevard Carnot, in one of the finest quarters of the city. In addition to the synagogue, the Jews of Dijon in the Middle Ages possessed a large schoolhouse in Rue Buffon.

The ancient cemetery was situated in the Rue du Grand-Patet, behind the Jewish quarter. In 1331 Duke Eudes IV. presented to the abbey of Bussière a part of this cemetery, valued at 400 livres, an enormous sum for that time. In 1320 the cemetery was on the route to Beaune, in a place called "Les Baraques de Gevrey." Philip the Bold, in consideration of the sum of one franc in gold per capita, authorized the Jews of Dijon to own a cemetery close to the city (1373). In 1789, on their return to Dijon, the Jews bought a plot on the Chemin de Fontaine, northwest of the city, which was transformed into a cemetery; but it has, for hygienic reasons, been closed for some years.

**Synagogue and Cemetery.**

About 1160 the scholars of Dijon took part in the synod of Troyes. Among the residents of Dijon in the thirteenth century were Rabbi of Dijon (1250),

All these dietary laws, however, intended to give to the Jew the character of priestly sanctity, were declared to be "ḥukkim" (divine statutes), to which "the evil spirit ["yezer ha-ra' "] and the heathen nations object" (Sifra, Aḥare, 13). The allegorical interpretations followed by the Alexandrians (Aristeas' Letter, 140–170) are proof of a prevailing tendency to treat the dietary laws lightly; but the Maccabean reaction against Hellenism lent new importance to them (II Macc. vi. 18; IV Macc. *l.c.*; Sifra, Ḳedoshim, 11). At the same time, the view is expressed by the Rabbis that the forbidden meat shall again be allowed to Israel, as indeed it was believed to have been eaten by the Israelites before entering the Holy Land (see Midr. Teh. to Ps. cxlvi. 7; Lev. R. xiii.; Ḥul. 17a). The very fact that the whole list of forbidden animals is allegorized in the Midrash (Lev. R. xiii.) places the dietary laws in a peculiar light, and forcibly recalls their treatment in the patristic literature. See CLEAN AND UNCLEAN ANIMALS.

**Haggadic and Halakic Views.**

The Halakah recognized the maxim to abstain from whatever savored of any possible approach to the forbidden diet; the prohibitions became ever more numerous, so as to make the wall of separation between Jew and non-Jew well-nigh insurmountable. It is to be noted that those Jews who refused to accept these rabbinical prohibitions fled to the Samaritans (Josephus, "Ant." xi. 8, § 7). The rabbinical principle was consistent in so far as it tended to keep the Jew isolated from his idolatrous surroundings by prohibiting even the meal cooked by the heathen (בשול נכרים, 'Ab. Zarah 38a), as well as the wine served on the table (Shab. 17b; see HEATHENISM and IDOLATRY), and eating at the same table with them (Book of Jubilees, xxii. 16). In this the Pharisees had the scrupulous piety of the Jewish woman as their main support (Josephus, *l.c.* xvii. 2, § 4).

In the Middle Ages the dietary laws became the chief mark of distinction between the Jew and the Christian, whose antinomic maxim was: "There is nothing from without the man that going into him can defile him: but the things which proceed out of the man are those that defile the man" (Mark vii. 15, R. V.; compare Matt. xv. 10–20; Acts x. 15; I Cor. viii. 8), in all probability borrowed from the Gnostic teaching: "We are as little defiled by meats as is the sea by tainted influxes" (Porphyrius, *l.c.* i. 42; Bernays, "Theophrast's Schrift über Frömmigkeit," pp. 15 *et seq.*).

Reform Judaism claims that those laws affect differently the social position of the modern Jews, living in a world which is no longer idolatrous or hostile as in former days. They are no longer regarded as a symbolical expression of his being the consecrated priest or Nazarite among the nations, since the priests and saints of no other nation observe these laws as in Mosaic times. On the contrary, they tend to keep him from associating with his fellow citizens with the view of presenting to them his religious truth as "the light" and "the covenant" of the nations. Whether justified in doing so or not, the great majority of West European Jews have broken away from the dietary laws; and the question for the Reform rabbis of the nineteenth century was whether the religious consciousness of the modern Jew should be allowed to suffer from a continual transgression of these laws, or whether the laws themselves should be submitted to a careful scrutiny as to their meaning and purpose and be revised—that is, either modified or abrogated by the rabbinical authorities of the present time. A proposition to this effect was made at the Rabbinical Conference of Breslau (see CONFERENCES, RABBINICAL), and a committee consisting of Drs. Einhorn, Holdheim, A. Adler, S. Hirsch, and Herzfeld was appointed to report at the next conference, which, however, was never held. Dr. Einhorn's report, on behalf of the committee, was nevertheless published in "Sinai" (1859 and 1860). Its leading idea is that the dietary laws, with the exception of the prohibition of blood and of beasts that have died (or die) a natural death, are inseparably connected with the Levitical laws of purity and the priestly sacrificial laws, and are therefore of a mere temporary ceremonial character and not essentially religious or moral laws.

**Attitude of Reform Judaism.**

G. Wiener in an exhaustive work of 524 pages, M. Kalisch, and K. Kohler have pleaded for a revision of the dietary laws. S. R. Hirsch and M. Friedländer have written in favor of the full retention of the laws (see bibliography below). Sam Hirsch gives a symbolic and allegorical interpretation of these laws in his Catechism, 2d ed., pp. 55–64, Philadelphia, 1877. As a matter of course, this question of revising or abrogating Biblical and rabbinical laws has no bearing upon the majority of Jews, who believe in the immutability of the Law, both the written and the oral. See ABROGATION OF LAWS; ARTICLES OF FAITH; REFORM JUDAISM.

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E. G. H. K.

**DIETARY LAWS IN ISLAM:** The Mohammedan dietary laws are neither as rigorous nor as numerous as in Judaism. They were not introduced into the religious code until the Medinian period of Mohammed's career. He probably found it unwise to force dietary restrictions on converts, mostly recruited from the poorer classes, who did not despise the meanest food, and he therefore deferred such legislation to a more propitious time. Certain restrictions, however, were already known, as ancient custom forbade, under certain circumstances, the eating of camels (Koran, sura v. 102, vi. 144), but they were ignored by Mohammed. Swine were probably also held in abhorrence. For definite rules concerning diet, Mohammed followed Biblical models: "He has only forbidden you the carrion, and the blood, and swine's flesh, and that which has been hallowed to any other deity. But he who is forced by necessity, not wilfully transgressing, commits no sin; behold, Allah is forgiving, merciful" (sura ii. 168; see also sura vi. 146; xvi. 115, 116).

No clean animal is lawful food unless the name of

**DILLON, MARIA LVOVNA:** Russian sculptress; born at St. Petersburg in 1859. She entered the Imperial Academy of Fine Arts at St. Petersburg in 1875, and was graduated thence in 1888 with a gold medal for her statue "Andromeda." After the completion of her academic course she went abroad, first to Paris, and then to Italy.

Of the works which she has placed on exhibition since 1888, the most important are "Nyega" (Indulgence), "Nevolnitza" (The Slave), "Kapriznitza" (Capricious Women), "Tatyana," "Ophelia," The Bacchante "Lily" (purchased by Emperor Nicholas II.). The grand duke Alexis secured her statue "Golovka" (Little Head), and the grand duke Serge her statue "Nyega."

In a competition by twenty-eight sculptors she received the first premium and a medal for a design for the commemoration of the 200th anniversary of the founding of St. Petersburg. H. R.

**DILLON, MARK LVOVICH:** Russian jurist; born at Ponevyezh Feb., 1843; educated at the yeshibah of Wilna, the gymnasium of his native town, and the University of Moscow, graduating from the last in 1867. From 1868 to 1874 he occupied in turn the positions of assistant secretary, secretary, and chief secretary of the Senate. Subsequently Dillon was appointed adviser to the senator empowered to supervise the courts in the government of Saratov, the services he rendered in that capacity winning for him the ribbon of the Order of Saint Stanislas. From 1874 to 1896 he occupied various judicial positions in the circuit courts of Perm, Simbirsk, and Kazan. In 1883 he was made a knight of the Order of Anna, and in 1893 state councilor, which title in Russia raises its holder to the rank of the hereditary nobility. Owing to his religion, however, Dillon was barred from advancement to any higher judicial post, and he resigned from the judiciary. When in 1896 a ukase refused admission to the bar to Jewish advocates, an exception was made in the case of Dillon; he then removed from Kazan to St. Petersburg, where he practised law for two years only. On June 16, 1898, while defending a case in the Supreme Court, he was stricken with paralysis. By the advice of his physicians he removed to Germany and later to Montreux, Switzerland. Dillon is a great-grandson of Eliezer Dillon, and his father, Lev Yakovlivich Dillon, was one of the leading progressionists in Ponevyezh and a friend of the poet Leon Gordon. H. R.

**DIMI** (also called **Abdimi** and **Abudimi**): Amora of the fourth century who often carried Palestinian doctrinal and exegetical remarks to the Babylonian schools, and Babylonian teachings to Palestine (see ABDIMA NAḤOTA). In consequence of a decree of banishment issued by Constantius against the teachers of Judaism in Palestine, he finally settled in Babylonia (Ḥul. 106a; Grätz, "Gesch." 2d ed., iv. 338; against Grätz, however, see I. ha-Levi, "Dorot ha-Rishonim," ii. 468–473). Dimi was a perfect storehouse of diversified knowledge, which he diligently gathered and as freely disseminated; and he made the transmission of the teachings of his most prominent Palestinian predecessors his special mission. He reported in the names of Jannai, Ḥanina, Joshua ben Levi, Simeon ben Laḳish, Isaac, Eleazar, and, most frequently, R. Johanan; and almost as often he reported Palestinian observations with merely the introductory formula במערבא אמרי ("They say in the West"; Shab. 7a, 8b, 52a, 63b, 72a, 85b, 105a, 108b, 125b; 'Er. 3a; Yoma 55b; Ta'an. 10a; Ḥag. 15b; Meg. 18a; Yer. Ned. ix. 41b; B. Ḳ. 114b; B. M. 58b; B. B. 74b; Sanh. 7b, 56a, 63a; Men. 26b; Tem. 12b, 14a; 'Ar. 16a).

Abaye was the most appreciative recipient of Dimi's information, which ranged along the lines of the Halakah and the Haggadah, occasionally touching also physical geography, history, and ethics (Shab. 108a; Ket. 17a, 111b; Ber. 44a; Ḳid. 31a; 'Ab. Zarah 36b; B. M. 58b). When Abaye once inquired of him, "What do the Westerners [Palestinians] most strenuously avoid in their social intercourse?" Dimi replied, "Putting a neighbor to shame; for R. Ḥanina counts this sin among the three unpardonable ones" (the other two being adultery and calling nicknames) (B. M. 58b). Dimi was also opposed to the bestowal of overmuch praise, and thus illustrated the Biblical proverb (Prov. xxvii. 14), "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him."

Usually Dimi communicated his knowledge personally; but where circumstances required it, he did so by messages. Thus, when on one occasion, having himself reported in Pumbedita a Halakah as construed by R. Johanan, he discovered on his arrival at Nehardea that he had been mistaken, he sent word to the misinformed, candidly confessing, "What I have told you is founded on an error" (Shab. 63b).

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**Dimi:** Babylonian scholar of the fourth century; brother of Rab Safra. According to the testimony of his contemporary, R. Abba, Dimi was not endowed with worldly goods (Ket. 85b), but was blessed with a clear conscience. In his last hours he was visited by his learned brother, to whom he remarked, "May it come home to me ["I deserve God's mercy," Jastrow, "Dict." p. 132a], because I have observed all the rules prescribed by the Rabbis"; and when asked, "Didst thou also refrain from sounding thy neighbor's praises, for in continually talking of one's virtues, a man incidentally refers to his vices?" he replied, "I have never heard of such a precept; and had I heard it, I should have followed it" ['Ar. 16a]. Another version makes Dimi himself the transmitter of that very rule (*ib.*; B. B. 164b; compare DIMI; "Semag," Prohibition 9; "Dikduḳe Soferim," in B. B. *l.c.*).

**Dimi of Ḥaifa** (Meg. 29b; compare "Sheiltot Ḥanukkah," end): See ABDIMA OF ḤAIFA.

**Dimi b. Ḥama:** See ABDIMA BAR ḤAMA.

**Dimi b. Ḥinena:** Babylonian amora of the fourth century; contemporary of Rab Safra ('Er. 61a) and of Ḥiyya b. Rabbah b. Naḥmani (R. H. 34b); also of Raba, before whom he and his brother Rabbah (Rabbin) b. Ḥinena once appeared as litigants (B. B. 13b). That he was prominent among the scholars of his age may be assumed from the fact that Rab Ḥisda cites a halakic decision of his (Zeb. 36b).

**Dimi b. Huna of Damharia:** Babylonian halakist of the sixth amoraic generation (fifth century); contemporary of Rabbina III. (Sanh. 29b; Men. 81a).

**Dimi b. Isaac:** Babylonian amora of the fourth generation; junior of Rab Judah b. Ezekiel, who gave him some lessons in comparative anatomy (Ḥul. 45b). Introducing a lecture on the Book of Esther, Dimi cites Ezra ix. 9, "Our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia." "When?" he asks; and answers, "In the days of Haman" (Meg. 10b; the Talmud manuscript in the Munich Library reads "Abudimi b. Isaac"; and instead of "Haman," some versions have "Mordecai and Esther"; see "Dikduḳe Soferim" *ad loc.*).

**Dimi b. Joseph:** Babylonian scholar of the third amoraic generation (third century); disciple of Mar Samuel (Ket. 60a; Nid. 66a), and senior to Rab Ḥisda and Rab Sheshet (B. B. 53b). His sister sued him before Rab Naḥman for the restoration of a parcel of land which she had legally transferred to him in her illness. Probably because of Dimi's age and professional status, he refused to obey Naḥman's summons until he was threatened with excommunication (*ib.* 151a). When his son had the misfortune to lose a child within thirty days from its birth, and—contrary to the rabbinic rule, which does not impose mourning for an infant under thirty days of age—he had assumed ritualistic mourning, Dimi remonstrated with him, observing, "It is only because thou desirest to be regaled with delicacies that thou indulgest in ritualistic mourning for so young an infant" (Shab. 136a).

**Dimi b. Levai:** Babylonian scholar of the fourth century. On one occasion, the skies being overcast, he thought that the sun had set; and as the day was the eve of the Sabbath, he at once inaugurated the Sabbath. Subsequently the skies cleared, and he discovered his mistake. On his application for information on the law under such circumstances, Abaye declared that he might resume his daily occupations (Ber. 27b).

**Dimi of Nehardea:** Babylonian scholar of the fourth century; head of the Academy of Pumbedita (385–388). Prior to his elevation to the rectorate he was a produce-merchant; and the Talmud preserves an anecdote of that time which affords an insight into the economic laws of the age as well as an idea of Dimi's standing among the learned even in his youth. The law had provided that—except the dealer in spices or perfumes at any time, and the public generally while fairs were being held—no non-resident merchant might enter his wares in competition with local traders. A notable exception to this rule was the scholar. To him the market was always open; and to facilitate his sales and his return to study, the law gave him the rights of monopoly until he disposed of his goods. Now, Dimi once brought to Maḥuza a shipload of dried figs, when Raba was requested by the resh galuta (exilarch) "to tap Dimi's pitcher", *i.e.*, to examine him ascertain whether he was a scholar and consequently entitled to the special market privileges. Raba deputed Adda b. Abba (Ahaba) to examine Dimi; and Adda propounded to the newcomer a supposititious ritualistic question. Dimi thought that his interlocutor was Raba himself, and deferentially inquired, "Is not my master Raba?" The other, familiarly tapping him on the sandal, replied, "Between me and Raba there is a great difference. At any rate, I am thy superior, and Raba is thy superior's superior." The privileges of the market were not granted to Dimi, and eventually the figs spoiled. He then applied to Rab Joseph for redress; and the latter, provoked at the discomfiture of the scholar, exclaimed, "He who hath not failed to avenge the disgrace of the Edomite king [see II Kings iii. 27; Amos ii. 1] will not fail to avenge thy disgrace." It is added that shortly afterward Rab Adda died suddenly, and several rabbis, including Dimi, who had some grievances against him, reproached themselves with having been indirectly instrumental in his punishment (B. B. 22a).

As an educator Dimi acted on the maxim, "Rivalry among scholars advances scholarship"; therefore he approved Raba's rule not to remove a teacher because his rival makes better progress with his pupils, arguing that rivalry will induce more strenuous efforts and produce better results. On the other hand, Raba, believing that "mistakes will correct themselves," showed preference for the teacher that succeeded in imparting much knowledge, even if not very exact. Dimi opposed this with his maxim, "Where error has once crept in, it stays"; and he therefore looked for precision rather than for quantity (B. B. 21a).

Dimi seems to have confined himself to the cultivation of the Halakah; for in the comparatively few instances where he is cited in the Talmud (besides those quoted see M. K. 12a; Yeb. 121a; B. B. 138b; Men. 35a; Ḥul. 51b) he appears in connection with some Halakah, while no Haggadah appears to bear his name.

**Dimi b. Nehemiah (Nahman) b. Joseph:** Babylonian amora of uncertain age, and but rarely cited in rabbinical literature (Sanh. 23b, 24a). He is probably identical with Abdimi b. Neḥuniah, by whom the Psalmist's effusion (Ps. cxxxix. 14), "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well," is illustrated thus: "Some things are beneficial to the liver and deleterious to the windpipe; others are beneficial to the latter and deleterious to the former. There are ten organs in man: the windpipe [larynx] produces voice; the gullet conducts the food; the liver is the seat of anger; the lungs promote thirst; the gall, jealousy; the stomach, sleep; the first stomach grinds the food; the spleen promotes laughter; the kidneys counsel; and the heart decides—therefore does David glorify, 'I will praise thee,' etc. Therefore, too, does he elsewhere [Ps. ciii. 1] exhort, 'Bless the Lord, O my soul: and all that is within me, bless his holy name'" (Midr. Teh. *ad loc.*; compare Eccl. R. vii. 19).

Bibliography: Sherira, *Letter*, ed. Goldberg, 1845. p. 37; Zacuto, *Yuḥasin*, ed. Filipowski, p. 123; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, iii. 207.

L. G. S. M.

**DIN** (from "dun," to argue, to judge; a synonym for "mishpaṭ"): Signifies (1) argument; (2) judgment; (3) laws and rules which form the basis of arguments and judgments; (4) justice, the object of

the judgment; (5) punishment, the execution of the judgment. The term is generally used in connection with proceedings in a court of law. "Din" is declared by Rabbi Simon ben Gamaliel (Ab. i.) to be one of the three things to which "the world owes its stability": truth, judgment—that is, authority vested in a person or persons to decide litigation—and peace. The judge who performs his duties conscientiously and delivers "din emet" (true judgment) is as great as if he had taken part in the creation of the world (Shab. 10).

The first lesson taught by the men of the Great Synagogue was, "Be slow in din"; *i.e.*, do not hurry to decide a question before it has been fully considered (Ab. i. 1). But on the other hand, the Rabbis warn also against the opposite and not less serious evil of unnecessarily protracting the legal proceedings, or holding back the final decision, and denounce it as "'innui ha-din" (suppression of judgment). Distinguished from "'innui ha-din" is "'iwwut ha-din" (perversion of justice) (Ab. v. 11). The parties are recommended not to stand on their rights, and he is praised as a good person who keeps "lifnim mishurat ha-din" (within the line of the right)—that is, who resigns part of his right for the sake of peace.

There may, again, be cases in which strict adherence to the law entails undeserved hardships. Rabbi Eliezer holds in such cases, "yikkob ha-din et ha-har" (lit. "let the law pierce the mountain"): the law must be carried out whatever the consequences (Yeb. 92a). The legal proceedings differ according as the case is a mere question of property ("dine mammonot") or involves a criminal or even a capital charge ("dine ḳenasot" or "dine nefashot"). Cases of the latter kind are not tried outside Palestine, and not on Friday nor on the eve of a holy day. In "dine mammonot" the highest member, in "dine nefashot" the lowest member, of the court is first to give an opinion (Maimonides, "Mishneh Torah," xiv.; Sanh. xi., 1 *et seq.*).

S. S. M. F.

**DINA, GIACOMO:** Italian deputy and journalist; born at Turin in 1824; died there July 16, 1879. The son of poor parents, he became a teacher early in life. In 1848 he founded the "Opinione," a journal which, under his tactful editorship, covering a period of thirty years, gained great political influence. He was chosen deputy of Imola, Bologna, by the Progressive-monarchical party in 1867; of Cittá di Castello in 1871 and 1874.

S. M. K.

**DINAH.—Biblical Data:** "Dinah" (דינה) is the name of Jacob's daughter by Leah (Gen. xxx. 21). Shechem, the son of Hamor the Hivite, seduces her while she is visiting "to see the daughters of the land" (Gen. xxxiv. 1–31). Though he is anxious to marry her, his outrage upon her induces her brothers, notably Simeon and Levi, to take most treacherous and cruel revenge. Apparently acquiescing in the proposed marriage upon due settlement of the dowry, they insist upon the Shechemites being circumcised as a prerequisite condition; but on the third day after the operation, when the people "were sore," Simeon and Levi fall upon the defenseless city, killing Hamor and Shechem and despoiling the place. Jacob can not approve of their conduct, fearing it may bring evil results by causing the inhabitants of the land to act in concert against him. In Jacob's Blessing (Gen. xlix. 7) the dying patriarch censures the deed as cruel and inspired by fierce and unrighteous anger. Dinah is not mentioned again.

A late writer (Judith ix. 2 *et seq.*) praises God for having given Simeon strength to avenge the outrage done his virgin sister. Josephus omits all reference to the incident of the circumcision. Dinah having been attracted by a desire to see the "finery of the women" at a time when Shechem was keeping a festival, the brothers, described as "of one mother" with her, seized the opportunity presented by the fact that the inhabitants were engrossed in feasting, to despoil the city. God Himself allays Jacob's "astonishment" at the act. In the Test. Patr. (iii. 6–8) Levi consults his father and his brother Reuben, and they concoct the scheme to insist upon circumcision. Jacob, discovering that he has been duped, is wroth. Levi himself is taken sick, but learns that the destruction of Shechem was justified, since the people had been in the habit of outraging women. He also allays Jacob's apprehensions. Indeed, an angel had commanded Levi to avenge Dinah's wrongs (*ib.* iii. 5). In Gen. xlviii. 22 there seems to be an allusion to Jacob's own participation in the capturing of the city (see, however, Gunkel, "Genesis," p. 338). The Rabbis so construe it (Ber. R. to the passage; Midrash Hagadol, ed. Schechter, p. 527), and they also make the "holy spirit" (Midrash Hagadol, p. 525) urge the defilement of the girl, while God, as in Josephus, allays Jacob's apprehensions. See also ASENATH.

E. K.—E. G. H.

**—In Rabbinical Literature:** Dinah is blamed for the affair with Shechem because she "went out" (Gen. xxxiv. 1), and her brothers had to drag her away from Shechem by force (Eccl. R. x. 8; Gen. R. lxxx.). When Jacob went to meet Esau, he first locked Dinah in a box, for fear that Esau would wish to marry her. Such action of his brought out the rebuke from God: "If thou hadst married off thy daughter in time she would not have been tempted to sin, and might, moreover, have exerted a beneficial influence upon her husband" (Gen. R. lxxx.). Her brother Simeon promised to marry her; but she did not wish to leave, Shechem, fearing that after her disgrace no one would take her to wife (Gen. R. *l.c.*); she was later married to Job however (B. B. 16b; Gen. R. *l.c.*). When she died, Simeon buried her in the land of Canaan. She is therefore referred to as "the Canaanitish woman" (Gen. xlvi. 10). Shaul (*ib.*) was her son by Shechem (Gen. R. *l.c.*).

L. G. C. L.

**—Critical View:** The narrative has been held to be unhistorical, and merely a reflection of old feuds arising from outrages committed against women; the story is valuable, therefore, for the light it throws upon primitive customs. The Dinah episode illustrates the custom which made it incumbent upon brothers to avenge any outrage perpetrated upon a

sister. This is still an unwritten law among the nomadic Bedouins (see Tuch, "Genesis," p. 407). Why Levi and Simeon alone undertook to requite the insult without the aid of her other brothers—a circumstance noted even by the Rabbis (see Midrash Hagadol, *l.c.*)—and why Jacob should under such circumstances have disapproved of the act, the theory fails to consider.

Gunkel ("Genesis," pp. 336 *et seq.*) holds that Gen. xxxiv. is composed of two distinct accounts of one event: (1) Dinah, after being outraged, is not retained in the house of Shechem; the son pleads with his father to get him the girl for a wife; Hamor negotiates with Jacob, offers a general intermarriage, and submits to circumcision; the city is attacked and looted; God (Gen. xxxv. 5) advises Jacob to move away. (2) Dinah is captured and retained by Shechem; to allay her uneasiness the son through his father enters into negotiations with Jacob; Jacob is promised rich gifts; he waits for his sons to return before he decides; most of them acquiesce, though Levi and Simeon refuse; they (Levi and Simeon) must cleanse their sister's honor with blood. The story is not complete. It must have told of the failure of Levi and Simeon, and of their being killed in the fray. Gen. xlix. 5–7 alludes to a third variation, in which Jacob is incensed at the conduct of his sons, and proves that the incident was fraught with fatal consequences for the brothers. The historical facts underlying this episode are these: Dinah represents a clan; Shechem is the well-known city. The tribe Dinah had been made captive by Shechem, and the closely consanguineous tribes of Levi and Simeon, in an attempt to capture the city and release the sister clan, came to ignominious grief. This feud did not take place in the Patriarchal period, but at the beginning of that of the Judges, shortly after the first invasion of Canaan.

E. K.—E. G. H.

**DINAITES** (דינאי; Septuagint, Δειναῖοι; Vulgate, "Dinæi"): A tribe mentioned in Ezra iv. 9 as having settled in Samaria, and as opposing and denouncing the efforts of the Jews to rebuild Jerusalem. The Dinaites have thus far not been positively identified.

K. B. P.

**DINHABAH** (דנהבה): City mentioned in the Old Testament as the capital of Idumea, and probably the birthplace of Bela, son of Beor, King of Edom (Gen. xxxvi. 32; I Chron. i. 43). The efforts at locating the Dinhabah of Scripture have thus far been unsuccessful.

K. B. P.

**DINIZ (= DENIS):** King of Portugal (1279–1325), and styled "the father of his country"; one of the most tolerant rulers of his time, and well disposed toward the Jews. He took care that the judges did not encroach on their rights, and did not admit unlawful witnesses. He did not compel Jews to wear special badges or to pay tithes to the Church, although the canonical law demanded both; and he particularly enjoined upon the authorities that all privileges granted the Jews by him or any preceding king should be recognized. Diniz granted special favors to individuals and to communities, as, for instance, to Bragança. He in 1295 appointed Don Judah, the chief rabbi ("Arrabi Mor"), as his treasurer. Judah's son and successor, Don Gedaliah, treasurer to Queen Doña Britiz, enjoyed such favor with the king that the latter gave him two tracts of land (*terras*), or, according to another version, two towers (*torres*), in Beja. On account of such favors shown to the Jews the Portuguese clergy complained of the king to the pope, but without avail; for the king would not change his attitude.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 18 *et seq.*

G. M. K.

**DIOCÆSAREA.** See SEPPHORIS.

**DIOCLETIAN:** Roman emperor (285–305). Although he was the son of Dalmatian slaves (Eutropius, ix. 19), he rose to the highest honors by virtue of his personal qualities. The rabbinical sources have amplified the account of his lowly origin by reporting that he was a swineherd in his youth, even his original name, Diocles, being mentioned in this connection (Yer. Ter. 46c; Gen. R. lxiii. 8). According to these sources, he spent his youth in Palestine, where he was mocked by the Jewish schoolboys; and after he became emperor the Jews agreed that not even the most insignificant Roman ought to be derided (*ib.*). According to the Talmud Yerushalmi, Diocletian went to PANEAS in Palestine, where, not so much from cruelty as from a tyrannous impulse, he gave the patriarch Judah II. at Tiberias a command which was apparently impossible of fulfilment. Judah, however, succeeded in carrying it out, either through the cleverness of a servant or through magic (*ib.*).

Diocletian's presence in Palestine, which is often mentioned in rabbinical sources, is connected by Graetz with the Persian war of 297–298. This connection, however, is not necessary, for the fact is that Diocletian was in Palestine in 286, in the time of Judah II. (comp. Mommsen in "Verhandlungen der Berliner Akademie," 1860, pp. 417 *et seq.*). It is reported that he was at Cæsarea (Eusebius, "Vita Constantini," i. 19; compare Gen. R. lxiii. 8) and in the region of Tyre (Yer. Ber. 6a; Yer. Naz. 56a), which is not far distant from Paneas. At this last-named place, where Lake Phiala (Birkat-Ram) is situated, Diocletian built certain water-works, as may be inferred from the confused rabbinical notices (according to the correct reading in Yalḳ. to Ps. 697; compare Midr. Ps. xxiv. 6; Yer. Kil. 32c; Yer. Ket.. 35b; B. B. 74b), and the lake may possibly have been called for a time "Lake of Diocletian."

His stay in Palestine is memorable for the edict issued by him that sacrifices should be offered everywhere to the national gods, the Jews alone being exempted, for even the Samaritans obeyed the edict (Yer. 'Ab. Zarah 44d). The Christians also suffered heavily (Eusebius, "De Martyribus Palæstinæ," § 3); although the date 303–304, given by Eusebius for the issue of the edict, is different from that given by the Rabbis, who clearly assume that Diocletian was present in Palestine at the time. Diocletian endeavored to improve the pagan worship, as may be seen from an inscription preserved in the Talmud: "I, Emperor Diocletian, established this panegyric of

Tyrus lasting eight days to the genius of my brother Herculius." "Herculius" was the surname of Maximian, Diocletian's associate emperor; Diocletian's surname was "Jovius." This inscription is valuable and significant as regards not only Diocletian, but also as evidence of the conditions in Palestine (Yer. 'Ab. Zarah 39b; compare Rapoport, "'Erek Millin," p. 230; I. Levi, in "Rev. Et. Juives," xliii. 196). It is also worthy of note that Diocletian led 120,000 men into Syria (Yer. Sheb. 34d), and that his measures were so severe that he drove the inhabitants of Paneas into exile, from which they returned after thirty years (Yer. Sheb. 38d). It is also said that Diocletian possessed a piece of virgin gold as large as a Gordianic denarius, and similar to that possessed by Hadrian (Num. R. xii. 4).

BIBLIOGRAPHY: Jost, *Gesch. der Israeliten*, iv. 172, 249, where Basnage, *Histoire des Juifs* (viii., ch. 3), is corrected; Grätz, *Gesch.* 3d ed., iv. 279; Kohut, "*Aruch*," Supplement, p. 49.

G. S. Kr.

**DIODATUS** (surnamed **Trypho** = Debauchee): Ruler of Syria 141–138 B.C.; born at Kasiana near Apamea. Originally an officer in the army of Alexander Balas, he opposed the claims of Demetrius II., putting on the throne Antiochus, the young son of Alexander, who was still a minor, with the help of deserters from Demetrius. Diodatus took the city of Antioch; and Jonathan the Hasmonean was willing to throw in his lot with Antiochus. Diodatus, however, had other plans, and feared that Jonathan would stand in his way. He inveigled him from Bethshean to Ptolemais, and put him to death at Baskama or Baska (Josephus, "Ant." xiii. 6, § 6). From Ptolemais, Diodatus went to Judea against Simon Maccabeus, who had followed Jonathan as head of the Jewish forces. His real design now came to light; the young Antiochus was put to death, and Diodatus assumed "the crown of Asia." Simon turned to Demetrius for aid, and from him gained the independence of the Jewish state. Demetrius was taken prisoner in Persia; but his place was taken by another son of Demetrius I., Antiochus VII. (Sidetes), who marched against Trypho, and with the help of Simon shut him up in the city of Dora (Tantura, between Cæsarea and Carmel). Diodatus fled to Orthosia (north of Tripoli), and was besieged by Antiochus in Apamea, where he took his own life.

BIBLIOGRAPHY: *I Macc.* xii. xv.; Josephus, *Ant.* xiii. ch. 5, 6, 7; *Strabo*, 668; Von Gutschmid, *Gesch. Irans*, p. 51; Schürer, *Gesch.* i. 131, 183 *et seq.*

G.

**DIOGO, JUSTINIANO ALVARES DA ANNUNCIAÇÃO:** Archbishop of Cranganor; born at Lisbon in 1654; died at Evora Oct. 28, 1713. Doctor of theology and canon in ordinary, he was charged with a special mission at Rome. Dom Pedro II. rewarded his services by appointing him archbishop of the Indian town of Cranganor, then a Portuguese possession (1692). Diogo never occupied his archiepiscopal seat, and resigned it in 1695 to become coadjutor of the Archbishop of Evora. Besides writing several sermons and separate discourses, he was the author of "Trofeo Evangelico," a collection of sermons, Lisbon, 1693–1713. He left various works in manuscript, among them a work entitled "Turris Davidica Contra Judæos," in which he seeks to demonstrate the coming of the Messiah. The sermon preached by Diogo on the occasion of the auto da fé in Lisbon, Sept. 6, 1705, caused an animated controversy. In 1709 there appeared in Portuguese under the title "Ante Exordio" a reply by an anonymous Jew, a work which must not be confounded with the "Respuesta" in Spanish, attributed to the haham David Nieto of London. The anonymous book, according to a note in the "Antiquities of Mexico," is said to be by Isaac Nieto. On the original copies the author is given as "Carlos Vero" (pseudonym), or as "the author of 'Noticias Reconditas.'"

BIBLIOGRAPHY: Barbosa, *Bibl. Lusitana*, i. 631–632; Joaquim de Aranjo, *Judeus Portuguezes*, Famalicão, 1901; *Sermam do Auto da Fé que se Celebrou nã Praza do Rocio de Lisboa, em 6 de Set. de 1705, Pregado pelo Illmo et Revmo Sr. D. Diogo da Annunciasam Justiniano*, Lisbon, 1705; *Ante Exordio a Resposta do Sermam que o Arcebispo de Cranganor Pregou . . . Feyta por hum Anonimo*, Turin, 1709; *Respuesta al Sermon Predicado pol el Arçebispo de Cranganor, por el Author de la Noticias Reconditas de la Inquisicion*; *Obra Posthuma Impressa en Villa Franca* [London] *por Carlo Vero*, n.d. The sermon and the *Respuesta* have been reprinted by Lord Kingsborough and A. Aglio, in *Antiquities of Mexico*, viii., Supplement, pp. 91, 117, London, 1848. They have also been translated into English by Moses Mocatta, under the title *The Inquisition and Judaism: A Sermon Addressed to Jewish Martyrs on the Occasion of an Auto da Fé at Lisbon, 1705, by the Archbishop of Cranganor*; and *A Reply to the Sermon by Carlo Vero*, 1845; reprinted in Philadelphia by I[saac] L[eeser] 5620 (1860).

G. C. de B.

**DION CASSIUS:** Historian; born about 155 at Nicæa in Bithynia; held the highest offices of state in the Roman empire; became consul in 221; died about 240. He wrote an extended work in Greek which dealt with the entire history of Rome, and also included Jewish history. Only books lxi.–lxxx. have been preserved intact, in the extract made by Xiphilinus in the eleventh century, the remainder existing merely in fragments. Most important for Jewish history are the fragments of books lx.–lxix., which contain highly valuable information on matters that would otherwise be entirely unknown.

Dion's references to Jewish affairs may be divided into the three following groups:

1. Scattered notices, such as the order against religious assemblies at Rome, under Claudius (book lx. 6); the punishment of the consul Flavius Clemens and others, "who followed Jewish customs and laws" (lxvii. 13); and the references to the Jewish princess Berenice (lxvi. 15).

2. Remarks on the Jewish war under Nero, Vespasian, and Titus (lxvi. 4–15). These because of their accuracy and impartiality, so far as such characteristics were possible in a Roman writing on Jewish matters, do not lose in value even when compared with the account of Josephus. Indeed, they are the only authentic notices of this important war besides Josephus' account, which is colored in favor of the Romans. Dion narrates, quite independently of Josephus, the difficulties of the besieging Romans in getting drinking-water, while the Jews had a plentiful supply. He also says that deserters from the Jewish camp poisoned the water of the Romans. As a similar statement is found in Sextus Julius Africanus (Κεστοί, § 3, in "Mathem. Veteres," p. 290), who probably drew his material from Justus of Tiberias, it is possible that Dion Cassius also used the work of the last-named historian.

Dion says, further, that Titus himself was wounded by a stone (a detail not mentioned by Josephus); that many Romans, believing the city to be impregnable, went over to the Jews; and that the Roman soldiers, because of the sanctity of the Temple, hesitated for days to enter it, even after a breach had been made. All these occurrences are materially toned down by Josephus. Dion describes how the people, the magistrates, and the priests were placed in defending the Temple; and he says that Jerusalem fell on a Sabbath (the Romans took the Sabbath to be a fast-day). In all these matters Dion shows that he had reliable and authentic information. Since Vespasian as well as Titus wrote "Recollections" of the Jewish war, Dion may have used them. Another of his sources is assumed to have been the account of Antoninus Julianus, a Roman general and rhetorician, who took an active part in the war.

3. For an account of the Jewish war under Trajan and Hadrian Dion is the most important source (lxviii. 32, lxix. 12–14), though his descriptions of the cruelties perpetrated by the Jews at Cyrene and on the island of Cyprus are probably exaggerated. While not free from errors, Dion's account is largely confirmed by the Rabbis and by the Church Fathers; and even the fifty walled cities with the capture of which he credits the Jews can be severally located. He is more accurate than Spartianus, one of the authors of the "Scriptores Historiæ Augustæ," who, like Dion, mentions the account of Emperor Hadrian; but of the two, Dion only seems to have taken the Jewish data directly from this authentic source.

BIBLIOGRAPHY: The text of Dion Cassius is reprinted in Th. Reinach, *Textes d'Auteurs Grecs Rélatifs aux Juifs*, i.; the passages referring to the Bar Kokba war, in Münter, *Der Jüd. Krieg Unter Trajan und Hadrian*, 1824, pp. 106–110. For an enumeration of the fifty cities, see S. Krauss, in *Magazin*, 1892, xix. 227. For the connection with Antoninus, see Schlatter, *Zur Topographie und Gesch. Palästina's*, 1893, pp. 397 *et seq.*; and for that with Justus, see Büchler, in *Kaufmann Gedenkbuch*, 1900, p. 18. On Hadrian as source, see Schürer, *Gesch.* 3d ed., 1901, i. 674, note 72.

G. S. Kr.

**DIONYSUS, FESTIVAL OF:** Historic notices regarding a supposed festival of Dionysus in Judea do not antedate the time of the Maccabees. The general statement in I Maccabees (i. 51, 54, 55) that Antiochus Epiphanes forced the Jews to sacrifice in the Greek fashion, is amplified in II Maccabees (vi. 7; compare III Macc. ii. 29) into the statement that the Jews were forced to take part in the festivals of Dionysus and to deck themselves with ivy (*κίσσος*); hence Hippolytus ("De Antichristo," pp. 33–35, § 49), a Church father of the second century, regards Antiochus Epiphanes as the prototype of Antichrist.

**II Maccabees.**

The entire story, however, is regarded as unhistorical. Even the account in III Maccabees, where Egyptian matters are referred to, is not plausible; for though Dionysus was the tutelar deity of the Egyptian Ptolemies, whereas the Syrian Seleucids always worshiped Zeus (Willrich, "Judaica," p. 163, Göttingen, 1900), the Dionysia were celebrated in every country that had come under the influence of Greek culture. Antiochus XI. even bore the by-name "Dionysus" (Josephus, "Ant." xiii. 15, § 1; "B. J." i. 4, § 7); and Nicanor, the general of Demetrius, threatened to consecrate a Temple at Jerusalem to Dionysus unless Judas Maccabeus was delivered to him (II Macc. xiv. 33). The Seleucids may therefore have forced the Jews to a similar worship.

It is certain (III Macc. ii. 29) that the Jews of Egypt were forced to worship Dionysus, although this religious persecution took place probably only within the nomos of Arsinoe. It is further said (*ib.* ii. 30): "Should any among them prefer to enter the community of those initiated into the mysteries, they shall receive the same civic rights as the Alexandrians." Hence the citizenship of the Egyptian Jews was dependent, under Ptolemy IV. Philopator, on their taking part in the worship of Dionysus (Lumbroso, "Ricerche Alessandrine," p. 49, Turin, 1871; Abrahams, in "Jew. Quart. Rev." ix. 56); and as the Jews could not accept this condition, they probably did not become full citizens under that king.

A myth of Dionysus is connected with the Palestinian city of Scythopolis. Pliny ("Historia Naturalis," v. 18, § 74) and Solinus (ed. Mommsen, ch. 36) derive the name of this city from the Scythians, who were settled on that spot by Dionysus in order to protect the tomb of his nurse who was buried there.

**According to Plutarch.**

The Greeks and the Romans were firmly convinced that the Jews had a cult of Dionysus, basing this opinion on some external point of similarity. Plutarch thinks that the name of the Jewish Sabbath is derived from *σάβος*, the cry of the ecstatic Bacchantes. More important still is his further statement that the Jewish Feast of Tabernacles, as celebrated in the Temple at Jerusalem, was really a form of Dionysus worship. He reasons as follows: "The Jews celebrate their most important feast in the time of the vintage; they heap all sorts of fruit on their tables, and they live in tents and huts made chiefly from branches of the vine and from ivy; the first day of this festival they call the Feast of Tabernacles. A few days later they celebrate another feast, invoking Bacchus no longer through symbols, but calling upon him directly by name. They, furthermore, have a festival during which they carry branches of the fig-tree and the thyrsus; they enter the Temple, where they probably celebrate Bacchanalia, for they use small trumpets; and some among them, the Levites, play on the cythara" ("Symposium," iv. 5, § 3). Plutarch evidently had certain ceremonies of the Feast of Sukkot in mind. See Crown in Post-Biblical Times. The accusation of Tacitus ("Hist." v. 5) is similar:

"As their priests sing to the accompaniment of flutes and kettle-drums, and as they deck themselves with laurel, and as a golden vine was found in their Temple, many people believe that they worship Bacchus, the conqueror of the East; but the two cults have nothing in common, for Bacchus has established a brilliant and joyous ritual, while the customs of the Jews are bizarre and morose."

**Account of Tacitus.**

The artificial vine, which Herod presented to the Temple, is also mentioned by Josephus ("Ant." xv. 11, § 3); it still existed at the destruction of the Temple (Mid. iii. 8), and was carried off by Titus ("B. J." v. 5, § 4). The account of Tacitus is thus based on fact, the same as that of Plutarch in regard to the ritual of the Feast of Tabernacles. Plutarch, furthermore, deduces the Jewish

worship of Bacchus from the garment of the high priest, who wears bells on his mantle, like those that were used in the Bacchanalia at night; he refers also in ambiguous terms to a thyrsus and to drums (*τύμπανα*) which the high priest wears in front (on the frontlet or on the breastplate?) (*ib.*). Grätz ("Gesch." 2d ed., ii. 254) assumes a barrel-opening festival (*πιθοιγία* = "vinalia"), which, however, can not be substantiated.

In describing the garment of the high priest, Plutarch purposely uses expressions reminiscent of the Dionysus worship, and it is probable that just such equivocal expressions, which he may have read in a Hellenistic work, led him to make the impossible assertion that the Jews had a cult of Dionysus. As a matter of fact the palm-branch prescribed for the Feast of Tabernacles was called by the Hellenists *θύρσος* (Josephus, "Ant." xiii. 13, § 5; II Macc. x. 7), which could easily remind a Greek of the Dionysia. He also intimates that he knew something about the "Feast of the Drawing of Water," which in its free joyousness resembled the Bacchanalia (Suk. v. 2; Tosef.: iv. 1–5; Bab. 51b; Yer. 55b). Neither the statements of Tacitus nor those of Plutarch lead to the conclusion, as some scholars assert, that they used as their sources anti-Jewish Alexandrian works, for their statements contain nothing that is hostile to the Jews. A Greek, on the contrary, would consider it a vindication for the Jews if he could derive ceremonies of the Jewish worship from pagan practises.

Dionysus is not mentioned as a god in the rabbinical writings; it is possible, however, that in Haman's fictitious genealogy (I Targ. Esth. v. 1; II Targ. Esth. iii. 1) Dionysus figures as Haman's ancestor (Krauss, "Lehnwörter," ii. 200, Berlin, 1899). Jastrow's statement ("Dict." p. 1306) that the "Dionysia" may be traced in an obscure Talmudic word can not be accepted. In some prayers of the cabalists the name of Dionysus appears, together with other mystic names ("Mitteil. der Gesell. für Jüd. Volkskunde," v. 31, 58, 71). See Ass-Worship.

**In Talmud and Cabala.**

Bibliography: Grätz, *Gesch.* 2d ed., ii. 254; Reinach, *Textes d'Auteurs Grecs*, p. 143; Büchler, *Die Tobiaden und die Oniaden*, pp. 181, 196, Vienna, 1899; *idem*, in *Rev. Et. Juives*, xxxvii. 182 *et seq.*

G. S. Kr.

**DIOSCORIDES, PEDACIUS** or **PEDANIUS:** Greek physician of the first century. His "Materia Medica" is mentioned in a Hebrew medical work called "Midrash ha-Refu'ot," attributed to Asaf ben Berechiah, but compiled from Syriac sources in the tenth or eleventh century. In the tenth century Ḥasdai ibn Shaprut, minister of finance to 'Abd al-Raḥman III., assisted in the translation of the work into Arabic. But no Hebrew translation is known; the only quotations found being reproductions of quotations in other authors. An attempt was made in Salonica to translate into Hebrew Mathioli's commentary on Dioscorides.

Only one short work of Dioscorides has been translated into Hebrew, by a French Jew, Azariah Bonafoux. It is an alphabetical index of drugs which can be substituted one for another. The translator says that he found the manuscript under the Greek title of *'Αντιβαλλομένων*, which he translated "Temu rat ha-Sammim."

Bibliography: Grätz, *Gesch.* 3d ed., v. 300, 301; Steinschneider, *Hebr. Uebers.* p. 650; idem, *Hebr. Bibl.* xix. 84; idem, in *Jew. Quart. Rev.* xiii. 98; Phil. Luzzatto, *Notice sur Abou Youssuf Hasdaï*, p. 6; *Cat. Hebr. MSS. Bibl. Nat. Paris*, No. 1124, 5.

G. M. Sel.

**DIOSPOLIS.** See Lydda, Council of.

**DIRGE.** See Ḳinot.

**DISABILITIES, LEGAL.** See Blemish; Evidence; Law.

**DISABILITIES.—In Europe:** J. E. Scherer in his "Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern" (Leipsic, 1901) has well pointed out that legislation concerning the Jews during the Middle Ages may be divided into two groups, based upon two different views. The first comprises those laws which treat the Jews as belonging to an alien creed opposed to the established church of the state, against the development of which the latter must be protected in part by preventive, in part by repressive, measures. This legislation afforded the Jews in religious matters a limited sufferance; it protected their lives, liberty, and property, but seriously restricted their civil rights. This principle, traces of which are perceptible in heathen Rome, permeates the Christian-Roman, Germanic-Christian, and Mohammedan systems of law. The second group of laws is based upon the view that the Jews are members of a foreign nation, and are accordingly to be treated as aliens. Early Teutonic law held that foreigners did not share in the rights accorded by the nation to its members; they might at any time be expelled from the country in which they had settled, and their property, which was regarded as belonging not to them, but to the sovereign, might be taken away from them. Rights were secured by them only through grants from the sovereign, and were limited by such grants. Such were the principles of law applied to the Jews in Germany, in the Carolingian empire, in most portions of Austria, and in Aragon, Castile, Portugal, England, France, and south Italy till the thirteenth or fourteenth century.

**Principles of Treatment.**

The disabilities which the Jews suffered prior to the common era in countries other than those dominated by Greece and Rome—of little direct importance in accounting for their legal status in the civilized world to-day—are treated in the articles on those countries. In regard to pre-Christian Greece and Rome it need only be remarked that their treatment of the Jews showed, though in a minor degree, traces of the antagonism toward aliens which was so common in primitive societies, and which in the case of the Jew the jealous precepts of Jewish monotheism tended to aggravate (see Diaspora). Under Caracalla (211–217) the Jews became Roman citizens; as such they were entitled to all civil and political rights, including even the right to hold public office, though certain obligations, which were regarded as inconsistent with their religion, were not imposed upon them, such as military service and liability to certain Church impositions. These conditions continued for about a century, until the Roman empire

under the emperor Constantine began to yield to Christianizing influences. Some further immunities which they continued to enjoy under Caracalla and his successors carried with them features which may, in one way, be regarded as disabilities. The tax which the Jews in the Roman empire were allowed to collect for Palestine (see APOSTOLÉ) was at a later time appropriated by the government itself, and the tax therefore became increasingly hateful to the Jews. It was soon replaced by irregular exactions, until it was definitely abolished by Julian, and the registers were destroyed. There is reason to believe that other special Jewish taxes were occasionally levied, and that the exemption, or disqualification, from military service, dating from the Pompeys in 49 and Dolabella in 43, was connected with a special counterbalancing tax. However, this taxation can scarcely, in its origin, be regarded as of a discriminatory character.

**Before Caracalla.**

The period that preceded Caracalla was, however, even less favorable for the Jew, both in the Greek and in the Roman dominions. The Greek cities, certainly at first, did not receive the Jews favorably; in many of them the observance of Jewish rites was absolutely forbidden; in others, like ALEXANDRIA, they were required to live in a special district of the city, though this had been originally granted as a privilege. The Jews acquired in general the good-will, first of the Greek, then of the Roman authorities; and this afforded them a protection against the jealousy and antagonism of the populace. Under the Greeks they did not enjoy exemption from military service. Their fortunes and the degree of their liberties varied from time to time in the Greek cities, never becoming quite as complete as they became under Caracalla, and, generally speaking, they were never collectively Greek citizens. Of course, in the conquered Greek territories they acquired the same rights of citizenship as were enjoyed by their coreligionists in other parts of the Roman empire. In Rome they met with occasional harsh treatment, though their legal status gradually improved till the constitution of Caracalla made them Roman citizens. Hadrian, temporarily, prohibited circumcision; but this was soon changed to apply only to non-Jews, as a check, in the interests of the state religion, to Jewish proselytism. Before Caracalla's reign they were not fully privileged citizens, but "peregrini," and were not, it seems, eligible to public office, but occupied a position in some respects less, in others more, favorable than that of full Roman citizenship.

**After the Christianization of Rome.**

From the advent of Constantine, Jewish rights became more and more limited, and their disabilities increased. The state became Christian in character, and legislation in support of the state Church and in opposition to the Jews, who would not accept the new religion, became common. The thought that Jews might lawfully give orders to Christians became hateful to the latter, and hence, beginning in 404, it was decided that Jews could not hold public office. Their judicial autonomy was also reduced. The law sought to prevent the Jews from spreading their religion to the detriment of Christianity, by forbidding, under heavy penalties, the building of new synagogues; it forbade a Jew to marry a Christian woman, to convert free Christians, or to keep Christian slaves. The law also endeavored to encourage conversion from Judaism, particularly offensive being provisions forbidding Jewish parents to disinherit, in whole or in part, their converted children. Intercourse between Jew and Christian was also discouraged by law. Jews and heretics were made incompetent to testify against Christians, and offensive special Jewish oaths were prescribed.

In Teutonic lands Jews came to be regarded, in theory at least, as aliens outside the law of the various nations among whom they lived, and as such were entitled only to those rights which the king, by special grant, might choose to confer upon them, individually or collectively. Without such grants they were outside the law. No "Wehrgeld" could be exacted from the slayer when they were unlawfully killed, and the king could at any time lawfully appropriate their possessions. Accordingly they acquired from time to time special grants from the crown, some of which, dating back to the era of Charlemagne, have been handed down to us. In these, as a matter of favor merely, or in return for a consideration, they acquired rights which, in certain particulars, might be greater or less than those enjoyed by their non-Jewish compatriots. The practical application of the theory which denied to Jews all rights except such as the crown chose to confer upon them, is forcibly illustrated throughout the Middle Ages in the cancelation of debts owing to Jews without the consent of the creditors. Not only were the Jews the *servi camerœ* of the emperor, but the rights over them of lesser princes and overlords became generally recognized when the emperors began to convey their own rights over the Jews to their vassals, in this way depriving the Jews of their principal protector. These lesser lords granted, withdrew, or withheld privileges at will.

**Historical and Economic Conditions.**

It is, moreover, important to note that historical and economic conditions combined in the Middle Ages to curtail or to remove entirely any Jewish privileges or immunities which exceeded those enjoyed by non-Jews, the same causes frequently leading to extensions of their disabilities. These conditions were largely due to the Crusades, which stimulated religious animosities, and led to numerous popular anti-Jewish outbursts and even to massacres. The power of the crown, as against its greater vassals, becoming weaker, the Jews were also deprived of potential protectors against economic jealousy and mob violence. The economic conditions in question were due to the rise, after the pioneer work of the Jew had been performed, of rival traders, who organized themselves for self-protection into municipal corporations and trade-gilds, and secured anti-Jewish decrees when they were economically advanced enough to dispense, wholly or partially, with Jewish aid (see Roscher, "Die Juden im Mittelalter, Betrachtet vom Standpunkt der Allgemeinen Handelspolitik"). These decrees, in a measure at least, led to the exclusion of Jews from various industries and trades, the

list of excluded occupations varying in different communities, and being determined largely by the political influence of various non-Jewish competing interests. Frequently all occupations were barred against Jews, except money-lending and pedling — even these at times being prohibited. The number of Jews or Jewish families permitted to reside in different places was limited; they were concentrated in ghettos, and were not allowed to own land; and they were subjected to discriminatory taxes on entering cities or districts other than their own (see Poll-Tax).

With the acceptance of more modern economic ideas many of these restrictions disappeared. Holland led the way in abolishing Jewish disabilities, and England followed next, though both were more liberal in their treatment of the Jews in their American possessions than they were toward those at home. Germany and France took steps in the same direction even before the French Revolution, though that great movement, as well as its American predecessor, accelerated Jewish emancipation throughout the European continent. The oppressive and comprehensive character of Jewish disabilities as they existed in Europe as late as 1781 are ably described by Dohm in his "Ueber die Bürgerliche Verbesserung der Juden," pp. 6–12:

**Disabilities of the 18th Century.**

"In view of the energetic efforts of the nations to increase their population, it is strange that in most states an exception is still made with respect to a particular class of men. In nearly all the states of Europe the policy of the law and of the whole constitution of the state is directed to preventing as far as possible the increase in number of those unfortunate fugitives from Asia—the Jews. In several states their sojourn has been totally prohibited, and residence for a brief time (often for a night only) is permitted on condition of certain payments, and only to travelers enjoying privileges from the overlord. In most of the other states, the Jews have been received under the most burdensome conditions, not as citizens, but as inhabitants and dependents. The law generally permits that only a specified number of Jewish families shall settle in a country, and this permission is commonly limited to particular places and must be purchased from time to time by the payment of a considerable sum of money. In very many countries the possession of a fortune is an essential prerequisite for securing this necessary license. A large number of Jews find, accordingly, the portals of every city closed to them, are inhumanly turned back at every boundary, and nothing remains for them to do but to starve, or to still their hunger by the aid of crime. If a Jewish father have several sons, he will probably be able to relinquish to only one of them the license to sojourn in the country of his birth; the rest he is obliged to send away with a portion into foreign territory, where they must struggle with equal disabilities. Concerning his daughters, the question arises whether he will be fortunate enough to establish them in one of the families of his native place. Seldom, therefore, can a Jewish father enjoy the happiness of living among his children and grandchildren, or of establishing the fortunes of his family in a permanent manner. For even the wealthy are compelled to constantly divide their fortunes through the necessary separation from their children and the expense of their establishment in different places. If a Jew has acquired permission to remain in a country, he is obliged to repurchase the same annually by heavy payments; he is not permitted to marry without special permission, subject to peculiar conditions and heavy charges; every child increases the size of his tax, and almost all his dealings are thus affected. In every occupation in life the laws are directed against him with utmost rigor, and the mild treatment accorded to those among whom he is living makes his lot seem all the harsher. Besides all these varied imposts, the Jew's means of livelihood are restricted to the utmost. He is absolutely debarred from the honor of serving the state; the prime pursuit, agriculture, is closed to him, and scarcely anywhere may he own landed property in his own name. A gild would regard itself as disgraced if it received one of the circumcised into its membership, and for that reason the Jew is wholly excluded in almost every land from manual and mechanical pursuits. But seldom, among so many disabilities, can sufficient courage and zeal be found surviving—so seldom that, in considering the whole race, individual cases should be wholly disregarded—to undertake the pursuit of the fine arts and of science, of which only geometry, natural science, and medicine remain open to the Hebrew as a means of livelihood. Even those few men who succeed in attaining a high rank in science and art, as well as those who confer honor upon mankind through unblemished righteousness of conduct, can acquire the esteem of but few noble beings; among the mighty ones even supreme merit of mind and heart is canceled by that unpardonable fault—the fault of being a Jew. For this unfortunate being, who is countryless, whose activities are everywhere circumscribed, who is nowhere permitted to exercise his talents untrammeled, in whose virtue no one places credence, for whom scarcely one attainable distinction exists—for him no path leads to the enjoyment of a dignified and independent existence, or even to self-support, other than the path of trade. But here also discriminatory limitations and imposts beset him, and but few of this people have sufficient property to engage in wholesale trade. They are, therefore, mostly confined to a petty retail trade, in which only the constant duplication of small profits suffices to sustain a needy existence; or they are compelled to lend to others the money they can not employ themselves. But in what numerous ways is even this sole remaining pursuit restricted in nearly every country! Many kinds of trade are wholly closed to them; others are open only under legislative regulations concerning time, place, and person; the permitted trades are beset by so many imposts, hampered by so many investigations, and dependent on the caprices of so many petty officials, that the earnings of Jews are extremely small, and can attract only such as are accustomed to the most miserable existence. When in former days, because of such restrictions upon his own employment of his own property, it became necessary for the Jew to lend it to others, it was seen fit to declare such practise—which must, however, be regarded as the most natural consequence of these restrictions—as illegal; and to-day, also, lending money upon interest is scarcely regarded as an honest business. . . . And notwithstanding the fact that the lending of money has been forced upon the Jew, the law almost always favors the debtor, and the latter is compelled by his necessities only too often to drive the Jewish creditor to a violation of the law, and thus to expose him to incessant penalties."

As regards the present disabilities in Russia and Rumania, Leroy-Beaulieu says: "It is widely believed that almost all the Jews in the world, at any rate all European Jews, enjoy civil liberty and equality. This is a mistake. The Israelites who enjoy the rights of citizenship are probably still in the minority. A large number of the descendants of Abraham are still subject to special laws. There remain in Europe but two states (other than Spain and Portugal) which refuse to grant to the Jews the rights accorded to the Christians; but these two states, Russia and Rumania, contain more Jews than all the rest of Europe together. One of them, the Russian empire, holds perhaps fully one-half of all the Jews in the world" ("Israël Chez les Nations," pp. 4, 5). For detailed account of disabilities in Russia see Russia.

See Anti-Slavery Movement; Army; Auto da Fé; Badge; Ghetto; Inquisition; Poll-Tax; Real Estate; Slavery; Witnesses.

G. *

——**In Mohammedan Countries:** The basis of Mohammedan legislation concerning Jews was, and still is, in some countries, the group of laws known as the "Pact of Omar," attributed to Omar, the second calif. In taking Jerusalem he is said to have granted protection to the capitulating Christians under certain conditions, which were extended to Jews. The main points of these conditions, according to later Arabic writers, were: that they should not build new houses of worship nor restore the old

ones; that they should admit the followers of Islam to their places of worship; that they should not pray aloud; that they should not teach their children the Koran; that they should entertain a traveling Mohammedan for three days; that they should not harbor a spy; that they should not hinder any one from embracing Islam; that they should show respect to Mohammedans whenever they met them; that their houses should not overtop the dwellings of the Mohammedans; that they should wear a distinct dress; that they should not drink wine in public, nor carry weapons, nor ride on horseback, nor make use of a signet-ring with Arabic inscriptions; that they should pay a poll-tax; that they could not hold public offices, nor have intercourse with Mohammedan women.

It is a matter of doubt whether all of these laws were enacted by Omar; for his subsequent bestowal of privileges upon the Babylonian Jews would have been an act of inconsistency which a man of his character would be very unlikely to commit. However that may have been, there is no trace of the enforcement of these enactments until Omar II. (717–720). This calif passed several restrictive laws similar to those contained in the "Pact of Omar." Only two califs of the Abbassid dynasty, Harun al-Rashid (786–809) and Mutawakkil (847–861), are known to have been guided by these laws with regard to both Jews and Christians, the former calif enforcing them partially, and the latter to their full extent. In Egypt, under the dynasty of the Fatimites, only Al-Ḥakim (996–1021) enforced them; he, however, not only enforced, but greatly amplified them. In Spain and Africa it was not until the time of the Almoravides that their observance became general. The last Mohammedan government to enforce, and the first to repeal, the "Pact of Omar" was the Sublime Porte.

Until the end of the seventeenth century the legal disabilities of the Jews in Turkey were but few.

**Disabilities in Turkey.**

They began to multiply only under Mustafa II. (1695–1703), who compelled the Jews to wear black shoes and hats, in contrast to the yellow shoes and red head-gear of their Mohammedan compatriots. The testimony of Jews was not valid, and they were allowed to dwell only in specified districts. Residence in Jerusalem was practically rendered impossible by heavy taxes, which only the richest Jews were able to pay. Similar legislation prevailed in the Turkish possessions of Algeria and Tunis, where residence in certain cities, such as Kairwan, Hammamet, and Tunis, was forbidden to Jews. They were compelled to dress in black, and among other restrictions were forbidden the use of lanterns in the street. In passing before a mosque they had to take off their shoes.

The abolition of Jewish legal disabilities in Turkey was effected by 'Abd al-Majid in 1840; in Algeria, when it was conquered by France; in Tunis, through the intervention of France in 1857, when the bey was compelled to emancipate them. Morocco and Persia are now the only Mohammedan countries where Jews are still subject to barbarous discriminating legislation. Not only was the "Pact of Omar" adopted in these countries, but it was used as a basis for new laws for the degradation of the Jews, who thereby became the prey of the mob and of every petty official. The following is a list of the principal disabilities still in force in Morocco: Where Mohammedans are concerned the testimony of a Jew is invalid. Jews can not reside outside the mellahs. They are not allowed to ride through any part of the town outside the mellah, on leaving which they are compelled to walk barefoot and to remove their head-dress. They are not allowed to carry a walking-stick, but the elderly and sick are permitted to use reeds as supports. In Moorish districts the Jew is not allowed to use the foot-paths, but must confine himself to the rougher parts of the highways. He is bound to pass the Moor on the left hand, and if he fail to do so he must retrace his steps. They are not allowed to build houses above a certain height, nor to own property outside the mellah. They are debarred from possessing stores or booths in the Moorish quarters. When government granaries or warehouses are overstocked, or their contents damaged, the Jews are forced to buy at the normal price of undamaged goods. Jews, with their wives and daughters, are compelled to work for any government official whenever ordered, even on Sabbaths and festivals, and to receive payment far below the market rates. They are compelled to do the work which the Moors refuse as degrading—cleaning sewers, carrying away carcasses from government stables, etc. When the heads of rebels or of criminals are to be exposed at the town gate, the Jews are made to salt them before they are exhibited. Jewish purveyors (butchers, grocers, bakers, etc.) are compelled to supply various functionaries gratuitously. A Jew can not appoint a Jewish attorney to plead before the ḳaḍi against a Moor. Neither is he allowed to act as attorney for a Moor.

**In Morocco.**

Jews are not allowed to follow any of the liberal professions, and are disqualified for public offices or employments. They are required to wear a special costume, consisting of a black skull-cap and black shoes, and are not allowed to adopt any attire that might lead one to mistake them for Moors. They are not allowed to use the public baths, and are even denied the use of baths in the mellah; are not allowed to drink from the public fountains in Moorish quarters, nor to take water therefrom; and are not allowed to carry arms. A Jew's evidence is not admitted in a court of justice. A Jew's life, if taken by a Moor, is compensated by the payment of a sum equal to $300.

A Jew condemned to imprisonment or to flogging must pay the fees of all officials concerned in his punishment. In the prisons and jails they are not allowed the use of the common rooms, but are invariably confined in privies, or the like. If a Jew is suspected of immoral intercourse with a Moorish woman (though she be a prostitute), he is liable to imprisonment for an indefinite period. If he confess, even under torture, or if a witness establish the charge, he is punished by death. If Moors choose to assert that a Jew has abjured his faith, he is compelled to become a Moslem; and should he afterward attempt to conform to the Jewish ritual, he would be liable to be stoned or burned to death.

Almost all these disabilities are in force in Persia also. They have lately increased to such a degree in provinces distant from the capital, where the officials are not hindered from Jew-baiting by the protests of the ambassadors of European powers, that living under them is well-nigh impossible. As a specimen of these laws, the following, effective in Hamadan in 1892, may suffice: Jews may not leave their houses on rainy or snowy days (rain and snow are considered by Mohammedans as conductors of uncleanliness). Jewish women are not allowed to show themselves in public places with their faces veiled. Their "izar" (cloak) must be of two colors. Jews are limited to blue cotton clothing. They are not allowed to wear comfortable shoes. Every Jew is compelled to wear a piece of red cloth on his breast. A Jew must not precede a Moslem in public places, neither may he speak to him in a loud voice. A Jewish creditor must prefer his claim to a Mohammedan debtor in a respectful manner. A Jew insulted by a Moslem must bow his head in silence. A Jew buying meat must keep it covered from the sight of Moslems. Jews are forbidden to erect good buildings; neither may their houses overtop those of their Moslem neighbors. They may not calcimine their rooms. The entrances of their houses must be low. They must not wrap themselves in their cloaks, but must be content with wearing them rolled back under their arms. They are forbidden to cut their beards. They are not allowed to leave town nor to walk in the environs. Jewish physicians are not allowed to ride on horses. A Jew suspected of having recently drunk brandy is not allowed in the streets; otherwise he is liable to the punishment of death. Jewish weddings must be celebrated secretly. Jews are not allowed to eat undamaged fruit.

**In Persia.**

Bibliography: Ibn al-Athir, vii. 20; Ibn Khaldun, *Ta'rikh al-Kamil*, fol. 55; August Müller, *Der Islam*, i. 524, 630; Wüstenfeld, *Gesch. der Fatimid. Chalifen*, p. 179; Fregier, *Les Juifs Algériens*, pp. 8 *et seq.*, Paris, 1865; Durier, *Les Juifs Algériens*, pp. 4 *et seq.*, ib. 1902; Cazès, *Essai sur l'Histoire des Juifs de Tunisie*, ib. 1889; Loeb, *La Situation des Juifs en Turquie*, ib. 1877; *Anglo-Jew. Assoc. Report*, 1886; *Bulletin All. Isr.* 1892; H. A. Hamaker, *De Expugnatione Memphidis et Alexandriæ*, pp. 165–175, Leyden, 1825; Steinschneider, in *Jew. Quart. Rev.* xii. 488 *et seq.*; *idem*, in *Juden (Geschichte)* in Ersch and Gruber, *Encyc.* section ii., part 27, pp. 189 *et seq.*; *idem*, in *Polemische Literatur*, Supplement I, pp. 165–187 (on the "Pact of Omar").

G. I. Br.

**DISCOUNT.** See Commerce.

**DISEASES IN THE BIBLE AND TALMUD.** See Medicine in Bible and Talmud.

**DISHON (דישן):** **1.** A son of Seir, and head of the aboriginal Idumean tribes (Gen. xxxvi. 21, 30; I Chron. i. 38; compare 41). **2.** A son of Anah, grandson of Seir, and brother of Aholibamah, Esau's second wife (Gen. xxxvi. 25; I Chron. i. 41). A list of Dishon's sons is given in Gen. xxxvi. 26.

K. B. P.

**DISINTERMENT:** The act of exhumation, or taking out of the earth or the grave. The removal of dead bodies from one place of burial to another has been a subject of controversy among Jewish authorities, and in recent times has become a cause of litigation in the secular courts. In cases where the relatives desired to transfer their dead to a place designed to serve as the family plot, representative leaders of Orthodox Judaism have forbidden the removal, while other rabbis have claimed that, according to the Jewish code of law, such procedure was not only permissible, but in a certain sense actually desirable. See Burial.

The question hinges upon the interpretation of the halakic rule which says: "It is unlawful to remove the body or the remnants of bones from one place to another, whether from an honorable place to an equally honorable one, or from a lowly place to one equally lowly, or even from a lowly place to an honorable one, not to speak of the reverse. It is, however, permissible to remove the same if the dead is to be reinterred among his own; for it is pleasant for a man to repose alongside of his fathers" (Shulḥan 'Aruk, Yoreh De'ah, 362, 1, based upon Yer. M. Ḳ. ii. 81b; Massek. Semaḥot xiii.; Kol Bo cxiv.). Those rabbis who forbid the transfer of a body to unoccupied ground intended to serve as the family plot base their prohibition on the expression "eẓel abotaw" (alongside of his fathers); insisting on the occupancy of the place by the remains of relatives who had died previously, and excluding, therefore, a case where a family plot is to be initiated by the burial of the body to be disinterred. They claim that the desire for repose among one's own is supposed to be cherished only with reference to past generations and not with reference to future ones.

**Guiding Rule.**

Those who favor removal in such a case take the words "it is pleasant for a man to repose alongside of his fathers" in a larger sense, conveying the idea that to be buried in a family plot is presumably desirable to any man, and it matters not whether the family plot has been already brought into use or is to be consecrated for future time. In corroboration of this view they refer to the fact that the older Baraita in Massek. Semaḥot *l.c.*, as well as the Kol Bo, makes no mention of "alongside of his fathers"; the former simply stating as the reason that "it is conferring an honor upon the dead" ("she-zeh hu kebodo").

R. Moses Sofer, in a responsum ("Ḥatam Sofer," vi. 37), permits disinterment, and calls it a meritorious act in case it was the wish of the dead to be buried in the burial-place of his fathers; he refers to Mak. 11a, a passage which, however, implies the occupancy of the ground by the remains of relatives who had died previously.

**Cohn vs. Shearith Israel.**

In the case of Cohn versus the Shearith Israel congregation of New York, which came before the New York courts and was discussed in "The American Hebrew" and "Jewish Exponent" for March and April, 1902, Dr. H. P. Mendes, rabbi of the Shearith Israel congregation, opposed the grant by the court of a permit for disinterment, and sustained his opposition by responsa from Dr. H. Adler, chief rabbi of the United Hebrew Congregations of the British empire; Dr. Gaster, chief rabbi of the Spanish and Portuguese Jews of England; Dr. Klein, rabbi of the First Hungarian Congregation of New York; Dr. B. Drachman, rabbi of Congregation Zichom Ephraim of New York; and Rev. M. De Sola, minister of the Spanish and Portuguese congregations, Montreal, Canada—all of

whom declared that remains interred in a cemetery may not be removed for the purpose of reinterment in another cemetery in a plot which has been secured since the death of the deceased in question.

On the other hand, Dr. K. Kohler, rabbi of Temple Beth-El, New York, when consulted as to the view of the authorities of traditional (Orthodox) Judaism, declared that, inasmuch as the law excepts from the prohibition of disinterment every case in which the removal is a benefit to the dead and would be presumably desired by him, the transfer of the body to a family plot to be consecrated is just as lawful as its transfer to a family plot already occupied; the spirit and not the literal meaning of the words "alongside of his fathers" being the essential point. The courts, however, sustained the Congregation Shearith Israel, and the application for a permit for disinterment, contrary to the cemetery regulations of the congregation, was refused.

BIBLIOGRAPHY: *The American Hebrew*, March 14, 21, 28, 1902; K. Kohler, *Orthodoxy and Hyperorthodoxy*, in *The Jewish Exponent*, April 18, 1902.

K.

**DISKIN, JOSHUA LÖB BEN BENJAMIN:** Russian rabbi; born at Grodno, Russia, Dec. 10, 1818; died at Jerusalem Jan. 22, 1898. At thirteen he married Sarah, the daughter of a good family of Volkovisk, known later as "Die Brisker Rebitzin." Diskin obtained a rabbi's diploma at eighteen, and seven years later succeeded his father as rabbi of Lomza. He was successively rabbi at Meseritz, Minsk, Kovno, Sklow, and Brest-Litovsk, whence he was called "Der Brisker Rov." A profound and thorough student, he became a recognized authority on rabbinical law, his admirers comparing him to Akiba Eger. He was, if not aggressive, fearless when once convinced that a thing was right. Thus, when rabbi of Kovno, he insisted upon the dismissal of a meat-tax collector. The Russian government, however, did not share his views, but ordered him to leave the town within forty-eight hours. Again, in 1877, the last year of his rabbinical office at Brest-Litovsk, he gave a legacy decision against the civil authorities. Compelled again to leave the town, Diskin decided upon settling at Jerusalem. There, too, he became a center of controversy by forbidding in 1889, a Sabbatical year, the cultivation of land in Palestine, though several Russian rabbis, among whom was Isaac Elhanan Spector, had decided to the contrary. The statement that Diskin was opposed to colonization in Palestine is not correct; he was not opposed to those who went with sufficient capital to buy and till land. A tireless champion of Orthodox Judaism, he endeavored to counteract the influence of Jewish reformers and English missionaries. He founded at Jerusalem an orphan asylum in opposition to a similar institution established by the liberal Jews, prohibited the use of the English missionary hospital, and refused Jewish burial to patients who died there. He also founded the yeshibah Ohel Mosheh.

Diskin was once accused of having been guilty of actions unbecoming a rabbi, but the charges were groundless. The very men who had been accustomed to visit him, and in whom he had the greatest confidence, committed the deeds with which he was charged. It should be said, furthermore, that his wife was prominent in all the struggles between him and his adversaries.

BIBLIOGRAPHY: *Ha-Meliz*, xxix., No. 2; xxxviii., Nos. 44, 50; xl., No. 115; *Aḥiasaf*, vi. 347; *Ha-Yehudi*, i., No. 14; *Ha-Ḥabaẓelet*, xxvii., No. 35; xxviii. No. 14; Eisenstadt, *Dor Rabbanaw we-Soferaw*, iii. 10, 11.

L. G. M. SEL.

**DISNA:** Town in the government of Wilna, Russia. According to the census of 1897, it has a population of 6,739, about 5,600 being Jews. Most of these are traders. About 265 persons are employed as day-laborers. Truck-farming gives occupation to 8 families, working on 5 deciatines of rented land. About 437 deciatines in the vicinity of the town are owned and cultivated by Jews. There are the usual charitable institutions, and a Jewish public school for boys and girls, with a register of 170 pupils.

H. R. S. J.

**DISPECK, DAVID BEN JOEL:** Talmudic scholar and homilist; born about the year 1744. He studied in the yeshibah under Joshua Cohen, among his companions being Joseph Steinhard and Jacob BERLIN. Later he was named dayyan of Fürth, and in 1771 he became rabbi of Mering (Bavaria) and the Schwarzwald. In 1778 he was invited to direct the yeshibah of Metz, and finally, in 1785, he became rabbi of Beyersdorf and Baireuth. At Beyersdorf he collected his homilies into one book, entitled "Pardes Dawid" (The Garden of David), and arranged in the order of the parashiyyot. Besides the homilies the book contains 365 solutions of difficult pas sages in Maimonides' "Yad ha-Ḥazaḳah" (Sulzbach, 1786). A responsum of his is found in Jacob Berlin's "Be'er Ya'aḳob," ch. xiv., § 117.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 328, No. 728; Fürst, *Bibl. Jud.* i. 209; Steinschneider, *Cat. Bodl.* col. 859; Fuenn, *Keneset Yisrael*, p. 232; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 79.

L. G. M. SEL.

**DISPUTATIONS (ויכוחים):** Public debates on religious subjects between Jews and non-Jews. Religious differences have at all times induced serious-minded men to exchange their views in order to win opponents over to their own side by appeals to reason. Abraham is represented in the Midrash as holding a religious debate with Nimrod (see JEW. ENCYC. i. 86). In Alexandria disputations between Jews and pagans were probably quite frequent. The first actual disputation before a worldly ruler took place at Alexandria about 150 B.C., under Ptolemy Philometor, between Andronicus ben Messalam (Meshullam), the Judean, and Sabbeus and Dositheus (Theodosius), Samaritans, with reference to the Scripture text which the Samaritans claimed had been omitted by the Jews in the Septuagint translations (Grätz, "Gesch." iii. 44, 650; compare Josephus, "Ant." xiii. 3, § 4). In the time of the emperor Caligula the first disputation between Jews and pagans before a ruling monarch took place at Rome, the erection of statues of Caligula in the synagogues of Alexandria having caused the Jews to send a deputation under Philo to the emperor, while the anti-Jewish party sent a deputation under Apion. It was typical of all later disputations, inasmuch as the defeat of the Jews was a foregone conclusion. Some of Philo's arguments are probably

preserved in part in his "Legatio ad Caium" (§§ 20–45). Papyri fragments discovered in recent years contain records of disputations held before Claudius and a later emperor ("Rev. Et. Juives," xxxvii. 218–223; Schürer, "Gesch." 3d ed., i. 65–70).

In 'Ab. Zarah iv. 7 and Baraita 'Ab. Zarah 54b is recorded a disputation held in Rome between pagan sages (פילוסופין) and four Jewish elders, whom Grätz properly identifies with Gamaliel II., Eleazar b. Azariah, Joshua b. Hananiah, and Akiba, who went to Rome to have Domitian's decree against the Jews withdrawn (Grätz, "Gesch." 3d ed., iv. 110). The following was the dialogue: "If your God hates idolatry, why, being omnipotent, does He not destroy it?" "Shall sun, moon, and stars, without which the world can not exist, be destroyed on account of the fools that worship them?" "But why are not other idols which are of no consequence destroyed?" "As well should seeds when stolen not grow in the soil, or a child conceived in adultery not be born. No; the world goes on in its prescribed course, and the transgressors shall meet their retribution" (compare Bacher, "Ag. Tan." i. 84). According to Eccl. R. i. 9, R. Meïr was delegated to represent the Jews at a public disputation with the government in Rome, the boar (חזיר), as the Roman emblem, being made the subject of the debate (compare Bacher, *l.c.* ii. 35 *et seq.*). R. Meïr also had disputes with the Samaritans (Gen. R. iv.; Bacher, *l.c.* pp. 32 *et seq.*).

**Between Jews and Romans.**

Of an altogether different nature were the disputations between Jews and Christians. At first these were bitter and sarcastic in tone, but, like quarrels between members of one household, harmless in their consequences. As they turned chiefly on Scripture interpretations, the Jew easily obtained the victory over his less skilled adversary. A number are recorded in the Talmud and Midrash between Christians called "minim" (heretics) or philosophers and R. Gamaliel II. (Yeb. 102b; Midr. Teh. to Ps. x.; Ex. R. xxx.; see Derenbourg, "Hist." 1867, p. 357; Bacher, *l.c.* i. 87) and R. Joshua b. Hananiah (Ḥag. 5b; see Bacher, *l.c.* i. 176). How prominent these disputations were in the early days of Christianity is shown by the number of fictitious dialogues written by Christians for apologetic purposes, and mainly copied one from the other, with references to the same Scriptural passages, and all of them ending in the same way: the Jew, who seldom knows how to answer, finally yields and embraces Christianity (see Origen, "Contra Celsum," iv. 52, where the disputation between Papiscus the Jew and Jason is referred to; Harnack, in "Texte und Untersuchungen," i. 1–3; Conybeare, "The Dialogues of Athanasius and Zaccheus and of Timothy and Aquila," Oxford, 1898; McGiffert, "A Dialogue Between a Christian and a Jew, Entitled 'Αντιβολὴ Παπίσκου καὶ Φίλωνος Ἰουδαίων προς Μόναχόν τινα," New York, 1889). Most valuable as a characteristic example of such a disputation is Justin Martyr's "Dialogue with Tryphon the Jew." The author, who frequently calls himself "philosopher," took the famous R. Tarfon (also pronounced, probably, "Tryphon": Derenbourg, *l.c.* p. 376; Grätz, *l.c.* iv. 58), noted for his fierce opposition to the Christian sect (Shab. 116a), as a typical representative of Jewish teaching, putting into his mouth rabbinical arguments for the sake of refuting them (see M. Friedländer, "Patristische und Talmudische Studien," pp. 20 *et seq.*, 80–137, Vienna, 1878; Goldfahn, "Justinus Martyr und die Agada," in "Monatsschrift," 1873, pp. 49, 104, 145, 194, 257). Often the Jew was horrified at the identification of "Christ" with the "Divine Shekinah," and termed it "blasphemy" (Friedländer, *l.c.* pp. 62 *et seq.*); and as the arguments taken from Gen. i. 26, and similar expressions regarding the Deity used in Scripture, were ever reiterated by these troublesome "heretics," he found these disputations "full of weariness" (Eccl. R. i. 9; compare Sanh. 38b, 105b; Yer. Ber. ix. 12d; Friedländer, *l.c.* pp. 62, 82). In the course of time, however, polemics became a fine art with some of the rabbis, Cæsarea, a place where Christians and Jews constantly met, being the chief school of controversy (Bacher, "Ag. Pal. Amor." i. 92). R. Simlai and R. Abahu were known as keen debaters (Bacher, *l.c.* i. 555, ii. 115). On the fictitious disputation in Rome between Pope Sylvester (314–335) and twelve Pharisaic doctors before the emperor Constantine, see Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Italien," 1884, pp. 39, 295.

**Between Jews and Christians.**

Learned disputations of a harmless nature took place frequently in Italy, and a controversial Jewish literature sprang up in the thirteenth century (see Güdemann, *l.c.* pp. 12, 24, 37, 39, 230) with the declared object of defending the truth without giving offense to the Christian Church (see Polemical Literature). Quite different was the tone of the disputations introduced in the Byzantine empire. Here Basil I., about 880, instituted such disputations, and the Jews were to be forced either to admit or to disprove "that Jesus is the culmination of the Law and the Prophets" (Grätz, *l.c.* v. 229), the result being generally expulsion and persecution. In the West, Jews and Christians disputed freely and on terms of mutual good-will in spite of occasional hostile attacks (see "Rev. Et. Juives," v. 238 *et seq.*). The impression prevailed among Christians that they were no match for the learned and witty Jews, while the latter frequently challenged the former, openly and frankly criticizing the dogmas of the Church. Among these Nathan L'Official and his son in France obtained about the close of the twelfth century great renown as bold and skilful debaters, and the disputes they had with popes, archbishops, and other prelates have been partly preserved (Grätz, *l.c.* vi. 143, 366; Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland," 1880, pp. 18, 140 *et seq.*).

**In the Middle Ages.**

It was only after Pope Innocent III. had infused the spirit of the Inquisition into Christendom, and the Dominicans had begun their warfare against every dissenter, that the disputations became associated with relentless persecution of the Jewish faith. Being turned into great spectacles by the presence of the dignitaries of Church and state—mock controversial tournaments in which the Jews were bound

to suffer defeat—they became a direct menace to the literature and the very lives of the Jews. In order to secure to the Church the semblance of a victory, Jewish apostates lent themselves to the task of bringing malicious charges against their former coreligionists, supporting these by ferreting out every weak and ambiguous point in the Talmud or the Jewish liturgy that might be construed as a "blasphemy" or as defamation of Jesus and Christian dogma.

**Paris and Barcelona.**

The first of these famous disputations took place at the royal court of Louis IX. in Paris June 25–27, 1240, in the presence of the queen-mother Blanche and the prelates of Paris, the rabbis Jehiel of Paris, Moses of Coucy, Judah ben David of Melun, and Samuel ben Solomon of Château-Thierry being ranged against Nicholas Donin, the Jewish apostate. The four rabbis were to defend the Talmud against the accusations of Donin, turning mainly upon two points: that the Talmud contains immoral sentiments and blasphemous expressions against the Deity, and that it speaks in an offensive manner of Jesus. R. Jehiel, timid at first, was encouraged by the assurance of protection by the queen, and succeeded in refuting Donin's charges by proving that Jesus, the son of Panthera, can not be the Jesus of the New Testament; that the term "goy" in the Talmud does not refer to Christians; and that the Minim who are made an object of execration in the Jewish liturgy are not born Christians, but only born Jews who have become sectaries or heretics. R. Jehiel's defense, however successful for the moment, did not save twenty-four cartloads of copies of the Talmud from being consigned to the flames two years later in Paris (see Levin in "Monatsschrift," 1869, pp. 97 *et seq.*; Grätz, *l.c.* vii. 401; Loeb, in "Rev. Et. Juives," i. 247, ii. 248, iii. 39).

Disputation Between Jewish and Christian Theologians.
(From Peter Schwarz, "Der Stern Messhiah," 1477.)

The second disputation took place at Barcelona on July 20, 1263, at the royal palace, in the presence of James I. of Aragon and his court, and of many prominent ecclesiastics and knights, between Naḥmanides and Pablo Christiani, who, like Donin, was the accuser and the instigator. The debate turned on the questions whether the Messiah had appeared or not; whether, according to Scripture, the Messiah is a divine or a human being; and whether the Jews or the Christians held the true faith.

Differing from R. Jehiel of Paris, Naḥmanides met his antagonist with fearless courage and with the dignity of a true Spaniard; and when Pablo undertook to prove from various haggadic passages the Messianic character of Jesus, Naḥmanides frankly stated that he did not believe in all the haggadic passages of the Talmud, and he went so far as to declare that he had more regard for the Christian monarch than for the Messiah. As to the question whether the Messiah had come or not, he could not believe that he had come as long as the promised cessation of all warfare had not been realized. It was a triumph for the Jewish cause, yet all the more did both the Jewish and the Christian friends of Naḥmanides warn him against the peril threatening his brethren from the terrible power of the Dominicans in case of defeat, and so, at his own request, the disputation was interrupted on the fourth day. But the enemies of the Jews were not set at rest. They claimed the victory, and when Naḥma-

nides published the frank statements he had made, the king, who had dismissed him with presents and with expressions of his regard, could no longer protect him, and he had to leave the country. Again the Talmud was made the object of attack; but this time, instead of the whole Talmud being proscribed or burned, only the offending passages were singled out for erasure by a censorial committee appointed by the king (see Grätz, *l.c.* vii. 121–124).

Of literary rather than of historical importance are the public disputations held at Burgos and Avila in 1375 by Moses Cohen de Tordesillas with the apostates John of Valladolid and Abner of Burgos, and that held about the same time in Pampeluna by Shem-Ṭob ben Isaac Shaprut of Tudela with Cardinal Don Pedro de Luna, afterward Pope Benedict XIII., the disputations being made the subjects of the books "'Ezer ha-Emunah" (by Moses) and "Ibn Boḥan" (by Shem-Ṭob: see Polemics and Polemical Literature).

Religious Disputation Between Jews and Christians.
(From Kohut, "Geschichte der Deutschen Juden.")

The most remarkable disputation in Jewish history, for the pomp and splendor accompanying it, the time it lasted, and the number of Jews that took part therein, is the one held at the summons of the antipope Benedict XIII. in Tortosa. It began in Feb., 1413, and ended Nov., 1414, and was presided over by the pope in state, surrounded by the cardinals and dignitaries of the Church who still retained allegiance to him, while hundreds of monks and knights and men of all degrees were among the audience. Joshua Lorqui (Geronimo de Santa Fé), the apostate, was to prove from the Talmud that Jesus was the Messiah, and the twenty-two most distinguished rabbis and scholars of the kingdom of Aragon had the choice of refuting his arguments or—and this was the scarcely concealed purpose of the pope, anxious to regain power and prestige through the conversion of the Jews of Spain—espousing the Christian faith. To judge from the fragmentary records, there was no great erudition or acumen displayed either by the aggressor, who dwelt on a few haggadic passages concerning the Messiah, or by the defenders, who no longer possessed the courage and self-confidence shown by Naḥmanides. The sixty-nine sessions passed without any other result than that neither the blandishments nor the threats of the pope, nor the fierce attack on the Talmud made by Lorqui, the pope's physician and chief adviser, could induce the Jews to become traitors to their heritage. A papal bull (May, 1415) of eleven clauses, forbidding the study of the Talmud and inflicting all kinds of degradation upon the Jews, showed the spirit that had prompted the disputation (see Grätz, *l.c.* viii. 116, 406). Under James II. of Castile, about 1430, Joseph ben Shem-Ṭob and Ḥayyim ibn Musa held frequent disputations with learned Christians at the court of Granada, but henceforth disputations became rare and of no historical importance.

**Disputation of Tortosa.**

Belonging to the class of friendly disputations (*ib.* viii. 417, note 4) are those, whether authentic or embellished by legend, mentioned in Solomon ibn Verga's "Shebeṭ Yehudah": (1) Between Don Joseph ibn Yaḥya and King Alfonso V. of Portugal, (*a*) concerning Jesus' miraculous powers; (*b*) regarding the perpetual character of the Mosaic law; (*c*) as to the efficacy of the prayer of a non-Jew; (*d*) whether the hosts of angels are numerable or infinite; (*e*) why sorcery, being based on error, is so severely punished in Scripture. (2) Between three Jewish artisans taken from the street, and Don Joseph ibn Benveniste ha-Levi with Alfonso XI. of Castile, (*a*) on the qualities of God; (*b*) on the distance between earth and heaven; (*c*) on the sun's radiation of heat; (*d*) on the forbidden fat and blood of animals; (*e*) on the night's sleep; (*f*) on the immortality of the soul. (3) Between Don Samuel Abrabalia and Don Solomon ha-Levi and Pope Martin (Hebrew text has מרקו; see Grätz, *l.c.* viii. 128, note), (*a*) concerning the fierce words of Simon b. Yoḥai, "The best of the heathen deserves killing" (טוב שבגוים הרוג: Mek., Beshallaḥ, i.; Yer. Ḳid. iv. 66c; Massek., Soferim, xv. 9; see Müller's ed., note): (*b*) on Jer. l. 12 (Hebr.), "The end of the heathen is shame and desolation"; (*c*) on Simon b. Yoḥai's utterance, "You are called men, but the other nations are not called men" (B. M. 114b; Yeb. 61a; compare Lazarus, "Ethics of Judaism," i. 264, Philadelphia, 1900). (4) Between Don Pedro IV. of Aragon (1336–1387) and his physician, who, when asked why the Jews were not allowed to drink the wine touched by a Christian, had water brought to wash the king's

**Friendly Disputations.**

feet, of which he then drank to show that the fear of impurity was not the reason of the prohibition (Grätz, *l.c.* i. 12). (5) Between Don Abraham Benveniste, Don Joseph ha-Nasi (ben Abraham ibn Benveniste) and R. Samuel ibn Shoshan of Ecija, and Don Alfonso XI. on the social conduct of the Jews, their usury and avarice, their musical accomplishments, their luxury, the Jewish sages ascribing Jewish usury to Christian legislation; as regards the dishonest means by which the Jews were said to have obtained wealth, they remarked, "We Jews are treated like the mice: one mouse eats the cheese, and people say, 'The mice have done it.' For the wrong-doing of one the whole race is made responsible" (*ib.* viii. 25–27). (6) Between a Christian and a Jew, before Don Alfonso (V.?) of Portugal, on the Messianic passages in Ps. xxii., and on the hyperbolical haggadic passages in the Talmud. (7) The remarkable disputation of Ephraim ben (Don) Sango (Sancho? more probably identical with the famous poet Don Santo de Carrion; see "Orient, Lit." 1851, xii., though disputed by Kayserling, "Sephardim," p. 328, note) with Don Pedro IV. on the question, Which religion is the better, the Jewish or the Christian? the Jewish sage answering with the parable of the two precious jewels and the two sons, obviously the original of the parable of the three rings, taken from Boccaccio by Lessing for his "Nathan the Wise" (see Wünsche, in Lessing-Mendelssohn's "Gedenkbuch," 1879, pp. 329 *et seq.*). The story of a disputation on the question, Which is the best religion? is, however, very old. One is said to have taken place about 740, before Bulan, the king of the Chazars, who, uncertain whether to exchange his heathen religion, which he had come to abhor, for Mohammedanism or Christianity, summoned representatives of these two creeds, as well as of Judaism, for a disputation. None could convince him of the superiority of his faith, and Bulan resolved to espouse the Jewish, since both Christian and Mohammedan referred to it as the basis of their own, and each recognized it as superior to the others (see CHAZARS). Upon this story the religious disputations in Judah ha-Levi's "Cuzari" are based. The story of a disputation occurs in Russian legends regarding Vladimir's conversion, but with a different result (see Karamsin, "History of Russia," bk. i., ch. vii.).

**In Italy, Germany, and Poland.**

In order to have a great spectacle to excite the passions of the ignorant masses, John Capistrano, the Franciscan Jew-baiter, arranged in 1450 a disputation at Rome with a certain Gamaliel called "Synagogæ Romanæ magister," but otherwise very little known (see Vogelstein and Rieger, "Gesch. der Juden in Rom," 1895, ii. 14). Disputations of a friendly character were held at the court of Ercole d'Este I. at Ferrara by Abraham FARISSOL with two learned monks, the one a Dominican, the other a Franciscan, the matter of which is produced in Farissol's "Magen Abraham" and "Wikkuaḥ ha-Dat" (see Grätz, *l.c.* ix. 45). In Germany it was the Jewish apostate Victor von KARBEN who, under the direction of Herrman, the Archbishop of Cologne, and in the presence of many courtiers, ecclesiastics, and knights, held a disputation with some Jews of the Rhine provinces about 1500, accusing them of blasphemy against the Christian religion; the consequence of this disputation was that the Jews were expelled from the lower Rhine district (*ib.* lx. 70).

Quite different in tone and character were the disputations held by the Jews, both Rabbinites and Karaites, with Christians of various denominations in Poland at the close of the sixteenth century. Here the Jews, untrammeled by clerical or state despotism, freely criticized the various religious sects, and it was considered a difficult task for a Christian to convert a Jew (*ib.* ix. 456; see Isaac b. Abraham Troki). Occasionally disputations for conversionist purposes were arranged at German courts. One is reported to have taken place at the ducal court of Hanover, about 1700, in the presence of the duke, the dowager-duchess, the princes, clergy, and all the distinguished personages of the city, between Rabbi Joseph of Stadthagen and Eliezer Edzard, who had had been the instigator of the disputation. It ended in the complete victory of the rabbi, who not only refuted all the arguments of his antagonist from Scripture and the Midrash, but under the full approval of the court declined to answer under oath the question as to which religion was the best. He said: "We condemn no creed based upon the belief in the Creator of heaven and earth. We believe what we have been taught; let the Christians adhere to what they have been taught" (Bloch in "Oesterreichische Wochenschrift," 1902, p. 785).

**An Eighteenth Century Disputation.**

Regarding the disputations between the rabbis and the Frankists before Bishop Dembowski at Kamenetz in 1757, and before the canon Nikulski at Lemberg in 1759, see FRANK, JACOB. For others, see Steinschneider in "Monatsschrift," 1883, pp. 80 *et seq.*, and his "Uebersetzungen," pp. 305, 461.

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G. K.

**D'ISRAELI, BENJAMIN:** **1.** English merchant and financier; born in Venice Sept. 22, 1730; died at Stoke Newington, London, in 1816. He went to England in 1748, and settled there as a merchant, though he did not take out papers of denization till 1801.

Though a conforming Jew, and though contributing liberally toward the support of the synagogue, D'Israeli appears never to have cordially or intimately mixed with the community; only on one occasion did he serve in a minor office—that of inspector of charity schools in the year 1782.

**2.** Public notary in Dublin, Ireland, 1788–96; died at Beechey Park, county of Carlow, Aug. 9, 1814, and was buried in St. Peter's churchyard, Dublin.

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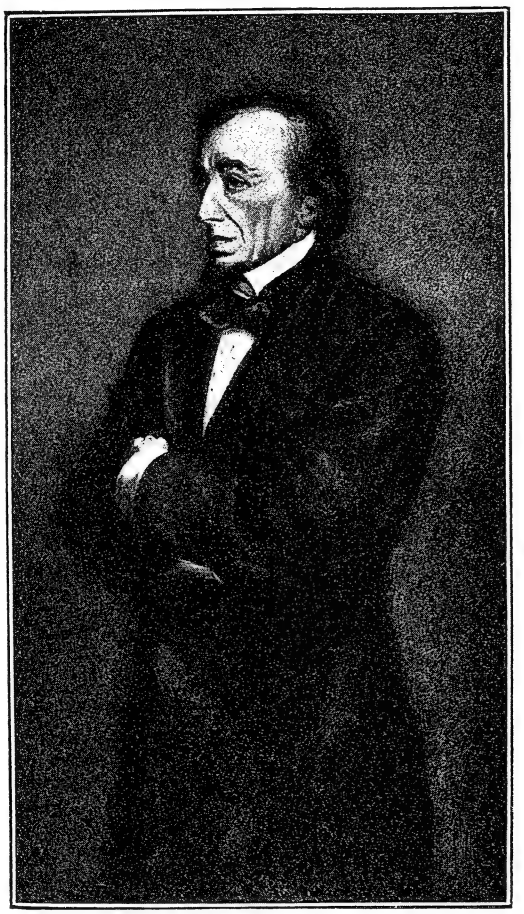
J. G. L.

**DISRAELI, BENJAMIN, EARL OF BEACONSFIELD:** English statesman; born at London, England, Dec. 21, 1804; died there April 19, 1881. The son of Isaac D'Israeli, he was descended from a wealthy Sephardic family of Venice, his grandfather having come to England to engage in commerce. He was educated at a private school, at which he used to "stand back" when Christian prayers were recited; but at the suggestion of the poet Rogers was baptized in 1817, immediately after the death of his grandfather, Benjamin D'Israeli. At the age of seventeen Disraeli was articled to Swain & Stevenson, solicitors, in the Old Jewry, and in 1824 entered Lincoln's Inn, but withdrew his name in 1831. At the age of twenty-two Disraeli wrote the novel "Vivian Grey," a political satire, and leaped into sudden notoriety. His health giving way, he spent the next three years traveling in the East. On this journey he visited Jerusalem, whence he derived the impressions which distinguish "Tancred," and probably those which afterward determined his philo-Turkish policy. Returning to England, he unsuccessfully contested High Wycombe (1834) and Taunton (1835). At Taunton he attacked the policy of O'Connell, the Irish patriot, who had written him a commendatory letter when he stood for Wycombe. O'Connell, replying, spoke of "the impenitent thief who died on the cross, and whose name, I verily believe, must have been Disraeli." Disraeli challenged the son of O'Connell to a duel on behalf of his father, but the affair came to nothing.



(After the painting by Sir J. E. Millais.)

By this time Disraeli was well known. He had written in 1828 "The Infernal Marriage," "Ixion in Heaven," and "Popanilla," satirical burlesques. In 1836 his "Letters from Runnymede," directed against the government, caused considerable comment. Disraeli now mingled in the best society, though handicapped by a tendency to obtrude his personality. He adopted eccentricities of dress and opinion which nearly ruined his political prospects. Between 1831 and 1839 he wrote "The Young Duke," "Contarini Fleming," "The Wondrous Tale of Alroy"—the only novel by him dealing entirely with a Jewish subject (see Alroy)—"The Rise of Iskander," "Vindication of the British Constitution," "The Revolutionary Epic," "Venetia," "Henrietta Temple," and "The Tragedy of Count Alarcos."

On the dissolution of 1837 Disraeli was returned for Maidstone with Mr. Wyndham Lewis. Disraeli's first speech in the House of Commons was a fiasco. His extraordinary appearance, his theatrical delivery, and above all the enmity of the O'Connell faction robbed him of the leniency usually shown to the maiden speeches of new members, and he was not allowed to finish; he sat down with the memorable prediction that the time would come when they would hear him. Sir Robert Peel, however, by no means acquiesced in the adverse judgment. In 1839 Disraeli married Mrs. Wyndham Lewis, the widow of his late colleague, and was thenceforth free from pecuniary cares. He now purchased the country estate of Hughenden, and in 1841 was returned for Shrewsbury as a follower of Peel. The alliance did not last long. Peel gradually turned toward free trade, though his party had been elected pledged to protection, Disraeli becoming the spokesman of the malcontents. About this time he published two remarkable novels, "Coningsby" and "Sybil." The main idea of "Coningsby" was that the crown, released by the Reform Bill from an aristocracy which had usurped its functions, might regain its suspended powers, and thus solve many of the difficulties of the time. But "Coningsby" contains more than that. The most impressive character in the book is Sidonia, a Jew of immense wealth, through whom Disraeli expounds many of his views. Disraeli was proud of his Hebrew descent. He regarded Christianity as developed Judaism. "One half the world worships a Jew and the other half a Jewess," he said. Disraeli classed the Jews among the Caucasian nations, and claimed that no amount of persecution could destroy an unmixed and splendidly organized race. The Jews, he claimed, were

**Views on Judaism.**

the aristocracy of nature. Disraeli did not plead for toleration, but for the admission of Jews to full privileges on account of their especial merits. "If the Jews had not prevailed upon the Romans to crucify our Lord, what would have become of the Atonement?" he asks in "Tancred." In "Coningsby" Sidonia says: "The Jews, independently of the capital qualities for citizenship which they possess, are a race essentially monarchical, deeply religious, and essentially Tories. The fact is, you can not crush a pure race of Caucasian organization. It is a physiological fact, a simple law of nature, which has baffled Egyptian and Assyrian kings, Roman emperors, and Christian inquisitors." He then remarks that the Jews lead all the intellectual movements in Europe, monopolize professorial chairs, and enter into political affairs. He, however, makes the blunder of classifying Soult and Masséna as Jews. Disraeli appears genuinely to have believed in Christianity as developed Judaism. He detested Colenso and the essayists of his school. In rejecting Darwinism he said: "I am on the side of the angels."

In his "Life of Lord George Bentinck" Disraeli devotes a chapter to a statement of the Jewish case. He begins by declaring that the Roman massacres, and the fact that the Diaspora had begun long before the death of Christ, make it impossible that the Jews of to-day can be descended from those who attended the crucifixion. Further, he says, the theory that the Jews are now expiating their offense is not dogmatically sound. "The native tendency of the Jewish race," he continues, "is against the doctrine of the equality of man. They have also another characteristic —the faculty of acquisition. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property, and natural aristocracy, and it should be the interest of statesmen that . . . their energies and creative powers should be enlisted in the cause of existing society." Disraeli consistently and honorably supported all the bills for the removal of Jewish disabilities, and his conduct in this regard earned him the admiration of his great rival, Mr. Gladstone. "Sybil" deals with the squalor and wretchedness of the factory-workers. Here the Church is to play the part ascribed to the crown in "Coningsby." In 1847 "Tancred" appeared. In this book the hero, a duke's son, of course, goes to Jerusalem to seek inspiration, and Disraeli then describes the scenes which he had visited in early life.

**Advocates Jewish Emancipation.**

He now bade farewell to literature for nearly five and twenty years. In 1848 Isaac D'Israeli died, and in the same year the death of Lord George Bentinck gave the Conservative leadership to Disraeli. During the next three years he reorganized the party, and won back the Peelites to Conservatism. In 1852 Lord Derby came into office and Disraeli became chancellor of the exchequer; but his budget was defeated in the first few months of the administration, and the Coalition Cabinet came into power. In 1852 he wrote the "Life of Lord George Bentinck," in which, besides his plea for the Jews, he gives a graphic account of the free-trade struggle. During the war with Russia he loyally supported the Coalition, but when the Aberdeen ministry fell in consequence of the mismanagement of the war, Lord Derby refused to take office without the aid of Mr. Gladstone or Lord Palmerston. This scornful treatment of his own followers angered Disraeli exceedingly. Disraeli was then forty-five years of age: he had lost an opportunity which did not again come to him for many years. In 1858 he and Lord Derby took office for a few months, but were beaten on their new Reform Bill. This year was distinguished by the admission of Jews to Parliament. The elections failed to give Lord Derby a clear majority, and the ministry was turned out of office on the ground of its failure to prevent the war between France and Austria. In 1863 Disraeli came into possession of the fortune of Mrs. Brydges Willyams, a lady of Jewish parentage who had taken great interest in him owing to his Jewish birth and connection with the De Laras, with whom her own family, the Mendez da Costas, had intermarried.

**In Office.**

The great question which now agitated England was that of reform. In 1865 Lord Palmerston died, and the new premier, Lord John Russell, introduced a bill which was defeated on a matter of detail. He resigned, and Derby and Disraeli came into power. There had been some talk of ignoring Disraeli in favor of another leader, as he had made several tactical errors; but he had lived down his eccentricities and reconstructed his party, and though he had failed on the whole to win their confidence, he was too formidable to be overlooked. It was now that he made the celebrated "leap in the dark," which drew down upon him the wrath of Carlyle, who described him as "a superlative Hebrew conjurer, spellbinding all the great lords, great parties, great interests, of England." His new policy was bitterly denounced by many of his own party, but nevertheless restored the Conservatives to public confidence. Perceiving that reform was inevitable, he outbid the Whigs and introduced a bill of a far more radical nature than that proposed by his opponents. He lost three of his party in the process, Lord Cranborne (afterward Lord Salisbury), Lord Carnarvon, and General Peel; but the measure became law.

Lord Derby now retired from political life and Disraeli became premier. In 1869 the elections went against him, and he yielded office to Mr. Gladstone. Refusing a peerage on giving up office, he nevertheless had his wife created Viscountess of Beaconsfield in her own right; four years later she died. In 1874 he was once more returned to power. It was the first time there had been a clear Tory majority for more than thirty years; and since 1848 he had had no real chance to display his abilities. Now nearly seventy, he was compelled to exchange the House of Commons for the less strenuous atmosphere of the House of Lords, becoming Earl of Beaconsfield in 1876. At this time several Turkish provinces were in rebellion, and Russia, in defiance of treaty obligations, declared war upon the sultan. Public feeling was greatly excited against Turkey by the atrocities committed by the irregular troops in Bulgaria (which, however, were subsequently found to be greatly exaggerated), and Lord Beaconsfield was

*Anton von Werner pinxit.*

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THE BERLIN CONGRESS, 1878

BENJAMIN DISRAELI, EARL OF BEACONSFIELD IN CONFERENCE WITH PRINCE GORTSCHAKOFF

overruled in his desire to intervene on behalf of Turkey. His political enemies accused him of "Semitic instincts," though the Turks are not a Semitic race. But when Russia had practically effaced the Turkish empire in Europe by the treaty of San Stefano, Lord Beaconsfield sent the British fleet into the Dardanelles and brought Indian troops to Malta as an indication of the intentions of the British government. This latter act subjected him to the accusation of undermining the liberties of England by unconstitutional procedures. Russia submitted, and agreed to the discussion of the whole affair at the Congress of Berlin. Lord Beaconsfield went as a delegate, accompanied by the Marquis of Salisbury, and succeeded in compelling Russia to modify materially the terms of the treaty. By this congress it was decreed that Rumania should grant full religious freedom to her subjects. Disraeli's public interference on behalf of the Jews of Rumania consisted in supporting M. Waddington, who introduced the subject on behalf of France; but it is believed that he was more active, and took the initiative behind the diplomatic scenes. His whole conduct of affairs at the congress extorted the admiration of the assembled diplomats of Europe, and he had reason to boast on his return that he had brought back "peace with honor" (see BERLIN CONGRESS).

**At Berlin Congress.**

Among the other acts of Lord Beaconsfield during his administration was the enactment of the law by which Queen Victoria was proclaimed Empress of India. He annexed Cyprus, and in return for it guaranteed the protection of the Turkish dominions in Asia Minor. By a clever piece of business foresight he purchased a number of shares in the Suez Canal, which have since increased in value to an enormous extent. This was done at his own personal initiative, acting on a hint of Mr. Greenwood, and was carried through with the aid of the Rothschilds, who took some risks in buying the shares before Parliament had ratified the sale. Disraeli was on familiar terms with the Rothschild family, and would often listen at their table to the Hebrew grace after meals intoned according to the usual cantillation. "I like to listen to the old tunes," he remarked on one occasion.

In 1880 Mr. Gladstone was again returned on questions of domestic legislation. Lord Beaconsfield had no prospects of surviving Gladstone's administration, but nevertheless continued to direct the affairs of his party until his death. During his later years he wrote two more novels: "Lothair" (1870) and "Endymion" (1880). The anniversary of his death is celebrated as "Primrose Day," and in connection with it a large Conservative organization has grown up, known as the "Primrose League."

BIBLIOGRAPHY: *Dictionary of National Biography*; Froude, *Earl of Beaconsfield*; Georg Brandes, *Lord Beaconsfield*.

J. V. E.

**D'ISRAELI, ISAAC:** English author; born at Enfield, Middlesex, May, 1766; died at Bradenham Jan. 19, 1848. He was the only son of Benjamin D'ISRAELI, and after completing his studies and travels, he first appeared in print (Dec., 1786) with a vindication of Dr. Johnson's character in the "Gentleman's Magazine." In 1790 he published his first volume in verse, entitled "A Defense of Poetry." An attack on "Peter Pindar" (Dr. T. Wolcot) first drew attention to D'Israeli, and he soon obtained introductions to various literary men. Now finally adopting a literary career, the following twenty years of his life were spent in the production of a succession of literary works, which rapidly made his reputation and met with considerable success. In 1791 he issued anonymously a collection of ana entitled "Curiosities of Literature," which had an immediate vogue. He added a second volume in 1793, a third in 1817, two more in 1823, and a sixth in 1834. "A Dissertation on Anecdotes" appeared in 1793, "An Essay on the Literary Character" in 1795, "Miscellanies of Literary Recollections" in 1796, "Calamities of Authors" in 1812–13, and "Quarrels of Authors" in 1814. These works contain a large amount of interesting matter, not always very reliable, on the lives of authors, and have formed a fund of anecdotage from which succeeding writers have drawn copiously. Their accuracy was impugned by Bolton Corney, who opened with D'Israeli a fresh chapter of the "quarrels of authors" in 1837–38.

I. D'Israeli

(From a drawing by Drummond, published in the "Monthly Mirror," 1797.)

D'Israeli also tried his hand at romances; but these were never successful. In 1797 three were published—viz., "Vaurien: A Sketch of the Times"; "Flim-Flams, or the Life of My Uncle"; and "Mejnoun and Leila, the Arabian Petrarch and Laura," said to be the earliest Oriental romance in the English language and which was translated into German in 1804. D'Israeli's last novel, "Despotism, or the Fall of the Jesuits," appeared in 1811.

Meanwhile his reputation was growing apace. His article on Pope in the "Quarterly Review" for 1820 aroused a controversy in which Bowles, Byron,

Roscoe, and Campbell took part. Between 1828 and 1830 appeared in 5 vols. D'Israeli's "Commentary on the Life and Reign of Charles I.," based on original documents. In recognition of this production he was made a D.C.L. at Oxford in 1832. In 1833 he issued anonymously the "Genius of Judaism," in which he wrote enthusiastically of Israel's past history, but deplored its social exclusiveness in his own day. He had expressed similar views in his "Vaurien" (1797), and in an article on Moses Mendelssohn in the "Monthly Review" for July, 1798.

Religiously, Isaac D'Israeli was a man far in advance of his times, and was perhaps the first English Jew who took the modern attitude toward Jewish ceremonial. In 1813 D'Israeli was elected warden of the Bevis Marks Synagogue, to which both he and his father had been attached. This office he declined, expressing surprise that he should have been elected at so late a period in his life. No notice was taken of his communication; and in accordance with established usage the recalcitrant was fined £40. Some correspondence ensued, in which D'Israeli, after expressing his unwillingness to pay the fine, finally saying: "I am under the painful necessity of wishing that my name be erased from the list of your members of Yehedim." D'Israeli never returned to the Jewish fold, and his sons and connections embraced the Christian faith. D'Israeli himself did not, however, receive baptism, and never evinced any desire to exchange Judaism for Christianity. He attended the inauguration ceremonies of the Reformed Synagogue at Berkeley street, London.

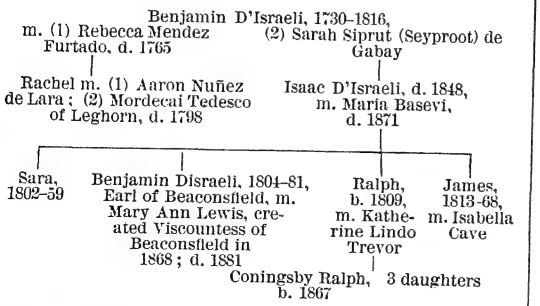
Toward the close of 1839 D'Israeli suffered from paralysis of the optic nerve; and he was totally blind for the rest of his life. He managed, however, to complete his "Amenities of Literature" (1840), which was followed by a revised edition of the "Curiosities" (1841) and a paper in the "Gentleman's Magazine," his last work.

D'Israeli married Maria Basevi, sister of Joshua Basevi, and left as issue four sons and one daughter, of whom the best known was Benjamin DISRAELI, Earl of Beaconsfield.

BIBLIOGRAPHY: *Jewish World*, April 22, 1881; Picciotto, *Sketches of Anglo-Jewish History*; *Dict. National Biography*; B. Disraeli, Memoir prefixed to Isaac D'Israeli's *Collected Works*, 1858.

J. G. L.

**DISRAELI PEDIGREE:** The following is a genealogical tree of the Disraeli family:




Lord Beaconsfield could trace his ancestry only back to his grandfather of the same name, who arrived in England from Venice in 1759 (though he himself dated his grandfather's arrival 1748). Benjamin Disraeli, however, claimed that the Disraelis were of Sephardic stock, exiled from Spain in 1492, and that they had settled in Venice for the intervening 250 years. As will be seen from the pedigree, the English branch intermarried with the families of Mendez Furtado, Nuñez de Lara, Tedesco, Siprut, Basevi, and Lindo. A Benjamin Disraeli of Dublin (d. 1814) was also probably a relation, though the connection has not been defined.

BIBLIOGRAPHY: J. Foster, *Collectanea Genealogica*, i. 6 *et seq.*, London, 1883.

J. H. GUT.

**DISTAFF:** A stick on which flax or wool was wound ready for hand-spinning before the spinning-wheel came into use. It was held under the left arm, or stuck in the girdle, of the spinner. The fibers were drawn from it and twisted by the thumb and forefinger of the right hand. The thread so spun was wound on an oval reel, generally provided at its thickest part with a ring hanging from the thread and turning with it during spinning in order to insure regularity of the movement. In Israel the use of the distaff was deemed the "wisdom" of women (אין חכמה לאשה אלא בפלך, Yoma, 66b); and the articles manufactured were sold even in foreign countries (Pes. 50b; Ket. 106a; Prov. xxxi. 24). The spinning-women had a share in equipping the sanctuary (Ex. xxxv. 26). According to Parḥon, Prov. xxxi. 19 reads: "[The housewife] stretches her hands out to the distaff [כישור], and her fingers lay hold of the spindle [פלך]"; but Ḳimḥi and Abu al-Walid invert the meanings, "kishar" being the spindle or ring, and "pelek" the distaff (compare II Sam. iii. 29, Hebr., "pelek" = staff).

In the Talmud the distaff is known as אימה (עימה) (Kel. xi. 6, xxi. 1) and as ארנם or אורנם, the Arabic "'irnas" (Shab. 91b). An extended description of the spinning implements is given by Maimonides in his commentary on Parah xii. 8 (ed. Derenbourg, "Seder Ṭohorot," pp. 241 *et seq.*, Berlin, 1889).

BIBLIOGRAPHY: Riehm, *Bibl. Handwörterbuch*; Smith, *Dict. of the Bible*, s.v. *Spinning*; Rieger, *Versuch einer Technologie und Terminologie der Handwerke in der Mischnah*, pp. 14 *et seq.*, and Preface (*Litteraturangabe*).

M. Sc.—E. G. H.

**DITTEL, LEOPOLD RITTER VON:** Austrian surgeon; born at Fulneck, Moravia, May 15, 1815; died at Vienna July 28, 1898. He was educated at the gymnasia of Troppau and Brünn, and at the University of Vienna, whence he was graduated as doctor of medicine in 1840.

After acting for a short time as assistant physician at the gymnastic-orthopedic institute of Zink in Vienna, he engaged in practise as a physician at Trentschin-Teplitz, Hungary. Being busy only during the summer months, he studied during the winter in Vienna under Skoda, Rokitansky, and Hebra, and in 1852 became assistant to Dlauhy in Vienna. From 1853 to 1857 he was assistant to Dumreicher and assistant surgeon at the hospital of the University of Vienna. In 1856 he became privat-docent at the university; in 1861 he was appointed surgeon-in-chief of the Allgemeine Krankenhaus, and in 1865 he was made assistant professor. Dittel was the founder (1864) and for a long time chief of the surgical-

anatomical institute of the university. Resigning his academic position in 1875, he refused in 1880 the appointment of professor at the university in succession to Dumreicher. Soon afterward he was ennobled.

Dittel made a special study of urinology, in which branch he was very eminent. In 1894 he made a report on 800 operations for stone performed by him. His greatest achievements were: the construction of a carrier for drugs for local treatment of the urethra; the endoscopic diagnosis, especially of tumors of the bladder; the electrical lamp instead of the platina wire on the end of the cystoscope; operations on the bladder through the rectum (see Albert's memorial speech on Dittel in "Wiener Klinische Wochenschrift," 1898, No. 42).

Dittel embraced the Catholic faith. He was a prolific writer. Of his many essays and works may be mentioned: "Ueber Klumpfuss," 1851; "Skoliose," 1853; "Beiträge zur Pathologie und Therapie der Männlichen Geschlechtstheile," 1859; "Sekundäre Luxation des Hüftgelenkes," 1861; "Der Katheterismus," 1864; "Beitrag zur Lehre der Hypertrophie der Prostata," in "Oesterreichischer Medizinischer Jahrbericht," 1867; "Der Steinsauger," in "Allgemeine Wiener Medizinische Zeitung," 1870; "Die Stricturen der Harnröhre," in Pitha-Billroth's "Handbuch der Chirurgie," ii., part 2, 1872; "Zur Behandlung der Hypertrophie der Vorsteherdrüse," in "Wiener Medizinische Wochenschrift," 1876; "Operationen der Blasensteine," *ib.* 1880; "Nierencalculose," *ib.* 1881.

Bibliography: Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901; Albert, in *Wiener Klinische Wochenschrift*, 1898, No. 42.

S. F. T. H.

**DIVEKAR, ABRAHAM SAMUEL:** Beni-Israel soldier; born near Bombay about 1830. He enlisted in the Nineteenth Regiment native infantry March 1, 1851; was promoted to the rank of a jemedar Jan. 1, 1872; and was appointed subedar Sept. 10, 1878. Divekar was present at the battles of Multan, Gujarat, Punjab, and received a medal and two clasps. He was also in the Afghan war of 1878–80, where he lost his right arm in the battle of Deh-Khoja (Aug. 16, 1880), again obtaining a medal for bravery.

J. J. Hy.

**DIVEKAR, SAMUEL EZEKIEL (Samajee Hasajee):** Soldier in the service of the East India Company and second founder of the Beni-Israel congregation of Bombay; born at Cochin in 1730; died there in 1797. He enlisted in the East India Company's army about 1760, and rose to the rank of native commandant in the Sixth Battalion. While serving in the second Mysore war, under General Matthews, he was taken prisoner with several other Beni-Israel by Tippu Sahib, and he and his companions were about to be executed; but when they stated that they were Beni-Israel the mother of Tippu Sahib, who was familiar with that name in the Koran, begged their lives; and Divekar and his companions were cast into prison. He made a vow that if he were released he would devote his life to reviving Judaism among the Beni-Israel of Bombay; and on escaping in 1795, he went to that city, and by his exertions induced the Beni-Israel to build a synagogue and adopt the ritual and Jewish observances current in Cochin. A synagogue was erected in 1796; but Divekar died the following year in his native place, whither he had gone to obtain scrolls of the Law for the new congregation.

Bibliography: H. Samuel, *Sketches of the Beni-Israel*, Bombay, n.d., p. 24.

J.

**DIVINATION:** The forecasting of the future by certain signs or movements of external things, or by visions in certain ecstatic states of the soul (see Dreams and Prophecy). Divination rests on the belief that spirits inhabit the various elements of life and are able to impart the knowledge of the future to man, and it is, like all idolatrous practises, forbidden by the Law. "Neither shall ye use enchantments nor practise augury." "Turn ye not unto them that have familiar spirits nor unto the wizards" (Lev. xix. 26, 31, Hebr.). "There shall not be found with thee . . . one that uses divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. xviii. 10, 11, Hebr.).

The general term for "divination" in Hebrew is קסם (Deut. *l.c.*; I Sam. vi. 2, xv. 23 [A. V. "witchcraft"], xxviii. 8: קסמי נא לי באוב, "divine unto me by the familiar spirit"; Ezek. xii. 24; Isa. iii. 2 [A. V. "prudent"]; Zech. x. 2; and elsewhere). Balaam used divination (Num. xxii. 7, xxiii. 22; Josh. xiii. 22 [A. V. "soothsayer"]). For the original meaning or etymology of קסם reference has been made to Ezek. xxi. 26 (21), where Nebuchadnezzar is represented as standing at the parting of the ways and shaking the arrows to and fro to determine which way he should go, whether to Jerusalem or to the capital of the Ammonites. Accordingly "ḳasam" is explained after the Arabic "istaḳsam" (to obtain a divine decision), from "ḳasam" (distribute, or divide), as signifying the casting of lots by throwing the arrows from the quiver, a practise familiar to the Arab Bedouins (see Jerome to Ezek. *l.c.*; Herodotus, iv. 67; Gesenius, "Thesaurus," *s.v.*; W. R. Smith, in "Journal of Philology," xiii. 276; Wellhausen, "Skizzen und Vorarbeiten," 1887, pp. 126 *et seq.*).

Specific forms of divinations are mentioned in Lev. xix. 26 (מעונן, "enchantments"); Deut. xviii. 10, 14 (R. V. "augury"); Judges ix. 37 (Hebr. "the soothsayers' terebinth"); II Kings xxi. 6; Isa. ii. 6 ("the Philistines are filled with מקדם [probably to be emended to מקסם = "divination"] and soothsayers"); Isa. lvii. 3 (בני עוננה, A. V. "ye sons of the sorceress"); Jer. xxvii. 9; Micah v. 11 (12). The real meaning and etymology of the word are obscure. Smith (*l.c.*) explains it from the Arabic "'ann" (to murmur, or hum hoarsely), this being the practise of the Arabic soothsayer. The explanation suggested by the Hebrew and adopted by most commentators and lexicographers is "the observation of the movements of the clouds" (ענן; compare Jer. x. 2; Josephus, "B. J." vi. 5, § 3). Lenormant

("Magie und Wahrsagekunst," p. 456), quoting a Babylonian rule, "When bluish dark clouds rise on the horizon the wind will blow during the day," and a divination from the movement of the clouds from the time of the Byzantine emperor Leo I. favors this explanation of מעונן, offered also by Ibn Ezra on Lev. *ad loc.* Also the "terebinth of the soothsayers" (Judges *l.c.*; compare II Sam. v. 24) indicates "the practise of divination from the movements of air-currents (see Baudissin, "Studien zur Deutschen Religionsgeschichte," 1878, ii. 226). Luther's translation, "Tageswächter" (Observer of Auspicious Times; see Rashi *ad loc.*), rests on an etymological combination with עת, עונה (= "time").

מנחש (lit. "he that observes the movement or the hissing of the serpent," נחש; see Baudissin, *l.c.* i. 287) is a term used in general for one who observes omens (Gen. xliv. 5, 15, A. V. "divineth"; Lev. xix. 26, A. V. "augury"; Num. xxiii. 23, xxiv. 1; II Kings xvii. 17, xxi. 6, A. V. "enchantments"; compare Gen. xxx. 27; I Kings xx. 33). The term is applied in the story of Joseph (Gen. *l.c.*) to the observation of figures formed by water or oil in a cup, called by the Greeks "hydromancy." It was known also to the Romans, who ascribed its origin to the Persians, with whom the practise was especially in vogue, as may be learned from the cup of Jemshid in the Shah Nameh. But the Chaldeans and Arabians were also familiar with it (see Lenormant, *l.c.* pp. 463 *et seq.*; Lane, "Customs and Manners of the Modern Egyptians," ii. 362). Another form of divination is the casting of rods (see Hosea iv. 6): "My people ask counsel at their stock, and their staff declareth unto them"—a practise called "rhabdomancy" or "xylomancy" by the Greeks, and similar to the casting of arrows mentioned above (see the commentaries *ad loc.* and Wellhausen, *l.c.*).

ראה בכבד (Ezek. *l.c.*), "looking in the liver," is the Greek "hepatoscopy." (See Lenormant, *l.c.* p. 453, for the Chaldean, Phenician, Greek, and Roman practises.) The convulsive motions of the lung and liver when taken from the sacrificial victim (the liver was regarded as the seat of life, Prov. vii. 23) were watched as a means of forecasting the future.

For other forms of divination and for divination in rabbinical literature see Astrology; Augury; Necromancy; Superstition; Witchcraft.

Bibliography: Cheyne and Black, *Encyc. Bibl.* s.v.; Smith, *Dictionary of the Bible*, s.v.; Winer, *B. R.*; Hamburger, *R. B. T.* s.v. *Wahrsagerei*; Schenkel, *Bibel-Lexikon*, s.v. *Zauberei*; Lenormant, *Magie und Wahrsagekunst der Chaldäer*, Jena, 1878.

K.

**DIVINE JUDGMENT.** See Judgment, Divine.

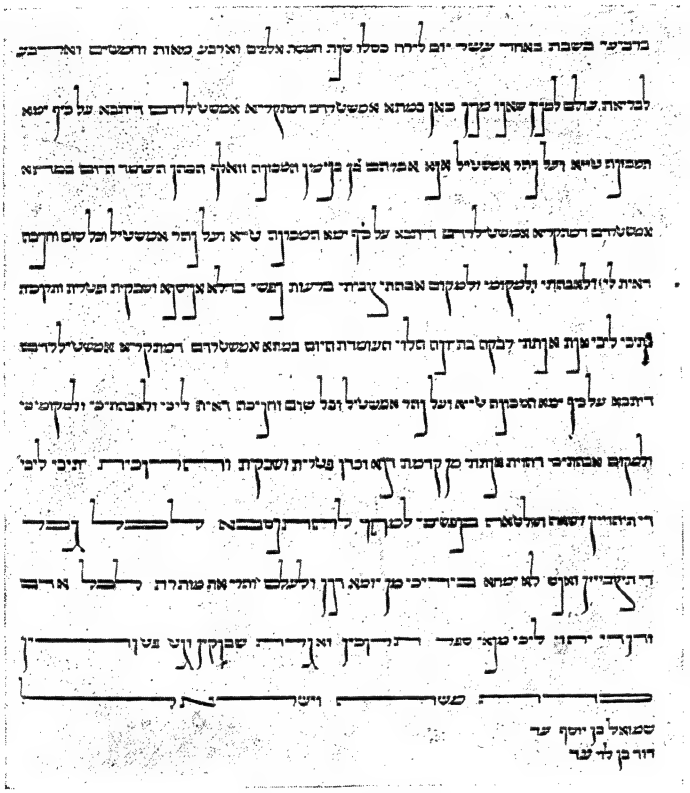
**DIVINE SERVICE.** See Liturgy.

**DIVORCE:** Dissolution of marriage. The origin of the Jewish law of divorce is found in the constitution of the patriarchal family. The fundamental principle of its government was the absolute authority of the oldest male ascendent; hence the husband, as the head of the family, divorced the wife at his pleasure. The manner in which Hagar was dismissed by Abraham illustrates the exercise of this authority (Gen. xxi. 9–14). This ancient right of the husband to divorce his wife at his pleasure is the central thought in the entire system of Jewish divorce law. It was not set aside by the Rabbis, though its severity was tempered by numerous restrictive measures. It was not until the eleventh century that the absolute right of the husband to divorce his wife at will was formally abolished.

Hebrew Bill of Divorce, or Get, from the Cairo Genizah, Dated 1400 Seleucid Era = 1088 C.E.
(In the New York Public Library.)

The earliest restrictions of this right are found in the Deuteronomic code. In two cases the law provided that the husband "shall not be at liberty to put her away all his days": (1) if he falsely accused her of antenuptial incontinence (Deut. xxii. 13–19); (2) if he had ravished her before marriage (Deut. xxii. 28, 29). In the Mishnaic period the theory of the law that the husband could divorce his wife at will was challenged by the school of Shammai. It interpreted the text of Deut. xxiv. 1 in such a

manner as to reach the conclusion that the husband could not divorce his wife except for cause, and that the cause must be sexual immorality (Giṭ. ix. 10; Yer. Soṭah i. 1, 16b). The school of Hillel, however, held that the husband need not assign any reason whatever; that any act on her part which displeased him entitled him to give her a bill of divorce (Giṭ. *ib.*). The opinion of the school of Hillel prevailed. Philo of Alexandria ("Of Special Laws Relating to Adultery," etc., ch. v.; English ed., ii. 310, 311) and Josephus ("Ant." iv. 8) held this opinion. Jesus seems to have held the view of the school of Shammai (Matt. xix. 3–9).



Hebrew Bill of Divorce, or Get.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

Although not overthrown, the ancient theory of the husband's unrestricted right was still further modified by the Mishnah. To the two restrictions mentioned in Deuteronomy the Mishnah adds three others. It provides that the husband can not divorce his wife, (1) when she is insane (Yeb. xiv. 1), (2) when she is in captivity (Ket. iv. 9), or (3) when she is a minor, so young as to be unable to understand or to take care of her get, or bill of divorce (*ib.*). The Mishnah furthermore modified the right of the husband indirectly by making the divorce procedure difficult, and bristling with formalities in ordering, writing, attesting, and delivering the get. The matter required the assistance of one learned in the law (Ḳid. 6a), whose duty it became to attempt to reconcile the parties, unless sufficient reason appeared for the divorce.

**Modifications.**

Another check on the exercise of the theoretical right of the husband to divorce his wife was the law compelling him to pay her the dowry or the amount of her Ketubah. Rabban Gamaliel deprived the husband of the power to "annul" his get (see Cancelation of Documents) (Giṭ. iv. 2). If the husband was insane, he could not divorce his wife; and if he was temporarily deranged or delirious, or intoxicated, he was for the time being incapable of performing this as well as other legal acts (Yeb. xiv. 1; Giṭ. vii. 1, 67b). A deaf-mute could not divorce his wife unless he had married her after he had become a deaf-mute (Yeb. xiv. 1). These many qualifications of the theoretical right of the husband to give a get to his wife at his pleasure, resulted in gradually eliminating from the popular mind the notion that such a right existed. The views of the moralists were opposed to divorce (Giṭ. 90b), and finally (as stated above), in the eleventh century, by a decree of Rabbi Gershon of Mayence, this theoretical right of the husband was formally declared to be at an end. The substance of this famous decree is thus stated (Responsa "Asheri," xlii. 1): "To assimilate the right of the woman to the right of the man, it is decreed that even as the man does not put away his wife except of his own free will, so shall the woman not be put away except by her own consent." Where either of the parties, however, shows good cause for divorce the marriage will be dissolved against the will of the guilty party (Shulḥan 'Aruk, Eben ha-'Ezer, 119, 6, gloss).

The wife's right to sue for divorce was unknown to the Biblical law. There is a germ of this right in Ex. xxi. 11, but it was not until the Mishnah that this right was established. The wife never obtained the right to give her husband a get, but when the court decided that she was entitled to be divorced from him, he was forced to give her a get. During the reign of the Herodians, under the influence of Roman practise, cases are recorded in which women sent bills of divorce to their husbands (Josephus, "Ant." xv. 11, xviii. 7). These were recognized as breaches of the law, and never became precedents. The following causes are recognized as entitling the wife to demand a bill of divorce from her husband: refusal of conjugal rights (Ket. v. 6); impotence (Ned. xi. 12); when the husband has some loathsome disease, or leprosy, or is engaged in some malodorous business (Ket. vii. 9); the husband's refusal to support her (Ket. 77a); cruel treatment and

deprivation of her lawful liberty of person (Ket. vii. 2–5, v. 5); wife-beating (Eben ha-'Ezer, 154, 3, gloss); the husband's apostasy (Maimonides, "Yad," Ishut, iv. 15)—in the last-named case the Jewish courts, having lost their authority over him, could appeal to the courts of the Gentiles to carry out their mandate ("Bet Joseph," 134); the husband's licentiousness (Eben ha-'Ezer, 154, 1, gloss).

After the parties had been divorced, the law favored their remarriage ('Eduy. iv. 7). But if the wife had married another man after her divorce, she could never be remarried to her first husband (Deut. xxiv. 1–5). To this Biblical law forbidding remarriage of the parties, the Mishnah adds five other cases. They can not remarry after a divorce (1) if the woman has been divorced upon suspicion of adultery; (2) if she was divorced because she had subjected herself to the obligation of certain vows (Giṭ. iv. 7); (3) if she was divorced because of her barrenness (Giṭ. iv. 11); (4) if a third person had guaranteed the payment of her ketubah; the reason in this case being that a scheme to defraud might result through collusion of the husband and wife against the guarantor of the ketubah; she might receive the divorce, collect the amount of the ketubah from the guarantor, and then remarry her husband to enjoy the benefit of the fraud with him (B. B. x. 9); (5) if the husband has consecrated all his property to religious uses subject to his wife's ketubah ('Ar. vi. 2).

**Remarriage After Divorce.**

In some cases the courts will compel the separation of the husband and wife on grounds of public policy, against the will of both parties. Among these cases are the following: the marriage of persons within the prohibited degrees enumerated in Lev. xviii.; the marriage of a Jew and a non-Jew ('Ab. Zarah 36b); the marriage with a "mamzer" or a "natin" (Yeb. viii. 3); the marriage of an adulteress and her paramour (Soṭah v. 1; Yeb. ii. 8).

DIVORCE SCENE IN GERMANY.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

The same rule applies if one of the parties becomes afflicted with leprosy (Ket. 77b); or if they have been married for ten years and no children are born to them (*ib.*), although the practise of enforcing separation in the latter case fell into abeyance (Eben ha-'Ezer 1, 3, gloss 154, 10).

The divorced woman was "sui juris," and could give herself in marriage to whom she pleased, with certain exceptions. She could not marry the man suspected of having committed adultery with her (Yeb. ii. 8), nor the messenger who brought her the get from her husband (*ib.* 9). She was not permitted to be remarried within three months after her divorce, in order that the paternity of the child with which

SCENES AT DIVORCE.

1. Writing the get. 2. Reading it aloud. 3. Throwing the get to the husband. 4. Husband throwing the get to the wife.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

she might be pregnant might not be in doubt (Yeb. iv. 10).

The children of the divorced woman remained in her custody; but the custody of the boys could be claimed by the father after their sixth year (Ket. 65b, 102b). According to later decisions, however, the court awarded the custody of the children according to its discretion (Eben ha-'Ezer, 82, 7, gloss).

For further information concerning the bill of divorce, its preparation, attestation, and delivery, see GET.

BIBLIOGRAPHY: Mielziner, *The Jewish Law of Marriage and Divorce*, Cincinnati, 1884; Amram, *The Jewish Law of Divorce*, Philadelphia, 1896; Bergel, *Die Eheverhältnisse der Alten Juden*, Leipsic, 1881; Buchholz, *Die Familie*, Breslau, 1867; Duschak, *Das Mosaisch-Talmudische Eherecht*, Vienna, 1864; Frankel, *Grundlinien des Mosaisch-Talmudischen Ehercchts*, Breslau, 1860.

S. S. D. W. A.

**DIZAHAB:** Name occurring but once in the Bible—in the topographical description in Deut. i. 1. Its identity has not been successfully established. The context, locating it indefinitely in the trans-Jordanic region, and mentioning it among localities connected with similar difficulties, gives no clue. Inviting by its form etymological interpretations, the ancient versions have accordingly translated it *καταχρύσεα*, "ubi auri est plurimum," and די זהב ("a sufficiency of gold"). Onkelos expands it into a Midrash (on account of the golden calf), and is followed in this by Rashi.

This idea is still more fully enlarged upon by Targ. Yerushalmi and pseudo-Jonathan; they also see in it an allusion to the golden calf, but hold that the sin thus committed was pardoned in consideration of Israel's having covered the Ark of the Covenant with "shining gold." Ibn Ezra simply suggests that it and the other *ἅπαξ λεγόμενα* in this passage may be unusual designations for places otherwise denoted by different names. According to the school of Rabbi Jannai, Moses in this verse refers to the golden calf, "to make which Israel was tempted by the superabundance of gold and silver poured out over them by God until they protested 'it is enough'" (Ber. 32a). Cheyne proposes to emend into "Me-zahab," which Sayce among others has urged as corresponding, in Gen. xxxvi. 39, to "Di-zahab" in Deut. i. 1. This "Me-zahab," however, Cheyne holds again to be a corruption of "Miẓraim," the name for the northern Arabian land, Miẓri or Miẓrim, adjoining Edom. Burckhardt ("Travels in Syria," 1822, p. 523) suggests "Mina al-Dhahab" as its equivalent, but this view has been abandoned by modern commentators.

E. G. H. M. SEL.

**DLUGOSZ, JEAN.** See POLAND.

**DLUGOSZ (דלוגטש; not De Lantes), SAMUEL B. MOSES:** Biblical commentator and poet of the seventeenth century; born in Grodno, Lithuania. He edited the Prophets and the Hagiographa in the Judæo-German translation of the Bible, "Ha-Maggid," to which he added a commentary on the Book of Judges entitled "Aguddat Shemuel" (Amsterdam, 1699; Wandsbeck, 1737). He was also a liturgical poet; to his translation of the Bible (1699) he added an Aramaic seliḥah in rime, and two dirges, which were reprinted entire in the "Tiḳḳun Shobabim" (Mantua, 1732) and elsewhere.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 129; *Catalog der Rosenthalschen Bibliothek*, p. 1027; Zunz, *Literaturgesch.* p. 443.

G. M. K.

**DOB BAER B. JUDAH LOEB.** See TREVES, DOB BAER B. JUDAH LOEB.

**DOB BAER B. LOEB:** Polish rabbi; died in Lemberg 1779. In 1745 he was rabbi at Koznitz in the government of Lublin; in 1754, rabbi of Kroshnik, about which time he went to Yaroslav to meet the rabbis who defended the cause of Jonathan Eybeschütz against Jacob Emden. In 1758 he was rabbi of Reshaw. Finally he became rabbi and chief of the yeshibah of Lemberg, where he remained till his death.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 51, 52; Eybeschütz, *Luḥot 'Edut*, pp. 134, 135.

L. G. N. T. L.

**DOBRITZ:** Town in Bulgaria, twenty-six miles north of Varna. It contains about 200 Jews in a total population of 14,000. This little community, which was founded in 1870, is administered by three of the leading Jews. It has a synagogue, erected in 1897, and a small mixed school. The Jews are occupied as ironmongers, tinsmiths, watchmakers, and small traders. Four or five Jewish families live at Baltchik, not far from Dobritz.

D. M. FR.

**DOBROJE.** See MOHILEV GOVERNMENT.

**DOBROVELICHKOVKA.** See KHERSON.

**DOBRUSKA, MOSES:** Austrian writer and poet; born July 12, 1753, in Brünn, Moravia; guillotined April 5, 1793, at Paris. The son of a wealthy Jew, Dobruska was originally destined for the career of a rabbi, and accordingly received a careful Talmudic education. Later the acquaintance of a Jew engaged in the study of Hebrew poetry, rhetoric, and Oriental languages induced him to give up theological subjects and to devote himself to the humanities, but not until after a painful struggle with his father, who protested against his plans being so radically brought to naught. Having overcome the paternal opposition, Dobruska eagerly began to study the old German classics and poets. Especially the idyls of Gessner made a deep impression upon him and instigated him to the further study of the German poets. In his ardent pursuit of literary occupations he even succeeded in persuading his father to allow him a considerable sum of money (1,500 florins) for the purchase of books. Besides German he also studied English, French, and Italian.

On Dec. 17, 1773, Dobruska embraced the Roman Catholic faith, and at his baptism in Prague assumed the name of Franz Thomas Schönfeld. Subsequently, together with his brothers, he was raised to the nobility (1778); and for some time he held the position of associate director of the famous Garelli Library in Vienna. Nothing is known in regard to the cause of Dobruska's execution.

Besides several posthumous poems that appeared in Becker's "Taschenbuch zum Geselligen Vergnügen," Dobruska published: "Etliche Gedichte zur Probe," Vienna, 1773; "Schäferspiele," Prague, 1774; "Theorie der Schönen Wissenschaften," Prague; "Ueber die Poesie der Alten Hebräer," *ib.*;

"Ein Schäfergedicht in Hebräischer Sprache," *ib.*; "Eine Hebräische Poetische Uebersetzung des Pythagoras' Goldener Sprüche," Prague, 1775; "Gebet oder Christliche Ode in Psalmen," Vienna; "David's Kriegsgesänge, Deutsch aus dem Grundtexte," Vienna and Leipsic, 1789.

BIBLIOGRAPHY: Constant von Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich*, xxxi. 150–151, Vienna, 1876; Karl Goedeke, *Grundriss zur Geschichte der Deutschen Dichtung*, iv. 81, Dresden, 1891.

S. B. B.

**DOBSEWITCH (DOBSEVAGE), ABRAHAM BAER B. JOSEPH EZRA:** Russian Hebraist and exegete; born in Pinsk Oct. 17, 1843; died in New York Jan. 14, 1900. At the age of thirteen he had written a commentary to the Canticles. In 1861 he went to Yekaterinoslav, where he settled as teacher of Hebrew and contributed to various Hebrew periodicals. In 1874 he removed to Kiev, where he became private tutor to the sons of Brodski and of other wealthy families. He went to the United States in 1891, and lived in New York, leaving it only for a short time in 1895.

Dobsewitch's chief published work is "Ha-Mezaref" (The Refiner), a collection of rationalistic interpretations of various passages of the Aggadah, Odessa, 1870. Dobsewitch's two later works, "Be-Ḥada Maḥeta" (With One Sweep), a collection of articles, Cracow, 1888, and "Lo Dubbim we-lo Ya'ar" (Neither Bears nor Forest), Berdychev, 1890, as well as numerous articles in Hebrew periodicals, are devoted to criticisms directed against Shatzkes, Weissberg, and others. He continued his literary activity in the United States, and contributed to "Ha-'Ibri," "Ner ha-Ma'arabi," and various Yiddish publications. Some of his correspondence was published in "Ha-Modi'a le-Ḥadashim," i., New York, 1900.

Dobsewitch left several works in manuscript, including one on the Masorah, one on the Samaritan text of the Pentateuch, and one on the wit and humor of ancient Jewish literature. Short extracts from the last-named work were published in the United States.

BIBLIOGRAPHY: *American Hebrew*, lxvi., No. 11; *Jewish Gazette*, xxvi., No. 3; *Jewish Journal*, i., No. 35; *Ha-Meliz*, 1900, No. 34; *Ha-Zefirah*, 1900, No. 46; *Aḥiasaf* for 5661, p. 392.

H. R. P. WI.

**DÓCZY (DUX), LUDWIG:** Hungarian poet; born at Sopron [Oedenburg], Hungary, Nov. 30, 1845. After finishing his preliminary education he studied law in Vienna, joining at the same time the staff of the "Presse." His political articles, which advocated the "Ausgleich" (agreement) with Austria, were very favorably received, and on the recommendation of Balthasar Horváth, then minister of justice, he was appointed (1868) clerk in the office of the prime minister. When Count Julius Andrássy became minister of foreign affairs (1872) Dóczy accompanied him to Vienna, and was soon appointed "Sectionsrath," and later "Hofrath," at the Foreign Office. In 1899 he was elevated to the rank of baron, and in 1902 retired from public life. He resides at present (1903) in Budapest.

Dóczy's reputation rests not on the services he rendered to the state, but on his achievements as a dramatic writer and as a translator. "Csók" (The Kiss), his best-known comedy, which is played in German as well as in Hungarian theaters, gained the prize of the Hungarian Academy in 1871; the German translation was made by the author himself. Among his other plays are: "Utolsó Szerelem" (Last Love), 1879; "Széchy Mária," 1886; "Vegyes Párok" (Mixed Marriages), 1889; "Vera Grófnö," 1891; "Ellinor Királyleány," tragedy, 1897. Besides these he translated Schauffert's comedy "Schach dem König," 1873, and wrote the libretto to Goldmark's "Merlin" and to Strauss's "Ritter Pázmán." His Hungarian translation of Goethe's "Faust" and his German adaptation of Mádach's "Az Ember Tragédiája" were universally admired. His collected poems and novels appeared in 1890. His latest work is a Hungarian translation of Schiller's poems (1902). Dóczy is a convert to Christianity.

BIBLIOGRAPHY: *Szinnyei, Magyar Irók Élete*, s.v.

S. L. V.

**DODAI (DUDAI) BEN NAḤMAN:** Babylonian scholar of the eighth century and gaon of the academy at Pumbedita (761–764). Little is known of his life. He was a brother of the famous Judah b. Naḥman, gaon at Sura (759–762), and with him was instrumental in preventing the eventual founder of Karaism (see ANAN B. DAVID) from succeeding to the exilarchate made vacant by the death of Solomon b. Ḥasdai, Anan's uncle.

BIBLIOGRAPHY: Sherira, *Iggerot*; Grätz, *Gesch.* v. 176, 418; Halevy, *Dorot ha-Rishonim*, iii. 81a, 102a.

L. G. S. M.

**DODANIM:** Name of sons of Javan, brothers to Elishah, Tarshish, and the Kittim, in the ethnographic table in Genesis (x. 4). The ancestor being Javan (= Ionian), the Dodanim must represent also a Greek clan. This can not be Dodona in the interior of Epiros, as both the association with the Kittim (= Cyprians) and Gen. x. 5 indicate a people settled on the seashore. Dardanians (the northern Ionians) have been suggested, but it is not likely that the author of this list had such detailed knowledge of the subdivisions of the Greek population. In I Chron. i. 7 the reading is "Rodanim," as it is in the Samaritan, the Septuagint, and Jerome. In Gen. x. 4 these are the inhabitants of the island Rhodus, well known to the Phenicians of old (compare Homer's "Iliad," ii. 654). The only difficulty in the way of this identification is the long "o" in the Hebrew, where the Greek has the short sound. The modern commentators, Baentsch and Holzinger, accordingly change the ד (d) into a ר (r), and read "Rodanim."

E. G. H.

**DODAVAH** (R.V. **Dodavahu,** "loved of God"): The father of Eliezer of Mareshah (II Chron. xx. 37). The latter preached against the alliance between Jehoshaphat and Ahaziah, and saw in the wreck of the ships sent out by Jehoshaphat divine punishment for the alliance. The Septuagint reads the name Ὠδεια. It is perhaps a corruption of "Dodayahu."

E. G. H. G. B. L.

**DODO (דודו):** 1. The father of Eleazar, "one of the three mighty men with David, when they defied

the Philistines that were there gathered together to battle" (II Sam. xxiii. 9; R. V. "Dodai"). I Chron. xi. 12 reads "Dodo, the Ahohite," while in the Hebrew of the II Samuel passage he is termed "the son of an Ahohite." I Chron. xxvii. 4 gives "Dodai" as captain over a division of the army in service during the second month. These three passages seem to refer to one and the same person. The same name appears on the Moabite inscription, where it may be read either "Dodo" or "Dodah." The name "Dudu" is found on the Tell el-Amarna tablets as the name of an Egyptian official. **2.** The father of Elhanan (II Sam. xxiii. 24), one of David's thirty mighty men. **3.** Dodo, the father of Puah, the father of Tola, one of the judges of Israel (Judges x. 1).

E. G. H. I. M. P.

**DOEG.—Biblical Data:** An Edomite; chief of the herdsmen of Saul. When David, warned by Jonathan, fled from Saul to the priest Abimelech at Nob, he found Doeg there. On pretense of being on the king's service, David was hospitably entertained, received the sword of Goliath from Abimelech, and escaped (I Sam. xxi. 2–11). Saul, upon hearing of David's escape, accused his servants of aiding David, whereupon Doeg revealed what had taken place at Nob (*ib.* xxii. 6–10). Saul took Abimelech to task for what he had done (*ib.* 11–13), and ordered his runners to kill the priests of Nob (*ib.* 17); the runners refused to obey, and thereupon Doeg at Saul's command fell upon the priests, and also destroyed Nob (*ib.* 18, 19). Psalm lii., according to its introductory verse, is directed against Doeg.

J. JR. C. J. M.

——**In Rabbinical Literature:** Doeg is the subject of many rabbinical legends, the origin of which is to be found in part in Psalm lii. Though he died at the early age of thirty-four years (Sanh. 69b), he is regarded by the rabbis as the greatest scholar of his time, the epithet אדומי being supposed to have been applied to him because he made every one with whom he disputed "blush" (Midr. Teh. lii. 4; ed. Buber, p. 284). He could bring forward 300 different questions with reference to one single ritual case (Ḥag. 15b). But he was lacking in inward piety, so that God was "anxious" (דואג) concerning his end, and "mourned" (דויג) for him (Sanh. 106b). His most unfortunate qualities, however, were his malice, jealousy, and calumnious tongue. He sounded the praise of David before Saul (I Sam. xvi. 18) only in order to provoke his jealousy, ascribing to David qualities that Saul lacked (Sanh. 93b; compare Midr. Shemuel xix., end). He cherished a grudge against David, whose opinion prevailed over his own in determining the site for the Temple at Jerusalem (Zeb. 54b), and he had well-nigh succeeded in proving by his arguments that David, as a descendant of Ruth the Moabite, could not, according to the Law, belong to the congregation of Israel, when the prophet Samuel interposed in David's favor (Yeb. 76b, 77a; Midr. Shemuel xxii.). He also declared David's marriage with Michal to be invalid, and induced Saul to marry her to another.

Doeg not only disregarded the sanctity of marriage (התיר נלוי עריות), but he also slew with his own hands the priests of Nob, after Abner and Amasa, Saul's lieutenants, had refused to do so (Gen. R. xxxii.; Midr. Teh. lii. 4). As it often happens with those who strive for something to which they are not entitled, he lost that which he possessed (Gen. R. xx.). God sent the three "angels of destruction" (מלאכי חבלה) to Doeg; the first caused him to forget his learning, the second burned his soul, and the third scattered the ashes (Sanh. 106b; differently, Yer. Sanh. x. 29a). According to some he was slain by his own pupils when they found that he had forgotten his learning (Yalḳ., Sam. 131); others maintain that he was slain by David when he (Doeg) informed him of the death of Saul and of Jonathan (II Sam. i. 2; Pesiḳ., ed. Buber, iii. 28b; Ginzberg, "Die Haggada bei den Kirchenvätern," i. 38).

According to another Midrash, Doeg tried to preserve the life of Agag, the king of the Amalekites-Edomites, by interpreting Lev. xxii. 28 into a prohibition against the destruction of both the old and the young in war (Midr. Teh. lii. 4). Doeg is among those who have forfeited their portion in the future world by their wickedness (Sanh. x. 1; compare *ib.* 109b). Doeg is an instance of the evil consequences of calumny, because by calumniating the priests of Nob he lost his own life, and caused the death of Saul, Abimelech, and Abner (Yer. Peah i. 16a; Midr. Teh. cxx. 9 [ed. Buber, p. 504]).

E. C. L. G.

——**Critical View:** The Hebrew text of I Sam. xxi. 7 is difficult, and consequently the genuineness of that verse has been unnecessarily suspected; it is presupposed by xxii. 9 (see H. P. Smith, "Commentary on Samuel," p. 198). The designation, however, of Doeg as "mightiest of the shepherds" (הרעים) of Saul is unusual and unlikely. Budde ("S. B. O. T.") proposes "mightiest of the runners" (רצים) (after Grätz, "Gesch. der Juden," i. 183, note 4), while Lagarde ("Mittheilungen," iii. 350) reads "driver of the mules" (אוביל עירים)—a reading confirmed by xxii. 9 in Septuagint, and by Judges x. 4; I Sam. ix. 3; II Sam. xvi. 2; and I Chron. xxvii. 30. Doeg was probably detained at the sanctuary by a taboo when he saw David (compare W. R. Smith, "Religion of the Semites," 2d ed., p. 456). The mention of Doeg in the title of Ps. lii. is a late interpolation of no critical value.

J. JR. G. A. B.

**DOG (כלב).—Biblical Data:** The dog referred to in the Bible is the semisavage species seen throughout the East, held in contempt for its fierce, unsympathetic habits, and not yet recognized for his nobler qualities as the faithful companion of man. He is used chiefly by shepherds or farmers to watch their sheep or their houses and tents, and to warn them by his loud barking of any possible danger (Job xxx. 1; Isa. lvi. 10). He lives in the streets, where he acts as scavenger, feeding on animal flesh unfit for man, and often devouring even human bodies (Ex. xxii. 31; I Kings xiv. 11, xvi. 4, xxi. 23; II Kings ix. 10, 36; Jer. xv. 3). At night he wanders in troops from place to place, filling the air with the noise of his barking (Ps. lix. 7–14; compare Ex. xi. 7), and it is dangerous to seize him by the ear in order to stop him (Prov. xxvi. 17). He is of a fierce disposition (Isa. lvi. 11; A. V. "greedy")

and therefore the type of violent men (Ps. xxii. 17 [A. V. 16], 21 [20]). Treacherous and filthy (Prov. xxvi. 11), his name is used as a term of reproach and self-humiliation in such expressions as: "What is thy servant, which is but a dog" (II Kings viii. 13, R. V.); or "Am I a dog's head?" (II Sam. iii. 8); or "After whom dost thou pursue? after a dead dog?" (I Sam. xxiv. 15 [A. V. 14]; compare II Sam. ix. 8, xvi. 9; Cheyne's emendation in "Encyc. Bibl." *s.v.* "Dog," seems unnecessary).

**Term of Contempt.**

The dog known to the Hebrews in Biblical times was the so-called pariah dog, the shepherd-dog (Job xxx. 7) being the more ferocious species. The Assyrian hunter's dog was probably unknown. The A. V. translation of זרזיר מתנים ("well girt in the loins") in Prov. xxx. 31 by "greyhound" is incorrect; R. V. (margin) has more correctly "war-horse" (see commentaries *ad loc.*).

The dog being an unclean animal, "the breaking of a dog's neck," mentioned as a sacrificial rite in Isa. lxvi. 3 (compare Ex. xiii. 13), indicates an ancient Canaanite practise (see W. R. Smith, "Rel. of Sem." p. 273). The shamelessness of the dog in regard to sexual life gave rise to the name כלב ("dog") for the class of priests in the service of Astarte who practised sodomy ("kedeshim," called also by the Greeks *κυναίδοι*, Deut. xxiii. 19 [A. V. 18]; compare *ib.* 18 [17] and Rev. xxii. 15; see Driver *ad loc.*), though כלבם as the regular name of priests attached to the temple of Ashtoret at Larnaca has been found on the monuments (see "C. I. S." i., No. 86).

——**In Rabbinical Literature:** Two different dogs are mentioned: the ordinary dog and the small Cyprian (not, as commonly explained, "the farmers' dog," כלב הכופרי). The former species resembles the wolf; the latter the fox; and the crossing of these is forbidden as "kilayim" (mixture of species; Kil. i. 6; compare Aristotle, "Historia Animalium," viii. 27, 8, where the one species of dogs is declared to be a crossing of dogs and wolves, and the other [the Laconian] a crossing of dogs and foxes). While the ordinary dog is counted by R. Meïr among domestic animals ("behemah"), the Cyprian dog is declared to be a wild animal ("ḥayyah"; Yer. Kil. 27a). In the dusk the former is difficult to distinguish from the wolf (Ber. 9b).

As a rule, the dog does not scratch and tear like beasts of prey (Ḥul. 53a), but when driven by hunger he tears and devours young lambs (B. Ḳ. 15b); he bites men, but does not break a bone (Pes. 49b). "With his sharp scent he smells the bread hidden three fists deep in the soil" (Pes. 31b). Shepherd-dogs are fed on bread made of flour and bran (Ḥallah i. 8). Two shepherd-dogs are required to save the flock from the attack of wolves (B. M. vii. 9). While dogs hate one another, they are ready to unite against the attacking wolf (Pes. 113b; Sanh. 105a). The dog depends chiefly on the nourishment furnished him by man, but is as a rule greatly neglected, wherefore God has provided him with the faculty of retaining his food in the stomach for three days (Shab. 154b; Beẓah 21a). At times, however, he eats his excrement (B. Ḳ. 92b). The excrement of dogs is used for tanning (Ber. 25a; Ket. 77a).

The barking of dogs at midnight (Ber. 3a) gives people a feeling of safety, wherefore the rule is given: "Dwell not in a town where no barking of dogs is heard" (Pes. 113a). "A dog in a strange city will not bark, and it takes him seven years to feel at home" ('Er. 61a).

The dog is the most shameless of animals (חצוף בחיות, Ex. R. xlii.); he was one of those who would not abstain from cohabitation in the Ark (Gen. R. xxxvii.). The Mishnah (B. Ḳ. vii. 7) forbids the keeping of dogs unless they are chained; in cities, near the seacoast or the frontier, they may for safety's sake be let loose at night (B. Ḳ. 83a). According to Tosef., B. Ḳ. viii. 17, and B. Ḳ. 80b, the raising of small Cyprian dogs is allowed. These seem to be the little dogs (*κυνάρια*) that "eat of the crumbs which fall from their master's table" (Matt. xv. 26, 27).

**The Keeping of Dogs.**

In the time of the Amoraim the ordinary dog does not appear to have been regarded as ferocious; for it is said: "One should not raise a bad dog [כלב רע] in the house, this being a transgression of Deut. xxii. 8, 'Thou shalt not bring blood upon thine house'" (B. Ḳ. 16b, 46a; compare Shab. 63a; Yer. B. Ḳ. vii. 6a, with reference to Job vi. 14, Hebr., where למם is interpreted as *λαμός* = "dog"; see Krauss, "Lehnwörter," *s.v.*). "A dog before the house withholds kindness from one's neighbor, because no one can enter the house."

A wild dog (כלב אגריון = *ἄγριος*) is mentioned as dangerous to handle (Gen. R. lxxvii.), as is also a young dog ('Er. 86a). A mad dog is so dangerous that he may be killed even on Sabbath (Shab. 121b). Rabies is the effect of an evil spirit or of witchcraft; and its signs are: the dog keeps the mouth open; his saliva is constantly flowing; his ears hang down; his tail lies closely upon his loins; he walks on the sideways of the street, and does not bark (Yoma 83b). The cure for hydrophobia is the eating of a part of the dog's diaphragm (Yoma viii. 6; see Folk-Medicine).

In the course of time a certain affection for the dog seems to have been developed among the Jews. In Hor. 13a the dog is said to be distinguished from the cat in that he recognizes his master while the latter does not. In the more recent versions of Tobit vi. 1 and xi. 4 (see Grimm's commentary *ad loc.*; but compare Abrahams in "Jew. Quart. Rev." i. 288) the dog follows Tobias on his journey from home and back. According to Rab, in Gen. R. xxii., the sign given by God to Cain (Gen. iv. 15) is to be explained that he was given a dog as companion or guardian. Idle housewives were known to play with dogs (Ket. 61b). "For his friendly conduct at the exodus of the Hebrews when he did not 'move his tongue against man or beast' (Ex. xi. 7), God compensated the dog by telling the people that the meat forbidden to them should be cast unto him" (Mek., Mishpaṭim, 20, on Ex. xxii. 30).

**The Faithful Dog.**

Especially noteworthy is the fact that the story of the faithful dog which Dunlop ("History of Prose Fiction," ch. vii.; see Index, *s.v.* "Gellert") and Benfey ("Panchatantra," 1859, i. 482) have traced through the various literatures of the East and the West, is

found for the first time in Yer. Ter. viii. 46a and Pesiḳ. x. 79b as one of R. Meïr's fables used as a haggadic illustration of Prov. xvi. 7. Some shepherds had curdled milk for a meal, when in their absence a serpent ate of it and thus (as was the belief) instilled poison into it. The dog, which had witnessed the act, began to bark when his masters, on their return, proceeded to eat it; but they would not heed his voice of warning. So he hastened to eat it all up and fell down dead, having thus saved his masters' lives. In gratitude, the shepherds reverently buried the faithful dog, and erected a monument to him which is still called "The Dog's Monument" (נפשא דכלבא).

The Jewish belief was that the howling of dogs (כלבים בוכים) betokened the presence of the angel of death, or death itself in the vicinity (compare Wuttke, "Der Deutsche Volksaberglaube," 1869, § 268); their cheerful (sportful) barking (כלבים משחקים), the presence of the prophet Elijah — that is, some joyful event (B. Ḳ. 60b). "If one goes out to select a wife for himself and hears the barking of dogs, he may divine in their voices an omen of good or of evil" (Gen. R. lix.; the reading, however, is doubtful).

The idol Nibhaz (II Kings xvii. 31; "Nibhan," נבחן, according to David Ḳimḥi) was taken to have been the image of a dog (Sanh. 63b). The name of "Pene Melek" (Moloch's Face) was to be changed into "Pene Keleb" (Dog's Face; 'Ab. Zarah 46a). The Egyptian dog or jackal-god, as guardian of the dead, together with the two golden images of dogs (jackals) which were used as symbols of the two hemispheres (Brugsch, "Religion und Mythologie der Alten Aegypter," 1888, p. 670), appears in the Haggadah in the following legendary form:

**Golden Dogs Barking.**

"The Egyptians, in order to prevent Joseph's body from being taken from them, had two dogs of gold [or brass] placed on his tomb and endowed by witchcraft with the power of frightening away every intruder by their loud barking. When Moses came to take the bones of Joseph the two dogs began to bark, but he addressed them, saying: 'You are the work of deceit, and you would not move your tongues if you were genuine dogs'" (according to Ex. xi. 7; Pesiḳ. x. 86a; Ex. R. xx.; see Brüll's "Jahrb." i. 150; also p. 151, note, for cabalistic comments upon the passage).

"Dog" is also the synonym in rabbinical literature for shameless and relentless people, and therefore for wicked heathen. The time of general degeneracy is a time when "the generation will have the face of the dog" (Soṭah ix. 15). R. Joshua ben Levi compares the righteous to the guests invited to the king's table, and the wicked heathen to the dogs who obtain the crums that fall therefrom (Midr. Teh. to Ps. iv. 8, based upon Isa. lvi. 10, 11). R. Ishmael b. R. Jose called the Samaritans dogs, as "being as adhesive to idolatrous customs as the dog is to the flesh of carcasses" (Gen. R. lxxxi.). Just as the dog must be beaten by the master, so must the wicked be smitten by God (Ex. R. ix., with reference to Ps. lix. 7; compare Sanh. 109a: "As the dog scents food from afar, so do the wicked scent the bones of the rich for pillage"). The epithet "dog" used for heathen in the New Testament (Matt. xv. 26; Phil. iii. 2) is explained hereby; but the statement of Eisenmenger, "Entdecktes Judenthum," i. 714–716, that the Jews call non-Jews (Christians) "dogs," repeated often and referred to in Meyer's commentaries to Matthew, *l.c.*, as well as the Talmudical quotations in Herzog-Hauck's "Real-Encyc." *s.v.* "Hund," and in Cheyne and Black, "Encyc. Bibl." *s.v.* "Dog" (obviously based on the misunderstood passage in Wünsche, "Neue Beiträge zur Erläuterung der Evangelien," 1878, p. 189), are altogether incorrect. The epithet "keleb" (dog) is given as a nickname to miserly Jews (see Tendlau, "Sprichwörter und Redensarten," 1860, Nos. 270 and 909).

The dog is equally prominent in Jewish folk-lore and in Chaldean magic (see Lenormant, "Magie und Wahrsagekunst der Chaldäer," Jena, 1878, p. 471); being especially connected in mythology with death or the nether world (see the dogs of Hecate in Rhode, "Psyche," 1894, pp. 221, 363, 367, 375; the jackal dog-god Anubis in Egypt in Brugsch, *l.c.*, pp. 252, 670; Zend Avesta, Vendidad, v. 29, in "Sacred Books of the East," iv. 58; compare "Shayast la Shayast," ii. 1, x. 10; Nork, "Etymologisch-Symbolisch-Mythologisches Realwörterbuch," *s.v.* "Hund").

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S. S. K.

**DOHM, CHRISTIAN WILHELM VON:** German historian and political writer; advocate of the Jews, and friend of Moses Mendelssohn; born in Lemgo Dec. 11, 1751; died on his estate near Nordhausen May 29, 1820. Dohm, who was deeply moved by the humanitarian ideals of the era of enlightenment, wrote a work in two volumes on Jewish emancipation in 1781. He did this at the suggestion of Mendelssohn, to whom the Alsatian Jews had appealed for aid, but who thought that such a work would produce a better effect if written by a Christian. Dohm's work dealt not only with French Jews, but with the condition of the Jews in the different stages of their history, and argued for their political equality on grounds of humanity and justice. The work appeared at Berlin under the title "Ueber die Bürgerliche Verbesserung der Juden," and passed rapidly through two editions. Dohm demanded that the Jews be treated as human beings, and declared that his work was no apology for them. Their religious convictions would not prevent their performance of the duties of citizenship. His book aroused wide interest, and he was even accused of standing in Jewish pay. He was fêted by the Jews, and the communities of Berlin, Halberstadt, and Surinam passed votes of thanks. The adverse criticisms of Dohm's work, moreover, drew Mendelssohn into the arena, and he expressed his views on Jewish emancipation in the preface to Marcus Herz's translation of Menasseh ben Israel's "Vindiciæ Judæorum." Mendelssohn criticized some of Dohm's contentions, especially those in which he sought to favor the legislation initiated by Frederick the Great. Dohm also wrote an article in French on the colony of Surinam.

BIBLIOGRAPHY: Mendelssohn, *Schriften* (ed. Brasch), ii. 473 *et seq.*, Leipsic, 1880; Kayserling, *Moses Mendelssohn*, pp. 371 *et seq.*, ib. 1888; *Allgemeine Deutsche Biographie*, v. 297.

D. A. M. F.

**DOKSHITZY:** Town in the government of Minsk, Russia. The census of 1897 shows a population of 3,647 (other authorities place it at 5,720), of whom more than 3,000 are Jews; in 1860, according to Semenov, "Slovar Rossiskoi Imperii," there were only 790 Jews. The latter are engaged in commerce and trades. There are 368 artisans. Since 1893 the stocking-making industry has developed in the town. The remuneration of labor, particularly of female labor, is very low. For this reason merchants from Wilna find it profitable to supply Jewish girls with machinery and raw material for the making of stockings. The annual value of the stockings made there and sent to Wilna is 25,000 rubles. The abundance of flax in the district enables about 120 Jews to find employment in cleaning it, and there are about 207 day-laborers.

BIBLIOGRAPHY: *Yevreiskiya Chulochnitzy*, in *Voskhod*, 1901, No. 38.

H. R. S. J.

**DOLAN BELLAN:** French physician; lived at Carcassonne in the fourteenth century. He was a contemporary of the physician Jacob de Lunel, who removed from Carcassonne to Tarascon, where he practised in 1424. Dolan Bellan is probably identical with Maystre Bellant, a surgeon who, with Bénédit du Canet of Arles (Maestro Bendig) and Moses Marveaux or Marnan of Marseilles, was summoned to attend King Louis XI. in 1419–20. A Jew called "Bellan" was known in Carpentras in 1357 ("Rev. Et. Juives," xii. 193).

BIBLIOGRAPHY: Depping, *Les Juifs dans le Moyen Age*, p. 181; Carmoly, *Hist. des Médecins Juifs*, p. 106; S. Kahn, *Les Juifs de Tarascon*, pp. 6, 16, 25.

G. S. K.

**DOLARO, SELINA:** Anglo-American actress and singer; born at London in 1852; died in New York city Jan. 23, 1889. She studied music at the Paris Conservatoire under Auber, and made her début Jan. 20, 1870, as the Spanish princess in "Chilperic" at the Lyceum Theater, London. On account of her good voice she was selected to sing in the première of a production of "Carmen" in English, and subsequently as *Clarette* in "Mme. Angot," *Geneviève de Brabant*, and in an English version of "Les Dragons de Villars." Then she leased the Haymarket Theater, London, and produced Gilbert and Sullivan's "Trial by Jury." In 1877 she went to the United States as a member of Colonel Mapleson's Opera Company; but her voice lacking strength, she severed her connection with the impresario. In 1879 she appeared at the Folly Theater, New York, as the heroine in "The First Night." Four years later Mme. Dolaro appeared as *Olivette* in Planquette's opera of that name at the Bijou Theater. Her voice failing, she forsook opera and joined the company of Mrs. Fiske (then Minnie Maddern), supporting her in Sardou's "Agnes."

Mme. Dolaro wrote two plays, "Justice" and "Fashion"; a novel, "Bella Demoina"; and an autobiography under the rather startling title "Mes Amours."

BIBLIOGRAPHY: *New York Tribune*, Jan. 24, 1889; Pascoe, *The Dramatic List*, 1880; *New York Herald*, Jan. 24, 1889, p. 10.

A. E. Ms.

**DOLITZKI, MENAHEM MENDEL:** Russian Hebrew poet; born in Byelostok April 3, 1856. He began to compose poetry and prose very early, often supplementing and spicing the quarrels of his schoolmates with lampoons in Biblical Hebrew. In 1880 Dolitzki left Byelostok, and after spending some time in Kiev settled as a teacher in Moscow. In 1892 he went to the United States, and settled in New York.

His first considerable work was the satirical poem "Likḳuy Shene ha-Meorot," which appeared in "Ha-Shaḥar" (ix.). It was afterward published separately (Vienna, 1879). His model letter-writer, "Shebeṭ Sofer," was published in Vienna in 1883; and his "Betok Leba'im" (St. Petersburg, 1884), a novel, first appeared serially in "Ha-Meliẓ." Another novel, "Mi-Bayit umi-Ḥuẓ" (Wilna, 1891), describing the persecutions of the Jews in Rumania, is considered a masterpiece (see Perez in "Jüdische Bibliothek," ii. 69, Warsaw, 1892). His other model letter-writer, "Nib Sefatayim" (Wilna, 1892), has been reprinted many times. The first attempt to collect his poetical works was made in America, "Kol Shire Menaḥem" appearing in New York (1895), followed by "Shire Menaḥem" (*ib.* 1899). They contain poems which have appeared in various Hebrew periodicals in America and abroad. In America Dolitzki also essayed works of fiction in Yiddish, and some of his novels, as "Der Gebildeter Merder" (Chicago, 1897), or "Shtarker von Eisen" (New York), attained popularity. He furthermore edited the Yiddish monthly magazine "Die Zeit," which appeared in New York from Dec., 1897, to Sept., 1898. The unfinished poem "Ha-Ḥalom we-Shibro," which appeared in "Ha-'Ibri," 1893, Nos. 8–19, and which describes the sufferings of a Jewish CANTONIST, is considered by him to be the best of his poems.

BIBLIOGRAPHY: B. Eisenstadt, *Dor Rabbanaw we-Soferaw*, pp. 14–15, Wilna, 1900; Meisach, *Miktabim mi-Sar shel Yam*, i. 36; ii. 32, 33, Warsaw, 1884; Citron, in *Ha-Shaḥar*, xii. 130; Leroy Beaulieu, *Israel Among the Nations*, p. 319, New York, 1896 (a translation); Klausner, *Novo-Yevreiskiya Literatura XIX Vyeka*, p. 71, Warsaw, 1900.

H. R. P. WI.

**DOMAIN, PUBLIC** (רשות הרבים, literally, "of the many"): As distinguished from private domain (ר' היחיד), public domain is prominent in many branches of rabbinic lore, especially in the law of Sabbath observance; for on the Sabbath it is forbidden to carry anything but one's clothing and ornaments from the private into the public domain, or vice versa; or from one man's private domain to that of another; or for a distance of four cubits within the public domain. But the character of the place, whether public or private, may also affect property rights, as is pointed out in the article ACCIDENT and ALIENATION, where it is shown that the "semita" (סימטא), or sidewalk near the houses, which probably, along with its Latin name, came into vogue under the Roman occupation, has a character and effect of its own.

It appears from the whole tenor of the Mishnah (compare COMMUNITY, ORGANIZATION OF; COR-

PORATION) that in the cities of Palestine the smaller houses were grouped around an open place; this place, or the whole group of buildings with it, being known as a court (חצר), which had one covered entrance (מבוי). A court having more than one entrance from the street, or even a house with more than one opening, seems to have been exceptional.

Besides the small houses thus grouped around an open court, mention is made of a many-roomed house (בירה, literally "a palace") corresponding to the "insula" of the Romans. Each of such houses had at its front from eight to twelve pillars, the space between which was part of the private domain. Between the pillars was the well for the house, so that water might lawfully be drawn from it and brought into the house on the Sabbath. Minute directions concerning both "courts" and "palaces" are given in the treatise 'Erubin (ch. i., ii.; houses with two openings are referred to in ix. 3), which directions must be followed to raise the desired character of privacy for Sabbatic purposes.

Speaking generally, the highways—that is, streets and public places in the town, and roads in the settled part of the country—are public domain. But the wilderness, or unsettled country, having generally no private owner, is preeminently "domain of the many" beyond any other spot; yet within the wilderness a private domain can be improvised by forming a corral of the wagons and other implements of a caravan (שיירא); this with the space enclosed is treated like a court within a town ('Er. i. 8).

A navigable body of water is public domain; but here the laws, either civil or ritual, are not fully applicable. A ship is for all purposes private domain. Compare SABBATH.

L. G. L. N. D.

**DOMBROVA.** See GRODNO.

**DOMBROVITZA:** Town in the government of Volhynia, Russia. It has a total population of about 25,000, including 6,000 Jews, about 1,000 of whom are artisans. The most general occupations are tailoring and shoemaking, each employing about 195 persons. The manufacturing output of the town is sold at the neighboring fairs. There are about 600 day-laborers, who receive from fifteen to twenty cents a day as wages. Considerable attention is paid to the culture of tobacco, in which 260 Jews are engaged. There are 19 Jewish gardeners, 40 truck-farmers, and 27 dairy-farmers.

H. R. S. J.

**DOMEIER, ESTHER.** See BERNARD, ESTHER.

**DOMICIL:** Place of abode; dwelling; the place where a man has his true, fixed, permanent home and principal establishment, and to which, whenever he is absent, he has the intention of returning.

The place in which a man establishes himself with the intention of remaining there permanently, becomes, according to Jewish law, his domicil for all purposes, civil as well as religious. This intention may be either avowed or implied. When the intention is avowed he is immediately considered in all respects a member of the locality in which he has settled, and he is obliged to follow all the laws and customs peculiar to it. If the intention is not avowed it may be implied in different ways, as will be demonstrated.

One who had lived in a place for twelve months, or who had bought a dwelling-house for himself, was compelled to share in the taxes and all other imposts levied on the people of that place (see COMMUNITY, ORGANIZATION OF). If, however, he inherited a house, or a house was given to him in that town, it did not become his domicil, and he was exempt from the obligations placed on the citizens of the town. A residence of twelve months made the place his domicil only when he remained of his own free will. If he was compelled to stay there on account of sickness or the like, it was not considered his domicil (B. B. 7b; Maimonides, "Yad," Shekenim, vi. 5; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 163, 2, Isserles' gloss).

**Regarding Membership of Community.**

Regarding a man's obligation to contribute to the different charitable organizations of the town, the law varied. One who had lived in a place for thirty days was compelled to contribute to the free kitchen ("tamḥuy"); for three months, also to the general charity; for six months, also to the funds for providing garments for the poor; for nine months, also to the funds for defraying the funeral expenses of the poor; for twelve months, to all the expenses of the community (B. B. 8b; compare "Yad," Mattenot 'Aniyim, ix. 12; Shulḥan 'Aruk, Yoreh De'ah, 266, 5).

Two distinct classes of residents were recognized by the Rabbis: (*a*) the men of the town, comprising all those who had lived there more than twelve months, and (*b*) the inhabitants of the town, or all those who had lived there more than thirty days, but less than twelve months. Hence, one who vowed not to derive any benefit from the "inhabitants" of a certain place, included in his vow all the people that had lived there more than thirty days. But if he said in his vow "the men of the place," he might still derive benefits from all those who had lived there less than twelve months (Yer. Ned. iv. 5; Sanh. 112a; "Yad," Nedarim, ix. 17; Yoreh De'ah, 217, 32). If a man lived for thirty days in a place whose inhabitants turned to idolatry, and he joined in their worship of idols, he was killed by the sword, the punishment for communal apostasy, and not by stoning, the punishment for individual apostasy; the Biblical expression in that connection being (Deut. xiii. 16): "Thou shalt surely smite the *inhabitants* of that city with the edge of the sword" (Sanh. 112a; Maimonides, "Yad," 'Ab. Zarah, iv. 9).

**Domicil of Married Women.**

A married woman was obliged to make her domicil with her husband; and if she refused to follow him he might divorce her and decline to pay the stipulated sum of her marriage contract ("ketubah"). He could not, however, compel her to change her domicil from a large to a small city, or vice versa, or from a costly to a cheap house, or vice versa. If he wished to go to Palestine, she had to follow him under all circumstances, unless she pleaded the danger of travel on

certain roads (Ket. 110a; "Yad," Ishut, xiii. 17; Shulḥan 'Aruk, Eben ha-'Ezer, 75).

The privacy of one's domicil could not be violated. Neither the creditor nor the court-messenger could enter one's house to take a pledge for a debt of money (Deut. xxiv. 10). If it was a debt of wages or of hire of any kind, the creditor might enter the debtor's house to take a pledge (B. M. 115a; compare Sifre, Deut. *ad loc.*). In all cases the house of the surety might be entered for the purpose of taking a pledge (B. M. 113a; "Yad," Malweh, iii. 4, 7; Ḥoshen Mishpaṭ, 97, 6, 14).

On the Sabbath one might walk two thousand cubits on all sides from the place of his residence. By a legal fiction, the Rabbis decided that if before the Sabbath a man placed food for two meals in some safe place, such place became his domicil for that day, and he might walk two thousand cubits from that point on all four sides ("'Erube Teḥumim"; "Yad," Shabbat, xxvii.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 408 *et seq.*).

L. G. J. H. G.

**DOMINICANS.** See FRIARS.

**DOMINICO IROSOLIMITANO** or **HIEROSOLYMITANO** (דומיניקו ירושלמי): Talmudist, physician, author, and expurgator of Hebrew books; born in Safed, Palestine, about 1550; died in Italy about 1620. He was educated at the rabbinical college in his native city, studying not only Talmud, but also medicine. After having been granted the degree of doctor and the title of "Rab," he lectured on Talmudic law in Safed. His fame as a physician spread far and wide, and finally reached the ears of the Sultan of Turkey, who summoned him to Constantinople as court physician.

Yerushalmi subsequently became a convert to Christianity; he went to Rome, and was received at the College of the Neophytes, where he taught Hebrew. During the most active period of the expurgation of Hebrew books under the Inquisition in Italy Dominico's services were in great demand; and first in Venice (1578–92 ?), later as chief reviser of the censorship commission in Mantua (1595–97), he had opportunity for placing his signature in more books and manuscripts than any other of the Italian expurgators. His activity in this direction continued at intervals—in places, however, not yet identified—almost until his death.

Dominico's works included, according to his own statement, "Ma'ayan Gannim" (Fountain of the Gardens), on the fundamental principles of the Christian faith. He also translated into Hebrew the whole of the New Testament, and most of the Apocryphal books (1615–17). He was the compiler of the "Sefer ha-Zikḳuḳ" (Book of Expurgation), still in manuscript, one copy of which (in the library of Cardinal Berberini, Rome) shows revision by him as late as 1619.

Bartolocci dates Dominico's conversion at the beginning of the seventeenth century, at about his fiftieth year. But even if it be assumed that the dates of his earliest censorship have been misread, it is certain that he acted as censor before 1595. Furthermore, Bartolocci and Wolf state that Nicolaus Mursius in his "Relatione della Città di Constantinopoli" (Bologna, 1671) mentions as court physician of the Turkish sultan a Jew who later became converted under the name of "Dominico Ierosolymitano." Wolf holds that he is identical with the subject of this article; Bartolocci, on the other hand, states that Mursius speaks of one whom he (Mursius) had himself seen in his travels, and who was still living as a Christian in Constantinople in direst poverty, though as a Jew he had held, under the name of Pelaso, third place among the sultan's physicians.

BIBLIOGRAPHY: Bartolocci, *Bibl. Rab.* ii. 282, 283; Wolf, *Bibl. Hebr.* i. 331, iii. 210; Popper, *The Censorship of Hebrew Books*, New York, 1899, *s.v.*; Berliner, *Censur und Confiscation*, pp. 9 *et seq.*, Frankfort-on-the-Main, 1891; Mortara, in Steinschneider, *Hebr. Bibl.* v. 96 *et seq.*; Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden*, No. 158, Kiel, 1893.

G. W. P.

**DOMITIAN (Titus Flavius Domitianus):** Roman emperor 81–96; born in 51; assassinated in 96. In 69, when his father Vespasian was proclaimed emperor, Domitian was the center of the Flavian party in Rome. Succeeding his brother Titus in the government, he provoked the vigorous resistance of the aristocracy by his despotic measures, which aimed at the complete supersession of the powers of the Senate. His mistrust and financial embarrassment drove him, after a short period of moderation and good administration, to sanguinary measures. He maintained the pagan faith against the various dissenting sects; and twice (89 and 95) expelled the philosophers from Rome. He dealt most severely with converts to either Judaism or Christianity, the penalty being either death or confiscation of property. Even his cousin, the consul Flavius Clemens, was put to death for embracing the Jewish faith; while the latter's wife Domitilla was exiled to the isle of Pandataria (95). The severe measures projected at this time against the Jews, which occasioned the journey to Rome of R. Gamaliel and his colleagues, were frustrated probably by Domitian's assassination. During his reign the Jew-tax was collected in a most cruel manner. Characteristic of his distrust of Judaism and Christianity is the fact that he summoned the descendants of David to appear before him, and released them only after he had satisfied himself of their harmlessness.

BIBLIOGRAPHY: Keim, *Rom und das Christenthum*, pp. 206 *et seq.*; Ramsay, *The Church in the Roman Empire*, pp. 259 *et seq.*; Lightfoot, *The Apostolic Fathers*, i. 104 *et seq.*; Grätz, *Gesch.* 3d ed., iv. 106 *et seq.*; Schürer, *Gesch.* 3d ed., i. 660 *et seq.*, iii. 75; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 26 *et seq.*

G. H. V.

**DOMITILLA, FLAVIA.** See FLAVIA DOMITILLA.

**DOMNINUS** or **DOMNUS:** Jewish philosopher; lived between 400 and 480. He was a native of Laodicea, or Larissa, in Syria; the pupil of Syrian, whom he perhaps succeeded as teacher of the Neoplatonic school at Athens. He was a contemporary of the philosopher Proclus, whose pupil Marinus often mentions Domninus. His own pupil Gesius, who supplanted him in his old age, is identical with the Jasius whom Arabian writers mention. The sources speak of him as a Jew, and Suidas relates that when Domninus was afflicted at Athens with "blood-spitting," he did not hesitate to eat

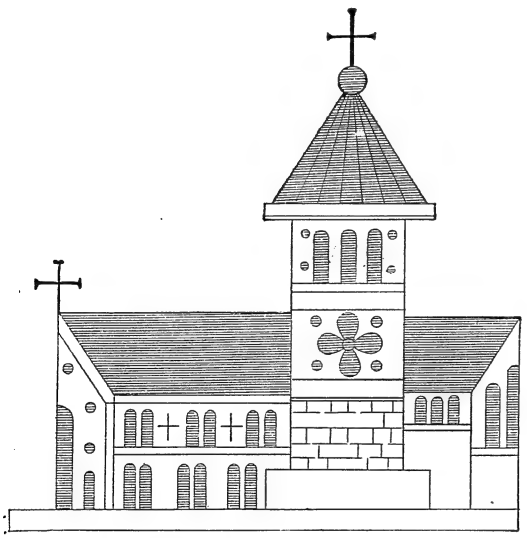
pork, while his companion Plutarchus, a pagan, who also was ill, refrained from that remedy. Suidas therefore does not consider Domninus as a true philosopher; he is credited with being a fine mathematician, but superficial in other branches of philosophy. A follower of Plato, and therefore attacked by Proclus, he defended himself in a work entitled Καθαρτικὴ τῶν Δογμάτων Πλάτωνος ("A Purge of Plato's Theories").

Not one of his works is extant. Like other Neoplatonists, Domninus practised theurgy. He died at an advanced age, probably at Athens.

BIBLIOGRAPHY: Marinus, *Proclus*, ed. Boissonade; Hesychius, *s.v.* Δομνῖνος; Suidas, *s.v.* Δομνῖνος and Γέσιος; Photius, *Photii Bibliotheca*, p. 325; Zeller, *Philosophie der Griechen*, 2d ed., iii. 2, 691; Zunz, *G. S.* ii. 11; Bernays, *Abhandlungen*, ii. 293; S. Krauss, in *Magyar Zsidó-Szémle*, viii. 519, xi. 361; *Jew. Quart. Rev.* vii. 270–277, ix. 518; Steinschneider, *Al-Farabi*, p. 166, St. Petersburg, 1869.

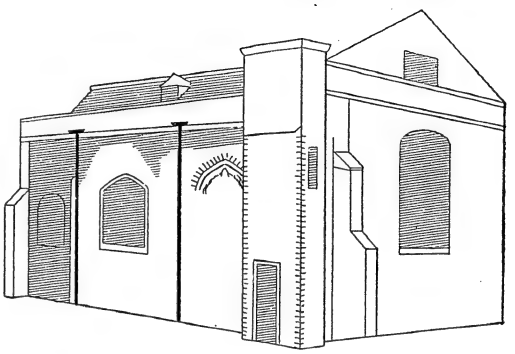
K. S. Kr.

**DOMUS CONVERSORUM:** House in London founded by order of Henry III. in the year 1232 to provide a home and free maintenance for Jews converted to Christianity. As, up to 1280, on conversion all their property was escheated to the king, they were left destitute. The buildings and the chapel attached to them were erected in Chancery Lane, London, on the site now occupied by the rolls office. The hope was entertained that by the establishment of this refuge there would result a conversion en masse of the English Jews. The conception of the scheme for the Domus originated



Domus Conversorum, London.
(After a drawing by Matthew Paris.)

with the clergy, a similar institution on a much more modest scale having been commenced by the clergy of Southwark in 1213. A chaplain was appointed to instruct the converts, and a warden ("custos"; in Norman French, "le gardien") to attend to their temporal affairs. Each male inmate received 1½*d.*, equal to about 2*s.* 6*d.* of the present currency, and each female 1*d.* During the fifty-eight years that elapsed from the time of the founding of the Domus until the year of the great expulsion (1290), about a hundred Jews in all participated in the benefits of the institution—a small proportion of weaklings out of the 16,000 Jews in England. All the expenses of the Domus were borne by the royal treasury, while some of the bishops left bequests to augment its funds. In addition to these sources of income a poll-tax, called the "chevage," was levied upon all Jews above the age of twelve in support of their converted brethren. The treasury grant amounted annually to £202.0.4 (in present currency about £4,000). At times this contribution was not forthcoming; and the "conversi" were reduced to sore straits of poverty. In 1271 the king addressed a letter to the mayor of London and to the warden of the Domus, complaining of numerous irregularities in the management of the house; and it was not until the year 1280, under the custos John de St. Denys, that definite regulations for the control of the institution were drafted. In 1281 a rabbi of Oxford, Belager by name, entered the home. Nine years later, when the expulsion of the English Jews took place, the number of converts stood at eighty.



Rolls Chapel, Chancery Lane, London, Formerly Part of the Domus Conversorum.

**After the Expulsion.**

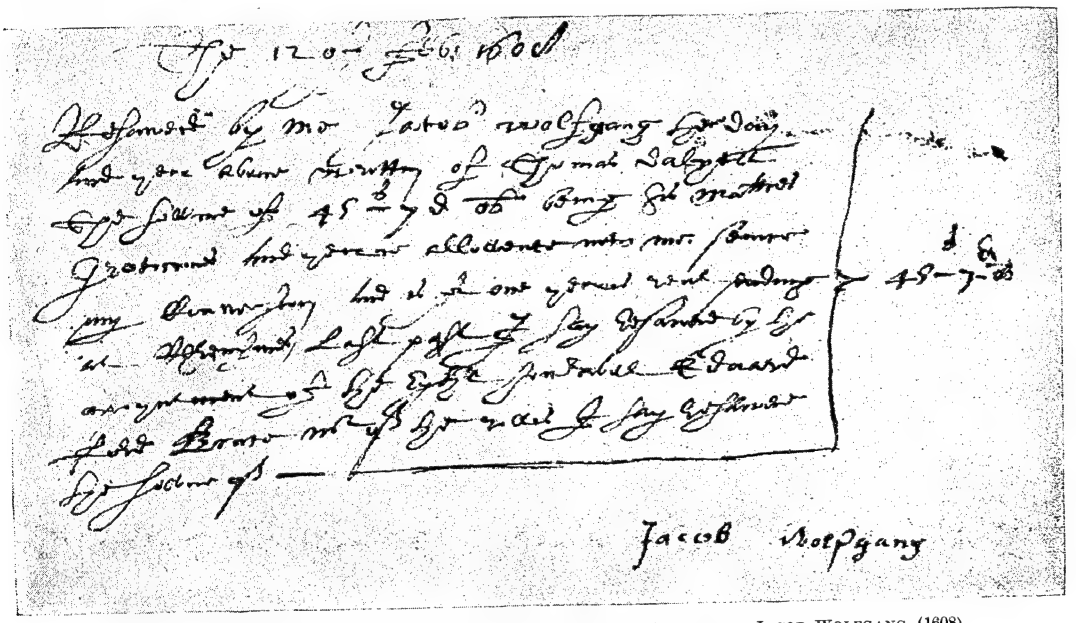
The value of the history of the Domus after the year 1290 consists in the testimony that its records afford of the steady stream of Jews into England in spite of the edict of expulsion. A few of these persons allowed themselves to be baptized, and accepted the shelter of the Domus. These people came from France, Spain, Portugal, Germany, and the Barbary states.

In 1305 there were twenty-three men and twenty-eight women, whose baptismal names are all known, residing in the Domus. From 1331 there exists a series of manuscripts in the rolls office giving valuable information upon the important subject of the presence of Jews in England from the reign of Edward I. to that of James I. These documents range themselves under three heads: (1) orders for the admission of a convert, frequently supplying personal details; (2) the statement of annual expenses of the warden, who from about the year 1330 also held the post of master of the rolls (in these returns the names of the converts are inserted); (3) a large number of receipts, some signed in Hebrew, given once a year by the converts.

In 1330 there still remained eight men and thirteen

women from the pre-expulsion period. By the year 1353 the Domus possessed only one convert, a woman named Claricia of Exeter, who had been admitted several years before the expulsion. She died in 1356; and a month after her death a Spanish Jew, John of Castile, found his way to England and the Domus. From the year 1330 until 1393 eighteen men and two women were admitted. Two of these, Aseti Briarti and Perota Briarti, of France, were husband and wife; while Thomas Levyn (Levi), of Spain, ran away suddenly after a stay of thirty-two days. In 1399 a woman named Elizabeth, described as the daughter of Rabbi Moses, "episcopus Judæorum," joined the converts. She remained for seventeen years, and married a London tailor named David Pole. In 1409 two women, a mother and her daughter, who had apparently been

**Names of Converts.**




RECEIPT FOR 45S. 7½D. PAID BY THE DOMUS CONVERSORUM OF LONDON TO JACOB WOLFGANG (1608).

living in Dartmouth for some time, were admitted into the Domus. There is no indication in the records of how they came to be in Dartmouth or of their native country. The mother, Johanna, died after a stay of forty years, and the daughter, Alice, after forty-five years. The longest period of residence was that of Martin, son of Henry of Woodstock (1413-68); while other converts who lived in the Domus for many years were John de Sancta Maria of Spain (1371–1405), Henry of Stratford (1416–41), John Durdragt of Dordrecht, Holland (1425–55), John Seyt (1448–88), Edward of Westminster (1461–1503), and John Fernando of Spain (1487–1503). In the year 1400 there were two inmates; by 1450 this number had grown to five; and in 1500 there were four converts. The expulsions from Spain and Portugal appear to have had little effect in increasing the number of residents of the Domus. A woman called Elizabeth Portingale (of Portugal) is mentioned in the records from the year 1492 to 1538, Edward Scales from 1503 to 1527, and Elizabeth Baptista from 1504 to 1532. In the latter year two women were admitted, and were given the names "Katherine Wheteley" and "Mary Cook." In 1506 Thomas Cromwell, the vicar-general of Henry VIII., who had been appointed master of the rolls and warden of the Domus Conversorum, lived in the home.

After 1551, in which year Mary Cook died, the Domus remained empty until 1578, when an interesting convert, Nathaniel Menda (formerly called Jehooda Menda), was admitted. He remained till 1608. This man had come from the Barbary states and had been publicly baptized in London by John Foxe, the author of the "Book of Martyrs." The receipts given by Menda for his annual pension are, with one exception, all signed in Hebrew characters.

In 1581 Fortunati Massa (originally "Cooba," *i.e.*, Jacob, Massa) joined Menda until 1598. The presence of these two quondam Jews in the Chancery Lane home is coincident with the production of Marlowe's "Jew of Malta" and Shakespeare's "Merchant of Venice."

In 1598 Philip Ferdinandus, a learned Polish Jew, became a recipient of the benefits of the Domus. This man had been professor of Hebrew at Oxford and Cambridge, and later on at Leyden University. He died in the Domus in 1600; and three years later there entered Elizabeth Ferdinando, perhaps the widow of Philip. In the year of the Gunpowder Plot, Arthur Antoe was admitted, and in the following year, Jacob Wolfgang, a German.

**Philip Ferdinandus.**

The records end at the year 1608; and summing up the results of these investigations it is found

that from the year 1331 to 1608 thirty-eight men and ten women entered the Domus Conversorum, while mention is made in the records of the period of four other converts of whom nothing is said in the archives of the Domus.

As late as the year 1717 a London converted Jew petitioned King George I. for a grant from the funds of the Domus. The buildings once occupied by the converts were later used as storehouses for the rolls of Chancery, and have since been demolished. It is a curious fact that in the year 1873 Sir George Jessel, a professing Jew, was appointed to the post of master of the rolls, which formerly was combined with the office of warden of the home for converted Jews. The last trace of the Domus was legally swept away by an act of the year 1891.

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J. M. A.

**DONATH, EDUARD:** Austrian chemist; born in Wsetin, Moravia, Dec. 8, 1848. He became assistant in Zinřek's chemical institute in Berlin, 1869; assistant at the technical high school in Brünn, 1870; assistant agricultural chemist at the experiment station in Vienna, 1874; and associate at the Bergakademie in Leoben, 1875. At present he is professor at the technical high school in Brünn. He embraced the Christian faith in 1876.

Besides papers in various chemical journals, he has published: "Monographie der Alkohol-Gährung als Einleitung in das Studium der Gärungstechnik," Brünn, 1874; "Die Prüfung der Schmiermaterialien," Leoben, 1879; (with K. Pollak) "Neuerungen in der Chemie des Kohlenstoffes und Seiner Anorganischen Verbindungen," in "Sammlung Chemischer und Chemisch-Technischer Vorträge," Stuttgart, 1898; (with B. M. Margoscher) "Das Wollfett, Seine Gewinnung, Zusammensetzung," etc., *ib.* 1901.

BIBLIOGRAPHY: Poggendorff, *Biog.-Lit. Handwörterbuch*, iii., *s.v.*

S. N. D.

**DONATH, LEOPOLD:** Rabbi; born 1845 at Waag-Neustadtl, Hungary; died 1876 at Güstrow, Mecklenburg; pupil of Israel Hildesheimer. After studying at Berlin University, he took his degree at Rostock, and became rabbi and preacher at Güstrow, Mecklenburg. He wrote, in addition to various articles in Berliner's "Magazin für Jüdische Geschichte und Litteratur," the following: "Die Alexandersage in Talmud und Midrasch," Fulda, 1873; "Geschichte der Juden in Mecklenburg von den Aeltesten Zeiten bis zur Gegenwart," Leipsic, 1874; "Aus der Zeit auf der Kanzel," five short sermons, Fulda (no date).

S. A. BLA.

**DONATI, CESARE:** Italian novelist; born at Lugo, Romagna, Sept. 21, 1826. Persecuted by the Austrian government for having taken part in the revolution of 1848, he left his home in Finale in 1849 and went with his family to Toscana. He completed the study of law at Pisa (1852), but on account of his father's death studied journalism in order to support his widowed mother and his brothers and sisters. In 1859 he was received into the Ministry of Education, was afterward made director of museums and art galleries in Florence, and finally became chief of the department. He was also created a knight of the Cross of Merit of Savoy. Besides contributing to the "Spettatore," "Indicatore Letterario," "Nuova Antologia," and "L'Eco d' Europea," Donati wrote a collection of novels, "Foglie Secche," 2d ed., Florence, 1884; "Rivoluzione in Miniatura," his best work (1876); "Bozzetti Romani," Rome, 1884; "Storie Bizzarre," 1888. Donati now (1903) lives at Rome.

BIBLIOGRAPHY: De Gubernatis, *Dizionario Biografico*, Florence, 1879.

S. I. E.

**DONATI, MARCO:** Italian lawyer; born in Padua Sept. 4, 1842; died at Terni June 11, 1901. Before he had completed his academic career he left the university in order to fight under Garibaldi. He served in the war with distinction, and on his return completed his law studies, and then opened an office at Padua, where he soon became one of the most popular lawyers. For many years he sat in the Italian Chamber, representing first Belluno and then Conegliano. For some years he was president of the Jewish community of Padua. He was created commander of the Order of the Crown of Italy.

Donati published a small volume on the art of advocacy and a memorial oration on King Humbert I.

BIBLIOGRAPHY: *Vessillo Israelitico*, June, 1901.

S. I. E.

**DONATO D'ORVIETO.** See NATHAN JEDIDIAH BEN ELIEZER.

**DONIN, NICHOLAS, OF LA ROCHELLE:** Jewish convert to Christianity; lived at Paris in the first half of the thirteenth century. Having expressed his doubts as to the value of the oral tradition, he was in 1225 excommunicated by R. Jehiel of Paris in the presence of the whole congregation and with the usual ceremonies. Having for ten years lived in the state of excommunication, though still clinging to Judaism, he became dissatisfied at last with his position, and embraced Christianity, probably under the influence of Christian propagandists, who saw the benefit they could derive from such a recruit, embittered as he was against his coreligionists. Donin joined the Franciscan order. His first act of retaliation was to stir up the Crusaders to the bloody persecutions in Brittany, Poitou, and Anjou, in which 3,000 Jews were killed, 500 accepting the alternative of baptism. In 1238 Donin went to Rome, presented himself before Pope Gregory IX., and denounced the Talmud. Thirty-five articles were drawn up, in which Donin stated his charges.

The pope was easily convinced of the truth of the accusation, and despatched to the authorities of the Church transcripts of the charges formulated by Donin, accompanied by an order to seize all copies of the Talmud and deposit them with the Dominicans and Franciscans. If an examination substantiated the charges of Donin, the books were to be burned. This order was generally disregarded, except in France, where the Jews were compelled under pain of death to surrender their Talmuds

(March, 1240). Louis IX. ordered four of the most distinguished rabbis of France—Jehiel of Paris, Moses of Coucy, David of Melun, and Samuel ben Solomon of Château-Thierry—to answer Donin in a public disputation. In vain did the rabbis disprove the charges of blasphemy and immorality which were the main points of Donin's arraignment. The commission condemned the Talmud to be burned.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, p. 114; A. Lewin, in *Monatsschrift*, 1869, pp. 9 *et seq.*; Isidore Loeb, in *Rev. Et. Juives*, i. 247 *et seq.*; Wagenseil, *Tela Ignea Satanæ*; Grätz, *Gesch.* vii. 94 *et seq.*

K. I. Br.

**DÖNMEH:** A sect of crypto-Jews, descendants of the followers of Shabbethai Ẓebi, living to-day mostly in Salonica, European Turkey: the name (Turkish) signifies "apostates." The members call themselves "Ma'aminim" (Believers), "Ḥaberim" (Associates), or "Ba'ale Milḥamah" (Warriors); but at Adrianople they are known as "Sazanicos" (Little Carps)—a name derived either from the fish-market, near which their first mosque is supposed to have been situated, or because of a prophecy of Shabbethai that the Jews would be delivered under the zodiacal sign of the fish. The Dönmeh are said to have originated with Jacob Ẓebi Querido, who was believed to have been a reincarnation of Shabbethai.

The community is outwardly Mohammedan (following the example set by Shabbethai); but in secret observes certain Jewish rites, though in no way making common cause with the Jews, whom they call "koferim" (infidels). The Dönmeh are evidently descendants of Spanish exiles. Their prayers, as published by Danon, are partly in Hebrew (which few seem to understand) and partly in Ladino. They live in sets of houses which are contiguous, or which are secretly connected; and for each block of houses there is a secret meeting-place or "kal" ("ḳahal"), where the "payyeṭan" reads the prayers. Their houses are lit by green-shaded lamps to render them less conspicuous. The women wear the "yashmak" (veil); the men have two sets of names: a religious one, which they keep secret, and a secular one for purposes of commercial intercourse. They are assiduous in visiting the mosque and in fasting during Ramadhan, and at intervals they even send one of their number on the "ḥajj" (pilgrimage) to Mecca. But they do not intermarry with the Turks.

They are all well-to-do, and are prompt to help any unfortunate brother. They smoke openly on the Sabbath day, on which day they serve the other Jews, lighting their fires and cooking their food. They work for the Turks when a religious observance prevents other Jews from doing so, and for the Christians on Sunday. They are expert "katibs" or writers, and are employed as such in the bazaars and in the inferior government positions. They have the monopoly of the barber-shops. The Dönmeh are divided into three subsects, which, according to Bendt, are: the Ismirlis, or direct followers of Shabbethai Ẓebi of Smyrna, numbering 2,500; the Ya'ḳubis, or followers of Jacob Querido, brother-in-law of Shabbethai, who number 4,000; and the Kuniosos, or followers of Othman Baba, who lived in the middle of the eighteenth century. The last-named sect numbers 3,500. Each subsect has its own cemetery. Bendt says that the first shave the chin; the second, the head; but the third allow the hair to grow upon both. Danon calls the first "Tarpushlis," those who wear a special form of turban; the second, "Cavalieros," who wear a peculiar pointed shoe; the third, "Honiosos" or "Camus," who can be distinguished by their flat noses.

The ordinances which govern the Dönmeh, as given by Grätz and Bendt, number sixteen; but as Danon has published them in Ladino, they number eighteen (אינקומי נדאנסאם סדרים). These refer to the unity of God, to Shabbethai His Messiah, to abstention from murder, to the reunion on the Sixteenth of Kislew to study the mysteries of the Messiah; they forbid fornication, false testimony, forced conversion, intermarriage with Mohammedans, and covetousness; and enjoin charity, daily reading of the Psalms in secret, observance of the new moon, Mohammedan usages, and circumcision. Danon also gives a list of their twelve festivals, the most sacred of which are the Ninth of Ab, the birthday of Shabbethai; and the Sixteenth of Kislew. The latter is preceded by a fast-day. During their festivals they transact their business as usual. It is only in the evening that, with lighted candles and closed doors, they rejoice. The Dönmeh communities are administered by rabbis appointed by the ab bet din. These rabbis are well versed in Holy Scripture, they know almost by heart the Zohar, and understand Judæo-Spanish, which they regard as a holy language. Children are left in ignorance of their true religion, and are not initiated therein, among the Ismirlis and the Kuniosos, till the age of thirteen, and among the Ya'ḳubis at marriage. Neither the Ismirlis nor the Ya'ḳubis believe in the death of their respective saints, and they are always awaiting their return. Every Saturday the Ya'ḳubis send a woman and her children to the seashore to inquire whether the ship which is to bring Jacob is sighted; and every morning the elders scrutinize the horizon for a similar purpose.

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K. G.

**DONNOLO** (Δομνολος, diminutive of "Dominus"), or **Shabbethai b. Abraham b. Joel:** Italian physician, and writer on medicine and astrology; born at Oria, in 913; died after 982. When twelve years of age he was made prisoner by the Arabs under the leadership of the Fatimite Abu Aḥmad Ja'far ibn 'Ubaid; but was ransomed by his relatives at Otranto, while the rest of his family was carried to Palermo and North Africa. He turned to medicine and astrology for a livelihood, studying the sciences of "the Greeks, Arabs, Babylonians, and Indians." As no Jews busied themselves with these subjects, he traveled in Italy in search of learned non-Jews. His especial teacher was an Arab from Bagdad. According to the biography of Nilus, abbot of Rossano, he practised medicine for some time in that city. The alleged grave-

stone of Donnolo, found by Firkovich in the Crimea, is evidently spurious.

Donnolo is the earliest Jewish writer on medicine, and one of the few Jewish scholars of South Italy at this early time. What remains of his medical work, "Sefer ha-Yaḳar" (Precious Book), was published by Steinschneider in 1867, from MS. 37, Plut. 88, in the Mediccan Library at Florence, and contains an "antidotarium," or book of practical directions for preparing medicinal roots. Donnolo's medical science is based upon Greco-Latin sources; only one Arabic plant-name occurs. He cites ASAPH. In addition, he wrote a commentary to the "Sefer Yeẓirah," dealing almost wholly with astrology, and called "Ḥakemani" (in one manuscript, "Taḥkemoni"; see II Sam. xxiii. 8; I Chron. xi. 11). At the end of the preface is a table giving the position of the heavenly bodies in Elul, 946. The treatise published by Neubauer ("Rev. Et. Juives," xxii. 214) is part of a religio-astrological commentary on Gen. i. 26 (written in 982), which probably formed a sort of introduction to the "Ḥakemani," in which the idea that man is a microcosm is worked out. Parts of this introduction are found word for word in the anonymous "Orḥot Ẓaddiḳim" (or "Sefer Middot") and the "Sheḇeṭ Musar" of Elijah Kohen. It was published separately by Jellinek ("Der Mensch als Ebenbild Gottes," Leipsic, 1845). The style of Donnolo is worthy of note; many Hebrew forms and words are here found for the first time. He uses the acrostic freely, giving his own name not only in the poetic mosaic of passages from the Book of Proverbs in the Bodleian fragment, but also in the rimed prose introduction to the "Ḥakemani." He is also the first to cite the Midrash Tillim. In the Pseudo-Saadia commentary to "Yeẓirah" there are many citations from Donnolo, notably from a lost commentary of his on the BARAITA OF SAMUEL. A. Epstein has shown that extensive extracts from Donnolo are also to be found in Eleazar Roḳeaḥ's "Yeẓirah" commentary (ed. Przemysl, 1889), even to the extent of the tables and illustrations. He is also mentioned by Rashi (to 'Er. 56a), by Samuel of Accho (who calls the "Ḥakemani" the "Sefer ha-Mazzalot"), and by Solomon b. Judah (1424) in his "Ḥeshek Shelomoh" to Ha-Levi's "Cuzari."

BIBLIOGRAPHY: Preface to *Ḥakemani*, published by Geiger, in *Melo Chofnajim*, p. 29 (p. 95 of German text), the whole by D. Castelli; *Il Commenti di Sabb. Donnolo sul Libro della Creazione*, Florence, 1880 (reprinted in *Sefer Yeẓirah*, pp. 121–148, Warsaw, 1884). Text of medical fragments, edited by Steinschneider—*Donnolo, Fragment des Aeltesten Med. Werkes*, etc., 1867; translation in idem, *Donnolo* (Berlin, 1868; from *Archiv für Pathologische Anatomie*, vols. xxxviii.-xlii.). See, also, *Biography of Nilus*, in *Acta Sanctorum*, vii., 313; Zunz, *G. V.* 2d ed., p. 375; Steinschneider, *Cat. Bodl.* col. 2231 *et seq.*; idem, *Hebr. Uebers.* p. 446; *idem*, in *Monatsschrift*, xlii. 121; A. Epstein, in *ib.* xxxix. 75 *et seq.*; Grätz, *Gesch.* 3d ed., v. 292; Buber, *Lekaḥ Ṭob*, p. 22; Berliner's *Magazin*, 1892, p. 79; Weiss, *Dor*, iv. 227, Vienna, 1887.

G.

**DOOR AND DOOR-POST** (דלת): Doors were suspended and moved by means of pivots of wood ("potot") which projected from the ends of the two folds above and below. The pivots were inserted in sockets ("ẓirim," Prov. xxvi. 14). Doors were fastened by a lock (מנעול, Cant. v. 5; Neh. iii. 3) or by a bar (בריח, Judges xvi. 3; Job xxxviii. 10), and were opened by a key, called "mafteaḥ" (Judges iii. 25), generally of wood. The rich and powerful probably used keys of metal, which may sometimes have been adorned with an ivory handle. Such a key may have been the one assigned to the steward of the royal palace as a mark of his office, and which he carried on his shoulder (Isa. xxii. 22).

The expression "door-post" occurs twice in the Old Testament, rendering two different terms; viz., "saf" (Ezek. xli. 16), "sill," or, as translated in Judges xix. 27, "threshold," and "mashḳof" (Ex. xii. 7), also rendered (Ex. xii. 22, 23) as "lintel." In Ex. xii. 7, 22 the Israelites were commanded to sprinkle the blood of the Passover lamb on the lintel and side-posts of their houses; and in Deut. vi. 9 Moses enjoined the Israelites to write the divine commands "upon the posts ["mezuzot"] of thy house."

E. G. H. B. P.

These injunctions prove that among the Hebrews, as among many other peoples, the door-posts were an important feature in the religious and superstitious rites, the purpose of which was to protect the house and its inmates against evil spirits and notably against the evil eye. The Deuteronomic law clearly presupposes the practise, and intends the replacing of obnoxious idolatrous inscriptions by the words here given. In modern Mohammedan countries it is still the custom to write over or on the door quotations from the Koran (Lane, "Modern Egyptians," 5th ed., 1871, i. 7, 319, quoted by Driver, "Deuteronomy," p. 93). A similar device to secure "a good abode" is reported of the ancient Egyptians (Wilkinson-Birch, "Ancient Egyptians," 2d ed., 1878, p. 361, in Driver, *l.c.*).

The nailing over the door of a horseshoe, or the hanging of a sprig with appropriate inscriptions, has been generally in vogue among the Teutonic races, and survived even after the introduction of Christianity. Of the Sephardic Jews in Palestine and Africa it is reported that they paint on their door in red a hand with five outspread fingers to secure immunity from the evil eye (Luncz, "Jerusalem," i. p. 19 of Hebrew part, Vienna, 1882). For the rabbinical interpretation of the Deuteronomic law see MEZUZAH.

E. G. H.

**DORBOLO** or **DURBAL** (דורבל, דורבאלי, דורבאלו), **ISAAC BEN**: Rabbi about 1150; he traveled much, and knew Poland, Russia, Bohemia, France, and Germany from his own observations. Some time after 1140 he visited R. Tam in Rameru. In Worms, where he remained for some time, he reports having seen a responsum from the rabbis of Palestine in answer to a question addressed to them in 960 (at the time of Otto I.) by the Rhenish rabbis concerning the reported appearance of the Messiah. Though this responsum is mentioned in different sources—the Bern MS. of the small 'Aruk ("Grätz Jubelschrift," p. 31) and Liwa Kirchheim's "Minhage Worms" ("Kaufmann Gedenkbuch," p. 297)—its historical character has been questioned (Brüll's "Jahrbuch," ii. 77; "Jubelschrift," *l.c.*; but see Rev. Et. Juives, xliv. 237). Several additions to the Maḥzor Vitry are in the name of Isaac Dorbolo; he is not the compiler of the Maḥzor, as C. Taylor supposes. They are indicated either by the author's full name or by a simple ת (= Tosefet). According to Zunz ("G.

S." ii. 32), Isaac's father is identical with the correspondent of Rashi and the martyr of the First Crusade of the same name; but this is chronologically impossible. Rapoport wrongly connected Isaac with R. Isaac of Ourville, author of the lost "Sefer ha-Menahel"; and Schiller-Szinessy, with Isaac of Russia.

Isaac is also mentioned in the "Sefer Asufot" (Berliner's "Magazin," x. 75), in "Shibbole ha-Leket," and in "Kol Bo" ("Monatsschrift," xli. 307).

BIBLIOGRAPHY: Gross, in Berliner's *Magazin*, x. 75; Perles, in *Grätz Jubelschrift*, p. 31; Introduction to the *Maḥzor Vitry*, ed. Hurwitz, p. 36; Berliner, *ib.*, pp. 176, 177; Epstein, in *Monatsschrift*, xli. 307; C. Taylor, *Appendix to the Sayings of the Jewish Fathers*, pp. 12 *et seq.*, Cambridge, 1900.

I. E.—G.

**DORIS:** First wife of HEROD, whom he married about 45 B.C. The names of her parents are not mentioned, probably because they belonged to the masses, for Josephus says expressly ("Ant." xiv. 12, § 1) that Doris came from the people (*δημότις*) and that she was a Jewess (*ἐκ τοῦ ἔθνους*), this statement contradicting "B. J." i. 12, § 3, where it is said that she was not of mean origin (*οὐκ ἄσημος*); she was a native of Jerusalem ("B. J." i. 22, § 1). After Herod came to the throne in 37 B.C., he put Doris, by whom he had his eldest son ANTIPATER, away, and married the princess MARIAMNE (*ib.*). But he preferred Antipater, and recalled Doris in order to humiliate Mariamne's sons ("Ant." xvi. 3, § 3; "B. J." i. 23, §§ 1, 2). Doris, as Antipater's mother, was now much honored at court ("B. J." i. 24, § 2), but she was the first to feel the king's wrath. Herod being aroused by a conspiracy, she was deprived of all her jewels, worth several talents, and was again put away (*ib.* i. 30, § 4); however, she still found means to warn her son against his father's anger (*ib.* i. 32, § 1). Her subsequent fate is unknown.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 195; Schürer, *Gesch.* 3d ed., i. 407.

G. S. KR.

**DORMIDO, DAVID ABRAVANEL** (also known as **Manuel Martinez Dormido**): Warden of the Jewish communities at Amsterdam and London in the seventeenth century; born in one of the principal cities of Andalusia (Spain), where he held the offices of alderman and life-treasurer of the customs and of the royal revenues. He was, however, imprisoned for five years (1627–32) by the Inquisition, and tortured, together with his wife and sister. On his release he went to Bordeaux, and after staying there eight years went to Amsterdam (1640), where he engaged in Brazilian trade. The conquest of Pernambuco by the Portuguese in 1654 ruined him. At this time the question of the readmission of the Jews to England came up, and Dormido was entrusted with the negotiations by MANASSEH BEN ISRAEL. He went to London; and on Nov. 3, 1654, presented a petition to Cromwell, which the latter recommended to the Council. Cromwell also interceded with the King of Portugal for the restitution of Dormido's fortune. In 1663 Dormido settled in London, where he became president of the first synagogue. His son Solomon was allowed to become a broker of the city of London in 1657, without taking the usual Christological oath.

BIBLIOGRAPHY: Godwin, *History of the Commonwealth*, iv. 248; Grätz, *Gesch.* 3d ed., x. 97; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 6, 69; *Transactions Jew. Hist. Soc. Eng.* iii. 88; Lucien Wolf, *Manasseh ben Israel's Mission to Oliver Cromwell*, xxxii., xxxiii.

J. V. E.

**DORMITZER, MEÏR HA-LEVI:** Austrian scholar; died at Prague Jan. 25, 1743. He was the author of a work entitled "Ha'ataḳah" (Translation), explaining the foreign words (בלע"ז) in Bertinoro's commentary to the Mishnah (Prague, 1809).

BIBLIOGRAPHY: Zeitlin, *Bibl. Post.-Mendels.* pp. 68, 189; Benjacob, *Oẓar ha-Sefarim*, p. 143; Hock, *Mishpeḥot K. K. Prag*, p. 76.

L. G. M. SEL.

**DOROS.** See CRIMEA.

**DOROTHEUS:** Son of Nathanael; one of the embassy sent by the Jews to Rome in 45 C.E., and which induced the emperor CLAUDIUS to consent that the garment of the high priest should remain in the hands of the Jews (Josephus, "Ant." xx. 1, §§ 1, 2).

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 4th ed., iii. 363.

G. S. KR.

**DORTMUND** (Latin, **Tremonia**; Hebrew, טירמוניא): Capital of the circle of the same name, in the district of Arnsberg and the Prussian province of Westphalia, situated on the Emster. That there were Jews in Dortmund in the middle of the twelfth century is shown by the fact that several Jews living at Cologne at that time were designated as natives of Dortmund (compare Höninger, "Das Judenschreinbuch der Laurenzpfarre zu Köln," p. 9). A letter of protection was granted to the Jews of the city in 1250 by Archbishop Conrad of Cologne, Dortmund having been pledged to him in 1248 by King William of Holland. For this they were to pay 25 marks in Cologne pfennigs. They had also to pay to the king a tax of 84 marks sterling every eighteen months. About 1250 the municipality issued regulations concerning the form and ceremonial to be observed in administering an oath to Jews (see OATH).

The jurisdiction of the Archbishop of Cologne over the Dortmund Jews was confirmed by Albrecht I. in 1298. A year later, in consequence of extortions on the part of the followers of the Margrave of Mark, many Jews left the city. Albrecht rebuked the municipal authorities for having allowed these extortions, and ordered them to recall the Jews and give them adequate protection.

Like many other German communities, that of Dortmund was wiped out in 1349, at the time of the Black Death. But in 1372 Engelbert of Mark allowed the municipality to admit Jews. But every Jew who wished to settle at Dortmund had to conclude an agreement with the municipality, fixing the amount of his taxes. In 1596 the municipality decreed the banishment of the Jews. It is uncertain whether this decree was carried out; and if so, for how long a time. Jews lived at Dortmund at the beginning of the eighteenth century, as is shown by an edict of the municipality dated 1705, forbidding the Jews to trade in horses.

During the eighteenth century the municipality of Dortmund was remorselessly severe in enforcing the poll-tax; and on festivals and Sundays the city was closed to Jews.

During the first fifteen years of the nineteenth century the Dortmund Jews enjoyed the rights of French citizens. From 1815 the history of the community of Dortmund differs in no essential particular from that of other German communities. The Dortmund Jews in 1898 numbered 998 in a total population of 66,544; in 1901, 1,950 in a total of 142,418.

BIBLIOGRAPHY: Koppmann, in Geiger's *Jüd. Zeit.* v. 81 *et seq.*; Salfeld, *Martyrologium*, p. 247; Wiener, in *Monatsschrift*, xii. 422; Kayserling, *ib.* ix. 84; Stern, in L. Geiger's *Zeitschrift für Gesch. der Juden in Deutschland*, iii. 343.

G. I. Br.

**DOSA** (or **DOSAI**; an abbreviated form of "Dosithai" or "Dositheos," Δοσίθεος): Father of the tannaite Ḥanina b. Dosa, famous for his piety.

S. S. W. B.

**DOSA** (also known as **Dosai**): Palestinian amora, probably of the fourth century. The Jerusalem Talmud has preserved two of his halakic decisions, and Midrashic literature several of his haggadic utterances. Among the latter is the assertion that the dangerous "snare" from which God will protect man (Prov. iii. 26) is the function of judging in matters of religious law. Dosa died on the new moon of Nisan. This date was especially recorded, because on that occasion refreshments were offered to the mourners (Yer. Mek., end), a custom not usually observed on semi-holidays.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 693.

S. S. W. B.

**DOSA BEN SAADIA**: Son of Saadia Alfayyumi. Dosa was a Talmudic scholar and philosopher, but he did not succeed his father as gaon. A responsum by him has been preserved. According to Abraham ibn Daud's chronicle, he entered into correspondence with the nasi Ḥasdai ibn Shaprut of Spain, and Judah Almadari in his commentary on Alfasi includes him in the list of gaons; while in a glossary to Maimonides' "Moreh Nebukim" he is counted among the philosophers who combated the Greek conception of the eternity of the universe. Some scholars declare Dosa identical with David ben Saadia, who wrote a Talmudic work in Arabic (cited in Bezalel Ashkenazi's "Shiṭṭah Meḳubbeẓet" to B. M. 104b) which concerns itself with the refutation of several decisions found in the "Halakot Gedolot," and which contains a reference to another work written by David in Arabic on oath-taking.

BIBLIOGRAPHY: S. F. Rappaport, *Biography of Saadia*, in *Bikkure ha-'Ittim*, ix., note 13; Harkavy, *Studien und Mittheil.* iv. 355; S. Munk, *Guide*, i. 462.

G. A. K.

**DOSA B. ṬEBET**: Palestinian amora of the fourth century, in whose name the following curious sentences on the two most dangerous instincts of man are handed down by the eminent haggadist Huna (Cant. R. vii. 8): "In His world God has created two instincts, that of idolatry and that of illicit love. The first one has long since been uprooted [in Israel]; the second still exists. 'Whomsoever,' says God, 'can resist this latter instinct I shall consider as having resisted both.'" The father's name, "Ṭebet," which does not occur elsewhere, is an interesting example of the use of names of months as surnames.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 694.

S. S. W. B.

**DOSETAI** or **DOSITHEUS** (Δοσίθεος): A name, corresponding to the Hebrew "Mattaniah" or "Nethaneel," which seems to have been a favorite one both in Palestine and in Alexandria (Josephus, "Ant." xiii. 9, § 2; xiv. 10, § 18; xv. 6, § 2). It has been borne by the following:

**Dosetai of Kefar-Yatma,** a pupil of Shammai ('Orlah ii. 5). **Dosetai b. Matun,** a tannaite mentioned in a Baraita (Ber. 7b; Meg. 6b) as the author of a haggadic sentence, which in another place (Derek Ereẓ, ii.) is ascribed to **Dosetai b. Judah.** According to Yoma 30b, an amora, Dosetai b. Matun, handed down a sentence of Johanan's; but the correct reading is "Justai b. Matun," which is found in the parallel passage, Zeb. 99a, and is confirmed by the Jerusalem Talmud (Yer. B. Ḳ. vii. 6a). On **Abba Jose b. Dosetai** see Bacher, "Ag. Tan." ii. 388.

Of those from the time of the Amoraim who have borne the name the following may be mentioned:

**Dosetai,** the father of Apotriḳi or Patriḳi. (Ḥul. 64b; compare B. M. 5a). He is perhaps the same Patriḳi or Patriḳ who is mentioned as the brother of Derosa (Yer. Yoma iv. 41d). **Dosetai the Elder** (Yer. Ned. x. 42b; Yer. Ḥag. i. 76d), mentioned with a younger Dosetai. He is probably the Dosetai frequently referred to in Midrashic literature as having handed down the sentences of Samuel b. Naḥman and of Levi (Bacher, "Ag. Pal. Amor." i. 488, 492, 503; ii. 431; iii. 695).

**Dosetai b. Jannai:** Tanna of the latter half of the second century, known especially as having handed down sentences of the tannaim Meïr, Jose b. Ḥalafta, and Eleazar b. Shammu'a. On a journey to Babylon he was ill-treated at Nehardea by the Jewish-Persian authorities, and took revenge by giving a satirical description of the latter. The account of the affair is preserved in two different versions (Giṭ. 14a, b; Yer. Giṭ. i. 43d; Yer. Ḳid. iii. 64a).

Examples of Dosetai's humor are to be found in his answers to his pupils' questions on the differences between man and woman (Niddah 31b), and in his reply to the question why Jerusalem did not have thermæ like Tiberias: "If Jerusalem had warm springs," he answered, "the pilgrims coming up for the feasts would have dwelt on the pleasures of the baths offered them, instead of considering how best to fulfil the regulations for the pilgrimage" (Pes. 8b). The words of Eccl. xi. 6 ("In the morning sow thy seed," etc.) he explained as a reminder to the farmer to be diligent in his sowing and planting (Ab. R. N. iii.). In another sentence (*ib.* xi.) he showed how the person who does not work during the six week-days will soon find himself compelled to work on the Sabbath. One of Dosetai's sermons praises almsgiving, interpreting Ps. xvii. 15 thus: "Through charity shall I see thy face, and enjoy thy sight on awakening" (B. B. 10a).

In a later Midrashic legend (Tan., Wayesheb, 2; Pirḳe R. El. xxxviii.) **Dosetai b. Jannai** is the name of one of the two teachers sent by the Assyrian king to convert the pagans who had settled in

Israel (later on, the Samaritans). The name was probably suggested by its similarity to that of the Samaritan sect of the Dositheans (Bacher, "Ag. Tan." ii. 385–387). Compare DOSITHEUS.

**Dosetai b. Judah:** Tanna of the latter half of the second century. He was the author of several halakic sentences (see B. Ḳ. 83b; Ḳid. 69a, and parallels) and transmitted those of Simon b. Joḥai. On one occasion Dosetai's opinion was opposed to that of Judah I., the patriarch ('Ar. 30a). Four interpretations of Deut. xxxii. bear his name (Sifre, Deut. 306, 309, 318, 320; comp. Bacher, "Ag. Tan." ii. 390 *et seq.*).

**Dosetai of Biri:** Palestinian amora of the early part of the fourth century. 'Ulla, a native of Biri in Galilee, once addressed a halakic question to him ('Ab. Zarah 40a). The Babylonian Talmud contains three interpretations of Scripture from Dosetai's sermons, which were perhaps handed down in the schools of Babylon by 'Ulla, who had come up from Palestine. One of these refers to Num. x. 36 (B. Ḳ. 83a; compare Sifre to Num. lxxxiv., and the Baraita, Yeb. 64a); another, to I Sam. xxii. 1 *et seq.* ('Er. 45a); while the third is an original exposition showing how David in Ps. xix. 13 *et seq.* gradually begs forgiveness for his sins, like a Samaritan peddler unfolding his wares one after the other (Sanh. 107a). Palestinian sources do not mention Dosetai of Biri (Bacher, "Ag. Pal. Amor." iii. 695; Krauss, in "Monatsschrift," xli. 561).

**Dosetai of Kokaba:** Contemporary of the tanna Meïr. He asked the latter what was meant by the sentence, "The belly of the wicked shall want" (Prov. xiii. 25), and Meïr answered by relating an incident characteristic of the pagan's vain and intemperate love of pleasure (Pesiḳ. vi. 59b; Pesiḳ. R. xxvi. 82b; Midr. Mishle xiii. 25 [where instead of Kokaba, Be-Yeshebab is mentioned as the home of Dosetai]; Tan., Pinḥas, 13; Num. R. xxi.). According to another version of this story, Meïr was the questioner and Dosetai the narrator. It is unnecessary to assume (compare Oppenheim in Berliner's "Magazin," i. 68, and Goldberg in "Ha-Maggid," xii. 62) that "Dosetai" is here a generic term, meaning a Dositheau (Bacher, "Ag. Tan." ii. 32).

J. SR. W. B.

**DOSITHEUS:** Founder of a Samaritan sect; lived probably in the first century of the common era. According to Pseudo-Tertullian ("Adversus Omnes Hæreses," i.), he was the first to deny the Prophets—a heresy that gave rise to the party of the SADDUCEES. Jerome gives the same account ("Contra Luciferianos," xxiii.). Hippolytus I. begins his enumeration of the thirty-two heresies by mentioning Dositheus; hence this sect is made to appear older than the Sadducees (compare Clement of Rome, "Recognitiones," i. 54), and on this heresy is based the system of Philaster ("De Hæresibus," §§ 4, 5). The Samaritan chronicler Abu al-Fatḥ of the fourteenth century, who used reliable native sources, places the origin of the Dositheau sect in the time before Alexander the Great (Abu al-Fatḥ, "Annales," ed. E. Vilmar, 1865, p. 82). The rabbinical sources also (Tan., Wayesheb, 2; Pirḳe R. El. xxxviii.) contain obscure references to Dositheus and Sabbæus as the two founders respectively of the Samaritan sects of the Dositheans and Sabuæans (compare Epiphanius, "Hæres." 11, 12, 13 [14]). These have been identified with the Samaritans Sabbæus and Theodosius, of whom Josephus relates ("Ant." xiii. 3, § 4; compare "Chronicon Paschale," in Migne, "Patrologiæ," Greek series, xcii. 441) that they defended before the Egyptian king Ptolemæus Philometor, against Andronicus, the advocate of the Jews, the sanctity of Mt. Gerizim (Grätz, "Gesch." 4th ed., iii. 45). The Samaritan chronicles (the Book of Joshua and Abu al-Fatḥ's "Annales") recount a similar discussion between Zerubbabel and Sanballat. As Josephus says that the Samaritans had two advocates, he doubtless meant the two apostles Dositheus and Sabbæus, whose doctrine—including the sanctity of Mt. Gerizim, rejection of the prophetical books of the Old Testament, and denial of the resurrection—was on the whole identical with that of the Samaritans.

**Founder of the Dositheans.**

According to Hegesippus (Eusebius, "Hist. Eccl." iv. 22, § 5), Dositheus lived later than Simon Magus, the first heresiarch of the Church; other authors speak of him as the teacher of Simon (Clement of Rome, *l.c.* ii. 8; several passages in Origen; Epiphanius, *l.c.*), at the same time confounding him with Simon Magus, connecting his name with Helena, and stating that he was the "being" (ἑστώς = "stans"). Origen says that Dositheus pretended to be the Christ (Messiah), applying Deut. xviii. 15 to himself, and he compares him with THEUDAS and JUDAS THE GALILEAN (see "Contra Celsum," i. 57, vi. 11; in Matth. Comm. ser. xxxiii.; "Homil." xxv. in Lucam; "De Principiis," iv. 17). Origen also says that Dositheus' disciples pretended to possess books by him, and related concerning him that he never suffered death, but was still alive ("In Joann." xiii. 27). To this must be compared the story of Epiphanius ("Hæres." 13) regarding his death by starvation in a cave. Epiphanius adds that while some of the Dositheans lead loose lives, others preserve a rigid morality, refrain from the use of meat, observe the rite of circumcision, and are very strict in keeping the Sabbath and in observing the laws of Levitical purity. These statements may, however, refer to another Dositheus, who belonged to the Encratites (Harnack, "Gesch. der Altchristlichen Litteratur bis Eusebius," i. 152, Leipsic, 1893).

**A Samaritan Messiah.**

Origen says ("Contra Celsum," vi. 11) that the Dositheans were never in a flourishing state, and that in his time they had almost entirely disappeared, scarcely thirty of them being left. The Midrash, however, speaks of Dositheans, with whom Rabbi Meïr had dealings (Pesiḳ., ed. Buber, 59b; Pesiḳ. R. 16; Midr. Mishle xiii. 25, Yalḳuṭ § 950), and two names, "Dosion and Dosthion," are also mentioned (Ab. R. N., ed. Schechter, p. 37; compare "Shibbole ha-Leḳeṭ," ed. Buber, p. 266), which either refer to two Dosithean sectarians or form a double designation for the heretic Dositheus. Yet the fact that the patriarch Eulogius of Alexandria (who probably lived 582–603) disputed successfully against the Samaritan followers of Dostan (Δοσθήν) or Dositheus, and wrote a work expressly against them (Photius, "Bibliotheca," cod. 230), shows that the

Dositheans existed and even exercised a certain power in the sixth century. Origen possibly refers to a Christian sect of the Dositheans, who in fact left no traces, while the Samaritan sect certainly continued to exist. In Egypt especially, this sect was probably numerous enough to induce the Christian patriarch of Alexandria to engage in polemics against it.

**In Arabic Sources.**

In Egypt the Arabic writers may have become acquainted with the Dositheans, though some may have survived also in Syria and Palestine, as is evident from the rabbinical sources. Mas'udi, of the tenth century, says that the Samaritans were divided into two sects—that of the Kushan, or ordinary Samaritans (="Kuthim"), and that of the Dostan (Dositheans; compare Δοσθήν). Shahrastani (ed. Cureton, i. 170; Haarbrücker's transl., i. 258) calls them "Kusaniyyah" and "Dusitaniyyah." Abu al-Fatḥ (*l.c.*; compare p. 151, and "Chronique Samaritaine," ed. Neubauer, p. 21, Paris, 1873, דוסתים, "Dosthis") says of the Dostan—*i.e.*, the Samaritan Dositheans—that they abolished the festivals instituted by the Mosaic law, as well as the astronomical tables, counting thirty days in every month, without variation. This reminds one of the Sadducees (A. Geiger, "Urschrift und Uebersetzungen der Bibel," p. 149; see Judah Hadassi, "Eshkol ha-Kofer," § 97), and is a further proof that the Dositheans were their spiritual predecessors. The statement that the festivals were abolished, probably means that the Dositheans celebrated them on other days than the Jews; but as, according to a trustworthy statement of Epiphanius, the Dositheans celebrated the festivals together with the Pharisaic Jews, an approximation may well be assumed toward the Karaites, a sect with which the Samaritans had much in common in later times. The determination of the months by means of the testimony of witnesses may also have been a Karaite custom, although that practise may go back to a time before the opposite view of the Pharisees existed. Under the Abbassid califs the Samaritans persecuted the Dositheans, although they themselves had to suffer much. Under Ibrahim (218–227 of the Hegira) the synagogue of the Samaritans and Dositheans at Nablus was burned by heretics, but it was subsequently rebuilt. Yusuf ibn Dasi, governor of Palestine, entirely forbade the worship of the Dositheans; and the sect may in consequence have been absorbed by the Samaritans.

Bibliography: D. Oppenheim, in Berliner's *Magazin*, i. 68; Goldberg, in *Ha-Maggid*, xii. 62; S. Krauss, *Lehnwörter*, ii. 192; Lagarde, *Mittheilungen*, iv. 135; J. W. Nutt, *Fragments of a Samaritan Targum*, pp. 47–52, London, 1874; A. Hilgenfeld, *Ketzergesch. des Urchristenthums*, p. 160, Leipsic, 1884; E. Renan, *Les Origines du Christianisme*, 2d ed., v. 452; Herzfeld, *Gesch. des Volkes Israel*, ii. 606; the Arabic sources in Silvester de Sacy, *Chrestomathie Arabe*, i. 333; Payne Smith, *Thesaurus Syriacus*, col. 845; Hamburger, *R. B. T.* ii. 1069; S. Krauss, in *Rev. Etudes Juives*, xlii. 27–42; Büchler, *ib.* 220–231, who does not refer the Midrash passages to Dositheus. Compare also Hauck's *Real-Encyc.* pp. 157, 159–160.

K. S. Kr.

**DOSTOYEVSKI.** See Russia.

**DOUGH.** See Hallah.

**DOVE:** One of the most familiar species of pigeon. The most common term for dove in the O. T. is "yonah," comprising the whole family of *Columbidæ*, but in particular denoting the dove (*Columba*), as distinguished from the turtle-dove (*Turtur*), for which "tor" is used exclusively. The dove is first mentioned in the account of the Deluge (Gen. viii. 8–12) as one of the birds sent out from the Ark. In the sacrificial code the dove and turtle-dove were the only birds admitted as sacrifices (Lev. v. 8; xii. 6, 8; xiv. 5, 22; xv. 14, 29). The dove seems to have been early domesticated in Palestine (compare Isa. lx. 8, where the dove-cot ["arubbah"] is referred to). Four species of *Columbæ* and three of *Turtur* at present inhabit Palestine in large numbers (see Tristram, "The Natural History of the Bible," pp. 214, 216, London, 1889).

The Talmud mentions about ten species or varieties of *Columbidæ*, among them being: "tasil" or "ta'ẓil" (Ḥul. 62a, 140b; B. B. 75a); "ẓulẓalta" and "ẓilẓela," abbreviated into "ẓuzla" (Sanh. 100a; Shab. 80b); "ḥamimta" (Giṭ. 69b); "daẓipe" and "kupshana," explained to be "turtles of the street" (Ḥul. 62a); "torin shel reḥabah" (= half-tamed doves). The young dove is called "ben yonah" or "bar gozala" (Ḥul. 22a, 76b). More specific terms for the young of a dove are "pargeyot" and "peridah" (B. M. 24b, 84b; compare Rashi); "niful" denotes the unfledged dove, while "gozal," as in the Bible, indicates the young of any bird, and is even used of helpless babes (Pes. 49a). Of domesticated doves three varieties are mentioned: (1) those kept in the dove-cot ("shobak"); (2) those kept in the house (properly the attic, "'aliyyah"); and (3) Herodian doves ("hordesi'ot"; Beẓah 24a; Shab. 155b; Ḥul. 138b). The last variety is so named because Herod was accustomed to keep them in pigeon-towers in the gardens surrounding his palace (compare Josephus, "B. J." v. 4, § 4). For the regulations concerning the breeding and rearing of doves see B. Ḳ. 79b; B. B. 22b, 24b; Shab. 155b.

Betting on the swiftness and endurance of doves was well known in Talmudic times, and those who practised it ("mafriḥe yonim") were placed in one category with gamblers and usurers, and were not admitted as witnesses in court (Sanh. 24b; R. H. 22a). According to Rashi to B. B. 80a, the dove begins to lay when it is two months old, and breeds every month, with the exception of the month of Adar (compare Cant. R. i. 15, iv. 1). For illustrations of the fertility of the dove see Ber. 44a; Lam. R. ii. 4; and Ker. 28a. Mustard is considered the favored food of doves (Shab. 128a). The Temple had a special officer to care for the doves ("ḳinnin") used for sacrifice (Yer. Shek. v. 1). Turtle-doves were preferred for sacrifices because mentioned in the first place in the sacrificial code (Ker. 28a).

The gentleness and grace of the dove make it a favorite simile for female beauty and tenderness (Cant. i. 15; iv. 1; v. 2, 12; vi. 9; compare Ber. 56b), and its faithfulness to its mate is a symbol of conjugal fidelity and devotion ('Er. 100b). It is especially an emblem of unjustly persecuted Israel (Ps. lxxiv. 19; compare B. Ḳ. 93a), and its wings, iridescent with silver and gold (Ps. lxviii. 13), are compared with the commandments which hedge around and protect Israel (Ber. 53b; Shab. 49a, 130a). For a detailed comparison of the dove with Israel see Cant. R. i. 15, iv. 1. It is often contrasted with the cunning

and treacherous raven (Giṭ. 45a; Ḳid. 70b; compare Sanh. 100b). It is also an image of the Spirit of God (Ḥag. 15a; Targ. to Cant. ii. 12; Rashi to Gen. i. 2; compare Sanh. 108b).

The anecdote of the Samaritans having worshiped the image of a dove on Mt. Gerizim (Ḥul. 6a; compare Yer. 'Ab. Zarah v. 44d) probably arose from the fact that after Hadrian the Romans erected a brazen bird there (compare Jost, "Gesch. der Juden," i. 61, 75; Herzfeld, "Gesch. Israels," ii. 596).

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E. G. H. I. M. C.

**DOWRY** (Aramaic, **Nedunya**): The portion or property which a wife brings to her husband in marriage. In patriarchal times the dowry was not known. As among all other nations of antiquity, in Israel the bridegroom named a price or ransom ("mohar") to the father of the bride (Gen. xxiv. 12; Ex. xxii. 17; compare Hos. iii. 2). It is, however, doubtful whether this mohar was given in the form of a ransom to the father or of a gift to the bride. Both cases are mentioned in the Bible; *e.g.*, Eliezer, the servant of Abraham, brought costly gifts to Rebekah when he betrothed her for his master's son; while Jacob served Laban for fourteen years for his two daughters (see MARRIAGE; compare Saalschütz, "Das Mosaische Recht," cii., § 3).

Besides this custom of the bridegroom making gifts to the bride or paying a ransom to her father the Bible also makes frequent mention of property which the woman brought to her husband at marriage. Rebekah brought to her new home female slaves from her father's household (Gen. xxiv. 59, 61). Laban made similar gifts to Leah and to Rachel (Gen. xxix. 24, 29). Othniel at marriage received from his father-in-law, Caleb, a field of springs (Judges i. 15). Solomon received from Pharaoh, his father-in-law, a city as the portion ("shilluḥim") of the princess (I Kings ix. 16). Later, the practise of giving a dowry to a daughter, as it is now understood, entirely superseded the gift or ransom given by the groom; so that in Talmudic times it ("nedunya") is spoken of as a long-established custom.

**Gifts to Daughters.**

The Rabbis ordained that a man must give some of his property to his daughter when about to be married. The minimum amount was fifty zuzim (Ket. 67a); but every parent was obliged to give in proportion to his means. The minimum amount was paid to a poor girl out of the charity funds of the community, even when they were not in a flourishing condition. Although the court could compel a father to give his daughter in marriage, it could not compel him to pay a set dowry as long as he secured a husband for his daughter without it, or by paying a smaller sum (Shulḥan 'Aruk, Eben ha-'Ezer, 71, 1, Isserles' gloss). If the groom agreed not to ask for the dowry, he was obliged—even while the bride was still in her father's house, in the period between betrothal and marriage—to provide her with all necessary garments (Ket. 67a). The dowry might be withheld by the bride's father if the groom maltreated his bride during the period of betrothal. In such a case the money was deposited with a trustee until peace was established in the family (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 73, 8, Isserles' gloss, and "Sifte Kohen," *ad loc.*).

**Paid from Estate.**

If, after the father's death, the heirs gave their minor sister in marriage, and paid her a dowry amounting to the minimum sum fixed by the Rabbis, she might, on attaining her majority, collect from the estate the balance due to her. The court usually estimated how much the father would have given to his daughter if he had been living, according to his position in society, or his generosity, or his action with regard to previous marriages of his daughters; and this sum was taken out of the estate (Ket. 68a). If there was nothing to guide the court in its estimate, the Rabbis ordained that a tenth of the estate be given to each daughter at her marriage, to be paid by the heirs in money or in valuables. If a number of daughters were about to be married at the same time, a sum made up of a tenth of the estate for the oldest, a tenth of the remainder for the second, and so on, was divided equally among them (Maimonides, "Yad," Ishut, xx. 4; Shulḥan 'Aruk, Eben ha-'Ezer, 113, 4).

If the father was unable to pay the sum he had promised as a dowry to his daughter, the groom could not on that account postpone the marriage, but had either to marry or to divorce his bride. But if the promise was made by the bride herself and she was unable to fulfil it, the groom might let her "sit until her hair became gray"; that is, until she could pay the sum which she had promised (Ket. 109a). Insistence upon the payment of a dowry, however, was much decried by later authorities (Eben ha-'Ezer, 2, 1).

There is also frequent mention of the custom of the groom's father contributing to the dowry (Ket. 102b); and at present the custom prevails, in all cases where a dowry is agreed upon, that the groom's father subscribes a proportional sum to the dowry, usually much less than that given by the bride's father. If the bridegroom died after betrothal, and, according to the Mosaic law, the bride became betrothed to his brother (see LEVIRATE), her father need not pay to the latter the dowry promised to his brother (Ket. 66a).

**In Marriage Contract.**

The dowry that the woman brought to her husband, whether real estate, slaves, or movable property, was recorded in the marriage contract (KETUBAH). Custom decided whether the sum mentioned in the marriage contract should be exactly the same as the dowry was really worth, or more or less. In some places the custom prevailed of recording an amount one-third or one-fifth more than the value of the actual dowry; in others, less than the value of the dowry (*ib.*; Ishut, xxiii. 11; Eben ha-'Ezer, 66, 11). This sum then became a claim upon the husband's property equally with the ketubah itself; so that when he died or divorced her, the woman could collect from his estate both the sum stipulated in the marriage contract and the value of her dowry. During the husband's life, however, the dowry belonged to him, and he

might derive all benefits from it. He might even sell it for the period of his lifetime. The laws governing the relation of the husband to the dowry vary with the manner in which the woman has acquired that property.

**Kinds of Property.**

"Nikse ẓon barzel" (the property of iron sheep) is the name applied to the dowry given to the woman at marriage by her father or his heirs, and detailed in the marriage contract. All rents, fruits, and increments of this property belonged to the husband; and he became responsible for the principal in case of loss or damage. At his death, or in the case of divorce, the woman received the value of that property as estimated on her wedding-day. Like iron, it could not be destroyed or damaged, and like sheep, the husband might derive all profit (wool) from it.

"Nikse melug" (the property of plucking) is the term designating property which the woman obtained during her betrothal, by inheritance or by gift. The husband was entitled to all the fruits and profits thereof, although he was not held responsible for its loss or deterioration. He might "pluck" it (have the usufruct during his life), and need not answer for any damage that might occur to it.

The husband was made the usufructuary of the foregoing two classes of his wife's property by a decree of the Rabbis, in consideration of his being obliged to redeem his wife whenever she might be taken captive (Ket. 47b). The wife should not sell any part of her property while her husband was living, and if she did sell, he could collect from the buyer all the improvements or profits that the property bore during his life. If the husband became involved in a lawsuit regarding his wife's property, he needed a power of attorney from her to act in her name. When, however, the case also involved the profits of the property, he did not require a power of attorney; for, being entitled to the profit, he might also claim the property itself (Git. 48b; "Yad," Shelubin, iii. 4; Eben ha-'Ezer, 81, 4).

Property which the husband gave to his wife after marriage, or which a third person gave to her with the express understanding that it be used exclusively by her, or which she obtained by selling her marriage contract, was considered entirely beyond the husband's control. She could not, however, sell or give away the property given to her by her husband; while with the other kinds she might do as she desired (Eben ha-'Ezer, 85, 7).

According to the rabbinic law, the husband became the sole heir of his wife's property of all these three classes (see Inheritance). In regard to the dowry that the woman brought from her father's household, this law was modified by a decree of R. Jacob Tam (1100–1171 C.E.), who enacted that if the wife died childless within the first year after marriage, the whole amount of the dowry should be returned to her father or to his heirs. Subsequently this was still further modified by a decree of the rabbinical synod of the communities of Speyer, Worms, and Mayence ("Taḳḳanat ShWM"), to the effect that if she died childless during the second year after marriage, one-half of the dowry should be returned to her father or to his heirs. This became the custom throughout Germany, and later was adopted by the Polish Jews also. In 1761, at a conference of rabbis held in Slutsk, Russia, this enactment was again modified to the disadvantage of the husband. As found in the records (§ 24) of the Grodno Jewish community, it reads as follows:

"Concerning the enactment of Speyer, Worms, and Mayence ('ShWM') in the case when the daughter died, we have established the following decree in accordance with the requirements of the time and of the place. If the wife dies within *three* years after marriage, everything should be returned to her relatives, even her garments. If she dies within *five* years of marriage, half of her dowry should be returned to her relatives. After that period the husband becomes the sole heir."

Only the first half of this decree has been accepted by all later authorities of Russia and Poland (Eben ha-'Ezer, 53, 4; Eisenstadt, "Pithe Teshubah," *ad loc.*).

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L. G. J. H. G.

**DOXOLOGY.** See Liturgy.

**DRABKIN, ABRAHAM:** Chief rabbi of St. Petersburg, Russia; born of an old-established family at Mohilev on the Dnieper in 1844. When only a boy he devoted himself to the study of the Talmud and of Jewish literature, attending the best Jewish schools of the time. He also received instruction in the Cabala from several Ḥasidic rabbis. Having graduated as rabbi from the rabbinical institute at Wilna, he acted as teacher there for some time. In 1871 the Society for the Promotion of Culture Among the Jews of Russia presented him with a scholarship, enabling him to continue his studies at Breslau. Here, at the rabbinical seminary, and at the university under Grätz, Frankel, and others, he acquired a knowledge of philosophy, history, theology, and Oriental learning. After attaining the degree of doctor in 1875, he returned to Russia.

He was chosen (1876) chief rabbi of the community at St. Petersburg. Both in this capacity and as a representative of the interests of Russian Judaism at the time when the anti-Semitic movement was developing, he had a difficult and responsible task. Through his forceful personal representations to the heads of the Russian government, through his interviews with Count Ignatiev during the anti-Jewish riots of 1882, and through his vehement pulpit declamations against anti-Semitism, the name of Drabkin became widely known.

Drabkin was one of the first Jewish rabbis to preach in Russian. To his initiative is due the establishment of a number of educational and charitable institutions by the community of St. Petersburg. He went with the deputations sent on various occasions by that community to wait upon Alexander III. and Nicholas II. At the latter's coronation in 1896 Drabkin, together with the rabbis of Moscow and Warsaw, was chosen by the government to represent the Jews of Russia, and was later decorated by the czar. He was a member of several commissions, including that appointed to consider the question of circumcision among the Jews (1892), and that organized under the chairmanship of Prince Oldenburgski to prevent the spread of the plague.

Drabkin is the author of "Die Russische Gesetzgebung in Bezug auf die Juden," in "Monatsschrift," July and Aug., 1875; and he has contributed to the Russian-Jewish magazines "Vyestnik Russkikh Yevreyev" and "Razsvyet."

H. R. I. Dr.

**DRACH, DAVID PAUL:** Librarian of the Propaganda in Rome; born at Strasburg March 6, 1791; died in Rome Jan., 1865. Drach received his early education from his father, who was a rabbi. After spending some time in various Talmudic schools, he became a teacher at Rappoltsweiler, though only sixteen years of age. The love of the secular sciences brought him to Paris, where he was welcomed by his coreligionists, and became tutor in a wealthy Jewish family. His reputation as a teacher brought him Christian pupils; and this may have had some influence on his subsequent conversion; in fact, he had always manifested some leaning toward Christianity.

Drach had already begun the study of Greek and Latin so as to become acquainted with the Christian doctrines in their original sources. Struck by the accusation of some of the Fathers that the Jews had corrupted the Hebrew text, he began a comparative study of the Hebrew and the Septuagint, which study he continued in spite of the remonstrances of the president of the Central Consistory. Drach was received into the Catholic faith in 1823, together with his two daughters and his son **Paul,** who afterward became a priest and a distinguished Biblical scholar.

In 1827 Drach accepted the position of librarian of the Propaganda in Rome, which position he held until the year of his death.

Drach's principal works are the following: An edition of the "Bible de Venice," 27 vols., with copious and learned notes, Paris, 1827–33; "Relation de la Conversion de M. Hyacinthe (Simon) Deutz, Baptisé à Rome, le 3 Février 1826, Précédée de Quelques Considérations sur le Retour d'Israel dans l'Eglise de Dieu," Paris, 1828; "Du Divorce dans la Synagogue," Rome, 1840; "Notice Concernant l'Origine et les Progrès de l'Hospice Apostolique de St. Michel," Rome, 1842; "De l'Harmonie Entre l'Eglise et la Synagogue, ou Perpétuité de la Foi de la Réligion Chrétienne," 2 vols., Paris, 1844; "Lexicon Catholicum Hebraicum et Chaldaicum in V. T. Libros, hoc est, Gulielmi Gesenii Lexicon Manuale Hebræo-Latinum Ordine Alphabetico Digestum," Paris, 1848; "Le Pieux Hébraisant," a work containing the principal Christian prayers and a summary of the Catholic catechism in Hebrew and Latin, Paris, 1853; "Documents Nouveaux sur les Restes des Anciens Samaritains" (from "Annales de Philosophie Chrétienne," Nov., 1853), Paris, 1854.

Bibliography: Wetzer and Welte, *Kirchenlexikon*; Migne, *Dictionnaire des Conversions.* An autobiography is contained in Drach's *Harmonie Entre l'Eglise et la Synagogue.*

S. H. H.

**DRACHMA.** See Numismatics and Weights.

**DRACHMAN, BERNARD:** American educator and rabbi; born in New York city June 27, 1861. He is a descendant of a rabbinical family, and was educated at the High School, Jersey City, N. J.; the Hebrew Preparatory School, and Columbia College, New York, whence he graduated in 1882. Continuing his studies in Europe, he entered the Breslau seminary, and matriculated at the University of that place, taking the degree of Ph.D. at Heidelberg (*multa cum laude*) in 1884. Drachman received his rabbinical diploma from Manuel Joel, rabbi at Breslau (1885). Returning to America, he first officiated as rabbi to the Oheb Sholom congregation in Newark, N. J. (1885–87). Next he accepted the office of rabbi to the Congregation Beth Israel Bikkur Cholim, New York city (1887–89), and later to that of the congregation Zichron Ephraim, of which he is still (1903) the incumbent. Drachman assisted Dr. Sabato Morais in founding the Jewish Theological Seminary (1886), and was appointed preceptor in Biblical exegesis, Hebrew grammar, and Jewish philosophy. In 1889 he was elected dean of the faculty, which position he held until the founding of the Jewish Theological Seminary of America in New York in 1902, when Drachman accepted the office of instructor in Bible and Hebrew grammar and the appointment of acting reader in codes in that institution. To him was due the inception of the Jewish Endeavor Society.

Among his writings may be mentioned: "Die Stellung und Bedeutung des Jehudah Hajjug in der Geschichte der Hebräischen Grammatik" (Breslau, 1885), and "Neo-Hebraic Literature in America" (in the Seventh Biennial Report of the Jewish Theological Seminary Association, New York, 1900). Also he translated from the German "The Nineteen Letters of Ben Uziel" by Samson Raphael Hirsch (New York, 1899).

A. F. H. V.

**DRAGOMAN, EL:** Title of a Jewish periodical written in Judæo-Spanish and printed in square Hebrew characters, published in Vienna in 1856.

G. M. Fr.

**DRAGON** (δράκων): The usual translation of the Septuagint for תנין, dangerous monster whose bite is poisonous ("dragons' poison") (Deut. xxxii. 33; Ps. xci. 13). Nowhere distinctly described, they must be imagined as of composite form, resembling, according to some passages, the snake. Thus in Ex. vii. 9 (Hebr.) the staff of Moses is turned into a "dragon"; according to Ex. iv. 3 (Hebr.), into a "snake." Their home is in the water; they are mentioned together with the waves of the sea (Ps. cxlviii. 7), and were created by God with the fishes (Gen. i. 21). Originally they are mythological personifications of the floods (תהמות). In the vicinity of Jerusalem a "dragon's spring" was located, in which, according to ancient belief, a dragon lived as the spirit of the well (Neh. ii. 13). Especially interesting are the passages that speak of a single dragon: the "dragon that is in the sea" (Isa. xxvii. 1); "the great dragon that lieth in the midst of his rivers" (Ezek. xxix. 3); or simply "dragon" (Job vii. 12 [Hebr.]; Jer. li. 34; Ps. xliv. 19, read תנין). Such a dragon is also referred to as "Rahab" (Isa. li. 9 *et seq.*). Leviathan (לויתן) probably also means a dragon of this kind (compare Isa. xxvii. 1).

Sometimes considerable information is given of

these monsters. "In the beginning of things YHWH overpowered them in creating the world." It is clear that this story, which is found only in fragments in the O. T., was originally a myth, representing God's victory over the seas (תהום; Isa. li. 9 *et seq.*), or the hemming in of the Nile (Ezek. xxix. 3). The Babylonian story of Marduk's victory over the dragon of the sea, Tiamat, is analogous; but other traditions, especially those of Egypt, may also have influenced the story. The Hebrew poets and Prophets were fond of using this old myth to symbolize the destruction of Israel's enemies.

In post-canonical times also similar traditions are often referred to. Psalms of Solomon (ii.) describe, under the image of a dragon, Pompey's greatness and fall; Apocr. Esther (i. 4 *et seq.*) describes the conflict between Haman and Mordecai as a battle between two dragons; the legend of Bel and the Dragon, a reproduction of the old Marduk monster, in the Septuagint version of Daniel, narrates how the prophet made cakes of pitch and put them in the dragon's mouth, with the result that the "dragon burst in sunder." Especially important is the mystical story of the persecution of the divine child and its heavenly mother by the great red dragon (Test. Job xii.). In its present form the story is explained as referring to the attacks of the devil on the Messiah, but it is based on an old Oriental myth of the enmity of the dragon for the child of the sun.

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E. G. H. H. GUN.

**DRAGUIGNAN** (Hebrew, דרגינייא): Capital of the department of Var, France. There was a Jewish community here in the thirteenth century. The poet Isaac Gorni, who visited it in the beginning of the fourteenth century, complained bitterly of the rich Jews of Draguignan, who did not know enough to appreciate his talent. He called the place מקום תנין ("dragon's lair"). In 1350–1400 two Jews, Cresquet and Crescas, who had come from "Draguinham," lived at Tarascon. About the same time Crégut Ḥayyim, a Jew from Draguignan, lived at Hyères, France. In 1427 the Jews of Draguignan were persecuted, and compelled to wear a badge in the shape of a wheel, on pain of being fined twenty-five silver marks. In 1475, however, they were authorized to maintain a synagogue on condition of paying four pounds of wax annually to the Bishop of Fréjus.

BIBLIOGRAPHY: B. Arnaud, *Essai sur la Condition des Juifs en Provence*, pp. 20, 51; Gross, *Gallia Judaica*, p. 170; S. Kahn, *Les Juifs de Tarascon*, p. 25.

G. S. K.

**DRAMA:** City of European Turkey in the vilayet of Salonica, 25 miles from Serrès. It is the ancient Drabescus. Its small Jewish community, which was founded in 1860 by immigrants from Serrès and Monastir, possesses a synagogue, and a boys' school with fifty pupils. Aside from several well-to-do families, the greater part of the Jews live by pedling in the neighboring villages. There are sixty-two Jewish families in a total population of 9,000.

D. M. FR.

**DRAMA, HEBREW:** The origin of the Hebrew drama may be traced back to a very early period. The ancient Hebrews, like other nations of antiquity, were wont to express their emotions in the form of dialogue interspersed with songs. Miriam, with a drum in her hand, singing the deliverance of Israel, while the other women answer her in chorus, suggests vividly the strophes and antistrophes of the later Greek. The song of Moses is of the same nature. The Song of Solomon, according to many scholars, is a regular drama, the heroine of which is the Shulamite, and in which the other dramatis personæ are: Solomon; a shepherd; chorus; watchmen, etc. (see Renan's translation of the Song of Solomon). To the foregoing may be added the Book of Job, which, if not so elaborate in dramatic form as the Canticles, yet represents several persons as acting, namely: Job; his wife; the messengers; Eliphaz, Bildad, and Zophar (Job's three friends); Elihu; and God. These few crude dramas of the Biblical epoch had no immediate successors. Till the seventeenth century C.E. not a single drama in Hebrew is known. It is true that in the second century B.C. Ezekiel the Alexandrian, inspired by Euripides, wrote a drama in Greek, "The Exodus"; but other Jews did not imitate him. With the fall of pagan Rome a new era of culture began, in which the Jews actively participated, producing a considerable quantity of dramatic literature, though written in secular languages (Kayserling, "Sephardim; Romanische Poesien der Juden in Spanien").

It was the city of Amsterdam, where the Jews found freedom from persecution, and where Jewish libraries and literary societies existed, that gave birth to the modern Hebrew drama.

The subject may be divided into: (1) dramas written in Hebrew; and (2) those translated or adapted into Hebrew from other languages. Of the former the earliest were written about the middle of the seventeenth century, and the production of their successors continued with some interruption for about two hundred years. Translations began to be made at the end of the eighteenth century, but reached their highest excellence at the end of the nineteenth century. The translation into Hebrew of dramas written in other languages is still carried on with great activity.

**The First Hebrew Drama.**

**I.** Of the dramas written in Hebrew the oldest is יסוד עולם ("The Eternal Foundation"), written by Moses Zacuto at Amsterdam about 1642 (Franz Delitzsch, "Gesch. der Jüdischen Poesie," p. 75). The subject is the legend that Abraham destroyed the idols of his father, leaving only the large one. On being brought by his father before Nimrod, he is sentenced to be thrown with his brother Haran into a fiery furnace. Haran perishes in the flames, but Abraham is rescued by an angel. The style is very fluent and agreeable. Sometimes the author gives to Hebrew roots forms which are not found in the Bible. The long pieces have one and the same rime, a system common in Arabic poetry. In the short pieces, as in the Persian "mesnevi," the two hemistichs usually rime together. The drama was published by Berliner, with an introduction, at Breslau, 1872, and by David J. Maroni at Leghorn in the same year.

אסירי התקוה ("The Prisoners of Hope"), by Joseph b. Isaac Penzo, 1667, was printed at Amsterdam in 1673. The argument is as follows: A king who takes a serious view of his responsibilities is led astray, now by his own impulses ("yeẓer"), now by his wife ("ishshah"), and now by Satan. Finally his own understanding ("sekel"), Providence ("hashgaḥah"), and an angel endeavor to lead him in the right way.

The author was only seventeen years old when he composed the work, which was somewhat beyond his powers, although several poets have praised in verse the talent of the young dramatist.

The aim of both Penzo and Zacuto was to direct the attention of the Maranos to the Hebrew language and to draw them away from profane literature, to which they had exclusively devoted themselves.

During the seventy years which followed no Hebrew drama appeared. Some insignificant farces were written in Judæo-Spanish and afterward burned, but it was not till the first half of the eighteenth century that a revival of the Hebrew drama took place.

שמשון ופלשתים ("Samson and the Philistines"), by Moses Ḥayyim Luzzatto, was published at the end of his "Leshon Limmudim" (Sudzilkov, 1836).

מגדל עז ("Tower of Strength"), is an epithalamium written by the same author to celebrate the wedding of his uncle Israel Basan. This is an allegorical drama in four acts, and was composed when the author was young and full of poetic ardor. He was chiefly inspired by Guarini's "Pastor Fido"; but, as he says in his preface, he took the topic from the Midrash, where the Torah is compared to the young daughter of a king hidden in a stronghold, who shows herself only to her lover. The moral is the same as that of the "La-Yesharim Tehillah" (see below); namely, the triumph of truth over falsehood. The play was edited 100 years later by Franz Delitzsch, with notes by S. D. Luzzatto and M. Letteris (Leipsic, 1837).

לישרים תהלה ("Praise to the Righteous"), also an epithalamium by Moses Ḥayyim Luzzatto, was written on the occasion of the wedding of his friend and pupil Jacob di Gavis (Amsterdam, 1743). The title is a play on the word "Tehillah," which is the name of the heroine. The drama is an allegory in three acts, in which the chief actors are *Yosher* ("Rectitude"), *Tehillah* ("Praise"), and *Rahab* ("Pride"). The last, assisted by his friend *Tarmit* ("Falsehood"), tries to win for himself *Tehillah*, who has been promised to *Yosher*. He is frustrated in his design, and *Tehillah* is wedded to *Yosher*. This was Luzzatto's third drama, and though perhaps inferior in elegance to its predecessors, it evidences a much riper genius. It is more philosophical, and the tone throughout is Biblical. Luzzatto's language, as Franz Delitzsch says (*l.c.* p. 92), is not a mere mosaic of Biblical sentences, but an enamel of the finest and rarest Biblical elegancies.

ילדות ובחרות ("Childhood and Boyhood"), by Mendel Bresselau (Berlin, 1786), is a didactic poem in the form of a dialogue. The author imitated Luzzatto, whom he approached very closely.

הקולות יחדלון ("The Voices Cease"), by Samuel Romanelli of Mantua (Berlin, 1791), is an allegorical melodrama which he wrote in celebration of the marriage of a friend. He borrowed the mechanism of this work from classical mythology (Delitzsch, *l.c.* p. 92), and followed Luzzatto even more closely than did Bresselau.

אביגיל ("Abigail"), by R. Joshua, son-in-law of R. Isaiah Berlin (has never been published). The author died in 1806.

אסתר ("Esther"), by Joseph Haltern, 1795 (published in Heinemann's "Archiv," 1841), is an imitation of Racine's drama.

מלכות שאול ("The Reign of Saul"), by Joseph Efrati, is a Biblical drama in six parts, the hero of which is King Saul (published for the first time at Vienna, 1794).

מלחמה בשלום ("War in Peace"), by Ḥayyim Abraham b. Aryeh, is a play divided into two parts. The first, "Token 'Alilot" (The Weighing of Actions), describes the sale of Joseph by his brethren and the journey of the latter into Egypt to buy grain. The second part, "Tokaḥat Megullah" (An Open Warning), deals with the discussions between Jacob's sons and the Egyptian magicians, and describes how Joseph was recognized by his brothers. This work was published the first time at Sklow, Russia, in 1795. It was translated into Polish, and produced at Warsaw before Prince Paskevich. The women present were so much affected that several of them fainted, and the government forbade further performance of the drama.

בית רבי ("The House of Rabbi"), by Moses Konitz (Vienna, 1805), is a dramatized life of R. Judah ha-Nasi, the compiler of the Mishnah; included in the play is all that is told about Rabbi in the Babylonian and Jerusalem Talmuds.

**Nineteenth Century.**

בת יפתח ("The Daughter of Jephthah"), by Moses Neumann (Vienna, 1806), is a Biblical drama.

נבות היזרעאלי ("Naboth of Jezreel"), by Shalom ha-Kohen, was printed with his "Maṭṭa'e Ḳedem" (Rödelheim, 1807).

עמל ותרצה ("'Amal and Tirzah") is an allegorical drama in three acts, by the same author (Rödelheim, 1812). It is a sequel to Luzzatto's "La-Yesharim Tehillah," employing the same dramatis personæ. The author was induced to complete Luzzatto's work, which presented only the triumph of the good, and omitted the punishment of the wicked. The play was reedited by M. Letteris, Warsaw, 1862.

The remaining dramas are:

צפורה ("Zipporah"), by Gabriel Berger, in "Neuer Sammler" (Königsberg, 1809); Biblical drama.

אמנון ותמר ("Amnon and Tamar"), by Eliezer Raschkow (Breslau, 1812 [?]); Biblical drama.

יוסף ואסנת ("Joseph and Asenath"), by Süsskind Raschkow (*ib.* 1817); Biblical drama in five acts.

ההרוץ והעצל ("The Industrious and the Idle"), by David Samoscz (*ib.* 1817).

פלגש בגבעה ("The Concubine at Gibeah"), by the same author; Biblical drama, the heroine of which is the Levite's concubine who caused the war between the tribes of Israel and that of Benjamin (*ib.* 1818).

גורל הצדיקים, or, according to Zeitlin, גמול הצדיקים ("The Lot of the Just"), by Kalman Kohen Bistritz (Vienna, 1821); Biblical drama in three acts, the hero and heroine being Mordecai and Esther.

שארית יהודה ("The Remnant of Judah"), by Solomon Judah Rapoport; a free adaptation of Racine's "Esther," in four acts, with an introduction (published in the "Bikkure ha-'Ittim," 1827).

חנניה מישאל ועזריה ("Ḥananiah, Mishael, and Azariah"),

by Samuel David Luzzatto (published in the "Bikkure ha-'Ittim," 1875).

און בן פלת ("On, Son of Pelet"), by the same author (*ib.*).

תולדות משה ("The History of Moses"), by Isaac b. Saul Kandia (Warsaw, 1829); drama in two acts.

גדולת יוסף ("The Greatness of Joseph"), by Nathan R. Kalkar, in his "Niṭ'e Sha'ashu'im" (Copenhagen, 1834); Biblical drama.

בעז ורות ("Boaz and Ruth"), by Israel Jehoiada Cohen (Breslau, 1834).

אפיק נהרים ("The Torrent of Rivers"), by Aaron David Gordon (Wilna, 1836); an allegorical drama in three parts. It is a satire upon the conditions of the time, in which the author flays those who indulge in drinking on the anniversary of a parent's death. He was afterward persecuted by the class at which he aimed his shafts.

גזע ישי ("The Trunk of Jesse"), by M. Letteris (Vienna, 1836); a tragedy in five acts, the heroine of which is Athalia.

מפלת סיסרא ("The Fall of Sisera"), by Naḥman Isaac Fishmann (Lemberg, 1841); Biblical drama in two acts.

ישלום אסתר ("The Peace of Esther"), by M. Letteris (Prague, 1843); tragedy in three acts.

על חומות ירושלים ("On the Walls of Jerusalem"), by Phinehas Kraemer (Vienna, 1865); a tragedy dealing with an episode of the destruction of the Second Temple by the Romans.

אשה חיל ("A Virtuous Woman"), by Elias Levin (Wilna, 1866); Biblical drama in one act, the principal characters being David and Abigail.

תפארת לבני בינה ("Glory to the Intelligent"), by A. B. Gottlober (Jitomir, 1867); an imitation of Luzzatto's "La-Yesharim Tehillah."

משל ומליצה ("Fable and Satire"), by Meïr Löb Malbim (Paris, 1867, and Warsaw, 1877); allegorical drama in four parts.

תבוסת אבשלום ("The Fall of Absalom"), by Joshua Bank (Odessa, 1868 and 1878); Biblical tragedy.

אמת ואמונה ("Truth and Belief"), by Ab. B. Lebensohn (Adam ha-Kohen) (Wilna, 1867 and 1870); an allegory in three acts and twelve scenes, attacking superstition.

אלישע בן אבויה ("Elishah, Son of Abuyah"), the teacher of R. Meïr, who was baptized (Vienna, 1868); an adaptation of Goethe's "Faust."

פחד בלילות ("Terror of the Nights"), a Talmudic tragedy, the heroes and heroine of which are King Solomon, Asmodeus, and the Queen of Sheba. The subject is the Talmudic legend of the dethronement of Solomon by Asmodeus. This work has not been published (see "Orient," x. 635).

קיר שבנא ("The Conspiracy of Shebna"), by N. Fishmann (Lemberg, 1870); Biblical drama in five acts.

נבל הצדיק ("Nabal the Righteous"), by A. D. Wechsler (Lemberg, 1874); comedy in five acts, denouncing the hypocrisy of the day. It is an adaptation from Molière's "Tartuffe."

הדסה ("Hadasa or Esther"), by G. Gitelevicz (Warsaw, 1875); Biblical drama in twelve scenes.

סמל האהבה והקנאה ("The Emblem of Love and of Jealousy"), by Aron Margolis (Vienna, 1877); Biblical tragedy, the hero and heroine of which are Amnon and Tamar.

כישרון החכמה ("The Advantage of Wisdom"), by S. Apfel (Czernowitz, 1882); drama in four parts.

הנרדף מארץ רוסיה ("The Russian Emigrant"), by Osias Atlas (Przemysl, 1883); tragedy in three acts.

בר כוכבא ("Bar Kokba"), by L. Landau (Lemberg, 1884); tragedy in five acts, the hero of which is Bar Kokba, leader of the revolt against Hadrian.

אמונה והשכלה ("Belief and Enlightening" [Rationalism]), by D. M. Andermann (Drohobycz, 1887); an allegory in five acts; the author imitates Luzzatto.

Several other dramas written by Russian Jews have not yet been published.

**II.** Berliner in his (Preface to "Yesod 'Olam," p. xix.) makes the statement that Letteris was the first translator of dramas into Hebrew. But if the adaptations of Letteris are considered to be translations merely, the priority must be given to David Franco-Mendes, of the end of the eighteenth century, who wrote "Gemul 'Atalyah" (The Punishment of Athalia), a Biblical drama in three acts adapted from Racine and Metastasio (Amsterdam, 1770). It was in the nineteenth century, and especially in its second half, that Hebrew literature was enriched by numerous translations of dramas. Meïr Letteris was certainly the first translator or adapter in the nineteenth century. His translations, or rather his adaptions, are mentioned above, namely: (1) Racine's "Esther" into Hebrew under the title "Shelom Ester"; (2) "Athalie," of the same author, under the title "Geza' Yishai"; (3) "Ben Abuyah," an adaptation of Goethe's "Faust." Racine's "Esther" was also translated by Joseph Haltern and by Solomon J. Rapoport (see above) in four acts (Vienna, 1827). Two other translated dramas have to be added to those of the first half of the nineteenth century: Metastasio's "Isacco," translated by Elijah Bardach under the title "'Aḳedat Yiẓḥaḳ" (The Sacrifice of Isaac; Vienna, 1833); and Kotzebue's "Der Schatz," translated by David Rosenhand under the title of "Ha-Oẓar," or "Le-Yishre Leb Simḥah" (Joy to the Righteous), in two acts (Warsaw, 1845).

During the second half of the nineteenth century very many translations were made. The favorite author was Schiller, seven of whose dramas have been translated into Hebrew: (1) "Die Braut von Messina," under the title "Medanim ben Aḥim" (Quarrels Between Brothers), by Jacob Levin (Brody, 1868); (2) "Die Räuber," under the title "Ha-Shodedim," by Moses Schulbaum (Lemberg, 1871); (3) "Wilhelm Tell," in prose, by David Radner, (Wilna, 1878); (4) "Don Carlos," in prose, by the same (*ib.* 1879); (5) "Marie Stuart," by Solomon Kovner (*ib.* 1879); (6) "Turandot," under the title "Tirẓah," by Osias Atlas (Przemysl, 1879); (7) "Fiesco, oder die Verschwörung zu Genua," under the title "Ḳesher Fiesko," by Samuel Apfel (Drohobycz, 1889). Five of Lessing's dramas have been translated: (1) "Nathan der Weise," under the title "Natan he-Ḥakam," by S. Bacher (Vienna, 1866); also by A. B. Gottlober, who versified the Hebrew in the same meter as the original (*ib.* 1874); "Philotas," under the title "Abinadab," by J. Falkovich (Odessa, 1868); (3) "Die Juden," under the title "Ha-Yehudim," in prose, by Jacob Kohn (Warsaw, 1875), also in verse by Hirsch Teller (Vienna, 1881); (4) "Der Freigeist," under the title "Ḥonen we-Noten," by D. Kohn (Przemysl, 1886); (5) "Miss Sara Sampson," under the title "Sarah bat Shimshon," by Isr. Frenkel (Warsaw, 1887).

Of other translations the following may be mentioned:

Gutzkow's "Uriel Acosta," by Sol. Rubin (Vienna, 1856).
Ludwig Philippson's "Jojachin," a tragedy in four acts, by S. Bacher (Vienna, 1859).
Shakespeare's "Othello," by Isaac E. Salkinson, under the title "Itiel" (Vienna, 1874).
The same author's "Romeo and Juliet," by Isaac E. Salkinson, under the title "Ram we-Ya'el" (Vienna, 1878).
Rich. Cumberland's "The Jew," drama in five acts, by Joseph Brill, under the title "Ish Yehudah" (Wilna, 1878).
Mosenthal's "Debora," by David Radner (*ib.* 1880).
Shakespeare's "Macbeth," by Isaac Rabb (Drohobycz, 1883).
Kotzebue's "Der Arme Poet," by Isidor Brüstiger, under the title "Ha-Meshorer he-'Ani" (Lemberg, 1884).
Scribe's "La Juive," by Zusmann Marik, under the title "Raḥel ha-Yehudiyyah" (Wilna, 1886).
Kozlovski's "Esterka," Polish drama in five acts, by Israel Frenkel, under the title "Massa' Ester" (Warsaw, 1889).

Finally, the following two poems arranged in dialogue form may be added: Dante's "Divina Commedia," under the title "Mar'ot Elohim" (Appari-

tions of God), translated by Saul Farmiggini (Triest, 1869); and Milton's "Paradise Lost," under the title "Wa-Yegaresh et ha-Adam" (And He Drove Adam Out), by Isaac E. Salkinson (Vienna, 1871). The two Warsaw literary societies, "Ahiasaf" and "Tushiyah," are continuing the publication of dramas translated into Hebrew.

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**DRAMA, THE JEW IN MODERN:** The modern drama, which may be said to date from Christopher Marlowe and Shakespeare, has made liberal use of the Jew as a stage character. From the time of these authors until the present, dramatists have utilized the Jew, either libeling him as a human atrocity, with all the vices of a materialized devil, or, going to the other extreme, making him a perfect man. Few have struck the happy medium and shown the Jew as an ordinary human being.

**General Characteristics.**

The abusers of the Jew have been responsible, to a great extent, for the popular conception of Jewish character; for they have depicted him as hideous as his bitterest enemy could wish. Avarice, hatred, venality, murder, bigotry—in fact, all of the worse passions have been attributed to the stage Jew. In England, in Germany, in France, in Austria, on all stages, the Jew, probably because of his strong personality, has been a favorite theme with the dramatists. Shakespeare, in England, conceived a SHYLOCK; Stephanie, in Austria, a *Pinkus, Shylock's* opposite; Dugué, in France, *Bambaccia*, a thief; Iffland, in Hamburg, *Baruch*, a good angel. Every dramatist had his own idea of the Jew and his character, and represented him accordingly.

In England the first of the modern plays to utilize the Jew was Marlowe's "The Rich Jew of Malta" (see BARABAS), which was not attributable to hatred of Jews in general, but of one Jew in particular; namely, Queen Elizabeth's physician, Roderigo LOPEZ, who was hanged in 1593 for treason. Lopez was undoubtedly the inspiration for several plays with Jewish villains, which appeared shortly after his trial and death. In 1594 Philip Henslow, the most enterprising theatrical manager of that day, produced two such dramas.

**In English Plays.**

"The Merchant of Venice" followed in 1596—a dramatization of the tales of Ser Giovanni, "Il Pecorone," written in 1378 and published in Milan in 1558. The next play was Fletcher's "Women Pleased," the Jew being *Lopez*, a curious coincidence when Dr. Lopez is recalled. Beaumont and Fletcher's "Custom of the Country" followed in 1628. *Zabulon*, a male pander, is the Jew in this instance; and a more repulsive creation it would be difficult to imagine. *Rutilio*, a Christian, is, however, just as disgusting; yet, when *Zabulon* offers money to *Rutilio* to debase himself, he refuses the proffered gold with: "Because you are a Jew, sir, and courtesies come sooner from the devil than any of your nation." Before this (1610) Ben Jonson's "Alchemist" had been acted by the king's servants; but the part of the Jew, *Abel Drugger*, is so innocuous when compared with *Barabas* and *Zabulon* that it calls for no special comment.

After "Custom of the Country" came a steady stream of plays containing Jewish characters. Gosson's "School of Abuse" (1579) mentions a play, "The Jew Shewn at the Bull"; but no copy of the work is extant. "The Jewish Gentleman" was played in 1640; Dekker's "Jew of Venice," in 1653; William Henninge's "The Jew's Tragedy," in 1662; Lord Lansdowne's "The Jew of Venice," in 1701; "The Jew Decoy'd," a ballad opera, founded on "The Harlot's Progress," in 1773; "Jewish Education," in 1784; "The Israelite," in 1785; "Jewish Courtship," in 1787; "The Wandering Jew," in 1797; Dibdin's "The Jew and the Doctor," in 1798; "The Jew of Magadore," in 1808; Penley's version of "The Rich Jew of Malta," in 1818; "The Jew of Lubeck," in 1819; "The Hebrew," in 1820; a version of "Ivanhoe," with Edmund Kean as the *Jew of York*, in the same year; another version, "The Maid of Judah," in 1829; C. Z. Barnett's "The Rise of the Rothschilds, or the Honest Jew of Frankfort," and "The Ways of Our Tribe, or the Rich Man of Frankfort," in 1830; and Sheridan Knowles' "The Maid of Mariendorpt," in 1839.

**Elizabethan Dramas.**

In addition there were numerous dramatic compositions, each containing a Jewish character. In Robert Greene's "The First Part of the Tragicall Raigne of Selimus, Emperour of the Turks," the Jew *Abraham* poisons *Bajazet* at the instigation of *Selimus*, and then kills himself. *Signor Rogero*, in John Marston's "Insatiate Countess," is accused of being a Jew; while in Webster's "The Devil's Law Case," a Christian merchant disguises himself as a Jew in order to carry out his nefarious schemes. John O'Keefe, in "The Little Hunchback," shows *Zebede* and his nephew *Absolom* converted; while Leman Rede exhibits still another type in "The Skeleton Witness," in which *Simon Levi* is duped by the Christians. Then, too, there are *Ichabod* and *Isaac*, in Douglas Jerrold's "The Painter of Ghent"; *Beau Mordecai*, in Macklin's "Marriage à la Mode"; *Ephraim*, in Dibdin's "School for Prejudice"; *Isaac Mendoza*, in the comic opera "The Duenna"; *Shilric*, in Macfarren's comic opera "Malorina"; *Levi Lyons*, in "Will Watch"; *Abanazor*, in "The Jewess"; *Abraham Mendez*, in "Jack Sheppard"; *Boaz*, in Jerrold's "Prisoner of War"; *Bokes*, in Shirley Brooks's "The Creole"; and *Melter Moss*, in "The Ticket-of-Leave Man."

**Later Plays.**

More modern English dramatists have more or less neglected the Jew. Potter's dramatization of "Trilby" shows the exaggerated type in *Svengali*, a Jewish Cagliostro, charlatan, and scoundrel in one. Henry Arthur Jones produced a strong contrast to *Svengali* in his *Judah Llewellyn*, the half-Jewish hero of his "Judah"—a passionate, honorable dreamer-preacher. Zangwill, with his "Children of the Ghetto," also went to the extreme, in that he

exposed the ghetto-dwellers to the light of day with a fidelity which at times is absolutely unpleasant. The other ghetto play, Fernald's "The Ghetto," goes a step further; and its gloom is even more oppressively realistic.

**In French Literature.**

France, until the anti-Semitic outbreaks of the last ten years, had treated the Jew more gently than had any other Continental nation. One of its first stage Jews was *Shylock*, in "Le Juif de Venise"—a translation of "The Merchant of Venice" by M. Dugué. Next came Théophile Gautier's "La Juive de Constantine." Perhaps the strangest play of this character ever concocted was Merville and Maillau's "Juif Errant," produced at the Ambigu, Paris, July 31, 1834. In this play the principal characters are *Isaac Ahasvérus, Satan, Simon, The Archangel Michael, Barabas, Louis XV., Jean du Barry, Puck, Ariel, Napoleon, Franklin, Marcus Aurelius, Esther, Rachel, Mme. du Barry, Mme. de Pompadour, Lilith, Death,* and *The Seven Deadly Sins.* It is scarcely necessary to say that it was not successful.

Other French plays on Jewish subjects were Anicet Bourgeois' "L'Impératrice et la Juive"; Catulle Mendes' "Les Mères Ennemies" (introducing a *rabbi*); Désaugier's "Juif" (produced at the Porte-Saint-Martin May 14, 1823); Dumas' "Femme de Claude" (*Daniel* and his daughter *Rebeccah*); Dugué's "Salvator Rosa"; Erckmann-Chatrian's "L'Ami Fritz" (the *rabbi*); and Daudet's "Roi en Exil," dramatized as "La Juive," in which the *Leemans* of the novel is metamorphosed into an old-clothes man, and his daughter *Sarah* into *Dona Florinde,* who plays havoc with the feelings of *Don John* of Austria. "Le Juif Polonais," by Erckmann-Chatrian ("The Bells," in English), contains a Jewish character who is not seen, being killed behind the scenes by *Matthieu.*

**Early German Plays.**

Germany has been the most prolific of all the nations in stage Jews. The first play to introduce them was the celebrated "Das Endinger Judenspiel," produced in the public square of Endingen in Baden April 21, 1616. It relates the history of a family of Christians who are murdered by *Rabbi Elias* and his companions. Eight years later their bodies are found, and the murderers are stoned and burned. Next came Gryphius' "Horribilicribrifax," which shows the Jew *Issachar* as a great boaster. Lessing treated the Jew more kindly in his "Die Juden" (1755), although the *Traveler* conceals his race to the last. Stephanie's "Der Neue Weiberfeind und die Schöne Jüdin" (1773) holds up to view the pretty Jewess *Esther*, whom the hitherto woman-hating count loves, but deserts on discovering her race. The same author's "Die Abgedankten Offiziere" (1770), a comedy in imitation of Lessing's "Minna von Barnhelm," deals with *Pinkus,* a good-natured Shylock. Following this, in 1774, came Pauerbach's dramatization of "The Rural Probity" (published in "The London Magazine," Aug., 1773), entitled "Der Redliche Bauer und der Grossmütige Jude," in which *Moses* is resplendent as a good angel. This was succeeded by Booger's "Post" (with *Moses,* a coward). Then came H. L. Wagner's "Reue Nach der That" (1775), in which a Christian causes his dog to bite a Jew, and regrets it later; Plümike's "Volontär" (1775), with a Jew as a jolly soldier; "Der Adelige Tagelöhner" (1776), wherein *Isaac* helps the poor hero to frustrate the villain, *Von Malverse.*

Müller created an utter coward in *Mauschel*, the Jew, in his version of "Faust" (1778); but the stage Jew was fully redeemed a year later, when Lessing's "Nathan der Weise" (see NATHAN THE WISE) saw the light. Next followed Bischoff's "Der Judenfeind" (1780), in which *Rachel* is killed by her father, *Salomo,* for the sake of 200 thalers. The year 1781 saw "Albertine," in which *Abraham* is pictured as a swindler; and the year following, Pfranger's "Der Mönch von Libanon," a refutation and continuation of "Nathan der Weise"; the monk who confounds *Nathan* being *Saladin's* supposedly dead brother, *Assad.* Lerchenheim's "Der Jude, oder Betrug für Betrug" (with *Simon,* a cheat), and Törring-Seefeld's "Der Teure Ring" (with *Abraham*), were produced in 1783. In the following year Heinrich Reinicke, in his "Nathan der Deutsche," shows *Nathan* to be a benevolent type of Jew; and J. K. Latich acknowledged the authorship of "Wer War Wohl Mehr Jude," a plagiarism of "Nathan der Weise," in which *Carl Reichert,* the banker's son, loves *Marie,* the adopted daughter of the Jew *Wolf.*

In the next three years German authors produced: "Menschen und Menschen-Situationen" (Karl Steinberg), which also copies "Nathan der Weise," in which *Recha,* the Christian, is the adopted daughter of *Isaac Mendel*; "Liebe und Philosophie" (Leipziger); and "Die Lüderlichen," in which *Schmül,* the money-lender, plays a prominent part.

In 1792 Hensler's "Das Judenmädchen von Prag" created a stir, for it portrayed the Jew *Isaak* paying the debts of a Christian. The same year saw the creation of *Ephraim,* a comedy rôle in "Weltklugheit und Herzensgüte." Iffland's "Dienstpflicht" (1795) pictures *Baruch* as the guardian angel of the poor hero.

**Nineteenth Century.**

The first few years of the nineteenth century witnessed the productions of Bischoff's "Dina, das Judenmädchen aus Franken" (1802), which was written to combat the anti-Semitism of the day, and which exploits the love of *Albert,* a Christian, for *Dina,* the Jewess, the latter meeting death at the hands of *Albert's* cousin, *Bianca*; "Der Wuchernde Jude am Pranger" (1804), in which usurer and Jew are painted as synonymous; and Aresto's (Burchardi's) "Soldaten" (1804), wherein *Moses* declares that when dealing with honest Christians he is an honest Jew.

Similar plays of that period are Ziegelhauser's "Die Juden" (1807), which extols Jewish charity during a flood near Vienna; Sessa's "Unser Verkehr" (1815), a caricature of Jewish life, with *Jakob Hirsch,* who imagines himself to be a poet, as the hero; Voss's "Euer Verkehr," an answer to the last-named play, in which *Herr Levin* stops the production of "Unser Verkehr," and foils an attempt to blackmail the Jews; "Der Weisenknabe" (1825), in which a Jewish lottery-ticket seller unites two poor lovers; Schröder's "Die Heirat Durch ein Wochenblatt" (based on Boursault's "Comédie Sans Titre");

"Sie Fehlen Alle" (with *Moses*, the money-lender); "Spielerglück," in which the son of a Jew and of a French milliner poses as the *Marquis de Richesource*; and many farces by Richard Voss.

Of the newer German productions the best known is Gutzkow's "Uriel Acosta" (1847), based on the same author's "Der Sadducäer von Amsterdam" (1833), which is a play of great power. "Leah, the Forsaken," is another drama dealing with Jewish character. In still more recent times "Heine's Junge Leiden" by A. Mels, which is entirely Jewish—for every character in it is that of a Jew—made its great success because of the sympathetic conception of the youthful poet and the humorous character of *Hirsch*, the wandering chiropodist and lottery-ticket agent. This play was one of the first, if not the first, to show the Jew of to-day as he really is. Max Nordau's "Dr. Kohn," with its pedantic hero and its priggish villains, while possibly true to life in such German society as is portrayed in the play, is an unfair conception of the Jew. Dr. Herzl's "New Ghetto" is perhaps a too realistic depiction of the objectionable type of Jew.

**Present Plays.**

As for the melodramas and the comic operas of the day, there is scarcely one that does not contain at least one Hebrew. The Jew is a stock character with the lower grade of dramatists, whose lack of originality and inventiveness prevents them from creating a conception barely different from the usurer, the hook-nosed race-track tout, and the bediamonded lady with a dubious past, whose sole ambition is to lead some innocent Christian maiden from the path of virtue.

The conceptions of the Jew by the mummers are as varied as the characters created by the playwrights' fancies. Until 1741 the stage Jew was a buffoon or low comedian. In that year Macklin defied tradition and played *Shylock* as a vindictive, revengeful being, contending: "This was the Jew that Shakespeare drew." Before Macklin, Alleyne had played *Barabas* with a huge nose. Kean made his *Shylock* a somewhat sympathetic character. Other actors run the entire gamut of conception, from wildest farce to deepest tragedy.

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G. E. Ms.

**DRAMA, YIDDISH:** The dramatic part of Yiddish literature has had a less independent development than any other of its parts, and is consequently poorer, both in quality and in quantity. There are probably less than fifty printed Yiddish dramas, and the entire number of written dramas of which there is any record hardly exceeds five hundred. Of these at least nine-tenths are translations or adaptations. The earliest Yiddish dramas originated in Germany. Schudt, in his "Jüd. Merckwürdigkeiten," vi., ch. 35, tells of a troupe of Judæo-German performers in Frankfort-on-the-Main at the beginning of the eighteenth century, of which the director and "regisseur" was Baerman Limburg, author of the drama "Mekirat Yosef" (Sale of Joseph), which was played under his supervision. That drama was published in the above-mentioned city in 1711 (see "Oẓar ha-Sefarim," p. 326), and forms the beginning of the Yiddish drama. Numerous other dramatizations of the story of Joseph, of the Exodus, and of Esther and Ahasuerus were written in the succeeding two centuries; but, with the exception of the Esther plays by Goldfaden and Shaikevich, are of interest to bibliographers only. Saphir's farce, "Der Falsche Kaschtan" (1820), may be mentioned here because it was written to criticize Jewish communal affairs, while M. Miller's "Esther, oder die Belohnte Tugend" (Vienna, 1849), which is also written in German, but with Hebrew characters, may be cited as one of the latest productions not intended for the Yiddish-speaking masses.

**Earliest Examples.**

A certain Schertspierer of Vienna wrote a drama, "Moses," which was played in the newly established Jewish theater in Warsaw in 1838 ("Allg. Zeit. des Jud. 1838, No. 155). Of a later pre-Goldfaden Jewish theater, the one temporarily existing in Odessa in 1864, it is known only that the dramas "Esther" and "Athalia" were performed there ("Israelite," Cincinnati, vol. ii., No. 3). Aksenfeld's dramas mark the beginning of the Russian Yiddish drama, the main purpose of which is the glorification of the "Haskalah" or progressive movement. Gottlober's "Decktuch" (Warsaw, 1876) and Ettinger's "Serkele" (Johannesberg, 1861; Warsaw, 1875), which were written between 1830 and 1840, belong to the same class, to which also may be added I. B. Falkovich's "Reb Chaimele der Koẓin" (Odessa, 1866) and "Rochel die Singerin" (Jitomir, 1868). Abramowitsch, in his masterpiece "Die Takse" (*ib.* 1869), like the true artist, spares neither friend nor foe; but this work, like Zunser's extremely long "Mekirat Yosef" (Wilna, 1893), was not intended for the stage, and the dramatic form is only secondary.

The real Yiddish drama begins with Goldfaden, who has not yet been surpassed. When he first established a permanent Yiddish theater, about 1875, he composed about fifteen farce comedies, some entirely original and some adapted from the German, but all containing actual Jewish characters and excellent caricatures. "Die Rekruten," "Die Babe mit dem Enikel," "Shmendrik," "Die Kishufmacherin," and "Die Zwei Kune-Lemels" are the best known of these. Of his later and more serious works, "Shulamit" and "Bar Kochba" are probably the best two plays in the entire Yiddish dramatic literature; they have been reprinted many times and translated into several European languages. His "Dr. Almasada" (adapted from the German), his "König Ahasuerus," and several dramas which he wrote while in New York, are still favorites with both actors and public.

**The Modern Phase.**

Next to Goldfaden in point of time, and to some extent also in excellence, stands N. M. Shaikevich (Shomer), who began to write for the Yiddish stage

soon after it was established. His "Jüdischer Poritz," "Der Revizor" (a parody of Gogol's work of that name), "Der Lebendiger Todter," and "Die Kokete Damen," written about 1879-80, possess considerable merit, and his "Spanische Inquisition" was translated into Spanish and played in Argentina. Another of the earliest writers for the Yiddish stage is Ossip M. Lerner, who, among other translations, has furnished a very good one of Gutzkow's "Uriel Acosta." L. Lewinsohn's "Weibersche Knüplach," which gives a droll description of the scare caused among the Jewish women of a certain community by the prospective repeal of "the ban of R. Gershom" which enjoins monogamy, went through at least three editions (Warsaw, 1877; Wilna, 1881). Epstein's "Geschmissener Apikores" (Warsaw, 1879) and Ulrich Kalmus' "Geschichte fun a Seltenem Berit un a Genarte Chasune" (Warsaw, 1882) are crude, but possess some merit and originality. Katzenellenbogen's "Rashi," Lilienblum's "Discontist," and Mrs. H. E. Abramowich's translation of Lessing's "Die Juden" also belong to this period.

The Yiddish theater in London never attained much importance, and like similar theaters in Galicia or in some towns of the United States outside of New York, it depended almost entirely on dramatic productions composed in Russia and, later, on those composed in New York. Jacobs, the author or translator of the "Leichtsinnige" and of "Rahel and Leah," both about 1888, and Rakov, author of a "Dreyfus" play, are the only London Yiddish dramatists of whom we have information. The real productivity began in New York, where

**New York.** every well-established Yiddish theater has its own playwright to provide new plays at short intervals. Joseph Lateiner, one of the earliest Yiddish dramatists of this generation, was the first to arrive here with a troupe (1883), and is considered the best of his kind. He began his career in Europe; his first productions here were "Esther and Haman" and "Joseph and His Brethren" (1884). He has since then written more than fifty plays, including comedies, tragedies, historical operas, melodramas, etc., most of which are a compound of several dramatic forms, and in which the staging is of more importance than the literary character.

M. Hurwitz, who arrived three years after Lateiner, has written about as many and as various pieces. Titles like "Tisza Eslar," "Shelome ha-Melek," "Shabbethai Ẓebi," "Capital und Arbeit," "Mabul fun Johnstown," "Cuba," "Der Rambam," "Jonah ha-Nabi," "Mary Berberi," show the scope and the variety of his dramatic works. Goldfaden while in New York also composed several plays, which, however, did not approach his former masterpieces. Shaikevich has also been active in New York for several years, and some of his comedies, *e.g.* "Die Emigranten" (1902), enjoy much popularity.

Jacob Gordin, who has written for the New York stage since 1891, is somewhat above the average of Yiddish playwrights. His adaptation, "Der Jüdischer König Lear," and its counterpart, "Mirele Efrot," and some other of his twenty odd pieces, have produced a strong, though hardly a lasting, impression. M. Seifert is the author of about fifteen or twenty pieces, of which an excellent short farce comedy, "Die Gele Redactie" (The Editorial Room of a "Yellow" Journal, 1902), deserves to be mentioned. Rubens Weissman, author of "Sarah," "Don Yiẓḥaḳ Abravanel," and a few other pieces, possesses considerable talent. John Paley is the author of the "Nihilisten"; Morris Rosenfeld, the poet, of "Der Letzter Kohen Godol"; and Jacob Ter, among others, has written a considerable number of dramatic works. Another Yiddish poet, A. M. Sharkanski, is the author of the historical dramas "Kol Nidre" and "Unetane Tokef." L. Kobrin and B. Gorin have written several dramatic works which are not devoid of literary merit, while D. M. Hermalin represents the ultrarealistic school on the Yiddish stage.

Several actors, like Thomashefski and Feinman, have also written plays, but none has succeeded so well as Rudolph Marks, author of "Ḥayyim in America," "Der Bowery Tramp," etc., who has given to the Yiddish stage some of the cleverest adaptations of American character-plays. Life in America is, next to Biblical subjects, the most popular theme with authors and audiences, and plays which portray the humorous side of it are among the most popular of contemporary Yiddish dramas.

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G. P. WI.

**DRAWER OF WATER:** A proverbial expression always found in connection with "hewer of wood" (Deut. xxix. 11; Josh. ix. 21, 23, 27). When the fraud practised by the Gibeonites was discovered, the Israelites, since they had taken an oath to defend them, and therefore could not put them to death (see COVENANT), made the Gibeonites perform the menial work of drawing the water and cutting and gathering the wood for the Tabernacle and later for the Temple service. The water was drawn from the well, put into goatskins, and so carried. If the man had a donkey, two goatskins could be carried at one time, slung across the animal's back. The drawer of water is still a familiar figure in the Orient. See GIBEON; NETHINIM.

E. G. H. G. B. L.

**DREAMS.—Biblical Data:** Dreams have at all times and among all peoples received much attention. In the youth of a nation, as in the youth of an individual, dreams are so vivid that they appear to be hardly distinguishable from reality. "In the primitive stages of human development, when all insight into the laws of nature and of the human mind was lacking, dream-images were taken to be actual realities" (Lehmann, "Aberglaube und Zauberei," p. 414, Stuttgart, 1898). Dreams were not explained physiologically or psychologically, but were ascribed to intercourse with spirits or taken to be inspirations of the gods. As spirits and gods were supposed to be conversant with the things

that are hidden, yet unborn, dreams were looked upon as their whisperings, having the value of divinations and predictions. Since the language of spirits and gods, however, is not like the speech of men, it became necessary that dreams should be interpreted, which was possible only to the "wise man" who had intercourse with spirits and gods. In this way the "science" of dreams and dream-interpretation came into existence.

It is sufficient for the comprehension of the Biblical and Talmudical stories summarized below to compare them with the oneiromancy and oneirocriticism of the ancient world, which are amply treated in Lehmann's book, as well as in the various dictionaries of antiquities, such as Daremberg and Saglio's "Dictionnaire des Antiquités Grecques et Romaines" (ii. 306–308) and Ennemoser's "Gesch. der Magie" (pp. 132–141, Leipsic, 1844). Tylor, in "Primitive Culture" (i. 122, 303, 439; ii. 411), discusses the question from the ethnographic point of view.

The Bible attaches importance to dreams, as is shown by well-known instances in Genesis. But in conformity with its strict monotheism, it is always God who speaks through dreams, either to make known His will or to announce future events. It must be noted, furthermore, that the dreams recorded in the Bible are, almost without exception, intended for the benefit of the race in general and not for that of single individuals (Gen. xx. 3; xxviii. 12; xxxi. 10, 24; xxxvii. 5, 9; xl.; xli.; Judges vii. 13; I Kings iii. 5, 15; Dan. ii. and iv.). The two interpreters of dreams mentioned by name, Joseph and Daniel, expressly refer to the inspiration of God in their interpretations (Gen. xli. 16, 25; Dan. ii. 19). Daniel even has dreams and interpretations in a "vision of the night." Dreams were also taken as divine revelations even if they referred only to the dreamer himself (compare Job xxxiii. 14 *et seq.*).

Job looks upon the disquieting dreams and the dreadful visions of sleep as terrors sent by God (vii. 14). The prophet also received his prophecies during sleep: in some cases God spoke with him; in others, God caused him to behold a vision (Dan. i. 17). Only Moses spoke with God face to face, without the intervention of dreams, visions, or riddles (Num. xii. 5 *et seq.*).

**Dreams and Prophecy.**

Prophets and dreamers are mentioned together because of the connection between prophecy and dreams (I Sam. xxviii. 6, 15; Deut. xiii. 2, 4; Jer. xxiii. 25–32, xxvii. 9, xxix. 8). "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (Joel ii. 28). There is nothing to indicate how the dreams of the true prophets were distinguished from those of the false ones. The higher kind of prophet, however, beheld the vision while awake, either by day or by night (Zech. i. 8, iv. 1; Gen. xv. 12; I Sam. iii. 3, 4; II Sam. vii. 4 *et seq.*; Dillmann, "Handbuch der Alttestamentlichen Theologie," pp. 476 *et seq.*, Leipsic, 1895).

The interpretations of dreams in the Bible are not dependent upon astrology nor upon any other occult science, but are simple and ingenuous. The dreams are interpreted symbolically. Seven fat kine mean seven fat years, etc. The recurrence of the dream means that it will surely come to pass within a short time (Gen. xli. 32). The dreams of Nebuchadnezzar (Dan. ii. and iv.) are huger and more fantastic, and their interpretation, especially that of the second one, may be termed allegorical. Judges vii. 13 is also interpreted symbolically.

**Interpretation of Dreams.**

E. G. H.

——**In Rabbinical Literature:** Jewish tradition furnishes abundant material relating to dreams, the Babylonian Talmud—which originated (200–500) in the home of the Chaldeans, the magicians of the ancient world—being especially rich in them. Berakot (55–58) is a veritable storehouse of dream-interpretations. The following selections will present the views of Palestinian and Babylonian Jews during the first five centuries of the common era.

The fact that the most famous teachers frequently discuss dreams and enunciate doctrines regarding them, shows the strong hold dreams had upon the minds even of the intellectual leaders of Judaism. Belief in dreams was the rule; doubt concerning them, the exception.

Johanan ben Zakkai dreamed that his sister's sons would lose 700 denarii in that year. He therefore pressed them to give alms frequently, so that they might lose that sum gradually in a noble way (B. B. 10a). A man felt some compunction regarding the money left him by his father, which he suspected to be tithe-money. The dispenser of dreams (בעל החלום) appeared to him, and named the place, the sum, and the uses to which the money was to be put. The scholars held that in such cases dreams could not be taken seriously, and declared the money to be secular (Tosef., Ma'aser Sheni, v. 9; Sanh. 30a). In a similar story it was the father instead of the dispenser of dreams who appeared to the son (Yer. Ma'aser Sheni 55b). Although God had turned His face from Israel, He yet spoke in dreams to individuals (Ḥag. 5b). In conformity with this view, dreams have been regarded as suggestions from Heaven. The patriarch Gamaliel II.'s qualms of conscience were allayed in a dream (Ber. 28a). In the same way the opposing scholars were enjoined to make their peace with the patriarch Simon ben Gamaliel (Hor. 13b).

Meïr had no confidence in a certain innkeeper with an ill-omened name; but two of his colleagues made light of his suspicions; whereupon Meïr was warned against the man in a dream (Yoma 83b). Hints through Biblical passages were given in dreams (Yeb. 93b; Soṭah 31a; etc.). Ḥanina had a dream in which Rab was hanged on a tree: he interpreted this to mean that Rab would be his successor, and therefore treated him as an implacable enemy (Yoma 87b). When R. Naḥma spoke irreverently of Saul, terrifying angels appeared to him in a dream (*ib.* 22b). For a similar reason King Manasseh appeared to R. Ashi in a dream (Sanh. 102b). When Raba forced rain to come, his father appeared in a dream and scolded him (Ta'an. 24b). One whom R. Judah had honored in death came to thank him in a dream (Shab. 152b). Even an idol

appeared in a dream, at a time when there was drought ('Ab. Zarah 55b). Raba prayed that he might receive in a dream the answer to a difficult question (Men. 67a). This actually happened in the case of R. Johanan (Men. 84b, *passim*). Many teachers of the Law desired to see famous authorities of past ages in their dreams, and had their wishes granted (Eccl. R. ix. 10). If any one was put under ban in a dream, ten persons had to absolve him (Ned. 8a); but if a pagan wished to embrace Judaism because he had been advised in a dream to do so, he was not accepted (Yeb. 24b).

**Good and Evil Dreams.**

A distinction was made between good and evil dreams. He who goes to bed in a cheerful frame of mind "is shown" a good dream (Shab. 30b), which may come to pass within twenty-two years (Ber. 55b). Good persons do not have good dreams, nor have bad ones evil dreams (*ib.*). As evil dreams naturally caused anxiety, people prayed not to be disturbed by them (Ber. 60b). The most common and efficient preventive of evil dreams was fasting (תענית חלום), still practised by many persons (Shab. 11a). It is not always clear what constitutes a good or an evil dream.

A skilful interpretation consisted in an ingenious answer, that often explained two similar dreams in entirely opposite ways. A man came to R. Jose ben Ḥalafta, saying: "I was told in a dream to go to Ḳapudḳia [Cappadocia], where I should find the money of my deceased father." Jose explained the dream as follows: "Count ten beams in your house, and in the tenth you will find the treasure, for 'Kapudkia' means קפא [="beam"] and דקוריא [="decuria," "ten"]" (for a similar analysis of the same name see Krauss, "Lehnwörter," ii. 459a). The same famous teacher of the Law interpreted a dream of an olive-wreath to mean that the dreamer would advance in the world; while he said to another man who had had a like dream, that he would be beaten. When the latter asked him why his interpretations differed, Jose replied: "The other man saw the olives growing, whereas you saw them after they had been picked", the latter idea being expressed in Hebrew by the words meaning "to beat down" (Yer. Ma'aser Sheni 55b). Such interpretations are generally based on folk-etymology, a striking example of which is given in Blau's "Altjüdisches Zauberwesen" (p. 166). The personality of the dreamer was also considered, so that the same dream (for instance, of drinking wine) might mean success in the case of a scholar, and misfortune in the case of an unlettered person (*ib.*).

**Interpreters of Dreams.**

The dreamer as a rule was unable to interpret his own dream (Yoma 28b). Hence the need of interpreters, who were numerous, and asked payment for their skill. The good-will of the interpreter was sought by presents, for it was believed that all dreams came true according to the interpretation (Yer. Ma'aser Sheni 57c; compare Bacher in "Rev. Et. Juives," xxvii. 141). Even teachers of the Law demanded a fee for interpreting a dream. They were consulted also by pagans, just as Jews consulted pagan "Chaldeans." Raba and Abaye, two Babylonian leaders of schools in the first half of the fourth century, laid their dreams before a Chaldean of the name of Bar Hedia, whose avarice and lying were denounced. "Whoever gave him a fee got a favorable answer, and whoever gave no fee got an unfavorable one" (Ber. 56a). He was held up to ridicule, and yet in spite of it was taken seriously.

**Rules Concerning Dreams.**

Ḥisda, a Babylonian of the third century, laid down the following rules: Every dream, excepting those which occur during fasting, means something. A dream not interpreted is like a letter unread. Neither good nor evil dreams come true entirely. An evil dream is better than a good one, since it leads to repentance; the former is annulled by the pain it causes, and the latter by the joy (Ber. 55a). Similar views are expressed by other Babylonian amoraim. An evil dream can be turned away, according to R. Johanan, by saying to three persons: "I have had a good dream"; they replying: "Yes, it is good; let it be good; may God change it to good," etc. The evil dream can also be annulled by means of certain Bible verses. The prayer for good dreams, which the congregation still pronounces after the first and second blessings of the priest, is recommended as early as the Talmud (Ber. 55b). In addition to learned interpretations—for instance, on the meanings of Biblical passages occurring in dreams—there are also those of a folk-lore character; *e.g.*, a red horse is an ill omen and a white horse a good omen (Sanh. 93a). A ט, the initial letter of טוב ("good"), is a good omen (B. Ḳ.). The diversity of dreams made the profession of interpreter remunerative. The fee paid for an interpretation was generally one denarius. There were twenty-four interpreters in Jerusalem, each one of whom would, of course, interpret a dream differently from the others.

Belief in dreams was criticized as early as Ecclesiastes, in which it is declared to be vanity (ch. v.). In view of the general and implicit belief in dreams obtaining in the ancient world, Sirach's disbelief in them is proof of his advanced thought. He expresses his views as follows (xxxi. [xxxiv.] 1–8, R. V.):

> Vain and false hopes are for a man void of understanding; and dreams give wings to fools.
>
> As one that catcheth at a shadow, and followeth after the wind, so is he that setteth his mind on dreams.
>
> The vision of dreams is as this thing against that, the likeness of a face over against a face.
>
> Of an unclean thing what shall be cleansed? And of that which is false what shall be true?
>
> Divinations and soothsayings and dreams are vain; and the heart fancieth, as a woman's in travail.
>
> If they be not sent from the Most High in thy visitation, give not thy heart unto them.
>
> For dreams have led many astray; and they have failed by putting their hope in them.
>
> Without lying shall the Law be accomplished; and wisdom is perfection to a faithful mouth.

The criticism of R. Simon ben Yoḥai (*c.* 150), however, shows a certain belief in the meaning of dreams; he says: "As there is no grain without chaff, so there is no dream without vain things." But his contemporary R. Meïr says, "Dreams do not help nor harm" (Hor. 13b). It is noteworthy that Philo wrote five books on dreams (Schürer, "Gesch." 3d ed., iii. 510, note 61). In view of these facts the psycho-

logic interpretations of dreams by the wise rabbi Joshua ben Ḥananya (*c.* 100) are worthy of note. As Nebuchadnezzar once asked the Chaldeans, so a Roman emperor (probably Hadrian) asked Joshua what he (Hadrian) was going to dream. Joshua answered: "You shall dream that the Persians will vanquish and ill-treat you." Reflecting on this the whole day, the emperor dreamed accordingly (Ber. 56a). Samuel (d. 257) gave a similar and equally effective answer to the Persian king. Notwithstanding these exceptions, it may be said that the Jews of antiquity held almost the same views regarding dreams as did other ancient peoples.

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S. S. L. B.

——**In Jewish Folk-Lore:** Uncultured Jews share with, and in most cases derive from, their neighbors most of their superstitions relating to dreams. The general principle seems to be that dreams go by contraries. Thus, if you dream of death, it is a sign that you will live. This belief is common to English, Dutch, and Russian Jews. On the other hand, there is a saying that a sixtieth part of every dream is true, since a dream is that part of prophecy (Ber. 57b). But not all dreams follow the rule of contraries; thus, if a Russian Jew dreams that a dog attempts to bite him, it is regarded as a sign that his enemies wish to harm him. It is generally thought that the dead pay visits to the living in dreams; this is current among the German peasantry (Grimm, list of superstitions at the end of "Teutonic Mythology," No. 633). To dream that a dead person brings fruit with him is regarded as a sign that he is in paradise. It would also appear that Jewish popular thought regards the dream-world as in direct communication with heaven, for the familiar dream-experience of a sudden fall is regarded as a sign that the soul has been suddenly ejected from heaven. On the other hand, it is considered unlucky to accept in a dream a present from one dead. This is found as early as the thirteenth century in the "Ẓawwa'ah" of Judah Ḥasid, § 13. If an unpropitious or in other ways "bad" dream occurs to a pious Jew, he will fast the next day. It is therefore considered an evil omen to have a bad dream on Yom Kippur, when fasting is obligatory, and the dreamer can not ward off the ill effects of his dream by a special fast for that purpose. Hence the curious recipe for preventing bad dreams found among the Jews of Minsk, who say, "Got is a har, Der holem is a nar; Wos vet mir zich haintige nacht holemen, Wel ich morgen nit fasten" (God is master, The dream is a fool; Whatever I may dream to-night, I will not fast to-morrow). The assumption is that the ruler of dreams, finding that he can not force the dreamer to fast, will not take the trouble to send him a bad dream. Dreams are supposed to result in the way they are interpreted, and accordingly it is unwise to tell your dream to a fool; he might interpret it in an unfavorable way.

The Jews of eastern Europe have still their special dream-book, a Yiddish translation of Almoli's "Pitron Ḥalomot," an edition of which was published as late as 1902 in Brooklyn, New York. This classifies dreams in accordance with their subjects—as animals, plants, angels, or the dead; or milk, cheese, butter, etc. A few examples will suffice to indicate the character of the work. If you dream that an ox gores you, you will live long; that you see demons, you will earn a great deal of money; that you drink milk, you will fall ill, but rapidly recover. These puerilities are probably derived from medieval dream-books of the Mohammedans, since Solomon ben Jacob Almoli lived in Constantinople.

**Dream-Book.**

A. J.

**DREIFUS, MARKUS G.:** Swiss teacher and editor; born at Endingen, canton Aargau, Switzerland, 1812; died at Zurich May 30, 1877. After attending the Talmud school and the seminary at Karlsruhe, and studying for a few terms at the University of Basel, he became in 1835 a teacher in the Hebrew parochial school of Endingen; holding that position, with temporary interruptions, until 1870. For a few years he was a teacher at Geneva, and for a short time editor of a political paper, "Der Landbote," at Winterthur. The last years of his life he spent as teacher of religion at Zurich, where he died. Dreifus, who was a grandson of R. Abraham Ris, was courageously and incessantly active in behalf of the civic and social betterment of his Swiss coreligionists; he and his friend M. Bernheim, teacher in Lengnau, being enthusiastic pioneers of religious reform. He endeavored to further the emancipation of the Swiss Jews by several small works and many articles in various Swiss journals. He published "Zur Würdigung des Judenthums Unter Seinen Nichtbekennern," Winterthur, 1860; 2d ed., with preface by M. Kayserling, *ib.* 1862.

S. M. K.

**DREIFUS, MENAHEM BEN ABRAHAM:** German rabbi and writer; he belonged to the widely related Treves family and signed himself טריוש. For many decades he was rabbi in Sulzburg, Baden, where he died in 1880. He is the author of a code giving the individual duties incumbent on an Israelite, published under the title "Oraḥ Mesharim," Mülhausen, 1858; 2d ed., Mayence, 1878. A Hebrew eulogy on the author by his brother-in-law Raphael Wormser, rabbi in Soulz, Alsace, forms a prelude to the work.

Bibliography: *Hebr. Bibl.* i. 54 *et seq.*

S. M. K.

**DRESCHFELD, LEOPOLD:** Physician and communal worker; born in Bamberg, Bavaria, 1824; died at Manchester, England, Oct. 21, 1897. He studied medicine and dental surgery in Germany, fought in the Revolution of 1848, and subsequently settled down in Manchester, where he became one of the leading dental practitioners. Dreschfeld identified himself with all educational movements for the advancement of his profession; was one of the founders of the Victoria Dental Hospital; was elected president of the Odontological Society (1888); and wrote a treatise on "Dentistry Among the Ancients." He was also elected president of the Students' Society; was on the committee of Owens College; was consulting surgeon to the Victoria Hospital, and a life member of the Odontological Society.

Dreschfeld was one of the original founders of the Park Place Synagogue; was associated with the Reform movement from its inception, and for over thirty years was one of the committee of the Jewish board of guardians. He was likewise one of the founders of several social institutions, including the Schiller-Anstalt and the Liedertafel.

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J. G. L.

**DRESDEN:** Capital of the kingdom of Saxony; situated on both banks of the Elbe. The presence of Jews in the city or in its vicinity as early as the beginning of the eleventh century is evidenced by the proceedings against Margrave Gunzelin (1010), who, among others, was accused of selling Christian slaves to Jewish merchants. The first official document, however, directly concerning the Jews of Dresden, as well as those of the other cities of Meissen, is dated 1265. In that year Henry the Illustrious regulated the differences between Christians and Jews. From these regulations it may be inferred that the main occupation of the Dresden Jews was money-lending.

According to an old chronicle, a great auto da fé of the Dresden Jews took place on Shrove Tuesday, 1349 ("Chron. Parvum Dresdense," in Menken's "Script. Rer. Germ." ii. 332). It is possible that this was connected with the Black Death, although Dresden was but slightly attacked by the plague.

The Dresden Jews figure again in official documents in 1368, with regard to special taxes imposed upon them, amounting to 1,000 gulden every other year. In 1425 Duke Frederick reduced these to 875 gulden, with the stipulation that the sum should be paid in gold of good quality and of a certain weight. Accused, in 1430 or 1432, of favoring the Hussites, the Jews were banished from Dresden, and their synagogue, situated in the place which still bears the name "Judenhof," was transformed into a distillery. The banishment, however, seems not to have been general, as exceptions were made in favor of those Jews whose services to the city were recognized. Thus in 1448 the princes Ernst and Albrecht granted to a Jewish physician named Waroch (probably Baruk), with his two sons Meïr and Moses, the privilege of settling in Dresden on the condition that Waroch should attend all the patients committed to his care by the princes. For this service he was to receive yearly thirty bushels of corn, one cask of wine, and a cow.

**Jews Banished.**

In 1700 the court factors of August II., Berends Lehman and Jonas Meyer, who had hitherto lived at Hamburg, settled in Dresden. They were soon followed by many other Jews, whom they took under their protection. During the following twenty-five years the number of Jews living at Dresden must have greatly increased; for in 1725 the government, which endeavored to enforce the decree of banishment, thought it necessary to issue an order forbidding to those Jews who did not belong to the households of the court factors the right to sojourn in Dresden, except while fairs were being held. Ten years later the Christian merchants of Dresden lodged with the government a complaint against Jewish competition.

In 1746 new regulations were issued, rendering residence in the city unbearable to those Jews who by special permission had settled there. They were not allowed to build a synagogue, but had to meet privately and to preserve the strictest silence. A heavy poll-tax was imposed, which was further increased in 1749. Still the community gradually increased, and at length the absence of a Jewish cemetery was keenly felt. After many negotiations the Jews obtained from the government a plot of ground in Neustadt for the sum of 1,000 thalers, paying 5 thalers for each interment. The first to be buried in the cemetery was the widow of Isaac Meyer, bullion contractor to the mint.

**New Regulations.**

The government continued to hamper the development of the community. New laws were enacted in 1772, restricting still further the right of settlement in Dresden. No Jew was allowed to reside in the city without special permission. In order that no unprivileged Jew might be clandestinely harbored, each Jewish family was subjected to a monthly police visitation. The poll-tax was increased; every adult male being assessed 70 thalers annually, in addition to a tax upon his wife and children. The price of a permit for a Jewish marriage was 40 thalers. Every means of gaining a livelihood was barred to the Jews, with the exception of money-lending and of rag-dealing in the Judenhof. Many were thus unable to pay their taxes, and in 1777 several hundreds would have been banished but for the intervention of Moses Mendelssohn.

Still, in spite of all these restrictions, at the end of the eighteenth century there were about 900 Jews in Dresden. In 1803 the community organized, and nominated as rabbi David Wolf Landau of Lissa, who filled the office for fifteen years. He was assisted by the leaders, Mendel Schie, Samuel Kaim, and Hirsh Beer. From 1820 to 1861 Dr. Bernhard Beer was very active in promoting both the spiritual and material welfare of the community. Landau was succeeded in the rabbinate by Abraham Levy, who in 1835 was followed by Zacharias Fränkel. Owing to the great abilities and zeal of the latter, the community obtained in 1837 permission to build a synagogue, which was inaugurated in 1840.

**Successive Rabbis.**

The political situation of the Dresden Jews remained precarious. Some trades and handicrafts were opened to them by the decree of 1838; but their disabilities were still very numerous, and the repeated petitions of the community and the intervention on their behalf of some Christian notables, as the philosopher Krug, were of little avail. The government of Saxony remained deaf to all solicitations, despite examples of more favorable treatment of the Jews shown by neighboring countries. It was not till 1868 that the Dresden Jews, after a long and persistent struggle, secured all the rights of citizenship.

On the removal of Fränkel to Breslau in 1854, Dr. Wolf Landau succeeded him, and in 1886 the present rabbi, Dr. Jacob Winter, was elected. In 1901 the Jewish population of Dresden aggregated 2,547. The community has ten charitable institutions, most of which date from the end of the eight-

eenth century; it also has a large number of private foundations.

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G. I. Br.

**DREUX** (Hebr. דרוייש or דרום): Chief town of the arrondissement of the department of Eure-et-Loire, France. From the twelfth century, Jews were living in this locality, where they were considered the property of the Countess of Dreux. In accordance with a convention concluded between King Louis and the barons at Melun in 1230, the Jews could be brought back to their old homes by force in case they had emigrated. This happened in 1234, when Louis ordered Thibaud, Count of Champagne, to restore to the Countess of Dreux the Jews that he held unlawfully, and the ownership of whom would be for her a source of revenue.

Abraham ibn Ezra was in Dreux from 1155 to 1157. Scholars of Dreux attended the synod of Troyes in 1160. In the thirteenth century it was the residence of many eminent rabbis, including Solomon, surnamed "the Saint," chief of the academy, and esteemed as a Tosafist; Joseph ben Solomon; Perez ben Menahem; Menahem Vardimas, a contemporary of Sire Léon and of Jehiel of Paris; and Cresbia or Cresbito, who is by some identified with Berechiah ha-Nakdan (see Jew. Encyc. iii. 53 *et seq.*).

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G. S. K.

**DREYFUS, ABRAHAM:** French journalist and dramatist; born at Paris June 21, 1847. His first literary efforts took the form of two poetic fantasies (1870). To these were added the following plays, mostly comedies: "Un Monsieur en Habit Noir" (1872), in one act and with only one personage, brought out at the Vaudeville; "Mariages Riches" (Vaudeville, 1876); "Chez Elle" (with Charles Narray, Vaudeville, 1877); "Un Crâne sous une Tempête" (Gaîté, 1878); "Pour Sauver une Jeune Femme du Monde," "La Victime," and "La Gifle" (Palais Royal, 1878–80); "Le Klephte" (Odéon, 1881); "L'Institution Sainte-Cathérine" (Odéon, 1881); "Battez Philidor" (Opéra Comique, 1882); and "Une Rupture" (Théâtre Français, 1885); "Les Amis" (Théâtre Antoine, 1898); "De 1 Heures à 3 Heures," a comedy.

Some of these pieces have been collected by the author in three volumes entitled "Jouons la Comédie" (1887), "Scènes de la Vie de Théâtre" (Paris, 1879), and "L'Incendie des Folies Plastiques" (1886). He has published two volumes of notes on the theatrical world, and other articles have appeared in "La Vie Parisienne," "Le XIXe Siècle," "L'Illustration," "Gil Blas," "Le Temps," and "Revue Littéraire et Politique." In this last journal, under the nom de plume "Monsieur Yosse," Dreyfus wrote a series of humorous reflections on the city and the theater. Mention may also be made of two lectures given by Dreyfus, one at Brussels—"Comment se Fait une Pièce de Théâtre," and the other before the Société des Etudes Juives—"Le Juif au Théâtre."

Dreyfus is a man of heart as well as of brains, as he has proved during the anti-Semitic agitations and in the celebrated Dreyfus case. He has not hesitated to use his pen in the service of his coreligionists, and his polemic waged in "L'Aurore" was marked by acuteness as well as by a frank expression of opinion; other articles by him on the Jewish question have appeared in the "Siècle" and "Le Soir."

S. M. Bl.

**DREYFUS, CAPTAIN ALFRED.** See Dreyfus Case.

**DREYFUS, FERDINAND:** French politician and deputy; born at Paris May 5, 1849. He became editor of the "Siècle," and was elected by the Republican party (March, 1880) as district deputy of Rambouillet (Seine-et-Oise). He was reelected in August, 1881, but lost his seat in 1885, and was defeated again in 1889. He is the author of the "Manuel Populaire du Conseiller Municipal" (Paris, 1884).

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.

S. V. E.

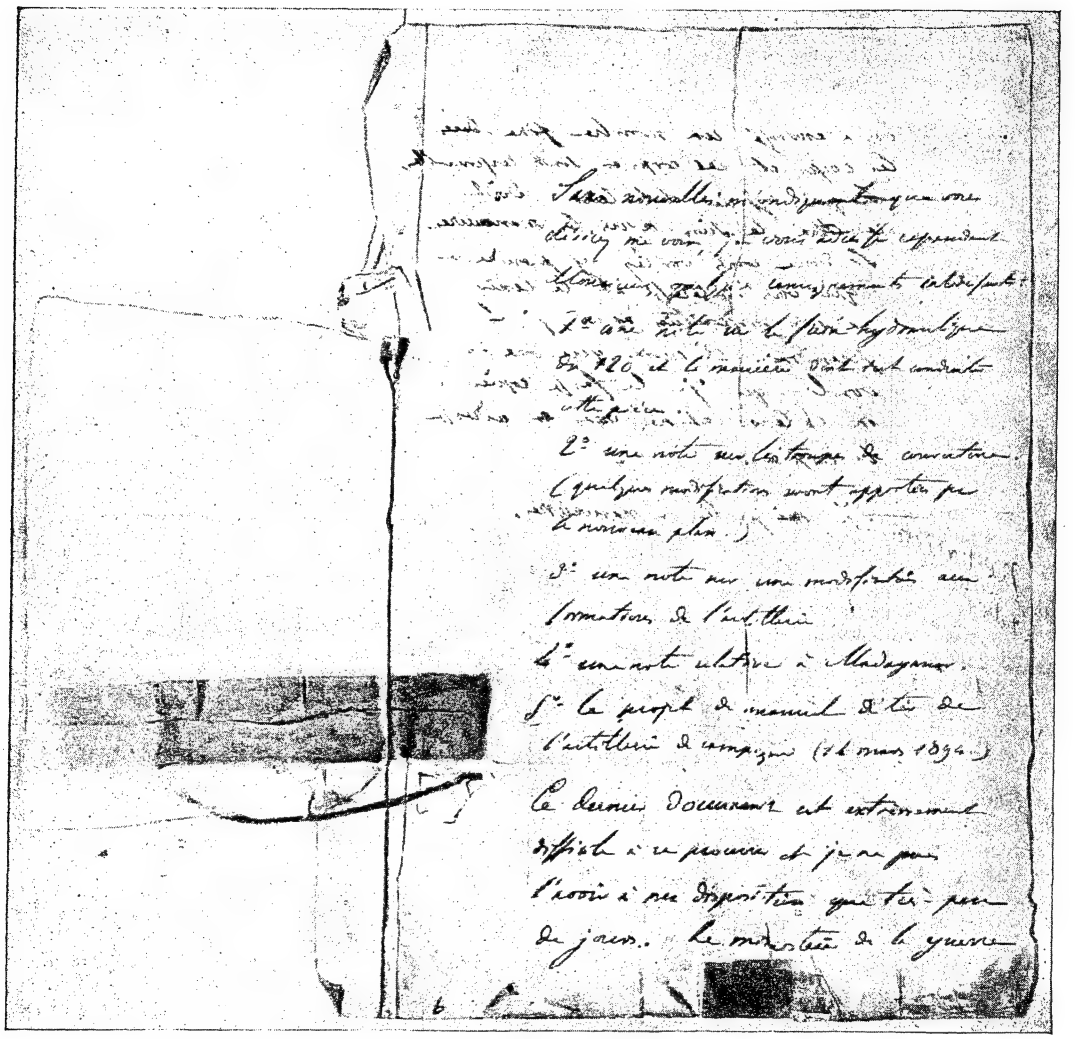
**DREYFUS, FERDINAND-CAMILLE:** French politician; born in Paris Aug. 19, 1851. After a classical and commercial education he prepared himself for the Ecole Polytechnique, but on the outbreak of the Franco-Prussian war left his studies to serve as a volunteer. In 1873 he became editor of "L'Avenir de la Sarthe," and served five months in prison for opposing the dictatorship of MacMahon. He afterward controlled "Le Libéral de la Vendée." In 1879 he became chief of the bureau of the financial under-secretary, and later represented the government at the Brussels Exhibition.

Becoming editor of "La Lanterne" in 1882, he founded two years later "Le Matin." In Dec., 1882, he was chosen to represent the Gros-Caillon quarter in the Paris Municipal Council, and was reelected in 1884. Dreyfus in this position showed a remarkable aptitude for finance. In Oct., 1885, he was elected deputy by the department of the Seine, and was reelected, for the Twelfth District, in 1889, in opposition to a Boulangist candidate. A radical, with wide schemes of reform, Dreyfus sat with the Extreme Left. He was appointed a member of the army commission, and also on that of espionage. He has fought many duels, one with the late Marquis de Morès, the anti-Semite. His publications include: "Une Dictature" (Le Mans, 1874); "Giboyer à Saint-Pélagie" (Paris, 1875); "L'Evolution des Mondes et des Sociétés" (Paris, 1888); "Les Traités de Commerce" (Tours, 1879); "Le Tunnel du Simplon et les Intérêts Français" (Paris, 1879); "L'Angleterre, son Gouvernement, ses Institutions" (Paris, 1881); "La Guerre Nécessaire, Réponse d'un Français à M. de Bismarck" (Paris, 1890). Dreyfus is also secretary and part founder of "La Grande Encyclopédie." He is a member of the Legion of Honor.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; Vapereau's *Dictionnaire*, s.v.

S. V. E.

**DREYFUS, SAMUEL:** Rabbi of Mülhausen, Alsace; died June, 1870. He was one of the earliest pupils of the rabbinical school of Metz, having been among the first matriculates. An excellent Hebraist and preacher, he was ambitious to become a chief rabbi. He did not succeed, however, and felt his disappointment keenly. He published several works, contributed to "L'Univers Israélite," and



THE BORDEREAU, UPON WHICH DREYFUS WAS CONVICTED (Continued on following page).

founded a monthly, "Le Lien," which was not successful, and was soon discontinued.

BIBLIOGRAPHY: *L'Univers Israélite*, 1869-70, pp. 616, 641.

S. A. R.

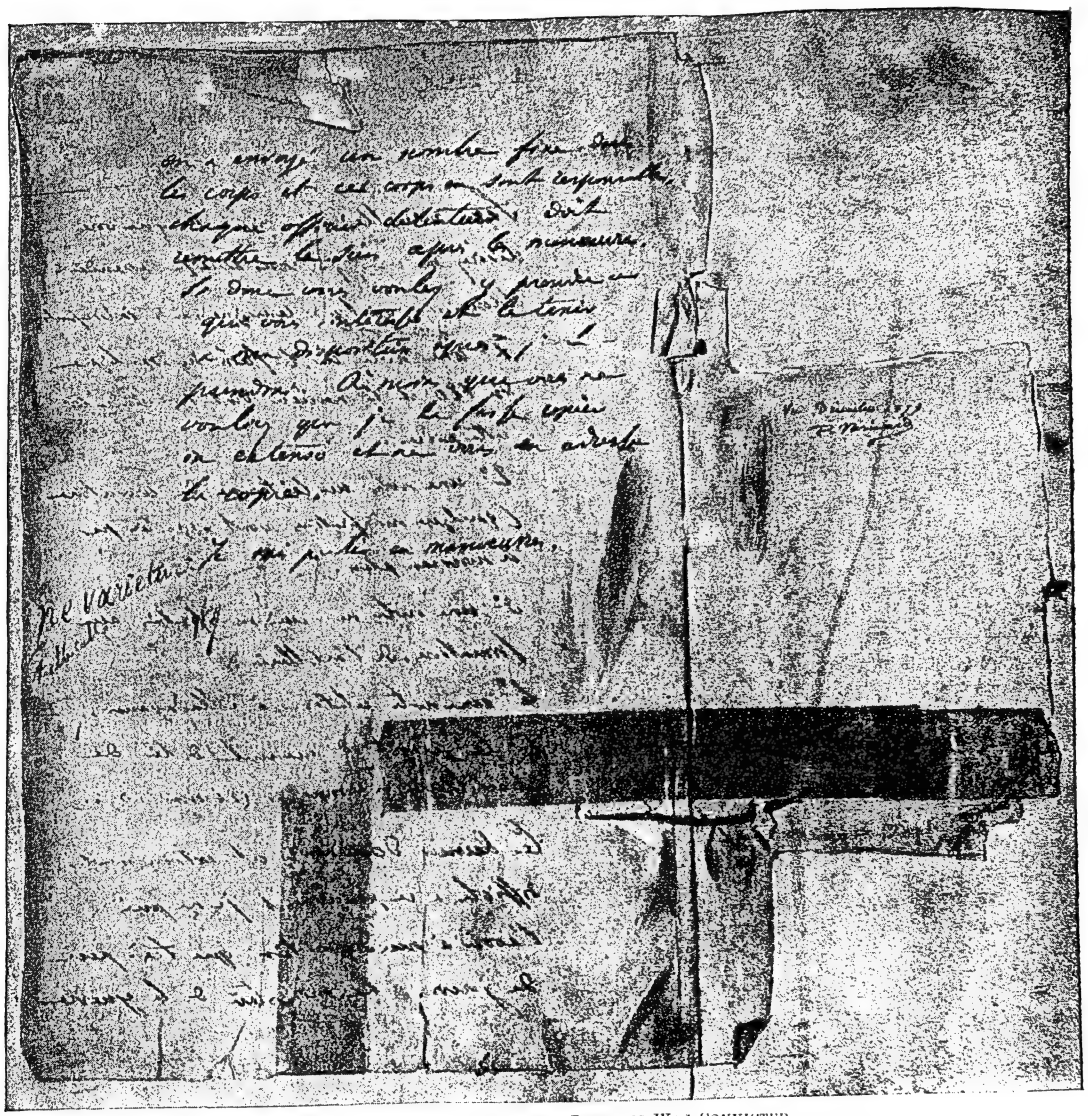
**DREYFUS CASE ("L'Affaire Dreyfus"):** Memorable trials of Capt. Alfred Dreyfus, officer in the French army, in 1894 and 1899, involving political complications and convulsions of the highest importance, rending France into two sections, and attracting the attention of the whole civilized world for nearly two years. As probably the best-known "cause célèbre" of modern times, which involved the fate of ministries, and even of presidents of the French republic, it deserves full treatment in these pages, as the Jewish aspects of the case were from first to last its leading feature.

**I.** The virulence of the passions aroused by the case was indirectly the result of the spread of ANTI-SEMITISM in France, due partly to the failure of the Union Générale—a Catholic banking establishment which aimed at superseding Jewish finance—in 1885, and partly to the publication of Drumont's book "La France Juive" in 1886. But the case itself was more immediately the outcome of the continuous attack made upon the presence of the Jews as officers in the French army by Drumont and others in the journal "La Libre Parole," founded with the help of the Jesuits in 1892.

**Origin of the Case.**

The articles of the "Libre Parole," which denounced the Jewish officers as intriguers and future traitors, led a Jewish captain of dragoons, CRÉMIEU-

Foa, to declare that he resented as a personal insult the slanderous assault made upon the body of Jewish officers. He fought a duel, first with Drumont, then with Lamase, under whose name the articles had appeared. It had been agreed that the quis. The duel was fought on June 23, the Jewish captain being mortally wounded at the second attack; he died a few days after the duel. Owing to the sensation that was caused by this event, the "Libre Parole" thought it wise to stop the cam-



The Bordereau, upon which Dreyfus Was Convicted.

report of the proceedings should not be made public. The brother of Crémieu-Foa, following the advice of Captain Esterhazy, one of the Jewish captain's seconds, communicated the report to the "Matin."

**Crémieu-Foa and Mayer Duels.**

The Marquis de Morès, who had been chief second of Lamase, and was a well-known anti-Semite and famous duelist, held Captain Mayer, chief second of Crémieu-Foa, responsible for the inadvertence. Though totally innocent of any part in the matter, Mayer accepted a challenge from the marpaign against the Jewish officers until further orders. But the desired result had been obtained: anti-Semitism had received its baptism of blood.

**II.** Among the military services reorganized after the war of 1870 was that of the Intelligence Department (the secret service), which had as one of its principal occupations to watch the German embassy. The ambassador, Count Münster, owing to an affair involving the German military attaché, had promised on his word of honor that for the future his attachés should have nothing to do with the French officers or officials. But it was known at the Intelligence

Office that the new attaché, Colonel Schwarzkoppen, probably without the knowledge of the ambassador, continued to entertain paid spies, being in direct correspondence with the War Office in Berlin. According to indications furnished by a former Spanish military attaché, Señor Val Carlos, Schwarzkoppen and the Italian military representative, Colonel Panizzardi, had come to an agreement to exchange the results of whatever discoveries they might make; and to keep an eye on this plotting the Intelligence Office succeeded in securing the help of a charwoman employed at the German embassy, a Madame Bastian, who collected carefully all the scraps of paper, torn up or half-burnt, which she found in the waste-paper baskets or in the fireplace of Schwarzkoppen's office, put them all in a paper bag, and once or twice a month took them or had them taken to the "section de statistique." There the pieces were carefully fitted together and gummed. By this means it was ascertained that since 1892 certain secret information concerning national defense had leaked out. Some large plans of the fortress at Nice had been given up by an individual who was alluded to in one of Schwarzkoppen's notes as "that scoundrel D——" (*ce canaille de D——*), a poor wretch who had assumed the name of "Dubois." The fragments of another memorandum of Schwarzkoppen conveyed the idea that the German attaché had found an informant who pretended to bring him the documents just as issued from the War Office. There was therefore a wolf in the fold; Val Carlos was certain of it.

**The Intelligence Department.**

During the summer of 1894 there arrived at the Intelligence Office a document which was far more alarming than any which had preceded it, and which was credited to the German embassy. This was the anonymous letter which has since become celebrated under the name of the "bordereau." This letter, written on so-called "papier pelure" (thin foreign notepaper), ruled in squares and almost transparent, was torn from top to bottom in two places, but was otherwise intact. The writing was upon the two sides of the first page. According to the official version, which was long believed to be the true one, the paper had arrived by the usual means, through Madame Bastian; but the appearance of the document, which was hardly torn, makes this story unlikely. It would appear from other disclosures that the letter was taken intact from the letter-box of Colonel Schwarzkoppen in the porter's lodge at the embassy, and brought to the office by an agent named Brucker, who had formerly acted as a go-between for Madame Bastian and the Intelligence Office. The documents which the letter announced as being sent off did not reach the War Office; and the envelope of the letter has never been produced. Here is the text of this famous document:

**The Bordereau.**

"Being without information as to whether you desire to see me, I send you nevertheless, monsieur, some interesting information, viz.:

"1. A note concerning the hydraulic brake of the 120, and the way this gun is managed.

[The reference is to the hydropneumatic brake of the gun called "120 court." It was a heavy field-piece, recently brought into use; the mechanism of the brake which overcame the recoil of the gun was a profound secret.]

"2. A note upon the 'troupes de couverture' (some modifications will be carried out, according to the new plan [of mobilization No. xiii.]).

[The troops called to the frontier at the commencement of mobilization are referred to. They were destined to "cover" the concentration of the rest of the army; hence their name.]

"3. A note concerning a modification in the formations of artillery.

[Most likely the "formations de manœuvre," which were just about to be altered by the new regulations.]

"4. A note relative to Madagascar.

[The War Office was preparing an expedition destined to conquer that island.]

"5. The proposed 'manuel de tir' of field-artillery (March 14, 1894).

"This document is exceedingly difficult to get hold of, and I can only have it at my disposal for a very few days. The minister of war has distributed a certain number of copies among the troops, and the corps are held responsible for them.

"Each officer holding a copy is required to return it after the maneuvers.

"Therefore if you will glean from it whatever interests you, and let me have it again as soon as possible, I will manage to obtain possession of it. Unless you would prefer that I have it copied in extenso, and send you the copy.

"I am just starting for the maneuvers."

This communication was clearly written during the month of August, 1894, at the latest. For the "manuel de tir" for field-artillery is the résumé of the methods designed to regulate the actual firing of ordnance on the battle-field; this actual shooting, of course, never takes place during the grand maneuvers in September, but only during the "écoles à feu," which begin in May and finish in August. It is these "écoles à feu" that the writer incorrectly designates as "maneuvers," and it is probable that the word has the same meaning in the last sentence of the letter.

**Date of Writing and of Delivery.**

It seems evident that the bordereau was handed over to Major Henry, who, with Major Cordier, was then assisting Colonel Sandherr, the head of the Intelligence Office. According to General Mercier, the letter in question arrived at the office with other documents whose dates ranged from Aug. 21 to Sept. 2; it is probable that Henry kept it in his possession a considerable time, which makes it the more surprising that he did not recognize the writing—in no way disguised—of one of his former fellow soldiers, Major Esterhazy. It was not until Sept. 24 that he spoke concerning the document to his fellow workers and to his chief, Colonel Sandherr, who immediately apprised the head of the staff, General de Boisdeffre, and the secretary of war, General Mercier. The feeling was intense. The informant of the German military attaché was a French officer; still further, they concluded from the tone of the letter that he was a staff-officer. Nothing justified this last supposition. On the contrary, the wording of the bordereau, technically and grammatically incorrect; the difficulty which the author had in procuring the "manuel de tir" (which was distributed freely among the staff); the small importance which his correspondent appeared to attach to his disclosures, often leaving him for a considerable time "without information"—everything would have shown to unprejudiced minds how unreasonable it was to attribute the bordereau to a staff-officer. Nevertheless, this fixed idea, this "first falsehood," suggested perhaps by the previous warnings of Val Carlos, was

accepted without discussion; so that from the very commencement the investigations were started on a false scent. At first no result was obtained from an examination of handwritings in the bureaus of the department. But on Oct. 6 Lieutenant-Colonel d'Aboville suggested to his chief, Colonel Fabre, the idea that the bordereau, dealing as it did with questions which were under the jurisdiction of different departments, must be the work of one of the officers going through their "stage" (*i.e.*, staff-schooling), they being the only men who passed successively through the various branches to complete their military education; moreover, as, out of the five documents mentioned, three had reference to artillery, it was probable that the officer belonged to this branch of the army. The circle thus limited, it only remained to consult the list of the "stage" officers on the staff who had come from the artillery. While looking through it, the two colonels came to a halt before the name of a Jewish officer, Captain Dreyfus. Colonel Fabre, in whose office he had been during the second quarter of 1893, remembered having given him a bad record on the report of Lieutenant-Colonel Roget and Major Bertin Mourot; Dreyfus had given these gentlemen the impression (upon the most superficial grounds) of being presuming and overbearing, of neglecting the routine of service to go into matters which were kept secret. Fabre and D'Aboville immediately began to search for papers bearing the writing of Dreyfus; by a strange fatality it showed a likeness to the writing of the bordereau; these officers, inexperienced and prejudiced, mistook a vague resemblance for real identity.

**The Search for the Handwriting.**

**III.** Alfred Dreyfus, born at Mülhausen in Alsace on Oct. 10, 1859, was the third son of a manufacturer, Raphael Dreyfus (native of Rixheim in the Haut-Rhin), who managed an important spinning-factory at Mülhausen. He had three brothers (James, Matthew, and Léon) and three sisters. When France lost Alsace by the treaty of Frankfort, the Dreyfus family, like many others at the same period, divided into two parts. The eldest son, James, remained alone at Mülhausen to manage the factory; the others chose to take up their abode in France, and soon settled in Paris. Alfred entered the Polytechnic School, the training-school of French officers, in 1878. He left there a student-officer of artillery, then passed through the Ecole d'Application at Fontainebleau, and afterward through the garrisons of Le Mans and of Paris, where his reports showed him to be the best lieutenant of his section of field-artillery. Promoted captain (second in command) in 1889, he remained for some months at the School of Pyrotechnics at Bourges; the following year he married Lucy Hadamard, daughter of a wealthy diamond-merchant, and passed with success the difficult examination for the Ecole Supérieure de Guerre, which he entered with the number 67. There he felt his ambition awaken, worked with tremendous ardor, and gained a considerable number of ranks. At the examination on leaving the school (1892) his friends expected to see him rank among the very first, and, consequently, be attached to the general staff. However, one of the members of the jury, General Bonnefond, under the pretext that "Jews were not desired" on the staff, lowered the total of his marks by making a very bad report; he did the same thing for another Jewish candidate, Lieut. E. Picard. Informed of this injustice, the two officers lodged a protest with the director of the school, Gen. Lebelin de Dionne, who expressed his regret for what had occurred, but was powerless to take any steps in the matter. Notwithstanding all drawbacks, Dreyfus graduated ninth, a fact which opened the doors of the general staff to him.

**Alfred Dreyfus.**

From the end of 1892 to September, 1894, Dreyfus went through his "stage" in the Staff Office, receiving excellent reports on all hands, except from Colonel Fabre. From Oct. 1, 1894, he went through a "stage" in a body of troops, the Thirty-ninth Regiment of the line, in Paris. His personal characteristics, little fitting him to command, and his slightly foreign accent, combined to prejudice people against him; he had also a rather haughty demeanor, associated little with his military companions, and appeared rather too self-confident. But his comrades and superiors, without being much attached to him, recognized his keen intelligence, his retentive memory, his remarkable capacity for work; he was known as a well-informed officer, a daring and vigorous horseman, with decided opinions, which he knew how to set forth skilfully and to uphold under discussion. In short, he was a brilliant and correct officer, and seemed marked out for a glorious future. Added to all this, he possessed a comfortable private fortune (which brought him an income of $5,000 or $6,000 a year) soundly invested in his brothers' business; he was without any expensive vices, if not without failings, and was leading a settled life. It is difficult to imagine what motive could possibly have incited him to the vile traffic of which he was destined to be suspected.

**Appearance and Character.**

His patriotic sentiments were those of a soldier and an Alsatian emigrant—that is to say, fervent almost to Jingoism. He had also come under the influence of the Boulangist movement, which, for many of his equals, meant revenge on Germany.

Only the most rabid anti-Semitism could have originated the idea that this Alsatian Jingo was a traitor. Even the wording of the bordereau, if read calmly, should have shown the absurdity of this supposition; for no artilleryman could have committed such gross blunders in expression. And how could Dreyfus in August or September, 1894, possibly have written, "I am just starting for the maneuvers," since that year none of the "stage" officers went to the maneuvers, having been officially advised by a circular on May 17 not to do so?

Without pausing to consider these conclusive objections, Fabre and D'Aboville hastened to communicate their "discovery" to General Gonse, deputy-chief of the staff, and to Colonel Sandherr, an anti-Semite of long standing, who exclaimed, "I ought to have suspected it!" General de Boisdeffre, informed in his turn, told the story to the secretary of war. General Mercier had held this office since December, 1893. Brought face to face with the bordereau, his

main idea was that whatever there was to be done must be done quickly, because, if the affair came to be known before he had taken any steps in the matter, he would be reproached for having shielded a traitor. This fear, and also the unavowed hope of being able to pose, by the capture of the new "Judas," as the savior of his country, decided his plan of action: once started there was no turning back—he was forced to go on to the bitter end. For the sake of appearances, however, he sought the opinion (Oct. 11) of a small council formed of the president of the cabinet (Charles Dupuy), the minister of foreign affairs (Hanotaux), the keeper of the seals (Guérin), and himself. The council only authorized him to proceed to a careful inquiry; he ordered an examination by an expert in handwriting. The matter was entrusted to Gobert, an expert of the Bank of France, who had been recommended to him some days previously by the keeper of the seals. With great conscientiousness Gobert pointed out the striking differences between the writing of the bordereau and that of the documents which were given to him for comparison, the "personal folio" of Dreyfus, from which his name had been erased but the dates left, so that it was easy to identify him from the army list; there were some letters which struck the experienced eye at once, such as the open *g* (made like a *y*) and the double *s* made in the form *fs*, features which were to be found only in the bordereau. Gobert concluded (Oct. 13) "that the anonymous letter might be from a person other than the one suspected." This opinion, too discreetly worded, was pronounced "neutral"; a second inquiry was called for, and this time a functionary was chosen whose qualifications for the task were doubtful—Alphonse Bertillon, head of the "service de l'identité judiciaire" at the Prefecture of Police, whom Gobert had already entrusted with certain photographic enlargements of the bordereau. This improvised graphologist, to whom the guilt of the suspected man was spoken of as certain, as established by other irrefutable signs, sent in his report the same day. His inference was as follows: "If we set aside the idea of a document forged with the greatest care, it is manifestly evident that the same person has written all the papers given for examination, including the incriminating document." Sheltered by this opinion, Mercier no longer hesitated to order the arrest of Dreyfus, of whose guilt he had been persuaded from the first. The arrest was conducted in a melodramatic fashion, according to the plans of Major Du Paty de Clam, who, as an amateur graphologist, had been initiated from the very beginning in all the details of the affair.

**Action of Mercier.**

**The Experts in Handwriting.**

Dreyfus was ordered to appear before the minister of war on the morning of Oct. 15, in mufti, under pretense of an "inspection of the 'stage' officers." He went without suspicion in answer to this summons. Introduced into the bureau of the head of the staff, he found himself in the presence of Du Paty and of three persons, also in civil dress, whom he did not know at all; they were Gribelin (the archivist of the Intelligence Office), the "chef de la sûreté," Cochefert, and the latter's secretary. While awaiting the general, Du Paty, pretending that he had hurt his finger, asked Dreyfus to write from his dictation a letter which he wished to present for signature. The wording of it was most extraordinary; it was addressed to an unknown person, and asked him to send back the documents which had been lent to him by the writer before "starting for the maneuvers"; then followed the enumeration of these documents, taken word for word from the bordereau. Du Paty had flattered himself that the culprit—and he had no doubt that Dreyfus *was* the culprit—on hearing this list, which put, so to speak, his crime before his eyes, would burst out with an overwhelming confession; a loaded revolver lay on a table to allow him to execute justice upon himself.

**The Arrest.**

Things did not turn out quite as Du Paty had expected. Dreyfus, strange as the missive was, wrote tranquilly on under the major's dictation. There was a moment, however, when Du Paty, who was closely watching him, fancied he saw his hand tremble, and remarked sharply upon it to Dreyfus, who replied, "My fingers are cold." The facsimile of the letter which has since been published shows not the least sign of disturbance of any kind in the writing, hardly even a slight deviation of one line. After having dictated a few more lines, during which, he himself owns, "Dreyfus entirely regained his composure," he ceased the experiment, and placing his hand heavily on the captain's shoulder, he cried with a voice of thunder: "In the name of the law I arrest you; you are accused of the crime of high treason!" Dreyfus, in his stupefaction, hardly found articulate words to protest his innocence. He pushed away indignantly the revolver offered to him. He allowed himself to be searched without resistance, saying: "Take my keys, examine everything in my house; I am innocent." Du Paty and his associates then held a summary examination; without showing him a single document, they were content with assuring him that a "long inquiry" made against him had resulted in "incontestable proofs" which would be communicated to him later on. Then he was given into the hands of Major Henry, who had heard all that had taken place from the next room, and whose mission it was to deliver him over to the military prison of Cherche-Midi. In the cab that took them there, Dreyfus renewed his protestations of innocence, and asserted that he had not even been told what were the documents in question, or to whom he was accused of having given them.

**Assevera-tions of Innocence.**

At Cherche-Midi Dreyfus was turned over to the governor of the prison, Major Forzinetti, who had received orders to keep his incarceration a profound secret, even from his chief, General Saussier—an unheard-of measure. Apparently, the minister had still some doubts as to the guilt of Dreyfus, and did not wish to publish his arrest until the inquiry should have furnished some decisive proofs.

**IV.** The conduct of the inquiry was entrusted to Major Du Paty de Clam. Immediately after the arrest he went to the house of Madame Dreyfus, told

her of it, and ordered her, under the most terrible threats, to keep the matter secret, even from her brothers-in-law. He then devoted himself to a minute search of the rooms, which furnished no incriminating evidence whatever: no suspicious document, not a shred of "papier pelure" (foreign note-paper) was found—nothing but accounts regularly kept and testifying to a mode of life in accordance with the resources of the household. A similar search made in the house of M. Hadamard (Dreyfus' father-in-law) ended in the same failure.

**The Search for Proofs.**

Du Paty repeatedly visited Dreyfus in prison. He made him write standing up, seated, lying down, in gloves—all without obtaining any characteristics identical with those of the bordereau. He showed him loose fragments of a photograph of that document, mixed up with fragments and photographs of Dreyfus' own handwriting. The accused distinguished them with very little trouble. Du Paty questioned him without obtaining any other result than protestations of innocence broken by cries of despair. The suddenness of the catastrophe, and the uncertainty in which he was left as to its cause, reduced the wretched man to such a terrible state of mind that his reason was threatened. For several days he refused to take any food; his nights passed like a frightful nightmare. The governor of the prison, Forzinetti, warned the minister of the alarming state of his prisoner, and declared to General de Boisdeffre that he firmly believed he was innocent.

Not until Oct. 29 did Du Paty show the entire text of the bordereau to Dreyfus, and then he made him copy it.

The prisoner protested more forcibly than ever that it was *not* his writing, and regaining all the clearness of his intellect when faced by a definite accusation, tried to prove to his interlocutor that out of five documents mentioned in the bordereau, three were absolutely unknown to him.

He asked to see the minister: consent was given only on condition that "he start on the road to a confession!" In the mean time writing-experts had proceeded with further examinations. Bertillon, to whom the name of the prisoner had now been revealed, set to work again. To explain at the same time the resemblances and the differences between the writing of Dreyfus and that of the bordereau, he supposed a most intricate system: Dreyfus, he thought, must have imitated or traced his own handwriting, leaving in it enough of its natural character for his correspondent to recognize it, but introducing into it, for greater safety, alterations borrowed from the hands of his brother Matthew and his sister-in-law Alice, in one of whose letters they had discovered the double *s* made as in the bordereau! This is the hypothesis of "autoforgery," which he complicated later on by a supposed mechanism of "key-words," of "gabarits," of measurements by the "kutsch," of turns and twists.

**Renewed Examination by Experts.**

Bertillon's provisional report, submitted on Oct. 20, inferred "without any reservation whatever" that Dreyfus was guilty. Mercier, ill-satisfied with this lucubration, had the prefect of police appoint three new experts, Charavay, Pelletier, and Teyssonnières; Bertillon was put at their disposal to furnish them with photographic enlargements.

Pelletier simply studied the bordereau and the documents given for comparison, and concluded that the writing of the bordereau was in no way disguised, and that it was *not* that of the prisoner.

The two others, influenced by Bertillon, declared themselves, on the contrary, in favor of the theory of identity. Teyssonnières, an expert of no great repute, spoke of feigned writing. Charavay, a distinguished paleographer, judged the prisoner guilty, unless it was a case of "sosie en écritures"—a most extraordinary resemblance of handwriting. He also spoke of simulation to explain away the palpable differences. On Oct. 31 Du Paty finished his inquiry, and handed in his report, which, while bringing charges against Dreyfus, left it to the minister to decide what further steps should be taken in the matter.

But at this moment General Mercier was no longer free to decide; the press had come upon the scene. On Oct. 28 Papillaud, a contributor to the "Libre Parole," received a note signed "Henry"—under which pseudonym he recognized without hesitation the major of that name; "Henry" revealed to him the name and address of the arrested officer, adding falsely, "All Israel is astir."

**The Parisian Press.**

The very next day the "Libre Parole" narrated in carefully veiled words the secret arrest of an individual suspected of espionage. Other newspapers were more precise; on Nov. 1 Drumont's special edition announced in huge type the arrest of "the Jewish officer A. Dreyfus"; there was, it declared, "absolute proof that he had sold our secrets to Germany"; and what was more, he had "made full confession." All this was very awkward for General Mercier; he was in a corner. If ever he had had the idea of dropping the case, it was too late now; he would have hazarded his position as a minister by doing so. He summoned a council of ministers, and and, without revealing any other charge than that concerning the bordereau, declared that the documents mentioned in the memorandum *could* only have been procured by Dreyfus. The ministers, most of whom now heard the story for the first time, unanimously decided to institute proceedings. The papers were at once made over to the governor of Paris, who gave the order to investigate (Nov. 3).

No sooner had the name of Dreyfus been pronounced than the military attachés of Germany and Italy—to whom it was new—began to wonder if by chance he had been in direct correspondence with the War Office of either country. They made inquiries at Berlin and at Rome, and received answers in the negative. In his impatience, Panizzardi had telegraphed in cipher on Nov. 2: "If Captain Dreyfus has had no intercourse with you, it would be to the purpose to let the ambassador publish an official denial, in order to forestall comments by the press." This telegram, written in cipher, and of course copied at the post-office, was sent to the Foreign Office to be deciphered. The first attempt left the last words uncertain; they were thus translated: "our secret

agent is warned." This version, communicated to Colonel Sandherr, seemed to him a new proof against Dreyfus. But a few days later the real interpretation was discovered, of which Sandherr himself established the accuracy by a decisive verification. From that time it became morally impossible to bring home to Captain Dreyfus any document which would infer that the traitor was in communication with Panizzardi.

**Judicial Inquiry.**

The judicial inquiry had been entrusted to Major Bexon d'Ormescheville, judge-advocate of the first court martial of the department of the Seine. He failed to discover a single new fact. The comrades of Dreyfus, feeling that things were going against him, remembered, or thought they remembered, that in his past conduct he had shown certain signs of immoderate curiosity, of "strange action." One officer was sure that he had lent him the "manuel de tir" for several days, but that was in July, whereas the bordereau was now believed to have been written in April! An agent named Guénée, charged by Major Henry with the task of inquiring into the question of his morals, picked up in different bars and cafés a collection of tales which represented Dreyfus as a gambler and a libertine, whose family had been obliged several times to pay his debts. But another inquiry by the Prefecture of Police showed the inanity of these allegations: Dreyfus was unknown in gambling-houses, and Guénée's informants had confused him with one of his numerous Parisian namesakes! The alleged treason was without support; without any visible motive; without precedent of any kind; without psychological or moral probability; the accusation rested solely on a scrap of paper which two experts out of five had refused to recognize as having been written by Dreyfus.

**Public Opinion.**

But public opinion had already condemned him. The press, misinformed, magnified the crime; notwithstanding the semi-official notes that reduced it to an unimportant communication of inoffensive documents, it was understood that Dreyfus had delivered up the secret of mobilization, and thereby exposed the system of national defense. All the treachery that had remained untraced, all the arrests of French agents abroad, were laid at his door. People were indignant that the penalty of death for political crimes (and treason was considered as such) had been abolished by the constitution of 1848; even death seemed too light a punishment for such a wretch. The only excuse that they found for him was but a further insult: it was his race which had predisposed him to commit an act of treason, the "fatalité du type."

The yellow press, which let loose its fury against Dreyfus, in the beginning did not spare the minister of war. It was looked upon as a crime that during a fortnight the arrest had been kept a secret, doubtless in the hope of being able to hush up the affair; he had been in league with "the Jews," he was still negotiating with them! Mercier was not the man to brave these attacks. In the same manner as the arraignment had been imposed upon him by "La Libre Parole," he understood now that the condemnation of Dreyfus was for him simply a question of political life or death; convinced or not, he determined to establish the man's guilt at any cost. On Nov. 28, in defiance of the most elementary usages, he declared in an interview with the "Figaro" that Dreyfus' guilt was "absolutely certain." Then, aware of the defects of D'Ormescheville's "proofs," he ordered that a secret dossier should be prepared by collecting from the drawers of the Intelligence Department whatever documents concerning spies could more or less be ascribed to Dreyfus. This dossier, revised and put into a sealed envelope by Mercier himself, with the cooperation of Boisdeffre and of Sandherr, was to be communicated only to the judges in the room where they held their deliberations, without either the accused or his counsel having been able to take cognizance of it or to inquire into the allegations—a procedure worthy of the Inquisition.

As soon as it had become known that Mercier had decided to go to the bitter end, there was a change in the language of the demagogues regarding him. "He has certainly done something for his country," they said. "One must be for Mercier or for Dreyfus," proclaimed General Rin. And Cassagnac, who, as a personal friend of Dreyfus' lawyer, maintained some doubts as to his guilt, summed up the situation in these words: "If Dreyfus is acquitted, no punishment would be too severe for Mercier!"

Thus stated, the question went beyond the intelligence and the courage of the military judges; there could be no doubt about the issue. The report of Major d'Ormescheville, handed in on Dec. 3, was prejudiced and illogical; out of a heap of "possibilities" and numberless insinuations, he vainly tried to deduce a proof of some sort. Edgar Demange, whom the Dreyfus family had chosen as their lawyer, accepted this task only on the condition that the perusal of the papers should convince him of the emptiness of the accusation; he was convinced. His absorbing idea was to obtain a public hearing; he promised on his honor not to raise, in that case, any delicate questions which might lead to a diplomatic contest. The brothers of Dreyfus and certain statesmen made urgent application in the same direction. All was in vain. The private hearing having been decided on in the minister's own mind, as being required by "state policy," he announced this conviction to the president of the court martial; such an announcement was equivalent to an order.

**The Trial.**

The case began on Dec. 19 at Cherche-Midi, and lasted four days. Seven judges, not one of them an artilleryman, composed the court; the president was Colonel Maurel. From the start the commissary of the government, Major Brisset, demanded a secret trial. The protests of Demange, who endeavored at least to make it known that the accusation was based on a single document, were overruled by the president, and a secret trial was unanimously agreed to. In the court-room there remained, besides the judges, only the accused and his attorney, the prefect of police Lépine, and Major Picquart, entrusted with the duty of giving an account of the proceedings to the head of the staff and to the minister. The case dragged along with hardly any incident worthy of remark. The "colorless" voice of Dreyfus, his unsympathetic appearance, his military

correctness bordering on stiffness, weakened the effect of his persistent denials. On the other hand, the "moral proofs" would not bear discussion. Du Paty got entangled in his description of the scene of the dictation; Bertillon brought forward a revised and much enlarged edition of his report, the *supposed* defense of Dreyfus being represented in the form of a strange fortress, of which each bastion was an argument on handwriting! The only testimony which produced any impression was that of Major Henry. After his first statement he asked to be recalled. Then, in a loud voice, he declared that long before the arrival of the bordereau an honorable person (meaning Val Carlos) had warned the Intelligence Department that an officer of the ministry, an officer of the second bureau, was betraying his country. "And that traitor, there he is!" With his finger he pointed out Dreyfus. And when the president asked him if the "honorable person" had named Dreyfus, Henry, not drawing back even from a false oath, stretched out his hand toward the crucifix and declared, "I swear it!"

The last hearing (Dec. 22) was devoted to the public prosecutor's address and to the pleading of Demange, who strove for three hours to prove that the very contents of the bordereau showed that it could not be the work of Dreyfus. In his reply, Brisset, abandoning the moral proofs, was satisfied with asking the judges to take their "magnifying-glasses." A calm listener, Major Picquart, imagined then that the result was very doubtful unless help came from the secret dossier. This dossier was given up, still sealed, by Major Du Paty (who was ignorant of the exact contents) to Colonel Maurel, and the latter immediately entered the room where the judges were deliberating on the case, and communicated it to his colleagues. The recollections of the military judges being rather vague on the subject, it has not been possible to reconstitute with certainty the substance of the portfolio. It is known, however, that it included at least the document "canaille de D . . ." (a commonplace initial which it was absurd, after Panizzardi's telegram, to attribute to Dreyfus), and a sort of military biography of Dreyfus, based on, but not identical with, a memorandum from Du Paty, who had been told to make the various documents of the secret dossier coincide with one another. This biography represented Dreyfus as a traitor by birth, having commenced his abominable calling on his first entry into the service; at the school at Bourges it would appear that he had delivered up to the Germans the secret of the melinite shell!

Among the other papers of the secret dossier may be mentioned the fragments of Schwarzkoppen's note alluding to an informant who pretended to take his knowledge from the ministry, and, according to Commander Freystaetter, the *first and false interpretation* of Panizzardi's despatch! After judgment had been pronounced the dossier was given back to Mercier, who had it pulled to pieces, and later on destroyed the biographical notice. But, contrary to instructions, Major Henry reconstituted the secret dossier, added to it Du Paty's explanatory note (which last was destroyed by Mercier in 1897), and locked it in the iron chest where Picquart afterward found it. Allusion has been made several times (since 1894) to a second dossier, "ultra-secret," which was composed of photographs of papers stolen from, and then given up to, the German embassy; namely, seven letters from Dreyfus, and one said to be from the Emperor of Germany to Count Münster, naming Dreyfus. If such a dossier was ever in existence, it certainly contained nothing but a mass of ridiculous forgeries.

The conviction of the judges, already more than half decided by the experts and by Henry, could not withstand this new assault. Dreyfus was unanimously pronounced guilty; the sentence was transportation for life to a fortress, preceded by military degradation. Upon hearing this decision, which was communicated to him by the clerk of the court, the unhappy man, who firmly believed that he would be acquitted, stood as if struck by a thunderbolt. Taken back to prison, he was seized with a fit of despair, and begged for a revolver. Forzinetti, who had not lost faith in his innocence, succeeded with great difficulty in calming him. More than that, the heroic and touching letters from his wife made him accept life as a duty he owed to his own family.

**V.** The appeal of Dreyfus to the military court of revision—a simple formality—was rejected on Dec. 31. The same day the condemned man received a visit from Du Paty de Clam, who had been sent by the minister of war with the mission to declare to Dreyfus that if he would only begin to make a confession, and reveal exactly the nature of his indiscretions, he might obtain a mitigation of his sentence. Dreyfus answered that he had nothing to confess, nothing to reproach himself with, not even the smallest attempt at holding out a bait; he only asked that the investigations might be continued so as to discover the real criminal. Du Paty, somewhat moved, said to him on going out: "If you are innocent, you are the greatest martyr of all time." Dreyfus wrote an account of this interview to the minister; he finished with these words: "Once I am gone, let them go on searching; it is the only favor I ask."

**The Degradation.**

The military degradation took place on the Champ de Mars on Jan. 5. Dreyfus drank the cup of bitterness to its very dregs. During the parade of "execution" he preserved an attitude wholly military which shocked some of the onlookers. But when General Darras had pronounced the accustomed formula, he cried out in a loud voice: "You are degrading an innocent man! Long live France! Long live the army!" He repeated this cry while the adjutant on duty was tearing off his stripes and breaking his sword, and again while passing before the crowd, which was shrieking that he should be put to death, and before the journalists, who yelled at the new Judas.

If the unanimous verdict of seven judges dissipated the doubts that might have existed among a portion of the public, the reiterated protestations of the condemned man were of a nature to make them spring to life again. The report was then spread about that he had made a confession. While waiting for the parade, locked up with Lebrun Renault, the captain of gendarmerie on service, he was supposed

to have said: "The minister knows that I am innocent; and that, *if I have given up any documents to Germany*, it was only to get more important ones in return; before three years are over the truth will be known." This tale had its origin in the obscure or unintelligent account which Lebrun Renault had rendered of his conversation with Dreyfus; in reality, the latter had merely related his interview with Du Paty and once more protested his innocence. Lebrun Renault himself, in an interview which he granted to some one at a ball at the Moulin Rouge, related, in the words of Dreyfus, the origin of the bordereau, but of confession not a word. However that may be, this idle talk, changing as it passed from lip to lip, greedily welcomed by the newspapers, made the staff uneasy, because it brought into the case the German embassy, which just at this time was showing signs of indignation. In short, General Gonse called on Lebrun Renault and took him successively to General Mercier and to the president of the republic, Casimir-Perier, who severely reprimanded him, and imposed upon him absolute silence for the future.

Capt. Alfred Dreyfus.
(From the statuette by Caccia.)

In the mean time serious complications with Germany were expected. The German government, once assured by Schwarzkoppen and by the War Office at Berlin that Dreyfus was utterly unknown to them, had thought it a matter of honor to protest publicly against the statements in the newspapers which persisted in bringing Germany into the case.

**Germany Concerned.**

Several times after the arrest of Dreyfus semi-official notes of protest had been inserted in the different organs of the press; Count Münster, the German ambassador, denied to Hanotaux that Germany had taken any part in the affair. These declarations, politely received, left the French government absolutely skeptical, for it knew from a positive source the origin of the bordereau.

A note from the Havas Agency (Nov. 30) put the foreign embassies out of the case; but the press continued to incriminate Germany, whereupon, at the beginning of December, Münster, by the express order of the German emperor, invited Hanotaux to call at the embassy and repeated his protestations. The report was spread abroad that Germany had demanded and obtained the restoration of the documents which established the traitor's guilt! Provoked by the persistence of these attacks, the German embassy inserted in the "Figaro" of Dec. 26 a fresh notice denying formally that it had had with Dreyfus "the least intercourse, either direct or indirect." And as this notice also seemed to have little or no effect, the emperor telegraphed to Münster on Jan. 5 to go personally to Casimir-Perier and say, "If it be proved that the German embassy has never been implicated in the Dreyfus case, I hope the government will not hesitate to declare the fact." Otherwise, it was given to be understood that the ambassador would leave Paris. This despatch, communicated by Münster to Dupuy, who was then temporarily engaged at the Foreign Office, had the appearance of an ultimatum. The president of the republic up to this time had known very little of the details of the case, and had been kept by Hanotaux in complete ignorance of Münster's previous communications; but now he had the contents of the legal documents shown to him. After having read them, he granted to Münster the audience which had been requested. Then, considering honesty to be the best policy, he asserted very frankly that the criminal letter had been taken

from the German embassy, but that it was not an important document and that nothing proved that it had been "solicited."

After having referred the matter to Berlin, Münster consented to the drawing up of a notice by the Havas Agency which once more put all the embassies out of the case, and terminated the incident (Jan. 9, 1895). Mercier did not long enjoy his triumph. On Jan. 15, under pretext of a ministerial crisis, in which his friends abandoned him, Casimir-Perier handed in his resignation as president of the republic; the mysteries and the unpleasantnesses of the Dreyfus affair had not a little to do with hastening this determination. At the congress called together to elect a new president, printed ballots were passed about in favor of General Mercier; one handbill even set him down as the savior of the republic for having had the traitor Dreyfus condemned in spite of all difficulties. He obtained three votes! Ribot, entrusted by the new president (Félix Faure) with forming a cabinet, did not appeal to an assistant so compromising as Mercier; the office of minister of war was given to General Zurlinden.

**Resignation of Casimir-Perier.**

Two days later, during the night of Jan. 17, in bitterly cold weather, Dreyfus, dragged from the prison of La Santé, was transferred by rail to La Rochelle, thence to the island of Ré, into a military reformatory. The populace, recognizing him, followed him thirsting for his blood; an officer struck him; stoical, he forgave his tormentors, whose indignation against such a traitor as he was supposed to be he understood and shared.

At Ré, as at La Santé, he was authorized to receive a few visits from his wife, but the authorities managed, by the most minute precautions, to make them as short and as painful as possible.

A law passed ad hoc had just instituted as the place of transportation for political crimes the Iles du Salut off French Guiana, instead of the peninsula of Ducos (New Caledonia), where, it was said, supervision was difficult; it has been suggested that in reality vengeance was being taken upon Dreyfus for his obstinate refusal to confess his crime. The notice drawn up by the War Office for the use of his guardians denounced him as "a hardened malefactor, quite unworthy of pity." This word to the wise was to be only too well understood and carried out. On the evening of Feb. 21 the unhappy man, taken hurriedly from his cell, was embarked on the "Ville de St. Nazaire," which was to carry him across the Atlantic to a place of exile.

**VI.** The Iles du Salut, where Dreyfus was landed on March 15, compose a small archipelago situated twenty-seven miles off Cayenne, opposite the mouth of the River Kourou. Notwithstanding its name ("salus," health) it is a most unhealthy region. Incessant heat, continuous rain for five months of the year, the effluvia arising from the marshy land are sufficient to undermine the strongest constitution. The smallest island of the group, Devil's Island, which had until Dreyfus' arrival been occupied by a leper hospital, was destined to be his abode. On the summit of a desolate rock, far from the few palm-trees on the shore, a small hut of four cubic yards was built for him; night and day an inspector stood guard at the door, with strict orders not to address a word to him. In the daytime the prisoner was permitted to exercise until sunset in a small rectangular space of about two hundred yards, near his hut.

**Devil's Island.**

Madame Dreyfus had asked permission to follow her husband to his place of exile; the wording of the law seemed to point to it as her right; nevertheless, the ministry refused her even this favor, alleging that the rules to which the condemned man was subject were incompatible with it. Dreyfus had therefore no company except that of his jailers. The governor of the islands, although distrustful, showed at least some humanity; but the head warder Lebars, who had received instructions from the minister to enforce harsh measures, went even beyond his orders. Badly fed, especially at the beginning of his term of exile, obliged to do all sorts of dirty work, living by day among vermin and filth, and by night in a state of perpetual hallucination, Dreyfus, as was to be expected, soon fell a prey to fever. The doctor interfered and obtained an amelioration of the rules. Dreyfus himself, clearly convinced that it was his duty to live, fought energetically against the lethargy which forced itself upon him. To keep up his physical strength he compelled himself to take regular exercise; to prevent his intellect from getting dulled he had books sent to him which he read and reread, wrote out résumés, learned English, took up his mathematical studies again; to employ the long hours of leisure that still remained he kept a diary. He could correspond with only his own family, and even to them might refer only to domestic matters. His letters, examined by the administration, were one long cry for justice. Sometimes he begged his wife to go, leading her children by the hand, to entreat for justice from the president of the republic. He wrote himself to the president, to Du Paty, to General Boisdeffre, without receiving any replies. Little by little the horrible climate did its work. Fever consumed him; from never employing it he almost lost the power of speech; even his brain wasted away. On May 5, 1896, he wrote in his diary: "I have no longer anything to say; everything is alike in its horrible cruelty." His gentleness, his resignation, his exact observance of all rules had not been without making an impression on his jailers; several of them believed him innocent; no punishment for rebellion against discipline was inflicted on him. Early in Sept., 1896, the false report of his escape was set afloat by an English paper. This rumor was really circulated by Matthew Dreyfus in the hope of shaking up the sluggishness of public opinion and to prepare the way for the pamphlet of Bernard Lazare demanding a fresh hearing of the case of 1894. Although contradicted at once, the rumor roused public opinion. Rochefort and Drumont proclaimed the existence of a syndicate to free him, published some false information about the rules that the condemned man had to obey, affirmed that with a little money it was the easiest thing imaginable to accomplish his rescue. The colonial secretary, André Lebon, took fright. It

**Treatment in Prison.**

did not matter that these tales were absolutely without foundation, that the prisoner was of irreproachable conduct; to make assurance doubly sure, he cabled instructions to the governor of Guiana to surround the outer boundary of Dreyfus' exercising-ground with a solid fence, and in addition to the sentinel at the door to post one outside. Until this work was finished, the prisoner was to be secured day and night in his hut, and at night, until further orders, he was to be subjected to the penalty of the "double buckle": gyves in which the prisoner's feet were shackled, and which were then firmly fixed to his bedstead, so that he was condemned either to absolute immobility or to dreadful torture. This order, barbarous and, moreover, illegal, was strictly carried out, to the equal astonishment of Dreyfus and of his warders. For twenty-four sultry nights the wretched man was upon the rack; for two months he was not allowed to stir out of his disgusting and suffocating hovel. When the cabin was opened once again it was encircled by a wall which hid even the sky; behind this wall his exercising-ground, hemmed in by a wooden fence over six feet high, was no more than a sort of narrow passage from which he could no longer see the sea.

The poor victim was now utterly depressed. On Sept. 10, 1896, he stopped keeping his diary, writing that he could not foresee on what day his brain would burst! His family was no longer allowed to send him books. The letters of his wife were forwarded to him no longer in the original hand, but in copies only. On June 6, 1897, a sail having been sighted during the night, alarm-guns were fired, and Dreyfus, startled in his sleep, saw his keepers with loaded rifles ready to shoot him down if he made one suspicious movement. In August the authorities ascertained that the heat and moisture in his stifling hut were really unbearable, and had the man transferred to a new cabin, larger than the first, but quite as dismal. A signal-tower was erected close by mounted with a Hotchkiss gun. Happily for Dreyfus his moral fortitude, after a temporary eclipse, had recovered its strength; and from Jan., 1898, the letters of his wife, although containing no particulars, roused his hopes by a tone of confidence which could not be mistaken. Eventful incidents had taken place during those three awful years.

**VII.** The family of Dreyfus, faithful to the charge he had left them when he went away, had not ceased their efforts to discover the real culprit. Matthew Dreyfus undertook the direction of these researches; he worked with an untiring devotion, an affecting zeal, and a fruitful imagination that was not always seconded by sound judgment. The primary elements of a thorough inquiry were lacking; the Staff Office, far from seconding his efforts, had him jealously watched; intriguers set traps for him; he felt that he was spied upon; at his first false step the new law of espionage—a very strict and extremely elastic one—would find an excuse for getting him out of the way. As for the politicians whom he tried to interest in his cause, the greater part refused to enter into the question, or, intimidated by the minister of war, gave up the search after the very first investigation. The only threads he had to guide him were some of his brother's notes and a copy of the indictment that had been deposited abroad. He knew, further, from Dr. Gibert of Havre, to whom Félix Faure had confided the matter, that Dreyfus had been condemned on the evidence of a secret document, which had not been shown to the counsel for the defense. This information was corroborated by some remarks made by certain of the judges of 1894. One of them spoke of the case to an old lawyer named Salles, who repeated the conversation (on Oct. 29, 1896) to Demange. Before that Hanotaux had confided to Trarieux, and Trarieux to Demange, that the conclusive document contained the initial of Dreyfus' name (meaning the paper "canaille de D . . ."). Matthew Dreyfus started with the idea, plausible but false, that this document really had reference to the author of the bordereau, and that the initial was not fictitious; and from that idea arose his persistent search for an officer the initial letter of whose name was "D." He followed up several clues, none of which bore any result. The light was to come from an altogether different quarter.

**Matthew Dreyfus.**

Not long after the condemnation of Dreyfus the Intelligence Office had changed its chief. Sandherr, incapacitated by general paralysis, had resigned his post simultaneously with his assistant, Cordier (July 1, 1895); Major Henry, who aspired to the position although he did not speak a single foreign language, was not appointed Sandherr's successor; but in his stead Major Picquart, who had been ordered to report the debates in the Dreyfus case in order to send an account of the proceedings to the minister and to the chief of the staff, received the appointment. He was a young and brilliant officer, of Alsatian origin, hard-working, well-informed, with a clear intellect, a ready speech, and who, moreover, appeared to share all the prejudices of his surroundings; he was promoted to the rank of lieutenant-colonel on April 6, 1896, and was the youngest officer of that grade in the army. Immediately upon his arrival at the office he reorganized the service, which the prolonged illness of Sandherr had caused to be neglected. He required in particular that the paper bags in which Madame Bastian continued to collect the waste papers from the German embassy, and which she brought to Major Henry, should pass through his hands before being confided to Captain Lauth, whose work it was to piece and paste them together. These bags, however, never brought anything of importance to light, though they showed that the leakage of secret information had not ceased since the condemnation of Dreyfus.

**Colonel Picquart.**

The chief of the staff, Boisdeffre, on transferring the service into Picquart's hands, had declared to him that in his opinion the Dreyfus affair was not definitely settled. They must be on the lookout for a counter-attack from the Jews. In 1894 they had not been able to discover a motive for the treason; there was therefore every reason for continuing the researches to "strengthen the dossier."

In the month of March, 1896, Henry, much occupied by the state of his mother's health and by different matters he had to attend to in the country, made only short and infrequent visits to Paris.

One day he sent Madame Bastian's paper bag—particularly bulky on this occasion—to Picquart without even having had time to glance at it. Picquart, likewise without inspecting it, passed it on to Lauth. Some hours afterward the latter came back much affected, bringing to his chief a pneumatic-tube telegram (commonly known as a "petit bleu"), the fragments of which he had found in the bag; pasted together, they contained the following words:

**The "Petit Bleu."**

To Major Esterhazy, 27 Rue de la Bienfaisance, Paris.

*Sir*: I am awaiting first of all a more detailed explanation [than] that which you gave me the other day on the subject in question. Consequently I beg you to send it to me in writing that I may judge whether I can continue my relations with the firm R. or not. *C.*

The writing of this note was disguised, but the place it came from left no room for doubting that it emanated from Colonel Schwarzkoppen; the office possessed another document, known to have been written by him, and signed with the same initial "C." The "petit bleu" had not been sent by mail; apparently, after having written or dictated it, Schwarzkoppen reconsidered his determination and had thrown the note into the waste-paper basket, taking care to tear it up into very small pieces—there were more than fifty of them; he had foreseen neither the tricks of Madame Bastian nor the patient industry of the Intelligence Department.

"It is fearful," said Captain Lauth on delivering it. "Can there possibly be another one?"—meaning another traitor among the officers. Picquart could share only the same impression; but determined upon avoiding the indiscretions and the blunders which had been committed in 1894, he resolved to undertake personally a secret inquiry before spreading abroad the news of his discovery. He put the "petit bleu" away in his strong-box, and shortly afterward had photographs of it taken by Lauth, in which he strove to remove the traces of the rents.

The object of this precaution, which was afterward laid to Picquart's charge as a crime, was both to render the reading of the photograph more easy and to prevent the officers (necessarily numerous) who would handle these photographs later on, from guessing immediately the origin of the document.

**VIII.** Picquart began by getting information about the personality of Major Esterhazy, to whom the "petit bleu" was addressed. To this end he applied to his friend Major Curé, one of Esterhazy's fellow soldiers. The details he gathered through this source were not creditable to Esterhazy.

**Major Esterhazy.**

Ferdinand Walsin Esterhazy, born in Paris on Dec. 16, 1847, belonged to an illustrious Hungarian family, a branch of which had established itself in France at the end of the seventeenth century, and the head of which had organized there a regiment of hussars. His great-grandmother had an illegitimate son, who was brought up under the name of Walsin, but who, after she had acknowledged him during the Revolution, took the name of Esterhazy and settled as a merchant at Nimes. Two of the sons of this man followed a military career with distinction, and both became generals of division during the Crimean war. One of these two (Ferdinand) was the father of Major Esterhazy. Left an orphan at an early age, after some schooling at the Lycée Bonaparte in Paris, Ferdinand Esterhazy disappeared in 1865. In 1869 he was found engaged in the Roman legion, in the service of the pope; in 1870, in the foreign legion, which his uncle's influence enabled him to enter with the rank of ensign; he then assumed the title of count, to which it is claimed he was not entitled. At this time came the war with Germany. There being a dearth of officers after the catastrophe of Sedan, Esterhazy was able to pass muster as a French lieutenant, then as a captain, and went through the campaigns of the Loire and of the Jura. Though set back after peace was declared, he still remained in the army. In 1876 he was employed to translate German at the Intelligence Office; then, under various pretexts, at the War Office. He never appeared in his regiment at Beauvais, and for about five years led a life of dissipation in Paris, as a result of which his small fortune was soon squandered. In 1881 he was attached to the expedition sent to Tunis, and did nothing whatever to distinguish himself in it; employed later in the Intelligence Department, then in the native affairs of the regency, on his own authority he inserted in the official records a citation of his "exploits in war," the falseness of which was recognized later. Returning to France in 1885, he remained in garrison at Marseilles for a long time. Having come to the end of his resources, he married in 1886; but he soon spent his wife's dowry, and in 1888 she was forced to demand a separation. In 1892, through the influence of General Saussier, Esterhazy succeeded in getting a nomination as garrison-major in the Seventy-fourth Regiment of the line at Rouen. Being thus in the neighborhood of Paris, he plunged afresh into a life of speculation and excess, which soon completed his ruin.

His inheritance squandered, Esterhazy had tried to retrieve his fortune in gambling-houses and on the stock-exchange; hard pressed by his creditors, he had recourse to the most desperate measures. Having seconded Crémieu-Foa in his duel with Drumont in 1892, he pretended that this chivalrous rôle had made his family, as well as his chiefs, quarrel with him; he produced false letters to support his words, threatened to kill both himself and his children, and thus obtained, through the medium of Zadoc Kahn, chief rabbi of France, assistance from the Rothschilds (June, 1894); this did not prevent him from being on the best of terms with the editors of "La Libre Parole," even to the extent of supplying them with information.

**His Career.**

For an officer who had come from the ranks Esterhazy's military advancement had been unusually rapid: lieutenant in 1874, captain in 1880, decorated in 1882, major in 1892, his reports were generally excellent. Nevertheless, he considered himself wronged. In his letters he continually launched into recrimination and abuse against his chiefs; he went still further, bespattering with mud the whole French army, and even France herself, for which he predicted and hoped that new disasters were in store. Such a man, a regular landsknecht

of yore, without a single spark of patriotism, was destined to become the prey of treason. Fate decreed that he should sink to the degradation of a paid spy; he sank. In Tunis he was judged to have become too intimate with the German military attaché; in 1892 he was the object of an accusation made to the head of the staff, General Brault; in 1893 he entered Schwarzkoppen's service.

According to later disclosures he received from the German attaché a monthly pension of 2,000 marks ($480). He furnished him in the first place with some interesting information about the artillery; he pretended that he got his information from Major Henry, who had been his comrade in the Intelligence Office in 1876. But Henry, limited to a very special branch of the service, was hardly in a position to furnish details on technical questions; Esterhazy must have had other informants, who were not necessarily his accomplices—for example, his intimate friend Maurice Weil, district orderly officer to General Saussier, and a distinguished military writer and a regular news-hunter. The information furnished by Esterhazy soon became of so little importance that Panizzardi (to whom Schwarzkoppen communicated it without divulging the name of his informant) began to doubt his qualifications as an officer; to convince the attaché it was necessary for Esterhazy to show himself one day in uniform, galloping behind a well-known general! The garrison-major, being entrusted with the duties of mobilization, is always well informed in regard to the details of this subject; but as far as the artillery is concerned (the improvements in which department especially interested the German officials), the difficulties which Esterhazy experienced in getting information were very apparent in the text of the bordereau, and in the attempt which he made (in Aug., 1894) to borrow the "manuel de tir" from Lieutenant Bernheim (of Le Mans), whose acquaintance he had made by chance.

Picquart did not at once fathom all the details of Esterhazy's relations with the German attaché, of which the "petit bleu" had given him but a glimpse. Picquart did know, however, all the corruptions and scandals of Esterhazy's private life, the suspicions of malversation (in Tunis) and of espionage which had tainted his character; he learned further—a characteristic detail—that Major Esterhazy, a neglectful officer, constantly absent from his garrison, showed himself, nevertheless, extremely fond of getting information on confidential military questions, particularly those concerning mobilization and artillery. He diligently frequented artillery tests, and when he could not succeed in being ordered to attend the "écoles à feu," went there at his own expense. This is what he had done notably in 1894, the year of the bordereau. He also borrowed books and documents, and had them copied by his secretaries.

**IX.** At first Picquart did not establish any connection in his own mind between the "petit bleu" and the bordereau; he simply thought he was on the track of a fresh traitor, and hoped to catch him in the act. Different circumstances prevented him from pursuing his investigations. Besides, Esterhazy had been warned, and not only was it impossible to surprise him in any compromising visit, but he showed himself openly at the German embassy, to which he went to ask for a passport for his colonel. He even carried his audacity to the point of insisting that he be allowed to return to the War Office, in preference to the Intelligence Department, and was able to urge his request through the highest parliamentary and military influence. However, a fresh incident occurred to strengthen Picquart's suspicions. The French military attaché at Berlin, Foucault, informed him of a curious conversation he had had with one Richard Cuers, a spy who wavered between France and Germany. Cuers told Foucault that Germany had never employed Dreyfus—that the only French officer who was in Germany's pay was a major of infantry who had furnished some sheets from lectures held at the "école de tir" at Châlons.

**Picquart's Investigations.**

Picquart acquainted General de Boisdeffre with his discovery, and upon the order of the general and of the minister of war, General Billot, he was directed to continue his inquiry as quietly as possible; still, Boisdeffre seemed from that time little disposed to recommend judicial proceedings. If Esterhazy were really a traitor, he would be dismissed from the army quietly; another Dreyfus affair was to be avoided. Picquart now set to work in earnest to get samples of Esterhazy's handwriting, and he succeeded in obtaining two letters which the major had written to the chiefs of Billot's cabinet. On looking at them Picquart was startled; the writing was identical with that of the bordereau attributed to Dreyfus. He wished to make sure of his impression, so he showed some photographs of these letters (from which he had removed the proper names) to Du Paty and Bertillon. Du Paty declared: "They are from Matthew Dreyfus"; Bertillon said: "It is the writing of the bordereau." And when Picquart assured him that these letters were of recent date, he declared: "The Jews have, for the past year, been training some one to imitate the writing; he has succeeded in making a perfect reproduction." The connection between the letters and the bordereau flashed across the mind of the colonel in all its terrible certainty. If Esterhazy, as the handwriting seemed to indicate, were the author of the latter, Dreyfus must be the victim of a judicial error. For a moment he clung to the idea that he must have further proofs of Esterhazy's guilt; where could they be if not in the secret dossier, communicated to the judges in 1894, and in which he had also placed blind confidence, without the least knowledge of its contents? This dossier, notwithstanding Mercier's orders, had not been destroyed; it was still in Henry's safe.

**The Secret Dossier.**

During the latter's absence Picquart had the dossier brought to him by Gribelin, the keeper of the records; he turned it over in feverish haste, but this masterpiece of the "bureau" contained absolutely nothing that applied, or could be made to apply, to Dreyfus. Of the only two papers that were of any importance, one, the document "canaille de D . . .," did not in any way concern any officer, but only a poor scribbler who had assumed the name of Dubois, while the other, the memoran-

dum of Schwarzkoppen, almost certainly pointed to E. rhazy. As to Du Paty's commentary, this was a mass of wild suppositions (Aug. 31). Later this commentary was claimed by General Mercier as his private property and quietly destroyed by him.

Much concerned, but still confident of the honesty of his chiefs, Picquart immediately drew up a report and brought it to Boisdeffre, who ordered Picquart to go and relate his story to the deputy-chief of the staff, General Gonse. The general received the colonel, listened without flinching to his revelations, and concluded that they must "separate the two affairs," that of Dreyfus and that of Esterhazy. These instructions, confirmed by Boisdeffre, seemed absurd to Picquart, since the bordereau established an indissoluble bond between the two cases; he should have understood from that moment that his superiors had determined not to permit at any cost the reopening of the Dreyfus affair.

Boisdeffre had for spiritual adviser Father Du Lac, an influential Jesuit, who appears to have played an important though secret part in all this story. Perhaps the officers would not admit even among themselves that under their pompous formulas was hidden, above everything, the fear of seeing their positions in the military world melt away if they publicly confessed the part they had taken in the error and illegal act of 1894; for the innocence of Dreyfus once established, the communication of the secret dossier would appear to everybody what it was in reality—an odious crime. As to General Billot, to whom Picquart, following Boisdeffre's orders, made a complete report of the case, he appeared deeply moved. He had not the same reasons as his companions to defend the judgment of 1894 at any cost, for he had had nothing to do with it, and learned for the first time the story of the secret dossier. But this soldier-politician lived in terror of his surroundings; he did not dare to see the affair clearly, and took for his motto the words of the comedy: "Je suis leur chef; il faut que je les suive" (I am their leader; I am bound to follow them).

**Father Du Lac.**

Against the young chief of the Intelligence Office there was from this time forward on the part of his superiors secret strife which was bound to end in rupture, but of which Picquart was for a long time unconscious. He did not perceive that in his own office he was jealously spied upon, opposed, and deceived by his fellow workers, Henry, Lauth, and Gribelin. One of them, Henry, had some mysterious motives besides the desire to please his superiors. Since 1876, when they had served together at the Intelligence Office, he had been the comrade, the friend, and even the debtor of Esterhazy, although he pretended to know very little about him. Between these two men there existed a bond the exact nature of which has remained unknown, but which must have been very powerful to involve Henry in the falsehood, deceit, and forgeries which were unveiled later. If it is not certain that Henry was Esterhazy's accomplice, it seems very probable that from the end of 1894 he knew him to be the author of the bordereau, and knew also that the traitor had him in his power.

**X.** In Sept., 1896, the rumor of the prisoner's escape brought the case abruptly back to public notice. The anti-Jewish press inveighed against the accomplices, the protectors of the traitor; a member of the Chamber, Castelin, announced that at the opening of the next session he would interpellate the ministry on this subject. Moreover, it was known at the Staff Office that the Dreyfus family was pursuing an inquiry and was getting ready to publish a pamphlet demanding the revision of the case.

**The Castelin Interpellation.**

Picquart, now that his eyes had been opened, was much preoccupied with all these plots. He believed Castelin to be working for the Dreyfus family. He had also been affected by a strange forgery, quite inexplicable to him, which had come into his hands early in September: a letter in a feigned handwriting, and in the style of a German, pretending to be addressed to Dreyfus by a friend, Weiss or Weill, and referring to imaginary "interesting documents" written in sympathetic ink, easily legible to expert eyes. This was probably the beginning of the plot to discredit Picquart, who insisted to Gonse that the initiative should come from the Staff Office. Gonse answered by vaguely advising him to act with prudence, and was opposed to the "expertises" in handwriting that the colonel demanded. In the mean time the bombshell burst. On Sept. 14 "L'Eclair" published under the title "The Traitor" a retrospective article which pretended to bring to light the real motives for the judgment of 1894. The article revealed for the first time the fact of the communication to the judges of a secret document, but this document—the letter "canaille de D . . ."—now became a "letter in cipher" in which the following phrase was found: "This creature Dreyfus is becoming decidedly too exacting." This article had been brought to "L'Eclair" by a contributor to the "Petit Journal," where Henry had some acquaintances; nothing further is known concerning it. Picquart attributed it to the Dreyfus family, and desired to take proceedings, which his chiefs would not authorize. This only caused him to insist more firmly that immediate steps should be taken. Then took place between General Gonse and Picquart this memorable dialogue:

"What can it matter to you," said the general, "whether this Jew remains at Devil's Island or not?"

"But he is innocent."

"That is an affair that can not be reopened; General Mercier and General Saussier are involved in it."

"Still, what would be our position if the family ever found out the real culprit?"

"If you say nothing, nobody will ever know it."

"What you have just said is abominable, general. I do not know yet what course I shall take, but in any case I will not carry this secret with me to the grave." ["Le Procès Dreyfus Devant le Conseil de Guerre de Rennes," I. 440, 441, Paris, 1900.]

From that day Picquart's removal was decided. He was authorized for the sake of appearances to continue his investigations concerning Esterhazy, but he was forbidden to take any decisive step, or, above all, to have the man arrested. With an adversary so cunning, ordinary measures—secret searches in his rooms, opening of his correspondence, examination of his desks—were of no avail, and never would be. For Esterhazy had been warned. He went to Drumont some time before the appearance of Lazare's

pamphlet, and said that they desired to reopen the Dreyfus affair, and to involve him in it in order to retard his promotion.

**Henry's Confirmatory Letter.**

Meanwhile, Henry insinuated to General Gonse that it would be well to put the secret dossier (of the Dreyfus case) out of the way, for indiscretions might arise—perhaps had already arisen—because of it (an allusion to the article in "L'Eclair," which he wished to be attributed to Picquart). Gonse did not need to be told twice, and removed the dossier (Oct. 30). A very few days later Henry triumphantly brought him a letter from Panizzardi, in blue pencil, which, he said, he had just found among some scraps in Madame Bastian's paper bag (Oct. 31). It was thus worded:

*My dear friend:* I have read that a deputy is going to ask several questions on the Dreyfus affair. If they request any new explanations at Rome, I shall say that I never had any dealings with this Jew. That is understood. If they question you make the same reply, for nobody must ever know what has happened to him. *Alexandrine.*

The writing was apparently Panizzardi's, and in order to compare it Henry produced an earlier letter, supposed to have been taken from the waste of the secret dossier, written with the same pencil, on the same sort of paper ruled in squares, and containing the same signature. In reality, the letter brought for comparison contained fraudulent additions hinting at a Jewish traitor, while the new document was a forgery from beginning to end, executed by one of Henry's customary forgers, probably Seeman, called Lemercier-Picard, who later admitted to Count Tornielli that he had written it. Gonse and Boisdeffre believed or pretended to believe in its authenticity, and likewise convinced General Billot thereof. When Colonel Picquart expressed his doubts to Gonse the latter answered: "When a minister tells me anything I always believe it."

On Nov. 6 the memoir which had been prepared by the Dreyfus family, and which had been written by Bernard LAZARE, appeared at Brussels. He laid bare the inconclusive character of the incriminating document (without, however, publishing it), confirmed the communication of the secret document, but affirmed, in opposition to "L'Eclair," that it bore only the initial "D" and not the name of "Dreyfus" in full. The pamphlet, distributed to the members of the Chamber, received from the press a cold welcome. But a few days later (Nov. 10) "Le Matin" published the facsimile of the famous bordereau attributed to Dreyfus. It became known later that it had been obtained from the expert Teyssonnières, who alone had kept the photograph of the bordereau confided to all the writing-experts in 1894. The publicity given to this facsimile would allow writing-experts all the world over to prove the differences that existed between the writing of the bordereau and that of Dreyfus; it might also meet the eyes of people who would recognize the writing of the true culprit, and that is exactly what happened. Esterhazy's handwriting was recognized particularly by Schwarzkoppen (who only then understood the drama of 1894), by Maurice Weil, and by a solicitor's clerk, the son of the chief rabbi Zadoc Kahn. The confusion at the Staff Office was now great; it grew worse confounded when Maurice Weil, one of Esterhazy's intimate friends, sent to the minister of war an anonymous letter which he had just received and which warned him that Castelin intended to denounce Esterhazy and Weil as accomplices of Dreyfus. The Staff Office pretended to recognize Picquart's hand in all these incidents, or at any rate to regard them as the result of his alleged indiscretions. His immediate departure was resolved upon. He had already been told that he would be sent to inspect the intelligence service in the east of France. Boisdeffre went with him to the minister, who rebuked Picquart soundly for having let information leak out and for having seized Esterhazy's correspondence without authorization. In recognition of his services in the past, he was not disgraced, but was ordered to set out immediately, and to resign his position to General Gonse. He did not protest, but started on Nov. 16. Two days later Castelin's interpellation, which had become a decided bugbear to the Staff Office, was made, but it failed of its purpose. Castelin demanded that proceedings should be instituted against the accomplices of the traitor, among whom he named Dreyfus' father-in-law Hadamard, the naval officer Emile Weyl, and Bernard Lazare. General Billot, who had addressed the Chamber before Castelin, affirmed the perfect regularity of the action of 1894, and made an appeal to the patriotism of the assembly to terminate a "dangerous debate." After a short and confused argument the Chamber voted an "ordre du jour" of confidence, inviting the government to inquire into the matter and to take proceedings *if there were cause.* A petition from Madame Dreyfus, invoking, with the support of the article in "L'Eclair," the communication of the secret document, was put aside by the judicial committee for want of sufficient proof.

**XI.** Meanwhile, under pretext of organizing the Information Department, Picquart was hurried off to Tunis, and kept out of prominence by being attached to the Fourth Regiment of sharpshooters in garrison at Susa. Gonse wrote to him letters dwelling upon the question of money, as if to suggest purchasing his silence. Picquart recorded in a codicil to his will the history of his discovery, which he intended for the president of the republic; in this way he was sure "not to take his secret with him to the grave."

**Machinations Against Picquart.**

Henry, though under the nominal direction of Gonse, had become the real head of the Intelligence Office, where he quietly prepared a whole series of forgeries, designed, when the opportunity presented itself, to crush Picquart if he ever attempted to cause trouble. After having put at rest the mistrust of his former chief by pretended protestations of devotion, in June, 1897, he suddenly flung off his mask. Picquart, irritated at continually receiving missives from the agents of his former service, wrote a rather hasty note to Henry, in which he denounced "the lies and the mysteries" with which his pretended mission had been surrounded during the past six months. Henry, after having consulted his superiors, answered, declaring that as far as "mysteries" were concerned he knew only that the following facts had been established against Picquart

by an "inquiry": (1) The opening of correspondence unconnected with the service. (2) A proposal to two officers to testify, should such action be necessary, that a paper, registered as belonging to the service, and emanating from a well-known person, had been seized in the mails—a reference to a suggestion of Lauth's to Picquart that the "petit bleu" addressed to Esterhazy should be stamped with the regular post-office stamp. (3) The opening of a secret dossier, followed by disclosures. This letter, to which Picquart replied by a brief protest, opened his eyes; he understood the plot that was being hatched against him, the dangers which threatened him for having been too discerning. He asked for leave, went to Paris, and disclosed his affair to his old friend and comrade Leblois, a lawyer. Without revealing to Leblois any secret document, even the "petit bleu," he told him that he had discovered Esterhazy's crime and the innocence of Dreyfus; he authorized him, in case of necessity, to inform the government, but absolutely forbade him to apprise either the brother or the lawyer of Dreyfus. Leblois did not long remain the only recipient of the secret. A few days later chance brought him in contact with one of the few statesmen who had shown any sympathy with the researches of Matthew Dreyfus—the Alsatian Scheurer-Kestner, former member of the Chamber of Deputies for Alsace and coworker with Gambetta, and now vice-president of the Senate and one of the most justly esteemed men of the Republican party. Since 1895 Scheurer-Kestner, induced by the deputy Ranc and by Matthew Dreyfus, had made some inquiries. In 1897 the friends of Dreyfus returned to the charge. Scheurer-Kestner was surprised to find that all the so-called moral proofs, the tales that were brought forward to explain the crime of Dreyfus, did not bear investigation. The expert Teyssonnières, sent to him by his friend and colleague Trarieux, former minister of justice, did not succeed in convincing him that the bordereau was in the writing of Dreyfus. In great distress, he went to tell his old comrade Billot of his suspicions; the general reassured him: a secret document discovered since the condemnation, at the moment of Castelin's interpellation, had removed all doubts; Billot related the substance of it to him without letting him see it. This "crushing blow," which he kept in reserve for the partizans of Dreyfus, was Major Henry's forgery.

**Scheurer-Kestner's Inquiries.**

Scheurer-Kestner was at this point of his inquiry when Leblois, who had met him at dinner one evening, conceived the idea of having recourse to him as the medium by which to save Dreyfus and, through Dreyfus, Picquart. Going to Scheurer-Kestner's house, Leblois told all he knew, and showed him Gonse's letters. Scheurer-Kestner was finally convinced, and swore to devote himself to the defense of the innocent (July 13, 1897). But he was much puzzled as to what course to pursue. Leblois had forbidden him to mention Picquart's name, and Picquart had forbidden that the Dreyfus family should be told. In this perplexity, born of the initial mistake of Picquart, Scheurer-Kestner pursued the most unlucky tactics imaginable; instead of quietly gathering together all his documents and uniting his forces with those of Matthew Dreyfus, he allowed the rumor of his convictions to be spread abroad, and thus put the Staff Office on the alert, gave them time to prepare themselves, and allowed the hostile press to bring discredit upon him and to weaken beforehand by premature and mutilated revelations the force of his arguments.

Billot soon began to feel uneasy; he conjured his "old friend" to do nothing without having seen him; that is to say, until the end of the parliamentary recess. Scheurer-Kestner, without suspecting anything, gave him his word, leaving a clear field to Esterhazy's protectors. In the mean while this personage had been quietly dismissed from active service. Billot, who it is claimed looked upon him as "a scoundrel, a vagabond," perhaps even as the accomplice of Dreyfus, had indignantly opposed his readmission into the War Office. On Aug. 17 Esterhazy was put on the retired list "for temporary infirmities"; but, that done, there remained the prevention of his being "substituted" for Dreyfus. That it was Scheurer-Kestner's plan to demand this substitution, the Staff Office did not doubt for a moment, for Henry's secret police had followed Picquart to Leblois' house, and then Leblois to Scheurer-Kestner's. It was even fancied that Scheurer-Kestner was much more fully informed than was really the case. Toward the middle of October a meeting was held at the War Office, in anticipation of Scheurer-Kestner's impending campaign. Gonse, Henry, Lauth, Du Paty de Clam, were all present; the last, although having nothing to do with the Intelligence Office, had been summoned to it as the principal worker in the condemnation of Dreyfus, and as interested therefore more than any one in maintaining it. Gonse set forth the plot "of the Jews" to substitute for Dreyfus Esterhazy, an officer of doubtful character, but whom a minute inquiry had cleared of all suspicion of treachery: who was, however, a nervous man, and who, under the blow of a sudden denunciation, might lose his head and take flight or even kill himself; and that would mean catastrophe, war, and disaster. Esterhazy must then be warned, to prevent him from going quite mad. But how was it to be done? It was decided to send him an anonymous letter in order that he might take courage. Billot objected to this proceeding; it seems, however, that somebody disregarded the objection, for Esterhazy received (or pretended to have received) a letter signed *Espérance*, warning him that the *Dreffus* family, informed by a certain Colonel *Picart*, intended to accuse him of treason. One fact is certain—that he settled in Paris, went to see Schwarzkoppen, and told him that all was lost if he (Schwarzkoppen) did not go and declare to Madame Dreyfus that her husband was guilty; on the indignant refusal of Schwarzkoppen he threatened to blow his brains out. At the Staff Office Henry and Du Paty, understanding at once the wishes of Boisdeffre and of Gonse, resolved to join forces with Esterhazy. The keeper of the records, Gribelin, went in disguise to take a letter to Esterhazy fixing a rendezvous in the park of Montsouris. There, while Henry (fearing, as he said,

**Tactics of the Staff Office.**

recognition by his former comrade) kept watch, Du Paty, who was also disguised, told Esterhazy that he was known to be innocent, and that he would be defended on condition that he conformed rigorously to the instructions that would be given to him. After this interview Esterhazy went to Schwarzkoppen quite cheered up, and told him that the staff was entering into a campaign for his defense. A week later Schwarzkoppen had himself recalled to Berlin; it was the discreet but significant avowal that "his man was taken." Meanwhile Esterhazy, as agreed upon, was receiving his daily instructions from the Staff Office. Every evening from this time on Gribelin brought to him at the Military Club the program for the next day; Du Paty and Henry, whose connection with the affair Esterhazy soon knew, saw him several times, sometimes at the Montmartre cemetery, sometimes on the Pont d'Alexandre III. Later on, when these meetings were considered too dangerous, they corresponded with him through the medium of his mistress, of his lawyer, or of his cousin Christian.

Following instructions, Esterhazy wrote to Billot, ending his letter with the threat that if he were not defended he would apply to the German emperor. He wrote in the same strain to the president of the republic, claiming that a lady—afterward mysteriously referred to as the "veiled lady"—had given him a photograph of a very important document which Picquart had acquired from an embassy and which seriously compromised persons of high diplomatic rank. This braggadocio was taken so seriously that General Leclerc received an order at Tunis to question Picquart on having given to an outsider—the "veiled lady"—the "document of deliverance." Receiving no answer, Esterhazy, in his third letter (Nov. 5), virtually held the knife at the president's throat: the stolen document proved the rascality of Dreyfus; if he should publish it, it would be war or humiliation for France. This time they made up their minds to listen to him. General Saussier was charged with interrogating Esterhazy in regard to the "document of deliverance"; he obtained no details from him, but made him promise to send back the document to the minister. On Nov. 15 (the day when Matthew Dreyfus wrote his denunciation) it was "restored" to Saussier in a triple envelope, sealed with Esterhazy's arms: the "document of deliverance," as Esterhazy called it, was a photograph of the document "canaille de D . . ." There is nothing to prove that Esterhazy had ever had it in his hands. Billot acknowledged the receipt by the hand of his "chef de cabinet," General Torcy. By these barefaced stratagems Esterhazy and his defenders on the staff made certain of the complicity of the minister and of the president of the republic, while they compromised Picquart more deeply.

With the latter they proceeded to further measures. At the end of October Boisdeffre had ordered General Leclerc, commanding the corps of occupation in Tunis, to send Picquart to reconnoiter on the frontier of Tripoli, from which quarter pretended gatherings of the local tribes were reported. It was a dangerous region, where Morès had met his death; General Leclerc was astonished at the order, and, having heard from Picquart the cause of his disgrace, forbade him to go farther than Gabes. Some days later Picquart had to clear himself of the accusation of allowing a woman to purloin the "document of deliverance" of Esterhazy. Then, on Nov. 11 and 12, he received one after the other two telegrams worded: (1) "Arrest the demigod; all is discovered; very serious affair. Speranza." (2) "It has been proved that the 'bleu' was forged by Georges. Blanche." The obscure allusions and the names in these forgeries were derived from Picquart's private correspondence, which had been looked through, and were intended to produce the impression that Picquart was in some plot to release Dreyfus; the "demigod," it was pretended, referred to Scheurer-Kestner. The two telegrams, copied before they left Paris, had convinced the Sûreté Générale that Picquart was the moving spirit in the plot. On receiving them, and afterward an anonymous letter in the same style, Picquart sent a complaint to General Billot, and asked that inquiries be made regarding the author of these forgeries.

**The "Speranza" and "Blanche" Telegrams.**

During this time Scheurer-Kestner was being deceived by his "old friend" Billot. On Oct. 30 he had a long conference with Billot, at which he accused Esterhazy. Billot declared that in spite of persistent investigations nobody had been able to find any proofs against Esterhazy, but that there were positive proofs against Dreyfus. Scheurer-Kestner implored him to distrust suspicious documents, and finally gave him a fortnight in which to make an honest and thorough investigation, promising that he himself would not speak during that time.

He kept his word; Billot did not. During the fortnight not only was the collusion between the staff and the traitor fully organized, but the press, furnished with more or less news by the War Office, spoke openly of Scheurer-Kestner's futile visit to Billot and launched a veritable tempest against the "Jewish syndicate," which had bought a "man of straw" as a substitute for Dreyfus in order to dishonor the army. Scheurer-Kestner, patient but much distressed by the tempest, persisted in his fixed idea of acting only through the government. He saw Méline, the president of the council, several times, but Méline would have nothing to do with his dossier, and advised him to address to the minister of justice a direct petition for revision. This was not bad advice. According to the new law of 1895, a petition for revision founded on a new fact (discovered after the sentence) could only be submitted to the Court of Cassation by the keeper of the seals, after the latter had taken the advice of a special commission. The disposition of the minister (Darlan) was not unfavorable to the adoption of this course; and it is worthy of note that the new facts which were allowed later by the court were at that moment easy to establish; namely, the resemblance between Esterhazy's writing and that of the bordereau and the communication of the secret dossier to the judges.

**Silence of Scheurer-Kestner.**

The pursuit of such a course would also have had the advantage of taking the matter out of the hands of military justice and of placing it in those of the civil judges, who were less prejudiced. However,

Scheurer-Kestner did not dare to pursue this course; he thought his documents not sufficiently complete. Official notes from the ministry (Nov. 6 and 9) stated the attitude which the government was resolved to take—it determined to respect the "chose jugée" (the matter adjudicated). As for the legal proceedings to secure revision, the notice added that Captain Dreyfus had been "regularly and justly" condemned—a formula which soon became the burden of General Billot's song. Matters might still have dragged on had it not been for chance. At the instance of the Dreyfus family, Bernard Lazare had prepared a second and more detailed pamphlet, in which had been gathered the opinions of a large number of French and foreign experts upon the writing of the bordereau as compared with that of Dreyfus. The unanimous conclusion of these experts was that the handwritings were not identical; but while some of them maintained that the writing of the bordereau was natural, others saw in it a forgery. At the same time that this brochure was published, Matthew Dreyfus ordered handbills reproducing in facsimile the bordereau and a letter of his brother's, which were offered for sale. One of these handbills fell into the hands of a stockbroker, Castro, who had had business relations with Esterhazy; he immediately recognized the bordereau as the writing of his former client, and informed Matthew Dreyfus of the fact. The latter hastened to Scheurer-Kestner and asked him: "Is that the same name?" "Yes," the latter replied (Nov. 11).

**Conjunction of Matthew Dreyfus and Scheurer-Kestner.**

For four days they hesitated as to the course to pursue, Scheurer-Kestner still persisting in keeping the fortnight's silence promised to Billot on Oct. 31. In the interim, by means of the press the public mind had been influenced by indications as to the real traitor and by counter-declarations by Esterhazy in "La Libre Parole" concerning the conspiracy of the Jews and of "X. Y." (Picquart).

On the night of Nov. 15, in a letter to the minister of war which was published at once, Matthew Dreyfus denounced "Count" Walsin Esterhazy as the writer of the bordereau and as the author of the treason for which his brother had been condemned.

**XII.** The hasty denunciation of Esterhazy by Matthew Dreyfus was a tactical though perhaps an unavoidable blunder. To accuse Esterhazy formally of the *treason* imputed to Dreyfus—and not simply of having written the bordereau (perhaps as a hoax or a swindle)—was to subject the revision of the case of 1894 to the preliminary condemnation of Esterhazy. With the staff and the War Office fully enlisted against Dreyfus, the court martial which Esterhazy himself at once demanded was of necessity a veritable comedy. Not only was the accused allowed his liberty until the last day but one, not only did his protectors in the Staff Office continue to communicate indirectly with him and to dictate the answers he should make, but the general entrusted with the preliminary as well as with the judicial inquiry, M. de Pellieux, showed him an unchanging friendliness and accepted without examination all his inventions.

**Trial of Esterhazy.**

Convinced of the guilt of Dreyfus through the assurances of the staff, and before long by Henry's forged document, Pellieux refused at the outset to examine the bordereau, on the subject of which there was "chose jugée." Even after the formal order to prosecute, an interpellation of Scheurer-Kestner to the Senate (Dec. 7) was necessary to induce General Billot to promise that all the documents, including the famous bordereau, should be produced for examination. On this occasion also, as he had done some days before in the Chamber of Deputies (Dec. 4), the minister did not fail to proclaim on his soul and conscience the guilt of Dreyfus, thus bringing to bear the whole weight of his high office on the verdict of the future judges of Esterhazy. Premier Méline, on his part, gained applause for declaring "that there was no Dreyfus affair," and the Chamber in its "ordre du jour" stigmatized "the ringleaders of the odious campaign which troubled the public conscience."

Against this "odious campaign" was set in motion a whole band of newspapers connected with the Staff Office, and which received from it either subsidies or communications. Among the most violent are to be noted "La Libre Parole" (Drumont), "L'Intransigeant" (Rochefort), "L'Echo de Paris" (Lepelletier), "Le Jour" (Vervoort), "La Patrie" (Millevoye), "Le Petit Journal" (Judet), "L'Eclair" (Alphonse Humbert). Two Jews, Arthur Meyer in "Le Gaulois" and G. Pollonnais in "Le Soir," also took part in this concert. Boisdeffre's orderly officer, Pauffin de St. Morel, was even caught one day bearing the "staff gospel" to Henry Rochefort (Nov. 16); nobody was deceived by the punishment for breach of discipline which he had to undergo for the sake of appearances.

**Attitude of the Press.**

An extraordinary piece of information—which was immediately contradicted—was printed by "L'Intransigeant" (Dec. 12-14); it was attributed to the confidences of Pauffin, and it dealt with the "ultra-secret" dossier (the photographs of letters from and to Emperor William about Dreyfus).

The Revisionist press, reduced to a small number of organs which were accused of being in the service of a syndicate, did not remain inactive. It consisted of "Le Siècle" (Yves Guyot, Joseph Reinach), "L'Aurore" (Vaughan, Clémenceau, Pressensé), and "Le Rappel," to which were joined later "La Petite République" (Jaurès) and "Les Droits de l'Homme" (Ajalbert). The "Figaro," losing most of its subscribers, changed its politics on Dec. 18, but became once more "Dreyfusard" after the discovery of Henry's forgery. "L'Autorité" (Cassagnac) and "Le Soleil" (Hervé de Kerohant) were the only newspapers among the reactionary press which were more or less in favor of revision. Some of these, falling into the trap that was laid for them, widened the scope of the debate and gave it the character of an insulting campaign against the chiefs of the army, which hurt the feelings of many sincere patriots and drove them over to the other side. Public opinion was deeply moved by two publications: one, that of the indictment of Dreyfus (in "Le Siècle," Jan. 6, 1898), which was absolutely remarkable for its lack of proof; the other ("Figaro."

Nov. 28, 1897), that of letters written twelve years before by Esterhazy to his mistress, Madame de Boulancy, in which he launched furious invectives against his "cowardly and ignorant" chiefs, against "the fine army of France," against the entire French nation. One of these letters especially, which soon became famous under the name of the "lettre du Hulan" (Uhlan), surpassed in its unpatriotic violence anything that can be imagined.

**The "Lettre du Hulan."**

"If some one came to me this evening," it ran, "and told me that I should be killed to-morrow as captain of Uhlans, while hewing down Frenchmen, I should be perfectly happy. . . . What a sad figure these people would make under a blood-red sun over the battle-field, Paris taken by storm and given up to the pillage of a hundred thousand drunken soldiers! That is the fête that I long for!"

Esterhazy hastened to deny the authorship of the letter, which was submitted to examination by experts. While silence was imposed on the officers of Esterhazy's regiment, suspicions were thrown on the defenders of Dreyfus. The director of the prison of Cherche-Midi, Forzinetti, who persisted in proclaiming his prisoner's innocence, was dismissed. But, above all, the Staff Office struggled to bring Picquart into disrepute. Scheurer-Kestner insisted on having his evidence; they were forced to bring him back from Tunis. The day before his arrival a search was instituted among his belongings, which was as fruitless as it was unusual; an officer escorted him from Marseilles to Paris (Nov. 25). General de Pellieux, who had been made to believe by a series of forgeries that Picquart had for some time been the moving spirit of the "syndicate," treated him more as the accused than as a witness; it was understood that he would soon be behind bolts and bars.

The general entrusted with the investigation concluded that there was no evidence against Esterhazy. However, Esterhazy was instructed to write a letter asking as a favor to be brought up for trial, the rough copy of which was corrected by Pellieux himself. Accordingly General Saussier, governor of Paris, instituted a regular inquiry (Dec. 4). But the officer empowered to conduct it, Major Ravary, did so in the same spirit as Pellieux.

**Ravary's Report.**

Esterhazy's system of defense was a mixture of audacious avowals and ridiculous inventions. He acknowledged his relations with Schwarzkoppen, but gave to them a purely social character. The "petit bleu" was, according to him, an absurd forgery, highly improbable, and most likely the work of Picquart himself. He did not deny the striking resemblance between his writing and that of the bordereau, but explained it by alleging that Dreyfus must have fraudulently obtained one of his letters to imitate his handwriting and so incriminate him. As for the documents enumerated in the bordereau, Esterhazy denied that he could possibly have known them, especially at the time to which they now had agreed to assign the bordereau (April, 1894). He certainly had borrowed the "manuel de tir" from Lieutenant Bernheim of Le Mans, whom he had met at Rouen, but in the month of September; later on, he retracted and said, in agreement with Bernheim, that it was not the real manual, but a similar regulation already available in the bookstores.

This mass of deceptions, to which was added the romance of the "veiled lady"—supposed to be a mistress of Picquart—was taken seriously by Ravary. Three experts were found (Conard, Belhomme, Varinard) who swore that the bordereau was not in Esterhazy's hand, though apparently traced in part over his writing (Dec. 26). These men had to be coached by the staff. Du Paty writes to Esterhazy: "The experts have been appointed. You will have their names to-morrow. They shall be spoken to; be quiet!" Thereupon Ravary wrote out, or signed, a long report in which, after having given an exact summary of the charges set forth against Esterhazy, he concluded by saying that, while the private life of the major was not a model to be recommended "to our young officers," there was nothing to prove that he was guilty of treason. The bordereau was not in his writing; the "petit bleu" was not genuine. He stigmatized Picquart as the instigator of the whole campaign, and denounced his subterfuges and indiscretions to his superiors.

Ravary concluded that the case should be dismissed at once (Jan. 1). However, Saussier ordered the affair to be thoroughly cleared up before a court martial presided over by General Luxer. The hearing took place at the Cherche-Midi on Jan. 10 and 11, 1898. From the commencement the Dreyfus family, who had appointed two lawyers (Ferdinand Labori and Demange), were refused the right of being represented in court. The reading of the indictment, the superficial examination of Esterhazy (who contradicted himself several times), the testimony of the civil witnesses (Matthew Dreyfus, Scheurer-Kestner, etc.), were conducted in public; then a hearing behind closed doors was ordered, doubtless to stifle Colonel Picquart's evidence. The public knew nothing of Picquart's deposition, or of that of the other military witnesses, of Leblois, or of the experts, and nothing of the Revisionists' case in general. General de Pellieux, seated behind the judges, interfered more than once in the debates, and whispered to the president. Picquart was so harshly treated that one judge exclaimed: "I see that the real accused is Colonel Picquart!"

**The Esterhazy Court Martial.**

Finally, as everybody knew beforehand would be the case, Esterhazy was acquitted unanimously and acclaimed with frenzy by the "patriots" outside. Pellieux wrote to the "dear major" to stigmatize the "abominable campaign" of which he had been the victim, and to authorize him to prosecute those who dared to attribute the "Uhlan" letter to him. As to Picquart, he was, to begin with, punished with sixty days' imprisonment, being confined on Mont Valérien; it was understood that he would be arraigned before a council of inquiry (Jan. 13).

**XIII.** Esterhazy's acquittal closed the door on revision for the time being; but the Revisionists did not consider themselves defeated. For two months their ranks had been increased by a large number of literary men, professors, and scholars who had been convinced by the evidence given; it was one of these "intellectuels," the novelist Emile Zola, who took up the gauntlet. Al-

**Emile Zola's "J'Accuse."**

most from the first he had enlisted among the advocates of revision. He had written in the "Figaro" brilliant articles against the anti-Semites and in favor of Scheurer-Kestner, whom he termed "a soul of crystal." "Truth is afoot," he said; "nothing will stop her." On Jan. 13 he published in "L'Aurore," under the title "J'Accuse," an open letter to the president of the republic, an eloquent philippic against the enemies "of truth and justice." Gathering together with the prophetic imagination of the novelist all the details of a story of which up to then the outlines had hardly been discerned, he threw into relief, not without a good deal of exaggeration, the "diabolical rôle" of Colonel Du Paty. He charged the generals with a "crime of high treason against humanity," Pellieux and Ravary with "villainous inquiry," the experts with "lying and fraudulent reports." The acquittal of Esterhazy was "a supreme blow ["soufflet"] to all truth, to all justice"; the court of justice which had pronounced it was "necessarily criminal"; and he finished the long recital of his accusations with these words:

"I accuse the first court martial of having violated the law in condemning the accused upon the evidence of a document which remained secret. And I accuse the second court martial of having screened this illegality by order, committing in its turn the judicial crime of wilfully and knowingly acquitting a guilty person."

Zola's audacious action created a tremendous stir. It was, he owned himself, a revolutionary deed destined to provoke proceedings which would hasten "an outburst of truth and justice," and in that respect he was not deceived. His philippic raised such an outcry in the press and in the Chamber of Deputies that the War Office was forced to enter upon proceedings. A complaint was lodged against the defamatory phrases with regard to the court martial which had acquitted Esterhazy. The case was tried before the jury of the Seine, and lasted from Feb. 7 to 23, 1898.

**First Zola Trial.**

The "patriots" in the cafés, the "camelots" selling songs and broadsides, the professional anti-Semites who were masters of the streets under the friendly eye of the police, threatened and hooted all the "enemies of the army," applauded the generals and even the most insignificant officers in uniform, not excepting Major Esterhazy, to whom Prince Henry of Orleans asked to be presented. Scuffles took place between the anti-Revisionists and the handful of "Dreyfusards" who served as a body-guard to Zola. Even in the audience-chamber, "arranged" with care by the staff and its friends at the bar, officers in civil dress caused a stir and gave vent to noisy manifestations. There was fighting in the lobbies. Cries of "Death to the Jews!" were uttered on all sides.

Zola's lawyers, Ferdinand Labori and Albert Clémenceau, had summoned a large number of witnesses. The greater number of the military witnesses declined at first to reply to the summons, but the court did not admit their power to refuse, and they were obliged to submit. However, in order that the "chose jugée" should receive due respect, the court decided not to allow any document, any evidence which bore upon facts foreign to the accusation, to be produced.

**Picquart's Evidence.**

The president, Delegorgue, in applying this principle, observed a subtle, almost absurd, distinction; he admitted all that could prove Esterhazy's guilt but not Dreyfus' innocence or the irregularity of his condemnation; his formula, "The question will not be admitted," soon became proverbial. In reality, it was exceedingly difficult to trace a dividing-line between the two classes of facts; and the line was constantly overstepped, now under the pretext of establishing the "good faith" of the accused, now to justify the incriminating phrase that the second court martial had covered by order the *illegality* committed by the first. It was thus that Demange was able to bring out, in a rapid sentence, the fact of the communication of the secret document, which fact he learned from his fellow advocate, Salles.

Concerning the Dreyfus affair, the most important testimony was that of Colonel Picquart, who appeared for the first time in public, and gained numerous sympathizers by his calm, dignified, and reserved attitude. Without letting himself be either intimidated or flattered, he related clearly and sincerely, but avoiding all unnecessary disclosures, the story of his discovery. His adversaries, Gonse, Henry, Lauth, Gribelin, did not leave a stone unturned to weaken the force of his evidence and to assert that from the very commencement he had been haunted by the idea of substituting Esterhazy for Dreyfus. There was a long dispute over his supposed plan of having the "petit bleu" stamped during the suspected visits that Leblois had paid him at the ministry. Gribelin pretended that he had seen them seated at a table with two secret dossiers in front of them, one concerning carrier-pigeons, the other concerning the Dreyfus affair. Henry (appointed lieutenant-colonel for the occasion) declared that he had seen, in the presence of Leblois, the document "canaille de D . . ." taken from its envelope. Picquart denied the truth of this statement, which the dates contradicted; Henry thereupon replied: "Colonel Picquart has told a lie." Picquart kept his temper, but at the end of the trial sent his seconds to Henry, and fought a duel with him, in which Henry was slightly wounded. As to Esterhazy, who also tried to pick a quarrel with him, Picquart refused to grant him the honor of a meeting. "That man," said he, "belongs to the justice of his country." In this trial the important part played by Henry began to appear; till then he had purposely kept in the background, and concealed a deep cunning beneath the blunt appearance of a peasant-soldier. One day (Feb. 13), as if to warn his chiefs that he had the upper hand of them, he revealed the formation of the secret dossier; he also spoke, but vaguely, of a supposed ultra-secret dossier, two letters which (he pretended) had been shown him by Colonel Sandherr. These were apparently two of the forged letters attributed to the German emperor, which were whispered about sub rosa in order to convince refractory opinions.

Among the civil witnesses, the experts in handwriting occupied the longest time before the court. Besides the professional experts, eminent savants such as Paul Meyer, A. Giry, Louis Havet, and Molinier, affirmed and proved that the writing and the

style of the bordereau were those of Esterhazy. Their adversaries refused to admit this evidence on the ground of the supposed difference between the original and the published facsimiles, of which many, according to Pellieux, resembled forgeries. The lawyers then asked that the original bordereau might be produced, but the court refused to give the order.

General de Pellieux had established himself counsel for the Staff Office. An elegant officer, gifted with an easy and biting eloquence, he addressed the court at almost every hearing, sometimes congratulating himself with having contributed to Esterhazy's acquittal, sometimes warning the jurymen that if they overthrew the confidence of the country in the chiefs of the army, their sons would be brought "to butchery." Like Henry, but with less mental reservation, he ended one day by divulging a secret. On Feb. 17 he had had a prolonged discussion with Picquart as to whether Esterhazy could possibly have been acquainted with the documents of the bordereau, the real date of which was now acknowledged (September, and not April, 1894). Suddenly, as if unnerved, he declared that, setting the bordereau aside, there was a proof, subsequent in date but positive, of the guilt of Dreyfus, and this proof he had had before his eyes; it was a paper in which the attaché "A" wrote to the attaché "B": "Never mention the dealings we have had with this Jew." General Gonse immediately confirmed this sensational evidence. This was the first time that the document forged by Henry—the "thunderbolt" of Billot—had been publicly produced. The impression this admission created was intense. Labori protested against this garbled quotation, and demanded that the document should either be brought before the court or should not be used at all. Then Pellieux, turning toward an orderly officer, cried: "Take a cab, and go and fetch General de Boisdeffre." While waiting for the head of the staff the hearing was adjourned; it was arranged not to resume it that day, for in the interval the government, informed of the incident, had opposed the production of a document which brought the foreign embassies into the case, and of which Hanotaux, the minister for foreign affairs, warned by the Italian ambassador, Tornielli, suspected the genuineness. At the next day's hearing Boisdeffre was content with confirming the deposition of Pellieux on every point as "accurate and authentic," and cynically put the question of confidence to the jury. The president declared the incident closed. In vain did Picquart, questioned by the lawyers, declare that he considered the document a forgery. Pellieux was content with styling him scornfully "a gentleman who *still* bore the uniform of the French army and who dared charge three generals with a forgery!" From that moment the debates were curtailed. The jury, deliberating under fear of physical violence, declared the defendants guilty without extenuating circumstances. In consequence Zola was condemned to the maximum punishment—one year's imprisonment and a fine of 3,000 francs. The publisher of "L'Aurore"—defended by George Clémenceau—was sentenced to four months' imprisonment and a similar fine (Feb. 23, 1898). The prisoners appealed to the Court of Cassation for annulment of the judgment. Contrary to their expectation and to that of the public the Criminal Court admitted the plea on the formal ground that the complaint should have been lodged by the court martial which had been slandered, and not by the minister of war. The sentence was therefore annulled (April 2). Chambaraud, the judge-advocate, as well as Manau, the attorney-general, let it be understood that it would be better not to resume proceedings, at the same time allowing a discreet sympathy for the cause of revision to appear. But the War Office, urged on by the deputies, had gone too far to draw back. The court martial, immediately assembled, decided to lodge a civil complaint. This time only three lines from the article were retained as count of the indictment, and the case was deferred to the Court of Assizes of Seine and Oise at Versailles. Zola protested against the competence of this court, but the Court of Cassation overruled him. The case was not called until July 18, under a new ministry. At the last moment Zola declared he would not appear, and fled to England to avoid hearing the sentence, which would then become final. The court condemned him without debate to the maximum punishment, the same as had already been pronounced by the jury of the Seine. His name was also struck from the list of the Legion of Honor. The experts, on their part, slandered by him, brought an action against him which ended in his being condemned to pay 30,000 francs ($6,000) damages.

**The "Thunderbolt" Quoted.**

**The Sentence Annulled.**

**XIV.** The excitement which accompanied the Zola case had been echoed in the Chamber of Deputies. The different parties began to make the most of the "affaire" for their political ends. A very small phalanx of Socialists grouped round Jaurès, whose generous nature proved more clear-sighted than the shrewdness of his colleagues, and accused the government of delivering the republic up to the generals. A more numerous group of Radicals with "Nationalist" tendencies reproached them, on the contrary, with not having done what was necessary to defend the honor of the army and to nip in the bud a dangerous agitation. The chief spokesman of this group was the "austere intriguer" Godfrey Cavaignac, descended from a former candidate for the presidency of the republic, and himself suspected of a similar ambition. Between these two shoals the premier Méline steered his course, holding fast to the principle of "respect for the judgment pronounced." Prudently refusing to enter into the discussion of the proofs of Dreyfus' guilt, he gave satisfaction to the anti-Revisionists by energetically denouncing the Revisionists. Thus it was that on Jan. 15 and 22, Cavaignac having called upon the government to publish a document "both decisive and without danger"—the alleged report of Gonse upon the supposed avowals of Dreyfus to Lebrun-Renault—Méline flatly declined to follow this track, which he called "la revision à la tribune." After a stormy debate, during which blows were exchanged on the platform, the Chamber decided in Méline's favor (Jan. 24). Again, on Feb. 12, in re-

**Political Aspects of the "Affaire."**

sponse to a question concerning "his dealings with the Dreyfus family," General Billot declared that if the revision took place he would not remain a moment longer at the War Office.

On Feb. 24 the ministry were challenged as to the attitude which certain generals had assumed during the Zola trial. Méline, without approving of the errors of speech, explained them as the natural result of the exasperation caused by such an incessant campaign of invective and outrage. But this campaign was about to end: "It must absolutely cease!" he cried, with the applause of the Chamber, and he gave it to be understood that the mad obstinacy of the "intellectuels"—as the advocates of revision were contemptuously called—would only end in bringing about a religious persecution. At the same time he made known a whole series of disciplinary measures demanded by circumstances. By the end of January a council of inquiry had declared for Colonel Picquart's retirement on account of his professional indiscretions in connection with Leblois. The ministerial decision had been left in suspense—it is easy to understand in whose interest—during the Zola trial; now it was put into execution, and Picquart's name was struck off the army list. His "accomplice" Leblois was dismissed from his duties as "maire adjoint," and suspended for six months from the practise of his profession as a lawyer.

During the four months which followed the first verdict against Zola the cause of the Revisionists was at the lowest ebb. The only effect that their campaign seemed to have had was to divide French society. On the one side were the army, nearly all the leading classes, and the "social forces," without considering the rabble; on the other, a handful of intellectual men and of Socialists. Nationalism, another form of Boulangism, resumed its sway, associated with anti-Semitism, whose exploits resulted in filling the streets of Algiers with blood. The battle continued in the press, and the League of the Rights of Man (president, Senator Trarieux) concentrated the partizans of revision. But from a judicial point of view all the avenues seemed henceforward barred. Apart from the epilogue of the Zola trial only two cases, which received scant notice, maintained a feeble spark of hope despite the darkness. On the one hand, Colonel Picquart, after having vainly knocked at all the doors of military justice, had decided to lay a complaint before a civil court against the unknown authors of the forged "Speranza" letter and of the forged telegrams which he had received in Tunis. On the other hand, a cousin of Major Esterhazy, Christian Esterhazy, lodged a complaint against his relative, who, under pretense of investing their money "with his friend Rothschild," had swindled Christian and his mother out of a considerable part of their small fortune. The same examining magistrate, Bertulus, was entrusted with the two cases; each one threw light upon the other. Christian had been one of the intermediate agents in the collusion between Esterhazy and his protectors in the Staff Office, and he divulged some edifying details on this subject.

**Two Favorable Symptoms.**

In the month of May the elections took place. The new Chamber was as mixed in its representation as had been its predecessor, with the addition of a few more Nationalists and anti-Semites. It did not include a single open Dreyfusard: some (Jaurès, J. Reinach) had not been returned; others had not even faced the struggle. Besides, during the electoral period the recognized attitude of all parties had been to keep silent on the "affaire" and to exaggerate the formulas of enthusiasm for the army; later on, a few provincial councils called for strong measures against the agitators.

At its first meeting with the Chamber Méline's ministry was put in the minority, and a Radical cabinet was formed (June 30). It had for president Henry Brisson, who had just failed as candidate for the presidency of the Chamber. Brisson had remained, and persisted in remaining, completely unacquainted with the "affaire"; but he took as minister of war Godfrey Cavaignac, who would be of use to him as a security with regard to the Nationalists, and leave him full power on this delicate question.

The leader of the Patriots' League, Déroulède, congratulated Brisson on having taken in partnership a man "who would know how to make the honor of the army respected." Indeed, Cavaignac, true to his promises as a deputy, announced his intention of "muzzling" the impenitent Dreyfusards. But first of all he meant to be sure that he had the cooperation of the Chamber. On July 7 he was challenged by the deputy Castelin, who demanded fresh proceedings against Picquart, Zola, and the "syndicate." Cavaignac addressed the Chamber. His speech, very different from Méline's prudent reserve and Billot's empty formulas, constituted, as he thought, a demonstration in due form of the guilt of Dreyfus, founded principally on the new proofs which had been revealed since his condemnation. Of course, Cavaignac laid stress upon the "confessions" of Dreyfus, established by Gonse's report—antedated—and by a loose leaf (sic!) from Lebrun-Renault's note-book, afterward destroyed by him—a very suspicious act. Cavaignac laid before the Chamber a whole dossier of secret papers: (1) The document "canaille de D . . .". (2) A document of March, 1894, in which one of the military attachés wrote "D. has brought me several interesting things." (It was discovered later that the letter "D" covered something which had been erased, and one could see the traces of one or several different letters.) (3) A document which had fallen from the skies in 1896, and which Pellieux had referred to in the discussion at Zola's trial. Cavaignac, whom Hanotaux and Méline had not thought fit to acquaint with Count Tornielli's protest, gave the entire text of this document for the first time, all except one sentence which he omitted on the ground of diplomatic propriety. He maintained that he had weighed its "material and moral authenticity." Cavaignac's demonstration, apparently mathematically exact, and made with angry conviction, reassured and won over the Chamber, which voted unanimously that his speech should be posted up in every commune throughout France. It was remarked that Méline was among

**Second Castelin Interpellation.**

the few who did not vote. The "Figaro" proclaimed the Dreyfus case a "buried matter." But the next day Picquart threw cold water on all this enthusiasm. He wrote a public letter to Brisson, offering to prove before any competent jurisdiction that the documents of 1894, quoted by Cavaignac, did not apply to Dreyfus, and that the document of 1896 "had every appearance of being a forgery." The answer to this audacious manifestation was not long in coming. In the Chamber Cavaignac treated with contempt a man who dared to argue that "a document which he had never seen" could be a forgery. At the same time he wrote to the keeper of the seals to lodge a complaint against Picquart and Leblois, by virtue of the law on espionage (July 12). This was the accusation against Picquart already brought by Henry, Lauth, and Gribelin during Zola's trial, for having (1) examined with Leblois the dossier of a spy named Beulot, and a secret dossier respecting carrier-pigeons, and (2) communicated to Leblois the secret dossiers of the actions against Dreyfus and Esterhazy. Picquart denied that he had shown Leblois any document either secret or concerning the national defense. Moreover, some of these "facts" had been denounced at the council of inquiry which had ordered his dismissal from the army. Therefore the principle "Non bis in idem" should have made fresh proceedings impossible; but the minister, bitterly resenting the doubt cast on his sincerity, did not stop to take these considerations into account. Picquart was arrested and incarcerated in the civil prison of La Santé (July 13). The inquiry, entrusted to the judge Albert Fabre, soon took a turn favorable to the prisoner, whose adversaries became confused by perpetually contradicting facts and dates. On the same day as this arrest the examining magistrate Bertulus, disregarding the threats and entreaties of which he had been the object, on his own initiative (as an official note put it) sent Major Esterhazy and his mistress, Marguerite Pays, to prison, accused of the crime of forgery and of using forgeries; he had in fact become convinced that the "Speranza" telegram was the work of Madame Pays, and that they were not altogether innocent of the sending of the "Blanche" telegram. Then, when Bertulus had decided to send Esterhazy and his mistress before the Assize Court, the Chambre des Mises en Accusation interfered and gave them the benefit of insufficient evidence (Aug. 12), and also declared the complicity of Du Paty insufficiently proved.

**Picquart's Reply to Cavaignac.**

**Trial of Esterhazy for Forgery.**

After the decision pronounced in his favor, Esterhazy had been set at liberty; but he did not come out of this troublesome adventure unscathed. Already, in his speech of July 7, Cavaignac had announced that this officer would be "smitten with the disciplinary punishments that he had deserved," and he gave him into the hands of a council of inquiry. Before this council, presided over by General de St. Germain, Esterhazy, to avenge himself, made revelations which were most compromising for himself as well as for his protectors. He told of his collusion with the staff, and of his threatening letters to the president of the republic. Nevertheless, the council declined to find him guilty of having failed either in discipline or in matters of honor; they sustained only (and by a majority of one) the charge of "habitual misconduct." Notwithstanding a letter from General Zurlinden, military governor of Paris, recommending indulgent measures, Esterhazy's name was struck off the army lists by the minister of war (Aug. 31).

But just at this time an incident of far greater importance occurred to change the aspect of affairs. Cavaignac, in spite of his assurance, had none the less been agitated by the doubts expressed on all sides as to the authenticity of certain documents in his dossier. In order to ease his mind he ordered a general revision and a reclassification of the secret dossier. In the course of this operation Major Cuignet, working by lamplight, noticed an alarming peculiarity in the "document Henry": the lines of the paper—which was ruled in squares—were not of the same color at the top and at the bottom as they were in the middle. When he looked at the document produced by Henry himself for comparison—an invitation to dinner (falsified) dating from 1894—he ascertained, by comparing the ruled squares, that the heading and the lower part of the latter document belonged in reality to the "document Henry," and vice versa. If the two papers had been contemporary, this inversion might have been attributed to a pardonable error in gumming them together; but such was not the case: one was supposed to have been put together in 1894, the other in 1896; therefore the documents had evidently been tampered with at this latter date. Much concerned by his discovery, Cuignet apprised the chief of the cabinet (General Roget) and the minister, who recognized the accuracy of it. Their conviction, which the nonsense and the improbability of the "Vercingétorix document"—as Esterhazy had called it—had not been able to shake, gave way before the divergence of the squares ruled on the paper. Cavaignac, for motives still unknown, kept the matter secret for a fortnight. Then, as Henry was passing through Paris, he summoned him to the War Office, and questioned him in the presence of Generals de Boisdeffre, Gonse, and Roget. Henry commenced by swearing that the document was authentic, then got entangled in confused explanations, then admitted that he had completed certain parts of it "from oral information" he had received; in the end, conquered by the evidence against him, he owned that he had invented the whole thing. But they knew well why and for whom; and he threw an anxious glance on Generals Boisdeffre and Gonse, who in 1896 had accepted this timely forgery without question; these generals kept frigid silence. Abandoned by the chiefs who had tacitly driven him to the crime, Henry gave way entirely. By order of the minister he was immediately put under arrest and confined in Mont Valérien. The next day he cut his throat with a razor left in his possession, taking with him to the grave his secret and that of a great part of the "affaire" (Aug. 31, 1898). On the same day Esterhazy prudently disappeared from Paris; it was

**The Henry Forgery.**

**Suicide of Henry.**

known that he had taken refuge in Brussels, and then in London. Colonel Henry's avowal gravely affected General Boisdeffre's position, for he had publicly proclaimed and affirmed to the minister the authenticity of the document. He immediately tendered his resignation as head of the staff, and, despite Cavaignac's entreaties, insisted on its acceptance.

This double "coup de théâtre," at once made public, created a tremendous sensation at first. The enemies of revision were overwhelmed; it was several days before they had sufficiently recovered to rally round the theory of the "patriotic forgery" imagined by a contributor to the "Gazette de France," Charles Mourras. According to him, Henry had forged this document as a sort of résumé for the public, because the "real proofs" could not be revealed without danger. This absurd theory (for if ever a document were intended exclusively for "internal use," as Pressensé put it, it was that one!) was generally accepted by the Nationalists.

But public opinion had changed considerably, or was at least shaken. The revision of the Dreyfus case thenceforward seemed inevitable; the council of ministers investigated the matter. It was evident that if Colonel Henry had been obliged to forge a false proof of the guilt of Dreyfus in 1896, the dossier did not contain a single one that could be considered as decisive. Cavaignac refused to draw this inference—too honest to hush up Henry's forgery, he was too obstinate to retract his speech of July 7. He declared that he was more convinced than ever of Dreyfus' guilt, and tendered his resignation, led to this decision by Brisson's firmly expressed determination to take steps toward revision (Sept. 4).

**Zurlinden Succeeds Cavaignac.**

General Zurlinden, governor of Paris, accepted the vacant post in the War Office at the personal request of the president of the republic. He was an honest soldier, but narrow-minded; the press of the staff loaded him with insults, which did not fail to affect him. The revision founded upon the discovery of a "new fact" could only be demanded by the keeper of the seals. As early as Sept. 3 Madame Dreyfus had laid before him a request to take this initiative. She alleged two "new facts": (1) the expert's examination of the bordereau, which she was informed had not given the same results as in 1894; (2) the confession of Henry's crime, which consequently annulled his all-important evidence in the action against her husband. As a result of this claim the keeper of the seals, Sarrien, demanded that the secretary of war should communicate the Dreyfus dossier. To the general surprise, Zurlinden sent it to him with a long notice unfavorable to revision. However, after a prolonged discussion, the ministry decided to proceed and to lay the matter before the judicial commission, which they were bound to consult in such a case. Thereupon Zurlinden tendered his resignation, and was followed in his retirement by the minister of public works, Tillaye (Sept. 17). Zurlinden was reinstated as governor of Paris; General Chanoine inherited his position in the War Office, as well as the insults of the anti-Revisionist press. During his short term of office Zurlinden, with an impartiality that showed more uprightness than discretion, had smitten two of the principal actors of the drama. It resulted from Esterhazy's declarations before his council of discipline, and from an inquiry opened in consequence, that Colonel Du Paty de Clam had sided with Esterhazy before and during his action. Du Paty took upon himself all the responsibility for his conduct, and asserted that he had acted without reference to his chiefs; this was chivalrous, but only half true. However that may be, the assistance thus given to Esterhazy was judged "reprehensible from a military point of view": Du Paty was retired and put on half-pay for punishment (Sept. 12). After Du Paty came Picquart. Zurlinden, having become acquainted with his dossier, proposed to the council of ministers to arraign Picquart before a court martial on the charge, already drawn up by Esterhazy, of having fabricated the "petit bleu." The only possible basis for such an accusation consisted in certain signs of erasure in the document which had not existed in the photographs taken of it in 1896. The council appeared little in favor of these proceedings, but Zurlinden, acting as governor of Paris, almost immediately after tendering his resignation, presented to his successor a warrant of inquiry, which the latter signed without paying much attention to it. The reason of this haste was that the keeper of seals had asked Picquart for a "mémoir" on the fitness of revision; the military party was therefore eager to discredit his testimony by a charge of forgery. On Sept. 21, the day on which the case of Picquart and Leblois was brought before the "tribunal correctionnel," the government attorney demanded the adjournment of the affair, first, on account of the Dreyfus revision, which might modify the aspect of the deeds with which Picquart was charged; and secondly, on account of the new and serious accusation which had been brought against the latter. Picquart then rose and warned his judges and the public, saying: "To-night perhaps I shall go to the Cherche-Midi, and this is probably the last time that I will be able to speak in public. I would have the world know that if there be found in my cell the rope of Lemercier-Picard or the razor of Henry, I shall have been assassinated. No man like myself can for a moment think of suicide." Lemercier-Picard was one of Henry's agents, whose real name was Leeman, and who had probably been concerned in the forgery of 1896; he had afterward hanged himself under mysterious circumstances from the window-fastening of a furnished house. The next day Picquart was taken from the civil prison of La Santé and enrolled on the register at the Cherche-Midi, where he was put into the strictest solitary confinement.

**Ministerial Changes.**

Some days after, the vote of the commission charged with giving a preliminary opinion upon the demand for a revision was made known: opinion was equally divided. This division legally inferred rejection; but the minister of war was not bound to accept the opinion of the commission. He wished, however, to shield himself behind a vote of the council of ministers. After four hours of deliberation it was decided, at the instance of Brisson, seconded by Bourgeois, that the keeper of the seals should lay the affair before the Court of Cassation.

Thus the proceedings for revision were definitely inaugurated (Sept. 27).

**XV.** Now that, thanks to the manly resolution of Brisson, the obstinate defenders of the work of 1894 had been deprived of support, their only remaining hope lay in the revolutionary action of the army, of the people, or of the Chamber of Deputies. It will be seen how they used successively each of these three means. They found help, on the one hand, in the thoughtless violence of certain apostles of revision who persisted in including the whole army in the fault committed by some of its chiefs. The most extreme of these was Urbain Gohier, who was prosecuted (under Dupuy's ministry) for his collection of articles, "The Army Against the Nation," and acquitted by a jury of the Seine. On the other hand, the anti-Revisionists were encouraged by the strange inactivity of the president of the republic. The day before the reopening of the Chamber of Deputies, sudden and suspicious strikes, noisy public meetings, struggles in the streets, reports of a military conspiracy, all contributed to overexcite the temper of the public. The very day of the reopening of the Chamber of Deputies (Oct. 25) Brisson's ministry was defeated on a motion which virtually accused the government of permitting the attacks upon the army, and it resigned forthwith.

**Resignation of Brisson's Ministry.**

It was replaced on Nov. 3 by a cabinet of "republican union" presided over by Charles Dupuy, with Freycinet at the War Office and Lebret keeper of the seals. The Criminal Chamber of the Court of Cassation, having the demand for a revision laid before it, held public audience on Oct. 27 and 28 to express its opinion upon the admissibility of the demand. The attorney-general Manau and the councilor Bard, the latter in a very remarkable report, both pronounced themselves in favor of the claim. They adopted the two motives for the request presented by Madame Dreyfus. The avowed forgery of Colonel Henry covered his evidence of 1894, and even the origin of the bordereau which had been through his hands, with justifiable suspicion; the report of the experts of 1897, the purport of which was revealed on this occasion, tended to establish the belief that the bordereau was not in Dreyfus' handwriting, as had been claimed in 1894, but was "a tracing of the writing of Esterhazy." The attorney-general, an old republican, was in favor of immediately annulling the sentence of 1894 and suspending the punishment of Dreyfus; the councilor Bard, taking into consideration the resistance of military authority, whose motives were enumerated in Zurlinden's letter, proposed simply that the Criminal Chamber should declare the claim "formally admissible" and should proceed to an inquiry which would throw further light on the matter and set people's minds at rest. It was this last expedient that commended itself to the Criminal Chamber (Oct. 29); and it was further decided (Nov. 3) that instead of appointing a special commission, the court as a whole should hold this supplementary examination. They began at once and heard, in greatest secrecy, a long series of witnesses, not excepting Esterhazy, who, having been threatened with an action for swindling his cousin Christian, obtained a safe-conduct to come to Paris without fear of being arrested. On Nov. 15 the Criminal Chamber decided that Dreyfus should be informed of the commencement of proceedings for the revision, and invited to present his means of defense. This was the first news that the unhappy man had heard of the campaign begun in his behalf.

**Trial Before the Court of Cassation.**

Before the Court of Cassation, as in the actions against both Esterhazy and Zola, the principal witness for the revision was to be Colonel Picquart. To weaken the importance of his evidence and to retaliate for the revision, the military party wished to force the colonel's condemnation beforehand. The inquiry into his case, entrusted to Captain Tavernier, was quickly ended. On Nov. 24 General Zurlinden, governor of Paris, signed the order demanding his trial before the court martial; he was charged with forging the "petit bleu," with using other forgeries, and with communicating secret documents concerning national defense. Numerous petitions from "intellectuels" protested against these hasty measures, and demanded that the judgment of Picquart should be delayed until the result of the inquiry in the Court of Cassation should have put in its true light the part he had played in all this affair. The same opinion was expressed in the Chamber of Deputies by the deputies Bos, Millerand, and Poincaré, one of the ministers of 1894, who took advantage of this opportunity to "unburden his conscience"—a little late in the day (Nov. 28).

Freycinet and Dupuy refused to postpone the court martial, but were willing to hamper it by allowing the Court of Cassation to claim the Picquart dossier. Finally, after a fruitless attempt by Waldeck-Rousseau to pass a law suspending the case of Picquart, who was awaiting trial before both the "tribunal correctionnel" and the court martial, the Court of Cassation, on the colonel's application, ordered that the two dossiers should be communicated to it, thus indefinitely postponing the meeting of the court martial. (After the close of the inquiry, on March 3, 1899, the court decided that the Civil Court alone was concerned with the accusations against Picquart, in consequence of which decision he was transferred from the military prison at Cherche-Midi to the civil prison of La Santé.)

After having almost terminated the hearing of the witnesses, the Criminal Chamber insisted upon having the secret dossier, withheld by military authority, communicated to it. This request met with strenuous opposition: the matter was even taken before the Chamber of Deputies (Dec. 19). The government, however, before deciding, required guarantees of such a nature as to insure it from indiscreet publication; these guarantees, accepted by the Court of Cassation (Dec. 27), consisted in an officer of the War Office being charged to carry the dossier every day to the court and to bring it back to the War Office in the evening.

While the Criminal Court was proceeding with its inquiry, notwithstanding the secrecy with which all its movements were surrounded, the report was spread abroad that the decision would be favorable to the claim for revision. To avoid this catastro-

phe at any price, the enemies of revision commenced a violent campaign in the newspapers, defaming the magistrates of the Criminal Chamber, who were represented as having been required to sell themselves to the cause of Dreyfus. The Ligue de la Patrie Française, founded in Jan., 1899, under the auspices of the academicians François Coppée and Jules Lemaitre, energetically seconded this campaign and demanded that these "disqualified" judges should be discharged from the cognizance of the case. The president of the Civil Chamber of the court, Quesnay de Beaurepaire, was found ready to lend the support of his high dignity to these calumnies; he tendered his resignation as a judge (Jan. 8, 1899), and began in "L'Echo de Paris" a series of articles against his colleagues. His most serious charge was that President Loew, at the end of a long and tiring sitting, had sent Picquart a glass of hot grog.

**Attacks on the Court.**

The astonishment of the public was intensified when on Jan. 30 the government presented a bill demanding that the affair should be judged by the united sections of the whole Court of Cassation! Dupuy asserted that the bill was a measure of pacification; it was necessary that the decision—and why did the Revisionists fear that the whole Court of Cassation would disavow the Criminal Chamber?—should have such force that nobody but "fools or rebels" would be found to contest it. These arguments, and above all the fear of provoking a ministerial crisis, triumphed over the resistance of a part of the republicans. The "loi de dessaisissement" was passed by the Chamber of Deputies (Feb. 10), and a little later by the Senate (Feb. 28).

In the interval between the taking of these two votes an important event had occurred—the sudden death of the president, Félix Faure (Feb. 16). The congress which immediately assembled set aside the candidateship of all those who had been to a greater or less degree involved in the Dreyfus affair (Méline, Brisson, Dupuy), and fixed its choice on the president of the Senate, Emile Loubet, who had preserved up to that time, and who continued to preserve, a consistently neutral attitude. Nevertheless, as he was the choice of the Senate and of the Revisionists in the Chamber, his nomination awakened the fury of the Nationalists, anti-Semites, and reactionists. On different sides conspirators tried to take advantage of the general disorder and attempted a decisive stroke. The Orleanist pretender advanced closer to the frontier. At Félix Faure's funeral (Feb. 23) the leaders of the League of Patriots, Déroulède and Marcel Habert, tried to induce General Roget's brigade to proceed to the Elysée. The two agitators were arrested, brought before the jury of the Seine for "misdemeanor in the press," and acquitted (May 31).

**The Death of Félix Faure.**

The Criminal Chamber had terminated its inquiry on Feb. 9; immediately after the vote for the "loi de dessaisissement" the whole proceeding was turned over to the Court of Cassation. This latter accepted without question the results obtained, heard several new witnesses, and had the secret dossiers, both military and diplomatic, laid before it. It was still engaged in studying them when the "Figaro" succeeded in obtaining, and published, beginning with March 31, the complete reports of the proceedings of the inquiry which had been put in print for the private use of the councilors. The effect of this publication was wide-spread. For the first time the general public had all the factors of the case before its eyes and could reason out an opinion for itself. The characteristic result of the inquiry was the melting away of all the pretended proofs of the guilt of Dreyfus, inferred from the secret dossier: not a single one had withstood an impartial examination, and in the course of the inquiry many documents had been recognized as false or as having been tampered with.

The spokesmen of the Staff Office, General Roget, Major Cuignet, and Cavaignac, now returned to the bordereau, and struggled to show that the documents enumerated therein could have been betrayed only by Dreyfus. But the attributing of the bordereau to Dreyfus clashed with the declaration of the new experts appointed by the Criminal Chamber (Paul Meyer, Giry, Molinier), who were unanimous in attributing it to Esterhazy. Charavay, one of the experts of 1894 who had decided against Dreyfus, retracted his previous decision when Esterhazy's writing was put before him. Lastly, a search, made as early as the month of November, put the court in possession of two letters acknowledged by Esterhazy, written on the same "pelure" paper (foreign note-paper) as the bordereau; a search had been made in vain for samples of this paper in Dreyfus' house, and in 1897 Esterhazy had denied that he had ever used it.

Before the united courts the most remarkable incident was that of the Panizzardi telegram of Nov. 2, 1894. Instead of the true interpretation of this telegram, which quite exonerated Dreyfus, the secret military dossier communicated to the Court of Cassation contained only a false version of it, put together from memory in 1898 by Colonel Henry. In the course of his deposition Major Cuignet tried to justify this false version, and accused the Foreign Office of dishonorable conduct. A somewhat animated correspondence took place between the two ministries on this subject. However, the delegate of the Foreign Office, Paléologue, had no trouble in confounding his opponent, and on April 27 Cuignet and General Chamoin, in the name of the War Office, signed a warrant recognizing the accuracy of the official interpretation. This incident had a parliamentary echo. On May 5 De Freycinet tendered his resignation from the War Office rather abruptly. He was replaced by Krantz, until then minister of public works.

**The Panizzardi Telegram.**

Notwithstanding the remarkable prejudices of a considerable number of the councilors who were charged with the examination of the case, the inquiry of the united courts only confirmed in a striking manner the results of the inquiry of the Criminal Chamber. The president of the Civil Chamber, Ballot-Beaupré, was entrusted with the report, which he read in the open court on May 29. Visibly affected, he declared that the bordereau was the work of Esterhazy: this fact being proved, even if it did not

allow of Esterhazy's acquittal being overthrown, was sufficient to demonstrate Dreyfus' innocence; and this was, according to Ballot-Beaupré, the new fact required by the law. Manau, the attorney-general, in his address to the court brought forward a second "new fact"—Henry's forgery. After a masterly speech by Mornard, acting on behalf of the Dreyfus family, the Court of Cassation retired for deliberation. In their decision, rendered June 3, they set aside the "fins de non recevoir" (refusal to admittance) inferred either from the secret dossier or from the pretended confessions of Dreyfus, which they judged not proved and improbable. They retained two "new facts": one, recognized by all, the fresh attribution of the bordereau; the other, the secret communication made to the judges of Dreyfus, of the document "canaille de D . . .," now considered by every one as inapplicable to the prisoner. Accordingly, the Court of Cassation annulled the sentence of 1894, and ordered that Dreyfus be tried again before a court martial at Rennes.

The very day before this memorable decree Esterhazy declared to a reporter of "Le Matin" that he was indeed the author of the bordereau; but he asserted that he had written it "by order," to furnish his friend, Colonel Sandherr (whose secret agent he pretended to have been), with a material proof against the traitor Dreyfus.

**The Court Martial at Rennes.**

**XVI.** The presumptions that had been admitted by the Court of Cassation in favor of the innocence of Dreyfus, were so powerful that, according to general opinion, the judgment of the court martial at Rennes could be nothing but a mere formality, destined to procure for Dreyfus the supreme satisfaction of being rehabilitated by his peers. But after the lies, the hatred, the insults which had accumulated during the last two years, after the work of demoralization accomplished by the press of both parties, the overexcited army had now reached the point of identifying its own honor with the shame of Dreyfus. Its suspicions having been successfully roused against civil justice, it refused to bow down before the work of the latter, although it was so straightforward; and, as Renault Morlière had foretold, the only effect that the "loi de dessaisissement" had was to direct upon the whole Court of Cassation the suspicions and the invectives reserved up to this time for the Criminal Chamber alone.

The first victim of this fresh outburst of passion was the Dupuy ministry. This "ministère de bascule" (trimming ministry), after having done everything in its power to retard the work of justice, now seemed to accept it without any reserve, and to be ready to draw any inference from it. The cruiser "Sfax," stationed at La Martinique, had been ordered to bring Dreyfus back to France. Du Paty de Clam was arrested on the charge of having taken part in the Henry forgery, an accusation rashly made by Major Cuignet, and which was bound to be rejected for lack of evidence.

General Pellieux was brought before a council of inquiry for collusion with Esterhazy; Esterhazy himself was prosecuted for the affair of the "liberating document." The cabinet felt itself threatened by the indignation of all sections of the Republican party, and made fresh advances to the "Dreyfusards." On June 5 the Chamber of Deputies voted the public placarding of the decision of the Court of Cassation—a necessary step in view of similar action taken in the case of Cavaignac's speech. Still further, the cabinet proposed to the Chamber to bring before the Senate an action against General Mercier, on the ground of the secret communication made to the judges of 1894.

**Defeat of Dupuy Ministry.**

But the Chamber, which had acclaimed Cavaignac and overthrown Brisson, hesitated to start upon the course of retaliation into which Dupuy was urging it. It found a deputy (Ribot) to declare that the ministry was encroaching upon its prerogatives, and another (Pourquery de Boisserin) to propose the postponement of any decision until the court martial of Rennes had rendered its decree. This last proposition rallied the majority; nobody observed that, in thus connecting Mercier's safety with a fresh condemnation of Dreyfus, a false character was being given in advance to the trial at Rennes: out of a simple legal debate was being formed a duel between a captain and a general.

Dupuy's cabinet was finally overthrown (June 12), and the groups on the Left, in presence of the danger of a military pronunciamento that threatened them, decided merely to uphold a ministry of "Republican defense." On June 22 Waldeck-Rousseau succeeded in forming a cabinet, in which General the Marquis de Galliffet was minister of war.

The cruiser "Sfax" landed Dreyfus on July 1 at Port Houlgnen, near Quiberon. Hurriedly disembarked on a stormy night, he was immediately transferred to the military prison of Rennes. After five years of physical and moral torture, which he had survived only by a miracle of will-power, the unhappy man had been reduced to a pitiable state of bodily and mental exhaustion. For five weeks the attorneys chosen by his family, Demange and Labori, were busy in acquainting him as far as was possible with the remarkable events that had occurred during his absence; his attitude while the trial was progressing proved the difficulty he had in realizing the situation.

His trial began on Aug. 7, in one of the rooms of the lycée at Rennes. The court martial was composed entirely of artillery officers, except the president, Colonel Jouaust, who belonged to the corps of engineers. The public prosecutor was Major Carrière, a retired gendarme, who at the age of sixty had begun to study law. In accordance with legal requirements, the indictment was in substance the same as at the previous trial; but the only question put to the court was whether Dreyfus had delivered up the documents enumerated in the bordereau. It appeared, therefore, that only witnesses who could give evidence on this point would be heard, and such, in fact, were the instructions given by the War Office to the government commissary; but these directions were not respected by him nor by the defense. Hence the Rennes trial was but a repetition of the interminable string of witnesses who had already been heard at Zola's trial and in the Court of

Cassation, the greater part of whom only brought forward opinions, suppositions, or tales absolutely foreign to the question. The generals, forming a compact group which this time worked under Mercier's personal direction, delivered regular harangues and interfered in the debate continually; the president, overawed by his superior officers, exhibited as much deference to them as he showed harshness and sharpness to Dreyfus. From beginning to end of the trial he made no pretense of keeping account of the facts duly established by the Court of Cassation. Esterhazy's avowals, intermixed, it is true, with lies, were held as being null and void. The voluminous correspondence which he addressed to Jouaust and to Carrière was thrown into the waste-paper basket. The questions asked by one of the judges make it appear probable that some one had spoken to him of the pretended original bordereau, written on thick note-paper, and said to have been annotated by the Emperor William.

The examination of Dreyfus himself was without interest; he confined himself to denials, and preserved an entirely military attitude, the exaggerated correctness of which did not arouse any sympathy. Several hearings with closed doors were devoted to the examination of the military and diplomatic secret dossiers. General Chamoin, delegate of the War Office, had (as explained by him later, through inadvertence) incorporated in them again the false rendering of the Panizzardi telegram, together with a commentary from Du Paty.

General Mercier's evidence (Aug. 12), which had been announced with much parade and bustle, was put forward in a clever speech, but brought out nothing new, unless it were a note from the Austrian military attaché, Schneider, which Mercier had procured by unavowed means. In this note the Austrian diplomat declared that he persisted in "believing" in the guilt of Dreyfus. The note was of the year 1895 or 1896; but a false date had been written on the copy, "Nov. 30, 1897"—a date later than the discovery of Esterhazy's handwriting, and at which, as a matter of fact, Schneider had completely changed his opinion! Called upon to explain the part he played in 1894, Mercier admitted, this time without hesitation, the communication of the secret dossier, took the credit of it to himself, and declared that if necessary he was ready to do it again.

**Labori Shot.**

On Aug. 14 an unknown person, who succeeded in escaping, fired a revolver at Labori and wounded him severely in the back. For more than a week the intrepid advocate was prevented from attending the hearing.

One can not enter into the endless details of all the evidence, which continued for nearly a month longer at the rate of two sittings a day. The most notable witnesses were Casimir-Perier, Commander Freystaetter (one of the judges of 1894)—both in violent opposition to Mercier—Charavay, who, though seriously ill, came loyally forward to acknowledge his error of 1894, and Bertillon, who repeated his claims as to the "autoforgery" of the bordereau, together with fresh complications. At the last moment Colonel Jouaust, using his discretionary power, heard with closed doors, and without putting him on his oath, a Servian named Czernucki, formerly an Austrian officer. This man, who was generally considered to be half-mad, related in an obscure way that a civil official and an officer of the staff "of a power of central Europe" had certified to him that Dreyfus was a spy. Although this story was of no value, Labori took advantage of it to demand in turn that the evidence of Schwarzkoppen and Panizzardi should be received. This was refused. However, the German government inserted a notice in the official newspaper of Berlin (Sept. 8), repeating in formal terms the declaration made by the chancellor Von Bülow on Jan. 24, 1898 before a commission of the Reichstag, and proclaiming that the government had never had any dealings whatever with Dreyfus.

Major Carrière's address to the court assumed that Dreyfus was guilty. He affirmed that at the beginning of the trial he had hoped to be able to demonstrate his innocence, but "this mass of witnesses who have come to give us information and personal opinions" had destroyed that hope. Of Dreyfus' two attorneys only Demange addressed the court. His speech was long, well reasoned, and touching, but he weakened it by making it too polite and by speaking too gently of all the officers, not excepting the late Colonel Henry.

In his rejoinder Carrière asked the judges to group the witnesses into two divisions and to weigh them. Demange begged them not to raise to the dignity of proof such "possibilities of presumptions" as had been brought to them. Finally, Dreyfus uttered these simple words:

> "I am absolutely sure, I affirm before my country and before the army, that I am innocent. It is with the sole aim of saving the honor of my name, and of the name that my children bear, that for five years I have undergone the most frightful tortures. I am convinced that I shall attain this aim to-day, thanks to your honesty and to your sense of justice."

**The Verdict.**

An hour later he heard the verdict that ruined all his hopes and those of justice: by five votes to two the court martial declared him guilty. It was asserted that the two votes were those of Colonel Jouaust (who throughout the trial had carefully concealed his opinion) and of Lieutenant-Colonel de Bréon, a fervent Catholic, the brother of a Paris curate. As if, however, to acknowledge its doubts, the court admitted that there were "extenuating circumstances"—a thing unheard of and incomprehensible in a matter of treason. The sentence pronounced was detention for ten years: it was known that the judges had recommended the condemned man to the indulgence of the War Office (Sept. 9, 1899).

**XVII.** The whole of the civilized world was amazed and indignant on the announcement of the sentence. In France itself nobody was satisfied, except General Mercier, who was delivered by this halting pronouncement from all fear of punishment. For several days the ministry hesitated as to what course to pursue. Finally, the idea of immediately pardoning Dreyfus, started by some of the prisoner's friends, who were alarmed at his state of health, prevailed in the government councils. They had some trouble in inducing the president of the republic to grant the pardon, and Dreyfus to accept it; for in order to avail himself of it the prisoner was

forced to withdraw the appeal he had laid before the council of revision. Later on, the disingenuousness of political parties saw in this relinquishment the avowal of his crime! On Sept. 19, the very day on which Scheurer-Kestner died, appeared the presidential decree remitting the whole of the punishment of Dreyfus, including the military degradation. The decree was preceded by a report from the minister of war, reciting various reasons for clemency. Then by an "ordre du jour," which he did not communicate even to the president of the council, General Galliffet announced to the army that the incident was closed.

On Sept. 20 Dreyfus was set at liberty. He immediately wrote to the president of the republic a letter in which he declared anew his innocence, together with his resolve to know no rest or peace until his honor was restored. He retired with his family to Carpentras, then to Geneva, and finally went back to settle in Paris, without causing the slightest public demonstration. Thus ended in a paradoxical result this long struggle for right. Dreyfus, liberated and restored to his family, innocent in the eyes of the world, remained excluded from the army and legally dishonored. In the senatorial elections of 1900 all the notable "Dreyfusards" (Ranc, Siegfried, Thévenet) remained unelected; it was only at the legislative elections of 1902 that the tide began to turn and some of the champions of revision (Pressensé, Jaurès, Buisson) were returned to the Chamber of Deputies.

The sentence of Rennes left unsettled several actions which were more or less connected with the Dreyfus case: proceedings against Picquart for infraction of the law against espionage; an action for libel by Henry's widow against Joseph Reinach; an action against Zola (whose condemnation by default was not definitive); eventual proceedings against General Mercier, etc. Waldeck-Rousseau's ministry considered that the people were tired of an "affaire" that had paralyzed the business of the country, and had brought it to the brink of a civil war; for it had become known that if Dreyfus had been acquitted the leaders of the anti-Revisionists—Déroulède, Marcel Habert, Jules Guérin—had determined on a "coup." To prevent this they had been arrested (Aug. 12) for conspiracy against the state, and condemned to banishment or prison. The ministry reported a bill which declared that all actions for matters connected with the Dreyfus affair, excepting those for the crimes of murder and treason, were canceled. It was the "policy of the sponge" praised by the journalist Cornély. It met with keen opposition from the convinced adherents of Dreyfus; they saw in it an immoral stifling of justice, and they succeeded in protracting the discussion of the bill. In the mean time all the actions remained unsettled. But events convinced Waldeck-Rousseau still further of the necessity for the pacific measure. In the month of May, 1900, the mere insinuation of a revival of the "affaire" had favored the success of the Nationalist candidates in the municipal elections of Paris. The resignation of General Galliffet, May 30, 1900, on a side issue of the "affaire," and the almost unanimous vote by the Chamber of an "ordre du jour" against the reopening of the case, encouraged the government to insist on the voting for the bill. After long debate it was definitely adopted on Dec. 24, 1900.

**Pardon and Amnesty.**

In the course of the discussion Waldeck-Rousseau had stigmatized General Mercier's conduct in 1894, and consoled the defenders of Dreyfus by making appeal to the justice of history. Of the three most notable champions of revision, Scheurer-Kestner had already gone to the grave; Zola returned to France, where he died from an accident Sept. 29, 1902; as to Colonel Picquart, indignant at the law of amnesty, he abandoned the appeal that he had lodged against the decision—very much open to criticism—of the council of inquiry which had struck him from the lists, and definitely left the army by way of protestation.

The Dreyfus case has rendered one service to the French democracy by bringing into full light the danger of an alliance between anti-Semitism, nationalism, militarism, clericalism—different terms which express the various forms of the spirit of intolerance and counter-revolution. It has, besides, been a lesson to the whole world of the danger of letting religious prejudice interfere with the sacred prerogative of justice.

Bibliography: Sources: Yves Guyot, *La Révision du Procès Dreyfus, Faits et Documents Juridiques*, Paris, 1898 (contains the report of Ormescheville and a stenographic report of the Esterhazy trial); *Le Procès Zola*, ib. 1898, 2 vols.; *L'Instruction Faite et les Décisions Judiciaires Ultérieures*, Paris, without date [1900] (contains all the actions against Picquart and Leblois); *La Révision du Procès Dreyfus à la Cour de Cassation*, Paris, 1898 (public hearings in the Chambre Criminelle, Oct., 1898); *Enquête de la Cour de Cassation*, ib. 1899, 2 vols.; *Débats de la Cour de Cassation* (May, 1899), *ib.* 1899; *Le Procès Dreyfus Devant le Conseil de Guerre à Rennes*, ib. 1900, 2 vols.; *Lettres d'un Innocent* (Alfred Dreyfus), *ib.* 1898; Alfred Dreyfus, *Cinq Années de Ma Vie*, Paris, 1901; Henry Leyret, *Lettres d'un Coupable* (Esterhazy), Paris, 1898; the French newspapers from 1894 to 1902. The declaration of Esterhazy before the consul of France at London (end of 1900) was published in the *Siècle* and the *Indépendance Belge* in May, 1901.

The principal polemical writings are those of Bernard Lazare, Jean Jaurès (*Les Preuves*), Joseph Reinach ("Junius"; *Les Faussaires*; *Tout le Crime*, etc.), E. Zola (*La Vérité en Marche*), G. Clémenceau, J. Cornély, Jean Ajalbert, A. Réville, Urbain Gohier, Yves Guyot, E. Duciaux ("Un Intellectuel"; *Gouse Pilate*), Michel Collins, P. Quillard (*Le Monument Henry*), all favorable to Dreyfus; on the opposite side there are hardly any to name, except the collection of articles of Maurice Barrès. The work of E. de Haime (pseudonym), *Les Faits Acquis à l'Histoire* (Paris, 1898), contains letters and declarations from various publicists.

The histories of the affair which appeared during its course can not be much relied on. These are: in French, the volumes signed "Captain Paul Marin" and "Ch. Dubois" (translated into Italian); in English, those of F. Conybeare and of G. Barlow. Mention may also be made of E. de Pressensé, *Un Héros, le Lieutenant-Colonel Picquart* (Paris, 1898), and Esterhazy, *Les Dessous de l'Affaire Dreyfus* (1899). The standard work is the *Histoire de l'Affaire Dreyfus*, by Joseph Reinach, in course of publication (tome i., *Le Procès de 1894*, 1901; tome ii., *Esterhazy*, Paris, 1903). The complete work will be in four volumes.

As short epitomes may be mentioned: Pierre Moïé, *Exposé Impartial de l'Affaire Dreyfus* (1898); Sir Godfrey Lushington, *The Conspiracy Against Captain Dreyfus* (*National Review*, June, 1899). Consult also the seventh volume of Lavallée's *L'Histoire des Français*, ed. F. Lock and M. Dreyfous, Paris, 1901, and several volumes of André Daniel's (Lebon's) *Année Politique* (Charpentier).

J. *

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END OF VOL. IV.

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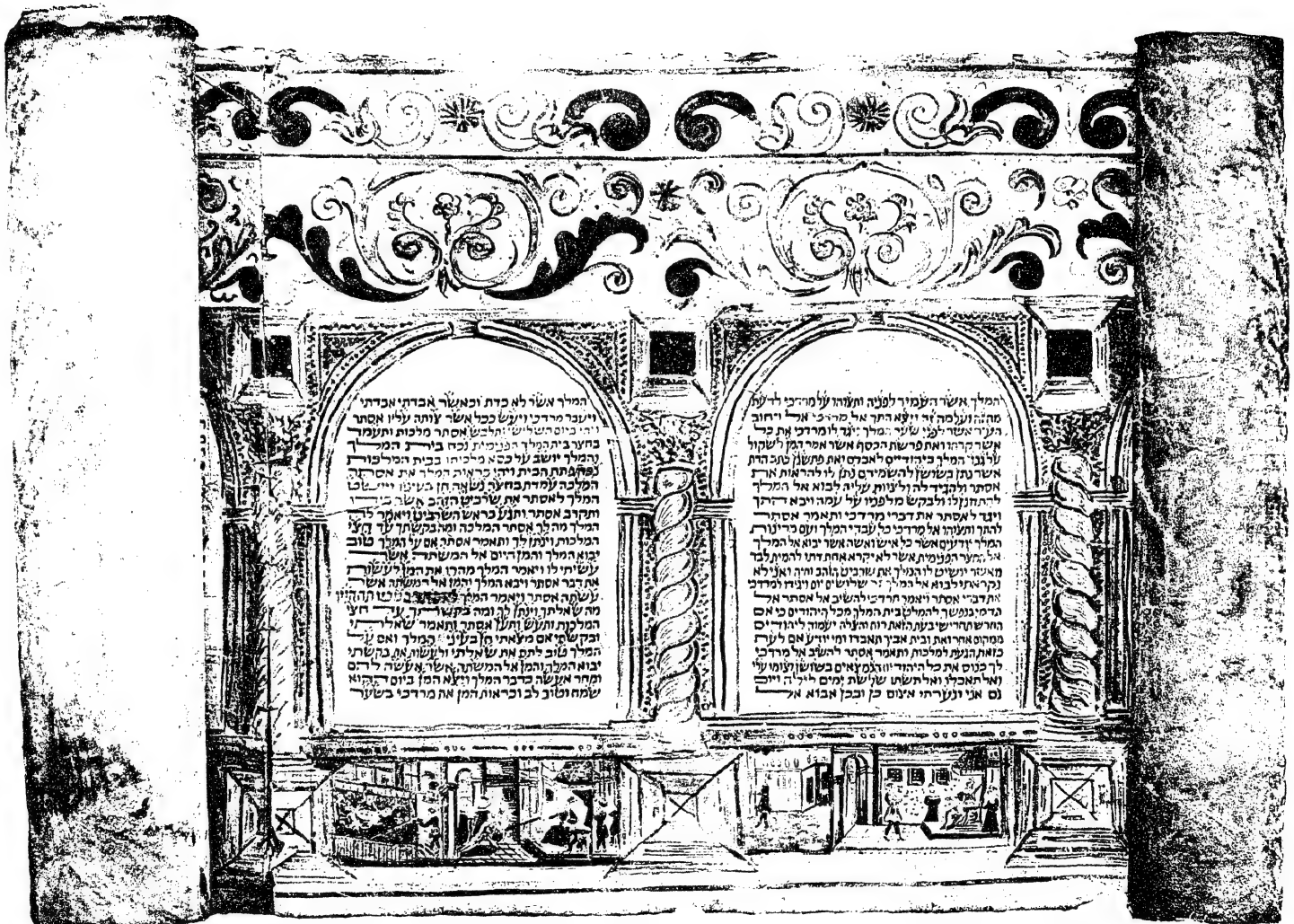

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# SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

## A.—Rules for the Transliteration of Hebrew and Aramaic.

**1.** All important names which occur in the Bible are cited as found in the authorized King James version; *e.g., Moses,* not Mosheh; *Isaac,* not Yiẓḥaḳ; *Saul,* not Sha'ul or Shaül; *Solomon,* not Shelomoh, etc.

**2.** Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

**3.** Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

**4.** The following system of transliteration has been used for Hebrew and Aramaic:

| | | | | |
|---|---|---|---|---|
| א *Not noted at the beginning or the end of a word; otherwise' or by dieresis; e.g., Ze'eb or Meïr.* | | | | |
| ב *b* | ז *z* | ל *l* | פ *with dagesh, p* | שׁ *sh* |
| ג *g* | ח *ḥ* | מ *m* | פ *without dagesh, f* | שׂ *s* |
| ד *d* | ט *ṭ* | נ *n* | צ *ẓ* | ת *t* |
| ה *h* | י *y* | ס *s* | ק *ḳ* | |
| ו *w* | כ *k* | ע ' | ר *r* | |

NOTE: The presence of dagesh lene is not noted except in the case of *pe.* Dagesh forte is indicated by doubling the letter.

**5.** The vowels have been transcribed as follows:

| | | | | |
|---|---|---|---|---|
| ַ *a* | ֻ *u* | ָ *a* | ֵ *e* | ֹ *o* |
| ָ *c* | ֵ *e* | ֹ *o* | ִי *i* | |
| ִ *i* | ְ *e* | ָ *a* | ֻו *u* | |

Ḳameẓ ḥaṭuf is represented by *o.*

The so-called "Continental" pronunciation of the English vowels is implied.

**6.** The Hebrew article is transcribed as *ha,* followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen,* nor *Rosh ha-shshanah.*]

## B.—Rules for the Transliteration of Arabic.

**1.** All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed, Koran, mosque,* are transliterated according to the following system:

| | | | | |
|---|---|---|---|---|
| أ *See* א *above* | خ *kh* | ش *sh* | غ *gh* | ن *n* |
| ب *b* | د *d* | ص *ṣ* | ف *f* | ه *h* |
| ت *t* | ذ *dh* | ض *ḍ* | ق *ḳ* | و *w* |
| ث *th* | ر *r* | ط *ṭ* | ك *k* | ي *y* |
| ج *j* | ز *z* | ظ *ẓ* | ل *l* | |
| ح *ḥ* | س *s* | ع ' | م *m* | |

**2.** Only the three vowels—a, i, u—are represented:

ـَ *a* ـِ *i* ـُ *u*

No account has been taken of the *imālah; i* has not been written *e,* nor *u* written *o.*

*In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

**3.** The Arabic article is invariably written *al;* no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abū al-Salt*, not *Abu-l-Salt; Nafīs al-Daulah*, not *Nafīs ad-Daulah.* The article is joined by a hyphen to the following word.

**4.** At the end of words the feminine termination is written *ah;* but, when followed by a genitive, *at; e.g.*, *Risālah dhāt al-Kursiyy*, but *Hī'at al-Aflāk.*

**5.** No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'ḳūb*, not *Ya'ḳūbun;* or in a title, *Kitāb al-Amānāt wal-I'tiḳādāt.*

## C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

| | | | | | |
|---|---|---|---|---|---|
| А а | *a* | Н н | *n* | Щ щ | *shch* |
| Б б | *b* | О о | *o* | Ъ ъ | mute |
| В в | *v* | П п | *p* | Ы ы | *y* |
| Г г | *h, v,* or *g* | Р р | *r* | Ь ь | half mute |
| Д д | *d* | С с | *s* | Ѣ ѣ | *ye* |
| Е е | *e* and *ye* at the beginning. | Т т | *t* | Э э | *e* |
| Ж ж | *zh* | У у | *u* | Ю ю | *yu* |
| З з | *z* | Ф ф | *f* | Я я | *ya* |
| И и І і | *i* | Х х | *kh* | Ѳ ѳ | *F* |
| К к | *k* | Ц ц | *tz* | Ѵ ѵ | *œ* |
| Л л | *l* | Ч ч | *ch* | Й й | *i* |
| М м | *m* | Ш ш | *sh* | | |

## Rules for the Citation of Proper Names, Personal and Otherwise.

**1.** Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

**2.** When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

**3.** Names containing the word *d'*, *de*, *da*, *di*, or *van*, *von*, *y*, are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas.*

**4.** In arranging the alphabetical order of personal names *ben*, *da*, *de*, *di*, *ha-*, *ibn**, *of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

| | | |
|---|---|---|
| Abraham of Augsburg | Abraham de Balmes | Abraham ben Benjamin Aaron |
| Abraham of Avila | Abraham ben Baruch | Abraham ben Benjamin Ze'eb |
| Abraham ben Azriel | Abraham of Beja | Abraham Benveniste |

* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

# LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

| | |
|---|---|
| Ab | Abot, Pirke |
| Ab. R. N. | Abot de-Rabbi Natan |
| 'Ab. Zarah | 'Abodah Zarah |
| *ad loc.* | at the place |
| A.H. | in the year of the Hegira |
| Allg. Zeit. des Jud. | Allgemeine Zeitung des Judenthums |
| Am. Jew. Hist. Soc. | American Jewish Historical Society |
| Am. Jour. Semit. Lang. | American Journal of Semitic Languages |
| Anglo-Jew. Assoc. | Anglo-Jewish Association |
| Apoc. | Apocalypse |
| Apocr | Apocrypha |
| Apost. Const. | Apostolical Constitutions |
| 'Ar | 'Arakin (Talmud) |
| Arch. Isr. | Archives Israélites |
| Aronius, Regesten | Aronius, Regesten zur Geschichte der Juden in Deutschland |
| A. T. | Das Alte Testament |
| A. V. | Authorized Version |
| b | ben *or* bar *or* born |
| Bacher, Ag. Bab. Amor. | Bacher, Agada der Babylonischen Amoräer |
| Bacher, Ag. Pal. Amor. | Bacher, Agada der Palästinensischen Amoräer |
| Bacher, Ag. Tan. | Bacher, Agada der Tannaiten |
| B. B. | Baba Batra (Talmud) |
| B.C | before the Christian era |
| Bek | Bekorot (Talmud) |
| Benzinger, Arch. | Benzinger, Hebräische Archäologie |
| Ber | Berakot (Talmud) |
| Berliner Festschrift | Festschrift zum 70ten Geburtstag Berliners |
| Berliner's Magazin | Berliner's Magazin für die Wissenschaft des Judenthums |
| Bik | Bikkurim (Talmud) |
| B. K. | Baba Kamma (Talmud) |
| B. M. | Baba Mezi'a (Talmud) |
| Bibl. Rab. | Bibliotheca Rabbinica |
| Boletin Acad. Hist. | Boletin de la Real Academia de la Historia (Madrid) |
| Brüll's Jahrb. | Brüll's Jahrbücher für Jüdische Geschichte und Litteratur |
| Bulletin All. Isr. | Bulletin of the Alliance Israélite Universelle |
| *c* | about |
| Cant. | Canticles (Song of Solomon) |
| Cat. Anglo-Jew. Hist. Exh. | Catalogue of Anglo-Jewish Historical Exhibition |
| Cazès, Notes Bibliographiques | Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne |
| C.E | common era |
| ch. | chapter or chapters |
| Cheyne and Black, Encyc. Bibl. | Cheyne and Black, Encyclopædia Biblica |
| Chwolson Jubilee Volume | Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896 |
| C. I. A. | Corpus Inscriptionum Atticarum |
| C. I. G. | Corpus Inscriptionum Græcarum |
| C. I. H. | Corpus Inscriptionum Hebraicarum |
| C. I. L. | Corpus Inscriptionum Latinarum |
| C. I. S. | Corpus Inscriptionum Semiticarum |
| comp | compare |
| d. | died |
| D | Deuteronomist |
| De Gubernatis, Diz. Biog. | De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei |
| De Gubernatis, Ecrivains du Jour | De Gubernatis, Dictionnaire International des Ecrivains du Jour |
| De le Roi, Juden-Mission | De le Roi, Geschichte der Evangelischen Juden-Mission |
| Dem | Demai (Talmud) |
| Derenbourg, Hist. | Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc. |
| De Rossi, Dizionario | De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere |
| De Rossi-Hamberger, Wörterb. | De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke |
| E | Elohist |
| Eccl | Ecclesiastes |
| Ecclus. (Sirach) | Ecclesiasticus |
| ed. | edition |
| 'Eduy | 'Eduyot (Talmud) |
| Eisenberg, Biog. Lex | Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert |
| Encyc. Brit. | Encyclopædia Britannica |
| Eng | English |
| Epiphanius, Hæres. | Epiphanius, Adversus Hæreses |
| 'Er | 'Erubin (Talmud) |
| Ersch and Gruber, Encyc. | Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaft und Künste |
| Esd | Esdras |
| *et seq.* | and following |
| Eusebius, Hist. Eccl. | Eusebius, Historia Ecclesiastica |
| Frankel, Mebo | Frankel, Mebo Yerushalmi |
| Fürst, Bibl. Jud. | Fürst, Bibliotheca Judaica |
| Fürst, Gesch. des Karäerthums | Fürst, Geschichte des Karäerthums |
| Gaster, Hist. of Bevis Marks | Gaster, Bevis Marks Memorial Volume |
| Geiger, Urschrift. | Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums |
| Geiger's Jüd. Zeit. | Geiger's Jüdische Zeitschrift für Wissenschaft und Leben |
| Geiger's Wiss. Zeit. Jüd. Theol. | Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie |
| Gem | Gemara |
| Gesch. | Geschichte |
| Gesenius, Gr. | Gesenius, Grammar |
| Gesenius, Th. | Gesenius, Thesaurus |
| Gibbon, Decline and Fall. | Gibbon, History of the Decline and Fall of the Roman Empire |
| Ginsburg's Bible. | Ginsburg's Masoretico-Critical Edition of the Hebrew Bible |
| Git | Gittin (Talmud) |
| Graetz, Hist. | Graetz, History of the Jews |
| Grätz, Gesch. | Grätz, Geschichte der Juden |
| Güdemann, Gesch. | Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden |
| Hag | Haggai |
| Hag | Hagigah (Talmud) |
| Hal | Hallah (Talmud) |
| Hamburger, R. B. T. | Hamburger, Realencyclopädie für Bibel und Talmud |
| Hastings, Dict. Bible | Hastings, Dictionary of the Bible |
| Heb. | Epistle to the Hebrews |
| Hebr. | Masoretic Text |
| Herzog-Plitt or Herzog-Hauck, Real-Encyc. | Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively) |
| Hirsch, Biog. Lex. | Hirsch, Biographisches Lexikon der Hervorragender Aerzte Aller Zeiten und Völker |
| Hor | Horayot (Talmud) |
| Hul | Hullin (Talmud) |
| *ib.* | same place |
| *idem* | same author |
| Isr. Letterbode | Israelitische Letterbode |
| J | Jahvist |
| Jaarboeken | Jaarboeken voor de Israeliten in Nederland |
| Jacobs, Sources | Jacobs, Inquiry into the Sources of Spanish-Jewish History |
| Jacobs and Wolf, Bibl. Anglo-Jud. | Jacobs and Wolf, Bibliotheca Anglo-Judaica |
| Jahrb. Gesch. der Jud. | Jahrbuch für die Geschichte der Juden und des Judenthums |
| Jastrow, Dict. | Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim |
| Jellinek, B. H. | Jellinek, Bet ha-Midrash |
| Jew. Chron. | Jewish Chronicle, London |
| Jew. Encyc | The Jewish Encyclopedia |
| Jew. Hist. Soc. Eng. | Jewish Historical Society of England |
| Jew. Quart. Rev. J. Q. R. | Jewish Quarterly Review |
| Jew. World | Jewish World, London |
| Josephus, Ant. | Josephus, Antiquities of the Jews |
| Josephus, B. J. | Josephus, De Bello Judaico |
| Josephus, Contra Ap. | Josephus, Contra Apionem |
| Josh | Joshua |
| Jost's Annalen | Jost's Israelitische Annalen |
| Jour. Bib. Lit. | Journal of Biblical Literature |
| Justin, Dial. cum Tryph | Justin, Dialogus cum Tryphone Judæo |
| Kaufmann Gedenkbuch | Gedenkbuch zur Erinnerung an David Kaufmann |
| Kayserling, Bibl. Esp.-Port.-Jud. | Kayserling, Biblioteca Española-Portugueza-Judaica |
| Ker | Keritot (Talmud) |
| Ket | Ketubot (Talmud) |
| K. H. C | Kurzer Hand-Commentar zum Alten Testament, ed. Marti |
| Kid | Kiddushin (Talmud) |
| Kil | Kilayim (Talmud) |
| Kin | Kinnim (Talmud) |
| Kohut Memorial Volume | Semitic Studies in Memory of A. Kohut |

| | |
|---|---|
| Krauss, Lehnwörter | Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch und Targum |
| Larousse, Dict. | Larousse, Grand Dictionnaire Universel du XIXe Siècle |
| *l.c.* | in the place cited |
| Levy, Chal. Wörterb. | Levy, Chaldäisches Wörterbuch über die Targumim |
| Levy, Neuhebr. Wörterb. | Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Targumim und Midraschim |
| lit. | literally |
| Löw, Lebensalter | Löw, Die Lebensalter in der Jüdischen Literatur |
| LXX | Septuagint |
| m | married |
| Ma'as. | Ma'aserot (Talmud) |
| Ma'as. Sh. | Ma'aser Sheni (Talmud) |
| Macc. | Maccabees |
| Maimonides, Moreh | Maimonides, Moreh Nebukim |
| Maimonides, Yad | Maimonides, Yad ha-Ḥazaḳah |
| Mak. | Makkot (Talmud) |
| Maksh. | Makshirin (Talmud) |
| Mas. | Masorah |
| Massek. | Masseket |
| McClintock and Strong, Cyc. | McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature |
| Meg. | Megillah (Talmud) |
| Me'i. | Me'ilah (Talmud) |
| Mek. | Mekilta |
| Men. | Menaḥot (Talmud) |
| Mid. | Middot (Talmud) |
| Midr. | Midrash |
| Midr. Teh. | Midrash Tehillim (Psalms) |
| Mik. | Mikwaot (Talmud) |
| M. Ḳ. | Mo'ed Ḳaṭan (Talmud) |
| Monatsschrift | Monatsschrift für Geschichte und Wissenschaft des Judenthums |
| Mortara, Indice | Mortara, Indice Alfabetico |
| Müller, Frag. Hist. Græc. | Müller, Fragmenta Historicorum Græcorum |
| Munk, Mélanges | Munk, Mélanges de Philosophie Juive et Arabe |
| Murray's Eng. Dict. | A. H. Murray, A New English Dictionary |
| Naz. | Nazir (Talmud) |
| n.d. | no date |
| Ned. | Nedarim (Talmud) |
| Neg. | Nega'im |
| Neubauer, Cat. Bodl. Hebr. MSS. | Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library |
| Neubauer, G. T. | Neubauer, Géographie du Talmud |
| Neubauer, M. J. C. | Neubauer, Mediæval Jewish Chronicles |
| n.p. | no place of publication stated |
| N. T. | New Testament |
| Oest. Wochenschrift. | Oesterreichische Wochenschrift |
| Oh. | Ohalot (Talmud) |
| Onḳ. | Onḳelos |
| Orient, Lit. | Literaturblatt des Orients |
| O. T. | Old Testament |
| P. | Priestly Code |
| Pagel, Biog. Lex. | Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts |
| Pal. Explor. Fund. | Palestine Exploration Fund |
| Pallas Lex. | Pallas Nagy Lexicon |
| Pauly-Wissowa, Real-Encyc. | Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft |
| Pes. | Pesaḥim (Talmud) |
| Pesh. | Peshito, Peshitta |
| Pesiḳ. | Pesiḳta de-Rab Kahana |
| Pesiḳ. R. | Pesiḳta Rabbati |
| Pirḳe R. El. | Pirḳe Rabbi Eliezer |
| R. | Rab *or* Rabbi *or* Rabbah |
| Rahmer's Jüd. Lit.-Blatt. | Rahmer's Jüdisches Litteratur-Blatt |
| Regesty | Regesty i Nadpisi |
| Rev. Bib. | Revue Biblique |
| Rev. Et. Juives. R. E. J. | Revue des Etudes Juives |
| Rev. Sém. | Revue Sémitique |
| R. H. | Rosh ha-Shanah (Talmud) |
| Rios, Estudios | Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc. |
| Rios, Hist. | Amador de los Rios, Historia . . . de los Judios de España y Portugal |
| Ritter, Erdkunde. | Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen |
| Robinson, Researches | Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838 |
| Robinson, Later Researches | Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852 |
| Roest, Cat. Rosenthal. Bibl. | Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek |
| R. V. | Revised Version |
| Salfeld, Martyrologium | Salfeld, Das Martyrologium des Nürnberger Memorbuches |
| Sanh. | Sanhedrin (Talmud) |
| S. B. E. | Sacred Books of the East |
| S. B. O. T. | (Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt |
| Schaff-Herzog, Encyc. | Schaff-Herzog, A Religious Encyclopædia |
| Schrader, C. I. O. T. | Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl. |
| Schrader, K. A. T. | Schrader, Keilinschriften und das Alte Testament |
| Schrader, K. B. | Schrader, Keilinschriftliche Bibliothek |
| Schrader, K. G. F. | Schrader, Keilinschriften und Geschichtsforschung |
| Schürer, Gesch. | Schürer, Geschichte des Jüdischen Volkes |
| Sem. | Semaḥot (Talmud) |
| Shab. | Shabbat (Talmud) |
| Sheb. | Shebi'it (Talmud) |
| Shebu. | Shebu'ot (Talmud) |
| Shek. | Shekalim (Talmud) |
| Sibyllines | Sibylline Books |
| Smith, Rel. of Sem. | Smith, Lectures on Religion of the Semites |
| Stade's Zeitschrift | Stade's Zeitschrift für die Alttestamentliche Wissenschaft |
| Steinschneider, Cat. Bodl. | Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library |
| Steinschneider, Cat. Munich | Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München |
| Steinschneider, Hebr. Bibl. | Steinschneider, Hebräische Bibliographie |
| Steinschneider, Hebr. Uebers. | Steinschneider, Hebräische Uebersetzungen |
| Strack, Das Blut. | Strack, Das Blut im Glauben und Aberglauben der Menschheit |
| Suk. | Sukkah (Talmud) |
| *s.v.* | under the word |
| Ta'an. | Ta'anit (Talmud) |
| Tan. | Tanḥuma |
| Targ. | Targumim |
| Targ. Onḳ. | Targum Onḳelos |
| Targ. Yer. | Targum Yerushalmi *or* Targum Jonathan |
| Tem. | Temurah (Talmud) |
| Ter. | Terumot (Talmud) |
| Test. Patr. | Testaments of the Twelve Patriarchs |
| Toh. | Tohorot |
| Tos. | Tosafot |
| Tosef. | Tosefta |
| transl. | translation |
| Tr. Soc. Bibl. Arch. | Transactions of the Society of Biblical Archæology |
| T. Y. | Tebul Yom (Talmud) |
| 'Uḳ. | 'Uḳzin (Talmud) |
| Univ. Isr. | Univers Israélite |
| Virchow's Archiv | Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin |
| Vulg. | Vulgate |
| Weiss, Dor. | Weiss, Dor Dor we-Dorshaw |
| Wellhausen, I. J. G. | Wellhausen, Israelitische und Jüdische Geschichte |
| Winer, B. R. | Winer, Biblisches Realwörterbuch |
| Wisdom | Wisdom of Solomon |
| Wolf, Bibl. Hebr. | Wolf, Bibliotheca Hebræa |
| W. Z. K. M. | Wiener Zeitschrift für die Kunde des Morgenlandes |
| Yad. | Yadayim (Talmud) |
| "Yad" | Yad ha-Ḥazaḳah |
| Yalḳ. | Yalḳut |
| Yeb. | Yebamot (Talmud) |
| Yer. | Yerushalmi (Jerusalem Talmud) |
| YHWH | Yahweh, Jehovah |
| Zab. | Zabim (Talmud) |
| Z. D. M. G. | Zeitschrift der Deutschen Morgenländischen Gesellschaft |
| Z. D. P. V. | Zeitschrift des Deutschen Palästina-Vereins |
| Zeb. | Zebaḥim (Talmud) |
| Zedner, Cat. Hebr. Books Brit. Mus. | Zedner, Catalogue of the Hebrew Books in the British Museum |
| Zeit. für Assyr. | Zeitschrift für Assyriologie |
| Zeit. für Hebr. Bibl. | Zeitschrift für Hebräische Bibliographie |
| Zeitlin, Bibl. Post-Mendels. | Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana |
| Zunz, G. S. | Zunz, Gesammelte Schriften |
| Zunz, G. V. | Zunz, Gottesdienstliche Vorträge |
| Zunz, Literaturgesch. | Zunz, Literaturgeschichte der Synagogalen Poesie |
| Zunz, Ritus. | Zunz, Die Ritus des Synagogalen Gottesdienstes |
| Zunz, S. P. | Zunz, Synagogale Poesie des Mittelalters |
| Zunz, Z. G. | Zunz, Zur Geschichte und Literatur |

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Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA; PUMBEDITA; VOCALIZATION.

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# THE
# JEWISH ENCYCLOPEDIA

**DREYFUS-BRISAC, LOUIS LUCIEN:** French physician; born at Strasburg Feb. 3, 1849; died May 5, 1903; studied in his native city, and afterward at the Paris Faculté de Médecine, where he became house surgeon in 1873, and titular physician in 1878. He was clinic superintendent for ailments of children in 1879. In 1894 he became physician at the Lariboisière Hospital. He was appointed a member of the Superior Council for Public Aid at its formation in 1888, and was mainly instrumental in securing the passage, in 1893, of the law providing free medical aid. Dreyfus-Brisac is a member of the medical commission of the Women's Union of France. At the Paris Exposition of 1900 he was appointed vice-president of the second section of the Congress of Public Aid. Among his publications are: "De l'Ictère Hémaphéique" (1878); "De l'Asphyxie Non Toxique" (1882); "Traitement du Diabète Sucré" (1894); "De la Phthisie Aiguë" (in collaboration, 1892). He is also the author of papers in the "Gazette Hebdomadaire" and elsewhere. He has been Chevalier of the Legion of Honor since 1893.

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S. V. E.

**DRIBIN.** See MOHILEV GOVERNMENT.

**DRINK-OFFERING.** See SACRIFICE, THE.

**DRINKING-VESSELS:** Less is known of the form and material of the drinking-vessels of the Hebrews than of those of the Greeks and the Romans. The water-skin ("ḥemet," Gen. xxi. 15, 19; "ob," Job xxxii. 19; and "nod," Judges iv. 19), made of the hide of the goat and the kid, and still used among the Bedouins, certainly dates from very early times. It served both as a receptacle for water and for milk and as a drinking-vessel. The Israelites probably first saw earthen drinking-vessels in Palestine, where they were used by the common people. The wealthy had metal—usually silver—ones (Gen. xliv. 2), while those of the kings were of gold (I Kings x. 21; II Chron. ix. 21 [A. V. 20]) or probably of bronze. It may be safely assumed that these metal vessels were first imported by the Phenicians, and that the Israelites learned from them how to work the metals (compare I Kings vii. 12 *et seq.* [A. V. 13]); hence it is probable that the drinking-vessels of the Israelites resembled very closely those in use among the Phenicians.

In regard to form the vessels may be divided into two groups; viz., (1) cups and (2) bowls. A cup was usually called "kos," a designation applied both to the cup of the poor man (II Sam. xii. 3) and to that of the king (Gen. xl. 11, 13, 21). I Kings vii. 26 shows that the rim was often bent, and Isa. li. 17, 22 indicates that the sides were bulging. In Gen. xliv. 2, 12, 16 *et seq.* the term "gabi'a" is used to designate "Joseph's cup," which, according to Jer. xxxv. 5, seems to have been larger than a kos, and was probably a chalice or a goblet. The same applies perhaps to "ḳubba'at" (Isa. li. 17), to which the accompanying word "kos" is probably a gloss. "Kefor" (I Chron. xxviii. 17; Ezra i. 10, viii. 27) means "cup," as is evident from the Assyrian "kapru," and from the Neo-Hebraic and Judæo-Aramaic "kefor" (compare Euting's combination with כפר = "bulging," in Nabatæan Inscription No. 27).

The bowl, which was called "sefel," was used for holding milk (Judges v. 25) and for drawing water (Judges vi. 38). Judges v. 25 shows that in addition to the bowls of ordinary size there were larger ones, evidently designed for guests of honor, who were served with double portions (Gen. xliii. 34; I Sam. ix. 23 *et seq.*), not only of meat, but also of drink; hence the use of the phrase "sefel addirim" (lordly dish).

The word "saf" mentioned in I Kings vii. 50; II Kings xii. 14; and Jer. lii. 19 probably refers to a bowl also. In Ex. xii. 22 and Zech. xii. 2 a saf is used at the sacrifice. The "aggan" mentioned in Cant. vii. 3 is not a bowl for drinking, but rather for mixing wine with spices; hence *κρατήρ* in Septuagint. The "kad"—mentioned in Gen. xxiv. 14 *et seq.*, which was carried on the shoulder, and from which Rebekah gave Eliezer water (Gen. xxiv. 18)—was used for drawing water (comp. Eccl. xii. 6) rather than as a drinking-vessel (comp. "deli," Isa. xl. 15). Jugs were also used as drinking-vessels; in I Sam. xxvi. 12, 16 a "ẓappaḥat" (cruse) is mentioned, probably a bulging jug carried on journeys as a drinking-vessel. "Nehel," which has a similar meaning, may have originally designated a water-skin (I Sam. i. 24, x. 3, etc.), but later it undoubtedly signified an earthen vessel (Isa. xxx. 14; Lam. iv. 2). "Baḳbuḳ" (Jer. xix. 1, 10; I Kings xiv. 3), also meaning an earthen vessel, was perhaps used for drinking purposes.

E. G. H. W. N.

**DRISSA:** Russian city in the government of Vitebsk. The population in 1897 was 4,237, of whom 2,856 were Jews. There were 657 artisans (including 229 masters) and 158 day-laborers. Among its charitable institutions may be noted the Bikḳur Ḥolim, and among its educational institutions a county school with 120 pupils (7 of whom are Jews) and a day-school with 70 pupils (12 of whom are Jews).

Drissa existed as early as the fourteenth century, and Jews are mentioned there in connection with the lumber trade in 1547 ("Regesty i Nadpisi," No. 464). Situated on the Drissa, an affluent of the Düna, Drissa was a center for the export of lumber and grain to Riga and Danzig, a trade which was entirely in the hands of the Jews.

H. R. S. J.—M. R.

**DRIVER, SAMUEL ROLLES:** English Christian Hebraist; born at Southampton Oct. 2, 1846; regius professor of Hebrew (in succession to Pusey), and canon of Christ Church, Oxford, since 1883; member of the Old Testament Revision Company, 1876–84.

Together with T. K. Cheyne and Robertson Smith, Driver has been one of the foremost champions of Biblical criticism in England. Driver approached it from its linguistic side ("Jour. of Phil." 1882, pp. 201–236). His first contribution, "A Treatise on the Use of the Tenses in Hebrew" (Oxford, 1874; 3d ed., 1892), has remained the most complete presentation of the subject. Driver has defended his position before several Church congresses (*e.g.*, in 1883); his attitude has frequently been criticized from a theological point of view (see, for example, "The Guardian," 1890, pp. 1419 *et seq.*; Robinson, "Early Religion," p. xii.), while Cheyne complains that Driver is not a sufficiently representative exponent of modern higher criticism ("Introduction to the Book of Isaiah," p. xi.). In matters of criticism Driver has always taken a conservative view, showing much moderation and sympathy with the orthodox position. For him "the Old Testament is not a systematic treatise on theology, but the record of a historical revelation, which, just because it was historical, passed through many successive phases, and was completed gradually"; and the conclusions at which he arrives "affect, not the fact of revelation, but only its form. They help to determine the stages through which it passed, the different phases which it assumed, and the process by which the record of it was built up. They do not touch either the authority or the inspiration of the scriptures of the Old Testament" (compare his "Isaiah," Preface, and "Introduction," p. vii., New York, 1891). He takes a similar position in regard to the results of archeological and anthropological research; holding that though these results have taken the Hebrews out of the isolated position which they, as a nation, seem previously to have held, they "do not, in any degree, detract from that religious preeminence which has always been deemed the inalienable characteristic of the Hebrew race" ("Hebrew Authority," p. 7).

Driver's critical works deal with the most important books of the Old Testament, and his "Introduction" is still the standard English work on the subject. Driver's chief productions are his contributions to "The Holy Bible with Various Renderings and Readings" (together with Cheyne, 1876); known from the 3d ed. onward as "The Variorum Bible," 1888; "Notes on the Hebrew Text of the Books of Samuel," Oxford, 1890; "An Introduction to the Literature of the Old Testament," 1891; 6th ed., 1897; "Sermons on Subjects Connected with the Old Testament," 1892; "Isaiah: His Life and Times," in the "Men of the Bible" series, 1893; "Critical and Exegetical Commentary on Deuteronomy," 1895, in the "International Critical Commentary" series; "Joel and Amos," 1897, and "Daniel," 1900, in the "Cambridge Bible for Schools"; "The Parallel Psalter," 1898, and a critical edition of Leviticus, in the "Sacred Books of the Old Testament," ed. Haupt, 1894; "Hebrew Authority," in "Authority and Archæology, Sacred and Profane," ed. D. G. Hogarth, 1899. To the "Studia Biblica" (vol. i., Oxford, 1885) Driver has contributed a paper on "Recent Theories on the Origin and Nature of the Tetragrammaton"; to the "Jew. Quart. Rev." (i. 258 *et seq.*), an article on "The Origin and Structure of the Book of Judges"; and to Neubauer and Cowley's edition of Ben Sira he has added a glossary and some notes ("Original Hebrew of Ecclesiasticus," 1897, p. xv.; compare "Oxford Magazine," viii., Nos. 11 and 12, 1890; and "The Guardian," 1896, p. 1029).

Driver has edited two small rabbinical works: a commentary on Jeremiah and Ezekiel by Moses ben Sheshet, London, 1871, and one on Proverbs, attributed to Abraham ibn Ezra, Oxford, 1880. He has also been a collaborator on the second edition of Smith's "Bible Dictionary," on Hasting's "Dictionary of the Bible," and on Cheyne and Black's "Encyclopædia Biblica," and is coeditor, with Professors Brown and Briggs, of the Clarendon press edition of Gesenius.

Bibliography: *Who's Who*, s.v.; *Prominent Men of the Nineteenth Century*, s.v.; Cheyne, *Founders of Old Testament Criticism*, pp. 248 *et seq.*, New York, 1893.

J. G.

**DROHOBICZER, ISRAEL NAḤMAN BEN JOSEPH:** Talmudic scholar and preacher of Stanislaw (according to Ghirondi he came from Ostrog, Russia); died at Safed early in the nineteenth century. He was a pupil of Israel Ba'al Shem-Ṭob, and after having been rabbi and rosh yeshibah in several towns of Germany, he undertook a long journey in order to publish his works. He stayed for several years at Leghorn, where his books were printed; and then went to Palestine, where he died. He wrote the following works: "Emet le-Ya'aḳob," funeral dirges, 1704; "Ḥemdat Yisrael," a commentary on Ecclesiastes, on "Elef Alfin," and on "Alef Bet" of Elijah ha-Levi, 1820; "Peḳuddat ha-Melek," containing novellæ on Maimonides, and funeral dirges, 2 vols.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1166; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 170, 180; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 211.

L. G. M. Sel.

**DROMEDARY:** A variety or choice breed of the camel proper, or one-humped camel; much taller

and longer in the leg than the ordinary camel, of a more slender shape, and generally of a very light color. Its speed is considerable, reaching eighty miles a day. Zoologists include all varieties of one-humped camel under the name *Camelus dromedarius*, in contradistinction to the *Camelus bactrianus*, or two-humped camel. As the two species interbreed successfully and the offspring is able to procreate, some assume that they are only two varieties of one species; but as the *Camelus dromedarius* has not yet been found in a wild state, the question can not be settled.

The word "dromedary" occurs four times in the English versions; viz., twice in both the Authorized and the Revised Version as a rendering of the Hebrew "beker" (Isa. lx. 6) or "bikrah" (Jer. ii. 23), and twice in the Authorized Version alone, to render the Hebrew "rekesh" (I Kings v. 8 [A. V. iv. 28] and Esth. viii. 10). But in neither case is the rendering correct. "Rekesh" means rather a swift steed, as the Revised Version has it; and "beker" designates the young of the camel up to nine years, and not any special variety or breed.

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, s.v.; Wood, *Bible Animals*, s.v.

E. G. H. H. H.

**DROPSIE, MOSES AARON:** American lawyer, and president of Gratz College; born in Philadelphia, Pa., March 9, 1821. Beginning life as a store-boy, he first learned watchmaking, and afterward studied law under Benjamin Harris Brewster, subsequently attorney-general of the United States. After his admission to the bar (in 1851) he took an active interest in public affairs, was the candidate of the Whig party for mayor of the Northern Liberties district of Philadelphia in 1852, and, like most members of the party, was strongly opposed to slavery.

Dropsie has been instrumental in the development of railways in Philadelphia; and after acting as president of the Lombard and South Street Passenger Railroad (1862–82), he became (1888) president of the Green and Coates Street Passenger Railroad, which position he still holds (1903).

In 1870 he became chairman of the commission appointed by the legislature for the construction of a bridge over the Schuylkill River.

Dropsie has always taken a deep interest in Jewish charitable and educational work. He has been a director of the Hebrew Fuel Society; a member of the board of "adjunta" (directors) of the Sephardic Congregation Mickvé Israel; and was one of the charter members, and for more than forty years an officer, of the Hebrew Education Society of Philadelphia, having acted as secretary, vice-president, and (twice) president. He is now (1903) an honorary life-member of the board of officers.

Dropsie was also president of Maimonides College from 1867 to 1873, and has been president of the Philadelphia branch of the Alliance Israélite Universelle since 1883 and of Gratz College since its foundation in 1893. From 1856 to 1861 he was president of the Mercantile Club.

Owing to failing eyesight, Dropsie in 1885 retired from the practise of the law. He has translated and edited Mackeldey's "Handbook of the Roman Law" (1883), and in addition has published (1892) a separate work on "The Roman Law of Testaments, Codicils, and Gifts in the Event of Death (Mortis Causa Donationes)."

Besides a "Panegyric on the Life of the Rev. Isaac Leeser," Dropsie has written pamphlets on "The Life of Jesus from and Including the Accusation Until the Alleged Resurrection, with an Account of the Cross-Crown of Thorns," and "Reform Judaism and the Study of Hebrew."

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A. D. Su.

**DROSHCHIN.** See Grodno.

**DRUCKER, ḤAYYIM B. JACOB** (also known as **Arbich**): Printer of Amsterdam at the end of the seventeenth and the beginning of the eighteenth century. His activity as a typesetter, publisher, author, and translator extends from 1680 to 1724. He worked successively in the printing establishments of David Tartas, of Moses Mendez, and of Asher Anshel & Co. He edited in 1690 a Judæo-German translation of Manasseh b. Israel's "Miḳweh Yisrael," and of the "Masse'ot Binyamin" (Itinerary of Benjamin of Tudela). He published the following works: in 1706, his own "Leb Ḥakamim" containing a treatise on morals, together with the ethical work "Leb Ṭob," by Isaac b. Eliakim of Posen, both in Judæo-German; in 1711, a new edition of the "Ẓe'enah u-Re'enah"; in 1718, a calendar for the year 5479 (=1719); and in 1722, Isaac Aboab's "Menorat ha-Ma'or," with the Judæo-German translation of Moses Frankfurter, which Frankfurter himself revised. Drucker had two sons, Hendel Elhanan and Jacob, both of whom were the printers and publishers of Judæo-German translations of various works.

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J. P. Wi.

**DRUCKER, MICHAEL:** Musician; born in Russian Poland Dec. 31, 1861. At the age of five he began the study of the violin under his father, and in 1875 attended the Kiev Conservatorium. He became concert-director in Kiev in 1877, and later leader of the orchestra at the operetta theater there. He then went to Warsaw to complete his studies. After making extended concert tours in Sweden, Norway, France, and Germany, he became concert-director at the Lemberg opera-house (1880), where he remained for thirteen years. Then he removed to Vienna, where he is (1903) active as a virtuoso and music-teacher.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i. 91.

H. R. N. D.

**DRUISK.** See Kovno.

**DRUMONT, EDOUARD ADOLPHE:** French anti-Semitic author and former deputy from Algeria; born at Paris on May 3, 1844. Drumont's ancestry is not Jewish, as has been sometimes asserted. His ancestors came from Lille, where they were porcelain-painters. Drumont studied at the Lycée. When Drumont was but seventeen his father died, and left him to earn his own livelihood.

He entered the Préfecture de la Seine, but soon left this for the profession of letters. At first he worked on the staff of several daily, weekly, and monthly periodicals. He was one of the chief collaborators on the "Liberté," "Gaulois," and "Petit Journal." During the seventies he published several volumes dealing with historical and theatrical themes.

In 1886 Drumont withdrew from the staff of the "Liberté" (owned by Péreire, a Jew), claiming that the newspapers were unduly controlled by the Jews. He then issued his famous work in two volumes, "La France Juive," a book which may be regarded as the beginning of the anti-Semitic movement in France. It gives an account of the Jews of that country, and analyzes the Jewish element of the French nation. The work, of course, is written from an intensely prejudiced point of view. It has passed through more than one hundred editions, arousing wide-spread interest, and was soon translated into several languages. Because of it, Drumont fought several duels, notably with Charles Laurent and Arthur Meyer. In addition, Drumont wrote the following books to explain his previous work: "La France Juive Devant l'Opinion" (1886), "La Fin d'un Monde" (1888), "Dernière Bataille," "Testament d'un Antisémite" (1889), etc.

Meantime the Panama affair, in which several Jewish financiers were prominently involved, gave to Drumont's agitation great popularity, and in September, 1892, he founded the "Libre Parole," a daily journal of rabid anti-Semitic tendencies. For his anti-Panama articles, Drumont was condemned to three months' imprisonment. In 1893 he was an unsuccessful candidate for the representation of Amiens; the following year he retired to Brussels. The Dreyfus affair helped him to regain popularity, and in 1898 he returned to France and was elected deputy for the first division of Algiers, but was defeated as a candidate for reelection in 1902.

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D. A. M. F.

**DRUNKENNESS IN LAW:** The Talmud speaks only once of drunkenness in its relation to responsibility for contracts or for crimes; namely, in the following baraita ('Er. 65a):

> "A drunken man's purchase is a purchase; his sale is a sale; if he commits a capital offense, they put him to death; if he does an act punishable by stripes, they flog him; in a word, he is deemed of sound mind for all purposes, except that he is free from prayer [elsewhere the recital of the prayer is forbidden to the drunken man]. R. Ḥanina says: 'All this is true only until the man has gone as far in his drunkenness as Lot went; but when he has gone as far as Lot, he is free from everything.'"

These rules are followed by all the codes; *e.g.*, Maimonides, "Yad," Mekirah, xxix.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 222, 22.

Speaking broadly, these principles agree with those of the English-American law. Compare, however, Fraud and Mistake, Law of.

L. G. L. N. D.

**DRUSILLA:** Daughter of Agrippa I. and Cypros (Josephus, "Ant." xviii. 5, § 4; *idem*, "B. J." ii. 11, § 6); born in 38. She was only six years old at her father's death (44), and was subjected to the insult of having the portraits of herself and two sisters, Berenice and Mariamne, carried into the houses of ill-fame of Cæsarea by the Roman soldiers, who rejoiced over Agrippa's death ("Ant." xix. 9, § 1). The sisters did not enjoy a good reputation, the beautiful Drusilla being even worse than her elder sisters. Her father had betrothed her to Epiphanes, son of Antiochus of Commagene; but as Epiphanes refused after Agrippa's death to keep his promise to embrace Judaism, Drusilla was married by her brother Agrippa II. to Azizos, King of Emesa, who accepted the Abrahamic covenant ("Ant." xx. 7, § 1).

Drusilla dissolved her marriage with Azizos about the year 53, the newly appointed procurator of Judea, Felix, having fallen in love with her. With the help of a Cypriote magician, whose name is variously given as "Atomos" and "Simon," he induced her to follow him, though a pagan, and to become his wife, contrary to the laws of her people (Acts xxiv. 24). Envy of her sister Berenice aided in driving Drusilla to this step.

By Felix, Drusilla had a son, Agrippa, who, together with his wife, perished during the eruption of Vesuvius in 79 ("Ant." xx. 7, § 2).

Bibliography: Basnage, *Histoire des Juifs*, i. 187; Grätz, *Gesch.* 4th ed., iii. 354, 428, 438; Gerlach, in *Zeitschrift für Lutherische Theologie*, 1869, pp. 68 *et seq.*; Schürer, *Gesch.* 3d ed., i. 573. It is said in the *Prosopographia Imperii Romani*, ii. 95, that Tacitus, in his *History* (v. 9), confounds two wives of Felix of the name of Drusilla.

G. S. Kr.

**DRUTZK.** See Mohilev Government.

**DRUYA.** See Wilna.

**DRUZHKOPOL.** See Volhynia.

**DUAL:** Form of a noun or verb indicating its application to two persons or things. Arabic is the only Semitic language that has the dual form for the verb as well as for the noun; in Syriac only a few traces of the dual have been preserved. In Hebrew the dual has been preserved in the case of the noun only, its suffix being "ayim." It is used chiefly to designate objects that are found naturally in pairs, especially members of the human body or of the bodies of animals. It is also used of the teeth, because they form a pair of rows ("shinnayim"). In addition, the dual is used for those products of human skill which are constructed in such a way that the singular would not apply to them; *e.g.*, "melḳaḥayim" (tongs), "misparayim" (scissors). The numeral "shenayim" (two) is likewise a natural dual, as are also such expressions as "kiflayim" (twofold), "kil'ayim" (two kinds; corresponding to the Ethiopian numeral for "two").

But the dual is occasionally used to indicate two objects not naturally connected; *e.g.*, "yomayim" (two days), "shebu'ayim" (two weeks), "shenatayim" (two years), "ammatayim" (two ells), Neo-Hebrew "ṭefaḥayim" (two spans). The numbers 200 and 2,000 are also designated by the dual: "matayim," "alpayim." A special group of the dual is formed by geographical names, principally those of cities ending in "ayim"; for example, "Ramatayim" (A. V. "Ramathaim"), "Ḥoronayim" (A. V. "Horonaim"), "Ḳiryatayim" (A. V. "Kirjathaim," "Kiriathaim"), etc. In one of such names the dual form

has been contracted to "an"; namely, "Dothan" for "Dothayin" (Gen. xxxvii. 17). To this group belongs also the Hebrew name of Egypt, "Miẓrayim" (A. V. "Mizraim" = Upper Egypt and Lower Egypt); also "Aram-Naharayim" (A. V. "Aram-naharaim" = the Aram of the two rivers Euphrates and Tigris, or, according to a recent view, Euphrates and Chaboras). "Yerushalayim," however, the name of Jerusalem, according to the Masoretic reading of the name ירושלם, must not be explained as a dual, as it is one of several words having the suffix "ayim" that are not duals. Thus, "mayim" (water) and "shamayim" (heaven) are plural forms, the "y" preceding the plural ending "im" being radical. This was recognized by as early a grammarian as Abu al-Walid ("Luma'," pp. 285 *et seq.* = "Riḳmah," pp. 172 *et seq.*); while Abraham ibn Ezra ("Sefer ha-Shem," i.; commentary to Gen. i. 2) holds that they are duals, and attempts to explain them as such on the ground of natural philosophy.

Ḥayyuj and Abu al-Walid have borrowed a term from Arabic grammar for the dual, "tathniyyah." Abu al-Walid devotes to the dual, as a variant of the plural, a short chapter of his chief work, "Luma'" (pp. 247 *et seq.* = "Riḳmah," pp. 148 *et seq.*). Ibn Ezra calls the dual "leshon shenayim"; the later Jewish grammarians use the term "ribbui ha-zugi"; *i.e.*, "paired plural."

BIBLIOGRAPHY: Philippi, *Das Zahlwort Zwei im Semitischen*, in *Z. D. M. G.* xxxii. 21-98.

G. W. B.

**DUALISM:** The system in theology which explains the existence of evil by assuming two coeternal principles—one good, the other evil. This dualism is the chief characteristic of the religion of Zoroaster, which assigns all that is good to Ahuramazda (Ormuzd), and all that is evil to Angromainyush (Ahriman; see ZOROASTRIANISM). Against this dualism, which may have some basic elements in Chaldean mythology, the seer of the Exile protests when accentuating the doctrine that the Lord "formed the light and created darkness," that He "is the Maker of peace and the Creator of evil" (Isa. xlv. 7). The verse has found a place in the daily liturgy (see LITURGY), but with the change of the word "ra'" (evil) into "ha-kol" (all), prompted by an aversion to having "evil" directly associated with the name of God (see Ber. 11b; compare Num. R. xi. 16). The same idea occurs in Lam. (iii. 38, Hebr.): "Out of the mouth of the Most High cometh there not evil and good?" No less emphatic are the Rabbis in their opposition to the dualistic views of Parseeism when they teach that both death and the evil desire ("yeẓer ha-ra'") are agencies working for the good (Gen. R. ix.; compare Sanh. 39a, 91b; Shab. 77b; Maimonides' preface to Mishnah commentary; see SIN).

Zeller ("Gesch. der Philosophie," 2d ed., iii. 250) mistakenly ascribes dualistic notions to the Essenes (Hilgenfeld, "Ketzergesch. des Urchristenthums," 1884, p. 109; see ESSENES). On the contrary, Philo ("Quod Omnis Probus Liber," § 12) says that according to them "God only produces what is good, and nothing that is evil." They beheld in life only certain contrasts—opposing tendencies of purity and impurity, of good and evil—and, following ancient Chaldean traditions, placed the one to the right (toward the light) and the other to the left (toward the night) (Josephus, "B. J." ii. 8, § 9; "Clementine Homilies," ii. 15, 33; xix. 12; "Recognitiones," iii. 24)—views which are found also among the Gnostics and the Cabalists (see JEW. ENCYC. iii. 458, *s.v.* CABALA). Of course, the tendency toward evil was found by them, as well as by Philo, in matter—the things of the senses—in contradistinction to the spiritual world (Zeller, *l.c.* p. 348; see PHILO); but this does not contradict the belief in God as Creator of the visible world. There were, however, Gnostics who would ascribe the creation of the visible world to the demiurge ("artificer"), an inferior god mentioned in Plato's "Timæus" (§ 29); and this doctrine of "two powers" (שתי רשויות), frequently alluded to in Talmud and Midrash (Ḥag. 15a; Gen. R. i.; Eccl. R. ii. 12; see ELISHA BEN ABUYAH), actually led its followers to the dualistic view ascribing evil to the inferior god. Thus dualism became the chief doctrine, on the one hand, of the Manicheans, a sect founded on Zoroastrianism, and, on the other hand, of the anti-Judean Christian Gnostics, who opposed the Old Testament as recording the dispensation of an inferior god, the author of evil (Hilgenfeld, *l.c.* pp. 192, 209, 332, 383, 526; see GNOSTICISM; GOD; MANICHEANS).

Among Jewish philosophers Saadia ("Emunot we-De'ot," ii.) takes especial pains to demonstrate the untenability of dualistic definitions of the Godhead. Were there two creators, it must be assumed that only with the help of the other could each create, and that therefore neither is omnipotent. Light and darkness do not prove the contrary, for darkness is only a negation of light (see SAADIA). In the Maimonidean system the difficulty of reconciling the existence of evil with God's unity is solved by the assumption that evil is only negative ("Moreh," iii. 8). K.—E. G. H.

**DUARTE, LUIS** (*alias* **Luis Noble**): Chilean Marano; born in Evora, Portugal, at the end of the sixteenth century. He served for six years in the Chilean army, and, being accused of stealing a crucifix, was imprisoned by order of the Inquisition in Callao. A Jesuit induced him to confess, promising him speedy acquittal. He, accordingly, admitted (Aug., 1614) his secret adherence to Judaism. As a concession to his voluntary self-denunciation, he was admitted to "secret reconciliation"; and was sentenced to do "spiritual penance." The alcaldes, considering this punishment inadequate, had him whipped and sent to the galleys.

BIBLIOGRAPHY: J. T. Medina, *Historia del Tribunal del Santo Oficio de la Inquisicion en Chile*, ii. 50, Santiago de Chile, 1890.

A. G. A. K.

**DUARTE DE PINEL.** See USQUE, ABRAHAM.

**DUBLIN:** Chief city of Ireland. The Jewish community in Dublin is one of the oldest of those which have been founded in Great Britain since the Resettlement, having been established in the first half of the eighteenth century. In the year 1748 Michael Phillips acquired some freehold ground at Drumcondra, opposite Ballybough Bridge, which he presented to the Jews of Dublin for a cemetery. Some years later the Jews of Dublin sought pecu-

niary assistance from their Polish and German coreligionists in London, for the purpose of building a wall round their cemetery. Their applications were refused, but they received the desired help from the Bevis Marks congregation, which, besides defraying the expenses of the work, sent an agent from London to supervise it. The title-deeds of the Dublin Jewish cemetery were then deposited at Bevis Marks, with the archives of which congregation they are still to be found.

Toward the end of the eighteenth century (about 1791) the Dublin community worshiped in Marlborough street, "in the yard of the glass-works." But the congregation fell into decay, and its effects were seized and sold for rent. Two scrolls of the Law were, however, rescued, and for some time they remained in the possession of "the brothers Cohen." Other scrolls, which had been borrowed from the Bevis Marks congregation, appear to have been previously returned.

The congregation was resuscitated in 1822, when the few remaining families joined to open a place of worship at 40 Stafford street, the residence of J. W. Cohen. In 1829 this place of worship was enlarged, and about the same time "the brothers Cohen" presented to the congregation the two scrolls of the Law which they had rescued from the former building. Six years later the congregation removed to Mary's Abbey, where it had bought a meeting-house for £300. In 1842 the Mary's Abbey congregation expressed a wish to affiliate with the Portuguese Synagogue of London, but nothing appears to have resulted from the negotiations. Subsequently the congregation removed to their present building in Adelaide Road.

In recent times, in addition to the principal synagogue in Adelaide Road, there have grown up a number of minor synagogues, or "ḥebrahs," of which at present there are five, situated respectively in St. Kevin's Parade, Camden street, Lennox street, Oakfield Place, and Lombard street. The principal ministers have been J. Sandheim, Philip Bender, and L. Mendelsohn.

Other Jewish institutions are: the Board of Guardians (founded 1882), the Ladies' Benevolent Society, Hachnosath Orechim, and Medical Relief Society (founded 1888), and the National and Hebrew School (founded 1893), in Adelaide Road, which enrolls 160 scholars. The present Jewish population of Dublin is about 2,700. The Dublin community has for many years included a large number of cultured Jews, who have taken the highest distinctions at Trinity College.

BIBLIOGRAPHY: *Laws and Regulations of the Hebrew Congregation in Dublin*, Historical Preface, London, 1839; Picciotto, *Sketches of Anglo-Jewish History*, pp. 77, 168, 225; *Archives of the London Spanish and Portuguese Congregation*; *Jewish Year Book*, 1902–03.

J. I. H.

**DUBNER MAGGID.** See JACOB BEN WOLF KRANZ OF DUBNO.

**DUBNICZA:** Bulgarian town; 22 miles south of Sofia, and on the left bank of the Jerma. In tracing the origin of its population by the names of the families at present found there, one discovers French, Spanish, Arabian, Hungarian, and other elements. It is known that there were Jews at Dubnicza in 1536. Among the chief rabbis of Dubnicza were Solomon Moreno (1680–1750) and Abraham b. Samuel Alkalai (1793–1811). The Kirjali, a band of brigands that terrorized the Balkans at the end of the eighteenth century, occupied the town several times. In 1793 and again in 1794, a tribute was imposed amounting to 3,000 piasters on the first occasion, and 300 on the second. The share contributed by the wealthier Jews was determined by the assessments of Chief Rabbi Alkalai. It also appears from "Ḥesed le-Abraham" that the community of Dubnicza paid two classes of taxes not demanded from Jews anywhere else. Abraham Alkalai (1741–1811), a celebrated rabbi who was born at Salonica, first became prominent at Dubnicza, where he officiated for twenty years. The town esteemed him so highly that his tomb has become an object of pilgrimage.

Dubnicza has a population of 8,000, about 1,150 being Jews. The latter are chiefly engaged in various trading and mechanical occupations, and the carpet-weaving industry is entirely in their hands. The synagogue dates from 1825. There are a boys' school with an attendance of 216, and two societies, a biḳḳur ḥolim and an association of Zionists. The cemetery at Dubnicza contains a tombstone bearing the date 5330 (1569) and the name "Mosse b. Mordekhai Frances." There are also some synagogue appurtenances dating from 1740.

BIBLIOGRAPHY: *Rumanian Jewish Year-Book*, Bucharest, 1888.

D. M. FR.

**DUBNO:** Town in the government of Volhynia, Russia. According to the census of 1897 it had a population of 13,785, including 5,608 Jews. The chief sources of income for the latter are in trading and industrial occupations. There are 902 artisans, 147 day-laborers, 27 factory and workshop employees, and 6 families cultivate 90 deciatines of land. The town has a Jewish hospital, but no educational institutions except several ḥadarim. The earliest date given in connection with the Jews of Dubno is the beginning of the seventeenth century. In 1650 there were in Dubno 47 Jewish and 141 Christian taxable households.

**Rabbis.**

The following list of Dubno rabbis extends from 1600 to the present time: Isaiah ha-Levi Hurwitz (1600–06), author of "Shene Luḥot ha-Berit." Samuel b. Aaron ha-Levi Hurwitz (1625–30), cousin of Isaiah Hurwitz. Ẓebi (Hirsch) b. Ozer, son-in-law of Abraham Ḥayyim Shor, chief rabbi of Satanow; author of ח"ב. Meïr b. Moses Ashkenazi, the father of Shabbethai Kohen (ShaK); died at Dubno Nov. 25, 1649. Judah ha-Ḥasid, martyred 1649. Abraham Heilprin (1660–62), son-in-law of the physician Jehiel Michael Epstein. Naḥman b. Meïr ha-Kohen Rapoport (also called Naḥman Lifsches); died in 1674; previously rabbi of Kremenetz (Volhynia) and Belz (Galicia); took part in the Council of Four Lands at the fair of Jaroslaw. Moses b. Joseph, died at Lemberg May 22, 1684. Israel b. Mordecai Yolis (also called Israel Swinhar). Simḥah b. Naḥman ha-Kohen Rapoport, died at Szebreczin July 15, 1717; son-in-law of Israel b. Mordecai; replaced the latter in the rabbinate of Dubno from 1682 to 1688; rabbi of Grodno to 1714, of Lublin to 1717; called to the rabbinate of Lemberg in the same year; he died on his way there. Joseph b. Judah Yüdel of Lublin, died April 13, 1706; wrote a work entitled "Ne'imah Ḳedoshah," containing moral precepts and a poem for the Sabbath. Samuel b. Shalom Shakna of Cracow, died at Brody June 22, 1729. Isaac b. Saul Ginzburg (1712–15). Eleazar b. Issachar Baer of Cracow (1715–1719), maternal grandfather of Ezekiel Landau. Heschel b. Eleazar (also called R. Heschel "der Kleiner"), died July 25, 1729. Zalman Ephraim b. Saul. Abraham b. Samuel Kahana, died 1741; previously rabbi of Brody and Ostrog (Volhynia). Isaac

Moses b. Abraham Kahana (d. 1745). Saul b. Aryeh Löb, born at Reischo 1717; died at Amsterdam June 19, 1790; son-in-law of Abraham Kahana and author of "Binyan Ariel" (1745-55). Naphtali Herz b. Żebi Hirsch (d. May 17, 1777). Ze'eb Wolf b. Naphtali Herz, born at Brody 1745; died at Dubno 1800; previously rabbi of Radzivil, Volhynia; his responsa were published in the "Tif'eret Żebi" of Żebi Hirsch, rabbi of Brody (Lemberg, 1811). Nathan ha-Levi Hurwitz. Ḥayyim Mordecai Margaliot, brother-in-law of Nathan Hurwitz and author of "Sha'are Teshubah." Ḥayyim Jacob b. Ze'eb Wolf, previously rabbi of Rovno, Volhynia; died Sept. 25, 1849. David Żebi Auerbach, son-in-law of Ḥayyim Jacob and author of "Malbushe Ṭaharah" (unpublished). Menahem Mendel Auerbach, son of David Żebi, is the present (1903) incumbent.

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S. J.—M. SEL.

H. R.

**DUBNO, SOLOMON BEN JOEL:** Russian poet, grammarian, and student of the Masorah; born at Dubno, Volhynia, Oct., 1738; died at Amsterdam June 26, 1813. When he was fourteen years old his parents married him to the daughter of the Talmudist Simḥah ben Joshua of Volozhin. Having exhausted the knowledge of his Volhynian instructors, Dubno went to Galicia, studying there for several years Biblical exegesis and grammar under the direction of Rabbi Solomon of Cholm. Dubno soon became proficient in these branches of Jewish science, and was charged by his master with the revision and publication of his work on the Hebrew accents, "Sha'are Ne'imah" (Frankfort-on-the-Main, 1766).

Solomon Dubno.

From 1767 to 1772 Dubno lived at Amsterdam, attracted by its rich collections of Hebrew books. On leaving Amsterdam he settled in Berlin, earning a livelihood by teaching. Among his pupils was the son of Moses Mendelssohn, who, highly appreciating Dubno's scholarship, became his patron and friend. Dubno wrote a commentary for Mendelssohn's translation of the Bible, of which only a portion—the "'Alim li-Terufah" (Amsterdam, 1778)—was published. See JEW. ENCYC. iii. 192, *s.v.* BIBLE TRANSLATIONS.

During his stay at Wilna Dubno wrote a poem, preceded by a dissertation on the writing of the Scrolls, entitled "Birkat Yosef" (The Benediction of Joseph), published at Dyhernfurth, 1783. After the death of Mendelssohn, Dubno stopped for a short time in Frankfort-on-the-Main, and then returned to Amsterdam. There, at first fêted, and later ignored, deriving a scanty income from the loan of the books from his rich library, he remained until his death.

In addition to the works mentioned above, Dubno wrote the following: (1) Poems, appearing (p. 34) among those of Immanuel, published by Löb Wolf at Berlin, 1776; in the "Bikkure To'elet" (pp. 4, 114), published by the Anshe To'elet Society of Amsterdam; and in Heidenheim's "Sefer Ḳerobot." (2) "Ebel Yaḥid," an elegy on the death of Jacob Emden, published at Berlin, 1776. (3) A preface to Moses Ḥayyim Luzzatto's poem "La-Yesharim Tehillah," *ib.* 1780. (4) A work on the geography of Palestine, promised by him in his commentary on Genesis, where he displayed a profound knowledge of the subject. Luncz ("Jerusalem," 1892, pp. 137 *et seq.*) identifies this work with the "Ahabat Ziyyon" of Dubno's father-in-law, Simḥah ben Joshua; but as this is a mere plagiarism from the Karaite Samuel ben David's story of his voyage to Palestine, published in Gurland's "Ginze Yisrael," it is probable that Lehren ("Catalogue," p. 247) is right in doubting the identification. (5) "Reshimah" (Register), catalogue of his library, published at Amsterdam, 1814. It contains 2,076 printed works and 106 manuscripts. Dubno left a great number of essays, poems, etc., which are still extant in manuscript.

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 92; Zunz, *Z. G.* p. 241; idem, *The Itinerary of Rabbi Benjamin of Tudela*, ii. 291; Carmoly, *Revue Orientale*, ii. 310 *et seq.*; Delitzsch, *Zur Gesch. der Hebr. Poesie*, p. 118; Steinschneider, *Cat. Bodl.* col. 2303; Auerbach, *Gesch. der Israel. Gemeinde Halberstadt*, p. 179; Kayserling, *Moses Mendelssohn*, pp. 287-289, 301-304.

L. G. I. BR.

**DUBNOW, SIMON (SEMION MARKOVICH):** Russo-Jewish historian; born at Mstislavl, government of Mohilev, 1860. He attended the Jewish government school of his native town, and then the district school, whence he was graduated in 1877. In search of knowledge and the means of support, Dubnow moved from place to place, visiting Wilna, Dünaburg, Mohilev, and Smolensk. He earned his livelihood by tutoring, and at the same time prepared himself for university work. In 1880 he settled in St. Petersburg, where he soon became a contributor to the "Russki Yevrei," publishing his first article on the historical development of Jewish thought under the title "Glavnyye Momenty iz Istorii Yevreiskoi Mysli." About this time (1881) he also assumed charge of the foreign news department of the Russo-Jewish periodical "Razsvyet." Disapproving the pan-Palestinian policy of this periodical, Dubnow in 1882 transferred his literary activity to the "Voskhod," on which periodical he has since remained an active collaborator in the field of Russo-

**His Journalistic Activity.**

Jewish history and Russian Judaism in general. Among the more important of his early contributions are his articles on Shabbethai Ẓebi, under the title "Sabbatai Zewi i Pseudomessianizm v XVII. Vyekye" (in "Voskhod," 1883, Nos. 9–12), and on the Frankists, entitled "Frank i Yevo Sekta Christianstvuyushchikh" (*ib.* 1883, Nos. 1–10). In 1883 he assumed charge of the critical department of the "Voskhod." He also wrote an essay on reform in the Jewish religion, entitled "Kakaya Samoemancipatziya Nuzhna Yevreyam" (*ib.* 1883, Nos. 5–8), which created a stir in Orthodox circles. Among his other valuable contributions on the Jewish question may be numbered his articles on the civic condition of the Jews and on the reform of Jewish school education in Russia, and his critical reviews in "Voskhod," 1885 to 1887. Another important work of Dubnow's is his monograph on the history of Ḥasidism ("Istoriya Chassidizma," in "Voskhod," 1888-93). This work is based on the study of original and hitherto unexploited sources.

In 1891 Dubnow set himself to the task of creating among the Russian Jews an interest in their history. For this purpose he published a series of articles in "Voskhod," outlining a plan for the study of the history of the Jews in Russia, and advocating the establishment of a Russo-Jewish historical society. These articles were afterward printed in book form under the title "Ob Izuchenii Istorii Russkikh Yevreyev," St. Petersburg, 1891. Although the appeal made by Dubnow did not create such a widespread interest as he had anticipated, his efforts were seconded by many persons interested in the history of the Jews in Russia. From the many unpublished documents gathered by Dubnow from libraries and from the "pinḳeses" of Jewish communities, he prepared a series of contributions bearing the title "Istoricheskiya Soobscheniya" (in "Voskhod," 1893–95).

**Dubnow as Historian.**

Among Dubnow's other historical studies may be mentioned his articles on the part taken by Jews in the French Revolution (in "Voskhod," 1889) and on the Jewish historian Grätz (*ib.* 1892, Nos. 2–9). In 1893 he published (in "Voskhod," pp. 9–12) a philosophic-historical study, "Chto Takoe Yevreiskaya Istoria"; a German translation by I. F. [Friedländer] appeared in Berlin, 1898, and an English translation was published by the Jewish Publication Society of America in 1903. His "Yevreiskaya Istoria," Odessa, 1897, a two-volume work on the history of the Jews from the beginning of the post-Biblical period up to 1882, is an adaptation of the handbooks of Jewish history by S. Baeck and M. Brann, but it also contains original contributions to the history of the Jews in Poland and in Russia. In 1900 Dubnow published a brief history of the Jews for the Jewish youth, entitled "Uchebnik Yevreiskoi Istorii Dlya Yevreiskavo Yunoshestva," in three parts (*ib.* 1900–01). In the same year appeared the first part of his larger history of the Jews from the earliest to the present time, entitled "Vseobschaya Istoriya Yevreiyev" (*ib.* 1901). The second part, dealing with the period beginning with the Babylonian captivity, is now (1902) appearing as a supplement to the monthly edition of the "Voskhod." Dubnow's recent labors, apart from his historical researches, consist in a series of letters devoted to the discussion of ancient and modern Judaism as regards the development of its national consciousness. These have been published in the "Voskhod" since 1897 under the title "Pisma o Starom i Novom Yevreistvye."

Dubnow's works are all characterized by elegance of literary style. He is also a fluent writer in Hebrew, and has contributed valuable articles to the Russo-Hebrew periodicals, among them his articles "Ha-Ḥasidim ha-Rishim ba-Ereẓ Yisrael," in "Pardes," ii. 201, Kiev, 1894; "Naḥpesah we-Naḥkorah," *ib.* i. 221; and "Ḥasidim Parze Geder," in "Ha-Shiloah," v. 7. He is also a contributor to Brockhaus' "Lexikon" and to Efron's "Russian Encyclopedia," for which he wrote the articles on the Frankists and the Ḥasidim.

Since 1890 Dubnow has been a resident of Odessa.

H. R.

**DUBOSARY:** Village in the government of Kherson, Russia. In 1897 it had a population of 13,276, of whom about 5,000 were Jews. A considerable number of the latter are engaged in tobacco growing, while many others are occupied in wine-making and fruit-growing. Dried fruits and tobacco are the chief articles of trade. There are 940 artisans, 186 day-laborers, and a number engaged in agriculture and bee-keeping. There are the usual charitable institutions in the village, and a hospital and dispensary. There are also a Talmud Torah with 130 pupils, a private school with 580 Jewish pupils, and 18 ḥadarim.

H. R. S. J.

**DUBOVO.** See KIEV.

**DUBROVNA:** Village on the banks of the Dnieper, government of Mohilev, Russia. In 1898 it had 8,687 inhabitants, of whom 4,559 were Jews. Dubrovna is known as the first and almost the only place to manufacture woolen ṭallits. This occupation dates back many years. It is known that in 1750 a factory for their manufacture existed in Dubrovna, but they had been made here even earlier. The artisans work in their own homes, and are often helped by their wives and children. There are about 600 families so engaged. The dyers, who dye the woolen thread a dark blue ("tekelet"), earn from eight to ten rubles a month. The more numerous class of weavers, with the hard, incessant work of their families, even of children of six or seven years, earn less than the dyers. The launderers (10 or 12 families), who wash the ṭallits, earn more than the others—sometimes five rubles a week. The shavers ("goler"; about 20 families), who cut the nap from the surface of the ṭallits, receive the least of all. The work is carried on amid very unsanitary surroundings. The peasants are exploited by the dealers who supply them with wool and purchase the finished article. The dealers (there are only three or four of them) have agencies in all important commercial centers, and their agents cover every town and village within the Pale of Settlement. The Dubrovna ṭallit was formerly sold abroad, even in America; but within the last ten years the machine-made ṭallit of South Russia and Lithuania is supplanting that made in Dubrovna.

The pitiable condition of the weavers has lately attracted the attention of their Jewish coreligionists. Thanks to the cooperation of the Jewish Colonization Association, several Jewish capitalists have organized the "Aktzionernoye Obshchestvo Dnieprovskoi Manufaktury" (a stock company for the development of Dnieper manufactures), with a capital of 1,200,000 rubles. Two-thirds of the shares have been taken by the Jewish Colonization Association. The ultimate purpose of this undertaking is to reorganize and raise the level of the weaving industry among the Jews in Dubrovna and to furnish employment to those needing work. Besides the weavers there are in Dubrovna 270 Jewish artisans and 24 day-laborers.

The local charitable institutions are: a society for the aid of the poor, founded by the governor of the province; a bikḳur ḥolim; and a leḥem ebyonim. The Jewish children are taught in the Talmud Torah (72 pupils). There are twenty-six ḥadarim (210 pupils), a yeshibah (60 pupils), a government school (175 pupils, part of whom also attend the yeshibah or the ḥadarim), and the district school, with 36 pupils in the industrial departments.

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H. R. S. J.

**DUDERSTADT:** A city in Eichsfelde, province of Hanover. Jews have lived there as early as the beginning of the fourteenth century, as appears from the renewal of the privileges for that town by Duke Henry II. on Nov. 17, 1314. They enjoyed the rights of citizenship, which fact was emphasized by the dukes Henry, Ernest, and William in their confirmation of the privileges on July 15, 1324. A synagogue and a school in Duderstadt are mentioned in a document dated May 1 of the year 1338, according to which the Jew Samuel sold before the city council a yearly interest on that building amounting to one farthing. The Jews of Duderstadt were involved in the calamities which followed the Black Death (1348–49). After some decades a Jew of the name of Benedict settled again in Duderstadt, who, according to an entry in the revenue records, paid one mark as Jewish protection money ("Jodinschot"). He was followed by other Jews in the fifteenth century. In 1435 the council of the place made a contract with Isaac of Amöneburg and his son Fivis to receive them into the city upon a payment of 120 gulden; in 1457 it defined the rights and duties of Jews when it granted certain of them, such as the children of "Nachtmann and Schalammes," the privilege of settlement for three years. The number of Jews in Duderstadt from 1450 to 1460 was 12, and their annual payments averaged from 5 to 14 marks. The council in 1465 received "Abraham de Jodde myt syner moder" (Abraham the Jew with his mother) for seven years, and in 1489 Nathan, Jacob, the "Nathanite woman," and Meïr of Würzburg (Nathan's brother) for six years. At that time a synagogue was erected again, and its inventory for the years 1435–42 and 1466 has been preserved. A special street was assigned to the Jews, which is first mentioned in 1497. There is also documentary evidence of a "Jews' Gate" (first in 1469) and of a "Jodenborn" (Jews' bath, 1495). Only scanty records exist for the following centuries. In 1902 the community numbered about 100 souls. Its new temple was dedicated Aug. 24, 1898.

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G. A. Lew.

**DUEREN, ISAAC BEN MEÏR:** German rabbi and codifier; lived in the second half of the thirteenth century at Dueren, from which place he took his name. He was one of the leading German Talmudical authorities of his time; and his work "Sha'are Dura," on the dietary laws, is the standard code. Several high authorities who lived after him, among them Israel Isserlein, Solomon Luria, R. Nathan Shapiro, and Isserles, added to his book notes and explanations, with which it has often been published: Cracow, 1538; Venice, 1547, 1564; Constantinople, 1553; Lublin, 1575, 1699; Basel, 1599; Jessnitz, 1724; and many times in the nineteenth century.

According to Zunz, Dueren may be the Isaac b. Meïr he-Ḥasid ("the Pious") who wrote "Tikḳun Sheṭarot," a work containing the forms and laws of documents and deeds. It is still extant in manuscript in the Vienna Royal Library.

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L. G. N. T. L.

**DUKAN (דוכנא, דוכן):** The "platform" upon which (1) the Temple priests stood to pronounce the benediction (Mid. ii. 6), (2) the Levites stood during their singing (hence, also, name for the Levitical service: compare Meg. 3a), and (3) the teacher or assistant teacher sat while instructing the children (B. B. 21a). The name "dukan," however, in the course of time, came to be applied chiefly to the priestly blessing. The call to the priest to recite the blessing was, "Go up to the dukan" (Shab. 118b; compare Targ. Yer. to Num. vi. 23); hence "dukenen" or "duchenen." See Blessing, Priestly.

BIBLIOGRAPHY: Levy, *Neuhebr. Wörterb.* s.v.; Jastrow, *Dict.* s.v. דוכן.

S. S. K.

**DUKES, LEOPOLD:** Hungarian historian of Jewish literature; born at Presburg, Hungary, 1810; died at Vienna Aug. 3, 1891. He studied Talmudical literature in the yeshibah of Moses Sofer, rabbi of Presburg; but his passion for Biblical studies, which found no sympathy in his native town, led him to the yeshibah of Würzburg, where he also devoted himself to the acquisition of a secular education. After a prolonged stay at Würzburg he returned home; but displeased with the manners of his fellow citizens, and impelled by a thirst for knowledge, he visited the principal European cities in which there were libraries containing Hebrew manuscripts. He lived successively at Munich,

Tübingen, Hanover, Hamburg, Paris, Leipsic, Oxford, and then spent about twenty years in London.

Dukes was an original character, a fact due probably to his solitary life and privations. His scholarship was extensive and exact, and his works cover the fields of exegesis, Haggadah, grammar, Masorah, the history of literature, ethics, and poetry. In all of these he made many ingenious and important discoveries; and his books became indispensable supplements to those of Zunz, Rapoport, and Krochmal.

Leopold Dukes.

Dukes was the author of the following works:

"Raschi zum Pentateuch," translated into German (in Hebrew characters) and explained, 5 vols., Prague, 1833-38; "Ehrensäulen und Denksteine zu einem Künftigen Pantheon Hebräischer Dichter und Dichtungen," Vienna, 1837; "Moses ibn Ezra," Altona, 1839; "Zur Kenntniss der Neuhebräischen Religiösen Poesie," Frankfort-on-the-Main, 1842; "Rabbinische Blumenlese," Leipsic, 1844; three "beiträge," published by Ewald and Dukes: I. "Beiträge zur Geschichte der Aeltesten Auslegung und Spracherklärung des A. T."; II. "Literatur-Historische Mittheilungen über die Aeltesten Hebräischen Exegeten, Grammatiker, und Lexicographen," Stuttgart, 1844; III. "Ueber die Arabisch Geschriebenen Werke Jüdischer Sprachgelehrten," Stuttgart, 1844; "Sefer Dikduḳ, die Grammatischen Schriften des Jehuda Chajjug," Frankfort, 1844; "Ḳonteros ha-Masorah," Tübingen, 1845; "Ḳobeẓ 'al Yad, Handschriftliche Inedita über Lexicographie," Esslingen, 1846; "Die Sprache der Mischna," *ib.* 1846; "Shir 'al Mot," etc., elegy on the death of Meyer Joseph Königsberg, London, 1847; "Les Proverbes de Salomon" (historical introduction), in Cahen's Bible translation, Paris, 1851; "Ginze Oxford," extracts from manuscripts, in collaboration with H. Edelmann, London, 1850; "Naḥal Ḳedumim," on the history of Hebrew poetry in the Middle Ages, in two parts, Hanover, 1858; "Zur Rabbinischen Spruchkunde," Vienna, 1858; "Shire Shelomoh," Hebrew poems of Solomon ibn Gabirol, Hanover, 1858; "Salomo ben Gabirol aus Malaga und die Ethischen Werke Desselben," *ib.* 1860; "Philosophisches aus dem Zehnten Jahrhundert," Nakel, 1868.

In addition to these works, Dukes was a frequent contributor to all the Jewish scientific periodicals, chiefly to the "Literaturblatt des Orients," which he enriched with numerous valuable articles on the history of Jewish literature.

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S. I. Br.

**DUMAH** (= "silence").—**Biblical Data: 1.** Son of Ishmael (Gen. xxv. 14; I Chron. i. 30). Suḳ ("market") Dumah has been found in Dumat al-Jandal in Arabia, called "Jauf" to-day (Yakut, *s.v.*; Burkhardt, "Travels in Syria," p. 662), and compared with Domatha (Pliny, "Historia Naturalis," vi. 32; Stephanus Byzantius, *s.v.*). The Dumathii are mentioned in Porphyry, "De Abstinentia" (ii. 56), as an Arabian tribe which sacrifices a boy every year and buries him under the altar of its idol. The name "Dumah" seems to point, like the name "Hadramaut" (חצרמות, Gen. x. 26), to some legend of Hades (compare Glaser, "Skizze der Gesch. und Geographie Arabiens," 1890, p. 440).

**2.** Name of a land probably identical with the territory of the tribe of Ishmael (Isa. xxi. 11). The Septuagint substitutes "Idumea" (see commentaries *ad loc.*, and comp. Abu al-Walid's "Dictionary," *s.v.* דום).

**3.** Name of a city of Judah (Josh. xv. 52). The Ginsburg MS., the Vulgate, and the Septuagint have "Rouma," but Jerome's and Eusebius' Onomastica, *s.v.*, mention a village of the name of "Dumah," which has been identified with "Khirbat Daumah" in the neighborhood of Bait Jibrin.

**4.** Name for the nether world (Ps. xciv. 17 [the Septuagint has Ἅδης], cxv. 17).

E. G. H.

—**In Rabbinical Literature:** "Dumah" is the name of the angel who has charge of the souls of the nether world. According to Dozy ("Die Israeliten in Mecca," p. 95, note), the name was adopted also by the pre-Islamic Arabs (compare Wolff, "Mohammedanische Eschatologie," 1871, Arabic text, p. 39; German trans., p. 69, where "Ruman" seems a corruption [another reading is "Dhudat"] of "Dumah," as the name of the angel who has charge of the souls). The angel of death has to deliver all souls to Dumah, both the righteous, who are led to the place of eternal bliss, and the wicked, who are to meet their doom (Ḥag. 5a; Shab. 152b). He also announces the arrival of newcomers in the nether world (Ber. 18b). Dumah takes the souls of the wicked and casts them down "in the hollow of a sling" into the depth of Hades, and this is repeated every week at the close of the Sabbath, when the souls, after the day's respite, must go back to their place of torment (Shab. 152b, after I Sam. xxv. 29; Pesiḳ. R. 23; She'eltot, Bereshit i.). According to Midr. Teh. to Ps. xi. (see ed. Buber, 102, note), Dumah leads the spirits every evening out of Hades into Ḥaẓarmavet (the Courtyard of Death), a walled place with a river and a field adjoining, where they eat and drink in perfect silence. Many authorities, such as Jacob Tam and Solomon b. Adret, have the word "Sabbath" added, so as to refer only to Sabbath evening (see Demonology; compare Tan. Yelamdenu, Ha'azinu: "Prayer is said for the dead that they may not have to return to Gehinnom"). Dumah was originally, according to the Cabalists, the guardian angel of Egypt; but when fleeing before the Lord's decree (Ex. xii. 12), he was placed in the nether world over the spirits of the dead (Zohar ii. 18a). Mashḥit, Af, and Ḥemah are the officers of execution under Dumah (Recanati, Wayera). The name of Dumah is found also on a Judæo-Babylonian vase in the Louvre (see Schwab, "Vocabulaire de l'Angélologie," 1897, p. 707).

"Dumah" is also the name of one of the seven departments of Gehinnom, and those who have been guilty of slander and the like are "silenced" there (Midr. Teh. and Yalḳ., Makiri, to Ps. xi.; compare, however, 'Er. 19a, where Dumah is not mentioned). It is identified by R. Levi with Ḥaẓarmavet (Gen. x. 26; see Gen. R. xxxvii.). "When the soul has been drawn out of the body by the angel of death, it remains seated above the nostrils until decay sets in; then it breaks out into wailing, and it cries to God, saying: 'Whither am I brought?'

Instantly Dumah takes it and brings it to the Courtyard of Death [Ḥaẓarmavet, seemingly the purgatory mentioned in the Testament of Abraham, xiv.], where the spirits are gathered, and if the soul be that of a righteous one, the call goes forth: 'Make room for this N N, the righteous!' Then it ascends from department to department, according to its merit, until it beholds the face of the Shekinah. If the soul be that of a wicked one, it descends from department to department according to its demerit" (Midr. Teh. *l.c.*; Jellinek, "Bet ha-Midrash," v. 43 *et seq.*).

S. S. K.

**DUMASHEVSKI, ARNOLD BORISOVICH:** Russian lawyer; born at Mohilev-on-the-Dnieper, 1836, of poor Orthodox Jewish parents; died at St. Petersburg 1887. He received his first instruction in the ḥeder, but ran away from home at the age of fourteen, and entered the Agricultural School at Gorigoretzk, from which he graduated in 1855. During this time he was left entirely to his own resources. By his exceptional abilities he attracted the attention of his instructors, who took a great interest in him. After leaving the school Dumashevski found employment at the office of the Foreign Emigration Committee in Odessa. Here he was noticed by the Russian surgeon and philanthropist PIROGOV, who helped him to enter the Richelieu Lyceum of that city; and there he studied law. Later he attended the University of St. Petersburg, graduating in 1862. Here again his abilities attracted the attention of the authorities, and he was sent abroad at the expense of the government to complete his law studies, a professorship being promised him on his return. After his return in 1865 a new law was passed prohibiting Jews from occupying professors' chairs of legal and of political science. He accepted a position in the Ministry of Education, and later he served in the Ministry of Justice, by which, for valuable services on the Committee for Reforming the Legislation of Poland, he was appointed first secretary of the third department of the Senate.

Dumashevski was for many years one of the editors, and finally the owner, of the "Sudebnyi Vyestnik" (Messenger of Judicial Affairs), and was author of the following articles and works on jurisprudence: "Nashe Pravovyedenie," etc., in the "Journal of the Ministry of Justice," 1867; "Ocherk Frantzuzskavo Grazhdanskavo Sudoproizvodstva," *ib.* 1865 and 1867 (published also in the "Journal of Judicial Affairs"); "O Predyelakh Vlasti Kassatzionnavo Departamenta Senata," 1867; and "O Silye Kassatzionnykh Ryesheni." His chief work is "Sistematicheski Svod Ryesheni Kassatzionnavo Departamenta," etc. (Systematic Collections of the Decisions of the Appeal Department of the Senate, with notes by Dumashevski), St. Petersburg, many editions. Of special interest as pertaining to the Jews are the articles: "Nuzhen li Zhournal dlya Yevreyev i na Kakom Yazyke?" (Do the Jews Need a Special Periodical, and in What Language?), published in "Russki Invalid" in 1859; "Brak po Bibleiskomu i Talmudicheskomu Pravu" (Marriage According to Biblical and Talmudic Law), in "Biblioteka dlya Chteniya," 1861; "Yevrei Zemledyeltzy v Rossii" (Jewish Agriculturists in Russia), in "Vyestnik Imper. Russkavo Geogr. Obshchestya."

Dumashevski advocated a practical tendency in the study of civil law, opposing the historico-philosophical side; and at the same time he was a partizan of the dogmatic development of Russian civil law. In his will he left 36,000 rubles to the University of St. Petersburg under the condition that this be entered as a gift "from the Jew Dumashevski."

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H. R.

**DUMB.** See DEAF-MUTISM.

**DÜNABURG.** See DVINSK.

**DUNASH BEN LABRAṬ:** Philologist and poet of the tenth century. For the name "Dunash," which Joseph Ḳimḥi on one occasion ("Sefer ha-Galui," p. 62), for the sake of the rime, writes דונוש ("Dunosh"), see DUNASH IBN TAMIM. "Labraṭ" (לברט, לבראט, generally written without א) does not occur elsewhere as a given name; hence "Ben Labraṭ" may be the family name. "Labraṭ" has been explained as "Laurat" (Steinschneider, "Jew. Quart. Rev." xiv. 130) and as "Librat," "Librado" (Derenbourg, "Opuscules," p. 2). Both of Dunash's names, therefore, are of Romance origin. Abraham ibn Ezra Hebraizes "Dunash" into "Adonim"; Dunash himself employed the Biblical name "Adonijah," which is a mnemonic device containing the servile letters ("Criticism of Saadia," No. 6). Dunash was of Levitical descent (Moses ibn Ezra calls him "Al-Levi"), and to this origin also his pupil Jehudi b. Sheshet dedicated a few panegyric verses (Polemic Treatise, verses 10–16). Dunash's family came originally from Bagdad, although he himself was born in Fez (Moses ibn Ezra).

While still young, though doubtless equipped with a rich fund of knowledge, Dunash, perhaps influenced by the origin of his family, journeyed eastward and became a pupil of the renowned gaon of Sura, Saadia, whom, in his tract against Menahem b. Saruḳ, he proudly designates as his master. The term employed by Dunash in this connection (זקני, verse 101; the pupils of Menahem more clearly expressed it as זקנך ורבך, p. 48) is responsible for the singular belief that Dunash was a grandson of Saadia; but the pupils of Menahem (p. 27) expressly designate him as the "least important of the pupils of Saadia."

**Becomes a Pupil of Saadia.**

Dunash himself relates that he submitted his Hebrew verses, containing the first application of an Arabic meter, to the gaon, who expressed his astonishment at this innovation in the words, "Such a thing has hitherto been unknown in Israel." Dunash was, therefore, still very young when he adapted the Arabic meter to Hebrew poetry. This innovation created a new epoch for Hebrew poetry, and was probably inspired in North Africa, where Ibn Ḳuraish and Dunash ibn Tamim prepared the way for a systematic comparison of the Hebrew and Arabic—a comparison to which Ibn Labraṭ afterward gave his indorsement in his tract against Menahem. It may be accepted as a historical fact that Dunash was the founder of the new Hebrew meter. He is as such regarded by

**Founder of New Hebrew Meter.**

his opponents, the pupils of Menahem, who objected to the innovation on the ground of its inappropriateness, although they themselves follow the example of Dunash by writing metrical verse. Dunash is celebrated as an innovator by his pupil Jehudi b. Sheshet, who, referring to his work, says: "He created a new foundation for our poetry, such as did not exist in the days of our fathers." Another observation which this scholar makes would seem to indicate that Dunash did not hesitate to put forward his convictions even when they clashed with those of Saadia.

After the death of Saadia (942) Dunash returned to Fez, and thence went to Cordova, which city, under the powerful influence of the statesman Ḥasdai ibn Shaprut, was rapidly becoming a center of culture among the Jews of Spain. Of the circumstances of Dunash's life nothing further is known. He seems, however, to have been a man of means.

**Criticizes Menahem ben Saruḳ.**

Dunash soon found an opportunity for applying his knowledge, his critical acumen, and his literary talents to a matter of consequence. The first important product of Jewish literature in Spain had appeared—the Hebrew lexicon of Menahem b. Saruḳ. Dunash wrote an exhaustive criticism of it, composed partly in the metrical verse introduced by him, and dedicated this comprehensive and logically elaborated polemical treatise to Ḥasdai ibn Shaprut, Menahem's patron. In the opening verses Dunash proclaims the fame of this statesman, whose services in the cause of his prince and of his coreligionists were alike eminent. This dedication was skilfully interwoven with a tribute to the great diplomatic successes which Ḥasdai had shortly before obtained (in 960); namely, the acquisition of the ten fortresses, and the journey of the son of Ramiro and his grandmother Tota to pay homage at the court of the califs of Cordova (Dozy, "Histoire des Musulmans d'Espagne," ii. 54 *et seq.*). The flattery of Dunash impressed Ḥasdai powerfully; and his attacks on Menahem lowered the latter in the estimation of his patron. The supposition is justified that in consequence of the action of Dunash, Menahem not only lost the favor of his patron, but was treated by him in the harshest manner, even to the extent of being deprived of his freedom, as is known from the remarkable letter sent by Menahem from prison to his former patron. That Menahem, as Dunash intentionally emphasizes, should have made the respected gaon Saadia the subject of unjustifiable criticism, and that he should have expressed opinions which placed Saadia in the category of the founder of the hated sect of the Karaites —these were the causes which especially roused the resentment of Ḥasdai against him.

Concerning the further relations between Dunash and Ḥasdai nothing is known. It is probable, however, that the former obtained the position previously occupied by Menahem. But the pupils of the latter arose to defend the scientific standing of their teacher, who probably died soon after his humiliation and without replying to Dunash's criticism. Three of them collaborated in the preparation of an important polemical work, in which they adopted the half-metrical, half-prosaic form employed by Dunash. In this work they opposed the views of Dunash and defended the honor of their master and of their fatherland, claiming that Dunash had sought to humiliate not only Menahem, but the Jewish scholars of Spain in general. It is certain that the conduct of Dunash—the foreigner, who doubtless boasted also of his sojourn in the Babylonian high schools—aroused the resentment of the native scholars. Dunash was probably too proud to reply to this attack in person, and therefore committed the task to his pupil Jehudi b. Sheshet, whose still more violent polemic, characterized by a coarse satire, undoubtedly contained many arguments inspired by his teacher. With this tract, which at the same time sounded the praise of Dunash, the literary feud engendered by Dunash's attack upon Menahem seems to have ended. This quarrel inaugurated the golden age of Hebrew philology in Spain; and one of the participants in it, Judah b. David Ḥayyuj, a pupil of Menahem, laid the foundation of a new and wider knowledge of Hebrew grammar. Dunash probably did not live to witness this extraordinary development to which he had given so powerful a stimulus.

**Results of His Quarrel with Menahem.**

Many years after the death of Dunash a second but uncompleted polemical treatise of that scholar was discovered in Egypt (before 1140) by Abraham ibn Ezra. In this work Dunash had begun to form an alphabetical arrangement of his comments on the grammatical and exegetical opinions of his teacher Saadia. The greater part of the work, however, consisted of scattered notes. In this criticism of Saadia (which Abraham ibn Ezra answered by the tract entitled "Sefat Yeter") the doctrine of the triconsonantal nature of the weak roots already finds clear expression. It was the study of Arabic which enabled Dunash, like Ḥayyuj at a later period, to arrive at this knowledge. But the latter, upon the basis of his discovery, proceeds to the systematic elucidation of the conjugation of the before-mentioned verbs; while Dunash does not go beyond the statement that the first, second, or third root-letter is weak and may be eliminated. Owing to its incomplete form, this second writing of Dunash's was never published by him; nor is there the slightest reference to its existence before Ibn Ezra, who praises Dunash by stating that "he was the only one before Ḥayyuj who awakened somewhat from that slumber of ignorance which, like a deep sleep, still held others in its bonds" ("Safah Berurah," p. 256; Bacher, "Abraham ibn Ezra als Grammatiker," p. 87). Ibn Ezra's contemporary R. Jacob Tam, the eminent grandson of Rashi, in a very interesting work defended Menahem b. Saruḳ against the criticism of Dunash; but Joseph Ḳimḥi (in "Sefer ha-Galui") sided with Dunash. Thus were the great feuds that agitated Spain during the tenth century revived in France two centuries later.

The first work of Dunash was published from a codex of the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1449), together with Jacob Tam's criticism of it, by H. Filipowski ("Criticæ Vocum Recensiones," London, 1855). The second was edited by R. Schröter from a manuscript (No. 27,214) in the British Museum ("Kritik des Dunash b. Labraṭ," Breslau, 1866). The genuineness of this

treatise has recently been contested by N. Porges (in the Kaufmann Gedenkbuch, Breslau, 1901), but not on good grounds. See Eppenstein in "Monatsschrift," 1902, i. 46, pp. 62–83, 535–536; Porges, *ib.* pp. 141–153; Bacher, *ib.* pp. 478–480; D. Kohn, in "Ha-Goren," iii., 1902, pp. 86–89. The polemical writings of Dunash and of the pupils of Menahem have been edited by S. G. Stern ("Liber Responsionum," Vienna, 1870).

**His Writings.**

The poems of Dunash ibn Labrat were early forgotten (Al-Ḥarizi, "Taḥkemoni," iv.), only a few religious verses having been preserved, which acrostically reveal the name of Dunash, or Dunash ha-Levi (Maḥzor Vitry, ed. Hurwitz, p. 178; Zunz, "Literaturgesch." p. 484). One of these (דרור יקרא) is still included in the Sabbath songs of the prayer-books (Bär's "Gebetbuch," p. 257). Perhaps it is the poet Dunash, the creator of the new versification, that Solomon ibn Gabirol, the elaborator of it, has in mind when he praises Samuel ha-Nagid with the words, "O Samuel, dead is Ben Labrat, and thou hast taken his place. Were he living, he would have to bow to thee" ("Shir Shelomoh," No. 54).

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T. W. B.

**DUNASH IBN TAMIM:** Scholar of the tenth century and pioneer of scientific study among Arabic-speaking Jews. His Arabic name was "Abu Sahl"; his surname, according to an isolated statement of Moses ibn Ezra, was "Al-Shafalgi," perhaps after his (unknown) birthplace. The name "Dunash," for which Abraham ibn Ezra substitutes the Hebrew "Adonim," is probably derived from the Latin "dominus," and not from the Arabian "dhu nas" (lord of mankind), concerning which there is nothing to show that it was used as a proper name. The name seems to have been native to North Africa; the younger contemporary of Ibn Tamim, Dunash ibn Labrat, for instance, was born in Fez (see Steinschneider, "Cat. Bodl." col. 897; "Jew. Quart. Rev." x. 519; J. Derenbourg, "Opuscules et Traités d'Aboul-Walid," p. 2). Hence the statement of Abraham ibn Ezra to the effect that Ibn Tamim came from the East—to be more exact, from Babylonia, or Bagdad (on one occasion he calls him Mizraḥi, on another Babli)—does not deserve consideration beside that of Moses ibn Ezra, who calls him a native of Kairwan. The statement of Ibn Ezra has been interpreted as signifying that the family of Ibn Tamim came from Bagdad; but it is possible that Abraham ibn Ezra has erroneously transferred the appellation "Babylonian" from Ibn Labrat to Ibn Tamim. The additional details concerning Ibn Tamim's life and activities have been gathered principally from his Yeẓirah commentary discussed below.

In this commentary, which was written in the year 955–956, Saadia the Gaon is mentioned as no longer living. The author refers, however, to the correspondence which was carried on when he was about twenty years of age between his teacher, Isaac b. Solomon Israeli, and Saadia, before the latter's arrival in Babylonia, consequently before 928; hence Tamim was born about the beginning of the tenth century. Like his teacher, he was physician in ordinary at the court of the Fatimite califs of Kairwan, and to one of these, Isma'il ibn al-Ḳa'im al-Manṣur, Tamim dedicated an astronomical work, in the second part of which he disclosed the weak points in the principles of astrology. Another of his astronomical works, prepared for Ḥasdai b. Isaac ibn Shaprut, the Jewish statesman of Cordova, consisted of three parts: (1) the nature of the spheres; (2) astronomical calculations; (3) the courses of the stars. The Arabian author Ibn Baitar, in his book on simple medicaments, quotes the following interesting remark on the rose, made by Ibn Tamim in one of his medicinal works: "There are yellow roses, and in Irak, as I am informed, also black ones. The finest rose is the Persian, which is said never to open."

The Arabic original of Ibn Tamim's commentary on the Sefer Yeẓirah no longer exists. In the Hebrew translations the manuscripts are widely dissimilar, and contain varying statements regarding the author. In several of these manuscripts Ibn Tamim is expressly referred to as the author; in one instance he is named again, but with his teacher, while in another Jacob b. Nissim is named, who lived in Kairwan at the end of the tenth century. From certain passages of the commentary it appears that Isaac Israeli, who is mentioned elsewhere as a commentator on the Sefer Yeẓirah, actually had a part in the authorship of the work. But the majority of the statements contained in the commentary itself justify the assumption that Ibn Tamim was the author. He must, therefore, have selected the commentary of his teacher as his basis, while the finishing touch must have been given by Jacob b. Nissim (Steinschneider, "Hebr. Uebers." pp. 395 *et seq.*). A short recension of the commentary (Bodleian MS. No. 2250) was published by Manasseh Grossberg, London, 1902.

**Ibn Tamim as Grammarian.**

In the history of Hebrew philology Ibn Tamim ranks as one of the first representatives of the systematic comparison of Hebrew and Arabic. In his "Moznayim" (Preface) Abraham ibn Ezra mentions him between Saadia and Judah ibn Ḳuraish, and speaks of him as the author of a book "compounded of Hebrew and Arabic." Moses ibn Ezra says that Ibn Tamim compares the two languages according to their lexicographical, not their grammatical, relations, and in this respect is less successful than IBN BARUN ABU IBRAHIM at a later period. The latter also criticized certain details of Ibn Tamim's book. In the Yeẓirah commentary Ibn Tamim says: "If God assists me and prolongs my life, I shall complete the work in which I have stated that Hebrew is the original tongue of mankind and older than the Arabic; furthermore, the book will show the relationship of the two languages, and that every pure word in the Arabic can be found in the Hebrew; that the Hebrew is a purified Arabic; and that the names of certain things are identical in both languages." In adding, "We have obtained this principle from the Danites, who have

come to us from the land of Israel," he certainly alludes to the well-known Eldad ha-Dani. Abraham ibn Ezra (commentary on Eccl. xii. 6) mentions the interesting detail that Ibn Tamim believed he could recognize the diminutive form of Arabic names in several noun-formations of the Biblical Hebrew (for instance, אמינן: II Sam. xiii. 20). The statement cited by Saadia b. Danan (end of fifteenth century), according to which the Mohammedans believe that Ibn Tamim was a convert to Islam, is erroneous, and is probably due to the fact that Ibn Tamim is often quoted by Mohammedan writers.

Bibliography: S. Munk, *Notice sur Abou'l-Walid Merwan Ibn-Djanah*, in *Journal Asiatique*, 1850, pp. 43-60; Neubauer, *Notice sur la Lexicographie Hebraïque*, in *ib.* 1861, pp. 156-158; Grätz, *Gesch.* v.; Steinschneider, *Hebr. Uebers.*; idem, *Die Arabische Litteratur der Juden*, p. 72; Kaufmann, in *Rev. Et. Juives*, viii. 126.

G. W. B.

**DUNAYEVTZY:** Village in the government of Podolia, Russia. It had a population (1898) of 13,000, of whom 7,000 were Jews. The chief sources of income for the Jews are from trade and industrial occupations. The most important articles of commerce are timber, grain, and cloth. Several of the merchants do a fairly large business. From funds collected for charitable purposes a wood-yard has been established, where the poor can buy wood at a reduced price. See Podolia.

Bibliography: *Voskhod*, 1898, No. 4.

H. R. S. J.

**DÜNNER, JOSEPH HIRSCH:** Rabbi; born at Cracow Jan., 1833; received his rabbinical education at his native place; studied philosophy and Oriental philology at Bonn and Heidelberg. In 1862 he was called from Bonn to the rectorate of the Nederlandsch Israelitisch Seminarium in Amsterdam. His ability soon made it famous as a school of Jewish theology, ancient languages, and religious philosophy. In 1874 he was made chief rabbi of the Amsterdam community and of the province of North Holland, and though he belongs to the strictly Orthodox party, no dissension has marred his administration. The government recognized his ability and activity by decorating him with the Order of the Lion of the Netherlands.

Dünner is known by his researches on the Halakah of the period of the Tannaim, and by his disquisitions on the Tosefta. According to him the Tosefta originated after the close of the Talmud, being edited by a redactor who had before him an ancient, or at least fragments of an ancient, Tosefta. He asserts that a comparison of the texts contained in the collections of the Tannaim with the two Talmuds will substantiate his contention. Dünner has acquired a reputation as an orator. He has written: "Die Theorien über Wesen und Ursprung der Tosephtha, Kritisch Dargestellt," Amsterdam, 1874; "Glossen (Haggahot) zum Babylonischen und Palästinensischen Talmud" (in Hebrew), 4 vols., Frankfort-on-the-Main, 1896-1903; "Kritische und Erläuternde Anmerkungen zu Bedarschi's Chotham Tochnit," Amsterdam, 1865; "Leerredenen," 5 vols., *ib.* 1897-1901. Besides these works he has contributed to the "Joodsch Letterkundige Bijdragen," "Monatsschrift," "Weekblad voor Israeliten," and "Israelitische Letterbode."

Bibliography: Polak, *J. H. Dünner, Iets Uit Diens Leven en Werken*, in *Weekblad voor Israëlitische Huisgezinnen*, Rotterdam, 1899-1900; *De Joodsche Courant*, Nos. 18, 19, The Hague, 1903.

S. S. Se.

**DUNS SCOTUS, JOHN:** Franciscan monk, theologian, and scholiast; born at Dunston, Northumberland, England (according to some, at Dun, Ireland), in 1266 (?); died in Cologne, 1308. He was the foremost representative of the Franciscan Order, and founder of the Scotists, which school stood in sharp contrast to the Thomists, or followers of Thomas Aquinas, who, together with their leader, belonged for the most part to the Dominicans.

In accordance with his opposition to the doctrinal speculations of Aquinas, Duns Scotus professed, concerning the attitude that the secular authorities and the Church should assume toward the Jews, views which were diametrically opposed to the more humane and enlightened views held by Aquinas, and which represented a deplorable reaction. Thus, whereas Aquinas denounced the forcible baptism of Jewish children, especially on the ground that such a course would be a violation of justice, inasmuch as the child, not being possessed of its full reasoning powers, is naturally under the jurisdiction of its parents (compare Guttman, "Das Verhältniss des Thomas von Aquino zum Judenthum und zur Jüdischen Literatur," p. 4, Göttingen, 1891), Duns Scotus stoutly advocated such baptism. Such a procedure, he maintained, would mean a breach of natural justice only in the event of its being undertaken by a private person; to the sovereign, however, the right appertains. Just as the jurisdiction of local magistrates is limited by the authority of higher functionaries, so the jurisdiction of the parents ceases when it conflicts with the authority of God. Accordingly, it is not only a privilege, but a duty to take children out of the power of their parents in case the latter are unwilling to bring them up conformably to a true worship of God, and to lead them in the right way (commentary in Sent. iv. 4, 9: "Opera," ed. Wadding, viii. 275, Lyons, 1639).

And not only the children, but also the parents themselves should be subjected to forcible baptism. Nor can the words of Isaiah (iv. 22), according to which the remnant of Israel shall be converted in the last days, be cited against such a procedure, since, in order to fulfil this prophecy, it would suffice to transfer a little band of Jews to some island, and to grant them permission to observe the Law.

Duns Scotus, in support of his contention, refers to the decision of the Council of Toledo, which commended King Sisebut for his piety in compelling the Jews to an acceptance of Christianity (*ib.*).

Duns Scotus' acquaintance with Hebrew literature was confined to the "Fons Vitæ" of Ibn Gabirol (whose name takes with him, as with William of Auvergne, the form of "Avicebron") and to the "Moreh Nebukim" of Maimonides. In one place he makes mention of a rabbi who is unknown even to the greatest scholars of Hebrew literature. He speaks there of one "Rabbi Barahoc," who is a worthy counterpart to the renowned "Rabbi Talmud"; for he is indebted for this name to the Talmud tractate Berakot, out of which a certain convert of Jewish extraction communicated a passage

to a Franciscan monk, who interpreted it in a spirit not very friendly to the Jews ("Quæstiones Miscellaneæ," qu. 6, art. 21: "Opera," iii. 477).

**Influence of Gabirol.**

The influence of Gabirol's philosophy shows itself particularly in the doctrine which is at the foundation of one of the most important differences between the Dominicans and the Franciscans. As early as Alexander of Hales, the founder of the Franciscan theological school, the view is expressed that not only corporeal, but also spiritual substance is compounded of matter and form. This view is held also by William of Lamarre, Bonaventura the Mystic, Roger Bacon, and Raimond Lully, who were all members of the Franciscan Order. Stoutly rejected by the Dominicans, this fundamental concept of Gabirol's philosophy was adopted by Duns Scotus and incorporated in his system as an integral part. In his "De Rerum Principiis" (qu. 8, art. 4: "Opera," iii. 51) he expressly declares, in opposition to Aquinas, in favor of a return to the standpoint of Avicebron.

The metaphysical and cosmological system which is advanced in this work, presupposes Gabirol's doctrine of a unitary, universal substance underlying all created things, both corporeal and spiritual. In elaborating this doctrine Duns Scotus, as might be expected of an independent thinker of his type, follows his own individual bent. But as regards the fundamental principles, the dependence of his system upon Gabirol is so marked that, in the words of Stöckl ("Gesch. der Philosophie des Mittelalters," ii. 808), "his work gives the impression of a running commentary on the metaphysics of Avicebron."

Strange to say, Duns Scotus makes no mention whatsoever of Gabirol's teaching on the will. In his other works, which are mainly in the nature of a commentary on the Bible, and in which, therefore, there is little occasion for a systematic substantiation of his theological doctrines, Duns Scotus rarely refers to Avicebron.

**Influence of Maimonides.**

With Maimonides, too, Duns Scotus shows more than one point of contact. Like Thomas Aquinas, he follows the statements of Maimonides concerning belief and knowledge, or the relation of revelation and reason, which statements are all, in their essential points, traceable back to Saadia as their first source (see Guttmann, "Die Religionsphilosophie des Saadia," pp. 24–25; *idem*, "Das Verhältniss des Thomas von Aquino," etc., pp. 32 *et seq.*). "The doctrine concerning the existence and freedom of God," says Duns Scotus, referring to Maimonides, "had to be imparted to the Israelites by means of revelation, although it may indeed be demonstrated by human reason. Such a revelation was necessary in view of the fact that the culture of the Israelites was of an imperfect order, and also because they were inclined to idolatry" (comment. in Sent. i., dist. 2, qu. 3, 7, v. 294; compare "Moreh Nebukim," ii. 31). "Altogether, it can not but be helpful to a people that even truths accessible to reason should be authoritatively communicated to them; since there is a general indolence in regard to the discovery of truth, and the powers of comprehension of the average man are limited; and, finally, for the reason that errors are apt to creep into speculations independently carried on, giving rise to doubts. Through an authoritative communication or revelation such a danger is obviated" (Duns Scotus, *ib.* p. 295; compare "Moreh Nebukim," i. ch. xxxiv.; Munk, "Guide," i. 118–130).

In connection with Aquinas' statements concerning the divine attributes, Duns discusses the view of Maimonides, which he finds to be in harmony with that of Ibn Sina, and which is to the effect that the attributes applicable to God either refer to His activity or else are of a negative character (commentary in Sent. i., dist. 8, qu. 4, 2: "Opera," v. 751; compare "Moreh Nebukim," i. ch. li., liii. *et seq.*). To Maimonides also is traceable the statement that there occur in the Bible designations that are applicable only to God—a view which the Jews held in regard to the Tetragrammaton (comment. in Sent. i., dist. 22, qu. 1, 3: "Opera," v. 1053; compare "Moreh Nebukim," i. ch. lxi.; Munk, "Guide," i. 271 *et seq.*).

Duns Scotus follows Maimonides also in his treatment of the various forms of prophecy, not to mention other less important particulars. The highest form of prophecy is, according to him, that in which the prophet not only grasps the revelation that comes to him, but is also aware of its coming to him from God. Of this character was, for instance, the intuition of Abraham, who would not have been ready to sacrifice his own son had he not been convinced that the command proceeded from God ("Quæst. Miscell." 6, 8: "Opera," iii. 474; compare "Moreh Nebukim," iii. ch. xxv.; Munk, "Guide," iii. 194–195). On the other hand, Duns Scotus combats the opinion that the temporal character of the world can not be proved—an opinion held by Aquinas, and borrowed by the latter from Maimonides, whom Duns does not mention ("Quæstiones in Metaphys." qu. 1, 13: "Opera," iv. 513; compare "Moreh Nebukim," ii. ch. xxi.; Munk, "Guide," ii. 269).

Bibliography: Guttmann, *Die Beziehungen des Johannes Duns Scotus zum Judenthum*, in *Monatsschrift*, 1894, xxxviii. 26-39; idem, *Die Scholastik des Dreizehnten Jahrhunderts in Ihren Beziehungen zum Judenthum und zur Jüdischen Literatur*, Breslau, 1902.

J. J. G.

**DUPORT, ADRIEN:** French lawyer and friend of the Jews; born in 1758; died in exile 1798. He became a deputy to the States-General in 1789, and from the first was a member of the Jacobin party. After the arrest of Louis XVI. in June, 1791, Duport became a royalist. In the constitution of September, 1791, the Jews of France were not remembered, although statements as to freedom of religious opinions were inserted. On Sept. 27, 1791, Duport proposed that the Jews be accorded all the privileges of citizenship in France, and the suggestion was adopted despite some slight opposition. The National Assembly next abrogated all exceptional laws against the Jews.

Bibliography: Thomas, *Dictionary of Biography*, i. 876, Philadelphia, 1901; Grätz, *Gesch.* xi. 220.

D. A. M. F.

**DURA:** A valley mentioned only in Daniel (iii. 1). Here Nebuchadnezzar set up a golden image, to the dedication of which he summoned all the officers of his kingdom. The Septuagint (Codex Chisianus) reads *περιβόλου* ("walls surrounding a city"), and this may be due to the Assyrian "duru" (= a wall). The place is therefore to be looked for in Assyria. De-

litzsch ("Wo Lag das Paradies?" p. 216) says that, according to Rawlinson, "Cuneiform Inscriptions of Western Asia," iv. 38, 9–11b, there were three places in Babylon called "Dura" (see also Schrader, "C. I. O. T." ii. 128). In one of these places east of Babylon, according to Oppert, ruins of an ancient statue have been found.

E. G. H. G. B. L.

**DURAN, DURAND, or DURANTE:** A widely scattered family, originally from Provence, not from Oran ("d'Oran"), as some scholars think. A "Mosse Duram" is mentioned in a list of Tarascon Jews, 1350–1487 ("Rev. Etudes Juives," xxxix. 268). The Durans went first to Majorca, and finally settled in Africa. Some of their descendants are met with as late as the end of the eighteenth century, as shown in the subjoined pedigree. M. K.

The principal members of the family were:

**Aaron ben Solomon ben Simon Duran:** Dayyan of Algiers in the fifteenth century. He and his brother Ẓemaḥ Duran lived at one time in Majorca, from which they sent a responsum to the community of Constantinople ("Yakin u-Bo'az," l., No. 126). His name and those of his brothers Simon and Ẓemaḥ are associated as the authors of a responsum written at Algiers and directed to the community of Oran (*ib.* l., Nos. 53–55).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 316.

M. SEL.

**Ḥayyim Jonah b. Ẓemaḥ Duran:** Published at Leghorn in 1763 the first part of "Magen Abot," written by his grandfather, Simon b. Ẓemaḥ Duran.

**Moses Duran:** Lived in Provence in the thirteenth century. His death (1380) was lamented in an elegy by Abraham b. Isaac Bedersi (Zunz, "Z. G." pp. 464, 523).

**Moses b. Ẓemaḥ Duran:** Elder of the Jewish community at Leghorn in 1790. He published a part of the "Magen Abot" at that city in 1785 from a manuscript in the possession of Ẓemaḥ b. Benjamin Duran and Ẓemaḥ b. Ḥayyim Jonah Duran.

**Nissim Duran:** Son of Ẓemaḥ and brother of Simon Duran, of Majorca, where he died after 1395.

**Profiat Duran** (called **Maestre Profiat,** and also **Efodi** or **Efodæus,** from the initial letters of אני פרופייט דוראן; real name **Isaac b. Moses ha-Levi**): Philosopher, grammarian, and controversialist; born in the second half of the fourteenth century, of parents from the south of France. It is not known whether he was born at Perpignan, where he lived for some years, or in a town of Catalonia. In his youth he attended a Talmudic school in Germany for a short time, but instead of confining his studies to the Talmud, he took up philosophy and other sciences also, in spite of the interdiction of his teachers. Duran became a tutor in the Crescas family, and during the bloody persecution of 1391 was forced to become an ostensible convert to Christianity.

In order to return to Judaism, he and his friend David Bonet Bongoron agreed to emigrate to Palestine. Duran set out on his journey, but instead of meeting his expected friend, he received a letter from him stating that in consequence of the persuasions of the neophyte Paul de Burgos he had decided to remain true to the new faith, and exhorting Duran to follow his example. Duran's answer was the famous satiric epistle called, after the repeatedly recurring phrase, "Al Tehi Ka-Aboteka" (Be Not Like Thy Fathers). It was written about 1396, and was circulated by Don Meïr Alguades, to whom it had been sent. It is so ingeniously ambiguous that the Christians, who called it "Alteca Boteca," interpreted it in their favor; but as soon as they recognized its satirical import they burned it publicly. This epistle, with a commentary by Joseph b. Shem-Ṭob and an introduction by Isaac Akrish, was first printed at Constantinople in 1554, and was republished in A. Geiger's "Melo Chofnajim," 1840, in the collection "Ḳobeẓ Wikkuḥim," 1844, and in P. Heilpern's "Eben Boḥan," part 2, 1846. Geiger also translated most of it into German ("Wissenschaftliche Zeitschrift," iv. 451).

Connected with this epistle is the polemic "Kelimmat ha-Goyim" (still in manuscript), a criticism of Christian dogmas written in 1397 at the request of Don Ḥasdai Crescas, to whom it was dedicated.

In 1395 Duran compiled an almanac in twenty-nine sections entitled "Ḥesheb ha-Efod," and dedicated to Moses Zarzal, physician to Henry III., King of Castile. That Duran was familiar with the philosophy of Aristotle as interpreted by the Arabian philosophers, is apparent from his synoptic commentary on Maimonides' "Moreh Nebukim," which was published at Sabbionetta in 1553, at Jessnitz in 1742, and at Zolkiev in 1860.

Duran's chief work, praised by both Christians and Jews, is his philosophical and critical Hebrew grammar, "Ma'aseh Efod," containing an introduction and thirty-three chapters, and finished in 1403. He wrote it not only to instruct his contemporaries, who either knew nothing about grammar or had erroneous notions concerning it, but especially to refute mistakes promulgated by the later grammarians. He frequently cites the otherwise unknown Samuel Benveniste as an eminent grammarian. See the edition of J. Friedländer and J. Kohn (Vienna, 1865).

Duran was also a historian. In an unknown work entitled "Zikron ha-Shemadot" he gave the history of Jewish martyrs since the destruction of the Temple. Grätz has shown that this work was used by Solomon Usque and Ibn Verga.

In 1393 Duran wrote a dirge on Abraham b. Isaac ha-Levi of Gerona, probably a relative; three letters containing responsa, to his pupil Meïr Crescas; and two exegetical treatises on several chapters of II Samuel, all of which have been edited as an appendix to the "Ma'aseh Efod."

At the request of some members of the Benveniste family, Duran wrote an explanation of a religious festival poem by Ibn Ezra (printed in the collection "Ṭa'am Zeḳenim" of Eliezer Ashkenazi), as well as the solution of Ibn Ezra's well-known riddle on the quiescent letters of the Hebrew alphabet (quoted by Immanuel Benvenuto in his grammar "Liwyat Ḥen," Mantua, 1557, without mentioning Duran), and several explanations relating to Ibn Ezra's commentary on the Pentateuch.

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**Simon b. Solomon Duran:** Rabbi in Algiers, 1531; grandson of Simon ben Ẓemaḥ. He and his brother Ẓemaḥ are the authors of the responsa which appeared under the title "Yakin u-Bo'az," Leghorn, 1782, the fifty-one responsa printed in the second part ("Bo'az") being Simon's work. His liturgical poems (nine dirges) still exist in manuscript (Zunz, "Literaturgeschichte der Synagogalen Poesie," p. 534). M. K.

**Simon b. Ẓemaḥ Duran (RaShBaẒ):** Rabbinical authority; born Adar, 1361, not in Barcelona, as Zunz ("Zeitschrift," p. 132) and others assert, but on the island of Majorca; a near relation but not a grandson of Levi b. Gershon; died in 1444. He was a pupil of Ephraim Vidal, and of Jonah de Maestre, rabbi in Saragossa or in Calatayud, whose daughter Bongoda he married. He was also a student of philosophy, astronomy, mathematics, and especially of medicine, which he practised for a number of years at Palma.

After the persecution of 1391 (see Balearic Isles) he went with his father and sister to Algiers, where, in addition to practising medicine, he continued his studies during the earlier part of his stay. In 1394 he and the Algerine rabbi Isaac b. Sheshet drafted statutes for the Jewish community of Algiers. After Sheshet's death Simon was chosen as rabbi on condition that he would not, like his predecessor, have his election confirmed by the regent. As Duran had lost all his property during the massacre at Palma, he was forced against his will to accept a salary from the community, not having other means of subsistence. He held this office until his death. His epitaph, written by himself, has been reprinted for the first time, from a manuscript, in "Orient, Lit." v. 452. According to Joseph Sambari, Simon was much respected in court circles ("Medieval Jew. Chron." i. 130).

Simon was a very active literary worker. He wrote commentaries on several tractates of the Mishnah and the Talmud and on Alfasi (Nos. 4, 5, 7, 11, 12, and 16 in the list of his works given below); he treated of various religious dogmas and of the synagogal rite of Algiers (Nos. 5, 8, 10, 16); while in his responsa he showed a profound acquaintance with the entire halakic literature. His theologico-philosophical scholarship, as well as his secular learning, is conspicuous in his elaborate work, "Magen Abot," in which he also appears as a clever controversialist (No. 7). The same ability is evidenced in his writings against Ḥasdai Crescas, which afford him an opportunity to defend Maimonides (No. 2); in his commentary on the Pentateuch (No. 6), where he takes occasion to enter into polemics with Levi b. Gershon; and in that on the Book of Job (No. 1), especially the introduction. In his commentary on the Pirḳe Abot he shows a broad historical sense (No. 7, part iv.); and it is not improbable that the tradition which ascribes to him the historico-didactic poem "Seder ha-Mishneh leha-Rambam" (No. 9), is well founded.

Simon also wrote a considerable number of poems, both religious and secular (Nos. 9 [?], 15); commented on the Pesaḥ Haggadah, the Hosha'not, and the works of more ancient poets (Nos. 5 (*c*), 13, 14); and was the author of numerous pamphlets. The following list of Duran's writings is arranged according to the letters of the Hebrew alphabet, on the basis of a catalogue drawn up by the author himself (Responsa, vol. iii.):

1. "Oheb Mishpaṭ," commentary on the Book of Job, with a theologico-philosophical introduction, Venice, 1589; Amsterdam, 1724–27 (in the Rabbinic Bible "Ḳehillat Mosheh").
2. "Or ha-Ḥayyim," controversial treatise against Ḥasdai Crescas' "Or Adonai."
3. "Zohar ha-Rakia'," commentary on Solomon ibn Gabirol's "Azharot," Constantinople, 1515. (Jacob Ḥagis ["Petil Tekelet"] and Moses Pisante ["Ner Miẓwah"] have reedited this work, of which a shorter recension also exists.)
4. "Ḥiddushe ha-Rashbaẓ," novellæ on and elucidations of Niddah, Rosh ha-Shanah, Ḳinnim, Leghorn, 1744. ("Ḥiddushim," novellæ to Ketubot and Giṭṭin [Fürth, 1779], is erroneously ascribed to Duran.)
5. "Yabin Shemu'ah": (*a*) precepts for sheḥiṭah and bediḳah; (*b*) "Ma'amar Ḥamez," precepts concerning ḥamez and maẓẓah; (*c*) "Aḥḳomen," commentary on the Pesaḥ Haggadah; (*d*) "Tif'eret Yisrael," on the computations of the new moon ("moladot"); (*e*) "Perush," commentary on the Mishnah Zebaḥim, ch. v. ("Ezehu Meḳoman"), and the "Baraita de Rabbi Yishma'el" (taken from the Sifra) subjoined thereto in the prayerbook (Leghorn, 1744). Part (*c*) appeared as "Ma'amar Aḥḳomen" with the Haggadah (Rödelheim, 1822).
6. "Liwyat Ḥen," commentary on the Pentateuch; also two tracts against Ḥasdai Crescas ("'Anaḳim," "Ma'amar ha-Yihud").
7. "Magen Abot," consisting of four parts with special titles: i., "Heleḳ Eloah mi-Ma'al"; ii., "Heleḳ Shosenu"; iii., "Heleḳ Ya'aḳob"; iv., "Heleḳ Adonai 'Ammo." Part iv., a commentary on Abot, including a literary-historical introduction on the sequence of tradition, appeared under the title "Magen Abot," Leghorn, 1762; reedited by Y. Fischl, Leipsic, 1855. Under the same title appeared parts i.–iii., with the exception of one chapter in part ii. (*ib.* 1785). The missing chapter in this edition, being a polemic against Christianity and Islam, was published under the title "Ḳeshet u-Magen" (*ib.* 1785–90; reedited by Steinschneider, Berlin, 1881). Extracts from this chapter, "Setirat Emunat ha-Noẓrim," are contained in "Milḥemet Ḥobah," Amsterdam, 1710. It is largely taken from Profiat Duran's "Kelimmat ha-Goyim" ("Monatsschrift," iv. 179).
8. "Minhagim," ritual observances, presumably treating of the rites in Algiers.
9. "Seder ha-Mishneh leha-Rambam," didactic poem, ascribed to Duran in MS. Poc. 74 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1971).
10. "Perush ha-Ketubbah weha-Get," on marriage contracts and divorces, Constantinople, *c.* 1516–48.
11. "Perush Hilkot Berakot le-Harif," commentary on Alfasi's "Berakot."
12. "Perush Masseket 'Eduyyot," commentary on 'Eduyyot.
13. "Perush 'al ha-Hosha'not," published with the "Hosha'not" according to the Spanish rite, Ferrara, 1553. (A short extract from the "Perush" is contained in the Spanish prayerbook of 1571.)
14. "Perush Ḳeẓat Piyyuṭim," of which several pieces are inserted in the Algiers Maḥzor, Leghorn, 1772. (The commentary on the introduction, "[Baruk] Asher Ishshesh," may also be found in B. Goldberg's "Ḥefes Maṭmonim," pp. 85 *et seq.*, Berlin, 1845.)
15. "Ḳuntras Teḥinnot u-Pizmonim," religious and secular poems. (The elegy ["ḳinah"] on the destruction of Jerusalem, "Eksof le-Sapper," was published in Profiat Duran's "Iggeret Al-Tehi," Constantinople, *c.* 1577; that on the persecutions in Spain in the second edition of "Magen Abot," Leipsic, 1855. A larger collection was edited by I. Morali in part i. of his "Ẓofnat Pa'aneaḥ," Berlin, 1897.)
16. "Remaze Piske Niddah" (distinct from No. 4).
17. "Tiḳḳun ha-Ḥazzanim," of which the title only is known.
18. "Taḳḳanot ha-Rashbaẓ," inserted in part ii. of the responsa (19), and in Judah 'Ayyash's responsa, entitled "Bet Yehudah," Leghorn, 1746.
19. "Tashbaẓ," 802 responsa in three parts, Amsterdam, 1738–39; title ed., *ib.* 1741.

Bibliography: H. Jaulus, *R. Simeon b. Zemach Duran*, in *Monatsschrift*, xxiii. 241 *et seq.*; A. Fränkel, *Allg. Zeit. des Jud.* xxiv. 417, 501; Michael, *Or ha-Ḥayyim*, p. 601; Steinschneider, *Cat. Bodl.* No. 7199; De Rossi-Hamberger, *Historisches Wörterbuch der Jüdischen Schriftsteller*, pp. 92 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 703 *et seq.*;

Zunz, *Literaturgesch.* pp. 521 *et seq.*; Grätz, *Gesch.* 3d ed., viii. 100; Brody, in *Isr. Monatsschr.* 1897, No. 7; I. Morali, *Zofnat Pa'aneaḥ*, i., Berlin, 1897; Kaufmann, in *Monatsschrift*, xli. 660.

M. K.—H. B.

**Solomon b. Simon Duran** (abbreviated **RaSh-BaSh**): Son and successor of Simon b. Ẓemaḥ Duran; born in Algiers about 1400; died there 1467. In his youth he became familiar with the Talmud and rabbinical literature, and with a resoluteness remarkable for his time he protested against the Cabala. Like his father, he was the author of many responsa (published in Leghorn, 1742); his letter, written in the language of the Talmud, to Nathan Nagara in Constantine has been separately reprinted, with an index of passages ("Kerem Ḥemed," ix. 110 *et seq.*). His defense of the Talmud, written in 1437 against the attacks of the convert Geronimo de Santa Fé, appeared under the title "Milḥemet Ḥobah," and also the title "Setirat Emunat ha-Noẓrim," after the second part of his father's "Ḳeshet u-Magen." It was also published separately at Leipsic in 1856. His treatise "Tiḳḳun Soferim," which has frequently been ascribed to his father, is printed as an appendix to the work "Yabin Shemu'ah," Leghorn, 1744. A dirge written by him has been preserved in manuscript.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 26b; *Kerem Ḥemed*, ix. 114 *et seq.*; De Rossi-Hamberger, *Historisches Wörterbuch*, p. 94; *Orient*, iii. 812 *et seq.*; Grätz, *Gesch.* viii. 166; Zunz, *Literaturgesch.* p. 524; E. N. Adler, in *Jew. Quart. Rev.* xii. 147.

**Solomon ben Ẓemaḥ Duran**: Rabbi in Algiers, where he died after 1593; great-great-grandson of Solomon ben Simon Duran. In addition to some responsa, which have been added to Simon ben Ẓemaḥ Duran's collection, he wrote a detailed commentary on Proverbs, which appeared under the title "Heshek Shelomoh," Venice, 1623; six discourses on the seven kinds of wisdom; a commentary on the book of Esther; and a treatise on temperance. All these works were completed by the year 1591, and published under the title "Tif'eret Yisrael," Venice, (*c.* 1596) (Roest, "Cat. Rosenthal. Bibl." pp. 494 *et seq.*).

**Ẓemaḥ Duran** (also called **Astruc**): Father of Simon Duran; went from Provence to Palma, and thence to Algiers, where he died in 1404. He had some knowledge of medicine and astronomy, and was preacher at Algiers ("Rev. Et. Juives," xlii. 277).

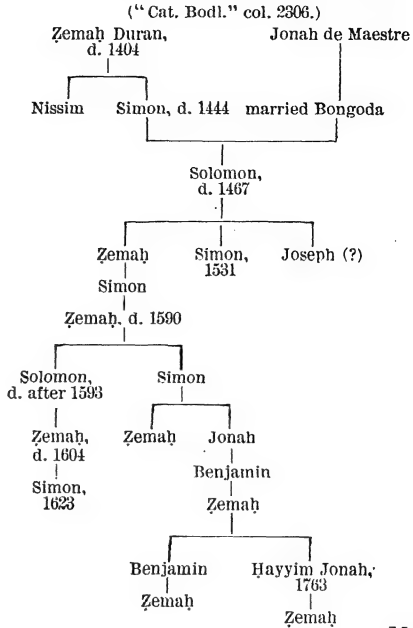
Bibliography: Isaac b. Sheshet, *Responsa*, No. 60; Kayserling, *Gesch. der Juden in Spanien*, i. 169.

**Ẓemaḥ b. Simon b. Ẓemaḥ Duran**: Great-grandson of the preceding; died 1590; author of a commentary on a liturgical poem for Purim by Isaac b. Ghayyath. This poem, with the Aramaic text, was printed in "Tif'eret Yisrael," a work written by his son Solomon b. Ẓemaḥ Duran (Roest, "Cat. Rosenthal. Bibl." Appendix, p. 494; Steinschneider, "Cat. Bodl." p. 2761).

**Ẓemaḥ ben Solomon Duran**: Great-grandson of Ẓemaḥ Duran.

**Ẓemaḥ ben Solomon Duran**: Talmudist; died Sept., 1604; was mourned in an elegy by Abraham Gavison (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 49).

Pedigree of the Duran Family.
("Cat. Bodl." col. 2306.)




G. M. K.

**DURESS** (Hebrew, **אונס**): In law, the use of such unlawful force against a contracting party as will entitle him to rescind a contract. The rabbinical law on this subject goes back to the wars of Vespasian and Titus, when many Jews, in order to save their lives, gave up their lands to armed robbers ("siḳarikin" = daggermen; Giṭ. v. 6).

From several Talmudic passages (compare B. B. 40b, 47b; B. Ḳ. 62a) the standards have drawn the following rules:

"If one has been put under duress until he sells, and takes the purchase-money, even if they hang him up till he sells, yet the sale is valid, whether of movables or of lands, and this though the price has not been accepted before witnesses. Hence he should make his protest before two witnesses, and say to them: 'Know ye that I sell this field [or this article] under compulsion.' If the seller does this, the sale may be set aside after many years' possession, and the buyer must make restoration. But the witnesses must know of their own knowledge that force was used; and when the protest is written out to be signed by them, it should recite such knowledge on their part. This refers only to a sale of property or to the compromise of a claim; but a gift of property, or the free release of a claim, is void whenever the donor or releasor protests his unwillingness at the time, though he be not under duress at all. Beating or other bodily violence is not the only form of duress; duress may consist in the threat of any harm which it is in the power of the other party to inflict. . . . But no protest is necessary to prevent the possession of land which is taken by sheer violence from ripening into a title by prescription. An admission made by the seller after the protest does not estop; for it is presumed that he was forced to make it" (Maimonides, "Yad," Mekirah, x.; much to the same effect is Shulḥan 'Aruk, Ḥoshen Mishpat, 305).

What has been said as to deeds or other acts of conveyance would, with proper changes, apply to bonds or promises of payment made under compulsion; but the case of sale under duress, being that which occurs most frequently, has been especially treated here.

L. G. L. N. D.

**DURKHEIM, EMILE**: French writer; born at Epinal, in the department of Vosges, France, April

15, 1858. He was educated at the college of his native town, and later in Paris at the Lycée Louis le Grand and the Ecole Normale Supérieure. From 1882 to 1887 he occupied the position of professor of philosophy in various lycées, in 1887 became professor of sociology at the Faculté des Lettres of the University of Bordeaux, and in 1902 was called to the Sorbonne. It was Durkheim who introduced the study of sociology into the French universities. In 1897 he founded an annual, "L'Année Sociologique," in which he gives an account of the sociological literature of France and other countries. He has published the following works: "De la Division du Travail Social," Paris, 1893; "Les Règles de la Méthode Sociologique," Paris, 1895; "Le Suicide: Etude de Sociologie," Paris, 1897. Besides these Durkheim published a great number of essays in the "Revue Philosophique," "Revue Bleue," and elsewhere.

BIBLIOGRAPHY: *La Grande Encyclopédie*; *Nouveau Larousse Illustré.*

S.

**DURLACHER, ELCAN:** Hebraist and publisher; born at Karlsruhe, Germany, in 1817; died Dec. 21, 1889. He went to Paris in 1845 as a teacher of languages, and founded a Hebrew publishing-house, which was continued, after his death, by his son. He compiled a Hebrew reader and an almanac, and wrote a small book entitled "Joseph and His Brothers." His two most notable works are a French translation of the German Maḥzor, and another of the daily prayer-book, which he made with the assistance of L. Wogue, whose edition of the Pentateuch he published.

S. J. W.

**DURY, JOHN:** English divine of the seventeenth century. During his travels abroad he met Manasseh ben Israel in 1644, and heard from him an account of Antonio de Montesino's alleged discovery of the Ten Tribes in America. In 1649 he addressed a further inquiry to Manasseh on the subject, which resulted in the publication of "The Hope of Israel." Dury was also author of a pamphlet issued in 1656 entitled "A Case of Conscience: Whether It Be Lawful to Admit Jews into a Christian Commonwealth." To a question put to him by Samuel Hartleb, as to the general lawfulness of their admission, Dury replied in the affirmative; but from the point of view of expediency he considered that circumstances as to a particular time and place might render their admission unwise.

BIBLIOGRAPHY: Worthington's *Diary*, i. 78, 83; *Jewish Chronicle* (London), Feb. 10, 1899; Rev. S. Levy, in *Trans. Hist. Soc. Eng.* iv.

J. G. L.

**DUSCHAK, MORITZ:** Austrian rabbi and author; born in Triesch, Moravia, Nov. 14, 1815; died in Vienna July 21, 1890. He was a pupil in Talmud of R. Moses Sofer of Presburg, and was for a long time rabbi at Gaya, Moravia. In 1877 he became preacher in Cracow and teacher of religion at the gymnasium of that city. He was a modern preacher and the author of works in the German language. Although engaged to deliver his sermons at the Temple, his sympathies were mostly with the old-style Orthodox people of the "Klaus," who could better appreciate his Talmudical knowledge. His position as preacher was thus somewhat anomalous; and after several years' service he left Cracow and settled in Vienna, where he spent his last days in neglect and disappointment.

Duschak wrote much for various periodicals, and was, besides, the author of the following works: "Mor Deror," on Josephus and tradition, Vienna, 1864; "Das Mosaisch-Talmudische Eherecht mit Besonderer Rücksicht auf die Bürgerlichen Gesetze," Vienna, 1864; "Gideon Brecher, eine Biographische Skizze," Prossnitz, 1865; "Gesch. und Darstellung des Jüdischen Cultus," Mannheim, 1866; "Das Mosaisch-Talmudische Strafrecht," Vienna, 1868; "Zur Botanik des Talmuds," Budapest, 1871; "Schulgesetzgebung und Methodik der Alten Israeliten," Vienna, 1872; "Die Biblisch-Talmudische Glaubenslehre," etc., *ib.* 1872; "Die Moral der Evangelien und des Talmuds," Brünn, 1878. He also wrote "Jerushalayim ha-Benuya," a commentary on the Mishnah, treatise Mo'ed, Cracow, 1880.

BIBLIOGRAPHY: *Ha-Asif*, 1894, pp. 139–140; *Ha-Ẓefirah*, xvii., No. 183.

S. P. Wi.

**DUSCHENES, FRIEDRICH:** Austrian jurist; born at Prague Jan. 18, 1843; died there Jan. 11, 1901. He received his education at the Unter-Realschule of his native town, and in deference to the wish of his father became a teacher at the Jüdische Hauptschule. Duschenes went in 1867 to the University of Vienna, whence he was graduated as doctor of law in 1871. Returning to Prague, he was (1878) admitted to the bar and engaged in practise. He retired from professional life in 1899.

Duschenes, with Wenzel, Ritter von Belsky, and Carl Baretta, edited from 1890 the "Oesterreichisches Rechts-Lexikon," published in Prague, which was also translated into Bohemian. He took an active part in the councils of the Jewish community and in the political life of Prague.

BIBLIOGRAPHY: *Oesterreichische Wochenschrift*, Jan. 25, 1901, pp. 62, 63; *Prager Tageblatt*, Feb. 22, 1901; *Prager Gemeindezeitung*, 1901, No. 3.

S. F. T. H.

**DUSCHINSKY, WILHELM:** Austrian writer; born in Strasnitz, Moravia, May 6, 1860. He attended the gymnasium in Vienna, and afterward studied Romanic and Germanic philology at the universities of Vienna and Paris. Since 1892 he has been professor at the Ober-Realschule in the seventh district of Vienna. The following monographs of his may be mentioned: "Zur Lautlehre des Französischen," 1887; "Die Technik von 'Hermann und Dorothea,'" 1888; "Das Stumme 'e' im Französischen, in Prosa und Vers," 1889; "Die Analytische Methode im Sprachunterrichte," 1889–90; "Das Französische Verb," 1891; "Sur le 'Misanthrope' de Molière," 1893; "Shakespearische Einflüsse auf Schiller's 'Tell,'" 1898; "Ueber die Quellen von Grillparzer's 'Esther,'" 1898; "Ueber die Quellen von Kleist's 'Prinz von Homburg,'" 1900; "Uebungsbuch zur Französischen Syntax," 1901; "Zur Reform der Französischen Syntax," 1901; "Gesch. des Neuphilologischen Vereines an der Wiener Universität," 1902; "Choix de Lectures Expliquées," 1902.

S.

**DÜSSELDORF:** City in Rhenish Prussia, situated on the right bank of the Rhine. According to the census of 1900 it has about 2,600 Jews (500 house-

holds) in a total population of 213,767. In 1890 it had 1,401 Jews in a total population of 144,642. Although Düsseldorf was raised to the rank of a town in 1288, its Jewish community is one of the youngest in Germany, the history of the Jews in the duchy of Jülich-Berg, of which Düsseldorf was the capital, dating only from 1608; in Düsseldorf itself the first records of Jews are of a much later date. The synods or councils of the Jews of the duchy were usually held in Düren, and the name of Düsseldorf is rarely mentioned in the records which have come down to us. In the "ketab rabbanut," or contract, dated June 6, 1746, by which R. Simson ha-Levi was chosen rabbi of Jülich-Berg, it is stipulated that, inasmuch as R. Simson had taken up his residence in Düsseldorf, which is remote from some parts of Jülich, he must visit central localities like Jülich and Düren at least once a year. Similar stipulations were made with R. Mordecai b. Eliezer Halberstadt, author of the responsa "Ma'amar Mordekai" (Brünn, 1790), when he was chosen to succeed R. Simson in 1752. R. Mordecai had already styled himself rabbi of Düsseldorf and the surrounding country, which tends to prove that the community was rising in importance in the second half of the eighteenth century. An interesting incident during the rabbinate of R. Mordecai was the ordering by him of special prayers after the earthquake of Lisbon (Nov. 16, 1755; see Carl Brisch, "Zur Gesch. d. Juden im Bergischen Lande," in "Israelit," 1879, No. 7).

R. Mordecai died in 1769, at the age of 84, and was succeeded by R. Jacob Brandeis (d. 1775), who had been rabbi of Fürth and of Darmstadt for twenty years. It is stated by Adolph Kohut, editor of the "Düsseldorfer Zeitung," that R. Judah Löb Abraham Scheuer of Fürth, who died in 1821, aged 87, was rabbi of Düsseldorf and of Jülich-Berg for 42 years. Since the incorporation of Düsseldorf in the kingdom of Prussia in 1815, the community has not been connected with the neighboring communities, and later rabbis, as A. Wedell or the present incumbent, have not been "Landesrabbiner," as were their earlier predecessors.

The remains of numerous members of Heinrich Heine's family are buried in the old Jewish cemetery of Düsseldorf, which is now within the city limits, and was closed Jan. 1, 1877. Among other prominent personages buried there are David Selig, the first Jewish "Stadtrath" of Düsseldorf (d. 1849); the mother of Ḥakam Bernays (d. 1855); and Solomon Eichberg, who was cantor of the community for 50 years and died aged 85.

The anti-Jewish demonstration which occurred in Düsseldorf at the time of the reaction in 1819, seems to have been confined to "black marks and threatening placards placed on the doors of several Jewish houses" (Graetz, "Hist." v. 30). After the emancipation the Jewish community of Düsseldorf soon rose to importance among the Jewish communities of Germany, and is now the home of two prominent Jewish national organizations—the Bildungsanstalt für Israelitische Lehrer and the Verein zur Verbreitung und Förderung der Handwerke Unter den Juden. The last-named society, founded about 1880, maintains a home for apprentices, and is doing much good work. Stadtrath Gustav Herzfeld (b. 1828) is one of the founders, and was for a long time its president. The Jewish community also has charge of five foundations, which bear the names of their founders or of their dedicatees: Martha Horn, S. Scheuer, S. Simon, N. Franck, and D. Fleck. The erection of the new synagogue was decided on in March, 1899. Düsseldorf has the following institutions: Ḥebra Ḳaddisha we-Haknasat Kalah; Ḥebrah Gemilut Ḥasadim; Ḥebrah Malbish 'Arumim; Ẓedakah-Verein for general charity; and Israelitischen Privatverein for the prevention of house-to-house begging.

In 1901 the Regierungsbezirk Düsseldorf, which comprises 24 districts, had 16,032 Jews in a total population of 2,191,359.

Bibliography: *Allg. Zeit. des Jud.* 1877, p. 379; Kaufmann, *Mi-Pinḳes ha-Medinah shel K. K. Düsseldorf*, in *Ozar ha-Sifrut*, iii. 7-16; *Israelitische Monatsschrift* (supplement to *Jüdische Presse*), 1888, No. 11, p. 43; Schulmann, *Mi-Mekor Yisrael* (Heine's biography), pp. 15-17, Vienna, 1876; *Aus Heinrich Heine's Stammbaum Väterlicherseits*, in *Allg. Zeit. des Jud.* 1901, No. 30; see also the supplement (*Gemeindebote*) to that periodical for 1898, No. 4; for 1899, No. 2; for 1900, No. 41; for 1901, No. 48; *Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes*, v. 15, Berlin, 1901, s.v. *Düsseldorf*. A *Geschichte der Jüdischen Gemeinde Düsseldorfs*, by A. Wedell, rabbi of that city, appeared in 1888 as a part of the *Geschichte Düsseldorfs*, which was published (Düsseldorf, 1888) by its historical society in commemoration of the 600th anniversary of the foundation of the city of Düsseldorf.

D. P. Wi.

**DUSYATY.** See Kovno.

**DUTCH WEST INDIES.** See West Indies, Dutch.

**DUTY** (Hebr. "miẓwah" = commandment; later Hebr. "ḥobah" = obligation): That which is due to God as the Master of life, or to a fellow man, or to oneself. "Duty" is an ethical term; its recognition as such is urged by the inner voice called conscience (see Wisdom xvii. 11), which tells man what he ought or ought not to do. It derives its sanction and authority from God. "Fear God and keep his commandments, for this is the whole of man" (Eccl. xii. 13; A. V. wisely adds the word "duty"). "Duty" is too abstract a term to find a place in the Biblical terminology, but the idea of duty as inseparable from life is expressed in different forms in the Bible. It is "the keeping of the way of the Lord" (Gen. xviii. 19); it is defined by Micah (vi. 8, Hebr.): "He hath told thee, O man, what is good and what the Lord requireth of thee: to do justly, to love kindness, and to walk humbly with thy God"; and it is summed up in the commandment: "Holy shall ye be, for I the Lord your God am holy" (Lev. xix. 2). This thought of duty runs through all Jewish literature. "Walk after the Lord thy God; as He is merciful, be thou also merciful; as He is kind, be thou also kind" (Soṭah 14a). So also Philo: "Man was created in the image of God; it must therefore be his aim to become more and more like God" ("De Decalogo," § 197; "De Migratione Abrahami," iii. § 470); "Man's highest duty is to imitate God according to the best of his ability, and to neglect no opportunity to become like God" (*ib.* § 40).

The Jewish conception of duty is therefore superior to that of the Greek and the Roman in that it emanates from a God of holiness, and life is based upon duties and obligations which form the contents of the Law, and the faithful fulfilment of which by the Jewish people establishes their claim to the

title "'am ḳadosh" (holy people: Ex. xix. 6, xxii. 30; Lev. xi. 44, 45; xix. 2; xx. 7, 26; Num. xv. 40; Deut. vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9). True, in the Pentateuch no distinction is made between duties of various kinds; the ceremonial duty is of as great importance as the moral act. In Lev. xix., which may be assumed to represent the spirit of Pentateuchal legislation at its best, the duty to offer sacrifices (verses 5–7)—a purely ritual obligation—is given as high sanction as the fear of father and mother (3), the care of the poor (10), honesty in speech and dealing (11), respect for the aged (32), love for one's neighbor (18), and similar moral duties of the highest type. The command to keep the Sabbaths (3) has no more binding force than that requiring honesty in regard to weight and measure (35). From the standpoint of the Mosaic legislation life in its various aspects is one, and no distinction is made between the different kinds of duty enjoined; God commanded them all, and therefore they all have equal sanction.

**The Extent of Duty.**

The prophetic conception of life, however, distinguished between the various kinds of duties. To the Prophets duty meant chiefly to do justice and to love mercy (compare Isa. i. 26; Jer. vii. 5–8; Hosea vi. 6; Amos v. 24; Zech. vii. 9, 10). This characteristic of prophetic thought is expressed very clearly by R. Simlai (Mak. 23b). Similarly, Baḥya ben Joseph ibn Paḳuda, in his "Ḥobot ha-Lebabot," distinguishes between the various kinds of duties by dividing them into two classes: "ḥobot ha-ebarim" and "ḥobot ha-lebabot," the external religious duties and the duties of the heart, or the ritual duties and the moral obligations. However, though individual thinkers made these distinctions, yet Jewish tradition developed the thought that all duties derive their sanctity from the Law as the unchangeable will of God. And here lies the danger of Legalism, inasmuch as every ceremonial law is regarded from this point of view as an actual debt ("ḥobah" = ὀφείλημα) incumbent upon man, and of which he must rid himself (יצא ידי חובתו or simply יצא; Ber. ii. 1, 8b, 20b; Yer. Sanh. vii. 21b; Eccl. vii. 18) by performing it. This debt is a sin while it remains unpaid ("ḥobah"); but when paid it becomes a merit ("miẓwah"; Yer. Ber. ix. 4—according to the Pharisees; compare Montefiore, "Hibbert Lectures," 1892, pp. 467–563; see also Ceremonies and the Ceremonial Law; Commandment).

**Prophetic Hierarchy of Duties.**

In the fulfilment of duty, possibly the chief consideration is the character of the motive. Why shall duty be performed: for reward or for its own sake? In this matter Jewish ethics rest on the highest plane. The sages taught, "Whether one do much or little, all that is necessary is that the intention be pure" (Ber. 17a). The classical saying of Antigonus of Sokho clearly expresses the true Talmudic ideal of the spirit that should accompany the performance of duty: "Be not like servants who serve their master for the sake of the reward, but be like servants who serve their master not for the sake of the reward, and let the fear of Heaven be upon you" (Ab. i. 3). The usual expression for this thought of doing duty for duty's sake is "le-shem shamayim" (in the name of God), or "lishmah" (for its own sake); thus it is said, "Those who occupy themselves with communal affairs should do so in the name of God," and "Let all thy deeds be done in the name of God" (Ab. ii. 2, 16). Another manner of expressing the same thought appears in the phrase "raḥmana libba ba'e" (God requires the intention of the heart to be pure; see Sanh. 106b). This doctrine is clearly taught in passages like the following: "The words 'to love the Lord thy God, to harken to Him, and to cling to Him' mean, 'Let no man say, "I will study so that people shall call me a wise man; I will learn that they may call me rabbi; I will learn that I may become an elder and preside over the academy."' Let him learn for the love of learning, and the honor will come in the end" (Ned. 62a). So also says R. Eleazar, commenting upon Ps. cxii. 1: "Happy he who delighteth in His commandments, but not for the reward that might come from observing them" ('Ab. Zarah 19a). Baḥya (*ib.* Introduction) says: "I am convinced that all actions which are to conduce to the honor of God must have their basis in purity of the heart and of the intention; if the intention be not pure the deeds will not be acceptable, be they ever so numerous, as it is said in Scripture, 'If ye heap up ever so many prayers I will not hear, for your hands are full of blood; wash yourselves, make yourselves clean'" (Isa. i. 15, 16, Hebr.). See Ethics.

**Motive.**

K. D. P.

**DUX, ADOLF:** Hungarian writer; born at Presburg Oct. 25, 1822; died at Budapest Nov. 20, 1881; cousin of Leopold Dukes. He studied law and philosophy at the University of Vienna, and was connected with the "Presburger Zeitung" until 1855, when he became a correspondent of the "Pester Lloyd." He translated Alexander Petőfi's and Josef Eötvös' Hungarian poems, and Katona's tragedy, "Bank Ban," and wrote "Aus Ungarn," and various stories in German under the title "Deutsch-Ungarisches."

S. A. Kv.

**DUX, LUDWIG.** See Dóczy, Ludwig.

**DUYTSCH, CHRISTIAN SALOMON:** Hungarian clergyman; born in Temesvár, Hungary, in 1734; died in 1797. He attended the Talmud Torah in Prague. Returning to Temesvár, he received in 1760 the title of "Morenu." Two years later, excited on the subject of conversion and distracted by religious doubt, he became a wanderer, and visited Dresden, Leipsic, Berlin, Amsterdam, Arnheim, Wesel, Halle, and even London. In 1767, owing to the influence of Pastor van Essen, he received baptism in Amsterdam. In 1768 he married for the third time, and then studied theology at the University of Utrecht, becoming in 1777 a preacher at Mijdrecht.

A number of Duytsch's sermons were published; and his confession of faith, entitled "Jehova Verheerlijkt door de Erkenning van den Waren Messias Jezus Christus," had a large sale. His principal work was "Israels Verlossinge en Eeuwige Behoudenis," 3 vols., Amsterdam, 1769–93. His "Nederlands Deborah 't Middle in God's Hand tot Redding

van 't Zinkend Vaderland" appeared in 1767, and a new edition in 1873.

BIBLIOGRAPHY: De le Roi, *Gesch. der Evangelischen Juden-Mission*, pp. 59–61.

S. N. D.

**DVINSK** (formerly **DÜNABURG**): City in the government of Vitebsk, Russia. It is situated on the River Düna, at the intersection of two railroads. It was founded in 1278 by the Knights of the Livonian Order, and in 1561 was annexed to Poland. According to the census of 1897 it has a population of 72,231, the Jews numbering 32,369. The latter are engaged in commerce, industries, and manufacturing. The local trade is entirely in their hands, and the chief articles of commerce are flax, flaxseed, and timber. Toward the end of the last century the business transactions amounted to ten millions of rubles annually.

Industrial occupations are also left almost entirely to the Jews. According to the official census of industries made in 1893, there were in Dvinsk 330 industrial establishments owned by Jews, and 99 owned by non-Jews, while the number of Jewish artisans was only 741. As a matter of fact both the absolute and the relative number of Jewish artisans is much greater. According to a private investigation in 1898 there were 4,862 Jewish artisans, including 2,193 masters, 1,760 journeymen, and 909 apprentices.

The most important of the trades followed by the Jews are tailoring (1,210) and shoemaking. In the 32 local factories and workshops (match factory, tannery, sawmill, button factory, etc.), all owned by Jews, there is a total of 2,305 employees, of whom 1,942 are Jews. There are in Dvinsk 658 Jewish day-laborers.

Taking the average family as consisting of five persons, it appears that in 1898 thirty per cent of the Jewish population of Dvinsk applied for aid from the community. The help given to poor and destitute Jews comes from a savings and lending association, and from various charitable institutions. The first of these, founded in 1900, was established as a mutual aid society. It has more than 1,200 members, and lent in 1902 (up to Sept. 1) various small sums, ranging from 15 to 50 rubles, and aggregating 41,321 rubles. There is another organization, established on charitable principles, for the advancement of small loans. This is a loan fund of 13,000 rubles founded in memory of M. Vitenberg. Loans, secured by personal property, are advanced without interest. Of other charitable institutions there are a society for aiding the poor, founded by the governor, with an income in 1899 of 8,917 rubles; a cheap dining-hall; a bikḳur ḥolim; a dispensary; and a lying-in hospital.

In the year 1898, in the general schools of Dvinsk there were 1,203 pupils, 359 of them being Jews. In the schools exclusively Jewish there were 401 pupils. The attendance in the general schools was as follows: scientific high school, non-Jews 344, Jews 36; girls' classical high school, non-Jews 240, Jews 140; city school, containing industrial classes, non-Jews 151, Jews 74; private four-class girls' school, non-Jews 73, Jews 76; one-class girls' school, non-Jews 36, Jews 33.

In the Jewish schools: Talmud Torah, 122; Jewish school, with preparatory class, 116; three-class Jewish industrial school, 87; private Jewish school for boys and girls, 51; private Jewish one-class school, 25.

In several of the general schools Jews are not accepted; and those that are open to them are so crowded that many Jewish children can not gain admittance. The poor people can not even send their children to the "melammed," for the latter charges from 40 to 50 rubles a year for instruction. The local Zionist association opened in 1901 a model free ḥeder, where about 80 children get instruction. Thanks to the efforts of the Zionists, there were established in 1900 a library and reading-room, with a charge of three kopeks for admission.

BIBLIOGRAPHY: *Moskovskiya Vyedomosti*, 1886, No. 234; *Voskhod*, 1900, No. 53; 1901, Nos. 18 and 28; 1902, No. 40.

H. R. S. J.

**DVORETZ.** See GRODNO.

**DWARF.—Biblical Data:** The rendering in A. V. of דק (Lev. xxi. 20, literally "thin"), denoting one of the physical disqualifications of priests for the service. In this sense דק is taken by Targ. Yer. (ננם) and Ibn Ezra *ad loc.* (comp. Bek. vii. 6), but the adopted rabbinical tradition (see Sifra, Emor, 3; Bek. 45) and modern commentators explain the word differently (see commentaries *ad loc.*); nevertheless, the dwarf is declared unfit for service (Ḥullin 63a; Sifra, *l.c.*; Bek. *l.c.*; see BLEMISH). Legends concerning giants and dwarfs exist among all nations (Tylor, "Primitive Culture," i., ch. x.; German ed., i. 379 *et seq.*; comp. Wutke, "Der Deutsche Volksaberglaube der Gegenwart," p. 42; Lehmann, "Aberglaube und Zauberei," p. 67, Stuttgart, 1898; Seifert, "Zwerge und Riesen," in "Neue Jahrbücher für das Klassische Alterthum," etc., vol. v., part 2, p. 9). These legends are based mostly on primitive conceptions regarding the original inhabitants of a country. In the Bible the pre-Israelitic inhabitants of the Holy Land are supposed to have been gigantic —a reminiscence of the prehistoric man (comp. the Hebrew dictionaries *s.v.* נפילים, ענק; also Gen. vi. 2 and the commentaries to the respective passages; Baedeker, "Palästina," 5th ed., p. 59; Pirḳe R. El. xxii.). Compared with these the Israelites regarded themselves as "grasshoppers" (Num. xiii. 33). Dwarfs are said to have been numerous in the towers of the fortresses of Tyre (Ezek. xxvii. 10 [A. V. 11]).

**Bible.**

E. G. H.

**——In Rabbinical Literature:** In tradition the dwarf (נַנָּס or נַנָּם, *νάνος*) is mentioned frequently, and the word has been adopted in the Judæo-German jargon. One who sees a giant or a dwarf should say: "Blessed be God, who alters man" (Tosef., Ber. vii. 3). The apes were regarded by many nations as human dwarfs (Tylor, *l.c.*), and strangely enough the Talmud enjoins that the same benediction be said when seeing an elephant, or apes, or birds looking like men (see Rashi on Ber. 58b).

**Talmud.**

In opposition to the gigantic Philistines the Caphtorim (Gen. x. 14, כפתורים: according to Targ. Onḳ.

"Cappadocians," according to modern commentators "Cretes") are called dwarfs (Gen. R. xxxvii. 5). There is here, no doubt, the general legend in regard to dwarfish tribes and nations. Legendary elements may perhaps also be found in the following parable: The governor of a province summoned for the king the men having the necessary military stature. A woman complained that her son, who was a dwarf, but whom she called "swift-footed giant" (μακροέλαφος), had been overlooked. She was answered: "Though he be in your eyes a makroelaphos, in our eyes he is a dwarf of the dwarfs" (Gen. R. lxv. 11; Cant. R. ii. 15). L. B.

Nebuchadnezzar is frequently called in rabbinical literature "the dwarf of Babel" (Pesiḳ. xiii. 112a; Pesiḳ. R. xxxi.), or "the little one ell dwarf" (with reference to Dan. iv. 14, 17), "the lowest of men" (Yalḳ. ii. 1062); according to another tradition, Pharaoh was the dwarf referred to in Daniel, *l.c.* (M. Ḳ. 18a). The description "one ell the height, one ell the beard, and one ell and a half another member of his body" makes it probable that the grotesque, dwarfish figure of some popular deity or demon, such as the Egypto-Arabic Bes, a god of music and dancing which under the Ptolemies appeared on coins and structures all over Asia (Erman, "Zeitschrift für Numismatik," 1882, pp. 296 *et seq.*; Wiedman, "Ægyptische Geschichte," pp. 391, 595), was identified by the Babylonian Jews with either Nebuchadnezzar or Pharaoh.

S. S. K.

**DYATLOVO.** See GRODNO.

**DYBOSSARI.** See DUBOSARY.

**DYER, ISADORE:** American merchant and communal worker; born in Dessau, Germany, 1813; died at Waukesha, Wisconsin, 1888. He went to America while young, living first in Baltimore, whence in 1840 he moved to Galveston. He was engaged in mercantile pursuits till 1861, when, after a successful business career, he retired. In 1866 he was elected to the presidency of the Union Marine and Fire Insurance Company of Galveston, which position he filled until the company discontinued business in 1880. He held high place in the Odd Fellows' lodge, and was among the earliest of its grand masters. The first Jewish religious services in Galveston were held at his house (1856). He made provision in his will for the maintenance of the two Hebrew cemeteries, and left bequests to the Congregation B'nai Israel ("to afford increased pews and seating capacity for the poor Israelite families who are unable to purchase or rent same"), and to the Protestant Orphans' Home of Galveston.

BIBLIOGRAPHY: *Records of the City of Galveston*, 1840–88; *Encyclopedia of the New West*, 1886; *Records of the Probate Office of Galveston, Texas*, 1888; *Publications Am. Jew. Hist. Soc.* No. 2, 1894.

A. H. C.

**DYER, LEON:** American soldier; born at Alzey, Germany, Oct. 9, 1807; died in Louisville, Ky., 1883. At an early age he went with his parents to Baltimore. Dyer was self-educated. In the early part of his career he worked in his father's beef-packing establishment (the first in America). As a young man he enjoyed great popularity with the citizens of Baltimore, and filled a number of minor public offices. When the great Baltimore bread riots broke out, he was elected acting mayor, and through his intervention order was soon restored. While Dyer was engaged in business in New Orleans in 1836, Texas called for aid in her struggle for independence. Dyer was at that time quartermaster-general of the state militia of Louisiana. With several hundred citizens of New Orleans he embarked at once on a schooner bound for Galveston, arriving two days after the battle of San Jacinto. He received a commission as major in the Texas forces, signed by the first president, Burnett. The Louisiana contingent was assigned to the force of Gen. Thomas Jefferson Green, and saw active service clearing western Texas of bands of plundering Mexican troops. When Santa Anna was taken from Galveston to Washington, Major Dyer accompanied the guard, and Santa Anna's autograph letter thanking Dyer for courtesies received on the journey testifies to the general's gratitude.

Medal Presented to Leon Dyer by the Baltimore Community, 1847.

Dyer's natural talent and strong patriotic feeling won him the confidence of ante-bellum statesmen, and in Van Buren's administration he was chosen to be the bearer of despatches to the Prussian government. Dyer saw extended service in the United States army. He was on General Scott's staff in the Florida campaign against Osceola, the Seminole chief, and was wounded in the neck in the final battle which ended in Osceola's defeat and subsequent capture. During the Mexican war Dyer, then with the rank of colonel, was appointed quartermaster-general by Gen. Winfield Scott.

In 1848 Colonel Dyer crossed the plains to California, and settled in San Francisco, where he founded a congregation—the first on the Pacific coast. Before his departure from Baltimore he had been presented with a medal by the community of that city (1847).

BIBLIOGRAPHY: *Records of the City of Galveston*, 1888; *Encyclopedia of the New West*, 1886; *Publications Am. Jew. Hist. Soc.* No. 2, 1894.

A. H. C.

**DYES AND DYEING (= צוֹבַע):** Though not mentioned as a special art in the Bible, dyeing was probably practised as in Egypt by the fuller and

the tanner. Dyed stuffs are mentioned among the vestments of the high priest and the appurtenances of the Tabernacle. Red, however, seems to have been the only dye manufactured. In fact, in several instances "adom" (red) is used as a synonym of "ẓeba'" (later Hebrew and Talmudic), "dye," from "ẓaba'," to dye, dip, immerse (see Ex. xxv. 5, xxvi. 14, xxxv. 7, xxxvi. 19, xxxix. 34); in Ezek. xxiii. 15 the word "ṭebulim" = dipped, is used; in Isa. lxiii. 1, "ḥamuẓ" = leavened; in Judges v. 30, "ẓeba'." Dyes, dyers, and dyeing, with occasional mention of manufactured colors, are referred to in the Talmud (Shab. vii. 2; Sheb. vii. 1–2; Pes. iii. 1; Tosef., Sheb. v. 1; Men. 42a–44a; Meg. 24b; Yer. Shab. i. 3b, vii. 10c; B. Ḳ. 100b; Yer. B. Ḳ. ix. 6d). Abba Hoshayah of Tarya, the saint, was a fuller who also practised dyeing (Yer. B. Ḳ. x. 7c). Amram, the dyer, is mentioned in Giṭ. 52b. Regarding the purple dyeing of the Phenicians see Delitzsch, "Iris," 1888, pp. 46 *et seq.*; and PURPLE. Especially was the tribe of Zebulon believed to have acquired this art, together with that of glass manufacture, from the Phenicians (see Sifre, Debarim, 354; Meg. 26a; Herzfeld, "Handelsgeschichte der Juden des Alterthums," 1879, p. 106). According to Shab. 26, the Jews in the vicinity of Tyre manufactured purple stuffs for the market (comp. Schürer, "Geschichte," 3d ed., ii. 56, notes, and Herzfeld, *l.c.* pp. 108, 307). A Jewish gild of purple dyers is mentioned on a tombstone inscription in Hierapolis (Schürer, *l.c.*, 3d ed., iii. 14). In the twelfth century the Jews of Tyre were still purple dyers and manufacturers of glass (see Benjamin of Tudela, "Travels," ed. Asher, p. 30b). In St. George, the ancient Luz, Benjamin found one Jew to be a dyer (*ib.* 32b), and in Thebes, Greece, the Jews were the most eminent manufacturers of silk and purple cloth (*ib.* 16b). They were noted for being skilled dyers also in Italy, Sicily, and elsewhere (*ib.* 15a; see also Bedarride, "Les Juifs en France, Italie et Espagne," 1867, p. 179; Depping, "Die Juden im Mittelalter," German transl., 1834, pp. 136, 353, 401). Delitzsch ("Jewish Artisan Life," p. 27) speaks of "Migdal Ẓeboa'ya" ("the tower of the dyers"; Lam. R. ii. 2), and cites Yer. Shab. 3b to the effect that when walking abroad the dyers hung red and blue threads behind one ear, and green and pale-yellow threads behind the other. Purple was the most costly dye known to the ancient Hebrews. "The blood of the purple mollusk is used to dye wool purple" (Menaḥot 44a). Each shell secreting but one drop of the dye, and the work of preparation being tedious, such dyeing was costly. Akhissar, the ancient Thyatira, a Jewish stronghold in Asia Minor, seems to have been connected with the dyeing trade in the early centuries, and even to-day the crimson fez usually worn in the East is generally manufactured and dyed in that locality (Brightwen, "Side-Lights on the Bible," p. 47). In antiquity the trade obtained some distinction, purple being the royal color. The almond-trees of Bethel and Luz ("luz" = almond-tree) produced a color used in dyeing.

Jews seem for a long time to have held the monopoly of the dyeing trade. In Asia they were especially noted as dyers, as they were also, according to Beckmann, in Italy and Sicily. The Jews' tax in southern Europe was sometimes called "tincta Judæorum," as it was levied on dyed goods (Abrahams, "Jewish Life in the Middle Ages," p. 219; Güdemann, "Geschichte des Erziehungswesens," ii. 312).

In the itinerary of Benjamin of Tudela (*c.* 1170) it is noted that Brindisi contained ten Jews who were dyers (p. 45, Asher's ed.); that purple dye was found in the neighborhood of New Tyre (p. 63); that one Jew, a dyer, lived at St. George, the ancient Luz (p. 65); that the dye-house in Jerusalem was rented by the year; that the exclusive privilege of carrying on that business had been purchased by the Jews, two hundred of whom dwelt in one corner of the city under the tower of David (p. 69); and that but twelve Jews lived in Bethlehem, two in Bet Nuba, one in Jaffa, one in Ḳaryaten Binyamin, and one in Zer'in, the ancient Jezreel—all dyers (pp. 75, 78, 80, 87). Rabbi Pethahiah of Regensburg visited Jerusalem in the twelfth century, and found only one Jew there, Rabbi Abraham, the dyer ("Travels of R. Petachia," ed. Benisch, pp. 38, 60). Naḥmanides (*c.* 1250) also found in Jerusalem only one or two families of dyers (Graetz, "History of the Jews," iii. 606).

Dyeing was the occupation of the Jews in Aragon in the Middle Ages (Jacobs, "Sources," p. 16), and there were many dyers among the Jews of Prague in the seventeenth century (Abrahams, "Jewish Life in the Middle Ages," p. 248). Dr. Wolff ("Narrative of the Mission of Dr. Wolff to Bokhara," ii. 3) mentions that in 1844 there were in Bokhara 10,000 Jews, "mostly dyers and silk merchants"; and Franz von Schwarz ("Turkestan, die Wiege der Indogermanischen Völker," p. 441) says that "the Jews of Bokhara devote themselves to commerce and industry. . . . Nearly all the dyers, especially the dyers of silk, are Jews. . . . The Jews of Bokhara have in a way monopolized the commerce with dyed raw silk."

According to Errera ("The Russian Jews," p. 177), the Jews in Russia created the industries of dyeing and preparing furs. The manufacture of ẓiẓit, ṭallit, and arba' kanfot in Russia, and the dyeing which is incidental to the last two, have placed a considerable part of the dyeing business in the hands of the Jews of that country. See ARTISANS; COLOR.

BIBLIOGRAPHY: Güdemann, *Geschichte des Erziehungswesens in Italien*, p. 312, note v.

A. H. C.—K.

**DYHERNFURTH:** Town in Prussian Silesia, with 1,463 inhabitants; founded Jan. 20, 1663. In that year the Austrian emperor Leopold I., desiring to reward the Silesian chancellor, Baron von Dyhern, gave his estate Przig the rights and status of a city with the name "Dyhernfurth." To further the prosperity of his city its owner obtained permission (July 12, 1667) to establish a printing-house, which, however, soon ceased to exist. In 1688, under Baron von Glaubitz, the new lord of the estate and of the city, the workers whom the printer Shabbethai BASS had gathered about him became a community—the first in Silesia since the expulsion of the Jews from that province in 1584. The Jewish

cemetery established by Bass in 1689 has twice been enlarged (1805 and 1881) by purchase. Until 1761 the Jews of Breslau buried their dead in the Dyhernfurth cemetery. A synagogue had been established and maintained by Feibl Pesong, its president; in 1785 it was succeeded by a new temple, which was superseded in 1851.

Among the rabbis who served the community of Dyhernfurth were: Wolf Katz (ץ"כ = Kohen Ẓedeḳ) Schotten, who founded its ḥebra ḳaddisha; Rabbi Jacob Löb Falk, later dayyan in Breslau; and Ḥayyim Kroner. A branch community existed formerly in the neighboring town of Auras. The community of Dyhernfurth has steadily diminished, numbering at present only nineteen; its president is M. B. Weinbaum.

Bibliography: Grünwald, *Zur Gesch. der Jüdischen Gemeinde Dyhernfurth*, in Liebermann's *Jahrbuch zum Volkskalender*, Brieg, 1882; idem, *Zur Gesch. der Juden in Schlesien*, in *ib.* 1862; Brann, *Gesch. des Landrabbinats in Schlesien*, in *Grätz Jubelschrift*, Breslau, 1887; *Statistisches Jahrbuch des Deutsch-Israelit. Gemeindebundes*, 1901.

D. S. Sa.

——**Typography:** The earliest Hebrew printing-office in Dyhernfurth was established in 1681 by the bibliographer Shabbethai ben Joseph Bass. The place was well fitted for such an enterprise. Eastern Europe was the best market for Hebrew books, and, outside Prague, had no Hebrew printing-office at that time. A further point in its favor was the fact that the books supplied by Holland were very expensive. The first work to be issued from the presses of Dyhernfurth was Samuel ben Uri's "Bet Shemuel," on the Shulḥan 'Aruk, Eben ha-'Ezer (1689). In the same year appeared David ha-Levi's commentary on Rashi to the Pentateuch; three prayers to be recited in the cemeteries (with a Judæo-German translation by Eliezer Liebermann); and the mystic prayers of Nathan Nata' ben Moses of Hanover. In 1708 the establishment was partly destroyed by fire. It was, however, soon rebuilt, and in 1712 Shabbethai transferred it to his son Joseph, whose name appeared on the title-pages, together with that of his father, after 1707. During his last ten years of active work, Shabbethai confined himself chiefly to liturgical productions. In these years he issued four editions of the Pentateuch; a Judæo-German edition, by Ḥayyim ben Nathan, of the historical parts of the Bible; four editions of the Psalms; seven of the Siddur; four of the Maḥzor; five of the Seliḥot; and two of the Tiḳḳum recited on the nights of Shabu'ot and Hosh'ana Rabba.

About this time Joseph, with his father, was accused by the Jesuits of circulating a book containing blasphemies against Christianity. They were imprisoned, and business was practically suspended. The subject of the accusation was the "Sha'are Ẓiyyon" of Nathan of Hanover, published at Dyhernfurth in 1705. No works published by the Bass firm from 1714 to 1718 are known to be extant. In the latter year business seems to have been resumed by Berl Nathan of Krotoschin, husband of Shabbethai's granddaughter Esther. Berl Nathan paid 5,000 thalers purchase-money. After Nathan's death in 1729, it was carried on by his widow.

About 1780 Jehiel Michael May from Breslau established another printing-office, which, after his death in 1790, was managed at first by his widow Rachel, and his sons Michael, Simon, Aron, and Joseph, but later by Joseph alone. In recent times a printing-office was established in Dyhernfurth by Warschauer & Co.

Although there have been issued from the Dyhernfurth presses many important works, such as the Babylonian Talmud and the Yad ha-Ḥazaḳah, and although for a long time they supplied Silesia and the neighboring territories with books, they failed, owing to poor type and the lack of correctness, to find much favor.

Bibliography: Cassel and Steinschneider, in Ersch and Gruber, section ii., part 28, p. 87; C. F. Unger, *Neuer Büchersaal*, ix. 696, xiv. 91 *et seq.*, where are given the publications of Dyhernfurth up to 1712; Brann, in *Monatsschrift*, xl. 474 *et seq.*

J. I. Br.

**DYTE, D. M.:** English Jew who distinguished himself by saving the life of George III. of England under the following circumstances: On May 15, 1800, George III. attended the Drury Lane Theater to witness a comedy by Colley Cibber; and while the monarch was acknowledging the loyal greetings of the audience, a lunatic named Hadfield fired a horse-pistol pointblank at his Majesty. Two slugs passed over the king's head, and lodged in the wainscot of the royal box. The king escaped unhurt; but it was only subsequently realized that Hadfield had missed his aim because some man near him had struck his arm while in the act of pulling the trigger. This individual was Dyte, father of **Henry Dyte,** at one time honorary secretary to the Blind Society. It is said that Dyte asked as his sole reward the "patent" of selling opera-tickets, then a monopoly at the royal disposal.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*, London, 1875; Howell, *State Trials*.

J. G. L.

**DYVIN:** Village in the government of Grodno, Russia. It has a very old Jewish community, but it is impossible to determine when Jews first settled there. When the town endeavored to secure the Magdeburg Law, the Jews contributed for the purpose fifty gold coins, in return for which they were to be allowed to avail themselves of the privileges and income of the town. Notwithstanding this the burghers often attempted to curtail the rights of the Jews. In 1634 King Ladislaus IV. granted them certain privileges, and recognized their rights to the possession of houses, market-places, the public bath, and lands legally acquired by them. The right to own a synagogue and a burial-ground, and to free and undisturbed conduct of religious services, was also recognized. They were permitted to engage in commerce, and to enjoy other privileges, on equal terms with the burghers of Dyvin. They were subject to the jurisdiction of the Dyvin court, but had the right to appeal from this to the judges of the king's court. With the burghers, the Jews have often farmed various profitable portions of municipal property, as, for instance, the flour-mills and the distillery.

In 1656 the commissioners appointed by the king, on the complaint of the Jews, reaffirmed that the latter, having enjoyed for many years with the burghers the privileges and incomes of the city, and

having contributed to the expense of securing the Magdeburg Law, were entitled to avail themselves, to an equal extent with the burghers, of the income from the farming of public property. But since for a number of years they had neglected to avail themselves of these rights, the commissioners conceded to the Jews the right to share, as was done in other towns, in one-third of the farming privileges. Subsequently new differences arose between the burghers and the Jews in regard to the unequal distribution of taxes for the maintenance of soldiers. These differences were settled by mutual agreement on Feb. 9, 1661.

In 1898 there was in Dyvin a Jewish population of 1,200 out of a total population of 10,000. Most of the Jews are engaged in commercial and industrial occupations; there are also 237 artisans. The educational institutions include a Talmud Torah with an attendance of 24 pupils, and ten ḥadarim with an attendance of 115.

BIBLIOGRAPHY: *Regesty i Nadpisi*, i. 365, 440, 448, St. Petersburg, 1898.

H. R. S. J.

**DZHURIN.** See PODOLIA.

**DZIGOVKA.** See PODOLIA.

# E

**EAGLE:** The rendering in the English Bible versions of the Hebrew "nesher." The nesher, however, was bald; nested on high rocks; and was gregarious in its habits (Micah i. 16; Job xxxix. 27, 28; Prov. xxx. 17), all of which characteristics belong to the griffin-vulture, but not to the eagle.

Several species of eagles inhabit Palestine; and these are probably all included in the term "'ozniyyah" (Lev. xi. 13; Deut. xiv. 12; compare Tristram, "Natural History of the Bible," p. 181).

Reverse of Copper Coin Bearing an Eagle, Attributed to Herod the Great.
(After Madden, "History of Jewish Coinage.")

The Talmud says that the eagle is the king of birds, but that it is afraid of the flycatcher (Shab. 77b). It flies rapidly without tiring (קל כנשר = "light like the eagle," Ab. v. 20).

The eagle is ranked among the unclean birds—a fact variously explained by the Talmudic writers (Ḥul. 61a). The nesher is found deified in the Assyrian Nisroch, the vulture-headed god (II Kings xix. 37; Isa. xxxvii. 38), and in the Arabic idol Nasr. In Ezekiel (i. 10, x. 14) the eagle is mentioned in connection with the throne of God. In rabbinic parlance "nesher" is used as a title of distinction; *e.g.*, to denote the Roman government (Sanh. 12a).

On the ancient fallacy that the eagle could renew its youth see Bochart, "Hierozoicon," part ii., bk. ii., ch. 1 (compare Ḳimḥi on Ps. ciii. 5).

BIBLIOGRAPHY: J. G. Woods, *Animals of the Bible*, Philadelphia, 1872; L. Lewysohn, *Die Zoologie des Talmuds*, 1858.

E. G. H. H. H.

**EARNEST-MONEY:** Part payment of the price by the buyer of a commodity as a guaranty that he will stand by the bargain.

Wherever the payment of the whole price secured title to property, the payment of a part of the price did the same. All objects, whether movable or immovable, could be acquired by the payment of money, and part payment was sufficient to make a sale valid. The payment of a "peruṭah," the smallest coin of Palestinian currency, on account of the purchase was sufficient to bind the bargain (Ḳid. 3a; Maimonides, "Yad," Mekirah, i. 4; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 190, 2). The law regarding acquisition was restricted by the earlier rabbis, however, to immovable property. Because of certain apprehensions, they provided that movable property could be acquired only by actual possession of the object (B. M. 47b; see ALIENATION AND ACQUISITION). Hence, where there was no delivery the payment of the purchase-money did not constitute a sale. It was, however, considered a breach of good faith if one of the contracting parties retracted after the payment of an earnest or of the whole sum, and the following curse (מי שפרע) was pronounced upon him:

> "He who revenged Himself on the men of the generation of the Flood, and on the men of the generation of the division of languages ["haflagah"], and on the men of Sodom and of Gomorrah, and on the Egyptians who were drowned in the sea, will revenge Himself upon him who does not abide by his word" (B. M. 44a, 48a).

In cases of hiring and letting, the payment of an earnest was sufficient (Ḥoshen Mishpaṭ, 198, 5, Isserles' gloss; 198, 6; 199).

In the case of immovable property the payment of earnest-money constituted a sale where local custom did not require the formality of a deed of sale ("sheṭar"). The remainder of the purchase-money was then considered a loan to be paid by the buyer at a stipulated time. If the seller was urgent for the payment, and thus made it obvious that he sold the property because he was in need of money, either of the parties could retract before the payment of the last instalment; for it was evident that the seller did not agree to sell except on condition that he receive the full amount. If, however, this urgency could be explained in another way—for instance, when the property was in bad condition and the seller was afraid lest the buyer find some excuse to retract, or when the seller wished to remove to another place—then the sale was valid and neither could retract (B. M. 77b; Maimonides, *l.c.* viii.; Ḥoshen Mishpaṭ, 190, 10–16). In cases where the earnest did not validate the sale, he who retracted had to submit to the conditions of the other party as to the manner in which the earnest-money should be refunded (*ib.*).

A pledge, either for part or for the whole of the

purchase-money, was not considered an earnest, and did not constitute a sale (Ḳid. 8b).

All the laws that applied to the acquisition of immovable property applied also to the acquisition of slaves (see SLAVES). See also ḲINYAN.

BIBLIOGRAPHY: Bloch, *Der Vertrag*, Budapest, 1893; Saalschütz, *Das Mosaische Recht*, ex., Berlin, 1853.

S. S. J. H. G.

**EARNINGS.** See MASTER AND SERVANT.

**EARRING:** A ring or hook passed through the lobe of the ear. Earrings, so widely used by Eastern peoples, have no particular designation in Hebrew. The word נזם is applied to both the ornament for the ear and that for the nose; so that when this term occurs in the Bible, it may mean either. When the writer wished to specify, he added the word אזן to indicate earrings, or אף to indicate nose-rings. The word נזם ("stringed ornament"), the equivalent of the Arabic "naẓm," induces one to suppose that the primitive form of the ear-pendants was a string of pearls, beads, etc., of a globular form. It is perhaps this shape which is indicated by the word נטיפות (lit. "drops," Judges viii. 26). The references in Ex. xxxii. 2 and Judges *l.c.* to earrings of gold, show at the same time that there also existed earrings of other materials. It was not until the time of Ezekiel that earrings acquired a circular form, and were then called עגיל (Ezek. xvi. 12). It is true that this word occurs also in Num. xxxi. 50, but there is nothing to indicate that it means "earrings." The passage in Exodus proves that earrings were worn by women and by the youth of both sexes.

Earrings seem to have been regarded by Eastern nations as sacred things—some scholars even suggest as amulets—for the sons of Jacob surrendered their earrings with the idols which Jacob afterward concealed under the oak-tree (Gen. xxxv. 4). The Targum and the Samaritan version of the Pentateuch always translate נזם by קדשא (Syriac, "ḳadasha"), which Buxtorf ("Lex. Rab." *s.v.* קדשא) supposes to mean "the ornament consecrated to Astarte"; but there is no proof that this belief in the sacredness of earrings was current among the ancient Hebrews. If the word לחשים, occurring in Isa. iii. 20, A. V., really means "earrings," the latter are so called because, these ornaments being suspended from the ears, they are figuratively looked upon as whispering to the wearer.

E. G. H. M. SEL.

**EARTH (אדמה):** The Hebrew expression for "earth" means primarily earth or soil as an element, and also the surface of the earth and plowed land, the latter being probably of the red color characteristic of Palestinian soil (compare Abu al-Walid, "Dictionary," *s.v.*; Credner, "Der Prophet Joel," 1831, pp. 123 *et seq.*). Josephus says that the Hebrew for "man" (אדם = Ἀδαμος), which is related to "earth" according to Gen. ii. 7, really means "red," since virgin soil is red ("Ant." i. 1, § 2). The Syrians also called the earth אדמתא (*ἀδαμθά* in Theodoret, "Quæst. lx. in Gen."; compare Mishnah Shab. viii. 5); the expression is not found in the other Semitic languages, surviving only in the prototoplast ADAM. The original meaning of אדמה is, however, not certain; Friedrich Delitzsch thinks it means, as in the Assyrian, "arable land" ("The Hebrew Language Viewed in the Light of Assyrian Research," p. 58). Another expression for "earth," ארץ, is equivalent to "terrestrial globe," in contrast with "the heavens." According to a rabbinical interpretation, the earth has four names, "ereẓ," "tebel," "adamah," and "arḳa," corresponding to the four points of the compass (Gen. R. xiii. 12).

In Hebrew, "heaven and earth" together constitute the universe. The earth has foundations and pillars (I Sam. ii. 8; Ps. lxxv. 4, civ. 5; Job ix. 6, xxxviii. 6); it rests on the ocean, out of which it rises (Ps. xxiv. 2, cxxxvi. 6); it is suspended in space (Job xxvi. 7); the idea of its free suspension in the air is especially worked out in the mystical "Book of Creation" (Sefer Yeẓirah). Like most peoples of antiquity, the Hebrews conceived of the earth as a disk (Prov. viii. 27; Job xxvi. 10; Isa. xl. 22); and they spoke, therefore, of peoples like the Assyrians, Egyptians, Persians, and Medes as living at the ends of the earth (see Gesenius, Commentary on Isaiah, i. 247). As Ezekiel (v. 5) could describe the Israelites as being set in the "midst of the nations," so also could he speak of their land as being the "navel of the earth" (xxxviii. 12, Hebr.); for Palestine in fact occupied a central position as regards Assyria and Egypt, the two chief powers of antiquity. In later times, indeed, it was positively asserted that Palestine, or Zion, was the physical center of the earth (Enoch, xxvi. 1, 2; Book of Jubilees, viii.); and the Rabbis interpreted the phrase "midst of the nations" as referring both to Palestine and to Jerusalem as the center of Palestine (Tan., ed. Buber, iii. 78).

The earth was destined not for a desert, but for the habitation of man (Isa. xlv. 18). In Ecclus. (Sirach) xl. 1c the earth is called "the mother of all living" (comp. Targum on Job i. 24). The Biblical conception of the paramount importance of the earth prevailed down to the time of the great astronomical discoveries of Copernicus and Kepler. The allusions of the Prophets to a new heaven and a new earth (Isa. lxv. 17, lxvi. 22) were interpreted even as early as Maimonides in a non-physical sense ("Moreh," ii. 29). In mystical speculations the earth, like the other heavenly bodies, was taken to be an animated being, having therefore its own genius (Num. R. xxiii. 6), and also its guardian angels (Schwab, "Vocabulaire de l'Angélologie," p. 75).

BIBLIOGRAPHY: Gesenius, *Th.* i. 154; Rosenmüller, *Handbuch der Bibl. Alterthumskunde*, 1823, i. 1, 133, 153; Johansen, *Kosmogonische Ansichten der Inder und Hebräer*, 1833.

E. G. H. S. KR.

**EARTHQUAKE:** The Hebrew word "ra'ash," as well as its Assyrian and Arabic equivalents designating an earthquake, is indicative of a great noise or tremendous roaring. In Ps. lxxii. 16 the same word is used to describe the gentle rustling of wheat. It is also employed in poetry to express the harmonious choral song of angels. It would thus seem that during an earthquake the Hebrew was most impressed by the rumbling connected with it, which he regarded as a theophany (Ps. xviii. 8 [A. V. 7]; Hab. iii. 6; Nahum i. 5; Isa. v. 25). The

trembling and smoking of the mountains, as during the revelation on Sinai (Ex. xix. 18, xx. 18), the moving of the door-posts, as during Isaiah's initiation (Isa. vi. 4), accompanying great theophanies, must in the view of the authors be regarded as earthquakes (comp. I Kings xix. 11, 12).

Palestine was subject to frequent earthquakes, the volcanic nature of the region around the Dead Sea and the Sea of Gennesaret being a contributory cause. The earthquake mentioned under Ahab (I Kings xix. 11) is legendary, but that under Uzziah (809–759 B.C.) is historical: time was counted from it (Amos i. 1; Zech. xiv. 5). Ibn Ezra and R. David Ḳimḥi refer Amos' entire prophecy, especially Amos ix. 1, to this earthquake (comp. Eusebius, "Demonstratio Evangelica," vi. 18).

Josephus describes an earthquake that occurred in Judea during the battle of Actium. The earth trembled, and many animals and more than 30,000 persons perished ("Ant." xv. 5, § 2). The earthquake at the death of Jesus is mentioned in Matthew (xxvii. 52), but not in the other Gospels (see CRUCIFIXION). A few years before Bar Kokba's insurrection, the cities of Cæsarea and Emmaus were destroyed by an earthquake (Eusebius, "Chronicon," eleventh year of Hadrian). In 499 severe earthquakes devastated Asia Minor, continuing until 502, when the synagogue of the Jews at BEIRUT fell (Assemani, "Bibl. Orient." i. 272; "Jerusalem," vi. 17). Antioch was visited by numerous earthquakes in the sixth century (Procopius, "De Bello Persico," ii. 14; Evagrius, "Hist. Eccl." v. 17, vi. 8). Bar Hebræus, 'Abd al-Laṭif, and the "Gesta Dei per Francos" mention many earthquakes in Palestine during the Middle Ages. On Jan. 1, 1837, the whole province of Galilee was shaken; the cities of SAFED and TIBERIAS especially suffered, 4,000 Jews perishing. The seismic disturbance was also felt at Tyre, Sidon, Beirut, and even at Jerusalem. The last-named city has otherwise been free from earthquakes (Robinson, "Biblical Researches in Palestine," etc., iii. 500–585; "Jerusalem," v. 295).

The Rabbis, following Joel and Amos, use the expression רעש in the sense of "earthquake" (Yer. Ber. 13c; Ex. R. xxix. 9). Earthquakes, according to them, are a divine punishment for the performances in the circus and theater of the heathens, or for their immorality. Others held that earthquakes were meant to remind men of their sins. An earthquake, like thunder and lightning, called forth the benediction, "Praised be Thou, Eternal One, with whose power and might the world is filled" (Ber. ix. 1). A chapter on "Thunder and Earthquake," in the form of a calendar, is contained in the appendix to "Milḥemet Ḥobah," Constantinople, 1710.

BIBLIOGRAPHY: Forbiger, *Handbuch der Alten Geographie*, i. 636; M. Rahmer, *Das Erdbeben in den Tagen Usia's*, in *Monatsschrift*, 1870, xix. 241.

E. G. H. S. KR.

**EASEMENT:** An incorporeal right, existing distinct from the ownership of the soil, consisting of a liberty, privilege, or use of another's land without profit or compensation; as, an easement consisting of a right of way, a right to running water, to free air, etc. According to rabbinical legislation, an easement was acquired by mere possession, provided no objection was raised against it by the other parties concerned. The later authorities, however, differed with regard to the conditions that constitute such possession (see ḤAZAḲAH). If one erected a rain-spout from his roof leading to his neighbor's premises, and the neighbor did not object, he acquired the use of his neighbor's premises to that extent, while the neighbor also acquired the use of the water coming from the rain-spout onto his premises. The owner of the rain-spout could not remove it without the permission of his neighbor, while his neighbor could not compel him to remove it after he had once acquired the right (B. B. 58b, 59a). For such a right could never be destroyed; and consequently if one acquired the right of opening a window or a door into his neighbor's premises, the right, or easement, would exist even after the house containing the window or door was destroyed; and in rebuilding the house, he might open a window or a door of the same size and in the same place, even if his neighbor then objected (*ib.* 60b). One who possessed an easement of a window overlooking his neighbor's premises could prevent his neighbor from building in front of it and thus shutting out its light; or if his neighbor were to build a wall against the window, he could compel him to remove the wall at least four cubits from the window (*ib.* 22a, 59b).

In some cases the possession of an easement was not sufficient to establish a right to it. The construction of a window opposite another's window, even though the other did not object at first, did not establish an easement, for the Rabbis considered it indecent to look into another's house and watch his actions and movements (היזק ראיה; *ib.* 60a). The establishment of a baker's or of a potter's oven, which emitted large volumes of smoke, or of a factory from which much dust issued, in the immediate vicinity of another's house, or of anything that caused obvious injury to another's property, although no objection had been raised against it at first, did not constitute an easement (*ib.* 23a). The rules which applied to easements in the property of individuals also applied, with a few exceptions, to easements in the common property of the community. See BOUNDARIES; NEIGHBORS; PARTNERSHIP.

BIBLIOGRAPHY: Maimonides, *Yad, Shekenim*, vii.-xii.; Caro, *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 153-156; Bloch, *Das Besitzrecht*, Budapest, 1897.

S. S. J. H. G.

**EAST:** מזרח or מזרחהשמש = "rising" or "the rising of the sun" [opposed to מערב = "west": Isa. xli. 2, 25; Ps. l. 1, ciii. 12], or קדם = [lit. "forward"] the direction of the face, west being "behind" [אחור], north "to the left" [שמאל], and south "to the right" [ימין: Job xxiii. 8–9; Gen. xiii. 14, xxviii. 14; Num. x. 5, 6]): Worshipers of the sun turned toward the east, with their backs to the Holy of Holies (Ezek. viii. 16; comp. Suk. v. 4), whereas the Jews of the Exile prayed toward the Temple (Dan. vi. 11; I Kings viii. 38, 44 *et seq.*; Ber. iv. 5; Sifre, Debarim, 29). For those living in the west, therefore, the east was the direction in which they were to pray (see "Ḳiblah" in the article MOHAMMED).

East is the part of the world where God planted paradise (Vita Adæ et Evæ, 18, 22; [Lat.] Apoc.

Mosis, i., according to Gen. iii. 24, LXX.). According to the "Didascalia," prayer is offered with the face turned to the east "because God ascended to the heaven of heavens to the east, and because paradise is situated in the east" ("Apost. Const." ii. 57). This was enjoined on the early Christians (see Clemens Alexandrinus, "Stromata," vii. 7; Syriac Canons [Teachings] of the Apostles, i.; Ante-Nicene Library, viii. 668, New York, 1890; Tertullian, "Apology," 16). A much older custom, which goes back to very primitive times and is connected with the belief that the dead go down to the land of Hades in the west, but will rise again with the sun in the east, is the burying of the dead with the face toward the east (see Tylor, "Primitive Culture," 1874, pp. 422 *et seq.*). See also MIZRAḤ.

BIBLIOGRAPHY: Schürer, *Gesch.* 3d ed., ii. 453, Leipsic, 1898; Löw, *Gesammelte Schriften*, 1898, iv. 36 *et seq.*; Smith and Cheetham, *Dictionary of Christian Antiquities*; Smith, *Dictionary of the Bible.*

E. G. H. K.

**EAST INDIES.** See COCHIN; INDIA.

**EASTER** (from "Eostre," "Ostara," the Teuton goddess of the rising day, particularly of spring): Name given by Anglo-Saxons to the Christian Passover as the Feast of Resurrection, and rather incorrectly used for the Jewish Passover (Acts xii. 4, A. V.). Originally "Pascha," or "Passover," was the name given by the Christians to the fourteenth day of Nisan as the day of the Crucifixion, corresponding to the eve of the Jewish Passover, the season of the sacrifice of the paschal lamb; this was followed by the memorial of the Resurrection on the succeeding Sunday; the former was regarded as a day of fasting and penitence, the latter as a festival of joy. Under the first fifteen bishops of Jerusalem, who were all Jews, no difference occurred between the Jewish and the Christian dates.

In the course of time it appears that custom and tradition differed in the various churches of the East and the West, some laying stress upon Friday as the historical day of the Crucifixion, others again adhering more to the Jewish custom of celebrating the fourteenth day of Nisan; but as the anti-Judean element obtained ascendency, the connection of the Jewish and the Christian Passover was severed, and adhesion to the fourteenth day of Nisan by Christians (the "Quatrodecimani") was condemned as heresy. Greater stress was laid, in the Western Church at least, on the connection of Easter with the vernal equinox of the sun than with the full moon of the fourteenth of Nisan. In other words, Easter became a solar date, whereas Passover was essentially lunar. The Metonic cycle was, however, employed by both Jews and Christians to reconcile the calculations by sun and moon respectively; Passover and Easter always occur, therefore, about the same time of the year, though they only rarely fall on the same day. At the Nicene Council in 325 it was decided that the Christian Passover should be celebrated on the Sunday following the full moon of the vernal equinox (March 21); and in the Western Church it was decreed that, in case the full moon falls on Sunday, so that there arises the possibility of a common celebration of Passover by Christians and Jews, the Christian Passover should be postponed until the next Sunday; the reason for this given by Emperor Constantine (Socrates, "Hist. Eccl." i. 9) was that "it seemed very unsuitable that we should follow this custom of the Jews, who, constantly erring in the utmost degree, celebrate the Feast of Passover a second time in the same year"; *i.e.*, celebrate it sometimes before the spring equinox. See PASSOVER.

Thus the Crucifixion day, the Friday before Easter, gradually lost its ancient paschal, or Jewish, character, and the day of the Resurrection assumed more and more the character of the Teutonic and Slavonic spring festival with all its pagan rites and festive symbols. Regarding the (Easter) egg at the Jewish Seder, see SEDER.

BIBLIOGRAPHY: Schaff-Herzog, *Encyc.*; Smith, *Dict. of Christian Antiquities*; and the literature in Herzog-Plitt's *Real-Encyc.* s.v. *Pessah.*

K.

**EATING.** See BANQUETS; CLEAN AND UNCLEAN ANIMALS; COOKERY; DIETARY LAWS; FOOD.

**EBAL** (עיבל; Septuagint, Γαιβάλ; now called "Jabal Slamiyyah"): **1.** A bare mountain 2,900 feet high, north of Sichem, opposite Mt. Gerizim. At the base toward the north are several tombs. The higher part is on the west, and contains the ruins of some massive walls called "Al-Kal'ah"; east of this are other ruins now called "Kunaisah." In the Old Testament Ebal is mentioned only infrequently: Joshua built an altar of unhewn stones there (Joshua viii. 31 *et seq.*; compare Deut. xxvii. 5–7); there must have been a sanctuary on this spot. Another account (Joshua viii. 32; compare Deut. xxvii. 1–4, 8) relates that large stone slabs whitened with lime were erected there with the Law inscribed upon them. In Deut. xi. 29, xxvii. 13; Joshua viii. 33, one-half of the people were ordered to place themselves on Mt. Ebal to pronounce curses against those who disobeyed the twelve precepts of prime religious and ethical importance, while the remainder of the tribes, standing upon Mt. Gerizim opposite, pronounced the corresponding blessings upon those who obeyed them. **2.** Name of an Edomite tribe (Septuagint, Γαιβήλ; Gen. xxxvi. 23; I Chron. i. 40). **3.** Name of an Arab tribe (I Chron. i. 22; Gen. x. 28); the Samaritan text has "Ebal" also; the Septuagint Γαιβήλ; while the Masoretic reading is עובל ("'Obal").

E. G. H. F. BU.

**EBED-MELECH.** —**Biblical Data:** A Cushite officer at the court of King Zedekiah, who interceded in behalf of Jeremiah, and was sent by the king with thirty (Ewald and Duhm, "three") men to draw up the prophet from the pit (A. V. "dungeon") into which he had been cast by order of the princes (Jer. xxxviii. 4–13). For this deliverance Ebed-melech was prophetically assured of safety in the general overthrow of Zedekiah (*ib.* 16–18). The name occurs in the Phenician inscription, "C. I. S." i. 46, 3 (Lidzbarski, in "Handbuch der Nordsemitischen Epigraphik," p. 334; see also Grey, "Hebrew Proper Names," pp. 117, 147).

E. G. H. G. B. L.

——**In Apocryphal and Rabbinical Literature:** Ebed-melech is the hero of popular legend. According to "The Rest of the Words of Baruch,"

published by J. Rendel Harris in Greek under the title Τὰ Παραλείπομενα Ιερεμίου τοῦ Προφητὸν (Cambridge, 1889), Ebed-melech slept under a tree during the sixty-six years which elapsed between the destruction of the Temple in the month of Ab and the return of the exiles from Babylonia on the 12th of Nisan; during all this time the figs in the basket which Jeremiah had sent him to carry to the sick in Jerusalem remained fresh as when first put there. Ebed-melech is also counted among the nine persons who entered paradise alive ("Masseket Derek Erez," i., ed. Taurogi, p. 8; "Alphabeticum Siracidis," ed. Steinschneider, pp. 27 *et seq.*; comp. "J. Q. R." v. 409–419). K.

There is a disagreement among rabbinical writers as to the identification of Ebed-melech. Jonathan b. Uzziel rendered the name "the servant of the king," considering "ha-Kushi" to apply to Zedekiah. This interpretation was adopted by the Talmudists (M. K. 16b). But the Talmud does not state who the servant of Zedekiah was. In Pirke Rabbi Eliezer liii. (see also Pesik. R., ed. Friedmann, 131b), Ebed-melech is identified with Baruch b. Neriah, to whom the epithet "ha-Kushi" is referred. Still, Ebed-melech is generally counted among the nine persons who entered paradise alive, or among the thirteen who never tasted death (Derek Erez Zuta ch. i., end; Yalk. ii. 367; Yalk, Hadash, *s.v.* גן עדן). The source of this legend is Jeremiah xxxix. 16, from which is also derived the Ethiopian legend that Ebed-melech, like Honi ha-Ma'gal, slept for seventy years (see R. Basset, "Les Apocryphes Ethiopiens," fascic. x., and Syriac MS. No. 65, fols. 230b–247a in the Bibliothèque Nationale of Paris).

S. S. M. SEL.

**EBED TOB.** See ABDI HEBA.

**EBEL RABBATI.** See SEMAHOT.

**EBEN-EZER** (Hebr. "Eben ha-'Ezer" = the stone of help): **1.** Scene of two battles in which the Israelites were defeated by the Philistines. In the first engagement they lost 4,000 men. The Ark of the Covenant was then fetched from Shiloh, in the hope that its presence might bring victory to the Israelites; but in a second battle they lost 30,000 men. The Ark was captured, and Hophni and Phineas, the sons of Eli, were killed (I Sam. iv. 1–11).

The exact site of Eben-ezer has not been determined. It was near Aphek, and near enough to Shiloh for a man who had been in the second battle to reach Shiloh the same day that it was fought (see G. A. Smith, "Historical Geography," p. 223, note).

**2.** Name given by Samuel to the stone set up by him between Mizpeh and Shen to commemorate the victory of the Israelites (I Sam. vii. 12).

J. JR. C. J. M.

**EBER:** The eponymous ancestor of the Hebrews; grandson of Arphaxad and great-grandson of Shem; father of Joktan, the ancestor of the Arabs, and of Peleg, among whose progeny, in the fifth generation, was Abram (Gen. x. 22, 25–30; xi. 18–26).

The word "Eber" signifies "the region beyond." Of the nine words in Genesis that designate Shem's descendants, at least two, "Arphaxad" and "Serug" (Gen. xi. 10, 21), are identical with the names of districts: the former indicating the district of Arrapachitis on the upper Zab, the latter the place where Abu Zaid of "Saruj," the hero of Hariri's "Makamat," had his home. The conclusion is therefore warranted that the term "Eber" originally designated a district.

The use of "Eber" as a "nomen appellativum" is common; it denotes originally "that which is beyond." This explains the fact that, in the genealogy of the Semites, Abraham and, especially, Israel are called descendants of "Eber"; for if "Eber" had been originally the name of a person, it would be strange that Abraham should have been so closely linked with him, since Eber was not his immediate ancestor, but one six times removed. It is because "Eber" was originally the name of a region that it took so important a place in the genealogical tree.

"Eber" designates the region occupied longest and most continuously by the peoples that traced their descent from Shem through Arphaxad. This is apparent in the words, "And ships shall come from the coast of Chittim [Kition, on the island of Cyprus], and shall afflict Asshur, and shall afflict Eber" (Num. xxiv. 24). Here "Eber" designates a country in the neighborhood of Assyria, and to a certain extent forming a part of it—the country beyond the Euphrates. The importance of that river for anterior Asia may serve to explain the fact that the country beyond the Euphrates was designated κατ' ἐξοχήν as the "region beyond."

The Babylonian name corresponding to the Hebrew "'Eber ha-Nahar" is "'Ebir Nari" (comp. Winckler, "Gesch. Israel's," i. 223, note 1). It occurs in an inscription of Assur-bel-kala (Hommel, "Ancient Hebrew Tradition," p. 195, line 5) about 1100 B.C. In I Kings v. 4 (A. V. iv. 24) "'Eber ha-Nahar" is descriptive of the limits of Solomon's kingdom.

Hommel's opinion is that the region beyond Wadi Sirhan is indicated; but see Ed. König, "Fünf Neue Arabische Landschaftsnamen im Alten Testament," 1901, p. 44.

E. G. H. E. K.

**EBER BEN PETHAHIAH:** Moravian scholar; lived in Ungarisch-Brod at the beginning of the eighteenth century. Steinschneider indicates the possibility of the name being merely a pseudonym. It appears on the title-page of "Mar'eh ha-Ketab we-Rashe Tebot," a guide to Hebrew-German and its abbreviations (n.d.). See HAYYIM B. MENAHEM OF GLOGAU.

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G. M. SEL.

**EBERLEN, ABRAHAM BEN JUDAH:** German mathematician; lived at Frankfort-on-the-Main in the first half of the sixteenth century. He was the author of a work entitled "Sefer ha-Zifar," containing mathematical problems with solutions, which was finished Tuesday, Feb. 27, 1537.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1271, 10.

G. M. SEL.

**EBERTY, GEORGE FRIEDRICH FELIX:** German jurist and author; born in Berlin Jan. 26,

1812; died at Arnsdorf (Riesengebirge) July 7, 1884. He was educated at the universities of Berlin and Bonn. In 1849 he became privat-docent at the University of Breslau in natural and criminal law, and in 1854 associate professor.

Eberty's principal works are: "Die Gestirne und die Weltgeschichte: Gedanken über Raum, Zeit, und Ewigkeit," Breslau, 1846, 3d ed. 1874; translated and published in English, and retranslated into German by Voigts-Rhetz, Leipsic, 1860; "Versuch auf dem Gebiete des Naturrechts," Leipsic, 1852; "Geschichte des Preussischen Staats," 7 vols., Breslau, 1866–73; "Walter Scott, ein Lebensbild," 2 vols., Leipsic, 1860; translated into several languages, and reissued in 1870; "Lord Byron, eine Biographie," 2 vols., *ib.* 1862, 2d ed. 1879; "Jugenderinnerungen eines Alten Berliners," Berlin, 1878. De le Roi, in his "Geschichte der Evangelischen Juden-Mission" (i. 240), cites Eberty as a convert to Christianity.

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S. M. Co.

**EBIASAPH** or **ABIASAPH** (אביאסף, אביסף): A Levite, descendant of Kohath, and one of the ancestors of the prophet Samuel and of Heman, the singer. In Exodus vi. 24 and I Chronicles vi. 22 (37), ix. 19, Ebiasaph (Abiasaph) occurs as a son of Korah and brother of Assir and Elkanah; but in I Chronicles vi. 8 (23) he is stated to have been a son of Elkanah, son of Assir, son of Korah.

K. M. Sel.

**EBIONITES** (from אביונים = "the poor"): Sect of Judæo-Christians of the second to the fourth century. They believed in the Messianic character of Jesus, but denied his divinity and supernatural origin; observed all the Jewish rites, such as circumcision and the seventh-day Sabbath; and used a gospel according to Matthew written in Hebrew or Aramaic, while rejecting the writings of Paul as those of an apostate (Irenæus, "Adversus Hæreses," i. 262; Origen, "Contra Celsum," ii. 1; Eusebius, "Hist. Eccl." iii. 27; Hippolytus, "Refutatio Hæresium," vii. 34; Jerome, Commentary on Isaiah, i. 3, 12; on Matt. xii. 13). Some Ebionites, however, accepted the doctrine of the supernatural birth of Jesus, and worked out a Christology of their own (Origen, *l.c.* v. 61).

The origin of the Ebionites was, perhaps intentionally, involved at an early date in legend. Origen ("De Principiis," iv. 1, 22; "Contra Celsum," ii. 1) still knew that the meaning of the name "Ebionim" was "poor," but refers it to the poverty of their understanding (comp. Eusebius, *l.c.*), because they refused to accept the Christology of the ruling Church. Later a mythical person by the name of Ebion was invented as the founder of the sect, who, like Cerinth, his supposed teacher, lived among the Nazarenes in Kokabe, a village in the district of Basan on the eastern side of the Jordan, and, having spread his heresy among the Christians who fled to this part of Palestine after the destruction of the Temple, migrated to Asia and to Rome (Epiphanius, "Hæreses," xxx. 1, 2; Hippolytus, *l.c.* vii. 35, x. 22; Tertullian, "De Præscriptione Hæreticorum," 33). The early Christians called themselves preferably "Ebionim" (the poor; comp. Epiphanius, *l.c.* xxx. 17; Minucius Felix Octavius, ch. 36), because they regarded self-imposed poverty as a meritorious method of preparation for the Messianic kingdom, according to Luke vi. 20, 24: "Blessed are ye poor: for yours is the kingdom of God"; and "Woe unto you that are rich! for ye have received your consolation" (=Messianic share; Matt. v. 3, "the poor in spirit," is a late modification of the original; comp. Luke iv. 18, vii. 22; Matt. xix. 21 *et seq.*, xxvi. 9 *et seq.*; Luke xix. 8; John xii. 5; Rom. xv. 26; II Cor. vi. 10, viii. 9; Gal. ii. 10; James ii. 5 *et seq.*). Accordingly they dispossessed themselves of all their goods and lived in communistic societies (Acts iv. 34 *et seq.*). In this practise the Essenes also were encouraged, partly by Messianic passages, such as Isa. xi. 4, xlix. 3 (comp. Ex. R. xxxi.), partly by Deut. xv. 11: "The poor shall never cease out of the land"—a passage taken to be a warning not to embark upon commerce when the study of the Law is thereby neglected (Ta'an. 21a; comp. also Mek., Beshallaḥ, ii., ed. Weiss, 56; see notes).

Origen (*l.c.* ii. 1), while not clear as to the precise meaning of the term "Ebionim," gives the more important testimony that all Judæo-Christians were called "Ebionites." The Christians that fled to the trans-Jordanic land (Eusebius, "Hist. Eccl." iii. 5, 3), remaining true to their Judean traditions, were afterward regarded as a heretic sect of the Ebionites, and hence rose the legend of Ebion. To them belonged Symmachus, the Bible translator (*ib.* vi. 17).

Bibliography: Herzog-Hauck, *Real-Encyc.* s.v. *Ebioniten*; Harnack, *History of Dogma*, pp. 299–300, Boston, 1895; Hilgenfeld, *Ketzergeschichte*, 1884, pp. 421–446, where the legendary Ebion is treated as a historical person.

K.

**EBONY** (הבנים): This word is mentioned only once in the Old Testament, namely, Ezek. xxvii. 15, where it is stated that the Arabian merchant people, the Dedanites (see Dodanim), brought horns of ebony to Tyre. The genuine ebony is the wood of the *Diospyros Ebenum* and of several kindred species. It is now indigenous to eastern Asia and Ceylon, but is found in Zanzibar and Mozambique also. In ancient times ebony was brought from Ethiopia; and this variety, which was considered superior to that of India, was held to be very precious. The Phenicians, Egyptians (Thebes; see "Zeit. für Aegyptologie," 1886, xiii.), and Babylonians ("ushu"; see Schrader, "K. B." iii. 37) used it for fashioning images of their gods and all kinds of precious vessels for sacred and profane use. Cheyne thinks, with some degree of probability ("Encyc. Bibl."), that ebony is mentioned also in I Kings x. 22, where, corresponding to Ezek. xxvii. 15, he reads שן והבנים, "ivory and ebony," instead of שנהבים.

E. G. H. I. Be.

**EBRON** (A. V., incorrectly, **Hebron**). See Abdon, of which it is a variant form.

**EBSTEIN, WILHELM:** German physician; born in Jauer, Prussian Silesia, Nov. 27, 1836. He studied medicine at the universities of Breslau and Berlin, graduating from the last-named in 1859. In this year he was appointed physician at the Allerheiligen Hospital, Breslau; in 1868, chief physician at the municipal poorhouse; in 1869, privat-

docent; in 1874, professor in Göttingen University (which chair he still [1903] holds); and in 1877, director of the university hospital and dispensary.

Ebstein's specialties are malassimilation and defective nutrition, in the treatment of which he has introduced several new methods. He eliminates the hydrocarbons from the food almost entirely, but allows fat to be taken with adequate albumen, his theory being that fat contains nutritive matter equivalent to two and a half times that of hydrocarbons (see the following by Ebstein: "Die Fettleibigkeit," etc., 7th ed., Wiesbaden, 1887; "Fett oder Kohlenhydrate," Wiesbaden, 1885; and "Wasserentziehung und Anstrengende Muskelbewegungen," *ib.* 1885; also Oertel, "Die Ebsteinsche Flugschrift über Wasserentziehung," Leipsic, 1885). In this field Ebstein has become one of the leading specialists of the world.

Of his numerous works may be mentioned: "Nierenkrankheiten Nebst den Affectionen der Nierenbecken und der Urnieren," in Von Ziemssen's "Handbuch der Speziellen Pathologie und Therapie," 2d ed., vol. ix.; "Traumatische Leukämie," in "Deutsche Med. Wochenschrift," 1894; "Handbuch der Praktischen Medizin," *ib.* 1899; "Die Medizin im Alten Testament," Stuttgart, 1901; "Handbuch der Praktischen Medizin," (with Schwalbe), *ib.* 1901; "Die Krankheiten im Feldzuge Gegen Russland," *ib.* 1902; "Dorf- und Stadthygiene," *ib.* 1902; "Die Medizin in Bibel und Talmud" (New Testament and Talmud), *ib.* 1903.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.; *Meyers Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.

S. F. T. H.

**ECCLESIASTES, BOOK OF:** The name "Ecclesiastes"—literally, "Member of an Assembly," often thought to mean (after Jerome) "Preacher"—is the Septuagint rendering of the Hebrew "Ḳohelet," apparently as an intensive formation from the root "ḳahal," with which such forms as the Arabic "rawiyyah" (professional reciter) have been compared. The Hebrew word is given by the author of the book as his name, sometimes with the article (xii. 8, and probably vii. 27), but ordinarily without it; similar license is allowed in Arabic in the case of some common nouns used as proper names. The author represents himself as the son of David, and king over Israel in Jerusalem (i. 1, 12, 16; ii. 7, 9). The work consists of personal or autobiographic matter, with reflections on the purpose of life and the best method of conducting it. These, the author declares, were composed by him as he increased in wisdom, were "weighed," studied, corrected, expressed in carefully chosen phrases, and correctly written out (xii. 9, 10), to be taught to the people.

**Name and Authorship.**

The fact of the author describing himself in the foregoing style, together with his statements concerning the brilliancy of his court and his studies in philosophy (i. 13–17, ii. 4–11), led the ancients to identify him with Solomon; and this identification, which appears in the Peshiṭta, Targum, and Talmud (compare 'Er. 21b; Shab. 30a), passed unquestioned till comparatively recent times. The order of the Solomonic writings in the canon suggested that Ecclesiastes was written before Canticles (Rashi on B. B. 14b); whereas another tradition made their composition simultaneous, or put Ecclesiastes last (Seder 'Olam Rabbah, ed. Ratner, p. 66, with the editor's notes). The fact that Ḳohelet speaks of his reign in the past tense (i. 12) suggested that the book was written on Solomon's death-bed (*ib.*). Another way of accounting for it was to suppose that Solomon composed it during the period in which he was driven from his throne (Giṭ. 68b), a legend which may have originated from this passage. The canonicity of the book was, however, long doubtful (Yad. iii. 5; Meg. 7a), and was one of the matters on which the school of Shammai took a more stringent view than the school of Hillel; it was finally settled "on the day whereon R. Eleazar b. Azariah was appointed head of the assembly." Endeavors were made to render it apocryphal on the ground of its not being inspired (Tosef., Yad. ii. 14; ed. Zuckermandel, p. 683), or of its internal contradictions (Shab. 30b), or of a tendency which it displayed toward heresy—that is, Epicureanism (Pesiḳ., ed. Buber, viii. 68b); but these objections were satisfactorily answered (see S. Schiffer, "Das Buch Ḳohelet," Frankfort-on-the-Main, 1884). It was assumed that Solomon had taken the name "Ḳohelet," just as he had taken the name "Agur" (Prov. xxx. 1), as a collector (see, further, Eppenstein, "Aus dem Ḳohelet-Kommentar des Tanchum Jeruschalmi," Berlin, 1888); and probably the Septuagint rendering represents a theory that the name contained an allusion to I Kings viii. 1, where Solomon is said to have gathered an assembly.

As to the age of the work, there is an indication of the latest date at which it could have been written in the fact that Ben Sira repeatedly quotes or imitates it (Ecclus. [Sirach] xxvii. 26, from Eccl. x. 8, verbatim [comp. LXX.]; xviii. 5, from Eccl. iii. 14, inverted, probably for metrical reasons; xxx. 21, from Eccl. xi. 10; xxxiv. 5b, from Eccl. v. 9; xiii. 21, 22, after Eccl. ix. 16; xxxvii. 14, after Eccl. vii. 19; xxxiv. 1, after Eccl. v. 11; comp. "The Wisdom of Ben Sira," ed. Schechter and Taylor, Introduction, pp. 13 *et seq.*, and p. 26, note 2). Since Ben Sira declares himself a compiler from the Old Testament (xxiv. 28), whereas Ecclesiastes claims originality (xii. 9, 10), it seems certain, in the case of close agreement between the two books, that Ben Sira must be the borrower. This fact gives some date about 250 or 300 B.C. as the latest possible for the composition of the book in its present form; for this repeated borrowing implies that Ben Sira regarded it as part of his canon, which would scarcely contain any works that had been produced in his lifetime. With this fact the nature of Ben Sira's language, as preserved in Talmudic quotations, agrees; for such decided Neo-Hebraisms as עסק ("business"), שמא ("lest"), and הרשה ("authorize") are not found in Ecclesiastes, though, had they been in vogue in the author's time, he would have had constant occasion to employ them. He uses instead חפץ, למה (vii. 16, 17; also used in the Phenician Eshmunazar inscription), and השליט. Though allusions to Ecclesiastes are

**Date.**

not common in the New Testament, Matt. xxiii. 23, R. V., "These ye ought to have done, and not to have left the other undone," seems clearly a reminiscence of Eccl. vii. 18. It is therefore necessary to reject all theories that bring the book down to a date later than 250 B.C., including that of Graetz, who regarded it as Herodian—in which he is followed by Leimdörfer (Erlangen, 1891), who makes Simeon ben Shetaḥ the author—and that of Renan, who places it somewhere before 100 B.C. These theories are largely based on conjectural interpretations of historical allusions, which, though often attractive, are not convincing. The Grecisms supposed to be found in the book are all imaginary (for instance, פתגם has no connection with *φθέγμα*; the phrase "under the sun," which occurs so frequently, is also found in the Eshmunazar and Tabnith inscriptions, not later than 300 B.C., as the equivalent of "on earth"), and the suppositions as to borrowings from Greek philosophy which some have professed to detect are all fallacious (see Ad. Lods, "L'Ecclésiaste et la Philosophie Grecque," 1890).

On the other hand, there is much in the language which, with the present knowledge of Hebrew, one should be disposed to regard as characteristic of a comparatively late period. H. Grotius, in the sixteenth century, collected about a hundred words and phrases of this sort occurring in the book; but several apparent modernisms may represent usages which must have been introduced into Palestine at an early period (*e.g.*, ש for אשר, and the abstracts in ות, both from Assyrian), or words which may have been largely used in ancient times (*e.g.*, "taḳḳen," "to correct," also Assyrian); and even in the case of some idioms which seem especially characteristic of late Hebrew, the likeliest account is that they were preserved through long ages in remote dialects (so "kebar," "already," occurring only in this book —apparently an old verb, "kabur," "it is great"; *i.e.*, "it is a long time since"; comp. the Arabic "ṭalama"); certain Persisms, however (פתגם, "account" [viii. 11], Persian "payghām"; פרדס, "park" [ii. 5], Zend "pairidaeza," Armenian "partez"), seem to provide a more certain clue; and that the book is post-exilic may be asserted with confidence, though how near the latest possible limit the date can be brought down can not be fixed with precision. Hence the Solomonic authorship (which few now hold) may be dismissed; nor indeed could the second king of the dynasty have spoken of "all which were in Jerusalem before me."

Beyond the fact that Ḳohelet was uncritically identified with Solomon, it seems impossible to discover any connection between the two names. The interpretation of the word "Ḳohelet" as a substantive is purely conjectural; and though the phrase rendered "masters of assemblies," but more probably signifying "authors of collections," lends some color to the rendering "collector," it is not free from grave difficulty. As a proper name, however, it might be derived from "ḳahal" in one of the Arabic senses of that root, though its use with the article would in that case constitute a difficulty; finally, it might be a foreign word. The Talmud seems rightly to call attention to the importance of the past tense in i. 12; for one who says "I *was* king" implies that his reign is over: he must be speaking either as a dead man or as one who has abdicated. Ḳohelet is then either a fictitious person or an adaptation of some monarch, like Al-Nu'man of Arabic mythology (Ṭabari, i. 853), who, becoming conscious of the instability of the world, abandons his throne and takes to devotion. Similarly, Ḳohelet appears to pass from king to preacher, though it is not actually stated that he abandons his throne. The references to kings in all but the earliest chapters rather imply that the author is a subject; but this may be unintentional. The author's idea of a king would seem to be modeled on the monarchs of Persia, with kings and provinces subject to them (ii. 8); and the gardens with exotics (ii. 5) and irrigated parks (ii. 6) are likely to belong to the same region.

The Israelitish name for God is nowhere employed, nor does there appear to be any reference to Judaic matters; hence there seems to be a possibility that the book is an adaptation of a work in some other language. This supposition would agree with the fact that certain of the idioms found in it are not so much late Hebrew as foreign Hebrew (*e.g.*, vii. 24, viii. 17, xii. 9); with the frequent use of the participial present (*e.g.*, viii. 14); with the unintelligible character of several phrases which are apparently not corrupt (*e.g.*, iv. 17, x. 15, much of xii. 4–6); and with the want of sharpness that characterizes some of the aphorisms (*e.g.*, x. 9). Further, the verb אזן (xii. 9), which describes a process to which the author says he subjected his proverbs, should, on the analogy of the Arabic "wazan," refer to the numbering of syllables; and the following phrases, apparently meaning "searched out and corrected" or "carefully straightened," have the appearance of referring to metrical correctness, though their exact import is not easy to fix. Of any such formal technicality the verses of Ḳohelet bear no trace in their existing form; yet there are places where the introduction of words would be more intelligible if the author had a fixed number of syllables to make up (*e.g.*, xii. 2, "while the sun *or the light* or the moon or the stars be not darkened"). If this be so, the character of the idioms noticed (*e.g.*, xii. 9, "the wiser Ḳohelet became, the more did he teach") renders it probable that the language of the model was Indo-Germanic; and the introduction of the names "David," "Israel," and "Jerusalem," as well as the concealment of all names in the case of the anecdotes which the author introduces (*e.g.*, iv. 13–15, ix. 14–16), is with the view of accommodating the work to Jewish taste.

In Ecclesiastes there are some continuous sections of considerable length: (1) Ḳohelet's autobiography, i. 12–ii. 26; (2) a statement of the doctrines of determinism and Epicureanism, ix. 1–12; (3) a description of death, xii. 1–8. The rest of the book is in short paragraphs or isolated aphorisms; and the author in xii. 11, 12 declares that the aphoristic style is superior to the continuous discourse—a doctrine which in modern times has been associated with the name of Bacon. In the autobiography the author states that he experimented with various forms of study, pleasure, and enterprise, in the hope of finding the meaning of the endless chain of phenomena, but that he

abandoned them in disgust. The morals that he draws, however, appear to be inconsistent; since, while some verses encourage the theory

**Contents.** that pleasure is the summum bonum, others seem to warn youth against any such view. This inconsistency, which could probably be paralleled from the works of Oriental pessimists like Omar Khayyam and Abu al-'Ala of Ma'arrah, attracted attention, as has been stated, in early times; but the various attempts that have been made to bring the author into harmony with himself are too subjective to be convincing. Thus some would regard all the edifying passages as interpolations (so Haupt, "Oriental Studies," pp. 243 *et seq.*); others would regard the Epicurean passages as to be read with interrogations (so some rabbis), while it has also been suggested (by Bickell, "Der Prediger") that the sheets of the book have been displaced. None of these opinions can be received without external evidence. It seems more probable, therefore, that the author expresses the varying sentiments of different moods, just as the second of the writers mentioned above alternates between orthodoxy and blasphemy.

After his personal history the author proceeds to give illustrations of more general experiences. In these he speaks as a subject rather than as a king; he cites the prevalence of injustice in the world, for which he had some tentative solutions (iii. 17, 18); later, however, he relapsed into the Epicurean conclusion (iii. 22), accentuated by further observation into pessimism (iv. 1–4). At this point he proceeds to introduce a variety of maxims, illustrated by anecdotes, leading up to the conclusion (vii. 17) that the plan of the universe is incomprehensible. Chapter ix. formulates the doctrine that men's actions and motives are all foreordained, and advises gaiety on the ground that whatever is to happen is already fixed, and that there will be no room for activity in the grave. This is emphasized by anecdotes of the unexpected happening (11–16). There follows another series of maxims leading up to a poetical description of death, and, after some observations on the value of the aphorism, to the assertion that the substance of the whole matter is "Fear God and keep his commandments, . . . for God shall bring every work into judgment" (xii. 13–14).

The felicity, wisdom, and profundity of many of the aphorisms probably endeared the book to many who might have been displeased with the Epicurean and pessimistic passages. Yet without the idea that Ḳohelet was Solomon one could scarcely imagine the work ever having been included in the canon; and had it not been adopted before the doctrine of the Resurrection became popular, it is probable that the author's views on that subject would have caused his book to be excluded therefrom. Mystical interpretation of the book began fairly early (see Ned. 32b); and the work was a favorite source of citation with those rabbis who, like Saadia, were philosophers as well as theologians.

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J. JR. D. S. M.

**ECCLESIASTICUS.** See SIRACH.

**ECHO DES JUDENTHUMS.** See PERIODICALS.

**ECIJA (אי׳סנה):** Spanish city in the province of Seville. A charge of ritual murder occurred in the time of the "great king" Alfonso (Alfonso X., or Alfonso XI.). The Jew charged with the crime was imprisoned on the eve of the Passover. At the mere report the populace rose. Many Jews saved their lives by taking refuge in the houses of the nobles. In Ecija, his birthplace, the fanaticism of the archdeacon Ferrand Martinez found a fruitful soil. At his bidding the synagogue was destroyed (Dec., 1390, not 1395 as in Jacobs, "Sources," No. 1318). The great Jewish massacre in 1391 spread from Seville to Ecija, where most of the Jews joined the Church. With no less cruelty were the Maranos treated in 1473, until a few knights came to their rescue.

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G. M. K.

**ECIJA, JOSEPH DE.** See BENVENISTE, JOSEPH BEN EPHRAIM HA-LEVI.

**ECK, JOHANN MAIER VON:** Catholic theologian; born at Eck, Bavaria, Nov. 13, 1486; died in Ingolstadt Feb. 10, 1543. One of the most active antagonists of Luther, he was an equally zealous enemy of the Jews. His work, "Verlegung eines Juden-Büchleins, Darin ein Christ (der) Ganzen Christenheit zu Schmach Will, als Geschähe den Juden Unrecht, in Bezüchtigung der Christ-Kinder-Mord," an endeavor to fasten the blood accusation on the Jews, was published in Ingolstadt in 1542. Eck translated the Vulgate into German in an effort to counteract the influence of Luther's version of the Bible. His translation, known as "Die Ingolstadter Bibel von 1538," is by no means as accurate or as well written as Luther's version. He also edited Haggai in Hebrew.

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J. A. M. F.

**ED** ("witness"): Name supplied by the English versions for the altar erected by the tribes on the east of the Jordan (Joshua xxii. 34). The name does not appear in the Masoretic text nor in the Septuagint. The Hebrew reads simply, "And the children of Reuben and the children of Gad called the altar, for it is a witness between us that the Lord is God"; and it would seem that the name of the altar must have been dropped by a copyist.

Dillmann (Joshua *ad loc.*) suggests "Gal-'ed," as in Gen. xxxi. 47 (A. V. "Galeed").

E. G. H. G. B. L.

**'EDAH ḲEDOSHAH** or **ḲEHALA ḲADDISHA:** Two Hebrew appellations signifying respectively "holy congregation" and "sacred college"; the former being peculiar to the Palestinian sources, while the latter is used exclusively in the Babylonian Talmud. They designate a Palestinian association of scholars that flourished in the second century (last tannaitic generation), and of which Jose ben Meshullam and Simeon ben Menasya were members; but whether these two constituted the whole association, or merely formed part of a larger aggregation, can only be conjectured, the purport of the main sources relied upon in this instance being somewhat ambiguous and contradictory. The Palestinian Talmud (Ma'as. Sh. ii. 53d) asserts, "By 'Edah Ḳedoshah are meant R. Jose ben ha-Meshullam and R. Simeon ben Menasya."

Bibliography: Zacuto, *Yuḥasin*, ed. Filipowski, p. 70; Heilprin, *Seder ha-Dorot*, ii., s.v. *Shime'on b. Menasya*; Frankel, *Darke ha-Mishnah*, p. 201; Brüll, *Mebo ha-Mishnah*, i. 238; Bacher, *Ag. Tan.* ii. 489 *et seq.*; Hamburger, *R. B. T.*, ii. 368.

S. S. S. M.

**EDDINUS:** One of the three "holy singers . . . , the sons of Asaph" (I Esd. i. 15), at Josiah's Passover. He alone belonged to the royal suite. The name is a Greek equivalent of "Jeduthun." See the parallel passage—II Chron. xxxv. 15.

E. G. H. E. I. N.

**EDEL, JUDAH LÖW BEN MOSES HA-LEVI:** Russian preacher; born at Zamoscz, government of Lublin, Poland; died at Slonim 1827. He was a pupil of Elijah Wilna, and, besides possessing great homiletic talent, was a Hebraist and a Talmudic scholar. He wrote: "Safah le-Ne'emanim," a concise Hebrew grammar for beginners (Lemberg, 1793); "Afiḳe Yehudah," a collection of homilies, of which only the first volume, containing twenty-four sermons, appeared (*ib.* 1802); "Me Neftoaḥ," a commentary on Maimonides' introduction to Ṭohorot (Byelostok, 1816); "Mayim Ṭehorim," a commentary on Ṭohorot (*ib.* 1817); "Iyye ha-Yam," essays on the Haggadah, edited by his son Solomon (Ostrog, 1835); "Yam ha-Talmud," casuistic notes; "Redife Mayya," on Hebrew synonyms.

Bibliography: Fürst, *Bibl. Jud.* i. 220; Fuenn, *Keneset Yisrael*, p. 415; Zeitlin, *Bibl. Post-Mendels.* p. 71.

K. M. Sel.

**EDELMANN (ḤEN-ṬOB), HIRSCH:** Author and editor; born in Swislocz, Russia, 1805; died at Berlin, Nov. 20, 1858. He was the son of a rabbinical scholar, and received a good Talmudical education, which he later supplemented by acquainting himself thoroughly with ancient and modern Hebrew literature. In 1839 Edelmann published his first work, "Haggahot u-Bi'urim," notes and commentaries to the "Me'irat 'Enayim" of Nathanson and Etlinger, Wilna, 1839. Five years later he published "'Alim le-Miḇḥan," specimens or extracts from his work on difficult passages of the Haggadah in the Talmudim and Midrashim, with an appendix, "Megillat Sefer," on Purim and the Megillah, Danzig, 1844. The following year he published in Königsberg (where, as at Danzig, he had charge of a printing establishment) two critical editions of the Haggadah for Passover, with introductions, annotations, etc. The same year he published, also in Königsberg, the "Siddur Hegyon Leb," which is commonly known as "Landshuth's Prayer-Book." To this work Edelmann also contributed glossaries, emendations, and notes.

Edelmann spent about ten years in England, and was one of the first competent scholars to examine the manuscripts and rare printed books of the Oppenheim collection in the Bodleian Library, Oxford, and to give the outside world some knowledge of their contents. In this work he was assisted by Leopold Dukes; and they jointly edited and published "Ginze Oxford" (with an English translation by M. H. Bresslau, London, 1851).

To this period of Edelmann's activity belong also: "Derek Ṭobim," ethical wills of Judah ibn Tibbon and Maimonides; also ancient Arabic and Greek proverbs rendered into Hebrew, with English translation by Bresslau, London, 1852; "Dibre Ḥefeẓ," extracts from various unprinted works, London, 1853; "Tehillah la-Yesharim," poem by Moses Ḥayyim Luzzatto from an Oxford manuscript, with preface by Edelmann, London, 1854; and "Ḥemdah Genuzah," unedited manuscripts by early rabbinical authorities, with a literary-historical introduction, Königsberg, 1856. Edelmann also brought out a valuable critical new edition of Estori ha-Farḥi's "Kaftor u-Feraḥ," Berlin, 1851, and wrote "Gedullat Sha'ul," a biography of Rabbi Saul Wahl, the alleged one-day King of Poland, with an appendix, "Nir le-Dawid ule-Zar'o," the genealogy of Denis M. Samuel of London, a descendant of that rabbi, London, 1854. In 1853 Edelmann settled in Berlin. For three months before his death he was in the insane department of the Charité hospital of that city.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* s.v.; *Allg. Zeit. des Jud.* 1858, No. 51; Fürst, *Bibl. Jud.* i. 222.

L. G. P. Wi.

**EDELMANN, SIMḤAH REUBEN:** Russian grammarian and commentator; born in Wilna Jan., 1821; died in Warsaw Dec., 1892. He received a good Talmudical education at home and later at the yeshibah of Volozhin. He lived in Rossein for about thirty years, mainly in the employ of a rich merchant of the name of Gabrilovitch, but for a part of the time in business for himself. Edelmann was the first to discover the latent talent of the poet Judah Loeb Gordon, for whom he obtained a position as teacher in Gabrilovitch's house. After the death of his wife Edelmann left Rossein and lived for a short time in Tels (1867). Later he was employed successively in Mohilev and Königsberg. In his later days he was again in business for himself, first in Brest and then in Kovno, and at last settled in Warsaw, the home of his surviving children, where he died.

Edelmann was the author of the following works: "Shoshannim," containing, besides some treatises on grammar and exegesis, a few poems, and a commentary on Canticles, Königsberg, 1860; "Ha-Mesillot," in three parts, of which the first treats of the Masoretic text of the Bible and of the changed readings occurring in the Bible quotations of the Talmud;

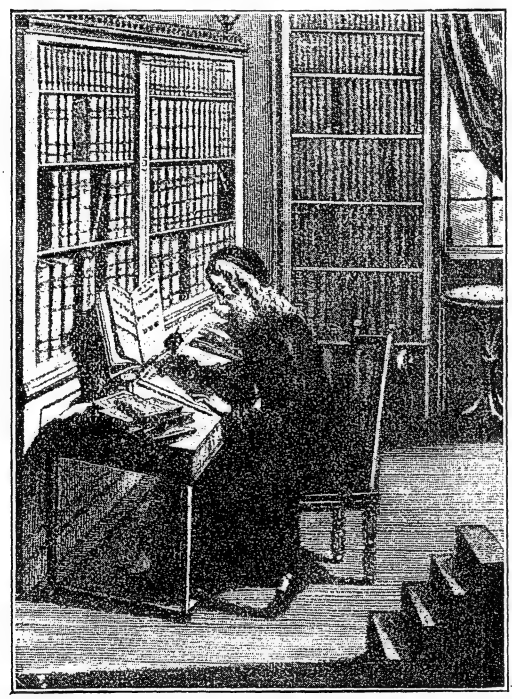
the second is a quasi-critical commentary on Psalms lxviii., xc., and c., and the third contains commentaries and explanations on various difficult passages of the Haggadah, Wilna, 1875; "Ha-Tirosh," a commentary on Midrash Rabbah, part 1, Genesis, Warsaw, 1891; and "Doresh Reshumot" (a scathing criticism of the liberal views advanced by Weiss in "Dor"), *ib.* 1892. He also contributed valuable articles to Fuenn's "Ha-Karmel" and Atlas' "Ha-Kerem."

Edelmann was considered one of the foremost champions of Orthodoxy in modern Hebrew literature.

Bibliography: *Hakam we-Dor*, a biography of S. R. Edelmann by his son Mordecai Isaac, Warsaw, 1885 (Hebrew); Zeitlin, *Bibl. Post-Mendels.*

L. G. P. Wr.

**EDELS, SAMUEL ELIEZER BEN JUDAH:** Polish rabbi; born in Posen, 1555; died at Ostrog Nov. 30, 1631. He was a son-in-law of Rabbi Moses Ashkenazi, author of "Zikron Mosheh." Samuel bears the name of his mother-in-law, Edel. In



Samuel Edels.
(From a traditional portrait.)

1585 his wife's parents founded for him a large yeshibah, which was under his management until 1609. His mother-in-law supported the students out of her own money. In 1590 he was already recognized as an eminent scholar, and together with other rabbis, who were in convention at the city of Lublin, he signed the anathema against the use of money for the purpose of securing a rabbinical position. In 1610 he became rabbi of Chelm, which position he held with distinction for four years; he was then elected rabbi and head of the yeshibah at Lublin (1614). From Lublin he was called to Tictin (Tykoczin). During the remainder of his life Edels was rabbi and head of the yeshibah of Ostrog, in the Russian province of Volhynia.

Edels conceived a new method in the study of the Talmud. His efforts were directed toward the investigation of the Tosafot, and the explanation of any passages on them which seemed to be unclear or to contradict the Talmud. He thus succeeded in producing many "ḥiddushim" (novellæ) on the entire Talmud. His constant desire was to discover something new and original, and because of his originality discussions that were really complex and difficult seemed to him extremely simple.

Edels in 1600 published part of his ḥiddushim anonymously. On learning that his new method had made a favorable impression upon his contemporaries, he published the remaining part in 1611.

Edels also endeavored to apply his new method to the Haggadot of the Talmud. This he did in a work which he published in 1627 in opposition to the many rabbis who devoted their time to the Cabala, and who tried to explain the Haggadah by means of it. Edels considered the method of his opponents as a mere waste of time.

From his various works it is clear that Edels possessed a knowledge of astronomy and philosophy; of the latter science, indeed, he made a deep and careful study.

His published works are: novellæ on Beẓah and Yebamot, Basel, 1600; on Niddah and Nedarim, Prague, 1602; and on the other treatises of the Talmud, Lublin, 1611–21; novellæ on the haggadic portions of the Talmud, vol. i., *ib.* 1627; vol. ii., Cracow, 1631; supplement to parts of his halakic novellæ, Lublin, 1670; hymns for the Sabbath in the work "Ḳabbalat Shabbat," *ib.* 1620. Most editions of the Talmud contain Edels' novellæ.

Bibliography: *Ha-Nesher*, No. 20, Lemberg, 1864; C. N. Dembitzer, *Kelilat Yofi*, ii. 126, Cracow, 1893; B. Friedberg, *Luḥot Zikkaron*, p. 16, Drohobicz, 1897; idem, *Gesch. der Familie Schor*, p. 10, Frankfort-on-the-Main, 1901; S. A. Horodetzky, *Shem mi-Shemuel*, Drohobicz, 1875; S. B. Nissenbaum, *Leḳorot ha-Yehudim be-Lublin*, p. 34, Lublin, 1899; Steinschneider, *Cat. Bodl.* col. 2419; Grätz, *Gesch.* Hebr. transl., viii. 111, Warsaw, 1899; M. Perles, *Megillot Yuḥasin*, p. 32, Warsaw, 1899.

L. G. B. F.

**EDEN, GARDEN OF** (Hebrew, גן עדן; Arabic, "Jannat 'Adn".—**Biblical Data:** Name given to the "earthly paradise" occupied by Adam and Eve before their fall through sin. The word "Eden," perhaps an Assyrian loan-word, is of the same root as the Assyrian "edinu," synonymous with "ṣeru" (= field, depression; compare the Arabic "zaur," which is the name still given to the country south of Babylon and extending to the Persian Gulf; the nomadic tribes inhabiting it were called by the Assyrians "sabe edini") (see Delitzsch, "Wo Lag das Paradies?"). Its connection with the Hebrew word עדן is of later origin. Sprenger ("Das Leben und die Lehre des Mohammad," ii. 507) explains it through the Arabic "'adn."

The writer of the Biblical story of Eden (Gen. ii.–iii.) is evidently describing some place which he conceives to be on the earth; hence the exact details: "God planted a garden eastward, in Eden," etc. Many attempts have been made to determine the precise geographical location. The most ancient

tradition, going back to Josephus and followed by most of the Church Fathers, makes Havilah equivalent to India, and the Pison one of its rivers, while Cush is Ethiopia and the Gihon the Nile. A very popular theory places Eden in Babylonia. Calvin made the Shaṭṭ al-'Arab—formed by the union of the Tigris and Euphrates—the river that "went out of the garden"; but it is now known that in ancient times the two rivers entered the Persian Gulf separately. Friedrich Delitzsch also places Eden in the country around Babylon and south of it, a country which was so beautiful in its luxuriant vegetation and abundant streams that it was known as "Kar-Duniash," or "garden of the god Duniash." Rawlinson even tried to show the identity of the names "Gan-Eden" and "Kar-Duniash." This region is watered practically by the Euphrates alone, which is here on a higher level than the Tigris. The Pison and the Gihon are identified with two canals (they may originally have been river-beds) which branch out from the Euphrates just below Babylon. The former, to the west, is the Pallacopas, upon which Ur was situated, and Havilah is thus identified with the portion of the Syrian desert bordering on Babylonia, which is known to have been rich in gold. The latter, Gihon, is the Shaṭṭ al-Nil, which passes the ruins of the ancient Erech, while Cush is the Mat Kashshi, or the northern part of Babylonia proper. Curiously enough, this region was also called "Meluḥa," which name was afterward transferred to Ethiopia. Other Assyriologists (*e.g.*, Haupt, "Wo Lag das Paradies?" in "Ueber Land und Meer," 1894–95, No. 15) do not credit the Biblical writer with the definiteness of geographical knowledge which Delitzsch considers him to have had.

**Views of Delitzsch.**

A very natural theory, which must occur to any one reading the Babylonian Gilgamesh epic, connects Eden with the dwelling of Parnapishtim, the Babylonian Noah, at the "confluence of streams." This is supposed to have been in the Persian Gulf or Nar Marratim ("stream of bitterness"), into which emptied the four rivers Euphrates, Tigris, Kercha, and Karun (compare Jensen, "Kosmologie der Babylonier," p. 507, and Jastrow, "Religion of the Babylonians and Assyrians," p. 506). It is probable, however, that the story as given in the Bible is a later adaptation of an old legend, points of which were vague to the narrator himself, and hence any attempt to find the precise location of Eden must prove futile. Indeed, the original Eden was very likely in heaven, which agrees with the view on the subject held by the Arabs. Gunkel, in his commentary on Genesis, also adopts this view, and connects the stream coming out of Eden with the Milky Way and its four branches.

**The Gilgamesh Epic.**

Though there is no one Babylonian legend of the Garden of Eden with which the Biblical story can be compared as in the case of the stories of the Creation and of the Flood, there are nevertheless points of relationship between it and Babylonian mythology. On one of the tablets found at Tell el-Amarna, now in the Berlin Museum, occurs the legend of Adapa. Adapa, the first man, is the son of the god Ea, by whom he has been endowed with wisdom, but not with everlasting life. He lives in Eridu, and cares for the sanctuary of the god. One day while fishing in a calm sea the south wind suddenly arises and overturns his boat. In his anger Adapa fights with the south wind and breaks his wings so that he can not blow for seven days. Anu, the god of heaven, hearing of this, summons Adapa before him. Ea gives his son instructions as to his behavior before Anu; among other things he tells him: "Bread of death will they offer thee: eat not of it. Water of death will they bring thee: drink not of it." Adapa does as he is told, but the bread and water Anu causes to be placed before him are of life, not of death. Thus Adapa loses his chance of eternal life. He puts on the garment, however, which is offered him, following Ea's instructions. In this story the bread of life is parallel to the tree of life in the Biblical story. It is probable that the water of life also formed a part of the original story, and that the river of Eden is a trace of it. In Ezek. xlvii. 6–12 and, with some variation, in Rev. xxii. 1, 2 mention is made of a "river of water of life, . . . and on either side of the river was there the tree of life," showing that the water of life was associated with the tree of life.

**The El-Amarna Tablets.**

Further, in the Biblical story, as in the Adapa legend, man is prevented from eating the food of life through being told that it means death to him. "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17); and it is Ea, who has formed man, who is the means of preventing him from attaining life everlasting, just as it is God who removes man from out of Eden "lest he put forth his hand and take also of the tree of life, and eat, and live for ever" (*ib.* iii. 22). Jastrow (*l.c.*) remarks that the Hebrew story is more pessimistic than the Babylonian, since God even begrudges man knowledge, which the Babylonian god freely gives him. Adapa, who has been endowed with knowledge, puts on the garment given him by Anu, and Adam and Eve, after eating of the tree of knowledge, make for themselves garments of fig-leaves.

Schrader ("K. A. T." ii. 1, 523) calls attention to the possibility of associating the name "Adam" with "Adapa." The "garden of God," situated on the mountain, in Ezek. xxviii. 13, 14, and the tall cedar in Ezek. xxxi. 3, may have some connection with the cedar-grove of Khumbaba in the Gilgamesh epic and with the high cedar in the midst of the grove. In this connection may be mentioned the attempt to associate Eden with the mountain in Iranian mythology, out of which rivers flow, or with the Indian mountain Maru with the four rivers (Lenormant). Jensen ("Keilschriftliche Bibliothek," vi.) places the "confluence of the streams" in the Far West, and associates the island with the Greek Elysium.

The snake in the story is probably identical with the snake or dragon in the Babylonian story of the Creation. In the British Museum there is a cylinder seal which has been supposed by Delitzsch, among others, to represent the Babylonian story of Eden (see illustration, JEW. ENCYC. i. 174). The seal represents two figures, a male and a female, seated on opposite sides of a tree, with hands

**Snake and Cherubim.**

stretched toward it; behind the woman is an upright snake. This picture alone, however, is hardly sufficient basis for believing that the Babylonians had such a story. The cherubim placed to guard the entrance to Eden are distinctly Babylonian, and are identical with the immense winged bulls and lions at the entrances to Babylonian and Assyrian temples. See CHERUB.

BIBLIOGRAPHY: Guttmacher, *Optimism and Religionism in the Old and New Testaments*, pp. 243-245, Baltimore, 1903.

E. G. H. M. W. M.

——**In Rabbinical Literature:** The Talmudists and Cabalists agree that there are two gardens of Eden: one, the terrestrial, of abundant fertility and luxuriant vegetation; the other, celestial, the habitation of righteous, immortal souls. These two are known as the "lower" and "higher" Gan Eden. The location of the earthly Eden is traced by its boundaries as described in Genesis.

In 'Erubin 19a (comp. Rabbinovicz, "Variæ Lectiones," *ad loc.*) Resh Lakish expresses himself to the following effect: "If the paradise is situated in Palestine, Beth-Shean [in Galilee] is the door; if in Arabia, then Bet Gerim is the door; and if between the rivers, Damascus is the door." In another part of the Talmud (Tamid 32b) the interior of Africa is pointed out as the location of Eden, and no less a personage than Alexander the Great is supposed to have found the entrance of Gan Eden in those regions which are inhabited and governed exclusively by women. Alexander, who desired to invade Africa, was directed to Gan Eden by the advice of the "elders of the South."

A baraita fixes the dimensions of Gan and of Eden by comparisons with Egypt, Ethiopia, etc.: "Egypt is 400 parasangs square, and is one-sixtieth the size of Cush [Ethiopia]. Cush is one-sixtieth of the world [inhabited earth], the Gan being one-sixtieth of Eden, and Eden one-sixtieth of Gehinnom. Hence the world is to Gehinnon in size as the cover to the pot" (Ta'an. 10a). The same baraita in the Jerusalem Talmud defines the territory of Egypt as 400 parasangs square, equal to forty days' journey, ten miles being reckoned as a day's journey (Pes. 94a).

The Rabbis make a distinction between Gan and Eden. Samuel bar Nahman says that Adam dwelt only in the Gan. As to Eden—"No mortal eye ever witnesseth, O God, beside thee" (Isa. lxiv. 4, Hebr.; Ber. 34b).

The Midrash (Gen. R. xvi. 7) identifies the "four heads" of the rivers with Babylon (Pison), Medo-Persia (Gihon), Greece (Hiddekel), Edom-Rome (Perat), and regards Havilah as Palestine. The Targum Yerushalmi translates "Havilah" by "Hindiki" ("Hindustan," or India), and leaves "Pison" untranslated. Saadia Gaon, in his Arabic translation, renders "Pison" the Nile, which Ibn Ezra ridicules, as "it is positively known that Eden is farther south, on the equator." Nahmanides coincides in this view, but explains that the Pison may run in a subterranean passage from the equator northward. Obadiah of Bertinoro, the commentator of the Mishnah, in a letter describing his travels from Italy to Jerusalem in 1489, relates the story of Jews arriving at Jerusalem from "Aden, the land where the well-known and famous Gan Eden is situated, which is southeast of Assyria." Jacob Safir, who visited Aden in 1865, describes it in his "Eben Sappir" (ii. 3) as sandy and barren, and can not posssibly indorse the idea of connecting Aden with the Eden of Genesis. The opinions of the most eminent Jewish authorities point to the location of Eden in Arabia. The "four heads" or mouths of the rivers (= seas) are probably the Persian Gulf (east), the Gulf of Aden (south), the Caspian Sea (north), and the Red Sea (west). The first river, Pison, probably refers to the Indus, which encircles Hindustan, confirming the Targum Yerushalmi. The second river, Gihon, is the Nile in its circuitous course around Ethiopia, connecting with the Gulf of Aden. The third river, Hiddekel, is the Tigris, which has its course in the front (קדמת) of Assur (= Persia), speaking from the writer's point of view in Palestine. Some explain the difficulty of finding the courses of the rivers by supposing that since the Deluge these rivers have either ceased to exist, entirely or in part, or have found subterranean outlets. Indeed, the compiler of the Midrash ha-Gadol expresses himself as follows: "Eden is a certain place on earth, but no creature knows where it is, and the Holy One, blessed be He! will only reveal to Israel the way to it in the days of the king Messiah" (Midr. ha-Gadol, ed. Schechter, col. 75).

**Identification of the Four Rivers.**

The boundary line between the natural and supernatural Gan Eden is hardly perceptible in Talmudic literature. In fact, "Gan Eden and heaven were created by one Word [of God], and the chambers of the Gan Eden are constructed as those of heaven, and as heaven is lined with rows of stars, so Gan Eden is lined with rows of the righteous, who shine like the stars" (Aggadat Shir ha-Shirim, pp. 13, 55).

**Earthly and Heavenly Gan Eden.**

The leviathan disturbs the waters of the seas, and would have destroyed the life of all human beings by the bad breath of his mouth, but for the fact that he occasionally puts his head through the opening of Gan Eden, the spicy odor issuing from which acts as an antiseptic to his bad smell (B. B. 75a). Hiyya bar Hanina says that God had prepared for Adam ten canopies of various precious stones in Gan Eden, and quotes Ezek. xxviii. 13 (B. B. 75a). This, according to the Midrash, relates to the celestial Gan Eden. The Zohar claims for everything on earth a prototype above (Yitro 82a). Nahmanides also says that the narrative of Eden in Genesis has a double meaning, that besides the earthly Gan Eden and the four rivers there are their prototypes in heaven (Commentary to Gen. iv. 13). See PARADISE.

S. S. J. D. E.

——**In Arabic Literature:** The Arabic word for Eden is "'Adn," which, according to the commentators and lexicographers, means "fixed residence," *i.e.*, the everlasting abode of the faithful. "'Adn," preceded by "jannat" (gardens), occurs ten times in the Koran (suras ix. 73, xiii. 23, xvi. 33, xviii. 30, xix. 62, xx. 78, xxxv. 30, xxxviii. 50, xl. 8, xli. 12), but always as the abode of the righteous and never as the residence of Adam and Eve, which occurs in the Koran only under the name of "jannah" (garden), although the Moslem commentators agree in call-

ing it "Jannat 'Adn" (the Garden of Eden). In sura ii. 23 occur the words: "And we have said to Adam: 'Stay with thy wife in the garden ["fi al-jannah"],'" which Baiḍawi explains: "The garden here is the 'Dar al-Thawab' [The House of Recompense], which is the fourth of the eight heavens." According to the Koran, the gardens of Eden are in heaven, and form a part of the blissful abode of the believers. In sura ii. 23 it gives the command: "Announce that the believers will reside in delightful gardens," on which Baiḍawi remarks: "According to Ibn al-'Abbas, there are seven gardens, one of which is called 'Firdaus' [Paradise] and one ''Adn' [Eden]." Hence there is a difficulty as to the Eden from which Adam was cast out. Baiḍawi says on sura ii. 23: "Some people have thought that this Eden was situated in the country of the Philistines, or between Persia and Karman. God created it in order to put Adam to the test." Mohammed Ṭahir ("Majma' al-Biḥar," p. 225), speaking of the tradition that the rivers Jaiḥun and Jaiḥan are rivers of the garden ("al-jannah"), says: "The terms are figurative, implying that faith extended to those regions and made them rivers of paradise." In another place (*ib.* p. 164) he says: "The four rivers, Siḥan [Jaxartes], Jaiḥan [Gihon], Furat [Euphrates], and Nil [Nile], are rivers of paradise." Abu Mohammed Mu'afa al-Shaibani, author of the "Uns al-Munḳaṭi'in," states the following tradition: "When God created the Garden of Eden, He created in it that which the eye had never seen before, that which the ear had never heard of before, and that which had never been desired before by man's heart." There is another tradition that God, having created the Garden of Eden, ordered it to speak. The garden pronounced the following words: "There is no God besides Allah." The garden was ordered to speak a second time, and it added: "The faithful will be happy." After a third order it said: "Misers or hypocrites will never enter me." Wahb ibn Munabbah says: "There is a tradition that the Garden of Eden has eight gates, the porters of which must not let anybody come in before those who despise earthly things and prefer those of heaven." According to one tradition the tree of life was a stalk of wheat—which in the days of Adam grew to the size of a tree—a vine, a fig-tree, or a "tree that whoever eats of it grows young again" (Baiḍawi, Commentary on Koran, sura ii. 33). Weil, in "Biblische Legenden der Propheten," gives some interesting traditions in regard to Eden and Satan.

BIBLIOGRAPHY: Hughes, *Dictionary of Islam*, s.v. *Eden*; D'Herbelot, *Bibliothèque Orientale*, i. 166; Mohammed Ṭahir, *Majma' al-Biḥar*, pp. 164, 225; A. Geiger, *Judaism and Islam*, pp. 32, 33, Madras, 1878.

E. G. H. M. SEL.

**EDER, EDAR:** 1. A place near Ephrath, *i.e.*, Bethlehem. Jacob, while journeying from Bethlehem to Hebron, encamped "beyond the tower of Eder" ("Migdal-'eder," Gen. xxxv. 21). The name "Migdal-'eder," signifying "tower of the flock," was probably derived from a tower used as a lookout for robbers (comp. Micah iv. 8).

2. A city in Judah "toward the border of Edom in the south" (Josh. xv. 21, R. V.), identified by Conder with Khirbat al-'Adar, five miles south of Gaza.

3. A Levite of the Merari clan, a contemporary of David (I Chron. xxiii. 23, xxiv. 30).

4. A Benjamite chief (A. V. "Ader," I Chron. viii. 15).

E. G. H. E. I. N.

**EDERSHEIM, ALFRED:** Christian theologian and missionary to the Jews; born at Vienna, of Jewish parents, March 7, 1825; died at Menton March 16, 1889. He embraced Christianity in 1846, and was for some time a missionary to the Jews in Jassy, Rumania. After having been successively a Presbyterian and a member of the Free Church, he joined the Episcopalians, settling at Oxford in 1882. His last ecclesiastical appointment was that of vicar of Loders, Dorsetshire, which he resigned in 1883.

Edersheim's works include: "A History of the Jewish Nation After the Destruction of Jerusalem," 1856; "The Temple; Its Ministry and Services," 1874; "Life of Jesus, the Messiah," 2 vols., 1883 (his most important work); "Prophecy and History in Relation to the Messiah," being his Warburtonian Lectures; and a commentary on Ecclesiasticus, in Wace's commentary on the Apocrypha.

BIBLIOGRAPHY: *Tohu va Bohu*, (Edersheim's autobiography), London, 1890; *Dict. National Biography*, s.v.; *The Times* (London), March 20, 1889.

S. J.

**EDESSA** (Urhai, Ὀσροήνη): The present Urfa, a city in the vilayet of Aleppo, Asiatic Turkey. No mention of the name is found in Jewish writings, except, perhaps, in Yoma 10a (ארכת or אריכות; Neubauer, "G. T." p. 346; but explained by Jastrow, *s.v.*, as Warka in southern Mesopotamia). The Targum Yer. has הדם ("Edessa") for ארך in Gen. x. 10. Jews certainly lived here in early times. One of the pre-Christian rulers, Bakru I., son of Phradasht (115–112), is said to have been saved by a Jewess named Kutbi, whom the Mesopotamians afterward adored as a goddess (Cureton, "Spicilegium Syriacum," 25, 11). At the beginning of the first century C.E. a Parthian family ruled here, whose first member was Abgar VII., son of Izates, son of Helena of ADIABENE. When Addai, the apostle, came to Edessa, he is said to have stayed at the house of a Jew named Tobias, and to have converted many of his host's coreligionists. The influence of the Jews is seen as well in the fact that the Peshiṭta translation—with its Jewish tendencies—was made in Edessa, as in the Jewish material to be found in the writings of such Syriac Church fathers as St. Ephraim. The old Edessan chronicle mentions at least two synagogues (בית שבתא דיודיא), one of which was turned by Bishop Rabbula (412) into the chapel of Mar Stephen (though Heller reads עודיא, a Christian sect); the notice is repeated in pseudo-Dionysius of Tellmaḥre and by Bar Hebræus. The latter relates also ("Eccl. Chron." i. 359) that the Moslem Mohammed ibn Ṭahir built a mosque in 825 where formerly there had been a synagogue. The city was visited by Pedro de Texeira (seventeenth century) and Benjamin II. (*c.* 1860); both report the legends which connect the place with Abraham because of its proximity to Harran. The Syriac Midrash identifies ארך with Edessa, as in Targum Yer. (Budge, "The Bee," p. 37; Bezold, "Die Schatz-

höhle," p. 154). The house where Abraham was born and the furnace into which he was thrown by Nimrod are still to be seen, and the great mosque still bears the name "Khalil al-Raḥman" (*i.e.*, "Abraham"). The house of Job is also to be seen, and, according to Julius Africanus, the tent of Jacob was preserved here. According to Benjamin II., the city had, in his day, 150 Jewish inhabitants; according to Cuinet, the whole sanjak, of which Urfa is the capital, has at present about 367 Jews in a total population of 143,483; the city itself 322 in a total of 55,000.

BIBLIOGRAPHY: Rubens Duval, *Histoire . . . d'Edesse*, pp. 16 *et seq.*; L. Hallier, *Untersuchungen über die Edess. Chronik*, pp. 8, 106; Bonet Maury, in *Rev. Hist. des Relig.* xvi. 281; Cuinet, *Turquie en Asie*, s.v.).

J. G.

**EDINBURGH:** Capital of Scotland. When the Jews began to settle in Scotland early in the nineteenth century, they appear to have been attracted in the first instance to Edinburgh. The first regular synagogue was established in 1816 with twenty families. This synagogue was situated in a lane off Nicholson street. After a year the congregation moved to a small hall in Richmond Court; and here it remained until it acquired a synagogue in Park Place, the old Ross House having been adapted for the purpose (1868). The congregation worshiped here until quite recent years. The present synagogue in Graham street was erected in 1897. Until 1880 there was only one synagogue in Edinburgh. By that time a number of foreign families, principally engaged in the water-proof clothing industry, had settled in the Dalry quarter of the city, and they formed a congregation and erected a small place of worship in Caledonian Crescent.

The original cemetery of the Edinburgh Jews was situated near the Causeway side. This ceased to be used about a quarter of a century ago, when a portion of the Echo Bank Cemetery was acquired and railed off for Jewish purposes.

The first minister was the Rev. Moses Joel of London, who continued in office forty-six years, until his death in 1862. He was succeeded in the order named by Elkan, Rosebaum, Abraham Harfield (1864–66), B. Rittenberg (1867–73), Albu, and S. Davidson. J. Fürst, a native of Courland, educated at the rabbinical college of Wilna, has been the minister since 1879.

Edinburgh has three Jewish charities: a benevolent loan society, a board of guardians, and a lying-in society. A Hebrew school is attached to the Graham Street Synagogue; and there is a Jewish literary society as well as a Jewish amateur orchestral society. The Jews number (1903) about 2,000 in a total population of 317,000.

BIBLIOGRAPHY: *Edinburgh Evening Express*, March 29, 1883; *Jewish Year Book* 5663 (= 1902–3).

J. I. H.

**EDINGER, MARKUS:** German deputy; born at Worms Jan. 14, 1808; died at Mannheim Feb. 9, 1879. He was the first Jew summoned by the government to act as juror, serving at Mayence in 1847. It was he who brought about at Mayence, in spite of the passionate opposition of the Orthodox, the holding of regular synagogue services in German. He took an active part in politics. In 1848 he was one of the leaders of the Democratic party, and his services were acknowledged in the following year when he was elected mayor, while in 1850 he was sent as deputy to the Upper House of Hesse—a distinction rarely enjoyed by a Jew in those days. The success of the reactionary party in 1853 obliged him to retire from his office for a time.

S. S. Ro.

**EDOM, IDUMEA** (אדום, Ἰδουμάια): Edom is the name which was given to Esau, the first-born son of Isaac, on the day he sold his birthright to Jacob for a mess of pottage, the reddish color of which gives it its name—"Adom" (Gen. xxv. 30). The country which was subsequently inhabited by Esau and his descendants was called "the field of Edom" (Gen. xxxii. 3, R. V.) or "the land of Edom" (Gen. xxxvi. 16; Num. xxxiii. 37). "Edom" in the Bible is also used as an equivalent for "Edomites," though the expression "the children of Edom" occurs but once (Ps. cxxxvii. 7). The country had before that been called "Mount Seir" (Gen. xxxii. 4 [Hebr.], xxxvi. 8), from "Seir" the progenitor of the Horites, who lived there previously (Gen. xiv. 6; xxxvi. 20, 21). According to Josephus ("Ant." i. 18, § 1), the name "Seir" is due to the fact that Esau was hairy (Gen. xxv. 25), but according to Gen. xiv. 6, the mountain was called "Seir" long before Esau's birth. The boundaries of Edom are very concisely defined: The country stretched along the route followed by the Israelites from the Sinaitic peninsula to Kadesh-barnea, that is, along the east side of the valley of Arabah. Southward it reached as far as Elath, which was the seaport of Edom (Deut. i. 2; ii. 1, 8). On the north of Edom was the territory of Moab (Judges xi. 17, 18; II Kings iii. 8, 9). The boundary between Moab and Edom was the brook Zered (Deut. ii. 13, 14, 18). The ancient capital of Edom was Bozrah (Gen. xxxvi. 33; Isa. xxxiv. 6, lxiii. 1, *et al.*). In the time of Amaziah (838 B.C.), Selah (Πέτρα) was its principal stronghold (II Kings xiv. 7); Elath and Ezion-gaber its seaports (I Kings ix. 26).

**Biblical Data.**

Contrary to the promise of Isaac that Esau's dwelling would be of the fatness of the earth and of the dew of heaven (Gen. xxvii. 39), Edom was a rocky and calcareous country. Esau is described as a man who subsisted by hunting (Gen. xxv. 27 *et passim*), as his descendants, the Edomites, did, living amid rocky fastnesses and mountain heights (Jer. xlix. 16; Obad. 3, 4). The name "Mount Seir" or "Mount of Esau" shows that Edom was a mountainous country, and therefore it was called by later writers "Gebalene" (the mountainous).

**Rulers of Edom.**

According to the Bible, immediately after Isaac's death Esau settled in Mount Seir (Gen. xxxvi. 6, 8), where he had lived before (Gen. xxxii. 3). The Edomites soon became powerful enough to extirpate the Horites, the former inhabitants of the country (Deut. ii. 12), whose ways of life they adopted. As among the Horites, each tribe was ruled by a prince or chief (אלוף), whose position resembled probably that of an Arab sheik (Gen. xxxvi. 15–19, 29–30). Later the Edomites organized themselves

into a kingdom, and had had eight kings when the first king in Israel began his reign (*ib.* xxxvi. 31–39). However, a list of chiefs given after that of the kings (*ib.* xxxvi. 40–43) shows that subordinate chiefs ruled under the sovereignty of the king. In the time of Moses both chiefs and king are mentioned (Ex. xv. 15; Num. xx. 14). When the King of Edom refused to allow the children of Israel to pass through his land on their way to the land of Canaan the Israelites were expressly ordered not to wage war upon the Edomites, but to go round their country (Num. xx. 14-21; Deut. ii. 4–6). Neither did the King of Edom attempt hostilities against the Israelites, though he prepared to resist aggression.

Nothing further is heard of the Edomites until their defeat by Saul four hundred years later (I Sam. xiv. 47); forty years later David overthrew the Edomites in the "valley of salt," and his general Joab slew all their males (II Sam. viii. 13, 14; I Kings xi. 15, 16). Hadad, one of the royal family, fled to Egypt, and after David's death returned and endeavored to excite his countrymen to rebellion; failing in which he went to Syria (*ib.* xi. 14–22; Josephus, "Ant." viii. 7, § 6). From that time Edom remained subject to Israel. David placed over the Edomites Israelite governors or prefects (נציבים: II Sam. viii. 14), and this form of government seems to have continued under Solomon. When Israel divided into two kingdoms Edom became a dependency of Judah. In the time of Jehoshaphat (914 B.C.) a king of Edom is mentioned (II Kings iii. 9, 10, 13, 26), who was probably a Judean appointed by the King of Judah. It is stated further (II Chron. xx. 10–23) that the inhabitants of Mount Seir invaded Judea in conjunction with Ammon and Moab, and that the invaders turned against one another and were all destroyed. Edom revolted against Jehoram, elected a king of its own, and afterward retained its independence (II Kings viii. 20–22; II Chron. xxi. 8). Amaziah attacked the Edomites, and slew 10,000 in battle; 10,000 more being dashed to pieces from the cliffs. Their stronghold, Selah, was taken, but the Israelites were never able to subdue Edom completely (II Kings xiv. 7; II Chron. xxv. 11, 12).

In the time of Nebuchadnezzar the Edomites took an active part in the plunder of Jerusalem and in the slaughter of the Jews (Ps. cxxxvii. 7; Obad. 11, 13, 14). It is on account of these cruelties that Edom was so violently denounced by the Prophets (Isa. xxxiv. 5–8; Jer. xlix. 7–22; Obad. *passim*).

Edom is mentioned in the cuneiform inscriptions in the form "Udumi" (u); three of its kings are known from the same source: Ḳaus-malaka at the time of Tiglath-pileser (*c.* 745), Malik-rammu at the time of Sennacherib (*c.* 705), and Ḳaus-gabri at the time of Esarhaddon (*c.* 680). According to the Egyptian inscriptions, the "aduma" at times extended their possessions down as far as the borders of Egypt (Müller, "Asien und Europa," p. 135). After the conquest of Judah by the Babylonians, the Edomites were allowed to settle in southern Palestine. At the same time they were driven by the Nabatæans from Idumea. In southern Palestine they prospered for more than four centuries. Judas Maccabeus conquered their territory for a time (B.C. 163; "Ant." xii. 8, §§ 1, 6). They were again subdued by John Hyrcanus (*c.* 125 B.C.), by whom they were forced to observe Jewish rites and laws (*ib.* xiii. 9, § 1; xiv. 4, § 4). They were then incorporated with the Jewish nation, and their country was called by the Greeks and Romans "Idumea" (Mark iii. 8; Ptolemy, "Geography," v. 16). With Antipater began the Idumean dynasty that ruled over Judea till its conquest by the Romans. Immediately before the siege of Jerusalem 20,000 Idumeans, under the leadership of John, Simeon, Phinehas, and Jacob, appeared before Jerusalem to fight in behalf of the Zealots who were besieged in the Temple (Josephus, "B. J." iv. 4, § 5).

**Post-Biblical Times.**

From this time the Idumeans ceased to be a separate people, though the name "Idumea" still existed the time of Jerome.

According to the Law (Deut. xxiii. 8, 9), the congregation could not receive descendants of a marriage between an Israelite and an Edomite until the fourth generation. This law was a subject of controversy between R. Simeon and other Talmudists, who maintained that female descendants were also excluded until the fourth generation, contrary to R. Simeon, who regarded the limitation as applicable in only to male descendants (Yeb. 76b).

The name "Edom" is used by the Talmudists for the Roman empire, and they applied to Rome every passage of the Bible referring to Edom or to Esau. In Leviticus Rabbah (xiii.) Rome, under the name of "Edom," is compared to a boar, and the symbolic name "Seir" was used by the poets of the Middle Ages not only for Rome (comp. Ecclus. l. 26, Hebr.), but also for Christianity (Zunz, "Literaturgesch." p. 620). On this account the word "Edom" was often expunged by the censor and another name substituted (Popper, "Censorship of Hebrew Books," p. 58). In place of "Edom," the word "Ḥazir" (swine) was occasionally used, perhaps as a mere term of reproach (but see Epstein, "Beiträge zur Jüd. Alterthumskunde," p. 35). In Midrash Tanḥuma Bereshit, Hadrian is called "the King of Edom." The Talmudists, however, made an exception in favor of Antoninus Pius, whom they assured would attain paradise, because he had not acted in the manner of Esau ('Ab. Zarah 10b). 'Abodah Zarah 10a, however, explaining Obadiah, verse 2, says that Edom had neither written nor spoken language. This is inconsistent with its application to Rome. See TEMAN.

**Use of Name.**

BIBLIOGRAPHY: Buhl, *Die Edomiter*, 1893; Nöldeke, in Cheyne and Black, *Encyc. Bibl.* ii. 1181; Trumbull, *Kadesh Barnea*; Baethgen, *Beiträge zur Semit. Religionsgesch.* p. 10; Hommel, *Ancient Hebr. Trad.*, Index; Rapoport, *Erech Millin*, p. 14.

G. M. SEL.

**EDREHI, MOSES:** Moroccan cabalist and teacher of modern and Oriental languages of the earlier part of the nineteenth century; born in Morocco; resided in Amsterdam and in England. He was the author of: "Yad Mosheh," sermons for the festivals, Amsterdam, 1809, "Ma'aseh Nissim," an account of the River Sambatyon, London, 1834 (of this a Hebrew and a German edition appeared at Amsterdam, 1818); "An Historical Account of the Ten

Tribes, Settled Beyond the River Sambatyon in the East," London, 1836. Edrehi was a firm believer in the existence somewhere in western Asia of the Ten Tribes.

Moses Edrehi.

Edrehi appears to have been in Edinburgh in 1829, for in June of that year there appeared in "Blackwood's Magazine" one of Christopher North's "Noctes Ambrosianæ," devoted in large measure to Edrehi's peculiarities. His long beard and Oriental costume, and the mixture of tongues he employed to convey his meaning, are all adverted to with kindly humor.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1799; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

J. G. L.

**EDREI:** Ancient city in the Jordan valley, at present Der'at, southeast of Muzerib. The city is apparently mentioned as "Otara" in Egyptian inscriptions. In the Old Testament Ashtaroth and Edrei are referred to as the capital cities of King Og (Josh. xii. 4, xiii. 12). According to Num. xxi. 33 and Deut. i. 4, Og was defeated in a battle at this place. Edrei is mentioned as a boundary of the Israelitish conquests (Deut. iii. 10) and as situated in the territory of Manasseh lying beyond the Jordan (Josh xiii 31). Then the city disappears from historical notice, and it is met again only in post-Biblical times After Pompey's conquest of the land, the city belonged to the Roman province of Syria, later to the province of Arabia. Eusebius calls it "Adraa." It was the seat of a Christian bishop. Part of the Jews whom Mohammed drove from Medina came to "Adra'at," as the Arabs called the city. In the history of the Crusades, "Adratum" is spoken of. The present comparatively populous city contains few ruins, as the old city was completely destroyed. A great Roman aqueduct ran from the city to Mukes. Extensive subterranean dwellings, forming an entire city, are one of the remarkable features of Der'at.

BIBLIOGRAPHY: W. Max Müller, *Asien und Europa*, p. 159; Wetzstein, *Reisebericht*, p. 47; Schumacher, *Across the Jordan*, pp. 1-148; *Z. D. P. V.* xi. 40; Schürer, *Gesch.* ii. 33.

E. G. H. F. BU.

**EDRIS.** See ENOCH IN ARABIC LITERATURE.

**EDUCATION.—Biblical and Pre-Talmudical Data:** The moral and religious training of the people from childhood up was regarded by the Jews from the very beginning of their history as one of the principal objects of life. Of Abraham the Lord says: "I have singled him out [A. and R. V. "known him"] to the end that he may command his children and his household after him that they keep the way of the Lord to do justice and judgment" (Gen. xviii. 19, Hebr.). All the festivals and ceremonies have for their object the inculcation of religious and moral lessons in the children (Ex. xii. 26 *et seq.*; xiii. 8, 14; Deut. iv. 9 *et seq.*; vi. 20 *et seq.*; xxxii. 7, 46). Especially are the fundamentals of the faith coupled with the admonition to teach the children and bring its truths by words and signs constantly and impressively to their consciousness (Deut. vi. 7, ix. 19).

The whole Law was at an early stage utilized for public instruction. The Deuteronomic law, whatever its contents were, was to be written "very clearly" on large stones on the highways, that all the people might read (Deut. xxvii. 1-8); and while each king or leader was to keep a copy of the Law and read therein all the days of his life (Deut. xvii. 18; comp. Josh. i. 8), all the people, "the men, women, and the little ones," were to assemble every seventh year at the close of the Sukkot festival to hear and to learn the Law. Out of this Biblical ordinance was evolved the custom of completing one consecutive reading of the Pentateuch at the Sabbath services within every three years (probably seven originally, later three and one-half, finally one year: Schürer, "Gesch." 3d ed., ii. 455; see PENTATEUCH and LITURGY). This custom, however, of reading the Law every Sabbath in public is so old that Josephus ("Contra Ap." ii. 17; "Ant." xvi. 2, § 4), Philo ("De Septennario," 6), and Eusebius ("Præparatio Evangelica," viii. 7, 12) assign its origin to Moses (comp. Acts xv. 21).

At any rate "Torah," denoting originally "Law" (Ex. xxiv. 12; Lev. vi. 2, vii. 1, xxvi. 46), assumed in the course of time the meaning of "religious teaching" (Deut. i. 5, iv. 44; Mal. ii. 7; Ps. xix 8; cxix. 71, 174; Prov. iii. 1, iv. 2, vi. 23, vii. 2), and religion to the Jew became the synonym of common instruction. For a long time the priests and Levites, as the keepers of the Law, were the main instructors of the people (Deut. xxxi. 9, xxxiii. 10; Jer. ii. 8, xviii. 8; Mal. ii. 6; II Chron. xvii. 7; Book of Jubilees, xxxi. 15). According to ancient rabbinical tradition, the tribe of Issachar produced many teachers of the Law (Gen. R. lxxii., xcix.; Sifre, Debarim, 354, based on I Chron. xi. 33); also the descendants of Jethro the Kenite are singled out as teachers (Mek., Yitro, 2; Ab. R. N. xxxv., after I Chron ii. 55).

The recital of the chapters Shema' and Wehayah Im Shamoa' (Deut. vi. 4–9, xi. 13–21) in the daily liturgy instituted by the founders of the Synagogue impressed each father with the obligation of teaching his children. Josephus ("Contra Ap." i. 12, ii. 18–25; "Ant." iv. 8, § 12), and Philo ("Legatio ad Caium," 16, 31) point with pride to the fact that Jewish children were from earliest childhood instructed and trained in the Law and the traditions of their fathers. The Books of Wisdom contain many pedagogic rules. Father and mother are regarded as the child's natural instructors (Prov. i. 8, iv. 1, vi. 20, xiii. 1, xxxi. 7; Ecclus. [Sirach] xxx. 1–13); "fear of the Lord," as the chief part or beginning of knowledge (Prov. i. 7; comp ix. 10). The application of "the rod of correction" is often recommended (Prov. xiii. 24; xix. 18; xxii. 15; xxiii. 13; xxix. 15, 17), though to the intelligent reproof is better than a hundred stripes (xvii. 10). The chief admonition is to train the child at the right age (xxii. 6), and the child's life itself is to be a continual training (Prov. i. 2, 7, 8). The daughters probably remained under the supervision of the mother until their marriage (Cant. viii. 5).

From the hands of the parents, whose place in royal houses was taken by tutors (אומנים: II Kings x. 1, 5; comp. II Sam. xii. 25), the child passed into the hands of professional teachers (מורים or מלמדים: Prov. v. 13; Ps. cxix. 99), called also "the wise" (Prov. xiii. 21). The public teachers were also termed מבינים (Neh. viii. 7; Ezra viii. 16; I Chron. xxv. 8) and משכילים (Dan. xi. 33, 35; xii. 3). The pupils (לְמוּדים, Isa. viii. 16, liv. 13; or תלמידים, I Chron. xxv. 8) were addressed as "children" (Ps. xxxiv. 12; Prov. i. 8; Ecclus. [Sirach] ii. 1; iii. 1, 17, and frequently; see also DIDACHE).

It is interesting to note that the commandment "teach them diligently to thy children" (Deut. vi. 8) was referred to the instruction of pupils (לבניך אלו תלמידיך) at a time when the propagation of the Law was made the chief aim of life (Sifre, Debarim, 34; comp. Abot i. 1–2; Peah i. 1), and the synagogues were called "places for instruction" (Philo, "De Vita Moysis," iii. 27). It is quite characteristic of Judaism that the prophetic ideal of the future is of the time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9), when all will know the Lord, "from the least of them unto the greatest of them" (Jer. xxxi. 34). The time of King Hezekiah was believed to be of this kind, when men, women, and children alike studied and knew the Torah (Sanh. 94b).

How old the institution of the בית המדרש, or schoolhouse, is, first mentioned in Ecclus. (Sirach) li. 23, it is difficult to say (see BET HA-MIDRASH).

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E. G. H. K.

——**In Talmudical Times:** The period of book-learning or of the scribes ("soferim") has received its name from the practise of transcribing and commenting on the Book of the Law. In the latter years of the kingdom of Judah, and more especially under the discipline of the Exile, the religious teachings and the moral principles of the Law and the Prophets had assumed definite shape as the belief and religion of the people. After the end of the Exile it became necessary to preserve these teachings and the documents containing them. The education of the people passed from the hand of the prophet into those of the scribe or "sofer" (Mal. iv. 4). This period is introduced by Ezra the Scribe, who is extolled as the "restorer of the Torah" (Suk. 20a); and just as a band of disciples gathered around Samuel, so men gathered around Ezra, who, following Samuel's example, read the Law to the people distinctly and explained its meaning (Neh. viii. 5 *et seq.*). Ezra belonged to the priestly caste, to whom the task of education fell from this time forward, "for the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. ii. 7). Indeed, the body of scribes came from among the Levites (Neh. *l.c.*; II Chron. xxxv. 3, where the educational activity of the Levites is by an anachronism transferred to an earlier period) The men thus engaged are designated as מבינים or משכילים, *i.e.*, expounders of the Torah. Here for the first time in Jewish history is an organized body of teachers. The Prophets had been replaced by the priests; these in turn were succeeded by the scribes, "the wise" (comp. B. B. 12a, חכם עדיף מנביא). The latter are described in Dan. xii. 3 as the teachers, המשכילים; "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The Talmud refers the second clause to the teachers. The study of Scripture grew to be the central point of the life of the people, and divided them into two classes, the erudite scribe ("ḥakam" or "ḥaber") and the unlettered class ("'am ha-areẓ"; compare Josephus, "Ant." i., end).

The scribes at first restricted their educational activities to adults, delivering free lectures in synagogues and schools (see BET HA-MIDRASH), while the education of children remained, as in olden times, in the hands of their fathers. But as boys often lacked this advantage, the state employed teachers in Jerusalem (B. B. 21a), to whose care the children from the provinces were entrusted; and as these did not suffice, schools were also established in the country towns. This arrangement must probably be referred to an ordinance of R. Simon b. Shetaḥ (Yer. Ket. viii., end), who was one of the presidents of the Sanhedrin during the last century of the Jewish state. These district schools were intended only for youths of sixteen and seventeen years of age who could provide for themselves away from home. The high priest Joshua b. Gamla instituted public schools for boys six and seven years of age in all the cities of Palestine, and on this account he was praised as the man who prevented teaching in Israel from being altogether neglected. It was said that no man who pretended to the title "Talmid ḥakam" ought to live in a place where there were no teachers for children (Sanh. 17b). One teacher was employed for every twenty-five boys. If the number reached forty, he was given an assistant ("resh dukna"; B. B. *l.c.*). Many rabbinical sayings indicate the extraordinary value placed by the Rabbis on education, on the school, and on the teacher. R. Eleazar b. Shamua' said:

**The Reform of Simon ben Shetaḥ.**

"Let the honor of thy pupil be as much to thee as thine own, and the honor of thy companion ["ḥaber"] as much as the reverence for thy teacher, and the reverence for thy teacher as much as the reverence for God" (Ab. iv. 12). "The study of the Torah outweighs all other religious commands" (Peah i. 1). "Touch not my anointed [Ps. cv. 15]: this refers to the school children; and do not offend my prophets: this refers to the teachers." "By the breath from the mouth of school children the world is sustained" (Shab. 119b). "Teaching must not be interrupted even for the reestablishment of the sanctuary in Jerusalem" (*ib.*). "Instruct thy son with the assistance of a good text" (Pes. 112a). "The advantage of reviewing is unlimited: to review 101 times is better than to review 100 times" (Ḥag. ix. 6). "As I have taught you without pay, says God, so must you do likewise" (Ned. 36a).

The duty to give free instruction refers, however, only to teaching in the academies, not to elementary instruction. Women were excluded from this instruction. While, on the one hand, they were required to be taught the Torah, on the other hand it was said by R. Eleazar that he who instructs his daughter in the Law is like one who teaches her indecorous things (Soṭah iii. 4). Yet there were

**Education of Women.**

always educated, even learned, women. These principles obtained throughout the Middle Ages. Since religion entered into the whole sphere of life, as in determining the calendar, in agriculture, etc., astronomy and mathematics formed an integral part of instruction. Indeed, it is said that knowledge of these sciences reflected honor upon Israel in the eyes of the nations (Shab. 75a, with reference to Deut. iv. 6). Furthermore, it was the duty of a father to let his son learn a trade, not only that he might be able to support himself, but also because a one-sided intellectual occupation with the Torah was not considered to be conducive to success, but rather a drawback from a moral point of view (Ab. ii. 2; Ḳid. 29a). According to one opinion, a father was in duty bound to have his son taught even swimming (Ḳid. *l.c.*).

German Jewish School of the Sixteenth Century.
(After a contemporary woodcut.)

With the dissolution of the Jewish state, the Jewish system of education, while preserving intact its main characteristics, began to be differentiated according to the varying surroundings and outward circumstances of the Diaspora. In Egypt and in other countries along the Mediterranean, Judaism succumbed to Hellenism; but in Palestine the former conquered the latter so completely that after the destruction of the Temple the scribes formally banished Greek learning from the Jewish schools (Yer. Peah i.; B. Ḳ. 82b, 83a; Soṭah 41a; Men. 64b, 99b). But this uncompromising attitude toward "alien sciences" has never been adhered to either in principle or in practise. The Middle Ages furnish abundant proofs that the Jews took a large part in the culture and learning of the nations among which they dwelt.

Even after the dissolution of the Jewish state, Palestine remained for some time the seat of the patriarchy, and in consequence the center of Judaism. The most momentous achievement of that period was the final compilation of the Mishnah; and this became the foundation for all the lectures and discussions in the schools. Toward the end of the fifth century this compilation was edited under the name "Gemara" or "Talmud," and became the principal subject for study in the schools of the Diaspora. Babylon contributed largely to the work through its flourishing academies in Nehardea, Sura, and Pumbedita. The schoolhouse ("sidra," from which the presiding officer was called "resh sidra") was visited by hundreds of pupils, who listened all day long to the lecturer or to his interpreter ("meturgeman"). Gatherings, also ("kallah"), which attracted men from far and near, were held in the spring and the fall of the year. At these gatherings lectures were delivered, important decisions, or rules of conduct, were laid down, and rabbis were appointed with certain formalities and ceremonies, which served later as patterns for European universities (compare Jacob Alting, "Hebræorum Republica Scholastica," p. 122, Amsterdam, 1652). Discourses, also, called "rigle," were delivered on feast-days. Every community had, in addition to the higher schools ("metidtas"), preparatory or elementary schools (בית אולפנא; בית ספר; אסכולא = σχολή) under direction of elementary teachers (מקרי דרדקי; פדנוג = παιδαγωγός), where the children were taught the Hebrew alphabet and the Bible.

**Post-Talmudic Education.**

The influence of Arabian civilization in developing the scope of Jewish education is quite noticeable. From the middle of the seventh century the rector of the academy at Sura bore the title "Gaon." The Geonim, instead of condemning secular knowledge, considered it a means for advancing and completing Jewish religious thought (Grätz, "Geschichte," v. 268). It is fair to assume that at that time, and in the homes of the great scholars of those days, in both the Orient and the Occident, special attention was paid to the system of education. A proof of this is to be found in such works as the "Testament" of Judah ibn Tibbon of Granada (1120–1190), as well as in the twenty-seventh chapter of the "Cure of Souls," by Joseph b. Judah ibn Aknin of Barcelona (end of twelfth century). Both writings give in detail a number of rules for pedagogy and for the course of instruction to be followed in the schools. Joseph ibn Aknin lays down the following desiderata for the successful teacher. He must have complete command of the subject he wishes to teach; he must carry out in his own life the prin-

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הנה מפני שכמות המדרגה האחרונה של המכה הש
מעה יהם יותר מה' חלקנו המוכה כחמנע וכתבנו
חנין בטור ר' התחלתו מהמדרגה הכמפכת לאחרונה
, ולהיות מתוספת על החמשה הנה אחד ונחנו
בריכים לכתוב המוכה כעבמן בטור אחר כפי הכחתנו
על כן הכחנו הטור המוכה הכתוב למעלה במקומו
, וכחה מעה טורים כי חבי המוכה מהיות מתחיל
מהמדרגה הכמפכת לאחרונה הנה במקום חמשה
טורים , ולהיות ממספר מדרגות חמכה הם שלשה
ובשהשלכנו אחד כשארו מכים על כן כתבנו מכים מיצרים בסוף הטורים , עוד אחר זה
כתבנו אחר המוכה בטור אחר תחת הם מתחיל ממדרגה האחרונה על חמומה כי אלו היה
אחת מה' היינו כותבים המוכה כעבמן בטור מתחיל ממדרגה הקודמת למדרגה האחרונה
מבמוכה ונשלים הטורים כסיפרם עד שנגיע אל ביאת הטורים הראשונים , אחר כתבנו
המוכה כשלשה טורים זה תחת זה כמספר כחות המדרגה הראשונה מבמוכה התחלתם
מהמדרגה הקודמת לקודמת שבמדרגה האחרונה של הטור הראשון וקבענו הכל ועלו
תלב תלפים ונטל נזהו תשעלה מהכחת תרנג עם תשלה ,

**והמאזנים** אחר כח יאמון זה המין הוא זה מכשליך כמות מדרגות הטור המוכה
ט ט , והכשאר כשמריהן , עוד כשליך כמות מדרגות המכה ט ט
והכשאר כשמריהן , אחר זה נכה חשמור עם השמור והעלה כשליך ממנו התשיעית
והכשאר כשמריהן , עוד כשליך כמות מדרגות הסך לתשיעית והכשאר הם הוא כלתי מים
לשמור מכיריכו דע מטעית , ואם לא תספר מהיות לך מהוך מחויב ואלה מאזני מרמה
אחר מלך יחייב רק הבד האחד לבד : עוד מאזנים אחרים על דרך המכיעות
והוא מכשליך כל טור וטור מהמכי טוריס העליונים מהם המכה המוכה למכיעות לפי מה
מקדם לך רל לא בשתחשוב כל מדרגה לפי לוכותה ותשליך ממנה המכיעית , ולו כשתכה
ה מדרגה האחרונה עם הקודמת לה ותחשוב האחרונה לעשרות והקודמת ממנה לאחדים
לפי מה שקדם והכל עולה כקנה אחד , אחר זה הכה המותר מהטור המכה עם המותר
מהטור המוכה והעולה השלך ממנה המכיעות והמותר שמריהן , אחר זה השלך המכיעות
גם מהסך לפי מה שקדם ואם המותר מהסך הוא לשמור אחר שנדקת ואם לא כוכת , וגם
אלה מאזני מרמה אחר שלא יחייב המכי נדדים יחד ,

**ואולם** המאזני נדקת שכוה המין הוא כמין החלוק כאשר יתבאר במקומו ב"ה , כי
אם חלקת הסך על אחד מהמכי הטוריס המוכים ויהיונה כחלוקה יהיה הטור
האחר הנה נדקת ואם לא כוכת , ואם היה הטור העליון מוכה עם מכים אחדים לבד הנה
יהיו לנו מאזני נדק אחדים אלת"ו , והנה אם תסר הטור המוכה מהסך ויהיה הכשאר מה
לנו הנה נדקת ואם לא כוכת : אולם כוה אדרך אשר הוא על דרך הקבון יהיו לנו עוד
הג מאזני הקבון , הנה זה הם האדרים אשר כהם כנוע כידיעת זה המין וזה עם הכתיבה
אולם אם רצית לדעת זה על מה הכה לא תעכל מפני הזכירה הצריכה לזה וזה במספרים
הרכים , אולם כקבלת מספר אחד עם מספר אחר הל כלל עם כלל הו עם פרט הו זה
פיהיה הנה בבר כתבנו הקדמונים דרכים הכים , ואכמן מפני כחרבו קבנור הן רבוי
להתעסק בהבחתם , אולם אדרך הנכבד מהם והקצר הוא זה שנכה כמות המספר האחד
עם כמות המספר האחר מכלתי שנביט בהם החיבות והשלה כשמריהן , אחר כן נקבץ

ciples he wishes to inculcate in his pupils; he must exact no pay for his teaching; he must look upon his pupils as if they were his own sons, and treat them accordingly; he must train his pupils to lead an ethical life; he must not be impatient, but come to his pupils with a happy countenance; and he must teach his pupils according to the range of their intellectual abilities. The following order of studies to be pursued is recommended: reading, writing, Torah, Mishnah, Hebrew grammar, poetry, Talmud, philosophy of religion, logic, arithmetic, geometry, optics, astronomy, music, mechanics, medicine, and, lastly, metaphysics. Joseph also lays down rules which the pupils are to follow. They are to keep their bodies and souls pure; not to be ashamed to ask instruction in that in which they are ignorant; not to think of future gain or that their study has an ulterior object; to commence their studies by learning the elements and principles upon which science is built; to let no moment of the day or of the night pass in idleness; to make the acquisition of wisdom an end in itself; to leave their place of residence for some other place famous for its learning; and, lastly, to show their teachers even greater honor than their parents.

**Qualifications of a Teacher.**

From the thirteenth century onward the "seven sciences" (שבעה חכמות), enumerated differently by various writers, comprised the prescribed curriculum among Jews as well as among Christians. Other authors who insist upon having education and teaching placed on a scientific basis are: Judah b. Samuel b. Abbas in his "Ya'ir Netib" (*c.* 1250); Shem-Ṭob b. Joseph Falaquera (died after 1290), especially in his didactic novel "Ha-Mebaḳḳesh"; Joseph Ezobi (*c.* 1250) in his didactic poem "Ḳa'arat Kesef"; and Profiat Duran of Catalonia (*c.* 1350) in the introduction to his grammatical work "Ma'ase Efod." Systematic Jewish education in Italy received like care and encouragement, due in part to the influence of scholars from Spain and Provence. Deserving of mention in this connection are: Jacob b. Abba Mari Anatolio of Provence; Zerahiah b. Isaac of Barcelona, who lectured at Rome; Kalonymus b. Kalonymus of Provence; and the native Italian Jews Judah b. Moses of Rome and the poet Immanuel. All these men, belonging to the thirteenth century, stimulated interest in the "alien sciences" and in the scientific treatment of Jewish literature. Numerous hints on pedagogy are scattered throughout their works. The "Book on Ethics," by Jehiel b. Jekutiel of Rome (1278), in which are found together with the moral teachings of the Rabbis maxims from Aristotle, Porphyry, Theophrastus, and the emperor Frederick II., gives the best view of the intellectual status of the Italian Jews of the period.

Side by side with this scientific trend went the endeavor to guard Jewish education against the influences of the current culture in so far as it was a menace to religion. This was the special work of the Jews of northern France and of Germany, where their Christian neighbors also were backward in learning. This one-sidedness and concentration shaped the system of education and teaching for the Jews of northern France and of Germany. The so-called "Maḥzor Vitry" of Simḥah b. Samuel, a pupil of Rashi, describes (§ 508) how a child received its first instruction—a description that is supplemented by the contemporaneous "Sefer Asufot":

**In Northern Europe.**

> On the Feast of Weeks, the day when the Law was proclaimed, the child was handed over to the school with especial ceremony. Having been bathed and dressed, the boy was taken to the synagogue at daybreak, and placed before the Torah, from which was read the passage for the day (the Decalogue, Ex. xix. 16 *et seq.*). Then he was led to his teachers. While on the way he was wrapped in a shawl or a cloak to guard him from the evil eye. The teacher took the child in his arms, and then set him down. After this he took a slab upon which were written the first four and the last four letters of the Hebrew alphabet and the sentences: "Moses commanded a law, even the inheritance of the congregation of Jacob" (Deut. xxxiii. 4); "Let instruction be my vocation"; and the first verse of Leviticus. This slab was placed at the head of the infant in his cradle when he was named; even in ancient times it was used for the first instruction with the idea that the slab which treated of the pure (the sacrifices) should first occupy the attention of the pure (the children). The teacher then pronounced slowly all the letters of the alphabet, the pupil repeating them. The last four letters were pronounced in their proper order as one word (קרשת), and also backward as one word (תשרק). The slab was smeared with honey, which the child might lick off and taste as it were the sweetness of instruction. There was also a honey-cake made of three kinds of fine flour, upon which were marked the Biblical verses Ezek. iii. 3; Isa. i. 4, 5; Ps. cxix. 9, 11, 12, 13, 34, 97, 130, 140.

There was also an egg inscribed with Biblical verses—a supposed preventive of forgetfulness. While reading the pupils were required to sway their bodies and to recite to a certain tune, which varied with the different parts of the Bible. The text was translated into the vernacular. The children soon advanced to the Mishnah and Talmud, so that at thirteen years of age a boy had attained a certain independence and was in a position to enter the yeshibah or academy. Here he listened to lectures on the Talmud remarkable for their depth and acuteness, and then took up the wandering life of the "baḥur," which resembles much that of the Christian bacchant or traveling scholar (see Baḥur). The constant influx of new elements stimulated the teaching at the academies, and this again influenced the life of the Jewish congregation. A picture of this life is to be found in the "Book of the Pious," by Judah of Ratisbon. Compared with the surrounding Christians, the Jews are seen to have been in no wise inferior to them, but, on the contrary, somewhat superior because their intellects were sharpened by Talmudic studies. A Christian lay preacher, Sebastian Lotzer, refers to the advantage enjoyed by the Jews in being instructed in the Law from their youth. The medieval period ends in France with the expulsion of the Jews from that country in 1395; in Germany with the persecution of the Jews there in 1348; and in Spain and Sicily with the expulsion of the Jews therefrom in 1492.

**The Wandering Scholar.**

The ideas on education which the Spanish Jews carried with them were developed more freely in their new surroundings. In Italy especially, under the influence of the revival of learning, this was most apparent, as may be seen in the curriculum published by David Provenzale, in Mantua in 1564, for the educational institution which he had intended to found. This curriculum includes the Bible and

the Talmud with the best commentaries, Hebrew grammar, Jewish philosophy, composition and calligraphy, Latin and Italian philosophy, medicine, mathematics, cosmography, and astrology. This shows the intellectual status of the Italian Jews and how they became the teachers of nearly all the Hebraists of the age of humanism. The Spanish and Portuguese Jews carried their educational ideas also into Holland. The school at Amsterdam, which Spinoza attended, was admired by Shabbethai Sheftel Hurwitz ("Wawe ha-'Amuddim," 9b) on account of its systematic arrangement, and was held up as a pattern to the congregations of Germany, Austria, and Poland. According to Shabbethai Bass, it comprised six classes, the curriculum being: (1) Hebrew reading, until the prayers were mastered. (2) The Pentateuch with the tonic accents. (3) Reading and translation from the Bible, with Rashi's commentary upon the weekly section. (4) The Prophets and the Hagiographa with the tonic accents. (5) Lectures on Hebrew grammar and discussions of halakic passages from the Talmud, the class being conducted in Hebrew. (6) The school proper, called "'Ez Ḥayyim," and presided over by the grand rabbi. The subjects taught in the school proper were the Talmud with Rashi and Tosafot, responsa and discussions on the code of Maimonides. The hours of instruction were from 8 to 11 A.M. and from 2 to 5 P.M., or until the afternoon service.

**In Amsterdam.**

The educational systems of the Jews in Germany, Austria, and Poland were defective in so far as the grading of classes was so arranged that pupils were instructed in the most difficult passages of the Talmud even before they had mastered the Bible, and were thus trained to excel in sophistic dialectics. Many rabbis declaimed against these conditions, which were not improved until the beginning of the nineteenth century, and then only gradually.

Even before Moses Mendelssohn, individual Jews had attained to the general culture of their time; for instance, the physician Tobiah Nerol, who was born in Metz, 1652, and who, by permission of the Elector of Brandenburg, had studied in Frankfort-on-the-Oder; the ichthyologist Bloch of Berlin; and others. Yet to Mendelssohn is due the general improvement of the Jewish educational system. He had many followers, who, as contributors to the Hebrew periodical "Ha-Meassef," were called "Meassefim," and were instrumental in raising their coreligionists to higher intellectual planes. In Austria especially, Hartwig Wessely's Hebrew circular letter, "Words of Peace and of Truth" (1782), in which he advocated general culture, justifying it from the standpoint of the Jewish religion, stirred up the Jews to carry out the suggestions of Emperor Joseph II. for improving their school system.

**Eighteenth Century.**

The actual systematic reorganization of the Jewish system of education and teaching dates from the founding of the following schools:

(1) The Jewish Free School of Berlin, founded in 1778 under the leadership of David Friedländer and Isaac Daniel Itzig. The following subjects were taught: German, French, Hebrew, business technology, arithmetic, bookkeeping, writing, and drawing.

(2) The Wilhelm School of Breslau, founded in 1791, but discontinued soon afterward.

(3) The Jüdische Haupt- und Freischule (Herzogliche Franzschule) of Dessau, founded in 1799 by an association of Jewish young men.

(4) The Jacobsonschule (day- and boarding-school) of Seesen in the Harz, founded in 1801 by Israel Jacobson (born in Halberstadt 1768, died in Berlin Sept. 13, 1828). The school is, in accordance with the intentions of its humane founder, a non-sectarian educational institution for boys. It is still flourishing, and was attended between the years 1838 and 1867 by 1,444 pupils, of whom 719 were Christians.

**Modern Schools in Germany.**

(5) The Real- und Volksschule der Israelitischen Gemeinde in Frankfort-on-the-Main (Philanthropin), founded in 1804 by Sigmund Geisenheimer. It was at first non-sectarian, but when the city came under Prussian rule the school was restricted to Jewish youth.

(6) The Samson'sche Freischule of Wolfenbüttel, including a boarding-school, founded in 1807 by Isaac Herz Samson. L. Zunz and M. Jost were prepared there for the university.

(7) The High School at Tarnopol in Galicia, founded in 1813 by Joseph Perl; its normal courses served as models for other normal schools of Austria.

Since the beginning of the nineteenth century the following governments have interested themselves in Jewish schools: Prussia, which introduced compulsory education (comp. L. Geiger, "Zeit. für die Geschichte der Juden in Deutschland," iii. 29 *et seq.*); Württemberg ("Mitteilungen der Gesellschaft für Deutsche Erziehungs- und Schulgeschichte," ix. 51 *et seq.*); Hanover, Bavaria, Baden, Hesse, etc. Since the emancipation of the Jews their children have entered the state or municipal schools, receiving religious instruction in the same way as the pupils of other denominations. In Austria the Jewish teachers of religion employed in the public schools have the same official standing as their Christian colleagues, which is not the case in Prussia. Besides this, Jewish children receive instruction also in special religious schools (Talmud Torah Schulen). The founding of Jewish elementary schools called for normal schools for Jewish teachers. In 1809 a teachers' seminary was founded at Cassel; others are in Berlin, Hanover, Münster, etc.

**General Compulsory Education.**

With this awakening to the need of general culture came the demand for scientifically trained rabbis. The following institutions provide such training: the Jewish Theological Seminary at Breslau, founded by Fränkel; the Institute for the Science of Judaism at Berlin; the Orthodox Rabbinical Seminary at Berlin; the State Rabbinical School at Budapest; the Jewish Theological Institute of Vienna. The last two institutions are supported, the first entirely, and the second partly, by the government. Similar institutions exist in Paris, London, Florence, Cincinnati, and New York (see SEMINARIES, RABBINICAL). As of old, larger communities support schoolhouses (בתי מדרש), where popular lectures on the Bible, the Talmud, and the Midrash are delivered.

**Education of Rabbis.**

In the eastern countries of Europe, in Russia, Rumania, and Turkey, Jewish education is in almost the same condition as it was prior to Mendelssohn; that is, those countries are given over to one-sided Talmudic study, and hold aloof from general culture (see ALLIANCE ISRAÉLITE UNIVERSELLE). The Russian government has founded rabbinical schools —for instance, at Jitomir—which furnish the officially recognized rabbis. More important, however, are the yeshibot. The rabbis who direct these are remarkable for their minute knowledge of the Talmud as well as for their antagonism to culture. In Rumania the Jews are not only curtailed in their civic rights, but their educational opportunities also are limited by the government. For education in other countries see PEDAGOGICS.

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G. M. G.

**——Trade-Schools:** As soon as emancipation came there was a tendency among Jewish philanthropists to train their poorer coreligionists in handicrafts, though there were many difficulties in the way owing to the existence of the gilds. Thus, Jacobson wished to train Jews as artisans as early as 1805, and was encouraged by the government of Westphalia to do so, though he was informed that they would not be allowed to enter the gilds (Rülf, "Jacobson," p. 11). Notwithstanding this, many societies for the training of Jewish boys in handicrafts were formed; the earliest, so far as is known, being that established in 1793 at Copenhagen ("Orient," 1843, p. 58). This was followed at Cassel in 1802; and during the next fifty years general associations were formed in Prussia (1812), Bavaria (1830), Baden (1833), Saxony (1837), Hanover (1841), Hungary and Bohemia (1846); in many cases these general movements had been preceded by local associations, the success of which led to their spread.

**Technical Training Among Jews.**

In 1888 Baron de Hirsch gave large sums of money (2,000,000 gulden) for the training of Jewish artisans in Galicia and Bukowina. In the preceding year N. Händler of Leipsic had given 100,000 marks for a school for Jewish boys to be trained as artisans ("Allg. Zeit. des Jud." 1888, p. 505). In 1844–45 many private benefactors devoted their money to a similar purpose. In the former year H. Todesco founded a prize of 500 florins for every Jewish journeyman who completed his apprenticeship at Vienna ("Orient," 1844, p. 188), and D. Massaroni of Rome gave 2,000 florins to the Trabotti foundation to train each year two Jewish lads as watchmakers ("Allg. Zeit. des Jud." 1845, p. 654).

The following is a list of some towns and countries in which exist certain of the most effective associations that have helped to train Jews in handicrafts throughout Europe in the nineteenth century. Countries in which general institutions exist are indicated by italics.

| Founded. | Place. | Source. |
|---|---|---|
| 1793 | Copenhagen | Orient, 1843, p. 58. |
| 1802 | Cassel | A. Z. J. 1891, No. 12, p. 2. |
| 1812 | *Prussia* | A. Z. J. 1882, p. 71; 1900, pp. 22, vi. |
| 1819 | Strasburg | A. Z. J. 1840, p. 214; 1900, p. 115. |
| 1823 | Frankfort-on-the-Main | A. Z. J. 1845, p. 22. |
| 1826 | *Bavaria* | A. Z. J. 1888, p. 165. |
| 1829 | Dresden | A. Z. J. 1837, p. 4. |
| 1833 | *Baden* | A. Z. J. 1837, p. 382. |
| 1834 | Venice | A. Z. J. 1838, p. 497. |
| 1835 | Schwerin | A. Z. J. 1839, p. 393. |
| 1837 | *Saxony* | A. Z. J. 1837, p. 165. |
| 1839 | Budapest | A. Z. J. 1839, p. 550. |
| 1840 | Breslau | Orient, 1843, p. 325. |
| 1841 | Bonn | A. Z. J. 1841, p. 84. |
| 1841 | *Hanover* | A. Z. J. 1841, p. 325. |
| 1841 | Vienna | A. Z. J. 1883, p. 107; Wertheimer, Jahrb. i. 69. |
| 1843 | Mülhausen | A. Z. J. 1843, p. 297. |
| 1843 | Prossnitz | A. Z. J. 1843, p. 324. |
| 1845 | Mannheim | A. Z. J. 1845, p. 478. |
| 1846 | Prague | Wertheimer, Jahrb. iii. 52. |
| 1846 | *Hungary* (L. Löw) | A. Z. J. 1826, p. 748. |
| 1846 | *Bohemia* | A. Z. J. 1846, p. 630. |
| 1850 | Bayonne | Univers. Isr. April 19, 1901. |
| 1855 | Posen | A. Z. J. 1842, p. 114. |
| 1867 | Rome | Hebr. Bibl. xix. 455. |
| 1888 | *Galicia and Bukowina* (Baron de Hirsch) | A. Z. J. 1888, p. 790. |

A. Z. J. = Allgemeine Zeitung des Judenthums.

In more recent times the Alliance Israélite Universelle and the Anglo-Jewish Association have established technical schools as part of their regular work in the East, while it is the aim of most apprenticeship committees, attached to boards of guardians and other Jewish philanthropic institutions, to train in manual labor the lads entrusted to their care. See ALLIANCE ISRAÉLITE UNIVERSELLE; ANGLO-JEWISH ASSOCIATION.

A. D.—J.

**EDUCATIONAL ALLIANCE.** See NEW YORK.

**EDUCATORE ISRAELITA:** Monthly periodical founded by Giuseppe Levi, and published by him, in conjunction with Esdra Pontremoli, at Vercelli (1853–74). It advocated moderate Jewish reform, to be brought about by the cooperation of all communities. Luzzatto, Della Torre, Cantoni, Mortara, and Benamozegh were among its contributors. After Levi's death in 1874 the periodical was continued in Casale by Flaminio Servi under the title Il VESSILLO ISRAELITICO.

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G. I. E.

**'EDUYOT** ("Evidences" of the sages on ancient halakot; called also **Behirta** ["Choice" of halakot]): The seventh treatise in the order Nezikin of the Mishnah. When, after the destruction of the Temple, it became necessary, through the removal of R. Gamaliel II. from the office of patriarch, to decide religious questions by the will of the majority, there was produced, as the groundwork of the treatise 'Eduyot, a collection of unassailable traditions.

JEWISH SCHOOL AT JERUSALEM,
Showing Pupils Reading from Inverted Text.
(From a photograph in the possession of Nissim Behar.)

From time to time more material was added to this groundwork, until the treatise was concluded on the redaction of the whole Mishnah. There is no connection between the many subjects touched upon in the 'Eduyot; and an exhaustive discussion of each is not its purpose. Even the names of the sages responsible for the halakot provide but a loose thread of union.

Following is a synopsis of the longer portions of the treatise:

**Contents.**

Chapter i.: In 1-3 a matter of dispute between Hillel and Shammai is again brought up for consideration; namely, the chief rules to be observed in regard to niddah, ḥallah, and miḳweh. In 7-11 the schools bring forward various decisions relating either to Levitical purity or to priestly tithes ("ṭohorot," "zera'im"). In 12-14 a group of halakot is given in which the Hillelites incline to the opinion of the Shammaites.

Chapters ii. and iii.: Insertions in which Ḥanina, "the deputy of the high priest," reports concerning certain customs in the Temple and other precedents at Jerusalem (ii. 1-3). Each mishnah consists of three halakot, which were propounded by Ishmael or in his school, or by Akiba or in his house of learning (4-8); they are followed by two haggadic sentences of Akiba (9-10). In ch. iii. space is given to Dosa ben Harkinas, who was prominent in the disputes with Gamaliel; and matters relating to ṭohorot and zera'im are treated together with a marriage law. In 7-12 the thread dropped in ch. ii. is taken up again: it contains four questions disputed by Joshua; three by Zadok; four by Gamaliel (besides two groups of his teachings, each group consisting of three parts, which reconcile the conflicting opinions of the two schools); and three by Gamaliel's colleague, Eleazar ben Azariah.

Chapter iv.: Continues i. 12-14 by giving the exceptional cases. Here the Shammaites appear as putting a milder construction upon the Law than the Hillelites (1-12).

Chapter v.: Gives other halakot in which the Hillelites and Shammaites take a stand similar to that taken in the earlier chapters. These halakot are severally mentioned by Judah, Jose, Ishmael, and Eliezer (1-6).

Chapter vi.: The opinions of new colleagues of Jose, Joshua, and Eliezer are given in continuation of ch. iii., partly treating of the same subject (1-3).

Chapter vii.: Joshua and Judah again appear (1-7), and Gamaliel's halakot are given on the consecration of the new moon and of the leap-year, a subject of dispute at the time. In 8-9 the opinions of older colleagues are given.

Chapter viii.: The opinions of members of the house of Beteira (1, 3) and of important contemporaries and older teachers (2, 4) are presented; also a halakah of Akiba on a marriage law, already treated, and a statement of Joshua on the future mission of the prophet (5). To this the opinions of other teachers are added.

The tractate closes with an ethical teaching: "The wise men say, Elijah will not appear in order to draw some nigh and to keep others away, but in order to bring peace into the world: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers' (Mal. iii. 23-24 [A. V. iv. 5-6])."

The space in this treatise allotted to each of the teachers is in proportion to his importance; and the frequent occurrence of Akiba's name is justified by the great conciliatory part which he took in the disputes of the time.

A synopsis of some of the insertions follows:

**Insertions.**

In i. 4-6 this question is put: "Why are not the names given of the authors of those halakot which are not accepted?" The answer is: "To show that after a clearer insight they withdraw their opinions and do not abide by them stubbornly; or they are used as sources to serve as precedents in certain cases." In v. 6 Akiba ben Mahalalel is cited as having firmly adhered to his opinion; but at his death he bade his son yield to the majority. In ii. 9-10 and viii. 6-7 are sayings to encourage the people for the loss of the Temple.

The Tosefta to 'Eduyot generally follows the order observed in the Mishnah. After the introductory halakot (Tosef. i. 1-3 = Mishnah i. 1-3) and the peace exhortations (Tosef. i. 4-6 = Mishnah i. 4-6), those cases mentioned in Mishnah i. 12 are taken up in which the Hillelites yield to the Shammaites (Tosef. i. 6), the disputes between the schools being omitted. Sentences follow (Tosef. i. 8-14 = Mishnah ii. 5-10) advising a wise and moderate limitation of individual opinions where certainty is lacking in cases of dispute. After a short selection from the third chapter of the Mishnah (Tosef.

**The Tosefta.**

i. 16-18 = Mishnah iii. 3, 6, 7), consideration is given to the occasional milder constructions of the Shammaites and the severer ones of the Hillelites (Tosef. ii. 2-9 = Mishnah iv. 6, 7, 11; v. 1, 3-5). In Tosef. ii. 9, the exceptional opinion of Akabia (Mishnah v. 6, 7) is considered. Tosef. ii. 10 (= Mishnah vi. 3) and iii. 1 (= vii. 2) touch briefly upon the chief opponents of Gamaliel. Tosef. iii. 2, 3 (= Mishnah viii. 5) gives laws of purification which have reference to the position of Jerusalem after the destruction. The conclusion (Tosef. iii. 4) agrees with Mishnah viii. 7. Tosef. i. 7, ii. 1-2, and ii. 6 do not wholly fit into this treatise. The last paragraph is a fragment from the Mishnah of Eliezer ben Jacob.

In general, the Tosefta took as a basis a treatise which dealt only with the chief questions regarding the day called "bo ba-yom" (that day); but the Mishnah of 'Eduyot is of a wider range.

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S. S. L. A. R.

**'EFA or ḤEFA:** Rabbinic scholar of the fourth century. He was a native of Babylonia, who, although but few halakot and fewer haggadot are associated with his name, acquired considerable fame as belonging to "the ingenious scholars of Pumbedita" (Sanh. 17b; Men. 17a). His full name, which was "'Efa b. Raḥba," appears once in the Babylonian Talmud (Sanh. *l.c.*); but in Yerushalmi he is always cited as "Ḥefa," without patronymic or title.

BIBLIOGRAPHY: Frankel, *Mebo*, p. 85a; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

**EFES, AFES, or PAS:** Scholar of the third century; secretary to the patriarch Judah I. (Gen. R. lxxv. 5), and one of the last tannaim. After Judah's death, while Efes conducted a college in southern Judea, on account of which he was called "Efes (in Yerushalmi, "Pas") Daromi" (Yer. Ta'an. iv. 68a; Eccl. R. vii. 7), he was made principal of the academy at Sepphoris, although the dying patriarch had ordered the appointment of Ḥanina b. Ḥama to that position. The latter refused to supersede Efes, who was his senior by two years and a half (Shab. 59b; Ket. 103b; com-

pare Yer. *l.c.*; Eccl. R. *l.c.*). Hosha'yah Rabba was one of his disciples, and reported in his name several haggadic remarks, among them one bearing on Isa. lx. 3 (Hebr.): "Nations shall walk by thy light," from which he argues that Jerusalem will in the future become a torch by the light of which people will walk (Pesiḳ. xxi. 144b). Hosha'yah reports also a civil law in Efes' name (Yer. Yoma v. 43a); and Simeon b. Laḳish applied to him for information on a ritualistic point ('Er. 65b; Yer. 'Er. iv. 23c).

Efes did not survive Judah I. many years. He was succeeded by Ḥanina b. Ḥama.

Bibliography: Frankel, *Mebo*, p. 122a; Halevy, *Dorot ha-Rishonim*, ii. 133a *et seq.*; Bacher, *Ag. Pal. Amor.* i. 91; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, iii. 44.

S. S. S. M.

**EFODI.** See Duran, Profiat.

**EFRATI, AMRAM BEN NATHAN:** Rabbi of Valencia in the second half of the fourteenth century. He was a contemporary of Nissim b. Reuben, rabbi of Barcelona, and of Simeon b. Ẓemaḥ (RaSHBaẒ), whom he consulted on rabbinical questions. He occupied the rabbinate of Valencia for more than forty years. Efrati was held in high esteem by his contemporaries, notwithstanding the fact that at the very outset of his career he had had occasion to attack certain powerful members of his community whose actions had given public offense. He enjoyed the reputation of being a great Talmudist and mystic, and was credited with a knowledge of secular sciences also. He seems to have been opposed to casuistry. In his decisions there is good reason to suppose that he largely followed Maimonides. Toward the end of his life there came to Valencia Ḥasdai b. Solomon, a distinguished casuist, who endeavored to defame Efrati and attacked him openly. Efrati's literary remains consist only of a few responsa, which are to be found in the collection of Isaac b. Sheshet.

Bibliography: Weiss, *Dor*, v. 157–161; Azulai, *Shem ha-Gedolim*, i. 77b.

S. S. M. Sel.

**EGER** (Czech, **Cheb**): Bohemian town, on the right bank of the River Eger. The population of Eger in 1890 was 17,148, including 508 Jews. The oldest document mentioning the Jews is dated March 12, 1314, and refuses them permission to inhabit a new street near the monastery. They are again mentioned in a document of Oct. 23, 1322, in which the emperor Louis the Bavarian pledges Eger to John, King of Bohemia. Louis annulled all the debts of Abbot Griebel of Waldsassen to the Jews. At that time the Jews inhabited a special part of the city called "Unter den Juden."

About 1332, under Charles IV., many rich Jews settled in Eger, where they succeeded so well that in a short time the Jews formed one-fourth the population of the town. They had then a high school, a synagogue, a synagogue courtyard ("Judenhoff"), a house for the cantor, and a cemetery. Their wealth aroused the jealousy of the other inhabitants. The charges against the Jews at the time of the Black Death (1348) reached Eger on March 25, 1349; and in 1350 they were suddenly attacked by the mob, incited by a monk's preaching; nearly all were massacred, their goods appropriated, and their books taken to the town hall, whence they were sent to the Imperial Library of Prague. The street where this occurred still bears the name "Mordgässchen." On May 15 the citizens were absolved from all guilt in the matter by Charles IV. himself. It seems that the few survivors fled to Königsberg, a neighboring town, where they gave Jewish burial to many of the dead whom they had carried with them.

Some Jews returned to Eger shortly after this, for four "Judenmeister" (rabbis) are mentioned in 1352, and a tombstone of a Jewess, "Kele" (1353), is still to be seen. They repurchased from Albrecht Nothheft, the "Landvogt," their synagogue, school, and cemetery. This purchase was confirmed by Charles Nov. 6, 1364. On Jan. 25, 1379, King Wenzel formally declared that the Jews of Eger were his serfs ("Kammerknechte"), and that they could be summoned only before the royal judge of the town; they were thus protected against the injustice of the popular authorities. Two years later, May 5, 1381, he freed the Jews of Eger (together with other inhabitants) from taxes for five years in return for financial assistance. In 1390 he remitted all debts due the Jews. He included them in the safe-conduct given (1391) to the inhabitants of the city, so that they had protection within the empire and in Bohemia. Many documents of the fifteenth and sixteenth centuries evidence the jealousy aroused through their success by the "Jewish bread-thieves." In 1410 they had their own "Tanzhaus" in the "Judengasse."

In the fifteenth century, during the Hussite troubles, a deputation from Eger complained to King Sigismund (1430) that the Jews, on the strength of their old privileges, were not performing military service. The city council thereupon received permission (Oct. 3) to expel all the Jews. The synagogue became a chapel. But the council soon repented, and in 1434 received permission from Sigismund to allow as many Jews to enter the city as business interests demanded. A safe-conduct was given on Oct. 1. Each Jewish family was to pay fifty florins "Schutzgeld." In 1437 there were two families, in 1457 only three, the last with the express permission of King Podiebrad. In 1463 King George agreed to the request of the Senate to put the Eger Jews under the dominion of the city itself.

At the present time the community of Eger has three village dependencies, a synagogue, a cemetery, a ḥebra ḳaddisha, a society of synagogal chorists, and a woman's benevolent society. See Bohemia.

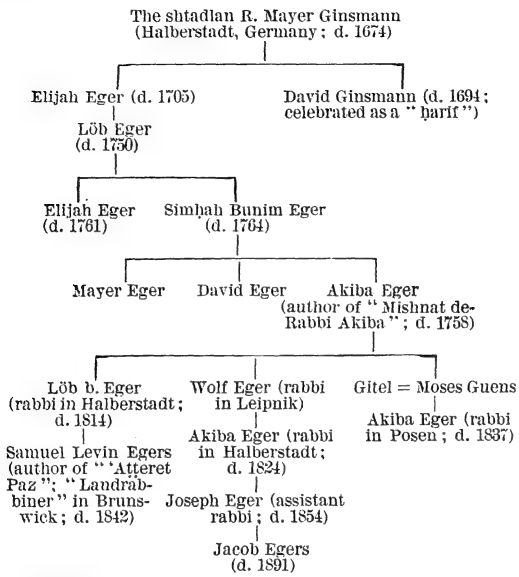
Bibliography: Wertheimer, *Die Juden in Oesterreich*, p. 176; Heinrich Gradl, *Monumenta Egrana*, Nos. 621, 714; Friedländer, *Materialien zur Gesch. der Juden in Böhmen*, pp. 11–14, 17, Brünn, 1888; Jacob Simon, *Urkundliches Material zur Gesch. der Egerer Judengasse*, in *Monatsschrift*, xliv. 297 *et seq.*, 345 *et seq.*; Salfeld, *Martyrologium*, pp. 250, 268.

M. Sel.—G.

**EGER** or **EGERS:** A family established for a long time at Halberstadt, Germany. It appears to have been originally known by the name of "Gins" or "Ginsmann," by which appellation the first two definitely authenticated members, Mayer and David, are known. R. Akiba Eger of Posen, likewise called himself "Ginsmann" while in Friedland. To the same family probably belongs Jacob Egers, some-

time teacher at the Training-School for Teachers in Berlin.

Biographical sketches of the foregoing and of some of the other important members of the family follow the subjoined pedigree:

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J. H. GUT.

**Akiba Eger (Eiger) the Younger (Akiba ben Moses Guens):** German rabbi and champion of Orthodoxy; born at Eisenstadt, Hungary, Nov. 8, 1761; died at Posen Oct. 12, 1837. Akiba's mother, Gitel, whose family was probably from the Bohemian city of Eger, was the only daughter of Akiba Eger (d. 1758), formerly rabbi of Presburg, whose name was taken by his grandson, Akiba ben Moses Guens. At an early age Akiba showed great proficiency in Talmud, so that his uncle, Wolf Eger, later rabbi of Leipnik, took him under his care at Breslau. Akiba distinguished himself so highly that the wealthy Itzig Margalioth of Lissa gave him his daughter Glueckche and provided for his needs. He refused to accept a rabbinical position, his idealistic nature being repelled by the idea of deriving material benefit from the study of the Law. The great conflagration which destroyed Lissa in 1791 impoverished his father-in-law and forced Eger to accept the rabbinate of Märkisch Friedland in West Prussia. His noble and self-sacrificing character and his great Talmudic learning made him universally beloved, and won for him an international reputation among orthodox Jews. He repeatedly expressed a desire to resign his charge and to accept a position as teacher, or a small stipend from wealthy patrons of a bet ha-midrash, in order to escape from the religious responsibilities of the rabbinical office, but remained in deference to the entreaties of his congregation and family. When his daughter Sorel married Moses SCHREIBER in 1813, he allowed his son-in-law to present his name as a candidate to the congregation of Triesch (Münz, "Rabbi Eleasar, Genannt Schemen Rokeach," p. 143, Treves, 1895). For unknown reasons the change was not made, but a year later he was called to the important rabbinate of Posen. From that time his real public activity began, and lasted till his death twenty-five years later.

**Spiritual and Religious Activity.**

Eger's Talmudic learning moved altogether in the paths of the dialecticism common among the rabbis of the eighteenth century. An example is given by O. H. Schorr in "He-Ḥaluẓ," ii. 29. His mode of thinking on such subjects may be judged from the following quotation:

"I saw an admirable explanation of a Talmudic saying in the 'Emeḳ ha-Melek.' 'The Talmud says (Ḥul. 69a): "Because Abraham said, Neither a thread nor a shoe-latchet (Gen. xiv. 23), his descendants were privileged to wear the thread of the ẓiẓit and the strap of the tefillin.' As the strap of the tefillin, wound about the left arm, corresponds to the shoe-latchet, it is proper that we should tie the latchet of the left shoe first" (Notes on Shulḥan 'Aruk, Oraḥ Ḥayyim, p. 1, Berlin, 1862).

In casuistry he was of the ultra-rigorous type. In a circular, published both in Hebrew and in German, he appealed in the most solemn terms to his col-

Akiba Eger the Younger.

leagues not to allow the use at Passover of alcohol made from potatoes. He prohibited the writing of a bill of divorce upon parchment originally manufactured for use as a scroll. It should, however, be added that in his decisions he was guided by humanitarian views, and allowed many things, otherwise forbidden, out of consideration for the poor and the widow.

Eger was naturally a strict opponent of Reform, and declared the slightest change in the order of service inadmissible: "If one disturbed only the one-thousandth part of the words of our Rabbis in the

Talmud the whole Torah would collapse" (see "Eleh Dibre ha-Berit," p. 27, Altona, 1819). He was also opposed to secular learning, and one or two hours a day for that purpose was the utmost concession he would make to the government when compulsory secular education of Jewish children was introduced into Prussia. He accordingly rebuked Solomon PLESSNER, though somewhat mildly, for having advocated secular schools for the Jews in place of the ḥeder (Elias Plessner, "Biblisches und Rabbinisches aus Salomon Plessner's Nachlass," Hebr. part, p. 13, Frankfort-on-the-Main, 1897). Though when measured by modern standards Akiba Eger appears extreme in his views, compared with his contemporaries, and especially with his son-in-law Moses Sofer, he presents really one of the mildest types of Orthodoxy. In spite of an extremely delicate constitution he often spent whole nights at the bedside of the sick, and his conduct during the cholera epidemic of 1831 was recognized by Frederick William III. in a special royal order addressed to the chief of the province.

**His Works.**

Of his works the following have been edited: "Ḥilluka de-Rabbanan," notes on Nissim Gerondi's novellæ to Baba Meẓi'a, Dyhernfurth, 1822; Responsa, Warsaw, 1834, reprinted with additions, *ib.* 1876; "Derush we-Ḥiddush," novellæ on various Talmudic treatises and homilies, *ib.* 1839; Glosses on the Talmud, printed in the editions of Prague, 1830–34, and Warsaw, 1860–63; Tosafot, glosses on the Mishnah, in the editions of Altona, 1841–45, and Warsaw, 1862–67; "Ḥiddushe Rabbi Akiba Eger," notes on various Talmudic treatises, Berlin, 1858; Notes on the Shulḥan 'Aruk, Yoreh De'ah, in the edition of Königsberg, 1859; Notes on Shulḥan 'Aruk, Oraḥ Ḥayyim, edited by Abraham Bleicherode, Berlin, 1862; Notes on Shulḥan 'Aruk, Ḥoshen Mishpaṭ and Eben ha-'Ezer, edited by Nahum Streusand, Thorn, 1869; a further collection of Responsa, edited by Isaac Caro, Vienna, 1889.

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J. D.

**Akiba Eger the Elder of Presburg:** German rabbi; born at Halberstadt about 1720; died at Presburg Sept. 17, 1758. When he was twenty years old he had a dispute on Talmudic matters with Meïr, chief rabbi of Eisenstadt. In 1749 he was elected rabbi of Zülz (Silesia), and in 1756 was appointed assistant to Rabbi Moses Ḥarif of Presburg. Eger was the author of "Mishnat de-Rabbi Akiba," novellæ on several treatises of the Talmud. Fürth, 1781; and of several Responsa, published in the "Bene Aḥubah" of Jonathan Eybeschütz, Prague, 1819.

BIBLIOGRAPHY: Steinschneider, in Ersch and Gruber, *Encyc.* section i., part 67, p. 345; Fränkel, in *Orient, Lit.* 1848, col. 15; Neubauer, in Berliner's *Magazin*, i. 43; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 33, 71.

L. G. M. SEL.

**Jacob Egers:** German scholar and educator; born at Halberstadt Jan. 18, 1834; died at Berlin Nov. 17, 1891. He was for more than twenty years a master at the Training-School for Teachers ("Lehrerbildungsanstalt") in Berlin.

He published the diwan of Abraham ibn Ezra together with the latter's secular poetry and allegory, "Ḥai ben Meḳiz," Berlin, 1886, some parts of which were translated into German by D. Kaufmann; and two poems of Solomon ibn Gabirol with notes in the "Zunz Jubelschrift," Hebr. part, pp. 192–200.

BIBLIOGRAPHY: *Oester. Wochenschrift*, 1891, p. 886.

S. M. SEL.

**Löb b. Akiba Eger:** German Talmudist; died at Halberstadt 1814. In 1775 Eger was appointed rabbi of the community in succession to his late teacher, Isaac Schwanfeld. He devoted his whole energies to furthering Talmudic studies in his native city, his yeshibah in consequence achieving a high reputation. In collaboration with his brother Wolf he published supplementary notes to his father's work, "Mishnat de-Rabbi Akiba." A funeral oration delivered by Eger on the death of Frederick the Great (1786) gives proof of his oratorical attainments. A few of his sermons have been preserved in manuscript. Some of them denounce the fashions then coming into vogue, especially the wearing of jewelry by women; others warn against buying Christian sacred vessels, even when offered by the clergy.

BIBLIOGRAPHY: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 105.

L. G. A. PE.

**Nathan ben Abraham Eger:** Bohemian Talmudic scholar; lived at Prague in the second half of the seventeenth century. He was the author of "Gan Naṭa'," a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, Prague, 1695, and often reprinted.

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L. G. M. SEL.

**Samuel Levin (Perez Sabel) Egers:** German Talmudist; born in Halberstadt June 9, 1768; died in Brunswick Dec. 3, 1842. He was one of the most brilliant pupils, and afterward an assistant, in his father's yeshibah. In 1809 he was appointed rabbi of Brunswick, and filled this position until his death.

Egers was not adverse to the introduction of reforms; thus he founded in 1828 an "Elementarschule" in Brunswick; and three years later he introduced the confirmation of boys and girls.

In 1836 Egers became blind; but in spite of his severe sufferings he did not relax his labors. In 1842 he gave his assent to a plan to render the synagogue service shorter and more intelligible.

Egers' works include: "Aṭṭeret Paz," novellæ on Beẓah; "Rimmon Pereẓ," novellæ on Ketubot, Altona, 1823; besides several homilies.

BIBLIOGRAPHY: Herzfeld, in *Allg. Zeit. des Jud.* 1842, pp. 412, 461, 762, Suppl. to 1843; Zunz, *Z. G.* i. 242; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 103.

S. G. R.

**Solomon ben Akiba Eger:** German rabbi; born at Lissa 1785; died in Posen Dec. 22, 1852. In 1830

he became rabbi of Kalisch, Russian Poland, and on the death of his father (1837) he succeeded him in the rabbinate of Posen, which charge he held till the year of his death.

Solomon ben Akiba Eger.

His published works are: notes on the work of R. Alfasi, Wilna, 1860; a biography of his father, Berlin, 1862; Notes on the Talmud, Wilna, 1880; Notes on the Shulḥan 'Aruk, Yoreh De'ah, Königsberg.

BIBLIOGRAPHY: Solomon Lewysohn, *Vollständige Biographie des R. Akiba Eger*, p. 35, Posen, 1875; S. Jewnin, *Naḥlat 'Olamim*, p. 11, Warsaw, 1882; S. Sofer, *Ḥut ha-Meshullash*, p. 51a, Munkacs, 1894.

L. G. B. Fr.

**Wolf ben Akiba Eger:** German Talmudist; lived in the second half of the eighteenth century. He was born in Halberstadt, and married the daughter of Joseph Teomim, the rabbi of Breslau, whereupon he took up his abode in that city. He conducted a school which attracted great numbers of youth possessed of a desire for Talmudical study. After 1780 he was called as rabbi to Leipnik, which position he held until his death. Together with his brother Löb he edited his father's "Mishnat de-Rabbi Akiba," and added to it a supplement of his own, Fürth, 1781.

BIBLIOGRAPHY: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 103; Lewysohn, *Vollständige Biographie des R. Akiba Eger*, pp. 1–16, Posen, 1881; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 29.

L. G. A. Pe.

**EGESIPPUS.** See Joseph b. Gorion.

**EGGS (ביצה).—Biblical Data:** The Old Testament refers to eggs of birds (Deut. xxii. 6) and of vipers (Isa. lix. 5, A. V., "cockatrice"), and to the well-known fact that the ostrich leaves the egg in the warm sand and allows it to come to maturity through the heat of the sun (Job xxxix. 14). The humane command is given not to take away the dam together with the eggs from the nest (Deut. *l.c.*). The custom of collecting eggs which had been left in the nest is made use of in the fine imagery of Isaiah (x. 14).

——**In Rabbinical Literature:** According to the Rabbis (Ḥul. 64a), the eggs of birds suitable for eating have one end oblate and the other pointed, and the white surrounds the yolk; whereas with the eggs of impure birds the ends are either both pointed or both oblate, while at times the yolk is outside the white. In the eggs of amphibious animals the yolk and white are intermingled. Impure birds may sit upon and hatch the eggs of pure birds, and vice versa (Ḥul. 138b). The male bird sometimes sits upon the eggs, as in the case of the partridge; according to some authorities both the eggs and the sitter may then be taken, though seemingly in opposition to Deut. xxii. 6 (*ib.*). The development of the egg proceeds from the chalaza of the oblate end, which is supposed to represent the original seed (Ḥul. 64b) —a mistake opposite to that of Aristotle, who traces the development from the chalaza of the other end. The strength of the shell was known to the Rabbis, who stated that it was used sometimes to support a bedstead (Beẓah 3b). The egg of the ostrich was sometimes used as a vessel (Kel. xvii. 14), and its membrane was used in medicine (Shab. 110b); the hen's egg was used as a liquid measure (Yoma 80a; 'Er. 83), of which 144 went to a seah. For the egg of the phenix see Bar Yokni. Unclean birds and their eggs are alike prohibited; therefore the above criteria are used in the halakic text-books (see Shulḥan 'Aruk, Yoreh De'ah, 66, 86).

——**In Jewish Ceremonial:** A roasted egg is included among the objects placed upon the Seder table on the eve of the Passover to represent the "ḥagigah," or burnt offering, offered at the three chief festivals (*ib.* Oraḥ Ḥayyim, 476). Eggs are also to be eaten first of all at the meal of the Seder, the reason given for this by some authorities being that all joyful occasions should have a touch of the mournful, as indeed the Ninth of Ab always falls upon the same day of the week as the first day of Passover (Isserles, *ad loc.*). Eggs mixed with ashes are used on the eve of the Ninth of Ab as a sign of mourning. It is possible that this identification of eggs and mourning is due to the fact that the mourners' meal always includes an egg, perhaps to suggest the idea of the resurrection, as some writers hold. Yet eggs are associated with the joyful festival of the thirty-third day of 'Omer, when they are used, like Easter eggs, to amuse children; the one custom is probably derived from the other. It is usually said that the egg at the Passover represents life and creative force, but this is not borne out by the common view given above. On the occurrence of the egg in creation-myths see Cosmogony.

——**Modern Superstitions:** In Russia a bride, to be blessed with children, carries an egg in her bosom while going to the ḥuppah. In the Orient the bride steps over a fish roe with the idea that this will give fecundity. He who gets the roasted egg of the Seder on the morning of the second day of Passover will be specially lucky, and will gain whatever he wishes while eating it. If you steal an egg you will have seven years of poverty, and after death your body will roll round in the grave. A childless woman who is lucky enough to find an egg with a double yolk will, if she eats it, surely bear children.

BIBLIOGRAPHY: Lampronti, *Paḥad Yiẓḥak*, 16a, 17a; Lewysohn, *Zoologie des Talmuds*, §§ 18, 183, 240.

S. S. J.

**EGLAH** ("heifer"): Mother of Ithream, David's sixth son (I Chron. iii. 3). The expression "wife of David" (II Sam. iii. 5) probably means the favorite wife of David. According to the Targum, Eglah is identical with Michal, the daughter of Saul, and David's favorite wife.

E. G. H. E. I. N.

**EGLATH-SHELISHIYAH** ("the third Eglah"): A place mentioned in ancient oracles against Moab (Isa. xv. 5, R. V.; Jer. xlviii. 34, R. V.), together with Zoar, Luhith, and Horonaim. It has been identified with the Ἀγαλλα mentioned by Jose-

phus ("Ant." xiv. 1, § 4) in connection with Zohar as an Arabian town, while others have claimed it to be the Ajlun, a mountain range, district, and city north of Jabok. The former identification is the more likely. There must have been three places known as "Eglah" (= heifer), the ordinal numeral being added, as is also the custom in Arabic nomenclature, to distinguish them. Misled by the numeral, some commentators have argued that three horns of a mountain near Zoar were known as "heifers," taking the name as an appellative. Most of the commentators have translated "Eglath-Shelishiyah" as "the three-year-old heifer" (A. V., Targum, Rashi, Ḳimḥi, etc.). E. G. H.

**EGLON:** A king of Moab, who overcame the Israelites and captured the "city of palm-trees," by which is probably meant Jericho (Judges iii. 13). He held the Israelites in subjection for eighteen years, and they were then delivered by EHUD, who assassinated Eglon (*ib.* 15–26).

J. JR. G. A. B.

**EGOZI, MENAHEM BEN MOSES:** Turkish Talmudist; lived at Constantinople during the sixteenth century. He was the author of "Gal shel Egozim," expositions on Genesis, published at Belvedere, near Constantinople. He also edited the responsa of the Geonim, comprising 400 numbers, Constantinople, 1575.

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K. B. P.

**EGOTISM.** See ALTRUISM.

**EGRA, MESHULLAM BEN SAMSON:** Austrian rabbi; born in Galicia 1733; died at Presburg Sept. 21, 1785. Egra's father was of Buczacz, Galicia, but Meshullam Egra was at Brody as a boy of nine. At about that age he delivered a casuistic homily in the large synagogue of Brody, and had a discussion with its rabbi, Isaac Hurwitz, whose son-in-law he became. He was a contemporary of Sender Margoliouth, with whom he discussed ritual laws, and the master of Jacob Lissa, author of "Derek ha-Ḥayyim." Egra was at first rabbi of Tusmenetz, becoming rabbi of Presburg in 1775. He wrote "She'elot u-Teshubot RaMA" (the last word of the title being an abbreviation of "R. Meshullam Egra"), responsa, Czernowitz, 1862; and an unpublished work on Maimonides.

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K. M. SEL.

**EGYPT.—Ancient and Biblical:** The valley of the Nile north of the first cataract, having an area of 9,000–12,000 square miles of arable ground. Almost rainless, the country depends upon the inundations of the Nile and artificial irrigation (comp. Deut. xi. 10; Zech. xiv. 18), although the narrow valley and its triangular prolongation of alluvium, the Delta or Lower Egypt, possess an extremely fertile soil. Egypt had in early times a very limited flora, which, like its fauna, was of an entirely African character. The same may be said of its population, which, quite in agreement with Gen. x., formed a branch of the great white African or Hamitic family.

Tradition has preserved the recollection of the early division of Egypt into two kingdoms, (*a*) that of the red crown in the north, whose capital was Buto, and (*b*) that of the white crown in the south, with its capital at Eileithyiaspolis, the modern El-Kab; and in literary style Egypt is always designated as "the two countries" (comp. "Miẓrayim," dual, but see below). Yet these formed one kingdom even before King Menes (about 3500 B.C.?), whom the later books of history considered as the first historical king. The division of the country into about thirty (thirty-six?; later, forty-two) nomes or counties points to a still more primitive period, indicating that many independent tribes may have inhabited the land.

Some very primitive traits always adhere even to the later, highly developed culture. The clothing was remarkably scanty long after 3000 B.C.; and the scarcity of metals, although these were known very early, forced not only priests (in analogy with the old Israelitish custom referred to in Ex. iv. 25 and Josh. v. 2), but also sculptors, masons, and other craftsmen, generally to use stone implements nearly up to 1000 B.C. The religion above all remained most primitive: it never concealed that its hundreds of local divinities, its sacred animals, trees, and stones, had their most perfect analogy and origin in the fetishism or animism of the negroes, although even in prehistoric time higher ideas, partly of undoubtedly Asiatic origin (especially traits of that astral mythology of which the clearest expression is found in Babylonia), mingled with it. The language and the race remained very consistent.

The history of Egypt can be best divided after the system of MANETHO, using his scheme of thirty royal dynasties from Menes to Alexander. Although these groups of kings do not represent genealogically correct divisions, and are often quite conventional, the uncertainty of chronology, especially before 2000 B.C., forces the student to use that arrangement. Dynasties 1–6 are called the ancient empire, dynasties 11–13 the middle empire, and dynasties 18–26 the new empire.

**The Ancient Empire.**

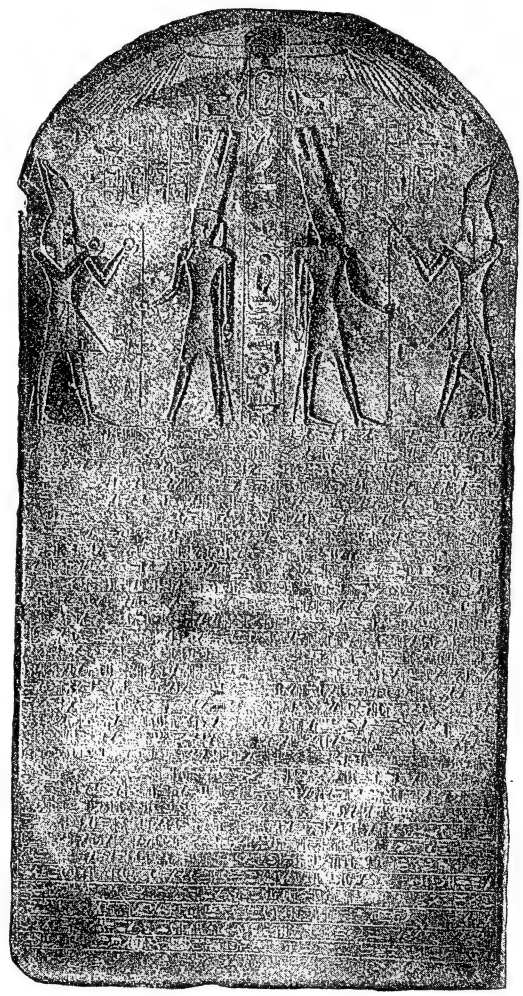
The tombs of Manetho's "Thinitic" dynasties 1 and 2 have recently been excavated near This-Abydos (see especially Petrie, "Royal Tombs," 1900 *et seq.*). Whether that of the half-legendary Menes is among them remains disputed, but some of the tombs may be even earlier. The arts and architecture were even then highly developed at the royal court; and that the system of hieroglyphic writing was perfectly established as early as 3500 B.C. is shown by the inscriptions. The residence of those ancient kings seems to have been partly at This, partly in the ancient capitals of Upper Egypt, the twin cities Hieraconpolis and Eileithyiaspolis. Less well known at present is dynasty 3, which moved the capital not far south of Memphis. The earliest known pyramid (in steps, because unfinished), near Saḳḳarah, was built by King Zoser of this dynasty, who seems to have first exploited the mines near Sinai, which furnished the copper for tools and weapons. Dynasty 4 (from about 2900?) is famous for the construction of the three largest pyramids, those of Cheops (Khufu), Chephren

(Kha'f-re'), and Mycerinus (Men-ka[u]-re') near Gizeh —monuments which the successors did not try to imitate. Snefru(i), the first king, seems to have waged extensive wars in Nubia and Palestine. From dynasty 5 remainders exist of several gigantic monuments in the form of huge obelisks (not monolithic!) on platforms, dedicated to the sun-god Re' (see Pillars). In dynasty King Pepy (pronounced "Apopy"?) I. (*c.* 2450 B.C.) was a great builder; he founded Memphis proper. With dynasty 6 closes the period called conventionally the ancient empire. Of its literature only religious and magic texts (chiefly from the funerary chambers of the pyramids in dynasties 5 and 6; comp. Maspero, "Les Inscriptions des Pyramides de Saqqarah," 1894) have been preserved. Egyptian sculpture reached its acme of perfection at that time.

**The Middle Empire.**

After the sixth dynasty the centralization of the government broke down, and the nomarchs or counts became independent princes. The long wars which they waged over their possessions or the crown of the whole country, led to the establishment of two rival kingdoms, one (dynasties 9 and 10) at Heracleopolis, the other (dynasty 11) at Thebes. The younger Theban family finally united Egypt again under one scepter (*c.* 2150 B.C.?). Much more important is the 12th (Theban) dynasty (*c.* 2000 to 1800 B.C.) of seven kings—four of whom were called Amen-em-he't, and three Usertesen (or Sa-n-usoret)—and a queen. The fertile oasis of Fa(i)yum was created by diking off (not excavating) the lake called "Moeris" (after Amen-em-he't III.). Nubia to above the second cataract was conquered; but a powerful Canaanitish kingdom prevented conquests in Asia—only Usertesen III. records an expedition to Palestine.

The following period (13th and 14th dynasties) soon developed the former decentralization, together with civil wars and anarchy. One hundred and fifty kings —*i.e.*, aspirers to the crown—are recorded. This explains the ability of a Syrian power, the so-called Hyksos (better "Hyku-ssos" = "foreign rulers," mistranslated "shepherd kings" in Manetho), to conquer Egypt (*c.* 1700?). On this family of (7?) rulers, in whose time, after Ex. xii. 40, the immigration of Israel into Egypt is usually assumed, see Apôphis. Most scholars consider them as Canaanites, somewhat after Josephus' confusion of "Hykussos" and "Israelites"; but it seems that those kings were of non-Semitic (northern?) origin (comp. "Mittheilungen der Vorderasiatischen Gesellschaft," 1898, p. 107). The nomarchs of Thebes revolted against the foreigners (*c.* 1620 B.C.?), and after a long struggle, especially around the stronghold of the foreigners, Hat-wa'ret (Auaris) (near Tanis?), expelled the Hykussos soon after 1600.



Syenite Stele of Amenophis III. with Added Inscription of Meneptah II. Mentioning the Israelites.
(From Flinders Petrie, "Six Temples at Thebes.")

**The New Empire.**

These circumstances gave to the new dynasty (the 18th) a warlike character. Following the claims of their predecessors, its kings conquered and held about two-thirds of Syria; the north seems to have been under the control of the Mesopotamian kingdom Mitanni, and it withstood, therefore, the Egyptian attacks. Amosis (A'ḥmose) I. began those conquests. Amenophis (Amen-ḥotep) I. died after a short, peaceful reign. Thutmosis (Dhut[i]-mose) I. penetrated to the Euphrates (after 1570). Thutmosis II.'s reign was filled apparently with internal disturbances connected with the question of succession. Thutmosis III. (*c.* 1503) stood for twenty-two years under the control of his aunt (?) Ma'-ḳa-re or Ha't-shepsut (who has commemorated in her beautiful terrace-temple at Der al-Baḥri a commercial expedition to Punt, *i.e.*, the incense region east of Abyssinia). His independent rule is marked by fourteen campaigns, reaching as far as northern Mesopotamia, and by great constructions (the temple of Karnak, etc.). Amenophis II., Thutmosis IV., and, less successfully, Amenophis III. (*c.* 1436) maintained the Asiatic conquests; Ethiopia as far as Khartum had been subjected and, unlike

Syria, which was merely tributary, had been made a province by the first kings of dynasty 18.

Amenophis IV. (*c.* 1400) is a most interesting person. He attempted a great religious reform; making the sun-disk his chief god, and persecuting the cult of several gods, especially that of the Theban Amon, the official god of the empire, with such hatred that he even changed his royal name and his residence. At his new capital, the modern Tell el-Amarna, the famous archive of cuneiform despatches has been found, which shows him corresponding with all the important kings of western Asia, but unable to control his Syrian possessions owing to the great struggles which his innovations had caused in Egypt. After his death (*c.* 1383) his reforms were overthrown, especially by his fourth successor, Ḥar-em-ḥeb(e). The religion, mummified again, kept its deplorable state of confusion forever.

**The Ramesides.**

Setnakht(e) reunited the country and established a new dynasty (the 20th) somewhat before 1200. His son Rameses III. tried to imitate Rameses II., especially as builder. He fought with the Libyans, who pressed more than before on Lower Egypt; with the northern pirates; with the Philistines, who had just settled in Syria; with the Amorites; and with small Hittite princes. His successors, the Ramesides (Rameses IV.–XII.), had short, inglorious reigns; Palestine and Phenicia were freed from the condition of an Egyptian dependency, which had been their lot for more than 400 years. The priest-

Israelites Building Storehouses for Pharaoh.
(From an illuminated haggadah in the possession of the Earl of Crawford.)

The 19th dynasty begins with Rameses I. (after 1350?). Sethos (Setoy) I. and Rameses II. maintained only the smaller half of Syria against the encroaching empire of the Hittites. Both were very active as builders; Rameses II. (the "Sesostris" of the Greeks, reigning 67 years from about 1330?) was undoubtedly the greatest builder of the Pharaohs, even after taking into account the many cases where he appropriated monuments already in existence. Under his son Me(r)neptaḥ (*c.* 1263?) occurs the first monumental mention of Israel apparently dwelling as a rebellious nation in Palestine. Ex. i. 11, on the other hand, seems to fix upon Rameses II. as the Pharaoh of the oppression (see Rameses), while Me(r)neptaḥ is generally considered as the Pharaoh of the Exodus. How to fit the new monumental data in with the Biblical chronology is yet an open question, there being no certain monumental evidence for Israel's stay in Egypt. Me(r)neptaḥ warded off a great invasion of Libyans allied with pirates from Asia Minor and Europe. The nineteenth dynasty ended with several short-lived, powerless rulers, among them a Syrian (officer?) as usurper.

hood had become so wealthy by numerous donations that the royal power vanished, and finally the high priests of Thebes became kings. They had soon to yield to the twenty-first (Tanitic) dynasty (*c.* 1100). Its seven kings were hemmed in by their Libyan mercenaries, whose generals gained great influence. Therefore the Pharaohs were unable to interfere in Syria, where the Philistines were waging war. Solomon's Egyptian wife (I Kings ix. 16, 24; xi. 1) would seem to have been a daughter of the following ruler (comp. *ib.* ix. 16, which states that Gezer was her dowry).

Shoshenḳ I. (the Biblical "Shishak"), a descendant of Libyan generals, who founded the twenty-second or Bubastite dynasty (*c.* 950 B.C.), checked the Philistines, arranged the division of the Israelitish kingdom, evidently in favor of Jeroboam (comp. I Kings xi. 18), and ransacked Palestine (*ib.* xiv. 25; II Chron.

xii.). On the Edomite Hadad (I Kings xi. 17–22) see below. Shoshenḳ's successors, however — 3 Shoshenḳs, 2 Takelots, 3 Osorkons (Wasarken), 1 Pemay—could not maintain this influence in Asia.

After 800 B.C. Egypt was again practically divided into about twenty kingdoms ruled by the generals of the larger Libyan garrisons. The new kingdom of Ethiopia was thus able to occupy Thebes; about 750 the Ethiopian king P-'ankhy even tried to conquer all Egypt. Only his grandson Shabako was, however, able to accomplish this and to subject the most powerful of the many princes, the ruler of Saïs and Memphis (Bocchoris or Bok-en-ranf, the son of Tef-nakhte), somewhat before 700. Neither he nor his successor Shabataḳo seems to have been able to interfere in Syria, finding it difficult to maintain Egypt. It has been shown conclusively by Winckler (especially in "Mittheilungen der Vorderasiatischen Gesellschaft," 1898, p. 1; comp. also Schrader, "K. A. T." 3d ed., p. 145) that the king So with whom Hoshea had conspired against Assyria (II Kings xvii. 4) was Sib'e, viceroy of Muṣri, *i.e.*, northwestern Arabia (not Mizraim-Egypt, cuneiform "Miṣri"), and that various other conflicts between Assyria and Egypt (?) refer rather to this Muṣri (which curiously had a king, Pir'u, formerly understood as "Pharaoh"). Few scholars, however, have accepted in all its conclusions the inference drawn from this, namely, that a great many Biblical passages originally refer to this Muṣri, not Mizraim-Egypt (thus Gen. xiii. 10; xvi. 1, 3; l. 11; I Sam. xxx. 13; II Sam. xxiii. 21; I Kings iii. 1, xi. 14 *et seq.*; Hadad's and Jeroboam's exile [see above]; and even Israel's servitude in Egypt).

**Muṣri and Mizraim.**

The third king of the twenty-fifth (Ethiopian) dynasty, Taharḳo (see Tirhaḳah), had a share in rebellions of the vassals of Assyria, especially in the rebellion of Tyre, which led to two expeditions of Esarhaddon against Egypt. It was conquered in the second campaign and divided among twenty princes, descendants of Libyan generals. Taharḳo and his successor Tandamani repeatedly disputed without success the possession of Egypt by the Assyrians (comp. Nahum iii.); about 660 B.C. Psam(m)ethik I. (son of Necho I.), a descendant of the 24th dynasty, nominal reign 664–610, made himself independent of Assurbanipal's sovereignty.

The new Saïtic dynasty (the 26th) brought the first centralized government after several centuries, and new prosperity, which was demonstrated by a remarkable archaizing revival of art. The enterprising Necho (Nekau) II. (610–594) undertook the conquest of Syria, which, however, was frustrated by his defeat at Carchemish by Nebuchadrezzar. He built a fleet, dug the first connection between the Nile and the Red Sea, and sent Phenician sailors around Africa. After Psam(m)ethik II. (594–588), Apries or Uaphris (Pharaoh-hophrah, 588–569), seeking to check the Babylonians who menaced Egypt, instigated and aided the Jews (Jer. xxxvii. 5; comp. Ezek. xxix. 6) and Tyrians and received their fugitives (Jer. xli. 17). This policy seems to have been continued by his successor, the clever usurper Amasis (A'ḥmose II., 564–526), who still warded off the destruction threatened in Jer. xlvi. 26.

**Saïtic Dynasty.**

But when the Babylonian empire had been superseded by the Persian, Psam(m)ethik III. could not maintain himself any longer. In 525 Egypt was conquered by Cambyses, and remained a Persian province notwithstanding various rebellions, led by the half-Libyan soldiers, in 487, 460, and most successfully in 414. The period of independence (414–350?) was filled by internal struggles and by wars of defense against the Persians. The Macedonian conquest brought Egypt independence under the dynasty of the Ptolemies. But Egyptian culture was sinking fast; the native population (which rebelled repeatedly against the foreign rulers, led again by the old soldier class of Libyan descent) was reduced to the position of heavily taxed pariahs; and the kings in Alexandria considered their empire as a part of the Greek world. The annexation by Rome (31 B.C.) aggravated this decline of an old civilization, though temples were repaired or built by the Roman government and decorated with very poor hieroglyphics till about 300 C.E. The condition prophesied, that Egypt should be without native rulers, can, however, be traced back, as an actuality, as far as the tenth century B.C. (see above).

For the political history of the Ptolemies down to Ptolemy XVI. and the famous queen Cleopatra VII., see Ptolemy. The great development of African commerce by Ptolemy II. and the building of the Jewish temple at Leontopolis under Ptolemy VI. may be mentioned. Palestine was an Egyptian province until 198 B.C., when Antiochus III. the Great conquered it. The attempt of Ptolemy VI. Philometor to regain it (I Macc. xi. 1) was ended by his death in 145 B.C.

The Biblical name (land of) "Mizraim," or (in more poetic style) "Maẓor," is Semitic ("Miṣri" is the earliest Babylonian form) and may have some connection with that of the neighboring Muṣri (see above). The Biblical (dual?) form was usually understood as an allusion to the prehistoric division of Egypt, but, although the Hebrew (and Assyrian) has a special name for Upper Egypt, "Pathros" (Isa. xi. 1; Jer. xliv. 1; Ezek. xxix. 14, xxx. 14), the ending "ayim" is now considered as a locative by scholars. The common Egyptian designation was "Keme[t]" = "black," *i.e.*, "fertile land." The classical name "Ægyptos" seems to be connected with the old name of Memphis, "(Ḥ)a(t)-ka-ptaḥ." The Bible calls Egypt also "land of Ham" (Ps. cv. 23, 27; comp. Ps. lxxviii. 51, cvi. 22), or contemptuously "Rahab," *i.e.*, "boasting monster." The fertility of the country is mentioned in Gen. xiii. 10; Ex. xvi. 3; and Num. xi. 5 (see Deut. xi. 10 on the necessity of laborious irrigation). That the country depends on the Nile (the abundance and overflowing of which are proverbial; see Nile) is indicated by the Prophets, who threaten Egypt often with its drying up (*e.g.*, Isa. xix. 5; comp. also the kine of Pharaoh's dream rising from the river [Gen. xl.]). On other disadvantages of the country see Plagues.

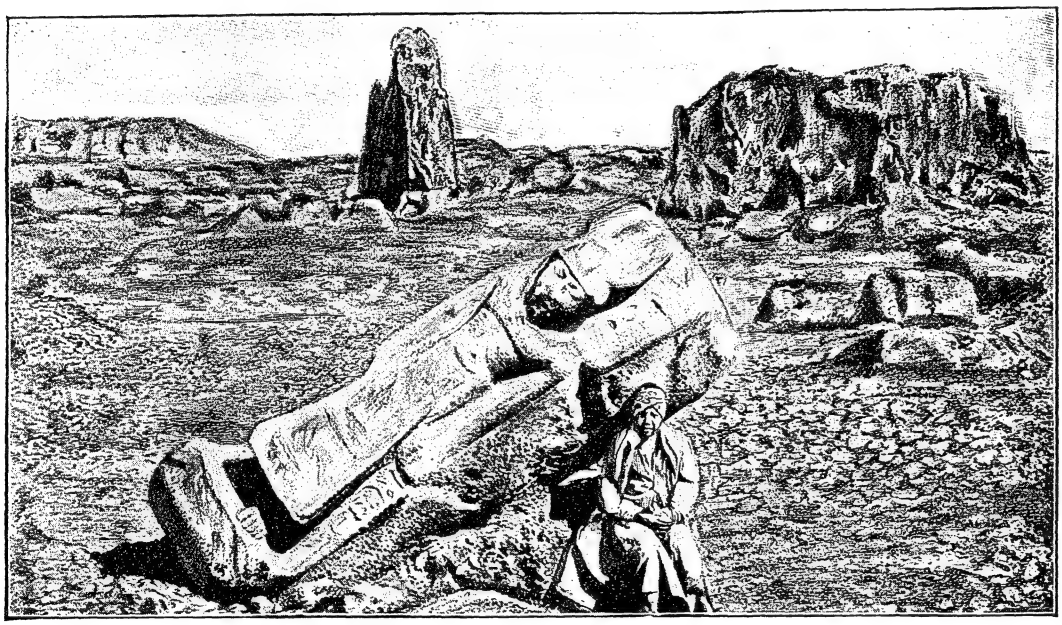
The monuments furnish several examples of permission given to large numbers of fugitive or starv-

ing Semites to settle in the land, as Gen. xlviii. describes. Traders had always free access, as Gen. xxxvii. 25 and xlii. 2 imply. Hence after 1700 B.C. Egypt had constantly a large Semitic element of population, especially along the eastern frontier of the Delta (comp. Isa. xix. 18 on five cities speaking the language of Canaan). The Egyptian cities mentioned in the Bible all belong to this part of the country. No (Thebes) and Syene show, however, that the land south of Memphis also was well known in Palestine. More Jews and Samaritans immigrated in the Ptolemaic time, settling especially around Alexandria. The heavy taxation of the Egyptian peasants and their serfdom, from which only the priests were exempted, are mentioned in Gen. xlvii. 20–26; the hard socage of the Israelites in Egypt was the usual one of royal serfs, into the condition of whom

**Biblical References.**

"durrah") were especially characteristic products of the fields (Ex. ix. 31–32, R. V.).

In morals, the marriage of brothers and sisters as a regular institution was the principal difference. Women had greater liberty even than in Babylonia (comp. Gen. xxxix.). The Egyptians were very industrious (as their gigantic constructions attest), but neither enterprising (hence they never made good sailors or traders) nor warlike. From the earliest period they preferred to employ foreign mercenaries (comp. Jer. xlvi. 9; Ezek. xxvii. 10). Hence Egypt was a conquering power only on a rather limited scale (comp. on its military weakness II Kings xviii. 21; Isa. xxxvi. 6). The country exercised a strong influence in the development of Eastern culture chiefly by its remarkable art and industries, less by science because of the national writing, the hieroglyphs, which could not be adapted to other lan-



Tell al-Yahudiyyah (The Mound of the Jews), Egypt.
(From "Memoirs of Egypt Exploration Fund.")

the colonists of Goshen had to enter. The most important industry, the weaving of various kinds of linen (of which "buẓ" [byssus] and "shesh" kept their Egyptian names with the Hebrews), is alluded to in Isa. xix. 9; Ezek. xxvii. 7; and Prov. vii. 16. Of Egyptian customs, the shaving of the beard and (sometimes) of the head (which, however, the better classes, except the priests, covered again by a wig), circumcision, the laws of clean and unclean (almost as complicated as those of Israel and often quite analogous), the custom of embalming the dead by a long process (mummification), and the long mourning are alluded to in Gen. xli. 14; Joshua v. 9 (?); Gen. xliii. 32, xlvi. 36, l. 2–3, respectively. Otherwise the customs did not differ very much from those of the Syrian peasants (beer largely replaced wine, as castor-oil, etc., did the olive-oil, and linen the woolen clothing of Syria). Flax and spelt (the modern

guages (what the Greeks called hieratic writing was merely the cursive form; the demotic was a kind of stenography, developed from that cursive after 700 B.C.).

Of the enormous number of local divinities (usually arranged in triads—father, mother, and child—as in Babylonia) the Bible mentions only the god of Thebes, since the 18th dynasty the official deity of Egypt (see AMON); for the sun-god (with whom later religion tried to identify almost all ancient local gods) see BETH-SHEMESH. For the reputation of Egyptian learning see an allusion in I Kings iv. 30; for magic, Isa. xix. 3; Ex. vii. 11. The magic literature is, indeed, endless. Modern scholars consider Babylonia as generally more advanced in science (except, perhaps, medicine, which was an Egyptian specialty). Contrary to a popular erroneous view on the character of the Egyptians as gloomy, they were

extremely superstitious, but less serious than any branch of the Semites, as a very remarkable entertaining literature and their non-official art demonstrate. Their massive architecture forms no contradiction, being relieved by polychromy.

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E. G. H. W. M. M.

**——In Medieval and Modern Times:** * The history of the Jews in Egypt during the Greek and Ptolemaic periods centers almost completely in the city of ALEXANDRIA (see JEW. ENCYC. i. 361 *et seq.*). As early as the third century B.C. there was a widespread Jewish diaspora in Egypt. In addition to those in Alexandria a colony of Jews existed during the Ptolemaic period at Athribis in Lower Egypt, on the Damietta arm of the Nile (*ib.* ii. 273). An inscription in which the Jews dedicate a synagogue to Ptolemy and Berenice has recently been found near the canal which connected Alexandria with the Canopic mouth of the Delta (T. Reinach, in R. E. J. xlv. 161; Mahaffy, "Hist. of Egypt," p. 192). Farther to the south, on the west bank of the Nile, was Fayum, identified by Saadia (to Ex. i. 11) with Pithom. A papyrus of the year 238-237 B.C. mentions a certain Ionathas of this city (Mahaffy, "The Flinders Petrie Papyri," part ii., pp. 15, 23). Another papyrus of the same date records that the Jews and Greeks in a place called "Psenyris" had to pay a special tax for the slaves in their possession (compare *idem*, "Hist. of Egypt," p. 93; T. L. Z. 1896, 2, p. 35); and in a third papyrus a place called "Samareia" in the Fayum is mentioned, together with a number of names, among which is that of a certain Sabbathion, a Jewess according to Schürer (*ib.* 20, p. 522) and Reinach (R. E. J. xxxvii. 520). Another papyrus of the third century B.C. (Grenfell, "The Oxyrhynchus Papyri," i. 74) mentions a Jew named "Danooul." For the Roman period there is evidence that at Oxyrynchus (Behneseh), on the east side of the Nile, there was a Jewish community of some importance. It even had a Jews' street (R. E. J. xxxvii. 221). Many of the Jews there must have become Christians, though they retained their Biblical names (*e.g.*, "David" and "Elisabeth," occurring in a litigation concerning an inheritance). There is even found a certain Jacob, son of Achilles (*c.* 300 C.E.), as beadle of an Egyptian temple. A papyrus of the sixth or seventh century C.E. contains a receipt given to Gerontius, quartermaster of the general Theodosius, by Aurelius Abraham, son of Levi, and Aurelius Amun, son of David, hay-merchants. To the same century belongs a papyrus detailing an exchange of vinegar for must between Apollos of the Arab village in the Arsinoe nome (*i.e.*, Fayum) and the Hebrew Abraham, son of Theodotus (see also Wessely in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien," 1902, pp. 12 *et seq.* For a Hebrew inscription at Antinoë, in Middle Egypt, see JEW. ENCYC. i. 630, *s.v.* ANTINOË).

**From the Arab Conquest.**

Knowledge of the history of the Jews in Egypt from the time of the Arab invasion is still very fragmentary. There are a few scattered notices in the Hebrew chronicles and travels of later periods; but the best information comes from the fragments found in the Cairo genizah and in part published by Neubauer, Schechter, Hirschfeld, Margoliouth, Kaufmann, and others. To these may be added occasional references in Arabic works on Egyptian history and topography. No attempt has yet been made to put this material together.

**Cairo.**

During this period, Egypt was known to the Jews by its old name מצרים; for which, at times, was substituted מלכות נף (Ezek. xxx. 13) or מלכות סוינים (Ezek. xxix. 10; see Ahimaaz Chronicle, 128, 7). It was also known as "the Diaspora" (גולה, Al-Ḥarizi, § 46; M. xli. 214, 424; J. Q. R. xv. 86, 88; גליות *ib.* 88). In the Ahimaaz Chronicle בבולוניא is perhaps used once (126, 2; see Z. D. M. G. li. 437). This last is derived from בבל, a name given to Fostat (M. V. p. 181; J. Q. R. ix. 669; synonymously, שנער, *ib.* xv. 87), which was known to Strabo and other Greek writers as well as to the Arabs, who, for the sake of distinction, often called it "Babylon of Egypt" (Pauly-Wissowa, "Real-Encyc." i. 2699; Z. D. M. G. li. 438; L.-P. p. 3). The name "Babli-on" (Heliopolis) was popularly connected with Babylon (Lane-Poole, "Cairo," p. 214). Cairo itself (Miṣr al-Ḳahirah, "the victorious") is called מצר, or, as in Arabic, מצר אלקאהרא (S. 118, 7); it was a new city, founded by the vizier Jauhar in 969 for the Fatimites. The older city was farther to the southwest. It was called "Al-Fosṭaṭ" (the camp), and was founded by 'Amr ibn al-'Aṣi in 641 (B. p. 341). It remained the official capital for three centuries, and the commercial capital up to the time of the crusading King Amalric (1168), when it was burned. Its Hebrew name was פסטאט מצרים (Z. D. M. G. li. 451; Kaufmann Gedenkbuch, p. 236), פסטאט מצר (S. 118, 5); or "the older M.," מצרים

* For the titles of works cited under abbreviations, see Bibliography at the end of the article.

הישנה (G. p. 34), מצרים העתיקה (or מצר אלעתיקה, S. 136, 29). Synonymously, Fostat was called שפריר נילוס or שפריר מצרים, in accordance with the translation of שפריר (Jer. xliii. 10); by the Karaites יפיפיה מצרים (L. notes, p. 61; compare Jer. xlvi. 20). Another name for Fostat was צען (Zoan), or צען מצרים (Al-Ḥarizi, "Taḥkemoni," § 46; S. 118, 5), and for the inhabitants בנות צען (J. Q. R. xiv. 477; compare בנות ציון. Curiously enough, Benjamin of Tudela uses the name "Zoan" for a stronghold between Cairo and the Muḳaṭṭam Hills.

Alexandria was identified with the Biblical נא אמון (Nahum iii. 8) and so called by Ibn Safir ("Eben Sappir," i. 2a), though the Greek name was also used, אלכסנדריא של מצרים (Conforte, "Ḳore ha-Dorot," p. 5a); and, following the Arabic, the gentile adjective אסכנדרי or סכנדרי (see Neubauer, "Cat. Bodl. Hebr. MSS." No. 146). The region of the east arm of the Nile was called by its Arabic name דמיאט, *i.e.*, Damietta; or, symbolically, אי כפתור, כפתור ("Abiathar Megillah" and Benjamin of Tudela; see J. Q. R. xv. 89). In the letter of Al-Afḍal's ex-minister of finance (see below) occurs the form אישטימיאתי = *εἰς τὸ* טמיאתי, Tamiathis, *i.e.*, Damietta Z. D. M. G. li. 447). The Fayum was generally identified with the Biblical "Pithom" (פיתום) and so called (Dunash b. Tamim; compare Grätz, "Gesch." Hebr. transl., iii. 465). The gentile form was קפיתומי (M. J. C. i. 40); or, according to the Arabic, אלפיומי (*e.g.*, Saadia and Nathanael).

Saadia was naturally well acquainted with Egyptian topography. In his translation of Gen. x. 13, 14 he has the following identifications:

| | | |
|---|---|---|
| לודים | = | inhabitants of Tanis. |
| ענמים | = | " " Alexandria. |
| להבים | = | " " Behneseh. |
| נפתחים | = | " " Farama (Yaḳut, iii. 882). |
| פתרסים | = | " " Biyama (*idem*, i. 899). |
| כסלחים | = | " " Sa'id. |
| כפתרים | = | " " Damietta. |

Jerome was in Egypt in the year 400; he mentions five cities there "which still speak the Canaanitish [*i.e.*, the Syriac] language." This perhaps refers to Aramaic—not to Coptic, as Krauss believes—and may very well have been due to the large colonies of Jews in the land (J. Q. R. vi. 247). The part taken by the Jews in the Arab invasion of Egypt is not clear. In addition to the Jews settled there from early times, some must have come from the Arabian peninsula. The letter sent by Mohammed to the Jewish Banu Janba in Maḳna near Aila (Wellhausen, "Skizzen," iv. 119) in the year 630 is said by Al-Baladhuri to have been seen in Egypt; and a copy, written in Hebrew characters, has been found in the Cairo genizah (J. Q. R. xv. 173). Hebrew papyri are found in the Theodore Graf collection covering the period 487–909. The Jews had no reason to feel kindly toward the former masters of Egypt. In 629 the emperor Heraclius I. had driven the Jews from Jerusalem (Bury, "Later Roman Empire," ii. 215). According to Al-Maḳrizi, substantiated by Eutychius, this was followed by a massacre of Jews throughout the empire —in Egypt, aided by the Copts, who had old scores against the Jews to wipe out, dating from the Persian conquest of Alexandria at the time of Emperor Anastasius I. (502) and of the Persian general Shahin (617), when the Jews assisted the conquerors against the Christians (B. pp. 82, 134, 176). The treaty of Alexandria (Nov. 8, 641), which sealed the Arab conquest of Egypt, expressly stipulates that the Jews are to be allowed to remain in that city (B. p. 320); and at the time of the capture of that city, Amr, in his letter to the calif, relates that he found there 40,000 Jews.

**The Jews and the Arabs.**

Of the fortunes of the Jews in Egypt under the Ommiad and Abbassid califs (641–868), the Tulunids (863–905), and the Ikhshidids, next to nothing is known. One important name has come down from that time, viz., Mashallah (770–820), the astrologer, called "Al-Miṣri" or "Al-Alaksandri" (B. A. § 18). The Fatimite 'Ubaid Allah al-Mahdi, who founded the new Shiitic dynasty in 909, is said to have been the son of a Jewess, or to have been a Jew adroitly exchanged for the real heir. This is probably nothing more than an invention of the Sunnites tending to discredit the Alid descent of the new house (Weil, "Geschichte der Califen," ii. 600; Becker, "Beiträge zur Geschichte Aegyptens," p. 4). During the earlier period of this dynasty lived the gaon Saadia (892–942), whose teacher in Egypt was a certain Abu Kathir mentioned by Al-Mas'udi (Grätz, "Gesch." v. 282).

**Rule of the Fatimite Califs.**

The Fatimite rule was in general a favorable one for the Jews, except the latter portion of Al-Ḥakim's reign. This is directly confirmed by the laudatory terms in which the dynasty is spoken of by the author of the "Abiathar Megillah" (discovered by Schechter, J. Q. R. xv. 73). From this time on Jews are found prominent in the service of the califs. Isaac b. Solomon Israeli, the physician (d. 953), was recalled to Egypt from Kairwan and entered the service of 'Ubaid Allah; he was still in the royal service at the death of Al-Manṣur (952). Al-Mu'izz (952–975) had several Jews in his service. The Bagdad apostate Ya'ḳub ibn Killis, who had been the right-hand man of the Ikhshidid Kafur (966), was driven by the intrigues of the vizier Ibn al-Furat to enter the service of Al-Mu'izz. He was probably with Jauhar when the latter led the calif's forces into Egypt, and he became vizier under the calif 'Aziz. This Jauhar, who for some time was practically ruler over Egypt and Syria, has been identified by De Goeje with Paltiel, of whom the Ahimaaz Chronicle speaks with much enthusiasm (Z. D. M. G. lii. 75). Jauhar is known to have been brought from South Italy; but the identification is still very uncertain. The first fifteen years of Al-'Aziz's reign were dominated by Ibn Killis, whom Kaufmann has endeavored to identify with Paltiel; these were years of plenty and quiet. A Jew, Manasseh, was chief secretary in Syria (J. Q. R. xiii. 100; B. A. § 60; L.-P. p. 120). Moses b. Eleazar, his sons Isaac and Ishmael, and his grandson Jacob, were in the service of this calif (B. A. § 55).

The foundation of Talmudic schools in Egypt is usually placed at this period, and is connected with the story of the four captive rabbis who were sold into various parts of the Diaspora. Shemariah b.

Elhanan is said to have been taken by the Arab admiral Ibn Rumaḥis (or Damahin) to Alexandria and then sent to Cairo, where he was redeemed in the tenth century (Ibn Da'ud, ed. Neubauer, M. J. C. i. 68). A letter from him is published by Schechter (J. Q. R. vi. 222, 596), and one from Ḥushiel to him (*ib.* xi. 644). That he was settled in Fostat is proved by a legal document, dated 1002, in his own handwriting. His cosignatories are Paltiel b. Ephraim, Solomon b. David, Aaron b. Moses, and Jalib b. Wahb. He is here termed "rosh" (ha-yeshibah; J. Q. R. xi. 648; "Teshubot he-Geonim," ed. Harkavy, p. 147). Early responsa sent to Egypt are made mention of (*ib.* pp. 20, 142, 146), and one by Samuel b. Ḥofni (?) to Shemariah is likewise mentioned (J. Q. R. xiv. 491).

That the mad calif Al-Ḥakim (996–1020) during the first ten years of his reign allowed both Jews and Christians to remain in the somewhat exceptional position which they had obtained under the toleration of Al-'Aziz is proved by the fragment of a versified megillah, in which the calif הדן באומר אל (Al-Ḥakim bi-Amr Allah) is lauded as "the best of rulers, the founder of hospitals, just and equitable" (J. Q. R. ix. 25; Z. D. M. G. li. 442). But the Jews finally suffered from the calif's freaks. He vigorously applied the laws of Omar, and compelled the Jews to wear bells and to carry in public the wooden image of a calf. A street in the city, Al-Jaudariyyah, was inhabited by Jews. Al-Ḥakim, hearing that they were accustomed to mock him in verses, had the whole quarter burned down; and, says Al-Maḳrizi, "up to this day no Jews are allowed to dwell there" ("Al-Khiṭaṭ," ii. 5). According to Al-Ḳalḳashandi ("Ṣubḥ al-A'sha," transl. Wüstenfeld, p. 73) the Jews then moved into the street Al-Zuwailah. Both of these streets were in the northwestern part of the city, not far from the Darb al-Yahud of to-day.

**The Pranks of the Mad Calif.**

During the reign of Al-Mustanṣir Ma'add (1035–1094) the real power was wielded by his mother, a black Sudanese slave, who had been sold to Al-Ẓahir by Sahl, a Jew of Tustar. This Sahl had two sons, Abu Sa'id, a dealer in antiquities, and Abu Naṣr Harun, a banker. Through the intrigues of Abu Sa'id the vizier Ibn al-Anbari was deposed and his place taken by an apostate Jew, Abu Manṣur Ṣadaḳah ibn Yusuf. After nine months Ṣadaḳah, fearing the power of Abu Sa'id, had him put to death (Wüstenfeld, "Fatimiden," p. 230). To the eleventh century belongs the papyrus letter sent (1046) from Egypt to the Palestinian gaon Solomon b. Judah ("Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer," 1892, p. 127). It seems that an Egyptian community had been rent asunder by the presence in the synagogue of Solomon Sabik, a ḥazzan who had been excommunicated by the bet din of Ramleh for witchcraft. Sabik's letter of recommendation from the Palestinian gaon was considered a forgery; and a new letter from the gaon was demanded (R. E. J. xxv. 272; J. Q. R. xv. 82). A papyrus deed of gift, dated 1089, names Abraham b. Shemaiah as head of the rabbinate at Fostat, his colleagues being Samuel the Spaniard and Ḥalfon b. Shabib, the ḥazzan ("Führer durch die Sammlung der Papyrus Erzherzog Rainer," p. 266). At this time there lived also Ephraim ibn al-Zafan (Za'faran; died 1068), a noted court physician, from whom Al-Afḍal once bought a library of 10,000 volumes, and who, when he died, left more than 20,000 books (B. A. § 142).

At the beginning of the twelfth century a Jew, Abu al-Munajja ibn Sha'yah, was at the head of the Department of Agriculture. He is especially known as the constructor of a Nile sluice (1112), which was called after him "Baḥr Abi al-Munajja" (Ibn Duḳmaḳ, "Description de l'Egypte," ii. 46, Cairo, 1893; Al-Maḳrizi, *l.c.* i. 72, 477; Ibn Iyyas, "Bada'i al-Zuhur," ii. 109, 182; Al-Kutubi, "Fawat," i. 89; Al-Ḳalḳashandi, *l.c.* p. 27). He fell into disfavor because of the heavy expenses connected with the work, and was incarcerated in Alexandria, but was soon able to free himself (J. Q. R. xv. 73). A document concerning a transaction of his with a banker has been preserved (J. Q. R. xv. 168). Under the vizier Al-Malik al-Afḍal (1137) there was a Jewish master of finances, whose name, however, is unknown. His enemies succeeded in procuring his downfall, and he lost all his property. He was succeeded by a brother of the Christian patriarch, who tried to drive the Jews out of the kingdom. Four leading Jews worked and conspired against the Christian, with what result is not known. There has been preserved a letter from this ex-minister to the Jews of Constantinople, begging for aid in a remarkably intricate poetical style (J. Q. R. ix. 29, x. 430; Z. D. M. G. li. 444). One of the physicians of the calif Al-Ḥafiẓ (1131–49) was a Jew, Abu Manṣur (Wüstenfeld, p. 306). Abu al-Faḍa'il ibn al-Nakid (died 1189) was a celebrated oculist (B. A. § 151).

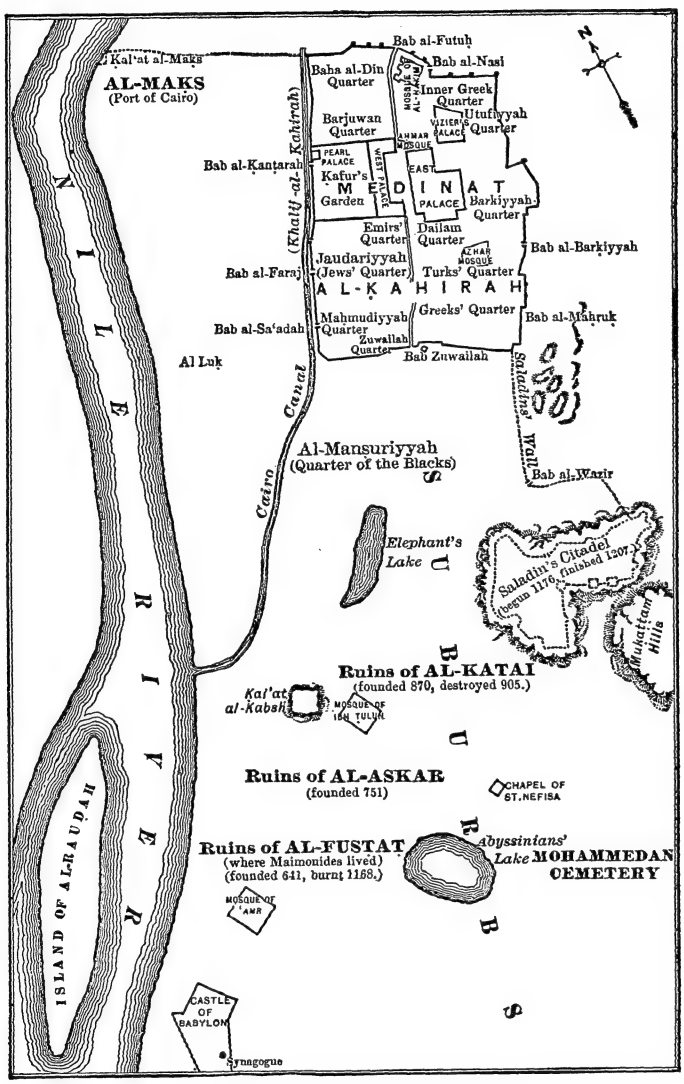
**Jewish Ministers.**

In this century a little more light is thrown upon the communities in Egypt through the reports of certain Jewish scholars and travelers who visited the country. Judah ha-Levi was in Alexandria in 1141, and dedicated some beautiful verses to his friend Aaron Ben-Zion ibn Alamani and his five sons of that city. At Damietta Ha-Levi met his friend, the Spaniard Abu Sa'id ibn Ḥalfon ha-Levi. About 1160 Benjamin of Tudela was in Egypt; he gives a general account of the Jewish communities which he found there. At Cairo there were 2,000 Jews; at Alexandria 3,000, with a R. Phineas b. Meshullam, who had come from France, at their head; in the Fayum there were 20 families; at Damietta 200; at Bilbais, east of the Nile, 300 persons; and at Damira 700. At Maḥallah (Yaḳut, iv. 428), now Maḥallat al-Kabir, half-way on the railroad line between Alexandria and Damietta, Benjamin found 500. Sambari (119, 10) mentions a synagogue here (אלמחלה), with a scroll of the Law (seen as late as 1896 by S. Schechter) in a metal case, which was used only on Rosh Ḥodesh, and which was supposed to entail the death of any one who swore falsely after having touched it. Benjamin also found 200 Jews at Sefitah and 200 at Al-Butij, on the east bank of the Nile. Sambari (156, 16) speaks of Jews also at Reshid (Rosetta), where Samuel b. David saw two synagogues (G. p. 4).

The rigid orthodoxy of Saladin (1169–93) does

not seem to have affected the Jews in his kingdom. A Karaite doctor, Abu al-Bayyan al-Mudawwar (d. 1184), who had been physician to the last Fatimite, treated Saladin also (B. A. § 153); while Abu al-Ma'ali, brother-in-law of Maimonides, was likewise in his service (*ib.* § 155). In 1166 Maimonides went to Egypt and settled in Fostat, where he gained much renown as a physician, practising in the family of Saladin and in that of his vizier Ḳadi al-Faḍil al-Baisami. The title "Ra'is al-Umma" or "al-Millah" (Head of the Nation, or of the Faith), was bestowed upon him. In Fostat, he wrote his "Mishneh Torah" (1180) and the "Moreh Nebukim," both of which evoked opposition even from the Mohammedans, who commented upon them (J. Q. R. vi. 218). From this place he sent many letters and responsa; *e.g.*, to Jacob, son of Nathaniel al-Fayyumi, on the pseudo-Messiah in South Arabia, and to R. Ḥasdai ha-Levi, the Spaniard, in Alexandria ("Teshubot ha-Rambam," p. 23a). In 1173 he forwarded a request to the North-African communities to aid in releasing a number of captives. The original of the last document has been preserved (M. xliv. 8). He caused the Karaites to be removed from the court (J. Q. R. xiii. 104). He also served Saladin's successors as physician.

**Maimonides.**




Plan of the City of Cairo, Twelfth Century.
(After Lane-Poole, "Medieval Egypt.")

Maimonides' presence in Egypt at this time was quite fortunate. A certain Zuṭa, also called "Yaḥya," had supplanted the nagid Samuel for sixty-four days. Samuel, however, was reinstated. Zuṭa hoarded up much wealth, and when the nagid died (before 1169), denounced his manner of collecting the revenues. Though the accusation was proved to be false, Zuṭa induced Saladin to sell him the dignity, and under the name of "Sar Shalom ha-Levi" he greatly overtaxed the people for four years—probably from 1185 to 1189, two documents written during his tenure of office bearing these dates respectively (J. Q. R. viii. 555). Maimonides, with the aid of R. Isaac, whom Harkavy and Neubauer connect with Isaac b. Shoshan ha-Dayyan, succeeded in driving Zuṭa out of office; and he and his son were put under the ban for the denunciations which they had hurled right and left. The matter was even brought to the attention of the vizier (מלך). A megillah ("Megillat Zuṭa") recounting these events was written in rimed prose by Abraham bar Hillel in 1196 (J. Q. R. viii. 541, ix. 721, xi. 532; Wertheimer, "Ginze Yerushalayim," i. 37; see also Harkavy in "Ha-Miẓpah," 1885, ii. 543; Kaufmann, in M. xli. 460, and J. Q. R. ix. 170).

The severe pest that visited Egypt in 1201–1202 in consequence of an exceptionally low Nile, and which is graphically described by the physician 'Abd al-Laṭif, is also described in a Hebrew fragment which is at present in the possession of A. Wolf of Dresden (Z. D. M. G. li. 448).

It was during the nagidship of Abraham Maimonides, who was physician to Al-Malik al-Kamil (1218–38), that Al-Ḥarizi went to Egypt, of which he speaks in the thirty-sixth and forty-sixth maḳamahs of his "Taḥkemoni." The former is supposed by Kaminka to be possibly a satire on Zuṭa (M. xliv. 220; Kaminka's ed., p. xxix.; but סבאים must refer

**Al-Ḥarizi's Visit.**

to South Arabia). In Alexandria Al-Ḥarizi mentions R. Simḥah ha-Kohen, the Karaite Obadiah (the royal scribe) and his son Joseph, R. Hillel, and R. Zadok, the ḥazzan. In Fostat he mentions especially the dayyan Menahem b. R. Isaac. He also met Abraham Maimonides; and in Egypt he began to write his "Taḥkemoni." At the beginning of the thirteenth century there lived Jacob b. Isaac (As'ad al-Din al-Maḥalli), a renowned physician and medical writer (B. A. § 163). A letter to Hananeel b. Samuel (*c.* 1200), author of commentaries to the Talmud, has been published by Horwitz (Z. H. B. iv. 155; compare B. A. § 166). In 1211 a number of French rabbis, at the head of whom were the brothers Joseph and Meïr ben Baruch, emigrated to Palestine, and on their way visited Abraham Maimonides, who mentions them in his "Milḥamot Adonai" (ed. Leipsic, p. 16a; see R. E. J. vi. 178; Berliner's "Magazin," iii. 158).

**Under the Mamelukes.**

Under the Baḥri Mamelukes (1250–1390) the Jews led a comparatively quiet existence; though they had at times to contribute heavily toward the maintenance of the vast military equipment, and were harassed by the cadis and ulemas of these strict Moslems. Al-Maḳrizi relates that the first great Mameluke, Sultan Baibars (Al-Malik al-Thahir, 1260–77), doubled the tribute paid by the "ahl al-dhimmah." At one time he had resolved to burn all the Jews, a ditch having been dug for that purpose; but at the last moment he repented, and instead exacted a heavy tribute, during the collection of which many perished (Quatremère, "Histoire des Sultans Mamelukes," ii. 154). Under Al-Naṣir Mohammed (three times sultan, 1293–1340) the tribute from Jews and Christians amounted to 10 to 25 dirhems per head (L.-P. p. 304).

An account is given in Sambari (135, 22) of the strictness with which the provisions of the Pact of Omar were carried out. The sultan had just returned from a victorious campaign against the Mongols in Syria (1305). A fanatical convert from Judaism, Sa'id ibn Ḥasan of Alexandria, was incensed at the arrogance of the non-Moslem population, particularly at the open manner in which services were conducted in churches and synagogues. He tried to form a synod of ten rabbis, ten priests, and the ulemas. Failing in this, he endeavored to have the churches and synagogues closed. Some of the churches were demolished by the Alexandrian mob; but most of the synagogues were allowed to stand, as it was shown that they had existed at the time of Omar, and were by the pact exempted from interference. Sambari (137, 20) says that a new pact was made at the instance of letters from a Moorish king of Barcelona (1309), and the synagogues were reopened; but this probably refers only to the reissuing of the Pact of Omar. There are extant several notable fetwas (responsa) of Moslem doctors touching this subject; *e.g.*, those of Aḥmad ibn 'Abd al-Ḥaḳḳ, who speaks especially of the synagogues at Cairo, which on the outside appeared like ordinary dwelling-houses—a fact which had occasioned other legal writers to permit their presence. According to Taki al-Din ibn Taimiyyah (b. 1263), the synagogues and churches in Cairo had once before been closed. This fanatical Moslem fills his fetwas with invectives against the Jews, holding that all their religious edifices ought to be destroyed, since they had been constructed during a period when Cairo was in the hands of heterodox Moslems, Ismailians, Karmatians, and Nusairis (R. E. J. xxx. 1, xxxi. 212; Z. D. M. G. liii. 51). The synagogues were, however, allowed to stand (Weil, *l.c.* iv. 270). Under the same sultan (1324) the Jews were accused of incendiarism at Fostat and Cairo; they had to exculpate themselves by a payment of 50,000 gold pieces (Quatremère, *l.c.* ii. 16). The dignity which Moses Maimonides had given to Egyptian-Jewish learning was not maintained by his descendants. In 1314 the French philosopher and exegete Joseph Caspi went on a special mission to Egypt, where he hoped to draw inspiration for philosophical study; but he was much disappointed, and did not remain there for any length of time (Grätz, "Gesch." vii. 362). During the period just referred to lived Abu al-Muna al-Kuhin al-Aṭṭar, who compiled a much-used pharmacopœia (ed. Cairo, 1870, 1883; B. A. § 176), and the apostate Sa'd ibn Manṣur ibn Kammuna (1280), who wrote a number of tracts on philosophy and an interesting controversial tract on Judaism, Christianity, and Islam (B. A. § 178).

**In the Fifteenth Century.**

Under the Burji Mamelukes the Franks again attacked Alexandria (1416), and the laws against the Jews were once more strictly enforced by Sheik al-Mu'ayyid (1412–21); by Ashraf Bars Bey (1422–38), because of a plague which decimated the population in 1438; by Al-Ẓahir Jaḳmaḳ (1438–53); and by Ḳa'iṭ-Bey (1468–95). The last-named is referred to by Obadiah of Bertinoro (O. p. 53). The Jews of Cairo were compelled to pay 75,000 gold pieces (Muir, "Mamluks," pp. 136, 154, 180). During this century two travelers visited Egypt—namely, Meshullam of Volterra (1481) and Obadiah of Bertinoro (1488), just mentioned—and they have left accounts of what they saw there (see Bibliography, below). Meshullam found 60 Jewish householders in Alexandria, but no Karaites or Samaritans; there were two synagogues, a large and a small one. Fostat was in ruins; but he mentions the Elijah and the Damwah synagogues. In Cairo he found 500 Jewish householders, 22 Karaites, and 50 Samaritans; six synagogues, and a royal interpreter of Jewish descent, one Tagribardi. Of other prominent Jews he mentions R. Samuel רבך a rich and charitable man, physician to the sultan, and his son Jacob; R. Joshua אלחמר and Zadakah b. עובדי (M. V. pp. 176–187).

Obadiah was protected in Alexandria by R. Moses Grasso, interpreter for the Venetians, whom he mentions as a very prominent man. He speaks of only 25 Jewish families there; but there were 700 Jews in Cairo, 50 Samaritans, and 150 Karaites. The Samaritans, he says, are the richest of all the Jews, and are largely engaged in the business of banking. He also met there Anusim from Spain (O. p. 51). The Jewish community must have been greatly augmented by these exiles. They were well received, though occasionally their presence caused strife, as in the case of Joseph ibn Ṭabul, who insisted upon joining the Sephardim, though he really belonged to the Arabic community. Sulaimah ibn Uḥna and

LETTER (PAPYRUS) OF AN EGYPTIAN RABBI TO SOLOMON BEN JUDAH, TWELFTH CENTURY.
(In the collection of Grand Duke Rainer.)

Ḥayyim Vital interfered, and copies of their letters to Ibn Ṭabul have been preserved (Frumkin, "Eben Shemuel," p. 7). Among their number may be mentioned Moses b. Isaac Alashkar, Samuel Sidillo (1455–1530), David ibn Abi Zimra (1470–1572), Jacob Berab (who came from Jerusalem in 1522; Frumkin, *l.c.* p. 30), and Abraham ibn Shoshan, the last three holding official positions as rabbis. Moses de Castro, a pupil of Berab, was at the head of the rabbinical school at Cairo.

**Under the Turks.**

On Jan. 22, 1517, the Turkish sultan, Salim I., defeated Tuman Bey, the last of the Mamelukes. He made radical changes in the affairs of the Jews, abolishing the office of nagid, making each community independent, and placing David ibn Abi Zimra, at the head of that of Cairo. He also appointed Abraham de Castro to be master of the mint. About this time David Re'ubeni was in Cairo (1523?); he speaks of the Jews' street there (מסילת היהודים = "Darb al-Yahudi"), of their occupation as goldsmiths, and of Abraham de Castro, who, he says, lived as a pseudo-Mohammedan (M. J. C. ii. 141). It was during the reign of Salim's successor, Sulaiman II., that Aḥmad Pasha, Viceroy of Egypt, revenged himself upon the Jews because De Castro had revealed (1524) to the sultan his designs for independence (see Aḥmad Pasha; Abraham de Castro). The "Cairo Purim," in commemoration of their escape, is still celebrated on Adar 28.

The text of the megillah read on that day has been published by Löwe in "Ha-Maggid," Feb. 14, 28, 1866, and, from a genizah fragment, in J. Q. R. viii. 277, 511. The short report of an eye-witness, Samuel b. Naḥman, is given in Neubauer, "Aus der Petersburger Bibliothek," p. 118. Secondary sources: Ibn Verga, Additamenta, p. 111; S. 145, 9 (see J. Q. R. xi. 656); Joseph ha-Kohen, "'Emek ha-Bakah," pp. 76, 95; *idem*, "Dibre ha-Yamim," p. 72.

Toward the end of the sixteenth century Talmudic studies in Egypt were greatly fostered by Bezaleel Ashkenazi, author of the "Shiṭṭah Meḳubbeẓet." Among his pupils were Isaac Luria, who as a young man had gone to Egypt to visit a rich uncle, the tax-farmer Mordecai Francis (Azulai, "Shem ha-Gedolim," No. 332); and Abraham Monson (1594). Ishmael Kohen Tanuji finished his "Sefer ha-Zikkaron" in Egypt in 1543. Joseph ben Moses di Trani was in Egypt for a time (Frumkin, *l.c.* p. 69), as well as Ḥayyim Vital Aaron ibn Ḥayyim, the Biblical and Talmudical commentator (1609; Frumkin, *l.c.* pp. 71, 72). Of Isaac Luria's pupils, a Joseph Ṭabul is mentioned, whose son Jacob, a prominent man, was put to death by the authorities ("Sar shel Miẓrayim"; Conforte, "Ḳore ha-Dorot," 40b).

According to Manasseh b. Israel (1656), "The viceroy of Egypt has always at his side a Jew with the title 'zaraf bashi,' or 'treasurer,' who gathers the taxes of the land. At present Abraham Alkula [אלכולי] holds the position." He was succeeded by Raphael Joseph Tshelebi, the rich friend and protector of Shabbethai Ẓebi (Grätz, "Gesch." x. 34). Shabbethai was twice in Cairo, the second time in 1660. It was there that he married the ill-famed Sarah, who had been brought from Leghorn (*ib.* p. 210). The Shabbethaian movement naturally created a great stir in Egypt. It was in Cairo that Miguel (Abraham) Cardoso, the Shabbethaian prophet and physician, settled (1703), becoming physician to the pasha Kara Mohammed. In 1641 Samuel b. David, the Karaite, visited Egypt. The account of his journey (G. i. 1) supplies special information in regard to his fellow sectaries. He describes three synagogues of the Rabbinites at Alexandria, and two at Rashid (G. i. 4). A second Karaite, Moses b. Elijah ha-Levi, has left a similar account of the year 1654; but it contains only a few points of special interest to the Karaites (*ib.*).

Sambari mentions a severe trial which came upon the Jews, due to a certain "ḳadi al-'asakir" (="generalissimo," not a proper name) sent from Constantinople to Egypt, who robbed and oppressed them, and whose death was in a certain measure occasioned by the graveyard invocation of one Moses of Damwah. This may have occurred in the seventeenth century (S. 120, 21). David Conforte was dayyan in Egypt in 1671. In Sambari's own time (1672) there were Jews at Alexandria, Cairo, and Damanhur (R. Ḥalfon b. 'Ula, the dayyan); at בולבים or כולבים (S. 133, 11; 136, 18; R. Judah ha-Kohen, the dayyan; this city is perhaps identical with Bilbais, though a genizah fragment in Cambridge mentions the city כלביס in 1119); at Maḥallah (R. Peraḥiah b. Jose, the dayyan), at Bulak (S. 162, 7), and at Rashid (S. 156, 16), where he mentions Moses ibn Abu Darham, Judah משעאל, and Abraham ibn Ẓur. Sambari gives also the names of the leading Jews in Alexandria and Cairo. His chronicle (edited in part by Neubauer, and reprinted by Berliner, Berlin, 1896) is chiefly valuable for the history of the Jews in Egypt, his native country. From 1769 to 1773 Ḥayyim Joseph Azulai was rabbi in Cairo (J. Q. R. xv. 333).

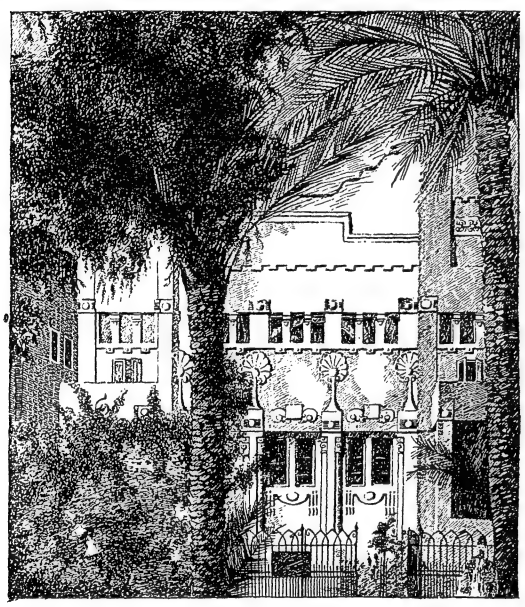
Solomon Ḥazzan gives the following list of rabbis at Alexandria during recent times: Jedidiah Israel (1777–82), his nephew Israel (1802–23), Solomon Ḥazzan (1832–56), Israel Moses Ḥazzan (1862), Nathan Amram (1862–73), Moses Pardo (1873–74), and Elijah Ḥazzan (1888). Israel Yom-Ṭob, who was nominally chief rabbi of Cairo, died April 8, 1892, and was succeeded by Aaron ben Simon ("Israelit," 1892, p. 639).

**In the Nineteenth Century.**

Two Jewish travelers have left an account of the condition of the Jews in Egypt about the middle of the nineteenth century. Benjamin II. found in Alexandria about 500 families of indigenous Jews and 150 of so-called Italians. Each of these communities had its own synagogue, but both were presided over by R. Solomon Ḥazzan, a native of Safed. In Cairo also he found two Jewish communities; the indigenous numbering about 6,000 families and the Italian 200. Both were presided over by Ḥakam Elijah Israel of Jerusalem. Benjamin speaks of their eight synagogues, one of which is called "the Synagogue of Maimonides." In Fostat, or old Cairo, he found 10 Jewish families, very poor, and supported by their richer brethren in Cairo. In Damietta there were 50 Jewish families, and between that place and Cairo several scattered Jewish communities which had lapsed into a dead state of ignorance (Benjamin II., "Eight Years in Asia and Africa," pp. 230 *et seq.*).

Ibn Safir ("Eben Sappir," pp. 26 *et seq.*, Lyck, 1866) gives a more detailed account. He says that most of the Jews at present in Alexandria went there in recent times, after the cutting of the Maḥmudiyyah Canal. A number had gone from Rashid and from Damietta, so that only a handful of Jews was left in those places. The number in Alexandria he estimates at 2,000. Among the synagogues were the Kanis al-'Aziz, a small one, and the Kanis Sardahil, a large one. The Elijah synagogue had been

rebuilt three years before his arrival. He speaks also of a synagogue with Sephardic ritual for the Italian Jews, numbering 100, and of a special synagogue for 50 Jews who had come there from eastern Europe. Of Jews in other parts of Egypt he mentions: 20 at Ṭanṭa, between the Rosetta and Damietta arms of the Nile, with a synagogue; 40 families in Manṣurah; 20 families in Maḥallah, with a synagogue (p. 21b); 20 families in Bet Jamari (?); 5 families at Ziftch, on the left bank of the Damietta arm, 10 Jews at Benha, and only 1 in Fayum (p. 25a). In Cairo he found 600 families of native Jews and 60 of Italians, Turks, etc., following the Sephardic ritual, and 150 Karaite families living in a separate quarter.



New Synagogue at Cairo, Egypt.
(After a photograph.)

The Jews live in the northwestern part of the city in a special quarter called "Darb al-Yahudi." The lanes are narrow, but the houses are large. The Jews are well-to-do and are engaged largely in the banking business. The cemetery is two hours distant from the city, and the graves are not marked by any stones. There is, however, a monument to a celebrated pious man, R. Ḥayyim כפוסי, to which the Jews make pilgrimages, taking off their shoes as they approach it. Kapusi (?) must have lived toward the end of the sixteenth and at the beginning of the seventeenth century. He is mentioned in a document of the year 1607, together with Abraham Castro, Benjamin קאניני (קאניני, Conforte, *l.c.* p. 41b), and Moses Arragel (Ḥazzan, "Ha-Ma'alot li-Shelomoh," p. 12a), and by Conforte (*ib.*).

The head of the Egyptian Jews outside of Alexandria was R. Elijah Israel b. Isaac of Jerusalem, whose power over the community was considerable. Ibn Safir mentions as leaders of the community Yom-Ṭob b. Elijah Israel, a judge; Jacob Shalom; the Ya'bez family; Jacob Catawi; Saadia; and Abraham Rosana. In the ruined city of Fostat he found twelve Jewish families, whose number was increased during the summer by the rich Cairo Jews who go there for a time ("Eben Sappir," p. 20a).

Blood accusations occurred at Alexandria in 1844 (Jost, "Neuere Geschichte," ii. 380), in 1881 (Jew. Encyc. i. 366), and in Jan., 1902 (see "Bulletin All. Isr." 1902, p. 24). In consequence of the Damascus Affair, Montefiore, Crémieux, and Solomon Munk visited Egypt in 1840; and the last two did much to raise the intellectual status of their Egyptian brethren by the founding, in connection with Rabbi Moses Joseph Algazi, of schools in Cairo (Jost, *l.c.* p. 368; *idem*, "Annalen," 1840, p. 429).

In 1892 a German-Italian congregation was formed at Port Said under Austrian protection ("Israelit," 1892, p. 1620). When Khartum fell into the hands of the Mahdi (1885), seven or eight Jews were found there, among them Neufeld. They were, however, all foreigners.

According to the official census published in 1898 (i., xviii.), there were in Egypt 25,200 Jews in a total population of 9,734,405. Of these, 12,693 were Egyptians and 12,507 strangers. Their distribution in the various cities was as follows:

| | | No. of Jews. |
|---|---|---|
| Lower Egypt. | *Governorats.* | |
| | Cairo | 11,489 |
| | Alexandria | 9,946 |
| | Damietta | 9 |
| | G. Gl. du Canal | 439 |
| | Suez | 123 |
| | *Provinces.* | |
| | Behera | 246 |
| | Sharkieh | 278 |
| | Dakalieh | 828 |
| | Gharbieh | 1,404 |
| | Kalyubieh | 185 |
| | Manufieh | 26 |
| Upper Egypt. | *Provinces.* | |
| | Beni-Souef | 31 |
| | Fayum | 9 |
| | Gizeh | 17 |
| | Minia | 65 |
| | Assiut | 13 |
| | Guerga | 19 |
| | Kenah | 42 |
| | Nubia | 31 |
| | Total | 25,200 |

The Alliance Israélite Universelle, together with the Anglo-Jewish Association, maintains at Cairo a boys' and a girls' school, founded in 1896. There are Zionist societies in Cairo, Alexandria, Manṣurah, Suez, Damanhur, Maḥallah, Kobra, and Ṭanṭa. The Zionist society Bar Cochba in Alexandria founded there a Hebrew school in 1901; it issues a journal, "Le Messager Sionist," which in 1902 superseded the "Mebassereth Zion."

**Constitution; the Nagid.**

The Egyptian communities were presided over for many centuries by a nagid, similar to the "resh galuta" in the East. One of the earliest references to the Egyptian nagid is to be found in the Midrash Agadat Bereshit (p. 110, Warsaw, 1876). His full title was נגיד עם אל (compare the title of Simon, *σαραμελ* = שר עם אל, I. Macc. xiv. 28), or נגיד עם סגולה (MS. Cambridge Add. No. 3124, David Maimonides, 1396), or perhaps שר השרים (Ben-

jamin of Tudela; compare Z. D. M. G. lii. 446; J. Q. R. ix. 116); and Sambari (116, 20; 133, 7) speaks of him as נשיא נליות כל ישראל. His authority at times, when Syria was a part of the Egyptian-Mohammedan empire, extended over Palestine; according to the Ahimaaz Chronicle (130, 5), even to the Mediterranean littoral on the west. In one document ("Kaufmann Gedenkbuch," p. 236) the word is used as synonymous with "padishah." The date is 1209; but the term may refer to the non-Jewish overlord. In Arabic works he is called "ra'is al-Yahud" (R. E. J. xxx. 9); though his connection with the "shaikh al-Yahud," mentioned in many documents, is not clear. Meshullam of Volterra says expressly that his jurisdiction extended over Karaites and Samaritans also; and this is confirmed by the official title of the nagid in the instrument of conveyance of the Fostat synagogue. At times he had an official vice-nagid, called by Meshullam חוויצי נגיד (M. V. p. 187, 5); in Hebrew, עטרת הישרים (J. Q. R. x. 162). To assist him he had a bet din of three persons (S. 133, 21)—though Meshullam mentions four judges and two scribes, and the number was at times increased even to seven—and there was a special prison over which he presided (M. V. p. 186). He had full power in civil and criminal affairs, and could impose fines and imprisonment at will (David ibn Abi Zimra, Responsa, ii., No. 622; M. V. *ib.*; O. p. 17). He appointed rabbis; and the congregation paid his salary, in addition to which he received certain fees. His special duties were to collect the taxes and to watch over the restrictions placed upon the further construction of synagogues (Shihab al-Din's "Ta'rif," cited in R. E. J. xxx. 10). Even theological questions—regarding a pseudo-Messiah, for example—were referred to him (J. Q. R. v. 506, x. 140). On Sabbath he was escorted in great state from his home to the synagogue, and brought back with similar ceremony in the afternoon (S. 116, 8). On Simḥat Torah he had to read the Pentateuchal lesson and to translate it into Aramaic and Arabic. Upon his appointment by the calif his installation was effected with much pomp: runners went before him; and the royal proclamation was solemnly read (see E. N. Adler in J. Q. R. ix. 717).

**Origin of the Office.**

The origin of the nagidship in Egypt is obscure. Sambari and David ibn Abi Zimra (Frumkin, "Eben Shemuel," p. 18) connect it directly with a daughter of the Abbassid calif Al-Ṭa'i (974–991), who married the Egyptian calif 'Aḍud al-Daulah (977–982). But 'Aḍud was a Buwahid emir of Bagdad under Al-Muktafi; and, according to Ibn al-Athir ("Chronicles," viii. 521), it was 'Aḍud's daughter who married Al Ṭa'i. Nor does Sambari give the name of the nagid sent from Bagdad. On the other hand, the Ahimaaz Chronicle gives to the Paltiel who was brought by Al-Mu'izz to Egypt in 952 the title of "nagid" (125, 26; 129, 9; 130, 4); and it is possible that the title originated with him, though the accounts about the general Jauhar may popularly have been transferred to him. If this be so, he was followed by his son, R. Samuel (Ahimaaz Chronicle, 130, 8), whose benefactions, especially to the Jews in the Holy Land, are noticed. This must be the Samuel mentioned as head of the Jews many hundred years previous by Samuel b. David, and claimed as a Karaite. The claim is also made by Firkovitch, and his date is set at 1063. He is said to have obtained permission for the Jews to go about at night in the public streets, provided they had lanterns, and to purchase a burial-ground instead of burying their dead in their own courtyards (G. pp. 7, 61). The deed of conveyance of the Rabbinite synagogue at Fostat (1038), already referred to, mentions Abu (Ibn?) Imran Musa ibn Ya'ḳub ibn Isḥaḳ al-Isra'ili as the nagid of that time. The next nagid mentioned is the physician Judah b. Josiah, a Davidite of Damascus, also in the eleventh century (S. 116, 20; 133, 10); a poem in honor of his acceptance of the office has been preserved (J. Q. R. viii. 566, ix. 360). In the same century lived the nagid Meborak b. Saadia, a physician (J. Q. R. viii. 557); he is referred to in a contract dated 1098 (*ib.* ix. 38, 115), in the epistle of the ex-minister of finance of the vizier Al-Afḍal (Z. D. M. G. lii. 446), and in a Lewis-Gibson fragment (J. Q. R. ix. 116). He was maligned by the exilarch David, and was forced to take refuge for a time in Fayum and Alexandria (*ib.* xv. 89).

**Succession of Nagidim.**

It is uncertain whether there was a nagid named Mordecai; the expression "Mordekai ha-Zeman" is probably appellative (*ib.* ix. 170); but the fragment of a poem (see "He-Ḥaluz," iii. 153) addresses him as "Negid 'Am El," which is quite distinctive (J. Q. R. viii. 553). His full name would then be Mordecai b. al-Ḥarabiyyah. He was succeeded by Abu Manṣur Samuel b. Hananiah, who was nagid at the time of Judah ha-Levi (1141). He is not to be confused with Samuel ha-Nagid of Spain, as he is even in Sambari (S. 156, 24; see J. Q. R. ix. 170, xiii. 103; M. xl. 417). He was living in 1157, but not so late as 1171, as he is not mentioned by Benjamin of Tudela. When Benjamin was in Egypt the nagid was Nathanael (Hibat Allah ibn Jami, a renowned physician; B. A. § 145). This can be seen from Benjamin's description, though the title is not used (despite Neubauer, J. Q. R. viii. 553). He is mentioned in 1164 in a marriage contract published by Merx ("Doc. Paleogr." 1894; M. xxxix. 150, xli. 214; J. Q. R. xiii. 103; B. A. § 145). During the time that he farmed the revenues the usurper Zuṭa must have held office (M. xli. 463). Zuṭa was ousted by Maimonides, though whether the latter took his place as nagid, and what was his relationship to Nathanael, are not clear. A ketubbah, dated 1172, in the library of the late D. Kaufmann, seems by its wording to indicate that Maimonides did hold the office (Z. D. M. G. li. 451; M. xli. 425, 463). Maimonides induced many Karaites to return to Rabbinism (Grätz, "Gesch." vi. 359).

The dignity of nagid was vested for some time in the family of Maimonides: Abraham (1186–1237; a document from his bet din is published by D. W. Amram in "The Green Bag," xiii. 339, Boston, 1901); his son David (1212–1300; S. 120, 15; 134, 29; M. xliv. 17; "Kerem Ḥemed," ii. 169; "Or Meïr," p. 34); the latter's son Abraham Maimonides II. (1246–1310); and Abraham's son Joshua b. Abraham (b. 1248).

In regard to the fourteenth century there is no

information. In the fifteenth occurs a Nagid Amram (1419), to whom a letter was sent (preserved by the Italian stylist Joseph b. Judah Sarko) introducing a certain R. Elias, who was on a mission to seek the Lost Ten Tribes (J. Q. R. iv. 303). Lipmann of Mühlhausen mentions the office in his "Nizzaḥon" (ed. Amsterdam, p. 96). In 1481 Meshullam of Volterra mentions Solomon b. Joseph, whose father before him had also been nagid. Solomon was physician to the sultan Al-Malik al-Ashraf Ḳa'it Bey (M. V. p. 186); his dayyanim were Jacob b. Samuel כבח (רבך?), Jacob אלטאבוייה, Samuel b. Akil, and Aaron Me'appe. He was followed by Nathan Kohen Sholal (seen by Obadiah of Bertinoro, 1488), who was born in the Maghreb and had formerly lived in Jerusalem (O. p. 52). Nathan was followed by his nephew, Isaac Kohen Sholal (1509; S. 157, 1). A letter from his bet din is mentioned, among others, by Conforte ("Ḳore ha-Dorot," p. 31a; compare Frumkin, *l.c.* p. 20, and Azulai, "Shem ha-Gedolim," No. 322, i. 45a). For a time he was deprived of his rank; but he returned to Egypt in 1500 (Samuel de Avila in Frumkin, "Eben Shemuel," p. 18; Brüll's "Jahrb." vii. 123). Abraham de Castro (1524), the mint-master, is given the title "nagid" by Sambari (145, 10; 159, 20); his nephew, Jacob de Castro (d. 1610), was a rabbinic authority. The same source mentions (S. 157, 6) as the last dignitaries תאניר (תאניר?) and Jacob ibn Ḥayyim. From the time of the Osmanli rule, says Sambari (116, 22), the nagid dynasty was no longer in the family of David, but was given to the one preeminent for wisdom and riches. He was sent to Egypt by the Jewish notables of Constantinople. The pretensions of Jacob ibn Ḥayyim made him disliked (116, 25). He was put under the ban by Bezaleel Ashkenazi, and driven from the country.

The office of nagid was suspended about the middle of the sixteenth century (according to Azulai, "Shem ha-Gedolim," i. 16, by Bezaleel himself), the chief rabbi being given the title "tshelebi." David ibn Abi Zimra was chief rabbi of Egypt for many years (c. 1570), and his decisions were widely followed throughout the Orient ("Ma'alot li-Shelomoh," p. 18b). The title "nagid" given to Berab (Responsa, מב"יט, i. 87) is purely honorific.

The following is a tentative list of the negidim, as far as they can at present be determined:

*Tenth Century.*

| | |
|---|---|
| Paltiel (?) | Samuel (?) |

*Eleventh Century.*

| | |
|---|---|
| Musa ibn Ya'ḳub al-Isra'ili | Meborak b. Saadia |
| Judah b. Josiah | (Mordecai b. al-Ḥarabiyyah ?) |

*Twelfth Century.*

| | |
|---|---|
| Samuel b. Hananiah | Nathanael Hibat Allah |
| Zuṭa | Maimonides |

*Thirteenth Century.*

| | |
|---|---|
| Abraham Maimonides I. | Abraham Maimonides II. |
| David Maimonides | Joshua b. Abraham Maimonides |

*Fifteenth Century.*

| | |
|---|---|
| Amram | Solomon b. Joseph (1481) |
| Joseph | Nathan Kohen Sholal |
| | Isaac Kohen Sholal |

*Sixteenth Century.*

| | |
|---|---|
| Abraham de Castro (1524) | תאניר |
| | Jacob ibn Ḥayyim |

The question of the relation of the religious leadership (gaonate) to the more worldly nagidship is extremely difficult of solution on account of the paucity of documents. The Egyptians seem to have recognized the authority of the Babylonian geonim; for they addressed questions to them (Harkavy, "Teshubot ha-Geonim," p. 342), and even helped the declining fortunes of the Eastern schools (Schechter, "Saadyana," pp. 117 *et seq.*). The head of the schools in Egypt was called, as in Babylon, "rosh ha-yeshibah," or "nasi"—a title which was much misused, to judge from a responsum of Abraham Maimonides ("Teshubot ha-Rambam," p. 50a). The quarrel between the Babylonians and the Palestinians regarding the right to fix the religious calendar each year could not have been passed unnoticed in Egypt. All the fragments dealing with the controversy between Saadia and Ben Meïr that have been found of recent years have come from the Cairo genizah (see R. E. J. xliv. 230). There is evidence that the question became acute for the Jews in Egypt also, during the califate of Al-Mustanṣir Billah (1036–94). This evidence is the so-called "Abiathar scroll." It seems as if a new Palestinian gaonate had begun about 1045 with Solomon b. Judah. Abiathar was a scion of a Palestinian priestly family. His father Elijah and a certain Joseph (before 1054) claimed jurisdiction over the Jews both in Palestine and in Egypt under the title of "gaon." They were bitterly opposed by a member of the exilarch's family, Daniel b. Azariah, "the Nasi," who had come from Babylon. Joseph was supported by the government; he died in 1054, and Daniel ruled for eight years without opposition (d. 1062). On his death, Elijah (d. 1084) held the office for nearly twenty-three years. In 1082 this Elijah called a synod at Tyre, and ordained his son Abiathar as gaon. But about 1081 David b. Daniel, a descendant of the Babylonian exilarch, aged 20, had gone to Egypt (Damira?), and in 1083 was in Fostat, where his claims were supported by the government, especially by the nagid Meborak and by a relative of his, Josiah b. Azariah, the head of the school there, to whom the title "gaon" is also given (J. Q. R. xv. 86). At times the title does not seem to have been distinctive of any office.

**Gaon and Nagid.**

The Babylonian gaonate had died out with Hezekiah; and the idea was to renew it in Egypt. David was declared exilarch; and he exercised power over the Jewish communities in Alexandria, Damietta, and Fostat, which he oppressed with taxes. He also had power over the Jews in Ashkelon, Cæsarea, Haifa, Beirut, and Byblus, and over Tyre also when it came again under the power of Egypt (1089), causing the gaon there to flee. Daniel then sent his own representative to the city. In 1093, in opposition to Abiathar, David endeavored to be made "rosh gelayot" over all Israel. His harshness caused Meborak to support Abiathar; and in 1094 Meborak assisted in having Abiathar's power as gaon acknowledged (J. Q. R. xiv. 449, xv. 91). A defense of the pretensions of David by the school in Fostat has been published by Schechter (*ib.* xiv. 476). Abiathar was probably succeeded as gaon by his brother, Solomon b. Elijah, who had been "ab bet din" (*ib.*

xiv. 481). Solomon was followed by his son Mazliaḥ (*c.* 1131). Following a notice of Benjamin of Tudela, Bacher believes that the gaonate was then transferred to Damascus (*ib.* xv. 95). This gives the following list of Egyptian geonim:

| | |
|---|---|
| Solomon (1047) | Abiathar |
| Joseph (d. 1054) | Solomon |
| Elijah (d. 1084) | Mazliaḥ (*c.* 1131) |

It is not known how early the Karaites commenced to settle in Egypt. The polemics against them of Saadia Gaon (before 928) show that at that time their numbers must have been large; and his activity in this respect may have won for him his position at Sura (J. Q. R. x. 240). It was in Egypt that he wrote his polemical work against Anan, "Kitab al-Rudd" (915), and his "Kitab al-Tamyiz" (926). His "Emunot" was written in 933. Four years afterward Al-Ḳirḳisani wrote his "Kitab al-Anwar," in which he gives an account of the Jewish sects of his day. Among these he mentions the "Ḳar'ites" (אלקרעיה), so called because they used vessels made of gourds. They resided near the Nile, 20 parasangs from Fostat, and traced their descent from Johanan the son of Kareah (Jer. xliii. 4), who had emigrated to Egypt. They celebrated Sunday in addition to Saturday (*ib.* vii. 704). Saadia even had personal disputations with Karaites, notably with Abu al-Sari ben Zuṭa (M. xli. 204). Of his adversaries in Egypt, mention may be made of Solomon b. Jeroham, author of Karaitic commentaries to the Bible and of controversial tracts (B. A. § 40), and of Menahem Gizni of Alexandria, who wrote polemics against Saadia, and of whom a poem and a letter to the Karaites of Fostat have been preserved (L., Notes, p. 50). The oldest Egyptian Karaitic document published is a bill of divorce dated Fostat, 1030 (E. N. Adler in J. Q. R. xii. 684). Present knowledge of Karaitic scholars and communities commences really with the twelfth century. Cairo and Alexandria became, after Jerusalem and Constantinople, their chief centers; and Karaites were to be found in Egypt wherever Jews dwelt. Most of the Karaitic manuscripts in the Paris and St. Petersburg libraries have come from Egypt (Neubauer, "Aus der Petersburger Bibliothek," p. 21). At the end of the twelfth century there lived in Egypt the Karaite poet Moses Dar'i: Israel b. Daniel al-Ḳumisi (about 1162), who wrote a "Sefer ha-Mizwot" (J. Q. R. viii. 701; B. A. § 70); and David b. Solomon (Sulaiman b. Mubarak, 1161–1241), who is described by his contemporary, Ibn Abi Usaidia, as an excellent physician and teacher in the service of the Ayyubid Abu Bakr al-'Adil, and as being connected with the hospital Al-Naṣiri in Cairo (J. Q. R. xiii. 103; B. A. § 154). Ibn al-Ḥiti, in his literary chronicle, mentions in Ramleh the sheik 'Ali b. Abraham al-Ṭawil, and especially the nasi Solomon, who wrote on forbidden marriages (J. Q. R. ix. 440). Of Karaites in the following centuries mention may be made of Yafith b. Saghir, author of a "Sefer ha-Mizwot"; Solomon Kohen (Abu Manṣur Sulaiman ibn Ḥafas), writer on medical subjects (B. A. § 194); and Yafith ibn Abi al-Ḥasan al-Barkamani, polemic—all of the thirteenth century; Israel b. Samuel ha-Ma'arabi (1310), who also wrote a "Sefer ha-Mizwot" (B. A. § 184); Samuel b. Moses ha-Ma'arabi (1434), author of "Al-Mushid," on the laws and commandments, as well as of commentaries to the Bible (B. A. § 199).

**Karaites in Egypt.**

Little is known about the organization of the communal life of the Karaites. They claim to have had at the head a "ra'is," whose seat for a time was in Fostat; though Saadia (Commentary to Ps. 119, end) expressly states that the Karaites agreed to have no nasi in the Diaspora (L., Notes, p. 52). This head was called "nasi" or "rosh hagolah." A list of the nasis is given in Karaitic manuscripts, carrying their genealogy back to David, which fact at once raises suspicions. For Egypt the following are given: Saadia, 980; Solomon; Hezekiah; Ḥasdai; David; and Solomon Abu al-Faḍl—(see Fürst, "Gesch. des Karäerthums," ii. 192; Notes, p. 77; J. Q. R. ix. 441).

**Karaite Organization in Egypt.**

The fact of there being such a head can hardly be doubted, since several of those cited above are mentioned regularly with the title attached to their names. Samuel b. David gives a description of his Karaite brethren in Egypt in the seventeenth century, and paints their condition in glowing colors (G. p. 5; transl. in Neubauer, *l.c.* p. 40). He stayed in Cairo with the nasi Baruch; and he mentions especially one Abraham Ḳudsi (*i.e.*, "of Jerusalem"). This latter, together with the physician Zachariah, is mentioned by Moses b. Elijah also (G. p. 34). Samuel relates further that many of the Karaites were goldsmiths, but that in his day the wealth of the community was reduced (p. 5). Ibn Safir likewise speaks of the Karaitic goldsmiths. In his day Moses ha-Levi of Jerusalem was their ḥakam and Elisha their "rosh." Reference has already been made to the number of Karaites in Egypt at various times. Occasionally many were converted to Rabbinism, notably by Abraham Maimonides in 1313 (S. 134, 15; "Kaftor u-Ferah," p. 13b; J. Q. R. xiii. 101), a fact due, perhaps, to the mild and considerate manner in which they were treated, especially by Moses Maimonides (see his "Teshubah," No. 153, ed. Leipsic, p. 35b). A similar policy was pursued by Joseph del Medigo, who, being in Cairo in 1616, entered into friendly relations with their ḥakam, Jacob Alexandri (Geiger, "Melo Chofnajim," p. xxxii.). According to a report in Jost's "Annalen" (iii. 84), they numbered 100 in Cairo in 1841; while E. N. Adler speaks of 1,000 in 1900 (J. Q. R. xii. 674). A Karaitic Haggadah, with Arabic translation for the use of the Karaites in Cairo, was published at Presburg in 1879 by Joshua b. Moses ("Hebr. Bibl." xix. 2).

The Samaritans also settled in Egypt at an early date, though very little is known of their actual history. For Alexandria, see Jew. Encyc. i. 366; and for the Dosithean sect, *ib.* iv. 643. The Samaritan chronicle published by Neubauer (J. A. 1869, No. 14) gives the names of the high priests and of the chief Samaritan families in Egypt. He mentions Ḥelbah b. Sa'adah, who went to live in Egypt and was the progenitor of the Ha-Mora and Helbah families (*idem*, offprint, p. 74); Garnakah b. Ḥelef, progenitor of the Garnakah family (p. 75); Raḥiz b. Shafar, the first to go to Egypt by sea; Joseph b.

**Samaritans in Egypt.**

Ḥelef; Elias Ṣadaḳah ha-Ḥifi, progenitor of the Ḥofni family at Cairo (p. 77); and in 1504 one Jacob of the family Puḳah, who is called "King of Israel" and "Abrek" (compare "He-Ḥaluẓ," iii. 153, 2), and whom the writer praises for his numerous good deeds (p. 80). In the fifteenth (?) century lived Abu Sa'id al-'Afif, one of the best-known physicians in Cairo, and a writer on medical subjects (B. A. § 325). Mention must also be made of Muhadhdhib al-Din Yusuf al-'Askari, author of a "Sefer ha-Miẓwot" (*ib.* § 328).

In 1481 Meshullam of Volterra found 50 Samaritan families in Cairo, with a synagogue (p. 185). A hanging for the Ark with a Samaritan inscription and coming from this synagogue was presented to the congregation of Widdin or to that of Ofen in the sixteenth century. Samaritans are also mentioned by David ibn Abi Zimra and by Joseph del Medigo, who saw them at disputations with Ali ibn Raḥmadan (Brüll's "Jahrb." vii. 44). Of Samaritan literature in Egypt nothing is as yet known. Müller and Kaufmann suspect that a papyrus fragment containing part of an acrostic litany is of Samaritan origin ("Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer," i. 39). The use of Hebrew script by Samaritans is not, as Harkavy thinks (see "Allg. Zeit. des Jud." 1891, p. 57), peculiar. One of the Arabic Pentateuch manuscripts described by De Sacy ("Mémoire sur la Version Arabe à l'Usage des Samaritains," p. 13) was bought at Cairo, and seems to have been written there at the time of the Circassian sultan Al-Ashraf Kansuh al-Ghuri (beginning of the sixteenth century) by one Ṣadaḳah b. Joseph שמש המכתבים הקדושים במצרים; *ib.* p. 17; compare a similar expression, שמש המכתב הקדש, in the colophon of a Cambridge Samaritan Pentateuch, J. Q. R. xiv. 28, l. 8; 352; xv. 75). The Scaliger manuscript, from which Juynboll edited the Book of Joshua (Leyden, 1848), came from the Egyptian Samaritans in 1584. It was written upon the skin of the Passover lamb (Juynboll, "Commentarii in Historiam Gentis Samaritanæ," p. 33).

**Synagogues in Cairo.**

The importance of the Jewish communities in Egypt may be seen from the number of synagogues which formerly existed in and around Cairo. Arabic topographers of Egypt have even given accounts of them; *e.g.*, Ibrahim ibn Mohammed ibn Duḳmaḳ (1350–1406; "Description de l'Egypte," ed. Vollers, 1893, p. 108) and Al-Maḳrizi ("Al-Ḥiṭaṭ," ii. 464). These accounts are followed by Sambari (S. 118, 136; see Schreiner in Z. D. M. G. xlv. 296). There were at least ten synagogues; Meshullam of Volterra (M. V. p. 185) describes six of them. The Karaite Samuel b. David speaks of thirty-one, besides fifty בתי הקדישות ("charitable foundations"), of which there were originally as many as seventy (G. p. 6). Following is a list of the synagogues:

1. The Damwa synagogue in Gizeh, on the west bank of the Nile, opposite Fostat: רמוה (S. 120, 4), רומו (O. p. 18 and a MS. in "Or Meïr," p. 34), רמו (M. V. p. 182; see J. Q. R. xv. 75); on the spot to which Moses is said to have retired. Tradition says that it was built forty years after the destruction of the First Temple. A tree there is said to have grown out of Moses' rod. Al-Maḳrizi relates that the Jews made pilgrimages to this synagogue on the Feast of Revelation. Sambari states that the Cairo Jews were accustomed to invite their brethren from all parts of Egypt to come there on Adar 7 (Death of Moses), the day following being celebrated with feasting. It was also called "Moses' Synagogue" ("Kanisat Musa"; S. 120, 137; Benjamin of Tudela, ii, 235); but in Sambari's time it was in ruins (S. 119, 30; 137, 14). According to Benjamin of Tudela, the overseer of the synagogue was called "Al-Shaikh abu Naṣr" (p. 98). Bertinoro speaks also of a Karaite synagogue in the place.

2. The Jauhar synagogue, built upon the spot where both Elijah and Phineas b. Eliezer were born ("Al-Ḥiṭaṭ," ii. 47). This also was in ruins (S. 121, 15).

3. The Al-Maṣaṣah synagogue in Cairo, built in the year 315, Seleucidan era [= 3-4 C.E.], and restored under Omar ibn al-Khaṭṭab (816); situated in the Darb al-Karmah.

4. The synagogue of the Palestinians ("Al-Shamiyyin"), in a section of Cairo called Ḳaṣr al-Sham; according to Ibn Duḳmaḳ, in the Ḳaṣr al-Rum. A wooden tablet over the gate says that it was built in 336 of the Seleucidan era, forty-five years before the destruction of the Temple; but Moses ben Elijah (G. p. 34) gives the date as 1531 (= 1291, if, as he thinks, this is according to the Seleucidan era). It is called after Elijah (S. 118, 9), who is said to have appeared in the southeast corner (O. p. 18). About 1487 the sultan Ḳa'it Bey, or his vizier (המלך), wished to remove the columns of the building for use in his own palace. He was bought off with 1,000 gold pieces (O. *ib.*). In the northeast corner was a platform, on which was a celebrated Torah scroll, said to have been written by Ezra, and to which magical powers were attributed (S. 118, 137; O. *ib.*). Moses b. Elijah speaks of the many inscriptions and psalms which covered the walls and the "hekal," as well as the names, written or cut in, of the many visitors to the synagogue. Benjamin II. calls it also "Kenisat Eliyahu" (Engl. ed., p. 233). It is standing to-day (1903); and E. N. Adler holds that it was originally a church of the third or fourth century, the titular saint of which was Michael (J. Q. R. ix. 670). Samuel b. David tries to make out that it was in former times a Karaite synagogue (G. p. 60).

The best description of the synagogue is given by Ibn-Safir (*l.c.* pp. 20 *et seq.*). He calls it the "synagogue of Ezra," on the theory that it was founded by him. Rosh Ḥodesh Iyyar is celebrated with much pomp here, and Jews flock from Cairo and other places with offerings. Ibn Safir also mentions the many inscriptions and names to be found upon the walls; the room in the southeast corner where Elijah is said to have appeared; the cupboard in the northeast corner containing the Ezra manuscript; and especially the GENIZAH, to which he ascended by means of a ladder, but found little of value there.

5. In the same part of the city (Ibn Duḳmaḳ, again, has Ḳaṣr al-Rum), in the "Jews' Lane" ("Zuḳaḳ al-Yahud") was the synagogue of the Babylonian Jews ("Al-'Iraḳiyyin"). In Sambari's time it was in ruins. Benjamin II. must refer to this in speaking of the synagogue "Al-Karkujan" (S. p. 233).

6, 7. Al-Maḳrizi mentions two Karaite synagogues; one that of Ibn Shamikh (כ' בן צומח; S. 137, 11). This is the only one referred to by Sambari, in the district אלכורנפיש (*i.e.*, the street Al-Khurunfush in the northern part of Cairo; Maḳrizi, *l.c.* ii. 27; Al-Ḳalḳashandi, p 72); it is now in ruins. Ibn Duḳmaḳ mentions one in Maṣmuma, in a small alley of the Darb al-Karmah (see above). The Karaites, however, speak of two; one, large and spacious, for the Jerusalem Karaites, with fourteen marble pillars and containing five hekalot, fourteen scrolls, and many Arabic Karaitic manuscripts; the second, smaller and private, situated in the courtyard of a certain Aaron (G. pp. 6, 34).

8. A Rabbinite synagogue in which Sambari worshiped, "Kanisat al-Musta'rab" (S. 156, 5; compare Conforte, "Ḳore ha-Dorot," 32b, 33a), for the Arabic Jews. The deed of conveyance of the synagogue (1038) speaks of it as situated in the Darb al-Banadir in the Zuwailah quarter. It was closed at one time, opened again by Eliezer Skandari in 1580, but had been closed for forty years before Sambari wrote (S. 160, 10). A specially venerated Bible codex, called "Al-Sunbaṭi," was brought to the synagogue in 1623 from the Egyptian village of Sunbaṭ; a light was kept burning before it, and on Simḥat Torah it was carried once around the synagogue (S. 119, 1; perhaps the "Codex Sambuki"; see JEW. ENCYC. iii. 179).

9. Synagogue al-Ḥadrah (Al-Maḳrizi). This also was in the Zuwailah quarter, in the Darb al-Ra'id.

10. A Samaritan synagogue (Al-Maḳrizi; M. V. p. 185).

In addition, Sambari mentions a synagogue of the West-African Jews (כנשת ישל ק"ק מורב; 134, 9), in which Maimonides was buried before his body was taken to Palestine, and a private one of R. Sedillo, still standing in his day (S. 145, 16; but 159, 7 has סבילייא = Sevilla?). In the middle of the nineteenth century Ibn Safir (*l. c.* p. 9a) found ten old synagogues in Cairo proper, and of them mentions the following: (1) Synagogue of

R. Ishmael, rebuilt, in which most of the Franks (European Jews) worshiped. Attached to it was a school for orphans and poor children. (2) Synagogue Miẓrayim, the oldest of all, about to be rebuilt. (3) Synagogue of the Portuguese, rebuilt. (4) Synagogue of R. Moses (Maimonides), still standing; on the north side was a small room before which a perpetual light burned. This must be Sambari's Maghrabi synagogue. (5) Synagogue of R. Zimrah (David ibn Abi Zimrah). (6) Synagogue of R. Ḥayyim כפוסי (see below). (7) Synagogue of the "Ba'al ha-Nes"; who he was is unknown. (8) Turkish synagogue; very old, and in which various minyanim prayed.

Of the literary ability of the Egyptian Jews the old Cairo genizah is continually giving further evidence. The old Bible fragments still to be found there are minutely described by Ibn Safir, *l.c.* pp. 11b *et seq.*; the standard Bible codex of Aaron b. Asher was brought to Egypt and used by Maimonides ("Yad," Sefer Torah, p. 3, end). A codex of the year 1008, written in Egypt, was corrected by means of this standard manuscript (M. xx. 8). Maimonides found there portions of the Gemara which he thought were 500 years old ("Yad," Malweh, xv. 2). Many of the writers and scholars whose names have become famous have already been mentioned. All departments of Jewish literature are represented; but it was especially in poetry of various kinds that they excelled. This was probably due to their intimate personal and literary acquaintance with Arabic authors. Mention may be made here of the dedicatory poem to the nagid Judah (J. Q. R. viii. 556, ix. 360); the "Maḳamah" of the historian Abraham b. Hillel (*ib.* ix. 168), which shows also the influence of the Spanish-Hebrew poets; the involved and extremely well-executed "Tarshish" (Arabic, "Tajnis") of the professional scribe who wrote the letter of the ex-minister of Al-Afḍal (*ib.* ix. 29, x. 430); the verses of Abraham Maimonides, mentioned even by Sambari (S. 134, 16); and the prose with occasional lapses into piyyuṭ, many specimens of which have been found by Schechter. The megillah form was generally used for historical records, either in prose or in poetry; *e.g.*, the Cairo Purim, the Zuṭa, and the Abiathar Megillot (*ib.* xiv. 449). From Egypt have come nearly all the fragments of the Hebrew original of Ben Sirach (Ecclesiasticus). The number of the manuscripts of this text testifies that it was widely read. Many private libraries of large extent must have existed in Egypt—*e.g.*, those of Bezaleel Ashkenazi and David ibn Abi Zimrah; and the fragments of catalogues which have been preserved show the wide scope of the literary interests of the times (Schechter, "Saadyana," p. 78).

**Literary Productions.**

The material used for writing was at first papyrus (for an example of the eighth century see Chwolson, "Corpus," p. 121; for a marriage contract of the ninth century see "Führer Durch die Papyr. Erzherzog Rainer," p. 262; see also *ib.* p. 234; "Aegyptische Zeitschrift," xxxiii. 64; "Magazin," vi. 250); later, parchment and paper were employed. The Egyptian Jews wrote in Arabic as frequently as in Hebrew, and wrote well. Sambari's remark to that effect (S. 120, 1) is borne out by recent discoveries. At times they even went so far as to write their Hebrew in Arabic characters; *e.g.*, the Karaite Bible manuscripts described by Hörnle ("British Museum Karaite MSS." London, 1889), and the fragments published by Hirschfeld (J. Q. R. xv. 168). They busied themselves also with Arabic literature, fragments of which have been found written in Hebrew characters (*ib.*).

As regards typography, one Jewish work only is known to bear the imprint "Miẓrayim" (Cairo)—Ḥayyim Vital's ritual book in two volumes, "Ḥok le-Yisrael" (1740). It was edited by Isaac Baruch and published by Abraham Ẓaddiḳ. The establishment in which it was printed was owned by Abraham ben Moses Yatom, whose workmen were Solomon Sachata ben Samuel, Aaron ben Isaac Naḥmias, Israel ben Jacob Ḳimḥi, and Gershon ben Solomon. The book was approved by Nissim Solomon al-Gazi, rabbi at Cairo, and Moses Israel, rabbi at Alexandria.

With the exception of this one work, it is only quite recently that Hebrew books have been printed in Egypt, notably by Faraj Ḥayyim Miẓraḥi in Alexandria. He has published the following works:

By Solomon Ḥazzan: ס' המעלות לשלמה, a companion to the "Shem ha-Gedolim," dealing with Eastern authors (1894); ס' כרוב ממשח (1895); ס' שער הקרים (1895); בן שלמה, an alphabetic collection of ritual ordinances (1900). By Elijah Ḥazzan: ס' נוה שלום, on the peculiar religious observances and customs of the Alexandrian Jews (1894). By Meborak Berhent of Tripolis: ס' הגדה של פסח עם פירוש (1896).

In addition, the following works have been printed in Alexandria:

פרקי אבות, with commentary of David Maimonides (1901).
הגדה (1888); אלהוכיד (1887). By Abraham Kestin: תלמוד שפת עברא, "Hebrew Grammar for Arabic-speaking Jews" (1896).
גיא חזיון משל ומריצה (1880).
עבודת התמיד, prayer-book, Egyptian rite.
יסגרה דיהוסף.

The peculiarities in the liturgy and religious observances of the Egyptian Jews have been indicated by Zunz ("Ritus," p. 55), and for Alexandria they have been explained at length by Elijah Ḥazzan in his "Neweh Shalom" (Alexandria, 1894); see also Ibn Safir, pp. 10 *et seq.* In the Siddur of Saadia there is given probably the earliest form of the Egyptian order of service (see the account by Steinschneider in "Cat. Bodl." col. 2203, and B. A. § 62); but it seems doubtful if this order was observed for any length of time. Maimonides found little occasion to make changes; though his decisions in such matters became authoritative for the greater part of the East. As the Palestinians and Babylonians had their own synagogues, so they preserved some of their peculiar customs; *e.g.*, the Babylonians preserved the yearly cycle in the Reading of the Law; the Palestinians, the triennial—an arrangement not touched by Maimonides ("Yad," Tefillah, xiii. 1), and of which Abraham Maimonides complains (J. Q. R. v. 420; M. xli. 464; Benjamin of Tudela, p. 98; S. 118, 25). The buying of certain mizwot was a hereditary privilege. The "Kol Nidre" prayer was not recited in Cairo (Geiger's "Zeitschr." ii. 254; M. xli. 464). On special occasions, when more than seven were called to the Law on a Sabbath, certain portions were repeated. On week-days the Sabbath portion was read, but without the Haftarah (Samuel b. David, ed. Gurland, p. 6). According to Conforte (*l.c.* p. 14a), David Maimonides' Midrashot to the Torah were read in some of the Egyptian congregations every Sabbath.

**Liturgy.**

Some Egyptian liturgical texts have been found in the Cairo genizah, and their peculiarities noted by Schechter (J. Q. R. x. 654). From these, fragments of the Passover Haggadah have been published by I. Abrahams (*ib.* p. 41), in which the repeated reference to the "Memra" or "Logos" discloses peculiar Egyptian traits. The first attempts to illustrate the Haggadah are also found in the genizah fragments (Kaufmann, *ib.* p. 381). Peculiarities in connection with the rite of circumcision are described in the letter of Moses b. Elijah (ed. Gurland, p. 35); but it is not said whether these are Karaitic. It was customary in Egypt to put a reference to the ritual bath ("miḳweh") in the ketubbah, a point upon which Maimonides, having the Karaite system in view, insisted with rigor ("Teshubot," No. 116); also to insert a promise from the man that he would not marry an additional wife (ketubbah of 1396; MS. Cambridge Add. No. 3124; compare תש"בץ, i. 94). It was also customary to carry the dead to Palestine for burial (Abi Zimrah, Responsa, §§ 611, 741). According to Ibn Safir (p. 11b), in every synagogue in Cairo there is a small cupboard (called also היכל) in which an old copy of the Bible in book-form, or portions of it, is kept, and before which a light is kept burning (see above).

BIBLIOGRAPHY: Many of the genizah fragments mentioned have been republished by Schechter, *Saadyana: Geniza Fragments*, Cambridge, 1903. Compare, especially, Bacher, *Ein Neuerschlossenes Capitel der Jüd. Gesch.* in *J. Q. R.* xv. 79 *et seq.*; Berliner, *Die Nagid-Würde*, in *Magazin*, xvii. 50 *et seq.* See further Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 64.

The following is a key to the abbreviations used in this article: B. = Butler, *Arab Conquest of Egypt*. B. A. = Steinschneider, *Bibliotheca Arabica Judaica*, Frankfort, 1902. G. = Gurland, *Ginze Yisrael: Neue Denkmäler der Jüd. Literatur*, part 1, Lyck, 1865. J. Q. R. = *Jewish Quarterly Review*. L. = Pinsker, *Likkute Kadmoniyyot*, Vienna, 1860. L.-P. = Lane-Poole, *A History of Egypt in the Middle Ages*, London, 1901. M. = *Monatsschrift*. M. J. C. = *Mediæval Jewish Chronicles*. M. V. = Meshullam of Volterra, in Luncz, *Jerusalem*, i. O. = Obadiah of Bertinoro, in Neubauer, *Zwei Briefe Abadjah's*, Leipsic, 1863. R. E. J. = *Revue des Etudes Juives*. S. = Sambari, ed. Neubauer, in M. J. C. i. T. L. Z. = *Theologische Literaturzeitung*. Z. D. M. G. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*. Z. H. B. = *Zeitschrift für Hebräische Bibliographie*.

G.

**EHAD MI YODEA'** ("One; who knows?"): Initial words of a Hebrew nursery-rime which, with HAD GADYA, is recited at the close of the Seder on Passover eve. It consists of thirteen numbers, and was probably recited originally as a dialogue, if not in chorus.

*Question*: "One—who knows?" *Answer*: "One—I know: One is our God in heaven and on earth."

*Question*: "Two—who knows?" *Answer*: "Two—I know: the two tables of the Covenant." *Chorus*: "One is our God in heaven and on earth."

*Question*: "Three—who knows?" *Answer*: "Three—I know: the three patriarchs." *Chorus*: "Two tables of the Covenant, One is our God in heaven and on earth."

*Question*: "Four—who knows?" *Answer*: "Four—I know: the four mothers in Israel." *Chorus*: "Three patriarchs, Two tables of the Covenant, One is our God in heaven and on earth."

*Question*: "Five—who knows?" *Answer*: "Five—I know: the five books of Moses." *Chorus*: "Four mothers in Israel, Three . . . ."

*Question*: "Six—who knows?" *Answer*: "Six—I know: the six books of the Mishnah." *Chorus*: "Five books of Moses, Four . . . ."

*Question*: "Seven—who knows?" *Answer*: "Seven—I know: the seven days of the week." *Chorus*: "Six books of the Mishnah, Five . . . ."

*Question*: "Eight—who knows?" *Answer*: "Eight—I know: the eight days of circumcision." *Chorus*: "Seven days of the week, Six . . . ."

*Question*: "Nine—who knows?" *Answer*: "Nine—I know: the nine months of child-bearing." *Chorus*: "Eight days of circumcision, Seven . . . ."

*Question*: "Ten—who knows?" *Answer*: "Ten—I know: the Ten Commandments." *Chorus*: "Nine months of child-bearing, Eight . . . ."

*Question*: "Eleven—who knows?" *Answer*: "Eleven—I know: the eleven stars" (in Joseph's dream: Gen. xxxvii. 9). *Chorus*: "Ten Commandments, Nine . . . ."

*Question*: "Twelve—who knows?" *Answer*: "Twelve—I know: the Twelve Tribes of Israel." *Chorus*: "Eleven stars, Ten . . . ."

*Question*: "Thirteen—who knows?" *Answer*: "Thirteen—I know: the thirteen attributes of God" (Ex. xxxiv. 6-7). *Chorus*: "Twelve Tribes of Israel, Eleven . . . ."

This song, stated by Zunz in "G. V." p. 133 to occur only in German Pesaḥ haggadahs since the fifteenth century, was later found by Zunz himself in the Avignon ritual as a festal table-song for holy-days in general ("Allg. Zeitung des Judenthums," iii. 469). The theory, therefore, advanced by Zunz, and worked out in detail by Perles ("Grätz Jubelschrift," 1887, pp. 37 *et seq.*; Brüll's "Jahrb." iv. 97 *et seq.*), that it is an adaptation of a German folk-song, must be revised, notwithstanding the striking parallels brought by the former from Simrock's "Die Deutschen Volkslieder" (1851, p. 520), where it is shown that what was originally a peasants' drinking-song was adapted by monks, and the numbers (one to twelve successively) declared to signify: one, the Lord God who lives in heaven and earth; two, the tablets of Moses; three, the Patriarchs; four, the Evangelists; five, the wounds of Jesus; six, the jugs of wine at the wedding of Cana; seven, the sacraments; eight, the beatitudes; nine, the choruses of angels; ten, the Ten Commandments; eleven, the eleven thousand virgins; twelve, the twelve Apostles. Other German parallels are given in L. Geiger's "Zeitschrift für die Geschichte der Juden in Deutschland," iii. 93, 234 (note), 238; while Sander ("Das Volksleben der Neugriechen," 1844, p. 328) has compared an old Greek Church song; Kohler, in Geiger, "Zeitschr." *l.c.* p. 239, an English Church song; and Green, in "The Revised Hagada," p. 98, London, 1897, a Scotch nursery-rime.

A peculiar feature of Eḥad Mi Yodea' is that it proceeds to the unlucky number thirteen (see "D. M. L. Z." xxix. p. 634, note), and stops there as if to make the Jew feel that with him thirteen (= אחד) is a holy, and therefore lucky, number. The origin of the numerical folk- or riddle-song has been traced by Kohler (*l.c.*) to ancient Oriental sources (comp. Cosquin, "Contes de Lorraine," 1876).

BIBLIOGRAPHY: Kohler, *Sage und Sang im Spiegel Jüdischen Lebens*, in L. Geiger's *Zeitschrift für die Gesch. der Juden in Deutschland*, 1889, iii. 234-240.

K.

**EHRENKRANZ, BENJAMIN WOLF** (also known as **Zbarazer**): Galician Yiddish poet; born in Zbaraz, Galicia, about 1812; died about 1882. He spent many years in Rumania and southern Russia, wandering from place to place, and singing his songs, sometimes extemporaneously composed, in cafés and similar resorts. Some of his poems were written down by his hearers, and given to him for revision when he was in better condition for such literary work. He was a real folk-poet, and his songs are still sung by the Jewish masses of Galicia and south-

ern Russia. Some of them are reproduced in Dalman's "Jüdisch-Deutsche Volkslieder aus Galizien und Russland," pp. 29–42, 2d ed., Berlin, 1891.

His first published poem, written in Hebrew and based on a Talmudical parable, appeared in "Kokebe Yiẓḥaḳ," xii. 102–103, Vienna, 1848. His next work, "Ḥazon la-Mo'ed," a satire on the Ḥasidim and their rabbis, is also in Hebrew (Jassy, 1855). His Yiddish songs were published with a Hebrew translation in four parts, under the collective name "Maḳḳel No'am" (Vienna, 1865, and Lemberg, 1869–78). A new edition in Roman characters appeared in Braila, Rumania, 1902 (see "Ha-Meliz," v. 42, No. 125). His "Maḳḳel Ḥobelim" (1869) and "Sifte Yeshenah" (1874) appeared in Przemysl.

Bibliography: L. Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 77–80; *Ha-Shaḥar*, ii. 204–206; v. 367, 368.

S. P. Wr.

**EHRENREICH, MOSES LEVI:** Italian rabbi; born at Brody, Galicia, 1818; died at Rome Dec. 27, 1899. Having graduated from the gymnasium of his native city, Ehrenreich, attracted by the reputation of Samuel David Luzzatto, went to Padua to study at the Istituto Rabbinico, where he received the rabbinical diploma (May 10, 1845). He immediately began teaching at Göritz, where he became friendly with Isaac Reggio, whose daughter Helena he married later on. After a short stay at Triest, he became rabbi at Modena, and in 1861 rabbi at Casale, Piedmont. In 1871 he was teacher in the families of Guastalla and Malvano at Turin, and in 1882 he was called to the principalship of the Talmud Torah in Rome, shortly afterward becoming chief rabbi of the Italian capital. It was through his efforts and under his direction that the Collegio Rabbinico Italiano was reopened in 1887. In 1894 the infirmities of old age compelled his retirement from the rabbinate.

His chief literary work consisted of the part he took the translation of the Bible into Italian under the direction of Luzzatto, for which he translated Hosea, Micah, Daniel, Ezra, and Nehemiah. He also wrote a biography of his father-in-law, Isaac Reggio. He was a member of the committee of the society of Meḳize Nirdamim from its reestablishment in 1885.

Bibliography: *Allg. Zeit. des Jud.* 1900, p. 20; *Vessillo Israelitico*, 1900, p. 23.

S. I. E.

**EHRENTHEIL, MORITZ:** Hungarian educator and writer; born at Szilágy-Nagyfalu in 1825; died at Budapest Dec. 27, 1894. After teaching in various cities, he established himself in Budapest (1857), and devoted his time to literary work.

His published works are: a Hungarian grammar, written under the pseudonym "Erényi Mór"; "Kleine Deutsche Sprachlehre," Budapest, 1865; "Jüdische Charakterbilder," Sâros-Patak, 1866; a Hebrew-Hungarian dictionary to the five books of Moses, Sâros-Patak, 1868; "Jüdisches Familienbuch," Budapest, 1888; "Der Geist des Talmud," *ib.* 1888; "Rezeption und Orthodoxie," *ib.* 1892. He also edited the magazines "Jüdische Volksschule" (Arad) and "Das Traditionelle Judenthum" (Budapest), the latter under the pseudonym "Dr. Freund."

Bibliography: Petrik, *Könyvészet*; Kiss Árón, *Magyar Népiskolai Tanitás Története*, p. 322.

S. L. V.

**EHRLICH, ADOLPH (ABRAHAM ABELE):** Russian educator and rabbi; born in Mitau, Courland, Sept. 20, 1837. In 1858 he became teacher of the Hebrew language and religion at the Jewish government school in Friedrichstadt, Courland. In 1861 he studied at Berlin under Michael Sachs, who employed him as teacher for his children. He spent three years at Berlin University, and in 1868 received his degree of Ph.D. from Halle.

He then taught at the Religionsschule in Berlin until 1870, when he became rabbi of Neudenberg, East Prussia; eighteen months later he returned to his old post in Berlin; in 1872 he was elected government rabbi of Riga, but the election was not confirmed; and in 1876 he was placed by the Russian government at the head of the Jewish school in Riga. This position he held for about twenty years. Ehrlich is now (1903) rabbi of Tilsit, Prussia.

Ehrlich has written: "De Judicio ab Aristotele de Republica Platonica," Berlin, 1872; "Vaterland und Landesvater," three sermons, St. Petersburg, 1883; "Le-Regel ha-Yeladim," a Hebrew primer, Wilna, 1883; and "Entwickelungsgeschichte der Jüdischen Gemeindeschule zu Riga, ein Beitrag zur Culturgeschichte," St. Petersburg, 1894. He has also written critical notes to the "Be'er Mikael" of his teacher, Michael Sachs.

Bibliography: *Sefer Zikkaron*, pp. 81–82, Warsaw, 1891.

H. R. P. Wr.

**EHRLICH, ARNOLD:** Bible critic; born in Volodovka, near Brest-Litovsk, Russia, Jan. 15, 1848. Educated at the universities of Leipsic and Berlin, he later became assistant librarian of Oriental books in the Royal Library in Berlin. In 1878 he emigrated to the United States, settling in New York city, where he still (1903) resides.

Since 1898 Ehrlich has devoted practically his entire time to his commentary on the Hebrew Bible, entitled "Miḳra ki-Peshuṭo." The first volume, on the Pentateuch, appeared in Berlin in 1899; the second, on the prose books (including Ruth, but not Esther), has the subtitle "Dibre Soferim" (*ib.* 1900); the third, entitled "Dibre Nebuah" (*ib.* 1901), includes all the Prophets; and the fourth and last volume, on the poetical works of the Old Testament, is in course of preparation.

Bibliography: W. Frankenberg, in *Göttingische Gelehrte Anzeigen*, v. 162, 333–338; *Hebrew Standard*, May 9, 1902; *Ha-Maggid*, 1901, Nos. 23–26; *Ha-Shiloaḥ*, v. 546–552.

H. R. P. Wr.

**EHRLICH, HEINRICH:** German composer, pianist, and musical critic; born at Vienna Oct. 5, 1822; died Dec. 20, 1899. He began his musical career at Bucharest and Jassy, and for some years was court pianist to George V. of Hanover. From 1855 to 1862 he lived successively at Wiesbaden, in England, and at Frankfort-on-the-Main. Thence he removed to Berlin, where he became teacher of piano at the Stern Conservatorium, and musical critic on the "Tageblatt," the "Gegenwart," and the "Neue Berliner Musikzeitung." In 1875 the title of professor was conferred upon him.

Among Ehrlich's noteworthy compositions are

"Konzertstück in Ungarischer Weise," "Variationen über ein Originalthema," and a sonata for violoncello. He was one of the foremost writers on music; his chief work in this line includes the text-books "Der Musikalische Anschlag," "Wie Uebt Man Klavier?" "Musikstudien beim Klavierspiel," "Die Ornamentik in Beethoven's Sonaten," "Die Ornamentik in Sebastian Bach's Klavierwerken," and the works "Schlaglichter und Schlagschatten aus der Musikwelt," "Aus Allen Tonarten," "Lebenskunst und Künstlerleben," "Modernes Musikleben," "Dreissig Jahre Künstlerleben." He wrote besides many novels and stories. His autobiography was published posthumously in the "Berliner Musik- und Theater-Welt" (vol. iii., Nos. 21, 22) by Ad. Kohut, who also published the letters addressed to Ehrlich by Hector Berlioz, Robert Frank, Clara Schumann, and others. Ehrlich embraced Christianity in middle life.

S. A. Ko.

**EHRLICH, MESHULLAM:** Polish philologist; born at Lublin 1818; died at Paris 1861. He was one of the leading Talmudic scholars of his time, as well as a master of Oriental and modern languages. His numerous works all remain in manuscript, with the exception of one containing researches in the field of Hebrew philology, published under the title "Ḥeker Millim u-Sefat Ḳodesh," Paris, 1868.

BIBLIOGRAPHY: *Ha-Karmel*, Russian Supplement, 1861, No. 6; Zeitlin, *Bibl. Post-Mendels.* s.v.

H. R. M. R.

**EHRLICH, PAUL:** German physician; born at Strehlen, Prussian Silesia, March 14, 1854. He studied medicine at the universities of Breslau, Freiburg-in-Baden, Leipsic, and Strasburg, being graduated from the last-named in 1878. After holding some minor appointments, he became privat-docent at Berlin University in 1887, and in 1890 assistant professor and assistant to Koch in the laboratory for infectious diseases. In 1896 he was appointed director of the laboratory for serum examination (Institut für Serumforschung und Serumprüfung) at Steglitz, near Berlin; and when in 1899 this laboratory was transferred to Frankfort-on-the-Main, Ehrlich became its director, resigning his university position. Ehrlich is the author of various essays and treatises relating to his profession.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v. and Appendix, Vienna, 1901; *Meyers Konversations-Lexikon*, xviii. s.v.

S. F. T. H.

**EHRMANN, DANIEL:** Austrian rabbi; born at Muttersdorf, Bohemia, in 1816; died at Brünn Nov. 15, 1882. After studying at Budapest and Prague, he became rabbi and preacher at Kuttenplan and Dürrmaul in 1843; and a year later succeeded Abraham Kohn in Hohenems. He was rabbi at Böhmisch-Leipa from 1852 to 1860, when he resigned his office and, removing to Prague, engaged in the book business. In Prague and Brünn he edited for many years the Jewish periodical "Das Abendland." In 1867 he was called as teacher of religion to Brünn, where he remained until his death. Ehrmann's works include: "Betrachtungen über Jüdische Verhältnisse" (Budapest, 1841); "Gebete für Israelitische Frauenzimmer" (Prague, 1845); "Beiträge zu einer Geschichte der Schulen und der Kultur Unter den Juden" (Prague, 1846); "Geschichte der Israeliten von den Urältesten Zeiten bis auf die Gegenwart," 2 vols. (Brünn, 1869; 2d ed., 1871); "Aus Palästina und Babylon: Eine Sammlung von Sagen, Legenden, Allegorien, Fabeln, Erzählungen, Gleichnissen, u. s. w. aus Talmud und Midrash" (Vienna, 1880). He also wrote a story, "Die Tante"; and contributed to the "Orient," "Kokebe Yiẓḥaḳ," and other periodicals.

S. M. K.

**EHUD.—Biblical Data:** Second judge of Israel; a Benjamite, the son of Gera. Concealing under his garment a two-edged sword, he carried a present to Eglon, the Moabite king who had held Israel in subjection for eighteen years. After delivering it he requested a private audience, which was granted. Being left-handed, Ehud was able to draw his weapon without suspicion, and he plunged it through the body of the king, who was too surprised and too corpulent to resist. Ehud made his escape to Seirath, and gathering an Israelitish army, slew the whole Moabite forces numbering 10,000 men (Judges iii. 14–30). See EGLON.

J. JR. C. J. M.

**——Critical View:** The story of Ehud was taken from one of the oldest sources of the Book of Judges, into which it had possibly been put after having passed from mouth to mouth as a folk-tale. The beginning of the tale has been displaced by the pragmatic introduction of the author of Judges (compare Moore, Commentary on Judges, pp. 89 *et seq.*; "Judges," in "S. B. O. T." pp. 6 *et seq.*; and Budde, "Die Bücher Richter und Samuel," etc., p. 28). The author of Judges has taken the narrative of a local incident and transformed it into a deliverance of all Israel. The story is not quite homogeneous, but is not so composite as Winckler ("Untersuchungen zur Altorientalischen Geschichte," pp. 55 *et seq.*) believed. Recent critics accept Ehud as a historical character. In addition to references above, compare Budde, *ib.* pp. 98 *et seq.*

J. JR. G. A. B.

**EIBENSCHÜTZ, ALBERT:** German pianist; born in Berlin April 15, 1857; studied pianoforte under Reinecke and composition under Paul at the Leipsic Conservatorium. He was professor at the musical institute at Kharkof, Russia, until 1880, and then teacher at the Royal Conservatorium at Leipsic until 1883, when he accepted a professorship at the Cologne Conservatorium. In 1893 he became director of the Cologne Liederkranz, and in 1896 first professor of piano at the Stern Conservatorium in Berlin. Two years later he became the owner and director of the Conservatorium at Wiesbaden.

As a pianist Eibenschütz is distinguished by a brilliant technique, richness of tone, and remarkable delicacy and precision of touch.

BIBLIOGRAPHY: Ehrlich, *Celebrated Pianists*, p. 91, Leipsic, 1894; Riemann, *Musik-Lexikon*.

S. J. So.

**EIBENSCHÜTZ, DAVID SOLOMON:** Russian rabbi and author; died in Safed, Palestine, 1812. He was a pupil of Rabbi Moses Ẓebi Heller, author of "Geon Ẓebi," and occupied the position of rabbi

in Buzhanow, Soroki (Volhynia), and Jassy, (Rumania). From the last-named city he went to Palestine and remained there till his death. He was the author of many cabalistic and Talmudical works, which still exist in manuscript. He also wrote "Lebushe Serad," in two parts. The first part contains a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, with comments on David b. Samuel's "Ture Zahab" and Abraham Abele Gumbinner's "Magen Abraham"; at the end of this part is added the plan of the Temple as described by Ezekiel (Mohilev, 1818, and frequently). The second part is on Shulḥan 'Aruk, Yoreh De'ah (Mohilev, 1812). His "Ne'ot Deshe" is a compilation of 138 responsa, in two parts, the first of which was published in Lemberg, 1861, while the second is in manuscript. "'Arbe Naḥal" is also in two parts, the first being a treatise on the Pentateuch, the second consisting of sermons (Kopust, Sdilkov, 1835; Krotoschin, 1840; Jitomir, 1850; Lemberg, 1856).

Bibliography: Eliezer Kohn, *Kin'at Soferim*, p. 90; Fuenn, *Kiryah Ne'emanah*, p. 223; Benjacob, *Ozar ha-Sefarim*, pp. 255, 391, 449.

L. G. N. T. L.

**EIBENSCHÜTZ, ILONA:** Hungarian pianist; born at Budapest May 8, 1872. She received her first instruction in music from her cousin Albert Eibenschütz; Liszt is said to have played at a concert with her when she was only five years old. She later studied with Carl Marek, and from 1878 to 1885 at the Leipsic Conservatorium under Hans Schmitt. At her début in Vienna her remarkable playing created a sensation. After attaining her twelfth year she annually made a concert tour through Germany, Austria, France, Russia, Denmark, Norway, and Sweden; playing before the Queen of Denmark at Copenhagen, before the Czar and Czarina of Russia at the Gatschina Palace, and before the Emperor of Austria at Vienna, by whom she was granted an imperial stipend for five years.

From 1885 till 1890 she was taught by Clara Schumann, and then resumed her concert tours, playing with great success in London.

Bibliography: Ehrlich, *Celebrated Pianists*, p. 93.

S. J. So.

**EIBENSCHÜTZ, JONATHAN.** See Eybeschütz, Jonathan.

**EIBESCHÜTZ, SIMON AARON:** Danish philanthropist; born Nov. 14, 1786 in Copenhagen; died there Nov. 25, 1856. He left a fortune amounting to about 1,700,000 Danish crowns; a part of the income was to go to his nearest relatives, provided they continued in the Jewish faith, but by far the greater part was to go to Jewish and municipal institutions. The income of the sum bequeathed to the Copenhagen University Library was to be devoted to the purchase of Hebrew and Oriental works. Equal sums were bequeathed to the Polytechnic Institute and to the Academy of Arts in Copenhagen, on condition that they receive without compensation two Jewish youths annually, and that the Academy of Arts employ the income of its share to establish a prize for a work of art, the subject of which must be derived from the Old Testament.

Bibliography: *Allg. Zeit. des Jud.* xxi. 101; *Fortegnelse over de Legater*, p. 113, Copenhagen, 1878; Dansk, *Biografisk Lexikon*.

S. M. K.

**EICHBERG, JULIA.** See Rosewald, Julia Eichberg.

**EICHBERG, JULIUS:** Violinist, director of music, and composer; born in Düsseldorf, Germany, June 13, 1824; died at Boston, Mass., Jan. 18, 1893. In his youth he had the benefit of the best musical instructors in his native town and at Mayence, and he became a favorite of Reitz and Mendelssohn. He also studied at the Conservatoire in Brussels, and upon his graduation received the first prize for violin playing and composition. Soon afterward he became the director of an opera troupe at Geneva, Switzerland, where he remained for eleven years.

In 1857 Eichberg went to New York, and two years later removed to Boston, where he was engaged as director of music at the Museum. At this time he wrote the operetta "The Doctor of Alcantara," which had a favorable reception, and is even now frequently played in America. His other compositions include the operettas "The Rose of Tyrol," "The Two Cadis," and "A Night in Rome," besides trios and quartets for strings, violin pieces, and songs.

After serving seven years as conductor of the orchestra at the Boston Museum he established the Boston Conservatory of Music, and about the same time was appointed general supervisor and director of music in the high schools of the city.

A. G. Mo.

**EICHBERG, PAULINE.** See Weiller, Pauline Eichberg.

**EICHENBAUM, JACOB:** Russian educator, poet, and mathematician; one of the pioneers of modern education among the Russian Jews; born in Krasnopolie, Galicia, Oct. 12, 1796; died at Kiev Dec. 27, 1861. He showed extraordinary ability in Hebrew and mathematical studies, in which latter he was assisted by his father, Moses Gelber.

In 1815 Eichenbaum settled in Zamoscz, Russian Poland, in which city there was a circle of progressive Jewish youths who were followers of the "Berlin culture." Here he gave himself up to his favorite work, occupying himself with the rational interpretation of the Bible, and with the study of Hebrew, German, philosophy, and mathematics, especially the last-named. In 1819 he translated for his own use Euclid's "Elements" from German into Hebrew. Jacob, who had assumed the family name of "Eichenbaum," soon entered on a period of wandering and of hard struggle for his daily bread. He became a private tutor, and lived in different towns of southern Russia, teaching Hebrew subjects and mathematics in the houses of wealthy people. In 1835 at Odessa, which was then the educational center of the south-Russian Jews, he opened a private school for Jewish children on the lines of the German-Jewish schools. In 1836 he published at Leipsic, under the title "Kol Zimrah," a series of Hebrew poems. This little book was one of the first productions of Neo-Hebrew poetry which received its inspiration from Mendelssohn's school.

The verse-making talent of Eichenbaum is stri-

kingly evidenced in his "Ha-Ḳerab," London, 1840, in which are described the moves in the game of chess. Joseph (Ossip) Rabbinovicz translated this poem into Russian verse (Odessa, 1847; 2d ed., *ib.* 1874).

In the course of a few years the pedagogic and literary labors of Eichenbaum attracted the attention of the Russian government, which in 1844 appointed him overseer of the Russo-Jewish school in Kishinev, and six years later chief inspector of the new rabbinical school opened by the Russian government in Jitomir (1850). He retained this position until his death.

In the later years of his life he published a textbook of arithmetic in Hebrew, "Ḥokmat ha-Shi'urim," Warsaw, 1857, and an allegorical poem, "Ha-Ḳosem," in "Ha-Meliẓ," 1861 (also in book form, Odessa, 1862).

Bibliography: Tarnegol, *J. Eichenbaum*, in *Razsvyet*, 1861, Nos. 51–52; Fuenn, *Safah le-Ne'emanim*, § 101, Wilna, 1881; idem, *Keneset Yisrael*, s.v.; *Ha-Mizpah*, iv. 15–18, St. Petersburg, 1886; *Be'er Yizhaḳ* (correspondence of I. B. Levinson), pp. 61, 93, Warsaw, 1899.

H. R. S. M. D.

**EICHHORN, JOHANN GOTTFRIED:** Orientalist and Biblical scholar; born at Dörrenzimmern, in the principality of Hohenlohe-Oehringen, Oct. 16, 1752; died at Göttingen June 27, 1827. After studying theology and Oriental languages under Johann David Michaelis at the University of Göttingen, he was appointed professor of Oriental languages at Jena in 1775. Later (1788) he became professor of philosophy at Göttingen. After Michaelis' death (1794) he succeeded his former teacher as professor of Old Testament literature. This post he occupied until his death.

The diversity of Eichhorn's studies and labors is remarkable, but his lasting merit lies in the field of Old Testament research. His "Einleitung in das Alte Testament" (3 vols., Leipsic, 1780–82) marks an epoch in the study of the Bible. Accepting the theories advanced by Herder, Eichhorn attempts to give a just appreciation of the poetry and religion found in Hebrew literature. His work, which passed through four editions and was often reprinted, combines vividness of exposition with great scholarship, although the criticism is often immature, and is directed more to an esthetic enjoyment than to a real solution of the difficulties. Eichhorn's second great work is "Die Hebräischen Propheten" (3 vols., 1816–1819), a poetical translation, with a short exposition, of the prophetic literature, arranged in chronological order. Here for the first time an important and suggestive problem was seriously dealt with, although it was not solved. In 1777–86 Eichhorn published a "Repertorium für Biblische und Morgenländische Litteratur," and in 1787–1803 appeared his "Allgemeine Bibliothek der Biblischen Litteratur."

Bibliography: *Allg. Deutsche Biographie*, v. 731–737.

J. K. H. C.

**EICHTHAL, GUSTAVE D':** French publicist and Hellenist; born at Nancy March 22, 1804; died at Paris April 9, 1882. At the age of thirteen he became a convert to Roman Catholicism, and when he left the Lycée Henri IV. in 1822, he became a disciple of Auguste Comte, who initiated him into the doctrines of Saint-Simon, to the propagation of which he devoted a part of his fortune.

In 1832 D'Eichthal went to Greece, and on his return to Paris in 1836 published "Les Deux Mondes," containing his reflections on the Orient. He now began to advocate the use of Greek as a universal language, and published many works, among which were: "Les Trois Grands Peuples Méditerranéens et le Christianisme." Paris, 1864; "Origines Bouddhiques de la Civilisation Américaine," in the "Revue Archéologique," Sept., 1864, and April, 1865; and "Texte Primitif du Premier Récit de la Création," Paris, 1875; reprinted after his death under the title "Mélanges de Critique Biblique."

D'Eichthal was one of the chief founders (1881) of L'Association pour l'Encouragement des Etudes Grecques. After his death his son published his "La Langue Grecque," Paris, 1887.

Bibliography: *La Grande Encyclopédie*, s.v.; Larousse, *Dict.* s.v.

S. V. E.

**EIDLITZ, MOSES ZARAH:** Austrian Talmudist; born before 1725; died May 17, 1786, at Prague. Following the custom of the time, he conducted a Talmud school in his dwelling, and, besides teaching his pupils gratuitously, he aided them with his small means to such an extent that he impoverished himself. Nevertheless, he continued to pay the same Jew-tax that had been apportioned to him in his better days. Only when he was actually unable to pay the sum did he bend to the entreaties of his friends and state his case to the "primator," Israel Frankl. Eidlitz, however, refused the roll of ducats that the latter sent him. Frankl, desiring to force the modest rabbi to accept the money, declared that he could not remit the tax if Eidlitz was rich enough to refuse such a sum of money, and the rabbi was finally forced to yield. After his death the roll of ducats was found among his few possessions, with a note requesting his family to restore the money to its original owner, Frankl.

Eidlitz wrote מלאכת החשבון, a manual of arithmetic in Hebrew, Prague, 1775; and אור לישרים, haggadic discourses, *ib.* 1785.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2584; Lieben, *Gal 'Ed*, p. 62; German ed., pp. 56 *et seq.*

S. A. Kr.

**EIGHTEEN BENEDICTIONS.** See Shemoneh 'Esreh.

**EILENBURG, ISSACHAR BAER BEN ISRAEL LEYSER:** Polish rabbi; born in Posen about 1570; died in Austerlitz, Moravia, in 1623. His father gave him a thorough training in the Talmud. From Posen Eilenburg went to Prague and entered the yeshibah of Rabbi Liva. After studying there for a few years, he returned to Posen and continued his studies in the yeshibah of Rabbi Mordecai Jafe.

About 1600 Eilenburg became rabbi of the city and district of Göritz, and about 1620 rabbi of Austerlitz, Moravia.

Eilenburg's works are: "Be'er Sheba'," commentaries on the treatises of the Talmud upon which there are no tosafot (Venice, 1614). This work is divided into seven parts, namely: (1) "Ner Miẓwah," on

Horayot; (2) "Ner Tamid," on Tamid; (3) "Ner Adonai," on the first and last chapters of Keritot; (4) "Ner Elohim," on two chapters of Soṭah; (5) "Ner Yisrael," on the last chapter of Sanhedrin; (6) "Ner Hora'ah," on parts of Ḥullin; (7) "Ner Torah," novellæ and responsa. Eilenburg also wrote "Ẓedah la-Derek," supercommentary on Rashi to the Pentateuch (Prague, 1623–24).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 115; S. Wiener, *Bibl. Friedlandiana*, No. 1052; Roest, *Cat. Rosenthal. Bibl.* s.v.

L. G. B. Fr.

**EINBECK:** Town in the province of Hanover, Prussia. That Jews lived there at a very early date is shown by the fact that some Einbeck Jews were burned at the stake in 1298. In a document of 1355 a Jews' street and a "schole der Joden" are mentioned, and an "old Jewish cemetery" is referred to in a document dated 1454. An old and mutilated tombstone still exists to record the interment of a Jewess in the year 5160 (= 1400). It appears from an assignment of Duke Erich of Brunswick to his wife Ilse (Elizabeth), dated July 14, 1405, and from a letter of Duke Philipp to his brother Ernst, dated 1562, that the Jews of Einbeck paid a yearly tax which formed part of the revenues of the castle of Grubenhagen. When the dukes Wolfgang and Philipp of Grubenhagen forbade all Jews not under their protection to pass through the principality, the envoys of the "Gemeine Jüdischheit" petitioned Emperor Maximilian (Feb. 25, 1570), who annulled their decree. A few years later, in 1579, when the fanatic Magister Johann Velius, pastor of the Jacobi- or Marktkirche at Einbeck, raised a storm of public feeling against the Jews of the town, the latter were expelled. They reappeared, however, after the Thirty Years' war.

In 1718 the elector Georg Ludwig of Hanover was forced to restrict the influx of Jews in the interest of the Christian merchants. During the French supremacy (1806–13) the district contained forty Jewish families, nine of which lived at Einbeck. On Aug. 31, 1896, a new synagogue was dedicated by Dr. Lewinsky, to which the banker Bernhard Meyersfeld of Brunswick, a native of Einbeck, contributed 20,000 marks. In 1902 the community of Einbeck included 110 persons.

BIBLIOGRAPHY: Harland, *Gesch. der Stadt Einbeck*, Einbeck, 1854–59; Wiener, *Jahrb. für die Gesch. der Juden*, 1860, i. 176 *et seq.*; idem, in *Monatsschrift*, 1861, pp. 243 *et seq.*, 251 *et seq.*; idem, in *Zeitschrift des Histor. Vereins für Niedersachsen*, 1861, pp. 248 *et seq.*; Salfeld, *Martyrologium*, pp. 28 *et seq.*; Max, *Gesch. des Fürstentums Grubenhagen*, 1862–63; Feise, *Zur Gesch. der Juden in Einbeck*, in *Einbecker Zeitung*, 1903, Nos. 23 *et seq.*; *Zeitschrift des Histor. Vereins für Niedersachsen*, 1899, p. 339; L. Horwitz, *Die Israeliten Unter dem Königreich Westphalen*, pp. 9, 99; *Monatsschrift*, 1901, p. 568.

D. A. Lew.

**EINHORN, DAVID:** German rabbi, preacher, and theological writer; leader of the Reform movement in America; born at Dispeck, Bavaria, Nov. 10, 1809; died in New York Nov. 2, 1879. A disciple of R. Wolf Hamburger and R. Joshua Moses Falkenau in Fürth, he received the Morenu title in his seventeenth year, and pursued his philosophical studies in Würzburg and Munich. When the congregation of Wellhausen near Uffenheim elected him rabbi in 1838, the Bavarian government would not confirm the election on account of his liberal views. In 1842 he became rabbi of Hoppstädten and chief rabbi of the principality of Birkenfeld. Though he advocated Reform as represented by Geiger (see "Rabbinische Gutachten über die Verträglichkeit der Freien Forschung mit dem Rabbineramte," pp. 125–139, Breslau, 1842), he strenuously opposed the radical tendencies of the Reformverein in Frankfort-on-the-Main, which, as he wrote, "instead of regenerating Judaism upon a historical basis and with full recognition of Israel's priestly character and Messianic mission, desired to create a schism in Judaism under the pretext of Reform, denying the very essentials of the Jewish faith" ("Allg. Zeit. des Jud." Dec. 5, 1844).

David Einhorn.

**His Principles.**

At the rabbinical conference at Frankfort in 1845, Einhorn pleaded against Z. Frankel in favor of the vernacular in the liturgy and the elimination of all prayers referring to the restoration of the Jewish state and Temple, but insisted on the accentuation of the universal character of the Messianic hope. At the Breslau conference in 1846, he was appointed chairman of the committee on the dietary laws (see Dietary Laws). In 1847 Einhorn succeeded Holdheim as chief rabbi of Mecklenburg-Schwerin. In the same year he was charged with heresy by Franz Delitzsch, then professor at Rostock, for having pronounced the blessing over an uncircumcised Jewish child in the synagogue; but he refuted the charge by referring to rabbinical authorities who declared that the child of Jewish parents is entitled to all Jewish rights and privileges (see "Sinai," Nov., 1857 *et seq.*; L. Donath, "Geschichte der Juden in Mecklenburg," pp. 237–244, Leipsic, 1874; and Circumcision).

**Einhorn in America.**

Opposed by the Conservatives, Einhorn found his position becoming perilous under a reactionary government, and he accepted a call as rabbi of the Reform congregation at Budapest in Oct., 1852. But the Austrian government also was opposed to the Reform movement, and, despite the protestations and personal entreaties of Einhorn, the temple was, after a brief period, ordered closed.

Einhorn determined to continue his career in America. In 1855 he became rabbi of the Har Sinai Congregation of Baltimore, and was soon the leader of the radical Reform element, issuing a protest against Wise, Lilienthal, and Cohn, who, under the title "American Sanhedrin," had, at a rabbinical conference held in Cleveland, declared "the Talmud to be the only legally binding interpretation of the Bible," and endeavored to organize an American

synod on that principle. Soon afterward he started, in the interest of radical Reform Judaism, a monthly magazine in German under the name of "Sinai." In 1858 his prayer-book, "Olat Tamid," appeared; it was at once recognized as the standard Reform liturgy in America. Afterward its principal contents were, though in a somewhat altered form, embodied in the Union Prayer-book (see REFORM JUDAISM).

A man of resolute character and well-defined principles, Einhorn impressed friends and antagonists alike by his consistency and courage. When the Civil war broke out in 1861, he denounced the defenders of slavery so unsparingly that to stay in Baltimore became dangerous in the extreme. The mob threatened his life, and he fled on the night of April 22, 1861, guarded by friends, to Philadelphia, where he became rabbi of the Congregation Keneseth Israel. Philadelphia had hitherto been the bulwark of conservative Judaism; Einhorn, from his pulpit and in his periodical "Sinai," which he continued until 1863, fought for more liberal views.

**Opposes Slavery.**

In August, 1866, Einhorn became rabbi of the Adath Yeshurun congregation in New York. Here he worked, in common with Dr. Samuel Adler, rabbi of Temple Emanu-El, and with his successor in Philadelphia, Dr. Samuel Hirsch, for the propagation and better comprehension of the views and aims of Reform Judaism. In 1869 a rabbinical conference was held in Philadelphia, at which he was the leading spirit (see CONFERENCES, RABBINICAL).

At the approach of his seventieth year he resolved to retire; his farewell sermon was delivered on July 12, 1879. In 1844 Einhorn had married Julia Ochs of Kreuznach, and of this union were born five daughters and four sons, the third daughter marrying Dr. K. Kohler, and the fourth Dr. Emil G. Hirsch.

Einhorn wrote: "Princip des Mosaismus und Dessen Verhältniss zum Heidenthum und Rabbinischen Judenthum," Leipsic, 1854 (written in Budapest; one volume only completed); "Ner Tamid," a religious catechism in German, stating concisely the fundamental principles of Reform Judaism; and many controversial articles on the religious questions of the time in "Allg. Zeit. des Jud.," "Israelit des XIX. Jahrhunderts" (1842–46), "Sinai," and "Jewish Times."

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A. K.

**EINHORN, IGNATZ (EDUARD HORN):** Hungarian preacher and political economist; born at Vágh-Ujhely Sept. 25, 1825; died at Budapest Nov. 2, 1875. He was educated at the Talmud schools at Neutra, Presburg, and Prague, and at the University of Budapest. In the last-named city he began his journalistic career, contributing to the "Pester Zeitung," the "Allgemeine Zeitung des Judenthums," and "Der Orient."

In 1847 he began to preach in the temple of the new community of Alt-Ofen, and he also edited the first Judæo-Hungarian year-book. A year later appeared his "Zur Judenfrage in Ungarn," Alt-Ofen, 1848. In April, 1848, he founded at Budapest the weekly "Der Ungarische Israelit," which gave the first impulse toward the formation of the Reform congregation there. Einhorn became the first preacher of this new congregation.

In religion as in politics Einhorn was a decided liberal. He took part in the Hungarian struggle for liberty, first as a revolutionary speaker at Budapest, and then as an army chaplain at Komorn, a position to which he had been appointed by General Klapka. After the capitulation of Vilagos he returned home; but not feeling secure there, he went to Vienna and then to Prague. Still pursued by the police, he finally went to Leipsic (March, 1850), where he remained for two years. There he published under the pseudonym of "Eduard Horn," which he had assumed since the Revolution, the pamphlets "Arthur Görgey," "Ungarn im Vormärz, "and "Zur Ungarisch-Oesterreichischen Centralisationsfrage." He wrote for Brockhaus' "Konversations-Lexikon" the articles relating to Hungary. He also wrote in 1851 "Die Revolution und die Juden in Ungarn." His "Ludwig Kossuth" (1851), which was immediately confiscated and led to the publisher's imprisonment for two years, again directed the attention of the Austrian police to Einhorn. To escape extradition to Austria and consequent imprisonment, he went to Brussels, and thence, destitute of all resources, to Amsterdam, where he published his "Spinoza's Staatslehre zum Ersten Male Dargestellt" (1852). Returning to Brussels, he devoted himself to the study of the French and English languages. He also studied Belgian affairs with such success that in 1853 and 1854 he was able to publish two works: "Statistische Gemälde des Königreichs Belgien," and "Bevölkerungswissenschaftliche Studien aus Belgien."

At the time of the Paris Exposition of 1856 he went to the French capital as correspondent of several German periodicals. There Michel Chevalier secured him for the "Journal des Débats." In 1863 he became one of the founders of "L'Avenir National." From Paris he directed a persistent literary war against the policy of the Austrian government. King Victor Emmanuel appointed him a Knight of the Order of Saint Maurice and Saint Lazarus. In 1867 he published "L'Economie Politique Avant les Physiocrates," which was crowned with the "Grand Prix" of the French Academy.

In 1869 Einhorn was enabled to return to Hungary. He was elected a member of the Reichstag from Presburg, and some years later from the most populous district of the capital. He founded the "Neue Freie Lloyd," but it had a short existence. In Judaism, in the struggle between the Orthodox and Reform parties, which was conducted with great bitterness, he sided with the former, although he had been a liberal theologian. He was appointed assistant secretary of commerce, but had held this post for six months only when he died.

His brother, **Moritz Einhorn,** an able mathematician, fought in the Hungarian civil war under General Bem in Transylvania, and was killed beside his cannon.

**Anton Einhorn (Horn),** who had been editor of the "Journal de St. Petersburg" for several years, fought in the same war.

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S. M. K.

**EINHORN, MAX:** Physician; born Jan. 10, 1862, at Grodno, Russia; studied medicine at the universities of Kiev and Berlin, graduating as M.D. from the latter in 1884.

Einhorn worked for a time with Ehrlich and Salkowski, and then went to America, settling in New York city. In 1885 he was appointed house physician in the German Hospital at New York, but relinquished the post in 1886 to engage in private practise. In 1887 he returned for a few months to Berlin, where he acted as Ewald's assistant.

On his return to New York Einhorn occupied himself with questions relating to the pathology of digestion. In 1888 the New York Post-Graduate Medical School appointed him instructor in diseases of the stomach and intestines, and in 1898 he was appointed assistant professor at that institution, and in 1899 professor. He has also for several years been physician to the German Dispensary of New York.

Einhorn is the inventor of many new instruments and pieces of apparatus which have become well known throughout the medical world, such as the fermentation saccharometer, the stomach-bucket, the gastro-diaphane, the deglutitive stomach electrode, the stomach spray apparatus, the gastrograph, etc.

Einhorn's literary activity has embraced nearly the whole domain of stomach pathology.

H. R.

**EINSTEIN, EDWIN:** Born at Cincinnati Nov. 18, 1842; educated in New York city; received the degree of master of arts at Union College, Schenectady, New York. Einstein was a representative from New York city in the Forty-sixth Congress; was the Republican candidate for mayor of New York in 1892, receiving the greatest number of votes ever polled for the mayoralty nominee of that party; he acted as commissioner and treasurer of the department of docks from 1895 to 1898, and was a director of the Mt. Sinai Hospital from 1876 to 1878.

A.

**EIRAGOLY.** See Kovno.

**EISENMENGER, JOHANN ANDREAS:** Anti-Jewish author; born in Mannheim 1654; died in Heidelberg Dec. 20, 1704. The son of an official in the service of the Elector of the Palatinate, Eisenmenger received a good education, and distinguishing himself at the Collegium Sapientiæ at Heidelberg by his zeal for Hebrew studies, he was sent by the elector to England and Holland to continue them there. In Amsterdam he met three Christians who had been converted to Judaism, and this filled him with indignation. As a further cause of his hatred of Judaism, he claims the otherwise unknown attacks against Christianity which he heard from the mouth of David Lida, then (1681) rabbi of Amsterdam. For nineteen years he studied rabbinical literature assisted by Jews, first in Heidelberg and afterward in Frankfort-on-the-Main, pretending that he desired to be converted to Judaism. Having collected from rabbinical literature all that was calculated to bring it into disrepute and to give justification for anti-Jewish prejudices, he published his "Entdecktes Judenthum" (Judaism Unmasked), which has remained the arsenal for detractors of Talmudic literature down to the present day. The full title of the book is interesting and is given in the facsimile on page 81. The work, in two large quarto volumes, appeared in Frankfort-on-the-Main in 1700, and the prince elector took great interest in it, appointing Eisenmenger professor of Oriental languages in the University of Heidelberg. The Jews, who feared that the publication of this book would give additional strength to the prejudice against them, denounced it as a malicious libel; and the fact that only a year previously riots against the Jews had occurred in the diocese of Bamberg, and that in the same year (July 21) a mob had sacked the house of the court Jew Samuel Oppenheimer in Vienna, made their opposition all the stronger. Oppenheimer was chiefly instrumental in procuring an order of confiscation from the emperor, who commanded that the whole edition of 2,000 copies should be placed under lock and key. With him others worked for the same end, including Jospa von Geldern, the great-grandfather of Heinrich Heine's mother. There was also Roman Catholic influence at work, as Eisenmenger was accused of anti-Catholic tendencies.

**Studies Rabbinical Literature.**

**His "Entdecktes Judenthum."**

The Jews had offered Eisenmenger the sum of 12,000 florins ($5,000), if he would suppress his work; but he demanded 30,000 florins, and the transactions led to no result. Eisenmenger died suddenly of apoplexy in 1704. Meanwhile two Jewish converts to Christianity in Berlin had brought charges against their former coreligionists of having blasphemed Jesus. King Frederick William I. took the matter very seriously, and ordered an investigation. Eisenmenger's heirs applied to the king; and the latter tried to induce the emperor to repeal the injunction against the book, but did not succeed. He therefore ordered a new edition of 3,000 copies to be printed in Berlin at his expense, but as there was an imperial prohibition against printing the book in the German empire, the title-page gave as the place of publication Königsberg, which was beyond the boundaries of the empire. Almost forty years later the original edition was released.

Of the many polemical works written by Christians against rabbinical literature, Eisenmenger's has become the most popular one, and since the beginning of the anti-Semitic movement it has supplied anti-Semitic journalists and the authors of anti-Semitic pamphlets with their main arguments. Eisenmenger undoubtedly possessed a great deal of knowledge, but he was blinded by prejudice. His work is best characterized by Siegfried, who says ("Allg. Deutsche Biographie," *s.v.* "Eisenmenger"): "Taken as a whole, it is a collection of scandals. Some passages are misinterpreted; others are insinuations

# Johann Andreä Eisenmengers/

Professors der Orientalischen Sprachen bey der Universität Heydelberg

# Entdecktes Judenthum/

Oder

## Gründlicher und Wahrhaffter Bericht/

Welchergestalt

**Die verstockte Juden die Hochheilige Drey-Einigkeit/ GOtt Vater/Sohn und Heil. Geist/erschrecklicher Weise lästern und verunehren/ die Heil. Mutter Christi verschmähen/ das Neue Testament/ die Evangelisten und Apostel/ die Christliche Religion spöttisch durchziehen/ und die gantze Christenheit auff das äusserste verachten und verfluchen;**

**Dabey noch viel andere/ bißhero unter den Christen entweder gar nicht/ oder nur zum Theil bekant gewesene Dinge und grosse Irrthüme der Jüdischen Religion und Theologie/ wie auch viel lächerliche und kurtzweilige Fabeln/ und andere ungereimte Sachen an den Tag kommen.**

**Alles aus ihren eigenen/ und zwar sehr vielen mit grosser Mühe und unverdrossenem Fleiß durchlesenen Büchern/ mit Ausziehung der Hebräischen Worte/ und derer treuen Uberſetzung in die Teutsche Sprach/ kräfftiglich erwiesen/**

Und

**In Zweyen Theilen**

verfasset/

**Deren jeder seine behörige/ allemal von einer gewissen Materie außführlich-handelnde Capitel enthält.**

**Allen Christen zur treuhertzigen Nachricht verfertiget/ und mit vollkommenen Registern versehen.**

**Mit Seiner Königl. Majestät in Preussen Allergnädigsten** Special-Privilegio.

Gedruckt zu Königsberg in Preussen/ im Jahr nach Christi Geburt 1711.

TITLE-PAGE OF EISENMENGER'S "ENTDECKTES JUDENTHUM," KÖNIGSBERG, 1711.

(In the library of Joseph Jacobs.)

based on one-sided inferences; and even if this were not the case, a work which has for its object the presentation of the dark side of Jewish literature can not give us a proper understanding of Judaism."

The incorrectness of many of Eisenmenger's translations is shown by Delitzsch in his "Rohling's Talmudjude." Through Rohling's "Talmudjude" Eisenmenger's work had again become popular, and from Rohling many other libelists copied these charges, notably Sir Richard Burton in his "The Jew, Gypsy, and El Islam." Much earlier an English adaptation had been made by J. P. Stekelin under the title "The Traditions of the Jews, with the Expositions and Doctrines of the Rabbins," etc., 2 vols., 1732–34. A new edition of the "Entdecktes Judenthum" was published by F. X. Schieferl, Dresden, 1893.

Eisenmenger edited with Leusden the unvocalized Hebrew Bible, Amsterdam, 1694, and wrote a "Lexicon Orientale Harmonicum," which was not published.

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D.

**EISENSTADT** (Hungarian, **Kis-Márton**; Hebr. עיר הברזל): City in the county of Oedenburg (Sopron), Hungary. The Jewish community of Eisenstadt is the only community of Hungary that has an independent political existence with an organization of its own, though the neighboring Mattersdorf (Nagy-Márton) was on the same footing until 1903. Unlike other Hungarian communities of the present day, Eisenstadt has the right to elect its own mayor in addition to its president, although both offices can be, and generally are, held by one and the same person.

Eisenstadt, which once belonged to the "Sheba' Ḳehillot" (Seven Communities), is among the oldest communities in Hungary. It is mentioned as early as 1388. Many of the Jews of Oedenburg fled in 1526 to Eisenstadt. Leopold I. expelled the Jews from the city in 1671; but Prince Palatine Paul Esterhazy settled a number of Nikolsburg Jews at Eisenstadt, which belonged to his dominions, and granted them an interesting privilege (Jan. 1, 1690).

He designated the outer city dairy ("Stadtmeierhof") at Eisenstadt as their dwelling-place, where he built twenty houses for them, the Jews contributing from 30 to 50 florins each. In return for the yearly protective tax they were allowed the free exercise of their religion. They paid thirty pounds of pepper a year for their cemetery. They might elect a Jewish judge and officials for the community according to the Jewish law, the candidates being confirmed by the government, to whom the retirement of the officials had to be reported. They were allowed to maintain a Jewish inn and a slaughter-house, paying for the latter two hundredweight of tallow a year; they might sell kasher meat to Christians, but not wine or beer. They were allowed to keep horses and cattle; but they had to be careful that the cattle of the overlord were not injured in the pasture.

On informing the bailiff they might intermarry with Jews from other towns, but neglect to report a wedding entailed a fine of five florins. They might buy and sell distilled liquors, the director of the estate fixing the tax. They might work as tailors, shoemakers, lacemakers, furriers, barbers, physicians, and jewelers. Any one who opened his shop before ten o'clock on Sundays or festivals, when the people were going to church, was fined two florins. Their lawsuits were settled according to the Jewish law. They were not allowed to sell or take in pawn stolen objects. When anything was stolen, the owner reported the loss to the Jewish judge, who proclaimed the theft. Any one who had bought the stolen articles before this proclamation had to return them at the price paid; if they were bought afterward, the buyer had to restore them without compensation, and was also fined. The Jews might not smelt coins without informing the government officials, lest they should be suspected of making stolen goods disappear in this fashion.

No Jew from another town was allowed to settle in the community without the knowledge of the government. An honest, able person, against whom the community had no objection, paid an initiation fee of six florins. A Jewish traveler was allowed to stay only three days in the community, and was obliged to report his country and his origin. Whenever a rich Jew left the district, he paid fifteen thalers to the government; one of the middle class paid ten thalers; and a poor Jew five thalers; and each of them paid to the community whatever sum the president named. Whoever did not keep his house and grounds or his portion of the street clean was fined two pounds of pepper. Chimneys had to be swept every four weeks; and every one was required to help in case of fire. The government sold the Jews wood for fuel. They were protected against the blunders of the officials.

During the Kurucz wars the Jews of Eisenstadt, terrorized by the enemy, were forced to leave their homes; but when peace was restored the community entered upon a period of prosperity. At the census of 1735 about 112 Jewish families (600 individuals) were living at Eisenstadt. Several persons employed at Vienna had become members of the community, and it owed its development to the fact that it was the fictitious legal residence of many Viennese Jews.

The Cabala was much cultivated in Eisenstadt in the seventeenth century. The false Messiah Mordecai Mokiah lived there, as did also Meïr ben Ḥayyim, who wrote glosses to Ḥayyim Vital's "Sefer ha-Gilgulim," and Simeon b. Ephraim Judah, the author of "Ḥelek Shimeon" (Prag, 1687). The most famous rabbi of Eisenstadt was MEÏR BEN ISAAC (d. June 7, 1744), author of "Panim Me'irot." From 1851 to 1869 Israel Hildesheimer was rabbi of Eisenstadt, and his yeshibah became a prominent factor in Orthodox Judaism. The present rabbi (1903) is Solomon Kutna.

D. A. Bü.

**EISENSTADT:** Polish family which, when the Jews were compelled to adopt family names, selected the name of Eisenstadt, a town in Hungary, where some of the family became rabbis.

**Abigdor Eisenstadt,** or **Abigdor Sofer (ben Moses):** Died 24th of Ab, 1591. He was the author of a translation from Polish into German of the festival prayers (Cracow, 1571) and of a prayer-book (*ib.* 1609).

J. H. GUT.

**Abraham Hirsch b. Jacob Eisenstadt of Byelostok:** Russian rabbi; born in 1812; died in Königsberg 1868. He was a rabbi in Ottymia (?), government of Kovno. He began at an early age to write his important work, "Pithe Teshubah," which is the most popular and useful index to the responsa and decisions of later authorities on the subjects treated in the Shulḥan 'Aruk. Eisenstadt's great merit consists in having collected all the material given in the works of his predecessors, and in having added to it an almost complete collection of

references to responsa of all the later eminent rabbis. Of little value are the novellæ which Eisenstadt added to the "Pitḥe Teshubah" under the title "Naḥalat Ẓebi." The part of the "Pitḥe Teshubah" on Yoreh De'ah was published at Wilna in 1836 (republished Jitomir, 1840, and Lemberg, 1858); that on Eben ha-'Ezer, in 1862; and, after the author's death, that on Ḥoshen Mishpaṭ, in Lemberg, 1876 (republished in Wilna, 1896). Eisenstadt is also the author of a commentary on the "Seder Giṭṭin wa-Ḥaliẓah," by Michael ben Joseph of Cracow, Wilna, 1863, 2d ed. 1896.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 10; Benjacob, *Ozar ha-Sefarim*, p. 586; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 216, 814; prefaces of the author to *Yoreh De'ah* and *Eben ha-'Ezer*.

L. G. N. T. L.

**Benzion ben Moses Eisenstadt:** Russian Hebraist; born at Kletzk, government of Minsk, March 13, 1873. Eisenstadt devoted himself to Neo-Hebrew. At eighteen he was in correspondence with Jewish scholars like Slonimsky, Buber, and Reifmann. Though comparatively young, Eisenstadt has written: "Ziyoni," a collection of poems (Warsaw, 1895); "Dor Rabbanaw we-Soferaw," a biographical dictionary of contemporary rabbis and other scholars (part 1, *ib.* 1895; parts 2–4, Wilna, 1899–1902); "Rabbane Minsk wa-Ḥakameha," a history of the rabbis and scholars of Minsk (Wilna, 1899); "We-Zot li-Yehudah," a supplement to the responsa collection "Noda' bi-Yehudah" (*ib.* 1901). Eisenstadt is now (1903) resident in New York.

H. R. M. Sel.

**Israel Tobiah Eisenstadt:** Russian biographer; born in Rushony, government of Grodno; died in St. Petersburg Jan. 13, 1893. Descended from Tobiah Bacharach and Israel ben Shalom, who were executed in his native city Sept. 19, 1659, on an accusation of ritual murder brought against the entire community, Eisenstadt published their history in his "Da'at Ḳedoshim," the material for which was largely taken from the Friedland library, afterward presented to the Asiatic Museum of St. Petersburg. The unfinished work was completed by Samuel Wiener (St. Petersburg, 1897–98), who added several appendixes. The work contains genealogies of the Eisenstadt, Bacharach, Günzburg, Friedland, Katzenellenbogen, Rapoport, and other families.

BIBLIOGRAPHY: *Ha-Ẓefirah*, 1893, No. 72; Joseph Kohen-Ẓedeḳ, in *Ha-Eshkol*, iii. 205–220.

H. R. P. Wi.

**Jacob Eisenstadt:** English scholar; lived in London, England, in the eighteenth century. He wrote homiletic explanations on the Talmud and some portions of the Bible, under the title of "Toledot Ya'aḳob," London, 1770. This book bears the approbation of the Sephardic haham of London, Moses de Azevedo ha-Kohen, and was the first Hebrew book printed for a Jew in England by Isaac b. Jedidiah ha-Levi, Moses b. Gerson, and Jacob b. Issachar Cohen, who had secured typesetters from Holland and occupied a shop in the house of W. Tooke, an Englishman.

BIBLIOGRAPHY: Fürst, *Bibl. Judaica*, s.v.; Steinschneider, *Cat. Bodl.* col. 1206.

J. A. R.

**Jacob ben Eliezer Eisenstadt:** Born in Szidlowca, Poland, about 1730. He was the author of "Toledot Ya'aḳob," explanations on the Haggadah and on difficult Biblical passages, London, 1770.

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 194, St. Petersburg, 1897–98; Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews*, p. 141, London, 1901.

J. B. Fr.

**Meïr Eisenstädter** (also known as **Meïr Ash** [compare Jewish Encyclopedia, ii. 176], and, after his later rabbinates, **Meïr Gyarmath** and **Meïr Ungvár**): One of the greatest Talmudists of the nineteenth century; died at Ungvár, Dec. 2, 1861. He was called in 1807, while still a young man, to the rabbinate of Baja, where he directed a large yeshibah. He was the intimate friend of Götz Schwerin, who was then living at Baja. When Schwerin was, through the ruin of his father-in-law, compelled to seek a rabbinate, Eisenstadt voluntarily resigned to him the office at Baja, and, on the recommendation of Moses Sofer, obtained a position at Gyarmath in 1815, removing later to Ungvár, where he died. His responsa were published after his death by his son, under the title אמרי א"ש, Ungvár, 1864.

BIBLIOGRAPHY: Samuel Kohn, *Götz Schwerin*, in *Magyar Zsidó-Szémle*, xv. 125, 210; Preface to *Imre Esh*.

S. L. V.

**Meïr ben Isaac Eisenstadt:** Lithuanian rabbi; born in 1670; died at Eisenstadt (Kismarton), Hungary, June 6, 1744. After having been dayyan at Sachtschewar, province of Posen, and rabbi at Szydlowiec, government of Radom, he went to Germany and settled at Worms. Through the influence of Samson Wertheimer, Eisenstadt was appointed lecturer on Talmud in a bet ha-midrash. In 1701, Worms having been taken by the French, he went to Prossnitz, Moravia, where he was appointed rabbi. Among the innovations introduced by him in that community was the issuing of bills of divorce, although Prossnitz is not situated on a river large enough to meet rabbinical requirements. Among his disciples in Prossnitz was Jonathan Eybeschütz. In 1711 he again filled the office of rabbi at Szydlowiec, but did not remain there long, receiving, before 1714, a call to Eisenstadt, Hungary. Here he adopted the name of "Eisenstadt." In 1723 he was obliged to flee from this city. According to Zipser ("Orient, Lit." viii. 187), he returned eight months later. But the pinḳeses of Eisenstadt (see Eisenstadt-Wiener, "Da'at Ḳedoshim," p. 190) show that he was absent for three years, and that his son Jacob officiated in his place. Meïr Eisenstadt was widely recognized as an authority in rabbinical law, being consulted by the rabbis of Turkey, Italy, and Germany. He was the author of: "Or ha-Ganuz," novellæ on Ketubot and notes on Yen Nesek of the Yoreh De'ah (Fürth, 1766); "Panim Me'irot," responsa and novellæ on various Talmudic treatises, in four parts (part 1, Amsterdam, 1715; part 2, Sulzbach, 1733; part 3, *ib.* 1738; part 4, *ib.* 1739); "Kotnot Or," homiletic commentary on the Pentateuch and the Five Scrolls, published, with the "Or Ḥadash" of his grandson, Eleazar Kalir, under the title "Me'ore Esh," the latter word being an abbreviation of "Eisenstadt" (Fürth, 1766).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i., s.v. *Me'ir Ashkenazi*; ii., s.v. *Panim Me'irot*; Zipser, in *Orient, Lit.* viii. 38 *et seq.*; Carmoly, in *Der Israelit*, 1867, Nos. 19, 23, 31; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 190.

K. M. SEL.

**Moses Eisenstadt ben Isaac:** Lived in the beginning of the eighteenth century; died in Prague. He is the author of a compendium of arithmetic (Dyhernfurth, 1712); a German translation of the "Eben Boḥan" by Kalonymus ben Kalonymus (Sulzbach, 1715); a dirge on the plague of 1713 in Pesth (Prague, 1713). He also translated into Yiddish the "Diwan" (Maḥberot) of Immanuel Romi.

J. H. GUT.

**EISENSTEIN, JULIUS (JUDAH DAVID):** Russian-American writer; born in Mesceritz, government of Siedlec, Russian Poland, Nov. 21, 1855. He emigrated in 1872 to the United States, and settled in New York, in which city he still resides. Eisenstein was the first to translate into Hebrew and Yiddish the Constitution of the United States (New York, 1891). Other writings of his are: "Ma'amare Bikḳoret," *ib.* 1897, and "The Classified Psalter" (Pesuḳe de-Zimrah), Hebrew text with a new translation (1899). He also made an attempt to translate and explain a modified text of the Shulḥan 'Aruk.

Eisenstein took a prominent part in the controversy concerning the Kolel Amerika, a society for the collection of funds for the poor Jews of Palestine, and was one of the leaders in the movement to arrange that the money contributed in the United States should go primarily to former residents of America. In "Ha-Modia' la-Ḥadashim" (New York) for 1901 he published, under the title "Le-Ḳorot Gole Russiya be-Amerika," a sketch of the history of Russo-Jewish emigration to America. His "History of the First Russo-American Jewish Congregation" appeared in No. 9 of the "Publications of the Am. Jew. Hist. Soc.," 1901.

H. R. P. WI.

**EISHISHKI.** See WILNA.

**EISLER, LEOPOLD:** Austrian rabbi; born Feb. 11, 1825, at Boskowitz, Moravia; studied Talmud under Rabbi Abraham Placzek, and Oriental languages at the University of Prague. In the latter city he also attended lectures by S. L. Rapoport. In 1856 he was chosen rabbi of Eiwanowitz, and in 1892 of the newly organized community of Wischau. He has since acted as rabbi for both communities.

Eisler is the author of "Beiträge zur Rabbinischen Sprach- und Altertumskunde," in 4 parts, Vienna, 1872–90; and "Dibre Yehuda ha-Aḥaronim" (1900), containing studies and criticisms, revisions and additions (1903). S.

**EISLER, MORITZ:** Austrian educator and philosophical writer; born at Prossnitz, Moravia, Jan. 20, 1823; died at Troppau, Silesia, Dec. 21, 1902. He studied philosophy and Oriental languages at the University of Prague, and in 1853 was appointed teacher of religion at the Piarist gymnasium, and director of the communal school in Nikolsburg.

In 1862 he organized a society for the care of invalid teachers and the widows and orphans of teachers, which gave rise to the Moravian-Silesian Hebrew Teachers' Association (Mährisch-Schlesisch-Israelitischer Lehrerverein), whose president Eisler was until 1898, when it was transformed into the Kaiser Franz Joseph I. Jubiläumsstiftung zur Unterstützung von Lehrerwittwen und -Waisen.

Besides essays in various literary reviews, Eisler has published "Vorlesungen über die Jüdischen Philosophen des Mittelalters," 3 vols., Vienna, 1870–1883.

In June, 1893, after forty years of active service, Eisler withdrew from public life and retired to Troppau.

BIBLIOGRAPHY: *Mähren's Männer der Gegenwart*, Brünn, 1889; De Gubernatis, *Ecrivains du Jour*; Hinrichsen, *Das Literarische Deutschland*, Berlin, 1887; Joseph Wytzlik, *Deutsche Dichter und Schriftsteller-Charaktere*, Vienna, 1902.

S.

**EISLER, RUDOLPH:** Austrian writer; born in Vienna Jan. 7, 1873. He was educated at the universities of Berlin, Vienna, and Leipsic, graduating from Leipsic as doctor of philosophy in 1894. In 1899 Eisler settled at Vienna, in which city he has since resided. He is editor of the "Wissenschaftliche Volksbibliothek" and author of the following essays and works: "Der Psychophysische Parallelismus," Leipsic, 1894; "Psychologie im Umriss," *ib.* 1895, 2d ed. 1899; "Elemente der Logik," *ib.* 1898; "Einführung in die Philosophie," *ib.* 2d ed., 1901; "Wörterbuch der Philosophischen Begriffe und Ausdrücke, Quellenmässig Bearbeitet," Berlin, 1900; "Das Bewusstsein der Aussenwelt," Leipsic, 1901.

S. F. T. H.

**EISS, ALEXANDER, RITTER VON:** Austrian colonel; born at Piesling, Moravia, 1832. He entered the Austrian army at the age of fifteen, and took part in the campaigns of 1848, 1849, 1859, and 1866. The following orders were conferred upon him: the Order of Leopold, the Order of the Iron Crown, the Order of Elizabeth Theresa, and the Order of the Sword; and he also received two medals for meritorious military service. Von Eiss retired in 1896. He is an ardent Zionist. S.

**EJECTMENT:** An action to recover the immediate possession of real property, with damages for wrongful withholding.

The general principle governing all cases of possession of real estate in Jewish law was קרקע בחזקת בעליה קיימת ("Real property is presumed to belong to its owner," as distinguished from its tenant or possessor). Mere possession, while of great weight in cases involving personal property, was not recognized in connection with real estate, except when such possession continued for an uninterrupted period of at least three years (see ḤAZAḲAH). Hence, one who claimed title to real property which was known to belong to some one else had to substantiate his claim with good proof; and any doubt arising in such matters was always resolved in favor of the owner (B. M. 102b; Ket. 20a; Tos. and Asheri, *ad loc.*; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 225, 21, Isserles' gloss).

No writ of ejectment was necessary to reinstate the rightful owner in possession of his property. The owner, if powerful enough, could personally

eject the holder of the property and take possession of it. Even if the property passed through many hands, and the owner lost all hope ("yi'ush") of ever regaining it, it was still in the same status, and might be recovered whenever a favorable opportunity presented itself (B. Ḳ. 27b; Maimonides, "Yad," Sanh. ii. 12; Ḥoshen Mishpaṭ, 4 and 331).

Any damage caused to the property by the occupant, or any benefit derived by him from it during his tenure, became a debt which the owner could collect by a regular legal procedure. If, however, the damage was caused through no fault of the occupant—for instance, if water overflowed a field, or trees were burned down—he could not be held responsible for it, since the land was legally in the possession of the owner all this time. In the case of improvements being made on the property by the occupant, the court estimated such improvements and the money expended on them. If the amount expended exceeded the value of the improvements, the owner had to pay only for the value of the improvements. If the value of the improvements exceeded the amount of the expenditure, the occupant received the amount he had expended (B. Ḳ. 95a; B. M. 14b; "Yad," Gezelah, ix.; Ḥoshen Mishpaṭ, 371, 374).

**Ejectment at Expiration.**

A tenant holding real property for a specific period of time might be ejected immediately after the expiration of such time. One holding property under an indefinite lease at so much per month might not be ejected unless notified by the landlord thirty days previously. No ejectment might be proceeded with in the winter from Sukkot until Passover. In large cities notice had to be given twelve months before ejectment might be effected. A tenant holding a shop had to be notified twelve months, and in some cases three years, before he might be ejected. Just as the landlord had to notify the tenant before he might eject him, so the tenant had to notify the landlord that he wished to leave, and the length of notice was the same in either case.

The amount of rental was regulated by the market value. If rent had risen during the period of tenure, the landlord might demand the higher price, and eject the tenant if he refused to pay it. If rent became cheaper, the tenant might demand a reduction, or leave immediately. If the landlord's dwelling was destroyed, so that he had no place in which to live, he might eject the tenant without any notice. The same laws governing the relations of landlord and tenant remained in force if in the meanwhile the landlord sold his property to another (B. M. 101b; "Yad," Sekirut, iii.; Ḥoshen Mishpaṭ, 312, 5–13).

The king had a right to eject a person from his property and to give it to any one he desired. There were, however, differences of opinion among later commentators regarding this right (Sanh. 20b; Tos. *s.v.* "Melek"; "Yad," Melakim, ii. 5, iii. 3; compare the incident of Naboth in I Kings xxi., and Ḳimḥi *ad loc.*).

Ejectment in consequence of a mortgage might only be proceeded with after the necessary steps of (1) "adrakta," tracing the property, (2) "ṭirfa," seizure of property sold after the loan, and (3) "shuma," appraisement of the property by the court, had been taken (see Debts; Procedure).

Bibliography: Bloch, *Civilprocess-Ordnung*, Budapest, 1882; idem, *Besitzrecht*, ib. 1897.

S. S. J. H. G.

**EKAH (LAMENTATIONS) RABBATI:** The Midrash on Lamentations, like Bereshit Rabbah and the Pesiḳta ascribed to Rab Kahana, belongs to the oldest works of the Midrashic literature. It begins with thirty-six consecutive proems forming a separate collection, certainly made by the author of the Midrash. They constitute more than one-fourth of the work (47b–52b in the Venice ed., 1545). These proems and, perhaps, most of the annotations, which are arranged in the sequence of the verses (52c–66b), originated in the discourses of which, in olden times, the Book of Lamentations had been the subject. The haggadic explanation of this book—which is a dirge on the fall of the Jewish state and the extinction of the national splendor—was treated by scholars as especially appropriate to the Ninth of Ab, to the day of the destruction of the Temple, and to the eve of that fast-day (comp. Yer. Shab. 15c; Lam. R. iv. 20; Yer. Ta'an. 68d *et seq.*).

The sources from which Yerushalmi drew must have been accessible to the author of Ekah Rabbah, which was certainly edited some time after the completion of the former, and which probably borrowed from it. In the same way older collections must have served as the common source for Ekah Rabbah, Bereshit Rabbah, and especially for the Pesiḳta de-Rab Kahana. The haggadic comment on Hosea vi. 7 appears earlier as a proem to a discourse on Lamentations, and is included among the proems in this Midrash (ed. Buber, p. 3a) as a comment on Gen. iii. 9 (Ber. R. xix.). The close of this proem, which serves as a connecting link with Lam. i. 1, is found also in the Pesiḳta as the first proem to pericope xv. (p. 119a) to Isa. i. 21, the Haftarah for the Sabbath before the Ninth of Ab (comp. Müller, "Einleitung in die Responsen," p. 38). The same is the case with the second and fourth proems in the Pesiḳta, which are identical with the fourth and third (according to the correct enumeration) of the proems to Ekah Rabbah; the fifth in the Pesiḳta (120b–121b), which corresponds to the second in this Midrash, has a defective ending.

**The Proems.**

With a change in the final sentences, the first proem in Ekah Rabbah is used as a proem in the Pesiḳta pericope xi. (110a), and with a change of the proem text and of its close, proem 10 (9) of Ekah Rabbah is found as a proem in the Pesiḳta pericope xix. (137b). On the other hand, there is found embodied in the exposition of Lam. i. 2, "she weepeth sore in the night," etc., a whole proem, the text of which is Ps. lxxvii. 7 *et seq.*, "I remember my lute-playing in the night." etc. (Hebr.); this proem contains also the final sentence which serves as introduction to the section Isa. xlix. 14 (ed. Buber, p. 30a), and it is known from the Pesiḳta pericope xvii. (129b *et seq.*) to be a proem to a discourse on this section, which is intended for the second "consolatory Sabbath" after the Ninth of Ab. From this it becomes evident that the collector of the Ekah Rabbah used the haggadic exposition—found in the Pesiḳta fulfilling its original

purpose—as a comment on Lam. i. 2. The same is true of the commentary to Lam. i. 21 (ed. Buber, p. 47a), for which there was used a proem on the Pesiḳta section Isa. li. 12, intended originally for the fourth Sabbath after the Ninth of Ab, and a section which had for its text this verse of Lamentations (pericope xix., p. 138a); and also in regard to the comment to Lam. iii. 39 (ed. Buber, p. 68a), which consists of a proem of the Pesiḳta pericope xviii. (p. 130b). But the author also added four proems from Ekah Rabbah itself (29, 18, 19, 31, according to the correct enumeration), retaining the introductory formula פתח . . . ר', as a commentary to Lam. iii. 1, 14, 15; iv. 12 (ed. Buber, pp. 61b, 64a, b, 74b). The opinion set forth in the introduction to Buber's critical edition that the arrangement of the proems at the beginning of the work was made by a later editor, who included the marked comments of the Midrash as proems, and who, after prefixing the introductory formula to a comment on the Midrash Ḳohelet xii. 1 *et seq.*, used it as a proem for Lam. R. xxiv. (xxiii.), is entirely wrong. There can be no doubt that precisely the opposite process has taken place. The entire interpretation in Eccl. R. xii. 1-7, which consists of two versions, is composed of two proems —that in Wayiḳra Rabbah, ch. 18, beginning, and the proem in this Midrash. The numberless proems originating in the synagogal discourses of the earliest times must be regarded as the richest source upon which the collectors of the midrashim could draw (comp. "Monatsschrift," 1880, p. 185; Maybaum, "Die Aeltesten Phasen in der Entwickelung der Jüdischen Predigt," p. 42). The character of the interpretation in that part of the midrash which contains the running commentary to Lamentations is on the whole the same as in the Bereshit Rabbah. Side by side with the simple interpretation of sentences and words, and with various midrashic explanations dating from different authors, whose comments are placed in juxtaposition, the Midrash contains haggadic passages having some sort of relation to the verse; as, for instance, in connection with the verse "at the beginning of the watches" (ii. 19) is introduced the whole discussion of Yerushalmi, Ber. 2d, on the statement of the Mishnah, "to the end of the first watch"; in connection with the words "let us lift up our heart with our hands to God in heaven" (iii. 41) is introduced a story from Yer. Ta'an. 65a, telling how R. Abba b. Zabda preached on this verse during a fast-day service. It is not strange that for similar expressions, such as "en lo . . ." and "lo maẓ'ah manoah" occurring in Lam. i. 2, 3, and Gen. viii. 9, xi. 30, Ekah Rabbah (ed. Buber, pp. 31a *et seq.*) uses the explanations of Ber. R. xxxviii. and xxxiii., end; or that in the Ekah Rabbah the same haggadah is found three times (pp. 23a, 56a, 56b)—*i.e.*, in explaining the three passages Lam. i. 1, ii. 4, and ii. 5, in each of which the word "like" occurs; or that the same comment is applied to iii. 53 and iii. 56; or that a sentence of R. Simeon b. Lakish is used five times—namely, to iii. 3, 18, 22, 26, 32; or that the explanation for reversing the order and putting the letter פ before ע is given twice—namely, to ii. 16 and iii. 46.

**Relation to Bereshit Rabbah.**

Only a few verses in ch. iii. are entirely without annotations. To some verses (ii. 20, iii. 51, iv. 13, 18, 19) are added the stories to which they were referred, even though they are also found in the large collections on ii. 2 and i. 16: "For these things I weep; mine eye, mine eye runneth down with water." These collections, as well as the long passage on i. 5 ("her enemies prosper"), giving so many accounts of the sufferings of Israel, including the times of the First and Second Temples and the fateful revolt under Bar Kokba, are the most impressive in the Midrash to Lamentations; they form an integral part of the work, like the interesting sagas and stories to Lam. i. 1 on the greatness of the city of Jerusalem and the intelligence of her inhabitants. Jerusalem and Athens are contrasted in ten stories. The Scriptural words "the populous city, the city great among the nations," are vividly interpreted in the Midrash as meaning "great in intelligence." In connection with iv. 2, "the sons of Zion, the splendid ones" (Hebr.), the Midrash tells of social and domestic customs. The stories of Ekah Rabbah fill over fifteen columns of the Venice edition (about eleven in the first chapter), and include more than one-fourth of the midrashic comments (without the proems). Without these stories the differences in size of the several chapters would have been less apparent, even if (as was perhaps the case) the first chapter, in the form in which the author knew it, offered more opportunity for comments than did the other chapters. From this it is erroneously concluded in the "Gottesdienstliche Vorträge" that "the last sections were added later"; and, furthermore, "that the completion of the whole work must not be placed before the second half of the seventh century," because Zunz concludes that the empire of the Arabians is referred to even in a passage of the first chapter.

According to a reading of Buber's edition (p. 39a), which is the only correct one as shown by the context, Seir, not Ishmael, is mentioned in connection with Edom in this passage to i. 14. The other arguments of the "Gottesdienstliche Vorträge" likewise fail to prove such a late date for the Midrash, especially since Zunz himself concludes that the authorities mentioned therein by name are not later than Yerushalmi. All that can be definitely stated is that Lamentations Rabbah was edited after the completion of that Talmud, and that Bereshit Rabbah must also be considered as of earlier date, not so much because it was drawn upon, as because of the character of the proem collection in Ekah Rabbah. Like Bereshit Rabbah, this Midrash is also of Palestinian origin, and rich in foreign words, especially Greek. It certainly is not strange that the "Vive domine imperator!" with which R. Johanan b. Zakkai is said to have approached Vespasian in his camp, should have been reproduced. The same phrase was likewise transmitted in Aramaic and Hebrew form, in Buber's edition and in the 'Aruk. The Midrash is quoted, perhaps for the first time, by R. Hananeel under the name "Agadat Ekah." Many passages are quoted by R. Nathan, who invariably calls the work "Megillat Ekah." The term "Ekah Rabbati," which is general even now, is used to designate the many extracts in Yalḳuṭ which have been included with the other Biblical books. In Ekah

Rabbah itself the sources are almost always missing. The names "Midrash Ekah," "Midrash Ḳinot," "Megillat Ḳinot," are also found in the old authors. In Yalḳuṭ there are likewise long extracts from a Midrash on Lamentations published under the name "Midrash Zuṭa" (Berlin, 1894) by Solomon Buber.

BIBLIOGRAPHY: Earliest editions of the *Midrash Ekah* in the Midrashim on the Five Megillot, Pesaro, 1519; Constantinople, 1520; in the complete editions of the Rabbot to Pent. and Megillot, Venice, 1545; Cracow, 1587; Salonica, 1594; *Ekah Rabbati*, ed. Buber, specially valuable for its commentary and introduction, Wilna, 1899: the text differs largely from that of previous editions in being inferior, having at times the character of another recension, whole passages being summarized in some cases; on other MSS. compare Buber, *Introduction*, pp. 37b *et seq.*; Zunz, *G. V.* pp. 179-181; Rapoport, *Erek Millin*, pp. 252 *et seq.*; Weiss, *Dor Dor we-Dorshaw*, iii. 262 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, i. 543-554; Bacher's work on the *Haggadah*. See notices of editions and commentaries in JEW. ENCYC. iii. 62, s.v. *Bereshit Rabbah*.

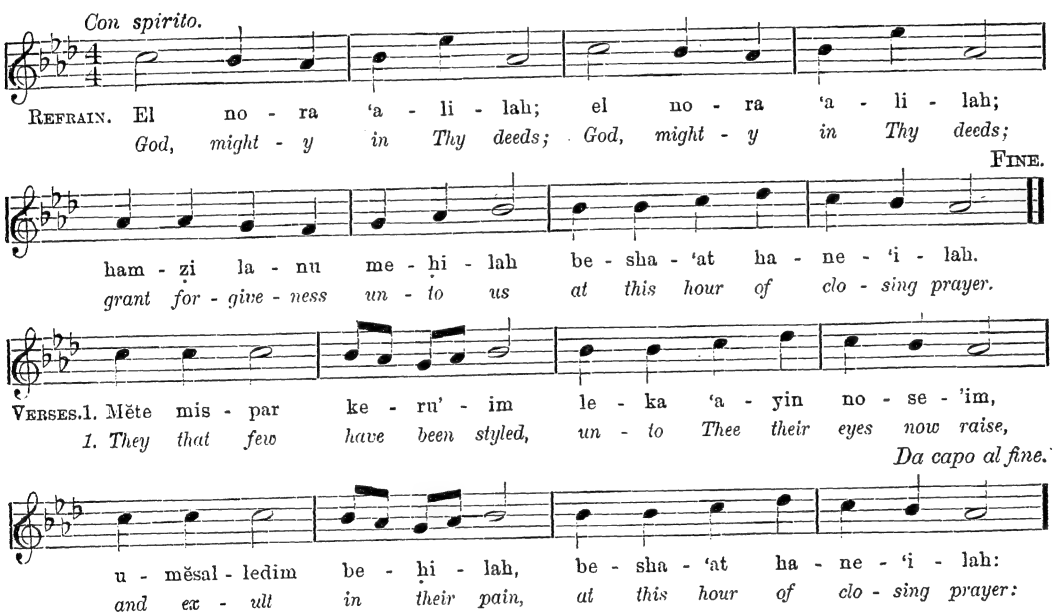
S. S. J. T.

**EL 'ELYON** (אל עליון).—**Biblical Data:** The most high God (Gen. xix. 18-20, 22, A. V.; R. V. "God most high"), as whose priest Melchizedek blesses Abraham (compare "Urusalem," in the El-Amarna tablets; Schrader, "K. B." iv. 180, 25 *et seq.*; 183, 14; 185). He is further characterized as the "possessor [or "creator"] of heaven and earth" (Gen. xiv. 19). As an epithet of the Deity, "'Elyon" occurs with "El" in Ps. lxxviii. 35; with "YHWH" in Ps. vii. 18, xlvii. 3, xcvii. 9; with "Elohim" in Ps. lvii. 3, lxxviii. 56; and without additional noun in Num. xxiv. 16; Deut. xxxii. 8; Ps. ix. 3, xviii. 14; Isa. xiv. 14; Dan. vii. 18-25 (compare Hoffmann, "Phönizische Inschriften," pp. 48, 50). Among the Phenicians "'Elyon" was an appellation of God. The plural, אלנם ("gods"), is found on an inscription of Eshmun'azar (Bloch, "Phönizisches Glossar," p. 12). The name is old, and analogous to "El-Shaddai," "El-'Olam," and the like. See GOD, NAMES OF.

——**Critical View:** The Melchizedek episode is regarded as a post-exilic interpolation, the term "El 'Elyon" being compared to the formula by which the Maccabean priests were designated as "priests of the most high God" (Josephus, "Ant." xvi. 6, § 2; compare also Assumptio Mosis, vi. 1). This view is maintained, among others, by Holzinger in Marti, "Kurzer Handkommentar," under Gen. xiv. Gunkel ("Genesis," p. 261) maintains that the foregoing assumption disregards the fact that an old tradition connected Melchizedek with Jerusalem, and that the possibility is not excluded that in remote days the God of Jerusalem was known as "El 'Elyon."

E. G. H.

## EL NORA 'ALILAH




**EKATERINOSLAV.** See YEKATERINOSLAV.

**EKRON** (עקרון; LXX. Ἀκκαρών; probably the modern Akir): One of the five cities belonging to the Philistines (Josh. xiii. 3), situated in the maritime plain. It is mentioned in connection with the Ark in I Sam. v. 10, vi. 1-8. Ekron was noted for its sanctuary of Baal-zebub (II Kings i. 2, 3, 6, 16). In later days it is merely named with the other cities of the Philistines in the denunciations of the Prophets (Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5). In the Apocrypha it appears as "Accaron" (I Macc. x. 89), and was bestowed with its borders by Alexander Balas on Jonathan Maccabeus as a reward for his services. Eusebius ("Onomasticon," ed. Lagarde, p. 218) describes Accaron as a large Jewish village between Ashdod and Jabneh. According to Jerome, Turris Stratonis (Cæsarea) was identified by some with Accaron.

E. G. H. B. P.

**EL MALE RAḤAMIN.** See HAZKARAT NESHAMOT.

**EL NORA 'ALILAH** (אל נורא עלילה): A

hymn attributed to Moses ibn Ezra, and chanted, in the Sephardic liturgy, before the commencement of the "Ne'ilah" or closing service of the Day of Atonement. It is sung to spirited tunes by English-speaking, Dutch, and Italian Sephardim. The Italian melody is of a modern character, but that of the northern Sephardim has some claim to the Peninsular origin attributed to it. The six verses, containing the acrostic משה הזק, are sung with the refrain from which the hymn takes its name.

The stirring Spanish melody has been further utilized for the Scriptural verses which conclude the section "U-ba' le-Ẓiyyon" and immediately precede the "Ne'ilah" prayer in the Ashkenazic liturgy. The transcription given on page 87 follows the tradition of Bevis Marks, London.

BIBLIOGRAPHY: De Sola and Aguilar, *Ancient Melodies*, No. 36; Verrinder, *Day of Atonement* (West London Synagogue music books), p. 195; Cohen and Davis, *Voice of Prayer and Praise*, No. 279; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 19.

A. F. L. C.

**EL SHADDAI.** See GOD.

**ELA (HELA, ILAA, ILAI, ILI, LA, LEIA, YELA):** Palestinian scholar of the third amoraic generation (third and fourth centuries). In one form or another, his name frequently appears in both Yerushalmi and Babli, mostly in the field of the Halakah. He was so distinguished that his contemporary and friend Zera I., admiring Ela's acumen, exclaimed, "The very air of Palestine imparts wisdom" (B. B. 158b). On two other occasions the same Zera applied to him the epithet "Bannaya d'Orayita" (Builder of the Law: establisher of fine legal points; Yer. Yoma iii. 40c; Yer. Giṭ. vii. 48d).

**"Builder of the Law."**

He carried his theoretical knowledge into actual life, so that the very appointments of his house afforded object-lessons in rabbinic rites (Yer. Yoma i. 38c; Yer. Meg. iv. 75c). It is related that when on a certain Friday his duties detained him at college till late into the night, and, returning home, he found the entrance barred and the people asleep, rather than desecrate the Sabbath by knocking at the gate for admission, he spent the night on the steps of his house (Yer. Beẓah v. 63a).

In halakic exegetics Ela laid down the guiding rule, "Every textual interpretation must respect the subject of the context" (Yer. Yoma iii. 40c; Yer. Meg. i. 72a). Another and the most frequently cited of his exegetic rules is, "Wherever the Bible uses any of the terms 'beware,' 'lest,' or 'not,' a prohibitory injunction is involved" (Men. 99b, and parallels). Quite a number of exegetical observations applied to halakic deductions are preserved under Ela's name (Yer. Shab. i. 2b, etc.), and he reports like interpretations by his predecessors (Yer. Ma'as. Sh. v. 55d). In the field of the Haggadah, also, Ela is often met (Yer. Shab. ii. 5b, vi. 8c; Yer. Yoma v. 42b, etc.), but as a transmitter of the homilies of others he appears only rarely (Yer. Peah i. 16a; Sanh. 44a). That psychological test of human character as betrayed in the passions produced "by the cup, by cash, and by choler" (בכוסו בכיסו ובכעסו, Er. 65a; compare Derek Ereẓ Zuṭa v.), which some ascribe to this Ela (Ilai), others ascribe to Ilai the tanna (second century).

Eulogizing R. Simon b. Zebid, Ela skilfully interweaves several verses from the Book of Job, to which he adds simply their application to Simon's death, thus: "'Where shall wisdom be found? and where is the place of understanding?' (Job xxviii. 12). 'The depth saith, It is not in me: and the sea saith, It is not with me' (*ib.* 14). 'It is hid from the eyes of all living, and kept close from the fowls of the air' (*ib.* 21). The four objects necessary to man, if lost, may be replaced; for 'there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone' (*ib.* 1–2); but when a scholar dies, who can take his place? We have lost Simon: whence shall we procure his like?" (Yer. Ber. iii. 5c, and parallels).

**Exegesis of Job xxviii.**

BIBLIOGRAPHY: Frankel, *Mebo*, p. 75b; Weiss, *Dor*, iii. 101; Brüll, *Mebo ha-Mishnah*, i. 139; Bacher, *Ag. Pal. Amor.* iii. 699.

S. S. S. M.

**ELADAH** (R. V. **Eleadah**): Son of Tahath and father of Tahath, found in the genealogical list of Ephraim in I Chron. vii. 20, but not mentioned in the list in Num. xxvi. He met his death in a raid upon Gath.

E. G. H. G. B. L.

**ELAH:** King of Israel; son of Baasha, who seized the throne of northern Israel after the murder of Nadab, the son of Jeroboam, its first king. Before he had reigned two years a conspiracy was organized against him within his corrupt court at Tirzah, and he was slain by Zimri, "captain of half his chariots, . . . as he was . . . drinking himself drunk in the house of Arza, steward of his house" (I Kings xvi. 8–10). Josephus states that Zimri struck his blow when the army, which was the king's defense, was absent fighting at Gibbethon ("Ant." viii. 12, § 4). The family of Elah, experiencing the treatment usual in that semibarbarous age, found no mercy at the hands of the conspirators.

J. JR. C. F. K.

**ELAH, THE VALLEY OF** (Hebr. "'Emeḳ ha-Elah"): Scene of the combat between David and Goliath (I Sam. xvii. 2, xxi. 9). It is identified with the fertile Wadi al-Sanṭ, rich in oaks, terebinths, and acacias. The older as well as the newer name refers to the trees growing in the valley. The present name is an exact equivalent for an older designation, if Wellhausen's plausible suggestion is correct, that the valley of Shittim, mentioned in Joel iv. (A. V. iii.) 18, is to be found in Wadi al-Sanṭ (Hebr. "shiṭṭah" = Arabic "sanṭ").

E. G. H. F. BU.

**ELAM (עילם):** The great plain north of the Persian Gulf and east of the lower Tigris and the mountainous districts by which it is enclosed on the east and north. It is the "Elamtu" of the Babylonians and Assyrians and the "Elymais" of the Greeks—who also called it "Susiana" from the capital Susa (Shu-

shan)—and corresponds nearly to the modern Khuzistan. The name may have originally signified "the front," that is, "the east country," in the Babylonian language; but as the east was to the Babylonians also the mountainous region, a popular etymology connected it with "high land," and this is the meaning of the ideograph employed to designate it. Elam is mentioned frequently in some of the very oldest Babylonian inscriptions. Southern Elam was known as Anshan from the earliest times to the days of the Persian empire.

The political importance of Elam depended upon its attitude toward the empires of the Euphrates and Tigris. Long before the rise of the city of Babylon the old city-states of Accad and Lagash held for a time part of the Elamitic territory, and border warfare was very frequent.

Two well-marked eras must be specially noted. One is the period in the twenty-third century B.C., when the Elamites conquered the city of Ellasar (Larsa) and subjected the whole of Babylonia. At this epoch two expeditions were made to Palestine under the leadership of Elam (referred to in Gen. xiv). The other era is marked by the prolonged resistance offered by Elam to the Assyrians in the eighth and seventh centuries B.C. Assurbanipal, after he had crushed and annexed Babylonia, put an end to the independence of Elam itself by taking the capital Susa (645 B.C.) and making the whole country one of his many provinces. After the downfall of Assyria, northern Elam became subject to the victorious Medes, and somewhat later southern Elam was occupied by the Persians, so that Anshan was the hereditary domain of Cyrus the Great.

In Gen. x. 22 Elam is made a son of Shem along with Asshur, but the Elamites were not Semites either in race or language. The allusion in Isa. xxii. 6 is also obscure.

The subjection of Elam by Persia is predicted in Jer. xlix. 34–39. In Isa. xxi. 2 Elam is mentioned with Media as about to subvert Babylon. Here "Elam" is put by synecdoche for "Anshan" before the title of "King of Persia" had been assumed by Cyrus. Other references to Elam are Jer. xxv. 25, Ezek. xxxii. 24, and Ezra iv. 9.

BIBLIOGRAPHY: Friedrich Delitzsch, *Wo Lag das Paradies?* pp. 320–329; Tiele, *Babyl.-Assyr. Gesch.* pp. 17 *et seq.*, 105 (note), 129, 131, 363, 391, 399, 435, Gotha, 1886; Hommel, *Gesch. Babyloniens und Assyriens*, Berlin, 1885; Winckler, *Gesch. Babyloniens und Assyriens*, Leipsic, 1892; McCurdy, *History, Prophecy, and the Monuments*, New York and London, 1894; Rogers, *History of Assyria and Babylonia.*

E. G. H. J. F. McC.

**EL'ASAH:** Amora, whose epoch is uncertain; known chiefly on account of a controversy which he had with a certain Philippus (or a philosopher). The latter remarked: "Does not the prophet say concerning Edom (Mal. i. 4), 'They shall build, but I will throw down'? And yet, behold, whatever they builded still stands!" Thereupon El'asah said: "Scripture does not mean material building, but machinations. As much as ye plan and devise against us, to upbuild yourselves and to destroy us, the Holy One—blessed be He!—annihilates it all." "As thou livest," then admitted the first, "so it really is. We often make attempts to destroy you, but some elder appears and prevents our accomplishing anything" (Midr. Teh. ix. 7; Yalḳ., Mal. 587 reads "Eliezer").

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 761.

S. S. S. M.

**ELATH (אילת or אילות; in the Sinaitic inscriptions אילת):** Idumean port at the northern end of the Ælanitic Gulf, the later Aila. According to the Old Testament, the name of the place is also Elparan. In Deut. ii. 8 it is mentioned with Eziongeber (comp. I Kings ix. 26; II Chron. viii. 17). In Solomon's time the city came into the possession of the Israelites, but afterward it was probably taken from them. Later Uzziah reconquered it (II Kings xiv. 22; II Chron. xxvii. 2), but under Ahaz it was again lost (II Kings xvi. 6). The old city owed its name to the abundance of palms in the vicinity.

BIBLIOGRAPHY: Robinson, *Biblical Researches in Palestine*, i. 280; Wetzstein, in Delitzsch, *Hiob*, p. 118; Buhl, *Gesch. der Edomiten*, p. 38.

E. G. H. F. Bu.

**ELBOGEN, ISMAR:** German scholar; born at Schildberg Sept. 1, 1874. Educated by his uncle, Jacob Levy, author of the "Neuhebräisches Wörterbuch," and then at the gymnasium and the Jewish Theological Seminary in Breslau, he received his doctor's degree from the Breslau University. He obtained his rabbinical diploma in 1899 and was appointed lecturer on Biblical exegesis and Jewish history at the Collegio Rabbinico Italiano in Florence. In 1902 he became privat-docent at the Lehranstalt für die Wissenschaft des Judentums, Berlin. Elbogen's writings include: "Der Tractatus de Intellectus Emendatione und Seine Stellung Innerhalb der Philosophie Spinoza's," Breslau, 1898; "In Commemorazione di S. D. Luzzatto," Florence, 1901; "Die Neueste Construction der Jüdischen Geschichte," Breslau, 1902. S.

**ELCESAITES:** A Judæo-Christian sect of Gnostic tendencies, whose period of influence extended from about 100 to 400. The Church Fathers, who alone mention the sect, derive the name from the alleged founder—Ἠλξαί (Epiphanius), Ἠλχασαί (Hippolytus), or Ελκεσαί (Eusebius, Theodoretus). Epiphanius, who mentions as Elkesai's brother a man called Ιεξέος ("Hæreses," xix. 1), explains the name as being derived from the Hebrew [Aramaic] חל = "strength" and כסיא = "hidden"; with which the name Ἰεξέος = כסיא יה corresponds, both names designating their owners as the teachers of the "hidden power" and "the hidden God." At the time of Epiphanius the "saints" of the Elcesaites were two women—Martha ("mistress") and Marthana ("our mistress").

**The Holy Book of the Elcesaites.**

The Elcesaites based their doctrine on a book which they claimed either had fallen from heaven, or had been given by an angel to Elkesai at Serræ, Parthia, Elkesai then giving it to Σοβιαί ("the Baptist"; from צבע). Fragments of this book, found in the works of the Church Fathers, have recently been collected by Hilgenfeld ("Elxai Libri Fragmenta," in his edition of "Hermæ Pastor," 1889, pp. 228–240). But the date of the book is uncertain; Ritschl and Harnack assign it to the second half or the close of the second century, while others, following the statement of Hippolytus (*l.c.*)

place it about 100. The book is characterized by Epiphanius as containing the doctrine of persons "who are neither Jews nor Christians nor pagans, but hold a middle position between these" ("Hæreses," liii. 1); and in fact the creed of the Elcesaites contains such a mixture of Jewish, Christian, and pagan elements that a classification of the sect is extremely difficult. They must be regarded as Jewish because they expressly insisted on "the rule of the Law," and held that "the faithful must be circumcised and live according to the Law" (Hippolytus, "Hæreses," ix. 14). Special emphasis was laid on the observance of the Sabbath (*l.c.* ix. 16), and the turning of the face toward Jerusalem during prayer (Epiphanius, *l.c.* xix. 3). At the same time they asserted that sacrificing had not been enjoined upon the Patriarchs, and condemned it altogether (compare Uhlhorn, "Homilien und Recognitionen," p. 396).

The Christo-Messianology of the book is very ambiguous. The Messiah is conceived, on the one hand, as an angel of giant dimensions, a concept that recalls SHI'UR ḲOMAH in the Cabala, and Adam in the Haggadah; and, on the other hand, the doctrine of the continuous incarnation of the Messiah from Adam to Jesus (see ADAM ḲADMON) is taught. A strongly marked naturalistic-pagan element is found in the prescribed ablutions which among the Elcesaites answered to the Christian baptism. Water was held sacred by them—an ancient pagan conception widely spread, especially in Babylonia (Anz, "Ursprung des Gnostizismus," pp. 99 *et seq.*); hence the Elcesaites preached not only forgiveness of all sins with the new baptism, but also enjoined ablutions against madness, consumption, and possession. During baptism they invoked, besides God and His son, the great king, also heaven, earth, water, oil, and salt, representing the five elements, according to the ancient Semitic conception. It may also be gathered from Hippolytus' quotations from the book of the Elcesaites that astrology and magic were prominent in their religion. The doctrine of Elcesai is as follows: "There exist wicked stars of impiety. This declaration is now made by us: O ye pious ones and disciples, beware of the power of the days of the sovereignty of these stars, and engage not in the commencement of any undertaking during the ruling days of these." The Sabbath is important as "one of those days during which prevails the power of these stars." For a similar astrological reason no work must be begun on the third day from the Sabbath—Monday (Hippolytus, *l.c.*; compare ASTROLOGY; MANDÆANS). The asceticism of this sect, which forbade the eating of meat, but maintained the sanctity of marriage, must be noted.

**Elcesaite Baptism.**

According to Epiphanius, Elcesai and his brother Jexai had joined the Ossæans, probably identical with the Essenes, who, as well as the related sect of the Nazarites, recognized Elcesai's authority. They lived in the region beyond the Jordan, offering no sacrifices, and condemning the use of meat. The Elcesaites, then, represent the stage of transition from those Jewish sects to the Christian heresy of the Sampsæans—as a section of the Elcesaites was called at the time of Epiphanius—and to those circles in which the Clementine Homilies originated, the doctrines of which are very similar to those of the Elcesaites; but while the pagan and Jewish elements preponderate over the Christian among the Elcesaites, in the Clementine Homilies the reverse is the case (compare CLEMENTINA; EBIONITES; JUDÆO-CHRISTIANS).

**Relation to Other Judæo-Christian Sects.**

BIBLIOGRAPHY: Harnack, *Dogmengesch.* 3d ed., i. 288–293; Hilgenfeld, *Ketzergesch.* pp. 433–435; idem, *Judentum und Juden-Christentum*, pp. 99 *et seq.*; Ritschl, *Ueber die Sekte der Elkesaiten*, in *Zeit. für Historische Theologie*, xxiii. 573–594; idem, *Entstehung der Altkatholischen Kirche* (see Index); Seeberg, *Dogmengesch.* i. 51–52; Uhlhorn, *Homilien und Recognitionen*, pp. 392 *et seq.*; idem, in Herzog-Hauck, *Real-Encyc.* s.v. *Elkesaiten*.

K. L. G.

**ELCHE:** City in the former kingdom of Valencia. When Don Jaime I. of Aragon took the city from the Moors, he gave houses and land to the Jews he found there, as he did to the other Jews of Valencia, and appointed a special street for them. In 1410 Vicente Ferrer came to Elche to carry on his work of conversion. Those Jews who remained true to their faith fled to Italy and Turkey. Abraham Rondi (perhaps Gerondi) lived here, and corresponded with Isaac ben Sheshet.

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Judios de España*, i. 403, ii. 425; Isaac b. Sheshet, *Responsa*, Nos. 333, 353; Jacobs, *Sources*, No. 827.

G. M. K.

**ELDAD BEN MAHLI HA-DANI:** Merchant and traveler of the ninth century. He professed to have been a citizen of an independent Jewish state in eastern Africa, inhabited by the tribes of Dan (hence his name, "ha-Dani" = "the Danite"), Asher, Gad, and Naphtali. Starting from this alleged state, Eldad visited Babylonia, Kairwan, and Spain, causing everywhere a great stir among the Jews by his fanciful accounts of the Lost Ten Tribes, and by the halakot which he asserted he had brought from his native country. These halakot, written in Hebrew, deal with the slaughtering and subsequent examination of animals. They differ widely from the Talmudic ordinances, and are introduced in the name of Joshua ben Nun, or, according to another version, of Othniel ben Kenaz. Eldad's accounts soon spread, and, as usual in such cases, were remolded and amplified by copyists and editors. There are no less than eight versions with important variations. The following is a summary of Eldad's narrative according to the most complete of these versions:

**His Alleged Travels.**

On leaving the land "on the other side of the river of Kush," Eldad traveled with a man of the tribe of Asher. A great storm wrecked the boat, but God prepared a plank for him and his companion, on which they floated until thrown ashore among a cannibal Ethiopian tribe called "Romrom." (As to the existence in former times of such a tribe, see Metz in "Das Jüdische Litteraturblatt," 1877, No. 41.) The Asherite, who was fat, was immediately eaten, while Eldad was put into a pit to fatten. Soon after a fire-worshiping tribe assailed the cannibals, and Eldad was taken prisoner. He remained in captivity during four years, when his captors brought him to the province of Azanian (according to another version, to China), where he was ransomed by a Jewish merchant for thirty-two pieces of gold. Eldad continued his journey, and fell in with the tribe of Issachar, dwelling among high mountains near Media and Persia, their land extending ten days' journey on every side. They are at peace with all, and their whole energy is devoted to the study of the Law; their only weapon is the knife for slaughtering animals. Their judge and prince is called "Nahshon," and they use the four methods of capital punishment.

The tribe of Zebulon occupies the land extending from the province of Armenia to the River Euphrates. Behind the mountains of Paran the tribe of Reuben faces them. Peace reigns between these two tribes; they war as allies and divide the spoils. They possess the Bible, the Mishnah, the Talmud, and the Haggadah.

The tribe of Ephraim and half of Manasseh dwell in the southern mountains of Arabia, and are very warlike.

The tribe of Simeon and the other half of Manasseh are in the land of the Chazars. They take tribute from twenty-eight kingdoms, and many Mohammedans are subjected to them.

The tribe of Dan emigrated to the land of gold, Havilah (Kush), shortly after the separation of Judah and Israel. The tribes of Naphtali, Gad, and Asher joined the Danites later. They have a king called Adiel ben Malkiel, a prince by the name of Elizaphan, of the house of Elihab, and a judge named Abdan ben Mishael, who has the power to inflict the four capital punishments prescribed in the Law. The four tribes lead a nomadic life, and are continually at war with the five neighboring Ethiopian kings. Each tribe is in the field three months, and every warrior remains in the saddle without dismounting from one Sabbath to the next. They possess the entire Scriptures, but they do not read the Roll of Esther (not having been included in the miraculous salvation mentioned in it) nor Lamentations (to avoid its disheartening influence). They have a Talmud in pure Hebrew, but none of the Talmudic teachers is mentioned. Their ritual is introduced in the name of Joshua, who had received it from Moses, who in his turn had heard its contents from the Almighty. They speak only Hebrew (Eldad himself professed not to understand a word of Ethiopic or Arabic).

On "the other side of the river of Kush" dwell the Bene Mosheh (tribe of Levi). The River Sambation encircles their land. It rolls sand and stones during the six working days and rests on the Sabbath. From the first moment of Sabbath to the last, fire surrounds the river, and during that time no human being can approach within half a mile of either side of it. The four other tribes communicate with the Bene Mosheh from the borders of the river. The Bene Mosheh dwell in beautiful houses, and no unclean animal is found in their land. Their cattle and sheep as well as their fields bear twice a year. No child dies during the lifetime of its parents, who live to see a third and fourth generation. They do not close their houses at night, for there is no theft or wickedness among them. They speak Hebrew, and never swear by the name of God.

This fanciful narrative, the origin of which is to be found in the haggadic literature, of which Eldad must have had a very extensive knowledge, was accepted by his contemporaries as true.

**Reception of His Story.**

The inhabitants of Kairwan were, it is true, troubled by the differences between his halakot and those of the Talmud, and by some strange Hebrew expressions used by him; but the gaon Ẓemaḥ ben Ḥayyim of Sura, whose opinion they had asked, tranquilized them by saying that there was nothing astonishing in the four tribes disagreeing with the Talmud on some halakic points. Moreover, Eldad's personality, asserted the gaon, was known to him through Isaac ben Mar and R. Simḥah, with whom the Danite associated while he was in Babylonia. Ḥasdai ibn Shapruṭ cites Eldad in his letter to the king of the Chazars, and Eldad's halakot were used by both Rabbinites and Karaites as weapons in defense of their respective creeds. Talmudic authorities like Rashi, Abraham ben David (RABaD), and Abraham ben Maimon quote Eldad as an unquestioned authority; and lexicographers and grammarians interpret some Hebrew words according to the meaning given them in Eldad's phraseology.

The influence of Eldad's narrative extended beyond Jewish circles. It was the source of the apocryphal letter of the so-called "Prester John," which appeared in the twelfth century. Intending to refute Eldad's assertion of the existence of independent Jewish states—an assertion contrary to the teaching of the Roman Church—the Christian writer told of a priest who ruled over the great kingdom of Ethiopia, to which were subject some Jewish tribes, including the Bene Mosheh who dwelt beyond the River Sambation. The only writers of the Middle Ages who expressed doubts as to the genuineness of Eldad's narrative and his halakot were Abraham ibn Ezra (Commentary to Ex. ii. 22) and Meïr of Rothenburg (Responsa, No. 193).

**Source of "Prester John."**

Modern critics are divided in their opinions concerning Eldad. Pinsker, Grätz, and Neubauer saw in him a Karaite missionary endeavoring to discredit the Talmud by his statement that the four tribes did not know the names of the Tannaim and Amoraim, and that their halakot were different from those of the Talmud. This opinion was refuted by Schorr and Jellinek, who observed that Eldad's halakot contain rules concerning the examination of slaughtered animals which are not accepted by the Karaites. P. Frankl regarded Eldad as a mere charlatan whose sayings and doings are not worth attention. Reifmann denied outright the existence of Eldad, and considered the letters of the community of Kairwan and of Ẓemaḥ ben Ḥayyim of Sura to be forgeries. Metz was the first to analyze the contents of Eldad's book in the light of the reports of other travelers. A. Epstein followed Metz's method, and came to the conclusion that Eldad's book is somewhat of the nature of a historical novel in which truth is mixed with imagination. The halakot are, according to him, genuine, and were in use among the countrymen of Eldad, either in a province of eastern Africa or in Yemen, where the Jews at that time knew Hebrew, but not the Talmud. For Eldad could not have been a native of Abyssinia, the country of the Falashas, since there only Geez is spoken; and no trace of this dialect appears in Eldad's Hebrew; there are, however, some traces of Arabic, which Eldad must have known, although he asserted the contrary.

**Modern Opinions.**

Eldad's travels have been published from the various existing versions: Mantua, 1480; Constantinople, 1516; *ib.* 1519; Venice, 1544, 1605, 1648; Fürth, with a Judæo-German translation by S. H. Weil, 1769; Zolkiev, 1772; Jessnitz, 1772; Leghorn, 1828; in Jellinek's "Bet ha-Midrash," iii., vi.; Presburg, 1891 (ed. by Abraham Epstein). As to the differences between the various versions, see D. H. Müller, "Die Recensionen und Versionen des Eldad ha-Dani," in "Denkschriften der Kaiserlichen Akademie der Wissenschaften" (vol. xli. Vienna, 1892). Eldad's narrative was translated into Latin by G. Genebrard (Paris, 1584), and also, anonymously, into Arabic (St. Petersburg MSS. Nos. 674, 703) and into German (Dessau, 1700; Jessnitz, 1723). Extracts of the Hebrew text are given by Bartolocci ("Bibl. Rab.," i. 100) and by Eisenmenger ("Entdecktes Judenthum," ii. 527).

**Editions.**

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*R. E. J.* xxv.; Reifmann, in *Ha-Karmel*, viii.; Berliner's *Magazin*, xv. 65; Metz, in *Das Jüdische Litteraturblatt*, 1877, No. 40; Cassel, in Ersch and Gruber, section ii., part 27, p. 166; Steinschneider, *Cat. Bodl.* col. 923.

G. I. Br.

**ELDAD AND MEDAD** (**Modad** according to the Septuagint): Two men who prophesied in the camp during the wanderings in the wilderness (Num. xi. 26–29). According to an old rabbinical tradition, they predicted the war with Gog and Magog. "The king from the land of Magog will unite all the hosts of the heathen in a warfare on the soil of Palestine against the Jews returning from the Exile at the Messianic time, but the Lord [קירים = Κύριος] will be ready in the time of distress and slay them with the fire issuing forth from His throne, and their bodies will fall upon the mountains of the land of Israel and be eaten up by the wild beasts and the birds of heaven. Then will all the dead of the people of Israel be revived and partake of the bliss prepared for them from the beginning" (Targ. Yer. to Num. xi. 26; comp. Sanh. 17a; Tan., Beha'aloteka, ed. Buber, 22). According to the fragment of Targum Yer. (*ib.*), the heathen will fall into the hand of the Messiah (comp. Bacher, "Ag. Tan." i. 88, ii. 119; "Monatsschrift," 1857, pp. 346 *et seq.*).

This Messianic prophecy of Eldad and Medad seems to have been made the subject of a special work, consisting of 400 lines, which circulated in the first Christian century; it is quoted in the "Shepherd of Hermas," vision ii. 3, as containing the sentence found also in the Targum: "The Lord [Κύριος] is nigh to those in distress." See Schürer, "Gesch." 3d ed., iii. 266.

E. G. H. K.

**ELDER,** or **ZAḲEN:** In primitive times age was a necessary condition of authority. Not only among the ancient Jews, but also among other nations of antiquity, the elders of the nation or of the clan constituted the official class. The institution of elders existed among the Egyptians (Gen. l. 7), among the Midianites (Num. xxii. 7), and later among the Greeks (γέροντες or πρεσβύτεροι) and Romans ("patres" or "senatus"). Although the Talmud (Yoma 28b) points to the existence of such an institution in the time of Abraham, no distinct mention is made of it in the Bible until the period of the Exodus. Moses is commanded to assemble the elders of the people, and to assure them of a speedy redemption from Egyptian bondage (Ex. iii. 16, 18). Afterward the elders occupied an important position in the communal as well as in the political affairs of the Jewish people. It is not certain that they were elected by the people, although they were considered their representatives, and were frequently identified with the "'am" (people) itself in the Bible (Ex. iv. 29; xix. 7, 8; xxiv. 1; Josh. xxiii. 2 *et al.*).

The position and function of the elder are nowhere clearly defined. "What there was of permanent official authority lay in the hands of the elders and heads of the houses; in times of war they commanded each his own household, and in peace they dispensed justice each within his own circle" (Wellhausen). They were the defenders of the interests of their constituents, and were especially powerful in local or municipal affairs (Deut. xix. 12, xxi. 2, xxii. 15, xxv. 7; Josh. xx. 4; Ruth iv. 2). Together with the priests, they sometimes participated in certain sacrificial rites (Lev. iv. 15, ix. 1). In national affairs they held a very important position. It was at the request of the elders that Samuel consented to a monarchical form of government in Israel (I Sam. viii. 4). It was through their intervention that Abner succeeded in appointing David king over Israel (II Sam. iii. 17). The elders were accomplices in the conspiracy of Absalom (II Sam. xvii. 4); to them Rehoboam first turned for advice (I Kings xii. 6), and they were also a prominent factor in the proceedings brought against Naboth by Jezebel (I Kings xxi. 8–13).

It is not known whether all the officers of the commonwealth were chosen from the body of elders (compare Ex. xviii. 25 and Num. xi. 16). As judges, however, and as the chief representatives of the people, the elders enjoyed their authority for a long period. The Mishnah speaks of the elders as the recipients of the oral law from Joshua (Abot i. 1), and as the forerunners of the Sanhedrin (Sanh. 2a). The institution of elders flourished during the period of the Babylonian Exile (Ezek. viii. 1, xiv. 1, xx. 1), and continued in Palestine during the Persian and Greek periods (Ezra v. 5, 9; vi. 7, 14; x. 8; I Macc. vii. 31; xii. 6, 35; xiii. 36; Judith vi. 21, vii. 23, viii. 33, x. 6; and in Susanna). See Judge; Patriarchal Family and Authority; and especially Sanhedrin.

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S. S. J. H. G.

**ELDER, REBELLIOUS** (= זקן ממרה): An elder who defies the authoritative rabbinic interpretation of the Mosaic Law. In the period when the Sanhedrin flourished this was a capital offense, punishable by strangulation (Sanh. xi. 1). This is based on Deut. xvii. 8–13, and according to the Talmud refers not to an ordinary man who refuses to abide by the decision of the priest or the judge, but to a regular ordained rabbi, or a judge, or an elder over the age of forty, or one of the twenty-three jurists constituting the minor Sanhedrin of a city or town. If such a judge dared to defy the decision of a majority of the major Sanhedrin, he became liable to the penalty of strangulation. R. Meïr, however, would convict only an elder whose opposition concerned a criminal act which, if committed unintentionally, would entail a sin-offering, or, committed intentionally, would be punished with excision (= כרת). According to R. Judah, the elder could be convicted only of a schismatic decision concerning a law which had its origin in Scripture, but the interpretation of which was left to the Soferim.

The mode of procedure in such cases of contumacy is related in the Mishnah. There were three tribunals (in Jerusalem), one at the foot of the Temple hill (Mount Moriah), another at the entrance to the court of the Temple, and another at the granite corridor (= לשכת הגזית) of the Temple. The associate judges, with the accused, came before the tribunal

at the foot of the Temple hill. The accused pleaded: "Thus and so have I expounded the Law, and thus and so have my associates; thus and thus have I taught the people, and thus have my associates." The judges of the tribunals, if they had any tradition bearing upon the case, gave their opinion; if not, they betook themselves to the tribunal at the entrance to the court of the Temple, where the same proceeding was repeated. Finally, they all appeared before the highest tribunal at the granite hall of the Temple, whence came the interpretation of the Torah. The Great Sanhedrin rendered a decision. Should the elder still maintain a schismatic position and persist in asserting it, he became liable to punishment. In this event he was brought before the supreme court for trial, conviction, and execution. According to R. Akiba, the execution took place on the first festival following his conviction, when, as a rule, the people were gathered together in Jerusalem, so "that the people may hear and fear." R. Meïr thought such a delay cruel, and would have had the culprit executed immediately after his conviction, which would be followed by a proclamation announcing the execution. The rebellious elder was classed with three other offenders: one who incites to idolatry (= מסית), a rebellious son, and a perjured witness. In all these cases the execution was publicly announced (Sanh. 89a).

The question whether the supreme court might pardon the rebellious elder and overlook the insult done it by his dissent is a controverted point, and the opinion of the majority was that pardon was not permissible, as this would increase the number of schisms in Israel (Sanh. 88a and b).

S. S. J. D. E.

**ELEAD:** A descendant of Ephraim, found in the genealogical list in I Chron. vii. 21. He joined a party of raiders to take away the flocks of Gath, and was killed by the Gittites. The name does not appear in the genealogical list in Numbers.

E. G. H. G. B. L.

**ELEALAH:** Town of the Moabite plateau, conquered by Gad and Reuben and rebuilt by the latter (Num. xxx ii. 3, 37). It is mentioned, together with the town of Heshbon, in the prophecies concerning Moab (Isa. xvi. 9). Elealah was still known in Roman times, and is to-day identified with the mound of débris called "Al-'Al" about a mile north of Heshbon.

E. G. H. E. I. N.

**ELEAZAR: 1.** High priest; third son of Aaron. After his two elder brothers, Nadab and Abihu, had suffered death for offering strange fire before the Lord, Eleazar became his father's chief assistant, with the title "prince of the princes of the Levites" (Num. iii. 32), his functions including the supervision of the oil for the seven-branched candlestick, the incense, and all that pertained to the inner sanctuary (*ib.* iv. 16). Shortly before Aaron's death Eleazar was clothed in his father's official garments to signify that he was Aaron's successor (*ib.* xx. 25–28). God's commands were now addressed to Moses and Eleazar (*ib.* xxvi. 1), and Eleazar is mentioned as God's second representative in Israel, beside Moses (*ib.* xxxii. 28), and even before Joshua (Num. xxxii. 28, xxxiv. 17; Josh. xiv. 1, xvii. 4, xix. 51, xxi. 1). He was the progenitor of most of the high priests. He was buried "in Gibeah, of Phinehas his son, which was given him in the hill country of Ephraim" (Num. xxiv. 33, R. V.).

Eleazar is said to have added to the Book of Joshua the section xxiv. 29–32 (B. B. 15a, l. 27), and his son Phinehas, verse 33.

E. G. H. E. K.

**2.** A son of Dodai, an Ahohite (II Sam. xxiii. 9, R. V.), or of Dodo the Ahohite (I Chron. xi. 12); one of the three principal captains of David's army.

**3.** Fourth son of Mattathias and brother of Judas Maccabeus; surnamed "Avaran" (I Macc. ii. 5, Αὐαράν; *ib.* vi. 43, Σαναράν for Αὐαράν; Josephus, "Ant." xii. 6, § 1, Αὐράν). He distinguished himself by a courageous act at the battle of Bet-Zekaryah (162 B.C.), when the Jews under Judas Maccabeus were hard pressed by the large Syrian army commanded by Lysias and encouraged by the presence of the youthful king Antiochus Eupator. Eleazar, seeing among the enemy's elephants one that was armed with royal breastplates, and that was taller than the rest, concluded that it carried the king. Wishing to put an end to the misery of his people, and being desirous of gaining everlasting fame for himself, Eleazar fought his way through the ranks of the enemy, and, creeping under the elephant, speared it from beneath, the animal crushing him in its fall (I Macc. vi. 43–46; Josephus, *l.c.* xii. 9, § 4; *idem*, "B. J." i. 1, § 5). Because of this deed Eleazar is especially mentioned in a midrash (Rashi to Deut. xxxiii. 11; comp. "Megillat Antiochus," ed. Gaster, verses 63, 64).

II Maccabees does not mention Eleazar; and Josephus modifies the account in his "Wars," following the story of I Macc. vi. 43 only in his "Antiquities." Eleazar is included among the seventy translators of the Bible that are mentioned in the Letter of Aristeas (§ 50); and scholars have assumed that this fictitious name was taken from that of the Maccabean (Wendland, in Kautzsch, "Apokryphen," ii. 3). In the Syrian document, however, the name reads "Eliezer" (Wendland, "Aristeas," p. 143, Leipsic, 1900).

BIBLIOGRAPHY: Grätz, *Gesch.* ii. 363; Schürer, *Gesch.* 3d ed., i. 213; Willrich, *Judaica*, p. 149, Göttingen, 1900; Krauss, in *Rev. Et. Juives*, xxx. 216; for the name "Avaran" see Fritsche, *Kurzgefasstes Exegetisches Handbuch* to I Macc. ii. 5, and Zöckler, *Kurzgefasstes Commentar*, ibid.

E. G. H. E. K.—S. Kr.

**4.** Son of Ananias, the high priest. Though belonging to a family which strove to maintain friendly terms with the Romans, he induced his priestly colleagues to discontinue the daily sacrifice for the emperor, and to decline presents from the pagans ("B. J." ii. 17, §§ 2–4), thereby causing a rupture with the Romans. The rebels, under the leadership of Eleazar, took possession of the lower city and the Temple, and fought for seven days with the peace party. The Sicarii under Menahem attacked the peace party, killing Ananias and his brother Hezekiah. This led to a conflict between the parties of Menahem and Eleazar, in which the former was defeated and driven from Jerusalem. Eleazar also attacked the Roman garrison that had retired to the fortified towers—Hippicus, Phasælus, and Mariamne; the Romans capitulated and surrendered their arms on condition of free retreat, but were all

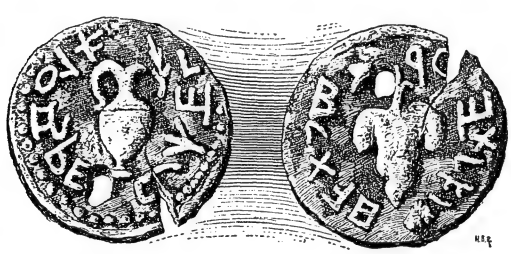
massacred by the rebels (Josephus, "B. J." ii. 17, §§ 2–10). Meg. Ta'an. 11 refers to this event.

The Romans retired from Judah and Jerusalem on the 17th of Elul. It seems that Eleazar had coins struck in his name, with the inscription: "The First Year of the Liberation of Jerusalem." On the organization of the rebellion Eleazar, with Jesus b. Sapphias, was appointed general of Idumea ("B. J." ii. 20, § 4, reading *'Αραίου* instead of *υἱὸν Νέου*). Grätz's opinion that Eleazar is identical with Eleazar b. Ananiah b. Hezekiah Garon is inadmissible. In Yosippon, ch. 95–97, Eleazar b. Ananiah is confounded with Eleazar ben Jair (see ALBINUS; ANANIAS).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 453, 471; Schürer, *Gesch.* 3d ed., i. 602; Schlatter, *Zur Topographie und Gesch. Palästinas*, p. 368; Madden, *History of Jewish Coinage*, pp. 161–166; Levy, *Gesch. der Jüdischen Münzen*, p. 88; *Agadat Shir ha-Shirim*, ed. Schechter, pp. 47, 96.

**5.** Priest and treasurer of the Temple of Jerusalem. Eleazar, anxious to save the costly curtains of the Temple from the greed of Crassus, who had seized the treasure of the Temple amounting to 2,000 talents, gave him a golden beam weighing 300 minæ, the existence of which was unknown to the other priests on account of its wooden casing. He made Crassus swear to spare the rest of the Temple. Crassus, notwithstanding his oath, took all the gold of the Temple (Josephus, "Ant." xiv. 7, § 1).

**6.** Leader of the Zealots in the war against Vespasian and Titus; son of Simon (Josephus, "B. J." ii. 20, § 3; iv. 4, § 7; for *υἱὸς Γίωνος* read *Σίμωνος*). He belonged to a noble priestly family. After the defeat of Cestius, Eleazar seized the abandoned impedimenta of the Romans and the treasure of the Tem-



BRASS COIN OF ELEAZAR BEN SIMON.

*Obverse*: אלעזר הכוהן—"Eleazar the Priest." A vase; in field to right a palm-branch. *Reverse*: [שנת אחת לגאלת ישר]אל—"The First Year of the Redemption of Israel," round a cluster of grapes.

(After Madden, "History of Jewish Coinage.")

ple, and employed the Zealots as armor-bearers ("B. J." ii. 20, § 3). He found an ally in the priest Zacharias, son of Amphikalles, with whose help he supplanted the peaceable high priest Ananias and his party, and admitted the Idumeans into Jerusalem (*ib.* iv. 4, § 1). When the patriot Johannes turned from Giscala to Jerusalem after the subjugation of Galilee, Eleazar would not submit to him, but retired to the court of the Temple with his friends Judah b. Ḥelika and Simon b. Ezron. During the Passover Eleazar's men opened the gates of the court of the Temple, whereupon the followers of Johannes stole in among the pilgrims, overpowered Eleazar's people, and drove them from the court (70 C.E.: *ib.* v. 3, § 1; Tacitus, v. 12).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 509, 526; Schürer, *Gesch.* 3d ed., i. 623, 625; Schlatter, *Zur Topographie und Gesch. Palästinas*, p. 368; Reinach, *Textes d'Auteurs Grecs et Romains*, p. 320; *Prosopographia Imperii Romani*, s.v. *Eleazar*.

**7.** Martyr in the days of Antiochus Epiphanes. In the religious persecution under Antiochus, Eleazar, a scholar of rank, "and of a noble countenance," at that time "well stricken in years," was compelled to eat pork, his mouth being opened by force. When offered the alternatives of death or renunciation of his faith, he chose the former, in order to set a "noble example to the young." The king's followers desired to protect him, and implored him at least to pretend to obey the commands of the king. Eleazar refused, and died the death of a martyr (II Macc. vi. 18–31). In Antioch (IV Macc. v., vi.), Eleazar's edifying martyrdom, with that of the seven Maccabean brothers, was honored by the Roman Church (Origen, "Exhortatio ad Martyrium," ch. 22–27; "Comm. in Ep. ad Rom." iv. ch. 10; Chrysostom). Cardinal Rampolla's investigations have proved the historical character of the account despite the fact that while the seven martyrs are mentioned in rabbinical legend, Eleazar seems to be unknown to the Rabbis ("Martyre et Sepulture des Macchabées," Bruges, 1900). Grätz had already declared it to be substantially true ("Geschichte," 2d ed., ii. 317). Herzfeld's supposition ("Geschichte des Volkes Jisrael," ii. 75) that Eleazar is identical with Eleazar ben Ḥarsom is untenable.

G. S. KR.

**ELEAZAR I. (LAZAR) (Eleazar b. Shammua'):** Mishnaic teacher of the fourth generation, frequently cited in rabbinic writings without his patronymic (Ab. iv. 12; Giṭ. iii. 8, incorrectly "Eliezer"; compare Gem. Giṭ. 31b; Yer. Giṭ. iii. 45a, Mishnah and Gem.). He was of priestly descent (Meg. 27b; Soṭah 39a) and rich (Eccl. R. xi. 1), and acquired great fame as a teacher of traditional law. He was a disciple of Akiba (Zeb. 93a, 110b), but owing to the Hadrianic proscriptions of Jewish observances, was not ordained by him. After Akiba's death, however, R. Judah b. Baba ordained Eleazar, together with Meïr, Jose b. Ḥalafta, Judah b. Ila'i, and Simon b. Yoḥai, at a secluded spot between Usha and Shefar'am. The ordainer was detected in the act and brutally slain; but the ordained escaped, and eventually became the custodians and disseminators of Jewish tradition (Sanh. 13b; 'Ab. Zarah 8b).

Mention is made of a controversy between Eleazar and R. Meïr at Ardiska (Tosef., Naz. vi. 1; see Neubauer, "G. T." p. 106). He also maintained halakic discussions with R. Judah b. 'Illai and R. Jose (Tosef., Zeb. v. 4, x. 10), and quite frequently with R. Simon b. Yoḥai (Shek. iii. 1; Yoma v. 7); but he never appeared with them at the sessions of the Sanhedrin at Usha. Hence it may be assumed that he did not return to the scene of his ordination. Wherever he settled, he presided over a college to which large numbers of students were attracted ('Er. 53a; Yer. Yeb. viii. 9d; compare Mek., Beshallaḥ, Amalek, i.), among whom are named Joseph or Issi ha-Babli (Tosef., Zeb. ii. 17; Men. 18a), and the compiler of the Mishnah, R. Judah I. ('Er. 53a); and thus,

while his name does not appear in rabbinic lore as often as the names of his colleagues at the ordination, Eleazar had an ineradicable influence on the development of the Talmud. Abba Arika styles him "the most excellent among the sages" (טובינא דחכימי, Ket. 40a; Giṭ. 26b), and R. Johanan expresses unbounded admiration for his large-heartedness ('Er. 53a).

Eleazar's motto was, "Let the honor of thy pupil be as dear to thee as that of thy colleague; that of thy colleague, as the reverence of thy master; and the reverence of thy master, as that of the Most High" (Ab. iv. 12; Ab. R. N. xxvii. 4). His disciples once requested him to tell them whereby he merited unusual longevity, when he replied, "I have never converted the Synagogue into a passageway [for the sake of convenience]; have never trodden over the heads of the holy people [*i.e.*, come late to college and stepped between the rows of attentive students; compare ABDAN]; and have never pronounced the priestly blessing before offering the benediction preceding it" (Meg. 27b; Soṭah 39a). When asked what merits will save man from the tribulations which are to precede the Messianic epoch, he replied, "Let him engage in the study of the Law and in deeds of benevolence" (Sanh. 98b). According to Eleazar, children as well as pious adults share in the glory of God (Midr. Teh. xxii. 31). He also taught that the world rests on a single pillar, the name of which is "Righteousness"; as the Bible says (Prov. x. 25, Hebr.), "The righteous is the foundation of the world" (Ḥag. 12b).

**His Motto.**

The following anecdote concerning Eleazar is twice told in the Midrashim (Lev. R. xxiii. 4; Cant. R. ii. 2): R. Eleazar visited a certain place where he was invited to lead the people in prayer, but he avowed inability to do so. "What!" cried the astonished people; "is this the celebrated R. Eleazar? Surely he deserves not to be called 'Rabbi'!" Eleazar's face colored with shame, and he repaired to his teacher Akiba. "Why art thou so crestfallen?" inquired Akiba; whereupon Eleazar related his unpleasant experience. "Does my master wish to learn?" asked Akiba; and, on receiving Eleazar's affirmative answer, Akiba instructed him. Later, Eleazar again visited the scene of his mortification, and the people again requested him to lead them in prayer. This time he readily complied with their request, whereupon the people remarked, "R. Eleazar has become unmuzzled" (איתחסם, from חסם = "to muzzle"), and they called him "Eleazar Ḥasma" (compare Geiger, "Schriften," iv. 343). The hero of this anecdote is doubtless the subject of the present article, and not, as is generally assumed, Eleazar Ḥisma. The latter was never Akiba's pupil. Indeed, he was Akiba's senior, and in the account of a halakic discussion between him and Eleazar b. Azariah and Akiba, his name precedes that of Akiba (Neg. vii. 2; Sifre, Deut. 16). Eleazar I. was an acknowledged disciple of Akiba, and the Midrashim explicitly state that he "went to Akiba, his teacher."

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 275 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 196 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 173 *et seq.*; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 164 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 45, 58.

S. S. S. M.

**ELEAZAR II. (LAZAR):** Palestinian amora of the third century (second and third generations). In the Midrashim he is frequently cited with his patronymic, **Eleazar b. Pedat,** but in the Talmudim only occasionally so. He was a Babylonian by birth (Yer. Ber. ii. 4b; Yer. Shek. ii. 47a) and of priestly descent (Yer. Ber. v. 9d; M. Ḳ. 28a). In his native country he was a disciple of Samuel ('Er. 66a; B. B. 82b), and more especially of Rab (B. B. 135b; Ḥul. 111b), whom he in after years generally cited by the appellation "our teacher" (Giṭ. 9b; B. B. 152a), and whose college he revered above all others, recognizing in it the "lesser sanctuary" of the Diaspora, spoken of by Ezekiel (xi. 16) as promised to the exiles in Babylonia (Meg. 29a; Yalḳ., Ezek. 352). When and why he left his native country is not stated; but from the data extant it appears that his ardent love for "the land of Israel" (Ket. 111a), and the superior opportunities which Palestine afforded for religious practises (Yer. R. H. ii. 58b; Ket. 112a), impelled him to emigrate thither—and at a comparatively early age, since some of Rabbi's contemporaries were still alive and active (B. B. 87a; Ḥul. 110a). Indeed, it seems that for a time Eleazar even attended the lectures of R. Ḥiyyah (Yer. Ket. ix. 33b; Yer. B. M. x. 12c) and of R. Hoshaiah (Yer. Yeb. iv. 5d). This was for him a period of hard study, which gave rise to the homiletic remark that the Biblical saying (Prov. v. 19), "Be thou ravished always with her love," was well illustrated by Eleazar b. Pedat at Sepphoris, who was so absorbed in his studies as to be unconscious of all worldly needs ('Er. 54b).

Later, Eleazar became attached to the college founded by R. Johanan at Tiberias (Yer. Ber. ii. 4b; Tem. 25b; Ker. 27a), where his scholarship procured him great honors. In the city he was associated with Simon b. Eliakim in the office of judge (B. Ḳ. 117b), and at the college he occupied the position of colleague-disciple (חבר ותלמיד) of Johanan (Yer. Sanh. i. 18b), who himself repeatedly admitted that Eleazar had enlightened him (Yer. Meg. i. 72c; Yer. Sanh. iii. 21b), once declaring that "the son of Pedat sits and interperts the Law as did Moses at the direct inspiration from the Almighty" (Yeb. 72b). After the death of Simeon b. Laḳish, Eleazar was chosen to fill the position of assistant to Johanan (B. M. 84a). When Johanan became disabled through grief at Simeon's death, Eleazar presided over the college (Yer. Meg. i. 72b), and after the death of Johanan succeeded him in the office of head master.

**At Tiberias.**

The fame of Eleazar as an expert expounder of the Law having reached Babylonia, his most prominent contemporaries there addressed to him intricate halakic questions, to which he returned satisfactory answers (Beẓah 16b; Yer. Ḳid. i. 60c; B. B. 135b; Ḥul. 86b). This happened so often that he became known in his native country as the "master [*i.e.*, legal authority] of the land of Israel" (Yoma 9b; Giṭ. 19b; Niddah 20b); and anonymous decisions introduced in the Babylonian schools with the statement שלחו מתם ("They sent word from there"; Beẓah 4b; Giṭ. 73a) were understood, as a matter of course, to emanate from Eleazar b. Pedat (Sanh. 17b).

Eleazar was averse to the study of esoterics (Ḥag.

13a). With reference to this study, he would cite the saying of Ben Sira (Ecclus. [Sirach] iii. 21), "Seek not things that are too hard for thee, and search not out things that are above thy strength" (Yer. Ḥag. ii. 77c). He prized knowledge above all things; therefore he remarked, "He who possesses knowledge is as great as if the Temple were rebuilt in his days" (Sanh. 92a); and from Job xx. 21 he teaches that he who does not contribute toward the support of scholars will not be blessed in his property (*ib.*). Eleazar was exceedingly poor, and often lacked the necessaries of life (Ta'an. 25a). He frequently sang the praises of charity. "The practise of charity," he was wont to say, "is more meritorious than all oblations; as the Bible says (Prov. xxi. 3), 'To do justice [Hebr. צדקה] and judgment is more acceptable to the Lord than sacrifice'" [Suk. 49b]. He who practises charity secretly is greater [in the sight of God] than Moses himself; for Moses himself admitted (Deut. ix. 19), 'I was afraid of the anger,' while of secret charity the Bible says (Prov. xxi. 14), 'A gift in secret pacifieth anger'" (B. B. 9b). Benevolence and acts of loving-kindness, גמילות חסדים, extending to both rich and poor, are, according to Eleazar's interpretation, even greater than charity; as the Bible says (Hosea x. 12), "Sow to yourselves in righteousness [Hebr. לצדקה], reap in mercy [חסד]." With reference to צדקה, the Bible uses "sowing," indicating an operation that leaves it in doubt whether the sower will or will not enjoy the fruit; while with reference to mercy "reaping" is used, an occupation that renders the enjoying of the results very probable (Suk. 49b). From the same Scriptural expression Eleazar draws the lesson, "Charity is rewarded only in proportion to the kindness in it" (*ib.*); that is, the pleasant and thoughtful way in which it is given, and the personal sacrifice it involves.

**His Views on Study.**

Poor as he was, Eleazar would never accept any gifts, or even invitations to the patriarch's table. When any were extended to him, he would decline them with the remark, "It seems that ye do not wish me to live long, since the Bible says (Prov. xv. 27), 'He that hateth gifts shall live'" (Meg. 28a; Ḥul. 44b). His scant earnings he would share with other needy scholars; thus, he once purposely lost a coin in order that poverty-stricken Simon b. Abba, who was following him, might find it. When the latter did find it and offered to restore it, Eleazar assured him that he had renounced its ownership and forfeited all rights thereto, and that consequently it was the property of the finder (Yer. B. M. ii. 8c). It is also reported as his custom first to offer a mite to the poor, and then to offer prayer to God (B. B. 10a). Even to impostors he would never refuse charity. "Were it not for the existence of impostors, not a single refusal of charity could ever be atoned for; we therefore ought to show gratitude to them" (Yer. Peah viii. 21b; Ket. 68a).

There are no data to show how long Eleazar survived R. Johanan, but the probability is that he died about 279 C.E.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 1 *et seq.*; Frankel, *Mebo*, pp. 111b *et seq.*; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, iii. 85 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 113a *et seq.*

S. S. S. M.

**ELEAZAR B. ABINA:** Palestinian haggadist of the fourth amoraic generation (fourth century C.E.); junior contemporary of Aḥa III., in whose name he repeats some homiletic remarks (Pesiḳ. R. xiv. 60b, xxi. 109b), and senior of R. Yudan, who reports in his name (Midr. Teh. xxxi. 7).

One of the homilies bearing Eleazar's name argues that the observance of the Sabbath is tantamount to all other commandments combined, which he tries to prove from passages in each of the three divisions of the Bible—the Pentateuch (Ex. xvi. 28, 29), the Prophets (Ezek. xx. 13), and the Hagiographa (Neh. ix. 13, 14).

BIBLIOGRAPHY: Bacher, *Agada der Palestinensischen Amoräer*, iii. 696 *et seq.*

S. S. S. M.

**ELEAZAR, ABRAHAM:** Fictitious author of an ancient work on alchemy published in Leipsic in 1760, and bearing the title "R. Abrahami Eleazaris Uraltes Chymisches Werk." The real author seems to have been Julius Gervasius of Schwarzburg, whose name is given as the editor on the title-page of the first part. In the preface it is stated that Abraham took not only his alchemistic notions, but also the illustrations, from the copper tablets of Tubal Cain. The edition of 1760 is said on the title-page to be the second. The second part also pretends to be by Abraham Eleazar, who asserts that he merely reproduces what was engraved upon the copper tablets by a certain Jew, Samuel Baruch. It is further stated that the original was written in Latin, Arabic, Chaldaic, and Syriac.

BIBLIOGRAPHY: Steinschneider, *Schach bei den Juden*, p. 183; idem, *Hebr. Uebers.* p. 906; Fürst, *Bibl. Jud.* i. 231; compare Berthelot, *La Chimie au Moyen Age*, i. 230.

G.

**ELEAZAR BEN AḤWAI (AḤBAI):** Probably identical, according to Bacher ("Ag. Tan." ii. 553), with Eleazar b. Maḥbai or Maḥbai, a tanna of the second century, contemporary of Judah b. Bathyra and Aḥa I. (Tosef., Yeb. xiv. 4). He is cited but twice under this name. His most important remark is with regard to the Pentateuchal expression לאמר ("saying"; literally, "to say"), which frequently follows the statement, "God spake to Moses," and which he explains as implying that God spake to Moses not in Moses' interest, but in that of Israel: He spake to Moses *to say* to the people (Sifra, Wayiḳra, ii. 13; compare Yalḳ., Lev. 431, where the patronymic is "Dehabai").

S. S. S. M.

**ELEAZAR BEN 'ARAK:** Tanna of the second generation (first century C.E.). Being first among the disciples of R. Johanan ben Zakkai (Ab. ii. 8; Ab. R. N. xiv. 3), he delighted his master with his wisdom and penetration, so that the most extravagant encomiums were lavished upon him. It was said, "Were all the sages of Israel placed in one scale, and Eleazar b. 'Arak in the other, he would outweigh them all" (Ab. *l.c.*; Ab. R. N. xiv. 4), while his great master styled him "Rising Well" or "Gushing Stream" (נחל שוטף, מעין המתגבר, *ib.*). The master once propounded the question, "Which ac-

quisition is best for man to strive after?" Several solutions were handed in, among them one from Eleazar, who suggested, "A good heart" (לב טוב); thereupon Johanan remarked, "I prefer Eleazar's solution to all of yours, since yours are included in his" (Ab. ii. 9; Ab. R. N. xiv. 5). Again, the master propounded, "Which is the worst characteristic that man should shun?" In this case, also, Eleazar's reply, "An evil heart," was accepted by the teacher (*ib.*). Compare Beruriah; Consolation.

In the mystical interpretation of the Scriptures, also, Eleazar distinguished himself, and to such an extent as to call forth his master's ecstatic exclamation, "Happy art thou, O father Abraham, from whose loins sprang Eleazar b. 'Arak" (Yer. Ḥag. ii. 77a). To his counsel, often sought and always beneficial, was applied the Biblical expression (Ps. i. 3), "Whatsoever he doeth shall prosper." Beneficiaries of his counsel in their admiration styled him "Prophet"; whereupon he remarked, "I am neither a prophet nor the son of a prophet, but my teachers have communicated to me the traditional verity that every counsel subserving the promotion of the glory of God realizes good results" (Midr. Teh. i. 3.). His motto was, "Be diligent in the pursuit of study; be prepared to answer the Epicurean, and realize for whom thou laborest and who thy employer is."

Eleazar's name is connected with but few halakot, and with only one halakic midrash. The reason for this disappointing paucity of doctrines and sayings is found in the story of the period immediately succeeding the death of Johanan b. Zakkai. The disciples chose Jabneh for their scene of activity, while Eleazar went to Emmaus, the residence of his wife—a particularly healthful place, blessed with good water, a pleasant climate, and warm baths. Separated from his colleagues, his faculties became stunted; and he is said to have completely forgotten all he had ever learned (Ab. R. N. xiv. 6; Eccl. R. vii. 7). In later years he was pointed out as a warning to the self-opinionated; the Talmud applying to him the motto of R. Nehorai: "Inter thyself in a place where the Law is studied, and think not that it will seek thee; for only thy colleagues will perpetuate it in thy possession: rely not on thine own understanding" (Shab. 147b; Ab. iv. 14).

**Eleazar in Emmaus.**

Bibliography: Bacher, *Ag. Tan.* i. 74 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 87; Frankel, *Darke ha-Mishnah*, p. 91; Hamburger, *R. B. T.* ii. 155; Heilprin, *Seder ha-Dorot*, ii. *s.v.*; Weiss, *Dor Dor we-Dorshaw*, ii. 80; Zacuto, *Yuḥasin*, ed. Filipowski, p. 35b.

S. S. S. M.

**ELEAZAR B. ARYEH.** See Löw, Eleazar.

**ELEAZAR B. AZARIAH:** Mishnaic scholar of the second generation (first century C.E.); junior contemporary of Gamaliel II., Eliezer b. Hyrcanus, and Joshua b. Hananiah, and senior of Akiba (Sifre, Deut. 32; Sanh. 101a). He traced his pedigree for ten generations back to Ezra (Ber. 27b; Yer. Yeb. i. 3b), and was very wealthy (Shab. 54b; Beẓah 23a; compare Ḳid. 49b). These circumstances, added to his erudition, gained for him great popularity. When Gamaliel II., in consequence of his provoking demeanor, was temporarily deposed from the patriarchate, Eleazar, though still very young, was elevated to that office by the deliberate choice of his colleagues. He did not, however, occupy it for any length of time, for the Sanhedrin reinstated Gamaliel. He was retained as vice-president ("ab bet din"), nevertheless, and it was arranged that Gamaliel should lecture three (some say two) Sabbaths, and Eleazar every fourth (or third) Sabbath (Ber. 27b *et seq.*; Yer. Ber. iv. 7c *et seq.*; Yer. Ta'an. iv. 67d).

In company with Gamaliel, Joshua, and Akiba, he journeyed to Rome (Kallah R. vii.; Derek Erez R. v.). Neither the object of the journey nor the result of the mission is stated; but that affairs important as pressing were involved is apparent from the season at which the journey was undertaken: they celebrated the Feast of Booths aboard the ship (Sifra, Emor, xvi. 2; Suk. 41b). With the same companions Eleazar once visited the ruins of the Temple at Jerusalem (Sifre, Deut. 43). On a visit to the aged Dosa b. Harkinas the latter joyfully exclaimed, "In him I see the fulfilment of the Scriptural saying (Ps. xxxvii. 25): 'I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread'" (Yeb. 16a; Yer. Yeb. i. 3c *et seq.*), by which he probably alluded to Eleazar's great learning and his proverbial wealth. The latter was amassed by dealing in wine, oil (Tosef., 'Ab. Zarah, v. 1; B. B. 91a), and cattle (Shab. 54b; Beẓah 23a). Subsequent generations entertained the belief that dreaming of Eleazar b. Azariah presaged the acquisition of wealth.

**Journey to Rome.**

With Eleazar's accession to the patriarchate the portals of the academy were opened wide to all who sought admittance. It is said that three hundred benches had to be added for the accommodation of the eager throngs which pressed into the halls of learning. Under his presidency, too, a review of undecided points of law was undertaken. To Eleazar rabbinic homiletics owes the introduction of the rule called סמוכין (= "contiguous"), by which one Scriptural passage is explained or supplemented by another immediately preceding or succeeding it. Thus, Eleazar declares that the slanderer and the listener and the false witness deserve to be thrown to the dogs. He derives this idea from the juxtaposition of the expression (Ex. xxii. 30 [A. V. 31]), "Ye shall cast it to the dogs," and (*ib.* xxiii. 1) the prohibition against raising false reports, bearing false witness, and associating with the false witness (Pes. 118a; Mak. 23a).

**His Exegetic Principle.**

In his homilies he generally aims to bring out some ethical or practical lesson. With reference to the Day of Atonement the Bible says (Lev. xvi. 30), "On that day . . . ye may be clean [Hebr. תטהרו = "ye shall cleanse yourselves"] from all your sins before the Lord." Therefrom Eleazar draws the lesson that the efficacy of the day extends only to sins against God, while sins against man are not forgiven unless the offended party has first been reconciled (Yoma viii. 9; Sifra, Aḥare Mot, viii. 2). The Bible says (Deut. xxiii. 8 [A. V. 7]), "Thou shalt not abhor an Egyptian . . . because thou wast a stranger in his land." Thereupon Eleazar re-

marks, "The Egyptians admitted the Israelites out of self-interest; nevertheless God accounts their act as one of merit. Now, if he who unintentionally confers a favor is accorded a token of merit, how much more so he who intentionally does a good deed" (Sifre, Deut. 252; compare Ber. 63b). Similar is his deduction from Deut. xxiv. 19, which says, "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands." "Here," argues Eleazar, "the Bible promises blessings to him by whom a good deed is done unintentionally; hence if one unwittingly loses money, and a needy one finds it and sustains life thereon, God will bless the loser for it" (Sifra, Wayiḳra [Ḥoba], xii. 13; Sifre, Deut. 183).

Eleazar was independent in his Biblical interpretations. He often rejected Akiba's opinions, remarking, "Even if thou persist the whole day in extending and limiting [see HERMENEUTICS], I shall not harken to thee" (Sifra, Ẓaw, xi. 6; Men. 89a), or, "Turn from the Haggadah and betake thee to the laws affecting leprosy and the defilement of tents" (נגעים ואהלות; Ḥag. 14a; Sanh. 38b). Above all, he strove to be methodical. When one applied to him for information on a Biblical topic, he furnished that; was he called upon to explain a mishnah, a halakah, or a haggadah, he explained each point. Eleazar was opposed to frequent sentences of capital punishment. In his opinion a court that averages more than one execution in the course of seventy years is a murderous court (Mak. i. 10; see CAPITAL PUNISHMENT).

**Biblical Interpretations.**

In the following few sentences is comprised Eleazar's practical philosophy:

**Wisdom.**

"Without religion there is no true wisdom; without wisdom there is no religion. Where there is no wisdom there is no fear of God; where there is no fear of God there is no wisdom. Where there is no discernment there is no learning; without learning there is no discernment. Where there is a want of bread, study of the Torah can not thrive; without study of the Torah there is a lack of bread.

"With what is he to be compared who possesses more knowledge than good deeds? With a tree of many branches and but few roots. A storm comes and plucks it up and turns it over. Thus also Scripture says (Jer. xvii. 6), 'He shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.' But what does he resemble who can show more good deeds than learning? A tree of few branches and many roots. Even should all the winds of heaven rage against it, they could not move it from its place. Thus, the Bible says (*l.c.* 8), 'He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit'" (Ab. iii. 17; Ab. R. N. xxii. 1).

While he lived he enjoyed the encomiums of his famous colleagues, who said, "That generation in which Eleazar b. Azariah flourishes can not be termed orphan" (Ḥag. 3b; Mek., Bo, xvi.); and when he died the learned said, "With the death of R. Eleazar b. Azariah was removed the crown of the sages" (Tosef., Soṭah, xv. 3; Soṭah 49b; Yer. Soṭah ix. 24c).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 219 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 88 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 91 *et seq.*; Grätz, *Gesch.* 2d ed., iv. 37 *et seq.*; Hamburger, *R. B. T.* ii. 156 *et seq.*; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 94 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 39b *et seq.*

S. S. S. M.

**ELEAZAR OF BARTOTA.** See ELEAZAR B. JUDAH OF BARTOTA.

**ELEAZAR B. DAMA.** See BEN DAMA.

**ELEAZAR B. DINAI:** Leader of the ZEALOTS (35–60, C.E.). When the Jews of Peræa had boundary disputes with the pagan population of Philadelphia, the procurator Fadus killed Annibas, one of the three leaders, and banished the other two, Amram and Eleazar. The latter may be identical with Eleazar b. Dinai. When Jewish pilgrims traversing Samaritan territory were killed by hostile Samaritans, the Jews in self-defense called Eleazar b. Dinai down from the mountains, and he ravaged Akrabatene.

The procurator Felix succeeded by cunning in capturing Eleazar and his band, sending him in chains to Rome (Josephus, "Ant." xx. 1, § 1; 6, § 1; 8, § 5; "B. J." ii. 12, § 4; 13, § 2).

Rabbinical sources also mention Eleazar. The Midrash to Cant. iii. 5 says that in the days of Amram and (Ben) Dinai the Jews prematurely attempted liberation. Mention is also made of a companion of Eleazar, Teḥina ben Perisha by name, probably the Alexander mentioned by Josephus. Through the example of these two men murders became so frequent that the sacrifice of atonement for an unknown murderer (Deut. xxi. 1–8) was abolished (Soṭah ix. 9; Tosef. xiv. 1; Bab. 47b; Yer. 24a; Sifre, Deut. 205). The wife of Eleazar b. Dinai is also mentioned (Ket. 27a).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 431, 436; Schürer, *Gesch.* 3d ed., i. 570; Büchler, *Das Grosse Synedrion in Jerusalem*, p. 143, Vienna, 1902.

G. S. KR.

**ELEAZAR B. DURDAIA:** A famous penitent, quoted both as a warning against debauchery, which leads to death, and as an encouragement to repentance, which leads to eternal happiness. It is related of him that, after leading a life of licentiousness, he at last bethought himself of his latter end. He mentally sought intercessors among the elements, beseeching them to appeal for his pardon and future peace; but none was found competent to act for him, they themselves being finite, and doomed to annihilation. Concluding that his future depended solely on himself, he prayed and wept until he died. Thereupon, legend adds, a BAT ḲOL announced that Eleazar was assured of happiness in the hereafter. When Rabbi (Judah I.) heard this story, he exclaimed, "Verily, some procure eternal happiness only after toiling many years, while others obtain the same result in a short time" ('Ab. Zarah 17a).

S. S. S. M.

**ELEAZAR B. ELEAZAR HA-KAPPAR.** See BAR ḲAPPARA.

**ELEAZAR (ELIEZER) B. ENOCH:** A scholarly contemporary of 'Akabia b. Mahalalel and Gamaliel II. According to the statement of Judah

b. 'Illai, it was this Eleazar, and not 'Aḳabia, who was excommunicated by the Sanhedrin for the reason that he quibbled about the rabbinic regulations concerning "cleansing of hands" ('Eduy. v. 6). Nothing more is known of him; but the fact of his being cited in connection with 'Aḳabia, and the explicit declaration of the transgression which prompted the august tribunal to excommunicate him, evidence his prominence in his day. Probably because of excommunication, in which state he ended his earthly existence (*ib.*), none of his doctrines was discussed in the academies or recorded in rabbinic literature.

BIBLIOGRAPHY: Meïri, *Introduction to Abot*, ed. Stern, 11b; Mendelsohn, in *Rev. Et. Juives*, xii. 39 *et seq.*

S. S. S. M.

**ELEAZAR OF HAGRONIA:** Babylonian scholar of the fourth amoraic generation (fifth century); junior of Aḥa b. Jacob and Raba (b. Joseph). He is mentioned twice in the Babylonian Talmud, and both times in connection with extraordinary circumstances. Once he incurs divine punishment for assuming rabbinic authority at a place over which extended the jurisdiction of Aḥa b. Jacob ('Er. 63a); and then again he is represented as having dreamed an ominous dream. It was a season of drought at Hagronia (Agranum; Neubauer, "G. T." p. 347) when Raba happened to visit the town. He ordained a day of fasting and prayer, but no rain came. Then he inquired, "Did any one have a dream last night?" Eleazar had had one, and at Raba's request he told it as follows: "There was said to me in my dream, 'Good greetings to the good teacher from the good Lord who, in His goodness, doeth good to His people.'" On hearing this Raba remarked, "This betokens that Heaven will be propitious." Thereupon prayer was again offered, and soon rain descended (Ta'an. 24b).

S. S. S. M.

**ELEAZAR (ELIEZER) B. HISMA:** Tanna of the second and third generations (second century); disciple of Joshua b. Hananiah and Gamaliel II. (Ḥag. 3a; Hor. 10a). In their use of the word "ben" in connection with his cognomen "Ḥisma" or "Ḥasma" (see Geiger, "Schriften," iv. 343, and Strack, "Einleitung in den Thalmud," 2d ed., p. 81), the sources are inconsistent; its insertion, however, seems justifiable. "Ḥisma" is not an adjectival cognomen (see ELEAZAR I.), but a locative, the place probably being identical with Hizmeh (see Luncz, "Jerusalem," vi. 67; Hastings, "Dict. Bible," i., *s.v.* "Azmaveth"); hence "ben Ḥisma" means "son of [="native of"] Ḥisma" (compare R. H. 17a; Meg. 19a; Ḳid. ii. 3).

Several halakot are preserved under Eleazar's name in the Mishnah (Ter. iii. 5; B. M. vii. 5), and he is met with in halakic controversies with Eleazar b. Azariah and Akiba (Neg. vii. 2; Sifra, Tazria', i. 2), and with Eliezer b. Jacob I. (Pes. 32a; Yalḳ., Lev. 638); and to him is ascribed the economic rule that the employee is not entitled to a proportion of his employer's produce greater than the amount of his wages (B. M. vii. 5, 92a; Sifre, Deut. 266).

Some haggadot also are ascribed to him (Mek., Beshallaḥ, Wayassa', 4; *ib.*, Amalek, 1; Yoma 19b). Conjointly with R. Joshua, he gives an allegorical reason for Amalek's attack on Israel (Ex. xvii. 8 *et seq.*) just at the time it occurred. Citing Job viii. 11, "Can a rush grow up without mire? Can the flag grow without water?" he remarks, "Even so is it impossible for Israel to flourish without the Law; and since they had neglected the Law [see Ex. xvii. 1–7], an enemy was ordered out to war against them" (compare Yalḳ. to Ex. *l.c.*, § 262; anonymous in Yalḳ. to Job *l.c.*, § 904). Again, he cites Isa. xliii. 22, "But thou hast not called on me, O Jacob," and applies it to those who are not devout in their prayers, but while reciting the "Shema'" communicate with their neighbors by sign language (compare Yalḳ. to Isa. *l.c.*, § 318).

**Specimen of Exegesis.**

Not only was he possessed of wide rabbinic learning, but he was also an adept in the sciences. Joshua, introducing him and Johanan b. (Gudgada) Nuri to the notice of Patriarch Gamaliel II., remarked of them that they could approximately calculate the number of drops contained in the ocean (Hor. 10a). As they were very poor, Gamaliel appointed them to remunerative offices in the academy (Sifre, Deut. 14; Yalḳ., Deut. 902; Hor. *l.c.*). Probably it was here—because the academicians sought from him instruction in secular science—that Eleazar remarked, "The laws concerning birds' nests and those concerning the incipient uncleanness of woman are elements of the Law, while astronomy and geometry are only condiments of wisdom" (Ab. iii. 18; Ab. R. N. xxvii. 2).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 374; Brüll, *Mebo ha-Mishnah*, i. 149; Frankel, *Darke ha-Mishnah*, p. 134; Geiger, *Schriften*, iv. 343; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 122; Zacuto, *Yuḥasin*, ed. Filipowski, p. 41b.

S. S. S. M.

**ELEAZAR B. JACOB.** See ELIEZER B. JACOB.

**ELEAZAR B. JAIR:** Leader of the Sicarii, the remnant of whom, driven from Jerusalem about 70 by Eleazar b. Ananias, retired to MASADA. Eleazar was a descendant of Judah, the founder of the party of Zealots. Besieged by the Romans, Eleazar exhorted his fellow warriors to prefer death to slavery, and, when it became necessary, to kill first their families and then themselves. This speech, together with a dirge on the fall of Jerusalem ascribed to him, is found in Hebrew in Yosippon, ch. 97, though the hero is here erroneously called "Eleazar b. Ananias."

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 460, 549; Schürer, *Gesch.* 3d ed., i. 639.

G. S. KR.

**ELEAZAR (LAZAR) BEN JOSE I.:** Tanna of the fourth and fifth generations (second century). He was second among the five learned sons of Jose b. Ḥalafta (Shab. 118b; Yer. Yeb. i. 2b); and the father repeatedly reports opinions which he had heard from Eleazar (Sifre, Deut. 148; Pes. 117a; Yoma 67a), while the latter transmits halakot in his father's name (Men. 54b; Pesiḳ. i. 4a). He is often cited in the Tosefta, though never in the Mishnah. He accompanied Simon b. Yoḥai on a visit to Rome, with the object of appealing to the government for the abrogation of the renewed Hadrianic decrees, which seriously impeded the religious

life of the Jews. On the way Eleazar was attacked by a dangerous illness, but he recovered and proceeded on the journey (Me'i. 17b; see Rashi). The mission was successful (Me'i. 17a *et seq.*; see SIMEON B. YOḤAI), and at Rome Eleazar met the organizer of the first Roman Jewish academy, Mattai b. Ḥeresh, with whom he discussed halakic questions (Yoma 84b; Me'i. 17a).

Of this and other journeys Eleazar reports some experiences. In Rome he saw the curtain of the Holy of Holies and the high priest's golden headband, which Titus had carried thither from Jerusalem (Yoma 57a; Suk. 5a). In Alexandria he learned that the ancient Egyptians had filled in with Jewish bodies unfinished places in the walls: he is even said to have actually seen evidences of those cruelties (Sanh. 111a). Twice he reports controversies with Samaritans (Soṭah 33b [Yer. Soṭah vii. 21a reads "Eleazar b. Simon"]; Sanh. 90b).

Eleazar lays great stress on philanthropic works, saying, "Charity and benevolence are intercessors for Israel: they effect peace between God and the people" (Tosef., Pes. iv. 18; B. B. 10a). He further says, "Whoso sinneth and repenteth, and thereafter leadeth an upright life, obtaineth immediate pardon; but whoso saith, 'I shall sin and then repent,' three times will he be forgiven, but no more" (Ab. R. N. xl. 5).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 412; Brüll, *Mebo ha-Mishnah*, i. 246; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 187; see also Grätz, *Gesch.* 2d ed., iv. 208; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 31.

S. S. S. M.

**ELEAZAR (LAZAR) B. JOSE II.:** Palestinian amora of the fifth century (fifth century); senior of Naḥman II. and Aḥa III. (Pesiḳ. v. 55a). Most of his utterances are remarks which he had directly or indirectly heard from Abbahu, Ḥanina b. Abbahu, Tanḥum b. Ḥiyya, and others (Yer. Ber. vii. 11d; Yer. Ma'as. i. 49a, ii. 49c; Yer. 'Er. iii. 23d; Lam. R. iii. 17); but he also expresses his own views, both doctrinal and homiletical (Yer. Shab. xvi. 15d; Yer. Kil. viii. 31a; Yer. Ḥallah, ii. 58b; Ex. R. xxiii. 5; Lev. R. xi. 6; Pesiḳ. *l.c.*). His father, Jose II., seems to have been his principal teacher, for frequently it was before him that Eleazar propounded his views (Yer. Ber. i. 3d, iv. 8a; Yer. Ned. iv. 38d); and it is related that his father often chided him for lack of zeal. Quoting the statement (I Chron. ix. 20), "In time past the Lord was with him [Phinehas]," he used to say, "As long as Phinehas was zealous for the Law, the Lord was with him; but when he ceased to be zealous the Lord forsook him" (Yer. Yoma i. 38d; Yer. Meg. i. 72a; Yer. Hor. iii. 47d).

S. S. S. M.

**ELEAZAR (ELIEZER, LAZAR) B. JUDAH OF BARTOTA (BIRIA, BIRTA, BIRTOTA):** Scholar and philanthropist of the third tannaitic generation (first and second centuries); disciple of Joshua b. Hananiah, and contemporary of Akiba (T. Y. iii. 4, 5; Tosef., Bek. vii. 6). Sometimes the cognomen is omitted (compare Tosef., Zab. i. 5, and Zab. i. 1), and sometimes the patronymic (Ab. iii. 7). While his name is connected with but few halakot, and with still fewer midrashim, he has established for himself an indelible name in the list of the charitable. His motto was, "Give Him of His own: thyself and what thou possessest are His, as David says (I Chron. xxix. 14): 'All things come of thee, and of thine own have we given thee'" (Ab. iii. 7); and he lived up to his motto. It is related that he was so extravagant in his benevolence as to give away all that he possessed; wherefore the collectors for the poor would avoid meeting him (Ta'an. 24a). In illustration of this characteristic, the Talmud (*ib.*) cites the following instance: "Eleazar's daughter was to be married. While making purchases for the occasion, he espied the collectors, who were hiding from him. He overtook them, and begged them to acquaint him with their mission. They informed him that they were soliciting for a marriage portion for a couple of orphans, whereupon he exclaimed, 'Verily, that couple takes precedence over my daughter'; and he gave them all that he had about him." Legend adds that he retained one zuz, and with that he bought wheat, which he carried home and put away in the storeroom. When his wife soon afterward tried to open the room in order to see what Eleazar had brought, it was found to be full to overflowing with grain. In the meantime Eleazar had repaired to the academy, and thither his daughter hastened with the joyful tidings, remarking, "Come and see what thy friend has done for thee"; but when he had heard her story, he consecrated the grain also to charity.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 442; Brüll, *Mebo ha-Mishnah*, i. 142; Frankel, *Darke ha-Mishnah*, p. 134; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Zacuto, *Yuḥasin*, ed. Filipowski, p. 56b.

S. S. S. M.

**ELEAZAR BEN JUDAH BEN KALONYMUS OF WORMS:** Talmudist and cabalist; born, probably at Mayence, about 1176; died at Worms in 1238. He was a descendant of the great Kalonymus family of Mayence, and a disciple of Judah he-Ḥasid, who initiated him into the study of the Cabala, at that time little known in Germany. According to Zunz, Eleazar was ḥazzan at Erfurt before he became rabbi at Worms. In 1233 he took part in the great Synod of Mayence which enacted the body of regulations known as "Taḳḳanot ShuM" (שום = "Speyer, Worms, Mayence"). Eleazar underwent great sufferings during the Crusades. On the night of 22 Kislew, 1196, he was engaged on his commentary on Genesis (he relates that he had reached the parashah Wayesheb), when two crusaders entered his house and killed his wife Dulcina, his two daughters Belat and Hannah, and his son Jacob. His wife had conducted a business in parchment scrolls in order to support the family and enable him to devote all his time to study.

Eleazar developed a vigorous activity in many directions. On the one hand, he was a Talmudist of vast erudition, a liturgist gifted with a clear and easy style, and an astronomer, and was well versed in the sciences open to the Jews of Germany at that time. On the other hand, he was a cabalist swayed by hallucinations; he saw legions of angels and demons, and exerted himself to spread cabalistic systems which went far beyond the conceptions of the authors of the Cabala. In his cabalistic works

he developed and gave a new impulse to the mysticism associated with the letters of the alphabet. The philosophical Cabala of the school of Isaac the Blind is replaced by arithmetical speculations. By the gematria and notariḳon systems of interpretation found in the Talmud, Eleazar invented new combinations by which miracles could be performed. The haggadic anthropomorphism which he had combated in his earlier works ("Ha-Roḳeaḥ," "Sha'are ha-Sod weha-Yiḥud") occupied later the foremost place in his cabalistic writings. Eleazar's great merit lies not in his new cabalistic system, but in his ethical works. In these he shows greatness of soul and a piety bordering upon asceticism. Though so severely tried by fate, he inculcates cheerfulness, patience, and love for humanity.

**Ethical Works.**

Eleazar's ethical works are: (1) "Ha-Roḳeaḥ," on the numerical value of the word הרקח, corresponding to that of אלעזר (= 308). It is divided into 497 paragraphs containing halakot and ethics; first published at Fano, 1505. (2) "Adderet ha-Shem," still extant in manuscript in the Vatican Library. (3) "Moreh Haṭṭa'im," or "Seder ha-Kapparot," on penitence and confession of sin, first published at Venice, 1543. This work, which is included in the Hilkot Teshubah of the "Ha-Roḳeaḥ," has been reproduced many times under various titles. It appeared under the title "Darke Teshubah" at the end of the responsa of Meïr of Rothenburg in the Prague edition; as "'Inyane Teshubah," or "Seder Teshubah," in the Sephardic ritual of 1584; as "Yesod Teshubah," with additions by Isaac ben Moses Elles, first published in 1583; as "Yore Haṭṭa'im ba-Derek"; and as "Sefer ha-Kapparot." The title adopted here is the same as that given in the "Kol Bo," in which the work was reproduced. (4) "Sefer ha-Ḥayyim," treating of the unity of God, of the soul and its attributes, and of the three stages (recognized by the ancients as "plant, animal, and intellectual") in man's life. (5) "Sha'are ha-Sod ha-Yiḥud weha-Emunah," a treatise on the unity and incorporeality of God, combating the anthropomorphism of the Haggadah (published by Jellinek in the "Kokabe Yiẓḥaḳ" collection [xxvii.].

**Cabalistic Works.**

Eleazar's mystical works are: (1) "Yir'at El," still extant in manuscript in the Vatican Library, containing mystical commentaries on Psalm lxvii., on the Menorah, and on Sefirat ha-'Omer. (2) "Sefer ha-Kabod," mystical explanations of various Biblical passages (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1566, 1). (3) "Yayin ha-Reḳaḥ," mystical commentaries on the five Megillot. Those on Ruth and the Song of Songs were published at Lublin, 1608. (4) A commentary on Psalm cxlv. (MS. De Rossi No. 1138). (5) A commentary on the prayers mentioned by Joseph Delmedigo in his "Maẓref la-Ḥokmah" (p. 14b). (6) "Ta'ame we-Sodot ha-Tefillah" (Neubauer, *ib.* No. 1575.) (7) "Perush 'al Sefer Yeẓirah," a commentary on the "Yeẓirah," being extracts from Shabbethai Donnolo's commentary. Fragments of this work were first published at Mantua in 1562, later in several other places; a complete edition was printed at Przemysl, 1889. (8) "Midrash we-Perush 'al ha-Torah," cabalistic commentary on the Pentateuch, mentioned by Azulai. (9) "Sha'are Binah," in which, interpreting Biblical verses by the system of gematriyyot, he shows the origin of many haggadot of the Talmud. This work is frequently quoted by Solomon al-Ḳabiẓ in his "Manot ha-Lewi." (10) "Shi'ur Ḳomah," a commentary on the "Shi'ur Ḳomah," the "Pirḳe de-Rabbi Yishma'el," and the "Merkabah" (MS. Michael). (11) "Sefer ha-Ḥokmah," cabalistic treatise on the various names of God and of angels, and on the seventy-three "Gates of the Torah" (שערי תורה). (12) "Sefer ha-Shem," mystical dissertations on the names of twenty-two letters, with a table of permutations (Neubauer, *ib.* No. 1569, 4). (13) "'Eser Shemot," commentary on the ten names of God (MS. Michael, No. 175). (14) A commentary on the piyyuṭ "Ha-Oḥez." (15) Six small cabalistic treatises entitled "Sod ha-Ziwwug," "Sefer ha-Ne'elam," "Sefer Mal'akim," "Sefer Tagim," "Sefer Pesaḳ," and "Sefer ha-Ḳolot," all of which are still extant in manuscript (Neubauer, *ib.* No. 1566). (16) "Liḳḳuṭim," cabalistic fragments, mentioned by Recanate. (17) "Sode Raza," a treatise on the mysteries of Cabala, particularly on the "Merkabah." Part of this work was published at Amsterdam in 1701, under the title "Sefer Razi'el ha-Gadol." In the introduction the editor says that he decided to publish this book after having seen that the greater part of it had been produced in French under the title "Images des Lettres de l'Alphabet."

In addition to these works, Eleazar wrote tosafot to many Talmudical treatises, referred to by Bezalel Ashkenazi in his "Shiṭṭah Meḳubbeẓet"; a commentary on "Sheḳalim" in the Palestinian recension, cited by Asheri in his commentary to that treatise in the Babylonian Talmud; thirty-six chapters on the examination of slaughtered animals (MS. Michael No. 307). Zunz enumerates fifty-five liturgical poems and dirges composed by Eleazar and occurring in the Ashkenazic maḥzorim, ḳinot, and seliḥot.

BIBLIOGRAPHY: Zacuto, *Yuḥasin*, p. 221; Zunz, *Z. G.* p. 131; idem, *Literaturgesch.* p. 318; Grätz, *Gesch.* vii. 29; Steinschneider, *Cat. Bodl.* col. 918; Landshuth, *'Ammude ha-'Abodah*, p. 25; Epstein, in *Monatsschrift*, xxxvii. 75; Dukes, in *Orient, Lit.* 1844; idem, *Zur Kenntniss der Religiösen Poesie*, p. 148; Renan-Neubauer, *Les Rabbins Français*, pp. 464 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 487.

K. I. Br.

**ELEAZAR (ELIEZER) HA-ḲAPPAR:** Tanna of the fourth generation (second century); father of Bar Ḳappara, who is sometimes cited by the same name. Eleazar is quoted in the Mishnah (Ab. iv. 21), where he says, "Envy, lust, and ambition shorten man's life." From him the Mishnah (*ib.* 22) also preserves the following exhortation: "The born are to die, and the dead to revive, and the living to be judged; in order to know, and to notify, and that it may be known, that He is the Framer, and He the Creator, and He the Judge, and He the Witness, and He the Complainant, and He with whom there is no iniquity, nor forgetfulness, nor respect of persons, nor taking of a bribe, for all is His, is about to judge; and know that all is according to His plan. Let not thy 'yeẓer' [evil inclinations] assure thee that the grave is an asylum; for perforce thou wast created (Jer. xviii. 6), and perforce thou wast born, and perforce thou livest, and perforce

thou diest, and perforce thou art about to give account and reckoning before the King of Kings, the Holy One, blessed be He!" Elsewhere (Sifre, Num. 42; compare Num. R. xi. 7) he says, "Great indeed is peace: it is the end of all blessings" (see Num. vi. 26). For other ethical lessons from him see Ab. R. N. xxix. 4; Derek Ereẓ Zuṭa ix. 1. Some of his teachings are probably to be ascribed to his son.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 500; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; C. Taylor, *Sayings of the Jewish Fathers*, 2d ed., pp. 76 *et seq.*

S. S. S. M.

**ELEAZAR LASI BEN JOSEPH:** German Talmudist; born in Berlin Sept. 24, 1740; died at Hamburg Jan. 22, 1814. He studied under Tebele Scheuer, rabbi of Bamberg, and later in the yeshibah of Schwersenz under R. Gedaliah. After his marriage he settled at Posen, where he was appointed dayyan under R. Raphael b. Jekuthiel ha-Kohen. In 1781, after the latter had been appointed rabbi at Altona, Lasi removed there also. He filled for some time the office of dayyan at Wandsbeck, and was appointed "rosh bet-din" of the three communities of Altona, Wandsbeck, and Hamburg. Eleazar Lasi wrote: "Mishnat de Rabbi Eli'ezer," commentary on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, the first part of which was published by his son Moses (Altona, 1815); a similar commentary on Eben ha-'Ezer; the anonymous "Ḳonṭres," a criticism of Saul Berlin's "Miẓpeh Yoḳte'el." His glosses and novellæ on the Talmud, as well as his commentary on the Pentateuch and a treatise on the benedictions, are still in manuscript.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 461; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 223; Fürst, *Bibl. Jud.* i. 233; Fuenn, *Keneset Yisrael*, p. 125; Michael, *Or ha-Ḥayyim*, p. 234.

L. G. A. Pe.

**ELEAZAR B. MAHBAI.** See Eleazar b. Ahwai.

**ELEAZAR B. MALAI:** Palestinian scholar of the fourth century, whose name is mentioned but once, in the Babylonian Talmud, and then only as the reporter of a homily of Simeon b. Laḳish, which reproves the wickedness of the courts with the following words: "'Your hands are defiled with blood' (Isa. lix. 3) refers to the judges, whose hands are ever open to receive bribes; 'your fingers with iniquity' (*ibid.*) refers to the judiciary's scribes, who write false or specious documents; 'your lips have spoken lies' refers to the lawyers, who misconstrue the law, or instruct their clients how to plead; 'your tongue hath muttered perverseness' refers to the litigants, who plead falsehood" (Shab. 139a; Rashi *ad loc.*). It is not certain, however, that "Malai" was Eleazar's real patronymic, some editions reading "Simlai" instead (see Rabbinowicz, "Diḳduḳe Soferim" to Shab. *l.c.*).

S. S. S. M.

**ELEAZAR B. MATTAI (MATTHIAS):** Tanna of the third and fourth generations (second century); contemporary of Hananiah b. Ḥakinai, Ben 'Azzai, and Simon of Teman (Tosef., Ber. iv. 18). It is stated that, together with Ḥalafta and Hananiah, he examined the stones which, by order of Joshua, the Israelites brought up from the Jordan and pitched in Gilgal (Josh. iv.), and approximated their weight (Tosef., Soṭah, viii. 6). Eleazar was a disciple of R. Tarphon (Tosef., Ber. *l.c.*; compare Mek., Beshallaḥ, 5), and is met with in scholastic disputations with Judah b. 'Illai and Simon b. Yoḥai (Tosef., Pes. vi. 2; Pes. 79b *et seq.*). According to one report, he and Hananiah were "the disciples" present at the dispute between R. Meïr and the rabbis; (Yer. Ma'as. Sh. ii. 53d); according to another, they were among the four expert linguists of the Jamnian Sanhedrin (Yer. Shek. v. 48d; compare Sanh. 17b). From the Scriptural dictum (Lev. v. 1), "If a soul sin, and hear the voice of swearing," he argues that one is subject to hear the voice of swearing because of his having sinned. Accordingly, he teaches, "Whoso witnesses a transgression was doomed to see it; and whoso witnesses a good deed has deserved to see it" (Tosef., Shebu. iii. 4). He is mentioned once in the Mishnah (Yeb. x. 3), and several times in baraitot, in connection with halakic controversies.

BIBLIOGRAPHY: Brüll, *Mebo ha-Mishnah*, i. 141; Frankel, *Darke ha-Mishnah*, p. 133; Weiss, *Dor*, ii. 123.

S. S. S. M.

**ELEAZAR B. MENAHEM:** Palestinian scholar of the fourth amoraic generation (fourth century). No halakot and but few haggadot are connected with his name. Commenting on the Biblical expression (Ps. xxxvi. 9 [A. V. 8]), "Thou shalt make them drink of the river of thy pleasures" (עדניך, lit. "thy Edens"), he remarks, "Since the Bible says not 'thy Eden,' but 'thy Edens,' it implies that every pious soul has an [apartment in] Eden for itself" (Tan., Emor, ed. Buber, 9; Lev. R. xxvii. 1; Midr. Teh. xxxiv. 23 reads "Isaac b. Menahem"). From the expression (Gen. xiii. 3), "He [Abraham] went on his journeys," Eleazar infers that Abraham returned from Egypt by the way he had traveled thither, to liquidate the debts he had previously incurred (Gen. R. xli. 3).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 697; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

**ELEAZAR OF MODI'IM (MODAIM):** Scholar of the second tannaitic generation (first and second centuries); disciple of Johanan ben Zakkai (B. B. 10b), and contemporary of Joshua ben Hananiah and Eliezer ben Hyrcanus (Mek., Beshallaḥ, Wayassa', 3 *et seq.*). He was an expert haggadist, and frequently discussed exegetical topics with his distinguished contemporaries. Gamaliel II. often deferred to Eleazar's interpretations, admitting, "The Moda'i's views are still indispensable" (Shab. 55b).

As his life embraced the period of Hadrianic persecutions and of the Bar Kokba insurrection, many of his homilies refer, explicitly or impliedly, to existence under such conditions (Grätz, "Gesch." iv. 79, note). Eleazar expressed his confidence in Providence in this comment on the Scriptural statement (Ex. xvi. 4), "the people shall go out, and gather a certain rate every day" (lit. "the portion of the day on its day," דבר יום ביומו): "He who creates the day creates its sustenance." From this verse he also argued, "He who is possessed of food for the day, and worries over what he may have to eat the next

day, is wanting in faith; therefore the Bible adds [*ib.*], 'that I may prove them, whether they will walk in my law, or no'" (Mek. *l.c.* 2).

Eleazar's last days fell in the dark period of the insurrection headed by Bar Kokba, and he ended his life in the then besieged city of Bethar. Of these days rabbinic tradition relates as follows:

"During the Roman siege R. Eleazar of Modi'im fasted and prayed daily that God might not strictly judge the people that day nor surrender the city to the enemy, because of the sins of the inhabitants. The siege being protracted, and no immediate conquest being in prospect, the Roman commander meditated on withdrawing, when a Samaritan persuaded him to wait a while, and offered his services to aid in subduing the apparently unconquerable Jews by stratagem—by creating a suspicion of treachery among the besieged against Eleazar. 'For,' argued he, 'as long as this hen wallows in ashes [as long as Eleazar by his prayers encourages in the people the hope of God's protection], so long will Bethar remain impregnable.' Thereupon he smuggled himself into the city through some subterranean ducts, and, approaching Eleazar, who was engaged in prayer, pretended to whisper into his ear a secret message. Those present, regarding this mysterious movement with suspicion, soon reported it to Bar Kokba, and declared, 'Eleazar intends to establish peace between the city and Hadrian.' Bar Kokba had the Samaritan brought before him and interrogated him on the import of his conversation with the sage; but the Samaritan replied, 'If I reveal the royal secrets to thee, the commander will kill me; and if I refrain, thou wilt kill me. I would rather kill myself than betray my king's secrets.' Bar Kokba then summoned Eleazar and questioned him; but Eleazar protested that he had been absorbed in devotional exercises, and had heard nothing. This increased Bar Kokba's suspicion of meditated treason, and aroused him to such anger that he kicked Eleazar, in consequence of which the aged sage, enfeebled by fasting and prayer, fell dead."

The story adds that a "bat ḳol" thereupon pronounced the immediate doom of the chief of the insurrection and of the beleaguered city, which soon came to pass (Yer. Ta'an. iv. 68d; Lam. R. ii. 2; see BAR KOKBA).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 194; Brüll, *Mebo ha-Mishnah*, i. 130; Frankel, *Darke ha-Mishnah*, p. 127; Hamburger, *R. B. T.* ii. 161; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 130; Zacuto, *Yuḥasin*, ed. Filipowski, p. 33a.

S. S. S. M.

**ELEAZAR B. NATHAN.** See ELIEZER B. NATHAN.

**ELEAZAR BEN PEDAT.** See ELEAZAR II. (LAZAR).

**ELEAZAR BEN PERATA I.:** Tanna of the third generation (second century); junior contemporary of Eleazar of Modi'im (Tosef., Sanh. iv. 8; Yer. Meg. i. 71c) and of Jose the Galilean (Mek., Yitro, Baḥodesh, 2). He lived through the period when, according to a younger contemporary, the performance of circumcision was punished by the Romans with the sword; the study of the Jewish law, with the stake; the celebration of Passover, with crucifixion; and the observance of the Feast of Booths, with the scourge (Mek. *l.c.* 6; Lev. R. xxxii. 1). Still, Eleazar faithfully adhered to the teachings of his religion. Once he was arrested and cast into prison, where he met Hananiah ben Teradion. He tried to instil hope into his fellow prisoner's breast, because there was only one charge against him, that of teaching the Law, while himself he considered lost, because there were five counts against him. Hananiah, on the contrary, thought that Eleazar's chances of escape were better than his own; and the sequel proved that he was right. Hananiah was condemned to a terrible death, while Eleazar was acquitted ('Ab. Zarah 17b).

Eleazar's studies embraced both Halakah and Haggadah, mostly the latter. One of his homilies warns against calumny in these words: "Observe how mighty are the consequences of the evil tongue. Learn them from the fate of the spies [see Num. xiii. *et seq.*]. Of the spies it is related [*ib.* xiv. 37], 'Those men that did bring up the evil report upon the land, died by the plague before the Lord.' And of what had they spoken evil? Of trees and of stones [see *ib.* xiii. 32]. If, now, those who slandered dumb objects were punished so severely, how much greater must be the punishment of him who traduces his neighbor, his equal!" (Tosef., 'Ar. ii. 11; 'Ar. 15a).

He draws practical lessons also from Scriptural texts. On a certain Sabbath some prominent coreligionists, having just learned that the Romans were seeking them, applied to Eleazar for legal advice as to the permissibility of flight from danger on the Sabbath. Eleazar referred them to Scriptural history. "Why do you inquire of me?" said he. "Look at Jacob [see Hosea xii. 13 (A. V. 12)], at Moses [Ex. ii. 15], and at David [I Sam. xix. 10, 18], and see what they did under similar circumstances" (Tan., Masse'e, i.; Num. R. xxiii. 1).

S. S. S. M.

**ELEAZAR BEN PERATA II.:** Tanna of the second and third centuries; grandson of Eleazar ben Perata I.; sometimes designated as "Eleazar b. Perata, the grandson of Eleazar b. Perata ha-Gadol" (Ket. 100a; Giṭ. 33a; Yer. Meg. iv. 75b), and also without the addition of his grandfather's name (Yer. Suk. iii. 54a; Suk. 39a). He confined his studies mainly to the Halakah, and was a contemporary of R. Judah I. (see Suk. *l.c.*; Yer. Meg. *l.c.*).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 403; Brüll, *Mebo ha-Mishnah*, i. 140, 226; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

**ELEAZAR BEN SAMUEL:** Rabbi; born at Cracow about 1665; died at Safed, Palestine, 1742. On the completion of his studies he became dayyan of Cracow. In 1708 he accepted the rabbinate of Rakow, Poland. From there he went to Brody, where he became rabbi (1714). In 1735 he went to Amsterdam in response to a call from the Ashkenazic congregation there. A medal was designed in his honor, one side of which exhibited his head in relief, surrounded by the words: "Eleazar ben Samuel, Rabbi of Brody," the other side containing chosen verses from the Psalms. Eleazar was one of those who placed Moses Ḥayyim Luzzatto under excommunication.

In 1740 Eleazar decided to go to Palestine. He took up his residence at Safed, where his life, however, was not of a peaceful character. It came to his knowledge that many of the most respected citizens of the place were reading the works of Nehemiah Ḥayyun and of other adherents of Shabbethai Ẓebi. Eleazar vigorously endeavored to eradicate this tendency, but his efforts were in vain. His life thus became embittered, and he was seriously contemplating a return to Europe, when death intervened.

Eleazar, besides being a great Talmudist, was a profound cabalist and an able darshan.

His published works are: "Arba' Ṭure Eben" (Four Rows of Stone), containing responsa and novellæ on Maimonides' "Yad" and on the Talmud (Lemberg, 1789); "Ma'aseh Roḳeaḥ" (Work of the Ointment-Maker), a cabalistic commentary on the Mishnah (Amsterdam, 1740); "Ma'aseh Roḳeaḥ," on the Pentateuch (Lemberg, 1789).

Medal Struck by the Amsterdam Community in Honor of Rabbi Eleazar ben Samuel.
(In the collection of Albert Wolf, Dresden.)

BIBLIOGRAPHY: Friedberg, *Gesch. der Familie Schor*, p. 16; idem, *Luḥot Zikkaron*, p. 52; Michael, *Or ha-Ḥayyim*, p. 239; I. T. Eisenstadt, *Da'at Ḳedoshim*, p. 181.

L. G. B. Fr.

**ELEAZAR BEN SAMUEL OF METZ** (also known as **RAM**): French tosafist; died 1198. He was a pupil of R. Tam, and is often quoted in tosafot—sometimes as "RAM," sometimes as "R. Eleazar." He wrote commentaries on Nedarim, Berakot, and Ḥullin, the last two of which Azulai saw in manuscript. His commentary is probably referred to in the Tosafot to Nedarim, where "Eleazar" is frequently quoted. The ascription to him of the authorship of the "Shiṭṭah Meḳubbeẓet" (Berlin, 1859), a collection of tosafot on Nedarim, is erroneous, as its author mentions Judah ben Yaḳir as his brother, and speaks of the death of Simon of Sens, a junior and survivor of Eleazar. Besides the above non-extant works, Eleazar wrote the "Sefer Zera'im," on the teachings of the Pentateuch, divided into twelve parts in imitation of Gaon Judah's "Halakot Gedolot." It is preserved in manuscript in Paris, but an extract by Benjamin ben Abraham was printed at Venice (1566), and has been several times reprinted.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 24; Michael, *Or ha-Ḥayyim*, p. 217; Gross, in *Monatsschrift*, xxxiv. 506; idem, *Gallia Judaica*, p. 347; Zomber, in *Monatsschrift*, 1861, p. 421; Zunz, *Z. G.* pp. 34, 162; Steinschneider, *Cat. Bodl.* col. 962.

L. G. A. Pe.

**ELEAZAR B. SHAMMUA'.** See Eleazar I (Lazar).

**ELEAZAR SHEMEN.** See Löw, Eleazar.

**ELEAZAR BEN SIMON:** Tanna of the second century. He was the son of Simon b. Yoḥai, and since he participated in many of his father's adventures, history and legend have woven an almost interminable tissue of fact and fiction concerning him (see B. M. 83b *et seq.*; Pesiḳ. x. 88b *et seq.*). His youth he spent with his father in a cave, hiding from the Roman persecutors of the Jews, who sought his father's life; and there he devoted himself to the study of the Torah (Shab. 33b; Gen. R. lxxix. 6, and parallel passages; compare Yer. Sheb. ix. 38d). After the death of Hadrian, when events took a somewhat more favorable turn for the Jews, father and son left the cave and returned to the busy world. Eleazar, grown too zealous during his protracted hermitage, often cursed those who devoted their time to things secular, and his father found it necessary to interfere, appeasing them and mollifying him (Shab. *l.c.*).

After Simon's death Eleazar entered the academy of the Patriarch Simon b. Gamaliel II., and became the colleague of the patriarch's son, Judah I., the compiler of the Mishnah; but no great friendship seems to have subsisted between these two scholars.

Unlike his father, who hated the Romans and their rule, Eleazar accepted office under their government. In consequence thereof he grew very unpopular, and one of the rabbis remonstrated with him, saying, "Vinegar product of wine [= "Degenerate scion of a distinguished sire"], how long wilt thou continue to deliver the people of God to the hangman?" Eleazar, however, continued in office, excusing himself with the averment, "I but weed out thistles from the vineyard." His mentor answered that the weeding ought to be left to the proprietor of the vineyard—that is, that God Himself would visit punishment on the idlers and evildoers.

Later in life he regretted the part he had taken under the hated government, and is said to have imposed on himself the most painful penance. Still, fearing that the aversion engendered in his people by the aid he had rendered their persecutors would prompt them to deny him the last honors after his death, he enjoined his wife not to bury him immediately after dissolution, but to suffer his remains to rest under her roof. He died at Akbara, in northern Galilee, and his faithful wife carried out his injunction to the letter. Legend relates many miracles performed by the dead rabbi, one of which was that litigants plead their cases in the rabbi's house, and the verdict was pronounced from the mortuary chamber.

**Place of Burial.**

After many years his former colleagues resolved to bury him, but a new difficulty arose. The inhabitants of Akbara, believing that the sage's remains miraculously protected them against incursions of wild beasts, refused permission to remove the body. Ultimately, however, in compliance with the request of the rabbis people from the nearby town of Biria carried it off by stealth, and it was de-

posited at Meron beside that of his father (B. M. 84b). In consideration of his varied learning, his surviving colleagues cited the Scriptural verse (Cant. iii. 6), "Who is it that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" and answered, "It is Eleazar b. Simon, who united in himself all noble qualities, he having been well versed in Scripture and in traditional law, and having been a [liturgical] poet, a leader in prayers, and a preacher" (Lev. R. xxx. 1; Cant. R. *l.c.*).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 400 *et seq.*; Brüll, *Mcbo ha-Mishnah*, i. 236; Frankel, *Darke ha-Mishnah*, p. 199; Hamburger, *R. B. T.* ii. 159; Jastrow, in *Monatsschrift*, 1882, pp. 195 *et seq.*; Weiss, *Dor*, ii. 185; Zacuto, *Yuḥasin*, ed. Filipowski, p. 52b.

S. S. S. M.

**ELEAZAR B. ZADOK.** See ELIEZER B. ZADOK.

**ELEAZAR BEN ZIṬA ABU AL-SARI** (generally cited as **Ben Ziṭa** or, more correctly, **Ben Zuṭa**): Karaite Bible exegete; lived probably in Egypt in the tenth century. He supported the rigid, ascetic, and Sadducean doctrines advocated by Anan and other Karaites, though at times he opposed Anan's teaching.

It is not at all certain that he ever wrote any work, or that Saadia compiled any reply to his views. His disputes with Saadia seem to have been oral. All that is known of Ben Ziṭa comes from Abraham ibn Ezra, who probably derived the information from Saadia's commentary to the Pentateuch. Ibn Ezra mentions Ben Ziṭa several times in his commentary to Exodus.

Ibn Ezra also mentions Ben Ziṭa in his "Sefer ha-'Ibbur" (7a), in regard to the question whether the method of determining the months and the festivals is to be found in the Bible. Ben Ziṭa was the first to cite Gen. i. 14; Num. xxviii. 14; and Ps. civ. 19 as such proof. A marginal note to a Bodleian manuscript (No. 316) of Ḳimḥi's commentary to Ezekiel, published by Neubauer in "Jour. Asiatique," 1861, p. 230, also contains a reference to Ben Ziṭa's refutation of Anan's quaint interpretations of Ezek. xviii. 6; but Israelsohn has shown that the passage is quoted not from Ibn Janaḥ, but from Judah ibn Balaam's commentary to Ezekiel. The name "Abu al-Ari," found in the Bodleian manuscript and accepted by Neubauer, Fürst, and Geiger, is a mistake for "Abu al-Sari."

BIBLIOGRAPHY: Geiger, in *Jüd. Zeit.* ii. 151; Pinsker, *Likkute Ḳadmoniyyot*, p. 43; Fürst, *Gesch. des Kardert.* i. 100, 173; ii. 33; Israelsohn, in *Rev. Etudes Juives*, xxiii. 132; Poznanski, in *Monatsschrift*, xli. 203.

K.—G.

**ELEGY.** See ḲINAH.

**ELEPHANT:** A pachydermatous mammal of the family of the *Elephantidæ*. It is now commonly agreed that the elephant (*Elephas indicus*) is indirectly mentioned in a passage of the Hebrew Bible. In I Kings x. 22 (II Chron. ix. 21), namely, it is said that Solomon had a navy which every three years brought gold, silver, ivory ("shenhabbim"), apes, and peacocks. The word "shenhabbim" is evidently a compound word, the first part of which is well known as meaning a tooth or ivory (I Kings x. 18; Cant. v. 14, vii. 14). The second element has long been a puzzle to etymologists; but now it is well-nigh certain (see, however, EBONY) that it means "elephant," and is probably derived from the Assyrian "alap," with the assimilation of the lamed, "app" = "abb" (see Hommel, "Namen der Säugethiere," p. 324, note 1).

How and when the Hebrews became acquainted with ivory can not be determined. In the Targums of Jonathan and of Jerusalem it is said that the sons of Jacob laid their father in a coffin inlaid with "shendephin" (Gen. l. 1)—probably a substitute for "shendephil," the accepted word for ivory in the East, "pil" meaning "elephant."

The presence of the elephant in Palestine is not recorded before the time of Antiochus Epiphanes, who used the animals in the war against the Jews (I Macc. i. 16, 17; vi. 30). These elephants carried each a wooden turret strapped to its back, and hold-

Jewish Coin of the Maccabean Period, Countermarked by an Elephant, the Type of the Seleucid Kings. The Reverse is from a similar Coin.

(After Madden, "History of Jewish Coinage.")

ing a guard of from three to five men (I Macc. ii. 37, "thirty-two men" being certainly a wrong number) and a guide, called the "Indian." A special officer, the elephantarch, was in command of this branch of the military service (II Macc. xiv. 12). Before battle the animals were given intoxicating drinks to make them furious and thus more dangerous, as they were intended to carry confusion into the ranks of the enemy (II Macc. xv. 20; III Macc. v. 2).

The Talmudic and Neo-Hebrew name for elephant is פִּיל, פִּילָא; plural, פִּילִים (Ber. 55b, 56b), which is the common name also in Syriac and Arabic, and is the Assyrian "pîru" (see Lewy, "Griech. Fremdwörter," p. 5). The elephant's favorite food is the vine-leaf, for which reason Noah laid in a large supply of vine branches (Gen. R. xxxi.; Yer. Shab. xviii. 16c, middle; Shab. 128a).

The time of gestation is given as three years (Bek. 8a). To see an elephant in one's dream was not a good omen (Ber. 57b); but a proverb expressive of impossible things says: "None is shown in his dream a golden date-tree, nor an elephant that goes through a needle's eye" (Ber. 55b). In other contrasts, too, the elephant appears as the extreme in size (see examples given in "Zeitschrift für Alttestamentliches Wissenschaft," xvi. 205; *e.g.* מן היתוש ועד הפיל = "from the gnat to the elephant"; compare in Shab. 77b: אימת היתוש על הפיל = "the gnat is the terror of the elephant"; and in Maimonides, Introduction to Zera'im: מן הפילים עד התלעים = "from the elephants to the worms").

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, London, 1889; J. G. Woods, *Bible Animals*, Philadelphia, 1872; A. Pictet, *Sur les Origines de Quelques Noms de l'Eléphant*, in *Jour. Asiatique*, Sept.-Oct., 1843; Lewysohn, *Zoologie des Talmuds*, pp. 148, 228, Frankfort-on-the-Main, 1858; Bochart, *Hierozoicon*.

H. H.—E. G. H.

**ELEUTHEROPOLIS:** Greek name of a city called "Bet Gubrin" in the Talmud and "Baitogabra" by Ptolemy. In the Old Testament the name can not be identified, but it probably occurs in a corrupted form (see Josephus, "B. J." ed. Niese, iv. 8, § 1). From II Chron. xiv. 9 it is likely that the city had no existence in ancient time. Later the Hebrew name came to the front as Bait Jibrin, a village with some ruins, twenty minutes to the north of Merash, the old Maresah. The immediate vicinity is rich in natural and artificial caverns. As "ḥorim" means "caverns" in Hebrew, and "ḥor" also signifies "free," the Greek name is founded on a confusion of, or a conscious play upon, words.

BIBLIOGRAPHY: Robinson, *Biblical Researches in Palestine*, ii. 331 *et seq.* 610, 661; *Pal. Explor. Fund Memoirs*, iii. 237, 266; *Pal. Explor. Fund Quarterly Statement*, 1879, p. 138; Neubauer, *G. T.* p. 122.

E. G. H. F. Bu.

**ELḤA'IK, UZZIEL:** Rabbi and preacher in Tunis, of which place he was a native; died there 1812. He left two works which were printed long after his death: one, "Mishkenot ha-Ro'im," Leghorn, 1860, a collection of 1,499 responsa, relating to the history of Tunisian Judaism during the seventeenth and eighteenth centuries; the other, "Ḥayyim wa-Ḥesed," *ib.* 1865, a series of twenty-two funeral orations delivered by Elḥa'ik on the deaths of rabbis of Tunis (Cazès, "Notes Bibliographiques," pp. 169–173, Tunis, 1893).

S. M. Fr.

**ELHANAN** ("God is gracious"): **1.** According to II Sam. xxi. 19, R. V., the son of Jaare-oregim, the Bethlehemite, who in a battle with the Philistines at Gob killed Goliath, the Gittite. According to I Chron. xx. 5, he was the son of Jair, and killed Lahmi, the brother of Goliath. The original traditions had it that the death of Goliath was brought about by Elhanan; but when David became the central figure of heroic adventures it was attributed to him instead, and to Elhanan was credited the death of Lahmi, Goliath's brother. The discrepancy is arbitrarily harmonized by the Targum, which identifies Elhanan with David, and takes "oregim" literally as "who wove the curtains for the Temple."

**2.** Another Bethlehemite, son of Dodo, and one of the "thirty" of David (II Sam. xxiii. 24 = I Chron. xi. 26).

E. G. H. G. B. L.

**ELHANAN BEN BEZALEL URI ḤEFEẒ:** Polish scholar; lived in Posen in the sixteenth and seventeenth centuries. He was the author of a work called "Ḳiryat Ḥannah," a commentary on Pirḳe Abot (Prague, 1612).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 920; Michael, *Or ha-Ḥayyim*, p. 157.

L. G. M. Sel.

**ELHANAN HENDEL (HAENLE) BEN BENJAMIN WOLF KIRCHHAN:** Ethical writer; lived at Frankfort-on-the-Main at the end of the seventeenth century and the beginning of the eighteenth. Elhanan published in Judæo-German an ethical work, "Simḥat ha-Nefesh" (Frankfort-on-the-Main, 1707). The book enjoyed great popularity and was reprinted many times. The eminent woman preacher Vögele der Maggid frequently referred to the book, and Berthold Auerbach mentions it in his "Dichter und Kaufmann" (ed. 1855, p. 54). Twenty years later Elhanan published under the same title a work containing poems and music (Fürth, 1727). He occupied himself also with Biblical exegesis and published "Ḥiddushim," novellæ on the Pentateuch (Offenbach, 1722).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 920; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 238 *et seq.*; Michael, *Or ha-Ḥayyim*, p. 157, No. 46.

K. I. Br.

**ELHANAN BEN ISAAC OF DAMPIERRE:** Tosafist and liturgist; martyred in 1184 (Solomon Luria, Responsa, No. 29; see Azriel). He was on his grandmother's side a grand-nephew of R. Jacob Tam. One of his pupils was Judah Sir Leon of Paris. It has been suggested that Elhanan is identical with the Deodatus Episcopus of the English record (see Jacobs, "The Jews of Angevin England," p. 412). He has left numerous tosafot, to which his father, who outlived him, added glosses. Luzzatto speaks of his tosafot to 'Abodah Zarah up to folio 61 of that tractate, and then makes the following remark: "Here terminate the tosafot of R. Elhanan b. Isaac of Dampierre; from here onward are those of Judah b. Isaac of Brina."

The great authority of Elhanan is attested by Joseph Colon (Responsa, No. 52). Elhanan also wrote: "Tikḳun Tefillin," a casuistic treatise on the phylacteries, mentioned in Tos. to Ber. (60b) and in Mordecai ("Halakot Ḳeṭannot," § 932); "Sod ha-'Ibbur," on the intercalary days, mentioned in the "Minḥat Yehudah," section "Wayera"; Responsa, some of which are quoted in "Shibbole ha-Leḳeṭ," ch. i, and in Maimonides' "Hafla'ah," ch. 4; several "pizmonim" for the eighth evening of Passover, which give the acrostic of his name; a commentary to the Pentateuch.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 165–168; *idem*, in Berliner's *Magazin*, iv. 191; Kaufmann, in *Rev. Et. Juives*, iv. 210–212, 221; Conforte, *Ḳore ha-Dorot*, 14a, 15b, 18a; Azulai, *Shem ha-Gedolim*, i., *s.v.*; S. D. Luzzatto, in Polak's *Halikot Ḳedem*, pp. 45, 46; Zunz, *Z. G.* pp. 34, 89; idem, *Literaturgesch*, pp. 287–288; idem, *S. P.* p. 249; Landshuth, *'Ammude ha-'Abodah*, p. 13; Michael, *Or ha-Ḥayyim*, pp. 157–158; Graetz, *Hist.* iii. 404; Fuenn, *Keneset Yisrael*, p. 99.

G. M. Sel.

**ELHANAN BEN ISSACHAR KATZ:** Religious writer in Hebrew and Judæo-German; lived in the second half of the seventeenth century and at the beginning of the eighteenth in Prossnitz, Moravia, where he was shammash, cantor, and sofer. He was the author of the following works: "Zot-Ḥanukka Büchl," Judæo-German verses for the Feast of Ḥanukkah, Frankfort-on-the-Oder, 1702; "Mar'eh le-Hitḳashsheṭ Bo," and the same in Judæo-German, under the title "Zierspiegel Anzuhängen an der Wand," ethical sentences, Dyhernfurth, 1693. He translated into Judæo-German the seliḥot of שוב"בים ת"ת (the eight weeks in which are read the eight sections of Exodus from "Shemot" to "Teẓaw-

weh"), Frankfort-on-the-Oder, 1703, and Berlin, 1712. Besides, he published the work of an anonymous author entitled "Sha'ar ha-Hazlaḥah," prayers for prosperity, Prague, 1684.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 445, 507, 922; Benjacob, *Oẓar ha-Sefarim*, pp. 422, 598.

L. G. I. BER.

**ELHANAN BEN SAMUEL (SANWEL) ASHKENAZI:** Rabbi of Schottland, near Danzig; born in 1713; died Sept. 27, 1780. At the age of eighteen he became rabbi of Fordon, Prussia, and in 1752 first rabbi of Schottland. He wrote various Talmudic commentaries and "ḥilluḳim," or discussions, as well as commentaries to the four "Ṭurim," but, with the following exceptions, they have not been published: "Sidre Ṭohorah," novellæ on the laws of Niddah in the Yoreh De'ah; "Ḥiddud Halakot," novellæ on the Niddah; "Shiyyure Ṭohorah," novellæ on the laws of "ṭebilah," or immersion, in the Yoreh De'ah (all published by Judah Löb b. Elhanan, Berlin, 1783). The "Or ha-Yashar" of Aaron Simeon b. Jacob Abraham contains two responsa of Elhanan b. Samuel.

BIBLIOGRAPHY: Stein, in *Monatsschrift*, vi. 324–325; Fränkel, in *Orient, Lit.* viii. 363; Michael, *Or ha-Ḥayyim*, p. 158.

L. G. M. SEL.

**ELHANAN BEN SHEMARIAH:** Egyptian Talmudist; flourished in the tenth and eleventh centuries. He was the son of Shemariah b. Elhanan of Kairwan, who left Egypt some time after his son Elhanan, who remained behind, had reached maturity. He wrote many responsa, which he addressed to Hai Gaon, and he corresponded with Jacob b. Nissim of Kairwan.

BIBLIOGRAPHY: A. Harkavy, *Zikkaron la-Rishonim*, iv. 2, 342, 350, 351, 367, Berlin, 1878; Neubauer, in *J. Q. R.* vi. 222–224.

K. M. SEL.

**ELHANAN B. SIMON.** See ANDREAS.

**ELI (עלי):** High priest at Shiloh and judge over Israel (I Sam. i. 3, iv. 18, xiv. 3; I Kings ii. 27). He was a descendant of Aaron's fourth son Ithamar (Lev. x. 12), for it is stated that Abiathar (I Sam. xxii. 20; I Kings ii. 27) was of the line of Ithamar (I Chron. xxiv. 3), and Abiathar was the son of Ahimelek, the son of Ahitub (I Sam. xiv. 3), Eli's grandson.

Eli held a twofold office: he was high priest at the central sanctuary of Shiloh, where the Ark of the Covenant was kept (*ib.* i. 3, 12; iii. 2), and he was a judge in Israel, as is expressly stated in *ib.* iv. 18. Eli had two sons, Hophni and Phinehas, whose wickedness brought grief and disgrace upon him and his family (*ib.* ii. 12–17, 27–36).

Eli lived in a sad period of Israel's history. Shortly before, the armies of the Philistines, probably strengthened by reenforcements (Guthe, "Geschichte des Volkes Israel," 1899, p. 65), had begun to overrun the central districts from the southwestern border of Palestine (Josephus, "Ant." v. 8, § 1). Samson had arisen "to deliver Israel out of the hand of the Philistines" (Judges xiii. 5); but after his death the attacks were renewed, and Israel was obliged to take up arms (I Sam. iv. 1). In order to assure themselves of God's help the Israelites brought the Ark from Shiloh to the seat of the war, where it was carried by Eli's two sons. But God had not decreed victory to His people. They were first to be punished by disaster. Therefore the Israelitish army was defeated; Eli's two sons were killed, and the Ark was lost. When the messenger who brought the news of the battle told of the capture of the Ark Eli, who was ninety-eight years old, fell from his seat and died (*ib.* iv. 10–18).

The only specific Old Testament reference to the term of Eli's life is in the words, "And he had judged Israel forty years" (*ib.* iv. 18). Some scholars, like Kessler ("De Chronologia Judicum et Primorum Regum," pp. 29 *et seq.*) and Nowack ("Richter-Ruth," p. 19), have inferred that the forty years of the Philistine oppression mentioned in Judges xiii. 1 are synchronous with the twenty years ascribed to Samson (Judges xv. 20, xvi. 31) and with Eli's forty years. But this assumption does not tally with the words of the Old Testament; the years of Samson's judgeship are set forth in the same way as those of Eli's. The Book of Judges, moreover, always mentions the years of oppression in contrast to the period of a judge's dispensation; and, finally, Eli's forty years do not, as a whole, appear to have been a period of oppression.

Biblical criticism has advanced few new theories in regard to Eli's life. The only point that has been made with some probability is mentioned by H. P. Smith ("Samuel," in "International Critical Commentary," p. 20): "An earlier source on Eli's life contained originally some further account of Eli and of Shiloh, which the author [of the Books of Samuel] could not use. One indication of this is the fact that Eli steps upon the scene in i. 3 without introduction." H. P. Smith also admits that great difficulties are encountered "in assigning a definite date to either of our documents."

BIBLIOGRAPHY: H. P. Smith, *Samuel*, in *International Critical Commentary*, 1899; H. Guthe, *Gesch. des Volkes Israel*, 1899, pp. 53, 67; Hans Kessler, *De Chronologia Judicum et Primorum Regum*, pp. 12, 29 *et seq.*, Leipsic, 1882.

E. G. H. E. K.

**ELI B. JUDAH.** See JUDAH B. ELI.

**ELI ẒIYYON (אלי ציון):** The alphabetical hymn closing the series of "ḳinot" chanted in the northern rituals on the morning of the Fast of Ab, where it comes as a comparative relief to the series of dirges which precede it. The tune is not older than the later Middle Ages, and is probably of South-German origin. As the most prominent melody of the "Three Weeks" (*i.e.*, the time between the Feast of Weeks and the Ninth of Ab), in the chant of the officiant it is taken as the representative theme forecasting and recalling that period (compare JEW. ENCYC. i. 187, 302), and as such is utilized very generally for the refrain to the hymn "Lekah Dodi." (See music on following page).

BIBLIOGRAPHY: Sulzer, *Shir Zion*, No. 148; Baer, *Ba'al Tefillah*, No. 213; Marksohn and Wolf, *Synagogale-Melodien*, No. 16; Cohen, in *Young Israel*, i. 192. On the hymn as a "representative theme," compare Baer, *l.c.* No. 327; Hast, *The Divine Service*, i. 29, 152; Cohen and Davis, *Voice of Prayer and Praise*, p. 19.

A. F. L. C.

**ELIAB (אליאב):** "God," or "my God is Father"): **1.** Son of Helon and leader of the tribe of Zebulun at the time when the census was taken in the wilderness (Num. i. 9; ii. 7; vii. 24, 29; x. 16).

**2.** A Reubenite, the son of Pallu or Phallu, father of Nemuel, Dathan, and Abiram (Num. xvi. 1, 12; xxvi. 8; Deut. xi. 6).

**3.** One of David's brothers, the eldest of the family (I Chron. ii. 13; I Sam. xvi. 6; xvii. 13, 28). In I Chron. xxvii. 18 mention is made of a certain Elihu as one of the brothers of David. But "Elihu" is probably a variant for "Eliab" (comp. Jerome, "Quæstiones Hebraicæ," *ad loc.*).

**4.** A Levite in the time of David who was both a porter and musician (I Chron. xv. 18, 20; xvi. 5).

**5.** One of the warlike Gadite leaders who came to David when he was in the wilderness (I Chron. xii. 9).

**6.** An ancestor of Samuel the Prophet; a Kohathite, son of Nahath (I Chron. vi. 12 [27]). In I Sam. i. 1 the name appears as "Elihu," and in I Chron. vi. 19 (34) as "Eliel."

**7.** Son of Nathanael, an ancestor of Judith (Judges viii. 1).

E. G. H. B. P.

**ELIADA.** See BEELIADA.

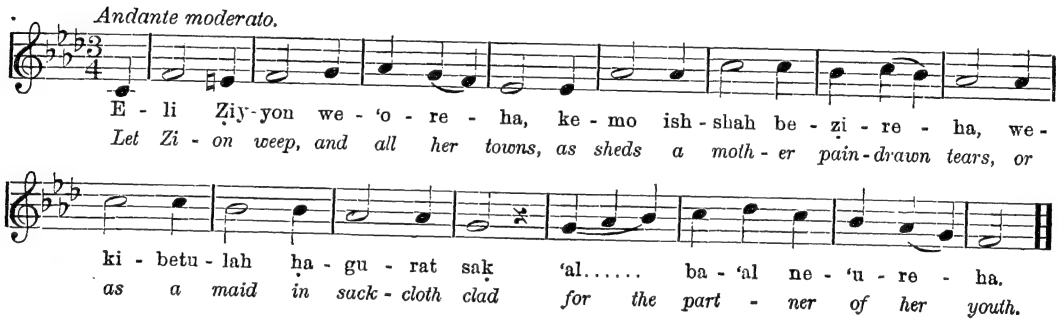
**ELIAKIM** (אֶלְיָקִים = "El [God] sets up." corresponding to Sabean הקמאל, and יקמאל, Ἐλιακείμ): Name borne by three Biblical personages. **1.** Son of Hilkiah; appointed successor of Shebna, the "treasurer" (R.V. "scribe," margin "secretary") of Hezekiah (Isa. xxii. 20 *et seq.*). The office to which he succeeded is described as על הבית (= "over the household"), according to Delitzsch and others a "major domus" (comp. I Kings iv. 6, xvi. 8, xviii. 3; II Kings x. 5, xv. 5), the incumbent carrying the title סכן, connected with the Assyrian "saknu" (a high officer: Cheyne, "The Prophecies of Isaiah," ii. 153). This designation occurs also in the feminine form סכנת (= "caretaker"), used of Abishag (I Kings i. 2, 4), and it is met with on a Phenician inscription ("The Soken of the New City": "C. I. S." I. i. 5; Hastings, "Dict. Bible," p. 685b).

Eliakim is clothed with long tunic and girdle: the key of the house of David is laid on his shoulder (comp. Rev. iii. 7), and he is proclaimed "father of the people." According to R. Eleazar ben Pedat, "tunic and girdle" were the insignia of the high priest's office (Lev. R. to v.). But R. Eleazar does not regard "soken" as a title. From the double form "soken" (masculine, Isa. xxii. 15) and "sokenet" (feminine, I Kings i. 2) he concludes that Eliakim's predecessor was a "sensuous" man (בעל הנאה: Sanh. 26b). At the invasion of Sennacherib (II Kings xviii. 18 = Isa. xxxii. 3) Eliakim appears as the chief diplomatic emissary of Hezekiah, while Shebna is mentioned as his secretary. Eliakim sprang from a family of no social standing: his elevation to dignity conferred distinction on his "father's house" (Isa. xxii. 23, 24). Some commentators have construed the words of the prophet to imply a resentment of Eliakim's nepotism as bound to end in the downfall of the family. But nepotism is so common at Eastern courts that it would be strange for Isaiah to advert to it specifically. The whole matter hinges on the interpretation given to verses 24 and 25; the prediction may refer to Eliakim or to Shebna, or the verses may be an interpolation. Certain it is, that the Biblical documents nowhere mention the deposition of Eliakim from office.

**2.** The second son of King Josiah, who, upon his elevation to the throne by Pharaoh-nechoh, was compelled to take the name of Jehoiakim (II Kings xxiii. 34; II Chron. xxvi. 4).

**3.** A priest at the time of Nehemiah (Neh. xii. 41).

## ELI ẒIYYON




BIBLIOGRAPHY: Marti, *Kurzer Handkommentar zum Buche Jesaja* (1900); Ad. Kamphausen, *Isaiah's Prophecy Concerning the Major-Domo of King Hezekiah*, in *Am. Jour. Theology*, 1901, pp. 43 *et seq.*; Duhm, *Das Buch Jesaiah*, 2d ed., Göttingen, 1902; the commentaries of Dillmann, Delitzsch, and Cheyne.

E. G. H. E. K.

**ELIAKIM:** A Palestinian scholar of the third century. His name is connected with no halakot, and with a single haggadah only. He construes the Psalmist's saying (Ps. i. 6), "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish," as teaching that God causes the ways of the wicked to be lost out of sight for the sake of the righteous, that the latter be not misled by them (Midr. Teh. *l.c.*, ed. Buber, p. 22; comp. BERECHIAH II. on same verse). Eliakim is probably identical with the better-known Jakim (the first syllable being dropped to avoid the frequent and unnecessary repetition of "El" [God], as in 'ANANI from 'Ananiel). Jakim was father of Ashian b. Jakim, who once applied to R. Jesa (Assi II.) for a ritualistic decision (Yer. Yeb. xi. 12a). He was senior to Ammi, the latter explaining an observation of the former.

Eliakim classes the Jewish people among the

most stubborn of the animal kingdom, which Ammi explains as referring to Jewish pertinacity in religion; that the Jew would submit to crucifixion rather than live as an apostate (Ex. R. xlii. 9; in Beẓah 25b Simeon ben Lakish makes a remark very similar to Jakim's). Elsewhere (Pesiḳ. R. xxi. 107a) Eliakim is found to differ with Judah (b. Shalom) in surveying the scope of the prohibition (Ex. xx. 17), "Thou shalt not covet." Judah argues that its transgression leads to the violation of the seven prohibitions contained in the Decalogue; viz., in the second, third, sixth, seventh, eighth, ninth, and tenth commandments. Eliakim asserts that he who violates the prohibition, "Thou shalt not covet thy neighbor's wife," is as if he had violated all the ten commandments. This declaration is followed in the Pesiḳta (*l.c.*) by citations illustrating Eliakim's doctrine.

S. S. S. M.

**ELIAKIM BEN ABRAHAM:** Cabalist and grammarian; lived at London in the eighteenth and nineteenth centuries. His works are: "'Asarah Ma'amarot," a collection of ten essays; "Milḥamot Adonai," on philosophy and religion; "Binah la-'Ittim," on the computations of the periods enumerated in Daniel; "Ẓur Nobelot," an abridgment of Joseph Delmedigo's cabalistic "Nobelot Ḥokmah"; "Ma'yan Gannim," an abridgment of Joseph Gikatilla's cabalistic "Ginnat Egoz"; "'En ha-Ḳore," on Hebrew vocalization, an endeavor to justify the German pronunciation; "Be'er Mayim Ḥayyim," a treatise on "Azilut"; "Ma'yan Ḥatum," Luria's notes on the "Sefer Yeẓirah"; "Dibre Emet," on Cabala; "Sha'ar Ḥeshbon," on cabalistic computations; "Arẓot ha-Ḥayyim," Biblical and Talmudical annotations. Of these the first three were published in London (1794-99), and the essay on Hebrew vocalization in Berlin (1803). In addition to these works he published a Hebrew grammar, entitled "'En Mishpaṭ" (Rödelheim, 1803).

Eliakim was a cabalist of vast erudition, and was endowed with a fine critical sense. In the "Ẓuf Nobelot," not content with giving Delmedigo's text in abridged form, he frequently emended it. He is chiefly noted among the modern cabalists for the development of the theory of יש מאין ("creatio ex nihilo")—the stumbling-block of many religious thinkers. Through God's self-concentration (צמצום), says Eliakim in the first chapter of the "Ẓuf Nobelot," originated space or the primal air, which, though considered as nothing (אין) in regard to the "En Sof" (God), is the foundation of the world.

Bibliography: Steinschneider, *Cat. Bodl.* col. 969; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 219; Fuenn, *Keneset Yisrael*, p. 135; Joel, *Die Religionsphilosophie des Sohar*, p. 150, note 2.

K. I. Br.

**ELIAKIM BEN ASHER SELIG:** Polish Talmudic scholar; lived at Yampol in the eighteenth century. He was sent by the Polish Jews (1757) to Rome to defend them against the blood accusation, and presented a petition to Pope Benedict XIV., who commissioned Cardinal Ganganelli (later Pope Clement XIV.) to examine the case. The latter concluded in his report that the blood accusation was frivolous. Clement XIII., who had in the meantime succeeded Benedict XIV., dismissed Eliakim b. Asher with honor, and ordered Cardinal Corsini to recommend him in his name to Bishop Visconti of Warsaw. August III., King of Poland, issued in consequence a decree exculpating the Jews, stating that inability to prove the truth of the accusation rendered the accuser liable to capital punishment.

In Ganganelli's memoir, as well as in Corsini's letter of recommendation, the Jewish deputy is called "Jacob Selech" or "Selek" (Grätz, Fürst, and Levisohn have "Jacob Jelek"). He probably simplified his name designedly; but in a long letter which he wrote from Rome to Samuel Gallichi (probably the chief of the community) he calls himself "Eliakim b. Asher Selig of Yampol." In the same letter he stated that he met at Rome Rabbi Shabbethai Piana, with whom he discussed several rabbinical laws.

Bibliography: Grätz, *Gesch.* 3d ed., x. 391; Isidore Loeb, in *R. E. J.* xviii. 179; Mortara, in *Educatore Israelita*, x. 257–270; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 246–247; Berliner's *Magazin*, xv. (Hebr. part) 9–14; Fürst, in *Orient. Lit.* 1840, p. 38; Levisohn, *Efes Damim*, p. 91, Warsaw, 1890.

H. R. M. Sel.

**ELIAKIM GOTTSCHALK OF ROTHENBURG:** German Talmudist; lived in the sixteenth and seventeenth centuries. He was a descendant of Meïr of Rothenburg, and, according to Michael, the son of Raphael ben Eliakim of Rothenburg. If Michael is correct, Eliakim was identical with the Swabian rabbi of the same name who with Isaiah Horwitz (SheLaH) and Azriel Mühlhausen signed in 1611 the halakic decision incorporated in Horwitz's Responsa (§ 118). Eliakim was the author of a commentary to the Targum on the Megillot, entitled "Ge'ullat ha-Ger," published anonymously at Prague in 1618. The author says in the introduction that he composed a commentary to the Targum on the Pentateuch.

Bibliography: Wolf, *Bibl. Hebr.* iii. 677; Zunz, *Z. G.* p. 293; Steinschneider, *Cat. Bodl.* col. 968; Michael, *Or ha-Ḥayyim*, No. 470.

K. I. Br.

**ELIAKIM (GÖTZ) BEN JACOB:** Galician cantor, teacher, and translator; born at Komarno; died at Amsterdam before 1709. He was the author of "Leshon Limmudim," a guide to letter writing in Hebrew (Amsterdam, 1686); "Seliḥot," in Judæo-German, recited by the community of Frankfort-on-the-Main (*ib.* 1688); "Refu'ot ha-Nefesh," precepts, devotional prayers for the sick, and regulations in regard to funerals (*ib.* 1692). He translated into Judæo-German Manasseh b. Israel's "Miḳweh Yisra'el" (*ib.* 1691); Ibn Verga's "Shebeṭ Yehudah" (*ib.* 1700); the daily prayers (*ib.* 1703); the Teḥinnot (*ib.* 1703); the seliḥot of the Lithuanian rite (*ib.* 1706); "Melammed Siaḥ," Judæo-German vocabulary to the Pentateuch and the Five Scrolls (*ib.* 1710), and the German seliḥot (*ib.* 1720). Eliakim also edited Benjamin's "Massa'ot" (*ib.* 1697) and Samuel Auerbach's "Ḥesed Shemu'el" (*ib.* 1699).

Bibliography: Fürst, *Bibl. Jud.* i. 340; Steinschneider, *Cat. Bodl.* col. 969; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 219.

K. M. Sel.

**ELIAKIM (GÖTZ) BEN MEÏR:** Polish Talmudist; flourished in the seventeenth and eighteenth centuries. In his youth, at Posen, he devoted him-

self to the study of the Talmud, afterward accepting the position of rabbi in the neighboring community of Schwersenz, where about 1679 he wrote his haggadic commentary. From there he was called to Hildesheim, but maintained close relations with the congregation of Posen. In the closing years of the century, passing through Posen on his way, probably, to Palestine, he joined a delegation to Prague to collect money for the support of the congregation. In 1701 he went to Posen as dayyan, but according to Michael he left Hildesheim to take the post of rabbi at Luzk. He wrote: "Rappeduni be-Tappuḥim," on the stories of Rabba bar bar Ḥana, published by his son Samuel, Berlin, 1712; "Eben ha-Shoham" and "Me'irat 'Enayim," responsa, published by his son Meïr, Dyhernfurth, 1733. His novellæ on Talmud and Bible are not published.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 25; Michael, *Or ha-Ḥayyim*, p. 220; Perles, in *Monatsschrift*, xiv. 127, 133; Steinschneider, *Cat. Bodl.* s.v.

L. G. A. Pe.

**ELIAKIM BEN MESHULLAM (HA-LEVI):** German Talmudist and payyeṭan; born about 1030; died at the end of the eleventh century in Speyer, Rhenish Bavaria. He studied at the yeshibot in Mayence and Worms, having Rashi as a fellow student. Eliakim himself founded a famous Talmudical school in Speyer. He wrote a commentary on all the tractates of the Talmud except Berakot and Niddah (see Solomon Luria, Responsa, No. 29, and Asher ben Jehiel, Responsa, Rule 1, § 8), which was used by scholars as late as the fourteenth century. At present there exists only the commentary on Yoma, in manuscript (Codex Munich, No. 216). Ritual decisions by Eliakim are mentioned by Rashi ("Pardes," 42a, 44c, 48a). He was the composer of a piyyuṭ commencing אות ברית, to be read when a circumcision takes place in the synagogue on a Saturday.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 28; Michael, *Or ha-Ḥayyim*, No. 221; Landshuth, *'Ammude ha-'Abodah*, p. 24; Berliner, in *Monatsschrift*, 1868, p. 182; Grätz, *Gesch.* vi. 364; Epstein, in *Steinschneider Festschrift*, pp. 125 *et seq.*; idem, *Jüdische Alterthümer in Worms und Speyer*, pp. 4, 27.

L. G. I. Ber.

**ELIAKIM BEN NAPHTALI:** Italian ethical writer; lived in the fifteenth century; author of "Ṭob Shem Ṭob," selections from the Talmud and Midrashim, treating of the retribution, the suffering in the tomb, and the resurrection. The work, divided into 11 chapters, was published by the son of the author, Venice, 1606. Eliakim mentions another of his works, entitled "Eben Shetiyyah," which is no longer extant.

BIBLIOGRAPHY: Nepi, *Zeker Ẓaddikim*, p. 19; Steinschneider, *Cat. Bodl.* col. 970; Michael, *Or ha-Ḥayyim*, p. 221.

K. I. Br.

**ELIAM:** **1.** One of David's heroes (II Sam. xxiii. 34); son of Ahithophel the Gilonite (comp. I Chron. xi. 36)..

**2.** Father of Bath-sheba (II Sam. xi. 3). In I Chron. iii. 5 the name occurs transposed as "Ammiel" אלעם is found in the Phenician inscription "C. I. S." 147, 6 (Lidzbarski, "Handbuch der Nordsemitischen Epigraphik").

E. G. H. G. B. L.

**ELIANO, VITTORIO:** Jewish convert to Christianity; grandson of Elijah Levita; lived in Italy in the sixteenth century; became priest and canon. Well versed in Hebrew literature, he was appointed censor of Hebrew books, first at Cremona, afterward (1567) at Venice. In this capacity he permitted (1557) the publication of the Zohar, and edited (1558) the Ṭur. Elijah was prominent in the denunciation of the Talmud, which was publicly burned April 17, 1559.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, ix. 326, 335, 360; Wolf, *Bibl. Hebr.* i. 131; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1547; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 284.

D. I. Br.

**ELIAS CRETENSIS.** See Delmedigo, Elijah.

**ELIAS, JULIUS:** German author; born at Hoya, Hanover, June 21, 1861. He was educated at Dorotheenstadt industrial school, Friedrich Werder gymnasium, and Munich University, taking his Ph. D. degree in 1888. He is the author of "Christian Wernicke," 1888, and has edited the following works: "Briefe der Elisabeth Charlotte," 1889; "Johann Gottlieb Regis' 'Fragmente einer Shakespeareübersetzung,'" 1893; and, with G. Brandes and P. Schlenther, the collected works of Ibsen.

Since 1891 Elias has been editor-in-chief of the "Jahresberichte für Neuere Deutsche Litteraturgeschichte."

BIBLIOGRAPHY: Eisenberg, *Das Geistige Berlin*, i. 94–95.

S. N. D.

**ELIAS LEVITA.** See Levita, Elijah.

**ELIAS, NEY:** British consul-general at Meshed, Persia, and explorer; died in London May 31, 1897. At an early age he found his way to China, and in 1871 conceived the daring project of returning to Europe overland, across the entire continent of Asia. The report of this journey was recorded in the "Journal" of the Royal Geographical Society, from which it appears that he crossed the desert of Gobi by a hitherto unexplored route, traveled amid the opposing factions of the great Mohammedan rebellion of that time, and traversed the breadth of Siberia to Russia.

After this, Elias accepted service under the Indian government and was sent to Yunan, and afterward to Ladak. Later he was despatched on a political mission to Chinese Turkestan.

In 1885 he traversed the entire length of the Pamirs, traveled through Badakhshan and Afghan Turkestan to the neighborhood of Herat, and returned to India by way of Chitral and Gilgit. For this he was made a C.I.E. In 1889–90 Elias demarcated the frontier between Siam and the Shan States of Burma; and in 1891 he was appointed consul-general at Meshed, in Persia.

BIBLIOGRAPHY: *Times* (London), June 2, 1897; *Jew. Chronicle* (London), June 4, 1897.

J. G. L.

**ELIAS PASHA.** See Cohen, Elias.

**ELIAS SAMUEL:** English pugilist, popularly known as "Dutch Sam"; born April 4, 1775, in London; died July 3, 1816. After successful contests with Tom Jones (July 3, 1801), Caleb Baldwin (Aug. 7, 1804), and Britton of Bristol (April 27, 1805), Elias was easily beaten by James Brown (June, 1805).

Of three fights with Tom Belcher of Bristol, Elias lost the first (Feb. 8, 1806); the second (July 28, 1807) was declared off; and the third (Aug. 21, 1807) Elias won in 36 rounds.

Elias followed these encounters with two other victories, defeating William Cropley, May 10, 1808, and Benjamin Medley, May 31, 1810; then he rested for four years; but he reentered the prize-ring Dec. 8, 1814, when he was defeated by William Nosworthy, of Moulsey, in 38 rounds. By his contemporaries Elias was considered the hardest hitter the prize-ring had ever seen; he originated what in pugilism is technically known as "the upper cut," which he introduced in his fight against Caleb Baldwin. Elias retired from the ring with a ruined constitution, and died in abject poverty.

BIBLIOGRAPHY: J. B. Pancratia, *A History of Pugilism*, pp. 136, 144, London, 1811; *Boxiana: Sketches of Ancient and Modern Pugilism*, London, 1812; Miles, *Pugilistica*, vol. i. 193, 194, 202, London, 1880.

F. H. V.

J.

**ELIASBERG, BEZALEEL JUDAH:** Russian Hebraist; born at Ivenitz 1800; died at Minsk 1847. Under the title "Marpe le-'Am," with a supplement entitled "Ḳontres Reshit Da'at," he translated from the Polish into Hebrew the medical work of Friedrich Pauliczki (2 vols., Wilna, 1834; 2d ed., Jitomir, 1868).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 190; Zeitlin, *Bibl. Post-Mendels.* p. 77.

H. R.

**ELIASBERG, JONATHAN B. MORDECAI:** Russian rabbi; born in Kovno 1850; died in Volkovisk, government of Grodno, Nov. 20, 1898. His first rabbinate was in Pumpian, government of Wilna, and he afterward became rabbi of Mariampol, government of Suwalki. Like his father he became one of the leaders of the Zionist movement in Russia; and Samuel Mohilever, who found in him a very able lieutenant, was instrumental in securing for him the rabbinate of Volkovisk, in order to have him nearer to himself. Eliasberg was the author of a rabbinical work entitled "Darke Hora'ah," Wilna, 1884, of which a part is devoted to Talmudic weights, measures, and coinage. He was also the author of novellæ, which were appended to his father's work "Terumat Yad," and of "Toledot Mordekai," a biography of his father, which he published in the latter's "Shebil ha-Zahab," Warsaw, 1897.

BIBLIOGRAPHY: *Ahiasaf*, 5660, p. 381; Ahad ha-'Am (= Asher Ginzberg), *'Al Parashat Derakim*, 2d ed., pp. 103–114, Berlin, 1902.

P. Wi.

L. G.

**ELIASBERG, MORDECAI B. JOSEPH:** Russian rabbi; born in Chaikishok, government of Grodno, Feb., 1817; died in Bausk, Courland, Dec. 11, 1889. His father-in-law, who had settled in Kovno as soon as Jews were permitted to dwell there, established him in that city as a dealer in grain and spices. Eliasberg acquired a knowledge of German, and made several business journeys to Riga. He there made the acquaintance of Max Lilienthal, and became interested in his educational schemes, the two corresponding for some time afterward. Following the advice of his erstwhile teacher, Kalischer, Eliasberg retired from business and devoted himself exclusively to rabbinical studies. In 1852 he became rabbi of Zezmer, government of Wilna, and remained there for six years, until his wife's illness forced him to return to Kovno. About 1861 he became rabbi of Bausk, where he officiated until his death, having declined the more important rabbinate of Suwalki, which had been offered to him in 1876.

When the Zionist movement began to spread in Russia, Eliasberg became one of its most ardent advocates. He gave his decision, as a rabbinical authority, permitting the colonists in Palestine to sow their fields in "shemiṭṭah" (fallow year), which gave rise to a heated controversy with the rabbis of Palestine and other opponents of colonization. Eliasberg's part in the discussion was conducted with mildness and broad-mindedness.

Of the twenty-four works which Eliasberg wrote on various subjects, only one, "Terumat Yad," a collection of responsa, was published during his lifetime (Wilna, 1875). His "Shebil ha-Zahab," which was published posthumously (Warsaw, 1897), deals with questions of the day in a highly interesting manner, giving the truly Orthodox view on many important subjects. Besides being an eminent Talmudist, he was also a profound thinker and a diligent student of history. Eliasberg contributed to Hebrew periodicals, especially to "Ha-Maggid," usually signing his articles מבי"ע (Mordecai b. Joseph Eliasberg).

BIBLIOGRAPHY: Jonathan Eliasberg, *Toledot Mordekai*, prefixed to the *Shebil ha-Zahab*; Ahad ha-'Am (= Asher Ginzberg), *'Al Parashat Derakim*, 2d ed., pp. 68–73, Berlin, 1902.

P. Wi.

L. G.

**ELIEZER** ("God is help"): **1.** Servant of Abraham; mentioned by name only in Gen. xv. 2, a passage which presents some difficulties. Eliezer is described by Abraham as בן משק (R. V. "possessor of my house") and as דמשק (R. V. "Dammesek-Eliezer"). According to Eduard König ("Syntax," § 306h) בן here, as frequently, has the force of an adjective or participle, and the phrase "ben meshek" (steward; comp. ממשק, Zeph. xi. 9, and משך, Job xxviii. 18) is the subject of the sentence, which reads "and the steward of my house is this Damascene [Onk. and Pesh.] Eliezer," "Damashek" being used intentionally for the adjective "Damashḳi" on account of the assonance with "meshek" (König, "Stilistik," 1900, p. 291). Holzinger ("Genesis") and Gunkel ("Genesis") think the Masoretic text of xv. 2 has no meaning, and Cheyne and Black ("Encyc. Bibl." col. 1269) condemn it as absurd and incorrect, but no satisfactory emendation has been suggested.

That Abraham, on his way from Haran, passed through Damascus is certainly not improbable. Naḥmanides connects him with that city, as do various traditions (Justinus, "Historiæ," xxvi. 2; Judith v. 6 *et seq.*; Josephus, "Ant." vii. 1, viii. 2; Eusebius, "Præparatio Evangelica," ix. 7 *et seq.*). He may there have acquired this servant, who is also spoken of in Gen. xxiv., though the name is not given, in connection with the commission to choose a wife for Isaac. Still, even the Rabbis felt the difficulties of the present text, as their various interpretations of דמשק show. According to Eleazar b. Pedath, it denotes Eliezer as one "that draws and gives others to drink" (דולה ומשקה)—that is, imparts to

others the teachings of his master (Yoma 18b; comp. Rashi *ad loc.*). Others found in the word "meshek" an allusion to his coveting (שוקק) Abraham's possessions. In דמשק lies the indication that Abraham pursued the kings (Gen. xiv.) to Damascus, and the Targum Pseudo-Jonathan and Yerushalmi read: "through whom many miracles were wrought for me in Damascus" (comp. Gen. R. xliv.).

That Eliezer took part in that battle, or was, perhaps, the only combatant at Abraham's side, the Rabbis find indicated in the number (318) of the soldiers (Gen. xiv. 14), the numerical value of the letters in אליעזר being 1+30+10+70+7+200=318 (Gen. R. xliii., xliv.; Pesiḳ. 70a, b; Ned. 32a; Shoḥer Ṭob to Ps. cx.; compare Ep. Barnabas ix.; it is the classical illustration of GEMAṬRIA under the twenty-ninth Exegetical Rule of Eliezer, the son of Jose the Galilean). Modern critics (Hugo Winckler and Gunkel) have held this "318" to refer to the number of days in the year that the moon is visible. The rabbinical cryptogram for "Eliezer" rests certainly on as solid grounds.

BIBLIOGRAPHY: Kittel, *Gesch. der Hebräer*, ii. 124; Holzinger, *Kurzer Handkommentar zur Genesis*, p. 144; H. Winckler, *Gesch. des Volkes Israel*, 1900, ii. 27; Gunkel, *Handkommentar zur Genesis*, pp. 164, 231, 259.

E. G. H.

——**In Rabbinical Literature:** Eliezer was presented to Abraham by Nimrod. Once Eliezer saved Abraham's life by disclosing to him the devices for his destruction prepared by Nimrod (Pirḳe R. El. xvi.). At Sodom Eliezer saw a native maltreating a stranger: taking the part of the wronged man, he was himself severely wounded. He brought suit against his aggressor, but the judge condemned Eliezer to pay to the native of Sodom a certain amount of money for having been bled. Thereupon Eliezer inflicted a severe wound upon the judge, saying: "Pay to the man who bled me the amount you owe me for having bled you." The men of Sodom used to place a guest on a bed, and if his length exceeded that of the bed they cut off the excess, but if the man was shorter than the bed he was stretched (comp. the Greek legend of Procrustes). Asked to lie in the bed, Eliezer replied that at the death of his mother he had vowed never to sleep in a bed. Another custom in Sodom was that he who invited a stranger to a wedding should forfeit his coat. Once Eliezer, being very hungry, entered a house where a wedding was being celebrated, but could get nothing to eat. He then sat down next one of the wedding guests; on being asked by him who had invited him, he replied: "By you." The latter, fearing to lose his coat, left the house precipitately. Eliezer then sat near another, on whom he played the same trick, with the same result, until at last he had succeeded in driving all the guests out of the house. He then secured the meal for himself (Sanh. 109b).

Eliezer is credited with having acquired all the virtues and learning of his master (Yoma 28b). It is even said that his features resembled so closely those of Abraham that Laban mistook him for his kinsman.

**Eliezer and Abraham.**

When Abraham led Isaac to Mount Moriah to offer him as a sacrifice, Eliezer cherished the hope of becoming Abraham's heir, and a discussion on this subject arose between him and Ishmael (Pirḳe R. El. xxxi.). On completing the mission of selecting a wife for Isaac he was freed, and God rewarded him with the kingdom of Bashan, over which he reigned under the name of "Og." It was he who refused to allow the Israelites to go through his territory on their way to Palestine (Masseket Soferim, end). His size was so vast that from one of his teeth, which he had lost through fright when scolded by Abraham, the latter made a chair on which he used to sit. In the treatise Derek Erez Zuṭa (i. 9) Eliezer is counted among the nine who entered paradise while still living.

S. S. I. BR.

**2.** The second son of Moses; mentioned in Ex. xviii. 4; I Chron. xxiii. 15, 17. The name is explained (Ex. *l.c.*) to mean "the God of my father was mine help" (the ב of the predicate; see Koenig, "Syntax," § 338). Rashi, quoting the Mekilta, relates a miraculous incident to account for the choice of the name, while Ibn Ezra makes it expressive of the joy of Moses upon hearing of the death of the Pharaoh who had proscribed him. The historical existence of this son has been doubted. Ex. ii. 22 and iv. 25 mention only one son—Gershom. Ibn Ezra felt the difficulty, but concluded that the one son mentioned in iv. 25 is Eliezer; while Naḥmanides argues that there was another son, but that there had been no occasion to mention him before. Ex. iv. 20 indicates that Moses, before leaving for Egypt, whether with his family (Ex. iv. 20) or without it (Ex. xviii. 2), had more than one son; and the reading בנה = "her son" (iv. 25) may be a miswriting for בניה = "her sons," agreeing with xviii. 3. Baentsch ("Exodus-Leviticus") holds that "Eliezer" is a double for "Eleazar," the son of Aaron, while Holzinger ("Exodus," p. 7) accounts for the uncertainty by arguing that in view of Judges xviii. 30 P intentionally omitted all reference to the sons.

E. G. H. E. K.

**3.** A prophet, the son of Dodavah of Mareshah, who opposed the alliance of Jehoshaphat with Ahaziah (II Chron. xx. 37).

**4.** Son of Zichri, made captain of the Reubenites by King David (I Chron. xxvii. 16).

**5.** A priest who acted as trumpeter before the Ark when it was conveyed to Jerusalem by King David (I Chron. xv. 24).

**6.** One of the chief men sent by Ezra (Ezra viii. 16) to secure ministers for the Temple at Jerusalem.

E. G. H. E. I. N.

**ELIEZER:** Palestinian amora of the fifth century; contemporary of Abdimi (Yer. 'Er. x. 26a) and of Berechiah II. (Gen. R. lxxvii. 3; Yalḳ., Gen. 132). Conjointly with Abba Mari and Mattaniah, he permitted Jews to bake bread on the Sabbath for the Roman soldiers under Ursicinus (Yer. Beẓah i. 60c; compare Jastrow, "Dict." 124b, *s.v.* ארסקינם; Frankel, "Mebo," 55b *et seq.*). He was more of a halakist than a haggadist (see, in addition to passages cited, Yer. 'Orlah ii. 62b; Yer. Pes. viii. 36a).

S. S. S. M.

**ELIEZER THE ASTRONOMER (החוזה):** German scholar of the sixteenth century; author of "Ge Ḥizzayon," an astrological compilation from

Hebrew, Arabic, and Latin sources (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2066). He quotes Abraham bar Ḥiyya ha-Nasi, Ibn Ezra, Andruzagar, Albumazar, 'Ali ibn Riḍwan, 'Ali ibn Rajil, Leopold of Austria, Johannes, Guido Bonatti, and, according to Dukes, Copernicus. In the introduction Eliezer says he began a great work on astrology, a chapter of which, entitled "Reshit Ḥokmah" (quoted by Neubauer, *l.c.*), is devoted to Ibn Ezra. Whether the "Sefer ha-Goralot" (Vatican MS. No. 216), bearing the name "Eliezer החזוה," is by the same author is not known. The same uncertainty prevails regarding Vatican MS. No. 477, which contains a commentary on Ptolemy's "Centiloquium," and which also bears the name "Eliezer."

Bibliography: Fürst, in *Orient, Lit.* xi. 81; Dukes, *ib.* p. 318; Steinschneider, in *Z. D. M. G.* xxv. 383; idem, *Hebr. Uebers.* p. 531.

G. I. Br.

**ELIEZER OF BEAUGENCY:** French exegete of the twelfth century; born at Beaugency, capital of a canton in the department of Loiret; pupil of Samuel ben Meïr, the eminent grandson of Rashi. Eliezer was one of the most distinguished representatives of his master's school and of the exegesis of northern France. His chief concern was to find the connection between successive verses and the sequence of thought, a method that is also characteristic of the system of interpretation employed by Samuel as well as Joseph Caro. Not concerned with grammatical observations or daring criticisms, he reached very happy results in explaining certain figurative passages in accordance with the metaphors employed in the context. He often used French terms to express his thoughts more clearly. His interpretation is entirely free from midrashic admixture. Of his works there have so far been published only the commentaries on Isaiah (ed. Nutt, 1879) and Hosea (ed. S. Poznanski, in "Ha-Goren," iii. 98–127). There still exists in manuscript a commentary on the other Minor Prophets and on Ezekiel (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1465). Extracts from his commentary on Job are also extant; and he himself refers to his commentary on Genesis.

Bibliography: Gross, *Gallia Judaica*, p. 115; Poznanski, *Ha-Goren*, iii., 98; Zunz, *Z. G.*, p. 82.

T. I. L.

**ELIEZER OF BOURGOGNE:** French Talmudist of the thirteenth century. Gross identifies him with Eliezer ben Aaron of Bourgogne, one of the six rabbis to whom Meïr Abulafia sent his letter on the doctrine of the resurrection. Eliezer was the author of a Talmudic work no longer extant, entitled "Sha'ar ha-Penim," mentioned by Aaron ha-Kohen of Lunel in his "Orḥot Ḥayyim."

Bibliography: Gross, *Gallia Judaica*, p. 109.

L. G. A. Pe.

**ELIEZER BEN FARUḤ:** Jewish mathematician, said by certain Mohammedan authors to have first established the Jewish calendar. He is mentioned by Al-Biruni (972–1048) in his "Chronology of Ancient Nations"; and this account is repeated, almost word for word, in Al-Maḳrizi's (1364–1442) topographical history of Egypt. Steinschneider has connected him with a certain Andrazzur ibn Zadi Faruḥ, a famous Jewish astronomer mentioned by Al-Kabiṣi, the tenth-century Moslem astrologer, and by Abraham ibn Ezra in his "Sefer ha-Ṭe'amim." The first name seems to indicate that he was a Persian by birth; and it occurs in such varying forms as "Andruzagar," "Alezdegoz," "Alendruzgar." It has been suggested that there is a confusion here either with Eliezer ben Hyrcanus or Eleazar ben 'Arak. Sachau reads פרוח (I Kings iv. 17).

Bibliography: Sachau, *The Chronology of Ancient Nations*, p. 68 (Arabic text, p. 58); De Sacy, *Chrestomathie Arabe*, i. 91 (for Al-Maḳrizi); Delitzsch, *Anekdota zur Gesch. der Mittelalt. Scholastik*, p. 375 (for Ibn Ezra); compare Steinschneider in Berliner's *Magazin*, iii. 199; *Monatsschrift*, xxxiii. 479; *Ha-Yonah*, p. 18; Steinschneider, *Hebr. Uebers.* pp. 531, 854; idem, *Arab. Lit. der Juden*, p. 307.

G.

**ELIEZER B. ḤISMA.** See Eleazar b. Ḥisma.

**ELIEZER (LIEZER) BEN HYRCANUS:** One of the most prominent tannaim of the first and second centuries; disciple of R. Johanan ben Zakkai (Ab. ii. 8; Ab. R. N. vi. 3, xiv. 5) and colleague of Gamaliel II., whose sister he married (see Imma Shalom), and of Joshua b. Hananiah (Ab. *l.c.*; Ab. R. N. *l.c.*; B. B. 10b). His earlier years are wrapped in myths; but from these latter it may be inferred that he was somewhat advanced in life when a desire for learning first seized him, and impelled him, contrary to the wishes of his father, to desert his regular occupation and to repair to Jerusalem to devote himself to the study of the Torah. Here he entered Johanan's academy and for years studied diligently, notwithstanding the fact that he had to cope with great privations. It is said that sometimes many days elapsed during which he did not have a single meal. Johanan, recognizing Eliezer's receptive and retentive mind, styled him "a cemented cistern that loses not a drop" (Ab. *l.c.*). These endowments were so pronounced in him that in later years he could declare, "I have never taught anything which I had not learned from my masters" (Suk. 28a).

His father in the meantime determined to disinherit him, and with that purpose in view went to Jerusalem, there to declare his will before Johanan ben Zakkai. The great teacher, having heard of Hyrcanus' arrival and of the object of his visit, instructed the usher to reserve for the expected visitor a seat among those to be occupied by the élite of the city, and appointed Eliezer lecturer for that day. At first the latter hesitated to venture on Johanan's place, but, pressed by the master and encouraged by his friends, delivered a discourse, gradually displaying wonderful knowledge. Hyrcanus having recognized in the lecturer his truant son, and hearing the encomiums which Johanan showered on him, now desired to transfer all his earthly possessions to Eliezer; but the scholar, overjoyed at the reconciliation, declined to take advantage of his brothers, and requested to be allowed to have only his proportionate share (Ab. R. N. vi. 3; Pirḳe R. El. i. *et seq.*). He continued his attendance at Johanan's college until near the close of the siege of Jerusalem, when he and Joshua assisted in smuggling their master out of the city and into the Roman camp (see Johanan ben Zakkai).

Subsequently Eliezer proceeded to Jabneh (Ab.

R. N. iv. 5; Giṭ. 56), where he later became a member of the Sanhedrin under the presidency of Gamaliel II. (Ab. R. N. xiv. 6; Sanh. 17b), though he had established, and for many years afterward conducted, his own academy at Lydda (Sanh. 36b). His fame as a great scholar had in the meantime spread, R. Johanan himself declaring that Eliezer was unequaled as an expositor of traditional law (Ab. R. N. vi. 3); and many promising students, among them Akiba (*ib.*; Yer. Pes. vi. 33b), attached themselves to his school.

Eliezer became known as "Eliezer ha-Gadol" (= "the Great"; Tosef., 'Orlah, 8; Ber. 6a, 32a; Soṭah 13b, 48b, 49a; generally, however, he is styled simply "R. Eliezer"), and with reference to his legal acumen and judicial impartiality, the Scriptural saying (Deut. xvi. 20), "That which is altogether just [lit. "Justice, justice"] shalt thou follow," was thus explained: "Seek a reliable court: go after R. Eliezer to Lydda, or after Johanan ben Zakkai to Beror Ḥel," etc. (Sanh. 32b). Once he accompanied Gamaliel and Joshua on an embassy to Rome (Yer. Sanh. vii. 25d; Deut. R. ii. 24).

Rabbi Eliezer was very severe and somewhat domineering with his pupils and colleagues (see Sifra, Shemini, i. 33; 'Er. 63a; Ḥag. 3b; Meg. 25b), a characteristic which led occasionally to unpleasant encounters. The main feature of his teaching was a strict devotion to tradition: he objected to allowing the Midrash or the paraphrastic interpretation to pass as authority for religious practise. In this respect he sympathized with the conservative school of Shammai, which was also opposed to giving too much scope to the interpretation. Hence the assertion that he was a Shammaite, though he was a disciple of R. Johanan ben Zakkai, who was one of Hillel's most prominent pupils. This brought Eliezer into conflict with his colleagues and contemporaries, who realized that such conservatism must be fatal to a proper development of the oral law. It was also felt that the new circumstances, such as the destruction of the Temple and the disappearance of the national independence, required a strong religious central authority, to which individual opinion must yield.

**Eliezer's Conservatism.**

At last the rupture came. The Sanhedrin deliberated on the susceptibility to Levitical uncleanness of an 'aknai-oven (an oven consisting of tiles separated from one another by sand, but externally plastered over with cement). The majority decided that such an oven was capable of becoming unclean, but Eliezer dissented. As he thus acted in direct opposition to the decision of the majority, it was deemed necessary to make an example of him, and he was excommunicated. Still, even under these circumstances great respect was manifested toward him, and the sentence was communicated to him in a very considerate manner. Akiba, dressed in mourning, appeared before him and, seated at some distance from him, respectfully addressed him with "My master, it appears to me that thy colleagues keep aloof from thee." Eliezer readily took in the situation and submitted to the sentence (B. M. 59b; Yer. M. Ḳ. iii. 81a *et seq.*). Thenceforth Eliezer lived in retirement, removed from the center of Jewish learning; though occasionally some of his disciples visited him and informed him of the transactions of the Sanhedrin (Yad. iv. 3).

During the persecutions of the Jewish Christians in Palestine, Eliezer was charged with being a member of that sect, and was summoned before the penal tribunal. Being asked by the governor, "How can a great man like thee engage in such idle things?" he simply replied, "The judge is right." The judge, understanding thereby Eliezer's denial of all connection with Christianity, released him, while Rabbi Eliezer understood by "judge" God, justifying the judgment of God which had brought this trial upon him. That he should be suspected of apostasy grieved him sorely; and though some of his pupils tried to comfort him, he remained for some time inconsolable. At last he remembered that once, while at Sepphoris, he had met a sectary who communicated to him a singular halakah in the name of Jesus; that he had approved of the halakah and had really enjoyed hearing it, and, he added, "Thereby I transgressed the injunction (Prov. v. 8), 'Remove thy way far from her, and come not nigh the door of her house,' which the Rabbis apply to sectarianism as well as to heresy" ('Ab. Zarah 16b; Eccl. R. i. 8). The suspicion of apostasy and the summons before the dreaded tribunal came, therefore, as just punishment. This event in his life may have suggested to him the ethical rule, "Keep away from what is indecent and from that which appears to be indecent" (Tosef., Ḥul. ii. 24). It is suggested that his sayings, "Instructing a woman in the Law is like teaching her blasphemy" (Soṭah iii. 4); "Let the Law be burned rather than entrusted to a woman" (*ib.*); and "A woman's wisdom is limited to the handling of the distaff" (Yoma 66b), also date from that time, he having noticed that women were easily swayed in matters of faith.

**Relations with Christianity.**

Separated from his colleagues and excluded from the deliberations of the Sanhedrin, Eliezer passed his last years of life unnoticed and in comparative solitude. It is probably from this melancholy period that his aphorism dates: "Let the honor of thy colleague [variant, "pupils"] be as dear to thee as thine own, and be not easily moved to anger. Repent one day before thy death. Warm thyself by the fire of the wise men, but be cautious of their burning coals [= "slight them not"], that thou be not burned; for their bite is the bite of a jackal, their sting is that of a scorpion, their hissing is that of a snake, and all their words are fiery coals" (Ab. ii. 10; Ab. R. N. xv. 1). When asked how one can determine the one day before his death, he answered: "So much the more must one repent daily, lest he die to-morrow; and it follows that he must spend all his days in piety" (Ab. R. N. *l.c.* 4; Shab. 153a).

When his former colleagues heard of his approaching dissolution, the most prominent of them hastened to his bedside at Cæsarea. When they appeared before him he began to complain about his long isolation. They tried to mollify him by professing great and unabated respect for him, and by averring that it was only the lack of opportunity that had kept them away. He felt that they might have profited by his

**His Death.**

teaching. Thereupon they besought him to communicate to them traditions concerning certain moot points, particularly touching Levitical purity and impurity. He consented, and answered question after question until all breath left him. The last word he uttered was "ṭahor" (="pure"), and this the sages considered as an auspicious omen of his purity; whereupon they all rent their garments in token of mourning, and R. Joshua revoked the sentence of excommunication.

Eliezer died on a Friday, and after the following Sabbath his remains were solemnly conveyed to Lydda, where he had formerly conducted his academy, and there he was buried. Many and earnest were the eulogies pronounced over his bier. R. Joshua is said to have kissed the stone on which Eliezer used to sit while instructing his pupils, and to have remarked, "This stone represents Sinai [whence the Law was revealed]; and he who sat on it represented the Ark of the Covenant" (Cant. R. i. 3). R. Akiba applied to Eliezer the terms which Elisha had applied to Elijah (II Kings ii. 12), and which Joash subsequently applied to Elisha himself (*ib.* xiii. 14), "O my father, my father, the chariot of Israel, and the horsemen thereof" (Ab. R. N. xxv. 3).

Though excommunicated, Eliezer is quoted in the Mishnah, the Baraita, and the Talmudim more frequently than any one of his colleagues. He is also made the putative author of PIRḲE DE-R. ELIEZER or BARAITA OF R. ELIEZER, though internal evidence conclusively proves the late origin of the work.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 100-160; Brüll, *Mebo ha-Mishnah*, i. 75-82; Frankel, *Darke ha-Mishnah*, pp. 75-83; Grätz, *Gesch.* 2d ed., iv. 43 *et seq.*; Hamburger, *R. B. T.* ii. 162-168; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Oppenheim, *Bet Talmud*, iv. 311, 332, 360; Weiss, *Dor*, ii. 81 *et seq.*; Wiesner, *Gibe'at Yerushalayim*, pp. 61 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 50a *et seq.*; G. Deutsch, *The Theory of Oral Tradition*, pp. 30, 34, Cincinnati, 1896.

S. S. S. M.

**ELIEZER (ELEAZAR) BEN IMMANUEL OF TARASCON:** Member of a family of scholars established in that city since the first half of the thirteenth century. Although he wrote several works, only his correspondence with R. Samuel of Agde (France) is now extant. He was the teacher of the Dominican convert Pablo CHRISTIANI.

BIBLIOGRAPHY: Renan-Neubauer, *Les Rabbins Français*, pp. 516, 563; Grätz, *Gesch.* vii. 143; Gross, *Gallia Judaica*, p. 249.

G. S. K.

**ELIEZER B. ISAAC.** See DEL BENE, DAVID.

**ELIEZER BEN ISAAC OF BOHEMIA.** See TOSAFISTS.

**ELIEZER ISAAC COHEN BEN ABRAHAM ASHKENAZI OF VITERBO:** Italian physician and Talmudic authority; born at Rome at the beginning of the sixteenth century; died, probably at Sienna, Oct. 16, 1590. He was a brother-in-law of the physician and Talmudist David de Pomis, and, like him, distinguished in both medicine and rabbinical literature. A halakic decision of his on "Ḥalizah" is quoted by Isaac Lampronti ("Paḥad Yiẓḥaḳ," *s.v.* חליצה); and Moses Provençal, in his responsa, cites him as an authority and gives him the title "Ha-Kohen ha-Gadol." In 1587 the community of Bologna consulted Eliezer regarding an ignorant shoḥeṭ.

Eliezer is believed to be identical with Theodoro de Sacerdotibus, the physician of Pope Julius III. It is probable that the "Librum de Duello," credited to Isaac Viterbo by Bartolocci ("Bibl. Rabb." iii. 891) followed by Wolf ("Bibl. Hebr." i. 651, No. 1176), was the work of Eliezer. Late in life Eliezer settled at Sienna. The high esteem in which he was held is shown by the elegy composed at his death by Jacob of Tivoli (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1998).

BIBLIOGRAPHY: Marini, *Degli Archiatri Pontificii*, i. 417; Carmoly, *Histoire des Médecins Juifs*, in *Revue Orientale*, ii. 134; *R. E. J.* x. 185; *Allg. Zeit. des Jud.* 1842, p. 631; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 144, 259, 262.

K. I. BR.

**ELIEZER BEN ISAAC HA-GADOL** ("The Great"): German rabbi of the eleventh century. He was a pupil of his cousin R. Simon ha-Gadol of Mayence and of R. Gershom Me'or ha-Golah. David Conforte, relying on the statement in the tosefta to Shab. 54b, says that Eliezer ha-Gadol was the teacher of Rashi ("Ḳore ha-Dorot," p. 8a); but Rashi himself, in citing Eliezer (Pes. 76b), does not say so. In Rashi's quotation he is sometimes called Eliezer ha-Gadol and sometimes Eliezer Gaon, which induced Azulai ("Shem ha-Gedolim," p. 12a) to consider them as two separate persons. According to Menahem di Lonsano ("Shete Yadot," p. 122a), Eliezer ha-Gadol was the author of the well-known "Orḥot Ḥayyim" or "Ẓawwa'at R. Eliezer ha-Gadol," generally attributed to Eliezer b. Hyrcanus. As to the authorship of the seliḥah "Elohai Basser 'Ammeka," recited in the service of Yom Kippur Ḳaṭon and attributed to Eliezer by Michael ("Or ha-Ḥayyim," pp. 205–207), see Landshuth, "'Ammude ha-'Abodah," p. 20.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 12a, ii., *s.v.* ארחות חיים; Zunz, *Z. G.* pp. 47 *et seq.*; Jellinek, *B. H.* iii. 27, 28 of the Preface; Fuenn, *Keneset Yisrael*, p. 124; Steinschneider, *Cat. Bodl.* cols. 957–958; Fürst, *Bibl. Jud.* i. 233.

G. M. SEL.

**ELIEZER D'ITALIA:** Printer of Mantua at the beginning of the seventeenth century; established a printing-office in Mantua in 1612 after an interval of fifteen years during which no Hebrew printing-establishment had existed there. In that year he issued the "Ayyelet ha-Shaḥar," a collection of liturgies by Mordecai Yare; "Yashir Mosheh," a Purim poem by Moses of Corfu; and Abraham Portaleone's "Shilṭe ha-Gibborim."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 156; Zunz, *Z. G.* p. 259; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 47.

J. M. SEL.

**ELIEZER (LIEZER-ELEAZAR) B. JACOB:** 1. Tanna of the first century; contemporary of Eleazar b. Ḥisma and Eliezer b. Hyrcanus, and senior of 'Illai (Pes. 32a, 39b; Yalḳ., Lev. 638). Of his personal history nothing is known, except that he had seen the Temple at Jerusalem and was familiar with the specific purposes of its many apartments, a subject on which he was considered an authority (Yoma 16b; see MIDDOT). Some of the details, however, he eventually forgot, and was reminded of them by Abba Saul b. Baṭnit (Mid. ii. 5, v. 4).

Simon b. 'Azzai, Akiba's contemporary, relates that he had discovered a genealogical roll wherein was stated, "The Mishnah of R. Eliezer b. Jacob is only a 'ḳab' [small in proportion], but clear" (משנת ראב"י קב ונקי, Yeb. 49b), wherefore subsequent generations generally adopted Eliezer's views as law (Yeb. 60a; Bek. 23b).

In the Haggadah, too, he is mentioned. According to him, what the Bible says (Deut. xi. 13), "To serve him with all your heart and with all your soul," is an admonition to the priests that, when officiating, they shall entertain no thought foreign to their duty (Sifre, Deut. 41).

**2.** Tanna of the second century, quoted among Akiba's younger disciples who survived the fall of Bethar and the subsequent Hadrianic persecutions: Judah b. 'Illai, Meïr, Simon b. Yoḥai, Eliezer b. Jose ha-Gelili (Gen. R. lxi. 3; Cant. R. ii. 5; compare Ber. 63b; Yeb. 62b). With most of them he maintained halakic disputations (Neg. x. 4; Tosef., Yeb. x. 5; *ib.* B. Ḳ. v. 7; *ib.* Ker. i. 11; *ib.* Parah, iii. 10). He was the founder of a school known in the Talmud after his name, Debe R. Eliezer b. Jacob, which sometimes opposed the Debe R. Ishmael (Sanh. 90b; Ḥul. 132a; Yoma 45b; see Ḥanina b. Minyomi).

Like his older namesake, Eliezer is quoted in both the Halakah and the Haggadah. From the Pentateuchal injunction (Deut. xxii. 5), "The woman shall not wear that which pertaineth to man, neither shall a man put on a woman's garment," he maintains that a woman must never handle arms or go to war, and that man must not use ornaments which women usually wear (Sifre, Deut. 226; Nazir 59a). Eliezer taught: "Whoso performs a pious deed gains for himself an advocate [before heaven], and whoso commits a sin creates an accuser against himself. Penitence and pious deeds constitute a shield against heavenly visitations" (Ab. iv. 11).

It is related of him that he once gave up the seat of honor to a poor blind man. The distinction thus conferred on the visitor by so eminent a man induced the people thereafter bounteously to provide for the needy one, who, when he realized the cause of his good fortune, thanked its author. He said, "Thou hast shown kindness unto one who is seen, but can not see: may He who sees, but can not be seen, harken to thy prayers and show thee kindness" (Yer. Peah viii. 21b).

Bibliography: Bacher, *Ag. Tan.* i. 67–72, ii. 283–291; Brüll, *Mebo ha-Mishnah*, i. 71 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 73 *et seq.*; Heilprin, *Seder ha-Dorot*, ed. Warsaw, 1897, ii. 57b *et seq.*; Weiss, *Dor*, ii. 41 *et seq.*, 166 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 31b *et seq.*, 51a.

S. S. S. M.

**ELIEZER BEN JACOB BELLIN ASHKENAZI:** German scholar of the seventeenth century. He prepared a calendar ("'Ibronot," Lublin, 1615) based upon the work of Jacob Marcaria (Riva di Trento, 1561), and improved by the addition of a circular table, which facilitated the determination of holidays and other important dates. It was reprinted at Lublin (1640) and Frankfort-on-the-Oder (1691).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 204; Fuenn, *Keneset Yisrael*, p. 122; Zarfati, in Jost's *Annalen*, 1840, p. 344; Steinschneider, *Cat. Bodl.* col. 958.

G. M. Sel.

**ELIEZER B. JACOB NAHUM.** See Nahum.

**ELIEZER BEN JOEL HA-LEVI (ראבי"ה):** German Talmudist; born probably at Bonn 1160–65; died about 1235. He belonged to a German family of scholars; his father, Joel ben Isaac ha-Levi, was a prominent teacher of the Talmud, and his maternal grandfather was Eliezer b. Nathan, perhaps the greatest Talmudist of Germany in the early part of the twelfth century. Eliezer's first teacher was his father; he then attended the yeshibot of Metz, Mayence, and Speyer. His teachers in Mayence and Speyer were Eliezer b. Samuel and Moses b. Solomon ha-Kohen, two pupils of Jacob Tam. Isaac b. Asher II. of the yeshibah at Speyer is often designated by him as his teacher. Eliezer settled first at Bonn, whence he went to Bingen, where he and his family barely escaped a massacre at New-Year. On this occasion he lost all his property, including his books and manuscripts.

In 1200 he succeeded his father as chief rabbi of Cologne, his assistants being Menahem b. David and Shealtiel b. Menahem; he conducted at the same time a large yeshibah. He took part in the Synod of Mayence (1220 or 1223), which had for its object the amelioration of the moral, religious, and social condition of the communities. His daughter's son Hillel was the father of Mordecai b. Hillel, and among his pupils may be mentioned Isaac b. Moses, who frequently quotes his teacher in his "Or Zarua'."

Eliezer displayed a many-sided literary activity. His comments on the Bible and his glosses show that he was influenced by the German mysticism of his time. Like his colleague Eleazar of Worms, he attached great importance to gematria, though many of his glosses are grammatical and lexicographical.

**His Works.** The four liturgical poems by Eliezer that have been preserved voice the sorrows of Israel, of which he himself had ample experience. They are distinguished by wealth of thought and perfection of form, and are among the best German piyyuṭim. He, however, devoted himself chiefly to the Talmud and the Halakah. He wrote tosafot to various Talmudic treatises, those to Baba Ḳamma, Ketubot, Yebamot, and Nedarim being quoted by later authorities; but they are little known, as he lost the manuscripts at Bingen. His chief productions, "Abi ha-'Ezri" and "Abi Asaf," deal with ritualistic problems and acquired great authority in Germany. Both follow mostly the arrangement of the treatises of the Talmud, the author first explaining the several passages of the Talmud with especial reference to the halakic Midrashim Sifra and Sifre, and to the Jerusalem Talmud, and then laying down the rules for religious observances, adding his own or other responsa relating to the subject.

Eliezer, like most German scholars, lacked skill in presentation, and the works in which he attempted to codify the laws regulating daily life are more or less chaotic in arrangement. The "Abi ha-'Ezri" contains most of the material discussed in Berakot, in Seder Mo'ed, in Ḥullin, and in Niddah, and also treats of "issur we-hetter" (that which is forbidden and permitted), and some parts of the marriage laws. The "Abi Asaf" contains the material referring to

the orders Nashim and Neziḳin, hence the larger part of the marriage laws, and the Talmudic-rabbinical law. Notwithstanding these methodological defects, Eliezer's works enjoyed the highest reputation during the Middle Ages, and are abundantly praised by his contemporaries. So far only a small fragment of the "Abi ha-'Ezri," under the title ספר ראבי"ה (Cracow, 1882), has been published, while the whole work is preserved in manuscript in the Bodleian Library (Neubauer, Nos. 637–639) and in several other libraries. Azulai saw part of the "Abi Asaf" in manuscript, and the work may still be extant. A treatise by Eliezer on the legal ordinance of Ketubah is also extant (MS. De Rossi, No. 563). Long extracts from "Abi Asaf" are found in Isaac b. Moses' "Or Zarua'," in Meïr of Rothenburg's responsa, in "Mordecai," in Haggahot Maimuniyyot, and in Asher b. Jehiel's Halakot. They are not only of great value for the study of the Halakah, but are also of great interest for the history of Jewish literature. Eliezer's responsa give information on authorities and works otherwise little or not at all known. These extracts also give an adequate idea of Eliezer's personality. He himself rigorously observed the religious practises, even keeping the Day of Atonement two days in succession, while at the same time he was lenient toward others. He permitted, for instance, non-Jewish musicians at weddings on the Sabbath. But he was inflexible in disputes relating to morals. He enforced rigorously Rabbenu Gershon's decree against polygamy, not even permitting a husband to marry again in the case of the wife's incurable insanity.

BIBLIOGRAPHY: Dembitzer, in the introduction to his edition of the ראבי"ה; Gross, in *Monatsschrift*, xxxiv.–xxxv.; Michael, *Or ha-Ḥayyim*, s.v.; Zunz, *S. P.* pp. 326–327.

L. G.

**ELIEZER B. JOSE HA-GELILI**: Tanna of the fourth generation (second century); one of Akiba's later disciples (Ber. 63b; Cant. R. ii. 5; Eccl. R. xi. 6; see ELIEZER B. JACOB). While he cultivated both the Halakah (Soṭah v. 3; Tosef., Sanh. i. 2; Sanh. 3b) and the Haggadah, his fame rests mainly on his work in the latter field. Indeed, with reference to his homiletics, later generations said, "Wherever thou meetest a word of R. Eliezer b. R. Jose ha-Gelili in the Haggadah, make thine ear as a funnel (Ḥul. 89a; Yer. Ḳid. i. 61d; Pesiḳ. R. x. 38b; compare Jastrow, "Dict." *s.v.* אפרכסת). For, even where he touched on the Halakah, he always brought exegesis to bear upon the matter. Thus, arguing that after legal proceedings are closed the court may not propose a compromise, he says, "The judge who then brings about a settlement is a sinner; and he who blesses him is a blasphemer, of whom it may be said (Ps. x. 3) ובוצע ברך נאץ ה' ["The compromiser he blesseth: the Lord he contemneth"; A. V. "Blesseth the covetous, whom the Lord abhorreth"]. The Law must perforate the mountain (*i.e.*, must not be set aside under any considerations); for thus the Bible says (Deut. i. 17), 'Ye shall not be afraid of the face of man; for the judgment is God's'" (Tosef., Sanh. *l.c.*; Sanh. 6b; Yer. Sanh. i. 18b). He compiled a set of hermeneutic rules as guides in interpreting the Scriptures (see BARAITA OF THE THIRTY-TWO RULES), some of which are adaptations of those of his predecessors, and in so far applicable to Halakah as well as to Haggadah. Those specifically homiletical are based on syntactical or phraseological or similar peculiarities of the Biblical texts which constitute the substance of the Midrashim.

Like his colleagues, at the close of the first academic session after the Bar Kokba insurrection, Eliezer publicly thanked the people of Usha. He said, "The Bible relates (II Sam. vi. 12), 'The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God.' Is this not very significant? If, for merely dusting and cleaning the Ark, which neither ate nor drank, Obed-edom was blessed, how much more deserving of blessings are they who have housed the scholars, have furnished them with meat and drink, and have otherwise shared with them their goods!" (Ber. 63b). Elsewhere (Cant. R. ii. 5) this is attributed to another speaker, while Eliezer is credited with the following: "It is recorded (II Sam. xv. 6), 'Saul said unto the Kenites . . . Ye showed kindness unto all the children of Israel, when they came up out of Egypt.' Was it not to Moses alone to whom Jethro ["the Kenite"; see Judges i. 16, iv. 11] had shown kindness? But the Bible here implies the rule that whoso deals kindly with any one of the spiritual heads of Israel, to him it is accounted as if he had done so to the whole people" (compare Lev. R. xxxiv. 8). With reference to the Biblical statement (Josh. xxiv. 32), "The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem," he remarks, "Was it not Moses who brought up those bones (Ex. xiii. 19)? But this teaches that where one starts a good deed and fails to bring it to a finish, another party performing the unfinished part, the whole deed is credited to the latter" (Gen. R. lxxxv. 3; compare Soṭah 13b; Tan., 'Ekeb. 6). He counsels that one should advance or postpone a journey in order to enjoy the company of a good man; and likewise to avoid the company of a bad one (Tosef., Shab. xvii. [xviii.] 2, 3; *ib.* 'Ab. Zarah i. 17, 18).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 292 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 212; Frankel, *Darke ha-Mishnah*, p. 186; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 167; Zacuto, *Yuḥasin*, ed. Filipowski, p. 57a.

S. S. S. M.

**ELIEZER BEN JOSEPH OF CHINON**: French Talmudist; born about 1255; martyred on the Jewish New-Year, Sept. 25, 1321; a pupil of Perez ben Elijah of Corbeil, whose sister he married. Estori Farḥi, Eliezer's pupil, in his "Kaftor wa-Ferah," mentions a work by his teacher, entitled "Halakot," which, however, has not been preserved. Eliezer is known chiefly by his correspondence and controversies. One of the latter refers to the Talmudic law that a document predated is void. The question arose whether this law was applicable to a deed of gift; after a good deal of correspondence it was decided in Eliezer's favor by Solomon ben Adret. Eliezer suffered death during the terrible persecutions of the lepers. Joseph, the father of Eliezer, was a prominent rabbi and scholar; according to Zunz, NATHANEL OF CHINON was the father of Joseph; this, however, is doubtful.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 584; Zunz, *Literaturgesch.* p. 363; Renan-Neubauer, *Les Rabbins Français*, p. 447.
L. G. A. PE.

**ELIEZER BEN JUDAH.** See ELEAZAR BEN JUDAH OF BARTOTA.

**ELIEZER LIEPMANN BEN JUDAH LÖB LEVI BRODY:** Cabalist of Galicia in the eighteenth century; author of two cabalistic commentaries: one on the Psalms, "Migdal Dawid," with a general introduction under the title "Ṭal Orot," published together with the text, Vienna, 1792; and one on the Proverbs, "Bet Shelomoh," with an introduction entitled "Petaḥ ha-Bayit," Zolkiev, 1788.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 133; Steinschneider, *Cat. Bodl.* col. 959; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 13.
K. I. BR.

**ELIEZER BEN MEÏR HA-LEVI:** Rabbi of Pinsk, Russia; flourished in the second half of the eighteenth century. He wrote: "Siaḥ ha-Sadeh," Pentateuchal homilies arranged in the order of the parashiyyot (Sklow, 1786); "Reaḥ ha-Sadeh," a continuation of the preceding, with the same arrangement, and with two homilies for each parashah (*ib.* 1795).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 126; Fürst, *Bibl. Jud.* i. 233.
L. G. M. SEL.

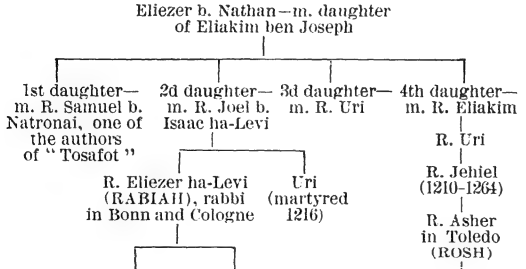
**ELIEZER BEN MENAHEM MANNES STERNBURG:** Talmudist of the seventeenth century. He was the author of "Petaḥ 'Enayim," an index to Biblical passages found in the Zohar and Tiḳḳunim (Cracow, 1647); republished with the Zohar (Sulzbach, 1684). He also revised (1619) the "'En Ya'aḳob" of Jacob b. Ḥabib.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 962.
L. G. M. SEL.

**ELIEZER B. NAPHTALI OF FRANKFORT.** See TREVES, ELIEZER B. NAPHTALI.

**ELIEZER B. NATHAN OF MAYENCE** (ראבן = RABaN): Halakist and liturgical poet; flourished in the first half of the twelfth century. He was the son-in-law of Rabbi Eliakim b. Joseph of Mayence, a fellow student of Rashi. Through his four daughters Eliezer became the ancestor of several learned families which exerted a great influence upon religious life in the subsequent centuries. One of his great-grandsons was R. Asher b. Jehiel (ROSH), father of R. Jacob, author of the "Ṭurim."

The following table represents the genealogy of the family:




Eliezer maintained a scholarly correspondence with his noted contemporaries, R. Tam and Rashbam (Jacob and Samuel b. Meïr), who esteemed him very highly, and in conjunction with whom, at the head of a synod of 150 rabbis from France and Germany, he had directed important measures. His ritual and juridical decisions were eagerly sought. The most important of his responsa he included in his principal halakic work. This book, which, playing upon the initials of his name, he terms "EBeN ha-'Ezer," is cited by his great-grandson Rosh, and by R. Solomon Luria, under the title of "Ẓofnat Pa'aneaḥ." The author attempts in this work to account for certain traditional customs, to offer solutions of complicated legal questions, and to throw light on the significance of ritual observances. The work is therefore necessarily lacking in unity. The first and smaller part, mainly in short chapters of varied contents (in the printed text extending up to No. 385), contains answers to questions from pupils and contemporaries; while the second and larger section presents elaborate halakic discussions arranged according to subjects, corresponding to the Talmudic tractates. Since the decisions as well as the scholarly treatises often contain personal reminiscences, observations regarding customs and usages, names of scholars, and miscellaneous literary data, the work is a storehouse for the student of Jewish history in that century. The various Hebrew paraphrases of German and French words which occur in the work are of importance for linguistic research.

**"Eben ha-'Ezer."**

Eliezer proves himself conscientious and careful in his decisions. Unlike R. Tam, he possessed little self-confidence, and in his humility and reverence for tradition he is inclined to extremely rigid interpretations of the Law. Solomon's injunction (Prov. i. 8), "Forsake not the teaching of thy mother," he interprets as meaning, "What the older rabbis have prohibited we must not permit" (No. 10). The chapters on civil law contain many an interesting document, and also a statement of commercial relations occasioned by various trials. They contain precise statements of the prices of goods and accurate information concerning commercial usages in the Rhineland and in distant Slavic countries; *e.g.*, concerning the gold trade in Strasburg and Speyer (fol. 145b); the coinage of the time (Zunz, "Z. G." p. 5b); and the export trade with Galicia and southern Russia (No. 5). Slavic customs and character are also discussed in connection with ritual matters. Among the decisions are some containing interpretations of Biblical and Talmudic sayings; one of them (No. 119) even presenting a connected commentary on Prov. xxx. 1–6, in which R. Saadia's view is cited —namely, that Ithiel and Ucal were the names of two men who addressed philosophical questions to Agur ben Jakeh.

The work mentions the year 1152, and must therefore have been completed after that date. The year 1247, which occurs on two copies, may be credited to later transcribers. In the subsequent centuries Eliezer came to be regarded as a great authority, but his work was little known. Not until its importance had been specially urged by the most influential rabbis of Poland—Mordecai Jafe, Samuel Eliezer Edels (Maharsha), Solomon Ephraim Lunt-

schitz, among others, in a formal appeal issued from Posen in 1609—was its publication undertaken. The first edition, Prague, 1610, has, up to the present time, remained the only one.

Eliezer wrote numerous yozerot, seliḥot, and other piyyuṭim; very few of them, however, have been incorporated in the German and Polish liturgy. The "Akapperah Pene Melek" in the seliḥot to the musaf of the Day of Atonement is an example. His poetical productions are valuable only as an index to his devout nature and to his estimate of the importance of the liturgy. They are distinguished for neither originality, elevation of thought, nor elegance of diction. With their allusions to haggadic interpretations, their employment of payyeṭan phraseology, acrostics, rimes, and similar mechanical devices, they differ little from many other liturgical productions. Some of these poems he seems to have written on special occasions. Thus, one piyyuṭ composed for a circumcision occurring on the Sabbath bears at the close the cipher "ABN," and the words "Long live my child Eliakim." Altogether twenty-five piyyuṭim of his are known. One of his seliḥot depicts the persecutions of the First Crusade (1096); another, those of 1146.

**As Liturgical Poet.**

To Eliezer is attributed the commentary on the Maḥzor published in Ostroh in 1830. Some of Eliezer's expositions are mentioned in a commentary on the festal prayers called "Ḳorban Aharon." Mention is also made of a commentary on Abot, from which Jehiel Morawtschik, in his "Minḥah Ḥadashah," written in 1576 after a manuscript of the year 1145, makes quotations.

**As Commentator.**

Eliezer is also supposed to be the author of a history of the terrible events of 1096, the year of the First Crusade. The persecutions of the Jewish communities in the towns along the Rhine, the horrible butcheries that were perpetrated, are faithfully depicted here in chronological order. In this work various acrostic verses contain the name "Eliezer b. Nathan." In deference to a passage in Joseph ha-Kohen's "'Emeḳ ha-Baka," p. 31, which makes a certain Eleazar ha-Levi the author, some writers (as Landshuth and Grätz) have denied Eliezer's authorship of this chronicle. This view, however, has recently been refuted. The chronicle was first edited by Adolph Jellinek ("Zur Geschichte der Kreuzzüge," Leipsic, 1854); and was republished as "Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge," by Neubauer and Stern, together with a German translation, in the "Quellen zur Geschichte der Juden in Deutschland," ii., Berlin, 1892.

**As Chronicler.**

Bibliography: Landshuth, *'Ammude ha-'Abodah*, pp. 20–22; Michael, *Or ha-Ḥayyim*, pp. 211–215; Güdemann, *Gesch. des Erziehungswesen und der Cultur*, i., *passim*; Zunz, *Literaturgesch.* pp. 259–262; Gross, in *Monatsschrift*, 1885, p. 310; H. Bresslau, in Neubauer and Stern, *Quellen*, ii., xv.–xvii.

L. G. A. K.

**ELIEZER BEN REUBEN.** See Kahana, Eliezer ben Reuben.

**ELIEZER BEN SAMSON:** Rabbi and liturgist of Cologne, of the twelfth century; a relative of the tosafist R. Eliezer b. Nathan; studied at Speyer under R. Isaac b. Elhanan, and at Mayence. He was one of the leaders of the "great synod" in which one hundred and fifty rabbis took part under the guidance of R. Jacob Tam and his brother Samuel (Rashbam). He is mentioned, and one of his responsa is cited, by Mordecai (Ket. 219; Shebu. 761; Ḳid. 515); another responsum is cited in "Or Zaro'a" (Shab. 45). Two of his piyyuṭim are extant: (1) for the second evening of the Feast of Tabernacles, a pizmon of seven stanzas, six verses in each; (2) "Reshut" to the "Haftarah," in Aramaic, consisting of thirty-two verses which rime in "raya." Both piyyuṭim give the acrostic of the author's name.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 218; Zunz, *Literaturgesch.* p. 176; Fuenn, *Keneset Yisrael*, p. 133.

L. G. M. Sel.

**ELIEZER B. SAMUEL.** See Treves, Eliezer b. Samuel.

**ELIEZER BEN SAMUEL OF VERONA:** Italian tosafist; lived about the beginning of the thirteenth century. He was a disciple of Rabbi Isaac the elder, of Dampierre, and grandfather of the philosopher and physician Hillel of Forli. He had sanctioned the second marriage of a young woman whose husband had probably, though not certainly, perished by shipwreck. But Eliezer ben Joel ha-Levi refused to indorse the permission, and a protracted controversy resulted, into which other rabbis were drawn. Eliezer ben Samuel is often quoted on Biblical and halakic questions. Mordecai, in speaking of Eliezer, calls him "Eliezer of Verdun," though undoubtedly meaning "Verona."

Bibliography: Azulai, *Shem ha-Gedolim*, i. 28; Zunz, *G. S.* iii. 250; *Monatsschrift*, xxxiv. 520; Gross, *Gallia Judaica*, p. 207.

L. G. A. Pe.

**ELIEZER B. TADDAI:** Tanna of the second century; contemporary of Simon b. Eleazar (Tosef., 'Er. vii. [v.] 9); and quoted in some baraitot in connection with halakot and with haggadot (Tosef., Shab. xvi. [xvii.] 10; Mek., Beshallaḥ, Shirah, i.; Tan., Beshallaḥ, 11). Nothing is known of his history, and, as is the case with many others, the exact version of his prænomen can not be ascertained. The Tosefta (*l.c.*) reads "Eleazar," and so does Yerushalmi (Shab. iii. 5d.; 'Er. vi. 23c); while the Babylonian Talmud (Shab. 123a; 'Er. 71b) and the Midrashim (*l.c.*) read "Eliezer." See also Tosef., Shab. *l.c.*; Rabbinowicz, "Diḳduḳe Soferim" to Shab. and 'Er. *l.c.*

S. S. S. M.

**ELIEZER OF TOLEDO:** Rabbi in Constantinople in the first half of the nineteenth century and a contemporary of Ḥiyya Pontremoli. He was the author of "Mishnat de-Rabbi Eli'ezer," a collection of one hundred and thirty-four responsa on the civil laws of Ḥoshen Mishpaṭ (Salonica, 1853).

Bibliography: Fuenn, *Keneset Yisrael*, p. 124; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 24.

K. M. Sel.

**ELIEZER OF TOULOUSE:** French tosafist; died about 1234. In his youth Eliezer was a tutor in the house of the wealthy scholar Hezekiah ben Reuben of Boppard. His tosafot on Beẓah are quoted by Zedekiah Anaw in his "Shibbole ha-

Leḳeṭ," and other quotations often made in his name may also have been taken therefrom.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 211; Zunz, *Z. G.* p. 39.

L. G. A. PE.

**ELIEZER OF TOUQUES** (מטוך): French tosafist; lived at Touques in the second half of the thirteenth century. He abridged the tosafot of Samson of Sens, Samuel of Evreux, and many others, and added thereto marginal notes of his own, entitled "Gilyon Tosafot," or "Tosafot Gillayon." This abridgment, together with the notes, after undergoing many alterations and receiving several additions from later authorities, was called "Tosafot Ṭuk"; it forms the foundation of the Tosafot now printed with the Talmud (see Hillel ben Mordecai, 'Ab. Zarah, § 1295; Judah ben Eliezer, "Minḥat Yehudah," 58a; R. Nissim to Alfasi, Giṭ. viii.; and Bezalel Ashkenazi, "Shiṭṭah," pp. 47–49). Gershon Soncino, who printed Eliezer's tosafot for the first time, says, in the preface to Ḳimḥi's "Miklol" edited by him (Constantinople, 1532–34), that he collected them in various places in France, especially in Chambéry, Savoy. Eliezer was also the author of a commentary on the Pentateuch, mentioned in a list of works appended to the manuscript of Ibn Janaḥ's "Sefer ha-Riḳmah," now in the Bibliothèque Nationale, Paris (No. 1216).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii., s.v. תוספות; Zunz, *Z. G.* p. 39; Gross, *Gallia Judaica*, p. 209; Rabbinowicz, *Ma'amar 'al Ḥaḳfasat ha-Talmud*, p. 23, Munich, 1877; Michael, *Or ha-Ḥayyim*, No. 424.

K. I. BR.

**ELIEZER (ELEAZAR) B. ZADOK: 1.** Tanna of the first century; disciple of Johanan the Horonite (Tosef., Suk. ii. 3; Yeb. 15b). He traced his descent from Shinḥab or Senaah of the tribe of Benjamin ('Er. 41a; Ta'an. 12a). In his youth he saw the Temple in its glory (Mid. iii. 8; Suk. 49a; Sanh. 52b; Men. 88b), and later witnessed its destruction by the Romans (Tosef., Ket. v. 9; Lam. R. i. 5). During his residence in Jerusalem he, in partnership with Abba Saul b. Baṭnit, conducted a wine and oil business (Tosef., Beẓah, iii. 8). He is reported to have acquired from some Alexandrian Jews a building formerly used as a private synagogue (Tosef., Meg. iii. [ii.] 6; Yer. Meg. iii. 72d). The partners were generally applauded for their fairness and piety (Tosef., Beẓah, *l.c.*).

After the destruction of Jerusalem, Eliezer is found at Acco (Acre), where, as he himself relates, he witnessed the distress of his vanquished people. There he saw the daughter of the once fabulously rich Nicodemus b. Gorion of Jerusalem risking her life at the hoofs of horses to pick up the grains which they had dropped (Ket. 67a; Lam. R. i. 16; compare Yer. Ket. v. 30b *et seq.*). Another prominent Jewish woman, Miriam, the daughter of Simon b. Gorion (perhaps Giora, the leader of the Zealots, who surrendered to Titus; see Josephus, "B. J." vii. 2), Eliezer saw tied by her tresses to the tail of a horse, and thus dragged behind the Roman horsemen (Yer. Ket. v. 30c; compare Lam. R. *l.c.*). Later he is found at Jabneh, a frequent visitor at the residence of Patriarch Gamaliel II. (Tosef., Beẓah, ii. 13 *et seq.*; Pes. 37a; Beẓah 22b), and a member of the Sanhedrin (Shab. 11a; Niddah 48b), where he frequently related personal observations which he had made in the days of Judea's independence (Tosef., Pes. vii. 13; compare Yer. Pes. viii. 36b; Tosef., Suk. ii. 10; Tosef., Meg. iii. 15; Tosef., Sanh. ix. 11; Tosef., Kelim, B. B. ii. 2); and on some of his reports the Sanhedrin founded halakot (Pes. x. 3, 116b; B. B. 14a; Men. 40a).

The frequency of his reminiscences in Talmudic literature forms the strongest argument for the assumption that he was the first compiler of a now lost treatise on mourning called "Ebel Zuṭarta" (see Brüll, "Jahrb." i. 16–26; Klotz, "Ebel Rabbati," pp. 3 *et seq.*). How long he remained in Jabneh is not stated; but he did not end his days there. According to a Talmudic notice (M. Ḳ. 20a; Sem. xii.), he died at Ginzaḳ (Gazaca) in Media, far away from his family; and his son, Zadok II., learned of his death only after the lapse of three years.

**2.** Grandson of the preceding; flourished in the fourth tannaitic generation (second century). He is often met with in halakic controversies with the later disciples of Akiba (Kil. vii. 2; Kelim xxvi. 9; Miḳ. vi. 10). Like his grandfather, he spent many years in Babylonia, where Abba Arika's father studied under him (Suk. 44b; see AIBU, 1). Unlike his grandfather, in whose name no practical decisions are on record, he decided questions submitted to him (Suk. *l.c.*); and his own acts are cited as illustrations in ritualistic law (*ib.*; Tosef., Suk. ii. 2; Yer. Sanh. vii. 24b; the illustration of the Tosefta is anachronistically ascribed to the elder Eliezer b. Zadok).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 50–55; Brüll, *Mebo ha-Mishnah*, i. 91–93; Frankel, *Darke ha-Mishnah*, pp. 97–99, 178; Heilprin, *Seder ha-Dorot*, ed. Maskileison, ii. 59a, 68b; Weiss, *Dor*, ii. 121; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 26a, 58a.

S. S. S. M.

**ELIEZER BEN ZEEB WOLF:** Russian rabbi; lived about the middle of the eighteenth century. He was the author of two works: (1) "Imre Shefer," containing sermons, Poryck, 1786; and (2) "Dammeseḳ Eli'ezer," containing novellæ on Talmud and Tosafot, ethical sermons, a commentary on Ps. cxx.–cxxxiv., and various other explanations and homilies, *ib.* 1790.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 123; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 70.

L. G. I. BR.

**ELIHU:** Name of several Biblical personages. It has two forms—אליהוא and אליהו—and its meaning is "He is my God," *i.e.*, "He remains my God and does not change," not as G. Hoffmann ("Hiob," 1891, p. 23) renders it: "He is my God," *i.e.*, "My God is the only true God." The most famous bearer of this name is found in the Book of Job (xxxii. 2–6, xxxiv. 1, xxxv. 1, xxxvi. 1), where he is described as the son of Barachel (ברכאל), and a descendant of Buz (בוז). Since the latter, according to Gen. xxii. 21, was a son of Abraham's brother Nachor and a brother of Huz (עוץ), the ancestor of Job, it follows that Elihu, the Buzite, was a distant relative of Job. The Assyrian equivalent of the land of Buz is "Bazu," designating a region probably east of Damascus (Friedrich Delitzsch, "Assyrische Lesestücke," 4th ed., 1901, p. 192). Elihu is therefore described as

a non-Israelite living during the patriarchal period, like Job and other personages of the book named after him. Elihu is the speaker in ch. xxxii.–xxxvii., and his argument is as follows: God is the educator of mankind, who punishes only until the sinner has atoned for his sin and recognizes his wrong-doing. Then God has attained His object, to "bring back his soul from the pit, to be enlightened with the light of the living" (xxxiii. 17–30). Elihu, therefore, holds a middle ground, maintaining that God neither "takes away judgment," nor sends suffering merely as a punishment, but acts as the educator and teacher of mankind (xxxiv. 5; xxxv. 1, 14; xxxvi. 10, 22). As regards the relation of Elihu's speeches to the Book of Job, see JOB, BOOK OF.

Among the Israelites the following bore the name of Elihu: (1) Samuel's great-grandfather (I Sam. i. 1); (2) a brother of David (I Chron. xxvii. 18); (3) a chief of the tribe of Manasseh, who joined David when the latter fled to Ziklag (I Chron. xii. 20); (4) one of the Korhites (I Chron. xxvi. 7).

E. G. H. E. K.

**ELIJAH (אליהו).—Biblical Data:** The name אליהו means "YHWH is (my) God," and is a confession that its bearer defended YHWH against the worshipers of Baal and of other gods. It has therefore been assumed that the prophet took this name himself (Thenius, in "Kurzgefasstes Exegetisches Handbuch zu I Könige," xvii. 1). Elijah was a prophet in Israel in the first half of the ninth pre-Christian century, under King Ahab. In I Kings xvii. 1 and xxi. 17, etc., Elijah is called "the Tishbite" (התשבי), probably because he came from a place (or a family) by the name of "Tishbe." A place of that name lay within the boundaries of Naphtali (comp. Tobit i. 2). But the Hebrew words מתשבי גלעד must refer to a place in Gilead (see, however, Targum, Masoretes and David Ḳimḥi *ad loc.*).

THE ASCENSION OF ELIJAH.
From an illuminated ketubah of the early nineteenth century.
(In the U. S. National Museum, Washington, D. C.)

Elijah, therefore, came from the land east of the Jordan, to wage war, in the name of the God of his fathers, against the worship of Baal. He was marked as an adherent of the old customs by his simple dress, consisting of a mantle of skins girt about the loins with a leather belt (II Kings i. 8). He began his activities with the announcement that the drought then afflicting the land should not cease until he gave the word (comp. Josephus, "Ant." viii. 13, § 2).

This announcement, addressed to Ahab and his wife, marked the beginning of a life of wandering and privation for the prophet. He fled from hiding-place to hiding-place, the first being by the brook Cherith (כריח). Since Robinson's explorations in Palestine (ii. 533 *et seq.*) this brook has been identified with the Wadi el-Ḳelt, which discharges into the Jordan near Jericho. But the resemblance between the two names is really less close than appears, for it must be remembered that "Ḳelt" is pronounced with the emphatic "k." Moreover, since the expressions קדמה and על-פני הירדן refer to the land east of the Jordan, the brook Cherith must have been there, even if there is no modern river-name with which to identify it. After the brook Cherith had dried up, the prophet was forced to seek refuge beyond the boundaries of Israel, and found it in the Phenician Zarephath, about four hours' journey south of Sidon, where a widow sustained him. She was rewarded by the prophet's miraculous benefits (I Kings xvii. 9–24).

**Ahab and Elijah.**

The greatest achievement of Elijah's life was his victory over the priests of Baal at Mt. Carmel. Having heard that the other prophets of YHWH were also persecuted, he requested King Ahab to gather the people of Israel, the 450 priests of Baal, and the 400 prophets of Ashtaroth on Mt. Carmel. Then he asked Israel the famous question: "How long do ye halt on both knees?" (A. V.: "How long halt ye between two opinions?"), meaning, "How long will ye be undecided as to whether ye shall follow YHWH or Baal?" The people remaining silent, he invited the priests of Baal to a contest, proposing that he and they should each build an altar and lay a burnt offering thereon, and that the God who should send down fire from heaven to consume the offering should be accepted as the true God. After various unsuccessful attempts to get a favorable answer had been made by the prophets of Baal, while they were ridiculed with subtle irony by Elijah, YHWH sent fire from heaven to consume his offering. YHWH was recognized by Israel, and the priests of Baal were slain near the brook Kishon (I Kings xviii. 40).

**Elijah at Mount Horeb.**

But this victory brought no rest to Elijah. He had to leave Israel in order to escape the vengeance of Jezebel (*ib.* xix. 3 *et seq.*), and fled to the place where Israel's Law had been promulgated by Moses. As he lay under a juniper-tree, exhausted by his journey, he was miraculously provided with food; and on reaching Horeb, the mountain of God, he heard the voice of the Lord exhorting him to patience. This is the sense of the famous passage (*ib.* xix. 11–13). God manifested Himself neither in the great wind that rent the mountains,

nor in the earthquake, nor in the fire, but in the "still small voice." The three following measures were suggested: the appointing of a foreign enemy of Israel; the anointing of an Israelitic rival king to Ahab's dynasty; and the anointing of Elisha to continue the spiritual work of the prophet. This, the chief work of the prophet, Elijah himself carried on to the end of his life. After the election of Elisha (xix. 19–21), he prophesied both punishments and promises (xxi. 17–28; II Kings i. 3 *et seq.*), and left the field of his activities as suddenly as he had appeared (II Kings ii. 11).

Elijah is also mentioned in later Biblical and apocryphal passages as follows: II Chron. xxi. 12 *et seq.*; Mal. iii. 24; Ecclus. (Sirach) xlviii. 1; I Macc. ii. 58; Isaiah's Martyrdom, ii. 14 (in Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," 1898, ii. 125).

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——**In Rabbinical Literature:** Elijah, "let him be remembered for good," or "he who is remembered for good" (Yer. Sheb. iii., end); or, as he is commonly called among the Jews, "the prophet Elijah" (Eliyahu ha-nabi'), has been glorified in Jewish legend more than any other Biblical personage. The Haggadah which makes this prophet the hero of its description has not been content, as in the case of others, to describe merely his earthly life and to elaborate it in its own way, but has created a new history of him, which, beginning with his death or "translation," ends only with the close of the history of the human race. From the day of the prophet Malachi, who says of Elijah that God will send him before "the great and dreadful day" (Mal. iii. 23 [A. V. iv. 5]), down to the later marvelous stories of the Ḥasidic rabbis, reverence and love, expectation and hope, were always connected in the Jewish consciousness with the person of Elijah. As in the case of most figures of Jewish legend, so in the case of Elijah the Biblical account became the basis of later legend. Elijah the precursor of the Messiah, Elijah zealous in the cause of God, Elijah the helper in distress—these are the three leading notes struck by the Haggadah, endeavoring to complete the Biblical picture with the Elijah legends. Since, according to the Bible, Elijah lived a mysterious life, the Haggadah naturally did not fail to supply the Biblical gaps in its own way. In the first place, it was its aim to describe more precisely Elijah's origin, since the Biblical (I Kings xvii. 1) "Elijah, who was of the inhabitants of Gilead," was too vague.

Three different theories regarding Elijah's origin are presented in the Haggadah: (1) he belonged to the tribe of Gad (Gen. R. lxxi.); (2) he was a Benjamite from Jerusalem, identical with the Elijah mentioned in I Chron. viii. 27; (3) he was a priest. That Elijah was a priest is a statement which is made by many Church fathers also (Aphraates, "Homilies," ed. Wright, p. 314; Epiphanius, "Hæres." lv. 3, *passim*), and which was afterward generally accepted, the prophet being further identified with Phinehas (Pirḳe R. El. xlvii.; Targ. Yer. on Num. xxv. 12; Origen, ed. Migne, xiv. 225). Mention must also be made of a statement which, though found only in the later cabalistic literature (Yalḳuṭ Reubeni, Bereshit, 9a, ed. Amsterdam), seems nevertheless to be very old (see Epiphanius, *l.c.*), and according to which Elijah was an angel in human form, so that he had neither parents nor offspring. See MELCHIZEDEK.

If the deeds which the Scripture records of Phinehas be disregarded, Elijah is first met with in the time of Ahab, and on the following occasion: God bade the prophet pay a visit of condolence to Hiel, who had suffered the loss of his sons because of his impiety. Elijah was unwilling to go, because profane words always angered and excited him. Only after God had promised to fulfil whatever words the prophet might utter in his righteous indignation did Elijah go to Hiel. Here the prophet met Ahab and warned him that God fulfils the maledictions of the godly, and that Hiel had been deprived of his sons because Joshua had anathematized the rebuilding of Jericho. The king derisively asked: Is Joshua greater than his teacher Moses? For Moses threatened all idolaters with hunger and distress, and yet he—Ahab—was faring very well. At this Elijah said (I Kings xvii. 1): "As the Lord God of Israel liveth," etc.; thereupon God had to fulfil His promise, and a famine came in consequence of the want of rain (Sanh. 113a; Yer. Sanh. x.). God sent ravens to supply the wants of the prophet during the famine. Some think "'orebim" (ravens) refers to the inhabitants of Oreb (Gen. R. xxxviii. 5; Ḥul. 5a; so also the Jewish teacher of Jerome in his commentary on Isa. xv. 7). The ravens brought meat to Elijah from the kitchen of the pious Jehoshaphat (Tan., ed. Buber, iv. 165; Aphraates, *l.c.* p. 314; different in Sanh. 113). God, however, who is merciful even toward the impious, sought to induce Elijah to absolve Him from His promise, so that He might send rain. He accordingly caused the brook from which the prophet drew water to dry up, but this was of no avail. God finally caused the death of the son of the widow in whose house the prophet lived, hoping thereby to overcome the latter's relentless severity. When Elijah implored God to revive the boy (compare JONAH IN RABBINICAL LITERATURE), God answered that this could only be accomplished by means of "the heavenly dew," and that before He could send the dew it would be necessary for the prophet to absolve Him from His promise (Yer. Ber. iv. 9b; different in Sanh. 113a). Elijah now saw that it would be necessary to yield, and took the opportunity to prove before Ahab, by a second miracle, the almighty power of God. He arranged with the king to offer sacrifices to God and Baal at one and the same time, and to see which would turn out to be the true God.

**In the Times of Ahab.**

The bulls, which were selected for sacrifice by lot, were twins which had grown up together. But while Elijah brought his bull quickly to the place of sacrifice, the 450 priests of Baal labored in vain to induce the other to move a step. The animal even began to speak, complaining that while it was his twin brother's glorious privilege to be offered upon the altar of God, he was to be offered to Baal. Only after the prophet had convinced him that his sacrifice would also be for the glorification of God

could the priests of Baal lead him to the altar (Tan., ed. Buber, iv. 165). They then commenced to cry "Baal! Baal!" but there was no response. In order to confound them utterly, "God made the whole world keep silent as if it were void and waste"; so that the priests of Baal might not claim that the voice of Baal had been heard (Ex. R. xxix., end). These proceedings consumed much time, and Elijah found it necessary to make the sun stand still: "Under Joshua thou stoodst still for Israel's sake; do it now that God's name be glorified!" (Aggadat Bereshit, lxxvi.). Toward evening Elijah called his disciple Elisha and made him pour water over his hands. Then a miracle took place: water commenced to flow from the fingers of Elijah as from a fountain, so that the ditch around the altar became full (Tanna debe Eliyahu R. xvii.). The prophet prayed to God that He would send fire down upon the altar, and that the people might see the miracle in its proper light and not regard it as sorcery (Ber. 9b). In his prayer he spoke of his mission as the precursor of the Messiah, and petitioned God to grant his request that he might be believed in future (Midr. Shir ha-Shirim, ed. Grünhuth, 25a; Aggadat Bereshit, lxxvi.).

In spite of Elijah's many miracles the great mass of the Jewish people remained as godless as before; they even abolished the sign of the covenant, and the prophet had to appear as Israel's accuser before God (Pirḳe R. El. xxix.). In the same cave where God once appeared to Moses and revealed Himself as gracious and merciful, Elijah was summoned to appear before God. By this summons he perceived that he should have appealed to God's mercy instead of becoming Israel's accuser. The prophet, however, remained relentless in his zeal and severity, so that God commanded him to appoint his successor (Tanna debe Eliyahu Zuṭa viii.).

**Elijah's Zeal for God.**

The vision in which God revealed Himself to Elijah gave him at the same time a picture of the destinies of man, who has to pass through "four worlds." This world was shown to the prophet in the form of the wind, since it disappears as the wind; storm (רעש) is the day of death, before which man trembles (רעש); fire is the judgment in Gehenna, and the stillness is the last day (Tan., Peḳude, p. 128, Vienna ed.). Three years after this vision (Seder 'Olam R. xvii.) Elijah was "translated." Concerning the place to which Elijah was transferred, opinions differ among Jews and Christians, but the old view was that Elijah was received among the heavenly inhabitants, where he records the deeds of men (Ḳid. 70; Ber. R. xxxiv. 8), a task which according to the apocalyptic literature is entrusted to Enoch. But as early as the middle of the second century, when the notion of translation to heaven was abused by Christian theologians, the assertion was made that Elijah never entered into heaven proper (Suk. 5a; compare also Ratner on Seder 'Olam R. xvii.); in later literature paradise is generally designated as the abode of Elijah (compare Pirḳe R. El. xvi.), but since the location of paradise is itself uncertain, the last two statements may be identical.

It is one of the duties of Elijah to stand at the cross roads of paradise and to lead the pious to their proper places, to bring the souls of the impious out of hell at the beginning of the Sabbath, to lead them back again at the end of the Sabbath, and after they have suffered for their sins, to bring them to paradise forever (Pirḳe R. El. *l.c.*). In mystic literature Elijah is an angel, whose life on earth is conceived of as a merely apparitional one, and who is identified with SANDALFON. The cabalists speak also of the struggle between Elijah and the Angel of Death, who asserts his right to all children of men, and who endeavored to prevent Elijah from entering heaven (Zohar Ruth, beginning, ed. Warsaw, 1885, 76a). The taking of Elijah into heaven or supramundane regions did not mean his severance from this world; on the contrary, his real activity then began. From Biblical times there is his letter to Jehoram, written seven years after his translation (Seder 'Olam R. xvii.; compare, however, Josephus, "Ant." ix. 5, § 2), and his interference in favor of the Jews after Haman had planned their extinction (see ḤARBONA; MORDECAI). But it is mainly in post-Biblical times that Elijah's interest in earthly events was most frequently manifested, and to such an extent that the Haggadah calls him "the bird of heaven" (Ps. viii. 9, Hebr.), because like a bird he flies through the world and appears where a sudden divine interference is necessary (Midr. Teh. *ad loc.*; see also Ber. 4b; Targ. on Eccles. x. 20). His appearing among men is so frequent that even the irrational animals feel it: the joyous barking of the dogs is nothing else than an indication that Elijah is in the neighborhood (B. Ḳ. 60b). To men he appears in different forms, sometimes while they are dreaming, sometimes while they are awake, and this in such a way that the pious frequently know who is before them. Thus he once appeared to a Roman officer in a dream and admonished him not to be lavish of his inherited riches (Gen. R. lxxxiii.). Once a man came into a strange city shortly before the beginning of the Sabbath, and not knowing to whom to entrust his money (which he was not allowed to carry on the Sabbath), he went to the synagogue, where he saw some one with phylacteries on his forehead, praying. To this man he gave all that he had for keeping, but when he asked for its return at the end of the Sabbath, he found that he had to deal with a hypocrite and impostor. When the poor man fell asleep Elijah appeared to him, and showed him how to obtain his money from the wife of the swindler. When he awoke he followed the advice of Elijah, and not only received his money back, but also unmasked the hypocrite (Pesiḳ. R. xxii.; Yer. Ber. ii.).

Elijah appeared to many while they were awake, and this in various ways. He often elected to appear in the guise of an Arab (ערבי) or, more exactly, in that of an Arab of the desert טעייא (see ARABIA IN RABBINICAL LITERATURE). In this manner he once appeared to a poor but pious man, and asked him whether he wished to enjoy the six good years which were appointed him now, or at the end of his life. The pious man took him for a sorcerer, and made no reply. But when Elijah came the third time, the man consulted his wife as to what he should do. They concluded to tell the Arab that they wished to enjoy the good years at once; they had hardly

expressed their wish when their children found a great treasure. The pious couple made good use of their riches, and spent much money for benevolent purposes. After six years the Arab returned and told them that the end of their prosperity had come. The woman, however, said to him: "If you can find people who will use with more conscientiousness what you give unto them, then take it from us and give it to them." God, who well knew what use this pious couple had made of their wealth, left it in their hands as long as they lived (Midr. Ruth Zuṭa, ed. Buber, near end).

**Elijah in the Guise of an Arab.**

To the pious, Elijah is in many cases a guardian angel, for whom no place is too remote, and who leaves nothing undone to help them in their distress or to save them from misery. Thus, Nahum of Gimzo was once sent on a political mission to Rome and given certain gifts to carry to the emperor; on the way he was robbed of these, but Elijah replaced them, and procured for Nahum riches and honor (Sanh. 109a). He saved the tanna Meïr from the persecuting bailiffs. During the religious persecutions under Hadrian he saved another tanna, Eleazar ben Prata, from the Roman government, which wished to sentence him to death, by removing those who were to testify against him and by bringing him to a place 400 miles distant ('Ab. Zarah 17b). He acted as witness for the amora Shila, when he was accused of exercising jurisdiction according to Jewish law (Ber. 58a), and appeared as comforter to Akiba when the latter was in distress (Ned. 50a). As physician he helped Simi b. Ashi (Shab. 109b), and R. Judah I., whose awful and incessant pains he stopped by laying his hand upon him. This healing had at the same time the effect of reconciling Rabbi with Ḥiyyah, for Elijah appeared to Rabbi in the form of Ḥiyyah, and caused him thereby to hold Ḥiyyah in great respect (Yer. Kil. ix. 32b). Elijah was a daily guest in the academy of Rabbi, and on one occasion he even disclosed a great celestial mystery, for which he was severely punished in heaven (B. M. 85b). Elijah, however, is not only the helper in distress and the peacemaker, but he acted also as teacher of Eleazar ben Simon, whom he taught for thirteen years (Pesiḳ., ed. Buber, x. 92b; see AKIBA BEN JOSEPH IN LEGEND).

The following is an Elijah story which was very widely circulated, and which was even given a place in the liturgy: To a pious but very poor man Elijah once appeared and offered himself as servant. The man, at first refusing, finally took him. He did not keep him long, however, for the king needed a skilful builder for a palace which he was about to build; Elijah offered his services, and the pious man received a high price for his servant. Elijah did not disappoint his new master, but prayed to God, whereupon suddenly the palace of the king stood there in readiness. Elijah disappeared (Rabb. Nissim, "Ḥibbur Yafeh meha-Yeshu'ah," near end). This story has been beautifully worked over in the piyyuṭ "Ish Ḥasid," which is sung, according to the German-Polish ritual, on Sabbath evening.

In olden times there were a number of select ones with whom Elijah had intercourse as with his equals, they being at the time aware of his identity. In Talmudic-Midrashic literature are the following stories: Eliezer ben Hyrcanus was brought by Elijah to Jerusalem to receive instruction there from Johanan ben Zakkai (Pirḳe R. El. i.). In the great controversy between this teacher and his colleagues, Elijah communicated to Rabbi Nathan what the opinion concerning this controversy was in heaven (B. M. 59b). The same Nathan was also instructed by him with reference to the right measure in eating and drinking (Giṭ. 70a). A special pet of Elijah seems to have been Nehorai, whom he instructed with reference to Biblical passages, and explained to him also some of the phenomena of nature (Yer. Ber. ix. 13c; Ruth R. iv.). Another teacher, called "Jose" (probably not Jose b. Ḥalafta), was so familiar with Elijah that he was not afraid to declare openly that Elijah had a rough temper (Sanh. 113a). The words of Elijah to Judah, the brother of Salla the Pious, read: "Be not angry, and you will not sin; drink not, and you will not sin" (Ber. 29b). Besides this friendly advice the pious Judah received important instructions from Elijah (Yoma 19b; Sanh. 97b). Rabbah ben Shila (Ḥag. 15b), Rabbah ben Abbahu (Ḥag. 15b; B. M. 114b), Abiathar (Giṭ. 6b), Kahana (Ḳid. 41a), Bar He He (Ḥag. 9b), are also mentioned as among the pious who personally communicated with Elijah. Besides these, some others whose names are not given are mentioned as having been in friendly relations with Elijah (B. B. 7b; Yer. Ter. i. 40d; see also Ket. 61a). What kind of people Elijah selected may be seen from the following: Of two pious brothers, one allowed his servants to partake only of the first course at meals, whereas the other allowed them to partake of every course. Elijah did not visit the first, whereas he frequently visited the latter. In like manner he treated two brothers, one of whom served himself first, and then his guests, whereas the other cared for his guests first (Ket. *l.c.*). The demands of Elijah upon his friends were very strict, and the least mistake alienated him. One of his friends built a vestibule, whereby the poor were at a disadvantage in that their petitioning voices could be heard in the house only with great difficulty; as a result Elijah never came to him again (B. B. 7b).

**Elijah the Friend of the Pious.**

Very characteristic of Elijah is his relation to the Babylonian amora Anan. A man brought Anan some small fish as a present, which he would not accept, because the man wished to submit to him a law case for decision. The petitioner, however, sooner than have the rabbi refuse his gift, decided to take his case elsewhere, and requested Anan to direct him to another rabbi; this Anan did. The rabbi before whom the case was tried showed himself very friendly toward the man because he had been recommended to him by Anan, and decided in his favor. Elijah, till then Anan's teacher and friend, deserted him from that moment, because, through his carelessness, judgment had been biased (Ket. 105b). The Midrash Tanna debe Eliyahu, in which Elijah often speaks of himself in the first person, recounting his experiences and teaching many lessons, is likewise associated with Anan, who is said to have compiled the work from Elijah's own discourses.

None of the pious could boast of such a close relation to Elijah as could Joshua b. Levi, to fulfil whose wishes Elijah was always ready, although he sometimes showed himself very severe toward him (Yer. Ter. viii. 4b; Yer. Sheb. ix. 31a; Mak. 11a). Elijah once brought about an interview between Joshua and the Messiah (Sanh. 98a), and he also showed Joshua the precious stones which, according to the words of the prophet (Isa. liv. 11, 12), shall replace the sun in giving light to Jerusalem (Pesiḳ. xviii. 136a).

**Joshua b. Levi and Elijah.**

But more precious than these sacred revelations were the lessons which Joshua received from Elijah, especially the doctrine of the theodicy, which Elijah tried to explain to his friend by means of illustrations. Joshua once asked Elijah to take him along on his journeys through the world. To this the prophet yielded on condition that Joshua should never question him concerning the causes of his actions, strange as they might appear; should this condition be violated, the prophet would be obliged to part from him. Both set out upon their journey. The first halt was at the house of a poor man who owned only a cow, but who, with his wife, received the strangers most kindly, and entertained them to the best of his ability. Before they continued their journey next morning, the rabbi heard Elijah pray that God might destroy the poor man's cow, and before they had left the hospitable house the cow was dead. Joshua could not contain himself, but in great excitement said to Elijah: "Is this the reward which the poor man receives for his hospitality toward us?" The prophet reminded him of the condition upon which they had undertaken the journey, and silently they continued on their way. Toward evening they came to the house of a rich man who did not even look at them, so that they had to pass the night without food and drink. In the morning when they left the inhospitable house, Joshua heard Elijah pray that God would build up a wall which had fallen in one of the rich man's houses. At once the wall stood erect. This increased the agitation of the rabbi still more; but remembering the condition which had been imposed upon him, he kept silent. On the next evening they came to a synagogue adorned with silver and gold, none of whose rich members showed any concern for the poor travelers, but dismissed them with bread and water. Upon leaving the place Joshua heard Elijah pray that God would make them all leaders ("heads"). Joshua was about to break his promise, but forced himself to go on in silence again. In the next city they met very generous people who vied with one another in performing acts of kindness toward the strangers. Great, then, was the surprise of Joshua when, upon leaving the place, he heard the prophet pray that God might give them only "one head."

Joshua could not refrain any longer, and asked Elijah to explain to him his strange actions, although he knew that by asking he would forfeit the prophet's companionship. Elijah answered: "The poor but generous man lost his cow because of my prayer, for I knew that his wife was about to die, and I asked God to take the life of the cow instead of that of the wife. My prayer for the heartless rich man was because under the fallen wall was a great treasure which would have come into the hands of this unworthy man had he undertaken to rebuild it. It was also no blessing which I pronounced upon the unfriendly synagogue, for a 'place which has many heads will not be of long duration'; on the other hand, I wished for the others, the good people, 'one head,' that union and peace may always be among them." This is a widely circulated legend, first found in Nissim ben Jacob's "Ḥibbur Yafeh," 1886, pp. 9–12, and reprinted in Jellinek's "Bet ha-Midrash," v. 133–135 (vi. 131–133 gives another version). For Judæo-German and other renderings of this legend see Zunz, "G. V." 2d ed., p. 138. The antiquity of the legend may be seen from the fact that Mohammed mentions it in the Koran, sura xviii. 59–82; compare also "R. E. J." viii. 69–73.

**Elijah Explains His Actions.**

The Prophet Elijah.

(From a printed Passover Haggadah, Prague, 1526.)

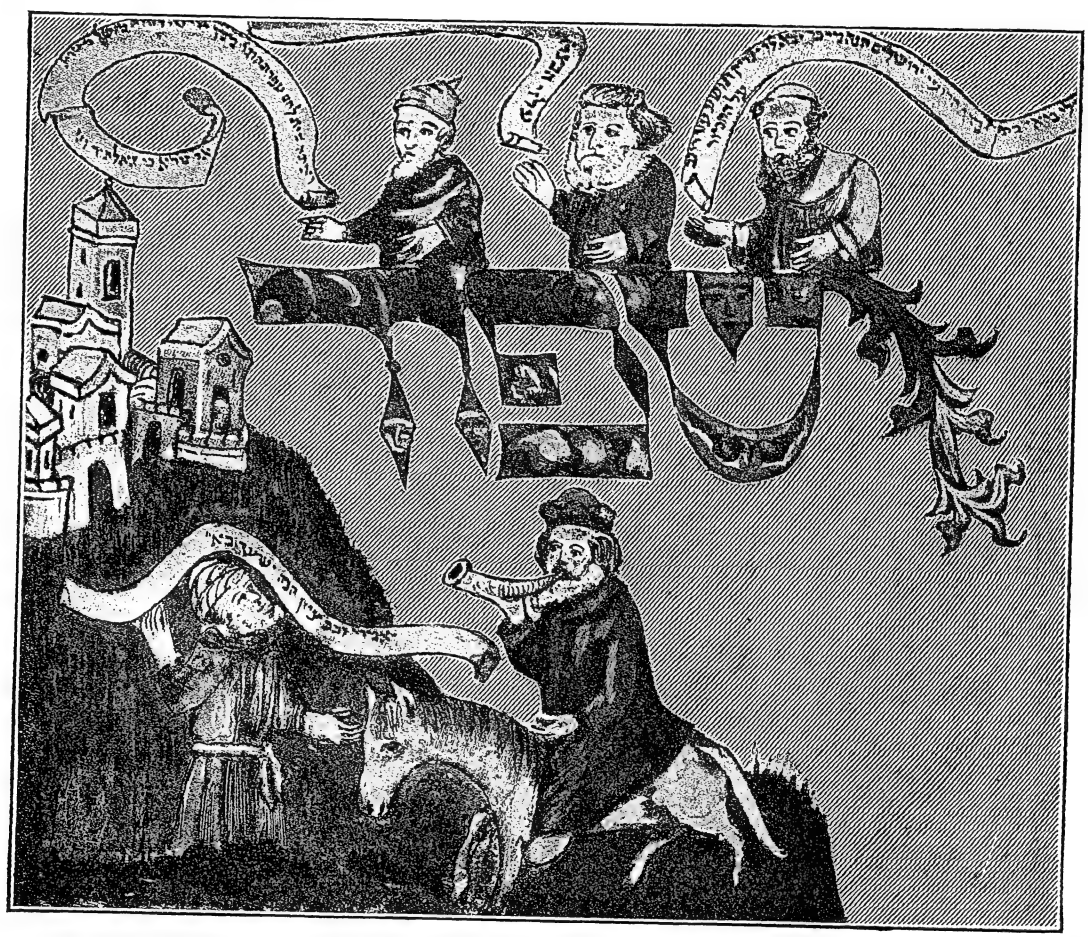
Besides Joshua ben Levi, Elijah showed another rabbi, Baroka by name, that things must not be judged from outward appearances. Once they were in a lively street of a great city, when the rabbi asked Elijah whether there were any in the multitude who would have a place in the world to come. The prophet could give an affirmative answer in regard to three men only: a jailer and two jesters — the first, because he saw to it that chastity and morality prevailed among the inmates of the prison; the latter, because they tried by their jests to banish all anxious thoughts from the people (Ta'an. 22a).

The Tannaim and Amoraim are not the only ones who could boast of the special favor of Elijah. The mystics and cabalists of all times frequently appealed to Elijah as their patron. Among them was the gaon Joseph, of whom it was said that Elijah was a daily visitor at his academy (First Epistle of Sherira, ed. Neubauer, p. 32). The introduction of the Cabala to Provence is traced directly to Elijah, who revealed the secret doctrine to Jacob ha-Nozer. Similarly Abraham b. Isaac and Abraham ben David of Posquières are mentioned as privileged ones, to whom Elijah appeared (see Jellinek, "Auswahl Kabbalistischer Mystik," pp. 4, 5). The pseudonymous author of the "Ḳanah" asserted that he had received his teachings directly from Elijah. In the Zohar, Simon ben Yoḥai and his son Eleazar are mentioned as among those who enjoyed the special friendship of Elijah. This work, as well as the Tiḳḳun Zohar and the Zohar Ḥadash, contains much

that is ascribed to Elijah (compare Friedmann, "Seder Eliyahu Rabba we-Seder Eliyahu Zuṭa," pp. 38–41). When, toward the middle of the fourteenth century, the Cabala received new prominence in Palestine, Elijah again took a leading part. Joseph de la Regna asks Elijah's advice in his combat with Satan. The father of the new cabalistic school, Isaac Luria, was visited by Elijah before his son was born. In like manner, the father of Israel Ba'al Shem-Ṭob received the good news from Elijah that a son would be born unto him, "who would be a light in Israel" ("Ma'asiyyot Peliot," pp. 24, 25, Cracow, 1896, which contains an interesting narrative of Elijah's meeting with the father of Ba'al Shem-Ṭob).

**Elijah as the Forerunner of the Messiah.**

The climax of Elijah's activity is his appearance shortly before the Messianic time. "He is appointed to lead aright the coming ages, to restore the tribes of Jacob," says Ben Sira of him (Ecclus. [Sirach] xlviii. 10, 11). In the second half of the first Christian century it was expected that Elijah would appear shortly before the coming of the Messiah, to restore to families the purity which in the course of time had become doubtful ('Eduy. viii. 7; this is the opinion of Johanan b. Zakkai). A century later the notion prevailed that Elijah's office was "to bring peace and adjust all differences" (*ib.*). It was expected that all controversies and legal disputes which had accumulated in the course of time would be adjusted by him, and that difficult ritual questions and passages of Scripture seemingly conflicting with each other would be explained, so that no difference of opinion would exist concerning anything (Men. 45b; Ab. R. N. xxxiv.; Num. R. iii., near the end; compare also Jew. Encyc. i. 637a). The office of



Elijah Announcing the Coming of the Messiah.
(From an illuminated Maḥzor in the town hall of Frankfort-on-the-Main.)

interpreter of the Law he will retain forever, and in the world to come his relation to Moses will be the same as Aaron's once was (Zohar, Ẓaw, iii. 27, bottom). But the notion which prevailed at the time of the origin of Christianity, that Elijah's mission as forerunner of the Messiah consisted mainly in changing the mind of the people and leading them to repentance, is not unknown to rabbinical literature (Pirḳe R. El. xliii., xlvii.). His real Messianic activity—in some passages he is even called "go'el" (="redeemer"; compare Friedmann, *l.c.* pp. 25, 26)—will commence three days before the coming of

the Messiah. On the first day he will lament over the devastation of Palestine, but will close with the words: "Peace will now come over the earth"; on the second and third days he will speak words of comfort (Pesiḳ. R. xxxv. 161; Elijah as the "good messenger of salvation" is a frequent figure in the apocalyptic midrashim). When the archangel Michael blows the trumpet, Elijah will appear with the Messiah, whom he will present to the Jews ("Otot ha-Mashiaḥ," in Jellinek, "B. H." ii. 62, 125; see ESCHATOLOGY). They will ask of Elijah, as an attestation of his mission, that he raise the dead before their eyes and revive such of the dead as they personally knew (Shir ha-Shirim Zuṭa, ed. Buber, 38, end; compare also Syriac Apocalypse of BARUCH; Bousset, "The Antichrist Legend," p. 203).

**The Seven Miracles.**

But he will do more than this, in that he will perform seven miracles before the eyes of the people: (1) He will bring before them Moses and the generation of the wilderness; (2) he will cause Korah and his company to rise out of the earth; (3) he will revive the Messiah, the son of Joseph; (4) he will show them again the three mysteriously lost sacred utensils of the Temple, namely, the Ark, the vessel of manna, and the vessel of sacred oil (see ANTICHRIST); (5) he will show the scepter which he received from God; (6) he will crush mountains like straw; (7) he will reveal the great mystery (Jellinek, *l.c.* iii. 72). At the bidding of the Messiah, Elijah will sound the trumpet, and at the first blast the primitive light will appear; at the second, the dead will rise; and at the third, the Divine Majesty will appear (Jellinek, *l.c.* v. 128). During the Messianic reign Elijah will be one of the eight princes (Micah v. 4), and even on the Last Day he will not give up his activity. He will implore God's mercy for the wicked who are in hell, while their innocent children who died in infancy on account of the sins of their fathers, are in paradise. Thus he will complete his mission, in that God, moved by his prayer, will bring the sinful fathers to their children in paradise (Eccl. R. iv. 1). He will bring to an end his glorious career by killing Samael at the behest of God, and thus destroy all evil (Yalḳuṭ Ḥadash, ed. Radawil, 58a). Compare ELIJAH'S CHAIR.

BIBLIOGRAPHY: Bousset, *The Antichrist Legend*, s.v.; Friedmann, *Seder Eliyahu Rabba we-Seder Eliyahu Zuṭa*, pp. 1–44, Warsaw, 1902; S[amuel] K[ohn], *Der Prophet Elia in der Legende*, in *Monatsschrift*, xii. 241 *et seq.*, 361 *et seq.*; Ginzberg, *Die Haggada bei den Kirchenvätern*, i. 76–80.

S. S. L. G.

**——In Mohammedan Literature:** Elijah is mentioned in the Koran as a prophet together with Zechariah, John, and Jesus (sura vi. 85); while in sura xxxvii. 123–130 it is said: "Verily, Elijah [Ilyas] was of the prophets, when he said to his people, 'Will ye call upon Baal and leave the best of creators, God, your Lord?'" In verse 130 he is called "Ilyasin": "Peace upon Ilyasin, thus do we reward those who do well."

According to Baiḍawi, the people to whom Elijah was sent were the inhabitants of Baalbek in Cœle-Syria. When Elijah made his appearance as a prophet the king (Ibn al-Athir says that the king's name was Ahab, but places him after Ezekiel) believed in him, though the people did not. The king made Elijah his vizier, and both worshiped God. But the king soon apostatized, and Elijah separated from him. The prophet then afflicted the country with famine, and no one save himself had bread to eat; so that if one noticed the odor of bread he said: "Elijah must have passed this way."

One day Elijah came into the house of an old woman who had a paralytic child named Elisha ibn Ukhṭub. Elijah cured the child, who remained with the prophet, and, after Elijah's translation, became his successor.

The Jewish tradition that Elijah is identical with Phinehas is current among the Moslems also. They have, moreover, another tradition borrowed from the Jews. Elijah, they say, will appear on the last day, and either he or one of his descendants will await, in the interior of a mountain, the second coming of the Messiah.

Certain Islamic authorities confound Elijah with Al-Khiḍr (= "the green" or "fresh one"), famous in Mohammedan literature on account of his having discovered the fountain of perpetual youth. Even their names have been combined in "Khiḍr-Ilyas" or "Khiḍralas." Other authorities, among them the author of the "Ta'rikh Muntaḥab," distinguish Elijah from Al-Khiḍr, whom they identify with Elisha. They believe that, while the latter is the guardian of the sea, Elijah is the guardian of the desert (the idea originating, doubtless, in the fact that Elijah hid himself in the desert; I Kings xix. 4).

Elijah's translation is thus described by the Moslems: God had told Elijah in a vision to go out of the town and to mount anything which he might see before him. He departed with his disciple Elisha, and, seeing a horse, mounted it. God covered him with feathers, enveloped him with fire, took away from him the desire of eating and drinking, and joined him to His angels. According to Ibn al-Athir, God made Elijah of a twofold nature: man and angel, earthly and heavenly.

BIBLIOGRAPHY: Ibn al-Athir, *Al-Ta'rikh al-Kamil*, i. 90, 91, Cairo, 1891–92; Tabari, *Chroniques* (French transl. of Zotenberg), i. 374, 381, 409–411; Rampoldi, *Annali Musulmani*, iv. 491, vi. 549, Milan, 1822–25; E. Rödiger, in Ersch and Gruber, *Encyc.* section i., part 33, p. 324; D'Herbelot, *Bibliothèque Orientale*, iii. 345, s.v. *Ilia*; Hughes, *Dict. of Islam*, s.v.

E. G. H. M. SEL.

**——In Medieval Folk-Lore:** Owing to his ubiquitousness and to the universal belief that he remained after his departure from the earth the ever-ready helper of the Jew, Elijah the prophet became the prototype of the Wandering Jew. Many characteristics of wandering deities and heroes like those of Buddha, of Zeus, and of Thor and Wodan who were believed to wander about the earth to test the piety and hospitality of the people, hence also those of Khiḍr, the Arabic legendary hero, were incorporated in the history of Elijah. He was accordingly expected to appear from time to time, especially on solemn occasions, as "the angel of the covenant," the genius of Jewish home sanctity who keeps a record of every mésalliance (Ḳid. 70a). He was believed to be present as the angel of the covenant at the circumcision (see ELIJAH'S CHAIR), or to appear as a guest at the SEDER and as protector of the Jewish household whenever the door was opened on that night. Every Saturday evening his blessed

intervention was invoked for the work of the new week; hence the many mystic formulas in the cabalistic liturgy for the close of the Sabbath.

He was often identified with other heroes of Jewish legend to whom immortality was attributed, such as MELCHIZEDEK, who had no father or mother, and Enoch-Meṭaṭron, who is said to have been a shoemaker by profession (Yalḳ. Reubeni, Bereshit, 27a and 9d), and this seems to explain the original story of the Wandering Jew.

BIBLIOGRAPHY: A. Tendlau, *Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit*, pp. 14–16, Frankfort-on-the-Main, 1860; idem, *Das Buch der Sagen und Legenden Jüdischer Vorzeit*, notes to Nos. 3, 28, Frankfort, 1873; L. Geiger, *Zeitschrift für die Geschichte der Juden in Deutschland*, iii. 297; Mannhardt, *Germanische Mythen*, pp. 118, 725, Berlin, 1858; Nork, *Etymologisches Mythologisches Wörterbuch*, s.v. *Elias*.

K.

**Sources.**

——**Critical View:** The stories of Elijah are not all derived from the same author. This is evident, first, from the fact that the longer form of the name (אליהו) is used (about sixty times) everywhere except in II Kings i. 3–12 and (in reference to other persons of the name) in I Chron. viii. 27; Ezra x. 21, 26. Then, too, there is a significant disagreement between I Kings xix. 15 *et seq.*, where Elijah is commissioned to anoint Kings Hazael and Jehu, and II Kings viii. 7 *et seq.*, ix. 1 *et seq.*, where it is said that these two kings were appointed by Elisha. Neither of these stories, however, bears marks of exilic or post-exilic origin, for the compound prepositions עד ל' (I Kings xviii. 19) or מלפני (xxi. 29) are not a proof of such origin, although the latter preposition is often used by preference in the post-exilic period. It is also obvious that the mention of the sacrifice (I Kings xviii. 36) does not stamp the story as post-exilic (contrary to G. Rösch, "Der Prophet Elia," in "Theologische Studien und Kritiken," 1892, pp. 557 *et seq.*; comp. Ed. König, "Einleitung ins Alte Testament," p. 264).

Many scholars, nevertheless, consider the stories legendary; and, although something extraordinary must have happened at Mt. Carmel, it can not be denied that the miraculous incidents of the prophet's career may have been magnified as they passed on from generation to generation. The account of the destruction of the two captains and their soldiers may be taken as an example of this; and, indeed, the fact that the shorter form of the prophet's name is used proves the account to be undoubtedly of later origin.

Some modern scholars regard the stories as mythological—Hugo Winckler, for instance, in his "Geschichte Israels" (1900, ii. 273).

Three other persons by the name of Elijah are mentioned in the Old Testament: a Benjamite who lived before the time of Saul (I Chron. viii. 27), and two persons of the post-exilic period (Ezra x. 21, 26).

BIBLIOGRAPHY: The various histories of Israel, including those of Guthe (1899) and Winckler (1900); H. Gunkel, *Der Prophet Elia*, in *Preussische Jahrbücher*, 1897, pp. 18 *et seq.*

E. G. H. E. K.

**ELIJAH, APOCALYPSE OF.** See APOCALYPTIC LITERATURE.

**ELIJAH'S CHAIR:** At every circumcision Elijah, "the angel of the covenant," as he is called in Malachi (iii. 1), is supposed to be seated at the right hand of the sandek, upon a chair richly carved and ornamented with embroideries ("kisse shel Eliyahu"). Even in the salutation to the child to be circumcised (ברוך הבא) is read the invitation to Elijah (הנה בא אליהו = הבא).

When, under the influence of Jezebel, circumcision in the northern kingdom was about to be abolished, Elijah is said to have retired to a cave. There he prayed to God (I Kings xix. 10), and complained that Israel had forsaken the covenant of the Lord; whereupon God ordained that no circumcision should take place except in the presence of Elijah. Some consider this to be a commendation of Elijah for his zeal; others, again, take it to be a measure of protection for Israel, in that Elijah is in every

Elijah's Chair.

(After Leusden, "Philologus Hebræo Mixtus," 1657.)

instance to be satisfied that the covenant is not being broken. Accordingly, the Shulḥan 'Aruk, Milah, 265, 11 (comp. Kol Bo, 73), orders that a distinct seat upon the bench, or a separate chair, be reserved for Elijah. To this the circumciser (mohel) refers in the prayer preceding the circumcision, as well as in the piyyuṭ for the Sabbath on which a circumcision occurs. When the chair of Elijah is made ready, the words "This is the chair of Elijah" (זהו כסא אליהו) must be said in a loud voice. Before the circumcision takes place the child is placed upon the chair. The chair is left in position for three days, not, as said by some, to give Elijah, the wanderer, time for rest, but because the first three days after circumcision are a period of danger for the child.

Elijah being the guardian of the little ones, is represented as such in the amulet for the lying-in

chamber, and, indeed, it is in this capacity that he is invited to the circumcision.

In Regensburg R. Judah the Pious was once entrusted with the office of sandek. The child was brought in and greeted by all with the customary formula, but Judah remained silent. Being questioned, he said: "I do not see Elijah seated at my side." As he said this a venerable old man appeared at the window, and to him he referred the questioners. To them the old man declared that Elijah refused to come because the child would one day abandon the faith of his forefathers. The prophecy was fulfilled.

Lipman of Mühlhausen, in his "Niẓẓaḥon," deals with the objection that Elijah could not possibly be present at different circumcisions at the same time. As the sunlight and the Angel of Death are omnipresent, so can Elijah be. The precept that the formula "Zeh ha-kisse' shel Eliyahu zakur leṭob" or "zeh ha-kisse' shel Eliyahu ha-nabi' zakur le-ṭob" must be cried aloud (Meïr ben Gabbai, "Tola'at Ya'aḳob") is also found in the Zohar (Lek Leka; comp. Wayiggash, and Terumah, 169a).

In some of the representations of the circumcision ceremony (as in Kirchner and Leusden) Elijah's chair is incorrectly placed at the left of the sandek; in others (as in Buxtorf's "Synagoga," the Amsterdam Pesaḥ Haggadah, etc.), it is not pictured at all. See GODFATHER.

ELIJAH'S CHAIR, AS USED IN THE CEREMONY OF CIRCUMCISION IN HOLLAND.
(After Leo de Modena's "Riti," Amsterdam, 1725.)

BIBLIOGRAPHY: A. Lewysohn, *Meḳore Minhagim*, Berlin, 1846; F. Löwin, *Ḥotam Ḳodesh*, Cracow, 1892; Joh. Buxtorf, *Synagoga Judaica*, Basel, 1661; a complete literature on the subject is given in A. T. Glassberg, *Zikron Berit la-Rishonim*, pp. 176, 178, 180, 231, 236, Berlin, 1892.

S. S. M. GR.

**ELIJAH BEN ABRAHAM:** Karaite scholar of the twelfth century. He was the author of a work entitled "Ḥalukḳot ha-Ḳara'im weha-Rabbanim," on the controversy between Karaites and Rabbinites (published by Pinsker in his "Likḳuṭe Ḳadmoniyyot," Supplement, pp. 99–106). Elijah was

the only Karaite who quoted a work of Saadia's—the "Kitab al-Rudd 'ala 'Anan," according to Pinsker (*ib.* p. 19). That Elijah lived not later than the twelfth century is shown by the fact that the last Karaite scholar quoted by him was Japheth ben ha-Maskil, a contemporary of Judah Ḥadassi. Pinsker identifies Elijah ben Abraham with ELIJAH B. JUDAH TISHBI, supposing that he was only the copyist, not the author, of the "Ḥalukḳot."

BIBLIOGRAPHY: Pinsker, *Likḳuṭe Kadmoniyyot*, pp. 19, 225; Steinschneider, *Jewish Literature*, p. 312, note 21; idem, *Hebr. Bibl.* v. 52-53; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 157.

K. M. SEL.

**ELIJAH B. ABRAHAM HA-LEVI.** See ÖTTINGEN.

**ELIJAH HA-'ADENI:** Rabbi and payyeṭan of Cochin, India; dates of birth and death unknown. He was a native of Aden, and was therefore called "Ha-'Adeni," that is to say, "the man of Aden." He wrote "Azharot," a piyyuṭ on the 613 commandments, which is read by the Jews of India and chiefly by those of Cochin on Shemini 'Aẓeret, or the eighth day of Sukkot (Amsterdam, 1688).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* ii., p. 1306, iii., No. 239b; Steinschneider, *Cat. Bodl.* col. 925; Dukes, *Zur Kenntniss der Neuhebr. Relig. Poes.* p. 141; *Orient, Lit.* vii., col. 677; Michael, *Or ha-Ḥayyim*, p. 174, No. 373.

L. G. M. SEL.

**ELIJAH ALAMANNUS:** Spanish physician and diplomat of the fifteenth century, and court physician of the Duke of Bourbon (probably Louis II. of France). Alfonso V., King of Aragon, confided to him a mission to Pope Martin V. He went to Rome in charge of a letter to the pope (Sept. 8, 1420), under safe-conduct for a year. A few years later "Magister Elijah," while at Avignon, had a bull, issued in favor of the Spanish Jews, legalized by the notary of the Curia.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 6, 7.

G. M. SEL.

**ELIJAH B. AZRIEL OF WILNA:** Grammarian and author, died after 1748. He wrote: "Ma'aneh Eliyahu," rules for Hebrew reading, Frankfort-on-the-Main, 1704; "Miḳra Ḳodesh," rules of Hebrew grammar, Berlin, 1713; "Miktab me-Eliyahu," a commentary on the "Or Torah" of R. Menahem di Lonsano, Hamburg, 1738; "Zori Gilead," a tale in verse, Rödelheim, 1748; and "Ḳine'uteh de-Eliyahu," novellæ on "Torat Ḥaṭṭa'ot," Amsterdam, 1711.

BIBLIOGRAPHY: Fuenn, *Kiryah Ne'emanah*, pp. 103, 104; Steinschneider, *Cat. Bodl.* No. 4942.

G. N. T. L.

**ELIJAH BA'AL SHEM OF CHELM:** Polish rabbi; born in 1550; died at Chelm. About 1565 he entered the yeshibah of Rabbi Solomon Luria of Lublin, and, after receiving the rabbinical ordination, became rabbi of Chelm, which position he held until his death. Elijah Ba'al Shem was one of the most eminent Talmudists of his generation. Together with his teacher he signed the "piske dinim" (laws) relative to the 'AGUNAH. He also studied Cabala, and, according to his grandson Ẓebi Ashkenazi, he was able to create a golem by means of Cabalistic agencies.

BIBLIOGRAPHY: Friedberg, *Luḥot Zikkaron*, p. 32, Drohobycz, 1897; Emden, *Megillat Sefer*, p. 4, Warsaw, 1896; Horodetzky, *Kerem Shelomoh*, p. 33, Drohobycz, 1896; *Ha-Meassef*, p. 157, St. Petersburg, 1902.

K. B. FR.

**ELIJAH HA-BABLI.** See TANNA DEBE ELIYAHU R.

**ELIJAH BAḤUR.** See LEVITA, ELIJAH.

**ELIJAH BE'ER (FONTE) B. SHABBETHAI (Elijah di Sabbato; also known as Elihe Saby and Elia Giudeo):** Italian physician; born in Germany at the end of the fourteenth century. He settled in Italy, where the Senate accorded him citizen's rights in Viterbo, and, in 1405, in Rome; confirmed by Pope Innocent VII. Feb. 6, 1406. He was exempted from toll, from forced service, and from wearing the Jewish garb, and was allowed to carry arms. Pope Martin V. made him his private physician, which position he retained under Martin's successor, Eugene IV., who (1433) confirmed his citizenship and pension. Elijah was among those who signed (Dec., 1443) an agreement between the pope and the Italian Jews concerning their religious freedom.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 320 *et seq.*, ii. 6 *et seq.*; Zunz, *G. S.* iii. 92, 173; Stern, *Urkundliche Beiträge*, pp. 25, 45; Berliner, *Gesch. der Juden in Rom*, ii., part i., p. 121.

G. M. SEL.

**ELIJAH BEN BENJAMIN HA-LEVI:** Turkish rabbi; flourished in Constantinople in the sixteenth century. He succeeded one of his teachers, Elijah Mizraḥi, as rabbi in Constantinople (1526). Elijah made the first collection of prayers for the Maḥzor Romania (editio princeps, Constantinople, 1510), to which he added many poems of his own. He wrote: "Tanna debe Eliyahu," containing 451 responsa, of which only a part have been published, under the title "Zeḳan Aharon" (Constantinople, 1734); "Ma'amar Kol Dai," an asmakta, published in Benjamin Motal's "Tummat Yesharim" (Venice, 1622); "Liwyat Ḥen," "Me Zahab," "Shebeṭ Musar," "Tokaḥat Megullah," still unpublished; and a collection of poems. Berliner ascribes to him a commentary which accompanies various piyyuṭim in the Maḥzor Romania.

BIBLIOGRAPHY: Benjamin Motal, *Introduction to Zeḳan Aharon*; Steinschneider, *Cat. Bodl.* col. 933; Zunz, *Literaturgesch.* pp. 388 *et seq.*; Berliner, *Aus Meiner Bibliothek*, pp. 3 *et seq.*

L. G. H. B.

**ELIJAH COHEN BEN MOSES BEN NISSIM:** Oriental scholar of the second half of the thirteenth century. He translated an Arabic maḳamah, similar to the "Assemblies" of Ḥariri, into Hebrew under the title "Megillat ha-'Ofer." A manuscript copy is in the Bodleian Library. The beginning of this work was published by Steinschneider in "Ha-Karmel."

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 349; idem, *Hebr. Uebers.* p. 884; *idem*, in *Ha-Karmel*, vi. 320-321.

G. M. SEL.

**ELIJAH B. ELIEZER.** See DELMEDIGO, ELIJAH B. ELIEZER.

**ELIJAH BEN EZEKIEL:** Rabbi of Byelgorai, Poland, in the eighteenth century. His father, Ezekiel, was rabbi of Ostrovtsi, Galicia, and he was

himself a friend of Ḥayyim Rapoport, rabbi of Lemberg. He wrote: "Har ha-Karmel," responsa, arranged in the order of the four parts of the Shulḥan 'Aruk (Frankfort-on-the-Main, 1782); "Rosh ha-Karmel," novellæ on Pesaḥim and other Talmudic treatises; "Eshel ha-Neḥalim," a kind of index to the Shulḥan Aruk, Ḥoshen Mishpaṭ; Responsa. The first three works are mentioned in his preface to "Har ha-Karmel."

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 178; Azulai, *Shem ha-Gedolim*, s.v. *Har ha-Karmel*; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 25.

L. G. M. SEL.

**ELIJAH OF FERRARA:** Italian Talmudist and traveler of the earlier part of the fifteenth century. He was engaged in 1437 as lecturer and teacher in Jerusalem, where he arrived after a stormy voyage, during which he lost his son and grandson. He wrote several letters to his wife and children, whom he had left behind in Ferrara; only one of these epistles, dated 1438, has been preserved. This "Iggeret," written in rimed prose, has been published in the collection "Dibre Ḥakamim," Metz, 1853, and translated by Carmoly ("Itinéraires," pp. 331–337) under the title "Ahabat Ẓiyyon." In this he gives a description of Jerusalem, recounts the legends current about the "children of Israel," the Ten Tribes, and the River SAMBATION, and states his intention to visit other parts of Palestine and to send a description of what he sees there. A fragment of another letter has survived, published by Isaac Akrish in his "Ḳol Mebasser" (Constantinople, 1577). From remarks contained in the latter in reference to medical practise in Jerusalem it may be inferred that Elijah was also a physician.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 929; Luncz, *Jerusalem*, iii. 48; Munk, *Palestine*, p. 643; Carmoly, *Itinéraires*, pp. 329–337; Grätz, *Gesch.* 2d ed., viii. 277.

G. M. SEL.

**ELIJAH GAON.** See ELIJAH B. SOLOMON.

**ELIJAH ḤAYYIM B. BENJAMIN.** See GENAZZANO, ELIJAH ḤAYYIM.

**ELIJAH BEN ISAAC OF CARCASSONNE:** French Talmudist; flourished in the first half of the thirteenth century; progenitor of the De Latas, or Lattes, family. He took the name of the city in which he was living, his son Jacob afterward adopting the name of "Lattes." Isaac b. Jacob Lattes, the author of "Sha'are Ẓiyyon," speaks of these two ancestors of his, and ascribes to one of them, in a somewhat obscure reference, the authorship of several works. Michael and Zunz think that Isaac intended to designate Elijah as the author, while Gross says that he meant Jacob.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 178; Zunz, *Z. G.* p. 478; Gross, *Gallia Judaica*, pp. 264, 615.

L. G. A. PE.

**ELIJAH BEN JACOB:** Rabbi and cabalist of Ulianov, Galicia; lived in the eighteenth century. He was a contemporary of Jonathan Eybeschütz, and sided with him in his quarrel with R. Jacob Emden. Elijah, obliged to flee, took a long voyage and passed through Italy and Turkey. Toward the end of his life he settled at Amsterdam. He was the author of "Birkat Eliyahu," novellæ on several treatises of the Talmud (Wandsbeck, 1728). At the end of this book there are some passages in defense of the customs of the Ashkenazic Jews. It was prefaced and published by Moses Ḥagis.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 11; Steinschneider, *Cat. Bodl.* col. 930; Fuenn, *Keneset Yisrael*, p. 112; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 22.

L. G. M. SEL.

**ELIJAH B. JOSEPH.** See NOLA, ELIJAH B. JOSEPH.

**ELIJAH BEN JOSEPH:** Turkish Talmudist and commentator; lived at Salonica in the sixteenth century. He wrote: "Ḳol Teru'ah," homilies on the Pentateuch, Salonica, 1562; and an unpublished commentary on Job, Psalms, Proverbs, Daniel, Ezra, and Chronicles, entitled "Sefer ha-Tikḳunim."

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 383; Steinschneider, *Cat. Bodl.* col. 930.

K. M. SEL.

**ELIJAH B. JOSEPH (YOSKE).** See SPIRA, ELIJAH B. JOSEPH.

**ELIJAH B. JUDAH LÖB OF WISCHNITZ:** Polish rabbi and author; died in 1715. At an early age he left Poland and went to Fulda, Germany, where he became rabbi. He wrote: a commentary on Sheḳalim (Yer.), with quotations of parallel passages, Frankfort-on-the-Main, 1710; a commentary on Berakot (Yer.) and part of Zera'im, with notes, published with the second edition of Sheḳalim, Amsterdam, 1710; a commentary on Baba Ḳamma and Baba Meẓi'a (Yer.), Offenbach, 1729. This last work, with a commentary on Baba Batra (Yer.), was republished at Frankfort-on-the-Main in 1742.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 176; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 229; Levenstein, *Dor Dor we-Dorshaw*, p. 16.

K. N. T. L.

**ELIJAH BEN JUDAH OF PARIS:** French Talmudist of the twelfth century, often quoted by later Talmudists as an important authority. He became well known through his controversy with R. Tam as to whether the tefillin-knot should be renewed every day. A legend arose in connection with this controversy to the effect that Elijah left his grave in order to assert himself once more against R. Tam. Elijah is the author of two piyyuṭim written for the Feast of Weeks, אומץ יום הבכורים and ברוב עם עזוך.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 515; Zunz, *Literaturgesch.* p. 458.

L. G. A. PE.

**ELIJAH BEN KALONYMUS:** Talmudical scholar; lived at Lublin in the seventeenth century. He was the author of a commentary on the Pentateuch, entitled "Adderet Eliyahu," published at Frankfort-on-the-Main, 1649.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 931; Michael, *Or ha-Ḥayyim*, p. 188; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 229.

L. G. I. BR.

**ELIJAH MAGISTRATUS.** See GENAZZANO, ELIJAH ḤAYYIM.

**ELIJAH BEN MENAHEM HA-ZAḲEN:** French liturgical poet; flourished at Le Mans in the eleventh century. According to Solomon Luria (Responsa, No. 29), he was the son-in-law of Sherira Gaon. Fürst doubts that Elijah was of Le Mans, ta-

king the name מנש to be the popular name of his father, Menahem. Elijah was the pupil of Rabbenu Gershon, and companion of Joseph Ṭob-'Elem (Bonfils), with whom he discussed the recitation of the "Ḳerobah" between the first three of the eighteen benedictions ("Shibbole ha-Loḳeṭ," No. 11). He wrote: (1) "Azharot," a poem on the 613 commandments, containing 176 four-line strophes. This poem may be divided into several smaller poems, giving together with the acrostic "Eliyahu Ḥazaḳ," in one instance an acrostic of אב"גר, in another one of תש"רק. These "azharot" were known to the Tosafists and are quoted in several places (Suk. 49a; Yoma 8a; B. B. 145b; Mak. 3b; Niddah 30a). (2) "Seder ha-Ma'arakah," Biblical passages arranged for recitation on each day of the week in the same manner as the "Ma'amadot" (MSS. Offenbach, No. 38). Jellinek ("Orient, Lit." xii. 546) identifies the author of the "Azharot" with the cabalist Elijah ha-Zaḳen, who is frequently quoted by Moses Botarel in his commentary to the "Sefer Yeẓirah."

Bibliography: Zunz, *Literaturgesch.* pp. 126–129; idem, *S. P.* p. 97; idem, *Z. G.* pp. 47, 192; *Orient. Lit.* ix. 51, note; xi. 49 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, pp. 13–15; Azulai, *Shem ha-Gedolim*, i., *s.v.*; ii., *s.v.* אהרות; Gross, *Gallia Judaica*, p. 363; Steinschneider, *Cat. Bodl.* col. 949.

K. M. Sel.

**ELIJAH MIZRAḤI.** See Mizraḥi, Elijah.

**ELIJAH BEN MORDECAI:** Payyeṭan of the eleventh century, possibly a native of Italy. Of his poetic productions a "ḳerobah" for the Minḥah of the Day of Atonement (איתן הכיר אמונתך) is extant in the German-Polish liturgy. Eliezer ben Nathan wrote a commentary on Elijah's piyyuṭim.

Bibliography: Zunz, *Literaturgesch.* p. 142; Landshuth, *'Ammude ha-'Abodah*, p. 15; Michael, *Or ha-Ḥayyim*, p. 182.

G. H. B.

**ELIJAH BEN MOSES GERSHON:** Eighteenth-century Polish physician, mathematician, and Talmudist; lived at Pinczow, government of Kielce, Russian Poland. He wrote: "Meleket Maḥshebet," in two parts: the first called "'Ir Ḥeshbon," on arithmetic and algebra; the second, "Berure Middot," on geometry (Zolkiev, 1758; Frankfort-on-the-Oder, part i., and Berlin, part ii., 1765; Ostrog, 1806); "Ma'aneh Eliyahu," novellæ on Baba Meẓi'a and Beẓah, decisions, and responsa (Zolkiev, 1758); "Hadrat Eliyahu," ten homilies on Talmudic subjects (Prague, 1786); "Nibḥar me-Ḥaruz," a compendium of Joseph Albo's "'Iḳḳarim," in the form of dialogues. He edited "She'elot u-Teshubot Geone Batra'e," a collection of responsa of R. Yom-Ṭob Lippmann Heller, Joel Sirkes, Joshua Falk, and others (Sudilkov, 1795).

Bibliography: Fürst, *Bibl. Jud.* i. 237; Fuenn, *Keneset Yisrael*, pp. 118–119; Zeitlin, *Bibl. Post-Mendels.* p. 11.

G. M. Sel.

**ELIJAH BEN MOSES ISRAEL:** Palestinian rabbi; born at Jerusalem; died at Alexandria Jan. 7, 1786. In 1763 he became rabbi of Rhodes, and was later offered the chief rabbinate of Alexandria. Though a prolific writer, few of his works have been published. Among these are: "Ḳol Eliyahu," responsa, arranged in the order of the four Ṭurim, and containing some responsa of his brother Abraham Israel and of his son Moses Israel (Leghorn, 1792); "Kisse Eliyahu," glosses and novellæ on the Shulḥan 'Aruk, Oraḥ Ḥayyim, fragments of which appear at the end of Azulai's "Wa'ad la-Ḥakamim"; "'Uggat Eliyahu," responsa (Leghorn, 1830); "Shene Eliyahu," twenty-five homilies (*ib.* 1806); "Ar'a de-Yisrael," on the methodology of the Talmud, printed, together with "Debar ha-Melek," a commentary on Maimonides, at the end of the "Sha'ar Asher" of Asher Covo (Vienna, 1821). Besides these Elijah left in manuscript eight other works on Talmudic-rabbinic literature.

Bibliography: Michael, *Or ha-Ḥayyim*, pp. 185–186; Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 4b.

L. G. M. Sel.

**ELIJAH B. MOSES DE VIDAS:** Cabalist at Safed in the sixteenth century; pupil of R. Moses Cordovero. He went to Poland, but returned to Palestine, and died at Hebron. He is the author of "Reshit Ḥokmah," a book on morals divided into five parts ("she'arim"): fear of God; love for God; repentance; holiness; humbleness (Venice, 1578, 1593; Cracow, 1593; Berlin, 1703, etc.). In this book are gathered all the moral sentences scattered through the Talmud, Midrashim, and Zohar; to these he added five chapters of the "Menorat ha-Ma'or" of Israel ben Joseph Alnaqua; "Ḥuppat Eliyahu Rabbah," and "Seder Eliyahu Rabbah," moral sayings and admonitions; "Or 'Olam," the first chapter containing all the moral sayings of the Talmud beginning with the word "le'olam," the second those beginning with "gadol" or "gedolah." He later abridged the "Reshit Ḥokmah" under the title of "Toẓe'ot Ḥayyim" (Prague, Cracow [n. d.]; Amsterdam, 1650). Another abridgment was made by Jacob b. Mordecai Pavieti ("Ḳiẓẓur Reshit Ḥokmah," Venice, 1600). David de Lara translated into Spanish the "Sha'ar ha-Yir'ah," treating of the fear of God (Amsterdam, 1633).

Bibliography: Fürst, *Bibl. Jud.* iii. 477; Steinschneider, *Cat. Bodl.* col. 950; Fuenn, *Keneset Yisrael*, p. 106; Azulai, *Shem ha-Gedolim*, p. 11; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 230, 231; Michael, *Or ha-Ḥayyim*, p. 184.

G. M. Sel.

**ELIJAH OF PESARO:** Italian Talmudist and philosopher of the sixteenth century. After a long residence in Venice as Talmudic teacher, he started for Palestine (1563). Arrived at Famagusta, in Cyprus, he heard that the cholera was devastating the Holy Land and decided to go no farther. He wrote a number of works which are preserved in the Bibliothèque Nationale at Paris (MS. No. 24). They comprise a commentary on Job, an allegorical explanation of the Song of Songs, a philosophical treatise on the Talmud and Midrashim, a funeral oration on the death of R. Mordecai Kunavoti, a fragment of his commentary on Jonah, a number of sermons, and a letter written from Famagusta to his relatives at Venice in which he described his journey to the former place. It has been translated into German by Jost ("Jahrbuch für die Geschichte der Juden," 1861) and into French by Moïse Schwab ("Revue de Géographie," 1877).

Bibliography: S. J. Fuenn, *Keneset Yisrael*, p. 118; Carmoly, in *Revue Orientale*, i. 92; Steinschneider, *Jewish Literature*, p. 257; *Orient. Lit.* ii. 444.

L. G. M. Sel.

**ELIJAH RABBENU (BEN JUDAH TISHBI):** Karaite scholar; died about 1584. He wrote in 1579 at Constantinople a work called "Pe'er" (="Perush Eliyahu Rabbenu"), a super-commentary on the first part of Aaron ben Joseph's Biblical commentary "Ha-Mibḥar." Moses of Zurudi, Elijah's son-in-law, revised this work in 1585. One copy is found in Leyden (No. 54) and another in Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2352).

BIBLIOGRAPHY: Pinsker, *Likkute Kadmoniyyot*, p. 199; Gottlober, *Bikkoret le-Toledot ha-Kara'im*, p. 156; Steinschneider, *Jewish Literature*, p. 121; idem, *Hebr. Bibl.* xi. 9.

K. M. SEL.

**ELIJAH B. SAMUEL OF LUBLIN:** Polish rabbi; died at Hebron, Palestine, 1735. He became rabbi of Byala, and later, after residing for some time at Brest-Litovsk, of Eibenschütz, Moravia. In old age he removed to Hebron. Elijah was the author of "Yad Eliyahu," responsa, Amsterdam, 1712.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 196; Azulai, *Shem ha-Gedolim*, i. 22, ii. 59, 127; Levenstein, *Dor Dor we-Dorshaw*, p. 17; E. L. Rabbinowicz, *'Ir Tehillah*, pp. 32, 186.

L. G. N. T. L.

**ELIJAH BEN SAMUEL BEN PARNES OF STEPHANOW:** Bulgarian exegete and poet: lived in the second half of the fifteenth century, probably first at Widdin, and later at Constantinople. He maintained a correspondence on scientific subjects with Moses Capsali, Elijah Mizraḥi, and other Talmudical authorities. Joseph Colon mentions him as having lived at Constantinople (Responsa, No. 83). Elijah wrote in 1469 a grammatical and allegorical commentary on the Pentateuch, entitled "Sefer ha-Zikkaron" (Book of Memory) (Neubauer, "Cat. Bodl. Hebr. MSS." No. 251). The commentary is followed by poetical pieces composed by the author, twelve of which are liturgical poems.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 387; Michael, *Or ha-Ḥayyim*, No. 411.

G. I. BR.

**ELIJAH BEN SHEMAIAH:** Italian rabbi and liturgical poet; lived at Bari in the twelfth century. He was one of the teachers of Samuel b. Naṭronai; and his signature, with those of many other rabbis, is appended to a responsum found in Samuel's novellæ on Maimonides ("Yad," Ishut, xxiii. 14). Elijah b. Shemaiah is especially known as a composer of hymns. Besides a "reshut" to Johanan's "Ḳerobot" for Yom Kippur, Elijah composed a great number of seliḥot. Zunz ("Literaturgesch." pp. 244–246) enumerates no less than thirty-six, arranged either in the alphabetical or in the reversed alphabetical order, and giving the acrostic of his name.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* pp. 139, 244–246; idem, *G. V.* p. 393; idem, *S. P.* p. 206; Michael, *Or ha-Ḥayyim*, No. 412; Landshuth, *'Ammude ha-'Abodah*, p. 17.

K. M. SEL.

**ELIJAH BEN SOLOMON** (also called **Elijah Wilna, Elijah Gaon,** and **Der Wilner Gaon):** Lithuanian Talmudist, cabalist, grammarian, and mathematician; born at Wilna April 23, 1720; died there Oct. 9, 1797. He gave evidence of the possession of extraordinary talents while still a child. At the age of seven he was taught Talmud by Moses Margalit, rabbi of Kaidan and the author of a commentary to the Jerusalem Talmud, and was supposed to know several of the treatises by heart. From the age of ten he continued his studies without the aid of a teacher. When he reached a more mature age Elijah wandered in various parts of Poland and Germany, as was the custom of the Talmudists of the time. He returned to his native town in 1748, having even then acquired considerable renown; for when he was hardly twenty years old many rabbis submitted their halakic difficulties to him for decision. Since Elijah had never studied at any yeshibah, he had this advantage, that his mind was never biased by prejudice or by the perverted methods of study then in vogue. He thus escaped casuistry, his mind remaining open to the plain and simple peshaṭ.

**His Methods of Study.**

Elijah's chief merit consisted in this fact, that he applied to the Talmud and the cognate literature proper philological methods. He even made an attempt toward a critical examination of the text; and thus, very often with a single reference to a parallel passage, or with a textual emendation, he overthrew all the castles in the air erected by his predecessors. But, besides the two Talmuds and the other branches of rabbinic literature which he had very soon committed to memory, he devoted much time to the study of the Bible and Hebrew grammar, as well as to the secular sciences, enriching the latter by his original contributions. His pupils and friends had to pursue the same plain and simple methods of study that he followed. He also exhorted them not to neglect the secular sciences, maintaining that Judaism could only gain by studying them. Elijah was also attracted to the study of the Cabala; but from his controversy with the Ḥasidim it would seem that he was not prepared to follow the mystics to the full extent of their teachings.

Elijah was very modest and disinterested; and he declined to accept the office of rabbi, though it was often offered to him on the most flattering terms. In his later years he also refused to give approbations, though this was the privilege of great rabbis; he thought too humbly of himself to assume such authority. He led a retired life, only lecturing from time to time to a few chosen pupils. But in spite of his desire to avoid publicity his fame was soon widely spread, and in 1755, when Elijah was only thirty-five, Jonathan Eybeschütz, then sixty-five years old, applied to Elijah for an examination of and decision concerning his amulets, which were a subject of discord between himself and Jacob Emden. Elijah, in a letter to Eybeschütz, stated that, while in full sympathy with him, he did not believe that words coming from a stranger like himself, who had not even the advantage of old age, would be of any weight with the contending parties.

The only occasion upon which Elijah threw off his reserve and made his authority felt was the appearance of the Ḥasidim on the stage of Jewish history. When the latter became more audacious, and even began to make proselytes in his native town, which had always remained proof against all kinds of innovation, Elijah, joining the rabbis and heads of

the Polish communities, took the necessary steps to check the Ḥasidic influence. In 1777 the first excommunication was launched at Wilna against the Ḥasidim, while a letter was also addressed to all the large communities, exhorting them to deal with the Ḥasidim after the example of Wilna, and to watch them until they had recanted. The letter was acted upon by several communities; and in Brody, during the fair, the excommunication was pronounced against the Ḥasidim. In 1781, when the Ḥasidim renewed their proselytizing work under the leadership of their rabbi, Shneor Salman of Liadi, Elijah excommunicated them again, declaring them to be heretics with whom no pious Jew might intermarry. Elijah also accused Shneor Salman and his adherents of having accepted a pantheistic system. After this, Elijah went into retirement again, and the Ḥasidim seized the opportunity to spread a rumor that Elijah sided with them and that he repented of having persecuted them. Elijah then sent two of his pupils (1796) with letters to all the communities of Poland, declaring that he had not changed his attitude in the matter, and that the assertions of the Ḥasidim were pure inventions. Still, Elijah had seen beforehand that all the excommunications would be of no avail, and that they would not stop the tide of Ḥasidism.

**His Antagonism to the Ḥasidim.**

Except in this instance, Elijah never took part in public affairs; and, so far as is known, he did not preside over any great school in Wilna. He was satisfied, as has been already stated, with lecturing in his bet ha-midrash to a few chosen pupils, whom he initiated into his scientific methods. He taught them Hebrew grammar, Bible, and Mishnah—subjects which were largely neglected by the Talmudists of that time. He was especially anxious to introduce them to the study of the pre-Talmudic literature—the Sifra, Sifre, Mekilta, Tosefta, Seder 'Olam, and the minor treatises—which were very little known by the scholars of his time. He laid special stress on the study of the Jerusalem Talmud, which had been almost entirely neglected for centuries. Being convinced that the study of the Torah is the very life of Judaism, and that this study must be conducted in a scientific and not in a merely scholastic manner, he encouraged his chief pupil, Rabbi Ḥayyim, to found a college in which rabbinic literature should be taught according to his master's method. Ḥayyim did not carry out the injunction of his master until some years after the death of the latter. The college was opened at Volozhin in 1803 (see Ḥayyim b. Solomon and Volozhin).

Elijah led an ascetic life. He interpreted literally the words of the ancient rabbis, that the Torah can be acquired only by abandoning all pleasures and by cheerfully accepting suffering; and as he lived up to this principle, he was revered by his countrymen as a saint, being called by some of his contemporaries "the Ḥasid." Elijah once started on a trip to the Holy Land, but did not get beyond Germany. While at Königsberg he wrote to his family a letter which was published under the title "'Alim li-Terufah," Minsk, 1836. Various reasons were assigned for his change of mind, the most probable one being the impossibility on board ship of observing strictly the dietary laws. Elijah was a voluminous author; and there is hardly an ancient Hebrew book of any importance to which he did not write a commentary, or at least provide marginal glosses and notes, which were mostly dictated to his pupils; but nothing of his was published in his lifetime. His works may be best classified according to the different branches:

**His Ascetic Life.**

Elijah ben Solomon of Wilna.
(From a traditional portrait.)

### Biblical.

Adderet Eliyahu, a commentary on the Pentateuch, in which he endeavored to give the exact meaning of the verses, showing that there is not a single superfluous letter. Dubrovna, 1804.

Commentary to the Prophets and Hagiographa. The only parts published were Proverbs (Sklow, 1798); the portion of Joshua containing the description of Palestine and that of Ezekiel containing the description of the Temple, under the title of "Zurat ha-Areẓ" (*ib.* 1802); Jonah (Wilna, 1800); Isaiah i.–xiii.; Habakkuk and Chronicles (*ib.* 1820); the Song of Songs (Warsaw, 1842); and Job i.–vii. (*ib.* 1854).

### Mishnaic.

Shenot Eliyahu, long and short commentaries on Zera'im, revised by his pupil Ḥayyim of Volozhin. Lemberg, 1799.

Eliyahu Rabbah, on Ṭohorot, compiled by his pupil Meïr of Wilna. Brünn, 1802.

Commentary on Abot. Sklow, 1804.

Commentary on Ḳodashim and a mystical commentary on the Biblical passages quoted in the Mishnah, both extant in manuscript.

Efat Ẓedeḳ, glosses to the Mekilta. Wilna, 1844.

Commentary and glosses to the Sifra.

Glosses to the Sifre.

Ṭohorat ha-Ḳodesh (also called "Zer Zohab"), commentary on Tosef., Ṭohorot. Zolkiev, 1804.

Glosses to Tosef., Zera'im, Mo'ed, and Nashim. Wilna, 1837.

### Yerushalmi.

Commentary on the order Zera'im.

Mishnat Eliyahu, glosses to the treatise Sheḳalim, printed in the "Taḳlin Ḥadtin" of his pupil Israel of Sklow. Minsk, 1812.

### Babli.

Hagahot ha-GeRA (ha-Gaon Rabbenu Eliyahu), being a se-

lection from glosses to the whole Talmud written by Elijah; published in the Vienna edition of the Talmud. 1806.

Glosses to Abot de-Rabbi Natan and to the small treatises; printed with his commentary to Abot. Sklow, 1804.

Novellæ on eight treatises of the Talmud.

HALAKIC.

Commentary on the four parts of the Shulḥan 'Aruk, namely: Oraḥ Ḥayyim, Sklow, 1803; Yoreh De'ah, Grodno, 1806; Eben ha-'Ezer, Wilna, 1819; Ḥoshen Mishpaṭ, Königsberg, 1856-58.

Collectanea on Maimonides.

Novellæ on Asheri.

HAGGADIC.

Glosses to Pirḳe Rabbi Eliezer. Warsaw, 1832.

Commentary and glosses to the Seder 'Olam Rabbah and Seder 'Olam Zuṭa. Sklow, 1801.

Glosses to the Pesiḳta.

CABALISTIC.

Commentary to the Sefer Yeẓirah. Grodno, 1806.

Commentary to the Sifra di-Ẓeni'uta. Wilna, 1820.

Commentary to the Zohar in eleven volumes, of which only a small part was published. *Ib.* 1810. This commentary is a critical one; he made many corrections in the text and indicated the sources which served the later cabalists.

Commentary on the Tiḳḳune Zohar. 5 vols.

Commentary on the Hekalot. 2 vols.

Commentary on Ra'ya Mehemna. 4 vols.

Commentary on both Idrot.

Commentary on the Midrash ha-Ne'elam.

Commentary on the Zohar Ḥadash.

Hadrat Ḳodesh, cabalistic collectanea.

Cabalistic commentary to the Pesaḥ Haggadah. Grodno, 1806.

SCIENCE AND GRAMMAR.

Ayil Meshullash, a treatise on trigonometry, geometry, and some principles of astronomy and algebra; containing 400 rules. Wilna, 1834.

Treatise on astronomy.

Treatises on the teḳufot and moladot.

Diḳduḳ Eliyahu, a short Hebrew grammar. *Ib.* 1833.

Ma'aseh Toreh, a collection of notes on different subjects.

BIBLIOGRAPHY: Joshua Heshel Levin and Naḥman of Grodno, *'Alliyyot Eliyahu* (a biography of Elijah Wilna), Wilna, 1856; Fuenn, *Kiryah Ne'emanah*, pp. 133-155; Grätz, *Gesch.* 2d ed., xi. 108-115; Zunz's notes in *Benjamin of Tudela*, ii. 291; L. A. Frankl, in Wertheimer's *Jahrbuch*, xi. 357; S. Schechter, *Studies in Judaism*, pp. 73-77, 81-92, 96, 97; *idem*, in *Jüd. Litteraturblatt*, xix. 42; S. Nascher, *ib.* xxii. 56, 73, 81, 100.

M. SEL.

S. S.

**ELIJAH BEN SOLOMON ABRAHAM HA-KOHEN:** Dayyan of Smyrna; almoner and preacher; died 1729. Elijah produced over thirty works, of which the principal, according to Wunderbar ("Orient, Lit." p. 579), are as follows: "Midrash Eliyahu," eleven funeral sermons and a commentary on the Talmudic sayings relative to the Roll of Esther (Constantinople, 1693); "Midrash ha-Izmiri," homilies (*ib.* 1695); "Midrash Talpiyyot," glosses and comments taken from three hundred works and containing 926 (the numerical value of the word "Talpiyyot") paragraphs in alphabetical order: only the first part, from "alef" to "kaf," was published (Amsterdam, 1698); "Me'il Ẓedaḳah," a treatise on charity (*ib.* 1704); "Shebeṭ Musar," on ethics, the best known of his works, divided into fifty-two chapters corresponding to the weeks of the year, and taken for the most part from the "Or Ḳadmon" of Moses Ḥagis, the "Tokaḥot" of the Spanish poets, the "Orḥot Ḥayyim," and the "Roḳeaḥ" of Eleazar of Worms (Constantinople, 1712); "Megalleh Ẓefunot," cabalistic treatises (Porizk, 1785); "She'elot u-Teshubot," responsa (Sudilkov, 1796); "Minḥat Eliyahu," sermons (Salonica, 1824); "Semukim le-'Ad," homiletic treatise on the parashiyyot (*ib.* 1826); "We-Lo 'Od Ella," a treatise on the Talmudic and Midrashic passages beginning with these words (Smyrna, 1853).

Elijah's other works are not yet published. They include: a commentary to the Psalms; "Ezor Eliyahu," a commentary to Abot and to the Pesaḥ Haggadah; "Ṭa'ame ha-Miẓwot," a treatise on the 613 commandments; "Sheloshah Mahadurot," a commentary to the Pentateuch; "Shiṭṭah," on the 'Abodah Zarah; a commentary to the difficult passages in the Ta'anit; a commentary to the Haftarot; "Ḥiddushim Nifradim", "Yado ba-Kol," comprising commentaries to the Song of Songs, Ruth, and Esther, each under a different title; mystical glosses to the Song of Songs and Esther; a commentary to Lamentations; commentaries to Pirḳe Rabbi Eliezer, Otiyyot de-Rabbi Akiba, Kallah, Semaḥot, Derek Ereẓ Rabbah and Zuṭa, Tanna debe Eliyahu, and Tiḳḳune ha-'Aberot; one treatise and three sermons on repentance; a commentary to various prayers; a commentary to the Haggadah of the Jerusalem Talmud.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 22; Michael, *Or ha-Ḥayyim*, No. 407; Jellinek, *B. H.* i. 16, Preface; Steinschneider, *Cat. Bodl.* col. 932; Fürst, *Bibl. Jud.* i. 238; Friedenstein, *'Ir Gibborim*.

M. SEL.

K.

**ELIJAH WILNA.** See ELIJAH B. SOLOMON.

**ELIJAH OF YORK** (also known as **Rabbenu Elijah the Saint**): Tosafist; supposed to have been killed in the York massacre of 1190. In Tosef., Yoma, 27a, he is called Elijah of איבריוק, and in Tosef., Zeb. 14b, of אברוויקא, which Gross ("Gallia Judaica," p. 22) identifies with "Everwic" (Latin, "Eboracum"), the medieval name of York. The word "ha-Ḳadosh" (the Saint), which follows his name (Tosef., Zeb. 14b), being generally the designation of a martyr, the supposition is that he was one of those who were killed in 1190. Elijah was a pupil of the tosafist R. Isaac ha-Zaḳen, and, according to Zunz ("Z. G." p. 49), also of R. Samuel b. Solomon, known as Sir Morel of Falaise.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 159; Jacobs, *Jews of Angevin England*, p. 116; Renan-Neubauer, *Les Rabbins Français*, pp. 446, 736.

M. SEL.

J.

**ELIM:** The second camping-place of the Israelites on the march from Egypt. It had twelve springs and seventy palm-trees (Ex. xv. 27, xvi. 1; Num. xxxiii. 9, 10). It is usually, but by no means with certainty, located in Wadi Gharandal.

BIBLIOGRAPHY: Dillmann-Ryssel, Commentary to *Ex. xv. 27*; Gall, *Altisraelitische Cultstätten*, p. 23; Hommel, *Aufsätze und Abhandlungen*, p. 293.

F. BU.

E. G. H.

**ELIMELECH** (אלימלך = [my] "God is King"): A man of the tribe of Judah, living in Bethlehem-judah at the time of the Judges (Ruth i. 2). Scarcity of food compelled him to emigrate with his family to Moab, where he died, and where one of his sons married Ruth (*ib.* i. 3, 4). As a relative of Boaz (*ib.* ii. 1, iv. 3), he was of the family of the Hezronites. But according to Rab (B. B. 91a), Elimelech, Salmon (the father of Boaz), Peloni-Almoni, and the father of Naomi were the sons of Naḥshon ben Aminadab. R. Simon b. Yoḥai contends (*ib.*) that Elimelech was one of the chiefs of Israel, and

that his premature death was his punishment for having left the Holy Land and having settled in the land of Moab.

E. G. H. M. SEL.

**ELIPHAZ:** The first of the three visitors of Job (Job ii. 11), surnamed "the Temanite"; supposed to have come from Teman, an important city of Edom (Amos i. 12; Obad. 9; Jer. xlix. 20). Thus Eliphaz appears as the representative of the wisdom of the Edomites, which, according to Obad. 8, Jer. xlix. 7, and Baruch iii. 22, was famous in antiquity.

The name "Eliphaz" for the spokesman of Edomite wisdom may have been suggested to the author of Job by the tradition which gave this name to Esau's son, the father of Theman (Gen. xxxvi. 11; I Chron. i. 35, 36). In the arguments that pass between Job and his friends, it is Eliphaz that opens each of the three series of discussions. His one thought is that the righteous can not perish; the wicked alone suffer, and in measure as they have sinned (Job iv. 7–9). See JOB.

Later tradition makes Eliphaz King of Yemen; *e.g.*, the additions to the Arabic translation of the Book of Job (comp. Michaelis, "Einleitung in die Göttliche Schrift des Alten Testaments," p. 18).

E. K.—E. G. H.

**ELIPHELET** ("God is deliverance"): **1.** The last of the eleven sons born to David in Jerusalem (II Sam. v. 16). In I Chron. iii. 6, 8; xiv. 5, 7, two sons of this name (A. V. "Elpalet" and "Eliphalet"; R. V. "Elpelet" and "Eliphelet") are mentioned, together with a son named Nogah, making the total thirteen.

**2.** The son of Ahasbai (II Sam.. xxiii. 34), identical with Eliphal, the son of Ur (I Chron. xi. 35), one of David's "thirty" warriors.

**3.** The third son of Eshek, a descendant of Jonathan (I Chron. viii. 39).

**4.** One of the clan of Adonikam, who returned from the Exile (Ezra viii. 13 = "Eliphalet," I Esd. viii. 39).

**5.** A Hashumite, married to a foreign woman (Ezra x. 33; I Esd. ix. 33).

E. G. H. E. I. N.

**ELISEUS** or **ELISSEUS** ('Ελισσαῖος): Learned Jew at the court of Murad I. at Brusa and Adrianople during the second half of the fourteenth century. After a time he lost favor with the sultan, and was disgraced and exiled. He is identified by Franz Delitzsch with the author of the "Græcus Venetus" (see JEW. ENCYC. iii. 188). His contemporary, Gennadius, complains that he was an unbeliever (Zoroastrian), probably because of his philosophical bent. Eliseus was the teacher of Georgios Gemistus Pletho (b. 1355), the teacher of Cardinal Bessarion, who presented the manuscript of the "Græcus Venetus" to the city of Venice.

BIBLIOGRAPHY: Delitzsch, in preface to *Græcus Venetus*, ed. Gebhardt, Leipsic, 1875; Swete, *Introduction to the Septuagint*, p. 56; P. F. Frankl, in *Monatsschrift*, xxiv. 424, suggests that the author was a Christian.

G.

**ELISHA.—Biblical Data:** Successor to the prophet Elijah. The name (in the LXX. 'Ελισά, 'Ελισαιέ; in Luke iv. 27 'Ελισ[σ]αιος) seems to denote "God is salvation," corresponding to the Sabean תעלא, and thus be in meaning identical with "Elishua" (II Sam. v. 15); though the latter name may also be interpreted as "God is opulence," which significance König prefers for "Elisha."

The son of Shaphat, a wealthy landowner in Abel-meholah, Elisha grew up on the farm until he, though not one of the "sons of the Prophets," was summoned from the plow by Elijah. Thereupon, after kissing his father and mother, and making a sacrificial feast of his oxen for the people, he followed Elijah, his "master" and "father," upon whose hands he poured water (I Kings xix. 16, 19–21; II Kings iii. 11), *i.e.*, as a servant.

By the other followers or disciples of Elijah he was soon acknowledged as the successor of the departed master, who in fact had designated Elisha as such by leaving his mantle with him (II Kings ii. 13–15), so that his wish for "a double portion" of the older prophet's spirit (*ib.* ii. 9), in allusion to the preference shown the first-born son in the division of the father's estate (Deut. xxi. 17), had been fulfilled. Elisha's activity was exhibited in political matters as well as in private life, as the following facts show:

**Succeeds Elijah.**

In the expedition against Mesha, King of Moab (II Kings iii. 4), the Israelitish army was saved through Elisha's advice from perishing by thirst; and Moab, mistaking, under the glare of the sun, the water in the trenches for blood, was lured to an ill-conceived attack and defeated.

During the Syrian war (*ib.* vi. 8 *et seq.*), Elisha's counsel defeated the strategy of the hostile king, who, desirous to capture the prophet, sent out horse and foot against him, only to find that the would-be captors were themselves tricked to accompany their expected captive into Samaria.

Samaria, besieged by the Syrians and in dire distress from famine, was cheered by his prediction of the raising of the siege (*ib.* vii. 1–2). Elisha, by announcing to Hazael his impending succession to the throne, was perhaps the innocent cause of Benhadad's assassination (*ib.* viii. 7 *et seq.*). By his direction one of the sons of the prophets anointed Jehu as king, with the purpose of dethroning Joram and of destroying Ahab's dynasty. His last act was his prediction to King Joash, who visited him when on his deathbed, that he would be victorious over the Syrians (*ib.* xiii. 14–19).

Of miracles which he performed by virtue of his prophetic power, the following are recorded:

**Miracles.**

The healing of the waters at Jericho (*ib.* ii. 19); the cursing of the little children at Beth-el because they had mockingly called after him "Baldhead!" whereupon two she-bears fell upon the little ones and tore forty-two of them (*ib.* ii. 23); the filling of the poor widow's vessels with oil (*ib.* iv. 4); the reviving of the Shunammite woman's son whose birth he had predicted as a reward for her hospitality to him (*ib.* iv. 8); the rendering innocuous of the wild gourds (*ib.* iv. 38); the feeding of a multitude on an insufficient quantity of food, much being left over after their hunger had been satisfied (*ib.* iv. 42); the healing of Naaman, the Syrian captain, of leprosy (*ib.* v.); the punishing of Gehazi for covetousness; and the raising of the iron ax which had fallen into the water (*ib.* vi. 1–7). After his death the very touch of his bones revived a man buried by accident in the prophet's sepulcher (II Kings xiii. 20, 21; compare Ecclesiasticus [Sirach] xlviii. 13–15).

Elisha resided for the most part in Samaria, paying Jericho and Bethel, where the prophetic settlements were, an occasional visit (*ib.* ii. 25, v. 3).

**——In Rabbinical Literature:** Elisha having received a double portion of the prophetic spirit, is held to have worked twice as many miracles (16) as Elijah (Ḳimḥi to II Kings ii. 14). While Elijah

restored one person from death, Elisha restored two—the son of the Shunammite woman, and Naaman, who, being a leper, was considered as one dead (Ḥul. 7b; Sanh. 46a). From the incidents of Elisha's life a number of halakic precepts are derived. Indeed, both Elijah and Elisha are considered great rabbinical masters. Thus, on their last journey together they held converse, according to one rabbi, on the Shema'; according to another rabbi, on the consolations for Jerusalem. Others assert that their conversation concerned the mysteries of creation; the majority maintain that they were discussing the mysteries of the chariot (Yer. Ber. 8d; comp. Soṭah 49a). This was in due observance of the rabbinical dictum that "two students who walk together without discussing the Torah deserve to be burned" (Soṭah 49a). Indeed, an angel had been sent to destroy master and pupil, but finding them occupied in the study of the Torah, the Prophets, the Hagiographa, the Mishnah, the Halakah, and the Haggadah, he lost his mastery over them (Tanna debe Eliyahu, v.

Anger deprives a prophet of his divine gift, as Elisha experienced (II Kings iii. 14, 15). God's spirit rests only upon those who are in a peaceful and joyful mood (Pes. 66a, 117a; Yer. Suk. 55a, bottom). The harp that induced Elisha's inspiration played, it would seem, without the touch of the musician (Pesiḳ. R., ed. Friedmann, p. 86a). From Elisha's refusal to receive the King of Israel it is deduced that one should not look upon the face of a wicked man (Yalḳ. to II Kings iii.; Meg. 28b). His having "poured water upon Elijah's hands" is made the text for enlarging on the benefits derived by disciples from ministering to great masters (Ber. 7b). The hospitality of the Shunammite woman is referred to as typical (Cant. R. ii. 5), and as showing that a woman always knows the character of a guest better than a man does (Ber. 10b). The Rabbis take pains to account for his calling the bears to devour the children, by ascribing the coming of the bears and the appearance of the woods which had not been seen before to his miracle-working power (Soṭah 46b, 47a, Yalḳ. to II Kings ii. 21). The offenders were not children, but were called so ("ne'arim") because they lacked ("meno'arin") all religion (Soṭah 46b). The number (42) rent by the bears corresponds to the number of the sacrifices (42) offered by Balak. Had the Bethlehemites shown him due courtesy by sending him on his way attended in a manner befitting his dignity, this incident would not have occurred (Soṭah 46a). Yet Elisha was punished for this act as well as for his rude treatment of Gehazi (Sanh. 107b). The man whom he revived from death, according to some, did not live for more than one hour; this was to show that the wicked should not be buried with the righteous (Sanh. 47b; Pirḳe R. El. xxxiii.). Shalom ben Tikwah was the name of the man revived by Elisha's bones; according to some he did not die immediately after, but lived (II Kings xxii. 14) and begot a son, Hanameel (Jer. xxii. 7). Elisha was a prophet for over sixty years, according to Seder 'Olam xix. and Yalḳ. to II Kings xiii. 20.

Pirḳe R. El. (*l.c.*) reports, in the name of R. Joshua ben Ḳarḥah, that any woman who saw Elisha would die. The Shunammite was the sister of Abishag, the wife of Iddo, the prophet. When she repaired to Mount Carmel to seek the intervention of the prophet in behalf of her son, Gehazi, struck by her beauty, took undue liberties with her. Elisha sent his servant with his staff bidding him not to speak with any one; but Gehazi, being a skeptic and a scoffer, disobeyed the injunction.

S. S. E. G. H.

——**Critical View:** As in the case of Elijah, the critical school holds that the account of Elisha's life and activity is taken from an old cycle of Elisha stories current in various versions before incorporated into the Books of Samuel–Kings. The contents are characteristic not of a book of history, but of one of legends, miracles being the main preoccupation of the prophet. The purpose of some of the accounts is clearly that of exalting the authority of the prophetic order and of inculcating obedience to and respect for it. The Elisha cycle is a clear imitation of the Elijah book. The miracles performed by Elisha have the appearance of being duplicates of those which are credited to his master, with obvious efforts at heightening them. Of this kind are the widow's oil, the revival of the child, and the anointing of Hazael and Jehu. Even from a literary point of view the Elisha biography reveals the hands of imitators. Each of the prophets is ostentatiously designated as the "man of God"; the names of the kings are mentioned only incidentally; and in the few cases where they are found, it is probable that they were inserted later. This is characteristic of legends: names are always secondary considerations. The Elisha cycle is a bundle of anecdotes loosely strung together. Contradictions therefore occur, as might be expected; *e.g.*, II Kings v. 1 contradicts *ib.* vi. 8. Peace is said to be between Israel and Damascus in the former, war in the latter passage; v. 27 makes Gehazi a leper; nevertheless in viii. 1 he appears without any further ado before the king. The shifting of Elisha's places of residence points in the same direction, and so does the circumstance that Gehazi is now a very important personage (iv. 8, viii. 1), and now of little consequence (iv. 8, v. 1). Again, some of the stories are altogether without historical material, while others, notwithstanding their legendary character, give historical notes of value (iii. 1, vi. 24, viii. 7, ix. 1). This Elisha cycle, therefore, can not be considered as a coherent production of one author. Such anecdotes arise spontaneously among the people, and are later compiled, without great care to harmonize the discrepancies. Further, the redactor of Kings may have drawn from two or more versions of Elisha's doings.

**Inconsistencies of Elisha Cycle.**

To regard them as historical is chronologically impossible also. The events almost all take place under Joram. But between II Kings iv. 16 and iv. 18 an interval of at least seven to eight years is presupposed; then follows the famine, continuing for another seven years. Joram, however, reigned only twelve years (iii. 1). To distribute the happenings over the reigns of Joram, Jehu, Jehoahaz, and Joash might be admissible, but the story itself nowhere gives a definite clue as to time, legend being as

indifferent to accuracy in dates as it is to definiteness of places and names.

BIBLIOGRAPHY: The commentaries of Klostermann, Thenius, and Benzinger; the histories of Ewald, Kittel, and Stade; the Bible dictionaries by Cheyne, Hastings, Schenkel, Riehm, and Vigouroux; Herzog-Hauck, *Real-Encyc.* s.v.; the Introductions and Einleitungen by Driver, De Wette, Schrader, Strack, Zöckler, König, Baudissin, Bleek-Wellhausen, and Cornill; P. Cassel, *Der Prophet Elisha*, Berlin, 1860.

E. K.—E. G. H.

**ELISHA BEN ABRAHAM:** Hebraist and Talmudist; flourished at the end of the fifteenth century. He was the author of "Magen Dawid," a vindication of David Ḳimḥi's grammar against the strictures of Efodi and David ben Yaḥya (Constantinople, 1517). The book is prefaced by an acrostic poem, giving the author's name.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 222; Steinschneider, *Cat. Bodl.* col. 968; Dukes, in *Orient*, viii. 482.

L. G. M. SEL.

**ELISHA BEN ABRAHAM BEN JUDAH:** Russian rabbi; died at Grodno July 1, 1749. He was rabbi and chief of the yeshibah of Lucicz, Volhynia, Russia. Elisha was the author of "Ḳab we-Naḳi," a short commentary on the Mishnah (Amsterdam, 1697), and he annotated and published, under the title "Pi Shenayim" (Altona, 1735), Asheri's commentary on the Mishnah of Zera'im. According to Benjacob ("Oẓar ha-Sefarim," p. 382, No. 2489), the first edition of the "Ḳab we-Naḳi" was published in 1664; from this fact it may be concluded that Elisha lived to be more than a hundred years old.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 7; Steinschneider, *Cat. Bodl.* col. 967; Fürst, *Bibl. Jud.* i. 239.

K. M. SEL.

**ELISHA BEN ABUYAH** (called also by the Rabbis **Aḥer,** "the other"): Born in Jerusalem before 70; flourished in Palestine at the end of the first century and the beginning of the second. At one time the Rabbis were proud to recognize him as of their number; but later their opposition to him grew so intense that they even refrained from pronouncing his name, and referred to him in terms used to designate some vile object ("dabar aḥer," lit. "another thing"). For this reason it is almost impossible to derive from rabbinical sources a clear picture of his personality, and modern historians have differed greatly in their estimate of him. According to Grätz, he was a Karpotian Gnostic; according to Siegfried, a follower of Philo; according to Dubsch, a Christian; according to Smolenskin and Weiss, a victim of the inquisitor Akiba.

**Youth and Activity.**

Of Elisha's youth and of his activity as a teacher of the Law very little is known. He was the son of an esteemed and rich citizen of Jerusalem, and was trained for the career of a scholar. His praise of this method of education is the only saying that the Mishnah has found worth perpetuating. According to Abot iv. 25, his favorite saying was, "Learning in youth is like writing upon new paper, but learning in old age is like writing upon paper which has already been used." Elisha was a student of Greek; as the Talmud expresses it, "Aḥer's tongue was never tired of singing Greek songs" (Yer. Meg. i. 9), which, according to some, caused his apostasy (Ḥag. 16b, below). Bacher has very properly remarked that the similes which Elisha is reported to have used (Ab. R. N. xxix.) show that he was a man of the world, acquainted with wine, horses, and architecture. He must have acquired a reputation as an authority in questions of religious practise, since in Mo'ed Ḳaṭan 20b one of his halakic decisions is recorded—the only one in his name, though there may be others under the names of different teachers. The Babylonian Talmud asserts that Elisha, while a teacher in the bet ha-midrash, kept forbidden books ("sifre minim") hidden in his clothes. This statement is not found in the Jerusalem Talmud, and if at all historical, may possibly mean that he also studied the writings of the Sadducees, who, owing to changes made by the censors, are sometimes called "minim."

The oldest and most striking reference to the views of Elisha is found in the following baraita (Ḥag. 14b; Yer. ii. 1):

> "Four [sages] entered paradise—Ben 'Azzai, Ben Zoma, Aḥer, and Akiba. Ben 'Azzai looked and died; Ben Zoma went mad; Aḥer destroyed the plants; Akiba alone came out unhurt."

**The Four Who Entered Paradise.**

There can be no doubt that the journey of the "four" to paradise, like the ascension of Enoch (in the pre-Christian books of Enoch) and of so many other pious men, is to be taken literally and not allegorically. This conception of the baraita is supported by the use of the phrase נכנס לפרדס ("entered paradise"), since נכנס לג"ע ("entered the Garden of Eden"=paradise) was a common expression (Derek Ereẓ Zuṭa i.; Ab. R. N. xxv.). It means that Elisha, like Paul, in a moment of ecstasy beheld the interior of heaven—in the former's case, however, with the effect that he destroyed the plants of the heavenly garden.

The Talmud gives two different interpretations of this last phrase. The Babylonian Talmud says:

> "What is the meaning of 'Aḥer destroyed the plants'? Scripture refers to him (Eccl. v. 5 [A. V. 6]) when it says: 'Suffer not thy mouth to cause thy flesh to sin.' What does this signify? In heaven Aḥer saw Meṭaṭron seated while he wrote down the merits of Israel. Whereupon Aḥer said: 'We have been taught to believe that no one sits in heaven, . . . or are there perhaps two supreme powers?' Then a heavenly voice was heard: 'Turn, O backsliding children (Jer. iii. 14), with the exception of Aḥer.'"

**The Talmudic Explanation.**

The dualism with which the Talmud charges him has led some scholars to see here Persian, Gnostic, or even Philonian dualism. They forget that the reference here to Meṭaṭron—a specifically Babylonian idea, which would probably be unknown to Palestinian rabbis even five hundred years after Elisha—robs the passage of all historical worth. The story is of late origin, as is seen from the introductory words, which stand in no connection with the context, as they do in the parallel passage in the Jerusalem Talmud. This latter makes no mention of Elisha's dualism; but it relates that in the critical period following the rebellion of Bar Kokba, Elisha visited the schools and attempted to entice the students from the study of the Torah, in order to direct their energies to some more practical occupation; and it is to him, therefore, that the verse "Suffer not thy mouth to cause thy flesh to sin" (Eccl. v. 5) is to be applied. In connection with this the Biblical quotation is quite

intelligible, as according to another haggadah (Shab. 34b; Eccl. R. v. 5) "flesh" here means children—spiritual children, pupils—whom Elisha killed with his mouth by luring them from the study of the Torah. The Babylonia amoraim must have known this story, from which they took the concluding part and attached it to another legend. The Jerusalem Talmud is also the authority for the statement that Elisha played the part of an informer during the Hadrianic persecutions, when the Jews were ordered to violate the laws of the Torah. As evidence of this it is related that when the Jews were ordered to do work on the Sabbath, they tried to perform it in a way which could be considered as not profaning the Sabbath. But Elisha betrayed the Pharisees to the Roman authorities. Thus it is probable that the antipathy of Elisha was not directed against Judaism in general, but only against Pharisaism. The reason given for his apostasy is also characteristic. He saw how one man had lost his life while fulfilling a law for the observance of which the Torah promised a long life (Deut. xxii. 7), whereas another man who broke the same law was not hurt in the least. This practical demonstration, as well as the frightful sufferings of the martyrs during the Hadrianic persecutions, strengthened his conviction that there was no reward for virtue in this life or the next. These statements of the Jerusalem Talmud are no doubt based on reliable tradition, as they are also confirmed by the Babylonian Talmud (Ḳid. 39b). Bearing in mind what is said about Elisha, there can be little doubt that he was a Sadducee.

**Elisha an "Epicurean"**

The harsh treatment he received from the Pharisees was due to his having deserted their ranks at such a critical time. Quite in harmony with this supposition are the other sins laid to his charge; namely, that he rode in an ostentatious manner through the streets of Jerusalem on a Day of Atonement which fell upon a Sabbath, and that he was bold enough to overstep the "teḥum" (the limits of the Sabbath-day journey). Both the Jerusalem and the Babylonian Talmuds agree here, and cite this as proof that Elisha turned from Pharisaism to heresy. It was just such non-observance of customs that excited the anger of Akiba (Soṭah 27b). The mention of the "Holy of Holies" in this passage is not an anachronism, as Grätz thinks. For while it is true that Eliezer and Joshua were present as *the* geonim par excellence at Elisha's circumcision—which must, therefore, have occurred after the death of Johanan ben Zakkai (80 C.E.)—it is also true that the "Holy of Holies" is likewise mentioned in connection with Rabbi Akiba (Mak., end); indeed, the use of this expression is due to the fact that the Rabbis held holiness to be inherent in the place, not in the building (Yeb. 6b).

The same passage from the Jerusalem Talmud refers to Elisha as being alive when his pupil R. Meïr had become a renowned teacher. According to the assumption made above, he must have reached his seventieth year at that time. If Elisha were a Sadducee, the friendship constantly shown him by R. Meïr could be understood. This friendship would have been impossible had Elisha been an apostate or a man of loose morals, as has been asserted. Sadducees and Pharisees, however, lived in friendly intercourse with one another (for example, Rabban Gamaliel with Sadducees; 'Er. 77b). For legends concerning Elisha see JOHANAN BEN NAPPAḤA; MEÏR; compare also GNOSTICISM.

BIBLIOGRAPHY: Grätz, *Gnosticismus und Judenthum*, pp. 56–71; P. Smolenski, *Sämmtliche Werke*, ii. 267–278; A. Jellinek, *Elischa b. Abuja*, Leipsic, 1847; I. H. Weiss, *Dor*, ii. 140–143; M. Dubsch, in *He-Ḥaluz*, v. 66–72; Siegfried, *Philo von Alexandrien*, pp. 285–287; Bacher, *Ag. Tan.* i. 432–436; Hoffmann, *Toledot Elischa b. Abuja*, Vienna, 1880; S. Rubin, *Yalk., Shelomoh*, pp. 17–28, Cracow, 1896; M. Friedländer, *Vorchristlich. Jüd. Gnosticismus*, 1898, pp. 100 *et seq.*; Bäck, *Elischa b. Abuja-Acher*, Frankfort-on-the-Main, 1891. Compare also M. Letteris' Hebrew drama *Ben Abuja*, an adaptation of Goethe's *Faust*, Vienna, 1865; B. Kaplan, in *Open Court*, Aug., 1902.

L. G.

**ELISHAH:** Name occurring in the so-called table of generations, Gen. x. 4 (comp. I Chron. i. 7) and in Ezek. xxvii. 7. In Gen. x. 4 Elishah is one of the four sons of Javan; therefore a people or a country related to the Ionians. In Ezek. xxvii. 7 the name designates a region in the Mediterranean Sea, whence Tyre is reported to have imported purple. Various explanations and identifications have been proposed. Halévy ("R. E. J." xiii. 14) and others regard it as the Peloponnesus, which in fact was celebrated for its purple murex, the name being an echo of "Elis," if not of "Hellas." An old tradition (Josephus, "Ant." i. 6, § 2) regards Elishah as Æolis (see Yer. Targ. to Gen. x. 4). H. Derenbourg ("Nouveaux Mélanges Orientaux," pp. 236 *et seq.*; English transl. in "Hebraica," Oct., 1897, p. 7), Lenormant ("Les Origines de l'Histoire d'après la Bible," etc., ii. 2, 34), Dillmann (Commentary, Gen. x. 4), and Lagarde ("Mittheilungen," ii. 261) regard it as denoting Sicily or the lower part of Italy, which view is supported by the Targum to Ezek. (מדינת איטליא). Carthage, the city founded by Princess Elissa, has been suggested as identical with this Biblical Elishah (Ed. Meyer, "Geschichte des Altertums," i. 282; Stade, "De Populo Javano," pp. 8 *et seq.*). This latter view, declared to be very attractive in Gesenius, "Th." *s.v.*, is exposed to the objection that the Carthaginians never called their city by the name of the Princess Elissa. Of all these suggestions, that which identifies it with Sicily has the strongest element of probability. "Javan" in the table, and elsewhere in the Old Testament, stands for the mainland of Greece. His "sons," therefore, are Greek colonies. Elishah is named with Tarshish (southwest coast of Spain), Kittim, and Dodanim (Cyprus and Rhodes), and thus must have been another Greek colony, that namely, in the south of Italy or Sicily. The Hebrews, through Phenician sources, had certainly heard of this region, as they had heard of the much more remote Tarshish.

E. G. H.

**ELIZABETHGRAD.** See YELISAVETGRAD.

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**ELIZAPHAN** ("God has protected"): Son of Uzziel; prince of the Kohathites who bore the sanctuary and its furniture during the wandering in the wilderness (Num. iii. 30, 31). His descendants helped to bring the Ark to the city of David (I Chron. xv. 8), and aided in the cleansing of the Temple for Hezekiah (II Chron. xxix. 13).

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gation now includes about sixty families. Since 1881 Russian Jews have settled in Elmira and have formed two Orthodox congregations: Shomre Hadath, founded 1883, and the Chevra Talmud Torah, organized 1888. Elmira has a branch of the Council of Jewish Women, lodges of the Order of the B'nai B'rith and B'rith Abraham, and several benevolent societies. The Jewish population is about 1,200. Jacob Schwartz, who died in 1891, aged 38, was the leading lawyer of the city. A. Anhalt is the overseer of the poor, and Dr. Jonas Jacobs the city physician.

The New York State Reformatory at Elmira has (1902) 180 Jewish inmates. They are between the ages of 16 and 29, are taught trades, reading, and writing, and may regain their liberty in twelve months by good behavior. A small Jewish library is provided for them, and Jewish services are conducted at the Reformatory every other Sunday and on Jewish holidays. Twenty-four Jewish Confederate prisoners are buried in Woodlawn Cemetery.

A. J. M.

**ELNATHAN** ("God has given"): **1.** An inhabitant of Jerusalem, and the maternal grandfather of Jehoiachin (II Kings xxiv. 8), probably identical with the son of Achbor, who was sent to conduct the offending prophet Urijah back from Egypt, and who entreated Jehoiachin not to "burn the roll" (Jer. xxvi. 22; xxxvi. 12, 25).

**2.** Three men of this name are mentioned in the list of those sent for by Ezra (Ezra viii. 16) when he encamped near Ahava on his journey to Jerusalem. Two are "chieftains" (ראשים), and the third isone of the מבינים ("teachers"); I Esd. viii. 44 names only two.

E. G. H. E. I. N.

**ELOHIM.** See God.

**ELOHIST:** Assumed author of those parts of the Hexateuch characterized by the use of the Hebrew word "Elohim" (= "God"). The term is employed by the critical school to designate one (or two) of the component parts of the Hexateuch. Jean Astruc (d. 1766), in his "Conjectures sur les Mémoires Originaux" (Brussels, 1753), was the first to call attention to the occurrence in Genesis and in Ex. i. and ii. of two names for the Deity, "Elohim" and "Yhwh," and to base upon this fact a theory concerning the composite character of the first Mosaic book. His hypothesis was developed by Johannes Gottfried Eichhorn ("Einleitung in das Alte Testament," 1780–83), and again elaborated by Karl David Ilgen ("Die Urkunden des Jerusalemischen Tempelarchivs," 1798), who coined the term "Elohist," applying it to two sources in which the Deity was consistently designated by "Elohim," distinct from a third in which "Yhwh" was used. This theory was adopted by Hupfeld ("Die Quellen der Genesis," 1853), whose acceptance of "Elohist" as a recognized term was followed by almost all subsequent writers on the Hexateuch from the critical point of view, though the connotation of the term was not definitely fixed at first. In earlier Hexateuchal analysis "Elohist" appears for the "Grundschrift" attributed to the first Elohist, and subsequently called the "Priestly Code" (Riehm, "Die Gesetzgebung Mosis im Lande Moab," 1854; Nöldeke, "Untersuchungen zur Kritik des Alten Testaments," 1869; Dillmann, "Hexateuch Kommentar," 1875); but after Graf (taking up the suggestions of De Wette, Ed. Reuss, Wilhelm Vatke, and J. F. George), Julius Wellhausen and Kuenen, the symbol E (Elohist) has come to designate certain historical portions of the Hexateuch, while the so-called "Grundschrift" is referred to by the symbol P (Priestly Code).

In the views of the critical school E forms part of the "prophetic strata" (Kuenen) of the Hexateuch, which, known collectively as JE, are held to be derived from two originally independent histories, with only occasional references to legal matters; the symbol J (= Jahvist) applying to passages in which the name "Yhwh" is predominant.

**Peculiarities of E.** The work of E has not been preserved as extensively as that of J; in many parts of JE only fragments of E are extant, while J on the whole presents a well-connected narrative. It is a moot point whether E originally contained the story of Creation; but it seems certain that a goodly portion of the Elohistic patriarchal history has been lost, the first large section from E being Gen. xx., which clearly supposes some preceding account of Abraham's career. In the biography of Moses, E again is used very sparsely. It is apparent from Ex. xxxiii. 6–11 that E must have given an account of the events at Horeb, though Josh. xxiv., which seems to be a summary of E, makes no allusion to them. E names Aaron and Miriam along with Moses, and to a certain extent assigns to the two former the position of opponents. Joshua in E is preeminently the servant of Moses. As such he commands the military forces, and is also Moses' house-mate (Ex. xvii., xxiv.). It is clear that E regards Moses as the priest of the oracle and Joshua as his predestined successor. Aaron plays a subsidiary part throughout. Whether E regards Moses as the lawgiver depends upon whether the Book of the Covenant (Ex. xx.–xxiv.) formed a part of E or not. The more recent critics incline to the opinion that it did not (see Holzinger, "Der Hexateuch," pp. 176–177, Leipsic, 1893).

The use of "Elohim" for "God" is the most notable characteristic of E. "Adonai" and "El" occur occasionally (Gen. xx. 4, xxx. 20, xxxv. 7, xliii. 14). "Yhwh" was unknown before Moses (Ex. vi.). E loves such combinations as "Elohe abi," "Elohe abika," and also employs "ha-Elohim" and "Elohim" as a *nomen proprium* even after, according to its own theory, "Yhwh" had been revealed as the proper appellation (comp. Gen. xxxi. 5, 29, 42; xlvi. 1, 3; Ex. xviii. 4). The aboriginal population of Canaan is designated as "Emori" (Gen. xlviii. 22; Num. xiii. 29). "Kena'ani" never occurs in E (see E. Meyer in Stade's "Zeitschrift," i. 139). "Horeb" is the name for the "mountain of God" (Ex. iii. 1, xviii. 5). Jacob, not Israel, stands for the third patriarch; "Jethro" and "Jether" for Moses' father-in-law. "Ha-ish Mosheh" is peculiar to E. Other linguistic peculiarities are: the use of "amah" (maid) where J has "shifhah"; "ba'al" in its various significations; "gadol" and

**Linguistic Characteristics.**

"ḳaṭon" in the meaning "older" and "younger" respectively; "dibber" with the preposition ב (to talk against: Num. xii. 1, 8; xxi. 5, 7); "dabar" as object of dispute (Ex. xviii. 16–19, 26; xxii. 8); "dor dor" (Ex. iii. 15); "derek nashim" where J has "oraḥ nashim"; "hennah" (hither); "zud" (to act arrogantly); "ḥizzaḳ leb"; "hokiaḥ" and "nokaḥ" as a judicial procedure; "yeled" (boy, child); "lebab"; "luḥat ha-eben"; "mush"; "maḥaneh" for temporary camp; "maẓa'" (to meet, to encounter); "nizme zahab"; "nokri" for stranger; "nissah"; "niẓẓel" (to take away and injure); "natan" (to allow); "ha'aleh" (to bring the people out [of Egypt]); "paga'" (to meet one); "hitpallel"; "panim el panim"; "paḥad Yiẓḥaḳ." Other expressions in addition to these have been urged as distinctive of E's vocabulary. For a complete list see Holzinger, *l.c.* pp. 183–190. Certain grammatical peculiarities are also ascribed to E, *e.g.*, the infinitives "halok"; "de'ah"; "redah" (רדה for רדת); "re'oh"; full forms of the suffixes, *e.g.*, "kullanah" (Gen. xlii. 36); "lebaddanah" (Gen. xxi. 29). The style of E is loose, disjointed; such forms as "wa-yehi ba'et ha-hi'" (Gen. xxi. 22), "wa-yehi aḥar (aḥare) ha-debarim ha-elleh" (often), indicate this. E also indulges in long formulas of address. The name of the person addressed is repeated (Gen. xxii. 11, xlvi. 2; Ex. iii. 4). Stereotyped introductions of dreams occur rather frequently ("ba-ḥalomi wehinneh"; Gen. xl. 9, 16; xli. 17, 22). E compared with J is prosaic; but he introduces poetic quotations (Ex. xv.; Num. xxi. 14, 27). Secondary details mark his descriptions; for example, he uses names of no particular consequence to the narrative (Gen. xv. 2, xxxv. 8; Ex. i. 15); likewise learned glosses (*e.g.*, in Gen. xxxi. 20, 24, "the Aramean"; in Ex. i. 11, "Pithom and Rameses"); and fragments of Egyptian speech ("Abrek," "Ẓofnat Pa'neaḥ," Gen. xli. 43, 45). Chronological schemes are affected by E: "three days," (Gen. xl. 12–19; Josh. i. 11, ix. 16; Ex. iii. 18, v. 3, viii. 23, x. 22, xv. 22). E also displays a certain theological bias, in illustration of which may be noted the consistency with which "YHWH" is avoided before "Moses."

**General Characteristics of E.**

The work of E is popular in character. It takes no exception to the popular notion that the localities involved in the patriarchal biographies are places of worship. "Ha-maḳom" is one of E's special terms for such sacred places (Gen. xxviii. 11). God is without hesitation anthropomorphized (Ex. xxv. 1, 9–11; xxxi. 18; xxxii. 16; xxxiii. 7–11; Num. xii. 8; Ex. iv. 17–20; vii. 17; ix. 22; x. 12; xiv. 16; xvii. 5, 9; Num. xx. 8, 11). E speaks of matters pertaining to the cultus in a very naive way (sacrificial meals with non-Israelites: Gen. xxxi. 54; Ex. xviii. 12, xxiv. 11). "Maẓebot" are very frequently mentioned as though legitimate. Idols are known, and Rachel steals those of her father. Holy trees are recognized (Gen. xxxv. 4; Josh. xxiv. 26). The "neḥushtan" (brazen serpent) is connected with Moses (Num. xxi. 4–9). E maintains a sympathetic attitude toward popular religion. Still the making of the golden calf is clearly reproved (Ex. xxxii.). Human sacrifice is condemned (Gen. xxii.). Notwithstanding these leanings toward popular conceptions, the Elohist takes the view of the early (literary) prophets. YHWH is explained as "ehyeh asher ehyeh" (Ex. iii. 14). Providential purpose is assumed in the course of human affairs, as happenings, for instance, in Joseph's experience (Gen. xlv. 6–8, l. 20). God is with the fathers even in a strange land (Gen. xxxi. 13).

In the miracles as related by E a certain supernaturalism is unmistakable. The plagues are signs to accredit Moses as God's agent. They are to a large extent wrought by the staff of Moses, without the intervention of natural forces as in J (Ex. xvii. 9 *et seq.*). The rôle ascribed to the Ark in E partakes also of the miraculous (Num. xi. 33), and the conquest of the land is accomplished not so much by the bravery of the tribes as by the miraculous designs and devices of God (Josh. xxiv. 12; Ex. xxiii. 28; comp. Josh. x.). The relations between Israel and God are of a moral character. The sinful nation forfeits God's good will (Ex. xxxiii. 3b). God's revelations are in E transmitted in dreams and visions (Gen. xv. 1; Num. xii. 6). God's angel, the usual medium in J, speaks, in E, from heaven (Gen. xxi. 17, xxii. 11). The superhuman conception of the Deity is thus accentuated. Moses alone was dignified by direct divine communications (Num. xii. 6 *et seq.*). The chiefs of Israel in E are pictured by preference as prophets. Abraham is a "nabi" (Gen. xx. 7). Moses is the "'ebed Adonai" par excellence (Num. xii. 7); he is the "man of God" (Josh. xiv. 6). He mediates between the people and God (Num. xi. 2, xxi. 7). Justice and morality are highly valued in E (see the Decalogue and the Book of the Covenant). The elders are repeatedly mentioned as guardians of the right (Ex. iii. 16, 18; iv. 29; xvii. 5; xviii. 12; xix. 7; xxiv. 1–14). In E, however, sympathetic interest in sacerdotal institutions is also manifest (Ex. xxxiii. 7–11; Num. xii. 4). Tithes are historically accredited (Gen. xxviii. 22).

**Locality and Epoch of E.**

E belongs to the Northern Kingdom. Patriarchal biography is localized in the northern districts. Reuben is the magnanimous brother of Joseph (Gen. xxxvii. 22, 29; xlii. 37). Shechem plays a prominent rôle (Gen. xxxv. 4; Josh. xxiv.). Beth-el is recognized as a sanctuary (Gen. xxviii. 22). Some Aramaic expressions (חרות, Ex. xxxii. 16; חדה, Ex. xviii. 9; רפא, comp. Hosea v. 13, vi. 1, vii. 1) confirm the impression. Kuenen and Cornill distinguish a North-Israelitish Elohist and another of Judaic tendencies ($E^1$ and $E^2$; see Kuenen, "Historisch-Critisch Onderzoek," etc., § 13; Holzinger, *l.c.* p. 214; Cornill, "Einleitung in das Alte Testament," pp. 47–49).

By the earlier critics E was considered to antedate J; but after Wellhausen ("Gesch. Israels," i. 370 *et seq.*) had pleaded for the contrary view, his opinion was accepted by E. Meyer, Stade, and Holzinger, while Dillmann and Kittel continued to defend the former position. The date of E is thus variously given. E. Schrader makes him older than Hosea and later than Solomon and the building of the Temple. Dillmann assigns him to a period prior to the decline of the Northern Kingdom, that is, to the first half of the ninth century B.C. Kittel is virtually of the same opinion.

Kuenen assigns what he calls E¹ to 750 B.C.; E² to 650 B.C. Stade ("Geschichte des Volkes Israel," i. 58, 583) holds that E can not be older than 750 B.C. Lagarde regards 732 B.C. as the earliest possible date; but, following Steindorff's arguments based upon the Egyptian phrase "Ẓofnat Pa'neaḥ" (forms not occurring in Egyptian before the twenty-second dynasty, and becoming usual only after 663 and 609 B.C.), suggests 650 as the more nearly correct date. Cornill gives for E² 650 B.C., and for E¹ 750 B.C., the same as Kuenen.

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J. E. G. H.

**ELON. 1.—Biblical Data:** The tenth judge of Israel. He was a Zebulonite, and succeeded Ibzan as judge. He judged Israel for ten years, when he died and was buried in Aijalon in the country of Zebulun (Judges xii. 11, 12). "Elon" (אֵילֹן) and "Aijalon" (אַיָּלוֹן) differ merely in their vowels, and it is generally thought that they should be considered the same. The Septuagint renders both Αἰλών.

J. JR. C. J. M.

——**Critical View:** Elon is one of the five minor judges whose names are given together with a few statistics about them, but who are connected with no historical exploits. The others are Tola, Jair, Ibzan, and Abdon. Elon is, in Gen. xlvi. 14 and Num. xxvi. 26, a clan of the tribe of Zebulun. Since Tola and Jair are also clans; since Ibzan and Abdon, from the number of their posterity, are probably likewise; and since the narratives of the minor judges are late additions to the Book of Judges, it is probable that Elon is a personified clan and never had historical existence as a judge (compare Moore, "Commentary on Judges," pp. 270 *et seq.*, 310 *et seq.*, and Budde's Commentary to Judges, p. 78).

J. JR. G. A. B.

**2.** A Hittite; father of Esau's wife, Bashemath or Adah (Gen. xxvi. 34, xxxvi. 2).

**3.** One of the three sons of Zebulun; he was the ancestor of the Elonites (Gen. xlvi. 14; Num. xxvi. 26).

**4.** A city on the border of Dan (Josh. xix. 43). The place has not yet been positively identified. Some consider it the same as Elon-beth-hanan (I Kings iv. 9), which is mentioned as belonging to the second taxing district of Solomon, and according to Schick (in "Zeitschrift des Deutschen Palästina Vereins," x. 137), is identical with Khirbat Wadi Alin, east of 'Ain Shams. Elon-beth-hanan, on the other hand, is sometimes taken as representing two places (compare LXX. and Vulgate: the former has καὶ Ἐλὼν ἕως Βηθανάν; the latter, "et in Elon et in Bethanan"). In Josh. xix. 42 "Aijalon" (A. V. "Ajalon") occurs, and perhaps "Elon" in the next verse is a dittography, the two words having the same consonants (compare ELON, 1).

J. JR. C. J. M.

**EL-PARAN.** See ELATH.

**ELSENBERG, JACOB:** Polish teacher; born in 1817; died at Warsaw July 10, 1886. He was educated at the rabbinical seminary of Warsaw. Elsenberg devoted all of his time to the education of Jewish children, and he published many text-books for beginners, which were introduced into the public and private schools of Warsaw. He was the first one to write in Polish a catechism of the Jewish religion and a prayer-book. He held the positions of secretary of the curator of the Warsaw public schools and of the trustees of the Reform synagogue of Warsaw.

BIBLIOGRAPHY: *Ha-Asif*, p. 118, Warsaw, 1886.

H. R.

**ELTEKEH** or **ELTEKE:** One of the towns allotted to Dan, mentioned twice in Joshua—אלתקה (xix. 44) and אלתקא (xxi. 23). Eltekeh with its suburbs was given as a residence to the Kohathite Levites. This town, called in Assyrian "Al-ta-ku-u," was destroyed by Sennacherib on his way to Timnah and Ekron, after his defeat of the Egyptians (see Prism Inscription in Schrader's "K. A. T." 2d ed., pp. 171, 289, 292).

E. G. H. M. SEL.

**ELVIRA:** The ancient Illiberis; capital of the province of the same name, situated on a hill northwest of Granada, Spain, and now in ruins. It was the cradle of Spanish Christianity, and the seat of the celebrated Illiberian Council which first raised a barrier between Jew and Christian. This council, held not about 320, as Grätz thinks, but at the time of the persecutions under Diocletian, in 303 or 304, forbade Christians, on pain of excommunication, to intermarry with Jews or to have the produce of their fields blessed by Jews, to the end "that the blessing of the Church might not seem void or useless." They were also forbidden to eat or have any intercourse with Jews.

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G. M. K.

**ELYAS OF LONDON** (also known as **Elyas le Evesk**): Presbyter of the Jews of England 1237–1257; died in London 1284. He succeeded AARON OF YORK, represented London at the so-called "Jewish Parliament" at Worcester in 1240, and in 1249 was allowed to have Abraham fil Aaron as his assistant. Henry III. exacted from him no less a sum than £10,000, besides £100 a year for a period of four years.

Elyas headed the deputation which asked the king's permission to leave the country in 1253. In 1255 he was imprisoned as a surety for the tallage of the Jews, and two years later he was deposed from office, being succeeded by his brother Hagin (Ḥayyim). In 1259, according to Matthew Paris, he was said to have been converted, and confessed to having prepared poison for certain of the English nobles; but in 1266 he was again treated as a Jew, and compensation to the amount of £50 was granted him for losses he had incurred during the Barons' war. He still remained one of the most important

Jews of London in 1277, being one of the few who were granted permission to trade as merchants though they were not members of the Gild Merchant. He appears to have been a physician of some note, for his aid was invoked by Jean d'Aresnes, Count of Hainault, in 1280, and he obtained permission to visit the count in that year ("R. E. J." xviii. 256 *et seq.*).

At Elyas' death an inquest made upon his estate declared him to be possessed of personal property to the value of 400 marks, and of houses of the yearly rental of 100 shillings. These his widow, Fluria, was permitted to retain on payment to the king of 400 marks. One of his houses appears to have been located on Sporier street, near the Tower, and at the expulsion in 1290 was granted to the prior of Chicksand.

Elyas was an expert in Jewish law, being summoned before the king to decide questions ("Select Pleas," etc., p. 86). A responsum of his is quoted in one of the manuscripts of the "Mordekai" (see A. Berliner, "Hebräische Poesien Meïrs aus Norwich," p. 3, London, 1887).

Bibliography: Prynne, *Short Demurrer*, part ii., *sub annis*; Jacobs, in *Papers of the Anglo-Jew. Hist. Exh.* pp. 22, 45, 49–51; M. Paris, *Chronica Majora*, v. 398, 441, 730; *Select Pleas of the Jewish Exchequer*, ed. Rigg, pp. xxxiii., 86, 88, 130, London, 1902; Jacobs, in *R. E. J.* xviii. 259.

G. J.

**ELYMAIS** (Ἐλυμαΐς): Generally denoting the Persian province of Elam (עילם). It occurs in two places (I Macc. vi. 1; Josephus, "Ant." xii. 9, § 1) as the name of a rich city besieged by Antiochus Epiphanes. But the other historians who relate this event do not mention any town of this name. The existence of such a town has been denied, the name in I Macc. vi. 1 being explained (see Vaihinger in Herzog's "Real-Encyc." iii. 749) as a mistranslation of an original "be-'Elam ha-Medinah" (comp. Syriac and Arabic versions). On the Talmudical עלמין, identified with Elymais, see Neubauer, "Géographie du Talmud," p. 381.

E. G. H. M. Sel.

**'ELYON.** See God.

**ELZAS, ABRAHAM:** Minister and author; born in Elbergen, Holland, in 1835; died at Hull, England, 1880. He was educated in Holland, and went to England from Russia about 1867. He traveled extensively, visiting for scholastic purposes many parts of the world. In 1871 he removed from Leeds to Hull, and there became master of the Hebrew school, and for some years filled the post of minister to the congregation. Owing to failing health he was obliged to resign his positions in 1877. For some years previous to his death he was occupied in literary as well as scholastic pursuits; and he published translations of several books of the Bible, including "Proverbs," 1871; "The Book of Job," 1872; "Minor Prophets," 1873–80, with critical notes.

Bibliography: *Jewish World* (London), Aug. 6, 1880; *Hull and Lincolnshire Times*, Aug., 1880; Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, Nos. 1957, 1960, 1963, London, 1888.

J. G. L.

**ELZAS, BARNETT ABRAHAM:** American rabbi; born at Eydtkuhnen, Germany, 1867; educated at Jews' College (1880–90), University College, London ("Hollier Scholar," 1886), and at London University (B.A., 1885). Elzas moved to Toronto, Canada (1890), where he entered the university and graduated (1893). He entered the Medical College of the State of South Carolina (1896), and graduated in medicine and pharmacy (1900–01).

His first ministerial charge was over the Holy Blossom synagogue, Toronto, Canada (1890); thence he went to Sacramento, Cal. (1893). In 1894 he accepted the call of the Beth Elohim congregation of Charleston, S. C., of which he is still the incumbent. Elzas published "The Sabbath-School Companion" (1895–96), to which he contributed a number of articles, which have been collected and reprinted under the title "Judaism: an Exposition," Charleston, 1896. He has recently (1903) printed pamphlets on "The History of K. K. Beth Elohim of Charleston" and "The Jews of South Carolina."

A. F. H. V.

**EMADABUN** (A. V. **Madiabun**): A Levite, and one of the overseers at the restoration of the Temple (I Esd. v. 58). Probably a mere doublet of "Eliadun," the name is omitted in the Vulgate and in the parallel passage (Ezra iii. 9).

E. G. H. E. I. N.

**EMANATION** (Hebrew, השפעה, שפע; in cabalistic literature, אצילות): The doctrine that all existing things have been produced not by any creative power, but as successive outflowings from the Godhead, so that all finite creatures are part and parcel of the Divine Being. This pantheistic doctrine, which was the basis of many Oriental religions and was professed by the Gnostics, attained its highest development in the Alexandrian Neoplatonic schools. By it the Neoplatonists endeavored to surmount the threefold difficulties involved in the idea of creation: (1) the act of creation involves the assumption of a change in the unchangeable being of God; (2) it is incomprehensible that the absolutely infinite and perfect could have produced imperfect and finite beings; (3) "creatio ex nihilo" is unimaginable. Avicenna introduced the doctrine of emanation into Arabic philosophy, and Jewish thinkers of the eleventh century, of whom the most authoritative representative was Ibn Gabirol, made it the basis of their speculations (see Ibn Gabirol).

**According to Baḥya.**

Baḥya, in his "Ma'ani al-Nafs," adopts a scale of emanation: the creating spirit; the universal soul, which moves the heavenly sphere; nature; darkness, which at the beginning was but a capacity for receiving form; the celestial spheres; the heavenly bodies; fire; air; water; earth ("Torat ha-Nefesh," ed. Broydé, pp. 70, 75; see Jew. Encyc. ii. 454, *s.v.* Baḥya ben Joseph.

With the development in the twelfth century of the pure Aristotelian Peripateticism the doctrine of emanation was abandoned by the Jewish philosophers. It was opposed not only by Judah ha-Levi, who was adverse to all philosophical speculations ("Cuzari," v. 14), but also by Abraham ibn Da'ud, who professed an unbounded admiration for the theories of Avicenna ("Emunah Ramah," p. 62). Maimonides, too, though attributing it to Aristotle,

set forth many objections to it, and showed that it does not solve the difficulties inherent in the idea of creation.

**Views of Maimonides.**

"Aristotle holds that the first Intelligence is the cause of the second, the second of the third, and so on to the thousandth, if we assume a series of that number. Now, the first Intelligence is undoubtedly simple. How then can the complexity of existing things come from such an Intelligence by fixed laws of nature, as Aristotle assumes? We admit all he said concerning the Intelligences, that the farther they are away from the first the greater is their complexity, in consequence of the greater number of the things comprehended by each successive Intelligence; but even after admitting this, the question remains: By what law of nature did the spheres emanate from them?" ("Moreh," ii. 22).

But while rejected by Jewish philosophy, the doctrine of emanation became the corner-stone of the Cabala. The motive which led the cabalists to adopt it seems to have been, in addition to that furnished by the Neoplatonic conception of God, the necessity of assigning a definite place for the Sefirot in the production of the world, for in the "creatio ex nihilo" hypothesis they are superfluous. As early as the twelfth century appeared the cabalistic "Masseket Azilut," in which the doctrine was outlined. It was considerably developed in the thirteenth century by the Bahirists, especially by Azriel. After having given the Neoplatonic reasons why the world could not have proceeded directly from God but must have been produced by intermediary agents, he expounds his doctrine of emanation, which differs from that of the Neoplatonists in that, instead of Intelligences, the Sefirot are the intermediaries between the intellectual and material world. The first Sefirah was latent in the En Sof (cabalistic term for "God") as a dynamic force; then the second Sefirah emanated as a substratum for the intellectual world; afterward the other Sefirot emanated, forming the intellectual, material, and natural worlds. The Sefirot are thus divided, according to their order of emanation, into three groups: the first three formed the world of thought; the next three the world of the soul; the last four the world of corporeality.

Isaac ibn Latif, although upholding the principle of the beginning of the world, still professes the doctrine of emanation of the Sefirot. The first immediate divine emanation is, according to him, the "first created," an absolutely simple Being, the all-containing substance of everything that is. A new element was introduced into the doctrine of emanation by the Ma'areket group. It was the principle of a double emanation. From the three superior spiritual Sefirot, which mark the transition from the purely spiritual to the material, proceed a positive and a negative emanation. All that is good comes from the positive; all that is evil has its source in the negative. This theory is highly developed in the Zohar.

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K. I. Br.

**EMANCIPATION OF SLAVES.** See SLAVES.

**EMANU-EL:** A weekly journal published in San Francisco, Cal. The first number was issued in May, 1895. Jacob Voorsanger is the editor. It is devoted especially to the interests of Jews and Judaism on the Pacific coast.

G. A. M. F.

**EMANUEL, LEWIS:** Secretary and solicitor to the Board of Deputies of British Jews; born at Portsmouth May 14, 1832; died in London June 19, 1898. He was educated at Ramsgate, and in 1853 was admitted to practise as a solicitor. He was a commissioner for oaths and affidavits for South Australia, New Zealand, and British Columbia, and in 1881 published a pamphlet on "Corrupt Practises at Parliamentary Elections."

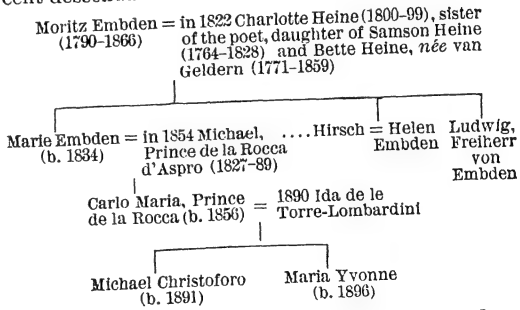
His legal ability and communal zeal secured his election as secretary to the Board of Deputies in Jan., 1869. In the course of the thirty years during which he served the board he came to be completely identified with its interests. For nearly twenty years he took an active part in the work of the Jewish Board of Guardians, and was a member of the council of the Anglo-Jewish Association and of the committee of the Maccabæans' Club.

In politics Emanuel was a Liberal, was a member of the council of the Liberal Unionist Association, and took a leading part in the London Municipal Reform League.

BIBLIOGRAPHY: *Jewish Chronicle* and *Jewish World* (London), June 24, 1898.

J. G. L.

**EMBDEN (EMDEN):** A family deriving its name, perhaps, from Emden, Germany. **Carl Adam Emden,** privy councilor and high bailiff of Prince Salm-Salm, was ennobled in 1791. It is probable that **Eleazar Solomon von Embden** (who lived in London about 1817) was a descendant of this family. Henry (Hertz) Heine (1774–1855) married Henriette Embden (1787–1868). See HEINE; SCHIFF. The recent descendants of the family are as follows:




In Paris there lives at present **Louis K. Emden,** who married Miss Van der Heym. There are also Von, or Van, Embdens to be found in Surinam, heirs of **J. G. van Embden** (**E.** and **A. J. van Embden,** wealthy planters: "Surinaamsche Almanak," 1899, 1900). The following were students at Leyden, Holland:

1609. **Philip ab Embden,** 25 years, jurisprudence.

**Johannes Lævinus ab Embden,** 21 years, jurisprudence.

1771. **Solomon von Embden,** 25 years, medicine. This is undoubtedly the above-mentioned Eleazar Solomon von Embden, who, therefore, must have been born in 1746.

There is also a family of the name of Emden in Frankfort-on-the-Main.

BIBLIOGRAPHY: Horowitz, *Inschriften*, pp. 704 *et seq.*, Frankfort-on-the-Main; *Album Studiosorum Acad. Lugd. Bat.* pp. 95, 1105, 1218, 1398, 1402; *Almanach de Gotha*, 1903, p. 434; Grätz, *Gesch.* 1897, p. 357; Kneschke, *Adels-Lexikon*, iii. 102; Karpeles, *Heinrich Heine*, 1899, p. 42; Bettelheim, *Deutscher Nekrol.* 1900, p. 138.

J. H. GUT.

**EMBDEN, CHARLOTTE.** See HEINE, HEINRICH.

**EMBDEN, ELEAZAR SOLOMON VON (Eliezer Leser Levi):** German physician and traveler; born at Emrich, near Cleves, between 1770 and 1780; graduated at Frankfort-on-the-Oder in 1800. From 1804 to 1816 he lived in England; he then settled in Hamburg, and in 1838 returned to England. After amassing considerable wealth in Brazil he returned to Europe, and took up his residence in Altona. He was a contributor to Hufeland's "Journal of Practical Medicine," and published "The Continental Medical Repository" (Hamburg, 1817). With Isaac Metz he compiled a catalogue in Latin and Hebrew of the celebrated Oppenheim collection, under the title "Collectio Davidis" (Hamburg, 1826), to which Embden contributed the Latin part.

BIBLIOGRAPHY: *Jew. Chron.* Jan., 1900; Steinschneider, *Cat. Bodl.* col. 971; idem, *Hebr. Bibl.* viii. 44.

J. G. L.

**EMBEZZLEMENT:** The fraudulent conversion to one's own use of goods or money entrusted to one's care and control. The offense differs from theft in that in the latter the possession itself is unlawful.

The Mosaic law provides a penalty for embezzlement in a very restricted case. Lev. v. 20–26 (A. V. vi. 2–7) deals with several forms of dishonesty; *e.g.*, where a man denies to his neighbor goods or money entrusted to him, or something robbed or wrongfully withheld, or goods lost by his neighbor and found by him, and where he has, moreover, taken an oath to his false denial. He is then required to make restoration in full, to add one-fifth in value to the principal, and to bring, moreover, a ram without blemish as a guilt-offering to the priest, who thereupon shall make atonement, and the sin shall be forgiven.

The Mishnah treats this subject in Shebu. viii. It lays down these principles: (1) That where the voluntary or hired keeper, hirer, or borrower swears to an untrue statement as to the loss of the article, but is not liable on other grounds, he can not be punished in this way for the false oath. (2) That where he swears to a mode of loss which would exonerate him, but he has consumed the deposit (*e.g.*, eaten an ox), and this is established by witnesses, he is liable for the single value; but if he confesses, he pays the principal, with one-fifth in addition, and brings his guilt-offering. It is supposed that he confesses willingly, although it costs him more, in order to gain the promised forgiveness of his sin. (3) When the voluntary keeper swears to a cause of loss which would excuse him, and witnesses show that he stole the thing himself, he pays double as a thief; but if he confesses, he pays only the principal, with one-fifth in addition, and makes the guilt-offering. It must here be remarked that when the voluntary keeper seeks to excuse himself on the ground that the deposit has been stolen from him, and he is shown to have kept it for himself, he is treated as the thief, and is held to double payment, under Ex. xxii. 6. This is a case in which embezzlement is punished like theft. (4) When he swears to a cause of loss which would excuse him, and the loss arose from a cause which makes him liable, he pays the principal and one-fifth in addition, and makes the guilt-offering. (5) If he denies outright the loan or deposit under oath, he pays in like manner, though the loss may have arisen from a justifying cause. The matter is finally condensed in this form: He who changes (in his oath) from liability to liability, from excuse to excuse, or from excuse to liability, is free; but he who changes from liability to excuse is punishable. See BAILMENTS, for the modes of loss which excuse a bailee of one or the other kind, and for what losses he is liable.

S. S. L. N. D.

**EMBROIDERY:** Ornamental needlework on cloth, more frequently on linen, often executed in variegated colors and designs. Among the Egyptians and Assyro-Babylonians this art was highly developed, and Biblical texts make mention of the fact. The mantle that tempted Achan (Josh. vii. 21, 24) was of Babylonian make, *i.e.*, according to Josephus ("Ant." v. 1, § 10), embroidered in gold. Ezekiel speaks of embroidered byssus from Egypt (Ezek. xxvii. 7). If the chapters of Exodus relating the preparations for the Tabernacle and its erection are contemporaneous with the events narrated, proof is established that the Hebrews at an early period of their history had attained a high degree of skill in the embroiderer's craft. Wilkinson ("Manners and Customs of the Ancient Egyptians," ii. 166) sees adaptations of Egyptian models in the hangings of the Tabernacle (Ex. xxvi. 36, xxvii. 16, xxxvi. 37, xxxviii. 18) and in Aaron's coat and girdle (Ex. xxviii. 39, xxxix. 29). On the other hand, Delitzsch ("Babel und Bibel"), among others, assumes that in this and many other things the Babylonians must be regarded as the teachers of the Hebrews. At all events, in the early days of the Israelitish invasion and occupation of Canaan, embroidered cloth was valuable because rare enough to be coveted as booty in war (Judges v. 30).

In Hebrew three words are employed to connote the craft and the finished product: (1) "Tashbeẓ" and its derivative forms are used exclusively in Exodus (xxviii. 4) in connection with sacerdotal garments (A. V. "broidered"; R. V. "checkered"). The root also occurs in the description of the princess' dress, Ps. xlv. 14, where the R. V. has "inwrought with gold." In the Mishnah the root stands for smoothing and ornamenting wood or metal (Ḥul. 25a, b). (2) "Raḳam" (whence "riḳmah" and "roḳem") means to embroider in colors with the needle; to variegate (Judges v. 30; Ezek. xvi. 10, 13, 18; xxvi. 16; xxvii. 7, 16 [comp. Cornill. "Ezekiel," text]; Ps. xlv. 15). It is used also of the colors of feathers (Ezek. xvii. 3) and of stones

(I Chron. xxix. 2). In the Targum the derivative noun רקמתא stands for colored dots; while in Syriac תרקמתא means "freckles." "Roḳem" is the name of the craftsman (Ex. xxvi. 36), generally associated with (3) "ḥashab" (whence "ḥosheb"; R. V. "the cunning workman"). According to Yoma 72b, "ḥosheb" designates the designer of the colored pattern, which the roḳem followed and executed with the needle. But R. Nehemiah is probably more exact in saying that the roḳem works with the needle, and hence variegates only one side of the fabric; while the ḥosheb is a weaver who works his pattern on both sides (see Ḳimḥi to Judges v. 30; *idem*, in "Sefer ha-Shorashim," *s.v.* רקמה; Moore, "Judges," p. 171, with reference to Judges v. 30).

Figuratively, "raḳam" is used both in the Bible (Ps. cxxxix. 15) and in later Hebrew (Yer. Beẓah i. 60a; Lev. R. xxix.; Niddah 24b) for the forming of the embryo, undoubtedly because the veins and arteries give it the appearance of an embroidered pattern.

E. G. H.

**EMBRON FAMILY, THE.** See Ambron.

**EMBRYO** (עובר): The young of a mammal while still connected with the body of its mother. The child "en ventre sa mere" of English law was a subject of dispute between the ancient and the new Halakah, the former considering it a separate living being, and the latter as only a part or a limb of its mother. The view of the ancient Halakah was subsequently followed by the Samaritans and Karaites, while the new Halakah was represented mostly by the Pharisees and Rabbinites, though there is reason to believe that the school of Shammai, known for its conservative tendencies, tried to carry out the tradition of the old Halakah. But apparently even the Rabbinites were not always consistent. This controversy concerned mostly ritual questions, as, for instance, whether the embryo is qualified as permitted food in the slaughtering of the cow. According to the ancient Halakah, which considers it as an independent being by itself, it would require special slaughtering, and, as this is impossible, all embryos are therefore forbidden for food. The point would also concern the criminal law, as in the case of a man causing the death of the embryo by injuring its mother. According to the old Halakah he would be considered as a murderer; according to the new he would only be treated as a man injuring a limb. Another instance would be the execution of a pregnant woman condemned to death by the court. According to the first view the execution could not take place until the child was born; according to the latter, the embryo, as part of her being, has to suffer by the death of the mother. With regard to civil questions it is considered as a living child in some cases, but not in all.

The still-born child does not inherit from its mother, so as to transmit her inheritance to its brothers on the father's side. But if the child lives but an hour after the mother, it does transmit her inheritance.

It is doubtful whether a gift or legacy to an unborn child can be made valid at all. It is admitted that if the words of the gift or legacy are "in præsenti" it does not take effect, as the child "en ventre" is incapable of receiving a benefit; if the words are: "When such a woman gives birth, I give to the child," it is still disputable, unless the embryo is the child of the giver himself, in which case the gift or legacy is valid.

The child unborn at the father's death, but coming to life afterward, does not diminish the share of the first-born son. This position of the Talmud (B. B. 142a, b) is illustrated by Rashbam (who here takes Rashi's place) thus: If Jacob, dying, leaves 120 minas of silver and two sons—Reuben (first) and Simeon (second)—and his wife is afterward delivered of a third son, Levi, Reuben gets one-third of the whole (= 40 minas) and one-third of the remainder; that is, he receives altogether 66⅔ minas; the remaining 53⅓ minas are divided equally between Simeon and Levi, who each receive 26⅔ minas. Should Levi die afterward, Reuben would get one, third of the whole (= 40 minas) plus one-half the remainder; that is, Reuben and Simeon would have respectively 80 and 40 minas, just as if Levi had not been born.

As has been mentioned under Agnates, a posthumous first-born son does not receive a double share.

Bibliography: Maimonides, *Yad, Zekiyyah*, viii. 5; ib. *Nahalot*, ii. 3; *Ḥoshen Mishpaṭ*, 276, 5; 277, 3, 5; Geiger, *Urschrift*, p. 336; idem, *Nachgelassene Schriften*, v. (1st Abtheilung, Hebrew, pp. 112, 115-120); *Monatsschrift*, 1859, p. 400.

S. S. L. N. D.

**EMDEN**: Prussian maritime town in the province of Hanover. It is not known when Jews first settled there. In the sixteenth century David Gans mentions ("Ẓemaḥ Dawid," 1581, ii.) Jews at Emden. In the letter of complaints (March 9, 1590) against Count Edzard I. and "the magistrate," addressed by the citizens of Emden to the imperial commissioners, who had come to Emden to settle the difficulties between the sovereign and his subjects, the citizens included as a grievance the fact that the Jews were permitted the public exercise of their religion, and that they wore no distinctive badge. The commissioners dismissed this complaint, and the Jews continued in the city as heretofore. Enno's son, Ulrich II., received Jews at his court; and once a Jewish couple was married by a rabbi in the presence of the whole court. This aroused the ire of a zealous Lutheran clergyman, Walther, who expressed himself as follows: "In the presence of 100 devils one pair of devils has been coupled by an elderly devil; people have no regard either for God or for myself." In the memoirs of Glückel of Hameln (1645–1719) mention is made of a rabbi of Frisia, of David Hanau, and of other Jews of Emden. In 1744 Emden, with East Friesland, became part of Prussia, and the Jews in these districts came under Prussian regulations. At that time the yearly sum paid for protection by the Jews of East Friesland amounted to 776 thalers; in Emden itself the regularly protected Jew had the right to bequeath this protection to one son, on payment of 80 thalers.

On May 30, 1762, there was an uprising against the Jews of Emden, who were accused of having caused the depreciation of the coinage; and the magistrate did not succeed in dispersing the mob

until the houses of four of the most wealthy Jews had been destroyed, though not sacked. After the peace of Tilsit, in 1807, Napoleon incorporated East Friesland with the kingdom of Holland, under his brother Louis Bonaparte, who freed the Jews from their restrictions and granted them (Feb. 23, 1808) the same rights and privileges as the Jews of France —that is, equal citizenship. Heavy payments for protection were no longer exacted.

**Under French Protection.**

At that time there were about 1,364 Jews in the Emden arrondissement. Of that number there were not more than 500 in the city of Emden, and of these about 100 were in indigent circumstances. After the consistorial organization of the six new districts under the central consistory of Paris in 1811, Emden became the seat of the synagogue for the departmental localities of Oester-Ems (1,500 Jews), Wesermündungen (1,129), and Oberems (1,076).

After the wars of liberation, Emden came under the dominion of the kings of Hanover, and the Jews were thrown back under former conditions, from which they were not liberated until 1842. Since 1866 Emden, with Hanover, has belonged to Prussia. The community of Emden numbered in 1902 about 900.

Emden has been for centuries the home of famous rabbis. The following may be mentioned: Menahem b. Jacob ha-Kohen; Moses Simon b. Nathan ha-Kohen (d. 1668); Simon ha-Kohen (d. 1725); Jacob EMDEN; Abraham b. Jacob (d. 1758); Abraham Moses Kelmy ha-Levi; Baruch Köslin; Meïr Glogau b. Aaron (d. 1809); Abraham b. Aryeh Löb b. Ḥayyim Löwenstamm; Samson Raphael Hirsch (1841–47); Hermann Hamburger (d. 1870); P. Buchholz (d. 1892); Dr. Löb, district rabbi of Emden, in 1902.

A magistrate of Emden is credited with granting, in 1649, privileges to Portuguese Jews, which were renewed in 1703, and in virtue of which they became full citizens. Among the Portuguese at Emden may be mentioned the physician Abraham German (1752), formerly living at Amsterdam; Isaac van der Hock (1753); Isaac de Lemos (1765); and Isaac Aletrino (1782). They were favorably received in the town, because, as the magistrate declared, "People of this kind are useful, and even indispensable, for carrying on the West-Indian trade." Four Jews of Emden are mentioned among those who attended the fair at Leipsic in 1690, and a larger number are mentioned in the responsa of Jacob Emden (Responsa, ii., Nos. 24 *et seq.*) and in his autobiography ("Megillat Sefer," ed. Kahana, pp. 219 *et seq.*).

BIBLIOGRAPHY: Lösing, *Gesch. der Stadt Emden bis zum Vertrag von Delfsyhl, 1595*, pp. 6, note a, 203, Emden, 1843; Schudt, *Jüdische Merckwürdigkeiten*, i. 315; *Jüd. Literaturblatt*, 1881, No. 39, p. 153; Löwenstein, *Blätter für Jüd. Gesch. und Literatur*, 1902, iii., No. 4, pp. 39 *et seq.*; Lewin, *Das Emdener Memorbuch*, in *Weissmann's Monatsschrift*, Jan., 1890, p. 27; Feb., 1890, p. 33; Grätz, *Gesch.* 3d ed., ix. 479, and note 11; Grunwald, *Portugiesengräber auf Deutscher Erde*, Hamburg, 1902, pp. 142–151, and A. Lewinsky's review of this work in *Allg. Zeit. des Jud.* 1902, No. 45, p. 540; *Monatsschrift*, 1901 p. 477; Roest, *Cat. Rosenthal. Bibl.* i. 723, s.v. *Liturgie*, and Supplement, p. 197, No. 1026; Benjacob, *Ozar ha-Sefarim*, p. 312.

D. A. LEW.

**EMDEN, HERMANN SELIGMANN:** German engraver and photographer; born at Frankfort-on-the-Main Oct. 18, 1815; died there Sept. 6, 1875. Early evincing a love for art and unable to afford an academic education, he entered an engraving and lithographic establishment as an apprentice, endeavoring especially to perfect himself in the artistic side of his work. In 1833 he left Frankfort and went to Hersfeld, Darmstadt, and Bonn. His portrait-engraving of Pope Pius IX. and his views of Caub, Bornhofen, and the Maxburg belong to this period. He also turned his attention to photography, then in its infancy, and was one of the first to establish a studio at Frankfort-on-the-Main. He made his reputation as photographer by the work "Der Dom zu Mainz und Seine Denkmäler in 36 Originalphotographien," to which Lübke refers several times in his "History of Art." Emden was the first to compose artistic photographic groups ("Die Rastatter Dragoner," "Die Saarbrücker Ulanen," etc.), and was also among the first to utilize photography for the study of natural science.

S. A. W.

**EMDEN, JACOB ISRAEL BEN ẒEBI ASHKENAZI** (Ya'ABeẒ); officially called **JACOB HERSCHEL):** German Talmudist and anti-Shabbethaian; born at Altona June 4, 1697; died there April 19, 1776. Until seventeen Emden studied Talmud under his father, known as "Ḥakam Ẓebi," first at Altona, then (1710–14) at Amsterdam. In 1715 he married the daughter of Mordecai ben Naphtali Kohen, rabbi of Ungarish-Brod, Moravia, and continued his studies in his father-in-law's yeshibah. Emden became well versed in all branches of Talmudic literature; later he studied philosophy, Cabala, and grammar, and made an effort to acquire the Latin and Dutch languages, in which, however, he was seriously hindered by his belief that a Jew should occupy himself with secular sciences only during the hour of twilight. He was also opposed to philosophy, and maintained that the "Moreh" could not have been written by Maimonides ("Miṭpaḥat Sefarim"). He spent three years at Ungarish-Brod, where he held the office of private lecturer in Talmud. Then he became a dealer in jewelry and other articles, which occupation compelled him to travel. He generally declined to accept the office of rabbi, though in 1728 he was induced to accept the rabbinate of Emden, from which place he took his name.

In 1733 he returned to Altona, where he obtained the permission of the Jewish community to possess a private synagogue. Emden was at first on friendly terms with Moses Ḥagis, the head of the Portuguese community at Altona, who was afterward turned against Emden by some calumny. His relations with Ezekiel Katzenellenbogen, the chief rabbi of the German community, were strained from the very beginning. Emden seems to have considered every successor of his father as an intruder. A few years later Emden obtained from the King of Denmark the privilege of establishing at Altona a printing-press. He was soon attacked for his publication of the "Siddur 'Ammude Shamayim," being accused of having dealt arbitrarily with the text. His opponents did not cease denouncing him even after he had obtained for his work the approbation of the chief rabbi of the German communities.

Emden is especially known for his controversial activities, his attacks being generally directed against the adherents, or those he supposed to be adherents, of Shabbethai Ẓebi. Of these controversies the most celebrated was that with Jonathan Eybeschütz, who in Emden's eyes was a convicted Shabbethaian. The controversy lasted several years, continuing even after Eybeschütz's death. Emden's assertion of the heresy of his antagonist was chiefly based on the interpretation of some amulets prepared by Eybeschütz, in which Emden professed to see Shabbethaian allusions (see EYBESCHÜTZ, JONATHAN). Hostilities began before Eybeschütz left Prague; when Eybeschütz was named chief rabbi of the three communities of Altona, Hamburg, and Wandsbeck (1751), the controversy reached the stage of intense and bitter antagonism. Emden maintained that he was at first prevented by threats from publishing anything against Eybeschütz. He solemnly declared in his synagogue the writer of the amulets to be a Shabbethaian heretic and deserving of excommunication.

**Emden-Eybeschütz Controversy.**

The majority of the community favoring Eybeschütz, the council condemned Emden as a calumniator. People were ordered, under pain of excommunication, not to attend Emden's synagogue, and he himself was forbidden to issue anything from his press. As Emden still continued his philippics against Eybeschütz, he was ordered by the council of the three communities to leave Altona. This he refused to do, relying on the strength of the king's charter, and he was, as he maintained, relentlessly persecuted. His life seeming to be in actual danger, he left the town and took refuge in Amsterdam (May, 1751), where he had many friends and where he joined the household of his brother-in-law, Aryeh Löb b. Saul, rabbi of the Ashkenazic community. Emden's cause was subsequently taken up by the court of King Frederick of Denmark, and on June 3, 1752, a judgment was given in favor of Emden, severely censuring the council of the three communities and condemning them to a fine of one hundred thalers. Emden then returned to Altona and took possession of his synagogue and printing-establishment, though he was forbidden to continue his agitation against Eybeschütz. The latter's partizans, however, did not desist from their warfare against Emden. They accused him before the authorities of continuing to publish denunciations against his opponent. One Friday evening (July 8, 1755) his house was broken into and his papers seized and turned over to the "Ober-Präsident," Von Kwalen. Six months later Von Kwalen appointed a commission of three scholars, who, after a close examination, found nothing which could inculpate Emden.

Emden was undoubtedly very quick-tempered and of a jealous disposition. The truth or falsity of his denunciations against Eybeschütz can not be proved, but the fact remains that he quarreled with almost all his contemporaries. He considered that every man who was not for him was against him, and attacked him accordingly. Still, he seems to have enjoyed a certain authority, even among the Polish rabbis, the majority of whom sided with Eybeschütz, and had once even excommunicated Emden upon the initiative of Ḥayyim of Lublin (1751). Thus in 1756 the members of the Synod of Constantinov applied to Emden to aid in repressing the Shabbethaian movement. As the Shabbethaians referred much to the Zohar, Emden thought it wise to examine that book, and after a careful study he concluded that a great part of the Zohar was the production of an impostor (see "Miṭpaḥat Sefarim").

Emden's works show him to have been possessed of critical powers rarely found among his contemporaries, who generally took things for granted. He was strictly Orthodox, never deviating the least from tradition, even when the difference in time and circumstance might have fairly been regarded as warranting a deviation from the old custom. In 1772 the Duke of Mecklenburg-Schwerin having issued a decree forbidding burial on the day of death, the Jews in his territories approached Emden with the request that he demonstrate from the Talmud that a longer exposure of a corpse would be against the Law. Emden referred them to Mendelssohn, who had great influence with Christian authorities; but as Mendelssohn agreed with the ducal order, Emden wrote to him and urged the desirability of opposing the duke if only to remove the suspicion of irreligiousness he (Mendelssohn) had aroused by his associations.

Emden was a very prolific writer; his works fall into two classes, polemical and rabbinical. Among the former are:

**His Works.**

Torat ha-Ḳena'ot, a biography of Shabbethai Ẓebi, and criticisms of Nehemiah Ḥayyon, Jonathan Eybeschütz, and others. Amsterdam, 1752.

'Edut be-Ya'aḳob, on the supposed heresy of Eybeschütz, and including Iggeret Shum, a letter to the rabbis of the "Four Lands." Altona, 1756.

Shimmush, comprising three smaller works: Shoṭ la-Sus and Meteg la-Hamor, on the growing influence of the Shabbethaians, and Shebeṭ le-Gew Kesilim, a refutation of heretical demonstrations. Amsterdam, 1758-62.

Shebirat Luḥot ha-Awen, a refutation of Eybeschütz's "Luḥot 'Edut." Altona, 1759.

Seḥoḳ ha-Kesil, Yeḳeb Ze'eb, and Gat Derukah, three polemical works published in the "Hit'abbeḳut" of one of his pupils. Altona, 1762.

Ḥereb Pifiyyot, Iggeret Purim, Teshubot ha-Minim, and Zikkaron be-Sefer, on money-changers and bankers (unpublished).

His rabbinical works include:

Leḥem Shamayim, a commentary on the Mishnah, with a treatise in two parts, on Maimonides' "Yad," Bet ha-Beḥirah. Altona, 1728; Wandsbeck, 1733.

Iggeret Biḳḳoret, responsa. Altona, 1733.

She'elat Ya'abeẓ, a collection of 372 responsa. Altona, 1739-59.

Siddur Tefillah, an edition of the ritual with a commentary, grammatical notes, ritual laws, and various treatises, in three parts: Bet-El, Sha'ar ha-Shamayim, and Migdal 'Oz. It also includes a treatise entitled Eben Boḥan, and a criticism on Menahem di Lonzano's "'Abodat Miḳdash," entitled Seder Abodah. Altona, 1745-48.

'Eẓ Abot, a commentary to Abot, with Leḥem Neḳudim, grammatical notes. Amsterdam, 1751.

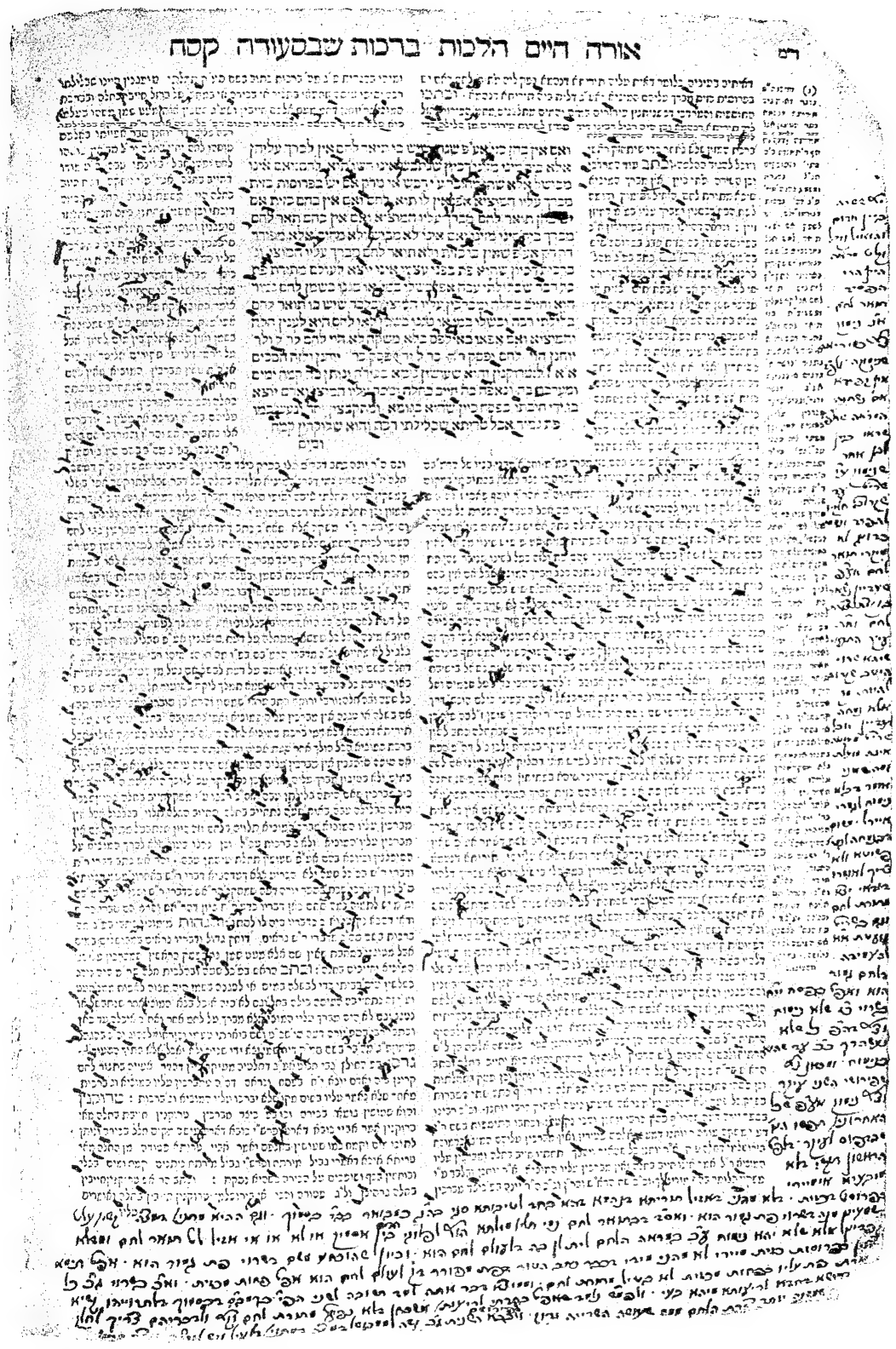
Sha'agat Aryeh, a sermon, also included in his Ḳishshurim le-Ya'aḳob. Amsterdam, 1755.

Seder 'Olam Rabbah we-Zuṭa, the two Seder 'Olam and the Megillat Ta'anit, edited with critical notes. Hamburg, 1757.

Mor u-Ḳezi'ah, novellæ on the Oraḥ Ḥayyim, in two parts: the first part, Miṭpaḥat Sefarim, being an expurgation of the Zohar; the second, a criticism on "Emunat Ḥakamim" and "Mishnat Ḥakamim," and polemical letters addressed to the rabbi of Königsberg. Altona, 1761-68.

Ẓizim u-Ferahim, a collection of cabalistic articles arranged in alphabetical order. Altona, 1768.

Luaḥ Eresh, grammatical notes on the prayers, and a criticism of Solomon Hena's "Sha'are Tefillah." Altona, 1769.



PAGE FROM ṬUR ORAḤ ḤAYYIM, BEARING AUTOGRAPH ANNOTATIONS OF JACOB EMDEN. PRINTED AT BERLIN, 1702.

(In the Columbia University Library, New York.)

Shemesh Ẓedaḳah. Altona, 1772.
Pesaḥ Gadol, Tefillat Yesharim, and Ḥoli Ketem. Altona, 1775.
Sha'are 'Azarah. Altona, 1776.
Dibre Emet u-Mishpaṭ Shalom (n. d. and n. p.).

His unpublished rabbinical writings are the following:

Ḳishshurim le-Ya'aḳob, collection of sermons.
Ẓa'aḳat Damim, refutation of the blood accusation in Poland.
Halakah Pesuḳah.
Hilketa li-Meshiḥa, responsum to R. Israel Lipschütz.
Mada'ah Rabbah.
Gal-'Ed, commentary to Rashi and to the Targum of the Pentateuch.
Em la-Binah, commentary to the whole Bible.
Em la-Miḳra we la-Masoret, also a commentary to the Bible.
Marginal novellæ on the Talmud of Babylon.
Megillat Sefer, containing biographies of himself and of his father.

Emden also annotated the following works: Saadia Gaon's "Sefer ha-Pedut we ha-Purḳan"; Elijah Levita's "Meturgeman"; Estori Farḥi's "Kaftor u-Feraḥ"; Caro's "Kereti u-Feleti"; Isaac b. Judah ha-Levi's "Pa'aneaḥ Raza"; Isaac Abravanel's "Rosh Amanah"; Maimonides' "Iggerot"; Moses Graf's "Wayaḳhel Mosheh"; Benjamin Musafia's "Musaf he-'Aruk." Wagenaar, in his "Toledot Ya'abeẓ" attributes to Emden the cabalistic "Maḥnayim."

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., x. 343-388; *Megillat Sefer* (Emden's autobiography), Warsaw, 1896; Wagenaar, *Toledot Ya'abeẓ*, Amsterdam, 1868; Azulai, *Shem ha-Gedolim*, i. 96; Fürst, in *Orient, Lit.* vii. 442; Halberstamm, in Berliner's *Magazin*, v. 203, ix. 173; D. Kaufmann, in *Monatsschrift*, xl. 330-331, xli. 333-336, 362-369, 426-429; Fürst, *Bibl. Jud.* i. 240-244. On the controversy between Emden and Eybeschütz see *Ha-Shaḥar*, vi. 343 *et seq.*, xii. 181-192, 548-552, 602-610, 646-652, 686-692.

S. S. M. Sel.

**EMERALD.** See Gems.

**EMET WE-YAẒẒIB:** The initial words of the morning benediction following the Shema' and closing with the Ge'ullah ("Redemption"). Recited by the priests after the Shema' in the morning service in the Temple hall, "lishkat ha-gazit" (Tamid v. 1), it has retained its place in the service ever since, and the rule afterward was made not to interrupt the connection between the last two words of the third portion of the Shema', the chapter on ẓiẓit, and "emet," as if the words, "the Lord your God"—"is true," formed one sentence (comp. Jer. x. 10; Ber. ii. 2; 14a, b). Zunz ("G. V." p. 383) thinks the original benediction contained only forty-five words, but the fact that it had the name "Emet we-Yaẓẓib" in the earliest times upsets his theory of the original simplicity of the benediction. The first sentence, "True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well ordered and acceptable, good and beautiful [a strange mixture of Hebrew and Aramean words], is Thy word unto us forever and ever," refers to the Shema' as a solemn profession of the unity of God. This is followed by two other sentences, beginning with "Emet," referring possibly to the two other sections of the Shema', while the other sentences beginning with "Emet"—the German liturgy has three, the Sephardic five—are addressed to God, and lead on to the idea of God as Redeemer.

That the "Emet we-Yaẓẓib" should contain references to God's kingdom, to the redemption of Israel from Egypt, and to the wonders of the Red Sea, is a rule made as early as the tannaitic time (Tosef., Ber. ii. 1; Yer. Ber. i. 3d). Zunz (*l.c.*) assigns the latter part, describing in poetic and partly alphabetic-acrostic form the wonders of divine redemption, to payyeṭanim of the geonic age. The tone, however, of exuberant joy at Israel's redemption, the accentuation of the "humble," and the special reference to the Song of Moses as the hymn of "great rejoicing," indicate a Ḥasidean origin (comp. Philo, "De Vita Contemplativa"; Rev. xv. 3). Still, the concluding formula was not fixed before the geonic time (see Zunz, *l.c.*; Rapoport, "Kalir," p. 146; Liturgy).

BIBLIOGRAPHY: Abudrahum, *Siddur Shaḥarit*; Landshut, in Edelman's *Hegyon Leb*, p. 50, Königsberg, 1845; Beer, *Abodat Yisrael*, p. 84, Rödelsheim, 1868; Herzfeld, *Gesch. des Volkes Israel*, iii. 196, note 1.

A. K.

**EMIGRATION.** See Migration.

**EMIM** ("terrible ones"): A name applied (Deut. ii. 10) to the original inhabitants of Moab, though the Septuagint reads for it *'Ομμίν*. The name is used (Gen. xiv. 5) to designate also the inhabitants of the plain of Kirjathaim. Here the Septuagint calls them *'Ομμαῖοι*, but in both passages the Vulgate supports the Hebrew text.

They are described (Deut. *l.c.*) as the former possessors of the land, and are said to be "a people great, and many, and tall, as the Anakim, which also were accounted Rephaim" (A. V. "giants").

Kirjathaim, with which they are connected in Gen. *l.c.*, was north of the Arnon, among the towns taken by the tribe of Reuben (Num. xxxii. 37; Josh. xiii. 19; and G. A. Smith, "Historical Geography of the Holy Land," pp. 567, note 1; 568, note 1). It is now called "Ḳureyat."

The name "Emim" was probably given in consequence of the terror inspired by these better-nourished inhabitants, who, to the underfed, undersized men of the desert, seemed giants.

J. JR. G. A. B.

**EMIN PASHA (EDUARD CARL OSCAR THEODOR SCHNITZER):** German explorer; born at Oppeln, Prussian Silesia, March 28, 1840; killed at Kinena Station, Kongo Free State, Oct. 23 or 24, 1892. When he was only two years old his parents moved to Neisse, where in 1846 the boy was baptized into the Protestant Church. After finishing his studies at the Neisse gymnasium, he studied medicine at Breslau, Königsberg, and Berlin, passing the M.D. examination in 1864. From childhood it was his ambition to travel. This desire had such a strong hold on him that he left the university in 1864 before passing his state examination, and went to England, then to Italy, and finally to Turkey. In 1865 he was appointed quarantine medical officer at Antivari near Constantinople, which position he held for four years. In 1870 he became physician to Hakki Ismail Pasha, after whose death he paid (1874) a brief visit to his home, and, traveling through Germany, Austria, and Italy, went to Egypt. He arrived in Khartum Dec. 3, 1875, joined Gordon Pasha, then governor of the Equatorial Provinces, at Lado, became his physician, taking the name of "Emin," and was often entrusted

with responsible political and administrative duties. When Gordon became governor-general of the Sudan, he appointed Emin Bey governor of the Equatorial Provinces (1878).

Emin explored and inspected his province with indefatigable zeal. In the meantime the Mahdi uprising had begun, and Rauf Pasha, the successor of Gordon, had himself been succeeded by Abd el-Kader in 1882. In the spring of that year Emin Bey went to Khartum. Returning to Lado, he found that the rebellion had spread to his province. He had endeavored to keep control of Equatoria, but the successes of the Mahdi made it increasingly difficult. In 1883 the last steamer with merchandise and news arrived from Khartum. In 1885 Khartum fell and Gordon was slain. Emin was forced to retire to Wadelai. Rebellion broke out in his own camp, and in 1886 he received the news officially that the Egyptian government had abandoned the Sudan. Emin Pasha was given "unlimited freedom of action, and permission to retreat upon English territory, if necessary." For the following two years news from Emin was scanty, but he still held his province and cared for it as best he could.

Emin Pasha.

After Gordon's death, interest in the Mahdi uprising centered around Emin Pasha, and men like Wilhelm Junker, Karl Peters, Dr. Schweinfurth, and Stanley projected relief expeditions. In 1887 Stanley was sent out from England. After many dangerous adventures he met Emin Pasha at the southwest corner of the Albert Nyanza on April 29, 1888. A German relief expedition under Karl Peters had been started, but was abandoned when the news from Stanley was received. Stanley's arrival in Africa had changed Emin Pasha's position greatly. Emin himself had no intention of leaving his province and being relieved. When the news of Stanley reached Emin's soldiers, an uprising took place, and the pasha was made a prisoner by his own men, who did not wish to leave Equatoria, or to be left without their chief. Finally, Emin consented to follow Stanley. On Dec. 4, 1889, he arrived at Bagamoyo and was received with great honor, but had the misfortune to meet with an accident which changed his plans entirely. In March, 1890, he entered the German service to conduct an exploring expedition to the Victoria Nyanza. The expedition was not very successful. Emin Pasha disobeyed instructions, and was therefore recalled by the German governor Wissmann. Emin, however, pushed onward, leaving German territory and marching upon the territory of the Kongo Free State. He entered his old province, but, turning southwest, marched through the Kongo Free State toward the Kongo. Again the news from Emin became scanty, till in October, 1892, Arabs brought information to the coast that the pasha had been assassinated.

Emin was an accomplished linguist, a scientific explorer, and an able organizer and diplomat. He added greatly to the knowledge then existing of the ornithology, ethnography, and meteorology of equatorial Africa.

Emin has left several well-kept diaries, and he contributed to various journals and periodicals.

BIBLIOGRAPHY: Georg Schweitzer, *Briefe und Wissenschaftliche Aufzeichnungen Emin Pasha's*, Eng. ed., New York, 1898 (ii. 313–314 gives a full bibliography).

S. F. T. H.

**EMISSARY.** See AGENCY, LAW OF; ATTORNEY.

**EMMANUEL.** See IMMANUEL.

**EMMAUS** (Ἐμμαοῦς, Ἀμμαοῦς, Ἐμμαοῦμ; probably transcriptions of חמת = "warm [springs]"): Name of three places in Palestine. **1.** A town, or place, memorable for the defeat of Gorgias by Judas Maccabeus (I Macc. iii. 40), situated in southern Judea, 22 miles, or 176 stadia, from Jerusalem. Its inhabitants were sold as slaves by Cassius (Josephus, "Ant." xiv. 11, § 2; "B. J." i. 11, § 2); but, through the exertions of Hyrcanus, they were freed by Marcus Antonius ("Ant." xiv. 12, § 2). Afterward Emmaus became a Jewish toparchy, the general of which was John the Essene ("B. J." ii. 20, § 4). Burned (*c.* 4 C.E.) by the Roman general Varus, it was rebuilt about 220 by Julius Africanus, receiving the name of "Nicopolis." It is known at present as "Amwas," south-southeast from Lydda. Emmaus is frequently mentioned in the Talmud and Midrash. The spelling varies—אמאוס, עמים, עמאוס, and אמאוס. It is stated (Eccl. R. vii. 7) that after the death of R. Johanan b. Zakkai all his disciples remained at Jabneh, with the exception of Eleazar b. 'Arak, who went to Emmaus because it was a healthful place with fresh water. Certain Talmudic doctors held discussions there (Mak. 13a; Ker. 15a). Two noble families are mentioned at Emmaus, whose daughters were married to priests ('Ar. ii. 5).

**2.** A small place in Galilee, between Tiberias and Gadara, the Talmudic חמה, חמתה, חמתן דטבריה, and חמתן דגדר, once written עמתן (Yer. 'Er. v. 22d; Tosef., 'Er. p. 146, 5; M. Ḳ. iii. 82; Sheb. ix. 38). It is spoken of by Josephus ("Ant." xviii. 2, § 3) as Ἀμμαθῦς, and ("B. J." iv. 1, § 3) as being colonized by Vespasian.

**3.** A village 7½ miles, or 60 stadia, from Jerusalem; mentioned by Luke (xxiv. 13); it has been identified by Eusebius and Jerome with Emmaus-Nicopolis.

BIBLIOGRAPHY: Grätz, in *Monatsschrift*, ii. 112, 113; Rapoport, *'Erek Millin*, pp. 110–113; Neubauer, *G. T.* pp. 100–102; Schürer, *Gesch.* 3d ed., i. 206, ii. 170.

E. G. H. M. SEL.

**EMMERICH FAMILY.** See GOMPERZ.

**EMPEDOCLES OF AGRIGENTUM:** Greek philosopher and disciple of Pythagoras; flourished in the fifth century B.C.

Empedocles' system, modified by the Neoplatonic school, entered into Arabic philosophy, and found exponents among the Jewish philosophers of Spain of the eleventh and twelfth centuries. A certain Mohammed ben Abdallah ibn Masarrah, at the

beginning of the tenth century, brought from the Orient to Spain divers works wrongly attributed to Empedocles.

The most renowned representative of the pseudo-Empedocles' system among Jewish philosophers was Ibn Gabirol. Universal matter, embracing all simple and composite substances, to which the immediate action of the will of God was confined, forms the basis of his "Meḳor Ḥayyim"; and Shem-Ṭob, its Hebrew translator, expressly says that Gabirol expounded therein the theories contained in Empedocles' "On the Quintessence" (Munk, "Mélanges de Philosophie Juive et Arabe," p. 3). Moses ibn Ezra, in his "'Arugat ha-Bosem" ("Zion," ii. 134), cites the opinion of Empedocles to the effect that attributes can not be ascribed to God. Judah ha-Levi, in the "Cuzari" (iv. 358, v. 406), mentions several times the school of Empedocles, which he criticizes, as he does also those of the other philosophers. Joseph ibn Ẓaddiḳ ("'Olam Ḳaṭan," p. 52) recommends the works of Empedocles on the primal will; while Maimonides ("Pe'er ha-Dor," p. 28b), as a pure Aristotelian, advises Ibn Tibbon not to waste his time on the works of Empedocles.

Many traces of Empedocles' teachings are found in the Cabala. The divine principle of love, which plays so great a part in his system, is emphasized in the Zohar. "In love," says the Zohar, "is found the secret of divine unity; it is love that unites the higher and lower stages, raising the lower to the level of the higher, where all must be one" (Zohar, Wayaḳhel, ii. 216a; see JEW. ENCYC. iii. 476, *s.v.* CABALA).

BIBLIOGRAPHY: Shahrastani, *Kitab al-Milal*, pp. 261 *et seq.*; Munk, *Mélanges de Philosophie Juive et Arabe*, p. 241; Steinschneider, *Hebr. Bibl.* xiii. 16; Kaufmann, *Die Attributenlehre in der Jüdischen Religionsphilosophie des Mittelalters*, pp. 125, 128, 309; idem, *Studien über Salomo Ibn Gabirol*, 1899.

K. I. BR.

**EMPEREUR, CONSTANTIN L', OF OPPIJCK:** Professor of theology and Oriental languages; born at Bremen July, 1591; died at Leyden July 1, 1648. His father, Antonius Cæsar, driven from his native country by religious persecution, went to Holland. Constantin graduated in 1619, and in the same year became professor of theology and Oriental languages at the University of Harderwijk, where he remained for eight years.

In 1627 he was called to the University of Leyden, where a chair of Christian polemics had been established under the title "controversarium Judaicarum professor." In instituting this chair the university had two aims in view: to defend the Christian religion against the attacks of the Jews, and to convert Jews to Christianity. Constantin discharged his duties, which were rather those of a missionary than of a professor, with much tact and moderation, always avoiding aggressiveness.

Constantin published the following works: "Erpenii Grammatica Chaldæica, Syra et Æthiopica; Talmudis Babylonici Codex Middoth," Amsterdam, 1628; "Sjomari Lyra Davidis," Leyden, 1628; "Tractatus Middot, sive de Mesura Templi," *ib.* 1630; "Abrabanelis et Aliorum Commentatio in Jesaicum" (Hebrew and Latin), *ib.* 1631; "Moses Kimchi Introductio ad Scientiam," etc., *ib.* 1631; "Josephi Jachiadæ Paraphrasis in Danielem," Amsterdam, 1633; "Itinerarium Benjaminis a Tudela" (Hebrew and Latin), Leyden, 1633; "Clavis Talmudica, Completens Formulas, Loca Dialectica et Rhetorica Priscorum Judæorum," *ib.* 1634; "De Legibus Ebræorum Forensibus," *ib.* 1637; "Disputationes Theologicæ Hardervicenæ sive Systema Theologicum," *ib.* 1648; "B. C. Bertramus, de Republica Ebræorum," *ib.* 1651.

BIBLIOGRAPHY: Kuenen, *Geschiedenis der Joden in Nederland*, pp. 259, 260; Siegenbeck, *Geschiedenis der Leidsche Hoogeschoole*, i. 136, 157, 166; Müller, *Cat. van Porter*, p. 78; Paquet, *Histoire Littéraire des Pays-Bas*, iii. 411 *et seq.*; Steinschneider, in *Zeit. für Hebr. Bibl.* ii. 149.

G. I. BR.

**EMPLOYER AND EMPLOYEE.** See MASTER AND SERVANT.

**EMRICH, SOLOMON BEN GUMPEL:** Dayyan of Prague in the second half of the eighteenth century. He was the author of a work called "Shishshah Zir'one 'Arugah," six discussions in regard to ritual laws, one of them being with Ezekiel Landau about the law of "ḥaliẓah" (Prague, 1789). The three initials of the title of this work, שז"ע, are also the initials of the author's name, "Shelomoh Zalman Emrich."

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 612; Fürst, *Bibl. Jud.* i. 245.

K. M. SEL.

**EN KELOHENU (אין כאלהינו):** Ancient hymn, familiar from its occurrence in immediate succession to the Additional Service (MUSAF) at festivals, and in many liturgies on Sabbaths also. To the four titles, "our God," "our Lord," "our King," "our Savior," are successively prefixed, with the necessary particles, words the initials of which spell out the acrostic אמן ("Amen"). Two succeeding verses commence similarly with the words "Baruk" (Blessed) and "Attah" (Thou), which are the beginning of the formula of every benediction (compare JEWISH ENCYCLOPEDIA, iii. 10). To make up an even number of verses there is added by the Sephardim a Biblical reference to desolate Zion; by the Ashkenazim, a reference to the incense, which is the subject of the Talmudical reading following the hymn.

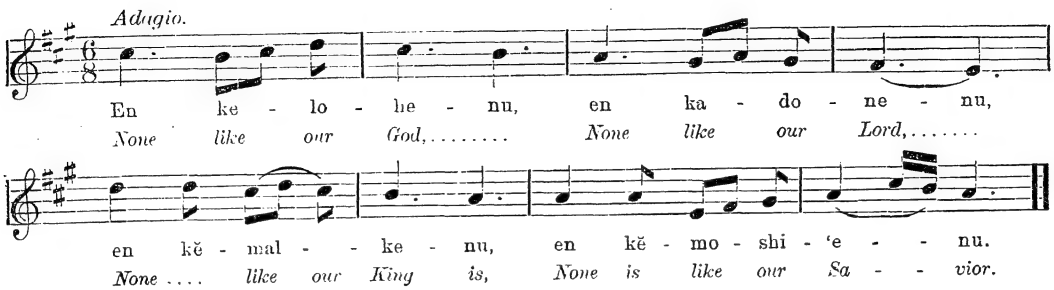
A parallel to the "En Kelohenu" is found in the "Sefer Hekalot," whence it was probably taken (compare Jellinek, "Bet ha-Midrash," ii. 74 and iii. 86). It seems that originally the hymn began with "Mi Kelohenu," as found in Siddur R. Amram. It had its present form, however, as early as the time of Rashi, who pointed out the existence of the acrostics "Amen," "Baruk," "Attah" ("Shibbole ha-Leḳeṭ," pp. 1a and 31a, also "Roḳeaḥ," § 319).

For the reasons alluded to in the case of the hymn ADON 'OLAM, every composer of synagogal melody has prepared settings of "En Kelohenu." Among the Ashkenazim, however, it is often read silently by the congregation. The Sephardim employ the traditional melody (A) given on p. 155; as in the case of others of their old tunes, it is utilized also for the HALLEL.

"En Kelohenu" was often employed as a table-hymn (ZEMIRAH) to be sung before the grace after meals on the Sabbath and festivals. A quaint example of this usage is preserved in "Der Jude"

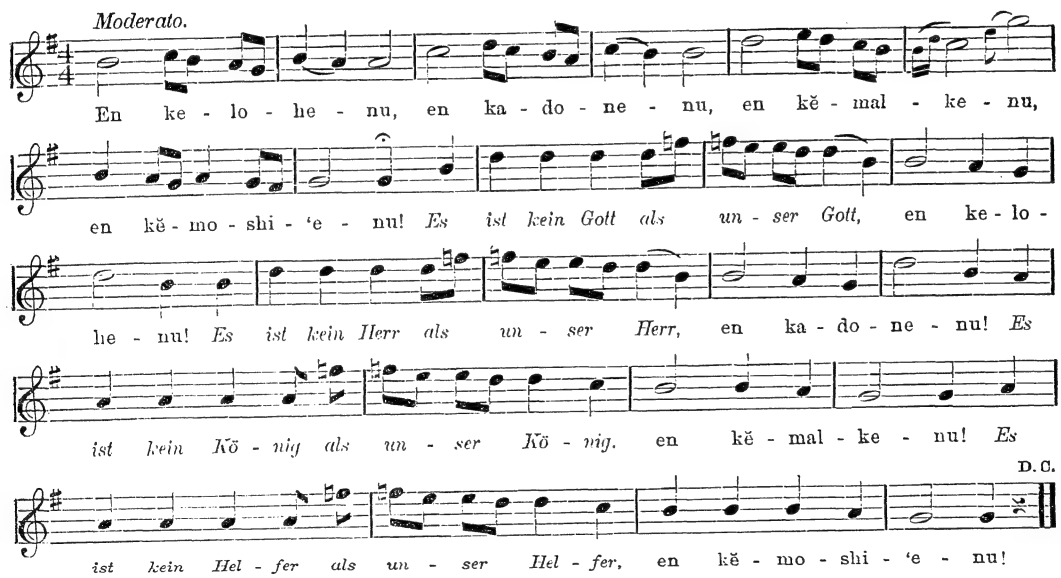
of the convert Gottfried Selig (1769), where (ii. 98) it is given as "an instance of the Jewish mode of singing." Birnbaum concludes that this expression can not be taken literally, since the melody as

## EN KELOHENU (A)




transcribed contains notes much too high for accurate rendering in the average domestic circle. It is here transposed to a more reasonable pitch. In some Palestinian and other Oriental congregations the hymn is similarly sung first in Hebrew and afterward in Spanish.

## EN KELOHENU (B)




BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 14; Birnbaum, in *Der Jüdische Kantor*, 1883, p. 342; Cohen, in *Jour. Folksong Society*, 1900, i., No. 2, p. 37; *idem*, in *Israel*, 1899, iii. 56; De Sola and Aguilar, *Ancient Melodies*, Nos. 46 and 46 *bis*; Consolo, *Libro dei Canti d'Israele*, No. 153; Cohen and Davis, *Voice of Prayer and Praise*, No. 161; S. Schechter, in *J. Q. R.* iv. 253, note.

A. F. L. C.

**EN-MISHPAT** (עין משפט): Another name for Kadesh (Gen. xiv. 7, R. V.), probably KADESH-BARNEA, the place where Chedorlaomer with his three companions slew the Amalekites and the Amorites.

E. G. H. M. SEL.

**EN SOF** ("boundless"; "endless"): Cabalistic term for the Deity prior to His self-manifestation in the production of the world, probably derived from Ibn Gabirol's term, "the Endless One" (she-en lo tik-lah). It was first used by AZRIEL BEN MENAHEM, who, sharing the Neoplatonic view that God can have no desire, thought, word, or action, emphasized by it the negation of any attribute. The Zohar explains the term "En Sof" as follows: "Before He gave any shape to the world, before He produced any form, He was alone, without form and without resemblance to anything else. Who then can comprehend how He was before the Creation? Hence it is forbidden to lend Him any form or similitude, or even to call Him by His sacred name, or to indicate Him by a single letter or a single point. . . . But after He created the form of the Heavenly Man [אדם עלאה], He used him as a chariot [מרכבה] wherein to descend, and He wishes to be called after His form, which is the sacred name 'YHWH'" (part ii., section "Bo," 42b). In other words, "En Sof" signifies "the nameless being."

In another passage the Zohar reduces the term to "En" (non-existent), because God so transcends human understanding as to be practically non-existent (*ib.* part iii. 288b). The three letters composing the word "En" (אין) indicate the first three purely spiritual Sefirot ("Shoshan Sodot," 1b). Judah Ḥayyaṭ, in his commentary "Minḥat Yehudah" on the "Ma'areket Elahut," gives the following explanation of the term "En Sof": "Any name of God which is found in the Bible can not be applied to the Deity prior to His self-manifestation in the Creation, because the letters of those names were produced only after the emanation. . . . Moreover, a name implies a limitation in its bearer; and this is impossible in connection with the 'En Sof.'"

BIBLIOGRAPHY: Franck, *La Kabbale*, p. 136, Paris, 1889; Christian David Ginzburg, *The Ḳabbalah*, p. 105, London, 1865; Joël, *Die Religionsphilosophie des Sohar*, passim, Leipsic, 1849; Myer, *Qabbalah*, pp. 251 *et seq.*, Philadelphia, 1888; Ehrenpreis, *Die Entwickelung der Emanationslehre in der Kabbala des XIII. Jahrhunderts*, p. 26, Frankfort-on-the-Main, 1895; Karppe, *Étude sur les Origines et la Nature du Zohar*, p. 344, Paris, 1901.

K. I. Br.

**'ENA, RAB:** Babylonian scholar of the third amoraic generation (third century); contemporary of Rab Judah b. Ezekiel. The two were known as "sabe de Pumbedita" (elders of Pumbedita, Sanh. 17b; 'Er. 79b *et seq.*).

'Ena once pronounced at the house of the exilarch a halakic discourse which greatly displeased his younger contemporary Rabbah, and the latter declared his statement to be astounding and himself to deserve degradation by the removal of his "meturgeman" (Ḥul. 84b; see Rashi *ad loc.*).

Rab Naḥman, however, had a better opinion of 'Ena's learning. Twice 'Ena opposed Naḥman's views (Pes. 88a; Meg. 14b); and both times Naḥman, familiarly addressing him as "'Ena Saba" (Old 'Ena) or, according to some versions, "'Anya Saba" (="Poor Old Man"; a play on his name, "'Ena"), points out that 'Ena's views as well as his own are right, their respective applications depending on circumstances. Both times he prefaces this with the remark, "From me and from thee will the tradition bear its name."

S. S. S. M.

**ENCHANTMENT.** See Divination.

**ENCYCLOPEDIA:** A work containing information on all subjects, or exhaustive of one subject, arranged in systematic, usually alphabetical, order. Such works were not unknown in the Orient. Among Greek and Syriac Christians they were based upon homilies dealing with the six days of Creation. Mohammedan writers developed in course of time a large literature of both general and special encyclopedias, the earliest of which seems to be the "Mafatiḥ al-'Ulum" of Mohammed ibn Aḥmad al-Khawarizmi (975–997). The first Hebrew work of this kind known to us is the mathematical encyclopedia of Abraham bar Ḥiyyah of Barcelona (*c.* 1150); and it is acknowledged that it was written upon Arabic models. It was entitled "Yesode ha-Tebunah we-Migdol ha-Emunah," and treated of arithmetic, geometry, optics, astronomy, and music; only fragments of it are extant. A century later a more extensive encyclopedia was published by Gershon ben Solomon Catalan of Arles, under the title "Sha'ar ha-Shamayim" (Venice, 1547). It is divided into three parts: (1) physics, meteorology, mineralogy, natural history; (2) astronomy; (3) theology, or metaphysics. Judah ben Solomon ha-Kohen ibn מתקה (Toledo, 1247) wrote a similar work, but in Arabic, which he translated into Hebrew ("Midrash ha-Ḥokmah"). It treated of logic, physics, metaphysics, mathematics, and the mystical sciences. As in Mohammedan works, the first three divisions closely followed Aristotle. The "Shebile Emunah" of Meïr ibn Aldabi (fourteenth century) went even further, comprising more of Jewish theology and practical ethics than other works of this class; but it is largely a compilation, especially from the "Sha'ar ha-Shamayim" of Gershon b. Solomon.

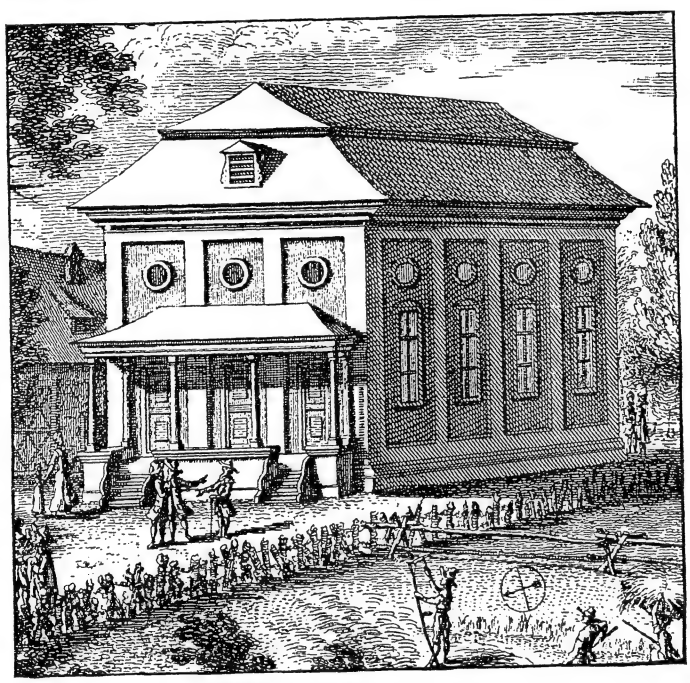
A Turkish scholar of the sixteenth century, Solomon ben Jacob Almoli, undertook the publication of an encyclopedia under the title "Me'assef le-Kol ha-Maḥanot," but nothing further than the plan and prospectus appeared (Constantinople, 1530–32). Jacob Ẓahalon, rabbi and physician at Ferrara in the seventeenth century, produced an encyclopedia under the title "Oẓar ha-Ḥokmot." It was divided into three volumes, of which only the third, entitled "Oẓar ha-Ḥayyim" (Venice, 1683), and treating of medicine, has been preserved and published. A general encyclopedia was planned by Jair Ḥayyim Bacharach (*c.* 1650), arranged according to subject-matter. Only one volume, containing the index of subjects, has come down to us. A work of the same kind was published (Venice, 1707–08) by the physician Tobiah of Metz, under the title "Ma'aseh Ṭobiyyah." It also was divided into three parts, dealing with: (1) metaphysics, theology, astronomy, cosmography, elements; (2) medicine; (3) botany and zoology. As was the case with their Arabic prototypes, none of these works was arranged in alphabetical order.

**Talmudic Encyclopedias.**

The scarcity of secular encyclopedias is compensated by the abundance of those devoted to Talmudic and Midrashic literature. To these belong the "'Aruk" of Nathan ben Jehiel of Rome (twelfth century), which is as much a Talmudic encyclopedia as a lexicon. The various "Yalḳuṭim," the "'En Ya'aḳob" of Jacob Ḥabib, etc., are rather collections of Talmudic and Midrashic lore. The first complete rabbinical encyclopedia was composed by Isaac Lampronti, rabbi at Ferrara (1679–1757). His "Paḥad Yiẓḥaḳ" is arranged in alphabetical order, and contains a large mass of somewhat undigested material, covering the whole ground of rabbinic literature down to the writer's own day (12 vols., Venice, 1750–1813; the second half was published by the Meḳiẓe Nirdamim Society 1864–88). Similar works, but of lesser importance, covering certain departments only of Talmudic or rabbinic literature, have been published at various periods. Among these is the "Torah we-Ḥayyim" of Ḥayyim Palagi (Salonica, 1846), dealing with the ethical part of the Talmud; the "Nifla'im Ma'aseka" of Abraham Shalom Hai חמוי (Leghorn, 1881), embracing the haggadic portions of the Talmud; the "Abbi'ah Ḥidot," by the same author as the preceding (*ib.*); the "Or 'Enayim" of Isaac Judah of

Kamarna (Kamarna, 1882), an encyclopedia of the Cabala; the "Kerub Mimshaḥ" of Solomon Ḥazzan of Alexandria (Alexandria, 1895), on the haggadic portions of the Talmud.

To the nineteenth century belong the first attempts to produce an encyclopedia dealing with Jewish life and literature. In 1840 an essay was made in Russia which was voiced in Jost's "Annalen," and for which the editor promised to set apart a separate column in his journal entitled "Encyclopädie der Theologischen Literarischen Angelegenheiten"; but nothing further came of the attempt ("Annalen," 1840, pp. 161, 236, 276, 378). In 1844 Steinschneider and Cassel planned a comprehensive work of this kind, and issued a "Plan der Real-Encyclopädie des Judenthums Zunächst für die Mitarbeiter" (Krotoschin). Part of this was an article on abbreviations by Steinschneider("Heb. Bibl." xxi. 103), which was republished in the "Archiv für Stenographie," 1877, Nos. 466, 467, and in "Die Neuzeit," Vienna, 1877 (comp. Steinschneider's "Briefe über eine Encyclopädie der Wissenschaft des Judenthums," in "Orient, Lit." 1843, pp. 465 *et seq.*). Various articles, originally written for this work, appeared elsewhere; that on "Judensteuer," by Selig (Paulus) Cassel, appeared as "Juden" in Ersch and Gruber's "Allgemeine Encyklopädie der Wissenschaft und Künste" ("J. Q. R." ix. 233); "Aderlass im Talmud," by Alois Brecher, appeared in "Prager Medicinische Wochenschrift," 1876, March 22 and 29 ("Hebr. Bibl." xviii. 94); Beer's "Abraham" was issued as a separate book—"Das Leben Abrahams" (Leipsic, 1859; see "Deutsche Lit. Zeitung," 1893, p. 1320). A few years later S. L. Rapoport projected a Hebrew encyclopedia of Talmudic and rabbinic literature. One volume only appeared, covering the letter "alef" (Prague, 1852), and entitled "Erech Millin, Opus Encyclopedicum. Alphabetico Ordine Dispositum, in Quo et Res et Voces ad Historiam, Geographiam, Archæologiam, Dignitates, Sectas Illustresque Homines Spectantes, Quæ in Utroque Talmude, Tosefta, Targumicis Midraschicisque Libris Occurrunt, Necdum Satis Explicatæ Sunt, Illustrantur."



Old Synagogue at Endingen.
(From Ulrich, "Sammlung Jüdischer Geschichten," 1768.)

**Modern Attempts.**

Another encyclopedia in Hebrew, confined to secular science, and grouped according to subject-matter, was undertaken in 1844 by Julius Barasch, but he did not get beyond the first volume, devoted to philosophy. This was entitled "Oẓar ha-Ḥokmot, Liber Thesaurus Scientiæ in Lingua Hebraica Continens Fundamenta Omnium Scientiarum. Sectio Philosophica" (Vienna, 1856). Ezekiel Lewy, rabbi at Beuthen, followed Rapoport, but on a smaller scale, and undertook the publication of an encyclopedia, in Hebrew, of Halakah, Midrash, and Haggadah; but only the alef volume, under the title "Biḳḳoret ha-Talmud," appeared (Vienna, 1863). J. Hamburger, rabbi of Mecklenburg-Strelitz, was the first to successfully publish a Jewish encyclopedia in German, confined, however, to Biblical and Talmudical subjects: "Real-Encyclopädie für Bibel und Talmud," in 2 vols., Leipsic, 1870–84, the first dealing with Biblical, the second with Talmudic, literature. From 1896 to 1901 the author added a third volume, containing six supplementary parts covering a portion of the literature, and the most important writers, of the early Middle Ages. A new title, "Real-Encyclopädie des Judenthums," was given to the whole. Hamburger's work, despite its disjointed character and untrustworthy citations, was a great step in advance, and is praiseworthy as the work of one man.

A publishing firm in Warsaw, J. Goldman & Company, began in 1888 to publish "Ha-Eshkol," a combined Jewish and secular encyclopedia in Hebrew; but it came to a standstill with the article אורזינם. Encyclopedias were also projected by the Central Conference of American Rabbis (see "Year-Book of Cen. Conf." 1898, p. 38; 1899, pp. 80, 97; 1900, p. 86) and by Aḥad ha-'Am in Russia, to which latter the Mæcenas Wisotzki of Moscow promised to contribute 20,000 rubles. For the history of the present Jewish Encyclopedia see preface to volume I.

I. Br.—G.

**ENDINGEN**: Town of Baden, near Freiburg, famous in Jewish history through the blood accusa-

tion of 1470. In that year three Jews were burned at the stake upon a charge of having murdered eight years previously a Christian family of four persons. The accused, subjected to torture, acknowledged the crime. The bones of their supposed victims are still preserved in the Church of Saint Peter, and are believed to work miracles. In consequence of this event Jews were banished from Endingen; and it was not till the time of Emperor Joseph II. that the decree of banishment was annulled (1785).

A writer of the period made the incident the subject of a drama, which was represented for the first time at Endingen April 24, 1616. Karl von Amira recently published this drama with the records of the trial under the title "Das Endinger Judenspiel." The editor in his preface proves the weakness of the case for the prosecution.

BIBLIOGRAPHY: *Urkundenbuch der Stadt Freiburg*, No. 699; Karl von Amira, *Das Endinger Judenspiel*, in the collection *Neudrucke Deutscher Litteraturwerke*, Halle-on-the-Saale, 1883; *Zeitschrift für die Gesch. der Juden in Deutschland*, ii. 358; *Rev. Études Juives*, xvi. 236; Feilchenfeld, *Josel Rosheim*, p. 5, Strasburg, 1898.

D. I. Br.

**ENDINGEN-LENGNAU.** See Aargau.

**ENDLER, SAMUEL BENZION:** Talmudist; lived at Prague (?) in the eighteenth and nineteenth centuries. He was the author of "Emunat Yisrael," treating of morals and dogmas as dealt with by Maimonides, Judah ha-Levi, Naḥmanides, and others (Prague, 1832).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 41, No. 773; Fürst, *Bibl. Jud.* i. 109.

K. M. Sel.

**ENDOGAMY.** See Marriage.

**ENDOR** ("spring of Dor"): Town in the territory of Issachar, allotted to Manasseh (Josh. xvii. 11). It is identified with the modern Endur, on the northern decline of little Mt. Hermon (Nabi Daḥi), a hamlet now abandoned, but which had in Roman days a large population. Cheyne, following Graetz, reads "'En Ḥarod" (see Judges vii. 1; Budde, "Richter und Samuel," p. 112).

According to the Hebrew text, the author of Ps. lxxxiii. considers Endor to have formed part of the plain of Kishon and, as such, of the battle-field of Megiddo. In I Sam. xxix. 1 the Septuagint (Manuscript A) reads Ἀενδὼρ, which is "Endor," not, as Cheyne and Klostermann propose, "'En Ḥarod." If the second half of I Sam. xxix. 1 is not to be considered as a later addition (Budde, "Die Bücher Samuel" [1902], in Marti's "Kurzer Hand-Commentar zum Alten Testament"), Endor was the place of Saul's encampment, as well as the residence of the witch whom he consulted before the battle of Gilboa (I Sam. xxviii. 7).

E. G. H.—E. I. N.

**ENDOR, THE WITCH OF.—Biblical Data:** A necromancer consulted by Saul in his extremity when forsaken by Yhwh, and whose ordinary oracles (dreams, urim, and prophets) had failed him. The story is found in I Sam. xxviii. 4–25. After Samuel's death and burial with due mourning ceremonies in Ramah, Saul had driven all necromancers and adepts at witchcraft from the land. But the Philistines gathered their forces and encamped in Shunem, and to meet them Saul mustered his army on Gilboa. The Israelitish king, terrified at the sight of the enemy's numbers, inquired of Yhwh, but received no answer. In this strait the monarch inquires for a woman בעלת אוב, "who possesses a talisman" (Smith, "Samuel," p. 240) wherewith to invoke the dead, and is informed that one is staying at Endor. Disguised, Saul repairs to the woman's lodgings at night and bids her summon for him the one whom he will name. The witch suspects a snare, and refuses to comply in view of the fate meted out to her class by royal command. Assured, however, of immunity, she summons Samuel at Saul's request. At the sight of Samuel she cries out with a loud voice, and charges the king, whom she immediately recognizes, with having deceived her. Saul allays her fears and makes her tell him what she has seen. She saw "a god ["elohim"] coming up out of the earth"; "an old man . . . wrapped in a cloak." Before the spirit (unseen) Saul prostrates himself. Samuel complains at being disturbed, but Saul pleads the extremity of his danger and his abandonment by Yhwh. Samuel, however, refuses to give any counsel, but announces the impending downfall of the king and his dynasty. Saul faints, partly from physical exhaustion due to lack of food. The witch attempts to comfort him, and invites him to partake of her hospitality. Saul at first refuses, but is finally prevailed upon by the combined entreaties of the woman and his servants. He eats and departs to his fate.

**Apparition of Samuel.**

——**In Rabbinical Literature:** While in the Biblical account the woman remains anonymous, the rabbinical Midrash maintains that she was Zephaniah, the mother of Abner (Yalḳ., Sam. 140, from Pirḳe R. El.). That a supernatural appearance is here described is inferred from the repeated emphasis laid on the statement that Samuel had died and had been buried (I Sam. xxv. 1, xxviii. 3), by which the assumption that Samuel was still living when summoned, is discredited (Tosef., Soṭah, xi. 5). Still he was invoked during the first twelve months after his death, when, according to the Rabbis, the spirit still hovers near the body (Shab. 152b). In connection with the incidents of the story the Rabbis have developed the theory that the necromancer sees the spirit but is unable to hear his speech, while the person at whose instance the spirit is called hears the voice but fails to see; bystanders neither hear nor see (Yalḳ., *l.c.*; Redaḳ and RaLBaG's commentaries). The outcry of the woman at the sight of Samuel was due to his rising in an unusual way—upright, not, as she expected, in a horizontal position (comp. LXX. ὀρθιον in verse 14).

——**Critical View:** The story throws light on the prevailing beliefs of primitive Israel concerning the possibility of summoning the dead and consulting them. Discussions concerning the historical veracity of this report, and attempts to reconcile its contents with natural laws by assuming that the woman palmed off some fraud on the excited king exhausted by previous fasting, miss the point of the Biblical account. The scene is really a satire on King Saul,

and the summoning of the dead is introduced only incidentally. He, the destroyer of the necromancers, forsaken by YHWH, himself repairs to a witch's house, but has only his pains for his trouble. Samuel refuses to help, and reiterates what Saul's fears had anticipated (Grüneisen, "Der Ahnenkultus und die Urreligion Israels," pp. 152–154, Halle, 1900). אוֹב used to be interpreted as meaning the ghost with which the witch was possessed, but this does not appear to be the ancient conception.

BIBLIOGRAPHY: Commentaries on Samuel by Smith, Klostermann, Thenius, and others; Stade, *Gesch. des Volkes Israel*, i. 425, 504; König, *Offenbarungsbegriff des Alten Testaments*, 1882, ii. 150; Wellhausen, *Reste Arabischen Heidenthums*, in his *Skizzen und Vorarbeiten*, iii. 126, 135 *et seq.*; Schwally, *Das Leben nach dem Tode*, passim.

E. G. H.

**ENEMY, TREATMENT OF AN:** Hatred of an enemy is a natural impulse of primitive peoples; willingness to forgive an enemy is a mark of advanced moral development. Jewish teaching, in Bible, Talmud, and other writings, gradually educates the people toward the latter stage. Where there are indications in the Bible of a spirit of hatred and vengeance toward the enemy (Ex. xxiii. 22; Lev. xxvi. 7, 8; Deut. vi. 19, xx. 14, xxxi. 4; Josh. x. 13; Judges v. 31; I Sam. xiv. 24; Esth. viii. 13; ix. 1, 5, 16), they are for the most part purely nationalistic expressions—hatred of the national enemy being quite compatible with an otherwise kindly spirit.

**Biblical Commands and Precepts.**

In the earliest collection of laws, the so-called Book of the Covenant, the command is given: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and thou wouldest forbear to help him, thou shalt surely help with him" (Ex. xxiii. 4, 5). The holiness chapter of Leviticus contains the command: "Thou shalt not hate thy brother in thy heart" (Lev. xix. 17). The teaching of the Book of Proverbs is: "Rejoice not when thine enemy falleth and let not thy heart be glad when he stumbleth" (xxiv. 17). This injunction is repeated as the familiar utterance of Samuel ha-Ḳaṭon (Abot iv. 26). Again, the Book of Proverbs says: "If thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink. For thus shalt thou heap coals of fire upon his head, and the Lord shall reward thee" (xxv. 21, 22). The prevailing opinion that the Jewish Bible commands hatred of the enemy rests upon the strangely misunderstood statement in the Sermon on the Mount: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies and pray for them that persecute you" (Matt. v. 43, 44; see JEW. ENCYC. iii. 398, *s.v.* BROTHERLY LOVE).

Joseph's treatment of his brothers is exemplary: "Fear not, for am I in the place of God? and as for you, ye meant evil against me; but God meant it for good. . . . Now therefore fear ye not; I will nourish you and your little ones; and he comforted them and spake kindly unto them" (Gen. l. 19–21). Similarly Moses prayed for the recovery of Miriam, who had spoken rebelliously against him (Num. xii. 13). Solomon is praised because, among other things, he did not ask for the life of his enemies (I Kings iii. 11; II Chron. i. 11). I Kings xx. 31 is further evidence that a loftier ethical spirit prevailed in Israel than among the surrounding nations; the servants of the defeated King of Syria urged him to throw himself upon the mercy of his triumphant foe, the King of Israel, for "we have heard that the kings of the house of Israel are merciful kings." As a final instance from the Bible the words of Job (xxxi. 29–30, R. V.) may be quoted: "If I rejoiced at the destruction of him that hated me, Or lifted up myself when evil found him; (Yea, I suffered not my mouth to sin By asking his life with a curse)."

**In Apocrypha, Talmud, and Midrash.**

The author of Ecclesiasticus counsels: "Forgive thy neighbor the hurt he hath done thee; and then thy sins shall be pardoned when thou prayest" (xxviii. 2). Talmudical and Midrashic literature contains many fine teachings on this subject. Mar Zuṭra prayed every evening upon retiring: "O my God, forgive all such as have wronged me" (Meg. 28a; B. B. 15b). "Be ever flexible as a reed [kindly toward all], never as inflexible as a cedar [unforgiving toward such as have harmed thee]" (Ta'an. 20b). "Even as God forgives transgressions without harboring revenge, so be it also with thee, harbor no hatred in thy heart" (Yalḳ. Lev. 613). "Why is the 'Hallel' [the psalms of praise] recited only on the first day of Passover and not on every day during the Passover week, as it is recited every day during the week of the Feast of Tabernacles? Because the Egyptians were sunk in the sea, and I have caused it to be written—'Rejoice not when thine enemy falleth'" (Yalḳ. Prov. 960). In a similar passage the angels are rebuked by God for singing at the time of the catastrophe that overtook the Egyptians: "The work of My hands sinks into the sea, and you would sing before Me?" (Sanh. 39b). Again, "If a man finds both a friend and an enemy requiring assistance he should assist his enemy first in order to subdue his evil inclination" (B. M. 32b). In the Abot de-Rabbi Natan (23) is found this passage: "Who is strong? He who converts an enemy into a friend." Talmudical teachers held that David's action in cutting off the skirt of Saul's robe, in order to present it as an evidence of magnanimity and as a reproach to Saul, was blameworthy, and robbed an otherwise noble deed of its fine flavor (Ber. 62b).

**Toward Non-Jews.**

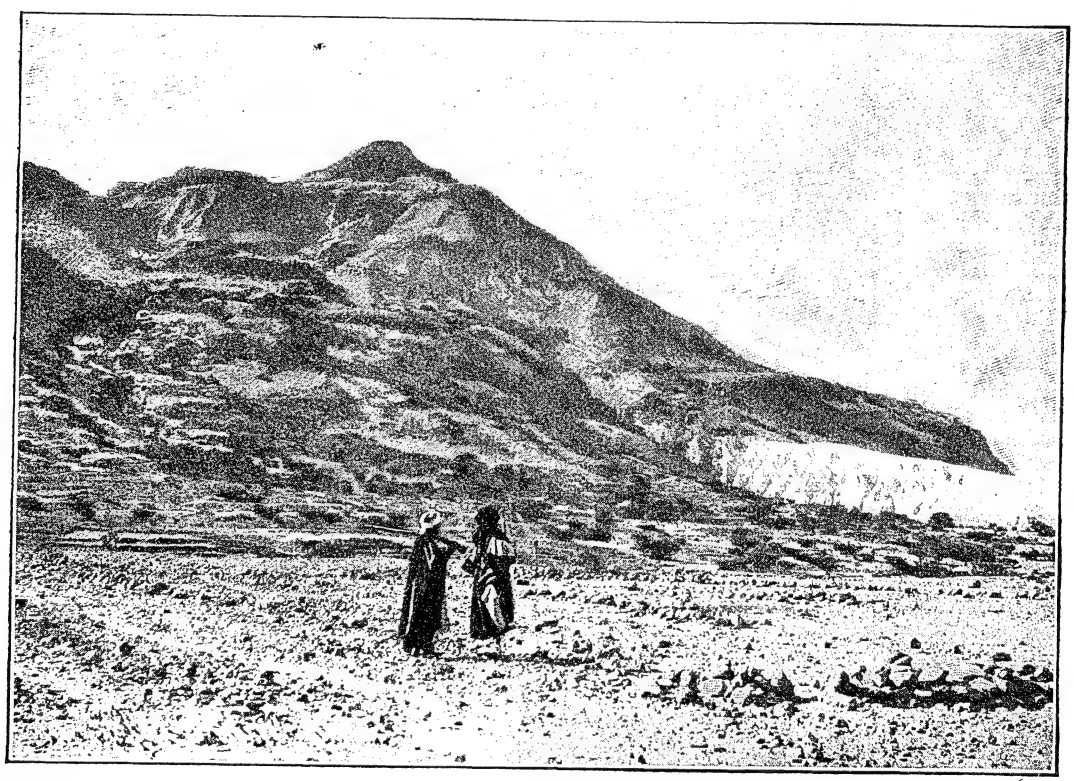
Nor does Judaism, as is often claimed, inculcate unfriendly sentiments toward non-Jews. Rabbi Joshua taught: "An evil eye, the evil nature, and hatred of men put one out of the world" (Ab. ii. 15). "It is a law of peace to support the poor of all peoples as well as the poor of Israel, to assist their sick, to bury their dead" (Giṭ. 61a). "God judges the nations by their righteous members" ('Ab. Zarah 3a). Of similar import are Joshua ben Hananiah's words: "The pious ones of the nations of the world have a share in the future life." "What is the significance of the thirty coins (xi. 12) in the vision of the prophet Zechariah?" Rabbi Judah answered: "They indicate the thirty righteous men who are

always to be found among the heathen, and whose merits save their peoples" (Ḥul. 92a). Samuel says: "It is forbidden to deceive any one, even a heathen" (*ib.* 94a). "Cultivate peace with thy brethren, thy neighbors, with all men, even the heathen" (Ber. 17a). Medieval teachers urged similar maxims. "Deceive none, either Jew or non-Jew," wrote Rabbi Lipman Mühlhausen in the fifteenth century (comp. Güdemann, "Geschichte des Erziehungswesens der Juden in Deutschland," p. 243), and the "Sefer Ḥasidim" enjoins: "Deceive no one intentionally, not even the non-Jew; quarrel with none, no matter what his belief" (comp. Zunz, "Z. G." p. 135). Baḥya ibn Paḳuda, in his "Ḥobot ha-Lebabot," mentions dislike of all that is hateful, as the third of the ten requirements of an exemplary life, and quotes Shabbat 88b in support of his statement: "Such as suffer ill but do it not, answer not insults, and are actuated in their conduct by love only, are referred to in the Scriptural passage: 'They who love Him are as the sun when he goeth forth in his might.'"

Rabbi Israel Lipschütz of Danzig bade his heirs: "Do good to all men, evil to none; do good even to the non-Jew in the street, even to an enemy who has pursued you with relentless hate. If you have an opportunity for revenge, do not avail yourselves of it, but load your adversary with favors. Never refuse a favor to any person, be he non-Jew or even an enemy. If your foe is seeking your hurt you may prevent him, but you must not injure him beyond the point of making him powerless to harm you. If an opportunity offer of serving him thank God for the chance, and though he has done you the most fearful wrongs, forget the injuries you have sustained at his hands. Make yourselves wings like eagles to succor him, and refrain from reminding him by a word of his former conduct" ("J. Q. R." iii. 474). Joel Shamariah wrote in his last will and testament: "If any one did aught to injure me, yet I loved him in my heart. If I felt inclined to hate him, I at once began to utter praises, so that gradually I brought my heart to genuine love of the man who had wronged me" (*ib.*)

**Modern Teachings.**

K. D. P.



MOUNT ENGEDI IN JUDEA.
(From a photograph by Bonfils.)

**ENFRANCHISEMENT.** See SLAVES.

**ENGADDI.** See ENGEDI.

**ENGAGEMENTS.** See BETROTHAL.

**ENGEDI** (עין גדי): A town in the wilderness of Judah (Josh. xv. 62), on the western shore of the Dead Sea (Ezek. xlvii. 10). It was the hiding-place of David when he fled from Saul (I Sam. xxiv. 1, 2). Engedi was celebrated for its vineyards (Cant. i. 14), for its balsam (Shab. 26a; Josephus, "Ant." ix. 1, § 2), and for its palms (Pliny, "Historia Naturalis," v. 17; see also Shab. 26a), whence it was called also "Hazazon-tamar" (the pruning of the palm-tree; II Chron. xx. 2). According to Josephus ("B. J." iii. 3, § 5), Engedi

was the center of a toparchy under the Romans; it was the chief seat of the Essenes, and in the fourth century it was still a large village (Eusebius, "Onomasticon," *s.v.*). It is identified with the modern 'Ain Jidi (see Robinson, "Biblical Researches," ii. 209, 211, 214).

E. G. H. M. SEL.

**ENGEL, GÀBOR (GABRIEL):** Hungarian physician and surgeon; born at Maros-Vásárhely, Hungary, in 1852. After studying at Budapest and Leipsic, he was appointed assistant surgeon at the university hospital of Klausenburg (1880), privatdocent in obstetrics (1881), director of the Landesspital (1887), and assistant professor at the university at Klausenburg (1893). He has contributed essays to the "Centralblatt für Gynäkologie," the "Archiv für Gynäkologie," the "Wiener Medicinische Presse," and the Hungarian medical journals.

BIBLIOGRAPHY: *Pallas Lexicon.*

S. L. V.

**ENGEL, JOSEPH:** Hungarian sculptor; born 1815; died in Budapest June 29, 1902. His father, a poor merchant, destined him for the rabbinate, and had him educated accordingly at the yeshibah of Presburg. But he soon deserted his Talmudic studies and went to Vienna, where he apprenticed himself to a wood-carver. The latter was soon convinced that the boy had great talent for wood- and bone-carving, and he helped him to enter the Academy of Art, where he remained till 1838. While a student he won two prizes. After having worked for some time in Munich and Paris, Engel went to London, where, from a simple stone-carver, he became a distinguished sculptor. His busts of Queen Victoria and Prince Consort Albert drew the attention of the Austrian ambassador at the court of St. James, Prince Paul Esterhazy, to the talented young Hungarian; and through the prince's intervention Engel entered the Academy of Sculpture, where he passed several years and won many prizes. His first work of importance was a group of statuary, "Amazons Fighting," which was bought by Prince Albert for £600. This group is now in the royal residence, Osborne House, Isle of Wight.

In 1847 Engel went to Rome, where he worked for fully twenty years. This was the most fruitful and successful epoch of his activity, the sculptures in the Vatican Museum exerting a great influence upon his studies. During the first part of his stay in Rome he modeled the "Captive Cupid" and "Innocence," besides a great many other mythological and ideal figures distinguished by grace of form and masterly execution. In 1897 he exhibited in Manchester the "Parsee," executed for his coreligionist Sir David Salomon, lord mayor of London. His "Eve Awakening to Life" won the great gold medal at the Vienna Exhibition of 1873. While in Rome he also finished the statue of the Austrian general Count Franz Nádasdy, which is now in the arsenal of Vienna. His atelier was one of the artistic centers of the Italian capital, and was visited by the King and Queen of Prussia, the Czarina of Russia, the then Prince of Wales, King Louis of Bavaria, and many other royalties whenever they came to the Eternal City.

After a sojourn of nearly thirty years abroad Engel returned in 1866 to his native country, and was then entrusted with the execution of the famous Szechenyi monument, which was unveiled in 1880.

BIBLIOGRAPHY: Reich, *Beth-El*; Bloch's *Oesterreichische Wochenschrift*, 1901, No. 23.

S.

**ENGELBERT, HERMANN:** German rabbi; born in Gudensberg, Hessen, July 29, 1830; died at St. Gall, Switzerland, Feb. 5, 1900. He attended the Talmudic school in Würzburg and the University of Berlin, and obtained his Ph.D. degree in Marburg. He was appointed preacher to the congregation of Elberfeld, and three years later to the congregation of Munich. In 1866 he became rabbi to the newly organized community in St. Gall, where he remained until his death.

He wrote: "Das Negative Verdienst des Alten Testaments um die Unsterblichkeitslehre" (Berlin, 1857); "Ist das Schlachten der Thiere nach Jüdischem Ritus Wirklich Thierquälerei?" (reprinted from the "St. Gallen Tageblatt," 1867); "Das Schächten und die Boutérole: Denkschrift an den Grossen Rath des Kantons St. Gallen" (St. Gall, 1876); "Statistik des Judenthums im Deutschen Reiche, Ausschliesslich Preussens, und in der Schweiz" (Frankfort-on-the-Main, 1875).

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* lxiv., No. 7.

S. M. K.

**ENGLAND:** The southern portion of the island of Great Britain. Owing to the dominance of the capital city in England, most of the episodes of Jewish history connected with that country occurred at LONDON, and are narrated under that heading. In the present article the more specifically historic events, those affecting the relations of the Jews to the state, will be treated, though events that affected public opinion have also been included as influencing those relations. The subject may be treated in three periods: (*a*) pre-expulsion, (*b*) intermediate, (*c*) resettlement.

**Pre-Expulsion Period:** There is no evidence of Jews residing in England before the Norman Conquest. The few references in the Anglo-Saxon Church laws either relate to Jewish practises about Easter or apply to passing visitors, the Gallo-Jewish slave-traders, who imported English slaves to the Roman market and thus brought about the Christianizing of England. William of Malmesbury ("Gesta Rerum Anglorum," ed. Duffy, p. 500) distinctly states that William the Conqueror brought the Jews from Rouen to England, and there is no reason to doubt his statement. The Conqueror's object can easily be guessed. From Domesday it is clear that his policy was to get the feudal dues paid to the royal treasury in coin rather than in kind, and for this purpose it was necessary to have a body of men scattered through the country that would supply quantities of coin.

**The Jews Came in with the Normans.**

At first the status of the Jew was not strictly determined. An attempt was made to introduce the Continental principle that he and all that was his were the king's property, and a clause to that effect was inserted under Henry I. in some manuscripts of

the so-called "Laws of Edward the Confessor"; but Henry granted a charter to Rabbi Joseph, the chief Jew of London, and all his followers, under which they were permitted to move about the country without paying tolls or customs, to buy whatever was brought to them, to sell their pledges after holding them a year and a day, to be tried by their peers, and to be sworn on the Pentateuch. Special weight was attributed to the Jew's oath, which was valid against that of twelve Christians. The sixth clause of the charter was specially important: it granted to the Jews the right of moving whithersoever they would, together with their chattels, as if these were the king's own property ("sicut res propriæ nostræ").

Whatever advantage accrued to the king or to the Jews from their intimate relations was disturbed by the complete disorganization of the state under Stephen, who burned down the house of a Jew in Oxford (some accounts say with a Jew in it) because he refused to pay a contribution to the king's expenses. The Jews were equally mulcted by Empress Maud and by King Stephen. It was during the reign of the latter that the first recorded blood accusation against the Jews of any country was brought in the case of William of Norwich (1144). This was followed later in the century by similar charges brought in connection with the boys Harold (at Gloucester, 1168) and Robert (at Bury St. Edmunds, 1181). In none of these cases was any trial held.

While the crusaders in Germany were trying their swords upon the Jews, outbursts against the latter in England were, according to the Jewish chroniclers, prevented by King Stephen ("Hebräische Berichte," p. 64).

With the restoration of order under Henry II. and the withdrawal of the lawless Flemings, the Jews renewed their activity. Within five years of his accession Jews are found at London, Oxford, Cambridge, Norwich, Thetford, Bungay, Canterbury, Winchester, Newport, Stafford, Windsor, and Reading. Yet they were not permitted to bury their dead elsewhere than in London, a restriction which was not removed till 1177. Their spread throughout the country enabled the king to draw upon them as occasion demanded; he repaid them by demand notes on the sheriffs of the counties, who accounted for payments thus made in the half-yearly accounts on the pipe-rolls (see Aaron of Lincoln). But the king was soon to find that others could make use of the Jews for political purposes. Strongbow's conquest of Ireland (1170) was financed by Josce, a Jew of Gloucester; and the king accordingly fined Josce for having lent money to those under his displeasure. As a rule, however, Henry II. does not appear to have limited in any way the financial activity of the Jews; and the chroniclers of the time noticed with some dismay the favor shown to these aliens in faith and country, who amassed sufficient riches to build themselves houses of stone, a material thitherto used only for palaces, though doubtless adopted by the Jews for purposes of security. The favorable position of the English Jews was shown, among other things, by the visit of Abraham ibn Ezra in 1158, by that of Isaac of Chernigov in 1181, and by the resort to England of the Jews who were exiled from France by Philip Augustus in 1182, among them probably being Judah Sir Leon of Paris.

Yet Henry II. was only biding his time in permitting so much liberty to his Jewish subjects. As early as 1168, when concluding an alliance with Frederick Barbarossa, he had seized the chief representatives of the Jews and sent them over into Normandy, while tallaging the rest 5,000 marks (Gervase of Canterbury, ed. Stubbs, i. 205). When, however, he asked the rest of the country to pay a tithe for the crusade against Saladin in 1186, he demanded a quarter of the Jewish chattels. The tithe was reckoned at £70,000, the quarter at £60,000. In other words, the value of the personal property of the Jews was regarded as one-fourth that of the whole country. It is improbable, however, that the whole amount was paid at once, as for many years after the imposition of the tallage arrears were demanded from the recalcitrant Jews.

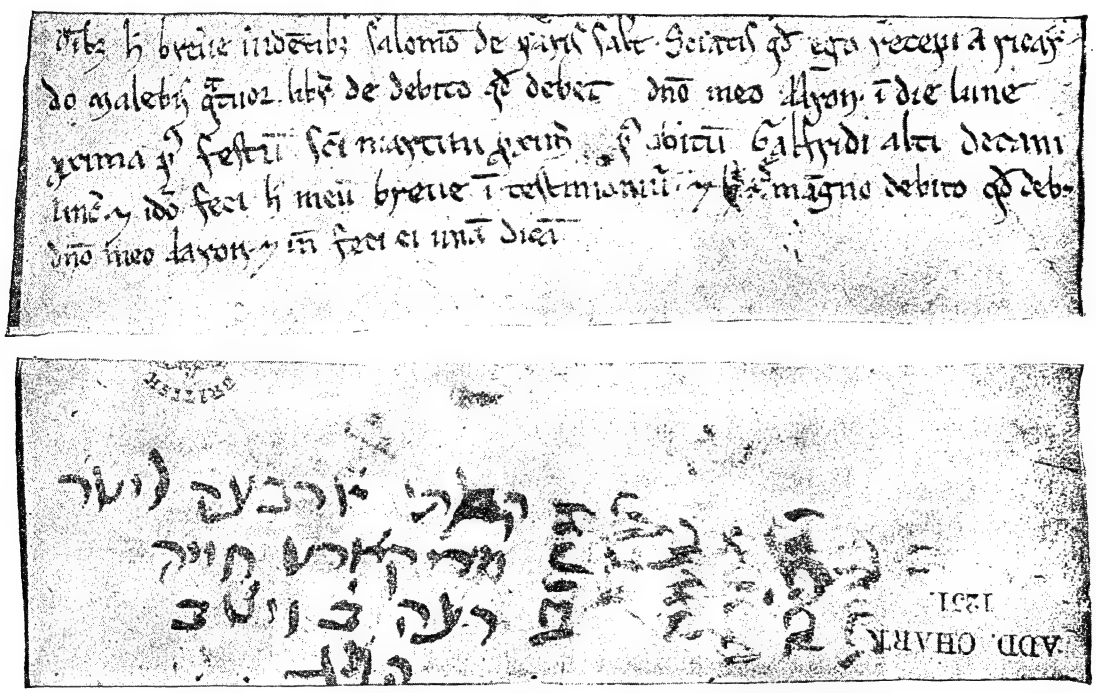
The king had probably been led to make this large demand upon the English Jewry by the surprising windfall which came to his treasury at the death of Aaron of Lincoln. All property obtained by usury, whether by Jew or by Christian, fell into the king's hands on the death of the usurer; and Aaron of Lincoln's estate included no less than £15,000 of debts owed to him by members of the baronage throughout the country. Besides this, a large treasure came into the king's hands, which, however, was lost on being sent over to Normandy. A special branch of the treasury, constituted in order to deal with this large account, was known as "Aaron's Exchequer" (see Aaron of Lincoln).

Apart from these exactions and a prohibition against the carrying of arms in the Assize of Arms in 1181, the English Jews had little to complain of in their treatment by Henry II., who was indeed accused by the contemporary chroniclers of unduly favoring those "enemies of Christ." They lived on excellent terms with their neighbors, including the clergy; they entered churches freely, and took refuge in the abbeys in times of commotion. There is even a record of two Cistercian monks having been converted to Judaism; and there is evidence that the Jews freely criticized the more assailable sides of Catholicism, the performing of miracles and the worship of images. Meanwhile they themselves lived in ostentatious opulence in houses resembling palaces, and helped to build a large number of the abbeys and monasteries of the country. By the end of Henry's reign they had incurred the ill will of the upper classes, with whom they mostly came in contact. The rise of the crusading spirit in the latter part of the reign of Henry spread the disaffection throughout the nation, as was shown with disastrous results at the accession of his son Richard.

**Massacres at London and York.**

Richard I. had taken the cross before his coronation (Sept. 3, 1189). A number of the principal Jews of England presented themselves to do homage at Westminster; but there appears to have been a superstition against Hebrews being admitted to such a holy ceremony, and they were repulsed during the banquet which followed the coronation. The rumor spread from Westminster to London that the king had ordered a massacre of the

Jews; and a mob in Old Jewry, after vainly attacking throughout the day the strong stone houses of the Jews, set them on fire at night, killing those within who attempted to escape. The king was enraged at this insult to his royal dignity, but took no steps to punish the offenders, owing to their large numbers. After his departure on the crusade, riots with loss of life occurred at Lynn, where the Jews attempted to attack a baptized coreligionist who had taken refuge in a church. The seafaring population rose against them, fired their houses, and put them to the sword. So, too, at Stamford fair, on March 7, 1190, many were slain, and on March 18 fifty-seven were slaughtered at Bury St. Edmunds.



STARR OF AARON OF LINCOLN, 1181, ACKNOWLEDGING RECEIPT OF PART PAYMENT FROM RICHARD MALEBYS, AFTERWARD THE LEADER IN THE YORK MASSACRE, 1190.

(In the British Museum.)

The Jews of Lincoln saved themselves only by taking refuge in a castle.

Isolated attacks on Jews occurred also at Colchester, Thetford, and Ospringe, but the most striking incident occurred at York on the night of March 16–17, 1190. Alarmed by the preceding massacres and by the setting on fire of several of their houses by the mob of crusaders preparing to follow the king, the Jews of York with their leader Josce asked the warden of the king's castle at York to receive them with their wives and children. When, however, the warden attempted to reenter Clifford Tower, which he had handed over to the Jews, the latter refused to receive him; and he called in the aid of the sheriff of the county, John Marshall, to recover the tower. The county militia and a number of York nobles, headed by Richard Malebys, who was deeply in debt to the Jews, besieged the tower, and the rage of the mob was kept alive by the exhortation of a Premonstrant monk, who celebrated mass every morning in his white robe before the walls of the tower till, by accident or design, he was struck by a stone as he approached too near and was crushed. The death of the monk enraged the mob to the highest degree, and the imprisoned Jews saw no hopes of escaping death by hunger except by baptism. Their religious leader, Rabbi Yom-Ṭob of Joigny, exhorted them to slay themselves rather than adopt either alternative, and the president, Josce, began the self-immolation by slaying his wife Anna and his two children. Finally Josce was slain by Yom-Ṭob himself. The few who had refused to follow their example appealed in vain for pity to the Christians, who entered at daybreak and slew them. Finding that the deeds proving the indebtedness of the rioters to the Jews were not in the tower, the mob rushed to the cathedral, and there took possession of them and burned them. The chancellor Longchamp attempted to punish the offenders, mainly some of the smaller barons indebted to the Jews, but these had fled to Scotland. Richard Malebys was deprived of many of his fiefs, but they were soon afterward restored to him. Most of the nobles mentioned in the records were connected with various abbeys, and were influenced by religious prejudice as well as by the desire to free themselves from their indebtedness to the Jews (see YORK).

During Richard's absence in the Holy Land and during his captivity the lot of the Jews was aggra-

vated by the exactions of William de Longchamp; and they were called upon to contribute toward the king's ransom 5,000 marks, or more than three times as much as the contribution of the city of London. On his return Richard determined to organize the Jewry in order to insure that he should no longer be defrauded, by any such outbreaks as those that occurred after his coronation, of his just dues as universal legatee of the Jewry. He accordingly decided, in 1194, that records should be kept by royal officials of all the transactions of the Jews, which without such record should not be legal. Every debt was to be entered upon a chirograph, one part of which was to be kept by the Jewish creditor, and the other preserved in a chest to which only special officials should have access. By this means the king could at any time ascertain the property of any Jew in the land; and no destruction of the bond held by the Jew could release the creditor from his indebtedness. This "Ordinance of the Jewry" was practically the beginning of the EXCHEQUER OF THE JEWS, which made all the transactions of the English Jewry liable to taxation by the King of England, who thus became a sleeping partner in all the transactions of Jewish usury. The king besides demanded two bezants in the pound, that is, 10 per cent, of all sums recovered by the Jews with the aid of his courts.

**"Ordinance of the Jewry."**

It may perhaps be appropriate at this point to determine as accurately as possible the exact status which Jews had acquired in England at the end of the twelfth century. They could not be regarded as aliens any more than could the Norman nobles with whom they had originally come over; besides, alienage could not become hereditary (Maitland and Pollock, "History of English Law"). They were not heretics, since their right to exist was recognized by the Church. They were usurers for the most part, and their property, like that of all usurers, escheated to the king at their demise. But, on the other hand, their usurious debts could be recovered at law, whereas the Christian usurer could not recover more than his original loan. They were in direct relation to the king and his courts; but this did not imply any arbitrary power of the king to tax them or to take their money without repayment, as is frequently exemplified in the pipe-rolls. The aids, reliefs, fines, and amercements demanded from them were no other than those asked from the rest of the king's subjects, though the amount contributed by the Jews may have been larger. They were the king's "men," it is true, but no more than the barons of the time; and they had the special privilege of the baronial rank, and could move from place to place and settle anywhere without restriction. It will be seen how this privilege was afterward taken away from them. Altogether, the status of the English Jews, who partook of the nature of baron, alien, heretic, and usurer, was peculiar; but, on the whole, their lot was not an unfavorable one.

These conditions, however, were not destined to last long. As early as 1198 Pope Innocent III. had written to all Christian princes, including Richard of England, calling upon them to compel the remission of all usury demanded by Jews from Christians. This would of course render their very existence impossible. On July 15, 1205, the pope laid down the principle that Jews were doomed to perpetual servitude because they had crucified Jesus. In England the secular power soon followed the initiative of the Church. John, who had his own reasons for disliking Jews, having become indebted to them while a lad in Ireland, at first treated them with a show of forbearance. For the comparatively small charge of 4,000 marks, he confirmed the charter of Rabbi Josce and his sons, and made it apply to all the Jews of England; and he wrote a sharp remonstrance to the mayor of London against the attacks that were continually being made upon the Jews of that city, alone of all the cities of England. He reappointed one Jacob archpriest of all the English Jews (July 12, 1199).

**Under John.**

But with the loss of Normandy in 1205 a new spirit seems to have come over the attitude of John to his Jews. In the height of his triumph over the pope, he demanded the sum of no less than £100,000 from the religious houses of England, and 66,000 marks from the Jews (1210). One of the latter, Abraham of Bristol, who refused to pay his quota of 10,000 marks, had, by order of the king, seven of his teeth extracted, one a day, till he was willing to disgorge (Roger of Wendover, ii. 232; but see Ramsay, "Angevin Empire," p. 426, London, 1903). It is scarcely to be wondered at that in 1211 many of the English rabbis willingly joined in the Zionistic pilgrimage of Joseph ben Baruch, who, it is said, was accompanied by more than 300 English and French rabbis in his journey to the Holy Land. Yet, though John squeezed as much as he could out of the Jews, they were an important element on his side in the triangular struggle between king, barons, and municipalities which makes up the constitutional history of England during his reign and that of his son. Even in the Great Charter clauses were inserted preventing the king or his Jewish subjects from obtaining interest during the minority of an heir.

With the accession of Henry III. (1216) the position of the Jews became somewhat easier, but only for a short time. Innocent III. had in the preceding year caused the Lateran Council to pass the law enforcing the BADGE upon the Jews; and in 1218 Stephen Langton, Archbishop of Canterbury, brought it into operation in England, the badge taking the form of an oblong white patch of two finger-lengths by four. At first the Jews thought of evading the restriction by leaving the land altogether, and directions were given to the wardens of the Cinque Ports to prevent any Jew from passing out of the country without the king's permission. The changed position of the Jews was strikingly indicated in 1222, when a deacon at Oxford was burned for having become a proselyte to Judaism and for having married a Jewess; whereas in the twelfth century several instances of such proselytism had occurred in England, and no punishment had followed the "crime" (Maitland, "Canon Law in England," pp. 158–179). The action of the Church was followed by similar opposition on the part of the English boroughs. Henry at his accession had found it necessary to appoint committees of twenty-four burgesses who should be responsible for the

safety of the Jews of Gloucester and Hereford, while he claimed jurisdiction for his own sheriffs or constables in any causes between Jews and Christians. This was a great source of annoyance to the towns, which were beginning to escape feudal dues and exactions of the king by compounding for a lump sum known as the "ferm of the borough" ("firma burgi"). This exempted them from the king's jurisdiction; but an exception was made in matters relating to the Jewry, on pretext of which the king's officials again and again invaded the boroughs. Petitions were accordingly sent to the king in many instances to remove his Jews from the boroughs, and they were expelled from Bury St. Edmunds in 1190, Newcastle in 1234, Wycombe in 1235, Southampton in 1236, Berkhamsted in 1242, Newbury in 1244; and at last it was enacted in 1253 that Jews could freely reside in such towns only as had an ARCHA for the preservation of the Jews' deeds and starrs, from which the king could ascertain their capacity for further taxation. Henceforth they were restricted to some twenty-five towns in England, and they became in truth the king's chattels. Any attempt to evade the provisions of this enactment was rigidly met by expulsion, as from Winchelsea in 1273, from Bridgnorth in 1274, and from Windsor in 1283. By these restrictions it became impossible for any Jew by change of residence to evade payment of the tallage, which became the chief means of extortion under Henry III. after the beneficent rule of Hubert de Burgh had been succeeded by that of the king's favorites (see TALLAGE).

**Jews and Municipalities.**

But there was probably another reason for limiting Jewish business with the towns, for it is likely that the king derived but very little profit from the loans of the Jews to the burgesses of the towns, for it was with the smaller barons, including the superior clergy, that the Jews transacted most of their business. The smaller barons, indeed, found themselves between the upper and the nether millstone in their borrowings from the Jews, their indebtedness to whom fell in the last resort into the hands of the king either by escheat on the death of the creditor or by collection made through the king's officials whenever the Jews were tallaged. But besides this, the higher baronage imitated the crown in making use of the Jews as catspaws to get the lands of their less powerful brethren into their possession; advancing money to the Jew, sharing with him the usury, and claiming the lands if the debt failed to be paid. Complaint was made of this as early as the Synod of Worcester in 1240 (Wilkins, "Concilia," i. 675–676), and nearly twenty years later (1259) the lesser barons petitioned the king to find some remedy for this danger of getting into the clutches of the higher nobility (Stubbs, "Select Charters," p. 365).

**Jews and the Baronage.**

With the outbreak of the Barons' war violent measures were adopted to remove all traces of indebtedness either to the king or to the higher barons. The Jewries of London, Canterbury, Northampton, Winchester, Cambridge, Worcester, and Lincoln were looted (1263–65), and the archæ either destroyed or deposited at the headquarters of the barons at Ely. Simon de Montfort, indeed, who had at an early stage expelled the Jews from his town of Leicester, when at the height of his power after the battle of Lewes annulled all indebtedness to the Jews. He had been accused of sharing the plunder, but issued edicts for their protection after the battle (Kingsford, "Song of Lewes," pp. 59, 80, Oxford, 1890). Both the Jewry and the king as its representative must have suffered incalculably by this general wiping out of indebtedness.

The value of the Jewry to the royal treasury had in fact become considerably lessened during the thirteenth century through two circumstances: the king's income from other sources had continually increased through the century from about £35,000 under Henry II. to £65,000 under Edward I.; and the contributions of the Jews had decreased both absolutely and relatively, the average from tallages, etc., being about £3,000 per annum in the twelfth century, and only £2,000 in the thirteenth. Besides this, the king had found other sources from which to obtain loans. Italian merchants, "pope's usurers" as they were called, supplied him with money, at times on the security of the Jewry. By the contraction of the area in which Jews were permitted to exercise their money-lending activity their means of profit were lessened, while the king by his continuous exactions prevented the automatic growth of interest. On two occasions, in 1254 and 1255, the Jews appealed vigorously to him or to his representative to be allowed to leave the kingdom before the very last penny had been forced from them. Henry's refusal only served to emphasize their entire dependence upon the royal will. By the middle of the thirteenth century the Jews of England, like those of the Continent, had become chattels of the king. There appeared to be no limit to the exactions he could impose upon them, though it was obviously against his own interest to deprive them entirely of capital, without which they could not gain for him usurious interest.

Further prejudice had been raised against the Jews just about this time by the revival of the charge of ritual murder. The king had sold the Jewry to his brother Richard of Cornwall in Feb., 1255, for 5,000 marks, and had lost all rights over it for a year. But in the following August a number of the chief Jews who had assembled at Lincoln to celebrate the marriage of a daughter of Berechiah de Nicole were seized on a charge of having murdered a boy named Hugh. Ninety-one were sent to London to the Tower, eighteen were executed for refusal to plead, and the rest were kept in prison till the expiry of Richard's control over their property (see HUGH OF LINCOLN).

As soon as order was restored after the death of Simon de Montfort, Edward, in whose hands was the ruling power, though he was only Prince of Wales at the time, took measures to remedy the chief complaints which had led the nobles to the outburst against the Jews. In 1269 Walter de Merton, the king's counselor, who was himself indebted to the Jews, drew up a measure denying to the latter all right to landed property which might fall into their hands as a result of their money-lending. They were not to lend on the security of landed

property; all existing bonds on real estate were declared null and void; and any attempt to sell such bonds to Christians was made a capital offense. But, though the barons could no longer alienate their property as security for loans, they could still sell to the Jews; and with this sale there might fall into Jewish hands the feudal right of tutelage and the ecclesiastical right to advowson, both of which were indissolubly connected with the seizin of land in fief. In 1271 the Jews as a desperate measure attempted to force from the king's council explicit permission to hold land with all its privileges; but a Franciscan friar made a protest against the "impious insolence" of the Jews in claiming such rights, and, he being supported by the bishops present as well as by Prince Edward, who presided, the demands of the Jews were repudiated, and they were furthermore precluded from enjoying freehold in tenures of any kind. They were even forbidden to increase their holdings in London, as this might diminish the tithes of the Church ("De Antiquis Legibus Liber," pp. 234 *et seq.*). Deprived thus of all security for large loan, the Jews were almost automatically prevented from obtaining new business; and indeed, as soon as the enactment of 1271 was passed, Henry III., or Edward acting in his name, sold the whole revenue of the Jewry to Richard of Cornwall for as small a sum as 2,000 marks (Rymer, "Fœdera," i. 489).

Shortly after his coronation Edward I., in 1275, determined to solve by a bold experiment the Jewish question as it then existed in England. The Church laws against usury had recently been reiterated with more than usual vehemence at the Council of Lyons (1274), and Edward in the "Statutum de Judaismo" absolutely forbade Jews to lend on usury, but granted them permission to engage in commerce and handicrafts, and even to take farms for a period not exceeding ten years, though he expressly excluded them from all the feudal advantages of the possession of land. This permission, however, regarded as a means by which Jews in general could gain a livelihood, was illusory. Farming can not be taken up at a moment's notice, nor can handicrafts be acquired at once. Moreover, in England in the thirteenth century the gilds were already securing a monopoly of all skilled labor, and in the majority of markets only those could buy and sell who were members of the Gild Merchant. By depriving the Jews of a resort to usury, Edward was practically preventing them from earning a living at all under the conditions of life then existing in feudal England; and in principle the "Statute of Judaism" expelled them fifteen years before the final expulsion. Some of the Jews attempted to evade the law by resorting to the tricks of the Caursines, who lent sums and extorted bonds that included both principal and interest. Some resorted to highway robbery; others joined the Domus Conversorum (see below); while a considerable number appear to have resorted to clipping the coin as a means of securing a precarious existence. As a consequence, in 1278 the whole English Jewry was imprisoned; and no less than 293 Jews were executed at London.

**The "Statutum de Judaismo," 1275.**

Edward, having found it impossible altogether to prevent usury on the part of the Jews, was forced to permit it in a restricted form in a new statute, probably dated about 1280, allowing the Jews to receive interest on their loans for three years, or at most four. Provisions were made that all loans thus negotiated should be duly registered, so that the king might have his fair share of the usury of the Jewry ("Papers of the Anglo-Jew. Hist. Exh." pp. 219, 229). Loans arranged on these conditions could not be very secure or very lucrative, and the returns to the king in particular would be reduced to their lowest terms by the restricted form in which usury was now permitted. From any removal of these restrictions Edward was shortly afterward debarred by an act of the Church.

Ever since the fourth Lateran Council the papacy had become more and more embittered against the Jews, owing to the increased attractiveness of Jewish rites. As an immediate result of the council Stephen Langton had excommunicated all Christians having anything to do with Jews, and the king showed sufficient sympathy with the Church policy against the Jews to found in 1232 the Domus Conversorum for the maintenance of Jews converted to Christianity, though not until 1280 did the king cease to claim the whole of the property of a Jew who became converted. John of Peckham, Archbishop of Canterbury, closed all the synagogues in his diocese in 1282, and Edward I. issued a writ instructing his officials to assist the Dominicans by forcing the Jews to listen to their conversion sermons. The Jews had throughout been careless in showing their contempt for certain aspects of Christianity. One had seized the cross carried in front of a procession at the University of Oxford in 1268, and in 1274 a Jew was burned for blasphemy at Norwich. Edward had accordingly issued a proclamation declaring any Jew found guilty of blasphemy to be liable to the death penalty. At the end of 1286 Pope Honorius IV. addressed a special rescript to the archbishops of York and Canterbury, pointing out the evil effects on the religious life of England of free intercourse with the perfidious Jews, who studied the Talmud and its abominations, enticed the faithful to apostasy, caused their Christian servants to work on Sundays and holidays, and generally brought the Christian faith into disrepute. On this account he called upon the English state and Church to do their utmost to prevent such pernicious intercourse. The Church immediately attempted to carry out the pope's demands in a series of enactments passed by the Synod of Exeter in 1287, repeating the ordinary Church laws against commensality between Jews and Christians, and against Jews holding public office, or having Christian servants, or appearing in public at Easter; forbidding Jewish physicians to practise; and reenacting the ordinance of the Synod of Oxford held in 1222, which forbade the building of new synagogues, and denied to Jews entrance into churches.

**The Church and English Jews.**

After the experience in Jewish legislation which Edward I. had from 1269 onward, there was only one answer he could give as a true son of the Church to

these demands: If the Jews were not to have intercourse with their fellow citizens as artisans, merchants, or farmers, and were not to be allowed to take usury, the only alternative was for them to leave the country. He immediately expelled the Jews from Gascony, a province still held by England and in which he was traveling at the time; and on his return to England (July 18, 1290) he issued writs to the sheriffs of all the English counties ordering them to enforce a decree to the effect that all Jews should leave England before All Saints' Day of that year. They were allowed to carry their portable property; but their houses escheated to the king, except in the case of a few favored persons who were allowed to sell theirs before they left. Some of them were robbed by the captains who undertook to transport them to Witsand; others were drowned on their way to France. Of the 16,000 who left, about one-tenth went to Flanders, their passage being paid by the king; and a number are found a short time later in the Paris Jewry. The king's booty was not of great amount, for the total rental of the houses which fell into his hands was not more than £130, and the debts owed to the Jews, of which he could collect only the principal, did not exceed £9,000. Parliament was said to have voted one-tenth of the tithes and one-fifteenth of the personal property in gratitude for the expulsion, but this merely represents contemporary prejudice. Edward's act was not an act of grace to the nation; as has been seen, no alternative was left to him. The Church would not allow the Jews to become an integral part of the English nation, and they therefore had to leave the country.

**The Expulsion.**

MAP OF ENGLAND SHOWING TOWNS WHERE JEWS RESIDED BEFORE THE EXPULSION IN 1290.

(Capitals indicate towns where archæ were deposited; italics, towns from which Jews were expelled before 1290.)

During the two hundred and twenty years of their stay the position of the Jews had steadily grown worse. At first, treated with special favor and allowed to amass considerable wealth, they had formed a necessary part of the royal organization. Two or three of them are mentioned as physicians, and several monks are said to have been converted to Judaism. They collected books and built themselves palatial residences; but after the massacres under Richard I. and the exactions of John they gradually became serfs of the king—mere chattels which he from time to time sold to the highest bidder. Their relations to their neighbors, which were at first friendly, became more and more embittered, though occasionally they are found joining with Christians in hunting (see COLCHESTER).

**Literature.**

The increasing degradation of their political status is paralleled by the scantiness of their literary output in the thirteenth century as compared with that of the twelfth. In the earlier century they were visited by such eminent authorities as Abraham ibn Ezra, Judah Sir Leon, YOM-ṬOB OF JOIGNY, and JACOB OF ORLEANS. A whole school of grammarians appears to have existed among them, including Moses b. Yom-Ṭob, MOSES B. ISAAC, and SAMUEL HA-NAḲDAN of Bristol. BERECHIAH B. NAṬRONAI HA-NAḲDAN produced in England his "Fox Fables," one of the most remarkable literary productions of the Middle Ages. In the thirteenth century, however, only a few authorities, like Moses of London, BERECHIAH DE NICOLE, AARON OF CANTERBURY, and ELYAS OF LONDON, are known, together with JACOB B. JUDAH OF LONDON, author of a work on the ritual, "'Eẓ Ḥayyim," and Meïr of Norwich, a liturgical poet. Throughout they were a branch of the French Jewry, speaking French and writing French glosses, and almost up to the eve of the expulsion they wrote French in ordinary correspondence ("R. E. J." xviii. 256).

**Organization; Chief Rabbis.**

As has been mentioned above, the Jews were allowed to have their own jurisdiction, and there is evidence of their having a bet din with three "episcopi," or dayyanim; furthermore, reference is made to the parnas, or president, and gabbai, or treasurer, of the congregation, and to scribes and chirographers. A complete system of education seems to have been in vogue, with local schools in the provinces, and the high school in London in Ironmonger Lane. In the latter the "separated" ("perushim") were trained from the age of sixteen to twenty-three to act as masters of the Jewish law (Jacobs, "Jews of Angevin England," pp. 243–257, 342–344).

At the head of the whole Jewry was placed a chief rabbi, known as "the presbyter of all the Jews of England"; he appears to have been selected by the Jews themselves, who were granted a congé d'élire by the king. The latter claimed, however, the right of confirmation, as in the case of bishops. The Jewish presbyter was indeed in a measure a royal official, holding the position of adviser, as regards Jewish law, to the Exchequer of the Jews. For the English legal system admitted the validity of the Halakah in its proper sphere as much as it did that of the canon law. Six presbyters are known through the thirteenth century: Jacob of London, reappointed 1200; Josce, 1207; Aaron of York, 1237; Elyas of London, 1243; Hagin fil Cresse, 1257; and Cresse fil Mosse.

**Intermediate Period:** Between the expulsion of the Jews in 1290 and their formal return in 1655 there is no official trace of Jews as such on English soil except in connection with the Domus Conversorum, which kept a considerable number of them within its precincts up to 1551 and even later. An attempt was made to obtain a revocation of the edict of expulsion as early as 1310, but in vain. Notwithstanding, a certain number of them appear to have come back; for complaints were made to the king in 1376 that some of those trading as Lombards were Jews ("Rot. Parl." ii. 332a). Occasionally permits were given to individuals to visit England, as in the case of Dr. Elyas Sabot in 1410; but it was not until the expulsion of the Jews from Spain that any considerable number of Hebrews found refuge in England. One of these as early as 1493 attempted to recover no less a sum than 428,000 maravedis which the refugees from Spain had entrusted to Diego de Soria. In 1542 many were arrested on the suspicion of being Jews, and throughout the sixteenth century a number of persons named Lopez, possibly all of the same family, took refuge in England, the best known of them being Rodrigo LOPEZ, physician to Queen Elizabeth, and who is said to have been the original of SHYLOCK. Besides certain distinguished converts like TREMELLIUS and Philip FERDINAND, the most remarkable visitor was Joachim GAUNSE, who introduced new methods of mining into England. Occasional visitors, like Alonzo de HERRERA and Simon PALACHE in 1614, are recorded.

**Resettlement Period:** Toward the middle of the seventeenth century a considerable number of Marano merchants settled in London and formed there a secret congregation, at the head of which was Antonio Fernandez CARVAJAL.

**Maranos in England.**

They conducted a large business with the Levant, East and West Indies, Canary Islands, and Brazil, and above all with the Netherlands, Spain, and Portugal. They formed an important link in the network of trade spread especially throughout the Spanish and Portuguese world by the Maranos or secret Jews (see COMMERCE). Their position enabled them to give Cromwell and his secretary, Thurloe, important information as to the plans both of Charles Stuart in Holland and of the Spaniards in the New World (see L. Wolf, "Cromwell's Secret Intelligencers"). Outwardly they passed as Spaniards and Catholics; but they held prayer-meetings at Cree Church Lane, and became known to the government as Jews by faith.

Meanwhile public opinion in England had been prepared by the Puritan movement for a sympathetic treatment of any proposal by the Judaizing sects among the extremists of the Parliamentary party for the readmission of the Jews into England. Petitions favoring readmission had been presented to the army as early as 1649 by two Baptists of Amsterdam, Johanna Cartwright and her son Ebenezer ("The Petition of the Jews for the Repeal-

ing of the Act of Parliament for Their Banishment out of England"); and suggestions looking to that end were made by men of the type of Roger Williams, Hugh Peters, and by Independents generally. Many were moved in the same direction by mystical Messianic reasons; and their views attracted the enthusiasm of Manasseh ben Israel, who in 1650 published his "Hope of Israel," in which he advocated the return as a preliminary to the appearance of the Messiah. The Messiah could not appear till Jews existed in all the lands of the earth. According to Antonio de Montesinos, the Ten Tribes had been discovered in the North-American Indians, and England was the only country from which Jews were excluded. If England admitted them, the Messianic age might be expected.

Meanwhile the commercial policy which led to the Navigation Act in Oct., 1651, made Cromwell desirous of attracting the rich Jews of Amsterdam to London so that they might transfer their important trade interests with the Spanish main from Holland to England. The mission of St. John to Amsterdam, which had previously proposed, as an alternative to the Navigation Act, a coalition between English and Dutch commercial interests, had negotiated with Manasseh ben Israel and the Amsterdam community. A pass was granted to Manasseh, but he was unable to use it on account of the war between England and Holland, which lasted from 1652 to 1654. As soon as the war ceased, Manasseh ben Israel sent his brother-in-law, David Abravanel Dormido, to London to present to the council a petition for the readmission of Jews. The council, however, refused to act. Cromwell therefore induced Manasseh himself to come over to London, which he did at the end of Sept., 1655, and there printed his "humble address" to Cromwell. As a consequence a national conference was summoned at Whitehall in the early part of December, including some of the most eminent lawyers, divines, and merchants in the kingdom. The lawyers declared there was nothing against the Jews' residing in England, but both the divines and merchants were opposed to readmission, and Cromwell stopped the discussion in order to prevent an adverse decision (see Cromwell, Oliver).

**Manasseh ben Israel's Mission.**

Early in the following year (1656) the question came to a practical issue through the declaration of war against Spain, which resulted in the arrest of Antonio Rodrigues Robles, and forced the Maranos of London to avow their Judaism as a means of avoiding arrest as Spaniards and the confiscation of their goods. As a final result, Cromwell appears to have given informal permission to the Jews to reside and trade in England on condition that they did not obtrude their worship on public notice and that they refrained from making proselytes. Under cover of this permission Carvajal and Simon de Caceres purchased a piece of land for a Jewish cemetery in 1657, and Solomon Dormido, a nephew of Manasseh ben Israel, was admitted to the Royal Exchange as a duly licensed broker of the city of London without taking the usual oaths involving faith in Christianity. Carvajal had previously been allowed to take out letters of denization for himself and son.

This somewhat surreptitious method of solving the Jewish question in England had the advantage of not raising anti-Semitic feeling too strongly; and it likewise enabled Charles II., on his return, to avoid taking any action on the petition of the merchants of London asking him to revoke Cromwell's concession. He had been assisted by several Jews of royalist sympathies, as Mendes da Costa and Augustine Coronel-Chacon, during his exile. In 1664 a further attempt was made by the Earl of Berkshire and Mr. Ricaut to bring about the expulsion of the Jews, but the king in council assured the latter of the continuance of former favor. Similar appeals to prejudice were made in 1673, when Jews, for meeting in Duke's Place for a religious service, were indicted on a charge of rioting, and in 1685, when thirty-seven were arrested on the Royal Exchange; but the proceedings in both cases were put a stop to by direction of the Privy Council. The status of the Jews was still very indeterminate. In 1684, in a case connected with the East India Company, it was contended that they were alien infidels, and perpetual enemies to the British crown; and even the attorney-general declared that they resided in England only under an implied license. As a matter of fact, the majority of them were still aliens and liable to all the disabilities which that condition carried with it.

William III., though it is reported that he was assisted in his descent upon England by a loan of 2,000,000 gulden from Antonio Lopez Suasso, afterward Baron Avernes de Gras, did not interfere when in 1689 some of the chief Jewish merchants of London were forced to pay the duty levied on the goods of aliens; though he refused a petition from Jamaica to expel the Jews. His tenure of the throne, however, brought about a closer connection between the London and the Amsterdam communities, and thus aided in the transfer of the center of European finance from the Dutch to the English capital. Early in the eighteenth century the Jewish community of London comprised representatives of the chief Jewish financiers of northern Europe, including the Mendez da Costas, Abudientes, Salvadors, Lopezes, Fonsecas, and Seixas. A small German contingent had arrived and established a synagogue in 1692; but they were of little consequence, and did not figure in the relations between the Jews and the government. The utility of the larger Jewish merchants was recognized. Marlborough in particular made great use of the services of Sir Solomon de Medina, and indeed was publicly charged with taking an annual subvention from him. These merchants are estimated to have brought into the country a capital of £1,500,000, which had increased by the middle of the century to £5,000,000. As early as 1723 a special act of Parliament was passed which permitted them to hold land on condition of their taking oath when registering their title; they were allowed to omit the words "upon the faith of a Christian." Some years later (1740) an act was passed permitting Jews who had resided in the British colonies for a period exceeding seven years to become naturalized (13 Geo. II., cap. 7). Shortly afterward a similar bill was introduced into the Irish Parliament, where it passed the Commons in 1745

and 1746, but failed to pass the Irish Peers in 1747; it was ultimately dropped. Meanwhile, during the Jacobite insurrection of 1745 the Jews had shown particular loyalty to the government. Their chief financier, Samson Gideon, had strengthened the stock market, and several of the younger members had volunteered in the corps raised to defend London.

**The Jew Bill of 1753.**

Possibly as a reward, Pelham in 1753 brought in a bill allowing Jews to become naturalized by application to Parliament. It passed the Lords without much opposition, but on being brought down to the Commons the Tory party made a great outcry against this "abandonment of Christianity," as they called it. On the other hand, it was contended that the Jews performed a very valuable function in the commercial economy of the nation, providing one-twelfth of the nation's profits and one-twentieth of its foreign trade. The Whigs, however, persisted in carrying out at least one part of their general policy of religious toleration, and the bill was passed and received the royal assent (26 Geo. II., cap. 26). Nevertheless, a great clamor was raised against it, and the lord mayor and the corporations of London petitioned Parliament for its repeal. Effigies of Jews were carried about in derision, and placards with the inscription "No Jews, no wooden shoes" were pasted up in the most prominent public resorts. The latter part of the popular cry referred to foreign Protestants, chiefly Huguenots, whom the Pelham ministry had also tried to naturalize as recently as 1751, when the bill for their relief had been petitioned against and dropped. A naturalization bill for foreign Protestants had been passed as early as 1709, but was repealed three years later; and the precedent was now followed in the case of the Jews (Lecky, "History of England in the Eighteenth Century," i. 283). In 1754 the Jew Bill was repealed, and an attempt was even made to obtain the repeal of the act of 1740 permitting the Jews in the colonies to be naturalized. It is difficult to understand the intensity of the popular outburst at the time, since the sons of the very persons whom the populace refused to allow to be naturalized became by mere place of birth subjects of the British crown.

The influence of the repeal of the bill on the Sephardic Jews of England, who were chiefly affected by it, was deplorable. Samson Gideon, the head of the community, determined to bring up his children as Christians, and his example was followed by many of the chief families during the remainder of the century. A general feeling of insecurity came over the community. With the accession of George III. a Committee of Deputados was formed as a sequel to the Committee of Diligence which had been appointed to supervise the passing of the Jew bills through the Irish Parliament. By this time the German Jews had become of sufficient importance for a certain number of them to be associated with the deputies in the address of congratulation on the accession of George III., but they did not form a regular part of the Board of Deputies, the only representative body of English Jews. The activity of the board, however, was mainly devoted to helping coreligionists abroad, the wealth of the London community attracting needy applicants from both the Old World and the New. The deputies do not appear to have made a protest even against the Oath of Abjuration Act (6 George III., cap. 52). This fixed the status of the Jews by declaring an oath of abjuration, containing the words "upon the faith of a Christian," to be necessary for all officers, civil or military, under the crown or in the universities, and for all lawyers, voters, and members of Parliament.

**The Oath of Abjuration.**

At this time a number of the more prominent members of the Sephardic community, as the Bernals, Lopezes, Ricardos, Disraelis, Aguilars, Bassevis, and Samudas, gradually severed their connection with the synagogue and allowed their children to grow up either without any religion or in the Established Church, which gave them an open career in all the professions. Meanwhile the ranks of the English Jewry were being recruited from the downtrodden German and Polish communities of the Continent. While the Sephardim chiefly congregated in London as the center of international commerce, the German Jews settled for the most part in the seaports of the south and west, such as Falmouth, Plymouth, Liverpool, Bristol, etc., as pawnbrokers and small dealers. From these centers it became their custom to send out hawkers every Monday with packs to the neighboring villages; and in this way connections were made with some of the inland towns, in which they began to settle, as Canterbury, Chatham, and Cambridge, not to mention Manchester and Birmingham. Traders of this type, while not of such prominence as the larger merchants of the capital, came in closer touch with English life; and they doubtless helped to allay some of the prejudice which had been manifested so strongly during 1753.

Another curious cause contributed to the same end. Jews, mainly of the Sephardic branch, became prominent in the national sport of boxing. Their light physique made it necessary for them to substitute scientific defense for the brutal displays of strength which had hitherto formed a staple of boxing-bouts. Daniel Mendoza by superior science defeated Humphreys in 1789, and became champion of England. A little later Samuel Elias, known as "Dutch Sam," invented the "upper cut" and made boxing fashionable among the upper classes. When the Englishmen of the lower classes found themselves beaten at their own peculiar sport by the heretofore despised Jew, a certain amount of sympathy was aroused; and there can be no doubt that the changed attitude of the populace toward Jews between 1753 and 1829 was due in some measure to the succession of champion Jewish boxers. Notwithstanding, there are distinct signs of deterioration shown by the Jewish population toward the end of the eighteenth century, the picture given by Colquhoun in 1800 of the London community being most unsatisfactory.

**Influence of Jewish Pugilists.**

A further cause for kindlier feeling on the part of at least the middle classes of Englishmen toward the Jews was supplied by the revival of conversionist hopes at the beginning of the nineteenth century.

Misled doubtless by the tendency to desertion shown by not a few of the Sephardim, many evangelicals anticipated the conversion en masse of the Jewish population, and on the initiative of Lewis Way the London Society for the Promotion of Christianity Among the Jews was founded in 1807. This and kindred societies wasted large sums of money with indifferent results. But politically they helped to increase sympathy for the Jews among the non-conformists, who formed the bulk of their contributors and were at the same time becoming a leading factor in the formation of Liberal policy. Similarly, at a much later period the craze of Anglo-Israelism made many of the narrower Bible Christians more sympathetic toward the Jews. On the other hand, the great influence of Dr. Thomas Arnold in the Liberal ranks was ultimately directed against the Jewish hopes. The more Erastian he was, the more he desired to see the legislature exclusively Christian.

In the meanwhile the lead among the English Jews was passing from the Spanish to the German section of the community. The bankers Goldsmid acquired both influence and culture, and their efforts to raise the community were soon to be supplemented by those of Nathan Rothschild, the ablest of Mayer Rothschild's sons, who had settled first in Manchester and afterward in London. The times were in a measure propitious for a new effort to remove the civil disabilities of the Jews. The example of France had not been without its effect. The rising tide in favor of religious liberty, as applied to dissenters generally and to Roman Catholics in particular, might have been expected to carry with it more favorable conditions for the Jews; but a long struggle was to intervene before "Englishmen of the Jewish persuasion" were to have equal rights with other Englishmen.

When in 1829 the Roman Catholics of England were freed from all their civil disabilities, the hopes of the Jews rose high; and the first step toward a similar alleviation in their case was taken in 1830 when Mr. Huskisson presented a petition signed by 2,000 merchants and others of Liverpool. This was immediately followed by a bill presented by R. Grant on April 15 of that year which was destined to engage the English legislature in one form or another for the next thirty years. At first the bill failed even to get through the House of Commons, though it is true that, against the opposition of Sir Robert Inglis, the first reading was passed by 115 to 97 votes. But the second reading, on May 17, notwithstanding a monster petition in its favor from 14,000 citizens of London, was rejected by 265 to 228 votes. The next year (1833), however, it passed its third reading in the Commons, July 22, by the large majority of 189 to 52, and was even read for the first time in the Lords. But on the second reading (Aug. 1) it was rejected by 104 to 54, though the Duke of Sussex, a constant friend to the Jews, presented a petition in its favor signed by 1,000 distinguished citizens of Westminster. In 1834 the bill underwent the same experience, being lost in the House of Lords by a majority of 92 votes. The whole force of the Tory party was against the bill, which had, besides, the personal antagonism of the bluff sailor king, William IV. In the following year it was deemed inadvisable to make the annual appeal to Parliament, as the battle for religious liberty was going on in another part of the field; but by the passing of the Sheriffs' Declaration Bill, Aug. 21, 1835, Jews were allowed to hold the ancient and important office of sheriff. In the following year the Jew Bill was introduced late in the session, and succeeded so far as to pass the first reading in the Lords on Aug. 19. It was then dropped owing to the lateness of the session.

**The Struggle for Emancipation.**

For a time the advocates of emancipation seem to have lost heart. The chief supporters of the bill, R. Grant in the Commons, and Lord Holland in the Lords, died within a few months of each other in 1840, and during the next four years the political activity of the English Jews was concentrated on the attempt to obtain admission to municipal office. A bill to that effect got as far as a first reading in the Lords by one vote, in 1841, but was lost on a second reading. It was not until July 31, 1845, that the bill was carried. In the following year (Aug. 18, 1846) the Religious Opinions Relief Bill removed a certain number of minor disabilities which affected the Jews of England as well as other dissenters from the Established Church, and the only portal which still remained closed to the Jews was that of Parliament.

The success with which the Jews of England had induced Parliament to admit them to the shrievalty and to municipal offices had been due to the fact that Jews had been actual candidates, and had been elected to those offices before any parliamentary relief was asked. It was now decided to adopt the same policy in regard to a seat in Parliament itself. Baron Lionel de Rothschild was elected member of Parliament for the city of London by a large majority in 1847, and the bill that was introduced on Dec. 16 of that year was intended to carry out the wishes of a definite English constituency. This passed its third reading in the Commons on May 4, 1848, by a majority of 62 votes, but was rejected in the Lords by 163 non-contents to 128 contents. The same thing happened in 1850 when Baron Lionel de Rothschild was again elected, but in the following year the struggle took on another and more dramatic form. David Salomons, who had successfully fought the battle for the shrievalty and the aldermanic chair, had been elected member for Greenwich and insisted on taking his seat, refusing to withdraw on being ordered to do so by the speaker, and adding to his seeming parliamentary offense by voting in the division on the motion for adjournment which was made to still the uproar caused by his bold course of action. The prime minister moved that Salomons be ordered to withdraw, and on that motion Salomons spoke in a dignified and forcible manner, and won the sympathy of the House, which nevertheless passed the premier's motion. The matter was then referred to the law courts, which decided that Salomons had no right to vote without having taken the oath of abjuration in the form appointed by Parliament, and mulcted him in a fine of £500 for each vote he had recorded in the Commons.

**Action of Sir David Salomons.**

The government then brought in another bill in 1853, which was also rejected by the Lords. In 1855 the hero of the parliamentary struggles, David Salomons, was elected lord mayor of London. In the following two years bills were introduced by the government to modify the parliamentary oath, but they failed to obtain the assent of the Lords. In 1858 when the Oath Bill reached the Lords they eliminated the clause relating to Jews; but when the bill was referred again to the Commons, the lower house refused to accept it as amended, and appointed a committee to formulate its reasons, upon which committee, as if to show the absurdity of the situation, the member for the city of London, Baron Lionel de Rothschild, was appointed to serve—which he could legally do, even though he had not taken his seat. A conference was appointed between the two houses, and ultimately a compromise was reached by which either house might admit Jews by resolution, allowing them to omit the words "on the true faith of a Christian." As a consequence, on Monday, July 26, 1858, Baron Lionel de Rothschild took the oath with covered head, substituting "so help me, Jehovah" for the ordinary form of oath, and thereupon took his seat as the first Jewish member of Parliament. Two years later a more general form of oath for all members of Parliament was introduced, which freed the Jews from all cause of exclusion. In 1870 the University Test Act removed the difficulties in the way of a Jew becoming a scholar or a fellow in an English university. In 1885 Sir Nathaniel de Rothschild was raised to the upper house as Lord Rothschild, to be followed within a few years by Baron Henry de Worms as Lord Pirbright and Mr. Sydney Stern as Lord Wandsworth; while in 1890 all restrictions for every position in the British empire, except that of monarch, were removed, the offices of lord high chancellor and of lord lieutenant of Ireland being thrown open to every British subject without distinction of creed.

For some time after their admission to Parliament, the Jewish M.P.'s belonged to the party that had given them that privilege, and Sir George Jessel acted as solicitor-general in Gladstone's first ministry. But from the time of the Conservative reaction in 1874 Jewish voters and candidates showed an increasing tendency toward the Tory party; and of recent years the majority of Jewish members of the lower house have been of that political complexion. The influence of Lord Beaconsfield may have had some effect on this change, but it was in the main due to the altered politics of the middle and commercial classes, to which the Jews chiefly belonged. Baron Henry de Worms acted as under secretary of state in one of Lord Salisbury's ministries, while Sir Julian Goldsmid, a Liberal Unionist after the Home Rule policy of Gladstone was declared, made a marked impression as deputy speaker of the House of Commons.

Altogether the struggle had lasted for sixty years, though practically all that was contended for had been gained in half that period. Yet it must be remembered that complete equality was not granted to Roman Catholics and Jews until 1890. The very length of the struggle shows how thoroughly the opposition had been overcome. The many political friendships made during the process had facilitated social intercourse, which is nowhere so unrestricted as in England. (See Acts of Parliament.)

The pause which occurred between 1840 and 1847 in the emancipation struggle was due in large measure to an unfortunate schism which had split the community in two and which prevented the members acting in unison for the defense of their rights. The Reform movement had reached England in a mild form under the influence of the Goldsmid family, which had been touched by the Mendelssohnian movement. In 1841 a Reform congregation was established in London, and was practically excommunicated by both the Spanish haham and the German chief rabbi (see Reform). The effect of these differences was to delay common action as regards emancipation and other affairs; and it was not until 1859 that the charity organization was put on a firm footing by the creation of the Jewish Board of Guardians. Ten years later the congregations were brought under one rule by the formation of the United Synagogue (1870), in the charter of which an attempt was made to give the chief rabbi autocratic powers over the doctrines to be taught in the Jewish communities throughout the British empire. But Parliament, which had recently disestablished the Irish Church, did not feel disposed to establish the Jewish Synagogue, and the clause was stricken out. The chief rabbi's salary is paid partly out of contributions from the provincial synagogues, and this gives him a certain amount of authority over all the Jews of the empire with the exception of the 3,000 or more Sephardim, who have a separate haham, and of the dwindling band of Reformers, who number about 2,000, scattered in London, Manchester, and Bradford. In 1871 the Anglo-Jewish Association was established to take the place, so far as regards the British empire, of the Alliance Israélite, which had been weakened by the Franco-German war. The Jews of England felt that they should be organized to take their proper part in Jewish affairs in general. For many years they, together with the French Jews, were the only members of the race who were unhampered by disabilities; and this enabled them to act more freely in cases where the whole body of Israel was concerned.

**Organization.**

As early as 1840, when the blood accusation was revived with regard to the Damascus affair, and Jewish matters were for the first time treated on an international basis, the Jews of England took by far the most prominent position in the general protest of the European Jewries against the charge. Not only was the Board of Deputies at London the sole Jewish body in Europe to hold public meetings, but owing to their influence a meeting of protest was held by eminent Christians at the Mansion House, London (July 3, 1840), which formed a precedent for subsequent distinguished gatherings. Sir Moses Montefiore, after aiding the Damascus Jews by obtaining, in an interview with the sultan at Constantinople, a firman repudiating the blood accusation, visited Russia in 1846 to intercede for his coreligionists there. In 1860 he went to Rome in connection with the Mortara affair; and in 1863 he led

a mission to Morocco on behalf of Jews of that country. Action was likewise taken by the chief English Jews in behalf of the unfortunate Hebrews of the Danubian principalities. Sir F. Goldsmid made an interpellation in the House of Commons with regard to the Jews of Servia (March 29, 1867), and started a debate in that assembly (April 19, 1872) on the subject of the persecutions of the Jews in Rumania. As a consequence a Rumanian committee was formed, which watched the activities of the illiberal government of that country.

When in 1881 the outburst of violence in Russia brought the position of the Russian Jews prominently before the world, it was their coreligionists in England who took the lead in organizing measures for their relief. Articles in the "Times" of Jan. 11 and 13, 1882, drew the attention of the whole world to the extent of the persecutions, and a meeting of the most prominent citizens of London was held at the Mansion House, Feb. 1, 1882 (see MANSION HOUSE MEETING). As a consequence a fund was raised amounting to more than £108,000, and a complete scheme of distributing in the United States the Russian refugees from Brody was organized by the committee of the Mansion House Fund. Similarly, when a revival of the persecutions took place in 1891, another meeting was held at the Guildhall, and a further sum of over £100,000 was collected and devoted to facilitating the westward movement of the Russian exodus. An attempt was made this time to obtain access directly to the czar by the delivery of a petition from the lord mayor and citizens of London; but this was contemptuously rejected, and the Russo-Jewish committee which carried out the work of the Mansion House Fund was obliged to confine its activity to measures outside Russia. When Baron de Hirsch formed his elaborate scheme for the amelioration of the condition of the persecuted Jews, headquarters were established by him in London, though the administration was practically directed from Paris. The immigrants being excluded from most of the cities of the Continent, the burden of receiving most of the Russian refugees moving westward fell on England.

**The Result of the Russian Exodus.**

The advent of such a large number of Jews, unprovided with capital, and often without a definite occupation, brought with it difficulties which taxed the entire resources of the English communities. It was only natural that the newcomers should arouse a certain amount of prejudice by their foreign habits, by the economic pressure they brought to bear upon certain trades, especially on that of clothing, and by their overcrowding in certain localities. While the Continent had seen the rise of strong anti-Semitic feeling, England had been comparatively free from any exhibition of this kind. During Lord Beaconsfield's ministry a few murmurs had been heard from the more advanced Liberals against the "Semitic" tendencies of the prime minister and his brethren in race, but as a rule social had followed political emancipation almost automatically. The Russian influx threatened to disturb this natural process, and soon after 1891 protests began to be heard against the "alien immigrants." Bills were even introduced into Parliament to check their entry into England. Nothing came of these protests, however, till the year 1902, when the question had reached such a point that it was deemed desirable to appoint a royal commission to inquire into the whole subject. This commission has heard evidence both from those favoring and from those opposed to restricted immigration. There is no evidence that the establishment of this commission implied any anti-Semitic feeling on the part of the government: it was merely a natural result of an exceptional state of overcrowding in the East End of London.

The favorable condition of the English Jews has not hitherto resulted in any very remarkable display of Jewish talent. English Jews have contributed nothing of any consequence to rabbinic scholarship or even to halakic or exegetic learning, though the commentaries of M. Kalisch on the Pentateuch are a mine of learning, and in the later volumes anticipate some of the most far-reaching results of the "higher criticism." The Hebrew chair at University College and the rabbinic readerships of the universities of Oxford and Cambridge have naturally been filled by Jewish incumbents. The libraries of England have become the receptacles of the largest collection of Hebrew manuscripts and early Hebrew books (see BIBLIOGRAPHY). In the eighteenth century two Jews, Dr. Sarmiento and E. Mendes da Costa, became members of the Royal Society. Moses Mendes was a poetaster of some repute. David Levi translated the prayers, and defended Judaism from the attacks of Dr. Priestley. Isaac D'Israeli wrote his inaccurate but entertaining "Curiosities of Literature." Rev. Solomon Lyon was Hebrew teacher at the University of Cambridge, and his daughter, Emma Lyon, was the first Anglo-Jewish authoress. Michael Josephs displayed some ability in Hebrew writing, and Arthur Lumley Davids published a Turkish grammar. Grace Aguilar wrote novels which attained some popularity, while E. H. Lindo wrote a praiseworthy history of the Jews of Spain and Portugal which has still some value. More recently Israel Zangwill has obtained more than local celebrity by his novels and sketches of Jewish life. Other Jewish novelists have been B. L. Farjeon, the late Amy Levy, and S. L. Gordon. S. L. Lee has edited the later volumes of "The Dictionary of National Biography," while I. Gollancz, besides editing the "Temple Library," has helped to found and has become secretary of the British Academy.

**Literature.**

In other lines of activity Jews have fully participated in the national life. Sir George Jessel was a most distinguished master of the rolls; Professor Waley, an authority on conveyancing; and Sir George Lewis is perhaps the best known living English solicitor. Dr. Ernest Hart was a leader in modern methods of sanitation. English Jews are reported to have taken more than their share in the Volunteer movement when it first sprang into existence in 1860. During the recent war in South Africa no less than 1,000 Jewish soldiers took part in the campaign. Among these the most distinguished were Colonel Goldsmid and Major Sir Matthew Nathan, the latter of whom has also held important command and has been governor of the West Coast of Africa.

Since the abolition of university tests in 1870, which was largely influenced by the success of Numa Hartog as senior wrangler at Cambridge in 1869, Jews have taken some share both as students and teachers in English university life. Joseph James Sylvester was Savilian professor of geometry at Oxford, a position due to his undoubted distinction in the world of mathematics; S. Alexander is professor of mental philosophy and E. Schuster professor of physics in the Victoria University, Manchester, and C. Waldstein was for a time Slade professor of fine arts in Cambridge University. R. Meldola is professor of chemistry at the Finsbury Technical College, while Sir Philip Magnus has been secretary and director of the London Technical Intitute, and is one of the greatest English authorities on technical education generally.

In art the list of Jewish names is somewhat scanty. Solomon Hart became a Royal Academician; Simeon Solomon was one of the most promising leaders of the pre-Raffaelite movement; and S. J. Solomon is an A.R.A. Sir Julius Benedict and F. H. Cowen are the chief names in music.

Jews have taken more than their due share in the colonial expansion of England. Jacob Montefiore, a cousin of Sir Moses Montefiore, was one of the chief pioneers of South Australia in 1835. Hon. Nathaniel Levi did much to develop both the coal and beet-sugar industries of Victoria. Sir Julius Vogel was premier of New Zealand for many years, and did much to promote its remarkable prosperity; while New South Wales has been represented by Sir Saul Samuel and Sir Julien Salomons as agents-general for that colony. Similarly, in South Africa the firm of Mosenthal Brothers and Jonas Bergtheil helped much toward the development of Cape Colony and Natal; while the gold and diamond industries of the Rand were chiefly in Jewish hands, notably those of Barnato Brothers, Wernher, Beit & Company, etc.

**The Colonies.**

At the beginning of the nineteenth century the number of Jews in England was not supposed to exceed 8,000, of whom at least 6,000 were in London. The increase was comparatively slow until the Russian immigration of 1880, when there were probably about 60,000 Jews in the British Isles. At the present time it is calculated that England has a Jewish population of 148,811, as against 7,428 in Scotland, and 3,771 in Ireland, giving approximately 160,000 for the British Isles. In 1901 the British empire had in all about a quarter of a million Jews, distributed as follows:

**Statistics.**

| | | | |
|---|---|---|---|
| British Isles | 160,000 | Hongkong | 150 |
| Aden | 2,826 | India | 18,228 |
| Australasia | 16,678 | Jamaica | 2,000 |
| Barbados | 20 | Malta | 60 |
| Canada and British Columbia | 16,432 | South Africa | 20,000 |
| Cyprus | 68 | Straits Settlements | 535 |
| Gibraltar | 2,000 | Trinidad | 30 |
| | | Total | 239,027 |

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J.

**ENGLÄNDER, GABRIEL HIRSCH:** Austrian scholar; lived at Vienna in the first half of the nineteenth century. He wrote: "Emunah Lishene 'Afar," prayers to be recited in the cemetery, with a German translation (Vienna, 1828); "Ḳorot Yisrael," extracts from the Pentateuch, with a German translation (*ib.* 1837); "Andachtsklänge für Israel's Söhne und Töchter," prayers for special occasions (*ib.* 1843). Engländer edited Aaron ha-Levi's "Sefer ha-Ḥinnuk," on the 613 commandments, to which he added an index (*ib.* 1827).

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L. G. M. SEL.

**ENGLÄNDER, SIGMUND:** Austrian writer; born at Vienna; died at Turin Nov. 30, 1902. After graduating from the University of Vienna he devoted himself to literary work. He was an intimate friend of the poet Friedrich Hebbel. In 1847 he edited at Vienna a monthly called "Der Salon: Mittheilungen aus den Kreisen der Litteratur, Kunst und des Lebens"; on account of the vexatious Austrian censorship, however, he was compelled, after three volumes had been issued, to discontinue its publication. During the upheaval of 1848 he was foremost among those journalists who supported the popular cause. On the surrender of Vienna to the government troops, Engländer was one of the twelve hostages whom Windischgrätz demanded should be handed over to him for punishment. Having had timely warning, he succeeded in eluding the authorities, and reached Frankfort-on-the-Main. Still pursued by the government, he went to Paris, where he published with the help of Baron de Reuter a lithographed "Correspondence" which contained extracts from newspapers.

His revolutionary tendencies brought him into conflict with the Parisian authorities, and after a term of imprisonment he was expelled from the country. He sought refuge in London, and became correspondent for several Continental papers and editor of the "Londoner Deutsche Zeitung." Among his writings is "Geschichte der Französischen Arbeiter-Associationen."

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S. L. LA.

**ENGLISCH, BERTHOLD:** Austrian chess-player; born 1851 at Hotzenplotz, Austrian Silesia; died Oct. 19, 1897, in Vienna. In 1879 he gained the first prize at the Leipsic tournament; in 1883 he was fourth in the London tourney; in 1887 in the Frankfort-on-the-Main tournament (twenty-one entries) he gained the seventh prize, winning over Alapin, Gunsberg, and Zuckertort; and in 1896 he

won the first prize in the tournament arranged by Baron Rothschild.

S. A. P.

**ENGRAVING AND ENGRAVERS.—Biblical Data:** Engraving is the act and art of cutting letters, figures, and the like, on stone, wood, or metal. The account of the equipment of the high priest (Ex. xxviii., xxxix.) evidences that this art had been developed to a high degree among the Hebrews at an early period. To designate the skill of the worker the word חרש and its derivative חרשת are employed, while פתוח and מקלעת and מחקה denote the process and the finished result (Ex. xxviii. 11, 21, 36; xxxi. 5; xxxv. 33; xxxix. 14, 30; Zech. iii. 9; I Kings vi. 18, 19, 32, 35; vii. 31; [חרות, Ex. xxviii. 11, 21, 36, is probably a scribal error for, or a dialectic form of, חרוש]). The seal-engraver's art is cited to indicate the manner of work to be done on precious stones (Ex. xxviii. 11). Of the Phenicians it is known that they had attained proficiency in the engraving of signet-rings (Benzinger, "Hebräische Archäologie," p. 258). As the same necessity for using signet-rings (to sign contracts and other documents) existed among the Hebrews, it is reasonable to assume equal proficiency in this art among them, especially since the signet-ring is mentioned as among the usual appointments of men of standing (Gen. xxxviii. 18). As in the case of Bezalel (Ex. xxxi. 2), engravers were looked upon as endowed with a divine spirit of wisdom and understanding. Phenician artists were imported (II Sam. v. 11) at a comparatively late period.

**On Precious Stones.**

The precious stones in the ephod and the breastplate of the high priest, as well as the inscription on the gold plate in his head-dress (Ex. xxviii., xxxix.), are specially mentioned as specimens of the engraver's art. The ornaments on the walls of Solomon's Temple (I Kings vi. 18, 19) are products of the wood-engraver's skill (comp. II Sam. v. 11). The instrument used is known as עט, with the usual qualification הברזל ("the iron style"), tipped with a diamond point (Jer. xvii. 1), and used for engraving letters (Job xix. 24), or, more properly, as חרט, the graving-tool by which incisions were made (Ex. xxxii. 4). Both relief-engraving, as in the case of the cherubim, and intaglio-engraving, for signet-rings and gems, seem to have been known. Job xix. 24 has been construed as showing that for purposes of inscriptions lead was used. In the "pesel" (graven image) the form and figure are completely separated from the block of material used. According to Maimonides, Abraham ben David, and other Talmudic authorities (Giṭ. 20a; "Yad," Kele ha-Mikdash, ix. 2), relief-work alone (pressed out from beneath) was permissible in objects connected with sacerdotal service. For this reason, as gems could not be worked in this way, in the case of the precious stones on the ephod and the breastplate a miracle was assumed: the worm Shamir traced the letters which appeared on them (Soṭah 48b; Naḥmanides to Ex. xxv. 7).

Bibliography: Benzinger, *Hebr. Arch.* pp. 257 *et seq.*; Nowack, *Lehrbuch der Hebräischen Archäologie*, i. 245 *et seq.*; Leopold Löw, *Graphische Requisiten und Erzeugnisse bei den Juden*, part 1, Leipsic, 1870.

E. G. H.

**——In Medieval and Modern Times:** Playing-cards were one of the first products of the art of wood-engraving; they were printed from wooden blocks and then colored. As the invention of "books of lots" and playing-cards, originally merely picture-cards, must be ascribed to the Jews and Saracens, it may be assumed that Jews were engaged at an early date in their manufacture; in fact, the only painter of playing-cards whose name has come down from the beginning of the sixteenth century in Germany is the Jew Meyer Chaym of Landau (1520). Contemporaneous with Chaym, the sons of the portrait-painter Moses dal Castellazzo were working at Venice as stamp-cutters; but the only thing known about them is that in 1521 they illustrated a Pentateuch after designs by their father. There may have been a number of such Jewish artists in the sixteenth century. Julius von Schlossar says, in reference to the illustrators of the Hebrew prints of this time (Haggadah of Sarajevo, p. 222, Vienna, 1898): "All the wood-cutters and engravers, as well as the printers and publishers, are Jews." Unfortunately, the names of these artists are not known; only occasionally did they add a monogram to their work. A single Jewish copper-plate engraver of this time is known by name—David Laudi, who was working at Cremona in 1550, furnishing the plates for the "Istoria di Cremona." The engraver Salom Italia of Amsterdam was probably a native of Lombardy; of his works only the portraits of Jacob Judah Leon and Manasseh ben Israel, etched respectively in 1641 and 1642, are known. The following engravers on copper were likewise working at Amsterdam in the seventeenth century: a son of Jacob Belmonte, Benjamin Senior Godines, also known as a calligrapher; B. de Almeyda; Abraham b. Jacob, who engraved a portrait of Aboab. Engravers of the eighteenth century—chiefly illustrators of Hebrew books—were: Abraham Lopez de Oliveira; Aaron Sanctroos (Santcroos); Abraham Isaac Polack, who engraved a portrait of Saul b. Isaac ha-Levi, and had a reputation for pretty "ex libris." Among the engravers at Amsterdam in the nineteenth century were two members of the Amsterdam Academy, Moritz Dessauer and Abraham Lion Zeelander (1789–1856), the latter of whom engraved in outline the gallery of Wilhelm II., and Joseph Hartogensis and Jeremias Snock, who painted and engraved the synagogue of Rotterdam.

**In Germany.**

In England Jewish engravers are not mentioned before the second half of the eighteenth century, among them being Ezekiel Abraham Ezekiel (1757–1806), who engraved some portraits of famous contemporaries; Solomon Bennet (1761–1838), who engraved his own portrait; and Salomon Polak, who engraved portraits and illustrated a Pentateuch. In Germany, similarly, Jewish engravers are not mentioned until the end of the eighteenth century. I. Schnapper of Offenbach engraved a portrait of Goethe in 1786, and one of Catherine II. Johann Michael Siegfried Lowe of Königsberg (1756–1831) was also a painter; M. Abrahamson the younger lived about the same time at Berlin, the only known work by him being the portrait of Hirschel Levin. Other engravers of Berlin were B. H. Bendix,

born about 1770, who engraved chiefly portraits, and the well-known brothers Henschel. Löser Leo Wolf of Hamburg (1755–1840) engraved views and portraits. The following among modern German engravers should be mentioned: Friedrich Fränkel (b. 1832) and Georg Goldberg (b. 1830), both of Nuremberg, the former engraving from Dutch, and the latter from Italian and modern, masters (Kohut, "Berühmte Israelitische Männer und Frauen," i. 304 *et seq.*); Heinrich Redlich (d. 1884): Louis Jacoby of Berlin (b. 1828, and still working in 1903); Hermann Seligman Emden (1815–75) of Frankfort-on-the-Main; Henry Lemon of London (b. 1822).

Some Jewish artists also took up lithography: Leopold Dick of Kaiserslautern (1817–54), who furnished Biblical subjects after Raffael; Abraham Neu, who engraved (1830) a view of the synagogue of Worms; David Levi Elkan (b. 1808), known for his arabesques and satirical subjects; Veit Meyer (b. 1818?) and Gustav Wolf (b. 1798), both of Dresden, the latter of whom engraved a gallery; Julius Bien of New York (b. 1826); Leo Lehmann of Hamburg, who engraved portraits. The stamp-cutter Moses was working at Offenbach in 1825. Among French engravers must be noted: F. Moyse, who chose Jewish subjects, as "La Bénédiction de l'Aïeul"; Gustave Levy, who engraved portraits in the style of the earlier Italian masters, including those of the chief rabbis Lazare Isidor and Zadoc Kahn. Among the engravers of other countries are: H. Leibowicz, a Pole who produced 165 portraits during the middle of the eighteenth century; Joel BALLIN, a Dane; M. Donat (*c.* 1833), the Hungarian calligrapher and engraver on copper; Samuel Jesi (1789–1853), the Italian, a member of the French Academy; and Max Liebermann and Joseph Israels, painters and etchers. In America the Rosenthals of Philadelphia, father and son, are among the best and most prolific engravers and etchers, while Julius Bien is one of the foremost lithographers.

Jews engaged more usually, however, in stone- and metal-engraving, two of the few arts they were permitted to practise, and the knowledge of which was frequently transmitted from father to son through successive generations. It is an open question whether or not this was due to some tradition handed down from antiquity, as modern Jewish stone-engravers are, apparently, mentioned for the first time at the end of the sixteenth century, when Pedro Teixeira met some at Aleppo. Diamond-cutting, an art for a long time known only to Jews, may have been introduced by them at Amsterdam at a relatively early period, as half the diamond-cutters there to-day are Jews; two of them, Fedder and Voorzanger, cut the Kohinoor in 1852. See also ANTWERP.

**Diamond-Cutting.**

The Jews understood the art of engraving, as well as of cutting, diamonds. The first artists in this line known by name are the court seal-engraver Michael Abraham, at the electoral court of Brandenburg, and his brother Joseph Abraham, who was also employed by the elector. After Joseph's death (1697) his son Joseph Levi (Levi b. Joseph) was appointed court seal-engraver, and cut the coat-of-arms on a diamond for Frederick I. Joseph's sons, Uri Phoebus b. Abraham b. Joseph and Joseph b. Abraham b. Joseph, were likewise seal-engravers. The latter's son, Joseph Beretz (b. 1745), is also mentioned as a stone-engraver, probably being identical with the anonymous Jewish stone-engraver who, Meusel says ("Miscellaneen Artistischen Inhalts," xvii. 260), engraved the Decalogue upon a stone less than an inch square. A Jewish engraver at Lemberg, in 1773, even engraved on the stone of a ring a prayer of eighty-seven words (Geisler, "Skizzen . . . Joseph II." 1783). Many Jewish engravers, like the Abraham family, were the recipients of princely favors on account of their art. Philipp Hirsch (b. 1784), who had acquired the art from his father, was appointed court stone-engraver at the court of Württemberg. He engraved heads chiefly, as those of the King and Crown Prince of Württemberg, the Grand Duke of Baden, Schiller, and Goethe. Philipp Aaron was called to Schwerin by Christian Ludwig II., for whom he engraved "sigilla mystica." Toward the end of the eighteenth century the court engraver M. Löser was called to Sweden by the king in order to cut a coat-of-arms. The brothers Enoch (d. 1807) and Jacob Nathansen (d. 1816?), who were the scions of an old family of engravers, were appointed by the same king court seal-engravers. Other members of this family were: Levy Enoch Nathansen (d. 1845), who engraved antique heads on stone and copper; Wolff Nathansen (d. 1899), metal- and stone-engraver; B. Nathansen, worked in Hamburg from 1823 to 1829; and Eduard Nathansen (d. 1844), metal- and stone-engraver.

There were court seal-engravers at Dresden under August III.: Michael Samuel, and Jephiel Michael (Abt), who drew a salary from the court; the latter's son, Samuel Abt, was likewise a seal-engraver. Jean Henri Simon (1752–1833), one of the foremost artists in his line, who enjoyed the favor of many princes, engraved not only portraits on stone, as those of Napoleon, Louis XVIII., Louis Philippe, and Charles X., but also medals. He transmitted his art to his son, having himself acquired it from his father, who is called by his biographer "Jacob Simon," but who is probably identical with the eminent Belgian gem-cutter Jacob Mayer Simon. The Parisian engravers, Mayer Simon and Samuel Simon, the latter (b. 1760) being engraver to the post-office, were probably brothers of Jean Henri. The following were working in Paris about the same time: David Salomon, Israel Lion, Oury Philippe Lion, Samuel Abraham, Benjamin Bodenheim, Pierre Wolf, and the stone-engravers Samuel Mayer Oppenheim and Isaac Joseph Mareli; Napoleon III.'s court engraver, Stern, came somewhat later. Among the foremost stone-engravers of his time was Aaron Jacobsen (d. 1770), who cut cameos and intaglios. His son Aaron Salomon Jacobsen (1756–*c.* 1829) cut dies and medals, and was court engraver and member of the academy at Copenhagen. Another excellent Danish stone-engraver was B. Goldfarb (*c.* 1832). L. Baruch, of an old family of engravers, and an artist of reputation, was the teacher of his nephew, the eminent medal-coiner Jacob Wiener (1815–99), who in turn taught his brothers Leopold and Karl Wiener (d. 1867), both of whom were medal-engravers and sculptors. The following earlier Jewish medal-

engravers deserve notice: Jacob ABRAHAM and his son Abraham ABRAHAMSON; Abraham Aaron, engraved (1785) a medal on the accession of Friedrich Franz I.; Abraham Jacobs, a medal (1765) on the jubilee of the "Commerz-Deputation" of Hamburg; Joel b. Lipmann Levi, the medal (1735) of R. Eliezer b. Samuel Schmelka; and the Dutch I. Elion.

In the eighteenth century almost all the larger Jewish communities had seal-cutters among their members. Schudt ("Jüdische Merckwürdigkeiten," ii. 172) reports them as frequently plying their trade at fairs and markets at the beginning of the eighteenth, and Bondi ("Sulamith," i. 227) at the beginning of the nineteenth, century. The Hamburg Jews' tax-lists of the beginning of the eighteenth century mention four seal-engravers (at the end of the century there were six) who carried on their work in the open street. Von Griesheim ("Traktat . . . die Stadt Hamburg," 1757, v. 1, 227) says, "The seal-engravers of Hamburg, especially the Jews, do very good work at reasonable rates."

**Modern Engravers.**

The following are well-known artists of the present time: Awner Grilliches and his son (Imperial Russian Mint); Emmanuel Hanneaux, the sculptor (among other plaques that of Coralie Cahen); the Russian sculptor Beer, living at Paris (medal on the occasion of the second Zionist congress); Löwenthal of Vienna (medal of Dr. A. Hoffmann); Wilhelm Rothenstein of London; Eichel ("Jewish Confirmation at Warsaw, 1843"); I. W. Loewenbach ("Inauguration of Synagogue at Munich, 1826"); Löwenstark ("Montefiore's Centennial, 1884"); H. Oppenheim, nephew of the painter Moritz Oppenheim (Madame I. Bloc, 1886); Saphir, a clever stone-engraver, has done some work for the court of Russia; Daniel Henriques de Castro, although only an amateur, has attained to a high degree of perfection in cutting glass with the diamond-point.

Statistics concerning the number of Jewish engravers for some countries are available. In 1857 there were fifty-four in the kingdom of Poland, aside from Warsaw. In 1900, at Budapest, 321 Jews, among them eleven women, were engaged in the different branches of engraving (JEW. ENCYC. ii. 155, *s.v.* ARTISANS).

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D. A. W.

**ENNERY, ADOLPHE PHILIPPE D':** French dramatic author; born in Paris June 17, 1811; died there Jan. 26, 1899. By turn a lawyer's clerk, painter, and journalist, in 1831 he made his début as a dramatist as part author of "Emile, ou le Fils d'un Pair de France." From that date he was sole or part author of more than 280 plays, no less than five of them having been produced upon the Paris stage at one time. He adapted his work to the taste of the public, and achieved success upon success, rapidly making a fortune. His wealth allowed him to contribute to the Société Thermale of Cabourg-Dives, of which he became acting manager. This society, which was composed in large measure of wealthy journalists and theatrical capitalists, placed him at its head.

D'Ennery wrote under the names of Adolphe d'Ennery, Philippe d'Ennery, and Eugène d'Ennery. His plays were mainly written in collaboration with others, among whom were Anicet Bourgeois, G. Lemoine, Alexandre Dumas, Eugène Grangé, Dumanoir, Mallian, Cormon, M. F. Dugué, Clairville, Hector Crémieux, Plouvier, Charles Edmond, and Lambert Thiboust. Among his earlier plays were the following: "Gaspard Hauser" (1836); "La Grâce de Dieu" (1841); "Les Pupilles de la Garde" (1841); "Halifax" and "Les Bohémiens de Paris" (1842); "Don César de Bazan" (1844); "Le Marché de Londres," "La Dame de Saint Tropez," and "Marie Jeanne, ou la Femme du Peuple" (1845); "Gastibelza, ou le Fou de Tolède" and "La Prière des Naufragés" (1847).

In 1851 D'Ennery became manager of the Théâtre Historique, but resigned his office two weeks later in order to establish a new theater, to be called the "Théâtre du Peuple," a name which he afterward altered to that of "Théâtre du Prince Impérial." It was subsequently abandoned. In 1851 he also made the difficult adaptation of Balzac's posthumous comedy "Mercadet, ou le Faiseur," which he reduced from five to three acts, and which was represented at the Gymnase in 1851, and in the repertory of the Comédie-Française in 1870.

Among D'Ennery's later plays were: "La Case de l'Oncle Tom," 1853; "Les Oiseaux de Proie," 1854; "Le Médecin des Enfants" and "Le Donjon de Vincennes," 1854; "Cartouche," 1858; "Le Lac de Glenaston" and "La Prise de Pékin," 1861; "Le Château de Pontalec," "La Chatte Merveilleuse," and "Rothomago," 1862; "Aladin, ou la Lampe Merveilleuse" and "L'Aïeule," 1863; "Les Amours de Paris," 1866; "Le Premier Jour de Bonheur," 1868; "Rêve d'Amour," 1870; "Le Centenaire," 1873; "Les Deux Orphelines," 1875, his masterpiece and enormously successful.

D'Ennery wrote the libretto for several of Auber's comic operas. He dramatized many of the writings of Jules Verne. In later years he wrote several feuilletons in "Le Petit Journal," including "Le Remords d'un Ange" and "Martyre." In 1885 he adapted the "Cid" to opera, the music being by Massenet. The last of D'Ennery's popular romances, "Seule," appeared in 1897, when he was eighty-six years of age.

D'Ennery was commander of the Legion of Honor, and possessed several foreign medals. He left a fortune of nearly 6,000,000 francs, and liberally endowed the institutions with which he had been connected. Before his death he donated to the state one of his houses, containing a collection of Chinese and Japanese vases of great value.

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S. V. E.

**ENNERY, JONAS:** French deputy; born at Nancy Jan. 2, 1801; died at Brussels May 19, 1863. He was for twenty-six years attached to the Jewish school of Strasburg, of which he became the head. In collaboration with Hirth, he compiled a "Dictionnaire Général de Géographie Universelle" (4 vols., Strasburg, 1839–41), for which Cuvier wrote a preface. Soon afterward he published "Le Sentier

d'Israel, ou Bible des Jeunes Israélites" (Paris, Metz, and Strasburg, 1843). At the request of the Société des Bons Livres he took part in the editorship of "Prières d'un Cœur Israélite," which appeared in 1848.

In 1849, despite anti-Jewish rioting in Alsace, Ennery was elected representative for the department of the Lower Rhine, and sat among the members of the "Mountain." He devoted his attention principally to scholastic questions. After the coup d'état he resisted the new order of things, and was exiled for life in 1852. He retired to Brussels, where he lived as a teacher until his death.

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S. I. B.

**ENNERY, MARCHAND:** French rabbi; brother of Jonas Ennery; born at Nancy 1792; died at Paris Aug. 21, 1852; studied Talmud under Baruch Guggenheim and at the rabbinical school of Herz Scheuer, in Mayence. He went to Paris, became teacher in the family of a wealthy coreligionist, and in 1819 was appointed director of the new Jewish school at Nancy. At this time he published his Hebrew-French lexicon, the first of its kind to appear in France. In 1829 he became chief rabbi of Paris; in 1846 chief rabbi of the Central Consistory; in 1850 chevalier of the Legion of Honor.

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S. I. B.

**ENOCH (חנוך):** **1.** Son of Cain (Gen. iv. 17). A city was named after him.

**2. Biblical Data:** Name of the seventh progenitor of the race in the "book of the generations of Adam"; he was the son of Jared and the father of Methuselah (Gen. v.). He lived 365 years, and is described as "walking with God," his end being told in the words "and he was not; for God took him" (*ib.* 24). No further reference to Enoch is found in Hebrew Scripture, unless the ingenious emendation in Ezekiel (xiv. 14, 20; xxviii. 3) of "Daniel" into "Enoch," proposed by Halévy ("R. E. J." xiv. 20 *et seq.*) and adopted by Cheyne (Cheyne and Black, "Encyc. Bibl." ii. 1295), be accepted. In Ecclesiasticus (Sirach) xliv. 16 Enoch's "taking away" is referred to with the addition, in the recovered Hebrew text, of אות דעת לדור ודור (see Peters, "Hebräische Text des Buches Ecclesiasticus," p. 230, Freiburg, 1902); and in xlix. 14 his destiny is glorified.

E. G. H.

**——In Rabbinical Literature:** According to Targ. Pseudo-Jonathan (Gen. v. 24) Enoch was a pious worshiper of the true God, and was removed from among the dwellers on earth to heaven, receiving the names (and offices) of METATRON and "Safra Rabba" (Great Scribe). This view represents one and (after the complete separation of Christianity from Judaism) the prevailing rabbinical idea of Enoch's character and exaltation. Another, not quite so favorable, appears in the polemics carried on by Abbahu and others with Christian disputants (Friedländer, "Patristische und Talmudische Studien," p. 99; "R. E. J." v. 3). Enoch is held to have been inconsistent in his piety and therefore to have been removed by God before his time in order to forestall further lapses. The miraculous character of his translation is denied, his death being attributed to the plague (Gen. R. v. 24; Yalk., Gen. v. 24; Rashi and Ibn Ezra on the verse; comp. Wisdom iv. 10–14; Frankel, "Ueber den Einfluss der Palästinischen Exegese," etc., pp. 44, 45; Ecclus. [Sirach] xliv. 16; Zohar to Gen. v. 24; but see also Philo, "De Abrahamo," § 3). But withal Enoch is one of those that passed into Gan Eden without tasting the pangs of death (Yalk., Gen. v. 24).

**Divergent Views of His Character.**

In the development of the Enoch legends he is credited with the invention of the art of writing (Book of Jubilees, iv.; comp. Charles's notes on the chapter; Targ. Pseudo-Jonathan, Gen. v. 24). He teaches astronomy and arithmetic ("Sefer Yuḥasin," v.; comp. Eusebius, "Præparatio Evangelica," ix. 17; Bar Hebræus Chronicle, p. 5). These ascriptions, as well as the assumption that he was meṭaṭron, reflect the interpretation of his name as meaning the "initiated."

Neglected by the Jews for some time (Halévy, in "R. E. J." xiv. 21), Enoch reappears as the hero and author of several pseudepigraphic midrashim (comp. ENOCH, BOOKS OF), in part elaborations of material contained in the "Sefer ha-Yashar." Of these midrashim the following are the best known: "Hekalot Rabbati," "Sefer Ḥanok," "Sefer Hekalot," and "Ḥayye Ḥanok." In the "Hekalot Rabbati" (Jellinek, "B. H." iii. 83–108) Enoch appears as Meṭaṭron, "Sar ha-Panim" (see JEW. ENCYC. i. 594b, *s.v.* ANGELOLOGY), revealing celestial secrets to the learned and the wise. The "Sefer Ḥanok" (Jellinek, *l.c.* ii.) relates how the earth was abandoned by God in consequence of the sins of the generation of the Deluge. Enoch is taken up to heaven, and is appointed guardian of all the celestial treasures, chief of the archangels, and the immediate attendant on God's throne. He knows all secrets and mysteries, and, while all the angels are at his beck, he fulfils of his own accord whatever comes out of the mouth of God, and executes His decrees. He teaches; he conducts souls to the place of felicity; and he is known as "Prince of God's Face," "Prince of the Torah," "Prince of Wisdom," "Prince of Reason," and "Prince of Glory." He communicates God's revelations to Moses.

The "Sefer Hekalot" (Jellinek, *l.c.* v.) contains, among other things, an account of R. Ishmael's visit to the seventh celestial hall or temple, where he meets Enoch, raised to the dignity of Meṭaṭron, Sar ha-Panim. Enoch tells him the story of his elevation as follows: In consequence of earth's corruption by the evil spirits Shamḥazai and Azael, Enoch was translated to heaven to be a witness that God was not cruel (comp. Ecclus. [Sirach] xliv. 16, Hebr. text). There all the gates of wisdom were opened unto him as Meṭaṭron; he was appointed chief of all angels; and his carnal body was changed into one of light.

**In the Minor Midrashim.**

The "Ḥayye Ḥanok" is of later composition, but more elaborate (Jellinek, *l.c.* iv.). Enoch appears in the rôle of a pious ascetic. Called by a voice to return to the abodes of men, he preaches repentance.

He gathers a vast concourse of disciples, and, increasing in wisdom, he finally is proclaimed king. Peace reigns on earth during the 243 years of his rule. But he hankers after solitude. He abandons his throne, appearing to men from time to time to instruct them. Finally he is summoned to leave earth and to assume rulership over the "sons of God." He ascends to heaven on a horse, after the manner of Elijah's translation, in the sight of a vast multitude, which in vain repeatedly endeavors to detain him. In Tosefot to Yeb. 16b it is denied that Enoch could have been "Sar ha-'Olam" (Prince of the World).

In some late accounts Enoch reappears as a proselyte, who, though under the obligation to observe only the seven Noachian precepts, embraces Judaism. He is a cobbler sewing together worlds; and over every seam he pronounces the benediction "Blessed be the name, the glory of His kingdom for ever and aye" (see Yalḳ., Ḥadash., 25b; Yalḳ., Reubeni, 28b, Bereshit).

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——**In Mohammedan Literature:** Enoch is known to the Mohammedans as "Idris" (the Instructor). In the Koran Idris is mentioned in sura xix. 57 as a man of truth and a prophet, raised by Allah to a lofty place, and in sura xxi. 85 as a model of patience. Baiḍawi, in identifying him with Enoch, explains "Idris" as indicating his knowledge of divine mysteries. He was the first man who knew how to write, and invented the sciences of astronomy and arithmetic (see above, IN RABBINICAL LITERATURE). The story of his "death" is variously related. When on a visit to the Angel of Heaven he was met while in the fourth heaven by the Angel of Death, who informed him that he had orders to bring about his end. Idris then expired in the embrace (wings) of the Angel of Heaven, and remained in the fourth heaven ever after. In other versions Idris, also named "Uḫnukh," appears as in communication with the angel Gabriel, and as a student of the Books of Adam, as well as of those imparted to him by Gabriel. He had been sent as a preacher of repentance unto the corrupt descendants of Cain.

Idris was often compelled to defend his life with the sword against the depraved children of earth. He invented the balance to weigh justly. He was the first scribe and the first tailor. He longs to enter paradise. God sends Death disguised as a beautiful virgin to test him. He prays for death with the privilege of returning to life. This is granted. He dies, but returns to life at once; visits hell, where he beholds from the wall of division the horrors of Gehenna; and is then led to the gate of paradise. Refused admittance by the custodian, he lifts himself over the wall by clinging to a branch of the tree "Tuba," the tree of knowledge, which God for his benefit caused to bend over the wall. Thus Idris entered paradise while still living. It is possible that these legends contain traces of lost haggadahs. Mas'udi reports that Enoch (Uḫnukh) was the son of Lud, and is identical with Idris. He lived on earth 300 years and perhaps longer; he is credited with the invention of the needle and the art of sewing. He received from heaven thirty leaflets containing the praises of God and prayers.

BIBLIOGRAPHY: Hughes, *Dictionary of Islam*, s.v. *Idris*; Weil, *Biblische Legenden der Muselmänner*, pp. 62 *et seq.*; Mas'udi, *Les Prairies d'Or*, i. 73.

——**Critical View:** The translation of Enoch resembles that of other heroes of popular legend. Elijah's (II Kings ii. 1-12) is the Biblical parallel, while the fate of Ganymede, Hercules, Semiramis, Xisuthrus, and the Phrygian King of Annacus presents non-Hebrew analogues (see Winer, "B. R."; Riehm, "Handwörterb." 2d ed., i. 608). Among modern critics the view prevails that Enoch corresponds to the Babylonian Emmeduranki (Greek, "Edoranchus"), the seventh king in Berosus' list of primitive monarchs. Emmeduranki was famous for his knowledge of things divine; he was the progenitor of the priesthood. These heroes probably were originally deities, reduced in course of time to human stature, but still credited with divine deathlessness. In Enoch's case attention has been called to the coincidence of the 365 years of his life with the number of days in the solar year, and it has been suggested that Enoch originally represented the deified sun (see Gunkel, "Genesis," p. 124).

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**ENOCH, BOOKS OF (Ethiopic and Slavonic):** Apocryphal works attributed to Enoch. From Gen. v. 24 ("Enoch walked with God" and "God took him") a cycle of Jewish legends about Enoch was derived, which, together with apocalyptic speculations naturally ascribed to such a man, credited with superhuman knowledge, found their literary expression in the Books of Enoch. Of this literature a collection of fragments or single, independent pieces has come down to us in the so-called "Ethiopic Enoch," whereas the Slavonic Book of Enoch gives, as it were, a résumé of most of the current oral or literary traditions about its hero, which it brings into a certain system of its own. So far as can be judged from these books, the legends of Enoch are the following: (1) He went during his lifetime to heaven, "walked" with God's angels over all heaven (or heavens) and earth, came back to his family and told them what he had seen, and finally was again taken up to heaven. (2) During his journeys he saw the secrets of heaven and earth, that is, the natural phenomena. (3) He saw what had become of the angels, "sons of God," who, according to Gen. vi. 1–4, had come to earth and sinned with the daughters of men. (4) He interceded for these fallen angels. In 3 and 4 evidently two different cycles of legends have crossed each other, but whether 3 precedes 4, or vice versa, is hard to tell. These legends, a more popular form of tradition, are, however, not preserved unimpaired, but are strongly influenced and developed by the literary traditions which deal mainly with apocalyptic ideas.

**I. Ethiopic Enoch:** In the old Jewish and Christian literatures (for example, in the New Testament Epistle of Jude, verse 14) a Book of Enoch is quoted, and is undoubtedly often used without special reference being made to it. But about 300 the Christian Church began to discredit the book, and after the time of the Greek fathers Syncellus and Cedrenus, who cite it (ninth century), it was entirely lost until (1773) the traveler Bruce discovered in Abyssinia two manuscripts of the

book. In the nineteenth century several editions and translations were made, and many critical inquiries into its contents published. The following is a list of the various editions and translations of the Ethiopic Enoch:

**Editions:** Laurence, "Libri Enoch Versio Æthiopica," Oxford, 1838; Dillmann, "Liber Henoch Æthiopice," Leipsic, 1851 (from 5 MSS.); Flemming, "Das Buch Henoch," Leipsic, 1902 (from 14 MSS.); another edition, still fuller than that of Flemming, is being prepared by Professor Charles.

**Translations:** Laurence, "The Book of Enoch," Oxford, 1821; Hoffmann, "Das Buch Henoch," Jena, 1833–38; Dillmann, "Das Buch Henoch Uebersetzt und Urklärt," Leipsic, 1853 (standard translation for 40 years); Schodde, "The Book of Enoch Translated, with Introduction and Notes," Andover, 1882; Charles, "The Book of Enoch," Oxford, 1893; Beer, in Kautzsch, "Apokryphen und Pseudepigraphen," ii. 217-310, Tübingen, 1900; Flemming, in vol. v. of "Die Griechischen Christlichen Schriftsteller der Ersten Drei Jahrhunderte," Leipsic, 1901. There may also be mentioned here a retranslation into Hebrew (ספר חנוך) by L. Goldschmidt, Berlin, 1892, from Dillmann's German translation.

Following is an analysis of the contents:

**Ch. i.-v.:** Introduction: Enoch relates a vision of the last days, the fate of the elect and of sinners, and urges observation of the works of God in nature.

**Ch. vi.-cv.:** The main part of the book:

Ch. vi.-xxxvi.: The so-called "angelological book":

(*a*: vi.-xix.): The story of the fallen angels:

vi.-xi.: The angels on earth, their marriages and wrongdoings; announcement of their punishment.

xii.-xvi.: Enoch's visions concerning their punishment; he announces their destiny to them, but upon their supplication intercedes for them. In another vision he is told that his intercession is in vain; he then announces their final punishment.

xvii.-xix.: Enoch's journey through heaven and earth, during which he sees chiefly the fallen angels suffer the punishment which he had announced.

(*b*: xx.-xxxvi.): Enoch wanders, accompanied by the six (or seven) archangels, through heaven and earth, and is shown again the punishment of the angels (xxi.), Hades (xxii.), and the secrets of nature in the west (xxiii.-xxv.), in the center of the earth (xxvi.-xxvii.), in the east (xxviii.-xxxiii.), in the north (xxxiv. and xxxv. 2), and in the south (xxxvi.).

Ch. xxxvii.-lxxi.: The similitudes and additions:

(*a*: xxxvii.): Introduction.

(*b*: xxxviii.-xliv.): First similitude: The future kingdom of God, the dwellings of the righteous, the angels, and the secrets of nature.

(*c*: xlv.-lvii.): Second similitude: The Last Judgment by the Messiah, "the Son of Man," who sits with "the Head of Days." The holy and elect are rewarded; the heathen and sinners are destroyed forever.

(*d*: lviii.-lxix.): Third similitude (with fragments of an account of the Flood interspersed): The eternal bliss of the righteous and the sufferings of the kings and the mighty.

(*e*: lxx.-lxxi.): First and second appendices: Enoch's translation into paradise, and Enoch's ascension and election as "Son of Man."

Ch. lxxii.-lxxxii.: The Book of Celestial Physics: Theories about sun, moon, stars, intercalary days, the four quarters of the world.

Ch. lxxxiii.-xc.: Two dream-visions of Enoch before his marriage, which he recounts to his son Methuselah:

(*a*: lxxxiii.-lxxxiv.): The Flood—the first world-judgment.

(*b*: lxxxv.-xc.): The history of the world from Adam until the final judgment: Men are represented here as animals; the righteous are white cattle and sheep, the sinners and enemies of Israel are black cattle and wild animals (vision of the animals, or of the shepherds).

Ch. xci.-cv.: Admonitions and predictions of Enoch, addressed to his children:

(*a*: xci. 1-11, 18-19): Admonition to live a righteous life.

(*b*: xci. 12-17 and xciii.): The "Apocalypse of Weeks": The history of the world is outlined, divided into ten weeks.

(*c*: xcii., xciv.-cv.): Admonitions, predictions of the punishment of sinners, and promises of reward to the righteous.

**Ch. cvi.-cviii.:** Appendices:

Ch. cvi.-cvii.: Miracles and signs at the birth of Noah.

Ch. cviii.: Another speech of Enoch concerning the fate of the wicked and of the righteous.

**Language and Versions.**

The Ethiopic Enoch was originally written in Hebrew, and then translated into Greek. From this version an Ethiopic and probably a Latin translation were made. Of the Greek version ch. i.–xxxii. are preserved in a manuscript discovered at Gizeh in 1886–87 by the French Archeological Mission, and published by Bouriant in the "Mémoires" of that mission (1892, vol. ix., fasc. i.), by Dillmann in the "Sitzungsberichte der Berliner Akademie der Wissenschaften" (1892, pp. 1079 *et seq.*), by Lods, "Le Livre d'Hénoch" (Paris, 1892), by Charles, "Book of Enoch" (1893, Appendix C), and by Swete, "The Old Testament in Greek" (2d ed., iii. 789 *et seq.*, Cambridge, 1899). Furthermore, ch. vi.–ix. 4, viii. 4–x. 14, xv. 8–xvi. 1 have come down to us through Syncellus (about 800), and lxxxix. 42–49 is found in a manuscript in the Vatican. These fragments are reproduced by Charles (1893), and again by Swete (1899). Of the Latin translation only i. 9 and cvi. 1–18 are known. The first passage occurs in Pseudo-Cyprian and Pseudo-Vigilius (see Beer, *l.c.* p. 237); the second was discovered by James in an eighth-century manuscript in the British Museum, and published by Charles, *l.c.*, Appendix E, and by James, "Apocrypha Anecdota," pp. 146–150. Whether or not the whole book was translated into Latin can not be established with certainty from these fragments. All the Greek and Latin fragments are republished in Flemming and Radermacher, "Das Buch Henoch," Leipsic, 1901.

**Composition and Date.**

Almost from the beginning it was recognized that Ethiopic Enoch was composed of various independent works, and it was assumed that three sources were to be distinguished: (1) the "groundwork," i.–xxxvi., lxxii.–civ.; (2) the similitudes, xxxvii.–lxxi.; (3) Noachian interpolations, chiefly to be found in the similitudes. Different scholars gave different analyses: it is not possible to enumerate all their views, nor can all their works and articles be mentioned here. The most recent ones, in which the earlier views are usually given in full (see especially Schürer, Charles, and Clemen) are:

Schürer, *Gesch.* iii. 190 *et seq.*, Leipsic, 1898; Eng. ed. div. ii., iii. 54-73; Charles, *Book of Enoch*, pp. 9 *et seq.*, 310–311; Cheyne and Black, *Encyc. Bibl.* i. 220–225; Lawlor, *Early Citations from the Book of Enoch*, in *Jour. of Philology*, 1897, xxv. 164–225; Clemen, *Die Zusammensetzung des Buches Henoch*, in *Theologische Studien und Kritiken*, 1898, pp. 212–227; Beer, in Kautzsch, *Apokryphen und Pseudepigraphen*, ii. 217–235; Bousset, *Neueste Forschungen auf dem Gebiete der Religiösen Litteratur des Spätjudentums*, in *Theologische Rundschau*, 1900, pp. 369 *et seq.*; J. van Loon, *Eschatologieën van den Hasmoneënтijd Volgens het Boek Henoch*, in *Theolog. Tijdschrift*, pp. 421–463, Leyden, 1902.

Charles definitely proved that the so-called "groundwork" was in itself not by any means uniform. Another important step in the interpretation of the book was gained by Clemen's article, in which Gunkel's theory of apocalyptic "traditions" was applied. Charles distinguished five sections (1893) or parts (1898), to which as a sixth part the Noachian and other interpolations were added: (1)

i.–xxxvi., written before 170 B.C.; (2) lxxxiii.–xc., written between 166 and 161 B.C.; (3) xci.–civ., not earlier than 134 B.C.; (4) xxxvii.–lxx., the similitudes, written between 94 and 79, or between 70 and 64 B.C.; (5) lxxii.–lxxxii., the Book of Celestial Physics, the date of which can not be determined.

Clemen arrived at the following conclusion: "The Book of Enoch is based on twelve independent traditions or groups of traditions: (1) i.–v.; (2) vi.–xi.; (3) xii.–xvi.; (4) xvii.–xix.; (5) xx. (?)–xxxvi; (6) xxxvii.–lxix.; (7) lxx.–lxxi.; (8) lxxii.–xci. 10, 18, 19; (9) xci. 12–17, xcii., xciii., xciv.–cv.; (10) cvi.–cvii.; (11) cviii.; (12) the Noachian fragments, liv. 7–lv. 2, lx., lxv.–lxix. 25. Probably No. 3, perhaps No. 6, certainly Nos. 9, 11, and 12, were taken from written sources." According to him, the date is a little doubtful, since some of the traditions may not have been written down at once. Beer in the main follows Clemen, but gives for a part a more detailed analysis. Clemen's hypothesis of traditions seems the most acceptable, as also his analysis, except that his tenth tradition should perhaps be counted as a part of his No. 12, *i. e.*, as a Noachian fragment.

**Separate Strata.**

Some of the apocalyptic portions, above all the similitudes, seem to have been literary tradition from the beginning. But another very difficult question arises: How and in what order were the different portions of the book put together? Probably vi.–xix., possibly vi.–xxxvi., are the stock, to which other portions, younger or perhaps in part older, were gradually added. Ch. vi.–xix. were intended to tell the story of the fallen angels and Enoch's relation to them: vi.–xi. and xii.–xvi., taken from two different cycles of legends, were united; and, in order to show the execution of the punishment of the angels, xvii.–xix., narrating the journey during which Enoch is a witness of it, were added. It was very natural to join to this portion xx.–xxxvi., another tradition concerning Enoch's journey. The next step in the composition may have been the adding either of the similitudes or of one or several of the traditions in lxxii.–civ. But it seems more probable that a redactor united vi.–xxxvi. with lxxii.–civ., and wrote the introduction, i.–v., and perhaps also the conclusion, cv. This intermediate book would then have a proper beginning and conclusion.

The redactorial changes within the different portions of lxxii.–civ. may also have been made at this time. Thirdly and lastly would have been added the similitudes, probably together with the Noachian fragments xxxix. 1, 2a, liv. 7–lv. 2, lx., lxv. 1–lxix. 25, cvi., cvii. Of the latter, cvi. *et seq.* were probably added by some one who wished to carry the story on a little farther—a very common occurrence in literary history. He may have been the redactor who added the similitudes and inserted in them several other portions from the same source from which he took cvi. *et seq.* This theory is strongly supported by evidence which has only recently been discovered; namely, the true date of the Book of Jubilees, which has been proved, mainly by Bohn and Charles, to be as early as the last third of the second century B.C. In the Book of Jubilees (iv. 17–23) writings of Enoch are mentioned, and Charles ("Book of Jubilees," 1902, p. 37) concludes that the author refers only to Ethiopic Enoch vi.–xvi., xxiii.–xxxvi., lxxii.–xc. But Book of Jubilees iv. 23 may include Enoch xvii.–xxii. as well, and iv. 18 ("recounted the weeks of the Jubilees") is perhaps an allusion to the Apocalypse of Weeks, which by many critics is considered the oldest portion of Ethiopic Enoch. Thus it is very likely that the book referred to in Jubilees was the intermediate one just mentioned. Moreover, the similitudes, which were evidently unknown to the author of Jubilees, date from the first century B.C.—that is, later than Jubilees—and the Noachian fragments also were probably added in the first century, because in the second century reference (Jubilees x. 13) seems to have been made to a complete apocalypse of Noah. Last of all, cviii. was added to Ethiopic Enoch; this may have happened long after i.–cvii. had become one book (about 60 B.C.). The whole book originated and was put into writing in Palestine.

**Value.**

The Ethiopic Book of Enoch is one of the most important pieces of apocalyptic literature; it furnishes extensive contributions to our knowledge of Jewish folk-lore in the last pre-Christian centuries; it shows apocalyptic literature in its beginnings, and above all it is a source of information upon the religious ideas of Judaism, especially concerning the Messiah; finally, it also pictures the feelings of the people during the time of the Hasmoneans. More details with regard to these questions are to be found in Charles, "Book of Enoch," introductions to the single sections, and in Van Loon's article, mentioned above.

**II. Slavonic Enoch:** A book called "The Book of the Secrets of Enoch," preserved, so far as is known, only in Slavonic, was introduced to the scientific world but a few years ago, when certain manuscripts found in Russia and Servia were edited, and subsequently translated into German and English. Following is an analysis of its contents:

**Ch. i.–ii.:** Introduction: Life of Enoch; his dreams, in which he is told that he will be taken up into heaven; his admonitions to his sons before he departs.

**Ch. iii.–lxvi.:** The main part of the book:

Ch. iii.–xxxvi.: Enoch in heaven:

(*a*: iii.–vi.): The first heaven: a great sea; the elders and the rulers of the stars; the habitations of the snow; the treasuries of dew, oil, and different colors.

(*b*: vii.): The second heaven: the fallen angels imprisoned, awaiting the eternal judgment; they ask Enoch to intercede for them.

(*c*: viii.–x.): The third heaven: the Garden of Eden, with the tree of life and an "olive-tree always distilling oil"; to the north of it the place of the damned.

(*d*: xi.–xvii.): The fourth heaven: the courses and the gates of sun and moon; the wonderful singing creatures which wait upon the sun, namely, phenixes and chalcidri; a singing host of angels.

(*e*: xviii.): The fifth heaven: the watchers ("gregori" = ἐγρήγοροι), silent and mourning for their fallen brethren, who are being tormented in the second heaven.

(*f*: xix.): The sixth heaven: seven bands of angels who arrange and study the revolutions of sun, moon, and stars; the angels who are put over the souls of men and write down their lives and works; furthermore, seven phenixes and seven cherubim and seven six-winged creatures.

(*g*: xx.–xxxvi.): The seventh heaven: the Lord sitting on His throne and the ten great orders of angels standing before Him. Enoch is clothed by Michael in raiment of God's glory, and is told by the angel Vretil (Vreteel, Pravuel) all the secrets of heaven (natural phenomena) and of earth (concerning men). He is ordered to write them down in

366 books. God reveals to Enoch His own great secrets, His creation, the story of the fallen angels and of Adam; furthermore, He tells him about the seven millenniums of the earth and the eighth at the end. God also accuses the wicked, and then orders Enoch to go back to earth for thirty days to teach his children and grandchildren.

Ch. xxxvii. is probably a later addition.

Ch. xxxviii.–lxvi.: Enoch back on earth. He admonishes his sons; tells them what he has seen in the heavens; gives them his books and urges them to transmit these to others; moreover, he relates to them what God has promised to men and what He expects them to do, and asserts that there is no intercession of departed saints for sinners. In lvi. Methuselah asks a blessing from his father. In lvii. all the sons of Enoch with their families and the elders of the people are called, and Enoch gives renewed instructions as to a righteous life. In lxiv. the Lord calls Enoch, the people assemble to kiss him in Achuzan, and he addresses them for the last time.

**Ch. lxvii.–lxviii.:** Conclusion:

Ch. lxvii.: Enoch's translation into heaven.

Ch. lxviii.: Recapitulation of Enoch's life and doings; Methuselah and his brothers build an altar in Achuzan, and they and the people "make a great festivity, praising God who had given such a sign by means of Enoch, who had found favor with Him."

**Language and Origin.**

The Slavonic Enoch was written in Greek, as is shown by the derivation of Adam's name from the four quarters, *Ἀνατολή, Δύσις, Ἄρκτος, Μεσημβριά*, and by several coincidences with the Septuagint; but perhaps parts of it are based on Hebrew originals. From the Greek it was translated into Slavonic. Of this version there are five manuscripts extant, which are described in the introduction to Charles and Morfill, "The Book of the Secrets of Enoch," Oxford, 1896 (reviewed by Bonwetsch in "Theologische Literaturzeitung," 1896, cols. 153–156) and to Bonwetsch, "Das Slavische Henochbuch," in "Abhandlungen der Königlichen Gelehrten Gesellschaft zu Göttingen," 1896 (reviewed by Schürer in "Theologische Literaturzeitung," 1896, cols. 347–350).

**Date and Value.**

The Slavonic Enoch seems to be an attempt to bring all the current traditions about Enoch into a certain system, which is partly furnished by the special scheme of the seven heavens. It is therefore, with the exception of a few interpolations, derived from one author. This author, according to Charles, was probably a Jew living in Egypt, since he has certain speculations in common with Philo and other Hellenistic Jews, and since several other elements in the book betray Egyptian origin.

The book was probably written between 50 B.C. and 70 A.D.; the first date is given by the fact that Ethiopic Enoch, Ecclesiasticus, and Wisdom of Solomon are used; the second by the fact that the destruction of the Temple is not mentioned at all. The quotations from Slavonic Enoch in the Testaments of the Twelve Patriarchs, which Charles uses as additional evidence in establishing the date, are strongly doubted by Schürer. The Slavonic Enoch furnishes new material for the study of religious thought in Judaism about the beginning of the common era. The ideas of the millennium and of the seven heavens are the most important in this connection; both have been treated in detail by Charles in his introduction and commentary, published together with Morfill's translation. Another very interesting feature is the presence of evil in heaven—the fallen angels in the second heaven, and hell in the third. This belief, although probably at first current among the Christians also, was, together with the idea of the seven heavens, afterward rejected by the Church. The idea of hell in the third heaven may have been derived from expectations expressed in Isa. lxvi. 23, 24; that is, that the pleasures of the righteous in paradise will be enhanced by seeing the sufferings of the wicked.

G. E. Li.

**ENOCH, BOOKS OF (Hebrew):** See Apocalyptic Literature.

**ENOCH BEN ABRAHAM:** Talmudist and popular preacher; died after 1662. Enoch belonged to a famous family of scholars of the community of Posen. In 1649 he left Cracow, where he was preacher, to become rabbi at Gnesen. It is not known why he left the latter city: those districts of Poland were not affected by the Cossack rebellion. In 1652, when the community of Posen was on the point of sinking under its load of debt, Enoch was sent to Germany to raise funds, the community pledging itself to appoint him preacher for a period of three years on his return ("Communal Records of Posen," iii. 197a). Conditions in Posen, however, became such that the community could not longer pay its officials. Enoch left Poland, either for this reason or in consequence of the war between Sweden and Poland, which broke out in 1655 and devastated the communities of Greater Poland. He was appointed rabbi at Oettingen in Riess, where he was living in 1662 and where he probably died.

Enoch was the author of the following: "Wikkuaḥ Yosef we-ha Shebaṭim," containing homilies, Amsterdam, 1680; a dirge on the suffering of the Jews in the Ukraine and Little Poland, appended to Jacob ben Naphtali's "Naḥalat Ya'aḳob," *ib.* 1652; "Perush 'al Shir Mizmor," a commentary to Psalm lxxxiii., Prague, 1657; "Reshit Bikkurim," homilies on the existence of God, revelation, and reward and punishment; "Ḥinnuk Bet Yehudah," responsa, published together with those of his son, *ib.* 1708.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4724; Michael, *Or ha-Ḥayyim*, No. 906; Sokolow, *Gan Peraḥim*, p. 120, Warsaw, 1890.

S. S. P. B.

**ENOCH BEN JUDAH LÖB:** German Talmudist and rabbi of Schnaittach; flourished at the beginning of the eighteenth century. He studied with his father and with Rabbi Abraham Broda. His writings are included with those of his father and grandfather in "Reshit Bikkurim," and "Ḥinnuk Bet Yehudah," responsa (*ib.* 1708).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 415; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 68; Steinschneider, *Cat. Bodl.* col. 838.

L. G. A. Pe.

**ENOCH BEN MOSES:** Prominent rabbi of Cordova, 950–1024. His father was one of the four scholars who, according to tradition, were taken prisoners while on a voyage and sold as slaves, and who subsequently became the founders of Talmudic schools in their new homes (see Apulia). Enoch, then a child, was with his parents. When R. Moses achieved honor in Spain and was made rabbi of Cordova, young Enoch found for a time in brilliant

external conditions compensation for the sorrows of his childhood. He married into one of the most noble and prominent families in Cordova, and succeeded his father as rabbi. Though made wealthy through these connections, Enoch always led an ascetic life, depriving himself for the benefit of the poor and needy. After the death of Prince Ḥasdai ibn Shaprut, his friend and protector, Enoch entered again upon a period of adversity. A party arose to dispute his authority and position in favor of Joseph ibn Abitur. Enoch prevailed, and Ibn Abitur sought protection in foreign countries. Two of Abitur's followers, the brothers Jacob and Joseph ibn Gau, rich silk-manufacturers, gaining the favor of the calif by presents of money, were granted the privilege of appointing rabbis at Cordova. Thereupon they deposed Enoch and invited Abitur to return; the latter, however, declined, and died in exile. After Abitur's death Enoch was again recognized as rabbi, officiating until 1024, when he became the victim of an accident. On the last day of the Feast of Tabernacles, while ascending to the reading-desk, the old and rotten woodwork of the almemar broke down. The aged rabbi died of the injuries received in falling.

The best known of his pupils is said to have been the diplomat and scholar Samuel ha-Nagid. Excepting a few responsa (in the collections "Sha'are Ẓedeḳ" and "Toratan shel Rishonim," for instance), no works of his are now extant, though some of the earlier rabbinical authorities cite him in halakic decisions. He is mentioned in the preface to the Hebrew translation of Maimonides' commentary on Neziḳin. The statement that he translated the Talmud into Arabic seems to be due to his having been confounded with his opponent Joseph ibn Abitur.

BIBLIOGRAPHY: Abraham ibn Da'ud, *Sefer ha-Ḳabbalah*, ed. Basel, 1580, pp. 70-72; Harkavy, *Studien und Mittheilungen*, iv. 261, 386; Gross, in *Monatsschrift*, 1869, p. 531; J. Müller, *Responsen der Spanischen Lehrer*, in seventh annual report of the *Lehranstalt für die Wissenschaft des Judenthums*, Berlin, 1889; Kaminka, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 358 *et seq.*

L. G. A. K.

**ENOCH, S.:** German rabbi; born in Hamburg Oct. 8, 1814; died in Fulda Dec. 31, 1876; attended the Johannæum in Hamburg and the Talmudic lectures of Ḥakam Isaac Bernays, entered the University of Würzburg, and also became a pupil of R. Abraham Bing. He obtained his Ph.D. degree at Erlangen. He continued his Talmudic studies with L. Bodenheimer in Hildesheim, and R. Rohmann in Cassel; and founded in Altona a Jewish secondary school (Bürgerschule), which continued under his direction until he became (1855) rabbi of Fulda. Enoch edited for several years, beginning 1845, an Orthodox weekly entitled "Der Treue Zionswächter." He was also associated as editor with the Berlin "Jüdische Presse," which position he occupied at his death.

BIBLIOGRAPHY: *Israelitische Wochenschrift*, viii. 40 *et seq.*

S. M. K.

**ENOCH BEN SOLOMON AL-ḲUSṬANṬINI:** Turkish philosopher and cabalist (according to Wolf, "Bibl. Hebr." i., No. 635, also a physician); lived at Constantinople in the fifteenth century. He wrote "Mar'ot Elohim," a philosophical explanation of the visions of Isaiah and Ezekiel (mentioned in Isa. vi. 1, 2, and Ezek. i. 1 *et seq.*) and of Zechariah's vision of the candlestick (Zech. iv. 2); each vision occupies a chapter of the work. The author founded his explanation on the philosophy of Maimonides. There exist several manuscripts of this work, one of which, belonging to Ghirondi, concludes with a supercommentary to Ibn Ezra on Genesis. Ghirondi is of opinion that this commentary also is the work of Enoch.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 635, iii. 635; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 108, 110; Michael, *Or ha-Ḥayyim*, p. 415.

K. M. SEL.

**ENOCH ZUNDEL BEN JOSEPH:** Russian Talmudist; died at Byelostok 1867. He wrote: a commentary on Midr. Rabbah of the five Megillot, in two parts (Wilna and Grodno, 1829–34; 2d ed., Wilna, 1845); a twofold commentary on Midr. Tan. (*ib.* 1833); a threefold commentary on Seder 'Olam (*ib.* 1845); a commentary on Midr. Samuel (Stettin, 1860); "Mibḥar Mi-Peninim," a commentary on the Midr. Rabbah of the Pentateuch (Warsaw, 1870); novellæ on the Haggadah of the Talmud (Wilna, 1883)—these commentaries are, in fact, compilations from other commentaries, especially those of Samuel Jafe Ashkenazi, Hellin, and Bärman Ashkenazi, to which Enoch added novellæ of his own—"'Olat ha-Ḥodesh," prayers for the new moon, with treatises on fast-days, philanthropy, etc. (*ib.* 1859); a commentary on Pesiḳ. R.; "Ḥoi Ariel," a funeral sermon on the death of R. Löb Katzenellenbogen of Brest (*ib.* 1838).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 107–108, iii. 396; Fuenn, *Keneset Yisrael*, p. 312; Eliezer Kohn, *Ḳin'at Soferim*, p. 107.

L. G. N. T. L.

**ENOS:** Son of Seth, Adam's third son. In his time men began to call upon YHWH (Gen. iv. 26). At the age of ninety he begat Cainan, and he died at the age of 900 years (Gen. v. 9–11; I Chron. i. 1). The name doubtless means "man," as it is equivalent to the often recurring "nomen appellativum" אנוש ("man," Deut. xxxii. 26) and the Aramaic אנש (Dan. ii. 10). Enos and the descendants of Seth in general (Gen. v. 1 *et seq.*) have been regarded by some modern scholars as simply arbitrary pendants to the Cainites (Gen. iv. 17–24); but the two series of names are very different.

BIBLIOGRAPHY: Friedrich Delitzsch, *Wo Lag das Paradies?* p. 149; A. H. Sayce, in *The Expository Times*, 1898–99, pp. 352 *et seq.*; Hommel, *Aufsätze und Abhandlungen*, 1900, part ii., p. 222; Gunkel, *Handkommentar zur Genesis*, 1901, p. 46.

E. G. H. E. K.

**ENRIQUEZ (HENRIQUEZ):** Frequently recurring Spanish surname, often found combined with other surnames, as "Bueno Enriquez," "Gomez Enriquez," "Gabay Enriquez," etc. Many Maranos in Spain, Portugal, Amsterdam, London, Jamaica, Surinam, Barbados, New York, and other places, bear this name.

**Aaron Mendes Enriquez,** physician at Amsterdam in 1680. The "Opuscula" of De Barrios contain a letter addressed to him.

**Abraham Baruch Enriquez,** of Amsterdam; member of the Academy of Poets founded by Manuel de Belmonte, and a friend of the Spanish poet

Abraham Gomez Silveyra, whose "Dialogos Burlescos" he transcribed into a magnificent folio volume of 244 pages. An unknown relative in Tripoli sent him a letter, dated Oct. 29, 1668, expressing disapproval of the utterances of Isaac Cardoso and Isaac Orobio de Castro concerning the Messiah.

**Abraham Nuñez Henriquez,** of Amsterdam; the administrator of the charitable institution Abi Yetomim. David Nuñez Torres (1690) dedicated a sermon to him. Another **Abraham Nuñez Henriquez** owned a plantation in Jamaica in 1760. He had a relative, Moses Nuñez Henriquez, who was known in Jamaica in 1745.

**Isaac Nuñez Henriquez,** of Hamburg; Abraham Cohen Pimentel (1688) dedicated his "Discursos" to him. Another **Isaac Nuñez Henriquez** lived in Georgia in 1733. He was probably the Isaac Nuñez Henriquez who settled in New York in 1741. A third **Isaac Nuñez Henriquez** emigrated to Savannah, and died in Philadelphia in 1767.

**Jacob Cohen Enriquez** and **Jacob Gabay Enriquez** each, in 1642, inscribed a pamphlet to Manasseh ben Israel. Jacob Aboab da Fonseca dedicated (1681) his "Parafrasis" to a "Jacob Enriquez" —probably one of the foregoing.

**Jacob Nuñez Enriquez,** was a wealthy Amsterdam Jew who for some time held the Swedish crown-jewels as security. Daniel Levi de Barrios celebrated him in verse (1686). Another **Jacob Nuñez Enriquez** is known to have lived at Jamaica in 1744.

Many Maranos of the name of "Enriquez" fell victims to the Inquisition. In 1642 the sisters **Raphaela, Johanna, Micaela,** and **Beatriz Enriquez,** in Mexico, were arraigned by the Inquisition, and the picture of their dead mother, **Blanca Enriquez,** was burned in effigy. In 1680, a whole family, **Antonio, Violante,** and **Maria Enriquez,** with the husband of the last, was burned at the stake. **Louis Enriquez,** and the widow (sixty years of age) of another **Louis Enriquez,** together with her daughter, were sentenced to imprisonment for life. **Blanca Enriquez** of Cadiz and **Beatriz Nuñez Enriquez** of La Guarda were burned in effigy—the former at Seville, on Oct. 14, 1721, the latter at Valladolid on Jan. 26, 1727. **Josepha Enriquez,** from Chile, living in Malaga, wife of the martyr Simon de Andrade, on Nov. 30, 1721, and the aged (seventy-three years) **Katharina Enriquez,** of Seville, on Jan. 25, 1724, were burned at Granada. **Luis Enriquez,** farmer of the royal domains, was deported by the Inquisition (May 10, 1682) to Brazil, and **Gaspar Enriquez** of Cuenca was sentenced to imprisonment for life by the tribunal of Cordova (April 23, 1724).

BIBLIOGRAPHY: Kayserling, *Ein Feiertag in Madrid*, pp. 28 *et seq.*; idem, *Sephardim*, p. 305; idem, *Bibl. Esp.-Port.-Jud.* pp. 21, 23, 69, 71, 103, 106, 521; *Publications Am. Jew. Hist. Soc.* i. 8, ii. 48, v. 115, 117, ix. 131; Kuenen, *Geschiedenis der Joden in Nederland*, p. 212; *Catalogue de Vente de Feu M. D. Henriquez de Castro*, p. 58; Gottheil, *The Jews and the Spanish Inquisition*, in *J. Q. R.* xv., Index, p. 238.

D. M. K.

**ENSHEIM, MOSES** (known also as **Brisac,** and later as **Moses Metz**): French mathematician and liturgical poet; born at Metz 1750; died at Bayonne April 9, 1839. He was destined for the rabbinate by his parents, but left Metz against his father's will, and traveled in Germany. In 1782–85 he was tutor in the family of Moses Mendelssohn, having special charge over the education of Abraham Mendelssohn. His work (manuscript) on integral and differential calculus was highly praised by Lagrange and Laplace, with whom, as with Monge and Berthollet, he was personally associated. On leaving Mendelssohn's house he returned to Metz, where he struggled hard to make a living by teaching mathematics. Being a Jew, he was rejected for the position of professor of mathematics at the newly founded Ecole Centrale at Metz.

Ensheim was prominent in the movement instituted by the Meassefim. Filled with enthusiasm over the victory of revolutionary ideas, he wrote a triumphal song in Hebrew, which was sung (Oct. 21, 1793) in the synagogue at Metz, to the tune of the "Marseillaise," and printed in "Ha-Meassef." He was an intimate friend of Abbé Grégoire, whom he furnished with the documents and data necessary for his championship of the Jews. His last years were passed at Bayonne in Abraham Furtado's family, in which he had served as tutor, his leisure being devoted to Talmudical studies. Before his death he gave 12,000 francs, one-fourth of his fortune, to the Jewish elementary school of his native city.

BIBLIOGRAPHY: Moses Mendelssohn, *Gesammelte Schriften*, i. 54, v. 685; Grätz, *Gesch.* x. 135, 227; *Allg. Zeit. des Jud.* iii. 247, 306; *Arch. Isr.* 1845, p. 71; Bégin, *Biographie de la Moselle*, *s.v.* 1830.

S. I. B.

**ENTICING.** See ABDUCTION and SEDUCTION.

**ENTRE-RIOS.** See AGRICULTURAL COLONIES IN THE ARGENTINE REPUBLIC.

**EÖTVÖS, BARON JOSEPH:** Hungarian statesman; emancipator of the Hungarian Jews; born at Ofen Sept. 13, 1813; died at Budapest Feb. 2, 1871. On the completion of his legal studies he traveled for several years in France. Influenced by the liberalism of French literature and politics, he determined to introduce the liberal institutions of western Europe into his native country. He delivered, in 1840, as a member of the Diet, his first speech in behalf of the emancipation of the Jews. In 1841 he issued a pamphlet on the same theme, which was widely read and was translated into German and Italian. Four years later he published "A Falu Jegyzöje," a novel in three volumes, with the intention of creating, by the presentation of fine Jewish characters, a favorable sentiment toward the Jews. An English translation by Otto Wencksten appeared under the title "Village Notary" (London, 1850). After the Hungarian revolution and the subsequent agreement with Austria, Baron Eötvös was appointed minister of public worship and education (Feb., 1867); in the following December he effected the complete emancipation of the Hungarian Jews.

Not satisfied with their political enfranchisement alone, he endeavored also to secure their autonomy as religious communities. He convened a congress of Hungarian Jews (Budapest Dec. 14, 1868) which he opened with an enthusiastic speech, but he failed in his efforts to secure the adoption of a uniform communal constitution. As a result of this congress,

which sat until Feb. 23, 1869, Hungarian Judaism split into three parties—Orthodox, Conservative, and status quo-ante.

BIBLIOGRAPHY: Eötvös, *Evkönyv*, 1879; Szinnyei, *Magyar Irók Élete és Müvei*; Venetianer, *A Zsidóság Szervezete az Európai Államokban*, p. 509.

S. L. V.

**EÖTVÖS, KARL.** See TISZA-ESZLÁR.

**EPHAH.** See WEIGHTS AND MEASURES.

**EPHESUS:** Capital of Ionia, Asia Minor, and later, under the Romans, capital of Asia Proconsularis. Many Jews lived in this large Greek city during the whole of the Hellenistic period. Josephus ("Contra Ap." ii. 4) traces the granting of citizenship to the Jews of Ephesus and of entire Ionia back to the Diadochi; but as the Greeks themselves, in their dispute with the Jews, ascribed the regulation of their affairs (*idem*, "Ant." xii. 3, § 2) to Antiochus II. Theos (261–246 B.C.), it is probable that the granting of equal rights to the Jews likewise dates from that period.

In 49 B.C., when the consul L. Lentulus recruited Roman citizens in Asia Minor for the legions of the party of Pompey, the Jews of Ephesus, although Roman citizens, were exempted from military service in deference to their laws ("Ant." xiv. 10, § 13); and in 43 B.C. Dolabella, at the instance of Hyrcanus II. (*ib.* § 12), granted them the same exemption. Dolabella directed the Ephesians to make this known in other cities also; and the privilege was carried into effect in Alexandria, Sardis, and throughout Asia Minor (*ib.* §§ 14–17). Another decree of the Ephesians assured to the Jews rest on the Sabbath and the observance of their laws (*ib.* § 25). Under Augustus the Ephesians demanded that, if the Jews deemed themselves the equals of the Ephesians, they should worship the gods of the Ephesians. The advocates of the Jews in this matter were NICHOLAS OF DAMASCUS, who later became a historian, and M. Agrippa, who at that time (10 B.C.) governed the East. Agrippa wrote to the Ephesians that the Jews throughout Asia should be permitted to send gifts to the Temple at Jerusalem and to observe the Sabbath (*ib.* xvi. 6, § 4). The proconsul C. Norbanus Flaccus (Philo, "Legatio ad Caium," § 40) and Julius Antonius ("Ant." xvi. 6, § 7) wrote in like terms to the Ephesians.

Paul preached Christianity in the synagogue of Ephesus during his first visit to that city (Acts xviii. 19); Apollos, a learned Jew from Alexandria, assisted by Priscilla and Aquila, proclaimed it in the same place (*ib.* xviii. 26). Paul, on his second visit, again preached in the synagogue; but when some Jews rejected his teaching, he went to preach in the private synagogue of a certain Tyrannus (*ib.* xix. 9).

The Jews of Ephesus were completely Hellenized, and the inscriptions on the Jewish tombs found there are written in Greek: one stone commemorates a certain "Mar Maussios," *i.e.*, Rabbi Moses; another, a leading physician. Josephus often cites a certain Menander of Ephesus, whose history seems to have included that of the Jews. The city was the scene of the dialogue which Justin held with the Jew Tryphon (Eusebius, "Ecclesiastical History," iv. 18).

Ephesus is mentioned in the rabbinical writings in Targ. to I Chron. i. 5 and Yer. Meg. 71b. The Rabbis, when referring to Asia, always mean simply Ephesus. The charming tale of the widow of Ephesus, which was known as early as the Talmud (Ḳid. 80b), is treated several times in Jewish works (Steinschneider, "Hebr. Uebers." p. 969). The so-called Ephesian script, used on amulets, seems to have been employed by the Jews also (Löw, "Gesammelte Schriften," ii. 80). The legend of the Seven Sleepers, connected with Ephesus, which has also been adopted by the Koran, is an episode in the Jewish accounts of the life of Jesus (Krauss, "Leben Jesu nach Jüdischen Quellen," p. 198).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 174, 186, 228; Schürer, *Gesch.* 3d ed., iii. 12, 81; Krauss, *Lehnwörter*, ii. 14; *Ancient Greek Inscriptions in the British Museum*, iii. 2, Nos. 676, 677.

G. S. KR.

**EPHOD.—Biblical Data:** In the Old Testament this word has two meanings; in one group of passages it signifies a garment; in another, very probably an image. In the former the ephod is referred to in the priestly ordinances as a part of the official dress of the high priest, and was to be made of threads "of blue and of purple, of scarlet, and fine twined linen," and embroidered in gold thread "with cunning work" (Ex. xxviii. 4 *et seq.*, xxix. 5, xxxix. 2 *et seq.*; Lev. viii. 7). The description of the garment in these passages is not detailed enough to give a clear picture of its shape, nor does the description of Josephus do so ("B. J." v. 5, § 7; "Ant." iii. 7, § 5). All that can be gleaned from the text is the following: The ephod was held together by a girdle (חשב) of similar workmanship sewed on to it (Ex. xxviii. 8); it had two shoulder-pieces, which, as the name implies, crossed the shoulders, and were apparently fastened or sewed to the ephod in front (Ex. xxviii. 7, 27). In dressing, the shoulder-pieces were joined in the back to the two ends of the ephod. Nothing is said of the length of the garment. At the point where the shoulder-pieces were joined together in the front "above the girdle," two golden rings were sewed on, to which the breast-plate was attached (see BREASTPLATE).

In other passages from the historical books, dating back to an early period, "ephod" probably means a garment set apart for the priest. In I Sam. xxii. 18 the eighty-five priests of Nob are designated as men that "did wear a linen ephod" ("efod bad"). In this passage the Septuagint omits the word "bad," and if this omission is correct, the passage might be explained as referring to the wearing of the ephod by the priests. The word "bad" is also omitted in the Septuagint I Sam. ii. 18, where it is said that Samuel was girded with a linen ephod, and likewise of II Sam. vi. 14, which relates how David, girded only with a linen ephod, danced before the Lord. Here certainly reference must have been made to a species of garment worn only by the priest on ceremonial occasions; but even this passage gives the reader no idea of what its appearance was.

**As a Garment.**

The word "ephod" has an entirely different meaning in the second group of passages, all of which belong to the historical books. It is certain that the word can not here mean a garment. This is

evident in Judges viii. 26-27, where it is recorded that Gideon took the golden earrings of the Midianites, weighing 1,700 shekels of gold, and made an "ephod thereof, and put it in his city, even in Ophrah," where it was worshiped by all Israel. In Judges xvii. 5 Micah made an ephod and teraphim for his sanctuary. I Sam. xxi. 9 records that an ephod stood in the sanctuary at Nob, and that Goliath's sword was kept behind it. In these passages it is clear that something other than a mantle or article of attire is meant. Even where the phrase "to carry" the ephod occurs, it is evident from the Hebrew "nasa'" that reference is made to something carried in the hand or on the shoulder (comp. I Sam. xxiii. 6).

**As an Image.**

The most natural inference from all these passages is that "ephod" here signifies an image that was set up in the sanctuary, especially since the word is cited with TERAPHIM, which undoubtedly refers to an image (comp. Hosea iii. 4). This assumption obtains strong confirmation from the fact that in Judges xvii. 3 *et seq.*, which is compiled from two sources, the words "pesel" and "massekah" (graven image and molten image) are used interchangeably with "ephod" and "teraphim."

The ephod is frequently mentioned in close connection with the sacred oracle. When Saul or David wished to question YHWH through the oracle, they commanded the priest, "Bring hither the ephod" (I Sam. xiv. 18 [A. V. "ark of God"], xxiii. 9, xxx. 7). This connection between the ephod and the oracle may also be seen very clearly in the combination of Urim and Thummim with the ephod in the official robes of the high priest. It is the prerogative of the priests to carry and to question this ephod with the oracle. The sentence "Ahiah was at that time carrying the ephod before Israel" actually means that Ahiah was then the chief among the priests of Shiloh (I Sam. xiv. 3, xiv. 18 [LXX.]; compare xxiii. 6). On the oracle compare URIM AND THUMMIM.

**Connection Between Ephod and Oracle.**

This juxtaposition of "ephod" and "oracle" has led to the assumption that in the last-mentioned passages "ephod" originally meant a kind of receptacle for the sacred lots, similar to the oracle pocket in the robe of the high priest (comp. Cheyne and Black, "Encyc. Bibl." and Foote in Johns Hopkins University Circulars). This assumption would harmonize all the early passages of the historical books, for if the word "bad" be omitted, the above-mentioned passages (I Sam. ii. 18, xxii. 18) may also be taken to mean that the priests "girded" this pocket about them. But this interpretation is impossible in II Sam. vi. 14, and is not very suitable in the stories concerning the ephods of Gideon and Micah. It might be adopted, however, where "ephod" is mentioned in connection with the oracle, for the image called "teraphim" is associated with the oracle in the same way (comp. Ezek. xxi. 26 [21]; Zech. x. 2). "Ephod" would then refer to a portable image, before which the lots were cast.

It can not be definitely ascertained what connection, if any, there was between the two meanings, "image" and "priestly robe." If the designation for "image" is connected with the original meaning of "ephod" as a covering or a dress, it may be inferred that these images were made of wood, clay, or some inferior metal, and covered with a "mantle" of gold or silver (comp. Isa. xxx. 22). Smend endeavors to prove an inner connection between the two meanings by assuming ("Religionsgesch." p. 41) that the image itself was originally clothed with an "ephod bad": witness the ancient custom of the Arabs of hanging garments and swords upon their idols (Wellhausen, "Skizzen," iii. 99).

BIBLIOGRAPHY: Benzinger, *Arch.* p. 382; Nowack, *Archäologie*, ii. 21 *et seq.*, 118 *et seq.*; Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*; Foote, in *Johns Hopkins University Circulars*, May, 1900; *idem*, in *Journal of Biblical Literature*, 1902, pp. 1–48.

E. G. H. I. BE.

——**In Rabbinical Literature:** Although the high priest in the Herodian temple wore an ephod (Ḳid. 31a), tannaitic tradition has little to say regarding its character. The material of which the ephod was made was a texture consisting of twenty-eight threads, one thread of leaf gold being spun with six threads of each of the four textures mentioned in Ex. xxviii. 6 (Yoma 71b). Rashi, closely following the Bible, describes the shape of the ephod as follows:

> "The ephod was made like a girdle which women wear in riding, and was fastened in the back, against the heart, under the arms. In breadth it was somewhat wider than the back, and in length it reached to the heels; a girdle, long enough to be used as a belt, was fastened lengthwise above. The shoulder-bands, which were fastened to this girdle, were made of the same material as the ephod, and fell in front a little below the shoulders. The 'shoham' [A. V. "onyx"] stones were then fastened to the shoulder-bands, and golden threads connected the edges of the shoham stones with the breastplate (חשן) by means of the rings on the latter" (Rashi to Ex. *l.c.*; similarly, also, Maimonides, "Yad," Kele ha-Miḳdash, ix. 9–10).

Even in the tannaitic tradition there was a difference of opinion as to the order in which the names of the twelve tribes were put on the "shoham" stones (Soṭah 36a). According to Rashi's explanation of the passage, the Tannaim differ in that according to the one opinion the names followed in the sequence of the ages of the Patriarchs, with the exception of Judah, who headed the list; while according to the other opinion, the names of Leah's sons were on the stones of the right shoulder-band, and on the left side the name of Benjamin came first, followed by those of the four sons of the concubines בני השפחות, with Joseph's name at the end. Maimonides, however, probably basing his reasons on a lost baraita, says (*l.c.*) that there were 25 letters on each side and that the sequence was as follows:

| Left. | Right. |
|---|---|
| שמעון | ראובן |
| יהודה | לוי |
| זבולן | יששכר |
| דן | נפתלי |
| אשר | גד |
| בנימן | יהוסף |

According to this opinion, if the list was read from right to left, the names were arranged in the sequence of the ages of the Patriarchs, with the exception, however, that Naphtali's name, instead of following Dan's, preceded it. That Joseph's name was spelled in the unusual form Yehosef is as-

serted in the Talmud (*l.c.* 36b). In conformity with the view that the garments of the high priest possessed the power of absolving from sin (compare HIGH PRIEST IN RABBINICAL LITERATURE), it is asserted that the ephod was used in atoning for idolatrous sins, "ephod" meaning also "the idol" (Zeb. 87b). The ephod of the high priest must be distinguished from the linen ephod which is mentioned in Scripture as a common garment of priests and of the disciples of prophets (Maimonides, *l.c.* x. 13; Ibn Ezra on Ex. *l.c.*; but compare Yer. Sanh. x. 29a). Compare BREASTPLATE OF THE HIGH PRIEST; GEMS; URIM AND THUMMIM.

BIBLIOGRAPHY: Epstein, *Mi-Kadmoniyyot*, pp. 83-90; A. Portaleone, *Shilṭe ha-Gibborim*, xliv.

S. S. L. G.

**EPHOR** (lit. "superintendent"): An official in Sparta and in other parts of Greece. Officials called "ephori" were employed among the Jews: (1) in the service of the Temple at Jerusalem (Yoma 9a); (2) at Babylon (Yeb. 45b); (3) in the Byzantine empire, where an ephoros who supervised prices, weights, and measures ("Basilica," i. 42) was included in the organization of the Jewish community. Greek designations for Jewish offices are also found elsewhere in Greek countries; for instance, "didascalus" for rabbi (see "R. E. J." xii. 118), "sophoi" (*σοφοί*) for teachers (see "J. Q. R." vi. 235).

BIBLIOGRAPHY: Krauss, *Lehnwörter*, ii. 435; Grätz, *Gesch.* 3d ed., v. 35.

G. S. KR.

**EPHRAEM SYRUS:** Church father; born at Nisibis, Syria (whence his surname "Syrus"), or at Edessa, at the beginning of the fourth century. His numerous writings include Syriac commentaries on the Pentateuch and on most of the historical and prophetical books of the Old Testament. The text used by him was the Peshiṭta; but, judging from various passages of his commentaries, he understood Hebrew and often had recourse to the original. These commentaries contain numerous haggadot. Thus, for instance, in accordance with an old midrashic saying, Ephraem explains that the earth's covering of grass at the moment of Creation looked as though it were a month old, and the trees as though they were a year old (Ephraem, "Opera," i. 15; comp. Gen. R. xiv. 2; Ḥul. 60a). Adam was endowed with a brightness which eclipsed that of the sun. This brightness disappeared when he ate the forbidden fruit (i. 26a; Gen. R. xi., xii. 2). Cain's sacrifice was not accepted because it consisted of the remnants of his meals (ii. 313c; Tan., Bereshit, 7b). Such haggadot, which show the influence of Jewish tradition on the Bible exegesis of the Church Fathers, are very numerous in Ephraem's commentaries.

Unlike other Church Fathers, Ephraem never mentions the Jews in connection with the haggadot he uses, but cites them anonymously. This is probably due to his hostility toward them; indeed, of all the Church Fathers, Ephraem nourished the most vindictive hatred against the Jews, whom he often terms "the circumcised vagabonds" (טעיא נזירא). Because of their reviling of Jesus, says he, they were driven from their country and condemned to wander. He applies Solomon's judgment (I Kings iii. 16 *et seq.*) to the Synagogue and the Church. The Synagogue, he says, is continually protesting that her son is the living child and pleasing to God. Ephraem even wrote a denunciatory hymn against the Jews, of which the following passages may be cited:

> "What is thine iniquity, O daughter of Jacob, that thy chastisement is so severe? Thou hast dishonored the King and the King's Son, thou shameless one and harlot! . . . The Father was exchanged for the calf and for sundry similitudes, and the Son also was exchanged for a thief and a blood-shedder. . . ."

Ephraem is especially embittered against the Jews for their persistency in the Messianic hope.

> "Jacob blessed Judah, saying: The scepter shall not depart from thee. . . . In this passage let the Jews that perceive not search and look if there be a scepter in Judah or an interpreter between his feet, for the things that are written have not been fulfilled, neither have they hitherto met their accomplishment. But if the scepter be done away with, and the prophet be silenced, let the people of the Jews be put to shame, however hardy in impudence they be."

Ephraem acknowledges that at his time the Jewish faith had numerous accessions from heathendom. Of course, Ephraem declares that the heathen were deluded by Jewish missionaries (see his commentary on II Kings xix. 1).

BIBLIOGRAPHY: Grätz, *Haggadische Elemente bei den Kirchenvätern*, in *Monatsschrift*, 1854; Gerson, *Die Commentarien des Ephraem Syrus in Ihrem Verhältniss zur Jüdischen Exegese*, Breslau, 1868; Louis Ginzberg, *Die Haggada bei den Kirchenvätern und in der Apokryphischen Literatur*, Berlin, 1900; S. Krauss, *The Jews in the Works of the Church Fathers*, in *J. Q. R.* vi. 28-99.

J. I. BR.

**EPHRAIM.—Biblical Data: 1.** Son of Joseph. The name is connected with the root פרה ("to be fruitful": Gen. xli. 52). He was the younger of the two sons born to Joseph before the famine, Manasseh being the elder (Gen. xli. 51). Nevertheless, Jacob, while blessing both, confers on Ephraim the rights of the firstborn, to be unto him "as Reuben and Simeon" (Gen. xlvii. 1–20), Joseph unsuccessfully attempting to prevent the preference of the younger. This episode puts the historical fact that Ephraim and Manasseh (and Benjamin) originally constituted one tribe (see Gen. xlix. 22–26; Deut. xxxiii. 13–17) in the form of a personal experience in the family of the patriarch. From Joseph, Manasseh was first to separate: hence he is the elder; but Ephraim, increasing in importance and number, outstrips the brother clan. That the birthright of Reuben is given to Joseph's sons, as is stated in I Chron. v. 1, indicates the gradual disintegration of the tribe of Reuben, and the rise to prominence of the Joseph division. The successive development of these conditions is also reflected in the circumstance that in the enumerations of the tribes Manasseh sometimes precedes Ephraim (Num. xxvi. 34); sometimes the order is reversed (Num. i. 32).

Holzinger ("Genesis," p. 199) and Guthe ("Geschichte des Volkes Israel," 1899, pp. 2 *et seq.*) declare Ephraim to have been a later personification (compare Gunkel, "Genesis," p. 427). For arguments against this theory see Koenig, "Einleitung in das Alte Testament," pp. 183–185. While blessing, Jacob crosses (שכל) his hands in order to place his right hand upon the head of Ephraim. This

verb, which occurs only in this passage, has given rise to curious rabbinical interpretations. Connecting it with "sekel" (mind, wisdom), Targum Onḳelos construes it as indicating that Jacob acted with full knowledge (see also Rashi and Ibn Ezra to the verse). According to R. Judah, שכל really reads "shikkel," and signifies that Jacob despoiled Manasseh in favor of Ephraim (Pesiḳ. R. 3 [ed. Friedmann, p. 12a, note 85]). R. Nehemiah claims that the expression denotes the power of Jacob to "instruct" and guide the holy spirit (*ib.*). It is of interest to note that the words of Jacob's blessing (Gen. xlviii. 16) constitute one of the "pesuḳe de raḥame," verses petitioning protection which, according to the saying of Abaye (Ber. 5a), were added to the Shema' recited on retiring. E. G. H.

—**2.** The tribe; named after its eponym, Ephraim, the second son of Joseph (Gen. xli. 50 *et seq.*). Of its earlier history, an obscure gloss (I Chron. vii. 21, 22) preserves only a vague reminiscence of a cattle-raid in which the tribe was ingloriously beaten by the aboriginal people of Gath. At the time of the Exodus Ephraim appears to have been numerically one of the smaller tribes (40,500 warriors, while Judah is credited with 74,600, Zebulun with 57,400, Manasseh with 32,200, and Benjamin with 35,400: Num. i. 32–37). But Ephraim, Manasseh, and Benjamin, descendants of Rachel, marched together, Ephraim in the lead, and camped west of the Tabernacle (Num. ii. 18). The chief of Ephraim, who made the offerings for his brothers, was Elishama, son of Ammihud (Num. i. 10, vii. 48–53). Among the spies sent into Canaan was Hoshea of Ephraim, whose name was changed to "Joshua" (Num. xiii. 9, [R. V. 17]), and his succession to the leadership after Moses proves that by the invasion Ephraim had risen to dominant influence, though the figures of the census, which credit it with only 32,500 warriors against Manasseh's 52,700 and Benjamin's 45,600, show a loss (Num. xxvi. 34 *et seq.*).

**Chief of Ephraim.**

At the apportioning of the land, Ephraim was represented among the commissioners by Kemuel, the son of Shiphtan, as well as by Joshua (Num. xxxiv. 24). From Joshua xvii. 14–18, xviii. 5, it is plain that at the conquest and settlement of the land Ephraim and Manasseh (and Benjamin: compare Ps. lxxx. 2; II Sam. xix. 20; Num. ii. 18 *et seq.*) were considered one tribe—that of Joseph. Indeed, in the old tribal poem, the so-called Blessing of Jacob (Gen. xlix. 22 *et seq.*; compare Deut. xxxiii. 13 *et seq.*; Judges i. 22), by modern critics ascribed to the early part of the period of the Judges, Joseph is named in place of Manasseh and Ephraim. In consequence of the necessity of acquiring more territory to provide for its growing numbers, this Joseph group forced its way northward through hostile territory (Josh. xvii. 14 *et seq.*). This movement resulted in the isolation of Manasseh and Ephraim (Josh. xxi. 5) though the lines of demarcation between their separate possessions were by no means consistently or continuously drawn, each having settlements in the district of the other (Josh. xvi. 9; xvii. 8, 9). The southern boundaries of the portion of Joseph, which constituted also the southern frontier of Ephraim, are these: Starting from the Jordan, near Jericho and its springs on the east, and following the desert of Beth-aven, which rises from Jericho to the hill of Beth-el, the line passed from Beth-el to Luz; thence toward the boundary of the Archites ('Ain 'Arik) to Ataroth, descending westward toward the frontier of the Japhletites to the border of the nether Beth-horon and to Gezer (Tell Jezer), terminating at the sea (Josh. xvi. 1–3).

In Josh. xvi. 5 *et seq.*, however, the statement is made that Ephraim's border eastward ran from Ataroth-addar to Beth-horon the upper, bending westward at Michmethath on the north, and then, turning eastward to Taanath-shiloh (the modern Ta'na), passed along it to the east of Janoah (modern Yanun), descending again to Ataroth and to Naarah (modern Khirbat Tamiyyah), finally reaching Jericho and ending at the Jordan. From Tappuah the line proceeded westward to the brook Kanah (probably the Nahr al-Falek) and to the sea (the Mediterranean: Vulgate, incorrectly, "the Dead Sea"). These data are confusing and not always consistent; they prove that for many centuries the delimitations were uncertain and the traditions concerning them conflicting (see Holzinger, "Joshua," pp. 66, 67).

**Ephraim's Portion.**

The district occupied by Ephraim was mountainous but very fertile (Hosea ix. 13; Gen. xlix. 22; Deut. xxxiii. 13–16; Isa. xxviii. 1). Its geographical position, midway between Dan, Benjamin, and Manasseh beyond the Jordan, contributed materially to making its possessor, Ephraim, the dominant factor in the political development of the northern tribes. The mountains afforded protection; the Jordan and the sea were within easy reach; and the natural roads of communication between the north and the south passed through it. Within its borders were the old centers of the religio-political life, Shechem, Aruma, and Shiloh, the seat of the Sanctuary.

The character imputed to Ephraim reflects the rugged configuration of its home district (Gen. xlix. 23, 24). Ephraim is equipped with "the horns of the wild ox" (Deut. xxxiii. 17).

**Ephraim's Martial Character.**

The deeds of the tribe reported in the Book of Judges bear out this characterization. It had a share in the expedition against Hazor and King Jabin (Judges iv. 2; Josh. xix. 36). Deborah is represented as residing in its borders (Judges iv. 5; see for modern critical views Budde, "Das Buch der Richter"). In the Song of Deborah the tribe is commended as among the first to respond to the summons to arms (Judges v. 14). Ephraim, jealous of its rivals for the leadership, has a dispute with Gideon about being neglected at the outset of his campaign against the Midianites (Judges vii. 24, viii. 1); but its displeasure is abated by a happily turned compliment about "the gleaning of the grapes of Ephraim being better than the vintage of Abiezer" (Judges viii. 2). Under Jephthah the men of Ephraim again resented a slight of this kind (xii. 1), but with dire consequences to themselves. The Gileadites, having an old grudge against them (Judges xii. 4), smote them, and the venture cost the tribe 42,000 men (*ib.* 6).

The episode is of linguistic interest, as in connection therewith the peculiar dialectic difference of the

Ephraimitic speech is recorded in the "s" pronunciation of the word "Shibboleth" (*ib.*). Abdon of Pirathon, an Ephraimite, is mentioned as one of the later judges (xii. 15), while, thanks to Abimelech, Ephraim and its capital Shechem enjoy, if only for a short time, the distinction of being the first in Israel to be under a king (ix. 6). Samuel sustained close connections with Ephraim (I Sam. i. 1, vii. 15–17). In his selection of Saul as king, the jealousies of the tribe were well considered, the new monarch being a Benjamite and therefore an ally of Ephraim. Hence, at the death of Saul, Ephraim remained loyal to his son Ishbosheth, and accepted David's (Judah's) rule only after Abner's and Ishbosheth's assassination (II Sam. ii. 9, v.); but under Solomon's successor it found the coveted opportunity, with the support of the Ephraimite prophet Ahijah, to secede and set up its own independent kingdom under Jeroboam (I Kings xi. 26, 29), with Shechem as the capital (I Kings xii. 1).

Thenceforth the history of Ephraim is merged in that of the Northern Kingdom, in which it remained the dominant factor, so that, especially in figurative speech, its name came to be used for the state of the Ten Tribes (Isa. vii. 2–5, 8; Hosea v. 3, 5, 9; vi. 4, and elsewhere). In II Chron. xv. 8–11 the secession of Ephraim is denounced as a forsaking of the God of its fathers and of His laws. II Chron. xxx. 1, 10, 18 describes the irreligion of Ephraim in mocking the emissaries of Hezekiah, come to invite them to keep the Passover in Jerusalem, and concludes the account by reporting the destruction of all the idolatrous appointments by the pious celebrants, "even in Ephraim [and Manasseh]." Josiah is credited with despatching an embassy on a similar errand (II Chron. xxxiv. 6, 9).

**Secession of Ephraim.**

Ephraim's rejection is spoken of in the Psalms (lxxviii. [A.V. lxxvii.] 67), though in lx. 7 Ephraim is hailed "as the defense of [God's] head" (compare cviii. 8). Ephraimites constituted an element in the formation of the new people, the Samaritans (Ezra iv. 4: "'Am ha-arez" [עם הארץ]; Ecclus. [Sirach] ii. 26: "That foolish people that dwell in Shechem").

E. G. H. E. K.

—**In Rabbinical Literature:** Though for seventeen years Jacob instructed Ephraim, yet when the latter came with his father Joseph and his brother Manasseh to be blessed Jacob did not recognize him, because on seeing Jeroboam and Ahab, Ephraim's descendants, the prophetic spirit left him. Joseph then addressed a fervent prayer to God, and the spirit of prophecy returned. Jacob then saw another of the descendants of Ephraim, Joshua benNun, and thereupon gave the precedence to Ephraim over his elder brother Manasseh by placing his right hand upon his head and by mentioning his name first (Tan. to Wayeḥi). Ephraim was thus favored with the birthright because he was modest and not selfish (Gen. R. vi.; Pesiḳ. R. 3). God, who executes the wishes of the just, confirmed Jacob's blessings, and Ephraim took precedence over Manasseh in the order of the Judges (Joshua of Ephraim coming before Gideon of Manasseh), in the order of the standards (Ephraim's preceding that of Manasseh), in the offering of the princely sacrifices (Num. vii.), and in the order of Kings (Jeroboam and Ahab coming before Jehu: Num. R. xiv.). In imparting the blessing Jacob said to Ephraim: "Ephraim, the heads of the tribes, the chiefs of the yeshibot, and the best and most prominent of my children shall be called after thy name" (Lev. R. ii.); Joshua, Deborah, Barak, Samuel, Messiah ben Joseph, and Messiah ben David were Ephraimites (Pesiḳ. R. 37 [ed. Friedmann, p. 164a]). The tribe of Ephraim miscalculated the time of the deliverance of the children of Israel from Egypt, and left the country thirty years before the appointed time. They were met by a hostile host of Philistines, who offered them battle, in which the Ephraimites lost 300,000 men (according to Pesiḳ., 180,000; according to Pirḳe R. El., 200,000). Their bones were strewn in heaps along the roads. According to the "Sefer ha-Yashar" (see Shemot), this event took place in the 180th year after the Israelites went to Egypt, when 30,000 infantry from the tribe of Ephraim left Egypt. The battle was waged near Gath. Because they rebelled against the word of God in leaving Egypt before the end of the captivity destined by God had arrived, all except ten were slain. The Philistines lost in the battle 20,000 men. The ten men who escaped from the battle returned to Egypt and related to their brethren what had happened to them. Ephraim, who was still alive, mourned over them many days. That the children of Israel might not see the bleached bones of the slain of Ephraim and return to Egypt, God led them to Canaan by circuitous ways (Ex. R. xx.). The slain Ephraimites were subsequently resuscitated by Ezekiel (Sanh. 92b). Ephraim's banner was painted black, and bore the picture of a bullock (Num. R. ii.); Moses alluded to it when he said of Joseph: "The firstling of his bullock, majesty is his" (Deut. xxxiii. 17, R. V.). In the camp Ephraim occupied the west side; from the west come the severest winds, and also heat and cold; to these Ephraim's strength is compared (Num. R. ii.). As God created the four cardinal points and placed against them the standards of four of the tribes, so He surrounded His throne with four angels, the angel to the west being Raphael ("the Healer"), who was to heal the breach wrought by Ephraim's descendant, King Jeroboam (Ex. R. vii.). See MESSIAH.

I. BR. S. S.

**EPHRAIM, MOUNTAIN OF** (הר אפרים; R. V. "hill country of Ephraim"): The northern part of the mountain range west of the Jordan, extending from Beer-sheba to the great plain of Esdraelon. Its southern boundary is not expressly indicated in the Old Testament, and probably never constituted a geographically defined line. It is certain, however, that the section on the north comprised a larger area than that inhabited by the tribe of Ephraim; for, according to Judges iii. 27, the Benjamites also were dwellers in the Ephraim hill country. It is further stated in Judges iv. 5 that Deborah lived between Ramah and Beth-el in Mount Ephraim. As for the extension of the hilly country on the north, the allusion in Josh. xvii. 14 *et seq.* would seem to prove that it was not taken to stretch as far as the plain of Esdraelon, unless the "wood

country" (R. V. "forest") here mentioned designates, as some authorities assume, the section of the mountain range between Shechem and the plain. At any rate, the "wood country" is contrasted here with the "Har Efrayim." The whole passage, however, is not clear.

In distinction from the range in Judah, which is somewhat regular in its outline, Ephraim consists of valleys and peaks running in all directions. It also includes several plains without outlet, which in the rainy season are transformed into marshes. The great depression in which Shechem is situated divides the mountain into two halves, the southern and the northern. The southern half attains, in its northern part near Shechem, an elevation of 2,604 feet (Mount Gerizim). The northern half commences near Shechem with Mount Ebal, from which issues a ridge terminating in Ras Ibzik with an elevation of 2,205 feet. The promontory Carmel, at an elevation of 1,656 feet, forms the terminus on the northwest.

The hill country of Ephraim is far more fertile than that of Judah, and comprises a number of splendid valleys richly studded with orchards. The marshy plains mentioned above contain excellent soil in summer. The peaks, on the other hand, are bald, being sparsely covered with shrubbery.

E. G. H. F. Bu.

**EPHRAIM B. AARON NABON.** See Nabon, Ephraim b. Aaron.

**EPHRAIM B. GERSHON:** Turkish preacher and physician of the middle of the fifteenth century; lived in Negropont and Constantinople. He was a friend of Mordecai Comtino and Samuel Bueno, for the funeral of whose sister he composed a sermon. His sermons, still extant in manuscript, are interesting as literary and historical documents. He was probably the teacher of Elijah Mizraḥi.

Bibliography: Steinschneider, *Hebr. Bibl.* xvii. 110, 134 *et seq.*; xix. 30 *et seq.*

G. M. K.

**EPHRAIM B. ISAAC OF REGENSBURG** (also called **Ephraim the Great**): German tosafist and liturgical poet of the twelfth century; died in Regensburg about 1175, probably at an advanced age. He was one of the oldest pupils of R. Tam, under whom he studied in his youth, and he probably attended other yeshibot. On his return from France he settled in Regensburg, probably his birthplace, where, with Isaac b. Mordecai and Moses b. Abraham, he established a rabbinical collegium. His life was spent in that city, where also lived his son Moses, a noted scholar, and his grandson Judah, a pupil of Eleazar of Worms. Ephraim was an independent character among the German Talmudists of the twelfth century. Of remarkable keenness of perception, he refused to recognize, either in the theoretical or in the practical field, any post-Talmudic authority, and often, therefore, came into conflict with his teachers and colleagues. This was the case when he tried to introduce extensive modifications of the strict Passover regulations, or when, in spite of the remonstrances of so old an authority as Eliakim b. Joseph, he permitted pictures of lions and snakes in the synagogue. Established customs and religious regulations which had been long regarded as inviolable were abrogated by Ephraim when no reason for their existence could be found in the Talmud. With even greater recklessness did he proceed in the explanation of the Talmud. Traditional interpretations, and sometimes even traditional readings, had no authority for him. He had the courage in a letter to his teacher to characterize certain parts in the benediction recited at the Habdalah, on the evening of the festivals, as "foolish verbosity"; and to criticize the customary shofar-blowing on Rosh ha-Shanah.

In spite of the sharp rebuke which he elicited from R. Tam, who called him conceited and impertinent ("Sefer ha-Yashar," ed. Rosenthal, p. 148), Ephraim seems to have abated but little of his independence, as shown in his frequent differences with his former pupil and colleague Joel b. Isaac, and in his answer to R. Tam (*ib.* pp. 149 *et seq.*). In fact, he is known in halakic literature for his many propositions tending to modified interpretations of the Law, some of which prevailed in spite of general opposition. He would have achieved still greater success, no doubt, but for a violent temper which caused him on several occasions to leave the synagogue during the service in fierce anger on account of some usage not approved by him. As a liturgical poet he excels all his German and many of his French contemporaries. His language is concise but clear, graceful though forceful. His ingenious turns and facile expression often call to mind the Spanish piyyuṭim. Like them, he also wrote poems in strophic rime and verse measure, which, nevertheless, are easy and flowing. His piyyuṭim are filled with lamentations over the sufferings of Israel and with penitential reflections; twenty-eight of them have been preserved.

Ephraim wrote tosafot to various treatises, some portions of which may be found in the printed tosafot as well as in other works. His commentary on Abot, which in the fifteenth century was still in existence, seems to have since been lost. Some of his responsa are found in R. Tam's "Sefer ha-Yashar" and Eliezer b. Joel's "Abi ha-'Ezri." The R. Yaḳḳir who is quoted by some authorities is probably identical with Ephraim, since "Yaḳḳir" may have been a by-name for "Ephraim" (see Jer. xxxi. 20). He must not, however, be confused with Ephraim of Bonn, nor with Ephraim, the pupil of Alfasi.

Bibliography: Dembitzer, notes on the ספר ראבי"ה, pp. 54a, 55a; Gross, in *Monatsschrift*, xxxiv. 265-266; Kohn, *Mordechai b. Hillel*, pp. 113-117, 127-129; Weiss, *Dor*, p. 346; Zunz, *Literaturgesch.* pp. 274-279; idem, *Z. G.* p. 125; idem, *S. P.* pp. 254-257 (German translations of some of Ephraim's poems).

L. G.

**EPHRAIM B. JACOB** (known also as **Ephraim of Bonn,** and **Shallum**): German Talmudist, liturgical poet, and chronographer; born in 1133; died after 1196. Ephraim belonged to a prominent family of scholars, which included Eliezer b. Nathan, to whom he addressed questions, and Leontin b. Jacob. He had two brothers, **Hillel** and **Kalonymus,** both of whom he outlived. As a boy of thirteen he witnessed the bloody persecutions to which the Jews on the Rhine were subjected, and, with many of his coreligionists, found refuge from the fury of the mob in the castle of Wolkenburg,

near Königswinter, in the archbishopric of Cologne. Later he lived at Neuss, and left there for Cologne only a few days before the massacre of 1187. He lost, however, on this occasion, a large part of his fortune. He seems to have resided usually at Worms. Ephraim was one of the important German Talmudists of his time, although comparatively little is known of his work in the field of Halakah. He frequently wrote responsa in conjunction with Judah b. Kalonymus, Moses b. Mordecai, and Baruch b. Samuel; several of them are quoted in the "Mordekai"; but the "Ḥibbur" mentioned in the "Mordekai" is not by him, but by EPHRAIM B. NATHAN.

Ephraim is better known as a liturgical poet. Zunz enumerates twenty-three of his piyyuṭim, several of which are found in German and Polish liturgies. For instance, his "Elohim Ziwwita Lidideka" and "Ha-Raḥman Hu Asher Ḥanan" are still recited in Germany on the occasion of a circumcision. Ephraim was, perhaps, the last German to compose poems in Aramaic for the synagogue, his seliḥah, "Ta Shema'," being especially well known. This piyyuṭ is a mosaic containing forty-five lines, a combination of Aramaic expressions and phrases used in the Talmud. His Hebrew piyyuṭim are frequently acrostic compositions with a Talmudic phraseology, and are therefore in many cases obscure and ungraceful. He had wit and a great command of both Hebrew and Aramaic. In almost all his poems he alludes to the persecutions and to the martyrs of Judaism. He also wrote a commentary on the earlier portions of the Maḥzor, which became the chief source for the similar work of a compiler in the beginning of the fourteenth century, and which is extant in manuscript in Hamburg (Steinschneider, "Cat. der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg," p. 57).

Ephraim's account of the persecutions of the Jews in Germany, France, and England, between 1146 and 1196, is of great historical value. It is in a great measure the record of his own experiences, which are related impartially, and is among the most valuable of the documents used by medieval chronographers in their history of the persecutions during the period of the Crusades. It was printed for the first time as an appendix to Wiener's German translation of Joseph b. Joshua ha-Kohen's "'Emeḳ ha-Baka" (Leipsic, 1858), and translated into German by S. Baer in "Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge" (Berlin, 1892). Scattered notices by contemporaneous Christian writers testify to the accuracy of Ephraim's descriptions.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed. vi. 185, 232-233; Kohn, *Mordechai ben Hillel*, pp. 117-118; Landshuth, *'Ammude ha-'Abodah*, pp. 47-48; Michael, *Or ha-Ḥayyim*, p. 509; Zunz, *Literaturgesch.* pp. 288-293; idem, *S. P.* pp. 262-263 (contains a translation of a seliḥah by Ephraim); idem, *Z. G.* p. 363; compare Aronius, *Regesten*, No. 232.

K. L. G.

**EPHRAIM BEN JACOB HA-KOHEN:** Lithuanian Talmudist; born at Wilna 1616; died June 3, 1678, at Ofen, Hungary. Driven by the Chmielnicki persecutions from his native city, where he was dayyan, he went to Moravia. He filled the office of rabbi, first at Trebitsch and then at Ofen.

Ephraim's works include: "Sha'ar Efrayim," responsa arranged according to the order of the Shulḥan 'Aruk (Sulzbach, 1688); and "Maḥaneh Efrayim," notes to the Pentateuch, which he left in manuscript.

BIBLIOGRAPHY: *Sha'ar Efrayim*, Introduction; Fuenn, *Kirya Ne'emanah*, p. 73, who wrongly calls Ephraim's father Aaron instead of Jacob; Emden, *Megillat Sefer*, Index, Warsaw, 1896.

L. G. A. PE.

**EPHRAIM BEN JOSEPH OF CHELM (JAMBROWER):** Polish liturgist; born at Chelm, Poland, at the end of the sixteenth century; died at Wreshna, Poland, about 1650. His father, rabbi at Jambrower, Poland, entrusted his education to David ben Jacob of Szczebrszyn. After residing for some years at Cracow, Ephraim was called as rabbi to Wreshna. He wrote "Ba-Kosharot," in two parts, containing twenty-two liturgical poems, some of which are accompanied by a commentary and by halakic decisions (Cracow, 1607).

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 433; Steinschneider, *Cat. Bodl.* col. 904; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 241; Michael, *Or ha-Ḥayyim*, No. 508.

G. I. BR.

**EPHRAIM BEN JUDAH:** Liturgical poet of the twelfth century. According to Zunz ("Literaturgesch." p. 348) he lived in the northern part of France, and may be identical (*ib.* p. 495) with the Ephraim quoted by Jeroham in his "Toledot Adam we-Ḥawwah" (xv. 5, § 10). The Maḥzor of Avignon contains a piyyuṭ for the first day of Passover, beginning with "Wayehi ba-ḥazi ha-layelah," and bearing the name "Ephraim b. Judah," and an ancient Maḥzor of Rome contains two piyyuṭim written by an Ephraim b. Judah.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 465; idem, *Literaturgesch.* pp. 348, 495; Landshuth, *'Ammude ha-'Abodah*, p. 47; Fuenn, *Keneset Yisrael*, p. 152.

K. M. SEL.

**EPHRAIM MAḲSHA'AH** (="the Objector"): Scholar of the second century; disciple of R. Meïr. He is known only for several homiletic remarks in the name of his teacher. One accounts for the selection of Obadiah for the mission of evil tidings to the Edomites by asserting that this prophet was himself an Edomite, a proselyte to Judaism: his mission to that people illustrated the proverb, "From the woods themselves something must go into the hatchet [which is to fell the trees]" (Sanh. 39a; compare Yalḳ. to Obad. i. 1, § 545).

S. S. S. M.

**EPHRAIM MOISICH.** See ANBAL THE JASSIN.

**EPHRAIM B. NATHAN:** German Talmudist of the thirteenth century; died before 1293. He was a pupil of Simḥah of Speyer and of Isaac b. Moses of Vienna. Under the latter he probably studied at the same time as did Meïr b. Baruch, as the names of both appear together as signatures to a responsum on an important communal question. Ephraim was the teacher of Mordecai b. Hillel, who refers to him simply as "my teacher Rabbi Ephraim." Mordecai often cites the halakic writings of Ephraim, which are sometimes called חיבור, sometimes קובץ. The exact nature of these writings is difficult to determine. To judge from Mordecai's quotations,

however, they would seem to have extended over the whole Talmud, and to have contained explanations, as well as rules for religious practise. Ephraim also wrote a seliḥah for the Minḥah of the Day of Atonement, in which the initial words of its strophes form an acrostic of fourteen words.

Bibliography: Kohn, *Mordechai ben Hillel*, pp. 35-36; Zunz, *Literaturgesch.* p. 357.

L. G.

**EPHRAIM SAFRA** (="the Scribe" or "Teacher"): Palestinian scholar of the third century; disciple of Simeon b. Laḳish, in whose name he reports a civil law (B. M. 119a). The same report appears elsewhere (Yer. B. M. x. 12c) without the reporter's cognomen and without any indication of his relation to Simeon. Rabbinowicz ("Dikduḳe Soferim" to B. M. *l.c.*) cites versions of the same report, reading Ephraim Maḳsha'ah. If this be adopted, the order of author and reporter must be changed.

S. S. S. M.

**EPHRAIM BEN SAMSON:** Bible exegete; flourished in France in the twelfth and thirteenth centuries. He was the author of "Perush 'al ha-Torah," which consists chiefly of gematria and "noṭariḳon." He largely followed Eleazar of Worms. The commentary was published at Leghorn (1800), in the Pentateuch commentary "Torah Or." It would appear from a passage on Genesis (Wayeẓe) that he wrote that part at least before 1220. Parts of this commentary were utilized by Azulai in his "Naḥal Ḳedumim" (Leghorn, 1800).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 251; Azulai, *Shem ha-Gedolim*, i. 32, Wilna, 1852; Zunz, *Z. G.* pp. 83, 92; Fürst, *Bibl. Jud.* i. 223; Steinschneider, *Jewish Literature*, p. 145; De Rossi, *Dizionario*, p. 102; Fuenn, *Keneset Yisrael*, p. 155.

K. M. Sel.

**EPHRAIM SOLOMON BEN AARON OF LENCZIZA:** Rabbi and popular preacher at Prague; born probably at Lencziza, Poland; died at Prague March 3, 1619. After having filled the office of rosh yeshibah at Lemberg, he was appointed in 1604 rabbi of Prague, and remained in this position until 1618.

Ephraim was the author of the following works: "'Ir Gibborim," in three parts, the first, entitled "Petiḥot u-She'arim," containing a rhetorical introduction and an ethical treatise, and the second and the third being homilies on the Pentateuch, Basel, 1580; "'Olelot Efrayim," ethical sermons based upon Bible and Talmud, in four parts, Lublin, 1590; "Keli Yeḳar," annotations on the Pentateuch, *ib.* 1602; "Sifte Da'at," forming the second part of the preceding work and containing homilies on the Pentateuch, Prague, 1610; "Oraḥ le-Ḥayyim," two ethical sermons, one for the Sabbath between New-Year and the Day of Atonement ("Shabbat Teshubah"), and the other for Passover, Lublin, 1595; "'Ammude Shesh," sermons, Prague, 1617; "Ribebot Efrayim," homilies on the Pentateuch (mentioned in the introduction to his work "Oraḥ le-Ḥayyim").

Ephraim was also the author of three liturgical poems celebrating Adar 2 (Feb. 15), 1611, on which date a hostile army that had entered Prague was defeated.

Bibliography: Moritz Grünwald, *Rabbi Salomo Efraim Luntschitz*, Prague, 1892; Zunz, *Literaturgesch.* p. 421; Steinschneider, *Cat. Bodl.* col. 904; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 240; Michael, *Or ha-Ḥayyim*, No. 501.

L. G. I. Br.

**EPHRAIM OF SUDILKOV** (called also **Moses Ḥayyim Ephraim**): Russian rabbi and preacher among the Ḥasidim of the Ukraine; born at Medzhibozh, Podolia, about 1750; died at Sudilkov, Volhynia, about 1799. He was the grandson of Israel Ba'al Shem-Ṭob and a twin-brother of Baruch of Tulchin. Unlike his brother, Ephraim performed no miraculous cures. He preferred a life of meditation and seclusion to the splendor of the court of a ẓaddik. Preaching and writing Biblical commentaries of a mystical nature formed his only occupations. Ephraim was only twelve years old when his grandfather died, but he religiously preserved all that he had heard from him. Ephraim's sermons, which were largely commentaries on the sayings of his grandfather, were collected and published by his son under the title "Degel Maḥaneh Efrayim" (Koretz, 1810), and were approved by the best-known ẓaddikim of that time, Levy Isaac of Berdychev, Israel of Kozenitz, and Jacob Isaac of Lublin.

The work reflects his boundless admiration for the founder of Ḥasidism. He entertains no doubt of the thaumaturgic powers of BESHT. He tells of many prophetic messages from him to his brother-in-law in Palestine ("Degel Maḥaneh Efrayim," p. 6). The author insists that the miracles performed by Besht were due not to supernatural means or cabalistic methods, but to his simple and unswerving faith (*ib.* p. 32). He recommends as a model to the contemporary ẓaddikim the simple exhortation to rely upon heartfelt talks on common every-day subjects, and asserts that by such talks Besht led the people to God more effectually than by theological instruction (*ib.* pp. 36, 80). He believes firmly that when Ḥasidic teachings are professed by the entire Jewish people the national regeneration of Israel will be consummated (*ib.* p. 63).

Ephraim went to Sudilkov about 1780, but from time to time revisited his birthplace. While Ephraim was not free from the defects of Ḥasidism, he always urged simplicity and sincerity.

Bibliography: Dubnov, in *Voskhod*, 1890, xii. 125; *Degel Maḥaneh Efrayim*; *Seder ha-Dorot he-Ḥadash.*

K. H. R.

**EPHRAIM, VEITEL-HEINE:** German financier; died at Berlin in 1775. The name means "Veitel, the son of Heine [German for "Ḥayyim"], the son of Ephraim." He was jeweler to the Prussian court and mint-master under Frederick William I. and Frederick the Great, by whom he was held in high esteem. By his financial operations he assisted this king in his wars, and when afterward charges of defalcation were brought against him, the king would not permit an investigation. Being the brother-in-law of David Fränkel, when the latter was elected rabbi of Berlin (1743), Ephraim pledged himself to pay annually the sum of 150 thalers into the treasury of the congregation, so that Fränkel might employ a substitute in law cases in which his relatives were involved and in which he could not act as judge (Landshuth, "Toledot Anshe Shem," p.

37, Berlin, 1884). The most important of the organizations which he founded is the Veitel-Heine Ephraim'sche Lehranstalt in Berlin, originally founded as a bet ha-midrash about 1774.

BIBLIOGRAPHY: *Ha-Maggid*, ix. 318; Fuenn, *Keneset Yisrael*, p. 153; *Wissenschaftliche Blätter aus der Veitel-Heine Ephraim'schen Lehranstalt*, Preface, Berlin, 1862; Lebrecht, *Die Rabbinische Bibliothek des Berliner Bet Hamidrasch*, Berlin, 1852.

D. M. SEL.

**EPHRAIM, VIDAL** (known also as **Ephraim Blasom, Vidal Blasom,** and **Vidal Ephraim**): Pupil of R. Nissim of Gerona, rabbi in Palma, and teacher of Simeon Duran. He was greatly esteemed by Isaac b. Sheshet, and was noted for his mathematical attainments. He died a martyr to his faith.

BIBLIOGRAPHY: Isaac b. Sheshet, *Responsa*, Nos. 293, 309, 377; Simeon Duran, *Responsa*, i. 82b, 87a; ii. 50b; iii. 28a; Kayserling, *Gesch. der Juden in Spanien*, i. 170; Steinschneider, *Cat. Bodl.* col. 1968.

G. M. K.

**EPHRATH** or **EPHRATHAH** (אפרת, אפרתה): **1.** Wife of Caleb (son of Hezron) and mother of Hur (I Chron. ii. 19, 50; iv. 4). **2.** Another name for Bethlehem (Gen. xxxv. 19, xlviii. 7; Ruth i. 2, iv. 11; Ps. cxxxii. 6; Micah v. 1). The name "Ephratah" occurs once (I Chron. ii. 24) joined with "Caleb"—"Caleb-ephratah."

E. G. H. M. SEL.

**EPHRATI, DAVID (TEBELE)**: Russian Talmudist; born in Vitebsk 1850; died in Frankfort-on-the-Main Oct. 24, 1884. Among his ancestors were: R. Liva b. Bezalel of Prague, R. Yom-Ṭob Lipman Heller, and R. Moses Kremer of Wilna. His "Toledot Anshe Shem," Warsaw, 1875, which is an attempt at the biographies and genealogies of these notables and their descendants, from a scientific point of view was not very successful (see "Ha-Shaḥar," vii. 723–726). He wrote many Talmudical works and commentaries, but only a few of them were published, viz.: "Migdal Dawid," on halakic subjects, containing also some biographies, Mayence, 1873; "Yad Dawid Tebele," Lemberg, 1880, containing addenda to his work "Dibre Dawid," which had appeared five years previously; and "Ḳohelet Dawid ha-Efrati," on Ecclesiastes, Berlin, 1884. Ephrati also published, with the assistance of Israel Hildesheimer, a periodical dealing with rabbinical questions, under the title "Eẓ Ḥayyim," of which several monthly numbers appeared in Lemberg in 1881, and a few in Berlin in 1884. Ephrati was also associated with R. Israel Lipkin (Salanter) in the publication of the periodical "Tebunah."

BIBLIOGRAPHY: *Ha-Asif*, ii. 754.

H. R. P. WI.

**EPHRON** (עפרון): **1.** Son of Zohar the Hittite; possessor of a field called "Machpelah," which he sold to Abraham for 400 shekels (Gen. xxiii. 8, xxv. 9, xlix. 29). The Talmudists place Ephron's conduct in a poor light, alleging that after having promised Abraham the field for nothing, he accepted from him 400 shekels in good money (Bek. 20; B. M. 87; B. B. 89).

**2.** One of the places won by Abijah, King of Judah, from Jeroboam, King of Israel (II Chron. xiii. 19). But the "ḳere" is "Ephrain" (עפרין).

**3.** Mount Ephron, a district on the northern frontier of Judah, between Naphtoah and Kirjath-jearim (Josh. xv. 9).

**4.** A city on the east of the Jordan, taken and destroyed by Judas Maccabeus in his expedition to Gilead (I Macc. v. 46–51; II Macc. xii. 27; Josephus, "Ant." xii. 8, § 5).

E. G. H. M. SEL.

**EPIC POETRY**: Though an abundance of historical reminiscence and a mass of soul-stirring legend lay in the storehouse of Jewish literature, none of it was built into a heroic poem. Religious and secular poets, it is true, often treated of such subjects as Abraham and Isaac and the sacrifice on Mount Moriah, Jacob and Joseph and the stirring story of their lives, Moses and Aaron and the departure from Egypt, Joshua and the entrance into Canaan, Jeremiah and the fall of Jerusalem, Elijah the Prophet, his disciple Elisha, Jonah, Mordecai and Esther, the post-Biblical Maccabees, the Ḥanukkah festival, the ten martyrs, the woman with her seven children. These, however, are only poems with an epic coloring; a pure epic according to the rules of art was not produced during all the centuries of the Middle Ages. The stern character of Jewish monotheism prevented the rise of hero-worship, without which real epic poetry is impossible. Solomon de Oliveira is probably one of the first of whom an epic is known ("Elat Ahabim," Amsterdam, 1665).

The first to produce anything worth notice in this direction was N. H. Wessely with his Mosaide "Shire Tif'eret" (Berlin, 1789–1802), an epic on the Exodus, of linguistic elegance, but of no very great poetic worth. The influence of a similar work by the German poet Klopstock is quite evident. Next to him stands Shalom Kohn with his "Ner Dawid," an epic poem on King David (Vienna, 1834). The influence of these two epics on the readers and poets of that time and on the later "maskilim" in Galicia was considerable. In addition the following poets may be mentioned from that and the succeeding period: Issachar Bär Schlesinger ("Ha-Ḥashmona'im," Prague, 1817); Samuel Molder ("Beruriya," Amsterdam, 1825); Süsskind Raschkow ("Ḥayye Shimshon," Breslau, 1824); Gabriel Pollak ("Ha-Keritot," Amsterdam, 1834, and "Ḳiḳayon le-Yonah," *ib.* 1853); and Hirsch Wassertrilling ("Ḥadrat Elisha'," Breslau, 1857, and "Nezer Ḥamodot," *ib.* 1860). The later modern Hebraists have completely neglected this branch of poetry, and a poem with merely an epic coloring has taken the place of the stately and imposing epic itself. Works of this sort have been written by M. I. Lebensohn ("Niḳmat Shimshon," "Yoel we-Sisra," etc.)—who has also translated parts of Vergil's "Æneid"—Konstantin (Abba) Schapira, Solomon Mandelkern ("Bat Sheba'" and "Shiggayon le-Dawid"), and others. Of recent Hebrew poets may be mentioned J. L. Gordon ("Ahabat Dawid u-Mikal," Wilna, 1856, and vols. iii. and iv. of his collected works, St. Petersburg, 1883), Ch. N. Bialik, and S. Tschernichowski.

BIBLIOGRAPHY: Dukes, *Zur Kenntniss der Neuhebräischen Religiösen Poesie*, pp. 56 *et seq.*, Frankfort-on-the-Main, 1842; Franz Delitzsch, *Gesch. der Jüdischen Poesie*, passim; N. Slouschz, *La Renaissance de la Littérature Hébraïque*, passim, Paris, 1902.

G. H. B.

**EPICURUS AND EPICUREANISM.** See Apiḳoros.

**EPIGRAMS** (חרוז; in modern Hebrew פתגם, מכתם; by way of circumlocution חץ שנון, plural חצים שנונים): Short poems with an unexpected yet pointed ending; much in favor among Jewish writers because of the play of wit which they permitted, though often rather in substance than in form. Such epigrammatic phrasings of ideas were used in birthday and wedding poems, in dirges and tombstone inscriptions, as well as in epigraphs, chapter-headings, introductions, dedications, and approbations and commendations of written or printed books. They were employed especially in scholarly disputes, and have played a prominent part in controversial literature. At times they took a serious turn, at others they were humorous and satirical: to deride man's lot on earth, or to express sentiments of love, friendship, or enmity. They were used even for fervent prayers. Hebrew epigrams take mostly the form of a witty application of some Biblical or Talmudic expression; or they contain simply an allusion to persons and objects with which the reader is supposed to be familiar.

The epigram is represented in the productions of all the Jewish poets of the Middle Ages. Typical are the didactic and ethical epigrams of Samuel ha-Nagid (see Harkavy, "Studien und Mittheilungen," i., especially some of the fragments of בן תהלים and בן משלי), the gloomy verses of Solomon ibn Gabirol, the noble, tender, and at times droll epigrams of Judah ha-Levi. Moses ibn Ezra, who was somewhat older than Judah, excels him in both breadth of thought and depth of feeling, as well as in artistic expression. Sharply pointed are the epigrams of the clever and sarcastic Abraham ibn Ezra. Ingenuity and waggishness vie with each other in the productions of Al-Ḥarizi. The Italian Immanuel may also be classed with the masters of this form of poetry. The disputes about Maimonides and his works ("Moreh" and "Madda' ") occasioned a great number of epigrams, which have been collected by Steinschneider (מורה מקום המורה, ed. Meḳize Nirdamim, Berlin, 1885). Some good epigrams were produced by Eleazar ben Jacob ha-Babli, Solomon da Piera, and some of the latter's contemporaries—Azariah dei Rossi, Judah de Modena, Jacob and Immanuel Frances, the three Gavisons (father, son, and grandson, especially the last), and many others. Brüll has published a number of epigrams from a sixteenth century German manuscript, the material of which, however, goes back to a much earlier date ("Jahrb." ix. 1 *et seq.*).

Among the foremost epigrammatists of modern times, beginning with the period of enlightenment in the eighteenth century, are Ephraim Luzzatto, J. L. Jeiteles, J. B. Lewinsohn, S. D. Luzzatto, Joseph Almanzi, Hirsch Sommerhausen (חצים שנונים, Amsterdam, 1840), J. A. Benjacob, whose collected epigrams (מכתמים, Leipsic, 1842) are accompanied by a treatise on the form and essence of the epigram; M. Letteris, A. B. Gottlober, and S. Mandelkern.

G. H. B.

**EPIGRAPHY.** See Inscriptions.

**EPILEPSY:** Disease of the nervous system, manifesting itself by attacks of unconsciousness, with or without convulsions. It frequently occurs in families where there is a predisposition to neurosis, and tends to appear in the offspring of parents who suffer from syphilis or alcoholism. Consanguineous marriage, while not causing its appearance in the offspring, may aggravate it where a neurotic tendency exists.

The infrequency of alcoholism and syphilis among Jews renders them less liable than others to the disease; while the frequency of hysteria, insanity, neuralgia, etc., coupled with consanguineous marriages, intensifies any predisposition toward epilepsy.

In a discussion on the pathology of the Jews before the Academy of Medicine at Paris in 1891, Charcot stated that at the Salpêtrière, the great hospital for nervous diseases at Paris, only 39 Jewish epileptics came under observation during a period of thirteen years.

Dr. Worms, physician to the Rothschild Hospital in Paris, showed that during a period of twenty-five years (1865–90), of 25,591 Jewish patients admitted into that institution, only 77 suffered from epilepsy. Considering the fact that the Jewish population of Paris during that time was about 43,500, Dr. Worms affirmed that this was a very small proportion.

Dr. C. L. Minor of Moscow, Russia, in an analysis of his cases of nervous diseases, finds that among his 1,480 Jewish patients 36 (2.4 per cent) were epileptics, as against 60 (3.5 per cent) among his 1,734 non-Jewish patients. Among the Jewish patients 15 had suffered from epilepsy before they reached the age of fifteen. Among the non-Jewish patients only 9 had had the disease before that age.

In the Craig Colony for Epileptics, New York, 1,286 patients had been admitted up to Oct., 1902. Of these only 57 were Jews—41 men, 16 women. Thus, while the Jewish population of the state of New York is estimated to be 6 per cent of the total population, the percentage of Jewish epileptics at the Craig Colony is only 4.43.

On the whole, the figures recorded seem to imply less liability to epilepsy on the part of Jews, notwithstanding a vague impression to the contrary.

Bibliography: Lagneau, M. G. Sée, Worms, Chovet, Feré, Oser, in *Discussion sur la Pathologie de la Race Juive*, in *Bulletin de l'Académie de Médecine de Paris*, xxvi. 238–241; C. L. Minor, *Shornik v Polsku Yevreiskikh Narodnikh Shkol*, St. Petersburg, 1898.

J. M. Fr.

**EPIPHANIUS:** Bishop of Constantia, Cyprus; born at Bezanduke near Eleutheropolis, Palestine, between 310 and 320 (according to Bartolocci, in 288); died at sea in 403. Epiphanius is supposed to have been born of Jewish parents and to have embraced Christianity in his sixteenth year. A legend asserts that, before his conversion, Epiphanius was adopted by a rich Jew named Tryphon, who died soon afterward, leaving his fortune to Epiphanius. After passing four years in Egypt in a monastery, Epiphanius returned to his native village, founding there a monastery of which he became abbot. In 367 he was elected Bishop of Constantia, in Cyprus, and became a zealous defender of orthodoxy, attaining celebrity on account of his opposition to Origen, whom he had condemned before two councils (399 and 401). Epiphanius was a teacher and friend of Jerome. Suspecting Chrysostom of favoring the

followers of Origen, he went to Constantinople to denounce the heretical bishop, and died on his way back to Constantia.

Of especial interest to Jews, owing to the information it contains on Jewish, Gnostic, and Judæo-Christian views, is his Πανάριον, an account, written in 374–376, of eighty heretical sects. According to Epiphanius, the pre-Christian sects are based upon the following systems: Barbarism, Scythism, Hellenism, Judaism, and Samaritanism. Heresies derived from Samaritanism are the following, the order being slightly changed in his letter to Acacius and Paulus: Samaritans (ix.), Gorothæans (x.), Sebuæans (xi.), Essenes (xii.), and Dositheans (xiii.). Those emanating from Judaism are: Scribes (xiv.), Pharisees (xv.), Sadducees (xvi.), Hemerobaptists (xvii.), Ossæans (xviii.), Nazarenes (xix.), and Herodians (xx.). To these must be added the Nazarenes again (xxix.), the Ebionites (xxx.), and the Judaizing Sampsæans (liii.). Though he follows older sources, such as Hippolytus I., and though he is often wanting in perspicuity, he adds a great deal from his own observation and study. In regard to the Ebionites he is the only source for their gospel (Zahn, "Geschichte des Neutestamentlichen Kanons," ii., part 1, p. 724). His treatise on Biblical weights and measures (Περὶ Μέτρων καὶ Σταθμῶν), published by Lagarde in Greek, with a partial translation into German ("Symmicta," i. 210, ii. 150), and in Syriac ("Veteris Testamenti ab Origene Recensiti Fragmenta," etc., pp. 1 *et seq.*), is more than what its name implies. It treats of the Greek translations of the Bible (see Swete, "Introduction," p. 31) as well as of localities and the stars and heavenly bodies mentioned in Scripture.

In these works, as also in his "Lives of the Prophets" (ed. in Greek and Latin, Basel, 1529; in Syriac, Nestle, "Syriac Grammar," p. 87; comp. *idem*, "Marginalien," ii. 1893) and in his short treatise on Aaron's breastplate (ed. Dindorf, i. 141, and in many Syriac MSS.), he shows a varied acquaintance with Jewish traditions (see, *e.g.*, Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 24, 40, 104, 119). That he knew Hebrew seems probable from his occasional Hebrew quotations.

Bibliography: *Panarium*, in Epiphanius' collected works, ed. Oehler, Berlin, 1859-61; Bartolocci, *Bibl. Rab.* i. 424–428; Basnage, *Hist. des Juifs*, viii. 150; Hilgenfeld, *Ketzergesch. des Ur-Christenthums*, pp. 80 *et seq.*; Lipsius, *Zur Quellen-Kritik des Epiphanius*, Vienna, 1865; Harnack, in *Zeit. für die Gesammte Lutherische Theologie und Kirche*, 1874, p. 143.

J. M. Sel.—G.

**EPISCOPUS JUDÆORUM.** See Bishop of the Jews.

**EPISTOLOGRAPHY.** See Letter-Writing.

**EPITAPHS.** See Inscriptions.

**EPITHALAMIA.** See Wedding-Songs.

**EPITOMISTS.** See Legalism.

**EPSTEIN** or **EPPSTEIN:** The surname "Eppstein" is one of the oldest Jewish family names in the Slavic countries. **Nathan ha-Levi Eppstein** and **Solomon b. Jacob ha-Levi Eppstein** are mentioned in the responsa (No. 37) of R. Moses Minz about the middle of the fifteenth century. **Meïr b. Jacob ha-Levi Eppstein** was a printer in Prague in 1522. **Meïr Eppstein** was a leader of the community of that city in 1601; and **Samuel b. Judah ha-Levi Eppstein,** a pupil of Mordecai Joffe (Lebush), flourished there about 1615. In 1635 **Abraham b. Meïr ha-Levi Eppstein,** a descendant of the above R. Nathan, was rabbi of Brest-Litovsk (see "Keneset Yisrael" for 5648, "Likḳuṭim," 43). **Wolf b. Jacob ha-Levi Eppstein,** who came from Kremenetz, Volhynia, was rabbi of Friedberg, 1669–81 (see Brüll's "Jahrb." vii. 46). The cabalist Israel Joffe of Sklov mentions among the friends of his youth a certain **Aryeh Löb Epstein,** which places him about the end of the seventeenth century (see "Ha-Shaḥar," vi. 229). **Michael b. Abraham ha-Levi Epstein** flourished in Moravia 1670–80; another **Michael ha-Levi Eppstein** in 1699; and a **Judah ha-Levi Eppstein** in 1690 (Mordecai Rothenberg, Responsa, No. 14). A **Joseph b. Wolf ha-Levi Epstein** of Konitz is mentioned in the preface to "Iggeret Musar" (1713).

About the beginning of the eighteenth century **Mordecai ha-Levi Epstein,** a great-grandson of R. Abraham of Brest-Litovsk, was one of the chiefs of the Jewish community in Grodno. One of his sons, **Ẓebi Hirsch Epstein,** who died in 1772, was also a prominent leader in that city. His other son, **Aryeh Löb Epstein,** author of "Ha-Pardes," was rabbi of Königsberg. One of the latter's descendants, in his biography of the rabbi of Königsberg, collected much material for the history of the family, and according to his data the accompanying family tree may be constructed (see page 196).

The number of families named "Epstein" is very large. There are more than two hundred Epsteins in the city directory of New York (Manhattan), with a proportionate number in all the large and smaller cities of the United States where Jews live. This makes the number of the members of the Epstein families in the New World alone much larger than the combined population of the two little cities named "Eppstein," one in Bavaria and one in Hessen-Nassau, whence they are supposed to have originated. It is certain that many families assumed the name "Epstein" at a later period, while in other families the name was changed to "Ebstein," "Eppenstein," or similar forms.

The number of individual Epsteins who have achieved prominence is also correspondingly large. Among the Epsteins who merit mention are: **Jehiel Michael Epstein,** author of "Darke ha-Ḥeshbon," Wilna, 1836; **Isaac Baer Eppstein,** author of "Yesode ha-Dat ha-Yisraelit," an adaptation of Philippson's "Kurzgefasster Katechismus," Königsberg, 1849. The more important of the Epsteins are treated in separate articles below.

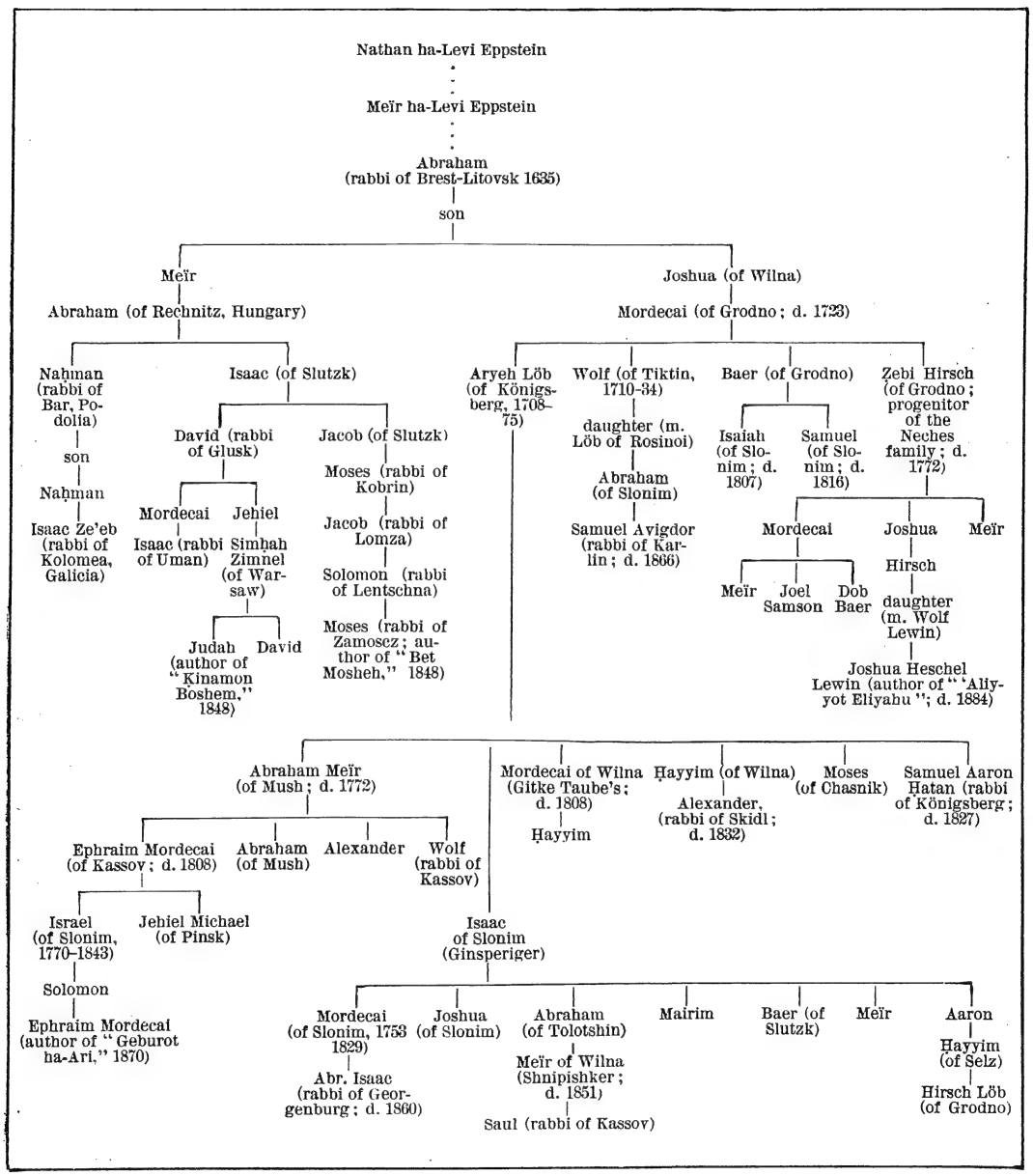
Bibliography: Zunz, *Z. G.* pp. 270–271; catalogues of the British Museum and of the library of the surgeon-general's office of the United States army, s.v. *Eppstein*; Fürst, *Bibl. Jud.*; Zeitlin, *Bibl. Post-Mendels.* s.v. *Epstein*; *Geburot ha-Ari*, Wilna, 1870; Friedenstein, *Ir Gibborim*, pp. 44, 60–61, Wilna, 1880; Efrati, *Dor we-Dorshaw*, p. 64, *ib.* 1889; Eisenstadt, *Dor Rabbanaw we-Soferaw*, p. 42, Warsaw, 1895.

J. P. Wi.

**Abraham Epstein:** Russo-Austrian rabbinical scholar; born in Staro Constantinov, Volhynia, Dec. 19, 1841. Epstein diligently studied the works of

Levinsohn, Krochmal, and S. D. Luzzatto, and when he traveled in western Europe for the first time in 1861, he made the acquaintance of Rapoport, Frankel, and Michael Sachs. After his father's death in 1874 (see Israel Epstein's biography in "Ha-Shaḥar," vi. 699–708) Epstein took charge of his extensive business interests, but gradually wound up all his affairs, and since 1884 has devoted most of his time to travel and study. He settled in Vienna in 1876 and became an Austrian subject. He is the possessor of a large library which contains many valuable manuscripts.

Epstein is the author of the "Ḳadmut ha-Tanḥuma," a review of Buber's edition of the Midrash Tanḥuma (Presburg, 1886), and of "Mi-Ḳadmoniyyot ha-Yehudim," which contains (1) treatises on Jewish chronology and archeology, and (2) a revised and annotated edition of Midrash Tadshe (Vienna, 1887). He also wrote: "Bereschit-Rabbati, Dessen Verhältnisse zu Rabba," etc. (Berlin, 1888); "R. Simeon Kara und der Jalkut Schimeoni" (Cracow, 1891); "Eldad ha-Dani," a critical edition, with variations from divers manuscripts, of the well-known work of Eldad, with an introduction and notes




GENEALOGICAL TREE OF THE EPSTEIN FAMILY.

(Vienna, 1891); "La Lettre d'Eldad sur les Dix Tribus" (Paris, 1892; reprinted from "R. E. J." xxv.); "R. Moshe ha-Darshan mi-Narbona" (Vienna, 1891); "Dibre Bikḳoret li-Kebod Rabbi S. L. Rapoport," a defense of Rapoport against the attacks of I. H. Weiss (Vienna, 1896); "Jüdische Alterthümer in Worms und Speier" (Breslau, 1896; reprinted from "Monatsschrift," v. 40). He wrote in addition many critical, biographical, historical, and archeological articles for the Jewish periodical press, especially for "Monatsschrift," "Revue des Etudes Juives," and "Ha-Ḥoḳer," some of which have been reprinted in book form.

BIBLIOGRAPHY: Autobiographical sketch in Sokolow's *Sefer Zikaron*, pp. 162–166, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* p. 79; Lippe, *Bibliographisches Lexicon*, iii. 98–99, Vienna, 1899.

H. R. P. WI.

**Alois Epstein:** Austrian pediatrist; born at Kamenitz-an-der-Linde, Bohemia, Jan. 1, 1849. He was educated at the gymnasium at Neuhaus and the University of Prague, graduating as doctor of medicine in 1873. In the same year he established himself at Prague as a physician, and in 1880 became privat-docent in pediatrics. In 1881 he was appointed physician-in-chief at the foundling hospital, and in 1884 professor at the university.

Besides numerous essays in the medical journals, Epstein has written many monographs and books, among which may be mentioned: "Ueber Blutungen im Frühesten Kindesalter," Prague, 1876; "Ueber das Systolische Schädelgeräusch der Kinder," *ib.* 1878; "Ueber die Gelbsucht bei Neugeborenen Kindern," Leipsic, 1880; "Studien zur Frage der Findelanstalten," Prague, 1882; "Beitrag zu den Bildungsfehlern des Herzens," *ib.* 1886; "Ueber das Wesen und die Behandlung der Cholera Infantum," Berlin, 1890; "Ueber Pseudodiphtheritis Septhaemischen Ursprungs," *ib.* 1894; "Vulvite, Vulvovaginite et Autres Inflammations des Organes Génitaux Externes de Petites Filles," Paris, 1897; "Ueber Angina Chronica Leptothricia bei Kindern," Prague, 1900; "Ueber Verdauungsstoerungen im Säuglingsalter," Stuttgart, 1901.

Epstein is one of the editors of the "Jahrbuch für Kinderkrankheiten."

S. F. T. H.

**Aryeh (Löb) Epstein b. Mordecai (Ba'al ha-Pardes):** Polish rabbi; born in Grodno 1708; died in Königsberg, Prussia, June 26, 1775. At first he refused to become a rabbi, preferring to devote himself entirely to study; but in 1739 he was forced by poverty to accept the rabbinate of Brestovech, Lithuania, and in 1745 he became rabbi of Königsberg, where he remained until his death. He corresponded with Elijah, gaon of Wilna, and with Jonathan Eybeschütz, with whom he sided in the quarrel about amulets.

He is the author of "Or ha-Shanim," on the 613 commandments (Frankfort-on-the-Oder, 1754); "Halakah Aḥaronah" and "Ḳuntres ha-Ra'yot" (*ib.* 1754; Königsberg, 1759); "Sefer ha-Pardes," in three parts—(1) on the Shema' and the observance of Sabbath, (2) sermons, (3) funeral orations (*ib.* 1759). Several other cabalistic and halakic works from his pen are mentioned in his own works or by his biographer. A prayer which he composed on the occasion of the dedication of a new synagogue in Königsberg (*ib.* 1756) is found in the Bodleian Library. Annotations by him and by his son Abraham Meïr are published in some of the later editions of the Babylonian Talmud. He is called "Levin Marcus" in Solowicz's "Gesch. der Juden in Königsberg," Posen, 1857.

BIBLIOGRAPHY: Epstein, *Geburot Ari*, Warsaw, 1870; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 241; Friedenstein, *'Ir Gibborim*, pp. 44, 47, Wilna, 1880.

L. G. P. WI.

**Jacob Epstein:** Polish banker and philanthropist; born in Zarki, Poland, 1771; died at Warmbrunn, Prussian Silesia, Aug. 16, 1843. In early manhood he went to Warsaw, where he succeeded in amassing a large fortune and became one of the most prominent figures in the old Polish capital. He was the first Jew in Warsaw to discard the old-style Jewish garb and to dress himself and his family in European fashion. In the rebellion of 1830–31 Epstein took the part of his oppressed countrymen, and was an officer in the insurrectionary army; but later he seems to have completely regained the favor of the Russian government, as is evidenced by his appointment as banker of the treasury commission of the kingdom of Poland in 1838.

Epstein was the founder and president of the Jewish hospital at Warsaw, on which he spent large sums and which he raised to a high standard of efficiency. Emperor Nicholas I., who visited the institution, conferred on Epstein the title of "hereditary honorary citizen." The high respect in which Epstein was held by the Christian population of Warsaw is best indicated by his election to membership in the commission of charities, which consisted mostly of Polish noblemen.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 561; *Allgemeine Zeitung des Judenthums*, 1838, No. 97; 1840, p. 340.

H. R. P. WI.

**Jehiel N. Epstein:** Son of R. Abraham Segal Epstein; flourished about the middle of the seventeenth century. He was the author of the "Ḳizzur Shene Luḥot ha-Berit" (1683), written after the style of the cabalistic "Shene Luḥot ha-Berit." A second edition, with numerous additions, and containing extracts from current ethical works, was published fifteen years later at Fürth. Nothing is known of the career of Epstein.

K. S. B.

**Joseph Lazar Epstein:** Russian educator and author; born 1821; died in Shavli April 19, 1885. For the last twenty-four years of his life he taught at the government school of Shavli. He was a contributor to the Hebrew periodicals, and was the first to write in Hebrew an account of Abraham Lincoln's life. This biography appeared in "Ha-Karmel," 1862, Nos. 34–36, under the title "Toledot Abraham" (Generations of Abraham). He also wrote a biography of Manasseh b. Israel (after Kayserling), which appeared in the same periodical (*ib.* 1863, Nos. 8–9). His Hebrew translation of M. A. Goldschmidt's life of I. M. Jost appeared in Kohn-Zedek's "Oẓar Ḥokmah," 1865, v. 3. Epstein was also the author of a history of Russia, entitled "Dibre ha-Yamim le-Malke Russya," and paying special regard to their influence on the condition of the Jews (Wilna, 1872).

Epstein's novel, "Miryam ha-Ḥashmona'it," Wilna, 1863, is a translation from the German of L. Philippson. A second novel, "Yad la-Zahab," Warsaw, 1884, was the last of his works. Like most Russian "maskilim," Epstein lived and died poor, and left his family in straitened circumstances.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* pp. 78-79; *Ha-Zefirah*, 1885, No. 16.

H. R. P. WI.

**Joshua Ḥayyim b. Mordecai ha-Levi Epstein:** Russian rabbinical scholar and communal worker; born in Wilna 1820; died there Dec. 1, 1900. He was familiarly known as "Reb Joshua Ḥayyim the Sarsur" (money-broker), and was one of the most popular and respected members of his native city. He is the author of "Ḥiddushe RiYaḤ," novellæ on the Midrash Rabbot, and "Likḳuṭe RiYaḤ," collectanea on the Talmud, published at Wilna, 1890, and distributed gratuitously among poor scholars. The work closes with three short treatises by his son Mordecai, entitled "Ma'amar Mordekai."

BIBLIOGRAPHY: *Ahiasaf*, 5662, pp. 224-225, Warsaw, 1901; Steinschneider, *Jr. Wilna*, p. 249.

K. P. WI.

**Julius Epstein:** Austrian pianist; born at Agram, Croatia, Aug. 7, 1832; pupil at Agram of the choir-director Lichtenegger, in Vienna of Rufinatscha (composition) and Halm (pianoforte). He made his début in 1852, and soon became one of the most popular pianists and teachers in Vienna.

From 1867 to 1901 Epstein was professor of piano at the Vienna Conservatorium, where Ignaz Brüll, Marcella Sembrich, and Gustav Mahler were among his pupils. Epstein edited Beethoven's "Claviersonaten"; Mendelssohn's "Sämmtliche Clavierwerke"; Schubert's "Kritisch Durchgesehene Gesammtausgabe," etc.

His two daughters **Rudolfine** (cellist) and **Eugénie** (violinist) made a concert tour through Germany and Austria during the season of 1876–1877, which was very successful. His son **Richard** is professor of piano at the Vienna Conservatorium.

BIBLIOGRAPHY: Mendel, *Musikalisches Konversations-Lexikon*; Baker, *Biographical Dictionary of Musicians*, New York, 1900; Schuster, *Julius Epstein*, 1902; Kosel, *Biographien der Wiener Künstler und Schriftsteller*, 1902.

S. J. So.

**Sigismund Stefan Epstein** (pseudonym, **Schimon Simel**): German author; nephew of Abraham Epstein; born at Warsaw, Russia, Nov. 12, 1866. He was educated at the gymnasia of Kiev and Vienna and at the University of Vienna, where he studied natural science. He went in 1895 to Berlin, where he studied physiology under Du Bois-Reymond at the Polytechnical Institute. He is at present living in Paris, France.

Epstein is the author of "Kabbala und Naturwissenschaft," 1891; "Paul Bourget als Lyriker," 1893; "H. von Helmholtz," 1895; "Emil du Bois-Reymond," 1896; "Maupassant und der Französische Roman der Gegenwart," 1899; "Der Kampf des Menschen Gegen die Natur." In 1899 Epstein collaborated in the publication of "Hundert Jahre in Wort und Bild; Eine Kulturgeschichte des XIX. Jahrhunderts," Berlin, 1902.

S. F. T. H.

**ER** (ער, "the watchful"): **1.** First son of Judah by Shuah the Canaanite (Gen. xxxviii. 3; Num. xxvi. 19). He died soon after marrying Tamar, because he "was wicked in the sight of the Lord" (Gen. xxxviii. 7). What his sin was is explained in Bereshit R. lxxxv. 4.

**2.** Son of Shelah, the son of Judah (I Chron. iv. 21).

**3.** Son of Jose, one of the ancestors of Jesus (Luke iii. 28).

E. G. H. M. SEL.

**ERA:** A historical period or reckoning of years, dating from some important event or fixed point of time. A striking event of a lasting effect is generally taken as a starting-point for a new era. The Bible contains a few instances of this kind: the Flood (Gen. xi. 10); the Exodus (Ex. xvi. 1, xix. 1, xl. 17; Num. i. 1, ix. 1, x. 11, xxxiii. 38; Deut. i. 3; I Kings vi. 1); the earthquake in the days of Uzziah (Amos i. 1); the Babylonian Exile (Ezek. xl. 1). After the return of the Jews from the Babylonian Exile they arranged their dates according to the reigns of the Persian kings, just as before the Exile they dated events according to the reigns of the kings of Judah and of Israel.

According to Lev. xxv. 8, the Israelites were commanded to count seven Sabbatical cycles of seven years each and to observe the fiftieth year as the year of jubilee. The period of fifty years is called a "jubilee." There is no record in the Bible of the actual beginning of the jubilees nor of their actual ending. Tradition relates that the fifteenth year after the entering of the Israelites into the land of Canaan was the first year of the first jubilee period. Tradition likewise states that the observance of the jubilee year was discontinued after the conquest of Samaria by Shalmaneser (Maimonides, "Yad," Shemiṭṭah we-Yobel, x. 8). But no information is given in regard to whether the counting of the jubilee periods was continued after the fall of Samaria, and, if so, in what manner it was continued (*ib.* x. 3–4). As, however, the law concerning witnesses enjoins that they must answer the question, "In what jubilee period, in what Sabbatical cycle, and in what year of the cycle did the event in question happen?" (Sanh. v. 1), it may be assumed that the counting of jubilees and Sabbatical cycles continued in practise and was generally known (see Seder 'Olam xxx.). But neither in the Bible nor in Talmudical literature is any instance given of an event dated in this way. In Neubauer's catalogue of the Hebrew manuscripts in the Bodleian Library (No. 2493) the following date is given: "1797 Sel. 3d year of the Sabbatical cycle."

**Era of Jubilees.**

The Jews of post-Biblical times adopted the Greek era of the Seleucids. The Greek era ("heshbon hayewanim"), or the era of contracts ("minyan sheṭarot"), dates from the battle of Gaza in the autumn of the year 312 B.C. This was used by the Jews as early as the Book of Maccabees (I Macc. i. 11), though the author of the first Book of Maccabees

deals with the year as beginning with Nisan, while in the second book the beginning of the year is placed in Tishri (see the elaborate discussion in Schürer, "Geschichte," i. 36–46; and the literature mentioned on p. 46). It has even been suggested that the Feast of Trumpets was not regarded as the "New-Year" until about 130 B.C. For a time, indeed, it seemed possible that the Jews would adopt an era of their own from the period of their deliverance under the Maccabees. Several coins of Simon are dated from "the year of the salvation of Israel."

**The Seleucid Era.**

There are two eras which may properly be called "Jewish": the era of the Destruction of the Temple and the era of the Creation ('Ab. Zarah 9a). These were employed by the tannaim, while the "era of the Greeks" was used by the "safre" (scribes or clerks) in drawing up contracts or other mercantile documents. The relation of the three eras to one another may be expressed by the following equation: 1 after Destruction of Temple = 3829 A.M. = 381 Sel. = 1 Sabb. cycle = 69 C.E.

The present usual method among Jews of recording the date of an event is to state the number of years that have elapsed since the creation of the world. It appears to have arisen from an attempt to establish a connection between the lunar cycle of eight years and the Metonic cycle of nineteen years by which this is brought into connection with the solar year, the arrangement being made that by calculations from a fixed point the date of the new moon could always be ascertained by reckoning the number of cycles which had elapsed since the era of the Creation, determined by the mnemonic "beharad" (בה"רד), which refers both the era and the beginning of the lunar cycle to the night between Sunday and Monday, Oct. 7, 3761 B.C. at 11 h. 11⅓ m. P.M. (ב referring to the second day, ה to the fifth hour after sunset, and רד to the 204 minims after the hour). Rühl has shown that the adoption of this era must have taken place between the year 222, when Julius Africanus reports that the Jews still retained the eight-year cycle, and 276, when Anatolius makes use of the Metonic cycle to determine Easter after the manner of the Jews. It may be further conjectured that it was introduced about the year 240–241, the first year of the fifth thousand, according to this calculation, and that the tradition which associated its determination with Mar Samuel (d. about 250) is justified. The era of the Creation occurs in the Talmud (Ab. Zarah 9b), but is used for dating for the first time in Sherira Gaon's Epistle (see Azariah dei Rossi, "Me'or 'Enayim," p. 96); but this does not occur in the best manuscripts which date after the Seleucid era. The era of the Creation occurs in Shabbethai Donnolo (*c.* 946), and in Tanna debe Eliyahu (974). Maimonides used the era of the Creation as well as the Seleucid era and that of the Destruction of the Temple ("Yad," Shemiṭṭah, x. 4). The abrogation of the Seleucid era is attributed to David ibn Abi Zimrah about 1511, but it still remains in use among the Yemenite Jews, most of the manuscripts of the Midrash ha-Gadol being dated after it.

**The Era of the Creation.**

Strict Jews have an objection to using the Christian year as seemingly recognizing the founder of the era, though occasionally it occurs even in Hebrew books, as in Abulafia's "Gan Na'ul" (comp. Jellinek, "B. H." iii. 40, note 7) and in the writings of Meyer Katzenellenbogen. Modern Jews frequently use the Christian date, but rarely add the "A.D." Jews in Mohammedan countries sometimes use the era of the Hegira.

BIBLIOGRAPHY: Ideler, *Handbuch der Chronologie*, 1825, pp. 528–537, 568, 583; Lewisohn, *Gesch. des Jüdischen Kalenderwesens*, pp. 28-35; F. Rühl, *Der Ursprung der Jüdischen Weltära*, in *Deutsche Zeitschrift für Geschichtswissenschaft*, 1898, pp. 185, 202; idem, *Chronologie der Mittelalters*, pp. 184, 189 *et seq.*, Berlin, 1897; S. L. Rappaport, in *Busch's Kalendar for 1884*; *Seder 'Olam*; Abraham b. Hiyya, *Sefer ha-'Ibbur*, iii.; Isaac Israeli, *Yesod 'Olam*, iv.

A. M. F.—J.

**ERACH:** (from the Biblical "'erek," II Kings xxiii. 35): A tax on property for communal purposes. The direct taxes which were levied by the Jewish congregations were mostly twofold: (1) on every family ("rashe bayit"), and (2) on property, both real estate and chattels, according to the sworn statement of the property-owner. The latter tax was called "erach." This is the form used in the "Memorbuch" of Worms (see Maggid, "Zur Geschichte und Genealogie der Günzburge," p. 180, St. Petersburg, 1899). It is an expression frequently used in Württemberg (see "Orient," 1844, pp. 98, 146, end; "Allg. Zeit. des Jud." 1845, p. 522).

A. D.

**ERECH:** The second of the four Babylonian cities founded, according to Gen. x. 10, by Nimrod.

The site of the city is now known as "Warka," on the left bank of the Euphrates, about half-way between Hilla and Korna. The mounds and ruins cover an area six miles in circumference. Inadequately explored by Loftus ("Travels in Chaldea and Susiana," pp. 162 *et seq.*), they have furnished only incomplete material for its history. The earliest inscriptions found are by Dungi, Ur-Ba'u, and Gudea, kings of Ur, who held Erech as a part of their dominions. After these come texts of Singasid, Merodach-baladan I. Great numbers of coffins, especially of the Parthian period, show that the site had become a necropolis.

The foundation of Erech is ascribed in the non-Semitic version of the Creation-story to the god Marduk, and it is the center of life and action in the Gilgamesh epic. It had many poetical names.

BIBLIOGRAPHY: The histories of Babylonia and Assyria by Tiele, Hommel, Winckler, and Rogers; Peters, *Nippur*.

E. G. H. R. W. R.

**ERFURT:** Chief town of the district of the same name in Prussian Saxony, situated on the Gera. If the dates on the tombstones found in Erfurt are genuine, there existed in that city an organized Jewish community in the ninth century. The earliest official document, however, concerning the Erfurt Jews dates from the second half of the twelfth century. Between 1160 and 1186 Bishop Conrad I. drew up a form of oath to be used by them.

**Earliest Mention.**

On June 26, 1221, the community suffered great persecution at the hands of Friesland pilgrims, about twenty-six Jews (according to some sources eighty-six) being massacred. A fast-day was instituted

in commemoration of this calamity. Twenty-one names of the victims have been preserved in the "Memorbuch" of Mayence, and several others are given in an elegy written on the occasion by the liturgical poet Solomon ben Abraham.

Great as the catastrophe seems to have been, its effects were not lasting; and the community increased considerably in the first half of the thirteenth century. For nearly forty years the prior of St. Benedict, in whose parish many Jews resided, claimed from the Jewish owners of houses the same tithes as from Christians. When the Jews protested, the bishop decided (July 20, 1240) in favor of the prior; but the Jews, upheld doubtless by the municipal council, persisted in their refusal to pay, and the matter was finally submitted to arbitration.

**Protection by the Archbishop.**

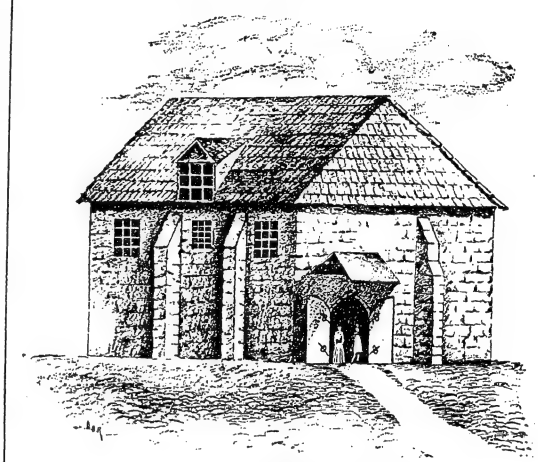
On Jan. 13, 1266, Archbishop Werner, in return for an annual payment of 100 silver marks and for a fee of 30 pfennigs for each interment, granted the Erfurt Jews a letter of protection, placing them under his own jurisdiction. From his notification of this arrangement to the city authorities it may be inferred that the Jews had suffered greatly at the hands of the municipality, which had been interdicted on this account. The archbishop's protection, however, did not shield the Jews from assault on their synagogues and cemetery; and the city was again put under interdict, the decree remaining in force until revoked in 1284 by Werner's successor, Heinrich of Basel, who, however, at the same time renewed the Jews' privileges. In 1291 Archbishop Gerhard II. pledged the Jews to the municipal council for 1,000 silver marks.

In spite of ill treatment and numerous vexations, the Jews, as attested by contemporary chroniclers, took an active part in the defense of the city against the repeated attacks of Count Friedrich in 1309. These services, however, were soon forgotten, and the chief of the council, Hugo Longus, together with the Dominicans and certain nobles who desired to be rid of their creditors, plotted the destruction of the Jews. The plague, which had raged intermittently in Erfurt since 1315, was attributed to the poisoning of wells by the Jews, and in Aug., 1348, their quarters were stormed, about 3,000 Jews perishing by fire and sword. The council benefited to the extent of 800 silver marks in addition to all movable property remaining, but the archbishop, whose interests were injured by the extinction of the Jewish community, claimed compensation. Nevertheless, he pardoned the city in the following year, and in 1350 he empowered the council to collect and to use the debts owed to the Jews by the counts of Bleichlingen.

**After the Black Death.**

Scarcely a year afterward a new Jewish community was formed at Erfurt, the settlers undertaking to pay the same amount of taxes as their predecessors. As the old synagogue had passed into private ownership, the council granted (1357) a certain sum for the erection of a new one. In 1373 it issued a series of ordinances concerning the Jews, who were required to wear throughout the year long gowns, boots, and hats. If capes were preferred for winter, these had to be worn over the gowns. Girdles and jewelry were prohibited. During the Christian fast-days Jews were forbidden to buy fish. The affairs of their community were to be administered by five parnasim and a rabbi.

In spite of these restrictions the Jewish population of Erfurt gradually increased. It became necessary to enlarge the old cemetery, situated near the Moritz Gate, and some adjacent ground was rented (1375) from the council for an annual payment of five shillings. In the same year an agreement concerning the taxes was entered into between the council and the Jewish community. Excepting a certain rich Jew, Elias, termed the "Judenmeister," who was specially taxed, the annual amount for the



Erfurt Synagogue in 1357.
(After Jaraczewsky, "Geschichte der Juden in Erfurt.")

community was fixed at 850 pounds of pfennigs. Besides these regular taxes, the Jews had to contribute to the expenses of the defense of the city. Thus, in 1377 they paid for this purpose 100 pounds of pfennigs.

**Heavy Taxation.**

At the expiration of the agreement in 1380 the council compelled them to make a present to the city of 2,200 silver marks. In addition certain changes in the Jewish dress were prescribed with the view of still further humiliating its wearers. Jews were forbidden to employ Christian servants. No Jew, unless he became a citizen, for which privilege he had to pay a considerable sum, was allowed to settle in the city. To facilitate the control of the Jewish inhabitants, the parnasim were ordered to draw up a list and to deposit it with the council. In this list figured seventy-six families who were able to pay their dues to the city and twenty-six for whom their more fortunate brethren paid. In 1391 King Wenceslaus of Bohemia granted the city of Erfurt many privileges, and relieved the citizens from paying any debts to the Jews.

The history of the Jews of Erfurt from the end of the fourteenth century to 1458, in which year they were banished from the city, records a long series of sufferings of various kinds. On one side was the council, which became more and more exacting; on the other, the bishops and the German emperors,

to whom belonged by right one-third of the property of the Jews. Thus Sigismund in 1416 imposed upon the Jews of Erfurt the payment of 6,000 gulden, estimating this sum to be a third of the value of their possessions. In the following year he granted them a letter of protection for a period of ten years, at the expiration of which it was renewed for another term of six years; but, judging from their repeated complaints, the protection seems to have been very ineffective. In 1438 Sigismund pledged the Erfurt Jews to the knight Matthes Schlick, Burgrave of Eger, for the sum of 1,000 Rhenish gulden. In 1442 they were again compelled to pay 6,000 gulden as a coronation gift to Friedrich III. In 1454 John Capistrano visited Erfurt, and excited the mob to violence against the Jews. The latter complained to the emperor, who severely remonstrated with the council; but his remonstrances remained unheeded, and in 1450 the council succeeded in obtaining from Elector Dietrich of Mayence, in return for the payment of 450 silver marks and 4,000 gold gulden, permission to banish the Jews from the city.

**Till the Expulsion.**

Until the end of the eighteenth century Erfurt remained forbidden ground to the Jews; and the heavy poll-tax imposed by the council upon Jewish travelers gave rise to many protestations. Between 1768 and 1789 only four Jews received permission to settle at Erfurt. A little later several others took up their abode there, and although the council refused them rights of citizenship, they were allowed to live in the city unmolested. Citizens' rights were first conferred on an Erfurt Jew in 1810, the recipient being Solomon Mayer, father of the mathematician Ephraim Solomon Unger. In 1811 the Jews acquired some ground near the Brühlerthor for a cemetery. A synagogue was erected in 1840.

**In the Eighteenth Century.**

In the Middle Ages Erfurt was a seat of learning, and possessed an important rabbinical college. In 1399 many rabbis gathered there for a synod and settled various ritual questions. Among the most renowned rabbis and scholars of Erfurt were: Eleazar of Worms, whose wife and children fell victims to the persecutions of 1221; the Masorite Eleazar ben Kalonymus; Rabbi Wadarash (?) (d. 1285); Solomon ben Menahem ha-Levi; Simḥah ben Gershon; Alexander Süsskind (13th cent.); Isaac ha-Levi (14th cent.); R. Anshel Cohen and R. Hillel (15th cent.); and Jacob Weil. The community was administered by four parnasim, having at their head a chief called the "Judenmeister." Three names of such chiefs occur often in the official documents: Elias, referred to above; Heller; and Makir, whose son lived at Frankfort in 1398. Among the rabbis of the nineteenth century the most noteworthy were Adolph Jaraczewsky, Ezekiel (1879–82), J. Caro and Philip Kroner. Dr. Moritz Salzberger is the present incumbent. The Jewish community numbers now (1903) about 800 persons in a total population of 72,360. It has four charitable institutions; namely, the Ḥebra, the Frauenverein, the Armenkasse, and the Groschenverein.

About sixteen Hebrew manuscripts are preserved in the library of the Evangelisches Ministerium at Erfurt, some of them of great value. The Bible manuscripts, in large folio and most beautifully executed, have been used by J. H. Michaelis in his edition of 1720 and by Baer in his critical edition (see his "Liber Duodecim Prophetarum," p. vi., Leipsic, 1878). They have been described by D. J. J. Bellermann in "De Bibl. et Museis Erford," 1800–1803; by Lagarde in "Symmicta," i. 130 *et seq.*, Göttingen, 1877 (see "Hebr. Bibl." xix. 28); and in the "Katalog der Ministerial-Bibl. zu Erfurt," 1876. The Tosefta manuscript was used by Zuckermandel for his edition of that work. A manuscript of the Montefiore Library (No. 104) contains the "minhagim" of the Erfurt community (see "J. Q. R." xiv. 181).

BIBLIOGRAPHY: *Urkundenbuch der Stadt Erfurt*, 1890; Michelson, in *Zeit. des Vereins für die Thüringsche Gesch. und Alterthum*, iv. 151; Schmidt, *Ueber die Juden in Erfurt Während der Hussiten Kriege, 1427–1431*; Adolph Jaraczewsky, *Die Gesch. der Juden in Erfurt*, 1868; Philip Kroner, *Die Erfurter Hebräischen Grabschriften*, in *Monatsschrift*, xxxiii. 349; idem, *Gesch. der Juden in Erfurt*; Aronius, *Regesten*, pp. 105, 183, 225; Grätz, *Gesch.* vi. 92; Zunz, *S. P.* p. 26; Breslau, in *Hebr. Bibl.* xii. 124; Salfeld, *Martyrologium*, p. 120.

G. I. Br.

**ERGAS, JOSEPH BEN IMMANUEL:** Italian rabbi and cabalist; born in Leghorn 1685; died May 19, 1730. He is frequently mentioned by Meldola in his responsa "Mayim Rabbim," by Morpurgo in his "Shemesh Ẓedaḳah," and in the "Milḥamah la-Adonai" (p. 48).

Ergas wrote: "Tokaḥat Megullah," a polemical work against Nehemiah Ḥayyun's "'Ozle-Elohim," accusing the author of Shabbethaian heresy, London, 1715; "Ha-Ẓad Naḥash," another polemic, against Ḥayyun's "Shalhebet Yah," *ib.* 1715; "Shomer Emunim," a dialogue between a philosopher and a cabalist, Amsterdam, 1736; "Mebo Petaḥim," an introduction to the "true Cabala" and a warning against "heretical Cabala," with some responsa at the end, Amsterdam, 1736; "Dibre Yosef," a collection of sixty-eight responsa, Leghorn, 1742; "Minḥat Yosef," containing ethical precepts and sayings of ancient authors, *ib.* 1827. Ergas' letters about the Cabala to his contemporaries Abraham Segré and Aryeh Löb Finzi were in the possession of Ghirondi.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 76; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 146; Steinschneider, *Cat. Bodl.* col. 1457; Fuenn, *Keneset Yisrael*, p. 455.

K. M. Sel.

**ERLANGER, CAMILLE:** French composer; born at Paris May 25, 1863; studied at the Conservatoire and (1888) obtained the first Prix de Rome in the class of Léo Delibes. In 1888 he composed at Rome "St. Julien l'Hospitalier," which ranked him at once among the eminent composers of his day. Subsequently he was appointed choirmaster of the Jewish temple in the Rue des Cournelles. His principal works include: "Velleda," a lyric scene (produced at the Concerts Colonne, 1889), and "La Chasse Fantastique" (1893), a symphonic composition, which formed part of "St. Julien l'Hospitalier," a dramatic legend in three acts and seven tableaux, after Flaubert. Fragments of this work were played at the Conservatoire in 1894, and the entire composition was performed at the concerts of the Opéra in 1896. His other well-known

productions are: "Kermaria," a lyric drama in three acts, in collaboration with Gheuzi, produced at the Opéra Comique, Paris, Jan., 1897; "Le Juif Polonais," a lyric drama based on the novel of Erckmann-Chatrian, also produced at the Opéra Comique, with Victor Maurel in the title-rôle; "Bar-Kokeba," a lyric drama in three acts and four tableaux, in collaboration with Catulle Mendès; "La Glu," a lyric drama based on the novel of Richepin.

BIBLIOGRAPHY: *Nouveau Larousse Illustré.*

S. A. A. G.

**ERLANGER, JULES:** French composer; born at Weissenburg, Alsace, 1830; died at Brussels 1895; son of Israel Süsskind Erlanger, rabbi at Weissenburg, and brother of Michel Erlanger, of the Consistory of Paris; a graduate from the conservatory of music at Paris, and one of the founders of the Society of Authors and Dramatic Composers. From 1859 to 1861 he wrote several operettas for the Théâtre des Bouffes Parisiens—"L'Arbre de Robinson," "Les Dames de Cœur Volant," and "La Servante à Nicolas." He then, however, abandoned the musical profession and went into business, from that time composing sacred music only. Durlacher, in Paris, published in 1891 a "Recueil de Dix Morceaux Exécutés dans les Synagogues de France et de Belgique." Four collections of Erlanger's posthumous works were published in Brussels in 1903, one containing sacred music and three secular. He was one of the founders of the Alliance Israélite Universelle, and until his death president of the Alliance Committee for Belgium.

S. A. BL.

**ERLANGER, MICHEL:** French communal worker; born in Weissenburg, Alsace, 1828; died in Paris Sept. 27, 1892. Having received a thorough Jewish education from his father, he went to Paris in 1835. Sent by his employers to Alexandria, Egypt, to organize there a branch of their house, he became acquainted with the condition of the Jews in the East. He likewise acquired there a knowledge of the Italian and Arabic languages; in French, Hebrew, English, and German he was already proficient. He then visited Palestine, and began to take an active part in the colonization movement. As an active member of the Alliance Israélite Universelle, he assisted Charles Netter in establishing at Jaffa the agricultural school known as "Miḳweh Yisrael."

He succeeded Albert Cohn in the management of the Rothschild charities, served the Alliance Israélite Universelle, the Jewish Consistory, and the rabbinical seminary of Paris as vice-president, and became president of the Société des Etudes Juives. He was the prime mover in the founding of the Rothschild colonies in Palestine established on behalf of the Jews who were driven by the persecutions of 1882 and 1891 to leave Russia; he was assisted in his efforts by Isidore Loeb, and both were sent by the Alliance to Berlin to organize committees for the aid of Russian emigrants, which benevolent enterprise afterward received the support of Baron de Hirsch. Erlanger was strongly attracted by the life and associations of Palestine, and he was desirous of spending the last years of his life there; but his work in behalf of his coreligionists kept him in Europe to the end.

BIBLIOGRAPHY: *Ha-Asif*, vi. 159-160; *Arch. Isr.* 1892, pp. 326-327.

S. A. R.

**ERNESTI, JOHANN AUGUST:** Protestant theologian; classical scholar; born Aug. 4, 1707, at Tennstädt, Thuringia; died 1781 at Leipsic, in the university of which city he was professor of classical literature, rhetoric, and theology. Ernesti did good service by insisting on the strict philological interpretation of the Bible. His Biblical work was mainly in the New Testament field. Though not a great Hebrew scholar, he wrote the following tracts on Jewish topics: "De Templo Herodis Magni ad Aggæi ii. 10 et Joseph. A. I. xv." Leipsic, 1752; "Programma de Vestigiis Linguæ Hebraicæ in Lingua Græca," *ib.* 1758; and "Exercitationum Flavinianarum Prima, de Fontibus Archæologiæ," *ib.* 1756, to which are added two corollaries: (1) "De Josephi Stilo"; (2) "De Odio Judæorum Veterum Adversus Literas Græcas," 1758. These were all republished in the second and third editions of his "Opuscula Philologica-Critica."

BIBLIOGRAPHY: *Biographie Universelle*, s.v.; Ersch and Gruber, *Encyc.* s.v.; Herzog, *Real-Encyc.* s.v.

T. C. L.

**ERRERA, ABRAO:** Italian banker and deputy; born Dec. 8, 1791; died at Venice Dec. 25, 1860; father of Jacques Errera. His family traces its descent from Benjamin Errera, who went from Aleppo to Venice about 1700; according to a tradition the Erreras were the descendants of the Herreras who were expelled from Spain in 1492. He was a member of the Chamber of Commerce and one of the founders and presidents of the Stabilimento Mercantile, established at Venice in 1852. Errera was also for many years a member of the municipal council of Venice, and represented his city in the National Assembly (1848-49). During the siege of Venice Errera was one of the five members of the Committee of Public Safety, appointed to keep order in the stricken city. For thirty years he served as president of the Jewish community, and as a director of the Talmud Torah.

BIBLIOGRAPHY: L. Della Torre, in *Arch. Isr.* 1861, pp. 329-334.

S. A. R.

**ERRERA, GIORGIO:** Italian chemist; born Oct. 26, 1860, at Venice; educated at the universities of Padua and Turin, from which latter place he was graduated doctor of chemistry in 1882. Errera was appointed lecturer to the philosophical faculty of his alma mater, and became assistant to the professor of chemistry. In 1892 he was appointed professor of chemistry in the University of Messina.

Errera is the author of many essays published in chemical journals, especially in the "Gazzetta Chimica Italiana," vol. xiv., and in the "Berichte der Deutschen Chemischen Gesellschaft," 1898. He wrote, besides, "Lezion di Polarimetria" (Turin, 1891).

S. F. T. H.

**ERRERA, LEO-ABRAM:** Belgian botanist; born at Laeken, Belgium, Sept. 4, 1858; educated at the Athénée Royal and the University of Brussels,

and at the universities of Strasburg, Bonn, and Würzburg; privat-docent of botany (1883), assistant professor (1885), and professor (1890) at the University of Brussels; now (1903) also director of the Botanical Institute of Brussels. He was elected in 1887 a corresponding member of the Académie Royale des Sciences de Belgique, and full member in 1898. He is the author of "Les Juifs Russes: Extermination ou Emancipation?" to which Mommsen contributed a prefatory letter, Brussels, 1893; 2d ed., 1903 (Eng. transl. "The Russian Jews," London, 1894). In 1897 Errera published, with Emile Laurent, "Planches de Physiologie Végétale." A series of university lectures given by him at Brussels were published (1897) under the title "Existe-t-il une Force Vitale?" (2d ed. 1898, 3d ed. 1899, 6th ed. 1902). His father, **Jacques Errera,** who was born at Venice July 20, 1834, and died at Vivier d'Oye, near Brussels, Dec. 12, 1880, was a banker, and Italian consul-general in Brussels.

BIBLIOGRAPHY: *Bibliographie Académique*, 1896.

S.

**ERRERA, PAUL JOSEPH:** Belgian barrister; born at Laeken, Belgium, July 23, 1860; educated at the University of Brussels; professor in the law department of the Ecole des Sciences Politiques et Sociales and of the University of Brussels; member of the Académie Royale d'Archéologie de Belgique; counsel of the Etat Indépendant du Congo and counsel of the Jewish Colonization Association; president of the local committee of the Alliance Israélite Universelle. He wrote: "Les Masuirs," 2 vols., Brussels, 1891; "Les Waréchaix," *ib.* 1894; "Esquisse du Cours de Droit Constitutionnel Comparé," *ib.* 1896 and 1899. Errera has contributed many essays to the law journals of Belgium and other countries.

S.

**ERTER, ISAAC:** Satirist; born 1792 at Janischok, Galicia; died 1851 at Brody. The first part of his life was full of struggles and hardships. After having associated for many years with the Ḥasidim, he settled at Lemberg; and through the efforts of some of his friends, such as Rapoport, Krochmal, and others, he obtained pupils whom he instructed in Hebrew subjects. This comparatively happy state lasted for only three years (1813–16). Jacob Orenstein, chief rabbi of Lemberg, having been apprised of the existence among his flock of a small band occupied with the study of secular subjects, excommunicated them all. Deprived thus of his pupils, the only means of his subsistence, he settled in the neighboring town of Brody. There he struggled for a while, until he resolved to study medicine.

Erter entered (1825) the University of Budapest, where he studied medicine for five years and passed all the prescribed examinations; he then practised his new profession in various Galician towns, including Brody, where he made himself especially popular among the poor and needy, who found in him a kindly benefactor.

He composed a number of Hebrew satires, which have procured for him a prominent place among modern Hebrew satirists. For a time he edited a Hebrew periodical entitled "He-Ḥaluẓ," which was intended chiefly to promote culture and enlightenment among the Galician Jews. The periodical also advocated the establishment in Galicia of agricultural colonies for the employment and benefit of young Jews, and received some support from Vienna.

Erter's fame rests chiefly on his satires, published under the title "Ha-Ẓofeh le-Bet Yisrael" (Vienna, 1858; *ib.* 1864), with a biography of the author and introduction by Max Letteris. They are six in number, and are admirable in form and style. Their titles are: "Mozne Mishḳal"; "Ha-Ẓofeh be-Shubo mi-Karlsbad"; "Gilgul ha-Nefesh"; "Tashlik"; "Telunat Sani we-Sanʼsani we-Samangaluf"; "Ḥasidut we-Ḥokmah." The most attractive of these is "Gilgul ha-Nefesh," the story of the many adventures of a soul during a long earthly career; how it frequently passed from one body into another, and how it had once left the body of an ass for that of a physician. The soul gives the author the following six rules, by observing which he might succeed in his profession:

"(1) Powder your hair white, and keep on the table of your study a human skull and some animal skeletons. Those coming to you for medical advice will then think your hair has turned white through constant study and overwork in your profession. (2) Fill your library with large books, richly bound in red and gold. Though you never even open them people will be impressed with your wisdom. (3) Sell or pawn everything, if that is necessary, to have a carriage of your own. (4) When called to a patient pay less attention to him than to those about him. On leaving the sick-room, assume a grave face, and pronounce the case a most critical one. Should the patient die, you will be understood to have hinted at his death; if, on the other hand, he recovers, his relations and friends will naturally attribute his recovery to your skill. (5) Have as little as possible to do with the poor; as they will only send for you in hopeless and desperate cases you will gain neither honor nor reward by attending them. Let them wait outside your house, that passers may be amazed at the crowd waiting patiently to obtain your services. (6) Consider every medical practitioner as your natural enemy, and speak of him always with the utmost disparagement. If he be young, you must say he has not had sufficient experience; if he be old, you must declare that his eyesight is bad, or that he is more or less crazy, and not to be trusted in important cases. When you take part in a consultation with other physicians, you would act wisely by protesting loudly against the previous treatment of the case by your colleagues. Whatever the issue may be, you will always be on the safe side."

Erter wrote also some Hebrew verse; but this bears no comparison with his prose, which Grätz says resembles in many points that of Heinrich Heine.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, xi. 488; Letteris, in *Ha-Ẓofeh*, Vienna, 1864.

T. J. Ch.

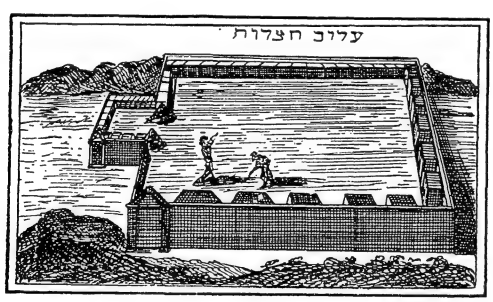
**ʻERUB:** Mixture or amalgamation; ideal combination of things separate. There are several kinds of ʻerub.

**ʻErub** (par excellence): The law concerning the transportation of objects from one place to another on the Sabbath distinguishes several sorts of places ("reshuyot"), of which the following three may be mentioned: (1) a place or places belonging to an individual ("reshut ha-yaḥid"), such as houses and enclosed spaces, being the property of one person: (2) open spaces belonging to the public, such as highroads and thoroughfares ("reshut ha-rabbim"); (3) places such as the sides and corners of streets, and fields not enclosed, which can not be considered either as public or as private property, but have some peculiarities of both ("karmelit").

According to the traditional interpretation of Ex. xvi. 29, it is forbidden to remove on the Sabbath things from an enclosed space which is private property to an open space which is public property. Likewise it is prohibited to transport objects a distance of more than four cubits within an open space. The only space in which it is allowed to remove things freely is an enclosed space which is the property of an individual. But to modify the inconvenient consequences of the Law the 'erub was introduced, which, so to speak, converted an open space into an enclosed one. If a space is not completely enclosed, the completion of the enclosure is, under certain circumstances, effected by a single rod or wire placed across the open parts, or by a pole placed at one of the sides of the open part. Such completion may be noticed in some ancient towns and villages in which there is a Jewish congregation, at the ends of streets leading out of the place; and it is known by the name of "'erub."

**Private and Public Spaces.**

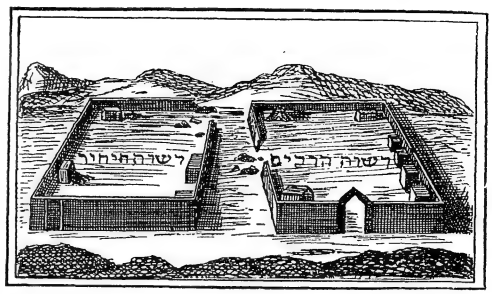
**'Erube ḥaẓerot** ("combination among the inhabitants of courts"): The courts, being as a rule surrounded by houses or other buildings, thus satisfy one condition of reshut ha-yaḥid, inasmuch as they are an enclosed space; but as they are not the property of one individual, they partake of the nature of public property, and thus the removal of things within them on the Sabbath would be forbidden. In order to satisfy the second condition, namely, of being one person's property, the inhabitants combine and form a union, each member contributing something toward a meal and placing it in a room accessible to all of them. They thus form one family, and the court is reshut ha-yaḥid. The contributions are called "'erube ḥaẓerot." In the same way a street with all its courts may be turned into




"'Erub Ḥaẓerot."
(After Bodenschatz, "Kirchliche Verfassung," 1748.)

reshut ha-yaḥid, and the term "'erube ḥaẓerot" is then changed into "shittufe mebo'ot" (combination of the courts and houses in a street).

**'Erube teḥumin** ("combination of parts of two Sabbath-day journeys"): Two thousand cubits constitute a Sabbath-day's journey; that is to say, a man, taking his dwelling-place as a center, may move on the Sabbath forward and backward as often as he wishes within a circle the radius of which is 2,000 cubits. The greatest length he may move in one line is the length of the diameter, or 4,000 cubits. If, however, a person intends to go on the Sabbath to a place lying beyond the radius, but within 4,000 cubits of his starting-point, he has to transfer his abode for the day of the Sabbath from the original center to a point in the circumference which becomes the new center, and he may walk from this point in any direction one Sabbath-day's journey. This transfer is only permissible for the purpose of performing a "miẓwah" (*e.g.*, circumcision). The transfer must be marked by placing on Friday some food




"Reshut ha-Yaḥid" and "Reshut ha-Rabbim."
(After Bodenschatz, "Kirchliche Verfassung," 1748.)

in the new center for Sabbath, and the name "'erube teḥumin" is especially applied to this food. The "teḥum" of the original center is thus combined with that of the new one.

**'Erub tabshilin:** See JEW. ENCYC. iii. 134b, *s.v.* BEẒAH.

BIBLIOGRAPHY: Maimonides, *Yad, Shabbat*, xiv. *et seq.*; ib. *'Erubin*; ib. *Yom-Ṭob*, vi.; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 346, 408, 527; Geiger, *Urschrift*, p. 124; idem, *Jüd. Zeit.* ii. 24; *Paḥad Yiẓḥak*, s.v. *'Erub* and *'Erube*.

S. S. M. F.

**'ERUBIN** ("mingling"): The second treatise of the Mishnah Seder Mo'ed, forming an appendix to the treatise Shabbat. It contains regulations concerning three kinds of "'erub": (1) the 'erub par excellence, called also, as in the first paragraph of this treatise, "mabui" (lit. "street"), elliptically for "'erub mabui" (ch. i.–ii.); (2) "'erube teḥumin" (ch. iii.–v.); and (3) "'erube ḥaẓerot" (ch. vi.–vii. 5). These three sections are followed by miscellaneous laws concerning carrying things a distance of four cubits or more within the public domain, or from the public domain into the private domain (see DOMAIN, PUBLIC), and vice versa (ch. viii. 6 to end of treatise). Extraneous matters are occasionally introduced; *e.g.*, from four things soldiers in a camp are exempt: (1) they may freely take wood for their use without becoming guilty of robbery; (2) they need not wash their hands before meals; (3) they may partake of demai; and (4) they need not prepare 'erube ḥaẓerot. The rules of 'erube teḥumin lead to the question whether the two days of New-Year should be treated as equally sacred, or as including one sacred and one non-sacred day. Rabbi Dosa b. Harkinas gives expression to the latter view by suggesting two different forms of prayer for the two days.

The following principles are met with in the Mishnah: (1) Whatever is done on behalf of another without his consent has legal force only if the action is of advantage to him; if not of advantage to him, it has no legal force (vi. 11). (2) That which is prohibited by the sages as a precaution against break-

ing any of the laws of the Sabbath and festivals is permitted in the sanctuary, because the sanctity of the place sufficiently secures strict obedience to the Law (x. 11–15).

The Tosefta follows, on the whole, the order of the Mishnah, but it has a different arrangement of the detailed rules. It is divided into eleven unequal chapters, viz., i., on 'erub; ii.—iii. 9, on various methods of enclosing a space in order to make it private domain; iii. 10–vii. 4, on 'erube teḥumin; vi., on measuring the "teḥum" or Sabbath-day's journey; vii. 5–ix. 17, on both 'erube teḥumin and 'erube ḥaẓerot; ix. 18—end, miscellaneous rules about carrying things around on Sabbath. The Tosefta introduces little extraneous matter. It concludes with the following remark on the quantitative relation between the Biblical text of certain precepts and the corresponding halakot of the Mishnah: "The halakot of Sabbath, festival sacrifice ["ḥagigah"], and trespass ["me'ilah"] are numerous; the Biblical text, short. They are like mountains suspended from a hair, having nothing to rest upon. . . . But the dinim and the halakot concerning divine service, cleanness and uncleanness, and marriage are numerous, and have a good support in the text of the Torah" (comp. Ḥag. i. 8 and Yer. 'Er. end).

**Tosefta.**

The Gemara, both Babylonian and Palestinian, discusses the laws of the Mishnah, adding here and there detailed rules, or explaining their source. In one place the Gemara offers an instance of verbal criticism, where the two readings of the Mishnah are discussed, the one being "me'abberin" and the other "me'abberin."

The treatise contains numerous midrashic explanations of Biblical passages. The following refer to the study of the Torah:

'Er. 55a: "It [the Torah] is not in heaven" (Deut. xxx. 12); *i.e.*, knowledge of the Torah is not acquired by proud people. 54a: "For they [the words of the Torah] shall be a graceful companion to thee; hence, turn thy mind to the Torah when thou art alone on the way." 54b: "Set thee up signs" (Jer. xxi. 21); *i.e.*, make use of mnemonics and similar means of assisting thy memory in the study of the Torah. *Ib.*: "Wealth gathered in bundles shall be diminished" (Prov. xiii. 11); *i.e.*, the wealth of the Torah, if gathered in portions too large for proper digestion, is soon lost. Whereto Raba remarks, "The scholars know this rule very well, but neglect it in practise." 21b: "New and old I have treasured up" (Cant. vii. 14 [A. V. 13]); *i.e.*, words of the written as well as of the oral law I have treasured up. 22a: "Black as a raven" (*ib.* v. 11); *i.e.*, he who suffers privations for the purpose of studying the Law is sure to succeed in his study. In 53 *et seq.* advice is given to the student to be meek, to be ready to teach those who desire to learn, and to recite the lesson aloud and accurately. 65a: As to the advantage of studying at night, opinions differ. Rab Judah considers the night as intended for rest and sleep, while according to Resh Lakish it is the right time for study. 53a: "Study under one teacher, and do not wander from teacher to teacher."

**Gemara.**

Of proverbs and general rules of conduct the following may be cited:

"When the wine's in, the secret's out" (65a); "three things betray a man: his purse, his cup, and his temper" ("kiso, koso, ka'aso"; 65b). "He who lowers himself is raised by God" (13a). "Wo unto me if I displease my Maker ("Yozer"); wo unto me if I displease my inclination" ("yeẓer"; 18a). "Part of man's praises may be said in his presence; the whole in his absence" (*ib.*). "A rule, apart from enumerated exceptions, does not necessarily apply to all cases contained in the general term" (27a). "It may be assumed for certain ["ḥazaḳah"] that a messenger carries out his mission" (31b). "It may be assumed for certain that a 'ḥaber' does not part with a thing not fully prepared for use" (32a).

In recommending meekness the Gemara points to the Hillelites as examples. For three years they were discussing certain problems with the Shammaites; in the end they prevailed because they were modest, and kindly disposed toward others, having due regard for the opinion of their opponents. An incident in the life of R. Akiba is related as an example of firmness in obedience to religious precepts. Akiba, when in prison, was attended by R. Joshua, who was daily supplied with a certain quantity of water for Akiba. One day the governor of the prison reduced the quantity by one-half. Akiba was then informed that there was not sufficient water to wash his hands before taking his meal. The rabbi insisted on having the water for washing his hands even at the risk of dying of thirst.

A few mathematical rules of an extremely elementary and imperfect character are given in the description of the Sabbath-day's journey: the relation of the diameter to the circumference = 1:3; the diagonal of the square to a side of it = 7:5; the square to the inscribed circle = 2:1, and to the circumscribed circle = 3:4 (76b).

BIBLIOGRAPHY: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 345–416; Maimonides, *Yad, 'Erubin*.

S. S. M. F.

**ERUSIN.** See BETROTHAL.

**ERWIG.** See VISIGOTHS.

**ESAR-HADDON** (Hebrew, "Esar ḥaddon"; Assyrian, "Ashur aḥ-iddin" = "Ashur has given a brother"): King of Assyria from 680 to 668 B.C.; son and successor of Sennacherib and predecessor of Assurbanipal. He was one of the most energetic monarchs of the Assyrian empire. After ascending the throne vacated by the assassination of his father (II Kings xix. 37; Isa. xxxvii. 38), his first concern was to quell the rebellion in Nineveh, which, according to the Babylonian chronicles, he accomplished in a month and a half—from the twentieth day of Ṭebet to the second day of Adar. According to the Biblical story, the assassins fled to Armenia; the inscriptions represent Esar-haddon as leaving Nineveh in the month of Shebaṭ, probably in pursuit of his brothers (Winckler, in Schrader's "K. B." ii. 140–143). He met the rebels at Khanigalbat, near Nelid, and easily defeated them, his campaign lasting eight months, so that in the month of Kislew, 680, Esar-haddon was crowned King of Assyria. Abandoning the policy of his predecessor, Esar-haddon rebuilt Babylon, for he affected great regard for the old Babylonian deities. He also extended his empire toward the southwest to an extent never before attained, in consequence of various military expeditions primarily planned to maintain a hold upon Palestine and the Phenician seacoast. Sidon was destroyed, and in its place on the mainland the king ordered a new town to be built, with the name "Ḳar-Ashshur-aḥ-iddin" (Esar-haddon's town). In 676 his army invaded Egypt, but was repulsed with heavy losses.

After securing a better foothold in Arabia, Esar-haddon (671) led a second expedition into Egypt; his report shows a striking similarity to the descrip-

tion of the country in Isa. xxx. 6. Tyre was besieged; another army occupied Arabia and the territory of the tribe of Simeon, while a third marched into Egypt. Manasseh, the King of Judah, is named among the vassals that had sent auxiliary troops. In the month of Tammuz Memphis was taken, after Tirhaka, the Ethiopian King of Egypt, had thrice been defeated in open battle. This led to the withdrawal of the Ethiopian ruler from the country to beyond Thebes. In 669 the Assyrian nobility, apprehending that Esar-haddon intended neglecting Assyria in favor of Babylon, rebelled; in consequence of which Assurbanipal was appointed coregent for Assyria, while another son, Samash-shumukin, was crowned King of Babylon. In the meantime Tirhaka had returned to Lower Egypt and garrisoned Memphis (669). Esar-haddon set out to look after his dominions in Egypt, but died on the march in the month of Ḥeshwan (668), the army continuing its forward movement and defeating Tirhaka at Karbanit.

In the Bible Esar-haddon is mentioned as the ruler who sent eastern, and especially Babylonian, settlers to Samaria (Ezra iv. 2); he thus continued the policy of Sargon, the "destroyer of Samaria," and conformed to his own general practise as detailed in his inscriptions (see Schrader, "K. A. T." 2d ed., pp. 373 *et seq.*). Manasseh remained loyal to him throughout his reign, even when undoubtedly many voices must have pleaded the timeliness of a policy of resistance to Assyria (see Winckler in Schrader's "K. A. T." 3d ed., p. 275).

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E. G. H.

**ESAU.—Biblical Data:** Jacob's elder brother (Gen. xxv. 25–34, and elsewhere; comp. Josh. xxiv. 4). The name alternates with "Edom," though only rarely applied to the inhabitants of the Edomitic region (Jer. xlix. 8–10; Obad. 6; Mal. i. 2 *et seq.*). The "sons of Esau" are mentioned as living in Seir (Deut. ii. 4, 5). The "mountain of Esau" (Obad. 8, 9, 19, 21) and the "house of Esau" (Obad. 18) are favorite expressions of Obadiah, while by others as a rule "Edom" is employed to denote the country or the people. In Genesis (xxv. 25, 30) "Edom" (red) is introduced to explain the etymology of the name. The real meaning of "Esau" is unknown, the usual explanation "densely haired" (= "wooded") being very improbable. "Usöos," in Philo of Byblos (Eusebius, "Præparatio Evangelica," i. 10, 7), has been identified with it, while Cheyne (Stade's "Zeitschrift," xvii. 189) associates it with "Usu" (Palai-Tyros). F. Bu.

Even before birth Esau and Jacob strove one against the other (Gen. xxv. 22), which led to the prediction that the "elder shall serve the younger" (*ib.* 23). The first, coming forth "red, all over like an hairy garment," was called "Esau." He grew up to be a "cunning hunter, a man of the field" (*ib.* 27). One day coming home from the field, Esau, hungry unto death, sells his birthright to Jacob for a mess of porridge, which event is turned to account to explain his name (*ib.* 30 *et seq.*). When forty years old Esau married Judith and Bashemath, the daughters of the Hittites Beeri and Elon (Gen. xxvi. 34, 35). The favorite of Isaac, he is called to receive the father's last blessing, but Rebekah treacherously substitutes Jacob for him (Gen. xxvii. 1–24). Discovering the fraud, Esau by much weeping induces the father to bless him also (Gen. xxvii. 38–40). Hating his brother Jacob, he vows to slay him as soon as the father shall have passed away. At his mother's advice Jacob takes refuge with Laban, his departure being explained to the father as an endeavor to prevent a repetition of marital alliance with the daughters of Heth, so great a source of grief in Esau's case (Gen. xxvii. 41–46). Esau thereupon takes a daughter of Ishmael to wife (Gen. xxviii. 9). After the return of Jacob the brothers make peace, but separate again, Esau passing on to Seir (Gen. xxxiii. 1–16, xxxvi. 6–8). No mention is made of his death.

E. G. H.

**—In Rabbinical Literature:** Even while in his mother's womb Esau manifested his evil disposition, maltreating and injuring his twin brother (Gen. R. lxiii.). During the early years of their boyhood he and Jacob looked so much alike that they could not be distinguished. It was not till they were thirteen years of age that their radically different temperaments began to appear (Tan., Toledot, 2). Jacob was a student in the bet ha-midrash of Eber (Targ. Pseudo-Jonathan to Gen. xxv. 27), while Esau was a ne'er-do-well (*ib.*; "a true progeny of the serpent," Zohar), who insulted women and committed murder, and whose shameful conduct brought on the death of his grandfather, Abraham (Pesiḳ. R. 12). On the very day that Abraham died Esau went forth to hunt in the field, when he fell in with Nimrod, who for a long time previously had been jealous of him. Esau, lying in wait, pounced on the king, who was unaware of his proximity, and, drawing his sword, cut off the king's head. The same fate befell two attendants of Nimrod, who had, however, by their cries for help, brought the royal suite to the spot. Esau took to his heels, but carried off the garments of Nimrod—which were those of Adam (Targ. Pseudo-Jon. to Gen. xxvii. 15)—and concealed them in his father's house. It was when exhausted from running that he chanced upon Jacob, who cunningly took up a casual remark of his about the uselessness of the birthright, and trapped him into selling the latter as well as his share in the field of Machpelah, making and keeping a properly witnessed and sealed record of the transaction ("Sefer ha-Yashar," vi.).

**His Vicious Character.**

According to Targ. Pseudo-Jon. to Gen. xxv. 29 and Pirḳe R. El. xxxv., the sale of the birthright took place while Jacob was preparing for his father the dish of lentils which was the usual meal offered to mourners, and over which words of comfort used to be said (comp. N. Brüll in Kobak's "Jeschurun,"

viii. 30; B. B. 16b). Esau requested to eat thereof, and then sold his birthright; indulging in blasphemous speeches (Gen. R. lxiii.; Pes. 22b) and in denials of immortality (Targ. Pseudo-Jon. *l.c.*) and of God and the resurrection; so that he figures in tradition as one of the three great atheists (Tan., Toledot, 24; Sanh. 101b). Jacob's conduct toward his brother is accounted for by the fact that Esau had always refused to share his sumptuous repasts with him (Pirke R. El. *l.c.*).

Esau had won the affection of his father by lying words (Targ. Pseudo-Jon. to Gen. xxv. 28). Hypocrite that he was, he played the good son; never ministering to his father unless tricked out in Nimrod's garments, and asking questions concerning the duty of tithing straw (Pesiḳ. 199). Crafty at home, he was equally so abroad (Gen. R. lxiii.). Outrageous vices are charged against him (Gen. R. xxxvii., lxiii.). Rebekah, reading his character aright, and knowing by mysterious foresight what degraded peoples were to descend from him (Midr. Teh. to Ps. ix. 16), resorted to justifiable strategy in order to circumvent his receiving the blessing. The detection of the true character of Esau reconciled Isaac to the fact that he had bestowed the blessing on Jacob (Gen. R. lxvii.). It was on the eve of Pesaḥ that Isaac asked his son to prepare for him a meal of his favorite venison (Pirke R. El. xxxii.; Targ. Pseudo-Jon. to Gen. xxvii. 1). Esau was not successful in the chase that day; he had left behind him his Nimrod cloak, wearing which a man could at will capture wild animals (Targ. Yer. to Gen. xxvii. 31). Further, whenever Esau had taken an animal, God Himself had intervened, and an angel had surreptitiously unbound it (Gen. R. lxvii.), so as to give Rebekah time to carry out her scheme. As Esau threatened to avenge the deception, Jacob had to take refuge with Eber, the son of Shem, with whom he stayed fourteen years. Esau's fury increased to such an extent at Jacob's escape that he left Hebron and went to Seir, where he took several wives, one of them being Bashemath, whom he called "Adah." After six months he returned to Hebron, bringing his godless wives with him. Eliphaz was born unto him during this time ("Sefer ha-Yashar," *l.c.*). Grief at the idolatrous practises of Esau's wives caused Isaac's blindness, according to Tan., Toledot, while others hold the expression מראות ("from seeing"; Gen. xxvii. 1, Hebr.) to imply that Isaac had lost his sight previously from the effort not to see Esau's evil deeds (Pesiḳ. R. 12; Meg. 28a; Gen. R. lxv.).

**Is the Cause of Isaac's Blindness.**

Esau was aware of the obnoxious character of his wives. He would not trust his garments to their care (Gen. R. *l.c.*); hence Rebekah was able to put them on Jacob. Esau spent most of his days visiting the shrines of idols, which vexed his father still more than his mother, who had not been reared in Abraham's family (Gen. R. lxiii.), and was thus not quite so much shocked at idol-worship.

At the end of fourteen years Jacob returns to Hebron. This inflames Esau once more, and he tries to kill him, causing Rebekah to send Jacob to Laban. Esau thereupon commissions his son Eliphaz to lie in wait for Jacob on the road and to kill him. He and ten men of his mother's clan meet Jacob, who, by giving them all he has, bribes them to spare his life. Esau is much vexed at the action of his son, but appropriates to himself all the gold and silver purloined from Jacob ("Sefer ha-Yashar," *l.c.*). In Gen. R. lxviii. Esau himself is said to have attacked Jacob, dispersing his escort. Having heard the parental injunction to his brother not to marry one of the daughters of Canaan, Esau, to reestablish himself in his parents' graces, now takes to wife Mahalath ("Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxviii., a play on the name, to indicate that she eased Esau's conscience).

Esau Seeking Isaac's Blessing.
(From the Sarajevo Haggadah, fourteenth century.)

Increasing in wealth, Esau and his children have feuds with the inhabitants of Canaan. This induces him to locate at Seir ("Sefer ha-Yashar," *l.c.*). Laban, vexed at Jacob's departure, treacherously incites Esau to attack his brother on his way home. But Rebekah, apprised of Esau's intention, warns Jacob of the danger, and sends seventy-two of his father's servants to Mahanaim to his aid, with the advice that he should enter into peaceful relations with Esau. Messengers are despatched to Esau, who repulses them, vowing vengeance. Jacob beseeches God for help. Four angels are sent by God to appear each in turn before Esau "like 2,000 men, in four bands under four captains, riding on horses and armed with all sorts of weapons." Esau and his men flee and plead for mercy. He resolves to go and meet Jacob, who at his brother's approach is greatly troubled, but, noticing the greater alarm of the others, receives Esau with brotherly affection

("Sefer ha-Yashar," *l.c.*). The kiss they exchange and the tears they shed at this meeting have been differently construed. The word וישקהו (Gen. xxxiii. 4), being dotted in the Masoretic text, indicates, according to some, that Esau really repented; while others maintain that even in this scene he acted the hypocrite (comp. Judas' kiss; Sifre, Num. ix. 10; Gen. R. lxxviii.; Ab. R. N. 34; Ex. R. v.). The latter view obtains in Targ. Pseudo-Jonathan to the verse: Jacob wept on account of the pain in his neck, which had been bitten by Esau; and Esau shed tears because his teeth hurt him, Jacob's neck having been turned into smooth stone or ivory (see Rashi *ad loc.*; Gen. R. lxxi.). Jacob was aware of the hypocrisy of Esau (Pirḳe R. El. xxxvii.), as appears from the latter's explanation offered to God when reproved for having profaned holy things by his gifts and address to Jacob. Esau had planned to kill his brother "not with arrows and bow but by [my] mouth" (Pirḳe R. El. *l.c.*) "and sucking his blood"; but the fact that Jacob's neck turned into ivory thwarted his intention.

**His Murderous Intentions Toward Jacob.**

Esau had, as stated above, previously plotted against Jacob's life. Remembering the failure of his son Eliphaz on that occasion, Esau resolves to lie in wait for Jacob at a spot on the road where he can not escape. Jacob, however, having a presentiment of evil, does not take that road, but turns toward the Jordan, praying to God, who works a miracle in his behalf, and gives him a staff whereby he smites and divides the river. Seeing this, Esau pursues and gets in front of him, when God causes Jacob to enter a place ("ba'arah") that has the appearance of a bath-house (like that at Tiberias). Esau stands guard over the door so that Jacob can not leave, but will have to perish inside. Jacob takes a bath, and God saves him (see Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," pp. 107, 108, Vienna, 1887). Nevertheless, Jacob and Esau meet peaceably at their father's house (Pirḳe R. El. xxxviii.), and both sons at the death of Isaac vie in showing filial piety (*ib.*). At the division of Isaac's property Esau claims as the first-born the right to choose. On the advice of Ishmael he appropriates all the personal property, but agrees to Jacob's taking title to the land of Israel and the cave of Machpelah. A written instrument of this cession is made, whereupon Jacob orders Esau to leave the country. Esau withdraws (Gen. xxxvi.), and is compensated by one hundred districts in Seir (Pirḳe R. El. xxxviii.).

In the "Sefer ha-Yashar" Esau returns to Canaan from Seir (whither he had emigrated) upon hearing that Isaac is dying. Jacob also repairs thither from Hebron. Jacob and Esau with their respective sons bury Isaac in Machpelah. The division of the property is made on the proposal of Jacob, who leaves Esau to determine which he will take, the personal riches or the land. Nebajoth, Ishmael's son, urges Esau to take the movable property, since the land is in the hands of the sons of Canaan. This he does, leaving "nothing unto Jacob," who writes all particulars of the transaction in a book of sale, Esau returning with his wealth to Seir. In Gen. R. lxxxii. and lxxxiv. Esau is represented as emigrating from Canaan from shame at his former conduct.

Esau's death is not mentioned in the Bible. The Rabbis supply the information that it was brought about in an altercation with Jacob's sons over their right to bury their father in the cave of Machpelah (Soṭah 13a). The "Sefer ha-Yashar" gives full details of the dispute. Joseph invokes the "bill of sale" witnessed between Esau and Jacob after Isaac's death, and sends Naphtali to Egypt to fetch the document. Before quick-footed Naphtali returns, Esau unsuccessfully resorts to war, and is slain by Dan's deaf and dumb son, Hushim, who, though assigned to protect the women and children at Jacob's bier, upon seeing the commotion rushes on Esau, smites him with the sword and cuts off his head; whereupon Jacob is buried in the cave.

**Esau's Death.**

The Rabbis emphasize the fact that Esau's "hairy" appearance marked him a sinner (Gen. R. lxv.) and his "red" ("edom") color indicated his bloodthirsty propensities ("dam" = "blood"; Gen. R. lxiii.); they make him out to have been a misshapen dwarf (Gen. R. lxv.; Cant. R. ii. 15; Agadat Bereshit xl.) and the type of a shameless robber, displaying his booty even on the holy "bimah" (Midr. Teh. to Ps. lxxx. 6); but his filial piety is nevertheless praised by them (Tan., Ḳedoshim, 15, where his tears are referred to; *ib.*, Toledot, 24, where the fact that he married at forty, in imitation of his father, is mentioned approvingly).

"Esau" (= Edom) later represents Rome.

S. S. E. G. H.

——**Critical View:** Esau is assumed to be the progenitor of the Edomites. His character reflects the disposition of this warlike people. The stories in Genesis purpose to account for their relations with the Israelites (Gen. xxv. 27, xxxii. 4, xxxiii. 1 *et seq.*), as well as to throw light on the fact that the "younger brother"—that is, the tribe or tribes that gained a foothold in the country at a later date—crowded out the "older," and thus acquired the "birthright" (Gen. xxv. 29 *et seq.*, xxvii. 28 *et seq.*). These narratives belong to both the Elohist and the Jahvist writers, as does Gen. xxxvi., which reflects, in the form of a genealogy, the historical fact of Esau's mixture with Canaanites (Hittites) and Ishmaelites. To the priestly writer is due the statement that Esau's marriage, distasteful to his parents, leads to Jacob's being sent away (Gen. xxvi. 34, 35). The same authority is partly responsible for other names connected with Esau in Gen. xxxvi. 2, 3; xxvii. 46; xxviii. 1 *et seq.* Esau, according to this source (P), remains with his parents (Gen. xxxv. 29), and, after Jacob's return, leaves only because of the lack of room (Gen. xxxvi. 6, 7). E. G. H.

**ESCALONA:** City of Castile; said to have been named after Ascalon in Palestine. Jews were living there at a very early date. The fuero or charter granted to the city in 1130 by D. Alfonso VII. decreed that neither a Jew nor a Moor might sit in judgment against a Christian, and that the murder of a Jew should be punished by a fine of 300 sueldos. In 1391 many of the Jews of Escalona were

killed, and others forced to accept baptism. The ghetto of the city existed until the general expulsion; as late as 1474 it paid a tax of 1,000 maravedis.

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G. M. K.

**ESCAPA (איסקאפה, also אישקאפה), JOSEPH BEN SAUL:** Rabbi of Smyrna; flourished in the first half of the seventeenth century; probably born at Uskup, European Turkey, after which place he is named. At first rabbi and chief of the yeshibah at Salonica, he later filled the same offices at Smyrna, where at the beginning he shared the rabbinate with Joshua Ashkenazi Azariah. When differences of opinion arose between them in regard to matters of ritual, they appealed to the rabbis of Salonica for arbitration. After his colleague's death, Escapa remained sole rabbi of Smyrna until the end of his life. David Conforte says he saw Escapa when the latter was about one hundred years old. Escapa was especially known for having been the teacher of Shabbethai Ẓebi and for having afterward excommunicated him. Escapa wrote an important work called "Rosh Yosef," a detailed commentary and novellæ on the four Ṭurim of R. Jacob b. Asher. Part one, which has been published, contains a portion of the Ṭur Oraḥ Ḥayyim (Smyrna, 1658); part two, on Ḥoshen Mishpaṭ, has been published up to ch. 76 (Smyrna, 1659). He also wrote responsa; some were published under the title of "Teshubot Rosh Yosef" (Frankfort-on-the-Oder, 1709).

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L. G. M. SEL.

**ESCHATOLOGY** (from *τὰ ἔσχατα* = אחרית הימים, "the end of days": Gen. xlix. 1; comp. Gen. R. xcviii., הקץ, "the Messianic end"; Isa. ii. 1; also אחרית, "the end," Deut. xxxii. 20; Ps. lxxiii. 17; Ben Sira vii. 36, xxviii. 6; comp. "Didache," xvi. 3): The doctrine of the "last things." Jewish eschatology deals primarily and principally with the final destiny of the Jewish nation and the world in general, and only secondarily with the future of the individual; the main concern of Hebrew legislator, prophet, and apocalyptic writer being Israel as the people of God and the victory of His truth and justice on earth. The eschatological view, that is, the expectation of the greater things to come in the future, underlies the whole construction of the history of both Israel and mankind in the Bible. The patriarchal history teems with such prophecies (Gen. xii. 3, 16; xv. 14; xviii. 18; xxii. 18; xxvi. 4); the Mosaic legislation has more or less explicitly in view the relation of Israel to the nations and the final victory of the former (Ex. xix. 5; Lev. xxvi. 45; Num. xxiii. 10, xxiv. 17–24; Deut. iv. 6; vii. 6 *et seq.*; xxviii. 1, 10; xxx. 3 *et seq.*; xxxii. 43; xxxiii. 29). But it was chiefly the Prophets who dwelt with great emphasis upon the DAY OF THE LORD as the future Day of Judgment. Originally spoken of as the day when YHWH as the God of heaven visits the earth with all His terrible powers of devastation (comp. Gen. xix. 24; Ex. ix. 23, xi. 4, xii. 12; Josh. x. 11), the term was employed by the Prophets in an eschatological sense and invested with a double character: on the one hand, as the time of the manifestation of God's punitive powers of justice directed against all that provokes His wrath, and, on the other hand, as the time of the vindication and salvation of the righteous. In the popular mind the Day of the Lord brought disaster only to the enemies of Israel; to His people it brought victory. But this is contradicted by the prophet Amos (iii. 2, v. 20). For Isaiah, likewise, the Day of the Lord brings terror and ruin to Judah and Israel (Isa. ii. 12, x. 3, xxii. 5; comp. Micah i. 3) as well as to other nations (Isa. xiv. 25, xxiv.–xxv.). In the same measure, however, as Israel suffers defeat at the hand of the great world-powers, the Day of the Lord in the prophetic conception becomes a day of wrath for the heathen world and of triumph for Israel. In Zeph. i.–iii. it is a universal day of doom for all idolaters, including the inhabitants of Judea, but it ends with the glory of the remnant of Israel, while the assembled heathen powers are annihilated (iii. 8–12). This feature of the final destruction, before the city of Jerusalem, of the heathen world-empires becomes prominent and typical in all later prophecies (Ezek. xxxviii., the defeat of Gog and Magog; Isa. xiii. 6–9, Babel's fall; Zech. xii. 2 *et seq.*, xiv. 1 *et seq.*; Hag. i. 6; Joel iv. [iii.] 2 *et seq.*; Isa. lxvi. 15 *et seq.*), the Day of the Lord being said to come as "a fire which refines the silver" (Mal. iii. 2 *et seq.*, 9; comp. Isa. xxxiii. 14 *et seq.*). Especially strong is the contrast between the fate which awaits the heathen and the salvation promised Israel in Isa. xxxiv.–xxxv., whereas other prophecies accentuate rather the final conversion of the heathen nations to the belief in the Lord (Isa. ii. 1 *et seq.*, xlix. 6, lxvi. 6–21; Zech. viii. 21 *et seq.*, xiv. 16 *et seq.*).

**The Day of the Lord.**

In addition to this conception of the Day of the Lord, the Prophets developed the hope of an ideal Messianic future through the reign of a son of the house of David—the golden age of paradisiacal bliss, of which the traditions of all the ancient nations spoke (see Dillmann's commentary to Gen. ii.–iii., p. 46). It would come in the form of a world of perfect peace and harmony among all creatures, the angelic state of man before his sin (Isa. xi. 1–10, lxv. 17–25: "new heavens and a new earth"). It was only a step further to predict the visitation of all the kingdoms of the earth, to be followed by the swallowing up of death forever and a resurrection of the dead in Israel, so that all the people of the Lord might witness the glorious salvation (Isa. xxiv. 21–xxv. 8, xxvi. 19). The hope of resurrection had been expressed by Ezekiel only with reference to the Jewish nation as such (Ezek. xxxvii.). Under Persian influence, however, the doctrine of resurrection underwent a change, and was made part of the Day of Judgment; hence in Dan. xii. 2 the resurrection is extended to both the wicked and the righteous: the latter "shall awake to everlasting life," the former "to shame and everlasting horror" (A. V. "contempt").

**Resurrection of the Dead.**

It is certainly incorrect to speak of an eschatological system of the Bible, in which there is no trace of an established belief in the future life. Both Ben Sira and Tobit still adhere to the ancient view of Sheol as the land of the shades (see SHEOL).

**The Formation of an Eschatological System.**

It was the future destiny of the nation which concerned the Prophets and the people; and the hope voiced by prophet, psalmist, and liturgical poet was simply that the Lord as the Only One will establish His kingdom over the whole earth (Ex. xv. 18; Micah ii. 13, iv. 7; Obad. 21; Zech. xiv. 9; Isa. xxiv. 23; Ps. xciii. 1, xcvi. 10, xcvii. 1, xcix. 1). This implied not only the reunion of the twelve tribes (Ezek. xxxvii. 16 *et seq.*; Zeph. iii. 20), but the conversion of the heathen surviving the divine day of wrath as well as the downfall of the heathen powers (Zeph. iii. 8–9; Zech. xiv. 9–19; Isa. lvi. 6, lxiii. 1–6; Ps. ii. 8–12). It seems that, because of the tribulation which the house of Zerubbabel had to undergo—not, as Dalman ("Die Worte Jesu," p. 243) thinks, "because the Messiah was not an essential part of the national hope"—the expectation of a Messiah from the house of David was kept in the background, and the prophet Elijah, as the forerunner of the great Day of the Lord who would reassemble all the tribes of Israel, was placed in the foreground (Ecclus. [Sirach] xlviii. 10; I Macc. xiv. 41). See ELIJAH.

It is difficult to say how far the Sadducees or the ruling house of Zadok shared in the Messianic hope of the people (see SADDUCEES). It was the class of the ḤASIDIM and their successors, the ESSENES, who made a special study of the prophetical writings in order to learn the future destiny of Israel and mankind (Dan. ix. 2; Josephus, "B. J." ii. 8, §§ 6, 12; *idem*, "Ant." xiii. 5, § 9, where the term *εἱμαρμένη* is to be taken eschatologically). While announcing the coming events in visions and apocalyptic writings concealed from the multitude (see APOCALYPTIC LITERATURE), they based their calculations upon unfulfilled prophecies such as Jeremiah's seventy years (Jer. xxv. 11, xxix. 10), and accordingly tried to fix "the end of days" (Dan. ix. 25 *et seq.*; Enoch, lxxxix. 59). The Talmud reproachingly calls these men, who frequently brought disappointment and woe upon the people, "maḥshebe ḳeẓim" (calculators of the [Messianic] ends: Sanh. 97b; comp. 92b, 99a; Ket. 111a; Shab. 138b; 'Eduy. ii. 9–10; for the expression קץ הימין, see Dan. xii. 4, 13; Assumptio Mosis, i. 18, xii. 4; II Esd. iii. 14; Syriac Apoc. Baruch, xxvii. 15; Matt. xiii. 39, xxiv. 3). It can not be denied, however, that these Ḥasidean or apocalyptic writers took a sublime view of the entire history of the world in dividing it into great world-epochs counted either after empires or millenniums, and in seeing its consummation in the establishment of "the kingdom of the Lord," called also, in order to avoid the use of the Sacred Name, מלכות שמים ("the kingdom of heaven"). This prophetic goal of human history at once lent to all struggle and suffering of the people of God a higher meaning and purpose, and from this point of view new comfort was offered to the saints in their trials. This is the idea underlying the contrast between the "kingdoms of the powers of the earth" and "the kingdom of God" which is to be delivered over at the end of time to the saints, the people of Israel (Dan. ii. 44; vii. 14, 27). It is, however, utterly erroneous to assert, as do Schürer ("Geschichte," ii. 504 *et seq.*) and Bousset ("Religion des Judenthums," pp. 202 *et seq.*), that this kingdom of God meant a political triumph of the Jewish people and the annihilation of all other nations. As may be learned from Tobit xiii. 11 *et seq.*, xiv. 6, quoted by Schürer (*l.c.* ii. 507), and from the ancient New-Year's liturgy (see also 'ALENU), "the conversion of all creatures to become one single band to do God's will" is the foremost object of Israel's Messianic hope; only the removal of "the kingdom of violence" must precede the establishment of God's kingdom. This hope for the coming of the kingdom of God is expressed also in the ḲADDISH (comp. LORD'S PRAYER) and in the eleventh benediction of the "Shemoneh 'Esreh," whereas the destruction of the kingdom of wickedness first found expression in the added (nineteenth) benediction (afterward directed chiefly against obnoxious informers and heretics; see LITURGY), and was in the Hellenistic propaganda literature, the Sibyllines (iii. 47, 767 *et al.*), emphasized especially with a view to the conversion of the heathen.

**The "Kingdom of God."**

In contrasting the future kingdom of God with the kingdom of the heathen powers of the world the apocalyptic writers were undoubtedly influenced by Parsism, which saw the world divided between Ahuramazda and Angro-mainyush, who battle with each other until finally the latter, at the end of the fourth period of the twelve world-millenniums, is defeated by the former after a great crisis in which the bad principle seems to win the upper hand (see Plutarch, "On Isis and Osiris," ch. 47; Bundahis, xxxiv. 1; "Bahman Yasht," i. 5, ii. 22 *et seq.*; "S. B. E." v. 149, 193 *et seq.*; Stade, "Ueber den Einfluss des Parsismus auf das Judenthum," 1898, pp. 145 *et seq.*). The idea of four world-empires succeeding one another and represented by the four metals (Dan. ii., vii.), which also has its parallel in Parsism ("Bahman Yasht," i. 3), and in Hindu, Greek, and Roman traditions ("Laws of Manes," i. 71 *et seq.*; Hesiod, "Works and Days," pp. 109 *et seq.*; Ovid, "Metamorphoses," i. 89), seems to rest upon an ancient tradition which goes back to Babylonia (see Gunkel's commentary on Genesis, 1902, p. 241). Gunkel finds in the twelve millenniums of Persian belief an astronomical world-year with four seasons, and sees the four Babylonian world-epochs reproduced in the four successive periods of Adam, Noah, Abraham, and Moses. The four periods occur again in Enoch, lxxxix. *et seq.* (see Kautzsch, "Pseudepigraphen," p. 294) and Rev. vi. 1; also in Zech. ii. 1 (A. V. i. 18), vi. 1; and Dan. viii. 22; and the four undivided animals in the vision of Abraham (Gen. xv. 9) were by the early haggadists (Johanan b. Zakkai, in Gen. R. xliv.; Apoc. Abraham, xv., xxviii.) referred to the four world-empires in an eschatological sense.

**World-Epochs.**

The Perso-Babylonian world-year of twelve millenniums, however, was transformed in Jewish es-

chatology into a world-week of seven millenniums corresponding with the week of Creation, the verse "A thousand years in thy sight are but as yesterday" (Ps. xc. 5 [A. V. 4]) having suggested the idea that the present world of toil ("'olam ha-zeh") is to be followed by a Sabbatical millennium, "the world to come" ("'olam ha-ba'": Tamid vii. 4; R. H. 31a; Sanh. 97a; Ab. R. N. i., ed. Schechter, p. 5; Enoch, xxiii. 1; II Esdras vii. 30, 43; Testament of Abraham, A. xix., B. vii.; Vita Adæ et Evæ, 42; Rev. xx. 1; II Peter iii. 8; Epistle of Barnabas, xv.; Irenæus, v. 28, 3). Of these the six millenniums were again divided, as in Parsism, into three periods: the first 2,000 years devoid of the Law; the next 2,000 years under the rule of the Law; and the last 2,000 years preparing amid struggles and through catastrophes for the rule of the Messiah (Sanh. 97a; 'Ab. Zarah 9a; Midr. Teh. xc. 17); the Messianic era is said to begin 4,291 years after Creation (comp. the 5,500 years after Creation, after the lapse of which the Messiah is expected, in Vita Adæ et Evæ, 42; also Assumptio Mosis, x. 12). On a probably similar calculation, which placed the destruction of the Second Temple at 3828 (Sanh. *l.c.*), rests also the division of the world into twelve epochs of 400 years, nine and a half of which epochs had passed at the time of the destruction of the Temple (II Esdras xiv. 11; comp. vii. 28). Twelve periods occur also in the Syriac Apocalypse of Baruch (xxvii., liii.) and the Apocalypse of Abraham (xxix.); the ten millenniums of Enoch xxi. 6, however, appear to be identical with the ten weeks in ch. xciii., that is, 10 x 700 years. As a matter of course, Biblical chronology was always so construed as to bring the six millenniums into accord with the Messianic expectations of the time; only by special favor would the mystery of the end, known only to God, be revealed to His saints (Dan. xii. 9; II Esd. iv. 37, xi. 44; Syriac Apoc. Baruch, liv. 1, lxxxi. 4; Matt. xxiv. 36; Pes. 54b). The end was believed to be brought about by the merit of a certain number of saints or martyrs (Enoch, xlvii. 4; II Esd. iv. 36; Rev. vii. 4), or by the completion of the number of human souls sent from their heavenly abode to the earth, the number of created souls being fixed (Syriac Apoc. Baruch, xxiii. 4; 'Ab. Zarah 5a; Yeb. 63b). Finally, it was taught that "he who announces the Messianic time based on calculation forfeits his own share in the future" (R. Jose, in Derek Erez R. xi.) and that "the advent of the Messiah is dependent upon general repentance brought about by the prophet Elijah" (Sanh. 97b; Pirḳe R. El. xliii.; Assumptio Mosis, i. 18).

**A World-Week.**

There prevails a singular harmony among the apocalyptic writings and traditions, especially regarding the successive stages of the eschatological drama. The first of these is the "travail" of the Messianic time (חבלי של משיח; literally, "the suffering of the Messiah"; comp. Pesiḳ. R. 21, 34; Shab. 118a; Pes. 118a; Sanh. 98b; Mek., Beshallaḥ, Wayassa', 4, 5; or חבלי המשיח, Matt. xxiv. 8; Mark xiii. 9, taken from Hosea xiii. 13). The idea that the great redemption shall be preceded by great distress, darkness, and moral decline seems to be based on such prophetic passages as Hosea xiii. 13 *et seq.*; Joel ii. 10 *et seq.*; Micah vii. 1–6; Zech. xiv. 6 *et seq.*; Dan. xii. 1. The view itself, however, is not that of the Prophets, whose outlook is altogether optimistic and eudemonistic (Isa. xi. 1–9, lxv. 17–25), but more in accordance with the older non-Jewish belief in a constant decline of the world, from the golden and silver to the brass and iron age, until it ends in a final cataclysm or conflagration, contemplated alike by old Teuton and Greek legend. It was particularly owing to Persian influence that the contrast between this world, in which evil, death, and sin prevail, and the future world, "which is altogether good" (Tamid *l.c.*), was so strongly emphasized, and the view prevailed that the transition from the one to the other could be brought about only through a great crisis, the signs of decay of a dying world and the birth-throes of a new one to be ushered into existence. Persian eschatology had no difficulty in utilizing old mythological and cosmological material from Babylonia in picturing the distress and disorder of the last days of the world (Bundahis, xxx. 18 *et seq.*; Plutarch, *l.c.* 47; Bahman, *l.c.* ii. 23 *et seq.*, iii. 60); Jewish eschatology had to borrow the same elsewhere or give Biblical terms and passages a new meaning so as to make all terrestrial and celestial powers appear as participants in the final catastrophe. This world, owing to the sin of the first man (II Esd. iv. 30), or through the fall of the angels (Enoch, vi.–xi.), has been laden with curses and is under the sway of the power of evil, and the end will accordingly be a combat of God with these powers of evil either in the heavens above or on earth (Isa. xxiv. 21 *et seq.*, xxv. 7, xxvii. 1; Dan. vii. 11, viii. 9; Book of Jubilees, xxiii. 29; Test. Patr., Asher, 7, Dan. 5; Assumptio Mosis, x. 1; Psalms of Solomon, ii. 25 *et seq.*; and see Gunkel, "Schöpfung und Chaos," pp. 171–398). The whole world, then, appears as in a state of rebellion before its downfall. A description of these Messianic woes is given in the Book of Jubilees, xx. 11–25; Sibyllines, ii. 154 *et seq.*, iii. 796 *et seq.*; Enoch, xcix. 4 *et seq.*, c. 1 *et seq.*; II Esd. v.–vi.; Syriac Apoc. Baruch xxv.-xxvii., xlviii. 31 *et seq.*, lxx.; Matt. xxiv. 6–29; Rev. vi.–ix.; Soṭah ix. 15; Derek Erez Zuṭa x.; Sanh. 96b–97a. "A third part of all the world's woes will come in the generation of the Messiah" (Midr. Teh. Ps. ii. 9). In all these passages evil portents are predicted, such as visions of swords, of blood, and of warfare in the sky (Sibyllines, iii. 795; comp. Luke xxi. 21; Josephus, "B. J." vi. 5, § 3), disorder in the whole celestial system (Enoch, lxxx. 4–7; II Esd. v. 4; comp. Amos viii. 9; Joel ii. 10), in the produce of the earth (Enoch, lxxx. 2; Book of Jubilees, xxiii. 18; II Esd. vi. 22; Sibyllines, iii. 539), and in human progeny (Book of Jubilees, xxiii. 25; Sibyllines, ii. 154 *et seq.*; II Esd. v. 8, vi. 21). Birds and beasts, trees, stones, and wells will cease to act in harmony with nature (II Esd. v. 6–8, vi. 24).

**Travail of the Messianic Time.**

Particularly prominent among the plagues of the time, of which Baruch xxviii. 2–3 counts twelve, will be "the sword, famine, earthquake, and fire"; according to Book of Jubilees, xxiii. 13, "illness and pain, frost and fever, famine and death, sword and captivity"; but greater than the terror and havoc caused by the elements will be the moral corruption

and perversion, the wickedness and unchastity anticipated in prophetic visions, and the power of evil spirits (Syriac Apoc. Baruch, *l.c.* and lxx. 2–8; Book of Jubilees, xxiii. 13–19). This view of the prevalence of the spirit of evil and seduction to sin in the last days received special emphasis in the Ḥasidean schools; hence the striking resemblance between the tannaitic and the apocalyptic picture of the time preceding the Messianic advent: "In the last days false prophets [pseudo-Messiahs] and corrupters will increase and sheep be turned into wolves, love into hatred; lawlessness [see BELIAL] will prevail, causing men to hate, persecute, and deliver up each other; and Satan, 'the world-deceiver' (see ANTICHRIST), will in the guise of the Son of God perform miracles, and as ruler of the earth commit unheard-of crimes" ("Didache," xvi. 3 *et seq.*; Sibyllines, ii. 165 *et seq.*, iii. 63; Matt. xxiv. 5–12; II Tim. iii. 1 *et seq.*). The rabbinic description is similar: "The footsteps of the Messiah [עקבות משיח, taken from Ps. lxxxix. 52; comp. the term עקב עשו, "the last days of the rule of Esau"="Edom—Rome"; II Esd. vi. 8–10; comp. Gen. R. lxiii.; Yalḳut and Midrash ha-Gadol, ed. Schechter, on Gen. xxv. 26; Pirḳe R. El. xxxii.] are seen in the turning of the schoolhouse into a brothel, the desolation of Galilee and Gaulanitis, the going about of the scribes and saints as despised beggars, the insolence and lawlessness of the people, the disrespect of the younger generation toward the older, and the turning of the rulers to heresy" (Soṭah ix. 15; Derek Ereẓ Zuṭa x.; Sanh. 97b; Cant. R. ii. 13; Ket. 112b; in these passages amoraim of the second and third centuries are often credited with the views of tannaim of the first; comp. also Shab. 118a with Mek., Beshallaḥ, *l.c.*). Simon ben Yoḥai (comp. Derek Ereẓ Zuṭa x. with Sanh. *l.c.*) counts seven periods of tribulation preceding the advent of the son of David. The Abraham Apocalypse (xxx.) mentions ten plagues as being prepared for the heathen of the time: (1) distress; (2) conflagration; (3) pestilence among beasts; (4) famine; (5) earthquakes and wars; (6) hail and frost; (7) wild beasts; (8) pestilence and death among men; (9) destruction and flight (comp. Isa. xxvi. 20; Zech. xiv. 5); and (10) noises and rumblings (comp. קולות in the sixth period of Simon b. Yoḥai; comp. Test. Patr., Levi, 17, where also seven periods precede the kingdom of God).

**The War of Gog and Magog.**

An important part in the eschatological drama is assigned to Israel's final combat with the combined forces of the heathen nations under the leadership of Gog and Magog, barbarian tribes of the North (Ezek. xxxviii.–xxxix.; see GOG AND MAGOG). Assembled for a fierce attack upon Israel in the mountains near Jerusalem, they will suffer a terrible and crushing defeat, and Israel's land will thenceforth forever remain the seat of God's kingdom. Whether originally identical or identified only afterward by Biblical interpretation with the battle in the valley of Jehoshaphat (Joel iv. [A.V. iii.] 12; comp. Zech. xiv. 2 and Isa. xxv. 6, where the great warfare against heathen armies is spoken of), the warfare against Gog and Magog formed the indispensable prelude to the Messianic era in every apocalyptic vision (Sibyllines, iii. 319 *et seq.*, 512 *et seq.*, 632 *et seq.*; v. 101; Rev. xx. 8; Enoch, lvi. 5 *et seq.*, where the place of Gog and Magog is taken by the Parthians and Medes; II Esd. xiii. 5, "a multitude of men without number from the four winds of the earth"; Syriac Apoc. Baruch, LXX. 7–10; Targ. Yer. to Num. xi. 26, xxiv. 17, Ex. xl. 11, Deut. xxxii. 39, and Isa. xxxiii. 25; comp. Num. xxiv. 7 [Septuagint, Γὼγ for "Agag"]; see ELDAD AND MEDAD).

R. Eliezer (Mek., Beshallaḥ, *l.c.*) mentions the Gog and Magog war together with the Messianic woes and the Last Judgment as the three modes of divine chastisement preceding the millennium. R. Akiba assigns both to the Gog and Magog war and to the Last Judgment a duration of twelve months ('Eduy. ii. 10); Lev. R. xix. has seven years instead, in accordance with Ezek. xxxix. 9; Ps. ii. 1–9 is referred to the war of Gog and Magog ('Ab. Zarah 3b; Ber. 7b; Pesiḳ. ix. 79a; Tan., Noah, ed. Buber, 24; Midr. Teh. Ps. ii.).

The destruction of Gog and Magog's army implies not, as falsely stated by Weber ("Altsynagogale Theologie," 1880, p. 369), followed by Bousset ("Religion des Judenthums," p. 222), the extermination of the Gentile world at the close of the Messianic reign, but the annihilation of the heathen powers who oppose the kingdom of God and the establishing of the Messianic reign (see Enoch, lvi.–lvii., according to which the tribes of Israel are gathered and brought to the Holy Land after the destruction of the heathen hosts; Sifre, Deut. 343; and Targ. Yer. to Num. xi. 26).

The Gentiles who submit to the Law are expected to survive (Syriac Apoc. Baruch, lxxii. 4; Apoc. Abraham, xxxi.); and those nations that did not subjugate Israel will be admitted by the Messiah into the kingdom of God (Pesiḳ. R. 1, after Isa. lxvi. 23). The Messiah is called "Hadrach" (Zech. ix. 1), as the one who leads the heathen world to repentance (הדריך), though he is tender to Israel and harsh toward the Gentiles (חד ורך: Cant. R. vii. 5). The loyalty of the latter will be severely tested ('Ab. Zarah 2b *et seq.*), while during the established reign of the Messiah the probation time of the heathen will have passed over (Yeb. 24b). "A third part of the heathen world alone will survive" (Sibyllines, iii. 544 *et seq.*, v. 103, after Zech. xiii. 8; in Tan., Shofeṭim, ed. Buber, 10, this third part is referred to Israel, which alone, as the descendants of the three patriarchs, will escape the fire of Gehenna). According to Syriac Apoc. Baruch, xl. 1, 2, it is the leader of the Gog and Magog hosts who will alone survive, to be brought bound before the Messiah on Mount Zion and judged and slain. According to II Esd. xiii. 9 *et seq.*, fire will issue forth from the mouth of the Messiah and consume the whole army. This indicates an identification of Gog and Magog with "the wicked one" of Isa. xi. 4, interpreted as the personification of wickedness, Angro-mainyush (see ARMILUS). In Midrash Wayosha' (Jellinek, "B. H." i. 56) Gog is the leader of the seventy-two nations of the world, minus one (Israel), and makes war against the Most High; he is smitten down by God. Armilus rises as the last enemy of God and Israel.

The great event preparatory to the reign of the Messiah is the gathering of the exiles, "ḳibbuẓ

galiyyot." This hope, voiced in Deut. xxx. 3; Isa. xi. 12; Micah iv. 6, vii. 11; Ezek. xxxix. 27; Zech. xi. 10–12 and Isa. xxxv. 8, is made especially impressive by the description in Isa. xxvii. 13 of the return of all the strayed ones from Assyria and Egypt, and by the announcement that "the Gentiles themselves shall carry Israel's sons and daughters on their arms to Jerusalem with presents for the Lord" (Isa. xlix. 22, lx. 4–9, lxvi. 20). It was accordingly dwelt upon as a miraculous act in the synagogal liturgy and song (Shemoneh 'Esreh; Meg. 17a; Cant. xi. 1, xvii. 31), as well as in apocalyptic visions (Apoc. Abraham, xxxi.; II Esd. xiii. 13; Matt. xxiv. 31). God shall bring them back from the East and the West (Baruch, iv. 37, v. 5 *et seq.*; Ecclus. [Sirach] xxxvi. 13; Tobit xiii. 13); Elijah shall gather them and the Messiah summon them together (Ecclus. [Sirach] xlviii. 10; Sibyllines, ii. 171–187; Cant. xvii. 26; Targ. Yer. to Ex. vi. 18, xl. 9–10, Num. xxiv. 7, Deut. xxx. 4, Jer. xxxiii. 13). In wagons carried by the winds the exiles shall be borne along with a mighty noise (Enoch, lvii. 1 *et seq.*; Zeb. 116a; Cant. R. and Haggadat Shir ha-Shirim to Cant. iv. 16; Midr. Teh. to Ps. lxxxvii. 6), and a pillar of light shall lead them (Philo, "De Execrationibus," 8–9). The Lost Ten Tribes shall be miraculously brought back across the mighty waters of the River Euphrates (II Esd. xiii. 39–47; Syriac Apoc. Baruch, lxxvii.; Sanh. x. 13; Tan., Mikḳez and Shelaḥ, i. 203, iii. 79, ed. Buber, after Isa. xi. 15; see ARZARETH; SAMBATION; TEN TRIBES).

**Gathering of the Exiles.**

The central place in the eschatological system is, as a matter of course, occupied by the advent of the Messiah. Nevertheless the days of the Messiah ("yemot ha-Mashiaḥ"), the time when the prophetic predictions regarding the reign of the descendant of David find their fulfilment, do not form the end of the world's history, but are merely the necessary preparatory stage to the kingdom of God ("malkut shamayim"), which, when once established, will last forever (Dan. vii. 27; Sibyllines, iii. 47 *et seq.*, 767 *et seq.*; Mek., Beshallaḥ, 'Amaleḳ, end). The Messiah is merely "the chosen one" (Enoch, xlv. 3, xlix. 2, li. 3 *et seq.*); he causes the people to seek the Lord (Hosea iii. 5; Isa. xi. 9; Zech. xii. 8; Ezek. xxxiv. 24, xxxvii. 24 *et seq.*), and, as "the Son of God," causes the nations to worship Him (Enoch, cv. 2; II Esd. viii. 28 *et seq.*, xiii. 32–52, xiv. 9, after Ps. ii. 7, lxxxix. 27 *et seq.*). The time of his kingdom is therefore limited according to some to three generations (Mek., *l.c.*, after Ex. xvii. 16, מדר דר); according to others, to 40 or 70, to 365 or 400 years, or to 1,000, 2,000, 4,000, or 7,000 years (Sanh. 99a, 97b; Pesiḳ. R. 1, end; Midr. Teh. xc. 17); the number 400, however, based upon a combination of Gen. xv. 13 and Ps. xc. 15 (see Pesiḳ. R. 1), is supported by II Esd. vii. 28 *et seq.*, where it is positively stated that after his 400 years' reign the Messiah will die to rise again, after the lapse of a week, with the rest of the righteous in the world's regeneration. It is probably to emphasize his human character that the Messiah is frequently called the "Son of Man" (Dan. viii. 13; Enoch, xlvi. 2 *et seq.*, xlviii. 2, lxii. 7; see MAN, SON OF). For it is in order to fulfil the designs of God for Israel and the whole race of man that he is to appear as the triumphant warrior-king to subjugate the nations (Sibyllines, iii. 653–655), to lead in the war against Gog and Magog (II Esd. xiii. 32; Targ. Yer. to Num. xxiv. 17, 20), to annihilate all the powers of wickedness and idolatry, cleanse the Holy Land and city from all heathen elements, build the new house of the Lord "pure and holy," and become the Redeemer of Israel (Syriac Apoc. Baruch, xxxix. 7 *et seq.*, lxxii. 2; Cant. xvii. 21–30; Targ. Yer. to Gen. xlix. 11, Ex. xl. 9, Num. xi. 16, Isa. x. 27; comp. Philo, "De Præmiis et Pœnis," with reference to Num. xxiv. 7): "he is to redeem the entire creation by chastising the evil-doers and making the nations from all the ends of the world see the glory of God" (II Esd. xiii. 26–38; Cant. xvii. 31). "Free from sin, from desire for wealth or power, a pure, wise, and holy king imbued with the spirit of God, he will lead all to righteousness and holiness (Cant. xvii. 32–43; Sibyllines, iii. 49, v. 414 *et seq.*; Test. Patr., Levi, 18; Midr. Teh. lxxii. 12; Targ. Yer. to Gen. xlix. 12, and Isa. xi. 2, xli. 1).

**The Days of the Messiah.**

The Messianic time, accordingly, means first of all the cessation of all subjection of Israel by other powers (שיעבוד מלכיות, Ber. 34b; Sanh. 91b), while the kingdoms and nations will bring tributes to the Messiah (Pes. 118b; Gen. R. lxxviii.; Tan., Yelamdenu, Shofeṭim; Sibyllines, iii. 350, iv. 145, all based upon Ps. lxxii. 10 and lxviii. 32); furthermore, it will be a time of conversion of the heathen world to monotheism (Tobit xiv. 6; Sibyllines, iii. 616, 624, 716 *et seq.*; Enoch, xlviii. 4 *et seq.*; 'Ab. Zarah 24a, after Zeph. iii. 9), though the Holy Land itself will not be inhabited by strangers (Cant. xvii. 28; Sibyllines, v. 264; Book of Jubilees, l. 5). Both earth and man will be blessed with wondrous fertility and vigor (Enoch, x. 17–19, "They will live until they have a thousand children"; Sibyllines, iii. 620 *et seq.*, 743; Syriac Apoc. Baruch, xxix. 5; comp. Papias' description of the millennium given as coming directly from Jesus, in Irenæus, "Adversus Hæreses," v. 33, 3–4; Ket. 111b; Shab. 30b, "The earth will produce new fruits daily, women will bear children daily, and the land will yield loaves of bread and garments of silk," all with reference to Ps. lxxii. 16; Deut. xxxii. 1; Gen. xlix. 11; comp. Targ. Yer.). The days of the youth of the earth will be renewed; people will again reach the age of 1,000 years (Book of Jubilees, xxx. 27; comp. Isa. lxv. 20); the birth of children will be free from pain (Syriac Apoc. Baruch, lxxiii. 60, after Isa. xiii. 8; Philo, "De Præmiis et Pœnis," 15 *et seq.*); there will no longer be strife and illness, plague or trouble, but peace, health, and joy (Enoch, x. 16–22; Sibyllines, iii. 371; Syriac Apoc. Baruch, lxxiii. 1–5). All physical ailments and defects will be healed (Gen. R. xcv.; Pesiḳ. R. 42 [ed. Friedmann, p. 177, note]; Midr. Teh. cxlvi. 8; Eccl. R. i. 9, after Isa. xxxv. 6; comp. Matt. xi. 5). A spiritual regeneration will also take place, and Israel's sons and daughters will prophesy (Num. R. xv., after Joel iii. 1 [A. V. ii. 28], a passage which contradicts the statement of Bousset, *l.c.* p. 229).

**Time of Universal Peace.**

The Messiah will furthermore win the heathen by the spirit of wisdom and righteousness which rests upon him (Sibyllines, iii. 780; Test. Patr., Levi, 18; Judah, 24; Targ. Yer. to Gen. xlix. 12 and Isa. xli. 1). He will teach the nations the Noachian laws of humanity and make all men disciples of the Lord (Midr. Teh. xxi.). The wonders of the time of Moses will be repeated on a larger scale in the time of the Messiah (Mek., Beshallaḥ, Shirah, 8, after Micah vii. 15; comp. Hosea ii. 17; Targ.; Tan., Bo, ed. Buber, 6).

**Renewal of the Time of Moses.**

What Moses, the first redeemer, did is typical of what the Messiah as the last redeemer will do (Eccl. R. i. 9). The redemption will be in the same month of Nisan and in the same night (Mek., Bo, 14); the same pillar of cloud will lead Israel (Philo, "De Execrationibus," 8; Targ. Yer. to Isa. xxxv. 10): the same plagues will be sent upon Israel's foes (Tan., Wa'era, ed. Buber, 15; Bo, 6, 19; Midr. Wayosha'; Jellinek, "B. H." i. 45); the redeemer will ride on an ass (Zech. ix. 9; comp. Ex. iv. 20); manna will again be sent down from heaven (Ps. lxxii. 16; comp. Ps. lxxviii. 24; Syriac Apoc. Baruch, xxix. 8); and water rise from beneath by miraculous power (Joel iv. [A. V. iii.] 18; comp. Ps. lxxviii. 15 *et seq.*; Eccl. R. i. 9). Like Moses, the Messiah will disappear for 90 or 45 days after his appearance (Pesiḳ. R. 15; Pesiḳ. v. 49b, after Hosea v. 15). The same number of people will be redeemed (Sanh. 111a) and the Song of Moses be replaced by another song (Mek., Beshallaḥ, Shirah, 1; Rev. xv. 3). But, like Moses, the Messiah will die (II Esd. *l.c.*); the opinion that the Messiah will not taste death (Midr. Teh. lxxii. 17) seems to be of later origin, and will be discussed in connection with the account of the Messiah from the tribe of Joseph or Ephraim (see below).

Jewish theology always insisted on drawing a sharp line between the Messianic days and the final days of God's sole kingdom. Hence the characteristic baraita counting ten world-rulers, beginning with God before Creation, then naming Nimrod, Joseph, Solomon, Ahab, Nebuchadnezzar, Cyrus, Alexander the Great, the Messiah, and ending with God last as He was the first (Pirḳe R. El. xi.; Meg. 11a is incomplete). There are, however, in the personality of the Messiah supernatural elements adopted from the Persian Soshians ("Savior") which lent to the whole Messianic age a specifically cosmic character.

**The Cosmic Characters of the Messianic Time.**

An offspring of Zoroaster, born miraculously by a virgin of a seed hidden in a lake for thousands of years, Soshians is, together with a number of associates, six, or seven, or thirty, to bring about the resurrection, slay Angro-mainyush and his hosts of demons, judge the risen dead, giving each his due reward, and finally renew the whole world (Bundahis, xxx.; Windischmann, "Zoroastrische Studien," 1863, pp. 231 *et seq.*; Böcklen, "Die Verwandtschaft der Jüdischchristlichen mit der Parsischen Eschatologie," 1902, pp. 91 *et seq.*). Similarly, the Messiah is a being existing from before Creation (Gen. R. i.; Pesiḳ. R. 33; Pirḳe R. El. iii.; Pes. 54a, based on Ps. lxxii. 17), and kept hidden for thousands of years (Enoch, xlvi. 2 *et seq.*, xlviii. 6, lxii. 7; II Esd. xii. 32, xiii. 26; Syriac Apoc. Baruch, xxix.; Midr. Teh. xxi.; Targ. to Micah iv. 8). He comes "from a strange seed" (מזרע אחר: Gen. R. xxiii., with reference to Gen. iv. 25; Gen. R. li., with reference to Gen. xix. 34; Gen. R. lxxxv.; Tan., Wayesheb, ed. Buber, 13, with reference to Gen. xxxviii. 29; comp. Matt. i. 3); or from the North (מצפון, which may also mean "concealment": Lev. R. ix.; Num. R. xiii., after Isa. xli. 25; comp. John vii. 27).

The Messiah's immortal companions reappear with him (II Esd. xiii. 52, xiv. 9; comp. vi. 26). Derek Ereẓ Zuṭa i. mentions nine immortals (see Kohler, in "J. Q. R." v. 407–419, and comp. the transposed [hidden] righteous ones in Mandæan lore; Brand, "Die Mandäische Religion," 1889, p. 38). They are probably identical with "the righteous who raise the dead in the Messianic time" (Pes. 68a). Prominent among the companions of the Messiah are: (1) Elijah the prophet (see ELIJAH IN RABBINICAL LITERATURE), who is expected as high priest to anoint the Messiah (Justin, "Dialogus cum Tryphone," viii., xlix.; comp. Targ. to Ex. xl. 10; John i. 21); to bring about Israel's repentance (Pirḳe R. El. xliii.) and reunion (Targ. Yer. to Deut. xxx. 4; Sibyllines, v. 187 *et seq.*), and finally the resurrection of the dead (Yer. Shab. i. 5–3c; Shek. iii. 47c; Agadat Shir ha-Shirim, ed. Schechter, to Cant. vii. 14); he will also bring to light again the hidden vessels of Moses' time (Mek., Beshallaḥ, Wayassa', 5; Syriac Apoc. Baruch, vi. 8; comp., however, Num. R. xviii.: "the Messiah will disclose these"); (2) Moses, who will reappear with Elijah (Deut. R. iii.; Targ. Yer. to Ex. xii. 42; comp. Ex. R. xviii. and Luke ix. 30); (3) Jeremiah (II Macc. xv. 14; Matt. xvi. 14); (4) Isaiah (II Esd. ii. 18); (5) Baruch (Syriac Apoc. Baruch, vi. 8, xiii. 3, xxv. 1, xlvi. 2); (6) Ezra (II Esd. xiv. 9); (7) Enoch (Enoch, xc. 31; Evangelium Nicodemi, xxv.), and others (Luke ix. 8; comp. also Septuagint to Job, end). The "four smiths" in the vision of Zech. ii. 3 (i. 20, R. V.) were referred by the Rabbis to the four chiefs, or associates, of the Messianic time; Elijah and the Messiah, Melchizedek and the "Anointed for the War" (Messiah ben Joseph: Pesiḳ. v. 51a; comp. Suk. 55b). The "seven shepherds and the eight princes" (Micah v. 4 [A. V. 5]) are taken to be: Adam, Seth, Methuselah (Enoch was stricken from the list of the saints in post-Christian times), Abraham, Jacob, and Moses, with David in the middle, forming the set of "shepherds"; Jesse, Saul, Samuel (?), Amos (?), Hezekiah, Zedekiah, Elijah, and the Messiah, forming the set of "princes" (Suk. 52b). These, fifteen in number, correspond to the fifteen men and women in the company of the Persian Soshians. The Coptic Elias Apocalypse (xxxvii., translated by Steindorf), speaks of sixty companions of the Messiah (see Bousset, *l.c.* p. 221).

The origin and character of the Messiah of the tribe of Joseph, or Ephraim, are rather obscure. It seems that the assumed superhuman character of the Messiah appeared to be in conflict with the tradition that spoke of his death, and therefore the figure of a Messiah who would come from the tribe of Joseph, or Ephraim, instead of from Judah, and who would willingly undergo suffering for his nation and fall as victim in the Gog and Magog war, was created

by the haggadists (see Pesik. R. 37; comp. 34.). To him was referred the passage, "They shall look unto him whom they have pierced and mourn for him" (Zech. xii. 10, Hebr.; Suk. 52a), as well as the fifty-third chapter of Isaiah (see Justin, "Dialogus cum Tryphone," lxviii. and xc.; comp. Sanh. 98b, "the Messiah's name is 'The Leper' ['ḥiwwara'; comp. Isa. liii. 4]; the passage quoted in Martini, "Pugio Fidei," p. 417, cited by Gfrörer [*l.c.* 267] and others, is scarcely genuine; see Eppstein, "Bereshit Rabbati," 1888, p. 26). The older haggadah referred also "the wild ox" who with his horns will "push the people to the ends of the earth" (Deut. xxxiii. 17, Hebr.) to the Ephraimite Messiah (Gen. R. lxxv.; comp. Num. R. xiv.). The Messiah from the tribe of Ephraim falls in the battle with Gog and Magog, whereas the Messiah from the house of David kills the superhuman hostile leader (Angro-mainyush) with the breath of his mouth; then he is universally recognized as king (Suk. 52a; comp. Targ. Yer. to Ex. xl. 9, 11; Targ. to Isa. xi. 4, Cant. iv. 5; Sefer Zerubbabel, in Jellinek, "B. H." ii. 56, where he is introduced with the name of Nehemiah b. Ḥushiel; comp. *l.c.* 60 *et seq.*, iii. 80 *et seq.*).

**The Messiah of the Tribe of Joseph.**

"Great will be the suffering the Messiah of the tribe of Ephraim has to undergo for seven years at the hand of the nations, who lay iron beams upon him to crush him so that his cries reach heaven; but he willingly submits for the sake of his people, not only those living, but also the dead, for all those who died since Adam; and God places the four beasts of the heavenly throne-chariot at his disposal to bring about the great work of resurrection and regeneration against all the celestial antagonists" (Pesik. R. 36). The Patriarchs will rise from their graves in Nisan and pay homage to his greatness as the suffering Messiah, and when the nations (104 kingdoms) put him in shackles in the prison-house and make sport of him, as is described in Ps. xxii. 8–16, God will address him with the words "Ephraim, My dear son, child of My comfort, I have great compassion on thee" (Jer. xxxi. 20, Hebr.), assuring him that "with the breath of his mouth he shall slay the wicked one" (Isa. xi. 4); and He will surround him with a sevenfold canopy of precious stones, place streams of wine, honey, milk, and balsam at his feet, fan him with all the fragrant breezes of paradise, and then tell the saints that admire and pity him that he has not gone through half the suffering imposed upon him from the world's beginning (Pesik. R. 37). The haggadists, however, did not always clearly discriminate between the Ephraimite Messiah, who falls a victim, and the son of David, who is glorified as victor and receives the tributes of the nations (Midr. Teh. xviii. 5, where the former is meant as being the one "insulted" according to Ps. lxxxix. 51 [A. V. 52]; comp. Targ. Yer. to Num. xi. 26, and Midr. Teh. lxxxvii. 6, where the two Messiahs are mentioned together). According to Tan. Yelamdenu, Shofeṭim (end), the nations will first bring tributes to the Messiah; then, seized by a spirit of confusion ("ruaḥ tezazit"), they will rebel and make war against him; but he will burn them with the breath of his mouth and none but Israel will remain (that is, on the battle-field: this is misunderstood by Weber, *l.c.*; comp. II Esd. xiii. 9).

In the later apocalyptic literature the Ephraimite Messiah is introduced by the name of Nehemiah ben Ḥushiel, and the victorious Messiah as Menahem ben 'Ammi El ("Comforter, son of the people of God": Jellinek, "B. H." ii. 56, 60 *et al.*). It appears that the eschatologists were anxious to discriminate between the fourth heathen power personified in Edom (Rome) the wicked, over whom the Ephraimite Messiah alone is destined to carry victory (Pesik. R. 12; Gen. R. lxxiii.; B. B. 123b), and the Gog and Magog army, over which the son of David was to triumph while the son of Ephraim fell (see Otot ha-Mashiaḥ, Jellinek, *l.c.*). While the fall of the wicked kingdom (Rome) was taken to be the beginning of the rise of the kingdom of God (Pesik. v. 51a), the belief was that between the fall of the empire of Edom = Rome and the defeat of the Gog and Magog army there would be a long interval (see Pesik. xxii. 148a; comp. Pesik. R. 37 [ed. Friedmann, 163b, note]).

According to R. Eliezer of Modin (Mek., Beshallaḥ, Wayassa', 4 [ed. Weiss, p. 58b, note]), the Messiah is simply to restore the reign of the Davidic dynasty ("malkut bet Dawid"; comp. Maimonides, Commentary to Sanh. xi.: "The Messiah, the son of David, will die, and his son and grandson will follow him"; on the other hand, Baḥya ben Joseph in his commentary to Gen. xi. 11 says: "The Messiah will not die"); also "the Aaronitic priesthood and Levitic service."

The apocalyptic writers and many rabbis who took a less sober view of the Messianic future expected a new Jerusalem built of sapphire, gold, and precious stones, with gates, walls, and towers of wondrous size and splendor (Tobit xiii. 15, xiv. 4; Rev. xxi. 9–21; Sibyllines, iii. 657 *et seq.*, v. 250 *et seq.*, 420 *et seq.*; B. B. 75a; Pes. 50a; Pesik. xx. 143a; Pesik. R. 52; Midr. Teh. lxxxvii., in accordance with Isa. liv. 11 *et seq.*, lx. 10; Hag. ii. 7; Zech. ii. 8). The "new" or "upper Jerusalem" (ירושלים של מעלה; Ta'an 5a; Ḥag. 12b; Test. Patr., Dan. 5; Rev. xxi. 2, 10; Gal. iv. 26; Heb. xii. 22) seen in visions by Adam, Abraham, and Moses (Syriac Apoc. Baruch, iv. 2–6) will in the days of the Messiah appear in all its splendor (II Esd. vii. 26, x. 50 *et seq.*; Syriac Apoc. Baruch, xxxii. 4); it will be reared upon the top of all the mountains of the earth piled one upon the other (Pesik. xxi. 144b, after Isa. ii. 2).

**The New Jerusalem.**

This expectation of course includes a "heavenly temple," "miḳdash shel ma'alah" (Enoch, xc. 29 *et seq.*; comp. Ḥag. *l.c.*; Pes. 54, after Jer. xvii. 12). The more sober view is that the Messiah will replace the polluted temple with a pure and holy one (Enoch, liii. 6, xc. 28, xci. 13; Sibyllines, iii. 77b; Psalms of Solomon xvii. 30; comp. Lev. R. ix.: "Coming from the North, the Messiah will erect the temple in the South"). The sacred vessels of the Tabernacle of Moses' time, hidden ever since, are expected to reappear (II Macc. ii. 4–8; Syriac Apoc. Baruch, vi. 7–10; Tosef., Soṭah, xiii. 1; apocryphical Masseket Kelim; Yoma 52b; Tan., Wayeḥi, ed. Buber, 3; comp. Josephus, "Ant." xviii. 4, § 1). There will be no sin any more, for "the Lord will shake the land of Israel and

cleanse it from all impurity" (Pirḳe R. El. xxxiv. 21, after Job xxxviii. 13). "The Messianic time will be without merit ["zekut"] and without guilt ["ḥobah"] (Shab. 151b). Yet "only the select ones will be allowed to go up to the new Jerusalem" (B. B. 75b).

Whereas the Babylonian schools took it for granted that the Mosaic law, and particularly the sacrificial and priestly laws, will be fully observed in the Messianic time (Yoma 5b *et al.*), the view that a new Law of God will be proclaimed by the Messiah is occasionally expressed (Eccl. R. ii. 1; Lev. R. xiii., according to Jer. xxxi. 32)—

**A New Law.**

"the thirty commandments" which comprise the Law of humanity (Gen. R. xcviii.). "Ye will receive a new Law from the Elect One of the righteous" (Targ. to Isa. xii. 3). The Holy One will expound the new Law to be given by the Messiah (Yalḳ. ii. 296, to Isa. xxvi.); according to Pes. xii. 107a, He will only infuse new ideas ("ḥiddush debarim"); or the Messiah will take upon himself the kingdom of the Law and make many zealous followers thereof (Targ. to Isa. ix. 5 *et seq.*, and liii. 11–12). "There will be a new covenant which shall not be broken" (Sifra, Beḥuḳḳotai, ii., after Jer. xxxi. 32). The dietary and purity laws will no longer be in force (Lev. R. xxii.; Midr. Teh. cxlvii., ed. Buber, note; R. Joseph said: "All ceremonial laws will be abrogated in the future" [Nid. 61b]; this, however, refers to the time of the Resurrection).

Resurrection formed part of the Messianic hope (Isa. xxiv. 19; Dan. xii. 2). Martyrs for the Law were specially expected to share in the future glory of Israel (II Macc. vii. 6, 9, 23; Book of Jubilees, xxiii. 30), the term for having a share in the future life being "to inherit the land" (Ḳid. i. 10). The Resurrection was therefore believed to take place solely in the Holy Land (Pesiḳ. R. 1; the "land of the living" in Ps. cxvi. 9 means "the land where the dead live again"). Jerusalem alone is the city whose dead will blossom forth as the grass, for those buried elsewhere will be compelled to creep through holes in the ground to the Holy Land (Ket. 3b; Pesiḳ. R. *l.c.*). From this point of view the Resurrection is accorded only to Israel (Gen. R. xiii.). The great trumpet blown to gather the tribes of Israel (Isa. xxvii. 13) will also rouse the dead (Ber. 15b; Targ. Yer. to Ex. xx. 15; II Esd. iv. 23 *et seq.*; I Cor. xv. 52; I Thess. iv. 16).

The Last Judgment precedes the Resurrection. Judged by the Messiah, the nations with their guardian angels and stars shall be cast into Gehenna. According to Rabbi Eleazar of Modi'im, in answer to the protests of the princes of the seventy-two nations, God will say, "Let each nation go through the fire together with its guardian deity," when Israel alone will be saved (Cant. R. ii. 1). This gave rise to the idea adopted by Christianity, that the Messiah would pass through Hades (Test. Patr., Benjamin, 9; Yalḳ., Isa. 359; see Eppstein, "Bereshit Rabbati," 1888, p. 31). The end of the judgment of the heathen is the establishment of the kingdom of God (Mek., Beshallaḥ, 'Amaleḳ). The Messiah will cast Satan into Gehenna, and death and sorrow flee forever (Pesiḳ. R. 36; see also Antichrist; Armilus; Belial).

In later times the belief in a universal Resurrection became general. "All men as they are born and die are to rise again," says Eliezer ben Ḳappar (Abot iv.). The Resurrection will occur at the close of the Messianic era (Enoch, xcviii. 10). Death will befall the Messiah after his four hundred years' reign, and all mankind and the world will lapse into primeval silence for seven days, after which the renewed earth will give forth its dead and God will judge the world and assign the evil-doers to the pit of hell and the righteous to paradise, which is on the opposite side (II Esd. vii. 26–36). All evil-doers meet with everlasting punishment. It was a matter of dispute between the Shammaite R. Eliezer and the Hillelite R. Joshua whether the righteous among the heathen had a share in the future world or not (Tosef., Sanh. xiii. 2), the dispute hinging on the verse "the wicked shall return to Sheol, and all the Gentiles that forget God" (Ps. ix. 18 [A. V. 17], Hebr.). The doctrine "All Israelites have a share in the world to come" (Sanh. xi. 1) is based upon Isa. lx. 21: "Thy people, all of them righteous, shall inherit the land" (Hebr.). At first resurrection was regarded as a miraculous boon granted only to the righteous (Test. Patr., Simeon, 6; Luke xiv. 14), but afterward it was considered to be universal in application and connected with the Last Judgment (Slavonic Enoch, lxvi. 5; comp. second blessing of the "Shemoneh 'Esreh"). Whether the process of the formation of the body at the Resurrection is the same as at birth is a matter of dispute between the Hillelites and Shammaites (Gen. R. xiv.; Lev. R. xiv.). For the state of the soul during the death of the body see Immortality and Soul.

Owing to the gradual evolution of eschatological conceptions, the Rabbis used the terms, "'olam ha-ba" (the world to come), "le-'atid la-bo" (in the coming time), and "yemot ha-Mashiaḥ" (the Messianic days) promiscuously or often without clear distinction (see Geiger, "Lesestücke aus der Mischnah," p. 41; *idem*, "Jüd. Zeit." iii. 159, iv. 124). Thus, for instance, the question is discussed whether there will be death for the Gentiles "in the coming time" or not (Gen. R. xxvi.). R. Eleazar of Modi'im, of the second century (Mek., Beshallaḥ, Wayassa', ed. Weiss, p. 59, note) distinguishes between the Messianic time ("malkut bet Dawid"), the "'olam ha-ba" (the future world), which is that of the souls, and the time of the Resurrection, which he calls "'olam ḥadash" (the new world, or world of regeneration). This term, used also in the "Ḳaddish" prayer "Le-Ḥadata 'Alma" (The Renewal of the World), is found in Matt. xix. 28 under the Greek name *παλιγένεσις*: "In the regeneration when the Son of Man shall sit on the throne of his glory" and judge the world in common with the twelve Apostles (for the last words see the twelve judges for the twelve tribes of Israel in Testament of Abraham, A. 13, and compare the seventy elders around the seat of God in heaven in Lev. R. xi.)

**Regeneration of the World.**

Concerning this regeneration of the world Pirḳe R. El. i. says, with reference to Isa. xxxiv. 4, li. 6, lxv. 17; Hosea vi. 2: "Heaven and earth, as well as Israel, shall be renewed; the former shall be folded together like a book or a garment and then unfolded,

and Israel, after having tasted death, shall rise again on the third day." "All the beauty of the world which vanished owing to Adam's sin, will be restored in the time of the Messiah, the descendant of Perez [Gen. R. xii.]—the fertility of the earth, the wondrous size of man [Sifra, Beḥuḳḳotai, 1–2], the splendor of sun and moon" (Isa. xxx. 26; Targ. to II Sam. xxiii. 4; comp. Apoc. Mosis, 36). Ten things shall be renewed (according to Ex. R. xv.; comp. Tan., Wayiggash, ed. Buber, 9): The sun and moon shall regain their splendor, the former endowed with healing powers (Mal. iii. 20 [A. V. iv. 2]); the fountains of Jerusalem shall flow, and the trees grow (Ezek. xlvii. 12); desolate cities like Sodom shall rise from their ruins (Ezek. xvi. 55); Jerusalem, rebuilt of precious stones, shall shine like the sun (Isa. liv. 11 *et seq.*); peace shall reign among the beasts (Isa. xi. 7); and between them and Israel (Hosea ii. 20 [A. V. 18]); weeping and death shall cease (Isa. lxv. 19, xxv. 8–10); joy only shall reign (Isa. xxxv. 10); the "yeẓer ha-ra'" (evil desire) shall be slain by God (Suk. 52a). This regeneration of the world is to be brought about by a world-conflagration ("mabbul shel esh" = "a floor of fire" = ἐκπύρωσις: Sibyllines, iii. 542, 689; iv. 174; ii. 296; Hippolytus, "Refutatio Omnium Hæresium," ix. 30). This view, borrowed from the Stoics, is based upon Isa. xxxiv. 4 (comp. Bousset, "Der Antichrist," p. 159). In this world-conflagration Belial himself will be consumed (Sibyllines, iii. 73; compare the burning up of the primeval serpent Gohithar in Bundahis, xxx. 31). Thus the fire of Gehenna which consumes the wicked angels and the stars (Enoch, xc. 24 *et seq., et al.*) was turned into a cosmic force bringing about the world's renewal.

The Messianic kingdom, being at best of mere earthly splendor, could not form the end, and so the Great Judgment was placed at its close and following the Resurrection. Those that would not accept the belief in bodily resurrection probably dwelt with greater emphasis on the judgment of the souls after death (see Abraham, Testament of; Philo; Sadducees; Wisdom, Book of). Jewish eschatology combined the Resurrection with the Last Judgment: "God summons the soul from heaven and couples it again on earth with the body to bring man to judgment" (Sanh. 91b, after Ps. l. 4). In the tenth week, that is, the seventh millennium, in the seventh part, that is, after the Messianic reign, there will be the great eternal judgment, to be followed by a new heaven with the celestial powers in sevenfold splendor (Enoch, xci. 15; comp. lxxxiv. 4, xciv. 9, xcviii. 10, civ. 5). On "the day of the Great Judgment" angels and men alike will be judged, and the books opened in which the deeds of men are recorded (lxxxi. 4, lxxxix. 70 *et seq.*, xc. 20, ciii. 3 *et seq.*, civ. 1, cviii. 3) for life or for death; books in which all sins are written down, and the treasures of righteousness for the righteous, will be opened on that day (Syriac Apoc. Baruch, xxiv. 1). "All the secret thoughts of men will then be brought to light." "Not long-suffering and mercy, but rigid justice, will prevail in this Last Judgment"; Gehenna and Paradise will appear opposite each other for the one or the other to enter (II Esd. vii. 33 *et seq.*).

**The Last Judgment.**

This end will come "through no one but God alone" (*ib.* vi. 6). "No longer will time be granted for repentance, or for prayer and intercession by saints and prophets, but the Only One will give decision according to His One Law, whether for life or for everlasting destruction" (Syriac Apoc. Baruch, lxxxv. 9–12). The righteous ones will be recorded in the Book of Life (Book of Jubilees, xxx. 22, xxxvi. 10; Abot ii. 1; "Shepherd of Hermas," i. 32; Luke x. 20; Rev. iii. 5, xiii. 8, xx. 15). The righteous deeds and the sins will be weighed against each other in the scales of justice (Pesiḳ. R. 20; Ḳid. 40b). According to the Testament of Abraham (A. xiii.), there are two angels, one on either side: one writes down the merits, the other the demerits, while Doḳiel, the archangel, weighs the two kinds against each other in a balance; and another, Pyroel ("angel of fire"), tries the works of men by fire, whether they are consumed or not; then the just souls are carried among the saved ones; those found unjust, among those who will meet their punishment. Those whose merits and demerits are equal remain in a middle state, and the intercession of meritorious men such as Abraham saves them and brings them into paradise (Testament of Abraham, A. xiv.). According to the sterner doctrine of the Shammaites, these souls must undergo a process of purgation by fire; "they enter Gehenna, swing themselves up again, and are healed." This view, based upon Zech. xiii. 9, seems to be something like the Christian purgatory. According to the Hillelites, "He who is plenteous in mercy inclines the scale of justice toward mercy"—a view which shows (against Gunkel, "Der Prophet Ezra," 1900, p. 15) that Judaism believed in divine mercy independently of the Pauline faith (Tosef., Sanh. xiii. 3). As recorder of the deeds of men in the heavenly books, "Enoch, the scribe of righteousness," is mentioned in Testament of Abraham, xi.; Lev. R. xiv. has Elijah and the Messiah as heavenly recorders, a survival of the national Jewish eschatology.

There is no Scriptural basis for the belief in retribution for the soul after death; this was supplied by the Babylonians and Persians, and received a Jewish coloring from the word "Gehinnom" (the valley of Hinnom), made detestable by the fires of the Moloch sacrifices of Manasseh (II Kings xxiii. 10). According to 'Er. 19a, the smoke from subterranean fires came up through the earth in this place; "there are cast the spirits of sinners and blasphemers and of those who work wickedness and pervert the words of the Prophets" (Enoch, cviii. 6). Gehinnom has a double purpose, annihilation (Enoch, xciv. 1 *et seq.*) and eternal pain (II Esd. vii. 36 *et seq.*). Gehinnom has seven names: "Sheol," "Abbadon," "Pit of Corruption," "Horrible Pit," "Mire of Clay," "Shadow of Death," and "Nether Parts of the Earth" (Jonah ii. 3; Ps. lxxxviii. 12 [A. V. 11], xvi. 10, xl. 3 [A. V. 2], cvii. 14; Ezek. xxvi. 20). It is also called "Tophet" (Isa. xxx. 33). It has seven departments, one beneath the other (Soṭah 10b). There are seven kinds of pains (II Esd. vii. 81 *et seq.*). According to rabbinical tradition, thieves are condemned to fill an unfillable tank; the impure sink into a quagmire; those

**Gehenna.**

that sinned with the tongue are suspended thereby; some are suspended by the feet, hair, or eyelids; others eat hot coals and sand; others are devoured by worms, or placed alternately in snow and fire. On Sabbath they are respited (see DUMAH). These conceptions, ascribed chiefly to Joshua ben Levi, have their parallel in the apocalyptic literature appropriated by the Christian Church (see GEHENNA). The punishment of the wicked endures twelve months, according to R. Akiba; the generation of the Flood will in time be released (Gen. R. xxviii.), but the punishment of those who have led others into heresy or dealt treacherously against the Law will never cease (Tosef., Sanh. xiii. 5).

**Gan 'Eden.**

The Garden of Eden is called the "Garden of Righteousness" (Enoch, xxxii. 3), being no longer an earthly paradise (*ib.* lx. 8, lxi. 12, lxx. 3). It is above the earth, and its inhabitants are "clothed with garments of light and eternal life, and eat of the tree of life" (*ib.* lviii. 3) in the company of the Lord and His anointed. In Slavonic Enoch its place is in the third heaven; its four streams pour out honey and milk, oil and wine (compare Sibyllines, ii. 318). It is prepared for the "righteous who suffer innocently, who do works of benevolence and walk without blame before God." It has been created since the beginning of the world, and will appear suddenly at the Judgment Day in all its glory (II Esd. vi.; comp. Pes. 54a). The righteous dwell in those heights where they enjoy the sight of the heavenly "ḥayyot" that carry God's throne (Syriac Apoc. Baruch, li. 11). As the wicked have a sevenfold pain the righteous have a sevenfold joy (II Esd. vii. 88 *et seq.*). There are seven divisions for the righteous, which shine like the sun (Judges v. 31; comp. Matt. xiii. 43), the moon (Ps. lxxxix. 37), the firmament (Dan. xii. 3), lightnings, torches (Nahum ii. 5 [A. V. 4]), and lilies (Ps. xlv. 1, Hebr.). Each of these divisions is placed differently before the face of God. Each of the righteous will have a mansion, and God will walk with them and lead them in a dance (Yer. Meg. ii. 73b). See EDEN, GARDEN OF.

**The Banquet.**

According to Ascensio Isaiæ, viii. 26, ix. 18, xi. 40, the righteous on the arrival of the Messiah receive in the seventh heaven garments of light as well as crowns and thrones. No small part in the future bliss is played by the eating of the heavenly bread or manna (Sibyllines, Prœmium, 87; Ḥag. 12b; Tan., Beshallaḥ, ed. Buber, p. 21; comp. "the mysterious food," II Esd. ix. 19), the ambrosial milk and honey (Sibyllines, ii. 318, iii. 746), and, according to R. Joshua b. Levi, "the wine prepared from the beginning of the world" (Ber. 34b; comp. Matt. xxvi. 29). The very name for the highest bliss of the future is "the banquet" (Abot iii. 16), which is the same as "sitting at the table of the Messiah" (Rev. xix. 9; Luke xiii. 28–29, xxii. 30, *et al.*). It is called in rabbinical literature "se'uddat ha-liwyatan" (the banquet of the leviathan), that is to say, in accordance with Job xl. 30 (A. V. xli. 6) the "ha-barim, or pious ones, shall hold their meal over it" (see LEVIATHAN). It seems that the Persian ox, "hadhayos," whose marrow imparts immortality to the eater (Bundahis, xxx. 25), gave rise to the idea of the behemoth and leviathan meal which is dwelt on in Enoch, lx. 7 *et seq.*; Syriac Apoc. Baruch, xxix. 4; II Esd. vi. 52; Targ. Yer. to Num. xi. 26, Ps. civ. 26; B. B. 74b; Tan., Beshallaḥ, at end.

But while this eudemonistic view is the popular one, based upon Isa. lxv. 13 and Ps. xxiii. 5 (Num. R. xxi.), there is also the higher and more spiritual view taught by Rab: "In the world to come there is neither eating, drinking, nor procreation, neither barter nor envy, neither hatred nor strife; but the righteous sit with their crowns on their heads and enjoy the splendor of the Shekinah; for it is said: 'And they saw God and did eat and drink'; that is, their seeing God was meat and drink to them" (Ber. 17a). More characteristic still is the view of Rab's Palestinian contemporary R. Johanan: All the bliss for the future promised by the Prophets refers only to the Messianic time, whereas in regard to that which is in store for the righteous in the world to come it is said: "No eye hath seen it beside thee, O God" (Isa. lxiv. 3 [A. V. 4]; Ber. 34b; comp., however, Ex. R. xlv., at end, according to which God showed to Moses all the treasures in store for the doers of benevolent works). The New Testament sentence, "Many shall be last [there] that are first [here], and first [there] that are last [here]" (Matt. xix. 30, Greek), finds its explanation in the saying of a son of R. Joshua b. Levi: "A contrary order of things I have seen in the world beyond: the high in station are low there, the lowly are placed on high" (Ber. 50a).

Only in the esoteric Essene circles whence the apocalyptic literature emanated were attempted all the elaborate descriptions of paradise that found their way into the Midrash Konen, the Ma'asch Gan 'Eden, and similar midrashim of the geonic time given in Jellinek's "B. H." ii. 28, 52 *et seq.*; iii. 131, 191 *et seq.*; but these descriptions can be traced through early Christian back to Jewish sources (see "J. Q. R." vii. 595). Mystics like Naḥmanides in his "Sha'ar ha-Gemul" adopted these views; Maimonides and his school rejected them. The whole eschatological system of retribution through paradise and hell never assumed in Judaism the character of a dogmatic belief, and Talmudic Judaism boldly transferred the scene of the heavenly judgment from the hereafter to the annual Day of Judgment at the beginning of the year (R. H. 16b; see NEW-YEAR). For Samaritan eschatology see SAMARITANS.

The account above deals only with the early stages of the Jewish eschatological views, roughly speaking, down to the end of the Talmudic period. For later development and present-day views see IMMORTALITY; JUDGMENT, DAY OF; MESSIAH; RESURRECTION.

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K.

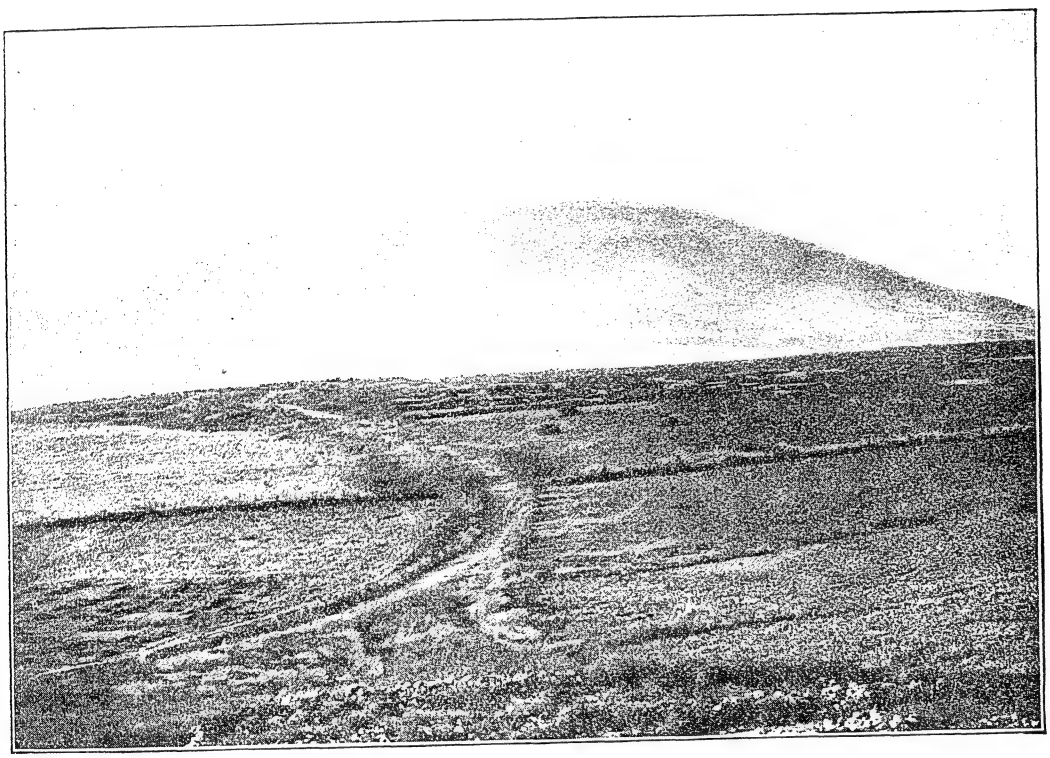
**ESCUDERO, LORENÇO (ABRAHAM ISRAEL; identical with ABRAHAM GHERPEREGRINO):** Spanish poet; born at Cordova of Marano parentage; died about 1683. After his conversion to Judaism he lived in great poverty in Amsterdam. The Marquis of Caracena, then governor of Flanders, urged him to return to Christianity; but, though tempted by the offer of rewards, he steadily refused. After his death he was eulogized by De Barrios in verse. Escudero is supposed to be the author of the apologetic "Fortaleza del Judaismo, y Confusion del Estraño" (without date or place), of which a poor Italian translation entitled "Fortezza dell' Ebraismo, e Confusione dell' Estraneo," and a Hebrew translation by Mordecai Luzzatto of Triest, under the title "Ẓeriaḥ Bet-El," are extant in manuscript.

Bibliography: G. B. Rossi, *Bibliotheca Judaica Antichristiana*, pp. 58, 128; De Rossi-Hamberger, *Historisches Wörterbuch der Jüd. Schriftsteller*, p. 259; Barrios, *Relacion de los Poetas*, pp. 54 *et seq.*; Steinschneider, *Hebr. Bibl.* iv. 48, v. 131; Kayserling, *Sephardim*, p. 255; idem, *Bibl. Esp.-Port.-Jud.* p. 43; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2173, 1. D.

M. K.

**ESDRAELON (ESRELON):** The later Greek form of the more ancient Jezreel, and the name of the boundary-plain between the Ephraimitic and the Galilean mountain-chain (Judith i. 8). It is frequently spoken of as "the great valley"—a designation, however, not supported by Old Testament usage. In the latter it is referred to as "the land of the valley" (Josh. xvii. 16) or as "the valley" (Judges v. 15; I Sam. xxxi. 7; I Chron. x. 7). The central portion of the plain was called "the valley of Jezreel" (Josh. xvii. 16; Judges vi. 33; Hosea i. 5); and the portion on the south, "the valley of Megiddon" (Zech. xii. 11; II Chron. xxxv. 22). Its present name is Marj ibn-'Amr. The plain is bounded on the south by the mountains of Samaria, on the north by the Galilean mountain, and on the east by a low mountain-range. To the westward it is 25 meters above sea-level; to the eastward, 120 meters.

E. G. H. F. Bu.



Plain of Esdraelon, with Mount Tabor in the Distance.
(From a photograph by Bonfils.)

**ESDRAS, BOOKS OF:** Apocryphal writings ascribed to Ezra.

**I Esdras:** The apocryphal Book of Ezra, or, better, the "Greek Ezra" (Esdræ Græcus), is called Ἔσδρας α' in the Greek Bible, where it precedes the canonical books of Ezra and Nehemiah, counted there as one book, Ἔσδρας β'. In the old Latin Bible it was I Esdras; but after Jerome, with his strong preference for the books preserved in Hebrew, had rejected it from the canon, it was usually counted as III Esdras: then either Ezra was I Esdras, and Nehemiah was II Esdras; or Ezra–Nehemiah was I Esdras, and ch. 1, 2 of the Apocalypse of Esdras was II Esdras. Sometimes, however, the Greek Ezra is called II Esdras: then Ezra–Nehemiah is I Esdras, and the Apocalypse is III Esdras; or, as in the Ethiopic Bible, the latter is I Esdras, and Ezra–Nehemiah follows as III Esdras or as III and IV

**Name and Versions.**

Esdras. In the English Bible it is again entitled I Esdras; here the canonical book retained the Hebrew form of its name, that is, "Ezra," whereas the two apocryphal books, ascribed to the same author, received the title in its Græco-Latin form—"Esdras." In the ancient Latin version I Esdras has the subscription "De Templi Restitutione." Two Latin translations were made: the "Vetus Latina" (Itala) and the "Vulgate." In Syriac the book is found only in the Syro-Hexaplar of Paul, Bishop of Tella (616-617), not in the older Peshiṭta. There are also an Ethiopic and an Armenian version.

I Esdras may be divided into ten sections, eight of which are only excerpts from certain parts of II Chronicles, Ezra, and Nehemiah:

**Contents.**

Ch. i. = II Chronicles xxxv. 1–xxxvi. 21: Josiah's Passover; his death; the history of Judah until the destruction of Jerusalem. Verses 21–22, however, are not found elsewhere, and are probably an addition of the compiler.

Ch. ii. 1–14 = Ezra i. 1–11: The edict of Cyrus.

Ch. ii. 15–26 = Ezra iv. 7–24: First attempt to rebuild the Temple; intervention of the Samaritans.

Ch. iii. 1–v. 3 = ——: Dispute of the three courtiers of Darius; the victory of the Jewish youth; decree of Darius that the Jews might return and that the Temple and the cult be restored.

Ch. v. 4–6 = ——: Beginning of a list of exiles who returned with Zerubbabel.

Ch. v. 7–73 = Ezra ii. 1–iv. 5: List of exiles who returned with Zerubbabel; work on the Temple; its interruption until the time of Darius.

Ch. vi.–vii. 9 = Ezra v. 1–vi. 18: Correspondence between Sisinnes and Darius concerning the building of the Temple; completion of the Temple.

Ch. vii. 10–15 = Ezra vi. 19–22: Celebration of the Passover by the Jews "of the Captivity" and those who had stayed in the land.

Ch. viii. 1–ix. 36 = Ezra vii. 1–x. 44: Return of exiles under Ezra; abolishment of mixed marriages.

Ch. ix. 37–55 = Nehemiah vii. 73–viii. 12: The reading of the Law.

It is evident that the compiler of I Esdras chose as a center the tale, commonly called the "Dispute of the Courtiers," of the contest among the three pages in waiting, and that he grouped around this tale several extracts from other writings with the intention of giving it its historical environment. The results of the contest were the restoration of the Temple and of the Jewish cult and community; and this is, indeed, the leading thought of the entire work. The events that led to the destruction of the Temple are therefore given as an introduction, and after the restoration the doings of Ezra, of vital importance in the development of Judaism, are related.

**Purpose and Origin.**

There are several discrepancies to be noted in the different parts of the book, first of all in the central episode. The story is that three pages of King Darius each agree to write "one thing that shall be strongest," and to let King Darius bestow great honor on him whose answer is the wisest. The first writes "Wine"; the second, "The king"; the third, "Women, but above all things truth." Then they explain their answers. The third, the victor, asks as reward the return of the Jews. His name is given as "Zerubbabel" in iv. 13 and as "Joakim the son of Zerubbabel" in v. 5. The latter seems to be the original; at the same time the second part of his answer, "truth," seems to be an addition to the original story. Other discrepancies are found in the style of the different pieces and in their relative value for the textual criticism of the originals. These facts indicate that several individuals must have worked over the book before it received its final shape.

**Date and Value.**

Since Josephus (*c.* 100 C.E.) made use of I Esdras, and since it is very likely that I Esdras iii. 1–2 was influenced by Esth. i. 1–4, the book was probably compiled in the last century before, or the first century of, the common era. It has no historical value, because it bears every mark of a true midrash, in which the facts are warped to suit the purpose of the writer. The extracts from other Old Testament writings, however, are valuable as witnesses of an old Greek translation of the Hebrew text, made probably before the Septuagint (see Guthe in Kautzsch, "Die Apokryphen," i. 1 *et seq.*, and P. Volz in Cheyne and Black, "Encyc. Bibl." ii. 1488–94).

**II Esdras:** One of the most interesting and the profoundest of all Jewish and Christian apocalypses is known in the Latin Bible as "Esdræ Quartus." The number, which usually is a part of the name, depends upon the method of counting the canonical Ezra-Nehemiah and the Greek Ezra: the book is called "I Esdras" in the Ethiopic, "II Esdras" in late Latin manuscripts and in the English Bible, "III Esdras" in other Latin manuscripts. There is another division in Latin Bibles, separating II Esdras into three parts, each with a separate number, of which the main part is "Esdræ Quartus." Greek Fathers quote it as Ἔσδρας ὁ Προφήτης or Ἀποκάλυψις Ἔσδρα. The most common modern name is "IV Esdras." Only ch. iii.–xiv., the original apocalypse, will be discussed here. The original was written in Hebrew, and then translated into Greek, as has been proved by Wellhausen, Charles, and finally by Gunkel; but neither the Hebrew nor the Greek text is extant. From the Greek were made the following versions: (1) Latin, which is the basis of the English version; (2) Syriac; (3) Ethiopic; (4) and (5) two independent Arabic versions; (6) Georgian. The Armenian version differs from the others; whether it was made from the Syriac or from a separate Greek version has not yet been decided. The book consists of seven sections, called "visions" since Volkmar (1863): 1–3 treat chiefly of religious problems; 4–6 consist mainly of eschatological visions; 7 tells of Ezra's literary activity and death.

**Name and Versions.**

**Contents.**

First Vision (iii.–v. 19): "In the thirtieth year of the ruin of the city, I, Salathiel (the same is Esdras), was in Babylon, and lay troubled upon my bed." Esdras asks God how the misery of Israel can be in keeping with divine justice. The answer is given by Uriel: God's ways are unsearchable and the human mind can not grasp them; everything will be clear after the end of this world, which will soon come to pass. Then follows a description of the signs of the end.

Second Vision (v. 20–vi. 34): Why is Israel delivered up to the heathen? The answer is similar to that of the first vision: Man can not solve the problem; the end is near. Its signs are again revealed.

Third Vision (vi. 35–ix. 25): Why does Israel not yet possess the world? Answer: The present state is a necessary transition to the future. Then follows a detailed description of the fate of the wicked and the righteous: few will be saved; Esdras intercedes for the sinners, but he is told that nobody will escape his destiny.

Fourth Vision (ix. 26–x. 59): Vision of a woman mourning for her only son. Esdras pictures to her the desolation of Zion.

Suddenly instead of the woman appears a "builded city." Uriel explains that the woman represents Zion.

Fifth Vision (xi., xii.): Vision of an eagle which has three heads, twelve wings, and eight smaller wings "over against them," and which is rebuked by a lion and then burned. The eagle is the fourth kingdom seen by Daniel; the lion is the Messiah.

Sixth Vision (xiii.): Vision of a man who burns the multitude assaulting him, and then calls to himself another but peaceable multitude. The man is the Messiah; the first multitude are the sinners; the second are the Lost Tribes of Israel.

Seventh Vision (xiv.): The restoration of the Scripture. Esdras, sitting under an oak, is addressed by God from a bush and told that he will soon be translated; he asks for the restoration of the Law; God commands him to procure many tablets and five scribes and to tell the people to stay away for forty days. Esdras does so, and, after having received a wondrous drink, begins to dictate. Within forty days are written ninety-four books, of which twenty-four, that is, the Hebrew canon, are to be published and seventy to be kept secret. Esdras' translation is found only in the Oriental versions; in the Latin it has been omitted, because ch. xv. and xvi. were added.

**Purpose and Origin.**

The author wishes to console himself and his people in a time of great distress. He struggles with the deepest religious problems: What is the origin of suffering and evil in the world? Why does the All-Righteous create men, who He knows will suffer, or will do wrong and therefore perish? Why does man possess the mind or reason which makes him conscious of these things? Throughout these struggles the writer strives for assurance of salvation. Since this is reserved for some future era, he lays much stress on eschatology. Confidence in God's justice underlies all his thoughts.

It has been questioned whether this apocalypse was written by one author. Kalisch ("Das 4te Buch Esra," Göttingen, 1889) tried to prove that it had five different sources; his views were largely adopted by De Faye and by Charles. But Gunkel rightly calls attention to the fact that the uniform character of the book forbids its reduction to several independent documents, and that its repetitions and slight discrepancies are a peculiarity of the author in dealing with his complicated problems. Closely akin to this book is the Apocalypse of BARUCH; it has therefore been suggested that both might have been written by the same author. Although this can not be proved, it is at least certain that both books were composed at about the same time, and that one of them was the prototype of the other.

**Date and Value.**

Since the eagle in the fifth vision undoubtedly represents the Roman empire, most critics agreeing that the three heads are Vespasian, Titus, and Domitian, and since the destruction of Jerusalem so often referred to must be that by Titus in 70 C.E., the book must date from the last quarter of the first century—probably between 90 and 96.

II Esdras is a characteristic example of the growth of apocalyptic literature: the misery of the present world leads to the seeking of compensation in the happiness of the future. But besides its historical value, this book is an unusually important monument of religious literature for all times.

Additions: Ch. i. and ii. of the Latin and English versions are of Christian origin (probably second century), and describe the rejection of the Jews in favor of the Christians. Ch. xv. and xvi., which predict wars and rebuke sinners at length, may be Jewish; they date from the middle or the second half of the third century.

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G. E. LI.

The author of II Esdras, also called "the prophet Ezra," in all probability, as shown by Wellhausen ("Skizzen und Vorarbeiten," vi. 248 *et seq.*), had before him the Baruch Apocalypse, written under the impression of the destruction of the Temple by the Romans; he reasons more on the general problems of sin and death and on the design of God regarding the few that are saved than on the national problem of Israel's adversity and the prosperity of the heathen. In the controversy between the schools of Shammai and of Hillel as to whether, in view of the prevalence of sin and sorrow, "it is good for man to be born or not" (טוב לאדם שנברא משלא נברא; 'Er. 13b), the author sides with the pessimistic view of the former: "It would be better if we were not born than to live in sin and suffer, not knowing why" (II Esd. iv. 12). In the same light he views the final judgment of man by God. "The germ of evil sown into man by the first sin of Adam" (זוהמה של נחש; 'Ab. Zarah 22b) results in sin and damnation for the great majority of men—indeed, there is no man who sinneth not—and makes the human destiny far inferior to that of the animal, which needs not fear the great Judgment Day (II Esd. vii. 45 [R. V. 115] *et seq.*; viii. 35). The author recognizes God's love for all His creatures (viii. 47), in spite of the fact that greater is the number of those lost than of those that are saved (ix. 15), but for him the end must be unrelenting justice and no mercy nor any intercession of saints; truth and righteousness alone must prevail (vii. 32–38 [R. V. 102–115]). Here, too, the author differs from the Hillelites, who teach that those souls whose merits and demerits are equal are saved by the mercy of God (who inclines the scale toward mercy), and sides with the Shammaites, who claim that these souls must go through the purgatory of the Gehenna fire before they are admitted into paradise (Sanh. xiii. 4; R. H. 16b). In another respect II Esdras (see iii. 30, ix. 22 *et seq.*, xii. 34, xiii. 37 *et seq.*) manifests the spirit of the Shammaites in finding Messianic salvation granted only to the remnant of Israel, for it is Eliezer the Shammaite who, in opposition to the school of Hillel, denies all Gentiles a share in the world to come (Tosef., Sanh. xiii. 2).

In regard to the return of the Lost Ten Tribes, also, the author shares the view of Eliezer, in opposition to Akiba, that they will take part in the Messianic redemption, and the very name for the land of the exile of the Ten Tribes used by him, but obviously misunderstood by the translator, rests on the same Biblical words referred to by the two tannaim—"erez aḥeret" (another land; Deut. xxix. 27; II Esd. xiii. 45, comp. 40; Sanh. x. 3; see ARZARETH).

The length of the Messianic time is stated to be 400 years (II Esd. vii. 28: this is based upon Ps. xc. 15 and Gen. x. 13; comp. Sanh. 99a; Pesiḳ. R. 1). Especially significant is the apocalyptic sign for the Messianic era taken from Gen. xxv. 26, R. V. ("His [Jacob's] hand had hold on Esau's heel"), which is interpreted: "The end of Esau's [Edom's] reign will

form the beginning of Jacob's—that is, the Messiah's—kingdom" (II Esd. vi. 8, exactly as in Gen. R. lxiii.; comp. Yalk.). For other parallels to rabbinical sayings of the first century see Rosenthal, "Vier Apocryphische Bücher aus der Zeit und Schule R. Akiba's," 1885, pp. 39–71. Rosenthal also thinks (*ib.* p. 40) that the five sages who during forty days put into writing the twenty-four canonical and seventy hidden (apocryphal) books dictated by Ezra under inspiration (II Esd. xiv. 23–46) reflect the work of the five disciples of Johanan ben Zakkai.

K.

**ESHCOL: 1.** Brother of Mamre and Aner. The three brothers were princes of the Amorites and allies of Abraham (Gen. xiv. 13), whom they supported in his expedition against Chedorlaomer.

**2.** The valley from which the spies cut the large cluster of grapes which they carried back to the camp of the Israelites as a proof of the fruitfulness of the land (Num. xiii. 23 *et seq.*, xxxii. 9; Deut. i. 24). They entered this valley from Hebron; hence it lay in the vicinity of that city. To the north of the present El-Khalil there is a Wadi Tuffah, which is still famous for the size of its grapes. In Num. xiii. 24 it is said that at the time of Moses the valley received the name of "Eshcol" (grape) because of the cluster which had been found there.

BIBLIOGRAPHY: Edward Robinson, *Biblical Researches*, i. 356.

E. G. H. E. K.

**ESHTAOL (אשתאול):** A town in the lowland of Judah (Josh. xv. 33), generally mentioned in company with Zoreah, both towns being allotted to Dan out of Judah (*ib.* xix. 41). Between these two towns there was a place named "Mahaneh-dan," the scene of Samson's boyhood and place where the "Spirit of the Lord began to move him at times" (Judges xiii. 25).

E. G. H. M. SEL.

**ESHTEMOA** or **ESHTEMOH (אשתמוע, אשתמה):** A town in Judah allotted with its suburbs to the priests (Josh. xv. 50, xxi. 14; I Chron. vi. 57). David frequented this place during his wanderings (I Sam. xxx. 28). It is known now under the name of "Al-Samu'a," a village seven miles south of Hebron (Robinson, "Biblical Researches in Palestine," ii. 626). In I Chron. iv. 17 "Eshtemoa" may be taken either for a person or for a city, but in verse 19 "Eshtemoa" certainly represents a person.

E. G. H. M. SEL.

**ESKELES, BERNHARD, FREIHERR VON:** Austrian financier; born at Vienna 1753; died at Hietzing, near Vienna, Aug. 7, 1839. He was the posthumous son of Rabbi Berush Eskeles. At an early age he went to Amsterdam, where he entered a commercial house, of which he became manager at the age of seventeen, but met with reverses, and lost the fortune which his father had left to him.

In 1774 he returned to Vienna, married a daughter of Daniel Itzig of Berlin, and entered the business of his brother-in-law Arnstein, with whom he established the banking-house of Arnstein and Eskeles, which came into great prominence during the Congress of Vienna. At this period Eskeles' drawing-room was the rendezvous of men like Talleyrand, Wellington, Castlereagh, Hardenberg, and Theodor Körner. Eskeles' name is often mentioned in the memoirs of this time. His advice in financial matters was frequently sought by Joseph II., and later by Francis I., who entrusted him with many important missions to foreign countries. He was sent to Paris and Holland in 1810. Eskeles was the founder of the Austrian National Bank (1816), and its director for twenty-three years. He was raised to the Austrian nobility in 1797, and became a knight in 1811, and a baron in 1822.

Eskeles took little interest in Jewish affairs, and during his short term of office as representative of the Jewish community new and vexatious measures were introduced which, according to his contemporaries, he might have prevented had he used his influence. He was, however, the founder of several charitable institutions. He also established, with an initial contribution of 50,000 gulden, a fund for the maintenance of poor students. His two children, a son, Denis, Baron de Eskeles (1803–1876), and a daughter, Countess of Wimpfen, deserted the Jewish faith. Denis, who succeeded his father in the management of the banking-house, married Wilhelmina, Baroness Brentano-Cimaroli, and by his death the male line of the house became extinct.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich*, s.v.; *Allg. Zeit. des Jud.* 1839, p. 578; *Allg. Deutsche Biog.* v. 375; *Meyers Konversations-Lexikon.*

S. D.

**ESKELES, GABRIEL BEN JUDAH LÖW** (also known as **Gabriel of Cracow**): Polish rabbi; died at Nikolsburg, Moravia, Feb. 2, 1718. At first dayyan at Cracow during the rabbinate of his teacher, Aaron Samuel Kaidanower (1671), Eskeles successively occupied the rabbinates of Olkusz, government of Kielce, Russian Poland (1684–93), Prague (1693–98), Metz (1698–1709), and Nikolsburg (1709–1718). In 1698 Eskeles was a delegate of the district of Posen to the Council of Four Lands held at the fair of Jaroslav. Considered one of the greatest Talmudists of his time, he was widely consulted on halakic questions, but nearly all his responsa have been lost. One is quoted by Meïr Eisenstadt in the "Panim Me'irot" (ii., No. 47). He is also quoted by Jacob b. Benjamin ha-Kohen in his "Shab Ya'aḳob." The following works of Gabriel Eskeles still exist in manuscript: a commentary on Abot; novellæ on Shabbat; homilies.

BIBLIOGRAPHY: *Memoiren der Glückel von Hameln*, ed. Kaufmann, pp. 321–333; Dembitzer, *Kelilat Yofi*, i. 35; ii. 68, 128–131; Kaufmann, *Samson Wertheimer*, p. 90; Friedländer, *Kore ha-Dorot*, p. 24; Feuchtwang, in *Kaufmann Gedenkbuch*, p. 376; Eisenstadt-Wiener, *Da'at Kedoshim*, p. 104.

K. M. SEL.

**ESKELES, ISSACHAR BERUSH:** Austrian rabbi and financier; born 1692; died at Vienna March 2, 1753; son of Gabriel ESKELES and son-in-law of Samson Wertheimer. Eskeles called himself "Issachar Berush of Cracow," although at the time of his birth his father was rabbi of Olkusz, Poland. Owing to his family connections, Eskeles was named rabbi of Kremsir in 1710, when he was only eighteen years old; but as he had to absent himself very often on account of business affairs, he had in his

house a substitute rabbi to attend to rabbinical matters. According to Frankl-Grün ("Geschichte der Juden in Kremsier," i. 84), Eskeles was rabbi at Kremsir from 1710 till 1719, but it seems from other sources that he settled at Vienna before 1719. In 1718 he succeeded his father in the rabbinate of Nikolsburg, without, however, leaving his residence in Vienna, where he was associated with his father-in-law in the banking business. At the same time Eskeles was the "Landesrabbiner" of Moravia. On Sept. 10, 1725, the emperor, Charles VI., named Eskeles "Landesrabbiner" of Hungary, a position which had been occupied by his deceased father-in-law. Like the latter, Eskeles presided at Vienna over the rabbinical court of Hungary, which dealt with the affairs of the Hungarian communities. In a decision of 1725 Eskeles signed himself "Issachar Bär of Cracow, rabbi of Nikolsburg and Moravia, Eisenstadt, and Hungary, and of the district of Mayence." From Vienna Eskeles could work to greater advantage in behalf of the Jews. When in 1742 a heavy tax was imposed upon the Jews of Moravia, the exertions of Eskeles and Baron d'Aguilar secured its annulment by Maria Theresa. Another decree, banishing in midwinter of 1744–45 the Jews of Bohemia and Moravia because they were suspected of Prussian leanings, was revoked upon the intercession of Eskeles and D'Aguilar. Eskeles has written novellæ on Berakot, as yet unpublished.

Bibliography: Grätz, *Gesch.* 3d ed., x. 354–355; Dembitzer, *Kelilat Yofi*, i. 69; Eisenstadt-Wiener, *Da'at Kedoshim*, p. 112; Friedländer, *Kore ha-Dorot*, p. 26; David Kaufmann, *Samson Wertheimer*, pp. 90 *et seq.*

K. M. Sel.

**Esperanssa, Gabriel:** Rabbi at Safed contemporaneously with Jonathan Galante (middle of seventeenth century). It is supposed that he was received as an orphan into the house of a woman by the name of Esperanssa, who adopted and educated him, and whose name he assumed. Esperanssa was contentious and dogmatic; but was a thorough Talmudic scholar. He left several works, but only the collectanea to the Pentateuch have been published (Ḥayyim Abulafia, "'Eẓ Ḥayyim," p. 137).

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Conforte, *Kore ha-Dorot*, end.

K. L. Grü.

**Esperanza Israelitica.** See Periodicals.

**Esperial, Samuel:** Physician of Cordova, Spain. He was the author of a treatise on surgery written for David of Jaen in Spanish, but with Hebrew characters (Vatican MS. No. 372).

Bibliography: Wolf, *Bibl. Hebr.* i., No. 2047; Steinschneider, *Jewish Literature*, p. 200; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 43.

G. M. Sel.

**Espina, Alfonso D'.** See Spina, Alfonso de.

**Espinosa, Benjamin:** Italian Hebraist of the eighteenth century; member of the rabbinical college at Leghorn. He published "Peri 'Eẓ Hadar," a ritual for certain special occasions, Leghorn, 1762, and "Yefeh Nof," containing seven didactic poems and notes on the chapter in Maimonides' code dealing with the implements of the sanctuary, printed in Isaac Nuñes Vaez's "Siaḥ Yiẓḥaḳ," *ib.* 1766. A number of Espinosa's works exist in manuscript; as, for instance, "Bet ha-'Ezer," a supercommentary on Abraham ibn Ezra's commentary on the Prophets and the Hagiographa; "Ḳonteros Yesod ha-Ḳiyyum," in which he defends the traditional text of the prayers, Altona, 1768 (see Benjacob, "Oẓar ha-Sefarim," No. 503); "Sha'ar Binyamin," rimed rules for the writing of a Pentateuch-scroll, with a commentary; and "Neweh Ḳodesh," on the architecture of the Second Temple.

Bibliography: Mortara, *Indice*; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 805.

D.

**Esra, Elia:** Philanthropist; born at Calcutta Feb. 20, 1830; son of David Joseph Esra; died March, 1886. He was one of the wealthiest merchants of India, and was generally known as "the Indian Rothschild." It is said that he distributed 10,000 francs among the poor every month. Esra built a large synagogue at Calcutta, which he called, after his father, "Magen Dawid." In his will he directed that a large Talmudic school should be built at Jerusalem at the expense of his estate.

Bibliography: *Ha-Asif*, iii. 118.

J. M. K.

**Essek:** Fortified town in Austria-Hungary, the second largest of Croatia; situated on the Drave. It has a population of about 18,000, including 1,600 Jews. Jews did not enjoy the privilege of residence there until 1792. They were, however, permitted a stay of twenty-four hours for the purpose of trading. As traders they appeared as early as 1757, although decried as "pestilent and mangy sheep." In 1830 their number, though small, nevertheless permitted of religious services; and in 1847 they organized a regular congregation, with a membership of forty and a budget of 663 gulden. In 1856 Dr. Samuel Spitzer became the first rabbi and the principal of the congregational school, which had obtained the privilege of incorporation; in 1864 the ḥebra ḳaddisha was established; and in 1867, the membership having increased to one hundred and sixty, a temple was built. The successor of Dr. Spitzer was Dr. Armand Kaminka (1897–99); the present rabbi of Essek is Dr. Simon Ungar of the Budapest Seminary.

D. G. S.

**Essen:** City in the Prussian district of Düsseldorf with 96,000 inhabitants (1895), including about 2,000 Jews. It developed from the convent of Essen, and until 1802 was under the rule of its abbesses. The presence of Jews in Essen is first shown in a document of Jan. 18, 1291, in which the chapter at Essen cedes the right of an esquire of the district to Count Eberhard von der Mark, the abbess Bertha II. expressly reserving for herself all rights over the Jews. This reservation was regularly made on the selection of new esquires. In 1349–50, under the abbess Katharina, the Jews were expelled from the city under the charge of poisoning the wells. In 1399 Jews are found on the tax-list, one of whom was the first Jew to be admitted (1491) to the neighboring city of Steele.

As the city's struggle against chapter and abbess became more and more successful, the Jews fell under the jurisdiction of the city, which gradually

reduced the number of Jewish residents to two families, who were subjected, especially in regard to money matters, to severe and irksome ordinances. Of the Jewish families excluded from Essen, some went to Emden, some to Halberstadt and Deutz. The "Memorbuch" of Halberstadt mentions Elijah the Great ha-Levi of Essen (d. 1690). He was the father of R. Moses Kosmann and Judah Lehmann, and grandfather of the court agent Behrend Lehmann at Halberstadt. At the beginning of the eighteenth century there were seven Jewish houses in the city; at its end there were twelve. The last patent of protection, covering nineteen Jewish families in Essen, and drawn up (1803) by King Frederick William III. of Prussia, to whose kingdom the district was annexed in 1802, is in the possession of Isaac Hirschland, president of the community. At present (1903) the community numbers 350 families (about 2,000 individuals).

In the Middle Ages the community worshiped in a hall. The first synagogue was dedicated in 1808 during the French occupation. Synagogue and school prospered under the labors (1841–94) of the able pedagogue and preacher Moses Blumenfeld, the author of several school-books. Blumenfeld rendered valuable service to the city, and on his death (1902) his name was given to one of the city's streets (comp. "Allg. Zeit. des Jud." 1902, p. 88). Since 1894 Dr. Samuel has acted as rabbi. The institutions include a Jewish elementary school, a literary club, a library, an I.O.B.B. lodge, and three charitable societies. There are also nine charitable foundations, including the Karl Beer Fund for the promotion of handicrafts.

BIBLIOGRAPHY: F. Ph. Funcke, *Gesch. des Fürstenthums und der Stadt Essen*, Elberfeld, 1851.

D. S. SAM.

**ESSENES** (etymology doubtful; probably two words are represented, "Essenes" and "Essæi": Essenes = Ἐσσηνοὶ = צנועים, "the modest," "humble," or "pious ones" [so Josephus in most passages; Pliny, in "Historia Naturalis," v. 17, used "Esseni"]; Essæi = Ἐσσαῖον = חשאים, the "silent" or "reticent" ones [so at times Josephus, and regularly Philo; Ὀσσαῖοι in Epiphanius]; others, with less probability, derive the name from the Syriac "ḥase," pl. "ḥasen," status emphaticus "ḥasaya" [the pious; this explanation was suggested by De Sacy and adopted by Ewald, Wellhausen, and Schürer]; from the Aramaic "asa" [= "to heal," or "the healers"; so Bellermann, Herzfeld, Geiger]; from "'asah" [="to do," with reference to the "'anshe ma'aseh," the men of wondrous practise: Suk. v. 4]; from a town by the obscure name of "Essa" [Josephus, "Ant." xiii. 15, § 3; so Hilgenfeld]; from "ḥaza" [= "to see," "seers"]; from "'ashen" [="strong"]; from "seḥa" [= "to bathe"; so Graetz]):

A branch of the PHARISEES who conformed to the most rigid rules of Levitical purity while aspiring to the highest degree of holiness. They lived solely by the work of their hands and in a state of communism, devoted their time to study and devotion and to the practise of benevolence, and refrained as far as feasible from conjugal intercourse and sensual pleasures, in order to be initiated into the highest mysteries of heaven and cause the expected Messianic time to come ('Ab. Zarah ix. 15; Luke ii. 25, 38; xxiii. 51). The strangest reports were spread about this mysterious class of Jews. Pliny (*l.c.*), speaking of the Essene community in the neighborhood of the Dead Sea, calls it the marvel of the world, and characterizes it as a race continuing its existence for thousands of centuries without either wives and children, or money for support, and with only the palm-trees for companions in its retreat from the storms of the world. Philo, who calls the Essenes "the holy ones," after the Greek ὅσιοι, says in one place (as quoted by Eusebius, "Præparatio Evangelica," viii. 11) that ten thousand of them had been initiated by Moses into the mysteries of the sect, which, consisting of men of advanced years having neither wives nor children, practised the virtues of love and holiness and inhabited many cities and villages of Judea, living in communism as tillers of the soil or as mechanics according to common rules of simplicity and abstinence. In another passage ("Quod Omnis Probus Liber," 12 *et seq.*) he speaks of only four thousand Essenes, who lived as farmers and artisans apart from the cities and in a perfect state of communism, and who condemned slavery, avoided sacrifice, abstained from swearing, strove for holiness, and were particularly scrupulous regarding the Sabbath, which day was devoted to the reading and allegorical interpretation of the Law. Josephus ("Ant." xv. 10, § 4; xviii. 1, § 5; "B. J." ii. 8, §§ 2–13) describes them partly as a philosophical school like the Pythagoreans, and mystifies the reader by representing them as a kind of monastic order with semi-pagan rites. Accordingly, the strangest theories have been advanced by non-Jewish writers, men like Zeller, Hilgenfeld, and Schürer, who found in Essenism a mixture of Jewish and pagan ideas and customs, taking it for granted that a class of Jews of this kind could have existed for centuries without leaving a trace in rabbinical literature, and, besides, ignoring the fact that Josephus describes the Pharisees and Sadducees also as philosophical schools after Greek models.

**The Essenes in History.**

The Essenes, as they appear in history, were far from being either philosophers or recluses. They were, says Josephus ("Ant." xv. 10, §§ 4–5), regarded by King Herod as endowed with higher powers, and their principle of avoiding taking an oath was not infringed upon. Herod's favor was due to the fact that Menahem, one of their number who, excelling in virtuous conduct and preaching righteousness, piety, and love for humanity, possessed the divine gift of prophecy, had predicted Herod's rise to royalty. Whether Sameas and Pollio, the leaders of the academy (Abot i. 11), who also refused to take an oath ("Ant." xv. 10, § 4), belonged to the Essenes, is not clear. Menahem is known in rabbinical literature as a predecessor of Shammai (Ḥag. ii. 2). Of Judas the Essene Josephus relates ("Ant." xiii. 11, § 2; "B. J." i. 3, § 5) that he once sat in the Temple surrounded by his disciples, whom he initiated into the (apocalyptic) art of foretelling the future, when Antigonus passed by. Judas prophesied a sudden death for him, and after a while his prediction came true, like every

other one he made. A similar prophecy is ascribed to Simon the Essene ("Ant." xvii. 13, § 3; "B. J." ii. 7, § 4), who is possibly identical with the Simon in Luke ii. 25. Add to these John the Essene, a general in the time of the Roman war ("B. J." ii. 20, § 4; iii. 2, § 1), and it becomes clear that the Essenes, or at least many of them, were men of intense patriotic sentiment; it is probable that from their ranks emanated much of the apocalyptic literature. Of one only, by the name of Banus (probably one of the Banna'im; see below), does Josephus ("Vita," § 2) relate that he led the life of a hermit and ascetic, maintaining by frequent ablutions a high state of holiness; he probably, however, had other imitators besides Josephus.

**Origin of the Essenes.**

To arrive at a better understanding of the Essenes, the start must be made from the Ḥasidim of the pre-Maccabean time (I Macc. ii. 42, vii. 13; II Macc. xiv. 6), of whom both the Pharisees and the Essenes are offshoots (Wellhausen, "Israelitische und Jüdische Geschichte," 1894, p. 261). Such "overrighteous ones," who would not bring voluntary sacrifices nor take an oath, are alluded to in Eccl. vii. 16, ix. 2, while the avoidance of marriage by the pious seems to be alluded to in Wisdom iii. 13–iv. 1 (comp. II Macc. xiv. 6, 25). The avoidance of swearing became also to a certain extent a Pharisaic rule based on Ex. xx. 7 (see Targ.; Ned. 8b; Yer. Ned. iii. 38a; Soṭah 9b; Ber. 33a); and the rule (Matt. v. 37, R. V.) "Let your speech be, Yea, yea; Nay, nay," is also Talmudic (B. M. 49a). As a matter of fact, the line of distinction between Pharisees ("Perushim") and Essenes was never very clearly drawn (see "Perishut" in Abot iii. 13; Soṭah iii. 4, xi. 15; Tosef., Soṭah, xv. 11; Ṭoh. iv. 12; B. B. 60b).

Thus the more than six thousand Pharisees who claimed to be "highly favored by God" and to possess by "divine inspiration foreknowledge of things to come," and who refused to take an oath of fealty to Herod, predicting his downfall while promising children to Bagoas, the eunuch (Josephus, "Ant." xvii. 2, § 4), were scarcely different from those elsewhere called "Essenes" ("Ant." xv. 10, § 4).

**"The Ancient Ḥasidim."**

About the organization of the ancient Ḥasidim little is known; but each Pharisee had to be admitted by certain rites to membership in the association ("ḥeber" or "ḥaburah"), receiving the name "ḥaber" therefrom (Dem. ii. 3; Tosef., Dem. ii. 2; Bek. 30b); these fraternities assembled not only for worship but also for meals (see Geiger, "Urschrift," pp. 122 *et seq.*). The Pharisaic and Essene system of organization appears to have been at the outset the same, a fact which implies a common origin. A remnant of this Ḥasidean brotherhood seems to have been the "Neḳiyye ha-Da'at" (the pure-minded) of Jerusalem, who would neither sit at the table or in court, nor sign a document, with persons not of their own circle (Giṭ. ix. 8; Sanh. 23a). They paid special reverence to the scroll of the Law in the synagogue (Masseket Soferim, xiv. 14).

But tradition has preserved certain peculiarities of these "ancient Ḥasidim" (Ḥasidim ha-rishonim) which cast some light on their mode of life. (1) In order to render their prayer a real communion with God as their Father in heaven, they spent an hour in silent meditation before offering their morning prayer (comp. Didascalia in Jew. Encyc. iv. 593), and neither the duty of saluting the king nor imminent peril, as, for instance, from a serpent close to their heels, could cause them to interrupt their prayer (Ber. v. 1; Tosef., Ber. iii. 20; Ber. 32b). (2) They were so scrupulous regarding the observance of the Sabbath that they refrained from sexual intercourse on all days of the week except Wednesday, lest in accordance with their singular calculation of the time of pregnancy the birth of a child might take place on a Sabbath and thereby cause the violation of the sacred day (Niddah 38a, b). Peril of life could not induce them to wage even a war of defense on the Sabbath (I Macc. ii. 38; II Macc. v. 25, xv. 4). (3) They guarded against the very possibility of being the indirect cause of injuring their fellow men through carelessness (Tosef., B. Ḳ. ii. 6; B. Ḳ. 30a, 50b; comp. Giṭ. 7a: "No injury is ever caused through the righteous"). (4) Their scrupulousness concerning "ẓiẓit" (Men. 40b) is probably only one instance of their strict observance of all the commandments. (5) Through their solicitude to avoid sin (whence also their name "Yire'e Ḥeṭ" = "fearers of sin": Sheḳ. vi. 6; Soṭah ix. 15) they had no occasion for bringing sin-offerings, wherefore, according to R. Judah, they made Nazarite vows to enable them to bring offerings of their own; according to R. Simeon, however, they refrained from bringing such offerings, as they were understood by them to be "an atoning sacrifice for the sins committed against the soul" (Num. vi. 11, Hebr.). This aversion to the Nazarite vow seems to have been the prevailing attitude, as it was shared by Simeon the Just (Sifre, Num. 22; Ned. 10a). (6) Especially rigorous were they in regard to Levitical purity ('Eduy. viii. 4; Tosef., Oh. iv. 6, 13, where "zeḳenim ha-rishonim" [the ancient elders] is only another name for "Ḥasidim ha-rishonim"; see Weiss, "Dor," i. 110); they were particularly careful that women in the menstrual state should keep apart from the household, perform no household duties, and avoid attractiveness in appearance (Sifra, Meẓora', end; Shab. 64b; Ab. R. N. ii.; "Baraita di Masseket Niddah," in Horowitz's "Uralte Tosefta," 1890, i. 5, p. 16, iii. 2–3, pp. 24–27; "Piṭḥe Niddah," pp. 54 *et seq.*). (7) This, however, forms only part of the general Ḥasidean rule, which was to observe the same degree of Levitical purity as did the priest who partook of the holy things of the Temple ("okel ḥullin be-ṭohorat ḳodesh"); and there were three or four degrees of holiness, of which the Pharisees, or "ḥaberim," observed only the first, the Ḥasidim the higher ones (Ḥag. ii. 6–7; Tosef., Dem. ii. 2). The reason for the observance of such a high degree of holiness must be sought in the fact that Levites who ate "ma'aser" and priests who ate "terumah" and portions of the various sacrifices had their meals in common with the rest of the people and had to be guarded against defilement.

Upon the observance of the highest state of purity and holiness depended also the granting of the privilege, accorded only to the élite of the priesthood, of being initiated into the mysteries of the Holy

Name and other secret lore. "The Name of twelve letters [see God, Names of] was, after the Hellenistic apostasy, entrusted only to the 'Ẓenu'im' [the chaste ones] among the priesthood. The Name of forty-two letters was entrusted only to the 'Ẓanua'' and ''Anaw' [the chaste and the humble] after they had passed the zenith of life and had given assurance of preserving it [the Name] in perfect purity" (Ḳid. 71a; Eccl. R. iii. 11; Yer. Yoma 39d, 40a).

**The "Zenu'im," or Chaste Ones.**

There was a twofold principle underlying the necessity of perfect chastity. When God revealed Himself to Moses and to the people of Israel they were enjoined to abstain from sexual intercourse, Israel for the time being, Moses for all time (Shab. 87a; Pes. 87b; Ab. R. N. ii., based upon Ex. xix. 15; Deut. v. 27). Those in hope of a divine revelation consequently refrained from sexual intercourse as well as other impurity (comp. Rev. xiv. 4; Enoch, lxxxiii. 2).

But there was another test of chastity which seems to have been the chief reason for the name of "Ẓenu'im" (Essenes): the Law (Deut. xxiii. 10-15; comp. Targ. Yer. *ad loc.*; Sifra, 258; Ber. 62a) enjoins modesty in regard to the covering of the body lest the Shekinah be driven away by immodest exposure. Prayer was prohibited in presence of the nude (Ber. 24b), and according to the Book of Jubilees (iii. 30 *et seq.*, vii. 20) it was a law given to Adam and Noah "not to uncover as the Gentiles do." The chastity ("ẓeni'ut") shown in this respect by King Saul and his daughter (I Sam. xxiv. 4; II Sam. vi. 16) gave him and his household a place in rabbinical tradition as typical Essenes, who would also observe the law of holiness regarding diet and distribute their wealth among the (poor) people (Pesiḳ. R. 15; Midr. Teh. vii.; Num. R. xi.; Meg. 13b; Yer. Suk. v. 55c). Every devotee of the Law was expected to be a "ẓanua'" (Abot vi. 1; Niddah 12a; Derek Ereẓ Zuṭa vii.), such as were Rachel and Esther (Meg. 13b), Hanan ha-Neḥba, the grandson of Onias the Saint (Ta'an. 23b), R. Akiba (Ḳet. 62b), and Judah ha-Nasi (Yer. Meg. i. 72b).

The name "Ẓenu'im," which is replaced or explained by "Kesherim" (the blameless ones), another name for "Ḥasidim" (Yer. Dem. vi. 25d; Yer. Yoma iii. 40d; comp. Tosef., Dem. vi. 6; Ned. i. 1; Ab. R. N., text B, iv., ed. Schechter, p. 14, and comp. note on p. 15), is also applied, like the term "Ḥashsha'im" (see below), to those reticent ones to whom a secret may be confided; *e.g.*, secret scrolls concerning the Temple service were entrusted to them (Tosef., Yoma, ii. 7; Yer. Yoma iii. 41a). It is not always clear, however, whether the name denotes the Essenes or simply the modest ones as a class (see Dem. vi. 6; Ma'as. Sh. v. 1; Tosef., Soṭah, xiii. 6). R. Simeon the Ẓanua', who, while disregarding the Temple practise, shows a certain contempt for the high priest (Tosef., Kelim B. B. i. 6), appears on all accounts to have been an Essene priest. In an old Armenian version of Philo's dictionary of Hebrew names "Essene" is explained as "in silence" (Philo, "De Vita Contempla tiva," ed. Conybeare, p. 247). The suggestion may be made that the Ḥashsha'im, "the observers of secrecy," designated also "the sin-fearing," who "had a chamber called 'lishkat ḥashsha'im' in the Temple, where they deposited their gifts of charity in secret and whence the respectable poor drew their support in secrecy," were the same Essenes from whom "the Gate of the Essenes" in Jerusalem (Josephus, "B. J." v. 42) derived its name. According to Tosef., Sheḳ. ii. 16, these Ḥashsha'im had in every city a special chamber for their charity-box, so that money could be deposited and taken in secret, a thing that could only be done upon the presumption that the money belonged to all alike; and since each city had its administrative body consisting of its best men, who took charge of the collection and distribution of charity (Tosef., Peah, iv. 6, 16; Tosef., Sheb. vii. 9), it is probable that these Essene-like ascetics ("Ẓenu'im": Tosef., Peah, ii. 18) followed their own traditions, though they probably also came under the general administration.

**The "Hashsha'im," or Secret Ones.**

The explanation of Ἐσσαῖοι given by Suidas (= θεωρήτικοι = "men of contemplation," or "mystics") suggests that the name "Ḥashsha'im," like "Ẓenu'im," denoted men entrusted with the secret lore "given in a whisper" (Ḥag. 13a, 14a; Gen. R. iii.).

Another name denoting a class of pietistic extremists showing points of contact with the Essenes is "Watiḳim" (men of firm principles: Sifre, Num. 92; Sifre, Deut. 13; Müller, "Masseket Soferim," 1878, p. 257, who identifies them with the Essenes). "The Watiḳim so arranged their morning prayer as to finish the Shema' exactly at the time when the sun came out in radiance" (Ber. 9b; comp. Wisdom xvi. 28; II Macc. x. 28); the Watiḳim closed the prayers "Malkiyyot, Shofarot" and "Zikronot" with Pentateuch verses (R. H. 32b). As holders of ancient traditions, they placed their own custom above the universally accepted halakah (Masseket Soferim, xiv. 18). Still another name which deserves special consideration is "ḳadosh" (saint). "Such is he called who sanctifies himself, like the 'Nazir,' by abstaining from enjoyments otherwise permissible" (Ta'an. 11a, b; Yeb. 20a; comp. Niddah 12a, where the word "Ẓanu'a" is used instead). Menahem bar Simai is called "son of the saints" because he would not even look at a coin which bore the image of the emperor or pass under the shadow of an idol (Pes. 104a; Yer. 'Ab. Zarah iii. 42c, 43b, where he is called "Nahum, the most holy one"). In Jerusalem there existed down to the second century a community by the name of "The Holy Congregation" ('Edah Ḳedoshah, or Ḳehala Ḳaddisha), which insisted on each member practising a trade and devoting a third part of the day to the study of the Torah, a third to devotion, and a third to work: probably a survival of an Essene community (Eccl. R. ix. 9; Ber. 9b; Tamid 27b).

**"Watikim" and "Holy Ones."**

In this connection mention should also be made of the "Banna'im" (builders: Miḳ. ix. 6; Shab. 114a), whom Frankel ("Zeitschrift für die Religiösen Interessen des Judenthums," 1846, p. 455) with great plausibility identifies with the Essenes. Originally applied to a gild of builders belonging to the Essenes (see "Polistes," below; comp. Abba Ḳolon "the Builder," Cant. R. i. 6; Abba Joseph the Builder, Ex. R. xiii.; the "Bannai" [Builder] in the company

of R. Gamaliel, who was to hide in the walls the Targum to Job, Tosef., Shab. xiii. 2), their name was given the meaning of builders of a higher world and afterward applied to the Rabbis in general (Ber. 64a; Yer. Yoma iii. 40; Yer. Giṭ. vii. 48d; Ex. R. xxiii.; comp. *οἰκοδομεῖν* in the "Didascalia" and the Pauline writings). Each hermit built his house himself; hence the names "Banus" and "Bannaia," adopted by men whose type was the legendary BENAIAH ben Jehoiada (Ber. 4a; 18a, b).

**Survivals of the Ḥasidim.**

The name of the Ḥasidim of olden times is coupled with that of the "Anshe Ma'aseh" (men of miraculous deeds: Suk. v. 4), a fact which shows that both belonged to the same class. Ḥanina b. Dosa is called the last of "the miracle-workers" (Soṭah ix. 15). But the Ḥasidim remained wonder-workers in Talmudic times (Ber. 18b; Lev. R. xxii., where "ish ha-ma'aseh" is translated into "'askan bi-debarim"). In fact, there existed books containing miraculous stories of the Ḥasidim, a considerable number of which were adopted by Talmud and Midrash (see Eccl. R. ix. 10), just as there existed secret scrolls ("Megillot Seṭarim") and ethical rules of the Ḥasidim ("Mishnat" or "Megillat Ḥasidim") to which allusion is made here and there in the Talmud (Yer. Ter. viii. 46b; Yer. Ber. ix. 14d), and the contents of which have found their way into the pseudepigraphic and early non-Talmudic literature (see Horowitz, *l.c.*). The Ḥasidim mentioned in old baraitas like Temurah (15b) and Soṭah (ix. 15), and in Abot de-Rabbi Natan (viii.), who spent their time on works of charity, are none other but survivals of the ancient Ḥasidim. The Ḥasidean traditions may, therefore, be traced from Jose ben Joezer, the martyr-saint and Ḥasidean leader of the Maccabean time (II Macc. xiv. 37, where "Razis" is a corruption of the name; Gen. R. lxv.; Frankel, in "Monatsschrift," lii. 406 [1851], down to Phinehas b. Jair, who was both in theory and in practise a disciple of the Ḥasidim (see Bacher, "Ag. Tan." ii. 594 *et seq.*); indeed, there is little in Essene life which does not find its explanation in rabbinical sources.

Viewed in the light of these facts, the description of the Essenes given by Philo and Josephus will be better understood and appreciated. Philo describes them in his earlier work, "Quod Omnis Probus Liber," § 12, as

**Philo's Account of the Essenes.**

"a number of men living in Syria and Palestine, over 4,000 according to my judgment, called 'Essæi' (ὅσιοι) from their saintliness (though not exactly after the meaning of the Greek language), they being eminently worshipers of God (*θεραπευταὶ Θεοῦ*)—not in the sense that they sacrifice living animals (like the priests in the Temple), but that they are anxious to keep their minds in a priestly state of holiness. They prefer to live in villages and avoid cities on account of the habitual wickedness of those who inhabit them, knowing, as they do, that just as foul air breeds disease, so there is danger of contracting an incurable disease of the soul from such bad associations" (comp. Ex. R. xii.: "Moses should not pray to God in a city full of idols").

This fear of contamination is given a different meaning by Philo ("De Vita Contemplativa," ed. Conybeare, pp. 53, 206). Speaking of their occupations, he says:

"Some cultivate the soil, others pursue peaceful arts, toiling only for the provision of their necessary wants. . . . Among all men they alone are without money and without possession, but nevertheless they are the richest of all, because to have few wants and live frugally they regard as riches [comp. Abot iv. 1: "Who is rich? Who is contented with his lot? for it is said: 'When thou eatest the labor of thy hands happy art thou and it shall be well with thee'" (Ps. cxxviii. 2, Hebr.)]. Among them there is no maker of any weapon of war [comp. Shab. vi. 4], nor any trader, whether huckster or dealer in large merchandise on land or sea, nor do they follow any occupation that leads to injustice or to covetousness" (comp. Ḳid. iv. 11; Tosef., Ḳid. v. 15; Masseket Soferim, xv. 10; all these passages being evidences of the same spirit pervading the Pharisaic schools).

"There is not a single slave among them, but they are all free, serving one another; they condemn masters, not only as representing a principle of unrighteousness in opposition to that of equality, but as personifications of wickedness in that they violate the law of nature which made us all brethren, created alike." [This means that, so far from keeping slaves, the Essenes, or Ḥasidim, made it their special object to ransom captives (see Ab. R. N. viii.; Ta'an. 22a; Ḥul. 7a); they emancipated slaves and taught them the Law, which says: "They are My servants (Lev. xxv. 42), but should not be servants of servants, and should not wear the yoke of flesh and blood" (Targ. Yer. to Deut. xxiii. 16–17; Tosef., B. Ḳ. vii. 5; Ḳid. 22b.; comp. 38b; Abot i. 10: "Hate mastership!" Abot vi. 2. In regard to their practise of mutual service comp. Ḳid. 32b; Luke xxii. 27; John xiii. 1 *et seq.*).]

**Study of the Law.**

"Of natural philosophy . . . they study only that which pertains to the existence of God and the beginning of all things ["ma'ase merkabah" and "ma'aseh bereshit"], otherwise they devote all their attention to ethics, using as instructors the laws of their fathers, which, without the outpouring of the divine spirit ["ruaḥ ha-ḳodesh"], the human mind could not have devised. These are especially taught on the seventh day, when, abstaining from all other work, they assemble in their holy places, called synagogues, sitting in rows according to their age, the younger ones listening with becoming attention at the feet of the elder ones. One takes up the holy book and reads aloud, another one from among the most learned comes forward and explains whatever may not have been understood—for, following their ancient traditions, they obtain their philosophy by means of allegorical interpretation" (comp. the name of "dore-she reshumot," allegorists, B. Ḳ. 82a).

"Thus they are taught piety, holiness, righteousness, the mode of governing private and social affairs, and the knowledge of what is conducive or harmful or indifferent to truth, so that they may choose the one and shun the other, their main rule and maxim being a threefold one: love of God, love of manhood (self-control), and love of man. Of the love of God they exhibit myriads of examples, inasmuch as they strive for a continued, uninterrupted life of purity and holiness; they avoid swearing and falsehood, and they declare that God causes only good and no evil whatsoever [comp. "kol de-'abed Raḥmana le-ṭab 'abed," "What the Merciful does is for the good," Ber. 60b]. Their love of virtue is proved by their freedom from love of money, of high station, and of pleasure, by their temperance and endurance, by their having few wants, by their simplicity and mild temper, by their lack of pride, by their obedience to the Law, by their equanimity, and the like. Of their love for man they give proof by their good will and pleasant conduct toward all alike [comp. Abot i. 15, iii. 12: "Receive every man with a pleasant countenance!"], and by their fellowship, which is beautiful beyond description.

**Their Communism.**

"No one possesses a house absolutely his own, one which does not at the same time belong to all; for in addition to living together in companies ["ḥaburot"] their houses are open also to their adherents coming from other quarters [comp. Abot i. 5]. They have one storehouse for all, and the same diet; their garments belong to all in common, and their meals are taken in common. . . . Whatever they receive for their wages after having worked the whole day they do not keep as their own, but bring into the common treasury for the use of all; nor do they neglect the sick who are unable to contribute their share, as they have in their treasury ample means to offer relief to those in need. [One of the two Ḥasidean and rabbinical terms for renouncing all claim to one's property in order to deliver it over to common use is "hefker" (declaring a thing ownerless; comp. Sanh. 49a); Joab, as the type of an Essene, made his house like the wilderness—that is, ownerless and free from the very possibility of tempting men to theft and sexual sin—and he supported the poor of the city with the most delicate food. Similarly, King Saul declared his whole property free for use in warfare (Yalḳ.,

Sam. i. 138). The other term is "hekdesh nekasim" (consecrating one's goods; comp. 'Ar. vi.; Pes. 57: "The owners of the mulberry-trees consecrated them to God"; Ta'an. 24a: "Eliezer of Beeroth consecrated to charity the money intended for his daughter's dowry, saying to his daughter, 'Thou shalt have no more claim upon it than any of the poor in Israel.'" Jose ben Joezer, because he had an unworthy son, consecrated his goods to God (B. B. 133b). Formerly men used to take all they had and give it to the poor (Luke xviii. 22); in Usha the rabbis decreed that no one should give away more than the fifth part of his property ('Ar. 28a; Tosef., 'Ar. iv. 23; Ket. 50a).] They pay respect and honor to, and bestow care upon, their elders, acting toward them as children act toward their parents, and supporting them unstintingly by their handiwork and in other ways" (comp. B. M. ii. 11).

Not even the most cruel tyrants, continues Philo, possibly with reference to King Herod, have ever been able to bring any charge against these holy Essenes, but all have been compelled to regard them as truly free men. In Philo's larger work on the Jews, of which only fragments have been preserved in Eusebius' "Præparatio Evangelica" (viii.), the following description of the Essenes is given (ch. xi.):

"Our lawgiver, Moses, has trained thousands of disciples who, on account of their saintliness, I believe, are honored with the name of Essæi. They inhabit many cities and villages, and large and populous quarters of Judea. Their institution is not based upon family connections, which are not matters of free choice, but upon zeal for virtue and philanthropy. There exist no new-born children, and no youth just entering upon manhood, in the Essene community, since the dispositions of such youth are unstable on account of their immaturity; but all are full-grown men, already declining toward old age

**The Essenes Advanced in Years.**

[compare the meaning of "zekenim"], such as are no longer carried away by the vehemence of the flesh nor under the influence of their passions, but are in the enjoyment of genuine and true liberty." [This is the most essential feature of Essenism (comp. Pliny, *l.c.*), and has been almost entirely ignored. The divine command to marry and preserve the race is supposed to have been obeyed by every young man before the close of his twentieth year (Ḳid. 29b), and he has not discharged his obligation until he has been the father of at least two children, two sons according to the Shammaites, according to the Hillelites one son and one daughter (Yeb. vi. 6). It was therefore only at an advanced age that it was considered an act of extreme piety "to leave children, wife, and friends behind in order to lead a life of contemplation in solitude" (Philo, "De Vita Contemplativa," ed. Conybeare, p. 49).]

Philo says here also that the Essenes have no property of their own, not house or slave or farm, nor flocks and herds, but hold in common everything they have or obtain; that they either pursue agriculture, or tend to their sheep and cattle, or beehives, or practise some handicraft. Their earnings, he continues, are given in charge of an elected steward, who at once buys the food for their meals and whatever is necessary for life. Every day they have their meals together; they are contented with the same food because they love frugality and despise extravagance as a disease of body and soul. They also have their dress in common, a thick cloak in winter and a light mantle in summer, each one being allowed to take whichever he chooses. If any one be sick, he is cured by medicines from the common stock, receiving the care of all. Old men, if they happen to be childless, end their lives as if they were blessed with many and well-trained children, and in the most happy state, being treated with a respect which springs from spontaneous attachment rather than from kinship. Especially do they reject that which would dissolve their fellowship, namely, marriage, while they practise continence in an eminent degree, for no one of the Essæi takes a wife. (What follows regarding the character of women probably reflects the misogynous opinion of the writer, not of the Essenes.) Philo concludes with a repetition of the remark that mighty kings have admired and venerated these men and conferred honors upon them.

In his "Antiquities" (xiii. 5, § 9), Josephus speaks of the Essenes as a sect which had existed in the time of the Maccabees, contemporaneously with the Pharisees and Sadducees, and which teaches that all things are determined by destiny (*εἱμαρμένη*), and that nothing befalls men which has not been foreordained; whereas the Pharisees make allowance for free will, and the Sadducees deny destiny altogether. This

**Josephus' Account.**

refers not so much to the more or less absolute belief in Providence (comp. the saying, "Ha-kol bi-yede shamayim" = "All is in the hands of God": Ket. 30a; Ber. 33b; and R. Akiba's words, "Everything is foreseen, but free will is given," Abot iii. 15), which the Sadducees scarcely denied, as to the foreknowledge of future (political) events, which the Essenes claimed (comp. Josephus, "Ant." xv. 10, § 5, *et al.*); the Pharisees were more discreet, and the Sadducees treated such prophecies with contempt. In "Ant." xviii. 1, §§ 2–6, Josephus dwells at somewhat greater length on what he assumes to be the three Jewish philosophical schools. Of the Essenes he says that they ascribe all things to God, that they teach the immortality of the soul, and that the reward of righteousness must be fought for (by martyrdom).

"When they send gifts to the Temple they do not offer sacrifices because of the different degrees of purity and holiness they claim; therefore they keep themselves away from the common court of the Temple and bring offerings [vegetable sacrifices] of their own. [This certainly does not mean that they opposed animal sacrifices on principle, but that they brought no free-will offerings for reasons of their own; see above.] They excel all men in conduct, and devote themselves altogether to agriculture. Especially admirable is their practise of righteousness, which, while the like may have existed among Greeks or barbarians for a little while, has been kept up by them from ancient days [*ἐκ παλαιοῦ*]; for they, like the Spartans of old and others, have still all things in common, and a rich man has no more enjoyment of his property than he who never possessed anything. There are about 4,000 men who live in such manner. They neither marry, nor do they desire to keep slaves, as they think the latter practise leads to injustice [comp. Abot ii. 7: "Many men servants, much theft"], and the former brings about quarrels; but, living to themselves, they serve one another. They elect good men ["ṭobim"; see CHARITY] to receive the wages of their labor and the produce of the soil, and priests for the preparation [consecration?] of their bread and meat. They all live alike, and resemble most the [holy unmarried] city-builders [pioneers] of the Dacæ" (comp. Strabo, vii. 33).

The chief information concerning the Essenes is given in "De Bello Judaico" (ii. 8, §§ 2–13). But this account seems to have been taken from another source and worked over, as the description preserved in Hippolytus' "Refutatio Omnium Hæresium" (ix. 18–28) presents a version which, unobserved by most writers, differs in many respects from that of Josephus, being far more genuinely Jewish, and showing greater accuracy in detail and none of the coloring peculiar to Josephus (see Duncker's ed., Göttingen, 1859, p. 472, note). The following is Hippolytus' version, the variations in Josephus' being indicated by brackets with the letter J:

"There are three divisions [sects, *αἱρετίσται* = "philosophical divisions"] among them [the Jews]: the Pharisees and Sadducees and the Essenes. These [last] practise a holier life [J: "Jews by birth"] in their display of love for one

**Hippolytus' Description Compared with Josephus'.**

another and of continence [comp. Ẓenu'im, above]; they abstain from every act of covetousness [J: "pleasure as an evil deed"] and avoid even listening to conversation concerning such things. They renounce matrimony, but they take children of strangers [J: "when they are still easily instructed"; but comp. Abraham in Gen. R. xxxix. and Targ. Yer. to Deut. xxiii. 17], and treat them as their own, training them in their own customs; but they do not forbid them to marry. Women, however, though they may be inclined to join the same mode of life, they do not admit, as they by no means place the same confidence in women." [This refers

simply to questions of Levitical holiness and to the mysteries entrusted to the Zenu'im. Josephus has this sentence twisted into the following crude and unjust statement: "They do not forbid marriage and the procreation of children, but they guard against the lasciviousness of women and are persuaded that none preserves fidelity to one man."] Hippolytus continues: "They despise wealth, and do not refrain from sharing what they have with those in need; in fact, none among them is richer than the other; for the law with them is that whosoever joins their order must sell his possessions and hand the proceeds over to the common stock [Josephus adds here remarks of his own]; and the head [archon] distributes it to all according to their need. The overseers who provide for the common wants are elected by them. They do not use oil, as they regard anointing as a defilement, probably from fear that the oil was not kept perfectly pure. They always dress in white garments" (comp. Eccl. ix. 8).

**Essenes Travel Constantly.**

"They have no special city of their own, but live in large numbers in different cities, and if any of their followers comes from a strange city everything they have is considered as belonging equally to the newcomer; those who were never known before are received as kindred and friends." "They traverse their native land [as "shelube mizwah," sent for charitable and for politico-religious purposes (comp. APOSTLES)], and whenever they go on a journey they carry nothing except arms. They find in every city an administrator of the collective funds, who procures clothing and food for them.

**Prayers and Meals.**

"Their way of dressing and their general appearance are decorous; but they possess neither two cloaks nor two pairs of shoes [comp. Matt. x. 10, and parallels]. At early dawn they rise for devotion and prayer, and speak not a word to one another until they have praised God in hymns. [Josephus has here: "They speak not a word about profane things before the rising of the sun, but they offer up the prayers they have received from their fathers facing the sun as if praying for its rising": comp. the Watikim, above.] Thus they go forth, each to his work until the fifth hour, when, having put on linen aprons to conceal their privy parts [comp. Ber. 24b], they bathe in cold water and then proceed to breakfast, none being allowed to enter the house who does not share their view or mode of holiness [see Ḥag. iii. 2]. Then, having taken their seats in order amid silence, each takes a sufficient portion of bread and some additional food; but none eats before the benediction has been offered by the priest, who also recites the grace after the meal; both at the beginning and at the close they praise God in hymns [comp. Ber. 21a, 35a, in regard to the saying of grace; see M. Ḳ. 28b; Meg. 28a]. After this they lay aside their sacred linen garments used at their meal, put on their working garments left in the vestibule, and betake themselves to their labor until the evening, when they take supper.

"There are no loud noise and vociferation heard [at their assembly]; they speak gently and allow the discourse to flow with grace and dignity, so that the stillness within impresses outsiders with a sense of mystery. They observe sobriety and moderation in eating and drinking. All pay due attention to the president, and whatever he orders they obey as law. Especial zeal they manifest in offering sympathy and succor to those in distress. [Josephus here adds a sentence of his own.] Above all they refrain from all forms of passion and anger as leading to mischief [see ANGER]. No one among them swears; a word is regarded as more binding than an oath; and one who swears is despised as one not deserving of confidence. They are very solicitous in regard to the reading aloud of the Law and the Prophets [J: "the writings of the ancient ones"], and of any [apocalyptic?] scroll they have of the Faithful Ones [comp. Tan., Wa'era, ed. Buber, 4; and ESCHATOLOGY; J: "and they select such as are for the salvation of soul and body"]. Especially do they investigate the magic powers of plants and stones [comp. Wisdom vii. 20].

**The Law and the Prophets.**

"To those desirous of becoming disciples they do not deliver their traditions [παραδόσεις; comp. CABALA] until they have tested them. Accordingly they set before the aspirant the same kind of food, outside the main hall, where he remains for a whole year after having received a mattock, a linen apron, and a white robe [as symbols of Zeni'ut (Essene, modesty and purity)]. After having given proof of self-control during this period, he is advanced and his ablutions are of a higher degree of purity, but he is not allowed to partake of the common meal until, after a trial of two years more, he has proved worthy to be admitted into membership. Then oaths of an awful character are administered to him: he swears to treat with reverence whatever is related to the Divinity [compare BLASPHEMY and GOD, NAMES OF]; that he will observe righteousness toward men and do injustice to none; that he will not hate any one who has done him injustice, but will pray for his enemies [comp. Matt. v. 45]; that he will always side with the righteous in their contests [this proves, if anything, that the Essenes were fighters rather than mere quietists]; that he will show fidelity to all and particularly to those in authority; for, say they, without God's decree no one is given power to rule [this refers not to political rulers, as has been claimed with reference to "Ant." xv. 10, § 5, but to the head of the order, whose election is not made without the guidance of the Holy Spirit (Sifre, Num. 92: Ber. 58a, "min ha-shamayim"; comp. DIDASCALIA, IN JEW. ENCYC. iv. 590a)]; that, if himself appointed to be ruler, he will not abuse his authority, nor refuse to submit to the rules, nor ornament himself beyond what is customary; that he will ever love the truth and reprove him who is guilty of falsehood; that he will neither steal nor pollute his conscience for the sake of gain; that he will neither conceal anything from the members of the order nor disclose anything to outsiders, even though tortured to death. He swears besides that he will not communicate the doctrines differently from the manner in which he received them himself. [Here Josephus has two conditions omitted in Hippolytus: "that he will abstain from robbery" (which in this connection probably refers to the teachings which might be misappropriated and claimed for oneself; the rabbinical rule, which has, therefore, an Essene coloring, being: "He who tells a saying in the name of the author brings about the redemption," Abot vi. 6, based upon Esth. ii. 22), and "that he will with equal care guard the books of the order and the names of the angels." These oaths give a better insight into the character and purpose of the Essene brotherhood than any other description, as will be shown later.]

**Discipline of the Essene Order.**

"If any of them be condemned for any transgression, he is expelled from the order, and at times such a one dies a terrible death [see ANATHEMA and DIDASCALIA], for inasmuch as he is bound by the oaths taken and by the rites adopted, he is no longer at liberty to partake of the food in use among others. [Here Josephus: "and being compelled to eat herbs, he famishes his body until he perishes."] Occasionally they pity those exposed to dissolution ["shammata"], considering punishment unto death sufficient. In their judicial decisions they are most accurate and just; they do not pass sentence unless in company with one hundred persons [this is possibly a combination of the higher court of seventy-two ("Sanhedrin gedolah") and the smaller court of twenty-three ("Sanhedrin ḳeṭannah")], and what has been decided by them is unalterable. After God they pay the highest homage to the legislator (that is to say, to the Law of Moses), and if any one is guilty of blasphemy against him (that is, against the Law), he is punished [J: "with death"]. They are taught to obey the rulers and elders [J: "the majority"].

**Sabbath Observance.**

"When ten [the number necessary to constitute a holy congregation; see MINYAN] sit together deliberating, no one speaks without permission of the rest [the rabbinical term is "reshut"; see the Talmudic dictionaries, *s.v.* רשות]. They avoid spitting into the midst of them [Ḥag. 5a; Ber. 62b], or toward the right [the right hand is used for swearing; see Brand, "Mandäische Religion," 1889, pp. 110 *et seq.*]. "In regard to Sabbath rest they are more scrupulous than other Jews, for they not only prepare their meals one day previously so as not to touch fire, but they do not even remove any utensil [rabbinical term, "muḳzah"; see SABBATH]; nor do they turn aside to ease nature. Some do not even rise from their couch [comp. Targ. to Ex. xvi. 27; Mek., Beshallaḥ, 5], while on other days they observe the law in Deut. xxiii. 13. After the easement they wash themselves, considering the excrement as defiling [comp. Yoma iii. 3]. They are divided, according to their degree of holy exercises, into four classes."

The following paragraph, omitted by Josephus, is alluded to, in his "Ant." xviii. 1, § 6, as "the philosophy of a fourth sect founded by Judas the Galilean."

**Zealots Also Essenes.**

"For some of these observe a still more rigid practise in not handling or looking at a coin which has an image, nor will they even enter a city at the gates of which statues are erected [comp. Yer. 'Ab. Zarah iii. 42b, 43b]. Others again threaten to slay any Gentile taking part in a discourse about God and His Law if he refuses to be circumcised [comp. Sanh. 59a, Ex.

R. xxxiii.]. From this they were called 'Zealots' [Ḳanna'im] by some, 'Sicarii' by others. Others again will call no one lord except God, even though they be tortured or killed.

"Those of a lower degree of discipline [holiness] are so inferior to those of the higher degree that the latter at once undergo ablution when touched by the former, as if touched by a Gentile. [These are the four degrees of holiness mentioned in Ḥag. ii. 7: "ma'aser," "terumah," "ṭohorot," and "ḥattat," or "most holy." Another division is: κοινόβια = כנפים = "common meal," and "ṭohorot" = "priestly meal": Tosef., Dem. ii. 11.] Most of them enjoy longevity; many attain an age of more than a hundred years. They declare that this is owing to their extreme piety [comp. the frequent question: "Ba-meh ha'arakta yamim" (By what merit didst thou attain an old age? Meg. 27b, 28)] and to their constant exercise of self-control. [Josephus instead rationalizes.] They despise death, rejoicing when they can finish their course with a good conscience; they willingly undergo torment or death rather than speak ill of the Law or eat what has been offered to an idol." (Here Josephus adds something of his own experience in the Roman war.)

This leads Hippolytus, exactly as in the "Didascalia," to the Essene view of the future life, a view in which, contrary to the romantic picture given by Josephus, the belief in Resurrection is accentuated:

**Essene View of Resurrection.**

"Particularly firm is their doctrine of Resurrection; they believe that the flesh will rise again and then be immortal like the soul, which, they say, when separated from the body, enters a place of fragrant air and radiant light, there to enjoy rest—a place called by the Greeks who heard [of this doctrine] the 'Isles of the Blest.' But," continues the writer, in a passage characteristically omitted by Josephus, "there are other doctrines besides, which many Greeks have appropriated and given out as their own opinions. For their disciplinary life [ἄσκησις] in connection with the things divine is of greater antiquity than that of any other nation, so that it can be shown that all those who made assertions concerning God and Creation derived their principles from no other source than the Jewish legislation. [This refers to the Ḥasidean "ma'aseh merkabah" and "ma'aseh bereshit."] Among those who borrowed from the Essenes were especially Pythagoras and the Stoics; their disciples while returning from Egypt did likewise [this casts new light on Josephus' identification of the Essenes with the Pythagoreans: "Ant." xv. 10, § 4]; for they affirm that there will be a Judgment Day and a burning up of the world, and that the wicked will be eternally punished.

"Also prophecy and the foretelling of future events are practised by them. [Josephus has in addition: "For this purpose they are trained in the use of holy writings, in various rites of purification, and in prophetic (apocalyptic?) utterances; and they seldom make mistakes in their predictions."] Then there is a section of the Essenes who, while agreeing in their mode of life, differ in regard to marriage, declaring that those who abstain from marrying commit an awful crime, as it leads to the extinction of the human race. But they take wives only after having, during three years' observation of their course of life, been convinced of their power of child-bearing, and avoid intercourse during pregnancy, as they marry merely for the sake of offspring. The women when undergoing ablutions are arrayed in linen garments like the men in order not to expose their bodies to the light of day" (comp. Horwitz, "Baraita di Nidda," i. 2).

A careful survey of all the facts here presented shows the Essenes to have been simply the rigorists among the Pharisees, whose constant fear of becoming contaminated by either social or sexual intercourse led them to lead an ascetic life, but whose insistence on maintaining the highest possible standard of purity and holiness had for its object to make them worthy of being participants of "the Holy Spirit," or recipients of divine revelations, and of being initiated into the mysteries of God and the future. "Wo to the wives of these men!" exclaimed Zipporah, the wife of Moses, when she heard that Eldad and Medad had become prophets, for this meant cessation of conjugal intercourse (Sifre, Num. 99). Abstinence from whatever may imply the use of unrighteous Mammon was another condition of initiation into the mystery of the Holy Name (Yer. Yoma iii. 40d; comp. Ḥul. 7b; Phinehas b. Jair; Midr. Teh. xxiv. 4, cxxviii. 2; Ḥul. 44b, with reference to Prov. xv. 27). The purpose of their ablutions before every meal as well as before morning prayers, which practise gave them the name of "Ṭobele Shaḥarit" (= Morning Baptists, Ἡμεροβαπτισταί), was to insure the pronunciation of the Name and the eating of holy things in a state of purity (Tosef., Yad. ii. 20; Ber. 2b, 22a). The existence of large numbers of Levites (Yeb. xv. 7) and Aaronites, the original teachers of the Law, whose holy food had to be eaten in holiness, was instrumental in the creation of a state of communism such as the Law prescribes for each seventh year (Peah vi. 1). Fear of defilement led Judas Maccabeus as Ḥasidean leader to live only on herbs (II Macc. v. 27).

**Purpose of the Essene Brotherhood.**

A glance at the Essene oath of initiation confirms the statement of Philo that love of God, or reverence for His Name, love of man, or pursuit of righteousness and benevolence, and love of virtue, or humility and chastity, were the chief aims of the Essene brotherhood. Successors to the ancient Ḥasidim who instituted the liturgy (Midr. Teh. xvii. 4: "ḥasidim ha-rishonim"), they laid all possible stress on prayer and devotion, opposing the priesthood in the Temple out of mistrust as to their state of holiness and purity rather than out of aversion to sacrifice (Tosef., Ned. i. 1; Ker. 25a). They claimed to possess by tradition from the founders of the Synagogue ("anshe keneset ha-gedolah") the correct pronunciation and the magic spell of the Holy Name (Midr. Teh. xxxvi. 8, xci. 8), and with it they achieved miracles like the men of old (Midr. Teh. lxxviii. 12, xci. 2). They taught Jews and Gentiles alike to cleanse themselves in living streams from their impurity of sin, and return to God in repentance and prayer (Sibyllines, iv. 164; Luke iii. 3; comp. Tan., ed. Buber, Introduction, 153). Ever alert and restless while in hope of the Messianic time, they formed a strong political organization scattered through the Holy Land; and, in constant touch with one another, they traveled far and wide to organize Jewish communities and provide them with the three elements of Judaism: instruction, worship, and charity (Abot i. 2); and they were especially assiduous in pursuit of benevolent work (Ab. R. N. iii., viii.). Each community had its seven good men, called "the Ḳood Brotherhood of the Town" (Ḥeber 'Ir be-Ṭobah: "Ant." iv. 8, § 14; Meg. 27a; Tosef., Peah, iv. 16; Sheb. vii. 9).

Standing under the direction of the "mishmar," or "ma'amad" (the district authority: Tosef., Peah, iv. 7), the Essenes claimed, as direct successors to the Ḥasidim, Mosaic origin for their brotherhood (see Philo and Josephus, *l.c.*, in reference to Ex. xviii. 21; comp. Targ. Yer.; B. M. 30b; Mek., Yitro, 2). Whatever their real connection with the Rechabites (Jer. xxxv.) was, they beheld in Jonadab, the founder of the sect of the "Water-Drinkers," as well as in Jabez (I Chron. ii. 55, iv. 10; see Targ.) and in Jethro the Kenite, prototypes, and possibly founders, of the Jericho colony (Mek., Yitro, 2; Sifre, Num. 78; Shek. v. 48c; Nilus, "De Monastica Ex-

ercitatione," iii.; "J. Q. R." v. 418); likewise in Jesse, the father of David, regarded as sinless and deathless in their tradition (Shab. 55b; Derek Erez Zuta i.); and in Obed, Boaz, and his father Salma (Tan., Wayeḥi, ed. Buber, 4; Targ. to I Chron. ii. 54 *et seq.*, iv. 22 *et seq.*). In this manner Ahijah and Ahithophel became types of Essenes (Midr. Teh. v. 8), as well as King Saul, as mentioned above; but, above all, the Patriarchs and protoplasts. Other Essenic types were Abraham, called "Watik," the prototype of the Anawim and Ḥasidim because "he rose early" for prayer (Ber. 6b, after Gen. xix. 27; Shab. 105a; Gen. R. liii.); Shem-Melchizedek as teacher of benevolence and true worshiper of God (Midr. Teh. xxxvii. 1, lxxvi. 3); Job as philanthropist and as teacher of mystic lore (B. B. 15a, b; see Kohler, "Testament of Job," in Kohut Memorial Volume, pp. 265 *et seq.*); Enoch (see Enoch, Books of); and Adam ('Er. 78b; Pirke R. El. xx.). A passage in the Tanḥuma reads: "Only when Abraham separated from Lot and Jacob from Laban did God communicate with them as perushim" (Wayeze, ed. Buber, 21). The claim of antiquity for Essene tradition is, accordingly, not the invention of Pliny or Philo; it is essential to the Essene traditional lore. In truth, Abraham, as "'Anaw" (= "the humble one"), and all doers of works of benevolence, learned it from God, "their Father in heaven" (see Yalk. Mekiri to Ps. xviii. 36; Yalk. to II Sam. xxii. 36; comp. Sifre, Deut. 49). They are "the lovers of God" (B. B. 8b; Yoma 28a). God unites with the brotherhoods of the humble ("ḥaburot ha-nemukin": Tan., Wa'era, ed. Buber, 3). He provides each day's food for them as He provided the manna for Israel (Mek., Beshalalh, 2, ed. Weiss, pp. 56 [note] *et seq.*; Sifre, Deut. 42; Kid. 82b; Matt. vi. 25). "When men ceased to hate men's gifts [the Essene] longevity ceased" (Sotah 47b, based on Prov. xv. 27).

**Types of Essenes.**

In regard to Sabbath observance the rabbinical tradition traced the more rigid laws, comprising even the removal of utensils, to Nehemiah's time, that is, to the ancient Ḥasidim (Shab. 123b), and the Book of Jubilees (l. 8–12) confirms the antiquity of the Essene view. As the best characteristic of the Essene view the saying of Phinehas ben Jair, the last Essene of note, may be quoted: "The Torah leads to conscientiousness; this to alertness ["zerizut"] for holy work; this to blamelessness ["nekiyyut"]; this to 'perishut' [Pharisaic separation from common things]; this to purity; this to 'ḥasidut' [Essene piety?]; this to humbleness; this to fear of sin; this to holiness, or to the possession of the Holy Spirit; and this finally to the time of the Resurrection; but ḥasidut is the highest grade" ('Ab. Zarah 20b).

Essenism as well as Ḥasidism represents that stage of religion which is called "otherworldliness." It had no regard for the comfort of home life; woman typified only the feebleness and impurity of man. In their efforts to make domestic and social life comfortable and cheerful, the Pharisees characterized the Essene as "a fool who destroys the world" (Sotah iii. 4), and their ethics assumed an anti-Essene character (see Ethics). Exceptionally, some tannaim, such as R. Eliezer b. Hyrcanus (Shab. 153a; Ned. 20b) and Jose ben Ḥalafta (Shab. 118b), favored the ascetic view in regard to conjugal life, while some amoraim and tannaim gave evidence of Essene practise or special Essene knowledge (see Frankel in "Monatsschrift," ii. 72 *et seq.*). Traces of Essenism, or of tendencies identical with it, are found throughout the apocryphal and especially the apocalyptic literature (see Kohler, "Pre-Talmudic Haggada," in "J. Q. R." v. 403 *et seq.*; Jellinek, "B. H." ii., Introduction, vii., xviii., *et al.*), but are especially noticeable in the Tanna debe Eliyahu, above all in the Targum Yerushalmi, where the Essenic colonies of Jericho and of the City of Palms are mentioned as inhabited by the disciples of Elijah and Elisha (Deut. xxxiv. 3); the sons of Levi are singled out as forming brotherhoods for the service of God (Gen. xxix. 34); Joseph, Kohath, Amram, and Aaron, as well as the Patriarchs, are called "Ḥasidim" (Targ. Yer. on Gen. xxix. 13, xlix. 22; Ex. vi. 18, 20; Num. xxi. 1); priest-like and angelic holiness is enjoined upon Israel (Ex. xxii. 30; Lev. xx. 7; Num. xvi. 40); angels are expelled from heaven for having disclosed divine mysteries (Gen. xxvii. 12); the Holy Name and the Holy Spirit play throughout a prominent rôle; and God's own time, like that of the Essenes, appears as divided between studying the Law, sitting in judgment, and providing for the world's support and for the maintenance of the race (Deut. xxxii. 4).

**Traces of Essenism and Anti-Essenism.**

The Essenes seem to have originally consisted, on the one hand, of rigorous Zealots, such as the Book of Jubilees looks for, and such as were under the leadership of men like Abba Taḥna Ḥasida and Abba Sicara (Eccl. R. ix. 7); and, on the other hand, of mild-tempered devotees of the Law, such as were the Essenes at En Gedi (Yer. Sotah ix. 24c; Pliny, *l.c.*) and the Therapeutæ of Egypt. Rabbinical tradition knows only that under the persecution of Rome (Edom) the Essenes wandered to the south (Darom: Gen. R. lxxvi.; comp. Pes. 70b; Yeb. 62b; Midr. Teh. xix. 2), and occasionally mention is made of "the brethren" ("ḥabbarayya"), with reference to the Essene brotherhood (Lam. R. iv. 1; see also Levy, "Neuhebr. Wörterb." *s.v.* חברא, חבורא and חבורה; Geiger's "Jüd. Zeit." vi. 279; Brüll's "Jahrb." i. 25, 44). It is as charitable brotherhoods that the Essenic organization survived the destruction of the nation.

John the Baptist seems to have belonged to the Essenes, but in appealing to sinners to be regenerated by baptism, he inaugurated a new movement, which led to the rise of Christianity. The silence of the New Testament about the Essenes is perhaps the best proof that they furnished the new sect with its main elements both as regards personnel and views. The similarity in many respects between Christianity and Essenism is striking: There were the same communism (Acts iv. 34–35); the same belief in baptism or bathing, and in the power of prophecy; the same aversion to marriage, enhanced by firmer belief in the Messianic advent; the same system of organization, and the same rules for the traveling brethren

**Relation of Essenism to Christianity.**

delegated to charity-work (see APOSTLE AND APOSTLESHIP); and, above all, the same love-feasts or brotherly meals (comp. AGAPE; DIDASCALIA). Also, between the ethical and the apocalyptic teachings of the Gospels and the Epistles and the teachings of the Essenes of the time, as given in Philo, in Hippolytus, and in the Ethiopic and Slavonic Books of Enoch, as well as in the rabbinic literature, the resemblance is such that the influence of the latter upon the former can scarcely be denied. Nevertheless, the attitude of Jesus and his disciples is altogether anti-Essene, a denunciation and disavowal of Essene rigor and asceticism; but, singularly enough, while the Roman war appealed to men of action such as the Zealots, men of a more peaceful and visionary nature, who had previously become Essenes, were more and more attracted by Christianity, and thereby gave the Church its otherworldly character; while Judaism took a more practical and worldly view of things, and allowed Essenism to live only in tradition and secret lore (see CLEMENTINA; EBIONITES; GNOSTICISM).

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K.

**ESTELLA** or **STELLA** (אשתיליא, שטיללה): Capital of a district of the same name in Navarre. Its Jewish community dates as far back as those of Tudela and Pamplona. In 1144 its synagogue was turned over to the bishop by King Garcia Ramirez, and transformed into the Church of S. Maria. Twenty years later the legal status of Estella Jews was established in a way favorable to them (see the "Fuero" in Kayserling's "Geschichte der Juden in Spanien," i. 198).

Under Philip the Fair of France the Jews of Estella suffered greatly. They were obliged to forego all interest on loans to Christians and to accept repayments of the capital by instalments extending over eight years. Louis Hutin, the successor of Philip, was more just. When in 1308 the seneschal of Estella caused the arrest of certain Jews, the king removed the seneschal from his office, set the prisoners at liberty, and placed them under the protection of the seneschal of Pamplona. Nevertheless, the situation of the Jews soon became desperate. Many popular uprisings occurred against them, fomented by the tax-collector Juan Garcia and the Franciscan Pedro Olligoyen.

Shortly after the death of Charles I. (March 5, 1328) the long-impending storm of persecution came upon them. The Jews of Estella, together with many from outside who happened to be there on business, united and defended themselves valiantly from within the walls of their Juderia. But, reenforced by peasants from the surrounding districts, the enraged inhabitants stormed the walls and forced their way into the Jewish houses. The whole Jewish quarter was burned to the ground and its residents were put to the sword, only a few escaping slaughter. Menahem ben Zerah, the author of "Zedah la-Derek," was among the survivors, though his family perished. Philip III. instituted an inquiry, and, in order to preserve the semblance of justice, imposed a fine of 10,000 livres on the city. This, however, was remitted, even Pedro Olligoyen, the chief instigator, going unpunished.

On one side of the Estella Juderia was the Castle Belmelcher, and on the other a flour-mill called "la Tintura." The "aljama" had a special magistracy, composed of two directors and twenty "regidores," or administrators, retiring members being replaced by election. The aljama was privileged to introduce new measures, impose fines, and to ban and expel from the community, etc.

The Jews of Estella were engaged principally in commerce and finance. Several of them, like Judah Levi, Abraham Euxoeb (Euxep), Abraham, Joseph, Isaac, and Moses Medellim, were tax-farmers. The Jewish population of Estella in 1366 numbered eighty-five families, and, like their brethren throughout Navarre, bore a heavy burden of taxation. In 1375 they paid nearly 120 florins monthly. Two years later the king levied a distress upon them for refusing to pay the balance of a sum which had been imposed upon them unjustly.

The restrictions to their trade were steadily increased, and many were driven to leave the country. The edict of 1498 drove the Jews out of Navarre; most of those in Estella emigrated; a small remnant embraced Christianity.

Several well-known medieval scholars came from Estella. Among them were Sento Saprut and Abraham ben Isaac (sentenced to death and their goods confiscated "por sus ecsesos" in 1413); Rabbi Menahem ben Zerah, son-in-law of Benjamen Abez (Abaz); David ben Samuel, author of "Ḳiryat Sefer"; and Judah ben Joseph ibn Bulat, whose grandfather, Joseph ibn Bulat, was president of the aljama of Estella in 1358.

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G. M. K.

**ESTELLE, FRANCE.** See ETOILE.

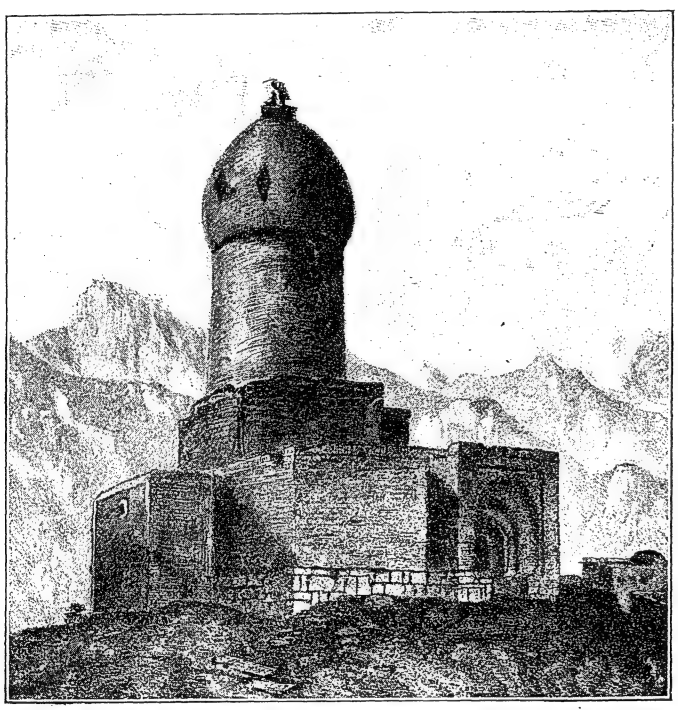
**ESTERHAZY.** See DREYFUS CASE.

**ESTERKA.** See CASIMIR III., THE GREAT.

**ESTHER** (Hebrew, אסתר; Greek, Εσθήρ): Name of the chief character in the Book of Esther, derived, according to some authorities, from the Persian "stara" (star); but regarded by others as a modification of "Ishtar," the name of the Babylonian goddess (see below).

——**Biblical Data:** The story of Esther, as given in the book bearing her name, is as follows: The King of Persia, Ahasuerus, had deposed his queen Vashti because she refused, during a festival, to

show at his command her charms before the assembled princes of the realm (i. 10). Many beautiful maidens were then brought before the king in order that he might choose a successor to the unruly Vashti. He selected Esther as by far the most comely. The heroine is represented as an orphan daughter of the tribe of Benjamin, who had spent her life among the Jewish exiles in Persia (ii. 5), where she lived under the protection of her cousin Mordecai. The grand vizier, Haman the Agagite, commanded Mordecai to do obeisance to him. Upon Mordecai's refusal to prostrate himself, Haman informed the king that the Jews were a useless and turbulent people and inclined to disloyalty, and he promised to pay 10,000 silver talents into the royal treasury for the permission to pillage and exterminate this alien race. The king then issued a proclamation ordering the confiscation of Jewish property and a general extermination of all the Jews within the empire. Haman set by lot the day for this outrage (iii. 6), but Mordecai persuaded Esther to undertake the deliverance of her compatriots.



Traditional Tomb of Esther and Mordecai.
(From Flandin and Coste, "Voyage en Perse.")

After a three days' fast observed by the entire Jewish community, the queen, at great personal risk, decided to go before the king and beg him to rescind his decree (iv. 16). Ahasuerus, delighted with her appearance, held out to her his scepter in token of clemency, and promised to dine with her in her own apartments on two successive nights (v. 2–8). On the night before the second banquet, when Esther intended to make her petition, the king, being sleepless, commanded that the national records be read to him. The part which was read touched upon the valuable services of Mordecai (vi. 1 *et seq.*), who some time before had discovered and revealed to the queen a plot against the king's life devised by two of the chamberlains (ii. 23). For this, by some unexplained oversight, Mordecai had received no reward. In the meantime the queen had invited the grand vizier to the banquet. When Haman, who was much pleased at the unusual honor shown him by the queen, appeared before the king to ask permission to execute Mordecai at once, Ahasuerus asked him, "What shall be done to the man whom the king delighteth to honor?" Haman, thinking that the allusion was to himself, suggested a magnificent pageant, at which one of the great nobles should serve as attendant (vi. 9). The king immediately adopted the suggestion, and ordered Haman to act as chief follower in a procession in honor of Mordecai (vi. 10).

**Haman and Mordecai.**

The next day at the banquet, when Esther preferred her request, both the king and the grand vizier learned for the first time that the queen was a Jewess. Ahasuerus granted her petition at once and ordered that Haman be hanged on the gibbet which the latter had prepared for his adversary Mordecai (vii.). Mordecai was then made grand vizier, and through his and Esther's intervention another edict was issued granting to the Jews the power to pillage and to slay their enemies.

Before the day set for the slaughter arrived a great number of persons, in order to avoid the impending disaster, became Jewish proselytes, and a great terror of the Jews spread all over Persia (viii. 17).

The Jews, assisted by the royal officers, who feared the king, were eminently successful in slaying their enemies (ix. 11), but refused to avail themselves of their right to plunder (ix. 16). The queen, not content with a single day's slaughter, then requested the king to grant to her people a second day of vengeance, and begged that the bodies of Haman's ten sons, who had been slain in the fray, be hanged on the gibbet (ix. 13). Esther and Mordecai, acting with "all authority" (ix. 29), then founded the yearly feast of Purim, held on the fourteenth and fifteenth of Adar as a joyous commemoration of the deliverance of their race.

E. G. H. J. D. P.

——**In Rabbinical Literature:** The story of Esther—typical in many regards of the perennial fate of the Jews, and recalled even more vividly by their daily experience than by the annual reading of the

Megillah at Purim—invited, both by the brevity of some parts of the narrative and by the associations of its events with the bitter lot of Israel, amplifications readily supplied by popular fancy and the artificial interpretation of Biblical verse. The additions to Esther in the (Greek) Apocrypha have their counterparts in the post-Biblical literature of the Jews, and while it is certain that the old assumption of a Hebrew original for the additions in the Greek Book of Esther is not tenable (see Kautzsch, "Die Apocryphen und Pseudepigraphen des Alten Testaments," i. 194), it is not clear that the later Jewish amplifications are adaptations of Greek originals.

The following post-Biblical writings have to be considered:

(1) The first Targum. The Antwerp and Paris polyglots give a different and longer text than the London. The best edition is by De Lagarde (reprinted from the first Venice Bible) in "Hagiographa Chaldaice," Leipsic, 1873. The date of the first Targum is about 700 (see S. Posner, "Das Targum Rishon," Breslau, 1896).

(2) Targum Sheni (the second; date about 800), containing material not germane to the Esther story. This may be characterized as a genuine and exuberant midrash. Edited by De Lagarde (in "Hagiographa Chaldaice," Berlin, 1873) and by P. Cassel ("Aus Literatur und Geschichte," Berlin and Leipsic, 1885, and "Das Buch Esther," Berlin, 1891, Ger. transl.).

(3) Babylonian Talmud, Meg. 10b-14a.

(4) Pirke R. El. 49a, 50 (8th cent.).

(5) Yeshpoon (beginning of 10th cent.; see Zunz, "G. V." pp. 264 *et seq.*).

(6) Midr. R. to Esther (probably 11th cent.).

(7) Midr. Lekah Tob (Buber, "Sifre di-Agadta," Wilna, 1880).

(8) Midr. Abba Gorion (Buber, *l.c.*; Jellinek, "B. H." i. 1-18).

(9) Midr. Teh. to Ps. xxii.

(10) Midr. Megillat Esther (ed. by Horwitz in his "Sammlung Kleiner Midrashim," Berlin, 1881).

(11) Hefina de Mordekai (Aramaic: Jellinek, "B. H." v. 1-8; De Lagarde, *l.c.* pp. 302-305; Ad. Merx, "Chrestomathia Targumica," 1888, pp. 154 *et seq.*).

(12) Yalḳ. Shim'oni to Esther.

With the omission of what more properly belongs under AHASUERUS, HAMAN, and MORDECAI, the following is briefly the story of Esther's life as elaborated by these various midrashim: A foundling or an orphan, her father dying before her birth, her mother at her birth, Esther was reared in the house of Mordecai, her cousin, to whom, according to some accounts, she was even married (the word לבת, Esth. ii. 7, being equal to לביתּ = "house," which is frequently used for "wife" in rabbinic literature). Her original name was "Hadassah" (myrtle), that of "Esther" being given her by the star-worshipers, as reflecting her sweet character and the comeliness of her person. When the edict of the king was promulgated, and his eunuchs scoured the country in search of a new wife for the monarch, Esther, acting on her own judgment or upon the order of Mordecai, hid herself so as not to be seen of men, and remained in seclusion for four years, until even God's voice urged her to repair to the king's palace, where her absence had been noticed. Her appearance among the candidates for the queen's vacant place causes a commotion, all feeling that with her charms none can compete; her rivals even make haste to adorn her. She spurns the usual resources for enhancing her beauty, so that the keeper of the harem becomes alarmed lest he be accused of neglect.

**The Rabbinic Account.**

He therefore showers attentions upon her, and places at her disposal riches never given to others. But she will not be tempted to use the king's goods, nor will she eat of the king's food, being a faithful Jewess; together with her maids (seven, according to the number of the week-days and of the planets) she continues her modest mode of living. When her turn comes to be ushered into the royal presence, Median and Persian women flank her on both sides, but her beauty is such that the decision in her favor is at once assured. The king has been in the habit of comparing the charms of the applicants with a picture of Vashti suspended over his couch, and up to the time when Esther approaches him none has eclipsed the beauty of his beheaded spouse. But at the sight of Esther he at once removes the picture. Esther, true to Mordecai's injunction, conceals her birth from her royal consort. Mordecai was prompted to give her this command by the desire not to win favors as Esther's cousin. The king, of course, is very desirous of learning all about her antecedents, but Esther, after vouchsafing him the information that she, too, is of princely blood, turns the conversation, by a few happy counter-questions regarding Vashti, in a way to leave the king's curiosity unsatisfied.

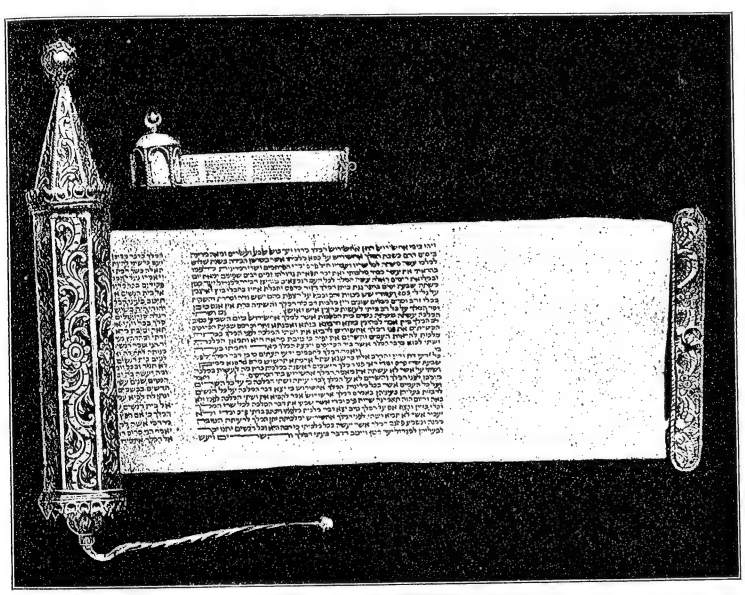
Still Ahasuerus will not be baffled. Consulting Mordecai, he endeavors to arouse Esther's jealousy—thinking that this will loosen her tongue—by again gathering maidens in his courtyard, as though he is ready to mete out to her the fate of her unfortunate predecessor. But even under this provocation Esther preserves her silence.

**Mordecai and Esther.**

Mordecai's daily visits to the court-yard are for the purpose of ascertaining whether Esther has remained true to the precepts of her religion. She had not eaten forbidden food, preferring a diet of vegetables, and had otherwise scrupulously observed the Law. When the crisis came Mordecai—who had, by his refusal to bow to Haman or, rather, to the image of an idol ostentatiously displayed on his breast (Pirḳe R. El. lxix.), brought calamity upon the Jews—appeared in his mourning garments, and Esther, frightened, gave birth to a still-born child. To avoid gossip she sent Hatach instead of going herself to ascertain the cause of the trouble. This Hatach was afterward met by Haman and slain. Still Mordecai had been able to tell Hatach his dream, that Esther would be the little rill of water separating the two fighting monsters, and that the rill would grow to be a large stream flooding the earth—a dream he had often related to her in her youth.

Mordecai called upon her to pray for her people and then intercede with the king. Though Pesaḥ was near, and the provision of Megillat Ta'anit forbidding fasting during this time could not be observed without disregarding Mordecai's plea, she overcame her cousin's scruples by a very apt counter-question, and at her request all the Jews "that had on that day already partaken of food" observed a rigid fast, in spite of (Esth. iv. 17) the feast-day (Pesaḥ), while Mordecai prayed and summoned the children and obliged even them to abstain from food, so that they cried out with loud voices. Esther in the meantime put aside her jewels and rich dresses, loosened

her hair, fasted, and prayed that she might be successful in her dangerous errand. On the third day, with serene mien she passed on to the inner court, arraying herself (or arrayed by the "Holy Ghost," Esth. Rabbah) in her best, and taking her two maids, upon one of whom, according to court etiquette, she leaned, while the other carried her train. As soon as she came abreast with the idols (perhaps an anti-Christian insinuation) the "Holy Ghost" departed from her, so that she exclaimed, "My God, my God, why hast thou forsaken me?" (Ps. xxii. 1); thereupon, repenting having called the enemy "dog," she



SCROLLS OF ESTHER IN SILVER CASES.
(In the United States National Museum, Washington, D. C.)

now named him "lion," and was accompanied by three angels to the king. Ahasuerus attempted to ignore her, and turned his face away, but an angel forced him to look at her. She, however, fainted at the sight of his flushed face and burning eyes, and leaned her head on her handmaid, expecting to hear her doom pronounced; but God increased her beauty to such an extent that Ahasuerus could not resist. An angel lengthened the scepter so that Esther might touch it: she invited the king to her banquet. Why Haman was invited the Rabbis explain in various ways. She desired to

**Esther Before Ahasuerus.**

make the king jealous by playing the lover to Haman, which she did at the feast, planning to have him killed even though she should share his fate. At the supreme moment, when she denounced Haman, it was an angel that threw Haman on the couch, though he intended to kneel before the queen; so that the king, suspecting an attempt upon the virtue and life of his queen, forthwith ordered him to be hanged.

To the Rabbis Esther is one of the four most beautiful women ever created. She remained eternally young; when she married Ahasuerus she was at least forty years of age, or even, according to some, eighty years (ה = 5, ס = 60, ד = 4, ה = 5 = 74 years; hence her name "Hadassah"). She is also counted among the prophetesses of Israel.

S. S. E. G. H.

——**Critical View:** As to the historical value of the foregoing data, opinions differ. Comparatively few modern scholars of note consider the narrative of Esther to rest on an historical foundation. The most important names among the more recent defenders of the historicity of the book are perhaps Hävernick, Keil, Oppert, and Orelli. The vast majority of modern expositors have reached the con-

clusion that the book is a piece of pure fiction, although some writers qualify their criticism by an attempt to treat it as a historical romance. The following are the chief arguments showing the impossibility of the story of Esther:

1. It is now generally recognized that the Ahasuerus (אחשורוש), mentioned in Esther, in Ezra iv. 6, and in Dan. ix. 1, is identical with the Persian king known as Xerxes (Ξέρξης, "Khshayarha"), who reigned from 485 to 464 B.C.; but it is impossible to find any historical parallel for a Jewish consort to this king. Some critics formerly identified Esther with Amastris (Ionic, "Amestris"), who is mentioned by Herodotus (viii. 114, ix. 110; compare Ctesias, 20) as the queen of Xerxes at the time when Esther, according to Esth. ii. 6, became the wife of Ahasuerus. Amastris, however, was the daughter of a Persian general and, therefore, not a Jewess. Furthermore, the facts of Amastris' reign do not agree with the Biblical story of Esther. Besides all this, it is impossible to connect the two names etymologically. M'Clymont (Hastings, "Dict. Bible," i. 772) thinks it possible that Esther and Vashti may have been merely the chief favorites of the harem, and are consequently not mentioned in parallel historical accounts.

**Improbabilities of the Story.**

It is very doubtful whether the haughty Persian aristocracy, always highly influential with the monarch, would have tolerated the choice of a Jewish queen and a Jewish prime minister (Mordecai), to the exclusion of their own class—not to speak of the improbability of the prime ministry of Haman the Agagite, who preceded Mordecai. "Agagite" can only be interpreted here as synonymous with "Amalekite" (compare "Agag," king of the Amalekites, the foe of Saul, I Sam. xv. 8, 20, 32; Num. xxiv. 7; see AGAG). Oppert's attempt to connect the term "Agagite" with "Agaz," a Median tribe mentioned by Sargon, can not be taken seriously. The term, as applied to Haman, is a gross anachronism; and the author of Esther no doubt used it intentionally as a fitting name for an enemy of Israel. In the Greek version of Esther, Haman is called a Macedonian.

2. Perhaps the most striking point against the historical value of the Book of Esther is the remarkable decree permitting the Jews to massacre their enemies and fellow subjects during a period of two days. If such an extraordinary event had actually taken place, should not some confirmation of the Biblical account have been found in other records? Again, could the king have withstood the attitude of the native nobles, who would hardly have looked upon such an occurrence without offering armed resistance to their feeble and capricious sovereign? A similar objection may be made against the probability of the first edict permitting Haman the Amalekite to massacre all the Jews. Would there not be some confirmation of it in parallel records? This whole section bears the stamp of free invention.

3. Extraordinary also is the statement that Esther did not reveal her Jewish origin when she was chosen queen (ii. 10), although it was known that she came from the house of Mordecai, who was a professing Jew (iii. 4), and that she maintained a constant communication with him from the harem (iv. 4–17).

4. Hardly less striking is the description of the Jews by Haman as being "dispersed among the people in all provinces of thy kingdom" and as disobedient "to the king's laws" (iii. 8). This certainly applies more to the Greek than to the Persian period, in which the Diaspora had not yet begun and during which there is no record of rebellious tendencies on the part of the Jews against the royal authority.

5. Finally, in this connection, the author's knowledge of Persian customs is not in keeping with contemporary records. The chief conflicting points are as follows: (*a*) Mordecai was permitted free access to his cousin in the harem, a state of affairs wholly at variance with Oriental usage, both ancient and modern. (*b*) The queen could not send a message to her own husband (!). (*c*) The division of the empire into 127 provinces contrasts strangely with the twenty historical Persian satrapies. (*d*) The fact that Haman tolerated for a long time Mordecai's refusal to do obeisance is hardly in accordance with the customs of the East. Any native venturing to stand in the presence of a Turkish grand vizier would certainly be severely dealt with without delay. (*e*) This very refusal of Mordecai to prostrate himself belongs rather to the Greek than to the earlier Oriental period, when such an act would have involved no personal degradation (compare Gen. xxiii. 7, xxxiii. 3; Herodotus, vii. 136). (*f*) Most of the proper names in Esther which are given as Persian appear to be rather of Semitic than of Iranian origin, in spite of Oppert's attempt to explain many of them from the Persian (compare, however, Scheftelowitz, "Arisches im Alten Testament," 1901, i.).

In view of all the evidence the authority of the Book of Esther as a historical record must be definitely rejected. Its position in the canon among the Hagiographa or "Ketubim" is the only thing which has induced Orthodox scholars to defend its historical character at all. Even the Jews of the first and second centuries of the common era questioned its right to be included among the canonical books of the Bible (compare Meg. 7a). The author makes no mention whatever of God, to whom, in all the other books of the Old Testament, the deliverance of Israel is ascribed. The only allusion in Esther to religion is the mention of fasting (iv. 16, ix. 31). All this agrees with the theory of a late origin for the book, as it is known, for example, from Ecclesiastes, that the religious spirit had degenerated even in Judea in the Greek period, to which Esther, like Daniel, in all probability belongs.

**Probable Date.**

Esther could hardly have been written by a contemporary of the Persian empire, because (1) of the exaggerated way in which not only the splendor of the court, but all the events described, are treated (compare the twelve months spent by the maidens in adorning themselves for the king; the feasts of 187 days, etc., all of which point rather to the past than to a contemporary state of affairs); (2) the uncomplimentary details given about a great Persian king, who is mentioned by name, would not have appeared during his dynasty.

It is difficult to go so far as Grätz, who assigns

Esther to an adherent of the Maccabean party in the reign of Antiochus Epiphanes. The vast difference in religious and moral tone between Esther and Daniel—the latter a true product of Antiochus' reign—seems to make such a theory impossible. Nor is the view of Jensen, followed by Nöldeke, more convincing to the unprejudiced mind. He endeavors to prove that the origin of the whole story lies in a Babylonian-Elamitic myth. He identifies Esther with the Babylonian goddess Ishtar (Aphrodite); Mordecai with Marduk, the tutelary deity of Babylon; and Haman with Hamman or Humman, the chief god of the Elamites, in whose capital, Susa, the scene is laid; while Vashti is also supposed to be an Elamite deity. Jensen considers that the Feast of Purim, which is the climax of the book, may have been adapted from a similar Babylonian festival by the Jews, who Hebraized the original Babylonian legend regarding the origin of the ceremonies. The great objection to such a theory is that no Babylonian festival corresponding with the full moon of the twelfth month is known.

The object of Esther is undoubtedly to give an explanation of and to exalt the Feast of Purim, of whose real origin little or nothing is known. See Megillah; Purim.

Bibliography: Driver, *Introduction to the Literature of the O. T.* pp. 449 *et seq.*; Cheyne, *Esther*, in *Encyc. Brit.* 1878; *Founders of Old Testament Criticism*, pp. 359 *et seq.*; Kuenen, *Onderzoek*, iii. 551 *et seq.*; Lagarde, *Purim*, in *Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, Göttingen, 1887; Wildeboer, *Esther*, in Nowack's *Handkommentar zum Alten Testament*; Toy, *Esther as a Babylonian Goddess*, in *New World*, vi. 130–145; Nöldeke, *Esther*, in Cheyne and Black, *Encyc. Bibl.* ii. 1400–1407; M'Clymont, in Hastings, *Dict. Bible*, pp. 772–776; Frazer, *Golden Bough*, 2d ed., iii. 153, 157, 158.

E. G. H. J. D. P.

**ESTHER, APOCRYPHAL BOOK OF:** The canonical Book of Esther undoubtedly presents the oldest extant form of the Esther story. In times of oppression the Jews found comfort in this narrative, for it presented an example of sudden divine salvation in the days of distress (Esth. ix. 22, 28), and it strengthened their hope of being liberated from their desperate condition, especially in the days of the Maccabees. Naturally, the Jews' well-known skill in transforming and enriching traditional narratives was applied especially to those incidents which were touched but lightly in the Biblical Book of Esther. Such variations and additions have been preserved in Greek, but the assumption that they were based on a Hebrew original has been proved erroneous (comp. Scholz, "Kommentar über das Buch Esther mit Seinen Zusätzen," 1892, pp. 21 *et seq.*), the difficulty of translating many of these additions into Hebrew being especially significant (Fritzsche, "Kurzgefasstes Exegetisches Handbuch zu den Apokryphen des Alten Testaments," 1851, p. 71; Wace, "The Apocrypha," in "The Speaker's Commentary," i. 361–365). The additions were probably made in the time of the Maccabees, when the people were hoping for another sudden liberation by divine intervention. They aimed chiefly to supply the religious element signally lacking in the canonical book (comp. Reuss, "Geschichte der Heiligen Schriften des Alten Testaments," 2d ed., §§ 470 *et seq.*; Bleek-Wellhausen, "Einleitung in das Alte Testament," 5th ed., § 120; J. S. Bloch, "Hellenistische Bestandtheile im Bibl. Schriftum," 2d ed., p. 8; Ryssel, in Kautzsch, "Die Apocryphen und Pseudepigraphen des Alten Testaments," i. 197). Fritzsche (*l.c.* p. 73) has pointed out linguistic similarities between the additions and the second Book of the Maccabees.

The latest date that can be given to the additions is the year 30 B.C., when the Ptolemaic rule came to an end (comp. B. Jacob in Stade's "Zeitschrift," 1890, p. 290). These additions are contained in the uncial manuscript of the Codex Sinaiticus (Sin.), Codex Vaticanus (B), and Codex Alexandrinus (A). Among the printed editions may be mentioned those of R. Holmes and J. Parsons, Oxford, 1798–1827; E. Nestle, "Vet. Test. Græce Juxta LXX. Interpretum," Leipsic, 1850; H. B. Swete, "The Old Testament in Greek," 2d ed., Cambridge, 1895–99; O. F. Fritzsche, "Libr. Apoc. V. T. Græce," 1871.

**Editions and Critical Helps.**

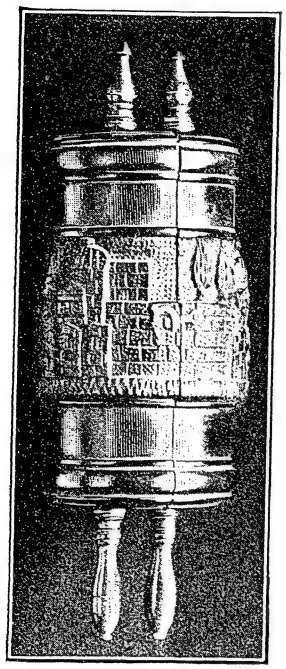
The text of the additions has been preserved in two forms, namely, that of the Septuagint, and that revised by Lucian, the martyr of Antioch (comp. B. Jacob, *l.c.* pp. 258–262). Lagarde has published both texts with complete critical annotations in his "Librorum Veteris Testamenti Canonicorum," 1883, i. 504–541; and later on A. Scholz ("Kommentar über das Buch Esther," pp. 2–99, Würzburg and Vienna, 1892) published a small edition in four parallel columns, showing side by side the Hebrew text of the canonical book, the two Greek texts, and Josephus' text (comp. Ryssel in Kautzsch, *l.c.* pp. 198, 199).

For textual criticism there are, also, the two Latin translations; not so much the Vulgate—in which Jerome translated very freely, and in part arbitrarily—as the Old Latin, which, in spite of its arbitrariness and incompleteness, and its additions, probably made in part by Christians, has preserved a few good readings of the Codex Vaticanus (comp. Fritzsche, *l.c.* pp. 74 *et seq.*; Ryssel, in Kautzsch, *l.c.* p. 199; B. Jacob, *l.c.* pp. 249–258). On the forthcoming new edition of pre-Jerome texts of Esther, comp. Ph. Thielmann, "Bericht über das Gesammelte Handschriftliche Material zu einer Kritischen Ausgabe der Lateinischen Uebersetzung Biblischer Bücher des A. T." Munich, 1900; "Sitzungsberichte der Königlichen Bayerischen Academie der Wissenschaften," ii. 205–247. For an explanation of the Greek additions to the Book of Esther see Fritzsche, *l.c.* (the older interpreters, p. 76; the later, pp. 69–108); F. O. Bissel, "The Apocrypha of Old Testament," New York, 1880; Fuller-Wace, *l.c.* i. 361–402; O. Zöckler, "Die Apocryphen des Alten Testaments," Munich, 1891; Ball, "The Ecclesiastical, or Deuterocanonical, Books of the Old Testament," London, 1892; V. Ryssel, in Kautzsch, *l.c.* i. 193–212.

**The Dream of Mordecai.**

The dream of Mordecai precedes in the Septuagint, as i. 11–17, the canonical story of Esther, and corresponds in the Vulgate to xi. 2–12 and xii. (Swete, "The Old Testament in Greek," ii. 755 *et seq.*). This version contradicts the account in the canonical book, for, according to the apocryphal version (i. 2), Mordecai is already in the service of King Artaxerxes, and has this dream in

the second year of that king's reign, whereas in the canonical version (ii. 16) Esther was not taken into the royal house until the seventh year of his reign, and Mordecai did not sit "in the king's gate"—that is, enter the king's service—until after that event (ii. 19–20). The author of the apocryphal Esther speaks of two conspiracies against Artaxerxes, and says that Mordecai preceded Esther in coming to court. His account is as follows: Mordecai as a servant in the palace sleeps with the courtiers Gabatha and Tharra (Esth. ii. 21, "Bigthan" and "Teresh"; Vulg. "Bagatha" [whence "Gabatha"] and "Thara"), and overhears their plot against the king. He denounces the conspirators, who are arrested and confess. The king and Mordecai write down the occurrence, and Mordecai is rewarded. As the conspirators are condemned to death (according to B. Jacob in Stade's "Zeitschrift," x. 298, the words of Codex B, *διότι ἀνῃρέθησαν*, are to be added here; comp. Jerome: "qui fuerant interfecti"), Haman, who evidently was in league with them, plans to take vengeance on Mordecai (Apocr. Esth. ii. 12–17).



Olive-Wood Case for Scroll of Esther, from Jerusalem.
(In the U. S. National Museum, Washington, D. C.)

There is a second conspiracy after Esther has been made queen, in the seventh year of the king's reign (Esth. ii. 21 *et seq.*). Mordecai in his dream (Apocr. Esth. i. 4–11) sees two dragons coming to fight each other (representing Mordecai and Haman, *ib.* vi. 4); the nations make ready to destroy the "people of the righteous," but the tears of the righteous well up in a little spring that grows into a mighty stream (comp. Ezek. xlvii. 3–12; according to Apocr. Esth. vi. 3, the spring symbolizes Esther, who rose from a poor Jewess to be a Persian queen). The sun now rises, and those who had hitherto been suppressed "devoured those who till then had been honored" (comp. Esth. ix. 1–17).

**The Destruction of the Jews Decreed.**

The second addition contains an edict of Artaxerxes for the destruction of all the Jews, to be carried out by Haman (Apocr. Esth. ii. 1–7; it follows Esth. iii. 13; comp. Swete, *l.c.* pp. 762 *et seq.*). The mere mention of the fact that an edict for the destruction of the Jews had gone forth, was a temptation to enlarge upon it. The "great king" (verse 1), as in Esth. i. 1, sends a letter to the governors of the one hundred and twenty-seven provinces of his kingdom—that extends from India even unto Ethiopia—saying that although personally he is inclined toward clemency, he is bound to look to the security of his kingdom.

In a conference on the matter, he said, Haman, the councilor ranking next to him in the kingdom, had pointed out that there was one evilly disposed class of people in his realm, which, by its laws, placed itself in opposition to all the other classes, persisted in disregarding the royal ordinances, and made a unified government impossible. Under these circumstances, he said, nothing remained but to adopt the suggestion of Haman, who, having been placed in charge of the affairs of the state, could in a sense be called the second father of the king; this suggestion was to destroy by the sword of the other nations, on the fourteenth day of Adar (thirteenth of Adar in Esth. iii. 13, viii. 12, ix, 1), all those designated as Jews, together with their wives and children. After these disturbers of the peace had been put out of the way, the king believed the business of the realm could again be conducted in peace.

The remaining additions are closely connected with this affair. The next in order is Mordecai's prayer for help (Apocr. Esth. iii. 1–11; Vulg. xiii. 8–18); in the Septuagint it is added to iv. 17 (Swete, *l.c.* pp. 765 *et seq.*). It follows the story of Esth. iv. 1–16, according to which Esther commanded Mordecai to assemble all the Jews for a three-days' fast

Scroll of Esther as Fixed in Olive-Wood Case.
(In the U. S. National Museum, Washington, D. C.)

before she herself interceded for them before the king. The prayer begins with the usual praise of divine omnipotence. Heaven and earth are a paraphrase for the idea *τὸ πᾶν* (verse 2; comp. Gen. i. 1;

Isa. xlv. 18). The plight of the Jews was occasioned by the refusal to kiss Haman's feet (comp. Esth. iii. 2–5), a refusal caused not by pride, but because honor as high as that which such an act implied belongs to God alone (comp. the refusal of the *προσκύνησις* of the Greek ambassadors to Darius). "This scrupulousness is characteristic of post-exilic Judaism; in ancient Israel the honor was unhesitatingly accorded to every nobleman (I Sam. xxv. 23 *et seq.*; II Sam. xviii. 21, 28): even Judith (x. 23 [21]) honored Holofernes in this way in order to allay his suspicions.

**Mordecai's Prayer.**

But, Mordecai continues, this refusal was merely a pretext to destroy God's chosen people (*κληρονομία*, verse 8; comp. Apocr. Esth. iv. 20; vii. 9 = Hebr. נחלה; Ps. xxviii. 9, xciv. 5, etc.; *μερίς*, verse 9; comp. LXX. on Deut. xxxii. 9; *κλῆρος*, verse 10 = נחלה, Deut. iv. 20), and he implores God to protect them now as He had their fathers in Egypt (comp. פדית in Deut. ix. 26). The prayer closes with the supplication to save His people and turn their mourning into gladness (really "feasting"; comp. vi. 22 *et seq.*; see also Esth. ix. 17–19, where the prayer also ends in feasting and in the sending of gifts of food to one another). Here, as in Ps. vi. 6 (A. V. 5), xxx. 10 [9], cxv. 17; and Ecclus. (Sirach) xvii. 25, the reason for harkening to the prayer is the desire ascribed to YHWH of hearing songs of praise and thanks, which only the living can offer (verse 10, where the reading *στόμα* is preferable to *αἷμα*; Swete, *l.c.* p. 765). Finally, emphasis is laid on the people's loud calling and crying to God (*ἐξ ἰσχύος αὐτῶν . . . ἐκέκραξεν*; comp. Dan. iii. 4, קרא בחיל; Isa. lviii. 1, הרים קול) when they stood face to face with death (*ἐν ὀφθαλμοῖς αὐτῶν*).

Closely connected with this is the prayer of Esther (Apocr. Esth. iii. 12–30; Septuagint, xiii. 8–18, xiv. 1–19; Swete, *l.c.* pp. 766 *et seq.*; Vulg. xiv. 1–19): she takes off her royal garments (*τὰ ἱμάτια τῆς δόξης αὐτῆς* [in Esth. i. 11, ii. 17 only the royal crown is mentioned]), and, putting on mourning-robes (שק, Judges viii. 5 [6]; Neh. ix. 1), strews ashes on her head (comp. Isa. iii. 24; Mal. ii. 3; II Sam. xiii. 19, commonly ישב באפר; Job ii. 9). She winds her hair about her (verse 13) and takes off all adornments (*ἐταπείνωσεν*; comp. ענה נפש, Lev. xvi. 29, 31; Isa. lviii. 3). In this way the pity of God would be aroused and His anger allayed (I Kings xxi. 21–29).

**The Prayer of Esther.**

The prayer refers to the threatening danger (comp. iii. 11): as God once released Israel's ancestors from the Egyptian yoke (verse 16), so Esther beseeches him now to save the Jews from their impending fate, though they deserve it for having participated in Persian idolatry (verses 17, 18 refer to this, and not to the preexilic idolatry; comp. II Kings xvii. 29–33, 41). Following Lagarde and Ryssel, the reading in verse 19 is *ἔθηκαν τὰς χεῖρας αὐτῶν επὶ τὰς χεῖρας τῶν εἰδώλων* ("they put their hands in the hands of the idols"; on נתן יד, to confirm an agreement by clasping of hands, see Ezra x. 19). This means: "The Persian oppressors have vowed to their gods [verse 19] to make vain the divine promise, to destroy Israel [*i.e.*, the divine heritage], to close the mouths of those that praise God, and to extinguish the glory of the house and the altar of God [verse 20]. Furthermore, they swear that the mouth of the heathen will be opened in praise of their impotent [gods], and their mortal king [the Persian] will be for ever admired" (verse 21). Hence God is besought not to give His scepter into the hands of the "non-existing" (*τοῖς μὴ οὖσιν*; comp. I Cor. viii. 4), and not to make the Jews a laughing-stock to the heathen, but to let the plans of the latter turn against themselves. "Mark him [*παραδιγμάτισον*; comp. Heb. vi. 6] who began [to act] against us."

In verse 24 Esther adds a prayer for the success of the petition which, according to Esth. iv. 16, she intends to make to the king. "Put orderly speech into my mouth in face of the lion" (the Persian king is thus called also in the Aramaic version of Mordecai's dream; see Merx, "Chrestomathia Targumica," p. 164, 3; comp. Ecclus. [Sirach] xxv. 16, 19). The object of her petition—to turn the anger of the king against Israel's persecutors—anticipates the events of Esth. vii. 9. She prays God to help her, the desolate one (*τῇ μόνῃ*; corresponding to יחיד in Ps. xxv. 17 [A. V. 16], where it occurs next to עני, "lonely and deserted," differing from verse 14, *σὺ εἶ μόνος*, referring to the singleness of YHWH), who has no one else to turn to (verse 25). She refers to the fact that YHWH knows the splendor of her royal position did not tempt her to yield to the king (in Esth. ii. 7–20 this is not mentioned), but that she submitted to the force of circumstances (verse 25). She continues by affirming that she hates the glitter of the lawless ones (*δόξαν ἀνόμων*; the *ἀνόμων* here are the heathen; their *δόξα* is their power), and abhors the bed of the uncircumcised (verse 26). YHWH, she says, knows her distress in being forced to be the king's wife. She abhors the symbol of pride on her head (*i.e.*, the royal crown she wears in public); she abhors it like a filthy rag (*ὡς ῥάκος καταμηνίων* = וכבגד עדים; Isa. lxiv. 5 [A. V. 6]), and does not wear it when sitting quietly at home (verse 17). Finally, she has not sat at table in Haman's house, nor graced by her presence the banquet of the king (according to the canonical version [ii. 18], Esther kept her own feast); nor did she drink any of the sacrificial wine of the heathen gods (*οἶνον σπονδῶν*; comp. LXX. Deut. xxxii. 38; Fuller, in Wace, *l.c.* p. 390, verse 28). Since her arrival there, God, she says, has been her sole joy. The phrase *ἀφ' ἡμέρας μεταβολῆς* refers to the change in her dwelling-place (comp. Merx, "Chrestomathia Targumica," p. 163, 11 [Ryssel]), not to the day of her reception into the royal palace (Esth. ii. 16), as Zöckler and Fuller (in Wace, *l.c.* p. 390) have it. The prayer closes with a petition for a confirmation of faith and a release from all fear (comp. Judith ix. 11).

Esther's reception by the king (iv. 1–15; Swete, *l.c.* pp. 767 *et seq.*) follows in the Septuagint immediately upon the prayer (xv. 4–19; Vulg. xv. 1–19). Here the events told in Esth. v. 1, 2 are amplified. In xv. 1 (Septuagint) the "third day" corresponds to Esth. v. 1. According to Septuagint v. 1 she took off the garments she had worn at divine service; in the apocryphal version (iii. 13) she had put them on. Divine service consisted

**Esther Before the King.**

in fasting, according to Esth. iv. 16; in praying, according to Apocryphal Esther iii. 12. In iv. 1 (Apocr. Esth.) she puts on her royal apparel, to which the crown probably belongs, according to ii. 17. After a supplication to God, she appears (iv. 1) accompanied by two handmaidens (ἁβραι = "favorite slaves"; comp. Judith viii. 33); according to Esth. ii. 9, she had seven handmaids. In Apocryphal Esther iv. 2 it is said she was escorted to the king by two maidens, "and upon the one she leaned, as carrying herself daintily" (verse 3: ὡς τρυφερευομένη); "and the other followed, bearing up her train." In the canonical Book of Esther no mention is made of this escort.

iv. (Apocr. Esth.) describes the impression her beauty produced: she was ruddy through the perfection of her beauty, and her countenance was cheerful and love-kindling; but her heart was heavy with fear of the danger of appearing uncalled before the king (comp. Esth. iv. 11). Having passed through all the doors, she stood before the king, who sat upon his throne clothed in the robes of majesty (see Fuller in Wace, *l.c.*; compare the representation of the king on his throne in the picture of Persepolis according to Rawlinson). Verse 7: Then, lifting up his countenance (that shone with majesty), he looked very fiercely upon her; and the queen fell down, and was pale, and fainted; after she had regained consciousness she bowed herself upon the head of the maid that went before her. Verse 8: Then God changed the spirit of the king into mildness. In concern he leaped from his throne, and took her in his arms till she recovered her composure, comforting her with loving words. In Verse 9 he asks: "Esther, what is the matter? I am thy brother," thereby placing her on the same level with him. In verses 10 *et seq.* he assures her that the death penalty is meant to apply only to the unauthorized entrance of the king's subjects (comp. Esth. iv. 11), and that it does not apply to her: "Thou shalt not die. . . ." Touching her neck with his golden scepter, he embraced her, and said, "Speak unto me." Then said she unto him, "I saw thee, my lord, as an angel of God [comp. Ezek. viii. 2], and my heart was troubled for fear of thy majesty." And as she was speaking, she fell down for faintness. Verse 16: Then the king was troubled, and all his servants comforted her.

**The New Edict.**

The king now issues an edict canceling the former edict, and decreeing protection to the Jews (Apocr. Esth. v. 1–24; Vulg. xvi. 1–24; Septuagint addition to viii. 12; comp. Swete, *l.c.* pp. 773–775, the amplification of the edict mentioned in Esth. viii. 13). The first edict against the Jews is revoked; its instigator, Haman, is accused of conspiracy against the king; and every aid is ordered to be given to the Jews. Verses 2–4: "Many, the more often they are honored with the great bounty of their gracious princes, the more proud they are waxen, and endeavor to hurt not our subjects only, but, not being able to bear abundance, do take in hand to practise also against those that do them good, and take not only thankfulness away from among men, but also, lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil." Verses 5–6: "Oftentimes, also, fair speech of those that are put in trust to manage their friends' affairs [comp. Jacob in Stade, *l.c.* x. 283, note 2] hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities [comp. I Sam. xxv. 26; II Sam. xvi. 4], beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes." Verse 7: "Now ye may see this, as we have declared, not so much by ancient histories, as by observing what hath wickedly been done of late through the pestilent behavior of them that are unworthily placed in authority." Verses 8–9: "We must take care for the time to come that our kingdom may be quiet and peaceable for all men, by changing our purposes and always judging things that are evident with more equal proceeding." Verses 10–14: The king had accorded this gentle treatment to Haman, but had been bitterly deceived by him, and was therefore compelled to revoke his former edict. (According to Dan. vi. 9, 13 this was inadmissible, but Fuller, *l.c.* pp. 397 *et seq.*, cites a number of cases in which it was done. Verse 10 is about Haman, called in i. 17 "the Agagite," here "the Macedonian"; in verse 14 he is accused of having betrayed the Persian empire to the Macedonians.) "For Aman, a Macedonian, the son of Amadatha, being indeed a stranger to the Persian blood [comp. Vulg. "et animo et gente Macedo"], and far distant from our goodness, and a stranger received of us, had so far obtained the favor that we show toward every nation that he was called our 'father,' and was continually honored of all men, as the next person unto the king. He had also been bowed down to [comp. Esth. iii. 2–6]. But he, not bearing his great dignity, went about to deprive us of our kingdom and life; having, by manifold and cunning deceits, sought of us the destruction, as well of Mordecai, who saved our life, and continually procured our good, as of blameless Esther, partaker of our kingdom with the whole nation. For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians." According to these verses Haman was guilty of a threefold sin, since he tried to wrest from the king wife, kingdom, and life.

v. 15–16, 18–19: "But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evil-doers, but live by most just laws; and that they are children of the Most High and Most Mighty God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner. Therefore, ye shall do well not to put in execution the letters sent unto you by Aman, the son of Amadatha; for he that was the worker of these things is hanged [ἐσταυρῶσθαι = "impaled"] at the gates of Susa with all his family [according to Esth. vii. 10, viii. 7, Haman alone was hanged; according to Esth. ix. 10, the Jews killed his ten sons; in Dan. vi. 25 the wives and children were thrown into the lions' den], God, who ruleth all things, speedily rendering vengeance to him according to deserts. Therefore he shall publish the copy of this letter in all places [ἐκτιθέναι; Stade, *l.c.* x. 282, a phrase used in the promulgation of royal commands], that the Jews may live after their own laws" (comp. Ezra vii. 25 *et seq.*; Josephus, "Ant." xii. 3, § 3, xvi. 6, § 2).

v. 20–24: "Ye shall aid them, that even the same day, being the 13th day of the 12th month Adar, they may be avenged on them who in the time of their affliction shall set upon them [comp. Esth. ix. 1; but see above Apocr. Esth. ii. 6, where the 14th day is fixed upon; according to Esth. iii. 13, Haman had appointed the thirteenth day for exterminating the Jews]. For Almighty hath turned to joy unto them the day wherein the chosen people should have perished. Ye shall therefore, among your solemn feasts, keep it an high day with all feasting [following Grotius, Fritzsche, and Ryssel καλήρων (sc. ἡμέραν) is to be added after; according to this the Persian king instituted the Jewish Feast of Purim, as a day to be celebrated also by the Persians], that both now and hereafter there may be safety to us [the reading here should be ὑμῖν instead of ἡμῖν] and the well-affected Persians, and that it may be, to those which do conspire against us, a memorial of destruction. Therefore every city and country whatsoever which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only impassable for men, but also most hateful for wild beasts and fowls forever."

**Interpretation of Mordecai's Dream.**

In the Septuagint the interpretation of Mordecai's dream is separated from the dream itself, which forms the beginning of the additions, and constitutes the end of the whole apocryphon (vi. 1–10), with verse 11 as subscription (Swete, *l.c.* pp. 779 *et seq.*). In the Vulgate the passage stands at the end of the canonical Book of Ezra (x. 4–11), preceding all other apocryphal additions as well as the dream itself, which here occupies xi. 2–11. Neither dream nor interpretation is found in Josephus. The expression "God hath done these things" (comp. Matt. xxi. 42) refers to the whole story of the Book of Esther. Verse 2 refers to the dream told in the beginning of the book, which has been fulfilled in every respect. "The little fountain that became a river" (vi. 3) signifies the elevation of Esther (see i. 9), who became a stream when the king married her and made her queen. The light and the sun (see i. 10) signify the salvation and joy that Esther brought to the Jews (comp. Esth. viii. 16). The two dragons are Mordecai and Haman. The nations that assembled to destroy the name of the Jews (see i. 6) are the

heathen (comp. Esth. iii. 6-8). "And my nation is this Israel, which cried to God and were saved" (vi. 6; comp. iii. 11). "Therefore hath he made two lots, one for the people of God, and another for all the Gentiles" (vi. 7; comp. Esth. iii. 7). "And the two lots were drawn [ἦλθον; lit. "they came, sprang out at the right time"]: one for his people [Fritzsche and Ryssel add τῷ λαῷ αὐτοῦ], the other for all the other peoples." "So God remembered his people and justified [decided in its favor; compare Deut. xxv. 1; I Kings viii. 32; Ecclus. (Sirach) xiii. 22; Vulg. freely rendered, "misertus est"; compare old Latin "salvavit"] his inheritance" (vi. 9). "Therefore those days shall be unto them in the month of Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations forever among his people" (vi. 10; comp. Esth. ix. 18, 21). In II Macc. xv. 36 the fourteenth day is called ἡ Μαρδοχαϊκὴ ἡμέρα.

The subscription, verse 11 (in Swete, ii. 780, inserted in the German Bible between Esther's reception by the king and Ahasuerus' second edict), refers to the whole Book of Esther together with the apocryphal additions, as does also the expression τὴν προκειμένην ἐπιστολὴν τῶν φρουραί (Swete), meaning "the above letter on Purim" (compare Esth. ix. 20, 29).

This letter was taken to Egypt by Dositheus—who called himself a priest and Levite (?)—and his son Ptolemy, who maintained that it was the original (Apocr. Esther). Lysimachus, Ptolemy's son, an inhabitant of Jerusalem, translated the letter in the fourth year of the reign of Ptolemy and Cleopatra (according to some in 455; see Fritzsche, *l.c.* pp. 72 *et seq.*). Four Ptolemies had wives by the name of Cleopatra (Epiphanes, Philometor, Physkon, and Soter). Soter II. lived about that time; but all these notices are untrustworthy; compare, on the date of the letter, Jacob in Stade's "Zeitschrift," x. 274-290, especially p. 279.

E. G. H. C. S.

**ESTHER, FEAST OF.** See PURIM.

**ESTHER RABBAH:** Midrash to the Book of Esther in the current Midrash editions. From its plan and scope it is apparently an incomplete collection from the rich haggadic material furnished by the comments on the roll of Esther, which has been read since early times at the public service on Purim. Except in the Wilna and Warsaw editions with their modern and arbitrary divisions, this Midrash consists of six "parashiyyot" (chapters, sections) introduced by one or more proems; these chapters begin respectively at Esth. i. 1, i. 4, i. 9, i. 13, ii. 1, ii. 5; and in the Venice edition of 1545 each has at the end the words "seliḳa parashata. . . ." This division was probably based on the sections of the Esther roll, as indicated by the closed paragraphs (סתומות); such paragraphs existing in the present text to i. 9, i. 13, i. 16, ii. 1, ii. 5, etc. The beginning of i. 4, as well as the lack of a beginning to i. 16, may be due to differences in the division of the text. It may furthermore be assumed that a new parashah began with the section Esth. iii. 1, where several proems precede the comment of the Midrash. From this point onward there is hardly a trace of further division into chapters. There is no new parashah even to Esth. vi. 1, the climax of the Biblical drama. As the division into parashiyyot has not been carried out throughout the work, so the comment accompanying the Biblical text, verse by verse, is much reduced in ch. vii. and viii., and is discontinued entirely at the end of ch. viii. The various paragraphs that follow chapter viii. seem to have been merely tacked on.

The Book of Esther early became the subject of comment in the schoolhouses, as may be seen from Meg. 10b *et seq.*, where long haggadic passages are joined to single verses. The Midrash under consideration is variously connected with these passages. The author of Esther Rabbah often draws directly upon Yerushalmi, Bereshit Rabbah, Wayiḳra Rabbah, Pirḳe R. El., Targumim, and other ancient sources. Bereshit Rabbah or Wayiḳra Rabbah may also have furnished the long passage in parashah i., in connection with the explanation of the first word (ויהי). Parashah vi. shows several traces of a later period: especially remarkable here (ed. Venice, 45c,d; ed. Wilna, 14a, b) is the literal borrowing from Yosippon, where Mordecai's dream, Mordecai's and Esther's prayers, and the appearance of Mordecai and Esther before the king are recounted (compare also the additions in LXX. to Esth. i. 1 and iv. 17). These borrowings, which even Azariah dei Rossi in his "Me'or 'Enayim" (ed. Wilna, p. 231) designated as later interpolations, do not justify one in assigning to the Midrash, as Buber does, a date later than Yosippon—that is to say, the middle of the tenth century.

This Midrash may be considered older and more original than the Midr. Abba Gorion to the Book of Esther. Yalḳuṭ quotes many passages from the latter Midrash, as well as from another haggadic commentary (edited by Buber in the collection "Sammlung Agadischer Commentare zum Buche Esther," Wilna, 1886). The Midrash here considered is entitled "Midrash Megillat Esther" in the Venice edition. Naḥmanides quotes it as the Haggadah to the Esther roll. It may be assumed with certainty that it is of Palestinian origin.

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S. S. J. T.

**ESTHONIA:** Government of Russia; one of the three BALTIC PROVINCES. It has a total population (1897) of 404,709, of whom 1,468 are Jews. Not until the last quarter of the nineteenth century did Jewish artisans, and others specially privileged, begin to settle in the province, which is outside of the Pale of Settlement.

H. R. V. R.

**ESTIMATE (ערכין):** Estimate differs greatly from APPRAISEMENT. The latter is a valuation put upon land or upon some commodity by men acting in a judicial capacity; the former is a sort of valuation made by the Mosaic law itself, mostly inde-

pendent of the actual value, and oftener upon persons than on things. While appraisement is always a matter of jurisprudence, estimates, in the technical sense of the word, belong in the category of sacerdotal laws.

The estimates for persons of either sex and of any age, and for fields, are given in the traditional law on the subject, which is elaborated in the treatise 'Arakin of the Mishnah and in the two Talmuds thereto.

The text in Leviticus provides that where a man by his vow consecrates a person to the Lord, the estimate shall be: for a male from one month to five years, five shekels; from five to twenty years, twenty shekels of silver; from twenty to sixty years, fifty shekels; over sixty years, fifteen shekels; for a female of like ages, three, fifteen, thirty, and ten shekels respectively. If the person who made the vow is poor, the priest is allowed to lower the regular estimate.

The consecration of a clean beast must be carried out literally. An unclean beast is estimated by the priest: it is here a real valuation. One-fifth is to be added by the master in redeeming. The same applies to a house. A field of a man's possession (that is, descended to him in his tribe) is estimated at fifty shekels for each omer of barley-seed it requires; but if some years have expired since the jubilee, the estimate is lessened in proportion. One-fifth is added on redemption. A "bought" field is similarly estimated according to the number of years to the jubilee, but in any case then goes back to the former owner. The shekel is that of the sanctuary, and is therefore equal in value to twenty gerahs.

**Estimates of Animals.**

One who is in his last gasp, or about to be executed, can be estimated; for the price is fixed. The estimate to be paid by a poor man can not be lessened below one shekel; but if he has more money about him, he must give it all up to the limit (R. Meïr dissents). The estimate of inherited land is wholly aside from the value. "The parks or pleasure-gardens of Sebaste are redeemed at the same figure as the worn-out space round the city wall" ('Ar. iii. 2).

The difference between the field of possession and a bought field is this: one-fifth must be added in redeeming the former, but not in redeeming the latter. Speaking generally, if a rich person consecrates a poor one, he must pay the full, or rich man's, estimate; but the poor man, even though he consecrates a rich man, need pay only the poor man's estimate.

Passing by the definitions which the treatise 'Arakin gives of various vows, some special consecrations engage notice: "I owe the estimate of my hand or of my foot," means nothing; "I owe the estimate of my head," or of "my liver," is the same as "my estimate" simply; for a man can not live without head or liver. "I owe half my estimate," means paying half. "I owe the estimate of half of myself," means the full sum; for one can not live with half his body. The law does not allow the redemption of consecrated land to be made in yearly instalments, but the whole amount must be paid at one time.

**Special Cases.**

The treasurer of the sanctuary may distrain the goods of the person causing the estimate for the amount; but the same exemptions must be set aside to him as are set aside to other debtors. In fact, the passage in 'Arakin (Mishnah vi. 3), which sets forth what is exempt from the treasurer's distraint, is the source of the exemption law found in the codes. The sanctuary may also, like a bond creditor, pursue the lands of the obligor in the hands of his heirs.

A distinction is found in 'Arakin between "vowing" a person and causing him to be estimated: the former implies the price which the particular person would bring if sold as a slave, which may be more or less than the estimate. One may consecrate, and thus cause to be estimated, either himself or some one else. Only minors, deaf-mutes, and lunatics can not consecrate; all but children less than a month old may be consecrated. A heathen, according to the prevailing opinion, may consecrate, but can not be estimated.

According to Lev. xxvii. 21, as construed in the Mishnah (vii. 3), the vows which are redeemable in estimates go to the priesthood as an organized whole. Hence the whole system fell into disuse with the destruction of the Temple. It is therefore not touched upon in the modern codes (Arba' Ṭurim and Shulḥan 'Aruk); Maimonides, however, aiming here as he does elsewhere to cover the whole traditional law, has his hilkot 'Arakin wa-Ḥaramin. It is needless to follow the subject into further details.

S. S. L. N. D.

**ESTRUMSA (ESTRUMZA, STRUMZA,** or **ESTROSA):** Oriental Jewish family which has produced several rabbinical authors; takes its name from "Strumnitza" in Macedonia.

**Daniel Estrumsa:** Rabbi and Talmudist; died at Salonica (?) in 1654. A pupil of Rabbi Mordecai Ḳala'i, he became a rabbi of Salonica and chief of the Portuguese yeshibah there. He wrote: "Magen Gibborim," responsa, arranged in the order of the Shulḥan 'Aruk, and published by his grandson, Daniel b. Isaac Estrumsa (Salonica, 1753); Talmudical notes on the "Kol ha-Ẓelamim" of the 'Abodah Zarah, included in the "Ben le-Abraham" of Ḥayyim Abraham Estrumsa (1826); Responsa, included in Solomon ibn Ḥason's "Bet Shelomoh" (1719); "Shemot Giṭṭin," on the spelling of proper nouns in divorce bills, included in Ḥayyim Abraham Estrumsa's "Yerek Abraham"; a collection of marginal notes on Ṭur Ḥoshen Mishpaṭ, included in the "Doresh Mishpaṭ" of Solomon b. Samuel Florentin (1655).

From Estrumsa's yeshibah a number of well-known Eastern rabbis graduated, among them being David Conforte, author of "Ḳore ha-Dorot."

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L. G. N. T. L.

**Ḥayyim Abraham Estrumsa** (called also **Rab ha-Zaḳen):** Chief rabbi of Serres; died about 1824.

He wrote "Yerek Abraham," responsa; and "Ben le-Abraham," a treatise of a casuistic nature. Both works were printed at Salonica (the former in 1820, the latter in 1826).

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of the intonations traditional in the Sephardic congregations. Particularly is this the case in the prominence of the third and fifth degrees of the scale, and in the combination and repetition of brief phrases in sentences of different lengths.

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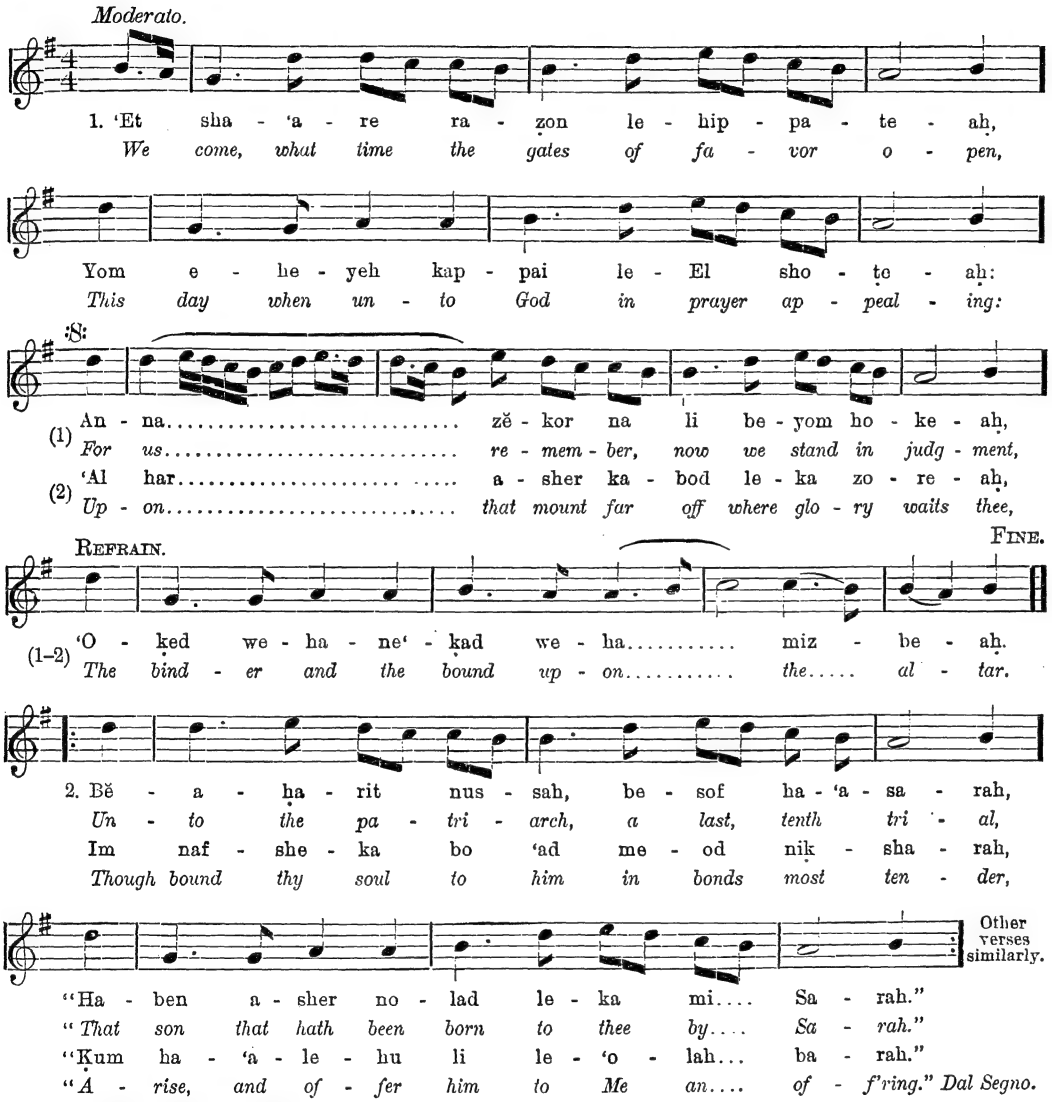
A. F. L. C.

## 'ET SHA'ARE RAẒON




**'ET SHA'ARE RAẒON** (עת שערי רצון): A long poem on the binding of Isaac upon the altar ('Aḳedah), written by Judah ben Samuel ibn Abbas, a twelfth-century rabbi of Fez, for chanting before the sounding of the shofar, and so utilized in the Sephardic liturgy of the New-Year. It is associated there with a very old Morisco chant, which is characteristic of its origin in the southern cities of Spain, and which well exhibits the general mechanism of the older chants, and the tonal construction

**ETAM** (עיטם): **1.** Village of the tribe of Simeon (I Chron. iv. 32), not found in the parallel list of localities in Joshua.

**2.** Place in Judah, near Bethlehem, fortified and garrisoned by Rehoboam (II Chron. xi. 6).

**3.** A rock, also in Judah, to which Samson retired after the slaughter of the Philistines (Judges xv. 8, 11), and near which place was the fountain En-hakkore. It is mentioned in the Talmud (Zeb. 54b) as "the fountain of Etam" (עין עיטם), the most

elevated place in Palestine. Josephus ("Ant." viii. 7, § 3) places this fountain sixty stadia south of Jerusalem, and mentions that the water was brought to that city by means of aqueducts, the remains of which were still visible in his time. A village called "Etam" occurs in the Mishnah (Yeb. xii. 7), and is, perhaps, identical in site with the fountain of that name (see Robinson, "Biblical Researches," i. 515, ii. 168).

**4.** In I Chron. iv. 3 "Etam" may be either a person or a place; if the latter, it must be identical with the Etam of Judah.

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**ETAMPES** (Hebr. איטנפש or אטונפש): Capital of the arrondissement of the department of Seine-et-Oise, France. The origin of the Jewish community of Etampes seems to go back to the twelfth century. King Louis VII. appointed a provost in this city, who alone had the right to enforce the payment of debts to the Jews, and who was forbidden to arrest debtors during the fair. Philip Augustus expelled the Jews in 1181, and transformed their synagogue into the Church of the Holy Cross, for which the pope claimed the privileges which the synagogue had enjoyed. On their readmission the Count of Etampes was appointed guardian of the privileges of the Jews.

The rabbis of Etampes took part in the Synod of Troyes (1160). Toward the end of the twelfth century R. Nathan, son of R. Meshullam ben Nathan of Melun, lived at Etampes.

BIBLIOGRAPHY: *Recueil des Ordonnances des Rois de France*, xi.; *Lettre d'Innocent III. aux Doyen et Chapitre d'Etampes* (compare Depping, pp. 91 and 96); Depping, *Les Juifs dans le Moyen Age*, Paris, 1844; Zadoc Kahn, *Étude sur le Livre de Joseph le Zélateur*, in *R. E. J.* i. 222.

G. S. K.

**ETERNAL LIFE.** See ESCHATOLOGY.

**ETERNAL PUNISHMENT.** See ESCHATOLOGY.

**ETHAN: 1.** A man famous for his wisdom (I Kings iv. 31); it is said that Solomon was wiser than he, although it is not clear from this passage whether he was Solomon's contemporary or whether he lived before that king. The matter is settled, however, in I Chron. ii. 6, 8, where he is mentioned as the representative of the third generation after Judah. There are no grounds for identifying this Ethan with the "Etana" of the Babylonian mythology (comp. M. Jastrow, "Religion of Babylonia and Assyria," p. 519), since Etana was not famous for his wisdom. On Ethan as the author of Ps. lxxxix. (verse 1) see EZRAHITE.

**2.** Descendant of Levi's eldest son, Gershom; he was the ancestor of the celebrated Asaph, and the grandfather of a man named Zerah (I Chron. vi. 42).

**3.** One of the descendants of Levi's third son, Merari (I Chron. vi. 29), and a son of Rishi or Kushaiah (I Chron. *ib.*; xv. 17). This third Ethan was one of the famous triad of musicians, Heman, Asaph, and Ethan (elsewhere called "Jeduthun"), appointed by David (*ib.* xv. 16–19). This Ethan-Jeduthun probably composed the music to Psalm xxxix., in the superscription to which he bears the title "menazzeah" (prefect, or conductor). Descendants of Jeduthun are mentioned (II Chron. xxix. 14) as living at the time of Hezekiah, and also after the Exile (Neh. xi. 17). Ethan-Jeduthun has a still higher office, however, in I Chron. xxv. 1, where he is one of the prophets of the second class, found in the sol-caled schools of the prophets (I Sam. x. 5). In his songs he reproduced the utterances of the real prophets, and, having been commissioned by the king, he was called the "king's seer" (II Chron. xxxv. 15). The same title is given to Heman (I Chron. xxv. 5) and also to Asaph (II Chron. xxix. 30).

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**ETHAUSEN, ALEXANDER BEN MOSES:** German scholar; lived at Fulda in the seventeenth century. He was the author of a Judæo-German work in two parts: the first, "Bet Yisrael," a history of the Jews up to the destruction of the Second Temple; and the second, "Bet ha-Beḥirah," in twenty-four chapters, a description of Jerusalem and of both temples (Offenbach, 1719).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 225, No. 480; Fürst, *Bibl. Jud.* i. 259; Steinschneider, *Cat. Bodl.* col. 730.

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**ETHER** (עתר): One of the cities in the lowland of Judah allotted to Simeon (Josh. xv. 42, xix. 7).

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**ETHICAL CULTURE, SOCIETY FOR:** A non-sectarian, ethicoreligious society founded at New York by Prof. Felix ADLER in 1876. The society assumed the motto "Deed, not Creed," and adopted as the one condition of membership a positive desire to uphold by example and precept the highest ideals of living, and to aid the weaker to attain those ideals. The aims of the society are stated as follows: "To teach the supremacy of the moral ends above all human ends and interests; to teach that the moral law has an immediate authority not contingent on the truth of religious beliefs or of philosophical theories; to advance the science and art of right living." The members of the society are free to follow and profess whatever system of religion they choose, the society confining its attention to the moral problems of life. It has given practical expression to its aims by establishing the Workingman's School, a model school for general and technical education, in which the use of the kindergarten method in the higher branches of study is a distinctive feature. Each of its teachers is a specialist as well as an enthusiast in his subject; the Socratic method is followed. The majority of the pupils are of non-Jewish parentage. Pupils over seven are instructed in the use of tools. The society has also established a system of district-nursing among the poor, and a family home for neglected children.

Branch societies have been formed in Chicago, Philadelphia, St. Louis, Cambridge (England), and London, and a similar movement was started in Berlin. While originally agnostic in feeling, the society has gradually developed into a simple, human brotherhood, united by ethical purpose, and has, as such, acquired a strong influence in distinctively Christian circles in some parts of Europe. The only approach to a religious service is a Sunday address on topics

of the day, preceded and followed by music. Its chief supporters in New York and Philadelphia are Jews, as is its founder and leader, though the society does not in any degree bear the stamp of Judaism. It has recently erected an elaborate building in New York. A society on similar lines exists at Frankfort-on-the-Main. E. W. B.

**ETHICS** (ἦθος = "habit," "character"): The science of morals, or of human duty; the systematic presentation of the fundamental principles of human conduct and of the obligations and duties deducible therefrom. It includes, therefore, also the exposition of the virtues and their opposites which characterize human conduct in proportion to the extent to which man is under the consecration of the sense of obligation to realize the fundamental concepts of right conduct. Ethics may be divided into general, or theoretical, and particular, or applied. Theoretical ethics deals with the principles, aims, and ideas regulating, and the virtues characterizing, conduct—the nature, origin, and development of conscience, as attending and judging human action. Applied ethics presents a scheme of action applicable to the various relations of human life and labor, and sets forth what the rights and duties are which are involved in these relations. Ethics may also be treated descriptively; this method includes a historical examination, based upon data collected by observation, of the actual conduct, individual or collective, of man, and is thus distinct from ethics as dynamic and normative, as demanding compliance with a certain standard resulting from certain fundamental principles and ultimate aims. Philosophical ethics embraces the systematic development of ethical theory and practise out of a preceding construction (materialistic or idealistic) of life and its meaning (optimistic or pessimistic). Religious ethics finds the principles and aims of life in the teachings of religion, and proceeds to develop therefrom the demands and duties which the devotee of religion must fulfil.

Jewish ethics is based on the fundamental concepts and teachings of Judaism. These are contained, though not in systematized formulas, in Jewish literature. As it is the concern of Jewish theology to collect the data scattered throughout this vast literature, and construe therefrom the underlying system of belief and thought, so it is that of Jewish ethics to extract from the life of the Jews and the literature of Judaism the principles recognized as obligatory and actually regulating the conduct of the adherents of Judaism, as well as the ultimate aims apprehended by the consciousness of the Jew as the ideal and destiny set before man and humanity (see Lazarus, "Die Ethik des Judenthums," pp. 9 *et seq.*). This entails resort to both methods, the descriptive and the dynamic. Jewish ethics shows how the Jew has acted, as well as how he ought to act, under the consecration of the principles and precepts of his religion. Jewish ethics may be divided into (1) Biblical, (2) Apocryphal, (3) rabbinical, (4) philosophical, (5) modern; under the last will be discussed the concordant, or discordant, relation of Jewish ethics to ethical doctrine as derived from the theories advanced by the various modern philosophical schools.

——**Biblical Data:** The books forming the canon are the sources whence information concerning the ethics of Bible times may be drawn. These writings, covering a period of many centuries, reflect a rich variety of conditions and beliefs, ranging from the culture and cult of rude nomadic shepherd tribes to the refinement of life and law of a sedentary urban population, from primitive clan henotheism to the ethical monotheism of the Prophets. The writings further represent two distinct types, the sacerdotal theocracy of the Priestly Code and the universalism of the Wisdom series—perhaps also the apocalyptic Messianism of eschatological visions. It would thus seem an unwarranted assumption to treat the ethics of the Bible as a unit, as flowing from one dominant principle and flowering in the recognition of certain definite lines of conduct and obligation. Instead of one system of ethics, many would have to be recognized and expounded in the light of the documents; for instance, one under the obsession of distinctively tribal conceptions, according to which insult and injury entail the obligation to take revenge (Gen. iv. 23, 24; Judges xix.–xx.), and which does not acknowledge the right of hospitality (Gen. xix.; Judges xix.); another under the domination of national ambitions (Num. xxxi. 2 *et seq.*), with a decidedly non-humane tinge (Deut. xx. 13, 14, 16, 17). But it must be remembered that the ultimate outcome of this evolution was ethical monotheism, and that under the ideas involved in it Biblical literature was finally canonized, many books being worked over in accordance with the later religious conviction, so that only a few fragmentary indications remain of former ethical concepts, which were at variance with those sprung from a nobler and purer apprehension of Israel's relation to its God and His nature.

The critical school, in thus conceding that the canon was collected when ethical monotheism had obliterated all previous religious conceptions, is virtually at one, so far as the evidential character of the books concerning the final ethical positions of the Bible comes into play, with the traditional school, according to which the monotheism of the Bible is due to divine revelation, from which the various phases of popular polytheism are wilful backslidings. It is therefore permissible in the presentation of Biblical ethics to neglect the indications of anterior divergences, while treating it as a unit, regardless of the questions when and whether its ideal was fully realized in actuality. The treatment is more difficult on account of the character of the Biblical writings. They are not systematic treatises. The material which they contain must often be recast, and principles must be deduced from the context that are not explicitly stated in the text.

With these cautions and qualifications kept in view, it is safe to hold that the principle underlying the ethical concepts of the Bible and from which the positive duties and virtues are derived is the unity and holiness of God, in whose image man was created, and as whose priest-people among the nations Israel was appointed. A life exponential of the divine in the human is the "summum bonum," the purpose of purposes, according to the ethical doctrine of the Biblical books. This life is a possi-

bility and an obligation involved in the humanity of every man. For every man is created in the image of God (Gen. i. 26). By virtue of this, man is appointed ruler over all that is on earth (Gen. i. 28). But man is free to choose whether he will or will not live so as to fulfil these obligations. From the stories in Genesis it is apparent that the Bible does in no way regard morality as contingent upon an antecedent and authoritative proclamation of the divine will and law. The "moral law" rests on the nature of man as God's likeness, and is expressive thereof. It is therefore autonomous, not heteronomous.

**Autonomous in Sanction.**

From this concept of human life flows and follows necessarily its ethical quality as being under obligation to fulfil the divine intention which is in reality its own intention. Enoch, Noah, Abraham, and other heroes of tradition, representing generations that lived before the Sinaitic revelation of the Law, are conceived of as leading a virtuous life; while, on the other hand, Cain's murder and Sodom's vices illustrate the thought that righteousness and its reverse are not wilful creations and distinctions of a divinely proclaimed will, but are inherent in human nature. But Israel, being the people with whom God had made His covenant because of the Patriarchs who loved Him and were accordingly loved by Him—having no other claim to exceptional distinction than this—is under the obligation to be *the* people of God (עם סגלה, Ex. xix. 5 *et seq.*) that is to illustrate and carry out in all the relations of human life, individual and social, the implications of man's godlikeness. Hence, for Israel the aim and end, the "summum bonum," both in its individuals and as a whole, is "to be holy." Israel is a holy people (Ex. xix. 6; Deut. xiv. 2, 21; xxvi. 19; xxviii. 9), for "God is holy" (Lev. xix. 2, *et al.*). Thus the moral law corresponds to Israel's own historic intention, expressing what Israel knows to be its own innermost destiny and duty.

Israel and God are two factors of one equation. The divine law results from Israel's own divinity. It is only in the seeming, and not in the real, that this law is of extraneous origin. It is the necessary complement of Israel's own historical identity.

God is the Lawgiver because He is the only ruler of Israel and its Judge and Helper (Isa. xxxiii. 22).

Israel true to itself can not be untrue to God's law. Therefore God's law is Israel's own highest life. The statutory character of Old Testament ethics is only the formal element, not its essential distinction. For this God, who requires that Israel "shall fear him and walk in all his ways and shall love and serve him with all its heart and all its soul" (Deut. x. 12, Hebr.), is Himself the highest manifestation of ethical qualities (Ex. xxxiv. 6, 7). To walk in His ways, therefore, entails the obligation to be, like Him, merciful, etc. This holy God is Himself He that "regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger" (Deut. x. 17–18), qualities which Israel, as exponential of His unity and power and love, must exhibit as the very innermost ambitions of its own historical distinctness (Deut. x. 19 *et seq.*).

Hence great stress is laid on reverence for parents (Ex. xx. 12; Lev. xix. 3). Central to the social organism is the family. Its head is the father; yet the mother as his equal is with him entitled to honor and respect at the hands of sons and daughters. Monogamy is the ideal (Gen. ii. 24). Marriage within certain degrees of consanguinity or in relations arising from previous conjugal unions is forbidden (Lev. xviii. 6 *et seq.*); chastity is regarded as of highest moment (Ex. xx. 14; Lev. xviii. 18–20); and abominations to which the Canaanites were addicted are especially loathed. The unruly and disrespectful son (Ex. xxi. 17) is regarded as the incarnation of wickedness. As virtue and righteousness flow from the recognition of the holy God, idolatry is the progenitor of vice and oppression (Ex. xxiii. 24 *et seq.*). For this judgment history has furnished ample proof. Hence the ethics of the Pentateuch shows no tolerance to either idols or their worshipers. Both being sources of contamination and corruption, they had to be torn out by the roots (Lev. xix. 4; Ex. xx. 3 *et seq.*; Deut. iv. 15–25 *et seq.*). Marriages with the aboriginal tribes were therefore prohibited (Deut. vii. 3), for Israel was to be a "holy" people. To the family belonged also the slaves (Deut. xvi. 14). While slavery in a certain sense was recognized, the moral spirit of the Pentateuchal legislation had modified this universal institution of antiquity (see Cruelty; Slavery). The Hebrew slave's term of service was limited; the female slave enjoyed certain immunities. Injuries led to manumission (Ex. xxi. 2–7, 20, 26). Man-stealing (slave-hunting) entailed death (Ex. xxi. 16). The stranger, too, was within the covenant of ethical considerations (Ex. xxii. 20 [A.V, 21]; Lev. xix. 33). "Thou shalt love him as thyself," a law the phraseology of which proves that in the preceding "thou shalt love thy neighbor as thyself" (Lev. xix. 18) "neighbor" does not connote an Israelite exclusively. There was to be one law for the native and the stranger (Lev. xix. 34; comp. Ex. xii. 49). As was the stranger (Ex. xxiii. 9), so were the poor, the widow, the orphan, commended to the special solicitude of the righteous (see Interest; Poor Laws; Usury; Lev. xix. 9 *et seq.*; Ex. xxii. 24 *et seq.*, xxiii. 6).

**Family Ethics.**

In dealings with men honesty and truthfulness are absolutely prerequisite. Stealing, flattery, falsehood, perjury and false swearing, oppression, even if only in holding back overnight the hired man's earnings, are under the ban; the coarser cruelties and dishonesties are forbidden, but so are the refined ones; and deafness and blindness entitled to gentle consideration him who was afflicted by either of these infirmities (Lev. xix. 11–14). The reputation of a fellow man was regarded as sacred (Ex. xxiii. 1). Talebearing and unkind insinuations were proscribed, as was hatred of one's brother in one's heart (Lev. xix. 17). A revengeful, relentless disposition is unethical; reverence for old age is inculcated; justice shall be done; right weight and just measure are demanded; poverty and riches shall not be regarded by the judge (Lev. xix. 15, 18, 32, 36; Ex. xxiii. 3). The dumb animal has claims upon the kindly help of man (Ex. xxiii. 4), even though it belongs to one's

**Altruistic Virtues.**

enemy. This epitome of the positive commandments and prohibitions, easily enlarged, will suffice to show the scope of the ethical relations considered by the Law. As a holy nation, Israel's public and private life was under consecration; justice, truthfulness, solicitude for the weak, obedience and reverence to those in authority, regard for the rights of others, strong and weak, a forgiving and candid spirit, love for fellow man and mercy for the beast, and chastity appear as the virtues flowering forth from Pentateuchal righteousness.

**Motive of Morality.**

It has often been urged that the motive of ethical action in the Pentateuch is the desire for material prosperity and the anxiety to escape disaster. This view confounds description of fact with suggestion of motive. The Pentateuchal lawgiver addresses himself always to the nation, not to the individual. In his system Israel is under divine discipline, intended to make it in ever greater measure worthy and fit to be a holy nation exponential of the holy God. The physical and political disasters which, from the point of view of modern critics, were actual experiences in the time of the Deuteronomist, were consequences of Israel's disloyalty. Only repentance of its evil ways and adoption of ways concordant with its inner historic duty would put an end to the divinely appointed and necessary punitive discipline. The motive of Israel's ethical self-realization as the "holy people," nevertheless, is not desire for prosperity or fear of disaster. It is to be true to its appointment as the priest-people. From this historical relation of Israel to God flows, without ulterior rewards or penalties, the limpid stream of Pentateuchal morality.

**Prophetic Ethics.**

For the Prophets, too, the distinct character of Israel is basic, as is the obligation of all men to lead a righteous life. The ritual elements and sacerdotal institutions incidental to Israel's appointment are regarded as secondary by the preexilic prophets, while the intensely human side is emphasized (Isa. i. 11 *et seq.*, lviii. 2 *et seq.*). Israel is chosen, not on account of any merit of its own, but as having been "alone singled out" by God; its conduct is under more rigid scrutiny than any other people's (Amos iii. 1–2). Israel is the "wife" (Hosea), the "bride" (Jer. ii. 2–3). This covenant is one of love (Hosea vi. 7); it is sealed by righteousness and loyalty (Hosea ii. 21–22). Idolatry is adulterous abandoning of God. From this infidelity proceed all manner of vice, oppression, untruthfulness. Fidelity, on the other hand, leads to "doing justly and loving mercy" (Micah vi. 8). Dissolution of the bonds of confidence and disregard of the obligation to keep faith each man with his fellow characterize the worst times (Micah vii. 5). Falsehood, deceitfulness, the shedding of blood, are the horrors attending upon periods of iniquity (Isa. lix. 3–6; Jer. ix. 2–5). Truth and peace shall men love (Zech. viii. 16–17). Adultery and lying are castigated; pride is deprecated; ill-gotten wealth is condemned (Jer. xxiii. 14, ix. 22–23, xvii. 11; Hab. ii. 9–11). Gluttony and intemperance, greed and frivolity, are abhorred (Isa. v. 22; Jer. xxi. 13–14; Amos vi. 1, 4–7). The presumptuous and the scoffers are menaced with destruction (Isa. xxix. 20–21; Ezek. xiii. 18–19, 22). But kindness to the needy, benevolence, justice, pity to the suffering, a peace-loving disposition, a truly humble and contrite spirit, are the virtues which the Prophets hold up for emulation. Civic loyalty, even to a foreign ruler, is urged as a duty (Jer. xxix. 7). "Learn to do good" is the key-note of the prophetic appeal (Isa. i. 17); thus the end-time will be one of peace and righteousness; war will be no more (Isa. ii. 2 *et seq.*; see MESSIAH).

**In Psalms and Wisdom Literature.**

In the Psalms and the Wisdom books the national emphasis is reduced to a minimum. The good man is not so much a Jew as a man (Ps. i.). The universal character of the Biblical ethics is thus verified. Job indicates the conduct and principles of the true man. All men are made by God (Job xxix. 12–17, xxxi. 15). The picture of a despicable man is that given in Prov. vi. 12–15, and the catalogue of those whom God hates enumerates the proud, the deceitful, the shedder of innocent blood, a heart filled with intrigues, and feet running to do evil; a liar, a false witness, and he who brings men to quarrel (Prov. vi. 16–19). The ideal of woman is pictured in the song of the true housewife (Prov. xxxi. 8 *et seq.*), while Psalms xv. and xxiv. sketch the type of man Israel's ethics will produce. He walketh uprightly, worketh righteousness, speaketh truth in his heart. He backbiteth not. The motive of such a life is to be permitted "to dwell in God's tabernacle," in modern phraseology to be in accord with the divine within oneself. The priesthood of Israel's One God is open to all that walk in His ways. The ethics of the Bible is not national nor legalistic. Its principle is the holiness of the truly human; this holiness, attainable by and obligatory upon all men, is, however, to be illustrated and realized by and in Israel as the holy people of the one holy God.

The temper of the ethics of the Bible is not ascetic. The shadow of sin is not over earth and man. Joy, the joy of doing what "God asks," and what the law of man's very being demands, willingly and out of the full liberty of his own adaptation to this inner law of his, is the clear note of the Old Testament's ethical valuation of life. The world is good and life is precious, for both have their center and origin in God. He leads men according to His purposes, which come to pass with and without the cooperation of men. It is man's privilege to range himself on the side of the divine. If found there, strength is his; he can not fall nor stumble; for righteousness is central in all. But if he fails to be true to the law of his life, if he endeavors to ignore it or to supersede it by the law of selfishness, which is the law of sin, he will fail. "The way of the wicked He turneth upside down" (Ps. i.). Ethics reaches thus beyond the human and earthly, and is related to the eternal. Ethics and religion are in the Bible one and inseparable.

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——**In Apocryphal Literature:** Ethics in systematic form and apart from religious belief is as little found in apocryphal or Judæo-Hellenistic literature as in the Bible, though Greek philosophy has greatly

influenced Alexandrian writers such as the authors of IV Maccabees and the Book of Wisdom (see CARDINAL VIRTUES), and, above all, PHILO. Nevertheless decided progress is noticeable both in the conception and in the accentuation of theoretical ethics from the time the Jews came into closer contact with the Hellenic world. Before that period the Wisdom literature shows a tendency to dwell solely on the moral obligations and problems of life as appealing to man as an individual, leaving out of consideration the ceremonial and other laws which concern only the Jewish nation. From this point of view Ben Sira's collection of sayings and monitions was written, translated into Greek, and circulated as a practical guide (παιδαγωγός: Clemens Alexandrinus, "Pædagogus," ii. 10, 99 *et seq.*), giving instructions from a matter-of-fact or utilitarian standpoint on the various relations of man to man in the domestic and social sphere of activity. The book contains popular ethics in proverbial form as the result of every-day life experience, without higher philosophical or religious principles and ideals; also in regard to charity (*ib.* iv. 1 *et seq.*, vii. 32 *et seq.*) the author takes a popular view (see SIRA, BEN). It is possible that other books of a similar nature existed in the pre-Maccabean era and were lost (see AḤIḲAR).

Of a higher character are the ethical teachings which emanated from Ḥasidean circles in the Maccabean time, such as are contained in TOBIT, especially in ch. iv.; here the first ethical will or testament ("ẓawwa'ah") is found, giving a summary of moral teachings, with the Golden Rule, "Do that to no man which thou hatest!" as the leading maxim. There are even more elaborate ethical teachings in the Testaments of the Twelve Patriarchs, in which each of the twelve sons of Jacob, in his last words to his children and children's children, reviews his life and gives them moral lessons, either warning them against a certain vice he had been guilty of, so that they may avoid divine punishment, or recommending them to cultivate a certain virtue he had practised during life, so that they may win God's favor. The chief virtues recommended are: love for one's fellow man; industry, especially in agricultural pursuits; simplicity; sobriety; benevolence toward the poor; compassion even for the brute (Issachar, 5; Reuben, 1; Zebulun, 5-8; Dan, 5; Gad, 6; Benjamin, 3), and avoidance of all passion, pride, and hatred. Similar ethical farewell monitions are attributed to Enoch in the Ethiopic Enoch (xciv. *et seq.*) and the Slavonic Enoch (lviii. *et seq.*), and to the three patriarchs (see Barnes, "The Testaments of Abraham, Isaac, and Jacob," in "Texts and Studies," ii. 144, Cambridge, 1892).

The Hellenistic propaganda literature, of which the didactic poem under the pseudonym of PHOCYLIDES is the most characteristic, made the propagation of Jewish ethics taken from the Bible its main object for the sake of winning the pagan world to pure monotheism. It was owing to this endeavor that certain ethical principles were laid down as guiding maxims for the Gentiles; first of all the three capital sins, idolatry, murder, and incest, were prohibited (see Sibyllines, iii. 38, 761; iv. 30 *et seq.*; comp. Targ. Yer. Gen. xiii 13, *et al.*); then these so-called NOACHIAN LAWS were gradually developed into six, seven, and ten, or thirty laws of ethics binding upon every human being (Sanh. 56a, b; see also COMMANDMENTS). Regarding the ethical literature for converts see DIDACHE.

——**Rabbinical:** The whole rabbinical system of ethics is based upon humanitarian laws of righteousness. "Rather than commit any one of the three capital sins—idolatry, adultery, murder—man (even the Gentile) should give up his life" (Sanh. 74a, b); by disregard of this prohibition the heathen forfeits his claim upon human compassion and love ('Ab. Zarah 2b; Sanh. 108a), while the solemn acceptance of it secures him the claim to love and support (Sifra, Behar, vi. 5; Pes. 21b). It was with reference to the Gentile world that the Golden Rule was pronounced by Hillel as the cardinal principle of the Jewish law (Shab. 31a; Ab. R. N., text B, xxvi.; ed. Schechter, p. 53). Akiba is more explicit: "Whatever thou hatest to have done unto thee do not unto thy neighbor; wherefore do not hurt him; do not speak ill of him; do not reveal his secrets to others; let his honor and his property be as dear to thee as thine own" (Ab. R. N., text B, xxvi., xxix., xxx., xxxiii.).

The scope of Jewish ethics embraces not only the Jew, but man, the fellow creature (see CREATURE). This is strongly emphasized by Ben Azzai when he says: "The Torah, by beginning with the book of the generations of man [Gen. v. 1], laid down the great rule for the application of the Law: Love thy neighbor as thyself" (Lev. xix. 18; Gen. R. xxiv., end). "Love the creature!" is therefore Hillel's maxim (Abot i. 12), and "hatred of the creature" is denounced by R. Joshua (*ib.* ii. 11).

**Ideal and Motive.**

The source and ideal of all morality is God, in whose ways man is to walk (Deut. xi. 22). As He is merciful and gracious so man should be (Sifra, Deut. 49; Mek., Beshallah, to Ex. xv. 2; Soṭah 14a, with reference to Deut. xiii. 5). This is in accordance with Abraham's being singled out "to command his children and his house after him, to observe the way of the Lord, to do righteousness and justice" (Gen. xviii. 19, Hebr.). The motive of moral action should be pure love of God (Sifra, Deut. 48, after xi. 22), or fear of God, and not desire for recompense. "Be not like the servants that serve their master for the sake of getting a share, but let the fear of God be upon you" (Abot i. 3).

The cardinal principle of rabbinical ethics is that the very essence of God and His law is moral perfection; hence the saying of R. Simlai (see COMMANDMENTS): "Six hundred and thirteen commandments were given to Moses; then David came and reduced them to eleven in Psalm xv.; Isaiah (xxxiii. 15), to six; Micah (vi. 8), to three; Isaiah again (lvi. 1), to two; and Habakkuk (ii. 4), to one: 'The just lives by his faithfulness'" (A.V. "faith"; Mak. 23b). "The heathen nations, lacking the belief in a divine ideal of morality, refused to accept the law of Sinai enjoining the sacredness of life, of marriage, and of property" (Mek., Yitro, 5).

Religion and ethics are, therefore, intimately interwoven, for it is the motive which decides the moral value, the good or evil character of the ac-

tion. "The words 'I am the Lord thy God,' following a Biblical command, express the idea that God judges men by the motive which springs from the heart and which escapes the notice of man" (Sifra, Ḳedoshim, iii. 2; B. M. 58b; comp. "God desires the heart": Sanh. 106b; Men. xiii. 11). "An evil deed done from a good motive is better than a good deed inspired by an evil [selfish] motive" (Naz. 23b; Yer. Peah i. 15c); hence "the resolve to sin is of greater consequence than the sin itself" (Yoma 29a). Every good act must therefore be done for the sake of God—"le-shem shamayim"—or of His law—"lishmah" (Abot ii. 12; Ber. 16a). Man has a free will (Abot iii. 15): "Do His will as if it were thy will, that He may do thy will as if it were His; annul thy will before His will, that He may annul other men's will before thine" (Abot ii. 4). "The righteous have their desires in their power; the wicked are in the power of their desires" (Ber. 61b).

Rabbinical ethics, the ethics of the Pharisees, while adopting the rigorous views of the Ḥasidim in principle, modified them by paying due regard to the whole of life and opposing the ascetic tendencies of the Essenes, and greatly deepened and enlarged the sense and the scope of morality and duty by infusing new ethical ideas and motives into both the laws and the stories of the Bible, lifting the letter of the Law to a high standard of spirituality. The fine ethical types created by the Ḥasidim out of the lives of the Patriarchs and of the ancient leaders of Israel became traditional prototypes and models, and each Mosaic law, having been greatly amplified in Ḥasidean practise, received a deeper meaning in the sphere of duty and responsibility. On the other hand, the Essene contempt for woman and home and the comforts of life was strongly opposed by the Pharisees, and consequently rabbinical ethics developed a healthy, practical, and vigorous spirit of morality which has nothing of the sentimentalism and otherworldliness of other systems, and is not absorbed by mere socialistic or altruistic concepts of life. Its character is best described by Hillel's maxim: "If I am not for myself, who is for me? and, being only for myself, what am I? and if not now, when?" (Abot i. 15).

Man as child of God has first of all duties in regard to his own self. "He who subjects himself to needless self-castigations and fasting, or even denies himself the enjoyment of wine, is a sinner" (Ta'an. 11a, 22b). Man has to give account for every lawful enjoyment he refuses (Yer. Ḳid. iv. 66d). Man is in duty bound to preserve his life (Ber. 32b, after Deut. iv. 9; Sifra, Aḥare Mot, xiii.) and his health (B. Ḳ. 91b; Shab. 82a). Foods dangerous to health are more to be guarded against than those ritually forbidden (Ḥul. 10a). He should show self-respect in regard to both his body, "honoring it as the [sanctuary of the] image of God" (Hillel: Lev. R. xxxiv.), and his garments (Shab. 113b; Ned. 81a). He must perfect himself by the study of the Law, which must be of primary importance (Sifre, Deut. 34). "The third question God asks man at the Last Judgment is whether he studied the Law" (Shab. 31a). But study must be combined with work (Abot ii. 2; Ber. 35b).

**Duty of Self-Assertion.**

"Greater is the merit of labor than of idle piety" (Midr. Teh. cxxviii. 2). "Love labor" (Abot i. 10); "it honors man" (Ned. 49b; see Labor). One must remove every cause for suspicion in order to appear blameless before men as well as before God (Yoma 38a). Man is enjoined to take a wife and obtain posterity (Yeb. 63b; Mek., Yitro, 8). "He who lives without a wife lives without joy and blessing, without protection and peace"; he is "not a complete man" (Yeb. 62a, 63a), and for it he has to give reckoning at the great Judgment Day (Shab. 31a). For this accentuation of the dignity and sanctity of domestic life see Woman.

Social ethics is best defined by R. Simeon b. Gamaliel's words: "The world rests on three things: justice, truth, and peace" (Abot i. 18). Justice ("din," corresponding to the Biblical "mishpaṭ") being "God's" (Deut. i. 17), it must, according to the Rabbis as well as Mosaism (Ex. xxiii. 3), be vindicated at all costs, whether the object be of great or small value (Sanh. 8a). "Let justice pierce the mountain" is the characteristic maxim attributed to Moses (Sanh. 6b). They that blame and ridicule Talmudism for its hair-splitting minutiæ overlook the important ethical principles underlying its entire judicial code. It denounces as fraud every mode of taking advantage of a man's ignorance, whether he be Jew or Gentile; every fraudulent dealing, every gain obtained by betting or gambling or by raising the price of breadstuffs through speculation, is theft (Tosef., B. Ḳ. vii. 8–13; Tosef., B. M. iii. 25–27; B. B. 90b; Sanh. 25b; Ḥul. 94a); every advantage derived from loans of money or of victuals is usury (B. M. v.; Tosef., B. M. iv.); every breach of promise in commerce is a sin provoking God's punishment (B. M. iv. 2); every act of carelessness which exposes men or things to danger and damage is a culpable transgression (B. Ḳ. i.–vi.). It extends far beyond the Biblical statutes responsibility for every object given into custody of a person or found by him (B. M. ii. and iii.). It is not merely New Testament (Matt. v. 22), but Pharisaic, ethics which places insulting, nicknaming, or putting one's fellow man to shame, in the same category as murder (B. M. 58b), and which brands as calumny the spreading of evil reports even when true, or the listening to slanderous gossip, or the causing of suspicion, or the provoking of unfavorable remarks about a neighbor (Pes. 118a; B. M. 58b; 'Ar. 16a).

**Justice and Righteousness.**

"The first question man is asked at the Last Judgment is whether he has dealt justly with his neighbor" (Shab. 31a). Nor is the mammon of unrighteousness to be placated for charitable or religious purposes (B. Ḳ. 94b; comp. Didascalia in Jew. Encyc. iv. 592; Suk. iii. 1), the Jewish principle being, "A good deed ["miẓwah"] brought about by an evil deed ["'aberah"] is an evil deed" (Suk. 30a). The Jewish idea of righteousness ("ẓedaḳah") includes benevolence (see Charity), inasmuch as the owner of property has no right to withhold from the poor their share. If he does, he acts like Sodom (Abot v. 10; comp. Ezek. xvi. 49); like an idolater (Tosef., Peah, iv. 20); or like a thief (Num. R. v., after Prov. xxii. 20). On the other hand, the Rabbis

decreed, against Essene practise, that no one had a right to give more than the fifth of his possessions to charity (Ket. 50a; 'Ar. 28a; Yer. Peah i. 15b). The twin sister of righteousness is truth, and here too the Ḥasidim were the first to insist that swearing should not be resorted to, but that a man's yea should be yea, and his nay, nay (Ruth R. iii. 18; see ESSENES). "God shall punish him who does not abide by his word" (B. M. iv. 2). "He who prevaricates is as one who worships an idol instead of the God of truth" (Sanh. 92a). One should be careful not to deviate from the truth even in conventionalities or in fun, was the teaching of Shammai (Ket. 17a; Suk. 46b). "Teach thy tongue to say, 'I do not know,' lest thou be entangled in some untruth" (Ber. 4a). "God hates him who speaks with his tongue what he does not mean in his heart." "It was the father of the Canaanites who taught them to speak untruth" (Pes. 113b). "Truth is the signet of God" (Yer. Sanh. i. 18a; see TRUTH).

**Truth and Peace.**

While peace is everywhere recommended and urged as the highest boon of man (Num. R. xi.; Pes. i. 1; 'Uḳ. iii. 12), hatred, quarrelsomeness, and anger are condemned as leading to murder (Derek Ereẓ Rabbah, xi.; Yoma 9b; Yer. Peah i. 16a). The highest principle of ethics, rabbinical as well as Biblical, is holiness, that is, separation from, and elevation above, everything sensual and profane (*i.e.*, everything in animal life that is contaminating or degrading). The words which stand at the head of the principal chapter on ethics in the Mosaic law, "Ye shall be holy: for I the Lord your God am holy" (Lev. xix. 2), are explained (Sifra, Ḳedoshim, i.) as: "Be separated ["perushim"] from a world that is addicted to the appetites and passions of the flesh, in order to sanctify Me by emulating My ways." "Keep away from everything leading to impurity" (Lev. R. xxiv.). "God's holiness is manifested in His punitive righteousness, which consumes wrong and sin" (Tan., Ḳedoshim, ed. Buber, 1, 4). From this principle emanated the necessity of a people consecrated to the service of a holy God (Tan. *l.c.*; Ex. xxii. 3; Lev. xx. 26; Deut. xiv. 2; comp. Mekilta, Sifra, Sifre, and Rabbot on the passages), and the whole Mosaic legislation, with its hygienic and marriage laws, gave a high ethical meaning and purpose to the entire life of the Jew. Similarly the Sabbath holiness (Ex. xx. 8; Mek.; see Pesiḳ. R. 23) lifted domestic and social life to a higher ethical level. The very minute precepts of rabbinical law spiritualized every part of life. So when washing of the hands before and after each meal was made obligatory, it was "to sanctify" the body and the table of the Jew (see ABLUTION). The Sabbath joy was also to be "hallowed" by wine (see ḲIDDUSH).

From the thought of a holy God emanated these four virtues: (a) The virtue of CHASTITY ("zeni'ut" = "bashfulness"; Deut. xxiii. 14; Ned. 20a, after Ex. xx. 20), which shuts the eye against unseemly sights and the heart against impure thoughts (Sifre, Shelaḥ Leka, to Num. xv. 14). Hence R. Meïr's maxim (Ber. 17a): "Keep thy mouth from sin, thy body from wrong, and I [God] will be with thee." (b) The virtue of humility. As God's greatness consists in His condescension (Meg. 31a), so does the Shekinah rest only upon the humble (Mek., Yitro, 9; Ned. 38), whereas the proud is like one who worships another god and drives God away (Soṭah 4b). (c) Truthfulness. "Liars, mockers, hypocrites, and slanderers can not appear before God's face" (Soṭah 42a). (d) Reverence for God. "Fear of God leads to fear of sin" (Ber. 28b), and includes reverence for parents and teachers (Ḳid. 31d; Pes. 22b).

Thus the idea of God's holiness became in rabbinical ethics one of the most powerful incentives to pure and noble conduct. "Thou shalt love the Lord thy God" (Deut. vi. 5) is explained (Sifre, Deut. 32; Yoma 86a) to mean "Act in such a manner that God will be beloved by all His creatures." Consequently Israel, being, as the priest-people, enjoined like the Aaronite priest to sanctify the name of God and avoid whatever tends to desecrate it (Lev. xxii. 32), is not only obliged to give his life as witness or martyr for the maintenance of the true faith (see Isa. xliii. 12, *μάρτυρες*; and Pesiḳ. 102b; Sifra, Emor, ix.), but so to conduct himself in every way as to prevent the name of God from being dishonored by non-Israelites. The greatest sin of fraud, therefore, is that committed against a non-Israelite, because it leads to the reviling of God's name (Tosef., B. Ḳ. x. 15). Desecration of the Holy Name is a graver sin than any other (Yer. Ned. iii. 38b; Sanh. 107a); it is an iniquity which, according to Isa. xxii. 14 (Mek. *l.c.*; Yoma. 86a)—shall never be expiated until death—a tradition strangely altered into the New Testament ("Blasphemy against the Holy Ghost shall not be forgiven unto men") Matt. xii. 31, and parallels). The desire to sanctify the name of God, on the other hand, leads men to treat adherents of other creeds with the utmost fairness and equity (see Yer. B. M. ii. 8c, and SIMEON B. SHETAḤ; and compare GOD, NAMES OF; ḲIDDUSH HA-SHEM). The fundamental idea of Jewish ethics is accordingly that of true humanity, without distinction of race or creed (comp. Sifra, Aḥare Mot, to Lev. xviii. 5). "The righteous" (not "priests, Levites, and Israelites") shall enter "the gate of the Lord" (Ps. cxviii. 20). "It is forbidden to take advantage of the ignorance of any fellow creature, even of the heathen" (Ḥul. 94a; comp. Shebu. 39a; comp. Mak. 24a: "He only dwells in God's tent who takes usury neither from Gentile nor from Jew"). "No one can be called righteous before God who is not good toward his fellow creatures" (Ḳid. 40a). Respect for one's fellow creatures is of such importance that Biblical prohibitions may be transgressed on its account (Ber. 19b). Especially do unclaimed dead require respectful burial (see BURIAL in JEW. ENCYC. iii. 432b: "met miẓwah"). Gentiles are to have a share in all the benevolent work of a township which appeals to human sympathy and on which the maintenance of peace among men depends, such as supporting the poor, burying the dead, comforting the mourners, and even visiting the sick (Tosef., Giṭ. v. 4–5; Giṭ. 64a).

**Ḳiddush and Ḥillul ha-Shem.**

**Ethical Relations.**

The relation between man and woman is in rabbinical ethics based upon the principle of chastity and purity which borders on holiness. It is the

inheritance of the Ẓenu'im, or Ḥasidim, who strove after the highest standard of holiness (see Yer. Yeb. i. 3d; Lev. R. xxiv.; Essenes). No other vice appears to the Rabbis as detestable as obscene speech ("nibbul peh"; Shab. 33a); and of him who is not bashful they say that "his fathers were not among those who received the Law from God on Sinai" (see Woman). This idea of the holiness of the marriage relation is seen in the very name for marriage—"ḳiddushim" = "consecration" (see Frankel, "Grundlinien des Eherechts," p. xxix.; Niddah 71a; Marriage). The relations of children and parents are based upon the principle that God placed the fear and honor due to parents in the same category as those due to Himself, parents being for the child the representatives of God (Ḳid. 30b *et seq.*). The relations of the pupil to the (religious) teacher rank still higher, inasmuch as preparation of his pupil for the life eternal is involved (B. M. ii. 11). "The fear of thy teacher should be like the fear of God" (Abot iv. 12). Reverence is due likewise to all superiors in wisdom, and it should extend to the heart as well as the outward form (Sifra, Ḳedoshim, vii.; see Parents; Reverence; and Teachers).

Tender compassion is enjoined on the master in the treatment of his servant; he should not deprive him of any enjoyment, lest he may not feel that he is of like nature with his master (Sifra, Behar, vii.; Ḳid. 22a, based upon Lev. xxv. 40 and Deut. xv. 16; see Master and Servant; comp. R. Johanan's regard for his servant; Yer. B. Ḳ. viii. 6a, with reference to Job xxxi. 15). Brotherly love extends even to the culprit, who should be treated humanely (Sifre, Deut. 286; Sanh. 52a).

Friendship is highly prized in the Talmud; the very word for "associate" is "friend" ("ḥaber"). "Buy thyself a companion" (Abot i. 6). "Companionship or death" (Ta'an. 23a).

The Biblical commands regarding the treatment of the brute (Ex. xx. 10; Lev. xxii. 28; Deut. xxv. 4; Prov. xii. 10) are amplified in rabbinical ethics, and a special term is coined for Cruelty to Animals ("ẓa'ar ba'ale ḥayyim"). Not to sit down to the table before the domestic animals have been fed is a lesson derived from Deut. xi. 15 (Giṭ. 62a). Compassion for the brute is declared to have been the merit of Moses which made him the shepherd of his people (Ex. R. ii.), while Judah ha-Nasi saw in his own ailment the punishment for having once failed to show compassion for a frightened calf. Trees and other things of value also come within the scope of rabbinical ethics, as their destruction is prohibited, according to Deut. xx. 19 (Shab. 105b, 129a, 140b, *et al.*). A leading maxim of the Rabbis is not to insist on one's right, but to act kindly and fairly "beyond the line of mere justice" ("lifnim mi-shurat ha-din"), in order that "thou mayest walk in the way of good men and keep the paths of the righteous" (Prov. ii. 20; B. M. 83a; Mek., Yitro, to Ex. xviii. 20). R. Simlai summarized the Law in the words: "Its beginning is the teaching of kindness, and so is its ending" (Soṭah 14a).

In this spirit the ethical sayings of the ancient rabbis have been collected into special works, the oldest of which is the mishnaic treatise Pirke Abot, and into the Gemara-like commentary Abot de-Rabbi Natan, into Derek Erez Rabbah and Derek Erez Zuṭa, and into Masseket Kallah. The original part of Tanna debe Eliyahu, which appears to have contained the text and the Gemara commentary of a Mishnat Ḥasidim, belongs to the same class of ethical works of the tannaitic period as does Pirke di Rabbenu ha-Ḳadosh, which begins with a farewell address of Judah ha-Nasi to his children. All these are probably survivals of an ancient Ḥasidean literature, and therefore lay especial stress on the virtues of Essenism, chastity, humility, and saintliness.

**Ethical Literature of the Rabbis.**

It is therefore not merely accidental that the ethical works ("sifre musar") in medieval Jewish literature present the same features of extreme piety, or Ḥasidism, since they were written by German mystics who claimed to be adepts in the Essenic traditions or Cabala coming from older Oriental authorities. The oldest one among these works, belonging to the middle of the eleventh century, bears the title "Ethical Will of R. Eliezer the Great," because it starts with a farewell address of R. Eliezer b. Hyrcanus; but it is really a work of Eliezer B. Isaac of Worms entitled "Orḥot Ḥayyim." The most elaborate and popular ethical work of this kind is the "Sefer Ḥasidim" of Judah b. Samuel, the Ḥasid of Regensburg. His pupil, Eleazar b. Judah of Worms, wrote a halakic-ethical work under the title of "Roḳeaḥ." Asher ben Jehiel wrote an ethical will addressed to his children; so did his son Judah b. Asher (see Wills, Ethical). An anonymous ethical work, under the title of "Orḥot Ẓaddiḳim," which Güdemann believes to have been composed by Lippman Mülhausen, appeared in the fifteenth century in Germany. Abraham ha-Levi Horwitz's "Yesh Noḥalin," at the close of the sixteenth century, and the popular ethical work "Ḳab ha-Yashar," by Hirsh Kaidenower, at the beginning of the eighteenth century, belong to the same class of German ethical works with a tinge of Ḥasidean mysticism. More systematic, though not philosophical, are the ethical works "Menorat ha-Ma'or," by Israel Alnaqua, a large part of which has been embodied in Elijah b. Moses di Vidas' "Reshit Ḥokmah," and the popular "Menorat ha-Ma'or," by Isaac Aboab. Regarding these and other ethical works see Zunz, "Z. G." pp. 122–157, which contains examples of each; also Bäck, "Die Sittenlehrer vom 13ten bis 18ten Jahrhundert," in Winter and Wünsche, "Die Jüdische Literatur," iii. 627–651, where examples are also given; and Abrahams, "Chapters on Jewish Literature," 1899, pp. 189–199. All these medieval ethical books have one characteristic trait: they teach compassion and love for Jew and Gentile alike, and insist on pure, unselfish motives, and on love toward God and man, instead of on hope for paradise.

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K.

——**Philosophical:** The term "Philosophical ethics" is here understood to mean the philosophical principles on which Jewish thinkers endeavored to base the ethics of Judaism. The first of these thinkers was Philo. The discussion of moral questions enters very largely into his writings; and although his treatment is unsystematic, his doctrines can be traced easily. Like almost all other Greek philosophers, Philo considers the end of moral conduct to be the desire for happiness. The so-called external and corporeal "goods," such as wealth, honors, and the like, are only "advantages," not in reality good ("Quod Deterius Potiori Insidiari Soleat," ed. Mangey, pp. 192–193). Happiness, then, must consist in the exercise of, and the actual living in accord with, excellence, and, naturally, in accord with the very highest excellence—namely, with that which is the best in man. This best is the soul, which, being an emanation of the Deity, finds its blessedness in the knowledge of God and in the endeavor to imitate Him as far as possible ("De Migratione Abrahami," i. 456). The opposite of this "summum bonum" is the mental self-conceit which corresponds in the moral sphere to self-love ("Fragmenta," ii. 661). It consists in ascribing the achievements in the domain of morality to man's creative intellect (*νοῦς ποιήτικος*), instead of to the universal mind (Logos). In this Philo is in direct opposition to the Stoics, whose ethical principle he otherwise follows; for according to them man is self-sufficing for the acquisition of the virtues which lead to the "summum bonum." Cain (= "possession") typifies, according to Philo, the self-conceited, who ascribes all to his own mind, while Abel (= "breath") typifies him who attributes all to the universal mind ("De Sacrificiis Abelis et Caini," i. 163). "Complete self-knowledge involves self-despair, and he who has despair of self knows the Eternal" ("De Somnis," i. 629).

**Responsibility and Free Will.**

In order that man may be responsible it is necessary that he should possess the knowledge of right and wrong. In fact nothing is praiseworthy even in the best actions unless they are done with understanding and reason ("De Posteritate Caini," i. 241). Man therefore was endowed with conscience, which is at the same time his accuser, judge, and adviser. Another condition which is essential to man's responsibility is freedom of choice between opposing motives ("De Posteritate Caini," i. 236). Man has a twofold mind: (1) the rational, directed toward the universal, and (2) irrational, which seeks the particular and transient ("De Opificio Mundi," i. 17). The latter, which is the real moral agent, is, in its original condition, morally neutral, and has the choice between good and evil. Therefore praise is reserved for conduct which requires some exertion of the will, and involuntary offenses are blameless and pure.

The source of evil is the body, which plots against the soul ("De Allegoriis Legum," i. 100). Closely connected with the body are the senses and their offspring, the passions, which, although, as a divine gift, they are not evil in themselves, are in antagonism to reason. The highest principle of morality is therefore that taught by Plato and the Stoics; namely, the utmost possible renunciation of sensuality and the extirpation of desire and the passions (*ib.*). This does not mean, however, the adoption of asceticism ("De Abrahamo," ii. 4, 14). Before addicting oneself to a contemplative life he must have discharged the duties toward mankind — toward relatives, friends, members of the tribe, country, and race—and even toward animals.

> "If you see any one," says Philo, "refusing to eat or drink at the customary times, or declining to wash and anoint his body, or neglecting his clothes, or sleeping on the ground in the open air, and in these ways simulating self-control, you should pity his delusions, and show him the path by which self-control may really be attained" ("De eo Quod Deterius Potiori Insidiari Soleat," i. 195).

**Cardinal Virtues.**

Like Plato, Philo recognizes four CARDINAL VIRTUES and considers goodness to be the highest of them. This idea is represented by the river which watered paradise. As this river is said to have divided into four great streams, so goodness comprises four virtues; namely, prudence, fortitude, temperance, and justice ("De Allegoriis Legum," i. 56). Elsewhere Philo describes the chief virtues as piety and humanity ("Human." ii. 39) or as piety and justice ("Prœmiis et Pœnis," ii. 406). Of these piety takes the leading place. It consists in loving God as the Benefactor, or at least fearing Him as the Ruler and Lord ("De Vict. Offer." ii. 257). "A life according to God is defined by Moses as a life that loves God" ("De Post. Caini," i. 228). The virtue of temperance is of great importance. It is typified by the brazen serpent; for if the mind, having been bitten by pleasure, the serpent of Eve, is able to behold the beauty of temperance, the serpent of Moses, and through it to see God, it shall live ("De Allegoriis Legum," i. 80). Closely connected with temperance is self-control, which is also the enemy of pleasure and desire ("De Opificio Mundi," i. 39). As waging war against pleasure, Philo, in opposition to Greek philosophers, considers labor as a means of human progress ("De Sacrificiis Abelis et Caini," i. 168). Fortitude, according to Philo, does not consist in martial but in moral courage (comp. Abot iv. 1). He values prayer greatly, which is the fairest flower of piety; but it must be sincere and inward; for piety does not consist in making clean the body with baths and purifications ("Cherubim," i. 156). Those who mistake bodily mortifications for temperance, and ritual for holiness, are to be pitied ("De eo Quod Deterius Potiori Insidiari Soleat," i. 195).

**Characteristics of Saintliness.**

The four characteristics of a pious soul are hope (which is connected with prayer), joy, peace, and forgiveness. "Behave to your servants," says Philo, "as you pray that God may behave to you. For as we hear them so shall we be heard, and as we regard them so shall we be regarded. Let us show pity for pity so that we may receive back like for like" ("Fragmenta," ii. 672). Philo recognizes the efficacy of repentance. "Never to sin," says he, "is the peculiar quality of God, perhaps also of a divine man; to repent is the quality of a wise man" ("De Profugis," i. 569).

For the doctors of the Talmud, the Saboraim, and the Geonim of the time of Saadia the ruling princi-

ples of life were derived from the current conception of God and of the relation in which the Jewish people stood toward Him. Morality was to these Jewish philosophers the embodied will of God. Their maxim was: "It is not speculation that is essential, but practise"; and for the practise of morality the Jews had to follow the injunctions of the Bible and Talmud. Under the influence of Greek and Arabic philosophy, Jewish thinkers turned their attention to the ethical side of Judaism also, the underlying principles of which they endeavored to systematize and to bring as far as possible into accordance with the ethical teachings of the philosophers. Saadia in several passages of his religio-philosophical work "Ha-Emunot weha-De'ot" deals with ethical questions, as those of free will, providence, and others, and devotes his last chapter to human conduct. That happiness is the result of morality is assumed by him as a fact; the only question for him is, which is the highest virtue leading thereto. Accordingly he points out thirteen different views on the highest virtue, and warns against adopting any one of them. For him the ideal order of life lies in the cooperation of all the legitimate inclinations suggested by the two ruling faculties of the soul, love and aversion, with each inclination in its due place and proportion; the third faculty of the soul, the faculty of discernment (כח הברה) being the judge that is to control the other two. Saadia condemns complete asceticism, and disapproves of the total neglect of the world's pursuits even when such neglect is due to the desire for learning.

**No Moral Philosophy in Talmud.**

However, Saadia's excursion in the field of ethics was of small importance. He touches very slightly upon the qualities which result from the forces of the soul, and thus leaves his readers in the dark as to one-half of the system which he proposes to construct. A system of the principles of ethics, independent of religious dogma or belief, was given by Solomon ibn Gabirol in a special work entitled "Tikḳun Meddot ha-Nefesh" (The Improvement of the Moral Qualities), in which he deals with the principles and conditions of virtue, the goal of life, and the particular circumstances, phenomena, and results of moral conduct. Man is, according to Gabirol, the final object of the visible world. He has two divine gifts in common with angels—speech and reason. Like Plato, Gabirol holds that evil is not innate in man; the immortal and rational soul comes pure from the hands of God; only the vegetative soul is the home of sensual desires, which are the source of all evil. The aim of man therefore must be to restrain his sensual desires to the indefensible minimum. This can be done by the acquisition of knowledge of his own being and of the ultimate cause, and by moral conduct. The qualities of the soul, or the virtues and vices, are ascribed by Gabirol to the five senses, which are constituted by the five humors. As the humors may be modified one by another, so can the senses be controlled, and the qualities of the soul be trained unto good or evil. The goal of human endeavor is to bring about the union of man's soul with the higher world. The more he divests himself of bodily sensuality the nearer his soul approaches to an immediate vision of the highest stages of the spiritual world. Ibn Gabirol's system has the defect of being one-sided, in that it treats only of the five physical senses and not of the intellectual senses, such as perception and understanding, which partake of the nature of the soul.

**Ibn Gabirol's Ethics.**

A system of ethics was propounded by Ibn Gabirol's contemporary, Baḥya ben Joseph ibn Paḳuda, in his work "Ḥobot ha-Lebabot." It has many points in common with the system of Gabirol; but it is more definitely religious in character, and deals more with the practical side of Jewish ethics. Like Ibn Gabirol, Baḥya teaches that man is the final object of this visible world, distinguished alike by his form, activity, and intellect. The aim and goal of all ethical self-discipline he declares to be the love of God. Amid all the earthly attractions and enjoyments, the soul yearns toward the fountain of its life, God, in whom alone it finds happiness and joy. Study and self-discipline are the means by which the soul is diverted from the evil passions. The standard of morality is the Law; but one must penetrate into the sentiments embodied in the 613 precepts which show the "via media," equally removed from sensuality and from contempt of the world, both of which are abnormal and injurious. Like Philo, Baḥya values hope highly, and shares the opinion of Ibn Gabirol that humility is the highest quality of the soul; it causes its possessor to be gentle toward his fellow men, to overlook their shortcomings, and to forgive injuries. The characteristic feature of Baḥya's ethical system is his tendency toward asceticism, which, although not directly advocated, may be seen in every line. He recommends fasting, withdrawal from the world, and renunciation of all that is not absolutely necessary.

**Baḥya's Ethics.**

Abraham bar Ḥiyya followed Baḥya. In his homily in four chapters on repentance, entitled "Hegyon ha-Nefesh," he divides the laws of Moses, to correspond with the three classes of pious men, into three groups, namely: (1) the Decalogue, the first commandment of which is merely an introduction accentuating the divine origin and the eternal goal of the Law; (2) the group of laws contained in the second, third, and fourth books of Moses, intended for the people during their wandering in the desert or during the Exile, to render them a holy congregation; (3) the Deuteronomic legislation, intended for the people living in an agricultural state and forming a "kingdom of justice." All these laws are only necessary while sensuality prevails; but in the time of the Messianic redemption, when the evil spirit shall have vanished, no other laws than those given in the Decalogue will be necessary. The note of asceticism is still more accentuated in the "Hegyon ha-Nefesh" than in "Ḥobot ha-Lebabot," and Abraham bar Ḥiyya went so far as to praise celibacy, which is in direct opposition to the law of Moses. According to Ḥiyya, the non-Jew may attain as high a degree of godliness as the Jew ("Hegyon ha-Nefesh," 8a).

**Abraham bar Ḥiyya.**

As the firm adversary of any kind of speculation,

Judah ha-Levi is not much concerned with ethical philosophy; and when, under the influence of his time, he treats philosophically some ethical questions, such as free will, rewards, and punishment, he follows the beaten tracks of his predecessors, especially Saadia. The versatile Abraham ibn Ezra in his "Yesod Moreh" laid down the important doctrine that the fundamental moral principles which relate to all times and peoples were "known by the power of the mind before the Law was declared by Moses," or, in other words, ethical laws are universal (comp. Kant's "Categorical Imperative"). He furthermore declared that the motive leading to right acting was internal.

**The Ethics of Maimonides.**

A new departure in the field of ethics was taken by Maimonides. As in metaphysics, he closely follows Aristotle. Maimonides' ethical views are to be found in his introduction and commentary to Abot, in various passages of the "Sefer ha-Mizwot," and in his "Yad ha-Ḥazaḳah," especially in the "Hilkot De'ot" and "Hilkot Teshubah." In Maimonides' opinion ethics and religion are indissolubly linked together, and all the precepts of the Law aim either directly or indirectly at morality ("Peraḳim," iv.; "Moreh Nebukim," iii. 33). The final aim of the creation of this world is man; that of man is happiness. This happiness can not consist in the activity which he has in common with other animals, but in the exercise of his intellect which leads to the cognition of truth. The highest cognition is that of God and His unity; consequently the "summum bonum" is the knowledge of God, not through religion, but through philosophy. This is in accordance with the teachings of the philosopher and, according to Maimonides, of the prophet Jeremiah, who praises (ix. 23) neither bodily perfection, nor riches, nor ethical perfection, but intellectual perfection. The first necessity in the pursuit of the "summum bonum" is to subdue sensuality and to render the body subservient to reason. In order that man should be considered the aim and end of the creation of this world he must be perfect morally and intellectually. Neither the wise lacking virtue nor the virtuous lacking knowledge can be perfect. Virtue and vice have their source in the five faculties of the soul: the nutritive, the sensitive, the imaginative, the appetitive, and the deliberative. The soul is to the intellect what matter is to form: it is susceptible to both good and evil, according to the choice made by the deliberative faculty. Human excellence is either of the appetitive faculty (moral virtues); or of the deliberative faculty (intellectual virtues).

**Moral and Intellectual Virtues.**

The appetitive virtues are numerous, and include courage, temperance, magnanimity, truthfulness, etc. The vices of the appetitive faculty consist in the opposites of the appetitive virtues; for instance, cowardice and rashness are the opposite extremes of courage), and both are vices. However, to make virtue deserving of praise and vice deserving of blame there must be deliberate preference. Man possesses a natural capacity for judging good and evil, and he is perfectly free in his choice (see Free-Will). Therefore the rewards or punishments promised for the observance or infraction of the precepts fall also upon him who has not been forewarned by revelation or religion. Intellectual perfection is to be reached by the study of philosophy, beginning with the preparatory study of mechanics and mathematics. Maimonides distinguishes seven degrees in the religious and intellectual development of man; the lowest being that of barbarism, the highest that of the true knowledge of God, attained only when one's intellectual energy is so predominant that all the coarser functions of the body are held in abeyance.

These are the main principles upon which Maimonides based the general ethical system of Judaism. They are essentially those of Aristotle, but clad in a Jewish garb and supported by quotations from the Bible and Talmud. In the field of personal ethics Maimonides established rules deduced from the teachings of the Bible and of the Rabbis. These rules deal with man's obligations to himself and to his fellow men. To the obligations of man to himself belong the keeping of oneself in health through leading a regular life, by seeking medical advice in sickness, by observing cleanliness of the body and of clothing, by earning a livelihood, etc. The requisites for the soundness of the soul are peace (contentment), moderation in joy and in grief. Maimonides considers as a noble characteristic of the soul the disinclination to receive presents. Pity is a generous quality of the soul. To develop this sentiment the Law forbade cruelty to animals. Mutual love and sociability are necessary for men. The sentiment of justice prescribed by the Law consists in respecting the property and honor of others even though they be one's slaves.

Shem-Ṭob Falaquera wrote four works on various ethical questions, namely: "Iggeret Hanhagat ha-Guf weha-Nefesh," on the control of the body and the soul; "Ẓeri ha-Yagon," on resignation and fortitude under misfortune; "Reshit Ḥokmah," treating of moral duties; "Sefer ha-Ma'alot," on the different degrees of human perfection. In all these works Shem-Ṭob followed closely the teachings of Maimonides.

Ethics occupies a prominent place in the Cabala. According to the cabalists, moral perfection of man influences the ideal world of the Sefirot; for although the Sefirot expect everything from the En Sof, the En Sof itself is dependent upon man: he alone can bring about the divine effusion. The dew that vivifies the universe flows from the just. By the practise of virtue, by moral perfection, man may increase the outflow of heavenly grace. Even physical life is subservient to virtue. This, says the Zohar, is indicated in the words "for the Lord God had not caused it to rain" (Gen. ii. 5), which mean that there had not yet been beneficent action in heaven because man had not yet given the impulsion.

**In the Cabala.**

The necessary requirements for deserving the title of "just" are love of God, love of man, truth, prayer, study, and fulfilment of the precepts of the Law. Love of God is the final object of the being of the soul. "In love is found the secret of the divine unity; it is love that unites the higher

and lower stages, and that lifts everything to that stage where all must be one" (Zohar ii. 216a). The life beyond is a life of complete contemplation and complete love. Love, which by the action of the Sefirah "Grace" spreads order and harmony in the ideal world, must also bring order and harmony into the earthly world, especially into the society of man. Truth is the basis of the world. To use the very words of the cabalists, it is the great seal by which the human spirit was engraved on matter; and as an earthly king likes to see his effigy on the coins of his realm, the King of the universe likes to see the stamp of truth on man. In the act of prayer the body cooperates with the soul, and by this the union of this world with the ideal is effected. The divine wisdom which governed the creation of the world finds its expression in human knowledge. Accordingly, knowledge of the Law, in its ethical as well as religious aspects, is a means toward influencing the ideal world. Moreover, through study man escapes the seductions of evil. Evil lies in matter, and is conscious of itself; therefore it can be conquered. Evil is necessary, for without it there can be no good. The Zohar says that every man should so live that at the close of every day he can say, "I have not wasted my day" (i. 221b).

**The Virtues of the Just.**

The later philosophic writers, *e. g.*, Gersonides and Albo, mainly repeat the ethical views of Maimonides till the epoch-making appearance of SPINOZA, who neither in source nor in influence is strictly Jewish.

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——**Modern:** Under this heading it is proposed to treat of the agreements and differences between the concepts and theories and the resulting practises of Jewish ethics and those of the main ethical schools of modern times. The fundamental teachings of Judaism base ethics on the concept that the universe is under purpose and law—that is, that it constitutes a moral order, created and guided by divine will, a personal God, in whom thought, will, and being are identical and coincident, and who therefore is the All-Good, his very nature excluding evil. Man, "created in the image of God," is a free moral agent, endowed (1) with the perception which distinguishes right from wrong, right being that which harmonizes with the moral order of things and serves its purposes, wrong being that which is out of consonance with this order and would conflict with and oppose it; and (2) with the will and the power to choose and do the right and eschew and abandon the wrong.

The moral law, therefore, is autonomous; man finds it involved in his own nature. Man being composed of body and soul, or mind, moral action is not automatic or instinctive. It has to overcome the opposition arising from the animal elements (appetites, selfishness), which are intended to be under the control, and serve the purposes, of the mind and soul. Recognition of right, the resolve to do it, and the execution of this resolve, are the three moments in the moral act. The impelling motive is not what outwardly results from the act (reward or punishment), but the desire and intention to be and become what man should and may be. Man thus is a moral personality, as such able to harmonize his conduct with the purposes of the All, and through such concordance lift his individual self to the importance and value of an abiding force in the moral order of things. Every man is and may act as a moral personality; the "summum bonum" is the realization on earth of conditions in which every man may live the life consonant with his dignity as a moral personality. This state is the "Messianic kingdom" (מלכות שמים). The assurance that this kingdom will come and that right is might has roots in the apprehension of the universe and the world of man as a moral cosmos. Israel, by virtue of being the historic people whose genius flowered (1) in the recognition of the moral purposes underlying life and time and world (see GOD), and the ultimate (באחרית היכים) triumph of right over wrong, as well as (2) in the apprehension of man's dignity and destiny as a moral personality, derives from its history the right, and is therefore under obligation, to anticipate in its own life the conditions of the Messianic fulfilment, thus illustrating the possibility and potency of a life consonant with the implications of the moral order of things, and by example influencing all men to seek and find the aim of human life in the ambition to establish among men the moral harmonies resulting from the recognition that man is a moral personality, and that the forces of the universe are under moral law.

**I.** Jewish ethics, then, differs from the Christian in insisting that man, now as in the beginning, still has the power to discern between right and wrong and to choose between them. The consciousness of sin, and the helplessness of the sinner, are not taught or recognized. Therefore Jewish ethics is not tinged with quietism or Asceticism. Resignation and submission are not among the tendencies it fosters or justifies. Resistance to evil, and its discomfiture by remedial and positive good, is the keynote of Jewish morality, individual as well as social. Pessimism and optimism alike are eliminated by a higher synthesis; the former as negative of the inherent godliness (or morally purposed creation) of the universe and the essential worthiness of human life, the latter as ignoring the place assigned to man in the economy of things, and, with its one-sided insistence that "whatever is, is right," paralyzing man's energies. Meliorism, the conscious effort at improvement, perhaps expresses the character of Jewish ethics.

**Intuitional.**

**II.** Neither is Jewish ethics on the same plane as the common-sense moralism of Shaftesbury and Hutcheson, or that of Wolff and the school of the "Aufklärungsphilosophie." Theirs is a system of moral hedonism, which reduces the moral life to an equation in happiness, gross or refined, sensual or spiritual. The desire for happiness is not the true basis of ethics. Nor is it true, as insisted on by this school, that happiness, except in the sense of the feeling of inner harmony with the implications and obligations of human personality, attends moral action as does effect follow upon cause. Like all hedonism, that of the moralists, too, verges on utilitarianism, the theory that what is useful (to oneself, or to the greater number) is moral. In the modification of the original equation between utility and morality, which makes the "happiness of the greater number" the test of goodness and the motive of moral action, utilitarianism has virtually abandoned its main contention without explaining why, in cases of conflict between individual interest and the welfare of the greater number, the individual should forego his immediate or ultimate advantage; for the contention that egotism always is shortsighted, reaching out for immediate and cheaper pleasure at the loss of remoter but more precious advantages, virtually denies the efficiency of utilitarianism as normative of human conduct and relations. Jewish ethics does not deny that spiritual pleasure is a concomitant of moral action, nor that moral conduct leads to consequences redounding to the welfare of society. But, contrary to the doctrine of hedonism and utilitarianism, Jewish ethics does not regard these attending feelings or resulting consequences as other than morally inconsequential. They are not proposed as motives or aims. In other words, worthiness (holiness) is the aim and the test of moral conduct, according to Jewish ethical teaching.

**Autonomous.**

This reveals how far Jewish ethics agrees with that of Kant, who more than any other has left his impress upon modern ethical thought. Kant, in insisting that no ulterior purpose should determine human action—going even to the extreme of holding that the degree of repugnance which must be overcome, and the absence of pleasure and delight, alone attest the moral value of a deed—was moved, on the one hand, by his dissent from the shallow "hedonism" of the "moralists" (intuitionalists), and on the other by a psychology still under the influence of the Christian dogma of original sin. Nothing is good but the "good will." But man's will is not naturally good. The "good" man, therefore, must struggle against his natural inclination. The absence of gratification, the amount of the unwillingness overcome, are indicative of the goodness of the will. Christian and hedonistic predications of rewards and punishments (temporal or eternal), for good and evil conduct respectively, led Kant to the demand that purpose be eliminated altogether from the equation of moral conduct. Jewish ethics shares with Kant the insistence that consequences, temporal or eternal, shall not determine action. But the psychology upon which Jewish ethics is grounded recognizes that while pleasure and delight, or social utility, are not to be lifted into the potencies of motives, they are possible results and concomitants of moral action. As with Kant, Jewish ethics is based on the solemnity and awfulness of the moral "ought," which it regards as the categorical imperative, implied and involved in the very nature of man.

But Jewish ethics sees in this immediate fact of human consciousness and reason a relation, beyond the human, to the essential force of the universe (God). Because man is created in the image of God he has, with this consciousness of obligation, "conscience," the sense of harmony, or the reverse, of his self with this essential destiny of man. The fundamental maxim of Jewish as of Kantian ethics insists upon such action as may and should be imitated by all. But in Jewish ethics this applicability is grounded on the assurance that every man, as God's image, is a moral personality, therefore an agent, not a tool or a thing. Equally with Kant, Jewish ethics insists on the autonomy of the moral law, but it does this because this moral law is in God and through God; because it is more inclusive than man or humanity, having in itself the assurance of being the essential meaning and purpose of all that is realizable. It is not a mere "ought" which demands, but a certainty that man "can" do what he "ought to do," because all the forces of the universe are attuned to the same "ought" and are making for righteousness. This view alone gives a firm basis to the moral life. It gives it both reality and content. The categorical imperative as put by Kant is only formal. Jewish ethics fills the categorical imperative with positive content by holding that it is man's duty as determined by the ultimate destiny of the human family, and as purposed in the moral order of things, to establish on earth the Messianic kingdom, or, in Christian ethics, "the community of saints," the "kingdom of God."

**III.** Jewish ethics deduces and proclaims its demands from the freedom of man's will. Determinism in all its varieties denies human freedom for the following reasons:

(1) Because the "soul" is dependent upon, and therefore controlled and limited by, the body. The contention of the determinists has not been proved. The material elements are substrata of the human person; as such they are factors of his being. But the "soul" or "will" nevertheless has the power to resist and neutralize the effects of the material factors. The latter, within certain extent, hamper or help; but whether increasing the difficulties or not, which the "will" encounters in asserting itself, the material elements may be and are under the will's control, even to their destruction (*e. g.*, in suicide). The materialistic constructions have not weakened the foundations of Jewish ethics.

**Free Will.**

(2) Because empirically invariable regularity of human action has been established by moral statistics. At most the tables of moral statistics prove the influence of social conditions as brakes or stimuli to human will-power; but, confronted by the crucial question, Why does one individual and not another commit the (irregular) act? the theory fails ignominiously. It does not prove that social conditions are permanent. Man has changed them at his own will under deeper insight into the law of his moral rela-

tions to other men. Hence the arguments derived from moral statistics do not touch the kernel of the Jewish doctrine of the moral freedom of man.

(3) Because will is determined by motives, and these arise out of conditions fixed by heredity and environment. The utmost this contention establishes is that men are responsible for the conditions they bequeath to posterity. These conditions may render difficult or easy the assertion of the will in the choice of motives, but they can not deprive the will of the power to choose. Environment may at will be changed, and the motives arising from it thereby modified. Jewish ethics is not grounded on the doctrine of absolute free will, but on that of the freedom of choice between motives. Man acts upon motives; but education, discipline, the training of one's mind to recognize the bearing which the motives have upon action and to test them by their concordance with or dissonance from the ideal of human conduct involved in man's higher destiny, enable man to make the better choice and to eliminate all baser motives. Even conceding the utmost that the theory of determining motives establishes, Jewish ethics continues on safe ground when predicating the freedom of the human will.

(4) Because human freedom has been denied on theological grounds as incompatible with the omnipotence and prescience of God (see LUTHER; MANICHEANS; PREDESTINATION; comp. Koran, sura xvii.; D. F. Strauss, "Die Christliche Glaubenslehre," i. 363: Spinoza's "immanent" God). The difficulties of the problem have been felt also by Jewish philosophers (see Stein, "Das Problem der Willensfreiheit"). Still, the difficulties are largely of a scholastic nature. Jewish ethics gives man the liberty to range himself on the side of the divine purposes or to attempt to place himself in opposition to them. Without this freedom moral life is robbed of its morality. Man can do naught against God except work his own defeat; he can do all with God by working in harmony with the moral purpose and destiny underlying life.

**IV.** Jewish ethics is not weakened by the theories that evolution may be established in the history of moral ideas and practise; that the standards of right and wrong have changed; and that conscience has spoken a multitude of dialects. Even the theory of Spencer and others that conscience is only a slow accretion of impressions and experiences based upon the utility of certain acts is not fatal to the main principles of the Jewish ethical theory. Evolution at its best merely traces the development of the moral life; it offers no solution of its origin, why man has come to develop this peculiar range of judgments upon his past conduct, and evolve ideals regulative of future conduct. Human nature, then, in its constitution, must have carried potentially from the beginning all that really evolved from and through it in the slow process of time. Man thus tends toward the moralities, and these are refined and spiritualized in increasing measure. Jewish ethics is thus untouched in its core by the evolutional method of treatment of the phenomena of the moral life of man.

**Relation to Evolutionist Ethics.**

**V.** Jewish ethics and Jewish religion are inseparable. The moral life, it is true, is not dependent upon dogma; there are men who, though without positive dogmatic creeds, are intensely moral; as, on the other hand, there are men who combine religious and liturgical correctness, or religious emotionalism, with moral indifference and moral turpitude. Furthermore, the moral altitude of a people indicates that of its gods, while the reverse is not true (Melkarth, Astarte, Baal, Jupiter, reflect the morality of their worshipers). Nevertheless, religion alone lifts ethics into a certainty; the moral life under religious construction is expressive of what is central and supreme in all time and space, to which all things are subject and which all conditions serve. God is, in the Jewish conception, the source of all morality; the universe is under moral destiny. The key to all being and becoming is the moral purpose posited by the recognition that the supreme will of the highest moral personality is Creator and Author and Ruler of All. In God the moral sublimities are one. Hence the Jewish God-concept can best be interpreted in moral values (see God's thirteen MIDDOT). Righteousness, love, purity, are the only service man may offer Him. Immorality and Jewish religiosity are mutually exclusive. The moral life is a religious consecration. Ceremonies and symbols are for moral discipline and expressive of moral sanctities (see M. Lazarus, "Jüdische Ethik"). They appeal to the imagination of man in a way to deepen in him the sense of his moral dignity, and prompt him to greater sensitiveness to duty.

**Based on Religion.**

**VI.** The ethical teachings of religion alone, and especially the Jewish religion, establish the relation of man to himself, to his property, to others, on an ethical basis. Religion sets forth God as the Giver. Non-religious ethics is incompetent to develop consistently the obligations of man to live so that the measure of his life, and the value and worth of all other men, shall be increased. Why should man not be selfish? Why is Nietzsche's "overman," who is "beyond good and evil," not justified in using his strength as he lists? Religion, and it alone, or a religious interpretation of ethics makes the social bond something more comprehensive than an accidental and natural (material) compact between men, a policy, a prudential arrangement to make life less burdensome; religion alone makes benevolence and altruism something loftier than mere anticipatory speculations on possible claims for benefits when necessity shall arise, or the reflex impulse of a subjective transference of another's objective misery to oneself, so that pity always is shown only to self (Schopenhauer). Religion shows that as man is the recipient of all he is and has, he is the steward of what was given him (by God) for his use and that of all his fellow men.

**Religious Basis Necessary.**

On this basis Jewish ethics rests its doctrines of duty and virtue. Whatever increases the capacity of man's stewardship is ethical. Whatever use of time, talent, or treasure augments one's possibilities of human service is ethically consecrated. Judaism, therefore, inculcates as ethical the ambition to develop physical and mental powers, as enlargement of

service is dependent upon the measure of the increase of man's powers. Wealth is not immoral; poverty is not moral. The desire to increase one's stores of power is moral provided it is under the consecration of the recognized responsibility for larger service. The weak are entitled to the protection of the strong. Property entails duties, which establish its rights. Charity is not a voluntary concession on the part of the well-situated. It is a right to which the less fortunate are entitled in justice (צדקה). The main concern of Jewish ethics is personality. Every human being is a person, not a thing. Economic doctrine is unethical and un-Jewish if it ignores and renders illusory this distinction. Slavery is for this reason immoral. Jewish ethics on this basis is not individualistic; it is not under the spell of other-worldliness. It is social. By consecrating every human being to the stewardship of his faculties and forces, and by regarding every human soul as a person, the ethics of Judaism offers the solution of all the perplexities of modern political, industrial, and economic life. Israel as the "pattern people" shall be exponential, among its brothers of the whole human family, of the principles and practises which are involved in, pillared upon, and demanded by, the ethical monotheism which lifts man to the dignity of God's image and consecrates him the steward of all of his life, his talent, and his treasure. In the "Messianic kingdom," ideally to be anticipated by Israel, justice will be enthroned and incarnated in institution, and this justice, the social correlative of holiness and love, is the ethical passion of modern, as it was of olden, Judaism.

K. E. G. H.

**ETHICS OF THE FATHERS.** See ABOT.

**ETHIOPIA:** The translation in the Authorized Version, following the ancient versions, of a name covering three different countries and peoples, viz.: (1) Ethiopia proper; (2) parts of northern Arabia; and (3) the regions east of Babylonia. See CUSH for this name and the problems involved.

The versions, beginning with the Septuagint, did not know any other country than Kûsh (Egyptian, "Ko[']sh"), that is, Nubia south of Egypt. In the Bible "Cush," the son of Ham and brother of Mizraim (Egypt; Gen. x. 6; I Chron. i. 8), evidently means the ancestor of the Nubians. Originally the Egyptians used the name Ko[']sh only of tribes living south of the second cataract, extending it after 1500 B.C. to the whole valley of the Nile south of Egypt; never, however, to the highlands of Abyssinia, which, by a late literary usurpation, and much to the confusion of modern scholars, acquired the name "Ethiopia."

The Greeks often included under the term "Ethiopians" (dusky-faced ones) all nations of eastern or central Africa, but designated as Ethiopia proper the Nile valley from Syene (compare Ezek. xxix. 10) to the modern Khartum. The inhabitants of this country were more or less pure negroes. Isa. xviii. 2 (R. V.) calls them "tall and smooth"; but it is very doubtful if that obscure description of a land "rustling with wings, which is beyond the rivers of Ethiopia" (*ib.* xviii. 1), could mean Nubia.

Those barbarous tribes were at an early period tributary to the Pharaohs who made the northern part of the country a real Egyptian province after 2000 B.C., and the southern half after 1600. The viceroys of this province became independent about 1000 B.C. Napata and Meroe were the capitals. The Ethiopian kings occupied Thebes about 800, and P'ankhy attempted to conquer the whole of Egypt some fifty years later; but actual possession could only be effected by Shabako about 700. After Shabatako, the third Ethiopian Pharaoh, Taharḳô came to the throne (the Tirhaka of II Kings xix. 9 and Isa. xxxvii. 9). His meddling with Syrian affairs caused the Assyrian conquest of Egypt, which country he and his successor, Tanut-amon (Tandamani), were unable to regain permanently (compare Nahum iii.; Isa. xx. 3). Cambyses fulfilled the threat of Ezek. xxx. 4, and made Ethiopia tributary (compare Esth. i. 1, viii. 9; I Esd. iii. 2). About 210 King Ergamenes broke the power of the high priests of Amon, who, by means of their oracles had virtually been rulers until this time.

Under Augustus a violation of the Roman frontier at Syene caused the punitive expedition of Petronius and the destruction of Napata. A few miserable remnants of the kingdom and of ancient Egyptian culture existed in Meroe for a while; the wild tribes of the Nobades and Blemmyans took the place of the Ethiopians, whose language and race are usually assumed to be represented by the modern Nubas.

The Bible, furthermore, mentions Ethiopia as the type of a remote land (Ps. lxviii. 31, lxxxvii. 4; Amos ix. 7; Zeph. ii. 12, iii. 10; Dan. xi. 43). Isa. xliii. 3 seems to imply Ethiopia's wealth, probably in gold, precious stones, etc. (compare Job xxviii. 19, "the topaz of Ethiopia"; Isa. xlv. 14, "the merchandise of Ethiopia"). Ethiopian mercenaries in Egypt are mentioned in Jer. xlvi. 9. See also CUSH.

E. G. H. W. M. M.

**ETHNARCH** (*ἐθνάρχης* = "chieftain"): In the Greco-Roman world, one that stood at the head of any community, though not an independent ruler. The Hebrew word "rosh" (ראש), especially in the Biblical works of the post-exilic time, had perhaps a meaning related to "ethnarch" (Nestle, in Stade's "Zeitschrift," xv. 288; Schrader, "K. A. T." 3d ed., p. 310). The obscure *Σαραμέλ* (I Macc. xiv. 28) is probably merely the Hebrew title of Simeon (שר עם אל = "prince of the people of God"), who bore this title in addition to that of high priest. He was called both "strategos" and "ethnarch" (*ib.* xiv. 47). The title *Σαρβὴθ Σαβαναιέλ*, given by Origen to the Book of the Maccabees, would then mean שרביט שר עם אל (= "scepter of the prince of the people of God"), referring to Judas Maccabeus, the chief hero of the book. It would follow from this that there were two ethnarchs even in this period: Judas Maccabeus and Simeon. Josephus calls the latter "ethnarch," probably following the Book of Maccabees ("Ant." xiii. 6, § 7). Yet Willrich, not without reason, considers this statement to be erroneous ("Judaica," p. 83).

The title "ethnarch" was officially given to Hyrcanus II., though Pompey refused him the crown ("Ant." xx. 10, § 4). Hyrcanus' title, as given in a document of Cæsar, was "high priest and ethnarch," and his children were to be designated in the same way (xiv. 10, § 2; xiv. 8, § 5). Herod the Great also is called *ἐθνάρχης* on a coin (Eckhel, "Doctrina

Nummorum," i., iii. 484), although Saulcy, Levy, and others, ascribe this coin to Archelaus. Herod's son Archelaus was deemed unworthy of the title of "king," and received simply that of "ethnarch" ("Ant." xvii. 11, § 4; "B. J." ii. 6, § 3).

The head of the Jewish community of Alexandria had the title of "ethnarch" (Strabo, in "Ant." xiv. 7, § 2), and was probably identical with the ALABARCH. This may be gathered from a decree of Claudius permitting the succession of ethnarchs (*ib.* xix. 5, § 2). But Philo says expressly that at the time of Augustus the gerusia took over the functions of the "genarch" ("In Flaccum," § 10), and γενάρχης here is doubtless equivalent to ἐθνάρχης. Philo must refer to some interval during which, the permission of Augustus not having been obtained, no ethnarch could be appointed. At Damascus the Nabatæan king Aretas IV. had an ethnarch at the time of the apostle Paul (II Cor. xi. 32); yet there is no reason for regarding this dignitary as at the head of the Jews of that city, as does Grätz ("Gesch." 4th ed., iii. 371), following earlier scholars, for the chieftain or sheik of some tribe of nomads is meant (Schürer, "Gesch." 3d ed., ii. 83).

In an epitaph at Smyrna the Jewish community is called "people" (ἔθνος) of the Jews (Reinach, in "R. E. J." vii. 161–166); hence the head of this community must have had the title of "ethnarch" (comp. Suidas, *s.v.* ἔθνος). Origen ("Epist. ad Africanum," § 14) calls the patriarch of the Jews of Palestine "ethnarch," ascribing to him great power; but this seems merely an alternative for "patriarch."

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G. S. KR.

**ETHNOLOGY.** See BIBLICAL ETHNOLOGY.

**ETIQUETTE:** Rules governing intercourse in polite society. Such rules are supposed by the Rabbis to have been laid down by the Bible itself. Moses modestly uses the plural in saying to Joshua, "Choose for *us* men and go fight with Amalek" (Ex. xvii. 9, Hebr.), though he referred only to himself. The obeisance of Abraham as he "bowed himself toward the ground" and said to each of his visitors, "My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant," is a form of Oriental politeness, and is recorded as a model of address even when coming from a greater man to one who occupies a lesser station (Gen. xviii. 2–3). The gallantry displayed by Eliezer toward Rebekah, by Jacob toward Rachel, and by Moses to the daughters of Jethro are instances of respectful behavior toward women. The appeal of Abigail to David is an example of courtly address (I Sam. xxv.), as is also that of the "wise woman" of Tekoah (II Sam. xiv.). The suavity of Queen Esther toward Ahasuerus in her desire to counteract the influence of Haman (Esth. v.) is also distinguished by good breeding. The command is given to rise before the aged and to honor the elder (Lev. xix. 32). When a rabbi enters the bet ha-midrash or synagogue it is customary for the congregation to rise until he occupies his seat. For reverence to parents see HONOR and PARENTS.

In rabbinical literature the term "derek erez" (the way of the world) comprises among other things etiquette, that is, good breeding, dignified behavior, urbanity, and politeness. A general rule is laid down by R. Eliezer: "One from whose mouth the words of the Torah do not pass can not conduct himself according to the rules of etiquette" (Kallah, ed. Coronel, 1b, Vienna, 1864).

An introduction is necessary before dining with a stranger, or sitting in judgment, or affixing a signature with another witness to a document (Sanh. 23a; comp. Derek Erez Zuta v.).

A person to be spoken to must first be called by his name; even the Lord first "called" unto Moses and then "spake" unto him (Yoma 4b). But a parent or a teacher must not be called by name. Gehazi was visited with leprosy for naming Elisha (Sanh. 100a; comp. II Kings viii. 5). The principle "ladies first" has Biblical authority according to the Rabbis. The most important message of Moses to prepare the Israelites for the reception of the Torah on Mount Sinai was addressed first to the women and then to the men ("Thus shalt thou say to the house of Jacob [women], and tell the children of Israel [men]": Ex. xix. 3, according to Mekilta, *ib.* 2 [ed. Friedmann, p. 62b]).

**Modes of Address.**

Written communications usually begin "With the help of God," giving the week-day, day of the month, and year from Creation. Letters are addressed in the choicest terms of endearment, honor, or respect. Religious questions were sent to Hai Gaon addressed "our lord"; a letter to a representative rabbi styled him "the king among the rabbis," "the prince in Israel," "the commander in Law," "the famous governor," or "the great light." To women were applied such forms as "to the virtuous woman"; "the crown of her husband"; "blessed shall she be above the women of the tent" (Judges v. 24; see TITLES). The personal name generally follows the titles, even in case of a parent or a teacher. After the name is added "may his light ever shine" or "long may he live."

Letters written in the third person became the proper form in the eighteenth century among the German Jews. The addressee is referred to as "his highness," "his honor," or "the honor of his learning." The communication concludes with an expression of affection and respect, and a wish for the addressee's good health, peace, and prosperity. A rabbinic signature is sometimes preceded with the words "the little" or "who rests here among the holy congregation." A letter of introduction begins with "The deliverer of this writing" (המוכ"ז). One must be careful not to blot his writing, and should answer his correspondents promptly ("Reshit Ḥokmah," ed. Constantinople, 1736, p. 300a).

Regular visiting was not generally indulged in except in the case of some worthy object; but it was a duty to visit the sick and to console the bereaved. The Rabbis visited one another very often for the purpose of learning. The custom of visiting the prophet on every new moon, or even on every Sabbath, is adduced from the question asked the Shunammite (II Kings iv. 23). Hence a scholar should visit his teacher every holiday (R. H. 16b). Johanan, when he visited his master R. Ḥanina, used

to make a stir (by ringing a bell) before he entered, in compliance with the Scriptural injunction, "his sound shall be heard when he goeth in unto the holy place" (Ex. xxviii. 35; Lev. R. xxi.; see Rashi to Ps. 112a). The answer "yes" to a knock on the door does not mean "enter," but "wait" (B. Ḳ. 33a). Ben Sira is quoted in the Talmud as saying, "One must not suddenly enter his neighbor's house"; to which R. Johanan added, "not even his own house" (Niddah 16b; comp. Ecclus. [Sirach] xxi. 22).

**Meals.**

There are numerous regulations for etiquette at meals. Moses fixed the hours for dinner and breakfast: "This shall be when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full" (Ex. xvi. 8; Yoma 75b). One who eats in the street is like a dog, and some say is incapacitated as a witness (Ḳid. 40b). One shall not bite off a piece of bread and offer the rest to his neighbor, nor offer his neighbor a drink from the cup from which he has drunk first. Not even shall a teacher let his pupil drink water out of the vessel which has just been touched by his own lips, until he has spilled some of the water from the top (Tamid 27b).

Anything that causes expectoration or an odor should not be eaten in company (Ket. 40a). Once Rabbi ha-Nasi, lecturing before his disciples, smelled garlic and requested the offender to leave. R. Ḥiyya, however, rather than put the transgressor to shame, caused the session to be suspended (Sanh. 11a). Etiquette prohibits eating the last morsel on the table or platter, but the pot may be emptied (*ib.* 92a; 'Er. 53b). Ben Sira teaches to "Eat as becometh a man. . . . And eat not greedily. . . . Be first to leave off for manners' sake; . . . and if thou sittest among many, reach not out thy hand before them" (Ecclus. [Sirach] xxxi. 16–18).

**Banquets; Toasts.**

Invitations, as to a feast, were extended to even slight acquaintances by special messengers. In some instances the messenger mistook the name and called on the wrong person. Thus Bar Kamẓa was mistaken for Kamẓa, which error, it is claimed in the Talmud, was the original cause of the destruction of Jerusalem (Giṭ. 55b). In later times the beadle acted as the messenger, and usually invited every member of the congregation. The evil effect of such wholesale receptions was to make entertainment very expensive. The congregation of the expelled Spanish Jews (1492) who settled in Fez adopted in 1613 stringent measures to check excessive feasting ("Kerem Ḥamar, ii. § 94, Leghorn, 1169), "One guest must not invite another" (B. B. 98b; Derek Ereẓ Zuṭa viii.; comp. Ben Sira xxxi.).

The custom of appointing one as the head of a feast (probably as toast-master) is mentioned by Ben Sira: "Have they made thee ruler of a feast? Be not lifted up; be thou among them as one of them" (Ecclus. in [Sirach] xxxii. 1). The guests drank wine to one another's health. "Wine and health to the lips of the rabbis and their disciples" was the formula of the toast for rabbis; in ordinary gatherings, "Le-ḥayyim" (To your health). After saying grace, toasts were given in honor of the host, his parents, wife, and children, or on other occasions in honor of the bride and groom or the "ba'al berit," always beginning with "The Merciful shall bless the host," etc. A person who drains his cup in one draft is a glutton; in three drafts, a cad; the proper way is to take it in two (Beẓah 25b).

**Personal Appearance.**

Personal appearance is of vital importance: "Cleanliness promotes holiness" ('Ab. Zarah 20b). The washing of the hands before and after meals, bathing for the Sabbath and the holidays, the paring of the nails on Friday, and hair-cutting once a month are part of Jewish etiquette. When bathing, one must not dive or plunge into the bath (Kallah, ed. Coronel, 18b). For other rules of etiquette in the bathing-place see Derek Ereẓ, ix.

Women must not ride astride like men, except in cases of emergency or from the fear of falling off (Pes. 3a).

Artificial beautifying of the person by means of hair-dye is restricted to women. Garments distinctive of one sex must not be worn by the other (Deut. xxii. 5).

R. Johanan called his garments "my honor." The priest was ordered to change his garments when removing the ashes from the altar (Lev. vi. 4). Thus, says R. Ishmael, the Torah taught as a lesson in etiquette, that the servant waiting at the table should not wear the garments in which he did the cooking (Sanh. 94a). The Sabbath garment must be distinguished from every-day apparel (Shab. 113a). A scholar whose garment is soiled by grease almost deserves death, as he disgraces the honor of the Law (*ib.* 114a). "This cleanliness in person and speech . . . was a direct consequence of the religion. . . . Cleanly habits were in fact codified . . . the mediæval code-books of the Jewish religion contain a systematized scheme of etiquette, of cleanly custom, and of good taste" (Abraham, "Jewish Life in the Middle Ages," p. 16).

**Proposals.**

In matrimony the man, not the woman, shall propose, as it is written "if any man take a wife" (Deut. xxii. 13). The Talmud declares that since usually the one who loses an article looks for it, the man must look for his lost rib (Ḳid. 2b). The bride is accompanied by a chaperon, who brings her and introduces her to the groom under the canopy, as "the Lord God . . . brought her [Eve] unto the man" (Gen. ii. 22; Ber. 61a).

Another rule in etiquette demands the use of euphemisms: "Keep aloof from what is ugly and whatever resembles it" (Ḥul. 44b; comp. Derek Ereẓ Zuṭa viii.). R. Joshua b. Levi said: "Never use an indecent expression, even if you have to employ many more words to complete the sentence." Noah was ordered to provide the ark with clean beasts and with "beasts that are not clean" (Gen. vii. 2), a long negative being used in preference to a short positive expression of "contamination" (Pes. 3a). Otherwise conversations should be precise and concise, especially when speaking to a woman (Ab. i. 5; 'Er 53b). See Euphemisms; Greetings; Precedence.

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66, 167, 210, 258; Kurrein, *Der Umgang mit Menschen*, Frankfort-on-the-Main, 1896; Schiefer, *Mchallekim 'im Anashim*, an adaptation of Knigge, Warsaw, 1866; Andree, *Volkskunde der Juden*, ch. viii., Leipsic, 1881; Abrahams, *Jewish Life in the Middle Ages*, pp. 16, 123–126, 330; Eisenstein, *Code of Life*, part i., ch. viii.; Briskin, *Taw Yehoshua'*, part i., Warsaw, 1895.

J. D. E.

S. S.

**ETOILE** (Old French, **Estoile** or **Estelle**; Hebrew, כוכב): Town in the ancient province of Dauphiné, France. It must not be confounded with Estella (Latin, *Stella*), Spain. In the fourteenth century there were living in Dijon Jews who had originally come from "Estoile" (Simmonet, "Juifs et Lombards," in the "Mémoires de l'Académie des Sciences et Belles-Lettres de Dijon," 1865, p. 186); and in the sixteenth century Jews from "Estelle" went to Carpentras ("R. E. J." xii. 160, 200, 204).

Among the scholars of Etoile may be mentioned: Abba Mari ben Joseph and his son Judah, who, at Moras in 1333, copied a portion of the "Halakot" of Alfasi (Gross, "Gallia Judaica," p. 52); Meïr Kokabi ("star"), author of a commentary on the Pentateuch (1313); Samuel Kokabi, commentator on a work on the calendar, written about 1402 (*ib.* p. 53); David ben Samuel of Estelle, member of the rabbinical college of Avignon in 1305 (doubtless identical with the celebrated scholar David ben Samuel Kokabi, the author of "Migdal Dawid" and "Ḳiryat Sefer"; comp. "R. E. J." ix. 214, 230); Jacob ben Moses of Bagnols, author of an important work on ethics and casuistics, written about 1357–61 (*ib.* ix. 51).

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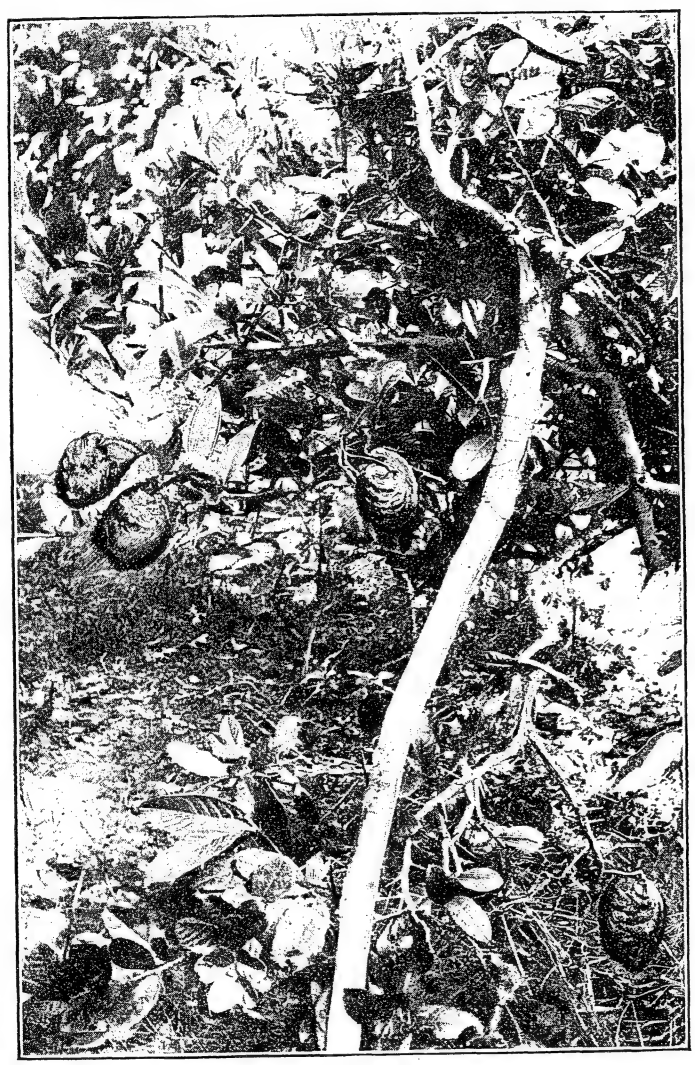
G. S. K.

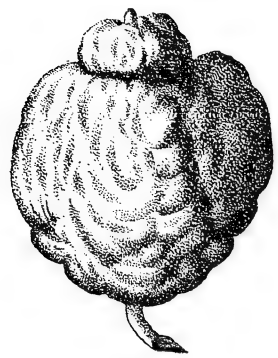
**ETROG** (אתרונא, אתרונא, and אתרונגא in Ḳid. 70a; תרוג in Targ. Yer. to Lev. xxiii. 40; compare the Arabic "turujjah"): The citron (*κίτρον*, *κίτριον*); fruit of a tree of the orange and lemon family. It is oblong in shape, and sometimes as much as six inches in length. The skin is thick, somewhat hard, fragrant, and covered with protuberances; the pulp is white and subacid. Modern naturalists assume the north of India to be its native home; but it passed to the countries of the Mediterranean from Media or Persia; hence the name of the tree, "Citrus medica," and of the fruit, "Malum medica," or "Malum Persica" (compare Pliny, "Historia Naturalis," ii. 3; *μῆλον Μηδικόν*, Josephus, *l.c.* iii. 10, § 4: *μ. τῆς Περσέας*). It is therefore possible that the Jews brought the tree with them from Babylonia to Palestine on their return from the Captivity.



Citron-Tree with Etrogim.
(From a photograph.)

The etrog is used with the "lulab" at the Feast of Booths, or Sukkot. Of the four species of plants enumerated in Lev. xxiii. 40 (R. V.), on which the carrying of the lulab is based, tradition takes "the fruit of the goodly tree" (פרי עץ הדר, properly "the fruit of a fair or noble tree") to designate the citron. For the haggadic justification of this interpretation see Suk. 35a, and for a further discussion of the subject see Lulab. It is evident from Josephus and the Talmud that the custom of carrying the lulab and the etrog was well established in the time of the Maccabees. Josephus ("Ant." xiii. 13, § 5) relates that once, while Alexander Jannæus was ministering at the altar on the Feast of Booths, the people pelted him with their citrons, reproaching him with

being the son of a captive woman and therefore debarred from the priesthood. In Suk. 48b the episode of being pelted with etrogs is related of an unnamed Sadducee who wrongly poured out the water-libation at the foot of the altar.



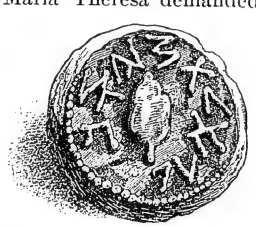
Etrog.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

The etrog is also called "Adam's apple," or "paradise apple," and in Gen. R. xv. 7 among other fruits the etrog is suggested as having been the forbidden fruit of which Adam and Eve ate in the Garden of Eden; "for it is said, 'the tree was good for food' (Gen. iii. 6). Which is the tree whose wood can be eaten as well as its fruit? It is the etrog."

To see an etrog in a dream is regarded as an assurance that one is "precious [הדר] before his Maker" (Ber. 57a). It is a wide-spread, popular belief that a pregnant woman who bites into an etrog will bear a male child.

In modern times, especially since the anti-Jewish demonstrations of 1891 at Corfu, a movement was inaugurated to boycott the etrog-growers of that island and to buy etrogim raised in the agricultural colonies of Palestine. Isaac Elhanan Spector favored the Palestinian fruit ("Almanach Achiasaf," iv. 293), while others contended that the etrogim of Palestine, being raised on grafted trees, were prohibited ("Peri 'Eẓ Hadar," ed. Solomon Marcus, Cracow, 1900).

The etrog was occasionally the object of special taxation. Empress Maria Theresa demanded from the Jews of the kingdom of Bohemia July 17, 1744, an annual tax of 40,000 florins ($16,000) for the right of importing their etrogim, which tax was later on reduced to 12,000 florins ("Oest. Wochenschrift," 1901, p. 727). Some Galician Jews in 1797 offered to pay 150,000 florins for the privilege of levying a tax on etrogim, but Emperor Francis II., in 1800, refused to interfere with a religious practise ("Israel. Familienblatt," Hamburg, Oct. 10, 1901).



Copper Coin of Simon Maccabeus, Bearing an Etrog.
(After Madden, "History of Jewish Coinage.")

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A. I. M. C.

**ETTHAUSEN, ISAAC SECKEL BEN MENAHEM:** German rabbi; flourished in the first half of the eighteenth century, officiating as rabbi in various German towns during a period of fifty-five years. He was the author of "Or Ne'elam," a collection of fifty-eight responsa relating to subjects he had discussed with Baruch Rapoport, Jonathan Eybeschütz, and others; and "Ur Lo be-Ẓiyyon," novellæ on Berakot and Halakot Ḳetannot. Both works were published after his death by his son, Judah Löb Etthausen (Carlsruhe, 1765).

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K. M. Sel.

**ETTING:** Name of an American family, prominent in national and civic affairs, whose history is associated with the states of Maryland and Pennsylvania, chiefly with the cities of Baltimore and Philadelphia, though some of its members are connected with the history of New York and Connecticut. Of the following members of the family little is known:

**Benjamin Etting:** Resident of New York; made

Silver Box for Etrog.
(In the possession of J. D. Eisenstein.)

a freeman in 1769; fled with other patriots at the time of the capture of the city by the British, and went to Norwalk, Conn., where he died in 1778 ("Pub. Am. Jew. Hist. Soc." ii. 66, vi. 102). **Moses Etting:** Resident at Easton, Pa.; died during the early part of 1778 (*ib.* ii. 66). **Reuben Etting:** Joined the Revolutionary army when nineteen years of age; was taken prisoner at Charlestown; died shortly after his release (*ib.* ii. 66). **Solomon Etting:** Mentioned in a subscription list as being in Baltimore in 1773 (*ib.* vi. 155).

The history of the following members of the family is known more fully:

**Charles Edward Etting:** American general officer; born in Philadelphia Feb. 5, 1844; served with distinction as a volunteer in the army during the Civil war. He entered the Federal service as a member of the One Hundred and Twenty-first Regiment, with the grade of second lieutenant of Company D, and was promoted in turn to first lieutenant, captain, and adjutant. Assigned to the third division of the Army of the Potomac (1861), he took part in the operations at Sharpsburg (Sept. 29, 1862) and in the battles of Fredericksburg (Dec. 13, 1862), Chancellorsville (May 1–4, 1863), and Gettysburg (July 1–3, 1863), acting as staff-officer and aide-de-

camp throughout the campaign. Subsequently he took an active part in organizing new regiments in his state (1864), and retired from military service June 2, 1865. At the close of the war Etting returned to Philadelphia and engaged in commerce.

**Elijah Gratz Etting:** Son of Reuben Etting; born in Baltimore July 14, 1795; died in Philadelphia May 25, 1849. He was educated at the University of Pennsylvania, graduating in 1812. He studied law in Pennsylvania, and was admitted to the bar in 1816. On his return to Maryland he was elected district attorney for Cecil county in that state.

**Frank Marx Etting:** American army officer; son of Henry Etting; born Dec. 17, 1833; died in Philadelphia June 4, 1890. After studying for the legal profession he commenced practising at the bar of Philadelphia Oct. 10, 1857. Abandoning law some years later, he entered the army, and was appointed paymaster, with the rank of major, in 1861. Continuing in office throughout the Civil war, he became chief paymaster to the forces (1864–67). On the expiration of his term of office he was brevetted lieutenant-colonel (of Volunteers, March 13, 1865; of Regulars, 1868). In 1868 he was appointed to the staff of Gen. Irwin McDowell as chief paymaster for disbursing the Reconstruction Fund. At the opening of the Centennial Exposition in 1876 Etting was elected chief historian of the Department of the Exposition. He was the author of a "History of Independence Hall," and at one time during his public career served as director of public schools. Other representative members of this family in Philadelphia were **Benjamin Etting** and **Edward J. Etting,** the latter of whom had two sons, Theodore Minis and Charles Edward.

**Henry Etting:** American naval officer; born in Baltimore May 20, 1799; died at Portsmouth, N. H., July 10, 1876. He commenced his career Jan. 1, 1818, as midshipman, and by Nov. 7, 1826, attained the rank of purser. Four years later he was appointed paymaster, with the rank of commander (Nov. 7, 1830), and retired from the navy with the rank of captain Dec. 21, 1861. Throughout the Civil war Etting held at New York the office of purser and fiscal agent of the Navy Department. After fifty-three years of active service he was finally placed on the retired list as pay-director, with the rank of commodore (March 3, 1871).

**Reuben Etting:** Citizen of Baltimore; born at York, Pa., 1762; died in Philadelphia 1848. He chose a military career, and was commissioned (1798) first captain of the Independent Blues. In 1801 he was appointed United States marshal for Maryland by Thomas Jefferson.

**Solomon Etting:** Born in York, Pa., 1764; died in Baltimore, Md., 1847. He was one of those American citizens who opposed a treaty with Great Britain in 1795. He afterward removed to Baltimore, where he was elected to the city council (1825), ultimately becoming president of that body.

**Theodore Minis Etting:** American naval officer; born in Philadelphia May 25, 1846. During the Civil war he volunteered, and received the appointment of acting midshipman Nov. 28, 1862, being promoted to full grade June 2, 1868. In turn he advanced through the grades of ensign (April 19, 1869) and master (July 12, 1870), attaining that of lieutenant (March 3, 1874). Etting resigned July 1, 1877, and immediately took up the study of law under Henry B. Edmunds of Philadelphia. He commenced to practise as a marine and corporation lawyer in 1879, and was the author of a treatise on "Admiralty Jurisdiction." Elected to represent the eighth ward as member of the Select Council in 1885, Etting from that time on has taken an active part in the municipal affairs of his native city, and has been reelected repeatedly. He held also the chairmanship of the municipal committee on law.

BIBLIOGRAPHY: Morais, *Jews of Philadelphia*, passim.

A. F. H. V.

**ETTINGER (OETTINGER):** Family name derived from the city of Oettingen in Bavaria, and found all over Europe among Ashkenazim families. The Galician and Russian family of Ettingers contains many rabbis and writers of some distinction. The best-known members are:

**Ḥayyim Judah Löb Ettinger:** Austrian rabbi; died in 1739; son of Eliezer ha-Levi Lichtenstein Ettinger. He succeeded his father in the rabbinate of Holleschau and in the directorate of its Talmudical school, which was at that time one of the most important in Moravia, and at which his brother, the author of "'Edut be-Yosef" (Sulzbach, 1761), was a pupil. In 1717 Ḥayyim was appointed head of the Talmudical school of Lemberg, and in 1730 succeeded the author of the "Pene Yehoshua'" in the rabbinate of that place. Although Ettinger wrote several works and numerous responsa, nothing was published under his own name. Only in the works of others, as, for instance, in those of his brother-in-law, Ḥayyim Cohen Rapaport, rabbi of Lemberg, may there be found a few scattered responsa and notes of Ettinger's, which give but slight indication of his Talmudical knowledge.

**Isaac Aaron Ettinger** (also called **Reb Itzsche):** Galician rabbi and scholar; son of Mordecai Ze'eb Ettinger; born at Lemberg 1827; died there Jan. 16, 1891. Distinguished for his intellectual activity and industry, he was invited by several communities of Galicia to assume a rabbinate, but, being wealthy, he declined until, in 1868, he was persuaded to accept the rabbinate of Przemysl. He had occupied this position less than two years, when the pressure of his private affairs compelled him to relinquish it and retire to Lemberg. His responsa exerted considerable influence; Mitnaggedim and Ḥasidim submitted to him questions of ritual; the thaumaturgic rabbis of Sadagora referred questions of inheritance to his decision; and he was regarded even by the government as the leader of the Galician Jews. He was officially recognized by the Austrian minister of the interior as Nasi of Palestine, and as such he sent annually to Palestine about 50,000 gulden. When Ẓebi Hirsch Ornstein died in 1888, Ettinger was chosen rabbi of Lemberg, an office which he filled until his death. A highly cultured man, his influence was felt also by the Reform party. He often

appeared in the Polish city council to uphold his opinions. Some of his responsa were posthumously published by his children under the title שׁ"ות מהרי"א הלוי (Lemberg, 1892).

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 123, Cracow, 1895.

**Mordecai Ze'eb Ettinger:** Father of Isaac Aaron; born 1804; died June 30, 1863, at Lemberg. He published in collaboration with his brother-in-law, Joseph Saul Nathanson, the following: "Mefareshe ha-Yam" (Lemberg, 1827), a commentary to the work of his uncle, Moses Joshua Heschel, rabbi at Tarnogrod, who had published a work on Baba Ḳamma under the title "Yam ha-Talmud"; "Me'irat 'Enayim" (Wilna, 1839; Zolkiev, 1842); "Magen Gibborim," on the Shulḥan 'Aruk, Oraḥ Ḥayyim (part 1, Lemberg, 1834; part 2, Zolkiev, 1839); "Haggahot 'al ha-Shas" (printed in the Wilna Talmud ed.); "Ner Ma'arabi," annotations to the Jerusalem Talmud (printed in the Jitomir ed.); "Ma'asch Alfas," on the רי"ף.

After a collaboration of twenty-five years a difference arose between the two brothers-in-law, which was brought to a crisis by Rabbi Solomon Klüger's "Moda'ah le-Bet Yisrael" in reference to the baking of maẓẓot by machinery, Rabbi Joseph Saul's answer, "Biṭṭul Moda'ah" (1859), not meeting with Ettinger's approval. Ettinger even before this had commenced to work alone, publishing "Ma'amar Mordekai" to the Shulḥan 'Aruk (Lemberg, 1852), and writing much that is still in manuscript.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 153, Cracow, 1895.

K. M. W. R.

**Solomon Ettinger:** Physician and Yiddish poet; died about 1855. He studied medicine in Lemberg, Galicia; and, after graduating, settled in Zamoscz, Russian Poland, which probably was his native place. A. B. Gottlober, who met him there in 1837, relates that Ettinger was prohibited from practising under his foreign diploma, and that he afterward joined an agricultural colony. Failing to succeed as a colonist, he settled in Odessa. He is the author of a Yiddish drama entitled "Serkele" (Johannisberg, 1861; 2d ed., Warsaw, 1874), which is still considered one of the best literary productions in that dialect. Some of his songs and fables were published by his friend and fellow townsman A. Zederbaum, in the periodicals "Ḳol Mebasser" and "Jüdisches Volksblatt." A collection of his fables and songs was published by his family (St. Petersburg, 1889 [?]). An excellent parody of Heine's "Zwei Grenadiere," which appeared in J. L. Gordon's "Siḥat Ḥullin," is also attributed to Ettinger. His song "Das Licht" ("Jüdisches Volksblatt," vol. vi.) is an imitation of Schiller's "Glocke."

BIBLIOGRAPHY: Gottlober, in *Jüdische Volksbibliothek*, i. 353-354; *Jüdisches Volksblatt*, vol. v., No. 25, and vol. vi., No. 6; Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 101-102, New York, 1899.

S. P. WI.

**ETTLINGER, JACOB:** German rabbi and author, and one of the leaders of modern Orthodoxy; born at Carlsruhe March 17, 1798; died at Altona Dec. 7, 1871. He received his early education from his father Aaron, who was "Klausrabbiner" at Carlsruhe, continuing his studies under Abraham Bing at Würzburg, where he also attended the university. He was thus among the earliest German rabbis who possessed academic training. In 1826 he was appointed "Kreisrabbiner" of Ladenburg, with his seat in Mannheim, where he was at the same time chief prebendary ("Klausprimator"). This position he held until he was called as chief rabbi to Altona, where he officiated from 1836 until his death. In this position he became one of the most prominent representatives of German Orthodoxy, which stood for the union of secular learning with strict adherence to the tenets and practises of traditional Judaism. A typical story is reported by Abraham Geiger, who formed Ettlinger's acquaintance as a student in 1829. At a school examination a teacher said that Joseph's brothers had acted in an unbrotherly fashion, whereupon Ettlinger rebuked him indignantly for speaking ill of "the twelve tribes of Israel" (Abraham Geiger, "Leben in Briefen," p. 17, Berlin, 1878). His views can be judged from his first work, "Bikkure Ya'aḳob," in the preface of which he says that he chose this title because it had the numerical value of Jacob and Rachel, who are mystically represented in the law of the Sukkah, with which the book deals. A similar belief in the doctrines of the Cabala is expressed in a sermon in which he urged early burial, because as long as the body remains unburied the evil spirits ("ḥizonim") have power over it ("Allg. Zeit. des Jud." 1845, p. 193). In his will he left the request that the four capital punishments should be performed symbolically on his body.

Ettlinger became one of the strongest opponents of the Reform movement, and headed the protest of the one hundred and seventy-three rabbis against the Brunswick Conference of 1844 (see CONFERENCES, RABBINICAL). In the following year he established the first organ of Orthodox Judaism, "Der Zionswächter, Organ zur Wahrung der Interessen des Gesetzestreuen Judenthums," with a Hebrew supplement, "Shomer Ẓiyyon ha-Ne'eman," edited by S. J. Enoch. His school was attended by a great many students preparing for the ministry, and many of them became leaders of Orthodoxy. Samson Raphael Hirsch was his disciple in Mannheim, and Israel Hildesheimer in Altona. Four of his sons-in-law became prominent Orthodox rabbis—Isaacsohn of Rotterdam, Solomon Cohn of Schwerin, Freymann of Ostrowo, and M. L. Bamberger of Kissingen. He was the last German rabbi who acted as civil judge. Much against his will the Danish government, to which Altona then belonged, abolished this right of the Altona rabbi in 1863. The purity of his character and the sincerity of his religious views were acknowledged even by his opponents. He provided in his will that nobody should call him "zaddiḳ" (righteous), and that the inscription on his tombstone should contain merely the titles of his works and a statement of the number of years during which he was rabbi of Altona. The congregation obtained permission from the government to bury him in the old cemetery of Altona, which had been closed a year before.

His published works are: "Bikkure Ya'aḳob," on the laws of Sukkot, Altona, 1836 (2d ed. with the addition of "Tosefot Bikkurim," *ib.* 1858); "'Aruk la-Ner," glosses on various Talmudic treatises (on

Yebamot, Altona, 1850; on Makkot and Keritot, *ib.* 1855; on Sukkah, *ib.* 1858; on Niddah, *ib.* 1864; on Rosh ha-Shanah and Sanhedrin, Warsaw, 1873); "Binyan Ẓiyyon," responsa, Altona, 1868; "She'elot u-Teshubot Binyan Ẓiyyon ha-Ḥadashot," Wilna, 1874 (a continuation of the preceding); "Minḥat 'Ani," homilies, Altona, 1874. He published various sermons in German, among them "Antrittsrede, Gehalten in der Grossen Synagoge zu Altona," Altona, 1836; "Rede beim Trauergottesdienst beim Ableben Friedrich III," *ib.*, 1840; and numerous articles in the "Zionswächter," a collection of which was published by L. M. Bamberger under the title "Abhandlungen und Reden," Schildberg, 1899.

BIBLIOGRAPHY: *Ha-Maggid*, 1870, p. 118, and 1871, pp. 379, 386; *Der Israelit*, pp. 940-943 *et seq.*, Mayence, 1871.

S. D.

**EUCHEL, ISAAC ABRAHAM:** Hebrew author; born at Copenhagen 1758; died at Berlin (June?) 14, 1804. He studied at the University of Königsberg under Immanuel Kant, and acquired a fine Hebrew style from Moses Mendelssohn and Naphtali Wessely. A proposal to appoint him professor of Oriental languages at the University of Königsberg was resisted by Kant, as dean of the faculty of philosophy, on the ground that "it is hardly possible for a Jewish teacher of the Hebrew language to abstain from the rabbinic expositions to which he has been accustomed from his youth." Euchel was one of the founders of the periodical "Ha-Meassef" (1783), the organ of the Biurists. For some time subsequently he was bookkeeper in the establishment of Meyer Warburg in Berlin. In the winter of 1791 he founded, with other young scholars, like Joseph Mendelssohn, E. Wolfssohn, and N. Oppenheimer, the Gesellschaft der Freunde in Berlin.

Euchel's' chief works are: "Gebete der Deutsch-Polnischen Juden" (translated from the Hebrew, with notes, Ratisbon, 1786-88; Vienna, 1790-98); "Die Sprüche Salomos" (translated from Hebrew, with Hebrew commentary, Berlin, 1789-98; Offenbach, 1805-08); "Ist nach Jüdischen Gesetzen das Uebernachten der Todten Wirklich Verboten?" (Breslau, 1797-98); "Mose Maimuni's 'More Nebuchim,' mit einem Kommentar von Mose Narboni und einem Kommentar von S. Maimon" (Berlin, 1791; Sulzbach, 1829). The most brilliant example of Euchel's Hebrew style is found in his biography of Moses Mendelssohn, entitled "Toledot Rambeman: Lebensgeschichte Mos. Mendelssohns, mit Excerpten aus Seinem 'Jerusalem'" (Berlin, 1789; Vienna, 1804).

BIBLIOGRAPHY: Max Letteris, in the new edition of the המאסף, 1784, pp. 41-47, Vienna, 1805; *Allg. Zeit. des Jud.* 1837, p. 488; *Das Jüdische Literaturblatt*, 1882, No. 33.

S. A. Ko.

**EUCLID** (Heb. אקלידס, אקלידים, also אקלידוס and אוקלידים): Greek geometer; flourished in the fourth century B.C. He is mentioned, perhaps for the first time in Hebrew literature, by Rabbi Abraham bar Ḥiyya (d. 1136). Jacob ben Nissim also speaks of אקלידס פילוסופוס.

Most of the oldest Hebrew manuscript now extant are translations of Euclid strikingly similar in style and method, and are apparently the work of the same man, Moses ibn Tibbon. As he usually dated his works, it is learned that the first translation of Euclid's Στοιχεῖα ("Elements") was made in Elul, 5030 (= 1270). Another translation, called "Yesodot" or "Shorashim" (*c.* 1273), and including Hypsicles' books, is commonly supposed to have been made by Jacob ben Makir (died about 1306), though some attribute it to Moses ibn Tibbon.

**The "Elements."**

Not only was the text itself translated into Hebrew, but also the commentaries on it by Arabic scientists. Those made by Al-Farabi and by Ibn Ḥaitham (known as "Alhazen") were rendered anonymously, probably by Moses ibn Tibbon. Kalonymus ben Kalonymus, the assumed translator of part of book xiv., according to Simplicius' commentary (Feb. 2, 1309), also rendered Ibn Ḥaitham's commentary on the introduction to book x. (Sept. 9, 1314; Berlin MS. No. 204). Other commentaries, original and adapted, are by a pupil of Jacob b. Makir, by Abba Mari (*c.* 1324; Munich MS. No. 91) on the introduction to book i., by R. Levi ben Gershon (d. 1344) on the propositions of books i., iii., iv., v. (MSS. Jews' Coll., No. 138, 4; D. Guenzburg, St. Petersburg, No. 340), and by Abraham ben Solomon Yarḥi Ẓarfati. According to Joseph Delmedigo, there was also an original commentary to the entire Euclid by Elijah Mizraḥi (d. 1526).

**Commentaries.**

The "Elements" are usually divided into books ("ma'amarim"). An annotated translation of book i. and part of book ii., belonging to the sixteenth century, is still extant (Paris MS. No. 1015).

Euclid's "Data" was rendered into Hebrew (*c.* 1272) by Jacob ben Makir, and called by him "Sefer ha-Mattanot" (Book of the Gifts), from the Arabic of Ḥunain ibn Isḥaḳ ("Kitab al-Mu'ṭayat") as revised by Thabit ibn Ḳurrah. Tibbon, however, speaks of Ḥunain ibn Isḥaḳ without reference to the reviser. Ḥunain's version of Euclid's "Optic," as revised by Thabit ibn Ḳurrah, was translated into Hebrew by Jacob ben Makir and called "Ḥilluf ha-Mabbaṭim" (The Variety of Aspects).

At the end of the eighteenth century the study of Euclid, which had been neglected for several centuries, was resumed among Jews in Germany, and especially in Poland. Three new translations were made between 1775 and 1875. A new edition with four plates was published by Abraham Joseph (ben Simon) Minz, and annotated by Meïr of Fürth, the title being ראשית למודים הוא ספר אקלידס (Berlin, 1775). The learned Baruch Schick, usually known as "Baruch of Sklow," published five years later a new translation of the first six books of the "Elements," illustrated with 140 geometrical figures on three plates (The Hague, 1780). A hundred years later Naḥman Hirsch Linder translated books xi. and xii., with notes and explanations, and with illustrations on two plates (Jitomir, 1875).

**Later Translations.**

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* ii. 503-513; idem, *Die Mathematik bei den Juden*, in *Bibliotheca Mathematica*, new series, xi. 14, 35, 77, 79, 103, 108; xii. 86; xiii. 36; *idem*, in *Monatsschrift*, xxxvii. 519; Fürst, *Bibl. Jud.* iii. 338; Roest, *Cat. Rosenthal. Bibl.* i. 366; Zeitlin, *Bibl. Post-Mendels.* pp. 213, 343-344.

G. J. S. R.

**EULENBURG, ALBERT:** German neuropathist and electrotherapist; born Aug. 10, 1840, in Berlin; son of the physician Moritz Michael Eulenburg (1811–87). He received his education at the gymnasium of Berlin and the universities at Bonn, Zurich, and Berlin, and received his doctorate in 1861.

From 1863 to 1866 Eulenburg was assistant and later chief physician of the hospital of the university at Greifswald, where he was also admitted as privatdocent in 1864. As army surgeon he took part in the campaigns of 1866 and 1870–71, receiving the Iron Cross for non-combatants. From 1867 to 1873 he practised in Berlin, being attached to the clinical staff of the university hospital from 1869–71. In 1874 he was appointed professor at the university of Greifswald and director of the pharmacological institution, which positions he resigned in 1882, when he moved to Berlin, where he opened a private hospital for nervous diseases. In 1890 he became assistant professor at the university of Berlin, and in 1896 he received the title of "Geheimer Medizinalrath."

Eulenburg is an authority on nervous diseases. He is the editor of the well-known "Realencyklopädie der Gesammten Heilkunde," a standard work which was published in 15 vols. by Urban und Schwarzenberg, Vienna, 1880–83 (2d ed. 1885–90, 22 vols.; 3d ed. 1893–1901, in 27 vols.); a supplementary volume, entitled "Encyklopädische Jahrbücher," appears annually. Besides this great work, Eulenburg has written: "Die Hypodermatische Injection der Arzneimittel," Berlin, 1864; 3d ed. 1875; "Lehrbuch der Nervenkrankheiten auf Physiologischer Basis," *ib.* 1871; 2d ed. 1878; together with Paul Guttmann, "Die Physiologie und Pathologie des Sympathicus," *ib.* 1873, a work which, republished in London in 1879, received the Astley-Cooper prize; "Die Hydroelectrischen Bäder," Vienna, 1883; "Sexuale Neuropathie," Leipsic, 1895.

He is also the editor of the "Handbuch der Allgemeinen Therapie und der Therapeutischen Methodic," Berlin and Vienna, 1898–99, and, since the death of Samuel Guttmann in 1895, joint editor, with J. Schwalbe, of the "Deutsche Medizinische Wochenschrift."

Bibliography: Hirsch, *Biographisches Lexikon*; Pagel, *Biographisches Lexikon*.

S. F. T. H.

**EULOGY.** See Invocations.

**EUNUCH** (Hebrew, סָרִיס; Greek, *εὐνοῦχος*). —**Biblical Data:** As throughout the Orient in very ancient times, and more especially in Egypt and Assyria, where they seem to have held the most important offices, there were eunuchs in the kingdom of Israel. The reference to them in I Sam. viii. 15 (Hebr.) is general; but in other passages they are mentioned as attendants of the kings; for instance, Ahab (I Kings xxii. 9, Hebr.) and Jehoram (II Kings viii. 6; comp. ix. 32). No allusion to eunuchs in the kingdom of Judah occurs before the time of Josiah (comp. II Kings xxiv. 12, 15, Hebr.; Jer. xxix. 2, xxxiv. 19, xxxviii. 7, xli. 16). In II Kings xxv. 19, Hebr; Jer. lii. 25, a military officer taken captive at the conquest of Jerusalem is called a eunuch. Among the Jews, as among others, the existence of eunuchs was connected with polygamy, for in passages like II Kings xxiv. 15; Jer. xli. 16 (comp. II Kings ix. 32), they are expressly mentioned when reference is made to the women of the king's harem. Consequently there is no reason to interpret "saris" as applying to all royal offices in general.

It is questionable whether the eunuchs were Jews. A passage in Jeremiah (xxxviii. 7), in which the eunuch is an Ethiopian, indicates that they were not always natives of Judea, and it is probable that they were usually non-Jews, since in Deut. xxiii. 1 castration was forbidden the Israelites; that is, castrates might "not enter into the congregation of the Lord." Later regulations were milder, and the author of Isaiah (lvi. 3 *et seq.*) did not consider the fact of being a eunuch a reason for exclusion from the congregation. Eunuchs were more expensive than ordinary slaves, but there was no difficulty in obtaining them.

Josephus shows that eunuchs were important members of a regal household, especially under Herod the Great, the care of whose drink was entrusted to one, the bringing of his supper to another, and the putting of him to bed to a third, "who also managed the principal affairs of the government" ("Ant." xvi. 8, § 1). Herod's favorite wife, Mariamne, was attended by a eunuch ("Ant." xv. 7, § 4).

E. G. H. W. N.

—**In Rabbinical Literature:** The Rabbis distinguished two kinds of eunuchs: (1) "seris adam," a eunuch made by man; (2) "seris ḥamma," a eunuch made by the sun; that is to say, one born incapable of reproduction, so that the sun never shone on him as on a man. According to the Shulḥan 'Aruk, "seris ḥamma" means "castrated in consequence of fever." The Talmud gives various criteria by which the eunuch of the second kind may be recognized, and refers to various disabilities due to the state, especially as regards Ḥalizah.

A seris adam is not allowed to enter into the assembly of the Lord (Yeb. 70a), as it is written (Deut. xxiii. 2 [A.V. 1]): "He who is wounded in the stones . . . shall not enter into the congregation of the Lord"; that is to say, shall not marry an Israelitish wife. Removal of or defect in either or both of the testicles disqualifies for admission to the assembly of the Lord.

A eunuch of either kind is not to be judged as a rebellious son (see Deut. xxi. 18) because he is not considered as a man (Yeb. 80b). As every Israelite is commanded to perpetuate his race, it is a sin liable to severe punishment to cause one to become a eunuch (Shab. 111a). Still there is a difference whether one castrates another with his own hands or causes him to be castrated. In the first case the punishment is "malḳot," that is, thirty-nine stripes; in the second an indefinite number of stripes may be inflicted.

Finally, one whose only son is a eunuch has not accomplished the commandment to perpetuate the race.

Bibliography: *Yeb.* 75a, 79a, 80b, 94b; *Niddah*, 47b; *B. B.* 155b; Maimonides, *Yad Ishut*, ii., xiii., xiv., xvii.; *Shulḥan 'Aruk, Eben ha-'Ezer*, 5, 1–13; 172, 1, 3, 5, 7.

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**EUPATORIA:** Town in the government of Taurida; on the western coast of the Crimea. It was formerly called by the Tatars "Gezelew" (in Hebrew גוזלאוו), pronounced "Kozlow" by the Russians; but on its annexation to Russia in 1784 it received its present name. Eupatoria is the spiritual center of the Karaites of the Crimea, and an important Karaite community has existed there for many centuries. The community, which counts now about 1,500 persons, is administered by a bet din consisting of three persons: the ḥakam, the ḥazzan, and the shammash (beadle). The authority of the bet din in religious matters is recognized by the Russian government, and its decisions have legal force for all the Karaite communities of the Crimea. Eupatoria possesses the finest Karaite synagogue of the Crimea; to it is annexed a library containing many valuable books and manuscripts on Karaite history and theology. A printing-office for Karaite religious books was established there in 1833, and many interesting works, like the "Eshkol" of Hadassi and the "Aderet Eliyahu" of Bashyazi, were issued from its presses.

Besides the Karaite community, there exist a small Rabbinite one, consisting of several families of the old Jewish settlers called "Krimchaki," and about 150 persons newly established. The Jews of Eupatoria are mostly artisans and wine-dressers. A Rabbinite synagogue was built there in 1841.

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H. R. I. BR.

**EUPHEMISM** (*εὐφημισμός*): A figure of speech by which a softened, indirect expression is substituted for a word or phrase offensive to delicate ears though more accurately expressive of what is meant. Instances of euphemisms are found in the Bible; and in the Talmud they are frequent, having been used whenever it was necessary to avoid unsuitable expressions. "Man should always express himself in fitting terms" (Sanh. viii. 1; Pes. 3a) was a favorite saying of the Rabbis. The technical expressions for "euphemism" in Talmudic literature are: לשון נקיה, לשון כבוד, לשנא מעליא (lit. "pure expression," "expression of honor," "beautiful expression"). In post-Talmudic writings it is called also לשון סניא נהור ("expression of much light").

Euphemisms were used in deference to considerations of taste and delicacy. The ancients also had a strong belief in the power of ill-omened words to inflict misfortune, and generally avoided them by substituting euphemisms (לעולם אל יפתח פיו לשטן: "man should never open his mouth for Satan"; Ber. 19a). The following are some examples from the Old Testament:

For dying: איננו כי לקח אתו אלהים ("he was not, for God took him"; Gen. v. 24); שכב עם אבתיו or את אבתיו ("he rested with his fathers"; Gen. xlvii. 30; II Sam. vii. 12; comp. *κοιμᾶσθαι*, "requiescere"); נאסף ("to be joined" or "united"; more often with various additions, as "to his people," "tribe," or "forefathers," or to his "grave"; comp. the Latin "abire ad plures" and "illuc, quo priores abiere"); הלך בדרך כל הארץ ("he went the way of all the earth;" Kings ii. 2; comp. Job xvi. 22 and אורחא דעלמא; Targ. Yer. to Gen. xxxv.); ישן שנת עולם ("sleep the eternal sleep"; Jer. li. 39, 57); ירד שאלה ("go down to She'ol" Gen. xxxvii. 35). The dead are called שוכני עפר ("that dwell in the dust"; Isa. xxvi. 19,17) and ישני אדמת עפר ("that sleep in the dust of the earth"; Dan. xii. 2). For urinating: הסך את רגליו (lit. "to cover one's feet"; Judges iii. 24; I Sam. xxiv. 4; also in the Talmud, as in Yeb. 103a, according to Rashi). For coition: ידע ("know"; Gen. iv. 1); שכב ("lie," generally with עם); בא ("enter," with אל); נגש אל אשה ("come near to a woman"; Ex. xix. 15); likewise קרב, with the preposition אל ("approach"; Gen. xx. 4). For menstruation: ארח כנשים (*ib.* xviii. 11) and דרך נשים ("the way of women"; *ib.* xxxi. 35; comp. Niddah 16a, 64b, and the play on words there). For cursing: ברך (with an import directly opposite to the original one of "blessing"; I Kings xxi. 10, 13; Job i. 5, 11; ii. 5; perhaps, also, Ps. x. 3; further, in the later literature, as Sanh. 56a, where ברכת השם occurs).

**In the O. T.**

A peculiar kind of euphemism is that occurring in the "ḳeri," as against that in "ketib." Thus, the verb שגל (Deut. xxviii. 30) is always replaced by the synonym שכב; the disease termed עפלים (Deut. xxviii. 27), by טהורים. These and similar cases are treated in the closing part of Tosef., Meg., as also in Meg. 25b.

From the later literature, especially the Talmudic, many examples may be cited. For "to die" the following phrases occur: נפטר ("depart"), common in Neo-Hebrew; also with the addition מן העולם ("from the world") or לגן עדן ("to the Garden of Eden"; B. B. 16b; Tem. 16a); נעקר מן העולם ("be rooted out from the world"; Suk. 45b); יצאה נשמתו ("his spirit departed"; Ber. 61b; Shab. 88b; Aramaic, נפקת נשמתה; Meg. 16b); similarly, פרח רוחו (Ket. 62b); פרחה נשמתו (Gen. R. xciii. 8; compare with these phrases "animam exspirare," *ἀποψύχειν*, *ἐκπνεῖν*); נח נפשה ("his soul rested"; M. Ḳ. 25a, b; Ket. 104a). In modern times the expressions הלך לעולמו (lit. "he went to his eternity"); שבק חיים לכל חי; נתבקש לישיבה של מעלה; נתבקש למרום ("he was called to the dwelling on high") are used.

For death: פטירה ("departure"; 'Ab. Zarah 20b); יציאת נשמה ("going out of the soul"; M. Ḳ. 25a; with מן הגוף, "from the body," *ib.* 28b); הליכה ("departure"; Soṭah 12b); גויה and אסיפה ("departure" and "being gathered"; B. B. 16b); קץ ("end"; Ned. 41a; comp. Gen. vi. 13); נשיקה (said of an easy death, lit. "kiss"; Ber. 8a; M. Ḳ. 28a).

For a cemetery (in the old popular parlance, "the good place"): בית החיים ("house of life"); בית עולמים, בית עלמין and בית עולם ("eternal house"; see Eccl. xii. 5); בית מנוחה and בית מנוחה ("house of rest"); בית כבוד ("house of honor"). The Talmudic treatise on funeral ceremonies is called euphemistically מסכת שמחות ("Treatise on Joy"), instead of אבל רבתי (probably with reference to Ps. xvi. 11).

For sicknesses: Besides epilepsy, whose victims are referred to as נכפה ("overcome" by a demon; *e.g.*, Bek. vii. 6; Giṭ. 70a), and concerning which

in the classic languages a series of peculiar euphemisms occur, there are many other infirmities, especially those frequently encountered in the Orient, *e.g.*, blindness and leprosy, which are indicated by softened paraphrases. Euphemistic expressions for blindness and the blind, occurring also in the Arabic, are cited by Landau ("Die Gegensinnigen Wörter," etc., pp. 199 *et seq.*). The most familiar of them (for blindness) is סגי נהור or סניא נהורא ("having much light," "seeing much"), which later was considered a typical euphemism, as was also מאור עינים ("light of the eyes"). Abdominal complaints are named concisely תחהוניות (from תחתון = "below"; Ber. 55a; Shab. 81a; Ket. 10b).

**In the Talmud.**

For certain organs and their functions: Instead of the more literal expressions יצא לנקביו, or צרך לנ" (*e.g.*, Giṭ. 70a), one frequently meets with עשה צרכיו, which is also used to express the sexual relations (Ber. 62a; Ḥag. 5b; Sanh. 82b; comp. the Latin "necessaria"), and occasionally simply נצרך (Ex. R. ix. 7), פנה and נפנה ("go aside"; Ṭoh. x. 2; Shab. 140b). Urine is called מי רגלים or סילון (Ber. 25a); excrement, צואה or עמוד; a privy, בית מים (Meg. iii. 2, 27b) or בית הכסא. The expressions for sexual intercourse (בעל) are: שמש את המטה (comp. the picture of the כלי, B. M. 84b), עשה כדרך (Ab. R. N. xvi. 2), פקד (Yeb. 62b), שיעשו בני אדם (B. M. 107b; Soṭah 11b), תבע (with the object suppressed; 'Er. 100b; Ket. 65a). Compare also the expressions הפך את השלחן, and, especially of the female, אכלה (Ket. 65b; Yoma 75a; see Prov. xxx. 20, and comp. תבשיל, Ber. 62a), נסתרה and מדברת (both = נבעלה; Yeb. 11b; Ket. 13a). The respective nouns are תשמיש המטה, or תשמיש alone, or מטה alone (Kallah); ביאה, עונה, ענתא [Ex. xxi. 10], Ket. 47b); according to circumstances, דבר מצוה (B. B. 10b; Pes. 72b), and דבר עבירה (Soṭah 11b); דרך ארץ (Giṭ. 70a; Yoma 74b); ביתא (Targ. to Eccl. x. 18). For the sexual organs —masculine: אבר, איברא (B. M. 84a); עצם (Kallah; Niddah 13b); גיד; בשר; אמה; גויה (Ḳid. 25a); עבד (Tem. 30a); גיברא (Targ.) or Hebr. גבר (Bek. vii. 5, 44b); מילה (Shab. 118b; comp. זקן התחתון, Sanh. viii. 1, and מילא בישא for קרי, Yer. Yeb. ii. 4). Feminine: אותו מקום (Kallah; Ned. 20a); פתח (Ket. 9a; Pes. 87a); קבר (Sanh. 82b); עקבה (Ned. 20a; see 'Aruk, *s.v.*). For זונה, Targ. Onḳ. to Gen. xxxiv. 31 and xxxviii. 15 has נפקת ברא, for which the Hebrew equivalent (החוץ) יוצאת לחוץ is used (Kelim xxiv. 16, xxviii. 9).

Finally, in the category of euphemisms belong such general expressions as מילתא and דבר. The first is used for "bleeding" in Shab. 129a, for "mourning" in M. Ḳ. 18a (comp. Vulg. "factus" in the sense of "death"; literally, "happening"), for "magic formulas" in Ḥul. 105b; דבר in the phrase הרגל דבר, 'Ab. Zarah 17a, means the same as תשמיש. Very peculiar is the euphemistic term דבר אחר ("something else"), used in designating certain repulsive objects which one does not wish to name directly; thus it is used for "leprosy" (Pes. 76b, 112b; Shab. 129b; Giṭ. 57b, 70a); "swine" (Ber. 43b; Pes. 76b; Shab. 129b); "coition" (Ber. 8b; Bezah 22a); "immorality" (Ket. vii. 5, 71b, 72a); "idolatry" (Men. xiii. 10, 109a; Shab. 17b).

**Cacophemy.**

The antonym of "euphemism" is "cacophemism," the application of expressions of contempt to desirable objects. The basis of the use of cacophemisms seems to be the wide-spread fear that too great happiness may attract envy (see Evil Eye). It was thought to avert this by giving a bad name to the thing which was in reality highly esteemed. The best-known though almost isolated example of this kind in Hebrew is כושית = "the Ethiopian woman" (Num. xii. 1), which, according to Rashi, stands for "beautiful woman," and is so translated by the Targum of Onḳelos. Abraham ibn Ezra (*ad loc.* and on Ps. vii. 1) opposes this view very energetically; and in general denies that cacophemisms ever occur in Hebrew. Instances do occur, however. Buxtorf, for instance (*s.v.* כער), quotes מכוער, "ugly," as meaning "beautiful" also.

Another motive for the use of cacophemisms is the belief that it is a practise approved by one's own religion to treat with contempt everything which is in any way connected with the worship of strangers. The general term דבר אחר, when used to denote "idolatry" (Men. 109a; Shab. 17b), may perhaps be regarded as an example of cacophemism; generally, however, some disparaging, belittling expression (comp. 'Ab. Zarah 46a; Tosef., 'Ab. Zarah, 7) was chosen. Such cases are more numerous than those previously mentioned, and to them belong the various expressions used to denote idols: גלולים (Lev. xxvi. 30, etc., and often in Ezekiel); שקוצים (Deut. xxix. 16; II Kings xxiii. 24); שקץ (I Kings xi. 7); תועבה (II Kings xxiii. 13); טעו, טעוא (properly "aberration"; often in the Targumim, as Onḳ. on Num. xxv. 2; Targ. II Chron. xxxii. 15). Other examples are: בית טעותא ("idolatrous temple"; Targ. Judges xvii. 5); זבחי מיתים (properly, "sacrifices of the dead," Ps. cvi. 28, and corresponding to the Aramaic מרזיחים, *i.e.*, "mourning-feast," Targ. Yer. Num. xxv. 2); יום נבול ("day of abuse," for "heathen festival day"; Gen. R. lxxxvii. 9; Cant. R., beginning); ניעולי עובדי כוכבים ("impurities of the Gentiles" = "their food and garbage"; 'Ab. Zarah 75b, 76a); שם טומאה, for sorcery and demoniac work (Rashi on Sanh. 91a); comp. טומאה (used in later times also for places of worship belonging to believers in other gods, just as they are popularly designated as שקצים). See Abomination.

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G. S. E.

**EUPHRATES** (Heb. **Perat**; Babylonian, **Purattu**): The main river of nearer Asia, often mentioned in the Bible (the fourth river of paradise, Gen. ii. 14), and frequently designated as "ha-nahar" (the river). It is formed by the union of two branches, the Kur (the western Euphrates), which rises north of Erzerum, and the Murad (the eastern Euphrates), which issues from Lake Wan. It flows, with many turns and over various falls, through the Taurus range; unites—though this was not the case in antiquity—with the Tigris; and

finally empties below Bassora into the Persian Gulf. Its main tributaries are the Balikh and the Khabur (see HABOR).

For the surrounding country the Euphrates is of the highest importance, inasmuch as its inundations make the soil very rich. Moreover, in ancient times it served as the highroad of commerce and was navigable by large vessels as far as Babylonia (Herodotus, i. 194); while farther north it was navigable by boats and rafts.

The Euphrates is referred to as a boundary of the land of the Israelites (Gen. xv. 18; Deut. i. 7, xi. 24; Josh. i. 4; Ps. lxxii. 8; comp. I Chron. v. 9). In the Prophets the river is the symbol of the great Assyrian world-empire (Isa. vii. 20, viii. 7; Jer. ii. 18). The decisive battle between the Egyptian king Necho and Nebuchadnezzar took place on the Euphrates (II Kings xxiii. 29).

On the other hand, it is doubtful whether in Jer. xiii. 4–7 the River Euphrates is meant, especially in view of the fact that there is reference to a rocky shore. According to Marti (in "Zeitschrift des Deutschen Palästinavereins," iii. 11) and others, the correct reading in Jeremiah is "Farata," and the river in question is the Wadi Fara, northeast of Anathoth.

E. G. H. F. BU.

**EUPOLEMUS:** Son of John, son of Accos; envoy of Judas Maccabeus to the Romans. To secure himself against the Syrians Judas sent Eupolemus with Jason, son of Eleazar, to win the Romans as friends and allies. The Romans granted his request, and the "senatus consultum," inscribed on brass tablets and given his envoys by Rome, was set up in Jerusalem (I Macc. viii. 17–28). As the mission of Eupolemus is referred to in general terms, without any specific statement of the underlying motives (II Macc. iv. 11), and as his genealogy seems historically correct—Accos (הקוץ) is a noble family of Jerusalem (Ezra ii. 61; Neh. iii. 21)—historians like Mommsen, Mendelssohn, Grätz, Niese, and Schürer regard his mission as authentic. Niese, however, questions the genuineness of the treaty with Rome, and Willrich thinks that the whole story, as well as the similar one in connection with Simeon, is a fiction on the ground that relations between Rome and Judea began only under Hyrcanus I., to whom the above-mentioned "senatus consultum" was granted. Josephus ("Ant." xii. 10, § 6) says that the document was issued for the "high priest Judas," whom Willrich identifies with ARISTOBULUS I., also called "Judas." These questions are connected with that of the genuineness of the documents quoted in the Books of the Maccabees and by Josephus, and do not refer to the embassy of Eupolemus, which must be regarded as historical. The assumption that this Eupolemus is identical with the Hellenistic writer of that name is not supported.

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G. S. KR.

**EUROPE: I. Early Period (163 B.C. to 500 C.E.):** The first settlements of Jews in Europe are obscure. There is documentary evidence only for the fact that in 163 B.C. Eupolemus, son of John, and Jason, son of Eleazar, went to Rome as ambassadors from Judas Maccabeus and sealed a compact of friendship with the republic (I Macc. viii.). Twenty-five years later other visitors to Rome are said to have made an attempt to win over wider circles to the Jewish faith (Valerius Maximus, i. 2, 3); and in the time of Cicero there was already a fairly large Jewish community in Rome (Cicero, "Pro Flacco," 28). Its numbers grew steadily; and in the year of Herod's death (4 B.C.) not fewer than 8,000 Jews of Rome supported the commission from Jerusalem to Augustus (Josephus, "B. J." ii. 6, § 1). The settlements in the provinces also increased. There were Jews at Vienne (Vienna), Gallia Celtica, in the year 6 C.E.; at Lugdunum in 39; and the apostle Paul preached in the synagogues of Athens, Corinth, and Thessalonica. The number of Jews was also augmented by converts. The communities were well organized. They had houses for prayer, and cemeteries, and, under the protection of the law, went peaceably about their business. They were farmers, artisans, and, later, merchants. They attained to Roman citizenship when Caracalla granted civil rights to all the inhabitants of the empire (212).

**Christianization of Europe.**

But toleration came to a sudden end when Constantine the Great bowed to the sign of the cross, and the Church established the doctrine, unheard of in pagan antiquity, that the possession of municipal and state rights is dependent on submission to certain articles of faith. At the Council of Nicæa (325) she broke the last threads which bound her to the mother religion. She declared officially that the Jews were cast off by the God of their fathers because they had refused to accept the Christian dogmas. Constantine's successors promulgated many exceptional regulations aiming to lower the Jews both socially and economically. The stream of the migration of nations set in, which shook the Roman world to its foundations. In Italy, in southern Gaul, on the Pyrenean peninsula, and in Germany these hordes found large numbers of Jews who experienced no change at the hands of their new masters.

**Attitude of Church.**

While thus the gradual decay of the world-empire was terrifying the unprotected Jews and scattering them still more, the ecclesiastics, and especially the holy Ambrose of Milan, endeavored to hasten the destruction of Judaism. Theodosius II., by a law dated Jan. 31, 439, took away civil rights from the Jews, set limits to the free exercise of their religion, forbade them to build synagogues, made it difficult for them to own slaves, and excluded them from holding office in the state. This law remained the basis for the contemptuous treatment of the Jews in all Christian countries during the succeeding 1,500 years.

**II. Period of Many-Sided Development (500-1500):** The East-Roman empire was at first affected but little by the barbarian invasion. The legislation of Justinian culminated in the principle of taking away civil rights from heretics and unbelievers and of making their existence as difficult as possible. The restrictive laws of Constantine

and Theodosius were renewed with increased rigor. The public observance of their religion was forbidden the Jews. The loss of their civil rights was followed by disregard for their personal freedom. In the wars waged by the Iconoclasts (eighth and ninth centuries) the Jews especially had to suffer, and mostly at the hands of iconoclastic emperors who were suspected of being heretics with Jewish tendencies. Many Jews fled to the neighboring states of the Slavs and Tatars, which were just coming into existence, and found refuge and protection on the lower Volga and on the northern shores of the Black Sea in the realm of the CHAZARS.

While the East-Roman empire was prolonging its inglorious existence by perpetual warfare with neighbors who were ever growing stronger, the Western empire fell a prey to the barbarians. With the exception of the restrictive laws of the first Christian emperors, which still remained in force, the Jews were not troubled on account of their faith. Not until the beginning of the ninth century did the Church succeed in drawing all humanity within her jurisdiction, and in bringing together and definitely settling the regulations in canonical law which the authority of the Church ordained for believers and their treatment of non-believers. Intercourse with Jews was almost entirely forbidden to believers, and thereby a chasm was created between the adherents of the two religions, which could not be bridged.

On the other hand, the Church found herself compelled to make the Jew a fellow citizen of the believer; for she enforced upon her own communities the Biblical prohibition against usury; and thus the only way left open to her of conducting financial operations was to seek loans at a legally determined rate of interest from the adherents of another faith. Through these peculiar conditions the Jews rapidly acquired influence. At the same time they were compelled to find their pleasures at home and in their own circles only. Their sole intellectual food came from their own literature, to which they devoted themselves with all the strength of their nature.

**Church Laws on Usury.**

This was the general condition of the Jews in Western lands. Their fate in each particular country depended on the changing political conditions. In Italy they experienced dark days during the endless wars waged by the Heruli, Rugii, Ostrogoths, and Longobardi. The severe laws of the Roman emperors were in general more mildly administered than elsewhere; the Arian confession, of which the Germanic conquerors of Italy were adherents, being in contrast with the Catholic characterized by its tolerance. Among the Burgundians and Franks, who professed the Catholic faith, the ecclesiastical sentiment, fortunately for the Jews, made but slow progress, and the Merovingian rulers rendered only a listless and indifferent support to the demands of the Church, the influence of which they had no inclination to increase.

In the Pyrenean peninsula, from the most ancient times, Jews had lived peaceably in greater numbers than in the land of the Franks. The same modest good fortune remained to them when the Suevi, Alani, Vandals, and Visigoths occupied the land. It came to a sudden end when the Visigothic kings embraced Catholicism and wished to convert all their subjects to the same faith. Many Jews yielded to compulsion in the secret hope that the severe measures would be of short duration. But they soon bitterly repented this hasty step; for the Visigothic legislation insisted with inexorable severity that those who had been baptized by force should remain true to the Christian faith. Consequently the Jews eagerly welcomed the Arabs when the latter conquered the peninsula in 711. See SPAIN.

**Arabs in Spain.**

Those Jews who still wished to remain true to the faith of their fathers were protected by the Church herself from compulsory conversion. There was no change in this policy even later, when the pope called for the support of the Carolingians in protecting his ideal kingdom with their temporal power. Charlemagne, moreover, was glad to use the Church for the purpose of welding together the loosely connected elements of his kingdom when he transformed the old Roman empire into a Christian one, and united under the imperial crown all the German races at that time firmly settled. When, a few decades after his death, his world-empire fell apart (843), the rulers of Italy, France, and Germany left the Church free scope in her dealings with the Jews, and under the influence of religious zeal hatred toward the unbelievers ripened into deeds of horror.

The trials which the Jews endured from time to time in the different kingdoms of the Christian West were only indications of the catastrophe which broke over them at the time of the CRUSADES. A wild, unrestrained throng, for which the crusade was only an excuse to indulge its rapacity, fell upon the peaceful Jews and sacrificed them to its fanaticism. In the first Crusade (1096) flourishing communities on the Rhine and the Danube were utterly destroyed. In the second Crusade (1147) the Jews in France suffered especially. Philip Augustus treated them with exceptional severity. In his days the third Crusade took place (1188); and the preparations for it proved to be momentous for the English Jews. After unspeakable trials Jews were banished from England in 1290; and 365 years passed before they were allowed to settle again in the British Isles.

**The Crusades.**

The justification for these deeds was found in crimes laid to the charge of the Jews. They were held responsible for the crime imputed to them a thousand years before this; and the false charge was circulated that they wished to dishonor the host which was supposed to represent Jesus' body. They were further charged with being the cause of every calamity. In 1240 the plundering raids of the Mongols were laid at their door. When, a hundred years later, the BLACK DEATH raged through Europe, the tale was invented that the Jews had poisoned the wells. The only court of appeal that regarded itself as their appointed protector, according to historical conceptions, was the "Roman emperor of the German nation." The emperor, as legal successor to Titus, who had acquired the Jews for his special property through the destruction of the

**False Accusations.**

Temple, claimed the rights of possession and protection over all the Jews in the former Roman empire. They thus became imperial "servi cameræ." He might present them and their possessions to princes or to cities. That the Jews were not utterly destroyed was due to two circumstances: (1) the envy, distrust, and greed of princes and peoples toward one another, and (2) the moral strength which was infused into the Jews by a suffering which was undeserved but which enabled them to resist persecution. The abilities which could find no expression in the service of country or of humanity at large, were directed with all the more zeal toward the study of the Bible and Talmud, toward ordering communal affairs, toward building up a happy family life, and toward bettering the condition of the Jewish race in general.

**"Servi Cameræ."**

Everywhere in the Christian Occident an equally gloomy picture was presented. The Jews, who were driven out of England in 1290, out of France in 1394, and out of numerous districts of Germany, Italy, and the Balkan peninsula between 1350 and 1450, were scattered in all directions, and fled preferably to the new Slavic kingdoms, where for the time being other confessions were still tolerated. Here they found a sure refuge under benevolent rulers and acquired a certain prosperity, in the enjoyment of which the study of the Talmud was followed with renewed vigor. Together with their faith, they took with them the German language and customs, which they have cultivated in a Slavic environment with unexampled faithfulness up to the present time.

**Expulsions.**

As in Slavic countries, so also under Mohammedan rule the persecuted Jews often found a humane reception, especially from the eighth century onward in the Pyrenean peninsula. But even as early as the thirteenth century the Arabs could no longer offer a real resistance to the advancing force of Christian kings; and with the fall of political power Arabic culture declined, after having been transmitted to the Occident at about the same period, chiefly through the Jews in the north of Spain and in the south of France. At that time there was no field of learning which the Spanish Jews did not cultivate. They studied the secular sciences with the same zeal as the Bible and Talmud.

But the growing influence of the Church gradually crowded them out of this advantageous position. At first the attempt was made to win them to Christianity through writings and religious disputations; and when these attempts failed they were ever more and more restricted in the exercise of their civil rights. Soon they were obliged to live in separate quarters of the cities and to wear humiliating badges on their clothing. Thereby they were made a prey to the scorn and hatred of their fellow citizens. In 1391, when a fanatical mob killed thirty thousand Jews in Seville alone, many in their fright sought refuge in baptism. And although they often continued to observe in secret the laws of their fathers the Inquisition soon rooted out these pretended Christians or Maranos. Thousands were thrown into prison, tortured, and burned, until a project was formed to sweep all Spain clean of unbelievers. The plan matured when in 1492 the last Moorish fortress fell into the hands of the Christians. Several hundred thousand Jews were forced from the country which had been their home for 1,500 years. Many of them fled to the Balkan peninsula, where a few decades before the Crescent had won a victory over the Cross through the Osmanli Turks. These exiles have faithfully preserved the language of the country they were forced to leave; and to-day, after a lapse of more than 400 years, Spanish is still the mother tongue of their descendants.

**III. Period of Decay (1500–1750):** The renaissance of art and science was coeval with the death of the Byzantine empire; and the newly discovered art of printing scoffed at canonical laws which tried to enslave thought. In the same year in which Spain expelled the unbelievers the shores of America appeared above the horizon. The age of inventions and discoveries brought about an immense change in ideas. Only the Jews remained in the night of the Middle Ages. These homeless people were crowded from the west of Europe ever farther toward the east. They had to seek refuge in the realms of the Slavs and the Turks, in which a native culture was as yet unknown. Their external circumstances were not at first unfavorable. They even attained to high positions in the state, at least in Turkey. Don Joseph Nasi was made Duke of Naxos; and Solomon Ashkenazi was ambassador of the Porte to the republic of Venice.

In Poland the Jews were an indispensable link between the pomp-loving nobility and the peasant serfs; and trade and industry were entirely in their hands. Not finding a higher civilization in their new homes, their only mental nourishment came from their national literature, and they either pursued the one-sided study of the Talmud, which exercised the understanding only, or dived deep into the mysterious depths of the Cabala. The persecution of the Jews in Turkey and Poland in the middle of the seventeenth century came to the aid of the visionaries and dreamers. Especially disastrous were the trials which were brought upon the Polish and Lithuanian Jews through the Cossack hetman Chmielnicki (1648) and by the Swedish wars (1655). According to trustworthy reports, hundreds of thousands of them were killed in these few years. Once more fugitives and unsettled, the anxious Jews waited trustfully for the message which should announce to them that at last the deliverer had appeared in the far East.

Thus it came about that a talented youth from Smyrna, Shabbethai Ẓebi, succeeded in passing himself off as the promised Messiah. Numberless followers crowded about him; and these still clung to Shabbethai in their delusion even after he had adopted Islam through fear of the death penalty with which the sultan had threatened him. The incomprehensible extent of his following was due to the fact that even those Jews who enjoyed greater intellectual freedom than their brethren in Poland were yet severely oppressed and gave themselves up to cabalistic reveries.

**Shabbethai Ẓebi.**

Fugitives from Spain and Germany had come also to Italy, and founded new communities beside the existing ones. Here they greeted the dawn of the new period, and together with the Greeks—who had fled hither from Constantinople bringing the treasures of classical antiquity with them—became the leaders and guides of the humanists to the source of Jewish antiquity. The Italian Jews taught Hebrew, and learned Latin and Greek. The clergy in Italy and Germany armed itself to fight against the victoriously advancing enlightenment and civilization, and directed its attacks chiefly against Jewish literature. Jewish apostates in the pay of the Dominicans spread false calumnies concerning the Talmud. In its defense the German humanists arose in a body, not so much out of friendliness toward the Jews as out of zeal for free investigation. In these straits the Jesuits, who were the most faithful defenders of the Church, came into existence. They took up the fight against the Talmud in Italy, and as early as 1553 pyres were lighted upon which copies of it and other Hebrew books without number were burned. Guided by apostates, the Council of Trent expurgated the Talmud of all pretended objectionable passages, and the numerous spies of the Inquisition forced the educated Jews to secrecy and hypocrisy. The only study they were allowed to pursue unhindered was the Cabala, which the Jesuits erroneously believed supported Christian ideas. Thus here also the soil was prepared for belief in the dreamer Shabbethai Ẓebi.

**Hebrew Books Burned.**

The inclination to study esoteric doctrines spread at that time even among the Jews who had founded new communities in the Protestant states on the shores of the North Sea under Dutch and English protection. This new mysticism strongly influenced the German Jews, who in consequence of superstitious error were plunged into the deepest ignorance, and were watching for a speedy redemption after the sufferings of the Thirty Years' war. Judaism was saved only when a beam of enlightenment shone in the night of its existence. Shabbethai Ẓebi was still alive when the Jews were driven out of Vienna (1671). The elector Friedrich Wilhelm of Brandenburg allowed them to settle in Berlin, and protected them with a strong hand from injury and slander. Even here they were hampered by oppressive taxation and narrow-minded regulations; but their versatile minds could not long remain shut out from the growing enlightenment. For the third time a Moses appeared in the midst of them, to lead his people from darkness to light, from slavery to freedom.

**IV. The New Period (1750 to the Present Time):** Moses Mendelssohn translated the Bible into High German for his coreligionists, and thus tore down the wall that separated the German Jews from their fellow citizens. With the newly acquired possession of a mother tongue the homeless Jew acquired also the right to a fatherland. By the end of the eighteenth century the Jews were taking an active part in German education and civilization. They had their youth instructed in secular studies, and aimed at ennobling the internal affairs of the religious community. This was not accomplished without severe inner struggles. To the adherents of a radical reform like Holdheim and Geiger stood opposed the champions of tradition like Samson Raphael Hirsch, who in religious matters would not deviate a hair's breadth from the traditional observances, while Zacharias Frankel tried to pave the way for an intermediary position on a historically positive basis. The rabbinic councils (1844–46) and synods (1869–71) acquired no authoritative influence (see CONFERENCES, RABBINICAL). But the change in western Europe gradually came about of itself. To-day in every large community sermons are preached in the vernacular; the synagogue service is accompanied by a trained choir and presided over by a scientifically educated rabbi.

Thus Judaism was enabled to take part in the work of civilization. North America and France showed how salutary it might be to make use of all the forces in the state. Prussia adopted the same opinion when in its years of trial it collected the weakened remnants of the fatherland and in 1812 made Jews full citizens in the land of their birth. The new ideas, then, which were prevalent in the constitutional states of Europe in the middle of the nineteenth century recognized the political equality of all citizens without regard to difference in belief.

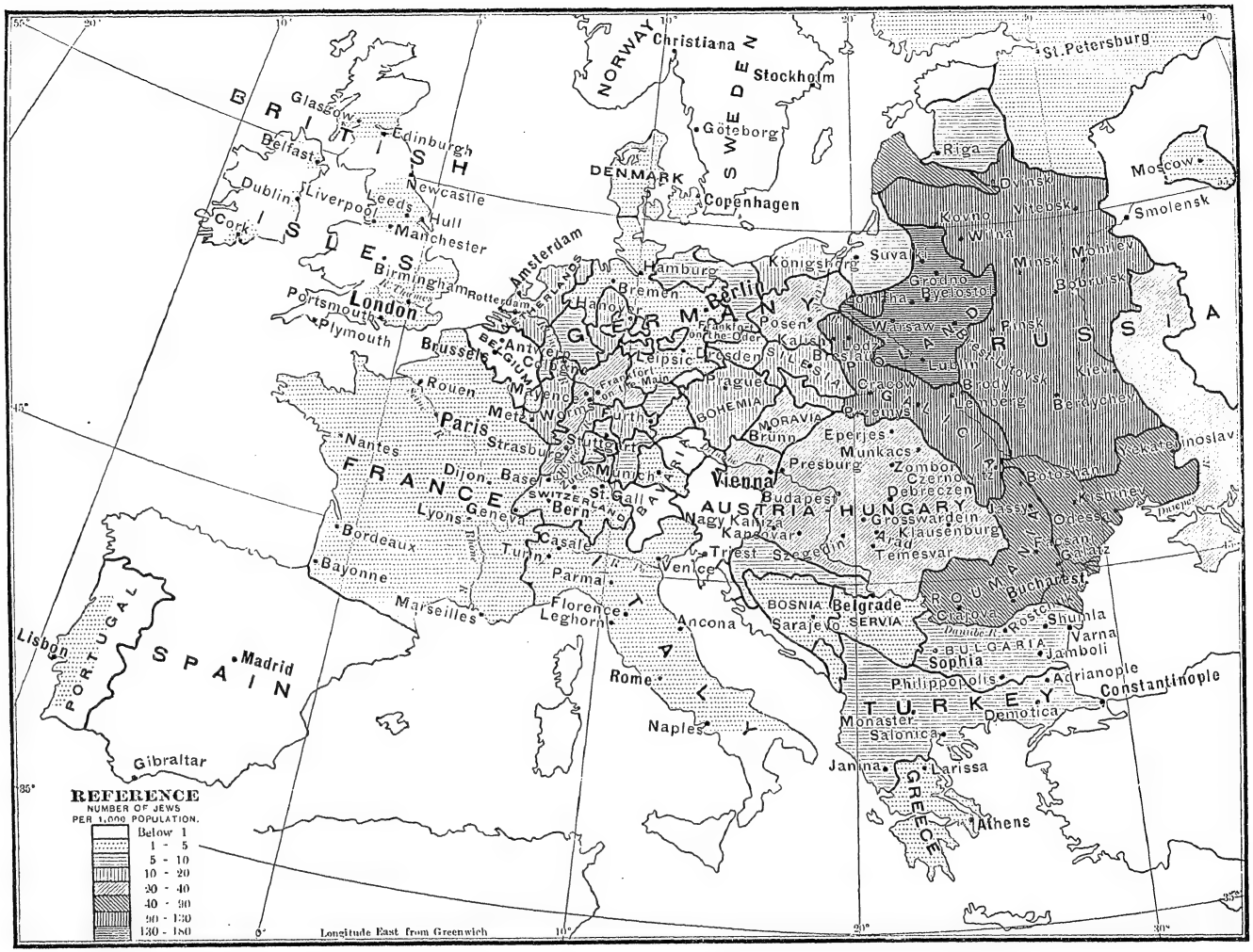
**Political Equality.**

The mental development of the Jews kept pace with their civil recognition, and the science of Judaism was developed. Its founder was Leopold Zunz (1794–1886). Berlin was again the starting-point of the new science, which succeeded in giving a firm foundation to modern Judaism.

Notwithstanding the fact that political equality was secured to the Jews in the revolutions of 1848, the majority of them still live outside the sphere where liberal ideas predominate. A certain relaxation of vigilance was shown in Russia during the reign of Alexander II.; but upon his death (March 13, 1881) a series of outbreaks against the Jews occurred which were followed by more systematic persecution on the part of the Russian bureaucracy, so that the state of the Russian Jews at the end of the nineteenth century was almost worse than it had been at the beginning. Similarly, in Rumania for the last quarter of a century restriction has been added to restriction till the very existence of a Jew in that country has been rendered almost impossible, notwithstanding the fact that the Berlin Congress, which gave autonomy to Rumania, did so on condition that full political rights should be granted to all Rumanian citizens without distinction of creed. Even in the European countries where political equality exists there have been certain signs of social antagonism, which gave rise to the movement known as ANTI-SEMITISM. Beginning in 1875 in Germany, this spread to Austria, and ultimately to France, where it culminated in the DREYFUS CASE. Nevertheless, its virulence has perceptibly declined, and Russia and Rumania remain the chief sources of ill will against the Jews on the continent of Europe. See also articles on the various countries of Europe.

**Anti-Semitism.**

G. M. BR.




V.—18 MAP SHOWING THE COMPARATIVE DENSITY OF JEWISH POPULATION PER 1,000 IN EUROPE, 1900.

The following table gives the official or estimated number of Jews in the different European countries at the four most recent census periods, about 1870, 1880, 1890, and 1900; the first set of figures being taken from Andree, "Volkskunde der Juden"; the second, from I. Loeb's article "Juifs," in Vivien de St. Martin, "Dictionnaire de Géographie"; the third, from J. Jacobs, "Jewish Year Book," 1900; and the last partly from I. Harris, in "Jewish Year Book," 1903. Estimates are marked with an asterisk.*

JEWS IN EUROPE.

| Country. | 1870. | 1880. | 1890. | 1900. |
|---|---|---|---|---|
| Austria | 820,200 | 1,005,394 | 1,143,305 | 1,224,899 |
| Belgium | 3,000* | 4,000* | 3,000* | 12,000* |
| Bosnia | ..... | 3,426 | ..... | 5,845 |
| Bulgaria | 8,959 | 10,000 | ..... | 28,000* |
| Denmark | 4,290 | 3,946 | 4,080 | 5,000* |
| Eastern Rumelia | ..... | 4,177 | ..... | 6,982 |
| England, etc. | 68,300* | 60,000* | 101,189 | 179,000* |
| France | 49,439 | 76,897 | 72,000 | 86,885 |
| Germany | 520,575 | 561,610 | 567,884 | 586,948 |
| Greece | 2,582 | 2,652 | 5,792 | 8,350 |
| Holland | 68,003 | 81,693 | 97,324 | 103,988 |
| Hungary | 552,233 | 638,314 | 716,801 | 851,378 |
| Italy | 35,356 | 40,430* | 50,000* | 44,037 |
| Luxemburg | 661 | 777 | 1,000* | 1,200* |
| Norway and Sweden | 1,870 | 3,027 | 3,402 | 5,000* |
| Portugal | 1,000* | 200* | 300* | 1,200* |
| Rumania | 400,000* | 265,000* | 300,000* | 269,013 |
| Russia (European) and Poland | 2,552,549 | 2,552,145 | 4,500,000* | 5,142,195 |
| Servia | 2,000* | 3,492 | 4,652 | 5,100 |
| Spain (with Gibraltar) | 6,000* | 1,902 | 2,500 | 4,500* |
| Switzerland | 6,996 | 7,373 | 8,069 | 12,551 |
| Turkey, etc. | 62,413 | 115,000* | 120,000* | 75,295 |
| Cyprus and Malta | ..... | ..... | ..... | 130 |
| Totals | 5,166,426 | 5,441,455 | 7,701,298 | 8,659,496 |

J.

**EURYDEMUS BEN JOSE:** One of the sons of Tanna Jose b. Ḥalafta. His name has been transmitted in the most varying forms: "Awradimus" (אורדימוס), "Abirodimus" (אבירדימוס), "Abdimus" (אבדימוס), and "Wradimus" (ורדימוס). As a basic form Bacher assumes "Eurydemus" (compare the Biblical רחבעם), a name which occurs in Herodotus. Levy ("Neuhebr. Wörterb." i. 505a) and Kohut ("Aruch Completum," iii. 257b), on the other hand, favor the name "Eudaimon." Others, following the Palestinian sources, read all these names, "Abdimus," whom they identify with Menahem b. Jose (compare ABDIMUS BEN R. JOSE). The few remarks ascribed to Eurydemus contain admonitions to benevolence.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 416-417; idem, *Ag. Bab. Amor.* p. 64, note 21.

S. S. M. Sc.

**EUSEBIUS:** Bishop of Cæsarea and the "father of Church history"; born about 270. Though animated by zeal for the conversion of the Jews, he often gives evidence of his bitter dislike of them. In his "Demonstratio Evangelica," which is a direct attack on Judaism, he charges the Jews with serious errors in the exposition of Scripture, and advises that efforts should be made to induce them to abandon their heresies (iv. 16). His advice doubtless influenced the enactment of anti-Jewish laws by Constantine, at whose right hand Eusebius sat in the Council of Nicæa. The "Demonstratio Evangelica" is divided into twenty books, of which only ten have been preserved. Eusebius first endeavors to demonstrate that the Mosaic law had only a local character and was not intended for a universal religion. For instance, the injunction to appear "thrice in the year" before God (Ex. xxxiv. 23) can only be applicable to the inhabitants of Palestine (*ib.* i. 2). He then comments upon the Messianic prophecies of the Bible, which, according to him, were fulfilled in the appearance of Jesus.

Of great interest for Jews is Eusebius' "Præparatio Evangelica." It is divided into fifteen books, of which the last eight treat of Judaism, its religion, history, and institutions, and show its superiority over paganism. Especially valuable are books viii. and ix., in which he reproduces fragments of Jewish-Hellenic writers, such as Eupolemus, Demetrius, Artapanus, Philo, Ezekielus, and Josephus. The fragments, taken from the writings of Alexander Polyhistor, are faithfully rendered. Eusebius seems to have had a Jewish teacher, who instructed him in Hebrew, and through whom he became familiar with many haggadot and Jewish traditions; of these he made use in his works on Biblical exegesis. See CHURCH FATHERS.

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 312; S. Krauss, *The Jews in the Works of the Church Fathers*, in *Jewish Quarterly Review*, vi. 82; Freudenthal, *Hellenistische Studien*, pp. 1 *et seq.*; Grätz, *Haggadische Elemente bei den Kirchenvätern*, in *Monatsschrift*, 1854; L. Ginzberg, *Die Haggada bei den Kirchenvätern und in der Apokryphischen Literatur*, Berlin, 1900.

J. I. BR.

**EUTOLEMUS:** Name borne by a number of Palestinian Jews. R. Jose quotes in reference to several halakic questions the testimony of a certain "Eutolemus," who gave a decision in the name of five elders (R. H. 15a; Suk. 40a; 'Er. 35a), and whose full name was "Eutolemus ben Reuben" (Soṭah 49b). He is quoted in the Talmud as having been permitted by the Rabbis to cut his hair in conformity with pagan custom because of his intercourse with court officials (B. Ḳ. 83a). In Hebrew the name "Eutolemus" is variously spelled אבטולם, אבטולמום, אבטלמום.

BIBLIOGRAPHY: Krauss, in *Byzantinische Zeitschrift*, ii. 510; idem, *Griechische und Lateinische Lehnwörter*, p. 4; Weiss, *Seder ha-Dorot*, p. 22, Warsaw, 1882.

S. S. I. BR.

**EVANS, SAMUEL (Young Dutch Sam):** English pugilist; born in London Jan. 30, 1801; died of consumption Nov. 4, 1843. Evans' first encounter in the prize-ring took place at Knowle Hill, Maidenhead, Berkshire, July 5, 1825, when he beat Ned Stockman in seventeen rounds. His next match was with Harry Jones, whom he defeated at Sheremere, Bedfordshire, Oct. 18, 1825. These two victories were succeeded by others in 1826 and 1827. Then followed two more victories: the first, over Jack Martin, which took place at Knowle Hill, Berkshire, Nov. 4, 1828, and ended in the sixteenth round; the second, over Ned Neale, "a youth," at Ludlow, April 7, 1829, which terminated in the seventy-first round. On Jan. 18, 1831, Evans and Neale met again, Evans defeating his opponent in fourteen rounds, which occupied fifty-two minutes. His next victory was over Tom Gaynor of Bath, which took place June 24, 1834, near Andover, in the seventeenth round.

Evans' career as a pugilist is remarkable for the number of victories he achieved.

BIBLIOGRAPHY: *American Jews' Annual*, 5647 (1886-87); Evans, *Boxiana*, London, n.d.

J. F. H. V.

**EVANSVILLE.** See INDIANA.

**EVARISTUS:** The fifth pope; consecrated about 100; died about 109. The breviary of Pope Pius V. reserves Oct. 26 to the memory of "Evaristus Græcus ex Judæo patre Trajano Imperatore Pontificatum gessit." From this it would follow that this pope was a Jew, whose father was a native of Bethlehem, and therefore, no doubt, a Roman provincial. Evaristus, then, must have been a Greek-speaking Jew, and, under the laws of the empire, a Roman subject. Of his life little is known. He died under either Trajan or Hadrian, and is said to be buried near St. Peter's body in the Vatican.

BIBLIOGRAPHY: *Acta Sanctorum* (Bollandus), lviii. (ad Octob. xxvi., tom. xi.), Paris, 1870; *Analecta Romana*, vol. i., ed. H. Grisar, Rome, 1899; A Harnack, *Die Chronologie der Altchristlichen Litteratur*, i. 1897; W. H. Simcox, *The Beginnings of the Christian Church*, 2d ed., 1892; Milman, *History of Later Christianity*, i.

G. G. DR.

**EVE (חוה).—Biblical Data:** The wife of Adam. According to Gen. iii. 20, Eve was so called because she was "the mother of all living" (R. V., margin, "Life" or "Living"). On the ground that it was not "good for man to be alone" God resolved to "make him an help meet for him" (*ib.* ii. 18), first creating, with this end in view, the beasts of the field and the fowl of the air and then bringing them unto Adam. When Adam did not find among these a helpmeet for himself, YHWH caused a deep sleep to fall upon him, and took one of his ribs, from which He made a woman, and brought her unto the man (*ib.* ii. 22). Upon seeing her, Adam welcomed her as "bone of my bones, and flesh of my flesh" (*ib.* ii. 23), declaring that she should be called "ishshah" because she was taken out of "ish" (man.)

Dwelling in the Garden of Eden with Adam, Eve is approached and tempted by the serpent. She yields to the reptile's seductive arguments, and partakes of the forbidden fruit, giving thereof to her husband, who, like her, eats of it. Both discover their nakedness and make themselves aprons of fig-leaves. When God asks for an accounting Adam puts the blame on Eve. As a punishment, the sorrows of conception and childbirth are announced to her, as well as subjection to her husband (*ib.* iii. 16). Driven out of Eden, Eve gives birth to two sons, Cain and Abel; herself naming the elder in the obscure declaration "I have gotten a man with the help of YHWH" (*ib.* iv. 1, R. V.). Later, after the murder of Abel, she bears another son, to whom she gives the name "Seth," saying that he is given to her by YHWH as a compensation for Abel (*ib.* iv. 25).

E. G. H.

——**In Rabbinical Literature:** Eve was not created simultaneously with Adam because God foreknew that later she would be a source of complaint. He therefore delayed forming her until Adam should express a desire for her (Gen. R. xvii.). Eve was created from the thirteenth rib on Adam's right side and from the flesh of his heart (Targ. Pseudo-Jonathan to Gen. ii. 21; Pirḳe R. El. xii.). Together with Eve Satan was created (Gen. R. xvii.). God adorned Eve like a bride with all the jewelry mentioned in Isa. iii. He built the nuptial chamber for her (Gen. R. xviii.). According to Pirḳe R. El. xii., as soon as Adam beheld Eve he embraced and kissed her; her name אשה, from איש, indicates that God (יה) joined them together (see also Ab. R. N. xxxviii.). Ten gorgeous "ḥuppot" (originally, "bridal chambers"; now, "bridal canopies"), studded with gems and pearls and ornamented with gold, did God erect for Eve, whom He Himself gave away in marriage, and over whom He pronounced the blessing; while the angels danced and beat timbrels and stood guard over the bridal chamber (Pirḳe R. El. xii.).

Samael, prompted by jealousy, picked out the serpent to mislead Eve (Yalḳ., Gen. xxv.; comp. Josephus, "Ant." i. 1, § 4; Ab. R. N. i.), whom it approached, knowing that women could be more easily moved than men (Pirḳe R. El. xiii.). Or, according to another legend, the serpent was induced to lead Eve to sin by desire on its part to possess her (Soṭah 9; Gen. R. xviii.), and it cast into her the taint of lust (זוהמא; Yeb. 103b; 'Ab. Zarah 22b; Shab. 146a; Yalḳ., Gen. 28, 130). Profiting by the absence of the two guardian angels (Ḥag. 16a; Ber. 60b), Satan, or the serpent, which then had almost the shape of a man (Gen. R. xix. 1), displayed great argumentative skill in explaining the selfish reasons which had prompted God's prohibition (Pirḳe R. El. *l.c.*; Gen. R. xix.; Tan., Bereshit, viii.), and convinced Eve by ocular proof that the tree could be touched (comp. Ab. R. N. i. 4) without entailing death. Eve thereupon laid hold of the tree, and at once beheld the angel of death coming toward her (Targ. Pseudo-Jon. to Gen. iii. 6). Then, reasoning that if she died and Adam continued to live he would take another wife, she made him share her own fate (Pirḳe R. El. xiii.; Gen. R. xix.); at the invitation of the serpent she had partaken of wine; and she now mixed it with Adam's drink (Num. R. x.). Nine curses together with death befell Eve in consequence of her disobedience (Pirḳe R. El. xiv.; Ab. R. N. ii. 42).

Eve became pregnant, and bore Cain and Abel on the very day of (her creation and) expulsion from Eden (Gen. R. xii.). These were born full-grown, and each had a twin sister (*ib.*). Cain's real father was not Adam, but one of the demons (Pirḳe R. El. xxi., xxii.). Seth was Eve's first child by Adam. Eve died shortly after Adam, on the completion of the six days of mourning, and was buried in the Cave of Machpelah (Pirḳe R. El. xx.). Comp. ADAM, BOOK OF.

S. S. E. G. H.

——**In Arabic Literature:** Eve is a fantastic figure taken from the Jewish Haggadah. In the Koran her name is not mentioned, although her person is alluded to in the command given by Allah to Adam and his "wife," to live in the garden, to eat whatever they desired, but not to approach "that tree" (suras ii. 33, vii. 18). According to Mohammedan tradition, Eve was created out of a rib of Adam's left side while he was asleep. Ridwan, the guardian of paradise, conducted them to the garden, where they

were welcomed by all creatures as the father and mother of Mohammed.

Iblis, who had been forbidden to enter paradise and was jealous of Adam's prerogative, wished to entice him to sin. He asked the peacock to carry him under his wings, but, as the bird refused, he hid himself between the teeth of the serpent, and thus managed to come near Adam and Eve. He first persuaded Eve to eat of the fruit, which was a kind of wheat that grew on the most beautiful tree in the garden, and she gave some to Adam. Thereupon all their ornaments fell from their bodies, so that they stood naked. Then they were expelled from the garden. Adam was thrown to Serendib (Ceylon), and Eve to Jidda (near Mecca).

Although Adam and Eve could not see each other, they heard each other's lamentations; and their repentance restored to them God's compassion. God commanded Adam to follow a cloud which would lead him to a place opposite to the heavenly throne, where he should build a temple. The cloud guided him to Mount Arafa, near Mecca, where he found Eve. From this the mount derived its name.

Eve died a year after Adam, and was buried outside Mecca, or, according to others, in India, or at Jerusalem.

Bibliography: Weil, *Biblische Legenden der Muselmänner.*

E. G. H. H. Hir.

——**Critical View:** The account of the creation of woman—she is called "Eve" only after the curse—belongs to the J narrative. It reflects the naive speculations of the ancient Hebrews on the beginnings of the human race as introductory to the history of Israel. Its tone throughout is anthropomorphic. The story was current among the people long before it took on literary form (Gunkel, "Genesis," p. 2), and it may possibly have been an adaptation of a Babylonian myth (*ib.* p. 35). Similar accounts of the creation of woman from a part of man's body are found among many races (Tuch, "Genesis," notes on ch. ii.); for instance, in the myth of Pandora. That woman is the cause of evil is another wide-spread conceit. The etymology of "ishshah" from "ish" (Gen. ii. 23) is incorrect (אשה belongs to the root אנש), but exhibits all the characteristics of folk-etymology. The name חוה, which Adam gives the woman in Gen. iii. 20, seems not to be of Hebrew origin. The similarity of sound with חי explains the popular etymology adduced in the explanatory gloss, though it is W. R. Smith's opinion ("Kinship and Marriage in Early Arabia," p. 177) that Eve represents the bond of matriarchal kinship ("ḥayy"). Nöldeke ("Z. D. M. G." xlii. 487), following Philo ("De Agricultura Noe," § 21) and the Midrash Rabbah (*ad loc.*), explains the name as meaning "serpent," preserving thus the belief that all life sprang from a primeval serpent. The narrative forms part of a culture-myth attempting to account among other things for the pangs of childbirth, which are comparatively light among primitive peoples (compare Adam; Eden, Garden of; Fall of Man). As to whether this story inculcates the divine institution of Monogamy or not, see Gunkel, "Genesis," p. 11, and Dillmann's and Holzinger's commentaries on Gen. ii. 23–24.

E. G. H.

**EVE OF HOLIDAYS:** Unlike the early Babylonians, whose day began with sunrise, the Jews began theirs with sunset. Some critics, Dillmann among them, attempted to find traces of the Babylonian reckoning in the early portions of the Bible, but there is no doubt that with the spread of the Law the reckoning from evening to evening became established among the Jews (see Ibn Ezra's poem on the Sabbath, in which he decries the custom of a certain sect which began the Sabbath and festivals with sunrise; Rosin's edition, ii. 78, Breslau, 1885). The eve of Jewish holidays is therefore not the evening of the festival, but the day preceding it; in conversation, the expression "'ereb yom-ṭob" is even extended to denote an indefinite period preceding the holiday. It is observed as a day on which is prepared (παρασκευή) such work as it is not permitted to do on the holiday or on the Sabbath.

**Announcement of Beginning.**

The Rabbis enjoined that the celebration of holidays should begin some time before sunset, in order "to add from the profane to the holy" (R. H. 9a; Yoma 81b). In Temple times the blowing of the trumpet thrice by the Levites on the eve of a Sabbath or holiday notified the people to cease from work (Suk. 53b; Maimonides, "Yad," Kele ha-Miḳdash, vii. 5, 6; see Trumpet). This custom was retained for a long time in Jewry, although for the trumpet a wooden mallet was substituted, with which the Shammash knocked at the doors of the shops or private dwelling-places to remind the Jews that the Sabbath or holiday had begun (Abrahams, "Jewish Life in the Middle Ages," p. 56). He who engages in regular work late in the afternoon of the eve of the Sabbath or holiday will receive no blessing upon his work (Pes. 50b). Eating late in the afternoon before Sabbath is also forbidden, because the appetite must be reserved for the evening meal (Pes. 99b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 529, 1; Isserles' gloss). It was considered a commendable act to bathe on the eve of the Sabbath or holiday (Shab. 25b; Oraḥ Ḥayyim, 260, 1; 471, 3: Isserles' gloss). In the afternoon services the penitential psalm ("Taḥanun") was omitted, as it was on all holidays or festive occasions (*ib.* 131). But besides these general rules which applied to the eves of all holidays, there are certain laws and ceremonies prescribed for the eve of each holiday in particular.

As there is no restriction of work on the day of the New Moon (Rosh Ḥodesh), the eve of that day would have remained unnoticed were it not for the haggadic parallel between the Jewish nation and the moon (Ḥul. 60b). The various phases of the moon are compared to the various vicissitudes of Israel, and the last day of the month reminds the Jew of his shortcomings in the service of God, and thus becomes a day of repentance, a miniature of the Day of Atonement ("Yom Kippur Ḳaṭan"). The afternoon prayer therefore includes many penitential hymns and formulas of confession of sin ("widdui"). These, however, are recited only by the very pious, who are also accustomed to fast on that day, at least

until after the afternoon service (Oraḥ Ḥayyim, 417; comp. "Magen Abraham" and "Be'er Heṭeb" *ad loc.*).

While the special additional prayers ("seliḥot") are recited before dawn during the week preceding New-Year's Day, the prayers for the day before New-Year's are much more numerous and are recited with greater contrition. The hymn commencing with the words "Zekor Berit" (Remember the Covenant) is included in these prayers, and the day is frequently designated by the initial words of that hymn. It is also customary to fast on that day, or at least until noon, although pious Jews fast the greater part of the ten penitential days (Tanḥuma, Emor, 22; Oraḥ Ḥayyim, 581, 2). It is different, however, with the eve of the Day of Atonement. Not only is it forbidden to fast on that day, but feasting is encouraged; it is said that he who eats and drinks on the eve of the Day of Atonement will be rewarded as if he has fasted both days (Yoma 81b; Oraḥ Ḥayyim, 604, 1). The early prayers for that day are also considerably reduced, and after the morning service a repast prepared by the congregation is served in the synagogue for the purpose of establishing a feeling of general fellowship. Each one begs the forgiveness of those he has wronged during the year. See also KAPPAROT and MALKUT SCHLAGEN.

The meal taken before sunset should consist of light dishes, easily digestible, so that the evening prayer can be recited with devotion. A certain solemnity usually prevails in every household during this meal, after which the parents bless the children and immediately repair to the synagogue. This meal should be concluded before twilight sets in (*ib.* 604–608).

In Temple times the paschal lamb was offered during the afternoon of the eve of Passover; therefore more laws and ceremonies are grouped around this day than around the eve of any other holiday. On the evening of the day preceding Passover the ceremony of searching for leaven is performed by the master of the house (Pes. 2a; see JEW. ENCYC. ii. 628 *s.v.*; BEDIḲAT ḤAMEṬ). If Passover falls on a Sunday, the searching is begun on Thursday evening. The leaven found during this examination is burned the next morning before noon (Pes. 21a). No leaven should be eaten after the fourth hour of the day, and after the sixth hour it is not permissible to derive any benefit from the leaven left over (*ib.* 28b). Work on the eve of Passover is absolutely forbidden, and the transgressor exposes himself to the danger of being excommunicated. Even in the forenoon some are accustomed to cease work, and he who lives in a community where this custom prevails must conform to it (*ib.* 50a *et seq.*; see CUSTOM).

The male first-born fast the whole day in commemoration of the miracle performed in Egypt, when the first-born in Israel were saved while those of the Egyptians were slain (Soferim xxi. 3; comp. Yer. Pes. x. 1; see FIRST-BORN). As is the case on the eve of the Sabbath, it is forbidden to begin a meal after the tenth hour (four P.M.) of the day, so that the appetite for the evening meal be not spoiled. Some are accustomed to fast the entire day in order to be better prepared for the festival meal in the evening (Pes. 99b, 108a). It is forbidden to eat any maẓẓah during the day preceding Passover, so that after the fourth hour no bread, leavened or unleavened, may be eaten (Yer. Pes. x. 1; see Rosh to Pes. iii. 7; Oraḥ Ḥayyim, 468, 470, 471).

S. S. J. H. G.

**EVICTION.** See EJECTMENT.

**EVIDENCE:** Whenever in proceedings at law an issue arises—that is, in civil cases when a fact is asserted on one side and denied on the other—the issue is generally determined by evidence, which the party having the burden of proof must proffer; and evidence to the contrary may be brought forward by the other party. The evidence may consist either of the testimony of witnesses or of documentary writings. What here follows applies in the main to civil cases.

**I. Witnesses:** In order to prove a disputed fact, witnesses must fulfil the following requirements:

1. Two must testify to the same fact. This rule is laid down in Deut. xxv. 15 and in other passages apparently for criminal cases only, but it has been extended to civil cases as well. In civil cases, however, it is not necessary that the two witnesses should agree very closely as to time and place. Thus, if of two witnesses to a loan one should say, "A lent B a jar of oil"; the other, "He lent him a jar of wine"; or if one should say, "I was present when the money was paid at Jerusalem"; the other, "I saw it paid at Hebron"; or if one should say, "I saw it paid in the month of Nisan"; the other, "I saw it paid in Iyyar," their testimony would be void. But if one says he saw it paid in the upper, and the other in the lower, story; or if one says on the first of the month, and the other on the second of the month, such evi- is within the limit of fair mistake, and the testimony stands. Even less does a disagreement as to circumstances other than time and place affect the testimony; for instance, if one says the money was black from usage, the other that it was new, this would be regarded as an immaterial circumstance, and the testimony would stand. Where the two witnesses vary only in the matter of quantity, the lesser quantity is sufficiently proved. In criminal cases, as has been shown under ACQUITTAL IN TALMUDIC LAW, a much closer agreement is required.

**Number and Qualifications.**

2. The witness must be an Israelite. The Talmud seems to take this for granted; though it allows some facts to stand proved upon a statement "made innocently" by a Gentile; that is, not as a witness in court. In damage cases the Mishnah (B. Ḳ. i. 3) says expressly that the witnesses must be freemen and sons of the Covenant.

3. The witness must be a man, not a woman (R. H. i. 8); of full age, that is, more than thirteen years old; not a deaf-mute or a lunatic, and, according to the better opinion, not a blind man, and not either deaf or dumb. A boy not much over thirteen, and having no understanding of business, must not testify in a cause involving title to land (B. B. 155a). Nor should a person of full age testify as to what he said or heard as a minor, except in matters of frequent observation; *e.g.*: "This is my

father's," or "my teacher's," or "my brother's handwriting"; "This woman I used to see go out walking in maidenly hair and attire"; "Such a man used to go to the bath of evenings," indicating that he was a kohen (Ket. ii. 10).

4. He must not be a "wicked" man; for the Law says (Ex. xxiii. 1): "put not thy hand with the wicked, to be an unrighteous witness." The Mishnah (Sanh. iii. 3) names as those incompetent the vicious rather than the wicked; dicers (משחקי קוביא), usurers, pigeon-fliers, and those who trade in the fruits of the Sabbatical year. A baraita in the Gemara on this section (*ib.* 25a, b) disqualifies also tax-collectors and shepherds as presumably dishonest, unless their good character is proved, as well as butchers who sell "ṭerefah" meat for "kasher"; and it provides that they can reinstate themselves only by quitting their unlawful trade and by giving up for charitable purposes all the unlawful gains made therein. Maimonides ("Yad," 'Edut, x. 3) draws from the Talmudic passages Sanh. 25a, b and B. Ḳ. 72b the inference that one who purposely commits a sin to which the Law attaches the punishment of death or of forty stripes, or who robs or steals, although these latter offenses are not punishable by stripes or death, is "wicked" in the sense of being an incompetent witness. The same is true of one proved to be a "plotting witness" (Sanh. 27a). But the ground of incompetency must be proved by two other witnesses; the sinning witness can not become incompetent by his own confession.

**Moral Qualifications.**

Informers, "Epicureans," and apostates are incompetent (Maimonides, *l.c.* x, end, followed by later codes). Also men who show lack of all self-respect—by eating on the street, walking about naked at their work, or living openly on the charity of Gentiles—are incompetent (Maimonides, *l.c.* xi. 6, based on Sanh. 26b). Where the incompetency arises under rabbinical provisions, the objectionable man must be publicly proclaimed incompetent (פסול) before his testimony can be excluded (*ib.*).

Where A and B are called as witnesses, and B knows that A is "wicked" (for instance, a robber), so as not to give force to the testimony of A, B should not testify (Shebu. 30b).

5. The witness must not have any interest in the litigation. The Talmud carries this doctrine so far as to state (B. B. 43a) that where some one raises a claim of title to the public bath-house or the square of the city, none of the citizens can testify or act as judge until he divests himself of all share in the title. Similarly, where the suit is on grounds common to two joint owners of land, one may not testify for his companion until he has sold his own share without warranty. In a suit for a field a tenant on shares may not testify for his landlord, for he is interested in the crop.

6. The witness must not be related to the party that calls him: in criminal cases the witnesses for either side must not be related to the accused. The degrees of consanguinity and affinity are the same as for judges, and are laid down under AGNATES. The rule is derived from a rather bold interpretation of Deut. xxiv. 16, which is rendered, "Fathers shall not be put to death on [the testimony of] sons, nor sons on [the testimony of] fathers" (see Sanh. 27b); but the principle is extended from capital cases to civil suits, and far beyond the mere relationship between father and son. Relationship by marriage is at an end when the wife dies. The objection of friendship or hate that applies to judges does not hold as against witnesses.

The Geonim disqualify a man who has publicly threatened a litigant that he will ruin him by a denunciation, from testifying against him (see Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 34, 20, and Be'er Golah thereon). The later codes follow the Palestinian Talmud on Sanh. iii. in holding that witnesses akin to each other or to the judges are incompetent (Ḥoshen Mishpaṭ, 33, 17).

**II. Mode of Examination:** 1. Witnesses do not testify under oath, but under the sanction of the ninth commandment. The presiding judge admonishes the witnesses before they testify. All persons other than the litigants and the witness to be examined are then dismissed from the room; the same procedure applies to all following witnesses.

2. He who knows testimony of benefit to his neighbor should, under the Mosaic law (Lev. v. 1), make it known to him; and an oath may be imposed on him to say whether he knows anything and what he knows. The Talmud (B. Ḳ. 56a) points to the words "he shall bear his iniquity"; hence, he is liable only to heavenly, not to earthly, punishment. With a view to the former, the litigant may ask that a ban (the "sound of the curse" of Lev. v. 1, Hebr.) be pronounced in the synagogue against all those who know aught in his favor and will not come forward to testify. Otherwise he has no remedy, no compulsory process against witnesses, and no means to force them to answer questions. But when the court finds that the witnesses for one party are intimidated by his opponent from appearing, it may compel the latter himself to bring those witnesses into court.

3. From "the mouth of witnesses," says the text, a man shall be condemned, not upon their written statement; hence, testimony should be given by word of mouth in open court, not by way of deposition. In all criminal cases, and in all suits for penalties or damages to the person, this rule is invariably followed; but in actions on contract, especially on behalf of the defendant, depositions are admitted for good reasons, such as that the witnesses are sick or absent from the place of trial, or that one of the parties is sick, so that the trial can not be had, while the witnesses are about to depart. In all such cases notice must be given to the opposite party, and the deposition, in the nature of minutes of judicial proceedings, must be taken before a court of three judges.

**In Presence of the Litigant.**

4. As a rule, witnesses may be heard only in the presence of the opposing litigant, so that he may suggest to the court points on which to cross-examine them. For this reason witnesses may not be received against a minor, because he would not know how to direct the cross-examination. Later authorities maintain that the rule, "No witness without the chance of cross-examination," ap-

plies to the plaintiff's witnesses only; but the debtor may be the plaintiff, when he sues a minor heir of his creditor for the cancelation of his bond, by presenting his receipt attested by witnesses: it is held (Ḥoshen Mishpaṭ, 108, 17) that he must wait till the infant heir comes of age, as in the "parol demurrer" of the common law.

5. In civil cases, other than those for personal injury, the court is not bound to go, on its own motion, through the formal cross-questions as to time and place (see ACQUITTAL), with a view of finding a contradiction between the two witnesses, for such a course would "close the door before borrowers"; but where the judges have reason to suspect that the claim or defense is fraudulent (מרומה; *ib.* 15) they should take all proper means to break down the testimony on that side.

6. Where the witnesses testify to an admission made by a litigant they should give, as far as they can, the very words, not their general import. Let the court decide whether the words amount to an admission, or whether they can be explained away as having been made in jest or for an ulterior purpose. The position is drawn from a section of the Mishnah and a baraita (Sanh. 29a).

7. Speaking generally, after a witness has been allowed to depart he may not retract his testimony by saying, "I was mistaken"; "I did not recollect"; etc. Even if he gives a plausible reason he is not listened to. But when other witnesses are called to attack the character of one who has testified, the latter may explain or retract (Sanh. 74b; Ket. 19b).

**III. Documentary Proof:** This is often spoken of as ראיה, which is the general term for "evidence" or "proof."

1. It is in general either an instrument written by an adverse party, which has to be proved by witnesses acquainted with his handwriting, or the more formal instrument, known as a "shetar," or DEED, attested by two witnesses, but not necessarily signed by the grantor or obligor. When a deed (a conveyance of land, or a bond, or an acquittance) is the basis of an action or defense, it ought to be regularly proved by the testimony of the attesting witnesses; but if they are absent, or refuse to testify, other men may establish the deed by proving the handwriting of the attesting witnesses (there being, of course, two witnesses to the handwriting of each attester). When this is so proved, the attesting witnesses are not allowed to attack the validity of the deed. But if the party interested in the deed must rely on the word of the attesting witnesses, these may say: "True it is, we signed the deed, but we did so from fear for our lives"; or "The obligor delivered a protest to us, showing that he acted under duress"; or "We were under age, or incompetent on other grounds"; or "The deed had a condition attached which has not been fulfilled"; and they may thus defeat the testimony given by themselves in support of the deed. But if they say the shetar (say, a bond) was entrusted to the obligee without consideration, or that they acted under duress of pecuniary loss, or that they were incompetent by reason of sinfulness, or that the grantor was under age, their testimony in favor of the deed stands, and their attempt to defeat it is "not listened to" (Ket. ii. 3). But the attesting witnesses are always competent to state that the grantor or obligor made a protest to them by reason of duress; for this is not incompatible with the deed (Ḥoshen Mishpaṭ, 46, 37, 38).

**Establishing a Deed.**

2. A method to establish a deed, more especially a bond, at the instance of the holder, is given in the Talmud (B. Ḳ. 112a; see also B. B. 40a and Ket. 21a) and is recognized by the codes ("Yad," 'Edut, vi.; Ḥoshen Mishpaṭ, 46, 3–4). The two witnesses, at the instance of the holder, come before an improvised court, made up of any three respectable Israelites; and the latter write at the bottom of the deed "A B and C D appeared before us this day and testified to their own signatures, whereupon we have approved and established this deed"; and the three "judges" sign. Being in the nature of a judgment, this must be done in the daytime; but the proceeding is wholly ex parte. A deed thus established may, without further proof, be presented upon the trial of a case. The gloss of RaMA states that one expert is as good as three laymen, and that "in these countries" (meaning those of the German "minhag") it is customary for any rabbi at the head of a school (ישיבה) to establish a deed.

**IV. Effect of Evidence:** 1. The sages had very little more confidence in circumstantial evidence given for the purpose of "taking money out of" the defendant's pocket than in that given for the purpose of inflicting the penalty of death or stripes. Ket. ii. 10 has been cited, according to which a witness may testify that, when a boy, he saw a woman walk about in maidenly attire; the object being to prove that she married as a maiden, not as a widow, and is therefore entitled to a greater sum for her jointure. In discussing this clause the Talmud remarks that this is only arguing from the majority of cases: for though in most cases those wearing maidens' attire are not widows, occasionally they are; and money ought not be taken out of a man's pocket on mere reasoning from the greater number of cases. In fact, circumstantial evidence was generally rejected.

**Circumstantial Evidence.**

2. Hearsay evidence was barred equally in civil as in criminal cases, no matter how strongly the witness might believe in what he heard, and however worthy and numerous were his informants ("Yad," 'Edut, xvii. 1).

3. The length of time between the observation of the fact and the testimony is no reason for rejecting the latter, even though the witness has to refresh his memory by looking at a written memorandum (Ket. 20a).

4. It has been shown under ALIBI how a "set" of witnesses may be convicted as "plotters" by another set or sets proving an alibi on them. But the opposite party may prove an alibi on the convicting set, or in some other way show that the facts testified to by the first set were impossible or untrue. Under such circumstances a modern judge or jury would weigh the credibility of the witnesses and the probability of their stories, and decide between them accordingly. The sages did not trust themselves or their

successors with this discretion. If there were no indicia of fraud, they held that, as some one evidently was lying, they could not decide which of them it was; and that there was no evidence on the point. This would generally defeat the plaintiff's demand; for, as has been said under BURDEN OF PROOF, the burden lies on him who desires to get something from his neighbor. If there were any indicia of fraud, the judges would seek for some ground to disqualify as incompetent the witnesses who seemed at fault. Speaking broadly, the judges considered it their duty to decide the effect of the testimony as a question of law, not as one of the greatest probability; though in some matters the "lucky throw of the judge" (שודא דדיינא; *i.e.*, his decision) was held indispensable.

For the effect which the testimony of a single witness has in certain cases, short of proving the affirmation of the issue, see PROCEDURE.

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S. S. L. N. D.

**EVIL EYE** (Hebrew, עין הרע; Aramaic, עינא בישא): A supposed power of bewitching or harming by spiteful looks, attributed to certain persons as a natural endowment. The belief that a glance can damage life and property is wide-spread among both savage and civilized peoples (for the Chaldeans and Egyptians see Lehmann, "Aberglaube und Zauberei," p. 32, Stuttgart, 1898; Budge, "Egyptian Magic," pp. 97 *et seq.*, London, 1899; Lane, "Customs and Usages of the Egyptians of To-day" [German transl. by Zenker], ii. 66; and L. Krehl, "Der Talisman James Richardson's," p. 7, *s.v.* "Araber," Leipsic, 1865). This belief was also held by the Jews in Biblical times (see JEW. ENCYC. i. 546, *s.v.* AMULET).

Simeon ben Yoḥai and the popular amora R. Johanan could, with a look, transform people into a heap of bones (Pesiḳ. 90b, 137a; B. M. 84a; B. Ḳ. 11a; see Blau, "Das Altjüdische Zauberwesen," p. 50). According to R. Eliezer (Sanh. 93a), Hananiah, Mishael, and Azariah, after they had been rescued from the fiery furnace, were killed by the many eyes which were directed at them in astonishment. "When R. Eliezer ben Hyrcanus was shut out of the place of teaching, every spot upon which he turned his eye was burned up; even a grain of wheat upon which his glance fell was half burned while the other half remained untouched, and the pillars of the gathering-place of the scholars trembled" (B. M. 59b; Shab. 33b). Even over the first two tables of the Covenant, because they were given publicly, the eye had power (Grünhut, "Liḳḳuṭim," v. 128a = 'Aruk, *s.v.* פמבי). According to Rab (Yer. Shab. xiv. 14c; B. M. 107b), out of 100 people 99 die through the evil eye. Large masses of people provoke the evil eye, wherefore Joshua (Josh. xvii. 15) advised the sons of Joseph to get themselves up to the forest that the evil eye might not injure them (B. B. 118a). Jacob also said to his sons when they went down into Egypt: "Do not all enter at the same gate on account of the eye" (Gen. R. xci.). Prominent men are peculiarly susceptible to the evil eye. When the people demanded that Judah I. should come up to the pulpit from the school-bench, his father, the patriarch Simeon ben Gamaliel, said: "I have one dove among you, and do you wish to take him from me by destroying him?" meaning thereby, "If Judah I. is raised to the leader's place, the evil eye from the audience may harm him" (B. M. 84b).

To the descendants of Joseph the evil eye can do no manner of harm (Ber. 20a). Whoever is on the point of entering a city and is afraid of the evil eye, should stick his right thumb in his left hand, and his left thumb in his right, and say: "I, N. N., son of N. N., am of the seed of Joseph, whom the evil eye may not touch" (Ber. 55b). The saying is Jewish; the gesture rests on the heathenish notion that obscene gestures protect against the evil eye. The Talmud teachers, however, probably no longer knew the meaning of the gesture prescribed. A glance at the left side of the nose also protects against the evil eye (Ber. *l.c.*). In the case of a horse protection is effected by hanging between his eyes a fox's tail (Tosef., Shab. iv. 5).

**Effect on Inanimate Objects.**

The evil eye could also affect lifeless objects. Rab forbids standing in a neighbor's field when the corn is in the ear (B. M. 107a). A garment found should not be spread over the bed when guests are in the house, for "it will be burned by the eye" of the guests (B. M. 30a). Blessing comes only upon those things which are hidden from the eye (Ta'an. 8b).

Many a superstition owes its origin to etymology. Shab. 67a says: "If a tree lets its fruit fall, it should be painted red and loaded with stones" (comp. Pliny, "Hist. Naturalis," xviii. 86). Painting the tree red protects it from the evil eye, סקר having the meaning of both "dyeing red" and "glancing." The harm that comes from the eye is neutralized by hanging something between the eyes. The superstitions of the Middle Ages were the same as those of the Talmud period, with the exception that at the later epoch the Jews had more remedies against the influence of the evil glance (comp. Zohar, Num. xxiv.; Manasseh ben Israel, "Nishmat Ḥayyim," p. 141, Amsterdam, 1651).

The belief in the "'en ha-ra'" still prevails in Asia and eastern Europe and to a certain extent in western Europe also.

Children are especially susceptible to the influence of the evil eye. On account of their beauty they arouse the envy of the mothers of other children, who cast upon them their evil glances; but "wise women" understand how to counteract the influence which such glances may exert. R. Ḥisda says: "If the first child be a girl this is a good omen for the succeeding boys, because the evil eye is in that case not irritated."

In Slavic lands old women throw live coals into water, with which they sprinkle the four corners of the room, reciting the while certain formulas as a safeguard against the evil eye (Rubin, "Geschichte des Aberglaubens," etc., p. 164; Grunwald, "Mitteilungen," etc., v. 41, No. 88). People light the Habdalah candle and hold it before the child's open mouth, extinguishing it so as to make the smoke

go into the mouth (Grunwald, *l.c.* p. 40, note). This is probably an imitation of Catholic exorcism by means of incense. "A piece of bread and salt or of the mazzah from Passover is put into the pockets of particularly beautiful children. A piece from the garment of the person who is suspected of having exercised the charm . . . is placed on glowing coals and the smoke blown into the child's face" (Grunwald, *ib.*). Adults wear rings or beads of amber on a string around the neck as a protection against the evil eye (Rubin, *l.c.* p. 179; Grunwald, *l.c.* v. 60, No. 198, note). The bridegroom, whose conjugal happiness is envied by some one, is especially susceptible to the influence of the evil eye. He may protect himself by walking backward (Grunwald, *l.c.* i. 87, v. 33, note 42). In olden times children were not taken to the wedding-feast for fear of the evil eye in the crowd (Lev. R. xxvi. 7; Tan., Emor, 4; comp. also Grunwald, *l.c.* i. 36, 99).

**In Folk-Lore.**

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K. L. B.

**EVIL-MERODACH:** Son of Nebuchadnezzar, and third ruler of the New Babylonian empire; reigned from 561 to 560 B.C. His name in Babylonian is "Amil-Marduk" or "Avel-Marduk" = "man," or "servant, of Marduk." No personal or historical inscriptions of his reign have been discovered, and there are only two sources of information concerning him—the Hebrew Scriptures and Berosus. According to the Bible (Jer. lii. 31; II Kings xxv. 27 *et seq.*), he released, in the year of his accession, the imprisoned king Jehoiachin, invited him to his table, clothed him with royal raiment, and elevated him above all other captive kings that were in Babylon. Tiele, Cheyne, and Hommel are of the opinion that perhaps Neriglissar, Evil-merodach's brother-in-law, who is praised for his benevolence, was instrumental in the freeing of the Judean king. Grätz, on the other hand, conjectures the influence of the Jewish eunuchs (referring to Jer. xxxix. 7 and Daniel).

Berosus, however, says that Evil-merodach ruled "unjustly and lewdly." Possibly his treatment of the exiled king was held by the priestly, or national, party to have been unlawful; or it may be that the memory of some injury rankled in the mind of the priestly writer, or writers, of his history (Winckler, "Gesch. Babyloniens und Assyriens," p. 314). Evil-merodach was unable to counteract the danger arising from Median immigration. The party opposed to him soon succeeded in dethroning him, and he was assassinated by order of Neriglissar, who succeeded him.

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E. G. H. R. W. R.—M. Sc.

**EVIL SPIRITS.** See DEMONOLOGY.

**EVOLUTION:** The series of steps by which all existing beings have been developed by gradual modification; term generally applied to the theory concerning the origin of species and the descent of man connected with the names of Charles Darwin and Herbert Spencer, and defended and amplified by Ernst Haeckel and Thomas Huxley, though to a certain degree anticipated by Goethe, Lamarck, Kant, and even Heraclitus. According to this hypothesis all animal and vegetable life may be traced to one very low form of life, a minute cell, itself possibly produced by inorganic matter. This development, according to Darwin, is due to the struggle for existence, and to the transmission through natural (and sexual) selection of those qualities which enable the possessors to carry on the struggle, in which only the fittest survive. Herbert Spencer and others have applied the theory of evolution to every domain of human endeavor—civilization, religion, language, society, ethics, art, etc., tracing the line of development from the homogeneous to the heterogeneous, though recrudescences of and lapses into older forms and types (degeneration, atavism) are by no means excluded. The relation of the teachings of Judaism to this theory is not necessarily one of hostility and dissent.

**Judaism and Evolution.**

Evolution not only does not preclude creation, but necessarily implies it. Nor are purpose and design (teleology) eliminated from the process. Natural selection in strict construction is teleological. Mechanical design alone is precluded. In its stead the hypothesis of evolution operates with a teleology that is, both in intensity and in extent, much more adequate to the higher conceptions of God. Mechanical teleology is anthropomorphic. Jewish theism, not being anthropomorphic, does not defend mechanical teleology.

The development of life from inorganic matter, the rise of consciousness from preceding unconscious life, the origin of mind, of conscience, are not accounted for by the theory of evolution; and as at the beginning of the chain, so at these links it fails. Jewish theism, while admitting that on the whole the theory throws light on the methods pursued in the gradual rise and unfolding of life, is justified in contending that it does not eliminate the divine element and plan and purpose from the process. Evolution gives answer to the *how*, never to the *what*, and only inadequately to the *why*. Belief in miracles, in catastrophical interruptions of the continuity of nature's processes, indeed, is not compatible with the acceptance of the doctrine of evolution. The Jewish (Talmudical) view of MIRACLES, as a condition involved in the original design of nature, however, is not inherently irreconcilable with the hypothesis of evolution, while modern (Reform) Jewish theology is not concerned to defend the belief in miracles based on literal constructions of Biblical passages.

Judaism, having never taught the doctrine of the FALL OF MAN, is not obliged to reject the evolutional theory on the ground that it conflicts with the dogma which demands the assumption of man's original perfection, and which thus inverts the process and sequence posited by the evolutionists.

The theory of evolution has also been applied to the history of religion. Following the positivists, the writers on this subject from the point of view of the evolutionary school have argued that some species of animism (ancestor-worship) was the lowest form of religion, which, developing and differentiating successively into gross and then refined fetishism (totemism), nature-worship, polytheism, tribal henotheism, and national monolatry, finally flowered into universal ethical monotheism. The history of Israel's religion has also been traced from this point of view, according to which it exhibits vestiges of antecedent animism and totemism, but appears in its earlier historic forms as tribal henotheism of a largely stellar and lunar (agricultural) cast; it then grew, under the influences of environment and historical experiences (national consolidation and Canaanitish contamination), into national monolatry (YHWHISM), which gradually, under Assyro-Babylonian influences, deepened and clarified into prophetic or universal ethical monotheism, again to be contracted into sacerdotal and legalistic Judaism. This theory of the rise and development of religion in general and of that of Israel in particular conflicts with (1) the assumption of an original monotheism and the subsequent lapse of man into idolatry, which, however, is a phase of the doctrine of the FALL OF MAN; and with (2) the conception of revelation as an arbitrary, local, temporal, and mechanical process of communicating divine truth to man, or to Israel.

**Evolution of Religion.**

The view, however, which looks upon revelation as a continuous, growing, and deepening process, through which divine truth unfolds itself and thus leads man to an ever fuller realization of the divine purposes of human life and the higher moral law of human existence, and Israel to an ever more vital appreciation of its relations to the divine and its destiny and duty in the economy of things and purposes human, is not inherently antagonistic to the evolutional interpretation of the rhythm of religious life.

(1) Evolution confirms religion as a necessary outcome and a concomitant of the development of human life. Thus evolution negatives the theories of the rationalists that regard religion as a benevolent or as a malevolent invention. (2) Evolution does not deny the part played by the great men (prophets) in this process of developing religious consciousness and views. (3) The rise and activity of these great men evolution can not account for. (4) In the history of Israel's religion, evolution has not explained and can not explain how, from original (Kenite) YHWHISM, void of all moral content and all original ,"holiness" ( = "taboo" ["ḳodesh"]) ascribed to the Deity, could have sprung the ethical monotheism of the Prophets and the idea of moral holiness ("ḳadosh"). The power of origination vested in genius (prophecy) is thus not eliminated as the main factor from the factors involved in the religious evolution of Israel. Babylonian influences (Delitzsch, "Babel und Bibel") did not, among the Babylonians themselves, develop the higher monotheism. It is thus beyond the range of possibility that what failed of development among its own originators should have evolved into monotheism among the Israelites, unless Israel had a peculiar and distinctive genius for monotheism. This power of originating monotheistic ideals and transmuting other ideals into monotheistic concepts, a power which the Prophets had in a high degree, and which the nation also, as a whole, gradually displayed in the development of its national genius, is the one factor for which evolution can not account. This factor may be rightly denominated "revelation." (5) The evolution theory overthrows Renan's dictum that monotheism is "the minimum of religion." None of the essential contentions of Judaism is vitally affected by the propositions of the evolution school. The philosophy of the Reform wing within Judaism, regarding Judaism as a growth, not a fixed quantity or a rigid law, and as still in the process of developing (tradition being its vital element), has even found corroboration in the theory of evolution.

**Evolution and Monotheism.**

K. E. G. H.

**EVORA:** City in Portugal, and the seat of the rabbi of the province of Alemtejo. When the bride-elect of Don Alfonso, the only son of King John II., entered Evora (Nov. 27, 1490), the Jews of the city met her in solemn procession and presented her with gifts of cows, sheep, hens, etc. It was at Evora, in 1497, that King Manuel issued the decree commanding that all Jewish children under fourteen years of age should be forcibly taken from their parents on Easter Sunday and distributed in various parts of the country, to be educated in the Christian faith. In April, 1506, the synagogue was demolished by the populace. Many wealthy Maranos were living there when the institution of the Inquisition was solemnly proclaimed (Oct. 22, 1536). In 1542 it began its work in Evora, and one of the first to be brought to the stake was David Reubeni (see AUTO DA FÉ; INQUISITION).

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 99, 131, 146, 227.

D. M. K.

**EVREUX** (Hebrew, איברא or איורא): Capital of the department of Eure, France. In the Middle Ages it was one of the centers of Jewish learning, and its scholars are quoted in the Tosafot on Beẓah 14b, 20b, 24b; on Ḳiddushin 27b, 39a *et passim*; on Soṭah 22a *et passim*; and in the Kol Bo, Nos. 24, 114. The following rabbis are known to have lived at Evreux: **Samuel ben Shneor** (Zunz, "Z. G." p. 38, designates him erroneously "Samuel, son of R. Yom-Ṭob"), called the "Prince of Evreux" ("R. E. J." vi. 168); one of the most celebrated tosafists; **Moses of Evreux,** brother of Samuel; author of the "Tosafot of Evreux"; his name is often abbreviated to ר'ם; **Isaac of Evreux,** often abbreviated to ר'י; **Judah ben Shneor,** or **Judah the Elder,** author of liturgic poems; **Meïr ben Shneor; Samuel ben Judah; Nathan ben Jacob,** father of Jacob ben Nathan, who in 1357 copied the five Megillot with the Targum for Moses ben Samuel.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 39-43; Renan-Neubauer, *Les Rabbins Français*, pp. 438-441 *et seq.*; Zunz, *Z. G.* pp. 38, 46; idem, *Literaturgesch.* p. 479.

G. S. K.

**EWALD, FERDINAND CHRISTOPHER:** English clergyman; born near Bamberg, Bavaria, 1802; died in Norwood, London, Aug. 9, 1874; baptized at Basel when about 23 years of age; entered (1829) the service of the London Society for Propagating the Gospel Among the Jews, by which he was sent (1831) to Tunis. He labored assiduously among the Jews in North Africa till 1842, when he accompanied as chaplain Bishop Alexander to Jerusalem. Here he remained till 1849, when ill health compelled him to return to London. He was largely instrumental in founding the Wanderers' Home in London (1853), an asylum for doubting Jews and needy proselytes. In addition to reports on his missionary labors in North Africa and Jerusalem, he published a German translation of 'Abodah Zarah (1856).

BIBLIOGRAPHY: Le Roi, *Gesch. der Evangelischen Judenmission*, i. 279-280; ii. 59-63, 216-217; *Dict. Nat. Biog.* Supplement, ii., *s.v.*

J. N. D.

**EWALD, GEORG HEINRICH AUGUST:** Christian Biblical scholar; born at Göttingen Nov. 16, 1803; died there May 4, 1875; educated at the University of Göttingen, where he studied philology and especially Oriental languages. He became private tutor in 1824 and professor at Göttingen in 1827. Being one of the "Göttingen Seven," who in Nov., 1837, protested against the violation of the constitution by the king, Ernst August, he was removed from office. He was called to Tübingen in 1838, and returned to Göttingen in 1848, and remained there till 1867.

Ewald was an influence both through his works and through his personality; and by his vast learning and genuine piety was eminently fitted to be an expounder of the Old Testament.

Graetz writes of him ("Hist." v. 695) that whereas both the rationalists and the orthodox Christian theologians failed to arrive at a correct understanding of the sacred Scriptures of the Jews, Ewald, "a man of childlike mind, was the first to raise the veil, to comprehend the language of the Prophets and Psalmists, and to reveal the ancient history of the Jewish people in its true light." By his works "a new path was opened up for the comprehension of the Hebrew genius and people." For him and his school the people of Israel was truly "the people of God," and its history the history of true religion, though from the point of view he takes the last page of that history was written eighteen hundred years ago. Singularly enough, Ewald had only contempt for the people whom as the creators of the Old and the New Testment he glorified.

His great appreciation of the work done by mediæval Jewish scholars for Biblical exegesis and Hebrew grammar and lexicography was shown by his publishing, in conjunction with Leopold Dukes, specimens of the writings of Saadia, Adonim b. Teonim, Judah ibn Ḳuraish, Menahem ben Saruḳ, Dunash b. Labrat, Judah Ḥayyuj, Jonah ibn Janaḥ, Moses Gikatilla, Judah ibn Balaam, and others, under the title "Literar-Historische Mittheilungen über die Aeltesten Hebräischen Exegeten, Gramatiker, und Lexicographen," Stuttgart, 1844.

In the domain of Old Testament science, he rendered the most effective service. He published his first work, "Die Komposition der Genesis Kritisch Untersucht," in 1822. His "Kritische Grammatik der Hebräischen Sprache," which first appeared in 1827, placed the science of Hebrew philology on a new basis. His other principal works are: "Die Dichter des Alten Bundes," 1835-39; "Die Propheten des Alten Bundes," 1840-41; the monumental "Geschichte des Volkes Israel," with the supplement "Alterthümer des Volkes Israel," 1843-48, which marks an epoch in the treatment of Israelitish history; "Jahrbücher der Biblischen Wissenschaft," 1849-1865; and "Die Lehre der Bibel von Gott, oder Theologie des Alten und Neuen Bundes," 1871-76.

BIBLIOGRAPHY: *Allg. Deutsche Biographie*, vi. 438-442; T. Wilton Davies, *Heinrich Ewald*, London, 1903.

T. K. H. C.

**EWALD, JOHANN LUDWIG:** German pedagogue and theologian, and advocate of the Jews; born at Hain-zur-Dreieich, grand duchy of Hesse, Sept. 16, 1747; died at Carlsruhe March 19, 1822. He held various positions as preacher and professor, and toward the end of his life was counselor to the government of Baden. As such he took great interest in the affairs of the Jews, which, after the Congress of Vienna, occupied the attention of German statesmen. He also wrote two pamphlets in defense of the Jews and in refutation of the hostile works written by Fries and Rühs: "Ideen über die Nöthige Organisation der Israeliten in Christlichen Staaten" (Carlsruhe and Baden, 1816) and "Einige Fragen und Noch Mehr Unläugbare Wahrheiten, Juden- und Menschennatur, Juden- und Menschenbildung Betreffend" (Carlsruhe, 1820). He argued that the Jews were not worse than others, that their shortcomings were the result of persecution, and that no one had a right to expect them to improve until they had been given equal rights with other citizens. He further pointed out that since the restricted emancipation which the grand duchy of Baden had conceded in 1809 the condition of the Jews had shown marked improvement.

BIBLIOGRAPHY: *Allg. Deutsche Biographie*; Jost, *Neuere Gesch. der Israeliten*, i. 61 *et seq.*, 193; Grätz, *Gesch.* xi. 345 *et seq.*

D.

**EWE.** See SHEEP.

**EWER, LEOPOLD:** German physician; born Jan. 4, 1849, at Anklam, Pomerania. He studied from 1868 to 1873 at the University of Berlin (M.D. 1873). During the Franco-Prussian war he was assistant surgeon at the military hospitals at Berlin and Carlsruhe. In 1874 he began to practise in Berlin, where he soon became a specialist for massage and orthopedia.

Ewer has taken an active part in the political life of the German capital and in the religious development of the Jewish congregation of Berlin (1883, 1886). He is the author of: "Heinrich von Rantzau's Buch über die Erhaltung der Gesundheit," 1891; "Kursus der Massage mit Einschluss der Heilgymnastik," 1891; 2d ed., 1901; "Leibesübungen und

Wettkämpfe im Alten Griechenland und Rom," 1896; "Indikationen und Technik der Bauchmassage," 1901; "Der Bau des Menschlichen Körpers, für Masseurs Bearbeitet," 1901; "Gymnastik für Aerzte und Studirende," 1901. He has also contributed many articles to medical and pedagogical journals.

BIBLIOGRAPHY: M. Unterweger, in *Zeitschrift für Gesundheitspflege*, Gratz, Austria, Feb. 1, 1902.

S. F. T. H.

**EXCHANGE, BILLS OF:** Instruments, generally in duplicate, ordering persons to pay money in distant parts. According to Hallam ("Europe in the Middle Ages," iii. 339), Jews were the first to issue orders of this kind addressed to particular persons. An instance as early as 1183 is given in Capmany's "Memorias Historicas Sobre la Marina y Comercio de Barcelona" (i. 297). In 1181 Isaac of Rochester, Isaac of Russia, and Isaac of Beverley were accused of having "exchanged" ("cambivisse") in Southampton (see Jacobs, "Jews of Angevin England," p. 73). It is not clear how this could have formed a subject of offense to the royal treasury, but it makes it probable that the Jews of one country issued demand notes on those of another, the countries in this case being Russia and England. The practise appears to have begun among the Arab traders of the Levant in the eighth century, and from them passed to the Italian traders who followed the Crusades (Grasshoff, "Die Suftaga der Araber," 1901). It was also taken up by the Christians of Aragon from the Arabs of Andalusia, possibly by the intermediacy of the Jews during the course of the twelfth century, but there is little evidence that its further development was due to the Jews. No Jewish names occur in the Marseilles list of drawers of bills given by Schaube in "Jahrbücher für Nationalökonomie und Statistik" (1895), among those attached to the bills sent to the fair of Ypres in the thirteenth century, in the list given by Marez in "Mémoires Couronnés de l'Académie Royale de Belgique" (1901), or in the long list of drafts drawn by St. Louis on Italian merchants which is given by Schaube in the "Jahrbücher" for 1898. For a Jewish form of bill of exchange see "Berliner Festschrift," 1903, pp. 103–109.

A. J.

**EXCHEQUER OF THE JEWS** ("Scaccarium Judæorum" or "Thesauraria Judæorum"): A division of the Court of Exchequer in England (1200–90) in which the taxes and the law-cases of the Jews were recorded and regulated. It appears to have arisen out of the estate left by AARON OF LINCOLN, which needed a treasurer and clerk to look after it, so that a separate "Aaron's Exchequer" was constituted. The riots following Richard I.'s accession showed the danger such property was liable to if no record was kept of the debts owing to the Jews. Accordingly Richard in 1194 ordered that duplicates should be taken of all Jewish debts and kept in this or in other central repositories. It was soon afterward found necessary to have a center for the whole of the Jewish business, and this was attached to the Exchequer of Westminster and called the "Exchequer of the Jews." The first recorded mention of this is in 1200, when four "justices of the Jews" are named, two of them being Jews, Benjamin de Talemunt and Joseph Aaron. These justices had the status of barons of the Exchequer, and were under the treasurer and chief justice. They were assisted by a clerk and escheator; Jews might hold these offices, but, excepting the two mentioned above, none ever became justice of the Jews. The justices were aided in their deliberations by the presbyter or chief rabbi, who doubtless assisted them in deciding questions of Jewish law which may have come before them (see PRESBYTER).

**Functions.**

The Exchequer of the Jews dealt with the law-cases arising between Jews and Christians, mainly with reference to the debts due the former. It claimed exclusive jurisdiction in these matters, but many exceptions occurred. In 1250, pleas of disseizin of tenements in the city of London were handed over to the mayor's court, and at times cases of this kind were brought before the ordinary justices in eyre or the hundred-court. It was before this court of the Jewish Exchequer that in 1257 the trial of Chief Rabbi Elyas of London took place. Moreover, the court assessed the contributions of the Jews to the royal treasury in reliefs (comprising one-third of the estate of a deceased Jew), escheats (forfeited to the king for capital offenses), fines (for licenses and concessions), and tallages, or general taxes applied for arbitrarily by the king (see TALLAGE).

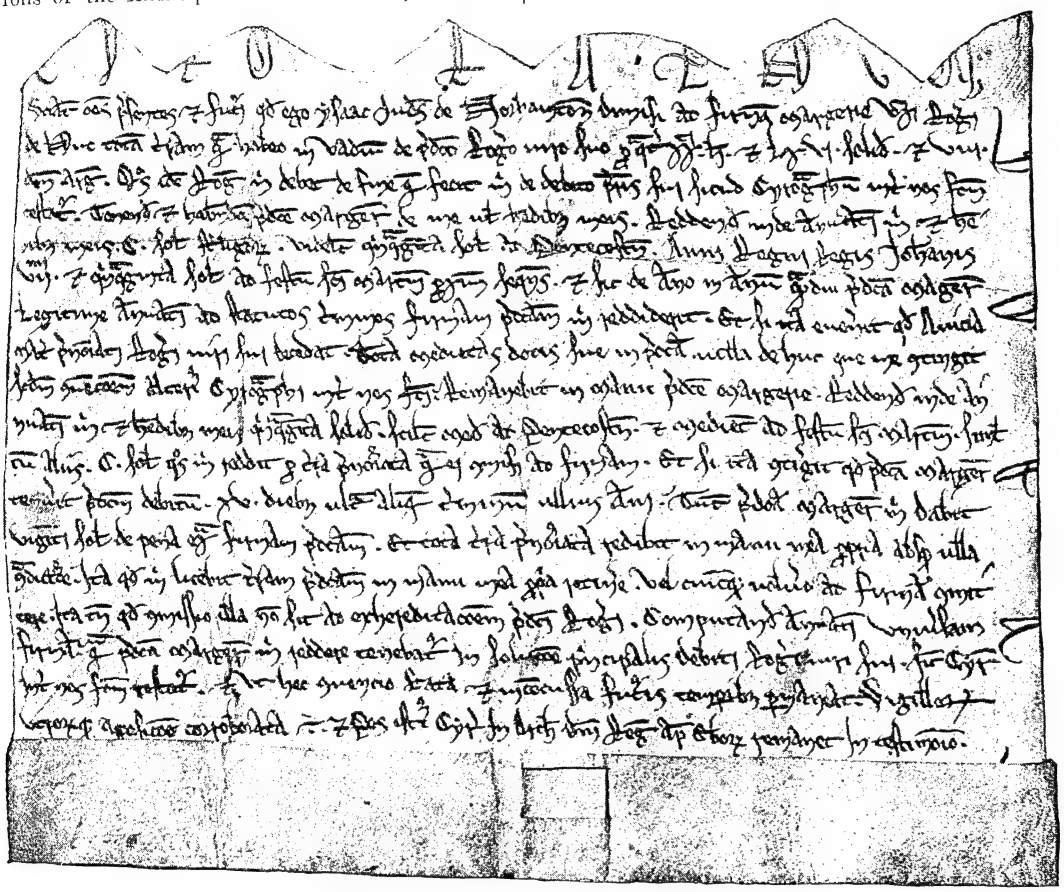
In connection with the tallage, the justices periodically ordered a "scrutiny" of the lists of the debts contained in the archa or chest in which Jewish chirographs and starrs were preserved. The chests themselves, or more frequently lists of the debts contained in them, were sent up for "scrutiny" to Westminster, where the justices would report to the king as to the capability of the Jewry to bear further tallage. In the middle of the thirteenth century the number of such archæ was reduced to twenty-five (see ARCHA). Arrears of tallage were continually applied for, and if not paid the Jew's wife and children were often imprisoned as hostages, or he himself was sent to the Tower and his lands and chattels were distrained.

The Exchequer of the Jews was one of the means which enabled the kings to bring pressure upon the lesser baronage, who therefore claimed in 1251 the right to elect one of the justices of the Jews. These were at first men of some distinction, like Hugh Bigod, Philip Basset, and Henry de Bath. During the early reign of Henry III. the justices were mainly appointed by Hubert de Burgh, but later on they were creatures of the king's favorites, as in the case of Robert Passelewe. During Edward I.'s rule justices held their posts for a very short time, and in 1272 and 1287 they were dismissed for corruption, handsome presents having been made to them, nominally for the use of the king, in order to expedite the legal proceedings. The court did not survive the expulsion, though cases with references to the debts of the Jews occurred in the year-books up to the reign of Edward II.

The deeds entered in the Jewish Exchequer were mainly the chirographs recording and the starrs annulling indebtedness to the Jews. It has been sug-

gested that the notorious Star Chamber received its name from being the depository for the latter class of deeds. The tax-lists for the tallages were made out by the Jewish assistants of the Exchequer, who were acquainted with the financial condition of each Jew on the list; many of these lists still exist. Various pleas entered by Jew or Christian dealt with the rate of interest, its lapse during the minority of an heir, the alleged forgeries of chirographs, and the like, and were recorded on the plea-rolls of the Exchequer. The more important of

**Deeds and Cases.**



CHIROGRAPH CONTAINING AN AGREEMENT BETWEEN ISAAC OF NORTHAMPTON AND DAME MARGARET DE HUC, 1246.
(In the Record Office, London.)

these have recently been jointly published by the Selden Society and the Jewish Historical Society of England.

BIBLIOGRAPHY: Madox, *History of the Exchequer*, i. 221–259, London, 1769; Gross, *Exchequer of the Jews of England in the Middle Ages*, in *Papers of the Anglo-Jewish Historical Exposition*, 1888, pp. 170–230; *Select Pleas, Starrs, and Records of the Jewish Exchequer*, ed. J. M. Rigg, 1902.

J.

**EXCOMMUNICATION** (Hebrew, "niddui," "herem"): The highest ecclesiastical censure, the exclusion of a person from the religious community, which among the Jews meant a practical prohibition of all intercourse with society. For the etymology of the Hebrew terms used in this connection and for a clear exposition of the historical development and of the ethical significance of this institution see ANATHEMA and BAN.

Although developed from the Biblical ban, excommunication, as employed by the Rabbis during Talmudic times and during the Middle Ages, is really a rabbinic institution, its object being to preserve the solidarity of the nation and strengthen the authority of the Synagogue by enforcing obedience to its mandates. Still, the legal instinct of the Rabbis here, as elsewhere, made it impossible for such an arbitrary institution to become dangerous, and a whole system of laws was gradually developed, by means of which this power was hedged in and controlled, so that it practically became one of the modes of legal punishment by the court. While it did not entirely lose its arbitrary character, since individuals were allowed to pronounce the ban of excommunication on particular occasions, it became chiefly a legal measure resorted to by a judicial court for certain prescribed offenses.

The Talmud speaks of twenty-four offenses punishable by excommunication (Ber. 19a; Yer. M. K. iii. 1), a round number which is not to be taken lit-

erally. Later authorities enumerate the twenty-four as follows: (1) insulting a learned man, even after his death; (2) insulting a messenger of the court; (3) calling an Israelite "slave"; (4) refusing to appear before the court at the appointed time; (5) dealing lightly with any of the rabbinic or Mosaic precepts; (6) refusing to abide by the decision of the court; (7) keeping in one's possession an animal or an object that may prove injurious to others, such as a savage dog or a broken ladder; (8) selling one's real estate to a non-Jew without assuming the responsibility for any injury that the non-Jew may cause his neighbors; (9) testifying against one's Jewish neighbor in a non-Jewish court, through which the Jew is involved in a loss of money to which he would not have been condemned by a Jewish court; (10) appropriation by a priest whose business is the selling of meat, of the priestly portions of all the animals for himself; (11) violating the second day of a holiday, even though its observance is only a custom ("minhag"); (12) performing work on the afternoon of the day preceding Passover; (13) taking the name of God in vain; (14) causing others to profane the name of God ("ḥillul hashem"); (15) causing others to eat holy meat outside of Jerusalem; (16) making calculations for the calendar, and establishing festivals accordingly, outside of Palestine; (17) putting a stumbling-block in the way of the blind, that is to say, tempting one to sin; (18) preventing the community from performing some religious act; (19) selling forbidden ("ṭerefah") meat as permitted meat ("kasher"); (20) omission by a "shoḥeṭ" (ritual slaughterer) to show his knife to the rabbi for examination; (21) self-abuse; (22) engaging in business intercourse with one's divorced wife; (23) being made the subject of scandal (in the case of a rabbi); (24) excommunicating one unjustly (Maimonides, "Yad," Talmud Torah, vi. 14; Shulḥan 'Aruk, Yoreh De'ah, 334, 43).

**Causes of Excommunication.**

While excommunication was pronounced by the court and was considered a legal act, the procedure was not so formal or so rigorous as in other judicial cases. Circumstantial and hearsay evidence and even incompetent witnesses were admitted, thus preserving the arbitrariness of the character of the procedure (Yoreh De'ah, *l.c.*, Isserles' gloss). This characteristic was still further emphasized in the occasional excommunications which were inflicted by individuals. These might be indefinite—as when a man laid the ban upon any one who possessed articles stolen from him (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 71, 7), or upon any one who knew of the circumstances of a case in which he was involved and did not come to court to testify (*ib.* 28, 2)—or definite, upon a particular person, as when a learned man excommunicated one who insulted him (M. K. 17a), or when a master excommunicated a pupil who decided a law in his presence (Shab. 19a) or asked him ridiculous questions (Men. 37a). Some authorities are of the opinion that a creditor, even though not a scholar, might excommunicate his debtor who refused to pay his debt (notes to Asheri, M. K. iii. 10; Yoreh De'ah, *l.c.* 46).

**Procedure.**

The "niddui" was usually imposed for a period of seven days (in Palestine thirty days). If it was inflicted on account of money matters, the offender was first publicly warned ("hatra'ah") three times, on Monday, Thursday, and Monday successively, at the regular service in the synagogue. During the period of niddui, no one except the members of his immediate household was permitted to associate with the offender, or to sit within four cubits of him, or to eat in his company. He was expected to go into mourning and to refrain from bathing, cutting his hair, and wearing shoes, and he had to observe all the laws that pertained to a mourner. He could not be counted in the number necessary for the performance of a public religious function. If he died, a stone was placed on his hearse, and the relatives were not obliged to observe the ceremonies customary at the death of a kinsman, such as the tearing of garments, etc. It was in the power of the court to lessen or increase the severity of the niddui. The court might even reduce or increase the number of days, forbid all intercourse with the offender, and exclude his children from the schools and his wife from the synagogue, until he became humbled and willing to repent and obey the court's mandates. The apprehension that the offender might leave the Jewish fold on account of the severity of the excommunication did not prevent the court from adding rigor to its punishments so as to maintain its dignity and authority (Yoreh De'ah, 334, 1, Isserles' gloss; compare Ṭure Zahab and Piṯḥe Teshubah, *ad loc.*).

**The Niddui.**

If the offense was in reference to monetary matters, or if the punishment was inflicted by an individual, the laws were more lenient, the chief punishment being that men might not associate with the offender. At the expiration of the period the ban was raised by the court. If, however, the excommunicate showed no sign of penitence or remorse, the niddui might be renewed once and again, and finally the "ḥerem," the most rigorous form of excommunication, might be pronounced. This extended for an indefinite period, and no one was permitted to teach the offender or work for him, or benefit him in any way, except when he was in need of the bare necessities of life.

**The Ḥerem.**

A milder form than either niddui or ḥerem was the "nezifah." When a prominent person, such as the nasi or another learned man, rebuked one with the words, "How insolent this man is!" the latter was required to consider himself excommunicated for one day (in Palestine for seven days). During this time he dared not appear before him whom he had displeased. He had to retire to his house, speak little, refrain from business and pleasure, and manifest his regret and remorse. He was not required, however, to separate himself from society, nor was he obliged to apologize to the man whom he had insulted; for his conduct on the day of nezifah was sufficient apology (M. K. 16a; Yoreh De'ah, 334, 14). But when a scholar or prominent man actually pronounced the formal niddui on one who had slighted him, all the laws of niddui applied. This procedure was, however, much discouraged by the

**The Nezifah.**

sages, so that it was a matter of proper pride for a rabbi to be able to say that he had never pronounced the ban of excommunication (M. Ḳ. 17a). Maimonides concludes with these words the chapter on the laws of excommunication:

"Although the power is given to the scholar to excommunicate a man who has slighted him, it is not praiseworthy for him to employ this means too frequently. He should rather shut his ears to the words of the ignorant and pay no attention to them, as Solomon, in his wisdom, said, 'Also take no heed unto all words that are spoken' (Eccl. vii. 21). This was the custom of the early pious men, who would not answer when they heard themselves insulted, but would forgive the insolent. . . . But this humility should be practised only when the insult occurs in private; when the scholar is publicly insulted, he dares not forgive; and if he forgive he should be punished, for then it is an insult to the Torah that he must revenge until the offender humbly apologizes" ("Yad," Talmud Torah, vii. 13).

See Acosta, Uriel; Spinoza, Baruch.

Bibliography: Hamburger, *R. B. T.* s.v. *Bann*; Duschak, *Strafrecht*, Vienna, 1869; Mandl, *Der Bann*, Brunn, 1898; Abrahams, *Jewish Life in the Middle Ages*, Philadelphia, 1896; J. Wiesner, *Der Bann in Seiner Geschichtlichen Entwicklung auf dem Boden des Judenthums*, 1869.

S. S. J. H. G.

**EXECUTION:** Carrying into effect the decision of a court. The word also denotes the writ entrusting some officer of the law with the duty of carrying the judgment into effect. For the manner of carrying out a criminal sentence see Capital Punishment and Stripes. The present article treats of the enforcement of judgments in civil cases; another part of the subject (dealing with cases in which the judgment is satisfied by a seizure of land) is treated under Appraisement. See also Bankruptcy; Foreign Attachment; Garnishment.

**Delay of Execution.**

In the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, the course of procedure is as follows: After judgment has been rendered for a debt, if the defendant is in the same town or within a short distance, no steps are taken to seize his property until he has been notified, so that he may have an opportunity to apply for a new trial. When the time for "opening the judgment" has expired, the court waits until another Monday, Thursday, and Monday have elapsed. On further default the court makes out a writ, known as "petiḥah" (lit. "opening"), by which the lesser ban is pronounced against the debtor for ninety days. On further default the court makes out a writ for seizure of the debtor's property—"adrakta"—and releases him from the ban; but if the debtor is within one (or two) day's journey, this is not done before a messenger has warned him. A man's property is but a surety for him (B. B. 174a), and the surety should not be the first attached. The ninety days are given (B. Ḳ. 112b) on the assumption that for thirty days the defendant will seek a loan, that in the next thirty days he will endeavor to sell the property, and that, if it be sold, the purchaser will need the last thirty days to secure the purchase-money. When the judgment is not for money, but for the restitution of goods, or for the recovery of land, the delay of ninety days is inadmissible.

**Forms of Writ.**

The adrakta as to "free property" (lands of the defendant not sold or encumbered) is written thus: "A B was adjudged to owe [a named sum] to C D, and not having paid voluntarily, we have written out this execution on his field described as follows" (then follow the appraisement and advertisement, as shown under Appraisement); whereupon the bond, if such has been the basis of the proceedings, is torn up.

If the debtor has several parcels of the same class of property, the choice as to which of them shall be "extended" to the creditor at an appraisement lies with him, not with the creditor (Ḥoshen Mishpaṭ, 102, 2).

When no free property can be found the adrakta is written thus: "A B was found to be in debt to C D by reason of a bond in the latter's hands. As A B did not pay voluntarily, and as we have not found any free property of his, and have already torn up the bond held by C D, and have given to said C D the power to search and seek out and lay hands on all property of A B that he can find, including all lands which A B has sold from [a named time] on, said C D has power to levy his claim on such property." A solemn oath is exacted from the creditor, following Ketubot 87a and Shebu'ot 45b, that he has not otherwise collected, nor released, nor sold his demand, in whole or in part; and, under a later institution, the debtor is called upon to take a rabbinical oath that he has no means of payment. So far the Ḥoshen Mishpaṭ, following a variant reading in the Talmud (B. B. 169a), has been followed. But in the reading used by Maimonides ("Yad," Malweh, xxii.), and followed in printed editions of the Talmud, the "ṭirpa" (tearing away) document comes first, and the adrakta afterward, the latter reciting the tearing up of the former.

The "iggeret shuma" (letter of appraisement), by which the land is turned over to the creditor or to a purchaser at execution, recites the tearing up of the last preceding document.

**Case of Insolvent Debtor.**

The debtor can avoid the pronouncement of the ban and other proceedings by coming forward and surrendering all his property, taking out only his exemptions. But under an institution of the Geonim he can be compelled to take a solemn oath to the effect that he has nothing beyond the property exempted, that he has nothing concealed in the hands of others, and that he has not given anything away with the understanding that it will be returned to him; and he takes an oath that he will apply his future earnings, beyond his simple wants, to the discharge of the debt (Ḥoshen Mishpaṭ, 91). The creditor has also the right to demand the proclamation of the ban against all who know, and do not inform him, of any assets belonging to the debtor (for instance, money in the hands of Gentiles; *ib.* 100, 1, on geonic authority). When the debtor is known to be poor and honest, and the judge has good reason to believe that the creditor wishes to humiliate him, or to bring pressure to bear upon him to make him surrender his wife's property or borrow the money at heavy interest from Gentiles, the court should not exact the oath (*ib.* 99, 4).

In passing from the stay of judgment to levies on land the writer has followed the Talmud and the codes. But in practise a judgment was ordinarily satisfied with very little formality out of the debtor's goods and chattels, moneys and bonds, and this before levying either on "free" or on "subject" lands. Money found by the messenger of the court

would be turned over at once to the creditor toward payment of the judgment; goods would be sold without appraisement and the proceeds applied in like manner. Under the older law a man condemned for tort might insist that the creditor after judgment should pay himself out of the debtor's lands; for the Torah says, "With the best of his vineyard . . . he shall make restitution." But in the later practise, and for ordinary debts, the lender may refuse to levy on lands at all, preferring to wait till the debtor should find the money (*ib.* 101, 4). Bonds for the payment of money may be taken in execution, but they are not sold; they are appraised according to the solvency of the obligors and according to the character of their lands, and turned over to the creditor at such appraisement (*ib.* 5, based only on authorities later than the Talmud).

The presumption prevails that all goods found on the debtor's premises are his. But when third parties claim them against the execution creditor, this presumption can be overcome by witnesses, but only when the goods are of the kind it is customary to lend or hire. When the debtor is a factor engaged in selling goods such as are found on his premises, there is no longer a presumption that the goods are his (*ib.* 99, 2; no mode of trial of the right of property in the goods is indicated).

BIBLIOGRAPHY: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 97–105; Maimonides, *Yad, Malweh*; Bloch, *Civil-Process Ordnung*, s.v. *Executions-Verfahren*; Judah ben Barzilai, *Sefer ha-Sheṭarot*.

S. S. L. N. D.

**EXECUTORS.** See WILL.

**EXETER:** County-seat of Devon, England. The first Jew mentioned as living in Exeter, about 1181, paid a fine of 10 marks for the king to take charge of his bonds. A number of Jews are mentioned as paying 10 per cent of the debts recovered through the law courts at the beginning of the reign of King John; one of these, named "Deulecresse le Eveske," appears to have lent money to the Priory of St. Nicholas in Exeter. During the latter part of the thirteenth century Exeter was one of the cities in which an archa was kept, with two Christian chirographers and two Jews. In 1275 the Jewish chirographers were accused of having forged a charter, but were acquitted. At the expulsion the king seized all the debts still owing to the Jews of Exeter, who numbered about thirty-nine families, and who were creditors to the amount of £1,058 4*s.* 2*d.*, and 542 quarters of corn worth £180 13*s.* 4*d.* A small community arose toward the end of the eighteenth century. It still exists, and worships in the synagogue in St. Mary Arches, which was founded in 1763.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 73, 240, 376; *Select Pleas of the Jewish Exchequer*, ed. Rigg, pp. 83–84; B. L. Abrahams, in *Transactions of the Jewish Historical Society of England*, ii. 91; M. Margoliouth, *Jews of Great Britain*, iii. 439–440.

J.

**EXILARCH** (Aramaic, ריש גלותא; Hebrew, ראש גולה or ראש גלות: see Ḥul. 92a, *et al.*): Title given to the head of the Babylonian Jews, who, from the time of the Babylonian exile, were designated by the term "golah" (see Jer. xxviii. 6, xxix. 1; Ezek. *passim*) or "galut" (Jer. xxix. 22). The chief of the golah or prince of the exiles held a position of honor which, recognized by the state, carried with it certain definite prerogatives, and was hereditary in a family that traced its descent from the royal Davidic house. The origin of this dignity is not known. The first historical documents referring to it date from the time when Babylon was part of the Parthian empire, and it was preserved uninterruptedly during the rule of the Sassanids, as well as for several centuries under the Arabs.

A chronicle of about the year 800—the Seder 'Olam Zuṭa—fills up the gaps in the early history of the exilarch by constructing an account according to which the first exilarch was no less a person than Jehoiachin, the last king but one of the house of David, whom the exilarchs regarded as their ancestor. The captive king's advancement at Evil-merodach's court—that curious incident of the Babylonian exile with which the narrative of the Second Book of Kings closes (II Kings xxv. 27)—was apparently regarded by the author of the Seder 'Olam Zuṭa as the origin of the exilarchate. Even without any authentic genealogical tree of the family of the exilarchs, it could not have been difficult to find a genealogical connection between them and King Jehoiachin, since a list including generations of the descendants of the king is given in I Chron. iii. 17 *et seq.* A commentary to Chronicles (ed. Kirchheim, p. 16) dating from the school of Saadia quotes Judah ibn Ḳuraish to the effect that the genealogical list of the descendants of David was added to the book at the end of the period of the Second Temple, a view which was shared by the author of the list of exilarchs in Seder 'Olam Zuṭa. This list has been synchronistically connected with the history of the Second Temple, Shechaniah being mentioned as having lived at the time of the Temple's destruction. The following are enumerated as his predecessors in office: Salathiel, Zerubbabel, Meshullam, Hananiah, Berechiah, Hasadiah, Jesaiah, Obadiah, and Shemaiah, all of which names are also found in I Chron. iii. (compare the list with the variants given by Lazarus in Brüll's "Jahrb." 1890, p. 171). The names of the next two prehistoric exilarchs—if that term may be used—Hezekiah and Akkub, are also found at the end of the Davidic list in Chronicles. Then follows Nahum, with whom the authentic portion of the list probably begins, and who may, perhaps, be assigned to the time of the Hadrianic persecution (135), the period in which are found the first allusions in traditional literature to the existence of the exilarchic dignity.

**Traced to Jehoiachin.**

In the account referring to the attempt of a Palestinian teacher of the Law, Hananiah, nephew of Joshua b. Hananiah, to render the Babylonian Jews independent of the Palestinian authorities, a certain Ahijah is mentioned as the temporal head of the former, probably, therefore, as exilarch (Ber. 63a, b), while another source substitutes the name "Nehunyon" for "Ahijah" (Yer. Sanh. 19a). It is not improbable that this person is identical with the Nahum mentioned in the list (Lazarus, *l.c.* p. 65). The danger threatening the

**First Historic Mention.**

Palestinian authority was fortunately averted; and about the same time R. Nathan, a member of the house of exilarchs, came to Palestine, and by virtue of his scholarship was soon classed among the foremost tannaim of the post-Hadrianic time. His Davidic origin suggested to R. Meïr the plan of making the Babylonian scholar "nasi" (prince) in place of the Hillelite Simon b. Gamaliel. But the conspiracy against the latter failed (Hor. 13b). R. Nathan was subsequently among the confidants of the patriarchal house, and in intimate relations with Simon b. Gamaliel's son Judah I. R. Meïr's attempt, however, seems to have led Judah I. to fear that the Babylonian exilarch might come to Palestine to claim the office from Hillel's descendant. He discussed the subject with the Babylonian scholar Ḥiyya, a prominent member of his school (Hor. 11b), saying that he would pay due honor to the exilarch should the latter come, but that he would not renounce the office of nasi in his favor (Yer. Kil. 32b). When the body of the exilarch Huna, who was the first incumbent of that office explicitly mentioned as such in Talmudic literature, was brought to Palestine during the time of Judah I., Ḥiyya drew upon himself Judah's deep resentment by announcing the fact to him with the words "Huna is here" (Yer. Kil. 32b). A tannaitic exposition of Gen. xlix. 10 (Sanh. 5a) which contrasts the Babylonian exilarchs, ruling by force, with Hillel's descendants, teaching in public, evidently intends to cast a reflection on the former. But Judah I. had to listen at his own table to the statement of the youthful sons of the above-mentioned Ḥiyya, in reference to the same tannaitic exposition, that "the Messiah can not appear until the exilarchate at Babylon and the patriarchate at Jerusalem shall have ceased" (Sanh. 38a).

Huna, the contemporary of Judah I., is not mentioned in the list of exilarchs in the Seder 'Olam Zuṭa, according to which Nahum was followed by his brother Johanan; then came Johanan's son Shaphat (these names also are found among the Davidians in I Chron. iii. 22, 24), who was succeeded by Anan (comp. "Anani," I Chron. iii. 24). From the standpoint of chronology the identification of Anan with the Huna of the Talmud account is not to be doubted; for at the time of his successor, Nathan 'Uḳban, occurred the fall of the Arsacids and the founding of the Sassanid dynasty (226 C.E.), which is noted as follows in Seder 'Olam Zuṭa: "In the year 166 [*c.* 234 C.E.] after the destruction of the Temple the Persians advanced upon the Romans" (on the historical value of this statement see Lazarus, *l.c.* p. 33). Nathan 'Uḳban, however, who is none other than Mar 'Uḳban, the contemporary of Rab and Samuel, also occupied a prominent position among the scholars of Babylon (see Bacher, "Ag. Bab. Amor." pp. 34–36) and, according to Sherira Gaon (who quotes Shab. 55a), was also exilarch. As 'Uḳban's successor is mentioned in the list his son Huna (Huna II.), whose chief advisers were Rab (d. 247) and Samuel (d. 254), and in whose time Papa b. Nazor destroyed Nehardea. Huna's son and successor, Nathan, whose chief advisers were Judah b. Ezekiel (d. 299) and Shesheth, was called, like his grandfather, "Mar 'Uḳban," and it is he, the second exilarch of this name, whose curious correspondence with Eleazar b. Pedat is referred to in the Talmud (Giṭ. 7a; see Bacher, *l.c.* p. 72; *idem*, "Ag. Pal. Amor." i. 9). He was succeeded by his brother (not his son, as stated in Seder 'Olam Zuṭa); his leading adviser was Shezbi. The "exilarch Nehemiah" is also mentioned in the Talmud (B. M. 91b); he is identical with "Rabbanu Nehemiah," and he and his brother "Rabbanu 'Uḳban" (Mar 'Uḳban II.) are several times mentioned in the Talmud as sons of Rab's daughter (hence Huna II. was Rab's son-in-law) and members of the house of the exilarchs (Ḥul. 92a; B. B. 51b).

**Succession of Exilarchs.**

According to Seder 'Olam Zuṭa, in Nehemiah's time, the 245th year (313 C.E.) after the destruction of the Temple, there took place a great religious persecution by the Persians, of which, however, no details are known. Nehemiah was succeeded by his son Mar 'Uḳban (III.), whose chief advisers were Rabbah b. Naḥmani (d. 323) and Adda. He is mentioned as "'Uḳban b. Nehemiah, resh galuta," in the Talmud (Shab. 56b; B. B. 55a). This Mar 'Uḳban, the third exilarch of that name, was also called "Nathan," as were the first two, and has been made the hero of a legend under the name of "Nathan di Ẓiẓuta" (see Shab. 56b). The conquest of Armenia (337) by Sapor II. is mentioned in the chronicle as a historical event occurring during the time of Mar 'Uḳban III. He was succeeded by his brother Huna Mar Huna III., whose chief advisers were Abaye (d. 338) and Raba; then followed Mar 'Uḳban's son Abba, whose chief advisers were Raba (d. 352) and Rabina. During Abba's time King Sapor conquered Nisibis. The designation of a certain Isaac as resh galuta in the time of Abaye and Raba (Yeb. 115b) is due to a clerical error (see Brüll's "Jahrb." vii. 115). Abba was succeeded first by his son Nathan and then by another son, Mar Kahana. The latter's son Huna is then mentioned as successor, being the fourth exilarch of that name; he died in 441, according to a trustworthy source, the "Seder Tannaim wa-Amoraim." Hence he was a contemporary of Ashi, the great master of Sura, who died in 427. In the Talmud, however, Huna b. Nathan is mentioned as Ashi's contemporary, and according to Sherira it was he who was Mar Kahana's successor, a statement which is also confirmed by the Talmud (Zeb. 19a). The statement of Seder 'Olam Zuṭa ought perhaps to be emended, since Huna was probably not the son of Mar Kahana, but the son of the latter's elder brother Nathan.

**The Mar 'Uḳbans.**

Huna was succeeded by his brother Mar Zuṭra, whose chief adviser was Aḥai of Diphti, the same who was defeated in 455 by Ashi's son Ṭabyomi (Mar) at the election for director of the school of Sura. Mar Zuṭra was succeeded by his son Kahana (Kahana II.), whose chief adviser was Rabina, the editor of the Babylonian Talmud (d. 499). Then followed two exilarchs by the same name: another son of Mar Zuṭra, Huna V., and a grandson of Mar Zuṭra, Huna VI., the son of Kahana. Huna V. fell a victim to the persecutions under King Peroz (Firuz), being executed, according to Sherira, in 470; Huna VI. was not installed in office until some time later, the exilarchate being vacant during the

persecutions under Peroz; he died in 508 (Sherira). The Seder 'Olam Zuṭa connects with the birth of his son Mar Zuṭra the legend that is elsewhere told in connection with Bostanai's birth. Mar Zuṭra, who came into office at the age of fifteen, took advantage of the confusion into which Mazdak's communistic attempts had plunged Persia, to obtain by force of arms for a short time a sort of political independence for the Jews of Babylon. King Kobad, however, punished him by crucifying him on the bridge of Maḥuza (*c.* 520). A son was born to him on the day of his death, who was also named "Mar Zuṭra." The latter did not attain to the office of exilarch, but went to Palestine, where he became head of the Academy of Tiberias, under the title of "Resh Pirḳa" (Ἀρχιφερεκίτης), several generations of his descendants succeeding him in this office. After Mar Zuṭra's death the exilarchate of Babylon remained unocupied for some time. Mar Aḥunai lived in the period succeeding Mar Zuṭra II. but for more than thirty years after the catastrophe he did not dare to appear in public, and it is not known whether even then (*c.* 550) he really acted as exilarch. At any rate the chain of succession of those who inherited the office was not broken. The names of Ḳafnai and his son Ḥaninai, who were exilarchs in the second half of the sixth century, have been preserved. Ḥaninai's posthumous son Bostanai was the first of the exilarchs under Arabic rule.

**Persecutions Under Peroz and Kobad.**

Bostanai was the ancestor of the exilarchs who were in office from the time when the Persian empire was conquered by the Arabs, in 642, down to the eleventh century. Through him the splendor of the office was renewed and its political position made secure. His tomb in Pumbedita was a place of worship as late as the twelfth century, according to Benjamin of Tudela. Not much is known regarding Bostanai's successors down to the time of Saadia except their names; even the name of Bostanai's son is not known. The list of the exilarchs down to the end of the ninth century is given as follows in an old document (Neubauer, "Mediæval Jewish Chronicles," i. 196): "Bostanai, Ḥanina b. Adoi, Ḥasdai I., Solomon, Isaac Iskawi I., Judah Zakkai (Babawai), Moses, Isaac Iskawi II., David b. Judah, Ḥasdai II." Ḥasdai I. was probably Bostanai's grandson. The latter's son Solomon had a deciding voice in the appointments to the gaonate of Sura in the years 733 and 759 (Sherira Gaon). Isaac Iskawi I. died very soon after Solomon. In the dispute between David's sons Anan and Hananiah regarding the succession the latter was victor; Anan then proclaimed himself anti-exilarch, was imprisoned, and founded the sect of the Karaites. His descendants were regarded by the Karaites as the true exilarchs. The following list of Karaite exilarchs, father being succeeded always by son, is given in the genealogy of one of these "Karaite princes": Anan, Saul, Josiah, Boaz, Jehoshaphat, David, Solomon, Hezekiah, Ḥasdai, Solomon (see Pinsker, "Liḳḳuṭe Ḳadmoniyyot," ii. 53). Anan's brother Hananiah is not mentioned in this list. Judah Zakkai, who is called "Zakkai b. Aḥunai" by Sherira, had as rival candidate Naṭronai b. Ḥabibai, who, however, was defeated and sent West in banishment; this Naṭronai was a great scholar, and, according to tradition, while in Spain wrote the Talmud from memory. David b. Judah also had to contend with an anti-exilarch, Daniel by name The fact that the decision in this dispute rested with the calif Al-Ma'mun (825) indicates a decline in the power of the exilarchate. David b. Judah, who carried off the victory, appointed Isaac b. Ḥiyya as gaon at Pumbedita in 833. Preceding Ḥasdai II.'s name in the list that of his father Naṭronai must be inserted. Both are designated as exilarchs in a geonic responsum (Harkavy, "Responsen der Geonim," p. 389).

'Uḳba is mentioned as exilarch immediately following Ḥasdai II.; he was deposed at the instigation of Kohen Ẓedeḳ, gaon of Pumbedita, but was reinstated in 918 on account of some Arabic verses with which he greeted the calif Al-Muḳtadir. He was deposed again soon afterward, and fled to Kairwan, where he was treated with great honor. After a short interregnum 'Uḳba's nephew, David b. Zakkai, became exilarch; but he had to contend for nearly two years with Kohen Ẓedeḳ before he was finally confirmed in his power (921). In consequence of Saadia's call to the gaonate of Sura and his controversy with David, the latter has become one of the best-known personages of Jewish history. Saadia had David's brother Josiah (Al-Ḥasan) elected anti-exilarch in 930, but the latter was defeated and banished to Chorasan. David b. Zakkai was the last exilarch to play an important part in history. He died a few years before Saadia; his son Judah died seven months afterward. Judah left a son (whose name is not mentioned) twelve years of age, whom Saadia took into his house and educated. His generous treatment of the grandson of his former adversary was continued until Saadia's death in 942. Only a single entry has been preserved regarding the later fortunes of the exilarchate. When Gaon Hai died in 1038, nearly a century after Saadia's death, the members of his academy could not find a more worthy successor than the exilarch Hezekiah, a descendant, perhaps a great-grandson, of David b. Zakkai; he thereafter filled both offices. But two years later, in 1040, Hezekiah, who was the last exilarch and also the last gaon, fell a victim to calumny. He was cast into prison and tortured; two of his sons fled to Spain, where they found refuge with Joseph, the son and successor of Samuel ha-Nagid. Hezekiah himself, on being liberated from prison, became head of the academy, and is mentioned as such by a contemporary in 1046 ("J. Q. R." xv. 80).

**Deposition of 'Uḳba.**

The title of exilarch is found occasionally even after the Babylonian exilarchate had ceased. Abraham ibn Ezra (commentary to Zech. xii. 7) speaks of the "Davidic house" at Bagdad (before 1140), calling its members the "heads of the Exile." Benjamin of Tudela in 1170 mentions the exilarch Ḥasdai, among whose pupils was the subsequent pseudo-Messiah David Alroy, and Ḥasdai's son, the exilarch Daniel. Pethahiah of Regensburg also refers to the latter, but under the name of "Daniel b. Solomon"; hence it must be assumed that Ḥasdai was also

**Later Traces.**

called "Solomon." Al-Ḥarizi (after 1216) met at Mosul a descendant of the house of David, whom he calls "David, the head of the Exile." A long time previously a descendant of the ancient house of exilarchs had attempted to revive in Egypt the dignity of exilarch which had become extinct in Babylon. This was David b. Daniel; he came to Egypt at the age of twenty, in 1081, and was proclaimed exilarch by the learned Jewish authorities of that country, who wished to divert to Egypt the leadership formerly enjoyed by Babylon. A contemporary document, the Megillah of the Palestinian "gaon" Abiathar, gives an authentic account of this episode of the Egyptian exilarchate, which ended with the downfall of David b. Daniel in 1094 ("J. Q. R." xv. 80 *et seq.*). Descendants of the house of exilarchs were living in various places long after the office became extinct. A descendant of Hezekiah, "Ḥiyya" by name, with the surname Al-Da'udi, indicative of his origin, died in 1154 in Castile (Abraham ibn Da'ud). Several families, as late as the fourteenth century, traced their descent back to Josiah, the brother of David b. Zakkai who had been banished to Chorasan (see the genealogies in Lazarus, *l.c.* pp. 180 *et seq.*). The descendants of the Karaite exilarchs have been referred to above.

The history of the exilarchate falls naturally into two periods, which are separated from each other by the beginning of the Arabic rule in Babylonia. As shown above, the first period is not accessible to the light of historical research before the middle of the second Christian century. There are no data whatever for a working hypothesis regarding the beginnings of the office. It can merely be said in general that the golah, the Jews living in compact masses in various parts of Babylon, tended gradually to unite and effect an organization, and that this tendency, together with the high regard in which the descendants of the house of David living in Babylon were held, brought it about that a member of this house was recognized as "head of the golah." The dignity became hereditary in this house, and was finally recognized by the state, and hence became an established political institution, first of the Arsacid and then of the Sassanid empire. Such was the exilarchate as it appears in Talmudic literature, the chief source for its history during the first period, and from which come the only data regarding the rights and functions of the exilarchate. For the second, the Arabic, period, there is a very important and trustworthy description of the institution of the exilarchate, which will be translated further on; this description is also important for the first period, because many of the details may be regarded as survivals from it. The characteristics of the first period of the exilarchate, as gathered from significant passages of Talmudic literature, will first be noted.

**Development and Organization.**

In accordance with the character of Talmudic tradition it is the relation of the exilarchs to the heads and members of the schools that is especially referred to in Talmudic literature. The Seder 'Olam Zuṭa, the chronicle of the exilarchs that is the most important and in many cases the only source of information concerning their succession, has also preserved chiefly the names of those scholars who had certain official relations with the respective exilarchs. The phrase used in this connection ("ḥakamim debaruhu," the scholars directed him) is the stereotyped phrase used also in connection with the fictitious exilarchs of the century of the Second Temple; in the latter case, however, it occurs without the specific mention of names—a fact in favor of the historicalness of those names that are given for the succeeding centuries. The authenticity of the names of the amoraim designated as the scholars "guiding" the several exilarchs, is, in the case of those passages in which the text is beyond dispute, supported by internal chronological evidence also. Some of the Babylonian amoraim were closely related to the house of the exilarchs, as, for example, Rabba b. Abuha, whom Gaon Sherira, claiming Davidian descent, named as his ancestor. Naḥman b. Jacob (d. 320) also became closely connected with the house of the exilarchs through his marriage with Rabba b. Abuha's daughter, the proud Yaltha; and he owed to this connection perhaps his office of chief judge of the Babylonian Jews. Huna, the head of the school of Sura, recognized Naḥman b. Jacob's superior knowledge of the Law by saying that Naḥman was very close to the "gate of the exilarch" ("baba di resh galuta"), where many cases were decided (B. B. 65b). The term "dayyane di baba" (judges of the gate), which was applied in the post-Talmudic time to the members of the court of the exilarch, is derived from the phrase just quoted (comp. Harkavy, *l.c.*). Two details of Naḥman b. Jacob's life cast light on his position at the court of the exilarch: he received the two scholars Ḥisda and Rabba b. Huna, who had come to pay their respects to the exilarch (Suk. 10b); and when the exilarch was building a new house he asked Naḥman to take charge of the placing of the mezuzah according to the Law (Men. 33a).

**Relations with the Academies.**

The scholars who formed part of the retinue of the exilarch were called "scholars of the house of the exilarch" ("rabbanan di-be resh galuta"). A remark of Samuel, the head of the school of Neharde'a, shows that they wore certain badges on their garments to indicate their position (Shab. 58a). Once a woman came to Naḥman b. Jacob, complaining that the exilarch and the scholars of his court sat at the festival in a stolen booth (Suk. 31a), the material for it having been taken from her. There are many anecdotes of the annoyances and indignities the scholars had to suffer at the hands of the exilarchs' servants (Giṭ. 67b, the case of Amram the Pious; 'Ab. Zarah 38b, of Ḥiyya of Parwa; Shab. 121b, of Abba b. Marta). The modification of ritual requirements granted to the exilarchs and their households in certain concrete cases is characteristic of their relation to the religious law (see Pes. 76b, Levi b. Sisi; Ḥul. 59a, Rab; 'Ab. Zarah 72b, Rabba b. Huna; 'Er. 11b, Naḥman versus Sheshet; 'Er. 39b, similarly; M. Ḳ. 12a, Ḥanan; Pes. 40b, Pappai). Once when certain preparations which the exilarch was

**Retinue of the Exilarch.**

making in his park for alleviating the strictness of the Sabbath law were interrupted by Raba and his pupils, he exclaimed, in the words of Jer. iv. 22, "They are wise to do evil, but to do good they have no knowledge" ('Er. 26a). There are frequent references to questions, partly halakic and exegetical in nature, which the exilarch laid before his scholars (to Huna, Giṭ. 7a; Yeb. 61a; Sanh. 44a; to Rabba b. Huna, Shab. 115b; to Hamnuna, Shab. 119a). Details are sometimes given of lectures that were delivered "at the entrance to the house of the exilarch" ("pitḥa di-be resh galuta"; see Ḥul. 84b; Beẓah 23a; Shab. 126a; M. Ḳ. 24a). These lectures were probably delivered at the time of the assemblies, which brought many representatives of Babylonian Judaism to the court of the exilarch after the autumnal festivals (on Sabbath Lek Leka, as Sherira says; comp. 'Er. 59a).

The luxurious banquets at the court of the exilarch were well known. An old anecdote was repeated in Palestine concerning a splendid feast which the exilarch once gave to the tanna Judah b. Bathyra at Nisibis on the eve of the Day of Atonement (Lam. R. iii. 16). Another story told in Palestine (Yer. Meg. 74b) relates that an exilarch had music in his house morning and evening, and that Mar 'Uḳba, who subsequently became exilarch, sent him as a warning this sentence from Hosea: "Rejoice not, O Israel, for joy, as other people." The exilarch Nehemiah is said to have dressed entirely in silk (Shab. 20b, according to the correct reading; see Rabbinowicz, "Diḳduḳe Soferim").

**Etiquette of the Resh Galuta's Court.**

The Talmud says almost nothing in regard to the personal relations of the exilarchs to the royal court. One passage relates merely that Huna b. Nathan appeared before Yezdegerd I., who with his own hands girded him with the belt which was the sign of the exilarch's office. There are also two allusions dating from an earlier time, one by Ḥiyya, a Babylonian living in Palestine (Yer. Ber. 5a), and the other by Adda b. Ahaba, one of Rab's earlier pupils (Sheb. 6b; Yer. Sheb. 32d), from which it seems that the exilarch occupied a foremost position among the high dignitaries of the state when he appeared at the court first of the Arsacids, then of the Sassanids. An Arabic writer of the ninth century records the fact that the exilarch presented a gift of 4,000 dirhems on the Persian feast of Nauruz (see "R. E. J." viii. 122). Regarding the functions of the exilarch as the chief tax-collector for the Jewish population, there is the curious statement, preserved only in the Palestinian Talmud (Yer. Soṭah 20b, bottom), that once, in the time of Huna, the head of the school of Sura, the exilarch was commanded to furnish as much grain as would fill a room of 40 square ells.

The most important function of the exilarch was the appointment of the judge. Both Rab and Samuel said (Sanh. 5a) that the judge who did not wish to be held personally responsible in case of an error of judgment, would have to accept his appointment from the house of the exilarch. When Rab went from Palestine to Nehardea he was appointed overseer of the market by the exilarch (Yer. B. B. 15b, top). The exilarch had jurisdiction in criminal cases also. Aḥa b. Jacob, a contemporary of Rab (comp. Giṭ. 31b), was commissioned by the exilarch to take charge of a murder case (Sanh. 27a, b). The story found in B. Ḳ. 59a is an interesting example of the police jurisdiction exercised by the followers of the exilarch in the time of Samuel. From the same time dates a curious dispute regarding the etiquette of precedence among the scholars greeting the exilarch (Yer. Ta'an. 68a). The exilarch had certain privileges regarding real property (B. Ḳ. 102b; B. B. 36a). It is a specially noteworthy fact that in certain cases the exilarch judged according to the Persian law (B. Ḳ. 58b); and it was the exilarch 'Uḳba b. Nehemiah who communicated to the head of the school of Pumbedita, Rabbah b. Naḥmai, three Persian statutes which Samuel recognized as binding (B. B. 55a).

**Juridical Functions.**

A synagogal prerogative of the exilarch was mentioned in Palestine as a curiosity (Yer. Soṭah 22a): The Torah roll was carried to the exilarch, while every one else had to go to the Torah to read from it. This prerogative is referred to also in the account of the installation of the exilarch in the Arabic period, and this gives color to the assumption that the ceremonies, as recounted in this document, were based in part on usages taken over from the Persian time. The account of the installation of the exilarch is supplemented by further details in regard to the exilarchate which are of great historical value. Following is a translation of a portion of this account, written by Nathan ha-Babli in the tenth century, and included in Abraham Zacuto's "Yuḥasin" and in Neubauer's "Mediæval Jewish Chronicles," ii. 83 *et seq.*:

**Installation Ceremonies.**

"The members of the two academies [Sura and Pumbedita], led by the two heads [the geonim] as well as by the leaders of the community, assemble in the house of an especially prominent man before the Sabbath on which the installation of the exilarch is to take place. The first homage is paid on Thursday in the synagogue, the event being announced by trumpets, and every one sends presents to the exilarch according to his means. The leaders of the community and the wealthy send handsome garments, jewelry, and gold and silver vessels. On Thursday and Friday the exilarch gives great banquets. On the morning of the Sabbath the nobles of the community call for him and accompany him to the synagogue. Here a wooden platform covered entirely with costly cloth has been erected, under which a picked choir of sweet-voiced youths well versed in the liturgy has been placed. This choir responds to the leader in prayer, who begins the service with 'Baruk she-amar.' After the morning prayer the exilarch, who until now has been standing in a covered place, appears; the whole congregation rises and remains standing until he has taken his place on the platform, and the two geonim, the one from Sura preceding, have taken seats to his right and left, each making an obeisance.

"A costly canopy has been erected over the seat of the exilarch. Then the leader in prayer steps in front of the platform and, in a low voice audible only to those close by, and accompanied by the 'Amen' of the choir, addresses the exilarch with a benediction, prepared long beforehand. Then the exilarch delivers a sermon on the text of the week or commissions the gaon of Sura to do so. After the discourse the leader in prayer recites the Ḳaddish, and when he reaches the words 'during your life and in your days,' he adds the words 'and during the life of our prince, the exilarch.' After the Ḳaddish he blesses the exilarch, the two heads of the schools, and the several provinces that contribute to the support of the academies, as well as the individuals who have been of especial service in this direction. Then the Torah is read. When the 'Kohen' and 'Levi' have finished reading, the leader in prayer carries the Torah roll to the exilarch, the whole congregation rising; the exilarch takes the roll in his

hands and reads from it while standing. The two heads of the schools also rise, and the gaon of Sura recites the targum to the passage read by the exilarch. When the reading of the Torah is completed, a blessing is pronounced upon the exilarch. After the 'Musaf' prayer the exilarch leaves the synagogue, and all, singing, accompany him to his house. After that the exilarch rarely goes beyond the gate of his house, where services for the community are held on the Sabbaths and feast-days. When it becomes necessary for him to leave his house, he does so only in a carriage of state, accompanied by a large retinue. If the exilarch desires to pay his respects to the king, he first asks permission to do so. As he enters the palace the king's servants hasten to meet him, among whom he liberally distributes gold coin, for which provision has been made beforehand. When led before the king his seat is assigned to him. The king then asks what he desires. He begins with carefully prepared words of praise and blessing, reminds the king of the customs of his fathers, gains the favor of the king with appropriate words, and receives written consent to his demands; thereupon, rejoiced, he takes leave of the king."

In regard to Nathan ha-Babli's additional account as to the income and the functions of the exilarch (which refers, however, only to the time of the narrator), it may be noted that he received taxes, amounting altogether to 700 gold denarii a year, chiefly from the provinces Nahrawan, Farsistan, and Holwan.

**Income and Privileges.**

The Mohammedan author of the ninth century, Al-Jaḥiz, who has been referred to above, makes special mention of the shofar, the wind-instrument which was used when the exilarch ("ras al-jalut") excommunicated any one. The punishment of excommunication, continues the author, is the only one which in Mohammedan countries the exilarch of the Jews and the catholicos of the Christians may pronounce, for they are deprived of the right of inflicting punishment by imprisonment or flogging ("R. E. J." viii. 122 *et seq.*). Another Mohammedan author reports a conversation that took place in the eighth century between a follower of Islam and the exilarch, in which the latter boasted: "Seventy generations have passed between me and King David, yet the Jews still recognize the prerogatives of my royal descent, and regard it as their duty to protect me; but you have slain the grandson [Ḥusain] of your prophet after one single generation" (*ib.* p. 125). The son of a previous exilarch said to another Mohammedan author: "I formerly never rode by Kerbela, the place where Ḥusain was martyred, without spurring on my horse, for an old tradition said that on this spot the descendant of a prophet would be killed; only since Ḥusain has been slain there and the prophecy has thus been fulfilled do I pass leisurely by the place" (*ib.* p. 123). This last story indicates that the resh galuta had by that time become the subject of Mohammedan legend, other examples also being cited by Goldziher. That the personage of the exilarch was familiar to Mohammedan circles is also shown by the fact that the Rabbinite Jews were called "Jaluti," that is, those belonging to the exilarch, in contradistinction to the Karaites (*ib.*). In the first quarter of the eleventh century, not long before the extinction of the exilarchate, Ibn Ḥazam, a fanatic polemicist, made the following remark in regard to the dignity: "The ras al-jalut has no power whatever over the Jews or over other persons; he has merely a title, to which is attached neither authority nor prerogatives of any kind" (*ib.* p. 125).

Curiously enough the exilarchs are still mentioned in the Sabbath services of the Ashkenazim ritual. The Aramaic prayer "Yeḳum Purḳan," which was used once in Babylon in pronouncing the blessing upon the leaders there, including the "reshe galwata" (the exilarchs), is still recited in most synagogues. The Jews of the Sephardic ritual have not preserved this anachronism, nor was it retained in most of the Reform synagogues of the nineteenth century.

BIBLIOGRAPHY: Grätz, *Gesch.* iv., v., vi.; Felix Lazarus, *Die Häupter der Vertriebenen*, in Brüll's *Jahrb.* 1890; Jacob Reifman, *Resh Galuta*, in *Bikkurim*, 1864; Abr. Krochmal, *Perushim we-Haggahot le-Talmud Babli*, pp. 5-68; Lemberg, 1881; S. Funk, *Die Juden in Babylonien*, Berlin, 1902; Goldziher, *Renseignements de Source Musulmane sur la Dignité du Resch-Galuta*, in *R. E. J.* 1884, pp. 121-125; Brüll's *Jahrb.* v. 94 *et seq.*; S. Jona, *I. Rasce Galuta*, in *Vessillo Israelitico*, 1883-86; *Seder 'Olam Zuṭa*, in Neubauer's *Mediæval Jewish Chronicles*, ii. 68 *et seq.*

G. W. B.

**EXILE:** The translation of "goleh" (II Sam. xv. 19) and "ẓo'eh" (Isa. li. 14) in the English versions; it also occurs as a translation of "galut" (Isa. xx. 4) and "golah" (Ezek. xii. 4, 11; Ezra viii. 35) in the Revised Version (where the Authorized Version uses "captives" and "captivity"). See BANISHMENT; CAPTIVITY; DIASPORA.

J. K.

**EXODUS** ('Εξοδος, lit. "way out"): The departure, under the leadership of Moses, of the Israelites from the land of Egypt.—**Biblical Data:** Having multiplied in the land of Goshen, the Israelites were enslaved and oppressed in various ways by a "new king" who "knew not Joseph." Alarmed at their increase, he determined to prevent their becoming strong enough to act decisively against Egypt in case of war. Moses, who after various vicissitudes had been summoned from Midian to demand his people's freedom "to depart and serve YHWH," and had brought ten PLAGUES upon the king and his people, was finally bidden by Pharaoh to lead the Hebrews out of the death-ridden land. More than six hundred thousand able-bodied men, not counting women and children and the "mixed multitude," with their cattle and other property, marched out in one night from RAMESES in the direction of Succoth (Ex. xii. 37, 38; xxxviii. 26; Num. i. 46, ii. 32, xi. 21, xii. 37, xxvi. 51); then, leaving this latter station, they encamped at Etham, at the edge of the desert. For God had resolved not to conduct them along the nearer route, "the road of the Philistine" (Ex. xiii. 17, Hebr.), fearing they might regret and retreat to Egypt when war (against the Philistines) became necessary. So YHWH commanded Moses to lead them back and encamp before PI-HAHIROTH, "between MIGDOL and the [Red] sea" (Ex. xiv. 2). This retrogressive movement would encourage Pharaoh to pursue the fugitives. The Egyptian king, in fact, starts out with horse and 600 chariots and a vast army to recapture the Israelites. He comes upon them "at Pi-hahiroth before Baal-zephon" (Ex. xiv. 9). Terrified, the Israelites cry out to YHWH, and reproach Moses for having brought them there to die, though graves in plenty might have been found in Egypt. Then the help of YHWH is miraculously manifested. They pass dry-shod over the sea, which divided at the lifting of Moses'

staff and the blowing of a strong east wind. The Egyptians, thrown into confusion by a change in the position of the "angel of God," pursue after them, but the returning waters sweep their king and all his hosts to a watery grave (Ex. xiv., xv.).

——**Critical View:** That the events narrated in Exodus can not be historical in all their details has been generally conceded. The numbers are certainly fanciful: 600,000 men would represent a total of at least two million souls. Where these could have found room and subsistence in the land of Goshen, granted even that many of them lived in Pharaoh's capital, or in the district of Rameses (Gen. xlv. 10, 18; xlvii. 11), and how so vast an unorganized host could have crossed the Red Sea in one night are questions that have not been explained (Colenso, "The Pentateuch," i. 1867; Kuenen, "Historisch-Kritische Einleitung in die Bücher des Alten Testaments," i. 1, 44 *et seq.*). The Exodus must have been a movement of a much smaller body of men. To doubt, as has been done by Winckler, for instance ("Gesch. Israels in Einzeldarstellungen," i. 55), the historical possibility of such a movement on the assumption that a confusion has arisen in Hebrew traditions between "Miẓraim" (Egypt) and the "Muẓri," a North-Arabian tribe, is not reasonable. In view of the central character of the Exodus in all later Hebrew theology, such a denial is inadmissible. Egyptian monuments show that Semitic shepherd tribes settled in Egypt at various periods. Though the theory that the Hebrews are identical with the equestrian clan of the Aper is not tenable (Brugsch, "Gesch. Aegyptens Unter den Pharaonen," pp. 582–583), and though the Israelites are nowhere named on the Egyptian monuments as sojourning in Egypt, the historical character of their own traditions on their stay in the country can not well be questioned. But it is probable that only a part of the twelve tribes, the Joseph group (see the Joseph story in Genesis), had pushed so far south, while related clans (the Judah group) never left the Sinaitic peninsula (Stade, "Gesch. des Volkes Israels," pp. 128 *et seq.*; idem, "Die Entstehung des Volkes Israel," 1897, p. 12). Oppressed and compelled to help build the frontier garrison cities devised to keep them in check and their kinsmen across the frontier at bay, the Israelites invoked and received aid from their free brethren, who banded themselves into a confederation and, under the leadership of a great man (Moses), succeeded in their patriotic enterprise.

**Relations of Joseph and Judah.**

The Israelites Leaving Egypt and Crossing the Red Sea.
(From the Sarajevo Haggadah, fourteenth century.)

Like all old races, the Israelites regarded their national struggle as a combat between their God and the god or gods of their enemies. In their victory they beheld the triumph of their all-powerful God, "a warrior" (Ex. xv. 3, Hebr.), over Pharaoh. This stupendous struggle, which must have lasted for a long time, gave the first permanent impulse toward the welding of all the sons of Israel into a nation, which YHWH had brought out of Egypt to be His people (Ex. xv. 16). The total destruction of the Egyptian army with its king is also an exaggerated statement of the fact that the Egyptian frontier garrisons were defeated in the attempt to recapture the Israelites or impede their onward march. The "crossing of the Red Sea" has invited much rationalizing about ebbing tides and the effect of the east wind upon the waters. Some natural phenomenon probably underlies the account, as also that of the

ten plagues. But this phenomenon is the remote material of an old mythology, and it is rather the mythological construction of the phenomenon than the phenomenon itself that has been elaborated in the Biblical narratives (compare RAHAB and Tehom [Tiamat; see ABYSS], and the like).

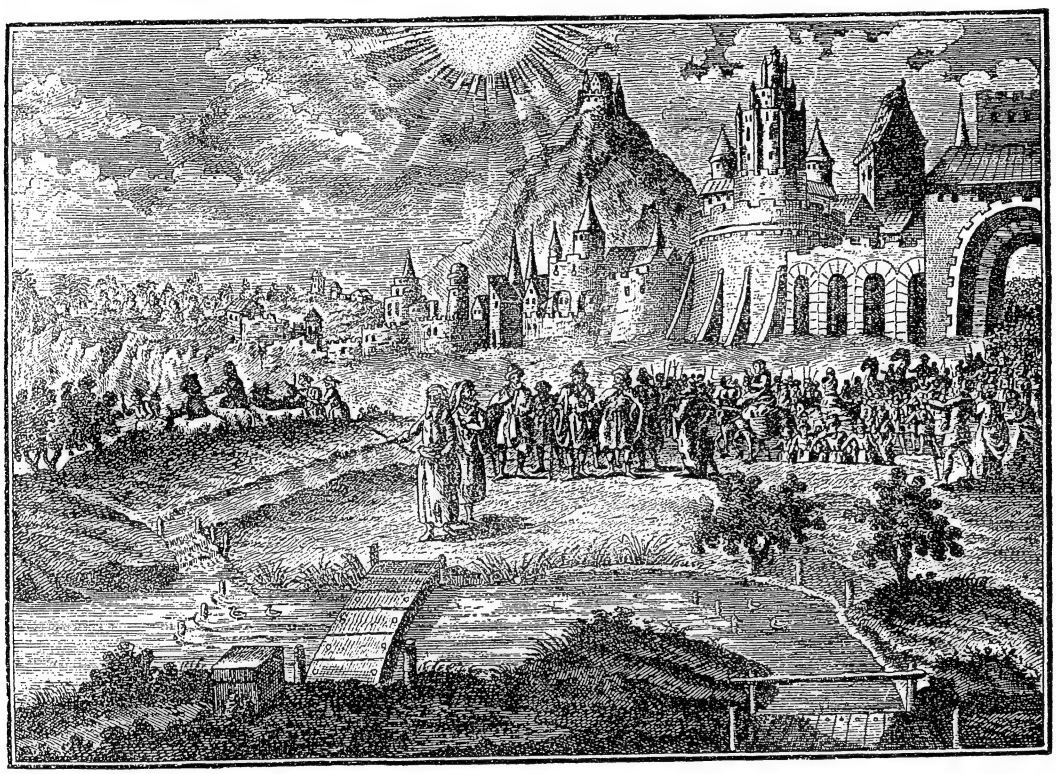
**Crossing the Red Sea.**

The song (Ex. xv.) is certainly older than the various prose accounts of the crossing. The story of the Exodus is not by one hand: both JE and P are distinguishable (see EXODUS, BOOK OF).

**Ancient Non-Jewish Statements Concerning the Exodus:** Manetho (Josephus, "Contra Ap." i. 26–29) relates that a certain King Amenophis had banished a leprous and impure people to do hard labor in the quarries in eastern Egypt. Later, settled in the city of Avaris, they chose for their chief a Heliopolitan priest by the name of "Osarsiph," subsequently called "Moses." Rising in rebellion against Egypt, they were defeated by an Egyptian-Ethiopic army, the fugitives finding safety in the Arabian desert. Charemon (cited *ibid.* i. 32), with some variations, reiterates the foregoing account. According to Lysimachus (cited *ibid.* i. 34), King Bocchoris drowned those of the Jews that were afflicted with leprosy and scabies, and drove the rest into the desert. These non-Jewish accounts are plainly inspired by hatred of the Jews, and display a strange mixture of blurred Biblical facts and free fiction. They are without value for fixing the date of the Exodus.

Up to within a very recent period the view which identified the Hebrews with the HYKSOS (*l.c.* i. 14; Eusebius, "Hist. Eccl." i. 226 *et seq.*), the shepherd kings of Aramean stock who held Egypt in subjection for some time (1800–1600 B.C.), a view which Josephus was the first to urge, had been almost entirely abandoned. Most scholars identify with the Pharaoh of the oppression Rameses II., son of Seti, who ruled over Egypt for sixty-seven years. He is known to have built in Lower Egypt many structures of a character similar to those indicated by Ex. i. 11. One of the two Biblical "store [frontier] cities" (R. V.) recalls his name ("Ra'amses" in Hebr.), and the inference is that it and Pithom, if not founded by him, were enlarged and beautified in his reign, especially if the Hebrew designation "'are miskenot" means "Temple cities" (Brugsch, *l.c.* p. 549). Merneptaḥ II., his son, would then be the Pharaoh of the Exodus, who, indeed, is reported to have had trouble with the hostile shepherd tribes across the border (the Shasu = Hyksos, the princes of the Shasu), and might thus well have attempted to prevent the contingency feared in Ex. i. 10, that the Israelites would "join also unto our [Egypt's] enemies." Still it has been argued that under the reign of Merneptaḥ II. Egypt was too well organ-

**Rameses II.**



THE EXODUS.

(From a Passover Haggadah, Vienna, 1823, in the possession of J. D. Eisenstein.)

ized for the rebellion of the Israelites to have been successful. His successor, Seti II., therefore, under whom a general administrative disintegration set in, is suggested as the ruler who was forced to acquiesce in the demands of the Hebrews (so Maspero in Ger. ed. of his history, p. 258, Leipsic, 1877). The dates given in the Bible, though involved in much confusion (see CHRONOLOGY), lend strong probability to the assumption that the Exodus took place under a king of the nineteenth dynasty (about 1500–1300 B.C.). I Kings vi. 1 fixes the interval between the Exodus and the building of the Temple at over 480 years. Rehoboam—forty-one years after the building of the Temple (I Kings xiv. 25; see Herzog-Hauck, "Real-Encyc." i. 207)—is contemporaneous with Shishak, the first king of the twenty-second dynasty (*c.* 950 B.C.). This would give about 1470 B.C. for the Exodus (Brugsch, *l.c.* pp. 768 *et seq.*).

The finding by Flinders Petrie (1896) of an inscription by Merneptaḥ I., in which for the first time "Isir'l" occurs in an Egyptian text, as well as the contents of the El-Amarna tablets, has corroborated the virtual correctness of the date given above. The Thebes inscription with "Isir'l" proves that under Merneptaḥ I. Israel was settled in Palestine. Israel may have been identical with the Ḥabiri that, according to the El-Amarna tablets, invaded Palestine during the eighteenth dynasty and were restricted in their freedom by Seti I. (nineteenth dynasty). This would likewise suggest, especially if the Ḥabiri are identical with the Shasu (W. M. Müller, "Asien und Europa nach Altägyptischen Denkmälern," p. 131), for the Exodus the decade 1480–1470 B.C. (see Steindorff in Herzog-Hauck, *l.c.* i. 211; Beer in Guthe, "Kurzes Bibelwörterb." 1903, p. 58).

The stations named in JE do not all coincide with those in P, as the following table shows:

| JE. | P. |
|---|---|
| Goshen (Gen. xlv. 10; Ex. xiii. 18), not the route to the land of the Philistines, but the route to the desert and to the sea (Ex. xiii. 17). | Rameses (Gen. xlvii. 11) or Egypt (Ex. i. 7, xii. 13). |
| | Rameses and Succoth (Ex. xii. 37). |
| | Etham (Ex. xiii. 20). |
| | Return to Pi-hahiroth (Ex. xiv. 2). |
| | Before Baal-zephon (Ex. xiv. 9). |
| Crossing the Sea (Ex. xiv.). | |
| Desert of Shur (Ex. xv. 22). | |
| Marah (Ex. xv. 23). | |
| Elim (Ex. xv. 27). | Elim (Ex. xvi. 1). |

**The Route.**

The two roads named in JE are easily determined. The "road to the land of the Philistines" runs in a northeasterly direction to the Red Sea, and then along the shore to Gaza. The route is still used by the caravans which cross the Suez Canal at Ḳanṭarat al-Khasnah. The "road to the desert" from Egypt is reached by the western gulf of the Red Sea, that is, not our modern Suez, but the eastern terminus of the modern Wadi Ṭumilat, the district of Tell al-Maskhutah. Here Naville's excavations (1883–85) have established the position of Pithom and the (Greek) Heronpolis. This road (Ex. xiii. 17) from Goshen ran in an easterly direction through the Wadi Ṭumilat to the (then) northern point of the Red Sea, and thence between the modern Balaḥ and Timsaḥ lakes into the desert of Shur. This shows that JE thought the route taken by Israel to have been in an easterly direction toward Horeb.

P assumes Rameses as the starting-point; thence the Israelites march through Succoth to Etham, whence they retrace their steps and reach Egyptian territory again. Of the three stations only Migdol is definitely known as a north-frontier town of Egypt. But this would be on the "road to the land of the Philistines," which, according to Ex. xiii. 17, the fugitives were not to take. P speaks only of the "sea," never of the "Yam Suf" ("red" weedy sea). Brugsch (*l.c.*) and Schleiden ("Landenge von Suez," 1858) have argued that the road taken lay across the narrow strip of sand between the Serbonian Lake and the sea. But this route does not lead to Horeb (see Brugsch, "L'Exode et les Monuments Egyptiens," 1875; Guthe, in "Zeitschrift des Deutschen Palästina-Vereins," viii. 216–232). The Rameses of the Exodus has also been variously identified. Ebers ("Durch Goschen zum Sinai," p. 501) does not identify it with the above-named Tell al-Mashkutah, which is believed to be Pithom, but with Zoan (Tanis), the modern San. Here black bricks (Ex. v. 7) have been found in abundance among the ruins. That the point of the Gulf of Suez lay in the time of the Exodus somewhat more to the north than now has been pointed out in defense of the theory that the crossing took place at Suez. It is impossible to trace the route definitely from the conflicting data of Exodus.

E. G. H.

**EXODUS, BOOK OF.—Biblical Data:** The second book of the Torah or Pentateuch is called by the Jews ואלה שמות, from the opening words, or briefly שמות. The Greek name is Ἔξοδος (in Philo also Ἐξαγωγή), that is, "departure"; the Latin, "[Liber] Exodus." It contains, according to the Masorah, 1,209 (?) verses in 164 sections ("parashiyyot"), 69 ending in the middle of the line ("petuḥot" = "open"), and 95 with a space in the middle of the line ("setumot" = "closed"), in 29 chapters ("sedarim"), and 14 sections ("piskot"), for reading on the Sabbath, in 11 lessons. The common division into 40 chapters is taken from the Vulgate.

**Name and Contents.**

The second book of the Torah is the organic continuation of the first book. It narrates the departure of the descendants of the Patriarchs, increased to a people, from servitude in Egypt, their journey to Sinai, and the revelations and laws which they received there. It is a well-planned and well-arranged work, displaying much literary skill in the command over great masses of material as well as in the marshaling of the facts. It is homogeneous in its views, and is not encumbered by unnecessary repetitions, though the sequel to it is found only in the following books. It is divided into two principal sections: (1) ch. i.–xviii., recounting Israel's deliverance from Egypt; (2) ch. xix.–xl., the promulgation of the Law. These may again be divided into subsections.

**Ch. i.–iv.: The Call of Moses.** The Israelites living in Egypt are oppressed by forced labor,

imposed upon them by a new Pharaoh who desires to destroy them (i.). The exposed male infant of a Levitic family (whose name, in order not to divert interest from the main story, is not given here), is found by Pharaoh's daughter, who calls him "Moses" and adopts him. Moses, grown to man's estate, sympathizes with his suffering brethren, and flees the country because he has slain an Egyptian overseer. He goes to Midian, becomes shepherd to the priest Jethro, and marries the latter's daughter Zipporah (ii.). As he is feeding the sheep on Mount Horeb, he has a marvelous experience. God appears to him from a thorn-bush which, though burning, is not consumed. He reveals Himself as the God of the Fathers of Israel, and orders Moses to go before Pharaoh and demand the release of his brethren. God overcomes Moses' reluctance by His promises of supreme aid, and appoints his brother Aaron to be his assistant. Moses then returns to Egypt.

**Ch. v., vi.: The Preparation.** As Pharaoh not only refuses Moses' request, but oppresses the people still further, Moses complains to God, who thereupon announces to him that He will now display His power and will surely liberate Israel. At this point the genealogy of Moses and his family is inserted, in order that it may not later interrupt or weaken in any way the story which follows.

**Ch. vii.–x.: The Plagues:** the proofs of God's power. After God has assigned their tasks to Moses and Aaron, and predicted Pharaoh's obduracy, and after they have attested their commission by working a miracle before Pharaoh (vii. 1–13), God sends nine plagues over Pharaoh and his land: (1) the changing of the waters of the Nile into blood (דם, vii. 14–25); (2) frogs (צפרדע, vii. 28–viii. 11); (3) vermin (כנים, viii. 12–15); (4) noxious animals (ערב, viii. 16–28); (5) death of the cattle (דבר, ix. 1–7); (6) boils upon men and beasts (שחין, ix. 9–12); (7) storms, killing men and beasts (ברד, ix. 13–35); (8) locusts that devour all vegetation (ארבה, x. 1–20); (9) deep darkness for three days (חשך, x. 21–29). These plagues, which give evidence of God's power over nature, are increasingly obnoxious and dangerous, and are so arranged that every third plague (hence narrated more briefly) confirms the two preceding ones (narrated more in detail), and each group follows naturally upon the preceding one. The story displays a skilful climax, rhythm, and variety. Pharaoh, however, is untouched by the first plague, which his magicians can imitate; after the second plague, which they can reproduce, but not check, he begins to supplicate; after the third plague he allows his magicians to comfort him; from the third on he makes fresh promises after each plague, but recalls them when the danger is past, and remains obdurate.

**Ch. xi.–xiii. 16: The Departure.** The last, decisive blow, namely, the death of all the first-born of the Egyptians (מכת בכורות), and the departure are announced. For the protection of their homes the Israelites are commanded to kill a lamb (פסח) and to eat it quickly with unleavened bread (מצה) and bitter herbs (מרורים), on the 14th of the first month, and to be ready for immediate departure. The first-born of all the Egyptians die. Pharaoh dismisses the Israelites. To the number of 600,000 men, not including women and children, they leave the country, after a sojourn of 430 years, carrying with them rich gifts from benevolent Egyptians. They go first from Rameses to Succoth. Chap. xii. 43—xiii. 16 contain supplementary regulations regarding the future observance of the Passover.

**Ch. xiii. 17–xv. 21: Pharaoh's Death.** Repenting his clemency, Pharaoh, with chariots and horsemen, pursues the Israelites, who have reached the shores of the Red Sea (ים סוף), divinely guided by day by a pillar of cloud, and by night by a pillar of fire. The Israelites pass dry-shod through the waters, which marvelously recede before them while engulfing Pharaoh and his entire army. Moses and his people sing a song of praise to God.

**Ch. xv. 22–xviii.: The March to Sinai.** The Israelites journey into the desert of Shur, to Mara. The people, complaining of lack of water, are satisfied. They reach Elim. In the desert of Sin they complain of lack of food. God sends them quails, and from this time on, except on the Sabbath, sends them a daily shower of manna. Upon arrival at Rephidim the people again complain of lack of water. God gives them water from a rock ("Massah and Meribah" = "place of temptation and quarrels"; xvii. 7). Amalek attacks Israel and is vanquished by Joshua. God commands eternal war against Amalek. Moses' father-in-law, Jethro, having heard of Israel's deliverance, visits Moses, bringing him his wife Zipporah and their two children, whom Moses had left behind at home. On Jethro's advice Moses appoints subordinate judges.

**Ch. xix.–xx.: Israel's Call:** the promulgation of the Ten Commandments on Mount Sinai. In the third month the Israelites arrive in the desert of Sinai and encamp at the mountain. God announces to them through Moses that, having by His power liberated them, He will now constitute them His people, making them a nation of priests and a holy people. The Israelites accept this call with one accord, and after they have prepared themselves worthily, God, through Moses' mediation, and with thunder and lightning, clouds of smoke and noise of trumpets, reveals Himself to them on Mount Sinai and pronounces the ten fundamental commands of religion and morals, which are followed by a command regarding the altar.

**Ch. xxi.–xxiv.: The Law and the Covenant.** The Ten Commandments, formally declaring the divine will regarding man's attitude to God and to all His creatures, are followed by enactments relating to civil law: (1) indemnifications for injuries done to a fellow man; (2) duties toward persons who have no actual claims, though they are dependent on the good will of others. In conclusion there are the promise of the land of Canaan as the reward of obedience, and the warning against the pagan inhabitants. God then enters into a solemn covenant with the people, through Moses. He calls Moses up into the mountain to receive the stone tablets of the Law and further instructions.

**Ch. xxv.–xxxi.: The Sanctuary and the Priests.** In order that God may dwell permanently among the Israelites, they are given instructions for erecting a sanctuary. The directions provide for: (1) a wooden ark, gilded inside and

outside, for the Tables of the Covenant, with a cover similarly gilded as "mercy seat" for the Divine Presence; (2) a gilt table for the so-called "shewbread" (לחם פנים); (3) a golden candlestick for a light never to be extinguished; (4) the dwelling, including the curtains for the roof, the walls made of boards resting on silver feet and held together by wooden bolts, the purple curtain veiling the Holy of Holies, the table and candlestick, and the outer curtain; (5) a sacrificial altar made of bronzed boards; (6) the outer court formed by pillars resting on bronze pedestals and connected by hooks and crossbars of silver, with embroidered curtains; (7) preparation of the oil for the candlestick. Then follow directions for the garments of the priests: (1) a shoulder-band (ephod) with two onyx stones, on each of which are engraved the names of six of the tribes of Israel, also golden chains for holding the breastplate ("ḥoshen") set with twelve precious stones, in four rows; (2) a robe for the ephod, with bells and pomegranates around the seam; (3) a golden miter plate with the inscription "Holiness to the Lord"; (4) a coat; (5) a miter; (6) a girdle. All these things are for Aaron. For his sons coats, bonnets, girdles, and linen breeches shall be made. Then follow directions for ordaining the priests, including robing, anointing (of Aaron), and a seven days' sacrifice; the institution of daily morning and evening offerings; directions for making a golden altar of incense, to be set up in front of the inner curtain, opposite the Ark of the Covenant, and on which an atonement shall be made once a year with the blood of the sin-offering; directions for a yearly tax of half a shekel to be paid by every Israelite enumerated in the census toward the expenses of this service; directions for making a laver and stand of brass, to be set up between the Tabernacle and the altar of sacrifice; the preparation of the holy oil for anointing and of the holy incense; appointment of the master workmen Bezaleel and Aholiab to direct the work; the observance of the Sabbath.

The most striking point in this enumeration is the place given to the directions regarding the altar of incense, which, to agree with the arrangement as described in chaps. xxxv.–xl., should follow the directions for making the golden candlestick (xxv. 31–40). This has been a puzzle to the critics, who have made it the basis of the most far-reaching hypotheses. The passage was not only supposed to be a later interpolation, but it was assumed that originally there was no altar of incense, not even in Herod's temple! The riddle may be solved as follows: In xxxv.–xl. the articles are enumerated in the order in which they were set up, while here they are enumerated according to their uses. The golden altar of incense later stood in the Tabernacle, between the table and the candlestick, a fact leading to the assumption that, like them, it belonged to the Tabernacle. But as throughout ancient literature the offerings of sacrifice and incense are two independent coordinated acts of worship, so the altar of incense was, to all intents and purposes, an independent requisite of worship as important as the rest of the apparatus. For this reason everything that is necessary for the dwelling of God and the sacrifices that guarantee His presence is described first, and the altar of incense after (comp. especially Lev. xvi. 16–17: first, atonement for the Holy of Holies and the "tabernacle . . . that remaineth among them in the midst of their uncleannesses"; then, the cleansing and sanctifying of the altar of incense "from the uncleannesses of the children of Israel").

The sacrifice presumes God's presence, while it is the object of the incense to insure the continuation of His presence. The things, again, that must be repeatedly renewed are placed last, namely, the oil for lighting; the yearly tax; the laver with stand, consisting of mirrors, which were taken apart again after the laver had been used, and are, therefore, not enumerated in Num. iv. 14; the oil for anointing; and the incense. In conclusion, there are the directions for the workshop, the appointing of the master workman, and the arrangement of the work. These directions are admirably thought out, down to the smallest detail.

**Ch. xxxii.–xxxiv.: The Sin of the People with the Golden Calf.** While Moses is on the mountain the people become impatient and urge Aaron to make them a golden calf, which they worship with idolatrous joy. God informs Moses and threatens to abandon Israel. Moses at first intercedes for the people, but when he comes down and beholds their madness, he angrily breaks the two tablets containing the divine writing. After pronouncing judgment upon Aaron and the people he again ascends to God to implore forgiveness for them, as God is about to withdraw from them His blessed presence and to leave them unguided in the wilderness. Moses' intercession prevails. When he petitions God to tell him who will accompany them, what He intends to do, and how He will manifest His splendor, God commands him to make new tablets, and reveals Himself to Moses as a God of inexhaustible love and mercy. He assures Moses that in spite of their waywardness He will lead Israel into the Promised Land, giving Moses in token thereof new commandments applicable only to that land. He commands the Israelites not to have intercourse with the pagan natives, to refrain from all idolatry, and to appear before Him on the three pilgrimage festivals. Moses then returns to the people, who listen to him in respectful silence.

**Ch. xxxv.–xl.: The Sanctuary and the Garments of the Priests** (almost in the same words as in ch. xxv.–xxxi.). Moses collects the congregation, enjoins upon them the keeping of the Sabbath, and requests gifts for the sanctuary. The entire people, men and women, high and low, respond willingly and quickly, and under the direction of the superintendent they make: (1) the dwelling, including the curtains, the walls, and the veil; (2) the Ark and cover; (3) the table; (4) the golden candlestick; (5) the golden altar of incense; (6) the altar of burnt offerings; (7) the laver; (8) the outer court. An estimate of the cost of the material follows. Next comes the preparation of the garments of the priests, including: (1) the ephod with the onyx stones, together with the breastplate and its twelve precious stones and its golden chains; (2) the robe of the ephod; (3) the coats for Aaron and his sons; (4) the miter and bonnets; (5) the breeches;

(6) the girdle; (7) the golden plate of the crown. Moses inspects the work when completed and praises it, and the sanctuary is set up on the first of the second month.

In connection with this section (xxxv.–xl.) the questions arise: Why the lengthy repetition of ch. xxv.–xxxi. in ch. xxxv.–xl.? and Why the difference in the order in which the various objects are described? To the first question the answer is: When the people fell away and God renounced them, the tablets of the covenant seemed to have become useless, wherefore Moses broke them. But after the people had been forgiven new tablets were made and the promises relating to the country had to be repeated. Furthermore, the promise given by God that He will dwell among Israel, in a sanctuary erected by them and in which they will worship, must not be allowed to remain unfulfilled; and therefore the building of the sanctuary that had been planned is undertaken anew, but according to the original idea. Hence ch. xxxii.–xxxiv. belong necessarily between ch. xxv.–xxxi. and xxxv.–xl. To the second question the reply is, that in xxv.–xxxi., which contain the plan, the pieces are enumerated according to the uses to which they are put, while in xxxv.–xl. (as also in the working-plans given to the overseers in xxxi. 7 *et seq.*), which narrate the progress of the work, they are enumerated according to their arrangement.

**Religion.**

Exodus contains the most fundamental and sublime revelations of God regarding His nature and will, and describes the beginnings of the theocratic constitution of the Israelitic people and the foundations of its ethics, law, customs, and worship. God, as revealed in Exodus, is not a new, hitherto unknown God: He is the God of Abraham, of Isaac, and of Jacob—the Fathers of the people—who has protected them and has been worshiped by them (Ex. ii. 24; iii. 6, 13–18; iv. 5; vi. 3, 8; xv. 2; xxxii. 13). He Himself designates the name by which He is to be addressed: "יהוה [YHWH], the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (iii. 15). The book, however, expressly purposes to reveal, or fully develop, for the first time certain aspects of the divine nature that have not hitherto been noted. When God appears to Moses in the flaming bush, and commissions him to announce to the Israelites their impending liberation, Moses asks doubtingly (iii. 13): "Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" Moses seeks to know, not the name of God, but what God's name, which he knows is full of significance, expresses in this particular case. Moses is well aware that the name "YHWH" means "the Almighty," and that salvation rests with God; but in his anxiety, amounting indeed to a lack of faith, he wishes to know at once *how* God will save. God, however, will not announce that now; merely comforting him by saying (iii. 14) אהיה אשר אהיה ("I will be there [helping when necessary] in such a way as I may deem fit"; A. V. "I AM THAT I AM"). "I will prove myself as the Almighty, the unfailing savior." On this passage, if interpreted rightly, is based the passage vi. 2, where God encourages Moses—who is disappointed because reference to this name has availed him nothing—by saying "I am YHWH! I have revealed myself as a faithful God ["El Shaddai"] to Abraham, Isaac, and Jacob, without their having known me according to my name YHWH." And now God works His miracles, all with the express intention that the people may "know that I am YHWH" (vi. 7; vii. 5, 17; viii. 6, 18; ix. 14, 25, 29; x. 2; xiv. 18; xvi. 12). Thus, God is, as His name YHWH implies, the almighty Savior, subject only to His own will, independent, above nature and commanding it; the God of miracles; the helpful God, who uses His power for moral purposes in order to establish law and liberty in the world, by destroying the wicked and saving the oppressed (iii. 8; vi. 6; vii. 5; xv. 2, 3, 11), in whose hands are given judgment and salvation (iii., iv., vi. 1–8).

**Revelations of God.**

In ch. xxxii. *et seq.* is revealed another side of God's nature. Israel has merited His destructive anger because of its sin with the golden calf. But God not only refrains from destruction and from recalling His word regarding the promised land; He even listens to Moses' prayers to grant His presence anew to the people. When Moses again asks, "Show me thy glory," God answers, "I will make all my goodness pass before thee, and I will proclaim the name of YHWH before thee, and will be gracious unto whom I will be gracious, and will show mercy unto whom I will show mercy" (xxxiii. 18–19). And again, "Thou canst not see my face: for man shall not see me and live; . . . thou shalt see my back; but my face shall not be seen" (*ib.* 20, 23, R. V.). When God appears to Moses He reveals Himself as "YHWH, YHWH God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (xxxiv. 6–7). In these words God has revealed Himself as a being full of holy zeal against wickedness—a zeal, however, which is counteracted by the immeasurably greater power of His love, mercy, and forgiveness, for these are inexhaustible. But even this does not constitute His entire nature, which in its full depth and clarity is beyond the comprehension of man.

These two revelations contain the highest and most blessed insight into the nature of God ever attained; and around them may be grouped the other statements regarding God which the book of Exodus contains.

**God the Absolutely Exalted One.**

God is the absolutely Exalted One, who can not be compared with any other gods; even the Midianite Jethro admits that YHWH is greater than all gods (xv. 1, 11; xviii. 11). The whole world belongs to God: He has created heaven and earth and all that is therein; He rules forever; He performs marvels; nothing like Him has ever been; hence He is an object of veneration (xv. 11, 18; xix. 5; xx. 11; xxxiv. 10). He gives

speech to man, or leaves him deaf and dumb; gives him sight, or makes him blind (iv. 11). He has power over men's hearts, either encouraging them to do good (iii. 21, xi. 3, xii. 36), or, having larger ends in view, not preventing them from doing evil ("hardening the heart," iv. 21; vii. 3; x. 1, 20; xiv. 4, 17). God is omniscient: He knows the distant, the future, what man may be expected to do according to his nature (vi. 4–13, 29; viii. 11, 15; ix. 12, 35; xxiv. 20; xxxiv. 10–12). From God proceed artistic inspiration, wisdom, insight, knowledge, and skill (xxxi. 3; xxxv. 31, 34; xxxvi. 1, 2).

God is Providence (ii. 25); He rewards good deeds, be they done from fear of or love for Him (i. 21, xx. 6). He is not indifferent to human misery; He sees and hears and intervenes at the right moment (iii. 7; iv. 31; vi. 5; xxii. 22, 26); He makes promises which He fulfils (ii. 24, iii. 16, iv. 31, vi. 5, xxxii. 13). God is jealous and leaves nothing unpunished (xx. 7, xxxiv. 7); but He always punishes the sinner Himself, admitting no vicarious death, even if it is offered (xxxii. 33). His great moral indignation ("anger") against sin would be destructive (xxxii. 10, 33) were not His forgiving love still greater (xx. 5, xxxii. 14, xxxiii. 19). He is gracious and full of mercy (xv. 13, xxxiv. 6). His presence means grace; it sanctifies; for He Himself "is glorious in holiness" (xv. 11, xxix. 43).

Man can not perceive God in His entire nature; he may only look after God when He has passed by and imagine Him (Dillmann to Ex. xxxiii. 22).

Yet God reveals Himself to man; *i.e.*, He informs man visibly and audibly of His presence and will. God, who has already appeared to the Fathers, appears in the flaming bush, in the pillar of cloud and of fire on the march, in the clouds in which He came down on Sinai, in the fire on the mountain, in the cloud in the desert, in the pillar of cloud on Moses' tent, in the cloud from which He calls out to Moses His attributes of grace, in the cloud and the fire that serve as signals to the Israelites to start or to encamp (vi. 3; xiii. 21; xiv. 19; xix. 11; xx.; xxiv. 15, 17; xxxiii. 9; xxxiv. 5; xl. 34–36). This divine appearance is called God's message (xiv. 19; xxiii. 20, 23; xxxii. 34; xxxiii. 2) or His glory (xvi. 7, 10; xxiv. 16–17; xxxiii. 22; xl. 34).

God appears in order to make Himself known, to give commands, and to impart reverence leading to obedience (xvi. 10, xix. 9, xx. 20). God speaks chiefly with Moses; He puts the words in Moses' mouth, and tells him what to say; He talks with him face to face, as a man with his neighbor, and gives him a staff as a token of his office (iii. 15; iv. 17; vii. 2, 17, 20; ix. 23; x. 13; xxxiii. 11). But God also speaks from heaven to the entire people (xx. 22), and orders for Himself a permanent dwelling-place among them in the tabernacle set up according to His directions (xx. 22, xxv. 8, xxix. 45); He descends thither in order to talk with Moses, His especial place being the cover of the Ark of the Covenant, between the two cherubim (xxv. 22, xxix. 43, xxx. 6).

God has made a covenant with the Fathers of the people, Abraham, Isaac, and Jacob, that He will multiply them as the stars of heaven; that He will remember them, save them, and give to them and their descendants the land of Canaan—a land "flowing with milk and honey," and that shall reach "from the Red Sea even unto the sea of the Philistines, and from the desert unto the river" (ii. 24; iii. 8, 17; vi. 4–8; xiii. 5; xxiii. 31; xxxii. 13; xxxiii. 3). God remembers this covenant and keeps it despite everything, as is exemplified in the deliverance of Israel and the destruction of Pharaoh (i. 7, 12; iii. 7; vi. 1; xxiii. 20); He does not forget it, in spite of the dejection and the murmurings of the people (vi. 9; xiv. 10; xv. 24; xvi. 2, 27; xvii. 3), their worship of the golden calf and their obstinacy (xxxii. 9; xxxiii. 3, 5; xxxiv. 9). He leads, fights for, heals, and educates Israel and destroys Israel's enemies (xiii. 17; xiv. 14, 25; xv. 3, 26; xvi. 4; xx. 20; xxiii. 22, 23, 27; xxxiii. 2, xxxiv. 11, 24). The Israelites are God's people, His host, His first-born son (vi. 7, vii. 4, xii. 41, xv. 16, xxxii. 11 *et seq.*; xxxiii. 13, 16). YHWH will be Israel's God (vi. 7, xxix. 5). Israel is His property ("segullah"). Above all people Israel shall be His people, "a kingdom of priests, and a holy nation," if Israel will listen to God's voice and keep His covenant (xix. 5, 6). Therefore He gives to the Israelites commandments, descends to them in His glory, holds them worthy of renewed revelations, and orders divine service (xxiv. 8, xxxiv. 27).

**Israel.**

In Exodus are found for the first time the preeminent characteristics of the Israelitic law: its origin in and pragmatic connection with history. An account is given of the laws in connection with the events that called them forth. Thus, on the one hand, history explains and justifies the Law, while on the other the Law keeps alive and commemorates the events and teachings of history. As furthermore God is the subject of history as well as the lawgiver, Israel's religion assumes here the fundamental characteristic that determines its entire future development: it is a law founded on God as revealed in history. The basis is the Decalogue, the Ten Commandments (Ex. xx. 1–17), in which all duties are designated as duties toward the God who liberated Israel from the slavery of Egypt. Israel must not recognize any other God; idolatry and the making and worshiping of images are forbidden (xx. 2–5, 23; xxiii. 13, 24, 33; xxxii.; xxxiv. 12–14, 17); Israel shall beware of seductive intercourse with the idolatrous Canaanites; sacrificing to idols, and magic, are punishable by death. Nor may the name of the true God be applied to vain idols (this is the only correct explanation of xx. 7). God is recognized as Creator of the world by the sanctification of the Sabbath, on which man and beast shall rest from all labors (xvi. 23 *et seq.*, xx. 7 *et seq.*, xxiii. 12, xxxi. 12–17, xxxv. 1–3), and also by the observance of the Sabbatical year (xxiii. 10). He is recognized as Israel's savior from Egyptian oppression by the celebration of the Passover (see below).

**The Moral Law.**

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (xx. 12, fifth commandment). He who strikes or insults his father or mother is punished by death (xxi. 15, 17). Honor must also be accorded to those in authority (xxii. 27 [A. V. 28]

"Thou shalt not kill" (xx. 13). Murder is punishable by death (xxi. 12); there is no place of refuge for the murderer, as there is for the accidental homicide, even at the altar (xxi. 13–14). For bodily injuries there is a fine (xxi. 18–19, 22–25, 28–31).

"Thou shalt not commit adultery" (xx. 14). Lechery and intercourse with animals are punishable by death (xxii. 17); the seducer of a virgin must either marry her or compensate her father (xxii. 15 *et seq.*). "Thou shalt not steal" (xx. 15). Kidnaping is punishable by death (xxi. 16). Killing of a burglar is justifiable. Whoever steals cattle, slaughtering and selling it, has to pay four or five times its value; if it is found alive, double; if the thief is unable to pay he is sold into slavery (xxi. 37, xxii. 3). Property injured or destroyed must be made good (xxi. 33–36, xxii. 4–14).

"Thou shalt not bear false witness against thy neighbor" (xx. 16). Justice, veracity, impartiality, honesty in court, are enjoined (xxiii. 1, 2, 6–8). An oath is demanded where there is suspicion of a default (xxii. 7 *et seq.*).

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's (xx. 17).

The duties to one's neighbor include both kindly deeds and kindly thoughts. The poor man must be cared for: justice shall be done to him; loans shall be made to him; and he shall not be pressed for payment, nor shall the necessaries of life be taken in pawn (xxii. 24 *et seq.*). Widows and orphans shall not be oppressed; for God is their advocate (xxii. 21). Strangers shall not be injured or oppressed; "for ye were strangers in the land of Egypt" (xxii. 20, xxiii. 9); they also shall rest on the Sabbath (xx. 10). A Hebrew bond-servant shall not serve longer than six years, unless he himself chooses to remain. He may not earn any wages for himself while serving. The master of a girl that has been sold into servitude shall marry her or give her a dower. Servants are to be set free on receiving bodily injuries; and death caused by an animal is requited (xxi. 1–11, 20, 21, 26, 27, 32). Servants also shall rest on the Sabbath (xx. 10, xxiii. 12). Animals shall be treated gently (xxiii. 4, 5, 19), and be allowed to rest on the Sabbath (xx. 10; xxiii. 12). Consideration for an enemy is enjoined (xxiii. 4, 5). To do these commandments is to obey God (xv. 26, xvi. 28, xx. 6, xxiii. 13). Israel shall trust in Him (iii.–vi., xiv. 31, xvi., xvii. 7, xix. 9); and in a significant passage (xx. 6) the love for God is accentuated.

**Cult.**

In Exodus the beginnings of the national cult are seen. It is strictly forbidden to make or worship idols (xx. 3, 23; xxiii. 24; xxxii.; xxxiv. 13, 17). The symbol of the Divine Presence is the Tabernacle built according to God's directions, more especially the cover of the Ark of the Covenant and the space between the cherubim thereon (see TABERNACLE). Worship by specially sanctified priests shall be observed in this sanctuary (see LEVITICUS). The festivals include the Sabbath, for which no ritual is mentioned, and three "pilgrimage festivals," at which all males are to appear before God (xxiii. 14–17, xxxiv. 18–23).

The Passover is discussed in detail, a large part of the book being devoted to its institution (xii. 1–28, 43–50; xiii. 1–16; xxiii. 15; xxxiv. 18–20); and its historical origin is to be brought home to all future generations (xii. 2, 14, 17, 24–27, 42; xiii. 5–10, 16; see MAẒẒAH; PESAḤ; SEDER). Toward evening of the 14th day of the first month a yearling male lamb or kid without blemish shall be slaughtered, roasted by the fire, and eaten at the family dinner, together with unleavened bread and bitter herbs. It must be roasted whole, with the legs and entrails, and no bones must be broken; none of the meat must be carried from the house, but whatever remains until morning must be burned. In connection with this there is a seven days' festival (חג), the Feast of Maẓẓot (unleavened bread). This bread shall be eaten for seven days, from the 14th to the 21st of the first month (the month of Abib, in which Israel went out from Egypt; xxiii. 15, xxxiv. 18). It is strictly forbidden to partake of anything leavened; it must be removed from the house on the first day. The first and the seventh day are strictly days of rest, on which only necessary food may be prepared. The sanctification of the firstlings that belong to God is also connected with the Passover. The first-born child, and that of the ass, which can not be sacrificed, must be redeemed by a lamb (xiii. 1 *et seq.*, xxii. 28, xxxiv. 19 *et seq.*). Other festivals are (1) the cutting of the first-fruits of the harvest ("Ḥag ha-Ḳaẓir") or the Feast of Weeks ("Ḥag Shabu'ot"), and (2) the harvest-home ("Ḥag ha-Asif") at the end of the year, after the harvest has been gathered in (xxiii. 16, xxxiv. 22). At these festivals the people must not appear empty-handed before God; they must not mix the blood of the Passover sacrifice with leavened bread, nor leave the sacrifice until the morning; they must take the firstlings of the field into the house of God, and must not seethe the kid in its mother's milk (xxiii. 18, 19; xxxiv. 25, 26). The tithes from the barn and the vineyard must not be delayed. Animals torn in the field ("ṭerefah") must not be eaten, but must be thrown to the dogs, for "ye shall be holy men" (xxii. 28–30; A. V. 29–31).

E. G. H. B. J.

**——Critical View I.:** The Book of Exodus, like the other books of the Hexateuch, is of composite origin, being compiled of documents originally distinct, which have been excerpted and combined by a redactor (see PENTATEUCH). The two main sources used in Exodus are the one now generally known as "JE," the chief component parts of which date probably from the seventh or eighth century B.C., and the one denoted by "P," which is generally considered to have been written during or shortly after the Babylonian captivity. The former of these sources is in tone and character akin to the writings of the great prophets; the latter is evidently the work of a priest, whose chief interest it was to trace to their origin, and describe with all needful particularity, the ceremonial institutions of his people. It is impossible, within the limits of the present article, to state the details of the analysis, at least in what relates to the line of demarcation between J and E, or to discuss the difficult problems which arise in

connection with the account of the legislation contained in JE (xix.–xxiv. and xxxii.–xxxiv.); but the broad and important line of demarcation between P and JE may be indicated, and the leading characteristics of the principal sources may be briefly outlined.

The parts of Exodus which belong to P are: i. 1–5, 7, 13–14, ii. 23b–25 (the oppression); vi. 2–vii. 13 (commission of Moses, with genealogy, vi. 14–27); vii. 19–20a, 21b–22, viii. 1–3, 11b–15 (A.V. 5–7, 15b–19), ix. 8–12, xi. 9–10 (the plagues); xii. 1–20, 28, 37a, 40, 41, 43–51, xiii. 1–2, 20 (Passover, mazzot, dedication of first-born); xiv. 1–4, 8–9, 15–18, 21a, c, 22–23, 26–27a, 28a–29 (passage of Red Sea); xvi. 1–3, 6–24, 31–36 (the manna); xvii. 1a, xix. 1–2a (journey to Sinai); xxiv. 15–18a, xxv. 1–xxxi. 18a (instructions respecting the Tabernacle); xxxiv. 29–35, xxxv.–xl. (the construction and erection of the Tabernacle). The rest of the book consists of J and E, which (before they were combined with P) were united into a whole by a redactor, and at the same time, it seems, expanded in parts (especially in the legal portions) by hortatory or didactic additions, approximating in style to Deuteronomy.

**Characteristics of JE.**

In JE's narrative, particularly in the parts belonging to J, the style is graphic and picturesque, the descriptions are vivid and abound in detail and colloquy, and both emotion and religious feeling are warmly and sympathetically expressed. As between J and E, there are sometimes differences in the representation. In the account of the plagues, for instance, the Israelites are represented by J as living apart in Goshen (viii. 18 [A. V. 22], ix. 26; compare Gen. xlv. 10, xlvi. 28, etc.; also J); and the plagues are sent by YHWH at a specified time announced beforehand to Pharaoh by Moses. In E the Israelites are represented, not as occupying a district apart, but as living side by side with the Egyptians (iii. 22, xi. 2, xii. 35 *et seq.*); and the plague is brought to pass on the spot by Moses with his rod (vii. 20b; ix. 23; x. 12, 13a; compare iv. 2, 17, 20b; xvii. 5; also E) or his hand (x. 22). An interesting chapter belonging to E is xviii., which presents a picture of Moses legislating. Disputes arise among the people; they are brought before Moses for settlement; and his decisions are termed "the statutes and directions ["torot"] of God." It was the office of the priests afterward to give direction (תורה, הורה) upon cases submitted to them, in matters both of civil right (Deut. xvii. 17) and of ceremonial observance (*ib.* xxiv. 8; Hag. ii. 11–13); and it is difficult not to think that in Exodus xviii. there is a genuine historical tradition of the manner in which the nucleus of Hebrew law was created by Moses himself.

JE's account of the Sinaitic legislation is contained in xix. 3–xxiv. 14, 18b; xxxi. 18b–xxxiv. 28. This narrative, when examined attentively, discloses manifest marks of composite structure. The greater part of it belongs tolerably clearly to E, viz.: xix. 3–19; xx.–xxiii. 33 (expanded in parts by the compiler); xxiv. 3–8, 12–14, 18b; xxxi. 18b; xxxii. 1–8 (9–14, probably compiler), 15–35; xxxiii. 5–11. To J belong xix. 20–25, xxiv. 1–2, 9–11 (fragments of an account of the theophany on Sinai); and xxxiii. 1–4, xxxiii. 12–xxxiv. 28 appear also to be based upon J, but amplified by the compiler. A particularly noticeable passage in E's narrative is xxxiii. 7–11, which preserves the oldest representation of the "Tent of Meeting"; it was outside the camp (compare Num. xi. 16, 17, 24–30; xii. 4; also E; and contrast the representation of P in Num. ii. *et seq.*); the youthful Joshua was its keeper; and Moses from time to time repaired to it for the purpose of communing with YHWH. Evidently the Tent of Meeting, as pictured by E, was a much simpler structure than it is in the representation of P (xxvi.–xxxi., etc.), just as the altar (xx. 24–26), feasts, etc. (xxiii. 10–19), presented by E, reflect the usage of a simpler, more primitive age than do the corresponding regulations in P.

The laws of JE are contained in xii. 21 27 (Passover); xiii. 3–16 (mazzot and consecration of first-born); xx. 1–17 (the Decalogue); xx. 22–xxiii. 33 (the "Book of the Covenant"; see xxiv. 7); and the repetition (with slight verbal differences, and the addition in xxxiv. 12–17 of more specific warnings against idolatry) of xiii. 12–13, and of the theocratic section of the Book of the Covenant (xxiii. 10–19) in xxxiv. 10–26 (sometimes called the "Little Book of the Covenant"). The Decalogue and the Book of the Covenant both belong in particular to E.

These laws have in many places had parenetic additions made to them by the compiler (*e.g.*, much of xiii. 3–16; the explanatory comments in xx. 4–6, 9–11, 12b, 17; xxii. 21b, 22; xxiii. 23–25a). The laws in xxxiv. 10–26 are introduced ostensibly as embodying the conditions for the renewal of the Covenant after it had been broken by the sin of the golden calf; but it is generally supposed that originally they formed a separate collection, which was introduced independently, in slightly different recensions, into E in xxiii. 10–19, and into J here, and which probably, when J was complete, stood as part of J's direct sequel to xxiv. 1–2, 9–11. Further, although by the author of xxxiv. 1–28 in its present form (see verse 1b), the "ten commandments" (Hebr. "ten words") of verse 28b are evidently intended to be the Decalogue of xx. 1–17, yet the natural subject of "And he wrote" in verse 28 is "Moses" (compare verse 27); hence it is also inferred by many critics that, in the original context of verse 28, the "ten words" were the preceding group of laws (verses 10–26), which, though now expanded by the compiler, would in that case have comprised originally ten particular injunctions (the "ritual Decalogue" of J, as opposed to the "moral Decalogue" of E in xx. 1–17). Whatever the true explanation of the double appearance of this little group of laws may be, it is in any case the earliest existing formulation of what were regarded at the time as the essential ritual observances of the religion of YHWH.

**Characteristics of P.**

The literary and other characteristics of P are, *mutatis mutandis*, the same in Exodus as in other parts of the Hexateuch. The same or similar stereotyped formulas appear; and (as a reference to the synopsis above will show) there is the same disposition to reduce the account of ordinary events to a bare summary, but to enlarge upon everything connected with ceremonial institutions. In i.–xi. the narrative of P runs parallel to that of JE; and the compiler has sometimes preserved divergent versions of the same events. Thus, if vi. 2–vii. 13 be compared carefully with iii. 1–vi. 1, it will be seen not to describe the sequel of it, but to contain a parallel and partly divergent account of the commission of Moses and of the preliminary steps taken by him to secure the release of the people. In the narrative of the plagues there are

systematic differences between P and JE: thus in P Aaron cooperates with Moses; no demand for Israel's release is ever made upon Pharaoh, the plagues being viewed rather merely as signs or proofs of power; the description is brief; the success or failure of the Egyptian magicians (who are mentioned only in this narrative) is noted, and the hardening of Pharaoh's heart is expressed by the verb "ḥazaḳ," "ḥizzaḳ" (this verb is used also by E; but J has regularly "kabed," "hikbid"). In xii.–xiii. the double strand is particularly evident: Passover, maẓẓot, narrative, and the dedication of the first-born are all in duplicate (in P, xii. 1–13 [43–50 supplementary], 14–20, 28, 37a, 40–41, 51; xiii. 1–2: in JE, xii. 21–27 (which careful comparison will show to be not really the sequel of xii. 1–13), 29–36, 37b–39, 42a; xiii. 3–10, 11–16).

The most characteristic part of P is, however, the account of the instructions given to Moses on the Mount (xxiv. 15–18a) for the construction of the Tabernacle and the appointment of a priesthood (xxv.–xxxi.). These instructions fall into two parts: (1) xxv.–xxix.; (2) xxx.–xxxi. In xxv.–xxix. the following subjects are dealt with: the Ark, table of show-bread, and candlestick (xxv.); the Tabernacle ("mishkan"), its curtains, boards, and veil (xxvi.); the altar of burnt offering, and the court (xxvii.); the dress of the priests (xxviii.); the ritual for their consecration, and for the daily burnt offering, which it is a primary duty of the priesthood to maintain (xxix. 1–42); and finally what is apparently the formal close of the entire body of instructions, YHWH's promise to take up His abode in the sanctuary thus established (xxix. 43–46). Chapters xxx.–xxxi. contain directions respecting the altar of incense, the maintenance of public worship, the brazen laver, the anointing-oil, the incense (xxx.); the nomination of Bezaleel and Aholiab, and the observance of the Sabbath (xxxi.). While now it is not doubted that xxv.–xxix., with unimportant exceptions, form part of the original legislation of P, it is generally held by critics that xxx.–xxxi. belong to a secondary and posterior stratum of it, reflecting a later stage of ceremonial usage. The chief reason for this conclusion is the manner in which the altar of incense is introduced (xxxi. 1–10). If such an altar had been contemplated by the author of xxv.–xxix., he must, it is argued, have introduced it in xxv., together with the other furniture of the Holy Place, and also mentioned it in xxvi. 33–35; moreover, he would naturally, in such a case, have distinguished the altar described in xxvii. 1–8 from the altar of incense, and not have spoken of it simply as *the* altar.

This conclusion respecting the secondary character of the altar of incense appears to be confirmed by the fact that in the other laws of P there is a stratum in which such an altar is not recognized (for instance, Lev. xvi.). There are also other indications tending to show that xxx.–xxxi. belong to a posterior stratum of P, as compared with xxv.–xxix. Chapters xxxv.–xl. describe, largely in the same words as xxv.–xxxi. (the tenses alone being altered), but with several differences of order, how the instructions given there to Moses were carried out. In these chapters the altar of incense and the brazen laver (xxx. 17–21) are introduced in the places which they would naturally be expected to occupy, namely, in the descriptions of the Holy Place and the court respectively (xxxvii. 25–28, xxxviii. 8). It follows that if xxx.–xxxi. belong to a secondary stratum of P, the same must be true of xxxv.–xl. The later origin of xxxv.–xl. seems to be further supported by the fact that the Septuagint version of these chapters is not by the same hand as the rest of the book: so that presumably they were not in the manuscript used by the original translators. The chapters, if this view is correct, have taken the place of a much briefer account of the manner in which the construction of the Tabernacle was carried out.

**P's Representation of the Tabernacle Unhistorical.**

P's representation of the Tabernacle and its appointments can not be historical. The Israelites in the wilderness had undoubtedly an "ohel mo'ed"; but it was the simple "ohel mo'ed" of E (Ex. xxxiii. 7–11; Num. xi., xii.), not the costly and elaborate structure described by P. P's representation is the embodiment of an ideal; it is a "product of religious idealism," constructing for the Mosaic age, upon the basis of traditions or reminiscences of the Temple of Solomon, a shrine such as might be adequate to YHWH's majesty, and worthily symbolize His presence in the midst of His people (compare Ottley, "Aspects of the O. T." p. 226).

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E. G. H. S. R. D.

——**Critical View II.:** The critical problems and hypotheses that Exodus shares with the other books, such as the historical value of the accounts; authorship; relation to the later books; age, origin, and character of the alleged sources, can not be discussed here now; the analysis of sources of Exodus can alone be treated. According to the critics of the Pentateuch, Exodus, like all the other books of the Torah, possesses no unity, having been compiled from different sources at different times, the various parts being then revised finally by one redactor (R); the same sources as those for Genesis furnish the material, namely, J (Jahvist), E (Elohist), and P (Priestly Code), in which again several strata must be distinguished, as $P^2$, $P^3$, $P^4$, $J^1$, $J^2$, $E^1$, $E^2$, etc. It is not necessary to refer to all the suggestions that have been made; the analyses of sources by Kuenen and Cornill are chiefly treated here (Kuenen: Introduction; § 5; § 6, 2–15; § 8, 10–13; § 13, 12 *et seq.*; § 16, 12; Cornill: Introduction; § 7; § 11, 4; § 12; § 13, 2, 8; § 14, 1, 2, 3.

To $P^2$ is assigned, according to Kuenen: i. 1–7, 13, 14; ii. 23–25; vi. 2–12 (13–28 interrupt the course of the story and are by a later reviser; they are, according to Wellhausen, unskilfully inserted and amplified); vii. 1–13, 19, 20a (21c ?), 22; viii. 1–3, 11b, 12–15; ix. 8–12 (35 ?); xi. 9–10; xii. 1–20, 28, 40*, 41*, 43–51 (xiii. 20 ?); xiv. 1–4, 8, 9, 10 (in

* = revision; + = essentially.

part), 15–18, 21 (in part), 22, 23, 26, 27 (in part), 28, 29; xvi. ("this chapter has been subsequently revised and completed") (xvii. 1; xix. 2a ?); xxiv. 15–18a; xxv.–xxix. "follow in natural and regular order, and may have been arranged in this way by the author himself," but (§ 16, 12) contain many interpolations by R.

Ch. xxx., xxxi. 1–17, in which "the connection is looser, or is wanting altogether; and in which there are contained regulations that do not harmonize with what has preceded, and that are not presupposed later where they would naturally be mentioned . . . probably contain later additions, harmonizing in style with xxiv.–xxix., but not composed by the same author." To $P^4$ are assigned ch. xxxv.–xl. (and also Lev. viii.), which "depend entirely on xxv.–xxxi., which the author must have had before him." They formed "originally a very brief account of the observance of the regulations laid down in xxv. *et seq.*; they seem to have been gradually worked out, and then made as similar to those regulations as possible. The striking variations found in the Greek translation of xxxv.–xl. lead to the assumption that the final redaction of these chapters was hardly completed—if indeed it was completed—when that translation was made, *i.e.*, about 250 B.C." This entire theory regarding xxv.–xxxi., xxxv.–xl. is based on Popper's work, which the other critics also follow.

Cornill, who includes the later parts of $P^2$ under the general designation $P^x$, assigns to the Priestly Code the following portions: i. 1–5, 7*, 13, 14*; ii. 23*, 24–25; vi.+ (13–30 = $P^x$); vii. 1–13, 19, 20a*, 21b–22; viii. 1–3, 11a,b–15; ix. 8–12; xi. 9–10; xii. 1–20, 28, 37*, 40–41, 43–51 (15–20 and 43–50 = $P^x$); xiii. 1–2; xiv. 1–4, 8, 9b, 10a,b, 15*, 16–18, 21–23+, 26–28aa, 28*, 29; xvi. 1–3, 6–7, 9–18*, 20, 22a,b–24, 32–35a; xvii. 1a; xix. 1*, 2a; xxiv. 15–18aa; xxv. 1–xxxi. 18a (xxviii. 41 belongs surely to $P^x$, as do perhaps also other shorter additions to xxv.–xxix.; and xxx.–xxxi. entire); xxxiv. 29-35 (?); xxxv.–xl. (entirely $P^x$).

It is much more difficult in what remains to distinguish between the closely related J and E. Passages relatively complete in themselves are: (1) ch. xxi.–xxiii., the so-called "Book of the Covenant"; it belongs to E, though dating from an earlier time, and was found by him and incorporated in his work; (2) the story of the golden calf (xxxii.–xxxiv.), J and E sharing about equally in the account; (3) the Decalogue and the preparations for it (xix., xx.), chiefly E, but J also has a Decalogue tradition, its Ten Commandments being found in xxxiv. 14–26 (Wellhausen). $E^1$, originally composed in the Northern Kingdom, must be distinguished from $E^2$; the latter was compiled about 100 years later for Judah, and was worked over with J to form JE, many passages of which can no longer be analyzed.

E: Kuenen: Traces of E are found in i. (15–21, and apparently also 8–12, "is generally included in E"); in ii. "there is great difference of opinion" on the origin of verses 1–22 (according to Jülicher verses 1–22 are taken from E; according to Dillmann 1–14 from E and 15–23a from J. Wellhausen takes the story on the whole to be a combination from J and E.) This document appears especially clear, though not without admixture, in iii. 1–15, a section that, as complement to vi. 2 *et seq.* (P), also explains the use of "Elohim" in the account of the pre-Mosaic time taken from E. In the following "the traces are only with difficulty distinguished: in iii. 16–xii. only here and there with any certainty." (Dillmann includes in E: the greater part of iii. 16–22; iv. 17, 20b, 18, 21; the greater part of v.; vii. 15, 16, 17b, 20b, 21a, 23 in part, 24; viii. 16a, 21–24a, 25b; ix. 22, 23a, 24a, 25b (?), 31, 32, 35; x. 8–13a, 14 in part, 15 in part, 20, 21–27; xi. 1–3; xii. 31–33, 37b, 38. Jülicher includes: iv. 17, 18, 20b; v. 1, 2, 5; vii. 17 in part, 18, 20 in part, and 21, 24, 25a; viii. 21b, 22, 23; ix. 22, 23a, 24 and 28 in part, 35; x. 7, 8–11, 12, 13a, 14a, 15a, 20, 21–27, 28, 29; xi. 1–7; xii. 32, 35–38.) E is found again in: xiii. 17–19, 21, 22; xiv. 19a (19b ?); xv. 22–26; xvii. 1b–7, 8–16; xviii. Also xix. 9a, 10–17; xx. 18–21, 1–17 (in this order); this—the so-called "first"—the Decalogue, with the historical matter connected with it in xix.–xxiv., belongs to $E^2$. From the Book of the Covenant xxiv. 1, 2, 9–14, 18a, and various other passages, belong to E, as does also the story of Israel's apostasy at Sinai, which appears enlarged and connected with other stories in xxxii.–xxxiv., belonging originally to $E^2$.

Cornill: i. 11–12, 15–22+; ii. 1–10+; iii. 1–15+, 21–22; iv. 17, 18, 20b; vii. 15b, 17b–18, 20b–21a, 24; ix. 22–23a, 24b*, 25b, 31–32, 35; x. 12–13aa, 14aa,b, 15b, 20–23, 25 (?); xi. 1–3; xii. 35–36, 37*; xiii. 17–19; xiv. 7–9a,β, 10a,β, 19a, 20 (?); xv. 20–26+; xvii.–xxiv.+; xxxi. 18b; xxxii.+; xxxiii. 1–11+; xxxiv. 1a,4*, 28b* (?). In xix.–xxxiv. only xix. 13b (perhaps); xxiv. 1–2, 9–11; and xxxiii. 7–10 belong to $E^1$.

J, according to Kuenen, is represented in i.–xv. by accounts parallel with those of E, but which can not now be distinguished; "but it is doubtful whether J contributed anything to the account of the laws promulgated at Mount Sinai and of the defection of Israel, xix.–xxiv. and xxxii.–xxxiv." (Wellhausen finds J in: xix. 20–25; xx. 23–26; xxi.–xxiii.; xxiv. 3–8; Dillmann, in: xix. 9a, 20–25 [xx. 1–17, perhaps under a different form]; xxiv. 1, 2; xxxiv. 10–27; fragments in xxiv. 3–8, 9–11, 12 in part, 18b; xxxii. 1–14, 19b–24, 30–34; also in xxxiii. 1–6, 12, 13, 18–23; xxxiii. 14–17; xxxiv. 1–9.)

Cornill: i. 6, 7a,b, 8–10, 14a,β, 20b, 22 (?); ii. 11–23aa; iii. 16–20; iv. 1–12, 19, 20a, 24–26, 29*, 30*, 31; v.+; vi. 1; vii. 14–15a, 16–17a, 23, 25, 29; viii. 4*, 5–7, 8*, 9–11aa, 16–20, 21*, 22–28; ix. 1–7, 13–21, 23b, 24*, 25a, 26, 27*, 28–30, 33; x.+; xi. 4–8; xii. 21–27+, 29–39+, 42a; xiii. 3–16+, 21–22; xiv. 5–6, 9aa, 10ba, 11–14, 19b, 21a,β, 24–25, 27*, 28b, 30–31; xvi. 4–5, 16a,β, 18b, 21–22aa; 25–31+, 35b; xvii. 1a,b, 2, 7; xix. 2b, 7, 9–11, 18, 20–21, 22b, 25a; xxxiii. 12–23+ (?); xxxiv. 1a*, 2–3, 4*, 5, 6a, 8, 10–28+.

Editions (according to Cornill): In the first place J and E were combined into one book (JE) by one redactor (RJE). He greatly revised

**Redaction.**

iii., and may have added the marching song xv. 1–19 ("it is entirely improbable that it was composed at the time the event itself took place"). He also did much editing of the pericope dealing with the legislation (xix.–xxxiv.). He used $E^2$ throughout as foundation, supplementing it with J; he omitted entirely the second Decalogue in J, incorporating what he thought valuable in the Book of the Covenant, xxiii. 15–19, and reduced xxxii.–xxxiii., on the whole, to its present form. A second redactor then combined (the later) Deuteronomy with JE (= JE + D). He added iv. 21–23; in the story of the Egyptian plagues (x. 2) "there is at least a Deuteronomistic touch"; he also added viii. 18b and ix. 29b, and probably revised ix. 14–16. He greatly revised xii. 21–27, xiii. 3–16, xv. 26, xvi., and xviii. 20b. He transferred, according to Kuenen, the Book of the Covenant to Mount Sinai in order to get room for Deuteronomy, being responsible, therefore, for all the confusion caused thereby—for example, the transferring of xx. 18–21 from its original position before, to its present position after, xx. 1–17; the transition to the Book of the Covenant as found in xx. 22, 23; and the peculiar form of xxiv. 1–10a. Ch. xix. 3b–8 is also specifically Deuteronomic, as well as the revisions of the Book of the Covenant with the final admonitions in xxiij. 22b–25a, 27, 31b–33, and the revision of the second Decalogue, which RJE transferred to the Book of the Covenant.

A third redactor, who combined JED with P, thus practically producing the Pentateuch ($R^P$), added iv. 13–16 and 27–28, revised 29–30, and in v.–x. added everywhere the name of Aaron (which was not in-

cluded at all originally!). He or $P^x$ (see *ante*) added vi. 13–30. It is more difficult to ascertain the method of his revision of xii. 40–42. To xvi. he transferred (in consideration of JE) a passage by P on the manna, which originally was placed after the revelation on Sinai (the reason assigned for this assumption on the part of the critics is that verse 34 presupposes the Tabernacle; but this verse is as much merely an anticipatory comment as is 35). He added to xvii. the fragment of the Jahvistic miraculous story of the spring in order to make room for P in Num. xx. He added finally the repeated phrase "the tables of testimony," xxxi. 18, xxxiv. 29, and in xxxiii. he omitted the Elohistic account of the making of the Ark of the Covenant. It is often doubtful whether a revision was made by $R^p$ or by $P^{3,4,5}$—$R^p$ is himself a priestly redactor.

All these and similar analyses of the sources of Exodus and the conclusions based thereon are entirely wrong. However rich and many-sided may have been the traditions from which the author drew his material, the book from beginning to end is composed and arranged according to a predetermined plan. The fundamental errors of the critical views are these: (1) The distinction made between J and E is erroneous, resting as it does on the varying use of the divine names "YHWH" and "Elohim"; this use does not indicate a difference in authorship, but is due to the different meanings of the two names, the choice of which is carefully considered in each case. The statement that E uses in iii. 15 the name "YHWH" for the first time, is due to a wrong interpretation; it is based on the Alexandrian-Essenic-Christian-Gnostic common superstition of the power of names and mere words, which, going back to Egyptian antiquity, is strongly marked in the New Testament—and hence naturally influences modern scholars—but is entirely foreign to the Old Testament. The verses vi. 2 *et seq.* are likewise interpreted wrongly. (2) An entirely insufficient argument is the alleged further variations of the language; for this presupposes the point to be proved. This argument turns in a circle: the critics seek to prove different sources by the variations of language, and vice versa. Moreover, the vocabulary is too limited for such assertions. (3) The differences of style and treatment do not indicate different authors, but are called forth by the different subjects. The account of the Tabernacle demanded technical details; while the stories of the deliverance from Egypt and of the revelation on Sinai prompted a strong, energetic, and thoughtful style. A separation into JE and P is not admissible. (4) All suggestions of reduplications, differences, and contradictions show an insufficient insight into the spirit and intentions of the author. Ch. i.–vi., for example, appear, on close investigation, to be an indissolubly united passage, from which *not one word* may be omitted. The same holds good of the story of the Egyptian miracles (vii.–xi.), the arrangement of which the critics have entirely misunderstood. The critics have refuted their own argument by making as a criterion of the division of this narrative into J and E the very want of definite scheme which is, according to them, characteristic of J and E.

**Errors of Critical School.**

The Book of the Covenant (xix.–xxiv.) is a unified piece of work, with logical connections that are admirably established. The alleged double tradition of the revelation, and especially Wellhausen's so-called second Decalogue in ch. xxxiv., are mere figments of the brain. The inadequacy of these criticisms is most striking in the review of the account of the Tabernacle, in the sequence of the passages xxv.–xxxi. and xxxv.–xl. and their connection with xxxii.–xxxiv. (5) The theory that the book was compiled from previous works is not sufficiently supported; and the attempt to analyze it into its component parts is a hopeless one, for all the elements of the book are closely welded together into one harmonious whole. Compare DEUTERONOMY.

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B. J.

**EXOGAMY.** See MARRIAGE.

**EXORCISM:** The expulsion of evil spirits by spells; in Greek ἐκβάλλειν (Matt. viii. 16, 31; ix. 34, 38; Mark i. 34, 38; ix. 38; Luke xiii. 32; and elsewhere). See DEMONOLOGY; and compare the sorcery-papyrus in Paris, line 1257, εκβαλειν τον διαβολον and διαβολον εκβαλλουσα. In Hebrew only נצ = "go out" occurs (Me'i. 17b; 'Ab. Zarah 55b; Greek ἐξῆλθε). The demon was cast out by exorcism, for which the Greek term ἐξορκίζω (from ἐξορκόω, ἐξορκιστής,

only Acts xix. 13) and the Hebrew השביע are used. In the Bible the melancholia of King Saul is ascribed to an evil spirit, which David, by his harp-playing, drives away. The word "bi'et" (terrify) was still used in the fourth century of our era as a term to express the troubled state which precedes that of being possessed (I Sam. xvi. 14–23; compare Meg. 3a, bottom). The angel Raphael teaches Tobit how to ban the evil spirit (Tobit vi. 7, 16, 17; viii. 3; see TOBIT and TESTAMENT OF SOLOMON).

Josephus ("Ant." viii. 2, § 5) relates:

"I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian and his sons and his captains and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down, immediately he abjured him to return into him no more, still making mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby let the spectators know that he had left the man; and when this was done the skill and wisdom of Solomon were shown very manifestly." See BA'ARAS.

**Exorcism in Rabbinical Literature.**

Rabbi Johanan ben Zakkai, a contemporary of Josephus, alludes to the practise of exorcism by saying: "Has an evil spirit never entered into you? Have you never seen a person into whom an evil spirit had entered? What should be done with one so affected? Take roots of herbs, burn them under him, and surround him with water, whereupon the spirit will flee" (Pesiḳ., ed. Buber, 40a). R. Akiba (d. 132), in speaking of diseases, uses the technical terms of exorcism ('Ab. Zarah 55b). Simon ben Yoḥai drove out the demon BEN TEMALION from the daughter of a Roman emperor (Me'i. 17b).

**Jewish Christianity.**

According to the statements in the Talmud, cures by exorcism were especially common in Judæo-Christian circles. Mention is several times made of a certain Jacob of Sekanya (see JACOB THE GNOSTIC), who desired to cure in the name of Jesus one who had been bitten by a snake; R. Ishmael, however, would not permit it, preferring rather to let his sister's son die (Tosef., Ḥul. ii. 22). Origen says ("Contra Celsum," iii. 24) that he saw people cured of dangerous diseases—of possession, madness, and other ills—simply by calling on the names of God and Jesus, and that otherwise neither men nor demons could cure them. Christianity has preserved this belief up to the present day, for exorcism still forms a part of the rite of baptism (Herzog-Hauck, "Real-Encyc." v. 695–700; Hastings, "Dict. Bible," i. 811 *et seq.*; Winer, "B. R." i. 161–165; Acts xix. 13–16).

**Sorcery Papyri.**

An interesting recipe is given in a Greek papyrus (see Dietrich, "Abraxas," pp. 138 *et seq.*). In order to drive out a demon one must take an unripe olive, together with certain plants, and murmur some magic words over them, among the words used being ιαω, the Greek equivalent of the Hebraic Tetragrammaton. The exorcist says: "Go out ['demon'] from ——." Thereupon a phylactery is made from a piece of tin and is hung from the neck of the one possessed. The exorcist places himself in front of the possessed one and begins as follows: "I conjure thee in the name of the God of the Hebrews, Jesus, Jahaia," etc. The spirit is then conjured by a god, whose epithets are taken chiefly from the Bible. A shorter but similar exorcism is found in the same papyrus (lines 1225 *et seq.*). Compare also the Babylonian exorcisms cited in Wohlstein's "Dämonenbeschwörungen auf Babylonischen Thongefässen des Königlichen Museums in Berlin" (Berlin, 1894), and in Stübe's "Jüdisch-Babylonische Zaubertexte" (Halle, 1895).

Mysticism existed in all ages as an undercurrent, but in the thirteenth and following centuries it came to the surface. While in Spain, southern France, and Italy wide circles were opposing superstition and exorcism (see Jacob Anatoli, "Malmad," pp. 68a, 184a, Lyck, 1866), German Judaism, saturated with ignorance and mysticism, adopted with other superstitious customs the exorcistic method of working cures. The "Book of the Pious" (§ 462) states: "Whoever wishes to cure one possessed must repeat the magic formula nine times, as is done in Germany, where they count nine knots; or else he must cure him with rods of nine kinds of wood, or with turnips, which should be hung around the invalid" (Güdemann, "Geschichte des Erziehungswesens und der Cultur," i. 202, 205, 216).

At the close of the Middle Ages, and even in the first centuries of the modern era, the Cabala obtained more and more influence over people's minds, and as a consequence the belief in exorcism increased. In the "Zera' Ḳodesh" (Fürth, 1696) a regular method for driving out demons is cited; this superstition still exists in Ḥasidic circles, just as it prevails among civilized Arians and Semites. It is a noteworthy fact that a Hebrew proselyte in olden times was not exorcised at baptism (Herzog-Hauck, *l.c.* v. 696). Curtiss relates ("Primitive Semitic Religion of To-day," p. 152) that a few years ago a woman was exorcised in Palestine, and that the evil spirit when questioned replied that he was the spirit of a Jew murdered in Nablus twelve years before. The belief that the possessing spirit is often the soul of a wicked or a murdered person unable to find rest is frequently held.

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K. L. B.

**EXPECTATION OF LIFE:** The expected duration of life after any given age, estimated according to fixed tables of mortality based on the mean number of years which individuals, under various conditions, have been found to live. The earliest important contribution to the subject is the work (1855) of De Neufville on the mortality of Frankfort-on-the-Main during the three years 1846–1848, derived from a total mortality of 3,213 among

Christians and 263 among Jews. A more recent investigation was published as part of the census of 1890, entitled "Vital Statistics of the Jews in the United States," being the partial results of a special inquiry, made under the direction of Dr. John S. Billings, formerly assistant surgeon-general of the United States and an authority on hygiene, of about 10,000 Jewish families in the United States. Both investigations fall short of the necessary degree of scientific accuracy with which such tables of mortality and life-expectancy are prepared for life-insurance purposes. Their value is impaired by the fact that the method adopted for the calculation of the tables was not stated.

De Neufville's tables have found their way into almost every treatise on the comparative mortality of Jews and Christians. His tables, excepting No. 15, where the numbers of those surviving to different ages are shown in a comparison between the Christian and Jewish populations, are mostly limited to a percentage statement of deaths at different periods of life. Table No. 15, which is as follows, must not be confused with a table showing the expected after-lifetime:

Calculation, at Equal Ages, of the Number of Christians and Jews, out of 1,000 of Each Born, Surviving to Specified Ages (1846–48).

| Ages Attained. | Christians. | Jews. | Ages Attained. | Christians. | Jews. |
|---|---|---|---|---|---|
| 10..... | 736 | 867 | 50..... | 351 | 540 |
| 20..... | 691 | 827 | 60..... | 248 | 441 |
| 30..... | 567 | 734 | 70..... | 134 | 274 |
| 40 ..... | 461 | 639 | 89..... | 37 | 69 |
| | | | 90..... | 2 | 4 |

This table leads to the conclusion that the expectation of life was much more favorable for the Jewish population of Frankfort at that period than for the Christian. While in the main the conclusions of De Neufville fairly coincide with general observations derived from mortality tables, they do not warrant the extravagant opinions usually based upon his tables. His general conclusions, derived from a percentage distribution of deaths at different ages, are inaccurate and misleading. The method adopted by him was crude and defective in theory, and therefore the value of this contribution to the literature of Jewish longevity is materially impaired. Census Bulletin No. 19, references to which are found in nearly all recent works on Jewish pathology and longevity, is open to criticisms similar to those directed against De Neufville's work. The same fundamental error was committed in not stating in detail the method adopted for the calculation of the life-tables, (1) for the year 1889, (2) for the five years 1885–89. The essential facts as derived from the bulletin are set forth in the above table for the year 1889, which gives evidence of greater accuracy than the table based upon five years of observation.

Table Showing the Numbers of Jews, out of 100,000 Born, Surviving to Given Ages, Compared with the Corresponding Numbers of Non-Jewish Inhabitants of Massachusetts.

| Ages. | Jews—1889. | | Non-Jews in Massachusetts (1878–82). | |
|---|---|---|---|---|
| | Male. | Female. | Male. | Female. |
| 0..... | 50,684 | 49,316 | 51,253 | 48,747 |
| 5..... | 41,731 | 42,326 | 36,727 | 36,361 |
| 15..... | 39,849 | 40,829 | 34,543 | 34,121 |
| 25..... | 38,592 | 39,698 | 32,023 | 31,290 |
| 35..... | 37,314 | 36,451 | 29,208 | 28,171 |
| 45..... | 35,474 | 33,563 | 26,239 | 25,244 |
| 55..... | 33,788 | 30,613 | 22,668 | 22,114 |
| 65..... | 29,188 | 26,405 | 17,585 | 17,740 |
| 75..... | 21,836 | 14,742 | 10,168 | 11,243 |
| 85..... | 13,391 | 7,492 | 2,951 | 3,950 |
| 95..... | 108 | 468 | 185 | 358 |

The expectation of life for these Jews as compared with the expectation for other populations is set forth in Table No. 9 of the bulletin, which, in a reconstructed form, is given below. Comparison is made of the expectation of life among Jews with that of the general population of Massachusetts and New South Wales, two exceptionally healthful regions representing conditions rather above the average.

Expectation of Years of Life.

| Ages. | Males. | | | Females. | | |
|---|---|---|---|---|---|---|
| | Jews U. S. 1889. | Mass. 1893–97. | New South Wales, 1890–91. | Jews U. S. 1889. | Mass. 1893–97. | New South Wales, 1890–91. |
| 0..... | 57.14 | 44.09 | 49.60 | 55.39 | 46.61 | 52.90 |
| 5..... | 64.09 | 52.88 | 54.90 | 59.34 | 54.17 | 57.42 |
| 10..... | 61.11 | 49.33 | 50.89 | 56.02 | 50.70 | 53.39 |
| 15..... | 56.93 | 45.07 | 46.40 | 51.39 | 46.53 | 48.78 |
| 20..... | 52.59 | 41.20 | 42.16 | 46.78 | 42.79 | 44.46 |
| 25..... | 48.60 | 37.68 | 38.16 | 42.68 | 39.29 | 40.34 |
| 30..... | 44.73 | 34.28 | 34.30 | 39.82 | 35.85 | 36.42 |
| 35..... | 40.13 | 30.87 | 30.51 | 36.09 | 32.43 | 32.64 |
| 40..... | 36.17 | 27.41 | 26.84 | 31.98 | 29.00 | 29.00 |
| 45..... | 31.97 | 23.93 | 23.27 | 28.69 | 25.54 | 25.34 |
| 50..... | 27.40 | 20.53 | 19.82 | 24.88 | 22.10 | 21.61 |
| 55..... | 23.26 | 17.33 | 16.58 | 20.97 | 18.81 | 17.92 |
| 60..... | 19.09 | 14.38 | 13.60 | 17.58 | 15.74 | 14.51 |
| 65..... | 15.97 | 11.70 | 10.97 | 13.58 | 12.90 | 11.41 |
| 70..... | 12.08 | 9.34 | 8.64 | 11.88 | 10.36 | 8.64 |
| 75..... | 9.33 | 7.37 | 6.51 | 10.45 | 8.29 | 6.47 |
| 80..... | 7.12 | 5.70 | 5.00 | 7.93 | 8.56 | 5.04 |
| 85..... | 2.85 | 4.31 | 3.44 | 5.64 | 5.07 | 3.72 |
| 90..... | .... | 3.16 | 2.54 | 3.05 | 3.73 | 2.64 |
| 95..... | .... | 2.22 | .... | 2.50 | 2.60 | .... |

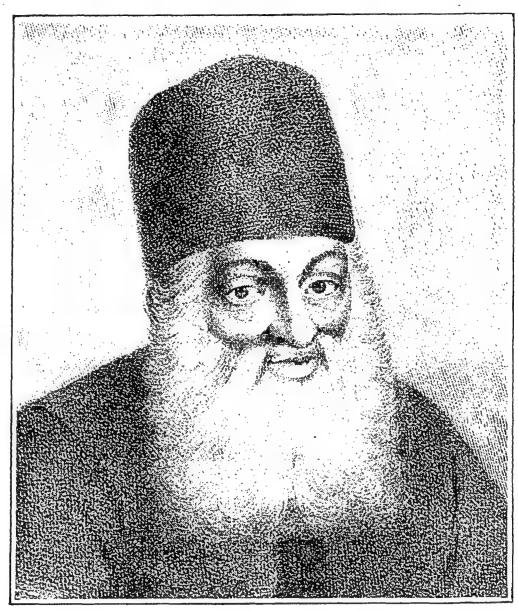
The table for 1889 may be accepted as approximately accurate. The cumulative effect of superior longevity must necessarily be quite considerable, and the relative increase in the Jewish population must therefore be much larger than the increase in the general population. In marked contrast to the general experience, this table shows that male Jews are likely to live longer than female Jews. On the whole these tables are approximate indications of superior vitality and resulting longevity among the Jewish population. More definite evidence is furnished by comparative mortality rates, in particular by the data published for Budapest under the direction of Dr. Joseph Körösi. The insurance associations of the Jews in the United States have

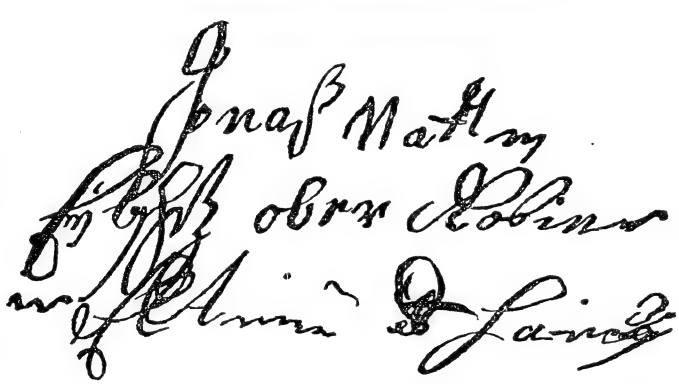
never made known the results of their experience, but the published data as to average ages at death, average duration of membership, mortuary cost, death rate, etc., support the conclusion that the Jews in this country, as well as abroad, enjoy a longevity superior to that of the Christian population.

J. F. G. H.

**EXPRESSION.** See TYPES.

**EYBESCHÜTZ (or EYBESCHITZ), JONATHAN:** German rabbi and Talmudist; born in Cracow about the year 1690; died in Altona Sept. 18, 1764. His father, Nathan (Nata), who was a grandson of the cabalistic author Nathan Spira, was called as rabbi to Eibenschitz, Moravia, about 1700, where he died about 1702 in early manhood (on the conflicting reports in regard to the date of his death see Dembitzer, "Kelilat Yofi," pp. 118 *et seq.*, Cracow, 1888). Jonathan was then sent to the yeshibah of Meïr Eisenstadt, who was then rabbi of Prossnitz, and later to the yeshibah of Holleschau, where a relative, Eliezer ha-Levi Oettingen, was rabbi. After the latter's death (1710) Eybeschütz went to Vienna, where Samson Wertheimer intended to marry him to his daughter. He thence went to Prague, where he married Elkele, daughter of Rabbi Isaac Spira; and later on he resided two years at Hamburg in the house of Mordecai ha-Kohen, his wife's maternal grandfather. About 1714 he returned to Prague, where he became preacher, probably in succession to Asher Spira, who died in that year (Hock, "Die Familien Prags," p. 381, Presburg, 1892). Here he soon became popular (see Nehemiah Reischer's letter to Jacob Emden, in the latter's "Sefat Emet," p. 11b, Lemberg, 1877); but he also incurred the enmity of some of the family and admirers of the former rabbi, Abraham Broda ("Bene Ahubah," 15b; see Dembitzer, *ib.* p. 120a), among them being Jacob Reischer, and David Oppenheimer, chief rabbi of Prague. These personal animosities were most likely responsible for the fact that about 1725 Jonathan was accused of sympathy with the followers of Shabbethai Ẓebi, who were still very active. Jonathan took an oath that the accusation was false, and with the other members of the Prague rabbinate signed the excommunication of the followers of Shabbethai Ẓebi.





Jonathan Eybeschütz (with Autograph).
(After a portrait by Gutekunst.)

Believing that his prospects in Prague were poor, he made an effort, upon the death of Jacob Reischer (1733), to secure the rabbinate of Metz. On this occasion he failed, but after Jacob Joshua, who had succeeded Reischer, had gone to Frankfort-on-the-Main, Eybeschütz again became a candidate, and was elected (1741). But in Metz, as in Prague, his congregation divided into enthusiastic admirers and bitter enemies. When in 1746 he was elected rabbi by the congregation of Fürth, the Metz congregation would not release him from his contract. In 1750 he became chief rabbi of Altona, Hamburg, and Wandsbeck.

From that time he became a central figure in Jewish history. Shortly after his arrival in Altona a rumor began to spread that he still believed in the Messianic mission of Shabbethai Ẓebi. In substantiation of this charge a number of "kemeʻot" (see AMULET) were produced which, it was alleged, he had given to sick people in Metz and Altona, and the text of which, though partly in cipher, admitted of no other explanation than that given by his enemies. The inscription read substantially as follows: "In the name of Jahve, the God of Israel, who dwelleth in the beauty of His strength, the God of His anointed one Shabbethai Ẓebi, who with the breath of His lips shall slay the wicked, I decree and

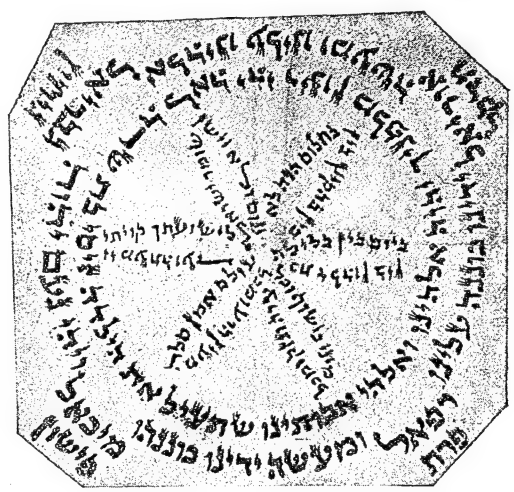
command that no evil spirit plague, or accident harm, the bearer of this amulet" (Emden, "Sefat Emet," beginning). These amulets were brought to Jacob Emden, who claimed to have been ignorant of the accusations, although they had been for several months the gossip of the congregation. In his private synagogue, which was in his house, he declared that while he did not accuse the chief rabbi of this heresy, the writer of these amulets was evidently a believer in Shabbethai Ẓebi (Feb. 4, 1751). The trustees of the congregation, who sided with their rabbi, at once gave orders to close Jacob Emden's synagogue. Emden wrote to his brother-in-law, Aryeh Löb, chief rabbi of Amsterdam, and to various rabbis who were outspoken enemies of Eybeschütz, among them Jacob Joshua of Frankfort, Samuel Helman (Eybeschütz's successor in Metz), and Nehemiah Reischer, rabbi of Kriechingen in Lorraine, formerly Eybeschütz's admirer, but now his bitterest enemy. All of these pronounced Eybeschütz a dangerous heretic, unfit to hold any rabbinical office.

However, the trustees of the Altona congregation declared Emden a disturber of the peace, against whom drastic measures should be taken; and the followers of Eybeschütz assumed such a threatening attitude that Emden was compelled to flee to Amsterdam (May 22, 1751). There he brought charges against his enemies before the Danish courts, with the result that the congregation of Altona was ordered to stop all proceedings against him. In Hamburg the conflict assumed such proportions that the Senate issued strong orders to make an end of the troubles, which were disturbing the public peace (May 1, 1752, and Aug. 10, 1753; see "Allg. Zeit. des Jud." 1858, pp. 520 *et seq.*). Emden returned to Altona Aug. 3, 1752; and in December of the same year the courts ordered that nothing should be published concerning the amulets. Meanwhile Eybeschütz's popularity had waned; the Senate of Hamburg suspended him, and many members of that congregation demanded that he should submit his case to rabbinical authorities. "Kurze Nachricht von dem Falschen Messias Sabbathai Zebhi," etc. (Wolfenbüttel, 1752), by Moses Gershon ha-Kohen (Carl Anton), a convert to Christianity, but a former disciple of Eybeschütz, was evidently an inspired apology. Emden and his followers, in spite of the royal edict, published a number of polemical pamphlets, and Eybeschütz answered in his "Luḥot 'Edut" (1755), which consists of a long introduction by himself, and a number of letters by his admirers denouncing as slanders the accusations brought against him.

**The Dispute About Amulets.**

His friends, however, were most numerous in Poland, and the Council of Four Lands excommunicated all those who said anything derogatory to the rabbi. A year after the publication of the "Luḥot 'Edut" he was recognized by the King of Denmark and the Senate of Hamburg as chief rabbi of the united congregations of Hamburg-Altona-Wandsbeck. From that time on, respected and beloved, he lived in peace. His enemy Emden testifies to the sincere grief of the congregation at the death of Eybeschütz ("Megillat Sefer," p. 208). Even the notorious extravagances and the subsequent failure in business of his youngest son, Wolf, seem not to have affected the high esteem in which the father was held.

Eybeschütz's memory was revered not only by his disciples, some of whom, like Meshullam Zalman ha-Kohen, rabbi of Fürth, became prominent rabbis and authors, but also by those who were not under personal obligations to him, such as Mordecai Benet, who speaks in the most enthusiastic terms of him in his approbation to the "Bene Ahubah," and Moses Sofer, who tries to defend him in a case where he committed a very bad blunder (Ḥatam Sofer, Yoreh De'ah, No. 69). With regard to Eybeschütz's actual attitude toward the Shabbethai Ẓebi heresy, it is difficult to say how far the suspicions of his enemies were justified. On the one hand it can not be denied that the amulets which he wrote contain expressions suggestive of belief in the Messiahship of Shabbethai Ẓebi; but on the other hand it is strange that the accusations came only from jealous enemies. Jacob Emden himself speaks of a rumor to the effect that even before Eybeschütz went to Altona he (Emden) had expressed himself in terms which showed a determination to persecute the successor of his father in the office of chief rabbi ("Megillat Sefer," p. 176); and although he indignantly denies this rumor, he speaks in another place of the chief rabbinate of Altona as "the heritage of my fathers" (*ib.* p. 209).



Amulet Prepared by Jonathan Eybeschütz.
(In the collection of Albert Wolf, Dresden.)

Eybeschütz's works, given in the order of their publication, are as follows:

1755. Luḥot 'Edut. Altona.
1765. Kereti u-Peleti, novellæ on Shulḥan 'Aruk, Yoreh De'ah. Altona.
Taryag Miẓwot, the 613 commandments in rimed acrostics. Prague.
1773. Tif'eret Yisrael, notes on the rabbinical laws regarding menstruation, with additions by the editor, Israel, grandson of the author and rabbi of Lichtenstadt.
1775. Urim we-Tummim, novellæ to Shulḥan 'Aruk, Ḥoshen Mishpaṭ. Carlsruhe.
1779–82. Ya'arot Debash, sermons, edited by his nephew Jacob ben Judah Löb of Wojslaw. Carlsruhe.
1796. Binah la-'Ittim, notes on the section of the "Yad" dealing

with the holy days, edited by the author's disciple Hillel of Stampfen. Vienna.

1799. Ḥiddushim 'al Hilkot Yom-Ṭob, edited by Joseph of Troppau. It is in substance the same as the last-named work, but differs from it in wording, and contains in addition Maimonides' text. Both therefore present not a work of the author, but notes taken from his lectures. Berlin.

1817. Sar ha-Alef, novellæ on Shulḥan 'Aruk, Oraḥ Ḥayyim. Warsaw.

1819. Bene Ahubah, on the matrimonial laws in the "Yad," edited by his grandson Gabriel Eybeschütz. Prague.

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S. S. D.

**EYE (עַיִן).—Biblical Data:** This important organ is mentioned more than 800 times in the Bible, but is described only in its external appearance and significance, according to the experience of daily life. The following parts are mentioned: the eyeball ("bat 'ayin" = "girl of the eye," "little doll"; Lam. ii. 18; "babat 'ayin," Zech. ii. 12; comp. Levy, "Chal. Wörterb." i. 419b); the pupil ("ishon" = "little man," whose image appears in the eye as in a mirror; Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2; comp. Prov. vii. 9, xx. 20); the eye-socket ("ḥor"; Zech. xiv. 2); the eyelashes ("'ap'appayim"; Ps. xi. 4; Prov. vi. 25; by synecdoche = "the eye"; comp. Job xli. 10); the eyelids ("shemurot"; Ps. lxxvii. 5), and the eyebrows ("gabbot 'enaw"; Lev. xiv. 9).

The eye of the Oriental is not only large, but it is also very strong. It appears from Gen. xxix. 17 that weak eyes were an exception. Near-sightedness, far-sightedness, and weak-sightedness are not mentioned. The eye became weak, heavy, or fixed in old age (Gen. xxvii. i.; Deut. xxxiv. 10, I Sam. iv. 15; compare also Eccl. xii. 3). The sight was also impaired by sorrow and misfortune (Ps. vi. 8, xxxi. 10, lxxxviii. 10; Job xvii. 7). The eye is the source of tears (Jer. viii. 23); and tears flowed often and copiously (Lam. i. 16; iii. 48, 49; Ps. cxix. 136), injuring and even ruining the eyes (Lam. ii. 11, iii. 51; I Sam. ii. 33; Jer. xiv. 6). Sorrow dims and obscures the eyes (Lev. xxvi. 16; Deut. xxviii. 32, 65; Job xxxi. 16; Lam. v. 17); while under favorable circumstances they light up (I Sam. xiv. 27, 29). The eye is said to be affected by emotions in general (Ps. lxix. 4; cxix. 82, 132). The fat eye of persons addicted to high living protrudes (Ps. lxxiii. 7); much drinking of wine makes the eye deep red (Gen. xlix. 12; Prov. xxiii. 29). The son closed the eyes of his dead parent (Gen. xlvi. 4).

**Diseases and Care of the Eye.**

How far blindness—very frequent in antiquity—prevailed in ancient Israel can not be determined from the references found in the Bible. Blind persons are spoken of comparatively seldom (see JEW. ENCYC. iii. 248, *s.v.* BLIND, THE). If a priest became blind or had a spot on his eye ("teballul be-'eno"; Lev. xxi. 20), he was not allowed to officiate at the sacrifice. Diseases of the eye were not recognized as such, since the oculist's art was not at all developed among any ancient people except the Egyptians; hence nothing has been transmitted on this point, and the nature of the diseases mentioned can not be definitely determined. The reference to the "shut" eyes (Isa. xliv. 18) indicates that an inflammation of the eyes is generally meant; and the same may be assumed from the expressions used to denote "opening the eyes" (Isa. xlii. 7, xxix. 19, xxxv. 5; comp. *ib.* xliii. 8; Num. xxii. 31; Ps. cxix. 18). The original inhabitants of Palestine are called figuratively "pricks" and "thorns" in the eyes (Num. xxxiii. 55; Josh. xxiii. 13). In regard to the care of the eyes, it is said that smoke injures them (Prov. x. 26). Women used a cosmetic for the eye consisting of a mixture of plumbagin and zinc, which they applied to the inner surface of the eyelids in such a way as to produce a narrow black rim, making the eyes appear larger (II Kings ix. 30; Jer. iv. 30; Isa. liv. 11; Ezek. xxiii. 40).

**Blinding as a Punishment.**

The barbaric custom of putting out the eyes was practised quite frequently. Samson was blinded by the Philistines, and King Zedekiah by the Babylonians (Judges xvi. 21; II Kings xxv. 7; Jer. xxxix. 7, lii. 11). The Ammonites consented to make peace with the inhabitants of Jabesh only on condition that all of them would submit to having their right eyes "thrust out" (I Sam. xi. 2). The "lex talionis" is expressed by the phrase "eye for eye" (Ex. xxi. 24; Lev. xxiv. 20; Deut. xix. 21; comp. Ex. xxi. 26). The custom of putting out the eyes was so widely spread that it became a figurative term for deceiving (Num. xvi. 14).

**Emotional Significance of the Eye.**

The ancient Israelites had very expressive eyes. Desire, love, hatred, pride, etc., were all expressed in the eye; and in the Hebrew language are found separate terms for all modes of seeing and not seeing (Gen. iii. 6; Num. xv. 39; I Kings ix. 3; II Chron. xvi. 9; Job x. 4, xv. 2, xvi. 9, xxxi. 7, xxxix. 29; Ps. x. 8, xxxv. 19; Prov. vi. 13, x. 10, xxiii. 5, xxviii. 27, xxx. 13; Eccl. ii. 10; Cant. iv. 9; Ecclus. [Sirach] xxvi. 29, xxvii. 22; Isa. iii. 16, vi. 10; Ezek. vi. 9, xxii. 26; God's eye, Ps. xciv. 9). According to Ecclus. (Sirach) xxiii. 19, God's eye is 10,000 times brighter than the sun. Good will and malevolence are mirrored in the eye (Prov. xxii. 9, xxiii. 6; I Sam. xviii. 9; Deut. xv. 9; xxviii. 54, 56). The raising of the eyes expressed a wish, as it still does among children (Ps. cxxiii. 1; Isa. xxxviii. 14). "Eye" is often used metaphorically (Ex. x. 5, 15 and Num. xxii. 5 ["the eye (= "face") of the earth"]; Prov. i. 17 ["the eye (= "sight") of any bird"]; Cant. i. 15, iv. 1, v. 12 ["eyes of doves"]; Ezek. i. 4, 7; x. 9 ["like the eye

(= "color") of amber," etc.]; Zech. ix. 1 ["the eyes (= "sight") of all men"]).

E. G. H.

—**In Rabbinical Literature:** Much more was known regarding the anatomy and physiology of the eye during the period of tradition in the centuries immediately preceding and succeeding the beginning of the common era than in Biblical times. The eyeball of man is round, while that of a beast is oblong. It consists of a dark and a white mass separated from each other by a narrow rim. The white part preponderates in the human eye, while the black preponderates in the eyes of beasts. The white is derived from the father; the black, from the mother. The black part is the means of sight. Eyes and eyesight differ in size and strength in various persons. "Persons with large eyes often have a peculiar expression. Heavy eyelids droop. The eyebrows are sometimes close to the eye; sometimes they are so long that they hang far down the face; and again there are no eyebrows at all. The eyelashes also may be heavy or sparse, or there may be none at all. Sometimes the eyes are very deeply set, a formation that may be regarded as a bodily defect" (Rosenzweig, "Das Auge in Bibel und Talmud," pp. 12, 19).

Pain in the eyes is dangerous, as the sight is connected with the heart ('Ab. Zarah 28b). Some kinds of food are beneficial and others harmful to the sight. Fine bread and old wine are good for the eyes, as well as for the entire body. Rapid walking consumes one five-hundredth part of the sight. Much talking hurts one whose eyes are affected. Dirt is harmful, and many diseases are caused by touching the eyes with unwashed hands. The salt taken from the Dead Sea is especially dangerous. The eyes of the inhabitants of Palmyra twitch because they live in a sandy region (Rosenzweig, *l.c.* pp. 20 *et seq.*).

**Care and Diseases of the Eye.**

Water is excellent for the eyes. A drop of cold water in the eyes in the morning and washing the hands and feet at night are better than all the eye-salves in the world (Shab. 78a, 108b). Tears contain salt in order that they may not flow unrestrictedly in sorrow and distress, which would be very injurious. Tears produced by smoke or weeping injure the eye, while those that are produced by laughter or incense are beneficial. A collyrium made of stibium or antimony is often mentioned (comp. Levy, "Neuhebr. Wörterb." *s.v.* כחל, סקר, קלורית). This salve was forbidden when made by the heathen (Niddah 55b; Yer. 'Ab. Zarah 40d). The veil of the Arabian Jewish women left the eyes exposed (Shab. 65a; Yer. Shab. 7b). Several diseases of the eye are mentioned, but they can not be definitely identified. Professional and popular therapeutics are found side by side. Either Galen influenced the rabbinical physicians, or both he and they drew from the same source (see MEDICINE). Artificial eyes made of gold are mentioned (Yer. Ned. 41c; comp. Yer. Sanh. 13c).

With the rise of Arabian culture the art of medicine was more highly developed, and physicians acquired a scientific knowledge of the eye, although this was not advanced beyond the point reached by Galen, either by the Arabian or the Jewish physicians, or by Christian practitioners, down to the eighteenth century. The general history of medicine, therefore, presents also the theories of the Jewish physicians regarding the eye. For the history of the sense of sight as recorded by the Jewish philosophers, exegetes, and other non-medical writers of the Middle Ages, see D. Kaufmann's exhaustive monograph, "Die Sinne," in "Jahresbericht der Landes-Rabbinerschule," Budapest, 1884.

BIBLIOGRAPHY: A. Rosenzweig, *Das Auge in Bibel und Talmud*, Berlin, 1892; Friedmann, *Der Blinde*, Vienna, 1873; G. Brecher, *Das Transcendentale; Magie und Magische Heilarten im Talmud*, ib. 1850; Hamburger, *R. B. T.* i. 134 *et seq.*, 193; Hastings, *Dict. Bible*, i. 814.

S. S. L. B.

—**Color:** The color of the eyes is an important racial trait. The various colors are due to the amount of pigmentation, and can be reduced to three; viz., fair (blue, gray), dark (black, brown), and intermediate (green, yellow, etc.).

The Jews have usually black or brown eyes. The appended table (No. 1) shows the colors of the eyes of 147,375 school-children in various countries:

TABLE No. 1.

| Country. | Number. | Percentage. | | | Observer. |
|---|---|---|---|---|---|
| | | Blue. | Brown. | Gray. | |
| Germany..... | 74,146 | 19.63 | 52.88 | 27.49 | Virchow. |
| Austria..... | 59,808 | 23.5 | 45.9 | 30.6 | Schimmer. |
| Hungary..... | 3,141 | 18.3 | 57.5 | 24.2 | Körösi. |
| Bavaria..... | 7,054 | 20.0 | 49.0 | 31.0 | Mayr. |
| Württemberg | 1,995 | 20.0 | 52.0 | 28.0 | Frass. |

Observations on children must, however, be taken with reserve, because their eyes grow darker when they reach maturity. The appended table (No. 2), showing the colors of the eyes in more than 7,000 Jews, brings out this point clearly:

TABLE No. 2.

| Country. | No. | Percentage. | | | Observer. |
|---|---|---|---|---|---|
| | | Brown. | Gray. | Blue. | |
| ASHKENAZIM. | | | | | |
| Galicia..... | 943 | 55.04 | 37.01 | 7.95 | Majer and Kopernicki. |
| Russia..... | 100 | 57.0 | 33.0 | 10.0 | Blechman. |
| Russia..... | 100 | 67.0 | 11.0 | 22.0 | Weissenberg. |
| Russia..... | 938 | 53.19 | 36.47 | 10.34 | Talko-Hryncewicz. |
| Russia..... | 245 | 69.8 | 25.3 | 4.9 | Yakowenko. |
| Various..... | 375 | 59.0 | 14.0 | 27.0 | Beddoe. |
| Caucasia..... | 204 | 84.31 | 14.22 | 1.47 | Pantukhof. |
| Baden..... | 86 | 48.8 | 25.6 | 25.6 | Ammon. |
| England..... | 423 | 58.8 | 30.1 | 11.1 | Jacobs. |
| Various..... | 1,188 | 58.41 | 17.51 | 24.08 | Fishberg. |
| Poland..... | 200 | 60.5 | 17.5 | 22.0 | Elkind. |
| SEPHARDIM. | | | | | |
| Various..... | 290 | 68.0 | 12.0 | 20.0 | Beddoe. |
| England..... | 50 | 66.8 | 11.9 | 21.3 | Jacobs. |
| Bosnia..... | 55 | 69.1 | 30.9 | .... | Glück. |
| Italy..... | 103 | 70.0 | 30.0 | .... | Lombroso. |
| WOMEN. | | | | | |
| Various..... | 1,084 | 63.46 | 16.89 | 19.65 | Fishberg. |
| Russia..... | 41 | 75.6 | 12.2 | 12.2 | Weissenberg. |
| Russia..... | 799 | 62.2 | 15.6 | 22.2 | Talko-Hryncewicz. |
| Russia..... | 100 | 76.0 | 16.0 | 8.0 | Yakowenko. |
| Galicia..... | 25 | 60.0 | 20.0 | 20.0 | Majer and Kopernicki. |
| Poland..... | 125 | 62.4 | 13.6 | 24.0 | Elkind. |

It will be observed that the frequency of light,

particularly blue, eyes among Jews reaches 25 per cent in some series (Ammon, Beddoe, Fishberg, Weissenberg). Some anthropologists claim that this trait points to intermixture of foreign, non-Semitic blood, especially Aryan. In support of this view it is shown that in those countries where light-colored eyes are frequent among the indigenous population the Jews also show a larger percentage of blue and of gray eyes. This can be seen in Table No. 2. In Baden over 50 per cent of Jewish recruits have blue or gray eyes; in Russia the percentage is less; while in Caucasia, where the native races have dark eyes, the Jews show 84.31 per cent of dark eyes. The English Sephardim show even a higher percentage of blue eyes than the Ashkenazim.

An important phenomenon in connection with the eyes of Jews is the variation of color according to sex. It appears from the figures in Table No. 2 that the eyes of Jewesses are darker than those of Jews. Joseph Jacobs sees in this a comparatively small variability of type among Jewesses as compared with Jews ("Racial Characteristics of Modern Jews," in "Jour. Anthropological Institute," 1885, v.).

**The Jew's Eye.**

The appearance and form of the Jewish eye have attracted much attention. It is stated that a Jew may be recognized by the appearance of his eyes even when his features as a whole are not peculiarly Jewish. Ripley ("Races of Europe," p. 396) gives this description: "The eyebrows, seemingly thick because of their darkness, appear nearer together than usual, arching smoothly into the lines of the nose. The lids are rather full, the eyes large, dark, and brilliant. A general impression of heaviness is apt to be given. In favorable cases this imparts a dreamy, melancholy, or thoughtful expression to the countenance; in others it degenerates into a blinking, drowsy type; or again, with eyes half-closed, it may suggest suppressed cunning." Similar descriptions of the Jewish eye are given by Leroy-Beaulieu ("Israel Among the Nations," p. 113) and also Jacobs (JEW. ENCYC. i. 620a, *s.v.* ANTHROPOLOGY).

BIBLIOGRAPHY: Majer and Kopernicki, *Charakterystyka Fizyczna Ludnosci Galicyjskiej*, in *Zbior Wiodom. do Antropol. Kraj.* i. 1877, ii. 1885; Blechman, *Ein Beitrag zur Anthropologie der Juden*, Dorpat, 1882; J. Talko-Hryncewicz, *Charakterystyka Fizyczna Ludnosci Zydowskiej Litwi i Rusi*, in *Zbior Wiodom. do Antropol Kraj.* xvi., 1892; S. Weissenberg, *Die Südrussischen Juden*, in *Archiv für Anthropologie*, xxiii. 347–423, 531–579; J. Jacobs, *On the Racial Characteristics of Modern Jews*, in *Jour. Anthropological Institute*, xv. 23–62; *idem* and I. Spielman, *On the Comparative Anthropometry of English Jews*, *ib.* xix. 76–88; L. Glück, *Beiträge zur Physischen Anthropologie der Spanioten*, in *Wissenschaftliche Mittheilungen aus Bosnien und der Herzegowina*, iv. 587–592; I. I. Pantukhof, *Observations Anthropologiques au Caucase*, Tiflis, 1893; O. Ammon, *Zur Anthropologie der Badener*, Jena, 1899; J. Beddoe, *On the Physical Characteristics of the Jews*, in *Tr. Ethnological Soc.* i. 222–237, London, 1861; Yakowenko, *Material for the Anthropology of the Jews* (in Russian), St. Petersburg, 1898; M. Fishberg, *Physical Anthropology of the Jews*, in *American Anthropologist*, Jan.–March, 1903.

——**Color-Blindness:** Inability to distinguish colors may be the result of disease or of injury, or it may be congenital.

Among Jews the defect is known to be extremely frequent, as is shown very clearly by the first table following, taken from Jacobs.

In a later communication Jacobs gives his own investigations on the subject ("On the Comparative Anthropometry of English Jews," in "Jour. Anthropological Institute," xix. 76–88), which show a yet larger proportion of color-blindness among English Jews:

| No. | Place. | Jews. | Others. | Authority. |
|---|---|---|---|---|
| 814.... | Breslau | 4.1 | 2.1 | Cohn, in "Centralbl. für Augenheilkunde," 1873, p.97. |
| 949.... | London (boys) | 4.9 | 3.5 | "Tr. Ophthalmological Soc." i. 198. |
| 730.... | " (girls) | 3.1 | 0.4 | |
| 500.... | Frankfort | 1.8 | 2.9 | Carl, "Untersuchungen," 1881. |
| 500.... | Italy (boys) | 2.9 | 2.7 | Ottolenghi, "Gaz. Clinique," 1883. |
| 420.... | " (girls) | 0.0 | ... | *Idem*, in "Vessillo Israelitico," Sept., 1884. |

| | East End. | West End. | All. | Sephardim. |
|---|---|---|---|---|
| Jews..... | 14.8 | 3.4 | 12.7 | 13.4 |
| Jewesses..... | .... | 2.1 | 2.0 | 0.0 |

The average percentage of color-blindness among Jews examined by Cohn, Carl, Ottolenghi, and others, is about 4 per cent. Among the English Jews Jacobs has found that it is more than three times as large as this. These investigations confirm the general observations that color-blindness is more frequent in men than in women (Havelock Ellis, "Man and Woman," pp. 138–145). They also show that the East End (London) Jews, who are poorer, have a larger percentage of color-blindness than their wealthier brethren of the West End.

Jacobs attributes color-blindness to the fact that the Jews are town-dwellers, where comparatively so little color, and especially so little green, is to be met with.

To this high proportion of color-blindness he also attributes "the absence of any painters of great ability among Jews, and the want of taste shown by Jewesses of the lower grades of society," which manifests itself in the preference for bright primary colors for wearing-apparel.

It must also be remembered that in the main the Jews in almost every country are poor. They are consequently the class of people which is most predisposed to color-blindness. In the "Report" of the Committee on Color-Blindness appointed by the Ophthalmological Society of London it is stated that the reason for the high percentage of color-blindness found among the Jews lies in the fact that those of them who were examined were principally of the poorer class.

——**Defective Vision:** Jacobs and Spielman in their investigations on the comparative anthropometry of English Jews ("Jour. Anthropological Institute," 1889, p. 79) showed that London Jews could read a test-type at a distance of only 19 inches as against 25 inches by other Londoners; Jewesses were not so markedly inferior, 23 inches as against 24 inches. On the other hand, the better-nurtured Jews had a range of 29 inches.

Botwinnick reports his observations on 829 Jews and 2,763 Christians in Russia. Of the Christians

2.21 per cent were affected with near-sightedness, while about 4½ times as many Jews—9.88 per cent—were thus affected. The same observer shows that cases of myopia of a high degree (technically known as "10D") are more frequent among Jews than among non-Jews. His investigations in the Jewish schools in St. Petersburg revealed the fact that among Jewish school-children 16.7 per cent (16.5 per cent in boys and 16.8 per cent in girls) suffered from near-sightedness, as against 2 to 7.5 per cent in Christian children. Beginning with the twelfth year of life, when 18.2 per cent were affected with myopia, the percentage rose, nearly one-half of all the Jewish children from 16 to 18 years of age being near-sighted.

Astigmatism is also very frequent among Jews. Javal and Wecker have shown that it is of a peculiar kind. The horizontal meridian of the cornea presents the maximum of curvature. This is contrary to the rule, the maximum of curvature being usually perpendicular (Wecker, "Sur l'Astigmatisme dans Ses Rapports avec la Conformation des Os du Crâne," in "Bulletin de la Société d'Anthropologie," June 15, 1869, pp. 545–547).

Botwinnick attributes the near-sightedness of the Jews to hereditary predisposition to weakness of the organ of sight. But this does not by any means explain the problem. The fact that the Jews are town-dwellers must not be overlooked. Besides this, the Jews are a nation of students.

BIBLIOGRAPHY: Joseph Jacobs and I. Spielman, *On the Comparative Anthropometry of English Jews*, in *Jour. Anthropological Institute*, xix. 76–88; N. R. Botwinnick, *Materiali k Voprosu o Blisorukosti u Evreev*, in *Vratch*, 1899, No. 42.

——**Pathology:** Jews are known to be great sufferers from diseases of the eyes. The most frequent of these appears to be **trachoma** or **granular conjunctivitis.** Pilz ("Augenheilkunde," 1859) was the first to direct attention to this fact. In the city of New York the board of health recently (1903) investigated the frequency of trachoma among school-children. The results show that the disease was very prevalent in schools where the majority of the pupils were Jewish.

**Glaucoma** is another disease of the eyes prevalent among Jews. The characteristics of this disease are steadily increasing hardness of the globe of the eye, with pressure and cupping of the optic nerve; and forward pressure of the iris and dilation of pupil. It is very injurious to the eyesight.

As a result of these diseases blindness is very frequent among Jews (see JEW. ENCYC. iii. 249, *s.v.* BLINDNESS).

The most important sequela of trachoma is **entropion,** which consists in a distressing distortion of the lid-borders, due to the formation of contracting scar-tissue, which causes misdirection of the eyelashes, so that they turn against the globe. This condition is frequent among the Jews of eastern Europe, Egypt, and Palestine, who are huddled together in unhealthful dwellings and live under the worst conditions of poverty and misery.

Hervé states that lacrimal tumors are very frequent among Jews. He attributes this to an anatomical peculiarity, the narrowness of the nasal canal among Jews ("Bulletin de la Société d'Anthropologie," Dec. 20, 1883, p. 915).

Of the other diseases of the eyes frequent among Jews may be mentioned **simple conjunctivitis,** and particularly **blepharitis,** which consists in an inflammation of the lid-borders, with a resulting falling out of the eyelashes. In extreme cases, because of the destruction of the eyelashes and consequent distortion of the eyelids, it proves to be a most unsightly facial blemish. This disease is frequent among the Jews of eastern Europe, Egypt, and Palestine. It can be stated that the conditions predisposing to this disease are identical with those causing trachoma.

J. M. FI.

**EZBAI (אזבי):** Father of Naarai, one of David's thirty mighty warriors (I Chron. xi. 37). The parallel list of II Samuel has "Paarai the Arbite" (xxiii. 35) instead of "Naarai the son of Ezbai." Kennicott concluded ("Dissertation," p. 209) that the latter is the correct reading.

E. G. H. M. SEL.

**EZBON (אצבן):** **1.** Son of Gad, and father of one of the Gadite families (Gen. xlvi. 16). In Num. xxvi. 16 "Ezbon" is replaced by "Ozni" (אזני). **2.** A son of Bela, son of Benjamin (I Chron. vii. 7).

E. G. H. M. SEL.

**EZEKIAS:** High priest mentioned by Josephus, who relates that among those who accompanied Ptolemy to Egypt after the battle of Gaza (320 B.C.) was Ezekias, then sixty-six years of age, a man skilled in oratory and in affairs of government. He is said to have become acquainted with Hekatæus, and to have explained to him and to some other friends the differences between the peoples whose homes and constitutions he had noted. The existence of Ezekias is questionable, for Josephus states elsewhere that Jaddua was succeeded by Onias I., who was in turn succeeded by Simeon I., which leaves no room for Ezekias.

BIBLIOGRAPHY: Josephus, *Contra Ap.* i. § 22; Reinach, *Fontes Rerum Judaicarum*, i. 229; Willrich, *Judaica*, pp. 91, 106; Schürer, *Gesch.* 3d ed., i. 348.

G. S. KR.

**EZEKIEL.—Biblical Data:** Concerning the life of Ezekiel there are but a few scattered references contained in the book bearing his name. He was the son of Buzi, a priest of Jerusalem (Ezek. i. 3), and consequently a member of the Zadok family. As such he was among the aristocracy whom Nebuchadnezzar (597 B.C.), after the first capture of Jerusalem, carried off to be exiles in Babylonia (II Kings xxiv. 14). Ezekiel therefore reckons the years from the abduction of Jehoiachin (Ezek. i. 2, xxxiii. 21, xl. 1). He lived among a colony of fellow sufferers in or near Tel-abib on the River Chebar (not the River Chaboras), which probably formed an arm of the extensive Babylonian network of canals (iii. 15). Ezekiel was married (xxiv. 16–18), and lived in his own house (iii. 24, viii. 1). On the fifth day of the fourth month in the fifth year of his exile (Tammuz, 592 B.C.), he beheld on the banks of the Chebar the glory of the Lord, who consecrated him as His prophet (i. 1–iii. 13). The latest date in his book is the first day of the first month in the twenty-seventh year of his exile (Nisan, 570); consequently, his prophecies extended over twenty-two

years. The elders of the exiles repeatedly visited him to obtain a divine oracle (viii., xiv., xx.). He exerted no permanent influence upon his contemporaries, however, whom he repeatedly calls the "rebellious house" (ii. 5, 6, 8; iii. 9, 26, 27; and elsewhere), complaining that although they flock in great numbers to hear him they regard his discourse as a sort of esthetic amusement, and fail to act in accordance with his words (xxxiii. 30–33). If the enigmatical date, "the thirtieth year" (i. 1), be understood to apply to the age of the prophet—and this view still has the appearance of probability—Ezekiel must have been born exactly at the time of the reform in the ritual introduced by Josiah. Concerning his death nothing is known.

**His Influence.**

Ezekiel occupies a distinct and unique position among the Hebrew Prophets. He stands midway between two epochs, drawing his conclusions from the one and pointing out the path toward the other. Through the destruction of the city and the Temple, the downfall of the state, and the banishment of the people the natural development of Israel was forcibly interrupted. Prior to these events Israel was a united and homogeneous nation. True, it was characterized by a spirit totally unlike that of any other people; and the consciousness of this difference had ever been present in the best and noblest spirits of Israel. The demands of state and people, however, had to be fulfilled, and to this end the monarchical principle was established. There is undoubtedly an element of truth in the opinion that the human monarchy was antagonistic to the dominion of God, and that the political life of Israel would tend to estrange the nation from its eternal spiritual mission. The prophecy of the pre-exilic period was compelled to take these factors into account, and ever addressed itself either to the people as a nation or to its leaders—king, princes, priests—and sometimes to a distinguished individual, such as Shebna, the minister of the royal house mentioned in Isa xxii. 15–25; so that the opinion arose that the Prophets themselves were merely a sort of statesmen.

With the Exile, monarchy and state were annihilated, and a political and national life was no longer possible. In the absence of a worldly foundation it became necessary to build upon a spiritual one. This mission Ezekiel performed by observing the signs of the time and by deducing his doctrines from them. In conformity with the two parts of his book his personality and his preaching are alike twofold. The events of the past must be explained. If God has permitted His city and His Temple to be destroyed and His people to be led into exile, He has thereby betrayed no sign of impotency or weakness. He Himself has done it, and was compelled to do it, because of the sins of the people of Israel, who misunderstood His nature and His will. Nevertheless, there is no reason to despair; for God does not desire the death of the sinner, but his reformation. The Lord will remain the God of Israel, and Israel will remain His people. As soon as Israel recognizes the sovereignty of the Lord and acts accordingly, He will restore the people, in order that they may fulfil their eternal mission and that He may truly dwell in the midst of them. This, however, can not be accomplished until every individual reforms and makes the will of the Lord his law.

**The Prophet's Spiritual Mission.**

Herein lies that peculiar individualistic tendency of Ezekiel which distinguishes him from all his predecessors. He conceives it as his prophetic mission to strive to reach his brethren and compatriots individually, to follow them, and to win them back to God; and he considers himself personally responsible for every individual soul. Those redeemed were to form the congregation of the new Temple, and to exemplify by their lives the truth of the word that Israel was destined to become a "kingdom of priests" (Ex. xix. 6). Law and worship—these are the two focal points of Ezekiel's hope for the future. The people become a congregation; the nation, a religious fraternity. Political aims and tasks no longer exist; and monarchy and state have become absorbed in the pure dominion of God. Thus Ezekiel has stamped upon post-exilic Judaism its peculiar character; and herein lies his unique religio-historical importance.

**His Individualistic Tendency.**

Another feature of Ezekiel's personality is the pathological. With no other prophet are vision and ecstasy so prominent; and he repeatedly refers to symptoms of severe maladies, such as paralysis of the limbs and of the tongue (iii. 25 *et seq.*), from which infirmities he is relieved only upon the announcement of the downfall of Jerusalem (xxiv. 27, xxxiii. 22). These statements are to be taken not figuratively, but literally; for God had here purposely ordained that a man subject to physical infirmities should become the pliant instrument of His will.

E. G. H. K. H. C.

——**In Rabbinical Literature:** Ezekiel, like Jeremiah, is said to have been a descendant of Joshua by his marriage with the proselyte Rahab (Meg. 14b; Sifre, Num. 78). Some even say that he was the son of Jeremiah, who was also called "Buzi" because he was despised—"buz"—by the Jews (Targ. Yer., quoted by Ḳimḥi on Ezek. i. 3). He was already active as a prophet while in Palestine, and he retained this gift when he was exiled with Jehoiachin and the nobles of the country to Babylon (Josephus, "Ant." x. 6, § 3: "while he was still a boy"; comp. Rashi on Sanh. 92b, above). Had he not begun his career as a prophet in the Holy Land, the spirit of prophecy would not have come upon him in a foreign land (Mek., Bo, i.; Targ. Ezek. i. 3; comp. M. Ḳ. 25a). Therefore the prophet's first prophecy does not form the initial chapter in the Book of Ezekiel, but the second: according to some, it is the third (Mek., Shirah, 7). Although in the beginning of the book he very clearly describes the throne of God, this is not due to the fact that he had seen more than Isaiah, but because the latter was more accustomed to such visions; for the relation of the two prophets is that of a courtier to a peasant, the latter of whom would always describe a royal court more floridly than the former, to whom such things

**His Description of God's Throne.**

would be familiar (Ḥag. 13b). Ezekiel, like all the other prophets, has beheld only a blurred reflection of the divine majesty, just as a poor mirror reflects objects only imperfectly (Lev. R. i. 14, toward the end). God allowed Ezekiel to behold the throne in order to demonstrate to him that Israel had no reason to be proud of the Temple; for God, who is praised day and night by the hosts of the angels, does not need human offerings and worship (Lev. R. ii. 8; Tanna debe Eliyahu R. vi.).

Three occurrences in the course of Ezekiel's prophetic activity deserve especial mention. It was he whom the three pious men, Hananiah, Mishael, and Azariah, asked for advice as to whether they should resist Nebuchadnezzar's command and choose death by fire rather than worship his idol. At first God revealed to the prophet that they could not hope for a miraculous rescue; whereupon the prophet was greatly grieved, since these three men constituted the remnant of Judah. But after they had left the house of the prophet, fully determined to sacrifice their lives to God, Ezekiel received this revelation: "Thou dost believe indeed that I will abandon them. That shall not happen; but do thou let them carry out their intention according to their pious dictates, and tell them nothing" (Cant. R. vii. 8; comp. Azariah in Rabbinical Literature).

Traditional Tomb of Ezekiel, South of Birs Nimrud.
(After Loftus, "Travels in Chaldea.")

Ezekiel's greatest miracle consisted in his resuscitation of the dead, which is recounted in Ezek. xxxvii. There are different traditions as to the fate of these men, both before and after their resurrection, and as to the time at which it happened. Some say that they were godless people, who in their lifetime had denied the resurrection, and committed other sins; others think they were those Ephraimites who tried to escape from Egypt before Moses and perished in the attempt (comp. Ephraim in Rabbinical Literature). There are still others who maintain that after Nebuchadnezzar had carried the beautiful youths of Judah to Babylon, he had them executed and their bodies mutilated, because their beauty had entranced the Babylonian women, and that it was these youths whom Ezekiel called back to life. The miracle was performed on the same day on which the three men were cast into the fiery furnace; namely, on the Sabbath and the Day of Atonement (Cant. R. vii. 9). Nebuchadnezzar, who had made a drinking-cup from the skull of a murdered Jew, was greatly astonished when, at the moment that the three men were cast into the furnace, the bodies of the dead boys moved, and, striking him in the face, cried out: "The companion of these three men revives the dead!" (see a Karaite distortion of this episode in Judah Hadasi's "Eshkol ha-Kofer," 45b, at foot; 134a, end of the section). When the boys awakened from death, they rose up and joined in a song of praise to God for the miracle vouchsafed to them; later, they went to Palestine, where they married and reared children. As early as the second century, however, some authorities declared this resurrection of the dead was a prophetic vision: an opinion regarded by Maimonides ("Moreh Nebukim," ii. 46; Arabic text, 98a) and his followers as the only rational explanation of the Biblical passage (comp. Abravanel's commentary on the passage). An account of the מתי יחזקאל varying from these stories of the Talmud (Sanh. 92b), found in Pirḳe R. El. xxxiii., runs as follows: "When the three men had been rescued by God from the fiery furnace, Nebuchadnezzar, turning to the other Jews who had obeyed his commands and worshiped the idol, said: 'You knew that you had a helping and saving God, yet you deserted Him in order to worship an idol that is nothing. This shows that, just as you destroyed your own country through your evil deeds, you now attempt to destroy my country'; and at his command they were all killed, to the number of 600,000." Twenty years later God took the prophet to the place where the dead boys were buried, and asked him whether he believed that He could awaken them. Instead of answering with a decisive "Yes," the prophet replied evasively, and as a punishment he was doomed to die "on foreign soil." Again, when God asked him to prophesy the awakening of these dead, he replied: "Will my prophecy be able to awaken them and those dead ones also which have been torn and devoured by wild beasts?" His doubts were unfounded, for the earth shook and brought the scattered bones together; a heavenly voice revived them; four winds flew to the four corners of the heavens, opened the treasure-house of the souls, and brought each soul to its body. One only among all the thousands remained dead, and he, as it was revealed to the prophet, had been a usurer, who by his actions had shown himself unworthy of resurrection. The resurrected ones at first wept because they thought that they would now have no part in the final resurrection, but God said to Ezekiel: "Go and tell them that I will awaken

**The Dead Revived by Ezekiel.**

them at the time of the resurrection and will lead them with the rest of Israel to Palestine" (comp. Tanna debe Eliyahu R. v.).

Among the doctrines that Ezekiel set down in his book, the Rabbis noted the following as especially important: He taught "the soul that sinneth, it [alone] shall die" (Ezek. xviii. 4), although Moses had said (Ex. xxxiv. 7) that God would visit "the iniquity of the fathers upon the children." Another important teaching of Ezekiel is his warning not to lay hands on the property of one's neighbor, which he considers the greatest sin among the twenty-four that he enumerates (Ezek. xxii. 2 *et seq.*), and therefore repeats (Eccl. R. i. 13) at the end of his index of sins (Ezek. xxii. 12). In ritual questions the Book of Ezekiel contains much that contradicts the teachings of the Pentateuch, and therefore it narrowly escaped being declared as "apocryphal" by the scholars shortly before the destruction of the Temple (Shab. 13b; Men. 45a). No one was allowed to read and explain publicly the first chapter of the book (Ḥag. ii. 1; *ib.* Gem. 13a), because it dealt with the secrets of God's throne (comp. Ma'aseh Merkabah).

**The Book of Ezekiel.**

S. S. L. G.

**EZEKIEL'S TOMB:** The traditional burial-place of the prophet Ezekiel, around which many sagas and legends have gathered, is shown at Kefil near Birs Nimrud; for centuries it has been a favorite place of pilgrimage for Mohammedans as well as for Jews. The mausoleum, dating probably from the time of the califs, was regarded already in the twelfth century as the work of King Jehoiachin, who is said to have erected it when he was liberated from prison by Evil-merodach. The Sefer Torah found there is alleged to have been written by the prophet himself; and he is said to have lighted the lamp which was burning on his grave and had never gone out, as the oil was constantly replenished. In the twelfth century the mausoleum contained a large Hebrew library, and it was said that many of these books dated from the time of the First Temple (Benjamin of Tudela, "Itinerary," ed. Asher, i. 67; comp. also in Schechter, "Saadyana," the letter of Sherira, p. 123, line 45). The bringing of presents to the sacred spot was considered efficacious in the rearing of a large progeny, and in causing animals to be prolific. The objects placed there could not be stolen, as such an attempt was immediately followed by sickness. Therefore people contemplating lengthy journeys brought their treasures to the mausoleum, sure of having a safe deposit there. Moreover, in case of death only the legal heirs were able to take the goods away. The pilgrimages to the spot took place in the autumn, and thousands of Jews celebrated the Feast of Tabernacles there. On these occasions the small gate in the wall surrounding the tomb of the prophet was miraculously enlarged, so that the camels with their burdens could go through (Pethahiah of Regensburg, ed. Jerusalem, 1872, pp. 4b, 5b, 6b; comp. also Benjamin of Tudela, *l.c.* ii. 141–143). The tomb of the prophet was the subject of two fine poems by Al-Ḥarizi ("Taḥkemoni," ed. Kaminka, xxxv. 293–296, l. 392–393).

S. S. L. G.

**EZEKIEL, BOOK OF:** Ezekiel's book is one of the most original in the sacred literature of Israel. Its principal features are its systematic arrangement and homogeneity. The book falls into two principal parts, i.–xxiv. and xxv.–xlviii., corresponding to the two principal themes of Ezekiel's prophetic preaching—repentance and salvation, judgment and restoration. It is introduced by a vision, i. 1–iii. 15. At the River Chebar the glory of the Lord appears to Ezekiel on the chariot of the cherubim and consecrates him a prophet, sent to a "rebellious house" to preach only wailing, sighing, and misery. Chaps. iii. 16–xxiv. 27 show the prophet fulfilling this mission. Here Ezekiel is merely a "reprover" (iii. 26); he confronts the people as if he were not one of them; he shows no emotion, not a suggestion of pity, throughout the delivery of his dreadful tidings. He symbolizes the siege and conquest of Jerusalem, the leading of the people into exile (iv.–v.); on all the hills of Israel idolatry is practised (vi.), and therefore "the end" will come (vii.). The Temple is defiled with abominations of every description; therefore the glory of the Lord departs from it and from the city, and dedicates them to flames (viii.–xi.). Ezekiel represents the final catastrophe symbolically; judgment will not tarry, but approaches to immediate fulfilment (xii.). No one will mount into the breach. On the contrary, prophets and prophetesses will lead the people completely astray (xiii.); even a true prophet could not avail now, as God will not be questioned by idolaters.

That the judgment is fully merited will be demonstrated by the godliness of the few who survive the catastrophe (xiv.). Jerusalem is a useless vine, good only to be burned (xv.). And thus it has ever been: Jerusalem has ever requited the mercies and benefits of the Lord with blackest ingratitude and shameless infidelity (xvi.). The ruling king, Zedekiah, particularly, has incurred the judgment through his perjury (xvii.). God rewards each one according to his deeds, and He will visit upon the heads of the present generation, not the sins of the fathers, but their own sins (xviii.). Therefore the prophet is to sound a dirge over the downfall of royalty and the people (xix.). In an oration he once more brings before the people all the sins committed by them from the Exodus to the present time (xx.). Nebuchadnezzar approaches to execute the divine judgment (xxi.). Jerusalem is a city full of blood-guiltiness and impurity, all classes being equally debased (xxii.), and far lower than Samaria's (xxiii.). The city is a rusty kettle the impurities of which can be removed only by fire. The exiles, who still boast of the sanctity and inviolability of Jerusalem, will be amazed by the news of its fall (xxiv.).

Then follows (xxv.–xxxii.) a group of threatening prophecies against seven foreign nations: the Ammonites (xxv. 1–7), Moabites (xxv. 8–11), Edomites (xxv. 12–14), Philistines (xxv. 15–17), Tyrenes (xxvi.–xxviii. 19), Zidonians (xxviii. 20–23), and

Egyptians (xxix.–xxxii.). This division belongs to the promise of salvation as detailed in xxviii. 24–26; for it refers to the punishment visited on the neighboring nations because of their aggressions against Judah. It also indicates that Israel may yet be restored to fulfil its sacred mission, a mission which can be accomplished only when the nation lives in security. Ch. xxxiii. announces the downfall of Jerusalem, and the prophet now freely speaks words of consolation and promise to the people. The shepherds hitherto placed over Israel have thriven, but have neglected their flock, which God will now take under His protection, appointing a new David as a shepherd over it (xxxiv.). The Edomites, who have seized certain portions of the Holy Land, will be annihilated (xxxv.); Israel will be restored (xxxvi.); that is, Judah and Joseph will be merged into one (xxxvii.). The last onslaught of the pagan world against the newly established kingdom of God will be victoriously repelled by the Almighty Himself, who will manifest His sanctity among the nations (xxxviii.–xxxix.). The final division, xl.–xlviii., embodying the celebrated vision of the new Temple and the new Jerusalem, contains a description of the future era of salvation with its ordinances and conditions, which are epitomized in the final sentence: "And the name of the city from that day shall be, The Lord is there" (xlviii. 35).

**"Dooms" of the Nations.**

The evident unity of the whole work leaves only one question open in regard to its authorship: Did Ezekiel, as some maintain, write the whole book at one time, or is it a homogeneous compilation of separate parts written at different times? A number of pieces were dated by the prophet himself, in accordance with the number of years after the abduction of Jehoiachin: i. 1, in the fifth; viii. 1, in the sixth; xx. 1, in the seventh; xxiv. 1, in the ninth; xxix. 1, in the tenth; xxvi. 1, xxx. 20, xxxi. 1, xxxiii. 21 (LXX.), in the eleventh; xxxii. 1, 19 and xxxiii. 21 (Hebr.), in the twelfth; xl. 1, in the twenty-fifth; and xxix. 17, in the twenty-seventh year. The last-mentioned passage (xxix. 17–21) is evidently an appendix to the already completed book; and the twenty-fifth year (572), the date of the important division xl.–xlviii., is probably the date when the work was completed. If it were true, however, that the whole book was written at that time all previous dates would be merely literary embellishments, and this view is difficult because of the importance of the dating in several instances where the prophet claims to transcend ordinary human knowledge. Examples of such instances are: xi. 13, where Ezekiel at the Chebar is cognizant of the death of Pelatiah, the idolater, in Jerusalem; xxiv. 2, where he knows the exact day on which the siege of Jerusalem will begin; and xxxiii. 21, where he predicts to a day the arrival of the messenger bearing tidings of the capture of Jerusalem.

**The Composition.**

Moreover, it can be shown from the contradictions which the various divisions of the Book of Ezekiel contain that they were written at different periods. This is particularly true of the Messianic prophecy, which, although kept somewhat in the background in Ezekiel, is nevertheless directly expressed in xvii. 22–24, xxi. 32, xxxiv. 23–24, xxxvii. 22–24, and xxv. 14 (where Edom is referred to: "And I will lay my vengeance upon Edom by the hand of my people Israel"). In xl.–xlviii.—that grand panorama of the future—this feature has entirely disappeared. There is still some reference to a prince, but his sole function is to defray from the people's taxes the expenses of worship; there is no longer room for a Messianic king. Nevertheless, Ezekiel permitted the earlier passages to remain. Even more significant is xxix. 17–21, which can be understood only as an appendix to the already complete book. In xxvi.–xxviii. Ezekiel had positively prophesied the capture and destruction of Tyre by Nebuchadnezzar, but after thirteen years of fruitless labor the latter had to raise the siege and to arrange terms of peace with the city. Thereupon, in the above-mentioned passage, Ezekiel promises Egypt to Nebuchadnezzar as an indemnity. Here, then, is an oracle the non-fulfilment of which the prophet himself is destined to see. Yet he does not venture to change or to expunge it. Incidentally it may be stated that the transmission of oracles of which the prophets themselves were doomed to see the non-fulfilment is the strongest proof that they regarded these as messages for which they were not personally responsible, and which, consequently, they did not venture to change; they regarded them as God's word, the responsibility for the non-fulfilment of which rested with God, not with themselves. In view of these facts it must be assumed that although Ezekiel completed his book in 572, he availed himself of earlier writings, which he allowed to remain practically unchanged.

Not only is the whole artistically arranged, but the separate parts are also distinguished by careful finish. The well-defined and deliberate separation of prose and poetry is particularly conspicuous. The poetic passages are strictly rhythmical in form, while the didactic parts are written in pure, elegant prose. The author prefers parables, and his use of them is always lucid. In xx. 49 he even makes his audience say: "Doth he not speak parables?"

**Style.**

Very striking are the numerous symbolical actions by which the prophet illustrates his discourse. Nine unique examples may be distinguished; indeed at the very beginning of his prophetic activity there are not fewer than four by which he describes the siege, capture, and destruction of Jerusalem and the banishment of the people (iv. and v.). The two in xii. and the two in xxiv. refer to the same subject, while that in xxxvii. refers to the future redemption. Here, also, there is no question of mere literary embellishment, for Ezekiel undoubtedly actually performed the symbolic actions; indeed, he was the first to introduce symbolism into Hebrew literature, and therefore has been called the "father of apocalypse." The picture of the chariot ("merkabah") in i., and the concluding division of xl.–xlviii., are full of deep symbolism; and, according to the Rabbis, neither should be read by any one younger than thirty. The celebrated vision of Gog, the Prince of Rosh Meshech (A. V. "the chief prince

of Meshech") and Tubal (xxxviii. and xxxix.), is also symbolical. The Book of Ezekiel shows throughout the touch of the scholar.

The Talmud (Ḥag. 13a) relates that in consequence of the contradictions to the Torah contained in xl.–xlviii. Ezekiel's book would have remained unknown had not Hananiah b. Hezekiah come to expound it. Nevertheless it has never been appreciated as it deserves; and it is probably due to this fact that the text of the work has been transmitted in a particularly poor and neglected form. The Septuagint, however, affords an opportunity to correct many of the errors in the Hebrew text.

The statement of Josephus ("Ant." x. 5, § 1) that Ezekiel wrote two books is entirely enigmatical. The doubt cast upon the authenticity of the book by Zunz, Seinecke, and Vernes has rightly never been taken seriously; but the authorship of several parts, such as iii. 16b–21, x. 8–17, xxiv. 22–23, and xxvii. 9b–25a, has, with more or less justification, sometimes been questioned. That the book consists of two divergent versions compiled by an editor, a hypothesis recently advanced by Kraetzschmar, has yet to be demonstrated.

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E. G. H. K. H. C.

**EZEKIEL, EZEKIEL ABRAHAM:** English engraver; born in Exeter 1757; died there 1806. He engraved paintings by Opie, Sir Joshua Reynolds, and others, and was also known as a miniature-painter and scientific optician. His son **Solomon Ezekiel** (b. 1781; d. 1867) dissuaded Sir Rose Price from establishing in Penzance a branch of the Society for Promoting Christianity Among the Jews. Ezekiel published a series of lectures on the lives of Abraham and Isaac and on the Hebrew festivals (Penzance, 1844–47).

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J.

**EZEKIEL FEIWEL BEN ZE'EB WOLF:** Russian Talmudist and preacher; born at Polangen 1755; died at Wilna 1833. Early in life he filled the position of preacher in his native town, and later at Deretschin. He then traveled as a preacher through Germany and Hungary, and, after residing for some time at Breslau, returned to Polangen and devoted himself to literary work. In 1811 he was appointed preacher to the community of Wilna, which position he filled until his death.

Ezekiel was the author of "Musar Haskel," a commentary on Maimonides' "Yad," De'ot and Teshubah (Dyhernfurth, 1790); and "Toledot Adam," a biography of Rabbi Solomon Zelman ben Isaac, whom Ezekiel had met in the house of Elijah Wilna (*ib.* 1809–10). The latter work, in two volumes, contains biographical data, various novellæ, and a chapter devoted to remonstrances against the neglect of the study of the Bible. A special edition, containing only the biographical data, was published by Elijah Zebi Solowejczyk (Danzig, 1845; Warsaw, 1854). In addition to these works, Ezekiel left in manuscript a third volume of the "Toledot Adam," and novellæ on the first three books of the Midrash Rabbah, entitled "Bi'ure MaRIF," published with the Wilna edition of the Midrashim in 1885 and 1887.

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H. R. N. T. L.

**EZEKIEL, JACOB:** Born in Philadelphia, Pa., June 28, 1812; died May 16, 1899. His parents, Ezekiel Jacob Ezekiel and Rebecca Israel, had come from Amsterdam, Holland, two years before his birth. He learned the bookbinding trade and worked at it for seven years. After having removed to Richmond, Va., he married Catherine Myers Castro on June 10, 1835. During his residence there he brought about the repeal of an ordinance which exacted an inordinate fine for the violation of the Sunday laws (1845), and four years later he succeeded in effecting the introduction of an amendment to the code of the state of Virginia, by which the observers of the Jewish Sabbath were placed on the same plane with those who rest on the "first day."

In 1849 Ezekiel secured the enactment of a law by which religious organizations were invested with the rights of incorporated institutions. In 1851 he protested against the ratification of a treaty between the United States and the Swiss Confederacy on the ground that the latter government discriminated against Jews, and that in consequence American-Jewish citizens would be without guaranty of their rights of settlement or sojourn in the cantons of Switzerland. Three years later he, with others, repeated his protest on the occasion of the proffer by the Swiss government of a block of marble for the Washington Monument. In 1841 he addressed a letter to President John Tyler with reference to the impropriety of calling the American nation a "Christian people," as had been done in a proclamation on the occasion of the death of William Henry Harrison. In a private reply to Ezekiel the president conceded that intimations of sectarianism are irrelevant in public documents.

Ezekiel removed to Cincinnati in 1869, and became secretary of the board of governors of the Hebrew Union College in 1876. He served in that capacity until advanced age compelled him to withdraw from active work (1896).

Besides numerous contributions to current Jewish journals, Ezekiel wrote "The Jews of Richmond," and "Persecutions of the Jews in 1840," in "Publications of the American Jewish Historical Society" (No. 4, pp. 21–27, and No. 8, pp. 141–145). President Tyler's letter to Ezekiel is reprinted in the "Publications" of the same society (No. 9, p. 162).

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A. L. GR.

**EZEKIEL, JACOB:** The third of the Beni-Israel (the first two being Isaac Solomon and Joel Samuel) who visited the Holy Land (1894); he was accompanied on the pilgrimage by his wife. His "Travels to Jerusalem" (Bombay, 1895) is the record of his observations. It contains descriptions and photographs of the places visited, and gives some account of the Jewish ceremonies as performed in Jerusalem.

J. J. E.

**EZEKIEL, JOSEPH:** Indian Hebraist; one of the heads of the Beni-Israel of Bombay; born in that city 1834. Ezekiel was educated in the school of the Free General Assembly by the Rev. John Wilson, and under his tuition he learned the rudiments of Hebrew, his later knowledge being self-acquired.

Joseph Ezekiel.

Ezekiel's first post was as assistant teacher in the David Sassoon Benevolent Institution (1856), from which he rose in five years to be head master. Here he remained for forty years. In 1871 Ezekiel was appointed examiner in Hebrew at the University of Bombay, and in 1879 was made a fellow of the university. In 1890 he became justice of the peace.

Aside from his labors as teacher, translator, and commentator, Ezekiel has worked unceasingly for the good of the Jews in Bombay. His promptness of action probably saved the entire community from serious trouble in 1882, when the blood accusation was brought forward by a native paper.

When the famine and plague devastated Bombay and the central provinces, Ezekiel was asked by the government to carry out preventive measures among his people. He was named president of the Beni-Israel Plague and Famine Relief Fund.

Ezekiel's principal works are translations of the prayers, treatises on the Jewish religion, and textbooks of Hebrew, mainly written in Mahrati for the use of the Beni-Israel. Among them may be mentioned: "The Jewish Marriage Ceremony," transl. 1862; "History of Antiochus Epiphanes," etc., transl. 1866; "Hebrew Primer," 3d ed., 1881; "The Ethics of the Fathers," transl. 1870; "Scripture Proofs of Jewish Doctrines," 1876; "The True Aspect of Judaism," 1879; "A Chronological Outline of Ancient History," 1880; "A Handbook of Hebrew Abbreviations," 1887. Besides these, he has edited and translated into Mahrati the whole cycle of Jewish liturgy.

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J. E. Ms.

**EZEKIEL, MOSES JACOB:** American sculptor; born in Richmond, Va., Oct. 28, 1844; educated at the Virginia Military Institute, from which, after serving as a Confederate soldier in the Civil war, he was graduated. He then determined to devote himself to an artistic career. Among his early works is the painting entitled "The Prisoner's Wife."

Ezekiel soon turned from the study of painting to that of sculpture. One of his first successful efforts as a sculptor was his "Cain, or The Offering Rejected." In 1868 he removed to Cincinnati, and there modeled a statue of "Industry," which evoked favorable criticism. There being no art school in Cincinnati, he went to Germany, and in Berlin studied under the sculptor Rudolph Siemering. Some of his works produced at this time were the bas-reliefs of Schiller and Goethe, now in the Villa Collin, Berlin; "The Sailor Boy"; and the statue of "Virginia Mourning Her Dead."

On the outbreak of the Franco-Prussian war Ezekiel became special correspondent of the "New York Herald." At Pillau he was suspected of being a French spy, and was confined for eight days in the Kronprinz-Caserne. After his release he worked in the studio of Prof. Albert Wolff of Berlin, where he executed the colossal bust of Washington now in the Cincinnati Art Museum. Upon the completion of this work he was elected a member of the Berlin Society of Artists. Establishing a studio for himself, he modeled, among other works, a bust of Mercury, a caryatid for Daniel Collin, and a bust of Grace Darling. His model in relief entitled "Israel," and a sketch-model for a group, "Adam and Eve Finding the Slain Abel," were awarded the Michael Beer Prize of Rome.

During a visit to America in 1874 he executed in marble a statue of "Religious Liberty" (see illustration on page 320) — the tribute of the Independent Order of B'nai B'rith to the centennial celebration of American independence. The statue was unveiled in 1876 in Fairmount Park, Philadelphia. Upon his return to Rome Ezekiel leased a portion of the ruins of the Baths of Diocletian, and transformed them into one of the most beautiful studios in Europe. Here he created for the niches of the Corcoran Art Gallery at Washington the heroic statues of Phidias, Raphael, Dürer, Michelangelo, Titian, Murillo, Da Vinci, Van Dyck, Canova, Rembrandt, Rubens, and Crawford. In 1896 a memorial to Jesse Seligman was executed by him for the Hebrew Orphan Asylum, New York. He has been elected a member of various academies, and was knighted by the German emperor.

Of his works the following may also be mentioned: mural monument to Lord Sherbrook, St. Margaret's, Westminster, London; monument to Massarani, in the Jewish cemetery, Rome; fountain of Neptune, Nettuno, Italy; Jefferson monument, Lexington, Va.; recumbent statue of Mrs. Andrew D. White, Cornell University, Ithaca, N. Y.; Hausserek monument, Spring Grove Cemetery, Cincinnati, O.; "Christ in the Tomb," in the Chapel of La Charité, Rue Jean Goujon, Paris; David; Homer; Beethoven; Portia; Eve (now in the palace of Sans Souci, near Berlin); Queen Esther; portrait-busts of Cardinal Hohenlohe, Liszt, Queen

Margarita of Italy, and the Grand Duke of Saxe-Meiningen.

BIBLIOGRAPHY: Clement and Hutton, *Artists of the Nineteenth Century*, part i., p. 243, Boston, 1879-84; *El Diritto*, Rome, Sept. 2, 1876.

A. K. M. C.

**EZEKIEL B. SAMUEL HA-LEVI.** See SCHLESINGER, EZEKIEL.

**EZEKIELUS:** Alexandrine poet; flourished in the second century B.C. He dramatized Biblical episodes in Greek hexameters. Four fragments of one of his dramas, representing the Exodus (Ἐξαγωγή), have been preserved by Clemens Alexandrinus ("Stromata," i. 23, 155) and by Eusebius ("Præparatio Evangelica," ed. Gaisford, ix. 29, § 14). After referring briefly to the suffering of the Israelites in Egypt, the first fragment gives a monologue of Moses, who relates the history of his life from his birth to his flight to Midian. Then appear the seven daughters of Jethro. Moses questions them as to their origin, and Zipporah gives him the required information.

"Religious Liberty," by Moses Ezekiel.
(From a photograph.)

In the second fragment Moses relates to his father-in-law a dream which he has had, and the latter interprets it as predicting the future greatness of Moses. The following scene represents the burning bush, from which is heard the voice of God (*ib.* ix. 29, §§ 4–6). The third fragment gives the orders of God concerning the Exodus and the Feast of Passover. Then appears an Egyptian who has escaped the catastrophe at the Red Sea, and who relates how the Israelites had crossed the sea, while the Egyptians perished therein (*ib.* ix. 29, §§ 12–13). The last fragment presents a messenger who informs Moses of the discovery of an excellent resting-place near Elim.

Apart from some embellishments, the poet follows closely the Biblical text, and displays some ability in the treatment of the subject. To the question whether dramas of this kind were intended for the stage, Schürer answers in the affirmative. According to him the author of this drama had a double end in view: to instruct the people in Biblical history, and to divert them from the pagan plays.

BIBLIOGRAPHY: Philippson, *Ezekiel des Jüdischen Trauerspieldichters Auszug aus Egypten und Philo des Aelteren Jerusalem*, Leipsic, 1830; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 211-219; Dähne, *Gesch. Darstellung der Jüdisch-Alexandrinischen Religionsphilosophie*, ii. 199; Z. Frankel, *Ueber den Einfluss der Palästinischen Exegese auf die Alexandrinische Hermeneutik*, pp. 113-119; Herzfeld, *Gesch. des Volkes Israel*, iii. 517-519; Schürer, *Gesch.* iii. 373; K. Kuyper, *Le Poète Juif Ezéchiel*, in *R.E.J.* xlvi. 48-73.

J. I. BR.

**EZER (אֵצֶר):** Son of Seir, and one of the princes of Edom (Gen. xxxvi. 21, 27, 30; I Chron. i. 38, 42).

**EZER (עֵזֶר, "help"):** Theophorous name, shortened either from "Eleazar" or from "Azriel," both occurring in the Bible. **1.** Son of Ephraim, slain by the inhabitants of Gath (I Chron. vii. 21). **2.** A Levite who assisted Nehemiah in reconstructing the walls of Jerusalem (Neh. iii. 19). **3.** A priest who assisted in the dedication of the walls of Jerusalem (Neh. xii. 42). **4.** One of the sons of Hur, father of Hushah (I Chron. iv. 4). **5.** A Gadite warrior, one of David's generals (I Chron. xii. 9).

E. G. H. M. SEL.

**EZION-GEBER (עֶצְיוֹן גֶּבֶר):** A maritime place of Idumæa, situated on the Ælanitic Gulf of the Red Sea, not far from Elath or Eloth (Deut. ii. 8; I Kings ix. 26; II Chron. viii. 17). It was the last encampment of the Israelites before they came to the wilderness of Zin, or Kadesh (Num. xxxiii. 35, 36), and the station for Solomon's navy, whence it sailed to Ophir (I Kings ix. 26). There also the ships of Jehoshaphat were wrecked (*ib.* xxii. 48), probably on the rocks near the roadstead. This place was called by the Greeks "Berenice" (Josephus, "Ant." viii. 6, § 4); it was near the present Akabah.

E. G. H. M. SEL.

**EZOBI, ELIEZER BEN ḤANAN:** Provençal poet; lived at Béziers in the thirteenth century. He was the brother of Joseph EZOBI, and a contemporary of Abraham Bedersi, with whom he exchanged poems. His productions include a didactic poem of thirty strophes on man, in which he adopted the form of Ibn Ezra's poem, "Ben Adamah."

BIBLIOGRAPHY: Carmoly, *La France Israélite*, p. 86; Renan-Neubauer, *Les Rabbins Français*, p. 705; Gross, *Gallia Judaica*, p. 104.

G. I. BR.

**EZOBI, JOSEPH BEN ḤANAN BEN NATHAN:** Liturgical poet; lived at Perpignan in the thirteenth century. He was the author of the

following: (1) three liturgical poems, the first on the Feast of Pentecost, the second (found in the Avignon ritual), on the ten martyrs under Hadrian (English paraphrase by Israel Gollancz in "Jewish Chronicle," July 19, 1901), and the third a seliḥah beginning with 'אית חסדיך ה; (2) "Ḳa'arat Kesef," a poem of 130 distichs, composed for the wedding of his son Samuel (Constantinople, 1523); in it Ezobi advises his son how to comport himself in society, and what studies he ought to pursue. He recommends the study of the Talmud together with the commentaries of Alfasi and Maimonides, and warns him against Greek science, which resembles the fruits of Sodom and Gomorrah. The "Ḳa'arat Kesef" was translated into Latin by Reuchlin (Tübingen, 1512–14) and by Jean Mercier (Paris, 1561); into English by I. Freedman in "J. Q. R." viii. 535.

Ezobi was also the author of a ritual work entitled "Sefer Millu'im," known only by a quotation of Solomon ben Adret (Responsa, ed. Constantinople, p. 25).

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 480; Carmoly, *La France Israélite*, p. 81; Geiger, in *He-Ḥaluz*, ii. 13; Landshuth, *'Ammude ha-'Abodah*, p. 90; Renan-Neubauer, *Les Ecrivains Juifs*, pp. 701 *et seq.*; Gross, *Gallia Judaica*, pp. 458–459.

G. I. Br.

**EZOBI, SOLOMON BEN JUDAH:** Rabbi at Carpentras, Leghorn, and Florence; born at Sofia, Bulgaria, in the sixteenth century; died in Italy about 1650. While officiating as rabbi of Carpentras (1620–35) he instructed Jean Plantavit de la Pause, Bishop of Lodève, in Hebrew. About 1633 Ezobi made the acquaintance of Peiresc, the eminent magistrate and scholar, and soon became his intimate friend. A lively correspondence ensued between them; and at one time Ezobi passed many months in Peiresc's house at Aix-les-Bains.

In 1638 Ezobi was appointed rabbi at Leghorn, and a little later at Florence.

Ezobi was the author of "Aguddat Ezob" (an allusion to his own name) a collection of homilies and sermons, still extant in manuscript in the library of the Alliance Israélite Universelle of Paris.

BIBLIOGRAPHY: *Rev. Etudes Juives*, xi. 101, 252; xii. 95, 129; xvi. 150.

L. G. I. Br.

**EZRA THE SCRIBE (עזרא הסופר).—Biblical Data:** A descendant of Seraiah the high priest (Neh. viii. 13; Ezra vii. 1 *et seq.*; II Kings xxv. 18–21); a member of the priestly order, and therefore known also as **Ezra the Priest** (עזרא הכהן): Ezra vii. 11; x. 10, 16). The name, probably an abbreviation of "Azaryahu" (God helps), appears in Greek (LXX., Apocrypha, Josephus) and in Latin (Vulgate) as "Esdras." Though Ezra was one of the most important personages of his day, and of far-reaching influence upon the development of Judaism, his biography has to be reconstructed from scanty material, furnished in part by fragments from his own memoirs (see Ezra, Book of). The first definite mention of him is in connection with a royal firman granting him permission to lead a band of exiles back to Jerusalem (Ezra vii. 12–26). This edict was issued in the seventh year of King Artaxerxes, corresponding to 458 B.C. There is no reason to doubt the authenticity of the document as incorporated in Aramaic in the Book of Ezra, though Jewish coloring may be admitted. The arguments advanced for the opposite view (Cornill, "Einleitung in das Alte Testament," p. 264; Driver, "Introduction to the Literature of the Old Testament," 10th ed., p. 550) at their utmost reflect on the verbal, not the virtual, accuracy of the decree. Nor is there any ground for holding that the king in question was any other than Artaxerxes Longimanus. A. van Hoonacker's contention ("Néhémie et Esdras," etc., Paris, 1890) that Ezra came to Jerusalem in the seventh year of Artaxerxes II. (397 B.C.; comp. Winckler, "Altorientalische Forschungen," ii. 2; Cheyne, in "Biblical World," Oct., 1899), is untenable (see Guthe, "Gesch. des Volkes Israel," p. 252; Piepenbring, "Histoire du Peuple d'Israel," p. 537; Kuenen, "Gesammelte Abhandlungen zur Bibl. Wissenschaft," ed. Budde, pp. 239 *et seq.*).

Though received with greater favor, the assumption of Kosters (in "Het Herstel van Israel," German ed. by Basedow, pp. 103 *et seq.*) that Ezra arrived in Jerusalem only during the second visit of Nehemiah (433 B.C.), can not be maintained (see Ed. Meyer, "Die Entstehung des Judenthums," 1896, pp. 60, 89, 199 *et seq.*; Wellhausen, "Die Rückkehr der Juden," pp. 3 *et seq.*). Probably the reputation he enjoyed for learning (hence "the ready scribe": Ezra vii. 6) stood him in good stead with the king, who in the firman appears to have conferred upon him extensive authority to carry his intention into effect. To the number of about 1, 500, mostly from the tribes of Judah and Benjamin (Ezra viii. 1–14), not counting the women and children, the companions of Ezra assembled at the river flowing toward Ahava. But no Levite being among them, Ezra induced 38 Levites and 220 Nethinim to join his expedition. After observing a day of public fasting and prayer, on the twelfth day of the first month (Nisan = April), without military escort but with due precaution for the safeguarding of the rich gifts and treasures in their keeping, they set out on their journey, and arrived without mishap at Jerusalem in the fifth month (Ab = August).

**Returns to Jerusalem.**

Soon after his arrival Ezra was compelled to take strenuous measures against marriage with non-Hebrew women (which had become common even among men of high standing), and he insisted in a very dramatic manner upon the dismissal of such wives (Ezra ix. and x.); but it was only after the arrival of Nehemiah (444 B.C.; comp. Neh. viii. 1 *et seq.*) that he published the "book of the law of Moses" which he had brought with him from Babylon, and made the colony solemnly recognize it as the basis of their religious and civil code. Ezra is further mentioned as the leader of one of the two choirs singing hymns of thanksgiving at the dedication of the wall (Neh. xii. 36 *et seq.*), but this note is suspected of being a gloss of questionable historical value. E. G. H.

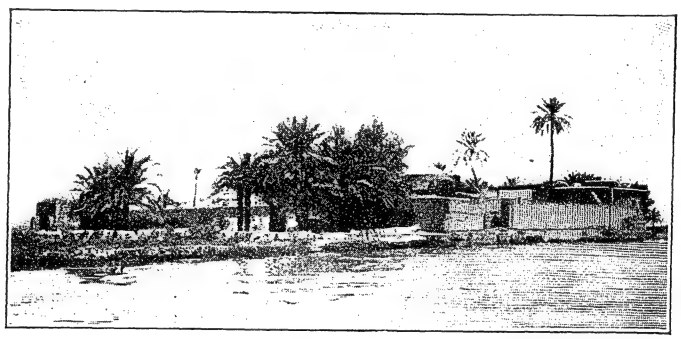
——**In Rabbinical Literature:** Ezra marks the springtime in the national history of Judaism. "The flowers appear on the earth" (Cant. ii. 12) refers to Ezra and Nehemiah (Midr. Cant. *ad loc.*). Ezra was worthy of being the vehicle of the Law, had it not been already given through Moses (Sanh.

21b). It was forgotten, but Ezra restored it (Suk. 20a). But for its sins, Israel in the time of Ezra would have witnessed miracles as in the time of Joshua (Ber. 4a). Ezra was the disciple of Baruch ben Neriah (Cant. R.); his studies prevented him from joining the first party returning to Jerusalem in the reign of Cyrus, the study of the Law being of greater importance than the reconstruction of the Temple. According to another opinion, Ezra remained behind so as not to compete, even involuntarily, with Jeshua ben Jozadak for the office of chief priest. Ezra reestablished the text of the Pentateuch, introducing therein the Assyrian or square characters, apparently as a polemical measure against the Samaritans (Sanh. 21b). He showed his doubts concerning the correctness of some words of the text by placing points over them. Should Elijah, said he, approve the text, the points will be disregarded; should he disapprove, the doubtful words will be removed from the text (Ab. R. N. xxxiv.). Ezra wrote the Book of Chronicles and the book bearing his name (B. B. 16a).

He is regarded and quoted as the type of person most competent and learned in the Law (Ber. R. xxxvi.). The Rabbis associate his name with several important institutions. It was he who ordained that three men should read ten verses from the Torah on the second and fifth days of the week and during the afternoon ("Minḥah") service on Sabbath (B. Ḳ. 82a); that the "curses" in Leviticus should be read before Shabu'ot, and those in Deuteronomy before Rosh ha-Shanah (Meg. 31b; see Bloch, "Die Institutionen des Judenthums," i. 1, pp. 112 *et seq.*, Vienna, 1879). He ordained also that courts be in session on Mondays and Thursdays; that garments be washed on these days; that garlic be eaten on the eve of Sabbath; that the wife should rise early and bake bread in the morning; that women should wear a girdle (B. Ḳ. 82a; Yer. Meg. iv. 75a); that women should bathe (B. Ḳ. 82a); that pedlers be permitted to visit cities where merchants were established (B. Ḳ. 82a; see Bloch, *l.c.* p. 127); that under certain contingencies men should take a ritual bath; that the reading at the conclusion of the benedictions should be "min ha-'olam we-'ad ha-'olam" (from eternity to eternity: against the Sadducees; see Bloch, *l.c.* p. 137). His name is also associated with the work of the Great Synagogue (Meg. 17b). He is said to have pronounced the Divine Name (YHWH) according to its proper sounds (Yoma 69b), and the beginnings of the Jewish calendar are traced back to him (Beẓah 6a; Rashi, *ad loc.*).

According to tradition, Ezra died at the age of 120 in Babylonia. Benjamin of Tudela was shown his grave on the Shaṭṭ al-'Arab, near the point where the Tigris flows into the Euphrates ("Itinerary," i. 73). According to another legend, he was at the time of his death in Babylon, as a courtier in the retinue of Artaxerxes (see Vigouroux, "Dictionnaire de la Bible," ii. 1931). Josephus, however, relates that Ezra died at Jerusalem, where he was buried ("Ant." xi. 5, § 5). In the seliḥah אלה אזכרה for the 10th of Ṭebet the date of Ezra's death is given as the 9th of Ṭebet (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 580).

E. C. E. G. H.—I. Br.



Site of the Traditional Tomb of Ezra.
(From a photograph by Dr. W. Popper.)

——**Critical View:** The historical character of the Biblical data regarding Ezra the Scribe (after Ed. Meyer, "Die Entstehung des Judenthums," p. 321) is generally conceded. But the zeal of Ezra to carry out his theory that Israel should be a holy seed (זרע קדש), and therefore of absolutely pure Hebrew stock, was not altogether effective; that his views met with opposition is indicated in the books of Ruth and Jonah. The "book of the law" which he proclaimed at the public assembly (Neh. viii.–x.) is substantially identified with the Priestly Code (P), which, though containing older priestly ordinances ("torot"), came to be recognized as the constitutional law of the congregation (Judaism) only after Ezra's time and largely through his and Nehemiah's influence and authority. E. G. H.

**EZRA, BOOK OF.—Biblical Data:** The contents of the book are as follows:

**Synopsis of Contents.**

Ch. i.: Cyrus, inspired by Jehovah, permits the Israelites to rebuild the Temple of Jerusalem, and returns to them the golden vessels which had been carried off by Nebuchadnezzar.

Ch. ii.: The number of the captives that returned from Babylon to Palestine with Zerubbabel is stated as 42,360, besides 7,337 men servants and women servants and 200 singing men and women.

Ch. iii.: Jeshua ben Jozadak and Zerubbabel build the altar, and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid, and the dedication takes place with great rejoicing.

Ch. iv.: The adversaries of the Jews, especially the Samaritans, make efforts to hinder the Jews from building the Temple. A letter is written by the Samaritans to Artaxerxes to procure a prohibition of the construction of the Temple, and the work is interrupted till the second year of Darius.

Ch. v.: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Jeshua ben Jozadak recommence the building of the Temple. Tatnai, the governor "on this side the river," sends to the king a report of their action.

Ch. vi.: Darius finds the decree of Cyrus in the archives of Achmetha (Hamadan), and directs Tatnai not to disturb the Jews in their work. He also exempts them from tribute, and supplies everything necessary for the offerings. The Temple is finished in the month of Adar, in the sixth year of Darius, and is dedicated with great solemnity.

Ch. vii.: Artaxerxes gives Ezra a commission to bring with him to Jerusalem all the captives that remain in Babylon.

Ch. viii.: Contains a list of the heads of families who returned with Ezra to Palestine. Ezra institutes a fast while on his way to Jerusalem.

Ch. ix.: The princes of Israel inform Ezra that many have not repudiated their foreign wives.

Ch. x.: Those who have taken strange wives are compelled to send them away and to bring each a sin offering.

J. M. SEL.

——**Critical View:** The canonical Book of Ezra commences where the Chronicles leave off, and indeed with slight variation repeats the last two verses of II Chron. What follows consists of three portions: (1) an account of the return of the exiles, and a brief survey of the fortunes of the Jewish community down to the reign of Xerxes; (2) ch. iv. 7–vi. 22, extracts from a collection of historical documents in Aramaic, illustrating the fortunes of the community in the reigns of Artaxerxes I. and Darius, with a short appendix in Hebrew; (3) ch. vii. to end, a record of the enterprise of the author of the book, including a copy of the decree granted to him by Artaxerxes II., with an account of the author's work at Jerusalem.

The first section includes a document also transcribed in Neh. vii. 6–73a, called by Nehemiah a genealogical table of the first return. A third copy is to be found in the apocryphal I Esdras.

The documents embodied in the second section are described as "written in Aramaic and 'targumed' in Nehemiah Aramaic" (iv. 7). Since a work can not be translated into the same language as that in which it is composed, the expression "targumed" must mean "described," a sense which corresponds closely to the sense of the Arabic word "tarjamah," which, used of a tradition, signifies the heading in which its contents are described. This phrase, then, implies that the contents of this section were transcribed from a collection of documents and accompanied with a commentary, probably made for the benefit of the Eastern community. In these extracts there is evidently a chronological transposition; for the correspondence with Artaxerxes I. (ch. iv.) is placed before the correspondence with Darius (ch. v., vi.), who is certainly Darius I. This may be due to momentary confusion on the author's part between Darius I. and Darius II.; but it is surprising, since in iv. 5–7 he shows himself well acquainted with the order of the Persian kings. Thus the period covered by the commentary on the documents in ch. v. and vi. is earlier than that covered by the documents in ch. iv.

**Varying Character of Composition.**

The authenticity of the documents is a matter on which there is difference of opinion, the most recent critics (E. Meyer excepted) being disposed to regard all of them as forgeries, whereas before the time of Graetz they were generally thought to be genuine. The custom in use among ancient historians of illustrating their histories by speeches and letters of their own composition makes the treatment of such questions exceedingly difficult. The edict of Cyrus, said to have been found at Achmetha (vi. 3–5), is the boldest of these fabrications, if they be such; but the mention of that ancient capital implies some very remarkable knowledge on the part of the author here excerpted. Some other reasons for believing these documents genuine are alleged by Herzfeld ("Geschichte des Volkes Israel," i. 125). The character of the Aramaic in which they are couched agrees fairly well, both in vocabulary and in grammar, with that of early inscriptions and papyri; and there would be nothing surprising in successive compilers having assimilated the language somewhat to the dialect with which they were most familiar. It is also possible that these Aramaic texts are translations of documents in Old Persian, and were accommodated to the taste of those whom they were intended to reach.

**Alleged Fabrications.**

The third part of the book appears to be a personal memoir; and the decree there given (vii. 11–26), coming from an Artaxerxes whom the author distinguishes by spelling from Artaxerxes I., can not be regarded as spurious without seriously shaking the writer's credit. The narrative which he proceeds to give of his journey, however, contains little which might have been invented for the purpose of edification, though it might be open to any one to regard viii. 22 as written by one who had Neh. ii. 7 before him. The narrative of Ezra's doings at Jerusalem is also not marked by exaggeration. Ch. ix. records a lengthy prayer offered by him on receipt of the intelligence of the mixed marriages, and ch. x. the measures taken by him to separate the erring couples, with a list of the persons affected. The objection urged by some critics that so severe a measure would not have been obeyed, seems insufficient to justify the condemnation of this part of the narrative as unhistorical; since the author may well have supposed it would be more effective than it turned out to be. Nor indeed does the recurrence to the subject in Neh. x. 31 and xiii. 23 render it improbable that severe measures were taken years before in the same direction.

Supposing the king to have been Artaxerxes II., Ezra's arrival in Palestine may be considered to have taken place in 397 B.C. From the mention in Neh. xiii. 13 of Zadok as scribe, whereas in Neh. viii. 9 Ezra has that title, it is perhaps to be inferred that Ezra predeceased Nehemiah: in that case his death probably occurred between 370 and 360 B.C.

The question of the historical character of the Book of Ezra is concerned chiefly with the last section; since in the first two sections the scribe is not speaking as an eye-witness, whereas in the third there is either an authentic narration or a fiction. The latter view is taken by C. C. Torrey in Stade's "Zeitschrift," 1896, Supplement.

BIBLIOGRAPHY: *Ezra*, in the introductions to the Old Testament of Driver, Cornill, Kuenen, König, Wellhausen-Bleek, Ryle, Wildeboer, Baudissin; the commentaries of Bertheau-Ryssel, Oettli, Ryle; Sayce, *Introduction to Ezra and Nehemiah*; Kosters, *Het Herstel van Israel*, 1894; (also German translation, *Die Wiederherstellung Israels in der Persischen Periode*, 1895); Meyer, *Die Entstehung des Judenthums*, Halle, 1896; Van Hoonacker, *Nouvelles Études sur la Restauration Juive*, 1896; *Etude Chronologique des Livres d'Esdras et Néhémie*, Paris, 1868; Sigmund Jampel, *Die Wiederherstellung Israel's unter den Achämeniden*, in *Monatsschrift*, xlvi. (1902).

J. JR. D. S. M.

**EZRA, APOCRYPHAL BOOKS OF.** See ESDRAS, BOOKS OF.

**EZRA:** Palestinian halakist of the fifth century; disciple of R. Mana the Younger (Yer. Ter. i. 40b. vii. 44d). By a clerical error his name is some-

times substituted for that of Azariah a haggadist of an earlier generation (Yer. Shab. vii. 9b; Yer. Pes. i. 28a [some lines below "Ezra" is quoted]); and this has led some writers into the error of considering the two scholars as identical (see AZARIAH).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 120b; Bacher, *Ag. Pal. Amor.* iii. 449 *et seq.*

S. S. S. M.

**EZRA THE CABALIST.** See AZRIEL BEN MENAHEM.

**EZRA THE PROPHET OF MONCONTOUR:** French tosafist; flourished in the thirteenth century. The title "prophet" is, according to Zunz, an honorific one. It is possible that his French name was "Profiat," which was translated into Hebrew as "Nabi" (= "Prophet"). Ezra is quoted in the Tosafot under various names; *e.g.*, "Azriel" (B. Ḳ. 24a), "Ezra" (B. B. 28a), and "Ezra ha-Nabi" (Giṭ. 88a). Sometimes he is quoted simply as "the rabbi and prophet of Moncontour" (דמונקטור). Gross identifies Ezra with R. Ezra of Moncontour, cited as a religious authority in the Halberstamm Manuscript No. 345; also with Ezra ha-Nasi (a misspelling of "ha-Nabi" = "the Prophet"), who is counted among the disciples of Isaac ben Solomon the Elder.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 565; Gross, *Gallia Judaica*, p. 337.

K. I. BR.

**EZRA B. SOLOMON ASTRUC IBN GATIGNO.** See GATIGNO, EZRA B. SOLOMON.

**EZRAHITE (אזרחי):** Name occurring in Psalms lxxxviii. and lxxxix. (in the titles); I Kings iv. 31; and I Chronicles ii. 6. In the last-mentioned passage the Authorized Version gives "son of Zerah." It is not probable that the Ezrahite of Kings, who was famed for his wisdom, was the author of a psalm of the tenor of Psalm lxxxix., which, moreover, must have been written during the Exile, when the crown of the Davidic family was, as it were, broken (Ps. lxxxix. 40). In the superscription to the preceding psalm, the Korahite Heman, also, is called "the Ezrahite"; that is, a descendant of Levi is spoken of as if he were a son of Zerah, who belonged to the tribe of Judah. The addition of "the Ezrahite" to the names of Heman and Ethan in the superscriptions to Psalms lxxxviii. and lxxxix. is due to an error.

E. G. H. E. K.

# F

**FABLE:** A moral allegory in which beasts, and occasionally plants, act and speak like human beings. It is distinct from the beast-tale, in which beasts act like men, but in which there is no moral. In the ancient world two nations only, the Indians and the Greeks, are known to have had any considerable number of fables. In the Bible, however, there is the fable of the trees choosing their king (Judges xi. 8–15), told by Jotham to persuade the Israelites not to elect Abimelech as their king. This is a genuine fable which finds no parallel in either Greece or India. Besides this, Jehoash of Israel answers Amaziah of Judah, when requesting an alliance, in an allegorical response which resembles a fable (II Kings xiv. 9). It would appear from these examples that the Israelites had also adapted the beast-tale for moral or political purposes, as was done in Greece; but it would be idle to derive the origin of the ancient fable from the Israelites on account of these two examples, as Landsberger does in his "Fabeln des Sophos" (Leipsic, 1859). There is, on the contrary, evidence that the Jews after Biblical times adopted fables either from Greece or from India. In Ecclus. (Sirach) xiii. 20 there is a distinct reference to the fable of the two pots, which is known in classical antiquity only from Avian (ix.), though it occurs earlier in Indian sources ("Panchatantra," iii. 13, 14). There is a later reference to the same fable in the rabbinic proverb, "If a jug fall on a stone, wo to the jug! if a stone fall on the jug, wo to the jug!" (Esth. R. ii.). For the later spread of Æsopic and Indian fables among the rabbis of the Talmud, see Æsop, though with reference to the suggestion there made that "Kobesim" refers to the collection made by Kybises, it should be added that some are inclined to hold that the name "Kobesim" really refers to washermen, who were the gossips of the Babylonian communities (see Kobak's "Jeschurun," vi. 185).

In the Middle Ages a number of fables appear in Berechiah ha-Naḳdan's "Mishle Shu'alim" which are probably derived from Arabic sources (see BERECHIAH BEN NATRONAI KRESPIA HA-NAḲDAN). Two other collections, by Isaac ibn Solomon ibn Abu Sahula and Joseph ibn Zabara, also contain fables, possibly derived from India by way of Arabia. The many beast-tales contained in "Kalilah wa-Dimnah" were distributed through Europe by means of the Latin translation of John of Capua, and helped much in the circulation throughout Europe of the Bidpai literature. In more recent times the fables of Lessing, Krilof, and others, have been translated into Hebrew and Yiddish.

The ancient Israelites thus appear to have had the beginnings of a fable literature of their own, which probably disappeared through the competition of the Indian and Greek fables found in the Talmud (see ÆSOP'S FABLES AMONG THE JEWS). It has been conjectured that the chief additions to the fable literature in the Middle Ages were made through the intermediation of the Jews Berechiah ha-Naḳdan and John of Capua.

BIBLIOGRAPHY: Jacobs, *Fables of Æsop*, vol. i., London, 1888; idem, *Jewish Diffusion of Folk-Tales*, in *Jewish Ideals*, pp. 135–161; S. Back, in *Monatsschrift*, 1876–86; Landsberger, *Die Fabeln des Sophos*, 1859, Introduction.

J.

**FAḌL, DA'UD ABU AL-:** Karaite physician; born at Cairo 1161; died there about 1242. Having studied medicine under the Jewish physician Hibat Allah ibn Jami', and under Abu al-Faḍa'il ibn

Naḳid, he became the court physician of the sultan Al-Malik al-'Adil Abu Bakr ibn Ayyub, the brother and successor of Saladin. He was also chief professor at the Al-Naṣiri hospital at Cairo, where he had a great many pupils, among them being the historian Ibn Abi Uṣaibi'ah. The latter declared that Abu al-Faḍl was the most skilful physician of the time and that his success in curing the sick was miraculous. Abu al-Faḍl was the author of an Arabic pharmacopœia in twelve chapters, entitled "Aḳrabadhin," and treating chiefly of antidotes.

BIBLIOGRAPHY: Ibn Abi Usaibi'ah, *'Uyun al-Anba' fi Ṭabaḳat al-Aṭibba'*, ed. Aug. Müller, ii. 118–119, Königsberg, 1884; Carmoly, in *Revue Orientale*, i. 418; Steinschneider, *Jewish Literature*, pp. 195, 366, note 16a; idem, *Bibl. Arab.-Jud.* § 154.

K. M. SEL.

**FADUS CUSPIUS:** Procurator of Judea after the death of Agrippa I. Appointed by Emperor Claudius in 44 C.E., he went to Palestine in the same year, and found the inhabitants of Peræa engaged in open hostilities against those of Philadelphia on account of boundary disputes. Fadus soon restored order, but he then incensed the Jews by the unreasonable demand that the sacred vestments of the high priest, which had been in the hands of the Romans from the year 6 to 36 C.E., but had been restored to the Jews by Vitellius, should again be given into the keeping of the Romans. With the consent of Fadus and the Syrian governor Cassius Longinus, the Jews sent an embassy to Rome, which obtained from Emperor Claudius the revocation of the procurator's demand. Fadus was also instrumental in checking the advance of the pseudo-prophet Theudas.

BIBLIOGRAPHY: Josephus, *Ant.* xix. 9, § 2; xx. 1, §§ 1 *et seq.*; Schürer, *Gesch.* 3d ed., i. 564; Grätz, *Gesch.* 4th ed., iii. 724; Kellner, *Die Kaiserlichen Procuratoren von Judäa*, in *Zeitschrift für Katholische Theologie*, 1888, pp. 630 *et seq.*

G. H. BL.

**FAENZA (פיינצא):** City in the province of Ravenna, and the family seat of the FINZI according to a tradition of the family; Maẓliaḥ (Felice) Finzi lived there as early as 1450. The physician Lazarus Hebræus, prominent in the fifteenth century on account of his wealth, his scholarship, and his benevolence in treating the poor gratuitously, and the liturgical poet Raphael (זני) ben Isaac da Faenza were among its Jewish citizens. Several of the latter's piyyuṭim are in the Roman Maḥzor. Raphael ben Isaac sold a maḥzor to Uzziel da Camerino in Florence in 1458. Joseph Colon (Responsa, No. 171, ed. Cremona, p. 146c) mentions a decision by the rabbinate of Faenza dating from this same period.

BIBLIOGRAPHY: Cassel, in Ersch and Gruber, *Encyc.* section ii., part 27, p. 153; Zunz, *Literaturgesch.* p. 385, Addenda 28; *J. Q. R.* xiv. 409; Bernardinus da Feltre, in *Acta Sanctorum*, viii. 926.

G. I. E.

**FAGIUS, PAUL (Paul Büchlein):** Christian Hebraist; born at Rheinzabern, in the Kurpfalz, 1504; died at Cambridge, England, Nov. 13, 1549. He studied at the universities of Heidelberg and Strasburg, and became successively pastor at Isny, professor and preacher at the University of Strasburg, and professor of Hebrew at Cambridge. He learned Hebrew from Elijah Levita and established a Hebrew press at Isny. He translated into Latin the following works: Pirḳe Abot (1541); Levita's "Tishbi" (1541); Tobit (1542); "Alfabeta de Ben Sira" (1542); "Sefer Amanah" (1542); David Ḳimḥi's commentary on Psalms, ch. i.–x. (1544); a part of the festival prayers under the title "Præcationes" (1542). He also edited Targum Onḳelos (1546), and wrote an exegetical work on the first four chapters of Genesis (1542); an elementary Hebrew grammar (1543); and two books, "Liber Fidei seu Veritatis" (1542) and "Parvus Tractulus" (1542), endeavoring to prove from the works of two Jews the truth of Christianity.

BIBLIOGRAPHY: Wangemann, in Herzog-Hauck, *Real-Encyc.* v. 733; Steinschneider, in *Zeit. für Hebr. Bibl.* ii. 149.

J. C. L.

**FAIRS:** Periodical assemblies for the purchase and the sale of goods. Talmudic authorities were opposed to the attendance of Jews at fairs on the ground that they are an outgrowth of pagan festivals. The Talmudic word for fair, "yarid," which is still in use among the Jews, is, according to Hoffmann ("Zeitschrift für Assyriologie," 1896, pp. 241–246), akin to the Arabic "warad" (to go down to the water), and originated in the religious processions made to the ponds near the temples.

**Ancient Fairs.**

There were three cities in Palestine in which fairs were held—Gaza, Tyre, and Boḥna; the last-named is specially denounced as an idolatrous place (Yer. 'Ab. Zarah i. 4; Gen. R. xlvii.). In contrast with the custom of the time of Ezekiel, when the Jews transacted all sorts of business at the fairs of Tyre (xxvii. 17), only slave-buying was permitted by the Talmudic authorities, and that only in order that the slaves might be taken away from idolatry (Yer. 'Ab. Zarah i. 1, 4). R. Ḥiyya bar Abba, having bought a pair of sandals at the fair held at Tyre, was severely censured by R. Jacob b. R. Abba (*ib.*).

During the Middle Ages these restrictions were removed, and Jews were the chief frequenters of the fairs, even in places where their permanent residence was forbidden by law. But they had to pay special admission-fees. For instance, at the three annual fairs held at Leipsic in the last years of the seventeenth century the Jewish merchants, on their arrival at the gate of the town, were required to purchase tickets at the price of ten thalers and four groschen each, while women and servants were amerced in half that sum. The authorities of Leipsic kept a careful register of the names of all the Jewish merchants who attended the fairs, and deducted a percentage from their earnings. During the years 1675–1700 the number of Jewish merchants arriving at the Leipsic fairs was 18,182, among them being 2,362 women, servants, brokers, and musicians, who were admitted at half price; their admission-fees alone amounted to 173,000 thalers. It was customary to buy goods at the Easter fair and pay for them at the Michaelmas one. But during the Middle Ages fairs were not merely centers of trade for the Jews; they were also rendezvous for Talmudic scholars, especially in Poland, where scholars who had just completed their terms at the yeshibot would gather in hundreds, with their masters—in summer, at the fairs of Zaslavl and Jaroslav; in winter, at Lemberg and

Lublin. Public disputations on rabbinical matters were held at the fairs.

On these occasions marriages were also arranged —according to Hanover, "Yewen Meẓulah," hundreds, and even thousands, annually. Jair Ḥayyim Bacharach reports that he made several speeches, the first when he was twenty-four years old, at the fair of Frankfort-on-the-Main ("Ḥawwot Ya'ir," p. 230a).

**Students at the Fairs.**

At a still earlier period Jews in great numbers attended the fairs at Troyes (France), especially at the time of Rashi. At these meetings important points concerning Judaism were decided. The Council of Four Lands, instituted about the middle of the sixteenth century, originated at the fairs of Lublin and Jaroslav.

In Little Russia Jews were permitted to visit the fairs in 1727, though they were not allowed to remain. The great fair of Nijni-Novgorod is a modern counterpart, frequented by Jews from Persia, India, Khiva, and Bokhara, whose merchandise consists mainly of Asiatic fancy goods. At the fairs of Kharkov and Poltava contracts for very large amounts are closed with the Jews, who trade chiefly in wool, grain, and leather. The business of the fair of Kiev is also mainly in the hands of the Jews, who originally dealt in sugar. As Jews are not allowed to live in Great Russia, only merchants of the first and second gilds and their agents may attend the fairs of Nijni-Novgorod, Irbit, Kiev, and Kharkov.

Bibliography: Grätz, *Gesch.* 3d ed., ix. 444; Nathan Hanover, *Yewen-Meẓulah*, Dyhernfurth, 1727; Jair Ḥayyim Bacharach, *Ḥawwot Ya'ir*, p. 230a, Frankfort-on-the-Main, 1729; Abrahams, *Jewish Life in the Middle Ages*, pp. 172, 216, London, 1896; Isidore Lévi, in *R. E. J.* xliii. 192 *et seq.*; M. Freudenthal, *Jüdische Besucher der Leipziger Messen in 1675-99*, Frankfort-on-the-Main, 1902; Gradovski, *Torgovyya Prava Yevreyev v Rossii*, p. 35, St. Petersburg, 1886; Mysh, *Rukovodstvo k Russkim Zakonam o Yevreyakh*, p. 268, St. Petersburg, 1898.

D. M. Sel.

**FAIRY-TALES.** See Folk-Tales.

**FAITH** (אמונה: comp. אמן, Deut. xxxii. 21): In Biblical and rabbinical literature, and hence in the Jewish conception, "faith" denotes not belief in a dogmatic sense (see Saul of Tarsus), but either (*a*) faithfulness (from the passive form "ne'eman" = "trusted" or "trustworthy," Deut. *l.c.*; comp. Deut. xxxii. 4: "a god of faithfulness" ["emunah"; A. V. "truth"]; Ps. xxxvi. 6 [A. V. 5]; Prov. xx. 6, xxviii. 20: "a man of faithfulness" [A. V. "a faithful man"]; Hosea ii. 22 [A. V. 20]: "I will even betroth thee unto me in faithfulness"; Jer. vii. 28: "faithfulness [A. V. "truth"] is perished"; Ecclus. [Sirach] xlvi. 15) or (*b*) confidence and trust in God, in His word, or in His messenger (Hab. ii. 4: "The just shall live by his faith"; comp. Gen. xv. 5 [A. V. 6]: "He [Abraham] believed in the Lord; and he counted it to him for righteousness"; II Chron. xx. 20: "Believe in the Lord your God, so shall ye be established"; Isa. vii. 9: "If ye will not believe [that is, have faith], surely ye shall not be established").

In this sense of perfect trust in God the Rabbis laud and insist on faith as highly meritorious (see the classical passage on "amanah" in Mek., Beshallaḥ, 6 with reference to Ex xiv. 31); whereas those lacking faith ("meḥusare amanah," Mek., Beshallaḥ, Shirah, 2; comp. ὀλιγοπιστοί [= "men of little faith" = קטני אמונה], Matt. vi. 30), are greatly blamed; the world's decline is brought about by the disappearance of "the men of faith" (Soṭah ix. 12).

Only in medieval times did the word "emunah" (faith) receive the meaning of dogmatic belief, on which see Articles of Faith.

K.

**FAITUSI, BARUCH B. SOLOMON:** Preacher in Tunis toward the end of the eighteenth century. He was inclined toward mystical and cabalistic studies. His "Meḳor Baruk," containing sermons on the weekly portions, commentaries on various Talmudic treatises, and cabalistic discourses, was published at the expense of Joshua ben Abraham Lombroso in Leghorn (1790).

S. S. M. K.

**FAITUSI, JACOB B. ABRAHAM:** Talmudist: lived in Tunis, and later in Jerusalem; died at Algiers July, 1812. He traveled in the interest of the Jerusalem community. He wrote: "Berit Ya'aḳob," containing sermons, a commentary on Bezalel's "Shiṭṭah Meḳubbeẓet" on Soṭah, and notes of the Geonim on Nedarim and Nazir, with elucidations by Abraham b. Musa (Leghorn, 1800); "Mizbah Kapparah," containing commentaries (his own and others) on various Talmudic treatises, and several sermons on charity (*ib.* 1810; 2d ed., Lemberg, 1861); "Yerek Ya'aḳob," containing cabalistic notes on the Pentateuch and several treatises of the Talmud, as well as responsa, edited by David Ḥayyim Faitusi, son of the author.

Bibliography: Cazès, *Notes Bibliographiques*, pp. 174 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 274.

S. S. M. K.

**FALAISE** (Hebrew, פליישא or פליישא): Capital of the arrondissement of the department of Calvados, in Normandy, France, and till 1206 under English rule. It seems to have had a considerable Jewish community in the Middle Ages. Jacob and Morellus of "Falesia" were among the Jews authorized (1204) to live at the Châtelet at Paris. A decree of the Court of Exchequer of Falaise, issued in 1220 to avenge the murder of a Jew of Bernai, made all the citizens responsible, excepting those who had responded to his cries for help. In 1299 the taxes paid by the Jew Abraham and his coreligionists of Falaise amounted to seventy-five livres.

The following Jewish scholars of Falaise are known: Simson ben Joseph, the tosafist; Samuel ben Solomon, called also "Sire Morel"; Ḥayyim Paltiel; Moses of Falaise; Yom-Ṭob of Falaise.

Bibliography: Delisle, *Catalogue des Actes de Philippe-Auguste*, p. 890; Brussel, *Usage des Fiefs*, vol. i., book ii., ch. 39; comp. Bedarride, *Les Juifs en France*, etc., p. 217; Depping, *Les Juifs dans le Moyen Age*, p. 120, Paris, 1834; Zunz, *Z. G.* pp. 35, 56 *et passim*; Renan-Neubauer, *Les Rabbins Français*, pp. 444 *et passim*; *R. E. J.* xv. 255.

G. S. K.

**FALAQUERA (PALQUERA), SHEM-ṬOB BEN JOSEPH:** Spanish philosopher and poet; born 1225; died after 1290. He was well versed in Arabic and Greek philosophy, and had a fine critical sense. Falaquera unfortunately gives no informa-

tion concerning his own personality. He was the author of:

Iggeret Hanhagat ha-Guf we ha-Nefesh, a treatise in verse on the control of the body and the soul.

Zeri ha-Yagon, on resignation and fortitude under misfortune. Cremona, 1550.

Iggeret ha-Wikkuaḥ, a dialogue between an orthodox Jew and a philosopher on the harmony of philosophy and religion, being an attempt to prove that not only the Bible, but even the Talmud, is in perfect accord with philosophy. Prague, 1810.

Reshit Ḥokmah, treating of moral duties (and giving the so-called "ethical epistles" of Aristotle), of the sciences, and of the necessity of studying philosophy. In this Shem-Ṭob treats of the philosophy of Aristotle and Plato. This and the preceding work have been translated into Latin (Bibliothèque Nationale, Paris, MS. Latin, No. 6691A).

Sefer ha-Ma'alot, on the different degrees of human perfection; ed. L. Venetianer, 1891.

Ha-Mebakkesh, a survey of human knowledge in the form of a dialogue in rimed prose interspersed with verse. This work is a remodeling of the "Reshit Ḥokmah." Amsterdam, 1779.

Sefer ha-Nefesh, a psychological treatise according to the Arabian Peripatetics, especially Avicenna. Brody, 1835.

Moreh ha-Moreh, commentary on the philosophical part of the "Moreh Nebukim" of Maimonides, with an appendix containing corrections of the Hebrew translation of Samuel ibn Tibbon. Presburg, 1837.

Letter in defense of the "Moreh Nebukim," which had been attacked by several French rabbis; published in the "Minḥat Kena'ot." Presburg, 1838.

Extracts from Ibn Gabirol's "Meḳor Ḥayyim," published by Solomon Munk in his "Mélanges de Philosophie Juive et Arabe." Paris, 1859.

De'ot ha-Filusufim, containing Aristotle's "Physics and Metaphysics" according to Ibn Roshd's interpretations (Steinschneider, "Cat. Hebr. MSS." Leyden, No. 20).

Iggeret ha-Musar, a compilation of ethical sentences (comp. "Orient, Lit." 1879, p. 79).

Megillat ha-Zikkaron, a historical work, no longer in existence, quoted in the "Mebakkesh."

Iggeret ha-Ḥalom, a treatise on dreams, mentioned in "Moreh ha-Moreh," iii., ch. 19, p. 131.

BIBLIOGRAPHY: Munk, *Mélanges de Philosophie Juive et Arabe*, pp. 494-496; Renan, *Averroès et l'Averroïsme*, pp. 183, 187; Kaufmann, *Studien über Salomon ibn Gabirol*, 1899, pp. 1-3; Steinschneider, *Cat. Bodl.* cols. 2537-2548; idem, *Hebr. Uebers.* pp. 8, 18, 37, 356, 380, 422; Güdemann, *Das Jüdische Unterrichtswesen*, i. 155-157; Grätz, *Gesch.* vii. 219 *et seq.*; Straschoun, *Pirḥe Zafon*, i. 46; L. Venetianer, *Semtob ibn Fala-Kéra*, in *Magyar Zsido Szemle*, 1890, viii. 74-82, 144-155.

G. I. Br.

**FALASHAS:** Jews of Abyssinia. A colony of Jews exists in Abyssinia known under the denomination of "Falashas" or "Emigrants." They are also called "Kaila"; in the Walkait and Tchelga regions they are known as "Foggara," and the Ilmormas or Gallas give them the name of "Fenjas." In their families they make use of the expression "house of Israel," or simply "Israel"; the word "Aihud" (= "Jew") is almost unknown. The origin of the Falashas is unknown. According to a tradition preserved by them and recorded by Bruce, who traversed Abyssinia in the eighteenth century, they left Jerusalem in the retinue of Menilek, the son of Solomon and the Queen of Sheba. After a lengthy residence on the coast, about the time when the commerce of the Red Sea passed into foreign hands they appear to have withdrawn into the interior of the country, where they applied themselves to the fabrication of pottery. Others believe the Falashas to be descendants of prisoners of Shalmaneser, or of Jews driven from Judea when Jerusalem was destroyed in the time of Titus and Vespasian. But Joseph Halévy, who visited them in 1868, thinks that the Jewish element of the Falashas proceeds especially from the Himyarites captured in Ethiopia by the king Kaleb, conqueror of Dhu-Nuwas. Taking refuge in the mountains beyond the Takazze, they converted a part of the Agaus, and through intermixture with them produced the Falasha type. This opinion appears to be the more probable.

**Manners, Customs, Dress.**

The Falashas are in general darker and more corpulent than the Amharas, among whom they live. Their hair is shorter and often curly; their eyes are smaller, and their faces not so long. Their houses are built in the same fashion as those of other Abyssinians; they use the same implements and speak the same language. Their usual food is teff or "dagussa," and they do not eat raw meat. Their drink is hydromel or beer made from the dagussa-grains. Their dress is the same as that of the Christians; their priests wear turbans like Christian priests. The Roman toga is their gala-dress; during work they wear short trousers or a waist-cloth descending to the knees. For out-of-door wear the women put on a long shift edged with different colors; they also wear bracelets and earrings, but do not pierce the nose as do the tribes of the Tigre district. Laymen have no head-dress, but usually shave the head; and they walk barefoot. The woman is the equal of the man, and is neither veiled nor confined in a separate abode. Married couples apply themselves to their occupations in unison.

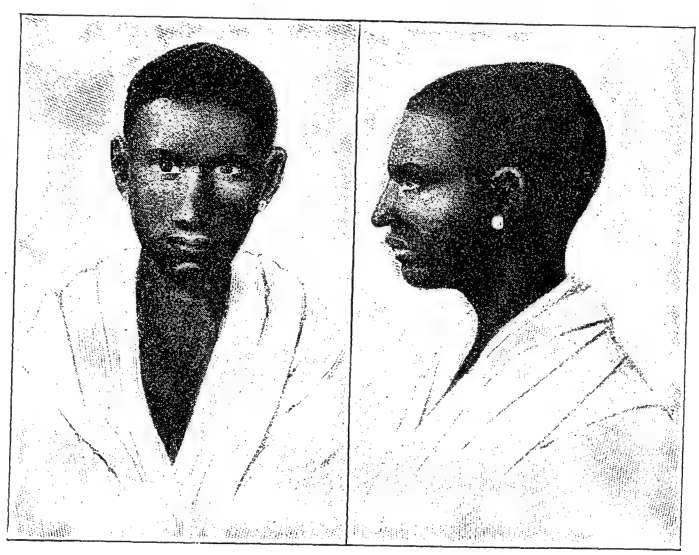
The Falashas ply all trades, though agriculture is their chief occupation. They make the articles necessary for the home or the field; they become masons, architects, blacksmiths, and weavers, but reject commerce. They marry at a mature age, and are monogamous. Divorces, which are very infrequent, take place in public assembly and not by writing. The children are taught by the "debteras" or scribes; education is very rudimentary, and consists in teaching them to read the Bible (especially the Psalter) and sacred history, and to recite prayers. Writing is seldom taught. As has been stated, the Falashas generally speak Amharic, the official language of Abyssinia, but in their homes they employ an Agau dialect, which is known under the name of "Falashina" or "Kailina." In the Kuara region, to the northwest of Lake Tana, it has a peculiar pronunciation. It is this dialect into which they translate the Bible and in which they recite their prayers.

The leaders of the Falashas are divided into three classes, "nezirim," "kohanim," and "debteras." The nezirim are said to have been founded by Abba Ze'ira in the fourth century. They live together in large numbers, and eat only food prepared by one of their own number. They are visited by other Falashas, and when the first-born is not redeemed he is given over the nezirim. The kohanim live with the other Falashas, often taking the place of the nezirim, by whom they are ordained. They are compelled to marry; but when the wife dies they do not marry again. They are the ritual slaughterers, and receive part of the animal offered. The debteras assist the kohanim in their work.

The religion of the Falashas is pure Mosaism, based upon the Ethiopic version of the Pentateuch, but modified by the fact that they are ignorant of the Hebrew language. Indeed, they appear never

to have known the Hebrew text of the Bible. They have no Hebrew books at all, despite the exaggerated reports of some scholars (Ludolf, "Hist. Æthiopica," i. 14; "Orient, Lit." 1848, p. 262). They read the Bible in Geez, and know nothing of Mishnah or Talmud, although there are a few points of contact between Falasha and Rabbinic, Karaite, and Samaritan observances. They follow generally the Pentateuch, but do not observe the customs connected with the ẓiẓit, tefillin, and mezuzot; nor do they celebrate either Purim or Ḥanukkah. They keep the Sabbath very rigorously, calling it "Sanbaṭ Ḳadma'i," following the tradition that the Sabbath was created before heaven and earth. In fact, they believe Sanbaṭ to be an angel placed over the sun and the rain, who will precede them on the way to Jerusalem in the days of the Messiah. The kohanim spend Friday night in the "masjid" (synagogue), and commence their prayers with the crowing of the cock. After prayers the people bring their food to the masjid, and all eat there together. On Sabbath they do not light a fire, nor do they cross a river. They sanctify the new moon, fasting on the eve. They preserve in "Nisan," "Ab," "Lul," and "Teshran," some remembrance of the Hebrew names of the months, though in ordinary life they use the solar cycle.

**Leaders and Religion of the Falashas.**



Falasha Woman, Showing Full Face and Profile.
(After Lefebure, "Voyage en Abyssinie.")

Every four years the Falashas add a month in order to equalize the lunar with the solar year. They fast on the tenth day of every month in remembrance of the Day of Atonement, on the twelfth day in honor of the angel Michael, and on the fifteenth in remembrance of the Passover and Pentecost. The yearly celebration of the Passover is observed in the following manner: On the eleventh, twelfth, and thirteenth, and until the evening of the fourteenth day, they eat only a peculiar sort of bread called "shimbera." They slaughter the paschal lamb at sunset on the fourteenth day. Their maẓẓah is made of shimbera and wheat. Pentecost is celebrated on the 12th of Siwan, as they commence to count from the last day of the Passover festival. It is for them also the day of the giving of the Law. New-Year's Day is called the "Festival of Shoferot"; the Day of Atonement, the "Day of Forgiveness," on which day God appeared to Jacob. During the Feast of Tabernacles they do not build booths, but, according to Flad, eat maẓẓot for seven days. The last day of the ninth month is the Festival of Ingathering, when they go up into the mountains, taking gifts to the nezirim, and pray and offer sacrifices. The tenth day is the Harvest Festival, when they give tithes to the kohanim. They have many fast-days —*e.g.*, the second and fifth days of the week, and, in commemoration of the destruction of the First Temple, from the 1st to the 9th of Tammuz. They do not commemorate the destruction of the Second Temple.

**Festivals.**

The synagogue or masjid of the Falashas consists of a Holy of Holies and a sanctuary. To the right of the door of the Holy of Holies is a table on which is placed the Book of the Law; to the left are the vestments of the priests. Two vessels are placed there, one containing the ashes of the red heifer, the other "the water of sin." On the right hand of the eastern gate is a stone altar 5 x 5 ells, and one ell high. The women's court is to the south of the masjid, while the congregation assembles in the northern end. Offerings are made more frequently than is commanded by the Pentateuch. The ceremonials are accompanied with the noise of sistra, together with the burning of incense; after each passage, recited in Geez, the translation is read in Kailina, and the hymns are also chanted in that dialect. Circumcision is performed on the eighth day, on both girls and boys; the operator is a woman. If the eighth day falls on a Sabbath, the ceremony is performed on the ninth. When the first-born is not redeemed by money he is trained as a nazir. A first-born must marry a woman who also is a first-born. The first-born of animals is given to the priest when it is one year old.

The Falashas are monogamists; they know nothing of the levirate. Before death they make confession to a nazir. The mourners put dust on their heads and cut themselves, while the nazirs recite psalms and prayers. They bury their dead at once, not in coffins, but in graves lined with stones. Lamentations are continued for seven days; on the third and seventh days an offering is brought, and it is believed that until this has been done the soul remains in the "valley of death." During the seven days the mourners' food is brought to them by

friends. Among the Falashas, as among the Christians, are found hermits who enjoy a great reputation for knowledge and sanctity. They are the fathers of families who have made vows of chastity after the death of their wives.

The Falashas observe very carefully the distinctions between "clean" and "unclean." Next to each dwelling is a tent to which the unclean person retires. At the end of the day he must bathe. In the case of a death the mourners retire for seven days. The Falashas are also very careful to slaughter animals in strict accordance with the ritual. Before being cooked the flesh is cut into small pieces, and any traces of blood which remain are removed. They know nothing, however, of the distinction between that which is "meaty" and that which is "milky." They wash their hands and recite certain prayers before eating.

The prayers of the Falashas have been published, with a Hebrew translation, by J. Halévy (Paris, 1877) from a manuscript which he brought back with him from Abyssinia. The following may serve as a specimen:

"Praised be Thou, God of Israel, God of Abraham, God of Isaac, God of Jacob, God of the whole earth. God, give us Thy blessing. Bless us with the blessing with which Thou didst bless Abraham. Bless us as Thou didst bless the storehouse of Abitara [a charitable woman]. Keep our going-out and our coming-in, Thou who art the keeper of Israel. Keep us in peace. Praise the Lord, O ye heavens. Let the whole earth praise Him. Amen!"

Falashas exist in Tigre, in Shire, among the Azobo-Gallas, and as far as Shoa. In Amhara they have established themselves in the Walkait and along the Takazze, from the Semien to the Lasta. Less numerous to the east of Lake Tana, they are not found at all in Miethya and Gojam; but they form a considerable part of the inhabitants of Dembea and of Tchelga, and are much scattered to the west of Lake Tana, in Kuara, and elsewhere.

**Distribution and History.**

In the tenth century a Jewish queen named "Judith" (or "Esther" or "Terdaë-Gobaz"), at the head of the Falashas of the province of Semien, appears to have dethroned a king of Abyssinia at Axum, and to have established a dynasty which occupied the throne for about three centuries. Joseph Halévy has doubted this story, and not without cause, as further researches have shown. Under the rule of Amda-Seyon I. (1314–44) Jews dwelt in Semien, Wogara, Ṣalamt, and Ṣagade. One of this king's generals suppressed a rebellion in Begameder, inhabited by Christians converted to Judaism. A Falasha revolt took place under Isḥaḳ (1412–29). The reign of Zara' Ya'eḳob (1434–68) was also troubled by a rebellion of Amba-Nahad, the governor of Salamaut; of Sagay, governor of Semien; and of Kantiba, all of whom had abjured Christianity and become Jews. The latter were then rigorously persecuted, as also under one Marḳos, general of Baeda-Maryam (1468–78), son of Zara' Ya'eḳob.

Falasha Village at Balankab.
(After Stern, "Travels Among the Falashas.")

The wars which took place between the Abyssinians and the Mussulmans during the reigns of Lebna-Dengel (1508–40) and Galawdewos (1540–59) probably produced an alliance for common defense between the Christians and Jews of Abyssinia; but the latter were again attacked by Minas (1559–63), who during the first year of his reign proceeded to Semien and made war upon Rade'et the Falasha. This war was continued by his successor, Sartsa-Dengel (1563–1597). About 1578 the latter engaged in battle with the Abatis, a Falasha tribe, at Waina-Daga, and exterminated them. Two years later he made an expe-

dition into Semien, seized upon Rade'et, and carried him off to Waj. In 1582 he conquered Kalef, another Jewish chief of Semien, and in 1587 made a fresh incursion into the country, attacked Gushn, brother of Gedewon, and slew him. At last in 1588 he carried his arms into Kuara. Under the reign of Susenyos (1607–32) Gedewon revolted and was subdued; he was killed by this ruler in 1626, and the Falashas of Dembea, terrified by the emperor's cruelty, embraced Christianity. In 1627 a battle occurred between Susenyos and the Falashas. Toward the end of the eighteenth century they seem still to have had a separate political existence in Semien, but they were at that time finally reduced to vassalage. In Gondar they are the masons and smiths ("Israelitische Annalen," 1839, p. 71); in other places, also carpenters, merchants, and agriculturists. In 1894 Falashas commenced to arrive at Massuah on the coast, desirous of advancing trade with Italy ("Allg. Zeit. des Jud." Oct. 5, 1894, p. 4). King Theodore, approached by Protestant missionaries who wished to convert the Abyssinians, authorized them to attempt the conversion only of the Falashas.

In Hebrew writings there are only a few and, in general, indistinct references to the Falashas. The earliest account is in the diary of Eldad the Danite (9th cent.). His account, especially of the halakot of the Abyssinian Jews, has been carefully studied by A. Epstein ("Eldad ha-Dani," Presburg, 1891). Most of the references date from the fifteenth to the seventeenth century, and are connected with the reports of "Prester John" and of the existence of the Ten Tribes. There is an evident confusion between the Jews of Abyssinia and those of India (both countries called "Cush" or "Ethiopia"). David ibn Abi Zimra (1479–1589) mentions in his Responsa (iv. 219) a question in regard to the Falashas. There is a possible reference in Obadiah of Bertinoro (1488). The cabalist Abraham Levi (1528), writing from Jerusalem, speaks of Falasha as being three days' journey from Suakin; he speaks of a Jewish king, and a Christian king, Theodorus, who killed 10,000 Jews in Salima in 1504. Levi's contemporary, Israel, mentions in a letter Jews who came from Cush, and a Jewish king who had Mohammedan and Christian subjects. Elijah of Pesaro (1532) speaks of the Jews in Ḥabesh, while Isaac ibn 'Aḳrish (1550), in the preface to his "Ḳol Mebasser," reports that he heard from an Abyssinian envoy in Constantinople that the Mohammedan governor there would have been annihilated had it not been for the help of the Jewish prince and his 12,000 horsemen. The Falashas are further mentioned by Moses de Rossi (1534; "J. Q. R." ix. 493); Abraham Yagel (16th cent.), who speaks of them as inhabiting the Mountains of the Moon; and Moses Edrei (1630), who knew of a Jewish king, Eleazar, in Abyssinia. Most of these references are to be found in Neubauer's article in "Sammelband" iv. of the Meḳize Nirdamin, and in "J. Q. R." vol. i. ("Where Are the Ten Tribes?"). Compare also Lewin, "Wo Wären die Zehn Stämme Israels zu Suchen?" Frankfort-on-the-Main, 1901.

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J. D. Pe.—G.

**FALCES** or **FALCET** (פלסיט): A town near Lerin, Navarre. Its Jewish community suffered greatly during the persecution of 1328. In 1366 it contained only eighteen families. Isaac Bonafos b. Shealtiel, son-in-law of Isaac b. Sheshet, lived there, probably as a physician.

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G. M. K.

**FALCON.** See Prey, Birds of.

**FALERO, ABRAHAM ABOAB:** Portuguese philanthropist; died at Verona 1642. At the beginning of the seventeenth century or perhaps even at the end of the sixteenth he settled at Hamburg. There he built a synagogue, named "Keter Torah," for the Portuguese community. He founded yeshibot wherever he could, his activity in this respect extending even to Palestine, and he was known as one who spent large sums in the ransom of captives. Toward the close of his life he went to Verona to see his son R. Samuel Aboab, and died there.

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D. M. Sel.

**FALK, EDUARD:** German publicist; died in Paris July 7, 1863. Originally destined for a mercantile career, he later turned to study, and after having passed his examination at the gymnasium, entered the University of Berlin, whence he was graduated in 1858. He then entered the service of the state as assessor, and began at the same time his career as journalist, writing for the "Magdeburger Zeitung." He wrote a number of pamphlets on questions of the day, as "Brennuszug und Moskowitenthum, Mahnruf an das Deutsche Volk" (1859), in which he advocated the cause of Austria against Napoleon III., and on the suggestion of the Duke of Coburg, who took a great interest in his writings, he published this pamphlet in an enlarged edition under the title "Die Despoten als Revolutionäre." He also wrote: "Preussen's Aufgabe in Deutschland:

Rechtsstaat Wider Revolution," 1859; "Deutsche Federn in Oesterreich's Doppeladler"; "Gallischer Judaskuss, Antwort auf Edmond About's Schrift: Preussen im Jahre 1860," 1860; "Männer und Maassregeln," a defense of self-government; "Der Entlarvte Palmerston," 1861; and "Die Verfassung England's," 1862, which a year later passed into a second edition and an English translation. He then went to Paris to prepare himself for a new work on the development of political law in the European states since the French Revolution, with which he had hoped to enter upon an academic career in the University of Heidelberg, but he was killed in the French capital, being run over by an omnibus.

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S. D.

**FALK, ḤAYYIM SAMUEL JACOB** (also known as **De Falk, Dr. Falk,** or **Falkon**): Eng-

Falk, the "Ba'al Shem."
(After a painting by Copley.)

lish cabalist and mystic; born about 1708; died in London April 17, 1782. Some writers give Fürth, others Podolia (Podhayce), as his birthplace. He was known as the "Ba'al Shem" of London. Falk left a diary, now in the library of the bet ha-midrash of the United Synagogue, which is a quaint medley of dreams, records of charitable gifts, booklists, cabalistic names of angels, lists of pledges, and cooking-recipes.

Falk's contemporary R. Jacob Emden denounces him vehemently as an adherent of the false Messiah, Shabbethai Ẓebi, and accuses him of having sheltered the excommunicated Jew Moses David of Podhayce. Falk probably belonged to one of the fantastic sects that arose at this time in consequence of the Shabbethaian craze, but nothing definite is known of his early life except that his mother was buried at Fürth, to which congregation he bequeathed a sum of money. Falk claimed to possess thaumaturgic powers and to be able to discover hidden treasure. Archenholz ("England und Italien," i. 249) recounts certain marvels which he had seen performed by Falk in Brunswick, and which he attributes to a special knowledge of chemistry. In Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England.

Received in London with hospitality, Falk rapidly gained fame as a cabalist and worker of miracles, and many stories of his powers were current. He could cause a small taper to remain alight for weeks; an incantation would fill his cellar with coal; plate left with a pawnbroker would glide back into his house. When a fire threatened to destroy the Great Synagogue he averted the disaster by writing four Hebrew letters on the pillars of the door. In a letter to Emden one Sussman Shesnowzi says of Falk:

> "His chamber is lighted up by a silver candlestick on the wall, with a central eight-branched lamp made of pure silver of beaten work. And albeit it contained oil to burn a day and a night it remained enkindled for three weeks. On one occasion he remained secluded in his room for six weeks without meat or drink. When at the conclusion of this period ten persons were summoned to enter, they found him seated on a sort of throne, his head covered with a golden turban, a golden chain round his neck with a pendent silver star on which sacred names were inscribed. Verily this man stands alone in his generation by reason of his knowledge of holy mysteries. I can not recount to you all the wonders he accomplishes. I am grateful in that I have been found worthy to be received among those who dwell within the shadow of his wisdom."

Tidings of these strange proceedings soon reached the outer world, and Falk began to have visitors of distinction. Archenholz mentions a royal prince who applied to Falk in his quest for the philosopher's stone, and was denied admittance. Ḥayyim Azulai mentions ("Ma'gal Ṭob," p. 13b) that when in Paris he was told by the Marchesa de Crona that the Ba'al Shem of London had taught her Cabala. Falk seems also to have been on intimate terms with that strange adventurer Baron Theodor de Neuhoff, who, expelled from his self-made kingdom of Corsica, settled in London and endeavored to restore his fallen fortunes by the discovery of ocean treasures. Falk records a mysterious meeting with Prince Czartoryski, probably the governor-general of Podolia, and with one Emanuel, whom he describes as "a servant of the King of France." He is also believed to have given the Duke of Orleans, to insure his succession to the throne, a talisman, consisting of a ring, which Philippe Egalité, before mounting the scaffold, is said to have sent to a Jewess, Juliet Goudchaux, who passed it on to his son, subsequently King Louis Philippe.

Falk's principal friends were the London bankers Aaron Goldsmid and his son. Pawnbroking and successful speculation enabled him to acquire a comfortable fortune. He left large sums of money to charity, and the overseers of the United Synagogue in London still distribute annually certain payments left by him for the poor.

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J. H. A.

**FALK, JACOB JOSHUA BEN ẒEBI HIRSCH.** See JACOB JOSHUA BEN ẒEBI HIRSCH FALK.

**FALK (פולק), JOSHUA BEN ALEXANDER HA-KOHEN:** Polish Talmudist; born at Lublin; died at Lemberg March 29, 1614. His name occurs as "RaFaK" (="R. Falk Kohen") and "MaHaRWaK" (="Morenu ha-Rab Walk Kohen"). He was a pupil of his relative Moses Isserles and of Solomon Luria, and became the head of the yeshibah of Lemberg. Many celebrated rabbis were his pupils, among them being Jacob Joshua b. Ẓebi of Cracow, the author of "Maginne Shelomoh." Falk was a great authority on rabbinical matters. At the meeting of the Council of Four Lands in 1607, during the Kremenetz fair, many of his proposals were approved. In 1611 Falk and Enoch Hendel b. Shemariah issued a bill of divorce at Vienna which occasioned lenghty discussions among the celebrated rabbis of the time, including Meïr of Lublin and Mordecai Yafeh (see "She'elot u-Teshubot MaHaRaM," Nos. 123 *et seq.*).

Falk was the author of various works, which are still popular and highly regarded among rabbinical scholars. They are: "Sefer Me'irat 'Enayim," a commentary to the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, containing all the decisions of earlier authorities, with an index of their sources, Prague, 1606; "Bet Yisrael," a double commentary to the four Ṭurim (the first commentary, entitled "Derishah," contains explanations of responsa and decisions; the other, entitled "Perishah," explains the text of the Ṭurim and Bet Yosef: Yoreh De'ah and Eben ha-'Ezer, Lublin, 1635–1638; Ḥoshen Mishpaṭ, Frankfort-on-the-Main, 1712–16; and Oraḥ Ḥayyim, Berlin 1767); "Ḳonṭres 'al Dine Ribbit," a discourse on the laws relating to the prohibition of usury, followed by some "taḳḳanot" (ordinances by the Rabbis), Sulzbach, 1692; "Pene Yehoshu'a," homilies in the order of the parashiyyot, Zolkiev, 1742; "Sefer ha-Hosafah," a supplement to the "Darke Mosheh" of Moses Isserles, printed with the Ḥoshen Mishpaṭ, Dyhernfurth, 1796; novellæ on Talmudic treatises.

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S. S. M. SEL.

**FALK, MAX:** Hungarian statesman and journalist; born at Budapest Oct. 7, 1828. The straitened circumstances of his parents threw him at an early age upon his own resources. He gave private lessons, and was the first to translate into German the works of the great Hungarian lyric poet Petöfi (1843). He also translated into Hungarian the plays of Karl Hugo. Having embraced Christianity and obtained his degree from the University of Budapest, he went to Vienna to study, and when the Revolution of March, 1848, broke out he joined the students' legion, doing yeoman's service in the cause of liberty. He also contributed to the "Studenten-Kurier" and "Der Freimüthige."

The outcome of the rising of October left Falk penniless and on the verge of despair. At this time he wrote an article for the "Oesterreichische Zeitung," advocating the restoration of the Hungarian constitution and emphasizing its importance for Austria itself. The article decided Falk's future career; he became a contributor to the paper and remained on its staff until it was suspended by the government. Falk then joined the staff of the "Wanderer." His articles were enthusiastically received in Hungary, and, with those contributed to the "Pesti Naplo," then the leading Hungarian paper, won him the recognition of Hungarian patriots. He was soon brought into personal relations with the great political leaders of the country, among them being Count Stephan Széchényi. His "Count Széchényi and His Time" is a memorable work.

Falk became a member of the Hungarian Academy of Sciences in 1863. He incurred the displeasure of Minister Schmerling by his bold advocacy of the rights of Hungary, and was imprisoned for three months on account of an objectionable article in the "Wanderer." In 1866 he was appointed instructor of Hungarian to the Empress Elizabeth, whose warm interest in Hungary was due to a large extent to him. In 1867 he returned to his native city and became editor-in-chief of the "Pester Lloyd," raising that paper to a high level of excellence.

Falk has always been an active politician. Since 1869 he has been a member of the Hungarian House of Representatives. He is especially known in connection with the committee on foreign relations of the Hungarian delegation, and has been decorated by the Emperor Francis Joseph with the Komthur Cross of the Order of Saint Stephen.

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S. H. BL.

**FALKENSOHN, ISSACHAR BEHR.** See BEHR, ISSACHAR FALKENSOHN.

**FALKSON, FERDINAND:** German physician and political writer; born at Königsberg Aug. 20, 1820; died there Aug. 31, 1900. He was educated at the universities of Königsberg, Berlin, and Halle, graduating from the first-named as M.D. in 1843. In the same year he engaged in practise in his native city, and in 1844 was appointed physician to the poor of the Jewish community, a position which he held until his death.

In 1845 Falkson was betrothed to a Christian, but being unable to obtain in his own country the necessary permission to marry, he went to England, and was married there in 1846. On his return to Königsberg in the same year, he was accused of violating the state laws. The case occupied the courts for three years, and was finally won by Falkson (1849). He was active in politics, and at the time of his death was senior of the chamber of aldermen in Königsberg.

Falkson published: "Aktenstücke Meines Eheprocesses," 1845, 1847; "Gemischte Ehen Zwischen Juden und Christen," Altona, 1845; "Die Emancipation der Juden und die Emancipation der Denkenden, *ib.* 1845; "Giordano Bruno," 1846; "Memoiren (1840–48)," 1888; "Reisebilder," 1890.

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S. F. T. H.

**FALL OF ANGELS:** The conception of fallen angels—angels who, for wilful, rebellious conduct against God, or through weakness under temptation,

thereby forfeiting their angelic dignity, were degraded and condemned to a life of mischief or shame on earth or in a place of punishment—is wide-spread. Indications of this belief, behind which probably lies the symbolizing of an astronomical phenomenon, the shooting stars, are met with in Isa. xiv. 12 (comp. Job xxxviii. 31, 32; see CONSTELLATIONS). But it is in apocalyptic writings that this notion assumes crystallized definiteness and is brought into relations with the theological problem of the origin and nature of evil and sin. That Satan fell from heaven with the velocity of lightning is a New Testament conception (Luke x. 18; Rev. xii. 7–10). Originally Satan was one of God's angels, Lucifer, who, lusting for worldly power, was degraded. Samael (Yalḳ., Gen. 25), originally the chief of the angels around God's throne, becomes the angel of death and the "chieftain of all the Satans" (Deut. R. xi.; comp. Matt. xxv. 41).

**In Apocalyptic Writings.**

But it is especially Samḥazai and Azael of whom the fall is narrated. In Targ. Pseudo-Jonathan to Gen. vi. 4 they appear as the "nefilim" (A. V. "giants"), undoubtedly in consequence of an incorrect interpretation of this word as "those that fell from heaven." The story of these two angels is found in brief form in Yalḳ., Gen. 44; it has been published by Jellinek ("B. H." iv. 127; originally in Midrash Abkir; comp. Rashi, Yoma 67b; Geiger, "Was Hat Mohammed aus dem Judenthume Aufgenommen?" p. 107).

As in the case of man, so in that of the angels woman was the cause of the lapse. Naamah, the wife of Noah (Gen. R. xxiii. 3), was one of the women whose great beauty tempted the angels to sin (Naḥmanides to Gen. iv. 22). As regards Azazel and Samḥazai, mentioned above, it was a young woman named אִיסְטְהַר ("Iṣtar," "Esther") that proved fatal to their virtue. These angels, seeing God's grief over the corruption of the sons of men (Gen. vi. 2–7), volunteered to descend to earth for the purpose of proving their contention that, as they had foretold at the creation of Adam, the weakness of man (Ps. viii. 5) was alone responsible for his immorality. In their new surroundings they themselves yielded to the blandishments of women. Samḥazai especially became passionately enamored of Iṣtar. She, however, would yield to his importunities only on the condition that he tell her the name of YHWH (see GOD, NAMES OF), by virtue of which he was enabled to return to heaven. As soon as she was possessed of the secret, she rose to heaven herself, and God rewarded her constancy by assigning her a place in the constellation of Kimah. Samḥazai and his companion thereupon took to themselves wives and begat children (comp. the bene Elohim, Gen. vi. 4). Meṭaṭron soon after sends word to Samḥazai concerning the approaching flood. This announcement of the world's and his own children's impending doom brings Samḥazai to repentance, and he suspends himself midway between heaven and earth, in which penitent position he has remained ever since. Azazel, who deals in rich adornments and fine garments for women, continues in his evil ways, seducing men by his fanciful wares (hence the goat sent to Azazel on the Day of Atonement).

**Woman the Cause of Fall.**

Variants of this story are not rare. According to Pirḳe R. El. xxii., "the angels that fell from heaven," seeing the shameless attire of the men and women in Cain's family, had intercourse with the women, and in consequence were deprived of their garment of flaming fire and were clothed in ordinary material of dust. They also lost their angelic strength and stature. Samael was the leader of a whole band of rebellious angels (*ib.* xiii.).

In the Book of Enoch eighteen angels are named (Enoch, vi. 7) as chief participators in the conspiracy to mate with women. Samiaza is the leader, and Azael is one of the number (but see Charles, "Book of Enoch," p. 61, note to vi.-xi.). Azael, however, imparts to men all sorts of useful as well as secret knowledge and the art of beautifying eyes (Enoch, viii. 1; comp. Targ. Pseudo-Jon. to Gen. vi. 4). For other versions of the story or reminiscences thereof, see Book of Jubilees, v. 1, 6–11; vii. 21, 25; Test. Patr., Reuben, 5, and Naphtali, 31; Josephus, "Ant." i. 3, § 1; Philo, "De Gigantibus."

**Later Jewish Tradition.**

The later Jewish tradition, shocked at the notion of the angels' fall, insisted upon interpreting the bene Elohim of Gen. vi. 1–4 as referring to men (Gen. R. xxvi.: "sons of judges"; comp. Tryphon in Justin, "Dial. cum Tryph." p. 79). The Samaritan version reads בני שלטניה; Onḳelos, רברבי. The "Sefer ha-Yashar" ("Bereshit," end) ascribes the shameful conduct to magistrates and judges (see Charles, "Book of Jubilees," p. 33, note).

The cabalists give the older view. In the Zohar (iii. 208, ed. Mantua) Aza and Azael fall and are punished by being chained to the mountains of darkness. According to another passage (i. 37), these two rebelled against God and were hurled from heaven, and they now teach men all kinds of sorcery (for other quotations from cabalistic commentaries on the Pentateuch see Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde," p. 71).

Allusions to these fallen angels occur also in the Korau (sura ii. 96); but their names are there given as "Harut" and "Marut." Their fate in Arabic tradition is identical with that of Samḥazai and Azael (Geiger, *l.c.* p. 109). The refusal to worship Adam (suras ii. 32, vii. 11, xv. 29, xxxviii. 73) brings on the Fall, just as it does in the Midrash Bereshit Rabbati of R. Moses ha-Darshan (see Grünbaum, *l.c.* p. 70).

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E. G. H.

**FALL OF MAN:** A change from the beatific condition, due to the alleged original depravity of the human race. The events narrated in Gen. iii. leading up to the expulsion of Adam and Eve from Eden are held to support the doctrine of the fall of man and to be the historical warrant for its assumption. According to this doctrine, man (and woman) was first created perfect and without sin. Placed by God in the Garden of Eden, he found his wants

provided for. In a state of innocence, he was not aware of his nudity, since, not having sinned, he was without the consciousness of sin and the sense of shame had not yet been aroused in him. Man could have continued in this blissful condition and would never have tasted either the bitterness of guilt or that of death had he not disobeyed the divine command, according to which he was not to partake of the fruit of the tree of life, under penalty of immediate death. (See ADAM; EDEN; EVE.) Expelled from the garden under the curse which their disobedience brought upon them, Adam and Eve were doomed to a life of labor and pain which was the prelude to death. Happiness, innocence, and deathlessness were forever forfeited. And in their fall were involved all of their descendants, none of whom in consequence was exempt from the corruption of death and from sin.

This theological construction of the narrative in Genesis assumes the historical authenticity of the account; and finds corroborative evidence in the many stories current among various races positing at the beginning of human history a similar state of blissful perfection which, through the misdeeds of man, came irretrievably to an end, giving way to conditions the reverse of those hitherto prevailing. Among these stories, that of Zoroastrian origin, concerning Yima, the first man, presents a striking parallel to Genesis. Having committed sin, he is cast out of his primeval paradise into the power of the serpent, which brings about his death. In a later version concerning the first pair, Masha and Mashyana, is introduced the incident of eating forbidden fruit at the instigation of the lying spirit. For other parallels see J. Baring-Gould, "Legends of Old Testament Characters"; Tuch, "Genesis," on Gen. iii.

**Views of the Critical School.**

The critical school views these parallels in the light of non-Hebrew attempts to solve the problem with which Gen. iii. is also concerned, viz., the origin of evil. This problem at a comparatively early period of human thought impressed itself upon the minds of men, and, owing to the fundamental psychic unity of the human race, found similar solution. Sin and suffering, the displeasure of the gods and human misery, are correlatives in all early religious conceits. As actual man suffered, struggled, and died, this fate must have been brought upon him by disobedience to the divine will and by disregard of divine commands. Under tribal organization and law, combined responsibility on the part of the clan for the deeds of its component members was an axiomatic proposition. The guilt of the father necessarily involved all his descendants in its consequences. These two factors—the one psychological and religious, the other sociological—are the dominant notes in the various stories concerning the forfeiture of pristine happiness and deathlessness by man's sin.

Biology and anthropology are in accord in demonstrating that the assumed state of perfection and moral innocency is never found in the beginning of human civilization. There is no proof of a fall either physical or moral. The reverse is, on the whole, true: all evidence points to a rise from primitive imperfection.

The story in Gen. iii. belongs, in all probability, like the other incidents related in the Book of Genesis up to the twelfth chapter, to a cycle of adaptations from Assyro-Babylonian creation- and origin-myths (see COSMOGONY; EDEN), though the exact counterpart of the Biblical narrative of the temptation and expulsion has not as yet been found in the tablets. Two human figures, with a serpent behind them, stretching out their hands toward the fruit of a tree, are depicted on a Babylonian cylinder; but the rendering of the third creation-tablet is so much in doubt that no conclusion may safely be based on this representation (see Sayce, "Ancient Monuments"; Schrader, "K. A. T." 2d ed., p. 37; Davis, "Genesis and Semitic Traditions").

The Biblical myth elaborates also culture-elements. It reflects the consciousness that in remote days man was vegetarian and existed in a state of absolute nudity, fig-leaves and other foliage furnishing the first coverings when advancing culture aroused a certain sense of shame, while subsequently hides and skins of animals came to be utilized for more complete dress.

**Relation to Old Testament Theology.**

The story of the fall of man is never appealed to in the Old Testament either as a historical event or as supporting a theological construction of the nature and origin of sin. The translation in the Revised Version of Job xxxi. 33 and Hosea vi. 7 ("Adam" for the Hebrew אדם), even if correct, would not substantiate the point in issue, that the Old Testament theology based its doctrine of sin on the fall of Adam. The Garden of Eden is not even alluded to in any writings before the post-exilic prophets (Ezek. xxviii. 13, xxxi. 9; Isa. li. 3; but comp. Gen. xiii. 10, and even in these no reference is found to the Fall. The contention that, notwithstanding this surprising absence of reference to the story and the theme, the Hebrews of Biblical times nevertheless entertained the notion that through the fall of the first man their own nature was corrupted, is untenable. Ps. li. 5, the classic passage of the defenders of the theory, is, under a fair interpretation, merely the avowal of the author that when he or the Israel of whom he speaks was born, Israel was unfaithful to YHWH; and Ps. xiv. 3 does not give a general statement applicable to the human race, but depicts a condition existing at a certain period in Israel.

The fall of man, as a theological concept, begins to appear only in the late Apocrypha and pseudepigrapha, probably under Essenic (if not Judæo-Christian) influences. In II Esd. iii. 7 it is stated that when Adam was punished with death, his posterity also was included in the decree (the variants in the versions, Ethiopic, Armenian, Syriac, and Latin, all point to a Hebrew דורות). II Esd. iii. 21 has: "For on account of his evil will the first Adam fell into sin and guilt, and, like him, all that were born of him." This view is again stated in ch. vii. 48: "O Adam, what hast thou done! When thou sinnest, thy fall did not come over thee alone, but upon us, as well, thy descendants" (comp. Ecclus. [Sirach] xxv. 24, "from woman was the beginning of sin; on her account must we all die"). Similarly, in the Apocalypse of Baruch (xvii. 3)

Adam is blamed for the shortening of the years of his progeny. Yet it would be hasty to hold that in these books the doctrine is advanced with the rigidity of an established dogma. Even in II Esd. iii. 9 the thesis is suggested that the consequence of the Fall came to an end with the Flood, when a generation of pious men sprang from Noah, and that it was only their descendants who wantonly brought corruption again into the world.

**Philo's Views.**

Philo's allegorical interpretation ("De Mundi Opificio," § 56), making of the Biblical incidents typical occurrences (*δείγματα τύπων*), represents a phase of Jewish thought on the whole more in accord with the teachings of Judaism on the Fall and on sin than is the quasi-dogmatic position of II Esdras. According to Philo, Adam typifies the rational, Eve the sensuous, element of human nature; while the serpent is the symbol of carnal lust and pleasure. After Philo, Samuel Hirsch, among modern expounders, treats the fall of man as a typical exposition of the psychological processes which precede sin (temptation) and gradually (through self-deception) culminate in actual sin (see his Catechism, ch. ii.).

**Views of the Rabbis.**

The sin of Adam, according to the Rabbis, had certain grievous results for him and for the earth. The Shekinah left earth after his fall (Gen. R. xix.; Tan., Peḳude, 6). He himself lost his personal splendor, deathlessness, and gigantic stature (see Adam). All men were doomed thenceforth to die; none, not even the most just, might escape the common fate: the old temptation of the serpent suffices to bring on death (B. B. 17a; Shab 55b). Adam wished, therefore, to refrain from procreating children; but, learning that the Torah would be given to Israel, was induced to change his mind (Gen. R. xxi.). Through the illicit intercourse of Eve with the serpent, however, the nature of her descendants was corrupted, Israel alone overcoming this fatal defect by accepting the Torah at Sinai, which had been offered to and rejected by all other nations (Shab. 146a; 'Ab. Zarah 22b; Yeb. 103b). If Israel had not made the golden calf, death would have been removed from the midst of Israel (Shab. 88a; comp. 'Ab. Zarah 5a).

Pious men and women overcame, at least partially, the consequences of Adam's fall. Abraham, Isaac, Jacob, Moses, Aaron, and Miriam did not suffer death at the hand of the angel of death; they died through God's kiss (בנשיקה), and even their bodies were not consumed by worms (B. B. 17a; M. Ḳ. 28a; Derek Erez Zuṭa i.). Jacob and others entered into paradise while living (Ta'an. 5b; Derek Erez Zuṭa i.). While thus it is not altogether true that the fall of man had no place in the theology of the Talmudists (against Nager, "Die Religionsphilosophie des Talmud," § 9) it is a fact that for the most part the foregoing notions were mere homiletical speculations that never crystallized into definite dogmas. R. Ammi's thesis (Shab. 55a) founded on Ezek. xviii. 20, that every death is caused by an actual sin, is entitled to recognition as clearly as the opinion held by his disputant, Simeon b. Eleazer, who contends that death is the result of the Fall.

In modern Jewish thought the fall of man is without dogmatic importance (see Original Sin; consult, however, Benamozegh, "Morale Juive et Morale Chrêtienne," p. 117; David Castelli, "Il Messia Secondo gli Ebrei," p. 179, Florence, 1874).

K. E. G. H.

**FALLOW DEER.** See Roebuck.

**FALSE IMPRISONMENT.** See Imprisonment.

**FALSE WITNESS.** See Evidence.

**FALSEHOOD.** See Lying.

**FAMIGLIA ISRAELITICA.** See Corfu.

**FAMILIANTEN GESETZ:** A law which required every Jew in "the countries of the Bohemian crown" (Bohemia, Moravia, and Silesia) to obtain a special permit from the state before he might marry. In these provinces it was the avowed policy of the government to prevent any increase in the number of Jewish residents, and it was for this reason that the "Familianten Gesetz" was passed. When Maria Theresa revoked her edict expelling the Jews from these provinces (1745), it was on the condition that their number should not be increased; even her son Joseph II. reasserted (1780–90) the condition. In 1787 a census was taken which showed the number of Jewish families in Bohemia (8,541) and Moravia (5,106). The number permitted in Bohemia was increased to 8,600, in Moravia to 5,400, while in Austrian Silesia 119 were permitted (patent for Moravia, Nov. 17, 1787; for Bohemia, various royal orders in 1788–89; for Silesia, Dec. 15, 1781). In Moravia the number of Familianten was distributed according to congregations, the largest being Nikolsburg with 620; in Bohemia and Austrian Silesia the Familiant was allowed to settle under the same conditions as were other Jews.

The number of marriage permits issued was limited to the number of deaths among the Familianten. An applicant for a permit was required to give surety for the payment of three years' taxes, to prove that he possessed at least 300 florins, to show that he had received a school education, to pass an examination in Jewish religion according to Herz Homberg's text-book, "Bene Zion," and to give evidence that he was at least twenty-four years of age. A first-born son, a school-teacher, or a veteran of the army had precedence over other candidates. The license was issued either by the county or by the provincial authorities ("Kreisamt" or "Gubernium").

Besides the ordinary Familianten there were those who, in recognition of special merit, were permitted to marry as "supernumeraries." It was a rule, however, that they should be given the first license vacated by death. The law of Francis I. (Aug. 3, 1797) permitted Jews who had served as volunteers in the army or who lived exclusively by agriculture or by technical skill to marry without regard to the number of established families. Those who married according to the Jewish law and without license were called "Magranten" (emigrants), because in order to be legally married they had to emigrate. Their weddings were called "garret-weddings."

This law was abolished by the constitution of March 4, 1849, which made all civil and political rights independent of religious belief. It was, however, revived in a different form by a law of March 19, 1853, which declared that section 124 of the civil code, demanding a court license ("kreisamtliche Bewilligung") for a Jewish marriage, had not been abrogated by the constitution. The difference between this and the former condition was only the abolition of the fixed number. This law was repealed Nov. 29, 1859.

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D.

**FAMILLE DE JACOB.** See PERIODICALS.

**FAMILY AND FAMILY LIFE:** The family includes either those who are descended from a common progenitor, as "bet Dawid," the house (dynasty) of David (I Sam. xx. 16); "bet Lewi," the house (tribe) of Levi (Num. xvii. 8); "bet Yisrael," the house (nation) of Israel (Ex. xvi. 31); or a body of persons who form one household under one head and one domestic government, including parents, children, sons- and daughters-in-law, and dependents. While the principle of kinship was the basis of the family, clan, and nation, by a legal fiction persons not of the Hebrew blood were admitted into its union as members. Much stress is laid upon purity of race. Abraham sends Eliezer to his kindred in search of a wife for his son Isaac (Gen. xxiv. 3 *et seq.*). In Judges xiv. Samson's family is surprised that he does not wed one of his tribe; yet union by intermarriage with alien people was quite prevalent. The laws of the Mosaic code sought to restrict intermarriage, and the fulminations of the Prophets, as well as the great reformation under Ezra and Nehemiah, are all evidence of the prevalence of this custom.

Law and Prophets, Psalmists and Proverbs, Talmud and Midrash again and again dwell upon the importance of the family. Malachi (iii. 23 [A. V. iv. 5] *et seq.*) tells of YHWH sending the prophet Elijah before the coming of "the great day," that he may bring about perfect union between parents and children.

**Importance of the Family.**

The clan, "mishpaḥah" (Gen. x. 18-20; Num. i. 2); the tribe, "maṭṭeh" (I Kings viii. 1) and "sheḇeṭ" (Ex. xxviii. 21); and the nation, "'am" (Ex. i. 9), were considered as extensions of the family. In all these forms of development the underlying bond was the belief in a descent from a common ancestor, and the resulting kinship of all the persons constituting such a political division. The ties of blood were of absolute and undisputed strength (see GO'EL). In the family is seen the patriarchal as distinct from the matriarchal system. The father is the head of the family, and through him the genealogy is traced. "The relationship on the father's side is a hereditary one, but that on the mother's side is not regarded as such" (B. B. 109b). This principle is based upon the section of the Mosaic law which provides that in case of a man dying without descendants and brothers, his father's brothers or kinsmen are the legal heirs. Hence the mother's father or brothers, or other kinsmen on the mother's side, are excluded from inheritance (Num. xxvii. 8–11).

The primitive family was a close corporation. This characteristic was retained to some extent down to the time of the Diaspora. The family determined right and wrong, made laws, administered justice, and maintained divine worship (Gen. viii. 20; xiii. 4; xxii. 13, 14; Job i. 5). This explains why among the ancient Hebrews the political state did not attain to the high development of Hellas and Rome. But the main reason for the solidarity of the family may be found in its religion. Not only is one born into a group of fellow citizens, but, as a matter of course, he embraces the gods of the family and of the state. These to the ancient mind were as much a part of the particular community as were the human members. Thus YHWH appears to Jacob and tells him, "I am YHWH, the Lord God of Abraham thy father, and the God of Isaac" (Gen. xxviii. 13); Rachel took with her the "teraphim" (images) of Laban, her father, and put them in "the camel's furniture" (*ib.* xxxi. 33–35); Joshua and the Prophets speak of YHWH as the God of Israel, as their inheritance (Josh. xiii. 33). In the days of Saul and David the tribes had long been united in the worship of YHWH, and yet the clans maintained their annual *sacra gentilicia*, at which every member of the group was bound to be present (I Sam. xx. 6, 29). Aaron, the high priest, on the Day of Atonement brings sacrifices to atone for the sins of his house, of his tribe, and of the people (Lev. xvi.). That the change of nationality involves a change of cult may be clearly seen from the Book of Ruth. "Thy sister in-law," says Naomi to Ruth, "is gone back unto her people and unto her gods." Ruth replies, "Thy people shall be my people, and thy God my God" (i. 14 *et seq.*).

**Paternal Authority.**

The father's authority over the child was almost supreme. Abraham is ready to sacrifice Isaac (Gen. xxii.); Jephthah sacrifices his daughter (Judges xi. 39); the practise of sacrificing children to Molech rests on the same paternal authority (Lev. xviii. 21, xx. 2–5; II Kings xxiii. 10). Judah orders Tamar, his daughter-in-law, to be burned for having broken the marriage-vow (Gen. xxxviii. 24). Children were regarded as the property of the father and could be seized for debt (II Kings iv. 1). The father could sell his daughter into marriage, though not into slavery (Ex. xxi. 7–11). Only at a tender age, while still a minor, could a maiden be sold by her father against her will; when she had arrived at the age of puberty his paternal authority over her ceased, and could be exercised only in a sort of surveillance until she was married. But under no circumstance was he allowed to cause her to become a prostitute (Lev. xix. 29). As the legal system developed, the courts enforced punishment for all manner of disobedience against father and mother. He that smote or cursed his father or his mother was put to death (Ex. xxi. 15, 17; comp. Prov. xx. 20). Similarly the stubborn, rebellious, gluttonous, and disobedient son was stoned to death (Deut. xxi. 18–21). Children are bidden to honor and respect their

Vom Brünner k. k. Kreisamte. Num. 1954.

# Bewilligungsurkunde,

## zu einer jüdischen Heyrath.

Da der ledige Jud, Moises Schuster gebürtig von Nikolsburg Brünner Kreises, welchem vermög hierortiger Schlußfassung von 27. April 830 Num. 6085. die, bei der Judengemeinde zu Nikolsburg erledigte Familienstelle von der Zahl 284 verliehen worden ist, sich samt seiner Braut Sara Ihengraf aus Nikolsburg mit dem ordentlichen Zeugnisse über die Prüfung aus dem, für die jüdische Jugend, vermög k. k. Studienhofkommissionsdekrets vom 14. Dezember 1810 vorgeschriebenen religiös-moralischen Lehrbuche Bne-Zion hierorts ausgewiesen hat; so findet man diesem Brautpaare die Bewilligung zur ehelichen Trauung, wenn zwischen denselben kein gesetzliches Ehehinderniß obwalten sollte, mit dem Beisatze zu ertheilen, daß vorläufig auch die gesetzlich vorgeschriebene dreymalige Verkündigung in der betreffenden Synagoge zu geschehen habe.

Gegeben im k. k. Kreisamte zu Brünn am 9. Hornung 1831.

Seiner kais. kön. österreichischen,
wie auch zu Hungarn und Böhmen königl. apostolischen Majestät, ~~wirklicher Kämmerer~~, Gubernialrath im Markgrafthum Mähren und k. k. Antheil Schlesien, dann des Brünner Kreises königl. Hauptmann.

[signature]

V.—22 MARRIAGE-LICENSE GRANTED TO A JEW OF NIKOLSBURG, 1831.
(In the possession of Prof. G. Deutsch.)

parents, to look upon them as God's representatives on earth, as their greatest benefactors (Ex. xx. 12; Lev. xix. 3; Prov. i. 8, xxx. 17). It is the duty of parents to instruct their children and to lead them in the ways of virtue and righteousness (Deut. vi. 6–7; comp. Ex. xii. 26 *et seq.*, xiii. 14–15).

**Position of Women.**

The family takes its character from the position of woman (see WOMAN). The position of the wife in the family depended largely upon her having a son. Children, especially sons, were looked upon as a blessing from God (Ps. cxxvii. 3–5). Sons were regarded as the future supporters of God's kingdom (Ps. viii. 3); they were to be the warriors who would defend the hearth (Deut. xxv. 4–13), and be the mainstay and support of the home. As among the Greeks in Homeric times childlessness was looked upon as a dire misfortune, so also among the Hebrews it was considered in the light of a punishment from God: "And she [Rachel] conceived, and bare a son; and said, God hath taken away my reproach" (Gen. xxx. 23; comp. I Sam. i. 12 *et seq.*). Even the sons of concubines ranked as ancestors of tribes. The levirate shows how essential was the building up of the house. Thus, if a brother died without issue, it was the duty of one of the surviving brothers to marry the widow (Gen. xxxviii. 8; Deut. xxv. 4–13).

**Descent and Inheritance.**

Primogeniture is recognized in the Mosaic code (Deut. xxi. 16–17) and regulated in the Talmud. The first-born son receives two portions of the father's estate, but not two portions of the mother's estate (Bek. viii.–ix.). Where there are no sons the daughters inherit, as in the case of the daughters of Zelophehad. In the absence of both sons and daughters the property goes to the male relations in order of kinship as determined by the Mosaic code (Num. xxvii. 1–11). Besides the larger share of the inheritance, certain privileges belong to the first-born son (the first-born of the father, not of the mother, for in a polygamous state of society each wife may have had a son). A blessing from the father before he was about to pass away was a special privilege of the first-born son. Isaac wishes to bless Esau, his first-born son (Gen. xxvii.). Joseph calls the attention of his father Jacob to Manasseh as his first-born son, for Jacob had placed his right hand in blessing upon the head of Ephraim (Gen. xlviii. 13 *et seq.*; comp. xlix. 3; Ex. xxii. 29). The privilege that belonged to the first-born son could be sold, as in the case of Esau, who sold his birthright to Jacob (Gen. xxv. 32 *et seq.*); or it could be bestowed by the father as a mark of favor upon a younger son. Thus Jacob withdraws from Reuben, his first-born son, the double portion that by right he should have received after his father's demise, and bestows it upon Joseph and his two sons (Gen. xlviii. 21 *et seq.*, xlix. 3 *et seq.*).

The instinct of solidarity in ancient Israel and the high regard for the chastity of woman explain the sanctity and purity of the Jewish family life. Patriarchal history abounds in pictures of beautiful home life. The filial obedience of Isaac; the love of Jacob for Rachel; the forgiveness by Joseph of his brethren; the death-bed scene of Jacob, where he blesses his sons and grandsons; the strong bond between Ruth and Naomi; and the passionate grief of David for his erring son Absalom—these and many other instances give evidence of the beauty and of the strength of the family affection (Gen. xxii., xlv.; Ruth; II Sam. xviii. 33). That the Bible laid great stress upon the power of the home is shown by the closing verses of Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Mosaic code guards the chastity of the mother, the sanctity of the home, the blessedness of the household, the preservation of society, and the upbuilding of mankind. The crime of adultery is punished with death (Deut. xxii. 21 *et seq.*; comp. Mal. ii. 14–15). Though the purity of family life was at times sullied, as for instance at Gibeah (Judges xix. 20 *et seq.*), and by David (II Sam. xi.), yet it remains true that through good and evil times the high ideals of home life were maintained. Cases of sensual excess or of unfilial conduct are rare among the Jews down to modern times.

In Talmudical times the purity and sanctity of the home were regarded with equal respect. "God dwells in a pure and loving home" (Ḳid. 71). "Marriages are made in heaven" (Shab. 22a, b). But the power for good is specially apparent in the Jewish home during the Middle Ages. Throughout those centuries of persecution and migration the moral atmosphere of the home was rarely contaminated, and it became a bulwark of moral and social strength, impregnable by reason of the religious spirit that permeated it. The observances of the faith are so entwined with the every-day customs of the home as to make the Jewish religion and the family life one, a bond in sanctity. Most of the religious ceremonies are to be celebrated in the bosom of the family; the observances of the dietary laws are an especially prominent feature in the daily routine. The Seder, the Sukkah, the lighting of the candles on Ḥanukkah, grace before and after meals, these help to unite the members of the family. But most valuable is the celebration of the SABBATH. The Sabbath lamp, kindled on Friday evening, is a symbol of the home influence of woman as the inspirer of a pure family life.

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K. A. G.

**FAMILY VAULT:** An exclusive burial-place for the members of a family. The desire of the ancient Hebrews to "lie with their fathers," and particularly the charge of Jacob to his sons to remove his body from Egypt and to bury it in the Cave of Machpelah, furnish early evidence of this form of sepulture.

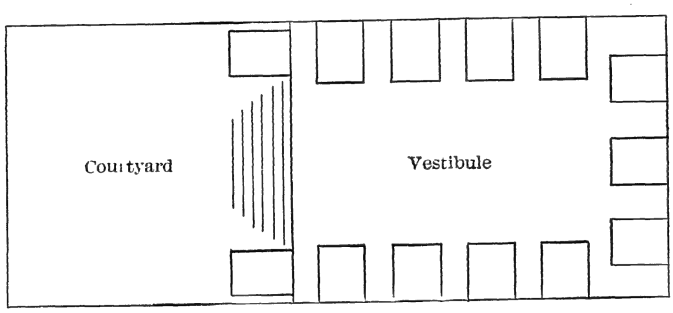
The Cave of Machpelah acquired by Abraham from Ephron is the first family vault of which there is record. It is still to be seen in Hebron, surmounted with an imposing stone structure of a later date. The upper part of the interior is now used as

a mosque. Those who are not Mohammedans are not allowed to enter the cave, though an exception was made in favor of the Prince of Wales in 1861. Beneath the surface of the ground is the cave where the Patriarchs are supposed to be buried. Rab and Samuel of Babylonia differed as to the architectural style of the Cave of Machpelah (lit. "double"): one said it was a cave within a cave; the other that it resembled a house with an attic. According to another opinion, the signification "double" refers to the couples buried in the cave; namely, Abraham with Sarah, Isaac with Rebekah, Jacob with Leah ('Er. 53a).

**Cave of Machpelah.**

There are numerous references in the Bible to the desire of the kings in Israel to be buried with their fathers. The king of the house of David had a separate burial-place "in the city of David." Hezekiah was buried in the "chiefest of the sepulchers of the sons of David" (II Chron. xxxii. 33).

Palestine, owing to its rocky conformation, was an ideal place for elaborate and ornate rock-cut vaults. Nebuchadnezzar is said to have been persuaded to conquer Jerusalem because the mausoleums in the Holy Land were superior to the king's palaces in Babylonia (Sanh. 96b). An example of a magnificent sepulcher is that of Queen Helen of Adiabene in Jerusalem, erroneously known as the "Tombs of the Kings," and by the Jews as "The Tomb of Kalba Sabua." The best example of a family vault is perhaps the structure near the monument of Absalom, popularly known as the "Bet ha-Ḥofshit" (II Kings xv. 5), or as the burial-cave of Haggai, Zechariah, and Malachi, and, according to the Christians, as the "Cave of St. James." It is really, however, as is proved by the inscription recently deciphered (Luncz, "Moreh Derek," p. 130), the family vault of the priest Hezir, mentioned in I Chron. xxiv. 15.




Ground-Plan of a Family Vault in Talmudic Times.
(After a drawing by J. D. Eisenstein.)

A cave at Meron, near Safed in Galilee, has a collection of chambers forming a small catacomb; and tradition assigns it to Hillel the Elder and his disciples.

There are two distinct types of Jewish antique rock-tombs in Palestine. The ancient form is a sort of vestibule from which chambers or niches, just large enough to insert a body lengthwise, are cut in the walls. These chambers are known as "kukin" (כוכין). The later form is the sepulcher or sarcophagus cut in the rock, with a vacant space around it for the funeral party. The former type is mentioned in the Mishnah (B. B. vi. 8), with reference to the liability of the vender or contractor of a vault. The description follows:

**Types of Rock-Tombs.**

> The plot is usually four by six ells or arm-lengths (1 arm-length = 24 inches), containing eight chambers, three on each side-wall and two on the wall opposite the entrance to the vault. Each chamber is four ells long, seven handbreadths high, and six handbreadths wide. R. Simeon said the usual size of a vault was six by eight ells, containing thirteen chambers, four on each side-wall, three opposite and one on each side of the entrance (see illustration below).

A courtyard six ells square was provided above the surface of the vault, for the accommodation of the bier and funeral party. This yard had steps leading down to the vault.

The latter style of sepulcher is mentioned in the Tosefta: "A sarcophagus cut in the rock . . . if built in the wall of the vault [= נפש]" (Oh. x., ed. Zuckermandel, p. 607).

Apparently the ancient type of family vault with the kukin was no more in use and was quite unknown at the time of the rabbis of the Babylonian Gemara, who asked for an explanation of it (B. B. 8b).

A criminal, condemned and executed by the bet-din, was not allowed burial in his family vault, but was interred in one of the separate burial-grounds provided for the four grades of capital offenders (Sanh. ii. 5).

The members of the Sanhedrin were all buried in one plot in Jerusalem. There are many caves wherein rabbis of distinction lie in groups. R. Simeon b. Laḳish took pains to mark these vaults for identification (B. M. 85b). Similar caves or vaults are found especially at Safed, where distinguished cabalists rest in peace together.

BIBLIOGRAPHY: Zuckermandel, in *Monatsschrift*, xxiii.; Stanley, *Sinai and Palestine*, p. 149, London, 1872; *Pal. Explor. Fund, Quarterly Statement*, passim.

A. J. D. E.

**FAMINE:** A general scarcity of food, resulting as from drought, war, hail, flood, or insects. The land of Canaan is said in the Bible to have been several times afflicted with distressing famine, which is frequently mentioned together with pestilence and the sword of the enemy. David's decision when offered his choice from among these three scourges indicates that pestilence was considered the least terrible of them (II Sam. xxiv. 14–15). The following is a chronological enumeration of the famines recorded in the Bible:

> The famine of the time of Abraham (Gen. xii. 10).
>
> The famine in the days of Isaac (Gen. xxvi. 1), confined to the land of Canaan.
>
> The general famine in the time of Jacob. It was first felt in Egypt, and it extended subsequently to the surrounding countries, and lasted seven years (Gen. xli. 54–57).
>
> The famine "in the days when the judges ruled," which lasted ten years (Ruth i. 1, 6). It was limited to the land of

Canaan, for Elimelech and his family found a refuge in the land of Moab.

The famine in the days of David, which lasted three years (II Sam. xxi. 1).

In the time of Elijah, Samaria suffered three years from a famine as a result of drought (I Kings xviii. 1, 2).

A more terrible famine occurred when Ben-hadad besieged Samaria. An ass's head was sold for eighty shekels and a kab of dove's dung for twenty shekels. Mothers ate their own children (II Kings vi. 24–29).

After a brief respite another famine came upon the land and lasted seven years (II Kings viii. 1).

In the time of Zedekiah, King of Judah, the siege of Jerusalem by Nebuchadnezzar caused a famine in which mothers again ate their own children (II Kings xxv. 3; Jer. xxxviii. 9, lii. 6; Lam. ii. 20, iv. 10).

Another famine occurred in the time of the prophet Joel. It was due to locusts, and was followed by drought (Joel i. 4–20).

E. G. H. M. SEL.

**FANCIULLI, DE.** See ADOLESCENTOLI.

**FANO** (Hebr. פאנו): Small town in the Papal States near Pesaro. Jewish bankers of Fano are known to have had a large financial transaction with the Malatestas (the rulers of the city) as early as 1332. There was a great demand for loans in that agricultural region, which possessed little capital. The Jewish bankers were well received and, winning the confidence of the authorities, were granted extensive privileges and were efficiently protected. At this period the Jewish community was so large that it paid taxes amounting to half the sum collected from the entire town. In 1367, when the heretics were expelled from the city, the Jews were expressly excepted. In 1447 the Malatestas defended them against the demands of the papal chamber for a Jews' tax. The bankers were treated as full citizens, and were exempt from all taxes. When the privileges were renewed in 1430, and the Jews demanded assurance against persecution and spoliation, the demand was granted.

The Jews' badge was introduced into Fano in 1464, but the bankers were not required to wear it. At the same time they were secured against repudiation of debts. When in 1492, after the affair of Simon of Trent, a preacher attacked the Jews in his sermons and brought against them the blood accusation, some of the city councilors rose to defend the Jews and to protest against inciting the populace. The city was, in fact, excommunicated three times within forty years because of its too lenient treatment of the Jews. The founding of the Monte di Pietà in 1471 did not detract from the wealth or the popularity of the Jewish banks.

Page from Hai Gaon's "Musar Haskel," Printed at Fano, 1503. The first Hebrew 32mo.

(In the collection of Hon. Mayer Sulzberger.)

The security enjoyed by the Jews of Fano naturally induced others to settle there. In 1435 they formed a fairly large community. The later comers, however, were not full citizens; they were subject to the restrictions obtaining at that time, and were obliged, after 1464, to wear the Jews' badge. The hostility of the Christian populace, which was also felt by the bankers, forced some families to emigrate in 1452. In the second half of the fifteenth century, in consequence of the attacks of the monks, the relations between the Jews and Christians became even more unfriendly.

It is recorded that in 1460 a Jewess, Perna by name, applied for permission to practise medicine.

In 1542 Fano received many of the Jews who had fled from Sicily. It seems to have had an unprejudiced cardinal, who in 1553 disapproved of the burning of the Talmud and other Hebrew books. The community was dissolved on the expulsion of the Jews from the Pontifical States. In 1901 only three Jews were living in Fano. Among the scholars of Fano the following may be mentioned: the physician Elijah b. Judah of Rome (1400), R. Jacob Israel and R. Moses Nissim (fifteenth century), and Jehiel b. Azriel Trèves (sixteenth century). The Fano family of scholars has been widely known since the sixteenth century.

BIBLIOGRAPHY: Ersch and Gruber, *Encyc.* section ii., part 27, p. 153; Stern, *Urkundliche Beiträge über die Stellung der*

*Päpste zu den Juden*, ii. 91, 113; Mortara, *Indice*; Gino Luzzatto, *I Banchieri Ebrei in Urbino nell' Età Ducale*, ch. ii., documents 14–17 *et passim*, Padua, 1902.

G. I. E.

——**Typography:** Gershon Soncino moved to Fano in 1500 and established there a famous printing-press, from which the following Hebrew works were issued between 1503 and 1516:

1503. Hosha'not.
1504. Haggadah for Pesaḥ evening.
Hai Gaon.—Musar Haskel (only one copy known).
1505. Eleazar b. Judah.—Ha-Roḳeaḥ.
Siddur Tefillot (Rumanian rite).
(?) Ghirondi.—Sha'are ha-Teshubah.
1506. Judah ha-Levi.—Sefer ha-Kuzari.
Taḥanunim.
(?) Sahula.—Meshal ha-Ḳadmonim.
Joseph Albo.—'Iḳḳarim.
1516. Jacob b. Asher.—Arba' Ṭurim.

Bibliography: Steinschneider, *Jüdische Typographie*, p. 42; *idem*, in *Hebr. Bibl.* xi. 105; Schwab, *Les Incunables Orientaux*, passim; Sacchi, *I Tipografi Ebrei di Soncino*, p. 21; Soave, *Dei Soncino*, pp. 29 *et seq.*

G.

**FANO:** Name of an Italian family, members of which have been prominent as scholars since the sixteenth century. Among them the following may be mentioned:

**Abraham ben Moses da Fano:** Italian scholar of the fifteenth (?) century; author of a mystical commentary to the Song of Songs (Vatican MS. No. 230).

Bibliography: Wolf, *Bibl. Hebr.* i., No. 122; Bartolocci, *Bibl. Rabb.* i. 47; Salfeld, in *Magazin*, vi. 46; Mortara, *Indice*, p. 21; De Rossi-Hamberger, *Historisches Wörterbuch*, p. 103.

G.

**Enrico Fano:** Italian senator; born at Milan 1833; died there Dec. 11, 1899. In youth he was an ardent patriot and a conspirator. In 1859 he was sent by Victor Emmanuel II. as commissioner to Garibaldi's camp. He was a pronounced skeptic. Elected deputy of Milan in 1867, he remained in office for several legislative periods. In 1890 he was made a senator. Fano is author of "Della Carità Preventiva e dell' Ordinamento delle Società di Mutuo Soccorso in Italia," Milan, 1868.

Bibliography: *Almanacco Italiano*, 1901.

S. U. C.

**Ezra ben Isaac Fano:** Rabbi of Mantua and cabalist; lived in the sixteenth and seventeenth centuries. Fano was a pupil of the cabalist Israel Saruḳ, and among his own pupils were Menahem Azariah da Fano, Jacob the Levite, and Issachar Baer Eulenburg. On July 14, 1591, Fano received the title of "Chief Rabbi Laureate of Mantua." He was the possessor of valuable manuscripts, some of which he edited and annotated. He published, under the title of "Sefer Mishpeṭe Shebu'ot" (Venice, 1602), a collection of small treatises by Hai Gaon. In conjunction with Meïr of Padua, he edited a manuscript of the Midrash Tanḥuma, adding a preface, an index, and three tables of practical decisions (Mantua, 1613). His decisions were published in Moses Porto's "Palge Mayim" (p. 38b) and in the collection entitled "Mashbit Milḥamot" (p. 32b). MS. No. 130 in the "Codices Hebraic. Biblioth. I. B. de Rossi" (Parma, 1803) contains a collection of letters written to Fano by Mordecai Dato and Joseph Ḥazaḳ (Cod. 130), and Joseph Gikatilla's "Sefer ha-Oraḥ," with a description by Fano (Cod. 1228). Fano also wrote notes to many cabalistic works.

Bibliography: Zunz, in *Kerem Ḥemed*, vii. 122; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 282, 289; Mortara, *Indice*, p. 21.

**Giulio Fano:** Italian physiologist; born at Mantua in 1860. He studied physiology at Florence under Luciani, the most famous physiologist in Italy. In 1894 he succeeded his master as professor of physiology at the Istituto di Studi Superiori in Florence, and soon won a scientific reputation second only to that of his teacher. In 1898 he was awarded the prize of the Accademia dei Lincei at Rome. His works include: "La Fisiologia in Rapporto colla Chimica e colla Morfologia"; "La Fisiologia nel Passato e le Cause dei Suoi Recenti Progressi"; "L'Elettricità Animale"; "Physiologie Générale du Cœur."

S. I. E.

**Isaac Berachiah ben Judah Aryeh Fano:** Italian cabalist, liturgical poet, and rabbi; flourished in the seventeenth century in Lugo. He was a pupil and son-in-law of Menahem Azariah da Fano and teacher of Shabbethai Baer, author of "Be'er 'Esheḳ." Lampronti, in his "Paḥad Yiẓḥaḳ" (*s.v.* "Abel Asur" and "Ṭum'at Ohel"), quotes two responsa of Isaac Berachiah Fano. Some piyyuṭim written by the latter are to be found in the Italian "Siddur shel Berakah" (Ferrara, 1693). He also wrote "Ḥanok la-Na'ar," containing homilies and novellæ; but it was not published.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 141; Steinschneider, *Cat. Bodl.* col. 1096; Mortara, *Indice*, p. 21.

**Jacob ben Joab Elijah da Fano:** Italian rabbi and Hebrew poet; lived at Ferrara and Ancona about the middle of the sixteenth century; teacher of Abraham Portaleone. He wrote: "Shilṭe ha-Gibborim," a rhythmical poem warning men against women, and "Ḳinah," an elegy in verse on the persecution of the Jews at Ancona, published together at Ferrara, 1556; "Zoker ha-Berit," a treatise on the commandments, which formed the first part of his "Petaḥ Tiḳwah," no longer extant. He is generally supposed to have been the author of the "Ḳiẓẓur Ḥobot ha-Lebabot," Venice, 1655, a compendium of Baḥya's "Ḥobot ha-Lebabot."

Bibliography: Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* iii. 56; Franz Delitzsch, *Zur Gesch. der Hebräischen Poesie*, p. 173; Steinschneider, *Cat. Bodl.* col. 1210; Fuenn, *Keneset Yisrael*, p. 561.

S. S. M. Sel.

**Menahem Azariah da Fano** (also called **Immanuel da Fano):** Italian rabbi, Talmudist, and cabalist; born 1548; died at Mantua 1620. He was a disciple of Moses Cordovero, to whose widow he offered 1,000 sequins for her husband's manuscripts. Even as a youth Fano had some reputation for learning, as is shown by the fact that Moses Cordovero (d. 1570) sent him a copy of his "Pardes Rimmonim." One of Fano's teachers was Ishmael Ḥanina b. Mordecai of Valmontone. Fano was a patron of learning. When Joseph Caro, shortly before his death (1575), sent "Kesef Mishneh," his commentary on Maimonides' Yad ha-Ḥazaḳah, to Mantua for publication, Fano, at the suggestion of Dei Rossi, assumed part of the expense and took charge of the edition. According to a report of Immanuel Aboab, Fano lived for some time in Reggio. Numerous pupils flocked to

lim from Italy and Germany, and he was held in general respect for his learning and character.

Fano's authority as a Talmudist is evident in a collection of responsa ("She'elot Teshubot me-Rabbi Menaḥem 'Azaryah," Dyhernfurth, 1788) containing 130 chapters on various subjects connected with religious law and ritual questions. They are distinguished by precision of style as well as by the author's independence of the later authorities. He even decides sometimes in opposition to Joseph Caro (*e.g.*, No. 32), and holds changes in the ritual to be justifiable in certain cases (see, *e.g.*, No. 25). In his love for precision and brevity Fano compiled a book of extracts from Alfasi's code, which itself is only a compendium of the Talmud. This book is preserved in manuscript. Azulai enumerates twenty-four cabalistic treatises by Fano, part being in manuscript. Ten of these are comprised in the work "'Asarah Ma'amarot"; five of them, under the title "Amarot Ṭehorot," were printed together with "Ḳol Yehudah," a philosophical commentary by Judah b. Simon (Frankfort-on-the-Main, 1698; Mohilev, 1810).

These treatises originated partly in addresses delivered by the author on feast-days, especially on Rosh ha-Shanah. In spite of Fano's decided tendency toward scholastic and allegoric interpretation, his works are not quite devoid of original remarks. For example, in connection with the cabalistic interpretation of Num. xxxiii. 2, "And Moses wrote their goings out according to their journeys," he says: "The Torah speaks always of ideas when it seems to be describing concrete things: the higher meaning is the principal thing; the lower, material meaning holds the second place. Moses b. Naḥman, indeed, follows another opinion in his commentary on Genesis in holding to the principle that 'the Torah speaks according to the manner of men'; but we can justly say that men speak according to the manner of the Torah" ("Ḥikḳur Din," iii. 22). "The prohibitions of the Torah never appear in the imperative, but in the form of the future: 'Thou shalt have no other gods'; 'Thou shalt not bow down thyself to other gods'; 'Thou shalt not swear falsely'; etc. This means, 'I know thou wilt not be guilty of these things, since human nature does not tolerate such crimes, and if sin occurs in this life it can be only a passing episode.' On the other hand, the commandments are in the imperative: 'Kabbed,' 'zakor'; that is, 'I command thee nothing new; the good instincts in thee have always been there; they need only to be awakened and developed'" (*ib.* iv. 9). This last sentence is characteristic of the author's optimism as well as of his mild nature, which attracted the sympathy of all.

In 1581 Jedidiah (Amadeo) Recanati dedicated to Fano his Italian translation ("Erudizione dei Confusi") of Maimonides' "Moreh Nebukim." Isaiah Hurwitz especially mentions Fano's treatise "Yonat Elem" as a theological work the teaching of which comes very near to the truth (Joseph Solomon Delmedigo, introduction to "Nobelot Ḥokmah"). Fano's pupil Samuel Portaleone composed an elegy on the occasion of his death (Oxford MS. No. 988c). One of Fano's sons was Isaac Berechiah; and the same name was borne also by Fano's son-in-law and pupil (mentioned in a letter of Israel Sforno to his son Obadiah).

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 42b; Azulai, *Shem ha-Gedolim*; Aboab, *Nomologia*, ii. 28, p. 300; D. Kaufmann, in *R. E. J.* xxxv. 84, xxxvi. 108; *J. Q. R.* viii. 520.

S. S. A. Ka.

**FAQUIN, JUCEFE (JOSEPH):** Spanish traveler of the fourteenth century; lived first at Barcelona, but settled in Majorca after having made a tour of the known world. A year and a half later the representatives of the Aljama demanded that he should contribute his share to the tax of 18,000 livres which had been laid upon that body eight years previously. Faquin protested against the unjust and unreasonable demand in a petition which he presented to King James II. of Majorca (March 20, 1334), whereupon the king commissioned the royal procurators to examine the case carefully.

BIBLIOGRAPHY: *R. E. J.* iv. 53 *et seq.*; Kayserling, *Christopher Columbus*, p. 3.

G. M. K.

**FARABI, AL-.** See Alfarabi.

**FARAJ BEN SALIM** or **MOSES FARACHI OF GIRGENT** (known also as **Faragut, Fararius, Ferrarius,** and **Franchinus**): Italian physician and translator; flourished in the second half of the thirteenth century. He was engaged by King Charles of Anjou as translator of medical works from Arabic into Latin. In this capacity he rendered a great service to medicine by making a Latin translation of Razi's medical encyclopedia, "Al-Ḥawi" (published 1486, under the title "Continens," with a glossary by the translator). The translation is followed, between the same covers, by "De Expositionibus Vocabulorum seu Synonimorum Simplicis Medicinæ," which Steinschneider supposes to form a part of the "Continens." As a token of his esteem for the translator, Charles of Anjou ordered that on the original copy of the manuscript of the "Continens" (MS. Bibliothèque Nationale, Paris, No. 6912) the portrait of Faraj should be drawn

Charles of Anjou Presenting Arabic Manuscript to Faraj for Translation.
(From an illumination by Friar Giovanni in the Bibliothèque Nationale, Paris.)

beside his own by Friar Giovanni of Monte Cassino, the greatest illuminator of his time.

Faraj also translated "De Medicinis Expertis," attributed to Galen and included in his works published by Juntas and Chartres (x. 561–570), and "Tacuini Ægritudinum" (Arabic, "Taḳwim al-Abdan"), by Ali ibn Jazla, published at Strasburg, 1532. Steinschneider believes that to Faraj should also be ascribed the Latin translation of Masawaih's treatise on surgery (MS. Bibliothèque Nationale, Paris, No. 7131), said to have been made by a certain "Ferrarius."

BIBLIOGRAPHY: Wüstenfeld, *Die Uebersetzungen Arabischer Werke in das Lateinische*, p. 107; Steinschneider, in Virchow's *Archiv*, xxxix. 296; idem, *Cat. Bodl.* col. 979; idem, *Hebr. Bibl.* xx. 136; idem, *Hebr. Uebers.* p. 974.

G. I. Br.

**FARAJI, JACOB AL-:** Rabbi at Alexandria, Egypt, in the middle of the seventeenth century; brother-in-law of Shabbethai Nawawi, rabbi of Rashid, and teacher of Samuel Laniado. Al-Faraji was the author of responsa, extracts from which were incorporated in the collection "Birke Yosef," published by Azulai at Leghorn in 1774–76. As shown by one of his responsa inserted in "Ginnat Weradim" by Abraham ben Mordecai ha-Levi (Constantinople, 1716–18), Al-Faraji was an able grammarian and a good Hebrew stylist.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 96; Fürst, *Bibl. Jud.* i. 276.

G. I. Br.

**FARḤI (PARḤI), ESTORI:** Explorer of Palestine; born about 1282 at Florenza, Spain; died in Palestine, probably in 1357. His father, Moses, sent him to study under his grandfather, Rabbi Nathan, at Tronquetelle, near Arles, France. At the age of nineteen he went to Montpellier to study astronomy with Jacob ben Makir; he also studied Latin, Arabic, and the works of Aristotle, Hippocrates, Ptolemy, and Galen. When the Jews were expelled from France, July 22, 1306, he went to Perpignan, where he remained for seven years, and translated several works. In 1312 he decided to go to Palestine. On his way thither he stopped for a few days at Cairo. Thence he went to Jerusalem, where flattering efforts were made to induce him to stay. He refused, however, because of the anti-Maimonidean feeling there, and settled at Bethshan, near Jerusalem. During the next seven years he explored Palestine, and laid down in his "Kaftor u-Feraḥ" his researches into the history, geography, fauna, flora, and antiquities of the Holy Land. He carried with him the manuscript, corrected by R. Baruch of Jerusalem, but it disappeared at his death. Fortunately, some copies had previously been distributed, and one was found in 1515 by Isaac Kohen Sholal, Nagid of Egypt. Between 1545 and 1548 it was printed at Venice by Meïr b. Jacob Frantz, who attributed it to the nagid. David Conforte was the first to ascribe the work to Farḥi. A second edition appeared at Berlin (1849, ed. Hirsch Edelman), and a third edition at Jerusalem (two vols., 1897–98, ed. Moses Luncz).

Farḥi was the author of six other works: "Targum Sefer Refu'ot," translation of Armengaud Blaise's "De Remediis," a medical work (the Latin text is no longer extant, all the translations of this work since then being based on Farḥi's Hebrew text); "Sefer ha-Kabusim," on purgatives, translated from the Latin of Elijah b. Judah (an incomplete copy is in the Casanata collection in Rome, I. iv. 5); "Ma'amar be-Bi'ur Da'at"; "Shoshanat ha-Melek"; "Batte ha-Nefesh"; and "Sha'ar ha-Shamayim." The last four are no longer extant, but are quoted in his "Kaftor u-Feraḥ," a treatise in which Farḥi combats Avicenna's opinion regarding the inhabitants of the equator.

BIBLIOGRAPHY: Luncz, *Luaḥ Erez Yisrael*, pp. 108–130, Jerusalem, 1897; Zunz, in Asher's ed. of the *Itinerary of R. Benjamin of Tudela*, ii. 260 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 778, 835; and especially Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 403 *et seq.*

G. M. Fr.

**FARḤI, ḤAYYIM MU'ALLIM:** Minister of the Pasha of Damascus and Acre; born at Damascus about the middle of the eighteenth century; assassinated in 1820. This remarkable statesman for more than forty years governed a part of the Turkish empire. His father, Saul Farḥi, was minister of the treasury to the Pasha of Damascus, and he himself, while still a young man, showed skill in state affairs. When Aḥmad Jazzar, Pasha of Acre, obtained also the pashalic of Damascus, he recognized the ability of the young Farḥi and promoted him to the position of minister. Farḥi utilized his influence to help his coreligionists. His love for his master and his desire to continue his services to the Syrian Jews were so strong that he bore even the most outrageous treatment on the part of the pasha.

During the siege of Acre by Napoleon in 1799, Farḥi was the soul of the defense, frustrating all of the enemy's strategic plans. Napoleon, knowing that it was owing to the efforts of the Jewish minister that he could not conquer the place, tried, but in vain, to win him over.

After Jazzar's death in 1808, Farḥi was confirmed in his dignity by Jazzar's successor, Sulaiman Pasha. The Jewish poets sang of Farḥi as a new Solomon, finding his name (from the Hebrew "faraḥ," meaning "to bloom") to be synonymous with the happiness of the country.

Farḥi was assassinated during the reign of Sulaiman's successor, Abdallah, who, although one of Farḥi's pupils, was his bitter enemy; and the body, in spite of the prayer of the Jews that it might be granted decent burial, was thrown into the sea.

BIBLIOGRAPHY: Lebrecht, in *Magazin für die Literatur des Auslandes*, 1850, pp. 461, 503; Carmoly, *Revue Orientale*, i. 2–9; *Orient, Lit.* 1850, cols. 728–732, 742–748, 777–780; *Travels of Lady Hester Stanhope*, iii. 124; Joseph Schwarz, *Tebu'ot ha-Arez*, ii. 46a; Grätz, *Gesch.* 3d ed., xi. 215.

S. M. Sel.

**FARḤI, ISAAC:** Dayyan and almoner of Jerusalem; born at Safed; died at Jerusalem May 11, 1853. About 1840 Farḥi was sent to Europe by the rabbinate of Jerusalem to collect contributions for the poor. He was the author of "Marpe la-'Eẓem," moral essays, Ortakeui, 1830; "Maṭoḳ mi-Debash," on morals, with a pamphlet entitled "Ṭub Yerushalayim," a eulogy on the Holy City, Jerusalem, 1842; "Mine Meṭiḳah," a pamphlet containing three sermons for Shabbat Zakor, Leghorn, 1848; "Ẓuf Debash," morals, *ib.* 1849; "Maṭoḳ la-Nefesh," sermons, Constantinople; "Shebeṭ Mishor," ethical

essays and novellæ, *ib.*; "Ma'aseh Abot," a commentary on Pirḳe Abot, Leghorn, 1864. He also left some unpublished novellæ on the Talmud and on Maimonides.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 208; Luncz, *Jerusalem*, i. 142; Fuenn, *Keneset Yisrael*, p. 654.

S. S. M. SEL.

**FARḤI, JOSEPH SHABBETHAI:** Talmudic scholar and cabalist; born at Jerusalem about 1802; died at Leghorn, Italy, in 1882. Farḥi was an earnest cabalist; he believed that after death the human body undergoes the trial of purgatory which the cabalists call "ḥibbuṭ ha-ḳeber" (the torments of the grave).

Farḥi went to Leghorn about 1842, and while there wrote: (1) "'Oseh Fele," a collection of wonderful stories (Leghorn, 1845); (2) "Toḳpo shel Yosef," a narration of the story of Joseph (*ib.* 1846); (3) "Rokeb 'Arabot," an Arabic commentary on Pirḳe Abot, with the text, the Decalogue, and the "Piyyuṭ bar Yoḥai" (*ib.* 1849); (4) "Sheber Bat 'Ami," an Arabic commentary on the Haftarah of the Ninth of Ab, with an Arabic version of the story of Anna and her seven sons (*ib.* 1853). He edited the "Ma'aseh Abot" of Isaac Farḥi, adding a number of notes (*ib.* 1864), and the "Ma'agal Ṭob" of Joseph Concio (*ib.* 1879).

BIBLIOGRAPHY: Mortara, *Indice*, p. 21; M. G. Monteñore, in *Il Vessillo Israelitico*, xxx. 92; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 248; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 77.

K. M. SEL.

**FARIA, JUAN DE:** Marano poet. While residing at Brussels in 1672 he wrote a poem in honor of his friend Miguel de Barrios' "Coro de las Musas." Barrios calls him and Aaron Dormido "ruiseñores del Musayco nido" (nightingales of the Mosaic nest).

BIBLIOGRAPHY: Barrios, *Relacion de los Poetas*, p. 58.

D. M. K.

**FARISSOL (PERIZOL), ABRAHAM BEN MORDECAI:** Italian scholar and geographer; born at Avignon, France, 1451; died, according to Grätz ("Geschichte," ix. 44), in 1525; Zunz, however ("G. S." i. 178), says that he was living in 1526. In 1468 he was at Avignon, but soon afterward went to Mantua, and in 1473 to Ferrara. He acted at Ferrara as cantor in the synagogue (according to Steinschneider, "Hebr. Uebers." p. 81, the cantor at that time was a certain "Mordecai"), and occupied himself besides in the copying of manuscripts. He wrote a short commentary to the Pentateuch under the title of "Pirḥe Shoshannim" (De Rossi, "MSS. Codices," No. 201). Soon afterward he wrote a polemical work under the title of "Magen Abraham," or "Wikkuaḥ ha-Dat," in three parts, the second against Christianity, the third against Islam. He was induced to write this work by the fact that at the court of Ercole d'Este I., Duke of Ferrara, he had had a dispute with two monks. By order of the duke he also made a résumé in Italian of the Hebrew text, so that his antagonists might understand his position ("Monatsschrift," xlii. 421). Kirchheim proved (in "Orient, Lit." vi., col. 7) that the greater part of that work was copied from Duran's "Ḳeshet u-Magen." About the same time Abraham Farissol wrote a commentary to Job (in "Biblia Rabbinica," Venice, 1518). But the most important of his writings is the "Iggeret Oreḥot 'Olam," a cosmographic and geographic work in thirty chapters (Ferrara, 1524; Venice, 1587). The chief sources Farissol used were Bergomas' "Supplementum" and Amerigo's "Cosmographia." The author speaks of the newly discovered parts of the world, of the wonderful stories told by travelers, and of the Ten Tribes.

Farissol was the first Jewish scholar who turned his attention to geography. The "Iggeret" was translated into Latin by Hyde under the title of "Tractatus Itinerum Mundi" (Oxford, 1691). In 1525 Farissol wrote a commentary to Ecclesiastes (De Rossi, *ib.* No. 48). He also translated into Hebrew Aristotle's "Logic" and the compendium of Porphyry (De Rossi, *ib.* No. 145). Some sermons of Farissol's, and a number of letters which he wrote in 1468 and 1474 to several of his contemporaries (Messer Leon of Ferrara being among them), are also extant.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii., No. 117; De Rossi, *MSS. Codices*, i. 95-97; idem, *Dizionario*, pp. 117, 118; Steinschneider, *Cat. Bodl.* col. 689; idem, *Hebr. Uebers.* p. 81; idem, *Hebr. Bibl.* vii. 27, 28; ix. 115; Michael, *Or ha-Ḥayyim*, pp. 91, 92; Kirchheim, in *Orient, Lit.* vi. 7; Michael, *ib.* vi. 253; Grätz, *Gesch.* 3d ed., viii. 457, ix. 44-46; Fürst, *Bibl. Jud.* i. 276; Gross, *Gallia Judaica*, p. 11; Fuenn, *Keneset Yisrael*, pp. 52, 53; Abraham Pesaro, in *Il Vessillo Israelitico*, 1879, p. 170.

G. M. SEL.

**FARISSOL, JACOB BEN ḤAYYIM COMPRAT VIDAL:** Liturgical poet; born at Avignon; grandson of Vitalis Farissol, one of the three chief bailiffs of Avignon in 1400. He was a pupil of Solomon ben Menahem, or "Frat Maimon," under whose supervision he composed in 1422, at the age of seventeen, a commentary to Judah ha-Levi's "Cuzari" entitled "Bet Ya'aḳob." Jacob ben Ḥayyim is doubtless identical with the liturgical poet mentioned by Zunz ("Literaturgesch." p. 525) under the name of "Comprad Farissol," who flourished at Avignon in 1453. The name "Farissol" was a very common one among the Jews of Provence. It is found at Montpellier in 1306 (Saige, "Les Juifs du Languedoc," p. 128), at Perpignan in 1413 ("R. E. J." xiv. 67), and at Avignon in 1451, 1465-80, and 1558 (Bayle, "Les Médecins d'Avignon au Moyen Age," p. 54; Gross, "Gallia Judaica," p. 11; "R. E. J." xiv. 67, 89).

BIBLIOGRAPHY: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 755; Zunz, *Literaturgesch.* p. 525; Gross, *Gallia Judaica*, pp. 6, 7; *R. E. J.* xii. 198; xiv. 67, 89.

G. S. K.

**FARISSOL, JUDAH:** Italian mathematician and astronomer; flourished at Mantua at the end of the fifteenth century. In 1499 he wrote "Iggeret Sefirah," a description of the astronomical sphere, with diagrams.

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 187; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 711.

G. M. SEL.

**FARJEON, BENJAMIN L.:** English-Jewish novelist; born in London 1833; died there July 23, 1903; educated at private schools. He emigrated to New Zealand, where he entered upon a literary career and became manager and partial owner of the first daily newspaper in that colony. Turning to fiction, he

published his first book, "Grif," in 1870, which attracted the notice of Dickens. Among his writings are "Joshua Marvel" (1871), "London's Heart," "Great Porter Square" (1884), "Set in a Silver Sea," "The Sacred Nugget," "The King of Noland," "Something Occurred," "A Secret Inheritance," "The House of White Shadows," "The Betrayal of John Fordham," "Samuel Boyd of Catchpole Square," and "The Mesmerists." "Solomon Isaacs" (1877), "Aaron the Jew," "Miriam Rozella," and "Pride of Race" deal sympathetically with Jewish scenes and characters.

BIBLIOGRAPHY: Allibone, *Dict. Eng. Lit.* Supplement, s.v.; *Who's Who.*

J. V. E.

differences among the Hungarian Jews. In the course of the combat Farkas exerted his endeavors in behalf of the Orthodox party, and it was he who was the chief factor in securing official recognition of that party as a separate communal organization.

S. L. V.

**FARKAS, GYULA (JULIUS):** Hungarian mathematician and physicist; born at Puszta Sárosd March 28, 1847; attended the gymnasium at Györ (Raab), and studied law and philosophy at Budapest. After teaching in a secondary school at Székesfehérvár (Stuhlweissenburg), Farkas became in succession principal of the normal school at Pápa, privat-docent (1881) of mathematics at the University of Budapest, and professor of physics (1888) at Klausenburg. The Hungarian Academy of Science elected him corresponding member May 6, 1898. His principal writings are embodied in the reports of the Academy of Science of Paris (1878–84); the "Archiv der Mathematik und Physik"; and the "Journal des Mathematiques." His separately published works are "Die Diatomische Dur-Scale," Budapest, 1870; and "Termeszettan Elemei" (Elements of Physics), *ib.* 1872.

BIBLIOGRAPHY: *Pallas Nagy Lexicon*, vi.; *Horváth Könyvészete*, 1881.

S. L. V.

PART OF PAGE FROM HEBREW PENTATEUCH PRINTED BY SAMUEL GIACON, FARO, 1487.
The first book in any language printed in Portugal.
(In the British Museum.)

**FARMER OF TAXES.** See TAX-FARMING.

**FARMING ON SHARES.** See LANDLORD AND TENANT.

**FARO:** Capital of the Portuguese province of Algarve. It was the seat of the district rabbi, or chief justice, appointed by the chief rabbi. Faro had Jewish inhabitants at an early date. They are mentioned in the municipal laws of Alfonso III. after the capture of Algarve. Alfonso IV. made the Jews of the locality sign a document in which they agreed to pay punctually the protection-money levied on them.

That the Jews of Faro did not altogether escape the cruelties of the Inquisition is evidenced by the burning of Estevainha Gomes of Faro at Lisbon June 17, 1590.

There was formerly a family of the name of Faro at Bayonne, where the tomb of Abraham Rodrigues Faro, who died in 1693, may be seen. In London David and Isaac of Faro are included in the list of subscribers to the synagogue of Bevis Marks (*c.* 1700). The tomb of Jacob of Faro's widow, who died in 1686, has also been preserved in London.

In 1902 Faro had 9,330 inhabitants, including about fifteen Jewish families. There are two synagogues, one founded about 1830, the other in 1860; a hebra ḳaddisha; and a cemetery dating from 1820, when the community was organized. The cemetery contains the ancient tombstone of Joseph ben Thone (?), a rabbi who died in 1315. The community supports a ḥazzan and a slaughter-house established in 1830.

BIBLIOGRAPHY: *Archivo Torre do Tombo*, Lisbon MS. No. 732; *Auto da Fé de Lisboa*, fol. 90; *Tombes des Cimetières de Bayonne et de Londres*, p. 253; Gaster, *Hist. of Bevis Marks*, pp. 74-78, 91-96; Kayserling, *Gesch. der Juden in Portugal*, pp. 7, 23.

G. M. K.—C. DE B.

A printing-press existed in the house of Don Samuel Giacon, at whose expense was printed in 1487 a Pentateuch with 110 leaves without pagination or register, in double columns, and with from 30 to 35 lines to a full page. The letters, square characters, are unequal; the vowels often incorrect, and in many cases wanting; dagesh and accents are not expressed. There seem to have been marginal notes printed on the top and bottom of the first five leaves, but the margins have been cut off. According to Häbler ("Typographie Ibèrique," p. 38), this was the first Hebrew book printed with vowel-points. Moreover, it appears from the long list of printing-presses in the Iberian peninsula, published by Häbler ("The Early Printers of Spain and Portugal," London, 1897), that this was absolutely the first book printed in Portugal. Only one copy is known to exist, that now in the British Museum, and which formerly belonged to Almanzi. See illustration on page 345.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 1092; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 799.

J.

**FARRAR (FERRAR), ABRAHAM:** Portuguese physician and poet; born at Porto; died at Amsterdam 1663. After practising medicine at Lisbon, Farrar emigrated to Amsterdam, where he became (1639) president of the Portuguese community. He was a nephew of Jacob Tirado, the founder of the Portuguese congregation Bet Ya'aḳob at Amsterdam. There Farrar formed a friendship with Manasseh b. Israel, who dedicated to him his "Thesauro dos Dinim." Farrar's "Declaração das Seiscentas e Treze Encommendanças da Nossa Santa Ley" (Amsterdam, 1627) is a poetical rendering of the "Taryag Miẓwot" in Portuguese verse. He calls himself in this work "the Portuguese exile" (Judeo do destierro Portugal). De Barrios ("Relacion de los Poetas," p. 53) says, wrongly, that Farrar wrote in Spanish.

BIBLIOGRAPHY: De Barrios, *Relacion de los Poetas*, p. 53; Kayserling, *Gesch. der Juden in Portugal*, p. 290; idem, *Bibl. Esp.-Port.-Jud.* p. 44; *idem*, in *Rev. Etudes Juives*, xviii. 281, 282.

G. M. SEL.

**FASSEL, HIRSCH BÄR:** Austrian rabbi and author; born at Boskowitz, Moravia, Aug. 21, 1802; died at Nagy-Kanizsa, Hungary, Dec. 27, 1883. After receiving his early training in his native city he continued his studies at the yeshibah of Moses Sofer at Presburg. After his marriage he engaged in business, but finding mercantile life uncongenial, he accepted the rabbinate of Prossnitz (1836) in succession to Löb Schwab. The "Landesrabbiner," Nehemiah Trebitsch, objected to his election, but he was confirmed by the government in spite of the protest (Löw, "Gesammelte Schriften," ii. 207). Like his predecessor, Fassel was one of the pioneers of modern culture in Moravia, preaching in German and introducing some reforms. After the death of Solomon Tiktin the congregation of Breslau elected him (1845) as associate rabbi to Abraham Geiger in order to reconcile the conservative element of the congregation. Fassel, however, declined the call ("Abraham Geiger's Leben in Briefen," p. 113, Berlin, 1878). His competition for the vacant position of Landesrabbiner of Cassel and afterward of Moravia was unsuccessful, Samson Raphael Hirsch being elected. In 1851 he was called to Nagy-Kanizsa to succeed Leopold Löw, and held this position until his death.

Fassel's "Mozene Ẓedeḳ," a manual of the more important practical laws, intended for the use of rabbis, is written entirely in the spirit of Talmudic casuistry, although the author is uniformly inclined to more lenient decisions. In the introduction to his "Ḳol Adonai" (1854) he says: "A reform in Judaism, if it is not to degenerate into mere negation, is only possible on the basis of rabbinism." The rabbinical law, even the portion of it which deals with criminal cases, was regarded by him as authoritative.

Fassel was a voluminous writer. He published a number of sermons and contributed frequently to the Jewish press, as to the "Orient," "Ben Chananja," "Neuzeit," and other periodicals. His presentations of the Jewish law and of rabbinical ethics are of lasting value. His combination of traditional legal dialecticism with homiletic methods, exemplified in his "Neun Derusch-Vorträge" (1868), is quite original. He wrote:

Zwei Gottesdienstliche Vorträge, Gehalten in der Synagoge zu Prossnitz. Vienna, 1838.

Ḥoreb Beẓayon: Briefe eines Jüdischen Gelehrten und Rabbinen über das Werk "Ḥoreb" von S. R. Hirsch. Leipsic, 1839.

Reis- und Hülsenfrüchte am Pesach Erlaubte Speisen. Prague, 1846.

Ein Wort zur Zeit beim Dankfeste für die Errungenschaft der Freiheit. Vienna, 1848.

Zedek u-Mishpat, Tugend- und Rechtslehre, Bearbeitet nach den Principien des Talmuds und nach der Form der Philosophie. Vienna, 1848.

Die Epidemie: Trauer- und Gedenkrede. Nagy-Kanizsa, 1848.

Mishpete El: das Mosaisch-Rabbinische Civilrecht, Bearbeitet nach Anordnung und Eintheilung der Gerichtsordnungen der Neuzeit und Erläutert mit Angabe der Quellen. Nagy-Kanizsa, 1852-54.

Kol Adonai: die Zehn Worte des Bundes (sermons). Nagy-Kanizsa, 1854.

'Asot Mishpat: das Mosaisch-Rabbinische Gerichtsverfahren in Civilrechtlichen Sachen, Bearbeitet nach Anordnung und Eintheilung der Gerichtsordnungen der Neuzeit und Erläutert mit Angabe der Quellen. Nagy-Kanizsa, 1859.

Dat Mosheh we-Yisrael: die Mosaisch-Rabbinische Religionslehre, Katechetisch für den Unterricht Bearbeitet. Nagy-Kanizsa, 1859; 3d ed., Vienna, 1863.

Dibre Elohim Hay, Neun Derusch-Vorträge. Nagy-Kanizsa, 1868.

We-Shafetu we-Hizzilu: das Mosaisch-Rabbinische Strafrecht und Strafrechtliche Gerichtsverfahren, Bearbeitet nach Anordnung und Eintheilung der Gesetzbücher der Neuzeit und Erläutert mit Angabe der Quellen. Nagy-Kanizsa, 1870.

His "Mozene Zedek" was never published; only three of its four parts were completed. The manuscript is preserved in the library of the Hebrew Union College at Cincinnati.

BIBLIOGRAPHY: *Allgemeine Zeitung des Judenthums*, xlviii. 45; Jost, *Neuere Gesch. der Juden*, iii. 137, 182.

D.

**FASTING AND FAST-DAYS** (צום = "fasting"; ענות נפש = "affliction of soul"; later Hebrew [Ezra ix. 5] and Talmudic, תענית): Fasting is usually defined as a withholding of all natural food from the body for a determined period voluntarily appointed for moral or religious ends. This institution has found wide acceptance in all religious systems, although its forms and motives vary with different creeds and nationalities.

The origin of fasting is disputed by various critics. Some (*e.g.*, Herbert Spencer) are of the opinion that it arose from the custom of providing refreshments for the dead; others (*e.g.*, W. R. Smith) that it was merely a preparation for the eating of the sacrificial meal; others, again (*e.g.*, Smend), attribute the custom to a desire on the part of the worshipers to humble themselves before their God, so as to arouse His sympathy; while still others think that "it originated in the desire of primitive man to bring on at will certain abnormal nervous conditions favorable to those dreams which are supposed to give to the soul direct access to the objective realities of the spiritual world" (Tylor, cited in "Encyc. Brit." *s.v.*). The Rabbis compared fasting to sacrifice, and considered the affliction of one's body as the offering up of one's blood and fat upon the altar (Ber. 17a). Examples may be quoted from the Bible to corroborate these varying opinions.

**In Biblical Times.**

In olden times fasting was instituted as a sign of mourning (I Sam. xxxi. 13; II Sam. i. 12), or when danger threatened (II Sam. xii. 16; comp. I Kings xxi. 27), or when the seer was preparing himself for a divine revelation (Ex. xxxiv. 28; Deut. ix. 9, 18; Dan. ix. 3; comp. B. M. 85a). That individual fasting was common among the early Jews is evident from the provision made (Num. xxx. 14) that a vow made by a woman "to afflict the soul" may under certain conditions be canceled by the husband. More frequent, however, were the occasional fasts instituted for the whole community, especially when the nation believed itself to be under divine displeasure (Judges xx. 26; I Sam. vii. 6, where it is conjoined with the pouring out of water before the Lord; Jer. xxxvi. 9; Neh. ix. 1), or when a great calamity befell the land (Joel i. 14, ii. 12), as when pestilence raged or when drought set in; and sometimes also when an important act was about to be carried out by the officials of the land (I Kings xxi. 12; comp. I Sam. xiv. 24). In Jonah iii. 6–7 it may be seen with what rigor an official fast was observed, while in Isa. lviii. 5 is given a description of a fast-day among the Jews. For the attitude of the Prophets and of the Rabbis toward fasting see ABSTINENCE; ASCETICISM.

**List of Fast-Days.**

Of regular fixed fast-days the Jewish calendar has comparatively few. Besides the Day of Atonement, which is the only fast-day prescribed by the Mosaic law (Lev. xvi. 29; see ATONEMENT, DAY OF), there were established after the Captivity four regular fast-days in commemoration of the various sad events that had befallen the nation during that period (Zech. viii. 19; comp. vii. 3–5). These were the fast of the fourth month (Tammuz), of the fifth month (Ab), of the seventh month (Tishri), and of the tenth month (Tebet). According to some rabbis of the Talmud, these fasts were obligatory only when the nation was under oppression, but not when there was peace for Israel (R. H. 18b). In the Book of Esther an additional fast is recorded (ix. 31; comp. iv. 3, 16), which is commonly observed, in commemoration of the fast of Esther, on the thirteenth of Adar, although some used to fast three days—the first and second Mondays and the Thursday following Purim (Soferim xvii. 4, xxi. 2).

Many other fasts, in memory of certain troubles that befell Israel, were added in the course of time, a full list of which is given at the end of Megillat Ta'anit. These were not regarded as obligatory, and they found little acceptance among the people. The list, with a few changes as given in Shulhan 'Aruk, Orah Hayyim, 580, 2, marked in parentheses, is as follows:

1. First of Nisan: the sons of Aaron were destroyed in the Tabernacle.
2. Tenth of Nisan: Miriam the prophetess died: the well that followed the Israelites in the wilderness disappeared.
3. Twenty-sixth of Nisan: Joshua the son of Nun died.
4. Tenth of Iyyar: Eli the high priest and his two sons died, and the Ark was captured by the Philistines.
5. Twenty-ninth (twenty-eighth) of Iyyar: Samuel the prophet died.
6. Twenty-third of Siwan: the Israelites ceased bringing the firstlings to Jerusalem in the days of Jeroboam.
7. Twenty-fifth of Siwan: R. Simeon son of Gamaliel, R. Ishmael son of Elisha, and R. Hanina the superior ("segan") of the priests were executed.
8. Twenty-seventh of Siwan: R. Hanina son of Teradion was burned while holding a scroll of the Torah.
9. Seventeenth of Tammuz: the tablets were broken; the regular daily sacrifice ceased; Apostemus burned the Law, and introduced an idol into the holy place; the breaking into the city by the Romans (Ta'an. 28b).
10. First of Ab: Aaron the high priest died.
11. Ninth of Ab: it was decreed that Jews who went out of Egypt should not enter Palestine; the Temple was destroyed for the first and the second time; Bether was conquered, and Jerusalem plowed over with a plowshare (*ib.* 29a).
12. Eighteenth of Ab: the western light was extinguished in the time of Ahaz.

13. Seventh (seventeenth) of Elul: the spies died in a pestilence.
14. Third of Tishri: Gedaliah and his associates were assassinated in Mizpah (II Kings xxv. 25).
15. Fifth of Tishri: twenty Israelites died, and Akiba was imprisoned and afterward executed.
16. Seventh of Tishri: it was decreed that the Israelites should die by sword and by famine on account of the affair of the golden calf (see Meg. Ta'an. *ad loc.*, ed. princeps, Mantua, 1514).
17. Sixth (seventh) of Marḥeshwan: Nebuchadnezzar blinded King Zedekiah after he had slaughtered the latter's children in his presence.
18. Seventh (twenty-eighth) of Kislew: Jehoiakim burned the scroll that Baruch wrote at the dictation of Jeremiah.
19. Eighth of Ṭebet: the Torah was translated into Greek in the time of Ptolemy; there was darkness in the world for three days.
20. Ninth of Ṭebet: incident not explained (death of Ezra, as mentioned in "Kol Bo").
21. Tenth of Ṭebet: the siege of Jerusalem by Nebuchadnezzar began (II Kings xxv. 1; Jer. lii. 4).
22. Eighth (fifth) of Shebaṭ: the righteous (elders) that were in the time of Joshua died.
23. Twenty-third of Shebaṭ: the Israelites gathered to war with the tribe of Benjamin (Judges xx.).
24. Seventh of Adar: Moses died.
25. Ninth of Adar: the controversy between the house of Shammai and that of Hillel.

The Polish Jews are accustomed to fast on the twentieth of Siwan on account of the atrocities committed on that day in 1648 by the Cossacks. Some pious Jews also fast every Monday and Thursday in commemoration of the destruction of the Temple, of the burning of the Torah, and of the desecration of God's name (comp. Luke xviii. 12). The first and second Mondays and the first Thursday of Iyyar and of Marḥeshwan, following the festivals of Passover and of Sukkot respectively, are recognized fasts in most Jewish communities, and were originally instituted to atone for the sins that might have been committed in the pursuit of pleasure during the holidays (Ḳid. 81a; Tos., *s.v.* "Soḳobo"; Oraḥ Ḥayyim, 492). The burial societies observe a fast-day preceding their annual feast held in the evening. In some places it is observed on the fifteenth of Kislew; in some on the seventh of Adar; while others have other days for its observance (see Burial Society). It is also customary to fast on the eve of New-Year's Day (Tan., Emor, *s.v.* "U-Leḳaḥtem"), while many fast during all the ten penitential days (Oraḥ Ḥayyim, 581, 2, Isserles' gloss). Some pious Jews fast every Friday, so as to partake of the Sabbath meal with a hearty appetite (*ib.* 249, 3). The anniversary of the death of one's father or mother ("Jahrzeit") and the day of one's marriage are also observed as fasts (Yoreh De'ah, 402, 11, Isserles' gloss; Eben ha-'Ezer, 61, 1, Isserles' gloss). The first-born fast on the eve of Passover in commemoration of the miracle which was performed in Egypt when all the Egyptian first-born were slain and those of the Israelites were saved.

Besides these fixed fast-days, the Synagogue frequently imposed a fast-day upon the community when great calamities threatened the people. This right of the Synagogue had its origin in the fasts described in the treatise Ta'anit as having been instituted in early times when rain was late in coming. If no rain fell on or before the seventeenth of Marḥeshwan, the learned and pious men of the community fasted three days—Monday, Thursday, and Monday. In the case of continued drought, three more fasts were proclaimed, and, lastly, seven fast-days on successive Mondays and Thursdays were instituted. These fasts were accompanied with many solemn ceremonies, such as the taking out of the Ark to the market-place, while the people covered themselves with sackcloth and placed ashes on their foreheads, and impressive sermons were delivered (Ta'an. 18a). Fast-days were subsequently instituted in case any misfortune befell the people, as pestilence, famine, evil decrees by rulers, etc. (*ib.* 19a). Examples of the latter were the fasts instituted by the Russian rabbis during the anti-Jewish riots early in the eighth decade of the nineteenth century.

**Private Fasts.**

Private fasts were frequent among the Jews from earliest times (Judith viii. 6; I Macc. iii. 47; II Macc. xiii. 12). One may take it upon himself to fast on certain days, either in memory of certain events in his own life, or in expiation of his sins, or in time of trouble to arouse God's mercy (see Vows). The Rabbis, however, did not encourage such abstinence Indeed, they positively forbade it in the case of a scholar, who through his fasting would be disturbed in his study; or of a teacher, who would thereby be prevented from doing his work faithfully; or of one pursued by robbers, who might become weak (Ta'an. 11a). In no case should one boast of his fasts to others, and even though he is asked he should try to evade the question, except when he has fasted in expiation of his sins; in this case acknowledgment may lead others to expiation likewise (Oraḥ Ḥayyim, 565, 6).

The fast undertaken in consequence of an evil dream has peculiar significance in Jewish law. While in general no fast is permitted on Sabbaths or holidays, the Talmud permitted one to be undertaken even on these days, provided it be complemented later by another fast (Ber. 31b). There are, however, various opinions among the later authorities regarding such a fast. Some think that it may be observed on a Sabbath only after an evil dream has occurred three times, while others are of the opinion that it is not possible to distinguish at present between good and evil dreams, and that therefore one should not fast at all on the Sabbath. The custom is to fast if one dreams of the burning of a scroll of the Law, or the Day of Atonement during Ne'ilah service, or the beams of his house falling, or his teeth dropping out. The custom of fasting on such occasions has, however, lapsed into desuetude, and, as in the cases cited above, is discouraged by the Rabbis (Oraḥ Ḥayyim, 288).

All Jewish fasts begin at sunrise and end with the appearance of the first stars of the evening, except those of the Day of Atonement and the Ninth of Ab, which last "from even till even." There is no special ritual for the ordinary fast-days. The Law is taken out and the lesson from Exodus is read which treats of the thirteen qualities of mercy and of God's forgiveness at the supplication of the pious (Ex. xxxii. 11–14, xxxiv. 1–10). The same passages are read both at the morning and at the afternoon services, while at the latter the Haftarah is also read from Isa. lv. 6–lvi. 8. The Sephardim do not read the Haftarah on the afternoon of any

fast-day except the Ninth of Ab (see AB, NINTH DAY OF). In the 'Amidah the prayer beginning with "'Anenu" is inserted, and in the morning service special seliḥot are provided for the various fasts.

The giving of charity on a fast-day, especially the distribution of food necessary for the evening meal (Sanh. 35a, and Rashi *ad loc.*), was much encouraged, in accordance with the rabbinic saying that "the reward of the fast-day is in the amount of charity distributed" (Ber. 6b).

**Relation to Sabbath.**

The only fixed fast-day that may be celebrated on a Sabbath is the Day of Atonement; all the others, if they fall on a Sabbath, are postponed until the following day. Private or public occasional fasts can not be held on any of the holidays, or on a new moon, or on any of the minor festivals (see FESTIVALS), or during the month of Nisan, or on the week-days of the festivals. The Megillat Ta'anit enumerates many days of the year upon which no fast may be held, but the later Rabbis declare that one is not bound by these laws, and that therefore fasts may be instituted on any day except those mentioned (R. H. 19b). On a Sabbath it is forbidden to go without food until midday (Yer. Ta'an. iii. 11), except when one is accustomed to eat late in the day and would injure himself by changing his custom (Oraḥ Ḥayyim, 288, 1, 2).

Except in regard to the Day of Atonement and the Ninth of Ab, the command to fast applies only to food and drink; all other acts, such as washing the body or anointing, are permitted. It is forbidden, however, to indulge in any unnecessary pleasures on these days: one should meditate on the significance of the fast and examine his own sins (*ib.* 568, 12). Even those who are permitted to eat, as pregnant or nursing women, should not have regular meals, but should take only as much food as is necessary, so that all may participate in the common sorrow (*ib.* 554, 5).

The first nine days of Ab, and, with some, the period from the seventeenth of Tammuz to the tenth of Ab, are regarded as partial fasts, the eating of meat and the drinking of wine alone being forbidden.

See AB, FIFTEENTH DAY OF; ATONEMENT, DAY OF; PURIM; TA'ANIT; TAMMUZ, FAST OF; ṬEBET, FAST OF.

BIBLIOGRAPHY: Maimonides, *Yad, Ta'aniyyot*, i.-v.; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 562–580; Lampronti, *Paḥad Yiẓḥak*, Berlin, 1887; Hastings, *Dict. Bible*; Hamburger, *R. B. T.*; Nowack, *Hebräische Archäologie*, Leipsic, 1894; Smend, *Alttestamentliche Religionsgeschichte*, ib. 1893; W. R. Smith, *Rel. of Sem.* London, 1894; Montefiore, *Hibbert Lectures*. London, 1897; Oehler, *Theologie des Alten Testaments*, Stuttgart, 1891; Dembitz, *Jewish Services in Synagogue and Home*, Philadelphia, 1898.

E. C. J. H. G.

**In Islam.**

Fasting, which had no place in the oldest ritual practises of Islam, dates from the Medinian period of Mohammed's career. The idea of fasting was not a spontaneous growth, but was adopted from the Jewish custom. Consequently the terms "ṣam" and "ṣiyam" had their original meanings altered to agree with the Hebrew "ẓaum."

According to tradition, Mohammed at first introduced only one fast-day, similar to the Jewish Day of Atonement, and called it "'ASHURA," which is identical with the Judæo-Aramaic word "'asor" (10th of Tishri). Soon, however, he abandoned it (together with other customs borrowed from the Jewish ritual), and replaced it by an institution which he distinctly stated was adopted from an older custom ("O true believers, a fast is ordained unto you as it was ordained unto those before you, that ye may fear"; Koran, sura ii. 179). Instead of distributing a number of fast-days through the year, he appointed the month of Ramaḍan to form a continuous period of fasting, the fast to be kept from sunrise to sunset. To this he attached the following regulations, partly following, partly altering Jewish customs: Eating, drinking, and sexual intercourse were permitted during the night "until you can distinguish a white thread from a black thread in the dawn; then keep the fast until night; do not mix with the women, but retire to the places of worship" (*ib.* v. 183). It is easily seen that most of these regulations are borrowed from the Day of Atonement in its rabbinic interpretation. Tradition has preserved the following saying, attributed to Mohammed: "The breath of a fasting man is pleasanter to Allah than the odor of musk."

BIBLIOGRAPHY: Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* Hirschfeld, *New Researches into the Composition and Exegesis of the Koran.*

E. G. H. H. HIR.

**FAT.—Biblical Data:** The rendering in the English versions of the Hebrew word "ḥeleb," an animal substance of an oily character deposited in adipose tissues. In Judges iii. 22 it is mentioned as covering the human intestines. It is held to indicate grossness and wickedness of disposition (Job xv. 27). A heart covered with fat is a sign of irresponsiveness and indifference (Ps. xvii. 10, cxix. 70). The fat of beasts is mentioned as rich food (Deut. xxxii. 14). Figuratively, fat connotes the choicest part of anything (of oil, Num. xviii. 12; of wine, *ib.*; of wheat, Deut. xxxii. 14; Ps. lxxxi. 17 [A. V. 16], cxlvii. 14).

The fat in the thank-offerings belonged to YHWH (Lev. iii. 16; Ezek. xliv. 15; comp. Lev. iii.; Ex. xxix.). Like blood, it was regarded as the seat of life (Lev. iii. 17; Smith, "Rel. of Sem." 2d ed., pp. 376 *et seq.*). In the description of the sacrifice at the consecration of Aaron and his sons (Ex. xxix. 13) the fat covering the inwards, the caul, and the two kidneys with the fat upon them are specified; in Lev. iii. 3 "the fat that is upon the inwards" is added to these. The parts mentioned represent: the omentum (Josephus, "Ant." iii. 9, § 2, ἐπίπλους); the fat clinging to the intestines, *i.e.*, net-like adhesions to the colon (but see Paul Haupt, "Johns Hopkins Circular," 1894, No. 114, p. 115); the kidneys, which, especially near the loins, are as a rule surrounded by fat; and the "yoteret" (see CAUL), a deposit of fat extending from the portal ("ḥaẓra") vein of the liver along the hepatic-duodenal ligament to the duodenum. In Lev. iii. 9 the fatty tail of the sacrificial animal, if a sheep, is mentioned as being among the portions which are to be burned upon the altar. This part, as being the choicest, was offered to the guest of honor (Budde, in "Z. D. P. V." 1895, p. 98; Geiger, "Urschrift," p. 380; I Sam. ix. 24). Again, in Lev. vii. 23–25 the fat of three sacrificial animals, the cow, the

sheep, and the goat, is specifically prohibited as food, the punishment for infraction being "karet" (excision); but in the case of animals which have died a natural death or have been killed by wild beasts ("nebelah," "ṭerefah"), the fat, while not allowed for food, might be used for any other domestic purpose. It is thus an open question whether, when slaughtered for private (non-sacrificial) use, the fat of the three animals enumerated was prohibited, and it is not plain whether the interdict applied to other animals.

——**In Rabbinical Literature:** For the parts of the sacrificial animal which belonged to YHWH, and which had to be burned, the Talmud has in addition to חלבים the term אימורים, a word of disputed etymology (Rapoport, "'Erek Millin," *s.v.*; 'Aruk, *s.v.* אמר, 6, and מר, 2; Solomon Geiger, in "Zion," 1842, p. 6, from אמר; comp. Suk. 55b), probably from the Greek *μοῖραι*, *μηρία* (*i.e.*, the choicest parts), of frequent occurrence (Suk. v. 7; Yoma vii. 5; Pes. v. 10; Zeb. 27b).

The precise delimitations of the Levitical prohibition, violation of which entailed karet, were a matter of controversy even among earlier Mishnaic authorities (see Sifra, Lev. 3, the opinions of R. Ishmael and R. Akiba; comp. Ḥul. 49b, 50a, those of R. Jose ha-Galili and R. Akiba; Tosef., Ḥul. viii.) and also among the Amoraim (Ḥul. 93a, Samuel [see Rashi and RaN], and Ḥul. 55a, Abayah). The distinction is made between "shumen" and "ḥeleb" (see Ramban to Lev. iii.), the latter being separate from the meat and consisting of a thin, close-fitting, skin-like layer that may be peeled off (Ḥul. 49a, 50a; see Wiener, "Die Jüdischen Speise Gesetze," p. 149). The use of "ḥeleb" in connection with the fatty tail of the sheep caused confusion (Lev. iii. 9), the Karaites—probably following an old Sadducean interpretation (see Wiener, *l.c.* p. 147, note)—extending to the tail the prohibition against eating fat, but others (Rashi, Targ. Yer., for example) explaining the word in this connection as "the best that is in the tail," as does Rab Ashi (Ḥul. 117a; for the controversial points see Ḥadasi, "Eshkol ha-Kofer," Alphabet 232; Ibn Ezra to Lev. iii. 9, vii. 23, and Naḥmanides to the same passages; also Bashyazi, "Aderet Eliyahu," pp. 118 *et seq.*; Ibn Ezra in "Apirion," ed. Neubauer, p. 24; "Lebush Malkut," p. 42; Aaron ben Elijah, "Dine Sheḥiṭah"; "Orient, Lit." 1840, No. 30). Maimonides ("Yad," Ma'akalot Asurot, vii.) makes the point that "ḥeleb" is used in conjunction with the tail not to include it among forbidden food, but to assign it to the sacrificial class, and that the parts so designated are to be lifted up and burned (comp. Ḥul. 117; Ker. 4; Tosef., Ḥul. 92a, *s.v.* "Amar Abayi"; Mak. 18a; Men. 78a).

In the Talmud the prohibition is not extended to the ḥeleb of a fetus (Ḥul. vii. 1, 92b); on the principle that only such fat is forbidden as might lawfully have been offered up as a sacrifice, that clinging to the animal's ribs may be eaten (Sifra, Ẓaw). From the language employed it may be inferred that the fat around the heart was regarded as not subject to the prohibition. The general principle is that fat which does not close up a hole or puncture beneath is unclean, but in the case of the lobe of fat around the heart the inability to close up a possible puncture beneath is attributed not to its being unclean fat, but to its helmet-like shape (Ḥul. 49b; Wiener, *l.c.* p. 150; "Yad," Sheḥiṭah, vi. 10; Semag, "Asin," p. 63). Five strings of fat, three on the right and two on the left, in the flanks or haunches, are not to be used (Ḥul. 93a). Three thin membranes or layers of fat, one each on the spleen, the bowels, and the kidneys, are also prohibited (*ib.*). The rule that fat covered with flesh is permitted is qualified by an exception in the case of fat that is uncovered when the animal is in motion (Ḥul. 93a; Rashi, *s.v.* פרוקי מפרקא; "Yad," Ma'akalot Asurot, vii. 7, 8).

As in the case of other DIETARY LAWS, the hygienic benefits of the enactment regarding fat have been adduced to explain the prohibition and to defend its enforcement for all time. Ibn Ezra (see commentary to Lev. vii. 24; Deut. xii. 15) rightly surmises that it was originally connected with the sacrificial ritual, and applied only to animals and parts destined and fit for the altar. Nevertheless, declaring that the "tradition of the fathers" is his support, he accepts the rabbinical decision according to which all domestic animals are now included, even though by reason of defects they were unfit for the altar (Bek. 15a), and even though at present sacrifices are not offered. Judah ha-Levi ("Cuzari," iii. 11) also is of the opinion that the sacrificial use of the fat underlies the prohibition. Naḥmanides' criticism of this theory in his commentary on Leviticus (vii. 25) is not convincing, and neither is Ibn Ezra's. Maimonides ("Moreh," iii. 48), on the one hand, looks upon this prohibition as a health-protective measure, but on the other ("Moreh," iii. 41) agrees that it was effective in guarding the distinct character of the altar's portions. Naḥmanides is another that ascribes to the observance certain sanitary advantages, as also do Aaron ha-Levi ("Ḥinuk," § 47) and RaLBaG (commentary to Lev. vii.). Albo ("Iḳḳarim," iii. 16), however, does not hesitate to suggest doubts as to the obligatory character, since the sacrifices have ceased, of the injunction not to eat the fat.

The final decisions on the eating of fat are these: The fat of ox, sheep, and goat is prohibited; that of other animals is allowed; but that of the "koi," an unidentified hybrid (see Yoma 74), is forbidden. By "fat" is understood a thin, close-fitting layer or membrane that may be peeled off, but meat (lean) must not cover it. The fatty tail is allowed, but the arteries (and muscles) on the inner side must be carefully removed. The fat on the loins and on the membrane above them is forbidden, as is that which is underneath the loins; and skill, attainable only through practise, is required to remove these forbidden portions. The fat upon the omasum, the caul, and the intestines is prohibited. Disregard of the prohibition entails excision, and so does violation of the provision not to eat the fat which is on the thick side of the spleen. What is on the other parts of the spleen should not be eaten, but the person that partakes of it is not liable to excision. Fat and meat must be neither salted nor rinsed together; the vessels for rinsing must be distinct, as must be also the knives for cutting meat and fat. Butchers must exercise care in re-

moving the forbidden parts, and if careless they must be admonished. If, after admonition, as much as a grain of fat is found in the meat which the butcher professes to have prepared, he shall be deposed; and if the quantity overlooked is of the size of an olive, he shall be punished with stripes and be deposed (Shulḥan 'Aruk, Yoreh De'ah, 64). See Dietary Laws.

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E. G. H.

**FATALISM:** The doctrine that every event is predestined and must inevitably take place. According to Josephus, the question of fate—or rather, as he really means, of divine predestination—was one of the points in which the Pharisees differed both from the Sadducees and from the Essenes. The Pharisees held that not all things are divinely predestined, but that some are dependent on the will of man; the Sadducees denied any interference of God in human affairs; while the Essenes ascribed everything to divine predestination ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9). Thus the Pharisees left to man freedom of will in his spiritual life, but denied any independent initiative in his material life, which they considered entirely subject to predestination. This view is expressed in the Mishnah in the following terms by Hananiah ben Dosa: "Everything is foreseen, but freedom is given" (Abot iii. 15). The same idea is expressed in other words by R. Hanina: "All is in the hands of God, except the fear of God" (Ber. 33a). Another saying of his is: "A man does not hurt his finger in this world unless it has been decreed above" (Ḥul. 7b). Similarly it is said: "The plague may rage for seven years, and yet no man will die before the appointed hour" (Sanh. 29a; Yeb. 114b). "Forty days before the birth of a child," says the Talmud, "a Bat Ḳol [heavenly voice] proclaims: 'The daughter of A shall belong to B; the field of C to D; the house of E to F'" (Soṭah 1a). In another passage it is said that the angel who presides over pregnancy addresses God in the following terms: "Lord of the world! what shall come forth—a strong man or a weak one, a wise one or an ignoramus, a rich man or a pauper?" (Niddah 16b). The most striking example of fatalism found in the Talmud is the legend concerning Eleazar ben Pedat. This amora, being in very straitened circumstances, asked God in a dream how long he would suffer from his poverty, whereupon God answered him: "My son, wouldst thou have me overthrow the world?" (Ta'anit 25a), meaning thereby that Eleazar's poverty could not be helped because it was his fate to be poor.

**The Astrological "Fatum."**

Besides these fatalistic ideas, proceeding from an exaggerated conception of divine providence and predestination, another kind of fatalism was developed by some later doctors of the Talmud. This was the belief that every person had a particular star with which his fate was indissolubly bound. Rabba said: "Progeny, duration of life, and subsistence are dependent upon the constellations" (M. Ḳ. 28a). Strange as it may seem, the leading idea of this form of fatalism was nothing else than the deep-rooted belief in free will in matters of religion and morality. Being embarrassed by the ever-recurring question, Why does a just God so often permit the wicked (who are responsible for their acts by reason of their freedom of choice) to lead a happy life, while many righteous are miserable? some rabbis had recourse to the astrological "fatum" which attempts to solve this problem. However, in order not to leave anything beyond the control of God they asserted that through prayer and devotion man was able sometimes to bring about a change in his fate. For further information see Astrology; Free Will; Providence.

K. I. Br.

**FATE-BOOKS.** See Lots, Books of.

**FATHER:** The word אב denotes primarily the begetter or genitor of an individual. In a looser sense it is used to designate the grandfather or remoter progenitor in general; also the head of the household, family, or clan; or the originator or patron of a class, profession, or art; or the benefactor or protector. Hence arises the employment of this term as a title of respect and honor. When used of God it generally refers to the covenant relation between Him and Israel (compare Murray's "Eng. Dict." *s.v.*). Moses is called "the father of wisdom" and "the father of the Prophets" (Lev. R. i.). Rabbi Hoshaya is called "the father of the Mishnah" (Yer. Yeb. 4d). The one next in authority to the Nasi in the court of justice was called "father of the bet din" (Ḥag. xvi. 6; compare Rapoport, "'Erek Millin," p. 2); and in the Middle Ages the head of the academy was called "father of the yeshibah" (see Schechter, "Saadyana." p. 82; Büchler, "Das Synedrion in Jerusalem," p. 173, and Index, *s.v.* "Ab-Bet-Din"). In the plural the word is used in the sense of famous men, celebrities in Israel's history, especially of the three patriarchs, Abraham, Isaac, and Jacob (Ecclus. [Sirach] xliv., heading). In Mishnah 'Eduyot, Shammai and Hillel are called "the fathers of the world," a title which was also accorded to Akiba and Ishmael (Yer. R. H. 56d).

The father was supreme over his children. His power of life and death is attested by the proposed sacrifice of Isaac (Gen. xxii.), the case of Jephthah's daughter (Judges xi.), and the practise of sacrificing children to Molech (Lev. xviii. 21, xx. 2–5; II Kings xxiii. 10; Jer. xxxii. 35). A later limitation of that right is the requirement in the case of a stubborn and rebellious son, a glutton, or a drunkard, to bring the matter before the elders. It was only by their decision that the son was stoned to death by his fellow citizens (Deut. xxi. 18–21). The father could dispose of his daughter in marriage (Gen. xxix.) and arrange his son's marriage (Gen. xxiv.), or sell his children as slaves (Ex. xxi. 7; Neh. v. 5), a law which was modified by the Rabbis so as to make it almost ineffective (see Slaves and Slavery). He had the right to chastise his children (Deut. viii. 5, xxi. 18; Prov. xiii. 24), and could insist on the utmost respect and obedience from them (Ex. xx. 12; Lev. xix. 3; Deut. v. 16; Prov. i. 8; vi. 26; xxiii. 22; xxviii. 24; xxx. 11, 17; compare Ezek. xxii. 7; Micah vii. 6). Smiting or cursing him was punished by death (Ex. xxi. 15, 17; Lev. xx. 9).

Deut. xxvii. 16 invokes a curse on any one who is disrespectful to his father.

The vow made by an unmarried daughter (Num. xxx. 6) could be disallowed by her father. He was not allowed to sell her in slavery to a foreigner (Ex. xxi. 8). To this the Halakah adds the further restriction that the buyer must not be related to her in any of the degrees in which intermarriage is forbidden (Maimonides, "Yad," 'Abadim, iv. 4).

The father's right to punish his children was restricted by rabbinical authorities to minor children. For the beating of a grown-up son he is liable to be put under the ban (M. Ḳ. 17a). Even minor children must not be chastised in a manner or degree so as to deaden their self-respect ("Yad," Mamrim, vi. 8). The father may not exact obedience from his children if he thereby requires them to do anything which is against the law (B. M. ii. 10).

It is the duty of the father to support his children after they have been weaned by the mother—according to the decision of the Synod of Usha (2d century) at least up to the third year; but according to a later ruling, up to the sixth year, even if they have property. From that age on the father can be held to support them only in the same manner as he could be held to contribute to charity (Ket. 49b, 65b; Shulḥan 'Aruk, Eben ha-'Ezer, 71; *ib.* Yoreh De'ah, 250). The father is also obliged to circumcise and redeem his son, to give him an education, to teach him a trade (according to some, even the art of swimming), to secure him a wife, etc. (Tosef., Ḳid. i. 11; Mek. to Ex. xiii. 11; Ḳid. 29a, b; Yoreh De'ah, 245, 260, 305). See Abba In Theology; Adoption; Child; Daughter in Jewish Law; Education; Family and Family Life; Marriage; Mother; Parents; Vows.

**Duties.**

S. S. C. L.

**FATTORI (Sindachi, Gonfalonieri, Fattori del Ghetto, ממונים):** The executive body of the Roman community, consisting of three persons elected for one, later for one-half, year, by the representatives of the community. They called the meetings of the community; their consent was necessary in cases of excommunication; they controlled the treasurer, who could make no payments except on their order. They were aided by a committee chosen by the community; they reported to the community every three months, and rendered an account at the end of their term of office. The community was represented by them at the Vatican, which held them personally responsible. Thus they were imprisoned when a Jew escaped punishment by flight. At least one fattore, in addition to the rabbi, was required to take part in the carnival homage to a senator, and to be present during the Sabbath sermons for converts. Any attempt to shun this burdensome and costly office was punished by a fine and subsequently refusal to fill it was strictly forbidden. The office probably existed as early as the twelfth century, although its functions can not be traced definitely beyond the fifteenth century.

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G. H. V.

**FAUDEL-PHILLIPS, SIR GEORGE, BART.:** Lord mayor of London (1896-97); second son of Sir Benjamin Samuel Phillips; born in 1840. George Phillips, who derived the name of Faudel from his uncle, was educated at University College School, completing his studies in Berlin and Paris. He then entered his father's business. In 1867 he married Helen, daughter of Joseph Moses Levy, the proprietor of the "Daily Telegraph," and sister of Sir Edward Lawson, its present chief proprietor. His sister Sarah is the Lady Pirbright. He was appointed sheriff of London and Middlesex (1884-85); succeeded his father as alderman of the ward of Farringdon Within (1888); and became a governor of the Honorable Irish Society (1894). The following year he was created high sheriff of the county of London, and in 1896 he became lord mayor of the city of London.

Sir George Faudel-Phillips, G. C. S. I.

As chief magistrate of the city, Faudel-Phillips received Queen Victoria at Temple Bar on the occasion of the Jubilee thanksgiving service which was held at St. Paul's Cathedral and subsequently at the Mansion House. His year of office was one of remarkable philanthropy. He raised funds which amounted, in the aggregate, to £1,000,000 for the relief of the famine in India and for other charitable objects. He was the recipient of numerous honors at the close of his term of office, when he was created a baronet, and, in recognition of his services to India, received the Grand Cross of the Indian Empire. He also received numerous foreign decorations. He holds many municipal and charitable offices in connection with the city of London.

Sir George Faudel-Phillips has served the Jewish community as president of the Jews' Orphan Asylum and of the Society for the Relief of the Jewish Blind. The former institution celebrated its centenary during his mayoralty.

Bibliography: *Young Israel*, 1897; *Who's Who*, 1902.

J. I. H.

**FAULT (פשיעות):** Harmful neglect of duty. The "culpa" of Roman law is treated to some extent under the heads of Accident and Bailments, the former dealing with torts arising from lack of care, the latter with the loss of goods or animals through the lack of care or the dishonesty ("dolus") of the keeper.

Another important branch of fault or culpa arises where men entrusted with material to work up, or with implements to repair, do their task badly, or disregard the instructions of the owner, or injure the

things entrusted to them. The principles governing this branch are briefly laid down in the Mishnah (B. Ḳ. ix. 3, 4): "If one has given [anything] to mechanics to repair, and they have ruined [it], they must make compensation. If a wagon, a chest, a platform, has been given to a carpenter to repair, and he has ruined it, he is held responsible. And the mason who has undertaken to take down a wall, and in doing so breaks the stones, or does damage, is likewise responsible. [If] he was tearing down on one side, and it fell on another side, he is free from liability; but if [it fell] from his stroke, he is liable. When one gives wool to a dyer and the kettle burns it, the dyer must pay the price of the wool. If he dyes it [so that it looks] ugly, then if the improvement is greater than the outlay, [the owner] pays the amount expended; if the outlay is greater than the improvement, he gives the workman the value of the improvement. [If he gives him wool] to dye black, and he dyes it red, or red and he dyes it black, R. Meïr says he [the dyer] gives him the price of the wool, [keeping the dyed wool]. R. Judah [whose opinion prevails] says: If the improvement is greater than the outlay, he [the owner] pays him [the dyer] the outlay; if the outlay is greater than the improvement, he gives the worth of the latter."

**Fault in Workmanship.**

The Gemara *ad locum* (B. Ḳ. 98b–102a), commenting on these two sections, discusses mainly the question whether the workman, by making a change in the object on which he is working, acquires title thereto, and how this would affect the measure of his liability; but the Halakah is against the view of a change of title.

Maimonides, in "Yad," Sekirut, x. 4, and Ḥobel u-Mazzik, vi. 11, states the law almost in the words of the Mishnah; adding to it for greater clearness a few words from the Talmud: "Whether the owner has given to the mechanic the wagon, etc., to put a nail in [that is, to make a slight repair], or has given him the timber to make the wagon, etc., the mechanic, if he breaks the wagon, etc., must pay the value of the wagon [of course deducting his wages and outlays]." To the case of the dyer, Maimonides adds: "Or if he gives timber to a mechanic to make a chair, and he makes a bad one, or makes a bench, he must pay for a good chair. And as the workman does not acquire the ownership by change in the material, the employer can not say, 'Let him pay me for my timber or my wool'; nor can the mechanic clear himself by offering to pay the price of the material."

A baraita in the discussions on B. Ḳ. ix. 3 (99b) takes up the workman's liability for lack of skill: "If one gives wheat out to grind, and [the miller] does not bolt it, but turns it into coarse meal and bran; flour to a baker, and he makes it into flat loaves; a beast to the slaughterer, and he makes a carcass of it [kills it in an unlawful way], the workman is liable, because he is a taker of hire."

**Fault by Lack of Skill.**

Maimonides quotes this (*ib.* x. 5), and, following the reasoning of the Talmud, adds: "Hence, if the slaughterer was an expert and slaughtered without reward, he is free from liability; but if not an expert, though he did it for nothing, he is liable. Thus, if I show a coin to a banker who is well posted, and he tells me it is good, whereas it is bad, but charges me nothing, he is not liable for the loss. But if he is not posted he is liable, though he acted for nothing; for I ought to be able to rely on a banker's opinion. And so in like matters." There is in modern law a similar rule, that a quack is liable for mistakes in medical treatment, where a regular physician would not be liable.

In referring to the mason who does harm while taking down a wall ("Yad," Ḥobel, vi. 11), Maimonides couples with him the smith who starts a fire by sparks from his hammer; for a human being, he says, is always "forewarned," whether he acts wilfully or unwittingly, asleep or awake (see Accident).

Another rule connected with fault on the part of workmen entrusted with material or goods is thus stated in the Mishnah (B. M. vi. 6): "All mechanics are keepers for hire [and liable for loss or damage as such]; but all of them, when they say, 'Take thy goods and give me my money,' become gratuitous keepers. When [the owner] says, 'Keep this for me [to-day] and I will keep for you to-morrow,' he is a hired keeper. [If the owner says], 'Keep for me,' and he answers, 'It lies with me,' [he becomes] a gratuitous keeper." R. Huna, in the Talmud on this section, adds: "If he says, 'It lies before thee,' the mechanic is no longer even a gratuitous keeper" (B. M. 81b). And Maimonides ("Yad," Sekirut, ch. x.) gives these propositions as the Halakah.

The following case, however, of acting outside the line of strict law may be mentioned in this connection, though it is not noted by the codifiers: It happened to Rabba bar bar Ḥanah (others read "bar Rab Hunah") that the porters broke a cask of wine belonging to him. Then he took away their clothes in compensation. They went to Rab and complained. Whereupon he said, "Rabba, return them their clothes." The latter asked, "Is this the law?" Rab said, "Yes; as it is said, 'That thou mayest walk in the way of the good ones' (Prov. ii. 20)." He returned their clothes. Then the porters said to Rab, "We are poor and labor the whole day, and now we are hungry and have nothing." Rab then said to Rabba, "Go and pay them their wages." Rabba asked again, "Is this the law?" Rab replied, "Yes; as it is said, 'And keep the paths of the righteous'" (B. M. 83a).

As to a pawning of the finished commodity, and the pawnee's liability for a loss, see Pledges.

S. S. L. N. D.

**FAYER, LADISLAUS:** Hungarian jurist; born at Kecskemé in 1842. In 1870 he received the degree of doctor of law, three years later becoming privat-docent at the University of Budapest. In 1886 he became professor of criminal law, which position he still occupies. He founded the university seminary for penal law. He wrote: "Bünvádi Eljárásunk Reformjához" (1884); "Bünvádi Eljárás a Törvény Székek Elött" (1885), "A Magyar Bünvádi Eljárás mai Ervényében" (1887); "Bünügyi Esetek Seminariumi Használatra" (1891); "Tanulmányok a Büntetöjog es a Bünvádi Eljárás Köréböl" (1894). He edited the "Magyar Themis"

(1870–80) and the "Jogtudományi Kozlöny" (since 1880). Fayer is secretary of the Society of Hungarian Jurists, and a corresponding member (elected 1894) of the Hungarian Academy of Sciences. He has published several scientific works.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Tára*, iv.

S. L. V.

**FAYYUM.** See EGYPT.

**FAYYUMI, AL-.** See SAADIA BEN JOSEPH GAON.

**FAYYUMI, NATHANAEL AL-:** Talmudic scholar and philosopher; flourished in Yemen about the middle of the twelfth century. He wrote a philosophical work in Judæo-Arabic, called "Bustan al-'Uḳul," which he divided into seven parts: (1) the unity of God, (2) man as a microcosm, (3) the necessity of obedience to God, (4) repentance, (5) trust in God, (6) excellencies of the Messiah, (7) the future life. The author quotes Saadia, Baḥya ben Joseph, Solomon ha-Ḳaṭon, and Judah ha-Levi, speaking of the last two as men of his time. R. Gottheil supposes that this Nathanael was the father of R. Jacob b. Nathanael al-Fayyumi, who corresponded with Maimonides about a certain pseudo-Messiah, and to whom Maimonides addressed the "Iggeret Teman"; but Steinschneider declares this identification doubtful.

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S. S. M. SEL.

**FEAR OF GOD (יראת אלהים, יראת י"י):** The Hebrew equivalent of "religion." It is the mainspring of religion, morality, and wisdom, and is productive of material prosperity and well-being. Who fears God will refrain from doing the things that would be displeasing to Him, the things that would make himself unworthy of God's regard. Fear of God does not make men shrink from Him as one would from a tyrant or a wild beast; it draws them nearer to Him and fills them with reverential awe. That fear which is merely self-regarding is unworthy of a child of God. The difference between fear of God and fear of man is contrasted in Isa. viii. 12–13: "Call ye not conspiracy all that this people calls conspiracy, and that which they fear, fear not ye, neither count it worthy of dread. YHWH Sabaoth, Him count ye holy; let Him be your fear; let Him be your dread" (Hebr.).

Fear of God is identical with love and service. "And now, Israel, what doth YHWH thy God require of thee but to fear YHWH thy God, to walk in all His ways, and to love Him, and to serve YHWH thy God with all thy heart and with all thy soul?" (Deut. x. 12). "Thou shalt fear YHWH thy God and Him shalt thou serve" (Deut. vi. 13, Hebr.) in acts of public devotion, the spontaneous outcome of sincere reverence (Ex. xxiii. 25; Deut. x. 12, xi. 13, xiii. 4; comp. Job xv. 4).

Fear of God implies hatred of evil and wrong, and makes for righteousness and peace. "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God" (Lev. xix. 14).

When Abimelech upbraids Abraham for having told him that Sarah was his (Abraham's) sister, Abraham excuses himself by saying: "I thought, surely the fear of God is not in this place; and they will slay me for my wife's sake" (Gen. xx. 11; comp. xlii. 18). Of Job it is said that he was "perfect and upright, and one that feared God, and eschewed evil" (Job i. 1; comp. Ex. i. 17; Prov. iii. 7, viii. 13). "The fear of the Lord driveth away sins" (Ecclus. [Sirach] i. 21).

There exists an intimate relation between fear of God and wisdom. The wise man knows how to value, while the fool despises, the fear of God. Ecclesiastes asserts that the fear of God is the whole duty of man (xii. 13). "The fear of the Lord is the beginning of wisdom" (Ps. cxi. 10; Ecclus. [Sirach] i. 18). Trust in God overcomes all fear and is a protection in time of danger. "Fear not, Abram: I am thy shield" (Gen. xv. 2). "Except the God of my father Abram, He whom Isaac feared, had been with me, surely now hadst thou sent me away empty" (Gen. xxxi. 42). "I will fear no evil: for thou art with me" (Ps. xxiii. 4; comp. cxii. 7).

The fear of God is practical wisdom, productive of blessings in life and death. Thus long life is promised to him who fears YHWH and keeps His laws and statutes (Deut. vi. 2; Yoma ix.; Ps. cxxviii. 1–2; Ecclus. [Sirach] i. 11 *et seq.*; Prov. xiv. 27). Blessings come not only to him who fears God, but also to his posterity (Jer. xxxii. 39). Gratitude for help and deliverance from danger leads naturally to fear of God (Ex. xiv. 31; I Sam. xii. 24).

Fear of God may also be dread of God's punishment in consequence of sin and shame. Thus Adam was afraid to meet God because he was naked (Gen. iii. 10). Job feels "the terrors of God"; and of the wicked it is said: "Terrors take hold on him as waters" (Job vi. 4, xxvii. 20). At times fear is inflicted by God as punishment for man's disobedience (Deut. xxviii. 66; comp. Lev. xxvi. 17).

In the Talmud the conception of the fear of God ("mora shamayim") is similar to that in Scripture. ANTIGONUS OF SOKO used to say: "Be not like slaves that serve their master to receive a reward; be like those that serve their master without regard to reward, and let the fear of Heaven be upon you" (Abot i. 3). "Everything is in the hand of Heaven, except the fear of Heaven" (Meg. 25a; Ber. 33b). "He who has the Torah without the fear of God is like a treasurer who has the keys to the inner treasure, but not to the outer; how then can he reach the inner?" (Shab. 31b). "He who fears God may be likened to the wise artisan who keeps his tools always ready for work" (Ab. R. N. xii.).

E. C. A. G.

**FEAR OF MAN (מורא, יראה, אימה, פחד):** Respect of parents is especially enjoined by both Scripture and Talmud (Ex. xx. 12; Deut. v. 16). The Talmud makes reverence for parents equal in importance to reverence for God (Ḳid. 30b), for parents are God's representatives on earth (Ḳid. 31a). There were special reasons for the cultivation of reverence for parents in ancient Israel. The machinery for the maintenance of public order and for the administration of civil and criminal justice was extremely simple. The family was the basis of the national polity, and parents were virtually magistrates. Resolute assertion of

the authority of the parent was necessary to the security of the state. "Ye shall fear every man his mother and his father" (Lev. xix. 3). He who smote or cursed his parent was put to death by judicial authority (Ex. xxi. 15–17; comp. Prov. xx. 20). Death was also meted out to the stubborn, rebellious, or gluttonous son who would not obey the voice of his father or mother, even though they had chastened him (Deut. xxi. 18–21).

Respect is also enjoined for the aged, for the learned, and for constituted authorities. "Honor the face of the old man" (Lev. xix. 32). "The fear of thy teacher is as the fear of Heaven" (Abot iv. 17b). "Thou shalt not revile the judges nor curse a ruler of thy people" (Ex. xxii. 28, Hebr.). "Pray for the peace of the kingdom, since but for the fear thereof we had swallowed up each his neighbor alive" (Abot iii. 2; comp. Jer. xxix. 7). "As the big fish swallow the little ones, so it would be among men were it not for the fear of government" ('Ab. Zarah iv.; comp. Zeb. xix.).

Fear is looked upon as unmanly, and is rebuked in Scripture. Thus the faint-hearted of an army were allowed to return home lest their presence should have a demoralizing effect upon the other soldiers (Deut. xx. 8; comp. Josh. ii. 11). "I will mock when your fear cometh" (Prov. i. 26). "And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit" (Isa. xxiv. 18). Fear is unmanly because it shows lack of confidence in God (see COURAGE). Thus the judges are admonished: "Ye shall not respect persons in judgment; . . . ye shall not be afraid of the face of man, for the judgment is God's" (Deut. i. 17; comp. xvi. 19).

Fear is a natural consequence of an accusing conscience. Thus Cain fears man because he is an outlaw and God's curse rests upon him (Gen. iv. 12). "The wicked flee when no man pursueth" (Prov. xxviii. 1). "The fear of the wicked, it shall come upon him" (*ib.* x. 24; comp. Job xxxix. 22).

E. C. A. G.

**FEASTS.** See FESTIVALS.

**FEDER, TOBIAS GUTMANN:** Polish poet and grammarian; born at Przedborz about 1760; died at Tarnopol, Galicia, 1817. He followed in turn the professions of preacher, proof-reader, cantor, and teacher (1780).

Feder was an ardent admirer of Elijah Wilna, and, like him, a bitter opponent of Ḥasidism and mysticism. As a grammarian he was looked upon by J. S. Bick as the successor of Ben Ze'eb ("Kerem Ḥemed," i. 96). As a writer of polemics his satire was keen and biting; his humor was original; and his imitation of the language of the Zohar was excellent.

**His Works.**

Feder wrote the following works: "Bayit Ne'eman," an ethical treatise on truth, Berlin, 1794 (Fürst, "Bibl. Jud." i. 349, mentions also a Hebrew grammar by Feder bearing this title, but he seems to be incorrect in this); "Ḳol Nehi," elegy on the death of Elijah Wilna, Warsaw, 1798; "Lahaṭ ha-Ḥereb," attack on modern Biblical criticism directed against A. Wolfsohn and J. Satanov, Byelostok, 1804; "Mebasser Ṭob," introduction to Hebrew grammar, with a criticism of the Masorah commentary "Menorat Shelomoh," by Rabbi Phœbus of Dubrovno, Mohilev, 1804; "Ḳol Simḥah we-Sason," a song of triumph written for the Jewish community of Berdychev on the defeat of the French in Russia, Berdychev, 1814; "Haẓlaḥat Alexander," an ode to Alexander I. of Russia, after the departure of the French from Russian territory, *ib.* 1814; "Ḳol Meḥaẓeẓim," a satire against M. Levin (Satanov), who translated the Book of Proverbs into Judæo-German, *ib.* 1816; 2d ed., with introduction and biography by A. M. Mohr, Lemberg, 1853; "Zemir 'Arizim," a satirical polemic against the Ḥasidim and their miracle-working rabbis; "Shem u-She'erit," literary epistles and poems, edited by Abraham Gottlober, Lemberg, 1877; "Zohar Ḥadash le-Purim," humorous parody for Purim in the language of the Zohar, in "Oẓar ha-Sifrut," iii. 1–15.

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H. R. A. R.

**FEDERATION OF AMERICAN ZIONISTS:** Zionist association organized in 1897 under the name of "Federation of Zionist Societies of Greater New York and Vicinity." It gradually expanded by absorbing societies outside New York, and on July 4, 1898, a convention was held in New York, the result of which was the founding of a national organization under the name of "Federation of American Zionists," incorporated by the New York state legislature (1902, ch. 102). The number of societies originally enrolled in the federation was twenty-four, comprising, approximately, a membership of 1,000. At the convention held in Boston, May, 1901, the secretary's report showed 152 enrolled societies, with a membership of 8,000.

The federation, from its New York headquarters, publishes a monthly magazine under the name of "The Maccabean," founded Oct., 1902. It has published also the following pamphlets: Richard Gottheil, "The Aims of Zionism"; Herbert Bentwich, "The Progress of Zionism"; Rebecca Altman, "George Eliot as a Zionist"; Emma Lazarus, "An Epistle to the Hebrews"; A. Tannenbaum, "Judaism and Zionism." Prof. Richard Gottheil has held the office of president since the organization of the federation, and the successive secretaries have been Stephen S. Wise, Isidore D. Morrison, and Jacob de Haas. It has a subfederation for the Western States under the name of **Knights of Zion,** with headquarters at Chicago.

A. I. D. M.

**FEE:** A payment for service done or to be done, usually for professional or special services, the amount being usually fixed by law or custom. The duties discharged by the Levites in connection with the service of the Tabernacle and, afterward, of the Temple were compensated by the tithes of Israel. The priests in their turn received a tithe of the income of the Levites, as well as a number of gratuities known under the name of "the twenty-four gifts of the priesthood" (Tosef., Ḥallah, ii.; "Aruch Completum," *s.v.* עשר). Samuel took naught of any man's hand (I Sam. xii. 4). Elisha refused to accept any-

thing from Naaman, the Syrian captain, for curing his leprosy, and cursed Gehazi for taking a gift (II Kings v. 16-27). Yet Elisha did not object to the furnished chamber prepared by the Shunammite; from which the Talmud deduces that one may accept a gratuity, although the prophet Samuel taught otherwise by carrying his household with him whenever he traveled (Ber. 10b) so as not to be dependent on others.

The learned professions were not strictly defined in Talmudic times, and the Rabbis treated the laws pertaining to them under the laws of master and servant. While a learned man need not reject a favor or benefit, he must not demand payment for teaching the Law. Moses said: "Behold I have taught you statutes and judgments even as the Lord my God commanded me" (Deut. iv. 5). All must follow the example of God and of Moses and teach without reward. However, a primary-school teacher may charge for taking care of children, or for instruction in the accents and the division of verses (B. B. 37a). Maimonides allows the customary price for teaching the Scriptures, but not for the common law ("Yad," Talmud Torah, i. 7; compare Shulḥan 'Aruk, Yoreh De'ah, 246). Nevertheless, the student must hire a teacher, even if he can not obtain free tuition, as the Proverbs say: "Buy the truth and sell it not" (xxiii. 23). R. Zadok said: "Make not the Law thy hoe . . . for whoever derives a benefit of the Law loses his life in the world to come" (Abot iv.). R. Tarphon, accused of theft and in danger of being thrown into the river, saved himself by revealing his identity; an act which he regretted all his life as an unworthy use of the respect paid to him only as a scholar. Jonathan b. Amram, a disciple of Rabbi Judah, would not make himself known in order to share in Judah's distribution of food to scholars at a time of famine, but begged to be fed like a dog or a crow (B. B. 8a). In Temple times teachers were appointed to instruct the priests in the details of the service, and they received a stipulated sum from the Temple treasury (Ket. 106a).

**Teachers.**

The physician, although frequently looked upon as a communal official (see Health Laws), seems not to have received any fixed salary, but to have maintained himself by casual fees. The fee incidental to an illness caused by an assault was collected from the assailant, who was also obliged to make a further payment in compensation (see Damage; Tort). The fee in this case, as in the case of hired service, if not determined previously, was regulated by legal custom (see Hiring and Letting).

**Physicians.**

Attorneys at law were unknown to Jewish jurisprudence, and those who assumed their functions were regarded with suspicion by the Rabbis (see Abot i. 8; comp. Shab. 139a). The attorney who was authorized to represent his principal for the purpose of receiving property from a bailee or trustee was regarded as an agent, and the principal was obliged to pay all his expenses (B. K. 70a). There was no provision for his fee, which was probably regulated by the general customs of hiring and letting (see Attorney; Master and Servant).

The scribes of the court of justice or of the Temple received an annual salary (Ket. 106a; comp. Shab. 56a). There were, however, private notaries who drew up deeds of sale, bills of marriage or divorce, promissory notes, and other legal documents. They received a special fee for each service rendered. The general principle was that the party to whose advantage the transaction was presumably made should pay the scribe's fee. Thus the borrower paid the fee for the preparation of a promissory note, the buyer for the deed of sale, the hirer or tenant for the lease, and the bridegroom for the engagement or marriage contract. The fee for documents prepared in connection with the litigation of a case that came up in court was divided equally between the litigants (B. B. 167b; Maimonides, "Yad," Malweh, xxiv. 2).

**Notaries.**

The judge was forbidden to take any fee for rendering judgment; the decisions of a judge who accepted a payment should be considered void (Bek. 29a). The rendering of judgment was regarded by the Rabbis as teaching the Law, for which no payment might be accepted. But a judge was permitted to demand payment for loss of time, which payment was shared equally by plaintiff and defendant. Thus Karna, a justice of Babylonia, accepted a zuz from both the complainant and the defendant, explaining that he merely took his usual fee as a connoisseur of wine. Another justice, R. Huna, when the litigants appeared before him, said: "Pay me for the hire of a man to irrigate the field in my place, and I will sit in judgment" (Ket. 105a). Those judges who were appointed by the community and had no other occupation might take a salary from the communal treasury (see "Yad," Sanhedrin, xxiii. 5; Ḥoshen Mishpaṭ, 9, 3). In Temple times the magistrates of Jerusalem (דייני גזירות), whose duty it was to guard the public safety, received an annual salary from the Temple treasury ("terumat-ha-lishkah": Ket. 105a). There is no mention made of the salaries which the members of the Sanhedrin, or the city or government officials, received.

**Judges.**

Later, when communities chose permanent ministers, whose duty it was not only to decide questions of ritual, but to render judgment in civil cases, it became customary for both parties to pay a fee to the minister for the decision rendered. In spite of the opposition of many authorities to this custom, it remained in force and is still practised. In the Orient, however, and particularly in Jerusalem, the custom still prevails not to charge the litigants anything. Some pious and learned men would not derive benefit from the Law by accepting a paying rabbinical position. Isaiah Hurwitz of Safed, in his "ẓawwa'ah" (ethical will), admonished his sons not to accept remuneration for any rabbinical position beyond the amount necessary to maintain the yeshibah ("Shelah," p. 183b, ed. Amsterdam, 1698). On the other hand, the acceptance of fees is defended by Simeon b. Ẓemaḥ Duran ("Tashbaẓ," i. 142–148), by the Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 9, 5), and by the glossarists, especially in a responsum of Alfandari. The continuance of the custom, in spite of much objection, is probably due to the fact that the rabbis of those days received meager sala-

ries, the fees being necessary to their maintenance. The fee was not regulated by law or custom, but was left entirely to the good will of the parties interested (Ḥoshen Mishpaṭ, 9, 5; Pithe Ministers. Teshubah, *ad loc.*; Ḥatam Sofer, Ḥoshen Mishpaṭ, 164; Shebut Ya'aḳob, i. 142). Fees were also given, notwithstanding the opposition of many authorities, for the performance of a marriage ceremony, the arrangement of a divorce or a ḥaliẓah, or for the performance of other religious functions. The fees charged for a divorce by the rabbis of Germany were sometimes very exorbitant (Obadiah de Bertinoro on Bek. iv. 6).

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S. S. J. H. G.—J. D. E.

**FEET, WASHING OF. — Biblical Data:** Since the Israelites, like all other Oriental peoples, wore sandals instead of shoes, and as they usually went barefoot in the house, frequent washing of the feet was a necessity. Hence among the Israelites it was the first duty of the host to give his guest water for the washing of his feet (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judges xix. 21); to omit this was a sign of marked unfriendliness. It was also customary to wash the feet before meals and before going to bed (comp. Cant. v. 3); to abstain for a long time from washing them was a sign of deep mourning (II Sam. xix. 24). Though there are no extant laws for laymen in regard to washing the feet, such laws for priests are given in Ex. xxx. 19–21. There mention is made of brazen vessels, placed between the Tabernacle and the altar of burnt offering, in which the priests had to wash their hands and feet on entering the Tabernacle or before approaching the altar of burnt offerings: hence at all their priestly functions. Just as no one is allowed to approach a king or prince without due preparation, which includes the washing of the hands and feet, so the Israelite, and especially the priest, is forbidden in his unclean condition to approach YHWH, for he who comes defiled will surely die.

E. G. H. W. N.

**——In Rabbinical Literature:** This was a service which the wife was expected to render her husband (Yer. Ket. v. 30a); according to Rab Huna, it was one of the personal attentions to which her husband was entitled, no matter how many maids she may have had; likewise, according to the Babylonian Talmud (Ket. 61a), besides preparing his drink and bed, the wife had to wash her husband's face and feet (comp. Maimonides, "Yad," Ishut, xxi. 3; Shulḥan 'Aruk, Eben ha-'Ezer, 80, 4). The priests were not permitted to minister unless they had performed their ablutions, among which the washing of the feet is especially mentioned (Zeb. 17b). According to Tosef., Men. i., the priests were accustomed to rub and wash their hands and feet in the basin twice, to insure the proper degree of cleanliness.

On Sabbath and on Yom ha-Kippurim, as well as on Tish'ah be-Ab, certain restrictions were placed on washing of hands, face, and feet. Yet one who on Tish'ah be-Ab came from a journey was permitted to wash his feet (see Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* רחיצה).

S. S. E. G. H.

**FEILBOGEN, JOSEPH:** Austrian rabbi; born 1784; died at Strassnitz, Moravia, March 3, 1869. He officiated as rabbi successively at Piessling, Pirnitz, Kanitz, Great Meseritz and Holleschau. He was considered one of the keenest Talmudists of Moravia, was a great pilpulist, and wrote many novellæ on various Talmudic treatises. While at Great Meseritz he was the teacher of Isaac Hirsch Weiss, the author of "Dor Dor we-Dorshaw."

BIBLIOGRAPHY: *Univ. Isr.* 1869–70, p. 464; *Der Israelit*, 1869; I. H. Weiss, *Zikronothai*, p. 17.

S. A. R.

**FEILCHENFELD, GABRIEL FABIAN:** German rabbi and author; born at Schlichtingsheim, Silesia, June 18, 1827. He received his first training in rabbinical literature in Rawitsch, the home of his father, and continued his studies in Dresden under his brother-in-law, W. Landau, and under Zacharias Fränkel. He subsequently studied at the universities of Berlin and Halle, from which latter institution he received the degree of doctor of philosophy in 1857. A year previously he had been appointed to the teaching staff of the "Religionsschule" (Sabbath-school) in Berlin. He filled the same office in Dresden from 1857 to 1858. In 1859 he was called as rabbi to Kulm, West Prussia; this position he held until 1876, when he was called to Schwerin, where he still occupies the position of "Landesrabbiner" of the grand duchy of Mecklenburg-Schwerin. He is principal of a seminary for Sabbath-school teachers. Feilchenfeld is the author of the following works: "Anleitung zum Religionsunterricht," 1881; "Ein Systematisches Lehrbuch der Israelitischen Religion," 3d ed., 1900 (translated into English by Koppolowitz, Richmond, Va., 1894).

S. D.

**FEINBERG, SOLOMON:** Russian financier and philanthropist; born at Yurburg, near Kovno, in 1821; died at Königsberg, Prussia, May 21, 1893. He settled at Königsberg in 1866. At the outbreak of the persecutions of the Jews in Russia in the year 1881, Feinberg organized a committee of relief for the Jewish emigrants passing through Königsberg, and took a leading part in the conference of the Alliance Israélite Universelle held in Berlin in that year. A year later Feinberg was elected by the Lithuanian Jews to represent them at the conference of Jewish notables summoned by Alexander III. at St. Petersburg.

BIBLIOGRAPHY: *Aḥiasaf*, 1893, p. 301.

H. R. I. BR.

**FEINSTEIN, ARYEH LÖB:** Russian scholar; born at Damachev, near Brest-Litovsk, Dec. 6, 1821; died there Jan. 20, 1903. Feinstein studied the Talmud for many years, and afterward accepted the position of foreman with a firm at Brest. In his commercial transactions with Christian merchants Feinstein acquired a knowledge of languages, and he also studied the secular sciences. Later he established a business of his own and succeeded in amassing a large fortune.

Feinstein has always taken a great interest in the

affairs of the Jewish community; and has been for many years its parnas.

He is the author of the following works: "Elef ha-Magen," a commentary on the Haggadah of Passover, Warsaw, 1870; "'Ir Tehillah," a history of the Jewish community of Brest-Litovsk (in collaboration with Abraham Marcus Finkelstein), *ib.* 1886. The latter work, although not always reliable because of its neglect of critical investigation into the material at hand, contains some valuable contributions to the history of the Lithuanian Jews in general and of those of Brest-Litovsk in particular.

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H. R. I. BR.

**FEIS, JACOB:** German merchant and author; died on July 7, 1900, in London, where he had resided for many years. He devoted his literary attainments chiefly to rendering some of the English classics into German, including Tennyson's "In Memoriam" and "Œnone," and various excerpts from the works of Ruskin. In 1884 he published in English "Shakespeare and Montaigne: An Endeavor to Explain the Tendency of 'Hamlet' from Allusions to Contemporary Works." It was designed to prove that the innovations in the later editions of "Hamlet" were directed against the principles of the then novel philosophical work, "The Essays of Michel Montaigne."

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J. G. L.

**FEISTEL, LEVY:** French army officer; born 1789; died 1855. After receiving a Talmudic training, he went to Mayence in 1806, and was admitted into the polytechnic school. He entered the army, and became a captain of artillery in 1813, and a major in 1835. He was in the retreat of 1848, and took part in the Crimean campaign, after which he retired with his family to Metz.

BIBLIOGRAPHY: *Arch. Isr.* 1855, p. 445.

S. A. R.

**FEIWEL (PHOEBUS), URI SHRAGA B. SOLOMON:** Rabbi of Dubrovno, government of Mohilev, Russia, at the end of the eighteenth century and at the beginning of the nineteenth; married a daughter of Elijah Wilna. He is known only as the author of "Minḥat Shelomoh," notes on the Pentateuch (to supplement the omissions of R. Jedidiah Solomon Raphael Norzi in his "Minḥat Shai"), and of "Menorat Shelomoh," on the Masorah. Both works appeared together with "Adderet Eliyahu," Elijah Wilna's commentary on the Pentateuch (Dubrovno, 1804).

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S. S. P. WI.

**FEKETE, JOSEPH:** Hungarian journalist; born in Kecskemét Nov. 19, 1854; studied law at Berlin and Leipsic. At the latter city he founded the critical review "Deutsche Reichslaterne." In 1884 he went to Budapest, where, together with Josef Hevesi, he edited the "Magyar Szalon," a monthly, of which he later (1891) became sole editor. He published the following works: "Az Esküdtszéki Intèzmenyröl" (1884); "A Magyar Nemzet Gazdasàgi Törtènete" (1887); "Magyar Festök Mütermeiben" (1894); etc. Fekete is a convert to Christianity.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Túra*; *Pallas Lex.*

S. M. W.

**FELBERMAN, LOUIS:** Author and journalist; born in Hungary in 1861. In 1881 he went to England, and subsequently joined the staff of the society journal "Life" (then owned by his brother), of which he himself is now (1903) proprietor and editor. Felberman is a knight of the Austrian Imperial Order of Franz Josef, and a fellow of the Hungarian Geographical Society, etc. He is also chairman of the Franz Josef Shelter Fund of London, and the founder of the Society for the Encouragement of Home Industries. He was a member of the Royal Hungarian Commission for the Paris Exposition, 1900. His publications include: "Hungary and Its People"; "The Puszta"; "Ancestors of Our Future Queen" (a family history of the Duke of Teck); and "Gipsy Czinka's Prophecy." Felberman has translated several of Jokai's romances.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1899-1900.

J. T. SE.

**FELD, JULIUS:** Rumanian artist; born at Botuschany, Rumania, June 21, 1871. At an early age he went to France and studied at the Ecole des Beaux Arts under Delaunay, Bonnat, and Gérôme. He quickly made his mark as a portrait-painter, and has painted portraits, among many others, of Zadoc Kahn and Prince Kalimaki. Feld has also established a reputation as a decorator. For the Paris Exposition of 1900 he painted four panels for the Palais de la Femme: "Le Champagne," "La Bière," "Le Chocolat," and "La Liqueur."

Among Feld's pictures are "La Morte de Cléopâtre," "La Renonciation de Saint Pierre," and "Rebecca Donnant à Boire à Eliezer."

BIBLIOGRAPHY: Curinier, *Dictionnaire National.*

S. V. E.

**FELD (ROSENFELD), SIGMUND:** Hungarian actor and theatrical manager; born at Spácza, Hungary, 1849. In 1867 he appeared at the Josefstädter Theater in Vienna. He studied in various German theaters on an allowance given him by Heinrich Laube, who in 1872 engaged him for the Vienna Stadttheater. In 1874 Feld went to the Deutsches Theater at Budapest, where he soon became a favorite in character rôles. In 1876 he was made director of the summer theater in the Stadtwäldchen, producing plays in German and in Hungarian. His principal creation is the part of the pastor in Anzengruber's "Der Pfarrer von Kirchfeld." The Hungarian poet E. Madách, and E. Tóth, the foremost Hungarian writer of national comedies, were introduced by Feld to the German stage.

BIBLIOGRAPHY: *Pallas Lex.*, vii.

S. M. W.

**FELDKIRCH.** See TYROL.

**FELDMAN, WILHELM:** Polish author; born at Warsaw 1868. Since 1886 he has published the following works, in which he advocates the

assimilation of the Jews with the people among whom they dwell: "Assimilatarzy, Sjonisci i Polaci"; "O Zargonie Zydowskim"; "Stasunek Mickiewicza do Zydow"; "Kosciuszko"; and "Berek Joselowicz." He acted as secretary of the Baron de Hirsch Fund at Cracow (1891–94), devoted himself to public affairs, and took part in forming the Galician Radical Progressive party. He was one of the founders of "Ognisko," a journal for the progressive Polish youth. In 1895 he attended the lectures on social science and philosophy at the University of Berlin, but at the end of that year, being accused of propagating the scheme of "Great Poland," he was compelled to leave Berlin. He then went to Cracow, where he founded the "Dziennik Krakowski," a democratic newspaper for freethinkers, which existed only a year and a half. He then settled in Lemberg as a journalist.

Feldman has written a drama, "Sady Boze," which was first played and printed at Warsaw in 1890, and the following novels: "Pienkna Zidowka"; "Zidziak," 1888; "Nowele i Obrazki," 1889; "W Okowach," 1890; "Jak w Zycin," 1894; "Nowi Ludzie," 1894; "Ananke," 1897.

BIBLIOGRAPHY: *Encyc. Powszechna*, Warsaw, v., *s.v.*

H. R. V. R.

**FELDMANN, LEOPOLD:** German dramatist; born at Munich May 22, 1802; died in Vienna March 26, 1882. He was one of the most prolific farce- and comedy-writers in Germany, and his plays have proved their worth by their long-continued popularity.

Feldmann, whose early inclinations were toward poetry, was apprenticed when a boy to a saddler, but his strength proving insufficient for the work, he was indentured to a shoemaker, and soon made progress in his trade. His shoemaking career was ended abruptly by an ill-appreciated effort at poetry, addressed by him to a maiden of the vicinity, and glued to the sole of one of her shoes, which had been repaired by the future dramatist. Despairing of making a respectable cobbler of the boy, his parents sent him to school again, where, at the age of sixteen, he composed a tragedy, "Der Falsche Eid," which was produced at the Volkstheater, Munich.

He next engaged in business at Pappenheim, where he remained until 1821, when he returned to Munich and abandoned commerce for literature. Soon afterward he made the acquaintance of Safir, on whose advice he gave free vent to his humorous inclinations. In 1835 he published his "Höllenlieder," a satire on a luckless love. After traveling through Greece and Turkey for five years, Feldmann returned to Munich and resumed his literary labors. In 1850 he went to Vienna, and was appointed dramatist of the Theater an der Wien, a post which he held for four years and then resigned.

Feldmann's best-known plays are: "Der Sohn auf Reisen" (comedy); "Reisebilder"; "Das Porträt der Geliebten"; "Die Freie Wahl"; "Die Seelige Gräfin"; "Der Rechnungsrath und Seine Töchter"; "Ein Filz als Prasser"; "Ein Höflicher Mann"; "Der Deutsche Michel"; "Die Heimkehr von der Hochzeit"; and "Die Schwiegertochter."

BIBLIOGRAPHY: Bornmüller, *Schriftsteller-Lexikon*, 1882, p. 224; *Der Jüdische Plutarch*, ii. 43–52.

S. E. Ms.

**FELEKI, HUGO:** Hungarian physician; born at Lovasberény March 23, 1861; studied medicine at the University of Budapest, where he became privat-docent of urogenital diseases in 1889. The instruments invented by him and bearing his name are generally recognized by specialists. His work on urogenital diseases appeared in 1890, in two volumes (German transl. in 1894), under the title "Die Klinik der Blasenkrankheiten." Feleki is on the editorial board of the "Centralblatt für die Krankheiten der Harn- und Sexualorgane" of Berlin, and is vice-president of the dermatological section of the Royal Society of Physicians of Budapest, and one of the superintending physicians of the Polyclinic of that city. He was instrumental in founding the Teleia society of Budapest, the purpose of which is, by literary and social institutions, as well as by gratuitous medical services, to check prostitution, and the spread of the diseases incidental to it.

S. L. V.

**FELIX (ANTONIUS FELIX):** Procurator of Judea. Felix, who was a freedman of the empress Antonia, was administrator of Samaria, and probably of Judea proper also, as early as the time of the procurator Cumanus (Tacitus, "Annales," xii. 54; Josephus, "Ant." xx. 7, § 1). The two procurators almost went to war with each other during the conflict that broke out between the Samaritans and the Galileans; but Cumanus was recalled. Felix was thereupon appointed sole procurator of Judea by Claudius (52 C.E.) on the suggestion of the high priest Jonathan, who had gone to Rome with other nobles on account of the Samaritan disturbances (Josephus, "B. J." ii. 11, § 6; "Ant." xx. 8, § 5). Felix was also entrusted with the entire military command, as Suetonius ("Claudius," § 28) and Victor ("Epit." § 4) distinctly point out. Felix exercised, as Tacitus says, "the royal prerogative in a slavish sense, with all manner of cruelties and excesses"; it was he who excited the bitter feelings of the Jewish patriots to the highest pitch, and for this even his patron Jonathan reproached him in the end.

Related to Claudius by a former marriage, Felix, immediately on entering office, alienated the affections of the Jewish princess Drusilla, sister of Agrippa II., from her husband, King Azizus of Emesa (Josephus, "Ant." xx. 7, § 2; comp. Acts xxiv. 24). He sent the chief of the Zealots, ELEAZAR B. DINAI, in chains to Rome, while taking relentless measures against his followers, whom he denounced as robbers, crucifying them in countless numbers ("B. J." ii. 3, § 2; "Ant." xx. 8, § 5). On the other hand, he tolerated the much more formidable Sicarii, and used them for his own purposes, as, for instance, in the murder of Jonathan (*ib.*). He also proceeded rigorously against the would-be prophets that were disturbing the peace with their fanaticism, especially against an Egyptian Jew who, with several thousand followers, attempted to drive the Roman garrison from Jerusalem, but who was defeated ("B. J." ii. 13, §§ 4–5; "Ant." xx. 8, § 6; comp. Acts xxi. 38; Eusebius, "Hist. Eccl."

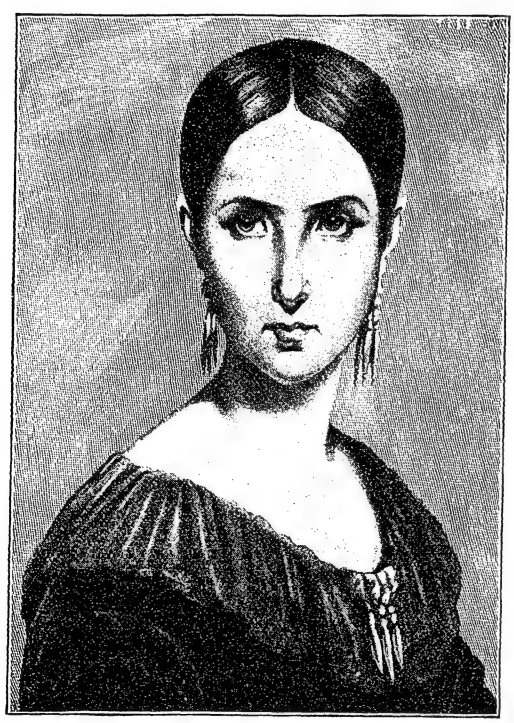
ii. 21). His term of office was practically a reign of anarchy; for even the high-priestly families were at war with the lower priests ("Ant." xx. 8, § 8; "Vita," § 3).

During his term, the apostle Paul was taken prisoner at Cæsarea (Acts xxiii.-xxiv.). A fierce contest arose at that time between the Jewish and Syrian citizens of Cæsarea, and as Felix acted unjustly toward the Jews, he was recalled by Nero about 60 C.E. ("Ant." xx. 8, §§ 7–9; "B. J." ii. 12, § 7). At the intercession of Pallas he escaped punishment ("Ant." *l.c.*). He is mentioned in rabbinical sources (Krauss, "Lehnwörter," ii. 459).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 435, 439; Schürer, *Gesch.* 3d ed., i. 571–579 (where bibliography is given); *Prosopographia Imperii Romani*, ii. 95.

G. S. KR.

**FÉLIX, ELISA-RACHEL** (better known as **RACHEL**): French actress; born in the Soleil d'Or, the principal inn of the village of Munf, in the can-



Elisa-Rachel Felix.
(After the painting by Charpentier.)

ton Aargau, Switzerland, March 24, 1821; died at Cannet, near Toulon, France, Jan. 3, 1858. Her father was of German extraction, and lived by peddling at Lyons, and afterward at Paris. In the latter city his daughters sang on the streets for a living, and it was there that Rachel was overheard by Etienne Choron, who gave her free instruction, and afterward took her to Pagnon Saint Aulaire, a dramatic teacher, who taught her declamation. Rachel obtained an engagement at the Comédie Française at a salary of 800 francs, but for some unexplained reason the contract was cancelled, and the actress went back to her studies, this time at the Conservatoire. Her début took place at the Gymnase (1837), where she appeared in Paul Dupont's "La Vendéenne"; but, achieving only moderate success, she continued her studies for another year, at the end of which she joined the company playing at the Comédie Française, taking the part of *Camille* in "Les Horaces" (June, 1838). Here Rachel created an extraordinary sensation. She acted in "Cinna," "Andromaque," and "Mithridate," taking the part of *Monime* in the last-named play.

Rachel made Racine and Corneille's works pay better than modern plays, and saved the Comédie Française from financial ruin. But her father now put forward enormous claims upon the managers, demanding what was then the unparalleled sum of 20,000 francs a year. This aroused the ill will of several critics and of others connected with the Comédie Française. When on Nov. 23, 1838, she appeared as *Roxane* in Racine's "Bajazet," a clique was formed against her, and she was coldly received; but on the following night Rachel received an overwhelming ovation. Thenceforth she was indisputably the greatest actress of her day.

In 1841 Rachel went to London, and was received with great enthusiasm. In the following year she appeared in Belgium. Returning to Paris (Jan. 24, 1843), she appeared in the character of *Phèdre*, her greatest success, and continued in the part for two entire years. She also appeared as *Jeanne d'Arc*, *Frédégonde*, *Lucrèce*, *Mlle. de Belle Isle*, *Angelo*, and *Louise de Lignerolles*. But her greatest popular triumph was in 1848, during the Revolution, when she sang the "Marseillaise" nightly at the Comédie Française, then rechristened "Théâtre de la République." Night after night the theater was crowded, and each night the workmen in the audience subscribed for her bouquets. Rachel always considered this a far greater triumph than her success in *Phèdre*; but by common consent *Phèdre* was considered her masterpiece, and has been described as "an apocalypse of human agony not to be forgotten by any one who ever witnessed it."

In the following year (April 14) Rachel appeared in the title rôle of "Adrienne Lecouvreur," a play written especially for her by Legouvé and Scribe, and one in which she had immense success. Later in the year she left the Comédie Française to make a tour of the French provinces. In 1853 she went to Berlin and St. Petersburg, where she was enthusiastically received. In 1855 she went to London again, and thence to America. On Sept. 3, 1855, she appeared at the Metropolitan Theater, New York. But though she was warmly welcomed, the trip proved financially unsuccessful. While acting in Philadelphia her health, which had for some time been precarious, gave way. She was ordered South, acted for the last time at Charleston, went thence to Cuba, and finally returned to France. A trip to Egypt failed to cure her. She returned home, and after lingering for three years, during which time she was never able to appear, she died, in her thirty-seventh year.

Rachel's reputation was made in five or six rôles of the old classic drama. Thirteen were specially

created for her, but of these *Adrienne Lecouvreur* has alone kept the stage.

BIBLIOGRAPHY: Janin, *Rachel et la Tragédie*, Paris, 1858; Mrs. Arthur Kennard, *Rachel*, Boston, 1885; *Harper's Magazine*, Nov., 1855.

S. E. MS.

**FELIX, LUDWIG:** Austrian economist; born at Horitz, Bohemia, Feb. 22, 1830. He attended lectures on commerce in Vienna, and devoted himself to historical and economical studies. He wrote: "Die Arbeiter und die Gesellschaft" (1874); "Entwicklungsgeschichte des Eigenthums" (6 vols., 1883–1903); "Währungsstudien mit Besonderer Rücksicht auf Oesterreich-Ungarn" (1890); "Kritik des Sozialismus" (1893).

S. A. KI.

**FELIX PRATENSIS:** Jewish apostate; born at Prato, Italy, in the second half of the fifteenth century; died at Rome in 1539. He received a good education and acquired a perfect knowledge of three languages. In 1518 he embraced Christianity, becoming a member of the Augustine order, and thereafter devoted himself to the conversion of the Jews. Like all his congeners, he displayed in his sermons great intolerance of his former coreligionists, earning for himself the sobriquet "the Jews' scourge."

While still a Jew, Felix published a Latin translation of the Psalms, entitled "Psalterium ex Hebræo ad Verbum Translatum," Venice, 1515. He also arranged the Masorah for the "Biblia Veneta" (1518), published by his disciple Bomberg.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 918, iii. 935; Steinschneider, *Cat. Bodl.* col. 2111; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 37.

K. I. BR.

**FÉLIX, REBECCA:** French actress; born at Lyons 1829; died at Eaux-Bonnes June 19, 1854. She gave early evidence of talent, was trained by her sister Rachel, and made her first appearance at the age of fourteen, at the Odéon, in the rôle of *Chimène* in "The Cid." Some time later she joined the Comédie Française, where she attracted attention as *Iphise* in Voltaire's "Oreste," and as *Junie* in "Britannicus." In 1850 she played *Catarina* to Rachel's *Tisbé* in "Angelo." Then she played successively *Cécile de Civry* in "Louise de Lignerolles," *Christine* in "Bertrand et Raton," *Dona Florinde* in "Don Juan," the title rôle in "Gabrielle," and the *Dauphin* in "Louis XI." Her health, however, did not permit her to continue these successes.

BIBLIOGRAPHY: Jules Janin, in *Journal des Débats*, June, 1854.

S. M. BL.

**FÉLIX, SOPHIE** (known as **SARA**): French actress; eldest of the sisters of Elisa-Rachel Félix (Rachel); born in a small village near Frankfort-on-the-Main Feb. 2, 1819; died Jan. 12, 1877. She began as a singer in the cafés of Lyons and Paris, later entering the Conservatoire to study for the opera. Failing at the final examination, she gave up this project, and resolved to attempt tragedy and comedy. After several attempts at the Gaîté and the Ambigu, she entered the Odéon, but, following her sister's wishes, she soon after entered the Comédie Française, where she made her appearance as *Célimène* in the "Misanthrope" (1849). Her admission there had been premature, however, and she returned to the Odéon. Here she played in different pieces, finally achieving, in the rôle of *Caroline de Lussan* in Prémaray's "Les Droits de l'Homme," a success that enabled her to return to the Comédie Française. She appeared there (Oct. 29, 1852) as *Elmire* in "Tartuffe," and as the *Marquise* in "La Gageure Imprévue"; she took up again the rôle of *Caroline de Lussan*, and created that of the *Duchesse de Lenoncourt* in "Lys dans la Vallée."

Sophie, however, was much less gifted than her sisters, and much less suited to the dramatic career. After another season at the Odéon, and a journey to America in the company of Rachel, she abandoned the stage. She was present at the last moments of her famous sister, and wrote a last appeal to the chief rabbi of France, Isidor, telling him of Rachel's desire to die in the faith of her fathers, and to receive a minister of the Jewish religion.

S. M. BL.

**FELSENTHAL, BERNHARD:** German-American rabbi and author; born Jan. 2, 1822, at Münchweiler, near Kaiserslautern, Germany. He was educated at the Kreisgewerbschule in Kaiserslautern, the Polytechnic High School, Munich, and the Teachers' Seminary at Kaiserslautern. After teaching for a decade in a small Jewish congregational school, he emigrated to America (1854), and settled at Madison, Ind., where he remained for three years as rabbi and teacher. In 1858 he moved to Chicago, Ill., and accepted employment in the banking-house of Greenebaum Brothers. In the same year the Jüdische Reformverein was founded (June 20), with Felsenthal as its secretary and guiding spirit, in which capacity he published, in March, 1859, a pamphlet entitled "Kol Kore Bamidbar: Ueber Jüdische Reform," which attracted attention both in America and abroad. Felsenthal maintained that the Bible was the product and not the source of Judaism, and he emphasized the right of the individual and of the congregation to autonomy in religious affairs.

Bernhard Felsenthal.

The Reformverein developed into Sinai Congregation, and in June, 1861, Felsenthal became its first rabbi. After officiating for three years, he declined reelection, and in Sept., 1864, took charge of Zion Congregation, West Chicago, which had then been recently founded upon the same platform as Sinai Congregation. Felsenthal served this congregation until 1887, when he was relieved from active duty and pensioned as rabbi emeritus. In 1886 Chicago University conferred upon Felsenthal the degree of Ph.D., "honoris causa," and on his eightieth

birthday the Hebrew Union College bestowed on him the degree of D.D. In recent years he has identified himself prominently with the Zionist movement.

Felsenthal's published writings include: "Jüdisches Schulwesen in Amerika," 1866; "A Practical Hebrew Grammar," 1868; "Kritik des Christlichen Missionswesens," 1869; "Zur Proselytenfrage," 1878; "Jüdische Fragen," 1896; "The Beginnings of the Chicago Sinai Congregation" (containing also a reprint of "Kol Kore Bamidbar"), 1899.

BIBLIOGRAPHY: *Reform Advocate*, May 4, 1901; *The Beginnings of the Chicago Sinai Congregation*, Chicago, 1898.

A. J. STO.

**FENCE TO THE LAW.** See GEZERAH.

**FENCES.** See BOUNDARIES.

**FÉNYES (FISCHMANN), ADOLF:** Hungarian painter; born at Kecskemét April 28, 1867; son of J. H. Fischmann, rabbi of that town. Though he first attracted attention as a caricaturist, he studied law at the University of Budapest; at the end of two years, however, he abandoned law and devoted himself to art, studying at Budapest, Weimar, and Paris. His principal works, awarded prizes in Paris and in Budapest, are: "Prattling," "The Quarrel," "The Life of the Poor Man," and "The Old Man."

S. L. V.

**FENYVESSY, ADOLF:** Chief of the bureau of stenography of the Hungarian Parliament; born at Zala-Egerszeg 1837; completed his studies at Székesfehérvár and Budapest; adapted the Stolze system of stenography to the Hungarian language, and became the founder of Hungarian stenography. His first book on this subject was entitled "A Gyorsirás Kimeritö Tankönyve" (Berlin, Budapest, 1863). When the Hungarian Parliament reopened he organized its bureau of stenography. He established the stenographers' association, and organized the first stenographic classes in Hungary. As an economist he has contributed to the most prominent Hungarian periodicals—"Budapesti Szemle," "Nemzetgazdaságtani Szemle," etc. He was commissioned by the Hazai Takarékpénztar (Home Savings Bank) of Budapest to write its history, covering a period of fifty years; it appeared under the title "A Pesti Hazai Takarékpénztar 50 Eves Története" (Budapest, 1890). He is a member of the municipal government and an authority on finance.

BIBLIOGRAPHY: L. Gopcsa, *A Magyar Gyorsirás Negyed Százada*, pp. 15–17; *Pallas Lex.*, vii.

S. M. W.

**FEODOSI PECHERSKI.** See KIEV.

**FERBER, BORIS:** Russian author; born in Jitomir 1859; died in St. Petersburg 1895. He entered the University of St. Petersburg, where he took a course in law, but his inclinations not being toward the legal profession, he willingly accepted a position as instructor in the Jewish school of St. Petersburg, where he taught successfully until poor health compelled him to resign. His first literary labors date back from shortly after 1880, when he published several letters in the "Russki Yevrei." Ferber soon gained recognition by his sketches of Russian-Jewish life—"Iz Khroniki Myestechka Cherashni" (in "Voskhod," 1890, xi., xii.), and "Okolo Lyubvi" (*ib.* 1892, viii.)—and also by numerous critical essays and feuilletons in various numbers of the same periodical for 1892 and 1893.

During a residence in Odessa in 1892–94 he took part in the work of the historico-ethnographical commission of the Society for the Promotion of Culture Among the Jews of Russia; and there he wrote his "Sketches of the History of the Jews in England," and "Materials for a History of the Jewish Community of London" (in "Voskhod," 1894).

BIBLIOGRAPHY: *Khronika Voskhoda*, 1895, No. 18.

H. R. J. G. L.

**FERDINAND II.:** Emperor of Germany; born July 9, 1578; elected Aug. 28, 1619; died Feb. 15, 1637. On the whole his reign was favorable for the condition of the Jews in the empire, even though they were subjected to the vicissitudes of the Thirty Years' war, which began during his reign. He permitted the erection of the synagogue at Hamburg in 1627, perhaps, however, merely with the view of obtaining similar privileges for the Roman Catholics of that city, of whom he was a protector (Schudt, "Jüdische Merckwürdigkeiten," i. 373). Nevertheless he gave the same permission to the Jews of Vienna, who were allowed by an edict issued December, 1624, to build a synagogue on the payment of 17,000 florins. He also issued a decree to his military officials, ordering them to take particular care of the Jews (Wolf, "Ferdinand II. und die Juden," Beitrag xiii.). For this immunity the Bohemian Jews paid 40,000 gulden per annum, an amount which Wallenstein raised in 1628 to 48,000. When the municipal council of Vienna petitioned for the expulsion of the Jews from that city, the emperor settled them in fourteen houses on the other side of the river, in the present Leopoldstadt; for this he demanded of them 10,000 florins, of which only 4,000 was paid. Similarly, he demanded between 40,000 and 50,000 florins for the privilege he granted them of dispensing with the badge; but after bargaining they obtained the immunity for 20,000 florins. When the Jews were driven out of Mantua, he ordered them, at the request of three influential Austrian Jews, to be reinstated.

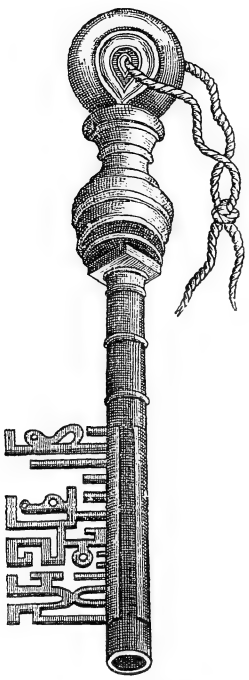
It was Ferdinand II. who introduced the formal appointment of court Jews, and in 1622 he raised Jacob Bassevi of Prague to the nobility. The only anti-Jewish action of a marked character taken by Ferdinand was the order given in 1630 to the Jews of Prague and Vienna to attend conversionist sermons on every Sunday. The Jews, however, managed to make the order nugatory. After he died the Viennese Jews had to pay his widow 2,500 florins yearly.

BIBLIOGRAPHY: Grätz, *Gesch.* x. 18, 36, 41–44; Wolf, *Gesch. der Juden in Wien*, pp. 42–46, Vienna, 1876; D. Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, pp. 1–32; G. Wolf, *Ferdinand II. und die Juden*, Vienna, 1859.

J.

**FERDINAND III. (the Holy):** King of Castile and Leon; son of Alfonso IX., King of Leon, and the pious Berenguela; born 1200; ascended the throne 1217; died 1252. His reign may be regarded as marking a turning-point in the destinies of the Jews. Despite the opposition of the clergy, he retained the Jewish chief tax-farmer, Don Meïr, as well

as all the other Jewish tax-farmers, and sanctioned the "Concordia" which Archbishop Rodrigo of Toledo made with the Jews of his diocese. Ferdinand was the conqueror of Cordova, the old seat of the califs. In recognition of the services rendered by Jews during his expeditions he confirmed their privileges in several cities. Although he was not very favorably inclined toward Jews, they shared in the distribution of land after the capture of Seville. Aznalfarache, Aznalcazar, and Paterna, for a long time called "Aldeas de los Judios," were almost entirely turned over to them. Don Meïr received Valencia del Rio, several thousand feet of olive gardens, and 1,414 acres of land. The tax-farmer Maestre Zag; his sons Moses, Zag, and Abraham; his brother Salomon; the king's physician Joseph Abraham ha-Kohen, and his son Joseph; the interpreter, or physician, Samuel of Fez; an interpreter of Talavera; and an unknown rabbi received in Paterna 40,000 feet of olive- and fig-gardens and many farms in Aznalcazar. The kings also granted Jews lands in Leirena, or Valfermoso, Galichena, Valencina-Toston, Treya, and La Algaba. He allowed the Jews of Seville to retain their synagogue, and presented them in addition four small mosques to be transformed into synagogues, while Don Meïr, Maestre Zag, Don Zag, and Don Joseph received various houses.



Key Presented to Ferdinand III. by the Jewish Community of Seville.
(From Papenbroeck, "Acta Vitæ S. Ferdinandi," 1684.)

The Jews of Seville presented Ferdinand (according to some authorities, Alfonso X., whom Grätz credits with the benefactions referred to) with a large, artistically worked silver key, bearing on one side the inscription מלך המלכים יפתח מלך כל הארץ יבוא, and on the other side the same sentiment in Spanish:

"Dios abrirá, rey entrá."
(God will open, the king will enter.)

Bibliography: Amador de los Rios, *Hist.* i. 356 *et seq.*; Ad. de Castro, *Hist. de los Judios en España*, pp. 52 *et seq.*; Ersch and Gruber, *Encyc.* section ii., part 27, p. 210; Grätz, *Gesch.* vii. 136. The key, now in the possession of the cathedral in Seville, is represented in Zuñiga's *Anales de Sevilla*, i. 47, and in Papenbroeck, *Acta Vitæ S. Ferdinandi*, Antwerp, 1684.

G. M. K.

**FERDINAND IV.:** King of Castile and Leon (1295–1312); son of Sancho IV.; came to the throne in his youth. He had for his confidential friend a Jew of Andalusia, Don Samuel, who acted as his "almojarife mor," or farmer-general of taxes, and director of the royal finances, and exercised a powerful influence over him ("Chron. de D. Fernando IV." xix. 34). In contrast to his pious mother, Doña Maria de Molina, who was regent during his minority, Ferdinand was very partial to the Jews. Soon after his accession he ordered the city of Ocaña to cease its attacks on and oppression of the Jews, and to allow them to enjoy all their rights undisturbed. He granted extraordinary privileges to the Jews of Valladolid, to the great mortification of his mother, with whom he had difficulties for several years. He curtly denied the petition of the Cortes to revoke the Jews' right of appeal in legal disputes between Jews and Christians. Ferdinand was considered an adversary of the clergy, but for no other reason than that he would not permit the Archbishop and Chapter of Toledo to take the Jews under their jurisdiction and impose heavy penalties contrary to law and justice. The Jews rendered him considerable service during the different wars that he waged with the King of Portugal, the King of Aragon, and the Moorish king, especially at the conquest of Gibraltar. In recognition of their services he granted the Jews of Gibraltar complete exemption from taxes. He was finally compelled to recede before the repeated and bitter complaints brought against the Jewish and ecclesiastical tax-gatherers, and to promise that neither Jew nor cleric should thenceforth fill that post.

Bibliography: Rios, *Hist.* ii. 64–88 *et seq.*

G. M. K.

**FERDINAND AND ISABELLA.—Ferdinand V. the Catholic:** King of Spain; born 1452; died 1516; son of Juan II. of Aragon by his second wife, Juana Enriquez, daughter of Fredrique Enriquez, admiral of Castile, and granddaughter of the beautiful Jewess Paloma of Toledo. While still heir to the throne Ferdinand had friendly dealings with many Maranos. His marriage with the much-admired Isabella of Castile was materially furthered by Jews and Maranos on the supposition that he, himself of Jewish descent on his mother's side, would prove, like his father, benevolent toward the Jews. Abraham Senior of Segovia, the chief farmer of the taxes, was specially concerned. He had the young Ferdinand come secretly to Toledo, although this afterward directed against him the opposition of a part of the Castilian nobility. In Monzon Ferdinand had to borrow twenty thousand sueldos from his "beloved" Yayme Ram, who was the son of a rabbi and one of the most important jurists of his time.

Pedro de la Caballeria, a very rich and respected Marano of Saragossa, was called upon to win over the Archbishop of Toledo, Pedro Gonzalez de Mendoza, the Bishop of Siguenza (later Primate of Spain), and others, to this marriage of Ferdinand, and the bridal gift, a costly necklace worth 40,000 ducats, was paid for largely by him. Yayme de la Caballeria, son of Don Bonafos, was the trusted friend of Ferdinand, and accompanied him on his first journey to Naples. Miguel de Almazan and Gaspar de Barrachina, son of Abiatar Xamos, were his private

secretaries; the Maranos Gabriel and Alfonso Sanchez, his treasurers. He made Francisco Sanchez his majordomo, and raised Francisco Gurrea, son-in-law of Gabriel Sanchez, to the position of governor of Aragon. As King of Aragon he had recourse to the Santangels when in need of money. Ferdinand wrapped himself in a mantle of piety. The introduction of the Spanish Inquisition, and the subsequent banishment of the Jews from Spain, although decreed by the royal pair, were chiefly the result of Ferdinand's work.

**Isabella the Catholic,** Ferdinand's wife (b. 1451; d. 1504), was also surrounded by baptized Jews or their sons. Her confidential advisers and secretaries were Fernando Alvarez de Toledo, whose descendants bore the title of Count of Cedillo, and Fernando del Pulgar, author of a history of the reign of Ferdinand and Isabella. Pulgar openly defended his coreligionists and approved neither of the expulsion of the Jews nor of the institution of the Inquisition. The queen's confessor, Fernando de Talavera, was of Jewish descent on his mother's side, and was persecuted as a Marano by the Inquisition despite his high office. Even avowed Jews (for instance, Don Isaac Abravanel) enjoyed Isabella's confidence; but she soon came entirely under the power of the Dominicans.

Nor was she free from covetousness. Pope Sixtus IV. says in a breve dated Jan. 23, 1483: "It seems to us that the queen is urged to institute and confirm the Inquisition by ambition and a desire for worldly goods rather than by zeal for the faith and true fear of God" (Llorente, "Hist. Critique de l'Inquisition d'Espagne," etc., i. 165). Isabella not only endeavored to exterminate the Jewish race from her own kingdom, but also compelled the petty Italian princes to do the same; she made Henry VIII. promise not to allow the Spanish Jews to stay in England; and she promised the hand of her daughter to Dom Manuel of Portugal only on condition that he would expel both the Spanish immigrants and the native Portuguese Jews.

BIBLIOGRAPHY: Prescott, *History of the Reign of Ferdinand and Isabella of Spain*; Adolfo de Castro, *Historia de los Judios en España*, pp. 166 *et seq.*; *De Vita et Scriptis Eliæ Kapsalii Cura et Studio M. Lattesii*, pp. 56 *et seq.*, Padua, 1869; Kayserling, *Sephardim*, p. 145; idem, *Christopher Columbus*, pp. 23 *et seq.*; Clemencin, *Elogio de la Reyna Isabel*, in *Mem. de la Real Academia*, v. i.; Amador de los Rios, *Hist.* iii.; Da Costa, *Israel und die Völker*, p. 215, Frankfort-on-the-Main, 1855.

G. M. K.

**FERDINAND, PHILIP:** Hebrew teacher; born in Poland about 1555; died at Leyden, Holland, 1598. After an adventurous career on the Continent, during which he became first a Roman Catholic and afterward a Protestant, he went to Oxford University, and later removed to the University of Cambridge, where he was matriculated Dec. 16, 1596. He claimed a pension from the "Domus Conversorum," which was paid Feb. 3, 1598, and receipted for by him in Latin, Hebrew, and Greek. The same year he was attracted to Leyden by Joseph Scaliger, who obtained a professorship for him. Scaliger himself acknowledges having learned much from Ferdinand, in the short time he was at Leyden. Ferdinand's only publication was a translation of the six hundred and thirteen commandments as collected by Abraham ben "Kattani" in the Bomberg Bible (Cambridge, 1597).

BIBLIOGRAPHY: *Dict. National Biog.*; Wood, *Athenæ Oxonienses*, ed. Bliss, i. 677; Cooper, *Athenæ Cantabrigienses*, ii. 239; Scaliger, *Epistolæ*, pp. 208, 594, Leyden, 1627; *Transactions Jew. Hist. Soc. Eng.* i. 27.

J.

**FERMOSA:** A Jewess of Toledo named "Rahel," afterward called "Fermosa" (The Beautiful) because of her rare beauty. She held Alfonso VIII. of Castile, husband of the beautiful and clever Donna Leonora, under her spell for almost seven years. With the consent of the clergy she was seized in the presence of the king by members of the Spanish nobility, and murdered, together with those of her coreligionists who gathered about her. This love-story, which had been relegated to the realm of fable by the Marquis de Mondejar ("Memorias Historicas," xxiii. 67 *et seq.*) and other Spanish literary historians, is related as a fact by Alfonso X., grandson of Alfonso VIII., and by the latter's son Don Sancho. It has been dramatized by Martin de Ulloa, Vicente Garcia de la Huete, and other Spanish writers, as well as by Grillparzer in his play, "Die Jüdin von Toledo."

BIBLIOGRAPHY: St. Hillaire, *Histoire d'Espagne*, v. 181, 527 *et seq.*; Amador de los Rios, *Hist.* i. 335 *et seq.*; Kayserling, *Die Jüdischen Frauen*, p. 74.

G. M. K.

**FERNANDEZ, MANUEL, DA VILLA-REAL:** Political economist and dramatist; born in Lisbon of Marano parents. He attended the University of Madrid, and served for a number of years in the army, in which he became captain. Later he removed to Paris as Portuguese consul-general, returning to Lisbon about 1650. He was seized by the Inquisition and garroted in Lisbon (Dec. 1, 1652).

He wrote: "El Color Verde à la Divina Celia," a eulogy on the physician Fernando Alvarez Brandam, also a Portuguese Marano, Madrid, 1637; "El Politico Christianissimo: Discursos Politicos sobre Algunas Acciones de la Vida del . . . Duque de Richelieu" (the first edition of which appeared under the title "Epitome Genealogico del . . . Duque de Richelieu"), Pamplona, 1642; "El Principe Vendido e Venta del Inocente, y Libre Principe D. Duarte, Celebrada en Viana à 25 de Junio de 1642," Paris, 1643; "Anti-Caramuel ò Defensa del Manifesto del Reyna de Portugal à la Respuesta que Escrevio D. Juan Caramuel Lobkovitz," Paris, 1643; "Cinco Livros de Decada 12 da Historia da India," Paris. Fernandez's son José da Villa-Real was professor of the Greek language in Marseilles (1682).

BIBLIOGRAPHY: Barbosa, *Bibl. Port.* i. 668, iii. 910; Kayserling, *Sephardim*, p. 229; idem, *Bibl. Esp.-Port.-Jud.* p. 109.

G. M. K.

**FERNANDEZ, PHILIP.** See FERDINAND, PHILIP.

**FERNANDEZ Y GONZALEZ, FRANCISCO:** Spanish Orientalist; professor in the University of Madrid; member of the Academia de la Historia. He is a son-in-law of the historian D. José Amador de los Rios. His great interest in the history and literature of the Jews has been manifested in the following works: "De la Escultura y la Pintura en

los Pueblos de Raza Semitica y Señaladamente entre los Judios y los Arabes," in "Revista de España," 1871; "Instituciones Juridicas del Pueblo de Ysrael en los Diferentes Estados de la Peninsula Iberica desde su Dispersion en Tiempo del Emperador Adriano hasta los Principes del Siglo XVI." (vol. x. of the "Biblioteca Juridica de Autores Españoles"), Madrid, 1881; "Ordenamiento Formado por los Procuradores de las Aljamas Hebreas Pertenecientes al Territorio de los Estados de Castilla en la Asamblea Celebrada en Valladolid el Año 1432; Texto Hebreo Rabbinico . . . Traducido, Anotado é Illustrado con una Introduccion Historica," Madrid, 1886 (from "Boletin de la Real Academia de la Historia," vii.); "El Mesianismo Israelita en la Peninsula Iberica Durante la Primera Mitad del Siglo XVI.," in "Revista de España," xviii., Nos. 406 *et seq.*, treating of David Reubeni and Salomon Molcho.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 45.

G. M. K.

**FERNANDO, AARON:** Teacher and reformer at Leghorn, Italy; died 1830. He held a position under the first Napoleon, for whom he had the greatest admiration; and in the enthusiasm of that period, he imagined that the eve of universal brotherhood had arrived, and that the Jews must put themselves in line by simplifying their ceremonial. The commandments of the Law were to be reduced to sixty, and most of the ceremonial laws abolished. He set forth these theories in his "Progetto Filosofico di una Completa Riforma del Culto e dell' Educazine Politico-Morale del Popolo Ebreo. Tiberiade 1810," of which only the first of the two volumes was printed. The Jews denounced the book to the authorities as dangerous to religion. The publication was interdicted, and all the copies of the first volume were confiscated (July 14, 1814), bought up by the congregation, and burned. The only existing copy is that of the author, which is now in the Stadtbibliothek at Frankfort-on-the-Main.

BIBLIOGRAPHY: Reggio, *Ha-Torah weha-Filosofia*, p. 148; Jost's *Annalen*, 1841, p. 72; Zunz, *G. V.* 2d ed., p. 489; Berliner, *Aus Meiner Bibliothek*, p. 16.

S. G.

**FERRARA (פירארה, פיררא):** City in central Italy; capital of the province and former duchy of the same name. The Jewish community of Ferrara was one of the most flourishing and important in Italy, and it gave to Judaism a number of prominent men. It would seem that Jews existed at Ferrara in 1088, but not until the thirteenth century was their number large enough to give them a status in history. In 1275 an edict was issued in their favor, with a clause providing that neither the pope nor the duke nor any other power might relieve the authorities of their duties toward the Jews. The community must have been of importance at that time, because many well-known men became residents of the city with the view of winning members of the community to support one side or the other of the controversies then raging among the Jews. Thus Hillel of Verona regarded Ferrara as a desirable field for his efforts in defending Maimonides' philosophy, and at the same time Solomon Petit considered the city a suitable place wherein to conduct his fight against it. The tosafist Moses ben Meïr was probably an older contemporary of these two rabbis (Zunz, "Z. G." p. 57). Moses' father, or son, Meïr ben Moses, was rabbi at Rome and a friend of R. Isaiah di Trani, and is known for his liturgical compositions (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 376). Of the existence of Jews in Ferrara during the fourteenth century the only evidence is furnished by the name of a rabbi, Solomon Ḥasdai, who was active at Bologna also.

**In the Thirteenth Century.**

Under the dukes of Este in the fifteenth century the community developed rapidly. It was the aim of these rulers to strengthen the economic condition of their country by attracting settlers. The growing need of credit facilitated the settlement of Jews, who probably were at first admitted here, as to other states of Italy, as money-lenders, though they afterward became active as retailers, manufacturers, and tradesmen. The Jews were allowed autonomy; and the government appointed a special judge to adjudicate matters between Jews and Christians. Though the Jews were permitted to dwell anywhere in the city, most of them lived together in certain streets, which were collectively called "La Zuecca." The community of Ferrara was at that time large enough to be represented at the rabbinical congresses of Bologna (1416) and Forlì (1418). It was the duty of Elhanan ben Menahem Portaleone and Joseph Hezekiah ben Moses, delegates at Forlì, to see that the enactments of the congress were carried out, and that the money necessary to secure papal intervention was paid at the proper time. The Jews of the Romagna shared in the privileges granted by Martin V. in 1419 to secure to the Jews generally the protection of their rights. Fanatical priests, it is true, constantly sought, by threats of excommunication, to incite the populace against the Jews, to prohibit the sale to them of provisions, and to break off all relations with them; but upon the combined requests of the archduke Lionel and the Jewry, Nicholas V. assured the latter the fullest protection and forbade all further incitation to trouble on the part of the priests. The same pope was also petitioned in 1451 by Duke Borso for immunity for having extended to the Jews, who had lived there "from time immemorial," the privilege of further residence, and for having granted them permission to build synagogues. In return for the legal protection which Borso accorded the Jews, the state imposed high taxes upon them, while the princes no doubt borrowed money from them without paying interest. The Jews were further called upon on various occasions to undertake special tasks. In 1456 Borso forced them, as a penalty "for insults to religion," to lay out at their own expense a long avenue of poplars. The dukes of Este not only protected the Jews, but even offered an asylum to those who were persecuted. Thus in 1473 Duke Ercole I. declared, probably in answer to the pope's request for their expulsion, that in the interest of the duchy he could not spare them, and that he would therefore relieve them not only from all special burdens, but also from the payment of the sums formerly extorted as taxes by papal legates. On account, however, of the magnificent buildings which were being

**Under the Dukes of Este.**

erected, the burden of the ordinary taxes had become so heavy that Alfonso I., in confirming (1505) the privileges of the Jews of Ferrara, decreed that the communities of the province should bear a part of that burden.

The expulsion of the Jews from Spain and Portugal proved to be a matter of great importance to the community of Ferrara. Ercole I., at the instance of his wife, Eleanora of Naples, granted to twenty-one families which had landed at Genoa the privilege of settling in his territory and of leaving it at any time. They were allowed to follow any trade, to farm the taxes, and to be apothecaries; and the duke even promised to secure for them papal permission to practise medicine among Christians. Their baggage was to be admitted free of duty; but, since the revenues were farmed, and the matter was out of the jurisdiction of the state, the customary rates had to be paid on merchandise. The refugees were to share all the privileges of the other Jews, with the exception of establishing loan-offices, though afterward permits were granted even to do this. On Nov. 20, 1492, the fugitives received their passports, and on Feb. 1, 1493, the final agreement was made. Among those who signed this compact were members of well-known families, like the Naḥmias, the Abulafias, and the Francos. The immigrants were physicians, merchants, and artisans.

**Settlement of Maranos.**

The kind treatment of the duke soon attracted to Ferrara other fugitives, among whom were many Maranos from Portugal, who now openly professed Judaism. The Christian population gladly received the newcomers (all of whom they called "Portuguese"), since they were wealthy and intelligent citizens through whom the flourishing city entered into new commercial relations and was taught new industries. By their share in the commerce of the Spanish colonies, from which they brought Spanish wools, silks, and crimson, as well as of India, whence pearls were imported, they greatly developed the commerce of the city. They likewise stimulated the export trade by their transactions with Maranos in Flanders, Lyons, Rome, Naples, and Venice. The population of Ferrara grew rapidly at this time. Under Ercole the city doubled in population, and there was a rapid development of industries, especially in silk and cloth. The Jewish community of Ferrara is said to have consisted of 3,000 souls. The fact that the sum paid by it—5 per cent of the total property of the Jews—as "Turks' tax" amounted to one-third more than that paid by the community of Rome, is an indication of its development and increasing resources.

It is true, however, that the Estes could not free themselves from all the prejudices of the time. They, also, regarded it as a "mark of respect" for the Jews to be distinguished from the Christian population; thus Alfonso I. "in grazia loro" decreed that the Jews and Maranos should wear the Jews' badge, an "O" with an orange-yellow stripe a handbreadth wide. A "monte di pietà" (pawnshop)—one of the institutions established by Christian socialism in opposition to the Jews—was opened at Ferrara in 1507, without, however, ruining the Jews there as in other places. Religious disputations, also, were forced upon the Jews. Ercole I., his wife, and his brother compelled Abraham Farissol to dispute with several monks (after 1505), and to write his arguments in Italian, so that his opponents might examine and refute them. Under Julius III. the Inquisition was allowed to proceed against the Jews, and as a result the Talmud and other rabbinical writings were burned (1553).

The compact between Ercole II. and the arch-enemy of the Jews, Pope Paul IV., made the condition of the Jews worse. Taxes for the maintenance of the House of Catechumens at Rome were then rigorously exacted. Isaac Abravanel II., whom the Estes highly esteemed as a physician and philanthropist, was imprisoned on a charge of treason, but was found innocent and released.

But the princes were not so blind as not to perceive the beneficial effect of Jewish immigration upon the general welfare. In 1534 Ercole II., especially emphasizing the loyalty of the Jews, confirmed them in all their former privileges, allowed the Maranos free admission to his territories, and granted them permission to openly profess their ancestral faith. At a time when hatred of the Jews was strongest and the fiercest persecution was general, Ferrara remained a bulwark of religious liberty, an asylum for "heretics"; the expelled Jews of Naples and Bologna found a refuge there, as did also the Maranos from Ancona, the duke assuring them perfect religious freedom. When Pius II. wished to abolish the pawn-shops, Alfonso II. decidedly opposed the step, because he felt that the interest of his country demanded their retention.

**The Earthquake of 1570.**

In 1570 (Feb. 16–17) a terrible earthquake visited Ferrara, "on which occasion many houses and about twelve churches, monasteries, and nunneries were destroyed. Under the ruins of the houses about 200 persons met their death, but not a single Jew perished. The wealthy and liberal Jews who owned houses, courts, or enclosed gardens, opened them and received every one who came, so that some of them harbored no less than 100 strangers; they cared for the needs of the poor, provided fuel for them, and clothed and fed them" (Joseph ha-Kohen, "'Emek ha-Bakah"). The Jews felt themselves so closely connected with the house of Este that when in 1581 Princess Leonora, the friend of Tasso, fell sick, they offered public prayers in the synagogue for her recovery. She herself was a friend of the Jews and repeatedly protected them. Her husband, Alfonso II., also showed his good will toward them; during the famine of 1590 he distributed bread among 2,000 Jews and 200 Spanish and Portuguese Maranos.

The prosperous condition of the Jews, which rested on the favor of the ruling prince, came to an end when, in 1597, the last Este died without leaving any direct male heir. The pope claimed the duchy, and received it after a short resistance, Cardinal Pietro Aldobrandini taking charge of it in behalf of the Curia. Amidst the shouts of rejoicing which greeted the papal legate upon entering the city, the cry was heard: "Down with the Jews!" Great anxiety took possession of the community, especially the Maranos, who dreaded the rule of the

pope; and about one-half of the Ferrara Jews migrated to Modena, Venice, and Mantua, so that the census of 1601 showed only 1,530 Jews in a total population of 32,860.

The new ruler, however, proved himself more just than the Jews had anticipated. The cardinal soon became convinced of the importance of the Jews for the commerce and industry of the city; and he granted to the Maranos a respite of five years, which he had obtained with great difficulty from the pope.

On Feb. 17, 1598, was issued a constitution which provided that the Jews in the city and duchy of Ferrara were to be tolerated only on condition that, commencing with May 24, both men and women wore the Jews' badge. Permission to engage in trade was renewed; but the farming of taxes, the keeping of animals, and the acquisition of real estate were prohibited. Within five years all property in the hands of Jews was to be sold—a provision which was carried out in 1602. The number of synagogues was limited to one for each rite; and for the permission to sustain them the Jews had to pay a tax to the House of Catechumens. They were allowed to have only one cemetery (public obsequies being entirely prohibited), and to use Hebrew books only when provided with the imprimatur of the censor. Every new arrival had to report himself to the authorities within three days. Lending money on interest and banking were forbidden to the Jews, being permitted to the monte di pietà exclusively. This provision, however, failed as early as 1599; and the excited population was quieted only when the Jews were again allowed to open banks, a privilege which remained in force till 1683. Other enactments tending to mortify the Jews and to lower them in the eyes of the populace were issued, and finally the severest measure which the papacy ever adopted against the Jews—the institution of the ghetto—was extended to Ferrara (1624). A commission of twelve noblemen appointed to protest against the proposed measure gained nothing except a short respite. During 1626–27 the Via Sabbioni, Via Gattamarcia, and Via Vignatagliata, where the greater part of the Jews had lived for many years, were enclosed by five gates erected at their expense. All Jews were obliged to take houses there that they might be better protected and guarded. The regulations for taking possession of lodgings by the Jews and the newly established "jus ḥazaka" were published in sixteen paragraphs. Among the decrees enacted by the papacy, likewise "in the interest of the Jews," was one ordering one-third of the male members of the community of the age of twelve years and upward to be present at the delivery of sermons directed toward their conversion. The church in which these sermons were preached was at a considerable distance from the ghetto, and on the way thither the victims of intolerance were often grossly insulted. On this account a more convenient place was chosen in 1695. Forced baptisms, likewise, were not unknown. Jurisdiction in the case of difficulties between Jews and Christians was still exercised by the "giudice dé savi"; and the efforts of the bishop in 1630 to have the powers of that officer annulled proved vain. Furthermore, until 1708 the Jewish authorities were allowed jurisdiction within the community, appeal from their decisions being permitted only in cases where more than five scudi was involved. In that year, however, the united efforts of the lawyers were successful in securing the abolition of this partial autonomy.

**The Ghetto.**

It was natural that such treatment should reduce the wealth of the Jewish population more and more; the ghetto was too poor; and high rents oppressed the impoverished community. Petitions to limit the number inhabiting the ghetto and to reduce the taxes were flatly refused. The result was that the debts of the community and the interest charges grew from year to year; and the richer Jews, obliged to make ever greater sacrifices, emigrated. According to a greatly overestimated report of the papal legate made in 1703, among the 328 families was one whose wealth amounted to 80,000 scudi; ten others possessed between 5,000 and 8,000 scudi; while 148 tradesmen were unable to pay taxes, and 72 lived on alms ("R. E. J." xvi. 249). Naturally, the repressive laws produced among the general population a malicious disposition toward the Jews. In 1648 a Jew sentenced for murder was frightfully tortured. The populace seized the opportunity to commit greater outrages in the ghetto; and similar excesses are reported in the years 1651, 1705, 1744, 1747, and 1754.

On such occasions, it is true, edicts to protect the Jews were issued by the papal legates; but, on the other hand, the populace was reminded of the existing strict laws, and all intercourse with Jews and all services to them were forbidden. Thus at Ferrara the rigid Roman decree of 1732 referring to the Jews was introduced; and in 1733 an edict was issued prohibiting the employment of Christian servants and enjoining a strict censorship of Hebrew books. Jews might neither travel nor visit fairs without the permission of the Inquisition; and in their journeys they were to wear the Jews' badge. This last provision, however, was abolished in 1735. That in spite of such cruel laws and mental torment the community nevertheless continued to exist was due to the discrepancy between the law and its execution. The population was often more friendly than the papal government to the Jews; and the officials quite frequently failed to enforce the laws.

These conditions changed in 1796 with the entry into Italy of the French troops, who proclaimed in Ferrara "the rights of man," so that all civil disabilities were removed from the Jews. On Oct. 3, 1796—during the New-Year festival—the French civil and military authorities visited the four synagogues, where they were received with joy, being escorted back in triumph. The attacks made by the Catholics against the emancipation of the Jews were successfully refuted in pamphlets. The Jews were admitted into the municipal guard; and in 1797, at the instance of the French general Latner, the gates of the ghetto were torn down. The Jews proved themselves worthy of their new rights and duties, and in a short time the municipal guard included nine Jewish officers and the municipality four Jewish officials.

**Under French Rule.**

The reign of liberty was, however, of short duration. On May 23, 1799, Austrian troops entered the city; the fury of the populace was directed against the Jews, who had to be protected by the soldiers, and for a whole week dared not leave the ghetto. The community was sentenced to pay a fine of 5,000 scudi, and all the ancient laws were enforced. In 1802 the French returned as bearers of liberty; and equality of rights showed itself in the election of three Jewish representatives to the council of the Italian republic. Full liberty was given for religious worship; and in 1803 the clergy was advised not to receive Jews too hastily for baptism. The Vienna Congress of 1814–15 restored the papal government; but times had changed, and a new, liberal spirit permeated the nations. In 1815 Pius VII. demanded the removal of the Jews from public offices, but did not otherwise interfere with their liberties. On the whole, he showed a friendly disposition.

Under his successor, Leo XII., the tendency again prevailed to torture and to kill the Jews, on the plea that "they had tortured and killed Jesus." The ghetto gates were restored at the expense of the Jews, and closed on Jan. 13, 1826; many of the old enactments were enforced, especially the prohibition against keeping Christian servants. The military guarded the ghetto to see that no one lighted fires for the Jews on the Sabbath and on festivals; but, more humane than the pope, the soldiers themselves took pity on them and lighted the fires. Under such circumstances many Hebrews left for the more tolerant Tuscany. In 1827 several more of the provisions of the old laws were renewed. The Jews were prohibited from leaving the city without permission, from having intercourse with Christians, and from owning real estate after the short time allowed for its sale had elapsed. When Leo died the entire population felt relieved; and the vehement hatred against the medieval papal régime showed itself clearly in the revolutionary days of 1831, when the gates of the ghetto were again torn down, and the Jews received all rights as citizens. What remained of the ghetto was enclosed by chains.

Gregory XVI. was on the whole friendly disposed toward the Jews, but even his government allowed them no liberties. When in 1837 a public funeral procession took place on the occasion of the burial of Rabbi Reggio, the community was severely punished. Nevertheless the liberal national movement made rapid progress. The Jews enjoyed the friendship and esteem of the better classes of Christians; they participated more and more in public affairs; and the most respectable "casinos" received them as members.

With the election of Pope Pius IX. all the dreams and hopes of the noblest and best were expected to be realized. Italy was to be freed and united. His accession was hailed with general jubilation, the Jews being no less enthusiastic than their fellow citizens. Dr. Moses Leone Finzi of Ferrara caused an allegorical painting to be executed for the occasion with the inscription: "Mild in punishment, a god in forgiveness—such is the true picture of Pius." Supported by the citizens, the Jews asked to be granted emancipation. The cardinal legate, Ciacchi, thereupon ordered the removal of the ghetto gates, and only the pillars were allowed to remain. These, also, were destroyed on March 21, 1848, by the professors and students of the Athenæum amidst great jubilation on the part of the noblest and best of the citizens. General fraternization and removal of all religious differences was the watchword of the time. Borsari wrote in defense of the Jews; the Circolo Nazionale, which advocated the union of Italy, sent Salvatore Anau as delegate to Turin, and afterward elected him a member of the constitutional national assembly at Rome; while four Jewish representatives were elected to the new provincial diet. Equality was obtained; and the sacrifices of the Jews for the national cause were justified. To be sure, the hour of final deliverance had not yet come. In 1849 the pope was reinstated by the Catholic powers, and Austrian troops were charged with the protection of his dominions. The Jews suffered most from the change; for they lost their briefly enjoyed liberty. They had to resign all offices and to withdraw from all societies, and even the old prohibition against leaving the city without permission was enforced. In 1857 Pius IX. visited the city. A deputation which asked for the abolition of this decree was kindly received, and the old law was soon abolished. This was the last time that the community was compelled to ask a favor of the pope; for in 1859 the Assemblea Nazionale delle Romagne at Bologna ratified the incorporation of Italy with the kingdom of Sardinia under the scepter of Victor Emmanuel II.

**Hopes Under Pius IX.**

All civic differences between Jews and Christians were immediately removed. The extension of the Piedmontese constitution to the kingdom of Italy admitted the Jews of Ferrara to full citizenship. That emancipation was complete was shown by the fact that some Jews were at once elected to the Consiglio Comunale. The first Jewish member of the Parliament was Leone Carpi of Bologna, who had had to pay with a long exile for his patriotic participation in the national movement. Another sign of the changed conditions was the attendance of the highest authorities at the services held in the synagogue to commemorate the reception of the duchy into the kingdom of Italy. Since 1861 the community has evidenced its warm patriotism in all matters pertaining to the new kingdom, and has given to the state a number of deserving citizens. In 1891 the Jews of Ferrara numbered 1,465 in a total population of 68,000.

——**Internal History:** The Jewish community of Ferrara had to develop under the legal conditions described above. It is not known at what time it was first organized nor what its first constitution was. The first record of its activity dates from the congress held at Forli in 1418. At that time the community possessed all the usual institutions of an organized commonwealth. In 1452 it exchanged its old cemetery for a new one. In 1469 Jacob ben Elijah of Cagli donated to the community a book of prayer, accompanying it with a deed of gift. In 1481, through the generosity of Sev (Ze'eb) Samuel Melli of Rome, it secured in the Via Sabbioni a house to be used as a synagogue, which still serves the

same purpose. The same benefactor left a legacy in 1485, the income of which was to be used for giving gratuitous instruction in Hebrew and in the Jewish religion, as well as for the support of the poor; and after Melli's death in 1486 the community organized its first benevolent institutions. The immigration from Spain and Portugal brought the community a large increase in eminent, wealthy, and highly educated members; but at the same time it brought discord and difficulties. The Spanish Jews not only retained their own ritual and erected special houses of prayer, but in every respect formed a separate community of their own. They had their own rabbi, their own Talmud Torah, and in 1550 laid out their own cemetery. In 1531 a house of prayer according to the German rite was built.

**The Constitution of the Community.**

The prevalent distress and continued persecution warned the factions in the community to unite, and union was easily brought about where the interests of the whole coincided. Isaac ben Judah Abravanel, grandson of Don Isaac, rendered great service in this connection after 1550. Though true to Spanish traditions, he was everywhere recognized as leader on account of his noble character and his unselfish devotion to the interests of the community; and he represented the community at the Ferrara Congress of 1554, which adopted resolutions that became binding upon the Jews throughout Italy. After the earthquake the need of a new organization for the community asserted itself. On April 5, 1573, there was held under the leadership of Don Isaac Abravanel a meeting which suggested that the entire community, under the title of "Università degli Ebrei di Farrara," be placed under the control of eighteen delegates to be elected by lot, such delegates to choose annually from among themselves a president and a treasurer; that each member who possessed more than fifty scudi should be obliged to contribute toward the communal funds; and that a commission of eight members, among them three rabbis, be appointed to fix the sum to be raised and to make the assessment. These propositions having been agreed to, the community was at once organized, and Abravanel was elected president.

**The "Università degli Ebrei."**

The payment of the first assessment was effected by each member placing his share in a sealed box, and declaring under oath that it was the correct amount due from him. Although at first intended for three years only, this method proved so practical that it continued to be followed for centuries. The next beneficial result of the new organization was the union of the German synagogue with the Italian, and of the Bolognese with the Neapolitan, Naples having a short time before expelled the Jews, who had then been received by the dukes of Ferrara.

Under the popes the community had to limit the number of its synagogues. The laying out of cemeteries was also made difficult. The administration of the community was in the hands of a large board of sixty-two members and of a smaller one of ten, assisted by the rabbinate. Their main care was that of the finances. Besides the ordinary taxes, the community was obliged to pay high rents for the houses in the ghetto, whether inhabited or not, and whether the tenants themselves were able or unable to pay the rentals. It thus came about that at the end of the papal régime the community had a debt of 32,450 scudi. Added to this, the ever-increasing pauperism made necessary the expenditure of larger sums in charity. In spite of great expenses, however, instruction of the young was not neglected. In 1626 the school was reorganized; besides the income from the Melli legacy, it received congregational support. In 1630 it was united with the Italian synagogue. To defray all charges the taxes were naturally very high, and many wealthy people on this account left the city. The board, therefore, obtained in 1632 the right to prevent any one removing his wealth from the city without permission, and it was later on decided that those who should leave be required to pay 2 per cent on their property toward liquidating the communal debts. These resolutions brought about continual friction; but they were nevertheless carried out, no doubt on account of the impoverished condition of the community. Outside Jews who did business in Ferrara had to pay a trade-tax. The executive board of the community, called "massari," found their efforts warmly seconded by the papal legate; and obedience to them on the part of Jews was often ordered by the authorities.

The changes under the rule of the French necessitated a new organization. The members formed themselves into a Società dei Pagatori, within which four committees were formed: (1) for the payment of debts; (2) for administering the ghetto property; (3) for benevolence; and (4) for worship and instruction, the recommendation being made that special attention be paid to instruction. In the budget of 4,000 scudi there was needed 2,000 scudi for charity alone; for the interest on debts, 1,500. The new society entered upon its existence in 1798 under the leadership of Angelo Pacé Pesaro; in 1807 some changes were made in its organization; for example, the expenditure of a certain sum in monthly pensions for soldiers was added to its budget. In 1808 the community became a part of the French consistorial organization, which continued to be in force till 1815.

**New Constitution.**

With the return of the popes was restored the ancient form of administration, including the former obligations of the "gazaka" and the former taxes. Two massari represented the community in extra-communal affairs. Communal activity showed itself especially during the famine of 1854 and the cholera epidemic of 1855.

Upon the union of Ferrara with the kingdom of Italy the Ferrara community came under the Ratazzi law of Piedmont, by which it is still governed. The last relic of ancient times was the debt owing to the House of Catechumens, payment of which was demanded and made in 1865.

**Synagogues:** In ancient times many places of prayer according to the Italian rite existed in private houses. By the donation of Sev Samuel Melli the community received in 1481 a special synagogue building, in addition to which the old places of devotion continued in existence. After the year 1492 houses of prayer for the Sephardic rite were built, and with the permission of the Inquisition the German Jews also opened a

synagogue in one of the existing houses of prayer (1532). Each congregation had its rabbi and its own charity-budget. About 1570 the community had ten houses of prayer; and the Jews regarded as a visible sign of divine protection that during the earthquake of 1570 churches and monasteries tumbled down, but "in none of the ten houses of prayer and small sanctuaries of the Lord in Ferrara was divine service interrupted. True, fissures appeared in the walls, but the people were not prevented from offering prayer in the morning and evening" (Azariah dei Rossi, "Ḳol Elohim," toward the end). In 1573 the founding of the Università degli Ebrei di Ferrara, a fusion of the German and Italian congregations, took place. Under the papal régime there was only one synagogue for each of the various rites; in 1603 the German synagogue was transferred to the building formerly occupied by the Italian. In 1798 the latter was separated from the Melli foundation and incorporated in the property of the community. In 1842 and 1867 the building in the Via Sabbioni, which had stood for centuries, was thoroughly renovated. The beautiful Spanish synagogue still has its own administration. Of the peculiar religious usages in the Ferrara synagogues Isaac Lampronti makes occasional mention in his "Paḥad Yiẓḥaḳ." The synagogue according to the German rite possesses a manuscript list of the various minhagim, which is ascribed to Rabbi Olmo; another manuscript collection of Ferrara minhagim is in the city library of Frankfort-on-the-Main.

**Communal Institutions.**

**Schools:** Under the Melli foundation the community received an annual income wherewith to provide a teacher for the poor. From this was developed the Talmud Torah, in which elementary instruction was supplemented by advanced courses in the rabbinic academy. The Spanish had their own Talmud Torah, which, through the efforts of Isaac Lampronti, was united in 1739 with that of the general community. The great attachment of the pupils for these institutions is shown by legacies to the library and to the funds for poor pupils of the Talmud Torah. Not only was instruction given in Hebrew and in the Jewish religion, but the teaching of Italian was likewise gradually introduced; the latter, however, was abolished after 1859, when the general schools were opened to the Jews. Since 1849 the community has also had a kindergarten ("asili infantili"). At all times great care has been bestowed upon the development of the schools of Ferrara, the community as well as individuals making great sacrifices to this end. A large, costly library bears testimony to this day to the zeal with which studies were once prosecuted.

**Cemeteries:** The oldest cemetery, situated beside the monastery of S. Girolamo, was in 1452 exchanged by the community for another in S. Maria Nuova. The purchase of a cemetery in 1626 was rendered very difficult by the Curia. The Spanish rented a special cemetery in 1550, and bought it outright in 1574; in 1600 they were obliged to lay out a new one, which was enlarged in 1647; sanction for a further enlargement in 1739 was obtained only with great difficulty. The tombstones were demolished by the populace, used as building material by the government, or stolen and placed in Christian cemeteries with new inscriptions. On this account no old inscriptions are preserved at Ferrara. In 1869 the community laid out a new cemetery, toward the expense of which the city contributed. The Spanish then united with the rest of the community and sold their old cemetery site. The Saralov family alone still possesses a burial-place in the old Spanish cemetery.

**Foundations and Societies at Ferrara:** Samuel Melli of Rome left to the community for charitable purposes the income from his house in the Via Sabbioni, and also his goods and chattels. In 1626 the important society Arcicon Fraternità Ghemillud Assadim, afterward called "Misericordia," was organized to take care of the sick poor and to provide for burials. In 1661 the society of bearers ("kattafin"), and in 1665 that of the grave-diggers ("ḳabbarim"), separated from the parent organization. In addition smaller societies were formed for the help of the sick and the dying, as the Marpe ha-Nefesh (1700), Beruḥe El (1750), Yedide El (1810). The many applications for charity made to the societies often caused pecuniary embarrassment, which was relieved through contributions from the community and from individuals. Since 1877 all these societies have been united under the name "Anshe Ḥesed," which organization, under the direction of the rabbi, is managed by a commission.

In 1718 Rabbi Jacob Daniel Olmo established the society Ḥadashim li-Beḳarim, whose object was to provide for the daily minyan and study and to keep certain of the fasts. With this was afterward combined the duty of providing fuel for the poor and of aiding them in paying their rent. This society is subventioned by the community. The Raḥame 'Aniyim was founded in 1820 by pupils of the Talmud Torah to provide candles in cases of death; with this were afterward combined other organizations of pupils which looked after the welfare of the school and of their poorer fellow students, such as the Biḳḳur Ḥolim (1742) and the Malbish 'Arumim (1782); likewise the Shalom Rav, founded in 1698 by Rabbis Jacob and Angelo Zahalun for the purpose of delivering lectures on the Sabbaths, and enlarged by I. Lampronti to a charitable organization. Besides the regular members, the society, which was reorganized in 1856, admits ladies as honorary members.

The Raḥamim, a society for reading the Torah on holidays, was established in 1800 by persons who met every Sabbath for a repast, and who wished to give their society a religious character also. Siiuah (*i.e.*, Siyyua 'Aniyim), or Il Soccorso, was established in 1850 for the purpose of making small loans to merchants; afterward it distributed books and money as prizes to diligent pupils. A society known as "Maḥziḳe Umanut" or "Arti e Mestieri," founded in 1840, was dissolved, since under the existing laws Jews found no masters and no employment. In the same manner many religious and humane societies which originated in former centuries have been dissolved.

Besides these benevolent societies several legacies for the benefit of the poor are administered by the community. Joseppe Benedetto Alatino and Abraham Raphael Feglio (1755) left a legacy for poor brides. The Pesaro family made great sacrifices in 1737 in order to further the advancement of education. Angelo Pace Pesaro maintained the theological school in 1800 at his own expense. Leone Vita Pesaro left an income for the support of candidates for the rabbinate; in 1827 his descendants made this a permanent endowment, under the administration of the rabbi, for the support of theological studies and for the increase of the library.

**Share in General Jewish Interests.**

As in 1416 and 1418, so also later the Ferrara community took an interest in general Jewish matters. Twice it had the honor of being the meeting-place of an assembly of Italian Jewish notables. Shortly after the burning of rabbinical writings, June 21, 1554, fourteen representatives from Rome, Mantua, Ferrara, Bologna, Reggio, Modena, Padua, and Venice met under the presidency of Rabbi Meïr Katzenellenbogen to deliberate on some important social questions and to strengthen the moral condition of the Italian communities. The resolutions of this conference have remained in force till the present time. In view of restrictions placed by the censorship laws upon the printing of Hebrew books, it was decided to publish no new book without the approbation ("haskamah") of three ordained rabbis. Every Israelite who bought books without an approbation was to be fined 25 scudi. It was also resolved that lawsuits were not to be brought by Jews in Christian courts without the permission of the community or rabbi. Decisions in civil suits were not to be recorded without the permission of the parties concerned. No rabbi might give a legal decision in the community of another rabbi unless the latter had previously given his permission and had refused to adjudicate the case himself. The enactment of R. Gershon concerning the perpetual right of lease was renewed and developed in Italy into the "jus gazaka," which was valid everywhere in the ghettos, even in the most ancient times. Gershom's prohibition of polygamy was also enforced. Whoever betrothed himself to a girl under ten years of age without the permission of the parents or guardians was to be excommunicated together with his witnesses. Finally, another clause was added, by which money-trading was condemned, and usury was threatened with severe punishment. The representatives of Ferrara who signed the

protocol were Elhanan ben Isaac da Fano, Samuel b. Mazliah Finzi, and Isaac ben Joseph Abravanel.

The destruction of Hebrew literature through the Inquisition likewise necessitated the interposition of the Ferrara community. After the Council of Trent the fate of Hebrew books was uncertain. On this account Abtalion ben Mordecai da Modena, rabbi of Ferrara, in 1581 visited Pope Gregory XIV. at Rome. After many interviews in Latin, one of which concerning the Talmud lasted more than two hours, he obtained a respite of the confiscation; but this did not remove the danger permanently. Under Sixtus V., who showed the Jews a toleration which seems incredible for that time, Jewish literature was again untrammeled. The Ferrara community bore its share in the sacrifices and the difficult negotiations which the passage of this measure had made necessary. It concurred in the resolution of the most prominent Italian communities to carry out through a commission a previous censorship of their own for Hebrew books; afterward at the Congress of Padua it was resolved to raise, by a special tax to be deposited in a central treasury at Ferrara in the care of Solomon da Fano, the amount necessary to cover the expenses of this censorship and of the reprinting of the Talmud. A commission sent to Rome under the leadership of Bezaleel Massari, which obtained permission to own and to print Hebrew books after a previous censorship and expurgation, included deputies from Ferrara. When new opposition to the printing of the Talmud arose, further sums were raised by the communities of Mantua and Ferrara, which pledged themselves to take 700 copies of the proposed Talmud edition. The commission for the expurgation of Hebrew books was formed in 1590, and, Ferrara having again raised the necessary funds, the ban against the Talmud was removed. That the Talmud was saved from the destruction to which it had been condemned was probably owing to the self-sacrifice of the Ferrara and Mantua communities (Stern, "Urkundliche Beiträge über die Stellung der Päpste zu den Juden," i., Nos. 141 *et seq.*). All the later and less important attacks upon Jewish literature were easily repelled after this first victory.

Last Page from Ḥasdai Crescas' "Or Adonai," Ferrara, 1555, Bearing Imprint of Abraham Usque.
(In the Columbia University Library, New York.)

**Censorship of Jewish Books.**

It is not until the nineteenth century that the community again appears as representative of general Jewish interests. The Ferrara physician Bondi-Zamorain attended the Sanhedrin in Paris, and composed an ode in Hebrew and Latin for the opening of the council's first session. The Alliance Israélite Universelle as soon as it was organized found adherents at Ferrara, and, under the guidance of Rabbi Ascoli and Advocate Leone Ravenna, almost the whole community joined the new union.

In order to adjust the affairs of the Italian commu-

nity to the changed conditions, thirty-one delegates met at Ferrara on May 12, 1863; they protested energetically against the frequent forcible baptism of Jewish children, and resolved to ask the government for a reform of the laws of the community and for the right of the rabbis to grant divorces. They further proposed to make religious instruction obligatory, in order to promote a sense of religious duty; to disseminate good books on Jews and Judaism; and to found an Italian rabbinical seminary. Their resolutions remained without effect, however, and the congress which met at Florence in 1867, at which Ferrara was again represented, was equally unsuccessful.

**Rabbis and Scholars.**

The Jewish community of Ferrara takes pride in its possession of names held in high repute in Jewish history and in the world of letters. Moses b. Meïr of the thirteenth century, Solomon Ḥasdai of the fourteenth, and Elia di Ferrara and Menahem b. Perez Trabotti of the fifteenth deserve especial mention. In 1467 flourished the famous surgeon Jacob, court physician to the Estes, who brought Ercole I. through a serious sickness. In the sixteenth century the number of learned men must have been very great. In 1573 a rabbinical society was organized for the education of rabbis and teachers.

The Orientalist Emanuel Tremellius taught at the university; he was baptized, fled from Italy in 1542, and is said to have returned to Judaism at Heidelberg. A few years later Abraham Gallo (Francese Zarfati ?) held the professorship in Hebrew at the Ferrara University. The Marano Amatus Lusitanus was a professor of botany and anatomy, and also one of the prominent physicians of his time. Raffaello Mirami was a physician and mathematician. Many Jews attended the medical lectures of the famous Brasavola. Elia Pirro (about 1535) is often mentioned as a Latin poet. The sons and grandsons of Don Isaac Abravanel lived at Ferrara, and most of them are buried there. Don Isaac II. rendered especially important services to the community (see above); and of equal prominence for a long time was Donna Gracia Mendesia, who, with her daughters Gracia and Reyna, and her son-in law Joseph of Naxos, took refuge under the mild rule of the Estes. Under her protection lived the brothers Usque (see FERRARA, TYPOGRAPHY) and their relative, the poet Samuel Usque, author of the "Consolaçamas Tribulações de Ysrael" (*c.* 1565). Azariah dei Rossi, author of "Me'or 'Enayim," likewise lived at Ferrara; as did Abraham Colorni, architect and mechanician, whose services were sought by many courts of Italy and Germany, and Bonajuto Alatino, who in April, 1617, was compelled to take part in a public religious disputation.

During ghetto times there were among the rabbis of Ferrara several who were also famous as philosophical writers and physicians. Among these Isaac Lampronti occupies an honorable position; his fame is commemorated by a tablet placed by the city of Ferrara in 1872 in the wall of the house in which he had lived. Of merchants Moses Vita COEN was prominent and highly honored by the papal court. During the famine of 1764 he supplied the papal government with grain; a namesake of his, Moses Coen, was mayor of the city during the French occupation in 1799.

Leone Carpi and Enca Cavalieri are distinguished modern representatives of the community, and are also members of the Italian Parliament. Rossi and Angelo Castelbolognesi, travelers and explorers, should also be mentioned, as well as the Reggio family, all of whom belong to Ferrara.

The following is a list of the rabbis of Ferrara:

Jacob b. Jekuthiel Corinaldo (beginning of sixteenth century).
Judah Liwa (1511).
David Levi.
Zion Asher ben Eliakim Levi.
Eliezer ben Samuel Ventura (1534).
Menahem ben Perez Trabotti.
Perez ben Menahem Trabotti.
Solomon ben Moses Castelletto (1534).
Johanan Treves.
Joseph ben Ḥayyim (1546).
David Darshan Isaac al-Ḥakim (1553).
Ishmael Ḥanina.
Abraham ben Daud da Modena.
Solomon Modena.
Jehiel II. ben Azriel II. Trabotti.
Benjamin Saul ben Eliezer dei Rossi.
Raphael Joseph ben Johanan Treves.
Baruch Uzziel ben Baruch Forti (1557).
Abraham ben Dia.
Isaac ben Joseph da Monselice (first rabbi after the founding of the Academy).
Moses ben Israel Finzi da Arezzo.
Aaron ben Israel Finzi da Arezzo.
Jehiel Nissim ben Samuel da Pisa.
Ishmael Ḥanina ben Mordecai Rofe da Valmontano.
Joseph Fikas of Fez.
Benjamin ben Ephraim Finzi (close of the sixteenth century).
Hezekiah ben Benjamin Finzi.
Abraham ben Yaḳar (1590).
Abraham Jaghel ben Hananiah da Monselice.
Jacob Moses Ayash.
Abtalion ben Mordecai of Modena (seventeenth century).
Moses ben Menahem da Terracina.
Eliezer David ben Ezekiel del Bene.
Mordecai ben David Carpaneti.
Hananiah Jaghel Monselice (1630).
Judah Azael ben Eliezer del Bene (1650-65).
Menahem Recanati.
Pelatiah ben Hananiah Monselice.
Isaac Jedidiah ben Samuel Borghi.
Menahem ben Elisha Cases.
Phineas ben Pelatiah Monselice.
Hananiah Cases.
Jacob ben Isaac Zahalun.
Mordecai Recanati.
Isaac Lampronti.
Mordecai Zahalun (eighteenth century).
Sabbato Sanguinetti.
Raphael Emanuel Hai Rechi.
Felice Umano.
Joseph ben Isaac Jedidiah.
Samuel Baruch ben Joseph Hezekiah Borghi.
Elisha Michael Finzi.
Jacob Daniel ben Abraham Olmo (1757).
Jacob Moses Ayash.
Joseph Mordecai Carpaneti.
Samuel Bar Shalom Finzi.
Nehemiah ben Baruch Coen.
Isaac ben Close Israel Norsa.
Moses Isaac Hai Pesaro.
Jacob Hai Recanati.
Judah Hezekiah della Vida (d. 1806).
Joseph ben David Bassani (1827).
Elhanan Sabbato Pesaro (1828).
Issachar Ezekiel Reggio (1837).
Leone Reggio ben Issachar (1870).
Isaac Elijah Menahem Ascoli (1875).
Benedetto Levi (1880).
Giuseppe Jaré (....).

E. C. I. E.

——**Typography:** Ferrara contained a Hebrew printing-press as early as the fifteenth century. In 1476, almost contemporaneously with Reggio and Pieve di Sacco, Abraham b. Ḥayyim (מן הצנועים) of Pesaro established a printing-press which competed with Conat's at Mantua. Abraham, however, produced (1477) only two works there, Levi b. Gershon's commentary on Job, and the greater part of the Ṭur Yoreh De'ah, begun by Conat in 1475 (see Zunz, "Z. G." pp. 218 *et seq.*). Abraham then removed to Bologna. In 1551 Samuel Gallus established a printing-house at Ferrara, and produced six works, Isaac Abravanel's "Ma'yene ha-Yeshu'ah" (1551) and five others (1552), the last being R. Meïr's "Hilkot ha-Re'ah." In the latter year Abraham Usque established a press, which existed until 1558. In the first year he printed only Judæo-Spanish and Portuguese works; but in 1553–58 he printed, according to De Rossi, twenty-seven Hebrew works, the first being Simon b. Ẓemaḥ Duran's commentary to the Sukkot "Hosha'not" and the last R. Perez's "Ma'areket ha-Elohut." Steinschneider and Cassel (in Ersch and Gruber, "Encyc." section ii., part 28, p. 45) state that the "Amarot Ṭehorot" must be omitted, and the "Me'ah Berakot" and "Seder Ma'amadot" added to the list. Since 1558 only one Hebrew work is known to have been printed at Ferrara —at Filoni's printing house — viz., "Siddur mi-Berakah," the Italian liturgy (1693). The printers of this book were Joseph Nissim and Abraham Ḥayyim of Fano.

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**FERRARA BIBLE.** See BIBLE EDITIONS.

**FERRARA, MOSES BEN MEÏR:** Italian tosafist of the thirteenth century. He was a contemporary of Eleazar ben Samuel and of Isaiah ben Mali. No details of his life are known. He is quoted three times as a tosafist in "Haggahot Maimuni" ("Tefillah," ch. xi.; "Yom-Ṭob," ch. iii., iv.); according to this same work ("Ḥamez u-Mazzah," ch. 8), he copied R. Judah's tosafot to Berakot.

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**FERREOLUS:** Bishop of Uzès, France (553–581). As soon as he had obtained the bishopric he showed great zeal in trying to convert the many Jews of Uzès. At first he treated them kindly, even inviting them to his table. Complaint was brought against him for this action; and Childebert I. banished him to Paris for three years. In 558 Ferreolus, having proved his innocence, returned to his diocese, but changed his attitude toward the Jews. He convoked a synod for the purpose of converting them by persuasion or by force. Many embraced Christianity, and those who resisted conversion were driven from the diocese. After his death (581) several of his converts returned to Judaism.

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**FERRER, VICENTE:** Spanish Dominican preacher; born at Valencia Jan. 23, 1350; died at Vannes, France, April 5, 1419. Basnage supposes that he was of Jewish descent ("Histoire des Juifs," xiv. 701). He entered the Dominican order in Valencia Feb. 5, 1374, and studied at the University of Lerida (1382–84). From 1385 he preached in the Cathedral of Valencia, and soon became famous for his pulpit eloquence. In 1395 he became confessor and private chaplain to the antipope Benedict XIII. at Avignon. In 1398, however, he became a wandering preacher, and traveled through Spain, France, Italy, and Germany. He had a regular retinue of about 300 Flagellants. At times the people followed him in crowds of thousands, forsaking temporarily their occupations to hear him preach or to be cured by him. The appearance of Ferrer in Spain was one of the principal factors leading to the expulsion of the Jews.

Ferrer saw in the Jews the greatest impediment to his holy mission, and in their conversion a daily proof of it. Therefore he zealously endeavored to bring them into the fold of the Church, imposing upon them, as Jews, many limitations and burdens, and promising them, in the event of conversion, freedom and the pleasures of life. With uplifted cross he forced his way into synagogues and dedicated them as churches, as in Valencia (1391), Santiago (1408), and Alcañiz (1413). His first significant conversion was that of the rabbi Solomon Levi of Burgos, known as "Paulus Burgensis" (1390 or 1391), who, with Ferrer, caused the promulgation of the Castilian edict (Jan. 12, 1412), containing twenty-four articles against the Jews, and creating the "Juderias," or ghettos. According to Rodriguez de Castro, in 1412 Ferrer converted in Alcañiz Joshua Lorki, known as "Geronimo de Santa Fé," who led the discussion against the Jews at the disputation of Tortosa (1413).

BIBLIOGRAPHY: The biography by Razzano (1455) forms the basis of the numerous later ones. Fages, *Hist. de Saint Vincent Ferrier*, i. 86, Paris, n.d. (1894?); Heller, *Vincenz Ferrer, Sein Leben und Wirken*, Berlin, 1855; Pradel, *Saint Vincent Ferrier*, 1864; Bayle, *Vie de Saint Vincent Ferrer*, 1885; P. Meyer, in *Romania*, 1881, p. 226; Antoine Thomas, in *Annales du Midi*, 1892, pp. 236, 380; Pastor, *Gesch. der Päbste*, i.; Wetzer and Welte, *Kirchenlexicon*, xii. 978; *Hist. Jahrb. der Görresgesellschaft*, 1896, p. 24; Kayserling, *Gesch. der Juden in Portugal*, p. 40.

G. M. SC.

**FERRET:** The rendering in the Authorized Version of the Hebrew "anaḳah" (Lev. xi. 30). The Septuagint has *μυγάλη* ("shrew-mouse"); but from the context it appears that some kind of lizard is meant. The Revised Version gives "gecko" (see LIZARD). Some identify the ferret with the "tela-ilan," which the striped "taḥash" is said to resemble (Shab. 28a). The tela-ilan is described by the 'Aruk as a "small animal resembling a cat; unclean, striped, and trained to catch rabbits; called in Arabic 'zabzib,' and in Greek תלא אילן [?]."

BIBLIOGRAPHY: L. Levysohn, *Zoologie des Talmuds*, p. 95.

E. G. H. I. M. C.

**FERRUS, PETER:** Jewish convert to Christianity; lived in Spain in the fifteenth century. A poet of ability, he exercised his talents in deriding his former coreligionists. Juan Alfonso de Baena, in his "Canzionero," cites four poems by Ferrus.

one of which is directed against the rabbis of Alcala. His attacks did not remain unanswered, for Juan Alfonso cites a poem written by the rabbis in reply to him.

BIBLIOGRAPHY: Rodriguez de Castro, *Bibliotheca*, i. 310; Amador de los Rios, *Estudios*, pp. 421 *et seq.*; Kayserling, *Sephardim*, p. 73; Grätz, *Gesch.* viii. 79.

G. I. Br.

**FERUSSOL, COMPRAT VIDAL.** See Farissol, Jacob ben Ḥayyim.

**FESSLER, SIGISMUND:** Austrian lawyer and author; born at Vienna Aug. 26, 1845; educated at the gymnasium and university of that city. He was appointed (1868) judge at the Landesgericht, which office he resigned in 1870. Since 1875 he has practised law in Vienna. He was elected secretary of the Museum für Oesterreichische Volkskunde in 1894.

Fessler has voyaged to the polar seas, Africa, Palestine, Greece, and Italy, and has published accounts of his experiences in various Austrian and German dailies and magazines. He is the author of "Abarbanel" and "Die Letzten Tage von Carthag" (dramas); "Juvenes dum Sumus" (humorous novel); "Humoresken aus dem Ghetto von Nikolsburg"; and "Ghetto Leute."

S. F. T. H.

**FESTIVALS.—Biblical Data:** The Hebrews designated a festival by the word "ḥag" (the Arabic "ḥajj"), originally implying a choragic rhythmic procession around the shrine of an idol or an altar (see Wellhausen, "Skizzen und Vorarbeiten," iii. 106); but later, without specific reference to this usage, connoting a day or season of joy ("ḥag" and "simḥah" are correlatives; comp. Amos viii. 10; Deut. xvi. 14). As fixed festivals occurred at appointed times, they came to be known as "mo'adim" or "mo'ade Yhwh"; and these became the technical terms for the prescribed holidays, with one exception (Lev. xxiii. 2) always connoting festivals to the exclusion of the Sabbath and New Moon (Ex. xiii. 10, xxiii. 15, xxxiv. 18; Num. ix. 2, 3, 7; xxviii. 2; Deut. xvi. 6; Isa. i. 14, xxxiii. 20), while "ḥag" denotes more specifically the three agricultural festivals (Ex. xxiii. 14), or the Festival of Unleavened Bread and Tabernacles (Lev. xxiii. 6, 34), or the latter only (Judges xxi. 19; Ezek. xlv. 25; II Chron. v. 3; see Bertheau on II Chron. vii. 8, 9).

Traces of old popular festivals indicative of the manner of their observance show that sacrifices were an important feature, usually leading up to feasting (eating and drinking; see Ex. xxxii. 6). Marriage games (see Dancing), probably imitative of former marriage by capture (Judges xxi. 21), persisted even down to the time of the Second Temple; and debauch and revelry were by no means rare (Amos ii. 7–8; comp. I Sam. i. 13–14).

The following are the religious festivals ordained in the Law or referred to in the Old Testament:

**The Sabbath** (Ex. xx. 10; Deut. v. 14), marked by the cessation of all labor (Amos viii. 15), regarded as a day of joy (Hosea ii. 13), and observed with offerings to Yhwh (Isa. i. 13; Ezek. xlvi. 4). See Sabbath.

**Rosh Ḥodesh,** or simply **Ḥodesh** (Day of the New Moon), mentioned in the prophetic writings in connection with the Sabbath (Hosea ii. 13; Isa. i. 3; II Kings iv. 23; Isa. lxvi. 23; Hag. i. 1), and marked in the Law by special sacrifices (Num. xxviii. 14, xxix. 6; comp. Ezra iii. 5). See New Moon.

**Pesaḥ** (Passover; Ex. xii. 1–28), the "Ḥag ha-Maẓẓot" (Ex. xxiii. 14; Lev. xxiii. 4–8), in commemoration of Israel's liberation from Egypt. It lasted seven days, from the fifteenth to the twenty-second of Nisan, the first and the last day being "holy convocations," with abstention from hard labor and the offering of sacrifices (comp. Num. xxviii. 16–25; Deut. xvi. 1–8). On the second day the first-fruit (barley) 'omer was offered (Lev. xxiii. 10). Those that were in a state of impurity or distant from home were bidden to celebrate the festival in the next succeeding month (Num. ix. 1–14). See Passover.

**Shabu'ot** (Festival of Weeks; Ex. xxxiv. 22), "the feast of the harvest, the first-fruits of thy labors" (Ex. xxiii. 16), the day on which to offer, at the conclusion of seven weeks counted from the day after Pesaḥ (Sabbath), the new meal-offering, "two wave-loaves . . . the first-fruits unto Yhwh," with animal burnt-offerings and drink-offerings and sin-offerings and peace-offerings (Lev. xxiii. 15–22, R. V.; Deut. xvi. 10–12; Num. xxviii. 26–30). The festival was marked by abstention from hard labor, and by a holy convocation. See Pentecost.

**Yom Teru'ah** (Blowing of the Trumpets; Num. xxix. 1; comp. *ib.* x. 10), or **"Zikron Teru'ah"** (a memorial of blowing of trumpets; Lev. xxiii. 24), the first day of the seventh month, a holy convocation with cessation of hard labor and prescribed fire-offerings. See New-Year.

**Yom ha-Kippurim** (Day of Atonement), the tenth day of the seventh month, "a Sabbath of rest" ("Shabbat Shabbaton"), with fire-offerings, and holy convocation, with absolute cessation of all labor, under penalty of excision ("karet"), and with fasting (Lev. xxiii. 26; Num. xxix. 7–11). See Atonement, Day of.

**Sukkot** (Festival of Booths ["tabernacles"; Lev. xxiii. 34; Deut. xvi. 13]), lasting seven days, from the fifteenth to the twenty-second of the tenth month (Tishri), the first day being a holy convocation. For seven days offerings had to be brought (Num. xxix. 13), the eighth day being also a holy convocation ("'Aẓeret"; Num. xxix. 35). Labor ceased on the first and eighth days. This feast was also known as "Ḥag ha-Asif" ("the festival of ingathering"; Ex. xxiii. 16). The celebration was marked by the erection of booths, in which to dwell during seven days, and by the waving of palm-leaves with the fruit of the "'ez hadar" ("goodly tree"; Lev. xxiii. 40). See Tabernacles, Feast of.

——**Post-Biblical Data:** In post-Biblical times (in which "Yom Ṭob" as a technical term for "festival" comes into use) the character and appellations of many of the Biblical festivals were modified, and their number was increased by the addition of new semi-holidays and by the investing with sanctity of the days immediately following the holy days prescribed in the Law, except in the case of the Day of Atonement and the Sabbath. These "second days," known as "the second holidays of the Diaspora" (Yer. Ta'an. i. 62d; Beẓah 4b), owed

their institution to the desire to have all Israel observe the festivals upon the same day (Sifra ix. 1). But before the fixation of the calendar by calculation, the beginning of the doubtful months (those having 29 or 30 days) and the intercalation of the year depended upon the decision of the Jerusalem authorities, which decision was based upon the appearance of the new moon and upon the state of the crops. In the case of the months in which festivals occurred (R. H. i. 3), the authorities announced their decision to the outlying districts by means of fire-signals and messengers. In order, therefore, to make sure of not ignoring the proper day, the communities in the Diaspora added a second holiday to the day presumptively correct according to their calculation.

Later, when such doubt was precluded by the method of determining the calendar by calculation, the custom was nevertheless sanctioned on the ground that the "minhag of the fathers" should be scrupulously regarded (Beẓah 4b). Even the first of Tishri was extended to two days (considered, however, as one long day), because during the existence of the Temple the second day of Tishri was observed as holy, the witnesses to the appearance of the new moon having arrived only in the afternoon of the first of Tishri. These "second days" are not observed in Reform congregations. See Second Day of Festivals. The "semi-holidays" of later origin than the Torah are:

**Additional Festivals.**

**Purim,** generally on the fourteenth of Adar; but for the cities with walls dating from Joshua's days (Meg. i. 1–3; Sheḳ. i. 1), on the fifteenth. It is a day of rejoicing and merrymaking, in commemoration of the events related in the Book of Esther. See Esther; Purim.

**Ḥanukkah** (Festival of Dedication), from the twenty-fifth of Kislew to the third of Ṭebet, in commemoration of the events recorded in I Macc. iv. 59. According to II Macc. i. 9, 18; ii. 16; x. 8, it is a belated Tabernacles; called the "Festival of Lights" by Josephus ("Ant." xii. 7, § 7; comp. Shab. 21b; B. Ḳ. vi. 6; Yer. Suk. 53d). See Ḥanukkah.

Josephus mentions ("B. J." ii. 17, § 6) a festival in connection with the carrying of wood (comp. Neh. x. 35, xiii. 31), on the fifteenth of Ab (see Schürer, "Geschichte," 3d ed., ii. 260; Ta'an. iv. 5, 8; Meg. Ta'an. xi.; Derenbourg, "Essai," pp. 443, 445).

The Alexandrian Jews observed as joyful memorial days: (1) one to commemorate their escape from the elephants of Ptolemy VII. Physcon (III Macc. vi. 36); (2) one in honor of the translation of the Bible into Greek (Philo, "Vita Mosis," ii. § 7).

The following modifications of the significance and designation of the Biblical holidays in post-Biblical times may be noted:

(*a*) The first of Tishri becomes the "Rosh ha-Shanah," in Aramaic "Resh Shatta" (R. H. i. 1). It is the day of judgment (R. H. *l.c.*), and thus assumes a more solemn character, though fasting is interdicted (Ta'an. ii. 10; Yer. Ta'an. 66a). The blowing of the shofar is invested with theological and mystic significance ("Malkiyyot, Zikronot, we-Shoferot"; R. H. iv. 5, 6, 9; Yer. R. H. 58d). See Shofar.

(*b*) On Pesaḥ the Seder, or meal introducing the festal week, takes the place of the paschal lamb (Pes. x.; Yer. Pes. 37d). The season itself has come to be designated in the prayers as זמן חרותנו ("the time of our liberation").

(*c*) Shabu'ot (also 'Aẓeret). The proper counting of the seven weeks was, between the Sadducees and Pharisees, a point of controversy hinging on the Biblical phrase "mi-moḥorat ha-Shabbat" (Lev. xxiii. 15), which, against the literal construction by the former, was authoritatively and demonstratively explained to mean the day after the first day of Pesaḥ (Sifra, ed. Weiss, p. 100d; Men. x. 3). The designation "'Aẓeret" marks it as the concluding festival of Pesaḥ. In the later liturgy it is celebrated as the "zeman mattan toratenu" (comp. Shab. 86b), the memorial-tide of the revelation on Sinai.

(*d*) The second or "minor" Pesaḥ ("Pisaḥ Ze'era"; see Num. ix. 1 *et seq.*) fell into desuetude after the passing of the Temple service with its requirements of purity and sacrifices.

(*e*) Sukkot becomes the "ḥag" par excellence. In the liturgy it is denoted as "zeman simḥatenu" (the time of our joy). The eve of the second day, in the Second Temple, was proverbial for the rejoicing attendant upon the ceremonial drawing of water ("simḥat bet ha-sho'ebah"; Suk. v. 1), on which occasion priests and Levites in stately torchlight procession, with singing, the blowing of trumpets, and the playing of other instruments, made the circuit of the Temple court to the eastern gate, reciting and repeating there the declaration that while the Fathers bowed eastward to the rising sun, they belonged to YHWH and their eyes were lifted toward Him (Suk. v. 1–4). During that night Jerusalem was brilliantly illuminated.

**Extension of Sukkot.**

The seventh day of the festival is distinguished as the "great Hosha'na" (the Gospel accounts of Jesus' entry on Palm Sunday seem to have confused this with Pesaḥ), or "the day of the palm- and willow-branches" (Suk. 42–45). Carrying in their hands branches at least eleven feet long, the celebrants make seven circuits around the desk, chanting "Hosha'na" (Ps. cxviii. 25), and then beat the floor with the branches. This custom, said to be of Mosaic origin, is undoubtedly an adaptation of a Babylonian rite (Yer. 'Ab. Zarah iv.).

The eighth day, Shemini 'Aẓeret, is treated as an independent holiday in regard to certain rabbinical prescriptions (mourning, for example). It is a "yom-ṭob bi-f'ne 'aẓmo." See Shemini 'Aẓeret.

The ninth day is styled "Simḥat Torah" (joy of the Torah), because it marks the conclusion of the (annual) cycle of Pentateuchal lessons and the beginning of a new cycle. See Law, Reading of the; Simḥat Torah.

(*f*) The New Moon, in Biblical times a holiday (I Sam. xx. 18, 24–27; II Kings iv. 23), came to be regarded as a day of penitence, owing to the circumstance that among the sacrifices prescribed is also a sin-offering (Num. xxviii. 11–16). This sin-offering was said to have been instituted on account of the moon's jealousy of the sun (Sheb. 9; Gen. R. vi.; Ḥul. 60b; Zohar, Wayiḳra); or, according to others, it is an atonement for the sins committed during

the preceding month (Sheb. i.); thus the day is called in the liturgy "zeman kapparah" (the time of atonement). Yet, withal, it remained a day of joy, on which fasting was not permitted; women abstained from petty manual occupations (Soferim xix.). But by the cabalists in recent centuries it was changed into the "Minor Day of Atonement" ("Yom Kippur Ḳaṭon").

The days intervening between the "holy [convocation] days" (the first or second and seventh or eighth respectively) of Pesaḥ and Sukkot are known as "ḥol ha-mo'ed" ("the week-days of the festival"), entailing certain restrictions regarding work, mourning, the solemnization of marriages, and the like. See Ḥol ha-Mo'ed.

**Classification of Festivals.**

The Biblical festivals readily fall into two groups:

(1) Those dependent upon the seasons or the harvest (Pesaḥ and Shabu'ot in spring and summer, and Sukkot in autumn). As the Law prescribes that at those festivals "every male shall appear before [correctly, "shall see"] YHWH" (Deut. xvi. 16), thus demanding pilgrimages to the Temple, these comprise the "pilgrim festivals," the three "regalim" (Ex. xxiii. 14), on which the "re'iyyah," *i.e.*, the visit to the Temple court, took place. The Mishnaic term for this visit is "re'iyyat panim" (Yer. Peah i. 15a), or "re'ayon" (Peah i. 1), or, as none was to come empty-handed, but must bring a gift, "re'iyyat ḳorban." This obligation rested on all male Israelites, with the exception of such as were under age or afflicted with deafness or a mental defect. The gift had to be worth at least two silver denarim according to Shammai's school; while the Hillelites contended that a silver "ma'ah" was sufficient (Ḥag. i. 1, 2a; comp. *ib.* 6a). The number of visits was not fixed (Peah i. 1; but see Beẓah 7a, and R. Johanan in Tosafot *ad loc.*; Levy, "Chald. Wörterb." iii. 406a). The character of these three festivals is agricultural; hence the fundamental note is joy and gratitude (Deut. xvi. 11, 14, 15).

(2) Those connected with the moon: (*a*) Sabbath; (*b*) New Moon; (*c*) the New Moon of the seventh month, and (*d*), in connection with the seventh month, the tenth day thereof. The Sabbath and the New Moon festivals were certainly days of joy; but the first and the tenth of Tishri developed into days for solemn reflection, and in course of time in the synagogue were designated as "yamim nora'im" (fearful [awful] days), though the endeavor to ascribe to them also the nature of days of joy was not wanting (see Maḥzor Vitry, ed. Hurwitz, p. 360). The ten days intervening are styled "'aseret yeme teshubah" (ten days of repentance), distinguished by additions in certain parts of the liturgy.

**The Influence of Seven.**

It has been noticed that the Biblical festivals, all of which occur within the first seven months of the year, are seven in number, and that they are otherwise intended to bring out the symbolic bearing of this the sacred number. The Sabbath is the seventh day; the Sabbatical ("Shemiṭah") year is the seventh year; the jubilee the first after 7×7 years; 7×7 (= 49) days elapse between Pesaḥ and Shabu'ot; Pesaḥ and Sukkot each have seven days; the seventh month has four holidays; the first of the seventh month alone of all the New Moon festivals being important. Of the seven festivals six are in a class requiring abstention from only hard labor; on the seventh (the Day of Atonement), as on the Sabbath, all labor is forbidden. Hence both the Sabbath and the Day of Atonement are "Shabbat Shabbaton" (Lev. xxiii. 24, 32, 39; xvi. 31).

——**Critical View:** When the Hebrews were still nomadic shepherds they could not have observed festivals having an agricultural background. Nor before the establishment and recognition of one central sanctuary, and the development of the sacerdotal and sacrificial ritual, could fixed and well-defined sacrifices have been the prominent feature of the festal celebration. The laws in the Pentateuch that bear on the festivals are, therefore, posterior to the invasion and conquest of Palestine; and the analysis of their contents and the comparison of their provisions, with allusions to and descriptions of the festivals in other Biblical books, demonstrate that the festal cycle as finally regulated is the outcome of a long process of growth in which the successive domination of various social and religious influences may be clearly differentiated. Of the pastoral period, the Sabbath, the New Moon, and Pesaḥ as the festival of the slaughtering of the young firstling of the flock, are survivals, displaying even in their adaptation to later social and theological circumstances the traces of an anterior pastoral connection.

**Pastoral Feasts.**

The moon was the beneficent deity of the shepherds in the region and climate where ancient Israel had its ancestral home. Hence the many traces of lunar institutions in even the latest Israelitish cult and its phraseology; *e.g.*, the "horn" (crescent), the "face" (of YHWH) in the benedictions, etc. The Sabbath, as marking the end of the week, reveals its lunar origin; the phases of the moon having taught the shepherds, whose weal or wo depended so largely upon the benevolence or malevolence of the night season, to divide the period elapsing between two new moons into four equal groups (weeks), the last day of each—in imitation of the moon's coming to rest, as it were—becoming the day of rest. Indications are not wanting that at first the New Moon festival was not counted among the seven days of the week (see Week); but after 7×4 (=28) days had elapsed, one or two days were intercalated as New Moon days, whereupon a new cycle of four weeks began, so that the Sabbath was a movable festival. Later the week and the Sabbath became fixed; and this gradually resulted in taking away from the New Moon festival its popular importance.

The Pesaḥ lamb marks the spring festival of the shepherd clans offering a gift to the deity, and trysting their god at the common "family" feast, before setting out for their several pasture-grounds. In the appointments of the occasion, as described in the chapter purporting to account for the institution (Ex. xii.), the pastoral character is still dominant. The "sprinkling of the blood" on the door-post recalls the "blood covenant" which insures safety to both man and beast, and protects the flock from harm. The Meccan hadj is, indeed, the old Semitic

Pesaḥ—the limping dance in imitation of "skipping rams." With the later agricultural spring festival these pastoral customs were combined, but the Pesaḥ must originally have been distinct from the festival of the Maẓẓot, which is clearly of an agricultural nature.

**Agricultural Festivals.**

The harvest is the natural provocation for the farmer to rejoice and to manifest his gratitude to the Godhead. The oldest traditions (Judges xxi. 19; I Sam. i. 3) mention a yearly festival of thanksgiving ("hillulim": Judges ix. 27) after the vintage; and it is this festival which even later is called *the* festival (I Kings viii. 2, 65; xii. 32, 33; comp. Ezek. xlv. 25; Neh. viii. 14). It was celebrated first by dancing in the vineyards (Judges xxi. 21); later, by processions to festal halls ("leshakot"; I Sam. ix. 22), with music (Isa. xxx. 29)—at Shiloh, for example (I Sam. i. 3), at Beth-el (I Kings xii. 32), and at Jerusalem (I Kings vi. 38, viii. 2; Isa. xxix. 1). As these festivals increased, the necessity arose of regulating them and of fixing them for certain seasons of the year; hence, in Isa. xxix. 1 allusion is made to a regular cycle of the "ḥaggim" circuiting the year.

**Traces of Development.**

The oldest code (Book of the Covenant), in Ex. xxiii. 14 *et seq.*, provides that three pilgrimages in one year shall be made to the sanctuaries, not necessarily to Jerusalem, as has been supposed, but to the central shrine of the clan or tribe (comp. I Sam. xx. 6). The three festivals are purely agrarian; viz.: the Ḥag ha-Maẓẓot (seven days), in the month of Abib (Ex. xxxiv. 18, where there is no mention of the slaughter of the lamb); the Ḥag ha-Ḳaẓir, the wheat-harvest (Ex. xxxiv. 22a), for offering the first-fruit ("bikkurim"); the Ḥag ha-Asif, the old festival of the vintage (see above). Deuteronomy retains this cycle, but makes pilgrimage to Jerusalem imperative (Deut. xvi. 16). It combines the old pastoral Pesaḥ with the Maẓẓot feast, but the offering of the firstlings (Deut. xvi. 2) is merely intended as a sacrificial meal, the flesh being boiled and not roasted (Deut. xvi. 7, against Ex. xii. 8). Maẓẓot is historically connected with the exodus from Egypt ("leḥem 'oni"; Deut. xvi. 3). The second festival appears as "Ḥag ha-Shabu'ot" (Deut. xvi. 10). The third is named "Ḥag ha-Sukkot" (*ib.* xvi. 13), and lasts seven days (*ib.* 15).

In Deuteronomy the tendency is manifest to give these natural agrarian tides a religio-historical setting. A further development is shown in the festival scheme of Ezekiel, who divides the year into two parts, each beginning with an expiatory celebration, on the first day of the first and seventh months respectively (Ezek. xlv. 18, 20; Cornill, "Das Buch des Propheten Ezechiel," p. 494), and each celebration followed after the lapse of fourteen days by a festival of seven days (the spring or Pesaḥ festival, and the autumn festival respectively); while stress is mainly laid on the sacrificial cult. It may be observed that Ezekiel neglects Shabu'ot.

Lev. xxiii. ($P^1$) marks another modification. The *three* festivals are designated as the "Mo'ade YHWH" (verse 2); and holy convocations are therefore the distinguishing feature. Pesaḥ is "la-Adonai," on the fourteenth day, with exact regulation of the time for slaughtering, followed by seven days of the Maẓẓot, together with the offering of the first of the barley (verses 9–11) and other sacrifices (verse 12b). The next festival is fixed for the fiftieth day (verse 16) following, its distinguishing feature being the offering of the two loaves of bread baked of wheat (verse 17), in addition to other offerings (verses 18–20); but no name is given to this holiday. The third festival is Ḥag ha-Sukkot (verse 34), lasting seven days, with the addition of an eighth day ("'aẓeret"; verse 36). Here the connection of this festival with the history of Israel's desert-wanderings is first mentioned (verses 42–43; comp. Hosea xii. 10).

**Summary.**

$P^2$ loses sight entirely of the natural bases of the holidays. The historical and ritual aspect is exclusively emphasized. In Num. xxviii. no mention is made of the barley-offering characteristic elsewhere of Pesaḥ. Pesaḥ is the memorial of the Exodus (Ex. xii. 14), a ritual occasion ("'abodah," verse 26; "lel shimmurim," verse 42). All details concerning the lamb are scrupulously regulated, and offerings are prescribed (Num. xxviii. 16–25). Shabu'ot becomes the "Yom ha-Bikkurim" (Num. xxviii. 26–31), without historical connection, but of ritual significance. For Sukkot a very elaborate sacrificial order is given (Num. xxix. 12–38).

From the foregoing it appears that the festivals, in part originally pastoral and agricultural, gradually assumed a historical and ritual character: Pesaḥ and Maẓẓot, at first distinct, becoming merged; Shabu'ot, originally the close of the spring harvest, assuming historical significance only in Talmudic times (Pes. 68b); but, in the light of the Priestly Code, all three festivals of the agricultural season being invested with mainly sacrificial importance.

The pastoral moon festivals (Sabbath and New Moon) underwent similar changes. Of the New Moon festivals not mentioned in Deuteronomy, or in JE, that of the seventh month alone survived as an important holiday (see Lev. xxiii. 24 [$P^1$] and Num. x. 10 [$P^2$]).

Various reasons for this exceptional fate of this New Moon festival are given. The fortuitous fact that it was the new moon of the seventh month may have lent to it a higher degree of sanctity from the very beginning. Again, reckoning the beginning of the ecclesiastical year from autumn, and not, as the civil year, from spring (see CALENDAR; NEW-YEAR), may account for the survival. The building of the wall under Nehemiah (Neh. iv.), and its dedication, have also been brought (by Geiger) into connection with the first day of the seventh month as a day of memorial of the blowing of the shofar (Neh. xii.; comp. *ib.* viii. and ix.). Whatever may have been the reason, the solemn celebration of this day is post-exilic, probably even later than Ezra iii. 6 and Neh. viii. 2.

The tenth day of the seventh month (see ATONEMENT, DAY OF) is not known to Ezekiel. It is instituted in Lev. xxiii. 27. It was originally a priestly day for the cleansing of the sanctuary (Samuel Adler, in Stade's "Zeitschrift," iii. 178–185). With it in course of time was combined an old popular festival (see DANCING): the late ritual is not

free from pagan (Edomite) survivals (see AZAZEL). The order of procedure, as given in Lev. xvi., is a very late addition to the Pentateuch. It is characteristic of the very late introduction of this day as the Day of Atonement that in Ezra's time (Neh. ix. 1) the twenty-fourth and not the tenth of the seventh month was kept as a day of atonement.

In P the Sabbath is emphasized as a day of solemn import (Ex. xvi. 27, xxxi. 12 *et seq.*); the New Moon is held to be one of the cycle of feasts (Num. xxviii. 11 *et seq.*); and in further extension of the ideas underlying the Sabbath, the Sabbatical year and the year of jubilee are instituted.

BIBLIOGRAPHY: Wellhausen, *Prolegomena*, 4th ed., pp. 82–117; Stade, *Gesch. des Volkes Israel*, 1887, pp. 497 *et seq.*; Benzinger, *Arch.* pp. 464–478; Nowack, *Hebräische Archäologie*, 1894, ii. 138–203; Buhl, in Herzog-Hauck, *Real-Encyc.* vii. 19; W. R. Smith, *The Old Testament in the Jewish Church*; Green, *The Hebrew Feasts*, 1885 (against the critical school); commentaries by Dillmann and Holzinger; Guthe, *Kurzes Bibelwörterb.* s.v. *Feste*; Hastings, *Dict. Bible*, and Cheyne, *Encyc. Bibl.*, s.v. *Feasts*; Riehm, *Wörterb.* s.v. *Feste*; George, *Die Aelt. Jüd. Feste*, Berlin, 1835; Bachmann, *Die Festgesetze des Pentateuchs.*

E. G. H.

**FESTUS, PORCIUS:** Procurator of Judea about 60–62 C.E., after FELIX (Josephus, "Ant." xx. 8, § 9; "B. J." ii. 14, § 1). Although he was more just than his predecessor, he could not allay the intense bitterness of feeling among the Jews, caused chiefly by their being slighted in the affair of CÆSAREA. Felix left him also the suit with Paul (Acts xxiv.–xxvi.), whom he sent to Rome (*ib.* xxvii.), Paul having appealed to the emperor as a Roman citizen. Festus proceeded with rigor against the SICARII, pursuing them with infantry and cavalry. He also took severe measures against a certain "magician," as Josephus calls him, but who was probably one of the numerous prophets who enticed the people into the desert, promising them salvation (compare "Ant." *l.c.*; "B. J." *l.c.*). When King Agrippa II., in order to be able to oversee the court of the Temple, erected a high wall in the former Hasmonean castle, the Jews in turn erected a higher wall to cut off his view. Festus, however, for military reasons would not allow this latter wall to stand; but he was just enough to permit the Jews to send an embassy to appeal against his decision to Nero, who decided in their favor ("Ant." xx. 8, § 11). Festus died after a short term of office, and was succeeded by ALBINUS.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 441; Schürer, *Gesch.* 3d ed., i. 580; Büchler, *Das Synhedrion*, p. 66, Vienna, 1902.

G. S. KR.

**FETTERS:** Chains or shackles by which the feet may be fastened either together or to some heavy object. The most usual term for fetters in the Bible is "neḥushtayim" (Judges xvi. 21; II Sam. iii. 34; II Kings xxv. 7; Jer. xxxix. 7, lii. 11; II Chron. xxxiii. 11, xxxvi. 6), indicating that they were made of brass; the dual form shows that they were made in pairs. There were also iron fetters, called in Hebrew "kebel"; in Ps. cv. 18 this noun is used in the singular, and in Ps. cxlix in the plural construct state, which proves that the feet were fastened by means of the fetters to some other object. An additional Hebrew term for fetters is "ziḳḳim" (Job xxxvi. 8; Ps. cxlix. 8; Isa. xlv. 14; Nahum iii. 10), derived from a root meaning "to bind," and which may be applied even to ropes. See CHAINS.

E. C. M. SEL.

**FETTMILCH, VINCENT:** Leader of the gilds of Frankfort-on-the-Main against the Jews in 1612, and instigator of the riots which led to the expulsion of the latter from that city in 1614; he was hanged

Vincent Fettmilch.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714–17.)

in 1616. Fettmilch came of a family of Calvinists, and sought to revenge himself on the authorities, who were Lutherans, by attacking the Jews. In 1595, being refused the office of hospital clerk which he had solicited, he became first a soldier and then a "Lebkuchen"-baker. His boldness and energy won for him the confidence of the rabble, and for four years he was thus able to terrorize the magistrates of Frankfort and the imperial commissioners. He called himself "the new Haman" of the Jews, as though he foresaw his end. His petitions for the expulsion of the Jews from Frankfort being unsuccessful, he with a large mob invaded the Jews' quarter on Aug. 22, 1614. Having removed the children and the aged to the cemetery, situated at the farther end of the street, the Jews, who numbered about 2,000, took up arms and fought bravely. Several persons were wounded, and two Jews and one Christian were killed. The Jews were overpowered, and they left the scene to protect their families. Fettmilch and his men plundered the dwellings of the Jews and burnt what they could not carry away. The amount of damage caused by this riot was reckoned at 176,919 florins.

**The Riot.**

The Jews who had sought shelter in the cemetery were warned by Fettmilch to leave the town. The Fishers' Gate was opened for them, and they embarked in small boats, some of them going up and some down the River Main. Many who had been sheltered by compassionate Christians were obliged

to leave three days afterward, their protectors having been threatened by Fettmilch. The total number of Jews who left Frankfort was 1,380.

Finally, the patience of the emperor was exhausted, and he issued an order for the arrest of Fettmilch and his fellow agitators. Fettmilch, owing to his popularity with the rabble, eluded the imperial commissioners for a long time, but he was ultimately arrested and convicted. On March 10, 1616, he was hanged and quartered, his house was razed to the ground, and his family banished.

The Jewish community of Frankfort appointed the twentieth of Adar to be a festival named "Purim Winz," in memory of their deliverance, the previous day being kept as a fast. The services of this Purim consist of the singing of "Adon 'Olam" to a special tune. R. Elhanan b. Abraham Helen composed a long poem, in Judæo-German and in Hebrew, entitled "Megillat Winz," and in German with the title "Das Vinz-Hans Lied," which contains the history of the persecution and the deliverance. It used to be sung on Purim Winz to the tune of "Die Schlacht von Pavia."

RIOT INSTIGATED BY VINCENT FETTMILCH AT FRANKFORT-ON-THE-MAIN, AUG. 22, 1614.
(From H. M. Gottfried, "Chronica," 1642.)

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., x. 29, 35; Theodore Creizenach, in *Mittheilungen des Vereins für Gesch. und Alterth. der Stadt Frankfurt-a.-M.* i. 34; *Monatsschrift*, xxi. 236-240, 324-328; Kracauer, in *Zeitsch. für Gesch. der Juden in Deutschland*, iv. 127-169, 319-365; v. 1-26; Schudt, *Jüdische Merckwürdigkeiten*, 1715, ii. 51, iii. 9-62; Kriegk, *Gesch. v. Frankfurt-a.-M.* pp. 237-417, Frankfort-on-the-Main, 1871; David Gans, *Zemaḥ Dawid*, pp. 191-192, Warsaw, 1890.

D. M. SEL.

**FEUER, NATHANIEL:** Hungarian oculist; born in Szobotiszt, Hungary, Aug. 18, 1844. He studied at the University of Vienna (M.D., 1872). Assistant at the eye clinic of the Klausenburg University in 1873, he became privat-docent at the same institution in 1874. In 1875 he went as privat-docent to Vienna, where he stayed till 1882; in that year he was sent by the government as specialist to Theresienstadt, where a severe epidemic of trachoma was raging. In 1886 he was appointed sanitary inspector at Budapest; in 1891 privat-docent at the university there; and in 1895 assistant professor.

Feuer has written several important essays in the ophthalmic journals, among which may be mentioned "Das Trachom in der Oesterreichisch-Ungarischen Armee," in "Klinische Zeit- und Streitfragen," 1890, and "Meine Gegenwärtige Trachom Behandlung," in "Centralblatt für Praktische Augenheilkunde," 1899. He is also the author of "Die Trachom-Endemie im Torontaler Comitat," in "Szemészet," 1884, and "Die Verbreitung des Trachom in Ungarn," Stuttgart, 1897.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon.*

S. F. T. H.

**FEUST, KARL:** German jurist; son of the chief rabbi of Bamberg; born at Bamberg Oct. 9, 1798; died at Fürth Aug. 19, 1872. Having been destined for a rabbinical career, he received a Talmudic education. At the age of fifteen he en-

tered the Bamberg gymnasium. In 1818 he went to the University of Würzburg, where he studied first philology, and later law, and whence he graduated as doctor of law in 1822. Unwilling to change his religion in order to gain admittance to the bar, he became editor of the "Aachener Zeitung." A few years later he was appointed to a minor office at the judicial court in Bamberg. In 1831 he removed to Fürth, and became the secretary of the Jewish community. In 1848 he was finally admitted to the bar, and became a counselor at Fürth. Feust devoted himself to writing on jurisprudence, the most important of his works being a translation of the eighteenth, thirty-ninth, and forty-ninth books of the "Pandects," (ed. Karl Sintenis, 1834). In 1868, on his seventieth birthday, the King of Bavaria created him a knight of the Order of Michael.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1872, pp. 979-980.

S. M. K.

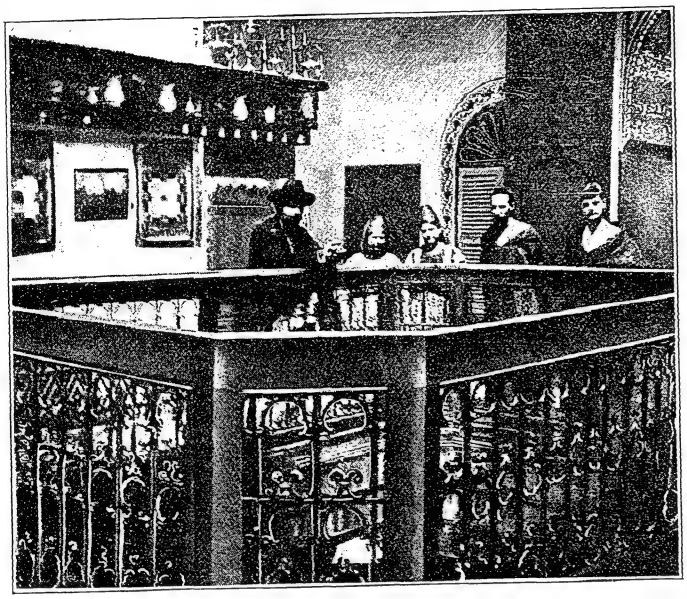
**FEZ (פּאס, פּיס, פּיין; Arabic, Fas):** Capital of the province of Fez in the sultanate of Morocco; built in the year 808 by Imam Idris II., who founded in Morocco the first Shiite state. A small wadi, known under various names, divides the city into two parts, Old Fez, containing the palace and the "Mellah" or Jewish quarter, and New Fez, which contains the bulk of the modern city. Idris, finding that his nomadic subjects were thoroughly averse to a town life, colonized his new capital with 8,000 Andalusians and a number of Jews; the latter must have been numerous even at this early date, since he sought their aid in his rebellion against the ruling king, Muhadi. The Jews received from Idris a special quarter, the Mellah, and thenceforth paid a special tax of 30,000 denarii annually in lieu of military service. A similar tax exists in Morocco to the present day. The Mellah has high walls and a single gate; it is very dirty and unsanitary. First mention of the Jews of Fez is found in Judah ibn Koreish's letter on Targum study, which was addressed to them about 900. As several teshubot show, they communicated with the Geonim. The civil and political liberties of the Jews were restricted by the Pact of Omar, and after the capture of Fez by Yusuf ibn Tashfin in 1070 these restrictions were rigidly enforced over all North Africa. In 1145 Fez fell into the hands of 'Abd al-Mu'min, the follower of the fanatical Mohammed ibn Tumart, and an era of persecution began. On the capture of Morocco in the following year the Jews were given the alternative of conversion or banishment. Many fled to Italy, Spain, and Palestine, R. Jehuda b. Abun b. Abbas among them; the majority adopted the semblance of Islamism.

It was during this time that the martyrdom is recorded of Judah ha-Kohen ibn Susan. From 1152 to 1165 Maimonides' father, with his family, sought refuge in Fez from the persecutions at Cordova, attracted thither by the scholarship of Judah ha-Kohen. In 1275 the mob attacked the Mellah, and forty Jews were slain, after which Moors were forbidden to enter the Jewish quarter. The emir laid out New Fez, where the Jews were permitted to dwell, and where they still reside. With the inauguration of the Spanish persecutions of 1391 the influx of Jews increased until, according to Bakuwi, a geographer of the fifteenth century, they formed a majority of the population. Under the merciful government of Maula Shaikh fugitives from Spain found a resting-place here. Some years later a great persecution took place, accompanied by pillage and massacre, the king and his favorite Aaron falling victims to the fury of the mob. But the next king allowed the pseudo-Mohammedans to return to their faith under certain conditions, which are still in force: they were forbidden to wear leather shoes, to ride on horseback through the city, or to carry arms. In addition to these restrictions the earlier decree of Mansur ordering that Jews should wear black mantles and Jewesses yellow mantles and veils, was enforced.

Group of Jews at Fez.
(From a photograph by Count S. Adelman.)

At the time of the expulsion from Spain (1492) many Jews fled to Fez, but were expelled by the natives, who feared an increase in the price of provisions. Some of the refugees died of starvation; the rest were enslaved by the population, but were later freed by a decree of the governor. Abu Sa'id III. set apart for them a large district in the new city. The Arabic language, which had hitherto been spoken by the Jews, was now replaced by Spanish. At the beginning of the sixteenth century the Jewish population, according to Bernaldes, amounted to 10,000, according to Leo Africanus to 5,000, according to Mendoça to 1,000. In the first quarter of the century the Jews had an influential states-

man, Shumel al-Barensi, minister of the emir Sa'id al-Watas, by whom several Jews were admitted to the royal court. In the struggle between the Merinids and the Sherifs a Spanish Jew, Samuel Alvalensi, was a political partizan of the former. The Jews of Fez also took part in the movement connected with the person of David Reubeni, who appears to have been cheated in a transaction entered into by correspondence from Cairo with R. Cohen, a writer of Fez, in 1523. In 1532 the Franciscan Andre of Spoleto had a public disputation with the Jews, but being unable to make any conversions, he committed suicide.



Interior of a Jewish Residence at Fez.
(From a photograph by Count S. Adelman.)

Because of the severe persecutions under Mulai Mohammed many Jewish captives were brought to Fez and there ransomed by the community. After the defeat of the Portuguese at Al-Ḳaṣr in 1578, many Portuguese noblemen were sold as slaves to the Jews in Fez, who ransomed and treated with kindness their former oppressors. In 1670 Fez was the asylum of the Jews of Sus, expelled by Mulai Arshid. In the reign of his successor, Ismail, the Jews suffered greatly because of high taxes. When in 1790 Mulai Sidi Mohammed was slain through the sedition of his son Mulai Yazid, the latter persecuted the Jews because they had not helped him against his father. Houses and synagogues were pillaged and the bones of the dead disinterred. The condition of the Jewish community did not improve in the nineteenth century. In 1834 a Jewish girl, a daughter of Sol Hachuel, was a martyr to her faith, preferring death to becoming the bride of the sultan. Her tomb became a place of pilgrimage.

Out of a total estimated at from 100,000 to 150,000 the Jewish population of Fez a few years ago was 9,000 according to Balbi, 2,500 according to Mordtmann, 8,000 according to Richardson, 10,000 according to Horowitz, and 30,000 according to Meakin, while the Alliance Israélite Universelle placed the number at 12,000. Over 2,000 died recently in a typhus epidemic, and their number is now estimated at 8,000, most of whom live in New Fez. There are nineteen synagogues, many of which possess very old scrolls of the Law. They are mostly named after their founders, as Keneset Jonathan Severo, or Keneset Rabbi Judah Aṭṭar. Fez possesses a Talmud Torah attended by about 500 pupils, and two schools founded by the Alliance in 1883 and 1899, attended respectively by 103 boys and 80 girls. A synod of six rabbis whose salaries are paid from the meat-tax takes charge of the spiritual interests of the Jews. There are no Jewish government officials. The Jews of Fez are by preference shoemakers and grocers. The richer are money-lenders. The men wear corkscrew curls behind their ears, shave the head, and leave a pigtail pendent from the top. The women, who are partly secluded, wear after marriage a black wig covered with a kerchief. Women in mourning wear a red head-kerchief, leave the feet bare, and wear around the mouth part of the winding-sheet of the dead. Early marriages are the rule.

Fez has produced several writers. Prominent among them are the grammarians Dunash ibn Labrat, and Judah b. David Ḥayyuj; Alfasi, and the Karaite Moses Alfasi and members of the Azulai family, authors of various bibliographies of Jewish literature. Ḥayyim Azulai emigrated from Castile to Fez in 1492. Toward 1630 Vidal Ẓarfati, author of "Ẓuf Debash," was chief rabbi of Fez, as was (*c.* 1755) Jacob ben Ẓur, author of "Mishpaṭ Ẓedakah." Fifteen years later the chief rabbi was Elijah Ẓarfati. A former rabbi of Fez, Jacob ben Na'im, became chief rabbi of Leghorn, where he died in 1800.

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J. M. Sc.

**FEZ, DAVID OF.** See Fez.

**FIAMETTA, JOSEPH BEN SOLOMON:** Rabbi of Ancona, Italy; died in 1721. His name is

written variously: Wolf, in the Latin transcription of his name, gives "Flamneta"; Carmoly ("Hist. des Médecins Juifs," p. 237) has "Piamita"; and Delitzsch ("Zur Geschichte der Jüdischen Poesie," p. 74) gives "Piatita." He was the father-in-law (Steinschneider says son-in-law) of Samson Morpurgo, rabbi of Ancona. He wrote: "Widdui," atonement prayers of the Italian rite, included in the "Tikḳun Shobabim" of Moses Zacuto, Venice, 1712; "Or Boḳer," containing prayers and seliḥot, Venice, 1709. He wrote also an approbation to Nehemiah Ḥayun's "'Oz le-Elohim," Berlin, 1713, and a panegyric poem on Abraham Cohen's "Kehunnat Abraham," Venice, 1719. Among the Italian responsa there is one regarding communal taxation signed by Shabbethai Panzieri and Joseph Fiametta.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii., No. 976c; Fürst, *Bibl. Jud.* i. 279; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 32, 333; Steinschneider, *Cat. Bodl.* col. 1460; Azulai, *Shem ha-Gedolim*, ii. 144; Mortara, *Indice*, p. 22.

S. S. M. SEL.

**FICHEL, BENJAMIN-EUGÈNE:** French painter; born in Paris Aug. 30, 1826; died there Feb. 7, 1895. After essaying historical painting he turned his attention to producing small genre pictures in the style of Meissonier, though he was a pupil of Paul Delaroche. These he executed with great skill in technique, historic correctness of costume being a characteristic feature of his compositions. He received the Cross of the Legion of Honor in 1870. Some of his genre paintings were exhibited in Munich in 1879. "L'Arrivée à l'Auberge," one of his best works, has been since 1863 in the possession of the Luxembourg museum at Paris; "La Joueuse de Luth" is in the Stettin museum. Other works: "Le Numismate"; "Le Joueur du Violon"; "Une Fête Foraine en 1776"; "La Capture d'un Espion"; "Le Savetier et le Banquier"; "La Belle Marchande"; "Une Partie d'Echecs"; "Chanteurs Ambulants"; "Le Rapport au Général"; "La Dernière Acquisition du Maître." Among his historical genre paintings may be named: "Le Duc de Choiseul chez l'Abbé Barthélemy"; "La Nuit du 24 Août 1572"; "Fondation de l'Académie Française"; "Bonaparte et Eugène Beauharnais"; "Daubenton dans Son Laboratoire"; "Lacépède Ecrivant l'Histoire des Poissons."

Fichel's wife, *née* Jeanne Samson, a pupil of her husband, has exhibited at the Salon since 1878.

BIBLIOGRAPHY: Singer, *Künstler-Lex.* vol. i., s.v.; Larousse, *Dict.* 1st Supplement, p. 817; 2d Supplement, p. 1248.

S. N. D.

**FIDANQUE, JACOB BEN ABRAHAM:** English scholar; died at London in 1701. He was one of the first Jews after the Return to busy himself with the study of rabbinic literature. He is the author of notes on the commentary to the Earlier Prophets by Isaac Abravanel, published with the text, Hamburg, 1686. Fidanque revised and published a second edition of the "Miklal Yofi" by Solomon ben Melek, Amsterdam, 1685.

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J. I. BR.

**FIELDS.** See AGRARIAN LAWS; LANDLORD AND TENANT.

**FIG AND FIG-TREE:** The fig-tree (*Ficus Carica*) and its fruit are designated in Hebrew by the same word, "te'enah" (Deut. viii. 8; Judges ix. 10; Num. xiii. 23; II Kings xx. 7); the plural, "te'enim," indicating the fruit as distinct from the tree. According to Lagarde ("Mittheilungen," i. 58 *et seq.*), the fact that the name is not found originally in any other Semitic language indicates that the fig is indigenous to the territory occupied by the Hebrew-Aramaic Semites (see also Guidi, "Della Sede Primitiva dei Popoli Semitici," p. 35). "Te'enah" is the common term for "fig"; in a special sense, however, it denotes the figs which ripen in August and form the largest crop. The early figs, appearing in March or April and ripening in June, are called "bikkurah." In the Revised Version this word, in accordance with its etymology, is uniformly rendered by "first ripe fig" (Isa. xxviii. 4; Micah vii. 1; Hosea ix. 10). The early fig was considered a great delicacy by the Hebrews. The late or green figs, which sometimes ripen after the fall of the leaf, and occasionally remain on the tree during the winter months, are called "pag," whence the Greek βηθφαγή ("the house of green figs"). They are alluded to in Cant. ii. 13, where the Vulgate rightly translates "paggeha" by "grossos suos," *i.e.*, "its green figs." The term "ḳayiẓ," primarily meaning "the harvest of fruits" and "summer fruits" (Jer. xlviii. 32; Isa. xvi. 9), is sometimes used for the fig itself, probably for the late fig (II Sam. xvi. 1; Amos viii. 12).

The fig was one of the principal fruits of Palestine, even before the entrance of the Hebrews into the Promised Land (Num. xiii. 23). Figs were sometimes dried and pressed into cakes, called "debelah" on account of their round shape. These were used as food (I Sam. xxx. 12) and as a remedy for boils (II Kings xx. 7; Isa. xxxviii. 21). "Fig leaves" are mentioned as the material of the "aprons" of Adam and Eve (Gen. iii. 7), these leaves being larger than those of any other Palestinian tree.

The fig-tree was associated with the vine as an emblem of peace and prosperity (Micah iv. 4; Isa. xxxvi. 16). On the other hand, the failure of the fig-crop and the destruction of the fig-tree were regarded as a misfortune and as a punishment from God (Ps. cv. 33). In Jotham's parable (Judges ix.) the fig is distinguished for its sweetness and good fruit.

BIBLIOGRAPHY: P. Bourdais, *Flore de la Bible*, Paris, 1879; H. Tristram, *The Natural History of the Bible*, London, 1889.

E. G. H. H. H.

**FIGAH (פיגה):** River in the Damascene, affluent of the Barada (the Biblical "Abana"). "Figah" comes from the Greek πηγή, and is still to be found in the name "'Ain Fijah," the chief source of the Barada. Reland has identified it with Pliny's "Pagida" ("Palæstina," i. 290), and Schwarz, wrongly, with the Biblical Pharpar ("Das Heilige Land," p. 31). The Figah is spoken of in the Mishnah (Parah viii. 10) as a troubled stream, the water of which was unfit for sacrificial uses. Nevertheless, it is supposed to be one of the four rivers which surround Palestine (B. B. 74b).

BIBLIOGRAPHY: Neubauer, *Géographie du Talmud*, p. 32.

G. M. SEL.

**FIGO (PIGO), AZARIAH BEN EPHRAIM:** Preacher at Venice; died at Rovigo 1647. Figo was an excellent scribe, and the scrolls which he wrote are highly prized. He was the author of "Iggerot u-Teshubot," letters and responsa, published in a similar work entitled "Be'er Sheba'," Venice, 1614; "Giddule Terumah," a casuistic commentary on Samuel ha-Sardi's "Sefer ha-Terumot," *ib.* 1643; "Binah la-'Ittim," seventy-five sermons for Saturdays and holidays (*ib.* 1647–48), a work which went through many editions and is still very popular with Eastern Jews.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 77; Berliner, *Luḥot Abanim*, p. 131, Frankfort-on-the-Main, 1881; Fürst, *Bibl. Jud.* i. 280.

S. S. M. SEL.

**FILEHNE.** See POSEN.

**FILIPOWSKI (PHILLIP), HIRSCH:** Mathematician, linguist, and editor; born at Wirballen, Russia, 1816; died in London, England, July 22, 1872. At an early age he showed great aptitude for the study of mathematics and languages, and was fortunate in finding a Polish schoolmaster who secretly aided him in acquiring the rudiments of a modern education. In 1839 he emigrated to London. Here he was at first employed as teacher in a Jewish school, at the same time preparing himself for his future career as a mathematician and author. His first work was "Mo'ed Mo'adim," on the Jewish, Karaite, Christian, and Mohammedan calendars, with tables from the Creation to the year six thousand (London, 1846; republished 1863). In 1847 he edited a Hebrew annual, "Ha-Asif," containing various essays on Hebrew literature and mathematics (London and Leipsic, 1849). He edited for the Jewish Antiquarian Society the "Mibḥar ha-Peninim" of Ibn Gabirol; appended to it is "Megillat Anteyukas," Aramaic text, with Hebrew and English translations by the editor (London, 1851). He edited also: "Sefer ha 'Ibbur," by Abraham ben Ḥiyya (London, 1851); "Sefer Mazref la-Kesef," by Azariah dei Rossi (Edinburgh, 1854); "Maḥberet," by Menahem ben Saruk (London, 1854); "Teshubot Dunash ben Labrat," with critical notes by Dukes and Kirchheim (London, 1855); "Sefer Yuḥasin ha-Shalem," by Abraham Zacuto, with notes by Jacob Emden (London, 1857). Appended to the last-mentioned work are: (1) Josephus, "Contra Apionem"; (2) "Binyan Herodes," a description of Herod's Temple; (3) "Iggeret Rab Sherira Gaon"; (4) "Iggeret Abraham Farissol," on the Ten Tribes; (5) "Iggeret Yehoshua' ben Nun."

Filipowski was also employed as an actuary at Edinburgh. In this capacity he published a work on "Anti-Logarithms" (1849), which established his name among mathematicians. In 1857 he translated Napier's "Canon of Logarithms" from the Latin into English, and in 1864–66 he edited Baily's "Doctrine of Life Annuities and Assurance."

In 1862 he designed a font of Hebrew type with the vowel-points attached to the letters, from which a pocket edition of a Hebrew prayer-book was printed, containing also an English translation by him. In 1867 he founded the "Hebrew National," a journal which lived but six months. His last work was a pamphlet entitled "Biblical Prophecies" (London, 1870), on the Jewish position in regard to the Biblical prophecies and the Messiah. In appreciation of his services to antiquarian research he was elected a fellow of the Antiquarian Society, and for his actuarial work a fellow of the Society of Actuaries.

BIBLIOGRAPHY: Goldberg, in *Ha-Maggid*, 1872, pp. 530 *et seq.*; idem, *Bet Ozar ha-Sifrut*, i. 72–74; Fürst, *Bibl. Jud.* iii. 85; Zeitlin, *Bibl. Post-Mendels.* pp. 83–85.

H. R. M. B.

**FINANCE:** The supplying of capital for large undertakings, a characteristic of modern forms of commerce. As distinguished from the more passive side of banking, the reception of deposits, it may be described as the active aspect of a banker's operations. The earliest beginnings of finance are probably to be found in the money-lending of the Middle Ages (see USURY). In the modern form, however, the origin of financial operations came with the need of large sums to supply the armies of the Hapsburgs and the Valois in the sixteenth century (see Ehrenburg, "Zeitalter der Fugger"). Jews had nothing to do with this except in so far as the Antwerp firm of Mendes may have assisted Charles V. It was only with the gradual accumulation of capital in Jewish hands during the seventeenth and eighteenth centuries, when such capital was to a certain extent free from government interference, that any Jewish activity in finance began. The court Jews of Germany, who had acquired a certain amount of capital by the purchase of loot during the Thirty Years' war, and the Jewish frequenters of the Amsterdam bourse (of which the London exchange is only a "filial") in the eighteenth century, were the earliest examples of Jewish financiers.

When Napoleon captured Holland, the financial center of the Anti-Napoleonic league was transferred to Frankfort-on-the-Main, where the house of Rothschild obtained its prominent position in the financial world.

With the peace of 1815 came the beginnings of international finance, in which industrial operations in one country were assisted by loans from financiers of other countries. The Jews, through their international position, were the first to combine into syndicates for such purposes, and the earlier stages of national loans and the larger industrial operations —especially those relating to railways—were largely financed by means of Jewish capital. Even in cases where, as in England and the United States, there were large bodies of capitalists ready to advance money, the actual operation was often conducted by means of Jewish firms. The practise initiated by the Rothschilds of having several brothers of a firm establish branches in the different financial centers was followed by other Jewish financiers, like the Bischoffsheims, Pereires, Seligmans, Lazards, and others, and these financiers by their integrity and financial skill obtained credit not alone with their Jewish confrères, but with the banking fraternity in general. By this means Jewish financiers obtained an increasing share of international finance during the middle and last quarter of the nineteenth century. The head of the whole group was the Rothschild family, for whose operations see ROTHSCHILD. Of more recent years non-Jewish financiers have learned the same cosmopolitan

method, and, on the whole, the control is now rather less than more in Jewish hands than formerly. For further details see the respective countries and BANKING.

There is no evidence that Jewish financiers of one country, or of all countries, are in any sense combined to form one fund for financial operations. On the contrary, Jewish firms compete very keenly with one another, and the more ambitious among the smaller firms are always combining to divert business from the larger and older institutions. Still, the existence of branches of various firms in different countries often enables them to obtain the assistance of foreign Jewish capital in any large operations to this extent.

As regards the special directions in which Jewish finance has been directed, during the first half of the nineteenth century state and municipal loans in Europe were largely in Jewish hands. The Sterns and Goldsmids, for example, financed Portugal almost exclusively. In railways, however, Jewish activity was not so prominent, though Baron de Hirsch in Turkey, the Rothschilds in France, Strousberg in Rumania, Poliakoff and Speyer & Co. in Russia, and more recently Kuhn, Loeb & Co. in the United States, have been important factors in railway financing. Jewish financial interests have rarely been connected with industrials, except as regards some of the precious stones and metals, the Rothschilds controlling mercury, Barnato Bros. and Werner, Beit & Co. diamonds, and the firms of Lewisohn Brothers and Guggenheim Sons controlling copper, and to some extent silver. Perhaps the most important operation financed by Jewish capital in recent years has been the great dam of the Nile, the capital for which was furnished by Sir Ernest Cassel. It is, however, mainly in the direction of foreign loans that there has been any definite predominance of Jewish financiers, this being due, as before stated, to the international relations of the larger Jewish firms.

**Special Activity.**

It is clear from the above account that Jewish financiers could not have had much influence on the various crises of the last thirty years, as has often been charged against them by anti-Semitic writers. Such crises have almost invariably been caused by overspeculation in industrials, in which Jewish capital has rarely been invested. It is for this reason that they appear to be rarely affected by such occurrences as the "Krach" of 1873 in Germany, or the Baring panic of 1893 in England, which was tided over mainly by the influence of the Rothschilds. Indeed, the history of Jewish finance has been remarkably free from any tendency to rash speculation. The names of Mires in France, Strousberg in Germany, and Baron Grant in England are almost the only examples of reckless speculation on a large scale among Jews, though the operations of Baron de Hirsch are stated to have been sometimes characterized by remarkable financial audacity, only justified by success. As contrasted with the general run of dealers in capital, Jews have shown themselves especially cautious, and no case is known of any large "corner" having been attempted by Jewish financiers.

Here it is only necessary to refer to one particular organization with which Jewish financiers have been especially connected. The stock exchange finds its function in modern capitalism in "making a market" for all kinds of securities. Here, undoubtedly, Jews have taken a prominent part, though at first sight their numbers do not seem to be exceptionally large. In the London Stock Exchange they were only 5 per cent in 1885 (Jacobs, "Studies in Jewish Statistics," p. 38), and in that of New York the Jews appear to have only 128 out of the 1,150 members—a little more than 10 per cent; whereas Jews form at least 20 per cent. of the whole population of New York, and much more than that percentage of the business section. But on closer examination it is found that the majority of these are concentrated in the foreign market; and here undoubtedly the Jews fill a particular function, that is, in accommodating prices in international finance. It has been stated that nearly 60 per cent of the members of the foreign market at Frankfort, and nearly as many at Berlin, are of Jewish origin. The Prussian law against options was declared to be influenced by anti-Semitic desire to undermine the preponderating influence of Jews on these markets; but as their activity was mainly connected with the Foreign Exchange or Arbitrage Market, the law was ineffective, and is about to be repealed. The activity of Jews in this latter direction is intimately connected with their work as foreign exchange-brokers, the movement of the precious metals throughout the world being largely directed by Jewish hands, and the rate of exchange between one country and another being largely determined by them. It is only in this direction that there can be any mention made of Jewish finance as such.

**The Stock Exchange.**

The chief Jewish firms of financial importance, besides the Rothschilds, are those of Camondo, Fould, Pereire, and Bischoffsheim in Paris; Montague, Sassoon, and Stern in London; Bleichröder, Warschauer, and Mendelssohn in Berlin; Günzburg in Russia; and Kuhn, Loeb & Co., Seligman, and Lazard in the United States. The members of some of these firms have terminated their connection with the Jewish faith, but still maintain connections with their Jewish relations. It is characteristic of these and of most Jewish financial firms that they do not lose their identity in joint-stock companies, but retain personal control of the business. Besides these, there are many other banking firms which have no specific family heads but are mainly controlled by Jews and run by Jewish capital, as, for instance, the Dresdner Bank, the Handels Gesellschaft, and National Union Bank of Berlin, and the Crédit Mobilier of Paris.

BIBLIOGRAPHY: W. Sombart, *Der Moderne Kapitalismus*, Leipsic, 1902.

J.

**FINCKENSTEIN, RAPHAEL:** German physician and poet; born at Breslau Nov. 10, 1828; died there July 31, 1874. He was educated at the gymnasium and the university of his native town, receiving the degree of doctor of medicine in 1850. The same year he established himself as a physician in Breslau, and in 1854 became at the university

privat-docent in the history and geography of medicine and in epidemiology.

He contributed to the medical journals many essays on his specialty, and is the author of several works, among which may be mentioned "De Furoribus Epidemicis," Breslau, 1858; and "Zur Geschichte der Syphilis die Aeltesten Spanischen Nachrichten über Diese Krankheit und das Gedicht des Francesco Lopez de Villalobos vom Jahre 1498," *ib.* 1870. Finckenstein also wrote: "Dichter und Aerzte," Breslau, 1863; and "Bei Saarbrücken," 1870, a one-act play, which was very successful on the German stage.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

**FINDER OF PROPERTY:** In law he who finds and takes up lost goods acquires thereby a special ownership as first occupant against all the world excepting the true owner. The duty, however, to seek out the true owner and to restore the lost things to him is imposed on the Israelite, first as to lost cattle or beasts of burden, and then in more general terms as follows: "and thus shalt thou do to his garment: and thus shalt thou do to all the lost property of thy brother which is lost from him and thou mayest find, thou canst not withdraw thyself" (Deut. xxii. 1–3, Hebr.).

Thus the law of things lost and found falls into two parts: (1) respecting the person who is the true finder and gains the qualified ownership; (2) defining his duties to the owner. The latter part is more a question of morals and of conscience than of right to be determined by the courts. This is aside from the question arising in regard to lost and found documents.

1. The first part of the law has been developed by the rabbinical authorities without the aid of Scriptural texts. The qualified ownership depends in the main upon such acts of occupation as in the case of a purchase would vest title in the buyer—*i.e.*, upon the "ḳinyan" (acquisition), fully explained under ALIENATION AND ACQUISITION. Inanimate things are "found" by seizing them, not by seeing them (B. M. i.), while domestic animals are "acquired" by leading or pulling them (*ib.* Mishnah, ii. 3, 4). Things may also be found by dependents: everything found by a man's minor children, his wife, or his bondmen belongs to him (*ib.* v. 5).

2. There are special laws relating to the finding of lost writings, it being enjoined, on grounds of public policy, that certain classes shall not be returned to their owners. Foremost among these are bonds for debt. The sages, overruling the opinion of R. Meïr, say such bonds should not be returned, though they contain no lien clause; for the court might declare the absence of such a clause a mere mistake of the scrivener, and might thus enforce the bond against innocent purchasers of the debtor's land, after the amount of it had been paid off and the document lost or thrown away by the debtor. In the case of a bill of divorce, a deed of manumission, a last will, a deed of gift, or an acquittance, the finder should not return the document; for it is probable that after it had been written the grantor, donor, etc., decided not to put it in force. A letter of APPRAISEMENT, however, a grant of alimony, a deed attesting a ḥalizah or refusal (a woman's refusal to ratify a marriage concluded for her in infancy; see MI'UN), a deed for selection of arbiters, or any other judicial writing—all these the finder should return. Writings found in a pocketbook, in a writing-case, or in a bundle of deeds should be returned; that is, when three or more are tied together (*ib.* 8; compare Gemara *ad loc.*). Deeds or bonds found among a man's own papers but which he can not account for must be left there; that is, must not be returned to the parties mentioned in the deeds or the bonds, unless they bear some indorsements or riders for his guidance (*ib.*).

**Lost Deeds.**

The finder must, as a rule, advertise ("hakriz") for the true owner.

But some things which can hardly be identified, and which the owner has presumably "given up in despair" ("yi'esh"), the finder may keep without advertising, *e.g.*, grain, fruits, or copper coins scattered about, small sheaves on the common thrashing-ground, round cakes of figs, etc. But when articles even of this class contain anything that distinguishes them they must be advertised; for instance, if there is a piece of pottery among the figs.

**Finds to Be Advertised.**

Fowls tied together by their wings, found behind a hedge or behind a stone fence or on the footpaths of a field, must not be touched; for should they be removed and advertised, the owner would have no means of identifying them. Articles found covered up in a dung-heap must not be taken; for they are evidently not lost, but hidden away. Things found in a very old wall or stone-heap may be kept, for they probably belonged, if found in the Holy Land, to the ancient Canaanites, or to one of some other forgotten nation. If found in a new wall, and in the outer half of the wall's thickness, they belong to the finder; if in the inner half, to the master of the house. In the former case it is supposed that some one passing on the highway has placed them in the wall.

Things found before the counter in a store are the property of the finder, having presumably been dropped by a customer; what is found behind the counter belongs to the storekeeper; and so with a money-changer.

The Scripture text, it is explained, names specifically a garment, because it is the best type of an article that can be identified and for which an owner is apt to look; hence every found article which has these two characteristics must be advertised by the finder. Nothing can be legally found that has not first been lost. A cow or an ass which is grazing along the highway is not lost; an ass with his gear hanging upside down or a cow grazing in the vineyards is lost; and the finder lies under the duty, enjoined by Scripture (Deut. xxii. 1–2), of returning the beast; and though it runs off even four or five times, he must still bring it back, and he must not charge more for his time than a workman out of employment would be willing to take for the time occupied in such a task. If the lost article is in a large basket

**Garments Typical.**

or sack, and the finder is an old gentleman whose dignity would suffer by carrying it along the street or road, he is excused from carrying it himself to the owner; but he should notify him of his find.

As regards the use of anything found, a beast that "works and eats" should be set to working and eating while it waits for the true owner; one that eats and does not work should be sold, and the proceeds laid away. The rules in detail as to the time and mode of keeping sundry kinds of animals can not be here discussed. Where money is raised by the sale of lost and found things, the finder may use the money, but in any event he is responsible for its loss; but when money itself is lost and found he should keep it unused; and he is not responsible as a hired keeper would be, except for negligence. Such is also the liability for goods still unclaimed. He who finds books should read from them once in thirty days; if he can not read, he should turn them over at such intervals; but he should not use them for study, nor let another man read with him. He who finds coverings (*e.g.*, bedspreads) should shake and spread them out once in thirty days—not by way of display on his own behalf, but for better preservation. Silver and copper vessels the finder may put to use, but not so as to wear or injure them. Vessels of gold and glass he should not touch at all.

**Mode of Advertisement.**

According to the Mishnah (*ib.* ii. 6), under the prevailing opinion of R. Judah, the advertisement —of course, by word of mouth—is to be continued for the three festivals (Passover, Weeks, Booths) next following, and for seven days thereafter. During the days of the Temple this was done with a view to the possibility of the owner being absent on a pilgrimage to Jerusalem; but by an "institution" made by the sages after the Temple's fall, announcement was to be made for a shorter time in the synagogues and houses of study. At times when men of violence (אנסים) claimed all things lost and found as perquisites of the crown, the finder would be justified in doing no more than telling the fact to all his neighbors and acquaintances (see Bertinoro on the Mishnah, *l.c.*; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 267, 3).

The announcement is made in very general terms, such as: "Who has lost coins [or garments, or a domestic animal], let him come and describe the marks of identification." These marks should be very clear, or the property should not be given up; and if the applicant is known as a cheat, it should not be delivered to him unless he brings witnesses. In latter days, when cheats became numerous, the courts adopted the rule of calling on the applicant for witnesses as to his good character; otherwise, besides describing identifying marks, he would have to prove his ownership by witnesses. Between an applicant who describes the identifying marks on a found article and one who proves his ownership by witnesses, the latter prevails.

The active duty of the finder to take care of lost goods and to return them to the owner ("of thy brother," Deut. xxii. 3), imposed by the words of Scripture, applies only when the owner is an Israelite; in fact, no aid is to be given to an idolater by such service. However, if the finder treats a Gentile fairly ("to sanctify the Name") by impressing the outside world with the honesty of Israel, he deserves praise. An Israelite who denies his faith or defies the Law is not entitled to the finder's active care and work in returning lost property.

For the sake of peace, where a Gentile leaves his implements at night in the open air, Israelites ought to take them under cover to save them from thieves (Yer. Giṭ. v.). If the Gentile or infidel learns of the whereabouts of his goods, his title is not affected by his status.

Bibliography: *Mishnah B. M.* i., ii.; *Gemara* on same; *Yad, Gezelah*, xi.-xviii.; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 259-271.

S. S. L. N. D.

**FINES AND FORFEITURE** (קנס): A fine or forfeiture, in the sense either that a sum of money is to be paid, or that the whole or a part of a man's property is to be turned over to the king or commonwealth by way of punishment for an offense, is unknown to Jewish law as understood by the sages. The general forfeiture of estate, in the case of political offenders put to death by the king's government, was a controverted point among the Rabbis. According to some rabbis the estate went to the king; but it seems that there was no real tradition concerning the matter, as the only precedent cited in connection with this controversy is the case of Naboth in I Kings xxi. 18 (Sanh. 48b; compare Tosef., *ib.* 4). The payment of a fixed sum is in some cases imposed by the Mosaic law upon a wrong-doer; but the money is paid to the injured party or his representative, not to the sovereign or the community. Four cases are given in the Torah in which a fixed sum (the "mulcta" of Roman law) is to be paid by the wrong-doer to the injured party: (1) where an ox whose owner has been forewarned kills the bondman or bondwoman of another, in which case the mulct is thirty shekels (see Shekel), to be paid to the master (Ex. xxi. 32); (2) where a man ravishes a damsel (נערה) who is not betrothed, the mulct being fifty shekels, payable to the damsel's father (Deut. xxii. 29); (3) where a newly married husband untruly accuses his wife of having lost her virginity before marriage, the mulct being a hundred shekels (Deut. xxii. 19); (4) where a girl is seduced, the amount of the mulct, given by inference only (Ex. xxii. 16), being fifty shekels.

Cases 2 and 4 are fully treated in the Mishnah (Ket. iii. 1-4). The ravisher and seducer are on the same footing as to the mulct, though not as to the time and circumstances of payment. Case 3, that of him who "brings out an evil name," is the only one in which an offender gets a twofold punishment, paying a fine and receiving forty stripes.

As mentioned elsewhere, fines or mulcts may only be imposed by a court made up wholly of ordained judges. Maimonides, dealing with law already obsolete in his day, treats the subject in his "Yad" as follows: Case 1 in Hilkot Nizḳe Mamon; 2 and 4 in Na'arah Betulah, 1, 10 *et seq.*; 3 in Na'arah, 3.

While neither Bible nor Mishnah knows aught of a fine payable to the community, a jurisdiction grew up in the Diaspora by which the rabbinical courts in an emergency would inflict fines, payable into some communal funds, for some crying public

offense (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 2); for instance, on men keeping false scales, weights, or measures, and like (*ib.* 231, 2).

S. S. L. N. D.

**FINGER** (Hebr. אצבע, pl. אצבעות; Aramaic, צבעא or דבעא): One of the digits. In the Bible the term אצבע is sometimes used in a figurative sense, denoting power, direction, or immediate agency. "Thy heavens, the works of thy fingers [of thy power]," says the Psalmist (Ps. viii. 3). "Tables of stone written with the finger [by the direction] of God" (Ex. xxxi. 18). On beholding the fourth plague, which they were unable to imitate, the magicians said: "This is the finger [power] of God" (*ib.* viii. 19). The finger is mentioned in the Bible as a measure of length (Jer. lii. 21). Putting forth the finger was an insulting gesture (Isa. lviii. 9)—probably the thumb between the first and middle fingers.

Although each finger must have had a special designation, the names of only three are found in the Bible: (1) אצבע, which, besides being a common name, means especially the index-finger; (2) בהן, the thumb (in the Mishnah, גודל, אגודל, אליונא); and (3) קטן, the ear-finger. In the Talmud the names of the five fingers are: גודל, the thumb; אצבע, the index-finger; אמה, the middle finger; קמיצה, the ring-finger; and זרת, the ear-finger. Normal fingers and toes consist, according to the Mishnah, of six joints (Oh. i. 8). The fingers form the subject of certain Talmudical laws relating to the priestly benediction (נשיאת כפים). Only those priests whose fingers were without blemish were allowed to deliver the blessing (Meg. iv. 8). During its recital the priests stretched out the fingers (Soṭah 39b); in post-Talmudical times, however, the custom was to separate the fingers into pairs. A figurative image representing this division is generally carved on the tombstones of priests ("kohanim"). In rabbinical literature expressions in which the finger occurs are frequent.

**Names.**

To inquire into the mysteries of God is to put the finger in one's eye; so long as the finger remains therein the eye waters ("Batte Midrashim," i. 13). To put the finger in one's teeth is to give opportunity (Tosef., Nazir, iii. 287, §§ 2-6). "The finger of the heathen is therein," or "he has a share in it." Similar to the English expression "He has more wit in his little finger than you have in your whole body," is the following, found in Ab. R. Natan (ed. Schechter, p. 59): "The finger of Eleazar ben 'Arak outweighs all the scholars together."

The Haggadah sets forth the great value of the fingers by inferring from the words of Lamech pronounced on the birth of Noah, "This son shall comfort us . . . for the toil of our hands" (Gen. vi. 29), that Noah was the first who was provided with fingers (cited from the Midrash Abkir by Isaac Judah ha-Levi in "Pa'aneaḥ Raza," *ad loc.*). Each finger of the right hand of God, says a haggadah, had a special mission to fulfil: the ear-finger instructed Noah in the building of the ark; the ring-finger smote the Egyptians; the middle finger wrote the tablets of the Law; the index-finger showed the form of the shekel to be employed; the thumb and the whole hand shall inflict punishment on Esau (Pirḳe R. El. xlviii.; Yalḳ., Gen. 153, 56d).

**Haggadic Teachings.**

According to a legend, Abraham was fed by the angel Gabriel, in the cavern where he was born, by being made to suck milk from his finger (Beer, "Leben Abrahams," pp. 3, 102). The same legend with some variations is current among the modern Arabs in the following form: In order to feed Abraham, God made water flow from one of his fingers; from another, milk; from a third, honey; from a fourth, juice of dates; and from the fifth, butter (Beer, *l.c.*).

A parallel is drawn by the cabalists between the ten fingers and the ten Sefirot. Because of this connection, says the "Baḥir," the priests deliver the benediction with outstretched fingers (§ 48). Man should not stretch out his fingers, except in prayer or in the priestly benediction, because of the mysterious connection existing between the ten fingers and the ten Sefirot (Zohar iii. 145a). The victory gained by Moses over Amalek through stretching out his hands is explained by the cabalists in this sense (Baḥya, "Wayeḥi," 71d). In the midrashic literature the ten fingers correspond to the Ten Commandments. Gershon ben Solomon and many other writers of the Middle Ages drew a parallel between the five fingers on each hand and the five senses. Each finger, according to them, stands in a natural connection with one of the senses.

**Cabalistic Views.**

Among the Jews of Germany and Austria it is customary to bend the thumb of the dead toward the palm of the hand in the form of a ד, and to draw over it the three middle fingers in the form of a ש, and to bend the little finger in half as a י, in order that the whole may represent the name of God (שדי). In Russia and Palestine, among the Ashkenazim as well as among the Sephardim, it is customary to stretch out the fingers of the dead. But if the deceased was a prominent man, and there is a drought, the fingers are bent in order that he may be able to carry a paper containing a prayer for rain.

**Superstitions.**

The squeezing of the thumb was believed to be a remedy against the evil eye. "He who fears an evil eye," says the Talmud, "let him put the thumb of the right hand into the left hand, and that of the left into the right" (Ber. 55b). The belief that the fingers have the power to cure maladies caused by the evil eye is still prevalent among the Sephardim in Palestine. Hands with outstretched fingers are painted on the outer walls of the houses to protect their inhabitants.

BIBLIOGRAPHY: Löw, *Die Finger*, in the *Kaufmann Gedenkbuch*; Krauss, in *Zeitschrift für Ethnologie*, xv. 89; Grunwald, in *Mittheilungen des Vereins für die Jüdische Volkskunde*, v. 66; *Sefer Ḥasidim*, p. 327.

S. S. I. Br.

**FINLAND:** Russian grand duchy; formerly part of Sweden. It has a small Jewish population, which finds itself in a somewhat peculiar position with regard to the law of the land. In 1772 Finland was still a part of Sweden. The constitution granted to the Swedish kingdom in that year provided that "the citizens must belong to the Lutheran Evangelical Church." At that time the possibility

of the transfer of Finland from Sweden to Russia had not been considered. The clause was inserted for the protection of the country from the Catholic Church. On Jan. 26, 1779, the Diet decided that the Jewish inhabitants (whose number did not exceed 2,000) "will not be permitted to possess a synagogue except in the city of Stockholm, and in two or three other large cities, where they can be under a more complete surveillance of the police." On Jan. 25, 1782, the government passed a special regulation allowing the Jews to possess synagogues in Stockholm, Göteborg, and Malmöhus. They were also permitted to visit other towns, but for commercial purposes only. According to this regulation the Jews had no right of permanent residence in Finland. Notwithstanding this expressed prohibition of residence, a number of Jews have been living there for years, and no attempt has been made to rigidly enforce the old law. The following table shows the number and distribution of Jews in Finland at the census of 1885:

**Laws of 1779 and 1782.**

| | Adults. | Children. | Total. |
|---|---|---|---|
| Helsingfors | 168 | 293 | 461 |
| Tavastehus | 14 | 17 | 31 |
| Tammerfors | 14 | 4 | 18 |
| Abo | 51 | 64 | 115 |
| Uleaaborg | 68 | 92 | 160 |
| Other places | 87 | 101 | 188 |
| Total | 402 | 571 | 973 |

Most of these were comparatively recent arrivals. In 1807 a law was passed by the government of Finland ordering all the Jews in Finland to settle in the cities, where they were allowed to reside on securing passports as foreigners. There were at that time living in the country a number of Jewish families bearing Swedish names and recognized as Swedes. In 1862 a law concerning passports was enacted in Finland, by virtue of which Jews were permitted to travel in the country and to remain at places for a short time for commercial purposes; but they were absolutely forbidden to settle permanently in the country districts.

**Passport Law.**

In spite of this prohibition, Finland does possess a permanent Jewish population. An imperial decree dated March 29, 1858, granted to retired Russian sailors and soldiers, as well as to the widows and children of such, the privilege of residing in Finland. No discrimination was made as to religion, and it was assumed that the decree included retired soldiers and sailors of the Jewish faith. Furthermore, the officers of administration in Finland deemed it improper to call the imperial decree in question. Thus Finland came to have a Jewish population.

Those in Finland who are opposed to the privilege of residence being granted to Jews claim that the decree of 1858 was not properly interpreted. This decree grants to retired soldiers and sailors the right to become citizens. But since by an older law Jews were forbidden to become citizens of Finland, it is claimed that the decree of 1858 evidently applies to Christians only, and that therefore it is illegal for Jews to live in Finland. In 1885 the leader of the political party in power gave this interpretation to the decree in question, and he introduced in the Diet a resolution calling for an investigation of the subject by the Russian government, or, should that be impracticable, praying the government to enforce the regulation of 1782 until the following session of the Diet. The resolution was referred to a commission, which decided that it was desirable to strictly enforce the old regulation until final action by the Diet.

In 1894 the Diet petitioned the emperor to confirm a law granting to native and domiciled Jews the right of citizenship, and to other Jews the privilege of trading in the country, subject to the regulations concerning foreigners in general. The number of Jews classed as "native" or "domiciled" is very small, and applies to the Jewish soldiers of the time of Nicholas I. No other Jews have a right to remain permanently in Finland. Exception is made, however, in favor of the necessary religious functionaries, as rabbis, shoḥeṭim, beadles of synagogues, and instructors in the Jewish religion.

**Regulations of 1894.**

The regulation of 1894 has conferred on the Finnish Jews the following rights: (1) they have the same trading privileges as all other foreigners, except that of visiting the fairs; (2) they are granted annual instead of semi-annual passports; (3) they are allowed to live and trade only in the towns of Helsingfors, Abo, and Wyborg; (4) their male children, even on marrying "foreign" Jewesses, do not lose the right of residence in Finland.

In all there were in Finland in 1895 about 120 Jewish families (according to the "Allg. Zeit. des Jud." 1902, No. 16, 800 persons). Most of them are artisans and small traders. As artisans they compete successfully with both Finns and Russians.

The recent persecution of the Finns by Russia has not in any way affected the status of the Jews of Finland.

BIBLIOGRAPHY: *Razsvyet*, 1881, No. 5; *Sovremennyya Izvyestiya*, 1882, No. 30; *Voskhod*, 1885, No. 5; *Russki Yevrei*, 1884, No. 26.

H. R. J. G. L.

**FINN, JULIUS:** Russian-American chess-player; born April 28, 1871, at Vladislavovo, government of Suwalki, Russian Poland; emigrated to the United States in 1887. At a tournament played in the city of New York November, 1895, he won twenty-three games, losing two and drawing one. In 1901 he won the championship of New York state.

Finn is perhaps the most successful Jewish blindfold player; he engages in twelve simultaneous games with facility.

H. R. A. P.

**FINTA:** A Spanish term signifying a tax which is paid to the government. It is still used—for example, in London by the Spanish and Portuguese congregations to designate a part of their revenue, levied by assessors ("fintadores") appointed for the purpose. Every two years the elders fix the entire amount to be raised as finta; and this the fintadores apportion among the individuals of the congregation. The highest finta may not exceed £40, and the lowest may not be less than £1. There are mi-

nute regulations with regard to the finta and the election of the fintadores.

BIBLIOGRAPHY: *Ascamot . . . of the Congregation of Spanish and Portuguese Jews . . .*, pp. 3–5, 12–14, 18–20, London, 1872; Israel Abrahams, *Jewish Life in the Middle Ages*, p. 42, note 1.

M. SEL.

A.

**FINZI (פִּינְצִי, פִּנְצִי):** An ancient Italian family, which probably derived its name from "Pineḥas," through the Latin "Finea." The remotest known bearers of the name of "Finzi" were **Musetino del fu Museto de Finzi di Ancona,** who was concerned in establishing the first Jewish money-lending office in Padua in 1369, and his sons **Emanuel, Solomon,** and **Cajo,** who bought real estate in 1380. Cajo is probably identical with the Isaac ben Moses Finzi who represented his congregation at the congress in Bologna in 1416. He seems to have been a scholar, for in a document of 1389 he is styled "magister gayus." A Bible manuscript (Cod. Asher, No. 2) belonging to Solomon contains the genealogy of the Finzi family. After his death in 1421 the manuscript came into the hands of his son **Abraham** (d. 1446), and after him into the possession of his son **Mordecai,** a physician, who flourished at Mantua (1440–75), and who was distinguished also as mathematician and astronomer. The library of Turin contains many of his manuscripts. His astronomical tables were published at Mantua under the title "Luḥot, Tabulæ Longitudinis Dierum," probably before 1480. He also wrote glosses to Efodi's Hebrew grammar, "Ḥesheb ha-Efod." Joseph Sarka, Efodi's pupil, was hospitably received by the Finzis at Mantua.

To this oldest branch of the Finzis probably belonged the following:

**Judah Finzi,** of Bologna: In 1399 he arranged the sale of a Bible. **Benjamin Finzi,** of Piacenza: Founder of a banking-house at Fano in 1439. **Judah ben Moses Finzi:** Author of a commentary on Mordecai Finzi's "Seder Mo'ed," written at Ferrara in 1457 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1065). **Isaac Finzi da Ascoli:** Corresponded with Joseph Colon (Responsa, No. 171). **Abraham Raphael Finzi da Bologna:** Promoter of Hebrew literature, who had a copy made of a manuscript, now at Oxford (No. 1229) and of MS. De Rossi, No. 1418; in 1449 he procured Codex Benzion 18. **Hananiah Finzi ben Solomon,** of Gazuolo near Mantua: Rabbi and poet. He was part owner in 1587 of a printing-office at Venice, which issued the second part of the Maḥzor Romi; his poems are contained in the collection "Kenaf Renanim." **David ben Uzziel Finzi:** Rabbi at Mantua in 1721. His sermons, entitled "Shetaḥ ha-Ohel," of a cabalistic character, are still in manuscript. In 1682 he procured the manuscript now known as Oxford No. 1403. He was the father-in-law of Moses Ḥayyim Luzzatto. **Solomon ben Eliakim Finzi:** Rabbi at Forlì in 1536; he was the author of "Mafteaḥ ha-Gemara," reprinted in the collection "Tummat Yesharim" (Venice, 1622). It was republished in Bashuysen's "Clavis Talmudica Maxima," with a Latin translation and notes by B. Rittmeier (Hanau, 1714). He also wrote a dissertation on the proper names in Gen. xxv. 13–15. **Moses Finzi:** Translator from Hebrew and Arabic. He translated into Latin Moses ibn Tibbon's Hebrew version of Themistius' commentary on the twelfth book of Aristotle's "Metaphysics" ("Themistii Paraphrasis in Duodecimum Librum Metaphysicæ Aristotelis ex Interpretatione Hebraica Latine Versa," Venice, 1558–76), and translated into Hebrew Abu Kamit's "Algebra." He is probably identical with Moses ben Israel Finzi da Arezzo. **Ḥayyim ben Jacob ben Judah Finzi da Forlì:** Physician and rabbi at Pesaro and Ancona. At Pesaro, in 1581, he wrote a commentary on the Psalms, called "'Eẓ Ḥayyim" (Neubauer, *l.c.* No. 2318). He was a pupil of Isaac ben Gershom Treves. **David Finzi,** of Mantua: Possessed a collection of ancient coins, of which Azariah dei Rossi made use in his studies.

To the **Da Recanati** branch of the Finzi family belonged:

**Abraham ben Foa,** of Ancona: In 1455 he had a copy of the "Libnat ha-Safir" made by Messer Leon, rabbi at Mantua. **Jacob ben Menahem:** Was teacher of Gedaliah ibn Yaḥya, author of "Shalshelet ha-Ḳabbalah." **Jacob Israel ben Raphael:** Rabbi at Pesaro (1540–60); corresponded with Moses Provençal and Nathaniel Trabotti, and criticized Azariah dei Rossi's chronology; the latter defended himself in "Ma'amar Ẓedeḳ 'Olamin."

**The Recanati and Arezzo Families.**

The **Da Arezzo** branch of this family is identified chiefly with Ferrara, and among its members were **Joab Emanuel** and his cousin **David.** The latter in 1477 had a copy made of MS. Bodl. No. 2183. To the same family belonged **Israel Finzi da Arezzo,** owner of MS. Bodl. No. 656 ("Shibbole ha-Leḳeṭ"). His sons were: (1) **Aaron ben Israel,** rabbi at Ferrara about 1575. His responsa (MSS.) are in the Collegio Rabbinico Italiano. (2) **Moses ben Israel,** rabbi at Imola and Ferrara.

To a parallel line belong: **Benjamin da Arezzo** (1500). **Eliezer ben Benjamin:** Rabbi at Forlì in 1536. **Ephraim** and **Benjamin ben Ephraim,** both of Ferrara: Their decisions are contained in a manuscript owned by the late David Kaufmann of Budapest. At Cremona about 1586 **David Finzi** and his son **Ishmael ben David da Arezzo** were heads of the Talmudic academy. To this branch belong the Finzis of Ferrara and Tuscany. One of the greatest Talmudists of his time was **Hezekiah ben Benjamin Finzi** of Ferrara, teacher of Leon da Modena.

The branch of the Finzi family now living at Florence is directly descended from **Yehiel ben Abraham Finzi,** rabbi at Florence about 1660. His responsa are mostly in manuscript. **Samuel Isaac ben Moses Ḥayyim Finzi,** rabbi at Reggio in 1686, was the author of "Sefer Tiḳḳun ha-Shulḥan" (Codex Montefiore, No. 353). **Gur Aryeh ha-Levi ben Benjamin Finzi,** rabbi at Mantua about 1680, composed and collected additions to the Shulḥan 'Aruk, printed in the Mantua edition of 1722. **Gur Aryeh Finzi,** grandson of the preceding, edited and wrote an introduction to "Gur Aryeh," a commentary on the Shulḥan 'Aruk (Mantua, 1722). He was rabbi at Casale in 1711. **Samuel Sar Shalom Finzi** (d. 1791) was rabbi at Ferrara; he was a pupil of Isaac Lampronti, and was a famous preacher. His ser-

mons are preserved in manuscript under the title "Imre Emet." **Alessandro (Elisha) Michael Finzi,** also a pupil of Isaac Lampronti, was in 1721 secretary of the rabbinical academy of Ferrara. **Isaac Raphael ben Elisha Michael Finzi** was born at Ferrara in 1728, and died at Padua in 1813. He was one of the most famous preachers of his time. Christians were often seen among his hearers. He was a member of the Paris Sanhedrin in 1806, and was made vice-president. His manuscripts are in the library of the Jews' College in London. **Solomon Finzi** was rabbi at Elba about 1800. He was the author of "Messia Verrà," a poem which resulted in his imprisonment on the charge of attacking Christian ministers. He was soon released, however, and afterward lived at Florence.

**Jacob Levi ben Isaac Finzi** probably took the name of "Finzi" in Italy, but, being from Germany, he added "Tedesco," and thus became the ancestor of the Tedesco-Finzi family in Venice. He was the author of "Dibre Agur" (Venice, 1605). **Massimo (Meshullam) Tedesco di Solomon Finzi** was appointed by the Senate of the Venetian republic as translator of Hebrew works, and officiated from 1771 to 1795. In 1780 he published "Sefer Me'ah Berakot" for the German ritual; his son, **Joseph Jacob Tedesco-Finzi,** prepared an edition for the Sephardic ritual.

Besides those already mentioned there have been a number of Finzis who may be regarded as the modern representatives of the family:

**Marco Finzi,** mayor in Bozzolo in the time of Napoleon I. ("Corriere Israelitico," ix. 63). **Isaac Finzi,** of Rivarolo, about 1800 (De Rossi, "MSS. Cod. Ebr." i. 187). **Moses Finzi,** of Modena, about 1771 (Barbieri, "Dell' Origine della Poesia Rimata," p. 418; "Il Vessillo Israelitico," 1879, p. 367). **Dott. Moses Leone Finzi,** physician and politician, was born at Ferrara Jan. 16, 1808, and died April 18, 1865 (Pesaro, "Memorie Storiche della Communita Israel. di Ferrara," pp. 77, 82; "Corriere Israelitico," v. 294). **Giuseppe Finzi** (see below). **Moses Finzi** (see below). **Daniel Finzi** was rabbi at Jerusalem, and wrote in 1830 a work on the ẓiẓit (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 74). **Abraham Finzi** translated the "Leḳeṭ ha-Zohar" into Judæo-Spanish (Belgrade, 1859; Kayserling, "Bibl. Esp.-Port.-Jud."). **Judah Finzi** is "rabbino maggiore" in Sarajevo.

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D. I. E.

**FINZI, FELICE:** Italian Assyriologist; born at Correggio, 1847; died at Florence, 1872. While studying law at the University of Bologna he devoted himself to languages, and especially to the Assyrian language and literature, on which he lectured before the Istituto di Studi Superiori of Florence. He founded with Paolo Mantegazza the Archivio di Etnologia e di Antropologia; was one of the founders of the Italian Oriental Society, subsequently transformed into the Accademia Orientale, and finally into the Società Asiatica Italiana. He is the author of "Alcuni Recenti Studi Intorno All' Archeologia Etrusca," and of "Il Brahuî: Saggio di Etnologia Linguistica" (Florence, 1870).

BIBLIOGRAPHY: De Gubernatis, *Matériaux pour Servir à l'Histoire des Etudes Orientales en Italie*, pp. 426–428; Boccardo, *Enciclopedia*.

S. U. C.

**FINZI, GIUSEPPE:** Italian patriot and parliamentarian; born at Rivarolo Fuori, province of Mantua, 1815; died Dec. 17, 1886. He studied at Padua from 1831 to 1835; in 1834 he joined the secret organization Giovane Italia. In 1844 he met Mazzini in London, who entrusted him with the nationalist propaganda in Switzerland and Lombardy. In 1848 Finzi fought behind the barricades at Milan during the "cinque giornate." After serving for a time in the army of Charles Albert, he organized a Bersaglieri regiment, consisting of Mantuans; he first fought at Novara against Austria, and afterward at Rome against the papal troops. As an intimate friend of Mazzini, he was brought before an Austrian court martial at Mantua. While many of his friends were condemned to the gallows, he was sentenced to eighteen years' imprisonment; but after a short term of imprisonment at Theresienstadt and Josephstadt, the amnesty of 1856 set him at liberty.

When Lombardy was freed from Austrian domination, Finzi was appointed royal commissary for the province of Mantua. He became the confidant of Garibaldi, and was entrusted with the funds for the expedition to Sicily. The voluntary contributions not being sufficient, Finzi appealed to Cavour, who, on condition of strictest secrecy, supplied him with state funds. Cavour urged Finzi to revolutionize Naples while Garibaldi was in Sicily. Accordingly, with Zanardelli, Besana, and others, Finzi went there, but had little success; nevertheless he paved the way for Garibaldi's entry later. Ill health compelled Finzi to resign the office of general director of public safety for the southern provinces, to which he had been appointed. He sometimes mediated between Garibaldi and Cavour when their relations became strained. For about twenty-five years—from 1860 onward—Finzi was a member of the Lower House, and highly esteemed by all parties. He was a man of unflagging energy, but he was not an orator. June 7, 1886, he was made a senator; he was destined, however, never to enter the Senate chamber.

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S. S. MUN.

**FINZI, GIUSEPPE:** Italian scholar and poet; born at Busseto Nov. 12, 1852. He has filled the chair of Italian literature in various gymnasia and

academies, at Modena, Turin, and other cities of Italy, and has written a number of works dealing chiefly with Italian literature. They include: "L'Asino nella Legenda e nella Letteratura," Turin, 1883; "Saggi Danteschi," *ib.* 1886; "Lezioni di Storia della Letteratura," *ib.* 1888; "Principi di Stilistica Italiana," *ib.* 1888; "Manuale Completo di Letteratura Italiana," Verona, 1893; "Nel Golfo di Spezia," poems, Spezia, 1899; "Nuova Grammatica Razionale della Lingua Italiana," Verona, 1893.

BIBLIOGRAPHY: De Gubernatis, *Dictionnaire des Ecrivains du Jour.*

U. C.
S.

**FINZI, MOSES:** Italian lawyer; born at Florence in 1830. He studied law at Pisa, and was admitted to the bar in 1856. For some years he was an associate of Mari. In 1900 the rabbinical title of "maskil" was conferred upon him. He is professor of political economy and statistics at the Istituto Tecnico of Florence. His works include: a biography of Adriano Mari, Florence, 1888; "Le Università Israelitiche e la Libertà di Coscienza," *ib.* 1898; and a short article on the "Jus Ḥazaḳa," in the "Festschrift zum Siebzigsten Geburtstage A. Berliners," Berlin, 1903.

U. C.
S.

**FIORENTINO, SOLOMON:** Italian poet; born at Monte San Savino, Tuscany, March 4, 1743; died at Florence Feb. 4, 1815. He studied at Sienna, where he commenced to write. The reaction of 1799 brought him to prison, and when released he lived in penury at Sienna and Florence. He afterward accepted the chair of Italian literature offered him by the Jewish inhabitants of Leghorn, where he taught until 1808.

His chief production is the "Elegie," written after the death of his wife, Laura Gallico. He wrote also "La Notte d'Etruria," upon the coronation of the grand duke Leopold I.; "L'Anima," a didactic poem; and a translation of Hebrew prayers. His exchange of sonnets with Corilla Olimpica is famous.

His son **Angiolo,** born at Monte San Savino in 1770, accompanied his father on all his travels, and was a Hebrew instructor, first at Leghorn, afterward at Florence, where he died (Oct. 22, 1845).

U. C.
S.

**FIORINO, JEREMIAH DAVID ALEXANDER:** German miniature-painter; born at Cassel Feb. 20, 1796 (according to the catalogue of the Dresden Gallery, 1793); died at Dresden June 22, 1847 (not Aug. 24, 1845, as Hoffmeister says); son of the merchant David Alexander Fiorino of Göttingen; studied under a porcelain-painter and at the academy of Cassel, winning a medal in 1816. Fiorino went to Dresden in 1824, where he was appointed court painter and received the title of "professor." The following are among his works: the medallion of Prince Maximilian of Saxony, in the Dresden Gallery; two miniatures in the Kunstgewerbe Museum of that city; the medallion of King Albert of Saxony, which he later reproduced as a lithograph; the medallion of Prince Ernest of Saxony and the portrait of the elector Wilhelm II. in the Bose Museum at Cassel. The portrait of Fiorino's father, and pastels of Fiorino's brother, the mechanician and optician Abraham David Alexander Fiorino, and his wife, in bridal costume, are also at Cassel.

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A. W.
S.

**FIR** or **FIR-TREE:** The usual Authorized Version rendering of ברוש (once of ברות, the North-Palestinian prenunciation). In the Revised Version "cypress" has been adopted in almost every case in the margin. Of the ancient versions the Vulgate almost invariably gives "Abies, ligna abiegna" (fir-tree), while the Septuagint and the Peshiṭta render it variously "cypress," "pine," "juniper," "cedar," and "almond-tree." The translation "fir-tree" is strongly supported by the texts when studied in the light of Syrian flora. In the great majority of passages in which "berosh" occurs that tree is depicted as having its home in the higher regions of Mount Lebanon, where the cedar grows. This can not be said of the pine or of the cypress, these being trees peculiar to lower altitudes, and though they grow in Palestine and on Mount Lebanon, they are never seen in company with the cedar. On the other hand, there is in the subalpine and alpine zones of Mount Lebanon a species of fir-tree, the *Abies Cilicica*, which compares favorably both in height (130 feet) and in beauty with the cedar, its neighbor. Therefore the presumption is strong that whenever in the Old Testament "berosh" represents a tree or wood of Mount Lebanon the fir-tree is meant.

In Hosea xiv. 9 (A. V. 8), however, "berosh" represents a tree with edible fruit; it must therefore be sought for among the *Coniferæ*, and the only possible rendering is "pine"—the stone-pine, or pignon-pine (*Pinus Pinea*), the kernel of which is used for food in Palestine and in other countries in the Mediterranean zone. "Pine-wood" might be suggested as an alternative for "fir-wood" in II Sam. vi. 5, as both pine- and fir-wood make excellent sounding-boards for musical instruments. It is probable, however, that this passage should be corrected from the parallel passage, I Chron. xiii. 8, so as to read בכל־עז ובשירים ("with all their might and with songs"), instead of ובכל עצי ברושים ("with all manner of instruments made of fir-wood"). As for Nahum ii. 4 (A. V. 3), if "beroshim" in that passage means "spears," "fir-trees" would be the only acceptable literal interpretation. It is well known that next to ash fir-wood makes the best spear-shaft.

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H. H.
E. G. H.

**FIRE.—Biblical Data:** The ordinary process of combustion, for which the Hebrew generally has אש, in Daniel (Aramaic) נור, and, with reference to the accompanying heat and glow, בערה and אור; while אשֶׁה (אִשֶּׁה is a corrupt ἅπαξ λεγόμενον), the derivation of which from אש is not certain, is a technical sacerdotal term for burnt offering. The materials for making fires (see FUEL) were wood, charcoal, thorns, and dung. Rubbing pieces of wood against each other, a primitive method of

getting fire, was apparently in use among the Hebrews. This at least seems to be the more probable meaning of the word "mekoshesh" (gathering), used in describing the act of the Sabbath-breaker (Num. xv. 32–33; see I Kings xvii. 12, "shenayim 'ezim" = "two sticks"). Jewish legend (see ADAM, BOOK OF) maintains that Adam and Eve were shown this method of making fire. In II Macc. x. 3 reference is made to the method of procuring fire by striking steel against flint. The fire-stone ("ḥallamish") was certainly known to the Hebrews, though the Biblical references to it simply emphasize its hardness, and give no intimations concerning its use for the purpose of ignition. In domestic life fire was kindled to prepare food, to bake bread or cakes, to give warmth (Ex. xii. 8; II Chron. xxxv. 13; I Kings xvii. 12; Isa. xliv. 16; Jer. vii. 18, xxxvi. 22). The ancient Hebrews rarely needed fire to heat their dwellings. They occasionally used braziers ("aḥ"), though the larger houses were provided with "winter rooms" (Amos iii. 15), which had excavations for the aḥ, the heat being preserved as long as possible by means of a carpet or rug placed over the charcoal (Nowack, "Lehrbuch der Hebräischen Archäologie," i. 141; Benzinger, "Arch." p. 124).

On the Sabbath no fire for domestic uses could be kindled (Ex. xxxv. 3). In refining, smelting, and forging metals fire was extensively employed; *e.g.*, in the making of the golden calf (Ex. xxxii. 24) and of idols (Isa. xliv. 12, liv. 16; Ecclus. [Sirach] ii. 5). Fire was a means of vengeance (II Sam. xii. 31 [but see commentaries on this passage]; Jer. xxix. 22; Dan. iii. 11, 15; II Macc. vii. 5). Idols especially were destroyed by fire (Deut. vii. 5; II Kings xix. 18). Cities were burned as a war measure (Josh. vi. 24). Crops were set on fire to incite hostilities (Judges xv. 4–5; II Sam. xiv. 30). If damage was done to vineyard or field or crop by carelessness in building a fire, the blameworthy party was held liable (Ex. xxii. 6). Books of an obnoxious character were thrown into the fire (Jer. xxxvi. 23). For certain offenses the penalty was death by fire (Lev. xx. 24, xxi. 9; comp. Jer. xxix. 22; CAPITAL PUNISHMENT). Garments infected with leprosy were consigned to the flames (Lev. xiii. 52, 57). Animal refuse and stubble were burned (Lev. iv. 12, vi. 30; Isa. v. 24). Only in exceptional cases were human bodies incinerated (see CREMATION).

**Uses of Fire.**

The fire on the altar, needed for the burnt offering, was always kept burning (Lev. vi. 12). "Strange fire," that is, fire newly kindled or taken from profane hearths, was not permitted (Lev. x. 1; Num. iii. 4, xxvi. 61; comp. ARIEL). The holy fire was believed to have had a divine origin (Lev. ix. 24; II Chron. vii. 1–3; comp. II Macc. i. 19–22). Fire as the means of offering human sacrifices is abhorred (Deut. xii. 31; II Kings xvii. 31); its use for such infamous purpose is prohibited (Lev. xviii. 21; Deut. xviii. 10), though it was in vogue even among the Israelites (II Kings xvii. 17; Jer. vii. 31), especially under Ahaz and Manasseh (II Kings xvi. 3, xxi. 6; see TOPHET, and Gen. xxii. 6). Portions not consumed during the actual ceremony of sacrifice were burned (Ex. xii. 10).

**Sacerdotal Use of Fire.**

The phenomenon of lightning may perhaps underlie such expressions as "fire from heaven" and "fire from before YHWH" (Lev. x. 2; II Kings i. 10, 12); indeed, fire and hail are associated (Ex. ix. 23; Ps. cv. 32). Fire was regarded as one of the agents of divine will; it is a concomitant of various theophanies (Gen. xv. 17; Ex. iii. 2; Deut. iv. 36; Ps. lxxviii. 14; see ELIJAH); and divine fire consumes the acceptable offering (Judges vi. 21; I Kings xviii. 38). As a development of this conception, God Himself is called a consuming fire (Deut. iv. 24, ix. 3). The appearance of fire on the Tabernacle is significant of the divine presence (comp. Num. iii. 4). Fire is the instrument of God's wrath (Num. xi. 1; Deut. xxxii. 22; Amos i. 4; Isa. lxv. 5), but God Himself is not in the fire (see ELIJAH; I Kings xix. 12).

**Fire from Heaven.**

Fire implies complete destruction (Isa. i. 7, v. 24, ix. 18; Joel ii. 3). Fire is a burning, wasting disease; it consumes courage and pride (Isa. x. 16, xxxiii. 11). Fire is insatiable (Prov. xxx. 16). It betokens danger (Ps. lxvi. 12; Isa. xliii. 2; Zech. iii. 2). It causes pain, and therefore it is the synonym of terrible punishment (Isa. lxvi. 24; Jer. xx. 9). Venomous reptiles share the power of fire (Num. xxi. 6). Love and lust (Cant. viii. 6; Ecclus. [Sirach] ix. 8, xxiii. 16), the slanderous tongue and cruelty (Prov. xvi. 27; Ps. cxx. 4; Isa. ix. 18), burn like fire; and even so does God's word (Jer. xxiii. 29).

**Metaphorical and Illustrative Use.**

——**In Rabbinical Literature:** Fire was created on Monday (Pirḳe R. El. iv.), as was the fire of Gehenna: God blew the fire and heated the seven chambers of Gehenna. According to others, it was created on Sabbath eve, when Adam, overwhelmed by the darkness, began to fear that this also was a consequence of his sin. Whereupon the Holy One (blessed be He!) put in his way two bricks, which he rubbed upon each other, and from which fire came forth (Yer. Ber. 12a). Again, fire is one of the three elements (water, spirit, and fire), which preceded the creation of the world. The water became pregnant and gave birth to darkness; the fire became pregnant and gave birth to light; the spirit became pregnant and gave birth to wisdom (Ex. R. xv.; comp. Freudenthal, "Hellenistische Studien," i. 71). There are six kinds of fire: (1) fire that "eats" but does not "drink," that is, does not consume water—the common fire; (2) fire that "drinks" but does not "eat" (the fever of the sick); (3) fire that both eats and drinks (as that of Elijah, which both consumed the sacrifices and licked up the water; I Kings xviii. 38); (4) fire that eats wet as well as dry things (that arranged by the priests on the altar); (5) fire that quenches fire (that of Gabriel, who, according to tradition, was the angel sent down to the fiery furnace in order to save Hananiah, Mishael, and Azariah; Dan. ii. 25); (6) fire that consumes fire (that of the Shekinah). In the First Temple alone was the fire of divine origin (Yoma 21b). The Torah given by God was made of an integument of white fire, the engraved letters were in black fire, and it was itself of fire and mixed with fire, hewn out of fire, and given from the midst of fire (Yer. Soṭah viii. 22d).

The Torah has two fires, the oral and the written law (Cant. R. ii. 5); "in fact, all their words [the sages'] are as coals of fire" (Ab. ii. 10). Study of the Torah brings about certain effects like fire (Sifre, Deut. xxxiii. 2). The holy fire on the altar had the appearance of a lion—according to another, of a dog (Yoma 21b).

Fire descended from heaven when God desired to intervene in human affairs. It is thus that the keys of the Temple which Jeconiah wished to keep from Nebuchadnezzar are removed from earth (Lev. R. xix.). What the Bible calls "strange fire" the Talmudists denominate אש ההדיוטות, fire of the "commoners" (*ἰδιῶται*; Num. R. ii.). Though God promised not to visit earth again with a flood, He did not specify what kind; hence Abraham fears lest a flood of fire may still be sent (Gen. R. xxxix.). Mythical streams of fire are mentioned by the Rabbis (see Angelology), by which angels and men are consumed (Pesiḳ. R. 20). Fire-worshipers ("ḥabbarin") are known to the Talmudists (see Zoroastrianism). Regarding the benediction over fire or light, the Hillelites declare that fire emits many colors, and hence the plural should be used (מאורי האש, "the lights of fire"), while the school of Shammai pleads for the singular (מאיר האש), as fire holds only one light or color (Ber. 52b). Two fire-animals are mentioned, the salamander (Rashi to Sanh. 63b), and the "alitha," which extinguishes fire (Sanh. 108b). The salamander's blood protects against fire (Ḥag. 26a), as is proved by the escape of Hezekiah, whose father had devoted him to Moloch (Sanh. 63b). The later rabbis held the salamander to be the product of a fire burning seven years.

Fire for domestic and industrial uses receives much attention from the Rabbis in consequence of the Sabbath law. Quite a variety of fuel is mentioned—different kinds of wood, reeds, willows, fruit-stones, plaited weeds, pitch, sulfur, wax or cheese and fat, straw, stubble, flax; and various methods of building a fire, with shavings, reeds bound together, etc., are indicated. Stoves were known. The "warming-hall" in the Temple enjoyed certain immunities from the rigorous Sabbath law. An open coal-fire in a pan was used to bake cakes (Shab. i. 10, 22a, b). Torches of twigs were carried by wayfarers at night (Ber. 43b) and on festive occasions. Great fires built on mountain-tops served as signals, and were used to announce the beginning of the new moon (Sanh. 11b). "Fire" in time came to denote "fever" (Yoma 29a; Shab. 66b, 67a, *et al.*; see Gehenna; Light).

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**FIRE, PILLAR OF.** See Pillar of Fire.

**FIRKOVICH, ABRAHAM B. SAMUEL (Aben ReSheF):** Russian Karaite archeologist; born in Lutsk, Volhynia, Sept. 27, 1786; died in Chufut-Kale, Crimea, June 7, 1874. He was educated as a Karaite scholar, but later paid much attention to rabbinical literature, by which his Hebrew style was influenced. In 1818 he was ḥazzan of his native city, an office which among both Karaites and Rabbinites includes that of cantor, reader, teacher, and minister. In 1828 he lived in Berdychev, and had controversies with some Rabbinite Jews, the result being his anti-rabbinical work "Masah u-Meribah" (Eupatoria, 1838). In later years when he became closely connected with the Rabbinites, he repudiated the sentiments contained in that pamphlet. In 1830 he visited Jerusalem, where he collected many Karaite and Rabbinite manuscripts. On his return he remained two years in Constantinople, as teacher in the Karaite community. He then went to the Crimea and organized a society to publish old Karaite works, of which several appeared in Eupatoria (Koslov) with comments by him. In 1838 he was the teacher of the children of Simḥah Babovich, the head of the Russian Karaites, who one year later recommended him to Count Vorontzov and to the Historical Society of Odessa as a suitable man to send to collect material for the history of the Karaites. In 1839 Firkovich began excavations in the ancient cemetery of Chufut-Kale, and unearthed many old tombstones, some of which, he claimed, belonged to the first centuries of the common era. The following two years were spent in travels through Caucasus, where he ransacked the genizot of the old Jewish communities and collected many valuable manuscripts. He went as far as Derbent, and returned in 1842. In later years he made other journeys of the same nature, visiting Egypt and other countries. In Odessa he became the friend of Bezalel Stern and of Simḥah Pinsker, and while residing in Wilna he made the acquaintance of Fuenn and other Hebrew scholars. In 1871 he visited the small Karaite community in Halicz, Galicia, where he introduced several reforms. From there he went to Vienna, where he was introduced to Count Beust and also made the acquaintance of Adolph Jellinek. He returned to pass his last days in Chufut-Kale, of which there now remained only a few ruins.

The discoveries made by Firkovich, which were first announced to the world in Pinner's "Prospectus" (Odessa, 1845), gave rise to a whole literature. The collection of stones, facsimiles, manuscripts, and molds taken from tombstones, which was acquired from Firkovich by the Imperial Library of St. Petersburg, on the recommendation of Professor Chwolson in 1859, was declared by some authorities to consist partly or wholly of forgeries committed for the purpose of glorifying the Karaites and of enhancing the value of Firkovich's discoveries. As the full extent of his forgeries will probably never be known, a list of the genuine and the spurious in the collection is therefore impossible. Briefly stated, the discoveries include the major part of the manuscripts described in Pinner's "Prospectus der der Odessaer Gesellschaft für Geschichte und Alterthum Gehörenden Aeltesten Hebräischen und Rabbinischen Manuscripte" (Odessa, 1845), a rather rare work which is briefly described in "Literaturblatt des Orients" for 1847, No. 2. These manuscripts consist of: (1) Fifteen scrolls of the Law, with postscripts which give, in Karaite fashion, the date and place of writing, the name of the writer or corrector or other interesting data. (2) Twenty copies of books of the Bible other than the Pentateuch, some complete, others fragmentary, of one of which, the Book of Habakkuk, dated 916, a facsimile is given. (3) Nine numbers

**His Forgeries.**

of Talmudical and rabbinical manuscripts. The account of the contents of his second and more important collection, which he sold for a very large sum to the Imperial Library of St. Petersburg in 1862–63 (see Fürst, "Geschichte des Karäerthums," iii. pp. 174 *et seq.*, Leipsic, 1869), gives more than 700 numbers of various Karaite and Rabbinite manuscripts. Another collection of 317 Samaritan manuscripts, acquired in Nablus, arrived in the St. Petersburg Imperial Academy in 1867 (*ib.* p. 176).

Probably the greatest service that Firkovich rendered to Jewish science was the awakening of interest in Karaite history and literature, that led to the discussion of his alleged discoveries. His personal contributions to it are mostly of a bibliographical nature, and great caution is necessary in utilizing his materials. His most sympathetic critic, Chwolson, gives as a résumé of his belief, after considering all controversies, that Firkovich succeeded in demonstrating that some of the Jewish tombstones from Chufut-Kale date back to the seventh century, and that seemingly modern forms of eulogy and the method of counting after the era of creation were in vogue among Jews much earlier than had been hitherto suspected. But even on these points the opinions of authorities are far from being unanimous.

Abraham ben Samuel Firkovich.

S. L. Rapoport has pointed out some impossibilities in the inscriptions ("Ha-Meliz," 1861, Nos. 13–15, 37); Geiger in his "Jüdische Zeitschrift" (1865, p. 166), Schorr in "He-Haluz," and Neubauer in the "Journal Asiatique" (1862–63) and in his "Aus der Petersburger Bibliothek" (Leipsic, 1866) have challenged the correctness of the facts and the theories based upon them which Jost, Fürst, and Grätz, in their writings on the Karaites, took from Pinsker's "Likkute Kadmoniyyot," in which the data furnished by Firkovich were unhesitatingly accepted. Further exposures were made by Strack and Harkavy (St. Petersburg, 1875) in the "Catalog der Hebr. Bibelhandschriften der Kaiserlichen Oeffentlichen Bibliothek in St. Petersburg"; in Harkavy's "Altjüdische Denkmäler aus der Krim" (*ib.* 1876); in Strack's "A. Firkowitsch und Seine Entdeckungen" (Leipsic, 1876); in Fränkel's "Ahare Reshet le-Bakker" ("Ha-Shahar," vii. 646 *et seq.*); in Deinard's "Massa' Krim" (Warsaw, 1878); and in other places. Chwolson alone defended him, but he also was forced to admit that in some cases Firkovich had resorted to forgery. In his "Corpus Inscriptiorum Hebraicarum" (St. Petersburg, 1882; Russian ed., *ib.* 1884) Chwolson attempts to prove that the Firkovich collection, especially the epitaphs from tombstones, contains much which is genuine. It must be admitted that Firkovich did much to further the study of Karaite and Crimean Jewish history, and that after all deductions are made his discoveries still remain of great value.

Firkovich's chief work is his "Abne Zikkaron," containing the texts of inscriptions discovered by him (Wilna, 1872). It is preceded by a lengthy account of his travels to Daghestan, characterized by Strack as a mixture of truth and fiction. His other works are "Hotam Toknit," antirabbinical polemics, appended to his edition of the "Mibhar Yesharim" by Aaron the elder (Koslov, 1835); "Ebel Kabod," on the death of his wife and of his son Jacob (Odessa, 1866); and "Bene Reshet," essays and poems, published by Smolenskin (Vienna, 1871). Gabriel Firkovich of Troki was his son-in-law.

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J. P. Wi.

**FIRMAMENT.** See Cosmogony.

**FIRMAN, JOSEPH (the Elder):** Grecian rabbi and author; lived in the sixteenth century. According to Solomon Cohen, he was a native of Seres, European Turkey, whence he went to Salonica, becoming rabbi there. Later he went to the Morea in Greece, and assumed rabbinical supervision of all communities in that peninsula. He left many unpublished decisions. Joseph Firman is mentioned in the responsa of Moses di Trani and of Jacob ha-Levi, as well as in those of his pupil Solomon

REDEMPTION OF FIRST-BORN IN HOLLAND.

(After a drawing by Picart in 1722.)

Cohen. Besides Joseph Firman the Elder there is known a **Joseph Firman the Younger,** the grandson of the former, by whom, as by Solomon Cohen and Moses Alshech, he is mentioned.

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**FIRST-BORN.** See PRIMOGENITURE.

**FIRST-BORN, REDEMPTION OF:** According to Talmudic tradition, the first-born acted as officiating priests in the wilderness, until the erection of the Tabernacle, when the office was given to the tribe of Levi (Num. iii. 12, 13, 45–51; Zeb. 112b; compare Onḳelos to Ex. xxiv. 5). In consequence of the deliverance from the tenth plague, when "the Lord slew all the first-born in the land of Egypt" but spared the first-born of the Israelites, the following commandment was given: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Ex. xiii. 2), which is explained in greater detail in verses 12–15. The first-born of clean beasts were thus made holy and were unredeemable, while the first-born of unclean beasts and of man had to be redeemed from the priests (Num. xviii. 15–18; Deut. xv. 19–22; compare Neh. x. 37).

**I.** The first-born male of a clean beast had to be brought to the Temple as a sacrifice; its blood sprinkled on the altar; its fat burned; and its flesh given to the priest, who had to eat it with the same sanctity as other sacrificial meats. If it had some physical defect, through which it became unfit for sacrifice, it lost its holy character, and the priest to whom it was given might eat it outside of Jerusalem, and even an ordinary Israelite might partake of it. It was not necessary for the owner to dedicate the first-born, as was the case with other sacrificial animals, although it was considered proper to do so. The first-born became holy at its birth, and had to be offered on the altar (Bek. 13a; Maimonides, "Yad," Bekorot, i. 7). The Rabbis recommended that the owner should keep the first-born in his possession for some time (small cattle 30 and large cattle 50 days) before giving it to the priest, so that the priest be spared the trouble of attending to it during the early days of its life. It had, however, to be given away and sacrificed during the first year of its birth (Deut. xv. 20; Bek. 26b; Maimonides, *l.c.* i. 7–15.)

This law is valid for all lands and all times, even since the destruction of the Temple, when all sacrifice ceased; according to the Rabbis the first-born is still holy and must be given to the priest, who, however, may not make any use of it until it has suffered some physical defect. To cause a defect in the body of the animal, or even to expose it to the danger of receiving such a blemish, is strictly forbidden. No work should be done with it, nor should its wool be shorn or any other benefit derived from it (Deut. xv. 19). If, however, it receive a blemish which a scholar or three prominent Israelites declare to be of the kind which would make it unfit for sacrifice, the animal becomes profane, and even an Israelite may eat of its meat. However, it should not be sold in the shop like other meat, and the scholar who examines it and permits its use may not, for obvious reasons, eat any of it (Beẓah 27a; Ḥul. 44b; Bek. 25a; Maimonides, *l.c.* i. 5, iii.; Shulḥan 'Aruk, Yoreh De'ah, 306–320).

**Animals.**

**II.** The first-born of an ass had to be redeemed with a sheep or a lamb, and if it was not redeemed its neck had to be broken (Ex. xiii. 13). The sheep or lamb with which it was redeemed had to be given to the priest, who might use it in any way he desired. At the redemption the owner pronounced the blessing, "Blessed art thou who . . . commandeth us concerning the redemption of the first-born of an ass." If he had no sheep or cattle with which to redeem it, he might redeem it with money, the smallest amount being three zuzim, and the largest one sela' (Bek. 11a). If he did not wish to redeem it, he had to break its neck, and even after its death he might have no benefit from its body, but had to bury it. Although the Scriptural passages in this connection use the general expression "unclean beasts," the Rabbis made the law apply only to the first-born of an ass. The law is valid for all times and places. The priests and Levites, however, are excluded from the obligation (Bek. 5b; "Yad," Bikkurim, xii.; Yoreh De'ah, 321; compare Lev. xxvii. 27 and Rashi *ad loc.*).

**Men.**

**III.** Every Israelite is obliged to redeem his first-born son thirty days after the latter's birth. The mother is exempt from this obligation. The son, if the father fails to redeem him, has to redeem himself when he grows up (Ḳid. 29b). The sum of redemption as given in the Bible (Num. xviii. 16) is five shekels, which should be given to the priest. This sum may be given either in money or in valuables, but not in real estate, slaves, or promissory notes. The priest may afterward return the money to the father, although such practise is not recommended by the Rabbis. At the redemption the father of the child pronounces the blessing, "Blessed art thou . . . and commandeth us concerning the redemption of a son," and then also the blessing of "she-heḥeyanu." It is customary to prepare a feast in honor of the occasion, at which the ceremony is made impressive by a dialogue between the priest and the father of the child.

This law applies to the first-born of the mother and not of the father. Hence the husband of several wives would have to redeem the first-born of each one of them, while the husband of a woman who had had children by a previous marriage need not redeem her child, although it was his first-born. Not only priests and Levites, but also Israelites whose wives are the daughters of priests or Levites, need not redeem their first-born. Any doubt regarding the primogeniture of a child is decided in favor of the father (Mishnah Bek. viii.; Maimonides, *l.c.* xi.; Yoreh De'ah, 305).

For the same reason as that which underlies the sanctification of the first-born—*i.e.*, the deliverance from the tenth plague—the first-born are required to fast on the day preceding Passover (Soferim xxi. 3; compare Yer. Pes. x. 1; Shulḥan 'Aruk, Oraḥ Ḥayyim, 470). As long as the first-born son is too young to fast, his father must fast for him; and if the father is also a first-born, some authorities are

SCENES AT REDEMPTION OF FIRST-BORN.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

of the opinion that both mother and father must fast—he for himself, and she for her son. See Inheritance; Patriarchal Family.

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S. S. J. H. G.

**FIRST-FRUITS.—Biblical Data:** As the firstling among the cattle, so the first-fruits of the field ("reshit," "ḥeleb" [LXX. ἀπαρχή]. "bikkurim" [LXX. πρωτογεννήματα]), of corn, of wine, and of oil belonged to Yhwh. According to Ex. xxii. 28 (A. V. 29), the Israelite was not to delay to offer "of his abundance," a phrase that is explained in Ex. xxiii. 19 and xxxiv. 26 as meaning the choicest products, the first-fruits of the land. These first-fruits, as in the case of the first-born, were used for a feast-offering, even at the time of the compilation of the Deuteronomic code, according to which the offering had to take place at Jerusalem. If the distance was too great, the gifts might be sold at home, and a feast might be procured at Jerusalem with the proceeds (Deut. xiv. 22 *et seq.*). This ordinance agrees only in part with another given in Deut. xxvi. 2 *et seq.*, according to which the feast-offering was prescribed for only two years. The first-fruits of the third year were to be brought to Jerusalem and given to the Levites, widows, orphans, and the poor. This is probably an innovation due to the emphasis laid on charity toward the poor and the Levites, a feature characteristic of the Deuteronomic code.

In view of these ordinances it is remarkable that, according to Deut. xviii. 4 (probably written at a later date), the priest might claim the reshit of corn, wine, oil, and wool. This is hardly intended to supersede previous ordinances, the reshit being evidently taken from the first-fruits set apart for the feast-offering (comp. xxvi. 13 *et seq.*). The same is probably to be inferred from Ezek. xliv. 30, where a reshit of all the first-fruits of all things ("terumat kol") and of the first of the dough is demanded for the priest. These ordinances, at all events, form the transition to P, where both the first-fruits and the first-born lose their original signification, and assume the character of a tax paid to the priest. According to Num. xviii. 12, the priest's reshit (called also "terumah," *ib.* xviii. 27) was to consist of the best of the corn, wine, and oil. In verse 13, "whatsoever is first ripe in the land" ("bikkurim") is added. It is not clear what "bikkurim" means here, although it may refer to the fruit which ripens first.

The distinction made between "reshit" and "bikkurim" in post-exilic times is clearly evident from Neh. x. 36 (A. V. 35), 38, where the congregation agrees to deliver the reshit to the chambers of the Temple, but to take the bikkurim to the house of Yhwh in a solemn procession, and with the ceremonies laid down in Deut. xxvi. 2 *et seq.* (comp. Neh. xii. 44, xiii. 5; II Chron. xxxi. 5, 12). Besides this double offering, the reshit of the dough is demanded as terumah for Yhwh (Num. xv. 1 *et seq.*). Just as the Israelites offered up grains from the thrashing-floor, so they were to make an offering—a cake ("ḥallah")—from the dough.

Finally, Lev. xix. 23 decrees that the fruit of young trees shall not be eaten during the first three years, and that in the fourth year all the fruit thereof shall be given to Yhwh as a praise-offering ("ḳodesh ḥillulim"). The reshit and bikkurim developed into the later institution of the tithe ("ma'aser"), which was originally identical with these, as may be learned from Deuteronomy. While, according to Deut. xiv. 22, the annual offering of the tithe in the sanctuary is made the occasion for a feast, in xxvi. 2 *et seq.* the word "reshit" appears to designate the offering which is made obligatory for two successive years at the central sanctuary; the tithe ("ma'aser") in the third year being given at home to the indigent. The expression "ma'aser" evidently arose in the endeavor to determine the amount of the reshit, which depended on personal option, and was not fixed by law. "Ma'aser," however, in earlier times may have signified merely an approximate estimate. The expression perhaps reflects the customs prevailing at the sanctuaries of northern Israel (comp. Amos iv. 4 *et seq.*; Gen. xxviii. 22). Thus the absence of any mention of the tithe in the old laws is probably due to its identity with the reshit. Ma'aser is first mentioned as a separate tax in connection with reshit and bikkurim in P (comp. Num. xxviii. 21 *et seq.*). See Tithe.

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**——In Rabbinical Literature:** The first-fruits ("bikkurim") are known under three designations: (1) "reshit ḳeẓirkem" (Lev. xxiii. 10), "the first-fruits of your harvest"; (2) "leḥem ha-bikkurim" (Lev. xxiii. 17–20), "the bread of the first-fruits"; (3) "reshit bikkure admateka" (Ex. xxiii. 19), "the first of the first-fruits of thy land," or "reshit kol peri ha-adamah" (Deut. xxvi. 2), "the first of all the fruit of the earth."

(1) The "first-fruits of the harvest" were offered on the 16th day of Nisan, from that fruit which ripened first in Palestine—barley (but see Men. 84a)—and with considerable ceremony, in order to emphasize dissent from the Sadducean interpretation of the Scripture text, "the morrow after the Sabbath" (Lev. xxiii. 11), which is, according to the Sadducees, always Sunday (Men. 65b). The ceremony occurred toward the evening of the first day of Pesaḥ, in a field in the neighborhood of Jerusalem, sheaves of choice barley having been bound there beforehand by men deputed to this work by the authorities. In the presence of a vast throng, from the neighboring towns as well as from Jerusalem, the sheaves to the amount of three seah were cut by three men with three sickles and placed in three baskets. As soon as it grew dark the "harvester" addressed to the assembly the following questions, repeating each one three times, and receiving to each an affirmative reply: "Has the sun set?" "Is this the sickle?" "Is this the basket?" and on Sabbath, "Is this the Sabbath day?" He next inquired thrice: "Shall I harvest?" to which they answered: "Do harvest." All this was to confound the Sadducean heresy. The barley was then gathered into the baskets and carried to the hall of the Temple, where it was beaten out, not, as usually, with sticks, but with soft reeds; or, according to a divergent opinion, it was first roasted in a perforated vessel over a fire, so that the heat might touch all parts evenly. Then it was

spread out on the floor of the hall and winnowed in the draft. Ground in a coarse hand-mill, an 'omer of the finely sieved flour mixed with oil and incense was "swung and offered up," and a handful was burned as incense by the priest. The rest was distributed among the priests (Men. x. 1–4; Maimonides, "Yad," Temidin, vii.). The completion of this ceremony was the signal for opening the bazaars for the sale of new flour and "kali" (see BREAD), somewhat to the displeasure of the Rabbis (Men. x. 5). Israelites in distant districts, in fact, were permitted to eat from the new crop from midday on, a privilege withdrawn by Johanan ben Zakkai after the destruction of the Temple (Men. x. 5). The ceremony of the "reshit kezirkem" was considered as an act of gratitude to God for His providential care of the fields (Lev. R. xxviii.).

**Sale of New Flour.**

(2) The "bread of the first-fruits" consisted of two loaves baked of new wheat, though, according to Akiba and Nathan, they were not unusable even if baked of old wheat (Men. 83b). No meal-offering ("minḥah") could be brought before these two loaves had been offered up on Shabu'ot (Sifra to Lev. xxiii. 16; Sifre, Pineḥas). They had to be exactly alike (Sifra, *l.c.*), the leaven rising from the dough itself, though, according to another opinion, the yeast was added to the dough (Men. v.; Sifra, *l.c.*); these loaves were offered by the whole community (at public expense).

(3) The third class of bikkurim embraced the first-fruits of all the land. Laying stress on the words "thy land" (Ex. xxiii. 19), the Rabbis provide that the law is not applicable to fruit not literally grown on land (Bik. i. 1), or to that grown on land not one's own property. Renters, in whole or in part, robbers, and despoilers ("sicarii"), therefore, are exempt (so also Mek. to Ex. xxiii. 19). For the reason that they could not consistently recite the benediction (Deut. xxvi. 5), slaves and women and persons of uncertain sex, as well as proselytes unless their mothers were Israelites, were permitted to offer up the first-fruits without pronouncing the eulogy (Bik. i. 4; Mek., *l.c.*). The proselyte praying by himself or with the congregation pronounced a modified benediction ("the fathers of Israel"; "the God of your fathers"). The bikkurim were offered only from the "seven" plants (comp. Deut. viii. 8); not from dates grown in the mountains nor from fruits grown in the valleys; not from olives unless they were of the best quality (Bik. i. 3); and never before the Feast of Weeks. But if one offered, between that festival and the Feast of Tabernacles, fruit of the "seven" plants, or fruit from the mountains, or dates grown in the valleys, or olives from beyond the Jordan, the offering was accepted and the benediction was allowed (*ib.* i. 10). Olives and grapes were accepted as fruits, but not in their liquid state ("mashḳim") as oil and wine ("Yad," Bikkurim, ii. 4; Ter. 59a; 'Ar. 11a; Yer. Ter. xi. 3; Ḥul. 120a; Mek., *l.c.*). Fruit from beyond the border of Palestine, "the land flowing with milk and honey," was exempt; but Syria and the cities of Sihon and Og were included; not so Moab and Ammon. Jose the Galilean therefore took exception to including in the Holy Land the district beyond the Jordan (Gilead; Bik. i. 10). The law of the first-fruit is held in abeyance, now that the Temple is not extant and Israel is not in possession of Palestine ("Yad," Bikkurim, ii. 1).

The following was the method of selecting fruits for the offering: Upon visiting his field and seeing a fig, or a grape, or a pomegranate that was ripe, the owner would tie a fiber around the fruit, saying, "This shall be among the bikkurim." According to Simeon, he had to repeat the express designation after the fruit had been plucked from the tree in the orchard (Bik. iii. 1). The fruits were carried in great state to Jerusalem. Deputations ("ma'amadot"), representing the people of all the cities in the district, assembled in the chief town of the district, and stayed there overnight in the open squares, without going into the houses. At dawn the officer in charge (the "memunneh") called out: "Arise, let us ascend to Zion, the house of YHWH our God." Those from the neighborhood brought fresh figs and grapes, those from a distance dried figs and raisins. The bull destined for the sacrifice, his horns gilded and his head wreathed with olive-leaves, led the procession, which was accompanied with flute-playing. Arrived near the Holy City, the pilgrims sent messengers ahead while they decorated the first-fruits. The Temple officers came out to meet them, and all artisans along the streets rose before them, giving them the salutation of peace, and hailing them as brothers from this or that town. The flute kept sounding until they reached the Temple mount. Here even King Agrippa, following the custom, took his basket on his shoulder, and marched in the ranks, until they came to the outer court and hall. There they were welcomed by the Levites, singing Ps. xxx. 2. The doves which had been carried along in the baskets were offered for burnt offerings, and what the men had in their hands they gave to the priests. But before this, while still carrying his basket, each man recited Deut. xxvi. 3 *et seq.*; at the words "a wayfaring Aramæan was my father" the basket was deposed from the shoulder, but while the owner was still holding its handles or rims, a priest put his hand under it and "swung it" (lifted it up), and repeated the words "a wayfaring Aramæan," etc., to the close of the Deuteronomic section. Then placing the basket by the side of the altar, the pilgrim bowed down and left the hall.

**Procedure.**

The custom of having the section of the Torah read by the priest and not by the pilgrim arose out of the desire to spare the feelings of those that did not know how to read. The rich brought their fruits in gold and silver baskets, the poor in such as were made of peeled reeds; these baskets were left with the priests. The fruit was decorated with other fruits and plants, so that the offering really consisted of the first-fruit, an addition to the first-fruit, and the decorations. These additions had to be eaten in purity like the first-fruit. Like other property of the priest, the bikkurim could be utilized by him to purchase slaves, fields, or cattle; and he could settle his debts or pay his wife's dower ("ketubbah") with them. Judah holds that the first-fruits were considered as the provincial offerings, which the donor could give to anybody he liked. It

was advisable he should give them to a "ḥaber" in exchange for thanks; while the majority of the rabbis considered them as sacrifices of the altar, which could be divided only among the men of the watch—that is, the division of priests who happened to be on duty—and who should divide them like other sacrifices (Bik. iii.).

The quantity of the first-fruits to be brought into the Temple was in the Scriptures (Deut. xvi. 10) left to the pleasure of the owner, but the Rabbis afterward decided that it should amount to one-sixtieth of the whole crop ("Yad," Bikkurim, ii. 17). After the destruction of the Temple bikkurim could not be offered, but the Rabbis regarded acts of philanthropy as a proper substitute (Yer. Peah 19a; Lev. R. xxiv.), especially in the form of assistance extended to men of learning (Ket. 104).

S. S. E. G. H.

**FIRST-FRUITS OF THE WEST, THE.** See PERIODICALS.

**FIRUZ.** See BABYLONIA, POST-BIBLICAL DATA.

**FIRUZ-SHABUR:** City of Babylonia; the "Sipphara" of Ptolemy and the Βηρσαβῶρα of Zosimus; situated a few miles south of Nehardea; built by Shabur I. about 250 C.E. In Berakot 59b it is called בי שבור. "Formerly one who saw the Euphrates at the bridge of Babylon recited the blessing; but now, since the Persians have changed the course of the river, he does not recite the blessing until he sees it from Be-Shabur." It was the largest city of Babylonia after Ctesiphon. During the war between Julian the Apostate and Shabur II., Firuz-Shabur, which contained many Jewish inhabitants, was besieged and burned. Later, about 581, under Hormizd IV., the academies of Sura and Pumbedita were closed, and a new one was opened at Firuz-Shabur, under Arab rule. According to Sherira Gaon, the best-known school was that of his ancestor, Rab Mari, son of Rab Dimi הורנו. But under Yezdegerd III. the Academy of Pumbedita was reopened, and Rab Hanan of Iskia, the chief of the school of Firuz-Shabur, left the latter for Pumbedita. R. Hanan was succeeded by Rab Mari. The schools continued till Ali, the fourth calif, took Firuz-Shabur, in 656. The Jews of Firuz-Shabur sided with Ali, and R. Sherira mentions the fact that Mar Isaac, the chief of the school there, came with 90,000 Jews to meet the conqueror, and was received in a friendly manner.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iv. 252, 347; v. 11; Neubauer, *G. T.* pp. 336, 351; Berliner, *Beiträge zur Geographie und Ethnographie Babyloniens im Talmud und Midrasch*, p. 60, Berlin, 1883; Fürst, *Die Juden in Asien*, pp. 6 *et seq.*, Leipsic, 1849; Sherira Gaon's *Iggeret*, in Neubauer's *Mediæval Jewish Chronicles*, i. 35-187.

G. M. SEL.

**FISCHEL, ABRAHAM JEHIEL BEN ZE'EB WOLF:** German rabbi of the eighteenth century. He was the author of a work entitled "Imrah Ẓerufah," novellæ on several treatises of the Talmud and on Maimonides (Berlin, 1755).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 690.

S. S. M. SEL.

**FISCHEL, ELIEZER BEN ISAAC:** Russian Talmudist and cabalist; lived at Strizhov (Strizhovka) in the eighteenth and nineteenth centuries. He was the author of many cabalistic and homiletic works, among them being: "'Olam Eḥad," homilies on the unity of God, Zolkiev; "'Olam Hafuk," explanation of contrasts, Zolkiev; "'Olam Barur," cabalistic homilies, Lemberg; "'Olam ha-Gadol," also called "Midrash li-Ferushim," seventy cabalistic homilies on Gen. xxxiii. 18 (thirty on the spheres and lights, and forty on the Jewish holidays), Zolkiev, 1800. Fürst ("Bibl. Jud." i. 281) and Benjacob ("Oẓar ha-Sefarim," p. 539) ascribe to Eliezer ben Isaac Fischel a work called "Parashat Eliezer," a commentary to "Ḳarnayim," the cabalistic work of Aaron b. Abraham, and to its commentary, the "Dan Yadin" of Samson of Ostropoli, Jitomir, 1805.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 956; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 58; Fuenn, *Keneset Yisrael*, p. 131.

S. S. M. SEL.

**FISCHELL, A.:** Rabbi and historian; lived in the city of New York in the middle of the nineteenth century. He was for some time an assistant to Dr. Raphall, minister of the Shearith Israel congregation. Concerning Fischell, whose name is also spelled "Fischel" and "Fishell," but little is known: it is believed that he died in Holland in the last quarter of the nineteenth century. In 1859 Fischell read a paper, "Chronological Notes on the History of the Jews in America," before the New York Historical Society. With this he prepared a chronological conspectus, which has been reprinted by the American Jewish Historical Society ("Publications," ii. 99 *et seq.*). In the discussion which grew out of this paper Fischell claimed that the early Jews enjoyed the fullest measure of liberty under Dutch rule in New Amsterdam, while George Bancroft maintained that Roger Williams, in Rhode Island, was the first to grant religious liberty in America. Fischell's paper was first published in the "Historical Magazine," 1860 (vol. iv.).

BIBLIOGRAPHY: Daly, *The Settlement of the Jews in North America*, p. xiv., notes 32 and 85, New York, 1893.

A. A. M. F.

**FISCHELS, MEÏR:** Austrian Talmudist, died at Prague, Dec. 16, 1769. He was called "Fischels" as the son of Ephraim Fischel of Bunzlau, while some of his ancestors are mentioned in documents under the names of "Bimes" and "Margolies." The family was a very prominent one, tracing back its genealogy to R. Löw ben Bezalel, the "hohe Rabbi Löw" of Prague. Meïr Fischels was one of the greatest Talmudists of his time. Refusing numerous invitations from the largest communities in Europe, he remained in Prague as president of the great bet din, and conducted there for more than forty years a yeshibah that attracted students from the most remote countries. His authority stood so high that even the world-famous chief rabbi of the community deferred to his halakic decisions (see "Noda' bi-Yehudah," "Yoreh De'ah," responsum No. 82, end).

In the great conflagration in the ghetto of Prague in 1754 Fischels had the misfortune to lose the manuscripts of all his works, the fruit of years of devotion to the study of the Torah; and he never overcame the grief occasioned by this loss. His death

was mourned far and wide. He was buried in the famous old Jewish cemetery of Prague, where, as is customary in the case of especially prominent persons, his grave is marked by a mausoleum, with several stone slabs covered with inscriptions in verse.

BIBLIOGRAPHY: K. Lieben, *Gal. 'Ed*, No. 114.

S. S. N. E.

**FISCHER, BERNARD:** Austrian rabbi and author; born at Budikau, a village in the district of Chrudim, Bohemia, Jan. 12, 1821; graduated from the University of Prague (Ph.D., 1850); rabbi of various small congregations in the district of Eger (1854–63). Besides preparing new editions of Buxtorf's rabbinic lexicon (1873) and Wiener's Chaldaic grammar (1882), Fischer wrote: "Kochbuch der Kalliope, eine Aesthetik für Kunst und Theater-Freunde," Leipsic, 1896; "Grundzüge der Philosophie und Theosophie," *ib.* 1899; he also edited "Bikkure ha-'Ittim," an illustrated Hebrew monthly, Leipsic, 1863. S.

**FISCHER, KARL:** Christian censor of Hebrew books in Prague; born in Lichtenstadt, Bohemia, July 5, 1755; died at Prague Jan. 22, 1844. He became assistant (1781), and finally successor, to the imperial censor Leopold Tirsch. He possessed an extensive knowledge of Semitic languages and literatures, as appears from his introductory notes to M. J. Landau's "Rabbinisch-Aramäisch-Deutsches Wörterbuch," dated 1818, and to L. Dukes' translation of Rashi, dated 1833. He maintained a correspondence in Hebrew with Rabbi Eleazar Flekeles of Prague.

His learning and impartiality are especially demonstrated in his "Gutmeinung über den Talmud der Hebräer," ed. Em. Baumgarten, Vienna, 1883. Fischer acted for a time as librarian of the University of Prague.

BIBLIOGRAPHY: Baumgarten's *Einleitung* to Fischer's *Gutmeinung über den Talmud der Hebräer.*

S. M. K.

**FISCHER, MARCUS (MAIER):** Austrian Hebraist; born in Vienna 1783; died at Prague May 22, 1853; son of Moses Fischer, rabbi of the Jewish community of Vienna. He wrote in Hebrew an able and comprehensive work on the history of the Jews under Mahdi and Imam Idris, kings of Mauretania, entitled "Toledot Yeshurun Taḥat Malke Moritaniyya," Prague, 1818. He translated from Czech into German the so-called "Wallerstein Chronicle," a manuscript which was known in Prague up to fifty years ago, but which has since disappeared, and which contained a history of the Jews in Prague at the time of the Hussites ("Zikkaron le-Yom Aḥaron," by Moses Wolf Jeiteles, Prague, 1828). This translation, unfortunately, has also disappeared. It is said to have been last in possession of the historian G. Wolf of Vienna.

S. A. Kr.

**FISCHER, MORITZ VON:** Hungarian porcelain-manufacturer; born at Totis, Hungary, 1800; died there Feb. 25, 1900. He rendered distinguished service to Hungarian industry and art through his porcelain manufactory in Herend near Veszprim. He was compelled to struggle against innumerable difficulties before he succeeded in developing the small factory which he founded in 1839. It, however, became a veritable art institute, comparing favorably with the famous porcelain establishments of Sèvres, Meissen, and Berlin. It has been represented at a large number of international expositions by interesting and artistic exhibits, which were invariably awarded first prizes. The establishment is at present (1903) under the direction of Eugène von Fischer, a grandson of the founder. In recognition of the latter's services Francis Joseph I. raised him in 1869 to the ranks of the Hungarian nobility.

S. S. S. W.

**FISCHER, MOSES:** Austrian rabbi; born at Prague about 1756; died at Eisenstadt, Hungary, about 1833; son of the wealthy Talmudic scholar Meïr Fischer, and father of Marcus Fischer. In addition to Talmud, Fischer studied philosophy and mathematics, and was praised for his attainments in logic and Hebrew grammar by Moses Mendelssohn, with whom he corresponded, and to whom he communicated various observations on his Pentateuch commentary. For nearly two decades he officiated as rabbi (but without assuming the title) of the community of Vienna, which at that time was small. In 1827 he retired to Eisenstadt, a neighboring town.

BIBLIOGRAPHY: J. Gastfreund, *Die Wiener Rabbinen*, p. 111; Kayserling, *Moses Mendelssohn, Ungedrucktes und Unbekanntes*, pp. 53 *et seq.*; M. Kunitz, *Ha-Mezareḥ*, No. 22.

S. M. K.

**FISCHER, NICOLAUS WOLFGANG:** Physician and chemist; born Jan. 15, 1782, in Great Meseritz, Moravia; died Aug. 19, 1850, in Breslau. He studied at the universities of Vienna, Prague, Breslau, and Berlin. Having obtained his doctor's degree at Erfurt Oct. 10, 1806, he settled there in the following year to practise medicine.

In 1813 he was appointed assistant professor of chemistry at the University of Breslau, and a year later was made professor, and at the same time was put in charge of the Institute of Chemistry. He filled this office until his death.

Besides a large number of chemical disquisitions which appeared in the "Journal für Chemie und Physik," Schweigger's "Annalen für Chemie," "Abhandlungen der Akademie der Wissenschaften in Berlin" (Physische Classe), "Annalen der Physik und Chemie," and other publications, Fischer wrote: "Medicaminum Mercurialium Præcipua Classificatio; Adjectis Nonnullis de Eorum Præparatione Chem.-Pharmac. Annotationibus," 1806; "De Modis Arsenia Detegendi," 1812; "Ueber die Wirkung des Lichts auf das Hornsilber," 1814; "Ueber die Chemischen Reagentien," 1816; "Chemische Untersuchungen der Heilquellen zu Salzbrunn," 1821; "Ueber die Natur der Metallreduction auf Nassem Wege," 1828; "Das Verhältniss der Chemischen Verwandtschaft zur Galvanischen Elektricität, in Versuchen Dargestellt," 1830; and "Systematischer Lehrbegriff der Chemie, in Tabellen Dargestellt," 1838. In 1815 Fischer and his entire family embraced Christianity, and from that time he became an ardent supporter of the Christian mission which then flourished in the Jewish section of Breslau.

BIBLIOGRAPHY: J. C. Poggendorff, *Biog.-Literarisches Handwörterbuch zur Gesch. der Exacten Wissenschaften*, vol. i., Leipsic, 1862; J. F. A. de le Roi, *Gesch. der Evangelischen Judenmission*, p. 240, *ib.* 1899; Constant von Wurzbach, *Biog. Lex. des Kaiserthums Oesterreich*, iv., Vienna, 1858.

S. B. B.

**FISCHHOF, ADOLF:** Austrian writer and politician; born at Alt-Ofen, Hungary, Dec. 8, 1816; died at Emmersdorf, near Klagenfurth, Carinthia, March 23, 1893. After studying medicine (1836–1844) he was appointed physician at the Vienna hospital. Fischhof was one of the leaders in the revolutionary movement of 1848, commanding the students' legion of Vienna and presiding over the Committee of Public Security. He was especially prominent in the Constitutional Assembly (Reichstag), in which he represented one of the Vienna districts. In the Liberal cabinet of Doblhof he was attached as counselor to the Ministry of the Interior. After the dissolution of the Kremsier Diet, March 7, 1849, Fischhof was arrested, accused of rebellion and high treason, but was acquitted after an imprisonment of nine months. He devoted himself to the practise of medicine until about 1875, when failing health compelled him to retire.

With Joseph Unger, later a member of the Austrian cabinet, he published in 1861 a pamphlet entitled "Lösung der Ungarischen Frage," in which he pleaded for the division of the empire into Austria and Hungary. After the Austro-Prussian war of 1866 Fischhof wrote "Ein Blick auf Oesterreich's Lage," and strongly advised an alliance with Germany. In his "Oesterreich und die Bürgschaften Seines Bestandes," 1869, he recommended an autonomous constitution for Austria. In conjunction with Walterskirchen he planned in 1882 the foundation of a German-Austrian people's party, which by concessions should act as a mediator in the question of nationalities and unite all liberal elements of the empire; but his efforts were frustrated by the resistance of the constitutional party. He also wrote: "Zur Reduktion der Kontinentalen Heere" (1875); "Die Sprachenrechte in den Staaten Gemischter Nationalität" (1885); and "Der Oesterreichische Sprachenzwist" (1888).

BIBLIOGRAPHY: Brockhaus, *Konversations-Lexikon*; *Meyers Konversations-Lexikon*; *La Grande Encyclopédie*; *Die Neuzeit*, 1893, No. 13; Wurzbach, *Biographisches Lexikon der Oest.-Ungarischen Monarchie*.

S. S. MAN.

**FISCHHOF, JOSEPH:** Austrian pianist and composer; uncle of Robert Fischhof; born April 4, 1804, at Butschowitz in Moravia; died at Vienna June 28, 1857. In 1813 he began to study at the lyceum of Brünn, at the same time receiving instruction in music from the pianist Jahelka and the bandmaster Rieger. After having finished his studies at the lyceum, he went to the University of Vienna to study philosophy and medicine. At the Austrian capital, through the intercession of his patron, Constantin von Gyika, he was instructed in piano by Anton Halm and the famous bandmaster, Ignatz, Ritter von Seyfried.

The sudden death of his father in 1827 changed the career of Fischhof. He decided to devote himself from that time entirely to his art, and in 1833 became professor at the conservatory of music in Vienna. He was one of the most popular pianists of the Austrian capital, distinguishing himself particularly by his rendition of the compositions of Bach, Beethoven, Mendelssohn, and Chopin. Fischhof was also active as a musical writer and composer. He contributed to Schumann's "Cäcilia" the excellent essay "Ueber die Auffassung von Instrumental Compositionen in Hinsicht des Zeitmasses, Namentlich Beethoven'schen Werken." He was the author of "Versuch einer Geschichte des Klavierbaus" (1853). He also published a string-quartet, many pianoforte pieces (rondos, variations, fantasias, dances, marches, etc.), variations for the flute, and songs.

BIBLIOGRAPHY: *Jüdischer Plutarch*, 1848, ii. 52–55; Baker, *Biog. Dict. of Musicians*, 1900.

S.

**FISCHHOF, ROBERT:** Austrian musician; born in Vienna Oct. 31, 1857. When only seven years old Robert Fischhof played in public. He studied at the Vienna Conservatorium under Anton Door (pianoforte), and under Fuchs, Krenn, and Bruckner (composition), and later took piano lessons from Franz Liszt. He has played throughout Europe under the leadership of Abt, Dessoff, Lassen, Grieg, Reinecke, Hiller, Gade, etc., and at the courts of Austria, Prussia, Sweden, and Denmark. In 1884 he became a professor at the Vienna Conservatorium. He has composed various pieces for the pianoforte, and has played his own compositions in Paris, Berlin, etc.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i., *s.v.*

S. N. D.

**FISCHMANN, NAḤMAN ISAAC:** Austrian author; died in 1873. His home was in Lemberg. He wrote: "Eshkol 'Anabim," a collection of Hebrew poems (Lemberg, 1827); "Ha-Ro'eh u-Mebaḳker Sifre Zemannenu," a criticism of the philological and archeological works of S. L. Rapoport, S. D. Luzzatto, and S. J. Reggio (Lemberg and Ofen, 1837–39); "Mappalat Sisera: Der Sturz Sisera's, oder die Befreiung Israels Durch Barak und Deborah," a two-act Biblical drama (Lemberg, 1841); "Safah le-Ne'emanim," a comprehensive commentary on Job (*ib.* 1854); "Ha-'Eṭ weha-Meshorer," poem (*ib.* 1870); "Ḳesher Shebnah," a five-act Biblical drama (*ib.* 1870).

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* pp. 86–87.

S. N. D.

**FISCUS JUDAICUS:** The yearly Temple tax of half a shekel prescribed by the Law (Ex. xxx. 13; compare Shek. i. 1), and which the Jews of the Diaspora contributed during the time of the Second Temple. It was diverted by Vespasian, after the destruction of the sanctuary in 70 C.E., to the temple of Jupiter Capitolinus at Rome, the amount being two drachmas (Josephus, "B. J." vii. 6, § 6; Dion Cassius, lxvi. 7). This was an affront to Jewish religious feeling. Rabbinical law ordained, although merely theoretically, that the half-shekel need not be paid when the Temple no longer existed (Shek. viii. 8). Rome furnishes the best information of the manner in which this tax was collected. Domitian proceeded with great rigor, causing the names of those that lived a Jewish life without paying the tax, or that sought to keep their origin secret, to be reported to him (Suetonius, "Domitian," § 12). The satirist Martial alludes to the efforts of the Jews to hide the visible sign which showed their nationality (vii. 82, vii. 35). An inscription of the time of the Flavian emperors men-

tions by name a "procurator ad capitularia Judæorum" (officer of the Jewish tax-lists; "C. I. L." vi., No. 8604). Rabbinical sources express the idea that this tax was a punishment put upon the Jews for not having paid the half-shekel during the time of the Temple (Mek., Yitro, xii.; Ket. 66b).

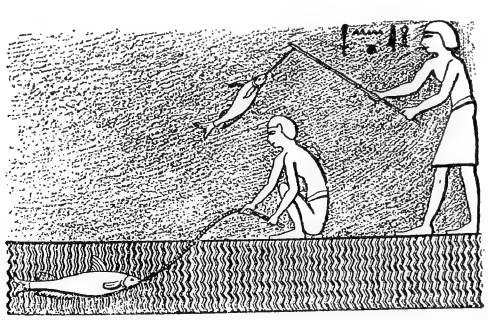
Reverse of Brass Coin of Nerva, Bearing Inscription "Fisci Iudaici Calumnia Sublata."
(After Madden, "History of Jewish Coinage.")

There was some relief during Nerva's short reign. One of his coins, still extant, bears the inscription "Fisci Iudaici calumnia sublata" (Proceedings on account of the fiscus imposed upon the Jews are abolished). But this put a stop merely to the vexations connected with the collection of the tax, which was still levied (Appian, "Syr." § 50; Origen, "Ep. ad Africanum," § 14; Tertullian, "Apologet." § 18). It is not known when it was formally abolished. It was revived in the Middle Ages under the name of Opferpfennig by the German-Roman emperors.

Bibliography: Zorn, *Historia Fisci Judaici*, Altona, 1734; Münter, *Der Jüdische Krieg*, p. 5; Grätz, *Gesch.* 3d ed., iv. 24, 111; Schürer, *Gesch.* 3d ed., i. 640, ii. 259, iii. 75; Vogelstein and Rieger, *Gesch. der Juden in Rom*, pp. 37 *et seq.*; Madden, *History of Jewish Coinage*, p. 199; Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, pp. 196, 333.

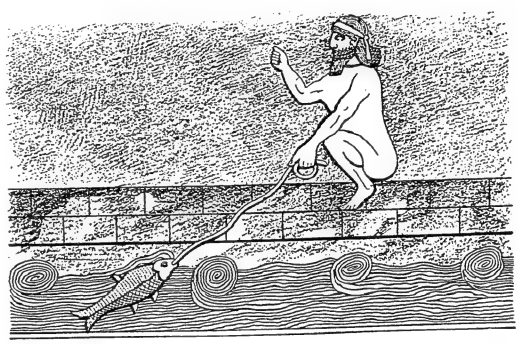
G. S. Kr.

**FISH AND FISHING:** The Bible does not mention any particular fish by name. "Dag" and "nun" are the generic terms covering all species, thus designated as exceedingly prolific and always to be found in shoals or in large numbers (comp. blessing of Joseph, Gen. xlviii. 16). The large sea-fish are collectively denoted as "tannin," though in this category quasi-mythological creatures (see Dragon) are also included. By the Dietary Laws fish are divided into clean and unclean (Lev. xi. 8 *et seq.*). The majority of fishes have scales and fins, and therefore belong to the clean class; but, contrary to their natural order, eels are counted in the unclean class ('Ab. Zarah 39a). Speculations on the nature of the fish mentioned in the story of Jonah (ii. 1–11), or of that by which Tobit (vi. 3 *et seq.*, viii. 2, xi. 13) was relieved of blindness, belong to the category of Biblical curiosities.



Fishing in Egypt.
(From Wilkinson, "Ancient Egyptians.")

Fish, both fresh and salted, constituted a favorite dish among the Hebrews (see Cookery; Food). On this account the Talmudists value fish highly. Both large and small fish, salted or fresh, raw or cooked, were considered delicacies (Ned. vi. 4). Chopped fish-meat (*e.g.*, tunny-fish) was offered for sale and largely consumed, and the brine from the salted fish ("ẓir") was used, as well as the fat or oil (*ib.*). A dish composed of pieces of fish was known and much affected under the name "ẓaḥanah." As the meaning of this name, "evil-odored," indicates, fish was believed to be best when near decomposition (M. K. 11a). Small fish were especially recommended as wholesome food (Ber. 40a; 'Ab. Zarah 29a). During pregnancy women were advised to partake of fish (Ket. 61a). Water was regarded as the best drink after eating fish (M. K. 11a). Young fish were deemed injurious to health (Ber. 44b).



Fishing in Assyria.
(After Layard's "Nineveh.")

Fish-oil was used for fuel (Shab. 24b), sometimes mixed with olive-oil (Bek. 29b). The skin was utilized for various implements (Kelim x. 1) and as writing-material (Shab. 108a). Similar use was made of fish-bones (Kelim x. 1). Certain medico-prophylactic observations concerning the eating of fish at certain periods—before being bled, while nursing a child, while suffering from affections of the eye, etc.—are recorded by the Rabbis (see 'Ab. Zarah 29a; Ket. 60b; Rashi to Ned. 54b). In the month of Nisan a fish diet predisposes to leprosy (Pes. 112b; comp. Ber. 44b; Shab. 67a).

**Zoological Views.**

The biological knowledge of the Talmud concerning fish was of a very primitive order, not only in regard to embryology and propagation—whether by spawn or like mammals (Bek. 7b, Rashi)—but also as to the method of hatching (Rashi, *l.c.*, and to 'Ab. Zarah 40a; Ned. 30b); nor was its anatomical knowledge of the piscatorial realm very accurate (see Lewysohn, p. 245). According to the Rabbis, there were in the East not less than 700 kinds of unclean fish (Ḥul. 63b), but in the West one need not scruple to eat the roe of any fish, because no unclean fish is found there ('Ab. Zarah 39a). Fish are said to be so prolific because

they are not exposed to the evil eye (Ber. 20a). Among other cities Acre seems to have been regarded as a great fish-market: hence the proverb "Carrying fish to Acre," an equivalent of the English "Carrying coals to Newcastle" (Ex. R. 126c). Stories concerning fish are not rare in the Talmud (RABBA BAR BAR ḤANA; 'Ab. Zarah 39a; B. B. 73b, 74a). Among the fish specifically mentioned in the Talmud the following are the best known: the Spanish mackerel ("colias"), the common tunny, the triton, the swordfish, the herring, the sprat, the eel, the muræna, the sturgeon, and the tonguefish.

In view of the fact that the Lake of Gennesaret and the Jordan, if not the Dead Sea, were well stocked with fish, it is reasonable to presume that fishing was among the occupations of the ancient Israelites, though comparatively few references to it are found in the Old Testament. In Amos iv. 2 דוּגָה designates "fishing," while the fisherman is known as דּוּג (ḳeri דָּיִג) in Jer. xvi. 16 (comp. Ezek. xlvii. 10). Among the fishing-implements mentioned are the "mikmeret," a drag-net thrown out from a boat, and which, loaded, sank to the bottom (Isa. xix. 8; Hab. i. 15); and the "ḥerem," a smaller net which was thrown either from the boat or the shore (Ezek. xxvi. 5, 14; Hab. i. 16, 17). Hook and line were also in use ("ḥakkah," "sir," "ẓinnah"; Amos iv. 2; Isa. xix. 8; Hab. i. 15). The "ẓilẓal daggim" mentioned in Job xl. 31 seems to have been a harpoon. Fishing was an occupation; at least a fish-market (see GATE; JERUSALEM) is named in Neh. iii. 3, xiii. 16. New Testament allusions show that the Lake of Gennesaret was a good fishing-ground (Mark i. 16; Luke v. 2 *et seq.*). Josephus ("B. J." iii. 10, § 7) and the Talmud confirm this statement, the Rabbis maintaining that Joshua obliged the tribe of Naphtali to permit open fishing (B. K. 80b). The name "Bethsaida" ("Ẓeyadta"), the Biblical [Ha-]Nekeb (Josh. xix. 33), seems to be derived from the fact that fishing was frequent in its neighborhood.

Fishing-implements, as hook and line, sometimes secured on shore so as to need no further attention (Shab. 18a), and nets of various constructions (Men. 64a; Kelim xxiii. 5, "meẓudat ha-sakkarin"; Shab. 18a, "ḳukare"; with close meshes, "uzle," Ḥul. 51b), are named in the Talmud, as is also a basket-like receptacle ("aḳon," Kelim xii. 2, xxiii. 5) of wicker-work in which to keep the fish. Lewysohn's statement (*l.c.* p. 250) that ponds were drained for their fish is not borne out by the passage quoted (M. K. 11a).

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E. G. H.

**FISHBERG, MAURICE:** American physician; anthropologist; born Aug. 16, 1872, at Kamenetz, Podolsk, Russia; educated at the public school of his native town. He emigrated to the United States in 1889, and, arriving in New York, studied medicine at the university there. He received his degree from New York University in 1897. Fishberg has been associated with Beth Israel Hospital, New York, and is medical examiner of the United Hebrew Charities of that city. He has made a special study of the anthropology and pathology of the Jews, and is the author of "Comparative Pathology of the Jews," 1890; "Health and Sanitation of the Immigrant Jewish Population of New York City"; "Physical Anthropology of the Jews," 1902–03, and has contributed various papers on general subjects to the periodical press. F. H. V.

**FIUME:** Hungarian free city and Adriatic seaport, with a Jewish population in 1901 of about 2,000. That there were Jews at Fiume in the eighteenth century is indicated by the existence there of a Jewish tombstone dated 1746 and a scroll of the Law dated 1789. They were mostly Sephardim who had emigrated from Dalmatia and the Levant, especially from Ragusa and Spalato. Down to 1835 their minhag was that used at Spalato, and their prayer-book was that of David Pardo, rabbi at Spalato. In 1835 Italian, Greek, German, and Bohemian Jews settled in the city and introduced the minhag "Italiani." The records of the community were regularly kept as early as 1824, but down to 1840 only Judæo-Spanish and Italian names are found therein. Beginning with 1841 German names appear, and later Hungarian names are met with.

The community grew considerably after 1879, when the harbor improvements were begun and trade commenced to increase rapidly. The community numbers now about 2,000 souls. Its institutions include a ḥebra ḳaddisha (1885), a society of Jewish women, and a society for clothing poor school-children. The community owns an old and a new cemetery, and the ḥebra ḳaddisha also owns a cemetery. The corner-stone of a new temple was laid in 1902. There are more than 300 Jewish pupils in the public schools of the city, instruction being carried on in Hungarian, Italian, German, and Croatian. Sermons are delivered in Hungarian, German, and Italian. Of its rabbis are known: Mayer Randegger; Solomon Raphael Mondolfo (d. 1872); and Adolf Gerlóczi (Goldstein), who has held the position since 1882.

D. A. Bü.

**FIVE SCROLLS.** See MEGILLOT, THE FIVE.

**FIXTURES:** Things fastened to the ground, directly or indirectly. Doubt may arise with regard to them, whether or not they become in law part of the land. This may be a question between the landlord and the tenant, or between the seller and the purchaser of the land. It can not, in Jewish law, arise, on the death of the owner, between the heirs of his land and those succeeding to his movables, as the same law of descent applies to both.

For a discussion of the question concerning writings that convey a house or other landed property and concerning what passes as part of such house or property and what does not, see SALE. In Anglo-American law the important question as to fixtures arising between landlord and tenant is what buildings, fences, machinery, etc., placed by the latter on the land during his tenancy, become part of the freehold, and thus the landlord's property; and what, as personalty, may be removed by the tenant. This question could not often arise in Jewish law, as, under the customs recognized by it, the tenant

was not expected to make, and seldom did make, any substantial improvements or even repairs, either in house or in farming property. Of the tenant of a dwelling-house nothing was expected save the placing of a railing about the roof; the putting of the inscribed strips ("mezuzot") on the door-posts; and the setting up of a ladder to the roof if he wished one. These things he could take with him when he left (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 314, based on a baraita to B. M. 101b). On a farm rented either for a fixed rent or on shares, the landlord furnished all the fencing (Ḥoshen Mishpaṭ, 320). Hence there was very little room for dispute over tenants' fixtures; and the codes are silent about them.

S. S. L. N. D.

**FLACCUS:** Governor of Egypt; enemy and persecutor of the Jews of ALEXANDRIA, for which reason Philo, in 42 C.E., directed a special work ("In Flaccum") against him. Philo only once (§ 1) gives the full name, Φλάκκος Ἀουίλλιος. This is copied by Eusebius ("Chron." ed. Schoene, ii. 150) and Syncellus (ed. Dindorf, i. 626; in i. 615 the name is corrupted to Φλάκκος Ἀσίλαιος). The full name, "Aulus Avilius Flaccus," is found on an inscription from Tentyra in Egypt ("C. I. G." No. 4716); it is found also on a papyrus fragment containing a decree of Flaccus, though some scholars read "Lucius" instead of "Aulus." Flaccus grew up with the sons of Augustus' daughter, and was in later years a friend of Tiberius, under whom he was for five years prefect of Egypt. Philo himself says (§ 3) that he filled his office peacefully and uprightly, surpassing all his predecessors. He remained in office under Caligula not for one year, as Philo says, but for one and a half years. Tiberius died in 37; but Macro, whom Caligula forced to commit suicide, died in 38 (Philo, "Legatio ad Caium," §§ 6–8; Dion Cassius, lix. 10; Suetonius, "Caligula," § 26); while the massacre of the Jews took place in the fall of 38. It was only after this event that Flaccus was suddenly recalled.

Regarding the persecutions see ALEXANDRIA. It may be noted here that Flaccus had previously shown his ill will toward the Jews by keeping back the deed of homage which they had addressed to Caligula ("In Flaccum," § 12). His animus against them was manifest also during the persecutions that took place at the time of mourning for DRUSILLA. Flaccus was recalled and banished to the island of Andros, where he was soon after executed, in 39 C.E. (*ib.* §§ 12–21).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 331; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 17; Schürer, *Gesch.* 3d ed., i. 496; Nicole, *Avilius Flaccus, Préfet d'Egypte, et Philon d'Alexandrie*, in *Revue de Philologie*, xxii. 18–27; *Prosopographia Imperii Romani*, i. 190.

G. S. KR.

**FLACCUS, L. POMPONIUS:** Roman governor of Syria (32–35?); no particulars concerning his life are known. When Agrippa (afterward King Agrippa I.), while poor and suffering, was insulted by his brother-in-law Herod Antipas, he applied to Flaccus, with whom he had formed a friendship at Rome.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 319; Schürer, *Gesch.* 3d ed., i. 551; *Prosopographia Imperii Romani*, iii. 76.

G. S. KR.

**FLACCUS, L. VALERIUS:** Proconsul of Asia Minor in 62–61 B.C. He is notorious in the history of the Jews for having seized for the public treasury the Temple money intended for Jerusalem; thus, at APAMEA, nearly 100 pounds of gold through the Roman knight Sextus Cæsius; at LAODICEA, more than 20 pounds through L. Peducæus; at Adramyttium, an unknown sum through the legate Cnæus Domitius; at PERGAMON, a small sum, as probably not many Jews were living there at that time. Accused of extortion during his term of office, Flaccus was defended by CICERO (59), himself opposed to the Jews. Cicero justified Flaccus in reference to the Temple money by using a clever oratorical device to show that his edict, to the effect that no money should be sent out of Asia, was a law general in its application, and that the subordinates of Flaccus, who were all men of good repute, had proceeded openly and not in secret (Cicero, "Pro Flacco," § 28). The outcome of the suit is not known. It is not likely, however, that Flaccus was punished.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 166; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 8; Schürer, *Gesch.* 3d ed., iii. 10, 70.

G. S. KR.

**FLAG:** A standard or banner having a certain color, emblem, and sometimes an inscription, and carried before a marching army to distinguish its nationality. Flags are of ancient origin. According to the Bible, each of the twelve tribes of the Israelites had its special banner.

The Midrash (Num. R. ii.) on the passage "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house" (Num. ii. 2), explains that the emblems and colors corresponded to the twelve precious stones set in the breastplate worn by the high priest, as follows:

| Tribe. | Representative Stone.* | Color of Banner. | Emblem. |
|---|---|---|---|
| Reuben | Sardius | Red | Mandrake. |
| Simeon | Topaz | Green | City of Schechem. |
| Levi | Carbuncle | Tricolor of white, black, and red. | Urim and Thummim. |
| Judah | Emerald | Sky-blue | Lion. |
| Issachar | Sapphire | Black | Sun and moon. |
| Zebulun | Diamond | White | Ship. |
| Dan | Ligure | Blue | Snake. |
| Gad | Agate | Gray | Camp. |
| Naphtali | Amethyst | Wine-color | Hind. |
| Asher | Beryl | Pearl-color | Female figure and olive-tree. |
| Joseph: Ephraim | Onyx | Jet-black | Egypt: Bullock. |
| Joseph: Manasseh | " | " | Egypt: Unicorn. |
| Benjamin | Jasper | The above colors combined | Wolf. |

The Targum Yerushalmi says that the flag of Judah bore, over a roaring lion, the inscription "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" (Num. x. 35). A legend ascribes the origin of the name "Maccabee" to the phrase מי כמוך באלים יי (abbre-

* Regarding the order of the stones in the ephod, see EPHOD.

viated "מכבי, Who is like thee among the mighties, O Lord"), written on the banner of the Hasmoneans.

In the synagogue at the Festival of the Rejoicing of the Law it is customary for children to carry in the procession together with the holy Scrolls flags of various designs.

The Zionists have adopted a flag made up of a white ground with a blue horizontal stripe on each side, and the shield of David in the center in blue.

A. J. D. E.

**FLAGELLANTS.** See FERRER, VICENTE.

**FLAGELLATION.** See STRIPES.

**FLAMBEAU, LE.** See PERIODICALS.

**FLATAU, THEODOR SIMON:** German physician; born at Lyck, province of East Prussia, June 4, 1860. He received his education at the gymnasium of his native town, at the Grauen Kloster in Berlin, and at the universities of Berlin and Heidelberg, taking his degree as doctor of medicine at Berlin in 1883. In the same year he established himself as physician in that city, where he now (1903) practises, making a specialty of the treatment of ear- and nose-diseases. He is teacher of the physiology of the voice and the theory of singing at the royal academical high school for music, and holds similar offices in connection with the courses for teachers offered by the Ministry of Education, and with the advanced courses for army physicians given at the Kaiser Wilhelms Akademie.

Flatau is the author of several works, chiefly on laryngology, among which are: "Die Laryngoskopie und Rhinoskopie mit Einschluss der Allgemeinen Diagnostik und Therapie," Berlin, 1890; "Die Nasen-, Rachen- und Kehlkopfkrankheiten," Leipsic, 1894; "Die Bauchrednerkunst" (with H. Gutzmann), *ib.* 1894; "Die Sprachgebrechen des Jugendlichen Alters," Halle, 1896; "Die Anwendung des Röntgenschen Verfahrens in der Rhinolaryngologie," Vienna, 1899; "Prophylaxe der Hals- und Nasenkrankheiten," Munich, 1900; and "Intonationsstörungen und Stimmverlust," Berlin, 1902.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

**FLATTERY** (Hebr. "ḥelek," "ḥelḳah"; lit. "smoothness"; Neo-Hebr. "ḥanufah"): Insincere, obsequious, or venal praise. Flattery is condemned by Jewish moralists as an offense against sincerity (Ps. xii. 3). It spreads a net for man, and may work his ruin (Prov. xxvi. 28, xxix. 5; compare ii. 16, vi. 24, vii. 21). "He is more blessed that rebuketh a man than he that flattereth with his tongue" (Prov. xxviii. 23, Hebr.). Evil-doers command their seers to speak flatteries and prophesy deceits (Isa. xxx. 10; Ezek. xiii. 10, 16; Jer. xxiii. 17); true prophets do not smoothen their words in reproving the people for their sins (Jer. xxiii. 22).

In the same spirit, the Rabbis praise truthfulness of speech and frank reproof, and condemn the insincerity of flattery (Shab. 104a, 119b; Tamid 28a; B. M. 49a). "Flattery causes degeneracy," said R. Simeon b. Ḥalafta. "The flatterer brings wrath into the world; his prayer is not heard; he is accursed and is doomed to Gehinnom," said R. Eleazar. "Despicable is the congregation which flatters." "When Israel flattered Agrippa, it deserved annihilation," said R. Nathan. "Upon flatterers the Shekinah doth not rest" (Soṭah 41b, 42a). It is reprehensible to flatter the great (Ket. 63b, 84b). "Hate him who lauds thee so that thy wisdom be not lessened" (Derek Erez Zuṭa ix.). "A man should not accustom himself to the use of flattery" (Maimonides, "Yad," De'ot, ii. 6).

In the Middle Ages the Rabbis frequently condemn flattery in their moral treatises and ethical wills. R. Eleazar b. Judah of Worms (d. 1238) said: "Mislead no one by flattery or untruth" (Zunz, "Z. G." p. 134). "Flatter not even relatives or children when they are not doing right. Especially should the head of a congregation, the judge, the administrator of charity, be a candid man who would never flatter from personal interest. Most blameworthy is that flattery which aims at tempting another to wrong-doing" (*ib.* p. 155). Asher b. Jehiel (d. 1327) said in his testament: "Flatter not your companion, and speak no untruthful word to him; be sincere with every one, also with those who are non-Jews" (*ib.* p. 148). Frequently testators request that no eulogy ("hesped") be delivered over their remains, lest the preachers incur the guilt of falsehood and flattery ("J. Q. R." iii. 469; Liebmann Adler's "Last Will," in "History of Ḳehillath Anshe Ma'arabh," Appendix iv., Chicago, 1897).

K. J. STO.

**FLAVIA DOMITILLA:** Convert to Judaism and martyr at Rome. An early branch of the imperial Flavian house was at one time inclined toward Judaism and Christianity. Even Titus Flavius Sabinus, Vespasian's elder brother, led during his last years a life that may be called Jewish or Christian. One of his four children, **Titus Flavius Clemens,** later consul and martyr, married Flavia Domitilla, who was a granddaughter of his uncle, the emperor Vespasian, and therefore a cousin of Titus and Domitian. Clemens' two children, called Vespasian and Domitian, were educated by the famous Quintilian ("Institutio Oratoria," iv. 1, § 2), and were secretly destined as successors to Domitian (Suetonius, "Domitian," § 15). This arrangement, however, was disturbed when it became known that both Clemens and Domitilla leaned toward the despised "Oriental superstition." Dion Cassius relates that Domitian had many persons executed, including the consul Flavius Clemens and his wife, Flavia Domitilla, although both were his own relations. He adds: "Both had been accused of atheism [*ἀθεότης*], a charge under which many who had followed Jewish customs and laws were executed, while many others were deprived of their property; Domitilla, however, was only banished to the island of Pandataria" ("Hist." lxvii. 13). Clemens and Domitilla may be regarded as converts to Judaism.

The incident is alluded to in rabbinical writings. An eminent senator, a son of Titus' sister, and hence Domitian's nephew, is said to have adopted Judaism; even traces of the name "Clemens" are visible in the account (Giṭ. 56b). The tradition is again mentioned in 'Ab. Zarah 10b, but with the allegorical name "Ḳeti'a b. Shalom" (קטיע = "circumcised," בר שלום = "son of the world to come"); reference

is probably made to the same pious senator who averted a misfortune which threatened the Jews at Rome (Deut. R. xi.). It is curious that the Domitilla chapel in the catacombs of Rome is arranged on a Jewish pattern (N. Müller, in Herzog-Hauck, "Real-Encyc." 3d ed., x. 863). Clemens and Domitilla, however, on the authority of Eusebius ("Hist. Eccl." iii. 18), are generally considered to have been Christians. But he mentions only the conversion of Domitilla, saying that she was the daughter of Clemens' sister, and that she was deported to the island of Pontia (compare also his "Chronicle," year 98). Eusebius must refer to some other Flavia Domitilla.

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G. S. Kr.

**FLAVIA NEAPOLIS.** See Shechem.

**FLAVIUS CLEMENS.** See Flavia Domitilla.

**FLAVIUS EBORENSIS** or **DIDACCO PYRRHO:** Poet; born at Evora, Portugal, April 4, 1517; died at Ragusa, Sicily, 1607. He belonged to the Adumim, an old Spanish family, the greater part of which settled in Italy and assumed the name "De Rossi." His parents, in order to avoid persecution, pretended to adopt Christianity; but they inculcated in their son a love of Judaism, and recommended him, when he was scarcely seventeen years old, to leave his native country for a land where he could openly profess his faith. In 1536 Flavius went to Flanders, then to Switzerland, and in 1552 settled at Ancona.

He was considered one of the greatest Latin poets of his time, and was the author of many valuable poetical works, several of which were published. These include: "Excerpta ex Flavii Jacobi Eborensis Carminibus ad Historiam Sacram Rachusinam Aliquo Modo Facientibus"; "Jacobi Flavii Eborensis seu Didaci Pirrhi Lusitani Elegiarum Libri Tres ad Dominicum Slatorichium," Venice, 1596; "Elegia in Obitum P. Marci Vetranii," in the collection "Vitæ et Carmina Nonnullorum Illustrium Civium Racusinorum," *ib.* 1593; "Cato Minor," *ib.* 1592; "De Exilio Suo," Castelnuovo, 1583; "Carmina Selecta," Cracow, 1582.

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G. I. Br.

**FLAVIUS JOSEPHUS.** See Josephus Flavius.

**FLAVIUS (RAIMUNDUS) MITHRIDATES:** Italian scholar; flourished at Rome in the second half of the fifteenth century. His Jewish name is unknown. About 1486 he lived at Fratta, near Ferrara, in the house of Count Johannes Pico de Mirandola, whom he instructed in Aramaic.

Flavius was charged by Pope Sixtus IV. with the translation into Latin of some cabalistic works (thirty-eight fragments in Vatican MSS. Nos. 189–191). He furthermore translated into Latin Maimonides' epistle on resurrection, Levi ben Gershon's commentary on the Song of Solomon, and Judah's "Ma'amar ha-Hawayah ha-Hekḳeshiyyah," or "Sermo de Generatione Syllogismorum Simplicium et Compositorum in Omni Figura." He seems not to have known that the last-named work was really written in Latin by Ægidius, and that Judah was only the translator of it. Flavius was the author of "De Tropis Hebraicis," an original work in Latin on Hebrew accents, which was highly praised by Sebastian Munster and Imbonatus.

Some scholars think, but without sufficient reason, that Flavius is identical with the cabalist Johanan Aleman ben Isaac, a contemporary and associate of Johannes Pico de Mirandola.

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G. I. Br.

**FLAX** (Hebr. "pishtah"): The principal species of the natural order *Linaceæ*, which includes more than fifty other species. The culture of flax in Palestine preceded the conquest of that country by the Hebrews (Joshua ii. 6).

Some of the processes in its preparation for manufacture into cloth are alluded to in the Bible. After being pulled, the stalks of flax were spread out on the flat roofs of the houses, and left to dry by exposure to the heat of the sun (*ib.*); they were then peeled and their fibers separated and sorted, an operation implied in the etymology of the word "pishtah"; finally, the fibers were hackled or combed and made ready to be woven into cloth (*ib.* xix. 9).

The flax or linen thread called "bad"—probably the best variety, white, fine, and strong, was used in making the vestments of the priests and other rich clothing (Ex. xxviii. 42; I Sam. ii. 18). The plural "baddim" (Ezek. ix. 2, 3) designates "linen garments," especially the garments of the priests (comp. Lev. xvi. 4). The angels themselves are described as being clothed in linen garments (Ezek. ix. 2; Dan. x. 5).

The commoner kinds of linen were used in the manufacture of various articles, such as cords (Ezek. xl. 3), lamp-wicks (Isa. xlii. 3; comp. Matt. xii. 20), etc. Linen used for clothing could not lawfully be mixed with wool. "Thou shalt not wear a mingled stuff, wool and linen together" (Deut. xxii. 11). The flax industry seems to have been held in high esteem by the Hebrews; for one of the characteristics of the virtuous woman is that "she seeketh wool and flax and worketh willingly with her hands" (Prov. xxxi. 13).

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E. G. H. H. H.

**FLEA.** See Insects.

**FLECK, JOHANN FRIEDRICH FERDINAND:** German actor; born at Breslau 1757; died in Berlin Dec. 20, 1801. He made his début in 1777, at Leipsic, where he remained until 1779, when he

went to Hamburg. After a stay of four years in that city he went to Berlin.

Fleck was one of the leading actors of his time; and so highly esteemed was he that on his death Abramson was commissioned to strike a commemorative medallion bearing the inscription, "Gross als Künstler; bieder als Mensch." His best rôles were *Wallenstein*, *Götz*, *Karl Moor*, *Otto von Wittelsbach*, *Essex*, and *Tancred*.

BIBLIOGRAPHY: *Moniteur des Dates*, p. 81; Flüggen, *Bühnen Lexikon*, pp. 85-86; G. Karpeles, *Gesch. der Jüd. Lit.* Index.

S. E. Ms.

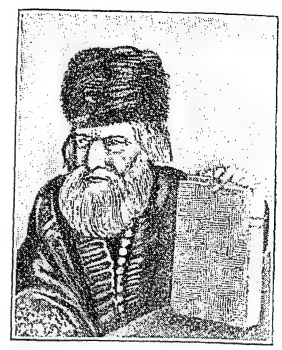
**FLECKELES:** One of the oldest Jewish families in Prague; probably "Falkeles" originally, from "Falk," a common name among Jews of the sixteenth and seventeenth centuries. The name occurs with various spellings (as "Felkeles" and "Falkenes") on old tombstones in the Jewish cemetery of Prague (see Hock, "Die Familien Prags," 1892, *s.v.* "Presburg"). The only known attempt to construct a family tree was made by R. Eleazar Fleckeles, who traced his ancestors to the ninth generation as follows: **Eleazar** (1723–98) **b. David b. Wolf b. Shalom b. Selig b. David b. Wolf** (d. 1672) **b. David b. Wolf.** The last-named was a son-in-law of David Ganns, and is mentioned by Heller in Tosafot Yom-Ṭob on Kilayim 3, Mishnah 1. From the above-mentioned work of Hock it seems that Wolf was the son of David b. Judah, who died in 1602, and who had another son, Hirsch (d. 1605), and a daughter, Pessel (d. 1636). The Fleckeles family was connected by marriage with that of R. Löw of Prague and that of R. Heschel of Cracow, as well as with other prominent families. Eleazar Fleckeles' daughter was married to R. Isaac Spitz of Bunzlau. Leopold Fleckeles, physician and writer (in German) on medical subjects, was born in Vienna 1802, and died in Carlsbad 1879.

BIBLIOGRAPHY: *Ha-Maggid*, x. 197 *et seq.* (biography of Eleazar Fleckeles by his grandson Yom-Ṭob Spitz); Kaufmann, *Der Stammbaum des R. Elasar Fleckeles*, in *Monatsschrift*, xxxvii. 378 *et seq.*

H. R. P. Wi.

**FLECKELES, ELEAZAR BEN DAVID:** Austrian rabbi and author; born in Prague Aug. 26, 1754; died there April 27, 1826. He was the pupil of Moses Cohen Rofe, Meïr Fischels, and Ezekiel Landau. At the age of twenty-four he became rabbi of Kojetein, a small town in Moravia. In 1780 he was appointed dayyan in his native city. Later he accepted the office of rabbi of the bet ha-midrash founded by Joachim Popper and Israel Fränkel. Fleckeles was renowned for his scholarship and oratorical gifts, and for his skill in worldly affairs. He twice had audience with Emperor Francis I.

Fleckeles wrote: "'Olat Ḥodesh," in four parts, containing sermons, a criticism of Mendelssohn's translation of the Pentateuch, and an address directed against the followers of the pseudo-Messiah Shabbethai Ẓebi, Prague, 1785–1800; "Teshubah me-Ahabah," responsa, in three parts (the responsum concerning Eleazar ha-Kalir is often quoted by writers on Jewish hymnology), Prague, 1800–21; a funeral sermon on the occasion of the death of Joachim Edler von Popper, *ib.* 1795; "Melcket ha-Ḳodesh," two funeral sermons and two essays on the holy names of the Lord which occur in the Scriptures; "Nefesh Dawid we Nefesh Ḥayyah," delivered by the author on the death of his parents, *ib.* 1812; "Ma'ase de-Rabbi Eliezer," a commentary on the Haggadah of Passover, *ib.* 1812; "Mebasser Ṭob," two sermons delivered by the author on the occasion of the victory of the Austrian army at Naples in 1821, *ib.* 1821; "Ḥazon la-Mo'ed," a part of his "Sefer ha-Doresh," *ib.* 1824; "Mille de-Abot," a commentary on Pirḳe Abot; "Mille de-Oraita," sermons. Many of his sermons were translated into German by J. Jeitteles, Marcus Fisher, and Isaac Spitz.



Eleazar Fleckeles.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 283-284; Fuenn, *Keneset Yisrael*, p. 132; *Orient, Lit.* 1840, p. 231; Yom-Ṭob Spitz, *Biographie des Verewigten Rabbi Elasar Fleckeles*, Prague, 1827; Kaufmann, in *Monatsschrift*, 1893, pp. 378-392; *Kaufmann Gedenkbuch*, p. 560.

S. S. N. T. L.

**FLEISCHER, MAX:** Austrian architect; born in Prossnitz, Moravia, March 29, 1841. After graduating from the polytechnic high school of Vienna, he entered the Vienna academy of fine arts, where he studied under the architects Van der Nüll, Storck, Roesner, and Friedrich von Schmidt. For the part he had taken in the building of the new Vienna town hall, he received from the emperor the golden cross of merit with the crown, and from the common council the freedom of the city; and his bust was placed upon the keystone of the entrance to the town hall. After acquiring a competence he devoted himself chiefly to designing synagogues and tombs. He planned the synagogues in the eighth and nineteenth districts in Vienna, also those in Budweis, Krems, Pilgram, etc.; while others (*e.g.*, those in Nikolsburg and Lundenburg) were rebuilt under his direction. The tombs of Wilhelm, Ritter von Gutmann, Salomon Sulzer, Adolf Jellinek, Adolf Fischhof, and others, at the Central-Friedhof, Vienna, are from his designs. Fleischer is active in the affairs of the Jewish community of Vienna, of whose council he has been a member since 1879. He is one of the founders and trustees of the Gesellschaft für Sammlung und Conservierung von Kunst- und Historischen Denkmälern des Judenthums.

BIBLIOGRAPHY: *Oesterreichische Wochenschrift*, March 29, 1901, p. 221; April 28, 1893, pp. 320-321, 483.

S. N. D.

**FLEISCHL VON MARXOW, ERNST:** Austrian physician; born at Vienna Aug. 5, 1846; died there Oct. 22, 1891. He received his education at the universities of Leipsic and Vienna, graduating from the latter as doctor of medicine in 1870. In the following year he became prosector at the anatomical institute of Vienna University under Rokitansky, and in 1873 privat-docent and assistant to the chair of physiology. In 1880 he was appointed assistant professor, and in 1887 was elected a cor-

responding member of the Imperial Academy of Sciences in Vienna.

Fleischl invented several physiological instruments, among which are the "Kapillarelektrometer" and the "Hämometer." He contributed many essays to the medical journals, and was also the author of the following works:

"Ueber den Bau der Sogenannten Schilddrüse des Frosches," in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," 1868; "Eine Lücke in Kant's Philosophie," Vienna, 1872; "Untersuchung über die Gesetze der Nervenerregung," seven essays, in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," *ib.* 1875–80; "Die Doppelte Brechung des Lichtes in Flüssigkeiten," *ib.* 1884; "Die Deformation der Lichtwellenfläche im Magnetischen Felde," *ib.* 1885. He also translated C. Maxwell's "Matter and Motion," Vienna, 1887. His "Gesammte Abhandlungen" were edited by Exner, Vienna, 1893.

A mural portrait of Fleischl was placed in the arcade of the University of Vienna in 1898.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

**FLEISCHMANN, JULIUS:** American merchant; mayor of Cincinnati, Ohio; born at Riverside, Ohio, June 8, 1872. Fleischmann was a member of the staff of Governor McKinley (later President of the United States), and also of the staffs of Governors Bushnell and Nash. In the spring of 1900 Fleischmann was nominated as the candidate of the Republican party for mayor of Cincinnati, and was elected April 2. A unique feature of this election was that the candidates of both of the principal parties were Jews. Fleischmann was reelected by a largely increased majority on April 6, 1903.

A. D. P.

**FLESCH, ABRAHAM:** Rabbi in Vienna at the beginning of the seventeenth century. According to G. Wolf, he is identical with Abraham Austerlitz. Flesch is the author of a eulogy beginning with the words "Arid be-Siḥi," which appeared at the conclusion of the "Minḥat Yiẓḥaḳ" of Isaac b. Judah Löb Mentz of Nikolsburg (Amsterdam, 1688).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1128; Landshuth, *'Ammude ha-'Abodah*, p. 10; Zunz, *Literaturgesch.* p. 442; Wolf, *Juden in der Leopoldstadt*, 1st Addenda.

S. M. K.

**FLESCH, JOSEPH:** German merchant; born in Rausnitz, Moravia; died there Dec. 17, 1839. Flesch wrote excellent Hebrew, was a collaborator of the "Bikkure ha-'Ittim," and translated into Hebrew several of the writings of Philo, notably "Quis Rerum Divinarum Heres Sit" (under the title "Ha-Yoresh Dibre Elohim," Prague, 1830) and "De Vita Moysis" (under the title "Ḥayye Mosheh," *ib.* 1838). To the former work is added the oration which Joseph delivered at his father's funeral. The list of Jewish scientists which he compiled under the title "Reshimat Anshe Mofet," and which has appeared as an addition to M. J. Landau's work on Isaiah, and also separately (Prague, 1838), is faulty and unreliable.

His father, **Abraham Flesch** (born Jan. 22, 1755; died Jan. 24, 1828), was rabbi in Rausnitz, Moravia.

BIBLIOGRAPHY: Roest, *Cat. Rosenthal. Bibl.* pp. 374, 932; Appendix, Nos. 604, 1118, 1852; Fürst, *Bibl. Jud.* i. 284.

J. M. K.

**FLESH (בשר):** The soft portions of the animal body, internally connected with the skeleton of bones and externally enclosed by the skin (Gen. ii. 21; Job x. 11). Flesh is an article of food (Dan. vii. 5), generally roasted over the fire or boiled (I Sam. ii. 13, 15). The word is also applied to the flesh of birds (Num. xi. 33). Otherwise, the Hebrew has usually the word שאר (Ex. xxi. 10; Ps. lxxviii. 20, 27). In a graphic description of the oppressive tactics of the powerful, Micah charges them with eating the flesh (שאר) of the people, preparing it "as flesh [בשר] for the caldron" (Micah iii. 2–3, Hebr.). Eating of flesh with the blood in it was associated with a riotous, gluttonous disposition (Prov. xxiii. 20). A familiar but terrible menace is that one's flesh shall be given over to the birds to eat (Gen. xl. 19; I Sam. xvii. 44; Ezek. xxxii. 5).

In an enlarged sense, "flesh" assumes the meaning of "body" (Ex. iv. 7; Lev. xiv. 9, xix. 28; II Kings vi. 30; Zech. xiv. 12) or of parts of it (Lev. vi. 10; Ezek. xliv. 7). Employed figuratively, "flesh," soft and impressionable, is contrasted with "stone," hard and unyielding ("stony heart" as against "heart of flesh": Ezek. xxxvi. 26).

As the corruptible and weak part of the body, "flesh" expresses weakness, as against "spirit," which indicates strength (Isa. xxxi. 3); in Job vi. 12 it is similarly contrasted with "brass." Thence also its use as designating "man" (Jer. xvii. 5; Ps. lxxviii. 39), especially in the phrase "all flesh" for "all mankind" (Gen. vi. 12–13 [A.V. "every living thing"], vi. 19, vii. 21; Num. xvi. 22; Job xxxiv. 15; Ps. lxv. 2, cxxxvi. 25; "All flesh is grass," Isa. xl. 6; "the God of all flesh," Jer. xxxii. 27). "Flesh," therefore, denotes also a person; "my flesh" = "I" (Ps. xvi. 9, lxiii. 2); one's whole being is expressed by "my heart and my flesh" (Ps. lxxxiv. 3).

The original meaning of "flesh"—clan—underlies its use in Adam's welcome to Eve and in the designation of husband and wife as "one flesh" (Gen. ii. 23–25). It is probable, if the correct reading were given in the other parts of the passage, that in Job xix. 26 "in my flesh" would be found to have this meaning: His "go'el" (blood-avenger) even now liveth; from his own clan will he arise. Not to "withhold thyself from thine own flesh" (Isa. lviii. 7) expresses, therefore, the obligation to help one's fellow man. In Ecclesiastes "flesh" carries the implication of carnal appetite, as the sensual part of man's being (Eccl. xii. 12), a use very general in the New Testament. "Take my flesh in my teeth" (Job xiii. 14) is an idiomatic equivalent for running dangerous risks.

The word בשר is explained by the Talmudists as composed of the initials ב = בושה, "shame"; ש = שחת or שאול, "corruption" or "Sheol"; ר = רמה, "worm" (Soṭah 5a), an opinion which reflects a certain theological leaning toward the Pauline view of the sinfulness of the flesh (Rom. viii. 1; Col. ii. 11). Judaism knows nothing of the "mortification of the flesh" (see ABSTINENCE; ASCETICISM; BODY); the vows of castigation are called "nidre 'innui ha-nefesh," not "ha-basar" (Yer. Ned. xi. 42c). The "mortifications" on Yom ha-Kippurim consist in

abstaining from eating and drinking, washing, ointments, shoes, and cohabitation (Yoma 76a). "Flesh and fish" represents substantial food as against a vegetable diet (Shab. 140b; compare the English expression "neither flesh, fowl, nor fish," or the German "weder Fisch noch Fleisch").

E. G. H.

**FLEXNER, SIMON:** American physician and pathologist; born at Louisville, Kentucky, March 25, 1863. He received the degree of doctor of medicine at the University of Louisville, and continued his studies at Johns Hopkins University and the universities of Strasburg and Prague. Flexner was formerly assistant professor of pathology at Johns Hopkins University, and is now (1903) professor of pathology at the University of Pennsylvania. He has recently been appointed head of the Rockefeller Institute of Preventive Medicine, New York. In 1900 he served as a member of the Johns Hopkins University Medical Commission to the Philippine Islands, and in 1901 as a member of the National Plague Commission. Flexner is a member of numerous learned societies, among them being the Association of American Physicians, the American Philosophical Society of Philadelphia, the Washington Academy of Sciences, and the Medico-Chirurgical Society of Bologna. He has published numerous papers on medical subjects, principally original researches in pathology and bacteriology.

BIBLIOGRAPHY: *Who's Who in America*, 1902.

A.

**FLISFEDER, D. I.:** Russian physician and scholar; born about 1850; died in 1885 at Kishinev, where he had settled a few years previously. Flisfeder was best known for his writings in Russian on the Jewish question. When only twenty years old he wrote for the "Novorosiski Telegraf" (1870, p. 1) an article on the Jews of Kiev under the title "Yevreï v Kievye." Under the same title he wrote also for the "Kievski Telegraf" (1872, pp. 120–130) and for the "Kievlyanin" (1880, p. 206). His two important works on the Jewish question are "Yevreï i ikh Uchenie ob Inovyertzakh," St. Petersburg, 1874, an essay on the Jewish teaching concerning people of other religions; and "Yevreiski Vopros pred Sudom Istorii," *ib.* 1882, which bears on the Jewish question.

BIBLIOGRAPHY: *Ha-Meliẓ*, 1885, col. 696.

H. R. M. SEL.

**FLOGGING.** See FINES AND FORFEITURE.

**FLOOD, THE** (Hebr. מבול; LXX. *κατακλυσμός*). —**Biblical Data** (Gen. vi. 9–ix. 17): When God on account of man's wickedness resolved to destroy by a flood all mankind and all the animal world, only Noah and his family and two (or seven) pairs of every living species were excepted. To save them Noah was bidden by God to build a huge chest or ark, in which they were hidden during the Flood. When the waters abated and the ark rested on one of the mountains of Ararat, Noah sent forth a raven and doves, and when the second dove returned with an olive-leaf in her mouth, while the third dove did not return, it was proof that the ground was dry. On leaving the ark, Noah built an altar and offered sacrifice, which God accepted, promising to curse the earth no more. He blessed Noah and made a covenant with him and his descendants, signified by the rainbow. In later literature this event is alluded to in Ezek. xiv. 14, 20; Isa. xxiv. 5, 18; liv. 9; Ps. xxix. 10; Job xxii. 15 *et seq.*

E. G. H. W. M.-A.

——**In Rabbinical Literature:** When Noah was four hundred and eighty years old all the righteous sons of men were dead, except Methuselah and Noah himself. At God's command they both announced that one hundred and twenty years would be given to men for repentance; if in that time they had not mended their evil ways, the earth would be destroyed. But their plea was in vain; even while Noah was engaged in building the ark the wicked made sport of him and his work, saying: "If the Flood should come, it could not harm us. We are too tall; and, moreover, we could close up with our feet [which were of monstrous size] the springs from below." (Being descendants of the "sons of God," they were of immense stature; see FALL OF ANGELS; GIANTS). In fact, they resorted to these tactics; but God heated the water, and their feet and the flesh of their bodies were scalded (Pirḳe R. El. xxii, end).

According to another version (Midrash ha-Gadol, ed. Schechter, p. 145), Noah was asked what kind of flood was to come upon the wicked: if a flood of fire, they had a fire-animal, 'alitha, the name of which would act as a spell against fire; if of water, they had sheets of iron wherewith to cover the earth so that no water could come through from below; but in case the waters descended from above, they had another contrivance by which to escape — the "'aḳob" or "'aḳosh" (sponge; Sanh. 108a, b). The sins of the "men of the generation of the Flood" (Sanh. 88b *et passim*) are variously given. They were proud and therefore shameless, parading the earth in a state of absolute nudity (Tanna debe Eliyahu, xxxi.). They were licentious and lascivious (Sanh. 108; Midrash ha-Gadol, pp. 142–146), so that even the animals followed their example (*ib.* p. 153; Tan., Noah, ed. Buber, p. 5). They were robbers; in daytime they marked the houses of the rich with balsam, to find them by means of the odor in the dark (Midrash ha-Gadol, p. 142; Gen. R. xxi., xxvii.). They denied God (Midrash ha-Gadol, pp. 144, 145). A respite of 120 years was granted that Methuselah might complete his allotted life (*ib.* p. 144; "Sefer ha-Yashar," ii.); after his death seven more days were allowed as days of mourning ("shib'ah"). During these seven days God changed the natural order of things, converting day into night and vice versa, to remind the wicked of their perversion (Midrash ha-Gadol, p. 155; Sanh. 108b).

**Causes of Flood.**

Noah himself had not much faith; he did not enter the ark until the water had reached his knees (Gen. R. xxxii.). God covenanted with him that the fruit he took with him would not spoil or mildew, or lose color; also that none of the giants would stop up the abyss. The lion came to him tamed and with teeth dulled (Gen. R. xxxi.). As the waters rose the true character of Noah's contemporaries became evident; with extreme cruelty they hurled their own children into the abyss in an endeavor to stay the

rising flood (Tan., Noaḥ, 10). To convince these robbers and murderers that they could not destroy the ark, Noah had to enter it in full daylight (Midrash ha-Gadol, p. 158; Gen. R. xxxii. 8; Sifre, p. 141a). Water was chosen as the instrument of destruction because man was made of dust, and water is the exact opposite of dust; because it was the first element to sing God's praises; because it enters into the composition of all that has life; because it recalled the haughty eye of the sinners (Midrash ha-Gadol, p. 152; Mek., Beshallaḥ, 37b; Gen. R. xxxii.; Sanh. 108). The waters from above met those from beneath as though the former were male and the latter female, their union producing new floods (Pirḳe R. El. xxiii.).

By displacing two stars in the constellation of Kimah (see CONSTELLATIONS) God brought on the Deluge (Midrash ha-Gadol, p. 156; comp. Ber. 58b, 59a). The land of Israel was exempt from the Flood (Pirḳe R. El. xxiii.). Noah was in the ark one whole year, during which time he did not sleep; hence his anxiety to be released (Tan., Noaḥ, 14). He sent out a raven, which, alighting upon a dead body on a high mountain, forgot its errand in the feast. The dove brought back a twig of the olive-tree, which, though bitter, she preferred, as coming from God, to any sweet thing at the hand of man; hence the proverb, "A fool employs an unclean messenger" (Pirḳe R. El. xxiii.). Noah was exceedingly annoyed by the odor of the beasts of prey (*ib.*). For the reasons for the forty days and forty nights of the flood see FORTY.

**The Ark.**

The year of the Flood is not included in Noah's years (Gen. R. xxxii.). The number of those coming out of the ark was exactly that of those who entered it, none having been born in the meantime (Gen. R. xxxi.). Twelve months was the duration of the punishment of the generation of the Flood. The rain lasted during the months of Ḥeshwan and Kislew; the waters increased in Ṭebet, Shebaṭ, Adar, Nisan, and Iyyar; the ark rested in Siwan on Mount Kartunja (see Midrash ha-Gadol, p. 161; 'Eduy. ii. 10; Seder 'Olam R. iv.). The confusing notation, according to both solar and lunar years, in the Biblical account is noticed by the Rabbis (Gen. R. xxxiii.). The generation of the Flood has no share in the world to come (Sanh. 108a). According to the "Sefer ha-Yashar," severe storms frequently occurred during Noah's voyage, frightening the beasts as well as Noah and his family.

E. G. H.

——**Critical View:** This story has been shown, by a careful study of the Hebrew text by scholars throughout the last century (see Cheyne, "Founders of Old Testament Criticism: Biographical, Descriptive, and Critical Studies," New York, 1893), to be a compilation by a late redactor from two (or even three) different sources, which, while agreeing in general outlines, differ considerably in details, style, and character of language. The collection or codification, in writing, of the oral traditions concerning these legends was not done by one hand nor at one period, but in the course of a very long process and by several or many hands. Many collections must have been made from time to time. Among these several have survived. Two stages are still noticeable ($J^1$ and $J^2$), to the earlier of which are referred the collections of the Jahvist (J) document and the Elohist (E) narrative; while the later is a thorough revision known as the "priestly writing" or "priests' code" (P), whose common theme was "the choice of Israel to be the people of YHWH" (Wildeboer). The oldest strata of J did not know the story of the Flood: it is preserved in the later strata ($J^2$, about 650 B.C.).

**The Sources of the Old Testament Account.**

The sections of the narrative of the Flood (see Budde, "Die Biblische Urgeschichte," pp. 248 *et seq.*; Jülicher; Holzinger; Driver, "Introduction to the Literature of the Old Testament," 7th ed., pp. 14 *et seq.*; W. E. Addis, "Documents of the Hexateuch," London; Carpenter and Harford-Battersby, "The Hexateuch. According to Revised Version," etc., New York) ascribed to $J^2$ are: vi. 5–8 (after which a considerable portion of the story is missing, as, for example, God's first appearance and command to build an ark, thereby testing Noah's trust and obedience); vii. 1–2b (God's second appearance to Noah), [3a], 3b, 4, 5, 10, 7 [8, 9], 16b, 12, 17b, 23ad, 22, 23b; viii. 6a, 2b, 3a (after which a sentence is missing), 6b, 8–12, 13b, 20–22. To P are assigned: vi. 9–22 (14–16 and 17–22 correspond to $J^2$'s account in vi. 8 and vii. 1; comp. Budde, "Die Biblische Urgeschichte"; Cheyne and Black, "Encyc. Bibl." *s.v.* "Deluge"); vii. 6, 11, 13–16a, 17a, 18–21, 24; viii. 1–2a, 3b–5, 13a, 14–19; ix. 1–17, 28, 29.

The story of the Flood and similar stories show that in $J^2$ are contained separate legends and legend cycles; delicate and coarse elements exist side by side; they do not bear the stamp of a single definite period or time, and still less of a single personality. There is a decided anthropomorphic flavor in the account of J which is not found in P; and yet it is much purer and more spiritual than the cuneiform account of the Deluge. P preserves the more detailed account, aiming at legal clearness and minuteness, having always the same expressions and formulas, and observing a tone of prosaic pedantry, dry and monotonous; giving the early stories, and few of them at best, only as a sort of preamble to the genealogies, the chief aim of this collection. In his account P manifests a wide contrast with the vivid colors of the older narratives, lacking all the concrete elements of a story. He attaches to the legends a detailed chronology which is absolutely out of keeping with the simplicity of the old legends. Noticeable, also, are the precise form of God's promises and the sign of the covenant made with Noah. Only the objective element is considered as the important feature of his religion, which to him consists in the prescription of ceremonies, etc. He does not, in the account of the Deluge, distinguish between clean and unclean. The theophanies are not of a character usually found in the Old Testament; God appears, speaks, and then ascends; and everything characteristic of other stories is omitted (see PRIESTLY CODE). P was written from its own definite point of view after the catastrophe of the people and the kingdom of Judah, when, overwhelmed by the tremendous impression of their

**General Characteristics.**

measureless misfortune, they recognized that their fathers had sinned and that a great religious reformation was necessary.

It is clear, then, that J² contains the early popular legends, while P represents the later learned redaction, preserving at the same time some very old traditions. To an entirely different collection may have originally belonged viii. 7, which was inserted when the two collections J (J²) and E were later on combined by an editor, the Jahvist (Wellhausen), prior to the addition of the still later priests' code. To the final redactor (R) who united J, E, and P may be ascribed some of the brief additions and glosses.

The accounts as found now may be grouped under four headings:

**I. The Cause of the Flood** (vi. 5–8: J²).

**II. The Preparation of Noah** (vi. 9–vii. 5): Here there is a first and a second account.

(1) The first account (vi. 9–22: P) is incorporated in the text entire, including the minute instructions concerning the building of an ark, or chest (see also Ex. ii. 3), that would float on the water. The Hebrew word תבה is of disputed origin; it is translated by κιβωτός in the Septuagint and "arca" in the Vulgate (see Gesenius, "Th." 13th ed.; Jensen, in "Zeit. für Assyr." iv. 272 *et seq.*, explains the word as of Babylonian origin). The Babylonian Noah, Pêr-napishtim, builds a ship. "It is most probable that the narrator of P wishes to indicate that in the time of the Patriarchs ships were unknown" (Mitchell). Lenormant ("Beginnings of History," ch. viii.) and others maintain that the Biblical narrative bears the stamp of an inland nation ignorant of things appertaining to navigation. The ark is to be made of wood, perhaps cypress (Lagarde, "Symmicta," ii. 93; *idem*, "Mittheilungen," i. 227; *idem*, "Nominalübersicht," pp. 213, 218 *et seq.*; Cheyne, in Stade's "Zeitschrift," 1898, pp. 163 *et seq.*); it is to be built in three stories and divided wholly into cells (Lagarde, "Onomastica Sacra," 2d ed., p. 367; comp. the Babylonian account of the building of the ship). The seams are to be stopped by smearing outside and in with bitumen or asphalt. Its length is to be 300 (comp. Ezek. xl. 5) cubits = 487.2 feet; its breadth 50 cubits = 81.2 feet; its height 30 cubits = 48.72 feet; contents, 1,927,394.38 cubic feet. A roof is to be constructed, capable of being turned from above on a hinge, in order to admit of opening and closing (see viii. 13b); a door is to be at the side of the Ark. The making of the ark was God's test of Noah's confidence and obedience. Noah did as he was commanded, and brought his family into the ark, and two of every kind of living creature, male and female, as well as food for himself and for them. Notice the making of the first covenant (v. 18).

**The Accounts of J² and P Combined.**

(2) The second account (vii. 1–5: J) is a mere fragment. The story of the ark and its construction, no doubt originally also in J, connecting it with vi. 8, is omitted by the redactor as a mere repetition. Preserved is the command to enter into the ark with the whole family and with representatives of the whole animal kingdom, of clean animals by sevens (or seven pairs ?) suitable for sacrifices and for food (viii. 20), and of unclean by twos. The Hebrew text says "two," perhaps indicating only one pair, which would favor the interpretation of "by sevens" as "three pairs and one [male ?]." All this is to be done in seven days.

**III. The Waters of the Flood** (vii. 6–viii. 14): (1) Here is to be noticed the duration of the Flood (vii. 6–24; P and J² combined). The two narratives separated stand as follows: With P the Flood begins (vii. 11) in the six hundredth year of Noah, the second month and the twenty-seventh day (so with LXX.; Haupt, in Ball, "Genesis," p. 118). "This gives exactly a lunar year for the duration of the Flood (see viii. 14) instead of a year and eleven days, for which there seems no reason. Such errors in numerals are common enough" (Haupt). The waters rose for 150 days, and at the end of these 150 days they began to subside. When the Flood began Noah had lived for 600 years, *i.e.*, a Babylonian "neru." To go further into details, Noah had reached in his life the six hundredth year, the second month, and the twenty-seventh day, when the Flood began; the six hundredth year, the seventh month, and the twenty-seventh day (LXX.), when the Flood was at its height; the six hundredth year, the tenth month, and the first day, when the highest mountain-peaks began to reappear; the six hundred and first year, the first month, and the first day, when the waters had disappeared [This number is important inasmuch as P therewith indicates that the old world has ceased to be; the new will now begin. This, and not the beginning of the Flood, is the new *terminus a quo*. This beginning of the year is not the old Israelitish New-Year's Day in the autumn, when the rainy season sets in, but the beginning of the Babylonian year, the first of Nisan, when the wet season ends. P usually reckons after the Babylonian system.]; the six hundred and first year, the second month, and the twenty-seventh day, when the earth was dry, and he was able to leave the ark (see B. W. Bacon, "The Chronology of the Account of the Flood in P," in "Hebraica," 1892, viii. 79–88).

The Hebrew year originally began in the fall (see Dillmann's "Ueber das Kalenderwesen der Israeliten vor dem Babylonischen Exil," in "Monatsberichte der Berliner Akademie," Oct. 27, 1881; Muss-Arnolt, "The Names of the Assyro-Babylonian Months and Their Regents," in "Journal of Biblical Literature," xi. 72 *et seq.*); and since P elsewhere (Ex. xii. 2) distinctly attributes to Moses the change in the method of reckoning time, he would naturally reckon from Tishri in the period preceding the advent of the Lawgiver. The second month would be "Bûl" (I Kings vi. 38), later Marheshwan, beginning about the middle of October; so that the twenty-seventh of the month would correspond to the first half of November, the period when the rainy season in Palestine and the neighboring countries usually sets in. With J² the Flood begins seven days after the announcement by God. It lasts forty days and forty nights (vi. 4, 12). The rain then ceases, and after seven days, during which the waters begin to decrease (viii. 3a), Noah sends out the first dove (vii. 6b); after another seven days, another dove (vii. 10); after a third seven days, a third dove (vii. 12),

**Date of the Flood.**

which returns no more. He then uncovers the ark, and lo! the face of the earth is dry. Then he disembarks and offers a sacrifice, which in its description recalls very vividly the Babylonian account. This account mentions seven days of preparation, six (seven?) days of storm, and seven days of waiting after the flood-storm.

(2) The gradual subsidence is described in viii. 1-14, and belongs mostly to J². The waters had risen fifteen cubits above the highest mountain-peaks. As soon as they began to subside the ark grounded on one of the mountains of the land of Ararat (the "Urartu" of the Assyrians; see Belck, in "Zeit. für Assyr." ix. 351; Jensen, in *ib.* pp. 306 *et seq.*; Belck and Lehmann, *ib.* xii. 1-3 *et seq.*; Streck, *ib.* xiv. 103 *et seq.*; Billerbeck, "Das Sandschack Suleimania und dessen Persische Nachbarlandschaften zur Babylonischen und Assyrischen Zeit," Leipsic, 1898; Lehmann, "Armenien und Nordmesopotamien in Altertum und Gegenwart," Berlin, 1900; Nöldeke, "Untersuchungen zur Kritik des Alten Testaments"; Hastings, "Dict. Bible," i.; Cheyne and Black, "Encyc. Bibl." i. 288-290; Jew. Encyc. ii. 173, 174), precisely as in the Babylonian account the ship rests on a mountain in the land of Nisir (see Muss-Arnolt, "Concise Dict. of the Assyrian Language," pp. 716, 717; "Zeit. für Assyr." xv. 272). Mount Mas(s)is (see Friedrich Murad, "Ararat und Masis, Studien zur Armenischen Altertumskunde und Litteratur," Heidelberg, 1900; F. C. Conybeare, in "American Journal of Theology," 1901, pp. 335-337) is commonly identified with the one on which the ark rested; it is 17,000 feet high (so Targum, Syriac version; Berosus; see Cory, "Ancient Fragments," p. 63). Others identify it with Mount Judi in Kurdistan, southwest of Lake Van. The fact that the ark grounded on the very day the waters began to subside proves that the narrator assumes that of the 30 cubits of the ark's height, 15 were under water. In this he differs from the Babylonian account.

(3) Birds are sent out as messengers (viii. 6-12: J). After viii. 3a there must originally have followed an account of the settling of the ark on a mountain, perhaps in the East (Babylonia? comp. xi. 2: Wellhausen). The sending out of the three doves is a proof of the sagacity of Noah, who thereby shows himself as the Old Testament equivalent of the Babylonian Hasis-adra. The first dove returns at once; the second, with a fresh olive-leaf, at eventide, when birds return to their nests; the third does not return.

Ch. viii. 7 does not belong to the account of J (Wellhausen, "Composition des Hexateuch," p. 15; Gunkel, p. 59; Mitchell, pp. 213, 214). It is imported from another source, perhaps by the redactor of J and E (from the Babylonian story?). Ball ("Genesis," in "S. B. O. T.") would retain the verse, but change the order of sentences, placing verse 7 after 8 and 9. "This arrangement has the additional advantage of agreement with the cuneiform account, in which version the dove comes first." But it is evident that Ball's suggestion does not solve the difficulties as well as does Wellhausen's rejection of viii. 7. The two accounts, J and the cuneiform story, agree in the main—for instance, in the sending out of the bird—but they differ in details. Winckler ("Altorientalische Forschungen," 3d series, vol. i., part 1) holds that in the present J there is the combination of an older and shorter E account, according to which there were seven days of preparation, forty days of the Flood (the number of the Pleiades, the rain-constellation), and seven days preceding the sending out of the dove which returned no more. This would make fifty-four days altogether, about two lunar months. The other and longer account speaks of the threefold sending out of birds, which will have to be identified, in accordance with the cuneiform account, as swallow, dove, and raven.

**IV. The Future of the Survivors** (viii. 15-ix. 17): This includes: Noah's offering, composed of the account by P of the exit from the ark (15-19), serving as an introduction to the extract from J²; the sacrifice in which Noah expressed his gratitude for deliverance (20-22); instructions given to Noah on the sacredness of life, of men as well as of beasts, stating emphatically that "whoso sheddeth man's blood, by man shall his blood be shed" (ix. 1-7: P); the making and proclaiming of a covenant, the sign of which was to be God's bow, the rainbow (ix. 8-17: P). The Babylonian account does not have this last feature. It suggests the Hindu myth in which the bow used by Indra in shooting bolts of lightning at his enemies, when the storm is over becomes the rainbow, a promise of peace to mankind. It is also found among the Arabians. P preserved this old mythological account simply because he desired for the construction of his world-scheme three covenant signs for the three covenants made with Noah, Abraham, and Moses—the rainbow, circumcision, and the Sabbath. Wellhausen ("Prolegomena zur Geschichte Israels," 4th ed., p. 317), Keil, and others stoutly defend the statement of the author, which implies that hitherto there had been no such thing as a rainbow; others, again, maintain that P is here explaining the origin, not of the rainbow, but of its adoption as a sign (see J. G. Murphy, "Genesis").

**After the Subsidence.**

In proof of the separate origin of the two documents J² and P, attention may be called to: (1) the many repetitions; (2) the contradictions, such as vi. 19 *et seq.* and vii. 14-16 as against vii. 2 *et seq.*; vii. 11 (a poetic and mythological description) as against vii. 12 (a prosaic narrative); vii. 12 as against vii. 24 (the duration of the Flood); (3) the many linguistic differences. On the other hand, there are also points of agreement, such as (1) the cause of the Deluge, (2) the persons saved, (3) the new relationship between God and man, (4) the words for "flood" and "ark." "Mabbul" is perhaps from the same root as Assyrian "nabâlu" = "destroy," and corresponds to the Assyro-Babylonian "abûbu," whence perhaps its vocalization (see Gesenius, "Th." p. 550, and the literature cited in Muss-Arnolt, *l.c.* p. 636, col. 2, note). On "tebah" see above. But Budde ("Die Biblische Urgeschichte," pp. 417 *et seq.*, 467 *et seq.*) is incorrect in maintaining that J² has been the only source for P, nor is Cheyne right in making P dependent on J². P, as it now stands, is fuller than J² in (1) the announcement to Noah of the impending Deluge, and the command to build an ark, whose measurements are given in detail; (2) the notice of

the place where the ark grounded; and (3) the appointment of the rainbow as the sign of the covenant between God and man.

Of the account in $J^2$ it may in general be said that the tradition of the Flood was known very early in Israel, but that, on the other hand, the present form of the tradition is of a more recent date. The traces of great antiquity are: (1) the closing of the ark by YHWH Himself (vii. 16); (2) the sacrifice offered by Noah after the Flood, and especially the expression "And YHWH smelled the pleasant odor"; (3) the sending out of the birds; (4) the terms for "flood" and "ark." In the mixture of Noah the pious and Noah the wise and prudent there is the combination of a later and an earlier tradition, the latter, perhaps, originally of a more secular, worldly character, the remnant of an old hero-song.

Of the account in P it may in general be said that there are now and then traces of very old traditions. Thus, vii. 11 (and viii. 2a), the origin of the Flood, which in the minute and on the whole prosaic account of P is all the more remarkable because of its highly poetical coloring: (for example, the conception of the primeval man, just as in the Babylonian tradition [see Creation account, Rawlinson, iv., lines 139, 140], of the waters above the heavenly expanse held back by bars and sluices [comp. Gen. xlix. 25; Ps. xxiv. 2]); the proverb or saying in ix. 6; the very old story of the rainbow; the tradition concerning the termination of the period of peace and the new order of things; the account of the covenant, including also the animal creation, alluded to in Deutero-Isaiah liv. 9 (Kraetzschmar). Further, the sources used by P also mentioned Mount Ararat, and perhaps also the "150 days." These and some minor points indicate for P a source very similar to that of J; but the considerations just given weigh against the assumption that P was directly dependent on $J^2$ (Wellhausen, *l.c.*, 4th ed., p. 399; Budde, *l.c.* pp. 467 *et seq.*; Holzinger, "Genesis," pp. 85 *et seq.*; Cheyne and Black, "Encyc. Bibl." *s.v.* "Deluge," § 10). Nor can it be maintained with Kosters ("Theol. Tijdschrift," xix. 335 *et seq.*) that P is remarkably similar to the account in Berosus, a view which would assume the later Babylonian tradition as a source (see Dillmann, "Genesis," p. 136). The tradition as found in P must have been known in Israel in early times.

Many other nations have traditions of an early flood. These have been carefully collected and sifted by Richard Andree ("Die Flutsagen, Ethnographisch Betrachtet," Brunswick, 1891), Hermann Usener ("Die Sintfluthsagen Untersucht," Bonn, 1899), Franz von Schwarz ("Sintflut und Völkerwanderungen," Stuttgart, 1894), and Winternitz ("Die Flutsagen des Altertums und der Naturvölker," in "Mitteilungen der Anthropologischen Gesellschaft in Wien," xxxi., No. 6). Winternitz believes that the widely spread legends are the outgrowth of local traditions based on actual local occurrences. The fact that many peoples have flood-legends can not justify the assumption that they all go back to one great prehistoric event, for there are many other nations and groups of nations without such legends.

**Other Flood-Legends.**

Of greatest interest and importance for the study of the Old Testament account, among all these legends, is the cuneiform account of the Deluge. This was mentioned and epitomized by Berosus and Abydenus, preserved by Eusebius, "Chronicon," i. 19, edited by Schoene in "Fragmenta Historicorum Græcorum," ii. 50 *et seq.*, iv. 281 (translated by Usener, "Flutsagen," pp. 13–15), and is fully known since George Smith's discovery, in 1872, of the cuneiform text, on editions and translations of which see Muss-Arnolt, "Assyrian and Babylonian Literature," pp. 350, 351, New York, 1902.

Pêr-napishtim, the ancestor of Gilgamesh and the favorite of the gods, relates to Gilgamesh the story of the Flood, in which he and his family and his belongings were alone saved. Owing to the corruption of the citizens of Shurippak, the gods decided to bring about a deluge, destroying all mankind. In a dream the god Ea revealed their intention to a man of the city named "Pêr-napishtim" (Scheil in Maspero's "Recueil des Travaux," 1898, xx. 55 *et seq.*), who, in accordance with Ea's instructions, saved himself, and his family, and every kind of beast, by building a ship in which they escaped from the Flood. The ship was built in seven days. Its sides were 120 cubits high; its beam was 120 cubits also (see Haupt in "Am. Jour. Philology," ix. 419 *et seq.*). After Pêr-napishtim had stowed away his family and belongings, and living creatures of every kind, the storm, called "abûbu," broke loose so fearfully that even the gods became affrighted. Everything was destroyed. The storm ceased after the sixth day, and after twelve (double) hours there rose out of the water a strip of land. To Mount Niṣir the ship drifted and stuck fast. And when the seventh day drew nigh Pêr-napishtim sent forth a dove. The dove flew hither and thither, but as there was no resting-place for her, she returned. Then he sent forth a swallow. The swallow flew hither and thither, but as there was no resting-place for her, she also returned. Then he sent forth a raven. The raven flew away, saw the land emerging, alighted upon it, waded about, croaking, and returned no more (comp. with this the account of $J^2$). Pêr-napishtim then disembarked, and offered to the gods a sacrifice, whose savor the gods smelled, gathering like flies around the sacrificer. The anger of Bêl, the god who was the prime mover of the Flood, and who was displeased at the salvation of Pêr-napishtim, is assuaged; he goes up into the ship, takes Pêr-napishtim and his wife, blesses them, and makes them dwell far away at the mouth of the rivers. The character and actions of Bêl and of Ea, as described here, appear united in YHWH by $J^2$, whose account, of course, is strictly monotheistic, purer, and loftier.

The Deluge fragment discovered by Scheil is dated in the reign of Ammizadugga, one of the last kings of the first dynasty of Babylon, and may be ascribed to about 2100 B.C. It was found at Sippar—where the Deluge is placed by Berosus—and represents the local form of the legend current in that city during this early period. Tablet seven of this fragment mentions Pêr-napishtim, and tablet eight speaks of Atrakhasis; both occur in the account which was found by Smith. Atrakhasis (Ḥasisatra) is the "Xisuthrus" of Berosus (the "Sisithros" of

Abydenus). The conjectures on the relationship between the two names are given in Muss-Arnolt, "Assyrian and Babylonian Literature," p. 358. On the etymology of the two names see *idem*, "A Concise Dictionary of the Assyrian Language," pp. 134, 712. See also Zimmern in "Zeitschrift für Assyriologie," xiv. 277 *et seq.* The story of the Deluge had originally no connection with the story of Gilgamesh.

Here in general there is a similarity between $J^2$ and the Babylonian account, but as a vehicle of moral and religious instruction the superiority of the Old Testament account is at once apparent. The Babylonian account is polytheistic, its gods capricious, jealous, quarrelsome; the hero a favorite of only one of these gods. The Old Testament tradition, even in its earliest known form, is thoroughly monotheistic; its God commands instant and unreserved reverence; its hero is saved on account of his righteousness.

**Source of the Hebrew Tradition.**

It is maintained by many that the Hebrew tradition, especially as preserved in $J^2$, was directly borrowed from the Babylonian at the time of the ascendency of Assyria, that is, about 700 B.C., when Judah was a vassal kingdom of Assyria (see Haupt, "Sintflut Bericht," 1881, p. 20; Usener, *l.c.* p. 256; Stade's "Zeitschrift," 1895, p. 160; Budde, *l.c.* p. 457; "Am. Jour. of Theology," Oct., 1902, pp. 706, 707). It is, however, more correct to assume with Zimmern ("Biblische und Babylonische Urgesch." p. 40) that these Babylonian legends were first made known about the Tell el-Amarna period among the original Canaanite inhabitants of Palestine, from whom they passed to the Israelites when the latter settled in the land. Others assume later Aramean or Phenician mediation (see Gunkel, "Genesis," pp. 67, 68; Winckler, "Altorientalische Forschungen," ii. 140 *et seq.*, 160 *et seq.*).

In the Babylonian, and especially in the Hebrew, tradition there is the blending of two still earlier legends, the one of the destruction of mankind, wholly or in part, by the punitive judgment of the divine powers, owing to man's wickedness—a legend of a character similar to that of the destruction of Sodom and Gomorrah, or the story of Philemon and Baucis in classic lore; the other, that of a flood as such, either local or universal. The Flood was not in the tradition's view universal, as "universal" would be understood at present, simply because the world of the early writers was a totally different world from that of to-day. This latter legend again undoubtedly goes back ultimately to a nature-myth representing the phenomena of winter, which in Babylonia especially is a time of rain. The hero rescued in the ship must originally have been the sun-god. Thus the Deluge and the deliverance of Pêr-napishtim are ultimately but a variant of the Babylonian Creation-myth (Zimmern; see also Cheyne, *s.v.* "Deluge," § 18).

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**—In Mohammedan Literature:** In the Koran Noah is mentioned not less than eleven times. The Koranic term for "flood" ("ṭufan") betrays an Aramaic origin, and leads one to infer that Mohammed had heard the story from Jews or Christians in Syria, probably from both. The most concise and accurate account is given in sura xxix. 13-14: "We sent heretofore Noah to his people; he remained with them one thousand years save fifty years. Then the Flood seized them while they were acting wickedly. But we rescued him and those who were in the ark, and we made it a sign unto all creatures." This quotation shows that Mohammed had not read the account of the Flood in the Bible, but had heard it in the form of the Jewish Haggadah. According to the latter, Noah was bidden to spend one hundred and twenty years in building the ark, so that people might take warning.

Moslem tradition renders the story in a more elaborate form. Noah planted an ebony-tree brought to him by Gabriel. After it had grown for many years he cut it down and prepared the planks. When he commenced to build the ark, the people taunted him in the following words: "At first thou wert a prophet; now thou hast turned carpenter." As soon as the ark was finished, Noah dug up Adam's body and placed it therein. Then the rain poured down for forty days and forty nights. All mankind and all animals perished save those in the ark. Two luminous disks in the walls of the ark marked day and night, as well as the hours of prayer. For forty days (according to other reports, seven times) the ark floated round the Kaaba in Mecca; and after six months it settled on the top of a mountain in Mesopotamia. Noah sent out a dove, which re-

turned with an olive-leaf in its beak. When the water had disappeared he saw the rainbow, and then he knew that it was time to leave the ark. The accounts in the Koran (suras xi. 42, xxiii. 27) end with the words: "Then our decree came [true] and the oven boiled." This is evidently a reproduction of the Talmudical saying, "The generation of the Flood was judged with boiling water" (Sanh. 108).

See ARK OF NOAH IN MOHAMMEDAN LITERATURE.

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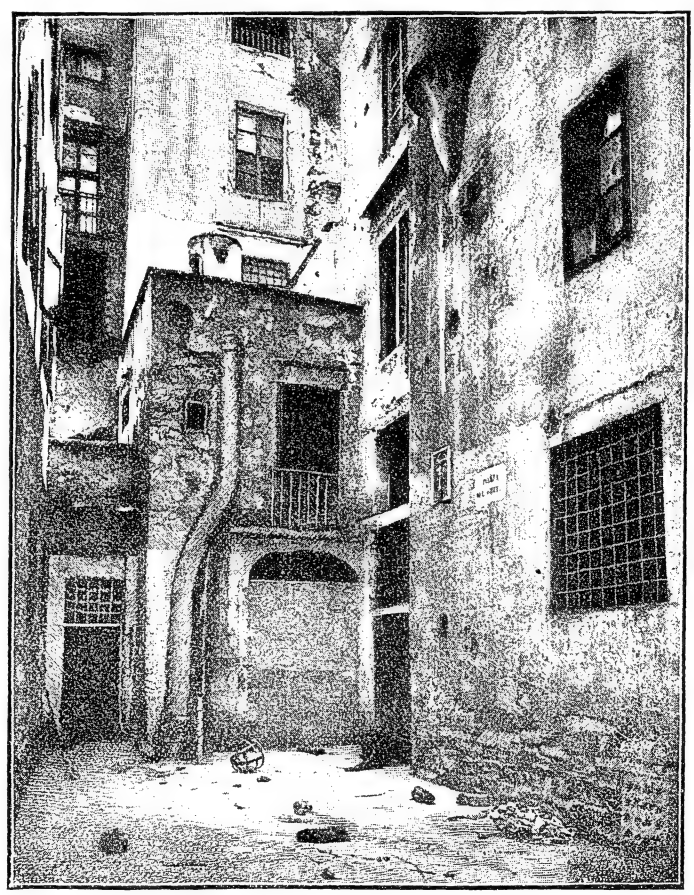
**FLORA.** See BOTANY.

**FLORENCE** (פירינצי; פלורינצייא; [א]פיורינצה =**Fiorenza**; **Florentia**; **Firenze**): Capital of Tuscany, Italy. Jews settled here probably before 1400. They were not needed in this flourishing commercial city, the scene of factional strife between the Guelfs and Ghibellines; there was an abundance of capital, the Florentines being the greatest speculators and the most rapacious usurers of the Middle Ages. But having admitted the Jews, the Florentines granted them at once many rights and privileges. In 1414 the republic sent a Jewish banker, "Valori" by name, to represent it at Milan before the Duke of Visconti. As the latter refused to receive a Jewish ambassador, Florence declared war against him. This friendly attitude of the Florentines, however, was as subject to change as their government; the Jews were expelled and readmitted at the pleasure of the Senate. That Jews were in the city in 1441 is indicated by the fact that a "maḥzor" according to the Italian ritual was written there and sold in that year (Zunz, "Ritus," p. 84).



A Nook in the Florence Ghetto.
(From a photograph.)

One of the first Jews of Florence known by name was Emanuel b. Uzziel da Camerino, for whom Codex Montefiore No. 219 was written (1458). A Jewish physician by the name of "Abramo" was called in to amputate a leg of Giovanni delle Bande Nere, the ancestor of the house of Medici. The favorable attitude toward the Jews seems to have changed in 1472, for during the plague raging in that year all the Jews were expelled. Shemariah b. Abraham Jehiel wrote an elegy in commemoration of the event (Codex Merzbacher, Munich, No. 90). When the plague subsided in 1473 the populace demanded that the Jews be recalled as money-lenders, and for some years thereafter they lived in peace in the city, protected by the Senate. When Bernardin of Feltre was preaching in Florence in 1487, the young men attempted to sack the houses of the Jews and slay the inmates; the authorities, however, expelled the preacher, who thereupon pretended that they had accepted large bribes from the Jews.

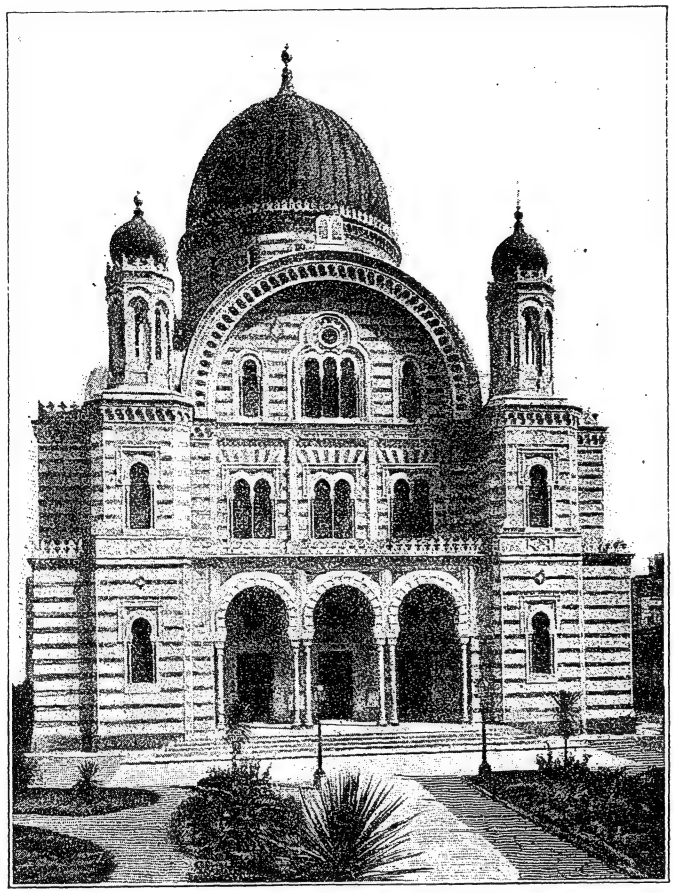
**Expelled During the Plague.**

In the meantime the house of Medici had risen to power, and under Lorenzo the Magnificent Florence became the center of art and science. The Jews also took part in this splendid life of the Renaissance. Lorenzo called Jewish physicians and scholars to his court, among them Abraham Farissol. Elijah Delmedigo took part in a religious disputation in his presence. The philosophers Marsilio Ficino and Giovanni Pico della Mirandola studied the Hebrew language and the Cabala, and called a number of learned Jews to Florence; among these Elijah Delmedigo was especially noted as an expounder of the Aristotelian philosophy. Johanan Allemanno, a close observer of Florentine life, gives a good description of it in "Ḥeshek Shelomoh," his commentary to Canticles.

As foreign traffic had widened the horizon of the Florentines, they hospitably received the Spanish refugees who, noted for their business experience,

scholarship, and wealth, sought shelter in Italy. The first comers were followed by many other Jews and Maranos who had been driven by the Inquisition from Portugal. The community of Florence now became an important one, and the city also derived great benefit from the immigrants, who were in close intercourse with their coreligionists in Brabant, Lyons, Marseilles, Naples, Venice, in Portugal and especially in the East, and carried on commerce in colonial products, silk and wool. All opposition to them was silenced in face of the services they rendered to the city. Expelled in 1490 (according to Ibn Verga, "Shebeṭ Yehudah"), they were recalled in 1492; expelled again, they were once more recalled in 1498, being found indispensable to the commerce of the city. Among the Portuguese immigrants was the aged Don Joseph ibn Yaḥyah, who arrived at Florence with his sons in 1494.

**Settlement of Spanish Refugees.**



The Large Synagogue at Florence.
(From a photograph.)

The condition of the Jews was a favorable one under the first princes of the house of Medici; the Maranos were allowed even the free exercise of their religion, and were not attacked during the plague of 1539. Cosimo II. favored the Jews; his wife, Leonora of Naples, had as teacher Donna Benveniste Abravanel, to whom she was a lifelong friend. It was due to her influence that Cosimo granted extensive privileges to the Jews in 1551. They numbered at that time about 500, the majority living in the Via dei Giudei, beyond the Arno: the street still bears that name. The political differences between the Medici and the pope were a direct advantage to the Jews, as the Medici paid no attention to the cruel papal decrees issued against them. The continual attacks, however, bore fruit in the end; in 1570 the Jews were enclosed in a ghetto. Some streets not far from the Duomo, in the lowest and dampest part of the city, the Via della Nave, were assigned to them, and enclosed by gates; in 1571 an insulting inscription was affixed to the gate of the ghetto. The communities of the outlying towns of Montalcino, Torricella, San Miniato, Monte Pulciano, and Prato were obliged to move into the ghetto of Florence. However, the anti-Jewish laws were never as strictly enforced in Florence as elsewhere. The wealthy Jews were permitted to live outside the ghetto, the inhabitants of which were not treated harshly.

**Under the Medici.**

Toward the end of the seventeenth century the city threatened to force all the Jews to live in the ghetto, probably because many houses there were vacant at the expense of their Christian owners. The community therefore was obliged in 1690 to pay the entire rent of the ghetto. It was the underlying principle of Florentine legislation to treat the Jews as mildly as was consistent with the prejudices of the seventeenth and eighteenth centuries. The clergy combated Judaism by making converts rather than by physical coercion; the baptism of children under thirteen years of age was regulated by law. Riots against the Jews occurred but seldom, and were repressed by the government and the clergy; the attacks which were made at the time of the French Revolution in 1790 were quelled by the bishop. During the Napoleonic régime the community shared the varying fortunes of the city, freedom alternating with oppression, until its autonomy was recognized in 1814. The gates of the ghetto were opened, never to be closed again, and the Jews were permitted to live outside its limits. Although no civic rights

**In the Seventeenth and Eighteenth Centuries.**

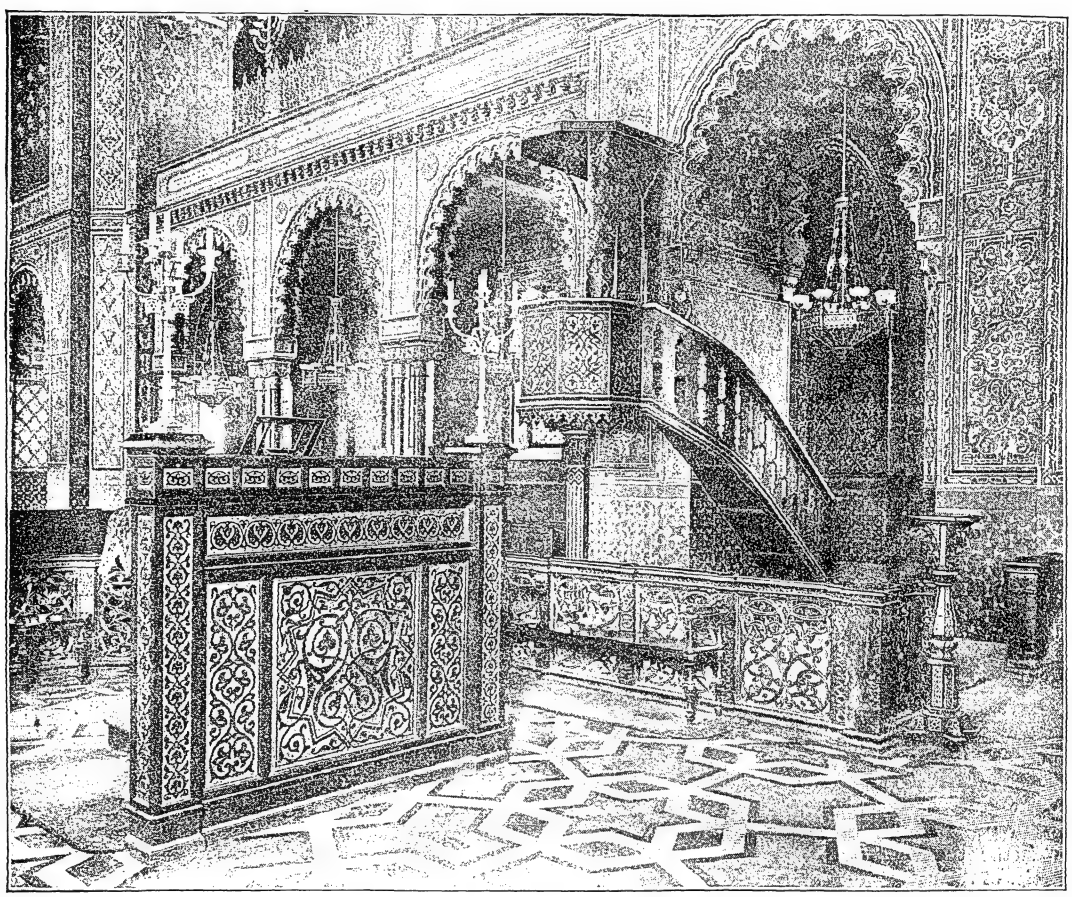
were granted to them, the Jews of Tuscany were treated so justly that they did not demand emancipation, which came to them, however, in 1859, when the grand duke was expelled and the provisional government instituted; on this occasion Sansone d'Ancona was appointed minister of finance. When Tuscany was annexed to the kingdom of Italy in 1861, the Jews received full citizenship in conformity with the constitution of 1848. None of the rights then conceded has since been abrogated, and since then the Jews have always had a share in the government of the city.

In the fifteenth century the community had only one synagogue, with the Italian ritual; but with the advent of the Portuguese Jews the Sephardic ritual also was introduced. The bitter struggle ensuing between the two nationalities was finally adjusted when both were recognized as of equal standing.

**Synagogues and Rabbis.**

Two synagogues were organized, with two rabbis, one for each ritual. The growth of the community of Leghorn strengthened the Sephardic party in Florence, which finally became dominant, with the result that at present (1903) the majority of the community follows that ritual. The Sephardim have used the Portuguese language in their documents and their service down to very recent times. Other internal dissensions arose at the time of the movement started by Shabbethai Ẓebi; in spite of their rabbi, Johanan Ghiron, the community did not believe in the pretender, siding with Ẓebi's two chief opponents, Jacob and Immanuel Frances, who were staying at that time in Florence. Emanuel wrote in 1660 a duet for the Society of the Anelanti ("Ḥebrat ha-Sho'afim"), which was sung in both synagogues.

The earliest known scholars of Florence, given in chronological order, are: R. Moses, preacher and commentator (*c.* 1472), whose works are included in Codex Montefiore, No. 17, and his brother Abigdor; Shemariah b. Abraham b. Jehiel and Raphael of Florence (*c.* 1480), whose works are included in Codex Merzbacher, No. 90; Jacob b. Jekuthiel da Corinaldo (1510); Eliezer b. Solomon b. Zur (1512); Isaac b. Joseph Monselice (1540); Moses b. Abraham Coen; Azriel b. Jehiel Trabotti (1567); Jehiel b. Abraham Finzi; Solomon b. Samuel Montedelolmo; Judah b. Joseph Uzziel; Moses b. Bassa da Blanes (seventeenth century); Isaac and Raphael Calò; Samuel and David Piazza; Zechariah b. Ephraim Porto; Jo-



Pulpit and Reading-Desk of the Florence Synagogue.
(From a photograph in the possession of Maurice Herrmann, New York.)

hanan Ghiron; Isaac b. Samuel Baruch; Jacob de Alba; Hananiah b. Menahem Cases; Raphael b. Samuel Corcos (eighteenth century); Abraham Jedidiah Shalit; Judah Raphael b. Menahem Baruch Jaghel di Monselice (1737); Raphael Lonsano (—1773); Menahem Azariah b. Judah Mazliah Padova; Abraham Fonseca; Aaron Ashkenazi; Moses Ḥayyim b. Samuel Rimini; Daniel Terni; Moses Ḥayyim Soschino; Mattithiah Nissim b. Jacob Israel Terni; Hananiah Hai Coen (nineteenth century); Castelnuovo; Samuel Olper; Jacob David Maroni; S. H. Margulies, occupying the position of rabbi since 1890.

For a time there was a Hebrew printing-press in Florence. In 1700 the first part of Aaron ha-Kohen's (?) "Orḥot Ḥayyim" was published there, and various works appeared about 1800.

**Present Status.**

In 1903 the community of Florence numbered about 3,000 souls. It is governed by a council ("consiglio") composed of sixteen members, who elect a committee of five from among themselves. There are two synagogues—the large new Sephardic synagogue, the "most beautiful synagogue of Europe," built through the munificence of the director David Levi (d. 1869), and completed in 1882 (see JEW. ENCYC. i. 430, illustration), and a small synagogue (Italian ritual) in the Via dell' Oche. The ritual in both is Orthodox; in the larger synagogue there are a choir and an organ, and the sermon is preached in Italian. There are two cemeteries, an old one dating from the eighteenth century, and a new one dating from about 1875. There is a common school for boys and girls, in which much attention is given to Hebrew, in addition to the elementary studies prescribed by law. A Hebrew school prepares for entrance to the rabbinical seminary. The following philanthropic institutions are under the direction of the community: the Jewish hospital on the Arno; the *Jewish orphan* asylum, Achille Leone Athias; the Asili Infantili; Ospizio di Marina; Malbish Arumim; the society Arti e Mestieri. The societies Oavè Torà (with a large library), Ez Hajjim, and the more recent Meḳize Nirdamim are devoted to the study of the Torah. The Mattir Asurim Society, founded for the purpose of securing the release of Jews imprisoned for debt, supports a second synagogue with Sephardic ritual in a house in the Via dell' Oche. There are a ḥebra ḳaddisha, societies for nursing the sick, "misericordia," etc. Since 1899 the Collegio Rabbinico Italiano is at Florence; it was completely reorganized under the direction of Rabbi Margulies. See SEMINARIES.

BIBLIOGRAPHY: Depping, *Die Juden im Mittelalter*, pp. 368–371; Ersch and Gruber, *Encyc.* s.v. *Juden*, p. 156; *Corriere Israelitico*, x. 279; on the rabbis see Mortara, *Indice*, passim.

G. I. E.

**FLORENTIN, ḤAYYIM SAMUEL:** Rabbi of Salonica; lived in the seventeenth century. He was the author of a work entitled "Me'il Shemuel" (Salonica, 1725), containing forty-five responsa and ninety-one analecta on the Talmud. At the end are some notes by his brother, **Isaac Florentin,** on Maimonides. Ḥayyim wrote also some notes on the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, which are found in the collection "Morch Ẓedeḳ" by Michael b. Moses ha-Kohen (*ib.* 1655).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 285; Benjacob, *Oẓar ha-Sefarim*, p. 349.

S. S. M. SEL.

**FLORENTIN, ISAAC.** See FLORENTIN, ḤAYYIM SAMUEL.

**FLORENTIN, SAMUEL B. DAVID:** Rabbi of Salonica in the eighteenth century. He was a nephew of Ḥayyim Samuel FLORENTIN. He wrote: "Bet ha-Ro'eh," a collection of the ritual laws practised in daily life, with an index and notes on the Yad ha-Ḥazaḳah, Salonica, 1758; "Minḥat Shemuel," responsa, homilies, and Biblical comments, *ib.* 1776.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 285; Benjacob, *Oẓar ha-Sefarim*, pp. 76, 343.

S. S. M. SEL.

**FLORENTIN, SOLOMON B. SAMUEL:** Turkish Talmudist; lived at Salonica in the seventeenth century. He wrote "Doresh Mishpaṭ," a collection from the marginal notes of Solomon ibn Ḥassun, Solomon b. Isaac Levi, Daniel Estrumsa, Baruch Angel, and Samuel Florentin the Younger (Salonica, 1655). This book is an addition to the "Morch Ẓedeḳ" of Michael b. Moses ha-Kohen, which consists of marginal notes from the responsa of the later rabbis.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 259, 538, 727; Benjacob, *Oẓar ha-Sefarim*, p. 109.

S. S. N. T. L.

**FLORIDA:** The most southern of the United States of America, forming a peninsula washed on the east by the Atlantic Ocean and on the west by the Gulf of Mexico. Little is known of the early history of the Jews in Florida. In 1825 a plan was projected in London for the purpose of sending a number of Jews to Florida as colonists, but it proved abortive. However, that Jews settled in the state somewhat later is known, for two of them took part in the Civil war: Gus Cohen enlisted in the Milton Artillery, and M. Daniel was a member of Company A, 1st Regiment Florida Infantry; the latter was captured. Daniel died at Elmira, N. Y., and was buried in Woodlawn Cemetery in that city.

In 1874 a congregation, named "Beth El," was founded at Pensacola, and one named "Ahavath Chesed" was founded in 1882 at Jacksonville, where a Hebrew Benevolent Society had been formed in 1874. At Ocala in 1885 a similar society was established. Religious organizations were founded at Tampa and Key West. Morris Dzialinsky was twice elected mayor of Jacksonville, and Jacob A. Huff held the office of city treasurer many years. Among the names of the directors of the National Bank of the State of Florida is found that of Bernhard M. Baer. Philip Walter, who for many years held the office of clerk of the United States court, was elected a member of the state constitutional convention in 1885. Florida has a Jewish population of about 3,000, the total population in 1890 being 391,422.

BIBLIOGRAPHY: *Statistics of the Jews of the United States*, p. 23, Philadelphia, 1880; Wolf, *The American Jew as Patriot, Soldier, and Citizen*, Philadelphia, 1895; Markens, *The Hebrews in America*, New York, 1888.

A.

**FLORUS, GESIUS** (or, incorrectly, **Cestius**): Last procurator of Judea (64–66). Florus was notorious for his cruelty and rapacity, and was so much detested by the Jews that in comparison

with him Albinus was considered a just man. Florus, indeed, hastened the outbreak of the revolution by rendering the condition of the Jews unbearable. He protected the Sicarii in return for a share of their plunder, and during his administration many towns were sacked. When the Jews of Cæsarea opposed the obstruction of the entrance to their synagogue by the Greeks, they bribed Florus not to interfere. Florus accordingly went to Samaria. Finding themselves overpowered, the Jews sent to him an embassy of twelve, imploring his protection against the Greeks; but Florus, instead, threw the ambassadors into prison. Later he sent to Jerusalem, demanding from the warden of the Temple treasury seventeen talents of gold. His demand being refused and even ridiculed, he went to Jerusalem and ordered his soldiers to attack the upper market-place.

The Jews were killed, regardless of sex or age, and the houses plundered. On that day (16th of Iyyar, 66) more than 3,600 were slaughtered; many were scourged and crucified. Queen Berenice in vain implored him on her knees to stop the carnage. Florus even demanded a friendly reception for the troops appointed to seize the Temple. But the people opposed him with so much vigor and determination that he left Jerusalem with the larger number of his troops. When the insurrection had broken out, Florus gave full liberty to the Greeks of Cæsarea to attack the Jews. The majority of the latter were killed; the remainder, by the command of Florus, were sent to the galleys.

Bibliography: Josephus, *Ant.* xx. 11, § 1; *B. J.* ii. 14, § 4; Grätz, *Gesch.* 4th ed., iii. 445–450 *et seq.*; Schürer, *Gesch.* 3d ed., i. 585, 601 *et seq.*

G. M. Sel.

**FLOUR:** The finely ground substance of any cereal. The earliest and most simple way of crushing grain consisted in pounding it in a mortar, producing a coarse flour, or rather different grades of grits (comp. the preparation of the manna, Num. xi. 8). In order to obtain fine flour the grain, it seems, was pulverized between two stones (see illustration in Erman, "Aegypten und Aegyptisches Leben im Altertum," p. 268; Bliss, "A Mound of Many Cities," p. 85). But as far back as can be traced the Israelites used a mill for preparing fine flour. A small hand-mill was used down to a late date, but in the Gospels mills worked by asses are mentioned (*μύλος ὀνικός*, Matt. xviii. 6, R. V., margin). Each household prepared its own flour—hence the prohibition to take a hand-mill in pledge from the poor (Deut. xxiv. 6); the heavy work of grinding was the task of the women and the female slaves (Ex. xi. 5; Isa. xlvii. 2; Matt. xxiv. 41), or of captives (Judges xvi. 21; Lam. v. 13).

The ancient mill could hardly have differed from that now used in Palestine, which consists of two circular stones ("pelaḥ"); hence the designation "rehayim" (lit. "the two millstones"; comp. Deut. xxiv. 6; Isa. xlvii. 2). The mill is also known as "ṭaḥanah" (Eccl. xii. 4; "ṭeḥon," Lam. v. 15). At present these stones, generally made of basalt, are about 40–48 cm. in diameter and about 10 cm. thick. The nether stone ("pelaḥ taḥtit") is fixed and is especially hard (Job xli. 16). It is somewhat convex, with a small plug of hard wood in the center. The upper stone is correspondingly concaved on the nether side, with a funnel-shaped hole in the center, into which the plug of the nether stone is fitted. On the edge is a peg ("yad") used as a handle. The upper stone is turned by the grinder around the plug of the nether stone; hence its name "pelaḥ

Modern Palestinian Hand-Mill.
(From a photograph by the American Colony, Jerusalem.)

rekeb," or merely "rekeb" ("the wagon"; Judges ix. 53; II Sam. xi. 21; Deut. xxiv. 6). The grain is poured by hand through the funnel-shaped hole of the upper stone, and the flour, dropping from the edge of the nether stone, is collected on a cloth spread beneath.

The grain commonly made into bread was barley and wheat, especially the latter, spelt ("kussemet") being evidently used in special cases only (Ezek. iv. 9). Wheat bread was the superior article, barley bread being the food of the poor. In the ritual, barley flour was used for the offering of jealousy (Num. v. 15). Wheat flour was prepared in two different grades. The flour that was generally used for baking was called "ḳemaḥ," being fine or coarse as it fell from the mill; and from this a finer flour (which is probably the meaning of the term "solet" = *σεμίδαλις*) was separated by means of a hair-sieve. This fine flour, the "fat of the wheat" (Deut. xxxii. 14; Ps. lxxxi. 17, cxlvii. 14), was worth twice as much as barley (II Kings vii. 1, 16, 18; comp. Erman, *l.c.* p. 266, as to the two kinds of flour imported from Syria into Egypt). With the one exception mentioned above, the use of fine flour ("solet") is prescribed throughout in the ritual; the conclusion is not warranted, however, that the ordinary flour used for daily consumption was not employed for sacrifices in ancient times.

**Grain Used.**

E. G. H. I. Be.

**FLOWERS OF THE BIBLE.** See Botany and Plants.

**FLOWERS IN THE HOME AND THE SYNAGOGUE:** As an agricultural people the Jews in their own land appreciated flowers as a means of natural decoration. The first crop of

fruits offered at the altar in Jerusalem on the Feast of Harvest (Ex. xxiii. 16) was crowned with the choicest flowers (Bik. ii. 3). Among all the flowers native to Palestine the rose was preeminent. Solomon compared his Shulamite heroine to the "rose of Sharon." The Mishnah calls this the "king's rose" (Kil. v. 8).

The festival day of the harvest (Shabu'ot) is designated as the judgment day of trees (R. H. i. 2). This is supposed to be the origin of the custom of decorating the house and the synagogue with flowers on Shabu'ot. Jacob b. Moses Molin (d. 1427), in his "Meharil," first mentions the custom of scattering on the floor of the synagogue roses and other odorous blossoms as an expression of joy in the festival (see Shulḥan 'Aruk, Oraḥ Ḥayyim, § 494). The "Magen Abraham" says it is customary to place trees in the synagogue. Elijah Wilna, however, prohibited this innovation, since it would be aping the Christian custom on Pentecost (Danziger, "Ḥayye Adam," § 131, 13). In Palestinian synagogues flowers are distributed to the worshipers as they leave the services on Passover eve.

Isaiah Hurwitz, in his "Shelah" (p. 180a, Amsterdam, 1698), relates a custom prevailing in Safed, where the sexton distributed fragrant weeds to every person during the morning service on Shabu'ot, while the cantor recited "Ha-El be-Ta'azumot."

That flowers were highly valued by the Jews is further shown by the fact that nearly all their works of art are distinguished by floral representations, as the candelabra of the Tabernacle (Ex. xxv. 33), the pillars of the Temple, and the molten sea with its brim wrought with "flowers of lilies" (I Kings vii. 19–26). The Talmud states that Solomon's Temple contained representations in gold of various aromatic trees in full fruit, from which fragrant perfumes exhaled with the movement of the air (Yoma 39b).

A. J. D. E.

**FLUTE.** See Music and Musical Instruments.

**FLY** (Hebr. זְבוּב): A two-winged insect, especially the common house-fly (*Musca domestica*). It is referred to in Eccl. x. 1: "Dead flies cause the ointment of the apothecary to send forth a stinking savor." Since a fly in food is offensive, its presence there is a ground for divorce; according to some, however, its presence is accidental, and is not the fault of the housewife (Giṭ. 6b). In general, if a fly falls into a cup of wine and is removed, the wine is still fit to drink; fastidious people, however, do not drink it, though the vulgar even eat of a dish into which a fly has fallen (Tosef., Soṭah, v. 9, Yer. 17a; Bab. Giṭ. 90a; Num. R. ix. 12; Midrash in Kohut Memorial Volume, p. 176). The Jews were censured because, while they were willing to drink wine into which a fly had fallen, they would not drink such as the king had merely touched (Meg. 13b).

The fly is extremely annoying when one is eating, and since it persistently returns even after being driven away it is the emblem of evil desires (Ber. 10b, 61a; Targ. Eccl. x. 1). The Egyptian fly (Isa. vii. 18) is so dangerous that it may be killed even on the Sabbath (Shab. 121b). It is used as a symbol for the Egyptian king Shishak (Seder 'Olam R. xx.), and for Sennacherib (Ex. R. xxx. 5). It is supposed to be the species *Culex molestus* (Forskal, "Descriptiones Animalium," p. 85, Copenhagen, 1775). The Mishnah (Parah ii. 3) mentions a kind of gadfly (probably the *Chrysops cæcutiens*) against which cattle are protected by a covering; another kind, the "baḳa," the animals drive away with their tails (Shab. 77b). There were other kinds, especially the gray fly, which the Talmudic writers regarded, apparently, not as flies, but as worms (larvæ). Curtains as a protection against flies were hung over the beds (Yer. Suk. 53b; Bab. 26a; Rashi on M. Ḳ. 27a). There is a species of fly that lives only one day, while the common house-fly lives longer, although not for an entire year. This fact is the subject of a pretty legend in the Talmud (Ḥul. 58b).

The fly occasionally became such a scourge in Palestine that public prayers were ordered (Ta'an. 14a). Hence it is easy to understand that the Philistines at Ekron worshiped a special god of flies, Baal-zebub (II Kings i. 2); but there is no reason to assume that the Aramaic word for "enmity" was derived from it (Geiger, "Urschrift," p. 53). The fly alights on gonorrheal persons and then infects healthy people (Ket. 77b); it also alights on wounds (Pesiḳ. 26b). Strange as it may seem, there were no flies in the abattoir of the sanctuary at Jerusalem (Abot v. 5; Ab. R. N. i., xxxv.); Maimonides believes they were driven away by the smoke of the incense; Rashi, however, attributes their absence to the fact that the tables were of marble (see also Maḥzor Vitry, p. 538). According to another tradition, the "sons of Moses" are in a miraculous manner kept from being troubled by gnats or flies (Gaster, "The Chronicles of Jerahmeel," p. 196). The sons of Eli were blamed for leaving the juicy part of the offering to the flies (Yalḳ., Sam. 86).

The Haggadah often emphasizes the fact that the fly serves a purpose in the world (Gen. R. x. 7; Ex. R. x. 1, etc.); it is also said that a crushed fly is good for a hornet's sting (Shab. 77b). The third plague of the Egyptians, "kinnim" (Ex. viii. 12), is commonly translated "lice." Modern investigation, however, favors the view of the Septuagint that the word means σκνῖφες, which Philo ("De Vita Moysis," ed. Mangey, p. 97) and Origen ("Homilia in Exodum," iv. 6) interpret as a species of gnat, an insect, under the name "yittosh" or "yattush" (יתוש), often mentioned in connection with "zebub" in rabbinic sources. It is much more certain that the Biblical "'arob" (Ex. viii. 17–20; Ps. lxxviii. 45) is a species of fly, though even the Tannaim disputed as to its exact meaning (Bacher, "Ag. Tan." ii. 252); according to the Septuagint and Symmachus, who translate it κυνόμυια, it is the dog-fly or stinging-fly, described by travelers as a great scourge in Egypt. According to the critical view, the plague of dog-flies is merely a variant of that of the gnats.

Gnats are referred to in the simile in Matt. xxiii. 24. A fly dipping into the sea is the symbol for the inexhaustibility of the divine doctrine (Soferim, xvi. 8). Titus was plagued by a gnat (Giṭ. 56b; comp. Neubauer, "Méd. Jew. Chron." i. 170), and so also was the usurper Paḥda (Seder 'Olam Zuṭa), after whose removal the Jewish princes of the Exile bore a fly in their escutcheon. Abraham ibn Ezra wrote a poem on the fly (ed. Rosin, i. 99).

An earlier expression, "ḳarzit," found in the Talmud (Giṭ. 86b), is explained as a species of fly living among stones; the word recalls "ḳerez" (Jer xlvi. 20), translated "gadfly" by modern scholars. The Rabbis take the expression "creeping things among birds" to mean flies (Rashi on Gen. i. 20; Targ. Yer. Lev. xi. 20; Deut. xiv. 19), but this interpretation is contradicted by the addition of "going upon all four," since insects have at least six feet.

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S. S. S. Kr.

**FOA (FOI or FOY):** French family; migrated from Italy in the eighteenth century. One branch of the family has been authorized to assume the name of "Margfoy." **Solomon Foa,** the first member of the family to settle at Bordeaux, was the father of **David Ḥayyim Foy,** a privileged mercer, who received a permit from the parliament of Navarre, Aug. 27, 1787, to establish himself at Pau. His son, **Israel Foy,** bought for the community of that city the Jewish cemetery, which was laid out April 24, 1822. At Bayonne and Bordeaux the name is spelled "Foy," while at Marseilles the form "Foa" has been preserved. To the latter branch belong the explorer **Edmond Foa,** Captain **Crémieu-Foa,** Commander **Léon Franchetti,** and the engineer **J. Sciama.**

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G. C. de B.

**FOA, ELIEZER NAḤMAN:** Italian rabbi and author; died in Reggio after 1641. He was a pupil of R. Moses Isserles, and possessed an extensive knowledge in Talmud and Cabala. He founded at Reggio a society under the title "Ḥebrat ha-'Alubim" (Association of the Modest Ones). Foa wrote "Midrash Haggadah," a commentary on the Haggadah of Passover, to which were added a preface by the members of the above-mentioned society, and some verses by a certain R. Moses Shalit. The book was published by them during the lifetime of the author (Venice, 1641). A corrected edition, with the addition of many novellæ and a commentary on Hallel, appeared in Leghorn in 1809. Foa also left in manuscript a work named "Goren Arnon," containing five collections of sermons on the Pentateuch, which were seen by Azulai and are mentioned by him in his "Shem ha-Gedolim."

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, s.v.; Mortara, *Indice*, p. 54.

S. S. N. T. L.

**FOA, ESTHER-EUGÉNIE** (*née* **Rodrigues**): French authoress; born at Bordeaux 1795; died in Paris 1853. She was famous for her beauty. Under the nom de plume "Maria Fitz Clarence" she contributed to many Parisian periodicals. The following among her numerous novels may be mentioned: "Kiddushim, ou L'Anneau Nuptial des Hébreux," 4 vols., Paris, 1830; "La Juive," 2 vols., 1835; "Contes Historiques," 1840, with notes by G. A. Neven, London, 1868.

Bibliography: Féret, *Statistique de la Gironde*, iii. 250; *La Grande Encyclopédie*, s.v.

S. C. de B.

**FOÀ, PIO:** Italian pathologist; born at Sabbionetta Jan. 26, 1848. He attended the lyceum at Milan; studied medicine at Pavia, and took post-graduate courses at the universities of Turin and Heidelberg. As Rizzozero's pupil in pathologic anatomy, he was appointed in succession privat-docent (1876), assistant professor (1878), and professor (1881) at Modena, and professor (1884) of pathological anatomy and bacteriology at Turin. In 1868 he took part as a volunteer in Garibaldi's campaign against the Southern Tyrol. He is a member of the Accademia di Medicina (1886), of the Lincei of Rome (1892), and of the Reale Accademia delle Scienze, Lettere e Arsi, of Turin (1895). Among his numerous works the following may be mentioned: "Sull' Anatomia Patologica del Midollo e delle Ossa," 1873; "Sull' Anatomia Patologica dell Gran Simpatico," 1874; "L'Anatomia Patologica e le Altre Scienze Mediche," 1876; "Sulla Dottrina della Tubercolosi," 1876; "Sull' Origine dei Globuli Rossi del Sangue," 1879; "Sulla Fisipatologia del Sangue," 1881; "Sulla Fisipatologia della Milza," 1883; "Sulle Conquiste della Scienza Moderna," Modena, 1883. He has also contributed papers on pathology and biology to the medical journals of many countries and to the reports of the Accademia delle Scienze, Turin. In 1900 he was elected president of the Università Popolare Ditorino.

Bibliography: De Gubernatis, *Les Écrivains du Jour.*

S. I. E.

**FOCHS, ANTON:** Hungarian philanthropist; died in Budapest May 31, 1874. A few years before his death he sent an anonymous letter to the administration of the Jewish community in Budapest, donating 43,000 florins for the founding of an orphan asylum. Suspected of being the donor, he denied the fact in the press; it was established only when his will was found to contain a request that the asylum be named after his parents. His large fortune (over 1,000,000 florins) he left to be distributed for the most part among humanitarian institutions without distinction of religious belief. A fund of about 60,000 florins was set aside to pay for the education of any among the orphans of his institute showing aptitude for letters or science. The considerable sum of 300,000 florins went to establish a deaf-and-dumb institute for Hungary and Transylvania, open to both sexes. His was an eccentric character: he was unmarried, incommunicative, penurious, and a recluse.

Bibliography: *Arch. Isr.* July 15, 1874; *Univ. Isr.* Aug. 1, 1874; *Allg. Zeit. des Jud.* June 16, 1874.

S. N. D.

**FODOR, ARMIN:** Hungarian jurist; born at Nagy Mihály Jan. 27, 1862; studied law at Budapest, was admitted to the bar in 1886, and was appointed district judge at Budapest in 1890. In 1895 he was called into the Ministry of Justice as legal expert. His chief works are: "Die Motivirung des Ungarischen Civil-Gerichts-Verfahrens" and "Handbuch des Civil-Gerichts-Verfahrens," Budapest, 1894–97.

Bibliography: *Pallas Lex.*, vii.

S. L. V.

**FOGES, BARUCH BENEDICT:** Austrian author; born at Prague June 28, 1805; died Aug. 23, 1890, in Karolinenthal, a suburb of Prague, where he was principal of a school. He is known as the author of "Alterthümer der Prager Josefstadt," Prague, 1855; 3d ed., 1870.

S. H. B.

**FOIA ISRAELITA.** See PERIODICALS.

**FOIX** (Hebr. פויש or פויים): Capital of the department of Ariège, France. In the Middle Ages there were Jews here as well as in other towns in the county of Foix, especially at Saverdun and Pamiers. The largest Jewish community in the district was at Pamiers, which, toward the end of the thirteenth century, through Gaston de Foix and the Abbot of St. Antonin, enjoyed special exemptions in the matter of taxation. The community at Foix seems to have been less important, for only two of its members are known, Cresques and David Solomon, both of whom lived at Perpignan about 1413.

BIBLIOGRAPHY: Saige, *Les Juifs de Languedoc*, pp. 14, 40, 212, 239, 279; Depping, *Les Juifs dans le Moyen Âge*, p. 131; *R. E. J.* xiv. 75.

G. S. K.

**FOLIGNO, HANANEL DI:** Jewish convert to Christianity; lived at Rome in the sixteenth century. He made himself notorious by his slanderous attacks upon his former coreligionists. With Vittorio Eliano and Joseph Moro, two other converts, he appeared, in 1553, before Pope Julius III. as an accuser of the Talmud, the result of which was that many copies were publicly burned (Aug. 12, 1553). A far graver accusation, and one which imperiled the very lives of all the Roman Jews, was made by him before Pope Marcellus II. in 1555. A Mohammedan apostate had crucified his own ward for the sake of getting possession of some property, and had deposited the body near the Jewish cemetery. Thereupon Foligno formally charged the Jews with having committed a murder for ritual purposes. Fortunately for the Jews, Cardinal Alexander Farnese, being convinced of the falsity of the accusation, instituted an inquiry, and succeeded in bringing the real murderer to justice.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Bakah*, German transl. by Wiener, p. 91; Grätz, *Gesch.* ix. 338; Kaufmann, in *R. E. J.* iv. 88 *et seq.*

D. I. BR.

**FOLK-LORE:** The science dealing with those institutions, customs, literature, and beliefs of the folk or uncultured people that can not be traced to government origination or individual authorship. In its larger sense it could claim as its province the whole of institutional archeology, but in actual practise it deals only with the "survivals" of primitive institutions. Its special field deals with those survivals known as superstitions (from "superstes" = "surviving"), that is, those customs carried out for no other reason than because persons respected by the doer also perform them. The modern method is to attempt an explanation of such seemingly irrational actions by tracing them back to ideas, which in themselves often absurd, are current among savages, and to which the customs are natural corollaries. Thus, for instance, the objection to horseflesh as a diet in some parts of Europe has been traced back to the pre-Christian worship of Odin, to whom the horse was sacred or taboo.

Folk-lore thus deals with the irrational element in life, though often including some of its most imaginative aspects. The chief influences that have prevented the further spread of folk-lore elements among the people have been the Greek sense of reason and the Jewish sense of right. It is consequently difficult to deal with the subject from a Jewish point of view, since in essence there is no Jewish folk-lore; yet practically, for reasons which will be indicated, there have been survivals of folk-lore among the Jewish people in all stages of its development. The human nature in Jews has often led them to those manifestations of human fear, hope, and joy with which folk-lore deals.

**In Bible Times.**

The Jewish people in Bible times undoubtedly had beliefs and superstitions analogous to those found among their contemporaries, and even among modern uncivilized peoples. Professor Robertson-Smith in his "Religion of the Semites" (see analysis by C. G. Montefiore in "J. Q. R." ii. 179), attempted indeed to derive many of the fundamental institutions of early Israel from two folk-lore conceptions, taboo and totem. Similarly, Gunkel in his "Schöpfung und Chaos" attempts to prove that the Hebraic views about the beginning of things and of mankind are derived from those current in Babylonia, and his views have been repeated in exaggerated form by Professor Delitzsch in his "Bibel und Babel." In both cases, however, the evidence adduced is so hypothetical that the conclusions derived from it can not be regarded as proved. Parallels found between Biblical and uncivilized views can throw light on the former only when the connection of the latter with some wider view is established. Thus, when the Biblical principle that blood is life is found among the Yorubas of the west coast of Africa (A. B. Ellis, "Ewe Speaking Tribes," p. 68) the parallel is interesting, but has no further instruction in it. When, however, the custom that the younger sister must not marry before the elder, found in the case of Leah and Rachel, is found also among the Nias (Rosenberg, "Malayische Archipel." p. 155), among the Hahmaheras (Riedel, in "Zeitschrift für Ethnologie," xvii. 76), in Java (Winter, in "Tijdschrift Voor Nederl. Indie," i. 566), and China (Gray, "China," i. 190), it becomes probable that such a practise has natural roots in polygamous societies. Again, the fact that the Iroquois Indians had an annual ceremony for the expulsion of all evil which was combined with a general confession of sins (Frazer, "Golden Bough," iii. 72), throws no light upon the Day of Atonement except in so far as it serves to show that such an institution is natural to humanity. Maimonides went so far as to grant that many of the practises commanded in the Bible were really pagan in character, though permitted to the Jews as a sort of concession to their human weakness ("Moreh," iii. 32, transl. by Munk, p. 252).

It is somewhat different with practises mentioned in the Old Testament for purposes of condemnation. The very condemnation is presumptive evidence that the practises complained of partook of

the character which is ascribed to folk-lore. The custom of tattooing is probably repudiated in Lev. xix. 28, and the fact of this repudiation renders it highly probable that in several cases the tattoo was a sign of allegiance to some local deity. Similarly, the "soul-hunting" referred to and reprobated in Ezek. xiii. 17 *et seq.* was probably analogous to the practise observed among the Canadian Indians by the Jesuits ("Relations des Jésuites," 1637, p. 60, quoted by Frazer, *l.c.* i. 139). The Canadian wizards sent out familiar spirits to seek the souls of their enemies, which they brought back in the shape of stones, and the wizards then broke these with swords or axes, and by this means destroyed their enemies. Thus folk-lore by comparative research may throw light upon certain Biblical practises, but they are just those practises that are opposed by the Hebrew prophets.

Similarly, the legendary stories of the Old Testament may at times be illustrated or paralleled by the folk-lore of savages and uncivilized peoples. The strong men of David live again in the paladins of Charlemagne. It has been suggested by so prominent an authority as De Goeje that the story of Esther is found once again in the framework story of the ARABIAN NIGHTS. At times it would seem as if some of the legends of the Bible were explanations of folk-lore customs, the object of which had fallen into oblivion. Thus the story of the wrestling of Jacob with the angel is obviously intended to explain the practise of avoiding the sciatic nerve as food; the original object was possibly based on some fantastic folk-lore analogy. See FOLK-TALES.

The natural tendency to folk-lore, expelled as it had been by the Prophets, returned with all the greater force during the Talmudic period, probably under the influence of Babylonian and Persian environment. The "shedim" or demons became as ubiquitous to the folk-mind of the ordinary Jew in Talmudic times (see DEMONOLOGY) as microbes, to which they present remarkable analogies. Even the Rabbis themselves were at times not free from sharing in the popular beliefs. Yet there are found instances of exceptional freedom from folk-lore influences. Thus, while there is a whole catalogue of prognostications by means of DREAMS in Ber. 55 *et seq.*, and Rabbi Johanan claimed that those dreams are true which come in the morning or are dreamed about us by others, or are repeated (Ber. 56b), Rabbi Meïr declares that dreams help not and injure not (Giṭ. 52a, and parallels). The authorities of the Talmud seem to be particularly influenced by popular conception in the direction of FOLK-MEDICINE. A belief in the EVIL EYE was also prevalent in Talmudic times, and occasionally omens are taken seriously, though in some cases recognized as being merely popular beliefs. Thus, while it is declared to be unlucky to do things twice, as eating, drinking, or washing (Pes. 109b), Rabbi Dunai recognized that this was an old tradition (*ib.* 110b). Perhaps the most remarkable custom mentioned in the Talmud is that of planting trees when children are born and intertwining them to form the ḥuppah when they marry (Giṭ. 57a). Yet this is probably Persian, and is found also in India (W. Crookes, in "Folk-Lore," vii.)

**In the Talmud.**

A custom like that of walking on the sidewalks when the plague was in the town, and in the middle of the street when the town was healthful, might have been founded upon some particular experience, but the reason given, that the Angel of Death walks about openly in time of plague, and sneaks near the houses at other times, is little more than a metaphorical repetition of the experience (B. Ḳ. 60b). On the whole, the list of folk-lore beliefs and customs given in such a book as Brecher's "Das Transcendentale, die Magie und Heilarten im Talmud," is comparatively meager.

In the direction of popular custom the Talmud offers a field for wider investigation. It is possible that several of the customs mentioned there could be traced back to Bible times, as is indeed often claimed for them. The importance attributed to the burning of the "ḥallah" in the home of every Jewess is possibly traceable to some early form of hearth-worship, as parallels exist elsewhere (Coulange, "La Cité Antique"). The extension of the principle of not seething a kid in its mother's milk to all kinds of meat is probably another instance of Palestinian custom, only slightly represented in the Bible. When the history of the Halakah has been more systematically and critically carried out, it may be possible to recover some of the folk-customs of Bible times from this source.

Similarly it may be possible to distinguish in the haggadic legends of Biblical character those portions that probably formed part of the original accounts from those that have been developed by the exegetic principles of the haggadists. In the later Haggadah there are some elements probably derived from Indian and Greek fables (see FABLE), while others resemble the quaint plays of fancy found in modern drolls in the so-called "Lügenmärchen" of German folk-lore. In one particular direction the Talmud is of extreme interest for folk-lore investigation, namely, the transition from maxim to proverb, which can be clearly observed. While there is a considerable number of anonymous PROVERBS, there is a still larger number of wise sayings, which, owing to the Talmudic principle, "say a thing in the name of the man who says it," can be traced to their authors, and are therefore maxims; for example, the saying "Descend a step to choose a wife; ascend a step to choose a friend" would be considered a proverb if it did not happen that one is able to trace it to its original author, Rabbi Meïr.

**In Post-Talmudic Times.**

After the dispersion of the Jews it becomes increasingly difficult to speak of specifically Jewish folk-lore. Spread among all the peoples of the earth, the Jews appear to have borrowed customs from each of them, and when found among them to-day it is most difficult to determine: first, whether the custom is at all Jewish; and, secondly, if non-Jewish, whether it belongs to the country where the particular folk-lore item is found, or has been brought thither from some other country. Thus among the Jews of Lithuania and Austria is found the German remedy against toothache, to look at the hole of a mouse and pronounce the

German formula commencing "Mausele, Mausele!" As the Lithuanian Jews still use this formula, the custom has clearly been brought by them from Germany. Or, again, as early as the twelfth century, the Teutonic test of murder was to bring the suspected murderer into the presence of his victim, when, if guilty, the wounds of the murdered man bled anew. This is found in the Sefer Ḥasidim, No. 1149, and, five hundred years later in Manasseh ben Israel's "Nishmat Ḥayyim," iii. 3. A variation in custom is sometimes found between one set of Jews and another which enables the inquirer to determine the origin of them. Thus, English Jews sometimes show a disinclination to sit down with thirteen at a table, probably copied from their Christian neighbors who connect the superstition with the Last Supper of Jesus; whereas Russian Jews consider thirteen as a particularly lucky number, as it is the gematria of אחד, the last and most important word of the Shema'.

It is never safe to assume that a modern Jewish custom is necessarily Jewish. Such a widespread one as that of the "shaitel," or habit of shaving the hair of women after they are married and replacing it by a wig, is found among the ancients (see Pausanias, ed. Frazer, iii. 279–281) and among the Fiji-Islanders and the Kafirs (Crawley, "Mystic Rose," p. 366), and might seem to be a survival from Bible times, yet it is not followed at all in Palestine (M. Reischer, "Shaare Yerushalayim"). When, therefore, the custom of covering mirrors after death, usual among the Jews, is found also in Oldenburg (Wuttke, "Der Deutsche Aberglaube," § 728), it may be safely assumed that the Jewish custom was derived from the German, and not vice versa. Again, the custom of "sin-buying" observed among the Jews of Brody ("Urquell," iii. 19) has its analogue in the "sin-eater" of Wales ("Folk-Lore," iv.). In the Jewish practise a ne'er-do-well would take upon himself the sins of a rich man for a definite sum. Cases have been known where a person who has taken another's sins upon himself has felt compunction upon the death of the original sinner, and has visited his tomb and in the presence of witnesses deposited upon the tomb the sum originally paid for the sin, begging the dead man to take back his sins. Though found among Jews, there is little probability of this practise being originally Jewish.

On the other hand, there are customs among Jews which can be explained only from specifically Jewish notions, and are rightly included in Jewish folk-lore. Thus, in Minsk there is a belief that if for thirty days you are not "called up" to the Law you are ritually dead, and a Cohen must not approach you, just as he must not approach a corpse. To ascertain whether you are really dead or not, when you are called up after the thirty days, look at the letters of the scroll of the Law, and if you can discern one letter from another there is some mistake and you are not dead, for the dead when called up at night in the synagogue can not read. Here the whole conception is a development of Jewish ideas, and so far it may be regarded as a genuine item of Jewish folk-lore. Or, again, the curious belief that the resurrection of the dead will take place in the valley of Jehoshaphat, and that, therefore, the corpse must have a three-pronged fork to tunnel his way to Jerusalem if buried out of the Holy Land, is a specifically Jewish corollary to the veneration of Jerusalem. Or, again, the belief that any piece of iron will turn rusty if exposed on the four "tekufot," or seasonal changes of the year, appears to be specifically Jewish, yet later than Talmudic times.

When Jewish customs find their analogues in savage practises, the problem of determining the source of the custom becomes more complicated. Thus, the Banks-Islanders, like the modern Jews, bury their nail-parings ("Jour. Anthrop. Ins." x. 283). It is obvious that the Jews could not have borrowed the custom from the Banks-Islanders, yet they may have borrowed it from races that had passed through stages as savage as the Banks-Islanders. The practise is found referred to in the Talmud (M. Ḳ. 18a), and even there may be a borrowing from the Babylonians.

For this reason it might seem likely that the Jews would be favorable media for transplanting folk-tales and customs from one nation to another, owing to their continuous migrations; their social isolation, however, has prevented much of this kind of intermediation, and no decisive evidence has been adduced in regard to it. On the other hand, in the literary transmission of Indian folk-tales from East to West, Jews have played an important part. The Bidpai literature was transferred from the Orient to western Europe entirely by Jewish means (see Kalilah wa-Dimnah), and the same applies to the Sindbad, Barlaam, and other sets of Oriental tales. For the medieval legends which relate to Jews see Folk-Tales.

The mutual relations between Jews and Christians, mostly antithetic, have given rise to a certain amount of folk-lore, in which may be included the myths of the blood accusation, and of host-piercing, besides such tales as that of the "Three Rings" and of "Shylock." The Jews themselves have very little folk-lore connected with Christians or Christianity, the Jewish legends about Jesus in the "Toledot Yeshu" being, as proved by Krauss ("Das Leben Jesu nach Jüdischen Quellen," 1903), mainly derived from Christian sources. Among the Russian Jews it is considered unlucky to meet a priest, but a very natural interpretation could be given to this belief. To prevent the ill luck the remedy is to throw some straw over the back.

Altogether there is considerable material for Jewish folk-lore, but it must be used with extreme caution, owing to the amount of "lateral tradition," *i.e.*, customs derived not by descent but by borrowing. Under the influence of Dr. M. Grunwald a society has been founded at Hamburg for the pursuit of the study, under the name of "Gesellschaft der Jüdischen Volkskunde."

The following list of some of the folk-lore topics in the Jewish Encyclopedia will indicate the extent of the subject:

Æsop's Fables
Afikomen
Amram
Amulet
Ancestor Worship
Andreas
Angelology
Arthur Legend
Asmodeus
Asusa
Baba Buch
Ba'al Shem

Barlaam and Josaphat
Bat Ḳol
Beard
Berechiah ha-Nakdan
Betrothal
Bibliomancy
Blood Accusation
Burial
Cabala
Cat
Caucasus
Childbirth
Cochin
Cookery (cakes)
Cradle Songs
Death, Angel of
Demonology
Dibbuḳim
Dog
Door and Door-Post
Dragon
Dreams and Dream-Books
Elijah's Chair
Evil Eye
Exorcism
Eye
Folk-Medicine
Folk-Songs
Folk-Tales
Forty
Games
Geomancy
Giants
Golem
Habdalah
Hair
Hand
Ḥanukkah
Hosha'na Rabba
Host, Desecration of
Holle Kreish
Kalilah wa-Dimnah
Kapparah-Schlagen
Kissing
Knots
Korah
Lag ba-'Omer
Lilith
Lots, Books of
Lulab
Magic
Marriage
Memory
Messiah
Mirror
Mourning
Mouse
Nail
Name, Change of
Names
Number
Omen
Ordeal
Plague
Proverbs
Riddle
Sambation
Shema'
Shofar
Shylock
Sindbad
Solomon, in Legend and Folk-Lore
Superstition
Talisman
Tashlik
Teḳufah Drops
Three Rings
Tooth
Tree-Wedding
Vampire
Vergil
Wandering Jew
Wachnacht
Water
Weather-Lore
Witches
Kissing

BIBLIOGRAPHY: Brecher, *Das Transcendentale in Talmud*; Güdemann, *Gesch.* i. 326 *et seq.*; Leo Wiener, *Yiddish Literature*; *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, 1897–1903.

J.

**FOLK-MEDICINE:** The ideas and remedies common among uncultured people with regard to the prevention and cure of diseases. They are found among the Jews of all ages. Even in the Old Testament the use of the mandrake to produce fertility is referred to as being efficacious (Gen. xxx. 14). In Tobit vi. 78 the smoked liver, heart, and gall of a fish are recommended for casting out a demon or evil spirit.

In the Talmud there is ample evidence of the spread of folk-medicine in Babylonia. Probably as a protest against this, it is stated that Hezekiah had hidden away a book of medical remedies (Ber. 10b). The tertian fever was to be cured by an amulet consisting of seven sets of seven things hung around the neck (Shab. 67a). Amulets were used also against epilepsy (Shab. 61a). The idea of transferring a disease to animals, found so frequently in folk-medicine (see Frazer, "Golden Bough," iii. 13–15), is found also in the Talmud. In fever the patient was recommended to go to a cross-road and seize the first ant with a burden that he saw crawling along. He was to seize it and place it in a copper tube, which was to be covered with lead and then sealed. Then he was to shake the tube and say: "What thou carriest on me, that I carry on thee" (Shab. 66b; see MEDICINE IN RABBINICAL LITERATURE).

In the Middle Ages there is evidence of a much wider spread of folk-medicine among Jews. Güdemann ("Geschichte," i. 316 *et seq.*) gives a number of folk-recipes that occur in the "Book of the Pious" of the thirteenth century. Grunwald also gives a long collection from manuscripts of the sixteenth to the eighteenth century in "Mitteilungen der Gesellschaft für Jüdische Volkskunde," v. 44–65. A number of these recipes were derived by the Jews from their Christian neighbors. Thus, against premature birth the wife was recommended to carry a portion of her husband's stockings or girdle, a method which is recommended by German folk-medicine also. (Wuttke, "Deutsche Aberglaube," p. 195).

When it is declared that a remedy against toothache is to carry an amulet with the word ὠφελε on it ("Mitteilungen," v. 47), it is clear that this is not of Jewish origin, though found among Jews. Against epilepsy, which, owing to its mysterious character, seems to have attracted the attention of the folk-doctors, the following is one of many remedies. Put several crabs in a pot, pour some good wine over them, and bury them for three days and three nights; then give some of the sauce thus made to the patient morning and night for nine days. ("Mitteilungen," v. 52). In modern times the following recommendations have been given against this disease: Let the patient carry a golden peacock's feather under his shirt ("Urquell," v. 290); or let him drink the blood of a black cat (Kovno); or let his shirt, after having been pulled over his head and taken out through the chimney, be buried at two cross-roads (Minsk).

**Epilepsy and Fever.**

Fever is also a favorite subject of modern Jewish folk-medicine. The remedies are sometimes simple; as, to spill a can of water suddenly on the patient ("Urquell," v. 223), or to let him eat something he does not like, or to lay a kreuzer on the bank of a stream at sunset; whoever finds it will take the fever away with him. Curiously enough, the Christian peasants of Galicia seem to trust for the removal of fever to water in which a mezuzah which has been stolen from a Jewish house has been placed ("Urquell," v. 226). Similarly, the Polish peasants believe that the hand of a dead Jew is effective against typhus, and a case occurred in which some peasants exhumed a Jewish corpse for this purpose near Cracow in 1892 ("Urquell," iii. 126–128). Dust from the grave of a saint is also recommended, and may have some Talmudic authority (Perles, in "Monatsschrift," x. 389).

Jaundice is another disease with regard to which many remedies, probably derived from their neighbors, are current among the Jewish folk. Drinking water in which something yellow has been cooked is an obvious method, on the principle of sympathetic magic; another remedy is to swing a dove around the patient's head twice, saying at the same time: "Dove, take this illness from N. ben N.," and then letting the dove fly ("Urquell," v. 290).

Strangely enough, blood, which is so frequently used in general folk-medicine, is rarely, if ever, used among Jews (compare Strack, "Das Blut," p. 127), except in cases of nose-bleeding, when the actual

blood thus lost is sometimes used, baked into a cake, and, on the well-known sympathetic principle, given to a pig ("Sefer Refu'ot," 14b).

Of Jewish popular views as to the cause of disease it is difficult to speak. There are three current views among the folk in general (W. G. Black "Folk Medicine," p. 4, London, 1883): the anger of an evil spirit, the supernatural powers of an enemy, and the ill will of the dead, of which only the first can be definitely traced in Jewish folk-thought, and then only through the power attributed to spells and exorcisms. See AMULET; BA'AL SHEM; BIBLIOMANCY; EXORCISM; MEDICINE; SPELLS.

BIBLIOGRAPHY: Grunwald, *Aus Hausapotheke und Hexenküche*, in *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, v. 1-70.

J.

**FOLK-SONGS:** Songs or ballads originating and current among the common people, and illustrating the common life. Jewish folk-songs exist in languages and dialects other than Hebrew and Judæo-German; in Ladino, for instance. Traces of Hebrew folk-songs may be found in the Talmud. In Ta'an. 26b it is related that on the 15th of Ab and on the Day of Atonement the daughters of Jerusalem assembled in the vineyards to dance before young men, and sang:

> "O young man, lift up thine eyes
> And look before you choose;
> Look not for beauty,
> But seek for good breeding.
> False is grace, and beauty is vain;
> A God-fearing woman is alone worthy of praise."

A fragment of a bridal song is recorded in Ket. 17a, where Rab Dimi says: "Thus they sing before a bride in the West":

> "Her eye without kohl,
> Her face without paint,
> Her hair without curl,
> Yet a form full of grace."

A ballad of the narrative kind is the tale of the "Pious Man" (איש חסיד) included in the hymns for the termination of the Sabbath, universally sung by Ashkenazic Jews. The balladic narrative is the composition of an author whose name is acrostically indicated in the last verses as ישי בר מרדכי ("Jesse, the son of Mordecai"). It relates, in verse, the story of a destitute pious man who became rich by the favor of the prophet Elijah. Judæo-German folk-songs are those formerly current among the Jews in Germany and those living in the mouths of Yiddish-speaking Jews in Russia, Poland, and other countries. The former have been preserved in collections of Jewish folk-songs published in Germany, particularly in that issued at Worms about 1595–1605. One of the ballads contained in that collection is given as an example by Dr. A. Berliner in his "Aus dem Inneren Leben der Deutschen Juden im Mittelalter" (Berlin, 1900). It was sung as an accompaniment to a particular dance, and it reads in part:

> "O young lady, will you not dance with me?
> I pray you will not take it amiss;
> Joyful I must be
> As long as I can.
> Your body, tender and young,
> Has wounded me in love,
> So have your eye serene
> And your crimson mouth;
> Close, then, your arms,
> Dear love, in mine
> And my heart will recover."

But this is more an adaptation than a ballad of Jewish origin.

The Judæo-German ballads current in the Slavonic countries lack no originality, though they may be adaptations from German folk-songs or translations and imitations of Slavonic compositions. Their spirit, however, is Jewish. For instance, the idea of remaining an old maid is a very sad one for a Russo-Jewish girl, and she sings:

> "I sit upon a stone
> And I am seized with weeping;
> All girls do marry,
> But I remain alone."

Another begins:

> "When the pleasant summer comes
> We are playing with sand;
> Where our dwelling is
> There is our land.
> Black cherries we are plucking,
> Red ones we let stand;
> Handsome lads we are taking,
> The ugly we let go!"

A ballad sung by children in some parts of Lithuania runs:

> "Little boys and little girls
> Took one another;
> Ninth of Ab was wedding-day
> And no one came,
> Except Uncle Elijah
> With his long cloak,
> On his gray little horse,
> With his long beard."

BIBLIOGRAPHY: No less than 375 Yiddish folk-songs are contained in a collection by S. M. Ginzburg and P. S. Marek, *Jüdische Volkslieder in Russland*, St. Petersburg, 1901; others are given in Wiener's *Popular Poetry of the Russian Jews*, in *Americana Germanica*, vol. ii., No. 2, and in his *History of Yiddish Literature*, pp. 53 *et seq.*, New York, 1899. A number of folk-songs in Ladino are given by Danon in *R. E. J.* xxxii. and xxxiii.; others are contained in *Urquell*, i. 206; vi. 28, 97, 153; *Neue Folge*, i. 45, 195; ii. 27. See CRADLE SONGS. See also Grunwald in *Mitteilungen der Gesellschaft für Jüdischen Volkskunde*, i. 50–67, ii. 37–49, iii. 9–22, iv. 124–130, viii. 154–157.

J. A. HA.

**FOLK-TALES:** Stories usually containing incidents of a superhuman character, and spread among the folk either by traditions from their elders or by communication from strangers. They are characterized by the presence of unusual personages (dwarfs, giants, fairies, ghosts, etc.), by the sudden transformation of men into beasts and vice versa, or by other unnatural incidents (flying horses, a hundred years' sleep, and the like). Of a similar kind are the drolls of the nursery, generally consisting of a number of simple "sells."

There is evidence of the existence of folk-tales among the Jews at all stages of their history. Even in the Bible there are Jotham's fable (see FABLE), the story of Lot's wife, and the combat between David and Goliath, certain elements of which have all the characteristics of folk-tales.

A number of haggadic stories bear folk-tale characteristics, especially those relating to OG, King of Bashan, which have the same exaggerations as have the "Lügenmärchen" of modern German folk-tales.

There are signs that a certain number of fables

were adopted by the Rabbis either from Greek or, indirectly, from Indian sources (see FABLE).

Though there is little evidence of Jews having had folk-tales of their own, there is considerable evidence of their helping the spread of Eastern folk-tales in Europe. Petrus Alfonsi's "Disciplina Clericalis" (about 1110) contained the earliest specimens of Eastern folk-tales in literature; and they were very widely used to give piquancy to sermons. But for Jews the very large collection of stories connected with the names KALILAH WA-DIMNAH and SINDBAD would probably not have reached Europe at all. As late as the sixteenth century the "Schimpf und Ernst" of a Jewish convert named Pauli became the source for comic stories throughout northern Europe. It has been calculated that nearly one-tenth of the folk-tales of modern Europe have been derived from these sources. For the part taken by Jews in compiling the "One Thousand and One Nights" see ARABIAN NIGHTS.

**In the Middle Ages.**

Besides these tales from foreign sources, Jews either collected or composed others which were told throughout the European ghettos, and were collected in Yiddish in the "Maasebücher." Numbers of the folk-tales contained in these collections were also published separately (see the earlier ones given by Steinschneider in "Cat. Bodl." Nos. 3869–3942). It is, however, difficult to call many of them folk-tales in the sense given above, since nothing fairylike or supernormal occurs in them.

There are, however, a few definitely Jewish legends of the Middle Ages which partake of the character of folk-tales, such as those of the Jewish pope (see ANDREAS) and of the golem (homunculus) of the "Hohe Rabbi Löw," or that relating to the wall of the Rashi chapel, which moved backward in order to save the life of a poor woman who was in danger of being crushed by a passing car in the narrow way. Several of these legends were collected by Tendlau ("Sagen und Legenden der Jüdischen Vorzeit").

**Legends.**

Of recent years a certain number of folk-tales have been gathered among Jews or published from Hebrew manuscripts by Israel Lévi in "Revue des Etudes Juives," in "Revue des Traditions Populaires," and in "Melusine"; by M. Gaster in "Folk-Lore" and in the reports of Montefiore College; and by M. Grunwald in "Mitteilungen der Gesellschaft für Jüdische Volkskunde" (see Index to part vi., *s.v.* "Erzählungen"); by L. Wiener in the same periodical; and by F. S. Krauss in "Urquell," both series. Altogether some sixty or seventy folk-tales have been found among Jews of the present day; but in scarcely a single case is there anything specifically Jewish about the stories, while in most cases they can be traced back to folk-tales current among the surrounding peoples. Thus the story of "Kunz and His Shepherd" (Grunwald, "Mitteilungen," ii. 1) occurs in English as "King John and the Abbot of Canterbury"; and "The Magician's Pupil" (No. 4 of Wiener, in "Mitteilungen," x. 103) is also found widely spread. The well-known story of the "Language of Birds," which has been studied by Frazer ("Archeological Review," iii., iv.; comp. "Urquell," v. 266), is given in "Mitteilungen," i. 77. No. 4 in the collection of Wiener is the wide-spread folk-tale of "The Giant's Daughter," which some have traced back to the legend of Medea. Two of the stories collected by Grunwald, No. 13, "The Birds of Ibycus," and No. 14, "The Ring of Polycrates," appear to be traceable to classical sources; while his No. 4 gives the well-known episode of the "Thankful Beasts," which Benfey traced across Europe through India ("Kleine Schriften," i.). Even in the tales having a comic termination and known to the folk-lorists as drolls, there are no signs of Jewish originality. The first of the stories collected by Wiener is the well-known "Man in the Sack," who gets out of his difficulties by telling passers-by that he has been unwillingly condemned to marry a princess (see Jacobs, "Indian Fairy Tales").

As in other branches of folk-lore, modern Jews give strong evidence of having borrowed from their neighbors, and show little originality of invention. A few folk-tales of the European peasantry deal with the Jews, such as the wide-spread one explaining why Jews do not eat pork ("Revue des Traditions Populaires," iv.–vii.).

BIBLIOGRAPHY: J. Jacobs, *Jewish Ideals*, pp. 135–161.

J.

**FOLLY AND FOOL** (in Biblical Hebrew, "kesil," "kislut," or "ewil," "iwwelet"; Neo-Hebraic "shoṭeh," "sheṭut" ["nabal," "nebalah," however, do not signify "fool," "folly," as in A. V. (Ps. xiv. 1, liii. 1, lxxiv. 18; Isa. xxxii. 6; Gen. xxxiv. 7; Deut. xxii. 21, xxxii. 6; Judges xx. 6; Jer. xxix. 23), but "a vile man," "villainy"]): According to the Jewish conception, folly is the antithesis of morality and piety (Prov. xiii. 19; Job xxviii. 28), as well as of wisdom and prudence (Prov. xiii. 16, 20); and the fool is an offender against religion and ethics, and a hater of knowledge (Prov. i. 7, 22). In fact, the fool is the subject of such frequent rebuke in the Wisdom literature chiefly because his folly leads to an untimely end (Prov. x. 14; Eccl. vii. 17), brings unhappiness to others (Prov. x. 1, xvii. 25), creates evil habits (Prov. x. 23) and bad traits (Prov. xv. 5, xvii. 10), and causes sin (Ps. lxix. 6; Prov. xxiv. 9; Jer. v. 21) and a misconception of divine providence (Ps. xcii. 7, 8). Folly promotes insolence (Prov. xiv. 16), conceit (Prov. xii. 15), irreverence (Prov. xv. 20), contentiousness (Prov. xviii. 6), anger (Prov. xxvii. 3), extravagance (Prov. xxi. 20), and sensuality (Prov. x. 23).

To prevent folly and to correct it, the use of the rod was recommended (Prov. xxii. 15, xxvi. 3). The Rabbis also emphasized the ethical side of folly. R. Joshua sees danger for society when piety is linked to folly (Soṭah iii. 4), and Resh Lakish maintains that "a man sins only when the spirit of folly enters into him" (Soṭah 3a; compare Maimonides, "Moreh," iii. 11). In rabbinical parables reference is frequently made to the fool. R. Johanan b. Zakkai likens those who are unprepared for death to fools who are not ready for the banquet when suddenly summoned by the king (Shab. 153a; compare Matt. xxv. 1–14).

K. J. STO.

**FOLZ, HANS:** German playwright and physician of the fifteenth century; said to have been born

in Worms. He is mentioned as "Hans Falz zu Nurmberk balbirer." Folz wrote numerous farces and "Fastnachtspiele" (Shrove Tuesday dramas), and introduced here and there Jewish characters, generally for comic purposes. The parts they play are usually ridiculous and contemptible. In his "Die Alt und die Neu Ee," where the religion of the Talmudim and Midrashim is contrasted with Christianity, to the latter's advantage, Folz has certain of his characters sing a corrupted version of the "Adon 'Olam," which the rabbi of the play then interprets. This fifteenth-century version is the oldest German translation of the prayer in rime.

Folz's farce, "Der Juden Messias," introduces a student who seduces a Jewish maiden and then mocks at the parents and at the Jewish religion. The cynic is made to appear as a student because Rabbi Isserlein of Wiener-Neustadt, of whom Folz had probably heard, always opposed the scholarly and priestly classes to honest and God-fearing men (Güdemann, "Geschichte des Erziehungswesens und der Cultur der Juden in Deutschland," p. 206, note 3).

Folz wrote also on Biblical subjects, *e.g.*, "Busse Adams und Evas" (1480). A disputation in rime (1479) between a Jew and a Christian glorifies Christianity at the expense of Judaism. Folz was a predecessor and master of Hans Sachs.

BIBLIOGRAPHY: Karl Bartsch, in *Allg. Deutsche Biographie*, vii. 151; Goedeke, *Grundriss zur Gesch. der Deutschen Dichtung*, p. 99; *Zeitschrift für Deutsches Altertum*, viii. 507, 537. Folz's plays are given in Keller, *Fastnachtspiele*, v. 3, Stuttgart, 1853; idem, *Nachlese*, ib. 1858.

G. A. M. F.

**FONSECA (FONSEQUA), DE or DA:** Jewish-Portuguese family of Amsterdam, Hamburg, London, southern France, and America.

**Abraham de Fonseca:** Died at Hamburg July 27, 1671 (according to other authorities May, 1651); ḥakam of the Portuguese community at Glückstadt, and later at Hamburg. He was buried at Altona. Abraham was the author of "'Ene Abraham," Amsterdam, 1627, an index of all the Biblical passages explained in the Midrash Rabbah.

**Abraham de Fonseca:** Author of "Orthographia Castellana," Amsterdam, 1663, dedicated to J. Nuñes da Costa.

**Abraham de Fonseca:** Lived at Amsterdam in the seventeenth century. He was one of the founders of the philanthropic institution, Maskil el Dal, in that city. In 1682 he organized a school in connection with the institution (D. L. de Barrios, "Maskil el Dal").

**Abraham de Fonseca:** Son of Joseph b. Joshua de Fonseca; born at Hamburg; died Jan. 21, 1727. He was graduated in medicine from Leyden University, his thesis being "De Peste," Leyden, 1712.

**Abraham de Fonseca de Mattos:** Graduated in medicine from Leyden University July 4, 1753, his thesis being "De Fractura," Leyden, 1753. He practised in Hamburg, where he died 1809.

**Abraham Ḥayyim Lopez de Fonseca:** Buried at Curaçao in 1671 (Corcos, "Jews of Curaçao," p. 10; "Publications Am. Jew. Hist. Soc." No. 7, p. 57).

**Antonio (Rodrigo) de Fonseca:** Physician; born at Lisbon. He taught for many years at the universities of Pisa and Padua, and practised medicine in Flanders and the Palatinate after 1620. He was the author of "Tractatus de Epidemia Febris Grassante in Exercitu in Inferiori Palatinatu Ao. 1620, 1621," etc., Mechlin, 1623.

**Daniel de Fonseca:** The first person to have a Hebrew printing-press at Amsterdam. He printed in 1627 at his own expense the "'Ene Abraham" of his relative Abraham de Fonseca (Ersch and Gruber, "Encyc." section ii., part 28, p. 64).

D. M. K.

**Daniel de Fonseca:** Marano physician and diplomat; born in Portugal in the second half of the seventeenth century; died in Paris. His grandfather had been burned as a Marano, and his father escaped only by flight. Daniel, then eight years old, was baptized with his brothers: he entered the priesthood, but returned secretly to Judaism as soon as he had reached the age of manhood, continuing, nevertheless, to perform his sacerdotal functions. The Inquisition, suspecting him, endeavored to seize him, but he escaped to France, where he probably studied medicine. He then went to Constantinople, where he returned publicly to Judaism. A learned and talented man, the only philosopher, perhaps, among the Jews of his time (Voltaire, "Histoire de Charles XII." book v.), Fonseca succeeded in creating for himself a prominent position in the Turkish capital among the statesmen of the Ottoman empire. Thanks to his profession, he obtained the confidence of viziers and pashas, and rendered important services to the French ambassadors in Constantinople.

After the battle of Poltava, Fonseca adroitly aided Charles XII. of Sweden in his intrigues at the Porte against Russia and Poland. He was appointed physician to the French embassy at Constantinople under De Fériol, and kept this office until 1719. In March of that year he left for Bucharest as physician and adviser to the reigning prince, Nicholas Mavrocordato, with whom he seems to have associated in Constantinople when the prince was first dragoman at the Porte. The office of physician to the prince was only a pretext. Fonseca had accepted the post with the express permission of the French embassy, in whose service he still continued, and probably also with the consent of the Turkish government, to aid Turkey against Austria. Thus the representative of Austria at Constantinople, Count de Virmont, expressed apprehension when Fonseca took possession of his post: "He is a shrewd intriguer, whom I distrust very much" (Hurmuzaki, "Documente Privitoare la Istoria Românilor," vi. 279).

After spending some years at Bucharest, Fonseca returned to Constantinople, where he was appointed physician to Sultan Aḥmad III. He continued at the same time in the service of France, receiving a salary of 2,000 francs per annum. After the deposition of Aḥmad III. (1730), Fonseca went to live in Paris, where he associated with Voltaire, with the Countess of Caylus, and with other distinguished people of the period. He died at an advanced age.

BIBLIOGRAPHY: Marquis d'Argens, *Mémoires*, pp. 114–115, London, 1735; Carmoly, *Histoire des Médecins Juifs*, pp. 198–199 (follows the Marquis d'Argens almost verbatim); E. de Hur-

muzaki, *Documente Privitoare la Istoria Românilor*, v., part ii., 293; Supplement i., part i., 444, 459; Hammer-Purgstall, *Histoire de l'Empire Ottoman*, xiv. 24, 159.

D. E. Sd.

**Diego Lopez de Fonseca:** Burned at Lima Jan. 23, 1639, as an adherent of Judaism ("Publications Am. Jew. Hist. Soc." No. 4, p. 115).

**Francisco de Fonseca Henriques:** Physician; author of "Medicina Lusitana, Socorro Delphico," Amsterdam, 1731.

**Isaac (Miguel) Henriquez de Fonseca:** Lawyer; lived at Avios, Portugal, in the seventeenth century; was burned at Lisbon May 10, 1682, as an adherent of Judaism.

**Isaac Hezekiah Lopez de Fonseca:** Ḥakam or ḥazzan at Curaçao about 1770; related to Jacob Lopez de Fonseca.

**Jacob Ḥayyim de Fonseca:** German physician; born at Hamburg; died there Jan. 13, 1754. He received the degree of M.D. from Leyden University, his thesis being "De Chilificatione," Leyden, 1719. He was a son of Joseph de Fonseca, and practised medicine in Hamburg.

**Jacob Lopez de Fonseca:** Ḥakam at Amsterdam; died after 1780. Several of his sermons were published at Amsterdam in 1763 and 1780.

**Joseph Ḥayyim de Fonseca:** Son of Joshua de Fonseca; born at Hamburg; died Feb. 14, 1737; received his doctor's degree from Leyden University for his thesis, "De Dysenteria," Leyden, 1683.

**Joshua de Fonseca:** Practised as a physician in Hamburg; died Dec. 7, 1701; son of Ḥakam Abraham de Fonseca.

**Manoel de Fonseca:** Spanish interpreter in Jamaica; lived in London in 1661, in the house of the Spanish ambassador, in order to learn English.

**Moses Lopez de Fonseca:** Ḥazzan of Congregation Shearith Israel, New York, in 1728 and later ("Publications Am. Jew. Hist. Soc." iv. 194, vi. 126).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 45 *et seq.*; idem, *Sephardim*, p. 305; Carmoly, *Histoire des Médecins Juifs*, p. 226; *Publications Am. Jew. Hist. Soc.* No. 5, p. 66; M. Grunwald, *Portugiesengräber auf Deutscher Erde*, pp. 103 *et seq.*

D. M. K.

**FONTAINEBLEAU:** French town in the department of Seine-et-Marne. The nucleus of the community was formed about 1787. The oldest document relating to it in the archives is dated "Germinal 11, year 7" (March 31, 1799). At first the devout families met in a house owned by one of their number. In 1819 the community purchased for 1,200 francs a part of a house. This was found inadequate, and on May 12, 1853, the community acquired a site for the erection of a synagogue at the point of entrance to the palace gardens, the park, and the forest. Adjoining was a house used as a parsonage. Nathan Salomon, the inspecting architect of the castle and a member of the government, made the plans of the synagogue and directed the work without accepting any remuneration. The land cost 5,700 francs, the building 15,000. The emperor sent 1,000 francs personally, the state and the town together contributed 3,200; the community paid the rest, and in 1861 the congregation was free from debt. The foundation-stone having been laid by the subprefect in May, 1856, the inauguration ceremony occurred on Aug. 23, 1857. The ceremonies were presided over by the chief rabbi of France, Isidor, taking place in the presence of the subprefect and the authorities. Beyond the synagogue is the cemetery, in the forest at the foot of Mont Ussy.

The community, composed of merchants, day-laborers, and small fund-holders, totals twenty-nine families; to these must be added seven families from Melun, which belongs to the same district. In addition there are a certain number of Jews who take no part in the affairs of the community. It is only at the time of the grand festivals that the presence of visitors, who spend the summer there, lends any animation to the religious life. The community is frequently called upon to aid unfortunate coreligionists to reach Paris or Havre on their way to America. At the time of the expulsion of the Russian Jews, and later of the Rumanian Jews, it had to meet many such appeals.

D. M. Lev.

**FONTANELLA, DAVID.** See Finzi.

**FONTANELLA, ISRAEL BERECHIAH BEN JOSEPH JEKUTHIEL:** Italian rabbi and cabalist; lived at Reggio Emilia, later at Rovigo, at the end of the seventeenth century and in the first half of the eighteenth. He was also an eminent Talmudist (see Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* טומאת אהל). An adept in the Cabala, he edited the "Maftehot ha-Zohar," Venice, 1744, a twofold index to the Zohar, attributed to a certain Samuel. The first volume contains an index of subjects; the second an index of the Biblical passages quoted.

Bibliography: *Educatore Israelitico*, xxviii. 248; Mortara, *Indice*, p. 24; Fuenn, *Keneset Yisrael*, p. 700.

G. I. Br.

**FOOD.—Biblical Data:** There are two main divisions of food, vegetable and animal.

**I. Vegetable Food:** As among all the Oriental peoples, and as is the case even to-day among the fellaheen of Syria, vegetable food, and chiefly grain ("dagan"), occupied the first place in the diet of the Israelites.

**Cereals:** The most important of the cereals was wheat ("ḥiṭṭah" or "ḥittim"). (For the earliest mode of preparing this, see Baking; Bread; Cookery; and comp. "Z. D. P. V." ix. 3.) The grains were at times reduced to grits ("geres"); hence the prescription that "'abib ḳalui" and "geres karmel"—probably "geres" of garden grains, which are palatable and mature especially early—should be offered as "minḥat bikkurim." The grain was generally ground into flour ("ḳemaḥ"), the fine flour ("solet") being distinguished from the ordinary kind. The flour was made into bread, either without leaven ("maẓẓah") or with it ("leḥem"; Lev. vii. 13). Barley ("se'orim") was used like wheat (comp. II Sam. xvii. 28), being generally made into bread (comp. Judges vii. 13; II Kings iv. 42; Ezek. iv. 9, 12). Spelt ("kussemet") was apparently used much less than wheat or barley. It appears, however, from Ezek. iv. 9 that, besides millet, spelt also was made into bread.

**Vegetables** ("yaraḳ," because raised in the "gan ha-

yaraḳ" or garden; also "'eseb"; "orah," I Kings iv. 39; or "zer'onim," Dan. i. 16): Lentils ("'adashim") were the principal vegetable, which many considered especially toothsome (comp. Gen. xxv. 29 *et seq.*). There were several kinds of beans ("pol"); two kinds are known at present in Syria, the Egyptian and the South-European (comp. "Z. D. P. V." ix. 4). Beans were occasionally made into bread.

Cucumbers were manifestly also much used; even to-day the poorer inhabitants in the large cities of the East, as Damascus and Cairo, live largely on bread and cucumbers or melons. Cucumbers ("ḳishshu'im"; Num. xi. 25) are generally eaten raw, and made into a salad with vinegar. The popular watermelon ("abaṭṭiaḥ"; Num. xi. 5; to-day called "baṭṭikh") also belongs to the cucumber species.

Num. xi. 5 mentions leeks ("ḥaẓir," which were especially esteemed in Egypt), onions ("beẓalim"), and garlic ("shumim"), all belonging to the *Allium* genus. They were generally eaten raw with bread. To-day in Syria ripe onion-bulbs are pickled like cucumbers and eaten as a relish with meat (comp. "Z. D. P. V." ix. 14). From Job xxx. 4 it is clear that the poor also used orach ("malluaḥ"), the young leaves being either boiled or eaten raw.

**Fruit:** There was an early fig ("bikkurah") and a late fig ("te'enim"), the latter being generally dried and pressed into round or square cakes ("debelah"). Grapes ("'anabim," "eshkol anabim") were eaten either fresh, or dried as raisins ("ẓimmuḳim"); they were also pressed into cakes (I Sam. xxv. 18). It is doubtful whether the Israelites knew grape-sirup, though the fact that the Arabic "dibs," corresponding to the Hebrew "debash," is used to designate both the natural and this artificial honey or sirup, shows that they probably knew the latter (Gen. xliii. 11; Ezek. xxvii. 17). Olives ("zayit") were probably eaten, as to-day, both raw and prepared. Mention may also be made of the pomegranate ("rimmon"; Deut. viii. 8; Song of Songs iv. 3); the fruit of the mulberry fig-tree ("shiḳmah"), eaten by the poor, and of the date-palm ("tamar"), which is treated like figs and grapes; and, finally, pistachio-nuts ("boṭnim"), almonds ("sheḳedim"), and walnuts ("egoz"). The fruit of the carob (κεράτιον) was used, while not quite ripe, for flavoring water, though it was not a food proper. The Israelites may have known apples, although the word "tappuaḥ" is of doubtful signification (see Apple).

**Spices:** The spices used by the Israelites include cumin ("kammon"), dill ("ḳezaḥ"), mint (ἡδυοσμόν), and mustard (σίναπι). Salt ("melaḥ"), of course, was very important even in early times. To "eat the salt" of a person was equivalent to eating his bread (comp. Ezra iv. 14); a covenant of salt was inviolable (comp. Num. xviii. 19; II Chron. xiii. 5).

**II. Animal Food:** In ancient times, as to-day, much less meat was eaten in the East than among Western peoples. It was served daily only at the king's table (I Kings v. 3), and there because sacrifices were offered every day. Otherwise, animals were probably slaughtered only for the great festivals ("ḥaggim"), at the yearly sacrificial feasts of families and tribes, at family festivals (such as circumcisions and weddings), for guests, etc. (comp. Gen. xviii. 7; II Sam. xii. 4). Furthermore, only certain kinds of animals were permissible as food, the restrictions dating back to very early times. For details see Dietary Laws.

**Animals:** The most important animals for food were cattle, sheep, and goats, sheep ranking first (comp. I Sam. xxv. 11, 18; II Sam. xii. 4; Amos vi. 4; Isa. liii. 7). In addition to lambs ("karim"; Amos vi. 4), fatted calves ("meri'im") are often mentioned (Isa. i. 11; Amos v. 22; I Kings i. 19, 25), especially those that were fatted in the stall, as distinguished from cattle in the pasture ("'egel marbeḳ"; Amos vi. 4; Jer. xlvi. 1; Mal. iv. 2). From early times the eating of meat was allowed on condition that the blood of the slaughtered animal be taken to the altar, the meat not being eaten with the blood (comp. I Sam. xiv. 33 *et seq.*); thus every slaughtering became in a certain sense a sacrifice, this being changed only when the worship was centralized by the Deuteronomic legislation. Meat was generally boiled (Ex. xxiii. 19; Judges vi. 19; I Sam. ii. 13; Ezek. xxiv. 3, xlvi. 20), though sometimes it was roasted, usually, perhaps, on the spit (I Sam. ii. 15; Ex. xii. 8). Game was considered as a delicacy (Gen. xxvii. 7).

**Milk, Cheese, and Honey:** Milk, of large as well as of small animals, especially goat's milk, was a staple food (Deut. xxxii. 14; Prov. xxvii. 27). It was kept in skins (Judges iv. 19). "Ḥem'ah," designating cream as well as bonnyclabber and cheese, is often mentioned (Prov. xxx. 33). Cream is generally called "shefot" (II Sam. xvii. 29), though this reading is uncertain. It was frequently offered as a present, carried in cylindrical wooden vessels; and, sprinkled with sugar, it was eaten out of little dishes with wooden spoons (comp. Riehm, "Handwörterb." pp. 1715 *et seq.*). Cheese made of sweet milk was probably also used ("ḥarize he-ḥalab"; I Sam. xvii. 18, this passage in any case showing that "ḥalab" designated curdled as well as ordinary milk). The proper designation for cheese is "gebinah" (Job x. 10).

Honey ("debash") is frequently mentioned in connection with milk, and is probably the ordinary bee's honey; that flowing of itself out of the honeycomb ("nofet ha-ẓufim") was especially relished (Ps. xix. 11; Prov. xvi. 24). According to Isa. vii. 15, honey seems to have been a favorite food of children.

**Fish:** Little is known of fish as food (Num. xi. 15), it being mentioned but rarely (Jer. xvi. 16; Ezek. xlvii. 10; Eccl. ix. 12). Yet there can be no doubt that it was a favorite diet. Fish were fried, and prepared with honeycomb. They were probably more generally eaten in post-exilic times. The fish-market, where fish, salted or dried in the sun, were sold, was probably near the fish-gate (compare Zeph. i. 10; Neh. iii. 3, xii. 39; II Chron. xxxiii. 14). According to Neh. xiii. 16, fish were imported by Syrian merchants, some fish coming from Egypt, where pickled roe was an export article. In later times fish were salted even in Palestine (comp. the name "Tarichea," lit. "pickling").

Hardly anything is known of the price of food in ancient times. At the period of the composition of II Kings vii. 1, 16, the worth of one seah of fine

flour or two seahs of barley was one shekel. In Men. xiii. 8 the price of an ox, a calf, a ram, and a lamb is given as 100, 20, 8, and 4 denarii respectively (comp. Matt. x. 29).

E. G. H. W. N.

——**In Talmudical Times:** Merely a few of the many data in the Talmud that throw a clear light on the private life of the Jews can be mentioned here. Bread was the principal food; and as in the Bible the meal is designated by the simple term "to eat bread," so the rabbinical law ordains that the blessing pronounced upon bread covers everything else except wine and dessert. Bread was made not only from wheat, but also from rice, millet, and lentils ('Er. 81a). Bread with milk was greatly relished. The inhabitants of Maḥuza in Babylon ate warm bread every day (compare Shab. 109a). Morning bread that was eaten with salt is mentioned (B. M. 107b; compare Ab. vi. 4). Wheat bread makes a clear head, ready for study (Hor. 13b). The same result is obtained, according to another reading, from bread baked over coals (*ib.*). Breadbakers are often mentioned, rabbis also following that trade.

Meat was eaten only on special occasions, on Sabbaths and at feasts. The pious kept fine cattle for the Sabbath (Beẓah 16a); but various other kinds of dishes, relishes, and spices were also on the table (Shab. 119a). A three-year-old calf with its kidneys was considered excellent (*ib.* 119b). Nor were the tongues of animals despised (Yalḳ. Makiri to Prov. xviii. 21). Deer, also, furnished meat (Bek. iv. 29b; Ḥul. 59a), as did pheasants (Tosef., Kil. i. 8), chickens (Shab. 145b), and pigeons (Pes. 119b). Fish was eaten on Friday evening in honor of the Sabbath (compare Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde," p. 232); sometimes it was prepared in milk (Ḥul. 111b). Pickled fish was an important article of commerce, being called "garum" among the Jews, as among the Greeks and Romans. Pliny ("Hist. Naturalis," xxxi. 95) says expressly of a "garum castimoniale" (*i.e.*, kasher garum) that it was prepared according to Jewish law. Locusts were eaten, though without blessing, as they signified a curse. Eggs were so commonly eaten that the quantity of an egg was used halakicly as a measure. The egg was broken (T. Y. iii. 2) and occasionally dipped in wine (Ḥul. 6a). The unsalted yolk of an egg eaten on ten successive days causes death ("Alphabeta di-Ben Sira," ed. Steinschneider, p. 22b). A regular meal consisted of chicken stuffed with meal, fine bread, fat meat, and old wine (*ib.* 17b). The Talmudic axiom, "Without meat there is no pleasure; hence meat is indispensable on feast-days," is well known.

**Meat.**

As regards other dishes, the Jews were acquainted with most of those known in antiquity. The first dish was an entrée—something pickled, to stimulate the appetite (Ber. vi. 7); this was followed by the meal proper, which was ended with a dessert, called in Greek *θάργημα*. AFIḲOMEN is used in the same sense. Titbits ("parperet") were eaten before as well as after the meal (Ber. vi. 6). Wine was an important item. It was flavored with myrrh (compare Mark xv. 23) or with honey and pepper, the mixture being called "conditum." There were vinegar wine ('Ab. Zarah 30a), wine from Amanus, and Cilicia (Tosef., Sheb. v. 223), red wine from Saron, Ethiopian wine (B. Ḳ. 97b), and black wine (Abba Gorion i. 9). Wine in ice came from Lebanon. Certain wines are good for the stomach; others are not (Yer. Sheḳ. 48d; see WINE). There was Median beer as well as a beer from Egypt called "zythos" (Pes. iii. 1), and beer made from a thorn (*Spina regia*; Löw, "Aramäische Pflanzennamen," p. 231; Ket. 77b). To eat without drinking means suicide (Shab. 41a).

**Dinners.**

Fruit was always relished, and many kinds, Biblical as well as non-Biblical, are often mentioned. A certain kind of hard nut even the wealthy could not procure (Pesiḳ. 59b). The custom of eating apples on the Feast of Weeks (Targ. Sheni to Esth. iii. 8) belongs to those minute observances that are so numerous in Jewish life. In the same way fruit and herbs were eaten on New-Year's eve as a good omen (Hor. 12a). Children received especially on the evening of Passover nuts and roasted ears of corn (B. M. iv. 12; Pes. 119b). Olives were so common that they were used as a measure ("zayit"). "While olives produce forgetfulness of what one has learned, olive-oil makes a clear head" (Hor. 13b). "Bread for young men, oil for old people, and honey for children" (Yoma 75b).

**Fruits and Vegetables.**

Herbs occupied a chief place on the evening of Passover, and they were also a favorite dish on the Sabbath (Ta'an. 20b), being eaten either dry or soaked (Tosef., Sheb. iv. 6). Many vegetables were included in the comprehensive name "ḳiṭniyyot" (Beẓah 12b; compare 'Uḳ. i. 5), especially beans. Other vegetables were cucumbers, melons, cabbages, turnips, lettuces, radishes, onions, and garlic. The smell of garlic, frequently mentioned in later times in association with the Jews, is referred to in the Talmud (Sanh. 11a).

Talmudic as well as Biblical times give evidence of a healthy, happy view of life. Sweets eaten during meals are frequently mentioned (B. M. vii. 1; Esth. R. i. 9). There is a saying of Rab (Abba Arika) that a time will come when one will have to render an account for all that one has seen and not eaten (Yer. Ḳid. 66d). It is said, however, of Abba Arika that, after having had all the precious things of life, he finally ate earth. Eliezer b. Hyrcanus is also reported to have eaten earth (compare the "geophagi" [earth-eaters] of the ancient authors). There is hardly any difference in food between Palestine and Babylon; only some details referring to the ritual are mentioned (Müller, "Ḥilluf Minhagim," Nos. 19, 67).

——**In the Middle Ages:** The Jews were so widely scattered in the Middle Ages that it is difficult to give a connected account of their mode of living as regards food. In Arabic countries the author of the Halakot Gedolot knew some dishes that appear to have been peculiar to the Jews, *e.g.*, "paspag" (p. 60, ed. Hildesheimer), which was, perhaps, biscuit; according to the Siddur Amram (i. 38), the well-known "ḥaroset" is made in those countries from a mixture of herbs, flour, and honey (Arabic,

"ḥalikah"). Maimonides, in his "Sefer Refu'ot" (ed. Goldberg, London, 1900), mentions dishes that are good for health. He recommends bread baked from wheat that is not too new, nor too old, nor too fine (p. 8); further, the meat of the kid, sheep, and chicken, and the yolks of eggs. Goats' and cows' milk is good, nor are cheese and butter harmful. Honey is good for old people; fish with white, hard meat is wholesome; so also are wine and dried fruits. Fresh fruits, however, are unwholesome; and he does not recommend garlic or onions (p. 9).

There is detailed information about Italian cookery in the amusing little book "Masseket Purim." It discusses (according to Abrahams, "Jewish Life in the Middle Ages," p. 151) pies, chestnuts, turtle-doves, pancakes, small tarts, gingerbread, ragouts, venison, roast goose, chicken, stuffed pigeons, ducks, pheasants, partridges, quails, macaroons, and salad. These are dishes of luxurious living. The oppressed medieval Jews fared poorly rather than sumptuously, indulging in joyous feasts only on Sabbaths, festivals, circumcisions, and weddings. For example, the Jews of Rhodes, according to a letter of Obadiah Bertinoro, 1488, lived on herbs and vegetables only, never tasting meat or wine ("Jahrb. für die Gesch. der Juden," iii. 201). In Egypt, however, meat, fish, and cheese were procurable (*ib.* 208); in Gaza, grapes, fruit, and wine (*ib.* 211). Cold dishes are still relished in the East. Generally, only one dish was eaten, with fresh bread daily (Jacob Safir, in "Eben Sappir," p. 58a, Lyck, 1866).

Some characteristically Jewish dishes are frequently mentioned in the Judæo-German dialect: from the twelfth century onward, "brätzel" (Glassberg, "Zikron Berit," p. 122, Berlin, 1892); "lokshen" (Abrahams, *l.c.* p. 152); "pasteten" (*ib.* p. 151; compare Yoreh De'ah, Bet Yosef, § 97); "fladen" (Yoreh De'ah, *ib.*); "beleg" (*i.e.*, goose sandwich), still used (Yoreh De'ah, Ṭure Zahab, § 101, 11). The favorite "barscht" or "borshtsh" soup is a Polish dish (*ib.* § 96); best known are the "berkes" or "barches" eaten on the Sabbath (Grünbaum, *l.c.* p. 229), and "shalet" (Abrahams, *l.c.* p. 151), which Heine commemorates ("Werke," i. 436), and which the Spanish Jews called Ani. The Sabbath pudding ("kigl" or "kugel" in Yiddish) is also well known. For more detailed information on several of these dishes see Cookery.

Bibliography: Krauss, *Lehnwörter*, ii. 640, s.v. *Mahlzeiten, Speisen*, and *Getränke*; Wiener, *Die Jüdischen Speisegesetze*, Breslau, 1895. For the Middle Ages: Güdemann, *Gesch. des Erziehungswesens . . . bei den Juden*, iii. 112, and *passim*; Berliner, *Aus dem Inneren Leben der Juden in Deutschland*, v., vi.; Abrahams, *Jewish Life in the Middle Ages*, ch. viii., London, 1896; several documents of Prague regulating the high living of the Jews in the eighteenth century are given in *Neuzeit*, 1891, No. 47, p. 481.

S. S. S. Kr.

**FORBIDDEN DEGREES.** See Marriage Laws.

**FORBIDDEN FOOD.** See Dietary Laws.

**FOREIGN ATTACHMENT:** In modern law, the seizure of a debtor's property in a jurisdiction within which the debtor himself can not be found, he having absconded, or residing elsewhere. Such a proceeding has grown up in most countries under the necessities of trade, in spite of the principle that no one should be condemned unheard. The Talmud (Ket. 88a) records different opinions as to whether exceptions should be made against this principle; but the later authorities—Alfasi, Rambam, the Ṭurim, and the Shulḥan 'Aruk—deemed such exceptions necessary for the security of trade. The mode of procedure in such cases is as follows: The holder of an authenticated bond ("sheṭar meḳuyyam") may seek payment in the absence of the debtor if the messenger of the court can reach the latter with a notification and return within thirty days, his wages, which are to be taxed as costs, being paid by the plaintiff. But if it is impossible to go and return within thirty days, the debt may be levied at once from either lands or movables, the creditor taking the proper oath, unless this is waived by a clause in the bond. In such cases the following facts must be proved: (1) that the bond is authentic; (2) that the debtor abides at a place too far for service and return within thirty days; (3) that the property to be levied upon belongs to the debtor (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 106; Maimonides, "Yad," Malweh, xiii.).

S. S. L. N. D.

**FOREST:** In the English versions the word "forest" is employed for the rendering of four different Hebrew words: (1) "ya'ar," which occurs more than forty times; (2) "ḥoresh," five times; (3) "ḥoreshah," once; and (4) "pardes," once. The sense of "ya'ar" (LXX. δρυμός; Vulg. "silva," "saltus") is now generally explained, from the Arabic "wa'ar," to be "rough" (as of a road or of a tract of land).

From the conditions now prevailing in Palestine no conclusion can be drawn as to forest-growth in the Biblical period. The following are the forests mentioned or alluded to in the Bible:

1. The "forest of Ephraim" ("ya'ar Efrayim"), where Absalom perished (II Sam. xviii. 6, R. V.). It was east of the Jordan, in the neighborhood of the city of Mahanaim in Gilead. The name "Ephraim" is certainly surprising for the location.

2. The "forest of Hareth" ("ya'ar Ḥaret"), in the land of Judah, where David sought refuge on his return from Moab (I Sam. xxii. 5).

3. The forest ("ya'ar") on the road from Jericho to Beth-el, whence the bears came out that avenged Elisha (II Kings ii. 24). It was probably situated along the present Wadi al-Ḳelt.

4. The forest ("ya'ar") where, in their pursuit of the Philistines, the Israelites found the honey (I Sam. xiv. 25). See, however, Wellhausen, and also Klostermann, Driver, and Budde, in their commentaries *ad loc.*

**Principal Forests of the Bible:**

5. The forest ("ḥoresh") in which Jotham built forts and towers (II Chron. xxvii. 4) must have been in the mountains of Judah, in high places suitable for observation, very likely, as well as for defense, and consequently can not have been more than a copse of low growth.

6. The forest ("ḥoreshah") in "the wilderness of Ziph," where David took refuge (I Sam. xxiii. 15, 18, 19). This was probably a crest of the mountain (Gesenius, "Handwörterbuch," 11th ed.) or a copse (Klostermann, Commentary *ad loc.*); and "Ḥoreshah" seems to have been its proper name.

7. The "forest of the south" ("ya'ar ha-negeb"; Ezek. xx. 46), which is probably nothing more than a figure of rhetoric.

8. The "king's forest" (Neh. ii. 8); this was a reservation or park rather than a forest proper; such, at least, is the interpretation suggested by the word "pardes" (see Gesenius, "Thesaurus"). It might have originated from the plantation of cedars which Solomon made "to be as the sycamore trees that are in the lowland" (II Chron. ix. 27, R. V.).

The passage just quoted shows that the forests or groves of sycamores from which the city of Sycaminum (the modern Haifa) was named were in existence when the Book of Chronicles was written.

The name "Kirjath-jearim" (Josh. ix. 17 and often elsewhere) means "the city of forests"; but this is hardly sufficient to justify the supposition that it was so named from the presence of forests around or about it, or, at any rate, that such forests were still in existence during the occupation of the land by the Hebrews. In Isa. lxv. 10 the Septuagint translates "Sharon" by Δρυμός; but this is also too weak a basis for assuming the presence of forests in that plain, except, however, in post-Biblical times (comp. Strabo, xvii. 758).

**Existing Forests in Palestine:** There are now two important centers of forests in Palestine, one in Galilee and one in Gilead. By "Galilee" is understood the region between the Mediterranean Sea and the Jordan from a line running through Janin in the south to another line running through Tibnin in the north. Over 13 per cent of that area is wooded, this percentage being almost equally divided between open and dense forests (7 per cent and 6 per cent respectively). Of the latter one-fourth consists of high wood, and three-fourths of low. For details as to the precise location of the forests (Mount Carmel and the hills east and north of Nazareth), or the species therein occurring (*Quercus coccifera, Q. Ægilops, Arbutus unedo, A. Andrachne, Pistacia Lentiscus, Ceratonia Siliqua, Pistacia Terebinthus, Phillyrea Media*, etc.), see Anderlind in "Z. D. P. V." 1885. In Gilead, from the Shari'at al-Manaḍirah (ancient Yarmuk) to the Wadi Sarka (ancient Jabbok), especially in the northern portion of that region, there is an abundant growth of oak forests. The trees belong to the same species as those of Galilee, but they are of a much finer growth. South of the Wadi Sarka the upper range of Gilead is oak and arbutus; the central, arbutus and fir; the lower, valonia-oak (*Q. Ægilops*). The ilex occurs throughout (see Stanley, "Sinai and Palestine," p. 390). Outside of these two great centers there are no forests proper of any extent. Trees are fast disappearing from the Jaulan (anc. Gaulanitis), once densely wooded (see Schumacher, "The Jaulan," p. 15). In the vast territory of Bashan the oaks, for which it was famous in Biblical times, though still plentiful, are too much scattered to constitute forests. Ammon, in the south, is outside of the range of forests.

**Two Main Centers of Forest.**

North of Jerusalem as far as Mount Carmel, and east and southeast to the valley of the Jordan and to the Dead Sea, the country is entirely destitute of trees of natural growth. West of Jerusalem there are two small forests (3½ and 12 acres respectively) of pines (*Pinus Halepensis*; see Anderlind, *l.c.*). Southwest of Jerusalem there is still a fair proportion of thickets or copses consisting mainly of the species *Quercus coccifera, Arbutus*, and *Pistacia Lentiscus*. All along the valley of the Jordan, on a terrace above the bed of the river, runs a thick jungle, once the haunt of lions (Jer. xlix. 19, l. 44-46). It consists chiefly of tamarisks and willows. Finally, in the plain of Sharon straggling coppices of Turkey oaks (*Quercus Cerris*) mark the site of the forest mentioned by Strabo (see above), and which, under the name of "forest of Arsuf," or "Arsur," became famous, during the Crusades, for the victory of Kings Richard I. of England and Guy of Jerusalem over Saladin (1191).

**Smaller Areas.**

Bibliography: Tristram, *The Natural History of the Bible*; Stanley, *Sinai and Palestine*; Post, *Flora of Syria, Palestine, and Sinai*; Anderlind, *Einfluss der Gebirgswaldungen im Nördlichen Palästina*, etc., in *Z. D. P. V.* 1885; Buhl, *Geographie des Alten Palästina*; Benzinger, *Arch.*

E. G. H. H. H.

**FORFEITURE.** See Confiscation and Forfeiture.

**FORGERY:** The act of falsely making or materially altering, with intent to defraud, any writing which, if genuine, might be of legal efficacy or the foundation of legal liability. The Mosaic law, intended mainly for an agricultural people, in general makes little mention of the legal status of documents. While it provides punishments for deceit in selling (Lev. xxv. 14), for false weights and measures (Lev. xix. 35, 36; Deut. xxv. 13-16), it makes no provision against forgery. The Rabbis, however, found it necessary to institute laws and regulations for the preparation and execution of legal documents, so as to make forgery impossible. But even they did not attempt to set any definite punishment for it.

A legal document, whether a promissory note, a deed of sale or of gift, a will, or a marriage contract, had to be written on material upon which any erasure could be instantly recognized; and if it was not written upon such material, the document was invalid, even if it was to go into effect immediately (Giṭ. 22b; compare Jer. xxxii. 14). A space of two lines, left between the body of the document and the signatures of the witnesses, invalidated the document; for it was apprehended that some addition might be made in such space which might change the character of the document. Since, however, the witnesses could not always sign so close to the body of the document that not even the space of one line would be left, the Rabbis laid down the law that anything written in the last line had no binding force, and that it should be reserved for a summary or enumeration of the contents of the document (B. B. 161b; "Yad," Malweh, xxvii. 3, 4; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 44, 1; 45, 6).

If, at the writing of the document, some mistake occurred which necessitated erasure or crossing out, the mistake had to be noted and explained at the end of the document, above the signatures of the witnesses. A word expressing a number from three to nine should not be placed at the end of a line, where, by an addition of a letter or two, the sum

might be increased, as the number שלש ("shalosh" = 3), which could easily be made into שלשים ("sheloshim" = 30) by the addition of יִם. The sum should never be expressed by letters of the alphabet, (each of which has its numerical value), but should be written out in words (B. B. 167a; Maimonides, *l.c.* p. 13; Ḥoshen Mishpaṭ, 42, 4; 44, 5).

In spite of all these precautions, the apprehension of forgery still existed; and the debtor could easily free himself from payment through the plea that the document was forged. In such a case the court entirely disregarded the existence of the document, considering it merely as an oral claim ("milwah 'al peh"), when only the rabbinic oath ("hesset") was imposed. The Rabbis, therefore, established a new institution with regard to promissory notes, namely, the confirmation of the signatures of the witnesses by a competent court ("ḳiyyum sheṭarot"), through which the document assumed the character of a judicial decision, and after which no plea of forgery was admitted (see EVIDENCE).

The Rabbis provided no special punishment for the forger. Some authorities would disqualify him from being a witness or from being believed on his oath; but this opinion is not generally accepted (see Ḥatam Sofer, Ḥoshen Mishpaṭ, 39, quoted in Pithe Teshubah to Ḥoshen Mishpaṭ, 34, 17). Still he fell under suspicion, and the court was warned to examine with greater care any document he might produce. If two witnesses testified that a person asked them to forge a document, any document produced by such person was considered forged, and he could henceforth establish his claim only through the testimony of witnesses (Ḥoshen Mishpaṭ, 67, 2, Isserles' gloss). The court was permitted to employ violent means, even public chastisement, to compel the forger to confess his guilt (B. B. 167a; comp. Ḥoshen Mishpaṭ, 42, 3; see also CLERICAL ERRORS).

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**FORGIVENESS** (כפר: Deut. xxi. 8; Jer. xviii. 23; Ps. lxxviii. 38; סלח: I Kings viii. 30 *et seq.*; Lev. iv. 20 *et seq.*; Dan. ix. 9; נשא: Gen. l. 17; Ex. x. 17; I Sam. xv. 25, xxv. 28): Forgiveness is one of the attributes ascribed to YHWH: "to the Lord our God belong mercies and forgiveness" (Dan. ix. 9; comp. Ex. xxxiv. 6–7; Num. xiv. 18 *et seq.*; Ps. lxxxvi. 5; Jonah iv. 2). The condition essential to God's forgiveness of iniquity is, as the contexts of the passages indicated show, repentance on the part of the sinner for the offense committed. A further essential condition is the intention to avoid repetition of the offense. The fulfilment of these conditions restores the sinner to his right relation toward YHWH. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7; comp. Amos v. 14; Jer. iii. 14 *et seq.*; Ezek. xviii. 21 *et seq.*, xxxiii. 11–21; Hosea xiv. 1–4); "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Ps. lxxxvi. 5; comp. lxxviii. 38).

Under the sacrificial system as found in Leviticus repentance and atonement are represented by the animal sacrifice which a priest offers for the sinner But the forgiveness to be attained through the sacrifice is only for sins committed unintentionally, and for ignorance that has caused ritual defilement. No sacrifice could atone for wilful offenses. "But he that sins knowingly . . . blasphemes YHWH; he shall be cut off from among his people" (Num. xv. 30, Hebr.). The main passage referring to sin-offerings is found in Lev. iv.–v. 13 (comp. Num. xv. 22 *et seq.*). In the Prophets and Psalms repentance is wholly based upon change of heart. Forgiveness is a free act of God's mercy and grace (Micah vii. 18, 19; Ps. ciii. 3; comp. Jer. xxxi. 34; Ezek. xxxvi. 25 *et seq.*; Ecclus. [Sirach] xvii. 20 *et seq.*, xviii. 11).

The Bible, which regards all men as created in the image of God (Gen. i. 27) and makes holiness the corner-stone of its ethical teachings, warns against all manner of hatred and vengeance (Lev. xix. 2, 17, 18). This idea is also the basis of the Talmudic dictum, "For certain sins repentance gives a respite, and the Day of Atonement atones; but he who sins against his neighbor must first be reconciled to him" (Yoma 85b).

Not only should one not harbor hatred and vengeance in his heart, but it is his duty to help his enemy, which certainly presupposes forgiveness of him (Ex. xxiii. 4, 5).

In the Wisdom literature and the Talmud especially are found many beautiful teachings concerning the treatment of one's enemies (see Prov. xxv. 21; xxiv. 17, 29; Deut. xxxii. 35; Prov. xx. 22; Ecclus. [Sirach] xxviii. 1).

"Be of the persecuted and not of the persecutors" (B. Ḳ. 93b). "Who is strong? He who turns an enemy into a friend" (Ab. R. N. xxiii.). "If a friend be in need of your aid to unload a burden, and an enemy to help him load, assist first the enemy, that the desire for hatred may be stifled in you" (B. M. 32).

There are many passages in Biblical and post-Biblical literature that promise special favor from God to him who is merciful and forgiving to his fellow men (see II Sam. xxii. 26; Ps. xviii. 25; see also COMPASSION). "He who has pity for men to him God will be merciful" ('Er. xvii. 72; comp. Yoma 23). "He who has mercy for his fellow men belongs to the descendants of Abraham" (Beẓah 32; comp. Ecclus. [Sirach] xxviii. 2).

E. C. A. G.

**FORLI** (פורלי, פורלין): City in the Romagna, Italy. It is mentioned for the first time in connection with Jewish history by Hillel of Verona, who lived at Forli for some time about 1290, and there wrote his circular letter to Maestro Gaio and his work "Tagmule ha-Nefesh." The community then seems to have been a small one; for Hillel felt like an exile, rarely receiving news of the outside world. The community continued to exist, however, and in 1373 a Mishneh Torah was sold there to R. Jekuthiel b. Abigdor of Forli (Cod. Oxford, No. 601). Forli became noted through the congress of representatives from the communities of Rome, Padua, Ferrara, Bologna, Romagna, and Tuscany, held there May 18, 1418. In conformity with the resolutions formulated at Bologna in Dec., 1415, it was decided to send a deputation to Pope Martin V. at Rome to obtain

from him new privileges and confirmation of the old ones. A tax of 1½ ducats on every 1,000 ducats in money and real estate was levied upon the communities in order to pay the heavy expenses of this embassy and other expenses necessary for the common good; the individual members, with the exception of those receiving alms, were also taxed ½ to 1½ ducats, according to their means. Provisions were likewise made for regulating the collection of the taxes and the organization of the communities.

The same congress issued several decrees pertaining to the internal affairs of the communities, which were evidently intended, on the one hand, to elevate their moral tone, and, on the other hand, to avoid everything that might attract the attention or the envy of the Christian population. The people were forbidden to play cards or dice or to permit the same to be played in their houses; men and women alike were forbidden to wear luxurious garments or ornaments, or to go through the streets together in large numbers; display at banquets and family festivals and the pompous escort of brides were greatly restricted; sexual immorality in particular was severely condemned. These decrees were to remain in force till the end of 5186 (= 1426); all violations were to be punished by fines or by excommunication; and the men were held responsible for the women. The decrees were signed by the Jews of Forli as well as by the foreign delegates.

Nothing is known of the subsequent history of the community of Forli. It doubtless shared the varied fortunes of the other Jews in the Pontifical States in the sixteenth century (compare Bologna), and was dissolved when the Jews were expelled. Nor did any Jews return to the city.

The following rabbis and scholars of Forli are known: Elijah b. Menahem Alatrini; Moses b. Jekuthiel Ḥefeẓ, a member of the Zifroni family, who in 1383 copied for David b. Solomon Rofe the Codex Almanzi No. 79; Elijah b. Moses Alatrini, who copied (1389) MS. de Rossi No. 286 for Moses b. Daniel of Forli; Aaron Strassburg, 1486; Elias b. Isaac da Mestre, who wrote a mathematical work in 1497 (Codex Michael, No. 185); Solomon b. Eliakim Finzi, rabbi at Forli in 1536; Eliezer b. Benjamin Finzi of Arezzo, rabbi in 1537; and about the same time Abraham b. Daniel da Modena and Asher b. Isaiah da Montagna occupied the rabbinate.

Bibliography: On Hillel of Verona, comp. *Tagmule ha-Nefesh*, ed. Lyck, Introduction; on the congress at Forli, *Gratz Jubelschrift*, Hebr. text, pp. 53 *et seq.*; on the rabbis, Mortara, *Indice*.

G. I. E.

**FORMON, ẒADDIḲ BEN JOSEPH:** Turkish Talmudist and translator of the middle of the sixteenth century. He translated Baḥya's "Ḥobot ha-Lebabot" into Judæo-Spanish (Ladino) under the title "Obligacion de los Coraçones." It was published the first time in Roman characters by David Pardo (Amsterdam, 1610), who represented that he was himself the translator. Fürst ("Bibl. Jud." i. 78, iii. 67) attributes the translation to Joseph Pardo, rabbi of Amsterdam. There also exists an edition in Hebrew characters (Venice, 1713). Formon is quoted in the responsa of his contemporary Solomon Cohen (ii., No. 118).

Bibliography: Conforte, *Kore ha-Dorot*, p. 39b; Steinschneider, *Cat. Bodl.* col. 2742; idem, *Jewish Literature*, p. 224.

J. M. Sel.

**FORMSTECHER, SOLOMON:** German rabbi; born at Offenbach July 28, 1808; died there April 24, 1889. After graduating (Ph.D. 1831) from the Giessen University, he settled in his native city as preacher, succeeding Rabbi Metz in 1842; he filled this office until his death. During his long ministry he strove to harmonize the religious and social life of the Jews with the requirements of modern civilization. His aims were expressed at Brunswick, Frankfort-on-the-Main, Breslau, and Cassel in the conferences of the German rabbis. The most important of his works is "Religion des Geistes" (Frankfort-on-the-Main, 1841). It contains a systematic analysis of the principles of Judaism. The author endeavors to demonstrate that Judaism was a necessary manifestation, and that its evolution tends in the direction of a universal religion for civilized mankind. Judaism, in contrast with paganism, considers the Divinity to be a Being separate from nature, and allows no doubt of God's existence. Consequently any theogony, any emanation, any dualism must be rejected. Formstecher concludes his work with a history of Judaism which is a valuable contribution to Jewish religious philosophy.

Formstecher's other works are: "Zwölf Predigten," Würzburg, 1833; "Israelitisches Andachtsbüchlein zur Erweiterung und Ausbildung der Ersten Religiösen Gefühle und Begriffe," Offenbach, 1836; "Mosaische Religionslehre," Giessen, 1860; "Buchenstein und Cohnberg," a novel, Frankfort-on-the-Main, 1863; "Israel's Klage und Israel's Trost," Offenbach, 1835; "Ueber das Wesen und über den Fortgang der Israelitischen Gottesverehrung." Formstecher contributed to many periodicals, and edited in 1859, in collaboration with L. Stein, the periodical "Der Freitagabend," and in 1861, with K. Klein, the "Israelitische Wochenschrift."

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 137.

S. I. Br.

**FORNARAKI AFFAIR:** Accusation of ritual murder which was made in Egypt in 1881, and which agitated the European press for nine months. On May 18, 1881, Evangeli Fornaraki, a Greek child, disappeared in Alexandria, and after some time the body was found on the seashore. An international commission consisting of thirty-four doctors and the delegates of all the consuls examined the case, and, with the exception of two Greeks, agreed that the child had met with an accidental death. This was substantiated by the fact that the grains of sand were found in the lungs, showing conclusively that the child was living at the moment it fell into the sea. Nevertheless, a Jewish family named Baruch, of Greek nationality, was accused by the Greeks of a ritual crime, and despite the declarations of the commission, the publication of a letter of protest by Joachim III., Patriarch of Constantinople, on May 13, and a medical refutation by the Paris University, the members of the Baruch family were transported to Corfu, imprisoned, and ill-treated. On Jan. 4, 1882, however, they were freed by the Corfu tribunal.

Bibliography: *Bulletin All. Isr.* 1881, pp. 64-69; 1892, pp. 28-29.

D. M. Fr.

**FORNICATION:** Cohabitation between a man, married or unmarried, and an unmarried woman. While the common law speaks of intercourse between a married man and an unmarried woman as adultery, followed herein by many American statutes which grant a divorce for the "adultery of the husband," the Authorized Version of the Old Testament uses the word "fornication" four times, always in a figurative sense. In the New Testament it stands for the Greek πόρνεια; and as a husband is bidden not to divorce his wife except for this offense, the word is there evidently an equivalent for "adultery."

Fornication is the same in Jewish as in the common law. It is a much lighter offense than ADULTERY or INCEST, in which both participants are punished with death.

As to the gravity of this offense there is difference of opinion. Deuteronomy xxiii. 18 (A. V. 17) says: "There shall be no harlot ["ḳedeshah"] of the daughters of Israel." A ḳedeshah is, according to rabbinic commentators, a woman who sells herself to every comer, and stands far apart from the virgin who is "enticed" or seduced (Ex. xxii. 16). The former is liable to flagellation, as breaking a negative law; the latter is treated as the injured party, to whom the seducer must make amends; and the seducer is not liable to stripes, for his penalty is named: he must marry the girl if her father will consent.

The standard edition of the Sifre on Deuteronomy xxiii. 18 throws no light on the text; but an old manuscript of this work, referred to in Maggid Mishneh in a gloss on Maimonides' "Yad," Ishut, i. 4, says that the text intends to forbid any sexual intercourse between a man and a woman not his wife. Maimonides himself (*ib.*) holds that as a matter of Mosaic law both parties are liable to stripes. Abraham ben David dissents, taking the ground that a woman who gives herself over to only one man is not a ḳedeshah, but a concubine ("pillegesh"), according to the Bible (see II Sam. v. 13)—a wife without the ceremony of betrothal and without jointure (see KETUBAH)—and that neither she nor her lover is guilty of any Scriptural offense. The Shulḥan 'Aruk (Eben ha-'Ezer, 26, 1) takes a middle ground, admitting that the case in question does not fall under the heading of "ḳedeshah," but asserting that, in the interest of modesty, both are forbidden by custom and rabbinical law, and should be repressed, if need be, by the infliction of stripes ("makkat mardut"). It is even forbidden to be alone with a woman in a room (*ib.* 22, 2).

Intercourse of a son or daughter of Israel with a Gentile, or with a foreign slave, with whom there can be no valid betrothal, is discussed by the authorities in a twofold aspect: (1) If the relation is permanent, making them in fact husband and wife, it comes under the head of fornication only in so far as Jewish law does not recognize such a relation as a true marriage; the main objection, however, arises in the religious interest of the children (see Ex. xxxiv. 16). (2) Casual cohabitation, which stands on different ground. The Mishnah (Sanh. ix. 6) names him "who cohabits with a Syrian woman" (with a Gentile, an idol-worshiper) among those whom the zealots may strike down; and while this rule, based on the example of Zimri and Phinehas (Num. xxv. 7), was rendered harmless by impossible conditions, the rabbinical courts under an institution of the Hasmoneans, attested in the Babylonian Talmud by two of the later sages (Sanh. 82a), would consider such an offender as deserving punishment upon four distinct grounds, one of them being that of implied idol-worship. This is based on the words of the prophet Malachi (ii. 11, Hebr.): "For Judah has profaned the sanctuary of the Lord which he loved, and has cohabited with ["ba'al"] the daughter of a strange god."

S. S. L. N. D.

**FORSTENHEIM, ANNA:** Austrian writer and poetess; born at Agram Sept. 21, 1846; died at Vienna Oct. 19, 1889. She went to Vienna in 1867, and founded there the Society of Women Writers and Artists, of which she was the treasurer. She wrote the following works: "Catarina Cornaro," a drama, 1875; "Der Zauberring des Herzens," novel in 3 vols., 1880; "Ein Neues Fürstenthum in Alter Zeit," 1882; "Der Wau-Wau," a comedy, 1882; "Die Schöne Melusine," 1883; "Manoli," epic poem, 1883.

BIBLIOGRAPHY: Ludwig Eisenberg, *Das Geistige Wien*, i. 123.

S. M. SEL.

**FORT SMITH.** See ARKANSAS.

**FORT WAYNE.** See INDIANA.

**FORT WORTH.** See TEXAS.

**FORTI (CHASCHETTO, חזקיטו), BARUCH UZZIEL BEN BARUCH:** Italian rabbi and editor; lived at Ferrara and Mantua in the sixteenth century. "Forti" is the Italian translation of "Ḥazaḳ," the name of a Hebrew family to which Baruch Uzziel belonged; the Italian diminutive "Chaschetto" was formed afterward. On May 22, 1564, Forti was named chief rabbi of Mantua. He is quoted as an authority by several prominent rabbis, as Moses Isserles (Responsa, No. 36) and Meïr of Padua (Responsa, No. 9). Forti edited Isaac Abravanel's "Ma'yene ha-Yeshu'ah," to which he added a preface consisting of Abravanel's biography (Ferrara, 1551) and Moses Alashkar's strictures on Shem-Ṭob's "Sefer ha-Emunot" (*ib.* 1556). He also supplied an alphabetical index to the Mishneh Torah (Venice, 1586).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 634; Zunz, in *Kerem Ḥemed*, v. 155; Carmoly, in *Oẓar Neḥmad*, ii. 62; Mortara, *Indice*, p. 24.

D. M. SEL.

**FORTI, HORTENSIUS (JOHANAN) ḤAZAḲ:** Jewish convert to Christianity; lived in the sixteenth century; born at Gorima, and settled at Prague under Maximilian II. He wrote "Diḳduḳ Leshon Ḳodesh," a Hebrew grammar, Prague, 1564–1566, and "De Mystica Literarum Significatione," in which he expatiates on the different ways of writing the Holy Name; the latter work was published by Kircher in his "Œdipus Ægyptiacus," ii.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii., No. 821; Steinschneider, *Cat. Bodl*, col. 983.

J. M. SEL.

**FORTIS, LEONE:** Italian critic, journalist, and dramatist; born at Triest Oct. 5, 1828; died at Milan 1895. He was baptized while a child, and

educated at Padua. In his early youth he wrote poems and a story entitled "Luigia." In 1848 he was exiled to Triest for having written the drama "La Duchessa di Praslin." He subsequently went to Venice, and then to Milan, where he founded the papers "Il Vero Operaio" and "Il Pungolo"; the latter, however, was suppressed. In 1859, again exiled to Triest, he went to Switzerland, and later to Turin. In 1866 he founded "Il Corriere della Venezia"; in 1870, "La Nuova Roma." His dramas include: "Camoens," "Cuore ed Arte," "Industria e Speculazione."

BIBLIOGRAPHY: De Gubernatis, *Dizionario Biografico.*

S. U. C.

**FORTRESS:** A permanent fort or fortified place. The Israelites, when advancing into the country west of the Jordan, found a considerable number of walled cities and fortresses which they could not conquer (Num. xiii. 28; Deut. i. 28; Josh. xiv. 12). They were compelled, therefore, to settle in open places; and when attacked they retired into forests and caves (I Sam. xiii. 6). Becoming more proficient in the art of war, they succeeded—especially in the time of the Kings—in conquering the fortresses of the Canaanites, among them Jerusalem. David fortified the captured city anew, *i.e.*, the so-called "city of David," on the steep eastern hill (II Sam. v. 9; I Kings iii. 1, ix. 15, xi. 27). According to II Chron. xxxii. 5, xxxiii. 14, Hezekiah and Manasseh were the first to surround with a wall the rest of the city also. Later the Maccabeans and Herodians built a third wall around it on the north and northwest.

**Principal Fortresses.**

The Israelites built new fortresses ("mibẓar," "ḳiryah beẓurah," "ḳiryat 'oz") after the pattern of the Canaanite fortresses, especially for the protection of the frontiers and the approaches to the country. Thus Solomon erected Hazor and Megiddo as a protection against enemies from the northeast; Gezer, Beth-horon, and Baalath against those from the coast on the west; and Tadmor (Tamar) against those from Idumea (I Kings ix. 15, 17 *et seq.*). Asa fortified Geba and Mizpah against the northern kingdom (I Kings xv. 21 *et seq.*). According to II Chron. xi. 5 *et seq.*, Rehoboam fortified fifteen cities to the south and west of Jerusalem as a protection against Egypt. In the northern kingdom Jeroboam fortified Shechem and Penuel (I Kings xii. 25). Baasha tried to fortify Ramah as a point of attack on the southern kingdom; but Asa pulled down the half-finished fortification-walls and used the material for fortifying Geba and Mizpah (I Kings xv. 16 *et seq.*). The strongest fortress of the northern kingdom was undoubtedly Samaria, which had been built by Omri on top of a mountain, and which the Assyrians were able to capture only after a three years' siege (II Kings xvii. 5). In later times the Maccabeans especially built a number of fortresses, some of which, as Beth-zur, played an important part in the wars of the Maccabees; and others, as Jotapata, Masada, and Machærus, in the great Jewish war (66–73).

All these fortresses were surrounded by walls ("ḥomah") composed of large blocks of rock, often without any cement. These walls were generally so wide that not only the guards could stand upon them, but also large numbers of people (Isa. xxxvi. 11; Neh. xii. 31 *et seq.*; I Macc. xiii. 45). Frequently they had battlements ("pinnot," II Chron. xxvi. 15; "shemashot," Isa. liv. 12), behind which the archers could secure cover; and at certain intervals there were towers built of large square stones ("migdal"). At the corners and above the gates were placed the strongest towers (II Chron. xxvi. 9), from which the guards could overlook the surrounding country (II Sam. xviii. 24 *et seq.*). The gates were closed by heavy wooden folding-doors (Judges xvi. 3), perhaps covered with brass (Isa. xlv. 2), and provided with bolts of brass or iron (Deut. iii. 5, xxxiii. 25; I Kings iv. 13). There was often a second wall outside of the principal wall, with exposed glacis ("ḥel"; I Kings xxi. 23; Lam. ii. 8; Isa. xxvi. 1). The most favorable situation for a fortress was on the edge of a precipice, as in the case of Jerusalem, or in that of Samaria, where it loomed up free on all sides on top of a mountain. No ditches with water surrounded the fortresses of the Israelites (compare Isa. xxxiii. 21; Nahum iii. 8), who, however, seem to have followed the custom of the Syrians of building strong castles or citadels in fortified cities, as in the case of Jerusalem, Shechem, and Thebez (compare Judges ix. 46 *et seq.*, 51; viii. 9, 17). These castles were generally located in the center of the city.

**The Towers.**

E. G. H. W. N.

**FORTSCHRITT IM JUDENTHUM, DER.** See PERIODICALS.

**FORTY, THE NUMBER:** In the Bible, next to the number seven, the number forty occurs most frequently. In Talmudical literature it is often met with, in many instances having been apparently used as a round number or as a concrete and definite expression in place of the abstract and indefinite "many" or "some," and hence becoming a symbolical number. As regards the period of forty years, the Jews seem to have shared with other peoples, especially the Greeks, the notion that the fortieth year was the height or acme of man's life; and from this fact forty years came to represent a generation (compare Nöldeke, "Untersuchungen zur Kritik des Alten Testaments," p. 188).

The rain which brought about the Deluge lasted forty days (Gen. vii. 4, 12, 17); the same period passed between the appearance of the mountain-tops and the opening of the windows in the ark (Gen. viii. 6). For the embalming of Jacob forty days were required (Gen. l. 3). Moses was without food on Mount Horeb for forty days (Ex. xxiv. 18). Elijah wandered without food for the same period (I Kings xix. 8; compare also the fasting of Jesus previous to his temptation, Matt. iv. 2). Ezekiel was ordered to lie on his right side forty days, to represent the forty years of the sin of Judah (Ezek. iv. 6). Forty days were spent by the spies in Canaan (Num. xiii. 25); Goliath challenged the army of Israel for forty days (I Sam. xvii. 16; compare Soṭah 41b). The same number of days was granted Nineveh for repentance (Jonah iii. 4). They also form the period required for purification after the

**Forty Days.**

birth of a male (Lev. xii. 2, 4), while after that of a female it is twice that number of days (*ib.* 5).

**Forty Years.**

Isaac married when forty years old (Gen. xxv. 20); so also Esau (Gen. xxvi. 34). Caleb was of the same age when sent as a spy (Josh. xiv. 7); and so was Ish-bosheth when commencing his short reign (II Sam. ii. 10; compare Acts vii. 23, where the age of Moses, when he was called to become the deliverer of his people, is given at forty years). Israel sojourned forty years in the desert (Ex. xvi. 35, and frequently elsewhere). The same period is given for the rule of each of several of the judges (Judges iii. 11), and for that of Deborah (v. 31, viii. 28; I Sam. iv. 18), as also for the reigns of David, Solomon, and Joash (II Sam. v. 4; I Kings ii. 11, xi. 42; I Chron. xxvi. 31, xxix. 27; II Chron. ix. 30, xxiv. 1). So also Israel was oppressed by the Philistines forty years (Judges xiii. 1). In Ezek. xxix. 11–13 a desolation of forty years is predicted for Egypt. A multiplication of 40 by 3, or three generations, is seen in the 120 years of the life of Moses (Deut. xxxiv. 7; compare Gen. vi. 6). Some (compare Wellhausen, "Prolegomena zur Geschichte Israels," 2d ed., 1883, i. 285) are inclined to see in the 480 years which are stated (I Kings vi. 1) to have passed between the Exodus and the building of the Temple of Solomon a multiplication of forty by twelve, or the round number of twelve generations.

**Forty in Counts and Measures.**

Among the presents sent by Jacob to Esau were forty cows (Gen. xxxii. 16). Ben-hadad sends "forty camels' burden" as a gift for Elisha (II Kings viii. 9). The governors before Nehemiah extorted from the people forty shekels of silver (Neh. v. 15). Abdon had forty sons (Judges xii. 14); Solomon, forty stalls of horses (I Kings v. 6). Barak's army consisted of forty thousand men (Judges v. 8); as many Syrian footmen were killed by David in battle (I Chron. xix. 18); and forty stripes were inflicted on certain evil-doers (Deut. xxv. 5). In the Tabernacle forty sockets of silver supported the twenty boards (Ex. xxvi. 19 *et seq.*; xxxvi. 24, 26); in the Temple of Solomon each of the ten lavers of brass contained forty baths; and in the Temple described by Ezekiel the "hekal" and the side-courts measured forty cubits in length (Ezek. xli. 2, xlvi. 22).

**Forty in the Talmud.**

The fortieth year is the age of reason ("ben arba'im la-binah," Ab. v. 26). Hillel (Sifre, Deut. xxxiv. 7; ed. Friedmann, 150a), Johanan ben Zakkai (R. H. 31b), and Akiba (Ab. R. N. vi.) set out upon their rabbinical careers when they were forty years old. To them, as also to Moses, is ascribed a life of 120 years, being divided in each case into three divisions of forty years each (Sifre, *l. c.*). Hillel's disciples were eighty in number (Suk. 28a). A woman marrying after forty can not bear children (B. B. 119b). Marriages are made in heaven by the announcement of the BAT ḲOL forty days before birth (Sanh. 22a; compare Soṭah 2b). Forty times' repetition renders a thing unforgettable (Pes. 72a; compare Yer. Giṭ. vi. 47d). The extravagance of Pekah is characterized by his consuming forty measures of pigeons for dessert (קנוח סעורה: Sanh. 94b; Pes. 57a). Forty measures was the weight of each stone carried into the Jordan (Josh. vi.; Soṭah 34a). In connection with Ps. xcv. 10 it is said that the Messianic age would last forty years (Sanh. 99a).

**Forty in Temple History.**

The number forty had a fatal significance in connection with the destruction of the Second Temple. Forty years before this catastrophe the Sanhedrin "went into exile," that is, left the premises of the Temple (Shab. 15a; 'Ab. Zarah 8b). Rabbi Zadok spent forty years in fasting to avert the calamity (Giṭ. 56a). In the war of Bar Kokba forty measures of phylactery-blocks (קצוצי תפלין) were found on the heads of the slain at Bethar (Giṭ. 58a).

The ritual purification-tank ("miḳweh") must hold forty measures of water (Miḳ. ii. 1 *et seq.*; compare 'Er. 14a). The measure of the heave-offering ("terumah") for a generous person (עין יפה) is a fortieth part of the produce (Ter. iv. 3). A dry season of forty days is the condition for ordering a public fast (Ta'an. 19a). On the other hand, the forty stripes of Deut. xxv. 5 are reduced to thirty-nine (Mak. 22a; compare II Cor. xi. 24). Forty is also given as the number is of the "principal labors" (אבות מלאכות) which are forbidden on the Sabbath (Shab. 69a, 73a).

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J. JR. I. M. C.

**FOSTAT.** See EGYPT.

**FOULD, ACHILLE:** French statesman and financier; born at Paris Nov. 17, 1800; died at Tarbes Oct. 5, 1867. The son of a wealthy banker, he studied banking, and afterward traveled extensively. In 1847 he was chosen deputy for the town of Tarbes; he sat on the ministerial benches, and occupied himself with matters of finance. After the Revolution of 1848 he retired and wrote three pamphlets which excited considerable comment—"Observations sur la Question Financière, Adressées à l'Assemblée Nationale," "Pas d'Assignats," and "Opinion de M. A. Fould sur les Assignats." His violent attacks upon the Garnier-Pagès administration brought him into prominence, and on July 8, 1849, he was elected to represent the people of Paris in the legislative assembly. On Oct. 31 of the same year he was appointed minister of finance by the prince-president Louis Napoleon, whom he is said to have aided financially. As minister he promoted several important measures, including the abolition of the income tax and of the taxes on rents and on advances on mortgages; he also established the Algerian Bank, and provided for the pensioning of the aged. During the ministerial crises of 1851 he was

twice dismissed and recalled, but after the coup d'état (Dec. 2, 1851) he retained his portfolio until 1852, after which he became a senator and then minister of state. His resignation was due to the decree of the emperor regarding the property of the Orleans family.

Fould organized the Exposition Universelle of 1855. In November, 1860, he became a member of the privy council, and next year resumed the portfolio of finance in order to deal with the increasing deficit. Not succeeding any better than his predecessors, he again retired (Jan., 1867). In 1857 Fould was elected a member of the Academy of Fine Arts. He married into a Protestant family, and his children were educated in that faith; but he never formally abjured Judaism, though he was buried with the rites of the Protestant Church.

His son **Ernest Adolphe** (1824–75) was deputy for the Hautes-Pyrénées (1863–69). His grandson **Achille Charles** (b. Aug. 10, 1861) was elected deputy for Tarbes, Sept. 22, 1889.

His brother **Louis** (died at Paris in 1858) founded (1857) at the French Institute a prize of 20,000 francs for the best work on the origin and history of art prior to Pericles ("L'Univers Israélite," 1857–58, p. 419).

BIBLIOGRAPHY: *La Grande Encyclopédie*; *Arch. Isr.* xxviii. 930, 970.

S. V. E.

**FOULD, BENOIT:** French politician; born at Paris Nov. 21, 1792; died there July 28, 1858. In 1827 he was nominated judge of the tribunal of commerce. At the legislative elections of May, 1834, he was chosen to represent St. Quentin, and devoted himself to financial questions. He was re-elected Nov. 4, 1837, and again on March 2, 1839, but failed in 1842 and in 1846. He took an active part in Jewish communal affairs.

S. V. E.

**FOULD, ÉDOUARD MATHURIN:** French politician; born at Paris Dec. 18, 1834; died at Moulins April 8, 1881. On June 1, 1863, he was elected deputy for Allier, and supported the empire. He resigned in 1868. In 1876 he was defeated by the Republican candidate at Montluçon.

BIBLIOGRAPHY: *La Grande Encyclopédie.*

S. V. E.

**FOULD, GUSTAVE EUGÈNE:** French politician and author; born at Paris Feb. 19, 1836; died at Asnières Aug. 27, 1884. On June 6, 1869, he was elected deputy of the Basses-Pyrénées, and during the Franco-Prussian war served with the Scouts of the Seine. Fould failed at the Paris municipal elections of 1872 and at the legislative elections of October, 1877, at Pau. He wrote "La Conversation" and "Brûlons le Grand Livre" (Paris, 1878). Under the pseudonym "Olivier de Jalin" he collaborated with Alexandre Dumas in "La Comtesse Romani," a comedy which had a successful run at the Gymnase in 1876. He married Wilhelmine Josephine Simon of the Théâtre Français, who wrote under the name "Gustave Heller."

BIBLIOGRAPHY: *La Grande Encyclopédie.*

S. V. E.

**FOUNDATION-STONE.** See CORNER-STONE.

**FOUNDLING** (Hebrew, "asufi"): A deserted child whose parents are unknown. The question as to the status of such a child in the Jewish community was chiefly decided by the condition in which it was found. If there was evidence that its parents had abandoned it wilfully, its legitimacy was under suspicion, and it was therefore treated as doubtfully legitimate. If, however, there were indications that its abandonment was caused by the inability of the parents to support it, the child was regarded as legitimate; the necessary indications might either be furnished by the body of the child—as when it was found circumcised, or with its limbs carefully straightened, or its body anointed with oil, or its eyes painted, or a talisman hung on its neck—or might be obtained from the place where it was found—as near a synagogue, or on the sidewalk where many people passed, or on a tree where no wild beast could reach it. Nobody might claim the child as his or her offspring after it had been declared a foundling, except in a year of famine, when it was obvious that its parents only waited for some one to take it up, so that it might have a home. If they claimed it while it was still on the street they were believed in any case, and the child was considered as the offspring of a legitimate marriage (Kid. 73b; Maimonides, "Yad," Issure Biah, xv. 30, 31; Shulḥan 'Aruk, Eben ha-'Ezer, 4, 31, 32).

Those foundlings which were suspected of having been born through illegitimate connections were placed outside of the fold, and they might not intermarry with Israelites, nor with other foundlings or illegitimates. The only persons whom they were permitted to marry were proselytes and liberated slaves; and the offspring of such marriages were in the same status as the foundlings themselves (Kid. 74a; Maimonides, *l.c.* 33; Eben ha-'Ezer, 4, 36).

If a child was found in a place where Jews and non-Jews lived, even if there were only a few of the latter, he was considered, as regards intermarriage, as being a non-Jewish child, until he had been proselytized by the court or had become a Jew after reaching his majority, when he became subject to all the laws governing foundlings. In other respects, however—as to the permission to give him forbidden food, or as to the obligation of returning to him any object that he lost, etc.—the majority decided. If the majority of the inhabitants of the place were non-Jews, the foundling was considered a non-Jew; if the majority were Jews, he was considered a Jew; and if they were half and half, he was in a doubtful state (Mishnah Makshirin, ii. 7; Ket. 15b; Yoma 84b; Maimonides, *l.c.* 25, 26; Eben ha-'Ezer, 4, 33, 34).

The "shetuḳi" (the silent one)—*i.e.*, a child whose father is unknown—was placed in the same category with the "asufi" (foundling), and might marry only among proselytes or liberated slaves. Abba Saul called such a child "beḏuḳi" (examined), one whose status was established through the examination of the mother. If she said nothing, or if she admitted that the father of the child was an illegitimate, or if she said that she did not know who the father was, the child became subject to all the laws governing foundlings. If, however, she said that its father was a legitimate Israelite ("kasher"), she was be-

lieved, and the child might intermarry even with priests (Ket. 13a; Ḳid. 74a; Yer. Ket. i. 9; Maimonides, *l.c.* 11, 12; compare *ib.* xviii. 13–16; Eben ha-'Ezer, 6, 17).

Although it was necessary to mention the name of the father of the husband as well as of the wife in a bill of divorce, the shetuḳi or the asufi whose father was unknown could write a bill of divorce, mentioning only the name by which he himself was known (Eben ha-'Ezer, 129, 9). If he died childless, since he had no other heirs, his property was "hefḳer" (vacant, ownerless), and any one could appropriate it (see GER). This law also applied to the shetuḳi whose mother was known, for the relatives on the mother's side were not considered heirs in Jewish law (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 276, 4, Isserles' gloss). See INHERITANCE.

There is no trace of institutions for foundlings in Talmudic literature. The custom probably prevailed that the foundling was taken into the house of a childless couple who brought it up as their own.

S. S. J. H. G.

**FOUNTAIN** (Hebr. עין): A natural spring of water. Although Palestine as a whole is scantily supplied with water, it has a number of fountains. These often spring up in the hollows of cliffs; but sometimes wells have been dug. The Old Testament makes no sharp distinction between artificial wells and springs. Among the best-known fountains are the sources of the Jordan near Banias and Tell al-Ḳaḍi (Dan), the sources of the Gihon (St. Mary's Well) near Jerusalem, the Harod (Goliath) fountains in the valley leading from the plain of Jezreel to Scythopolis, and those near Nazareth. Numerous villages and towns have been named after the fountains which gave rise to the settlements, *e.g.*, En-dor, En-gannim, En-gedi, Enshemesh, En-rimmon, and En-hazor.

E. G. H. F. BU.

**FOUR COUNTRIES.** See COUNCIL OF FOUR LANDS.

**FOWLS.** See POULTRY.

**FOX** (שׁוּעָל).—**Biblical Data:** There are at present two species of fox inhabiting Palestine: the *Canis flavescens*, found in the north, and the *C. niloticus*, common in the central and southern regions. But most of the passages of the Old Testament in which "shu'al" occurs seem to apply rather to the jackal (*Canis aureus*), the commonest beast of prey in Palestine. On the other hand, there are two special names for the jackal in the Old Testament, both of which are found only in the plural, "iyyim" and "tannim" (Isa. xiii. 22, xxxiv. 13 *et seq.*, xxxv. 7; Jer. ix. 10, x. 22, xlix. 33, etc.). It may be that "shu'al" in the Old Testament is intended as a general term for the whole family or for several species of the *Canidæ*, while "iyyim" and "tannim" denote the jackal specifically as the "howler" (comp. the Arabic "wawi," or "ibn awa") and as the animal with the outstretched body. According to Tristram, even at the present day the two animals are commonly confounded in Syria, though the inhabitants are aware of their distinction.

Thus the catching of 300 shu'alim in the story of Samson (Judges xv. 4) seems to refer to jackals rather than to foxes, since the former are gregarious and remain in droves, while the latter prowl singly and are taken alive with difficulty. So also in Ps. lxiii. 11, the word probably applies to the jackal, as it is characteristic of the latter, but not of the fox, to feed on dead bodies. Lam. v. 18 and Neh. iii. 35 are applicable alike to the fox and the jackal, as both are in the habit of burrowing among rocks and ruins; while Ezek. xiii. 4 and Cant. ii. 15 no doubt refer to the proverbial cunning of the fox and its fondness for grapes, though the jackal is equally destructive to vineyards.

That foxes and jackals were formerly, as now, common in Palestine, may be inferred from the names derived from these animals, as "Hazar-shual" (Josh. xv. 28) and "Shalim" (I Sam. ix. 4).

——**In Rabbinical Literature:** There is no ascertained reference to the jackal in the rabbinical writings, while the fox is often spoken of. The latter's term of gestation is six months; it prowls among ruins, burrows in the earth, is even found to inhabit a hollow gourd; kills poultry and young lambs and kids, and is noxious to vineyards (Bek. 8a; Mak. 24b; Ned. 81b; Ket. 111b; Ḥul. 53a; B. Ḳ. 92a; Eccl. R. 98a, etc). In proverbial expressions the cunning and treacherous fox is often contrasted with the kingly lion: "Be rather the tail [*i.e.*, the last] among lions than the head of foxes" (Sanh. 37a; Ab. iv. 15). Of one who belied his great reputation it was said: "The lion has become a fox" (B. Ḳ. 117a; comp. also B. M. 84b; Meg. 16b; Ned. 81b; Ab. ii. 15). The "fox fables" ("mishle shu'alim"), of which 300 were known to R. Meïr (Sanh. 38b; Suk. 28a), had no doubt escapades of the fox for their themes (comp. Ber. 61b; Esth. R. iii. 1; Eccl. R. v. 14; L. Levysohn, in "Jüdisches Volksblatt," vol. iii.). See ÆSOP'S FABLES AMONG THE JEWS.

The fox was also employed in the magic of the time. The tail of a fox was suspended between the eyes of the horse to protect it against the evil eye (Shab. 53a); its tooth was carried to promote or prevent sleep, according as it was taken from a live or a dead animal (Shab. 67a, Rashi); while the passing of a fox on one's left side was considered an evil omen (Sanh. 65b).

BIBLIOGRAPHY: Tristram, *The Natural History of the Bible*, p. 85; L. Levysohn, *Zoologie des Talmuds*, p. 77.

E. G. H. I. M. C.

**FOY:** Branch of the family FOA, settled in the southwest of France since the middle of the eighteenth century. Special mention may be made of Solomon Foy, born at Bordeaux, Jan. 17, 1858, a violinist and author of "Rimes Voilées" (Bordeaux, 1877) and of various comedies and operettas. Edmund Foy was president of the chamber of commerce in Bayonne.

BIBLIOGRAPHY: H. Léon, *Histoire des Juifs de Bayonne*, p. 428; *Arch. Isr.* 1841, p. 253; H. Minier and J. Delpit, *Le Théâtre à Bordeaux*; Féret, *Statistique de la Gironde*, iii. 257.

G. C. DE B.

**FRAGA:** City in Aragon. In 1328 Alfonso IV. confirmed all the privileges which the Moncadas had granted to the Jews of Fraga. Four years later he permitted his second wife, Leonora, to whom he had presented Huesca and Fraga, to admit six

Jewish families to Fraga. The Jews are said to have been persecuted there in 1389 and 1391. In 1438 the Jewish community was still as large as that in Jaca, and, like it, paid 200 sueldos annually in taxes. Fraga was the birthplace of the baptized physician Astruc Remoch. Isaac Arama served for several years as a preacher in Fraga.

BIBLIOGRAPHY: *Shalshelet ha-Ḳabbalah*, p. 93b; Amador de los Rios, *Hist.* ii. 82, 157; Jacobs, *Sources*, Nos. 925, 1028; Grätz, *Gesch.* viii. 83.

G. M. K.

**FRANCE** (formerly called **Gaul**): Country forming the most westerly part of Central Europe.

**——Roman-Gallic Epoch:** The banishment of Archelaus to Vienne in Gaul in the year 6 (Josephus, "Ant." xvii. 13, §§ 2-3; *idem*, "B. J." ii. 7, § 3; Dion Cassius Cocceianus, "Hist. Romæ," lv. 27; Strabo, xvi. 2, 46), and that of Herod Antipas to Lugdunum (Lyons) in the year 39 (Josephus, "Ant." xviii. 7, § 2, but differently in "B. J." ii. 9, § 6), were assuredly not the determining factors in the Jewish immigration into the Gallic provinces. The immigration was due rather to economic causes and to chance trading-journeys. There is no documentary proof of the presence of Jews in this country dating earlier than the fourth century, but they were certainly there before that period. Hilary of Poitiers (died 366) is praised for having fled from their society (Venantius Fortunatus, "Vita S. Hilarii," iii.). A decree of the emperors Theodosius II. and Valentinian III., addressed to Amatius, prefect of Gaul (July 9, 425), prohibited Jews and pagans from practising law and from holding public offices ("militandi"), in order that Christians should not be in subjection to them, and thus be incited to change their faith ("Constit. Sirmond." vi., ed. Hoenel, "Corpus Juris Antejustin." i. 458). At the funeral of Hilary, Bishop of Arles, in 449, Jews and Christians mingled in crowds and wept, while the former sang psalms in Hebrew (Honoratus "Vita Hilarii," 22; "Prosperi et Honorati Opera," ed. Salinas, p. 304, Rome, 1732). From the year 465 the Church took official cognizance of the Jews. The Council of Vannes (465) forbade the clergy to partake of the meals of the Jews or to invite them to their own, because, Christian food being placed under the ban by the Jews, the clergy would appear inferior to them if they accepted Jewish food while the Jews refused to eat the food which Christians offered them ("Concil. Vanet." can. 12; Mansi, "Sacrorum Conciliorum Nova et Amplissima Collectio," vii. 954). In 472 Sidonius Apollinarius recommended a Jew to Eleutherius of Tournai, saying that "these people are accustomed to having good causes to plead." On two occasions in 473 he made use of the services of a Jew named Gozolas to send a letter to one of his correspondents. At the same date he recommended another Jew, who had been baptized, to Nonnechius, Bishop of Nantes ("Sidon. Apollin." ed. Baret, iii. 8, p. 252; iv. 8, p. 277; vi. 8, p. 350; viii. 4, p. 410).

**Church Laws Against Jews.**

Jews were found in Marseilles in the sixth century (Gregory of Tours, "Historia Francorum," v. 11, vi. 17; Gregory the Great, "Epistol. Greg." 1, 47; Migne, lxxvii. 503), at Arles (*ib.* vii. 24), at Uzès ("Vita Ferreoli"), at Narbonne (Gregory of Tours, viii. 1), at Clermont-Ferrand (*ib.* iv. 12; v. 11), at Orleans (Gregory, "Vit. Patr." vi. 7), at Paris, and at Bordeaux (Gregory, "De Virt. S. Martini," 3, 50). These places were generally centers of Roman administration, located on the great commercial routes, and there the Jews possessed synagogues (for Clermont, see Gregory of Tours, "Hist. Franc." v. 11; for Orleans, *ib.* viii. 1). In harmony with the Theodosian code, and according to an edict addressed in 331 to the decurions of Cologne by the emperor Constantine, the internal organization of the Jews seems to have been the same as in the Roman empire. They appear to have had priests (rabbis or ḥazzanim?), archisynagogues, patersynagogues, and other synagogue officials ("Cod. Theod." 4, xvi. 8: "Hieros et archisynagogos et patres synagogarum et ceteros qui synagogis deserviunt").

The Jews were principally merchants (Gregory of Tours, "Hist. Franc." iv. 12, 35; vi. 5, "Concil. Matisc." can. 2; Mansi, ix. 932) and slave-dealers ("Epist. Greg." 7, 24; Migne, lxxvii. 877); they were also tax-collectors (Gregory of Tours, "Hist. Franc." vii. 23), sailors (*idem*, "De Gloria Conf." 97), and physicians (*idem*, "Hist. Franc." v. 6).

They probably remained under the Roman law until the triumph of Christianity, with the status established by Caracalla—on a footing of equality with their fellow citizens. The emperor Constantius (321) compelled them to share in the curia, a heavy burden imposed on citizens of townships ("Cod. Theod." 3, xvi. 8). There is nothing to show that their association with their fellow citizens was not of an amicable nature, even after the establishment of Christianity in Gaul. It is known that the Christian clergy participated in their feasts ("Council of Agda," 506); intermarriage between Jews and Christians sometimes occurred (Council of Orleans, 533); the Jews made proselytes, and their religious customs were so freely adopted that at the third Council of Orleans (539) it was found necessary to warn the faithful against Jewish "superstitions," and to order them to abstain from traveling on Sunday and from adorning their persons or dwellings on that day.

**Merovingian Period:** During this period the Church endeavored to modify existing conditions in the interests of Christianity. In the provincial councils the bishops adopted a series of measures for the purpose of creating a chasm between Jews and Christians, and of marking the inferiority of the Jews. As stated above, the Council of Vannes prohibited the clergy from taking their meals with them ("Concil. Vanet." can. 12; Mansi, vii. 954; compare the action of the Council of Elvira in 305). This prohibition was repeated at the Council of Agda in 506 ("Concil. Agath." can. 40; Mansi, viii. 331), again at the Council of Epaon in 517 ("Concil. Epaon." can. 15; Mansi, viii. 561), and once more at the third Council of Orleans ("Concil. Aurel." iii. can. 13; Mansi, ix. 15). The second Council of Orleans (533), that of Clermont (535), and that of Orleans (538) prohibited all intermarriage of Jews and Christians. Christians who would not agree to dissolve such unions were to be excommunicated ("Concil. Aurel." ii. can. 19; Mansi, viii. 838; "Concil. Arvern." can. 6; Mansi, viii. 861; "Concil. Aurel." iii. can. 13; Mansi, ix

15). The Council of Clermont (535) forbade the appointing of Jews as judges ("Concil. Arvern." can. 9; Mansi, viii. 861). The third Council of Orleans (538) and again that of Mâcon (581) decreed that "since, by the grace of God, we live under the rule of Catholic kings," the Jews should not appear among Christians for four consecutive days after Good Friday ("Concil. Aurel." iii. can. 30; Mansi, ix. 19; "Concil. Matisc." can. 14; Mansi, ix. 934). The fourth Council of Orleans (541) decreed among other things that whenever a Jew made a proselyte ("advena"), or reconverted to his religion a Jew who had been baptized, or possessed himself of a Christian slave, or converted to Judaism any one born of Christian parents, he should be punished by the loss of all his slaves. If any one born of Christian parents became a Jew, and obtained his freedom on condition of remaining such, the condition must be considered void, for it was unjust that one living as a Jew should enjoy the freedom attaching to Christian birth ("Concil. Aurel." iv. can. 31; Mansi, ix. 118). The Council of Mâcon (581) reiterated the prohibition against appointing Jews as judges, and closed to them also the office of tax-collector, "in order that Christians may not be subjected to those whom God rejects" ("Concil. Matisc." can. 13; Mansi, ix. 934). To the prohibition against appearing in public during Holy Week were added the obligation to show reverence to ecclesiastics and the interdiction against walking before them. Those who broke this law were to be punished by the local magistrates (*ib.* can. 14; Mansi, *ib.*). Despite the decrees of previous councils, Jews living in some of the towns continued to hold Christian slaves. The Council of Mâcon, therefore, decreed that such slaves were to be ransomed for twelve sous, and either be set at liberty or continue in servitude under their new masters. If the Jews refused to free them, the slave, until his master accepted the price of his redemption, should be free to dwell among Christians wherever he chose. If a Jew succeeded in converting a Christian slave to Judaism he lost his property rights over that slave and the right of making him an object of testamentary bequest (*ib.* can. 16; Mansi, ix. 935). The Council of Narbonne forbade Jews to sing psalms at burials of their own people; those who transgressed this decree were compelled to pay a fine to the lord of the city ("Concil. Narbon." can. 9; Mansi, ix. 1016). The fifth Council of Paris (614) prohibited the Jews from asking or from exercising civic or administrative rights over Christians, unless they and their families should accept baptism from the bishop of the place ("Concil. Paris," v. can. 17; Mansi, x. 542). The same prohibition was renewed at the Council of Rheims in 624–625 ("Concil. Rem." can. 11; Mansi, x. 596). This council returned to the question of Christian slaves and decreed that if a Jew converted or tormented his Christian slaves they should revert to the state treasury (*ib.*).

**Decrees of Church Councils.**

It may be seen that these different measures were not in any way founded upon the supposition that the Jews were morally debased, but harmonized rather with the views of theologians and politicians. The Church, it will be observed, no longer content with issuing prohibitions concerning the conduct of Christians with relation to the Jews, now placed Jews themselves, in certain cases, under its own jurisdiction, and at the same time made it to the interest of the civil authorities to assist in carrying out its measures. The council found it necessary also to obtain the sanction of the temporal power for its canons, an aim which it pursued unflaggingly and with much success, for the Merovingian kings in general showed themselves willing to accept its authority. Yet they were not all submissive to the requests of the clergy. Pope Gregory the Great (599) rebuked Queen Brunhilda, Thierry, king of the Burgundians, and Theodebert, king of Austrasia, for allowing the Jews to hold Christian slaves. But such resistance was infrequent: the power of the Church at that time, in an almost barbarous state, is well known. Childebert was the first fanatic king, and he ratified the decisions of the third Council of Orleans concerning the presence of Jews in public during Holy Week ("Concil. Matisc." can. 14; Mansi, xiv. 836; according to Boretius, however, it is not certain that the article became a part of the constitution; (see "Beiträge zur Capitularienkritik," p. 21). He banished Ferreol (555), the Bishop of Uzès, for having had too friendly relations with the Jews ("Vita Ferreoli, apud Marcus Antonius Dominicy, Ausberti Familia Rediviva," App., p. 27, Paris, 1648). Chilperic was similarly influenced. In 582 he drove many Jews to the baptismal font, but they were not all sincere, and many returned to their former "perfidy." He employed as treasurer or as purchasing agent a Jew named Priscus, whom he had vainly urged to be baptized, and whom, happening once to be at Nogent-sur-Marne, he even asked Gregory of Tours to convert. Finally, he cast him into prison "in order to compel him to believe despite himself." Priscus promised to come to a conclusion in due time. In the interval a dispute arose between Priscus and a certain Phatir, a converted Jew for whom the king had stood sponsor. While Priscus was on his way to the synagogue with his companions Phatir slew him, and took refuge in the basilica of St. Julien. The murderer was afterward killed in the kingdom of Gontran by the relatives of Priscus (Gregory of Tours, "Hist. Franc." vi. 17). Gontran was in no way inferior to Chilperic in point of fanaticism. On the occasion of his entry into the city of Orleans (585), as the Jews had joined with the population in "singing his praises in their own tongue," the king said at table: "Wo unto this wicked and perfidious Jewish race, that thrives only by knavery. To-day they were lavish with their blatant flattery; all people, said they, should reverence me as their lord, and this only to induce me to rebuild at the state's expense their synagogue which the Christians destroyed long ago. That I shall never do, for God forbids it" (Gregory of Tours, "Hist. Franc." viii. 1). Clotaire II., who had been raised to the throne at a prelates' congress, hastened to legalize (Oct. 18, 614) the canon of the fifth Council of Paris (Oct. 10, 614) relating to the Jews ("Chlotar. Edit." cap. x., ed. Boretius, i. 22). Gondebaud, fourth king of the Burgundians, in his struggle

**Under Childebert and Chilperic.**

against Clovis (500) had been exposed to the enmity of the clergy. Forced to submit, he agreed to embrace Christianity. It was then that what is known as the "Loi Gombette" was drawn up, which among other things forbade all marriage between Jews and Christians, such unions, in accordance with the law of Theodosius IX., being declared adulterous by the "Loi Gombette" ("Lex Rom. Burg." tit. xix. 4; "Monum. Germ. LL." iii. 609). About the year 517 the same Gondebaud prescribed, in the law which is attributed to him, that any Jew who struck or kicked a Christian should be punished by having his hand cut off, though he might compromise by paying a compensation of 75 sous and a fine of 12 sous. For striking a priest the penalty was death and confiscation of property ("Libr Leg. Gundob." 102, 1-3; "Monum. Germ. LL." iii. 573).

**Conversion of Jews.**

In order to insure the public triumph of the Church, the clergy endeavored to bring the Jews to the acceptance of baptism. A certain Simon who was converted about the year 350 even became Bishop of Metz ("Pauli et Petri Carmina," 25, 25: Migne, "Patrol. Lat., Poet. Lat. Carol." i. 60). The Council of Agda (506) determined the conditions on which Jews were admitted to baptism. Ferreol, Bishop of Uzès, converted them by living in familiar intercourse with them. Having been severely rebuked for this by Childebert, Ferreol ordered the Jews of his diocese to meet in the Church of St. Theodoric, and preached to them a baptismal sermon. Some Jews abjured their faith; he forbade the others to remain in the city, and expelled them from his diocese (558) ("Vita Ferreoli," *l.c.*). Saint Germain (568) converted a Jew at Bourges named Sigerich (Venantius Fortunatus, "Vita S. Germ." cap. 62). Avitus, Bishop of Clermont, strove long but vainly to make converts. At length in 576 a Jew sought to be baptized. One of his former coreligionists poured fetid oil over his head. The following Sunday the mob that accompanied the bishop razed the synagogue to the ground. Afterward the bishop told the Jews that unless they were willing to embrace Christianity they must withdraw, since he as bishop could have but one flock. It is said that five hundred Jews then accepted baptism, and the rest withdrew to Marseilles (Gregory of Tours, "Hist. Franc." v. 11; Venantius Fortunatus, "Carm." v. 5, a poem written at the command of Gregory). The example of Avitus was imitated by Virgilius, Bishop of Arles, and by Theodore, Bishop of Marseilles, and it became necessary for Pope Gregory the Great, on an appeal from the Jews who were engaged in commerce at Marseilles, to enjoin more moderation and the employment of only suasion for the conversion of the incredulous ("Epist. Greg." i. 47; ed. Migne, lxxvii. 509). Sulpicius, Bishop of Bourges (before 644), engaged with equal ardor in the work of conversion ("Vita S. Sulpicii," i. 14).

The Jews were not unconcerned in the troubles which devastated the country during the struggles with the "barbarians." With their fellow citizens they defended the city of Arles, which was besieged in 508 by the Franks and the Burgundians. When Cæsarius, the bishop, gave evidence of Burgundian leanings and one of his kinsmen passed over to the hostile forces, the Jews and the Goths taxed the bishop with treason. According to the historian, he found a Jew to open negotiations with the enemy and to propose the surrender of the city ("Vita S. Cæsarii Episc. Arelat." i., by S. Cyprius, Bishop of Toulouse; ed. Migne, "Patrol. Lat." lxvii.). This story has been rightly mistrusted (see Israel Levi in "R. E. J." xxx. 295 *et seq.*).

**Under Dagobert.**

In 629 King Dagobert proposed to drive from his domains all Jews who would not accept Christianity. He was instigated to this step by Heraclius, Emperor of the East, to whom astrology had predicted the destruction of his empire by a circumcised people (Fredeg. "Chron." 65, ed. Monod, p. 147; comp. "Gesta Dagoberti," c. 24; Bouquet, ii. 586). The story, fabulous in itself, was not invented until after the Arab conquest in 632. It is known from other sources that the clergy were never so powerful under any Merovingian king as under Dagobert. From his reign to that of Pepin the Short no further mention of the Jews is found. But in the south of France, which was then known as "Septimania" and was a dependency of the Visigothic kings of Spain, the Jews continued to dwell and to prosper. From this epoch (689) dates the earliest known Jewish inscription relating to France, that of Narbonne ("R. E. J." xix. 75). The Jews of Narbonne, chiefly merchants, were popular among the people, who often rebelled against the Visigothic kings. It is noteworthy that Julian of Toledo ("Hist. Rebel. Adversus Wambam Insultatio in Tyrann. Galliæ," i. 25; ed. Migne, xcvi. 797) accuses Gaul of being Judaized. Wamba (672-680) decreed that all the Jews of his realm should either embrace Christianity or quit his dominions. This edict, which "threatened the interests of the country," provoked a general uprising. The Count of Nîmes, Hilderic; the abbot Ramire; and Guimaldus, Bishop of Maguelon, took the Jews under their protection, and even compelled their neighbors to follow their example. But the insurrection was crushed, and the edict of expulsion was put into force in 673 (*ib.* 28). The exile of the Jews was not of long duration, since in 681 the twelfth Council of Toledo took cognizance of them, and at the seventeenth, in 694, Egica demanded the punishment of relapsed Jews, but excepted from this measure those who inhabited the provinces of Gaul, in order that they might assist these regions in recovering from the losses they had sustained, and, in general, that the Jews who dwelt in the country might help the duke who was its governor and might contribute to the reestablishment of the province by their talent and by their care and industry. But this was always with the understanding that they be converted to the Catholic faith (Dom Vaissette, "Hist. Générale de Languedoc," ed. Privas, i. 750-751).

**Carlovingian Period:** From a letter of Pope Stephen III. (768-772) to Bishop Aribert of Narbonne it is seen that in his time the Jews still dwelt in Provence, and even in the territory of Narbonne, enjoying hereditary allodial tenure, and being exempt from high taxation in the towns and outskirts by concession of "the kings of France." They owned fields and vineyards and employed Christians ("Stephani

Papæ Epist." 2; ed. Migne, cxxix. 857). This concession is probably connected with a curious episode in the struggle with the Arabs. The "Roman de Philomène" (Dom Vaissette, ed. Du Mège, addit. to iii. 30) recounts how Charlemagne, after a fabulous siege of Narbonne, rewarded the Jews for the part they had taken in the surrender of the city; he yielded to them, for their own use, a part of the city, and granted them the right to live under a "Jewish king," as the Saracens lived under a Saracen king.

**"King of the Jews" at Narbonne.**

Meïr, son of Simon of Narbonne (1240), in his "Milḥemet Miẓwah" refers to the same story. It is a well-known fact, he adds, that at the siege of Narbonne King Charles, having had his horse killed under him, would himself have been killed but for a Jew who dismounted and gave the king his horse at the cost of his own life, for he was killed by the Saracens. A tradition that Charles granted to them a third part of the town and of its suburbs (Neubauer, in "R. E. J." x. 98–99) is partly confirmed by a document which once existed in the abbey of Grasse, and which showed that under the emperor Charlemagne a "king of the Jews" owned a section of the city of Narbonne, a possession which Charlemagne confirmed in 791 (Note of Du Mège, "Mémoires de la Société des Antiquaires," 1829, viii. 340). In the Royal Letters of 1364 (Doat Collection, 53 *et seq.* 339–353) it is also stated that there were two kings at Narbonne, a Jew and a Saracen, and that one-third of the city was given to the Jews. A tradition preserved by Abraham ibn Daud, and agreeing in part with the statement of Benjamin of Tudela, his contemporary, attributes these favors to R. Makir, whom Charlemagne summoned from Babylon, and who called himself a descendant of David (Neubauer, "Med. Jew. Chronicles," i. 82). The Jewish quarter of Narbonne was called "New City" ("Hist. Littér. de la France," xxvii. 561), and the "Great Jewry" (Tournai, "Catal. du Musée de Narbonne"). The Makir family bore, in fact, the name "Nasi" (prince), and lived in a building known as the "Cortada Regis Judæorum" (Saige, "Hist. des Juifs du Languedoc," p. 44). The granting of such privileges would certainly seem to be connected with some particular event, but more probably under Charles Martel or Pepin the Short than under Charlemagne. A similar story of the surrender of Toulouse to the Saracens by the Jews is rejected as a fable by Catel ("Mémoires de l'Histoire du Languedoc," p. 517), and also by Dom Vaissette (iii. 252).

Earliest Known Inscription Relating to the Jews of France, Dated Narbonne, 689.

Whatever be the amount of truth in these stories, it is certain that the Jews were again numerous in France under Charlemagne, their position being regulated by law. A formula for the Jewish oath was fixed ("Capit. de Judæis," cap. 4; Boretius, i. 258). They were allowed to enter into lawsuits with Christians ("Capit. Miss. Aquisgran. Alt." cap. 13; Boretius, i. 152), and in their relations with the latter were restrained only from making them work on Sunday (*ib.*). They must not, however, take in pawn goods belonging to the Church ("Capit. de Judæis," cap. 1–3; Boretius, i. 258: though it is doubtful whether this paragraph dates from Charlemagne). They must not trade in currency, wine, or corn (*ib.*; also a doubtful paragraph according to Boretius). Of more importance is the fact that they were tried by the emperor himself, to whom they belonged (*ib.*). They engaged in export trade, an instance of this being found in the Jew whom Charlemagne employed to go to Palestine and bring back precious merchandise ("Mon. Sangal." i. 16; "Monum. Germ., Scriptores," ii. 737). Furthermore, when the Normons disembarked on the coast of Narbonnese Gaul they were taken for Jewish merchants (*ib.* ii. 14; ii. 757). They boast, says one authority, of buying whatever they please from bishops and abbots ("Capit. Miss. Nuimag. dat." cap. 4; Boretius, i. 131). Isaac the Jew, who was sent by Charlemagne in 797 with two ambassadors to Harun al-Rashid, was probably one of these merchants ("Einh. Annal." ad ann. 801; "Monum. Germ., Scriptores," 1, 190). It is a curious fact that among the numerous provincial councils which met during Charlemagne's reign not one concerned itself with the Jews, although these had increased in number. In the same spirit as in the above-mentioned legends he is represented as asking the Bagdad calif for a rabbi to instruct the Jews whom he had allowed to settle at Narbonne ("Sefer ha-Ḳabbalah," ed. Neubauer, in "Med. Jew. Chron." i. 82). It is also stated that he wished to transplant the family of Kalonymus from Lucca to Mayence ("'Emeḳ ha-Bakah," p. 13). From this time forward mention is made of rabbis. A certificate of the son of Charlemagne is delivered to a rabbi, Domatus, Donnatus, or Dematus (see below). Hrabanus Maurus, Bishop of Fulda, states that in compiling

**Under Charlemagne.**

his works he consulted with Jews who knew the Bible (Migne, cix. 10). Bishop Agobard relates that in his diocese the Jews have preachers who go to hear the Christians, and he tells of the opinions which they held and which they doubtless placed on record in their writings (see below).

Louis le Débonnaire (814–833), faithful to the principles of his father, granted strict protection to the Jews, to whom he gave special attention in their position as merchants. The language which he uses in regard to them is characteristic; it is carefully weighed and free from all fanaticism. Louis takes under his protection (before 825) Rabbi Domatus and Samuel, his little son by Septimania; he gives orders against their being molested in the possession of their property, permits them to change or to sell it, to live according to their law, to hire Christians for their work, and to buy and sell foreign slaves within the empire. He prohibits Christians from diverting such slaves from their duties by offering baptism to them. These Jews being under the protection of the king, any who should plan or perpetrate their death were to be punished. It was equally forbidden to submit them to the ordeal by water or fire. The diploma granting these privileges was to be shown not only to civil officials, but also to the bishops, abbots, etc. ("Formul. Imp." 30; Rozière, "Recueil," No. 27; Bouquet, vi. 649). Louis accorded his protection to others also, and ("Formul. Imp." 31; Rozière, *l.c.* No. 28) not alone to individuals, but likewise to the Jews of the whole country. This is seen in an incident which occurred to the Jews of Lyons. Between 822 and 825 Agobard, bishop of the diocese of that city, had come to the court of Louis to protest against the law concerning the baptism of the pagan slaves of Jews. The substance of his complaint was that the privileges of the Jews were rigidly upheld. The Jews had a master ("magister Judæorum"), that is to say, a preserver of their privileges, appointed by the emperor, and charged with seeing that they were carried out. This master of the Jews threatened Agobard with the arrival of "missi dominici" who would punish him for his audacity. In fact, these missi had come to Lyons, and they showed themselves terrible toward the Christians, but gentle toward the Jews, who had charters declaring that they were in the right. It was said that the Jews, far from being objects of hatred to the emperor, were better loved and considered than the Christians (see AGOBARD).

**Under Louis le Débonnaire.**

**Agobard's Account.**

Agobard, with two other bishops, also wrote to the emperor a memoir relating all that the Church of Gaul and its heads, as well as the bishops, had done to keep the two religions distinct. In the letter to which he here makes allusion he refers to the "superstitious ideas and absurd beliefs of the Jews," citing traits which recall the "Shi'ur Ḳomah," "Sefer Yeẓirah," the Talmud, and divers Midrashim of late date (it may be remembered that Hai Gaon, in "Ṭa'am Zeḳenim," reports that the French Jews boast of possessing mystical works from Naṭronai). In their books these Jews, after their fashion, recount the history of Jesus and Peter (he seems to refer to a "Toledot Yeshu"); they pretend that the Christians adore idols, and that the powers obtained by the intercession of the saints are in reality secured through the devil. In a letter to Nibridius, Bishop of Narbonne, Agobard begs him to work for the separation of Jews and Christians as he himself is doing, enjoining upon the Christians to flee from the society of the Jews at Lyons and in some of the neighboring towns. Promiscuity is dangerous, for as a matter of fact the Christians celebrate the Sabbath with the Jews, desecrate Sunday, and transgress the regular fasts. Because the Jews boast of being of the race of the Patriarchs, the nation of the righteous, the children of the Prophets, the ignorant think that they are the only people of God and that the Jewish religion is better than their own ("Agobardi Opera," ed. Migne, civ.; comp. Bernhard Simon, "Jahrbücher des Fränkischen Reiches Unter Ludwig dem Frommen," i. 393 *et seq.*, Leipsic, 1874). The highly colored picture presented by the letter of Agobard shows not only the policy followed by the Church—the separation of Jews and Christians, and the reproaches then hurled at the Jews—but also the prosperity which the Jews enjoyed as merchants (not usurers), and the commencement of their literary activity.

Agobard had a worthy successor in the person of his disciple Amulo (Amolon), who in 846 published a letter ("Contra Judæos," ed. Migne, cxvi.) which took up and carried to completion Agobard's arguments; his memoir affords new information on the situation of the Jews of his diocese. The people had not yet perceived the danger of intermingling with the Jews, and the leaders were afflicted with the same blindness. Wine, even for religious purposes, was always purchased from the Jews; Christian freemen continued to take service with them, both in the city and elsewhere; the ignorant still claimed that the Jews preached to them better than did the priests. He states that certain converted Jews have informed him that in some places Jewish farmers of revenue abuse their power by compelling those of little spirit, the weak-minded, to deny Jesus. It is in this way that the deacon Bodon has been deceived into becoming a Jew. On several occasions Amulo has ordered his flock to keep aloof from the Jews, and has ordered the bishops to come into closer relationship with their charges in order that danger may be averted. Amulo likewise denounces the aberrations and superstitions of the Jews, who devote themselves entirely to their traditions, which they make the subject of discourses and sermons every Saturday in the synagogues. He mentions also the invidious expressions of which they make use to designate the Apostles and the Gospel, and their arguments in defense of their Messianic ideas (which accord with those of the "Sefer Zerubbabel" and the "Ma'asch of R. Joshua b. Levi"). This memoir is contemporary with two synods which met at Meaux (June 17, 845) and at Paris (Feb. 14, 846). At these councils, in which Amulo took part, the king was urged in the terms of the "Contra Judæos" to observe toward the Jews the ancient laws and edicts ("Concil. Meld." can. 73; Labbe, xiv. 836). The king, however, paid little attention to the ex-

**Amulo's "Against the Jews."**

hortations of the bishops (Prudentius of Troyes, "Annales," ed. Migne, cxv. 1399), and did not ratify the canon on the Jews ("Capitularium Sparnaci"). The attempt had failed once again. According to the legend related in the Annals of Hincmar (ad ann. 877; "Monum. Germ., Scriptores" i. 504, 589), Charles the Bald paid for this imprudence, being poisoned in Mantua by his Jewish doctor Sedecias (Annalista Saxo, *ib.* 584). The king also employed Jews on foreign missions (Diego, "Historia de los Condes de Barcelona," p. 26). The Jews, who continued to devote themselves to commerce, differed in their privileges from the Christians only in the amount of duty levied on them, paying one-tenth of the value of the goods, while Christians paid one-eleventh (Bouquet, vii. 104: if this capitulary is authentic). Ibn Kordadhbeh, who speaks of the southern French Jews about 850, depicts them going as far as the Indies and China ("Journal Asiatique," sixth series, v. 512). See COMMERCE.

From the middle of the ninth to the twelfth century is certainly an important epoch; it was then that French society became transformed by the development of the feudal system and the organization of the gilds; the arbitrary rapacity of the one oppressing the weak—agricultural serf and Jewish merchant alike—and the jealous exclusiveness of the other prohibiting the exercise of trades by non-Catholics, while both invested all things with the religious fanaticism which later expressed itself in the Crusades. At the same time it is the epoch in which the rabbinical schools, already mentioned in Amulo's account, appeared in full light, when Hebrew literature in France produced its first works, and when famous rabbis made French Judaism illustrious and impressed upon it the character which it was to retain for several centuries. Unfortunately, however, but few details concerning this transition period are known; they are as follows:

At Sens, about 876, the archbishop Ansegise, prelate of Gaul, expelled the Jews and the friars from his city—for a certain reason, according to an eleventh-century historian (Odorani, "Chron." ad ann. 883; Bouquet, viii. 237). As far as concerned the Jews this is, perhaps, the first sign of the triumph of feudalism. In 899 Charles the Simple confiscated, for the profit of the church at Narbonne, all the property held by the Jews and subject to the payment of tithes (Vaissette, iii. 63). According to Saige ("Hist. des Juifs du Languedoc," p. 9), this signifies that the Jews might not possess land upon which Church tithes were levied, but it did not abrogate their right to hold free land. At any rate, in the eleventh century they were in peaceful possession of their landed property around Narbonne.

**The First Capets—987–1137:** According to Richer, a historian who, as stated by Monod, inspires mistrust, Hugh Capet, "whose whole body was covered with sores," was killed by the Jews in 996 ("Richeri Historia," lib. iv., toward the end, p. 308, ed. Guadet). According to Guadet, Richer merely means by this statement that the Jewish physicians were the cause of his death. A Hebrew document (Berliner's "Magazin," iv.; "Oẓar Ṭob," p. 49) states that a Jew of Blois, who had been converted to Christianity, wished to destroy the Limoges community in 996, and accused the Jews of employing on three holidays of the year a wax image of the lord of the land, which they pierced in order to bring about his death, just as they did in the case of the host. But since the fable of the pierced host came into existence several centuries later, the story is open to doubt. Following the accusation of this convert, a priest appears to have counseled his lord no longer to tolerate the Jews in the city. In 1010 Alduin, Bishop of Limoges, offered the Jews of his diocese the choice between baptism and exile. For a month theologians held disputations with them, but without much success, for only three or four of the Jews abjured their faith; of the rest some fled into other cities, while others killed themselves ("Chronicles of Adhémar of Chabannes," ed. Bouquet, x. 152; "Chron. of William Godellus," *ib.* 262, according to whom the event occurred in 1007 or 1008). A Hebrew text also states that Duke Robert of Normandy having concerted with his vassals to destroy all the Jews on their lands who would not accept baptism, many were put to death or killed themselves. Among the martyrs was the learned Rabbi Senior. A rich and esteemed man in Rouen, Jacob b. Jekuthiel, went to Rome to implore the protection of the pope in favor of his coreligionists, and the pontiff sent a high dignitary to put a stop to the persecution (Berliner's "Magazin," iii.; "Oẓar Ṭob," pp. 46–48). Robert the Pious is well known for his religious prejudice and for the hatred which he bore toward heretics; it was he who first burned sectarians. There is probably some connection between this persecution and a rumor which appears to have been current in the year 1010. If Adhémar of Chabannes, who wrote in 1030, is to be believed, in 1010 the Western Jews addressed a letter to their Eastern coreligionists warning them of a military movement against the Saracens. In the preceding year the Church of the Holy Sepulcher had been converted into a mosque by the Mohammedans, a sacrilege which had aroused great feeling in Europe, and Pope Sergius IV. had sounded the alarm ("Monum. Germ., Scriptores," iv. 137). The exasperation of the Christians, it seems, brought into existence and spread the belief in a secret understanding between the Mohammedans and the Jews. Twenty years later Raoul Glaber (Bouquet, x. 34) knew more concerning this story. According to him, Jews of Orleans had sent to the East through a beggar a letter which provoked the order for the destruction of the Church of the Holy Sepulcher. Glaber adds that on the discovery of the crime the expulsion of the Jews was everywhere decreed. Some were driven out of the cities, others were put to death, while some killed themselves; only a few remained in all the "Roman world." Five years later a small number of those who had fled returned. Count Riant says that this whole story of the relations between the Jews and the Mohammedans is only one of those popular legends with which the chronicles of the time abound ("Inventaire Critique des Lettres Historiques des Croisades," p. 38, Paris, 1880). Another violent commotion arose about the year 1065. At this date Pope Alexander II. wrote to the Viscount of Nar-

**Persecution of Jews in Limoges and Rouen.**

bonne, Béranger, and to Guifred, bishop of the city, praising them for having prevented the massacre of the Jews in their district, and reminding them that God does not approve of the shedding of blood ("Concil." ix. 1138 and 1154; Vaissette, 355). A crusade had been formed against the Moors of Spain, and the Crusaders had killed without mercy all the Jews whom they met on their route.

During this period, which continues till the first Crusade, Jewish culture was awakening, and still showed a certain unity in the south of France and the north. Its domain did not embrace all human knowledge; it included in the first place poetry, which was at times purely liturgical—the echo of Israel's sufferings and the expression of its invincible hope—but which more often was a simple scholastic exercise without aspiration, destined rather to amuse and instruct than to move—a sort of dried sermon. Following this comes Biblical exegesis, the simple interpretation of the text, with neither daring nor depth, reflecting a complete faith in traditional interpretation, and based by preference upon the Midrashim, despite their fantastic character. Finally, and above all, their attention was occupied with the Talmud and its commentaries. The text of this work, together with that of the writings of the Geonim, particularly their responsa, was first revised and copied; then these writings were treated as a "corpus juris," and were commented upon and studied both as a pious exercise in dialectics and from the practical point of view. There was no philosophy, no natural science, no belles-lettres, among the French Jews of this period.

**Franko-Jewish Literature.**

Several names of scholars and poets emerge from the shadows of the tenth century: Makir, the gaon Todros, and Moses b. Abbun, chiefs of the school of Narbonne; Simon of Mans; his son Joseph and his grandson Abbun the Great; Judah b. Meïr ha-Kohen (in French "Leontin"), teacher of Gershon; Moses of Arles. In the eleventh century there were many famous authors who played a rôle of the first importance in the development of Jewish civilization and who left their imprint upon Judaism. The most illustrious of them was Gershon, called the "Light of the Exile," who was originally from Metz, but exercised his activity at Mayence and established the study of the Talmud upon the banks of the Rhine. He was a poet, and his productions breathe an intense emotion, due to the sorrows of the times. As grammarian, he turned his attention to the Masorah; as Talmudist, he was the author of the first Talmudic commentary produced in Europe, as well as of practical treatises of rabbinical casuistry and of responsa. As chief of the school, inspired by circumstances he passed measures ("takḳanot") of wide-reaching importance, which have retained the force of law throughout Occidental Judaism. He forbade polygamy and one-sided divorce. He had pupils from France, among others Judah b. Moses of Toulouse, Elias the Elder of Mans, and Simon the Elder of Mans, uncle of Rashi. He corresponded with the French rabbis Simson Cohen, Elias b. Elias, Daniel b. Jacob, Leon, Juston (originally in all probability from Burgundy), Samuel b. Judah, and Joseph b. Perigoros. Close to Gershon must be placed Joseph b. Samuel Ṭob-'Elem (Bonfils), rabbi of Limousin and Anjou, and a remarkable Talmudist. He left to posterity many fine editions of the rabbinical writings of his predecessors. He was also an excellent poet, and the author of interesting decisions and responsa. Liturgical poets, such as Joseph b. Solomon of Carcassonne, Benjamin b. Samuel of Coutances, and Elias the Elder b. Menahem of Mans, were numerous.

Jewish France was so rich in men of learning that she gave some of them to Germany, among them Isaac ha-Levi of Vitry, who became head of the school at Worms, and Isaac b. Judah, who became head of the school of Mayence. Both of these became teachers of Rashi.

The great figure which dominates the second half of the eleventh century, as well as the whole rabbinical history of France, is Rashi (Solomon b. Isaac) of Troyes (1040–1106). In him is personified the genius of northern French Judaism: its devoted attachment to tradition; its naive, untroubled faith; its piety, ardent but free from mysticism. His works are distinguished by their clearness, directness, and hatred of subtlety, and are written in a simple, concise, unaffected style, suited to his subject. His commentary on the Talmud, which was the product of colossal labor, and which eclipsed the similar works of all his predecessors, by its clearness and soundness made easy the study of that vast compilation, and soon become its indispensable complement. His commentary on the Bible (particularly on the Pentateuch), a sort of repertory of the Midrash, served for edification, but also advanced the taste for simple and natural exegesis. The school which he founded at Troyes, his birthplace, after having followed the teachings of those of Worms and Mayence, immediately became famous. Around his chair were gathered Simḥah b. Samuel, R. Samuel b. Meïr (Rashbam), and Shemaia, his grandsons; likewise Shemaria, Judah b. Nathan, and Isaac Levi b. Asher, all of whom continued his work. In his Biblical commentaries he availed himself of the works of his contemporaries. Among them must be cited Moses ha-Darshan, chief of the school of Narbonne, who was perhaps the founder of exegetical studies in France; Menahem b. Ḥelbo; and, above all, Joseph Caro. Thus the eleventh century was a period of fruitful activity in literature. Thenceforth French Judaism became one of the poles of universal Judaism.

**Rashi.**

**The Crusades:** The Jews of France do not seem to have suffered much during the Crusades, except, perhaps, during the first (1096), when the Crusaders are stated to have shut up the Jews of Rouen in a church and to have exterminated them without distinction of age or sex, sparing only those who accepted baptism (Guibert de Nogent, ed. Bouquet, xii. 240; "Chron. Rothomag."; Labbe, "Novæ Bibliothecæ, manuscript Lib." i. 367). According to a Hebrew document, the Jews throughout France were at that time in great fear, and wrote to their brothers in the Rhine countries making known to them their terror and asking them to fast and pray (anonymous text of Mayence, in A. Neubauer and Stern, "Hebräische Berichte über die Judenverfol-

gungen während der Kreuzzüge," p. 47). Happily their fears proved groundless.

At the time of the second Crusade, Jacob Tam, the grandson of Rashi, had cause to lament the actions of the Crusaders, who burst into his house, seized his possessions, destroyed a book of the Law, and carried him off into the open field with the intention of putting him to death. But perceiving one of the nobles, he called him to his aid and was rescued. Ephraim of Bonn is the only writer who tells of this incident; R. Tam himself makes no reference to it ("Judenverfolgungen," p. 64), and even Ephraim adds that in the other communities of France no one was put to death or compelled to abjure his faith. Nevertheless, the consequences of the Crusades were terrible for the Jews, for this great religious movement produced an excitement of the popular imagination which had dire results for them. It was about this time that accusations of ritual murder were bruited; mere manifestations of a mental malady on the part of majorities intolerant of the existence of a minority who kept aloof from them. From the economic and social point of view this epoch was destined to be for the Jews a turning-point. Until that time the Jews had been chiefly merchants; henceforth they become known above all as usurers. St. Bernard, abbot of Clairvaux, who preached the second Crusade, and who intervened with great courage to prevent the massacre of the German Jews, asked King Louis VII. to prohibit the Jews from accepting usurious rates of interest from those who set out for the Holy Land. Moreover, in speaking of their rapacity, and observing that in places where there were no Jews the Christian usurers were worse in their exactions, he says that on this account the latter might justly be accused of Judaizing ("Epistola," 363; ed. Migne, clxxxii. 564). Peter the Venerable, abbot of Cluny, wrote in 1146 to the king that even if he did not counsel the massacre of the Jews, they should at least be punished by being despoiled of their ill-gotten gains and thefts, and that the army of the Crusaders should not spare Jewish treasures ("Epistola," 36; ed. Migne, clxxxix. 366). For having resisted these appeals Louis VII. was accused by a contemporary historian of having been moved by cupidity ("Fragmentum Historicum Vitam Lud. VII. Summatim Complectens," in Bouquet, xii. 286). Pope Alexander III. in a letter to the Archbishop of Bourges (1179) addressed to him the same reproach (Bouquet, xv. 968). According to Ephraim of Bonn, the provisions of the bull of Pope Eugenius IV. exonerating the Crusaders from their debts to the Jews were carried out in France ("Judenverfolgungen," p. 64).

**R. Tam in the Second Crusade.**

The accusation of ritual murder in France was closely connected with the Crusades. According to a Jewish account of the second Crusade ("Judenverfolgungen," p. 62), the Crusaders, in order to justify their sanguinary exploits, pretended at times that they were punishing the Jews for the murder of Christians. It was said that the Jews committed this crime not because they had need of Christian blood for ritual purposes, but in order to repeat the crucifixion of Jesus. At Pontoise it was said some time before 1171 that they had crucified an adult Christian of the name of Richard. The dates given vary: it was in 1163 according to Lambert Waterlos, who died in 1170 (Bouquet, xiii. 520); in 1179 according to Rigord; in 1156 according to Geoffroy of the abbey of St. Martial of Limoges, who died in 1184 (Bouquet, xii. 438; see also "Judenverfolgungen," p. 34). The body was carried to Paris and worked numerous miracles in the Church of the Holy Innocents, where it was interred. Similar accusations were made against the Jews at Epernay and at Janville (department of Eure et Loire) about the same time—that is to say, about the year 1170—but no details are known ("Judenverfolgungen," pp. 34–35). The outburst at Blois is the most famous, and cost the lives of 31 persons. The affair was of a most lamentable nature. A man was watering a horse in the Loire. Frightened at the sight of a Jew who was near, the animal reared. This was sufficient to cause the man to return at once and accuse the Jew of having thrown into the stream the body of a Christian child which had been crucified by the Jew's coreligionists. He himself had been afraid of meeting the same death, and the horse had instinctively recoiled. Thibaut de Champagne, Count of Blois, immediately incarcerated all the Jews in the city. A priest suggested that the man should be put to the test by water, and as the test resulted in his favor, the proof of the crime of the Jews was regarded as conclusive. Having rejected baptism, 31 Jews were burned on Wednesday, May 26, 1171. Jacob Tam, who was informed of this sad occurrence, decided that this day should be one of fasting, and the communities of France, Anjou, and the provinces on the Rhine duly observed it as such (statement of Baruch ben Meïr of Orleans; letters of the notables of Orleans; letter of a Jew of Tours to R. Yom-Ṭob; "Martyrology of Ephraim of Bonn"; letter of the notables of Paris in "Judenverfolgungen," pp. 31 *et seq.*; Robert du Mont, in Bouquet, xiii. 315). Robert du Mont also says that Jews were burned in Paris likewise in 1177 for the murder of St. William. The belief in this legend was destined to be most baneful to the Jews of the entire kingdom of France. Philip Augustus, who, in 1180, at the age of fifteen succeeded Louis VII., his brother, had, according to his historian Rigord, often heard the young nobles who were his fellow students in the palace tell how the Jews of Paris went year by year into subterranean retreats on Passover or during the Holy Week, and sacrificed a Christian in order to outrage the Christian religion. Often during his brother's reign (they said) the guilty had been seized and thrown into the flames. Immediately after his coronation, Saturday, March 14, 1181, he ordered the Jews to be arrested in all their synagogues, and despoiled of their money and their vestments (an English chronicler, Raoul of Dicet [ii. 14], says that he released them for a ransom of 15,000 silver marks). The Jews, adds Rigord, were then very numerous, and many rabbis (didascali) had come to sojourn in Paris; they had become enriched to the extent of owning nearly half of the city; they were engaged in usury; their patrons were often despoiled of their possessions, while others were kept on parole in the houses of

**Blood Accusation.**

certain of the Jews. After having consulted a hermit who lived in the Vincennes forest, the king released the Christians of his domain from all their debts toward the Jews, with the exception of one-fifth which he transferred to himself. In the following April, 1182, he published an edict of expulsion, but according the Jews a delay of three months for the sale of their personal property. Immovable property, however, such as houses, fields, vines, barns, and wine-presses, he confiscated. The Jews attempted to win over the nobles to their side, but in vain. In July they were compelled to leave the royal domains of France; their synagogues were converted into churches (Rigord, "Gesta Philippi Augusti," i., vi. 12–17; ed. Delaborde, pp. 14 *et seq.*; see also Guillaume le Breton, "Philippidos," i. 389 *et seq.*; ed. Delaborde, p. 23).

**Expulsion from France, 1182.**

As may be seen, these successive measures were simply expedients to fill the royal coffers. The goods confiscated by the king were at once converted into cash (Leopold Delisle, "Catalogue des Actes du Regne de Philippe Auguste," 20, 21, 22, 27, 51, 58). It is well to add that at that time the royal domains were reduced to a very narrow strip of territory, extending around Paris and Orleans.

During the century which terminated so disastrously for the Jews their condition was not altogether bad, especially if compared with that of their brethren in Germany. Thus may be explained the remarkable intellectual activity which existed among them, the attraction which it exercised over the Jews of other countries, and the numerous works produced in those days. The impulse given by Rashi to study did not cease with his death; his successors—the members of his family first among them—brilliantly continued his work. Research moved within the same limits as in the preceding century, and dealt mainly with the Talmud, rabbinical jurisprudence, and Biblical exegesis. Rabbenu Tam, to whom reference will again be made, investigated at least one section of Hebrew grammar; he undertook the defense of Menahem b. Saruḳ against Dunash b. Labraṭ; as innovator in another direction he composed a poem on the accents and imitated the versification of the Spanish Jews, which impelled Abraham ibn Ezra to ask: "Who is this that has led the French into the temple of poetry?" But in this he had no successors, and did not create a school.

Biblical exegesis, which continued to be distinguished by its simplicity and naturalness, now commenced to place too much importance on interpretations based on the numerical values of letters and on analogous methods (gematria, notarikon). Liturgical poetry was constantly cultivated by a large number of rabbis. Talmudic studies underwent a marked transformation. Exposition of the Talmud having almost reached a limit (for who could hope to compete with Rashi's work?), scholars no longer confined themselves merely to understanding the Talmud, but, just as had been done formerly with the Mishnah, they selected from the Talmud their themes for academic and juristic discussions. By the help of parallel passages they shed new light on the text of the Talmud; by comparing analogous passages they sought to establish rules of jurisprudence; and, where the text contained contractions, whether real or merely apparent, external or internal, they pointed them out and sought to explain them away. On the other hand, from the Talmud they deduced laws applying to the conditions of contemporaneous life. Their glosses or postils, known under the name of "tosafot" (additions), were originally simple appendixes to the commentary of Rashi, discussing, correcting, or completing them. They represent the result of the discussions of the schools and of the teaching of the masters, and are notes made by the professor or, as was more often the case, collected by the pupils to carry with them when they visited other schools. Study, considered always as a means of salvation, became more and more simple dialectics, aptly compared with that of the scholastics of the time. But even in this extravagant display of ingenuity, of subtlety, and of erudition, the French rabbis, as their contemporaries of Germany, preserved a moderation ignored by their disciples, the Poles of the sixteenth and following centuries. Subtlety did not exclude clearness; logic never lost its rights; order ruled in the editing of their notes. The production of tosafot became the dominant and absorbing occupation of this period, and impressed its distinctive character upon the studies of the time. The work was participated in by a whole legion of scholars, spread over the north of France, Normandy as well as the Isle of France, Champagne as well as Burgundy and Lorraine. Champagne, however, was the most active center. In these different provinces schools were founded—at Ramerupt after Troyes, at Dampierre, at Auxerre, at Sens, at Falaise, at Paris, etc. To these centers of instruction, just as to the French universities, hastened pupils from distant countries, from Slavic lands, from Bohemia, and from Germany. Like the traveling students of that period, the pupils of the rabbis traversed the land, mocking at distance, insensible to privation, going from one master to another in their thirst for instruction. The earliest masters who gave prestige to this form of instruction were members of the family of Rashi: Judah b. Nathan, his son-in-law and the continuer of his commentary on the Talmud; Meïr, another son-in-law, who became director of the Troyes Academy after Rashi's death; Jacob Tam (called commonly "Rabbenu Tam," the son of Meïr)—the true founder of the school of tosafists, a man of strong will and energetic character, and known to his contemporaries as the supreme authority of French Judaism; his brother Samuel (Rashbam), an excellent exegete, somewhat daring in parts of his Biblical commentary; Samuel de Vitry, a nephew of R. Tam. To the same group belong Samuel de Vitry, a disciple of Rashi, and author of the Maḥzor Vitry; his great-grandson, Isaac b. Samuel the Elder, the famous "RI," whose name occurs frequently in the tosafot, and who was chief of the school at Dampierre (to be distinguished from Isaac b. Abraham, known as "RI ha-Baḥur" (the Younger), who succeeded him); Elhanan, son of Isaac b. Samuel, martyred in 1184. To these names of famous tosafists must also be added the following: Jacob of Orleans

**The "Tosafot."**

**Centers of Rabbinic Learning.**

(died in London in 1189), who was also an exegete; Samuel b. Ḥayyim of Verdun, disciple of R. Tam; Hoshaiah ha-Levi of Troyes; Menahem b. Perez of Joigny, also an exegete; Yom-Ṭob of Joigny (died at York in 1190), a liturgical poet and Biblical commentator; Samuel b. Aaron and Simon b. Samuel of Joinville; Eliezer b. Samuel of Metz, author of the "Sefer Yere'im"; Moses b. Abraham of Pontoise; Simon b. Joseph of Falaise; Yom-Ṭob; Judah b. Yom-Ṭob; Ḥayyim b. Hananel Cohen; the celebrated Judah b. Isaac, alias Sir Léon of Paris; Simson de Couçy, one of the most learned of the tosafists; Judah of Corbeil; Joseph and Isaac b. Baruch of Clisson; Eliezer b. Solomon; and the well-known Simson (b. Abraham) of Sens, commentator of the Mishnah and the Sifra. Side by side with these tosafists may be cited a number of scholars renowned for their vast knowledge, such as Joseph Caro, mentioned above in connection with the history of the previous century; Shemaiah, commentator on the Talmud; Joseph b. Isaac of Orleans, better known under the name of "Joseph Bechor Schor," an ingenious exegete; Solomon b. Isaac and Eleazar of Orleans; Samuel b. Jacob of Auxerre; Aaron and Bender d'Epernay; Eliezer of Beaugency, an exegete of authority; Jehiel b. David and Jekuthiel b. Judah of Troyes; Jacob and Isaac de Bray, who died in 1191; David of Brienne; Samuel de Joinville; Joseph b. Solomon de Dampierre; Joseph b. Joseph de Port Audemer; Samuel b. Joseph of Verdun; Abraham of Toul; Moses of Saumur; Joseph b. Moses and Simson of Troyes; David of Château-Thierry; Meshullam b. Nathan of Melun; Nathan, his son; Jedidia of the same town; Solomon b. Abraham b. Jehiel; Mattithiah b. Moses; Judah b. Abraham; Samuel, Moses, and Jacob b. Samson; Elijah b. Judah of Paris; Joseph Porat of Caen; Joseph the Saint and Samson of Corbeil; Joseph b. Isaac of Chinon; Joseph of Chartres, poet and exegete; Moses of Saumur; Isaac b. Solomon and Eliezer of Sens. This list could be considerably prolonged if all the learned men of the time were mentioned whose birthplace is not exactly known, although they are certainly French. It is sufficient to know that at a synod held at Troyes under the presidency of Samuel b. Meïr and R. Tam, rabbis came from Troyes, Auxerre, the banks of the Rhine, Paris and its environs, from Melun, Normandy and the coast, Anjou, Pontou, and Lorraine. These synods are distinctive of the history of northern France in the twelfth century; in imitation of the local or national councils, and principally at the instigation of R. Tam, the heads of the Israelite community met several times, without doubt at the time of the Champagne fairs, to deliberate upon dubious cases of jurisprudence, or to pass new laws necessitated by changed conditions. Thus, they forbade Jews to buy or to take in pledge crucifixes, church ornaments, or other objects connected with the Catholic form of worship; to summon their coreligionists to appear before non-Jewish judges; to allow themselves to be nominated by the civil authorities as provost or leader of the community without having been previously proposed for this office by the majority of the community. They also decided that the prohibition of R. Gershom against polygamy should be enforced, and that it should not be revoked at any time in the future except under urgent necessity and by a council of at least a hundred rabbis from three different regions —from France, Normandy, and Anjou. The command was renewed to excommunicate traitors who brought false charges against their brethren. Finally a question connected with the matrimonial laws was settled (Neubauer, "R. E. J." xvii. 66–73; Gross, "Gallia Judaica," pp. 251 *et seq.*).

**Synods.**

In the south of France the intellectual life of the Jews was equally intense, and for similar reasons. Never had their situation been more happy; rulers and people agreed in treating them with kindness. At Toulouse and at Béziers they had to suffer, it is true, odious restrictions At Béziers, on Palm Sunday, the bishop regularly exhorted the people to take vengeance on the Jews, "who had crucified Jesus." He even went further and gave them permission to attack the deicides and to raze their houses. This the inhabitants always did with such ardor that it resulted in bloodshed. The attack commenced on the first hour of the Saturday before Palm Sunday, and lasted until the last hour of the Saturday after Passover. At Toulouse, as a penalty for the alleged crime of having, in the time of Charlemagne, delivered up the town to the Saracens —a mere legend, since the Moors never entered the town—thrice a year a Jew was compelled to present himself before the church to have his ears boxed. But these two customs were justly abolished in the twelfth century; the latter, at the commencement of the century, was replaced by a fixed payment to the canons of St. Saturnin (Vaissète, ii. 151); that of Béziers in 1160 by a tax to be used in purchasing ornaments for the cathedral (*ib.* iii. 813). The favor which the Jews in general enjoyed at that time may be judged from the fact that they were employed by the counts and inferior lords in the position of "bailes." As such they had the administration of lands dependent directly on their lords; they also had a large share in the administration of justice. "Above all, they filled the office of farmers of revenue, and were allowed to farm out the tolls, the receipts of the towns and fiefs, and even certain of the revenues of the chapters and bishops" (Saige, "Les Juifs du Languedoc," pp. 15 *et seq.*). But if, as is natural, Christian documents impart this information, it does not follow that the Jews drew their revenues exclusively from such offices, for the Hebrew responsa show that they continued to practise the same trades as before. Their prosperity was due altogether to the ever-kindly attitude of the people toward them, and to the liberalism of the counts of Toulouse and the viscounts of Béziers, who had taken them under their protection. Raymond Trencavel and Roger II., viscounts of Béziers, and Raymond V. and VI., were in turn well disposed toward them, and entrusted them with the duties of bailes. The Jews of Béziers took no part in the popular conspiracy of that city, which in 1167 occasioned the assassination of Raymond Trencavel, and they accordingly did not suffer in the massacre with which that crime was avenged in 1169. At a later date, when Raymond VI. was at-

**In the South.**

tacked by the Crusaders, one of the direct charges brought against him was that of having, "to the shame of the faith," admitted Jews to public offices. The lords of Montpellier alone were consistently opposed to appointing Jews to the office of baile.

**Provençal Learning.**

Among the Jews of this district science reached heights even loftier than those to which it attained in northern France. The proximity of Spain, the peaceful condition of the district, and other circumstances which will be mentioned later, made Provence (a name then given to all the south of France) a chosen land for Jewish science, and assured it a brilliant part in the transmission of the civilization of classic times. There, too, rabbinical science was cultivated with ardor and produced remarkable men. Its centers were Arles, Béziers, Lunel, Marseilles, Montpellier, Narbonne, Nîmes, Posquières, and St. Gilles. When in 1160 Benjamin of Tudela on his way through Provence stopped at Narbonne, "one of the towns which are most famous for their knowledge, and whence the knowledge of the Law has spread through all the land," he found there Kalonymus, son of the nasi Todros, chief of the rabbinical school; Abraham Ab Bet Din, author of "Sefer ha-Eshkol"; R. Judah; and other learned men, all of whom had numerous pupils. He also found at Béziers another school, under the direction of Solomon Ḥalafta and Joseph b. Nathaniel; at Montpellier he met Reuben b. Todros, Nathan b. Simon, Samuel and Mordecai b. Samuel; at Posquières, the seat of a famous school, he saw Abraham b. David (RABaD), who was renowned for his knowledge, and who supported poor students at his own expense, and also Joseph b. Menahem, Benvenuti, Benjamin, Abraham, and Isaac b. Moses; while at St. Gilles was a community comprising about a hundred learned men, with Isaac b. Jacob, Abraham b. Judah, Eliezer, Isaac, Moses, and Jacob b. Levi, and Abba Mari b. Isaac at the head. At Arles was a community of two hundred Israelites, including Moses, Tobias, Isaiah, Solomon, Nathan, and Abba Mari. At Lunel, says Benjamin, "is a holy brotherhood which studies the Law day and night. The celebrated Meshullam b. Jacob teaches there; his five sons, Joseph, Isaac, Jacob (Nazir), Aaron, Asher, famous for their wisdom as well as for their wealth, have withdrawn themselves from all worldly interests, pursue their studies unceasingly, and abstain from eating meat. Moses b. Judah, Samuel he-Ḥazzan, Solomon ha-Kohen, and Judah b. Saul ibn Tibbon, the Spaniard, also live there, and pupils are taught and supported gratuitously." Finally Benjamin stopped at Marseilles, where he saw the wise Simon b. Anatoli, the latter's brother Jacob, and several other rabbis. The number of famous rabbis mentioned in this chronicle as living in the same year is worthy of note. To complete the list, however, there still remain to be mentioned Meïr b. Isaac of Trinquetailles, author of the "Sefer ha-'Ezer"; the famous Zerachiah ha-Levi, originally from Spain and author of the "Sefer ha-Ma'or," who lived at Lunel; Abraham b. Nathan ha-Yarḥi of Lunel, author of the "Sefer ha-Manhig"; the whole Kalonymus family at Narbonne; Isaac b. Merwan ha-Levi; Moses b. Joseph b. Merwan ha-Levi; etc.

**Halakic Studies.**

A new method lent variety to the studies of these Talmudists. Isaac Alfasi of Spain had composed a sort of compilation of the Talmud, omitting from it all matters not related to jurisprudence. This plan soon found favor with scholars of a methodical frame of mind, and the "Little Talmud," as the work of Alfasi was called, became the object of devoted study in Provence. Abraham Ab Bet Din was the first scholar there to follow its method and to effect a codification of the contents of the Talmud ("Sefer ha-Eshkol"). On the other hand, Zerachiah ha-Levi in his "Ma'or" criticised the "Sefer ha-Eshkol" severely. Abraham b. David thereupon energetically undertook the defense of his master, and was supported by his disciple, Meïr of Trinquetailles, in his "Sefer ha-'Ezer." Much as these ardent polemics agitated the south of France, they were to be surpassed by others of which Abraham b. David was destined to be the cause. To Alfasi's summary was due the creation of a veritable "summa" of the Talmud, the profoundest work and the most methodical that the Talmud ever inspired—the Mishneh Torah of Maimonides, in which for the first time the Talmudic rules were classified and elucidated according to a scientific plan. The author, absorbed in philosophy, intended that this "summa" should enable students to dispense with a too absorbing study of the Talmud. RABaD, a follower of tradition, was startled by such boldness, for he saw in the book, and perhaps correctly, a mortal danger to the intellectual activity of Judaism, and the cessation of those studies which, though narrow, furnished intellectual food for legions of scholars. Furthermore, Maimonides, a reverential pupil of Aristotle, and an ardent rationalist, did not hesitate to submit to the judgment of reason the theological opinions of the rabbis of the Talmud. Everything which implied the materiality of the Deity or a belief in the resurrection of the body, and all ordinances having, in his eyes, a superstitious character, were disregarded in the Mishneh Torah, and philosophic principles were placed at the foundation even of the legal code. It was a revolution; Rabad understood this, and he undertook to arrest it. He submitted the work of Maimonides to a criticism, minute, bitter, and sometimes brutal, upholding with all his might the doctrine that absolute faith must be accorded to the teachings of the Talmud. It was the battle of free inquiry against the principle of authority, the resistance of the conservative spirit to the audacity of dangerous innovation. Learned as this criticism was, and great as was the authority with which Rabad's incomparable Talmudic knowledge and highly esteemed works had invested him, his opposition was powerless against the prestige which Maimonides had already gained in Provence. There portions of the Mishneh Torah were received as the work progressed, and its completion was eagerly awaited (letter to Joseph b. Aknin). Maimonides, indeed, was consulted as an oracle in Provence; from Marseilles came requests for his opinion even in matters of astrology. Furthermore, he had written a theological treatise, the "Guide to the Perplexed," of an audac-

**RABaD and RaMBaM.**

ity remarkable for that time, and in which he applied to the Bible the methods of Aristotle and sought for a rational explanation of the religious ordinances. Far from being scandalized at this, the communities, such as that of Lunel, asked him to translate the work from the Arabic into Hebrew, in order that they might study it thoroughly; and at the end of the twelfth century the translation was undertaken by an inhabitant of Lunel. Such a phenomenon, new to France, is explained by the relationship which existed between the Jews there and those across the Pyrenees, where free inquiry was eagerly pursued. An event which rendered this Spanish influence still more potent was the persecution of the Almohades, who drove many Spanish scholars from Spain into Provence, and thereby brought about in miniature a renaissance similar in its way to that which the conquest of Constantinople afterward produced. Two families, the Ibn Tibbons and the Ḳimḥis, transplanted into Provence the Arabic-Jewish civilization of Spain, and the medium for utilizing the forces thus presented was found in the person of Meshullam b. Jacob, who desired to play the part of an intellectual Mæcenas, and who may justly claim to have been the author of the scientific movement among the southern Jews. He it was who called forth the talent of Judah b. Saul ibn Tibbon, originally from Granada, then a fugitive at Lunel. Meshullam and his son Asher insisted that Judah should translate the principal works of the Jews, which, being written in Arabic, could not be read by all. With their assistance Judah translated into Hebrew Baḥya's "Ḥobot ha-Lebabot," Solomon ibn Gabirol's "Tiḳḳun Middot ha-Nefesh," Judah ha-Levi's "Cuzari," Saadia's "Sefer ha-Emunot weha-De'ot," and even Ibn Janaḥ's Hebrew grammar. Judah ibn Tibbon became the head of a dynasty of translators who spread through the Occident all the sciences cultivated in Spain by the Arabs and the Jews. Concurrently with Judah ibn Tibbon, Joseph Ḳimḥi, also a refugee from Spain, translated the "Ḥobot ha-Lebabot." But while the talent of the Ibn Tibbons was directed to translating, that of the Ḳimḥis was on the whole devoted to Biblical exegesis and grammar. Through Joseph Ḳimḥi and his sons Moses and David were made accessible to Provence all those treasures of exegetical and grammatical science of which Jewish Spain had enjoyed the benefit. The simple haggadic exegesis current in the north of France was replaced by a freer, bolder interpretation of the Bible based upon a knowledge of grammar, and made profounder and more rigorous by a comparative study of Arabic grammar. The Ibn Tibbons finished the conquest of Provence commenced by Abraham ibn Ezra. When this Bohemian genius entered the country, bringing with him a whiff of the free air of Spain, and dazzling all with his display of Biblical knowledge and with the originality of his interpretation, he was received with enthusiasm; and his visit was long remembered.

**The Translators.**

Beside these two forces—conservatism on the one side, knowledge freeing itself from tradition on the other—appeared at this time a third, mysticism, which was destined soon to show itself all-powerful. Isaac the Blind, son of Abraham b. David (RABaD), was the founder of Cabala, and Isaac's son Asher was also a renowned cabalist, while even Abraham himself manifested a tendency toward mysticism. The same is true of the family of Meshullam b. Jacob, whose sons Aaron and Jacob are likewise reputed to have inclined toward such speculations (Gross, in "Monatsschrift," 1874, p. 173).

Thus from north to south French Judaism of the twelfth century affords the spectacle of an intense intellectual excitement.

**Thirteenth Century. Northern France:** This century, which opened with the return of the Jews to France proper (then reduced almost to the Isle of France), closed with their complete exile from France in a larger sense. In the month of July, 1198, Philip Augustus, "contrary to the general expectation and despite his own edict, recalled the Jews to Paris and made the churches of God suffer great persecutions" (Rigord). The king adopted this measure from no good will toward the Jews, for he had shown his true sentiments a short time before in the Bray affair. But since then he had learned that the Jews could be an excellent source of income from a fiscal point of view, especially as money-lenders. Not only did he recall them to his estates, but, as has been pointed out by Vuitry ("Etudes sur le Régime Financier de la France," i. 315 *et seq.*), he gave state sanction by his ordinances to their operations in banking and pawnbroking. He placed their business under control, determined the legal rate of interest, and obliged them to have seals affixed to all their deeds. Naturally this trade was taxed, and the affixing of the royal seal was paid for by the Jews. Henceforward there was in the treasury a special account called "Produit des Juifs," and the receipts from this source increased continually. At the same time it was to the interest of the treasury to secure possession of the Jews, considered as a fiscal resource. The Jews were therefore made serfs of the king in the royal demain, just at a time when the charters, becoming wider and wider, tended to bring about the disappearance of serfdom. In certain respects their position became even harder than that of serfs, for the latter could in certain cases appeal to custom and were often protected by the Church; but there was no custom to which the Jews might appeal, and the Church laid them under its ban. The kings and the lords said "my Jews," just as they said "my lands," and they disposed in like manner of the one and of the other (Vuitry, *l.c.* after Brussel, "Nouvel Examen de l'Usage Général des Fiefs en France," i., book ii., ch. xxxix., pp. 569 *et seq.*, Paris, 1750; "Ordonnances des Rois de France," i. 35, 44). The lords imitated the king: "they endeavored to have the Jews considered an inalienable dependence of their fiefs, and to establish the usage that if a Jew domiciled in one barony passed into another, the lord of his former domicil should have the right to seize his possessions." This agreement was made in 1198 between the king and the Count of Champagne in a treaty, the terms of which provided that neither should retain in his domains the Jews of the other

**Recalled by Philip Augustus, 1198.**

without the latter's consent, and furthermore that the Jews should not make loans or receive pledges without the express permission of the king and the count (Vuitry, *l.c.*). Other lords made similar conventions with the king (see Brussel, *l.c.*). Thenceforth they too had a revenue known as the "Produit des Juifs," comprising the taille, or annual quit-rent, the legal fees for the writs necessitated by the Jews' law trials, and the seal duty. A thoroughly characteristic feature of this fiscal policy is that the bishops (according to the agreement of 1204 regulating the spheres of ecclesiastical and seigniorial jurisdiction) continued to prohibit the clergy from excommunicating those who sold goods to the Jews or who bought from them. Indeed, king and lords even took a firm stand against Pope Innocent III. when he protested in 1205 against this new condition of affairs. The pontiff wrote to the king to censure him for his indulgence. If he was to believe what he had heard, the Jews by their usurious practises had gotten into their power the goods of the Church, they occupied castles, they acted as stewards and managers for the nobles, they had Christian servants, and Christian nurses on whom they committed abominable crimes. The civil authorities attached more faith to a deed signed by a debtor at the moment of the loan than to the witnesses whom he produced denying this deed. At Sens the Jews had been permitted to construct a synagogue higher than a church near which it stood, and there they sang so loudly as to disturb the service in the church. On Easter Day they walked in the streets and offered insults to the faith, maintaining that he whom their ancestors had crucified had been only a peasant. Their houses remained open till the middle of the night and served to receive stolen goods; assassination even occurred, as in the case of a poor scholar who had recently been found dead in the house of a Jew ("Diplôme de Brequigny," ii. 2, 610; Bouquet, xix. 471). The pope wrote in the same spirit to the Duke of Burgundy and to the Countess of Troyes and the Count de Nevers (1208; Bouquet, xix. 497). But his efforts were of no avail. Eudes, Duke of Burgundy, having been informed by Philip Augustus that the pope had taken the Crusaders under his protection and had exempted those who set out for Jerusalem from the payment of the interest due their creditors, replied that "the pope can not, without the consent of the king, make any arrangement which may prejudice the rights of the king and the barons," and he counseled the latter to resist the innovations which would thus be introduced into the kingdom. It is probably at this epoch that the rule was established, "Li meuble au Juif le roi sunt au roi," or "Li meuble au Juif sunt au baron" ("Etablissements de St. Louis," ed. Viollet, ii. 249–250, ch. 132–133, drawn from the "Customs of Anjou"). Louis VIII. (1223–1226), in his "Etablissement sur les Juifs" of 1223 ("Ordonnances," i. 47), while more inspired with the doctrines of the Church than his father, Philip Augustus, knew also how to look after the interests of his treasury. Although he declared that from Nov. 8, 1223, the interest on Jews' debts should no longer hold good, he at the same time ordered that the capital should be repaid to the Jews in three years and that the debts due the Jews should be inscribed and placed under the control of their lords. The lords then collected the debts for the Jews, doubtless receiving a commission. Louis furthermore ordered that the special seal for Jewish deeds should be abolished and replaced by the ordinary one (Petit-Dutailles, "Etude sur la Vie et le Regne de Louis VIII." Paris, 1894, in 101st fascicle of the Bibliothèque de l'Ecole des Hautes Etudes). In spite of all these restrictions designed to restrain, if not to suppress, the operations of loans, Louis IX. (1226–70), with his ardent piety and his submission to the Church, unreservedly condemned loans at interest. He was less amenable than Philip Augustus to fiscal considerations. Despite former conventions, in an assembly held at Melun in December, 1230 ("Ordonnances," i. 53), he compelled several lords to sign an agreement not to authorize the Jews to make any loan. No one in the whole kingdom was allowed to detain a Jew belonging to another, and each lord might recover a Jew who belonged to him, just as he might his own slave ("tanquam proprium servum"), wherever he might find him and however long a period had elapsed since the Jew had settled elsewhere. At the same time the ordinance of 1223 was enacted afresh, which only proves that it had not been carried into effect. Both king and lords were forbidden to borrow from the Jews. In 1234 the king went a step further; he liberated his subjects from the third part of their registered debts to the Jews. It was ordained that the third should be restored to those who had already paid their debts, but that the debtors should acquit themselves of the remaining two-thirds within a specified time. It was forbidden to imprison Christians or to sell their real estate in order to recover debts owed to the Jews ("Ordonnances," i. 54). The king wished in this way to strike a deadly blow at usury. Before his departure for the Crusade in 1249 his increasingly stringent piety suggested to him the expulsion of the Jews from the royal domains and the confiscation of a part of their possessions, but the order for the expulsion was only partly enforced if at all (see on this obscure question Bouquet, xxiii. 214; Matthew Paris, iii. 104; I. Loeb, in "R. E. J." xx. 26). Later he became conscience-stricken, and, overcome by scruples, he feared lest the treasury, by retaining some part of the interest paid by the borrowers, might be enriched with the product of usury. Also in 1257 or 1258 ("Ordonnances," i. 85), wishing, as he says, to provide for his safety of soul and peace of conscience, he issued a mandate for the restitution in his name of the amount of usurious interest which had been collected on the confiscated property, the restitution to be made either to those who had paid it or to their heirs. Later, after having discussed the subject with his son-in-law, Thibaut, King of Navarre and Count of Champagne, he decided to seize the persons and the property of the Jews (Sept. 13, 1268). But an order which followed close upon this last (1269) shows that on this occasion also St. Louis reconsidered the matter. Nevertheless, at the request of Paul Christian (Pablo

**Innocent III.**

**Under Louis VIII. and St. Louis.**

**Increased Restrictions Under St. Louis.**

Christiani), he compelled the Jews, under penalty of a fine, to wear at all times the "rouelle" or badge decreed by the Lateran Council in 1215. This consisted of a piece of red felt or cloth cut in the form of a wheel, four fingers in circumference, which had to be attached to the outer garment at the chest and back.

The pious zeal of St. Louis manifested itself in other ways also. One day, according to Joinville ("Vie de Saint Louis," ed. De Wailly, pp. 18–19), a great disputation between the clergy and the Jews was held at the monastery of Cluny. A knight, having demanded from the abbot permission to speak first, said to the leader of the Jews: "Do you believe that the Virgin Mary, who bore God in her body and arms, gave birth while a virgin and was mother of God?" On the reply of the Jew in the negative the knight, calling himself a fool for having entered the Jew's house, struck him. The Jews fled, carrying their wounded rabbi with them. When the abbot reproached the knight for his conduct, the latter replied that it was a greater fault to hold such disputations, since good Christians, through a misunderstanding of the arguments of the Jews, would become infidels. With regard to this, St. Louis said to the chronicler: "No one, unless he be very well instructed, shall be allowed to dispute with them, but if a layman hear the Christian law reviled, he shall defend it with his sword, of which he shall force as much into his body as he can make enter."

**Disputations Between Jews and Christians.**

These controversies were never sought for by the Jews, who were well acquainted with the danger of discussions. But the clergy and the friars were possessed by the desire, not so much to convert the Jews, as to let Christians see the defeat of the Synagogue. The very existence of the Jews was a subject which troubled simple souls, and it was well to explain to them that the obduracy "of those rebels" was due to the stupidity of their beliefs. With this end in view, various treatises had as early as the twelfth century been composed against the Jews, such as "Annulus seu Dialogus Christiani et Judei de Fidei Sacramentis," by Rupert; "Tractatus Adversus Judæorum Inveteratum Duritiem," by Pierre le Venerable, but attributed wrongly to William of Champeaux; "Tractatus Contra Judæum," anonymous; "Liber Contra Perfidiem Judæorum," by Pierre de Blois (on these works see Israel Lévi in "R. E. J." v. 239 *et seq.*, and Isidore Loeb, "La Controverse Religieuse Entre les Chrétiens et les Juifs au Moyen Age en France et en Espagne," in "Revue de la Histoire des Religions," 1888, p. 17).

In the thirteenth century such treatises were composed not only in Latin but also in French; *e.g.*, "De la Disputaison de la Sinagogue et de la Sainte Eglise" (Jubinal, "Mystères du XVe Siècle," ii. 404–408), and "La Disputaison du Juyf et du Crestien" ("Hist. Littèr. de le France," 23, 217). From Hebrew works it is evident that the rabbis were sometimes tormented by the Christians, generally by the members of the clergy or of the orders (Geiger, "Proben Jüdischer Vertheidigung Gegen Christ. Angriffe im Mittelalter," in Breslauer's "Jahrbuch," i. and ii., 1850–51). Of interest for the Jewish side of the disputations is a curious collection of the thirteenth century containing replies made "to infidels and Christians" by Joseph l'Official and several members of his family (Zadoc Kahn, "Le Livre de Joseph le Zelateur," in "R. E. J." i. 222 *et seq.*, iii. 1 *et seq.*). Among the Christian disputants were some of the most distinguished members of the French clergy: the Archbishop of Sens, the Chancellor of Paris, the confessor of the queen, the bishops of Mans, of Meaux, of Poitiers, of Angoulême, of Angers, of Vannes, of St. Malo, the Abbot of Cluny, and the Dominican friars. "The astonishing and extraordinary point in their replies is the free spirit of the Christian clergy and the free speech of the Jews." The "infidels" to whom the responses of the Jews were addressed were converts who with all the ardor of neophytes showed themselves as the bitter enemies of their former coreligionists. St. Louis favored conversions; several of the proselytes were held at the baptismal font by the king himself, and were named after him. As the property of converts was confiscated because of the loss which resulted to the treasury from the cessation of the payment of the taxes imposed on Jews, the king granted them pensions (Tillemont, "Vie de St. Louis," ed. J. de Gaulle, v. 296 *et seq.*). In 1239 Nicholas Donin, a convert from La Rochelle, brought before Pope Gregory a formal accusation against the Talmud, charging that it contained blasphemies against Jesus, against God, against morality, and against the Christians, not to speak of many errors, follies, and absurdities. The pope thereupon addressed bulls to the bishops of France, England, and Castile, to the bishop and to the priors of the Dominicans and the Franciscans of Paris, directing that all copies of the Talmud should be seized and that an investigation of the contents of this work should be made. In France alone, it seems, was this order obeyed. On March 3, 1240, while the Jews were in the synagogues, all copies of the Talmud were seized.

On June 12, 1240, a public debate was opened between Donin and four representatives of the Jews: Jehiel of Paris, Judah b. David of Melun, Samuel b. Solomon (perhaps Sir Morel de Falaise), and Moses de Coucy. The most weighty arguments were advanced by Jehiel, who has left a procès verbal of the controversy. After the disputation a tribunal was appointed to pass judgment upon the Talmud, among its members being Eudes de Chateauroux, Chancellor of the University of Paris; Guillaume d'Auvergne, Bishop of Paris; and the Inquisitor Henri de Cologne. After the same rabbis had been heard a second time, the Talmud was condemned to be burned. Two years after (in the middle of 1242) twenty-four cartloads of Hebrew books were solemnly burned at Paris. Doubtless all the copies had not been found, for in 1244 Innocent IV. wrote to St. Louis to institute a new confiscation. A little later, while at Lyons, the pope listened to the complaints of the Jews, and in 1247 he asked Eudes de Chateauroux to examine the Talmud from the Jewish standpoint, and to ascertain whether it might not be tolerated as harmless to the Christian faith, and whether the copies which had been confiscated might not be returned to their owners. The

**Burning of the Talmud.**

rabbis had represented to him that without the aid of the Talmud they could not understand the Bible or the rest of their statutes. Eudes informed the pope that the change of attitude involved in such a decision would be wrongly interpreted; and on May 15, 1248, the Talmud was condemned for the second time (Isidore Loeb in "R. E. J." i. 116, 247 *et seq.*, ii. 248 *et seq.*, iii. 39 *et seq.*; A. Darmesteter, *ib.* i. 140; Noël Valois, "Guillaume d'Auvergne," Paris, 1880). This was a fatal blow to Talmudic study in northern France, and from that moment it began to decline.

Under a king so pious and so hostile to the Jews as St. Louis, the Church could give free vent to its desire for regulating their condition. Never were so many councils occupied with their fate as in his reign: those of Narbonne (1227), Château Gautier (1231), Béziers (1246), Valence (1248), Alby (1254), Montpellier (1258), and Vienne (1267) all passed decrees affecting the Jews (Labbe, xi. 305, 444, 685, 698, 737, 781, 863). A comparison of these decrees with the ordinances of St. Louis shows that usually the pious king merely sanctioned the measures dictated by the bishops. But at length, in order to bring about the conversion of the Jews, St. Louis compelled them in 1269 to listen to the famous Paul Christian (Pablo Christiani, a converted Jew who had become a Dominican), to reply to the questions which he might put to them pertaining to religion, and to show him whatever books they had (Le Nain de Tillemont, v. 294; Ulysse Robert in "R. E. J." iii. 216). According to a Hebrew text (Neubauer in "J. Q. R." v. 713), a controversy appears to have taken place at Paris in 1273 between this Paul (wrongly called "Cordelier") and some French rabbis having at their head Abraham b. Solomon of Dreux; some of the sessions were held at the court of St. Louis' successor, Philip the Bold (1270–85), and some at the monastery of the Franciscans, the Archbishop of Paris and high dignitaries of the Church being present. The disputation appears to have provoked the massacre of more than a thousand persons, but even this failed to effect the conversion of any of the Jews. No Christian text has recorded this occurrence.

Philip the Bold continued to treat the provisions of the canonical law as though they were a part of the common law. He reminded the royal officers that by the terms of the ordonnance of 1269 the Jews were compelled to abstain from all usury and to wear on their coats a colored badge ("Ordonnances," i. 312). At the Parliament of Pentecost in 1280, in accordance with a resolution adopted by the councils of 1279 and 1280, a new statute was passed prohibiting Jews from keeping Christian servants in their houses. And finally, in his ordinance of April 19, 1283, the king ordered the bailes to carry out the law preventing the Jews from repairing their synagogues and from possessing copies of the Talmud (Langlois, "Philippe le Hardi," p. 298). With Philip the Fair the Jews reached the nadir of their misfortunes. Not only had the ordinance requiring the wearing of the badge been enforced, but accusations of sorcery had been made (Ordonnance on the improvement of morals of 1254); and now the belief in ritual murder was to reappear. Since the previous century it had been scarcely mentioned in France. At Valreas, however, in 1247 it had caused several Jews to be sentenced to torture ("R. E. J." vii. 304); at Pons in Saintonge Jews seem to have been accused of the same crime, but at what date is not known ("Joseph le Zelateur" in "R. E. J." iii. 15); and at Troyes on April 25, 1288, for the pretended murder of a Christian child thirteen Jews chosen from among the richer members of the community were condemned by the Inquisition to perish in the flames. Several elegies, and a very fine French ballad written in Hebrew characters, commemorate this last event (A. Darmesteter in "R. E. J." ii. 199 *et seq.*). Two years later at Paris a Jew and his wife living in the Rue des Billettes were burned together, but this time on a new charge, that of piercing the host. The heinous crime was discovered by the clots of blood which sprang from the host and which nothing could stop. Ballads perpetuated the story of this miracle; the stained-glass windows of many churches commemorated it; and later, in the controversies between Catholic and Protestant theologians concerning the Real Presence, it furnished an argument for the former in favor of their thesis. Even to-day the "miracle of the Rue des Billettes" is recalled each year in the Church St. Jean-St. François, Rue Charlot, Paris (Bouquet, xx. 658; xxi. 127, 132; xxii. 32). But it was not superstition which guided Philip the Fair, who was a very practical politician. Even before ascending the throne, as Vuitry justly remarks (new series, i. 91), he had perceived the value of the Jews from a financial standpoint. In taking possession of Champagne in 1284 in the name of his wife, he received 25,000 livres as a gift from the Jews of that province, in return for which he confirmed their terms of settlement. In 1288 he even claimed that in his royal capacity all the Jews belonged to him; but he was compelled to recognize the right of the lords to the possession of some of them (Boutaric, "La France sous Philippe le Bel," p. 300). Submitted to his caprices, the Jews were by turns protected and persecuted, according to the interests of the moment. In 1288, considering that they were a fruitful possession for his demain, he refused to allow them to be imprisoned upon the requisition of the Church without the seneschal or the baile being informed ("Ordonnances," i. 317). Advised in 1302 that the Inquisitors wished to inquire into certain cases concerning the Jews, on the plea that charges of usury and sorcery were involved, he forbade the officers and royal judges to arrest or even disturb any Jew at the request of the Inquisitors (*ib.* 346). Nevertheless in 1290 he had expelled all the Jews coming from Gascony and England (*ib.* 317), doubtless to avoid all dispute with his powerful neighbor, the English king. In 1292 he levied, through the agency of the Jew Manasseh of Crécy, an extra tax on the Jews (Boutaric, p. 300); in 1295 he arrested them all, ordering that an inventory of their goods should be drawn up, and that they should not be released without a special order from him. Their money was to be

**Under Philip the Bold and Philip the Fair.**

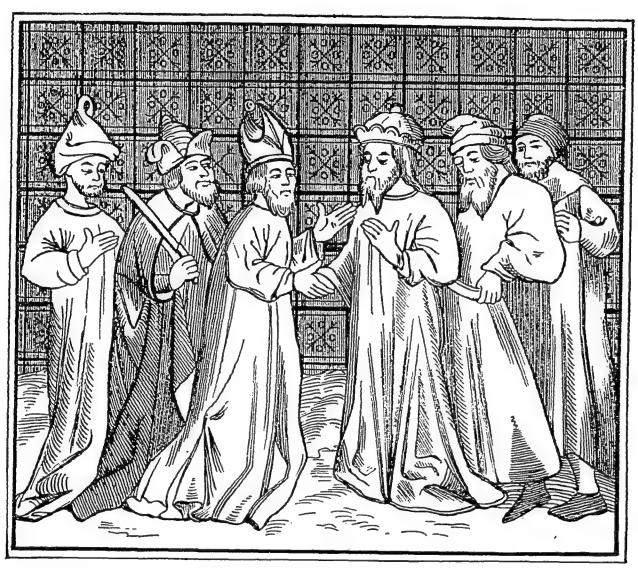
**Blood Accusation and Host Desecration.**

**Increasing Taxation.**

turned over to receivers; objects of value which had been left in pawn with them might be repurchased by their owners during a period of eight days, after which they would be sold for the benefit of the treasury (Boutaric, p. 301). But this was only a threat to compel the Jews to satisfy the royal demands. In 1299 the king imposed on them another tax, and at the same time renewed the edict of 1230 ("Ordonnances," i. 333; Brussel, p. 609). Again in 1303 he imposed a tax upon them; but the Jews alleged this time that since they had not been able to obtain the payment of moneys due to them, they were not in a position to pay the new tax punctually. The king thereupon ordered his officers to compel the debtors of the Jews to pay their debts ("Ordonnances," i. 545). Thenceforth, although the Jews found themselves unable to meet any further exactions, the demands of Philip the Fair became more imperious. Toward the middle of 1306 the treasury was nearly empty, and the king, as he was about to do the following year in the case of the Templars, decided to kill the goose that laid the golden egg. He condemned the Jews to banishment, and took forcible possession of their property, real and personal (Bouquet, xxi. 27; "Continuation de Nangis," p. 355). Their houses, lands, and movable goods were sold at auction; and for the king were reserved any treasures found buried in the dwellings that had belonged to the Jews. That Philip the Fair intended merely to fill the gap in his treasury, and was not at all concerned about the well-being of his subjects, is shown by the fact that he put himself in the place of the Jewish moneylenders and exacted from their Christian debtors the payment of their debts, which they themselves had to declare. Furthermore, three months before the sale of the property of the Jews the king took measures to insure that this event should be coincident with the prohibition of clipped money, in order that those who purchased the goods should have to pay in undebased coin. Finally, fearing that the Jews might have hidden some of their treasures, he declared that one-fifth of any amount found should be paid to the discoverer (Vuitry, "Etudes," new series, i. 91 *et seq.*; Simeon Luce, "Catalogue des Documents du Trésor des Chartres Relatifs aux Juifs sous le Regne de Philippe le Bel").

**Exile of 1306.**

It was on July 22, the day after the Ninth of Ab, that the Jews were arrested. In prison they received notice that they had been sentenced to exile; that, abandoning their goods and debts, and taking only the clothes which they had on their backs and the sum of 12 sous tournois each, they would have to quit the kingdom within one month ("R. E. J." ii. 15 *et seq.*; Saige, pp. 27, 28, 87 *et seq.*). Speaking of this exile, a French historian has said: "The expulsion of 1306 was, taking all things into account, practically the revocation of the Edict of Nantes issued by the Louis XIV. of the Middle Ages [*i.e.*, Philip the Fair]. In striking at the Jews Philip the Fair at the same time dried up one of the most fruitful sources of the financial, commercial, and industrial prosperity of his kingdom" (Simeon Luce in "R. E. J." ii. 16).



Conference of Franco-Jewish Rabbis, Thirteenth Century.
(After a miniature in the Bibliothèque Nationale, Paris.)

Although the history of the Jews of France in a way began its course again a short time afterward, it may be said that in reality it ceased at this date. It was specially sad for them that during the preceding century the kingdom of France had increased considerably in extent. Outside the Isle of France, it now comprised Champagne, the Vermandois, Normandy, Perche, Maine, Anjou, Touraine, Poitou, the Marche, Lyonnais, Auvergne, and Languedoc, reaching from the Rhône to the Pyrenees—Provence, as the Jews called it. The exiles could not take refuge anywhere except in Lorraine, the county of Burgundy, Savoy, Dauphiné, Roussillon, and a part of Provence. It is not possible to estimate the number of fugitives; that given by Grätz, 100,000 ("Gesch." 3d ed., vii. 245), has no foundation in fact.

**Thirteenth Century. Southern France:** The fate of the Jews of the south in the course of the thirteenth century by no means resembled their previous experience. It was a period of reaction. The coalition of the pope, the Church, and the enemies of the counts of Toulouse now forced the counts, who with their vassals had a century before protected the Jews so efficaciously, to yield to the intolerance of the times. The crusade against the Albigenses had partly for its cause the fact that Raymond VI. and his vassals had confided certain public offices to the Jews; and this wrong was one of those for which the Count of Toulouse and a dozen of his principal vassals made the amende honorable at the Council of St. Gilles (1209), by swearing not to entrust public or private offices to Jews in the future

(Vaissette, iii. 162–163). In his territory they were not allowed even to lease the tolls, imposts, or other revenues. At Narbonne, however, they continued to act as brokers down to 1306. Their condition became worse when in 1229 Raymond VII. had to give up to Blanche of Castile, mother of St. Louis, the portion of Lower Languedoc extending from Carcassonne to Beaucaire; and still more precarious when, after Raymond's death in 1249, his daughter Jeanne, wife of Alphonse of Poitiers, the brother of St. Louis, inherited the remainder of his dominions.

**Policy of Alphonse of Poitiers.**

Alphonse of Poitiers' policy toward the Jews was similar to that of his brother, with this difference, however, says Boutaric, his biographer (p. 318), that, while St. Louis undertook to drive usury out of his kingdom, Alphonse desired to enrich himself. As Count of Poitou, in 1249 he granted to the inhabitants of La Rochelle the privilege of no longer harboring Jews in their city. He even agreed to expel the Jews from Poitiers, St. Jean d'Angely, Niort, Saintes, and St. Maxant, on condition that those cities indemnify him for his loss. But the Jews apparently offered larger sums in order to be allowed to remain; in a record dated 1250 it is in fact noted that the Jews of Poitou had made a partial payment of 1,000 livres. Alphonse, like his brother, ordered the Jews to wear the circular badge (1269), but he subsequently sold them exemption from this law (Archives Nationales, J. J. 24d, fol. 730). Being in need of money, in 1268 he again followed his brother's example and arrested all the Jews in his domains, sequestrating their property. He desired to do the same in the territory of the barons, but the latter protested, since they had received large sums from the Jews in return for permission to dwell there; and Alphonse was obliged to yield (Boutaric, pp. 320, 321). The arrest of the Jews proved so obnoxious that the count consented to liberate the poor, the sick, the children under fourteen years, and all those that agreed to declare the amount of their possessions. The seneschals received orders to promise the prisoners liberty in return for a ransom, and to bid them send two of the wealthiest among them to the count, who would confer with them directly. A number of the Jews who had made false statements in regard to their property were kept close prisoners. Others, weary of confinement, turned informers. One of these reported to the seneschal of Poitou that certain treasures had been hidden in cellars. This report proved true, and the success of the search soon reached the ears of the other seneschals. One of the informers incurred the enmity of Jews and Christians to such an extent that he did not dare remain in the territory of the count. The Jews were finally liberated on payment of large sums, which those under each seneschal's jurisdiction undertook to pay jointly, as follows: those of Poitou 8,000 livres, of Saintonge 6,000 livres, of Rouergue 1,000 livres, and of Auvergne 2,000 livres. Those of Toulouse promised to pay 3,500 livres, Alphonse having estimated their possessions at only 1,300 livres, but he now ordered them to pay 5,000 livres (*ib.*). This spoliation was not as profitable as the count had expected, for his agents filled their own pockets with the sums extorted from the Jews. In 1270 Alphonse again harassed the Jews, commanding them to return to their debtors all sums which they had received as usury. He himself derived the benefit of this procedure, for the pope had authorized him to devote such sums to defraying in part the expenses of the Crusade. On the death of Alphonse of Poitiers his estates came into possession of Philip the Bold, and the Jews of these provinces now shared the fate of their coreligionists of the north, whose history has been recounted above. (On the relation of the Jews to the local seigniors, see Saige, *passim*.)

**Relations with the Inquisition.**

The Inquisition, which had been instituted in order to suppress the heresy of the Albigenses, finally occupied itself with the Jews of southern France also. The popes complained that not only were baptized Jews returning to their former faith, but that Christians also were being converted to Judaism. In March, 1273, Gregory X. formulated the following rules: Relapsed Jews, as well as Christians who abjured their faith in favor of "the Jewish superstition," were to be treated by the Inquisitors as heretics. The instigators of such apostasies, as well as those who received or defended the guilty ones, were to be punished in the same way as the delinquents. It was in accordance with these rules that on Jan. 4, 1278, the Jews of Toulouse, who had buried a Christian convert in their cemetery, were brought before the Inquisition for trial, and their rabbi, Isaac Males, was condemned to the stake (Vaissette, original ed., iv., documents, col. 5). Philip the Fair, as mentioned above, at first ordered his seneschals not to imprison any Jews at the instance of the Inquisitors, but in 1299 he rescinded this order (see Israel Lévi, "Les Juifs et l'Inquisition dans la France Méridionale," 1891; Lea, "History of the Inquisition," ii. 96).

**The Schools of Paris and Elsewhere.**

When the edict of exile was suddenly pronounced in 1306, the intellectual decadence of the Jews of northern France was already far advanced. But down to the time of the burning of the Talmud, that is, down to the first half of the thirteenth century, the rabbinical schools flourished and preserved their prestige. Talmudic scholars continued the work of the tosafists; the school of Sir Leon (d. 1224) at Paris attracted many disciples, and flourished still more under his successor, Jehiel b. Joseph, alias Sir Vives of Meaux. Among the 300 pupils that the latter gathered around him were Isaac of Corbeil, his son-in-law; Perez b. Elijah, of the same city; Judah ha-Kohen, probably of Mayence; and the celebrated Meïr of Rothenberg. On account of Jehiel's eminence he was chosen to direct the disputation relating to the Talmud, referred to above. After the condemnation of that work, however, the school of Paris declined. Jehiel even sent an emissary to Palestine to collect subsidies for his academy; he finally left France (*c.* 1260) to end his days in the Holy Land. A part of his tosafot, consultations, and decisions have been preserved. Jehiel's school ceased to exist after his departure. Samuel of Evreux, a distinguished tosafist, and a contemporary of Jehiel, taught at Château-Thierry. His

elder brother, Moses of Evreux, was the author of the "Tosafot of Evreux." Samuel b. Solomon of Falaise, alias Sir Morel, who took part in the disputation of Paris, also conducted a famous school; he was considered one of the most learned tosafists. Judah b. David, Sir Morel's companion in the disputation, taught at Melun. Moses of Coucy, the fourth of the disputants, was distinguished for his oratorical ability. In 1235–36 he traveled through France and Spain, preaching the observance of the religious ordinances, and the practise of justice and charity toward all, Jews and non-Jews alike; and in 1250 he edited a collection of Jewish laws ("Sefer Miẓwot Gadol," or "SeMaG") which had great authority. His tosafot and his commentaries to the Pentateuch added to his fame. Isaac of Corbeil, Jehiel's son-in-law, who presided over the school of Corbeil, published in 1277 an abridged edition of the "Semag" under the title "'Ammude ha-Golah" or "Sefer Miẓwot Ḳaṭan" ("SeMaḲ"), a sort of Talmudic breviary, containing a miscellany of religious and moral reflections and some fables. Perez b. Elijah of Corbeil, who also taught in that city, was the last tosafist; a voluminous writer, he composed, in addition to some well-known tosafot, Talmudic commentaries and glosses, and several ritual collections. His contemporary, Isaac b. Isaac of Chinon, was called "head of the Talmudic schools of France." Previous to Perez b. Elijah, Nathaniel the Holy had directed the rabbinic school of Chinon (after 1224). Eliezer of Touques, likewise one of the last tosafists, collected extracts from the tosafot of Sens, of Evreux, and of other schools, and added to them some of his own. The unsettled character of the times induced the rabbis to be content with merely collecting the work of their predecessors, so that the Talmudists of the second half of the thirteenth century, in contrast to those of the preceding century, were chiefly compilers. Nor can the Bible commentaries of this century compare with those of the preceding century; the tosafot to the Torah, Aaron b. Joseph's "Gan" (1250), Isaac ha-Levi b. Judah's "Pa'aneaḥ Raza," and Hezekiah b. Manoah's "Ḥazḳunni" (1240) are interesting compilations, in which are contained many ingenious interpretations, but in which the Haggadah, and to a greater degree gematria, occupy a too prominent place. Berechiah ha-Naḳdan stands out from among these men of somewhat limited views; he was interested in theologic questions, translated a lapidary and Adelard of Bath's "Quæstiones Naturales," and composed a charming collection of fables in rimed prose intermixed with verse (I. Lévi, in "R. E. J." xlvi. 285).

**Jewish Learning in Southern France.**

The Jews of the south of France were meanwhile studying not only the Talmud, the Bible, and questions pertaining to the ritual, but also the humanities; and they even cultivated poetry. Science was introduced in the form of translations from the Arabic. Samuel ibn Tibbon (flourished 1199–1213) translated into Hebrew Maimonides' "Guide" and several of his smaller writings, Aristotle's "Meteorology," a philosophical treatise of Averroes, and various medical works; and also wrote original theses on these subjects. His son-in-law, Jacob b. Abba Mari b. Anatoli, who stood in friendly relation with Michael Scot, may be said, with the latter, to have introduced Averroism into the West. He was also the first to apply the rationalism of Maimonides to the interpretation of the Bible. His "Malmad ha-Talmidim" is a collection of philosophic-allegorical homilies on the Bible and the Haggadah. An advanced thinker, he attacked Christianity and Mohammedanism, as well as in general the belief in miracles, the monastic life, and the ignorance and hypocrisy of his time. In his explanations of the text of the Scriptures he does not hesitate to have recourse to the erudition of "Michael, the great scholar."

Moses b. Samuel ibn Tibbon surpassed his predecessors in the extent of his labors. He made accessible to the Jews almost all the commentaries of Averroes; the "Principles" of Alfarabi; Euclid; the "Almagest"; Avicenna's "Canons"; the "Aphorisms" of Hippocrates, of Ḥunain b. Isaac, and of Razes; the medical works of Maimonides, as well as all the latter's other works that had not yet been translated. Samuel's grandson, Jacob b. Machir ibn Tibbon, called "Profatius," equaled Moses in productivity as a translator, and in addition wrote scientific works. Solomon b. Moses of Melgueil, the translator of Avicenna, belongs to the same group of scholars.

Secular poetry, escaping from the fetters of religion, flourished in this liberal atmosphere. Isaac Gorni spread his compositions all over southern France, and gave a vivid picture of Jewish life. The more prolific Abraham b. Isaac Bedersi composed liturgical poems, elegies, satires, and didactic verse, in which he often displays originality of expression and delicacy of feeling. His master, Joseph b. Hanan Ezobi, devoted himself to religious poetry, while Isaiah, son of Samuel, and Phinehas ha-Levi b. Yehosifya cultivated secular poetry as well. Jedaiah Penini, son of Abraham Bedersi (alias En Bonet b. Abraham or Bonet Profiat), who belongs to the thirteenth and fourteenth centuries, was a man of science and a philosopher, as well as the most remarkable poet produced in French Judaism. His "Beḥinat 'Olam," which has been translated a number of times, is a world-poem of sadness and melancholy.

**Polemics and Apologetics.**

Controversy was introduced into Provence by the Ḳimḥis. Although northern France had the work of Joseph the Zealot, this is merely a collection of brief discussions entered into in connection with certain verses of the Bible. Southern France, on the other hand, produced regular treatises in defense of Judaism against the attacks of Christianity. Joseph Ḳimḥi, who wrote the "Sefer ha-Berit" (Book of the Covenant), was followed by Meïr b. Simon of Narbonne with his "Milḥemet Miẓwah" (Holy War), which contains much information concerning the unfortunate condition of the Jews of that time. Mordecai b. Yehosifya, in his "Maḥaziḳ Emunah," defends Judaism against the attacks of Paul Christian. But the Ḳimḥis, curiously enough, could not introduce into Provence the severe and grammatical exegesis which they had

brought from Spain; for the advanced exegetes, like Jacob Anatoli, Nissim of Marseilles, and Levi of Villefranche, mentioned above, went further than the Ḳimḥis in their free treatment of the text, and, dominated by a boundless admiration for Maimonides, could permit no other than the allegorical interpretation of the Scriptures. The Talmud continued to be assiduously studied by numbers of scholars; but they were not leaders in the intellectual world, and even their principal works contain nothing particularly striking. Nevertheless, the following may be mentioned: Meshullam b. Moses of Béziers, with his "Sefer ha-Shelomoh"; Abraham ha-Levi b. Joseph b. Benvenisti, with his novellæ and his "Bedeḳ ha-Bayit," a criticism of Solomon b. Adret's "Torat ha-Bayit"; and Menahem b. Solomon Meïri (Don Vidal Solomon), with his commentaries on the Talmud and his "Bet ha-Neḥirah," an introduction to the commentary of Abot, and interesting for the information it gives concerning the rabbis of the time. The novellæ ("ḥiddushim"), which were characteristic of Provence, no longer showed any originality. There was a fundamental difference between the new learning originating with Maimonides and the traditional learning centering in the Talmud; and this difference, as was to be expected, soon led to controversies, which form one of the most interesting chapters in the history of the Jews, not only of southern France, but of entire Judaism.

**Maimonists and Anti-Maimonists.**

The publication of Maimonides' Mishneh Torah had aroused the indignation of Abraham ibn Daud, as well as of the Spanish Talmudist Meïr b. Todros Abulafia ha-Levi, nasi of Toledo. The latter wrote his impressions to one of Maimonides' correspondents, Jonathan Cohen of Lunel: he was especially scandalized by the way in which Maimonides had juggled with the doctrine of the Resurrection; it had disturbed the Jews, and was leading them to an absolute denial of the future life. Aaron b. Meshullam of Lunel came to the defense of Maimonides, answering the Spanish scholar with much warmth. As Meïr felt that his views were not finding favor at home, he turned to the rabbis of northern France, and made Solomon of Dreux, Simson of Sens, Simson of Corbeil, David of Château-Thierry, Abraham of Touques, Eliezer b. Aaron of Bourgogne, and others, judges in the dispute. They sided with Meïr, but their discussions were confined to an exchange of letters, the dates of which are not known, though they must have been written at least before 1210, since Aaron b. Meshullam died in that year. But after Samuel ibn Tibbon translated Maimonides' "Guide of the Perplexed," the popularity of the works of the Jewish philosopher thoroughly aroused the orthodox rabbis of southern France, who regarded the dissemination of Maimonides' rationalism as dangerous to Judaism. The Talmudist Solomon b. Abraham of Montpellier, assisted by two of his pupils, David b. Saul and Jonah of Girona, threatened to excommunicate any one who should read Maimonides' works. This was the first time within Judaism that such a step had been taken; the Rabbis were doubtless influenced by the example of the Inquisition, which then held sway in that region. The Jews of southern France, who had been taught from infancy to admire Maimonides, considered it presumptuous to treat him as a heretic, and no rabbi of Provence was found willing to join Solomon of Montpellier in uttering the ban. The latter, at the instance of Meïr Abulafia, appealed for cooperation to the French rabbis, who were known for their unswervable attachment to tradition; he sent Judah of Girona to them, and he obtained their promise to support the sentence of excommunication. Thereupon all the Jews of Provence rose in protest; the rabbis of Lunel, Béziers, and Narbonne, and following them those of all the communities of that region, answered in kind, excommunicating Solomon and his two disciples. The quarrel spread across the Pyrenees, and the communities of Aragon and Castile sided with Maimonides (1232). The community of Toledo alone did not respond; this alarmed Solomon's opponents, and one of them, the famous David Ḳimḥi, who had at first been suspected of rationalism by the rabbis of northern France, but had succeeded in convincing them of his true position, set out for Spain in order to bring the community of Toledo into line. But before reaching that city he learned that its foremost scholar, Judah b. Alfakar, with whom he had previously corresponded, had published a letter in which he sided against Maimonides, declaring that the doctrine of Judaism had nothing in common with the philosophy of Aristotle. This letter had already provoked many replies. But David Ḳimḥi received at the same time the astounding news that Solomon b. Abraham, abandoned by almost all his followers, had, seemingly in a fit of madness, denounced to the Inquisition in Montpellier the "Sefer Madda'" (the introduction to the Mishneh Torah) and the "Guide" of Maimonides. The whole city of Montpellier, where the partizans and adversaries of Solomon had carried their quarrels even into the streets, was filled with consternation when the books of the famous Jewish theologian were solemnly burned (1234 or 1235). The adversaries of Maimonides were confounded by their triumph. Some, including Jonah, repented of their action in public; the vanquished heaped scorn upon the victors. It even seems that Jaime, seignior of Montpellier, who was greatly attached to two partizans of Maimonides, caused to be arrested and condemned for calumny those who had attacked Maimonides and his followers. The excitement in southern France was not allayed for a long time, and later, when the contest took place between the liberal and orthodox parties, although it too was based on Maimonides' teachings, no one dared mention his name or attack his opinions. The quarrel was in fact renewed in 1303 by Abba Mari b. Moses b. Joseph (also known as "En Astruc") of Lunel, assisted by Simon b. Joseph ("En Duran") of Lunel. In several letters addressed to Solomon b. Adret of Barcelona, the foremost rabbinical authority of the time, Abba Mari pointed out the errors of the philosophical school, which interpreted as allegories not only passages of the Talmud, but also Bible stories. Thus Abraham and Sarah were taken to signify the union of matter and form; the twelve tribes to mean the twelve planets; etc. Furthermore, the writer complained that instead of praying and

reciting the Psalms, the people read Aristotle and Plato; and that on Sabbaths and festivals the young people studied works devoted to dangerous interpretations. He declared that steps must be taken to check this peril, and that the books dangerous to the faith must be excommunicated.

**Dispute About Philosophical Studies.**

Although Solomon b. Adret shared the views of his correspondent, he did not dare to take the initiative in so grave a matter, but desired to wait until the communities interested in the question should force the action upon him. Abba Mari then took the matter into his own hands, and wrote successively to most of the rabbis of Provence. Levi of Villefranche, a scholar who was visiting Samuel Sulami, was charged with having interpreted the Scriptures allegorically, and his host no longer dared to keep him in his house. Soon the communities were again divided. A letter from Barcelona, signed by Solomon b. Adret and fourteen other rabbis, and threatening with excommunication any one who should engage in philosophic studies before the age of thirty, was brought to Montpellier. This letter was not published immediately, as the community desired to examine it first. After long discussions Abba Mari, in spite of the opposition of the famous Jacob b. Machir, one of the Ibn Tibbons, finally decided to read it in the synagogue of Montpellier. But because many of the faithful rallied to the support of Jacob b. Machir, Abba Mari was forced to abandon the matter. The quarrel between the orthodox and the liberal factions became ever more bitter, and both sides wrote to the rabbis of Barcelona explaining the state of affairs. Solomon b. Adret, frightened by the attitude of his adversaries, did not dare to take part openly against them, but asked Abba Mari to reconsider the matter, being himself disposed to rest satisfied with the open repentance of Levi of Villefranche, the only guilty one. Solomon took this stand in consequence of the increasing number of protests that reached him. That sent by Jacob b. Machir, imperious in tone, defended philosophic studies and taxed Solomon b. Adret with duplicity. Adret was hard pressed by Abba Mari and the other rabbis, and finally, in the month of Ab, 1305, the interdiction against studying "Greek" books before the age of twenty-five, and against interpreting the Scriptures allegorically, was pronounced in the synagogue of Barcelona. The liberal party of Montpellier, headed by Solomon of Lunel, instead of confessing itself defeated, applied to the governor of Montpellier, without whose authorization the sentence of excommunication could not be uttered against the Jews of the city; and Solomon then pronounced an anathema upon all who should forbid their children the study of science. The quarrel continued, and rabbis from all parts of Provence took sides for or against the sentence of excommunication pronounced by Solomon b. Adret. The poet Jedaiah Penini wrote a strong letter to the rabbi of Barcelona, entreating him for the honor of Judaism and in the interest of science to revoke his sentence of excommunication. At this point the edict of Philip the Fair put a sad end to the quarrel.

**Return of the Jews to France, 1315:** Nine years had hardly passed since the expulsion of 1306 when Louis X. (1314–16) recalled the Jews. In an edict dated July 28, 1315, he permitted them to return for a period of twelve years, authorizing them to establish themselves in the cities in which they had lived before their banishment. He issued this edict in answer to the demands of the people. Geoffroy of Paris, the popular poet of the time, says in fact that the Jews were gentle in comparison with the Christians who had taken their place, and who had flayed their debtors alive; if the Jews had remained, the country would have been happier; for there were no longer any money-lenders at all (Bouquet, xxii. 118). The king probably had the interests of his treasury also in view. The profits of the former confiscations had gone into the treasury, and by recalling the Jews for only twelve years he would have an opportunity for ransoming them at the end of this period. It appears that they gave the sum of 122,500 livres for the privilege of returning. It is also probable, as Vuitry states, that a large number of the debts owing to the Jews had not been recovered, and that the holders of the notes had preserved them; the decree of return specified that two-thirds of the old debts recovered by the Jews should go into the treasury. The conditions under which they were allowed to settle in the land are set forth in a number of articles; some of the guaranties which were accorded the Jews had probably been demanded by them and been paid for. They were to live by the work of their hands or to sell merchandise of a good quality; they were to wear the circular badge, and not discuss religion with laymen. They were not to be molested, either with regard to the chattels they had carried away at the time of their banishment, or with regard to the loans which they had made since then, or in general with regard to anything which had happened in the past. Their synagogues and their cemeteries were to be restored to them on condition that they would refund their value; or, if these could not be restored, the king would give them the necessary sites at a reasonable price. The books of the Law that had not yet been returned to them were also to be restored, with the exception of the Talmud. After the period of twelve years granted to them the king might not expel the Jews again without giving them a year's time in which to dispose of their property and carry away their goods. They were not to lend on usury, and no one was to be forced by the king or his officers to repay to them usurious loans. If they engaged in pawnbroking, they were not to take more than two deniers in the pound a week; they were to lend only on pledges. Two men with the title "auditors of the Jews" were entrusted with the execution of this ordinance, and were to take cognizance of all claims that might arise in connection with goods belonging to the Jews which had been sold before the expulsion for less than half of what was regarded as a fair price. The king finally declared that he took the Jews under his special protection, and that he desired to have their persons and property protected from all violence, injury, and oppression ("Ordonnances," i. 604; Brussel, p. 617; Vuitry, *l.c.* p. 98).

Philip V. the Tall (1316–22) at first continued the policy of Louis X. with regard to the Jews. By his decrees of April, 1317, and Feb., 1319, he granted

them certain privileges, and somewhat ameliorated their social status; but the financial consideration that induced these measures is apparent. The king modified the sentences that might be pronounced upon them; exacted the wearing of the circular badge only in the cities; placed the Jews under the jurisdiction of their own bailiffs; determined and regulated the financial operations in which they might engage; and even authorized them to own houses ("Ordonnances," i. 646, 682; Vuitry, *l.c.* 101). But while he decreed that they should no longer be subject to mortmain, and that their estates were to descend to their families, still the same general rule obtained as in the time of St. Louis, that the property of the Jews belonged to the seignior within whose domains they dwelt; and the king expressly declared that they were to remain subject to tallage and to pay taxes in proportion to the amount of their fortunes. While they were enjoined to sell only merchandise of a good quality, they were to indemnify the treasury, and not the deceived buyer, in cases of fraud.

**Under Philip V.**

Unfortunately for the Jews, this was a period of physical and intellectual misery. In 1320 appeared the Pastoureaux, a band of peasants and herdsmen, mostly less than twenty years of age, eager for battle, adventure, and pillage. They were led by unscrupulous men—a priest driven from his church on account of his misdeeds, and an unfrocked monk—and they were reenforced by hordes of miscreants and bandits. To the number of 40,000 they overran Languedoc, attacking principally the Jews, whom no one dared to protect. Five hundred of the latter sought refuge in the fortress of Verdun-sur-Garonne, and defended themselves valiantly; but, seeing their efforts useless, they decided that the eldest among them should put the others to death; he was aided in this work of martyrdom by a vigorous youth, and soon all had perished except the children, who had not been given to the sword; these were baptized. The governor of Toulouse, attempting to check this band of brigands, imprisoned some in that city, but they were liberated by the mob, who then turned to massacre the Jews. The Pastoureaux were everywhere supported by the mob, and sometimes by the citizens, who either encouraged the massacre or were afraid to protect the Jews. At Alby the consuls tried to stop the horde at the city gates, but the Pastoureaux forced their way in, shouting that they had come to kill the Jews; the populace received them as friends and brothers, "for the love of Christ, against the enemies of the faith."

At Lezat the consuls made common cause with them. Even the officials sometimes shared the popular fanaticism. The progress of the Pastoureaux was arrested only in the district of the seneschal of Carcassonne (P. Lehugeur, "Hist. de Philippe le Long," 1897; Grätz, "Geschichte," 3d ed., pp. 255 *et seq.*). Charles IV. subsequently appointed commissioners to inquire into the affair in the districts of the seneschals of Toulouse, Périgord, and Carcassonne; but his action was taken only because the royal treasury had suffered as a result of the riots; the cities in which the troubles had occurred were sentenced to pay a fine. Various instances show both the weakness of the authorities and the prevalent hostility toward the Jews. At Château-Thierry in 1318 the synagogue was entered, the tabernacle broken open, and the scrolls of the Law carried off ("Actes du Parlement de Paris," v. 230). In 1319 certain impostors traversed the country, and, pretending to be the king's agents, searched the houses of the Jews, and despoiled them in the name of the law. At Troyes the Jews were accused of having entered the churches, and also of having shouted so loudly in their synagogues as to disturb divine services in the churches; Philip the Tall thereupon (Feb. 26, 1320) directed the bailiff of Troyes to punish the Jews so severely that in future they would cease committing such outrages ("Bibliothèque de l'Ecole de Chartres," 1849, p. 414). On July 12, 1317, the king had ordered the arrest of several persons on suspicion of having killed a child, and two Jews of Chinon had been hanged on this charge. In Puy the Jews were similarly accused (Mandet, "Hist. du Velay," iv. 117). According to one historian, "the people of that time were seized with a delirium that begat epidemics of frenzy. The public mind was disturbed by imaginary terrors; common gossip treated of nothing but compacts, witchcraft, and magic" (Fleury, "Hist. Eccl." p. 92). In their excitement the people of Guienne imagined that the lepers had formed a conspiracy to destroy their countrymen, either by leaving the infirmaries in order to infect the healthy, or by poisoning the wells and fountains. Thereupon they seized some of these unfortunates, and without any form of trial burned them at the stake. The king, too weak to quell this uprising, sought to profit by it. He instituted an investigation; the lepers were arrested, and those that yielded to torture and confessed were condemned to the stake, and their property was confiscated. All this happened before June 21. The Bishop of Alby then took it on himself to follow the king's example, but was forced to desist and mulcted in a fine. The Jews, who, like the lepers, lived apart from the rest of the community, and who, like them, were objects of public dread, soon suffered from the same charges as had been brought against the lepers. Some of the latter, on examination, alleged that the Jews, who themselves did not dare to poison the rivers, had induced them to commit this crime. According to a later version of the story, it was a Jew who had thrown poison into the river at Tours. When the king was informed of this alleged crime, he condemned the Jews to pay a fine of 150,000 livres; their goods were confiscated, and the wealthiest among them were imprisoned as security for the fine. Then letters were produced, alleged to have been written by the kings of Tunis and Granada to the Jews, and offering them commissions to poison the Christians. These forgeries, however, were dated July 2, *i.e.*, after sentence had been pronounced. According to one chronicle, some of the Jews were condemned to the stake, but the official documents disagree with this statement. While the people had attacked the lepers before the latter's condemnation, they attacked the Jews in

**Under Charles IV.**

**Conditions at Tours.**

some places only after sentence had been pronounced. On Aug. 27 one hundred and sixty Jews were thrown into a burning furnace at Chinon, among them being the famous rabbi Eliezer b. Joseph of Chinon (Estorhi Farḥi, "Kaftor u-Ferah," written in 1322; on the date see D. Kaufmann in "R. E. J." xxix. 298). Doubtless other massacres took place in Languedoc, and records of them have been preserved in Kalonymus b. Kalonymus' "Eben Bohan" (written in 1322). At Vitry le Brûlé forty Jews, imprisoned and facing death, commissioned two of their number to kill the remainder. In many places, as at Tours, Chaumont, and Vitry, the Jews, like the lepers, were put on the stand (a fact of which Kalonymus bitterly complains), and were asked to denounce their accomplices (Duplès-Agier, "Rev. de l'Ecole de Chartres," 1857, p. 267; Lehugeur, *l.c.*; L. Lazard, in "R. E. J." xvii. 210; Vaissette, x. 616; "Continuation de Guillaume de Nangis," Bouquet, xx. 628–629; "Continuatio Chronici Gerardi de Fracheto," xxi. 56; Jean de Saint Victor, xxi. 674; "Chron. de Saint Louis," xx. 704; "Chron. Anonyme," xxi. 140, 152; Mandet, "Hist. du Velay," iv. 117; Labbe, "Collectio Concil." xxv. 568; Brussel, p. 607; "Actes du Parlement, Mandement du 8 Février, 1322"). The entire chronology of these occurrences is obscure.

Charles IV., who succeeded Philip the Tall in 1322, undertook to collect the fine which the Jews had been sentenced to pay. While discussing this affair with the seneschals of Languedoc on Feb. 20, 1322, he foresaw that certain of the Jews would desire to leave the country (Vaissette, x. 616). In fact, such an exodus took place; but, according to Brussel, it was not a voluntary one. They were expelled on June 24, 1322. In 1324 the property of Jews was confiscated, either as a consequence of their expulsion, or as indemnity for the non-payment of the fine (Brussel, p. 623). However this may be, there were no Jews in France between 1322 and 1359 (see Isidor Loeb in "Grätz Jubelschrift," pp. 51 *et seq.*).

**Under John the Good.**

After the disaster at Poitiers (1356) and the captivity of John the Good, France was in dire straits. The ransom of the king had been fixed at 3,000,000 écus in gold. Soldiers plundered everywhere; there were fields that had not been tilled for three years; the silver mark was worth 102 livres. It was then that the regent, Duke Charles of Normandy, negotiated with Manassier of Vesoul for the recall of the Jews to France; they were to remain for a period of twenty years, were to pay an entrance fee of 14 florins gold for each family, and of one florin and two tournois for each child or servant, and a yearly tax of seven florins for each family, and of one florin for each child or servant ("Ordonnances," iii. 468, 469). The charter granted to them by the dauphin Charles, and ratified March 1, 1350, by King John ("Arch. Nat." J J 89, folios 316–320), was very liberal, the Jews taking precaution to guard against the ills and injustices from which they had suffered on previous occasions. Even two guardians of these privileges were appointed for them, Robert of Outreloue for Languedoc, and the Count of Etampes for the kingdom of France proper ("Ordonnances," iii. 351, 352, 471, 472). As the Jews who returned to France at that time were chiefly engaged in money-lending, the privileges accorded to them bear chiefly on that calling; they were permitted to lend on interest at the rate of four deniers in the pound per week. That the Jews were few in number is clearly shown from the fact that between 1359 and 1394 there is scarcely any trace of Jewish intellectual activity. While John was in the south of France (Dec. 27, 1362) he permitted the Jews to practise medicine and surgery, provided that they had passed an examination before Christian instructors ("Arch. Nat." J J 93, 163; comp. "Ordonnances," iii. 603). But with his well-known duplicity he declared, in Oct., 1363, that the privileges had been abused which had been granted, and were therefore annulled. Further, he compelled them to wear the circular badge again, and in defiance of the charter of 1360 made them subject to the common courts in whatever district they were living ("Ordonnances," iii. 603, 641).

**Under Charles V.**

Charles V. (1364–80), however, kept the contract that he had made as regent. The Count of Etampes interposed frequently in the Parliament of Paris and in other civil and ecclesiastical tribunals, on behalf of the Jews, to secure their freedom from the general jurisdiction.

Meanwhile the Jews of Paris lived quietly in the district of St. Antoine, near the dwelling of Hugues Aubriot, the grand provost of Paris, who protected them. Aubriot's enemies subsequently explained this good will by saying that he was fond of the beautiful Jewesses. He was also reproached with having restored to the Jews children that had been baptized ("Chronique des Quatre Premiers Valois," p. 295). Thefts committed against the Jews were promptly and severely punished, even when the offenders belonged to the nobility (Simeon Luce, "Rev. Hist." vii. 362 *et seq.*). But this state of affairs excited jealousy, and the creditors of the Jews, among whom were some of the noblemen of the highest rank, again endeavored to have them expelled from the kingdom. Thus toward the end of 1367 or the beginning of 1368 King Charles issued a decree of banishment, but revoked it before it had been put into effect ("Mandements de Charles V." ed. Delisle, No. 430, pp. 216, 217). In Languedoc, where the distress was very great and the rate of interest necessarily higher than in other parts of the country, the Jews were more bitterly hated. Attempts were made to compel them to attend service in the churches. On the complaint of Deys (or Denis) Quinon, attorney-general for the Jews, Charles V. put an end to this grievance on March 22, 1369, because, unless this was done, "the Jews might suffer great bodily harm" ("Ordonnances," v. 167, 168).

In 1370, when the king increased the general taxes, he solemnly confirmed the privileges that he had granted to the Jews, demanding of them only 1,500 francs. In 1372 he restored to them certain manuscripts which had been confiscated. But at the same time he did not lose sight of his own interests, and when he was in need of money, in 1378, he made an agreement with the Jews in accordance with which, in return for being exempted from all other imposts, they were to pay him 20,000 francs in gold, in four instalments, and 200 francs a week ("Ordon-

nances," vi. 339). In 1379 he granted them an important concession in connection with the fairs of Champagne and Brie. On visiting the fairs the Jews were accustomed to take mortgages on the property of their creditors. But they could foreclose these mortgages only when solvent Christians acted as sureties, and they complained that, since they could not in general find any one to act as surety, they always lost their claims. The king therefore decreed that Jews might in future be accepted as sureties ("Ordonnances," vi. 439).

With the death of Charles V. in 1380, evil days set in for this band of money-lenders, whose sojourn in France was dependent on the interests of the treasury and the enforcement of authority. On the accession of the new king, Charles VI., the people of Paris, impatient to have the special taxes levied by Charles V. revoked, marched to the palace to make their request. This being granted, they retired; whereupon certain of the nobles, who had joined the crowd, proposed that the expulsion of the Jews be demanded. Only a short time before, the right of remaining had been granted to the Jews on the payment of certain sums. As the chancellor did not send an immediate reply, the people gathered in the streets and seized the records and the money in the public treasury. Then they rushed into a district where the Jews occupied forty houses, pillaging and plundering on all sides. In this work they were encouraged by the nobles and the bourgeoisie, who had joined the mob in order that they might seize such of their notes as were held by the Jews. Pillaging was followed by slaughter; all the Jews met were killed; such as escaped fled to the Châtelet, where they asked to be confined with the prisoners and thus be saved from the fury of the mob. The king did not yield to the people; the next day he ordered the Jews to return to their homes, and commanded, under severe penalties, the restoration of their property. But very few obeyed the royal order ("Chron. des Réligieux de St. Denis"; "Chron. de Charles VI." i. 53–57, in "Documents Inédits de l'Hist. de France"). In consequence of this riot several Jews left Paris, while others accepted baptism (Félibien-Lobineau, "Hist. de Paris," iii.).

**Under Charles VI.**

In 1382 there was another disturbance, known as the "Riot of the Maillotins." This was caused also by the exigencies of the treasury, a new tax having been levied at the rate of a twelfth of the value of all commodities. The rioters, armed with mallets, fell upon the appraisers, and then attacked the houses of the Jews, which they pillaged for four days ("Arch. Nat." J J 122, fol. 55; 136, fol. 114). The mob looked upon the Jews as accomplices of the treasury; indeed, as a matter of fact, a large part of the usury which they exacted went into the public coffers. This riot was followed by others outside Paris. When the news came to Mantes the inhabitants of that town, incited by the soldiers, who assured them of the king's consent, pillaged the Jewish quarter ("Arch. Nat." J J 122, fol. 96; Douet d'Arcq, "Procès Inédites Relative au Règne de Charles VI." i. 45, 56). This time again the king supported the Jews. In a letter of Charles VI. dated 1387 ("Ordonnances," vii. 169) the Jews of Paris and of several other parts of the kingdom are said to have represented themselves as having been despoiled of their property and of the pledges which they had been unable to restore to their owners ("Ordonnances," vi. 563); adding that they had become so poor and reduced in numbers that unless their coreligionists of Languedoc were compelled to bear part of the burden of the tax, they would be unable to pay the contribution levied upon them ("Ordonnances," vii. 169, 233). In proportion to the needs of the treasury, the Jews, in addition to paying the usual taxes, were compelled to advance still greater sums to the king. In return they received various dangerous concessions. They had the privilege of exacting interest at the rate of a denier in the pound per week, but were forbidden to take compound interest. Yet some thought they were authorized to exact this, and the public prosecutor and the officers of justice proceeded against the guilty ones, but when they complained to the king the latter imposed "perpetual silence" on the prosecutor and granted the Jews immunity from all persecution for the period of ten years ("Ordonnances," vii. 170). They also obtained the suppression of the "letters of regret" which persons indebted to them had caused to be issued by royal authority. In 1388 the king declared that letters of this class which had been signed by him would in the future be regarded as void, but he demanded of the Jews 10,000 livres for affixing his seal to this concession ("Ordonnances," vii. 170). The judiciary, however, jealous of its privileges, and dissatisfied with having them set aside by the king to further his own interest, imprisoned in the Conciergerie such Jews as had been guilty of exacting compound interest. In return for another subsidy the king delivered the Jews once again from persecution in 1394 ("Ordonnances," vii. 643). Then, according to the chronicler of St. Denis, an incident occurred that brought matters to a crisis. The Jews of Paris were accused of having induced Denis Machault of Ville-Parisis, who had accepted baptism, to return to Judaism. The case was tried before the provost of Paris, assisted by various lawyers and theologians, and seven Jews who had been arrested were condemned to be burned at the stake. But the Parliament changed this sentence, ordering that the Jews should be publicly flogged on three successive Saturdays, and should then be banished, and that their property should be confiscated (Félibien-Lobineau, "Hist. de Paris; Procès Justificative," iv. 546; Joannes Galli, in "Sauval," ii. 524).

On Sept. 17, 1394, Charles VI. suddenly published an ordinance in which he declared, in substance, that for a long time he had been taking note of the many complaints provoked by the excesses and misdemeanors which the Jews committed against Christians; and that the prosecutors, having made several investigations, had discovered many violations by the Jews of the agreement they had made with him. Therefore he decreed as an irrevocable law and statute that thenceforth no Jew should dwell in his domains ("Ordonnances," vii. 675). According to the "Réligieux de St. Denis," the king signed this decree at the instance of the queen ("Chron. de Charles VI." ii. 119). The de-

**Expulsion.**

cree was not immediately enforced, a respite being granted to the Jews in order that they might sell their property and pay their debts. Those indebted to them were enjoined to redeem their obligations within a set time; otherwise their pledges held in pawn were to be sold by the Jews. The provost was to escort the Jews to the frontier of the kingdom. Subsequently the king released the Christians from their debts.

six Talmudists within the limits of old France. Mattithiah b. Joseph Trèves, who was acknowledged as rabbi by Charles V. and as such exempted from wearing the circular badge ("Responsa of Isaac b. Sheshet," pp. 270–272; "Ordonnances," v. 498), endeavored to found a school in Paris, but trained only eight rabbis. On his death his son Johanan was called upon to resist the claims of a competitor, Isaiah b. Abba Mari (Astruc of Savoy), who, with the ap-

MAP OF FRANCE SHOWING CHIEF TOWNS WHERE JEWS DWELT BEFORE THE EXPULSION OF 1394.

The banishment of the Jews from Languedoc and Languedoil put an end to a condition that had long been precarious, and the number of them that went into exile was probably not large. No references to this exodus have been preserved in Jewish literature, yet many traces exist to show the decline of Judaism during the thirty-six years that elapsed between their return and their expulsion. At the time of the return there were not more than five or

probation of Meïr b. Baruch ha-Levi of Vienna, claimed the sole right of ordaining rabbis in France. Johanan was obliged to apply to the Spanish rabbis, Hasdai Crescas, Isaac b. Sheshet, and Moses Halawa, for aid in maintaining his rights, for at that time Languedoc had neither scholars nor rabbis of authority, and writers were found only in the Comtat Venaissin, in Provence proper, and in Roumillon. Nevertheless, Jewish science and literature

continued to prosper in Provence during the first half of the fourteenth century. The ban that had been laid upon scientific studies had stimulated, instead of arrested, their progress. Rationalism was never more potent, and philosophy was never more eagerly listened to. Levi b. Gershon (RaLBaG) was a Peripatetic who had attended the school of Averroes, and, as Munk has pointed out ("Mélanges," p. 497), was the most daring of Jewish philosophers—he even admitted the eternity of the world. Few scholars of the Middle Ages had such encyclopedic learning; he wrote commentaries to most of the works of Averroes, and at the same time to the Bible; he wrote on theology, into which he introduced astronomy; he invented an instrument for observation—the "staff of Levi." At the request of Philip of Vitry he composed a treatise on harmony; he was the author of works on arithmetic, trigonometry, algebra, and geometry; he was known for his medical skill; and at the same time he gained the respect of rabbinical authorities by his knowledge of the Talmud. His Biblical exegesis is remarkable, being largely philosophical and ethical. The stories of the Bible he regards as lessons which he loves to cite and develop. Ecclesiastes is a statement of various propositions from among which the reader has the right to make his choice.

**Levi b. Gershon.**

Moses Narboni of Perpignan was hardly less daring in his conclusions; he also explained philosophically the ethical treatises of the Bible, commented on Averroes, wrote on philosophy, theology, medicine, and the exact sciences; but he veiled his thoughts more skilfully, and selected the commentary as his vehicle for expressing them. Kalonymus b. Kalonymus, who lived somewhat earlier than these two scholars, was also one of the representatives of Jewish civilization in southern France. His relations with King Robert of Naples are well known. He continued the work of translation, and turned into Hebrew many scientific works written in Arabic, including works on medicine, geometry, mathematics, cosmography, astronomy, and various commentaries to Averroes. He wrote also many original works on philosophy and arithmetic. But among Jews he is most famous for his satirical treatise on morals, in which he derided the vices not only of the world in general, but also of the mystics, astrologers, grammarians, poets, and Talmudists; and for his parody on the treatise Megillah, in which he reviewed all the eccentricities of mankind. Averroes was then in vogue, and his commentaries were often translated, as by Moses of Beaucaire, Kalonymus b. David b. Todros of Arles, Samuel b. Judah, or Miles of Marseilles (who was imprisoned at Beaucaire in 1322 in connection with the affair of the lepers), and the prolific translator Todros Todrosi. A number of others translated Ghazzali and Arnault of Villeneuve. Joseph b. Abba Mari, Don Bonafoux of Argentière (1279–1340), was one of the most prolific writers of the time, a thinker of moderate views, opposed to the exaggerations of the school of allegory, but a firm supporter of science. His commentaries to the Bible, his treatises on grammar and lexicography, his philosophic notes to the Scriptures, his interpretation of the "Moreh" are clear and often apt, without pretending at originality.

**Narboni, Kalonymus, and Others.**

To the same school belong David of Roquemartine, Abba Mari b. Eligdor, Sen Astruc of Noves, David of Estella—all disciples of Maimonides. Remembering the controversies of 1303–06, they did not touch upon the burning questions of Biblical history or legislation, but dealt rather with the Wisdom series—Proverbs, Job, and Ecclesiastes—which lend themselves more easily to philosophic speculations.

Nor was there a lack of scientists; such were the physicians Abraham Caslari; Isaac Lattes, who was also a theologian and Talmudist; Immanuel b. Jacob of Tarascon, called "Bonfils," a mathematician and astronomer, author of the treatise "Shesh Kenafayim" on conjunctions and eclipses, and the translator of a story of Alexander; Isaac b. Todros, the hygienist; and Jacob Bonet, son of David Bonform, the astronomer.

There were, however, fewer Talmudists. The most famous, such as Aaron b. Jacob ha-Kohen of Narbonne, the author of the ritual collection "Orḥot Ḥayyim," and Jeruham, the author of a similar work, "Toledot Adam we-Ḥawah," left France in 1306. Among those who remained—not in the territory of the king, but in the neighboring provinces—were Simson b. Isaac of Chinon, the author of the "Sefer Keritut," an introduction to the Talmud, and Isaac b. Mordecai Ḳimḥi, or Petit of Nyons. It should be noted that all these authors either wrote before the expulsion of 1322 or did not live in France proper. The country beyond the Rhône and the Pyrenean provinces that had not yet been incorporated with France were the refuge of Jewish science and of its last French representatives. And soon the Comtat Venaissin, which formed part of the Pontifical States, was to be their last shelter; for the Jews were expelled in succession from every new province acquired by the French crown. See the articles Brittany; Champagne; Dauphiné; Provence; Savoy.

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The edict of banishment of Charles VI. was enforced with the utmost severity. Nobles whose interests were injured by the expulsion were nevertheless compelled to obey the order. The Duke of Foix, who was favorably inclined toward the Jewish community of Pamiers, endeavored, though un-

successfully, to maintain them in the duchy. An exception was made in the case of Dauphiné, because in ceding this province to Charles VI. Count Louis II. of Poitiers expressly stipulated that the Jews should be allowed to continue there and to retain their accustomed privileges. The Jews of Dauphiné remained undisturbed until the end of the sixteenth century, when the edict of expulsion was extended to that province also. However, most of them had emigrated before Louis XI. (1461–83) had been long on the throne; for, charging them with excessive usury and with dealings with his enemies while he was in Flanders, he had imposed upon them a fine too heavy for them to pay.

**The Rest of France.**

Seventeen years after the annexation of Provence (1481) an edict of banishment was issued against the Jews of that province. This edict, which probably had not been carried out with extreme severity, was renewed by Louis XII. in 1501. After this date, with the exception of Marseilles, where they succeeded in maintaining themselves until 1758, there were no Jews in Provence. Portuguese and Spanish Maranos indeed settled in the sixteenth century at BORDEAUX, BAYONNE, and in some other localities; but they were tolerated only as "new-Christians"; they began to profess Judaism openly only after 1730.

In the beginning of the seventeenth century Jews began again to penetrate into France. This necessitated a new edict (April 23, 1615), in which Louis XIII. forbade Christians, under the penalty of death and confiscation, to shelter Jews or to converse with them. The Regency was no less severe. In 1683 Louis XIV. expelled the Jews from the newly acquired colony of Martinique. In annexing ALSACE and Lorraine, Louis was at first inclined toward the banishment of the Jews living in those provinces, but thought better of it in view of the benefit he could derive from them; and on Sept. 25, 1675, he granted them letters patent, taking them under his special protection. This, however, did not prevent them from being subjected to every kind of extortion, and their position remained the same as it had been under the Austrian government.

While the Alsatian Jews were thus laboring under barbarous legislation, the condition of those of Comtat Venaissin (see AVIGNON; CARPENTRAS; CAVAILLON), which belonged to the Holy See, became unbearable. All the additional measures devised against them by the councils during the fifteenth and sixteenth centuries were applied to the letter in the second half of the seventeenth century and afterward.

In the course of the eighteenth century the attitude of the authorities toward the Jews was modified. A spirit of tolerance began to prevail, which corrected the iniquities of the legislation. The authorities often overlooked infractions of the edict of banishment; a colony of Portuguese and German Jews was tolerated at Paris. The voices of enlightened Christians, like Dohm, who demanded justice for the proscribed people, began to be heard. An Alsatian Jew named Cerf Berr, who had rendered great service to the French government as purveyor to the army, was the interpreter of the Jews before Louis XVI. The humane minister Malesherbes summoned a commission of Jewish notables to make suggestions for the amelioration of the condition of their coreligionists. This commission included Cerf Berr and eminent representatives of the Portuguese Jews from Bordeaux and Bayonne, like Furtado, Gradis, Isaac Rodrigues, Lopez Dubec, etc. The direct result of the efforts of these men was the abolition, in 1784, of the degrading poll-tax and the permission to settle in all parts of France. Shortly afterward the Jewish question was raised by two men of genius, who subsequently became prominent in the French Revolution—Count Mirabeau and the abbé Grégoire, the former of whom, while on a diplomatic mission in Prussia, had made the acquaintance of Mendelssohn and his school, who were then working toward the intellectual emancipation of the Jews. In a pamphlet, "Sur Moses Mendelssohn et la Reforme Politique" (London, 1787), Mirabeau refuted the arguments of the German anti-Semites like Michaelis, and claimed for the Jews the full rights of citizenship. This pamphlet naturally provoked many writings for and against the Jews, and the French public became interested in the question. On the proposition of Roederer the Royal Society of Science and Arts of Metz offered a prize for the best essay in answer to the question: "What are the best means to make the Jews happier and more useful in France?" Nine essays, of which only two were unfavorable to the Jews, were submitted to the judgment of the learned assembly. The prize was awarded jointly to three essays, written respectively by Salkind Hurwitz, a Polish Jew, interpreter at the Royal Library of Paris; Thierry, a member of Parliament for Nancy; and the abbé Grégoire. Of these three the most important for the Jews was the essay of the abbé Grégoire, because of the character of the author.

**Beginnings of Emancipation.**

Meanwhile the Revolution broke out. The fall of the Bastile was the signal for disorders everywhere in Alsace. In certain districts the peasants attacked the dwellings of the Jews, who took refuge in Basel. A gloomy picture of the outrages upon them was sketched before the National Assembly (Aug. 3) by the abbé Grégoire, who demanded their complete emancipation. The National Assembly shared the indignation of the prelate, but left undecided the question of emancipation; it was intimidated by the anti-Semitic deputies of Alsace, especially by a certain Rewbell, who declared that the decree which granted the Jews citizens' rights would be the signal for their destruction in Alsace. On Dec. 22, 1799, the Jewish question came again before the Assembly in debating the question of admitting to public service all citizens without distinction of creed. Mirabeau, Count Clermont Tannerre, and the abbé Grégoire exerted all the power of their eloquence to bring about the desired emancipation; but the repeated disturbances in Alsace and the strong opposition of the deputies of that province and of the clericals, like La Fare, Bishop of Nancy, the abbé Maury, and others, caused the decision to be again postponed. Only the Portuguese and the Avi-

**Debates in the National Assembly.**

gnonese Jews, who had hitherto enjoyed all civil rights as naturalized Frenchmen, were declared full citizens by a majority of 150 (Jan. 28, 1790). This partial victory infused new hope into the Jews of the German districts, who made still greater efforts in the struggle for freedom. They won over the eloquent advocate Godard, whose influence in revolutionary circles was considerable. Through his exertions the National Guards and the diverse sections pronounced themselves in favor of the Jews, and the abbé Malot was sent by the General Assembly of the Commune to plead their cause before the National Assembly. Unfortunately the grave affairs which absorbed the Assembly, the prolonged agitations in Alsace, and the passions of the clerical party kept in check the active propaganda of the Jews and their friends. A few days before the dissolution of the National Assembly (Sept. 27, 1791) a member of the Jacobin Club, formerly a parliamentary councilor, named Duport, unexpectedly ascended the tribune and said: "I believe that freedom of worship does not permit any distinction in the political rights of citizens on account of their creed. The question of the political existence of the Jews has been postponed. Still the Moslems and the men of all sects are admitted to enjoy political rights in France. I demand that the motion for postponement be withdrawn, and a decree passed that the Jews in France enjoy the privileges of full citizens." This proposition was accepted amid loud applause. Rewbell endeavored, indeed, to oppose the motion, but he was interrupted by Regnault de Saint-Jean, president of the Assembly, who suggested "that every one who spoke against this motion should be called to order, because he would be opposing the constitution itself."

**During the Reign of Terror.**

Judaism in France thus became, as the Alsatian deputy Schwendt wrote to his constituents, "nothing more than the name of a distinct religion." However, the reactionaries did not cease their agitations, and the Jews were subjected to much suffering during the Reign of Terror. At Bordeaux Jewish bankers, compromised in the cause of the Girondins, had to pay considerable sums to save their lives; in Alsace there was scarcely a Jew of any means who was not mulcted in heavy fines. Forty-nine Jews were imprisoned at Paris as suspects; nine of them were executed. The decree of the convention by which the Catholic faith was annulled and replaced by the worship of Reason was applied by the provincial clubs, especially by those of the German districts, to the Jewish religion. Synagogues were pillaged, the celebration of Sabbath and festivals interdicted, and rabbis imprisoned. Meanwhile the French Jews gave proofs of their patriotism and of their gratitude to the land which had emancipated them. Many of them fell on the field of honor in combating in the ranks of the Army of the Republic the forces of Europe in coalition. To contribute to the war fund candelabra of synagogues were sold, and many Jews deprived themselves of their jewels to make similar contributions.

An attempt to destroy the good work of the Revolution with regard to the Jews was made under Napoleon, who was himself not very favorably inclined toward them. The reactionaries Bonald, Fontanes, Molé, and others led a campaign against them, and a pretext for curtailing their rights was easily found. Charges of excessive usury were brought before Napoleon while, on his return from Austerlitz (1806), he was at Strasburg, where the deep-rooted prejudices against the Jews were still active. He then charged the state council with the revision of the existing legislation concerning the Jews. The majority of the members of this body was not, however, inclined to enact restrictive laws against all the Jews because of the misdeeds of some usurers. Influential persons, among whom was the minister of the interior, Champagny, endeavored to bring Napoleon to a better opinion of the Jews. They called to his attention how quickly they had become proficient in the arts and sciences, in agriculture and handicrafts. Persons were mentioned who had been decorated with the Order of the Legion of Honor for courage in war. But Napoleon, on May 30, 1806, issued a decree by which he suspended for a year the execution of the judgments rendered in favor of Jewish money-lenders in Alsace and in the Rhenish provinces. By the same decree he summoned an assembly of Jewish notables, ostensibly to devise means whereby useful occupations might be made more general among the Jews, but in reality to question the representatives of the Jews concerning the moral character of the Mosaic law. Among the 111 notables chosen, somewhat arbitrarily, by the prefects, were well-known men like Berr Isaac Berr, his son Michel Berr, Abraham Furtado, Sinzheim, Abraham Vita di Cologna, and many others, who were fully aware that they were called to defend Judaism before the world. From the first sitting (Saturday, July 26, 1806), presided over by Abraham Furtado, they disarmed the ill will of Napoleon by their tact and manifestation of patriotism. Although advocating various religious opinions, harmony did not cease to reign between the members, and they were unanimous in their answers to the twelve questions put before them by the commissioner of the government, the reactionary Molé (see Sanhedrin, French). The chief point of the question was whether the Jewish civil and matrimonial laws, the prescriptions concerning the relations between Jews and non-Jews, and the regulations in regard to usury were in accordance with the spirit of modern times. On Sept. 18, 1806, the commissioner Molé announced to the Assembly that the emperor was satisfied with the answers and that he intended, in order to give a religious sanction to the principles expressed therein, to call together a Sanhedrin. Like the Sanhedrin of old, this Sanhedrin was to be composed of seventy-one members, two-thirds rabbis and one-third laymen, having at their head one president and two vice-presidents.

**Attitude of Napoleon.**

**The Sanhedrin.**

On Feb. 9, 1807, four days after the dissolution of the Assembly of Notables, the Sanhedrin, under the presidency of David Sinzheim, held its first meeting in a hall of the Hôtel de Ville, especially decorated for the occasion. The answers of the Assembly of Notables were the main subject of its discussions. After several sittings they were all approved and

drawn up in French and in Hebrew. Thenceforth the principles laid down by the Assembly of Notables were to have legal force for all the Jews of the French empire. But who was to see to the enforcement of these decisions? Hitherto the Jewish inhabitants of every town formed a separate community which had its own administration, without any connection with the government. Napoleon therefore, in consonance with his general centralizing tendencies, conceived the idea of organizing the Jewish community on a legal basis, and of placing corporate bodies and hierarchical functionaries at its head. By a decree issued from Madrid on March 17, 1808, he instituted the system of consistories which is still in force in France. The spirit by which the emperor was guided in this is seen in the formula of oaths which the members of the first consistories had to take: "I vow and promise before God, on the Holy Bible, to show obedience to the constitutions of the empire and loyalty to the emperor. I promise also to make known anything that I may hear contrary to the interests of the sovereign or of the state." By another decree the Jews were invited to adopt family names. They were not allowed, however, to take names of towns or Biblical names. These decrees, gratifying as they were to the Jews, were unfortunately followed by another, of the same date, which restricted for ten years their commercial freedom. According to the terms of this last decree no foreign Jew was allowed to settle in the German departments, nor one from those departments in any other district. No French Jew was to engage in any trade without the permission of the prefect, which permission was to be granted only on the testimony of the civil magistrates and the consistory as to the good character of the applicant. Contracts of Jews who could not show a patent were to be null and void. No Jew drafted into the army was to be allowed to procure a substitute. Owing to the numerous complaints made by the Jews and to the favorable reports of the authorities, however, exemption from these restrictions was shortly afterward granted to the Jews of Paris, of Leghorn, of the department of the Lower Pyrenees, and of fifteen other districts in France and Italy. At the end of the ten years the restrictions were not renewed, despite the efforts of certain enemies of the Jews.

**The Consistories.**

The restoration of Louis XVIII. did not bring any change in the political condition of the Jews. Such of their enemies as cherished the hope that the Bourbons would hasten to undo the good work of the Revolution with regard to the Jews were soon disappointed. Since the emancipation the French Jews had made such progress that the most clerical monarch could not find any pretext for curtailing their rights as citizens. They were no longer poor, downtrodden pedlers or moneylenders, with whom every petty official could do as he liked. Many of them already occupied high positions in the army and the magistracy, and in the arts and sciences. And a new victory was won by French Judaism in 1831. Of the faiths recognized by the state, only the Jewish had to support its ministers, while those of the Catholic and Protestant churches were supported by the government. This legal inferiority was removed in that year, thanks to the intervention of the Duke of Orleans, lieutenant-general of the kingdom, and to the campaign led in Parliament by the deputies Rambuteau and Viennet. Encouraged by these prominent men, the minister of education, on Nov. 13, 1830, offered a motion to place Judaism upon an equal footing with Catholicism and Protestantism as regards support for the synagogues and for the rabbis from the public treasury. The motion was accompanied by flattering compliments to the French Jews, "who," said the minister, "since the removal of their disabilities by the Revolution, have shown themselves worthy of the privileges granted them." After a short discussion the motion was adopted by a large majority. In January, 1831, it passed in the Chamber of Peers by 89 votes to 57, and on Feb. 8 it was ratified by King Louis Philip, who from the beginning had shown himself favorable to placing Judaism on an equal footing with the other faiths. Shortly afterward the rabbinical college, which had been founded at Metz in 1829, was recognized as a state institution, and was granted a subsidy. The government likewise liquidated the debts contracted by various Jewish communities before the Revolution.

**After the Restoration.**

**State Recognition.**

Strangely enough, while the Jews had been thus placed in every point the equals of their Christian fellow citizens, the oath "More Judaico" still continued to be administered to them, in spite of the repeated protestations of the rabbis and the consistory. It was only in 1846, owing to a brilliant speech of the Jewish advocate Adolphe Crémieux, pronounced before the Court of Nimes in defense of a rabbi who had refused to take this oath, and to a valuable essay on the subject by a prominent Christian advocate of Strasburg, named Martin, that the supreme court (Cour de Cassation) removed this last remnant of the legislation of the Middle Ages. With this act of justice the history of the Jews of France merges into the general history of the French people. The rapidity with which many of them won affluence and distinction in the nineteenth century is without parallel. In spite of the deep-rooted prejudices which prevail in certain classes of French society, many of them occupy high positions in literature, art, science, jurisprudence, the army—indeed, in every walk of life. Among them there were men whose fame extended beyond the boundaries of their own country, as, for instance, Adolphe Crémieux, Fould, Goudchaux, and Raynal, in politics: Fromenthal Halévy, Samuel David, Jonas Waldteufel, Léonce Cohen, and Ernest Cahen, in music; Solomon Munk, Joseph and Hartwig Derenbourg, Michel Bréal, Jules Oppert, H. Weill, Solomon and Théodore Reinach, Arsène and James Darmesteter, and Joseph Halévy, in classical philology and Oriental languages and literatures; M. Loewy, Albert Levy, and Gabriel Lippmann, in astronomy and science; Bédarrides, A. Bloch, and Lyon-Caen, in jurisprudence: Georges Hayem and Germain Sée, in medicine; Adolphe Franck and H. L. Bergson, in philosophy; Emile Soldi, Emmanuel Hannaux, and Z. Astruc,

**Assimilation.**

in sculpture; Emile Lévy, Jules Worms, E. Brandon, Edouard Lièvre, Alphonse Hirsch, and Fribourg, in painting; Joseph Hirsch, Maurice Levy, and L. Bachman, in engineering; Albert Wolff, Blowitz, Joseph Reinach, Arthur Meyer, Catulle Mendès, Henri Avenel, and Henri Michel, in literature and journalism; Ad. d'Ennery, Abraham Dreyfus, Ernest Blum, Hector Crémieux, Albin Valabrègue, and Eugène Manuel, in drama; Rachel, Amélie Hirsch, Rosine Bloch, Worms, and Berr as actors and actresses.

In the last decade of the nineteenth century the reactionaries, having failed in every attempt to overthrow the republic, had recourse to anti-Semitism, by means of which they maintained a persistent agitation for over ten years. The Jews were charged with the ruin of the country and with all the crimes which the fertile imagination of a Drumont or a Viau could invent; and as the accused often disdained to answer such slanderous attacks, the charges were believed by a great number of people to be true. A campaign was started against Jewish army officers, which culminated in the celebrated DREYFUS CASE. This unhappy affair, which brought France to the brink of ruin, opened the eyes of the Republicans to the plans of the reactionists; and the heyday of anti-Semitism in France is now fast disappearing.

In compliance with the decree of March 17, 1808, the Jewish population of France was divided into seven consistories, which contained a total of 46,160 inhabitants. Of this number 16,155 belonged to the department of the Lower Rhine, 10,000 to that of the Upper Rhine, and 20,005 to the rest of France. The seats of the consistories were: Paris, Strasburg, Wintzenheim (later Colmar), Metz, Nancy, Bordeaux, and Marseilles. With the increase of the Jewish population new consistories were established at Lyons (1857) and at Bayonne (1859). In 1845 three consistories were established in Algeria. Through the Franco-Prussian war of 1870, French Judaism lost the three most populous consistories of Alsace and Lorraine; but, owing to the great number of Jews who retained French nationality and emigrated from those provinces to France, they were replaced by three new ones established at Vesoul, Lille, and Besançon. At present (1903) the twelve consistories comprise 89 Jewish congregations, divided among 33 rabbis, with a total population of about 100,000 persons, of whom about 60,000 live in Paris.

Since the establishment of the consistories the method of recruiting their members has undergone many changes. At first they were chosen by the civil authorities of the various departments; in 1844 the right of election was extended to the various municipal and state functionaries; finally, a law was passed in 1846 by virtue of which every Jew who had attained the age of twenty-five was placed on the list of electors. In every congregation there exists an administrative committee or synagogue administration, consisting of five or six members elected either by the consistory, as is the case in the district of Paris, or by the suffrages of the congregation.

**Mode of Consistorial Election.**

According to the terms of the decree of 1808, rabbis may be appointed only to congregations numbering at least 200 members. Where several congregations in separate towns do not possess the number of Jewish inhabitants required by law, they may join together for the purpose, and the seat of the rabbi is fixed in the most important communities. Since 1872 the election of rabbis is confided to the departmental consistories, which are assisted by a certain number of delegates from the various congregations. When the choice is made the name of the candidate is sent to the Central Consistory of Paris. The latter body, after confirming the selection, submits it to the government for final ratification. At the head of each departmental consistory stands the departmental chief rabbi. The supreme chief of the rabbinical hierarchy of France is the rabbi of the Central Consistory of Paris (Le Grand Rabbin du Consistoire Central des Israélites de France), who is elected by a college composed of the twelve members of the Central Consistory and two delegates chosen by universal suffrage from each of the twelve departmental consistories. This office has been held in succession by the following: Segré D. Sinzheim, Abraham Vita di Cologna, Emmanuel Deutz, Marchand Ennery, Ulmann, Isidor, and the present (1903) Rabbi Zadoc Kahn.

The Reform movement, which between 1830 and 1840 divided German Judaism into two hostile camps, found but a feeble echo in France. The attempts at Reform made by O. Terquem, who in a series of pamphlets, called "Lettres Zarfatiques," attacked all religious institutions and traditions, failed to produce any effect. This is due partly to the indifference of the French public to logical discussion and partly to the spirit of toleration which is innate in the most devout in France. However, Jewish ritual ceremonies and prayers have been given a more modern form. As early as 1831 the Central Consistory had prohibited the preaching of sermons in any other language than French. In 1856 Ulmann summoned to Paris all the rabbis of the consistories to discuss the reorganization of the ritual for French Judaism. Among the innovations introduced by this assembly the most noteworthy are: the permission to employ the organ in the synagogue; the bringing of new-born children to the synagogue to receive the benediction of the rabbi; the religious initiation; the covering of coffins with flowers, the placing of hangings at the entry of the mortuary, and the employment of more luxurious hearses; the adoption of an official dress for rabbis resembling that of the Catholic priest, with the slight difference that the band is of white. Besides these innovations the assembly revised the prayer-book and suppressed some of the prayers.

**Reform in France.**

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**FRANCES, IMMANUEL BEN DAVID:** Italian poet and rabbinical scholar; born in Mantua July 22, 1618 (?); died at Leghorn after 1703. He received his instruction from his elder brother Jacob and from Joseph Firmo of Ancona. In 1674 he was chosen by some Italian communities to represent them in a case against the heirs of R. Zachariah Porto. A responsum by him in this matter is found in "She'elot u-Teshubot Mayim Rabbim," iv., No. 41. Another responsum is cited in Lampronti's "Paḥad Yiẓḥaḳ," *s.v.* מצוה מחמת מיתה. Both he and his brother Jacob were determined opponents of the followers of Shabbethai Ẓebi, against whom they wrote a volume of poems entitled "Ẓebi Muddaḥ" (ed. Mortara, in "Ḳobeẓ 'al Yad" of the Meḳize Nirdamim, Berlin, 1885). Immanuel also opposed the cabalists, creating so strong a feeling among the rabbis of Mantua that they destroyed his brother's published poems and forced him (Immanuel) to leave the city. He wandered from place to place, even to Algiers, settling finally in Leghorn. He wrote to his friend Abraham Kokab to protest against his busying himself with classical literature.

In addition to many occasional poems Frances wrote, in conjunction with his brother Jacob, "Wikkuaḥ Itiel we-Ukal," a dialogue on woman, and "Wikkuaḥ Libni we-Shim'i," on his brother's poem against the cabalists. Two of Immanuel's poems were published by Nepi-Ghirondi in "Toledot Gedole Yisrael" (pp. 291–293), others by Abraham Baruch Piperno in "Ḳol 'Ugab," Leghorn, 1846. Immanuel's best-known work is "Meteḳ Sefatayim" (written in Algiers), a treatise on Hebrew prosody, in which he makes use of a number of his own verses. It has been edited by H. Brody ("Hebr. Prosodie von Immanuel Frances," Cracow, 1892), and translated and thoroughly discussed by Martin Hartmann ("Die Hebräische Verskunst," Berlin, 1894). An approbation of Frances is found in Jacob Haggis' "Halakot Ḳeṭannot," Venice, 1704. His epitaph, composed by himself, is to be found in Ugolino, "Thesaurus," xxxiii., cols. 1463-1464; in Wolf, "Bibliotheca Hebræa," iii. 1794b; and in David Kahana's biography, p. 13.

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G.

**FRANCES, JACOB BEN DAVID:** Italian scholar and poet; born at Mantua in 1615; died at Florence in 1667. After having been thoroughly grounded in the Talmud by his father, he continued his studies with Shemaiah de Medina (רשד"ם) at Venice. His reputation as a poet is founded mainly on his satires, which vehemently attacked Shabbethai Ẓebi and his following and warned against his agents. Together with his brother and pupil, the poet Immanuel Frances, he vainly called upon the rabbis, especially those of Smyrna, to take measures against the impostor. The followers of Shabbethai in turn scattered pamphlets broadcast denouncing him as a heretic. His house was attacked, and attempts were even made upon his life. As Frances traced the errors of Shabbethaian teaching to cabalistic speculations on the kingdom of the Messiah, he published a poem in which he condemned the study of Cabala by the uninitiated and ridiculed the aberrations of mysticism. The cabalists, and especially the rabbis of Mantua, demanded that the poem be burned. The impending controversy was cut short by the author's death. His faithful brother Immanuel ben David Frances carried on his defense.

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**FRANCES, JOSEPH:** Spanish scholar; lived at Ferrara, Italy, about the middle of the sixteenth century. He was the author of a commentary to Jedaiah Bedersi's "Beḥinat ha-'Olam" and "Baḳḳashat ha-Memin," published with the texts (Ferrara, 1552).

Bibliography: Fürst, *Bibl. Jud.* i. 287; Kayserling, *Sephardim*, p. 314.

G. M. Sel.

**FRANCHE-COMTÉ:** Ancient province of France, also called "Haute-Bourgogne" or "Comté de Bourgogne"; now divided into the departments of Haute-Saône, Doubs, and Jura. There is little mention of Jews in Franche-Comté before the thirteenth century. Not until Philip Augustus drove them out of France at the end of the twelfth century, and at the time of the wars of Méranie, did they begin to settle there. They very soon attracted the suspicion of the clergy. Scarcely half a century after their arrival a new sect came into existence, called "Judaizing Christians" because they observed Saturday instead of Sunday and refused baptism. The general Council of Lyons (1245) took action against these heretics, and the Bishop of Besançon was asked to watch over the Jewish propaganda and to compel every Jew in his diocese to wear a badge. Twenty years later Pope Clement IV. addressed a bull to Jean de Chalon, the "Sire de Salins," who was almost incontestably master of the county of Burgundy, to excite his zeal against the Vaudois and against Judaizing Christians. The diocesan statutes contained clauses forbidding Christians to engage Jewish servants (especially nurses, because they taught children to hate the Christian religion). The clergy kept the Jews at a distance from ecclesiastical domains; for instance, the curé of Luxeuil changed the day of the hay market to Saturday to prevent the Jews from taking part in it.

**Favored by Nobility.**

The nobles, however, made advances to them, partly, perhaps, because the Jews were an important source of revenue. Jean I. de Vergy, Sire of Champlitte and Autrey, took them under his special protection, gave them safe-conducts, and even released them from statute labor, from paying tolls, from the riding-tax, and from other imposts. Jean I. de Chalon-Arlay established a Jewish colony near his château in the village of Lombard, and there is still an ancient cemetery in this vicinity in which the skeletons are found face downward, and which tradition recognizes as the old Jewish cemetery. The members of each organized community paid an annual tax, varying from twenty to one hundred sols. Continually at strife with one another or with the King of France, or even with the Em-

peror of Germany, most of the nobles of Franche-Comté were in debt, and had need of Jewish money. About 1296, Jews furnished money to Chalon-Arlay and the Count of Montbéliard to support them in their struggle with Philip the Fair. At this time the material condition of the Jews appears to have been fairly prosperous. They had their open accounts at Vesoul, Besançon, Gray, Salins, etc. Many of the nobles had to place their domains in pawn with the Jews. Thus the market-town of Marnay, which belonged to the important family of Chalon, was given over to the Jews of Dole and Villars for five years. One rich Jew of Vesoul, Elias or Helyon, was the creditor of the greatest nobles of Franche-Comté. Vesoul was a center for money-changers, and must have contained a large contingent of Jews. A beautiful synagogue stood in the center of the town; it was still in existence in the sixteenth century, as was also the house of Helyon.

The general expulsion of Jews in 1306 does not appear to have affected those in Bourgogne, though their commerce received a blow from which it never recovered. But soon the Jews of Franche-Comté also were forced into exile; they and the lepers were accused of poisoning the wells. Their goods were confiscated. The house of Helyon was given by Queen Jeanne, wife of Philip the Tall, to a lady of her suite, who sold it at the death of the queen and built a chapel with the proceeds. Most of the exiles went to Besançon, at that time an imperial city, thus escaping the authority of the King of France. It is possible that a certain number were allowed to remain on relinquishing their claims to the debts due them. But the exiles soon returned to Franche-Comté. In 1331, at the death of Queen Jeanne, the county of Burgundy passed into the hands of Duke Eudes, but the queen's will caused dissatisfaction, and all the barons arose against him. He had need of the Jews, and recalled them. The account of expenditures in 1332–33 shows that their number was increased by thirty-two families. In 1348, however, the Black Death broke out. Gollut, the historian of the sixteenth century, states that the Jews of Franche-Comté shared the fate of the Jews in other countries and died under extreme torture. This is erroneous. Their oppressors were content with expelling them after having taken away their property. From October 28 to 30 they proceeded to arrest the Jews of the bailiwick of Amont (Haute-Saône) and to take an inventory of their possessions; but the revenue department, which wished to refill its empty treasury, was disappointed. Certain Jews of Vesoul, Symon, Rubininer, and Hebrelin escaped, but were recaptured and imprisoned. Some of them were hidden away. Finally, after about one hundred days of imprisonment, everything that could be found was taken from them, and the ducal treasury received a net increase of 494 florins.

**Accusation of Well-Poisoning.**

On Jan. 27, 1349, the Jews, furnished with a safe-conduct, were driven out of the county of Burgundy and escorted as far as Montbozon. A short time afterward the Jews of Doubs, Jura, and Montbéliard were ordered to leave within five months. It is doubtful whether this decree was ever executed, because in 1355 the Archbishop of Besançon renewed the ordinance against the employment of Christian servants. From this time on there is little mention of Jews. In 1360 Manasseh of Vesoul, who negotiated the return of the Jews to France at this time, settled in Paris, where he became steward to the king. In 1374 the Jews were driven out of Salins. On Nov. 21, 1384, Philip the Bold regulated the status of the Jews. He permitted fifty-two families to settle in the towns of his domain on payment of an entrance fee and an annual tax. He fixed the rate of interest; henceforth a Jew was to be believed on his oath, and the evidence of a single apostate was declared invalid. The chiefs of the Jews were called "masters of law"; the Jewish cemetery was separated from the others, and a noble of the court was instituted guardian of the Jews.

The general expulsion of the Jews from France in 1394 put an end to their presence in Franche-Comté. Israel Lévi has proved that a certain number of well-known rabbis lived in this province in the first half of the fourteenth century—for instance, Joseph b. Jacob Tournoy and Joseph de Musidan.

BIBLIOGRAPHY: J. Morey, *Les Juifs en Franche-Comté au XIVe Siècle*, in *R. E. J.* vii. 1 *et seq.*; Israel Lévi, *Un Recueil de Consultations Inédites*, in *ib.* xliii. 237 *et seq.*

G. I. S.

**FRANCHETTI, AUGUSTO:** Italian lawyer and historian; born at Florence July 10, 1840; attended the lycée at Marseilles; studied law at Pisa, where he was admitted to the bar in 1863; and then settled at Florence. As dramatic critic of "La Nazione" and the "Nuova Antologia," he devoted much time to the drama, and especially to Aristophanes, whose works he translated into Italian verse. In 1874 he was appointed professor of modern history at the Istituto di Scienze Sociali. In view of his services rendered to Italian literature and especially to the study of Dante, he was elected corresponding member of the Accademia della Crusca of Florence.

Since 1872 Franchetti has been a member of the Consiglio Comunale; and since 1886 he has been almost continuously in the municipal council. For forty years he has been one of the directors of the Jewish community of Florence (president 1870–99), rendering valuable services while the new synagogue was being built. In 1899 he was elected president of the Florentine commission of the Collegio Rabbinico Italiano, taking a prominent part in the reorganization of the institution.

Franchetti's works include: "Le Nuvole di Aristofane Tradotte in Versi Italiani con Introduzione e Note di Domenico Comparetti," 1881; "Storia d'Italia dal 1789 al 1799," 2d ed., Milan, 1903, a large and valuable work; and many historical essays relating to the French Revolution, published in "Rassegna Settimanale," "Nuova Antologia," and "Archivio Storico Italiano."

BIBLIOGRAPHY: De Gubernatis, *Les Ecrivains du Jour.*

S. I. E.

**FRANCHETTI, LEOPOLDO, BARON:** Italian deputy; born at Florence in 1847; studied law at Pisa. In company with Deputy Sidney Sonnino he undertook a journey to Sicily for the purpose of studying the social, political, and economic condi-

tions of that island; their observations were subsequently published in two volumes. In 1878 he together with Sonnino founded the weekly "Rassegna Settimanale," which was later converted into the daily "La Rassegna" and published at Rome; it was subsequently discontinued for lack of circulation. In the last decade of the nineteenth century Franchetti became governor of the East-African colony Eritrea. On his election to Parliament Franchetti interested himself especially in the affairs of the navy, and has published many parliamentary reports.

Bibliography: De Gubernatis, *Les Ecrivains du Jour*.

S. I. E.

**FRANCHI, GUGLIELMO DEI:** Jewish convert to Christianity; born at Rome; died there about 1600. Embracing Christianity, he joined the monastic order of Vallombrosa, and devoted himself to the dissemination of knowledge of Hebrew among Christians. In 1596 he published at Rome a Hebrew alphabet ("Alphabeticum Hebraicum"), giving the rules for the reading of Hebrew; and three years later a short Hebrew grammar, "Sole della Lingua Sancta, nel Quale Brevemente si Contiene la Grammatica Hebræa" (Bergamo, 1599).

Bibliography: Wolf, *Bibl. Hebr.* iii. 564; Hetzel, *Gesch. der Hebräischen Sprache*, p. 186; Steinschneider, *Bibliographisches Handbuch*, p. 48.

D. I. Br.

**FRANCIA:** A family of Spanish descent, whose arms, according to D'Hozier, were: Argent, a crown bearing the letters "G. F. R." sable, surrounded by two palms sinople, with branches saltire.

Members of the Francia family emigrated in the seventeenth century to London, where they became influential and wealthy. The founders of this branch were **Simon Francia** (*c.* 1677) and **Domingo Roderigues (Roiz) Francia,** died 1688. The latter left two sons, **Francis** and **Simon, Jr.** His grandson was **George Roderigues Francia,** known in the synagogue of which he was parnas as "Abraham Francia," who says in his will, "I doe order my interment in the buriall place of my nation at Mile End with the usual decencies." He died 1695, leaving five sons and five daughters, one of whom married a son of David Pinto in Amsterdam. It was one of his sons, **Francis Francia,** who was tried for high treason Jan. 22, 1716, as an adherent of the Old Pretender, the so-called James III. (Jacobs and Wolf, "Bibl. Anglo.-Jud." p. 95). He was acquitted because he was an alien, having been born in France. His elder brother was **Simon Francia.** A number of other members of this family appear in the court records of the time. Their coat of arms—a lion rampant, carrying a standard per pale, five fleurs-de-lis, the shield surmounted by a helmet—is to be seen on several of their gravestones. The arms, however, seem never to have been recorded.

The widow of George Francia caused his armorial bearings to be registered at Bordeaux Nov. 29, 1697. His son **Abraham** signed as elder the communal regulations of Bordeaux in 1760. **Benjamin Francia** figures in the list of notables of Bordeaux in 1809.

The family had a special synagogue at Bordeaux, which was closed in 1812.

Bibliography: Guienne, *Armorial Général*, p. 911, No. 174 (MS. in the Bibliothèque Nationale, Paris); Lucien Wolf, *Crypto-Jews*, pp. 9, 12; *The Jewry of the Restoration*, p. 11; Gaster, *Hist. of Bevis Marks*, pp. 17, 51, 81; *Archives Municipals de Bordeaux*, GG 80 *bis*, fol. 3; H. Léon, *Histoire des Juifs de Bayonne*, p. 392; Malvezin, *Histoire des Juifs de Bordeaux*, p. 306; *Jew. Chron.* Dec. 3, 1897, p. 9.

G. C. de B.

**FRANCIA DE BEAUFLEURY:** A Jew of Spanish descent, who went to Bordeaux, probably from London, about 1760. He is the author of various works, among them being "Choix de Poésies Fugitives," Paris, 1783, and "Histoire de l'Etablissement des Juifs à Bordeaux Depuis 1500," Paris, 1797.

Bibliography: Bomadan, *Histoire de Bordeaux Depuis 1675*, xi. 361; Féret, *Statistique de la Gironde*, iii. 50.

G. C. de B.

**FRANCISCANS.** See Friars.

**FRANCK, ADOLPHE:** French philosopher; born at Liocourt, department of the Meurthe, Oct. 9, 1809; died at Paris April 11, 1893. Destined for the rabbinate, at the age of fourteen he was committed to the care of Marchand Ennery; at the same time he obtained a secular education. Failing to win a rabbinical scholarship, he dallied awhile with medicine, and at length turned to philosophy, in which he found his proper field. In 1832 Franck became "agrégé" of philosophy, taking the first position on the list. He then taught successively at the colleges of Douai, Nancy, and Versailles, and in 1840 at the Collège Charlemagne at Paris, where among his pupils were Edmond About and Francisque Sarcey. The same year he began a complementary course of public lectures at the Sorbonne. In 1842 he was appointed assistant curator of the Bibliothèque Royale. After a visit to Italy (1843), necessitated by his health, he began his "Dictionnaire des Sciences Philosophiques," his principal work. In 1844 he was elected member of the Institut de France (Académie des Sciences Morales et Politiques) in recognition of his "Esquisse d'une Histoire de la Logique" and his work on the Cabala, which latter became very popular and was translated into German by Adolf Jellinek (Leipsic, 1844).

Adolphe Franck.

In 1847 Franck again took up his work at the Sorbonne and started a course in social philosophy. After a few months he was asked by Barthélemy St. Hilaire, whom the revolution of 1848 had drawn into the political arena, to take his place at the Collège de France. Franck was himself affected by the political turmoil of the time, and in 1848 became candidate for the deputyship of the department of the Meurthe, but failed of election. In 1856 he became incumbent of the chair of natural and civil

law, a position which he held for thirty years. He became president of the Anti-Atheist League, and took deep interest in the work of the Society for the Translation of the Scriptures, which he joined at its inauguration in 1866. He founded and controlled the "Paix Sociale," the organ of the Anti-Atheist League, wrote for the "Journal des Débats," and was one of the editors of the "Journal des Savants." An active defender of Judaism, his lecture at the Collège de France entitled "Le Rôle des Juifs dans le Développement de la Civilisation" was reprinted in the "Archives Israélites" of 1855, to which journal he contributed for fifty years, and in which he published the two essays "De la Création" (1845) and "Le Péché Original et la Femme" (1885). He was a patron of the Société des Etudes Juives, and became its president in 1888. Chosen member of the Consistoire Central des Israélites de France for Nancy in 1844, he soon became its vice-president. Under the empire he was the representative of Judaism at the Conseil Supérieur de l'Instruction Publique, resigning in 1874 on a question of organization. He was also one of the founders and presidents of the Ligue de la Paix.

Franck's work met with speedy recognition. He became chevalier of the Legion of Honor in 1844, officer in 1862, and commander in 1869. The revolution of 1870, however, prevented his reaching the Senate, a position to which the emperor had wished to elevate him.

The following are Franck's best-known works:

La Kabbale ou Philosophie Religieuse des Hébreux. Paris, 1843; 2d ed., 1889.
Dictionnaire des Sciences Philosophiques. 1843-52, 6 vols.; new ed., 1875.
Esquisse d'une Histoire de la Logique. 1838.
De la Certitude. 1847.
Le Communisme Jugé par l'Histoire. 1849.
Paracelse et l'Alchimie au XVI. Siècle. 1855.
Etudes Orientales. 1861.
Reformateurs et Publicistes de l'Europe. 3 series, 1863-93.
Philosophie du Droit Pènal. 1864.
Philosophie du Droit Ecclésiastique. 1864.
Philosophie du Droit Civil. 1866.
La Philosophie Mystique en France au XVIII. Siècle. 1866.
Philosophie et Religion. 1867.
Morale pour Tous. 1868.
La Vraie et la Fausse Egalité. 1868.
Moralistes et Philosophes. 1871.
Le Capital. 1872.
Projet de Constitution. 1872.
La Religion et la Science dans le Judaïsme. 1883.
Essais de Critique Philosophique. 1885.
Nouveaux Essais. 1890.

BIBLIOGRAPHY: *Arch. Isr.* April, 1848, April, 1893; *La Grande Encyclopédie*; *Le National*, Feb. 5, 1891; *Le Temps*, April 12, 1893; *Univ. Isr.* May 1, 1893; Vapereau, *Dictionnaire des Contemporains*, 1880; Hartwig Derenbourg, *Eloge d'Adolphe Franck*, in *R. E. J.* iv., pp. iii.-xi.

S. I. B.

**FRANCO:** A Jewish family which derived its name from a place near Navarre, Spain. There were Francos at Amsterdam, Venice, Tunis, Constantinople, Adrianople, Silistria, Magnesia, Smyrna, Brusa, and in the islands of Crete and Rhodes. According to the family traditions, the Francos of Constantinople, who are Austrian subjects, are the descendants of two Jews of Prague, the brothers Abraham and Moses, who settled in Constantinople in 1780.

**Daniel Franco:** Rabbinical judge of Tunis about 1797 (Cazès, "Notes Bibliographiques").

D. M. Fr.

**David Franco (חפשי) Mendes:** Hebrew poet; born at Amsterdam Aug. 13, 1713; died there Oct. 10, 1792. A business man, he devoted his leisure hours to the study of the Talmud, in which he became very proficient. He knew several languages, and was especially well versed in Hebrew. For six months preceding his death he was honorary secretary of the Spanish-Portuguese community at Amsterdam.

David Franco Mendes was, next to Moses Ḥayyim Luzzatto and Naphtali H. Wessely, the most important Neo-Hebraic poet of his time. Delitzsch describes his poems as traditional in subject, national in spirit, and artistic in form. He followed Racine in his historical drama "Gemul 'Atalyah," Amsterdam, 1770; Vienna, 1800; Warsaw, 1860. Under the title "Teshu'at Yisrael bi-Yede Yehudit" (Rödelheim, 1840) he translated into Hebrew Pietro Metastasio's "Betulia Liberata." He was a frequent contributor to "Ha-Meassef," in which he published some poems and short biographies of eminent Spanish-Portuguese coreligionists. He left several manuscripts, written partly in Hebrew, partly in Portuguese and Spanish, most of which are in possession of the seminary of the Spanish-Portuguese community at Amsterdam. They include: "Bi'at ha-Mashiaḥ," on the advent of the Messiah; "Nir le-Dawid," responsa, several of which are printed in the collection "Peri 'Ez Ḥayyim"; a collection of Hebrew epitaphs; and "Kinnor Dawid," a large collection of poems by him and others. His "Memorias do Estabelecimento e Progresso dos Judeos Portuguezes e Espanhoes nesta Famosa Cidade de Amsterdam: Recapilados de Papeis Antigos Impressos e Escritos, no Ao. 5529 = 1769" (MS. No. 220, pp. 4), "Memorias Succintas da Consternaçaõ de Nosso K. K. de Amsterdam nos Tribulaçoẽs desde Cidade e Provincia, no Ao. 1787" (MS. No. 34, pp. 4), and "Collecaõ de Antiguidades" (manuscript) are of historical value.

BIBLIOGRAPHY: *Ha-Maggid*, xii. 77, 85, 109, 157, 269; Delitzsch, *Zur Gesch. der Jüd. Poesie*, pp. 111 *et seq.*; Grätz, *Gesch.* xi. 134 *et seq.*; De Castro, *De Synagoge*, p. xvii.; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 47.

G. M. K.

**Mendez Mordecai Franco:** President of the Portuguese Jewish community of Amsterdam about 1684.

**Moses Franco:** Historian and schoolmaster in the employ of the Alliance Israélite Universelle; born at Constantinople 1864. He studied at the Ecole Normale Orientale Israélite, Paris, was principal of several Jewish schools in the East, and founded the Jewish schools at Safed, Palestine. In collaboration with Col. Rushdi Bey he has compiled three French readers that have been officially introduced into the Turkish schools of the Ottoman empire, namely: "Alphabet Français," 1889; "Premier Livre de Lecture," 1888; and "Cours Moyen de Lecture," 1889. He is the author of "Histoire des Israélites de l'Empire Ottoman," Paris, 1897; and "Les Sciences Mystiques chez les Juifs d'Orient," *ib.* 1900. In 1901–02 he published "La Communauté Israélite de Safed" (in "Revue des Ecoles de l'Alliance Israélite Universelle"). For sixteen years Franco has contributed to two Anglo-French periodicals of Con-

stantinople, "Stamboul" (1886–97) and "Le Moniteur Oriental" (1897–1903). He is now director of the Alliance Israélite Universelle School at Shumla, Bulgaria. S.

**Pinhero Aaron Franco:** Dutch mathematician; lived at Amsterdam in the seventeenth century; author of the astronomical work "Lunario Perpetuo Calculado," Amsterdam, 1657 (Kayserling, "Bibl. Esp.-Port.-Jud." p. 47).

**Raḥamim Franco:** Talmudist and chief rabbi of Hebron; born 1833; died 1896. In 1851, when Rhodes was devastated by a terrible earthquake, Franco went to Europe to collect subscriptions for the victims of the disaster. On his return he settled at Jerusalem, and toward the end of his life at Hebron, where he officiated for seven months as chief rabbi. He was the author of three works, two of which are still in manuscript. The third is a book of responsa entitled "Sha'are Raḥamim," Jerusalem, 1881.

**Samuel Franco:** Turkish cabalist, and chief rabbi of Salonica in 1492.

**Solomon Franco:** Printer at Constantinople, and founder of a press which existed there for nearly fifty years. Rashi's commentary on the Bible without the text was the only work printed during Solomon's lifetime (1639). Joseph of Trani's responsa, which appeared next year, were published by his son **Abraham.** In collaboration with his brother Jacob Gabbai, he printed the "Bet Aharon" of Aaron Souroujon, 1678, and other works. The last book printed by him was the "Zebaḥ Sebaḥ" of Solomon Algazi (1683). Abraham Franco was enabled, through the generosity of Nissim ben David, to cast a new set of fonts for the "Leb Sameaḥ" of 1652. Before that time, he states, none in Constantinople but his father Solomon had known how to cast type.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 8100, 8101; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 63.

D. M. Fr.

**FRANCOLM, ISAAC ASHER:** German preacher and religious teacher; born at Breslau Dec. 15, 1788; died there July 1, 1849; Ph.D., Leipsic, 1817. After conducting a Jewish elementary school at Breslau for three years, he was called in 1820 to the community of Königsberg, Prussia, as preacher and religious teacher (one of his rivals for the position being Zunz), and was confirmed in his office by the government.

Francolm did much to modernize the synagogue service and religious instruction, and he introduced into Germany the confirmation of girls. Some Orthodox members of the community brought this matter before the government, and Francolm was forbidden not only to confirm girls, but also to introduce any other innovations into the service, especially preaching in the vernacular. On the expiration of his contract in 1826 he declined a reengagement, and accepted the position of chief inspector and principal of the Königliche Wilhelmsschule, a Jewish institution at Breslau, in which office he remained until 1847.

Among Francolm's numerous works are: "Der Alte Bund: Aufsätze für Israeliten zur Beförderung des Richtigen Verständnisses der Bibel," a religious weekly of which only ten numbers were published, 1820; "Die Grundzüge der Religionslehre aus den Zehn Geboten Entwickelt," Neustadt-on-the-Oder, 1826; "Die Mosaische Sittenlehre: Zum Gebrauch beim Religionsunterricht," Breslau, 1831; "Worte eines Juden nach Beendeter Landestrauer um den König Friedrich Wilhelm III.: An Seine Christlichen Brüder Gerichtet," *ib.* 1840; "Die Juden und die Kreuzfahrer in England Unter Richard Löwenherz." Besides these he published works of fiction and some books on mathematics and pedagogics.

Bibliography: H. Jolowicz, *Gesch. der Juden in Königsberg*, pp. 129 *et seq.*; Jost, *Neuere Gesch. der Israeliten*, iii. 162, 190; Vogelstein, *Beiträge zur Gesch. des Unterrichtswesens in der Jüd. Gemeinde zu Königsberg*, pp. 21 *et seq.*, Königsberg, 1903.

S. F. P.

**FRANGI, ḤAYYIM** (surnamed **Ḥayyim Menahem):** Turkish rabbinical author; born in 1833 at Constantinople; died there in 1903. He has published two Hebrew works: "Yismaḥ Leb" (2 vols., Salonica, 1867–83), containing responsa and sermons; and "Maṭṭeh Leḥem" (Constantinople, 1902), a collection of all the juridical decisions rendered by the author in the twenty-five years during which he has exercised the functions of president of the rabbinical tribunal. He has also edited the work of one of his teachers, Eliezer of Toledo, under the title "Mishnat Rabbi Eliezer" (2 vols., Salonica and Smyrna, 1853).

S. M. Fr.

**FRÄNK, BÄR B. GERSHON:** Hungarian scholar; born in Presburg about 1777; died there on the second day of the Feast of Weeks, 1845. He was shoḥeṭ and teacher in his native city for more than forty years. He wrote ten works, of which the following, some in German with Hebrew characters, and some partly in Hebrew, were published: "Megillat Matityahu," Vienna, 1806, 1822; "Maṭṭeh Mosheh," an allegory after the Talmud and the Midrash, Presburg, 1834; "Maḥaneh Yisrael," observances for Jewish women, together with moral precepts from the Talmud, Vienna, 1816; "Maḥaneh Yissakar," *ib.* 1822; "Ḥuṭ ha-Meshullash," regulations for Shema', ẓiẓit, and tefillin, *ib.* 1829; "Maḥaneh Levi," Prague, 1827. The last three are compilations of "dinim." His last work was "Or ha-Emunah," tales from the Pentateuch, with notes in Hebrew, Presburg, 1841.

Bibliography: Preface to *Or ha-Emunah*; Benjacob, *Ozar ha-Sefarim*, s.v.; Weisz, *Abne Bet ha-Yoẓer*, pp. 19, 77.

S. P. Wi.

**FRANK, EVE.** See Frank, Jacob, and the Frankists.

**FRANK, JACOB, AND THE FRANKISTS:** The Frankists were a semi-Christian religious organization which came into being among the Jews of Poland about the middle of the eighteenth century. This organization was the ultimate result of two causes: (1) the Messianic movement which agitated the Jewish world after the appearance of Shabbethai Ẓebi, the pseudo-Messiah from Smyrna, and which degenerated later into religious mysticism; and (2) the social and economic upheaval in the life of the Polish Jewry. The spread of the Messianic movement (1660–70) occurred in the period following the harrying and killing of the Jews in

the days of Bogdan Chmielnicki. Hundreds of ruined communities, in which almost every family mourned its martyred dead, awaited aid from Heaven. They were inclined to see in the Ukraine massacres the pre-Messianic sufferings (see Eschatology), and in Shabbethai Ẓebi the coming Messiah-Deliverer. The fall of the false Messiah and his conversion to Mohammedanism estranged him from many of his followers, but among the more uncultured portion of the Jewish people the belief in the mystic mission of Shabbethai persisted for a long time.

Having lost its political significance, Messianism at the end of the seventeenth century assumed a mystical coloring, and the open popular movement was transformed into a secret sectarian cult. A half-Jewish, half-Mohammedan sect of Shabbethaians was established in Turkey. In Poland, and particularly in Podolia and Galicia, there were formed numerous secret societies of Shabbethaians known among the people as "Shabbethai Ẓebiists," or "Shebs" (according to the Western pronunciation of "Shabbethai"). In expectation of the great Messianic revolution the members of these societies threw off the burden of strict Jewish dogma and discarded many religious laws and customs. The mystical cult of the Shebs included the elements of both asceticism and sensuality: some did penance for their sins, subjected themselves to self-inflicted torture, and "mourned for Zion"; others disregarded the strict rules of chastity characteristic of Judaism, and at times gave themselves over to licentiousness. The Polish rabbis attempted the extermination of the "Shabbethaian heresy" in the assembly of Lemberg (1722) and elsewhere, but could not fully succeed, as it was kept alive mostly in secret circles which had something akin to a Masonic organization.

Jacob Frank.

The spread of mysticism was favored by the distressing social-economic condition of the Jews in Podolia and Galicia during the first half of the eighteenth century, when Poland was falling into decay, and the Haidamak movements destroyed in many Jewish centers security of person and property. The resulting decline of the rabbinical schools and of mental activity was on the whole favorable to the growth of mystical doctrines, which among the masses assumed at times the most monstrous forms.

**The Shabbethaian Heresy.**

From among these secret circles of the Shabbethaians came the founder of the Frankist sect, **Jacob Frank**, born in Podolia about 1726. His father was expelled from the community for belonging to the secret society of Ẓebiists, and moved to Wallachia, where the influence of the Turkish Shabbethaians was strongly felt. While still a boy at school Frank displayed an aversion to Jewish learning founded on the Talmud, and afterward often styled himself "a plain man" or "an untutored man." In the capacity of a traveling merchant he often entered Turkey; there he was named "Frank," a name generally given in the East to a European; and there he lived in the centers of contemporary Shabbethaianism—Salonica and Smyrna.

In the beginning of the fifth decade of the eighteenth century he became intimate with the leaders of the sect and adopted its semi-Mohammedan cult. In 1755 he appeared in Podolia, and, gathering about him a group of local sectarians, began to preach to them the revelations which were communicated to him by the successors of the false Messiah in Salonica. In their secret gatherings was performed, under the leadership of Frank, much that was directly opposed to the religious-ethical conceptions of the orthodox Jews. One of these gatherings ending in a scandal, the attention of the rabbis was drawn to the new propaganda. As a foreigner, Frank was obliged to leave Podolia, while his followers were given over to the rabbis and the "ḳahal" authorities (1756). At the rabbinical court held in the village of Satanov many of the sectarians confessed to having broken the fundamental laws of morality; and women confessed to having violated their marriage vows, and told of the sexual looseness which reigned in the sect under the guise of mystical symbolism.

As a result of these disclosures the congress of rabbis in Brody proclaimed a strong "ḥerem" (excommunication) against all impenitent heretics, and made it obligatory upon every pious Jew to search them out and expose them. The persecuted sectarians informed the Catholic Bishop of Kamenetz-Podolsk that the Jewish sect to which they belonged rejected the Talmud and recognized only the sacred book of the Cabala, the Zohar, which they alleged admitted the truth of the doctrine of the Trinity. They claimed that they regarded the Messiah-Deliverer as one of the three divinities, but failed to state that by the Messiah they meant Shabbethai Ẓebi. The bishop took seriously the "Anti-Talmudists," or "Zoharists," as the sectarians began to style themselves, and in 1757 arranged a religious

discussion between them and the rabbis. The Anti-Talmudists presented their equivocal theses, to which the rabbis gave a very lukewarm and unwilling reply for fear of offending the Church dignitaries who were present. The bishop decided that the Talmudists had been vanquished, and ordered them to pay a fine to their opponents, and to burn all copies of the Talmud in the bishopric of Podolia.

**The Anti-Talmudists.**

After the death of their patron, the bishop, the sectarians were subjected to severe persecution by the rabbis and the heads of the ḳahals. The Anti-Talmudists succeeded in obtaining from Augustus III. (1733–63) an edict guaranteeing them safety; but even this did not avail to free them from the unfortunate position of men who, having parted from their coreligionists, had not yet succeeded in identifying themselves with another faith.

At this critical moment Jacob Frank came to Podolia with a new project; he posed as a direct successor of Shabbethai Ẓebi, and assured his adherents that he had received revelations from Heaven. These revelations called for the conversion of Frank and his followers to the Christian religion, which was to be a visible transition stage to the future "Messianic religion." In 1759 negotiations looking toward the conversion of the Frankists to Christianity were being actively carried on with the higher representatives of the Polish Church; at the same time the Frankists tried to secure another discussion with the rabbis. The Polish primate Lubenski and the papal nuncio Nicholas Serra were suspicious of the aspirations of the Frankists, but at the instance of the administrator of the bishopric of Lemberg, the canon Mikulski, the discussion was arranged. It was held in Lemberg, and was presided over by Mikulski.

This time the rabbis energetically repulsed their opponents. After the discussion the Frankists were requested to demonstrate in practise their adherence to Christianity (1759); Jacob Frank, who had then arrived in Lemberg, encouraged his followers to take the decisive step. The baptism of the Frankists was celebrated with great solemnity in the churches of Lemberg, members of the Polish nobility acting as god-parents. The neophytes adopted the names of their godfathers and godmothers, and ultimately joined the ranks of the Polish nobility. In the course of one year more than 500 persons were converted to Christianity in Lemberg, among them the intimates and the disciples of Frank. Frank himself was baptized in Warsaw, Augustus III. acting as godfather (1759). The baptismal name of Frank was "Joseph." The insincerity of the Frankists soon became apparent, however, for they continued to intermarry only among themselves, and held Frank in reverence, calling him "the holy master"; and it was also discovered that Frank endeavored to pass as a Mohammedan in Turkey. He was therefore arrested in Warsaw (1760) and delivered to the Church's tribunal on the charge of feigned conversion to Catholicism and the spreading of a pernicious heresy. The Church tribunal convicted Frank as a teacher of heresy, and imprisoned him in the monastery in the fortress of Chenstochov, so that he might not communicate with his adherents.

**Baptism of the Frankists.**

Frank's imprisonment lasted thirteen years, yet it only tended to increase his influence with the sect by surrounding him with the aureola of martyrdom. Many of the Frankists established themselves in the vicinity of Chenstochov, and kept up constant communication with the "holy master," often gaining access to the fortress. Frank inspired his followers by mystical speeches and epistles, in which he stated that salvation could be gained only through the "religion of Edom," or "dat" (="law"), by which was meant a strange mixture of Christian and Shabbethaian beliefs. After the first partition of Poland Frank was released from captivity by the Russian general Bibikov, who had occupied Chenstochov (1772). Until 1786 Frank lived in the Moravian town of Brünn, and was surrounded by a numerous suite of sectarians and "pilgrims" who came from Poland. For many of the pilgrims there was great attraction in the person of Eve, the beautiful daughter of Frank, who at this time began to play an important rôle in the organization of the sect.

**Frank in Prison.**

Accompanied by his daughter, Frank repeatedly traveled to Vienna, and succeeded in gaining the favor of the court. The pious Maria Theresa regarded him as a disseminator of Christianity among the Jews, and it is even said that Joseph II. was favorably inclined to the young Eve Frank. Ultimately the sectarian plans of Frank were found out here also; he was obliged to leave Austria, and moved with his daughter and his suite to Offenbach, a small German town. Here he assumed the title of "Baron of Offenbach," and lived as a wealthy nobleman, receiving money from his Polish and Moravian adherents, who made frequent pilgrimages to Offenbach. On the death of Frank (1791) Eve became the "holy mistress" and the leader of the sect. As time went on the number of pilgrims and the supply of money constantly diminished, while Eve continued to live in her accustomed luxury. She finally became involved in debt, and died neglected in 1816.

The Frankists scattered in Poland and Bohemia were gradually transformed from feigned to real Catholics, and their descendants merged into the surrounding Christian population. The sect disappeared without leaving any traces in Judaism because it had no positive religious-ethical foundation. Attempts to formulate the teachings of Frank upon the basis of a collection of his utterances preserved in manuscript ("Biblia Balamutna") have so far failed. There is no doubt, however, that Frankism consisted in a negation of the religious as well as of the ethical discipline of Judaism. "I came to free the world from the laws and the regulations which have hitherto existed," says Frank in one of his characteristic utterances. In this movement visionary mysticism degenerated into mystification, and Messianism into an endeavor to get rid of the "Jewish sorrow" by renouncing Judaism. See Baruch Yavan.

Bibliography: A. Theiner, *Vetera Monumenta Poloniæ ... ex Tabulariis Vaticanis Collecta*, iv. 158–165, Rome, 1860; Skimborowicz, *Zivot, Skon u Nauka Franka*, Warsaw, 1866; Grätz, *Frank und die Frankisten*, Breslau, 1866; J. Emden,

*Sefer Shimmush*, Altona, 1758-62 (Hebr.); S. Dubnov, *Yakov Frank i Yevo Sekta Khristianstvuyuschikh*, Nos. 1-10, in *Voskhod*, 1883; idem, *Istoriya Frankizma po Novo-Otkrytym Istochnikam*, Nos. 3-5, in *ib.* 1896; Z. L. Sulima, *Historya Franka i Frankistów*, Cracow, 1893; A. Kraushar, *Frank i Frankiści Polscy, 1726-1816*, i.-ii., *ib.* 1895 (based on many newly discovered documents, and with the portraits of Frank and his daughter).

H. R. S. M. D.

**FRANK, KATHI (KATHARINA FRANKL):** Austrian actress; born at Bösing, near Presburg, Oct. 11, 1852. She appeared for the first time at the Viktoria Theater at Berlin in 1871. After acting at Potsdam and Bremen, she joined (1872) the Vienna Stadttheater and in 1875 the Burgtheater (imperial court theater), returning in 1876 to the Stadttheater. From 1882 to 1899 she appeared successively at Hamburg, Riga, Vienna (Carltheater), Stuttgart (court theater), and Frankfort-on-the-Main. During 1900 and 1901 she traveled, playing at the German theaters at Moscow, at St. Petersburg, and at the Irving Place Theater in New York. She is at present (1903) playing in New York. Her principal rôles are: *Maria Stuart*, *Judith* in "Uriel Acosta," *Jane Eyre* in "Die Waise aus Lowood," *Jungfrau von Orleans*, *Martha* in "Demetrius," *Lady Macbeth*, *Iphigenie*, *Sappho*, *Deborah*, etc.

BIBLIOGRAPHY: Eisenberg, *Biographisches Lexikon*.

S. F. T. H.

**FRANK, MENDEL:** Polish rabbi of the first half of the sixteenth century. He was at first rabbi of Posen, and a decision rendered by him there on a question of divorce is mentioned by R. Shaknah of Lublin (see "Ḥelḳat Meḥoḳek" on Eben ha-'Ezer, 45). Later he became rabbi of Brisk or Brest-Litovsk, and an order issued by King Sigismund I. (Sept. 4, 1531) commanding the Jews of Brest-Litovsk to submit to R. Mendel's jurisdiction proves either that he was not popular in that place, or, as Bershadski contends ("Litovskie Evrei," p. 377, St. Petersburg, 1883), that the Jews of Lithuania did not like the newly instituted rabbinical jurisdiction over their affairs, preferring to submit their differences to the general authorities. There is also extant a letter from Queen Bona, dated May 28, 1532, ordering the starost of Brest not to recognize appeals of Jews from the decisions of R. Mendel Frank and not to interfere with him in any way. The interest which the king and the queen took in R. Mendel, and the antagonism of the Jews, make probable the conjecture that he was not chosen rabbi by the community, but was forced upon it by Michael Esofovich, who was made chief of the Jews of Lithuania in 1514, and had, among other privileges conferred upon him by the king, the right to appoint rabbis.

BIBLIOGRAPHY: Feinstein, *'Ir Tehillah*, pp. 21-22, 164, 202, Warsaw, 1886; Bershadski, *Ruski Evreiski Archive*, i., No. 139, St. Petersburg, 1882.

S. S. P. Wi.

**FRANK, NATHAN:** American lawyer; member of the national House of Representatives; born in Peoria, Illinois, Feb. 23, 1852; educated in the public schools there, at Washington University, St. Louis, and at the Harvard Law School, from which he graduated in 1871. He has since practised law in St. Louis, and is the author of a work on bankruptcy law. He was the Republican nominee for the 50th Congress, but was defeated; was renominated for the 51st Congress and elected.

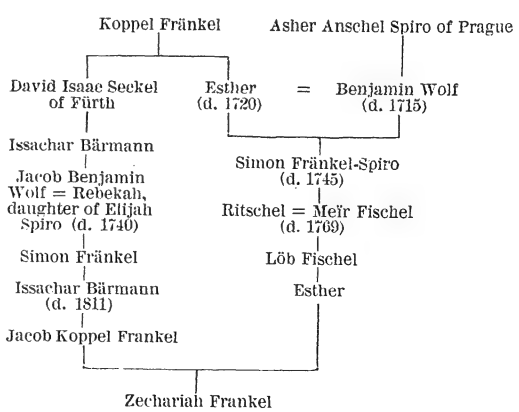
BIBLIOGRAPHY: *Official Congressional Directory 51st Congress*, 1st session, 3d edition.

A.

**FRANKAU, JULIA** (*née* **JULIA DAVIS**): British author and novelist; born in Dublin, Ireland, July 30, 1864. Julia Frankau was educated by Madame Paul Lafargue, daughter of Karl Marx. Writing under the pseudonym "Frank Danby," she has achieved conspicuous success as a novelist. Her first work, "Doctor Phillips: A Maida Vale Idyll," a story of Jewish life in the West End of London, was published in 1887, and created quite a sensation by its realistic treatment. It was followed by "Babes in Bohemia" (London, 1889) and "Pigs in Clover" (*ib.* 1903), also with Jewish characters. Under her own name Julia Frankau issued, in 1900, an elaborate treatise on color-printing entitled "Eighteenth Century Color-Plates," and, in 1902, "The Life and Works of John Raphael Smith." She is a prolific contributor to the periodical press, and has written a number of critical essays for "The Saturday Review."

J. F. H. V.

**FRÄNKEL (FRANKEL):** A family of scholars and Talmudists, the earliest known member of which was **Koppel Fränkel** (1650), the richest Viennese Jew of his time. In 1670, when the Jews were banished from Vienna, Koppel Fränkel's children settled at Fürth; only one of his four daughters was married—**Esther,** to Benjamin Wolf b. Asher Anschel Spiro, preacher and head of the yeshibah of Prague, and a descendant of Jehiel Michael Spiro, who flourished about 1560. The children from this alliance, the first of whom was **Simon,** chief (פרימום) of the community of Prague, bore the compound name of **Fränkel-Spiro.** A short time later another alliance was made between these two families: **Jacob Benjamin Wolf Fränkel,** of Fürth, a descendant of Koppel Fränkel on the male side, married Rebekah, daughter of Elijah Spiro, a cousin of Benjamin Wolf, the founder of the Fränkel-Spiro branch. This latter branch also subsequently married into the main Fränkel branch, and from this triple alliance descended the well-known scholar Zechariah Frankel, whose father adopted



the name of "Frankel." The pedigree of Zechariah Frankel may therefore be constructed as on the preceding page.

BIBLIOGRAPHY: M. Brann, in *Monatsschrift*, xlv. 193–213; xlvi. 450–473, 556–560; *idem*, in *Kaufmann Gedenkbuch*, p. 399.

J. M. SEL.

**FRÄNKEL, ALBERT:** German physician; born March 10, 1848, at Frankfort-on-the-Oder. He received his education at the gymnasium of his native town and at the University of Berlin, whence he graduated as doctor of medicine in 1870. After having been assistant to Kussmaul, Traube, and Von Leyden in Berlin, he settled in the German capital, becoming lecturer at the university in 1877. He was a nephew of Traube (d. 1876), the third volume of whose "Gesammelte Beiträge zur Pathologie und Physiologie" he published in 1878. Fränkel received the title of "Professor" in 1884, and became director of the medical department of the Am Urbanplatz Hospital, Berlin.

Following in the footsteps of Traube, Fränkel's first works were on experimental pathology, among them being the following: "Ueber den Einfluss der Verminderten Sauerstoffzufuhr zu den Geweben auf den Eiweiszerfall," in Virchow's "Archiv," vol. lxvii.; with Von Leyden, "Ueber die Grösse der Kohlensäureausscheidung im Fieber," *ib.* vol. lxxvi.; with J. Geppert, "Ueber die Wirkungen der Verdünnten Luft auf den Organismus," Berlin, 1873.

After becoming lecturer at the university his field of special research was the diseases of the lungs and the heart. Of his essays and works in this department may be mentioned: "Bakteriologische Mittheilungen über die Aetiologie der Pneumonie," in "Zeitsch. für Klinische Medizin," vols. x. and xi., in which essay he was the first to expound the theory of the micrococci of pneumonia; "Pathologie und Therapie der Krankheiten des Respirationsapparates," 1890–1902; "Ueber Septikopyämische Erkrankungen, Speciell Akute Dermatomyositis," 1894; "Ueber Akute Leukämie," 1895; "Zur Pathologischen Anatomie des Bronchialasthma," 1898. His writings have appeared in the "Charité Annalen," "Zeitschrift für Klinische Medizin," "Berliner Klinische Wochenschrift," and "Deutsche Medizinische Wochenschrift."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

**FRÄNKEL, ALEXANDER:** Austrian physician; born at Vienna Nov. 9, 1857. After attending the gymnasium and university of that city, he received the degree of doctor of medicine in 1880 and joined the sanitary corps of the Austrian army. As surgeon of the Teutonic Knights he took part in the Servian-Bulgarian war of 1885–86. He resigned from the army in 1890, becoming lecturer on surgery at the University of Vienna. Since 1893 he has been chief surgeon at the Vienna Karolinen Kinderspital, and since 1895 assistant chief surgeon of the general dispensary there.

In 1896 Fränkel became editor-in-chief of the "Wiener Klinische Wochenschrift." He has written many essays for this journal, and also for the "Wiener Medizinische Wochenschrift," "Wiener Klinik," "Zeitschrift für Heilkunde," "Centralblatt für Chirurgie," and other publications. Fränkel has embraced Christianity.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

**FRÄNKEL, BENJAMIN:** Russian scholar; lived at Warsaw in the first half of the nineteenth century. He traveled in Germany and England. He published the following works: (1) "Teru'at Melek," on patriotism and the obligation of loyalty, published together with a German translation, Breslau, 1833; (2) "Neẓaḥ we-Hod," treating of the immortality and perpetual peace of the soul according to the prophets and philosophers, published together with an English translation, London, 1836; (3) "Ebel Kabed," an elegy in Hebrew and English on the death of Baron Nathan Rothschild, *ib.* 1836.

Samuel Ghirondi, who made the acquaintance of Fränkel in Italy, highly praises his learning and piety.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 62; Fuenn, *Keneset Yisrael*, p. 172.

H. R. I. BR.

**FRÄNKEL, DAVID BEN NAPHTALI** (known also as **David Mirles**): German rabbi; born at Berlin about 1704; died there April 4, 1762. For a time he was rabbi of Dessau, and became chief rabbi of Berlin in 1742. Fränkel exercised a great influence as teacher over Moses Mendelssohn, who followed him to the Prussian capital. It was Fränkel who introduced Mendelssohn to Maimonides' "Moreh Nebukim," and it was he, too, who befriended his poor disciple, procuring for him free lodging and a few days' board every week in the house of Ḥayyim Bamberger.

As a Talmudist Fränkel was almost the first to devote himself to a study of the Jerusalem Talmud, which had been largely neglected. He gave a great impetus to the study of this work by his "Ḳorban ha-'Edah," a commentary in three parts (part 1, on the order Mo'ed, Dessau, 1743; part 2, on Nashim, Berlin, 1757; part 3, on Neziḳin, *ib.* 1760). His additional notes on the Jerusalem Talmud and on Maimonides were published, together with the preceding work, under the title "Shiyyure Ḳorban," Dessau, 1743.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 94; E. Carmoly, *Notices Biographiques*, in *Revue Orientale*, iii. 315; Steinschneider, *Cat. Bodl.* col. 882; G. Karpeles, *Gesch. der Jüdischen Litteratur*, pp. 1060, 1071, 1100; J. H. Dessauer, *Gesch. der Israeliten*, p. 498; Graetz, *Hist.* v. 293–294; Landshuth, *Toledot Anshe ha-Shem*, pp. 35 *et seq.*, Berlin, 1884; Kayserling, *Moses Mendelssohn*, pp. 9 *et seq.*, Leipsic, 1862.

S. S. A. R.

**FRÄNKEL, ELKAN:** Court Jew (1703–12) to the margrave William Frederic of Brandenburg-Ansbach; died in the state prison of Wülzburg, near Weissenburg on the Sand, in 1720. His family was among the exiles of Vienna in 1670, his father being R. Enoch Levy, his mother a daughter of the wealthy Koppel Ritschel in Vienna. Elkan is first mentioned in 1686 as a member of the Jewish community of Fürth. There he took charge of the financial interests of the Margrave of Ansbach, who had a part of the Fürth Jews under his protection; he was appointed by the margrave parnas of Fürth in 1704, and chief parnas of Ansbach in 1710. Fränkel acquired great influence at court; his

advice was asked in important political affairs, and he helped many to secure official positions.

The Jews of the margravate had every reason to be grateful to him; they owed to him, for example, the remission of a heavy fine which had been imposed upon them after an official investigation into their practise of usury (1708). He also boasted of having prevented a contemplated confiscation of Hebrew books (1702). His enemies later on made use of this assertion to complete his ruin; for he was much hated by Jews and Christians for his haughty demeanor. In 1712 Fränkel was denounced by a converted Jew for being in possession of blasphemous books, for making use of his influence at court for encroaching upon all branches of political life, and for having defrauded the public revenues. The investigation conducted on behalf of the government by a personal enemy of Fränkel was most partial; all these accusations were declared to be true, although no proofs were adduced, and even the pretended deficit could not be detected.

The margrave did nothing to protect his favorite, but sentenced him to be scourged in the marketplace and to be imprisoned for life. He died in prison, as stated above; his fortune was confiscated, and his family expelled.

Bibliography: Hänle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867; Ziemlich, *Eine Bücherconfiscation zu Fürth im Jahre 1702*, in *Kaufmann Gedenkbuch*, p. 457.

D. A. Fe.

**FRÄNKEL, ERNST:** German physician; born at Breslau May 5, 1844; studied medicine at the universities of Berlin, Vienna, and Breslau (M.D. 1866). He took part in the Austro-Prussian war in 1866 and in the Franco-Prussian war in 1870–71 as assistant surgeon. In 1872 he established himself as physician, especially as accoucheur and gynecologist, in his native town. In 1873 he became privatdocent at the Breslau University, and in 1893 honorary professor. He has taken an active part in the politics and government of the city, and in 1903 was elected alderman of Breslau.

Fränkel has written several essays for the medical journals, among which are "Diagnose und Operative Behandlung der Extrauterinschwangerschaft," in Volkmann's "Sammlung Klinischer Vorträge," 1882; and "Die Appendicitis in Ihren Beziehungen zur Schwangerschaft, Geburt und Wochenbett, *ib.* 1898. He is also the author of "Tagesfragen der Operativen Gynäkologie," Vienna and Leipsic, 1896; "Die Allgemeine Therapie der Krankheiten der Weiblichen Geschlechtsorgane," in Eulenburg's "Handbuch der Allgemeinen Therapie und der Therapeutischen Methodik," Berlin and Vienna, 1898–99.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

**FRÄNKEL, GABRIEL:** Court Jew of the margraves of Ansbach about 1700. He was very influential at court, and highly esteemed by the Jews of the margravate. He maintained his prominent position until his death. In reward of his faithful services all the privileges granted to him were continued to his heirs by a special charter (1730).

Bibliography: Hänle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867.

D. A. Fe.

**FRÄNKEL, HIRSCH:** Chief rabbi in the margravate of Ansbach, with residence at Schwabach, 1709–13; died in prison 1723. He was a brother of Elkan Fränkel, and was accused with him of possessing blasphemous and superstitious books. After a searching investigation, and in accordance with the judgment of the University of Altorf, he was sentenced to imprisonment for life.

Bibliography; Hänle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867.

D. A. Fe.

**FRÄNKEL, JONAS:** German banker and philanthropist; son of Joel Wolf, grandson of David Fränkel, the author of "Korban 'Edah"; born at Breslau at the end of the eighteenth century; died there Jan. 27, 1846. Owing to his great commercial ability he rose from extreme poverty to affluence, and became one of the leading bankers of Breslau. As an acknowledgment of the services rendered by him in the development of commerce and industry in Germany, the Prussian government awarded him the title of "Kommerzienrath." Notwithstanding his numerous occupations, Fränkel was an indefatigable communal worker. He was the director of many charitable institutions, to the support of which he contributed liberally; he erected at his own expense a hospital, to which were annexed an orphanage, a bet ha-midrash, and a synagogue. Being childless, he bequeathed part of his fortune to a family foundation, which provides dowries for portionless girls of the Fränkel family; but the greater part of his wealth he left to charitable institutions, especially to the erection of a Jewish seminary. This seminary, which bears his name, was inaugurated at Breslau in 1854 and became the greatest Jewish institution of its kind; in it most of the leading Jewish scholars of the second half of the nineteenth century were educated. See Seminaries, Rabbinical.

Bibliography: *Der Orient*, 1846, Nos. 4, 9; Fuenn, *Keneset Yisrael*.

J. I. Br.

**FRÄNKEL, LUDWIG:** German writer; born at Leipsic Jan. 24, 1868. He studied at the universities of Leipsic and Berlin, and in England, receiving the degree of doctor of philosophy in 1889. He is the author of most of the articles pertaining to literature in the fourteenth edition of Brockhaus' "Konversations Lexikon." He became secretary of the German National Museum at Nuremberg in 1892. In 1893 he resigned this position to become docent at the Technical High School of Stuttgart (1893–1895). At present (1903) he is instructor in Munich.

Fränkel is a prolific writer on literature, modern languages, German history, bibliography, and folklore. His book, "Warum Heisst Rom die Ewige Stadt?" may be specially mentioned. It received the Witte prize in 1886, and was published in 1891 under the title "Rom, die Ewige Stadt der Weltgeschichte, und die Deutschen." His editions of Uhland appeared, together with various treatises, in 1888, 1889, 1893, 1894, 1903; those of Shakespeare, 1889–1894, 1893, 1895–1896; that of Schiller's "Wal-

lenstein," 1902; a German edition of Manzoni, "I Promessi Sposi," 1893; and of Bojardo, "Orlando Inamorato," 1895. He also wrote articles on many Jewish subjects for several German journals.

S. F. T. H.

**FRÄNKEL, LUDWIG F.:** German physician; born May 23, 1806, at Berlin; died there July 6, 1872. He received his education at the University of Berlin, from which he graduated in 1830, in the same year becoming physician in that city, with water-cure as his specialty. In 1840 he was called to Ebersdorf, in the principality of Reuss, as chief physician of the water-cure hospital; but he remained there only four years, when he removed to Magdeburg, Prussia, where he practised until 1848. He then became chief physician of the water-cure hospital in Berlin (Heilanstalt der Wasserfreunde), resigning this position in 1867 on account of his extensive private practise.

From 1856 to 1857 Fränkel edited in Berlin the "Journal für Naturgemässe Gesundheitspflege und Heilkunde, mit Besonderer Beziehung zur Wasserheilkunde." He has published essays in "Jahresbericht des Vereins der Wasserfreunde" and "Medizinische Centralzeitung," and has written the following separate works: "Die Specielle Physiologie," Berlin, 1839; "Aerztliche Bemerkungen über die Anwendung des Kalten Wassers in Chronischen Krankheiten," *ib.* 1840; "Das Wesen und die Heilung der Hypochondrie," *ib.* 1842; "Arznei oder Wasser?" Magdeburg, 1848; "Behandlung der Fieberhaften Hautausschläge und der Primären Syphilis mit Wasser," Berlin, 1850.

BIBLIOGRAPHY: Hirsch, *Biographisches Lexikon*, s.v.

S. F. T. H.

**FRÄNKEL, MOSES BEN ABRAHAM:** German rabbi; father of David Fränkel; born at Berlin June 30, 1739; died at Dessau Feb. 20, 1812. In 1787 he settled at Dessau, where he filled the office of rabbi; he was at the same time "Messrabbiner" at Leipsic during the periodical fairs. Possessed of some means, he not only refused a salary, but also supported young Talmudical students. In cases of inheritance submitted to him for decision, he often, when the amount was not large, satisfied both parties by paying out of his own pocket the disputed sum. Fränkel was the author of "Be'er Mosheh," responsa, dealing chiefly with cases of inheritance (Berlin, 1803); and "Ha-Bi'urim de-Dibre Ḳohelet," a twofold commentary—cabalistic and Talmudic—on Ecclesiastes (1809).

BIBLIOGRAPHY: *Sulamith*, vol. ix., part 1, p. 95; Steinschneider, *Cat. Bodl.* col. 1815; Freudenthal, *Aus der Heimat Mendelssohn's*, p. 131, Berlin, 1900.

S. I. Br.

**FRÄNKEL, SECKEL ISAAC:** German banker; born at Parchim, Mecklenburg-Schwerin, Jan. 14, 1765; died at Hamburg June 4, 1835.

He acquired by private study not only a high degree of general culture, but also a thorough knowledge of nine languages, ancient and modern, supporting himself at the same time by teaching. He subsequently went to Hamburg, where he became bookkeeper in one of the larger banking-houses. He soon founded a bank himself and accumulated a considerable fortune. Although not unfavorably disposed toward Reform, Fränkel opposed the introduction of Eduard Kley's German hymn-book, considering it too radical a departure from the past of Judaism. With M. J. Bresslau, heading the Reform Tempel Verein, he issued a prayer-book, the "Ordnung der Oeffentlichen Andacht" (Hamburg, 1819), in which Hebrew prayers were interspersed with the newly introduced German hymns. Fränkel translated the apocryphal books from Greek into Hebrew (Leipsic, 1830), and wrote a poem in Hebrew on the sojourn of the French in Hamburg, entitled "Ḥeble ha-Moniyyah we-Ḳin'at El" (Altona, 1815).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 253; Fürst, *Bibl. Jud.* i. 292; Fuenn, *Keneset Yisrael*, p. 335.

S. S. A. Pe.

**FRÄNKEL, SIGMUND:** Austrian physician and chemist; born at Cracow May 22, 1868. After completing his course at the gymnasium of Gratz (Styria), he studied medicine at the universities of Prague, Freiburg in Baden, and Vienna, graduating from the last-named in 1892. After working at the zoological station at Triest and in Strasburg and Cambridge, he went to Vienna, where he lectured on physiological chemistry and pharmacology at the university.

Fränkel has written essays in Pflüger's "Archiv für Physiologie," Hoppe-Seyler's "Zeitschrift für Physiologische Chemie," "Wiener Klinische Wochenschrift," "Wiener Medicinische Blätter"; "Monatshefte für Chemie"; and the "New York Medical Record." He has also published the following works: "Ueber Spaltungproducte des Eiweisses bei der Peptischen und Tryptischen Verdauung," Wiesbaden, 1896; and "Arzneimittelsynthese," Berlin, 1901.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

**FRÄNKEL (FRANKEL-SPIRA), SIMON WOLF:** Head of the Jewish community in Prague for two decades beginning May 20, 1724, and a stanch defender of his oppressed coreligionists; died June 9, 1745. He was wealthy by inheritance, and his extensive business interests brought him often into contact with the great of the land; he thus gained a knowledge of the laws of the country which raised him high above the mass of his brethren. He founded an orphan asylum, and won lasting popularity by elevating the standard of the Jewish school system. He was, however, very fond of display, and not free from ambition. At the birth of Archduke—afterward Emperor—Joseph in April, 1741, he furnished at his own expense a costly public festival and parade in the Jewry of Prague, on which occasion he appeared in a carriage drawn by six horses and surrounded by footmen and horse-guards. This fondness for show aroused the envy of the mob, which some years later found vent in unrestrained pillage of the Jewry, several Jews being murdered and many more severely wounded. Following upon this came Maria Theresia's order expelling all Jews from Bohemia. Simon Wolf Fränkel, who was insulted and slandered, collapsed completely under the burden of mental and spiritual troubles. Only a few days before his death he signed a petition for aid addressed to the London Jews.

His successor as the head of the community was a

son of his brother Koppel, **Israel Fränkel.** His valuable services to the community in advancing the home manufacture of silk, and in improving the "Invalidenbräuhaus," of which he for a long time was the lessee, were recognized by the Bohemian "Landesgubernium." Israel Fränkel, who was a devoted student of the Mishnah, died in his birthplace, Prague, on April 15, 1767.

BIBLIOGRAPHY: Podiebrad-Foges, *Alterthümer der Prager Judenstadt*, pp. 89 *et seq.*, 150; Hock-Kaufmann, *Die Familien Prags, nach den Epitaphien des Alten Jüdischen Friedhofs*, Nos. 4858, 4866; *Monatsschrift*, xlv. 202 *et seq.*, 212; *Jahrb. Gesch. der Jud.* iv. 226.

D. M. K.

**FRÄNKEL, WOLFGANG BERNHARD:** German physician; born at Bonn Nov. 11, 1795; died at Elberfeld March 5, 1851. He took an active part in the campaigns of 1812, 1813, 1814, and 1815 as an officer in the middle-Rhenish army, fighting at first with, and later against, Napoleon. Returning to his native town in 1815, Fränkel studied at the gymnasium and the university, receiving his degree as doctor of medicine in 1824. He then settled in Elberfeld, where he practised until his death. He embraced the Christian religion in 1840. Fränkel was the author of "Die Flechten und Ihre Behandlung," Elberfeld, 1830, 3d ed. Wiesbaden, 1855; "Das Bekenntniss des Proselyten, das Unglück der Juden und Ihre Emancipation in Deutschland," Elberfeld, 1841; "Die Unmöglichkeit der Emancipation der Juden im Christlichen Staat," *ib.* 1841; "Die Rabbiner Versammlung und der Reformverein," *ib.* 1844.

BIBLIOGRAPHY: De le Roi, *Judenmission*, i. 240, Leipsic, 1899; Hirsch, *Biog. Lex.* vi. 793, Vienna, 1884.

S. F. T. H.

**FRANKEL, ZECHARIAS:** German theologian; born at Prague Sept. 30, 1801; died at Breslau Feb. 13, 1875. Frankel was the founder and the most eminent member of the school of historical Judaism, which advocates freedom of research, while in practical life it upholds the authority of tradition. Frankel was, through his father, a descendant of Vienna exiles of 1670 and of the famous rabbinical Spira family, while on his mother's side he descended from the Fischel family, which has given to the community of Prague a number of distinguished Talmudists. He received his early Talmudic education at the yeshibah of Bezalel Ronsperg (Daniel Rosenbaum); in 1825 he went to Budapest, where he prepared himself for the university, from which he graduated in 1831. In the following year he was appointed district rabbi ("Kreisrabbiner") of Leitmeritz by the government, being the first rabbi in Bohemia with a modern education. He made Teplitz his seat, where the congregation, the largest in the district, had elected him rabbi. He was called to Dresden in 1836 as chief rabbi, and was confirmed in this position by the Saxon government. In 1843 he was invited to the chief rabbinate at Berlin, which position had been vacant since 1800, but after a long correspondence he declined, chiefly because the Prussian government, in accordance with its fixed policy, refused to officially recognize the office. He remained in Dresden until 1854, when he was called to the presidency of the Breslau seminary, where he remained until his death.

Zecharias Frankel.

The atmosphere of Prague was wholly favorable to the development of the romantic love for the past that is at the bottom of the principle of historic Judaism which Frankel advocated. He furthermore held firmly the belief that reason based on scholarship and not mere desire on the part of the laity must be the justification for Reform. In this sense Frankel declared himself when the president of the Teplitz congregation expressed the hope that the new rabbi would introduce reforms and do away with the "Missbräuche" (abuses). He stated that he knew of no abuses; and that if there were any it was not at all the business of the laity to interfere in such matters (Brann, in his "Jahrbuch," 1899, pp. 109 *et seq.*). Still he introduced some slight modifications in the worship, as the abrogation of the piyyuṭim, the introduction of a choir of boys, and the like. He was, however, strenuously opposed to any innovation which was objectionable to Jewish sentiment. In this respect his denunciation of the action of the "Landesrabbiner" Joseph Hoffmann of Saxe-Meiningen, who permitted Jewish high-school boys to write on the Sabbath, is very significant ("Orient," iii. 398 *et seq.*). His position in the controversy on the new Hamburg prayer-book (1842) displeased both parties; the Liberals were dissatisfied because, instead of declaring that their prayer-book was in accord with Jewish tradition, he pointed out inconsistencies from the historical and dogmatic points of view; and the Orthodox were dissatisfied because he declared changes in the traditional ritual permissible (*l.c.* iii. 352–363, 377–384). A great impression was produced by his letter of July 18, 1845, published in a Frankfort-on-the-Main journal, in which he announced his secession from the rabbinical conference then in session in that city (see CONFERENCES, RABBINICAL), and stated that he could not cooperate with a body of rabbis who had passed a resolution declaring the Hebrew language unnecessary for public worship. This letter made Frankel one of the leaders of the conservative element. In opposition to the rabbinical conferences, he planned conventions of scholars. His principles were enunciated in his monthly "Zeitschrift für die Religiösen Interessen des Judenthums," which he published from 1844 onward. But Frankel's conciliatory attitude was bound to create for him enemies in the camps of the extremists on both sides, and such was the case with both Abraham Geiger and Samson Raphael Hirsch.

**Religious Attitude.**

As the man of the golden mean Frankel was chosen president of the new rabbinical seminary at Breslau (Aug. 10, 1854). Geiger, who had inspired Jonas Fränkel, the president of his congregation, to found this institution, opposed the appointment vig-

orously, and when the examination questions given by Frankel to the first graduating class appeared, Geiger published them in a German translation with the evident intention of ridiculing the casuistic method of Talmudic instruction (Geiger, "Jüd. Zeit." i. 169 *et seq.*). Samson Raphael Hirsch, immediately on the opening of the seminary, addressed an open letter to Frankel, demanding a statement as to the religious principles which would guide the instruction at the new institution. Frankel ignored the challenge. When the fourth volume of Grätz's history appeared Hirsch impeached the orthodoxy of the new institution (1856), and his attacks became more systematic when Frankel in 1859 published his Hebrew introduction to the Mishnah. The first attack began with the letter of Gottlieb Fischer, rabbi of Stuhlweissenburg, published in Hirsch's "Jeschurun," 1860. Hirsch himself began in the following year a series of articles in which he took exception to some of Frankel's statements, especially to his definition of rabbinical tradition, which he found vague; he further objected to Frankel's conception of the rabbinical controversies, which were, according to Frankel, improperly decided by certain devices common in parliamentary bodies. It can hardly be denied that Frankel evaded the clear definition of what "tradition" meant to him. He contented himself with proving from Rabbenu Asher that not everything called a "law," and reputed as given by Moses on Mount Sinai, was actually of Mosaic origin. Hirsch was seconded by various Orthodox rabbis, as Solomon Klein of Colmar and B. H. Auerbach, while some of Frankel's supporters, like Rapoport, were half-hearted. Frankel but once published a brief statement in his magazine, in which, however, he failed to give an outspoken exposition of his views ("Monatsschrift," 1861, pp. 159 *et seq.*). The general Jewish public remained indifferent to the whole controversy, and Frankel's position was gradually strengthened by the number of graduates from the seminary who earned reputations as scholars and as representatives of conservative Judaism.

**Attacks on His Orthodoxy.**

Frankel began his literary career rather late. His first independent publication was his work on the Jewish oath, "Die Eidesleistung bei den Juden in Theologischer und Historischer Beziehung" (Dresden, 1840, 2d ed. 1847). This work owed its origin to a political question. The law of Aug. 16, 1838, had improved the position of the Jews in Saxony, but still discriminated with regard to the Jewish oath, which was to be taken under conditions which seemed to involve the supposition that a Jew could not fully be trusted in his testimony before a civil court. Frankel proved that no Jewish doctrine justified such an assumption, and owing to his work a new regulation (Feb. 13, 1840) put the Jews on the same basis as Christians as regards testimony in court. His second great work was his "Historisch-Kritische Studien zu der Septuaginta Nebst Beiträgen zu den Targumim: Vorstudien zu der Septuaginta" (Leipsic, 1841). To the same category belong three later works: "Ueber den Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik" (Leipsic, 1851); "Ueber Palästinensische und Alexandrinische Schriftforschung," published in the program for the opening of the Breslau seminary (Breslau, 1854); "Zu dem Targum der Propheten" (Breslau, 1872). In all these works it was his object to show that the exegesis of the Alexandrian Jews, and with it that of the early Church Fathers, was dependent on Talmudic exegesis. In this investigation he became a pioneer, and many of his disciples followed him with similar investigations, not only of the Septuagint, but also of the Vulgate and of the Peshiṭta. A political motive was involved in his study on legal procedure, "Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte: Ein Beitrag zur Kenntnis des Mosaisch-Talmudischen Criminal- und Civilrechts: Nebst einer Untersuchung über die Preussische Gesetzgebung Hinsichtlich des Zeugnisses der Juden" (Berlin, 1846). The law of Prussia discriminated against the Jews in so far as the testimony of a Jew against a Christian was valid only in civil cases, and in these only when they involved a sum less than fifty thalers. It was due to Frankel's work, which was cited as an authority in the Prussian Diet, that the new law of July 23, 1847 referring to the Jews, abolished this discrimination.

**Literary Activity.**

**Septuagint Studies.**

Frankel's duties as professor of Talmudic literature showed him the necessity of modern scientific text-books upon rabbinical literature and archeology. To this necessity are due his introduction to the Mishnah, "Darke ha-Mishnah" (Leipsic, 1859), with a supplement and index under the title "Tosafot u-Mafteaḥ le-Sefer Darke ha-Mishnah" (1867). Of the storm which this book created mention has been made already. It is one of the most valuable attempts at a systematized exposition of the history of early rabbinical literature and theology, and has largely inspired subsequent works of that kind, as those of Jacob Brüll and Isaac H. Weiss. His outline of rabbinical marriage law, "Grundlinien des Mosaisch-Talmudischen Eherechts" (Breslau, 1860), was likewise meant to serve as a text-book on that subject, as was also his attempt at a history of the post-Talmudic literature of casuistry, "Entwurf einer Geschichte der Literatur der Nachtalmudischen Responsen" (Breslau, 1865), which, however, is the weakest of his works.

**Introduction to Mishnah.**

Frankel's studies in the history of Talmudic literature had convinced him that the neglect of the Palestinian Talmud was a serious drawback in the critical investigation of the development of Talmudic law. To this field he determined to devote the remainder of his life. In 1870 he published his introduction to the Jerusalem Talmud under the title "Mebo ha-Yerushalmi" (Breslau). He afterward began a critical edition of the Palestinian Talmud, with a commentary, but only three treatises had appeared, Berakot and Peah (Vienna, 1874) and Demai (Breslau, 1875), when his death intervened. He wrote frequently for the two magazines which he edited, the "Zeitschrift für die Religiösen Interessen des Judenthums" (Leipsic, 1844–46), and the "Monatsschrift," begun in 1851, and which he edited until 1868, when Grätz succeeded him as editor.

Though a son of the rationalistic era which had two of its intensest partizans, Peter Beer and Herz Homberg, in his native city, Frankel developed, partly through opposition to shallow rationalism and partly through the romantic environments of the ancient city of Prague, that love and sympathy for the past that made him the typical expounder of the historical school which was known as the "Breslau school." His marriage with Rachel Meyer was childless.

Bibliography: *Monatsschrift*, 1875, pp. 97–98, 145–148; 1876, pp. 12–26; Rabbinowitz, *Rabbi Zechariah Frankel*, Warsaw, 1898–1902 (in Hebrew); *Menorah*, 1901, pp. 329–336. Much material is contained in *Monatsschrift*, 1901, to which several of his disciples contributed, and which contains a complete bibliography of Frankel's writings by Brann (pp. 336–352).

S. D.

**FRANKENBERG, ABRAHAM VON:** German mystic of the seventeenth century; friend and correspondent of Manasseh ben Israel. He was a nobleman and the most influential personage in the district of Oels in Silesia. A disciple of Jacob Böhme, he said: "The true light will come from the Jews; their time is not far distant," etc. He also wrote: "Hebræi habent fontes, Græci rivos, Latini paludes" (cited by Grätz, "Geschichte"). He wrote to Manasseh ben Israel on the coming glory and salvation of the Jews; and his mystic writings undoubtedly influenced his countrymen. As a token of his friendship, Manasseh presented Frankenberg with a portrait of himself bearing the emblem of a wanderer and a torch (the printer's device of Manasseh), and the circumscription (in Hebrew), "Thy word is a lamp unto my feet" (Ps. cxix. 105).

Bibliography: Grätz, *Gesch.* x. 83, and note 2; M. Kayserling, *Menasse ben Israel*, in *Jahrbuch für die Gesch. der Juden und des Judenthums*, ii. 120, and note 109, Leipsic, 1861; *Cat. Anglo-Jew. Hist. Exh.* frontispiece.

D. A. M. F.

**FRANKENBURGER, WOLF:** German deputy; born at Obbach, Bavaria, June 8, 1827; died at Nuremberg July 18, 1889. While a student at Würzburg he took part in the political agitation of 1848, and soon obtained a reputation as a public speaker and a friend of the people. He began to practise law in Nuremberg in 1861; in 1869 he was elected to the Bavarian Diet, of which he remained a member until his death. For one term (1874–78) he was a member of the German Reichstag, taking as such an especially active part in the discussions preceding the legal reforms of that period.

Frankenburger, after the beginning of the Franco-Prussian war (1870–71), strongly advocated the union of the southern and the northern states of Germany; and when, after the conclusion of peace, his ability and rectitude secured for him the position of Liberal leader, he threw all the weight of his influence against the sectionalism of the Bavarian Center and in favor of a strong central government. He was especially well qualified to deal with financial questions, and rendered important services as regular reporter on the army budget for the Bavarian House of Representatives, for which services the king rewarded him with the Michaelsorden I. Class.

Frankenburger omitted no opportunity to champion the rights of his coreligionists. In 1880 he was instrumental in abrogating the taxes which, in many parts of Bavaria, the Jews had been compelled to pay to pastors and mayors. These taxes had many curious names, as "Beichtgroschen," "Schmattgeld," and "Wölfelsteuer," and were principally of the nature of surplice-fees ("Stoyagebühr") and New-Year's gifts. It was also on his motion, which received the unanimous vote of the Chamber of Deputies, that the sum of 5,500 florins for the betterment of the poorly endowed rabbinical offices of Bavaria was included in the budget of April 19, 1872. By this measure at least the semblance of state consideration for Jewish worship was obtained.

Bibliography: Eckstein, *Die Bayrischen Parlamentarier Jüdischen Glaubens (Im Deutschen Reich*, 1902); *Fränkischer Kurier*, July 18, 1889.

S. A. E.

**FRANKENHEIM, MORITZ LUDWIG:** German physicist; born in Brunswick June 29, 1801; died in Dresden Jan. 14, 1869; educated at the gymnasia of Wolfenbüttel and Braunschweig, and the Berlin University (Ph. D. 1823). He was privatdocent at the Berlin University (1826–27); assistant professor of physics, geography, and mathematics at Breslau University (1827–50); professor there (1850). He wrote: "Dissertatio de Theoria Gasorum et Vaporum," Berlin, 1823; "Populäre Astronomie," Brunswick, 1827–29; "De Crystallorum Cohæsione," Breslau, 1829; "Die Lehre von der Cohäsion," *ib.* 1835; "Krystallisation und Amorphie," *ib.* 1852; and "Zur Krystallkunde. I. Characteristiken der Krystalle," Leipsic, 1869; also numerous papers in various professional journals.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterb.* i. and iii., s.v.; Le Roi, *Gesch. der Evangelischen Judenmission*, part i., p. 215.

S. N. D.

**FRANKENTHAL, ADOLPH L.:** United States consul at Bern, Switzerland; born July 1, 1851, at Lübeck, Germany. Frankenthal was educated at the public and high schools of his native town, and received instruction in Hebrew from the local rabbi. When fifteen years of age he entered commercial life in Hamburg. Five years later (1871) he emigrated to the United States and settled in Boston, where he engaged in business as a merchant. He soon took an active part in public life, especially in Jewish circles, being particularly prominent in various Jewish orders. In 1898 he was appointed United States consul at Bern, Switzerland, which position he still (1903) holds.

A. F. T. H.

**FRANKFORT-ON-THE-MAIN:** City in the Prussian province of Hesse-Nassau, Germany. The date of the organization of its Jewish community is uncertain. Probably no Jews were living in Frankfort at the time of the first and second Crusades, as the city is not mentioned among the places where Jews were persecuted, although references occur to persecutions in the neighboring cities of Mayence and Worms. A Jew of Frankfort is mentioned in connection with the sale of a house at Cologne between 1175 and 1191. Eliezer b. Nathan, rabbi at Mayence toward the end of the twelfth century, says that there were not then ten adult Jews in Frankfort. The first reliable information concerning

Frankfort Jews dates from 1241, on May 24 of which year 180 Hebrews were killed during a riot and many fled, this being the first "Judenschlacht." As the affair was detrimental to the income of the emperor, he was incensed with the city for seven years, and King Conrad IV. did not forgive the citizens until May 6, 1246. The emperor distributed so liberally among the princes and his retainers the income he derived from the Jews that he had nothing left for himself; yet the Jews remained under his protection. In 1286 King Rudolf pledged to Count Adolf of Nassau 20 marks yearly from the income derived from the Frankfort Jews. When Adolf was made king under the title of "Adolf of Nassau," he pledged these 20 marks to the knight Gottfried of Merenberg (1292); and the latter again pledged 4 marks of this sum to the knight Heinrich of Sachsenhausen. King Adolf also gave 25 marks to Gottfried of Eppstein as a hereditary fief; and from 1297 he gave 300 marks yearly of the Jews' tax to the Archbishop of Mayence, adding to this sum 500 pounds of hellers in 1299. As early as 1303 the archbishop pledged 100 marks of this amount, and thus the Jews of the city of Frankfort became subject to the archbishop. The emperor, however, attempted to exact still more money from the Jews, and it was due only to the resistance of the city that King Adolf did not succeed in 1292 in obtaining from them the sum required for his coronation.

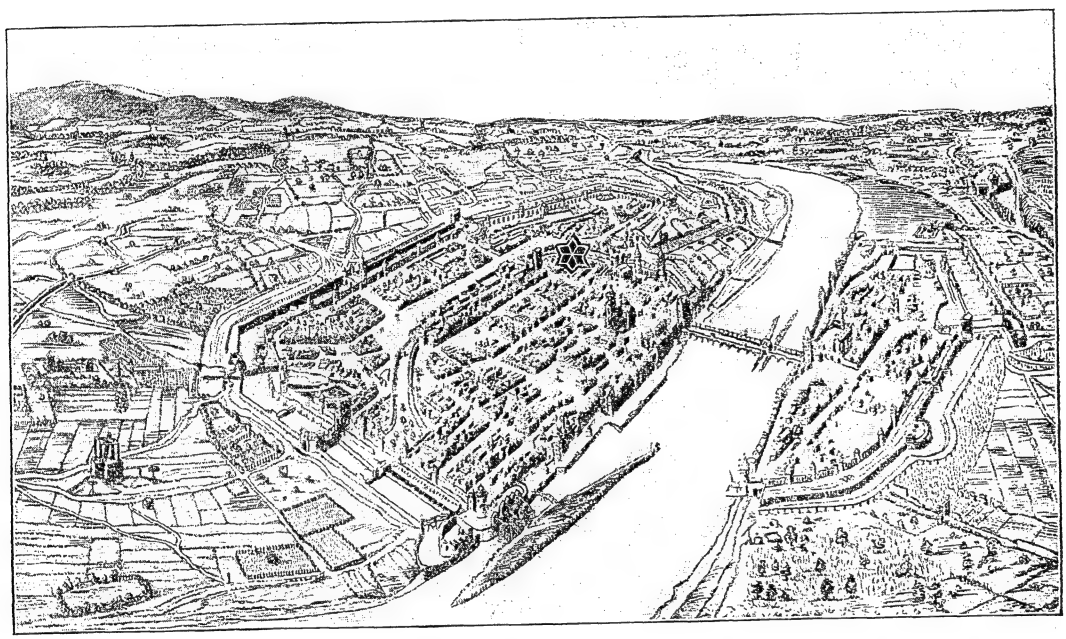
**In the Thirteenth Century.**

The Jews were subject not only to the emperor and to the archbishop, but also to the city; in 1331 King Ludwig recommended his "beloved Kammerknechte" to the protection of the municipality. Under Ludwig the Frankfort Jews were accused of a crime and cruelly persecuted, and many fled. The king then confiscated the houses and other property of the fugitives, and sold them to the municipal council for 3,000 pounds of hellers. Those that returned had their property restored to them; and, as the Jews had been treated unjustly, the king promised not to punish them again, but to be content with the verdict of the municipal council. The Jews were required, however, to pay to the king a new impost, the "goldene Opferpfennig."

During the Black Death (1349) the Jews of Frankfort were again persecuted. At the beginning of these outbreaks the circumspect Carl IV., who feared for his income, pledged the Jews to the city for more than 15,000 pounds of hellers, stipulating that he would redeem them, which he never did. The Flagellants, on coming to Frankfort, destroyed nearly the entire community, the Jews in their distress setting fire to their own houses. Their property was confiscated by the council by way of indemnity. Jews returned to Frankfort very gradually. In 1354 Carl IV. renewed his pledge to the city; three years later the Archbishop of Mayence again advanced his claims, but the Jews and the council came to an agreement with him in 1358. In 1367 the city was again in full possession of the income derived from the Jews, but this did not prevent the emperor from occasionally levying extraordinary taxes; for example, Sigismund (1414) exacted a contribution from the Jews toward the expenses of the Council of Constance.

**In the Fourteenth Century.**

The Jews were under the jurisdiction of the municipal council. Beginning with 1488, privileges ("Judenstättigkeiten") were issued that had to be



Plan of Frankfort-on-the-Main in 1552. Star Shows Position of Jewish Quarter.
(From the "Archiven für Frankfurter Geschichte und Kunst.")

renewed every three years. The Jews lived originally in the vicinity of the cathedral, this part of the city being necessary for their commerce; but Christians also lived there. Hence it was a hard blow to the former when they were forced (1462) to settle outside the old city ramparts and the moat. At first the city built their dwellings, but later they were required to erect their own houses. The "Judengasse" originally consisted merely of one row of houses; and when this became overcrowded, a part of the moat was filled in, and houses were built upon the new ground thus obtained. There were three gates in the street: one at each end and one in the center. The cemetery of the community, which was situated on the Fischerfeld, and which is still in existence, is mentioned for the first time in 1300, but a tombstone dated July, 1272, has been preserved. Among the communal buildings were the synagogue (called also the "Judenschule"), the "Judenbadstube," the "Juden-Tanzhaus" or "Spielhaus," and the hospital. The Jewish inhabitants were more numerous in the early years of the community than later on; in 1241 they numbered about 200; in 1357 there were 12 tax-paying families; from 1357 to 1379, not more than 14 on the average; from 1401 to 1450, an average of 12; while in 1473 there were 17 families.

Medal Commemorating the Great Fire in the "Judengasse" of Frankfort-on-the-Main in 1711.

Toward the end of the Middle Ages the number of the Frankfort Jews was considerably increased by emigrants from Nuremberg (1498); and Frankfort took the place of Nuremberg as the leading Jewish community in the empire. This is seen in the numerous requests made by other cities to the magistrates of Frankfort for information concerning their method of procedure in cases affecting Jews (see Neustadt in "Zeitschrift für Geschichte der Juden in Deutschland," i. 190). Civil cases were decided by a commission of twelve, with the chief rabbi at its head. The reports of this commission from 1645 to 1808 are in the archives of the community. In 1509 the Jews were threatened with confiscation of their Hebrew books by PFEFFERKORN, who arrived in the city with an imperial edict; on April 10, 1510, they were obliged to surrender all their books, which were not restored to them until June 6, after they had sent a special embassy to the emperor. In 1525 the impending danger of expulsion was averted by the municipal council; but the Jews were restricted in their commerce, and were forbidden to build their houses higher than three stories. Although this measure crowded them more closely, there were 43 Jewish families in Frankfort in 1543, and 454 in 1612. (A list of these families was published in 1614; 2d ed., Mayence, 1678; republished in the "Israelit," Aug. 17, 1899).

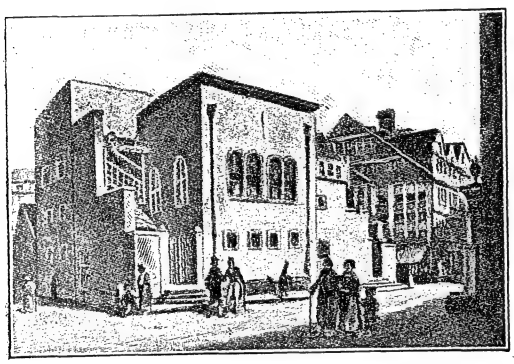
**From the Fifteenth to the Seventeenth Century.**

Hard times were now approaching. In 1612 the Jews of Frankfort suffered much on account of some persons who were heavily indebted to them, chief among these being FETTMILCH. On Aug. 22, 1614, these men headed an attack on the Jews' street, sweeping away everything in the space of thirteen hours; and the unfortunate Jews, who had sought refuge in the cemetery, begged for permission to depart. On the following day 1,380 Jews, glad to have saved even their lives, left the city and went to Offenbach, Hanau, and Höchst. The synagogue as well as the Torah-scrolls was destroyed, and the cemetery was desecrated. When the emperor heard of the affair he proscribed Fettmilch; but the Jews were not brought back until Feb., 1616, when their street was placed under the protection of the emperor and the empire, as announced in a notice affixed to each of the three gates. By 1618 there were 370 families, living in 195 houses, of which 111 lay to the right of the Bornheimerpforte, and 84 to the left. The houses were of wood, with stone foundations, and were named according to signs suspended in front. The names were those of animals (*e.g.*, ox, duck, wild duck), of fruits (apple, red apple), of trees (fir, elder, nut), or of miscellaneous objects (tongs, scales, winecup); but sometimes a house was named simply from the color of the shield, *e.g.*, red

Enactment of the "Judenordnung" by Frankfort Jews.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714–17.)

= "Rothschild"; black = "Schwarzschild," etc. The main synagogue was built in 1462; a smaller one was erected in 1603. Among the other communal buildings were the bath, to the east of the synagogue, the dance-house, the inn, the slaughter-house, the bakehouse, and the hospital.

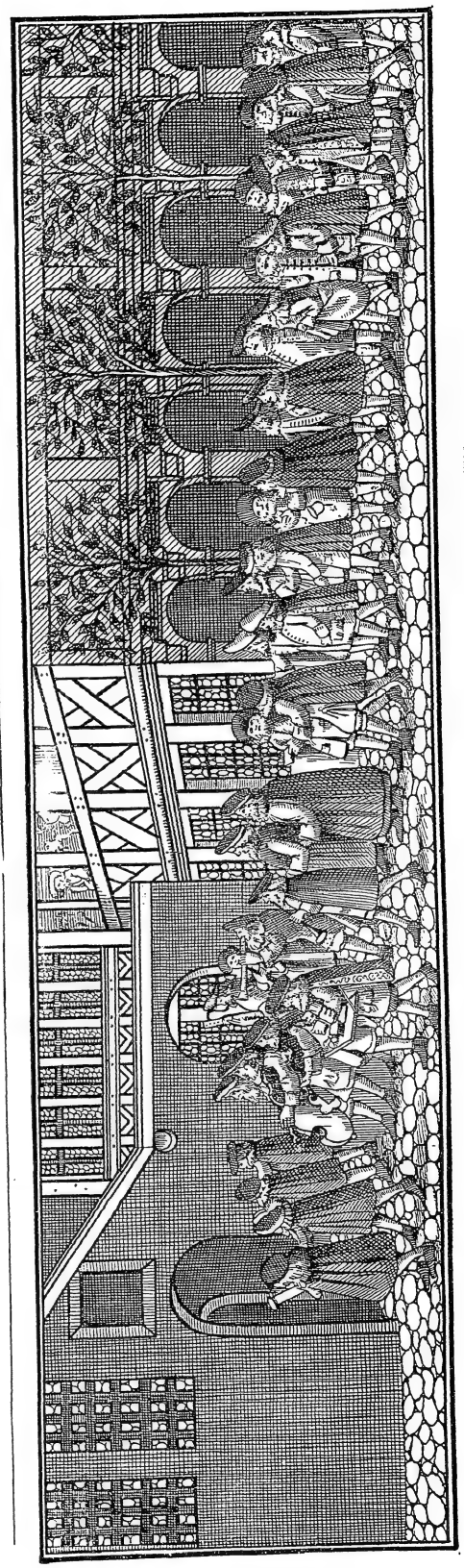
With their return to Frankfort a new epoch in the history of the Jews of that city begins. They were still debarred from acquiring real estate, but they loaned money, even accepting manuscripts as pledges. The rate of interest, formerly as high as 24 per cent, was now reduced to 8 per cent. As the unredeemed pledges were sold, traffic in second-hand goods arose, which was further stimulated by the fact that the Jews were not permitted to sell new goods. They were also forbidden to deal in spices, provisions, weapons, cloth, and (from 1634) corn. But in spite of these interdictions their commerce gradually increased. During the Thirty Years' war the Jews fared no worse than their neighbors. In 1694 there were 415 Jewish families; of these, 109 persons were engaged as money-lenders and dealers in second-hand goods; 106 dealt in dry-goods, clothes, and trimmings; 24 in spices and provisions; 9 retailed wine and beer; 3 were innkeepers; and 2 had restaurants. Besides these there were the communal officials.



The "Neuschule," Frankfort-on-the-Main.
(After an old woodcut.)

The importance and status of the community at the beginning of the eighteenth century are indicated by the gracious reception accorded to the deputation that offered presents to Joseph I. on his visit to Heidelberg in 1702. On Jan. 14, 1711, a fire which broke out in the house of Rabbi Naphtali Cohen destroyed the synagogue together with nearly the whole Judengasse. The rabbi was accused of having caused the fire by cabalistic means, and was forced to leave the city. The 8,000 homeless Jews found shelter either in the pest-house or with compassionate Christians. The synagogue and the dwelling-houses were speedily rebuilt, and the street was widened six feet. In 1715 the community issued an edict against luxury. From 1718 onward the "Residenten," or representatives of the community of Frankfort at Vienna, were accorded official recognition. In 1721 part of the Judengasse was again destroyed by fire. About the

**In the Eighteenth Century.**

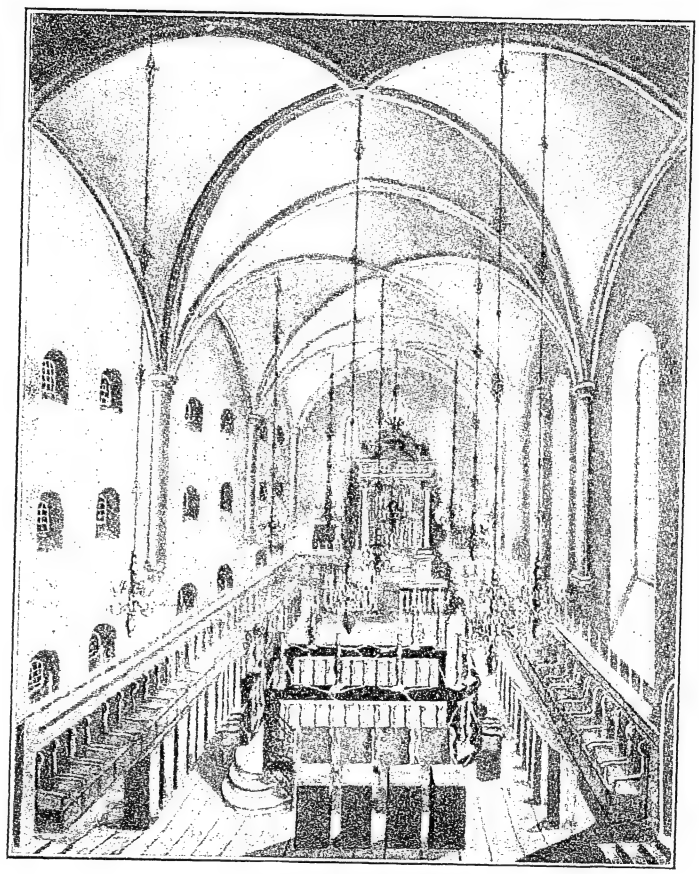


Procession of Frankfort Jews in Honor of Archduke Leopold, May 17, 1716.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714-17.)

same period conflicts with the Shabbethaians caused excitement in the community. In consequence of the denunciation of a baptized Jew the edition of the Talmud published at Frankfort and Amsterdam between the years 1714 and 1721 was confiscated; and certain prayer-books were likewise seized on account of the "'Alenu" prayer. The books were restored, however, on Aug. 1, 1753, chiefly through the efforts of Moses Kann.

The middle of the century was marked by the dissensions between the Kann and Kulp parties. The Kulp party, to which many influential men belonged, endeavored to harmonize the ancient constitution of the community with new measures for the benefit of the people; but their efforts were thwarted by the wealthy Kann family, whose influence was predominant both in the government of the community and among the people. In 1750 the two parties effected a compromise, which was, however, of but short duration. The community was further excited by Jonathan Eybeschütz's amulet controversy. In 1756 the Jews received permission to leave their street in urgent cases on Sundays and feast-days for the purpose of fetching a physician or a barber or of mailing a letter, but they were required to return by the shortest way. In 1766 the Cleve divorce controversy began to excite the rabbinate of Frankfort also. At the coronation of Joseph II. the Frankfort Jews were permitted for the first time to appear in public, when they swore allegiance to the emperor (May 28, 1764). The community of Frankfort rendered great service in suppressing Eisenmenger's "Entdecktes Judenthum," confiscating all the copies in 1700. Eisenmenger sued the community for 30,000 gulden. Although he lost his case, proceedings were several times renewed with the aid of King Frederick I. of Prussia, and only in 1773 was the community finally released from all claims brought by Eisenmenger's heirs.

In 1753 there were 204 houses, built on both sides of the Jews' street. On May 29, 1774, a fire destroyed 21 dwellings, and the homeless again found shelter in the houses of Christians. When their houses were rebuilt the Jews endeavored to remain outside of the ghetto, but were forced to return by a decree of Feb. 13, 1776. One hundred and forty houses on the Jews' street were destroyed by fire when the French bombarded the city in 1796.

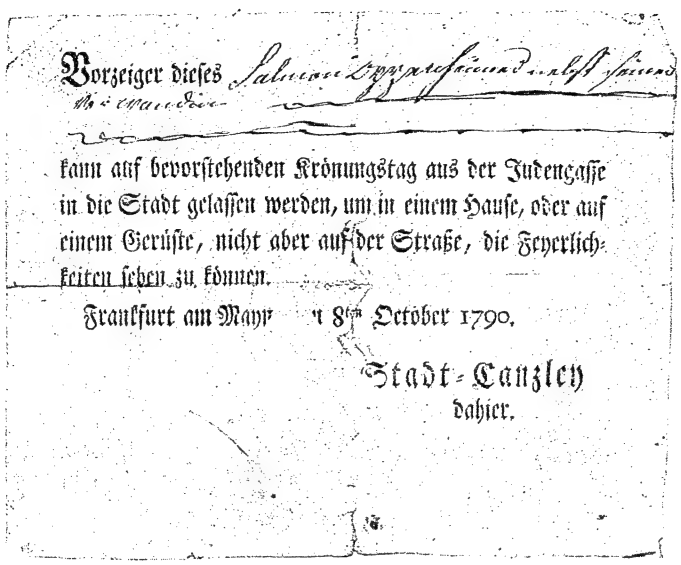


Interior of the "Neuschule," Frankfort-on-the-Main.
(After an old woodcut.)

**The Cemetery.**

The cemetery, as stated above, is situated on the old Fischerfeld. In 1349 the cemetery was enclosed within the city moat and walls, which were fortified with jetties. Beginning with 1424 the neighboring communities also buried their dead there; but this privilege was withdrawn by the magistrate in 1505. When Frankfort was besieged during the interregnum in 1552, a garrison with cannon was stationed in the cemetery, and an attempt was even made to force the Jews to sink the tombstones and to level the ground; but against this they protested successfully (July 15, 1552). During the Fettmilch riots the whole community spent the night of Sept. 1, 1614, in the cemetery, prepared for death, and thought themselves fortunate when they were permitted to leave the city through the Fischerfeld gate on the following afternoon. In 1640 a dispute in regard to passage through the cemetery was decided in favor of the Jews. The community occasionally paid damages to Christians who were injured by the oxen ("bekorim": the first-born that may not be used; comp. Ex. xiii. 3) which grazed within the cemetery walls. In 1694 a neighboring garden was bought for the purpose of enlarging the cemetery. During the great fire of 1711 the Jews sought refuge with

all their possessions among the tombs of the fathers. The communal baking-ovens, which before the fire were behind the synagogue, were transferred to a new site acquired in 1694. The only building preserved from the flames was the hospital for the poor, near the cemetery; behind it another hospital was built in 1715 to replace the one in the Judengasse that had been destroyed. A slaughter-house for poultry and a fire-station were erected between the ovens and the cemetery. The fire-station existed down to 1882; the site of the ovens is now covered by the handsome building of the Sick Fund, and that of the Holzplatz and the garden by the Philanthropin schoolhouse. On the site of the two hospitals the Neue Gemeinde-Synagoge was built in 1882. The cemetery, covering more than five acres, was closed in 1828; its epitaphs have been published by Dr. M. Horovitz.


Vorzeiger dieses Salomon [illegible] kann auf bevorstehenden Krönungstag aus der Judengasse in die Stadt gelassen werden, um in einem Hause, oder auf einem Gerüste, nicht aber auf der Straße, die Feyerlichkeiten sehen zu können.

Frankfurt am Mayn den 8ten October 1790.

Stadt-Canzley dahier.

Permit Granted to a Frankfort Jew to View the Coronation Procession of Leopold II., 1790.
(In the possession of C. H. Bjerregaard, New York.)

The end of the eighteenth century marks a new epoch for the Jews of Frankfort. In 1796 they received permission to live among Christians. In 1811 the prince-primate granted them full civic equality. In 1809 they were already scattered throughout the city and had taken surnames. A reaction, however, came in 1816, when the city, on regaining its autonomy, completely excluded the Jews from the municipal government. In 1819 there were riots to the cry of "Hep-hep!", and the magistrate discussed the advisability of restricting the number of Jews to not more than 500 families and of assigning to them a special part of the city. These schemes, however, were not carried into effect. In 1853 the civic rights of the Jews were enlarged, and in 1864 all restrictions were removed. The synagogue that had been rebuilt after the fire of 1711 in the Judengasse was torn down in 1854, and a new synagogue was erected on the site (1855–60). The synagogue on the Börneplatz was consecrated in 1882. The Israelitische Religionsgesellschaft, an independent congregation founded in 1851 (incorporated 1900), built a synagogue in 1853, and enlarged it in 1874. In 1817 there were in Frankfort 4,309 Jews; in 1858, 5,730; in 1871, 10,009; in 1880, 13,856; in 1890, 17,479; and in 1900, 22,000 in a total population of 288,489.

Medal Struck in Commemoration of the Erection of the Frankfort Synagogue in 1852.

The following rabbis and scholars of Frankfort may be mentioned:

Simeon Darshan, author of "Yalḳuṭ Shim'oni."
Alexander Süsslin, author of the collection "Aguddah."
R. Isaac b. Nathan, a victim of the first "Judenschlacht" (1241).
Anselm, 1388.
Abraham of Hanau, 1332.
Gumprecht, martyr in 1349.
Joseph Lampe, 1363.
Asher, 1374.
Meïr b. Samuel of Nordhausen, 1385; took part in the convention of rabbis at Mayence in 1381.
Süsslin of Speyer, 1394.
Nathan Levi, 1430-60.
Simon Cohen, a relative of Moses Minz.
Israel Rheinbach; held office till 1505.
Isaac b. Eliakim; took part in the convention of rabbis at Worms in 1542.
Naphtali Treves, author.
Herz Treves, son of the preceding; also an author.
Akiba Frankfurt; widely known as a preacher; died in 1597.
Lewa b. Bezalel, chief rabbi of Prague, delivered the funeral oration.
Simon of Aschaffenburg, author of a supercommentary to Rashi's Pentateuch commentary; lived at Frankfort until his death.
Elia Loanz, pupil of Akiba Frankfurt; wrote a song, "Streit Zwischen Wasser und Wein," to the melody of "Dietrich von Bern," and many other works; was a native of Frankfort.
Eliezer Treves.
Abraham Naphtali Herz Levi.

Samuel b. Eliezer of Friedberg, during whose incumbency the most important event was the convention of rabbis held at Frankfort in 1603.

Isaiah Hurwitz; called to Frankfort in 1606; went to Prague in 1622. He was the author of the cabalistic work "Shene Luḥot ha-Berit."

Joseph Juspa Hahn, author of a work dealing with the liturgy and with the chief phases of religious life; officiated up to the time of his death in 1637.

Samuel Hildesheim; elected in 1618.

Pethahiah; elected 1622; author of the cabalistic work "Sefer ha-Kawwanot," which relates the events in connection with the Fettmilch riot, and which was approved by Elhanan Helen, author of the "Megillat Winz."

**Rabbis and Scholars.**

Ḥayyim Cohen of Prague, grandson of Lewa b. Bezalel; officiated in 1628.

Shabbethai Hurwitz, son of Isaiah Hurwitz; elected in 1632. He was the author of "Wawe ha-'Ammudim," the introduction to his father's work. In 1643 he went, like his predecessor, to Posen.

Meïr Schiff, author of novellæ to the Talmud; born at Frankfort in 1605; died while rabbi of Fulda in 1641, just after he had been called to the rabbinate of Prague; was buried at Frankfort.

Mendel Barr of Cracow; elected in 1644; died in 1666. He was a pupil of Joel Sirkes, and inclined toward the Cabala. Among his prominent pupils were Ḥayyim Jair Bacharach and Meïr Stern.

Aaron Samuel Kaidanower of Wilna; called to Frankfort in 1667; went to Cracow in 1677. He was the author of "Birkat ha-Zebaḥ," commentary to some treatises of the Talmud.

Isaiah Hurwitz, son of Shabbethai Hurwitz, and grandson of Isaiah Hurwitz. David Grünhut, cabalist, cited by Eisenmenger and Schudt, was his contemporary. Hurwitz went to Posen.

Samuel b. Ẓebi of Cracow; elected 1690. He added valuable references to the Frankfort edition of the Talmud (1721). His son, Judah Aryeh Löb, known as a writer, was associate rabbi; Löb's father-in-law, Samuel Schotten, though rabbi at Darmstadt, was living at Frankfort as "Klaus" rabbi, and after Samuel b. Ẓebi's death (1703) he became president of the rabbinate.

Naphtali Cohen; called in 1704. As stated above, he was accused of having caused the fire of 1711, and, being compelled to leave the city, he wandered about for many years.

Moses Frankfurter, author of a commentary to the Mekilta.

Joseph b. Moses Kossmann, author of "Noheg ke-Ẓon Yosef," a work on the ritual of the community of Frankfort.

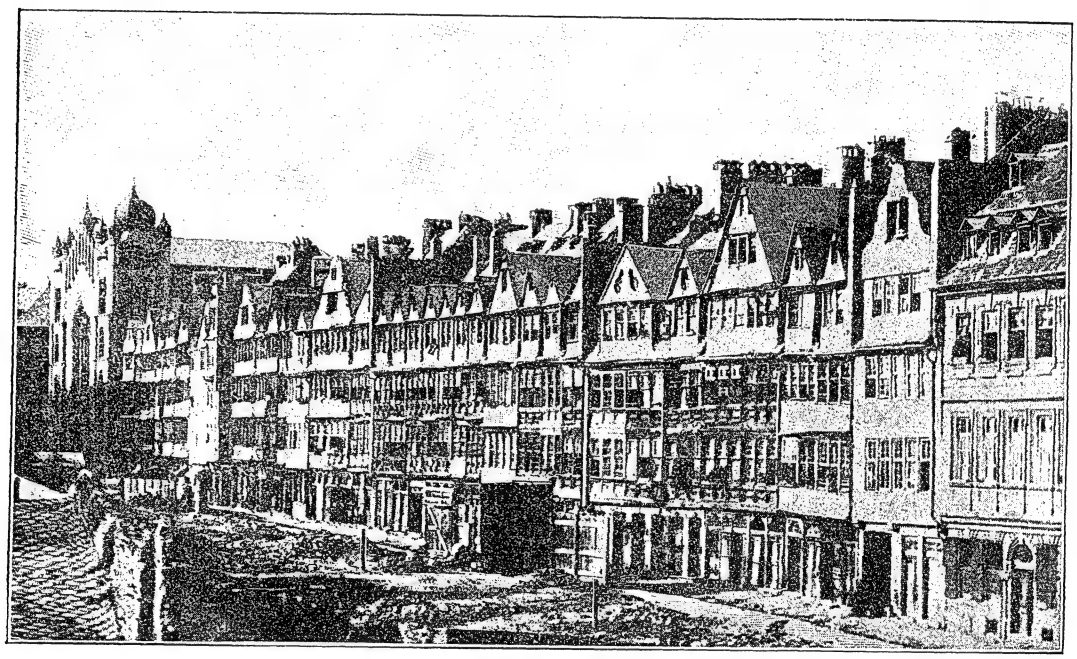
Pethahiah b. David Lida, who issued in 1727 at Frankfort his father's "Yad Kol Bo." The book was confiscated, but was restored with the approval of several professors and preachers.

Naphtali Cohen's successors in the rabbinate of Frankfort were as follows:

Abraham Broda of Prague; died in 1717; famous both as a writer and as a scholar.

Jacob Cohen Popers of Prague; called from Coblenz to Frankfort. He was noted for his many pupils, and for his learned correspondence, which is included in the responsa collection "Sheb Ya'aḳob." He became involved in the current controversies in regard to Shabbethaism.

Jacob Joshua Falk (1741–56); known to Talmudists through his valuable Talmud commentary "Pene Yehoshua'," and to historians through his conflict with Jonathan Eybeschütz. During his rabbinate occurred the Kann-Kulp controversy mentioned above. Kulp's party was opposed to the rabbi and sided with Eybeschütz. Falk had to leave the city in consequence of this disturbance. He died at Offenbach in 1775, at the age of 75, and was buried at Frankfort.



THE "JUDENGASSE" OF FRANKFORT-ON-THE-MAIN.
(From a photograph.)

Moses Kann, Moses Rapp, and Nathan Maas took charge of the rabbinate until 1759. Maas was the real leader in the controversy in which the rabbinate of Frankfort engaged with reference to the divorce granted at Cleve (referred to above), as his opinion was authoritative.

Abraham Lissa; elected in 1759; died in 1768. He was a notable Talmudist, and the author of "Birkat Abraham"; he also studied medicine. Maas again acted as deputy rabbi from 1769 to 1771; he is also known through his commentary to two treatises of the Talmud.

Phineas Hurwitz; elected 1771; died 1805. He was the author of "Hafla'ah" and other Talmudic works. Prominent scholars were at that time living at Frankfort; among them David Scheuer, who became rabbi at Mayence, and Nathan Adler, a strict ritualist, who gathered about him a group of men that attempted to introduce Ḥasidism into Frankfort. The community, with the consent of the rabbi, soon found it necessary to proceed against Adler. Hurwitz also opposed the school of Mendelssohn.

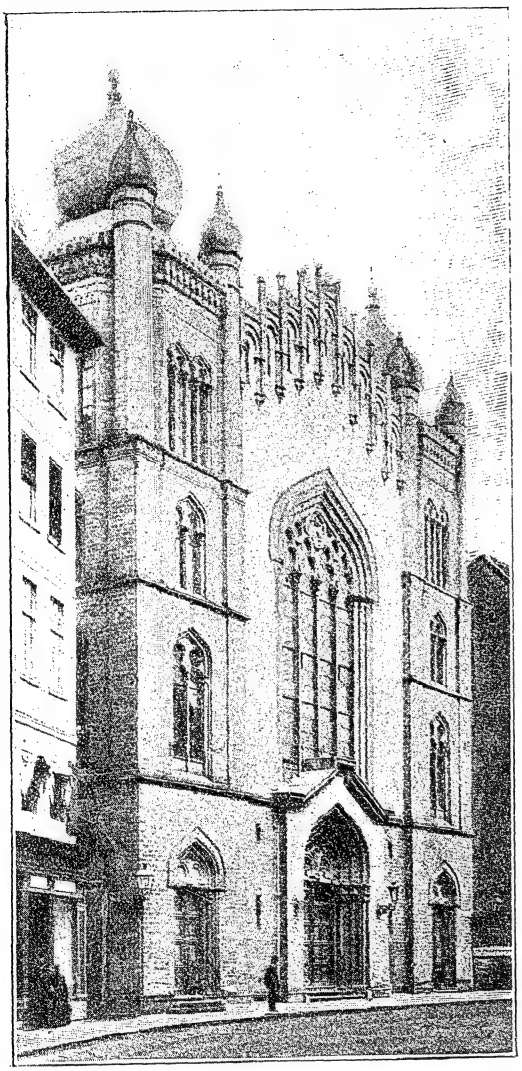
Hirsch Hurwitz, son of Phineas Hurwitz; died Sept. 8, 1817. He was the author of several haggadic and halakic works.

Leopold Stein; elected 1844; officiated down to 1862; also known as poet and writer.

Abraham Geiger, Samson Raphael Hirsch, Breuer, Nehemiah Brüll, M. Horovitz, and Rudolph Plaut succeeded Stein in the order named; Seligsohn was elected to the office in 1903.

Among the philanthropic institutions of Frankfort the following are important:

Achawa (Verein zur Brüderlichkeit; 1864).



The Synagogue in the "Judengasse," Frankfort-on-the-Main.
(From a photograph.)

**Philanthropic Institutions.**

Almosenkasten der Israelitischen Gemeinde (1845).
Bikḳur Ḥolim (1889).
Hersheim'sche Stiftung (for education of poor boys; 1865).
Georgine Sara von Rothschild'sche Stiftung (1870; hospital, 1878).
Gumpertz'sches Siechenhaus (1888).
Israelitische Religionsschule (1890).
Israelitische Volksschule (1882).
Israelitische Waisenanstalt (founded 1873).
Israelitischer Hülfsverein (1883).
Israelitischer Kranken-Unterstützungs Verein (1843).
Israelitisches Frauen-Krankenhaus (society, 1761; hospital, 1831).
Israelitisches Gemeinde-Hospital (1875).
Israelitisches Kinderhospital.
Jüdische Haushaltungsschule.
Kindergarten für Israeliten (1890).
Lemaan Zion, Palästinensischer Hülfsverein.
Mädchenstift (1877).
Realschule der Israelitischen Gemeinde (Philanthropin; founded by Sigmund Geisenheimer 1804).
Realschule der Israelitischen Religionsgesellschaft (1883).
Sigmund Stern'sche Waisenstiftung (1874).
Suppenanstalt für Israelitische Arme.
Verein zur Beförderung der Handwerke.
Verein für Jüdische Krankenpflegerinnen.
Versorgungs-Anstalt für Israeliten (1845).
Waisenhaus des Israelitischen Frauenvereins (1847); and a number of private "Stiftungen" established for various purposes.

For Jewish physicians see Horovitz, "Jüdische Aerzte."

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G. A. F.

——**Typography:** The law of this free city that no Jew should establish a printing-house there, greatly impeded the development of Hebrew typography in Frankfort. Many books published there, especially prayer-books, appeared without place of publication or publisher's name. Owing to this restriction the printing requirements of Frankfort were in large measure met by Jewish presses established in neighboring towns and villages, as Hanau, Homburg, Offenbach, and Rödelheim, the last-named place being specially notable. Besides the local wants of Frankfort there was the yearly fair which was practically the center of the German-Jewish book-trade. In a measure the presses of the above four towns were really intended to supply the fair trade of Frankfort.

According to Wolf ("Bibl. Hebr." ii. 1385), the history of Hebrew typography at Frankfort-on-the-Main begins with 1625, in which year selihot were printed there. But Steinschneider and Cassel declare this statement doubtful. The chronogram of a certain prayer-book seems to show that it was printed there in 1656, but this chronogram is known only from references to it in a second edition printed at Amsterdam in 1658 ("Cat. Bodl." Nos. 2149, 2152). It may be said with certainty, however, that Hebrew printing began in Frankfort not later than 1662, when the Pentateuch with a German glossary was printed. The books printed at Frankfort up to 1676 do not bear any printer's name.

From the year 1677 till the beginning of the eighteenth century there existed at Frankfort two Christian printing establishments at which Hebrew books were printed: (1) The press owned till 1694 by Balthasar Christian Wust, who began with David Clodius' Hebrew Bible; his last work was the unvocalized Bible prepared by Eisenmenger, 1694; up to 1707 the press was continued by John Wust. Among his typesetters who worked on the "Amarot Ṭehorot" (1698) and the responsa "Ḥawwot Yaïr" were two Christians: Christian Nicolas and John Kaspar Pugil. (2) That of Blasius Ilsnerus, who printed in 1682 the "Ḥiddushe Haggadot" of Samuel Edels.

Many works which appeared in the last quarter of the seventeenth century without bearing the names of either printers or publishers belong probably to the publications of Isaac and Seligmann, sons of Hirz Reis, who published in 1687 a beautiful edition of the Yalḳuṭ. But though the proprietors of the presses were Christians, the publishers were often Jews; among them may be mentioned Joseph Trier Cohen (1690–1715), Leser Schuch, Solomon Hanau, and Solomon and Abraham, sons of Kalman, who in 1699 published through John Wust the Alfasi in three volumes.

But the most flourishing period in the history of Hebrew typography in Frankfort was the first quarter of the eighteenth century. Hebrew books were printed in several establishments, including those of Mat. Andrea (1707–10), Jo. Ph. Andrea (1716), Nicolas Weinmann (1709), Antony Heinscheit (1711–19), and, above all, John Kölner, who during the twenty years of his activity (1708–27) furnished half of the Hebrew works printed at Frankfort up to the middle of the nineteenth century. Among the more important works printed by Kölner may be mentioned the "Bayit Ḥadash," in 5 vols., corrected by Samuel Dresles (1712–16), and the continuation of the Babylonian Talmud (1720–23) begun at Amsterdam, between which city and Frankfort there was a sort of partnership in printing. Kölner printed with the same Amsterdam type the "Yeshu'ah be-Yisrael" (1719–20). He then conceived the idea of printing the Alfasi after the model of the Sabbionetta edition of 1554, a copy of which was bought for 40 thalers. He resolved upon printing 1,700 copies at the price of 10 thalers each; the expenses, 11,000 thalers, were to have been obtained by means of a lottery; that is to say, each subscriber was entitled to a copy of the book and to a lottery ticket; but the whole plan miscarried.

Between the years 1726 and 1736 no Hebrew printing appears to have been done in Frankfort, and during the last three-quarters of the eighteenth century very few Hebrew works were printed there. Among these were: "Toledot Adam," a Hebrew letter-writer printed in 1736; and in 1742 the responsa "Sheb Ya'aḳob," the three Babot of the Jerusalem Talmud, and the second part of the "Pene Yehoshua'," the third part appearing in 1756. Abraham Broda's "Eshel Abraham" was issued in 1776. Hebrew printing has continued at Frankfort up to the present day.

Bibliography: Schudt, *Jüdische Merckwürdigkeiten*, iv.; Appendix, ii. 148 *et seq.*; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 78 *et seq.*

J. M. Sel.

**FRANKFORT-ON-THE-ODER:** Chief town of a district of the same name in the Prussian province of Brandenburg, and situated on the left bank of the River Oder. It is very likely that the fairs held in the city drew a number of Jews there at an early date. Obscure though their early history may be, it is at least known that there was an organized community in Frankfort in the fifteenth century; for in 1506 the Frankfort synagogue was affiliated with a university founded there in that year under Elector Joachim I. Later, in the sixteenth century, the Jews of Frankfort obtained certain privileges from Elector Joachim II., in spite of the opposition of the town council, the members of which were antagonistic to the Jews. Thus in 1546 the elector ordered the council to permit the Jew Simon to slay animals according to the Jewish rite for himself and his family. In 1551 by an edict of the elector the Jews were granted free access to a fair called "Reminiscere-messe," and the council was directed not to impose a too burdensome taxation upon the Jews. The council, however, resented with much indignation an edict which allowed Jews from abroad to come to Frankfort, while it wished to get rid even of those already there. Not desiring to set the council against him, the elector explained his edict to mean that while the foreign Jews might deal at the fairs of Frankfort they might not settle there. Still in the following year by another edict the council was again ordered not to tax the Jews too heavily. This edict was due to a complaint made by the Jews that the council required them to pay, in addition to the annual protection-fee of 30 gulden, 60 gulden per annum as revenue; the Jews were willing to pay only half of that sum. From time to time the elector granted permission to other members of the Jewish race to settle at Frankfort. In 1568 the inhabitants of that town petitioned the elector to expel the Jews from Frankfort, charging them with exorbitant usury and with blasphemy in their synagogues against the Christian religion, but the petition had no effect.

It was about this time that there lived at Frankfort the rich Michael Juda, who, owing to his immense wealth, afterward became the subject of legends. He is supposed by some to have been a knight or a count, and by others to have been an officiating rabbi at Frankfort.

The Jews did not long enjoy their privileges. By command of the elector John George all the Jews of Brandenburg were compelled to leave the country in 1573. As the inhabitants of Frankfort were more prejudiced against the Jews than were those of any other town, not one Jew was allowed to remain, even under secret protection, nor were the Jews soon readmitted, as was the case in other towns of Brandenburg. The elector Frederick William permitted some rich Jews of Hamburg, Glogau, and other towns to settle in Brandenburg in 1671, and these founded the new communities of Frankfort-on-the-Oder and Landsberg. Frederick William carried his liberality further by ordering the authorities of the University of Frankfort to admit to the lectures two Jewish students, Tobias Cohen and Gabriel Felix Moschides, allowing them an annual subsidy. The community of Frankfort soon came into conflict with that of Landsberg on account of a certain Ḥayyim, rabbi of Neumark, whose friends worked for his election as chief rabbi of Brandenburg. Notwithstanding the liberality of the elector, the inhabitants of Frankfort were not less averse to the Jews than they had been in former times, for in 1688 they again petitioned the elector to expel them from Frankfort, alleging sixteen reasons for such a course. The result of this petition was that the dishonoring "Leibzoll," from which the Jews had formerly been exempt, was imposed. This Leibzoll, or poll-tax, was re-

pealed in 1787, and strangers (who, as may be seen clearly from the "Memoiren" of Glückel von Hameln [pp. 222, 233], were allowed to frequent the fairs soon after the readmission of the Jews to Frankfort) were also exempted from it. The number of the Jews of Frankfort in 1688 was twenty authorized and twenty-three unauthorized. The Jewish population of Frankfort-on-the-Oder in 1890 was 775 in a total population of 55,738.

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D. M. SEL.

——**Typography:** Hebrew printing at Frankfort-on-the-Oder began toward the end of the sixteenth century. In 1595–96 the Bible was printed by Joachim and Friedrich Hartmann, and in 1597 Hai Gaon's "Musar Haskel," by Eichhorn. But Hebrew printing proper dates only from 1677, in which year the Bible and two works of Shabbethai Cohen, "Toḳpo Kohen" and "Neḳudat ha-Kesef," were printed; in 1679 appeared Joseph Darshan's "Yesod Yosef," without printer's name. From 1681 onward the owners of the printing establishments were Christians, mostly professors at the university, who left the actual work in care of Jewish typesetters and correctors. The first owner was Joseph Christian Beckmann, who opened his printing-house in 1681 with the "Arba' Ḥorashim" of Issachar Bär b. Elhanan. In 1695 Michael Gottschalk became possessor of the printing-house, and continued with the same type till 1732. The most important works produced by Gottschalk were the Talmud (1698) and Midrash Rabbah (1704). The print was not particularly good, being in many places faint; the type was small and plain, the paper gray. Professor Grilo owned a printing-house from 1740 (in which year he printed the Zohar) till 1767, when it was continued by his widow (1767–88) and afterward by his daughter (1792–97). Then it passed to Professor Elsner, who conducted it till 1818, when Frankfort-on-the-Oder lost both its university and its Hebrew printing establishments. Among the Jewish typesetters special notice must be given to a young girl Ella, daughter of Moses, who worked with Gottschalk on the Talmud edition and other books printed in 1700. She is mentioned in the colophon to the treatise Niddah.

BIBLIOGRAPHY: Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 88; Steinschneider, *Cat. Bodl.* col. 2885; Ad. Kohut, *Gesch. der Deutschen Juden*, p. 476.

J. M. SEL.

**FRANKFURT** (known also as **Guenzburg**), **AKIBA B. JACOB:** German preacher and author; died at Frankfort-on-the-Main 1597. He was the son-in-law of R. Simeon Guenzburg of Frankfort, with whose congregation he was associated as preacher, and by whose name he came to be known. Frankfurt wrote: "Teḥinnot be-Kol Yom," prayers for the days of the week, published by Elijah Loanza, Basel, 1599; "Zemirot we-Shirim le-Shabbot," songs for the Sabbath, some of which have been translated into Judæo-German, with notes in Hebrew; "Wikkuaḥ ha-Yayin we ha-Mayim," a dispute between wine and water, in verse, with a translation in Judæo-German, published together with the two preceding, and separately, Amsterdam, 1759; "Zemirot le-Lel Shabbot," songs for Sabbath evening, Berlin, 1713.

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 199; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 38, 301, 404; Fürst, *Bibl. Jud.* i. 27.

S. S. N. T. L.

**FRANKFURTER, BERNHARD:** German teacher and writer; son of Rabbi Moses Frankfurter; born at Herdorf March 15, 1801; died Aug. 13, 1867. In 1822 he became a teacher in the Israelitischer Volksschule at Nordstetten, Württemberg. Among his pupils was Berthold Auerbach, with whom he remained on terms of the most intimate friendship until his death. Auerbach commemorates his teacher in the tale "Der Lauterbacher," one of his "Schwarzwälder Dorfgeschichten," for which Frankfurter furnished him considerable material.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* xxxii. 467, 487 *et seq.*

S. M. K.

**FRANKFURTER, JUDAH LÖW B. SIMON.** See JUDAH LÖB B. SIMON.

**FRANKFURTER, MOSES BEN SIMON:** Dayyan and printer of Amsterdam; born 1672; died 1762. It appears from his epitaph (Mülder, "Jets over de Bergraafplaatsen," p. 15) that Frankfurter assumed in his old age the name of "Aaron." In 1720 he established a printing-press at Amsterdam, from which he issued some of his own works. He was the author of: "Nefesh Yehudah," a commentary on Isaac Aboab's "Menorat ha-Ma'or," with a Judæo-German translation (Amsterdam, 1701); "Zeh Yenaḥamenu," a short commentary on the Mekilta (*ib.* 1712); "Sha'ar Shim'on," prayers for the sick, a compendium of his father's "Sefer ha-Ḥayyim," in two parts, the second in Judæo-German (*ib.* 1714); "Sheba' Petilot," the moral teachings of the "Menorat ha-Ma'or," in seven chapters (*ib.* 1721); "Ṭob Leket," glosses to the Hilkot Semaḥot of the Shulḥan 'Aruk, Yoreh De'ah (*ib.* 1746); "Be'er Heṭeb," glosses on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, similar to those of Judah Ashkenazi on the three other parts of the Shulḥan 'Aruk (*ib.* 1749). Frankfurter also edited several works, the most important being the rabbinic Bible entitled "Ḳehillat Mosheh," which contains many commentaries not found in other editions. It includes his own glosses to the Pentateuch (*ib.* 1724).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 142; Steinschneider, *Cat. Bodl.* cols. 1815, 1816; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 73a.

S. S. M. SEL.

**FRANKFURTER, NAPHTALI:** German preacher; brother of Bernhard Frankfurter; born at Oberdorf Feb. 13, 1810; died April 13, 1866; studied at the universities of Heidelberg and Tübingen, graduating (Ph.D.) in 1833. For a time acting rabbi at Lehrensteinfels, he was called as rabbi to Braunsbach in Württemberg, and in 1840 to Hamburg as preacher of the temple. He was also very active in educational matters. In 1848 his fellow citizens elected him to the Hamburg Parliament ("Constituante"). Frankfurter belonged to the extreme (religious) Reform party. Besides the "Gallerie der Ausgezeichneten Israeliten Aller Jahrhunderte; Ihre

Portraits und Biographien," issued conjointly with his friend Berthold Auerbach (1838), and the pamphlet "Stillstand und Fortschritt: Zur Würdigung der Parteien im Heutigen Judenthume" (Hamburg-1841), he published a volume of his sermons.

BIBLIOGRAPHY: Kayserling, *Bibliothek Jüd. Kanzelredner*, i. 278 *et seq.*; Schröder, *Lexikon Hamburger Schriftsteller*; *Allg. Zeit. des Jud.* xxx. 366.

S. M. K.

**FRANKFURTER, SIMON BEN ISRAEL:** Dutch rabbinical scholar; father of Moses Frankfurter; born at Schwerin, Germany; died at Amsterdam Dec. 9, 1712. He was the author of a work in two parts, containing the rites and prayers for the use of the sick and the mourning, the first part in Hebrew under the title "Dine Semaḥot," the second in Judæo-German with the title "Alle Dinim von Freuden" (Amsterdam, 1703). It was republished by Moses Frankfurter under the title of "Sefer ha-Ḥayyim" (*ib.* 1716). C. Rehfuss of Heidelberg published it with a German translation (Frankfort-on-the-Main, 1834), and Benjamin H. Ascher of London translated it into English under the title of "The Book of Life" (London, 1847).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2610; Wolf, *Bibl. Hebr.* i., No. 2180; iii., No. 2180.

S. S. M. SEL.

**FRANKFURTER, SOLOMON:** Austrian librarian and archeologist; born at Presburg, Hungary, Nov. 9, 1856. He studied at Vienna (Ph.D. 1883) and Berlin, devoting himself especially to philological, historical, and archeological studies. In Berlin he attended lectures at the Hildesheimer Rabbinical Seminary. In 1884 he was made an officer of the Vienna University Library, where he now occupies the position of scriptor. In addition to various contributions on philological, archeological, educational, and bibliographical subjects in reviews and magazines, he published: (with W. Kubitschek) "Führer Durch Carnuntum," Vienna, 1891 (4th ed., 1894); "Die Berliner Schulreform-Conferenz" (Dec. 4–17, 1890), Vienna, 1891; "Die Preussische Mittelschulreform und das Oesterreichische Mittelschulwesen," Vienna, 1892; "Graf Leo Thun-Hohenstein, Franz Exner und Herm. Bonitz: Beiträge zur Gesch. der Oesterreichischen Unterrichtsreform," Vienna, 1893; "Graf Leo Thun-Hohenstein," 1895; "Die Organisation des Höheren Unterrichts in Oesterreich," Munich, 1897; "Die Qualifikation für den Staatlichen Bibliotheksberuf in Oesterreich," Vienna, 1898; "Register zu den Archaeologisch-Epigraphischen Mitteilungen aus Oesterreich-Ungarn," Vienna, 1902.

S.

**FRANKINCENSE** (לבונה, incorrectly rendered "incense" in Isa. xliii. 23, lx. 6; Jer. vi. 20, A. V.): Frankincense was not indigenous to Palestine—the assumption that the tree from which it is derived was at home in the Lebanon Mountains rests merely on the similarity of the name ("lebanon" = *λίβανος*)—though gardens for the cultivation of the exotic plant may have existed there (comp. Cant. iv. 6, 14; the gardens of Jericho, En-gedi, Zoar: Josephus, "Ant." viii. 6, § 6; ix. 1, § 2; Pliny, "Historia Naturalis," xii. 31). Frankincense was imported mainly from Arabia (especially from Saba; Isa. lx. 6; Jer. vi. 20), and as it was needed for sacrificial purposes (according to the critical school, only after the priestly codification: see INCENSE), stores of it were kept in the Temple (I Chron. x. [A. V. ix.] 29; Neh. xiii. 5, 9). Voluntary offerings of it are mentioned (Jer. xvii. 26, xli. 5, R. V.). It is also referred to as among the luxuries of the wealthy (Cant. iii. 6), and may have been used as an ingredient in the perfumes burned in honor of dead kings (see CREMATION; Jer. xxxiv. 5; II Chron. xvi. 14, xxi. 19).

In southern Arabia (Sprenger, "Die Alte Geographie Arabiens," 1875, pp. 296–297; Glaser, "Skizze der Gesch. und Geographie Arabiens," 1880, ii. 167–168), in a mountainous district, is found a tree of shrub-like appearance, with compound leaves, five-toothed calyx, five petals, ten stamens, and a triangular, three-celled fruit, with winged seeds (the *Boswellia sacra*). This tree, which was known even to the classical writers, furnishes frankincense. It is, however, also very likely that in remote antiquity (according to Egyptologists, in the seventeenth pre-Christian century) Somaliland was one of the countries whence this coveted luxury and sacerdotal necessity was imported. India, too, produced it. In the latter country it is the *Boswellia thurifera* or *Boswellia serrata* which furnishes the resin (olibanum). The bark is slit and the gum oozes out: hence the Greek name *σταγονίας*. Sometimes palm mats are spread on the ground to catch the exuding gum; otherwise no further care is required (see Pliny, *l.c.* xii. 32; Theophrastus, "Plants," ix. 4). The Indian product is perhaps the finer and purer—*i.e.*, the "white"—frankincense (hence the name לבונה, from לבן, "white"), called "lebonah zakkah" (Ex. xxx. 34; LXX. *διαφανής*; Vulg. "lucidissimum"); it was one of the ingredients of the holiest incense (comp. Matt. ii. 11), and was identical, it seems, with that which was used by the Arabs in their sacrificial ritual (Doughty, "Arabia Deserta," i. 452, ii. 144, Cambridge, 1888). It is white, brittle, and bitter to the taste, while the ordinary species is a gum of yellowish color.

In the Talmud this frankincense is enumerated as one of the eleven components of the incense (Ker. 6a, b). It was not to be sold to an idolater ('Ab Zarah i. 5). It is also mentioned as an ingredient in the preparation intended to stupefy an individual about to undergo capital punishment (see CRUCIFIXION; Sanh. 43a).

BIBLIOGRAPHY: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Tristram, *Natural Hist. of the Bible*, p. 356, London, 1889; F. A. Flückiger, *Pharmakognosie des Pflanzenreiches*, 2d ed., 1883; Levy, *Die Semitischen Fremdwörter*, 1895, pp. 44–45; Guthe, *Kurzes Bibelwörterb.*, 1903, s.v. *Weihrauch*; Löw, *Aramäische Pflanzennamen*, 1881, p. 235.

E. G. H.

**FRANKISTS.** See FRANK, JACOB.

**FRANKL, LOTHAR AMADEUS, RITTER VON HOCHWART:** Austrian neuropathist; born at Vienna June 12, 1862; son of Ludwig August FRANKL; educated at the Schottengymnasium and at the university of his native town, graduating as doctor of medicine in 1886. Until 1888 Frankl was assistant at the First Medical Clinic; and until 1889, at the psychiatrical hospital of the university, in which year he became chief of the neuropathical

dispensary of the First Medical Hospital. In 1891 he was admitted, as privat-docent of neuropathy, to the medical faculty of Vienna University, receiving in 1898 the appointment of assistant professor.

Frankl has published many works and essays on neurology, especially upon tetanus, Menière's vertigo, and nervous diseases of the bladder, all of which appeared in Nothnagel's "Handbuch der Speciellen Pathologie und Therapie." To the medical journals he has contributed articles upon trigeminus neurology, the anatomy of the brain, intentional convulsion, and traumatical neurosis, and (with Dr. Fröhlich) experimental studies on the innervation of the rectum, paralysis of the facial nerves, psychosis after ocular operations, etc.

S. F. T. H.

**FRANKL, LUDWIG AUGUST, RITTER VON HOCHWART:** Austrian poet and writer; born at Chrast, Bohemia, Feb. 3, 1810; died at Vienna March 12, 1894. He received his early education at the Piarists' gymnasium of Prague and at the Piarists' college of Leitomischl, his teacher in Hebrew being Zecharias Frankel. During 1828–37 he studied medicine at Vienna and in Italy, and received the degree of M.D. from the University of Padua. During his stay in Italy he became acquainted with Thorwaldsen, Mezzofanti, Leopardi, Niccolini, and other men of renown. He practised but a short time as physician. In 1838, upon the advice of his friend Josef Wertheimer, he accepted the position of secretary and archivist of the Vienna Jewish congregation. This position he held over forty years. His first poetical production, "Das Habsburglied, Historische Balladen" (Vienna, 1832), gained him an acknowledged position among Viennese writers. These patriotic songs were followed by "Episch-Lyrische Dichtungen" (Vienna, 1834); "Sagen aus dem Morgenlande" (Leipsic, 1834), an imitation of Oriental poetry; and the romantic epos "Christoforo Colombo" (Stuttgart, 1836). He translated Byron's "Parisina" (Leipsic, 1835), and "Paradise and the Peri," part of Thomas Moore's poem "Lalla Rookh" (Vienna, 1835). He was editor of the "Oesterreichisches Morgenblatt" in 1841, and published Josef Emanuel Hilscher's poems after the latter's death. A collection of his "Dichtungen" appeared in 1840 (Leipsic), the Biblical-romantic poem "Rachel" in 1842 (7th ed., Vienna, 1880), and "Elegien," in which he gave expression to his feelings on the unhappy condition of his Jewish brethren, likewise in 1842. At the same time he founded the "Sonntagsblätter," one of the best literary organs in Austria. He edited it until March, 1848, when it was suppressed by the government. In 1846 appeared an epos by him entitled "Don Juan de Austria" (Leipsic; 3d ed., Prague, 1884).

Ludwig August Frankl, Ritter von Hochwart.

The Vienna Revolution of March, 1848, was greeted by Frankl with the enthusiasm of an idealist.

**The Revolution of 1848.**

His poem "Die Universität," reechoing the liberal ideas of that great movement, was set to music by nineteen composers and circulated to the extent of 500,000 copies in Austria and Germany. As a member of the Students' Legion he was wounded (Oct. 6, 1848) in the uprising against the government. Under the title "Gusle" he published, in German, a collection of Servian national songs (Vienna, 1852). In the following poems: "Hippocrates und die Moderne Medicin" (5th ed., Vienna, 1860), "Die Charlatane" (3d ed., *ib.* 1862), "Hippocrates und die Cholera" (3d ed., *ib.* 1864), "Medicin und Mediciner in Knittelversen" (7th ed., Vienna, *ib.* 1861), "Nach 500 Jahren: Satire zur Säkularfeier der Wiener Universität" (Leipsic, 1865), he satirized medical charlatanism. His "Zur Geschichte der Juden in Wien" appeared in Vienna in 1853. In the poem "Der Primator" (Prague, 1861), published in many editions, he gives a touching description of the persecutions and sufferings of Jews. Other productions of his prolific pen are:

Helden- und Liederbuch. Prague, 1861 (2d ed., 1863).
Ahnenbilder. Leipsic, 1864.
Libanon, ein Poetisches Familienbuch. Vienna, 1867 (4th ed.).
Tragische Könige, Epische Gesänge. Vienna, 1876 (2d ed., 1880).
Lyrische Gedichte. Stuttgart, 1880 (5th ed.).
Episches und Lyrisches. Stuttgart, 1890.
Beiträge zu den Biographien Nikolaus Lenau's, Ferdinand Raimund's, Friedrich Hebbel's, Franz Grillparzer's. Vienna, 1882–85.
Andreas Hofer im Liede. Innsbruck, 1884.
Biographie des Malers Friedrich von Amerling. Vienna, 1889.
Lenau und Sophie Löwenthal, Tagebuch und Briefe des Dichters. Stuttgart, 1891.
Gesammelte Poetische Werke (except the satirical poems). 3 vols., Vienna, 1880.
His correspondence with Anastasius Grün (1845–76) was published by his son Bruno von Frankl ("Aus dem 19ten Jahrhundert," vol. i., Berlin, 1897).

At the request of Elise v. Herz-Lämel he went to Jerusalem (1856), and with her help founded there a Jewish school and philanthropic institution. His journeys in Asia and in Greece are vividly depicted, in verse and prose, in a work of two volumes, "Nach Jerusalem" (Leipsic, 1858), which has been translated into several languages, among them Hebrew. Later he added a third volume, "Aus Aegypten" (Vienna, 1860). Frankl advocated the erection of an asylum for the blind near Vienna, on an eminence called "Hohe Warte." The institution was established mainly through the generosity of Baron Jonas von Königswarter. Through Frankl's efforts a European congress of superintendents and teachers of asylums for the blind, over which he presided, was convened at Vienna in 1873. The Schiller monument in Vienna was also the result of his initiative. On the day of its dedication, Nov. 10, 1876, the emperor Francis Joseph, in recognition of Frankl's great services, conferred on him the hereditary title "Ritter von Hochwart"; in 1880 Vienna honored him with the freedom of the city. In 1851 he was appointed professor of ethics at the

**Philanthropic Work.**

Conservatorium der Gesellschaft der Musikfreunde of the Austrian Empire; later he became a member of the Vienna school board.

True to the impressions of his youth, he kept in remembrance the Jewish life of his parental home, which he visited only a few weeks before his death; his feelings on that occasion found expression in a poem entitled "Chrast," his swan-song. Another of his later poems is the touching elegy which he dedicated to the memory of Adolf Fischhof (March 28, 1893), a fellow patriot in the stormy days of 1848.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon der Oesterreichisch-Ungarischen Monarchie*; Brockhaus, *Konversations-Lexikon*; *Meyers Konversations-Lexikon*; *La Grande Encyclopédie*; *Die Neuzeit*, 1894, No. 11; *Oesterreichische Wochenschrift*, 1894, No. 11.

S. S. MAN.

**FRANKL, OTTO:** Austrian jurist; born in Prague Oct. 4, 1855; studied at the universities of Prague, Göttingen, and Leipsic; made privat-docent (1883), and professor of law at Prague (1891). His principal sphere lies in mining and bankruptcy law. Among his most important works are: "Die Formerfordernisse der Schenkung nach Oesterreichischem Rechte," Gratz, 1883; "Der Freischurf," Prague, 1885; "Der Concurs der Offenen Handelsgesellschaft," Prague, 1890; "Die Haftpflicht für Bergschäden nach Oesterreichischem Rechte," Bonn, 1892; "Zur Revision des Oesterreichischen Concursrechtes," Vienna, 1896. He is also one of the editors of the "Juristische Vierteljahrsschrift" and of the "Grundriss des Oesterreichischen Rechts in Systematischer Darstellung" (Leipsic). S.

**FRANKL, PINKUS FRIEDRICH:** German rabbi; born at Ungarisch-Brod, Moravia, Jan., 1848; died at Johannisbad Aug. 22, 1887. After attending the yeshibah at Presburg, Frankl prepared himself for the rabbinate at the seminary in Breslau, and at the same time studied Orientalia at the university of that city, graduating (Ph.D.) in 1870. In 1875 he became the secretary of the Wiener Israelitische Allianz, and in 1877 succeeded Abraham Geiger in the rabbinate of Berlin. Four years later Frankl added to his rabbinical duties those of teacher in the Lehranstalt für die Wissenschaft des Judenthums. At that time he became the associate of Grätz in the publication of the "Monatsschrift." He wrote: "Ein Mutazilitischer Kalam aus dem X. Jahrhundert," first printed in the "Sitzungsberichte" of the Vienna Academy of Science, 1872; "Studien über die Septuaginta und Peschitta zu Jeremiah," 1872; "Karäische Studien," 1876; a series of articles in "Ha-Shaḥar," 1876–77, under the title "Aḥar Reshef le-Bakker," being a criticism on Pinsker's "Likḳute Ḳadmoniyot"; "Beiträge zur Literaturgeschichte der Karäer, 1887; "Predigten," 1888. Frankl also published some piyyuṭim of Eleazar ha-Ḳalir, under the title "Piyyuṭe ben Ḳalir," in the "Zunz Jubelschrift" (Hebrew part, pp. 201–207), Berlin, 1884.

BIBLIOGRAPHY: Abraham Yafeh, in Sokolov's *Ha-Asif*, iv. 74; F. de Sola Mendes, in *American Hebrew*, Sept. 9, 1887.

S. M. SEL.

**FRANKL-GRÜN, ADOLF:** Austrian rabbi; born at Ungarisch-Brod, Moravia, Jan. 21, 1847. He received his education at the schools of his native town, at Leipnik, and at Eisenstadt (Hungary), where he became teacher of Hebrew at Dr. Hildesheimer's rabbinical school. He then attended the universities of Breslau and Jena and the theological seminary at Breslau, receiving in 1877 the degree of doctor of philosophy from Jena and the rabbinical degree from Breslau. In the same year he became rabbi at Kremsier, Austria, and religious teacher at both colleges of that city. He still (1903) occupies both positions.

He is the author of several volumes of sermons and has written numerous essays. His principal works are: "Die Ethik des Juda Hallewi," 1885; "Geschichte der Juden in Kremsier," 3 vols., 1896; "Varianten in Parallelen der Bibel"; and "Jüdische Zeitgeschichte und Zeitgenossen," Vienna, 1903.

S. F. T. H.

**FRANKLIN, BENJAMIN A.:** Jamaica merchant; born at Manchester, England, 1811; died at Kingston, Jamaica, April 26, 1888. He went to the island about the year 1837, and engaged in business, becoming a magistrate and consul for Denmark. The tonnage dues on shipping were abolished mainly at his representation. Franklin founded the Hebrew Benevolent Society in 1851, and promoted the union of the Sephardic and Ashkenazic communities. He was for many years chairman of the Hebrew National Schools, and aided in establishing the Kingston Sailors' Home (in 1864). After returning for ten years to England, he went back to Jamaica and died there.

BIBLIOGRAPHY: *Jewish Chronicle*, June 1, 1888.

J. G. L.

**FRANKLIN, FABIAN:** American mathematician, editor, and author; born in Eger, Hungary, Jan. 18, 1853; son of Morris Joshua and Sarah Heilprin, of a family which has had several distinguished representatives in the United States. He was graduated B.A. from Columbian University, Washington, D. C., in 1869, and engaged in civil engineering and surveying up to 1877. In that year he became, by invitation, a fellow of Johns Hopkins University (Ph.D. 1880), where he exhibited unusual ability in mathematics, being successively appointed assistant, associate, associate professor, and professor of mathematics in that university (1879–95). Franklin has always been greatly interested in economic and public questions, and in 1895 he retired from his professorship and assumed editorial charge of the "Baltimore News." He has contributed to the "American Journal of Mathematics" and other mathematical publications, to the "Nation," and to the "North American Review." Franklin is an associate fellow of the American Academy of Arts and Sciences, Boston.

BIBLIOGRAPHY: Lamb, *Biographical Dictionary of the United States*; *Who's Who in America*.

A.

**FRANKLIN, JACOB ABRAHAM:** English journalist and philanthropist; born at Portsmouth 1809; died Aug. 3, 1877. On his retirement from business he went to London and took an active part in communal affairs there. He established a weekly periodical, "The Voice of Jacob"—the first organ in the Anglo-Jewish community—in which to express

his views against the Reform movement of 1842. Franklin represented the Manchester community at the board of deputies; was chairman of a committee of the Jewish board of guardians; was a founder of the Anglo-Jewish Association, and a member of its executive. Animated by a zeal for Jewish education, he was anxious to establish a Jewish board-school in London, and succeeded in obtaining participation by the Jewish schools in parliamentary grants. He was a fellow of the Society of Arts, and read a number of papers on decimal coinage, education, etc., being examined on the latter subject before a parliamentary committee. At his death he bequeathed the bulk of his property for the carrying out of certain educational projects, among them the publication of Jewish text-books. Under the auspices of the Franklin Fund appeared such works as N. S. Joseph's "Natural Religion," Lady Magnus' "Outlines of Jewish History," and Friedländer's "The Jewish Religion."

BIBLIOGRAPHY: *Jew. Chron.* Aug. 10, 17, 1877; Nov. 13, 1891; *Jew. World*, Aug. 10, 1877.

J. G. L.

**FRANKS:** American Jewish family which included a number of officers of some distinction engaged on both sides in the American Revolutionary war. The earliest known member appears to have been Jacob Franks, a merchant who settled in New York at the beginning of the eighteenth century.

**David Franks:** Loyalist in the war of the American Revolution; born in New York Sept. 23, 1720; died in Philadelphia Oct., 1793; the son of Jacob Franks. He went to Philadelphia early in life, and soon became well known in both business and social circles. He was elected a member of the provincial assembly in 1748; during the French and Indian war he was engaged by the government to supply the army with provisions; in 1755, upon the defeat of General Braddock, he helped to raise a fund of £5,000 for the further defense of the colony; on Nov. 7, 1765, he signed the Non-Importation Resolution; his name is also appended to an agreement to take the king's paper money in lieu of gold and silver. During the war with England he was an intermediary in the exchange of prisoners as well as an "agent to the contractors for victualing the troops of the King of Great Britain." In 1778 Franks was imprisoned by order of Congress, his intentions being considered "inimical to the safety and liberty of the United States"; he was shortly released, only to be arrested two years later as an enemy to the American cause. Later, ruined in fortune, he left for England, but returned in 1783 and engaged in the brokerage business in Philadelphia, in which he continued until his death from yellow fever during the epidemic of 1793.

BIBLIOGRAPHY: Hyman Polock Rosenbach, *The Jews in Philadelphia Prior to 1800*, Philadelphia, 1883; Morris Jastrow, Jr., in *Publications Am. Jew. Hist. Soc.* vol. i.; Herbert Friedenwald, *ib.* vols. i. and vi.; N. Taylor Phillips, *ib.* vol. iv.; Max J. Kohler, *Rebecca Franks*, 1894; Henry S. Morais, *The Jews of Philadelphia*; *Journals of the Continental Congress*; Westcott, *History of Philadelphia*; *Pennsylvania Archives*, *Colden Papers*, in *New York Hist. Soc. Col.*; *Pennsylvania Magazine*; *Records of Christ Church, Philadelphia* (MS.).

**David Salisbury Franks:** American diplomatic agent, and officer in the American Revolutionary army. He probably left England at an early age, for he is described as a "young English merchant" in a document of 1775; he settled in Montreal, Canada, in 1774, and engaged in business. He was active in congregational affairs, and in 1775 was president of the Shearith Israel congregation (see CANADA). He early evinced an attachment for the American cause, and on May 3, 1775, was arrested for speaking disrespectfully of the king, but was discharged six days later. When General Montgomery took possession of Montreal, Franks advanced money for the support of the army. In 1776 General Wooster appointed him paymaster to the garrison at Montreal, and when the army retreated from Canada he enlisted as a volunteer, and later joined a Massachusetts regiment. Upon the recommendation of the Board of War he was ordered in 1778 to serve under Count d'Estaing, then commanding the sea forces of the United States; upon the failure of the expedition he went to Philadelphia, becoming a member of General Benedict Arnold's military family. In 1779 he went as a volunteer to Charlestown, serving as aide-de-camp to General Lincoln, but was recalled to attend the trial of General Arnold for improper conduct while in command of Philadelphia, in which trial Franks was himself implicated. He was aide-de-camp to Arnold at the time of the latter's treason in Sept., 1780; suspicion was directed against him, and on Oct. 2 he was arrested, but when the case was tried the next day, he was honorably acquitted. Not satisfied with this, he wrote to Washington asking for a court of inquiry to examine into his conduct; on Nov. 2, 1780, the court met at West Point and completely exonerated him. In 1781 he was sent by the superintendent of finance, Robert Morris, to Europe as bearer of despatches to Jay in Madrid and Franklin in Paris; on his return Congress reinstated him in the army with the rank of major. On Jan. 15, 1784, Congress resolved "that a triplicate of the definitive treaty [of peace] be sent out to the ministers plenipotentiary by Lieut.-Col. David S. Franks," and he left again for Europe. The next year he was appointed vice-consul at Marseilles; in 1786 he served in a confidential capacity in the negotiations connected with the treaty of peace and commerce made with Morocco, and on his return to New York in 1787 brought the treaty with him. He applied to Washington in 1789 and to Jefferson in 1790 for a position in the consular service, but nothing came of these requests. On Jan. 28, 1789, he was granted four hundred acres of land in recognition of his services during the Revolutionary war. Major Franks was one of the original members of the Society of the Cincinnati, Pennsylvania division.

**Trial for Treason.**

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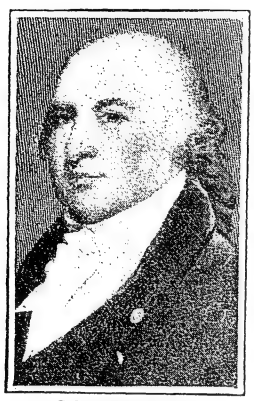
**Isaac Franks:** Officer in the American Revolutionary army; born in New York May 27, 1759; died in Philadelphia March 4, 1822. At the outbreak of the war in June, 1776, when only seventeen years old he enlisted in Colonel Lesher's regiment, New York Volunteers, and served with it in the battle of Long Island; on Sept. 15 of the same year he was taken prisoner at the capture of New York, but effected his escape after three months' detention. In 1777 he was appointed to the quartermaster's department, and in Jan., 1778, he was made forage-master, being stationed at West Point until Feb. 22, 1781, when he was appointed by Congress ensign in the Seventh Massachusetts Regiment; he continued in that capacity until July, 1782, when he resigned on account of ill health. In 1789 Franks was appointed a notary and tabellion public of the Commonwealth of Pennsylvania; in 1794 Governor Mifflin commissioned him lieutenant-colonel of the Second Regiment, Philadelphia county. It was in his house at Germantown, a suburb of Philadelphia, that President Washington resided during the prevalence of yellow fever in the city in 1793. He was appointed in 1795 a justice of the peace for the townships of Germantown and Roxborough. On Feb. 18, 1819, he was made prothonotary of the Supreme Court of Pennsylvania, and held that position until his death three years later. Colonel Franks' portrait was painted by Gilbert Stewart, and is now in the Gibson Collection of the Pennsylvania Academy of the Fine Arts, Philadelphia, with whose permission it is reproduced here.



Col. Isaac Franks.

BIBLIOGRAPHY: Morris Jastrow, Jr., *Documents Relating to the Career of Col. Isaac Franks*, in *Publications Am. Jew. Hist. Soc.* vol. v.; Leon Hühner, in *ib.* vol. x. 168–170; *Massachusetts Soldiers and Sailors in the War of the Revolution*, vi. 20, Boston, 1899; *Papers of the Supreme Court of Pennsylvania* (MSS. in the possession of the Pennsylvania Historical Society, Philadelphia).

**Michael Franks:** Private in the French and Indian war; his name is included in a list of Captain van Braam's company, dated July 9, 1754, and in a list of those "who have received His Excellency's bounty money."

BIBLIOGRAPHY: Cyrus Adler, in *Publications Am. Jew. Hist. Soc.* ii. 180–181; *Journal of Colonel George Washington*, ed. by J. M. Toner, pp. 177, 194, 203, Albany, 1893.

**Rebecca Franks:** Prominent member of Philadelphia loyalist society during the Revolution; born in Philadelphia about 1760; died in Bath, England, March, 1823; daughter of David Franks. During the Revolutionary war her sympathies, like her father's, were with the mother country, and during the British occupation of Philadelphia in 1778 she assisted in the "Meschianza," the celebrated fête given in honor of General Howe, and at which Major André presided. "The Times, a Poem by Camilio Querno, Poet Laureate of the Congress," a loyalist composition, has been attributed to her. Her literary ability, as well as her vivacity and wit, were well known; she carried on a correspondence with prominent men, and General Charles Lee, of the Continental army, addressed to her a letter which attracted much attention, being published in the magazines of the day. In 1782 she married, in New York, Lieutenant-Colonel, afterward General, Henry Johnson, G.C.B., and removed to England, residing in Bath until her death.

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A. A. S. W. R.

**FRANZOS, KARL EMIL:** Austrian author; born Oct. 25, 1848, in the Russian government of Podolia. His childhood was spent at Czortkow, Galicia, the "Barnow" of his stories. Franzos attended the German gymnasium at Czernowitz and studied law at the universities of Gratz and Vienna. After passing the state examination he devoted himself to journalism, and traveled (1872–76) through Europe, Russia, the countries of the Danube, Turkey, Asia Minor, and Egypt. In 1877 he settled in Vienna, and published as the fruit of his travels "Aus Halb-Asien" (Leipsic, 1876; 4th ed., Berlin, 1900), "Vom Don zur Donau" (Leipsic, 1878; 2d ed., 1890), and "Aus der Grossen Ebene" (Stuttgart, 1888). In these three books, which have been translated into many European languages, he gives brilliant sketches of the social conditions of the countries he visited. From 1882 to 1885 he edited the "Neue Illustrirte Zeitung," and in 1886 founded the "Deutsche Dichtung," which he edited himself. In 1887 he moved to Berlin.

Franzos' childhood was spent in a Jewish-Polish village, surrounded by the narrowness of Orthodox Galician Judaism. His father had seen German life and received a German education. Returning to Galicia as a district physician, he became a benefactor to his poor countrymen, who, although they loved and admired him as their physician, stood aloof from him, unable to understand how he, one of themselves, could dispense with regulations which for them were religion. Of these Galician Jews Karl Franzos gives a vivid description in "Die Juden von Barnow" (Stuttgart, 1877; 6th ed., Leipsic, 1900) and in "Moschko von Parma" (Breslau, 1880; 3d ed., 1898). In 1888 he published in Breslau "Judith Trachtenberg" (4th ed., 1900), also dealing with a Jewish subject. Franzos claims the authorship of the well-known epigram, "Every country

Karl Emil Franzos.

has the Jews that it deserves" (Jedes Land hat die Juden die es verdient). Differing from Auerbach, Bernstein, and Kompert, Franzos lays stress on the tragic sides of Jewish life, the fateful conflict of old and new, of internal and external forces.

Although his fame is based on his remarkable sketches of life and character in Galician ghettos, he is not merely a ghetto novelist. His pen secured him a place among the chief authors of contemporary Germany. In 1887 appeared his most important work, "Ein Kampf ums Recht," Breslau, 4th ed., 1900, in which he describes the fight of a Bukowina farmer for what he imagines his right, and the conflict between his traditional race-right and the law of the many-tongued modern Austrian empire.

Besides the works mentioned Franzos wrote:

Junge Liebe, Breslau, 1878; Von den Türken in Europa (a translation of James Baker's "Turkey in Europe"), Breslau, 1878; Stille Geschichten, Dresden, 1880; Mein Franz, a short story in verse, Leipsic, 1881; Der Präsident, Berlin, 1884; Die Reise nach dem Schicksal, Stuttgart, 1885; Trug, Stuttgart, 1885; Die Schatten, Stuttgart, 1888; Der Gott des Alten Doktors, Jena, 1892; Die Suggestion und die Dichtung, a collection of literary studies, Berlin, 1892; Der Wahrheitssucher, Berlin, 1893; Ungeschickte Leute, Berlin, 1894; Ein Opfer, Berlin, 1894; Der Kleine Martin, Berlin, 1894; Leib-Weihnachtskuchen und Sein Kind, Berlin, 1894; Allerlei Geister, Berlin, 1895; Mann und Weib, Berlin, 1899; Heine's Geburtstag; Aus Anhalt und Thüringen, both Berlin, 1900; Ernst Schulze und Caecilie, Berlin, 1901.

In 1879 Franzos published "Georg Büchner's Sämmtliche Werke und Handschriftlicher Nachlass"; in 1883 he edited "Deutsches Dichterbuch aus Oesterreich" (Leipsic); in 1895, "Die Geschichte der Erstlingswerke" (Berlin), autobiographical sketches of the first efforts of contemporaneous German authors; in 1899, "Konrad Meyer" (Berlin), a study of that well-known German novelist. Nearly all of his books have been translated into English, French, and other European languages.

Franzos has always taken an interest in Jewish affairs, and has held several communal offices in Vienna and Berlin. His wife is **Ottilie Benedikt**, born at Vienna Sept. 24, 1856, who published (under the nom-de-plume "F. Ottner") two novels: "Das Adoptivkind und Andere Novellen" (1896) and "Schweigen" (1902).

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S. F. T. H.

**FRAT MAIMON** or **SOLOMON BEN MENAHEM:** Provençal scholar; flourished in the second half of the fourteenth century. The name "Frat" is, according to Neubauer, abbreviated from "Frater." Frat Maimon was the author of four works, which are known only by quotations made from them by three of his disciples: (1) "'Edut le-Yisrael," probably a controversial treatise on religion; (2) "Neẓer Maṭṭa'i," on the philosophical explanations of the haggadot found in the Talmud; (3) a commentary on the poem "Batte ha-Nefesh" of Levi ben Abraham; (4) comments on Genesis.

BIBLIOGRAPHY: Zunz, *G. S.* ii. 34; Steinschneider, *Hebr. Bibl.* xvi. 126; Geiger, *Jüd. Zeit.* iii. 285; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 753.

G. I. Br.

**FRATERNITATEA.** See Periodicals.

**FRATERNITIES:** Societies for mutual benefit. If it be true that "the origin of the friendly society is probably in all countries the burial club" ("Encyc. Brit." ix. 780), Jewish organizations of that nature may be traced back nearly two thousand years. Fraternities for the burial of the dead are mentioned in the Talmud (M. Ḳ. 27b). The ḥebra ḳaddisha, or burial society, was known in its present form early in the fifteenth century, and numerous associations resembling it more or less closely have existed ever since. But the modern fraternal organization with its insurance or endowment features belongs with few exceptions to the second half of the nineteenth century. The history of such Jewish fraternities, whether ancient or modern, still remains to be written (Steinschneider, "Allg. Einleitung in die Jüd. Lit. der Mittelalters," in "J. Q. R." xv. 314, 315). There are many thousands of Jewish societies scattered among communities in all parts of the world; but the present article is restricted to the larger "orders," which flourish mostly in the United States. These orders not only offer pecuniary benefits and cheap insurance, but also serve as social centers, and have afforded the machinery for national Jewish organization throughout the United States. Besides the B'nai B'rith (see Jew. Encyc. iii. 275) the most important are:

**Ahavas Israel, Independent Order:** Founded 1890; 124 lodges; 121,499 members (1902).

**American Israelites, Independent Order:** Founded 1894; 3,000 male and 2,500 female members (1899). Headquarters in New York.

**American Star, Order:** Founded 1884; 5,500 members in 1899. (Defunct?)

**B'nai B'rith, Improved Order:** Founded 1887; 40 lodges and 1,500 members (1901).

**B'rith Abraham, Order:** Founded 1859; 288 lodges; 42,000 members of both sexes. Headquarters in New York.

**B'rith Abraham, Independent Order:** Founded 1887 (an offshoot of the preceding); 302 lodges; 56,949 members. Headquarters in New York.

**Free Sons of Benjamin, Independent Order:** Founded 1879; 192 lodges; 14,088 male, 1,361 female, members (1901). Headquarters in New York.

**Free Sons of Israel, Independent Order:** Founded 1849; 103 lodges; about 11,000 members. Headquarters in New York. There are also an "Improved Order" and a "Junior Order" of the same name.

**Free Sons of Judah, Independent Order:** 119 lodges; 6,447 members (1901).

**Kesher Shel Barzel, Order:** Founded 1860 (offshoot of Order B'rith Abraham); dissolved 1903.

**Progressive Order of the West:** 1,082 members (1901).

**Sons of Abraham, Independent Order:** Founded 1892; 2,400 members (1899). Headquarters in New York.

**United Israelites, Independent Order:** Founded in Philadelphia 1886; reported to have had 200 lodges in 1894.

**Western Star, Independent Order:** An offshoot of Order American Star; about 5,000 members, chiefly in Chicago and other parts of the West.

England is probably the only other country which has Jewish fraternal organizations of this kind. "The Jewish Year Book" for 1901–02 records, besides four Jewish "courts" of the **Ancient Order of Foresters** and seven Jewish "beacons" of the **Order of Ancient Maccabeans,** the following fraternities:

**Ancient Order of Mount Sinai:** Six lodges.
**Grand Order of Israel:** Fourteen lodges.
**Hebrew Order of Druids:** Seven lodges.
**Order Achei Berith:** Sixteen lodges.

There are, besides, numerous lodges of Freemasons and other nominally non-Jewish fraternal societies which are composed wholly or mostly of Jews. Many Jews have attained high rank in such bodies,

as, for instance, Max Selanick, who is at present (1903) the highest official of the Knights of Pythias in the state of New York. See FREEMASONRY.

BIBLIOGRAPHY: Stevens, *Cyclopedia of Fraternities*, pp. 206, 210, New York, 1899; Morais, *The Jews of Philadelphia*, pp. 184–187, Philadelphia, 1894; *American Jewish Year Book*, 1900-01, 1901–02, 1902–03; Levi, *Proper Function of Jewish Fraternal Organizations*, in *Jewish Comment*, April 12, 1901.

A. P. WI.

**FRAUD AND MISTAKE:** Where in a transaction one of the parties loses by the fraud, *i.e.*, the misrepresentation, of the other, or by his suppression of the truth, the law gives relief either by rescinding the contract or by awarding damages. In some cases such relief is afforded when the loss occurs through mistake, without any evil intent on the part of him who gains by it. The Mosaic and rabbinical law forbids many fraudulent practises under religious and punitive sanctions. The law also sets aside some sales or purchases simply for excess or deficiency of price. The implied warranty that an article sold will come up to its description in quality and quantity may also be treated in connection with the subject of fraud and mistake.

**I. Forbidden Practises:** 1. The written law is very severe against the use of false measures of length, false weights, false hollow measures, and untrue scales (Lev. xix. 35, 36); and it speaks of the possession of twofold weights or measures, one great and one small, as an abomination to the Lord (Deut. xxv. 13–16). This law applies in dealings with Gentiles as well as Jews (B. Ḳ. 113b). It is the duty of the courts to appoint inspectors of scales, weights, and measures (baraita to B. B. 89a), and to punish offenders by floggings, and, in later times, by fines also (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 231, 2). A deficient bushel should not be kept in the house for any purpose, lest somebody measure with it. In many places the custom required all measures to be sealed by authority.

2. It is as unlawful to cheat a Gentile as an Israelite. If there is a blemish in an article about to be sold, the buyer must be informed. Flesh or hide of a "fallen" beast must not be sold, even to a Gentile, as that of a slaughtered beast. "They must not furbish up man or beast," says the Mishnah (B. M. iv. 12). Thus, one must not dye a bondman's beard black; nor drug an animal so as to raise and stiffen its hair; nor paint old implements to make them look like new. Many similar tricks are named. Bad grain should not be mixed with good grain and the whole sold as good. Water must not be put into wine at all. A merchant may put corn from five thrashing-floors into one bin, and pour wine from many presses into one barrel; for all know that he does not grow his grain or his grapes (B. M. 60a).

**Adulteration.**

3. A man must not assume false appearances to gain his neighbor's good opinion (גונב דעת); thus, for instance, though good manners force you to invite to dinner even one who, as you well know, can not accept, you must not press such a one to accept (Ḥul. 94a)

4. For special rules as to weights and measures see WEIGHTS AND MEASURES; but the moral aspect may be stated here, namely, that the heavenly punishment of the falsifier is very hard; for his is a sin for which there can hardly be real atonement; since he is a robber of the public, and he can not restore the money to those he has wronged, which is the first condition for receiving pardon (B. B. 88b).

**II. Grounds for Rescission:** Whenever a sale is made, a mistake in measure, weight, or number, no matter how small it may be, gives to the injured party the right to have the transaction set aside, to have the goods returned to the seller, and the price to the buyer, whether the mistake was made in the goods or in the money; and this at any time when the mistake is discovered. For it is a "purchase by mistake"; and such a purchase is void (Ḳid. 42b; Giṭ. 14a). He who receives money from his neighbor, whether as the price in a sale, or as a loan, or as a payment, and finds an excess, must return it, even unasked (B. M. 63b). On the other hand, in the sale of land or of slaves or of chattels, if the thing bought has a blemish in it which was unknown to the purchaser, the latter may return it at any time. Maimonides deduces this from the authorities given above as to mistake in weight or number. But whenever the purchaser uses the thing with knowledge of the blemish, he is barred (by analogy to the case put in Ket. 76a). Neither party can, without consent of the other, ask a reduction or proportional return of the price: the seller must take back his goods; the buyer must return them or pay in full. However, if houses at a distance have been sold, and it turns out they have been injured by trespassers before the sale, the injury being such as can be remedied by repairs, the seller may, by deducting the cost of repairs from the price, make the sale stand good; for here the blemish is temporary (Ṭur. v. 96, 6, on the authority of Asheri; see Ḥoshen Mishpaṭ, 232, 5).

**Blemish.**

What is a blemish within these rules depends in the main on the custom of the place. Every buyer has the right to expect that the thing bought is free from all blemish. Even if the seller proclaims that he will not be responsible for any fault, the buyer may still rescind on finding a blemish that has not been specially declared; for the waiver of the buyer is void unless he knows what he waives.

When the seller names several blemishes in the thing on sale, and it has only one of them, the court may conclude that the other faults were named only to put the buyer off his guard, and may rescind the contract (see the illustrations of a cow and a bondwoman in B. M. 80a). In a bondman or bondwoman only such blemishes are to be considered as interfere with his or her capacity for work; for slaves are not kept for pleasure. It is a blemish in a bondman that he is an "armed bandit," or that he is "inscribed to the king" (for punishment), but not that he is a thief or a gambler or a drunkard; for slaves are not presumed to be very moral (B. B. 92b).

**III. Fitness for a Purpose:** The Mishnah (B. B. vi. 1) says: "If one sells grain to his neighbor, and he sows it, but it will not sprout, the seller is not liable on a warranty. Simeon b. Gamaliel says (not contradicting what precedes): 'For garden seeds that are not eaten, he is liable.'" In other words, the seller must have either actual notice of

the purpose for which the article is bought, or implied notice in the nature of the article. It seems that there is no implied warranty that flaxseed will sprout; for though it is most frequently bought to be sown, it is also bought for linseed-oil; and "in money matters we do not go by the majority of cases." So also, when an ox is bought, and it turns out vicious, the seller may not be liable, for he can say, "I have sold it for butchering." But herein the great masters Rab and Samuel differed, the former insisting that farmers buy oxen so generally for the plow that the seller should presume this as the purpose.

**Adaptability to an End.**

Where the goods sold do not meet the description, there is no sale (Mishnah B. B. v. 6). Either party may object. So, when red wheat is delivered for white, or white for red; olive-wood for sycamore, or sycamore for olive, etc., either party may insist that there was a mistake; for every man has his own preference. But when the mistake is made of delivering a low grade for a high grade, the seller may not rescind; or if a high grade instead of a low one, the buyer may not rescind—even though, by reason of a great rise or fall in the market price, it may be of advantage to do so.

**IV. Damages:** Cases have been enumerated in which a return of the faulty article is impracticable, because it has been consumed before the fault is discovered; it might also be at such a distance that the cost of bringing it back would exceed the value. In these cases the seller must return the price, deducting only so much thereof as the buyer has been benefited. On the other hand, where the seller has sold an article unfit for the purpose for which the purchaser procured it, with knowledge of the purpose and of the unfitness therefor, he is liable not only for the return of the price, but also for the useless outlays to which the buyer has been put, such as in the sowing of seeds or in the transportation of goods to a foreign market. This liability for extra damages is asserted, though without authority in the Talmud, by the Ṭurim and the Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 232, 21).

Full details are also found in the codes for cases in which the goods sold by fraud or mistake are lost or are further injured in the hands of the buyer, before or after the discovery of the blemish (*ib.* 232, *passim*).

**V.** The Talmud takes notice not only of direct fraud between two parties dealing with each other, but also of wrongs done through their collusion (קינוניא = *κοινωνία*) to third parties. Hence the rule not to return a lost bond; because it may have been redeemed already, yet the debtor and creditor may collusively put it in force against the purchasers of the former's lands (see FINDER). Under EXECUTION it has been shown (1) that the debtor, to clear himself from the ban, must satisfy the court that no property is held by another, as ostensible owner, for his benefit, and (2) that any property held is bound for his debts; in short, that feigned conveyances of the debtor's property are void as against his creditors. While fraudulent conveyances and the remedies against them occupy such a wide field in English and American law, the Talmud says nothing, and the codes hardly anything, as to how the creditor may proceed to overcome a fraud thus attempted against his rights.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, sections quoted above, and sections 328-339, passim; *Yad ha-Ḥazaḳah*, especially *Mekirah*.

S. S. L. N. D.

**FRAUENSCHUL or WEIBERSCHUL:** That part of the synagogue which is reserved for women, whether an annex, as in the Altneuschul of Prague and in the synagogue of Worms, or a gallery; the latter is generally in the rear of the building, on the west side, but sometimes on the north or south side. Modern synagogues have often two galleries, one above the other.

The separation of the sexes in synagogues is most likely coeval with synagogal services, although it is not mentioned in the old sources, and the ruins of ancient synagogues found in Palestine are not in such a state of preservation that conclusions can be reached in regard to their interior arrangements. According to Talmudic reports, which most likely present a genuine tradition, there was in the Temple at Jerusalem a women's gallery, so built that its occupants could witness the ceremonies, while a grating hid them from the view of the men (Sukkah v. 2, 51b; Tamid ii. 5; Maimonides, "Yad," Bet ha-Beḥirah, v. 9).

The rabbinical codes are silent in regard to the Frauenschul. Joseph Saul Nathansohn (d. 1875), in discussing the question whether the sexton of a synagogue who lived in the building was permitted to make use of the women's synagogue as a dining-room on the occasion of the circumcision of a child, quotes no precedent on the subject, but decides that the women's synagogue has not the same degree of sacredness as the part reserved for men ("Sho'el u-Meshib," vi. 1, No. 3, Lemberg, 1890).

Modern synagogues of the Reform rite frequently have pews for men and women on one floor, as in some synagogues in Vienna and in the Reform synagogue of Berlin. In America, family pews have been introduced in the Reform synagogues; and even some of the conservative congregations, otherwise following the old ritual, have adopted the practise of seating men and women in the same pews. See also GALLERY.

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A. D.

**FRAUENSTÄDT, CHRISTIAN MARTIN JULIUS:** German student of philosophy; born at Bojanowo, Posen, April 17, 1813; died at Berlin Jan. 13, 1879. He was educated at the house of his uncle at Neisse, and embraced Christianity in 1833. Studying theology and, later, philosophy at Berlin, he formed the acquaintance of Schopenhauer, and took up his residence in Berlin in 1848.

Frauenstädt was a disciple of Schopenhauer, as is shown by his works. He wrote: "Studien und Kritiken zur Theologie und Philosophie," Berlin, 1840; "Ueber das Wahre Verhältniss der Vernunft zur Offenbarung," Darmstadt, 1848; "Aesthetische Fragen," Dessau, 1853; "Die Naturwissenschaft in Ihrem Einfluss auf Poesie, Religion, Moral, und Philosophie," *ib.* 1855; "Der Materialismus, Seine Wahrheit und Sein Irrthum," *ib.* 1856 (written against Büchner); "Briefe über die Natürliche Religion," *ib.* 1858; "Lichtstrahlen aus Immanuel

Kant's Werken," *ib.* 1872. Schopenhauer made Frauenstädt his literary executor, to undertake the editing of his works. Among Frauenstädt's works relating especially to Schopenhauer are:

"Briefe über die Schopenhauer'sche Philosophie," Leipsic, 1854; "Lichtstrahlen aus Schopenhauer's Werken," *ib.* 1862, 7th ed. 1891 (with Otto Lindner); "Schopenhauer, von Ihm und über Ihn," Berlin, 1863; "Aus Schopenhauer's Handschriftlichem Nachlass," Leipsic, 1864; "Das Sittliche Leben," *ib.* 1866; "Blicke in die Intellektuelle, Physische, und Moralische Welt," *ib.* 1869; "Schopenhauer-Lexikon," *ib.* 1871; "Neue Briefe über die Schopenhauer'sche Philosophie," *ib.* 1876. He edited "Gesammtausgabe der Werke Schopenhauer's," 6 vols., *ib.* 1873–74, 2d ed. 1877.

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S. F. T. H.

**FRAUENTHAL, MAX:** American soldier; born at Marienthal, Rheinpfalz, Bavaria, in 1836; emigrated to America in 1851; lived for a time in Texas and Louisiana, finally settling in Brookhaven, Miss. On the outbreak of the Civil war he, with several coreligionists, enlisted at Summit, Miss., in a company subsequently known as "Company A, Sixteenth Regiment, Mississippi Volunteers." Frauenthal accompanied Gen. Stonewall Jackson through the valley of Virginia, and served till the end of the war, escaping with slight wounds. In the presence of several officers, General Ewell among the number, Frauenthal was highly complimented by his colonel. "If I had ten thousand men like Frauenthal," said the colonel, "I would drive the Yankees into the Potomac before night." Frauenthal particularly distinguished himself at the "Bloody Acute Angle" in the battle of Spottsylvania Court House (May 12, 1864). In a letter to the "Galveston Daily News," Colonel A. T. Watts, now judge at Dallas, Texas (who was a private in the same company as Frauenthal), contributes an account of the "grand, terrific, sustained fighting in the Angle of Livid Hell and Darksome Death." After describing in detail the formation of the "Acute Angle," Judge Watts concludes: "Frauenthal, a little Jew, had the heart of a lion. For several hours he stood at the immediate point of contact (the apex of the angle), amid the most terrific hail of lead, and coolly and deliberately loaded and fired without cringing."

Frauenthal is now (1903) living in Conway, Ark., and is commander of the Conway Camp of United Confederate Veterans.

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A. H. C.

**FREDERICK II.** (surnamed **the Great**): King of Prussia; born 1712; reigned from 1740 till his death in 1786. He was not friendly to the Jews, although he issued a "Schutzjude" patent to Moses Mendelssohn in October, 1763.

During the early years of Frederick's reign the Jews were left in comparative peace under the law of 1730. Soon after Frederick had made a treaty of peace with Maria Theresa of Austria, he proceeded to issue a series of anti-Jewish edicts. His policy was to maintain the proportion between Jews and Christians in Prussia at a definite, fixed ratio. On April 17, 1750, a "neue revidierte General-privilegium und Schutzbrief vor die Judenschaft in Preussen und der Mark Brandenburg" was enacted, but was not promulgated till 1756. It was particularly oppressive. The Berlin community, consisting of 333 families (estimated at 1,945 souls), at this time had the number of its Schutzjuden fixed arbitrarily at 150; and only the eldest sons could succeed to their fathers' rights. All other Jews were declared to be "extraordinary," which meant that they were not allowed to transmit their privilege of residence to their children. Throughout the kingdom this law was enforced with much rigor. In Silesia and West Prussia no Jews could live in the open country ("plattes Land"). Jewish servants were not allowed to marry; and Jewish beggars and pedlers were inhibited.

**The "General-privilegium," 1750.**

During Frederick's entire reign the Prussian Jews continually protested against harsh edicts, but without much success. In 1763, however, succession to the rights of the Schutzjuden was extended to second sons on condition that these take up manufacturing. For this privilege the Jews had to pay 70,000 thalers. For further privileges the Jews had to purchase a definite number of pieces of porcelain from the royal porcelain manufactory. These pieces were often specially made in grotesque shapes, as in the form of apes, and for this reason were afterward much valued by collectors. In addition to such exactions the Jews paid regular taxes.

While the Jews were prohibited from following certain trades and occupations (flax-spinning, 1761; agriculture, 1763; flour and wood industries) because of the jealousy of Christian competitors, they were compelled in 1768 to take charge of the stocking and cap manufactories at Templin and to become absolutely responsible for their financial success.

By the rescript of 1750, severe penalties were imposed on those Jews who practised usury. In 1752–53 interest rates were fixed at 12 per cent per annum, and in 1755 at 6 per cent and 7 per cent. Bankrupts were harshly dealt with; and the entire Jewish community of a locality was made responsible for the crimes committed by Jewish thieves (1773). In 1770 the oppressive usury laws were somewhat modified by repeal acts.

Payments of protection-money often caused trouble for the Jews in Frederick's reign. During the Seven Years' war Frederick would have no Jewish soldiers in his army; a yearly tax was paid instead. The Jews had also to bear a share of the ransom imposed on Berlin by the Russian invaders of 1763. During the war, moreover, the Jews had to lend large sums of money to the king. In 1765 the 438 Jewish families in Berlin had to pay a tax of 25,000 thalers; hitherto an annual tax of but 15,000 thalers had been paid for 250 families. In 1770 the Jews were not allowed to pass buckets at fires; a yearly tax was imposed instead. In 1773 the Jews had to deliver a certain quantity of silver to the

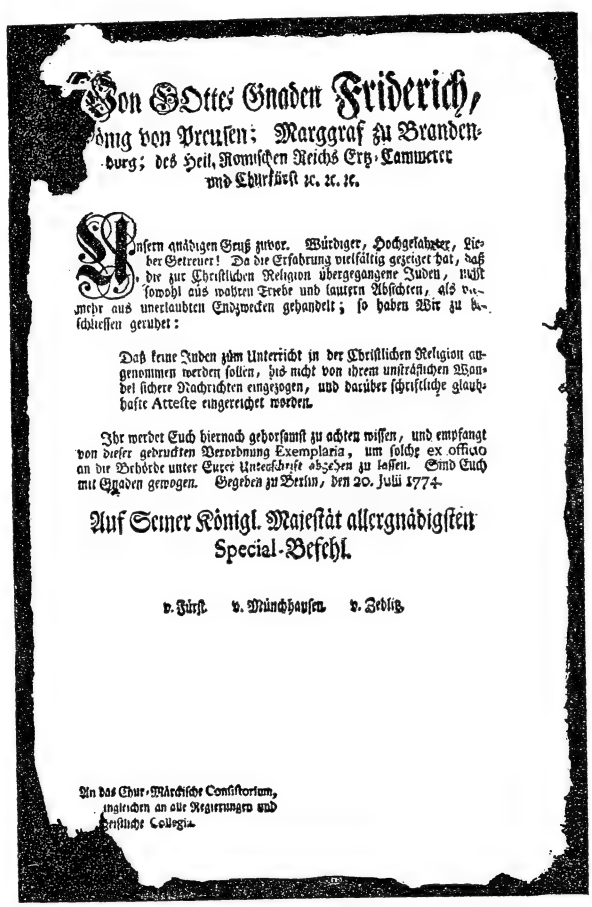
**Restrictive Measures.**

royal treasury. Additional edicts were promulgated in 1773, 1777, 1782; and as late as 1785 a law was passed against surreptitious begging by Jews.

Although Frederick declared that absolute justice must be meted out to Jews in the law courts, the "more Judaico" was required again (1747). Jews had to take this oath in the synagogue in the presence of ten adults and be clothed with the "arba' kanfot" and tefillin. On especially solemn occasions they had to sit on coffins and hold slaughtering-knives. This requirement was modified, however, in 1782.

There were nineteen factories and mills owned by Jews during Frederick's reign, among them Daniel Itzig's lead-factory at Sorge and his oil-mill at Berlin (Geiger, "Geschichte der Juden in Berlin," ii. 93). Among the king's Jewish mint-masters ("Münzjuden") were Ephraim, 1754; Moses Isaac and Daniel Itzig, 1756; Daniel Itzig and Ephraim, 1758; and Veitel Heine Ephraim, 1773.

With the inner life of the Jews Frederick had nothing to do. Although in 1771 he struck Mendelssohn's name from the list of members of the proposed Berliner Akademie der Wissenschaften, yet in 1783 he spoke of him as "the famous Jewish scholar." Dohm's "Ueber die Bürgerliche Verbesserung der Juden" (1781) failed to influence Frederick toward a greater liberality in the treatment of his Jewish subjects. It was Voltaire's somewhat ambiguous transactions with Abraham Hirsch or Hirschel which caused Frederick to break off relations with him (Carlyle, "Frederick the Great," book v.).



Von GOttes Gnaden Friderich,
König von Preußen; Marggraf zu Branden-
burg; des Heil. Römischen Reichs Erz-Cammerer
und Churfürst ꝛc. ꝛc. ꝛc.

Unsern gnädigen Gruß zuvor. Würdiger, Hochgelahrter, Lieber Getreuer! Da die Erfahrung vielfältig gezeiget hat, daß die zur Christlichen Religion übergegangene Juden, nicht sowohl aus wahren Triebe und lautern Absichten, als vielmehr aus unerlaubten Endzwecken gehandelt; so haben Wir zu beschließen geruhet:

Daß keine Juden zum Unterricht in der Christlichen Religion angenommen werden sollen, bis nicht von ihrem unsträflichen Wandel sichere Nachrichten eingezogen, und darüber schriftliche glaubhafte Atteste eingereichet worden.

Ihr werdet Euch hiernach gehorsamst zu achten wissen, und empfangt von dieser gedruckten Verordnung Exemplaria, um solche ex officio an die Behörde unter Eurer Untergebene abgehen zu lassen. Sind Euch mit Gnaden gewogen. Gegeben zu Berlin, den 20. Julii 1774.

Auf Seiner Königl. Majestät allergnädigsten Special-Befehl.

v. Fürst. v. Münchhausen. v. Zedlitz.

An das Chur-Märkische Consistorium, ingleichen an alle Regierungen und Geistliche Collegia.

Edict of Frederick the Great with Regard to the Conversion of Jews.

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D. A. M. F.

**FREEMASONRY:** The institutions, rites, and principles of a secret society devoted to the promotion of fraternal feeling and morality among the members of the order. In its modern form it appears to have arisen in London in 1717, and thence spread through the British Isles to the Continent, reaching North America about 1729. In the preliminary stages which led up to freemasonry, there are traces of the influence of Judah Templo, the constructor of a model of Solomon's Temple, who visited England in the reign of Charles II. A coat of arms said to have been used or painted by him resembles greatly that adopted later by the freemasons of England ("Transactions Jew. Hist. Soc. Eng." ii.). The society claims affiliation with the ancient craft of working masonry, and by this means traces back much of its symbolism and ritual to the building of the First Temple by Solomon. So far does this tendency go that G. Oliver, in his "Antiquities of Freemasonry" (London, 1823), attempts to show that Moses was a grand master. One of the higher grades of the order is connected with the legend of the death of Hiram "Abif" (a misunderstanding of II Chron. ii. 13). According to Masonic legend, he was killed by three workmen just at the completion of the Temple; and there is a mystery about his death as represented in the Masonic rites. This may possibly trace back to the rabbinic legend that while all the workmen were killed so that they should not build another temple devoted to idolatry, Hiram himself was raised to heaven like Enoch (Pesiḳ. R. vi. 25a, ed. Friedmann). In the early stages of freemasonry, however, nothing was said of Solomon (Fort, "Early History and Antiquities of Freemasonry," p. 181, Philadelphia, 1875), and nothing is said of the Hiram legend in the earliest printed constitution of 1723 (R. F. Gould, "History of Freemasonry," iv. 365).

The technical language, symbolism, and rites of freemasonry are full of Jewish ideas and of terms like "Urim and Thummim," "Acharon Schilton," "Rehum," "Sephirot," "Jachin," "Ish Chotzeb" (comp. I Kings v. 18, list of terms on following page), but these may have been derived, without

any Jewish intermediation, from commentaries on the Old Testament. Many of these terms are derived from the Biblical account of the building of Solomon's Temple (I Kings v. *et seq.*), and the two pillars Jachin and Boaz take a predominant position in Masonic symbolism. In the Scottish Rite the dates of all official documents are given according to the Hebrew months and Jewish era, and use is made of the older form (Samaritan or Phenician) of the Hebrew alphabet. The impostor Cagliostro appears to have introduced some of the terms of the Cabala into his "rite of Misraim," but this again might have been derived from the Christian Cabala.

Modern anti-Semites, especially among the Roman Catholics, attempt to identify freemasonry with Jewish propagandism, going so far as to state that the whole movement is ruled by five or six Jews acting secretly as its head. But the only specific instance of Jewish influence mentioned by them is the introduction of the degree of "kohen" by one Martinez Paschalis. There is, however, no evidence that he was a Jew. Mackey ("Encyclopedia of Freemasonry") states that he was a German who made himself acquainted with the Jewish Cabala during his travels in the East. It is also claimed that Stephen Morin, founder of the Scottish Rite in America, was a Jew. There is no evidence of this, but it is probable that M. M. Hays and Isaac da Costa who derived the degrees from Morin, and introduced them into South Carolina about 1801, were Jews; yet so far the only evidence of specifically Jewish influence consists in the fact that this particular branch of a certain section of freemasonry appears to have been introduced into South Carolina by Jews.

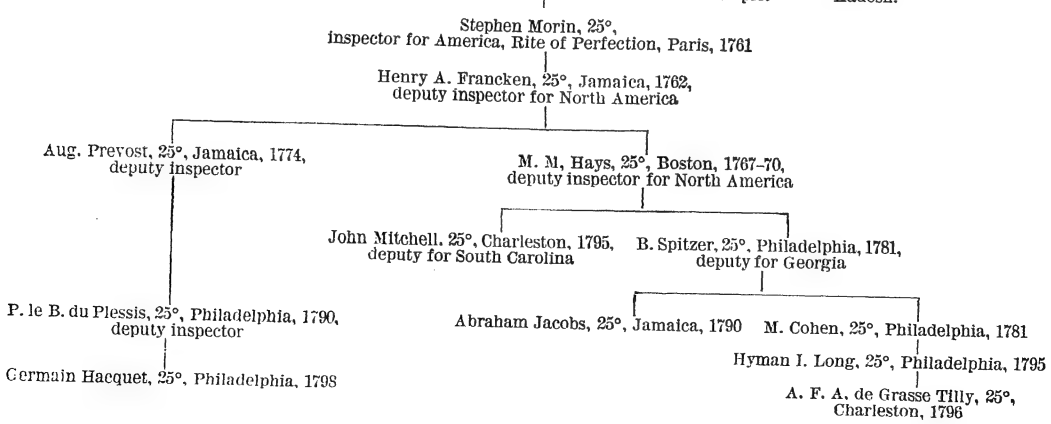
There is even some doubt about this affiliation. Freemasonry itself was introduced into South Carolina as early as 1736 (De Saussure, "History of Freemasonry in South Carolina," p. 5, Charleston, 1878). The Ancient Accepted Scottish Rite, with its additional thirty-third degree, appears to have been instituted in 1786 at Charleston, though the actual organization of the higher council was not effected till 1801. But the Jews who received their degrees directly or indirectly from Morin never appear to have reached any higher degree than the twenty-fifth, of the Rite of Perfection, as can be seen from the following genealogy derived from Steven's "Cyclopedia of Fraternities" (p. 50, New York, 1899):

All the later stages had gone out of Jewish hands before 1801. It is also claimed that the Jews introduced freemasonry into Rhode Island.

Jews have been most conspicuous in their connection with freemasonry in France since the Revolution. One of the branches of the craft, the Supreme Council of the Orient, had Adolphe Crémieux as its S.G.C. (Sovereign Grand Councilor) from 1868 to 1880. He introduced the practise of having the S.G.C. confirmed by the lodges instead of being arbitrarily selected by his predecessor. In Germany for a long time Jews were not permitted entrance into the lodges. In 1836 the Amsterdam Grand Lodge protested to the Grand Lodge of Germany against the refusal to admit some of its members because they were of the Jewish faith. From 1868 to 1876 the question of the affiliation of Jewish members was discussed with some heat. Although in the latter year the majority of the lodges favored the affiliation, the requisite two-thirds majority was not obtained (Gould, *l.c.* v. 248–250). In England a number of lodges exist formed exclusively of Jews, but as a rule the latter have joined the ordinary lodges, in which some of them have reached a very high rank.

The following list contains the chief technical terms of freemasonry which are connected with Jewish ideas and expressions:

Abaddon.
Abda (I Kings iv. 6).
Abif.
Adonai (see GOD, NAMES OF).
Adon Hiram (see ADONIRAM).
Ahiah (I Kings iv. 3).
"Ahiman Rezon" (title given to the book of constitutions of the Grand Lodge of Ancient York, supposed to be Hebrew for "the Law of the Selected Brethren").
Aholiab.
Bagulkal (significant word in the higher degrees, supposed to be Hebrew).
Bel (used erroneously to represent the Tetragrammaton).
Bendekar (I Kings iv. 9).
Bereith.
Breastplate.
Cedars of Lebanon.
Cherubim.
Chesed.
Cohen.
Dedication of the Temple.
Emeth.
Enoch.
Ephod.
Ephraimites.
Ezel (I Sam. xx. 19).
Gabaon (see GIBEON AND GIBEONITES).
Gedaliah.
Giblim (I Kings v. 18).
Haggai.
High Priest.
Hiram Abif (architect of Solomon's Temple).
Hiram, King of Tyre.
Holy of Holies.
Horns for the Altar.
I Am What I Am.
Immanuel.
Jachin.
Jacob's Ladder.
Jah.
Jehoshaphat (place where the lodge is built).
Jehovah.
Kabbala.
Kadosh.



Kamea ("amulet").
Lebanon.
Levites.
Maacha (I Kings ii. 39).
Manna, Pot of.
Melchizedek.
Melech.
Miter.
Mizraim, Rite of.
Naamah.
Peleg (supposed to be the architect of the Tower of Babel; twentieth degree of the Scottish Rite).
Pentalpha (see Solomon's Seal).
Rabbanaim.
Rabboni.
Sabbaoth.
Sanhedrin.
Seal of Solomon.
Sephiroth.
Shaddai.
Shamir.
Shekel.
Shekinah.
Shem Hamphoresch.
Shiboleth.
Shield of David.
Signet of Zerubbabel.
Tabernacle.
Temple.
Tetragrammaton.
Tomb of Adoniram.
Tubal Cain.
Twelve-Lettered Name.
Two-Lettered Name.
Zabud (I Kings iv. 5).
Zadok.
Zedekiah.
Zeredatha.
Zerubbabel.

The majority of the above names and terms, derived from Mackey's "Lexicon of Freemasonry," are mostly used in the higher degrees of the Scottish Rite, sometimes erroneously, as can be seen by referring to the separate items in this ENCYCLOPEDIA.

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A. J.

## FREETHINKERS AND FREETHOUGHT.

See RATIONALISTS; SKEPTICS.

**FREE WILL:** The doctrine that volition is self-originating and unpredictable. That man is free to choose between certain courses of conduct was regarded by rabbinical Judaism as a fundamental principle of the Jewish religion. Although generally following the ethical system of the Stoics, Philo, influenced by Judaism, professed the doctrine of free will ("Quod Deus Sit Immutabilis," ed. Mangey, p. 279), and Josephus states that the Pharisees maintained it against both the Sadducees, who attributed everything to chance, and the Essenes, who ascribed all to predestination and divine providence ("Ant." xiii. 5, § 9; xviii. 1, § 5). "All is in the hands of God except the fear of God" is an undisputed maxim of the Talmud (Ber. 33b; Niddah 16b).

The discussions that arose between the Kadarites, the Islamic partizans of free will, and their opponents, the Jabbarites, attracted the attention of Jewish thinkers, who thereupon endeavored to reconcile the principle of free will with a belief in divine providence and omniscience; the latter was considered by the Jewish philosophers of the Middle Ages the most important objection to the doctrine of free will.

**Influence of Islam.**

Saadia propounds the difficulty thus: "If God, in His omniscience, knows beforehand all events, He must necessarily know who will disobey Him; in that case the very fact of God's knowledge compels man to act accordingly" ("Kitab al-Imanat wal-I'tikadat," iii. 154). To this Saadia answers that God's knowledge is not causative; for, were it so, everything that comes into existence must have existed from eternity, since God's knowledge of it was from eternity. But may it be inferred that man can act contrary to the knowledge of God? "No," says Saadia, "because God knows things as they really are." As soon as man makes a choice between alternatives God knows it. In other words, the decision of man precedes God's knowledge.

Baḥya contented himself with asserting the principle of free will without discussing the details of the subject. He passes over without comment the objection raised by the fact of God's omniscience, and evades that of divine providence by declaring the problem too complicated for solution ("Ḥobot ha-Lebabot," iii. 8). Judah ha-Levi followed Saadia with regard to God's omniscience. For him, too, the decisions of man precede God's knowledge, which he divides into two categories, creative or causative, and accidental ("Cuzari," ed. Cassel, p. 418). However, he went further than Saadia in that he endeavored to reconcile the principle of free will with the belief in divine providence, which was entirely neglected by the author of "Emunot we-De'ot." Following the doctrine of the Stoics on this subject, Judah ha-Levi distinguishes between principal and secondary causes. To the first belong the immutable laws of nature, which proceed directly from the first cause; to the second belong natural causes, which are traceable to the first cause through a series of linked causes. Man's freedom is the last link in the chain of secondary causes, and is also traceable indirectly to the first cause. The act decided upon being thus an effect of the second ary cause, free will, which presupposes alternatives, comes into play; but as it is indirectly traceable to the first cause, man's freedom of choice does not limit the freedom of divine providence.

Abraham ibn Daud resolves the problem of divine providence in the same way as Judah ha-Levi, but offers a simpler solution of the problem of God's omniscience. He distinguishes two kinds of possibilities: a subjective one, which has ignorance for cause, and a relative one. For instance, for one who is sojourning in Spain there may be doubt whether at the moment the King of Babylon is alive or dead; either is a possibility. But for one who is in the presence of the king there is no possibility; one or the other is a certainty. Such subjective possibility must be eliminated from God as quite irreconcilable with His omniscience; but the notion of possibility in the strictest sense is by no means a limitation of His omniscience. It is perfectly conceivable that from the beginning God so regulated creation that in certain cases both alternatives should be possible events. It is not detracting from God's omniscience to believe that in order to give room to man's will to assert itself freely He left certain actions undecided in His own mind ("Emunah Ramah," p. 96).

**Abraham ibn Daud.**

So far the solution of the problem of God's omniscience is in a certain degree the same: a greater or smaller limitation of God's knowledge with regard to human actions. Such a solution could not be accepted by Maimonides, for, according to his theories of the divine attributes, God could not at any given time acquire knowledge which He had not previously possessed. God's knowledge of human actions, therefore, must date from the beginning. The objection made to the principle of free will on the ground of God's omniscience rests, according to Maimonides, on an error. Misled by the use of the term

"knowledge," people believed that all that is requisite for their knowledge is requisite also for the knowledge of God. The truth is "that the fact that God knows things while they are in a state of possibility—when their existence belongs to the future—does not change the nature of 'possible' in any way; that nature remains unchanged; and the knowledge of the realization of one of several possibilities does not yet affect that realization" ("Moreh," iii. 20). As to the question of divine providence, Maimonides did not even attempt to bring it into harmony with the principle of free-will.

**Maimonides.**

Abraham ben David of Posquières reproaches Maimonides with having in his "Yad" heaped questions around the principle of free will without offering any reasonable solutions. Indeed, this reproach is not unfounded, for on this point Maimonides formulates a dogma rather than gives reasons. His theory may be summed up thus: The principle of free will must be admitted, for otherwise there would be neither punishment nor reward. The question of God's omniscience can not be conceived any more than can His essence, for His knowledge is quite different from ours. Abraham ben David proposes therefore the following solution: Being a microcosm, man is subjected to sidereal influences which determine his fate. This fate, however, is not immutable, for through his freedom of choice he has the power to change it by his religious and moral conduct. God, indeed, knows the decrees of the constellations and the resolutions of man; still, in annulling the stellar decrees man is acting in opposition not to God, but to the constellations.

The weakness of this solution is evident. Whether God's knowledge of man's fate be direct or indirect, the fact remains that it may turn out otherwise than God foresaw it. A more rational solution in this direction is furnished by Levi ben Gershon. According to him, all sublunary events are determined by the celestial bodies. Man, however, may successfully oppose their determinations in so far as his own person is concerned. God knows all that is determined by the celestial bodies; but as man's freedom may annul their determinations He knows them only as possibilities. "To affirm that God knows the possible only as possible is not detracting from His supreme intelligence, for to know things as they are means to know them well" ("Milḥamot," iii. 106). The same solution may be applied to the question of divine providence, since through freedom of choice man can annul the stellar determinations.

**Gersonides.**

Moses Narboni devoted to free will a special treatise entitled "Ma'amar bi-Beḥirah." It was directed against Abner of Burgos' "'Iggeret ha-Gezerah," in which the convert propounds the Asharitic doctrine of predestination. Narboni's solution is in essence, if not in form, the same as that given by Abraham ibn Daud with regard to the question of God's omniscience, and as that given by Judah ha-Levi with regard to the question of divine providence. A new stand was taken by Ḥasdai Crescas, who, in opposition to all his predecessors, inclined toward the rejection, or at least toward the limitation, of free will. According to him, the law of causality is so universal that human conduct can not escape its operations. Man, unconscious of the cause, may believe his choice is a free one, but in reality it is not, because there exists always that which determines his resolution. Still the Torah teaches freedom of choice and presupposes self-determination. Crescas, therefore, concludes that human will is free in certain respects, but limited in others. Will acts as a free agent when considered alone, but operates by necessity when regarded in relation to the remote cause; or will operates in freedom, both per se and with regard to the provoking cause, but it is bound if analyzed with reference to the divine omniscience. Man feels himself free; therefore he is responsible, and must be rewarded or punished. The praise or blame attachable to good or evil actions is proportionate to the willingness of those by whom they are performed ("Or Adonai," ii. 4 *et seq.*). Crescas' views had considerable influence on Spinoza.

**Ḥasdai Crescas.**

Albo follows Maimonides both in the question of God's omniscience and in that of divine providence ("'Iḳḳarim," iv., ch. 3, 7–10). The Zohar repeatedly asserts the principle of free will, and solves the problems of omniscience and providence by adopting the Aristotelian view that God has a knowledge of universals only, and not of particulars (see Jew. Encyc. iii. 473).

Like the Motazilites, the first Karaite teachers called themselves "Aṣḥab al-'Adl wal-Tauḥid," because professing the principles of free will. Joseph al-Baṣri and Aaron of Nicomedia treated of the relation between free will and God's omniscience and providence, but they contributed nothing original to the solution of the problem, merely copying the views of the Rabbinite thinkers, chiefly Saadia.

**Karaites.**

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J. I. Br.

**FREE-WILL OFFERING** ("nedabah"): A term applied to gifts presented out of the benevolence or religious impulse of heart of the giver, and not in fulfilment of any obligation, promise, or vow. It is used as the term for the contributions of Israel to the construction and furnishings of the Tabernacle in the wilderness (Ex. xxxv. 29, xxxvi. 3); for the materials presented for the building of the First Temple (I Chron. xxix. 5b–9, 14); for the gifts for the support of the Temple service under King Hezekiah (II Chron. xxxi. 14); for the contributions toward the building of the Second Temple in Jerusalem, mentioned in the decree of Cyrus (Ezra i. 4); for the gifts of Israel in its own land toward religious services (Ezra iii. 5); and for the material wealth carried back by Ezra (viii. 28).

A free-will offering may be a burnt offering or a peace-offering (Ezek. xlvi. 12; Lev. xxii. 18, 21); the term is also used of promises or vows made by the

worshiper (compare Deut. xxiii. 21–23; Ps. cxix. 108).

A further classification is made (Lev. vii. 11 *et seq.*) wherein the PEACE-OFFERING includes the praise-offering ("zebaḥ ha-todah"), the votive offering ("zebaḥ neder"), and the free-will offering ("zebaḥ nedabah"). The ceremonial of these offerings (Lev. vii. 29, 30, 34) provided that the fat parts should be burned as in the regulations of the BURNT OFFERING, but that the breast should be Aaron's and his sons' (verse 31), and the other flesh should be eaten only on the day of sacrifice in the case of the praise-offering, but also on the second day in the case of the votive and free-will offerings (Lev. vii. 16; xix. 5, 6). According to the general statement (Lev. xxii. 21, 22) the animal presented must be perfect, with no blemish. But in the next verse (23) an exception is made in favor of the free-will offering, which may have "anything superfluous or lacking" in its parts. In Lev. xxii. 18–21 there seem to be but two divisions of the peace-offering, namely, (1) the votive and (2) the free-will offering; while in Num. xv. 8 "peace-offerings" is apparently used as synonymous with "free-will offering" (compare verse 3).

Free-will offerings were made especially on great feast-days: (1) the Feast of Unleavened Bread (II Chron. xxxv. 7–9; compare xxx. 24), (2) the Feast of Weeks (Deut. xvi. 10; compare xxvi. 1–11), (3) the Feast of Tabernacles (Ezra iii. 4, 5; compare Num. xxix. 39; Lev. xxiii. 37, 38).

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J. JR. I. M. P.

**FREIDUS, ABRAHAM SOLOMON:** Bibliographer; born in Riga, Russia, May 1, 1867. He went to Paris in 1886, and thence to the United States in the autumn of 1889. In March, 1897, he entered the service of the New York Public Library as assistant cataloguer, and was soon assigned to the department of Hebraica and Judaica, of which he is still (1903) in charge. This department now includes 15,000 volumes and pamphlets, and has become one of the most frequently consulted Jewish collections in the world. Freidus' scheme of classification of the Jewish department contains nearly 500 subdivisions, and may be considered the first elaborate scheme of classifying Jewish literature for library purposes (see BIBLIOGRAPHY; LIBRARY CLASSIFICATION).

BIBLIOGRAPHY: Wiernik, in *Jewish Comment*, Dec. 22, 1899; Mandelkern, in *Allg. Zeit. des Jud.* Oct. 19, 1900 (Eng. transl. in *The American Hebrew*, Feb. 8, 1901); M. Raisin, in *Ha-Shiloaḥ*, 1901, viii. 551–553; Publius, in *The Jewish Exponent*, July 25–Aug. 1, 1902; B. Eisenstadt, *Ḥakme America*, 81–82.

A. P. WI.

**FREIHEIM, J. B.:** American lawyer and soldier; born in Bavaria 1848; died at Camden, Ark., Aug. 22, 1899. Freiheim was an early Jewish resident of Louisiana, where he was reared. He studied at the Louisiana State Military Academy, and at the outbreak of the Civil war enlisted in the Confederate army. He served in Company F, Twelfth Louisiana Infantry, throughout the struggle. At Franklin, Tenn., he led his company—he had been promoted to sergeant—after every commissioned officer had been killed.

At the close of the war Freiheim returned to Louisiana, and later settled in Arkansas. Although not twenty-one years of age, he was admitted to the bar and began to practise law at Camden, Ark., where he resided for the rest of his life. In later years he was register of the local land-office of the United States.

BIBLIOGRAPHY: *The Jewish Messenger* (New York), Sept. 8, 1899, p. 3; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 191, Philadelphia, 1895.

A. A. M. F.

**FREIMANN, AARON:** German librarian and historian; born Aug. 5, 1871, at Filehne, Posen. He is the son of Israel Meïr Freimann, and grandson, on his mother's side, of the chief rabbi of Altona, Jacob Ettlinger. He attended the high school of Ostrowo, and in 1893 entered the University of Berlin (Ph.D., 1896), where he studied history and Oriental languages, devoting himself at the same time to the study of archival and library systems. Since 1897 he has been chief of the Hebrew department at the Stadtbibliotek in Frankfort-on-the-Main, and since 1900 one of the editors of "Zeitschrift für Hebräische Bibliographie." He is the author of "Die Isagoge des Porphyrius in den Syrischen Uebersetzungen" (1896), and "Geschichte der Israelitischen Gemeinde Ostrowo" (1896). To the "Ḳobeẓ al-Yad," a collective work published by the Mekize Nirdamim Society, he contributed articles on the history of the Jews in Prague S.

**FREIMANN, ISRAEL MEÏR:** German rabbi; born Sept. 27, 1830, at Cracow; died Aug. 21, 1884, at Ostrowo. He received his education from his father and in various Talmudical schools of Hungary. After a short stay in Leipsic (1850) he went to Breslau; from 1856 to 1860 he studied philosophy and Oriental languages. He graduated (Ph.D., Jena) in 1860, and was called in the same year to the rabbinate of Filehne, Posen. On Sept. 7, 1871, he was made rabbi of Ostrowo, which office he occupied until his death. He declined the position of rector of the rabbinical seminary of Breslau after Zachariah Frankel's death. The great esteem in which he was held by his fellow citizens is shown by the naming, in 1900, of a street "Freimannstrasse" His edition of the midrashic work "We-Hizhir" (1st part, Leipsic, 1873; 2d part, Warsaw, 1890), to which he added some valuable notes, is indisputable evidence of his learning. The responsa ("Binyan Ẓiyyon") of his father-in-law Jacob Ettlinger contain many of his essays.

BIBLIOGRAPHY: Solomon Cohn, in *Jüdische Presse*, 1884; A. Freimann, *Gesch. der Israelitischen Gemeinde Ostrowo*, 1896, p. 16.

S.

**FREITAGABEND, DER.** See PERIODICALS.

**FRENKEL, ISRAEL:** Russian Hebraist and teacher; born at Radom, Russian Poland, Sept. 18, 1853. He was a pupil in Talmudic literature of Samuel Mohilever, chief rabbi of Radom; and at the same time studied Hebrew, German, and French. Frenkel has been a teacher in the Talmud Torah at Radom since its foundation in 1882. His translations into Hebrew include: Lessing's drama "Miss Sarah Sampson," under the title "Sarah Bat Shimshon," Warsaw, 1887; the songs in metric verse in

Radner's translation of "Wilhelm Tell," Wilna, 1878; (from the Polish) Kozlovski's "Esterka," under the title "Massa' Ester," drama in six acts, the heroine of which is Esther, the Jewish mistress of Casimir III. the Great, Warsaw, 1889. Frenkel is a correspondent of "Ha-Ẓefirah."

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, p. 96; Zeitlin, *Bibl. Post-Mendels.* pp. 93, 286, 437.

H. R. M. SEL.

**FRENKEL, ISRAEL:** Russian physician; born at Rypin, government of Plotzk, June 29, 1857. At the age of twelve he had received only a religious education. One of his teachers, however, Ḳalman Pivover, who from a simple "melammed" became later a distinguished physician, had inspired him with a desire for secular knowledge. Frenkel graduated from the gymnasium of Plotzk, and then studied medicine at the University of Warsaw. Graduating in 1885 as an M.D., he settled in Warsaw. He was greatly attracted by Hebrew studies, and began contributing to Jewish papers while still attending the gymnasium. Afterward, at the university, he contributed to Hebrew scientific papers articles on recent discoveries in medicine and biology. Later Frenkel became a regular contributor to "Ha-Ẓefirah," and published a Hebrew work on nervous and venereal diseases entitled "Shomer ha-Beri'ut," Warsaw, 1889.

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, p. 200; Zeitlin, *Bibl. Post-Mendels.* p. 93.

H. R. I. BR.

**FRENSDORFF, SOLOMON:** German Hebraist; born at Hamburg Feb. 24, 1803; died at Hanover March 23, 1880. While pursuing his studies at the Johanneum gymnasium in his native city, he was introduced into Hebrew literature by Isaac Bernays, who exerted considerable influence upon his later attitude toward Judaism and religion in general. He studied philosophy and Semitic languages at the University of Bonn. In that city he became acquainted with Abraham Geiger, who, in various letters to his friends, repeatedly expressed the highest esteem for Frensdorff's character and learning.

In 1837 Frensdorff became head master of the Jewish religious school at Hanover, and in 1848 was appointed principal of the new Jewish seminary for teachers in that city, which position he held until his death.

Frensdorff throughout his career devoted himself chiefly to the critical examination and publication of Masoretic works. His writings on these are valued highly for their accuracy. They are: "Fragmente aus der Punktations- und Accentlehre der Hebräischen Sprache," with the Hebrew text ("Darke ha-Niḳḳud weha-Neginot"), ascribed to R. Moses Punctator, Hanover, 1847 (dedicated to Bernays); "Oklah we-Oklah," *ib.* 1864; "Die Massora Magna," part i.: "Massoretisches Wörterbuch," Leipsic and Hanover, 1876; "Aus dem Sefer ha-Zikronot des Elias Levita," in "Monatsschrift," xii. 96 *et seq.*

BIBLIOGRAPHY: Ludwig Geiger, *Abr. Geiger's Leben in Briefen*, Index, s.v. *Frensdorff*, Breslau, 1885; *Allg. Zeit. des Jud.* 1873, pp. 245 *et seq.*; *ib.*, March 20, 1903; S. Gronemann, *Predigt zur Feier des* 100. *Geburtstages von Prof. Dr. S. Frensdorff*, 1903; L. Knoller, *Worte der Erinnerung an Prof. Dr. S. Frensdorff*, 1903.

S. H. M.

**FRESCO, DAVID:** Turkish writer; descendant of Spanish exiles; born at Constantinople about 1850. He edited successively five Judæo-Spanish periodicals: "El Nacional" (1871: changed in 1872 to "El Telegraphe," later [1872] to "El Telegrafo"); "El Sol" (1879); "El Amigo de la Familla" (1886); "El Instructor" (1888); "El Tiempo" (1889); the last is the best edited and most widely circulated paper in the East. Fresco, who is very popular, has translated many works into Ladino. Among them are: "Los Judios y la Sciencia," from Schleiden's "Die Bedeutung der Juden für Erhaltung und Wiederbelebung der Wissenschaften im Mittelalter" (Constantinople, 1878); "La Ley Natural," from Volney's "Natural Law" (*ib.* 1879); "Jerusalem," from Mendelssohn's "Jerusalem" (*ib.* 1879); "Amor de Sion," from Abr. Mapu's work of the same name (*ib.* 1880); "Los Maraños de España," from Philippson's "Die Marranen" (*ib.* 1880); "La Calomnia de la Sangre," from the Hebrew (*ib.* 1880); "Una Victima de la Iñoranza" (*ib.* 1881); "Los Mysterios de Paris," from the original of Eugene Sue. He also translated several novels by Emile Richebourg, and other French writers.

BIBLIOGRAPHY: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 273–281.

S. M. K.

**FRESCO, MOSES:** Turkish Talmudist; born at Constantinople 1780; died there 1850. He succeeded Samuel Ḥayyim as ḥakam bashi (chief rabbi) of the Ottoman empire (1839). He is the author of a collection of responsa, "Yadaw shel Mosheh," Salonica, 1818, much quoted by the rabbis of the East.

BIBLIOGRAPHY: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 151, 266.

S. M. FR.

**FREUD, SIGMUND:** Austrian physician; born May 6, 1856, at Freiberg in Moravia. He received his education at the University of Vienna, where he was graduated as M.D. in 1881. He was admitted to the University of Vienna as privatdocent in 1885. From 1885 to 1886 he attended the lectures of Charcot at Paris, and, returning to Vienna, became a specialist of neuropathy. In 1903 he received the honorary title of professor from the university. Freud has published various medical works, especially on histology, anatomy of the brain, and nervous diseases, the most noteworthy being: "Ueber Coca," 1884; "Zur Auffassung der Aphasien," 1891; and, together with J. Breuer, "Studien über Hysterie," 1895.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

**FREUDENTHAL, BERTHOLD:** Professor of law at the Academy of Frankfort-on-the-Main; born at Breslau, Aug. 23, 1872; son of Jacob FREUDENTHAL. Freudenthal received his education at the gymnasium of Breslau and the universities of Breslau, Berlin, Halle, and Tübingen, becoming a member of the judicial court of his native city in 1898, and lecturer at the university there in the following year. In 1901 he was called to the same position, and in 1903 was appointed professor, in the Akademie für Sozial- und Handelswissenschaften at Frankfort-on-the-Main. He has published: "Die Wahlbestechung, eine Strafrechtliche Untersuchung," Bres-

lau, 1896; "Die Begegnungsdelikte, ein Beitrag zur Lehre von der Nothwendigen Theilnahme," *ib.* 1899; "Die Nothwendige Theilnahme am Verbrechen," *ib.* 1901.

S. F. T. H.

**FREUDENTHAL, JACOB:** German philosopher; born June 20, 1839, at Bodenfelde, province of Hanover, Prussia. Freudenthal received his education at the universities of Breslau and Göttingen, and at the rabbinical seminary of Breslau. After graduating from the University of Göttingen (1863) he became teacher of the Samson school in Wolfenbüttel (1863-64), whence he removed to Breslau as teacher in the rabbinical seminary there, a position which he resigned in 1888. In 1875 he became lecturer in philosophy at the University of Breslau; in 1878 he was elected assistant professor, in 1888 professor, of philosophy. He was a member of the senate of the university in 1894-96, and dean of the philosophical faculty in 1898-99. The Prussian Academy of Science sent him to England in 1888 to study English philosophy, and in 1898 to the Netherlands to prosecute researches on the life of Spinoza.

The results of these voyages were his "Beiträge zur Englischen Philosophie," in the "Archiv für Geschichte der Philosophie" (iv. 450 *et seq.*, v. 1 *et seq.*), and "Die Lebensgeschichte Spinoza's," Leipsic, 1899. He has contributed various essays to the publications of the Prussian Academy of Science, to the "Rheinische Museum," to the "Archiv für Geschichte der Philosophie," to "Hermes," to the "J. Q. R.," to "Monatsschrift Allg. Zeit. des Judenthums," etc. He published, besides the above-named works: "Ueber den Begriff der *Φαντασία* bei Aristoteles" (1863); "Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," 1869; "Hellenistische Studien" (1875-79); and "Ueber die Theologie des Xenophanes" (1886).

S. F. T. H.

**FREUDLINE.** See NAMES.

**FREUND, ERNST:** American jurist; born in New York Jan. 30, 1864; attended gymnasia at Dresden and Frankfort-on-the-Main, and the universities of Berlin and Heidelberg, receiving from the latter the degree of J.U.D., and later, from Columbia University, New York, the degree of Ph.D.

Freund was lecturer on administrative law at Columbia University (1892-93); instructor, assistant professor, and associate professor of jurisprudence and public law at the University of Chicago (1894-1902), and is now (1903) professor of law at the University of Chicago Law School. He has published "The Legal Nature of Corporations" (1897), and contributed to the "Political Science Quarterly," the "Harvard Law Review," and the "American Law Review."

A.

**FREUND, ERNST:** Austrian physician; born at Vienna Dec. 15, 1863; educated at the University of Vienna, whence he was graduated as M.D. in 1888. Soon afterward he became physician at the Allgemeine Krankenhaus, continuing at the same time his studies in the chemical laboratory of Professor Ludwig. In 1891 Freund was appointed chief of the chemical laboratory of the Rudolfinum. His scientific activity has centered in medical chemistry; and he is the author of the following works: "Zur Diagnose des Carcinoms," Vienna, 1885; "Ein Beitrag zur Kentniss der Blutgerinnung," in "Medicinische Jahrbücher," 1886; "Ueber das Vorkommen von Cellulose in Tuberkeln und im Blute bei Tuberculose," *ib.*; "Ueber die Ursache der Blutgerinnung," *ib.*; "Ueber Zusammensetzung der Blutasche," in "Wiener Medicinische Wochenschrift," 1887, No. 40; "Ueber die Ausscheidung von Phosphorsauerem Kalk als Ursache der Blutgerinnung," *ib.* 1889; and, with F. Obermayer, "Ueber die Chemische Zusammensetzung Leukämischen Blutes," in "Zeitschrift für Physiologische Chemie," 1891.

BIBLIOGRAPHY: Ludwig Eisenberg, *Das Geistige Wien*, p. 134.

S. I. BR.

**FREUND, SAMUEL BEN ISSACHAR BÄR:** Bohemian Talmudist; born at Tuschkau Dec., 1794; died at Prague June 18, 1881. After studying under Eleazar of Triesch and Baruch Fränkel of Leipnik he went to the yeshibah at Prague, where he studied under Bezalel Ronsperg (Rosenbaum). A few years later Freund became rabbi of Lobositz. In 1832 he was called to Prague, where he was appointed assistant dayyan to Samuel Landau, son of Ezekiel Landau. When Landau died (1834) Freund acted alone as chief dayyan until two colleagues were appointed to share his labors. He officiated up to 1879, when he resigned. Freund wrote: "Zera' Ḳodesh," a commentary on the treatises Berakot, Peah, and Demai (Prague, 1827); "Musar Ab," a commentary to Proverbs (Vienna, 1839); "Ḳeren Shemu'el," a responsum regarding the eating of leguminous plants on Passover (Prague, 1841); "'Et le-Ḥenenah," a treatise on the Mishnah division Mo'ed and its commentaries (*ib.* 1850); "Hesped," a funeral oration on the death of Joseph Lieben (*ib.* 1857); "'Ir ha-Ẓedeḳ," a compendium of the "Sefer Miẓwot ha-Gadol" (SeMaG), with notes and glosses of his own (*ib.* 1863); "Amarot Ṭohorot," glosses and corrections to the commentaries on the Mishnah division Ṭohorot (*ib.* 1867); "Ketem Paz," a commentary to Abot (*ib.* 1870).

BIBLIOGRAPHY: *Der Israelit*, 1881, pp. 609, 636-638; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 258; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 81.

S. S. M. SEL.

**FREUND, WILHELM:** German philologist and lexicographer; born Jan. 27, 1806, at Kempen, province of Posen; died June 4, 1894, at Breslau. He studied in Berlin and Breslau from 1824 to 1828, when he opened a Jewish religious school in the latter city, but was forced to close it on account of the opposition of the Orthodox. From 1848 to 1851 he was provisional director of the gymnasium of Hirschberg, Silesia, and from 1855 to 1870 of the school of the Jewish community of Gleiwitz, which he organized according to plans of his own. He then devoted himself exclusively to literary labors in the field of philology.

Freund's principal work, "Wörterbuch der Lateinischen Sprache" (4 vols., Leipsic, 1834-45), supplemented by his "Gesammtwörterbuch der Lateinischen Sprache" (2 vols., Breslau, 1844-45) and the "Lateinisch-Deutsche und Deutsch-Lateinisch-

Griechische Schulwörterbuch" (2 parts, Berlin, 1848–55), was the foundation of all the Latin-English dictionaries now in existence, and the standard book of reference of its kind for a generation of scholars. It was translated and edited by E. A. Andrews in 1850, and has been from that time in extensive use throughout England and America. Its competitors in the schools and colleges of both countries are substantially reprints or abridgments of Freund's work.

Besides his magnum opus, Freund has published Cicero's "Pro Milone," with a facsimile of the "Codex Erfurtensis," Breslau, 1838; the "Präparationen zu den Griechischen und Römischen Schulklassikern," in small-sized and cheap instalments, which proved a very popular auxiliary handbook for many generations of German and Austrian students. Together with Marx he attempted, but with less success, a similar work on the Old Testament, 7 parts, Leipsic, 1862–93.

His "Prima," a collection of essays in letter form; "Wie Studiert Man Philologie?" 5th ed., Leipsic, 1885; and "Triennium Philologicum, oder Grundzüge der Philologischen Wissenschaften," 6 vols., 2d ed., 1878–85, place Freund among the most eminent educators in the department of classical philology. Mention should also be made of his "Tafeln der Griechischen, Römischen, Deutschen, Englischen, Französischen, und Italienischen Litteraturgeschichte," *ib.* 1873–75; "Cicero Historicus," *ib.* 1881; and "Wanderungen auf Klassischem Boden," 5 parts, *ib.* 1889–92.

Freund took an active share in the inner struggle of the Jewish community of Breslau, as well as in the movement for the emancipation of the Jews of Prussia. He was the most influential factor in bringing Abraham Geiger to Breslau. He also edited (1843–44) a monthly under the title "Zur Judenfrage in Deutschland," which contains many important contributions by prominent writers, and is of permanent value for the history of both the movements with which Freund identified himself. The "Preussisches Judengesetz" of July 23, 1847, which still to-day forms the basis of the legal status of the Jewish communities in Prussia, was one of the consequences of Freund's activity.

Bibliography: *Meyers Konversations-Lexikon*; *Allg. Zeit. des Jud.* 1886, pp. 93, 108; *Aḥiasaf*, 1894–95, pp. 466–467.

S. A. R.

**FREUND, WILHELM ALEXANDER:** German gynecologist; born at Krappitz, Silesia, Aug. 26, 1833. He studied medicine at the University of Breslau, where he received his degree in 1855, engaging in practise as gynecologist in that city in the same year. In 1857 Freund became privat-docent and in 1874 assistant professor in the medical faculty of his alma mater. Since 1879 he has been professor at and director of the obstetrical-gynecological hospital at Strasburg University.

Freund is one of the leading gynecologists of Germany, and has published many essays in the medical journals. Among his works may be mentioned: "Beiträge zur Histologie der Rippenknorpel," Breslau, 1858; "Der Zusammenhang Gewisser Lungenkrankheiten mit Primären Rippenknorpelanomalien," Erlangen, 1858; "Eine Neue Methode der Exstirpation des Uterus," in Volkmann's "Sammlung Klinischer Vorträge," 1885, No. 133; "Die Gynäkologische Klinik," with a map, Strasburg, 1891.

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

**FRIARS:** Before the institution of the mendicant friars the monastic orders did not play a prominent part in Jewish persecutions. The Cistercian Bernard of Clairvaux actively supported the Jews at the time of the Crusaders' massacres in 1147. On the other hand, it was the Cistercian Arnold who led his Crusaders to the massacre of the Toledo Jews in 1212. The establishment of the Dominicans and Franciscans early in the thirteenth century changed the whole aspect of affairs; the former order constituted themselves the sword of the Church, and from that time Dominicans were in the forefront of nearly every persecution for four hundred years. Even the Franciscans, who were not so aggressive, showed in many ways their antipathy to Jews. Thus on first going to Cambridge they obtained possession of the synagogue (Brewer, "Monumenta Franciscana," pp. 17, 18). But it was the Dominicans who came more often in conflict with the Jews, to procure whose conversion Gregory IX. arranged for a distinctive propaganda on the part of the Dominicans.

**Dominican Raymund de Peñaforte.**

The chief agent of Gregory IX. in Aragon and Castile was the Dominican general Raymund de Peñaforte, the confessor to James I. of Aragon; he began by erecting seminaries for the teaching of Hebrew, in the hope of subduing his adversaries with their own weapons. Among his disciples was a baptized Jew named Pablo Christiani, who held a public disputation with Moses Naḥmanides at Barcelona in 1263. Naḥmanides was afterward banished for publishing an account of the disputation, and the consequence was that Christiani was appointed a traveling missionary to the Jews at their own expense. His efforts meeting with small success, in the following year a commission of Dominicans and Franciscans was appointed by the papacy to examine the Talmud. On this commission were Peñaforte, Pablo Christiani, and three other Dominicans, one of whom, Raymund Martin, was the author of several anti-Jewish works, the "Pugio Fidei" being the most important. The result of this commission was the censorship and extirpation of offending parts of the Talmud, and holocausts of copies.

**Action of Franciscans.**

In every country subject to Rome the Dominicans were entrusted with the execution of her policy. In England the Dominicans had equal malice but less power. Ever since the time of the first Norman kings the English monarchs had resisted papal aggression, and, furthermore, the Franciscans, elsewhere ready to assist the Dominicans in their zealous works, appear to have been in a state of rivalry toward the latter. When a number of Jews were imprisoned in the Tower of London in 1255, awaiting execution for the supposed murder of Hugh of Lincoln, the Franciscans ("for a consideration," says Matthew Paris) interceded for them; nevertheless eighteen were hanged (the "An-

nals" of Burton, however, attribute this intervention to the Dominicans). A few years later the Franciscans figure again in the history of the English Jews, this time in opposition to them. In the year 1270 the Jews petitioned the king and council that they might retain the right of advowson with their estates. This request was being favorably considered when one of the Franciscans cried out that it was contrary to the honor of God that Christians should be subject to Jews, at the same time accusing the Jews of plotting secretly against the Church. The result of this was that fresh anti-Jewish legislation was adopted (see ENGLAND).

The English Dominican Robert de Reddinge, studying Hebrew for the purpose of better opposing Judaism, became converted, took the name of "Haggai," and a few years afterward married a Jewess. Edward I. handed him over to the Archbishop of Canterbury for punishment, but in some manner he escaped. Enraged at this, the Dominicans persuaded the queen-mother to inaugurate a series of persecutions and expulsions of Jews from various cities under her influence, notably Cambridge.

In France and England the persecutions came mainly from the crown, in Germany from the populace, but in Spain it was the papacy that directed the attack. The rise of the Flagellants had been attended by Jewish massacres. Among these fanatics was the Dominican Vicente FERRER (since canonized), who had given up a life of ease to wander through Europe with his bands of ascetics. The Spanish Jews, then at the height of their power, he completely humbled by compelling the issue of humiliating restrictions. In the years 1412 and 1413 he caused the conversion of about 20,000 Jews in Aragon and Castile. Don John I. of Portugal, however, stood out resolutely against him and threatened him with death should he cross the frontier.

In Bohemia the crusade against the Hussites was made the excuse for a fresh attack upon the Jews by the Dominicans. The alleged crucifixion of a Moor in Majorca was the excuse for the persecution of the large Jewish community in that island. A mixed court of Franciscans and Dominicans investigated the affair, and the Jews saved themselves from death only by going over in a body to Catholicism (1391).

But the Dominicans were not the only fanatics. In the later years of the fifteenth century BERNARDINUS OF FELTRE, a Franciscan, went up and down Italy denouncing the Jews. In Holy Week of 1475 the body of a child was found caught in a grating in the River Adige, close to a Jew's house. The usual story of ritual murder was set afloat, and all the Jews were burned, except four who accepted Christianity; this was brought about by Bernardinus, aided by the Franciscans and Dominicans. In other parts of Italy he was not so fortunate. The Duke of Milan forbade him to preach. In Florence and Pisa, and then in Venice and Padua, he was also prohibited, and ordered out of the country.

Another Franciscan who devoted his life to Jewish persecution was John of CAPISTRANO, a man of the same type and life as Ferrer. He visited all the provinces of Germany, and incited the fanatical dukes Louis and Albert of Bavaria to the issue of fresh laws against the Jews. Even in Ratisbon, where the Jews had long been almost on a footing with their fellow citizens, his influence was felt. Bishop Godfrey of Würzburg, who had granted the Jews most favorable treatment, was constrained to expel them from his diocese. Capistrano thence went to Silesia. A host-tragedy was immediately bruited abroad; all the Jews of Breslau were imprisoned, of whom forty-one were burned and the rest banished (1454). Even in Poland, where the Jews had long enjoyed exceptional privileges, they were degraded to the level of their coreligionists in the rest of Europe, through the influence of Capistrano. For the part taken by the Dominicans in Spain after the capture of Granada see INQUISITION. The chief Dominican actors were Alfonso de Ojeda, one of the chief agents in its establishment; Miguel Morillo, the inquisitor of Roussillon; and Thomas de Torquemada. For the share of the Dominicans in the Reuchlin-Pfefferkorn controversy see PFEFFERKORN, JOHN; REUCHLIN, JOHN.

BIBLIOGRAPHY: Graetz, *Hist.* iii. 519 *et al.*; *Liber de Antiquis Legibus.*

J. V. E.

**FRIDAY.** See SABBATH.

**FRIEDBERG, ABRAHAM SHALOM ("HAR SHALOM"):** Russian Hebraist; born at Grodno Nov. 6, 1838; died in Warsaw March 21, 1902. At the age of thirteen he was apprenticed to a watchmaker; three years later he went to Brest-Litovsk, and afterward to southern Russia, spending two years in Kishinef. On returning to Grodno in 1858 he acquired a knowledge of German and Russian, and became a teacher in wealthy families. Later he engaged in business, but was financially ruined in 1881–82. He then devoted himself exclusively to literary work. In 1883 he became associate editor of "Ha-Meliz" in St. Petersburg; in 1886 he accepted a similar position on "Ha-Zefirah," and settled in Warsaw; in 1888 he became editor of "Ha-Eshkol," a Hebrew encyclopedia, of which only a few instalments appeared. In the same year he became government censor of Hebrew books in Warsaw, which position he retained until 1891.

Friedberg's first Hebrew work was "'Emek ha-Arazim" (Warsaw, 1875; 2d ed., *ib.* 1893), an adaptation of Grace Aguilar's "Vale of Cedars." His "Rab le-Hoshia'" (Warsaw, 1886), which was first published in "Ha-Zefirah," is a translation of Sammter's "Rabbi von Liegnitz." In the year-book "Keneset Yisrael" for 1886 appeared his "'Ir u-Behalot," a translation of L. Lewanda's humorous story "Gnev i Milost Magnata"; and in the "Ha-Asif" of the same year his translations of three short stories by Daudet, Turgenef, and D. Levy respectively. His "Korot ha-Yehudim bi-Sefarad" (Warsaw, 1893) is a history of the Jews in Spain, compiled after Grätz, Kayserling, and other authorities. His "Zikronot le-bet Dawid" (3 vols., *ib.* 1893–95) is an adaptation of Rekkendorf's "Geheimnisse der Juden." His last work was "Ha-Torah weha-Hayyim," a translation of Güdemann's "Geschichte des Erziehungswesen," with notes, additions, and a preface (3 vols., *ib.* 1896–99). He also wrote a pamphlet of memoirs, and an interesting article on

his experiences with J. L. Gordon and Zederbaum in St. Petersburg, besides numerous articles, feuilletons, and translations.

BIBLIOGRAPHY: *Sefer Zikkaron*, pp. 94-95, Warsaw, 1890; Lippe, *Bibliographisches Lexicon*, new series, p. 111, Vienna, 1899; Sokolov, in *Sefer ha-Shanah* for 5660 (= 1900), pp. 238-253.

H. R. P. WI.

**FRIEDBERG, BERNARD:** Austrian Hebraist; born at Cracow Dec. 19, 1876. Besides numerous contributions to Hebrew and other periodicals, he has published the following works, most of them being written in Hebrew: "Rabbi Joseph Karo" (1895); "Epitaphien von Grabsteinen des Israelitischen Friedhofes zu Krakau, Nebst Biographischen Skizzen" (1897; 2d ed., 1903); "Abraham Braude und Seine Nachkommenschaft" (1897); "Shabbethai Kohen: ש"ך" (1898); "Nathan Spira of Grodno" (1899); "History of Hebrew Typography in Cracow" (1900); "Contributions to the History of Hebrew Typography in Lublin" (1900); "History of the Family Schorr" (1901); "Die Raszower Rabbinen" (1903).

S.

**FRIEDBERG, HEINRICH VON:** German statesman; born at Märkisch-Friedland, West Prussia, Jan. 27, 1813; died at Berlin June 2, 1895. Friedberg studied law at the University of Berlin, taking his degree in 1836. He was attached to the Kammergericht at Berlin, where he became district attorney in 1848. Transferred to Greifswald, he was appointed (1850) attorney, and became privatdocent at the university. In 1854 he was called to the Prussian Department of Justice in Berlin. He became member of the Prussian Upper House (1872); assistant secretary of the Prussian Department of Justice (1873); and "Kronsyndikus" (treasurer of the crown of Prussia 1875;) was appointed (1876) German secretary of justice ("Reichsjustizminister), and received (1879) the same portfolio for Prussia. In 1888 he was knighted and decorated with the Prussian Order of the Black Eagle. He resigned from his official positions in 1889.

Early in his career Friedberg became a Protestant. Among his works may be mentioned "Entwurf einer Deutschen Strafprozessordnung," Berlin, 1873

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.

S. F T. H.

**FRIEDBERG, HERMANN:** German physician, born at Rosenberg, Silesia, July 5, 1817, died at Breslau March 2, 1884 He studied at the universities of Berlin, Vienna, Prague, Paris, and Breslau, receiving from the last-named the degree of doctor of medicine in 1840 From 1849 to 1852 he was assistant at the surgical hospital of the University of Berlin, and in 1852 was admitted as privatdocent in surgery and pharmacology to the medical faculty of the Berlin University, at the same time conducting a private hospital for the treatment of surgical and ophthalmological diseases. In 1866 he was appointed professor of pharmacology at the University of Breslau

Friedberg wrote many essays on surgical and pharmacological topics, but latterly devoted himself especially to medical jurisprudence He was a collaborator on Eulenberg's "Handbuch des Oeffentlichen Sanitätswesens" and a contributor to the "Vierteljahresschrift für Gerichtliche Medizin und Oeffentliches Sanitätswesen" and to Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin." He is also the author of: "Pathologie und Therapie der Muskellähmung," Vienna, 1858 (2d ed., Leipsic, 1862); "Die Vergiftung Durch Kohlendunst," Berlin, 1866; "Gerichtsärztliche Gutachten, Erste Reihe," Brunswick, 1875; "Gerichtsärztliche Praxis. Vierzig Gutachten," Vienna and Leipsic, 1881.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.* s.v.; Pagel, *Biog. Lex.* s.v.

S. F. T. H.

**FRIEDENTHAL, KARL RUDOLPH:** Prussian statesman; born in Breslau Sept. 15, 1827; died on his estate, Giesmannsdorf, near Neisse, March 7, 1890. He was a nephew of Markus Bär Friedenthal, the author, and later became a convert to Christianity. He attended the gymnasium at Neisse (1839–44), studied law at Breslau, Heidelberg, and Berlin, and became (1854) "Kammergerichtsassessor." He also made himself practically acquainted with agriculture in the management of his property.

In 1856 Friedenthal was elected district deputy from Neisse, and in 1857 deputy to the Prussian Landtag. In 1860 he published the pamphlet "Salus Publica Suprema Lex," urging the reorganization of the army. Elected to the Reichstag of North Germany in 1867, he joined the "Altliberalen," but after the following election he became a "Freiconservative" ("Reichspartei"). Successively member of the Zollparlament and of the imperial Reichstag, Friedenthal was prominent in the proposal and passage of many bills. During the Franco-Prussian war he took part, on Bismarck's invitation, with Blankenburg and Bennigsen in the deliberations at Versailles on the constitution of the empire. He was elected to the Prussian Chamber of Deputies in 1870, and became in 1873–74 its second vice-president. In 1874 he was appointed minister of agriculture; and in 1879 the Department of Domains and Forests, till then under the minister of finance, was put in his charge. From Oct., 1877, to March, 1878, during the absence of Eulenberg, he was head of the Ministry of the Interior. In 1879, being unable to accept Bismarck's new economical policy, he resigned, declining a patent of nobility. The same year he was elected member of the Upper House, but in 1881 resigned, and retired to the management of his estate. Besides his doctor dissertation, "De Rerum Litigiosarum Alienatione ex Jure Romano," 1845, Friedenthal published "Reichstag und Zollparlament"

BIBLIOGRAPHY: Brockhaus, *Konversations-Lexikon*, 1902; *Meyers Konversations-Lexikon.*

S. N. D.

**FRIEDENTHAL, MARKUS BÄR:** German banker and scholar; born in 1779; died at Breslau Dec. 3, 1859. Although one of the leading bankers at Breslau, he devoted much time to study and to communal affairs. His special interest lay in the field of religious philosophy and dogma, which he treated rather in an apologetic than in a purely scientific manner. His works nevertheless betrayed great sagacity, and had the merit, coming as they did from a conservative, of opening to the Talmudists the field of modern critical studies. Friedenthal

wrote: "'Iḳḳare Emunah," on the dogmas of Jewish religion, proving that Mosaism is in accordance with the aims of humanity (Breslau, 3 vols., 1816–1818); "Yesod ha-Dat," a characterization of Jewish law (*ib.* 7 vols., 1821–23); "Mishpaṭ ha-Aḥizah we-Mishpaṭ ha-Zekiyyah," on the law of property, a summary of the preceding work (*ib.* 1838); "Miktab le-Ḥakme Yisrael," an open letter to Jewish scholars concerning Jewish dogmas (*ib.* 1825); "Ma'amar Mordekai," a defense of the institutions of the great synagogue at Breslau, with notes on the use and form of the prayers (*ib.* 1834); "Ha-Ḥokmah, ha-Tebunah, weha-Dat," on intelligence, comprehension, and religion, in 4 parts (*ib.* 1843–46). Several of these works were translated into German by R. J. Fürstenthal and by Wilhelm Freund. Friedenthal was also the author of many pamphlets written in German, dealing with the communal affairs of Breslau.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1860, No. 1.

S. I. BR.

**FRIEDENWALD:** An American Jewish family, established in Baltimore, Md., by Jonas Friedenwald. His children were Bernard Stern, stepson (1820–73); Betzy Wiesenfeld (1820–94); Joseph (1826–); Isaac (1830–), who established a well-known printing-press in Baltimore; Moses (1838–89); and Aaron Friedenwald (1836–1902).

**Aaron Friedenwald:** Physician; youngest son of Jonas Friedenwald; born in Baltimore Dec. 20, 1836; died there Aug. 26, 1902. He early entered upon a business career, but devoted his spare time to the study of mathematics, general literature, and German, French, and Hebrew. At the age of twenty-one he began the study of medicine at the University of Maryland. He graduated in the spring of 1860, and soon afterward sailed for Europe to continue his studies at Berlin, Prague, Vienna, and Paris. He devoted himself especially to ophthalmology throughout his professional life. In July, 1862, he returned to Baltimore, and entered upon the practise of medicine. In 1873 he was elected to the professorship of diseases of the eye and ear in the College of Physicians and Surgeons in Baltimore, which chair he held until his death. He soon became a prominent member of the local medical societies and president of the Medical and Chirurgical Faculty of Maryland (1889–90); and was a member of the medical staffs of a number of hospitals

One of his most important medical achievements was the calling into being of the influential Association of American Medical Colleges in 1890 He was among the most active workers in all the local and national Jewish charities and other associations, was a founder, and for thirty-three years a director, of the Baltimore Hebrew Orphan Asylum, chairman of the Baron de Hirsch committee in Baltimore, president of the Baltimore branch of the Alliance Israélite Universelle, one of the founders and vice-president of the Jewish Theological Seminary Association, of the Jewish Publication Society, of the Federation of American Zionists, of the Union of Orthodox Congregations of America, etc. In 1898 he visited the Holy Land to study the conditions of the Jewish colonies. He was a successful lecturer, and made important contributions to medical literature. His publications of general interest are a number of addresses on the study of medicine, the history of hospitals, Jewish immigration, and the Jewish colonies in Palestine; the most important of them is "Jewish Physicians and the Contributions of the Jews to the Science of Medicine" ("Publications, Gratz College," vol. i., 1897).

**Harry Friedenwald:** Physician; son of the preceding; born in Baltimore 1864. He was educated at Johns Hopkins University, and graduated (M.D., 1886) from the College of Physicians and Surgeons, Baltimore, at which he became professor of ophthalmology and otology. He has contributed numerous articles to medical literature, and is prominent in Jewish communal work.

**Herbert Friedenwald:** Son of Moses Friedenwald; born in Baltimore 1870. He was educated at Johns Hopkins University and at the University of Pennsylvania (Ph.D., 1893). He was the first superintendent of the manuscript department of the Library of Congress after its reorganization, and has edited a separate calendar of the Washington papers in the National Library. He has devoted himself specially to the study of the early history of the United States, his writings being chiefly upon the history of the Continental Congress He has been one of the secretaries of the American Jewish Historical Society since its organization, and has made numerous contributions to its publications.

**Jonas Friedenwald:** Born 1801, died Sept 2, 1893. He emigrated to America during the winter of 1831–32, from Altenbusick, near Giessen, Germany, accompanied by his aged father, Ḥayyim, his wife, a stepson, and his three children In Baltimore he soon entered actively upon the communal work of the small Jewish community, devoting the latter half of his life entirely to philanthropic and congregational work. He was among the most active in founding the Hebrew Benevolent Society (for many years he was its treasurer), the Hebrew Hospital and Asylum, and the Hebrew Orphan Asylum. Seceding from the Baltimore Hebrew Congregation because of innovations introduced into the service, he founded the Orthodox congregation Chizuk Emunah (1871), and was for many years its president.

**Julius Friedenwald:** Physician, son of Aaron Friedenwald, born in Baltimore 1866. He was educated at Johns Hopkins University, and graduated from the College of Physicians and Surgeons, Baltimore (M.D., 1890). He is clinical professor of diseases of the stomach, and director of the clinical laboratory, at the College of Physicians and Surgeons. His writings are limited to subjects concerning internal and experimental medicine.

A. H FR.

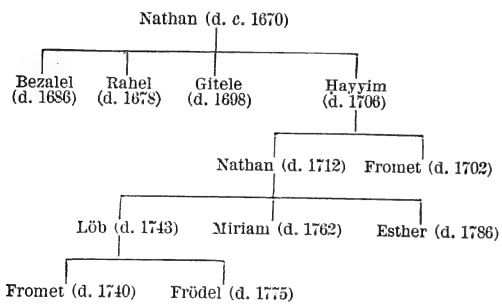
**FRIEDJUNG, HEINRICH:** Austrian journalist and author, born at Rostschin, Moravia, Jan. 18, 1851; studied at Prague, Berlin, and Vienna (Ph.D.). In 1874 he was appointed professor at the Vienna Handelsakademie, but was obliged to resign in 1881 for political reasons. In 1883 he became editor of "Die Deutsche Wochenschrift," founded by himself; and in 1886 was editor-in-chief of "Die Deutsche Zeitung," organ of the German club of the Austrian Chamber of Deputies. From 1891 to 1895

he was a member of the Vienna municipal council. He has been a regular contributor to the Munich "Allgemeine Zeitung," and a correspondent of other influential journals. His chief publications have been: "Kaiser Karl IV. und Sein Antheil am Geistigen Leben Seiner Zeit" (Vienna, 1876); "Der Ausgleich mit Ungarn" (Leipsic, 1877); "Ein Stück Zeitungsgeschichte" (2d ed., Vienna, 1887); "Der Kampf um die Vorherrschaft in Deutschland" (2 vols., 1896; 5th ed., Stuttgart, 1902). He has besides edited "Benedek's Nachgelassene Papiere" (Leipsic, 1901).

Bibliography: Eisenberg, *Das Geistige Wien*, i., *s.v.*; Brockhaus, *Konversations-Lexikon*, 1902, vii.; *Meyers Konversations-Lexikon*.

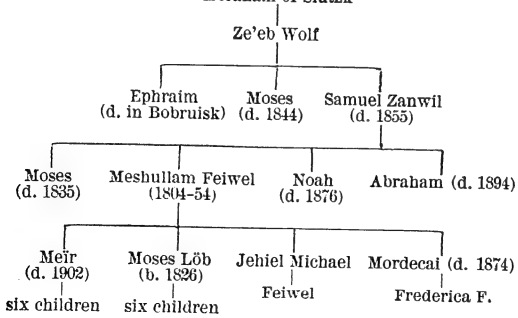
S. N. D.

**FRIEDLAND:** A family which came presumably from Friedland in the German duchy of Mecklenburg-Strelitz (or perhaps from the Bohemian town of that name), and settled in Prague. Nathan Friedland, "head of the ḳahal and of the country of Bohemia," was the earliest known member of the Prague branch of the family, of which the following is the genealogy:




All these belong to Prague. Meïr of Zülz had a son, Mordecai (d. 1742), and a daughter, Rebecca, who married the dayyan Lipman Ḳadish (d. 1736); both lived in Prague. Israel Issar, son of Phinehas of Zülz, was a prominent man in Frankfort-on-the-Oder in 1708, as is narrated in the last note of Eliezer b. Joseph's "Mishnat de-Rabbi Eliezer," which was printed there in that year.

There is also a Friedland family of Russia, whose geneaology is as follows:




It is supposed that the founders of this family, and Meïr and Phinehas Friedland of Zülz, Silesia (end of seventeenth and first half of eighteenth century), were related to the Bohemian branch of the Friedlands. The most prominent members of the Russian branch were the philanthropist Meïr and his brother Moses Aryeh Löb Friedland; the earliest known member was Abraham of Slutzk (government of Minsk). Meshullam Feiwel Friedland settled at Dwinsk in 1846, but his sons removed to St. Petersburg.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 233-245, St. Petersburg, 1897-98.

J. P. Wi.

**FRIEDLAND, MOSES ARYEH LÖB:** Russian philanthropist; born at Dünaburg, government of Vitebsk, Jan. 8, 1826; died at St. Petersburg Nov. 21, 1899. He was for more than thirty years general army-contractor for the Russian government; he was an honorary citizen of St. Petersburg, and received several medals from the government. An orphan asylum, to which a school of handicrafts is attached, was founded at St. Petersburg by Friedland, as well as a home for aged Jews (Moshab Zeḳenim) at Jerusalem. But his name is chiefly connected with the Bibliotheca Friedlandiana, a large library of Hebrew books, which Friedland presented (1890) to the Asiatic Museum of the Imperial Academy of Sciences. It contains three hundred volumes in manuscript, most of them on parchment, and more than ten thousand printed volumes, representing altogether 14,000 works, a great many of which are incunabula. The catalogue was compiled by Samuel Wiener; at present (1903) only the first four fascicles (through the letter ṗ, Nos. 1–3711), printed at the expense of Friedland, and under the title of "Ḳehillat Mosheh," have appeared.

Bibliography: *Ḳehillat Mosheh*, Preface to part ii., St. Petersburg, 1896; *Jew. Chron.* Dec. 8, 1899.

H. R. M. Sel.

**FRIEDLÄNDER, CAMILLA:** Austrian painter; born in Vienna Dec. 10, 1856; daughter and pupil of Friedrich Friedländer. She has devoted herself to still-life subjects, producing many pictures of church and house interiors, etc. Her oil-painting "Orientalische Gegenstände," exhibited at the twentieth annual exposition of the Künstlerhaus in Vienna, was bought by the Emperor of Austria.

Bibliography: Singer, *Künstler-Lexikon*, i., *s.v.*; Eisenberg, *Das Geistige Wien*, i., *s.v.*

S. N. D.

**FRIEDLÄNDER, DAGOBERT:** Member of the Prussian Upper House; born in Kolmar, Posen, Feb. 19, 1826. From 1846 to 1857 he conducted a book business in Wollstein; in the latter year he removed to Bromberg, exchanging his former occupation for that of a banker. He was a member of the Prussian Upper House from 1874 to 1881. During his term of membership the law concerning the withdrawal of members from the Jewish communities in Prussia, to which he offered an amendment, was passed. Since 1882 Friedländer has resided at Villa Breitenstein, near Ermatingen, in Switzerland.

S.

**FRIEDLÄNDER, DAVID:** German writer and communal leader; born at Königsberg Dec. 6, 1750; died Dec. 25, 1834, at Berlin, where he had settled in 1771. As the son-in-law of the rich banker Daniel Itzig, and the friend and pupil, and subse-

quently the successor, intellectually, of Moses Mendelssohn, he occupied a prominent position in both Jewish and non-Jewish circles of Berlin. His endeavors in behalf of the Jews and Judaism included the emancipation of the Jews of Berlin and the various reforms connected therewith. Frederick William II., on his accession, called a committee whose duty was to acquaint him with the grievances of the Jews, Friedländer and Itzig being chosen as general delegates. But the results of the conference were such that the Jews declared themselves unable to accept the reforms proposed, and not until after the French Revolution did the Jews then living on Prussian territory succeed in obtaining equal rights from Frederick William III. (edict of March 11, 1812).

David Friedländer.
(From Breza, "Gallerie der Ausgezeichnetsten Israeliten.")

Friedländer and his friends in the community of Berlin now turned their attention to the reform of worship in harmony with modern ideas and the changed social position of the Jews. The proposition in itself was perfectly justified, but the propositions of Friedländer, who had meanwhile been called (1813) to the conferences on the reorganization of the Jewish cult held in the Jewish consistory at Cassel, were unacceptable to even the most radical members, as they tended to reduce Judaism to a mere colorless code of ethics.

Friedländer was more successful in his educational endeavors. He was one of the founders of a Jewish free school (1778), which he directed in association with his brother-in-law, Isaac Daniel Itzig. In this school, however, exclusively Jewish subjects were soon crowded out. Friedländer also wrote text-books, and was one of the first to translate the Hebrew prayer-book into German. But in spite of all these labors he was not filled with the true Jewish spirit, being more concerned with endeavors to facilitate for himself and other Jews entry into Christian circles. This disposition was evidenced by his anonymous petition to the "Oberconsistorialrat" Teller "in the name of many Jewish heads of families," who agreed to accept Christianity and even baptism, if they were not required to believe in Jesus and might evade certain ceremonies. Teller, who did not even suspect Friedländer of this lack of character, answered with due severity. This "Sendschreiben an Seine Hochwürden Herrn Oberconsistorialrath und Probst Teller zu Berlin, von einigen Hausvätern Jüdischer Religion" (Berlin, 1799), called forth many replies. In 1816, when the Prussian government decided to improve the situation of the Polish Jews, Malziewsky, Bishop of Kujawia, consulted Friedländer. Friedländer gave the bishop a circumstantial account of the material and intellectual condition of the Jews, and indicated the means by which it might be ameliorated.

Friedländer displayed great activity in literary work. Induced by Moses Mendelssohn, he began the translation into German of some parts of the Bible according to Mendelssohn's commentary. He translated Mendelssohn's "Sefer ha-Nefesh," Berlin, 1787, and "Ḳohelet," 1788. He wrote a Hebrew commentary to Abot and also translated it, Vienna, 1791; "Reden der Erbauung Gebildeten Israeliten Gewidmet," Berlin, 1815–17; "Moses Mendelssohn, von Ihm und über Ihn," *ib.* 1819; "Ueber die Verbesserung der Israeliten im Königreich Polen," *ib.* 1819, this being the answer which he wrote to the Bishop of Kujawia; "Beiträge zur Geschichte der Judenverfolgung im XIX. Jahrhundert Durch Schriftsteller," *ib.* 1820.

Friedländer was assessor of the Royal College of Manufacture and Commerce of Berlin, and the first Jew to sit in the municipal council of that city. His wealth enabled him to be a patron of science and art, among those he encouraged being the brothers Alexander and Wilhelm von Humboldt.

BIBLIOGRAPHY: I. Ritter, *Gesch. der Jüdischen Reformation*, ii., *David Friedländer*; Ludwig Geiger, in *Allgemeine Deutsche Biographie*, vii.; Fuenn, *Keneset Yisrael*, pp. 250 *et seq.*; Rippner, in *Grätz Jubelschrift*, pp. 162 *et seq.*; *Sulamith*, viii. 109 *et seq.*; *Der Jüdische Plutarch*, ii. 56–60; *Museum für die Israelitische Jugend*, 1840; *Zeitschrift für die Geschichte der Juden in Deutschland*, i. 256–273.

S. A. Ku.

**FRIEDLÄNDER, FRIEDRICH:** Genre painter; born Jan. 10, 1825, at Kohljanowitz, Bohemia. He studied at the Vienna Academy, and later under Professor Waldmüller, and visited Italy in 1850, Düsseldorf in 1852, and finally Paris. He devoted himself at first to historical pictures, creating a genuine sensation with his painting entitled "The Death of Tasso." Since 1854 he has painted genre pictures exclusively, taking his subjects chiefly from military life and the local life of Vienna. His scenes from Swabian folk-life are also justly celebrated.

The following are a few of Friedländer's best pro-

ductions: "People Pouring out of a Public Building into the Street," 1859 (Imperial Gallery, Vienna); "The Politician in the Workshop," 1863; "The Incendiary Caught in the Act," 1864; "The Evening Hour," 1865; "The Pawnbroker's Shop," 1866 (now in the possession of the Duke of Coburg); "The Wine-Test," 1866; "The New Comrade," 1868; "The Invalids," 1871; "The Declaration of Love," 1872; and "The Strawberry-Venders," 1872 (Imperial Gallery, Vienna). Since 1866 he has been a member of the Vienna Academy; in 1865 he received the Order of Francis Joseph and the Bavarian Order of Michael, and in 1867 the gold medal with crown for merit. He has recently been elevated to the nobility with the suggestive title of "Von Mahlheim." Many of his paintings are in the Imperial Gallery at Vienna.

BIBLIOGRAPHY: Seybert, *Künstler-Lexikon*; *Meyers Konversations-Lexikon*.

S. J. So.

**FRIEDLÄNDER, JOSEPH ABRAHAM:** German rabbi; born at Kolin, Bohemia, 1753; died at Brilon, Westphalia, Nov. 26, 1852. He was the nephew of David Friedländer, from whom he imbibed a great enthusiasm for progressive Judaism. After attending the Talmud school of Ezekiel Landau at Prague, he went to Presburg. In 1784 he became chief rabbi of Westphalia and the principality of Wittgenstein, retaining this office until his death.

Friedländer was one of the first German rabbis to advocate through speech and pen the reform of Judaism. He abolished in his district the second day of the festivals; openly and decisively opposed many obsolete Jewish mourning customs; and declared, in his responsum on "Die Verträglichkeit der Freien Forschung mit dem Rabbineramte," that the dicta of the Mishnah and the Talmud are not binding for all time. He published "Shoresh Yosef," on abolishing the second day of the festivals (in Hebrew and German; Hanover and Brilon, 1834), and "Mahadura Bathra," a supplement to the foregoing, and containing a correspondence with Aaron Chorin on questions of Reform (Hanover, 1835).

BIBLIOGRAPHY: Jost, *Neuere Gesch. der Israeliten*, i. 316, iii. 175; L. Stein, *Israelitischer Volkslehrer*, ii. 295 *et seq.*

S. M. K.

**FRIEDLÄNDER, JULIUS:** German numismatist; born in Berlin June 25, 1813; died there April 4, 1884. After studying at the universities of Bonn and Berlin, and traveling in Italy (1838–39), he obtained a position at the Königliche Sammlung der Antiken-Münzen in Berlin (1840). In 1868 he became director of the numismatic section of the Berlin Museum. In 1872 he was elected a member of the Berlin Academy of Sciences. Besides numerous papers in numismatic journals, he wrote: "Die Münzen des Johanniterordens auf Rhodos," Berlin, 1843; "Die Münzen Justinians" (with Pinder), 1843; "Die Münzen der Ostgothen," *ib.* 1844; "Die Münzen der Vandalen," *ib.* 1849; "Die Oskischen Münzen," Leipsic, 1850; "Das Königliche Münzkabinet" (with Von Sallet), 2d ed., Berlin, 1877; Supplement, 1882; "Die Italienischen Schaumünzen des 15. Jahrhunderts," *ib.* 1880–82; "Verzeichnis von Griechischen Münzen, Welche aus Modernen Stempeln Geprägt Sind," *ib.* 1883. He edited G. Schadow's "Aufsätze und Briefe," Düsseldorf, 1864; 2d ed., Stuttgart, 1890. From his literary remains Weil published "Repertorium zur Antiken Numismatik," a supplement to Mionnet's "Description des Médailles Antiques," Berlin, 1885.

Friedländer's entire family embraced Christianity in 1820.

BIBLIOGRAPHY: Brockhaus, *Konversations-Lexikon*, vii., 1902, *s.v.*; *Meyers Konversations-Lexikon*, vi., *s.v.*; *Zeitschrift für Numismatik*, pp. 116–119, Berlin, 1885; *Proceedings of the (London) Numismatic Society*, pp. 30-32; *Jahrbuch der Königl. Preussischen Kunstsammlungen*, 1884, v. 149-151.

S. N. D.

**FRIEDLÄNDER, LUDWIG:** German philologist; born at Königsberg July 16, 1824. He studied at the universites of Königsberg and Leipsic from 1841 to 1845. In 1847 he became privat-docent of classical philology at Königsberg, in 1856 assistant professor, and in 1858 professor. He retired in 1892 to Strasburg, where he is honorary professor at the university. His chief work is "Darstellungen aus der Sittengesch. Rom's in der Zeit von August bis zum Ausgang der Antonine" (3 vols., 1862–71; 6th ed., 1889–90). This work is considered one of the most noteworthy philological productions of the nineteenth century (translated into French by Ch. Vogel, Paris, 1865–74, and into Italian and Hungarian). Friedländer's other publications include: "Nicanoris περὶ Ἰλιακῆς Στιγμῆς Reliquiæ Emendatiores" (1850); "Ueber den Kunstsinn der Römer in der Kaiserzeit" (1852); "Aristonici Alexandrini περὶ Σημείων Ἰλιάδος Reliquiæ Emendatiores" (1853); "Die Homerische Kritik von Wolf bis Grote" (1853). He edited and annotated Martial (2 vols., 1886); Petronius' "Cena Trimalchionis" (with translation, 1891); and Juvenal (1895). Friedländer has embraced Christianity.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; De le Roi, *Gesch. der Evangelischen Juden-Mission*, p. 215.

S.

**FRIEDLÄNDER, LUDWIG HERMANN:** German physician; born April 20, 1790, at Königsberg, Prussia; died 1851 at Halle, Saxony. He entered the Königsberg University at the age of fifteen, and studied medicine (M.D. 1812), evincing at the same time a predilection for philological, literary, and esthetical studies which led to a lifelong friendship with Max von Schenkendorf. He took part in the campaign of 1813 and went with the army to Paris, where he was promoted to the office of chief physician of a camp-hospital. In 1814 he resigned from military service and went to Carlsruhe; there, through the intervention of his friend Schenkendorf, he became acquainted with Jung-Stilling, John Ludwig Ewald, and Mme. Krüdener, whose mystical tendencies exercised a deep influence upon his mind. After a short stay in Carlsruhe he went to Vienna, and in 1815 to Italy, through his companion, the painter Philipp Veit, where he associated chiefly with artists. He described the impressions of his journey in a book published 1818–20 in Leipsic ("Ansichten von Italien Während einer Reise in den Jahren 1815–1816").

Upon his return to Germany (1817) Friedländer was admitted as privat-docent in medicine at Halle. In 1819 he was appointed assistant professor, and in 1823 professor, of theoretical medicine; he held this chair till his death.

Friedländer wrote: "De Institutione ad Medicinam Libri Duo," a methodology of medicine, Halle,

1823; "Fundamenta Doctrinæ Pathologicæ sive de Corporis Animique Morbi Ratione Atque Natura," a text-book of general pathology, 3 vols., Leipsic, 1828; "Guilielmi Heberdeni Opera Medica Recognovit; Vitam Auctoris Adjecit Atque Edidit," Leipsic, 1831; "Vorlesungen über die Geschichte der Heilkunde," 2 vols., Leipsic, 1838–39; "Historiæ Ord. Medic. Halensis ante Hos Centum Annos Brevis Expositio," Halle, 1840. Friedländer embraced Christianity at an early age.

BIBLIOGRAPHY: De le Roi, *Juden-Mission*, i. 241, Leipsic, 1899; *Allgemeine Deutsche Biographie*, vii. *ib.* 1878.

S. B. B.

**FRIEDLÄNDER, MAX:** Journalist; born June 18, 1829, at Pless, Prussian Silesia; died April 20, 1872, at Nice. After studying law at the universities of Berlin, Breslau, and Heidelberg, he became assessor at the city court of Breslau, and while holding this position he published his book on copyright, "Der Ausländische und Einheimische Rechtsschutz Gegen Nachdruck und Nachbildung," Leipsic, 1857. He began his journalistic career in 1856 by contributing to the Vienna "Presse," and soon afterward moved to Vienna to become a member of the editorial staff of that paper, his articles on political economy and finance attracting the attention of influential statesmen and financiers.

After the Italian war Friedländer conducted a successful journalistic campaign against the policy of Schmerling, and advocated strongly the granting of a liberal constitution. In Sept., 1864, he founded the "Neue Freie Presse," of which publication he remained editor-in-chief until his death.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.; De le Roi, *Juden-Mission*, p. 243.

H. R. S.

**FRIEDLÄNDER, MAX:** German writer on music and bass concert-singer; born in Brieg, Silesia, Oct. 12, 1852. A pupil of Manuel Garcia (London) and Stockhausen (Frankfort-on-the-Main), he made his début at the London Monday Popular Concerts in 1880. From 1881 to 1883 he lived at Frankfort-on-the-Main; since then his home has been in Berlin, where he is (since 1894) lecturer on music at the university. In 1887 he received the Ph.D. degree from the University of Rostock, his dissertation being "Beiträge zu einer Biographie Franz Schubert's." He edited the Peters collection of Schumann's and Schubert's songs (1884–87). He also published the following: "Gluck's Klopstocksche Oden" (1886); "Ein Hundert Deutsche Volkslieder" (1886); "Beethoven's Schottische Lieder" (1889); "Chorschule" (1891); "Wiegenlieder" (1894); "Gesänge von Beethoven" (1896); "Goethe's Gedichte in der Musik" (1896); "Haydn's Canons" (1899); "Beethoven's Klavier-Rondo" (1900).

BIBLIOGRAPHY: Baker, *Biog. Dict. of Musicians*; H. Riemann, *Musik-Lexikon*; *Meyers Konversations-Lexikon*, Supplement, 1899–1900.

S. N. D.

**FRIEDLÄNDER, MICHAEL:** Principal of Jews' College, London; born at Jutroschin, Prussia, April 29, 1833. He studied at the universities of Berlin and Halle (Ph.D. 1862), and concurrently with his university studies he read Talmud. Settling in Berlin, he was appointed principal of the Talmud school, which position he resigned in 1865 to accept that of principal of Jews' College, London, in succession to Barnett Abrahams. In 1867 he published a German commentary upon the Song of Songs. He has since taken an active part in the educational progress of the community at large.

Friedländer has displayed considerable literary activity. As a member of the Society of Hebrew Literature he has published under its auspices: (1) "The Commentary of Ibn Ezra on Isaiah"; (2) "An Essay on the Writings of Ibn Ezra"; and (3) a translation from the original Arabic, with notes, of Maimonides' "Guide of the Perplexed." He has also edited a "Jewish Family Bible" in English and Hebrew; compiled a "Handbook of the Jewish Religion," and a larger work, "The Jewish Religion"; made calculations on the Jewish calendar; and contributed articles to the "Jewish Quarterly Review," the "Dictionary of National Biography," and other publications. Numerous papers read by him at Jews' College and elsewhere have been published.

BIBLIOGRAPHY: *Jewish Year Book*, 1899; *Jewish Chronicle*, May 8, 1903.

J. G. L.

**FRIEDLÄNDER, MORITZ:** Austrian theologian; born in Bur Szt. Georgen, Hungary, 1842; now (1903) residing in Vienna. He was educated at the University of Prague, where he also attended the Talmudic lectures of Chief Rabbi Rapoport. His liberal views kept him from the rabbinical career. For a short period he filled the position of religious instructor in a gymnasium in Vienna; in 1875 he became secretary of the Israelitische Allianz zu Wien. In 1881–82, sometimes in company with Charles Netter, he made frequent journeys to Brody to cooperate with the delegates of the Alliance Israélite Universelle of Paris in assisting exiled Russian Jews to the United States. The wretchedness and misery he witnessed on these occasions he described in "Fünf Wochen in Brody." As secretary of the Allianz he succeeded, in spite of vehement opposition of the ultra-Orthodox party (Ḥasidim), in establishing in Galicia the first Jewish public school. Friedländer's memoir on his second journey to Galicia fell into the hands of Baron de Hirsch; the latter's munificent foundation (Baron de Hirsch Fund), enabling the Jewish youth in Galicia to secure an education and to acquire a trade, was a direct expression of his sympathy for his unfortunate coreligionists. Friedländer became the secretary of this fund, and established personally fifty schools in those localities of Galicia where there were large numbers of Jews. It was at his instance also that the baroness Clara de Hirsch established a fund of five million francs to found technical schools for girls and to clothe poor school-children in Galicia.

Friedländer wrote: "Patristische und Talmudische Studien" (1878); "Lessing's Nathan der Weise" (1880); "Apion: ein Culturbild aus dem Ersten Christlichen Jahrhundert" (1882); "Zur Entstehung des Christenthums" (1894); "Die Drei Belfer: ein Culturbild aus Galizien" (under the pseudonym "Marek Firkowitz": 1894); "Das Judenthum in der Vorchristlichen Griechischen Welt" (1897); "Der Vorchristliche Jüdische Gnosticismus" (1898); "Reiseerinnerungen aus Galizien" (1900); "Der Anti-

christ" (1902); "Geschichte der Jüdischen Apologetik" (1903); and "Der Freiwellige des Ghetto: Kulturbilder aus Vergangenheit und Gegenwart." He has also contributed to the "Nation," "Die Zeit," the "Revue des Etudes Juives," the "Jewish Quarterly Review," and to various Jewish weeklies.

S.

**FRIEDLÄNDER, SOLOMON:** Preacher and physician; born at Brilon, Westphalia, Oct. 23, 1825; died in Chicago Aug. 22, 1860. He studied in Bonn and Heidelberg, and graduated (Ph.D.) in 1844. In 1847 he was elected associate preacher to Dr. Holdheim of the Reform Congregation of Berlin, and later accepted a professorship in the Jewish Teachers' Seminary at Münster, in which city he also officiated as preacher. He remained there for three years. He wrote: "Geschichte des Israelitischen Volkes," of which only the first three volumes appeared (Leipsic, 1847); "Sermons," delivered in the Temple of the Jewish Reform Congregation at Berlin (1847); "Samuel," twenty-five sermons, the first volume of a projected series entitled "Das Leben der Propheten" (1850); "Gesch. der Münsterschen Seminars" (1850). Friedländer next studied medicine, won the degree of M.D., and emigrated to America in 1855. Finding the medical profession uncongenial, he accepted (1860) the position of teacher and (shortly after) preacher to the Congregation (Kehillath) Anshe Maarab, Chicago.

S. E. Schk.

**FRIEDMAN, AARON ZEBI:** Shoḥeṭ; born in Stavisk, Poland, March 22, 1822; died in New York city May 17, 1876. At the age of seventeen Friedman became shoḥeṭ for the city of Stavisk and the neighboring country. He removed to Bernkastel-on-the-Moselle, Germany, where he became rabbi and shoḥeṭ in 1844. Four years later he went to New York, where he was chosen as shoḥeṭ of one of the largest abattoirs in the city. Friedman held this position until his death. Owing to charges of cruelty made by Henry Bergh, president of the American Society for the Prevention of Cruelty to Animals, Friedman wrote (1874) a defense of shehiṭah entitled "Ṭub Ṭa'am," translations of which were two years later made from the Hebrew into English, French, and German. His strict Orthodoxy and learning caused him to be widely known as the "Ba'al Shem" of America.

Bibliography: Drachman, *Neo-Hebraic Literature in America*, in the *Seventh Biennial Report of the Jewish Theological Seminary Association*, pp. 65, 96; *Harper's Monthly*, Oct., 1878, pp. 768, 769.

A.

**FRIEDMAN, LÖB BEHR (Aryeh Dob):** Author and pedagogue; born in 1865 at Suwalki, Russian Poland. He was educated at Boskowitz, Moravia, afterward removing to Warsaw, where he became one of the promoters of Zionism, founding there, in conjunction with R. Samuel Mohilever, a Zionist society. In 1892 he went to America and became the editor of "Ha-'Ibri." Friedman has written a considerable number of school-books and other works, among which may be mentioned: "Ha-Padegug ha-'Ibri"; "Allufe Yisrael," biographies of the Talmudists; "Shulḥan 'Aruk li-Bene ha-Ne'urim," a book on rabbinic law for the young, in Judæo-German; "Likḳuṭim Nifla'im," stories from the Talmud; "Talmudische Perlen"; "Rabbis of Ancient Times" (in collaboration with Fromenson); "Maxims and Proverbs of Bible and Talmud." He has written also various novels and articles for Hebrew journals.

A. H. Ma.

**FRIEDMANN, ALFRED:** German poet and author; born at Frankfort-on-the-Main Oct. 26, 1845. Brought up as a goldsmith, he renounced that occupation and studied at the universities of Heidelberg and Zurich (Ph.D. 1870). Friedmann resided in Vienna until 1886, when he moved to Berlin. His works include: "Savilia" (1873); "Aus Hellas" (songs, 1874); "Merlin-Orpheus" (songs, 1874); "Biblische Sterne" (three idyls, 1875); "Die Feuerprobe der Liebe Angioletta" (3d ed., 1879); "Leichtsinnige Lieder" (1878); "Gedichte" (1882); "Lieder des Herzens" (1888). Besides these lyrical productions Friedmann wrote the drama "Don Juan's Letztes Liebesabenteuer" (1891), and numerous novels, among which are: "Zwei Ehen" (3d ed., 1880; this has been translated into Italian); "Schnell Reich" (1891); "Die Heckenrose" (1893); "Die Danaiden" (1893); "Der Todesring," "Falsche Freundschaft," "Der Letzte Schuss," and "Russische Rache" (all four published in Reclam's "Universalbibliothek").

Bibliography: *Meyers Konversations-Lexikon.*

S.

**FRIEDMANN, BERNÁT:** Hungarian jurist and criminal lawyer; born in Grosswardein Oct. 10, 1843; studied law at the "Rechtsakademie" there and at the University of Budapest. He won general sympathy through his manly conduct in connection with the notorious Tisza-Eszlár trial. He wrote: "Hazai Bányászatunk Nemzetgazdasági és Statisztikai Szempontból," Budapest, 1866; "A Népbirák és Esküdtszèkek Intezménye," *ib.* 1876 (which won the grand academical prize); "A Felebbvitel Bünügyekben Tekintettel a Közvetlen Szóbelisègre," *ib.* 1878; "Eszrevètelek a Mágyar Bünvádi Eljarási Javaslat Iranyeszméi Felett," 1889.

Bibliography: Szinnyei, *Magyar Irók Túra*; *Pallas Nagy Lexicon.*

S. M. W.

**FRIEDMANN ("ISH SHALOM"), MEÏR BEN JEREMIAH:** Austrian scholar; born at Kraszna, in the district of Kashau, Hungary, July 10, 1831. At the age of thirteen he entered the yeshibah at Ungvar, where he was attracted to Ḥasidism and the Cabala. Fortunately, however, at the age of sixteen he was led by the "Bi'ur" of Mendelssohn to the study of the Bible, and became deeply interested in Hebrew poetry, especially in Wassely's "Shire Tife'ret." At twenty, while living at Miskolcz, where he earned his livelihood by giving instruction in Talmudical literature, he took up secular studies. In 1858 he entered the University of Vienna. When, in 1864, the Vienna bet hamidrash was founded he was chosen as teacher of the Bible and Midrash; that office he still (1903) holds. Later he was elected a professor in the Israelitisch-Theologische Lehranstalt.

Friedmann has devoted himself chiefly to the

editing of old Midrashim, to which he has added critical notes and valuable introductions. These notes, written in classical rabbinical style, are models of precision and are of great value. Friedmann has published the following works in Hebrew: The Sifre, Vienna, 1864; the Mekilta, *ib.* 1870; "Eshet Ḥayil," a commentary on Prov. xxxi. *ib.* 1878; the Pesiḳta Rabbati, *ib.* 1880; "Ha-Ẓiyyon," a rational interpretation of Ezek. xx. *ib.* 1882; "Dabar 'al Odot ha-Talmud," on the question whether the Talmud can be accurately translated, *ib.* 1885; "Masseket Makkot," a critical edition of the Talmudical treatise Makkot, with a commentary, *ib.* 1888; "Sefer Shofeṭim," notes to Judges, *ib.* 1891; "Me'ir 'Ayin," a commentary on the Passover Haggadah, *ib.* 1895; "Tanna debe Eliyahu," *ib.* 1900. Friedmann's German publications are: "Worte der Erinnerung an Isaac Noa Mannheimer," *ib.* 1873; "Die Juden ein Ackerbautreibender Stamm," *ib.* 1878; "T. G. Stern, Gedenkrede," *ib.* 1883; "Zerubabel," German explanation of Isa. lii. 19 and liii. *ib.* 1890; "Worte zur Feier des 100 Jahrigen Geburtstages des Seligen Predigers Isaac Noa Mannheimer," 1893; "Onkelos und 'Aḳylos," *ib.* 1896. From 1881 to 1886 Friedmann published, together with Isaac Hirsh Weiss, the monthly "Bet Talmud," devoted to rabbinical studies. To this periodical Friedmann contributed, under the signature "Ish Shalom," many valuable essays, of which the most noteworthy are on the arrangement of the Pentateuch and on Samuel.

BIBLIOGRAPHY: Brainin, in *Luaḥ Ahiasaf*, pp. 343 *et seq.*, 1901; *Ha-Shiloaḥ*, p. 573, 1901; S. Schechter, in *Jew. Chron.* p. 17, June 28, 1901.

S. I. BR.

**FRIEDMANN, MORITZ:** Hungarian cantor; born in Hrabócz, Hungary, March 7, 1823; died in Budapest Aug. 29, 1891. Up to 1848 he filled several positions in minor provincial congregations. At the outbreak of the revolution in that year he enlisted in the Hungarian army, and participated in the campaign against Austria.

Upon his return to civil life Friedmann became a member of the choir of Solomon Sulzer in Vienna, and in 1850 was elected cantor, teacher, and secretary of the congregation at Fünfhaus, a suburb of the Austrian capital. Seven years later he became chief cantor of the Jewish congregation of Budapest, a position which he retained until his death. In 1875 Emperor Francis Joseph conferred upon him the decoration of the Golden Cross. In 1882 he founded a union of Jewish congregation officials, of which he remained president till his death. In 1877 he was appointed professor of vocal instruction at the rabbinical seminary at Budapest. Friedmann published a song-book, "Izraelita Vallásos Énekek," which is in use in most congregations of Hungary.

S. A. KAI.

**FRIEDMANN, PAUL:** German philanthropist; born at Berlin in the middle of the nineteenth century. Friedmann is of Jewish descent, and is connected with the family of Moses Mendelssohn. Much exercised over the fate of the Russian Jews after the persecutions of 1882–90, in 1890 he visited the land of Midian and resolved to found a colony there. He had a steam-yacht ("Israel") built in Scotland, and went to Cracow personally to select the first immigrants. Twenty-four of these, under the leadership of Friedmann, Baron von Seebach, and Lieutenant Thiele, with a doctor, a chemist, and a builder, left Cairo in the middle of November, 1891.

A landing was made at Sharm al-Moza on the east side of the Gulf of Akabah; but the new colony did not last for more than two months. Internal dissensions broke out between the leaders, who were all Christians, and the Jews. The Egyptian government also feared complications with the Turkish soldiers encamped not far off, and ordered the undertaking to be abandoned. Friedmann, who had sunk 170,000 marks in the project, brought suit against the Egyptian government for £25,000. The Russian consul in Cairo also opened an investigation, and violent denunciatory articles appeared in the Egyptian press, especially in connection with the death of one of the settlers who had been forced to leave the encampment because of insubordination. In connection with the venture, Friedmann privately published "Das Land Madian," Berlin, 1891.

BIBLIOGRAPHY: *Israelit*, pp. 177, 262, 365, 407, 906, 1146, Mayence, 1892; *Israelitische Wochenschrift*, Nov. 24, 1893, p. 369; *Allg. Zeit. des Jud.* Nov. 4, 1892; *New York Times*, June 30, 1891; *New York Herald*, May 1, 1892.

D. G.

**FRIEDMANN, SIEGWART:** German actor; born at Budapest April 25, 1842. He was a pupil of Dawison, who not only educated him for the stage, but took him into his own home and family. He made his début at Breslau Oct. 18, 1863, as *Ferdinand* in "Egmont," which was not successful.

In 1864 he made his reentry, with Dawison, at the Königliche Schauspielhaus, Berlin, where he remained until 1871. The next year was spent in Schwerin; from 1872 to 1876 he worked with Laube, at the Stadttheater, Vienna, and soon ranked as one of the best actors on the German stage. In 1876 he went to Hamburg, returning three years later to Vienna. His most important work in behalf of the stage was the founding of the Deutsche Theater, at Berlin, with Ludwig Barnay, Adolf l'Arronge, and Friedrich Haase (1883). In 1888 he went on a starring tour through Germany and Austria, retiring from the stage in 1892.

Friedmann's best rôles were those of modern writers, though he was excellent as *Charles IX.* (Lindner's "Die Bluthochzeit"), and in several of Shakespeare's male characters.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.

S. E. MS.

**FRIEDRICHSFELD, DAVID B. ZEBI HIRSCH:** German and Hebrew author; born about 1755 in Berlin; died Feb. 19, 1810, in Amsterdam. In the Prussian capital he absorbed the scholarship and ideas of the contemporaneous Meassefim. In 1781 he went to Amsterdam, where he was one of the leaders in the fight for the emancipation of the Jews, writing in the promotion of this cause his "Beleuchtung . . . das Bürgerrecht der Juden Betreffend," Amsterdam, 1795, and "Appell an die Stände Hollands," etc., *ib.*, 1797. Besides contributing to the "Ha-Meassef," he wrote "Ma'aneh Rak," on the pronunciation of Hebrew among the Sephar-

dim (being also a defense of Moses Leman's "Imrah Ẓerufah)," Amsterdam, 1808; and "Zeker Ẓaddiḳ," a biography of Hartwig Wessely, *ib.* 1809. Some of his works are still in manuscript (comp. Steinschneider, "Verzeichnis der Hebr. Handschriften der Königl. Bibliothek zu Berlin," ii., No. 255, pp. 110 *et seq.*).

Bibliography: Grätz, *Gesch.* 1st ed., xi. 134, 229; Steinschneider, *Cat. Bodl.* col. 987; Zeitlin, *Bibl. Post-Mendels.* p. 99.

S. H. B.

**FRIEDRICHSTADT:** Town in the government of Courland, Russia, with a population (1897) of 5,223, of whom 3,800 were Jews. With the admission of Jews into Courland toward the close of the seventeenth century a Jewish community was established there, chiefly by settlers from neighboring Lithuanian towns and from White Russia. The latter found Friedrichstadt, owing to the rapids in the River Düna some miles above the town, a convenient halting-place in their voyages down the river, which was the main channel for a considerable trade in lumber, grain, and other merchandise between White Russia and Riga, a city below Friedrichstadt.

The archives of the city of Riga for the eighteenth century show that in the opinion of its burghers the commercial prosperity of their city depended largely on the trade brought there by way of Friedrichstadt through the Jews of White Russia (Buchholz, "Geschichte der Juden in Riga," pp. 29, 44–48). The Jewish community of Friedrichstadt is mentioned in Russian documents of the year 1742, when a ukase dated Dec. 14 ordered the expulsion of the Jews from Russia. When this ukase was enforced the burghers of Riga petitioned the government to grant the Jews permission to reside at least temporarily in their city, saying that unless this permission was granted they would be commercially ruined. As this petition proved ineffective, new conditions arose that gave impetus to the commerce of the Jewish community of Friedrichstadt. Barges and rafts sailing down the Düna laden with cargoes for Riga were detained at Friedrichstadt, and thus the trade of the Riga merchants was so seriously hampered that they feared it might eventually be diverted into other channels; and to obviate this danger they sent a special commissioner to Friedrichstadt for the purpose of obtaining relief (*ib.* p. 47).

In 1771 the Jewish community of Friedrichstadt suffered severely from floods due to a sudden breaking of the ice in the Düna. On this occasion the greater part of the town was swept away. Another flood equally disastrous to them occurred there in 1837 (see "Mittheilungen aus der Geschichte Liv-Est's und Courland's," i. 360). By the beginning of the nineteenth century the town had become an important commercial center. A number of prominent Jewish firms were engaged there in foreign trade as middlemen between German importers and Russian merchants of the interior. The chief articles of commerce were hides, furs, and bristles, which were collected from over all Russia and exported to England, Germany, and the United States. Local industry also received an impetus, and factories for the manufacture of cigars, soap, needles, chocolate, etc., were started; but with the opening of the Riga-Düna-burg Railroad in 1862 the commercial importance of the town began to wane. Nevertheless, its population, which in 1850 aggregated 1,483 inhabitants, steadily increased. A government school was established there in 1858. Among the most prominent Jewish families of this town are the following: Kahn, Birkhahn, Rosenthal, and Heyman.

H. R.

**FRIEND, FLORENCE.** See Mannering, Mary.

**FRIENDSHIP** (אהבה, רעות, אחוה, ידידות): Personal attachment to an individual. The historical books of the Bible furnish several instances of genuine friendship; and the pithy sayings of the Wisdom literature, of Talmud, and of Midrash contain a philosophy of friendship. The Bible endows friendship with a peculiar dignity by making it symbolical of the intimacy that exists between God and man. "And Yhwh spoke unto Moses face to face, as a man speaketh unto his friend" (Ex. xxxiii. 11; comp. Num. xii. 8). Also the prophet Isaiah makes God speak of Abraham as his friend (Isa. xli. 8; comp. II Chron. xx. 7).

The essential characteristic of genuine friendship is disinterestedness. The service one renders his friend must be prompted by the sole desire to be of use to him, and not for the sake of furthering one's own interests. Selfishness destroys friendship. This is tersely expressed in Ab. v. 16: "Friendship dictated by a selfish motive comes to an end together with its speculations; but friendship which is not based on any selfish motive comes never to an end."

Friendship of the selfish type is often referred to in Bible and Talmud; *e.g.*, "Every man is a friend to him that giveth gifts" (Prov. xix. 6b; comp. *ib.* xix. 4); "Ye would . . . make merchandise of your friend" (Job vi. 27b); "At the door of the rich all are friends; at the door of the poor there are none" (Shab. 32a); "A friend loveth at all times" (Prov. xvii. 17); "A friend that sticketh closer than a brother" (*ib.* xviii. 24b).

**Historical Examples.**

As historical examples of friendship have high value in determining the characteristics of the national soul, the following may be cited from Jewish history: The relations between Jonathan and David have become typical of true friendship. Jonathan's friendship for David is put to a severe test. Against his friendship there are arrayed filial duty and the personal interests of a prince; but friendship conquers (I Sam. xviii. 3, xix. 2–7, xxiii. 17–18). David is kind to the unfortunate Mephibosheth, a scion of the house of Saul, whom he befriends on account of Jonathan, his friend (II Sam. ix.). Barzillai's disinterested kindness for David is another instance (II Sam. xix. 31–39).

Because friends, owing to their intimate relation, influence each other, the utmost care should be exercised in the choice of a friend. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. xvii. 17; comp. *ib.* xxviii. 7); "Make no friendship with a man that is given to anger" (*ib.* xxii. 24a).

The Talmud furnishes many beautiful examples of friendship. An illustration of friendship as an ideal of spiritual fellowship is found in the relation

between rabbis Johanan bar Nappaḥa and Simeon ben Laḳish (Yer. Beẓah v. 63d; Yer. Ta'an. 5a; see, also, Horodezky, "Ha-Goren," p. 22, on רמ"א and מהרש"ל).

The value set on friendship is shown by the following observations:

"It is easy to make an enemy; it is difficult to make a friend" (Yalḳ., Deut. 845); "If thou wouldest get a friend prove him first, and be not hasty to credit him" (Ecclus. [Sirach] vi. 7). "For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend who, being turned to enmity and strife, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thine affliction. But in thy prosperity he will be as thyself. . . . If thou be brought low he will be against thee and will hide himself from thy face" (*ib.* verses 8–12). "A faithful friend is a strong defense: And he that hath found such a one hath found a treasure" (*ib.* verse 14; comp. verses 15–18).

That misplaced confidence gives cause for sorrow may be learned from many Biblical quotations. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. xli. 9). "All her friends have dealt treacherously with her, they are become her enemies" (Lam. i. 2a). "And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. xiii. 6, R. V.).

Not to forsake one's friend, but to aid and to assist him in every possible way, is the tenor of many sayings. "Thine own friend, and thy father's friend, forsake not" (Prov. xxvii. 10). "Change not a friend for any good, by no means" (Ecclus. [Sirach] vii. 18). "Do good unto thy friend before thou diest, and according to thy ability stretch out thy hand, and give to him" (*ib.* xiv. 13).

The highest office of friendship, the most thorough test of its genuineness, is justly reckoned to be the desire of friends to improve the moral and intellectual conditions of each other by frankness of reproof and counsel. "Thou shalt warn thy neighbor" (Lev. xix. 17a). "Better is open rebuke than love that is hidden. Faithful are the wounds of a friend, but the kisses of an enemy are profuse" (Prov. xxvii. 5–6). "Love him who corrects thee, and hate him who flatters thee" (Ab. R. N. ch. xxix.).

BIBLIOGRAPHY: Braunschweiger, *Die Lehrer der Mischnah*; Lazarus, *Die Ethik des Judenthums*, note 49.

E. C. A. G.

**FRIES, JAKOB FRIEDRICH:** Christian writer against the Jews; born at Barby, Saxony, Aug. 23, 1773; died at Jena Aug. 10, 1843. In 1801 Fries lectured on philosophy at the University of Jena, and in 1805 was appointed professor of philosophy, and in 1812 of physics, at Heidelberg. Here his anti-Semitic opinions began to color his utterances; and when, in 1816, he returned as professor to Jena, he published, first in the "Heidelberger "Jahrbücher" (1816, pp. 241–264) and afterward in book form, his "Ueber die Gefährdung des Wohlstandes und Charakters der Deutschen Durch die Juden," a review of two pamphlets by Rühs against the Jews. This review, of which Goethe speaks with a certain delight, is very rude in its tone, recommending (p. 23) the princes to deal with the Jews as Pharaoh had done.

BIBLIOGRAPHY: Jost, *Neuere Gesch.* i. 51; *Allg. Zeit. des Jud.* 1839, p. 352; 1900, p. 622; Grätz, *Gesch.* xi. 313.

D. A. M. F.

**FRIESENHAUSEN, DAVID BEN MEÏR:** Bavarian mathematician; born at Friesenhausen about the middle of the eighteenth century; lived at Berlin, and later at Hunfalu and Ujhely, Hungary; died at Gyula-Fehérvár March 23, 1828. Till the age of thirty he occupied himself with the study of the Talmud. Then he spent ten years in studying algebra, astronomy, mechanics, and optics, and wrote essays on these sciences. He wrote: "Kelil ha-Ḥeshbon," a Hebrew manual of algebra and geometry, Berlin, 1796; "Mosedot Tebel," a treatise on astronomy, in which he explains the Copernican system. This work, published in Vienna, 1820, contains also a proof for the eleventh axiom of Euclid and a testament to his children. Friesenhausen was the first to advocate the establishment of a rabbinical seminary in Hungary, and for this purpose prepared a plan which he submitted to the prince palatine Josef as early as 1806.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 252; Steinschneider, *Cat. Bodl.* No. 4804; Zeitlin, *Bibl. Post-Mendels.* p. 100; Fürst, *Bibl. Jud.* i. 304.

G. M. Sel.

**FRIM, JAKOB:** Hungarian educator; born in Körmend May 1, 1852. On his return from a prolonged journey abroad, where he had studied the organization of various asylums for the insane, he opened in Rákospalota, near Budapest, a model institution, named "Munka," for the education of feeble-minded children. This institution was later transferred to Ofen, and was taken over by the state in 1898. His brother, **Anton Frim,** is known as the founder of an asylum for the deaf and dumb, which receives pecuniary support from the city of Budapest.

S. M. W.

**FRINGES** (Hebr. "ẓiẓit"): Threads with a cord of blue entwined, fastened to the four corners of the Arba' Kanfot and the Ṭallit and pendent, like a tassel, in conformity with Num. xv. 38–40 and Deut. xxii. 12.

The ẓiẓit consisted, according to Bet Shammai, of four threads of white wool and four threads of blue, but according to Bet Hillel of two threads of each (Men. 41b). The "arba' kanfot," or "ṭallit ḳaṭon," was worn by day as an undergarment. The regular ṭallit, as an overgarment, was used only during the morning prayer.

A relaxation of the ẓiẓit observance has been noticeable since the Jews adopted the costumes of their Gentile neighbors, exceptions being readily made in the case of modern outer garments (Shulḥan 'Aruk, Oraḥ Ḥayyim, 10, 12). Indeed, it appears from the Tosafot that the wearing of ẓiẓit was not general even in the thirteenth century (see Shab. 32b; B. B. 74a; Ḳid. 61b).

To the wearer the ẓiẓit were a reminder of the duty of the Jew toward the Law. Like the phylacteries on the head and arm, and the mezuzah on the

door-post, the ẓiẓit on the garment was a token of God's love for His people Israel (Men. 43b). In fact, they served as the Jew's uniform, whereby he was recognized and distinguished from the Gentile. Hence a Jew must not sell a fringed garment to a non-Jew unless the fringes are removed.

Resh Laḳish, picturing the future reward of the pious, declares that no less than 2,800 servants will attend every Jew who has observed the ẓiẓit regulation, quoting Zech. viii. 23: "In those days . . . ten men . . . out of all languages of the nations, even shall take hold of the skirt [Hebr. "a corner"] of him that is a Jew, saying, We will go with you." By calculating seventy standard languages, and multiplying the four corners by ten, the number 2,800 is obtained (Shab. 32b). It is narrated that the ẓiẓit once saved a ḥasid from sensuality, having appeared as living witnesses and "slapped him in the face" as a reproach (Men. 44a).

**Blue and White.**

The blue cord entwined in the fringe was its principal attraction and distinction. R. Meïr asked, "Why blue?" The answer was, "Because this color resembles the sea, the sea resembles the sky, and the sky resembles the "Chair of Glory," of which it is said, "Under His feet . . . a sapphire stone" (Men. 43b).

**The Ḥalzun.**

The blue cord of the ẓiẓit was dyed with the blood of the "ḥalzun" (snail), which appeared but once in seventy years (Men. 44a). The ḥalzun was scarce even in Mishnaic times; hence the authorities agreed that the blue cord might be dispensed with, and that white-wool threads alone need be inserted (Men. iv. 1). R. Meïr remarks that the punishment for dispensing with the white threads is greater than for dispensing with the blue, inasmuch as the latter is difficult to obtain, whereas the former is within everybody's reach. He uses the illustration of a king commanding one of his servants to procure a seal of clay, and another to procure a seal of gold; both having failed to comply, the king punishes the former more severely for neglecting such a simple and easy task (*ib.* 43b).

Some suppose that "ḥalzun" was another name for Haifa or the Bay of Acre. Haifa was known, in the Greek-Roman periods, as "Purpureon," from the purple-dye industry, which, with the extensive fishing of the ḥalzun, made the city famous. The area for ḥalzun-fishing, according to the Talmud, extended to the Phenician border (Shab. 26a; see Rashi). It was also found on the mountains, as appears from Sanh. 91a. Doubtless there were various species of ḥalzun; some identify the *Helix jointhina* as one. It appears certain, however, that the genuine ḥalzun was found only in the land apportioned to the tribe of Zebulun, whose descendants were mostly engaged in this traffic (Meg. 6a; comp. Sifre, § 354 [ed. Friedmann, p. 147a]).

The Zohar is authority for the statement that the ḥalzun was found also in the Sea of Galilee (Zohar, Ex. Beshallaḥ, p. 48b; Lev. Beha'aloteḳa, p. 150a, ed. Wilna, 1882). The city of Luz is mentioned as the place where the tekelet was dyed (Soṭah 46b). Maimonides explains that the blood of the ḥalzun is red, and was chemically prepared to produce the tekelet-color ("Yad," Ẓiẓit, ii. 2). As the traditional color of tekelet is sky-blue, the ordinary purple ḥalzun of Haifa was probably not the genuine tekelet ḥalzun, although its dye may have been chemically changed to sky-blue. Perhaps there was also a rare blue species, such as is mentioned in the Talmud.

R. Gershon Enoch, in his "Sefunc Ṭemune Ḥol" and "Petil Tekelet," recently published, attracted considerable notice by advocating the restoration of the blue cord in the ẓiẓit; he declared that the ḥalzun dye is obtainable in Italy, which place, he says, is referred to in Ezek. xxvii. 7 as the "isles of Elishah" (see Targ. Jonathan). He even secured there a specimen of the blue-blooded "fish-snail," and had some wool dyed, which he sold to the Ḥasidim at an exorbitant price, for use in their fringes. Mordecai Rabinovitz, in "Oẓar ha-Sifrut" (vol. iii.), criticized Gershon Enoch's innovation, and disputed his claim that he had found the ḥalzun, principally because the dyed material did not retain its color, and because the ḥalzun proper is found only in Palestine.

Bibliography: Lewysohn, *Zoologie des Talmuds*, §§ 365–370; Schwartz, *Palestine*, p. 197, Philadelphia, 1850; *Pal. Explor. Fund*, 1877, pp. 187–190; Emden, *Maṭpaḥat Sefarim*, pp. 22, 23, Cracow, 1871; *Oẓar ha-Sifrut*, iii. 126, *ib.* 1889–90; Eisenstein, *Code of Life*, part i., ch. iii.

J. D. E.

**FRISCHMAN, DAVID BEN SAUL:** Russian Hebraist; born in Lodz 1863; now (1903) residing in Warsaw. Frischman began very early to write both poetry and prose in Hebrew periodicals, and his style and the originality of his views soon attracted attention. He was assistant editor of "Ha-Yom," in St. Petersburg (1886–87), and afterward editor of the weekly "Ha-Dor."

Frischman has contributed a large number of poems, short stories, and articles to the Hebrew periodicals during the last twenty years. His earlier writings are to be found in "Ha-Boḳer Or," "Ha-Shaḥar," "Ha-Asif," etc. His works include: the short story "Be-Yom ha-Kippurim," Warsaw, 1881; his successful translation of Aaron Bernstein's "Aus dem Reiche der Natur," under the title "Yedi'ot ha-Ṭeba'" (The Perceptions of Nature) (1882–85); "Tohu wo-Bohu," a scathing criticism of Hebrew journalistic methods, especially directed against "Ha-Meliẓ," with an appendix, "'Al ha-Nes," in which I. L. Lewin's translation of Disraeli's "Tancred" is severely criticized (*ib.* 1883); "Miktabim 'al Debar ha-Sifrut" (Notes on the History of Literature), a criticism against contemporary Hebrew literature (Warsaw, 1895). He also translated Julius Lippert's "Kulturgeschichte," under the title "Toledot Hashlamat ha-Adam," in three parts (*ib.* 1894–1901). A collection of his scattered articles and feuilletons is at present (1903) being published in Warsaw under the title "Ketabim Nibḥarim."

Frischman has also written considerably for Yiddish periodicals. The poem "Ophir" in the "Yiddische Volksbibliothek" deserves to be mentioned. He has done much to introduce Western methods into Neo-Hebrew literature.

Bibliography: *Ha-Eshkol*, ii. 159–160; Eisenstadt, *Dor Rabbanaw we-Soferaw*, iii. 37, Wilna, 1901; *Aḥiasaf*, 5662, pp. 273–282; Zeitlin, *Bibl. Post-Mendels.* s.v.

H. R. P. Wi.

**FRIZZI, BENEDETTO (BENZION RAPHAEL KOHEN):** Italian physician and writer; born at Ostiano, Mantua, in 1756; died there May 30, 1844. In his youth he was instructed by Jesuits at Mantua, where he was the first Jew to attend a public school; there he showed a special predilection for mathematics. Later he took the degree of M.D. at Pavia. He was especially noticed by Emperor Joseph II. on the latter's visit to the University of Pavia. In 1789 he settled as a physician in Triest, and in 1831 returned to his native city.

Frizzi's works include: "Dissertazione di Polizia Medica sui Riti e Cerimonie del Pentateuco," a large work in six volumes on the Mosaic law: the first and second volumes dealing with forbidden food; the third with marital laws; the fourth with laws on pregnancy, birth, and education; the fifth with diseases, mourning, and burial; and the sixth with streets and houses (Pavia, 1787–90); "Sulla Lebbra degli Ebrei," Triest, 1795; "Difesa contro gli Attacchi Fatti alla Nazione Ebrea nel Libro Intit. 'Della Influenza del Ghetto nello Stato,'" appearing anonymously in answer to an anonymous book attacking the Jews, Pavia, 1784. This polemic led Frizzi to further studies of Jewish life and law, resulting in the following works: "Dissertazione in cui si Esaminano gli Usi ed Abusi degli Ebrei nei Luoghi ed Effetti Sacri," Milan, 1809; "Dissertazione sulle Leggi Mosaiche Relative al Publico Diritto," Venice, 1811. He finally devoted himself to the Talmud, writing Hebrew notes thereto to show the extent and importance of its information, covering all branches of knowledge, and the correctness of its views. This work appeared under the title "Petaḥ 'Enayim" (1st ed., Leghorn, 1815; complete in 8 parts, *ib.* 1878–1880). Frizzi was also the author of a number of important works on medicine, mathematics, and music.

BIBLIOGRAPHY: *Vessillo Israelitico*, 1881, p. 40; Steinschneider, in *Monatsschrift*, xliv. 82.

S. I. E.

**FROG (צְפַרְדֵּעַ):** The Hebrew term generally occurs in the plural; twice only in the singular as collective, once with (Ex. viii. 2) and once without (Ps. lxxviii. 45) the article. Frogs are mentioned in the Bible only in connection with the plagues of Egypt (Ex. vii. 27–viii. 9; Ps. lxxviii. 45, cv. 30). The common frog of Egypt is the edible frog (*Rana esculenta*), essentially a water-frog. It abounds in all the streams of that land, and is quite common in Palestine also. It is probably the species which the author of the narrative of the plagues had in view. There is also in Palestine and in Egypt a small species of tree-frog (*Hyla arborea*), only one and a half inches long. Like the common frog of Egypt, it is edible, and its color is green, a feature common to all edible batrachians. As coming under the category of "sheres" (Lev. xi. 10), the frog must have been held by the Hebrews as unclean for food (see ANIMALS; DIETARY LAWS). According to the Talmud, contact with frogs does not defile (Ṭoh. v. 1). On the singular with article ("ha-ẓefardea'," Ex. viii. 2) see Sanh. 67b.

BIBLIOGRAPHY: Tristram, *Fauna and Flora of Palestine*, pp. 159–161, London, 1884; Lewysohn, *Zoologie des Talmuds*, pp. 231–232, 369.

E. G. H. H. H.

**FROHBERG, REGINA:** German writer; born at Berlin Oct. 4, 1783; date of death not known. She was the daughter of a very wealthy merchant by the name of "Salomo" (Kayserling gives it as "Saaling"). When only eighteen years of age (1801) she married a certain Friedländer, but the marriage proved unhappy, and she soon procured a divorce. She then became a Christian, and took the name "Frohberg." She lived for a short time after this in Berlin, and moved in 1813 to Vienna, where she resided until her death.

She has published: "Louise, oder Kindlicher Gehorsam und Liebe im Streit," Berlin, 1808; "Schmerz der Liebe," Berlin, 1811, 2d ed. Vienna, 1815; "Erzählungen," Dresden, 1811, new ed. Vienna, 1817; "Das Opfer," Amsterdam and Leipsic, 1812, 2d ed. Vienna, 1815; "Das Gelübde," Vienna, 1816; "Stolz und Liebe," Brünn, 1820; "Der Liebe Kämpfe," Leipsic, 1826; "Eigene und Fremde Schuld," *ib.* 1837; "Vergangenheit und Zukunft," Gera, 1840; "Gedankenfrüchte auf dem Pfade des Lebens," Vienna, 1842, 2d ed. 1845.

Frohberg's adaptation of French dramas appeared under the collective title of "Theater," Wiesbaden, 1817 and 1818.

BIBLIOGRAPHY: *Jüdischer Plutarch*, 1848; *Jüdisches Athenäum*, 1851; Wurzbach, *Biog. Lex.* iv. 379–380 (giving an exact list of her works and a complete bibliography); Kürschner, in *Allg. Deutsche Biographie*, s.v., Leipsic, 1878; Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur und Kunst*, pp. 232–234, Leipsic, 1879.

S. F. T. H.

**FROHMAN, CHARLES:** American theatrical manager; born at Sandusky, Ohio, about 1858. He began his theatrical career as advance agent for Haverley's Mastodon Minstrels. Afterward he held a similar position with Collender's Georgia Minstrels, with whom he went to the Pacific coast. Here disaster overtook them, and Frohman had to travel East as best he could. Arriving in New York city, he obtained the road rights to plays produced at Wallack's (afterward the Star) Theater, but was not particularly successful until 1895, when he conceived the idea of a theatrical trust to control playhouses throughout the country. Interested with him were Nixon and Zimmerman, who owned two theaters in Philadelphia and several in other towns in Pennsylvania and Ohio; Klaw and Erlanger, who controlled a chain of theaters from Washington, D. C., to New Orleans; and Alfred Hayman, a capitalist who controlled playhouses throughout the West.

The syndicate began with thirty-seven theaters, and at once forced its weaker rivals to the wall. Frohman obtained a monopoly of the English, German, and French dramatic output to such an extent that producers formerly independent were forced to play into his hands. His partners, controlling all the first-class houses, refused to book any attraction which was not directly or indirectly managed by the syndicate.

In 1898, however, Nat Goodwin revolted, and organized an opposition to Frohman, in which he was joined by Francis Wilson, Richard Mansfield, James A. Herne, James O'Neill, and Mrs. Fiske. Augustin Daly and Joseph Jefferson were hearty supporters of this movement; and Frohman's supremacy was temporarily endangered. Frohman, however,

maneuvered until Goodwin seceded from the opposition. He was followed at intervals by all save Mrs. Fiske and Daly. The death of the latter left Mrs. Fiske to battle alone with Frohman, who was so absolutely in control of the situation that she was not able to play in New York city during 1900–01.

Frohman owns or leases five theaters in New York city, and three in London.

BIBLIOGRAPHY: Norman Hapgood, *The Stage in America*, New York, 1901.

A. E. Ms.

**FROHMAN, DANIEL:** American theatrical manager; brother of Charles FROHMAN; born at Sandusky, Ohio, 1853. He went to New York city in 1866, and became office-boy of the "New York Tribune." He worked his way upward for five years, when he abandoned journalism for theatrical work. After considerable experience as a road-manager, Frohman became manager of the Madison Square Theater, New York, then owned by the Mallorys. Here he remained (1879–85) until he leased the Lyceum. His stock company at this house, headed by Georgia Cayvan and Herbert Kelcey, became renowned for its clever work, notably in "The Wife," "The Charity Ball," and "Squire Kate."

Shortly after the death of Augustin Daly, Frohman became manager of Daly's Theater. He is also manager for several American and English stars.

A. E. Ms.

**FRONTLETS.** See PHYLACTERIES.

**FROSOLONI, ISAAC ḤAYYIM:** Italian poet of the eighteenth century; born at Sienna; died at Leghorn 1794. On the completion of his Hebrew and secular studies at Sienna he went to Leghorn, where he became a member of the yeshibah. He formed an intimate friendship with the family of the wealthy merchant Eliezer Shealtiel Recanati, and continued his Talmudic studies in the school founded by the latter. His poems are included in Piperno's "Ḳol 'Ugab."

BIBLIOGRAPHY: Piperno, *Ḳol 'Ugab*, 80b; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 184.

G. I. E.

**FRUG, SEMION GRIGORYEVICH:** Russian writer and poet; born 1860 in the Jewish agricultural colony of Bobrovy-Kut, government of Kherson. In 1880 there appeared in the "Razsvyet" his first poem, which attracted the attention of the reading public. In 1881 he removed to St. Petersburg, and published poems in the "Voskhod," "Russki Yevrei," "Yevreiskoe Obozryenie," and other periodicals. He used the pseudonyms "Ben-Zvi," "Bobrovokutski," "S. F.," "G. S.," "Sluchainy Felyetonist," "F.," "S.," and very rarely wrote under his full name. His first volume of poetry, "Stikhotvoreniya," appeared in 1885; the second, entitled "Dumy i Poesii," in 1887; second and third editions of the first volume in 1890 and 1897 respectively. Most of Frug's critics attribute to his work a high lyric quality. Leon Gordon dedicated to Frug a poem in which he calls himself a "dead leaf" and Frug a "living leaf" ("Ha-Asif," 1884).

Semion Frug.

In 1886 Frug's Yiddish poems, which had been published singly in Spektor's "Hausfreund," Rabbinovitch's "Volks-Bibliothek," the "Volks-Blatt," and other periodicals, were collected and published under the title "Lieder und Gedanken." In 1898 there were printed in St. Petersburg sketches of people he had met, entitled "Vstrechi i Vpechatleniya" and "Eskizy i Skazki." Somewhat later his fable "Palma" appeared. In 1897 a three-volume collection of his poems was published in St. Petersburg (Hebrew translation by Jacob Kaplan, Warsaw, 1898). In 1902 his "Zionidy," Zionistic songs, were printed in St. Petersburg. Frug is one of the most sympathetic of the Russo-Jewish poets. He is essentially a lyricist. His epic poems are not marked by distinct originality.

Frug lives (1903) in St. Petersburg, where he is associated with the weekly paper "Budushchnost," in which most of his poems now appear.

BIBLIOGRAPHY: *Sochineniya Fruga*; Skabichevski, *Istoriya Noveishei Russkoi Literatury*; *Sistematicheski Ukazatel*; *Hausfreund*, iv.; Skabichevski, in *Russkiya Vyedomosti*, 1885, No. 18; Arsenyev, in *Vyestnik Yevropy*, 1885, No. 10; Volynski, in *Voskhod*, 1886, No. 11; Mordovtzev, in *Voskhod*, 1886; Burenin, in *Novoe Vremya*, 1884, No. 3168.

H. R. E. LEV.

**FRÜHLING, DER.** See PERIODICALS.

**FRUIT.** See ALMOND; APPLE; BOTANY; COOKERY; ETROG; FIG; FOOD; GRAPE; MULBERRY; NUTS; OIL; OLIVE; PALM; PEACH; PEAR; POMEGRANATE; ST.-JOHN'S BREAD; SYCAMORE-FIG.

**FRUMKIN, ISRAEL DOB (BÄR):** Hebrew author; born in Dubrovna, Russia, Oct. 29, 1850. His father, Alexander Frumkin, when sixty years old emigrated to Jerusalem (1860). In 1869 Frumkin edited the Hebrew semi-monthly newspaper "Ḥabaẓẓelet," which had been founded in Jerusalem by his father-in-law, Israel Back, a printer, a few years before, and a few years later he edited a Judæo-German weekly called "Die Rose." The latter, owing to lack of support, was soon discontinued. "Ḥabaẓẓelet" was changed to a weekly with a literary supplement; it is still being issued. Its publication was spasmodically interrupted through the intrigues and machinations of the zealots of Jerusalem, whom Frumkin constantly denounced for the lack of reform in the "ḥalukḳah" system. Recently, however, he became reconciled to the management.

In 1883, for reflecting upon Gen. Lew Wallace, the American minister to Turkey, in an editorial in "Ḥabaẓẓelet" (xiii. No. 6), headed "An American and yet a Despot," "Ḥabaẓẓelet" was suspended, and Frumkin was imprisoned for forty-five days, by order from Constantinople directed to the pasha of Jerusalem. The incident which caused the editorial was the dismissal of Joseph Kriger, the Jewish secretary and interpreter to the pasha of Jerusalem, at the request of Wallace, who complained that Kriger

had failed to receive him with the honor due to his rank, and who refused to accept any apology for the alleged shortcoming. Frumkin claimed that the proceeding was instigated by the missionaries, whom Wallace strongly supported. After his release Frumkin organized the society 'Ezrat Niddahim in honor of Sir Moses and Lady Judith Montefiore and to counteract the influence of the missionaries.

Frumkin is the author of several books, mostly translations of no special value. His grandfather was AARON HA-LEVI BEN MOSES OF STAROSELYE. His brother **Michael Levi,** who assumed the name **Rodkinson,** has published translations of portions of the Talmud in New York. His son **Abraham Frumkin** is a contributor to the daily "Yiddische Welt," of New York.

BIBLIOGRAPHY: Sokolow, *Sefer Zikkaron*, pp. 175–180, Warsaw, 1890.

H. R. J. D. E.

**FUBINI, SIMONE:** Italian physiologist; born May 26, 1841, in Casale Monferrato, Piedmont; died Sept. 6, 1898, at Turin. After finishing his course at the college he entered the University of Turin as student of medicine, receiving his doctorate in 1862, and going in the same year to Paris to take a post-graduate course, where he became assistant to Hiffelsheim in his electrotherapeutic clinic. Returning to Turin, he assisted Moleschott in the physiological department of the university. In 1881 he was appointed professor of physiology at the University of Palermo, and in 1888 professor of materia medica and pharmacology at Pisa, which position he held until his death.

Fubini was one of the leading physiologists of Italy. After the death of Moleschott in 1893 he became editor of the "Untersuchungen zur Naturlehre des Menschen und der Thiere," and in 1897 of the "Trattato di Farmacoterapia." He was a diligent contributor to Moleschott's above-mentioned "Untersuchungen" and other medical journals. Among his many essays and works may be mentioned: (with Moleschott) "Sulla Condrina," in "Giornale della R. Accademia di Medicina di Torino," 1872, ii. 274 *et seq.*; "Sulla Presenza di Sostanza Condrogena nella Cornea di Varie Specie di Animali," Turin, 1874; "Influenza degli Occhi Sopra Alcuni Fenomeni della Vita," *ib.* 1875; (with Mosso) "Gemelli Xifoide Juncti," in "Giornale della R. Accademia di Medicina di Torino," Turin, iii. 1878, xxiii. 13; "Peso del Sistema Nervoso Centrale Paragonato al Peso del Corpo dell' Animale," *ib.* 1879; "Influenza di Alcuni Alcaloidi dell' Oppio sul Chimismo della Respirazione," *ib.* 1880; "Uno Sguardo Alle Principali Questioni di Metalloterapia," *ib.* 1881; "Ueber die Inhalationen von Defibrinirtem Blute," in "Centralblatt für die Medizinischen Wissenschaften," 1885; "Sur la Fonction des Corpuscules de Vater-Pacini du Chat," in "Archives Italiens de Biologie," 1888, ix. 44; (with P. Pierini) "Absorption Cutanée," xix. 357, *ib.* 1893; "Influenza dell' Eccitamento Elettrico sul Trofismo Nervoso," 1894; (with P. Pierini) "Della Cataforesi Elettrica," in "Archives d'Electricité Médicale," 1897.

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S. F. T. H.

**FUCHS, ISIDOR:** Austrian journalist; born in Leipnik, near Biala, Galicia, Sept. 25, 1849. He has been active most of his life in journalism as a feuilletonist and dramatic editor, beginning on "Die Bombe" (in which his translations from the Italian were especially noticed), and joining in turn the staffs of "Das Illustrirte Wiener Extrablatt" (during his engagement on which he was also coeditor of "Der Junge Kikeriki"), "Die Vorstadt Zeitung," and "Das Wiener Tagblatt." For some time he was a regular contributor to the "Montags Revue." He has published for the stage (with Bauer and Zell): "Die Wienerstadt in Wort und Bild"; "Der Bleiche Zauberer" (music by Ziehrer); "Auf der Zweiten Galerie des Fürst-Theaters"; "Die Kopirschule" (2d ed., Vienna, 1890); "Lieder und Romanzen" (Vienna and Leipsic, from Mascagni); and many humorous and sarcastic topical verses.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i. 139–140.

S. N. D.

**FUEL:** Mineral coal was unknown to the ancient Hebrews, who used instead wood, manure, and grass for fuel. Wood was never abundant in Palestine, though there was not such a dearth in ancient times as exists at the present day. Various tree-like kinds of shrubs were also much used for fuel; for in ancient times, as to-day, the trees (holm-oak, oak, larch; comp. Isa. xliv. 14) were not allowed to attain to full growth, but were cut down when quite young, the foliage being given to the goats, and the wood being cut into sticks or made into charcoal. In Ps. cxx. 4 are mentioned coals of "rotem," a desert plant, probably the broom; they give great heat, and are still much in demand (comp. Robinson, "Researches," i. 226, iii. 683). This shrubbery ("ḥoresh"), which grew especially in waste places, as well as the low growth of the forests, was generally on unclaimed land, every one being free to take what he needed. Notwithstanding the comparative scarcity of wood, therefore, fuel, like water, could generally be obtained free (comp. the complaint in Lam. v. 4 that the foreign masters demanded payment for wood and water). The poor could easily procure their modest supply of fuel; the widow of Zarephath gathered her few sticks outside of the gates of the city (I Kings xvii. 11). This daily gathering of fuel was evidently a general custom; it was forbidden by law on the Sabbath (Num. xv. 32 *et seq.*; see FIRE).

Charcoal was always much in demand for baking, for cooking, for heating houses by means of braziers, and for artisans' fires (see COAL).

As undergrowth or other fuel was not easily obtainable in some localities, and charcoal was an expensive fuel, especially if brought from a distance, substitutes were employed, as smaller plants, grasses, and weeds growing in the fields, and the brown dry grass of the desert, which wither quickly, producing a hot if not a lasting fire; and these were evidently frequently used (comp. Matt. vi. 30). Another substitute—used even to-day—was dung, especially that of the camel, which, when dried, burns like charcoal. Cow-dung, which quickly dries and is odorless, is still carefully gathered from the village streets. At the present day the fresh

dung is generally mixed with chopped straw ("tibn") raked up from the thrashing-floor, formed into flat cakes, and dried. One can often see such cakes on the walls of houses. Passages such as Ezek. iv. 12 *et seq.* and Matt. iii. 12 indicate that the Hebrews also used this kind of fuel.

E. G. H. I. Be.

**FUENN, BENJAMIN:** Russian physician; son of Samuel Fuenn; born at Wilna in 1848; died there Aug. 12, 1901. Educated at the rabbinical seminary of his native city, Fuenn taught for two years, and then studied medicine, being graduated as M.D. from the University of St. Petersburg. He settled at Wilna, and devoted his professional skill to the healing of the poor.

Fuenn was very active in interesting the Jews in agriculture, and for three years was a trustee of a society for the assistance of the Jewish colonists in Palestine and Syria. In 1898 he was one of the three elders elected to administer the affairs of the Jewish community of Wilna. He left the greater part of his fortune to charitable institutions and for the furtherance of Jewish colonization in Palestine.

Among Fuenn's numerous papers in scientific journals the most noteworthy is that on the Jewish laws concerning the slaughtering of animals considered from a medical standpoint, contributed to the periodical "Keneset Yisrael" (i. 910 *et seq.*).

Bibliography: *Ha-Asif*, 1900-01, p. 387.

H. R. I. Br.

**FUENN, SAMUEL JOSEPH:** Russian scholar; born at Wilna Sept., 1819; died there Jan. 11, 1891. He received the usual Talmudic education, and also acquired an extensive general knowledge of the profane sciences. In 1848 the government appointed him professor of Hebrew and Jewish history in the newly founded rabbinical school of Wilna. Fuenn filled this position with great distinction till 1856, when he resigned. The government then appointed him superintendent of the Jewish public schools in the district of Wilna, in which he introduced instruction in the secular sciences and modern languages. Fuenn also took an active part in the administration of the city and in its charitable institutions, and was for many years an alderman. In acknowledgment of his services the government awarded him two medals.

Samuel Joseph Fuenn.

Fuenn was a prolific writer, devoting his activity mainly to the fields of history and literature. He published the following works: "Imre Shefer," two lectures (one delivered by the author; the other translated from the German), Wilna, 1841; (with L. Hurwitz) "Pirḥe Ẓafon," a review of history, literature, and exegesis, 2 vols., *ib.* 1841–44; "Shenot Dor we-Dor," a chronology of Biblical history, Königsberg, 1847; "Nidḥe Yisrael," a history of the Jews and Jewish literature from the destruction of the Temple to 1170, Wilna, 1850; "Ḳiryah Ne'emanah," a history of the Jews of Wilna, *ib.* 1860; "Dibre ha-Yamim li-Bene Yisrael," a history of the Jews and their literature, in two volumes (the first dealing with the period extending from the banishment of Jehoiachin to the death of Alexander the Great; the second from Alexander's death to the installation of Simon Maccabeus as high priest and prince), *ib.* 1871–77; "Sofre Yisrael," selected letters of Hebrew stylists from Ḥasdai ibn Shaprut (915–970) to modern times, *ib.* 1871; "Bustanai," a narrative of the time of the Geonim, translated from the German, *ib.* 1872; "Ma'amar 'al ha-Hashgaḥah," a Hebrew translation of Moses Mendelssohn's "Die Sache Gottes," *ib.* 1872; "Ha-Ḥilluf," a Hebrew adaptation of Lehmann's "Graf und Jude," *ib.* 1873; "Ḥukḳe 'Abodat ha-Ẓaba," Russian laws relating to the conscription, *ib.* 1874; "Ya'aḳob Tirado," a Hebrew translation of a German novel by Philippson, *ib.* 1874; "Ha-Tefillin," a Hungarian village tale translated from the German into Hebrew, *ib.* 1874; "Le-Toledot R. Sa'adyah Gaon," materials for the biography of Saadia, published in "Ha-Karmel" (vol. ii., 1871); "Ḥakme Yisrael bi-Krim we-Gedole Yisrael be-Ṭurḳiya," biographies of Jewish scholars in the Crimea and in Turkey in the fourteenth and fifteenth centuries, published in "Ha-Karmel" (1861); "Safah le-Ne'emanim," an essay on the value and significance of the Hebrew language and literature in the development of culture among the Russian Jews, Wilna, 1881; "Ha-Yerushshah," Hebrew adaptation of Honigmann's "Die Erbschaft," *ib.* 1884; "Ha-Oẓar," a Hebrew and Chaldaic dictionary giving Russian and German equivalents for the words of the Bible, Mishnah, and Midrashim, vol. i. (from א to ו), Warsaw, 1884; "Keneset Yisrael," biographical lexicon of Jewish scholars and other prominent men arranged in alphabetical order, vol. i. (from א to י), *ib.* 1886–90.

**His Works.**

For twenty-one years (1860–81) Fuenn directed the paper "Ha-Karmel" (at first a weekly, but since 1871 a monthly), devoted to Hebrew literature and Jewish life, with supplements in Russian and German. The paper contained many scientific articles by the leading Jewish scholars of Europe, besides numerous contributions from Fuenn's own pen.

Bibliography: *Ha-Yom*, 1887, No. 214; *Ha-Asif*, 1893, p. 141; Winter and Wünsche, *Die Jüdische Literatur*, iii. 753, 853, 855, 877, 878, 898; Zeitlin, *Bibl. Post-Mendels.* p. 101.

H. R. I. Br.

**FUGITIVE.** See Asylum; Outlaw; Slaves and Slavery.

**FULD, AARON B. MOSES:** German Talmudist; born at Frankfort-on-the-Main Dec. 2, 1790; died there Dec. 2, 1847. Being both a man of means and very retiring, he refused to accept the office of rabbi, and referred to the local rabbi any halakic questions submitted to him. He took, however, a very active part in the religious movements of his time. All that appeared in German in behalf of Orthodoxy under the name of Rabbi Solomon Trier was written by Fuld, the former, owing to his great

age and want of secular education, being unable to cope with the Reform movement. Fuld was no doubt the proposer as well as the author of the letter of thanks to Zacharias Frankel for leaving the rabbinical convention of Frankfort with a protest. As a result, when Frankel planned a convention of conservative rabbis at Dresden, he asked for Fuld's participation. In spite of the many points which Frankel had in common with the old Orthodoxy of Germany, it did not escape Fuld that he had as many differences; therefore, as the representative of the old school, he declined the invitation. Nevertheless, Fuld understood his time, as may be seen from his highly interesting letter to Akiba Eger in regard to the compulsory education of Jewish children ("Bet Aharon," pp. v.–vi.). In this letter he proposed that Eger should prepare for the Jewish schools a curriculum which would include both Hebrew and secular subjects.

Fuld was a thorough Talmudist, not wanting in the gift of criticism; he was a sincere adherent of conservative Judaism, but free from fanaticism. He also had a keen appreciation of historical and linguistic questions. The municipal library of Frankfort possesses many of his manuscripts. He wrote notes on Azulai's "Shem ha-Gedolim," Frankfort, 1844–47, and published "Bet Aharon," *ib.* 1820, containing annotations to the Talmud, the 'Aruk, and Elijah Levita's "Tishbi" and "Meturgeman."

BIBLIOGRAPHY: M. Horwitz, *Toledot Aharon*. The introduction to Fuld's *Bet Aharon* contains biographical data.

S. S. L. G.

**FULD, LUDWIG:** German lawyer and juridical author; born at Mayence Dec. 23, 1859. He received his education at the gymnasium of his native town and at the universities of Heidelberg, Berlin, and Giessen (LL.D., 1881). He was admitted to the bar in 1884, and engaged in the practise of his profession at Mayence in the same year.

Of his numerous juridical works may be mentioned: "Einfluss der Lebensmittelpreise auf die Bewegung der Strafbaren Handlungen," 1881; "Entwicklung der Moralstatistik," 1884; "Das Jüdische Verbrechertum," 1885; "Die Sozial-Reform im Deutschen Reich," 1887; "Die Aufhebung des Socialistengesetzes," 1889; "Die Regelung des Militärischen Strafverfahrens," 1892; "Das Recht der Handlungsgehilfen," 1897; "Das Miethrecht," 1898; "Pachtvertrag," 1900.

S. F. T. H.

**FULDA:** District town, on the right shore of the River Fulda in the Prussian province Hessen-Cassel. The Jews settled at Fulda at an early period; a community existed there in the twelfth century. The district is chiefly known on account of the series of massacres which it underwent during the thirteenth and fourteenth centuries. The first took place on Dec. 28, 1238, when the Crusaders, assembled at that time in Fulda, joined by the inhabitants of the town, attacked the Jews and killed 34 men, women, and children. The immediate cause of the massacre was a blood accusation; five boys of a miller having been killed on Christmas-Day, the Jews were charged with the crime. Had not some broad-minded citizens and the magistrate of the town interfered on behalf of the Jews, not one Jew would have remained in Fulda. The Jews complained of the massacre to Emperor Frederick IV., and the latter, compelled to defend the Jews who were considered his "Kammerknechte," held Abbot Conrad de Mulcoz responsible for it. But the abbot, wishing to exculpate the murderers, sent the bodies of the miller's boys to Hagenau for the purpose of convincing the emperor of the culpability of the Jews of Fulda. Among the martyrs there were several prominent men, some being refugees from France. The names of the victims are given by Isaac b. Nathan in his seliḥah beginning "Attah behartanu," and by Pesaḥ ha-Kohen in the first of the three seliḥot which he composed in commemoration of his friends and relatives. In 1309, the plague having ravaged Fulda, the inhabitants of the town, impelled by fanaticism, ascribed its origin to the Jews and killed 600 of them (Trithemius, "Chronicon Hirsaugensis," fol. 566). A third massacre occurred in 1349, at the time of the Black Death. Once again, in the seventeenth century, a Jewish community flourished in Fulda. In 1671 the Jews were expelled from the district, but they were readmitted soon afterward. Fulda was the home of several Talmudists, Meïr b. Baruch ha-Levi, who introduced rabbinical ordination into Germany (1379), being a native of the district. Among its rabbis were: Meïr Schiff, a Talmudic commentator (1622–41); Jacob b. Mordecai Fulda, one of the exiles of 1671; Elijah b. Judah Löb Fuld, author of a commentary on the Mishnah (close of the seventeenth century), and Elijah Loans. Since 1878 Michael Cohn has occupied the office.

The number of the Jews in Fulda in 1890 was 525 in a total population of 13,125; in 1903, 650. A Jewish school was established in 1900.

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D. M. SEL.

**FULDA, LUDWIG:** German author; born at Frankfort-on-the-Main July 15, 1862. He studied German philology and philosophy at the universities of Berlin, Leipsic, and Heidelberg (Ph.D. 1883). After a short stay in Frankfort, he went in 1884 to Munich, where he became acquainted with Paul Heyse, who exercised a strong influence over his writings. Since 1888 Fulda has lived in Berlin.

Ludwig Fulda.

Among Fulda's writings may be mentioned: "Christian Weise," 1883 (doctoral thesis); "Satura: Grillen und Schwänke," 1884; "Neue Jugend," 1887;

"Lebensfragmente," 1892, 2d ed. 1896; "Lästige Schönheit," 1897; "Neue Gedichte," 1900; the comedies: "Die Aufrichtigen," 1883; "Das Recht der Frau," 1884; "Unter Vier Augen," 1886; "Frühling im Winter," 1887; "Die Wilde Jagd," 1888; "Wunderkind," 1892; "Die Kameraden," 1892 (2d ed.); "Robinson's Eiland," 1895 (2d ed.); "Jugendfreunde," 1897 (2d ed.); "Ein Ehrenhandel," 1898; "Die Zwillingsschwester," 1901; the social dramas: "Das Verlorene Paradies," 1890, 2d ed. 1898; "Die Sklavin," 1892, 2d ed. 1893; "Die Zeche," 1898; the tragedy, "Herostrat," 1898, 4th ed. 1899; and the dramatic fables: "Der Talisman" (which has gained well-deserved fame), 1893, 16th ed. 1900; "Der Sohn des Kalifen," 3d ed. 1896; and "Schlaraffenland," 3d ed. 1899.

Fulda's translations are well known; they include Molière's "Meisterwerke," 1892; Beaumarchais's "Figaro," 1894; Cavallotti's "Das Hohe Lied," 1895; and Rostand's "Cyrano von Bergerac," 1898, 12th ed. 1900.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.

S. F. T. H.

**FULLANA, NICOLAS DE OLIVER Y:** Chartographer; born on the island of Majorca; lived there as "Capitan" or "Cavallero Mallorquin" as late as 1650. On Oct. 1 of that year he wrote a Latin epigram of eight lines to Vicente Mut's "Historia del Reyno de Mallorca." Fullana went to Brussels, where he entered the Dutch army as colonel, subsequently fighting against France. At Amsterdam he openly espoused Judaism, taking the name of "Daniel Judah." After the death of his wife, Johanna, he married Isabella Correa. According to the testimony of Thomas de Pinedo, "litteris et astrologia eruditus," Fullana was cosmographer to His Catholic Majesty in 1680 and had written excellent cosmographical works. He edited Blaew's "Atlas del Mundo," to which he also contributed. Fullana eulogized the "Coro de las Musas" of his friend D. L. de Barrios in a poem, and a drama of Joseph Penso in a Portuguese and Latin poem.

BIBLIOGRAPHY: Thomas de Pinedo, *Stephanus de Urbibus*, p. 216, No. 76; D. L. de Barrios, *Coro de las Musas*, p. 224; idem, *Sol de la Vida*, p. 94; idem, *Relacion de los Poetas Españoles*, p. 58; Koenen, *Geschiedenis der Joden in Nederland*, p. 450; Kayserling, *Sephardim*, p. 245; idem, *Bibl. Esp.-Port.-Jud.* p. 79.

G. M. K.

**FULLER:** A cloth-finisher or -cleaner. The Hebrew term is מכבס (Mal. iii. 2) or כבס (II Kings xviii. 17; Isa. vii. 3, xxxvi. 3), denoting one engaged in either of two occupations: (1) the cleaning of soiled garments or cloth, and (2) the finishing of newly woven cloth.

1. The cleansing of cloth or garments may have developed into a distinct trade at an early time, as the operation involved too much work and consumed too much time (for colored materials one day; for white garments three days) to be done at home. The soiled garments were soaked in water to which various soapy, corrosive substances (such as alkaline salts) were added. Then they were stamped with the feet or beaten with wooden billets. This work is referred to in Mal. iii. 2 and Mark ix. 3, where the term might be rendered "washer."

2. In order to remove the fatty particles adhering to newly woven cloth, and especially the matted wool entangled therein, and to give the fabric firmness and proper texture, it was steeped in hot water and then stamped and worked over with the fulling-billet. The cloth had to be scraped repeatedly during the process, and the wool evenly trimmed off.

**Fuller's Field:** On account of the offensive smells attending the business, the fullers' shops were located outside of the city in the vicinity of large ponds or springs, where the water-supply was abundant, the cisterns within the city being reserved for domestic use. The "fuller's field" of Jerusalem (Isa. vii. 3, xxxvi. 2 = II Kings xviii. 17: שדה כובס) is described as near the "upper pool." The site is a moot point. In any case it was, like the pool itself, near the wall (Isa. xxxvi. 2; comp. *ib.* v. 11). Here Sennacherib's ambassadors stopped on their way from Lachish (*ib.*). Hence a spot west of the city, in the Birkat Mamilla, corresponding perhaps to Josephus' "snake pool," has been assumed for the location of the pool and the field. But this is too far from the wall. Stade ("Geschichte des Volkes Israel," i. 592) places the pool to the southeast of the city; but this conflicts with Isa. vii. 3, which points to a site to the north or northwest of Jerusalem. Josephus ("B. J." v. 4, § 2) mentions a "fuller's monument" near the northeast corner of the third wall. Compare JERUSALEM.

E. G. H. I. BE.

**FÜLLHORN, DAS.** See PERIODICALS.

**FULVIA:** A Roman lady of high station, converted to Judaism through the teachings of a Jew who had sought refuge in Rome to escape punishment. This impostor, together with three others, persuaded her to contribute purple and gold for the Temple at Jerusalem, which contributions they kept for themselves. The discovery of this fraud by the emperor Tiberius through his friend Saturninus, Fulvia's husband, caused the banishment of the Jews from Rome (19 C.E.; Josephus, "Ant." xviii. 3, § 5; comp. Philo, "In Flaccum," § 1; *idem*, "Legatio ad Caium," § 24; Tacitus, "Annales," ii. 85; Suetonius, "Tiberius," § 36).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 267; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 14, 73; *Prosopographia Imperii Romani*, ii. 98.

G. S. KR.

**FUNDAM, ISAAC:** Spanish author and publisher; lived in Amsterdam about 1723. He wrote "Varios y Honestos Entretenimientos en Varios Entremeses, y Pasos Apasibles, que di á Luz D. Alonso de Castillo, Solozarno en Mexico" (Amsterdam, 1723), and "Tratados desde el Principio del Mundo hasta Moseh el Profeta," which is still extant in manuscript. He was joint editor with Aaron Hezekiah Querido of "Orden de los Mahamadot," *ib.* 1723. In 1724 he published at Amsterdam a catalogue of Spanish and Portuguese books and manuscripts.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 47, 62.

G. M. K.

**FUNDÃO:** Chief town in the district of the same name, province of Beira, Portugal. Of the

27,000 inhabitants of the entire "conselho" more than one-third are of Jewish origin. For more than two centuries the Inquisition decimated this population, the first victim being Gracia Henriques, wife of Manuel de Almeida, who was burned at the stake at Lisbon April 1, 1582. Many Maranos emigrated from Fundão at the beginning of the seventeenth century, several of whom, among them Antonio Fernandez Carvajal, were in London about 1656.

Judaism has not entirely disappeared from Fundão, the fast of Yom Kippur being even now observed by some families officially classed as Catholics.

Bibliography: *Archivo Torre do Tombo a Lisbon*, MS. 732, fol. 79; *Auto da Fé de Lisboa*, 1582; *Conselho Geral Santo Officio*, Maço 7, Nos. 2583-2587, 2590, 2591, 2593, 2594, 2610, 2612, 2614, 2626; Lucien Wolf, *Crypto Jews*, p. 9 and *passim*.

G. C. de B.

**FUNERAL ORATION (הספד):** The expression of grief over the dead body of a relative or friend in words of lamentation or of praise is of very early origin among the Jews (Gen. xxiii. 2; I. 10, 11). In the Bible specimens are found of such lamentations, the most famous of which are the dirges delivered by David over Saul and Jonathan (II Sam. i. 17-27) and over Abner (*ib.* ii. 33-34). In the case of the death of an important personage, it seems that there were special refrains which signified the station of the dead, *e.g.*: "Wo my brother!" (I Kings xiii. 20); "Wo the master!" (Jer. xxxiv. 5); "Wo the master and wo his glory!" (Jer. xxii. 18). See Funeral Rites and Ḳinot.

The funeral oration proper, however, was not known until a later period. In Talmudic times it appears to have been a well-established custom, and the Rabbis laid special stress upon its delivery, particularly at the death of a scholar (Shab. 105b). The oration was considered to be an honor to the dead rather than a consolation for the living, and therefore the heirs were obliged to defray the expense of its delivery. If the deceased signified in his will that he wished no funeral oration, his request must be heeded (Sanh. 46b; Shulḥan 'Aruk, Yoreh De'ah, 344, 9, 10; comp. Piṯḥe Teshubah *ad loc.*). The sages believed that before the grave was closed the deceased had a knowledge of the words spoken in his honor (Shab. 152b, 153a; Yer. 'Ab. Zarah iii. 1; comp. Ber. 19a). It was considered a commendable act for the preacher to raise his voice while delivering the oration so as to arouse the listeners to weeping (Ber. 6b; Ket. 72a; comp. Yer. Ber. iii. 1). Ze'era fainted while delivering a funeral oration (see "Mar'eh ha-Panim" *ad loc.*).

A number of specimens of funeral orations are found scattered throughout the Talmud and the Midrashim, most of which are based on Scriptural texts and embellished with parables and similes. It is noteworthy that some of these fragments are couched in pure Hebrew, quite distinct from the general phraseology of the Talmud

**Examples.** (M. Ḳ. 25b; Meg. 6a; Ket. 104a). In Palestine it was customary to begin the oration with the following words, "Weep with him, ye who are of distressed heart" (M. Ḳ. 8a). Some beautiful funeral orations are presented in Sem. viii.; Yer. Ber. ii. 8; Meg. 28a; Yer. Kil. ix. 3; Gen. R. xci. 11; Lev. R. xxx. 1; Tosef., Soṭah, xiii. 5, 6; *et al.*

Along with the funeral oration delivered over the body of the deceased at a funeral, there developed, in later times, the custom of reciting an oration in the synagogue for some honored person, even though considerable time had elapsed since the day of his death. In such a case the life of the deceased was taken as an object-lesson for the instruction of the congregation. When a great and important personage died the Jewish communities of distant lands were frequently aroused, through the eloquent addresses delivered by the rabbis, to an appreciation of the great loss the race had sustained. Very often on such an occasion the congregation showed its participation in the general mourning by sitting down upon the ground for a few moments. In almost every collection of sermons there may be found some such addresses. Adolph Jellinek prepared a bibliography of Hebrew funeral orations delivered during the last few centuries, which was published in the Hebrew section of the "Zunz Jubelschrift," Berlin, 1884.

Bibliography: Hamburger, *R. B. T.* s.v. *Leichenrede*; Perles, *Die Leichenfeierlichkeiten im Nachbiblischen Judenthume*, Breslau, 1861; ילקוט אליעזר, s.v. הספר, Presburg, 1864; Frey, *Tod, Seelenglaube und Seelenkunde im Alten Israel*, Leipsic, 1898.

E. C. J. H. G.

**FUNERAL RITES:** Ceremonies attending the burial of the dead. After the body had been cleansed ("ṭohorah") and placed on the bier (see Burial), the funeral procession began, with the accompaniment of trumpets (Ket. 17a; M. Ḳ. 27b), and of dirges and lamentations chanted by wailing women (Jer. xx. 16; comp. II Chron. xxxv. 25). Wherever this custom prevailed it was the duty of the relatives to provide the professional mourners (Maimonides, "Yad," Ebel, xii. 1). A husband was obliged to defray the expenses of the burial of his wife in accordance with his position, and even the poorest had to provide two flute-players ("ḥalilin") and one professional mourner ("meḳonenet"); if he refused to do so, the wife's relatives or friends could supply them themselves, and then collect the cost from the husband through the court (Ket. 46b, 48a; Shulḥan 'Aruk, Eben ha-'Ezer, 89, 1, 2; Yoreh De'ah, 344, 3). This custom was modified in later times, so that, instead of songs and music, addresses were delivered at the bier of a deceased person, and it was considered a commendable act to shed tears while the virtues of the pious dead were declaimed (Shab. 105b, *et al.*; see Funeral Oration).

The body of a learned and pious man was occasionally brought into the synagogue, where the address was delivered (Meg. 28b). The opinion of later authorities is against bringing the body of any person into the synagogue ("Ḥokmat Adam," 155, 18), so that at present the address is usually delivered either in the synagogue court ("Schulhof") or in the cemetery. The speaker must be careful not to exaggerate the praises of the deceased (Sem. iii. 6; Ber. 62a). Funeral addresses should be delivered over children who have attained their sixth year (the fifth year, if they are the children of poor or old parents), and if a child has developed no particu-

lar qualities of his own, the merits of the parents may be mentioned (Sem. iii. 4, 5). Although it is not permitted to study the Law in the presence of a corpse (Ber. 3b; comp. Rashi, *ad loc.*), the speaker may quote Biblical or Talmudic passages illustrative of his remarks (Yoreh De'ah, 344, 17). No address should be delivered over the body of a suicide or an excommunicate, nor should the other funeral rites be observed in these cases, except such as are for the honor of the living (Sem. ii. 1; Yoreh De'ah, 345; see SUICIDE).

**Order of Procession.**

The order of the procession varies with local custom. In some places the mourners precede the bier, and the rest of the people follow it (Yoreh De'ah, 345, 3, Isserles' gloss); but more commonly the mourners follow the bier with the rest of the people ("Ḥokmat Adam," 155, 25). The place of women in the procession also depends on custom (see BURIAL). Among the Sephardim, as well as among the Ashkenazim in England, women do not join in any funeral procession, while among most of the Ashkenazim in other countries they follow the bier, but must keep apart from the men (Yoreh De'ah, 359, 1, 2). To accompany the dead to their last resting-place ("halwayat ha-met") is one of the important duties of the Jew. If there is no burial society in a town, all the people must leave their work on the occasion of a funeral and take part in the ceremonies. While the procession is in progress everybody must join it, even if he follow a short distance only ("four cubits," Yoreh De'ah, 361, 3). Even the scholar, if there is not a sufficient number of followers (Ket. 17b), must cease from study and follow the procession; but at no time should the teacher of young children be disturbed in his sacred profession (Yoreh De'ah, 361, 1).

**The Bearers.**

While carrying the bier, the "kattafim" (bearers), who walk barefoot so that they be not tripped up by the strings of their shoes ("Yad," *l.c.* iv. 3), recite the Ninety-first Psalm several times. Charity-boxes are passed among the followers with the cry, "Righteousness shall go before him, and shall set us in the way of his steps" (Ps. lxxxv. 13). On arriving at the graveyard, the bier is placed on the ground once every four cubits until the grave is reached, when the "Ẓidduḳ ha-Din" is recited. After the body is lowered into the grave, all bystanders say, "May he [or she] come to his [or her] place in peace." Then the grave is closed, and the same psalm is again recited, after which the mourners repeat the long "Ḳaddish." On returning from the cemetery the relatives are made to sit down, and some passages from Lamentations are recited before them. These are repeated seven times—as many times as the word "hebel" (vanity) and its plural occur in Eccl. i. 2 (B. B. 100b; "Yad," *l.c.* xii. 4). It is the custom for the people to stand in two parallel rows while the mourners pass between them, and to say, "May God console you together with all those who mourn for Zion and Jerusalem." Among the Sephardim seven circuits are made around the grave before the recital of the "Ẓidduḳ ha-Din." The ceremony is much simplified on semi-holidays, when no "Taḥnum" is said; so also in the case of a child less than thirty days old. See also BURIAL; COFFIN; CONSOLATION; ḲADDISH; MOURNING.

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S. S. J. H. G.

**FUNES:** Town in Navarre, in the district of Olite; received a fuero (charter) in 1120, containing several clauses in restraint of the Jews there. In case of a bill amounting to more than five solidos, the Jew had to take an oath on a coffin "sobre hum feretro." A Christian might recover a pledge only on taking an oath. A note or deed of a Jew in favor of a Christian had to be drawn up by a Jewish notary, and that of a Christian in favor of a Jew, by a Christian notary. The murder of a Jew or a Moor was punished by a fine of 500 solidos; the wounding of the same by 60 solidos. In 1171 the Jews of Funes were granted the same rights as those of Tudela, and were permitted to settle within the fortifications. During the persecution of 1328 many were killed and plundered. See NAVARRE.

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G. M. K.

**FÜNFKIRCHEN.** See PACS.

**FURNACE:** Three kinds of structures or apparatus for baking, smelting, etc., were known to the ancient Hebrews: (1) the oven for baking bread; (2) the potters' kiln for firing earthen vessels; and (3) the furnace for smelting metals and ore. The modern heating-stove was unknown to the Hebrews, who used braziers and fire-pots instead.

1. The oven for baking ("tannur") was a necessity in every household, the trade of baking not being developed till later, and probably then only in the large cities. Several families may have used a common oven, a practise that still obtains. Pictures found on Egyptian monuments indicate that the ovens which were formerly used in the Orient resembled, on the whole, those now in use (see Erman, "Aegypten," p. 269; Wilkinson, ii. 34). The tannur is a large clay cylinder or jug, standing upright, with a small mouth at the bottom, the fire being lighted on the ground beneath. The dough, as nowadays, was always kneaded into flat, round cakes, and was put on the cylinder as soon as the latter was hot. Among the ancient Egyptians the cakes were placed on the outside of the cylinder. In Palestine at the present day the fire is allowed to burn low, and the dough is then placed on the inside of the cylinder while the coal and ashes are still glowing. This may also have been the custom among the ancient Hebrews. Such ovens have been found at Tell al-Ḥasi (comp. Bliss, "A Mound of Many Cities," pp. 114 *et seq.*). For illustrations of modern ovens see Benzinger, "Arch." p. 86.

2. The potters' kiln is mentioned only in later times (Ecclus. [Sirach] xxvii. 8, xxxviii. 34). This

tardy mention, however, is merely accidental. The firing, probably also the glazing, of earthenware was practised very early by the Phenicians, who perhaps taught the handicraft to the Hebrews at an early time. Nothing is known of the arrangement of this kiln, or of that of the large kiln ("malben") used for firing bricks (II Sam. xii. 31; Jer. xliii. 9; Neh. iii. 14).

3. The Hebrews never practised smelting, as their country produced no ore; but they were acquainted with the process through their neighbors in Lebanon, where ore was mined. The large furnace for smelting was well known to them, and is frequently used as a metaphor. The Hebrew metal-workers, however, had smaller furnaces and crucibles; but, although various names have been handed down, it is not possible to distinguish between the different kinds referred to. "Kibshan" (Gen. xix. 28; Ex. ix. 8, 10; xix. 18) seems to designate the large furnace belching forth volumes of smoke. "Mazref" is the goldsmiths' crucible (Prov. xvii. 3, xxvii. 21). "Kur" is likewise used for melting and refining gold (Prov. xvii. 3, xxvii. 21; comp. Wisdom iii. 6) and silver (Ezek. xxii. 18-22; Isa. xlviii. 10), but the same term is also used to designate the "iron furnace" ("kur ha-barzel"); *i.e.*, the furnace used for smelting iron ore (comp. METALS), always metaphorically employed to describe great trouble and misery (Deut. iv. 20; I Kings viii. 51; Jer. xi. 4). The term "attun" occurs only in a single passage, in the story of Daniel (Dan. iii. 6 *et seq.*), and is used to denote the large furnace into which Daniel's friends were cast. It was a furnace for smelting, open at the top to admit of the ore being thrown in (comp. verse 23), with a mouth at the bottom for the escape of the molten material (comp. verse 26). "Attun" is probably adopted from the Assyrian. Finally, following the Targum, the expression "'alil" (Ps. xii. 7) is generally interpreted as meaning an oven or a crucible for smelting.

E. G. H. I. BE.

**FURNITURE, HOUSEHOLD.—Biblical Data:** In the East the house is not as important as in northern countries, since the climate permits an outdoor life in the widest sense of the term. The house is used chiefly as a shelter for the night and for sleeping, and during meals generally; but business of any kind is transacted on the street. The furniture, therefore, has always been very simple, a few pieces only being necessary to furnish the Hebrew home. According to II Kings iv. 10, four pieces were required in a room for a guest of honor: a bed, a chair, a table, and a lamp.

**The Bed** ("mishkab," "'eres," "mittah"): The Palestinian of to-day, whether townsman or peasant, knows in general nothing of movable beds such as are used in the West. The poor man, wrapped in his mantle, lies on the floor like the Bedouin in his tent. The more wealthy spreads thin woolen quilts on the floor at night, rolling them up by day. The divan or bench spread with silken bolsters, which runs along one or more walls of the room, is also used as a couch at night. The same custom may have obtained in antiquity. It is known, however, that the ancient Hebrews were acquainted with the movable bed. Saul, for example, ordered David to be brought to him in his bed (I Sam. xix. 15; comp. II Kings iv. 10). Og's bedstead was made of iron (Deut. iii. 11); bedsteads of wood, ivory, and gold (*i.e.*, wooden bedsteads inlaid with ivory and gold), sent to the King of Egypt from Palestine either as gifts or as tribute, are mentioned as early as the El-Amarna tablets (thirteenth century B.C.). Hence also the Canaanites had such articles of luxury; and although the ancient Hebrews probably at first knew nothing of them, they were introduced among them later on. The prophet Amos censures the nobles and the wealthy for using beds inlaid with ivory (Amos vi. 4). Many kinds of coverings were spread upon these bedsteads; the poor contenting themselves with a coarse cloak or a goat-skin, and the rich indulging in pillows and bolsters of Egyptian linen, damask, purple embroidered coverings, or costly rugs (*ib.* iii. 12; Prov. vii. 16; Cant. iii. 10), upon which, as is still customary in the East, the sleepers lay without removing their clothing.

This resting-place, therefore, was not a bed in the accepted sense of the word, but a couch, on which the old and the sick reclined in the daytime (Gen. xlvii. 31; I Sam. xix. 13 *et seq.*), and which served also at times as a seat during meals (Ezek. xxiii. 41). Such a couch-like seat may be referred to in I Sam. xx. 25. As it is not known whether it was customary to sit with the legs crossed under the body according to the Oriental fashion of to-day, or whether the legs were allowed to hang down as when one sits in a chair, no accurate idea can be formed as to the height or breadth of these couches. Later on, the custom of reclining during meals (Amos iii. 12, vi. 4) was introduced.

The simplest form of bed is represented by that used by the modern Egyptians, consisting of a latticed frame made of the ribs of palm-leaves and about 1½ feet high, or by the Sudanese angareb, with wooden frames 1½ feet in height, with ropes stretched lengthwise and crosswise, on which a mattress is laid. The pictures of Egyptian beds that have been preserved may give an idea of the beds used. Mosquito-netting (κωνωπεῖον) was probably introduced into Palestine during the Hellenistic period (Judith x. 4, xiii. 9, xvi. 19). As the bed took the place of the modern sofa, there was no other comfortable piece of furniture for sitting in or reclining upon except chairs.

**The Chair:** Nothing is known of the form of the chair ("kisse"). It may be assumed that, like the bed, it was similar to the Egyptian, although it may have resembled the small, low stools on which modern Orientals squat in the cafés. In any case chairs were necessary pieces of furniture among the ancient Hebrews, who sat during meals, and did not recline like the Greeks and Romans.

**The Table:** As its Hebrew name, "shulhan," indicates, the table in its primitive form consisted of a round piece of leather spread on the ground. Along the edge were rings through which a rope was drawn, and by means of which, on the march, the table was hung like a bag from the saddle of the camel. When the Hebrews were settled in fixed abodes the piece of leather was superseded by a

round mat woven of more substantial material, or was made of metal, and it was laid upon a low stool. Such tables are still in general use. With this kind of table, chairs were not used, but the people squatted on the ground, with the legs crossed. It is interesting to note that the table of showbread represented on the triumphal arch of Titus is only a little over a foot high (comp. I Macc. iv. 49). Higher tables necessitating chairs were, however, also used (I Sam. xx. 25; I Kings xiii. 20; comp. II Kings iv. 10).

**The Lamp:** Regarding lamps or candlesticks ("ner," "menorah") the discoveries at Tell al-Ḥasi, probably the ancient Lachish, furnish ample information (comp. the reports on the same, and the numerous illustrations in Flinders-Petrie, "Tell el-Hesy," London, 1891). As was the case in Greece and Rome, open bowls with beaks or earthen vessels with beaks were used, a lighted wick being placed in the beak ("pishtah"; Isa. xlii. 3, xliii. 17). Many current expressions—as, for example, "his lamp shall be put out" (Prov. xx. 20), meaning that he and his whole house shall perish (comp. Jer. xxv. 10; Prov. xiii. 9; Job xviii. 5, xxi. 17; I Kings xi. 36)—indicate that it was customary in ancient times to keep the lamp burning perpetually ("ner tamid"). The same custom still obtains among the fellaheen of Palestine. The phrase "he sleeps in the dark" is equivalent to saying that a person is ruined, not having even the smallest coin wherewith to buy oil.

The brazier, for warming apartments in the winter ("aḥ"; Jer. xxxvi. 22 *et seq.*), was perhaps not used in remote antiquity, but it was considered in later times a necessity in the houses of the nobles. The brazier is still used in the East.

See also Baking; Cookery.

E. G. H. I. Be.

**——In Talmudic Times:** The dining-room in Talmudic times was usually provided with two tables: the dining-table ("shulḥan"), and a side-table ("delfiḳe," δελφική) on which the servants placed the dishes. The dining-table had three legs and a square base and probably a square top (Kil. xxii. 2). It was usually of wood; but sometimes it was made of pottery, marble, or metal (Tosef., Oh. xvi. 2; Kil. ii. 3, xii. 2, xiv. 1; Yer. Ber. 12a). Wooden tables were often provided with marble tops; occasionally the top was partly of wood, partly of marble (Kil. xxiii. 1). In later times it was customary to provide a small table for each person (Ber. 46b, end). Sometimes the tables were suspended by rings (B. B. 57b). Some tables could be taken apart ("shulḥan shel peraḳim"); in that case the parts were joined by hinges. The side-table had three carved legs, and was usually placed on a stand.

**Tables.**

There were other pieces of furniture which occasionally served as tables. To these belong the "ṭabla" (Shab. 143a), a slab of wood, pottery, marble, metal, or glass; the "ṭarkas" (Tosef., Kelim, B. M. iii. 3), on which, it seems, the drinks were prepared ("ṭarkas" was used also to designate a sideboard, attached to the wall by hinges in order that it might be put up and down); and the "daḥwinah" (Tosef., Kelim, B. M. v.), a board used to improvise a table at a wedding. Round pieces of leather or leather covers occasionally served as tables; they are still in use for this purpose among the Bedouins, who call them "sufrah."

In rabbinical literature chairs are designated by the three terms "kisse," "safsal," "ḳatedrah." "Kisse" designates usually a chair on a square framework, without arms or back, the seat consisting of several bars, usually three (Kelim xxii. 6). The "kisse ṭeraskal" (Num. R. xii. 49) was a three-legged chair having a seat of wood, or sometimes of leather (Kelim xxii. 7), which could be folded. "Safsal" designates a bench capable of seating several persons. It was especially adapted to public places, and was used in schools, baths, and hostelries. Usually it was made of wood, but sometimes also of stone, pottery, or glass. The ḳatedrah in certain cases had a reclining form, so that the occupant when seen from a distance seemed to be standing (comp. Ex. R. xliii. 11). To the ḳatedrah was attached a footstool ("sherafraf," "ipofodin," "kisse she-lifne ḳatedrah"; Kelim xxii. 3; Targ. Yer. Ex. xxiv. 10; Yer. Ḥag. ii. 77). The ḳatedrah was used mostly by women (comp. Ket. 59b). Mention may also be made of the night-chair ("asla"; Kelim xx. 10) and of litters and sedans, which constituted a part of the furniture. To these latter belonged the "appiryon" (φορεῖον), especially designed to carry the bride to the house of her husband. It was covered and closed by curtains. Its sides were made of large boards which were provided with four legs, sometimes with more (Tosef., Kelim, B. M. viii. 3).

**Chairs.**

The term "miṭṭah" is used in rabbinical literature to denote both a bed and a couch for reclining at meals (Beẓah 22b; Tosef., Ber. v. 5; and many other passages). The beds were usually so wide that they could be occupied by three persons (comp. Nid. 61a). They were of wood, pottery, or glass. The bedstead consisted of four boards supported by four legs. At its head there were sometimes two poles from which curtains were suspended ("kilah"; Suk. 10b). Similar poles were also fixed at the foot. The bedding of the poor consisted usually of a mat ("maḥẓelet") of reeds or bulrushes (Suk. 19b). The rich used costly hides ("kaṭbulya"; Tosef., Shab. iii. 17; Kelim xxvi. 5). The beds were often so high that they could be reached only by footstools. There were also state beds, with footstools which are designated as "dargash" (Ned. 56a; see Maimonides' commentary on the Mishnah *ad loc.*). The couch for reclining at meals, called sometimes "aḳḳubiṭun" (= "accubitum"; Lev. R. vii. 11; Yalḳ., Num. 777), was provided with a back. Children's beds ("'arisah") were not essentially different from those of adults.

**Beds.**

Household articles were usually kept in a chest ("tebah") of wood, glass, or horn. The chests were either provided with eight legs or had projecting bases. The lid sometimes was fitted with a smaller lid through which small articles could be withdrawn (Kelim xvi. 7). The chest itself was often divided into compartments ("megirot"; Kelim xix. 7). Of the same material and dimensions was the "shiddah," which seems to have opened at the side. Its compartments were either fixed or in the form of drawers (Tosef., Kelim, B. M. viii. 1). The shiddah was fit-

**Chests.**

ted with wheels ("mukeni"; Kelim xviii. 2). The "migdal" was similar to the modern closet. The "ḳamṭara" was a receptacle for books and clothes, as was also the "kupsa," though it differed from the former in that it could be locked (Kelim xvi. 7).

Besides these boxes and chests there was a great variety of baskets, barrels, and casks in which the different articles of the household were kept.

**Mirrors and Lamps.**

Mirrors ("ma'rah," or "re'i") were usually made of metal (Tosef., Kelim, B. M. iv. 2); in later times there were also glass mirrors ("ispaḳlarya," "spaḳlarya"). There were hand-mirrors and wall-mirrors (Shab. 149a; Tosef., Shab. xviii. 6).

The primitive lamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more complicated one was the "ner," which consisted of an earthen pot provided with an opening at the top into which the oil was poured. On the edge of the pot was a wick-holder. The wick was made of flax, or of the fibers of other plants (Shab. ii. 3; Tosef., Shab. ix. 5). Occasionally utensils such as mugs, plates, etc., were used as lamps; but a special glass utensil called "'ashashit" was in more general use. Lamp-holders ("pamoṭ") were occasionally used. A holder which could support several lamps was called "menorah." Mention is made in the Mishnah of lamp-holders whose parts could be separated ("menorah shel ḥulyot"; Beẓah 22a). The term "menorah" designated also a candelabrum. The "puḳṭi" is sometimes mentioned as a lamp-holder (Tosef., Kelim, B. M. ii. 6) and sometimes as a lamp (Tosef., Shab. x. 7).

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S. S. I. Br.

**FÜRST, ALEXANDER:** German physician; born at Braunsberg April 15, 1844; died in Berlin May 25, 1898. He studied medicine at Königsberg, and took his degree at Berlin (1867). An assistant first in a private hospital at Schöneberg, near Berlin, and afterward in Dr. Schneller's ophthalmic institute at Danzig, he became a practising physician in Memel (1869). He served through the Franco-Prussian war as military physician, returning at its conclusion (1871) to Memel, where he was one of the founders of a small hospital, and where he also engaged in scientific work. Patients even from the interior of Russia came to him for ophthalmic treatment. He was the first to discover leprosy in East Prussia, and among the first there to treat granular inflammation of the eyes. The measures taken by the government to oppose the spread of these diseases were due to him. In 1884 he removed to Berlin, where he became a "people's doctor" in the best sense of the term.

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S. N. D.

**FÜRST, JULIUS:** German rabbi; born at Mannheim Nov. 14, 1826; died there Sept. 5, 1899. He received his secular education at the University of Heidelberg, and became rabbi at Endingen (1854), at Merchingen (1857), and district rabbi at Bayreuth (1858). In 1873 Fürst received a call as rabbi to Mayence, but in June of the same year returned to his native city, where for twenty years he was active as rabbi of the Klaussynagoge. His principal literary activity was in the province of Hebrew lexicography, and he has published on this subject many valuable essays in Rahmer's "Jüd. Lit.-Blatt," in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," in the "R. E. J.," in the "Monatsschrift," etc. He contributed to Winter and Wünsche's "Die Jüdische Literatur" the account of the Midrashim, Mekilta, Sifra, Sifre, Tanḥuma, and Yelammedenu. Beside many sermons Fürst published "Das Peinliche Rechtsverfahren im Jüdischen Alterthum: Ein Beitrag zur Entscheidung der Frage über Aufhebung der Todesstrafe" (Heidelberg, 1870), and "Glossarium Græco-Hebræum" (Strasburg, 1890). In the "Glossarium" Fürst treated of the Greek words in midrashic literature, showing a marked tendency toward ascribing to them a Greek origin.

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S.

**FÜRST, JULIUS** (pseudonym, **Alsari: אלשרי, אקזאדי**): German Hebraist and Orientalist; born May 12, 1805, at Zerkowo, Prussia, where his father, Jacob, was darshan; died at Leipsic Feb. 9, 1873. Fürst studied at Berlin (where Hegel and Neander were among his teachers), Breslau, and Halle (at the latter place under Gesenius), taking his degree in 1832. He settled in Leipsic as privat-docent, lecturing on Chaldaic, Syriac, Hebrew grammar and literature, Biblical exegesis, etc. In 1864, on the completion of his twenty-fifth year as privat-docent, he received the title of "professor" from the Saxon state, and was honored by election to several scientific societies. Fürst wrote:

Julius Fürst.

Lehrgebäude der Aramäischen Idiome, oder Formenlehre der Chaldäischen Grammatik, Leipsic, 1835.

Ḥaruze Peninim. Perlenschnüre Aramäischer Gnomen und Lieder, oder Aramäische Chrestomathie, *ib.* 1836 (published as a text-book to the "Lehrgebäude").

Ozer Leshon ha-Ḳodesh. Concordantia Librorum Veteris Testamenti Sacrorum, etc., *ib.* 1837–40 (in collaboration with Franz Delitzsch; a revision of Buxtorf's concordance). See CONCORDANCE.

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Maggid Emet. Die Mission des Dr. Lilienthal in Russland Beleuchtet und in Ihren Unseligen Folgen Dargestelt, *ib.* 1843. Fürst only edited the book, written by the modern Hebrew scholar Mordecai Aaron Günzburg, as a response to Lilienthal's מגיד ישועה.

Urkunden zur Gesch. der Juden, part 1, *ib.* 1844.

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Hebräisches und Chaldäisches Handwörterb. über das Alte Testament, 2 vols., *ib.* 1857–61 (with a supplement: Zur Gesch. der Hebräischen Lexicographie, translated into English by S. Davidson).

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Gesch. der Biblischen Litteratur und des Jüdisch-Hellenistischen Schriftthums, 2 vols., *ib.* 1867–70.

Der Kanon des Alten Testaments nach den Ueberlieferungen in Talmud und Midrasch, *ib.* 1868.

Illustrierte Prachtbibel, comprising twenty-four books of Holy Scripture, with German translation and explanatory notes, Leipsic, 1874.

Fürst was the founder (1840) and editor of the weekly "Der Orient," the supplement of which, the "Literaturblatt," possesses great scientific value. In this and other periodicals he published many essays, criticisms, and scientific treatises. He also edited for some years the "Sabbathblatt," founded 1842. In addition he contributed to various works by other authors. Thus, for Zunz's Bible he translated the books of Daniel and Ezra (1838), and for Goldenthal's ראשון לציון (1845) wrote a treatise on the Talmudic explanation and interpretation of proper names. Franz Delitzsch's "Zur Gesch. der Jüdischen Poesie" (Leipsic, 1836) was largely inspired by Fürst.

The scientific value of Fürst's works has been disputed; some of them have become obsolete. The "Geschichte des Karäerthums" and the "Bibliotheca Judaica," however, are still indispensable reference-books.

Bibliography: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 124, where a didactic poem of Fürst's, "Ḥok we-Emunah," composed "from his 14th–22d year," is mentioned, and which is not otherwise known; Fürst, *Bibl. Jud.* i. 306 *et seq.*; Hilberg, *Illustrierte Monatshefte*, i. 133 *et seq.*; Steinschneider, *Hebr. Bibl.* xiii. 140.

S. H. B.

**FÜRST, LIVIUS:** German physician; born at Leipsic May 27, 1840; son of the Orientalist Julius Fürst. Livius Fürst studied at the universities of Jena and Leipsic, graduating as doctor of medicine in 1864. After a postgraduate course at the universities of Prague and Vienna he returned to Leipsic, where he established himself as a physician, making a specialty of pediatrics. From 1865 to 1886 he was director of the children's dispensary of the university of that city. He took part in the wars of 1866 and 1870–71, during the first as department surgeon in a hospital in his native town, and during the latter as field-surgeon. In 1871 he became privat-docent in the University of Leipsic, lecturing on gynecology, pediatrics, and vaccination. He received the title of "Sanitätsrat" in 1877. After a prolonged tour of study through Germany, Belgium, Holland, and Italy he founded (1878) in Leipsic a laboratory for animal lymph. Resigning his position at the university in 1889, he moved some years later to Berlin, where he is still (1903) practising.

Fürst is a prolific writer on pediatrics, gynecology, vaccination, and hygiene, and has published numerous essays in the medical journals. Among them may be mentioned: "Die Maass- und Neigungsverhältnisse des Männlichen und Weiblichen Beckens," Leipsic, 1875; "Die Häusliche Krankenpflege mit Besonderer Berücksichtigung des Kindes," *ib.* 1892; "Die Künstliche Ernährung des Kindes im Ersten Lebensjahre," 2d ed., Berlin, 1895; "Das Kind und Seine Pflege im Gesunden und Kranken Zustande," 5th ed., Leipsic, 1897; "Die Pathologie der Schutzpockenimpfung," Berlin, 1896; "Taschenbuch der Harnanalyse," Basel and Leipsic, 1897; "Vademecum der Weiblichen Gesundheitspflege," Würzburg, 1898; "Lexikon der Kinderkrankheiten und der Kindererziehung" (the latter part by Hans Suck), Berlin, 1900. In 1879 he published in Leipsic a book of fairy-tales, entitled "Märchendichtungen."

His two daughters, **Else Fürst** (born at Leipsic June 25, 1873) and **Helene Fürst** (born at Leipsic Nov. 25, 1877), have become prominent in artistic circles, the former as a sculptress and the latter as a violinist.

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S. F. T. H.

**FÜRSTENFELD:** Town in Styria, Austria. Jews began to settle there in 1278, Rudolph of Habsburg having granted (1277) to its inhabitants the usual franchises and rights of trade, and confirmed to the Jews the letter of privileges granted them on July 1, 1244, by Duke Frederick. The Jews enjoyed these privileges but a short time, for in 1312 a persecution occurred at Fürstenfeld, the report having been spread that the Jews had butchered Christian children and had desecrated the host. When the additional report was published that the Jews of Judenburg had decided to murder all the Christians on Christmas night, the mob fell upon the Jews and massacred them, many being burned at the stake and but few escaping. In 1496 all Jews were expelled from Styria. Only a few are now living at Fürstenfeld.

G. S. Mu.

**FÜRSTENTHAL, JACOB RAPHAEL** (or **RAPHAEL JACOB**): German poet, translator, and Hebrew writer; born in Glogau 1781; died at Breslau Feb. 16, 1855. Fürstenthal's attention was directed chiefly toward the modernization of Jewish religious services, both in and out of the synagogue, and to this end he translated into German the most important liturgical books. These versions became very popular among the German Jews; and, in spite of many subsequent translations, they have retained their popularity to the present time. To some of them, as, for instance, the Penitential Prayers, he added excellent Hebrew commentaries. Furthermore, he did much creditable work in philosophical and exegetical literature. His German translations of and Hebrew commentaries to the "Morch Nebukim" of Moses Maimonides and the "Ḥobot ha-Lebabot" of Baḥya ibn Paḳuda, and especially his large Hebrew commentary to the whole Bible, evidence his great versatility in Talmudic and Midrashic literature.

**As Translator.**

Fürstenthal's main importance, however, lies in his activity as a national Hebrew poet. His poetic productions have a genuine classic ring, and are distinguished by elegance of diction, richness of thought, and true, unaffected national feeling. His power shows itself at its height in his "Song on Zion" ("Ha-Meassef," 1810, iv. 37), which is considered the best of his numerous

**National Hebrew Poet.**

poems. In German, too, Fürstenthal has shown remarkable poetic talent in his rhythmical translations of various piyyuṭim, as, for example, his translation of the "pizmon" לך ד' הצדקה וכו' in the minḥah prayer for the Day of Atonement.

The following is a complete list of Fürstenthal's writings in their chronological order: various contributions to "Ha-Meassef," 1810–11; contributions to "Resise ha-Meliẓah," a collection of poems and epigrams, Breslau, 1820–22; "Paradigmen der Hebräischen Conjugationen und Declinationen," *ib.* 1826; Seliḥot, translated into German together with a Hebrew commentary ("Meṭib Safah"), to which is added a description (in German) of the service of the high priest in the Sanctuary on the Day of Atonement, *ib.* 1826; "Ha-Meassef," containing Hebrew and German poems, mostly his own, *ib.* 1829, 1832; "Dabar be-'Itto," an ode in German and Hebrew written on the cessation of an epidemic of cholera, *ib.* 1832; "Das Judenthum in Staatsbürgerlicher Beziehung," *ib.* 1832; "Rabbinische Anthologie," *ib.* 1834; "Die Männer Gottes, oder Biblische Charakteristik," a translation of M. B. Friedenthal's "Yesod ha-Dat," Berlin, 1835; German translation of the "Ḥobot ha-Lebabot," with a Hebrew commentary ("Or la-Yesharim"), Breslau, 1835; "Ebel Yaḥid," an elegy on the death of Akiba Eger, *ib.* 1838; German translation of the "Moreh Nebukim," with a Hebrew commentary (first part only), Krotoschin, 1839 (an appendix to this work was published by Fürstenthal, Leipsic, 1839); Bible, under the general title "Or le-Yisrael," with Hebrew commentary ("Bi'ur we-Som Sekel"), Krotoschin, 1839-43; German translation of "Ḳol Sason," liturgies for Purim and the fast of Esther, containing also a supercommentary ("Pittuḥe Ḥotam") to the commentary of Abraham ibn Ezra on the Book of Esther, *ib.* 1840 (2d ed., *ib.* 1845); "Mazkeret Ahabah," poem by B. Schweitzer, metrically translated into German, Breslau, 1841; "Tenubot Sadeh," poems and epigrams by S. N. Rosenfeld, translated into German, *ib.* 1842; "Das Jüdische Traditionswesen," a translation of Maimonides' introduction to the Mishnah, with explanatory annotations, *ib.* 1842; German translation of "Ma'anch Lashon," Krotoschin, 1844; "Menorat ha-Ma'or" by Isaac Aboab, German translation (completed by Benzion Behrend), 3 vols., *ib.* 1844–48; German translation of "Ḳol Beki," liturgy for the Ninth of Ab, with a history of the destruction of the Temple, 2d ed., *ib.* 1845; German translation of Maḥzor for all festivals, under the general title "Minḥah Ḥadashah," 3 vols., *ib.* 1845.

**Works.**

Bibliography: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 103, 106, Leipsic, 1836; *Allg. Zeit. des Jud.* 1855, p. 121; Geiger's *Jüd. Zeit.* v. 2.

H. M. S.

**FÜRSTENTHAL, JOHANN AUGUST L.:** German jurisconsult of the first half of the nineteenth century; a brother of Jacob Raphael Fürstenthal. He embraced Christianity. He was the author of numerous works and monographs on Roman and commercial law, and jurisprudence in general, of which the following may be mentioned: "Realencyclopädie des Gesammten in Deutschland Geltenden Allgemeinen Rechtes" (Berlin, 1826–27); "Lehrbuch des Preussischen Civil- und Criminalprocesses" (Königsberg, 1827–28); "Corpus Juris Civilis, Canonici et Germanici Reconcinnatum," etc. (Berlin, 1828); "Corpus Juris Academicum" (Berlin, 1829); "Handbuch über die Departements-, Kreis- und Communal-Verwaltung der Neumark und der Dazu Incorporirten Lande" (Berlin, 1831).

Bibliography: Fürst, *Bibliotheca Judaica*, i. 308 *et seq.*

A. M. F. S.

**FURTADO, ABRAHAM:** French politician; born at London 1756; died at Bordeaux Jan. 29, 1816. His parents were members of a Portuguese Marano family, and resided first in Lisbon. During the earthquake which destroyed that city in 1755 his father was killed, but his mother escaped and went to London, where she openly embraced Judaism. A year after the birth of Abraham she removed to Bayonne, and later to Bordeaux, where Furtado was educated. For a short time he followed a mercantile career, but soon turned his attention to the sale of land. His leisure hours he applied to scientific researches. When in 1789 Malesherbes convened a commission of Jews to consider proposals for the improvement of their condition, Furtado and Gradis were called as members from the south of France, Cerf-Berr and Isaac Berr from the north. Furtado's friendship with the Girondists caused his exile (1793) and the confiscation of his property. The fall of the terrorists made it possible for him to return to Bordeaux.

Abraham Furtado.

When in 1806 Napoleon summoned to Paris one hundred of the leading Jews for consultation, Furtado was among them, and was elected president of this body, which became known as the "Assembly of Notables." Its deliberations led to the convening of the Sanhedrin, which opened Feb. 9, 1807; on this occasion Furtado acted as speaker for the committee appointed to draw up resolutions.

When the Sanhedrin was suddenly dissolved, and the Assembly of Notables reconvened, Furtado acted as its secretary, but eventually returned to Bordeaux. When Napoleon's power was overthrown in 1814, Furtado joined the royalists, but refused a political position during the Hundred Days. In 1815 he was appointed treasurer of the city of Bordeaux by Louis XVIII., and held the position until his sudden death in the following year.

The works he left were incomplete. Furtado was the founder of a well-known French family.

Bibliography: Michel Berr, *Eloge d'Abraham Furtado*, Paris, 1817; Spazier, in *Gallerie der Ausgezeichnetsten Israeliten Aller Jahrhunderte*, pp. 40 *et seq.*, Stuttgart, 1834; Grätz, *Gesch. der Juden*, Leipsic, 1900, xi., *s.v.*; idem, *History of the Jews*, Philadelphia, 1898, v., *s.v.*

F. T. H. E. C.

**FURTADO, AUGUSTE:** French banker; born at St. Esprit April 11, 1797; died at Bayonne May 20, 1883. He was a descendant of a Portuguese family, and a nephew of Abraham Furtado, president of Napoleon's Assembly of Jewish Notables. From 1831 to 1871, with but little interruption, he was a member of the municipal council of Bayonne (1831–51 and 1855–71), serving twice as mayor (1851 and 1869). He was a member of the chamber of commerce (1859-78), and its vice-president in 1878; and was administrator of the Bayonne branch of the Bank of France from 1861 up to the time of his death. In 1851 he became chevalier of the Legion of Honor; in 1879 officier de l'Académie, and officier de l'Instruction Publique. He took an active share in Jewish matters, and was president of the Jewish consistory of Bayonne from 1846 to the end of his life. With him the family of Furtado, which had taken so prominent a part in the history of France, and especially in French Judaism, became extinct.

BIBLIOGRAPHY: *Archives Israélites*, 1883, pp. 174–177.

S. A. R.

**FURTADO-HEINE, CÉCILE CHARLOTTE:** French philanthropist; born at Paris 1821; died at Rocquencourt (Seine-et-Oise) 1896. Her ancestors on both sides were prominent in French politics. She married Charles Heine, the cousin of the poet, and at her husband's death inherited his large fortune.

Jewesses of Fürth in 1705.
(After an old engraving.)

Among the more important of her numerous charitable works were the equipment and maintenance of an ambulance service in Paris during the Franco-Prussian war and the establishment of a dispensary for children in one of the Jewish quarters. She was a most liberal supporter of the Pasteur Institute. In 1896 she established a hospital with accommodations for one hundred children. She also endowed at Nice a sanitarium for convalescent officers of the French army.

In 1896 the president of the French republic conferred upon her the order of the Legion of Honor.

BIBLIOGRAPHY: *Nouveau Larousse*, Paris, 1903, *s.v.*

E. C. F. T. H.

**FÜRTH:** City of Bavaria, Germany. On April 17, 1528, George the Pious, Margrave of Ansbach, permitted two Jews, Perman and Uriel Wolff, to settle under his protection at Fürth, which was in his territory; and in 1553 the Prince Bishop of Bamberg permitted three Jewish families—probably emigrants from Old Bavaria—to settle at Fürth on a piece of property belonging to the provost of the Bamberg cathedral. The free imperial city of Nuremberg, which had expelled its Jews in 1499, vainly protested against the settlement of a Jewish community in its vicinity; Jews continued to come to Fürth; and after their expulsion from Vienna in 1670, the Bavarian city became more and more a place of refuge for the banished. The two communities which gradually developed in Bamberg and Ansbach were bound together by common internal interests, and tended more and more to fuse into one, especially after 1690.

**Early Settlements.**

Owing to the rivalry between Bamberg and Ansbach, which manifested itself in part in the granting of privileges to the Jews, the condition of the latter at Fürth was better than elsewhere in the country. Moreover, on March 2, 1719, the cathedral provost of Bamberg confirmed the Jews in all their privileges, and in addition allowed them to send two Jewish representatives to the city council. For these privileges the Jews paid protection-money amounting in the aggregate to 2,500 florins yearly, which sum by 1754 was increased to 4,500 florins. The few Jews who belonged to the Margrave of Ansbach, and who in 1719 passed under the rule of the cathedral provost of Bamberg, paid their lord a yearly protection-tax of 10 florins per family.

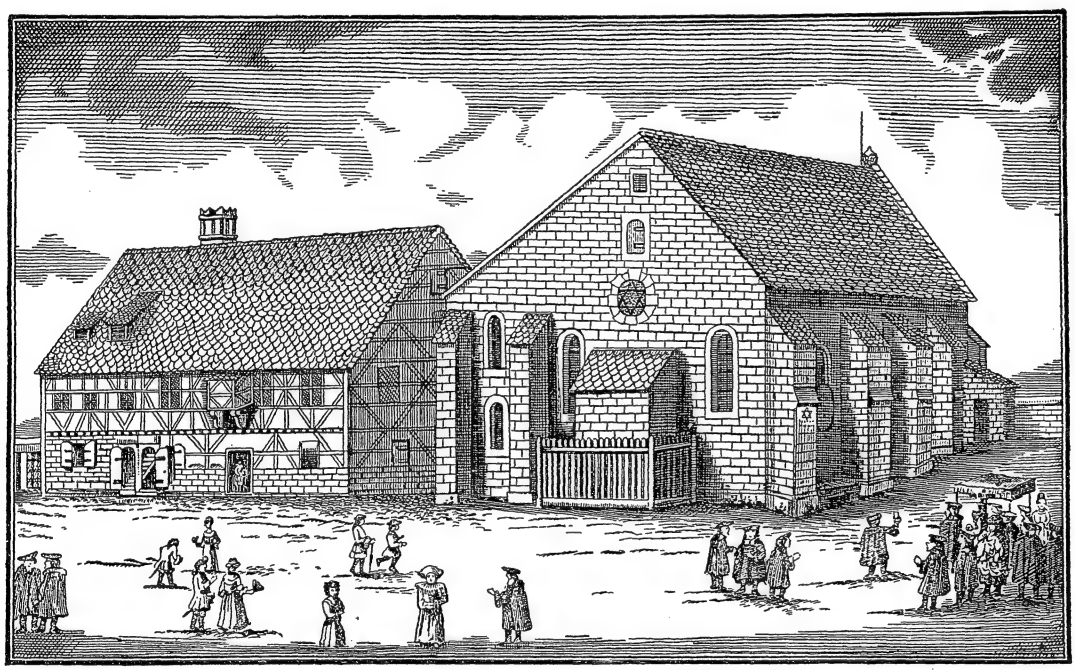
**Internal Affairs.**

The Jewish community of Fürth formed an independent body with a republican constitution. It was governed by a senate consisting of twenty-one men, from among whom were chosen the "barnossen" (= "parnasim")—that is, the heads of the congregation—who alternated every month in occupying the honorary position of president of the congregation. For policing and in all matters of discipline the senate had to draw upon the support of the civil government. A foreign Jew was admitted to the body only with the consent of the members, but the community was not limited to a certain number, as was elsewhere the case (see FAMILIANTEN-GESETZ). The judicial organization, at the head of which was the chief rabbi, was distinguished from that in other communities by the fact that an appeal from a decision of a Jewish court was not carried to the superior Christian government, but to other rabbinical courts of the second or even third instance. In 1728 the senate passed a set of laws which regulated not only the religious but even the social life of the community.

The happy condition of the Jews caused the rapid growth and prosperity of the community and city. At the beginning of the eighteenth century there were from 350 to 400 taxable Jewish families, of whom 100 were house-owners; while at the end of the century the community probably numbered 3,000

members. These Jews had commercial relations with many German courts, were engaged to a great extent in manufactures, and monopolized banking. Dohm, in his "Ueber die Bürgerliche Verbesserung der Juden," cites the Jewish community of Fürth as an instance of the fact that those localities are prosperous where Jews are not oppressed.

Some Jews became the financial agents of the princes, and COURT JEWS acquired political influence with the margraves of Ansbach. The most famous of the court Jews was Elkan **Fränkel,** son of Enoch Levi of Vienna; he was the victim of a court intrigue and of his own ambition, dragging with him in his fall his brother, the cabalist Hirsch Fränkel (1712). In the eighteenth century the family of Gabriel Fränkel—court purveyor and banker—at Fürth carried on very extensive commercial transactions with the Margrave of Ansbach. A favorite of this same prince and a resident of his court was Isaac Nathan, who met with a fate similar to Elkan Fränkel's. Among the later court agents who were preferred by the margraves as financiers and business agents, mention may be made of Meïr Berlin, great-grandfather of Samuel Berlin, the privy councilor at Fürth.



THE OLD AND NEW SYNAGOGUES AT FÜRTH IN 1705.
(After an engraving by J. A. Boener.)

The community at Fürth was a center of Jewish learning. Young men came from all quarters to study at its Talmudic school; and numerous works issued from the printing-press established there in 1690. The fame of Fürth rests chiefly upon its learned rabbis, of whom a list follows, as nearly as possible in chronological order:

**Rabbis and Institutions.**

Simson ben Joseph; Menahem Man Ashkenazi (d. 1655); Aaron Samuel Kaidanower (c. 1660); Meïr ben Asher ha-Levi (d. 1683); Wolf ben Meïr of Buczacz; Samuel of Wodzislaw (1691-94); Eliezer ben Mordecai Heilprin (d. 1700); Bärmann Fränkel (1700-08); Baruch Rapoport (1710-46); David Strauss (d. 1762); Joseph Steinhart (d. 1776); Hirsch Janow (d. 1785); Meshullam Zalman Cohn (d. 1819); Isaac Löwi (1830-73); Dr. Neubürger, who entered office in 1875, and who is still (1903) officiating.

The chief synagogue ("Altschul"), which stands in a venerable courtyard, was built in 1616–17 and entirely renovated in 1865. It contains many valuable memorials of the Viennese exiles who settled at Fürth. The other principal synagogue ("Kaalschule") was founded in 1697; besides there are a number of smaller synagogues. The cemetery is mentioned as early as 1604, and contains many interesting tombstones; further burials therein will, it is thought, soon be prohibited. The old hospital, dating from the middle of the seventeenth century, was replaced by a new one in 1846. The orphan asylum, founded by Israel Lichtenstadt of Prague in 1763, is the oldest institution of its kind in Germany, and has received a number of rich endowments. The Jewish high school ("Bürgerschule") was opened in 1863. There are funds for the support of small congregations and poor students.

In the course of the first half of the nineteenth century, when the community of Fürth made great advances in trade and manufacturing—especially in the production and export of toys, mirrors, and bronzes—Fürth was called "Little Jerusalem." Among its many prominent Jewish citizens are the following:

Simon Königswarter, banker, and his son Dr. Wilhelm Königswarter, honorary freemen of the city, both of whom liberally endowed institutions of all sects; Dr. Grünsfeld, who became a lawyer in 1834, and was the first Jew to follow this profession

in Bavaria; Dr. David Morgenstern, first Jewish deputy (1849) to the Bavarian Diet; Solomon Berolzheimer, the first Jew to hold a position in the municipal administration of Fürth, and, later on, member of the county board ("Landrath"); David Ottensoser, a well-known Hebraist; Dr. Ortenau, notary and auditor for the militia; Dr. Brentano, principal of the royal commercial and industrial school. In 1878 there were no less than four Jewish members of the magistracy and eleven Jewish representatives of the city. Dr. Landmann was for several sessions president of the entire body of representatives.

**Prominent Citizens.**

Recently Nuremberg has developed into a powerful commercial rival of Fürth; and, in consequence, the community which about 1870, when it had reached its highest development, numbered 3,300 souls, has been reduced to about 3,000. Nevertheless the Jewish community of Fürth still occupies a prominent place among the German congregations.

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D. A. E.

**FÜRTH, MEYER B. ELHANAN:** German writer and teacher, who belonged only in a restricted sense to the school of the Meassefim, for he was a conservative and wrote against Reform and reformers. He annotated a mathematical work by Abraham Joseph Mentz (Maycnce) that had appeared in Berlin in 1775, and wrote the following Hebrew and German works: "Anfangsgründe der Algebra," Leipsic, 1806–08; "Entwurf zur Selbstverständniss Eines Immerwährenden Kalenders," *ibid.*, 1810; "Parpera'ot la-Ḥokmah," a commentary on the "Sefer 'Ibronot" (first published by Seb. Münster), with German transl., Dessau, 1811; "Shelemut we-Ẓurat ha-Nefesh," Moses Mendelssohn's "Ueber die Seele," with a commentary in refutation of Mendelssohn's views, *ib.* 1810; "Kebod Elohim," a polemic against the Reform movement, German ed., *ib.* 1812; "Dibre Yosher," a polemic against I. Wolf and G. Salomon's book "Der Charakter des Judenthums," and against the latter's "Selimas Stunden der Weihe," in Judæo-German, *ib.* 1818; "Freimüthige Gedanken," a portion of the preceding work in German, *ib.* 1818; "Yir'at Shamayim," a commentary to Maimonides' "Yad," Ḳiddush ha-Ḥodesh, together with Scriptural comments and novellæ, *ib.* 1820–21.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1697; Fürst, *Bibl. Jud.* i. 310; Zeitlin, *Bibl. Post-Mendels.* p. 107.

S. H. B.

# G

**GABBAI** (lit. "receiver"): Tax-collector; in modern usage, treasurer of a synagogue. In Talmudic times the alms of the congregation appear to have been collected by two persons (B. B. 8b), but the term "gabbai" seems to have been restricted to publicans or tax-gatherers. A pious man who became gabbai or tax-gatherer was expelled from the company of other students of the Law (Yer. Dem. ii. 23a). According to E. Hatch ("Organization of the Christian Church," Oxford, 1888), the office of bishop in the Christian Church was derived from the treasurer of the synagogue, whose duties are now performed by the person known as "gabbai." Certain persons in the Middle Ages adopted the term as a surname, as Azan del Gabay at Tudela (1367; Jacobs, "Sources," p. 90), and Abraham Gabbai at Bristol (1194; *idem*, "Jews of Angevin England," pp. 347, 371).

In more recent times the chief function of the gabbai among the Sephardim was to apportion the FINTA among the seat-holders of a congregation.

E. C. J.

**GABBAI:** A family the members of which were found in Spain in the fifteenth century, and in Italy and the Levant from the seventeenth onward.

**Abraham Gabbai (Ysidro):** Ḥakam in Amsterdam, later in Surinam; died before 1757. He wrote a cabalistic poem on the azharot entitled "Yad Abraham," which his wife, Sarah Ysidro, had printed, and which Abraham J. Basan published (Amsterdam, 1757). Gabbai-Ysidro also wrote "Sermon Predicado Neste K. K. de Talmud Torah . . . em Sab. Wajikra é Ros Hodes" (Amsterdam, 1724).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 48; Fürst, *Bibl. Jud.* iii. 539.

K. M. K.

**Abraham ben Jedidiah Gabbai:** Printer of Smyrna in the seventeenth century; probably born at Leghorn, where his father opened a printing establishment about 1650. From there the latter removed to Florence, and then to Smyrna, where Abraham directed the business from 1659 to 1680. During these twenty-one years he published thirteen works, the last of which was "Gufe Halakot," by Solomon Algazi (1680).

BIBLIOGRAPHY: Steinschneider and Cassel, *Jüdische Typographie*; Ersch and Gruber, *Encyc.* section ii., part 28, pp. 62, 64; Steinschneider, *Cat. Bodl.* col. 2889; Fürst, *Bibl. Jud.* i. 311.

J. M. SEL.

**Ezekiel Gabbai:** Turkish official and author; grandson of Ezekiel Gabbai; born at Constantinople 1825; died there 1848. He was at first an official at the Ministry of Public Instruction, and subsequently president of the Criminal Court. As founder and editor of "El Jornal Israêlith" (1860), one of the first Judæo-Spanish papers of Constantinople, he introduced many reforms into the community of that city. He is the author of "The Organic Statute of the Jewish Nation in Turkey" (in Turk-

ish), a work that has been incorporated in the Ottoman Civil Code. He also translated the Ottoman Penal Code into Judæo-Spanish. One of his sons, **Isaac Gabbai,** continues the publication of "El Jornal Israélith" under the title "El Telegrafo."

Bibliography: M. Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman.*

S. M. Fr.

**Isaac ben Solomon ibn Gabbai:** Talmudic scholar; flourished at Leghorn in the seventeenth century. He was the author of a commentary on the Mishnah, entitled "Kaf Naḥat," published, together with the text, at Venice in 1614. Gabbai drew most of his explanations from Rashi and Maimonides. He also wrote a commentary of the same name on Pirḳe Abot (Altona, 1779).

Bibliography: Wolf, *Bibl. Hebr.* i. 652, iii. 559; Steinschneider, *Cat. Bodl.* col. 1110; Fürst, *Bibl. Jud.* i. 311; Bartolocci, *Bibl. Rab.* iii. 893.

D. M. Sel.

**Jedidiah ben Isaac Gabbai:** Italian printer of the seventeenth century. In 1650 Gabbai established a printing-press at Leghorn under the name "La Stampa del Caf Naḥat," in honor of his father's work entitled "Kaf Naḥat." The first work to issue from his press was the "azharot" of Ibn Gabirol and Isaac b. Reuben of Barcelona (1650). The title-page bears the device of three crowns with the inscription "Sheloshah Ketarim." In 1658 he printed the "Keneset ha-Gedolah" on the Shulḥan 'Aruk, Oraḥ Ḥayyim. In 1659 Gabbai removed to Smyrna, where, in partnership with his son **Abraham Gabbai,** he published Manasseh b. Israel's "Miḳweh Yisrael" and "Apologia por la Noble Nacion de los Judios," a Spanish translation of Edward Nicholas' work. Thereafter he left the business entirely in the hands of his son.

Bibliography: Fürst, *Bibl. Jud.* i. 311; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 62, 64; Steinschneider, *Cat. Bodl.* col. 2889.

J. M. Sel.

**Meïr b. Ezekiel ibn Gabbai:** Cabalist; born in Spain toward the end of 1480; lived probably in the East. He complained in his twenty-seventh year that he had to work hard to support himself and his family (see end of "Tola'at Ya'aḳob"). He was an enthusiastic cabalist, noted for thorough mastery of the whole cabalistic lore, the most important points of which he, as far as can be judged now, was the first of his generation to treat systematically. He must be regarded, therefore, as the precursor of Moses Cordovero and Isaac Luria. His first work, completed in 1507 and held in high regard, was "Tola'at Ya'aḳob," a cabalistic exposition of the prayer ritual. His chief work, which he finished Dec. 22, 1530, after having spent eight years on it, was "Mar'ot Elohim," in which he expounds in detail his cabalistic system, making a close study of Maimonides in order the better to refute him. In 1539 he wrote an exposition and defense of the Sefirot under the title "Derek Emunah," in answer to his pupil Joseph ha-Levi, who had questioned him in regard to his doctrine of the Sefirot, Gabbai basing his work on Azriel's "Perush 'Eser Sefirot."

Gabbai regarded the Zohar as the canonical book of the Cabala. His system is tinged with pantheism. God Himself, as the first cause of all causes, can neither be conceived nor cognized, and can not even be mentioned; the name "En Sof" (Infinite) is a mere makeshift. Even the Keter Elyon, the first Sefirah, can not be conceived or imagined; it is coeternal with the En Sof, although only its effect; it is what is called in Scripture "His Name." By means of it the other sefirot emanated from God, being the various manifestations through which the Godhead makes Himself cognizable. To them the prayers are addressed, and they are intended in the different designations of God, whose relation to them is the same as that of the soul to the body.

The other emanations are the seven "hekalot," which proceed from the sefirot, and represent in a way the feminine world as contrasted with the masculine world of the sefirot; they are the real vessels of the further development of the world. This emanation of the world from God constitutes the "glory of God." The consciousness of dependence on God, with the striving toward Him in order to be united and become one with Him, and thereby to acknowledge His unity and effect its realization, is the "yiḥud," "the conscious union with God," which is the final aim of the world. Man, a reflection of the highest "hekal," unites in his soul the rays of all the sefirot, and in himself in general as microcosm all the basic elements of being. His soul therefore is in connection with the upper world, which it is able to influence and stimulate by its actions and aspirations; for everything that happens in this world reaches in wave-like circles to the uppermost regions. By recognizing and fulfilling the religious and moral precepts man advances the harmony and union of the various grades of creatures, and succeeds in performing his task in life—the bringing about of the "yiḥud."

Gabbai's son **Ḥayyim** was also a cabalist: and his son-in-law Senior ben Judah Falcon published Gabbai's first two books after his death, the "Tola'at Ya'aḳob" with the aid of Abraham Reyna at Constantinople in 1560, and "Mar'ot Elohim" at Venice in 1567.

K. P. B.

**Mordecai Gabbai:** Italian physician; born at Rome 1651. Mordecai and his whole family were baptized on Feb. 14, 1683.

**Nathan Gabbai of Tudela:** Farmer-general of the taxes and tolls of the kingdom of Navarre from 1391 to 1407, for a time together with Juze Orabuena and Judah Levi of Estella. In 1391 they paid 72,000 livres for their privilege, the king remitting 2,000 livres of this sum on account of the poor returns. In 1392 the king empowered Gabbai and Orabuena to apportion the taxes of the Jewish communities of the country. Like other tax-farmers, Gabbai supplied the king with grain, etc.

Bibliography: Jacobs, *Sources*, Nos. 1532, 1545, 1560, 1586; Kayserling, *Gesch. der Juden in Spanien*, i. 59.

To the same family belong **David Gabbai,** who in 1423 leased the estate of Camarati from Nuno Alvares Pereira, one of the greatest Portuguese generals ("Elucidario," i. 307); and **Moses Gabbai,** who was related by marriage to Simeon Duran, and

who left Navarre in 1391, and went to Honein (Simeon Duran, Responsa, i. 26b).

**Samuel Gabbai:** Italian physician of the seventeenth century; father of Mordecai Gabbai and a descendant of the Spaniard Isaac Gabbai. During the plague which raged at Rome in 1656–57 Gabbai and his father showed extraordinary self-sacrifice in tending the afflicted.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 268, 288.

M. K.

**Shem-Ṭob Gabbai:** A rabbinical author; lived at Jerusalem in the middle of the eighteenth century. He was a pupil of Ḥayyim ibn Aṭṭar, and author of a collection of sermons entitled "Ṭob wa-Ḥesed." **Nissim Gabbai,** also a rabbinical author, lived at Jerusalem toward the end of the eighteenth century. To him is attributed a volume of responsa in Hebrew entitled "Peah Negeb" (Salonica, 1873).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, pp. 39, 93; Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 13.

G. M. Fr.

**Solomon ben David Gabbai:** Turkish scholar; lived at Constantinople in the seventeenth century. He was the author of an unpublished philosophical work entitled "Ta'alumot Ḥokmah," consisting of six treatises: (1) on the knowledge of God; (2) on abstract ideas; (3) on the spheres; (4) on the elements; (5) on the immortality of the soul; and (6) on the unity of God. Joshua Benveniste in his "Ozne Yehoshua'" quotes Gabbai frequently.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 312; Benjacob, *Oẓar ha-Sefarim*, p. 658.

M. Sel.

**GABBATHA** or **GABATHA: 1.** Town corresponding to the Biblical "Gibeah," mentioned in the Septuagint (I Chron. xii. 3), in Josephus ("Ant." v. 1, § 29; vi. 4, §§ 2, 6), and in the "Onomastica Sacra" of Eusebius and of Jerome. In the last-named it answers to "Geba" and "Gibbethon" also. Both "Onomastica" (ed. Lagarde, 128, 17; 246, 53) mention a town named "Gabbatha" existing in their time in the district of Sepphoris near Legeon in the great plain. They also refer to another east of the Daroma, and to a third about twelve miles from Eleutheropolis, southwest of Judea (*ib.* 128, 32; 246, 67). Near the last-named Gabbatha the tomb of the prophet Habakkuk used to be pointed out. This, according to the same "Onomastica" (109, 19; 120, 15; 256, 3; 270, 35), was situated near Keilah—a statement which corresponds with the foregoing one, considering the relative positions of Eleutheropolis and Keilah. The frontier town Gebath, mentioned several times in the Talmud in connection with Antipatris (Sanh. 94b; Yeb. 62b; Yer. Meg. i. 70a; Ḳid. 57b), is probably identical with Gabbatha near Eleutheropolis.

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, p. 199; Boettger, *Top.-Hist. Lex. zu Josephus*, p. 120.

**2.** According to John xix. 13, the Hebrew (properly the Aramaic) name of the place called Λιθόστρωτον ("the Pavement"), situated in front of the pretorium in Jerusalem, where Pilate delivered the final judgment upon Jesus. According to Philo ("Legatio ad Caium," § 38, ed. Mangey, ii. 589 *et seq.*) and Josephus ("B. J." ii. 14, § 8; 15, § 5), Herod's palace served as the pretorium for the procurator during his stay in Jerusalem. "The Pavement" was perhaps the only paved place in the city (it was constructed under Agrippa II.; see Josephus, "Ant." xx. 9, § 7), and may have received its name for this reason. "Gabbatha," however — derived either from גבעה ("hill") or from גבתא ("back")— does not correspond to the Greek name, and may have designated another part of the upper city, near the royal palace.

BIBLIOGRAPHY: Commentaries on *John xix. 13*; Barnabé, *Le Pretoire de Pilate*.

G. A. Büch.

**GABES TUNISIA.** See Tunis.

**GABIROL, SOLOMON IBN.** See Ibn Gabirol, Solomon.

**GABISHON, ABRAHAM BEN JACOB:** Algerian physician and scholar; descended from a Granada family; died at Tlemçen in 1605. He established himself as a physician in 1574 at Algiers, where he acquired a large practise. Gabishon was the author of a commentary on Proverbs, entitled "'Omer ha-Shikḥah," in which Meiri and Levi ben Gershon are chiefly quoted. Well versed in Arabic literature, Gabishon often cites Arabic proverbs which materially elucidate the Biblical text. Appended to this work are some of his didactic poems, annotated by his son Jacob, and some poems by his grandson Abraham. Gabishon is very highly praised by Solomon ben Ẓemaḥ Duran in the approbation to the work. It was published at Leghorn in 1748 by a descendant of his (also named "Abraham"), in fulfilment of a vow made in 1740 on the death of his two sons by the plague.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4226; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 134; Fuenn, *Keneset Yisrael*, p. 17; Bloch, *Inscriptions Tumulaires*, p. 17.

G. I. Br.

**GABRIEL** (גבריאל, Γαβριήλ, "man of God"): With Michael, Gabriel is mentioned by name in the Book of Daniel, where he explains to Daniel his visions (Dan. viii. 16–26, ix. 21–27). He appears to Zacharias, and announces to Mary that she is about to have a son whose name shall be "Jesus" (Luke i. 19–31). Gabriel is one of the four angels that stand at the four sides of God's throne and serve as guardian angels of the four parts of the globe (Enoch, ix. 1; comp. Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," ii. 240, note). The four angels, Michael, Gabriel, Uriel, and Raphael, who are still invoked in the evening prayer, are often mentioned together (Enoch, xl. 6, liv. 6; Sibyllines, ii. 214 *et seq.*; "Legend of Zechariah," vi. 2–6, in Lüken, "Michael: Eine Darstellung und Vergleichung der Jüdischen und Morgenländisch-Christlichen Tradition vom Erzengel Michael," p. 122, Göttingen, 1898). The four names also occur on a golden tablet found in the tomb of the wife of Emperor Honorius (Kopp, "Palæographia Critica," iii., § 158; "Apocryphische Fragen des Bartholomeus," in Lüken, *l.c.* p. 114; "Zauberpapyri," in Lüken, *l.c.* p. 71). In other passages seven archangels are mentioned, among them Gabriel (Tobit xii. 15, and elsewhere). But he is most often mentioned together with Michael, whom he follows in rank. A Gnostic gem bears the inscription in Greek: "Michael the

highest, Gabriel the mightiest" (Kopp, *l.c.* iv., § 766). The three angels that appeared to Abraham (Gen. xviii.) were Michael, Gabriel, and Raphael; Michael, as the greatest, walked in the middle, with Gabriel to his right and Raphael to his left (Yoma 37a). Michael stands at the right hand of God, Gabriel at His left (Jellinek, "B. H." v. 166). Throughout Jewish literature Michael appears as an angel of a higher degree, as may be seen in the passages quoted below. Gabriel has the form of a man (Dan. viii. 15, ix. 21), and is, according to the Talmud, the "man clothed with linen" mentioned in Ezek. ix. 3 and x. 2 (Yoma 77a).

**Represents Fire.**

Michael is snow, Gabriel is fire (Lüken, *l.c.* p. 55; comp. Yoma 21b, bottom). Nevertheless, it is the prince of fire and not the prince of ice that is commissioned to rescue Abraham as well as Hananiah, Mishael, and Azariah from the fiery furnace (Pes. 118a; Ex. R. xviii. and parallel passage). In a single passage only (Targ. Job xxv. 2), Michael is called the prince of fire, and Gabriel the prince of water. As prince of fire Gabriel is also prince of the ripening of fruits (Sanh. 95b). As an angel representing an element of nature he is also connected with the metals: Gabriel is gold (the color of fire), Michael is silver (snow), Uriel is copper (Yalḳ., Ḥadash, *s.v.* "Gabriel," No. 75). Gabriel, girded like a metal-worker, shows Moses how to make the candlestick (Men. 29a). He has wings, like all the angels, but while Michael reaches the earth in one flight, Gabriel requires two (Ber. 4b, bottom).

**Activities and Qualities.**

Michael and Gabriel often work together (see Pes. 55a; Lüken, *l.c.* p. 86, note 1; *ib.* p. 109, bottom; Origen, "Contra Celsum," viii. 13; and elsewhere), but while Michael, as the guardian angel of Israel and high priest of heaven, is more occupied in heaven, Gabriel is the messenger of God, who executes God's will on earth. In heaven Gabriel is set over the serpents, and over paradise and the cherubim (Enoch, xx.). Each of the four divisions of the twelve tribes of Israel had its guardian angel, namely, Michael, Gabriel, Uriel, and Raphael respectively (Num. R. ii. 10). Michael and Gabriel defend Israel against its accusers (Yalḳ., Ḥadash, 67b), and pray in general for the human race and for Israel's deliverance from captivity ("Apoc. Pauli," in Lüken, *l.c.* p. 86, note 4; Jellinek, *l.c.* v. 127). They defend Israel when God orders the Temple to be burned (Yalḳ. ii., No. 1009). Gabriel destroys the bastards (Enoch, x. 9); with the other three archangels he seizes Semyaza and his companions and casts them into the fire (Enoch, liv. 6). He will make war upon the leviathan (B. B. 74b). He leads the soul into the body of the pious (Yalḳ., Ḥadash, 68b, No. 65).

**Gabriel in Legend.**

In addition to the cases mentioned above, Gabriel frequently acts as God's instrument. After appearing to Abraham with the other two angels, he went to destroy Sodom and save Lot (B. M. 86b). Satan (Samael), desiring that Tamar might be burned and that David might not be her descendant, removed the signs by means of which she afterward proved her innocence (Gen. xxxviii.); Gabriel having restored them (Soṭah 10b). Gabriel taught Joseph the seventy languages of the world (*ib.* 36b); he led Jochebed to Amram (Yalḳ., Ḥadash, *s.v.* משה, No. 60); when the handmaidens of Pharaoh's daughter wished to dissuade her from saving Moses, Gabriel struck them down (*ib.* 12b). When Solomon married a daughter of one of the Pharaohs Gabriel thrust a reed into the sea; mud gathered around it, and Rome was built on that site (Shab. 55b). He closed the gate behind the Shebna mentioned in Isa. xxii. 15 (Sanh. 26a), and slew Sennacherib (*ib.* 95b). Fortunately for Israel, he hindered Nebuchadnezzar from worshiping God (*ib.* 96a). Taking fire from the hand of the cherub, he threw it upon the Temple and city (Yoma 77a). He put an ink-mark upon the forehead of the pious, and one of blood upon that of the impious (Shab. 55a; comp. Ezek. ix. 4). He prevented Queen Vashti from appearing before Ahasuerus, and rewrote the story of the services rendered by Mordecai to the king, the record of which Shimshai had destroyed (Meg. 12b, 16a). He struck down the judges who refused to side with Simon b. Shetaḥ against King Alexander Jannai (Sanh. 19b).

The foregoing description of Gabriel shows no details that need be regarded as having been borrowed from Parseeism or other sources. Gabriel disputes like a scribe with Michael as to the stone indicated by "kadkod" (Isa. liv. 12; B. B. 75a; comp. Yalḳ., Ḥadash, 67a, No. 27: Michael and Gabriel are like the Shammaites and Hillelites). "Pray not to Michael nor to Gabriel, but to Me, and I will immediately answer" (Yer. Ber. 13a): in contrast to later Christianity, Judaism entirely forbade the worship of angels, though this view was modified in the Middle Ages. Gabriel also plays an important rôle on Basilidian gems, in the magic papyri, among the Christians, and among the Mohammedans. "In Christianity, as in Judaism, Gabriel stands nearest to Michael, but does not equal him in rank" (Lüken, "Michael," pp. 32, 111 *et seq.*). Gabriel still lives in the imagination of the Jewish, the Christian, and the Mohammedan people.

BIBLIOGRAPHY: Gideon Brecher, *Das Transcendentale, Magie*, etc., Vienna, 1850; Alex. Kohut, *Ueber die Jüdische Angelologie und Dämonologie in Ihrer Abhängigkeit vom Parsismus*, Leipsic, 1866; Max Grünbaum, *Gesammelte Aufsätze zur Sprach- und Sagenkunde*, ed. F. Perles, Berlin, 1901; Moïse Schwab, *Vocabulaire de l'Angélologie*, Paris, 1897 (in the Greek-Latin list the article "Gabriel" is missing); A. Hilgenfeld, *Die Jüdische Apokalyptik in Ihrer Geschichtlichen Entwickelung*, Jena, 1857; *Gabriel bei Aphraates*, in *Monatsschrift*, xlvi. 532; Erwin Preuschen, *Die Apocryphen, Gnostischen Adamsschriften*, etc., pp. 22–73, Giessen, 1900; S. Sycz, *Ursprung und Wiedergabe der Biblischen Eigennamen im Koran*, Frankfort-on-the-Main, 1903; W. Brandt, *Die Mandäische Religion, Ihre Entwickelung und Geschichtliche Bedeutung*, etc., p. 55, Leipsic, 1889; C. Meyer, *Der Aberglaube des Mittelalters*, p. 172, Basel, 1884; S. Curtiss, *Primitive Semitic Religion*, London, 1902.

S. S. L. B.

**—In Arabic Literature:** Gabriel, under the name of "Jibril" (for variants in spelling and vocalizations see Baiḍawi), is mentioned by name in only two passages of the Koran: suras ii. 91, 92; lxvi. 4. But according to the commentators, he is alluded to elsewhere in the words "Ruḥ al-Ḳuds" = "Holy Spirit" (ii. 81, 254; v. 109; vi. 104); in "al-Ruḥ al-Amin" = "Faithful Spirit" (xxvi. 193); in "Shadid al-Ḳuwwah" = "the Terrible in Power" (liii. 5); and in "Rasul Karim" = "Noble Messenger" (lxxxi. 19).

According to Baiḍawi, the name signifies "servant of God." Gabriel revealed the Koran to Mohammed, and, according to Arabic writers (Bukhari, Baiḍawi, Zamakhshari), was therefore considered by the Jews to be their enemy, a conception resented by the Prophet in the declaration (ii. 91) that Gabriel's enemies are God's enemies. The three letters "alef," "lam," "mim," which precede many of the suras, are explained by Ibn 'Abbas (see Baiḍawi on sura ii. 1) as indicating that Gabriel is the medium of revelation between God and Mohammed, the "alef" standing for "Allah," the "lam" for "Gabriel," and the "mim" for "Mohammed." It was Gabriel who brought to Mohammed the command "Iḳra" (recite) as recorded in sura xcvi. For this reason the angel is regarded by the Arabs as the "keeper of the heavenly treasures [of revelation]". He is one of the "al-Muḳarrabin," the angels that approach God. With three other angels, he will survive on the last day, death overtaking all other creatures.

**Messenger of God.**

As "messenger of God" Gabriel assisted in the creation of Adam by gathering under divine orders all the kinds of clay from which the first man's body was fashioned. After their expulsion from paradise, it was he who took pity on Adam and Eve; bringing to them a small sack of wheat, he taught them how to sow and cultivate the grain. He also gave Adam an ox wherewith to plow (see 21st treatise of Ikhwan al-Ṣafa [ed. Dieterici], Ṭabari, and Ibn al-Athir). Ṭabari further ascribes to him the transmission to Adam of the knowledge of making fire by striking stone and iron together. When Abraham was to be thrown into the fierce fire prepared for him by Nimrod (in the Midrash it is a hot furnace: Gen. R. xxxviii.) Gabriel intervened. Abraham, who was shot into the air by a catapult or ballista, would have fallen into the flames had the angel not held him in mid air (Zamakhshari and Baiḍawi).

**Visits Abraham.**

As in Jewish accounts (Midr. Leḳaḥ Ṭob, ed. Buber, i. 82; B. M. 86b), Gabriel is in Arabic stories one of the three angels, Gabriel, Michael, and Israfil (the Jewish Uriel), that visited Abraham (comp. the commentaries to sura xi. 72). Ṭabari amplifies the account. Asked by the patriarch why they would not eat of the food placed before them, they declared that they must first be told the price of the meal. Abraham replied, "For this meal the price consists in your praising God," whereupon Gabriel nodded approvingly, saying, "In very truth this man deserves to be styled the friend of God." Commenting on sura xi. 83, the account of Lot and the angels that came to him at Sodom to announce its punishment, Baiḍawi and Zamakhshari state that Gabriel struck the Sodomites with his wing (described at some length by Zamakhshari) so that they lost their sight. With the same wing, they report, referring to the next verse (xi. 84), Gabriel lifted the whole city to such a height toward the sky that the barking of the dogs and the crowing of the cocks were distinctly heard by the dwellers in heaven, and then, turning it upside down, dashed it to the earth.

Abraham, according to Ibn al-Athir, had begged Gabriel to save the city if but ten believers (Mohammedans) were discovered among the inhabitants. Gabriel had promised Abraham at least to accomplish the escape of Lot and his family with the exception of his wife. But finding in Lot's admissions the confirmation of God's indictment of the city as corrupt to the core Gabriel achieved Sodom's ruin in the manner before stated (see also Abulfeda, "Historia Ante-Islamitica," p. 24). In the story of Moses' mission to Pharaoh (sura xxviii.) Gabriel is assigned an important part by Arabic commentators. Zamakhshari, reverting to the tower which the Egyptian king had built to ascend to the God of Moses (xxviii. 38), reports that Gabriel struck it with his wing and split it into three parts, one falling on Pharaoh's army, killing one thousand times one thousand men, another sinking in the sea, and the third crashing to earth in a westerly direction, so that none of the builders escaped alive. When Pharaoh was about to drown he would have professed his belief in the God of Moses, but Gabriel took a handful of mud from the sea and stopped his mouth (Ṭabari and Ibn al-Athir). Gabriel boasted later of this act of his while talking to Mohammed, alleging as his motive his fear lest God might have been moved to have pity on Pharaoh.

In suras ii. 60, 87; iv. 153; and vii. 170 God is said to have threatened to overturn the mountain upon the Israelites if they did not accept the Law (comp. 'Ab. Zarah 2b; Shab. 88a). The Arabic commentators expand the incident. Israel proved refractory, whereupon Gabriel was bidden to lift up the mountain and hold it suspended over the heads of the people. Gabriel appeared to Moses to inform him that Og the giant (see GIANTS) had been rendered helpless by being caught in his own trap (a huge stone), and encouraged him to slay the king (Ṭabari, "Chroniques," transl. Zotenberg, i. 391). Gabriel was also the messenger that announced to David, who would not be consoled on account of his sin, that God had forgiven him. It was Gabriel who gathered all the demons from their various haunts, bringing them to Solomon, their new master (Ḳazwini, i. 351 *et seq.*).

In another account (Al-Kisa'i's "Histories of the Prophets") the birds are assembled by Gabriel to do homage to Solomon. It was he who brought Solomon's magic signet-ring from paradise, with the inscription "La Allah illa Allah wa-Muḥammad Rasul Allah"; the ring had once belonged to Adam. This event took place on a Friday, the 27th day of Muḥarram. Gabriel's feats are also preserved in the popular literature of the Moriscos (see Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde"). Gabriel acted as notary at the wedding of Adam and Eve (comp. Gen. R.). He induced Abraham to take Hagar to wife. He substituted the ram for Isaac on Moriah, and bade Abraham desist from his purpose of sacrificing his son. He announced to Sarah the birth of Isaac. Joseph, while in prison, was instructed by Gabriel that in the absence of water he might use sand to perform his ritual ablutions. In the "Legendas de José, Hijo de Jacob" (1888) Gabriel is mentioned as protecting Joseph when tempted by Potiphar's wife, the angel assuming the guise of Joseph's father. This occurs also in the works of Arabic authors (Ṭabari, Zamakh-

**Intercedes for Isaac.**

shari). Joseph's coat, according to Zamakhshari and Baiḍawi, was a present from Gabriel, who had woven it of celestial silk for Abraham when he was about to be thrown into the furnace; Abraham had given it to Isaac; Isaac to Jacob, who bound it like an amulet round Joseph's neck. Gabriel appeared before Joseph, unrolled it, and clothed him with it. Gabriel, by telling a little child in a cradle to arise and testify in Joseph's favor, established the latter's innocence when accused by Potiphar's wife. Joseph was in prison so long because, as Gabriel informed him, he had put more faith in men than in God. According to the commentators, Gabriel prevented Joseph from writing to his father because Jacob was to be punished for a former trifling sin (comp. B. Ḳ. 50a).

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E. G. H.

**GABRIEL B. JUDAH LÖW.** See ESKELES GABRIEL BEN JUDAH LÖW.

**GABRIEL BEN JUDAH OF VITRY:** Italian physician; flourished in the sixteenth century. His name seems to indicate that he was a native of Vitry, France, but Gross ("Gallia Judaica," p. 197) thinks that "Vitry" here stands for "Vittoria" in Italy. In 1530 he lived at Sienna, in 1552–63 in Castro. Gabriel ben Judah translated into Hebrew several medical works. The "Liḳḳuṭe Refu'ot," translated by Gabriel ben Judah of Vitry (see Benjacob, "Oẓar ha-Sefarim," p. 266), is supposed by Steinschneider ("Hebr. Uebers." p. 782) to be identical with the מבוא ארנבט, a Hebrew translation of Arnauld of Villanova's "Tabula Super Vita Brevis," credited (erroneously?) to Gabriel of Milhaud. A manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2316, 3) contains the following extracts from Gabriel's translations and notes: (1) on the polishing of precious stones; (2) 299 from the "Sefer ha-Eḥad" of Ibn Ezra; (3) from the work of the Roman physician Nicolao; (4) from the book "Ya'ar Ḥadash" and from Hieronymus Cardan; (5) on the diseases of the inner parts of the body, quoting Dioscorides, Galen, Al-Razi, and Ibn Zuhr.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 197, 345; Steinschneider, *Hebr. Uebers.* pp. 782, 843, 965.

G. M. SEL.

**GABRIEL OF MILHAUD:** French physician and translator; flourished in the second half of the sixteenth century. He translated, in 1583, under the title "Mebo Arnabat," Arnauld of Villanova's dissertation on Hippocrates' maxim "Ars longa, vita brevis" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2133, 7.) It was annotated by the translator, extracts from the notes being given by Steinschneider in the Munich Catalogue (p. 95). Steinschneider (Cat. Munich, p. 206) identifies Gabriel with Gabriel Cohen of Lunel, who is mentioned in a medical work (Neubauer, *ib.* No. 2285), an identification doubted by Neubauer and Gross.

BIBLIOGRAPHY: Neubauer, in *R. E. J.* ix. 216; Steinschneider, in Virchow's *Archiv*, xl. 93, 97; idem, *Hebr. Uebers.* p. 782; Gross, *Gallia Judaica*, p. 344.

G. I. BR.

**GABRIEL B. REUBEN ISRAEL HA-KOHEN.** See KOHN, GABRIEL.

**GABRILOVITCH, OSSIP:** Russian pianist; born in St. Petersburg Feb. 7, 1878. When only four years old he evinced a remarkable talent for music, and before he had reached the age of ten he entered the St. Petersburg Conservatorium, his first master being Anton Rubinstein. When about eleven he played a Mozart concerto with orchestral accompaniment, and at sixteen had taken all the Conservatorium prizes for which he was eligible. He then (1894), at Rubinstein's suggestion, went to Vienna to study under Leschetizky, with whom he remained for two years, performing at concerts in Gratz, Vienna, and Berlin. Later he studied composition under Navratil.

In the winter of 1900–01 Gabrilovitch visited the United States, and on his return to Europe performed in London (Richter concerts), Germany, Austria (Vienna Philharmonic concerts), Switzerland, and Holland. He then made several tours in Russia, and subsequently spent six months in Paris, where he appeared with all the principal orchestras. In the autumn of 1902 he again went to the United States, inaugurating his tour by a performance at the Worcester (Mass.) musical festival.

Gabrilovitch possesses a fine technique, and produces a tone remarkable for its breadth and volume. But he has his powers well under control; and while traces of the influence of his mentor, Rubinstein, are naturally to be found in his playing, he renders with equal ability and feeling such widely differing compositions as Tschaikowski's concerto in B-flat minor and that of Liszt in E-flat. Among Gabrilovitch's compositions are: "Caprice-Burlesque"; a gavot; "Petite Serenade"; and "Melodie Orientale."

H. R. A. P.

**GAD: 1.** The seventh of Jacob's sons, the first-born of Zilpah, himself the father of seven sons (Gen. xxx. 10, 11; xlvi. 16; Num. xxvi. 15 *et seq.*). The name means "[good] fortune."

**2. Biblical Data:** Tribe descended from Gad, the seventh son of Jacob. In the desert it was credited with 40,000 men able to bear arms (Num. i. 24 *et seq.*, ii. 15, xxvi. 18). Rich in flocks, it occupied, with Reuben and half of Manasseh, the district east of the Jordan once belonging to the kings of Heshbon and Bashan and partly settled by Ammonites (Num. xxxii. 1, 29, 33; Deut. iii. 12, 18; Josh. xiii. 25). Hence the "land of Gad" (I Sam. xiii. 7), on the Jabbok (= "brook of Gad"; II Sam. xxiv. 5; see GILEAD). Among its cities were Ramoth, Jaezer, Aroer, Dibon (Num. xxxii. 34 *et seq.*; Deut. iv. 43; Josh. xx. 8). Gad was a warlike tribe, and took part in the conquest of the trans-Jordanic regions (Gen. xlix. 19; Deut. xxxiii. 20, 21; Num. xxxii. 6 *et seq.*). Among David's men at Adullam, Gad was well represented (I Chron. xii. 8; I Sam. xxii. 1, 2). Though Gad at first remained loyal to Ish-bosheth, it later transferred its allegiance to David (II Sam. ii. 8 *et seq.*, xvii. 24 *et seq.*). Jeroboam built the fortress Penuel to keep the men of Gad in check (I Kings xii. 25). Later, under Uzziah and Jotham, Gad was joined to the kingdom of Judah (I Chron. v. 16; comp. Schrader, "K. B." ii. 27). The Ammonites

seem to have ultimately reconquered the territory of Gad (Jer. xlix. 1). E. G. H.

——**In Rabbinical Literature:** Gad was born on the tenth of Ḥeshwan, and lived 125 years (Ex. R. i. 5; Yalḳ., Ex. 1). He was called "Gad" after the manna, which was like coriander (גד; Ex. R. *l.c.*). Because of his great strength he was not presented by Joseph to Pharaoh, lest the latter should appoint him one of his guards (Gen. R. xcv. 4). Foreseeing that the children of Gad would devote themselves to the breeding of cattle, Jacob ordered that in carrying his bier Gad should walk on the southern side, whence came the beneficent rains and fructifying dew (Num. R. iii. 12). The tribe of Gad occupied the southern side of the camp also (Num. R. *l.c.*). They were neighbors of Korah because, like him, they were quarrelsome. Their standard was of red and black, with a camp painted on it (Num. R. ii. 6). According to some, the name of Gad was inscribed on the agate in the breastplate of the high priest ("Shalshelet ha-Ḳabbalah," p. 13), according to others on the ligure (Samuel Ẓarẓa, "Meḳor Ḥayyim" to Ex. xxviii.), while others declare it to have been cut on the amethyst, which has the virtue of infusing martial courage (Ex. R. xxxviii.; Baḥya ben Asher's commentary, *ad loc.*). The tribe of Gad is blamed for having chosen the "other side" of the Jordan, the verse "Riches kept for the owners thereof to their hurt" (Eccl. v. 12) being applied to them (Gen. R. l. 11). When they arrived at the Jordan and saw the fertility of the land, they said: "One handful of enjoyment on this side is better than two on the other" (Lev. R. iii. 1). However, because they crossed the river to help their brethren in the conquest of Palestine, just as Simeon did when he took his sword and warred against the men of Shechem, they were found worthy to follow the tribe of Simeon at the sacrifices on the occasion of the dedication of the Tabernacle (Num. R. xiii. 19). Moses was buried in the territory of Gad (Soṭah 13b; Yalḳuṭ, Wezot ha-Berakah, p. 961). According to some, Elijah was a descendant of Gad (Gen. R. lxxi.). The tribes of Gad and Reuben were the first that went into exile (Lam. R. i. 5).

E. G. H. I. Br.

——**Critical View:** The inscription on the Moabite Stone, l. 10, reports that "the man of Gad had dwelt since days of old in the land of Ataroth; then the King of Israel built for himself Ataroth." According to this, the Moabites distinguished between Gad and Israel, regarding the former as old inhabitants of the parts east of the Jordan. The same notion that Gad is not of pure Israelitish stock underlies the Biblical genealogy of the tribe's eponym. He is the son of Zilpah, Leah's handmaid, not a full brother to Reuben and the other northern tribes. The geographical notes on Gad are for the same reason diverse and divergent. The city of Dibon is designated in Num. xxxiii. 45 as belonging to Gad (with Ataroth and Aroer in Num. xxxii. 34 *et seq.*), but in Josh. xiii. 15 *et seq.* this same territory, north of the Arnon, belongs to Reuben. The boundaries of Gad in Josh. xiii. 24–27 (P) are also different. These and other discrepancies show a wide latitude and indefiniteness in the use of "Gad" as a territorial designation. Gilead sometimes includes Gad (among other passages see Judges v. 17), though at times it denotes a country north of Gad, and again a country south of Jaazer (II Sam. xxiv. 5; Josh. xiii. 24 *et seq.*). These facts seem to indicate that "Gad" was originally the name of a nomadic tribe, and was then applied to the territory which this tribe passed over and settled in. The gradual extension of the use of the name shows on the whole that the tribe coming from the south pushed on steadily northward (II Sam. xxiv. 5; comp. I Chron. v. 11, 16). The territory was never secure from invasion and attacks. To the south it was exposed to the Moabites, to the north to the Arameans from Damascus, and later to the Assyrians. Tiglath-pileser III. annexed this region about 733–732 B.C., and enslaved a part of the inhabitants (II Kings xv. 29; I Chron. v. 26). Ezekiel assigns to Gad the southern boundary in his territorial scheme (Ezek. xlviii. 27, 28). The suggestion has been made that the name of the tribe is derived from Gad, the god of luck.

E. G. H.

**3.** A prophet, "the seer of David." The first appearance of Gad occurred when David took refuge from Saul in a stronghold in Mizpeh of Moab (I Sam. xxii. 5). Gad advised him to leave it for the forest of Hareth. He reappeared late in the life of David, after the latter's numbering of the people, giving him the choice of one of three punishments, one of which God was about to inflict upon the Jews (II Sam. xxiv. 11–14; I Chron. xxi. 9–13). Attached to the royal house, Gad was called "David's seer" (II Sam. xxiv. 11; I Chron. xxi. 9). He also wrote a book of the acts of David (*ib.* xxix. 29), and assisted in arranging the musical service of the house of God (II Chron. xxix. 25). M. Sel.

**4.** Name of the god of fortune, found in Isa. lxv. 11, along with Meni, the name of the god of destiny. The passage refers to meals or feasts held by Hebrews in Babylonia in honor of these deities. Nothing is known of any Babylonian divinity of the name of Gad, but Aramean and Arabic equivalents show that the same god was honored among the other leading Semitic peoples. The root-verb means "to cut" or "to divide." Thence comes the idea of portioning out, which is also present in the word "Meni," the name of the kindred deity.

"Gad" is perhaps found also in Gen. xxx. 11, where the ketib reading means "by the help of Gad!" the exclamation of Leah at the birth of Zilpah's son. Indeed, it is quite possible that this narrative arises from a tradition connecting the tribal eponym with the Deity Himself. How wide-spread the cult of Gad, or Fortune, was in the old Canaanitish times may be inferred from the names "Baal-gad," a city at the foot of Mount Hermon, and "Migdal-gad," in the territory of Judah. Compare also the proper names "Gaddi" and "Gaddiel" in the tribes of Manasseh and Zebulun (Num. xiii. 10, 11). At the same time it must not be supposed that Gad was always regarded as an independent deity. The name was doubtless originally an appellative, meaning "the power that allots." Hence any of the greater gods supposed to favor men might be thought of as the giver of good fortune and be worshiped under that appellative. It is possible that Jupiter may have been the "Gad" thus honored.

Among the Arabs the planet Jupiter was called "the greater Fortune," while Venus was styled "the lesser Fortune." If the same usage prevailed in earlier Semitic days Meni should perhaps also be identified with Venus.

Gad, the god of fortune, is frequently invoked in Talmudic (magic) formulas of good will and wishes; for instance, in Shab. 67b ("Gad eno ella leshon 'abodat kokabim"; comp. Targ. Pseudo-Jonathan to Gen. xx. 10, 11). The name is often synonymous with "luck" (Yer. Ned. iv. 38d; Yer. Shab. xvi. 15d). Gad is the patron saint of a locality, a mountain (Ḥul. 40a), of an idol (Gen. R. lxiv.), a house, or the world (Gen. R. lxxi.). Hence "luck" may also be bad (Eccl. R. vii. 26). A couch or bed for this god of fortune is referred to in Ned. 56a.

BIBLIOGRAPHY: The commentaries of Delitzsch and Dillmann on *Isa. lxv. 11*; Baethgen, *Beiträge zur Semitischen Religionsgesch.* pp. 76 *et seq.*; Lagarde, *Gesammelte Abhandlungen*, p. 16; idem, *Symmicta*, i. 87; Pinches, in Hastings, *Dict. Bible*; Cheyne, in *Encyc. Bibl.* s.v. *Gad.*

E. G. H. J. F. McC.

**GADARA.—Biblical Data:** A Hellenistic city, situated southeast of the Sea of Gennesaret. It was rebuilt by Pompey, and afterward given to Herod the Great. After his death it became a free city under Roman sovereignty (Josephus, "Ant." xiv. 4, § 4; xv. 7, § 3; xvii. 11, § 4). At the beginning of the war of liberation the Jews attacked the heathen population, which act was soon afterward fiercely revenged (Josephus, "B. J." ii. 18, §§ 1, 5). The site of this city is marked by the ruins of Muḳes, among which are found remains of theaters and a temple. This Gadara is often identified with the Gadara referred to by Josephus ("B. J." iv. 7, § 3) as the capital of Peræa. Schlatter, however, is right in declaring the identification unfounded, and referring the description in Josephus ("B. J." iv. 7, §§ 3 *et seq.*) to the southern valley of the Jordan.

BIBLIOGRAPHY: Schlatter, *Zur Topographie und Gesch. Palästinas*, 1893, pp. 44 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 122 *et seq.*

E. G. H. F. Bu.

——**In Rabbinical Literature:** The Talmudic equivalent of "Gadara" is "Gadar" (גדר); situated on a mountain, it was one of the stations on which fires were lighted to announce the new moon. At its base below were thermal springs. It was supposed to have been fortified by Joshua ('Ar. ix. 6), and it was the seat of an important school (Ta'an. 20a). According to Midr. Esth. i. 2, it was also the seat of a tribunal. The place is mentioned in certain decisions on the Sabbath, its inhabitants having been permitted to walk on that day to Ḥamtan ("the springs") and to return, while those of Ḥamtan were not allowed to visit Gadar ('Er. v. 7).

BIBLIOGRAPHY: Neubauer, *G. T.* pp. 243 *et seq.*

S. S. E. G. H.

**GADARENES:** Inhabitants of Gadara, known from an alleged miracle of Jesus (Matt. viii.; Mark v.; Luke viii.) in which he transferred the demons afflicting a man to a number of swine, that thereupon rushed down a steep hill and perished. From the readings of the best texts and from the unsuitability of the locality around Gadara it appears that the proper reading should be "Gerasenes" and the place located at Karsa, on the left bank of the Wadi Samak, near the sea of Galilee. A discussion occurred between Professor Huxley and Mr. Gladstone in "The Nineteenth Century" for 1892 as to the morality of the act, the critical questions being whether (1) Gerasenes were Jews; and (2) if so, was it lawful for them to keep swine? As regards the first question, it would appear that that section of the country was chiefly inhabited by pagans in the first century, and Gerasa is at any rate included by Schürer among the Hellenistic cities ("Geschichte," ii. 141–144). As to the second question, there is no doubt of the illegality, from a ritual point of view, of Jews keeping swine (B. B. vii. 7). The Gemara on the passage gives a historical foundation for the practise in the times of Aristobulus.

BIBLIOGRAPHY: *The Nineteenth Century*, 1892, *passim*; Cheyne, *Encyc. Bibl.* s.v.; Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, p. 119.

E. C. J.

**GADEN, STEPHAN (DANIEL) VON** (known also as **Danila Yevlevich, Danila Ilyin,** and **Danilo Zhidovinov**): Russian physician at the court of Moscow under the czars Alexis Mikhailovich and Feodor Alekseyevich; born in Poland, of Jewish parents, in the first quarter of the seventeenth century; killed at Moscow during the first uprising of the Stryeltzy ("sharpshooters") in 1682. Von Gaden was sent to Moscow from Kiev by the boyar Vassili Vassilyevich Buturlin in 1657. Here he began (1659) his career as a barber-surgeon ("feldscher"). He was soon advanced to the position of surgeon, with a salary of forty rubles per annum and a monthly allowance of five rubles for board. Owing to his popularity he was appointed by the czar as assistant physician (April 1, 1667), and as physician in ordinary (April 4, 1672). Though he had not studied medicine at any foreign university, he received a doctor's diploma from the czar, with an increase of salary to one hundred and thirty rubles per annum and a monthly allowance of fifty rubles. The different names under which he is mentioned are explained by the fact that he repeatedly changed his religion—from the Jewish to the Roman Catholic, from the Roman Catholic to the Lutheran, finally entering the Greek Orthodox Church.

According to Kilburn, Von Gaden was the most popular physician at the court of Moscow: "In Moscow befinden sich itziger Zeit 5 Aerzte und Doctor Daniel Jeflowitz, dieser wird bei Hofe am meisten gebraucht, ist ein Jude von Geburt, wurde hernach Papistisch, alsdann Evangelisch und itzo ist er Griechischer Religion." Besides the diploma, Czar Alexis granted Von Gaden many favors. In 1669 he was permitted to travel to Smolensk (then belonging to Poland) to see his mother, a privilege which was seldom granted to foreigners. On this occasion the czar presented him with sable for his wife. In 1670 his brother-in-law, Judah (Egor Isayev), arrived in Moscow, and in 1674 his mother. Owing to Von Gaden's influence the number of Jews in Moscow increased considerably. They settled in the German suburb. Samuel Collins, another physician at the court of the czar, relates that "the Jews have for some time spread very rapidly in Moscow and at the court, enjoying the protection of the court physician of Jewish birth."

Among Von Gaden's friends was the boyar Matveyev (the only enlightened boyar of that time, with whom Von Gaden used to read books). It was probably owing to this friendship that he shared the terrible fate of his protector. After the death of Czar Feodor Alekseyevich (May 7, 1682) the Stryeltzy rose against the boyars, killing among others Naryshkin, Yazykov, and Matveyev, who were accused of a conspiracy against the life of the czar, and the physicians Von Gaden and Gutmensch, who were accused of having poisoned the czar. Both physicians and Gutmensch's son were killed in a terrible manner. According to Sumarokov, they were taken by the Stryeltzy to the "Red Place," spitted on lances, and hewed to pieces with axes. He thinks that the physicians fell victims to the hatred against foreigners, especially Germans.

BIBLIOGRAPHY: Richter, *Gesch. der Medicin in Russland*, ii. 322-327, and Supplement, xlvii. 143; Kilburger, *Kurzer Unterricht von dem Russischen Handel*, etc., in Büsching's *Magazin für die Neue Historie und Geographie*, iii. 337, Hamburg, 1769; Mayerberg, *Voyage en Moscovie*, p. 156, Leyden, 1688; *Reise nach Norden*, p. 234, Leipsic, 1718; *Istoriya o Nevinnom Zatocheniі Boyarina Artamona Matveyeva*, pp. 6-7, St. Petersburg, 1775; Sumarokov, *Pervy i Glavny Stryeletzki Bunt*, p. 46, St. Petersburg, 1768; Yadro, *Rossiskoi Istorii*, 1799, p. 444; Voltaire, *Histoire de l'Empire de Russie sous Pierre-le-Grand*, p. 89, Amsterdam, 1761 (Voltaire writes by mistake "Vongad," taking Von Gaden to be a Dutch physician); Ziegler, *Täglicher Schauplatz der Zeit*, 1700, p. 544; Collins, *The Present State of Russia*.

H. R. M. R.

**GADFLY:** Marginal rendering in the Revised Version of the Hebrew "ḳerez" (Jer. xlvi. 20), where "destruction" is given in the texts of both English versions. For arguments in favor of the former rendering, now generally adopted, see the various Hebrew lexicons and Bible commentaries, and Field, "Origenis Hexaplorum quæ Supersunt sive Veterum Interpretum Græcorum in Totum Vetus Testamentum Fragmenta." The Septuagint has *ἀπόσπασμα*; the Vulgate "stimulator." Some, comparing Micah ii. 13, have suggested "porez" (invader) instead of "ḳerez" (Cheyne and Black, "Encyc. Bibl." ii. 1588), but there seems to be no sufficient reason for a textual emendation.

E. G. H. H. H.

**GAFFAREL (GAFFARELLUS), JACOB:** French Christian rabbinical scholar; born at Mannes, Provence, 1601; died at Sigonce 1681. He devoted himself to the study of mysticism, especially of Hebrew cabalistic works, though his own in that field are unreliable. He wrote "Yom YHWH: Dies Domini, sive de Fine Mundi ex Hebr. Eliha ben David in Lat. Conversi" (1629); and "Index Codicum Cabbalisticorum MSS., Quibus Joann. Pic. Mirandulanus Comes Usus Est" (1651). During one of his numerous journeys he met at Venice (1633) Leon Modena, whose "Historia Dei Riti Ebraici," etc., he published at Paris (1637), without the consent of the author, and for which he wrote a preface.

BIBLIOGRAPHY: Michaud, *Biographie Universelle*, xv. *s.v.*; Stern, *Der Kampf des Rabbinismus*, etc., p. 184, Breslau, 1902.

D. P. B.

**GAGIN:** Rabbinical family of Castilian origin which emigrated to Morocco in 1492, and in the eighteenth century to Palestine. The oldest known member of this family is **Ḥayyim Gagin,** who about 1492 left Castile and settled in Morocco. He was the author of "'Eẓ Ḥayyim," in which work he recounts his dissensions from his rabbinical contemporaries. The following are the more important members living in the nineteenth and present centuries:

**Abraham Gagin:** Son of Solomon Moses Hai Gagin; now living in Jerusalem. With his brother Isaac he is joint author of "El Cuento Maravilloso" (Jerusalem, 1886), a collection of moral stories in Judæo-Spanish, with rabbinic characters.

BIBLIOGRAPHY: Ḥazan, *Ha-Ma'alot li-Shelomoh*, pp. 32, 37; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 48.

M. FR.

**Ḥayyim Abraham Gagin:** Chief rabbi of Jerusalem; died in that city May 10, 1848. He wrote: "Minḥah Ṭehorah," novellæ on the treatise Menaḥot (Salonica, 1825); "Ḥukḳe Ḥayyim," responsa (Jerusalem, 1842). He edited and wrote the prefaces to "Sefer ha-Taḳkanot" (*ib.* 1842); the "Dibre Shalom" of R. A. Mizraḥi (*ib.* 1843); the "Ḳedushat Yom-Ṭob" of Yom-Ṭob Algazi (*ib.* 1843); "Ḳontres Emet me-Ereẓ Tizmaḥ," a defense, by Z. H. Lehren of Amsterdam, of the Amsterdam committee at Jerusalem against charges of mismanagement in the distribution of the "halukkah" (Amsterdam).

Ḥayyim Palagi wrote a dirge on Gagin's death.

BIBLIOGRAPHY: Luncz, *Jerusalem*, i. 10; Fuenn, *Keneset Yisrael*, p. 347; A. Ḥayyim Palagi, *Arzot ha-Ḥayyim*, homily No. 5; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 263.

M. SEL.

**Isaac Gagin:** Son of Solomon Moses Hai Gagin; now residing in Jerusalem. Joint author with his brother Abraham Gagin of "El Cuento Maravilloso."

**Solomon Moses Hai Gagin** (known also under his initials ש"ק"ח): Son of Ḥayyim Abraham Gagin; he lived at Jerusalem in the middle of the nineteenth century. He published two Hebrew works: (1) "Yismaḥ Leb," responsa, and (2) "Samaḥ Libbi," sermons (Ḥazan, "Ha-Ma'alot li-Shelomoh, p. 32).

D. M. FR.

**GAGNIER, JOHN:** French Christian Orientalist; born at Paris about 1670; died at Oxford March 2, 1740. Gagnier devoted himself early to the study of Oriental languages, particularly of Hebrew and Arabic. For a short time a priest of the Roman communion, he later embraced Protestantism, and wrote a violent denunciation of the Roman Church under the title "L'Eglise Romaine Convaincue de Dépravation, d'Idolatrie et d'Antichristianisme" (The Hague, 1706). In 1717 Gagnier became professor of Hebrew and Arabic in the University of Oxford. Among his writings were: a paper on Samaritan medals, in "Journal de Trévaux," 1705; a Latin translation of "Yosippon," Oxford, 1706; and tables for the conjugation of Hebrew verbs, *ib.* 1710. He contributed much information about Bodleian Hebrew manuscripts to Wolf for his "Bibliotheca Hebræa."

BIBLIOGRAPHY: Larousse, *Dictionnaire Universel*; Steinschneider, *Cat. Bodl.*, col. 996.

J. M. SEL.

**GAI, SOLOMON:** Italian scholar and Hebraist; born at Mantua 1600; died there Aug., 1638. Gai is chiefly known as the correspondent and friend

of Johannes Buxtorf the Younger. In a letter which he wrote to Buxtorf from Mantua (Nov. 6, 1637), Gai declared that, owing to the war, he had emigrated to Botzen, a town in Tyrol, where he had become the tutor of the two sons of a rich man named Jacob Moravia. At Botzen he studied German, and after a stay of five years and a half returned to Mantua. It was Buxtorf's Latin translation of the "Morch" which won Gai's admiration. Attributing the translation to Buxtorf the Elder, Gai wrote to the son a Latin letter (Aug. 6, 1637) full of expressions of admiration for the father. Buxtorf undeceived Gai, telling him that he himself was the translator, and sent him his dissertation "Diatribe" as a present. Gai wrote to him another letter in Latin, with a Hebrew introduction (Nov. 6, 1637), drawing his attention to certain works which had not come to Buxtorf's knowledge. Buxtorf subsequently commissioned Gai to purchase Hebrew books for him. Gai insisted particularly on obtaining from Buxtorf his lexicons, as he himself contemplated writing a lexicon in collaboration with a cleric to whom he was giving Hebrew lessons.

BIBLIOGRAPHY: Kayserling, in *R. E. J.* xiii. 261 *et seq.*

E. C. M. SEL.

**GAILLAC** (Latin, **Galliacum**): Small town in the department of Tarn, France; mentioned as גאלק in the Responsa (No. 47) of Nissim ben Reuben Gerundi. Jews were living there as early as the thirteenth century, being under the jurisdiction both of Count Alphonse of Poitiers and of the Abbot of Gaillac. In 1266 a dispute arose between the count and the abbot regarding the taxes paid by the Jews, the abbot as seignior claiming a part of them. On July 19, 1269, Alphonse of Poitiers renewed the regulations of the Lateran Council, under which the Jews within his territory were obliged to wear the badge (a wheel) on the outside of their garments. Some, however, could purchase exemption therefrom. In 1291 King Philip the Fair fixed the sum to be paid by each of the prominent Jews in the seneschal's dominions of Carcassonne and Béziers. The Jews of Gaillac, "Abbraye [Abraham] and his brother," were taxed 20 livres, as "the king's Jews." The community of Gaillac was wiped out at the time of the persecutions of the Pastoureaux (1320).

BIBLIOGRAPHY: Saige, *Les Juifs du Languedoc*, pp. 22, 33, 225; Dom Vaisette, *Histoire du Languedoc*, iv. 186; *R. E. J.* iii. 216, vi. 83.

G. S. K.

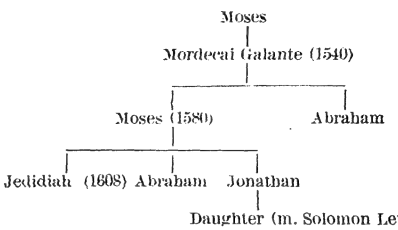
**GAJO, MAESTRO (ISAAC BEN MORDECAI)**: Physician to Pope Nicholas IV. or Boniface VIII. at the end of the thirteenth century. For him Nathan of Cento translated into Hebrew an Arabic work by 'Ammar ibn Ali al-Mauṣili on the cure of diseases of the eye. Gajo was held in great esteem by the physicians Zerahiah ben Shealtiel Ḥen and Hillel b. Samuel of Verona. The latter wrote to Gajo two long letters (see "Ḥemdah Genuzah," pp. 18–22) on the dispute concerning Maimonides' doctrines, which Gajo followed with interest.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., vii. 160, 165; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 252–254.

G. M. SEL.

**GALANTE**: Jewish family which flourished at the beginning of the sixteenth century in Rome, and the head of which, Mordecai, was a Spanish exile of the Angel family. His courteous manners won for him from the Roman nobles the surname "Galantuomo" (gentleman), a name which the family retained. About this time the family settled in Palestine, where it produced authors and other celebrities. M. FR.

The Galante pedigree is as follows:




**Abraham ben Mordecai Galante (Angelo)**: Italian cabalist; born at Rome at the beginning of the sixteenth century; died 1560. Abraham, like his father and his brother Moses, rabbi of Safed, is represented by his contemporaries as a man of high character who led a holy life (comp. "Ḳab ha-Yashar," ch. xv.). He was the author of the following works: "Ḳin'at Setarim," a commentary on Lamentations, based upon the Zohar; it was edited by his son Samuel in the collection "Ḳol Bokim" (Venice, 1589); "Yeraḥ Yakar," a commentary on the Zohar, the first part of which (Genesis) was abbreviated by Abraham Azulai and included in his "Zohore Ḥammah"; "Zekut Abot," a commentary on the sayings of the Fathers, mentioned by Hananiah of Monselice in his commentary on the "Pirḳe Shirah." Galante was also the author of halakic decisions, which are still extant in manuscript. Being wealthy, he erected a splendid mausoleum over the tomb of Simon ben Yoḥai at Meron, which is still admired.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, p. 89; *Orient. Lit.* vi. 211; Vogelstein and Rieger, *Gesch. der Juden in Rom*, p. 86.

K. I. BR.

**Mordecai Galante**: Chief rabbi of Damascus; died in 1781; author of "Gedullat Mordekai," a collection of sermons preserved in manuscript at Damascus (Ḥazan, "Ha-Ma'alot li-Shelomoh," p. 50).

M. FR.

**Moses Galante** (the Elder): Son of Mordecai; born about the middle of the sixteenth century; died at Safed 1608. He was a disciple of Joseph Caro, and was ordained by him when but twenty-two years of age. He wrote: sermons for a wedding, for Passover, and for a thanksgiving service, printed with the younger Obadiah Bertinoro's commentary on Esther (Venice, 1585); "Miftaḥ ha-Zohar," index of Biblical passages found in the Zohar and additions from old manuscripts (*ib.* 1566); "Ḳehillat Ya'aḳob," cabalistic commentary on Ecclesiastes (*ib.* 1577–78); Responsa, with additions by his son **Jedidiah** (*ib.* 1608).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.*; Azulai, *Shem ha-Gedolim*.

**Moses Galante** (the Younger): Son of Jonathan and grandson of Moses Galante the Elder; born 1621; died at Jerusalem Feb. 4, 1689. He wrote: "Zebaḥ ha-Shelamim," a harmonization of contradictory Biblical passages and of Biblical with Talmudical statements (edited by his grandson Moses Ḥagis, Amsterdam, 1707–08), and "Ḳorban Ḥagigah," halakic and cabalistic novellæ (Venice, 1714). He was called מגן with reference to the initials of his name. Some of his responsa are found in the works of contemporaries, and a volume of his responsa exists under the title "Elef ha-Magen," but has never been published. Hezekiah da Silva was among his disciples.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* s.v.; Azulai, *Shem ha-Gedolim.*

D.

**Moses Galante:** Chief rabbi of Damascus; died 1806; son of Mordecai Galante. He was the author of "Berak Mosheh," responsa, Leghorn, 1789 (Ḥazan, "Ha-Ma alot li-Shelomoh").

D. M. Fr.

**GALATIA:** An inland district of Asia Minor, and, after 25 B.C., a province of the Roman empire. There was a Jewish settlement there, which may have been founded by Antiochus the Great, who sent many Jewish families to Asia Minor as colonists. A proof of the existence of Jews in Galatia, according to many, is given by an edict of Augustus, which, according to Josephus ("Ant." xvi. 6, § 2), was published in Ancyra, the metropolis of Galatia. But the reading of the word "Ancyra" is doubtful. A better proof may be had from some inscriptions found in Galatia relating to Jews ("C. I. G." No. 4129; "Bulletin de Correspondance Hellénique," vii. 1883; comp. "R. E. J." x. 77). R. Akiba, who is said to have been a great traveler, speaks of "Galia" (גליא), which is generally identified with "Galatia" (R. H. 26a). A teacher named Menahem is said to have come from "Galia" (Tosef., 'Er. viii.; Tosef., Ber. iv. 4; Ket. 60a). The chief proof, however, of the existence of Jews in Galatia is the fact that St. Paul sent thither a general epistle known as the "Epistle to the Galatians." There is a strong disagreement among scholars as regards the parts of Galatia where these correspondents of St. Paul lived. The older opinion was that they were to be found in the northern cities of Galatia, but recent scholars, especially Professor Ramsay, hold that they lived in cities of South or New Galatia, which are actually mentioned in the Acts of the Apostles. The progress of Christianity in Galatia, however, may explain the fact that the Jews of this province are never heard of in later history. It remains to be stated that the "Galatians" of I Macc. viii. 2 and II Macc. viii. 20 were Gauls.

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; Neubauer, *G. T.* p. 317; Schürer, *Gesch.* iii. 17; Lightfoot, *Epistle to Galatians*, Introduction; W. M. Ramsay, *The Cities and Bishoprics of Phrygia*, i. 667 *et seq.*

J. M. Sc.

**GALATZ.** See Rumania.

**GALBANUM.** See Incense; Spices.

**GAL'ED.** See Gilead.

**GALEN (GALENUS CLAUDIUS):** Greek physician and philosopher; born at Pergamus, Mysia, about 131; died about 200. Eclipsed by those of Aristotle, Galen's philosophical works were not held in high esteem by the Jews. Maimonides cites them only when they are in accordance with his own views, as, for instance, with regard to the impossibility of proving the eternity of matter ("Moreh Nebukim," ii. 15). Once he severely criticizes Galen, declaring that outside the field of medicine he is no authority ("Pirḳe Mosheh," xxv.), this stricture being called forth by the following utterance by Galen concerning the Mosaic conception of the omnipotence of God: "The difference between the Greek philosophers and Moses is this: In order that matter may be put in order it suffices for Moses that God should wish matter to be arranged. He believes that everything is possible with God, even the conversion of ashes into a horse or an ox; while we believe that there exist things with which, being naturally impossible, God does not interfere; He chooses only the best between possibilities" ("De Substantia Facultatis Naturæ," ed. Kuhn, iv. 760). Falaquera also shows slight respect for Galen's philosophy, affirming that in his later years the great physician wrote a work betraying ignorance of physics ("Mebaḳḳesh," p. 33).

**His Philosophy Criticized by Maimonides.**

But if in the domain of philosophy Galen's authority was contested, he reigned supreme in the field of medicine. Maimonides himself helped largely to propagate Galen's medical works by publishing a summary of sixteen of them, which were, so to speak, canonized by the Alexandrian school and by the Arabs. Maimonides was followed by many other Jewish physicians who paraphrased or translated Galen's works from Arabic versions (chiefly made by Ḥunain ibn Isḥaḳ) and from the Latin. These paraphrases and translations, the greater part of which are still extant in manuscript in various European libraries, are as follows:

חכמה קטנה ("Ars Parva"), with a commentary by Ali ibn Riḍwan, translated, according to Paris MS. No. 1114, by Samuel ibn Tibbon in 1199. The same work was translated anonymously, under the title המאסף לכל המחנות, between 1197 and 1199.

הדולאים והמקרים, a paraphrase by Zerahiah ben Isaac ben Shealtiel of Rome (1277–94), in four books: (1) on the diversity of maladies; (2) on their causes; (3) on the variety of symptoms; and (4) on the causes of the symptoms.

קטאגנים, three treatises on the compounded medicaments according to their species, by the same.

ס'בחראן, on the crisis, by Solomon Bonirac of Barcelona (1300–1350).

On bleeding, by Kalonymus ben Kalonymus, in 1308.

בחקנא ובקולנג ("De Clysteriis et Colica"), by the same.

בהנהגת הנער הנכפה, on the regimen of the epileptic boy.

ס'רוץ מזג מההלך ("De Malitia Complexionis Diversæ"), by David ben Abraham Caslari (1280–1337).

הקבוצים לאכסנדריים, summaries of the Alexandrian school, by Simson ben Solomon. These summaries contain the following treatises: כתות הרפואה, on the medical sects; מלאכת הרפואה or מלאכה קטנה ("Ars Parva"); ברדפק, on the pulse; פרקים מס' הישהן, chapters from the treatise on the urine; הצמוק, on marasmus; אל אגלוקן בטבע, on nature; ביסודות, on the elements according to Hippocrates; במזג, on the temperament; בכחות חטבעיות, on the faculties of nature; הנהוח, on anatomy; העלו והמקרים, on maladies and their symptoms; האברים הכואבים, on a knowledge of diseases of the internal organs; במיני הקדחות, on the various kinds of fevers; בבחראן, on crisis; בימי הבחראן, on critical days; בהחבולות הרפואה, on the art of healing; הנהגת הבריאות, on hygiene; and במרה השחורה, on melancholy.

**Translations of His Medical Works.**

The following supposititious works of Galen were also translated into Hebrew:

ס' האם, on the uterus ("gynæceas").
ס' אסור הקבורה, against speedy interment, by Judah al-Ḥarizi.
ס' הנפש, on the soul, by the same.
A medico-astrological treatise ("Prognosticum de Decubitu ex Mathematica Scientia"), paraphrased by Leon Joseph.
פישיאונארי ("Passionarios").
A summary of various maladies, their natures and symptoms, and the remedies for them, by Abraham ben Shem-Ṭob.
ליקוטי סגולות ורפואות, a collection of remedies.

Of Galen's commentaries to the works of Hippocrates the following were translated into Hebrew: on the aphorisms, by Nathan ha-Meati; on three treatises of the Pronostics, probably by the same; on air, water, and countries, by Solomon ha-Meati.

In the twenty-sixth chapter of the "Healing of the Soul," by Joseph ibn Aknin of Barcelona (12th cent.), Galen's works are mentioned as forming a part of the regular school curriculum (Güdemann, "Das Jüdische Unterrichtswesen," etc., p. 100). He is also cited as an authority on ritual responsa; *e.g.*, by Isaac b. Abraham Laṭif (13th cent.; see "Sammelband," i. 51, 53; Mekize Nirdamim, 1885).

Bibliography: Steinschneider, *Alfarabi*, pp. 31, 34, 134, 142; idem, *Cat. Bodl.* col. 1918; idem, *Hebr. Uebers.* p. 650; idem, *Cat. Hamburg*, pp. 143, 197, 308; idem, *Cat. Leyden*, pp. 335, 337; *idem*, in *Monatsschrift*, xxxviii. 177, 366.

G. I. Br.

**GALICIA, Austria:** Province of Austria; acquired at the partition of Poland, 1772, and which, except for some small territorial changes, has remained such since the Vienna Congress of 1815.

**Statistics.**

The census of 1900 showed the number of the Jews in Galicia to be 811,371 in a total of 7,315,939 inhabitants, or about 11 per cent. Notwithstanding heavy emigration, their number has increased steadily in proportion to the total population. The census of 1850 showed 317,227 Jews among 4,734,427 inhabitants, in 1827 there were 246,147 among 4,382,383, and the first census made by the Austrian government in 1789 showed 178,072 among 3,039,391 inhabitants. Most of the Jews live in cities, and in seven of these they form the majority of the population—in Brody, about three-quarters.

While the great masses receive no other education than that which the ḥeder affords, the number of Jews in the high schools, in the universities, and in the professions is far above their proportion to the population. Thus in 1890, Jewish scholars in the gymnasiums aggregated 18 per cent; in the realschools, 21 per cent. Among the physicians there were 25 per cent Jews, and among the lawyers 48 per cent. Even among the veterinary surgeons and the druggists the number of Jews is somewhat above their proportion to the population, notwithstanding the fact that the opportunity to practise these professions depends largely on governmental appointments, to which comparatively few Jews are assigned.

**History.**

The oldest history of Galicia is identical with that of the Jews in the kingdom of Poland, of which this province formed part up to its occupation by Austria in 1772. Upon the annexation of Poland, the empress Maria Theresa pursued the policy of not interfering with the customs and habits of the population in order to reconcile them to the new government. This policy was followed also in the treatment of the Jews. As under Polish dominion, the Jews formed a separate body and enjoyed a liberal measure of autonomy; the congregations formed a political community, and were combined into a district, over which an elder ("Kreisaeltester") presided; the elders of the six districts together with six representatives at large ("Landesaeltester") formed a board of trustees ("Generaldirektion"), over which the chief rabbi ("Oberlandesrabbiner") presided. The last was selected by the empress from three candidates presented by the trustees. Maria Theresa selected Ezekiel Landau for this office, but he declined (see "Noda' bi-Yehudah," part ii.; "Oraḥ Ḥayyim," No. 36; Buber, "Anshe Shem," Cracow, 1895, p. xxi.), whereupon Löbush Bernstein of Brody was selected in his place, but he failed to make his office effective. The office was abolished by Joseph II., and Bernstein died in retirement in 1789. The power of excommunication was vested in the chief rabbi, who exercised it under the supervision of the government, which made use of it in punishing evaders of taxes, smugglers, or deserters from military service. The school system was organized in three grades along traditional lines: in the lowest grade elementary branches and Bible were taught; in the second the Talmud was studied; while in the third or highest grade rabbinical instruction was given. Maria Theresa applied paternal government in its most minute details to the internal life of the Jews. She devised the rules for bestowing the titles of ḥaber and morenu and for granting the licenses for the reader and the shoḥeṭ. Different from the practise pursued in the older provinces, the empress decreed no limitation to the number of marriages, except in so far as affected the taxes which had to be paid before a marriage license could be issued. Severe penalties were devised for persons who baptized Jewish children without the consent of their parents, but these were not enforced, as the canonical law which declared such a baptism valid was respected, and children baptized against the will of their parents were taken from them and handed to some Christian institution for custody and education. A serious restriction placed on Jewish artisans was the provision of Maria Theresa's "Judenordnung," which did not permit them to work for Christian customers, except in places where no Christian was working at the same trade. This provision was incorporated in the constitution of the Galician gilds of May 9, 1778, which contains the requirement that no Christian master mechanic should "aid or abet any charlatan ["Pfuscher"], disturber, quack, or Jew, nor should any such charlatan or Jew be permitted to work at any trade, except that Jews might work for Jews." The taxes were originally levied according to the traditional Polish system, which demanded a per capita tax of two florins, Polish (about 23 cents); but soon after the annexation this tax was increased to one florin ("Conventionsmuenze"), which was almost double the original amount. This system was changed by the law of 1776, which provided that every family should pay a tax of four florins ($1.60) for right of residence, and another tax of the same amount for license to trade, and an income tax, for the payment of which the community

was held responsible. Thus the community assessed the individual congregations, which in turn assessed the individual members. Aside from these taxes, special licenses were required for every marriage, for the building of a new synagogue or the repairing of an old one, for holding services in a private house and for similar ceremonies.

During the eighteenth century ideas of humanitarianism found their way into the Austrian empire; and Joseph II., imbued with a commendable desire, wished to establish in his domains the principle of the equality of all mankind. As he improved the condition of the rest of his Jewish subjects, so he proclaimed for the Jews of Galicia a policy which was a departure from that of his mother. The "Patent" of May 27, 1785, and the "Judenordnung" of May 7, 1789, regulated their legal condition ("Pillerische Sammlung der Patente und Verordnungen fuer die Koenigreiche Galizien und Lodomerien," 1785, p. 89; and Koefil's "Systematischer Auszug der Galizischen Gesetze und Verordnungen," ii. 391). The purpose of the law-giver is clearly defined in the preamble to the "Judenordnung" of 1789, which says: "It is both in accordance with the accepted principles of toleration as well as conducive to the general good to abolish the discrimination which legislation has hitherto made between Jewish and Christian subjects, and to grant to the Jewish inhabitants of Galicia all the rights and privileges which the Christian subjects enjoy." Previous to the publication of these general laws individual laws had established the principle of toleration. A law of Feb. 4, 1782, stated that Jewish physicians should have the right of practising medicine among Christians, and on June 28 of the same year the schools were declared to be open to Jewish children and students. The restriction which prohibited Jewish mechanics from working for Christians was abolished Sept. 16, 1784; and in order to encourage manual labor Jews who lived exclusively by farming were exempted from paying taxes, while artisans and factory employees enjoyed certain privileges in the matter of taxation. The "Patent" of 1785 had abolished the "Generaldirektion," so that the Jews should not form a separate body politic; the special Jewish checks ("Mameras"; see MAMRAN) were declared void; rabbinical civil law was abolished 1785; early burial was prohibited April 10, 1787. In the same year an order was issued that the Jews must serve in the army, and that before Jan. 1, 1788, all Jews must adopt fixed and hereditary family names. Further, in bookkeeping they were ordered to use the language of the country; books kept in Yiddish were not accepted as evidence in court. Joseph II. ruled in that spirit of paternalism which regulated all the internal affairs of the citizens. Though his policy would sometimes clash with religious practises, the general spirit of his legislation was benevolent. Once he prohibited the stringing of the wires which marked the Sabbath boundary ("Sabbathschnüre"), but permitted it later on the condition that it would not interfere with public traffic (see ERUB). He ordered that itinerant preachers and hazzanim should be treated as vagabonds. The pamphlet "Ruah Ḥayyim" (Brünn, 1785), in which the driving out of a devil is minutely described, afforded the emperor an opportunity of admonishing the censor and of directing him to withhold permission to publish such literature as "tended only to retard the enlightenment of the Jews, as there were enough old books of this type extant" (Nov. 2, 1785), but he was sufficiently broad-minded to declare himself opposed to any alterations in the text of the Talmud, because such a work belonged to literature, and should be kept intact for the sake of historical study (Sept. 19, 1789).

**Joseph II.**

The reign of Leopold II. (1790–92) was of too short duration to have had any influence on the development of Jewish affairs. However, it should be mentioned that shortly after the death of Joseph II. personal service in the army was abolished, and the old Polish exemption-tax ("Rekrutengelder") was introduced (Nov. 24, 1790); but with the provision that it should never be reintroduced, it was finally repealed in 1796. The general principle of Francis II. (1792–1835) and of Ferdinand I. (1835–48), who ruled through Metternich, was that of restricting all liberal thought; hence it was opposed to the emancipation of the Jews. In those days the government hoped that by closely regulating the internal affairs of the Jews it would succeed in assimilating them with the rest of the population. The temper of the new emperor was made manifest by an order (Sept. 7, 1792) which declared that the right of the Jews to participate in municipal elections should be so regulated that they would not inconvenience the Christian citizens ("die Christlichen Buerger nicht beeintraechtigen"). This law decreed that only such Jews as enjoyed municipal franchise might be electors. The granting of the franchise was in the hands of the municipal council, and might be granted only to property-holders and master mechanics. From the inner city of Lemberg the Jews were excluded, with the exception of such proprietors of large business houses as could prove that the volume of their business amounted at least to 30,000 florins ($12,000) per annum; as a rule strangers were not admitted, and even the residents were not permitted to marry women from other cities. If a Jew from another city wished to move to Lemberg, he had to prove that he had induced two other Jews to leave the latter city. Foreign Jews could come to Galicia for only a limited time, and from July 18, 1811, a poll-tax ("Geleitzoll") was introduced in the case of Jews coming from the kingdom of Poland, which amounted to 4.45 florins for men, 3.15 florins for women and servants, and 1.45 florins for children. Jewish importers of cattle and provisions fared better, having to pay but 1.06 florins. It must be admitted, however, that this reactionary step was introduced only as a reprisal against Saxony, which levied a similar poll-tax on Austrian Jews, while those of the then existing dukedom of Warsaw were exempted from paying it. This strange relic of mediævalism survived until March 7, 1851, when it was abolished by an imperial edict. The business of druggist, like the medical profession, which in Polish times was generally followed by the Jews, was prohibited to them under Austrian rule, at first only in

**Benevolent Despotism, 1790–1848.**

West Galicia (1802), then in the entire province (1829). The strong attachment that Francis II. formed for the Catholic Church is responsible for repeated orders (1806, 1820) that Jews must not deal in ecclesiastical furniture, crucifixes, or vestments.

The system of taxation was very burdensome. Joseph II., while filled with the noblest of intentions and desirous of carrying the principle of equal rights into practise, was hindered by financial needs. The always depleted treasury of the empire made it impossible to forego the income derived from special Jewish taxes. So, while in civil law and in their municipal affairs Joseph II. placed the Jews on a level with the Christians, he retained in Galicia, as well as in the older provinces, a system of special Jewish taxes. Besides the taxes introduced by his mother, which he retained with slight changes, he introduced a special tax on kasher meat, which, when additional revenue was required, was often increased. The original tax of 1¾ kreuzer (a little more than a cent) on every pound of meat was later increased to 3 kreuzer, while that of 5 kreuzer on a goose was advanced to 17 kreuzer. The "Schutzsteuer" of four florins for every family, to which one florin was added for the benefit of the landlord ("Domesticalsteuer"), was abolished in 1797, because it did not yield the expected revenue and also because it gave the authorities a great amount of trouble in dealing with the numerous delinquents. In its place a light tax was introduced which was levied on every light burned for religious purposes (as on Sabbath and holy days), on every oil-lamp burned at the anniversaries of the deaths of relatives (see JAHRZEIT), on every candle used in the synagogues on the Day of Atonement, on every Ḥanukkah light, and on every candle lighted at a wedding. This tax ranged from one-half a kreuzer for every Ḥanukkah light to one florin for a torch at a wedding, and was a great source of annoyance. As a rule, it was farmed out and levied with absolute indifference to the hardship which it caused. But when it failed to yield the expected revenue, a direct tax was imposed upon all the Jews of the province in order to make up for the deficiency, and this had to be paid by the congregations as a body. With regard to this, it must, however, be admitted that in general Francis II. was averse to taxing religious rites and ceremonies. When some Jews offered to pay 150,000 florins for the privilege of collecting a tax on every ETROG used on the festival of Sukkot, he declared himself strongly opposed to it, although Maria Theresa had established a precedent by levying 4,000 florins on the Jews of Moravia for the privilege of importing that fruit ("Oest. Wochenschrift," 1901, p. 727; "Israel. Familienblatt," Hamburg, Oct. 10, 1901). While on the one hand discrimination against the Jews in civil and political affairs was frequent, on the other hand, owing to the system of taxation, the traditional policy of constant interference with their religious practises and other internal affairs could not be avoided. In order to maintain the revenue of the treasury it became necessary to compel every Jew to kindle lights on Sabbath and holy days and to eat none but kasher meat. Paternalism, however, did not stop here. An imperial order of Dec. 14, 1810, decreed that no one should marry unless he had passed an examination in religion based on Herz Homberg's catechism "Bene Zion." While this law was in force over the whole monarchy, it was particularly exasperating for Galicia, where only a very small fraction of the population could read German, and where Homberg, whom the government had sent there as inspector of the schools, had made himself universally hated by his irreligious conduct and by his proneness to inform against the Jews. The consequences were that the educational movement inaugurated by Joseph II. was abandoned, and the special Jewish school fund, formed from Jewish taxes, was merged into the general tax-fund of the country. The various attempts to raise the status of the rabbis fared no better, and the government decree (1836) that after ten years no rabbi should be appointed who had not taken an academic course at a university became a dead letter. The meddlesomeness of the government was noticeable in an order of 1812 which prohibited the collecting of gifts for the poor in Palestine. It threatened to treat as a vagabond a solicitor of such alms. Inspired, as was the demand for a higher education of the rabbis, by higher motives was an attempt to encourage secular education and the assimilation of Jews and Christians by privileges offered to such as would acquire school education and would discard their peculiar dress. Since the time of Joseph II. repeated laws prohibited the Jews from dealing in alcoholic liquors, but these remained ineffective, chiefly on account of the power of the landowners, who possessed the exclusive privilege of distilling, and who, from the time of the earliest settlement of the Jews in Poland, farmed out this privilege to Jews (see Solomon Luria's Responsa, No. 34). Finally, on March 24, 1841, the government promulgated a law which permitted such Jews as would abandon their distinctive dress, and who would acquire an elementary-school education, to live in villages and to engage in the liquor traffic. This law also remained a dead letter. A new order, dated Sept. 9, 1847, required all Jewish liquor-dealers to qualify by Jan. 1, 1847. Even this law did not have the desired effect, for in 1847 the trustees of the congregation of Lemberg were asked to assist the government in its attempt to enforce the law. A decided step in advance was the abolition of the limitation of marriages in Lemberg (1846); but the general status of the Jews remained unchanged until 1848, and even the constitutions of 1848 and 1849 did not have any immediate effect, as the national movement among the Poles, who considered the Jews as strangers, and the hostility of the cities, which were unwilling to give up the privileges which they possessed of limiting the business activity of the Jews, were strong factors in making it impossible for the Jews to avail themselves of the privileges which the new order of things conferred upon them.

The principle of full equality, introduced by the constitution of 1848, was not long enforced. Two Jews from Galicia, Berish Meisel, rabbi of Cracow, and Abraham Halpern, a merchant of Stanislau, were members of the Reichstag of Kremsier, and Isaac N. Mannheimer, a Vienna preacher, was elected for Brody; but with the interruption of parliamentary

government certain restrictions were reintroduced, while others were enforced by the local authorities contrary to law, but with the connivance of the government. The only permanent improvement was the abolition, March 7, 1851, of the poll-tax levied on Jews from Russian Poland who came to Galicia on business, but a number of other disabilities were reenforced. With the rest of the Austrian Jews those of Galicia lost the right of acquiring land by the law of Oct. 2, 1853; but while for the other provinces inhabited by Jews this right was restored by the imperial order of Feb. 18, 1860, the restrictions were enforced in Galicia and in the Alpine provinces until the constitution of Dec. 21, 1867, was proclaimed. Jewish merchants of Lemberg who had opened stores in the inner part of the city were forced to close them within two months, and the landlords who had rented stores to Jews were punished. The same regulation was enforced in Sambor; and when the Jews appealed to the provincial government against these illegal proceedings, the latter referred the case to the district authorities ("Kreisamt"), who decided against the Jews. As late as 1859 the city of Tarnow demanded the enforcement of a decree made by the King of Poland in 1765 which restricted the Jews to a ghetto. The law which prohibited the employment of Christian domestics by Jews, while never strictly enforced, was used from time to time as a vexatious measure, even where a Jewish tenant of farm-land employed Christian laborers. Under this law a Jew of Wadowice was fined on Sept. 11, 1859. Afterward the Bishop of Przemysl in a pastoral letter of Jan. 20, 1860, declared that such a law, conflicting with that of the Church, and could never be valid. In some instances the police arrested Christian domestics who served in Jewish houses, and brought them to the priest, who ordered them to leave their places under penalty of whipping. The law was formally abrogated on Nov. 20, 1860.

**Constitution and Reaction Since 1848.**

Lemberg, the capital of the province, continued to disregard the constitution. In drawing up the municipall statutes (1863 and 1866), the city council demanded that Jewish members should be limited to fifteen per cent of the total number, and that the property of the city should belong exclusively to the Christians. By the constitution of 1867 Jews were admitted to the municipal boards, to the provincial diet, and to the Parliament; but while the letter of the constitution was maintained, the local laws were often framed so as to discriminate against the Jews in fact. A notable instance of this kind is the school law of 1883, which declared that every school principal must be of the same religion which the majority of the school-children professed, but as in that case a great number of Jewish school principals would have to be appointed for Galicia, the Galician members of the Reichsrath insisted on the introduction of a clause which made an exception in the case of Galicia. Another instance which proves that the laws granting the Jews full civil liberty are merely theoretical is the case of Michaline Araten, who was taken to a convent Dec. 30, 1899, all efforts of her father to rescue her proving futile. Neither the courts nor the administrative authorities would render a verdict against the convent; a mayor who at the request of the father searched the convent was punished with arrest for breach of peace, and even an audience which the father obtained with the emperor proved abortive. Similar instances of the abduction of Jewish girls into convents against the will of their parents, and their retention against their own will, have happened quite frequently, although none made such an impression as that of Michaline Araten because the relatives in the other cases did not have the means to exhaust all legal resources. Another instance showing how the law is often a dead letter in Galicia is found in the fact that a Jewish government official who in 1895 rented a room in Saybusch was forced to quit the town because the municipal authorities claimed on the basis of a governmental decision of 1809 that they could not be compelled to tolerate any Jews among them. That under such conditions nothing is done by the government to alleviate the great misery which exists among the Jewish population, especially in the country districts, is self-understood, notwithstanding the fact that a recently appointed governor, Count Potocki, admitted to a Jewish committee who waited on him that it was necessary that something be done ("Oest. Wochenschrift," 1902, p. 434). The Baron de Hirsch fund, formed from a legacy of $4,000,000, and the Hilfsverein for the Galician Jews in Vienna, formed 1902, are making noble efforts to alleviate misery and to encourage education.

The great majority of the Galician Jews, especially those in the eastern part of the province, are still in a condition similar to that which prevailed among the western Jews in the first half of the eighteenth century: their education is limited to Hebrew and the Talmud. From the time when the Jews of Poland entered into the field of Hebrew literature Galicia has been a seat of learning. About the middle of the sixteenth century Moses Isserles spread over western Europe the fame of Polish Talmudists. Since the sixteenth century Lemberg has been the seat of an important yeshibah, and many of its rabbis have been called to occupy prominent rabbinical positions in Germany. When that part of Poland was annexed by Austria the intellectual life of the Jews remained unchanged. Maria Theresa made no attempts to improve it, and the efforts of Joseph II. were without permanent results. Herz Homberg, who was appointed inspector of the Jewish schools in Galicia, 1787, was recalled in 1794, because he could effect no improvement. The Galician Jews constantly petitioned the emperor to repeal the law of compulsory education, and they were finally successful, so that even now, after the new school law for Austria has been in existence for more than thirty years, it is still a dead letter for the Galician Jews. (On the Galician school question see Wolf in "Allgemeine Zeitung des Judenthums," 1887, p. 231.) Galicia produced a great number of prominent Talmudists in the latter part of the eighteenth and in the nineteenth century. Of this number may be mentioned the various representatives of the Ettinger and Orenstein families, who furnished Lemberg with the rabbis Jacob (died 1837) and Hirsch Orenstein (died 1888), Marcus Wolf Ettinger (died

**Intellectual Culture.**

1863), Isaac Aaron Ettinger (died 1891), Solomon Klueger of Brody (died 1869), A. M. Taubes (at the end of his life rabbi of Jassy), and Joseph Saul Nathansohn, rabbi of Lemberg (died 1875).

A more modern course was pursued by Hirsch Ḥagis, rabbi of Zolkiev (died 1855), who contributed to scientific periodicals and wrote on historical and dogmatic topics. By the end of the eighteenth century the Mendelssohnian movement had also taken root in Galicia. Its pioneer was Nachman Krochmal (1785–1840), who gathered about himself a circle of sympathizers, among whom S. L. Rapoport (1790–1867), Joseph Perl (1777–1839), Isaac Erter, and Isaac Mieses were prominent. The younger Haskalah had also quite a number of prominent representatives, among whom may be mentioned Osias H. Schorr (died 1895), Hillel Kahane, Alexander Langbank, Naphtali Keller, Ḥayyim Nathan Dembitzer, Joseph Kohen Ẓedeḳ, Solomon Rubin, and the two assiduous workers in the field of the history of literature, Solomon H. Halberstamm and Solomon Buber. The ghetto novel has two representatives from Galicia, Leo Herzberg-Fränkel and Karl Emil Franzos. In connection with this ought to be mentioned the fact that Leopold von Sacher-Masoch, a Christian, drew the inspiration for his beautiful idyls of Jewish life from scenes in Galicia. Numerous also are those who have made a name in general literature and in science, among whom may be mentioned David Heinrich Müller, the Orientalist, and Marcus Landau, the essayist.

Attempts made to introduce modern ideas into the life of the Jews by means of modern schools and a reformed synagogue service have been successful in only a small measure. The greatest merit in this direction belongs to Joseph Perl, who established the first German school in Tarnopol, Galicia (1815), and introduced into it a modern synagogue service. In the same year a Jewish high school was established in Brody. Very slight reforms were introduced in Lemberg, where Abraham Kohn was elected rabbi in 1843. He fell a victim to fanatics, who poisoned him Sept. 6, 1848. Reforms, restricted to a certain decorum in ritual practises, were introduced in Cracow. They are still a rare phenomenon, for the Ḥasidim have gained a strong foothold in Galicia, especially since the immigration of Israel of Raisin, who fled from Russia in 1842 and established himself in Sadagora, where his grandson continues to gather a large number of devoted followers around him. Hillel Lichtenstein, a native of Hungary, fostered Ḥasidism through his numerous works in Hebrew and Yiddish, while Moses Teitelbaum, a native of Galicia, introduced Ḥasidism into northern Hungary.

Bibliography: Von Kortum, *Ueber Judenthum und Juden*, Nuremberg, 1795; Stoeger, *Gesetzliche Verfassung der Galizischen Judenschaft*, Lemberg, 1833; Bernfeld, *The Jews in Galicia*, in *Luaḥ Aḥiasaf*, viii. 291–299; and the Jewish periodical press.

D.

**GALICIA, Spain:** An ancient province in the northwestern part of Spain; a barren, mountainous region where Jews settled sparsely in the eleventh century. There were Jewish communities at Allariz, Coruña, Orense, Monforte, Pontevedra, Rivadavia, and Rivadeo, besides individual Jews scattered here and there. D. Menendez Gonzalez, a rich and powerful nobleman, received Jewish merchants, probably from Allariz, in his domain, not far from Orense, and when they were attacked by Arias Oduariz in 1044, he led an armed force against the latter, and recovered the silks and other goods that had been taken from the Jews. When John of Gaunt, Duke of Lancaster, invaded Spain (1385), and Rivadavia was taken by Sir Thomas Percy, the English soldiers attacked the Jews, who were supposed to be rich, and plundered them, killing several. The ghetto, however, was not destroyed.

Eighteen years before the expulsion, the Jews of Coruña, Betanzos, and Rivadeo paid an annual tax of 1,800 maravedis, and those of Orense, Monforte, and Rivadavia one of 2,000 maravedis. A rich Jew of Rompusa, a tawer, was baptized in 1414, taking the name "Juan Esteban." His sons obtained seats in the Parliament.

Bibliography: *Boletin Acad. Hist.* xii. 347 *et seq.*, xxii. 171; Rios *Hist.* ii. 330, iii. 62, 598.

G. M. K.

**GALILEE. — Biblical and Post-Biblical Data:** In the Greek period the customary name for the northern division of western Palestine. The name is formed from "ha-Galil," in the Old Testament (Josh. xx. 7, xxi. 32, LXX.; I Kings ix. 11; II Kings xv. 29; I Chron. vi. 61), or from "Gelil ha-Goyim" (circle of the heathens; Isa. viii. 23; comp. I Macc. v. 15), and designates the mountainous country which rises east of the plain of Jezreel, and extends as far as Lebanon and Antilebanon. Galilee was divided into two sections, Lower or South Galilee, and Upper or North Galilee, which were separated by the plain of Ramah (comp. Josh. xix. 36).

Politically a Jewish country, Galilee, according to Josephus ("B. J." iii. 3, § 1), was bounded north and west by the Tyrian territory, south by Samaria and Scythopolis, and east by the trans-Jordanic country and the Lake of Gennesaret. Josephus also divides the Galilean mountain-range into two sections, Upper and Lower Galilee, which division corresponds to the natural division of the country as just stated. According to the same author, Upper Galilee was bounded on the south by Bersaba (perhaps the ruined Abu Sheba south from the plain of Ramah; on the west by Meroth (the position of which can not be positively determined); on the north by Baca (also unknown); and on the east by Thella on the Jordan. Lower Galilee extended in the west to Chabulon near Ptolemais; in the south to Exaloth, that is, Chisloth (Josh. xix. 12, 18); and in the east to Tiberias. From other passages in Josephus it appears that the Jewish section of Galilee did not extend far north; for Kadesh was already in Tyrian possession ("B. J." ii. 18, § 1, and often elsewhere). On the other hand, in the specification of the boundary-lines according to the Talmud (see Hildesheimer, "Beiträge zur Geographie Palästinas," 1886), the northeastern boundary of Galilee extends farther west and north, namely, from Ptolemais through Ga'ton (now Ja'ṭun), Bet Zenita (Zuwenita), Ḳastra de-Gelil (Gelil), Kur (Al-Kura), Yatir (Ya'ṭir), and Tafnit (Tibnin) to Marj 'Ayun.

Galilee, a beautiful and very fertile country, is

justly praised by Josephus ("B. J." iii. 3, § 2). According to his statement, it included a number of cities and many villages, the smallest of which had not fewer than 15,000 inhabitants. This is doubtless an exaggeration, though the density of the population is beyond question. As early as Old-Testament times the population of this region was greatly mixed; and it became more so after the downfall of the Ephraimitic kingdom. During the Maccabean struggle the Jews of Galilee constituted such a small number that they could all be brought to Jerusalem (I Macc. v. 23).

It is not expressly stated when Galilee was taken by the Maccabees, but Schürer's suggestion ("Geschichte," 3d ed., i. 275 *et seq.*), that the section of the Iturean territory which Aristobulus I. conquered (Josephus, "Ant." xiii. 11, § 3) was Galilee, is probably correct. Undoubtedly many Jews subsequently emigrated to that blessed land, so that the population became predominantly Jewish, as is described in the New Testament and by Josephus. Upon the death of Herod the Great, Galilee was apportioned to Herod Antipas; and after his deposition it was incorporated into the province of Syria, a part of which it continued to form, except under the short rule of Agrippa (40–44).

After the fall of the Jewish state a new period of prosperity set in for Galilee; and it gradually became the center of Jewish life in Palestine.

E. G. H. F. Bu.

——**In Rabbinical Literature:** Galilee is enumerated mainly for religio-legal purposes in the Talmud (B. B. iii. 2; Ket. xiii. 9; Tosef., Ket., end; Sanh. 11b; *et al.*). It comprised the northern territory east of the Jordan, which river constituted the frontier. Kefar 'Awtanai (Giṭ. vii. 8) was at its southern boundary (see Josephus, "B. J." iii. 3, § 1). According to Sheb. ix. 2, Galilee was divided into three parts: Upper Galilee (above Kefar Ḥananyah, where no sycamores are found), Lower Galilee (land of sycamores), and the plain (the Teḥum, or territory of Tiberias). In the letter addressed to his "brethren" of Galilee by R. Gamaliel (Tosef., 'Eduy. ii.; Sanh. ii.; *ib.* 77a) the plain is not specified.

This province is praised for the fertility of its fields and vineyards (Meg. 6a); its fruits are very sweet (Ber. 44a). Olive-oil was one of its chief products (Sifre, Deut. 33, in blessing of Asher). "It is easier to raise a legion of olive-trees in Galilee than one child in Palestine" (Ber. R. xx.). Special Galilean jars were manufactured for the storing of oil (Kelim ii. 2). Wine, on the other hand, was scarce (Nazir 31b). Linen was abundant, and the women were famous for the fineness of their homespun (B. Ḳ. 119).

The inhabitants, partly pagan, partly Jewish, are said to have been quarrelsome and of a disobliging disposition (Ned. 48a; Tosef., Giṭ. vi.). Still one exception showing delicate appreciation of the true implications of charity is mentioned (Tosef., Peah, viii.): an impoverished old man was served the delicacies he had indulged in in his prosperous days. The Galileans were more solicitous of their honor than of their property (Yer. Ket. iv. 14). Widows were treated with consideration (Ket. iv. 14). Young married people were not permitted to be alone immediately after the nuptial ceremony (Ket. 12a). At funerals the preacher of the funeral oration preceded the bier; in Judea he followed (Shab. 153a). It is said in the Talmud that Jose b. Joezer of Zeredah and Jose b. Johanan of Jerusalem declared the country of the nations ("Erez ha-'Ammim") unclean (Shab. 14b, 15a). Rashi understands by "Erez ha-'Ammim" the country of the Gentiles—that is, the country outside of Palestine; but Kaminka concludes that Galilee is meant, the name being similar to the Biblical "Gelil ha-Goyim." Thus there is an essential difference with regard to ritual observance of cleanliness between Judea and Galilee.

**Characteristics of Galileans.**

On the whole, the Galileans are said to have been strict in their religious observances (M. Ḳ. 23a; Pes. 55a; Yer. R. H. iv. 6; Yer. Soṭah ix. 10). Measures and weights were peculiar in Galilee: 1 Judean se'ah = 5 Galilean se'ah; 5 Judean sela = 10 Galilean sela (B. B. 122b; Ḥul. 137b). The Galilean Sicarii were dreaded (Tosef., Giṭ. ii.). Study of the traditions was not one of the Galilean virtues, neither was their dialectic method very flexible ('Er. 53a). But it is for their faulty pronunciation that the Galileans are especially remembered: 'ayin and alef, and the gutturals generally, were confounded, no distinction being made between words like "'amar" (= "ḥamor," ass), "ḥamar" (wine), "'amar" (a garment), "emar" (a lamb: 'Er. 53b); therefore Galileans were not permitted to act as readers of public prayers (Meg. 24b). Still, according to Geiger ("Orient," iv. 432), to the Galileans must be ascribed the origin of the Haggadah. Galilee was very rich in towns and hamlets (Yer. Meg. i. 1), among which were Sephoris (צפורי or צפירין), Asha, Shephar'am, Bet-She'arim, Tiberias, Magdala, Kefar Ḥananyah, 'Akbara, Acco, Paneas, Cæsarea. On Galil, a place of the same name as the province, see Hildesheimer, "Beiträge zur Geographie Palästinas," p. 80.

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S. S. E. G. H.

**GALINA, MOSES BEN ELIJAH:** Greek scholar and translator; lived at Candia in the fifteenth century. His best known work is "Toledot Adam" (Constantinople, 1515), a treatise on chiromancy and physiognomy, drawn chiefly from 'Ali ibn 'Abbas' "Kamil al-Ṣina'ah" and the pseudo-Aristotelian "Secretum." Galina's work was abridged and published later with a Judæo-German translation as "Ḥokmat ha-Yad." The author's name is erroneously given as Elijah ben Moses Galina. Still, Joseph ibn Kaspi, in his "Ṭirat Kesef," quotes a work entitled "Dibre Ḥakamim," a treatise on the properties of stones, as by "Elijah ben Moses Galina." Moses Galina translated from Arabic into Hebrew: (1) An astronomical treatise by Omar ibn Mohammed Meṣuman, "Sefer Mezuḳḳaḳ"; (2) an astrological treatise, "Mishpaṭ ha-Mabbaṭim"; (3) "Sefer ha-Goralot," a treatise on geomancy, bearing

the author's name as Moses Galiano, identified by Steinschneider with Moses Galina.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* pp. 253, 578, 595, 965; idem, *Hebr. Bibl.* xix. 59-61.

D. M. SEL.

**GALIPAPA, ELIJAH:** Rabbi of Rhodes in the seventeenth and eighteenth centuries; probably born in Bulgaria. He emigrated to Palestine, but later removed to Rhodes. He was the author of "Yede Eliyahu," a work on the rabbinical institutions ("takḳanot"), in which the order adopted by Maimonides is followed (Constantinople, 1728).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Benjacob, *Ozar ha-Sefarim.*

D.

**GALIPAPA** (not **Gallipapa** nor **Galeppa**), **ḤAYYIM:** Spanish rabbi; son of Abraham Galipapa; born at Monzon about 1310; died about 1380. He was rabbi at Huesca, and later at Pamplona, where he directed a Talmud school. Galipapa belonged to the liberal school, setting aside the strictly orthodox rabbinical authorities, and following even in advanced years those that inclined to a more lax discipline. He permitted the combing of hair on the Sabbath, and allowed children to accept cheese from Christians; he also introduced some ritual and liturgical changes at Pamplona. In some of his views he differed from the opinions then current; he saw, for instance, in the Book of Daniel a revelation of the crimes of Antiochus Epiphanes. Because of his reforms, R. Ḥasdai ben Solomon of Tudela made a complaint against him to Isaac ben Sheshet, whereupon the latter seriously but gently reproved him, urging him to avoid henceforth all cause for offense and to preserve peace (Isaac b. Sheshet, Responsa, Nos. 394 *et seq.*). Galipapa wrote a polemical treatise "'Emeḳ Refa'im," in which the massacre of the Catalonian Jews of 1348 is described; the work is contained in his commentary on Semaḥot, an extract of which is given in Joseph ha-Kohen's "'Emeḳ ha-Bakah." He wrote also a commentary on 'Abodah Zarah and an epistle on salvation quoted by Joseph Albo ("'Iḳḳarim," iv. 42).

BIBLIOGRAPHY: De Rossi-Hamberger, *Hist. Wörterb.* p. 110; Steinschneider, *Jewish Literature*, pp. 127, 376; Grätz, *Gesch.* viii. 31; Kayserling, *Gesch. der Juden in Spanien*, i. 87.

G. M. K.

**GALIPAPA, ḤAYYIM MEBORAK:** Bulgarian rabbi; lived and taught at Sofia about 1650 (Conforte, "Ḳore ha-Dorot," p. 52a).

G. M. K.

**GALLAḤ** (גלח = "the shaved one"; in German often printed as **Gallach**): Epithet originally applied to Catholic priests on account of their tonsure. Later the same epithet was extended to Greek Orthodox priests. "Gallaḥ," with its plural "gallaḥim," occurs very often in Hebrew medieval literature. Thus R. Tam says: "Do not be hasty in thy answer like priests ["gallaḥim"], who discuss in a sophistical way" ("Sefer ha-Yashar," 81a, col. b). Latin writing was sometimes called "the writing of gallaḥim" ("Or Zarua'," ii. 42). In Russo-Jewish folk-lore it is unlucky to meet a gallaḥ; to prevent the ill luck various expedients are recommended, such as throwing straw behind the back, or turning the back and walking away four paces (see FOLK-LORE). A popular saying is that "A fat rabbi and a lean gallaḥ are not as they should be: the one does not apply himself sufficiently to the study of the Law, the other as a rule is a fanatic" (Tendlau, "Sprüchwörter und Redensarten," 1860, p. 311).

K. M. SEL.

**GALLEGO (GALIGO;** sometimes erroneously **Galliago, Galiago,** or **Galliano), JOSEPH SHALOM DE SHALOM:** Neo-Hebraic poet; died in Palestine Nov. 25, 1624. He was the first ḥazzan of the first synagogue erected in Amsterdam, and occupied the position fourteen years, then removed to Palestine. He edited the work "Imre No'am," containing religious poems, hymns, and elegies (Amsterdam, 1628). Several of his Hebrew poems are to be found in the manuscript collection "Ḳol Tefillah we-Ḳol Zimrah" of David Franco Mendes. Gallego translated from Hebrew into Spanish the ethical writings of Jonah de Gerona, entitled "Sendroe [Sendero] de Vidas" (*ib.* n.d.; 2d ed., *ib.* 1640).

BIBLIOGRAPHY: D. H. de Castro, *De Synagoge der Portugeesch-Israel. Gemeente te Amsterdam*, p. iv.; Fürst, *Bibl. Jud.* i. 315; Steinschneider, *Cat. Bodl.* No. 6001; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 48.

G. M. K.

**GALLERY:** An elevated floor, or a balcony, in the interior of a church, synagogue, or other large building, resting on columns, and surrounded by a balustrade. In the Orthodox synagogues it is reserved for women; for the modern usage see FRAUENSCHUL.

The Temple had galleries in the shape of winged or bay chambers, variously described as "ẓela'," "gizrah" or "attiḳ" (attic), and "'aliyyah" (I Kings vi. 5; Ezek. xli. 13–15; I Chron. xxviii. 11). But these, it appears, were either private chambers or passages, or merely architectural ornamentation. A gallery used for public gatherings was constructed in the women's apartment ("'ezrat nashim") in the Temple for the libation celebration at Sukkot.

The Mishnah relates that "On the eve following the first day of the festival they went down fifteen steps to the women's 'azarah, and prepared a great improvement" (Suk. v. 2), which R. Eleazar explains was the gallery erected above for the accommodation of the women, enabling them to witness the men below celebrating the "water libation" to the accompaniment of music, song, dances, and illuminations. The Tosefta says there were galleries on the three sides of the 'azarah, so that women could observe the celebration separately (Tosef., Suk. iv. 1). "The house of David apart, and their wives apart," is quoted against the mingling of sexes in public gatherings (Zech. xiii. 12; see Maimonides, "Yad," Lulab, viii.).

In the Reform synagogues the galleries are used for the accommodation of non-members of both sexes. See ARCHITECTURE, JEWISH: FRAUENSCHUL.; JERUSALEM; REFORM; TEMPLE.

A. J. D. E.

**GALLICO, ELISHA BEN GABRIEL:** Palestinian Talmudist; died at Safed about 1583. He was a pupil of Joseph CARO. After the death of his master, Gallico was nominated chief of the yeshibah of Safed. He is frequently mentioned in the responsa collection "Abḳat Rokel," in which re-

sponsum No. 84 belongs to him. Ḥayyim Benvenisti quotes Gallico's responsa in his "Keneset ha-Gedolah." Gallico wrote homiletic-allegorical commentaries on Ecclesiastes (published during the author's lifetime, Venice, 1577), on Esther (Venice, 1583), and on Song of Songs (Venice, 1587).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 223, No. 474; Azulai, *Shem ha-Gedolim*, i. 28, No. 208; Steinschneider, *Cat. Bodl.* col. 968; Fuenn, *Kenesct Yisrael*, p. 136.

K. M. SEL.

**GALLICO, SAMUEL:** Italian Talmudist and cabalist; lived in the sixteenth and seventeenth centuries. He was a pupil of Moses Cordovero and the teacher of Menahem Azariah di Fano. Gallico was the compiler of "'Asis Rimmonim," consisting of extracts from Cordovero's "Pardes Rimmonim," with notes by Mordecai Dato (Venice, 1601). This work was afterward revised by Fano, who added a commentary entitled "Pelaḥ ha-Rimmon," and by Mordecai b. Jacob, whose commentary is entitled "Pa'amon we-Rimmon."

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K. M. SEL.

**GALLIPOLI** (the ancient **Callipolis**): Seaport town in European Turkey, at the northeast end of the Dardanelles and about 135 miles from Constantinople. It has a population of about 20,000, of whom 1,200 are Jews. The latter probably lived in Gallipoli from the first centuries of Byzantine rule. About 1162 Benjamin of Tudela found in the town 200 Jews, who had a yeshibah under the care of R. Elia Kapid and R. Shabbethai Zuṭra. The Ottoman Turks, who acquired Gallipoli in 1365, protected the community, according to their custom. In 1469 there lived at Gallipoli a rabbi named Daniel bar Hananiah, whose manuscript of the Bible commentary of Levi ben Gershom has been preserved. In 1492 a great number of Spanish exiles found refuge in Gallipoli, and several families bearing the name of "Saragoss" still celebrate a "Purim of Saragossa" in the month of Ḥeshwan. The Ben Ḥabib family of Portugal is said to have furnished Gallipoli with eighteen chief rabbis, the most prominent of them being Jacob ibn Ḥabib, the author of the "'En Ya'aḳob." In 1853 Ḥadji Ḥasdai Varon represented France, Italy, Austria, Portugal, Denmark, and the United States as consular agent. Gallipoli has two synagogues, one built in 1721 and rebuilt in 1852; the other is quite recent. It has also a Jewish school containing 250 boys, as well as six benevolent societies. The community is administered by a council of ten; its revenue comes mostly from taxes on kasher meat, wines, and heads of families. Ḥayyim Franco, a native of Melas, has been chief rabbi since January, 1903.

Several of the Jews of Gallipoli are government employees. The Spanish vice-consul and nearly all the dragomans are Jews, who are also represented in nearly every commercial and mechanical pursuit. The native costume is now giving way to the European. Among the antiquities of the city are the old cemetery, a marble basin set up in 1670 by a certain Johanan Halio, the above-mentioned copy of the commentary on the Bible by Levi ben Gershom, the Megillah of Saragossa, and many old manuscripts. There are many Jewish families in the neighborhood of Gallipoli, especially at Lampsacus, on the opposite Asiatic shore, at Charkeui, and elsewhere.

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D. M. FR.

**GALLOWS:** A framework consisting of one or more upright posts supporting a cross-beam, and used for executing those sentenced to death by hanging. In the Hebrew Bible עץ (= "tree") is the word used for "gallows" (Gen. xl. 19; Deut. xxi. 22; Josh. viii. 29, x. 26; Esth. ii. 23, v. 14, vi. 4). The "tree" or gallows erected by Haman, and upon which he himself died, is described as fifty cubits high (Esth. vii. 9, 10); probably it was a stake on which the culprit was impaled (see Haley, "Esther," pp. 123 *et seq.*), corresponding to the "zeḳifa" of the later Hebrew (comp. Meg. 16b; B. M. 83b), which was certainly a simple stake. In the Mishnah (Sanh. vi. 3) the gallows is described as in two parts: קורה, the upright, which was firmly fixed in the ground; and עץ, the transverse beam (כמין יתד in the commentaries), from which the condemned was suspended by the hands. This contrivance was not employed to kill by strangulation. According to R. Jose, the post must not be fixed in the ground, but must be rested obliquely against a wall, and be buried immediately with the body of the executed. The consensus of authorities does not favor Jose's interpretation of the law, but holds that the gallows may rest in the ground, though it must not be permanently fixed, a new post being erected on each occasion (see CRUCIFIXION).

E. G. H.

**GALLUS, CAIUS CESTIUS:** Consul "suffectus" in 42 C.E. Pliny ("Historia Naturalis," xxxiv. 48) calls him "consularis," *i.e.*, "retired consul." According to a dubious passage in Tacitus ("Annales," xv. 25), he was appointed successor to Corbulo as legate of Syria (63); but his coins date only from the years 65 and 66 (Mionnet, v. 169, No. 189; Supplement, Nos. 190, 191). When the Jewish war broke out in the twelfth year of Emperor Nero (Oct., 65–66; see Josephus, "Ant." xx. 11, § 1), Gallus was already governor ("B. J." Preface, § 7; *ib.* ii. 14, §§ 3, 4). Gallus appears to have been favorably inclined toward the Jews ("B. J." ii. 14, § 3).

**Actions During the War.**

When Florus left Jerusalem and his troops were defeated, Gallus (Josephus, "Vita," § 5), the officer holding the highest military command in that region, had to take action. Opposing ambassadors from Florus and from the Jews had already appeared before him. Gallus, however, did not at once intervene with arms, but sent his tribune Neapolitanus to Jerusalem, who, together with Agrippa II., vainly tried to quiet the people ("B. J." ii. 16, § 1). When hostilities actually commenced Gallus advanced from Antioch upon Palestine. Along the seacoast he executed a bloody vengeance on the Jews, burning the city Chabulon to the ground, killing 8,000 Jews in Jaffa, and arriving during the Feast of Tabernacles at Lydda, which was almost forsaken by its inhabitants. He pitched his camp in Gabao (Gibeon); but even here he was violently attacked by the Jews from Jerusalem, and came very near being completely defeated

(*ib.* ii. 19, § 2; "Vita," § 7). Gallus then advanced nearer to Jerusalem upon the so-called Scopus; occupied and burned the suburb Bezetha, which was wholly undefended by the Jews ("B. J." ii. 19, § 4); stormed the inner wall for five days; and had already undermined the northern wall protecting the Temple (*ib.* § 6) when he withdrew pursued by the Jews. The latter fell upon him suddenly at Gabao, and forced him to beat a hasty retreat, leaving his valuable war materials behind. His best men, whom he had left as a cover, were cut down in the narrow pass at Beth-horon. Nero, who was at Achaia, heard of the defeat (*ib.* ii. 20, § 1; iii. 1, § 1), and Gallus' career as a general was at an end. He seems to have died soon after (Tacitus, "Hist." v. 10).

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G. S. Kr.

**GALUT.** See Diaspora; Exile.

**GALVESTON:** Chief commercial city of the state of Texas; on Galveston Bay and the Gulf of Mexico. It was founded in 1836, and has a population (1903) of 32,745. Jews settled in Galveston in 1840. In 1852 the Jewish Cemetery Association was organized, a plot of ground for burial-purposes being donated by the late Isadore Dyer. In 1856 the first Jewish services were held at the home of Isadore Dyer in a room dedicated to that purpose. In 1866 the Hebrew Benevolent Society of Galveston, Texas, was organized and chartered. A burial-plot was purchased in 1867, and another in 1897. The charter members of the Benevolent Society were J. W. Frank, J. Rosenfield, I. C. Levy, I. Fedder, Isadore Dyer, Leon Blum, J. Lieberman, and L. Block, the last three of whom are still (1903) living.

Congregation B'nai Israel (Reform) was organized in 1868 and chartered in 1870. The temple was dedicated in the latter year, and has been enlarged twice, now having a seating capacity of 764 persons. The congregation has had four rabbis: Alexander Rosenspitz, 1868–71; Abraham Blum, 1871–85; Joseph Silverman, 1885–88; Henry Cohen, 1888.

The Ladies' Hebrew Benevolent Society was organized in 1870, Mrs. Caroline Block (d. 1902) serving as president for thirty years; the Harmony Club was organized in 1870, Zacharias Frankel Lodge I. O. B. B. in 1874, and the Ladies' Auxiliary Society in 1887.

In 1894, under the title of "Young Men's Hebrew Association," the Orthodox Jews, the large majority of whom settled there after the Russian persecution of 1891, established a congregation. Orthodox services have been held since 1887, first in private houses and later in a building acquired for the purpose. The Y. M. H. A. has a charitable society —Bikur Cholim—and a Ladies' Auxiliary (established 1903). B'nai Zion Lodge (founded 1898) represents the local Zionists.

Galveston was visited by a terrific storm on Sept. 8, 1900, which left destitution, wide-spread misery, and death in its wake. The dead numbered about 8,000, and property to the value of many million dollars was swept away. Forty-one members of the Jewish community perished. Of the twenty-eight places of worship in the city, but five remained standing, and two of these were very badly damaged. Of the other three, Temple B'nai Israel was one. The sum of $26,427.33 was contributed by Jewish organizations and individuals for distribution among the Jewish sufferers, and was disbursed by a local committee made up of representatives of each of the communal institutions.

The Jews of Galveston have always been prominent in civic as in business life. A number of them have served as aldermen, and in 1853 Michael Seeligson was elected mayor, resigning a few months thereafter. Upon the commission controlling the affairs of the city at the present time the governor of the state appointed former City Treasurer I. H. Kempner. I. Lovenberg has been a member of the Galveston school board for seventeen years, and one of its most active workers. He is also president of the Galveston Orphans' Home, a non-sectarian institution, and for fourteen years was president of the Hebrew Benevolent Society.

**Prominent Citizens.**

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A. H. C.

**GAMA, GASPARD DA:** German-Jewish mariner of the fifteenth century. According to his own story, Gaspard da Gama was born in Posen, and while still young had to leave the country (1456) on account of oppression. He followed his family to Jerusalem, and from there to Alexandria. He traveled thence to India by way of the Red Sea, was taken captive, and sold into slavery.

When Vasco da Gama had left the coast of Malabar and was returning to Europe (1498) he stopped at the little island of Anchediva, sixty miles from Goa. During his stay there his fleet was approached by a small boat containing among the native crew a tall European with a flowing white beard. This European was Gaspard da Gama, who had persuaded his master Sabayo, the viceroy of Goa, to treat the strangers kindly, and who was now bent on inducing them to land. Gaspard was evidently highly esteemed by Sabayo, for the latter had made him admiral ("capitao mór"). Approaching the Portuguese ships, he hailed the crew in Castilian, who were rejoiced to hear a familiar speech so far from home. Being promised by the Portuguese complete safety, he allowed himself to be taken aboard Vasco da Gama's ship, was received with respect, and entertained the crew with narrations of his experiences. Vasco da Gama suspected treachery, however, and had Gaspard bound, flogged, and tortured, prolonging the torture until the victim consented to become baptized, and to pilot the Portuguese ships in the Indian waters. Gaspard told Vasco da Gama that the viceroy of Goa was a generous man, who had treated him with great kindness and whom he was loath to desert, but since he found himself compelled to do so in order to save his life, he was willing to serve the Portuguese faithfully. The name Gaspard da Gama was given to him in baptism after Vasco da Gama, who had acted as his godfather. After a prolonged voyage in the Indian waters Gas-

pard accompanied Vasco da Gama to Portugal. In Lisbon Gaspard soon became a favorite with King Emanuel, who made him many valuable gifts and granted him a charter of privileges, and had him called "Gaspard of the Indies."

Gaspard also accompanied Cabral (1502) on his voyage to the East, and proved of great value to him by his knowledge of this region. At the king's desire Cabral was to consult with Gaspard on all important matters.

Having visited Melinde, Calicut, and Cochin, Cabral started on his return voyage, and at Cape Verde met the fleet of Amerigo Vespucci, which was then starting for the exploration of the eastern coast of South America. Vespucci hastened to avail himself of Gaspard's wide knowledge, and speaks of him in terms of praise as "a trustworthy man who speaks many languages and knows the names of many cities and provinces . . ."

Later, Gaspard accompanied Vasco da Gama to India (1502) and found his wife in Cochin, who could not be persuaded to abandon Judaism. On his return to Lisbon in 1503 the title "cavalleiro de sua casa" was conferred by the king on Gaspard for his valuable service to the country.

BIBLIOGRAPHY: Damião de Goes, *Chron. de D. Manuel*; Kayserling, *Christoph Columbus und der Anteil der Juden an den Spanischen und Portugiesischen Entdeckungen*, p. 100, Berlin, 1894; Correa, *The Three Voyages of Vasco da Gama*, transl. by Stanley, Hakluytan Society edition, pp. 244–252, 301–309, London, 1869; Lelervel, *Polska Dzieje*, i. 581; idem, *Géographie du Moyen Age*; Barros, *Asia*, dec. i., book 5.

E. C. J. G. L.

**GAMA, VASCO DA:** Portuguese discoverer of the highway to India by sea. Like Columbus, he was materially aided in his voyage by Abraham Zacuto, astrologer to King D. Manuel. As commander-in-chief of the fleet destined for India, he set sail from Lisbon July 8, 1497, after conferring with and taking leave of Zacuto, whom he esteemed highly, in presence of the whole crew. See also GAMA, GASPARD DA.

BIBLIOGRAPHY: Correa, *Lendas da India*, in *Colleção de Monumentos Inéditos para a Historia das Conquistas dos Portuguezes*, i., 10, 261 *et seq.*; Kayserling, *Christopher Columbus*, pp. 112 *et seq.*; *Allg. Zeit. des Jud.* lxi. 348 *et seq.*

G. M. K.

**GAMALA:** City in Palestine, opposite Tarichеæ, beyond Lake Tiberias. It had an unusually strong position on the side of a mountain with a protruding spur, which gave it its name (גמלא = "camel"). It was accessible only from the south, on which side, however, a transverse moat had been made. There was likewise on the south a high hill which served the city for a defense. Within the wall there was a well (Josephus, "B. J." iv. 1, § 1). Alexander Jannæus captured the fort from a certain Demetrius who ruled in that vicinity (Josephus, *ib.* i. 4, § 8; "Ant." xiii. 15, § 3), and from that time Gamala became a possession of the Jews (*ib.*, ed. Niese, § 4; earlier editions have "Gabala"; the same name occurs in "B. J." i. 8, § 4). The region surrounding Gamala, called Gamalitis in "Ant." xviii. 5, § 1, was a territory in dispute between Herod Antipas and the Nabatæan king Aretas. Elsewhere Josephus calls the district in which Gamala was situated "Gaulanitis"; and the rebel Judah, who was born in Gamala, is called "the Gaulanite" ("Ant." xviii. 1, § 1).

When the great war broke out against Rome, Gamala at first remained true to the Romans (Josephus, "Vita," § 11), the oppressed inhabitants of Bathyra finding refuge there (*ib.*); but later it also revolted, and was fortified by Josephus ("B. J." ii. 20, § 16). King Agrippa sent Equiculus Modius thither to conquer the fortress, but he was too weak to do so ("Vita," § 24), and it was not till later that it fell into the hands of the king. Joseph, the midwife's son, persuaded the inhabitants, against the will of the aristocracy, to revolt against the king (*ib.* § 37), and Gamala thus became a support of the Zealots. Vespasian marched against it, but the Romans, though they made a way through the walls, were finally driven back. At last, on the 23d of Tishri, 68 C.E., the Romans again entered the city, conquered it, and killed all the inhabitants ("B. J." iv. 1, §§ 2–10; Suetonius ["Titus," § 4] says Titus conquered it).

The Mishnah counts Gamala among the cities which had been surrounded by a wall since the time of Joshua ('Ar. ix. 6), and the Talmud (*ib.* 32a) places it incorrectly in Galilee. Josephus states its position correctly in placing it in Lower Gaulanitis, from which district it obtained its name Γαμαλιτική ("B. J." iii. 3, § 5; 4, § 1).

Ritter ("Erdkunde," xv. 349, 353) identifies the city with the present Khan al-Araba. Furrer ("Tarichеæ und Gamala," in "Z. D. P. V." xii. 145–151) opposes those who incorrectly find it in Al-Ḥuṣn, since that is ancient Hippos. It should rather be identified with the modern village of Jamli on the River Rukḳad. Schumacher, who suggests Al-Aḥsun ("Northern Ajlûn," p. 116, London, 1890), objects to its identification with Jamli on the ground that the form of the mountain was caused by inundations of the Rukḳad ("Z. D. P. V." xv. 175); but this objection does not seem well taken.

BIBLIOGRAPHY: Boettger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 124; Neubauer, *G. T.* p. 240; Buhl, *Geographie des Alten Palästina*, p. 245; Schürer, *Gesch.* 3d ed., i. 615.

G. S. KR.

**GAMALIEL:** Name which occurs in the Bible only as a designation of the prince of the tribe of Manasseh (Num. i. 10; ii. 20; vii. 54, 59; x. 23). In post-Biblical times the name occurs with special frequency in the family of Hillel. In a story in connection with a proselyte made to Judaism by Hillel, and which is supported by reliable tradition, it is said that the proselyte had two sons born to him after his conversion, whom he named in gratitude "Hillel" and "Gamaliel" (Ab. R. N. xv. [ed. Schechter, p. 62]; Midr. ha-Gadol, ed. Schechter, to Ex. xxviii.; see note *ad loc.*). Perhaps Hillel's father was called "Gamaliel," in which case the usual custom would have required the giving of this name to Hillel's first-born son. Besides the six patriarchs of the name of Gamaliel, tradition knows of others of the same name who lived in Palestine in the third and fourth centuries, and who are reckoned among the Palestinian amoraim.

BIBLIOGRAPHY: Frankel, *Mebo Yerushalmi*, pp. 71a–73b.

S. S. W. B.

**GAMALIEL I.:** Son of Simon and grandson of Hillel; according to a tannaitic tradition (Shab.

15a), he was their successor as nasi and first president of the Great Sanhedrin of Jerusalem. Although the reliability of this tradition, especially as regards the title of "nasi," has been justly disputed, it is nevertheless a fact beyond all doubt that in the second third of the first century Gamaliel (of whose father, Simon, nothing beyond his name is known) occupied a leading position in the highest court, the great council of Jerusalem, and that, as a member of that court, he received the cognomen "Ha-Zaḳen." Like his grandfather, Hillel, he was the originator of many legal ordinances with a view to the "tiḳḳun ha-'olam" (= "improvement of the world": Giṭ. iv. 1-3; comp. also Yeb. xvi. 7; R. H. ii. 5). Gamaliel appears as the head of the legal-religious body in the three epistles which he at one time dictated to the secretary Johanan (account of Judah b. 'Illai: Tosef., Sanh. ii. 6; Sanh. 11b; Yer. Sanh. 18d; Yer. Ma'as. Sh. 56c). Two of these letters went to the inhabitants of Galilee and of the Darom (southern Palestine), and had reference to the tithes; the third letter was written for the Jews of the Diaspora, and gave notice of an intercalary month which Gamaliel and his colleagues had decided upon. That part of the Temple territory—a "stairway of the Temple mount"—where Gamaliel dictated these letters is also the place where he once ordered the removal of a Targum to Job—the oldest written Targum of which anything is known (report of an eye-witness to Gamaliel II., grandson of Gamaliel I.: Tosef., Shab. xiii. 2; Shab. 115a; Yer. Shab. 15a).

**His Correspondence.**

Gamaliel appears also as a prominent member of the Sanhedrin in the account given in Acts (v. 34 *et seq.*), where he is called a "Pharisee" and a "doctor of the law" much honored by the people. He is there made to speak in favor of the disciples of Jesus, who were threatened with death (v. 38-39): "For if this counsel or this work be of men, it will come to naught: but if it be of God, ye can not overthrow it." He is also shown to be a legal-religious authority by the two anecdotes (Pes. 88b) in which "the king and the queen" (Agrippa I. and his wife Kypris; according to Büchler, "Das Synhedrion in Jerusalem," p. 129, Agrippa II. and his sister Berenice) go to him with questions about the ritual. Tradition does not represent Gamaliel as learned in the Scriptures, nor as a teacher, because the school of Hillel, whose head he undoubtedly was, always appears collectively in its controversies with the school of Shammai, and the individual scholars and their opinions are not mentioned. Hence Gamaliel is omitted in the chain of tradition as given in the Mishnah (Abot i., ii.), while Johanan b. Zakkai is mentioned as the next one who continued the tradition after Hillel and Shammai. Gamaliel's name is seldom mentioned in halakic tradition. The tradition that illustrates the importance of Johanan b. Zakkai with the words, "When he died the glory of wisdom [scholarship] ceased," characterizes also the importance of Gamaliel I. by saying: "When he died the honor [outward respect] of the Torah ceased, and purity and piety became extinct" (Soṭah xv. 18).

**His Relative Position.**

Gamaliel, as it appears, did most toward establishing the honor in which the house of Hillel was held, and which secured to it a preeminent position within Palestinian Judaism soon after the destruction of the Temple. The title "Rabban," which, in the learned hierarchy until post-Hadrianic times, was borne only by presidents of the highest religious council, was first prefixed to the name of Gamaliel. That Gamaliel ever taught in public is known, curiously enough, only from the Acts of the Apostles, where (xxii. 3) the apostle Paul prides himself on having sat at the feet of Gamaliel. That the latter paid especial attention to study is shown by the remarkable classification of pupils ascribed to him, for which a classification of the fish of Palestine formed a basis (Ab. R. N. xl.). In this arrangement Gamaliel enumerates the following kinds of pupils: (1) a son of poor parents who has learned everything by study, but who has no understanding; (2) a son of rich parents who has learned everything and who possesses understanding; (3) a pupil who has learned everything, but does not know how to reply; (4) a pupil who has learned everything and knows also how to reply. These correspond to the following varieties of fishes: (1) an unclean, *i.e.* ritually uneatable fish; (2) a clean fish; (3) a fish from the Jordan; (4) a fish from the great ocean (Mediterranean).

**His Classification of His Pupils.**

Besides this dictum of Gamaliel's, which is no longer wholly intelligible, only that saying has been preserved which is related in the Mishnah Abot (i. 16) under the name of Gamaliel; for, in spite of Hoffmann's objections ("Die Erste Mischna," p. 26), it is probably right to hold with Geiger ("Nachgelassene Schriften," iv. 308) that Gamaliel I. is intended. The saying is in three parts, and the first clause repeats what Joshua b. Perahyah had said long before (Abot i. 5): "Secure a teacher for thyself." The other two parts agree very well with the impression which the above-mentioned testimonial gives of Gamaliel as a thoroughly conscientious "Pharisee": "Hold thyself [in religious questions] far from doubt, and do not often give a tithe according to general valuation." Tradition probably contains many sayings of Gamaliel I. which are erroneously ascribed to his grandson of the same name. Besides his son, who inherited his father's distinction and position, and who was one of the leaders in the uprising against Rome, a daughter of Gamaliel is also mentioned, whose daughter he married to the priest Simon b. Nathanael (Tosef., 'Ab. Zarah, iii. 10).

As a consequence of being mentioned in the New Testament, Gamaliel has become a subject of Christian legends (Schürer, "Geschichte," ii. 365, note 47). A German monk of the twelfth century calls the Talmud a "commentary of Gamaliel's on the Old Testament." Gamaliel is here plainly the representative of the old Jewish scribes (Bacher, "Die Jüdische Bibelexegese," in Winter and Wünsche, "Jüdische Literatur," ii. 294). Even Galen was identified with the Gamaliel living at the time of the Second Temple (Steinschneider, "Hebr. Uebers." p. 401). This may be due to the fact that the last patriarch by the name of Gamaliel was also known as a physician (see GAMALIEL VI.).

**Christian Legends.**

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S. S. W. B.

**GAMALIEL II.** (called also **Gamaliel of Jabneh,** to distinguish him from his grandfather, Gamaliel I.): The recognized head of the Jews in Palestine during the last two decades of the first and at the beginning of the second century. He continued with great energy and success the work of restoration begun by Johanan b. Zakkai. The tradition of the meeting between Johanan and Vespasian (Giṭ. 56b) relates that the former obtained the pardon of Gamaliel's family from the Roman emperor; and this part of the story may rest on a historical basis. Johanan probably retired from his position as president of the learned assembly at Jabneh, which took the place of the Sanhedrin at Jerusalem; and the office was given to Gamaliel, under whose leadership even those pupils of Johanan who excelled Gamaliel in scholarship willingly placed themselves. One of the greatest of these pupils, Eliezer b. Hyrcanus, married Gamaliel's sister, Imma Shalom (Shab. 116a; B. M. 59b). Perhaps it was Gamaliel II. to whom the title of "nasi" (prince; later replaced by "patriarch") was first given to raise him in public estimation and to revive the Biblical designation for the head of the nation. This title later became hereditary with his descendants. Gamaliel was officially recognized by the Roman authorities; and he journeyed to Syria for the purpose of being confirmed in office by the governor (*ἡγεμών*; 'Eduy. vii. 7; Sanh. 11b).

**Appointed "Nasi."**

The guiding principle in all of Gamaliel's actions is set forth in the words which he spoke on the occasion of his quarrel with Eliezer b. Hyrcanus (B. M. 59b): "Lord of the world, it is manifest and known to Thee that I have not done it for my own honor nor for that of my house, but for Thy honor, that factions may not increase in Israel." The ends which Gamaliel had in view were the abolition of old dissensions, the prevention of new quarrels, and the restoration of unity within Judaism. To attain these objects he consistently labored to strengthen the authority of the assembly at Jabneh as well as his own, and thus brought upon himself the suspicion of seeking his own glory. His greatest achievement was the termination of the opposition between the schools of Hillel and Shammai, which had survived even the destruction of the Temple. In Jabneh, says tradition (Yer. Ber. 3b; 'Er. 13b), a voice from heaven ("bat ḳol") was heard, which declared that, although the views of both schools were justifiable in principle (as "words of the living God"), in practise only the views of Hillel's school should be authoritative.

Gamaliel took care that the decisions reached by the assembly under his presidency should be recognized by all; and he used the instrument of the ban relentlessly against obstinate opposers of these decisions. He even placed his own brother-in-law, Eliezer b. Hyrcanus, under the ban (B. M. 59b). Gamaliel forced Joshua b. Hananiah, another famous pupil of Johanan b. Zakkai, to recognize the authority of the president in a most humiliating way, namely, by compelling Joshua to appear before him in traveler's garb on the day which, according to Joshua's reckoning, should have been the Day of Atonement, because Gamaliel would suffer no contradiction of his own declaration concerning the new moon (R. H. ii. 25a, b). Gamaliel, however, showed that with him it was only a question of principle, and that he had no intention of humiliating Joshua; for, rising and kissing him on the head, he greeted him with the words: "Welcome, my master and my pupil: my master in learning; my pupil in that thou submittest to my will." A story which is characteristic of Gamaliel's modesty is told of a feast at which, standing, he served his guests himself (Sifre to Deut. 38; Ḳid. 32b). But he manifested the excellence of his character most plainly upon the day on which he harshly attacked Joshua b. Hananiah, in consequence of a new dispute between them, and thereby so aroused the displeasure of the assembly that he was deprived of his position. Instead of retiring in anger, he continued to take part, as a member of the assembly, in the deliberations conducted by the new president, Eleazar b. Azariah. He was soon reinstated in office, however, after asking pardon of Joshua, who himself brought about Gamaliel's restoration in the form of a joint presidency, in which Gamaliel and Eleazar shared the honors (Ber. 27b-28a; Yer. Ber. 7c, d).

**Controversies.**

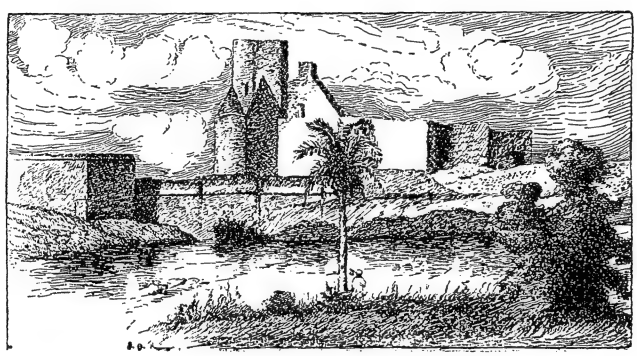
**Shares the Presidency.**

The most important outward event in Gamaliel's life that now followed was the journey to Rome, which he undertook in company with his colleague Eleazar and the two leading members of the assembly in Jabneh, Joshua b. Hananiah and Akiba. This journey was probably made toward the end of Domitian's reign (95), and had for its object the prevention of a danger which threatened on the part of the cruel emperor (Grätz, "Geschichte," 3d ed., iv. 109). This journey, together with the stay of the scholars in Rome, left many traces in both halakic and haggadic tradition (see Bacher, "Ag. Tan." i. 84). Especially interesting are the accounts of the debates which the scholars held with unbelievers in Rome, and in which Gamaliel was the chief speaker in behalf of Judaism (*ib.* p. 85). Elsewhere also Gamaliel had frequent opportunities to answer in controversial conversations the questions of unbelievers and to explain and defend the teachings of the Jewish religion (*ib.* p. 76). At times Gamaliel had to meet the attacks of confessors of Christianity; one of these was the "min," or philosopher, who maliciously concluded from Hosea v. 6 that God had completely forsaken Israel (Yeb. 102b; Midr. Teh. to Ps. x., end; most completely reproduced from the old source in Midr. ha-Gadol to Lev. xxvi. 9, in Bacher, "Ag. Tan." 2d ed., i. 83). There is a satirical point in a story in which Gamaliel with his sister brings a fictitious suit concerning an inheritance before a Christian judge and convicts him of having accepted bribes; whereupon Gamaliel quotes Jesus' words in Matt. v. 17 (Shab. 116a, b). The sect of believers in Jesus, which was ever separating itself more distinctly from all con-

**Controverts Christianity.**

nection with Judaism, and which with other heretics was classed under the name of "minim," led Gamaliel, because of its tendencies dangerous to the unity of Judaism, to introduce a new form of prayer, which he requested Samuel ha-Ḳaṭon to compose, and which was inserted in the chief daily prayer, the eighteen benedictions (Ber. 28b; Meg. 17b). This prayer itself, which together with the Shema' forms the most important part of the Jewish prayer-book, likewise owes its final revision to Gamaliel (*ib.*). It was Gamaliel, also, who made the recitation of the "eighteen prayers" a duty to be performed three times a day by every Israelite (see "Monatsschrift," xlvi. 430).

Still another liturgical institution goes back to Gamaliel—that of the memorial celebration which takes the place of the sacrifice of the Passover lamb on the first evening of Passover. Gamaliel instituted this celebration (Pes. x. 5), which may be regarded as the central feature of the Pesaḥ Haggadah, on an occasion when he spent the first Passover night with other scholars at Lydda in conversing about the feast and its customs (Tosef., Pes. x. 112). The memory of the lost sanctuary, which the celebration of the Passover evening also served to perpetuate, was especially vivid in Gamaliel's heart. Gamaliel and his companions wept over the destruction of Jerusalem and of the Temple when they heard the noise of the great city of Rome, and at another time when they stood on the Temple ruins (Sifre, Deut. 43; Mak., end; Lam. R. v. 18).



Traditional Tomb of Gamaliel II. at Jamnia.
(After Sepp, "Jerusalem und das Heilige Land.")

Gamaliel's appreciation of the virtue of mercy is well illustrated by a saying of his in allusion to Deut. xiii. 18: "Let this be a token unto thee! So long as thou thyself art compassionate God will show thee mercy; but if thou hast no compassion, God will show thee no mercy" (Tosef., B. Ḳ. ix. 30; Yer. B. Ḳ. *l.c.*; comp. Shab. 151a). Gamaliel was touchingly attached to his slave Ṭabi (Suk. ii. 1), at whose death he accepted condolences as for a departed member of the family (Ber. ii. 7).

In his intercourse with non-Jews Gamaliel was unconstrained, for which he was sometimes blamed. A friendly conversation is recorded ('Er. 64b) which he had with a heathen on the way from Acre to Ecdippa (Achzib). On the Sabbath he sat upon the benches of heathen merchants (Tosef., M. Ḳ. ii. 8). Various details have been handed down by tradition concerning the religious practises of Gamaliel and his house (see the following Tosefta passages: Dem. iii. 15; Shab. i. 22, xii. [xiii.], end; Yom-Ṭob i. 22; ii. 10, 13, 14, 16). In Gamaliel's house it was not customary to say "Marpe'!" (Recovery) when any one sneezed, because that was a heathenish superstition (Tosef., Shab. vii. [viii.] 5; comp. Ber. 53a). Two concessions were made to Gamaliel's household in the way of relaxing the severity of the rules set up as a barrier against heathendom: permission to use a mirror in cutting the hair of the head (Tosef., 'Ab. Zarah, iii. 5; comp. Yer. 'Ab. Zarah 41a), and to learn Greek (Tosef., Soṭah, xv. 8; Soṭah, end). In regard to the latter, Gamaliel's son Simon relates (Soṭah 49b) that many children were instructed in his father's house in "Greek wisdom."

Aside from his official position, Gamaliel stood in learning on an equal footing with the legal teachers of his time. Many of his halakic doctrinal opinions have been handed down. Sometimes the united opinion of Gamaliel and Eliezer b. Hyrcanus is opposed to that of Joshua b. Hananiah (Ket. i. 6–9), and sometimes Gamaliel holds a middle position between the stricter opinion of the one and the more lenient view of the other (Sheb. ix. 8; Ter. viii. 8). Gamaliel assented to certain principles of civil law which have been transmitted in the name of Admon, a former judge in Jerusalem, and which became especially well known and were authoritative for ensuing periods (Ket. xiv. 3–5). Many of Gamaliel's decisions in religious law are connected with his stay in some place in the Holy Land. In Ecdippa the archisynagogue Scipio (שנביון) asked him a question which he answered by letter after his return home (Tosef., Ter. ii. 13). There are also records of Gamaliel's stay in Kafr 'Uthnai (Giṭ. i. 5; Tosef., Giṭ. i. 4), in Emmaus (Ḥul. 91b), in Lydda (Tosef., Pes. ii. 10, x., end), in Jericho (Tosef., Ber. iv. 15), in Samaria (Tosef., Dem. v. 24), and in Tiberias (Tosef., Shab. xiii. 2).

In the field of the Haggadah should be especially mentioned the questions relating to biblical exegesis which Gamaliel liked to discuss in a circle of scholars, as had also his predecessor, Johanan b. Zakkai. There are records of four such discussions (on Prov. xiv. 34, see B. B. 10b; on Gen. xl. 10, see Ḥul. 92a; on Gen. xlix. 4, see Shab. 55b; on Esth. v. 4, see Meg. 12b), which all end with Gamaliel's expressed desire to hear the opinion of the eminent haggadist Eleazar of Modi'im.

**Textual Criticism.** A part of Gamaliel's textual exegesis is found in the controversial conversations mentioned above. He portrays the distress and corruption of the times in a remarkable speech which concludes with an evident reference to the emperor Domitian. He says:

"Since lying judges have the upper hand, lying witnesses also gain ground; since evil-doers have increased, the seekers

of revenge are also increasing; since shamelessness has augmented, men have lost their dignity; since the small says to the great, 'I am greater than thou,' the years of men are shortened; since the beloved children have angered their Father in heaven, He has placed a ruthless king over them [with reference to Job xxxiv. 20]. Such a king was Ahasuerus, who first killed his wife for the sake of his friend, and then his friend for the sake of his wife" (Introduction to Midr. Abba Gorion, beginning; Esther R., beginning).

Gamaliel uses striking comparisons in extolling the value of handiwork and labor (Tosef., Ḳid. i. 11), and in expressing his opinion on the proper training of the mind (Ab. R. N. xxviii.). The lament over his favorite pupil, Samuel ha-Ḳaṭon, which he made in common with Eleazar b. Azariah, is very touching: "It is fitting to weep for him; it is fitting to lament for him. Kings die and leave their crowns to their sons; the rich die and leave their wealth to their sons; but Samuel ha-Ḳaṭon has taken with him the most precious thing in the world—his wisdom—and is departed" (Sem. 8).

The Roman yoke borne by the Jewish people of Palestine weighed heavily upon Gamaliel. In one speech (Ab. R. N. *l.c.*) he portrays the tyranny of Rome that devours the property of its subjects. He reflects on the coming of the Messiah, and describes the period which shall precede His appearance as one of the deepest moral degradation and direst distress (Derek Ereẓ Zuṭa x.). But he preaches also of the fruitfulness and blessing which shall at some time distinguish the land of Israel (Shab. 30b). Gamaliel probably lived to see the beginning of the great movement among the Jews in Palestine and in other lands, under the emperors Trajan and Hadrian, which led to a final attempt under Bar Kokba to throw off the Roman yoke. Gamaliel's death, however, occurred in a time of peace. The pious proselyte Aquila honored his obsequies by burning valuables to the extent of seventy minæ, according to an old custom observed at the burial of kings (Tosef., Shab. vii. [viii.] 18; 'Ab. Zarah 11a); and Eliezer b. Hyrcanus and Joshua b. Hananiah, the aged teachers of the Law, arranged the ceremonies for his funeral (M. Ḳ. 27a; Yer. M. Ḳ. 82a). Gamaliel insured the perpetuation of his memory by his order to be buried in simple linen garments, for the example which he thus set put an end to the heavy burial expenses which had come to be almost unbearable; and it subsequently became the custom to devote to the memory of Gamaliel one of the goblets of wine drunk in the house of mourning (Ket. 8b).

**His Death.**

Of Gamaliel's children, one daughter is known, who answered in a very intelligent fashion two questions addressed to her father by an unbeliever (Sanh. 34a, 90b). Two of Gamaliel's sons are mentioned as returning from a certain feast (Ber. i. 2). Of these, Simon was called long after the death of Gamaliel to occupy his father's position, which became hereditary in his house. It can not be regarded as proved that the tanna Ḥaninah ben Gamaliel was a son of Gamaliel II. (Büchler, "Die Priester und der Cultus," p. 14); this is more likely to be true of Judah ben Gamaliel, who reports a decision in the name of Ḥaninah ben Gamaliel (Tosef., 'Ab. Zarah, iv. [v.] 12; 'Ab. Zarah 39b).

BIBLIOGRAPHY: Frankel, *Darke ha-Mishnah*, pp. 69 *et seq.*; Weiss, *Dor*, ii. 71; Grätz, *Gesch.* 3d ed., iii., *passim*; Derenbourg, *Hist.* pp. 306-313, 314-346; Bacher, *Ag. Tan.* i. 78-100; Schürer, *Gesch.* 3d ed., ii. 369; Landau, in *Monatsschrift*, i 283 *et seq.*, 323; Scheinin, *Die Hochschule zu Jamnia*, 1878.

S. S. W. B.

**GAMALIEL III.:** Son of Judah I., who before his death appointed him his successor as nasi (Ket. 103a). Scarcely anything has been handed down concerning his deeds or concerning the whole period of his activity (within the first third of the third century). The revision of the Mishnah, begun by his father, was without doubt concluded under him. Three sayings of Gamaliel III. are incorporated in the Mishnah (Abot ii. 2–4). The first deals with the study of the Torah and with devoting oneself to the general welfare of the public. The second warns against the selfishness of the Roman rulers: "Beware of the government, because rulers attach a man to themselves for their own interests; they seem to be friends when it is to their advantage, but they abandon him when he is in need." The third saying recommends submission to the will of God: "Make His will thy will, so that He may make thy will like His own; make thy will of no account beside His, so that He may make the will of others of no account before thine." The Tosefta contains but one saying of Gamaliel (Soṭah vi. 8), a paraphrase of Num. xi. 22, in which Moses complains of the unreasonableness of the people's wishes; a baraita (Men. 84b) contains a halakic exegesis of Gamaliel. Hoshaiah asks Gamaliel's son, Judah II., concerning a halakic opinion of his father's (Yer. Ber. 60d). Johanan tells of a question which Gamaliel III. answered for him (Ḥul. 106a). Samuel, the Babylonian amora, tells of differences of opinion between Gamaliel and other scholars (Niddah 63b; B. B. 139b; Yer. B. B. 10d).

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iv. 211; Weiss, *Dor*, iii. 42; Halevy, *Dorot ha-Rishonim*, ii. 20 *et seq.*; Bacher, *Ag. Tan.* ii. 554.

S. S. W. B.

**GAMALIEL IV.:** Son and successor of the patriarch Judah II., and father of the patriarch Judah III. The period of activity of these patriarchs can not be determined. Grätz puts Gamaliel IV. in the last third of the third century. According to Halevy, he was a contemporary of Hoshaiah, of whom it is related that he prevented Gamaliel from introducing into Syria an ordinance referring to tithing the fruits of the field (Yer. Ḥal. 60a). In the Jerusalem Talmud ('Ab. Zarah 39b) is mentioned a question of religious law addressed to Gamaliel by Abbahu. In answering it the teacher describes himself as an unimportant person and of little learning ("adam ḳaṭon") in comparison with Abbahu.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iv. 449; Halevy, *Dorot ha-Rishonim*, ii. 257.

S. S. W. B.

**GAMALIEL V.:** Son and successor of the patriarch Hillel II.; celebrated in connection with the perfecting of the Jewish calendar in 359. From geonic sources ("Seder Tanna'im we-Amora'im") only his name and those of his two successors are known. But in a letter written in 393, Jerome mentions that the emperor Theodosius I. (379–395) had condemned to death the former consul Esychius,

for obtaining by fraud important papers belonging to the patriarch Gamaliel, who was much incensed against the culprit.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iv. 356, 450.

S. S. W. B.

**GAMALIEL VI.:** The last patriarch. The decree of the emperors Honorius and Theodosius II. (Oct. 17, 415) contains interesting data concerning him. By this decree the patriarch was deprived of all the higher honors which had been given him, as well as of the patriarchate, because he had permitted himself to disregard the exceptional laws against the Jews, had built new synagogues, and had adjudged disputes between Jews and Christians. With his death the patriarchal office ceased, and an imperial decree (426) diverted the patriarchs' tax ("post excessum patriarchorum") into the imperial treasury. Gamaliel VI. appears to have been a physician. Marcellus, a medical writer of the fifth century, mentions a remedy for disease of the spleen which had been discovered not long before by "Gamalielus Patriarcha."

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iv. 360, 450.

S. S. W. B.

**GAMALIEL BEN PEDAHZUR:** The pseudonym of the unknown author of a work on the Jewish ritual, the title-page of which reads. "The Book of Religion, Ceremonies, and Prayers of the Jews as Practised in Their Synagogues and Families on All Occasions; on Their Sabbath and Other Holy Days Throughout the Year. . . . Translated Immediately from the Hebrew, London, J. Wilcox, 1738." This work contains, in addition to the first English translation of the Jewish prayer-book and a guide to the same, an elaborate account of Jewish ceremonies as they were observed by strictly orthodox Jews in former times. It is an exceedingly quaint compilation, evidently written by a Jew, but the identity of the author has never been discovered.

J. I. H.

**GAMBLING:** Playing at games, especially games of chance, for money. Among the ancient Israelites no mention is made of games of chance, and no provision was made against them until the period of the Mishnah. With the introduction of foreign customs and amusements in the latter period of the Second Temple, playing with dice ("ḳubya," *κυβεία*), the popular game of antiquity, was adopted by the Jews. The Rabbis were bitterly opposed to these imported fashions, and looked upon them with intense aversion (see Midr. Teh. to Ps. xxvi. 10, which speaks of "those that play at dice, who calculate with their left hand, and press with their right, and rob and wrong one another"). The Mishnah disqualified the gambler from testifying before a court of justice (Sanh. 24b). Since robbery was defined in Jewish law as the act of violently appropriating something belonging to another against his will (B. Ḳ. 79b), the Rabbis could not make gambling a capital crime. They did, however, forbid gambling of any kind, and considered it a form of robbery; but since it was not actual robbery, money lost in games of chance could not be collected through the courts of justice (Giṭ. 61b; Maimonides, "Yad," Gezelah, vi. 7–11, 16; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 370).

The games mentioned in the Mishnah in connection with the laws of witnesses are playing at dice and betting on pigeons. The reason for denouncing men who engaged in either of these games was, according to some, that they were guilty of robbery; according to others, that they wasted their time in idleness and were not interested in the welfare of humanity (see BETTING). The Gemara included all games of chance under these two headings, such as draughts (פסַפְסִים, *ψῆφος*), races, etc. (Sanh. 24b, 25b). The term "ḳubya," used in this connection to signify dice (Shab. 149b), was later applied by the Rabbis indiscriminately to any kind of gambling game. Dice, lotteries, betting, cards, and other games were commonly indulged in by the Jews of medieval Europe, and many decrees ("takḳanot") were passed in the various communities against them. So wide-spread were these games that even scholars and prominent leaders of the synagogue were seized with an uncontrollable passion for them. Leo da Modena (an eminent scholar who lived in Venice at the close of the sixteenth century) was known as an inveterate card-player, so that the rabbis of Venice, fearing the pernicious results of such an example, issued a decree (1628) excommunicating any member of the congregation who should play cards within a period of six years therefrom. Such communal enactments had been very frequent in Italy, a typical instance being preserved in a decree of the community of Forli dated 1416 (S. Halberstamm in "Grätz Jubelschrift" [Hebr. section], p. 57).

These enactments were stringent, and equally so was the punishment for their violation; yet they were not always heeded by the people. The eve of Christmas ("Nittal Nacht"), when the students of the Law refrained from study, was considered most favorable for card-playing. The restrictions were also disregarded on new moons and the week-days of Passover and of the Feast of Tabernacles, at weddings, on Purim, and especially on Ḥanukkah, when even pious and scholarly men indulged in card-playing. In spite of the strenuous objections of the Rabbis, the custom still prevails in many cities of eastern Europe of playing cards on Ḥanukkah soon after the candles are lighted ("Ḥawwot Ya'ir," p. 126).

While the general tendency of the Rabbis was to forbid all manner of gambling games, they were careful to distinguish between those who played for pastime and those who made gambling their profession (Sanh. 24b). Games for pastime were allowed, especially for women and children, even on the Sabbath day (Shulḥan 'Aruk, Oraḥ Ḥayyim, 338, 5, Isserles' gloss). The complaint that games, including chess, entailed a waste of time ("Shebeṭ Musar," xlii.; see CHESS), failed to influence the people. The Jews of all lands have usually followed the amusements in which their neighbors indulge. See GAMES AND SPORTS, and, for the legal aspect of gambling, ASMAKTA.

BIBLIOGRAPHY: Hamburger, *R. B. T.* s.v. *Spiele*; Abrahams, *Jewish Life in the Middle Ages*, xxii.; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden Während des Mittelalters*, i. 60, 259, 260; ii. 210; iii. 139, Index; Lōw, *Die Lebensalter in der Jüdischen Literatur*, pp. 323–337, Szegedin, 1875.

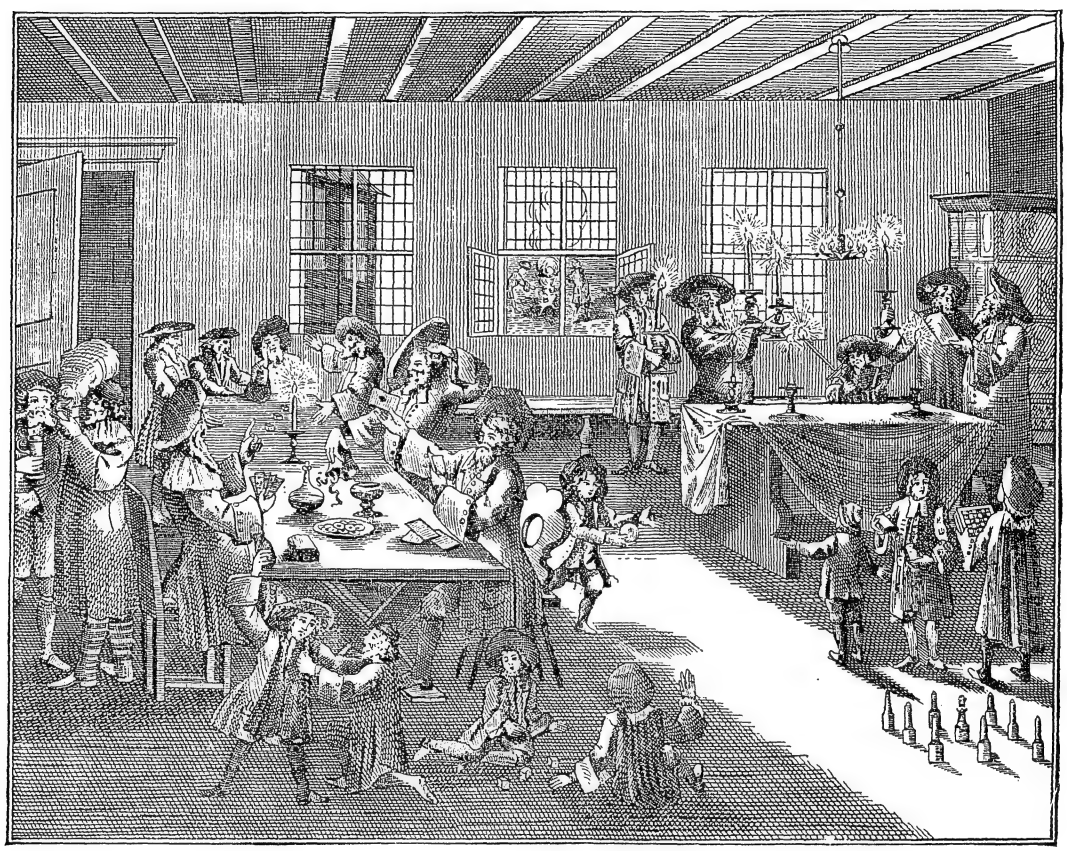
S. S. J. H. G.

**GAMES AND SPORTS:** Playful methods of enjoying leisure moments. The ancient Hebrews practised target-shooting with arrows (I Sam. xx. 20; Job xvi. 12; Lam. iii. 12; comp. also Bacher in "R. E. J." xxvi. 63), or with slings and stones (Judges xx. 16; I Sam. xvii. 40; Zech. ix. 15). Mention is also made of lifting heavy stones (Zech. xii. 3; Jerome, *ad loc.*), foot-racing (Ps. xix. 6 [A. V. 5]), and jumping (Ps. xviii. 30 [A. V. 29]). As these games were intended to strengthen the body and make the participants fit for war, so guessing-games (Judges xiv. 14; I Kings x. 1–3; Josephus, "Ant." viii. 5, § 3; 6, § 5; comp. Wünsche, "Die Räthselweisheit bei den Hebräern," Leipsic, 1883) were intended to sharpen the intellect. See RIDDLES. In the Hellenic period Greek games were introduced into Judea (II Macc. iv. 9 *et seq.*; I Macc. i. 14), and were cultivated especially by the Herodians (Josephus, *l.c.* xv. 8, § 1; 9, § 6; xvi. 5, § 1; xix. 7, § 5; 8, § 2; *idem*, "B. J." i. 21); but they were offensive to the pious (Levy, "Neuhebr. Wörterb." *s.v.* טיאטרון and קרקס). See also ATHLETES, ATHLETICS, AND FIELD SPORTS; CIRCUS; GLADIATOR.

The Mishnah, the Talmud, and the Midrash mention dice (קוביא, *κύβος*; Shab. xxiii. 2), checkers (פסיפס, *ψῆφος*, *ψηφίς*, the stones or the polished pieces of wood used being so called; see Levy, *l.c.*, *s.v.*), and pigeon-racing (the participants being called מפריחי יונים). These amusements, however, were considered disreputable, and indulgence in them disqualified a person as a witness (Sanh. iii. 3; Tosef., Sanh. v. 2; comp. Tosef., Yom-Ṭob to Shab. xxiii. 2).

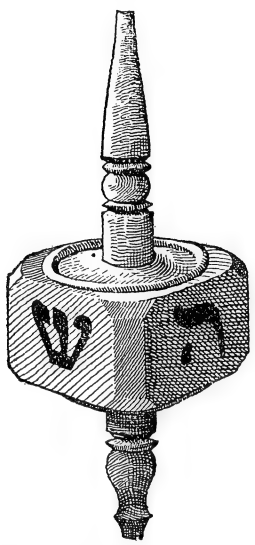
The increasing seriousness of the conception of life banished games and diversions, only those being permitted that stimulated thought, as riddles and questioning of Bible passages (פסוק לי פסוקיך; Ḥag. 15a, etc.). In the Middle Ages, when the Jews came into more frequent contact with other peoples, they adopted the games of the latter, especially CHESS, which has produced an extensive literature (Steinschneider, in Van der Linde's "Geschichte und Litteratur des Schachspiels," i. 155 *et seq.*, Berlin, 1874). Other games, such as "straight or crooked" and "back or blade," were acquired in the same way. The Jewish synods, rabbinates, and magistrates, like the Christian municipal authorities, issued ordinances against the increase of games of hazard (Güdemann, "Geschichte des Erziehungswesens der Abendländischen Juden," i. 259 *et seq.*; Halberstamm, in "Grätz Jubelschrift," pp. 57–63; Rosenthal, "Einiges über die תקנות ש"ום," in "Monats-

**In the Middle Ages.**



GAMES PLAYED ON EVE OF PURIM.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

schrift," 1902, p. 254). See GAMBLING. They were permitted as an exception on the intermediate holidays and on Ḥanukkah, on condition that they were not played for money. It was considered wanton to walk on stilts; ball- and nut-games (a nut being thrown against a pile of nuts) were permitted to boys and women (Güdemann, *l.c.* i. 60, ii. 210 *et seq.*, iii. 139 *et seq.*). Games that called for ingenuity and incited thought were preferred ("Sefer ha-Ḥasidim," No. 644), especially the so-called "Ḥanukkah ketowaus" (Güdemann, *l.c.* iii. 87, 88). In Germany, Austria, and Poland "trendel" (from the German "drehen") is still in vogue, being played with a revolving die, on the four sides of which the letters נ (= "ganz" = "all"), ה (= "halb" = "half"), ג (= "nichts" = "nothing"), and ש (= "stell" = "put" or "add") are marked, indicating the result of each play. See also ḤANUKKAH; PURIM. M. G.



Ḥanukkah "Trendel," or Tee-Totum.

Other games found among the Jews at an early date are such as were played with apples, eggs, and marbles, as well as "riemenstechen," "knight and robbers," "shilach shik," "pani roizi," "quittlach," "robber caravan," "head and eagle," "Abraham's horse," "David ha-Malech," "rime-counting," etc. (see Ulrich, "Juden in der Schweiz," pp. 140, 142). In dancing, the sexes were strictly separated (this was a rule even for the children in the street); exceptions were made only in the case of father and daughter, married couples, and brothers and sisters. Every large community, as those of Eger, Augsburg, Rothenburg, and Frankfort-on-the-Main, had its dance-house ("bet ḥatanot"), used also for weddings, the dwelling-houses being too small for such occasions. The "Totentanz" and "Dr. Faustus" are of non-Jewish origin, as probably also the "fish-dance" of the Sephardim in Sarajevo. Letter-games, in which corresponding words or phrases are found, the numerical values of the letters in each when added being equal (see GEMAṬRIA), are as old as Old Testament times. Thus "baruk Mordekai" = "arur Haman" = 502. In another game one child cites a verse, and the next child recites a second one that begins with the letter with which the first verse closed. In the "samek and pe" game, one child chooses samek and the other pe; a copy of the Pentateuch is then opened, and according as there are more sameks or pes on the page the child who has so chosen wins. In the "Moshe" game, one chooses a right-hand page and the other a left-hand page of a Ḥumash; whoever is the first to find the letters "mem, shin, he" in this sequence among the four end letters of a page wins. As children were not allowed to be punished in the period between the 17th of Tammuz and the 9th of Ab, they took full advantage of this opportunity to mock the teacher; hence the "rabbi game."

The Jews became acquainted with cards in the fifteenth century. Leon da Modena was ruined by them. It was a Jewess who wrote the most pointed pamphlet against cards, and the gematria "cards = 259 = Satan" was intended to warn against them. Many vowed never to touch cards again, or at least to play only for harmless stakes. One Jew was even willing to have his hand cut off as punishment. Finally, the communities, as at Hamburg, Forli, and Bologna, took up the matter in their "taḳkanot" (statutes). Nevertheless cards were allowed at Christmas, Purim, Ḥol ha-Moed, Sukkot, on the eve of Ḥanukkah, and in the lying-in room.

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G. M. GR.

**GAN 'EDEN.** See EDEN, GARDEN OF.

**GAN SHA'ASHU'IM.** See PERIODICALS.

**GANGANELLI, LORENZO.** See CLEMENT XIV.

**GANS, DAVID BEN SOLOMON BEN SELIGMAN:** German historian; astronomer; born at Lippstadt, Westphalia, 1541; died at Prague Aug. 25, 1613. After having acquired a fair knowledge of rabbinical literature at Bonn and Frankfort-on-the-Main, he went to Cracow, where he studied under Moses Isserles. Later he attended the lectures of the brothers Löwe ben Bezalel of Prague and of R. Sinai. They introduced philosophy, mathematics, and astronomy into the circle of their studies, and from them Gans received the impulse to devote himself to these branches of science. He lived for a time at Nordheim (where he studied Euclid), passed several years in his native city, and about 1564 settled at Prague. There he came into contact with Kepler and Tycho Brahe, and took part for three consecutive days in astronomical observations at the Prague observatory. He also carried on a scientific correspondence with Johann Müller (Regiomontanus), and was charged by Tycho Brahe with the translation of the Alphonsine Tables from Hebrew into German.

Among Gans's works the most widely known is his history entitled "Ẓemaḥ Dawid," published first at Prague, in 1592. It is divided into two parts, the first containing the annals of Jewish history, the second those of general history. The author consulted for the second part of his work the writings of Spangenberg, Laurentius Faustus, Hubertus Holtzius, Georg Cassino, and Martin Borisk. Though Gans's annals are very dry and have no great intrinsic value, they are memorable as the first work of this kind among the German Jews, who at that time appreciated historical knowledge but slightly. Indeed, in his preface to the second volume the author deemed it necessary to justify himself for having dealt with so profane a subject as the annals of

**His History.**

general history, and endeavored to demonstrate that it was permitted to read history on Saturdays. The "Zemaḥ Dawid" passed through many editions. To the edition of Frankfort-on-the-Main, 1692, David ben Moses Rheindorf added a third part containing the annals of that century, which addition has been retained in later editions of the "Zemaḥ." The first part of Gans's work, and extracts from the second, were translated into Latin by Wilhelm Heinrich Vorst (Leyden, 1644). It was translated also into Judæo-German by Solomon Hanau (Frankfort-on-the-Main, 1692).

Gans was also the author of: "Gebulat ha-Erez," a work on cosmography, which is in all probability identical with the "Zurat ha-Erez," published at Constantinople under the name of "David Abzi" ("Auza" = אוזא = "Gans"); "Magen Dawid," an astronomical treatise, a part of which is included in the "Neḥmad we-Na'im," mentioned below; the mathematical works "Ma'or ha-Ḳaṭan," "Migdal Dawid," and "Prozdor," which are no longer in existence; "Neḥmad we-Na'im," dealing with astronomy and mathematical geography, published with additions by Joel ben Jekuthiel of Glogau at Jessnitz, 1743. This work is divided into 12 chapters and 305 paragraphs. In the introduction the author gives a historical survey of the development of astronomy and mathematical geography among the nations. Although acquainted with the work of Copernicus, Gans followed the Ptolemaic system, attributing the Copernican system to the Pythagoreans. He also ventures to assert that the prophet Daniel made a mistake in computation. A Latin translation of the introduction, and a résumé made by Hebenstreit, are appended to the "Neḥmad we-Na'im."

Gravestone of David Gans at Prague.
(From a photograph.)

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J. I. Br.

**GANS, EDUARD:** German jurist; born at Berlin March 22, 1798; died there May 5, 1839. He was the son of the banker Abraham Gans, and received his early education at the Gymnasium zum Grauen Kloster; in 1816 he entered the Berlin University to study jurisprudence, continued his studies at Göttingen, and finally, in 1818, went to Heidelberg, where he devoted himself to philosophy and jurisprudence under Hegel and Thibaut, the former of whom was to have so important an influence upon his life. To Thibaut's "Archiv" he contributed a number of legal essays, and published in 1819 a pamphlet, "Ueber Römisches Obligationenrecht." In the following year he became docent at Berlin University, soon attracting an extraordinarily large number of hearers. The most forceful manifestation of his attitude toward the historical school of jurisprudence is embodied in the introduction to his "Scholien zum Gajus," Berlin, 1821.

Gans was also a leader in another movement. Even the scholars in Germany at that time were accustomed to revile the Jews, and accordingly Jews with aspirations toward preferment in social and professional life sought the panacea of baptism. To combat these evils, three young men founded, Nov. 27, 1819, the Verein für Kultur und Wissenschaft der Juden, the three being Gans, Zunz, and Moses Moser, the bosom friend of Heinrich Heine, who himself later on became a zealous member of the society. The society's chief purpose was to prevent the wholesale conversion of Jews to Christianity and to promote among them the cultivation of agriculture, trade, science, and the fine arts. To aid in carrying out the purposes of the society Gans founded a scientific institute, in which lectures were delivered by the members. He discussed, in a cycle of lectures, "the laws concerning the Jews in Rome as derived from ancient Roman law"; he delivered a lecture on the history of the Jews in the north of Europe and in the Slavonic countries, and wrote an essay on the principles of the Mosaic-Talmudic hereditary law, which constituted a chapter of his volume on "Erbrecht." All these treatises appeared in a periodical entitled "Zeitschrift für die Wissenschaft des Judenthums" (vol. i., 1822), published by the society and edited by Zunz.

But this movement met with little appreciation, and Gans among others was sorely disappointed. With a treatise on the suspension of the "ḳahals" (the communal boards) in Poland through an imperial ukase of Jan. 1, 1822, the society's periodical was discontinued; and the society itself soon went out of

existence in consequence of lack of interest on the part of its members.

In 1825, despite the crusade which he himself had inaugurated against religious disloyalty, Gans adopted Christianity. He was shortly thereafter (1826) appointed associate professor in the juridical faculty of the Berlin University; in 1828 he became professor. He was a singularly attractive teacher. The largest lecture-hall in the university was not capacious enough to accommodate the number of his hearers, particularly at his lectures on modern history, which were delivered in such a spirit of freedom that the government authorities frequently suppressed them. They were, however, as often resumed on the representations of Kultusminister von Altenstein.

Eduard Gans.

Gans's principal works are: "Das Erbrecht in Weltgeschichtlicher Entwickelung" (vols. i.–iv., 1824–35); "System des Römischen Zivilrechts," 1827; "Beiträge zur Revision der Preussischen Gezetzgebung," 1830–32; "Vermischte Schriften Juristischen, Historischen, Staatswissenschaftlichen, und Aesthetischen Inhalts," 1834, 2 vols.; "Vorlesungen über die Geschichte der Letzten 50. Jahre," in "Historisches Taschenbuch" (1833–34); "Rückblicke auf Personen und Zustände," 1836; "Ueber die Grundlage des Besitzes," 1839. He was one of the founders of the "Jahrbücher für Wissenschaftliche Kritik," and editor of Hegel's "Vorlesungen über die Philosophie der Geschichte," 1837.

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S. M. Co.

**GANS, SOLOMON PHILIP:** German jurist; born 1788; lived at Celle, Hanover. He was the author of: "Das Erbrecht des Napoleonischen Gesetzbuches für Westphalen," Hanover, 1810; "Ueber die Verarmung der Städte und des Landmannes," Brunswick, 1831; "Entwurf einer Criminal-Processordnung," Göttingen, 1836. He also edited the "Zeitschrift für die Civil- und Criminalrechtspflege im Königreich Hanover," of which only four numbers appeared.

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S. L. La.

**GANZFRIED, SOLOMON:** Hungarian rabbi and author; born at Ungvar about 1800; died there July 30, 1886. He frequented the yeshibah of Hirsch Heller at Bonyhad (see Jew. Encyc. i. 472), and entered upon a business career first at Homona, then at Ungvar; but being unsuccessful in business, he accepted a call to the rabbinate of Brezovica (1830), which he held until 1849, when he became dayyan in his native city; he remained in that office until his death. In 1869 he was a delegate to the Jewish congress at Budapest.

Ganzfried was a very voluminous writer, chiefly in the domain of ritual law; his abridged Shulḥan 'Aruk became very popular, being frequently reprinted in Hebrew and in Yiddish. His works are: "Pene Shelomoh," novellæ on Baba Batra, Zolkiev, 1846; "Torat Zebaḥ," on the laws of sheḥitah, Lemberg, 1848; Ungvar, 1869; "Appiryon," homilies on the Pentateuch, Ungvar, 1864 and 1877; "Ḳeset ha-Sofer," on the laws of writing scrolls, tefillin, and mezuzot, Ungvar, 1871; "Ḳiẓẓur Shulḥan 'Aruk," Warsaw, 1870 (republished fourteen times); "Ohole Shem," on the orthography of Jewish names in bills of divorce, Ungvar, 1878; "Leḥem we-Simlah," on menstruation and the ritual bath; a prayer-book, also many times reprinted. He left in manuscript novellæ on various Talmudic treatises, notes on Abraham ben Jehiel Danzig's "Ḥayye Adam," and responsa. Heinrich Brody is a grandson of Ganzfried.

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D.

**GAON:** An influential Jewish family in Vitoria, Spain.

**Don Gaon:** Chief farmer of taxes under Henry IV. of Castile, whose suite he accompanied through the Basque territory on the way to S. Juan de Luz on the Spanish-French frontier. During his stay in Fuenterrabia, the king sent Gaon to Guipuzcoa to collect the tribute. The hidalgos of Guipuzcoa regarded this demand as an encroachment on the old statutory rights, and murdered Gaon on his arrival in Tolosa (May 6, 1463). The king at once proceeded with his troop of cavalry to take revenge. In the first outburst of his anger he desired to destroy the city. The house in which the Jew had been murdered was already torn down, when the leading inhabitants of the town appeared before the king, and resigned the old privileges which they had dearly bought with life and blood. This appeased the king, and he desisted from further punishment for Gaon's murder.

**Eliezer Gaon:** Merchant in Vitoria; son of the preceding. In 1482, together with Eliezer Tello and Moses Balid, he held the office of tax-collector in Vitoria.

**Samuel Benjamin Gaon:** Member of the deputation which, toward the end of June, 1492, in the name of the Jewish community, made an irrevocable present of the Jewish cemetery, with all its appurtenances, to the city of Vitoria.

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G. M. K.

**GAON** (plural, **Geonim**).—**In Babylon:** The title of "gaon," probably an abbreviation of גאון יעקב (Ps. xlvii. 5), was given to the heads of the two Babylonian academies of Sura and Pumbedita, though it did not displace the title of "rosh yeshibah"

(Aramaic, "resh metibta"), which properly designated the office of head of the academy, and remained to the end the official designation for that position. There are no data whatever to show when the title "gaon" originated (see JEW. ENCYC. i. 146). Sherira, who is the source for the exact sequence of the Geonim, apparently considers "gaon" an ancient title of the head of the academy, for he says (ed. Neubauer, i. 34) that the amora Ashi was gaon at Mata Meḥasya (Sura). But Sherira himself begins to use the title consistently only toward the close of the sixth century, "at the end of the Persian rule," when the schools of Sura and Pumbedita resumed their parallel activity after a period of interruption. One is justified, therefore, in assigning to that date the beginning of the period of the Geonim—all the more so as the period of the Saboraim can not be extended down to the year 689, as Abraham ibn Daud assumes in his historical work, "Sefer ha-Ḳabbalah." According to an old, well-authenticated statement, 'Ena and Simuna, who flourished in the first third of the sixth century, were the last saboraim. The interval between this date and that of the reopening of the schools referred to above, may be included in the period of the Saboraim, and the period of the Geonim may be said to begin with the year 589, when Mar Rab Ḥanan of Iṣkiya became gaon of Pumbedita. The first gaon of Sura, according to Sherira, was Mar Rab Mar, who assumed office in 609. The last gaon of Sura was Samuel b. Ḥofni, who died in 1034; the last gaon of Pumbedita was Hai, who died in 1038; hence the activity of the Geonim covers a period of nearly 450 years.

**Their Functions.**

The Geonim officiated, in the first place, as directors of the academies, continuing as such the educational activity of the Amoraim and Saboraim. For while the Amoraim, through their interpretation of the Mishnah, gave rise to the Talmud, and while the Saboraim definitively edited it, the Geonim's task was to interpret it; for them it became the subject of study and instruction, and they gave religio-legal decisions in agreement with its teachings.

As the academies of Sura and Pumbedita were also invested with judicial authority, the gaon officiated at the same time as supreme judge. The organization of the Babylonian academies recalled the ancient sanhedrin. In many responsa of the Geonim, members of the schools are mentioned who belonged to the "great sanhedrin," and others who belonged to the "small sanhedrin." As may be gathered from the statements of Nathan ha-Babli (tenth century), and from various references in the geonic responsa, the following customs connected with the organization of the academies were observed in the two "kallah" months, Adar and Elul, during which (as in the time of the Amoraim) foreign students assembled in the academy for common study. In front of the presiding gaon and facing him were seated seventy members of the academy in seven rows of ten persons each, each person in the seat assigned to him, and the whole forming, with the gaon, the so-called "great sanhedrin." Gaon Amram calls them in a responsum ("Responsa der Geonim," ed. Lyck, No. 65) the "ordained scholars who take the place of the great sanhedrin." A regular ordination ("semikah") is of course not implied here; that did not exist in Babylonia, only a solemn nomination taking place. Gaon Ẓemaḥ refers in a responsum (see "Jeschurun," v. 137) to "the ancient scholars of the first row, who take the place of the great sanhedrin." The masters, or "allufim" (*i.e.*, the seven heads of the college of teachers ["resh kallah"]), and the "ḥaberim," the three most prominent among the other members of the college, sat in the first of the seven rows. Nine sanhedrists were subordinated to each of the seven allufim, who probably supervised the instruction given during the entire year by their subordinates. Notwithstanding the assumption of Grätz ("Geschichte der Juden," v. 148, 480) and Halevy ("Dorot ha-Rishonim," iv. 217), it appears from the text of Nathan ha-Babli (ed. Neubauer, ii. 87), if read rightly, and from other sources, that only the seven kallah heads were called "allufim," and not all the 70 members of the college. The two geonim Amram and Ẓemaḥ designate in their responsa, mentioned above, the resh kallah and the allufim as heads of the college. A scholar by the name of Eleazar, who went from Lucena in Spain to Babylon in the ninth century, is designated both as "alluf" and as "resh kallah" (see Harkavy, "Resp. der Geonim," pp. 201, 376). A correspondent of Hai Gaon, Judah b. Joseph of Kairwan, is called on one occasion "alluf," on another "resh kallah," and on a third "resh sidra" (Harkavy, *l.c.* pp. 359, 383).

**The Kallah.**

The members of the academy who were not ordained sat behind the seven rows of sanhedrists. During the first three weeks of the kallah month the scholars seated in the first row reported on the Talmud treatise assigned for study during the preceding months; in the fourth week the other scholars and also some of the pupils were called upon. Discussions followed, and difficult passages were laid before the gaon, who also took a prominent part in the debates, and freely reproved any member of the college who was not up to the standard of scholarship. At the end of the kallah month the gaon designated the Talmudic treatise which the members of the assembly were obliged to study in the months intervening till the next kallah should begin. The students who were not given seats were exempt from this task, being free to choose a subject for study according to their needs.

During the kallah which took place in the month of Adar the gaon laid before the assembly every day a certain number of the questions that had been sent in during the year from all parts of the Diaspora. The requisite answers were discussed, and were finally recorded by the secretary of the academy according to the directions of the gaon. At the end of the kallah month the questions, together with the answers, were read to the assembly, and the answers were signed by the gaon. A large number of the geonic responsa originated in this way; but many of them were written by the respective geonim without consulting the kallah assemblies convened in the spring.

Nathan ha-Babli's account, from which the foregoing statements have been taken, refers only to the

kallah months. The remaining months of the year passed more quietly at the academies. Many of the members, including those of the college designated as "sanhedrin," lived scattered in the different provinces, and appeared before the gaon only at the time of the kallah. Nathan designates the permanent students of the academy by the Talmudic term "bene be-rab" (sons of the schoolhouse), in contradistinction to the "other students" that gathered at the kallah. These two classes of students numbered together about 400 at the time when Nathan wrote his account (tenth century). When a resh kallah or any other member of the college died and left a son who was worthy to occupy his father's seat, the son inherited it. The students coming to the academy during the kallah months received support from a fund which was maintained by gifts sent to the academy during the year, and which was in charge of a trustworthy man. The members sitting in the front rows seem to have drawn a salary.

**Its Members.**

A description of the organization of the geonic academies differing in important details from Nathan's account is found in an interesting genizah fragment edited by Schechter ("J. Q. R." xiii. 365). This fragment, however, most probably refers to the Palestinian academy of the eleventh century (see "J. Q. R." xv. 83, and also GAON IN PALESTINE).

Two courts were connected with each of the two Babylonian academies. The higher court ("bet din gadol") was presided over by the gaon (see Harkavy, *l.c.* p. 88). It appointed the judges for the districts within the jurisdiction of the respective academies (comp. the letter of appointment in Aramaic in Harkavy, *l.c.* p. 80), and was empowered to set aside the verdicts of the several judges and to render new ones. The other court belonging to the academy was under the direction of the ab bet din, and judged minor cases.

The geonim occasionally transcended the Talmudic laws and issued new decrees. At the time of the gaons Mar R. Huna at Sura and Mar R. Rabba at Pumbedita (*c.* 670), for instance, the measures taken in relation to a refractory wife were different from those prescribed in the Talmud (Ket. 62b). Toward 785 the geonim decreed that debts and the ketubah might be levied on the movable property of orphans. Decrees of this kind were issued jointly by both academies; and they also made common cause in the controversy with Ben Meïr regarding a uniform Jewish calendar (see "R. E. J." xlii. 192, 201).

**Judicial Functions.**

The gaon was generally elected by the academy, although he was occasionally appointed by the exilarch; the geonim Mar R. Samuel and R. Yehudai of Sura and R. Naṭroi Kahana of Pumbedita, for instance, were appointed by the exilarch Solomon b. Ḥisdai (eighth century). The exilarch David b. Judah appointed R. Isaac b. Hananiah gaon of Pumbedita in 833. But when the exilarch David b. Zakkai appointed R. Kohen Ẓedeḳ gaon of Pumbedita, the academy itself elected Rab Mebasser. The schism arising thereby was finally adjusted peaceably, the geonim officiating together down to Mebasser's death (926), after which Kohen Ẓedeḳ remained as the sole gaon of Pumbedita. David b. Zakkai also appointed a counter-gaon to Saadia at Sura, whom he himself had called to that office, this being a well-known incident in the history of the controversy between Saadia and David b. Zakkai. Sherira cites still other examples to show that two geonim officiated at the same time at Pumbedita. For instance, during the controversy between Daniel and the exilarch David b. Judah the ab bet din Joseph b. Ḥiyya was appointed gaon of Pumbedita side by side with the gaon Abraham b. Sherira; Joseph, however, recognized the superiority of Abraham. Once when both were present at Bagdad in the synagogue of Bar Nasla on the occasion of the kallah at which homage was paid to the gaon, the leader in prayer called out: "Listen to the opinion of the heads of the Academy of Pumbedita." The congregation thereupon began to weep because of the schism indicated by the plurality of heads, and Mar Joseph, deeply moved, rose and said: "I herewith voluntarily renounce the office of gaon, and resume that of ab bet din." Gaon Abraham then blessed him and said: "May God grant you to partake of His blessedness in the world to come" (Sherira, ed. Neubauer, i. 38). When Abraham died Joseph became his successor (828). Joseph b. Ḥiyya's son Menahem, who became gaon in 859, also had a counter-gaon in the person of R. Mattithiah, who succeeded to the office on Menahem's death a year and a half later.

The gaon was entirely independent of the exilarch, although the geonim of both academies, together with their prominent members, went every year to render homage to the exilarch (see Nathan ha-Babli, ed. Neubauer, ii. 78). The assembly at which this homage took place was called the "great kallah." In the controversy between the academies and Ben Meïr the exilarch sided with the two geonim (see "R. E. J." xlii. 211). The signature and seal of the exilarch, together with the signatures of both the geonim, were affixed to certain especially important decrees (see "'Iṭṭur," ed. Lemberg, i. 44a). The Geonim were empowered to examine documents and decisions originating in the court of the exilarch (see Harkavy, *l.c.* p. 276).

**Relations with Exilarch.**

The gaon of Sura ranked above the gaon of Pumbedita, and a sort of court etiquette was developed in which this fact found expression (see the account taken from the first edition of "Yuḥasin," in Neubauer, ii. 77 *et seq.*). The gaon of Sura sat at the right hand of the exilarch, while the gaon of Pumbedita sat at the left. When both were present at a banquet, the former pronounced the blessing before and after the meal. The gaon of Sura always had precedence, even if he was much younger than his colleague, and, in writing a letter to him, did not refer to him as gaon, but addressed merely "the Scholars of Pumbedita"; the gaon of Pumbedita, on the other hand, addressed his letters to "the Gaon and the Scholars of Sura." During the solemn installation of the exilarch the gaon of Sura read the Targum to the Pentateuch sections which had been read by the exilarch. On the death of the exilarch the gaon of Sura had the exclusive claim

to his official income until the election of a new exilarch.

The gaon of Sura evidently owed his superior rank to the ancient reputation of the academy over which he presided; for Sura had been the leading academy of the Babylonian Jews during the period of the Amoraim, first under its founder Rab and his pupil Huna (third century), and then under Ashi (d. 427).

**Geonim of Sura.**

In the geonic period also the more prominent scholars taught at Sura; this is indicated by the fact that most of the geonic responsa that have been preserved originated at Sura. The liturgic order of prayers and rules was formulated by geonim of Sura, such as Kohen Ẓedeḳ, Sar Shalom, Naṭronai, and Amram. R. Yehudai Gaon's "Halakot Pesuḳot" and the "Halakot Gedolot" of Simeon Ḳayyara (who was, however, no gaon) were written at Sura (see Epstein, "Ha-Goren," iii. 53, 57). The Midrash Esfa, which was edited by the gaon Ḥaninai (769–777), may also be regarded as an evidence of the early literary work of the academy there (see Yalḳ. i. 736).

But it was Saadia's activity that lent to this academy unusual luster and an epoch-making importance for Jewish science and its literature. Then, after a long period of decadence, another worthy occupant of the office arose in the person of Samuel b. Ḥofni, the last gaon of Sura. Among the earlier geonim of Pumbedita only Ẓemaḥ (872–890) achieved a literary reputation, as author of a Talmudic dictionary entitled "'Aruk"; but Aḥa (Aḥai) the author of "She'iltot" (middle of the eighth century), also seems to have belonged to the Academy of Pumbedita. This academy, however, as if eager to make up for the delay of ages, furnished in the persons of its last two heads, the geonim Sherira and Hai (father and son), scholars of the first rank, who displayed great literary activity and inaugurated a final significant epoch for the gaonate, which came to an end on Hai's death.

The importance of the Geonim in Jewish history is due, in the first place, to the fact that for a number of centuries they occupied a unique position as the heads of their respective schools and as the recognized authorities of Judaism. Their influence probably extended chiefly to the Mohammedan countries, especially northern Africa and Spain; but in the course of time the Jews of Christian Europe also came under the influence of the Babylonian schools. It was for this reason that the Babylonian Talmud came to be recognized as the basis for religio-legal decisions throughout Jewry and as the principal object of study. Even the facilities offered for such study to the Diaspora were due to the Geonim, since the geonic exposition of the Talmud, with regard to both text and contents, was directly or indirectly the chief aid in comprehending the Talmud. The importance of the period of the Geonim for the history of Judaism is further enhanced by the fact that the new Jewish science, which steadily developed side by side with Talmudic studies, was created by a gaon, and that the same gaon, Saadia, effectively opposed the disintegrating influences of Karaism. The activity of the Geonim may be seen most clearly in their responsa, in which they appear as the teachers of the entire Diaspora, covering in their religio-legal decisions a wide field of instruction.

**Significance.**

In the course of the tenth century, however, even before the Babylonian schools ceased with the death of the last gaon, other centers arose in the West from which went forth the teachings and decisions which superseded those of the Geonim. The fixed gifts which the Jews of Spain, the Mograb, North Africa, Egypt, and Palestine had contributed to the support of the Babylonian schools were discontinued long before, as Abraham ibn Daud reports (Neubauer, ii. 67); and the decadence of these schools was hastened thereby as much as by the internal conflicts to which they were subjected. The historic importance of the Geonim and their schools may be said to have ceased even before the institutions themselves were dissolved on the death of Gaon Hai. It is symbolic of the sad end of the gaonate that after Hai's death (1038) the exilarch Hezekiah was the only person found worthy to assume the direction of the sole remaining Academy of Pumbedita; and with his forcible deposition and imprisonment as a result of calumnious charges brought against him two years later the office of exilarch also ceased.

An authentic account of the names, sequence, and terms of office of the geonim of both academies, taken from their records, has been left by Sherira, the last gaon but one of Pumbedita, in a long letter which he addressed to the scholars of Kaitwan, and in which he recites the history of the Babylonian academies. Abraham ibn Daud's "Sefer ha-Ḳabbalah" is in comparison merely of secondary importance. For the period down to about 800 the latter uses another source, probably Samuel ha-Nagid's "Mebo ha-Talmud" (see Rapoport's biography of Nathan, note 24, and biography of Hai, note 2); his list of the Geonim, moreover, is very confused, geonim of Sura being assigned to Pumbedita, and vice versa. Beginning with the geonim and Isaiah ha-Levi, he draws upon Sherira's letter, from which he frequently copies verbatim.

**Sources.**

The list of the geonim of Sura and Pumbedita, which is given on the following page, is based entirely on Sherira's account. The dates, which Sherira noted according to the Seleucidan era, have been reduced to their equivalents in the common era. The date given is that of the gaon's entering upon office; some of the dates are missing in the account of Sherira, who says in reference to the geonim of Sura that down to 1000 Seleucidan (689 C.E.) even those that he does give are not indisputable. His dates referring to the terms of office of the geonim of Sura from the end of the eighth century down to the time of Saadia need revision, for, as given by Sherira, the sum of years during which the geonim of Sura officiated, from the time of Mar R. Hilai (792) down to Saadia (928), is 153 years instead of 136. The difference of 17 years has been adjusted in the following list by reducing the terms of office of some of the geonim. The dates of the last geonim, Sherira, Hai, and Samuel b. Ḥofni, are taken from Abraham ibn Daud's historical work "Sefer ha-Ḳabbalah."

SYNCHRONISTIC LIST OF THE GEONIM OF SURA AND PUMBEDITA.

| SURA. | YEAR. | PUMBEDITA. | YEAR. |
|---|---|---|---|
| | | Mar b. R. Ḥanan of Iskiya.. | 589 |
| Mar R. Mar b. Mar R. Huna | 609 | Mar R. Mari b. Mar R. Dimi | 609 |
| | | Mar R. Ḥanina (time of Mohammed) | ... |
| R. Ḥanina | ... | Mar R. Ḥana | ... |
| | | Mar R. Isaac (Firuz Shabur) | 660 |
| Mar R. Huna | ... | Mar R. Rabbah | ... |
| Mar R. Sheshna (called also Mesharsheya b. Taḥlifa) | ... | Mar R. Bosai | ... |
| Mar R. Ḥanina of Neḥar Peḳod | 689 | Mar R. Huna Mari b. Mar R. Joseph (1000 Seleucidan) | 689 |
| Mar R. Nehilai of Naresh. | 697 | R. Ḥiyya of Meshan | ... |
| R. Jacob of Neḥar Peḳod. | 715 | Mar R. Rabya | ... |
| | | Mar R. Naṭronai b. Mar Nehemiah (called Mar R. Yanḳa) | 719 |
| Mar R. Samuel (descendant of Anemar) | 733 | R. Judah | ... |
| | | Mar R. Joseph (called Mar Kirnai) | 739 |
| | | R. Samuel b. Mar R. Mar | 748 |
| Mar R. Mari ha-Kohen of Neḥar Peḳod | 751 | | |
| Mar R. Aḥa | 759 | R. Naṭroi Kahana b. Mar Aḥnai (of Bagdad; contemporary of Aḥa di Shabḥa) | ... |
| | | Mar R. Abraham Kahana | ... |
| R. Yehudai b. Mar R. Naḥman (the celebrated Yehudai Gaon) | 760 | | |
| | | R. Dodai b. Mar R. Naḥman (brother of R. Yehudai) | 761 |
| R. Aḥunai Kahana b. Mar Papa (var. Huna) | 764 | | |
| | | R. Ḥananya b. R. Mesharsheya | 767 |
| Mar R. Ḥaninai Kahana b. Mar R. Huna | 769 | | |
| | | R. Malka b. Mar R. Aḥa. | 771 |
| | | Mar Rabba b. R. Dodai (ancestor of Sherira Gaon) | 773 |
| | | R. Shinwai | ... |
| R. Mari ha-Levi b. R. Mesharsheya | 777 | | |
| R. Bebai ha-Levi b. Mar R. Abba of Neḥar Peḳod. | 781 | | |
| | | R. Ḥaninai Kahana (son of Abraham Kahana, the gaon) | 782 |
| | | Mar R. Huna b. Mar ha-Levi b. Mar Isaac. | 785 |
| | | R. Manasseh b. Mar R. Joseph | 788 |
| Mar R. Hilai b. Mar R. Mari | 792 | | |
| | | Mar R. Isaiah ha-Levi b. Mar R. Abba | 796 |
| | | Mar R. Joseph b. Mar R. Shila | 798 |
| R. Jacob ha-Kohen b. Mar Mordecai | 801 | | |
| | | Mar R. Kahana, son of Ḥaninai Gaon | 804 |
| | | Mar R. Abumai, brother of Ḥaninai Gaon | 810 |
| | | Mar R. Joseph b. Mar R. Abba | 814 |
| R. Abimai, brother of Mar R. Mordecai | 815 | | |
| | | Mar R. Abraham b. Mar R. Sherira | 816 |
| Mar R. Zadok b. Mar R. Ashi | 825 | | |
| Mar R. Hilai b. Mar R. Hananiah | 825 | | |
| | | R. Joseph b. Mar R. Ḥiyya | 828 |
| R. Ḳimoi b. Mar R. Ashi.. | 829 | | |
| R. Moses (var. Mesharsheya) Kahana b. Mar Jacob | 832 | Mar R. Isaac b. Mar R. Hananiah (var. Ḥiyya) | 833 |
| | | R. Joseph b. Mar R. Abba | 839 |
| | | R. Paltoi b. Mar R. Abaye | 842 |
| [No gaon | {843–844] | | |
| R. Kohen Zedeḳ b. Mar Abimai Gaon | 845 | | |
| Mar R. (Sar) Shalom b. Mar R. Boaz | 849 | | |
| R. Naṭronai b. Mar R. Hilai Gaon b. Mar R. Mari | 853 | | |
| Mar R. Amram b. Mar R. Sheshna (author of the Siddur) | 856 | | |
| | | Mar R. Aḥai Kahana b. Mar R. Mar | 858 |
| | | R. Menahem b. Mar R. Joseph Gaon b. Ḥiyya. | 859 |
| | | R. Mattithiah b. Mar R. Rabbi | 861 |
| | | R. Abba b. Mar R. Ammi | 869 |
| | | Mar R. Zemaḥ b. Mar Paltoi Gaon (author of the first 'Aruk) | 872 |
| R. Naḥshon b. Mar R. Zadok | 874 | | |
| R. Zemaḥ b. Mar R. Ḥayyim | 882 | | |
| Mar R. R. Malka | 887 | | |
| R. Hai b. Mar R. Naḥshon | 889 | | |
| | | R. Hai b. R. Mar David. | 890 |
| R. Hilai b. Naṭronai Gaon. | 896 | | |
| | | Mar R. Ḳimoi b. R. Aḥai Gaon | 898 |
| R. Shalom b. Mar R. Mishael | 904 | | |
| | | Yehudai b. Mar R. Samuel Resh Kallah | 906 |
| R. Jacob b. Mar R. Naṭronai | 911 | | |
| | | R. Mebasser Kahana b. Mar R. Ḳimoi Gaon | 918 |
| R. Yom-Ṭob Kahana b. Mar R. Jacob | 924 | | |
| | | R. Kohen Zedeḳ Kahana b. Mar R. Joseph | 926 |
| R. Saadia b. Mar Joseph (of Faym) | 928 | | |
| | | R. Zemaḥ b. Mar R. Kafnai (var. Pappai). | 935 |
| | | Mar R. Hananiah b. Mar R. Yehudai Gaon | 938 |
| R. Joseph b. R. Jacob | 942 | | |
| | | R. Aharon b. Mar R. Joseph ha-Kohen (Aharon b. Sargado) | 943 |
| | | R. Nehemiah b. Mar R. Kohen Zedeḳ | 961 |
| | | R. Sherira | 968 |
| R. Samuel ha-Kohen b. Ḥofni, died | 1034 | R. Hai died | 998 1038 |
| | | [Hezekiah, descendant of David b. Zakkai, exilarch and gaon up to 1040.] | |

BIBLIOGRAPHY: Sherira Gaon, *Epistle*, d. Neubauer, in *Med. Jew. Chron.* i. 1-46; Abraham ibn Daud, *Sefer ha-Ḳabbalah*, ib. 47-84; Grätz, *Gesch.* vol. v.; Harkavy, *Responsen der Geonim*, Berlin, 1887; Müller, *Einleitung in die Responsen der Babylonischen Geonen*, Berlin, 1891.

E. C. A. E.—W. B.

——**In Palestine:** In the century following the death of Hai, the last Babylonian gaon, there was an academy in Palestine, the head of which assumed the same titles as had the Babylonian geonim: "gaon" and "rosh yeshibat geon Ya'aḳob." The yeshibah in

Palestine existed already during Hai's life, for in 1031 Josiah the "haber" was ordained at the "holy yeshibah of Palestine" (see "J. Q. R." xiv. 223). A postscript to a small chronicle dating from the year 1046 says that Solomon b. Judah was then the "head of the Academy of Jerusalem" (Neubauer, i. 178). Three generations of the descendants of this Solomon b. Judah were heads of the Palestinian academy, and bore the title of "gaon." A work of one of these geonim of Palestine, the "Megillat Abiathar" ("J. Q. R." xiv. 449 *et seq.*), has been recently discovered by Schechter in the genizah of Cairo, and gives a very clear account of this interesting episode in the history of the Jews of Palestine. It is learned with regard to the organization of the Academy of Palestine that, as in Babylonia, the ab bet din, the president of the court, ranked next to the gaon, and that another member of the college, called "the third" ("ha-shelishi"), held the third highest office. In another document from the genizah, which Schechter has published under the title "The Oldest Collection of Bible Difficulties" ("J. Q. R." xiii. 345 *et seq.*), the ab bet din is described as seated at the right hand of the gaon, and "the third" at the left (see "J. Q. R." xv. 83). A letter in the "Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer" is addressed to Solomon b. Judah, "the first gaon of Palestine" ("R. E. J." xxv. 272). This letter clearly shows the same close connection between the Jews of Egypt and those of Palestine as is indicated in the "Megillat Abiathar." Solomon b. Judah was succeeded at his death by his son Joseph Gaon, his other son, Elijah, becoming ab bet din. When Joseph died in 1054, David b. Azariah, a scion of the house of exilarchs who had gone from Babylon to Palestine, and had formerly done much injury to the brothers, was elected gaon, to the exclusion of Elijah, who remained ab bet din. David b. Azariah died in 1062 after a long and serious illness, which he himself is said to have acknowledged to be a punishment for his ill treatment of his predecessors. Elijah now became gaon, filling the office down to 1084. In 1071, when Jerusalem was taken by the army of the Seljuk prince Malik Shah, the gaonate was removed from Jerusalem, apparently to Tyre. In 1082 Gaon Elijah called a large convocation at Tyre, and on this occasion he designated his son Abiathar as his successor in the gaonate, and his other son, Solomon, as ab bet din. Elijah died two years later, and was buried in Galilee, near the old tannaite tombs, a large concourse of people attending the burial. Shortly after Abiathar entered upon his office David b. Daniel, a descendant of the Babylonian exilarchs, was proclaimed exilarch in Egypt; and he succeeded in having his authority recognized also by the communities along the Palestinian and Phenician coasts, Tyre alone retaining its independence for a time. But when this city again came under Egyptian rule in 1089, the Egyptian exilarch subjected its community also, forcing Abiathar to leave the academy. The academy itself, however, resisted the exilarch, declaring his claims to be invalid, and pointing out his godlessness and tyranny while in office. Fast-day services were held (1093), and the sway of the Egyptian exilarch was soon ended. The nagid Meborak, to whom David b. Daniel owed his elevation, called a large assembly, which deposed David b. Daniel and reinstated Abiathar as gaon (Iyyar, 1094). Abiathar wrote his "Megillah" in commemoration of this event. A few years later, at the time of the First Crusade, he sent a letter to the community of Constantinople, which communication has recently been discovered ("J. Q. R." ix. 28). It is dated from Tripolis in Phenicia, to which the academy may have been removed. Abiathar was succeeded by his brother Solomon. An anonymous letter, unfortunately without date, dwells on the controversies and difficulties with which the academy had to contend ("J. Q. R." xiv. 481 *et seq.*). The next generation of Solomon b. Judah's descendants dwelt in Egypt. In 1031 Mazliah, a son of Solomon b. Elijah, addressed from the "gate of the Academy of Fostat" a letter to a certain Abraham, in which he gives his whole genealogy, adding the full title of "gaon, rosh yeshibat geon Ya'akob," to the names of his father, grandfather, and great-grandfather. The Academy of Palestine had probably ceased to exist before Palestine was conquered by the Christians, and its head, the gaon Mazliah, went to Fostat, where there was an academy that had seceded from the authority of the Palestinian academy at the time of the Egyptian exilarch David b. Daniel ("J. Q. R." xv. 92 *et seq.*). It is not known what office Mazliah occupied at Fostat, although he retained his title of gaon. A daughter of Mazliah presented to the academy a book by Samuel ben Hofni which she had inherited from her grandfather, the gaon Solomon b. Elijah. In 1112 the "Mushtamil," the philological work of the Karaite scholar Abu al-Faraj Harun, was copied for Elijah, a son of the gaon Abiathar, "grandson of a gaon and great-grandson of a gaon" ("R. E. J." xxx. 235). In 1111 the same Elijah purchased at Fostat R. Hananel's commentary to Joshua, which subsequently fell into the hands of his cousin, the gaon Mazliah ("J. Q. R." xiv. 486). It may be noted here that the geonic family of Palestine was of Aaronite origin and that Abiathar claimed Ezra as his ancestor. The tradition of the Palestinian gaonate seems to have survived at Damascus, for Benjamin of Tudela (*c.* 1170) says that the teachers of Damascus were considered as the scholastic heads of Israel ("rashe yeshibot shel erez Yisrael").

BIBLIOGRAPHY: W. Bacher, *Ein Neuerschlossenes Capitel der Jüdischen Gesch.: Das Gaonat in Palästina und das Exilarchat in Aegypten*, in *Jew. Quart. Rev.* xv. 79–96; Schechter, *Saadyana*, Cambridge, 1903.

E. C. W. B.

**GAP.** See DAUPHINÉ.

**GARCIA, BERNARDO (BENJAMIN?) NUÑEZ:** Spanish poet; lived in Amsterdam about the middle of the eighteenth century. His little burlesques and occasional poems are extant in manuscript. Among them are an epithalamium, written in the year 1735 for the wedding celebration of Don Isaac de Abraham Curiel and Donna Ester Alvares; "Entremes del Pintor Cornelio"; and "Entremes del Hurto de los Muertos."

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* iii. 90; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 48 *et seq.*

G. M. K.

**GARDEN.** See HORTICULTURE.

**GARLIC.** See BOTANY.

**GARMENTS.** See COSTUME.

**GARMISON, SAMUEL:** Palestinian rabbi of the seventeenth century. He was a native of Salonica, and settled in Jerusalem, where he became rabbi. Of his numerous works only two, and these in manuscript, are extant: "Imre Binah," novellæ on Talmudic treatises, and "Imre No'am," homilies; the second part of the latter is in the possession of Ḥakam Bashi Al-Yashar in Jerusalem. In the latter work the author quotes three others: "Imre Yosher," "Imre Emet," and a commentary on Ṭur Ḥoshen Mishpaṭ.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 49b, Berlin, 1846; Azulai, *Shem ha-Gedolim*; Benjacob, *Ozar ha-Sefarim*, p. 46.

D. L. GRÜ.

**GARMON, NEHORAI:** Rabbi of Tunis; poet; born at Tripoli about 1682; died at Tunis 1760. Garmon went to Tunis at twenty, and studied Talmud under Isaac Lombroso, whom he succeeded in the rabbinate. He was the author of "Yeter ha-Baz," novellæ on the Talmud and on Maimonides' "Yad," printed with which are eleven poems of the author (only one in meter), and the novellæ of his son, Ḥayyim Garmon (d. 1781), entitled "Ẓedakah le-Ḥayyim" (Leghorn, 1787). The father mentions in his preface that he lost a large part of his writings in an attack on the Jewish quarter.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Fürst, *Bibl. Jud.* i. 318; D. Cazès, *Notes Bibliographiques*, pp. 221-229, Tunis, 1893.

D. M. SEL.

**GARMU, BET:** A family of skilled bakers employed in the Temple at Jerusalem as bakers of the showbread (Ex. xxv. 30). They kept secret their method of baking. Fearing the family might die out and the secret perish with them, the chiefs of the Temple replaced them with experts from Alexandria, but these could not compete with the Garmuites. The sages therefore summoned the latter back to their office; they, however, would not return until their original salary had been doubled, and for this they were ever after censured. When asked why they would not reveal the secrets of their art, they replied, "Our forebears communicated to us their premonition that the Temple would eventually be destroyed; should we instruct others in our art, it might come to pass that our pupils would exercise the art in the service of some idolatrous temple." The Garmuites are often mentioned with reverence as models of scrupulous honesty (Yoma iii. 11, 38a; Tosef., Yoma, ii. 5, and parallels; see BAKING).

E. C. S. M.

**GARNISHMENT:** In law, the process by which A collects his demand from his debtor, B, by attaching money owing to B from a third person; hence called "Dritt-Arrest" in German law. The power of a court to enforce a judgment against B by collecting the debt of C to B and paying it to A, the judgment creditor, is asserted in a baraita (Ket. 19a) by R. Nathan, who rather quaintly derives the rule from Num. v. 7. This rule is found in the codes ("Yad," Malweh, ii. 6; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 86, 1-4). The process, however, is not to be resorted to until the court has found that B has no money, goods, or lands from which to satisfy the debt, just as in the law of most American states the garnishment process is used only after a return of "no property."

According to later opinions, first found in the Arba' Ṭurim and in Ḥoshen Mishpaṭ, 101, 5, a shorter process is allowed when the debtor holds a bond of a third person. The court may have it appraised, taking into consideration not only the third person's degree of solvency, but also his character (as a stubborn litigant or otherwise), and may turn the bond over to the creditor after the appraisement. The commentary "Be'er ha-Golah" on Ḥoshen Mishpaṭ expresses disapprobation of this course of procedure, but admits that it is well established in practise.

BIBLIOGRAPHY: Moses Bloch, *Die Civil-Processordnung nach Mosaisch-Rabbinischen Rechte*, p. 96.

S. S. L. N. D.

**GART, JOSEPH:** Provençal liturgical poet and commentator; probably lived at Aix in the fifteenth century. The surname is, according to Neubauer, the equivalent of the Hebrew "Shimroni," borne by the Gard family of Avignon (to which Joseph belonged) in addition to their Provençal surname, "Gart." Two literary productions of Gart are still extant in manuscript, a liturgical poem for New-Year's Day (Bibliothèque Nationale, Paris, No. 893), and a commentary on the liturgies for the Four Sabbaths.

BIBLIOGRAPHY: *R. E. J.* ix. 215, x. 81; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 319.

J. I. BR.

**GÄRTNER, GUSTAV:** Austrian physician; born at Pardubitz, Bohemia, Sept. 28, 1855. He received his education at the gymnasium at Königgrätz and the University of Vienna, obtaining the degree of doctor of medicine in 1879. In the same year he became junior assistant at the general hospital at Vienna, and in 1882 assistant to Professor Stricker in experimental pathology, occupying the latter position until 1891. He was admitted to the medical faculty of his alma mater in 1886 as privatdocent, and in 1890 was appointed assistant professor, which position he now holds.

Gärtner has paid particular attention to the use of electricity in medicine, and has invented several instruments: the "elektrisches Zweizellenbad" (electrical bath with two cells); the kaolin rheostat; the tonometer, an instrument for measuring the pressure of the blood; the ergostat, etc. He has contributed many essays to the medical journals, among which may be mentioned: "Ueber die Beziehung Zwischen Nierenerkrankungen und Oedœmen," in "Wiener Medizinische Zeitung," 1883; "Das Electrisches Zweizellenbad," in "Wiener Klinische Wochenschrift," 1889, No. 44; "Der Kaolin Rheostat," *ib.* 1890, No. 6; with F. Römer, "Ueber die Einwirkung von Tuberkulin und Andern Bakterien-Extracten auf den Lymphstrom," *ib.* 1892, No. 2; with A. Beck, "Ueber den Einfluss der Intravenösen Kochsalzeinspritzung auf die Resorption von Flüssigkeiten," *ib.* 1893, No. 31; "Ueber ein Neues Instrument zur Intensitätsmessung des Auskultationsphänomen," *ib.* 1894, No. 44; "Ueber Electrische Medizinalbäder," *ib.* 1895, Nos. 33 and 34; with J.

Wagner, "Die Lehre vom Hirnkreislauf," *ib.* 1899, No. 26; "Ueber Intravenöse Sauerstoffingestionen," *ib.* 1902, Nos. 27, 28.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon.*

S. F. T. H.

**GASCON, ABRAHAM:** Scholar of the sixteenth century. Gascon had in his possession Samuel of Sarsah's "Miklal Yofi," to which he added marginal notes, and the index of which he completed.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1296.

G. M. SEL.

**GASTER, MOSES:** Haham of the Spanish and Portuguese congregation, London; born in Bucharest Sept. 16, 1856. Having taken a degree in his native city (1874), he proceeded to the Jewish seminary at Breslau, where he received the degree of Ph.D. in 1878 and the "Hattarat Hora'ah" in 1881. His history of Rumanian popular literature was published at Bucharest in 1883. Gaster's magnum opus, on which he was engaged for ten years, is a Rumanian chrestomathy and glossary covering the period from the dawn of Rumanian literature down to 1830. He was lecturer on the Rumanian language and literature at the University of Bucharest (1881–85), inspector-general of schools, and a member of the council for examining teachers in Rumania. He also lectured on the Rumanian apocrypha, the whole of which he had discovered in manuscript.

Gaster wrote various text-books for the Jewish community of Rumania, made a Rumanian translation of the prayer-book, and compiled a short Scripture history.

Having been expelled from Rumania by the government in 1885, he went to England, where he was appointed Ilchester lecturer in Slavonic literature at the University of Oxford, his lectures being published afterward as "Greco-Slavonic Literature," London, 1886. He had not been in England many years before the Rumanian government canceled the decree of expulsion, presented him with the Rumanian Ordre pour le Mérite of the first class (1891), and invited him to return; but he declined the invitation. In 1895, at the request of the Rumanian government, he wrote a report on the British system of education, which was printed as a "green book" and accepted as a basis of education in Rumania.

In 1887 Gaster was appointed haham of the Spanish and Portuguese congregation in London, in which capacity he presided over the bicentenary of Bevis Marks Synagogue. He was also principal of Judith Montefiore College, Ramsgate, from 1891 to 1896, and wrote valuable essays accompanying the yearly reports of that institution. He is a member of the councils of the Folk-Lore, Biblical, Archeological, and Royal Asiatic societies, and has written many papers in the transactions of these bodies. Among Gaster's works are the following: "Jewish Folk-Lore in the Middle Ages" (London, 1887); "The Sword of Moses," from an ancient manuscript book of magic, with introduction, translation, and index (*ib.* 1896); "The Chronicles of Jerahmeel" (*ib.* 1899); "History of the Ancient Synagogue of the Spanish and Portuguese Jews," a memorial volume in celebration of the two-hundredth anniversary of its inauguration (*ib.* 1901). The following are among his numerous contributions to periodical literature: "Beiträge zur Vergleichenden Sagen und Märchenkunde," in "Monatsschrift," xxix. 35 *et seq.*; "Ein Targum der Amidah," in *ib.* xxxix. 79 *et seq.*; "The Apocalypse of Abraham, from the Roman Text," in the "Transactions of the Royal Asiatic Society," ix. 195; "The Unknown Hebrew Versions of the Tobit Legend," in *ib.* 1897, p. 27; "The Oldest Version of Midrash Meghillah," in "Kohut Memorial Volume"; "Hebrew Text of One of the Testaments of the Twelve Patriarchs," in the "Proceedings of the Society of Biblical Archæology," xvi. 33 *et seq.*; "Contributions to the History of Aḥikar and Nadam," in the "Transactions of the Royal Asiatic Society," 1900, p. 301.

Gaster is among the most active leaders of the Zionist movement in England; and even while in Rumania he assisted in establishing the first Jewish colony in Palestine. He was vice-president of the first Basel Congress, and has been a prominent figure in each succeeding congress.

BIBLIOGRAPHY: *Young Israel*, 1898; *Jew. Chron.* and *Jew. World*, 1887; *Jewish Year Book*, 1900-01, pp. 270–271.

J. G. L.

**GASTFREUND, ISAAC:** Galician rabbinical scholar; born about 1845; died in Vienna after 1880. He was the author of "Toledot Rabbi 'Akibah," a biography of the tanna Akiba b. Joseph (Lemberg, 1871; see "Ha-Shaḥar," ii. 399–400), and of the German work "Mohamed nach Talmud und Midrash" (issued in parts, Berlin, 1875; Vienna, 1877–80; see Sprenger in "Z. D. M. G." xxix. 654–659). He also wrote in Hebrew a biography of the Königswarter family entitled "Toledot Bet Königswarter" (Vienna, 1877); "Anshe Shem," biographies of Jonathan Eybeschütz and Solomon Munk (Lyck, 1879); and "Toledot Yellinek," a biography of Adolph Jellinek (Brody, 1880).

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*, i. 129, 600, Vienna, 1881; Zeitlin, *Bibl. Post-Mendels.* p. 107; M. Schwab, *Répertoire*, Paris, 1900; *ib.* Supplement, 1903.

E. C. P. WI.

**GATE** (Hebrew, שער; Aramaic, תרע; more properly "gateway"): This denotes not so much a contrivance like a door (דלת) for barring ingress and egress, as the passageway and the group of buildings designed for ornament or defense (I Macc. xiii. 33), together with the open space adjoining to or enclosed by them, at the entrance to a palace, a temple, or a city. The most elaborate description in the Bible of such a gate is that of the eastern structure in the outer Temple court (Ezek. xl. 6–16). Steps led up to it; it had two thresholds, a number of lodges or guard-chambers five cubits apart, and porches and posts, with an open space ten cubits wide, while from the roof of one lodge to that opposite was a breadth of twenty-five cubits; the whole enclosed a court, the walls being broken by windows and the openings spanned by arches.

Probably not quite so elaborate, the common gates were provided with doors consisting of stout wings or leaves of wood fastened with brass or iron bolts ("beriaḥ") or barred with heavy wooden beams covered with brass or iron ("min'al"). These were closed at nightfall and on the Sabbath (Josh. ii. 5, 7; Neh. xiii. 19). The entrance led underneath an upper chamber, and sometimes through a small court

(II Sam. xviii. 24, 33) to an inner building. The roof over these buildings was flat; and on this, or on a tower connected with it, the gatekeeper ("sho'er") was stationed, giving notice either by loud calls or by blasts upon a horn when any one approached (II Sam. xxiv. 14; II Kings ix. 7; Jer. vi. 17; Ezek. xxxiii. 1 *et seq.*; comp. II Chron. xxvi. 9). Guards under the command of the chief gatekeeper are also mentioned (II Kings vii. 10–11; Neh. xiii. 19; Jer. xxxvii. 13), for whose accommodation the lodges or guard-chambers were intended. Close by the city and Temple gates were larger or smaller open squares ("reḥobot"), which were public resorts (Gen. xix. 2; Judges xix. 15 *et seq.*; II Sam. xix. 8; I Kings xxii. 10).

**The Popular Center.**

As the gate protected the whole city, the word came to be used for the city itself (Isa. xiv. 31; Ex. xx. 10; Deut. xvi. 5; Ruth iii. 11). The king's court is also designated as the "gate" (Esth. iii. 2; Dan. ii. 49; comp. Esth. ii. 19 *et seq.*). The gate and the adjoining open area constituted the market-place (Neh. viii. 16, xiii. 19; Job xxix. 7; II Kings vii. 1); hence such names as "fish-gate," "sheep-gate" (Neh. iii. 1, 3, 32; xii. 39; Zeph. i. 10). The gates offered the main opportunity for social intercourse. The wells were sometimes situated here (II Sam. xxiii. 15–16). Here news from the outside was sure to be announced first (I Sam. iv. 18); private grief or public calamity found "at the gate" ready sympathizers among the assembled throng of idlers (comp. II Macc. iii. 19; Gen. xix. 1; Ps. lxix. 12 [A.V. 13]; Prov. xxxi. 31); matters of public concern were discussed (I Kings xxii. 10; Jer. xxxviii. 7; at the gates of the Temple, Ezek. xi. 1; Jer. xxvi. 10 *et seq.*), public announcements were made (Jer. xvii. 19 *et seq.*; Prov. i. 21, viii. 3), and court and council sessions were held here (Job xxix. 7, xxxi. 21; Prov. xxxi. 23; Lam. v. 14; Deut. xvi. 18, xxi. 19 *et seq.*, xxii. 15–16; Josh. xx. 4).

The Levite, the stranger, the widow that is "within thy gates" (Deut. xvi. 14, *et al.*) have a legal status and claim to kindly consideration (comp. Amos v. 12, 15). The heads of slain enemies were probably exhibited in the gates (I Sam. xvii. 51, 54; comp. II Kings x. 8). Criminals were punished outside the gates (I Kings xxi. 13), but near by, while lepers were sent out from the gates (Lev. xiii. 46; II Kings vii. 3), being assigned a settlement beyond the city limits but not too far from the city wall.

Gates and doors were marked with inscriptions (Deut. vi. 9, xi. 20; see Door; Mezuzah). Camps, too, had gates (Ex. xxxii. 26–27). The "gate of heaven"—an old mythological expression—is mentioned (Gen. xxviii. 17), while the Temple's gates are paraphrased as "gates of righteousness" or "gate of the Lord," through which the righteous shall enter (Ps. cxviii. 19–20). "Gates of death" and "gates of thick darkness" occur in poetic phraseology, in many cases with a tinge of mythological coloring (Ps. ix. 14 [A.V. 13]; Job xxxviii. 17, Hebr.). For the gates of Jerusalem see Jerusalem; for the gates of the Temple see Temple.

"Gate" is used allegorically in rabbinical idioms, as the "gates of repentance" (שערי תשובה; Pesiḳ., ed. Buber, xxv. 157a), the "gates of tears," and the "gates of prayer" (Ber. 32b; B. M. 59a), which are said to be "open"; *i.e.*, repentance or prayer is accepted. Hence the petition in the Ne'ilah service of the Day of Atonement: "Open unto us the gate at the time the gate [of the day] is closing." God is called the "Opener of the gates" (of day, for the sun to rise) in the prayer on Sabbath eve. "Sha'ar" = "gate," or its Aramaic synonym, "baba," is used in later Hebrew literature to designate "chapter" or "section" in a book (*e.g.*, "Baba Batra," etc.; "Sha'ar ha-Yiḥud," in Baḥya's "Ḥobot ha-Lebabot").

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E. G. H.

**GATH:** One of the five principal cities of the Philistines (Josh. xiii. 3; I Sam. vi. 17). The name occurs in the El-Amarna tablets as "Gimta," "Gimti," "Ginti"; in the Egyptian inscriptions as "Kutu." Goliath came from this city (I Sam. xvii.). David took refuge with King Achish of Gath (I Sam. xxi. 10, xxvii. 2). According to II Chron. xi. 8, Rehoboam fortified the city, which, however, must have fallen into the hands of the Philistines again, for Uzziah conquered it (II Chron. xxvi. 6). Previous to that Gath was taken by the Syrian king Hazael (II Kings xii. 18). According to an Assyrian inscription, Sargon took Gath among other Philistine cities (comp. Amos vi. 2; Micah i. 14).

E. G. H. F. Bu.

**GATIGNO** (Portuguese, **Gatinho**; Levantine, **Gattegno**): Name (Spanish) of a family known in the fourteenth century, and still flourishing in Turkey; it is probably derived from the former French district of Gatines.

**Abraham Gatigno:** Rabbi; born in Salonica; grandson of Abraham ben Benveniste Gatigno; chosen ḥakam bashi of Salonica (Jan. 10, 1875) in succession to Raphael Asher Covo (d. Dec. 26, 1874). Abraham Gatigno founded the first modern Jewish school in Salonica. He is the author of "Ẓel ha-Kesef" (Salonica, 1872).

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 206.

M. K.

**Abraham ben Benveniste Gatigno:** Turkish rabbi; died at Salonica May, 1730. He wrote: "Ṭirat Kesef," homiletic commentary on the Pentateuch, Salonica, 1736; "Ẓeror ha-Kesef," responsa and homilies, with many additions by his son, Benveniste Gatigno, *ib.* 1756.

Bibliography: Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 4b; Fürst, *Bibl. Jud.* i. 318; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 84.

M. Sel.

**Eliakim ben Isaac Gatigno:** Turkish rabbi; lived at Smyrna in the eighteenth century. He wrote: "To'afot Re'em," commentary on Elijah Mizraḥi's "Perush Rashi," Smyrna, 1766; "Agurah be-Oholeka," responsa, Salonica, 1781; "Yiẓḥaḳ Yerannen," novellæ on Maimonides, *ib.* 1785. Benjacob ("Oẓar ha-Sefarim," p. 228) attributes the last-named work to Isaac b. Eliakim Gatigno.

Bibliography: Fürst, *Bibl. Jud.* i. 319; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 265.

M. Sel.

**Ezra ben Solomon ibn Gatigno (Astruc Solomon):** Commentator; pupil of Joseph b. Joshua ibn Vives; lived in Saragossa and Agremonte (1356–72). He is the author of a supercommentary to Abraham ibn Ezra's commentary on the Pentateuch. Following the example of Joseph ibn Caspi, he separated the exegetical from the mystical portion of the commentary. The former, which was finished in Agremonte on the 18th of Elul, 5132 (=Aug. 18, 1372), is entitled "Sefer ha-Zikronot"; to the latter he gave the title "Sod Adonai Lire'aw." Manuscript copies of both are extant in Oxford; copies of the mystical portion in the Munich and other libraries.

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section i., part 54, pp. 358 *et seq.*; idem, *Hebr. Uebers.* p. 436; idem, *Cat. Munich*, 2d ed., p. 7; Jellinek, *Kontres ha-Mazkir*, 2d ed., pp. 22 *et seq.*

M. K.

**Isaac ben Eliakim Gatigno:** Turkish rabbi; lived at Salonica in the eighteenth century. He wrote: "Bet Yiẓḥaḳ," a critical commentary on Maimonides' "Yad," Salonica, 1792; "Bet Mo'ed," novellæ and homilies, *ib.* 1839. See Eliakim ben Isaac Gatigno.

Bibliography: Fürst, *Bibl. Jud.* i. 319; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 265.

M. Sel.

**Solomon Astruc Gatigno** ("the Martyr"): A Bible commentator, probably of the fifteenth century. He wrote expository notes to Messianic passages in the Bible, such as Isa. lii. 13 and Ps. cxxxix.; also a commentary on the Pentateuch entitled "Midrash ha-Torah," a manuscript copy of which work was seen by Azulai. His commentaries are preserved in manuscript at Oxford.

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 27, p. 357; Azulai, *Shem ha-Gedolim*, i. 164.

D. M. K.

**GAU, JACOB IBN.** See Ibn Jau, Jacob.

**GAULONITIS:** Section of country east of the Jordan and of the Sea of Galilee; so called particularly in the first century C.E. It is frequently mentioned by Josephus as a part of the tetrarchy of Philip, in the same general region as Trachonitis, Auranitis, and Batanea. The origin of the name is probably to be found in "Golan," one of the cities of refuge (Deut. iv. 43; Josh. xx. 8) located in Bashan, in the territory of the half-tribe of Manasseh, and also one of the Levitical cities assigned to the children of Gershon (Josh. xxi. 27; I Chron. vi. 56). The modern equivalent of "Golan" is "Jaulan," described by Schumacher in his "Across the Jordan" (p. 3):

"This district of Jaulân is bounded on the south by the Shari'at el Menâdireh, and on the north extends to the Jisrs (or Bridges) of 'Allân and Rukkâd, or even as far as Ghadîr el Bustân. On the east it is bounded by the gorge of the Nahr el 'Allân (Haurân), and on the west by the still more precipitous Nahr er Rukkâd. Its highest elevation, at Ghadîr el Bustân, reaches 1,912 feet; while its lowest inhabited village, not counting the Bedawin huts at Kuweyyeh, is El Ekseïr, at 1,145 feet; but its average height may be put at 1,500 feet above the Mediterranean Sea."

This plateau is but little cultivated except near the villages. It is dotted with volcanic mounds of basaltic formation, and makes fine pasturage during the earlier spring. Schumacher (pp. 91–93), on the authority of the present inhabitants, mentions Saḥem al-Jaulan, the best-built village in all Jaulan, as probably the ancient capital of this district.

E. G. H. I. M. P.

**GAUNSE (Gaunz, Ganse, Gans), JOACHIM (Jeochim, Jochim):** German mining expert who figures in the English state papers of the reign of Elizabeth. He was born at Prague, and was therefore in all probability a connection of David Gans, who settled there in 1564; he certainly shared his scientific interests. He is first mentioned in his professional capacity at Keswick, Cumberland, in 1581, and he remained in England till the end of 1589. He introduced a new process for the "makeing of Copper, vitriall, and Coppris, and smeltinge of Copper and leade ures." A full description of his operations is preserved in the English state papers (Domestic Series, Elizabeth, vol. 152, No. 88). Foreign miners were very active in England about this period. There is no doubt that England owed much to such immigrants in the mining industries (see Cunningham, "Alien Immigrants," p. 122).

In Sept., 1589, in the presence of a minister, Richard Curteys, at Bristol, Gaunse, speaking "in the Hebrue tonge," proclaimed himself a Jew, and as a result was arrested and sent in custody to the privy council in London (Domestic Series, Elizabeth, vol. 226, No. 46). The council seems to have taken no hostile action, however. Walsingham, who was then secretary of state, was an old employer of Gaunse, and other members of the council also knew him.

Bibliography: I. Abrahams, *Joachim Gaunse, a Mining Incident in the Reign of Queen Elizabeth*, in *Transactions of Jewish Historical Society of England*, iv., where all the documents are published.

J. I. A.

**GAVISON, MEÏR:** Egyptian scholar; flourished in the sixteenth and seventeenth centuries. He was one of the rabbis at Cairo at the time of R. Jacob Castro, and was generally recognized as a great Talmudist. One volume of his responsa was seen in Egypt by Azulai. His responsa are also mentioned by Abraham ha-Levi in his "Ginnat Weradim," part iii., No. 1.

Bibliography: Azulai, *Shem ha-Gedolim.*

D. L. Grü.

**GAYA:** Town in the Austrian province of Moravia. In official records Jews at Gaya are first mentioned toward the end of the seventeenth century; but there can be no doubt that a Jewish community existed there at the beginning of the sixteenth century, as an inscription on the ceiling of the old synagogue, torn down in 1851, showed the date 1507. In 1688 the Jews had only twelve houses. In 1696 the inhabitants petitioned Emperor Leopold I. "to free them from the troublesome Jews who are encroaching upon all branches of industry," but their request was refused. In 1727, under Charles VI., the Jews of Gaya were organized as an independent municipality, which still exists. In 1848 the number of members contributing to the expenses of the Jewish community was 94; in 1852 it was 121; and at present (1903) there are 160 taxpayers. The Jews number about 900 in a total population of about 3,800. Gaya has a synagogue,

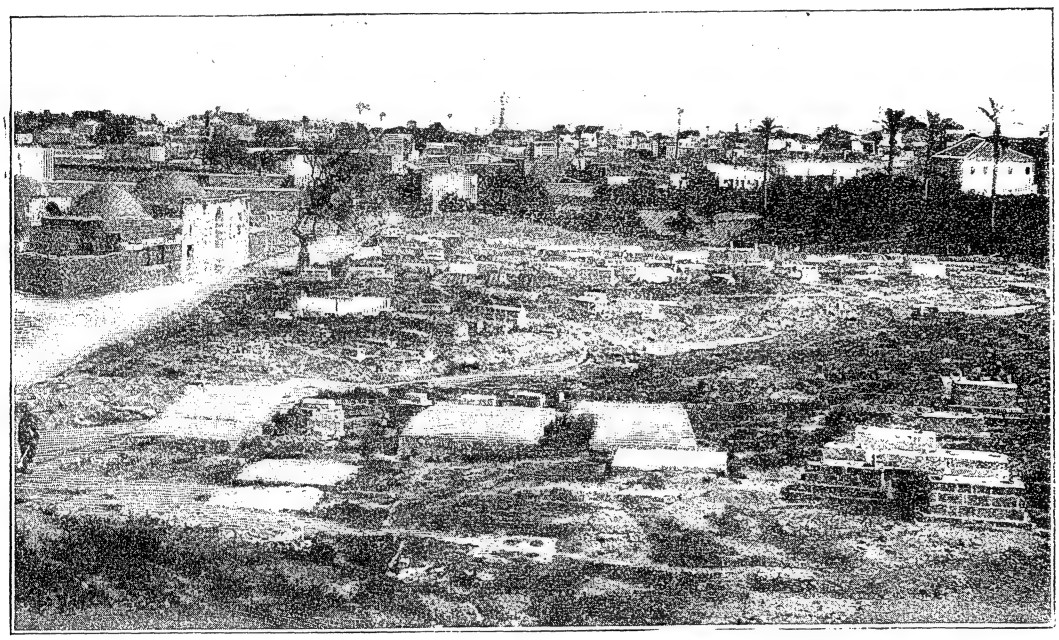
dedicated in 1852; an old and a new cemetery; and a school building with four classrooms.

The "Memorbuch" contains the names of twenty rabbis, among whom are Isaac of Janow, author of "Pene Yiẓḥaḳ Zuṭa," Amsterdam, 1731; Josef Weisse; and Moritz Duschak. When the last-named was called to Cracow in 1872 the rabbinate remained vacant till 1902, when the present incumbent, Moritz Bauer, was called. The Gaya community includes the former communities of Kosteletz and Koritschan.

D. M. Ba.

**GAZA** (עזה): Palestinian city on the Mediterranean, about 85 kilometers southeast of Jerusalem. In early times it was one of the terminals of the trade-route from South Arabia, as well as from Petra and Palmyra. Gaza was condemned by Amos (i. 6) for trafficking in slaves with Edom. On account of its position its possession was bitterly contested by the Pharaohs from the sixteenth to the fourteenth century, and by the Ptolemies in the third and the second. The history of Gaza goes back to remotest antiquity. It is mentioned in Gen. x. 19 as the boundary of Canaan. Conquered by the tribe of Judah (Judges i. 18, where LXX. introduces "not," probably having later conditions in mind), and retaken by the Philistines, it was the scene of Samson's prowess; he is said to have carried the two gates of the city up the neighboring mountain, and to have perished subsequently in overturning the temple of Dagon (Judges xvi.). It was accounted one of the five chief Philistine cities (Josh. xiii. 3), and at the time of Solomon was the southern limit of the kingdom (I Kings v. 4, Hebr.). When Alexander the Great went from Tyre to Egypt, he took Gaza and left a garrison there. The city later capitulated to Jonathan Maccabeus, who destroyed the suburbs by fire. The Jewish king Alexander Jannæus destroyed Gaza after a siege of a year (96 B.C.); it was wrested from the Jews by Pompey, and was rebuilt and fortified by the Roman general Gabinius in 57. In 30 it was given by Augustus to Herod; but at the beginning of the last Jewish war it was completely destroyed. Jerome, however, speaks of it as a large city in his time. In the Talmudic period residence there was permitted to Jews, though its inhabitants were pagans. The Arabs under Amr took it in 634, but it was restored by the Christians under Baldwin III. In 1152 it came into the possession of the Templars. In 1187 Saladin recaptured it.

Notwithstanding all these changes of rulership,



VIEW OF MODERN GAZA.
(From a photograph.)

scarcely anything is known of the Jews of Gaza. Meshullam of Volterra (1481) found sixty Jewish householders there and four Samaritans. The wine of the place was all grown by the Jews (Luncz, "Jerusalem," i. 193). Obadiah of Bertinoro (1488) mentions as rabbi of Gaza when he was there a certain Moses of Prague, who had come from Jerusalem ("Zwei Briefe," ed. Neubauer, p. 19). The Karaite Samuel b. David found a Rabbinite synagogue there in 1641 (ed. Gurland, p. 11). It may, however, be assumed that a Jewish community existed at Gaza at the end of the sixteenth century, and that the Najjara family supplied some of the rabbis of the place. Israel Najjara, son of the Damascene rabbi Moses Najjara, the author of the songs "Zemirot Yisrael," was chief rabbi of Gaza and president of the tribunal in the middle of the seventeenth century. In 1666 the pseudo-Messiah Shabbethai Ẓebi

found there his most devoted follower, Nathan of Gaza, son-in-law of a rich and pious Jew of that community. A certain R. Ẓedaḳah of Gaza is mentioned in a Bodleian manuscript (Steinschneider, "Cat. Bodl." col. 579, No. 1658). There were Jews at Gaza as late as 1799, but they fled in numbers before Napoleon's army; and Volney, who accompanied the latter, and who describes Gaza in detail, does not allude in any way to the Jews. About 1880 a group of them settled in the town, in which at present there are about ninety.

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M. Fr.—G.

**GAZARA** or **GAZERA** (Γάζαρα; comp. I Macc. iv. 15, vii. 45): Fortified city in Palestine; situated on the borders of Azotus, not far from Emmaus-Nicopolis on the west. Gazara has been proved by Schürer ("Geschichte," i. 245) to be identical with the "Gezer" of the Bible (Josh. xvi. 10).

E. G. H. M. Sel.

**GAZELLE.** See Roebuck.

**GEBA** (גבע; pausal form, **Gaba**): A city of Benjamin, among the group of towns lying along the northern boundary (Josh. xviii. 24). Geba and its suburbs were allotted to the priests (*ib.* xxi. 17; I Chron. vi. 60). It is mentioned in II Kings xxiii. 8 as the northern landmark of the kingdom of Judah, in opposition to Beer-sheba, the southern; it is spoken of in II Sam. v. 25 as the eastern limit, in opposition to Gazer, the western. In the parallel passage, I Chron. xiv. 16, the name is changed to "Gibeon." "Geba" is sometimes used where "Gibeah" is meant, and vice versa, as in I Sam. xiv. 2, 16. See Gibeah. In the time of Saul, Geba was occupied by the Philistines (*ib.* xiii. 3). The latter, ejected by Jonathan, made a furious onslaught, the armies being arrayed on opposite sides of the ravine which was between Geba on the south and Michmash on the north (*ib.* xiv. 4, 5). This description of the topography of Geba tallies with that given in Isa. x. 28, 29. Geba is identified with a village called "Jeba'," situated on a hill, opposite which there is a village called "Mukhmas," the Biblical "Michmash" (see Robinson, "Researches," ii. 113 *et seq.*; Buhl, "Geographie des Alten Palästinas," pp. 172–176).

E. G. H. M. Sel.

**GEBAL**: A later designation for the northern part of the Edomite mountain, called "Gebalene" by the Greeks; it occurs in Ps. lxxxiii. 8 (A. V. 7), and, according to Winckler, also in Obad. v. 6. The Arabic word "Jibal," from which the name has been derived, is still applied to this district.

E. G. H. F. Bu.

**GEBALENA.** See Palestine.

**GEBER**: **1.** Son of Geber; mentioned (I Kings iv. 13) as one of Solomon's district commissariat officers who resided in the fortress of Ramoth-gilead and had charge of Havoth-jair and the district of Argob.

**2.** Son of Uri; district commissariat officer of "the land of Gilead," a territory south of Argob and originally possessed by Sihon, king of the Amorites, and by Og, King of Bashan (I Kings iv. 19). The text is rather obscure. The English versions read: "and he was the only officer which was in the land." Solomon had twelve officers in Israel (I Kings iv. 7). The text admits "and one officer who [was] in the land," as an alternative to "and he was the only officer which was in the land."

E. G. H. B. P.

**GEBIHA OF ARGIZAH**: Babylonian scholar of the fifth century; contemporary of Ashi, the projector of the Babylonian Gemara compilation. Huna b. Nathan once reported to Ashi a homiletic interpretation by Gebiha (Giṭ. 7a; Yalḳ. to Josh. xv. 22, § 17). In "Seder Tanna'im we-Amora'im" (ed. Taussig, in "Neweh Shalom," p. 5; Maḥzor Vitry, p. 483, Berlin, 1893) he is erroneously reckoned among the Saboraim, though he flourished about a century before them (see Brüll's "Jahrb." ii. 25). As to "Argizah," see Jastrow, "Dict." p. 115a; Kohut, "Aruch Completum," i. 271a; Neubauer, "G. T." p. 388; Rapoport, "'Erek Millin," p. 192.

S. S. S. M.

**GEBIHA OF BE-KATIL**: Babylonian halakist of the fifth century; junior of Aḥa b. Jacob, Abaye, and Raba; from all of these he learned halakot, which he eventually reported to Ashi, whom he assisted in the compilation of the Babylonian Talmud (Yeb. 60a; B. B. 83a; 'Ab. Zarah 22a; Ḥul. 26b, 64b). Once he lectured at the residence of the exilarch, and Amemar reported the substance of the lecture to Ashi (Beẓah 23a). During the last fourteen years of his life (419–433) he held the presidency of the Academy of Pumbedita, vacated by the death of Aḥa b. Raba.

BIBLIOGRAPHY: Sherira, *Iggeret*; Grätz, *Gesch.* 2d ed., iv. 379; Halevy, *Dorot ha-Rishonim*, iii. 41b.

S. S. S. M.

**GEBIHA B. PESISA.** See Alexander the Great.

**GEBINI** (from Lat. "Gabinius"): Officer of the Second Temple, whose duty was at certain times of each day to announce the rite to be performed, and to remind the appointees of their respective parts in the performance of that rite. Thus he would cry out: "Priests, attend to the sacrifice; Levites, attune the hymn; Israelites, take your places" (Sheḳ. v. 1; Yer. Sheḳ. v. 48c). Gebini's voice is said to have been once heard by Agrippa at a distance of eight miles, whereupon the king richly rewarded him (Sheḳ. *l.c.*). Elsewhere it is said that his proclamations in the Temple were often heard at Jericho, a distance of ten miles (Tamid iii. 8; Yoma 20b; Yer. Suk. v. 55b, incorrectly גבי). It is believed that "Gebini" became an eponym for all successors in the office of Temple crier (see commentaries to Sheḳ. *l.c.*).

S. S. S. M.

**GEBINI B. ḤARSON**: A Jewish Crœsus, cited as a realistic illustration of Eccl. iv. 8. The Midrash thus dissects the verse: "There is one alone": that means Gebini b. Ḥarson, to whom

"there was no second," he being without an equal. "He hath neither child nor brother": he was his mother's only son; and "there is no end to his labor," that is, the laboriously accumulated wealth which his father bequeathed to him. "Neither is his eye satisfied with riches," because he was blind in one eye. "For whom do I labor, and bereave my soul of good?" It is related that, after his father's death, he requested his mother, "Show me all the silver and the gold which my father has left me." She showed him a heap of denars the bulk of which was such as to prevent their seeing each other when they stood on opposite sides thereof. "And," adds R. Levi in the name of Resh Lakish, "the very day when Gebini b. Ḥarson died, Belshazzar, afterward governor of Babylonia, was born, and he subsequently carried off all that wealth" (Eccl. R. *ad loc.*; see "Mattenot Kehunnah" *ad loc.*).

S. S. S. M.

**GEBWEILER:** Town of Alsace, in the consistorial district of Colmar and rabbinate of Sulz. The first document referring to its Jewish community dates from 1270, and is now in the archives of Colmar (L. 16, 6). The synagogue is first mentioned in 1333. The Jews of Gebweiler suffered in the persecutions of 1349 ("R. E. J." iv. 27), and no Jews seem to have lived there during the next few centuries; but at the time of the Thirty Years' war three Jewish families received permission to settle temporarily in the town on payment of 20 reichsthaler per week, the open country being unsafe. In 1674 Gabriel Bloch was admitted on payment of 14 pfennigs protection-money and board for one horse for the town. When Wolf Wechsler, who signs himself in certain documents בניכן חלפון, sought permission from the government to settle at Gebweiler, the abbot, who did "not wish to force the Jew upon the town," left the matter to the magistrate for decision. In the discussion it was pointed out that Wechsler had rendered important services to the bishopric and to the town, and ought therefore to be admitted. Wechsler was director of the Jews of the upper free district (J. Weiss, "Geschichte und Rechtliche Stellung der Juden im Bistum Strasburg," p. 13).

In 1706 four Jewish families were living at Gebweiler, and in 1741 ten families; but in 1784 there were only seven families, aggregating 40 persons. In 1903 there were 83 families at Gebweiler, including the suburb of Lauterbach. The congregation has three charitable societies. Its present synagogue was built in 1870–71; its dead are buried in the cemetery of Jungholz.

D. M. Gr.

**GECKO.** See Ferret; Lizard.

**GEDALIAH:** Son of Ahikam, through whose influence Jeremiah was saved from the fury of the mob, and grandson of Shaphan the scribe (Jer. xxvi. 24; II Kings xxii.; II Chron. xxxiv.); probably cousin of Michaiah, son of Gemariah (Jer. xxxvi. 11). Gedaliah was thus a scion of a noble and pious family. Nebuchadnezzar appointed him governor of Palestine after the conquest of the land, and entrusted Jeremiah to his care (Jer. xxxiv. 14, xl. 5). Gedaliah made Mizpah his capital, where the scattered remnants of the nation soon gathered round him. Not only the poor peasants and laborers, but also the generals and military men came back from their hiding-places among the surrounding tribes, and settled in the deserted towns of Palestine. Gedaliah exhorted them to remain loyal to the Babylonian rulers, and to lay down their arms and betake themselves to agriculture and to the rebuilding of their razed cities. He permitted them to gather the crops on lands which had no owner.

**His Death.**

Baalis, king of the Ammonites, envious of the Jewish colony's prosperity, or jealous of the might of the Babylonian king, instigated Ishmael, son of Nathaniel, "of the royal seed," to make an end of the Judean rule in Palestine. Ishmael, being an unscrupulous character, permitted himself to become the tool of the Ammonite king in order to realize his own ambition to become the ruler of the deserted land. Information of this conspiracy reached Gedaliah through Johanan, son of Kareah, and Johanan undertook to slay Ishmael before he had had time to carry out his evil design; but the governor disbelieved the report, and forbade Johanan to lay hands upon the conspirator. Ishmael and his ten companions were royally entertained at Gedaliah's table. In the midst of the festivities Ishmael slew the unsuspecting Gedaliah, the Chaldean garrison stationed in Mizpah, and all the Jews that were with him, casting their bodies into the pit of Asa (Josephus, "Ant." x. 9, § 4). The Rabbis condemn the overconfidence of Gedaliah, holding him responsible for the death of his followers (Niddah 61a; comp. Jer. xli. 9). Ishmael captured many of the inhabitants of Mizpah, as well as "the daughters of the king" entrusted to Gedaliah's care by the Babylonian general, and fled to Ammon. Johanan and his followers, however, on receiving the sad tidings, immediately pursued the murderers, overtaking them at the lake of Gibeon. The captives were rescued, but Ishmael and eight of his men escaped to the land of Ammon. The plan of Baalis thus succeeded, for the Jewish refugees, fearing lest the Babylonian king should hold them responsible for the murder, never returned to their native land. In spite of the exhortations of Jeremiah they fled to Egypt, joined by the remnant of the Jews that had survived, together with Jeremiah and Baruch (Jer. xliii. 6). The rule of Gedaliah lasted, according to tradition, only two months, although Grätz argues that it continued more than four years.

**Fast of Gedaliah.**

The Biblical records place the death of Gedaliah in the seventh month (Tishri) without specifying the day. The traditional view is that it occurred on the third day of Tishri, which was therefore subsequently established as a fast-day in commemoration of the sad event (Zech. vii. 5, viii. 19; R. H. 18b). Later authorities accepted the view that the assassination occurred on New-Year's Day, and the fast was postponed to the week-day following it—the third of the month (Shulḥan 'Aruk, Oraḥ Ḥayyim, 549, 1; Ṭure Zahab *ad loc.*). It is not, however, regarded as a postponed fast-day. If it falls on the Sabbath, the fast must be observed on the following day. The ritual of the day is the same as that of any other fast-day, with the addition of those

prayers which are peculiar to the penitential days. See FASTING AND FAST-DAYS.

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E. G. H. J. H. G.

**GEDALIAH CORDOVERO.** See CORDOVERO, GEDALIAH.

**GEDALIAH, JUDAH, DON:** Portuguese printer; born in Lisbon, where he was engaged as foreman in the printing-house of Eliezer Toledano. Driven out of Portugal at an advanced age, he settled in Salonica, and about 1515 set up the first Hebrew printing-press established in that city, using in part the type which he had taken with him from Lisbon. One of the first works printed was the "'En Ya'aḳob" of Jacob ibn Ḥabib, whom Gedaliah esteemed highly. In 1522 he printed Isaac Arama's "'Aḳedat Yiẓḥaḳ." Gedaliah died about 1526 in Salonica. His press was continued by his sons, and altogether produced about thirty works.

BIBLIOGRAPHY: Jacob ibn Ḥabib, *'En Ya'aḳob*, Introduction; Judah Neḥama, *Miktebe Dodim*, p. 162; Ersch and Gruber, *Encyc.* section ii., part 28, p. 40.

J. M. K.

**GEDALIAH (GADILIA), JUDAH BEN MOSES:** Turkish rabbi; lived at Salonica in the sixteenth century. He was the author of (1) "Masoret Talmud Yerushalmi," an index to the Jerusalem Talmud (Constantinople, 1573); (2) a commentary to Midrash Rabbah (published in the edition of Salonica, 1595); and (3) notes to the Zohar (Salonica, 1596–97).

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 41a; Steinschneider, *Cat. Bodl.* col. 1326; Fürst, *Bibl. Jud.* i. 324.

D. M. SEL.

**GEDALIAH IBN YAḤYA.** See IBN YAḤYA.

**GEDILIAH (גדיליא), ABRAHAM BEN SAMUEL:** Rabbi and Talmudist of the seventeenth century; came originally from Jerusalem, traveled in Italy, and lived in Leghorn; he was also rabbi in Verona. He corresponded with Samuel Aboab and Moses Zacuto, and was highly esteemed by them as a Talmudist. He wrote a commentary on the Yalḳuṭ entitled "Berit Abraham," which was printed at Leghorn together with the Yalḳuṭ (part i. in 1650, part ii. in 1660; the part on the Pentateuch was reprinted in 1713). In addition to careful explanations, his work contains much matter from manuscripts of old midrashim which is not found in the Yalḳuṭ. Gediliah has also done an important service in preserving the correct text of the Yalḳuṭ.

BIBLIOGRAPHY: Samuel Aboab, *Responsa*, No. 72; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 24, 25; Mortara, *Indice*, p. 27.

D. I. E.

**GEDOR:** **1.** Son of Jehiel, father of Gibeon and ancestor of Saul (I Chron. viii. 31, ix. 37).

**2.** Son of Penuel (I Chron. iv. 4).

**3.** Son of Jered (*ib.* iv. 18).

**4.** City of Judah (Josh. xv. 58), not far from Hebron. It is now called "Jadur."

**5.** A place in the possession of the tribe of Simeon (I Chron. iv. 39). The reading of the Septuagint is Γέραρα = "Gerar."

**6.** Town from which came Jeroham, whose sons were among the mighty men of Benjamin who joined David at Ziklag (I Chron. xii. 7).

E. G. H. B. P.

**GEGENWART, DIE.** See PERIODICALS.

**GE-ḤARASHIM (גיא חרשים** [A.V. and R.V. "Valley of Charashim"]), or **GE HA-ḤARASHIM (גי החרשים):** **1.** Town—the name of which means "the valley of craftsmen"—founded by Joab, one of the tribe of Judah (I Chron. iv. 14).

**2.** Town inhabited by Benjamites (Neh. xi. 35). In this passage Ge-Ḥarashim is mentioned with Lod and Ono, which form, according to Yer. Meg. i. 1, a part of Ge-Ḥarashim or "the valley of craftsmen."

E. G. H. M. SEL.

**GEHAZI** (lit. "valley of vision": LXX. Γιεζί; Vulgate, "Giezi"): Elisha's servant (II Kings iv. 12 *et seq.*; v. 20, 21, 25; viii. 4–5).—**Biblical Data:** Gehazi is mentioned first in connection with the history of the woman from Shunem. He explains to the prophet her desire to have a son (*ib.* iv. 14). Later, when she visits Elisha at Carmel, beseeching his aid in behalf of the child that has died, Gehazi would rudely thrust her aside. Elisha, however, charges him to hurry to Shunem, saluting none on the way, and lay the prophet's staff on the child's face (*ib.* iv. 27–29). Though he does as he is bidden, he fails to recall the child to life.

Gehazi is also connected with the story of Naaman. Moved by covetousness, he runs after the Syrian general to secure for himself a share of the presents refused by his master (II Kings v. 20). Inventing a story about an unexpected visit of two sons of prophets in need of garments, he asks for "a talent of silver and two changes of garments," putting the request as though it were from Elisha. He receives enough to burden two servants, who carry the gifts to the "'ophel" (hill), where he hides them. Upon his return to his master he denies having run after the foreign general. But the prophet unmasks the hypocrite, and smites him with the leprosy of Naaman. Gehazi, having become "a leper as white as snow," leaves the presence of Elisha (II Kings v. 21–27).

Gehazi appears again, carrying on a conversation with King Jehoram (II Kings viii. 1–6) concerning Elisha's restoration of the Shunammite woman's son to life; but his recital of Elisha's miracles is interrupted by the appearance of the woman herself to petition the king for the recovery of her house and land, abandoned by her in the recent famine. This last narrative seems to be out of place, and should apparently precede II Kings v. (see ELISHA: CRITICAL VIEW).

——**In Rabbinical Literature:** Gehazi is one of those who, denying the resurrection of the dead, have no portion in the world to come, but share the doom of Balaam, Doeg, and Ahithophel (Sanh. 90a). It was while on the way to Shunem with Elisha's staff that Gehazi proved himself to be a skeptic concerning the resurrection. He considered the whole procedure a joke (Pirḳe R. El. xxxiii.), and instead of obeying the order not to address even one word to any passer-by, nor return any salutation, he asked derisively of those he met whether they believed the

# ספר עקידת יצחק להחכם הכולל הרב מוהר יצחק בן עראמה זל



בחינת הכפל ההוא מתחזקת על טוב
ומעלה בכאחד יוסד לה מפי מורה עליה ׃

מודע בחצרים בעלה׃ כי ימצא בהם מעלתה ומבחינה אלו
מעלה נפלאה תקרא בלשון נקבו בכמעט ותקל
בעיניה יעול בכלה לף בלית וירן בעמלה פעול היה או פעול׃
וכי יפצחו את ופנו לעורר להבדילה ותזכה מעוב יביאה
ומגלה תחבר מפריה לה לף בחלה ׃ חז תחרון לפנות לימינה
או למחלה על חי זו עזובה קבה או קלה יקריה או נקלה
עד תמצא לידידות טיולה ולחשק פעולה לחדי מאכר בתולה
ים תחבר תחבה לרעה חולה ותיבחת מגולה ׃ והחלים תחבה
לעובה יורפיות העלה במילת דהליך במלה כי הוא ׃
יתמיך גורלה להפיל בבגימים תבלה ׃ למען היה לו להנתקק
מתקקו לבם ולתהלה ומנוסו מחפצ זלפלטה גדולה ׃

## ועתה

הן אני יצחק בר׳ משה בר׳ מקיר בן עראמה
נב״ת מעיירי גרמה נפני לתיכה תלמלכת
הלנד לקרבה ולא תצתי מרועה לחרי דבוקי זל
המה הבבורים לחד בדורו יצאו לבנו חלוצי בצא
למלחמת חובה המובלים למעברים בצרת במינת לתיווית
דרהבה המעמיקים מקלע ומריק בהויית תבני ורבת עוד
היסוד בה ותם המלחמה מרובה ורחבה ותינני כריתי לתקוני
בגיה כמה דמסיק תעלת מבי כרבת מה לעצות ותן טעם
בתחבה לחרתי ברחת יבשה דכפל כחולקי עבת מבית מלך
זנחו הבהבה ולחרימם לחזיקו בידי תברים מקשיבים לקולי
ותם לחינה שרבה ׃ שרבה להם לחם ובם ופת מרבה בנק
מבבדקי עריבה גם לחי קברתי עמוס להבה ולחתן
והוספתי בם בחת׳ וחדוה וחבינו לה יוסף המרבה בחזקו
נקח לנו קרשים לתבחה קרבת ׃ במלחמת תורה ומצות
לת נזוז מינה כל ימי עלומינו בם עד זקנה ושיבה ולת תיוז
מינו לת בעולם הזה ולת בעולם הבת עוד מענו והבל הולך
לבי מת בבת וגרון הבלגל ונהפכה מבכה לריקוד ה מפתבי
מימקום חבבי ומקום דבבי למורה יפה מוך ירבתי בסון
ויבילהי הנה מוך מקנן ומלבות לבנין והערי לחד בתתי בהם
בתחלה הגלה והעטונה תרחוקה והקרובה חלוץ לתורה
בראה דמיתיה בת ציונה פרסתי להם בפי ולשוחם דרכי
תצירנה כי המה היו במלחמת הזה קדמונית לחלי ומלפנ
יסבו בם עם קדוש ורש עובקים בתורה ובמצות בשמש
ועוד היום עמד בם דיסק ועשתם מעשיהם מוכיחים ובבם
נבון עמם הזלים שהם מכוים להבית מעריחק לחמם
לתורתי הפעם ישמח לבי ותעלוזנה כליותי תפקוד ירחים
תמלחמה מסלוני נדרי לה תחלה וכל מופת מפתי והנה
מצאתי דיקוני לחרן לחד עבדינו בה לשבת בקרבה לת מקו
מקנה הוא והמחיה בלתי למוד ולחמוד לקבוע בו בית תלמוד
ויעבדוהו עמוקים מכובד המקים ולת נכו לעקול מקלים
ולעתים קוסית שיחקבו בם מרעה בעלי תכופות ומעט
לחד היו לבני לחד בהו לרגל ולת מיבתו די פרכיה ובלחבר
לתכוון את הספרי לחד בכליהם הלבו להם על לחד



PAGE FROM ISAAC ARAMA'S "'AḲEDAT YIṬḤAḲ," PRINTED BY GEDALIAH, SALONICA, 1522.
(In the possession of Hon. Mayer Sulzberger.)

staff had the power to restore the dead to life. For this reason he failed.

In other ways, too, Gehazi displayed a mean character, as, for instance, in his behavior to the Shunammite woman (Pirḳe R. El. xxxiii.; Ber. 10b; Lev. R. xxiv.; Yer. Yeb. ii.; Sanh. xi.); he drove away Elisha's disciples (Sanh. 107b); he possessed a magnet by which he lifted up the idol made by Jeroboam, so that it was seen between heaven and earth; he had "YHWH" engraved on it, and in consequence the idol (a calf) pronounced the first two words of the Decalogue (*ib.*). When Naaman went to Elisha, the latter was studying the passage concerning the eight unclean "sheraẓim" (creeping things; comp. Shab. xiv. 1). Therefore when Gehazi returned after inducing Naaman to give him presents, Elisha, in his rebuke, enumerated eight precious things which Gehazi had taken, and told him that it was time for him to take the punishment prescribed for one who catches any of the eight sheraẓim, the punishment being in his case leprosy. The four lepers at the gate announcing Sennacherib's defeat were Gehazi and his three sons (Soṭah 47a). Nevertheless, Elisha is censured for having been too severe. He "thrust him away with both hands" instead of using one for that purpose and the other for drawing him toward himself (Yer. Sanh. 29b). Elisha went to Damascus to induce Gehazi to repent, but Gehazi refused, quoting his master's own teachings to the effect that a sinner who had led others into sin had no hope (Sanh. 107b; Soṭah 47a).

Gehazi was interrupted in his conversation with the king because the praises of a holy man should not be sung by a sinner (Lev. R. xvi. 4). He had been disrespectful to his teacher, calling him by name (Sanh. 100a). His character is said to have been that of a man who, though learned, was jealous and avaricious, unchaste and a cynic (Yer. Sanh. xi.).

E. G. H.

**GEHENNA** (Hebr. גיהנם; Greek, *Γέεννα*): The place where children were sacrificed to the god Moloch was originally in the "valley of the son of Hinnom," to the south of Jerusalem (Josh. xv. 8, *passim*; II Kings xxiii. 10; Jer. ii. 23; vii. 31–32; xix. 6, 13–14). For this reason the valley was deemed to be accursed, and "Gehenna" therefore soon became a figurative equivalent for "hell." Hell, like paradise, was created by God (Soṭah 22a); according to Gen. R. ix. 9, the words "very good" in Gen. i. 31 refer to hell; hence the latter must have been created on the sixth day. Yet opinions on this point vary. According to some sources, it was created on the second day; according to others, even before the world, only its fire being created on the second day (Gen. R. iv., end; Pes. 54a). The "fiery furnace" that Abraham saw (Gen. xv. 17, Hebr.) was Gehenna (Mek. xx. 18b, 71b; comp. Enoch, xcviii. 3, ciii. 8; Matt. xiii. 42, 50; 'Er. 19a, where the "fiery furnace" is also identified with the gate of Gehenna). Opinions also vary as to the situation, extent, and nature of hell. The statement that Gehenna is situated in the valley of Hinnom near Jerusalem, in the "accursed valley" (Enoch, xxvii. 1 *et seq.*), means simply that it has a gate there. It was in Zion, and had a gate in Jerusalem (Isa. xxxi. 9). It had three gates, one in the wilderness, one in the sea, and one in Jerusalem ('Er. 19a). The gate lies between two palm-trees in the valley of Hinnom, from which smoke is continually rising (*ib.*). The mouth is narrow, impeding the smoke, but below Gehenna extends indefinitely (Men. 99b). According to one opinion, it is above the firmament, and according to another, behind the dark mountains (Ta'an. 32b). An Arabian pointed out to a scholar the spot in the wilderness where the earth swallowed the sons of Korah (Num. xvi. 31–32), who descended into Gehenna (Sanh. 110b). It is situated deep down in the earth, and is immeasurably large. "The earth is one-sixtieth of the garden, the garden one-sixtieth of Eden [paradise], Eden one-sixtieth of Gehenna; hence the whole world is like a lid for Gehenna. Some say that Gehenna can not be measured" (Pes. 94a). It is divided into seven compartments (Soṭah 10b); a similar view was held by the Babylonians (Jeremias, "Hölle und Paradies bei den Babyloniern," pp. 16 *et seq.*, Leipsic, 1901; Guthe, "Kurzes Bibelwörterb." p. 272, Tübingen and Leipsic, 1903).

**Nature and Situation.**

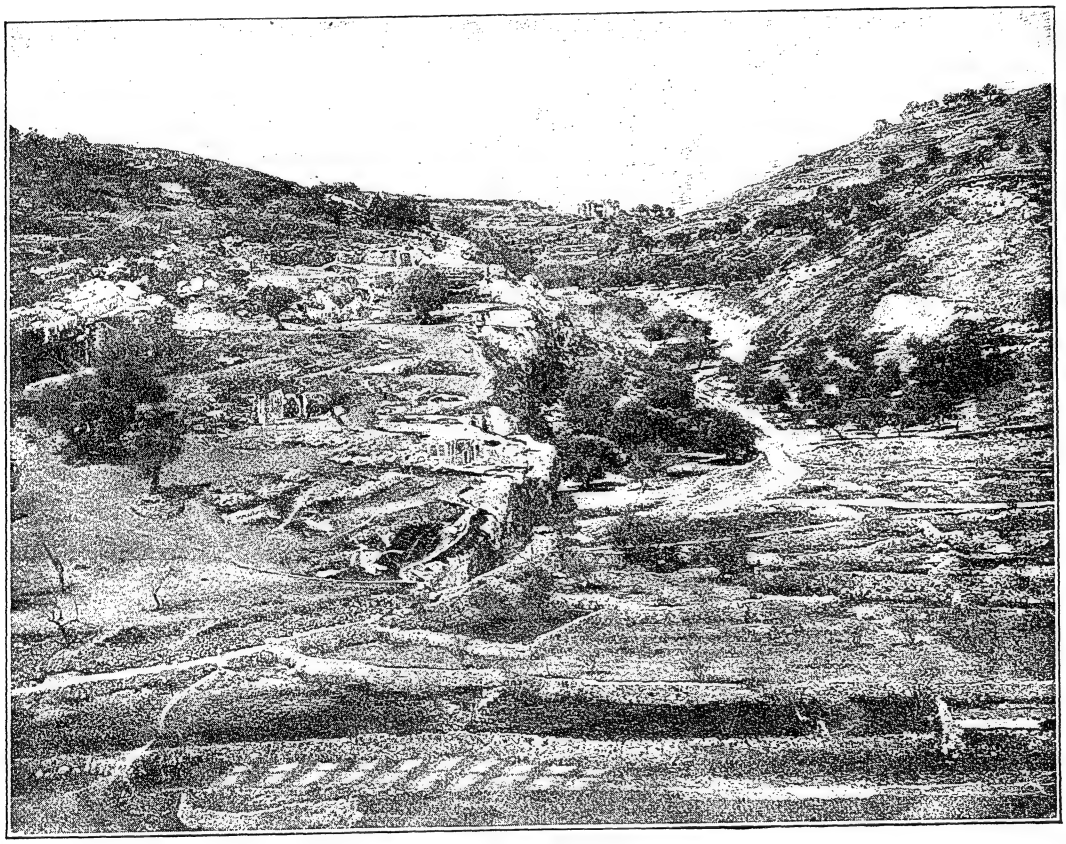
Because of the extent of Gehenna the sun, on setting in the evening, passes by it, and receives from it its own fire (evening glow; B. B. 84a). A fiery stream ("dinur") falls upon the head of the sinner in Gehenna (Ḥag. 13b). This is "the fire of the West, which every setting sun receives. I came to a fiery river, whose fire flows like water, and which empties into a large sea in the West" (Enoch, xvii. 4–6). Hell here is described exactly as in the Talmud. The Persians believed that glowing molten metal flowed under the feet of sinners (Schwally, "Das Leben nach dem Tode," p. 145, Giessen, 1892). The waters of the warm springs of Tiberias are heated while flowing past Gehenna (Shab. 39a). The fire of Gehenna never goes out (Tosef., Ber. 6, 7; Mark ix. 43 *et seq.*; Matt. xviii. 8, xxv. 41; comp. Schwally, *l.c.* p. 176); there is always plenty of wood there (Men. 100a). This fire is sixty times as hot as any earthly fire (Ber. 57b). There is a smell of sulfur in Gehenna (Enoch, lxvii. 6). This agrees with the Greek idea of hell (Lucian, *Ἀληθεῖς Ἱστορίαι*, i. 29, in Dietrich, "Abraxas," p. 36). The sulfurous smell of the Tiberian medicinal springs was ascribed to their connection with Gehenna. In Isa. lxvi. 16, 24 it is said that God judges by means of fire. Gehenna is dark in spite of the immense masses of fire; it is like night (Yeb. 109b; comp. Job x. 22). The same idea also occurs in Enoch, x. 4, lxxxii. 2; Matt. viii. 12, xxii. 13, xxv. 30 (comp. Schwally, *l.c.* p. 176).

It is assumed that there is an angel-prince in charge of Gehenna. He says to God: "Put everything into my sea; nourish me with the seed of Seth; I am hungry." But God refuses his request, telling him to take the heathen peoples (Shab. 104). God says to the angel-prince: "I punish the slanderers from above, and I also punish them from below with glowing coals" ('Ar. 15b). The souls of the sons of Korah were burned, and the angel-prince gnashed his teeth at them on account of their flattery of Korah (Sanh. 52a). Gehenna cries: "Give me the heretics and the sinful [Roman] power" ('Ab. Zarah 17a).

It is assumed in general that sinners go to hell immediately after their death. The famous teacher Johanan b. Zakkai wept before his death because he did not know whether he would go to paradise or to hell (Ber. 28b). The pious go to paradise, and sinners to hell (B. M. 83b). To every individual is apportioned two shares, one in hell and one in paradise. At death, however, the righteous man's portion in hell is exchanged, so that he has two in heaven, while the reverse is true in the case of sinners (Hag. 15a). Hence it would have been better for the latter not to have lived at all (Yeb. 63b). They are cast into

**Judgment.**

(R. H. 17a; comp. Shab. 33b). All that descend into Gehenna shall come up again, with the exception of three classes of men: those who have committed adultery, or shamed their neighbors, or vilified them (B. M. 58b). The felicity of the pious in paradise excites the wrath of the sinners who behold it when they come from hell (Lev. R. xxxii.). The Book of Enoch (xxvii. 3, xlviii. 9, lxii. 12) paraphrases this thought by saying that the pious rejoice in the pains of hell suffered by the sinners. Abraham takes the damned to his bosom ('Er. 19a; comp. Luke xvi. 19–31). The fire of Gehenna does not touch the Jewish sinners because they confess their



VALLEY OF GE-HINNOM.
(From a photograph by Bonfils.)

Gehenna to a depth commensurate with their sinfulness. They say: "Lord of the world, Thou hast done well; Paradise for the pious, Gehenna for the wicked" ('Er. 19a).

There are three categories of men; the wholly pious and the arch-sinners are not purified, but only those between these two classes (Ab. R. N. 41). A similar view is expressed in the Babylonian Talmud, which adds that those who have sinned themselves but have not led others into sin remain for twelve months in Gehenna; "after twelve months their bodies are destroyed, their souls are burned, and the wind strews the ashes under the feet of the pious. But as regards the heretics, etc., and Jeroboam, Nebat's son, hell shall pass away, but they shall not pass away" sins before the gates of hell and return to God ('Er. 19a). As mentioned above, heretics and the Roman oppressors go to Gehenna, and the same fate awaits the Persians, the oppressors of the Babylonian Jews (Ber. 8b). When Nebuchadnezzar descended into hell, all its inhabitants were afraid that he was coming to rule over them (Shab. 149a; comp. Isa. xiv. 9–10). The Book of Enoch also says that it is chiefly the heathen who are to be cast into the fiery pool on the Day of Judgment (x. 6, xci. 9, *et al.*). "The Lord, the Almighty, will punish them on the Day of Judgment by putting fire and worms into their flesh, so that they cry out with pain unto all eternity" (Judith xvi. 17).

The sinners in Gehenna will be filled with pain when God puts back the souls into the dead bodies on the Day of Judgment, according to Isa. xxxiii. 11 (Sanh. 108b). Enoch also holds (xlviii. 9) that the sinners will disappear like chaff before the faces of the elect. There will be no Gehenna in the future world, however, for God will take the sun out of its case, and it will heal the pious with its rays and will punish the sinners (Ned. 8b).

It is frequently said that certain sins will lead man into Gehenna. The name "Gehenna" itself is explained to mean that unchastity will lead to Gehenna (חנם=חנם; 'Er. 19a); so also will adultery, idolatry, pride, mockery, hypocrisy, anger, etc. (Soṭah 4b, 41b; Ta'an. 5a; B. B. 10b, 78b; 'Ab. Zarah 18b; Ned. 22a). Hell awaits one who indulges in unseemly speech (Shab. 33a; Enoch, xxvii.); who always follows the advice of his wife (B. M. 59a); who instructs an unworthy pupil (Ḥul. 133b); who turns away from the Torah (B. B. 79a; comp. Yoma 72b). For further details see 'Er. 18b, 101a; Sanh. 109b; Ḳid. 81a; Ned. 39b; B. M. 19a.

**Sin and Merit.**

On the other hand, there are merits that preserve man from going to hell; *e.g.*, philanthropy, fasting, visiting the sick, reading the Shema' and Hallel, and eating the three meals on the Sabbath (Giṭ. 7a; B. B. 10a; B. M. 85a; Ned. 40a; Ber. 15b; Pes. 118a; Shab. 118a). Israelites in general are less endangered (Ber. 10a) than heretics, or, according to B. B. 10a, than the heathen. Scholars (Ḥag. 27a; comp. Men. 99b and Yoma 87a), the poor, and the pious (Yeb. 102b) are especially protected. Three classes of men do not see the face of hell: those that live in penury, those suffering with intestinal catarrh, and those that are pressed by their creditors ('Er. 41b). It would seem that the expressions "doomed to hell" and "to be saved from hell" must be interpreted hyperbolically. A bad woman is compared to Gehenna in Yeb. 63b. On the names of Gehenna see 'Er. 19a; B. B. 79a; Sanh. 111b; *et al.*

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K. L. B.

**GE-HINNOM**, or **GE BEN-(BENE-)HINNOM:** Name of the valley to the south and southwest of Jerusalem (Josh. xv. 8, xviii. 16; Neh. xi. 30; II Kings xxiii. 10; II Chron. xxxiii. 6; Jer. vii. 31 *et seq.*, xix. 2, xxxii. 35). Its modern name is "Wadi al-Rababah." The southwestern gate of the city, overlooking the valley, came to be known as "the gate of the valley." The valley was notorious for the worship of Moloch carried on there (comp. Jer. ii. 23). According to Jer. vii. 31 *et seq.*, xix. 6 *et seq.*, it was to be turned into a place of burial; hence "the accursed valley Ge-hinnom" ("Gehenna" in the N. T.) came to be synonymous with a place of punishment, and thus with hell (comp. Isa. lxvi. 24; Enoch, xxvi. *et seq.*; and the rabbinical Hebrew equivalent). See Gehenna; Paradise.

E. G. H. F. Bu.

**GEIGER, ABRAHAM:** German rabbi and scholar; born at Frankfort-on-the-Main May 24, 1810; died at Berlin Oct. 23, 1874; son of Rabbi Michael Lazarus Geiger (born 1755; died April, 1823) and Roeschen Wallau (born 1768; died Aug., 1856.) Geiger was one of the most important exponents of Reform Judaism; as author, historian, and critic, one of the pathfinders of the science of Judaism ("Wissenschaft des Judentums"). He was editor of Jewish scientific reviews, and teacher at the Berlin Hochschule (now Lehranstalt) für die Wissenschaft des Judentums.

Geiger's early life and education, because typical of the experience of the great rabbis of the German Reform movement, deserve to be told in some detail. When a mere infant of three years, he mastered the Hebrew and German alphabets. Making rapid progress in the Hebrew Bible, he took up at four the study of the Mishnah. At six his father inducted him into the Talmud. The next two years he spent at a Talmud school "doing nothing" (his own statement in "Nachgelassene Schriften," iii. 4, Berlin, 1875). This induced his parents to take him home, where until his thirteenth year he studied Talmud under his father, in the meantime also acquiring in a desultory way a knowledge of history, Latin, and Greek. His father died soon after his "bar miẓwah," on which occasion he delivered, in addition to a Hebrew "derashah," a German address, much to the discomfort of some of his pious relatives. Under his brothers and others he continued both his Talmudical and secular studies; his religious views, however, underwent a great change, partly as a consequence of his reading, partly as a result of his intercourse with other young men; so that when the choice of his profession was considered he was inclined to disregard the wishes of his family, who had predestined him to theology, and to decide in favor of Oriental philology. In this frame of mind he entered in the summer of 1829 the University of Heidelberg, where he remained one semester, devoting his time to courses in the classics, while privately mastering Syriac. He also continued working on a grammar and glossary of the Mishnah which he had begun two years earlier. The next winter he repaired to Bonn to study Arabic under Freytag. Here he met and became intimate with such men as S. Scheyer, editor and translator of the "Morch Nebukim"; S. R. Hirsch, his subsequent colleague and opponent, who influenced him in many directions (Geiger, "Nachgel. Schriften," iii. 18, 19); Ullmann, translator of the Koran; and Hess, a rabbi in Eisenach. With them he founded a society for the practise of preaching, of which later Frensdorff (the editor of Masoretic works) and Rosenfeld also became members. It was to this society that Geiger preached his first sermon (Jan. 2, 1830). Later the exercises consisted of regular divine services. Geiger confesses that the lectures of his professors had a far less stimulating influence on him than the association with fellow students. His studies, however, were of a very ambitious scope, embracing the classics and history as well as logic and philosophy. While a student at Bonn, mainly encouraged by Professor Freytag, he prepared his

**Early Studies.**

essay on the Jewish elements in the Koran, in competition for a prize offered by the faculty. Written originally in Latin, this essay, after receiving the prize, was also published in German under the title "Was Hat Mohammed aus dem Judentume Aufgenommen?" (Bonn, 1834). Toward the close of his student days at Bonn Geiger became intimate with Elias Grünbaum (later rabbi at Landau) and Joseph Derenbourg.

On June 16, 1832, Geiger preached at Hanau as a candidate for its vacant pulpit. He did not succeed in being elected, though two months later the faculty at Bonn awarded him the prize for his dissertation on Mohammed. On Nov. 21, 1832, he was called as rabbi to Wiesbaden. Soon afterward he became engaged to Emilie Oppenheim (May 6, 1833), but the wedding did not take place until seven years later (July 1, 1840).

Abraham Geiger.

Geiger remained in Wiesbaden until 1838, devoting much time to the preparation of his sermons as well as to the other duties of his office, such as teaching. He introduced certain changes in the synagogal services with a view to heightening their impressiveness, and did his utmost to induce the government to amend the laws affecting the Jews' standing, especially those bearing on the form of the Jews' oath. A plan to publish a Jewish theological review soon took root in Geiger's mind. It was carried into effect in 1835, and three volumes and two parts of the fourth (1835–38) appeared as "Wissenschaftliche Zeitschrift für Jüdische Theologie"; the remaining parts of iv., as well as v. and vi. 1, appeared later while Geiger was in Breslau. Through this periodical he was brought into closer relations with Zunz and Rapoport. It contained in the main articles from his own pen. Their contents are remarkable both for thoroughness of treatment and for variety of subjects, comprising learned investigations, penetrating criticisms, polemics in defense of Judaism and against high-stationed Jew-baiters, and proposals for reforming Jewish life and liturgy. In 1834 the University of Marburg conferred on Geiger the degree of doctor of philosophy. Among the articles published in the "Zeitschrift" (ii. 1 *et seq.*) that entitled "Ueber die Errichtung einer Jüdisch-Theologischen Fakultät" merits special mention. It pleads for a recognition of the science of Judaism and the placing of the study of theology on an equality with other sciences in method and freedom. This dream of his younger days Geiger was privileged to see realized only in part and in the declining years of his life (Berlin, 1872). While in Wiesbaden he succeeded in bringing together a number of rabbis (in 1837) for the purpose of discussing measures of vital concern to Judaism. Nevertheless, he found Wiesbaden too limited a sphere. As early as 1835 friends had tried to secure for him a call to Gothenburg, in which they were not successful because Geiger's orthodoxy was suspected. Three years later (July 2, 1838) he resigned his office, his parting word as it were, a sort of "apologia pro vita sua," and a program of his further intentions, being his essay "Der Schriftsteller und der Rabbiner" ("Nachgelassene Schriften," i. 492–504). Shortly before, one of the positions in the rabbinate of Breslau had become vacant, and Geiger was induced to visit this important center of Jewish activity. He was asked to preach on Sabbath, July 21, 1838. Rabbi S. A. Tiktin, in order to forestall this, invoked the intervention of the police on the plea that the king had inhibited German sermons in the synagogue. The chief of police, Heineke, was a man of liberal ideas. To gain time he referred the matter to a higher authority. The decision, which favored Tiktin, arrived on the very day set for Geiger's sermon; but Heineke went to the synagogue himself, leaving the decree of his superior officers unopened on his desk until his return from the services. Geiger's sermon (published in "Nachgel. Schriften," i. 355–369) led to his election (July 25),

**The "Wissenschaftliche Zeitschrift für Jüdische Theologie."**

despite the peculiar manner of appointing the fifty-seven delegates who had the power to nominate the rabbi. Geiger was chosen "Rabbinatsassessor" and second rabbi. But it being necessary for him to become naturalized in Prussia, a chance arose to circumvent the confirmation by the Prussian government. A heated controversy ensued, lasting eighteen months.

**Rabbi at Breslau.**

During most of this time Geiger stayed in Berlin (Sept., 1838–Dec., 1839), interviewing the authorities and enlisting in his behalf the good offices of Alexander von Humboldt. On Dec. 6, 1839, Geiger was naturalized, and on Jan. 2, 1840, he was installed at Breslau. The first years in his new field of activity were disturbed by agitations against him on the part of S. A. Tiktin and his partizans (see "Nachgel. Schriften," i. 52–112), who resorted to all sorts of schemes to induce the government to depose Geiger. This led to the publication of a number of "Gutachten" (expert opinions) by other (Reform) rabbis in defense of Geiger ("Rabbinische Gutachten über die Verträglichkeit der Freien Forschung mit dem Rabbineramte," Breslau, 1842 and 1843). Tiktin died March 20, 1843, and Geiger paid him a glowing but just tribute ("Der Israelit," 1843, p. 64). Geiger now became the first rabbi; H. B. Fassel, elected as the second, would not accept the election. Nevertheless, the conditions in the congregation continued on a war-footing until 1849, when two congregations ("Kultusverbände") were constituted, one with Geiger as rabbi, the other with G. Tiktin (first with the title "Landrabbiner in Schlesien," and finally, in 1856, when this second congregation became again a part of the Breslau congregation, with the same title as Geiger's)—an arrangement that at last overcame all friction. Geiger's congregation willingly sustained their leader in his efforts to reconstruct the ritual on a modern basis. In 1854 his prayer-book ("Israelitisches Gebetbuch," Breslau, 1854), carrying out his "Grundzüge und Plan zu einem Neuen Gebetbuche," formulated in 1849 ("Nachgel. Schriften," i. 203–229), was adopted.

The program of the Frankfurt Reform Verein had in the meantime stirred up all German Jewry (see "Israelit des 19ten Jahrh." 1843, pp. 170–182). While endeavoring to keep in touch with the leaders and to interest others in the cause, Geiger did not sympathize with the means proposed nor altogether with the demands contained in that pronunciamento. He pleaded, as a historian naturally would, for a gradual evolution; this brought upon him the distrust of the extremists (for instance, Hess, in the "Israelit"). This "historical temper" marks Geiger's attitude also in the three rabbinical Conferences, in the discussions at which he took a prominent part (Brunswick, 1844; Frankfort, 1845; Breslau, 1846). It also decided his relations to the Berlin Reformgenossenschaft, whose rabbi he otherwise would have become ("Nachgel. Schriften," iii. 117). He would not be the preacher of merely one part of the congregation, but the rabbi of the whole congregation. Yet in his theories he was consistently the exponent of the principles underlying the most radical Reform. Judaism for him was not a given quantity, not a national law. It was a process still in flux; tradition itself was the result of this continuous process of growth. He was less inclined than Einhorn and others to emphasize the "election of Israel." He met Frankel's ar-

**His Views of Judaism.**

raignment of the conference in a way that left no doubt as to where he stood on all the vital questions. He vehemently opposed the policy of the "via media" so characteristic of the school of Frankel. He brooked no limitations to criticism. The Torah as well as the Talmud, he demanded, should be studied critically and from the point of view of the historian, that of evolution, development. These views he took occasion often to emphasize in his later "Jüdische Zeitschrift für Wissenschaft und Leben," the editorials in which are for the most part dedicated to the exposition of Reform principles. As from 1844 to 1846 he was one of the leading spirits in the "Rabbinerversammlungen," so later he took a prominent part in the Leipsic (1869) and Augsburg (1872) synods, and in the preliminary gathering at Cassel (1868).

During his stay at Breslau his "Zeitschrift" was continued. His "Lehr- und Lesebuch zur Sprache der Mischnah" appeared there in 1845. The history of Jewish medieval literature likewise engaged his attention ("Niṭ'e Na'amanim," 1847). In 1850 he published a monograph on Maimonides. Among other fruits of his investigations were contributions on the Ḳimḥis, etc., in Hebrew periodicals; a life of Judah ha-Levi, with metrical German translations of some of his poems; similar treatment of the Spanish and Italian Jewish poets; studies in the history of exegesis ("Parschandatha," etc., Leipsic, 1855), the history of Jewish apologetics (*e.g.*, Isaac Troki), and that of Jewish philosophy ("Leo da Modena; Rabbiner zu Venedig," Breslau, 1856). He

**His Publications.**

was also a faithful contributor to the "Zeitschrift der Deutschen Morgenländischen Gesellschaft." Besides, he gathered around him a number of young students of theology, before whom he delivered lectures on Hebrew philology, Jewish history, and comparative studies of Judaism and Christianity. He was greatly disappointed at not being called to the directorship of the Jewish Theological Seminary, to which he had induced Jonas Fränkel to leave his fortune.

His greatest work is his epoch-making "Urschrift und Uebersetzungen der Bibel" (Breslau, 1857), which owed its origin to the author's intention to write a history of the Karaites. Thus he came to take up the controversies between the Sadducees and Pharisees; and this led him still further back to those between the Samaritans and the Judeans. In this work he shows that the growing Jewish religious consciousness is reflected in the readings of the Biblical text, the Masoretic being as little exempt from intentional changes as any other of the ancient versions. He also proves the absolute falsity of the notions concerning Pharisees and Sadducees. The former were the nationalists, the latter sacerdotalists (Ẓadoḳites); the former the "people" and an aristocracy of learning and piety, the progressists, the latter the aristocrats by birth, the literalists. In the older Halakah as distinct from the younger, is reflected a divergence of opinions within Phariseeism itself, and it is this distinction which throws light on

the old literature of the post-Biblical schools (Mekilta, Sifra, Sifre). The "Urschrift" led Geiger to begin the publication of another magazine, "Jüdische Zeitschrift für Wissenschaft und Leben"; in its eleven volumes (from 1862 to 1874) are contained many studies supplemental to his chief work. The death of his wife (Dec. 6, 1860) was the remote cause of Geiger's removal from Breslau to Frankfort-on-the-Main (1863). His hope of finding in Frankfort men and means to realize his project of founding a genuinely scientific Jewish theological faculty was doomed to disappointment. His lectures on Judaism and its history ("Das Judenthum und Seine Geschichte," 2d ed. of vol. i., 1864; 3d vol., 1869–71) were in the nature of "university extension" courses. Brilliantly presented, his views lost none of their scholarly thoroughness. His introductory lecture, giving his views on revelation, is especially worthy of note: "the genius of the people of Israel is the vehicle of revelation"—a view at once liberal and loyal, though hopelessly in opposition to the mechanical theory of revelation held to be orthodox. In these lectures, too, Geiger gave without reserve the results of his studies on the origin of Christianity, while in connection with the second series he prepared a biography of Ibn Gabirol (Leipsic, 1867). Called to Berlin, he preached his inaugural sermon Jan. 22, 1870. The opening of the Hochschule (1872) finally gave him, during the last two years of his life, the opportunity for which he had prayed and pleaded so long. He lectured on "Biblical Introduction," and "Introduction to the Science of Judaism," inspiring his students with his own fervor for truth and research. Death came without premonition, almost literally taking the pen out of his hand.

In stature Geiger was small. His head, framed by long, flowing hair parted in the middle, was leonine. His eyes, shielded by very strong glasses on account of myopia, shone with a rare luster even behind the double windows. As a preacher Geiger was impressive. He moved his auditors by both the beauty of his diction and the profundity of his thought. Among others the following may claim the honor of having been his pupils: Immanuel Löw (chief rabbi at Szegedin), Klein (at Stockholm), Loewy (Temesvar), Richter (Filehne), Felix Adler (New York), Sale (St. Louis), Schreiber and E. G. Hirsch (Chicago). Geiger left two daughters and two sons, Prof. Ludwig Geiger of Berlin, and Dr. Berthold Geiger, attorney-at-law, Frankfort-on-the-Main.

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S. E. G. H.

**GEIGER, LAZARUS (ELIEZER SOLOMON)**; generally known as **Lazar Geiger)**: German philologist; born at Frankfort-on-the-Main May 21, 1829; died there Aug. 29, 1870. His father was Solomon Michael Geiger, the eldest brother of Abraham Geiger. Eliezer Geiger began the study of Hebrew at a very early age, under the guidance of his father. Not originally devoted to a literary career, he spent several years as a bookseller's apprentice at Mayence, but soon showed a great dislike for business life. His thirst for knowledge overcame all obstacles. He returned to Frankfort, graduated from the gymnasium, and then went to the universities of Marburg, Heidelberg, and Bonn to study classical philology. In 1851 he took up his permanent abode in his native town, and devoted himself principally to linguistic and philosophic studies. His first publication bears the title "Ueber Umfang und Quelle der Erfahrungsfreien Erkenntniss" (Frankfort-on-the-Main, 1865). But as early as 1852 he had begun his chief work, to which his whole life was devoted: "Ursprung und Entwickelung der Menschlichen Sprache und Vernunft" (vol. i. Stuttgart, 1868).

Geiger commenced to publish the principal results of his studies in the more popularly written "Der Ursprung der Sprache"(Stuttgart, 1869, 2d ed. 1878). Before he was able to finish his great work, however, a suddenly developed affection of the heart ended his life. The second volume was published in a fragmentary condition by his brother Alfred Geiger (*ib.* 1872; 2d ed., 1899). The papers he had read on different occasions were also published by Alfred Geiger under the title "Zur Entwickelungsgeschichte der Menschheit" (*ib.* 1871; 2d ed., 1878), and were translated into English by D. Asher ("History of the Development of the Human Race," London, 1880). Even before Darwin's publications, Geiger had come to the conviction that evolution reigned in all nature. He, at all events, was the first to apply this doctrine to reason and language.

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According to Geiger, language is not degeneration, but evolution; it begins with the most insignificant and trifling expression (a mere cry, which Geiger calls "Sprachschrei"). It is the source of reason. In it and from it, according to the universal law of causality, reason has developed itself, being the offspring, not of sound and the ear, but of light and the eye. The sound of the word and its meaning have, without purpose or consciousness, for a long time varied and differentiated until they have become quite independent of each other. Man's growing familiarity with the world, and his heightened sensibility to pain, have by degrees sharpened his faculty of distinction and comprehension. The history of that evolution leads with certainty back to a state of things in which man, as yet, did not think. At one time the race must have been in a condition similar to that of animals—speechless, helpless, without religion, art, and morals.

Geiger was a stanch opponent of religious reforms, and fought valiantly on many occasions against the leaders of rationalism. When the venerable and ancient synagogue of Frankfort was sacrificed in favor of a more modern building with an organ, Geiger published a pamphlet, "Terzinen beim Fall der Synagoge zu Frankfurt-am-Main" (Frankfort, 1854), in which he gave expression to his grief. From 1861 he occupied a position as teacher in the Jewish high school (Philanthropin) of Frankfort; his pamphlet, "Ueber Deutsche Schriftsprache und Grammatik, mit Besonderer Rückricht auf Deutsche Schulen" (*ib.* 1870), contains his views of certain pedagogical questions. His bust has been placed in the entrance-hall of the public library of his native town.

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S. A. GE.

**GEIGER, LUDWIG:** German literary historian; son of Abraham Geiger; born at Breslau June 5, 1848. After having been educated for the rabbinate under paternal supervision, Geiger entered Heidelberg University, where he applied himself to the study of history; later he went to the University of Göttingen (1865), and devoted some time to Oriental studies. In 1868 he graduated as doctor of philosophy from Göttingen University, where he resumed the study of history and took up that of literature, both of which he continued some years later in Paris. From 1870 to 1873 he held various positions as instructor in different Jewish schools; in 1873 he became privat-docent of German literature at the University of Berlin, and in 1880 assistant professor at the same institution. The subject of his lectures was mainly German literature from the sixteenth to the nineteenth century, and French literature from the sixteenth to the eighteenth century. Geiger has published the following works: "Das Studium der Hebräischen Sprache in Deutschland vom Ende des 15. bis zur Mitte des 16. Jahrhunderts" (Breslau, 1870); "Nikolaus Ellenbog, ein Humanist und Theolog des 16. Jahrhunderts" (Vienna, 1870); "Johann Reuchlin, Sein Leben und Seine Werke" (Leipsic, 1871); "Geschichte der Juden in Berlin" (2 parts, Berlin, 1871); "Petrarca" (Leipsic, 1874); "Deutsche Satiriker des 16. Jahrhunderts" (Berlin, 1878); "Abraham Geiger" (1878); "Renaissance und Humanismus in Italien und Deutschland" (in Oncken's "Allgemeine Geschichte in Einzeldarstellungen," *ib.* 1882, 2d ed. 1901); "Firlifimini und Andre Kuriosa" (*ib.* 1885); "Vorträge und Versuche" (Dresden, 1890); "Geschichte des Geistigen Lebens der Preussischen Hauptstadt" (Berlin, 1892–94); "Augustin, Petrarca, Rousseau" (*ib.* 1893); "Berlin's Geistiges Leben" (2 vols., Berlin, 1894–96). He also published the correspondence of Johann Reuchlin (Stuttgart, 1876). From 1880 to 1903 Geiger was editor of the "Goethe-Jahrbuch"; from 1885 to 1886 he edited the "Vierteljahrschrift für Kultur und Litteratur der Renaissance"; from 1887 to 1891 he edited together with M. Koch the "Zeitschrift für Vergleichende Litteraturgeschichte und Renaissance-Litteratur"; from 1886 to 1891, the "Zeitschrift für die Geschichte der Juden in Deutschland" (5 vols., Brunswick). Lately Geiger has published biographies and the correspondence of numerous eminent German scholars and statesmen of the eighteenth and nineteenth centuries.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, 1897.

S.

**GEIST DER PHARISÄISCHEN LEHRE, DER.** See PERIODICALS.

**GELDERN, SIMON VON:** Traveler and author; born 1720; died 1774. He was the great-uncle of Heine, who describes him in his "Memoirs" as an adventurer and Utopian dreamer. The appellation "Oriental" was given him because of his long journeys in Oriental countries. He spent many years in the maritime cities in the north of Africa and in the Moroccan states, there learning the trade of armorer, which he carried on with success.

Von Geldern made a pilgrimage to Jerusalem, and during an ecstasy of prayer, while upon Mount Moriah, he had a vision. Subsequently he was chosen by an independent tribe of Bedouins on one of the oases of the North-African desert as their leader or sheik, and thus became the captain of a band of marauders. He next visited the European courts, and subsequently took refuge in England to escape the consequences of the discovery of his too gallant relations with a lady of high birth. He pretended to have a secret knowledge of the Cabala, and issued a pamphlet in French verse entitled "Moïse sur Mont Horeb," probably having reference to the above-mentioned vision.

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J. G. L.

**GELIL HA-GOYIM.** See GALILEE.

**GELILAH** ("the act of rolling up"): The wrapping of the scroll of the Law in its vestments after the lesson has been read from it. In the German ritual it follows the "hagbahah" (lifting up), and its performance is deemed a lesser honor than that of the latter; in the Sephardic ritual the gelilah is not connected with the hagbahah, which takes place before the reading. According to Shulḥan 'Aruk, Oraḥ Ḥayyim, 147, the most honored man among those called to the desk should perform the gelilah, though among the Sephardim it is usually done by small boys. There are minute rules with regard to rolling up the scroll with proper respect; among the Sephardim it is deemed improper to touch the bare parchment; hence they put a linen or silken cloth ("mappa") next to the scroll.

Neither the Talmud nor the treatise Soferim mentions the gelilah as a ceremony; Soferim (xiii. 8) rules that each man called to the desk, after reading his own subsection and before the closing benediction, shall roll up the scroll; he does this by simply bringing the part on his right and that on his left close together, so that no portion of the writing can be seen.

A. L. N. D.

**GELLER, PETER ISAACOVICH:** Russian painter; born at Shklov Dec. 10, 1862. He studied at the Odessa School of Design, and entered (1878) the St. Petersburg Art Academy, where he won (1881–83) two silver medals, and (1885) a gold medal for his painting "St. Irene Cures St. Sebastian." In 1887 Geller won the title of "artist of the first degree" for his painting "Ivan the Terrible Taking Orders Before His Death from the Metropolitan." On his graduation in 1887 Geller enlisted as a volunteer, and served in the army for several months. In 1889 he exhibited at the St. Petersburg Academy his painting "The Jewish Conscripts Taking Their Oath," which was purchased by the academy.

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H. R. J. G. L.

**GEMARA.** See TALMUD.

**GEMARA NIGGUN:** The chant used by students in reading the Talmud. See CANTILLATION.

**GEMARIAH** (גמריה): **1.** Son of Shaphan the scribe. It was in Gemariah's chamber that Baruch read to the people the prophecy of Jeremiah (Jer. xxxvi. 10–12). Gemariah was one of the princes who entreated King Jehoiakim not to destroy the roll taken from Baruch (Jer. xxxvi. 10–12, 25).

**2.** Son of Hilkiah; sent by Zedekiah to Nebuchadnezzar, bearing at the same time a letter from Jeremiah to the captive Jews (Jer. xxix. 1, 3).

E. G. H. M. SEL.

**GEMAṬRIA:** A cryptograph which gives, instead of the intended word, its numerical value, or a cipher produced by the permutation of letters. The term first occurs in literature in the twenty-ninth of the thirty-two hermeneutic rules of R. Eliezer b. R. Jose, the Galilean (*c.* 200). In some texts the rule for permutative gematria is counted as a separate regulation—the thirtieth (comp. Königsberger's edition of the rules in his "Monatsblätter für Vergangenheit und Gegenwart des Judenthums"). Waldberg ("Darke ha-Shinnuyim"), who gives a list of 147 cases of gematria occurring in traditional literature, includes in this number cases of symbolical numbers, which properly belong to the twenty-seventh rule ("ke-neged"). The reader is referred for the subject of permutative gematria and symbolical numbers to the articles Anagram and Numbers and Numerals; the present article is limited to a discussion of gematria in the later meaning of the term, namely, numerical gematria, and treats therefore only of the numerical values of words.

In its form gematria is a simple arithmetical equation; *e.g.*, צמח (= 138) = מנחם (= 138). The computation of the numerical value of a word, with the inference drawn therefrom, is called גימטריא לשון גימטריקון, לשן גימטריון, גמטריא (comp. Krauss, "Lehnwörter," ii. *s.v.*).

**Terms.**

The plural is גימטראות, גימטריאות (Krauss, *l.c.*, *s.v.*), גימטרות (Ibn Ezra; see "Kerem Ḥemed," iii. 174), and גמטריות (see Kohut, "Studies in Yemen-Hebrew Literature," ii. 68). The numerical value itself is called חושבנא (Ned. 32a), חשבון or מנין (Num. R. xiii. 15, 16), חשבון התבה (*ib.*), מנין האותיות (Tan., ed Buber, p. ל"ד).

The etymology of the word is doubtful. Some identify it with the Greek *γεωμετρία* in the sense of *ἀριθμητική* (Krauss, *l.c.*, *s.v.*); others consider it to be a transposition of a supposed גרמטיא = * *γραμματεία*, and a derivative of either *γράμμα* ("letter") or *γραμματεύς* ("scribe"; Bacher, "Die Aelteste Terminologie der Jüdischen Schriftauslegung," p. 127; Königsberger, "Monatsblätter," p. 94). The derivation from *γράμμα* may perhaps be supported by the use of the term אותיות, the Hebrew equivalent of גימטריא (Sanh. 38a = Yoma 65a).

**I. In Biblical Literature:** In the Bible itself there is no reference to numerical gematria, or the symbolical use of numbers, and their existence can not be positively demonstrated. Nevertheless, considering that examples of permutative gematria are found in Biblical literature (ששך = בבל, Jer. xxv. 26; קב קמי = בשדים, *ib.* li. 1), there is great probability that at least some of the claims made by later writers to having found also numerical gematriot are justified. The following three may be considered as very probable: (1) Gen. xiv. 14, where the number 318 is the equivalent of "Eliezer" (Ned. 32a), the only name known to tradition from among those of Abraham's servants; (2) Deut. xxxii. 1–6, the initial letters of the verses giving the number 345, the value of the name of Moses (Tan. *ad loc.*), and the abnormal form of the first letter of verse 6 calling the reader's attention to the cryptographic acrostic; (3) Ezek. v. 2, where ימי המצור, omitting ו and ה, = 390, the number given in *ib.* iv. 9 (comp. Berthelot's commentary *ad loc.*).

**II. In Traditional Literature:** The following forms of gematria occur: (1) A number in the text points to a person or object, as the number 318 to Eliezer (see above). (2) A word in the text points to a number, a person, or an object. Under this head fall the following kinds:

(a) The word may be taken in its normal numerical value (comp. § III. E 1, below); *e.g.*, הכסף, the money (Esth. iii. 11) promised Haman, foreshadows העץ, the gallows on which he was to be hanged (Esth. R. vi.), since each = 165.

(b) The word may be taken in its minor value (see § III., E 2, below); *e.g.*, קונה (5 + 5 + 6 + 1) = תורה (5 + 2 + 6 + 4, see Esth. R. i.).

(c) Instead of taking the word as it is, all or some of its letters may be first changed by permutation; *e.g.*, קטרת refers to the 613 commandments contained in the Torah, when the first letter ק is changed by the permutation אתבש into a ד, giving (400 + 200 + 9 + 4) = 613 (Num. R. xiii. 15, 16).

(d) Homorganic letters may be interchanged in the computation; *e.g.*, אלה = 39 when ח is substituted for ה (Yer. Shab. vii. 2).

(e) The vowel letters אהוי may be disregarded when written, or supplied when not in the text; *e.g.*, מסכה = 120 (Ex. R. xlii. 8), the ה being disregarded; שרק (Isa. v. 2) = 606 (Tan., section וילך), the spelling שורק being assumed.

(f) A portion of the word may be entirely disregarded, or may be explained by noṭariḳon; *e.g.*, שני רשעים (Ps. iii. 8) = 60 (Meg. 15b), counting only the last letter of the first word and the last two letters of the second word (40 + 10 + 10). This is done because if the text had nothing to include which is not distinctly said by the Scriptures, it would have had the singular שן רשע. The expression אנכי shows that God, the One (Deut. vi. 4), has chosen out of 70 (נב) nations Israel (י; comp. Waldberg, *l.c.* p. 81b, note 160).

(g) The word is first changed by the rule of "al tikre"; *e.g.*, for מה read מאה (Men. 43b).

(h) One of the members of the equation may be a compound; *e.g.*, מעצות (Prov. xxii. 20) = 606, and together with the 7 Noachian commandments gives the number 613 (Tan. *l.c.*).

(i) To one of the members of the equation may be added the external number (comp. § III. E 10, below) of the words whose numerical value is taken. For an example see the next paragraph (j).

(j) Of two identical numbers one may be disregarded. תורה and יראת each amount to 611; add to this sum 2, the external number of both words, and the total becomes 613 (Num. R. xviii. 21).

(k) One of the members of the equation may be a

multiple of the other (comp. § III. E 12, below); *e.g.*, זן (Ex. xv. 16) refers to the twenty-six generations that passed from the creation of the world to the revelation on Sinai (Tan., section נשא).

(l) Integration (comp. III. D e, below) may be used (comp. Waldberg, *l.c.* 77b, note 87, and 88a, note 90).

(m) The grammatical form of the word may be interpreted in terms of numbers; *e.g.*, אלה הדברים (Ex. xxxv. 1) amount to 39 in the following way: אלה = 36; the additional 3 are gained from הדברים in one of two ways. R. Jose b. Ḥanina says: דבר is 1, דברי is 2, דברים is 3; R. Ḥanina of Sepphoris, in the name of R. Abahu, explains: דבר is 1, דברים is 2 (Yer. Shab. v. 2), הדברים is 3 (anonymously in Num. R. xviii. 21).

The gematria method, developed largely in the Middle Ages, became a very popular mode of interpretation, entire treatises being devoted to this branch (see Benjacob, "Oẓar ha-Sefarim," p. 96, Nos. 119, 120; 123; p. 479, No. 737).

**III. In the Cabala:** In cabalistic literature the use of gematria has been greatly extended, and its forms have been developed in many directions. The principle on which gematria rests is not stated in traditional literature; but it may be assumed that it is essentially the same as that which is found in the Cabala, though in the latter it has been developed along the lines of cosmogonic theories.

**A. Theoretic Basis:** All creation has developed through emanation from the En Sof. The first degrees of that evolution are the ten SEFIROT, from the last of which, Kingdom, developed the twenty-two letters of the Hebrew alphabet. Through the latter the whole finite world has come into existence. These letters are dynamic powers. Since these powers are numbers, everything that has sprung from them is number. Number is the essence of things, whose local and temporal relations ultimately depend on numerical proportions. Everything has its prototype in the world of spirit, that spiritual prototype being the germ from which the thing has been developed. As the essence of things is number, the identity of things in number demonstrates their identity in essence.

**B. Degrees of Identity:** While all of the twenty-two letters of the alphabet are coordinate powers, still it is evident that the ramifications of a letter like ד, for example, whose numerical value is 4, can not be the same as those of the letter ת, whose numerical value is 400. It is, moreover, equally apparent that two equal sums will not be absolutely identical in their contents, if the factors in each are different. The identity, therefore, implied in a gematrical equation admits of a practically unlimited number of degrees. It is only for the highest three degrees that the cabalists have coined the following terms:

(a) חלק המשקל ("degree of equibalance"), the highest degree, which denotes an equation with an equal number of letters in both members; *e.g.*, אברהם (40 + 5 + 200 + 2 + 1) = רזיאל (30 + 1 + 10 + 7 + 200) = 248; each member having 5 letters.

(b) חלק החבור or חלק היחוד ("degree of addition," or "degree of consolidation"); *e.g.*, when חכם = חיים, it is necessary to add the י and obtain a כ — both having the value of 20 — to make the equation identical.

(c) חלק הפרוד or חלק החלוק ("degree of separation," or "degree of division"), when one letter is resolved into smaller values, the reverse of the preceding.

**C. Objects:** The objects dealt with by gematria may be:

(a) Letters, persons, things, and conceptions considered under the aspect of number; *e.g.*, ב is 2; the tribes are 12; the genus of anything is 1.

(b) Things may be fancied to resemble letters. The nose and the eyes, for instance, are fancied to resemble the group of letters יוי. A dot and a line are fancied to resemble י and ו respectively. Accordingly, the vowel-signs consisting of one dot amount to 10; paṭaḥ, being a line (ַ), is 6; the ḳamez, composed of a line and a dot (ָ), is 16, etc.

(c) Letters may be dissolved to form groups of things or of other letters; *e.g.*, the letter י is considered as consisting of three dots or strokes ("'uḳẓin"), and therefore amounting to 3. The letter ו amounts to 10 in the following way: its head is י = 3; its body is a line = 6; its tail is a point = 1; sum 10. The א is dissolved into יוי or יוד, the middle stroke being ו. In the first case it may amount to (10 + 6 + 10) = 26, or, since ו may amount to 10, to 30. In the latter case it may equal 20 or 24. By a similar process might be obtained the equation א = ט = ל = 26; namely, א = יוי, ט = בו, ל = וי (comp. עסים רמונים, 56a, 60b).

**D. Principles and Methods:** The world is conceived as a pyramid whose apex is the En Sof and whose base consists of the lowest creations. The latter are but gradual ramifications of the former. The lower is entirely contained in the immediately higher, and the higher is partly found in the lower. From this idea has developed the principle of involution, which branches out in various forms. The following modes of procedure are to be noticed as occurring in many of the cabalistic gematrical operations:

(a) *Decadal Involution:* The ten sefirot differ from one another only in degree, not in essence. Every sefirah, therefore, not being subject to limitations in space, contains all the other sefirot. Hence, each sefirah is made up of 10 sefirot, each of which again includes 10. One sefirah, therefore, includes 100. All the sefirot thus contain 1,000. Similarly, any number may be decadally involved. This involution is called כללותת or כלילות. The number 1, for instance, involved to the first decade (בכללות, בכללות עשר) will amount to 10; when involved to the second decade (בכללות הכללות), to 100. Thus, the four supramundane worlds, אצילות, בריאה, יצירה, עשיה, are the 310 worlds promised to the righteous in the world to come (comp. Sanh. 100a). As each of these four worlds contains 10 sefirot, the three worlds, בי"ע, raised to the first decade give the amount 300; the world of אצילות counts only as 10, because, being on its upper side endless, the more it contained the nearer it would approach unity. Decadal involution usually affects the word as a whole.

**Gematria of the Sefirot.**

(b) *Geometric Involution:* According to the same

principle, a number may be raised to the second or the third power. Here the sum of the whole word may be so dealt with, or each of its letters may be raised separately and the sums then added (comp. § III. E 5 and 6, below).

(c) *Comprehension:* Creation is but an unbroken chain of cause and effect. The latter is potentially contained in the former, and the former partly in the latter (comp. § III. D, above). Every effect, *i.e.*, everything that can be subsumed under a higher term, is the species (פרט); every cause is the genus (כלל), comprehending the species. The Universal Comprehender (כולל) is God; the General Comprehender, the Ἀγλη. The alphabet is the comprehender of the whole Torah; the א, that of the whole alphabet, *i.e.*, of all numbers. The numerical value of a word is the comprehender of its conceptional contents. In short, any generic concept may be counted and added to the equation.

**Genus and Species.**

To elucidate the principle involved the following example may be taken: $[(a+b+c)+(d+e)+(f+g+h)] = (i+j+k) = S$. Let $\alpha$, the first member of the equation, consist of 3 words, or of 8 letters, and $\beta$, the second member, of 1 word, or 3 letters. Let $S$ be the numerical value of each member. Suppose that $a$ actually amounts only to $(S-1)$, $(S-2)$, etc. To make up the deficiency, if it is $(S-1)$, there is added the comprehender of $a$, *i.e.*, the comprehender of $(S-1)$, which is 1. This would be expressed by עם הכולל. If $a = (S-2)$, there must be added the comprehender of $a+$ that of $\beta$, עם שני כוללים. If $a = (S-3)$, the comprehenders of $a+\beta+(a+\beta)$, עם שני כוללים וכולל דכולל, may be taken. Or there may be added to $a$ its 3 words, עם המלות. If $a = (S-8)$, one may add the 8 letters עם האותיות. If $a = (S-14)$, the 3 comprehenders + the 3 words + the 8 letters, etc., may be added.

Instead of addition, subtraction may be used; *e.g.*, אדני = כח. The Divine Name, by double integration (comp. § III. D e, below), yields 34 letters; deduct from this number the 4 letters of the integral + the comprehenders of both terms, and the result will be 28. The כולל has a different value in the following example: מקל = the letters עק in the name יעקב, which are the essential parts of that name, corresponding to the comprehenders of יוסף and דוד; namely, עק = 170, יוסף דוד = 170. The abstract noun of כולל is כוללות; of כלל it is כללות.

(d) *Multiplication and Division:* One of the terms may be a multiple of the other; for an example comp. § II. 2 k, above. Multiplication may be used also in many other forms; *e.g.*, a term may be multiplied by its letters, as יהוה $= (5\times6\times5\times10) =$ 1,500. Similarly, one of the terms may be a quotient of the other; *e.g.*, the world was created by means of אמת ("truth"), these being the final letters of ברא אלהים את (Gen. i. 1). The end of all creation is אדם ("man"); for the latter is a tithe of the former: ם $= \frac{1}{10}$ ת, ד $= \frac{1}{10}$ מ, א is indivisible.

(e) *Integration:* Just as in the sefirot all things are contained in a latent state, potentially, so in a number there are latent ramifications. The letter ל, for instance, amounts on the face of it to 30; but it contains also its alphabetic name למד, and therefore really amounts to 74. The word לב, on the face of it amounting to 32, may be integrated (נתמלא) to למד בית, and would then amount to 486. This integral (מלא) may again be integral to למד מם דלת בית יוד תו, and this double integration (מלוי המלוי or מלוי שני) would raise the value of לב to 1,436. In the above example לב is the integral (עקר, שרש, או' שרשיות, אותיות נספרות, סוד, נגלה, פשוט, או' מונות), the integrant (נעלם, העלם) the doubly integrated number מלא דמלא, the process of integration מלוי. The numerical value of the integral is the כלל, that of the integrant the פרט.

Some of the names of the letters may be spelled in various ways, so as to affect the numerical value of the word. Hence, one and the same word may, when integrated, yield several values. The Tetragrammaton יהוה, for example, may be integrated in many forms, but the following four are the usual ones: (1) יוד הא ואו הא $= 45$; (2) יוד הה וו הה $= 52$; (3) יוד הי ויו הי $= 63$; (4) יוד הי ואו הי $= 72$.

(f) *Quaternion:* The quaternary term (רבוע, τετρακτύς) $10 = (1+2+3+4)$ shows that ד $= 10$, as 4 includes all the preceding lower numbers. If the above equation, $4 = 10$, be put in the form $(1+1+1+1) = [1+(1+1)+(1+1+1)+(1+1+1+1)]$ it becomes evident why a word like יהוה, for instance, is equivalent to (יהוה + יהו + יה + י) $= 72$. This process is called סוד אחורים, רבוע; the term itself, מרבע, רבוע. The simple form יהוה is the פנים ("face"); the quaternated form אחור, אחורים ("back"). Quaternation may be combined with integration, and the process is extended to words having more or less than four letters.

(g) *Spatiality:* A word may also be considered under the aspect of dimension, and expressed in terms of spatiality. Thus, יהוה in terms of space would have a רחב ("width") of 4, and a גבה or קומה ("height") of 10; the height being the extent of the integral (comp. § III. D e, above).

**E. Numerical Values:** From the above explanation it is clear that one word may yield a variety of values. The early cabalists have, for some mystical reason, decided arbitrarily the number of these values to be nine, either because nine is the highest number of units and contains all the lesser numbers, or because of the nine psychic powers of man which are the cause of the whole organism—viz., intellect, understanding, consciousness, the five senses, and the practical will—since man, the microcosm, reflects the world, the macrocosm. However that may be, below is given an enumeration of the cabalists' nine values (Nos. 1–9) and of all the other values actually used.

1. *Normal Value,* מספר הכרחי, מ' מברח, counting א — ט as units, י — ע as tens, ק — ת as hundreds. The 5 final letters have here the same values as their respective initial forms.

2. *Cyclical or Minor Value,* מספר מעגל בללי, מ קטן, where the tens, hundreds, and thousands are reduced to units; *e.g.*, אדם = אמת, *i.e.*, $(40+4+1) = (400+40+1)$. This procedure is also called חזרת הגלגל ("return of the cycle"), since with 1,000 the alphabet must be begun anew, symbolizing that the beginning is connected with the end (נעוץ סופו בתחלתו). This value is assigned to Enoch, who is

identified with Mattatron (a differentiation of Metatron), who, like the gnostic demiurge, has neither knowledge of nor understanding for involution, the pneumatic nature of things.

3. *Inclusive Value*, מספר קדמי, a development of the quaternion, where each number includes all the other numbers that precede it in the order of the alphabet; *e.g.*, ה = (5 + 4 + 3 + 2 + 1) = 15; כ = (20 + 10 + 9 + 8 + 7 + 6 + 5 + 4 + 3 + 2 + 1) = 75.

4. *Additory Value*, מספר מוספי, when the external number of words or of letters is added (comp. § III. D c, above).

5. *Square Value of the Word*, מספר מרבע כללי. The numerical value of the word is successively multiplied by the value of each letter, and the products are added; *e.g.*, דוד = [(14 × 4) + (14 × 6) + (14 × 4)] = 196, or, in short, $14^2$. The reason for such a procedure is that inasmuch as 14 branches are contained in 3 powers, each power must be contained in the other two.

6. *Square Value of the Letter*, מספר מרבע פרטי; *e.g.*, דוד = $(4^2 + 6^2 + 4^2) = 68$.

7. *Nominal Value*, מספר שמי, taking the alphabetical name of the letter for the letter itself (comp. § III. D e, above).

8. *Numeral Value*, מספר מספרי, substituting the numeral noun for the number; *e.g.*, מקל = ארבעים מאה שלשים = (40 + 10 + 300 + 30 + 300 + 5 + 1 + 40 + 40 + 10 + 70 + 2 + 200 + 1) = 1,049. The principle is the same as in the preceding.

9. *Major Numeral Value*, מספרי הגדול, the preceding combined with integration; *e.g.*, יוד = י = עשרים = 620.

10. *External Value*, מספר חיצוני, when the contents are disregarded, every letter counting for 1. The Tetragrammaton can not be taken in this value ("Asis Rimmonim," 36b).

11. *Major Value*, מספר גדול. In this value the final letters count as hundreds (מספר גדול דמנצפ"ך). In contradistinction to the minor or cyclical value (see § III. E 2, above), the values 10–400 (see § III. E 1, above) also belong under this head.

12. *Multiple Value*, מספר כפול (comp. § III. D d).

13. *Quotient Value*, מספר חלקי (comp. § III. D d).

14. *Cube Value of the Word*, מספר מעקב כללי, מ' משלש כללי.

15. *Cube Value of the Letter*, מספר מעקב פרטי (comp. "Hayyaṭ," in "Minḥat Yehudi," iii.).

16. *First Decadic Involution Value*, מספר כללות עשר (comp. § III. D a, above).

17. *Second Decadic Involution Value*, מספר כללות הכללות.

18. *Double Integration Value*, מספר שמי שני.

19. *Permutation Value*, מספר תמורי, when the values of the permutated letters are taken (comp. § II. 2 c, above).

20–22. *Quaternion Values*, מספר רבוע, either of the simple word or of the singly and doubly integrated forms (comp. § III. D f, above).

Considering that the procedures and values explained above may be used in various combinations, it will easily be seen that a word may be made to yield an almost unlimited number of values.

**F. Scientific Value:** What scientific value the Talmudists placed on gematria is difficult to tell with certainty. Although one legal enactment, that the duration of the Nazaritic vow be 30 days, is ostensibly founded on gematria, it will perhaps be nearer the truth to assume that they considered it merely as an "asmakta," a mnemonic aid, and that, as in other similar cases, that law had another basis.

In later literature, outside of cabalistic circles, and beginning with Ibn Ezra (comp. "Monatsschrift," xliii. 84), the value of gematria is spoken of more or less derogatorily, especially by Joel Sirkes (ב"ח to Ṭur Oraḥ Ḥayyim, 24, 63), Leo di Modena ("Ari Nohem," ch. xiv.), Milsahagi (ראבי"ה 15c *et seq.*), and Zweifel ("Kerem Ḥemed," ix. 80 *et seq.*).

Bibliography: Waldberg, *Darke ha-Shinnuyim*; Cordovero, *Pardes Rimmonim*, xxx. 8; C. Taylor, *Sayings of the Jewish Fathers*, p. 62, note 46; Katzenellenbogen, in *Netibot 'Olam*, § 29; Friedmann, in *Bet-Talmud*, i.; M. Hartmann, *Semukim le-'Olam*.

S. S. C. L.

**GEMEINDEBUND, DEUTSCH-ISRAELITISCHER** ("Union of Judæo-German Congregations"): An association of Jewish corporations in Germany, founded July 3, 1869, on the occasion of the Jewish synod at Leipsic, and incorporated Feb. 13, 1899. The federation has for its object the exchange of experiences in matters of administration, and especially the promotion of the common interests of German Jews, excluding, however, from its sphere of activity all matters relating to ritual. It directs its attention chiefly to education and charity. It grants subsidies for religious instruction to the smaller communities, and helps the needy by assisting them to take up agricultural and technical pursuits. At the same time it provides for the training of religious teachers and cantors, and for pensions to aged officials of the congregations or to their families, contends against the evil of strolling beggars, and furnishes aid for released convicts. These objects are enumerated in section two of its constitution of Nov. 15, 1898.

**Constitution.**

At the head of the federation, which at present includes two legally established boards (in Baden and Württemberg), ten provincial and district congregational associations ("Verbände"), and 750 congregations, are a president and a board of thirty-six members. This board appoints delegates in the various communities (numbering 118 in 1903) to watch the interests of the federation. The first two presidents were Jacob Nachod and Moritz Kohner, in Leipsic. When the society moved from Leipsic to Berlin in 1882 Dr. S. Kristeller became president; in 1896 ill health compelled him to resign the office to the present incumbent, Dr. Martin Philippson, formerly professor at the University of Brussels. A regular meeting of delegates is held every four years. The business of this meeting comprises the hearing of the report of the board, as well as that of the treasurer, etc. The last meeting, the ninth since the existence of the federation, was held in Berlin Feb. 23–24, 1902.

The charitable funds and institutions under the administration of the federation are as follows:

German-Jewish Loan-Fund for Women and Girls: established 1875; administration in Leipsic.

Mendelssohn House in Dessau. Bought 1879, on the 150th anniversary of Moses Mendelssohn's birthday. The rear part of the house in which Moses Mendelssohn was born has been left in its

original condition, while the front part has been remodeled. It was planned as a home for retired Jewish scholars, and was opened in 1886.

Samuel Kristeller Fund; founded May 26, 1890. Its object is to assist young Jews who wish to learn a trade, and to help deserving Jewish mechanics in settling themselves.

Montefiore Fund; founded 1900. It offers prizes to be competed for by teachers of mechanical trades and of gardening.

Jewish Workingmen's Colony at Weissensee, near Berlin. Its object is to provide work, food, and shelter for unemployed Jewish men. It was started in 1902, and numbers about 60 inmates.

Jewish Reformatory (Israelitische Fürsorge-Erziehungsanstalt) for Boys (the Eugene and Amalie Rosenstiel foundation) at Repzin and Schivelbein; opened 1901 with twenty-five inmates.

Jewish Reformatory for Girls at Plötzensee, near Berlin; opened 1902.

Commission for the maintenance of indigent congregations by means of contributions to the salaries of religious teachers and to the expenses of school buildings. It at present (1903) subsidizes about 150 needy congregations.

Friedrich-Wilhelm-Victoria Fund; founded (1883) under the protectorate of the crown prince and princess (Emperor Frederick III. and Empress Victoria). It maintains the life-insurance policies of 1,000 community officials.

Philippson Fund; founded 1875. It affords temporary relief to needy congregational officials.

Herxheimer Fund; founded September 26, 1877. Enables poor Jewish students to attend normal schools in Germany.

The following institutions are for the promotion of Jewish science:

Zunz Fund; subsidizes eminent scientific works.

Historical Commission for Investigating the History of the Jews in Germany; founded 1885. It has published "Zeitschrift für die Gesch. der Juden in Deutschland" (Brunswick, 5 vols.); Aronius, "Regesten zur Gesch. der Juden im Fränkischen und Deutschen Reiche bis zum Jahr 1273"; Höniger-Stern, "Das Judenschreinsbuch der Laurenzpfarre in Köln"; Neubauer-Stern-Baer, "Berichte über die Judenverfolgungen Während der Kreuzzüge"; Salfeld, "Das Martyrologium des Nürnberger Memorbuches."

Educational Department (for discussing pedagogical questions).

The Gemeindebund has published a number of popular tracts, the best known being "Grundsätze der Jüdischen Sittenlehre," by Dr. S. Kristeller, approved by the most influential rabbis and Jewish notables. It publishes a statistical year-book of the Jewish communities of Germany (fifteen have so far appeared), and from time to time the "Mittheilungen vom Deutsch-Israelitischen Gemeindebund" (sixty numbers). The decisions of courts and authorities ("Behördliche Entscheidungen und Verordnungen") appended to the year-book give it additional value.

The assets of the union are valued at about 650,000 marks. It has a library of about 5,000 books, mostly Judaica.

BIBLIOGRAPHY: *Mittheilungen vom Deutsch-Israelitischen Gemeindebund*, Nos. 1-60; *Statistisches Jahrbuch* of the association, Berlin, 1901.

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**GEMMINGEN, URIEL VON.** See REUCHLIN, JOHN.

**GEMS:** Precious stones, usually cut or polished for ornamental or other uses. Gems were not indigenous to Palestine; they were imported, under Solomon, in ships from Ophir (I Kings x. 11; II Chron. ix. 10), or brought by wandering merchants from Arabia and Phenicia (Ezek. xxvii. 22). Precious stones were among the Queen of Sheba's gifts (I Kings x. 2, 10), as well as among the riches for which Hezekiah provided treasuries (II Chron. xxxii. 27). Together with gold, they were esteemed the most costly and rare possessions (Job xxviii. 15 *et seq.*; Prov. xvii. 8, xxvi. 8; Wisdom vii. 9). Therefore the restored city of Zion (Isa. liv. 11, 12) will be founded and beautified with precious stones (comp. Rev. xxi. 18 *et seq.*); even the vision of God's glory recalls the glow of gems (Ezek. i. 26, 27). They were in use as ornaments at a comparatively early period (in the crown of the Ammonite monarch: II Sam. xii. 30; on robes and canopies: Ezek. xxviii. 13; Apocr. Esther iv. 6; on golden vessels: Ecclus. [Sirach] l. 9-10). They were especially employed for signet-rings and seals, cylinders and cones (see ENGRAVING; SEALS; also Benzinger, "Arch." *s.v.* "Siegel"; Cant. v. 14; Ecclus. [Sirach] xxxii. 7 *et seq.*; Greek, xxxv. 5 *et seq.*; Greek, xxxviii. 27). David is said to have gathered gems while preparing for the erection of the Temple, and Solomon is credited with having studded its interior walls with them (I Chron. xxix. 2, 8; II Chron. iii. 6).

Gems are designated as אבן יקרה (Ezek. xxviii. 13; I Kings x. 2, 11; Assyrian, "abnu aḳartu" = אבן חן: Prov. xvii. 8; אבני חפץ: Isa. liv. 12; Ecclus. [Sirach] xlv. 11; אבני מלאים: Ex. xxv. 7; אבני פוך: I Chron. xxix. 2; Talmudic, אבן טובה: B. B. 10b; also in the plural אבנים טובות, in the frequent expression אבנים טובות ומרגליות = "gems and pearls"). In addition to a few other specific references, the twelve stones in the breastplate of the high priest and the two in his ephod are specifically enumerated (Ex. xxviii. 9, 17-20; xxxix. 10 *et seq.*), from which lists that given by Ezekiel in the description of Tyre's glory ("cherub") (Ezek. xxviii. 13; comp. Rev. xxi. 9-11) is in all probability an adaptation; some extreme critics have even assumed the reverse relation between Ezekiel and Exodus (see Guthe, "Kurzes Bibelwörterb." *s.v.* "Edelsteine"). The exact determination of the value of the names given is extremely difficult, in some cases impossible. It has rightly been held (Flinders-Petrie, in Hastings, "Dict. Bible"; and J. L. Myres, in Cheyne and Black, "Encyc. Bibl." both *s.v.* "Stones, Precious") that the Septuagint represents the Greek knowledge on the subject in the Alexandrian period as summed up in Theophrastus' treatise (Περὶ Λίθων), while Rev. xxi. 9-11 reflects Pliny's views ("Historia Naturalis," xxxvii.). The Targumim throw light on the views traditionally held in their time by the Jews, but there is no reason to believe that they preserve accurate knowledge of the stones in use before their day. Josephus' description ("Ant." iii. 7, § 5; "B. J." v. 5, § 7) is valuable only as giving his personal interpretation. Modern versions, as far as they do not follow the Septuagint, resort to equivalents based on the practise of their day. It is noteworthy in this connection that Sirach contents himself with a general description without details (Ecclus. [Sirach] xlv. 11).

**In High Priest's Breastplate and Ephod.**

On the well-grounded supposition that the Hebrews could not have been familiar with stones unknown to the peoples with whom they came in contact and from whom they drew their stock of gems, Myres has compiled a table of stones in actual use among Egyptians, Babylonians, etc., at various periods. In the following, Myres' compilation has been consulted. Dividing the twelve stones into

four rows of three each, Exodus (xxviii. 17–20) enumerates them thus:

(1) אדם: *σάρδιον* = "sardius"; A. V. and R. V. "sardius" or "ruby" (Ex. xxviii. 17, xxxix. 10; Ezek. xxviii. 13; Rev. xxi. 20); Targ. Onḳ. סמקן; Targ. Yer. i. סמוקתא, ii. סמקתא; Ex. R. xxxviii. שרירנין; Josephus, "Ant." iii. 7, § 5, "sardonyx." This, as the name implies and according to the Targumim and Num. R. vi. 7, was of red color, though possibly its name meant merely to suggest its Edomite origin. It is thus safe to identify it with the modern sard, which, according to Pliny (*l.c.* xxxvii. 106), was very common among the engraved stones in antiquity. Petrie holds it to be the opaque blood-red jasper, which was valued as a charm against bleeding, and was indeed common in Egypt, Babylonia, and Assyria. While the sardonyx is a variety of agate in which white or semiopal chalcedony alternates with sard, the latter is a very compact variety of chalcedony, transparent, and much esteemed by ancient lapidaries. The reading in Ex. R. xxxviii. should be emended to שרדנין, the sardonyx or carnelian, possibly the same stone as that which occurs elsewhere in rabbinical writings under the name סרוליון or סנדלפונין (Sanh. 59b; Ab. R. N., Text A, i. and xxxviii.; Targ. to Job xxviii. 18), which Levy derives from *σανδαράκη*, and Kohut identifies with a Persian word meaning "ruby" (see Bacher in "R. E. J." xxix. 83). On this stone in the breastplate was engraved "Reuben" (Ex. R. *l.c.*).

**Sard.**

(2) פטדה: *τοπάζιον* = "topazius"; A. V. and R. V. "topaz" (Ex. xxviii. 17, xxxix. 10; Ezek. xxviii. 13; Job xxviii. 19); Rev. xxi. 20, *σαρδόνυξ*; Targ. Onḳ. רקן; Targ. Yer. i. and ii. ירקתא, Ex. R. *l.c.* שבפונין; Josephus, *l.c.* "topaz." These renderings agree in identifying the "piṭdah" with the "topaz" (for the reading in Exodus Rabbah is doubtless a corruption of שטמפונין; comp. the Syriac in Job xxviii. 19; see Monatsschrift," 1882, p. 334; Bacher, in "R. E. J." xxix. 84), and in making it a stone of yellow-green color. By modern scholars it is identified as the Assyrian "ḫipindu," a "flashing" stone. Thus the piṭdah could scarcely represent our modern topaz. But it may have been the "false topaz," that is, a yellow rock-crystal, or with still greater probability the modern chrysolite, which is a green-colored, vitreous, transparent or translucent mineral, of which there are two kinds, the common and the precious. The precious, of a pale yellowish-green color, is found in the Levant. In Pliny the description of the topaz fits the modern chrysolite, and that this corresponds to the Hebrew "piṭdah" is the opinion of Myres, Petrie, Cheyne, and Fraas (see Riehm, "Handwörterb." 2d ed., p. 338b, note). According to Job xxviii. 19 this stone came from Cush (Ethiopia). This seems to agree with the report (Pliny, *l.c.* vi. 34 and xxxvii. 32, where it is described as green; Targum to Job, *l.c.*; Diodorus Siculus, iii. 39) about the topaz island in the Red Sea. This stone was engraved "Simeon."

**Chrysolite or Topaz.**

(3) ברקת: Septuagint and Josephus, *σμάραγδος*; A. V. "carbuncle"; R. V. "carbuncle" or "emerald"; Targ. Onḳ. ברקן; Yer. i., ii. ברקתא; Ex. R. רייקניתין. In Ezek. xxviii. 13 the Septuagint retains *σμάραγδος*, but the Masoretic text has "yahalom." As the Hebrew name etymologically indicates, this was a "flashing, brilliant" stone. Its identification, however, is doubtful. According to the Greek writers, the Greek *σμάραγδος* (Lewy, "Die Semitischen Fremdwörter," p. 57) was a crystal found in immense columns and was of intense brilliancy. This would apply to the rock-crystal and the beryl. In favor of the former see Rev. iv. 3, and Petrie in Hastings, "Dict. Bible" (*l.c.*). In Egypt colorless, brilliant rock-crystal was extensively used for engraving, as it was from the later Babylonia time onward in Mesopotamia (Myres); hence the presumption is that the Biblical ברקת represents this crystal. The reading in Exodus Rabbah expresses the Greek *ὑάκινθος* (Syriac of Rev. xxi. 20). This would make it a stone of the color of the hyacinth, or the jacinth, one of the many varieties of zircon. It is mentioned in Revelations, but not in the Old Testament. Pliny (*l.c.* xxxvii. 41 *et seq.*) names Ethiopia as the source of its supply. In rabbinical literature it is frequently named (Gen. R. lxxix; Yalḳ. to Deut. 854; Yalḳ. to Gen. 134; Maḥzor Vitry, pp. 312, 336; comp. "R. E. J." xxix. 84). This stone was engraved with Levi's name.

**Rock-Crystal.**

(4) נפך: A. V. and R. V. "emerald"; R V., margin, "carbuncle"; Septuagint and Josephus, *ἄνθραξ*; Targ. Onḳ. אוכמרודין; Yer. i. איזמורד; Yer. ii. כרכרנא; Ex. R. ברדינין (*ῥόδινος* = "ruby," "rose-stone"). The Hebrew name has the appearance of being a loan-word. W. M. Müller ("Orient. Lit." ii. 39) identifies it with Egyptian "M-f-k-t," and thus in turn with the "lupaaku" stone of the El-Amarna tablets (see Muss-Arnolt, "Concise Dict." p. 801b). This, however, is doubted by Knudson ("Assyr. Beiträge," iv. 324). It must have belonged to the green stones, and the Sinaitic peninsula and Philistia have furnished it in quantities. Fifty of these stones were part of the tribute sent from Ashkalon, just as the "nofek" was among the goods sent from Syria (Masoretic text ארם; or, if reading is אדם, from Edom) enumerated in Ezek. xxvii. 16. Onḳelos and Targ. Yer. i. support this value of nofek as a green stone (emerald) often mentioned in Jewish writings (Lev. R. ii. 5; Pesiḳ. R. x. [p. 39b] as quoted in the 'Aruk, which connects the later name איזמורד with the Arabic "zumurrud"). The modern identification of the nofek with the red garnet, or that by the Septuagint with the carbuncle and ruby, has the support of Targ. Yer. ii. and of Exodus Rabbah. It was assigned to Judah.

**Emerald or Garnet.**

(5) ספיר: A. V. and R. V. "sapphire" (Ex. xxiv. 10, xxviii. 18, xxxix. 11; Isa. liv. 11; Lam. iv. 7; Cant. v. 14; Job xxviii. 6, 16; Ecclus. [Sirach] xliii. 19; Ezek. i. 26). The same word is employed in the Septuagint, in the Vulgate, and by Josephus (comp. Lewy, *l.c.* p. 56); Targ. Onḳ. ישבזין, Yer. i. ספירינון, Yer. ii. סמפיליגא, Exodus Rabbah סמפרינון ("sapphire"). This stone probably represented in Biblical usage the opaque blue lapis lazuli, according to W. M. Müller the "uḳnu" of the El-Amarna tablets (see Rev. xxi. 19, R. V., margin). It has the appearance of being sprinkled with gold-dust (Theophrastus, *l.c.* p. 692). This is due to the presence of iron pyrites, and harmonizes with both Ex. xxiv. 10 and Ezek. i. 26 (comp. Toy, "Ezekiel," in "S. B. O. T."). Others, however, have contended that the Biblical sapphire is identical with the modern sapphire, the blue corundum (hence Onḳelos, "shabziz"), though this was almost unknown before the Roman empire, and was regarded by the classical mineralogists as a jacinth or hyacinth. The sapphire (probably the true one) occurs in rabbinical books (Tan., Ki Tissa, 29; Eccl. R. x. 20; Yelamdenu to Ex. xxxiii. 1 [quoted in the 'Aruk]; Ex. R. viii. 3; Cant. R. v. 14; and frequently; see Krauss, "Lehnwörter," pp. 398–399). On this stone was engraved "Issachar."

**Lapis Lazuli or Sapphire.**

(6) יהלם: A. V. "diamond"; R. V. "diamond" or "sardonyx" (see No. 12). The rendering of the old versions is in doubt, as, owing to transpositions, the Septuagint *ἴασπις* and Latin "iaspis" (Ex. xxviii. 18, xxxix. 11) may correspond to another Hebrew term ("yashefeh" according to Petrie and Myres). The readings in Targum, סבהלום, Yer. i. כדכודי, Yer. ii. עין עיגלא, Ex. R. "smaragd" (emerald), אסמרגדון, confirm the suspicion of a confusion. סבהלום in Onḳelos might suggest "yahalom," but see under No. 9; "kadkodi" is the ruby; and "'en 'egla," elsewhere the rendering for אהלמה, is the hyacinth ("vaccinium"). Moreover, the Greek *ἴασπις* is linguistically the equivalent of the Hebrew "yashefeh," which, according to Benfey, is of Egyptian origin (Lewy, *l.c.* p. 56). As Josephus also mentions the jasper, though as the second, not as the third stone of the second row, it is advised to put "yashefeh" in place of the "yahalom" here. This stone was known to the Assyrians ("yashpu"), and was used for the royal seal. The Greek *ἴασπις* was a dull, opaque stone, generally green, but occurred also in red and opalescent varieties. The modern jasper is an impure variety of silica, opaque, and of many colors and shades. Pliny (*l.c.* xxxvii. 9) reports that in the East the variety of jasper which resembled the emerald was especially affected (hence Ex. R. has "emerald"). In the Greek of Isa. liv. 12 *ἴασπις* corresponds to the Hebrew "kadkod," which identification underlies the rendering of Targ. Yer. i. Symmachus, "charchedonion" is another rendering agreeing with the Targum (see Krauss, "Lehnwörter," p. 299). Fraas contends that the jasper of the Bible was the opal found often in Egyptian tombs, and which even furnished the material for a delicately chiseled statuette of Isis (Riehm, "Handwörterb." 2d ed., p. 335, note). All things point to the conclusion that in the breastplate the last place in the second row was occupied by an opaque stone of rich green color. On it was engraved the name "Zebulun."

**Diamond.**

(7) לשם: Septuagint, *λιγύριον* (so also Josephus) = "ligurius"; A. V. "ligure"; R. V. "jacinth," margin "amber"; Targ. Onḳ. קנכרי; Yer. i. קנכירינין; Yer. ii. זוזין; Ex. R. כהלין. As these various renderings show, tradition emphasizes the ignorance concerning the true value of the Hebrew word. The only fact made prominent is that the stone was brilliant and of an intense luster. Hence the Midrash makes it of the white tin-like color of antimony; Yer. ii. merely calls it "shiny." Onḳelos and Yer. i. name it by the Greek *κέγχριvον* ("with little grains"), which also is the Syriac equivalent. Based on Pliny's

**Amber or Jacinth.**

description of the ligure (*l.c.* viii. 57, xxxvii. 11-13), it has been identified with the amber, while the fact that in the apocalyptic enumeration (Rev. xxi.) the hyacinth appears in its stead has suggested the rendering "jacinth." The only conclusion warranted is that the "leshem" was a lustrous gold-colored stone. It is the stone of Dan (comp. Hommel, "Altisraelitische Ueberlieferung," p. 283).

**Agate.**

(8) שבו: Septuagint and Josephus, ἀχάτης; Targ. Onḳ. טרקיא; Yer. i. ערזין; Yer. ii. בירזלין; Ex. R. אבאטים; A. V. and R. V. "agate." Tradition confirms the modern identification with the agate, one of the cryptocrystalline varieties of quartz, according to Dana of one class, therefore, with chalcedony, carnelian, onyx, and jasper. It is found in many varieties, some banded, or in clouds, others with hues due to impurities. Its use is well attested for Egypt and Assyria, the Hebrew name even appearing to be borrowed from the latter, if it is not a place-name (Ψεφω). Exodus Rabbah's reading is either a corruption or a variant of אבאטים ("R. E. J." xxix. 87); the peculiar בירזלין of Yer. ii. consists of a series of successive corruptions of בירדלין = ברדנין = כדכדון, which is טרכזון; and thus Yer. ii. agrees with the Peshiṭta of Ex. xxviii. 19, xxxix. 12, meaning under this name a variety of the agate. The ערקין of Yer. i. must be corrected into טרקין = טרקיא of Onḳelos. This is the Thracian stone, the "turkis" or turquoise (Gen. R. xii. 13; Maḥzor Vitry, "turḳiza" [p. 163]; Yer. Ber. 2c. [according to Serillo]; not as Bacher [in "R. E. J." xxix. 87] has it, the "anthrakion" = "carbuncle"; see Krauss, "Lehnwörter," pp. 278 *et seq.*). According to this rendering a sky-blue stone would be meant. The agate—Naphtali's stone—was regarded as potent in procuring divine aid (Schwab, "Vocabulaire de l'Angélologie," p. 53).

**Amethyst.**

(9) אחלמה: R. V. and A. V. "amethyst"; Septuagint and Josephus, ἀμέθυστος; Targ. Onḳ., Yer. i., and Yer. ii. עין ענגלא; Ex. R. הימוסיון, which is a misreading for "amethyst," and not "the bloodstone" (see "Monatsschrift," 1882, p. 335; "R. E. J." xxix. 87). For the meaning of the "calf's eye" of the Targumim see above. The amethyst, which name is connected with the stone's supposed power to quench inordinate thirst for strong drink, is a variety of quartz, of a clear purple or bluish-violet color, and was extensively known and used by the Egyptians; many specimens with engravings are among the finds from the coast of Syria. It has been suggested that the Hebrew name points to some folk-lore connection between the "aḥlamah" and dreams ("ḥalom"). The etymology seems to imply the idea of being strong (Halévy, in "Journal Asiatique," 7th series, x. 426), or it may beindicative of the place (Aḥlamu) where the stone was found (see Gesenius, "Thesaurus," *s.v.*). Targum Yer. ii. gives to "yahalom" (No. 6) the same rendering as it, together with the two other Aramaic paraphrases, gives to "aḥlamah," *i.e.*, "the calf's eye," that is, "vaccinium" or hyacinth. But Onḳelos' translation for the sixth stone (סבהלום) must be "amethyst." Its first syllable certainly refers to "strong drinking" (from סבא, "to drink to excess," whatever the second be—perhaps חלום = חלם = "strong"), recalling thus the superstition implied also in the Greek term. This was Gad's stone.

**Beryl.**

(10) תרשיש: A. V. "beryl"; R. V. "beryl" or "chalcedony"; χρυσόλιθος (also Josephus), "chrysolithus" (Ezek. x. 9; Septuagint has ἄνθραξ = "carbuncle," but Vulgate "chrysolithus"); Targ. Onḳ. and Yer. ii. יכרום יבא; Yer. i. the same with the addition of רבא; Ex. R. קרומטיסין. This must have been a stone believed to be imported from Tarshish. It has been variously identified with the beryl (R. V.), with amber, with the modern pale-green topaz (see No. 2). To a green stone, not to amber, the rendering of the Targumim "of the color of the sea" refers (Krauss, "Lehnwörter," p. 297; comp. Ber. 6b; Cant. R. i. 14; Targ. to Esth. viii. 15; Sachs, "Beiträge," ii. 41). The word of Exodus Rabbah is a corruption of the Greek χρυσόλιθος. What may be meant by the Greek term is very doubtful, and the best rendering is that of the Septuagint (to Ezek. i. 6; Cant. v. 14): "Tarshish" stone, without attempt at greater definiteness. This stone was reserved for Asher's name.

**Malachite.**

(11) שהם: A. V. "onyx"; R. V. "onyx" or "beryl"; βηρύλλιον (Josephus gives "beryl" for No. 12), "onychinus"; Targ. Onḳ. בורלא; Yer. i. בירלות הלא; Yer. ii. ברולחא; Ex. R. פראלוקין. The Jewish tradition identifies this stone with the beryl, Yer. ii. being the exception, naming the "bedolaḥ" (Gen. ii. 12), usually an aromatic plant, but here and in Syriac an Indian crystal (Lagarde, "Gesammelte Abhandlungen," xx. 39; "Orientalia," ii. 44; Gen. R. xvi.). The beryl, of which the readings in Yer. i. and Exodus Rabbah give the name in corrupt form, is also by later Jewish commentators said to be the Biblical "shoham" (see Ḳimḥi, *s.v.* יהם). The Septuagint translates the word in other passages by "onyx" (see Josephus, "B. J." v. 5, § 7), by "emerald" (Ex. xxviii. 9, xxxv. 27, xxxix. 6), in Gen. ii. 12 by "the leek-green stone," by "sard" (Ex. xxxix. 9), while in Chron. v. 1 the Hebrew is simply transliterated. This shoham-stone is frequently mentioned in Biblical writings. Havilah is its home (Gen. ii. 11). Two such stones with six tribal names engraved on each were fastened to the ephod (Ex. xxviii. 9). This stone is described in Job xxviii. 16 as very precious. If it was the beryl, it must have been that variety distinguished by the modern mineralogists from the beryl proper (which is of a bright emerald-green), namely, the chrysophras (leek-green golden). It is very likely that the word "shoham" was a generic term covering a large number of varieties of different colors, which fact may account for the wide range in the Greek equivalents for it. Myres' identification of it with the malachite seems to meet every implication of the various traditional equivalents ("green emerald," "cloudy beryl," and "opaque" and "striped" enough to be described as an onyx). This was Joseph's stone.

**Ring-Stone.**

(12) ישפה (but see No. 6; "yahalom" should replace "yashefeh"): in Septuagint "beryl," but more frequently "onyx"; Vulgate "beryl," probably, as in Josephus, due to a transposition of 11 and 12; Targ. Onḳ. פנרי; Yer. i. the same, preceded by מרגניות; just as in Yer. ii.; Ex. R. מרגילטום; Onḳelos' "panther-stone," a "yellow, light-flecked stone," may render the "yashefeh" (ἴασπις, jasper), but the other Targumim use the word which frequently denotes pearls and precious stones in general. "Yahalom" might very properly be translated by a general term, as its identification was involved in doubt. The diamond, because "the hard stone" (yahalom, from חלם, "to be hard," "to hammer"), has been suggested, but the art of cutting diamonds is of a much later date, and the list of stones in use among the ancients fails to name it. Nor does onyx occur early enough to look for its being known among the Hebrews of Ex. xxviii. All that may be safely said is that this was a hard stone, probably used in the making of whole rings ("onyx" = Assyrian "unḳu" = "ring"), according to Myres; therefore the Assyrian "elmeshu," the "ring-stone." This is Benjamin's stone.

Of other stones mentioned the "kadkod" (A. V. "agate," R. V. "ruby," in Isa. liv. 12 and Ezek. xxvii. 16; the Septuagint gives ἴασπις in Isa. liv. 12) undoubtedly was the "karkedon" stone quoted by the Rabbis (Pesiḳ. 136a; Yalḳ. Shimeoni to Isa. § 339 *et passim*), the (Carthaginian) carbuncle. The "shamir" in Ezek. iii. 9, said to be "harder than flint" (R. V. and A. V. "adamant"), was not a precious stone, and the traditional identification, "diamond," should be abandoned (Loew, "Graph. Requisiten," i. 181). The legendary character given the shamir by the Rabbis (Soṭah ix. 10, 48b; Yer. Soṭah ix. 24b; Giṭ. 68a) indicates that the exact determination of its value had been lost. Etymologically it is related to the Egyptian "asmer," which passed, probably through Semitic channels, into the Greek σμίρις (Lewy, "Fremdwörter," p. 59), and signifies "emery" or "corundum"; possibly "diamond-dust." It is the Targumic שבזין, identified (see above) with the ספיר in Onḳ. to Ex. xxviii. 18, xxxix. 11 (Targ. Yer. to Num. ii. 10, Ezek. xxviii. 13, Job xxviii. 6, 16, Lam. iv. 7, and Cant. v. 14); the Arabic "sunbadaj" = "emery" (Krauss, *l.c.* p. 579). It has been noticed that of all the stones used for engraving among the ancients, the turquoise alone is not mentioned in the Biblical enumerations. As shown above, Targ. Onḳ. to Ex. xxviii. 19 (comp. Targ. Yer. to Num. ii. 18) evidences that in post-Biblical times this stone was known to the Jews.

To recapitulate, according to the above the following were the order and character of the stones on the high priest's breastplate:

I. Sardonyx or sard, red.
Topaz, pale-yellowish green.
Rock-crystal, brilliant white (colorless).

II. Emerald, green.
Lapis lazuli, blue with gold (yellow-reddish) dots.
Yashefeh, rich green.
III. Leshem, lustrous gold.
Agate, sky-blue.
Amethyst, bluish violet.
IV. Tarshish stone.
Malachite, bright green.
Yahalom, yellowish to dark blue.

This seems, on the whole, to correspond to the color scheme of the Egyptian reports (see Müller, in "Orient, Lit." ii. 39). In post-Biblical writings the following gems appear: amethyst; amiantus (a green stone, a fibrous kind of chrysolite); ruby; agate; beryl; chalcedony; sapphire; sardonyx; emerald; topaz; jacinth; chrysolite; turquoise; "panther-stone" (for "yashefeh" in Targ. Ezek. xxviii. 13); diamond, probably designated by מרגלא and מרגליטים; crystal, קרוסטלינין (Abba Gorion i. 1; see also Perles, "Thron und Circus," p. 13; comp. Acts iv. 6, xx. 1). The קרח (Ezek. i. 22) may possibly denote a crystal; גביש (Job xxviii. 18) certainly does (Lagarde, "Reliquiæ Juris Ecclesiastici Syriaci," xxii., Leipsic, 1856). The art of fabricating false gems seems to have been known (Tan., Bemidbar, 23; Num. R. iv. 2; see Krauss, "Lehnwörter," p. 132).

Bibliography: Löw, in Krauss, *Lehnwörter*, Berlin, 1899; Winer, *B. R.* s.v. *Edelsteine*; Riehm, *Handwörterb.* s.v. *Edelsteine*; Schenkel, *Bibellexicon*, s.v. *Edelsteine*; Myres, in Cheyne and Black, *Encyc. Bibl.* s.v. *Stones, Precious*; Petrie, in Hastings, *Dict. Bible*, s.v. *Stones, Precious*; Lewy, *Die Semitischen Fremdwörter im Griechischen*, pp. 55-62, Berlin, 1895; Nowack, *Hebr. Archäologie*, i. 130 *et seq.*; Kluge, *Handbuch der Edelsteinkunde*, Leipsic, 1860.

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**GENAPPE.** See Holland.

**GENAZZANO, ELIJAH ḤAYYIM BEN BENJAMIN OF:** Italian physician, theologian, and cabalist; flourished in the first half of the sixteenth century. He had a religious controversy with Fra Francisco da Acquapendente, in which he bitterly attacked Christianity for its dogma of original sin, for its claim of salvation exclusively for its own adherents, and for its hatred of Judaism, the religion which furnished it with the kernel of its teaching, and which, in contrast with the Church, attributes a share in the future world to the righteous of all nations. This disputation he described in a Hebrew pamphlet entitled "Wikkuaḥ," existing in manuscript (Cod. Munich, No. 312, and Cod. Vienna, No. 16). He wrote also under the title "Iggeret Ḥamudot" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1927; Cod. Munich, No. 112; *et al.*) a strong apology of cabalistic doctrines, which, although not printed, became well known in the sixteenth century. In this pamphlet he attacked the religious philosophers in an undignified and offensive manner, especially Isaac Abravanel, the author of "'Aṭeret Zeḳenim"; and he was one of the first to spread the fable that Maimonides had retracted his anti-Talmudic and anti-cabalistic sentences (Leon de Modena, "Ari Nohem," pp. 4, 33, 35, 70; Ibn Yaḥya, "Shalshelet ha-Ḳabbalah," p. 60). The name of Elijah Ḥayyim of Genazzano often occurs as "Elijah Magistratus," or as "Markianz," etc. (Steinschneider). There exists in manuscript a poem by "Elia Genazzano" (published by Neubauer in "Letterbode," x. 104) which contains an attack on woman, and in which Biblical personages are treated in a very irreverent manner. It is perhaps a work of this author.

Bibliography: Mortara, *Indice*, p. 27; Fuenn, *Keneset Yisrael*, p. 104; Steinschneider, *Hebr. Bibl.* x. 104; idem, *Die Hebräischen Handschriften in der Münchener Hofbibliothek*, pp. 53, 136; idem, *Polemische und Apologetische Litteratur*, p. 379; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, p. 233.

K. I. Ber.

**GENEALOGY.—Biblical Data:** A list, in the order of succession, of ancestors and their descendants. The Pentateuchal equivalent for "genealogies" is "toledot" (generations), the verb being ילד in the "ḳal" and "hif'il" forms. The later form is יחש (Neh. vii. 5), and the verb "hityaḥes" (to enroll oneself or be enrolled by genealogy). In later Hebrew, as in Aramaic, the term יחס and its derivatives "yiḥus" and "yuḥasin" recur with the implication of legitimacy or nobility of birth.

The following genealogical lists are given as far as possible in the order in which they occur in the Hebrew canon:

1. Adamites (with historical glosses): Adam; Cain; Enoch; Irad; Mehujael; Methusael; Lamech—seven generations, becoming, with the eighth, two parallel streams, (1) Jabal and his brother Jubal, (2) their half-brother Tubal-cain and his sister Naamah (Gen. iv. 1-24: Cainites).

2. Adamites (with chronological details): Adam; Seth; Enos; Cainan; Mahalaleel; Jared; Enoch; Methuselah; Lamech; Noah—ten generations, the eleventh comprising (1) Shem, (2) Ham, (3) Japheth (Sethites).

3. The Noahites, divided into (1) Shemites, (2) Hamites, (3) Japhethites—the "ethnic table," or "list of nations" (Gen. x. 1-31).

4. Abraham's pedigree, from Shem downward, enumerating ten generations (Gen. xi. 10-26).

5. Rebekah's pedigree, from Nahor through Milcah, with mention of collateral line through his father's concubine Reumah (Gen. xxii. 20-24).

6. Abrahamites through Keturah (Gen. xxv. 1-4).

7. Abrahamites through the line of Ishmael (Gen. xxv. 12-18: Ishmaelites).

8. Abrahamites through Isaac and Esau = Edom (Gen. xxxvi. 1-43).

9. Jacob's (= Israel's) descendants (Gen. xxxv. 23-27, xlvi. 8-28; seventy souls).

10. The pedigree of Moses, enumerating the "heads of their fathers' houses" of the sons of Reuben, the sons of Simeon, the sons of Levi: (1) Gershon, (2) Kohath, (3) Merari. Out of Kohath came Amram, from whom came (a) Moses and (b) Aaron; the pedigree continues the chain of descent, after mentioning side lines, through Aaron's son Eleazar to Phinehas (Ex. vi. 14-25).

11. A register of the Israelites as a nation—in which Levi, however, is omitted—grouped under the heads: "generations" (תולדות), "family" or "clan" (משפחה), and "fathers' house" (בית אבות: Num. i. 1-47). This is, strictly speaking, a census-roll.

12. The tribal list (Num. ii. 1-33), also a census-roll.

13. The genealogy of the Aaronites (Num. iii. 1-5).

14. The genealogy of the Levites (Num. iii. 17-39), with data concerning their respective assignments to service in the sanctuary.

15. A list of the Israelites, with reference to division and occupation of territory (Num. xxvi. 1-51).

16. The families of the Levites (Num. xxvi. 57-61), with details concerning the births of Aaron, Moses, and Miriam, and the names and fate of Aaron's sons.

17. The "genealogy of those that went up with me [Ezra] from Babylon" (Ezra viii. 1-14; the list of "the children of the province that went up out of the Captivity" [Ezra ii. 1 *et seq.*] is in reality not a genealogy, but is of importance as bearing upon the standing of their descendants in the congregation of Israel.)

18. Ezra's own pedigree (Ezra vii. 1-6).

19. A list with genealogical notes concerning priests that had taken strange wives, and of Levites, and, moreover, of Israelites (Ezra x. 18 *et seq.*).

20. Genealogies of certain of the descendants of Judah and Benjamin (Neh. xi. 4 *et seq.*).

21. List of priests and Levites (Neh. xii. 1-26).
22. The pedigree of Adamites from Adam to Noah (I Chron. i. 1-3), continued through the Noahites, with details of the genealogical descent of the Hamites and Japhethites (2-23), and non-Israelitish Shemites down to the kings of Edom (23-54).
23. Genealogy of the sons of Israel (I Chron. ii. 1-33) down to Jerahmeel, continued (1) in the part Egyptian line of Sheshan through his daughter's marriage to Jarha the Egyptian (34-41); and (2) in the family of Caleb (42-55), coming down to David.
24. David's pedigree (Ruth iv. 18-22).
25. The descendants of David (II Sam. iii. 3-5, v. 14-16; I Chron. iii. 1-9; compare xiv. 4-7), of Solomon, of Jehoiakim (verse 16), of the sons of Jeconiah, of Pedaiah, of Zerubbabel, and of Hananiah (I Chron. iii. 10-21).
26. Genealogy of Judah and Simeon (I Chron. iv.).
27. Genealogy of Reuben, Gad, and the half-tribe Manasseh (I Chron. v.).
28. The genealogy of the Levites, according to families (I Chron. vi.), of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, Asher (vii.), and of the Benjamites (viii.) and the inhabitants of Jerusalem (ix.).

E. G. H.

——**In Rabbinical Literature:** Rabbinical sources show that with the dominance of Ezra's influence and ideas importance came to be attached to genealogies. Ezra would not leave Babylon until he had succeeded in establishing the genealogical relations of the new Israel to a degree of fineness resembling that of the finest flower (Ḳid. 69b). His own pedigree, too, he had been careful to verify (B. B. 15a). Chronicles and Ezra-Nehemiah were in fact regarded as ספר היוחסים ("scrolls of genealogies"), as מגילות כתבי היחס (B. B. 15a; Pes. 62). That the Exile and the subsequent vicissitudes had heavily impaired tribal and racial purity was nevertheless recognized (see the discussion between R. Joshua and R. Gamaliel: Yer. Ḳid. iv. 1). But for the priests purity of descent was indispensable. Hence their genealogies were scrupulously kept and, when necessary, minutely investigated. A special officer seems to have been entrusted with these records, and a court of inquiry is mentioned as having been instituted in Jerusalem (Ḳid. 76b). The testimony of Josephus corroborates the fact that a record of the pedigrees of the priests was kept (Josephus, "Contra Ap." i., § 7; "Vita," § 1). A priest was bound to demonstrate the purity of the pedigree of the priestly maiden he desired to wed, even as far back as her great-great-grandfather and great-great-grandmother. In the case of marriage with a daughter of Levi or of Israel his scrutiny had to extend a degree further (Ḳid. iv. 4). Exemptions depending upon the presumption created in favor of credibility and honorableness by general reputation or public service, were admitted (Ḳid. iv. 5). The very division of Israel into "houses" presupposes among them the existence of well-authenticated genealogies. Such divisions are mentioned in connection with the furnishing of wood (Ta'an. iv. 5: "house of Arak, tribe of Judah"; comp. Ezra ii. 5; Neh. vii. 10; "house of David, tribe of Judah"; comp. Ezra viii. 2; "men of unknown pedigree" are also named). Hillel's pedigree is quoted (Yer. Ta'an. iv. 68a, bottom). Ben 'Azzai also speaks of a מגלת יוחסין ("genealogical record"; Yeb. 49b).

**Genealogies of Priests.**

It is assumed that under Herod I. all genealogical rolls kept in the Temple were destroyed (Sachs, "Beiträge," ii. 157). The loss of official genealogies was deeply deplored as a calamity, more especially because of their importance for the understanding of the books of Chronicles (Pes. 62b; B. B. 109). How prolific these Biblical books were in provoking genealogical conceits is shown by the statement that 900 camel-loads of commentary existed on I Chron. viii. 37 to ix. 44 (Pes. 62b). Much mischief must have been done by this speculation on family origins and pedigrees; at least the provision requiring caution in instruction in genealogy and limiting the hours for it (Pes. 76) would seem to indicate as much. Family pride is rebuked also in the familiar saying that a "mamzer" (bastard), if learned in the Law, outranked an ignorant high priest (Hor. 11); in fact, the priestly insistence upon purity of pedigree was fully counterbalanced by the demand for knowledge, which, through Phariseeism (nobility of learning) as opposed to Sadduceeism (priestly nobility), gradually succeeded in developing a new aristocracy, that of the mind, in the place of the old one (Ẓadoḳite) of blood. Many stories preserve the memory of the struggle for recognition of the one or the other claim to distinction which agitated learned and unlearned Israel in the early Christian centuries (Ḳid. 70a, 71a, b).

**Loss of Genealogies.**

Of spurious genealogies, specimens of which Sprenger ("Das Leben und die Lehre Mohammad") adduces, Jewish literature has a goodly number to show (Seder 'Olam Zuṭa; Zunz, "G. V." 2d ed., 1892, pp. 142 *et seq.*; Itinerary of Benjamin of Tudela, Asher's ed., ii. 6 *et seq.*). Yet this is not proof that all the pedigrees current among Jews were of this class (Zunz, "Analekten," No. 15, p. 46). The tribes of Reuben, Simeon, and Levi, according to Midr. R. to Num. xiii., preserved while in Egypt their "yiḥus" (genealogy) to prove the purity and legitimacy of their descent. Upon this yiḥus the Jews have always laid great stress, as have also the Gentiles (Yeb. 62a; Yer. Yeb. ii. 4a). Marriage was invalidated if any deception regarding one's yiḥus was discovered, even if the actual rank was higher than the assumed (Yer. Ḳid. ii. 62c). Silence when taunted with low origin creates the presumption that the person taunted is of high stock (Ḳid. 71b). שלשלת יוחסין, the "chain of genealogies," is spoken of (Gen. R. lxxxii.), and the word יוחסין has passed into literature to designate historical annals.

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E. G. H.

——**Critical View:** The genealogical lists of Genesis, as well as those that are meant to account for the origin and subdivisions of the Israelitish tribes, are similar to the tables which were current, first orally and then in written form, among the Arabs. These lists illustrate the theory obtaining in early Semitic civilization, according to which the tribe—the central unit of every institution—was looked upon as the progeny of one common ancestor, assumed, in many cases, as the eponym. Historical, geographical, and ethnological data and reminiscences are spontaneously (not artificially or intentionally) expressed in the terms of this theory. Geographical or racial propinquity is indicated by the degree of relationship ascribed to the component elements. Political supremacy and dependence are reflected in the assumption of

descent on the one hand in direct line from the first-born, on the other in a collateral line, sometimes traced through a concubine or a second wife, perhaps the bondmaid of the ancestor's legitimate spouse.

Septs and subdivisions are ranked in the tribal tree according to their numbers or importance, either as branches or as continuing the main trunk.

**Tribal Relations Indicated.**

Conversely, the descendants of groups originally not connected with the tribe, but in course of time incorporated into it, are characterized as offshoots, the issue of illegitimate conjugal unions (comp. W. R. Smith, "Marriage and Kinship in Early Arabia," *passim*; Wellhausen, "Die Ehe bei den Arabern"; see also GOVERNMENT). Concrete illustrations of the foregoing view may be seen in the genealogies of the Hebrew tribes and clans *e.g.*, BENJAMIN, DAN, and ESAU.

The many discrepancies among the various genealogies are not due exclusively to imperfections of memory and the vicissitudes to which tradition is always exposed. Changes in geographical and political relations, as well as in religious views, are often reflected in these variations, the subject of the genealogy or a component part of it appearing at one time as the son or descendant of one person, while at another he is named as a member of some other family. It must be remembered that these genealogies are not all of one age. The institution of the blood covenant, by which are established relationships as close as natural ones (see BROTHER), may also underlie these variants and discrepancies.

In some of the genealogies of Genesis, however, intentional readjustments of the traditional material come clearly to the surface, as in the twofold genealogy of Noah. He is a Cainite in one; a Sethite in the other. To the Cainites later historiography and theology ascribe the corruption of the pre-Noachian race (see ENOCH; FALL OF ANGELS; FLOOD, IN RABBINICAL LITERATURE). This midrashic and pseudepigraphic view represents an ancient popular tradition probably antedating by centuries the written form in the Apocrypha or the Haggadah. To the desire to disconnect Noah from Cain's seed, the second genealogy with its but thinly disguised duplications of the first owes its origin. The so-called "List of Nations" (Gen. x.), while showing in what degree the peoples of which the ancient Hebrews had knowledge were regarded as related to the Israelites, reflects geographical and not ethnological data, the nations being ranged in the main under three great geographical zones. As now preserved, the chapter is not free from indications of being a composite of several ethnic-geographic lists.

**Genealogies in Genesis.**

That place-names and districts figure in many of the genealogies as individuals is beyond dispute; even arts and musical accomplishments come near being represented as "sons" (Gen. iv. 21). The necessity for keeping accurate genealogical lists in pre-exilic Israel is not apparent. Neither for the regulation of the royal succession nor for the division of inherited property was proof of legitimate descent imperatively needed. By far the greatest number of genealogies of individuals occur in the post-exilic books; elsewhere individual genealogies rarely go back further than one or two generations. No mention is made of any officer appointed to keep the records. Nor was pre-exilic Israel jealous of racial purity (comp. Gen. xxxviii.); sacerdotal preoccupation in this regard is post-exilic (Ezraic). The genealogies of Genesis exhibit a strong realization of the unity of the human race, while framed to assign to Israel a distinct place in the economy of the human family. From Adam, Noah, Abraham, and Jacob a continuous process of selection is posited in the scheme. This is the ethical aspect and value of these genealogies.

The Exile stimulated genealogical zeal (Ezek. xiii. 9). The old tribal organization had passed away. A spiritual factor took its place as the uniting and differentiating energy, the congregation gradually but steadily adjusting itself to the tripartite scheme: priest (Zadokite), Levite, and Israel, with Israel as a "holy seed." To this new attitude must be ascribed in the exilic and early post-exilic congregation the rise of many Levitical and other genealogies, constructed on data such as memory could supply and skill could marshal to good effect, some of which are undoubtedly at the basis of the genealogical lists in Ezra-Nehemiah and Chronicles. These first attempts were not very complex in plan (see, for instance, Ezra ii. 40, iii. 9; Neh. ix. 4; Num. xxvi. 58; see also LEVI). But as the Ezraic construction of Israel's past and part came to triumph, the "Levitizing" purpose asserted itself in ever greater measure; and the lists of Chronicles and Ezra-Nehemiah display the overruling passion. That of the high priests (I Chron. vi. 3–15, v. 29–41) is altogether typical of the sacerdotal view-point, in which the Zadokites are exalted. Moreover, it is virtually a duplicate of Ezra's genealogy (Ezra vii. 1; comp. I Esd. viii. 2 and II Esd. i. 7).

**The Influence of the Exile.**

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E. G. H.

**GENERATION:** This many-sided word, like its equivalents in the modern versions of the Bible, is used to translate the Hebrew "dor" and "toledah" (the latter found only in the plural). The primary meaning of "dor" is "period"; the secondary, the period bounded by the life of a man or of a single family. Thus "dor" signifies generations, or ages, of men in the past or future; it also designates the men who live in any special period or age (see especially Ps. cxlv. 4; Eccl. i. 4). From this idea of men regarded as a group bound together by relationship a transition is made to men of any particular time taken as a class connected only by contemporaneousness. Thus in "a generation that curseth its father" (Prov. xxx. 11) the class character is so strong that the persons described are spoken of throughout as a single unit.

In "toledot," on the other hand, the idea of descent by birth and family relationship gives its special force to the translating term. Thus "generations" in Gen. x. 32 means a genealogical succession of families; in Num. i. 20, genealogical divisions by parentage. A secondary and very important usage may be seen where "generations" means the history in the form of a genealogical account of any set of people along with their descendants (Gen. v. 1). All early history began with genealogical lists, and even the process of creation of heaven and earth is viewed in Gen. ii. 4 as a genealogical history. The word "toledot" is found mostly in the Hexateuch, and there only in the Priestly Code.

E. G. H. J. F. McC.

**GENERATION, LENGTH OF:** The number of years that elapse before the children of one set of human beings arrive at a marriageable age. This number has been defined to be equal to the average male age at marriage, plus one year before childbearing begins, plus half the average number of years during which fecundity lasts. As a rule, Jews marry much earlier than the rest of the male population among which they dwell, probably owing to the rabbinic requirement that a man should marry before attaining the age of twenty (Kid. 29b). On the other hand, their fecundity is greater; therefore the time of fertility of the female is longer; but exact figures concerning this detail are not available. From such data as are obtainable it appears that Jews marry at the age of twenty-two, as compared with twenty-nine for the rest of the population (Mayo-Smith, "Science of Statistics," i. 103); while fertility lasts, on an average, for fourteen years after marriage, as compared with twelve among non-Jews (*ib.* 113). This would give the length of a generation among Jews as thirty years, as compared with thirty-six in the remaining population. The difference does not appear to be large, but its effect on the increase of population is cumulative and increases in geometrical progression, the modulus being 1.2, causing the Jewish population in four generations to become double that of the unit rate. Another consequence of the less length of generations among Jews is the proportionately larger number living simultaneously, and, as a result, the greater opportunity for, and superior strength of, tradition among them.

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E. C. J.

**GENESIS, THE BOOK OF.—Biblical Data: § 1.** The first book of the Torah, and therefore of the whole Bible, is called by the Jews "Bereshit," after the initial word; by the Septuagint and by Philo it is called Γένεσις (κόσμου) = "origin" (of the world), after the contents, and hence "Genesis" has become the usual non-Hebrew designation for it. According to the Masorah, it is divided into ninety-one sections ("parashiyyot"), forty-three of which have open or broken lines ("petuḥot"), and forty-eight closed lines ("setumot"); or into forty-three chapters ("sedarim") and twenty-nine sections ("piskot"); for reading on the Sabbath, into twelve lessons; according to the division adopted from the Vulgate, into fifty chapters with 1,543 verses.

**§ 2.** Genesis is a historical work. Beginning with the creation of the world, it recounts the primal history of humanity and the early history of the people of Israel as exemplified in the lives of its patriarchs, Abraham, Isaac, and Jacob, and their families. It contains the historical presupposition and basis of the national religious ideas and institutions of Israel, and serves as an introduction to its history and legislation. It is a well-planned and well-executed composition of a single writer, who has recounted the traditions of his people with masterly skill, combining them into a uniform work, without contradictions or useless repetitions, but preserving the textual and formal peculiarities incident to their difference in origin and mode of transmission.

**Nature and Plan.**

**§ 3.** The author has treated the story as a series of ten "generations" ("toledot"); namely, (1) of heaven and earth, ch. ii. 4–iv.; (2) of Adam, v.–vi. 8; (3) of Noah, vi. 9–ix.; (4) of Noah's sons, x.–xi. 9; (5) of Shem, xi. 10–26; (6) of Terah, xi. 27–xxv. 11; (7) of Ishmael, xxv. 12–18; (8) of Isaac, xxv. 19–xxxv.; (9) of Esau, xxxvi.; (10) of Jacob, xxxvii.–l.

**Contents.**

**§ 4.** In the beginning God created heaven and earth (i. 1), and set them in order in six days. He spoke, and on the first day there appeared the light; on the second, the firmament of heaven; on the third, the separation between water and land, with vegetation upon the latter; on the fourth, sun, moon, and stars; on the fifth, the marine animals and birds; on the sixth, the land animals; and, finally, God created man in His image, man and woman together, blessing them and giving them dominion over all beings. On the seventh day God rested, and blessed and sanctified the day (i. 2–ii. 3). As regards the creation and subsequent story of man (Adam), God forms him out of earth ("adama"), and breathes into him the breath of life. Then He sets him in a pleasure-garden (Eden), to cultivate and watch over it. Adam is allowed to eat of all the fruit therein except that of the "tree of the knowledge of good and evil." God then brings all the animals to Adam, to serve as company for and to receive names from him. When Adam can find no being like himself among all these creatures, God puts him into a deep sleep, takes a rib from his side, and forms a woman (called later "Eve"), to be a companion to him. The woman is seduced by the artful serpent to eat of the forbidden fruit, and the man also partakes of the same. As punishment they are driven out of Eden (ii. 4–iii.). Adam and Eve have two sons, Cain and Abel. Cain grows envious of the favor found by his brother before God, and slays him; he then wanders over the earth as a fugitive, and finally settles in the land of Nod. Enoch, one of his sons, builds the first city, and Lamech takes two wives, whose sons are the first dwellers in tents and owners of herds and the earliest inventors of musical instruments and workers in brass and iron. Cain's descendants know nothing about God (iv.). Another son, Seth, has in the meantime been born to Adam and Eve in place of the slain Abel. Seth's descendants never lose thought of God. The tenth in regular descent is the pious Noah (v.).

**§ 5.** As mankind has become wicked, indulging in cruelties and excesses, God determines to destroy it entirely. Noah only, on account of his piety, will escape the general ruin; and God commands him to build a large ark, since the work of destruction is to be accomplished by means of a great flood. Noah obeys the command, entering the ark together with his wife, his three sons, Shem, Ham, and Japheth, their wives, and, by God's instructions, with one couple of each kind of animal on the earth. Then the flood comes, destroying all living beings save those in the ark. When it has subsided, the latter leave the ark, and God enters into a covenant with Noah and his descendants. Noah begins to cultivate the field that has been cursed during Adam's lifetime (iii. 17–19; v. 29), and plants a vineyard (ix. 20). When, in a fit of intoxication, Noah is shamelessly treated by his son Ham, he curses the latter in the person of Ham's son Canaan, while the reverential Shem and Japheth are blessed (ix. 21–27). Ch. x. contains a review of the peoples that are descended from

Japheth, Ham, and Shem (down to the chief branch of the last-named), and are living dispersed over the whole earth. The dispersion was due to the "confusion of tongues," which God brought about when men attempted to build a tower that should reach up to heaven (xi. 1-9). A genealogy is given of Shem's descendants in regular line, the tenth generation of whom is represented by Terah (xi. 10-25).

§ 6. Terah, who lives at Ur of the Chaldees, has three sons: Abram, Nahor, and Haran. Haran's son is Lot. Nahor is married to Milcah, and Abram to Sarai, who has no children (xi. 26-32). God directs Abram to leave his home and kindred because He intends to bless him. Abram obeys, emigrating with his entire household and Lot, his brother's son, to the land of Canaan. Here God appears to him and promises that the land shall become the property of his descendants. Abram is forced by a famine to leave the country and go to Egypt. The King of Egypt takes possession of the beautiful Sarai (whom Abram has represented as his sister), but, smitten by God, is compelled to restore her (xii.). Abram returns to Canaan, and separates from Lot in order to put an end to disputes about pasturage, leaving to Lot the beautiful country in the valley of the Jordan near Sodom. God thereupon again appears to Abram, and again promises him the whole country (xiii.). Lot is taken prisoner during a war between Amraphel, King of Shinar, and Bera, King of Sodom, with their respective allies, whereupon Abram pursues the victors with his armed servants, liberates Lot, and seizes the booty, refusing his share of the same (xiv.). After this exploit God again appears to Abram and promises him protection, a rich reward, and, in spite of the fact that Abram still has no children, a numerous progeny. These descendants must pass four hundred years in servitude in a strange land; but after God has judged their oppressors they, in the possession of great wealth, shall leave the land of their affliction, and the fourth generation shall return to the same land (xv.).

Sarai being still childless, Abram gets a son, Ishmael, by her Egyptian handmaid, Hagar (xvi.). God again appears to Abram, and enters into a personal covenant with him securing Abram's future: God promises him a numerous progeny, changes his name to "Abraham" and that of Sarai to "Sarah," and institutes the circumcision of all males as an eternal sign of the covenant. Abraham, together with his whole house, immediately fulfils the rite (xvii.). God once more appears to Abraham in the person of three messengers, whom Abraham receives hospitably, and who announce to him that he will have a son within a year, although he and his wife are already very old. Abraham also hears that God's messengers intend to execute judgment upon the wicked inhabitants of Sodom and Gomorrah, whereupon he intercedes for the sinners, and endeavors to have their fate set aside (xviii.). Two of the messengers go to Sodom, where they are hospitably received by Lot. The men of the city wish to lay shameless hands upon them, and, having thus shown that they have deserved their fate, Sodom and Gomorrah are destroyed by fire and brimstone, only Lot and his two daughters being saved. The circumstances of the birth of Ammon and Moab are set forth (xix.). Abraham journeys to Gerar, the country of Abimelech. Here also he represents Sarah as his sister, and Abimelech plans to gain possession of her, but desists on being warned by God (xx.).

At last the long-expected son is born, and receives the name of "Isaac." At the instance of Sarah, the boy Ishmael, together with his mother, Hagar, is driven out of the house, but they also have a great future promised to them. Abraham, during the banquet that he gives in honor of Isaac's birth, enters into a covenant with Abimelech, who confirms his right to the well Beer-sheba (xxi.).

Now that Abraham seems to have all his desires fulfilled, having even provided for the future of his son, God subjects him to the greatest trial of his faith by demanding Isaac as a sacrifice. Abraham obeys; but, as he is about to lay the knife upon his son, God restrains him, promising him numberless descendants. On the death of Sarah Abraham acquires Machpelah for a family tomb (xxiii.). Then he sends his servant to Mesopotamia, Nahor's home, to find among his relations a wife for Isaac; and Rebekah, Nahor's granddaughter, is chosen (xxiv.). Other children are born to Abraham by another wife, Keturah, among whose descendants are the Midianites; and he dies in a prosperous old age (xxv. 1-18).

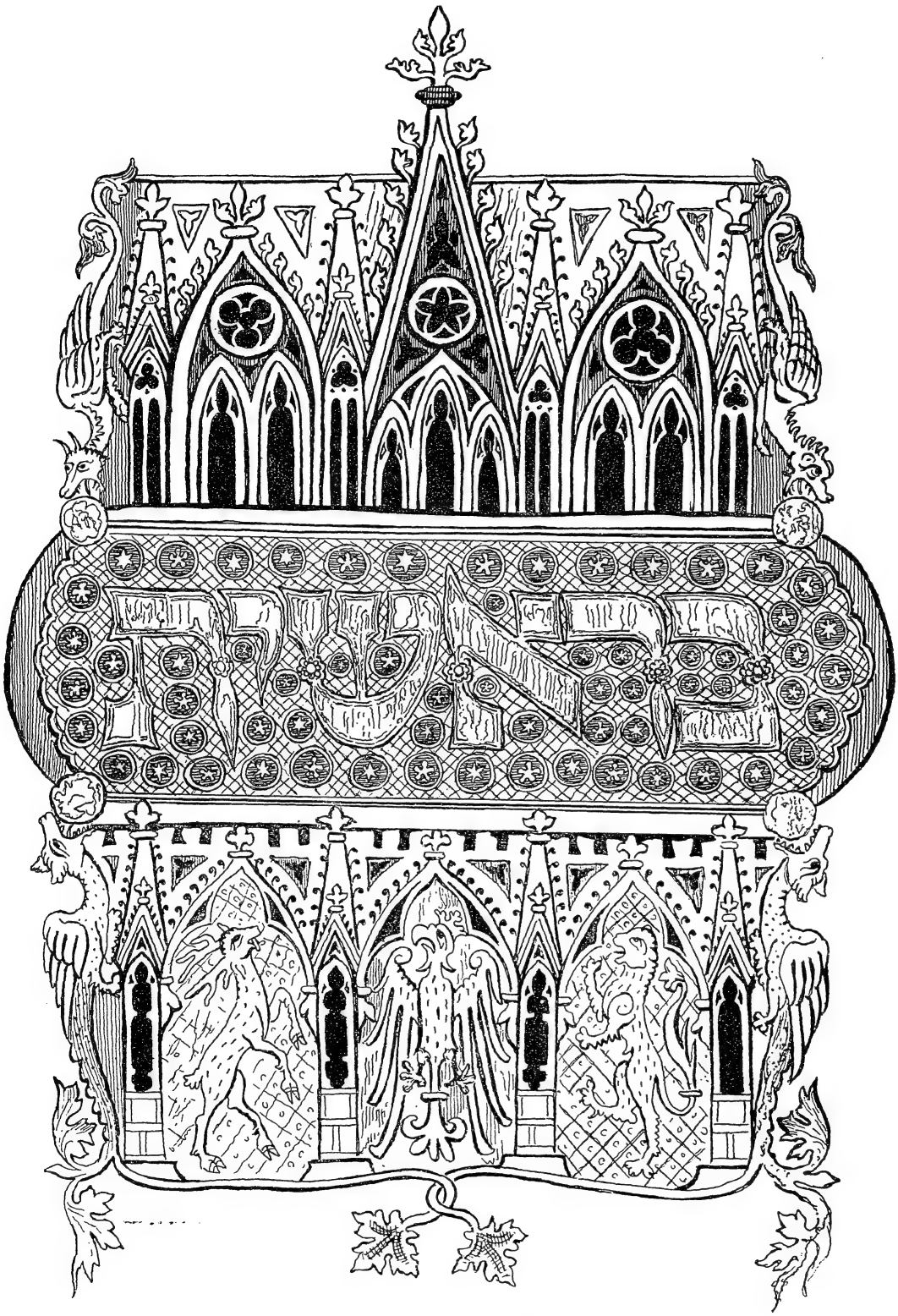
§ 7. After being married for twenty years Rebekah has twins by Isaac: Esau, who becomes a hunter, and Jacob, who becomes a herdsman. Jacob persuades Esau to sell him his birthright, for which the latter does not care (xxv. 19-34); notwithstanding this bargain, God appears to Isaac and repeats the promises given to Abraham. His wife, whom he represents as his sister, is endangered in the country of the Philistines, but King Abimelech himself averts disaster. In spite of the hostility of Abimelech's people, Isaac is fortunate in all his undertakings in that country, especially in digging wells. God appears to him at Beer-sheba, encourages him, and promises him blessings and numerous descendants; and Abimelech enters into a covenant with him at the same place. Esau marries Canaanite women, to the regret of his parents (xxvi.). Rebekah persuades Jacob to dress himself as Esau, and thus obtain from his senile father the blessing intended for Esau (xxvii.). To escape his brother's vengeance, Jacob is sent to relations in Haran, being charged by Isaac to find a wife there. On the way God appears to him at night, promising protection and aid for himself and the land for his numerous descendants (xxviii.). Arrived at Haran, Jacob hires himself to Laban, his mother's brother, on condition that, after having served for seven years as herdsman, he shall have for wife the younger daughter, Rachel, with whom he is in love. At the end of this period Laban gives him the elder daughter, Leah; Jacob therefore serves another seven years for Rachel, and after that six years more for cattle. In the meantime Leah bears him Reuben, Simeon, Levi, and Judah; by Rachel's maid Bilhah he has Dan and Naphtali; by Zilpah, Leah's maid, Gad and Asher; then, by Leah again, Issachar, Zebulun, and Dinah; and finally, by Rachel, Joseph. He also acquires much wealth in flocks (xxix.-xxx.).

In fear of Laban, Jacob flees with his family and all his possessions, but becomes reconciled with Laban, who overtakes him (xxxi.). On approaching his home he is in fear of Esau, to whom he sends presents; and with the worst apprehensions he turns at night to God in prayer. An angel of God appears to Jacob, is vanquished in wrestling, and announces to him that he shall bear the name "Israel," *i.e.*, "the combatant of God" (xxxii.). The meeting with Esau proves a friendly one, and the brothers separate reconciled. Jacob settles at Shalem (xxxiii.). His sons Simeon and Levi take bloody vengeance on the city of Shechem, whose prince has dishonored their sister Dinah (xxxiv.). Jacob moves to Beth-el, where God bestows upon him the promised name of "Israel," and repeats His other promises. On the road from Beth-el Rachel gives birth to a son, Benjamin, and dies (xxxv.). A genealogy of Esau and the inhabitants and rulers of his country, Edom, is given in ch. xxxvi.

§ 8. Joseph, Jacob's favorite, is hated by his brothers on account of his dreams prognosticating his future dominion, and on the advice of Judah is secretly sold to a caravan of Ishmaelitic merchants going to Egypt. His brothers tell their father that a wild animal has devoured Joseph (xxxvii.). Joseph, carried to Egypt, is there sold as a slave to Potiphar, one of Pharaoh's officials. He gains his master's confidence; but when the latter's wife, unable to seduce him, accuses him falsely, he is cast into prison (xxxix.). Here he correctly interprets the dreams of two of his fellow prisoners, the king's butler and baker (xl.). When Pharaoh is troubled by dreams that no one is able to interpret, the butler draws attention to Joseph. The latter is thereupon brought before Pharaoh, whose dreams he interprets to mean that seven years of abundance will be followed by seven years of famine. He advises the king to make provision accordingly, and is empowered to take the necessary steps, being appointed second in the kingdom. Joseph marries Asenath, the daughter of the priest Poti-pherah, by whom he has two sons, Manasseh and Ephraim (xli.).

When the famine comes it is felt even in Canaan; and Jacob sends his sons to Egypt to buy corn. The brothers appear before Joseph, who recognizes them, but does not discover himself. After having proved them on this and on a second journey, and they having shown themselves so fearful and penitent that Judah even offers himself as slave, Joseph reveals his identity, forgives his brothers the wrong they did him, and promises to settle in Egypt both them and his father (xlii.-xlv.). Jacob brings his whole family, numbering 66 persons, to Egypt, this making, inclusive of Joseph and his sons and himself, 70 persons. Pharaoh receives them amicably and assigns to them the land of Goshen (xlvi.-xlvii.). When Jacob feels the approach of death he sends for Joseph and his sons, and receives Ephraim and Manasseh among his own sons (xlviii.). Then he calls his sons to his bedside and reveals their future to them (xlix.). Jacob dies, and is solemnly interred in the family tomb at Machpelah. Joseph lives to see his great-grandchildren, and on his death-bed he exhorts his brethren, if God should remember them and lead them out of the country, to take his bones with them (l.).

**§ 9.** In the choice, connection, and presentation of his material the narrator has followed certain principles incident to the purpose and scope of his work. Although he adopts the universal view



ILLUMINATED PAGE OF GENESIS.

(From a manuscript formerly in the possession of the Duke of Sussex.)

point of history, beginning with the Creation and giving a review of the entire human race, he yet intends to deal particularly with Israel, the people subsequently chosen by God, and to give an account of its origin and of its election, which is based on its religious and moral character. His chief point of view, therefore, is that of narrator of tribal and religious history; and only the details that bear on this history are reported.

**Aim of Work.**

**§ 10.** It is his primary intention to show that the people of Israel are descended in a direct line from Adam, the first man created by God, through legitimate marriages in conformity with Israelitish moral ideals, *i.e.*, monandric marriages. Offshoots branch from this main line at central points represented by Adam, Noah, Shem, Eber, Abraham, and Isaac, though their subsequent legitimacy can not be guaranteed. Linguistically the descent from the main line is always indicated by the word הוליד, vouching for the paternity; while descent in a branch line is indicated by ילד. This is the explanation of the interchange of these two words, a phenomenon which has never yet been correctly interpreted. The line branching off at any one central point is always fully treated before the next member of the main line is mentioned. Only such matters are related in regard to the branch lines as are important for the history of humanity or that of Israel. No fact is ever introduced merely on account of its historical or antiquarian value. In the main line the interest is concentrated upon the promised, long-expected generations of Isaac—Jacob, his sons and grandsons—who safely pass through all dangers and tribulations, emphasis being laid on their religious and moral character.

**§ 11.** The events are related in definite chronological order, the chief dates being as follows:

| Event. | Year of Creation. |
|---|---|
| Adam dies | 930 |
| Noah is born, the first birth after Adam's death | 1056 |
| The Flood | 1656 |
| Birth of Abraham | 1948 |
| Noah's death at the age of 950 | 2006 |
| Abraham goes to Canaan | 2023 |
| Birth of Ishmael | 2034 |
| Birth of Isaac | 2048 |
| Death of Terah at the age of 205 | 2083 |
| Death of Sarah at the age of 127 | 2085 |
| Isaac marries Rebekah | 2088 |
| Birth of Esau and Jacob | 2108 |
| Death of Abraham, aged 175 | 2123 |
| Death of Shem at the age of 600 | 2158 |
| Ishmael dies at the age of 137 | 2171 |
| Death of Eber at the age of 464 | 2181 |
| Jacob marries Leah and Rachel | 2192 |
| Birth of Joseph | 2199 |
| Joseph is sold | 2216 |
| Death of Isaac at the age of 180 | 2228 |
| Jacob and his family go to Egypt | 2238 |
| Death of Jacob at the age of 147 | 2255 |
| Death of Joseph at the age of 110 | 2309 |

The year of the Creation is the year 3949 before the common era.

The ten generations before the Flood attain to ages varying between 777 years (Lamech) and 969 years (Methuselah), with the exception of Enoch (365 years). Those of the ten generations after the Flood vary between 600 years (Shem) and 148 (Nahor). All the reasons for the details of this chronology have not yet been discovered. Oppert has declared (in "R. E. J." 1895, and in CHRONOLOGY) that the figures are connected with ancient Babylonian chronological systems. The variations found in the Septuagint and in the Samaritan Pentateuch were introduced for certain purposes (see Jacob in "J. Q. R." xii. 434 *et seq.*). The correctness of the Masoretic figures, however, is evident from the context.

**§ 12.** Anachronisms such as various critics allege are found in Genesis do not in reality exist; and their assumption is based on a misunderstanding of the historiographic principles of the book. Thus the history of a generation no longer of importance is closed and the death of its last member noted, although it may not be contemporaneous with the next succeeding generation, to which the attention is then exclusively directed. This view explains the apparent contradictions between xi. 32 and xi. 26, xii. 4; also between xxv. 7 and xxv. 26; xxi. 5 and xxv. 20; xxxv. 28 (Jacob was at that time 120 years old) and xlvii. 9; xxxvii. 2, xli. 46; etc. In ch. xxxiv. Dinah is not six to seven years old, nor Simeon and Levi eleven and ten respectively, but (xxxv. 27, xxxvii. 1 *et seq.*, xxxiii. 17) each is ten years older. The events in ch. xxxviii. do not cover twenty-three years—from the sale of Joseph in his seventeenth year to the arrival of Judah's grandsons in Egypt (xlvi. 12) in Joseph's fortieth year—but thirty-three years, as the words ויהי בעת ההיא (elsewhere only in xxi. 22 and I Kings xi. 29) refer back in this case to xxxiii. 17. The story is introduced at this point to provide a pause after ch. xxxvii.

**§ 13.** Nor are there any repetitions or unnecessary doublets. If ch. ii. were an account of the Creation differing from that found in ch. i., nearly all the events would have been omitted; it is, however, the story in detail of the creation of man, introduced by a summary of what preceded. Neither are there two accounts of the Flood in ch. vi.–ix., in which no detail is superfluous. The three accounts of the danger of Sarah and Rebekah, ch. xii., xx., and xxvi., are not repetitions, as the circumstances are different in each case; and ch. xxvi. refers expressly to ch. xx. The account in xix. 29 of the destruction of Sodom and Gomorrah and the rescue of Lot, is but a summary introducing the story that follows, which would not be comprehensible without xix. 14, 23, 28. Repeated references to the same place (Beth-el, xxviii. 19, xxxv. 15), or renewed attempts to explain the same name (Beer-sheba, xxi. 31, xxvi. 33; comp. xxx. 20 *et seq.*), or several names for the same person (xxvi. 34, xxvii. 46–xxxvi. 2 for Esau's wives) are not contradictions. The change of Jacob's name into that of "Israel" is not narrated twice; for xxxii. 29 contains only the announcement by the messenger of God. Apparently no exegete has noted that יאמר is a parenthesis often found in prophetic speeches ("Not Jacob—thus it will be said [*i.e.*, in xxxv. 10]—shall be thy name"); אמר שם is an impossible construction in Hebrew; xxxii. 4 *et seq.* and xxxiii. 1 *et seq.* do not prove, contrary to xxxvi. 6–7, that Esau was living at Seir before Jacob's return. The account of the sale of Joseph as found in xxxvii. 1–25, 28, 29–36; xl. 1 *et seq.* does not contradict xxxvii. 25–27, 28; xxxix.; for

the Midianites were the middlemen between the brothers and the Ishmaelites, on the one hand, and between the latter and Potiphar, on the other. Potiphar is a different person from the overseer of the prison; and Joseph could very well say that he had been stolen, *i.e.*, that he had been put out of the way (xl. 15).

**§ 14.** It is the purpose of the book, on its religious as well as its historic side, to portray the relation of God to humanity and the behavior of the latter toward Him; His gracious guidance of the history of the Patriarchs, and the promises given to them; their faith in Him in spite of all dangers, tribulations, and temptations; and, finally, the religious and moral contrasts with Hamitic (Egyptian and Canaanite) behavior.

**§ 15.** Being a historical narrative, no formal explanations of its religious views are found in Genesis; but the stories it contains are founded on such views, and the author furthermore looks upon history as a means of teaching religion. He is a historian only in virtue of being a theologian. He inculcates religious doctrines in the form of stories. Instead of propounding a system he describes the religious life. The book therefore contains an inexhaustible fund of ideas. The most important among these, regarding God, the Creation, humanity, and Israel's Patriarchs, may be mentioned here.

**Religion of Genesis.**

**§ 16.** There is only one God, who has created heaven and earth (that is, the world), and has called all objects and living beings into existence by His word. The most important point of the theology of Genesis, after this fundamental fact, is the intentional variation in the name of God. It is the most striking point of the book that the same God is now called "Elohim" and now "YHWH." In this variation is found the key to the whole book and even to the whole Pentateuch. It is not accidental; nor are the names used indifferently by the author, though the principle he follows can not be reduced to a simple formula, nor the special intention in each case be made evident.

**§ 17.** "YHWH" is the proper name of God (= "the Almighty"; see Ex. iii. 12 *et seq.*, vi. 2), used wherever the personality of God is to be emphasized. Hence only such expressions are used in connection with "YHWH" as convey the impression of personality, *i.e.*, anthropomorphisms. Eyes, ears, nose, mouth, face, hand, heart are ascribed only to "YHWH," never to "Elohim." These anthropomorphisms are used merely to suggest the personal life and activity of God, and are not literal personifications, as is conclusively proved by the fact that phrases which would be actual anthropomorphisms—*e.g.*, "God sees with His eyes"; "He hears with His ears"; "one sees God's face" ("head," "body," etc.)—never occur. The expression "YHWH's eyes" indicates divine knowledge of what may be seen through personal apperception; "YHWH's ears," what may be heard; אף יהוה = "God's anger" indicates the reaction of God's moral nature against evil; "YHWH's mouth" indicates the utterances of the God who speaks personally; "YHWH's face" indicates immediate personal intercourse with the God who is felt to be present; "YHWH's hand" indicates His sensible manifestations of power; "YHWH's heart" indicates His thoughts and designs. The phrase "YHWH, a personal God," characterizes fully the use of this name. A person or a nation can have personal relations with the personal YHWH only; and only He can plan and guide the fate of either with a personal interest. YHWH is the God of history and of the education of the human race. Only YHWH can exact a positive attitude toward Himself, and make demands upon man that are adequate, *i.e.*, moral: YHWH is the God of positive morality. A personal, inner life longing for expression can be organized into definite form and find response only if YHWH be a personal, living God. YHWH is the God of ritual, worship, aspiration, and love.

**§ 18.** "Elohim" is an appellative, and the general name for the divinity, the superhuman, extramundane being, whose existence is felt by all men —a being that possesses intelligence and will, exists in the world and beyond human power, and is the final cause of all that exists and happens. "YHWH" is concrete; "Elohim" is abstract. "YHWH" is the special, "Elohim" the general, God. "YHWH" is personal; "Elohim" impersonal. Yet there is no other Elohim but YHWH, who is "ha-Elohim" (*the* Elohim).

The following points may be observed in particular: (*a*) "Elohim," as genitive of a person, indicates that the latter has superhuman relations (xxiii. 6; similarly of an object, xxviii. 17, 22). (*b*) It also indicates ideal humanity (xxxiii. 10; comp. xxxii. 29).

(*c*) "Elohim" expresses the fate imposed by a higher power. The statement "A person is prosperous" is paraphrased by "Elohim is with him," which is distinctly different from "YHWH is with him." While the former indicates objectively a person's prosperity with regard to a single event, the latter expresses the higher intentions and consecutive plans of the personal God in regard to the person in question. Abimelech says to Abraham, "Elohim is with thee in all that thou doest" (xxi. 22), while he says to Isaac, "YHWH is with thee," and "thou art now the blessed of YHWH" (xxvi. 28, 29). For Abimelech had at first tried in vain to injure Isaac; but later he convinced himself (ראו ראינו) that evidently (עתה) it was the YHWH worshiped by Isaac that designedly protected and blessed the latter. Again, in xxi. 20: "And Elohim was with the lad"; for Ishmael did not belong to the chosen line, concerning which God had special plans. YHWH, however, is always with Israel and its heroes (xxvi. 3, 28; xxviii. 15 [xxxii. 10, 13]; xlvi. 4; Ex. iii. 12; Num. xxiii. 21; Deut. ii. 7; xx. 1; xxxi. 8, 23; Josh. i. 5, 9, 17; iii. 7; Judges ii. 18; vi. 12, 16; I Sam. iii. 19; xvi. 18; xviii. 12, 14; xx. 13; II Sam. vii. 3, v. 10; I Kings i. 37; II Kings xviii. 7). Particularly instructive is Jacob's vow, xxviii. 20 *et seq.*, "If Elohim will be with me . . . then shall YHWH be my Elohim." Adverse fate especially is, out of fear, euphemistically ascribed to the general Elohim, the impersonal God, rather than to YHWH xlii. 28).

(*d*) As "Elohim" designates the universal ruler of the world, that term is used in ch. i. in the story of the Creation; but in order to designate this Elohim as the true God the word "YHWH" is always added

in the following chapters (ii., iii.). (*e*) In so far as man feels himself dependent upon Elohim, whom he needs, the latter becomes *his* Elohim. As the term "Elohim" includes the idea of beneficent power, this relation becomes, on the part of God, that of the omnipotent patron, and, on the part of man, that of the protégé, the one who needs protection and offers respect and obedience (xvii. 7, xxviii. 22). The same interpretation applies to "Elohim" followed by the genitive of a person. (*f*) Elohim is the religious meeting-ground between the believer in YHWH and persons of a different faith (xiv. 22; xx. 13; xxi. 23; xxxix. 9; xli. 16, 25, 28, 32, 38). (*g*) "Elohim" is the appellation of God used in connection with the person who is inclined toward YHWH, but whose faith is not yet fully developed; for the one who is on the way to religion, as Melchizedek (ch. xiv.) and Abraham's servant (ch. xxiv.; comp. Jethro in Exodus and Balaam in Numbers; see §§ 28, 31). (*h*) "Elohim" represents God for those whose moral perception has been blunted by sin (iii. 3, 5); from the mouths of the serpent and the woman instead of "Jahweh" is heard "Elohim"; they desire to change the idea of a living God, who says, "Thou shalt," into a blurred concept of an impersonal and indefinite God. But the God who pronounces judgment is YHWH (ch. ii., iii.; on Cain, ch. iv.; in connection with the Flood, vi. 3–8; the tower of Babel, xi. 5 *et seq.*; Sodom and Gomorrah, xviii. 19; Er and Onan, xxxviii. 7, 10). (*i*) Although the personality of Elohim is indistinct, he yet is felt to be a moral power making moral demands. The moral obligation toward him is the negative virtue of the "fear of God," the fear of murder (xx. 11), unchastity (xxxix. 9), injustice (xlii. 18), and renunciation (xxii. 12). (*k*) "Elohim" also means the appearance of the Deity, and hence may be synonymous with "mal'ak." It may also designate an object of the ritual representing or symbolizing the Deity (xxxv. 2).

**§ 19.** "Elohim" is more explicitly defined by the article; "ha-Elohim," *i.e.*, "the Elohim" or "of the Elohim," is sometimes used to identify an "Elohim" previously mentioned (xvii. 18; comp. verse 17; xx. 6, 17; comp. verse 3). The single, definite, previously mentioned appearance of an Elohim is called "ha-Elohim," being as such synonymous with "Mal'ak YHWH" (xxii. 1, 3, 9, 11, 15), both speaking for YHWH (verse 16; comp. xlviii. 15). "Ha-Elohim," when derived from "Elohim," is a preparation for "YHWH"; when derived from "YHWH" it is a weakening of the idea of God (see §§ 31 *et seq.*). Although these examples do not exhaust the different uses of these two names, they are sufficient to show the author's intentions.

**§ 20.** A rare term for "God" is "El Shaddai" (xvii. 1, xxviii. 3, xxxv. 11, xliii. 13, xlviii. 13; "Shaddai" in xlix. 25). The usual translation and interpretation, "Almighty," is entirely unsupported. The term, when closely examined, means "the God of faith," *i.e.*, the God who faithfully fulfils His promises. Perhaps it also means a God of love who is inclined to show abundant love.

**§ 21.** God as a personal being is not only referred to in anthropomorphistic and anthropopathic terms, but He also appears to man and speaks with him. Thus He speaks with Adam and Eve, Cain, Noah, Abraham, Hagar, Abimelech, Isaac, Jacob, and Laban. But He appears only from the time of Abraham, and in different ways. An Elohim "appears" to Abimelech and Laban in a dream at night (xx. 3, xxxi. 24); a mal'ak YHWH appears to Hagar (xvi. 7 *et seq.*), being called in verse 13 simply "YHWH." YHWH appears to Abram (xii. 7, xv. 1); in a vision (xii. 1, 7) apparently accompanied by darkness, a pillar of smoke, and fire; in xvii. YHWH, who is subsequently called "Elohim" (verses 9, 15, 19), appears, and then ascends (verse 22); in xviii. YHWH appears in the form of three men who visit Abraham, but these speak as one YHWH in verses 13, 17, 20, 26, and 33, who then leaves, while the two messengers go to Sodom. YHWH appears to Isaac on a certain day (xxvi. 2), and again that night (verse 24). Jacob is addressed in a dream by YHWH (xxviii. 12 *et seq.*). In xxxi. 3 YHWH speaks to Jacob; Jacob says (verse 11) that a mal'ak of Elohim appeared to him in a dream. In xxxv. 9 Elohim again appears to him, in reference to the nocturnal encounter with a "man" (xxxii. 14 *et seq.*), and ascends (xxxv. 13). In xlvi. 2 Elohim speaks to him in a vision of the night.

Hence, the appearance of God means either a dream-vision, or the appearance of a messenger sent by God, who speaks in His name, and may therefore himself be called "Elohim of YHWH."

**§ 22.** "Mal'ak of God" signifies, in the first place, the fortunate disposition of circumstances (xxiv. 7, 40; comp. xlviii. 16), in which case it is parallel to "ha-Elohim," the divine guidance of human life; more often, however, it denotes the "angels" ("mal'akim"), messengers of God in human shape who carry His behests to men and who seem to enter and leave heaven through a gate (xxviii. 11); *e.g.*, "YHWH's messenger" (xvi. 7, 11; xxii. 11, 15); "Elohim's messenger" (xxi. 17; in the plural, xix. 1, 15; xxviii. 12; xxxii. 2); or "ha-Elohim's messenger" (xxxi. 11). The "man" who wrestled with Jacob likewise seems to have been a mal'ak (xxxii. 25, 29, 31), and the men whom Abraham entertained and who saved Lot were also mal'akim (xviii., xix.). According to the popular belief, it is disastrous to meet them (xvi. 13, xxxii. 31). On this point, more than on any other, the author seems to have followed popular ideas.

**§ 23.** It appears from the foregoing that the conception of God found in Genesis is throughout a practical, religious one. God is treated exclusively with reference to His dealings with the world and with man, and to the interest that He takes in man's fate and behavior. He guides, educates, and punishes. He assigns to the first of mankind a habitation in Eden, sets them a task, and commands them not to do a certain thing. When they break this command He punishes them; but even after that He cares for them. Although punishing the murderer Cain, He affords him protection; the cruelties and unnatural sins of the generation of the Flood arouse His sorrow and anger; He humiliates the pride of the men who are planning to build a tower that shall reach to heaven; He utterly destroys with fire and brimstone the sinful generation of Sodom and Gomorrah. The punishments are either the natural consequences of sin—the first of mankind have

robbed the earth, which had willingly offered the fruit of its trees, hence it is cursed and paralyzed, and can no longer give its fruit freely, so long as Adam is living; Eve has succumbed to desire, hence she has become the slave of desire; Cain has defiled the earth by murder, hence he has deprived it of its strength—or they correspond exactly to the sins; *e.g.*, men build a tower in order to remain united, hence they are dispersed; Jacob wishes to rule his brother, therefore he must humiliate himself before that brother; he deceives, and is deceived in return; he dresses up in a goatskin in order to obtain a blessing fraudulently, therefore he is terribly deceived and plunged in sorrow through a goatskin; Judah advises the sale of Joseph as a slave, therefore he himself is forced to offer himself as a slave.

God, on the other hand, is pleased with the pious, with Enoch and Noah, and especially with Abraham's unshakable faith (xv. 6); his righteousness and justice, which he recommends to his children and household (xviii. 19); his implicit obedience, which is ready to make the supreme sacrifice (xxii. 12, 16). For Abraham's sake God saves Lot (xix. 19); blesses Abraham's son Isaac (xxvi. 5), his children, and his children's children; protects them through all dangers; prevents others from doing evil to them (xii. 17, xiv., xv., xx. 3, xxvi., xxxi. 24); and leads them in a marvelous manner. He gives commands to men, and binds them to Himself by covenants and promises. They are the objects of His designs, as they are His work.

**§ 24.** The entire universe is the work of God; this proposition is the necessary consequence of the idea of God as found in Genesis and the Pentateuch and in the whole Bible generally. From this arises doubtless the author's belief that God created the world out of nothing. He does not say how this primal act of creation was accomplished. In the beginning the earth was a desolate watery chaos ("tohu wa-bohu"), over which the spirit of God brooded, and which God divided into heaven and earth and arranged and peopled in six days. The living beings are created in an orderly sequence, proceeding from the inorganic to the organic, from the incomplete to the complete, man being the crown. In the beginning God creates light together with time and the day. The outer firmament separates the waters above and below it; then when the lower waters recede the land appears; the earth produces grass and trees; and plants and animals are created, each "after its kind," and endowed with the faculty of propagating within their kind in their respective elements. Every organic being, therefore, is endowed with a nature of its own, which the Creator intends it to keep by pairing only with its own kind. The lights that God has fixed in the firmament serve to separate the day from the night; they shall be for "signs, periods, seasons, and years," and shall give light to the earth. The sun is the greater light, that rules the day; the moon is the lesser light, that rules the night.

**The Creation.**

**§ 25.** The Creation is, in the judgment of God, good in particular, and very good in general, *i.e.*, fit for life, commensurate to its purpose, salutary, harmonic, and pleasing. The book expresses an optimistic satisfaction and pleasure in the world, a lively veneration for God's arrangements and the peculiar dignity of each being as determined by God. The simplicity, sublimity, depth, and moral grandeur of this story of the Creation and its superiority to every other story dealing with the subject are universally recognized.

**§ 26.** Man, the crown of Creation, as a pair including man and woman, has been made in God's image. God forms the first man, Adam, out of earth ("adamah"). This indicates his relation to it in a manner that is fundamental for many later laws. Man is a child of the earth, from which he has been taken, and to which he shall return. It possesses for him a certain moral grandeur: he serves it; it does not serve him. He must include God's creatures in the respect that it demands in general, by not exploiting them for his own selfish uses. Unlawful robbery of its gifts (as in paradise), murder, and unchastity anger it, paralyze its power and delight in producing, and defile it. God breathed the breath of life into the nostrils of man, whom He formed out of earth. Therefore that part of him that is contrasted with his corporeal nature or supplements it—his life, soul, spirit, and reason—is not, as with the animals, of earthly origin, existing in consequence of the body, but is of divine, heavenly origin. Man is "toledot" (ii. 4) of heaven and earth.

**Humanity.**

The creation of man also is good, in the judgment of God; the book, therefore, is cognizant of nothing that is naturally evil, within man or outside of him. After God has created man, He says: "It is not good that the man should be alone; I will make him an help meet for him" (ii. 18). In order that man may convince himself that there is no being similar to him among all the creatures that have been made, God brings all the animals unto Adam, that he may name them, *i.e.*, make clear to himself their different characteristics. Hence man, looking for a being like unto himself among the animals, finds language. God thereupon creates woman out of the rib of man, who gladly recognizes her as bone of his bone and flesh of his flesh. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh"; meaning that the mature man may and shall leave the paternal house, where he has been merely a dependent member of the family, and, urged by the longing for a sympathetic being that will supplement him, shall live with the woman of his choice, and found with her a family of his own, where the two shall be combined in an actual and a spiritual unity. In this passage the relation between man and woman is expressed, and also the nature of marriage, which is a life partnership in which one helps and supplements the other. Procreation is not its purpose, but its consequence. God has given to man, as to all living beings, the faculty of multiplying.

**§ 27.** God gives to man dominion over the earth and over all living beings. The food of the first man consists solely of the fruits of the field, that of the animals being grass (i. 29). His occupation is to cultivate and watch over the Garden of Eden (ii. 15), the only restriction placed upon its enjoy-

ment being that he shall not eat of the fruit of the tree of the knowledge of good and evil. In the Garden of Eden men go naked and know no shame; this feeling is aroused only after they have broken God's command, and then He makes them garments of skins to cover their nakedness.

**§ 28.** All men on earth are descended from the first pair, Adam and Eve, and are therefore also of the image of God. This statement expresses the unity of the whole human race. Man is a created being, made in the image of God, and all men are related: these doctrines are among the most fundamental and weighty of the whole Bible.

The branch descended from Cain, the fratricide, the eldest son of the first pair, is the founder of civic and nomadic culture. The branch descended from Seth develops along religious lines: from Elohim (Seth, in iv. 25) through ha-Elohim (Enoch, in v. 22) to YHWH (Noah, in vi. 8). But punishment has been made necessary on account of Adam's sin; the human race must be destroyed on account of its cruelties and excesses. A new race begins with Noah and his sons, and God promises that He will neither curse the earth again, nor destroy all living beings, but that, on the contrary, "seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (viii. 22). He blesses Noah and his family, that they may multiply and fill the earth and be spiritually above the animals. He permits men to eat meat, but forbids them to eat blood, or meat with the blood thereof. God will demand the blood (life) of every man or animal that spills it. "Whoso sheddeth man's blood, by man shall his blood be shed" (ix. 6). God enters into a covenant with Noah and his descendants, promising them that He will not again send a general flood upon the earth, and instituting the rainbow as a token thereof (ch. ix.). The God whom all the Noachidæ worship is Elohim (ix. 1, 7, 8, 12, 16, 17), YHWH being worshiped by Shem and his descendants. All the peoples dispersed over the earth are grouped as descendants of Shem, Ham, and Japheth. The genealogy of these peoples which the author draws up in ch. x. according to the ethnographic knowledge of his time, finds no parallel in its universality, which includes all men in one bond of brotherhood. In this way have originated the peoples that shall be blessed in Abraham.

**§ 29.** Terah, the descendant of Shem and Eber, has three sons, one of whom, Abraham, is destined by God for momentous events. He shall leave his home; and God says to him: "I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (xii. 2–3). God often repeats the promise that Abraham's descendants shall be as numerous as the stars in heaven and as the sand on the seashore (xv. 5, xxii. 17); that He will make him a father of many nations, and cause him to be exceedingly fruitful; that kings and nations shall be descendants of him and Sarah (xvii. 5, 6, 16); that he shall become a great people; that all nations of the earth shall be blessed in him (xviii. 18, xxii. 18); and that his descendants shall receive the entire land of Canaan as a hereditary possession (xiii. 14 *et seq.*, xv. 7, xvii. 18). But before all this comes to pass Israel shall be sorely oppressed for four hundred years as servants in a strange land, after which they shall go out with rich possessions, and God shall judge their oppressors (xv. 13 *et seq.*). In confirmation of these promises God enters twice into a covenant with Abraham: the first time (xv. 18 *et seq.*) as an assurance that his descendants shall possess Canaan; and the second time, before Isaac's birth, as a sign that He will be their God. In token thereof God changes Abram's and Sarai's names into "Abraham" and "Sarah" (אברם־אברה]ם; שרי־שרה]), combining His own name with theirs, and institutes the circumcision of all the men of Abraham's household and their male descendants as an eternal sign of the covenant between Himself and Abraham. Abraham acknowledges YHWH (xiv. 22), builds altars to Him (xii. 7, 8; xiii. 18); calls upon His name (xii. 8, xiii. 4, xxi. 33); shows an invincible faith in His promises, whatever present circumstances may be; is ready for the greatest sacrifice; and proves himself, by his human virtues—his helpfulness, unselfishness, hospitality, humanity, uprightness, dignity, and love of peace—worthy of divine guidance.

**Israel's Patriarchs.**

**§ 30.** Of Abraham's two sons Ishmael shall be blessed, and become the father of twelve princes and the progenitor of a great people (xvi. 10, xvii. 20, xxi. 18). Ishmael himself becomes an archer, lives in the wilderness, and marries an Egyptian woman (xxi. 20 *et seq.*). But the one to inherit the promises and the land is Isaac (xvii. 21, xxi. 12), Sarah's son. Therefore his father chooses for him a wife from among his own relations (ch. xxiv.). God renews to him the promises given to Abraham (xxvi. 3, 24). Isaac is truly the son of his great father, though he has a somewhat passive nature. He also builds an altar to YHWH, and calls upon His name (xxvi. 2).

**§ 31.** Isaac's sons are twins; Esau, the elder, scorns the rights of the first-born, leaving them to Jacob (xxv. 34). Esau is a hunter, whose fate it is to live by the sword and be subject to his brother, though in time he will throw off his yoke (xxvii. 40). He is also called "Edom," and subsequently lives in the land of that name in the mountainous region of Seir. He is loved by his father, but Rebekah loves Jacob; and when Esau marries a Canaanite woman, Isaac, deceived by a trick, blesses Jacob, who, before he sets out for Haran, receives from his father Abraham's blessing also (xxviii. 4). Jacob attains to right relations with God only after mistakes, trials, and struggles. He knows YHWH, whose hand he has seen in his father's life (xxvii. 20); he recognizes Him in the divine appearance (xxviii. 16); but he has not experienced God in his own life. God has not yet become *his* God; hence he avoids the name of YHWH so long as he is in a strange country (xxx. 2; xxxi. 7, 9, 42, 53; xxxii. 3); but the narrator does not hesitate to say "YHWH" (xxix. 31; xxxi. 3; xxxviii. 7, 10), that name being also known to Laban (xxx. 27, 30) and his daughters (xxix. 32 *et seq.*, xxx. 24). Not until a time of dire distress does Jacob find YHWH, who becomes for him Elohim when the vow turns to a prayer. He has overcome Elohim, and himself receives another name after he has

amended his ways (*i.e.*, has gained another God), namely, "Israel," *i.e.*, "warrior of God." God now gives him the same promises that were given to Abraham and Isaac (xxxv. 11 *et seq.*), and Jacob builds an altar to God ("El"), on which he pours a drink-offering. Similarly he brings offerings to the God of his father when he leaves Canaan to go with his family to Egypt, God promising to accompany him and to lead his descendants back in due time. Jacob finds the name of YHWH again only on his death-bed (xlix. 18).

**§ 32.** With Jacob and his twelve sons the history of the Patriarchs is closed; for the seventy persons with whom Jacob enters Egypt are the origin of the future people of Israel. God does not appear to Jacob's sons, nor does he address them. Joseph designedly avoids the appellation "YHWH"; he uses "Elohim" (xxxix. 9; xl. 8; xli. 16, 51, 53; xlv. 5, 9; xlviii. 9; l. 25; "ha-Elohim," xli. 25, 28, 32; xlii. 18 [xliv. 16]; xlv. 9; and the "Elohim of his father," xliii. 23). The narrator, on the other hand, has no reason for avoiding the word "YHWH," which he uses intentionally (xxxix. 2, 3, 5). YHWH takes a secondary place in the consciousness of Israel while in Egypt, but becomes all-important again in the theophany of the burning bush.

The book prescribes no regulations for the religious life. The Patriarchs are represented in their family relations. Their history is a family history. The relations between husband and wife, parents and children, brother and sister, are displayed in pictures of typical truthfulness, psychologic delicacy, inimitable grace and loveliness, with an inexhaustible wealth of edifying and instructive scenes.

**§ 33.** Since the time of Astruc (1753) modern criticism has held that Genesis is not a uniform work by one author, but was combined by successive editors from several sources that are themselves partly composite, and has received its present form only in the course of centuries; its composition from various sources being proved by its repetitions, contradictions, and differences in conception, representation, and language. According to this view, three chief sources must be distinguished, namely, J, E, and P.

**Scientific Criticism.**

(1) J, the Jahvist, is so called because he speaks of God as "YHWH." In his work (chiefly in the primal history, ch. i.–xi., as has been asserted since Budde) several strata must be distinguished, $J^1$, $J^2$, $J^3$, etc. (2) E, the Elohist, is so named because down to Ex. iii. he calls God "Elohim." A redactor ($R^{JE}$) at an early date combined and fused J and E, so that these two sources can not always be definitely separated; and the critics therefore differ greatly in regard to the details of this question. (3) P, or the Priestly Codex, is so called on account of the priestly manner and tendencies of the author, who also calls God "Elohim." Here again several strata must be distinguished, $P^1$, $P^2$, $P^3$, etc., though only $P^3$ is found in Genesis. After another redactor, D, had combined Deuteronomy with JE, the work so composed was united with P by a final redactor, who then enlarged the whole (the sequence J, E, D, P is, however, not generally accepted). Hence the present Book of Genesis is the work of this last redactor, and was compiled more than one hundred years after Ezra. The works of J, E, and P furnished material for the entire Pentateuch (and later books), on whose origin, scope, time, and place of composition see PENTATEUCH.

As it would take too much space to give an account of all the attempts made to separate the sources, the analysis of only the last commentator, namely, of Holzinger, who has made a special study of this question, will be noted. In his "Einleitung zum Hexateuch" he has given a full account of the labors of his predecessors, presenting in the "Tabellen" to his work the separation into sources laid down by Dillmann, Wellhausen, Kuenen, Budde, and Cornill. The commentary by Gunkel (1901) is not original as regards the sources.

## § 34. ANALYSIS OF THE SOURCES.

"a" and "b" denote respectively the first and second half of the verse; α, β, γ, etc., the smaller parts; * = "worked over"; "s" added to a letter means that the matter contains elements belonging to R or J or E or to the latter two; "f" = "and the following verse" or "verses."

| $P^2$. | J. | | E. | Redaction, Secondary Sources, and Glosses. |
|---|---|---|---|---|
| | $J^1$. | $J^2$. | | |
| i.–ii. 3. | ii. 4b–9bα, 15bβ?, 16, 17*, 18–25.<br>iii. 1–15bα, 17, 18a, 19, 21, 23a. | | | ii. 4a gloss or R. In ii. and iii. אלהים Rs, ii. 6 transposed, 17aa*. Amplifications: ii. 9bβ, 10–14, 15aba, נפש חיה in 19, then iii. 15bβ, 18b, 20?, 22, 23b, 24. |
| | iv. 1*?, 2–16a, 17a, 17b?, 18–24. | iv. 1*?, 17b?, 25, 26. | | iv. 1*, 16aRJ. |
| v. 1–3*, 4–19, 20–24*, 25–27, 28 without בן, 30–32. | | In v. 28 בן. | | v. 1–3*, 20–24*. |
| vi. 9–22. | vi. 1–3a, 4a*. | vi. 5–8. . . . | | vi. 3b, וגם אחרי כן in 4a, 4b gloss, 7* (17*?), 19f.* |
| vii. 6, 11, 13–16a, 17a*, 18–21 (24?). | | vii. 1f., 3b–5 . . (8f.*), 10, 7,* 16b, 12, 17b, 22ff.* | | vii. 3aR, 7–10*, 16b transposed, 17a*, 22. f.* (24R?). |
| viii. 1a, 2a, 1b (3b?), 4f., 13a, 14–19. | | viii. . . . 6a, 2b, 3a, . . . 6b–12, 13b, . . . 20, 21aαb, 22. | | viii. 1–3, order of R (3bR?), 21aβRJ. |
| ix. 1–3, 8–17, 28f. | ix. 20–27. | ix. 18a, 19. | | ix. 4–7Ps, 10b*, 18bRJ. |
| x. 1a, 2–7, 20, 22f., 31f. | x. 9 (8, 10–12?). | x. 10b (8, 10–12?), 13–15, 18b, 19, 21, 25–30. | | x. 16–18a JEs, 24R. |
| xi. 10–26, 27, 31, 32. | xi. 1–9. | xi. . . . 28–30. | | |

ANALYSIS OF THE SOURCES.—*Concluded.*

| P² | J. | E. | Redaction, Secondary Sources, and Glosses. |
|---|---|---|---|
| xii. . . . 4b, 5. | xii. 1–4a, . . . 6–8, 10–20. | | xii. 9RJE. |
| xiii. 6abα, 11b, 12abα. | xiii. 1f., 5, 6bβ, 7–11a, 12bβ,13, 18. | | xiii. 3f.RJE, 14–17RJE, with the use of certain elements from J ?. |
| | | | xiv. very late (narrative worked over by E ??). |
| | xv. 1*, 2a, 3b, 4, 6, 7, 9a, 10a, 11, 12aα (b?). | xv. 1*, 3a, 2b, 5, 12aβ. | xv. 9b, 10bR ?, in 12b חישכה, 13–16JES, 18bβγ (from מנהר on) RD, 19–21JES. |
| xvi. 1a, 3, 15, 16. | xvi. 1b, 2, 4–8, 11–14. | | xvi. 9f.RJE. |
| xvii. 1–27. | | | xvii. 10*. |
| | xviii. 1–15, 16, 20, 21, . . . 22a, 33b. | | xviii. 17–19JEs, 22b–33aJs. |
| xix. 29. | xix. 1–28, 30, 38. | | xix. 4*, 9*, 23–26*, 24*. |
| | | xx. 1–17. | xx. 1f.*, 18 gloss. |
| xxi. 1b, 2b–5. | xxi. 1a, 2a*, 7, 6b, 33*. | xxi. 6a, 8–21, 22–32. | xxi. 2a*, 33* (also transposed), 34RJE. |
| | xxii. 20bβ–24. | xxii. 1–13, 14aα? (βb*?), 19. | xxii. 14, 15–18, JEs, 20aα, REJ. |
| xxiii. | | | |
| | xxiv. | | xxiv. 1f.*, 61f.* |
| xxv. 7–11a, 12–17, 19, 20, . . . 26b. | xxv. 1–4, 5, 11b, 18. | | xxv. 5, 11b transposed, 6 redactional. In xxv. JE is transposed by R. |
| xxvi. 34, 35. | xxvi. 1aαb, 2aα, 3aα, 6, 7–14, 16f., 19–33; xxv. 21–26a, 27–34. | | xxv. 21*, 25a* (27*?), xxvi. 1aβγ, 2aβb, 15, 18RJE, 3aβ–5RD. |
| | xxvii. 1–4*, 5–10, 14f., 17, 18a, 19?, 20, 24–27, 28b, 29aγδb, 30aα, 30b–32, 35–38*, 39a, 40, 41–45*. | xxvii. 1bβγ, 4b, 11–13, 16, 18b, 19?, 21–23, 28a, 29aαβ, 30aβ, 33f.*, 39b. | xxvii. 33 abbreviated by RJE, 36aRJ. |
| xxviii. 1–9. | xxviii. 10, 13–16 (*?). 19a. | xxviii. 11f., 17f., 20–22. | xxviii. 19b gloss. |
| xxix. 24, 28b, 29. . . . | xxix. 2–14a, 14b, 15a?, 26 in part, 31–35. | xxix. 1, 14b, 15a?, 15b–23, 25, 26*, 27, 28a, 30. | |
| xxx. 1aα (?), 4a, (?), 9b?, 22a? . . . | xxx. (1aa?, 4a??), 3bβ?. 4b? (7b*?), 9–13, 14–16, 20aβ, 20b, ? 27, 22bβ, 24b, 25?, 27. 29–43*. | xxx. 1aβ–8*, 17, 18*, 19, 20aα, 20b?, 22bα, 23, 24a, 26?, 28, traces in 29–43. | In xxx. 14b יעקב, in 7 שפחת רחל, in 10, 12 שפחת לאה glosses by R. V. 18* (ישפחתי); traces of E in 29–43; comp. 32f., 35, 39f. |
| xxxi. 18aβγδb (from את-כל on). | xxxi. 1b, 3, 21b, 25, 27 (44b?), 46, 48, 51, 52, 53a. | xxxi. 1a, 2, 4–16*, 17, 18aα, 19–21a, 22–24, 26. | xxxi. 10–12, fragments from the Elohistic parallel to xxx. 32–42, 47 gloss. |
| | xxxii. 4–14a, 23, 25–29, 32b. | xxxii. 1–3, 14b–22, 24, 30–32a. | xxxii. 10–13Js?, 23f.*, 25–32*, 35 gloss. |
| xxxiii. 18a. | xxxiii. 1–10*, 11b, 15, 16?, 17aβb, 18b?. | xxxiii.: traces in 1–10, 11a, 12–14, 16?, 17aa?, 18b?, 19, 20. | xxxiii. 1–10; traces of E in 4, 5b, 10; in 19 אבי שכם is a gloss. |
| | xxxiv. 1*, 2a to ההוי*, 2b without וישכב אותה, 3abα, 5aγb, 7a (b?), 11, 12, 13a**, 19, 25a**, 26*, 29b–31. | xxxiv. 1*, 2a to ההוי*, in 2b וישכב אותה, 3bβ, 4, 6*, 8*, 9, 10abαβ, 13a**, 14*, 15abα (+ equivalent for bβ), 16–18a, 20–24, 25a**b, 27a(a)β, 28, 29a. | xxxiv.: diaskeuasis in part, especially 10bγ, 15b, 15bβ.—RJE: 18b, 20–29b. |
| xxxv. 6a, 9–13a*, 15, 22b–29. | xxxv. 17, 21, 22a. | xxxv. 1–5, 6b, 7, 8, 14*, 16, 18f., 20. | xxxv. 10–12 abbreviated by R and transposed, 13b dittography from 14. |
| xxxvi. 6–8 (basis 9–14, 29?), 40–43. | xxxvi. 15–19, 31–39. | | xxxvi. 1–5, R 9–14, R based upon P, 20–30 R (20–28 from J?, 29 from P?, 21b gloss), 31*. |
| xxxvii. 1. | xxxvii. 3f., 12–18, in part 21, 23bβ, 25–27, 28aγ, 32*, 33*, 35. | xxxvii. 5a, 6–8a, 9–11, 12–18, in part 19f., 22, 23abα, 24, 28aαβb, 29f., 31, 34, 36. | In xxxvii. 2 והוא נער source? 5bγbRJE: 12–18 adapted by RJE from J and E. |
| | xxxviii. 1–30 (J¹). | | |
| | xxxix. 1*, 2–6a*, 7aβ–23*. | xxxix.: traces in 2–5, 6b. | xxxix. in פוטיפר סריס פרעה שר הטבחים, also 7aRJE, glosses: 8b, 10bβ, 20aβ, 23(a?)b. |
| | xl. 1aβb, 3 from אל on, 5b (traces), 14bβ, 15b. | xl. 1aα, 2, 3 beginning, 4, 5a, 6–23*. | |
| xli. 36?, 46ab?, 47?. | xli.: numerous traces. | xli. 1–35*, 37–45*, 47–57*. | xli.: traces of later diaskeuasis (ארץ מצריים in part). |
| | xlii. 2a, 4b, 5, 6 in part, 7, 11a, 27, 28 to אחיו, 38. | xlii. 1, 2b, 3, 4a, 6, in part 8–10, 11b–26, rest of 28, 29–37. | xlii.: in 27 ישקו RJE. Traces of later diaskeuasis (ארץ כנען, 5, 7, 13, 19, 32). |
| | xliii. 1–13, 15–23a, 24–34. | xliii. 14, 23b. | xliii.: diaskeuasis in 14?. |
| | xliv. 1–34. | | |
| | xlv. 1a, 2a, 2bα, or 2bβ, 4b, 5aαγ, 7*, 10aα, 13f., 28. | xlv. 1b, 2bβ, or 2bα, 4a, 5aβb, 6, 7*, 8f., 10aβγb–12, 15–18, 21 in part, 22–27. | xlv. 19f., 21 in part, secondary recast. |
| xlvi. 6f. (8–27?). | xlvi. 1aα, 28–34. | xlvi. 1b–5a*. | xlvi. 1aβRJE, 1b–5a*, secondary 3bβ, 5b, 8–27Ps(?). |
| xlvii. 5b, 6a, 7–11, 27b, 28. | xlvii. 1–4, 5a, 6b, 13–26, in part 27aa*β, 29–31*. | xlvii. 12, 13–26 in part. | xlvii. 13–26, adapted from J and E, with traces of secondary recast 30aγR. |
| xlviii. 3–6. | xlviii. 2b (8a?), 9b, 10a, 13f., trace in 15b, 17–19, 20 in part. | xlviii. 1, 2a, 8 (a)b, 9a, 10b, 11f., 15ab*, 16, 20 in part, 21f. | xlviii. 7 gloss. |
| xlix. 1a, 28bβ–32, 33aab. | xlix. 2–27, 33aβ. | | xlix. 6RJ or RJE. באחריות היתום interpolation, single interpolations to 2–27 (10, 18?, 25f.), 28abαR. |
| l. 12f. | l. 1–11*, 14*, traces in 18, 21. | l.: traces in 2, 10f., and in 14, 15–26*. | l. 22b secondary, 24b*, traces of the diaskeuasis. |

**§ 35.** Serious objection may be brought to this analysis of sources on the following grounds: (1) It is unsupported by any external proof whatever; there is no authentic information showing that the Pentateuch, or Genesis in particular, was compiled from various sources, much less have any such sources been preserved in their original form. (2) Hence the critics must rely solely upon so-called internal evidence. But the subjective state of mind with which the final decision rests is unstable and deceptive. It is hazardous to apply modern criteria and rules of composition and style to such an

ancient and peculiar work, whose origin is entirely unknown. (3) Even if it be demonstrated that Genesis has been compiled from various sources, yet the attempt to trace the origin of each verse and of each part of a verse will never meet with success; the critics themselves confess that the process of combination was a most complicated one. (4) If the contradictions and repetitions said to be found in the book really existed, this would not necessarily prove that there had been more than one author; for the literatures of the world furnish numerous similar examples. The existence of such repetitions and contradictions, however, has never been demonstrated.

**Objections.**

(5) The theory of sources is at best a hypothesis that is not even necessary; for it is based on a total misconception of the dominant ideas, tendencies, and plan of the book. Its upholders have totally misconceived the theology of Genesis; transforming the interchange of the name of God, which is the soul of the book, into an external criterion for distinguishing the different authors. They have not understood the reason for the variation in the use of ילד and הוליד, which in itself is a proof of uniform composition; and they have, therefore, missed a second fundamental idea, namely, that implied in the genealogies and their intimate relation to the Israelitic concept of the family. In criticizing the unequal treatment of the various portions of the material, the theory misconceives the different degrees of their importance for the author. Difference in treatment is proof, not of different authors, but of different subjects and of the different points of view in one author. (6) This would also explain the variations in the language of different passages. But criticism on this point runs in a circle, diversity of sources being proved by differences of language, and vice versa. (7) The separation into sources in particular is based on numberless exegetic errors, often of the most obvious kind, showing not only a misconception of the scope and spirit of the book, and of its mode of narration, but even of the laws of language; and this separation is in itself the greatest barrier to a correct insight into the book, in that it encourages the student to analyze difficult passages into their sources instead of endeavoring to discover their meaning.

**§ 36.** Notwithstanding all these objections, however, it can not be denied that various portions of Genesis palpably convey the impression of difference in origin and a corresponding difference in conception; but as the impression that the work gives of having been uniformly planned in every detail is still stronger, the explanation given in § 2 is here repeated; namely, Genesis has not been compiled from several sources by one redactor or by several redactors, but is the work of *one* author, who has recorded the traditions of his people with due reverence but independently and according to a uniform plan. Genesis was not compiled from various books.

**§ 37.** The historicity of the Book of Genesis is more or less denied, except by the representatives of a strict inspiration theory. Genesis recounts myths and legends. It is generally admitted that the primal story is not historical (ch. i.–xi.); but critics vary in ascribing to the stories of the Patriarchs more or less of a historical foundation. For details see the articles under their respective names; here only a summary can be given:

**Historical Criticism.**

(a) The story of the Creation can not be historically true, for the reasons (1) that there can be no human traditions of these events; (2) its assumption of a creation in six days, with the sequence of events as recounted, contradicts the theories of modern science regarding the formation of the heavenly bodies during vast periods of time, especially that of the earth, its organisms, and its position in the universe. The popular view of Genesis can not be reconciled with modern science. The story is a religio-scientific speculation on the origin of the world, analogous to the creation-myths found among many peoples. The similarities to the Babylonian creation-myth are most numerous and most striking. The extent of its dependence on other myths, the mode of transmission, and the age and history of the tradition and its adaptation are still matters of dispute.

(b) The story of the Garden of Eden (ch. ii., iii.) is a myth, invented in order to answer certain questions of religion, philosophy, and cultural history. Its origin can not be ascertained, as no parallel to it has so far been found.

(c) The stories of Cain and Abel and the genealogies of the Cainites and Sethites are reminiscences of legends, the historical basis for which can no longer be ascertained. Their historical truth is excluded by the great age assigned to the Sethites, which contradicts all human experience. A parallel is found in the ten antediluvian primal kings of Babylonian chronology, where the figures are considerably greater.

(d) The story of the Flood is a legend that is found among many peoples. It is traced back to a Babylonian prototype, still extant. It is perhaps founded on reminiscences of a great seismic-cyclonic event that actually occurred, but could have been only partial, as a general flood of the whole earth, covering even the highest mountains, is not conceivable.

(e) The genealogy of peoples is a learned attempt to determine genealogically the relation of peoples known to the author, but by no means including the entire human race; this point of view was current in antiquity, although it does not correspond to the actual facts.

(f) The stories of the Patriarchs are national legends. Abraham, Isaac, and Jacob and his sons are idealized personifications of the people, its tribes, and families; and it can not now be ascertained whether or not these are based on more or less obscure reminiscences of real personages. In any case, these legends furnish no historically definite or even valuable information regarding the primal history of the people of Israel. The whole conception of the descent of one people from one family and one ancestor is unhistorical; for a people originates through the combination of different families. It has also been maintained that the stories of the Patriarchs are pale reflections of mythology or nature-myths.

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B. J.

——**Critical View:** Genesis forms part of the Hexateuch. As such it is regarded by the critical schools as a composite work, containing data from P and JE, the latter a history which, itself a combination of two distinct compilations—one, northern or Israelitish, E; the other, southern or Judean, J—tells in detail and in popular style the story of Israel from the beginning of things to the completed conquest of Canaan. In addition to these elements, some independent material is distinguished from that ascribed to the sources named; and editorial comments (R) and changes have been separated in the critical analysis. There is practical unanimity among critics with regard to the character of P and what must be assigned to him.

The P elements in Genesis consist of a series of interconnected genealogies, uniform in plan, and always prefaced by the introductory phrase "These are the generations of." Connected with them is a scheme of CHRONOLOGY around which a few historical glosses are grouped. In fuller detail the stories of Abraham's covenant and his purchase of a burial-place at Hebron are elaborated. The accounts of Creation (see COSMOGONY) and of the FLOOD are also given fuller treatment. It would thus

**Elements.** seem that P presupposes acquaintance with and the existence of a history or histories of the Patriarchs and of the times preceding theirs. P is thus a work of a student aiming to present certain ideas and emphasizing certain conclusions. He traces the origin of Israel and his descendants as the one family chosen from among all the children of Adam. He lays particular stress on the religious institutions; *e.g.*, the Sabbath ordained by God Himself at the completion of the week of Creation; the command to abstain from partaking of blood; the covenant of circumcision; and the purity of the Israelitish stock (contrast Esau's marriages with Jacob's).

The theory has been advanced that P is based on J, his story of Creation presupposing the use of historical and traditional material collected in J. On the whole, this may be admitted; but it is also plain that for the P account of the Creation and the Flood Babylonian sources and information were drawn upon. The theology of P is of a high order. God is One; He is supramundane. Creation is a transcendental, free act of the Absolute Creator (hence ברא). In history are revealed a divine plan and purpose. God communicates His decrees directly without the intervention of angels or dreams, and without recourse to theophanies. He is Elohim for Noah, El Shaddai for Abraham, and YHWH for Israel. Anthropomorphisms are few and inoffensive. This theology reveals the convictions and reflections of a late epoch in Israel's religious and historical development.

JE, after the elimination of P, presents an almost unbroken narrative. In the earlier chapters J alone has been incorporated; E begins abruptly in Gen. xx. It is a moot point whether E contained originally a primeval history parallel to that now preserved in Genesis from J. That of the latter, as incorporated in the pre-Abrahamic chapters, is not consistent throughout; especially do the account of the FLOOD, the fragments of a genealogy of Seth, and other portions suggest the use of traditions, probably Babylonian, which did not originally form part of J.

JE, as far as Genesis is concerned, must be regarded as compilations of stories which long before their reduction to written form had been current orally among the people. These stories in part were not of Canaanitish-Hebrew origin. They represent

**Legends.** Semitic and perhaps other cycles of popular and religious tales ("Sagen") which antedate the differentiation of the Semitic family into Hebrews, Arabs, etc., or, migrating from one to the other of the Semitic groups after their separation, came to the Hebrews from non-Semitic peoples; hence the traces of Babylonian, Egyptian, Phenician, Aramaic, and Ishmaelitish influence. Some of the narratives preserve ancient local traditions, centered in an ancient religious sanctuary; others reflect the temper and exhibit the

coloring of folk-tales, stories in which the rise and development of civilization and the transition from pastoral to agricultural life are represented as the growth and development of individuals. Others, again, personify and typify the great migratory movements of clans and tribes, while still others are the precipitate of great religious changes (*e.g.*, human sacrifices are supplanted by animal ones). The relations and interrelations of the tribes, septs, and families, based upon racial kinship or geographical position, and sometimes expressive of racial and tribal animosities and antipathies, are also concreted in individual events. In all this there is not the slightest trace of artificiality. This process is the spontaneous assertion of the folk-soul ("Volksseele"). These traditions are the spontaneous creation of popular interpretation of natural and historical sentiments and recollections of remote happenings. The historical and theological interpretations of life, law, custom, and religion in its institutions have among all men at one time taken this form. The mythopeic tendency and faculty are universal. The explanations of names which exhibit signs of being the result of intentional reflection, are, perhaps, alone artificial.

Naturally, in the course of oral transmission these traditions were modified in keeping with the altered conditions and religious convictions of the narrators. Compiled at a time when literary skill had only begun to assert itself, many cycles of patriarchal histories must have been current in written form prior to the collections now distinguished by critics as E and J. Criticism has to a great extent overlooked the character of both of these sources as compilations. It has been too free in looking upon them as works of a discriminating litterateur and historian. P may be of this nature, but not J and E. Hence any theory on the literary method and character of either is forced to admit so many exceptions as to vitiate the fundamental assumption. In E are found traits (elaborations, personal sentiment) ascribed exclusively to J; while J, in turn, is not free from the idiosyncrasies of E.

**Compilation.**

Nor did R (the editor, editors, or diaskeuasts) proceed mechanically, though the purely literary dissection on anatomical lines affected by the higher criticism would lead one to believe he did. He, too, had a soul. He recast his material in the molds of his own religious convictions. The Midrashic method antedates the rabbinical age. This injection of life into old traditional material unified the compilation. P's method, rightly regarded as under theological intention ("Tendenz"), was also that of R. Hence Genesis, notwithstanding the compilatory character of its sources, the many repetitions and divergent versions of one and the same event, the duplications and digressions, makes on the whole the impression of a coherent work, aiming at the presentation of a well-defined view of history, viz., the selection of the sons of Israel as the representative exponents of YHWH's relations to the sons of Adam, a selection gradually brought about by the elimination of side lines descended, like Israel, from the common progenitor Adam, the line running from Adam to Noah—to Abraham—to Jacob = Israel.

Chapter xiv. has been held to be a later addition, unhistorical and belonging to none of the sources. Yet the story contains old historical material. The information must be based on Babylonian accounts (Hommel, "Alt-Israelitische Ueberlieferung," p. 153, speaks of an old Jerusalem tradition, and Dillmann, in his commentary, of a Canaanitish tradition; see ELIEZER); the literary style is exact, giving accurate chronological data, as would a professional historian. The purpose of the account is to glorify Abraham. Hence it has been argued that this chapter betrays the spirit of the later Judaism.

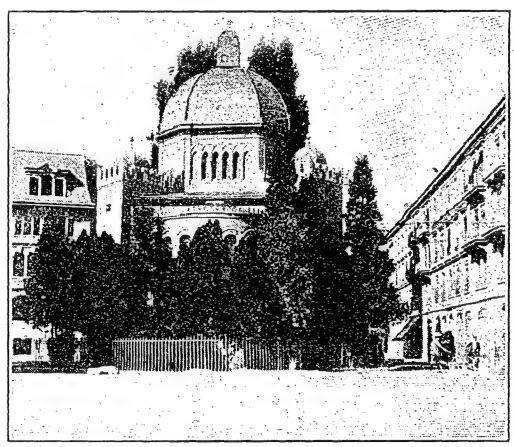
**Later Additions.**

Chapter xlix., the blessing by Jacob, is also an addition; but it dates from the latter half of the period of the Judges (K. Kohler, "Der Segen Jacob's").

The theory that the Patriarchs especially, and the other personages of Genesis, represent old, astral deities, though again advanced in a very learned exposition by Stucken ("Astral Mythen"), has now been generally abandoned.

E. G. H.

**GENEVA:** Capital of the Swiss canton of the same name; situated at the southwest end of Lake Geneva; population (1900) about 80,000, of whom 1,076 are Jews. Jews lived there, as well as in



Synagogue at Geneva, Switzerland.
(From a photograph.)

other towns along the lake, as early as the fourteenth century. In 1348 those living along Lake Geneva, which then belonged to Savoy, were accused of poisoning the wells; many of them were racked and burned. In Geneva, where they lived in a separate street, the Christian merchants frequently attacked them, and in 1490 drove them out of the city. Thereafter every Jew who passed through Geneva had to pay a toll of four denarii; a pregnant Jewess, eight denarii. A legendary report says that in 1582, German Jews proposed to the authorities of Geneva to allow them to come in numbers of from 8,000 to 10,000 and build an entire city in the vicinity of St. Victor, for which privilege they offered to pay a considerable tribute as well as to perform military service. In 1632 Nicolas

Antoine, a young Protestant pastor who had been converted to Judaism, was publicly burned.

The modern history of the Geneva community begins with the year 1783, when a number of Lorraine Jews settled in the suburb Carouge, which belonged to the Duke of Savoy until he ceded it to Geneva in 1816. Under French domination several Jews settled in Geneva, enjoying complete freedom until 1815, when French rule ceased. The law of Nov. 14, 1816, forbade their owning land in the canton. Not until 1841 did they again receive civic equality. In 1843 the first Jews were naturalized, and were granted full religious liberty. For several decades the few Jews who lived in Geneva worshiped in Carouge, where the old synagogue still exists. In 1857 the law of Nov. 14, 1816, was repealed, and all the Jews who lived in Carouge were, without charge, enfranchised. The Jews in Geneva, numbering about 200, thereupon proceeded to build a temple on a piece of land given them by the city. This temple was dedicated in 1859, and in the same year Joseph Wertheimer, a pupil of the rabbinical school of Metz, was chosen rabbi. The old cemetery at Carouge has been extended by the community.

Several Jews have been, and are, professors at the Geneva University, among them being the rabbi Joseph Wertheimer and M. Schiff. The Jews of Geneva are engaged chiefly in the clock-making industry and in commerce.

Bibliography: Ulrich, *Sammlung Jüdischer Geschichten in der Schweiz*, p. 228, Basel, 1780; Grätz, *Gesch.* vii. 387; Jost, *Neuere Gesch.* ii. 37.

D. M. K.

**GENIZAH** (lit. "hiding" or "hiding-place"): The storeroom or depository in a synagogue; a cemetery in which worn-out and heretical or disgraced Hebrew books or papers are placed. A genizah serves therefore the twofold purpose of preserving good things from harm and bad things from harming. Shab. 115a directs that holy writings in other than the Hebrew and Greek languages require "genizah," that is, preservation. In Pes. 118b "bet genizah" = "treasury." In Pes. 56a Hezekiah hides ("ganaz") a medical work; in Shab. 115a R. Gamaliel orders that the Targum to Job should be hidden ("yigganez") under the "nidbak" (layer of stones). In Shab. 30b the sages sought to hide ("lignoz") as heretical the books of Ecclesiastes and Proverbs. The same thing occurs in Shab. 13b in regard to the Book of Ezekiel, and in Pes. 62 in regard to the Book of Genealogies.

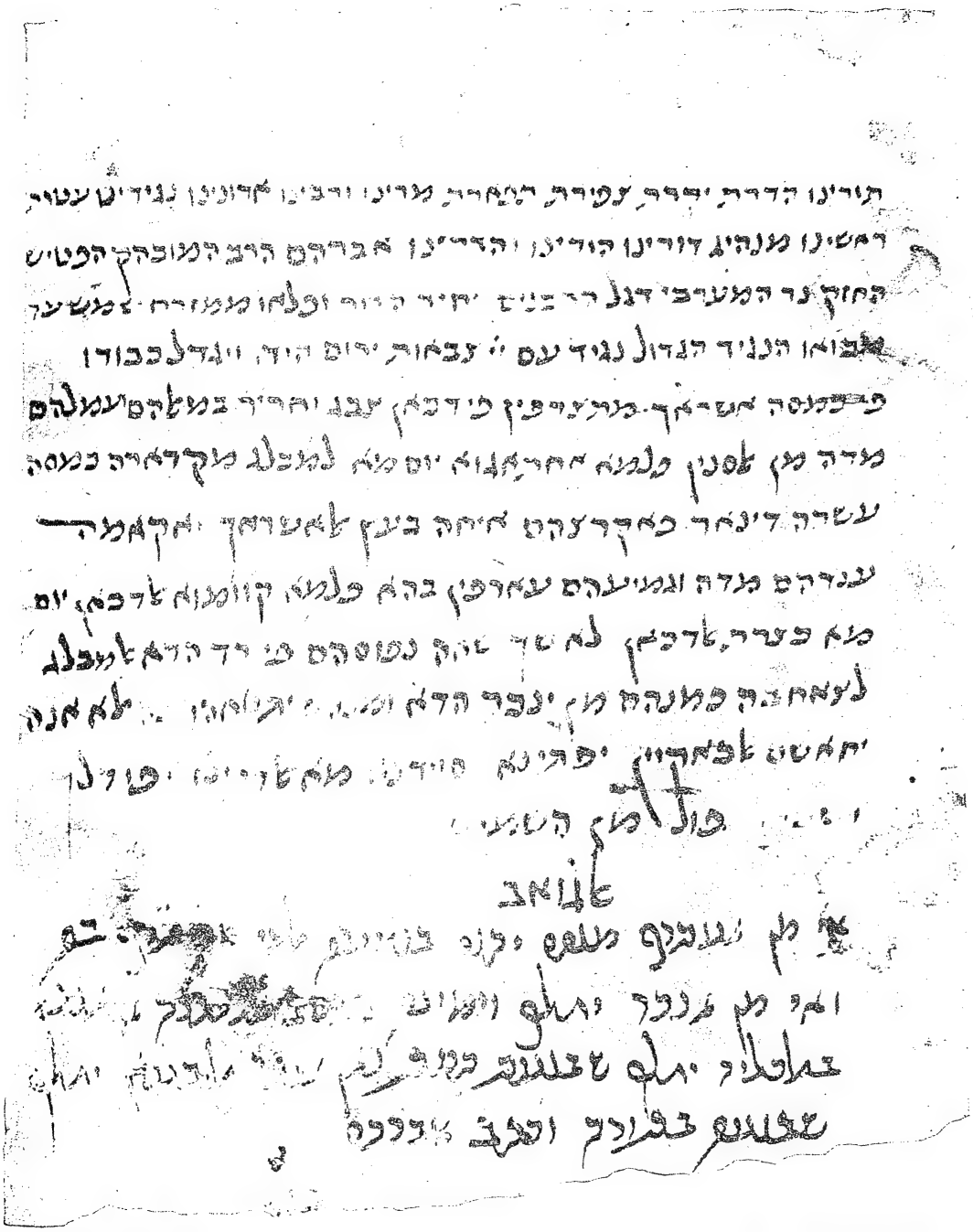
In medieval times such Hebrew scraps and papers as were relegated to the genizah were known as "shemot" (names), because their sanctity and consequent claim to preservation were held to depend on their containing the "names" of God. In addition to papers, articles connected with the ritual, such as zizit, lulabim, and sprigs of myrtle, are similarly stored (comp. Shab. 63; Yoma 16, as to the stones of the altar).

The discovery by Solomon Schechter, on May 13, 1896, of a fragment of the original Hebrew of Ecclesiasticus drew so much attention to the genizah whence it came that the term "genizah" is now applied almost exclusively to the hoard at the old synagogue of Fostat near Cairo. This was a church dedicated to St. Michael until the conquest of Egypt by Chosroes in 616, when it became a synagogue. To Benjamin of Tudela, in the twelfth century, it appeared "very ancient." Simon van Geldern (*c.* 1750), Heine's ancestor, tells in his diary how much impressed he was by the wealth of possibility that lay hidden amid the rubbish of the genizot there. In 1864 Jacob Safir visited it, and his "Eben Sappir" describes how he spent two days ferreting among the ancient books and leaves till the dust and ashes sickened him of the task; but "who knows what may yet be beneath?" In 1888 E. N. Adler visited the synagogue, but did not succeed in seeing more than a recess in the upper part of the right wall containing the scroll of Ezra and a few other ancient manuscripts. He was informed that all shemot were buried in the Jewish cemetery at Basatin. Shortly afterward the synagogue was repaired by the Cairene community, and during its renovation the old receptacle seems to have been rediscovered. It is a secret chamber at the back of the east end, and is approached from the farthest extremity of the gallery by climbing a ladder and entering through a hole in the wall.

**The Cairo Genizah.**

When Sayce visited the synagogue many of the contents of the genizah had been thrown out and buried in the ground, through a part of which a road was subsequently cut. This would account for the evident exposure to dampness which some of the oldest fragments have undergone and for their earthy odor. Sayce acquired many fragments from the caretakers of the synagogue, which are now in the Bodleian Library. Other libraries and collectors, especially Archduke Rainer, made similar acquisitions. E. N. Adler revisited the synagogue on Jan. 3, 1896, under the escort of the chief rabbi, Rafaïl ben Shimon ha-Kohen, and was allowed to take away with him a sack containing all the parchment and paper fragments they had been able to gather in about four hours. Some of these turned out to be of exceptional interest, and were published shortly afterward. It was the identification of a Ben Sira text among the Bodleian fragments in May of that year which induced Schechter to proceed to Cairo in the autumn and bring back with him practically the entire written contents of the genizah. These now constitute the bulk of the Taylor-Schechter collection at the Cambridge University Library. About the same time Mrs. Lewis and Mrs. Gibson, two learned sisters, known by their discoveries in the Mount Sinai Monastery, visited Cairo, and returned to Cambridge, England, with a large number of fragments, which they placed at Professor Schechter's disposal for the purpose of examination. Visits to the genizah in October, 1898, April, 1901, and February, 1903, merely brought to light printed matter; but if this be found to include title-pages and colophons, some of it may prove to have bibliographical value. Cyrus Adler of Washington during a visit to Cairo in the year 1891 secured about forty pieces from a dealer; doubtless large quantities of fragments from the same genizah remain in the hands of dealers in Cairo, Jerusalem, and else-

**Taylor-Schechter Collection.**



The Jewish Encyclopedia, Vol. V. In the possession of Prof. S. Schechter.

CAIRO GENIZAH FRAGMENT, EARLY XIII. CENTURY.

*Autograph Letter of Abraham, Son of Maimonides.*

where; and are occasionally brought to Europe and to America and offered for sale. Among the various buyers from the dealers may be mentioned: Mrs. Lewis and Mrs. Gibson of Cambridge, Dr. Neubauer, the late Professor Kaufmann of Budapest, the trustees of the British Museum, Dr. Gaster, Professor Gottheil of Columbia University, Judge Sulzberger of Philadelphia, Mr. Amram, also of Philadelphia, and E. N. Adler.

Most ancient synagogues had genizot. That of Feodosia in the Crimea is an alcove on the ground floor at the back of the ark, approachable from the outside of the building by a hole so small as only to admit of the entrance of a very small boy. Search there proved fruitless, as it had been cleared a generation previously by Firkovitch. At Bokhara the genizah is in the roof, but disused copies of scrolls of the Law are walled up by stucco in arched alcoves surrounding the interior of the building. At Teheran it is in an underground cellar, so damp that papers turn to pulp in a few weeks; a ketubah or two were all that resulted from a search in 1896. In a secret chamber in the eaves of the roof of one of the chapels of the ancient synagogue at Aleppo (4th cent.?) is the genizah of that famous city. In 1898 this was as full of dust as the one at Cairo, but it is much less interesting and ancient. Its contents are periodically removed, and are taken solemnly to the Jewish cemetery. Their burial is locally supposed to induce a downfall of rain. At Rustchuk burials of "shemot" take place every ten years, when a sermon is delivered, followed by a banquet, and the right of burying each sack is sold as a "miẓwah"; one month later a stone is laid over the place of burial, and inscribed as the genizah of the year in question.

**Other Genizot.**

In Prague the genizah is also in the roof, over the historic banner which records the bravery of the Bohemian Jews. The genizah is protected from the designs of the desecrator or collector by a legend, devoutly believed, that it is under the special protection of a "golem."

In the Orient generally, shemot are from time to time deposited temporarily in some corner or cupboard of the synagogue, often below the ark or "almemar." When the collection grows too big, or when some special occasion arises, such as a drought, the papers are solemnly gathered up and carried off to the "bet ḥayyim" and buried there with some ceremony. With this custom is associated the far older practise of burying a great or good man with a "sefer" which has become "pasul" (unfit for use through illegibility or old age). In Morocco, in Algiers, in Turkey, and even in Egypt, such paper-interments continually occur, and not the least important part of the Taylor-Schechter collection has come from the graveyard.

**Practise in the Orient.**

It was reported (1898) that the genizah at Rosetta had been transported from the cemetery there and reburied at Alexandria by a pious Jew, the last of the community to leave the Delta city. The spade-work of a night succeeded in bringing to light some interesting material—an early "RIF," a Cretan ketubah, and part of a Naḥmanides printed in Portugal. The contents of all these genizot are of the most varied description, and some, indeed, of entrancing interest. Autographs of Saadia and Maimonides, of resh gola and nagid, of gaon and heretic, the last-mentioned sometimes recalcitrant and sometimes apologetic, are constantly to be met with. A vivid description of such contents is given by Schechter in his "Hoard of Hebrew Manuscripts"—an article contributed by him to the "Times" (London) of Aug. 3, 1897.

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S. S. E. N. A.

**GENNESARET, LAKE OF.—Biblical Data:** A lake which takes its name ("Gennesaret" or "Gennesar"; I Macc. xi. 67; Luke v. 1; and in Josephus) from the small fruitful plain which lies on its western side (Matt. xiv. 34; Mark vi. 53), the present Al-Ghuwair. It was also called the "Sea of Galilee" (Matt. iv. 18; Mark i. 16; comp. John vi. 1). In the Old Testament its name is "Yam Kinnereth" (or "Kinneroth"; Num. xxxiv. 11; Josh. xii. 3, xiii. 27). The lake is traversed by the Jordan, and is situated in a deep depression, its surface being 682 feet below sea-level. It is 20 kilometers long and about 9 kilometers wide, with which the statements of Josephus (140 stades long, 40 wide) nearly agree. Its greatest known depth is 141 feet. It is especially rich in edible fish. At the time of the Gospels and of Josephus it was covered with countless fishing-boats and ships, which at times were in serious danger on account of the violent winds to which the lake was subject. The surrounding mountains closely invested it, though opening in some places, in one to admit the fruitful and well-watered plain of Gennesaret, in another the plain of Baṭiḥah, on the northern side. On its western shore was the beautifully situated Tiberias, afterward a principal seat of Jewish learning. At that time there was a chain of villages and towns around the lake, though now only a few ruins are to be seen.

E. G. H. F. Bu.

**——In Rabbinical Literature:** The Biblical "Kinneret" or "Kinnerot" is rendered in the Targumim of Pseudo-Jonathan (Num. xxiv. 11) and Jonathan (Josh. xi. 2) by "the Sea of Genusar" ("Yamma di-Genusar"). The same appellation is frequently met with in the Talmud and Midrashim, where the lake is also called "the Sea of Tiberias" (Gen. R. xcviii. 22), and is referred to as abounding with fish. The Lake of Gennesaret having fallen to the lot of Naphtali, Joshua imposed on that tribe the obligation of letting every one fish there with a fishing-rod who so desired (B. Ḳ. 81a). The fish of Gennesaret differed in taste from those of the other lakes in Palestine (Gen. R. iii.). The valley washed by the lake is called "the valley of Gennesaret" ("biḳ'at Genusar"), and is renowned for its fertility. Hence the words "God's blessing" (Deut. xxxiii. 23) are interpreted as meaning the valley of Gennesaret (Sifre, Num. 355; Yalḳ., Num. 962). "Why are there no

fruits of Genusar at Jerusalem?" asks R. Abin. "It is in order that people may not say that we go to Jerusalem only for the sake of those fruits" (Pes. 8b). The fertility of the valley is, according to the Talmudists, the origin of both the Biblical and the Talmudic names: it is called "Kinneret" because its fruit is as sweet as the sound of a harp ("kinnor"; Meg. 6a); and "Genusar" because it is "the gardens of princes" ("ganne sar"; Gen. R. xcviii. 23).

Kinneret was one of the five fortified cities which fell to the lot of Naphtali (Josh. xix. 35). It is mentioned after Rakkath, which is identified in the Talmud with Tiberias (Yer. Meg. i. 1). Genusar as an inhabited place is also mentioned in Yer. Ma'as. i. 2 and in Tosef., Kelim, B. B. v. 6; but, as it appears from another Talmudic passage, the ancient town was no longer in existence in Talmudic times, and the name "Genusar" was applied to the forts Bet-Yeraḥ and Sinnabri, which had protected it: on account of this the plural "Kinnerot" is met with (Yer. Meg. i. 1; Gen. R. *l.c.*).

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E. C. M. SEL.

**GENOA (גינובה):** An important Italian seaport on the Gulf of Genoa; also a former republic of the same name. It is very probable that even before the destruction of the Second Temple Jews from Rome settled in Genoa and took part in its commerce. The first authentic record of Jews in Genoa, however, is contained in two letters of the emperor Theodoric (fifth century) given by Cassiodorus, and referring to a synagogue and to previous grants. The Jews in Genoa suffered, although not as much as their coreligionists in northern lands, at the hands of the Crusaders, who found the large seaport a convenient gathering-place. In 1134 a special tax was levied upon the Genoese Jews to provide oil for the altars of Christian churches. Shortly afterward they were either driven out or else emigrated voluntarily in consequence of organized persecutions. Benjamin of Tudela, who passed through Genoa about 1165, found only two Jews residing there. It is certain that, later, Jews were forbidden to remain longer than three days in Genoa. This prohibition still existed in 1492. At that time many exiles from Spain landed at the port and begged permission to stay long enough to repair their ships, which had suffered heavy damage, and to recuperate from the voyage. The unfortunate fugitives presented a pitiful appearance. "And while they were making their preparations to journey farther, winter came on, and many died on the wharves." Such was the account given by Bartolomeo Senarega, secretary to the republic, and his report confirms a description given by Joseph ha-Kohen in his "'Emek ha-Baka" (ed. Letteris, p. 85). The Genoese doubtless felt pity for the persecuted exiles, but commercial jealousy and religious fanaticism, increased by the sermons of Bernardino da Feltre, caused the repeal of the permission for a temporary stay in the harbor, which had been obtained with such difficulty in 1492. In the hope of converting them the Jews were later granted shelter and support again, but only one single case of conversion resulted. Twenty-one of the families which landed in Genoa were allowed to settle in Ferrara.

**Middle Ages.**

The number of Jews that came to Genoa increased with the spread of persecutions in Portugal, so that at the beginning of the sixteenth century a special office was established in Genoa, "Ufficio per gli Ebrei." The wearing of a badge was ordered, and the prohibition to reside in Genoa was renewed under penalty of a large fine, of imprisonment, and even of being sold into slavery. Only wholesale merchants and physicians holding papal permits were exempt from these acts of oppression, and an attempt was made to prevent even them from settling in the city. Nevertheless, petitions for permission to settle became more and more numerous, and in 1550 a number of Jews obtained the right of free residence and of free commerce for several years; even the wearing of the badge and the seclusion in a ghetto were abolished. Such privileges were renewed in 1578, 1582, and 1586, but only for a few years. In 1587 the wearing of the yellow badge was restored, but at the petition of the Jews again abolished.

**Banished in 1598.**

The combined hostility of the clergy and of the Inquisition brought about a new decree of banishment Jan. 8, 1598; but individual Jews still remained in the city. They were compelled to wear the Jewish badge, but by paying a certain sum could buy the privilege of discarding it. Commercial considerations in general demanded a milder treatment of the Jews, and in the free harbor law of 1648 and 1658 the Jews were again recognized, and special regulations were made for importing their goods. The Inquisition considered this treatment too lenient, and called forth a similar expression of opinion from the Holy Office at Rome. Although the republic at first refused to listen to these complaints, it was nevertheless compelled in 1659 to make new and oppressive regulations concerning the Jews, and their right of residence was limited to ten years. The Jews from Spain and Portugal were glad to be received anywhere under any conditions, and hence new arrivals submitted to the new regulations. Land for a ghetto was granted in 1660, and there a synagogue was built. The ghetto had two iron gates, which remained closed from sunset until morning. The number of the Jews at that time amounted to about 700; among them were many prosperous merchants, who, owing to the importance of their business, received better treatment and were allowed to live outside the ghetto. All Jews, however, were obliged to attend Christian sermons during Lent, a compulsion which was felt to be the deepest humiliation; on these occasions, besides being reviled by the preacher, they met with insults and even acts of violence on the part of the mob.

**The Ghetto.**

At the end of the ten years (1669) an attempt was made to drive the Jews out again, under all sorts of pretexts. The Senate opposed this, and in 1674 obtained an extension of the right of residence for ten years more, under a new charter and in a different part of the city. But the rules were too severe, and especially the attendance at the sermons was felt to

be so degrading that the Jews rebelled, and in 1679 were all driven from the city. As before, Jews were later allowed to settle there again singly and only for a limited time. Even that privilege was abolished by a decree of banishment in 1752. However, only the poor were affected by the decree; the rich remained and were even favorably regarded on account of their acknowledged importance for the commerce of the republic. Through their influence a new charter was drawn up in 1752 upon fairly liberal terms, and the opposition of Pope Benedict XIV. remained without effect. The Senate at that time was very friendly to the Jews; it recognized the advantages they might bring to the city, the more so as it saw with regret how the neighboring port of Leghorn, where Jews enjoyed the most extensive liberties, was flourishing and injuring the commerce of Genoa. The Jews, however, had recognized the indecisive nature of this favor and kept at a distance from Genoa. Not until toward the end of the eighteenth century did they establish large commercial houses there. Their legal status remained precarious and rested upon the personal tolerance of the mercantile class, not upon the firm basis of the law; and it was not until 1848, when the constitution of the kingdom of Sardinia was promulgated, that the Jews received the full rights of citizenship, and there still exists among the population a feeling of animosity against them, which is due to clerical leaning.

**Emancipation.**

Since 1848 the community has steadily increased; in 1901 it numbered about 1,000 souls. The Jews have taken a large share in the flourishing commerce of Genoa, while the commerce of Leghorn has almost ceased, and a large proportion of its Jewish community has emigrated to the former city. In consequence of this influx from Leghorn the ritual of the Sephardim has been introduced into the only synagogue of Genoa. The community possesses a school for religious instruction, a good library, and a very good charitable organization. There is little to be said concerning the scholars and rabbis who lived and labored in Genoa, for their number was small and their existence precarious. Judah Abravanel (Leo Hebræus) practised medicine there. The historian Joseph ha-Kohen lived there with his parents and family from 1501 until 1547, when he was exiled in spite of the intercession of his patients. Two rabbis are mentioned as residing in the city in 1680, Abitur Abba Mari and Abraham Zarfati. In the latter part of the nineteenth century Felice Finzi was the rabbi of the community; since his death the post has been vacant.

In 1516 the "Psalterium Octaplum" was printed in Genoa at the press of Nicolaus Giustiniani; this is celebrated because it contains the history of Columbus' discovery of America in the scholia to Psalm xix.

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I. E.

D.

**GENTILE:** A word of Latin origin (from "gens"; "gentilis"), designating a people not Jewish, commonly applied to non-Jews. The term is said (but falsely so) to imply inferiority and to express contempt. If used at all by Jews of modern times—many of them avoiding it altogether, preferring to speak of "non-Jews"—this construction of its implications must certainly be abandoned as contrary to truth. The word "Gentile" corresponds to the late Hebrew "goi," a synonym for "nokri," signifying "stranger," "non-Jew." In the Hebrew of the Bible "goi" and its plural "goyyim" originally meant "nation," and were applied both to Israelites and to non-Israelites (Gen. xii. 2, xvii. 20; Ex. xiii. 3, xxxii. 10; Deut. iv. 7; viii. 9, 14; Num. xiv. 12; Isa. i. 4, lx. 22; Jer. vii. 28). "Goi" and "goyyim," however, are employed in many passages to designate nations that are politically distinct from Israel (Deut. xv. 6; xxviii. 12, 36; Josh. xxiii. 4). From this use is derived the meaning "stranger" (Deut. xxix. 24; comp. II Chron. vi. 32 = "'amme ha-'arez"). As the non-Israelite and the nokri were "heathens," "goi" came to denote a "heathen," like the later "'akkum," which, in strict construction, is not applicable to Christians or Mohammedans (see below). In its most comprehensive sense "goi" corresponds to the other late term, "ummot ha-'olam" (the peoples of the world).

**Meaning of the Term.**

Toward idolatry and the immoralities therewith connected, the Biblical writings display passionate intolerance. As the aboriginal population of Canaan was the stumbling-block for Israel, constantly exposed to the danger of being contaminated by Canaanitish idolatrous practises, the seven "goyyim," *i.e.*, nations (Deut. vii. 1, xii. 2), were to be treated with but little mercy; and, more especially, marriages with them were not to be tolerated (Deut. vii. 3; comp. Ex. xxxiv. 16). Notwithstanding this prohibition, mention is made of marriages with non-Hebrews of other stock than the seven nations enumerated (Ruth i. 4; II Sam. iii. 3; I Kings vii. 14, xiv. 21; I Chron. ii. 34), and even of marriages in direct contravention of the prohibitive law (Judges iii. 6; II Sam. xi. 3; I Kings xi. 1 *et seq.*, xvi. 31). This proves that the animosity against non-Hebrews, or "goyyim," assumed to have been dominant in Biblical times among the Hebrews, was by no means intense. The caution against adopting the "ḥukḳot ha-goyyim" (Lev. xviii. 2), and the aversion to the customs of "the nations," rest on the recognition of the morally pernicious character of the rites indulged in by the Canaanitish heathens.

The "stranger," whether merely a visitor ("ger") or a resident ("ger toshab"), was placed under the protection of the Law, though possibly a distinction was made between the transient and the permanent stranger; from the former, for instance, interest could be taken and a debt was collectable even in the Year of Release. But God was said to love the stranger (Deut. x. 18; Ps. cxlvi. 9). The native-born was required to love him (Lev. xix. 33-34). Recourse to the courts was open to him (Ex. xxii. 21, xxiii. 9; Deut. xxiv. 17, xxvii. 19). "One law and one statute" was to apply to native and stranger alike (Lev. xxiv. 22; Num. ix. 14; xv. 16, 29; Ex. xii. 49). But of the stranger it was expected that

he would forego the worship of idols (Lev. xx. 2; Ezek. xiv. 7) and the practise of sorcery, incest, or other abominations (Lev. xviii. 26), and that he would refrain from eating blood (Lev. xvii. 10), from working on Sabbath (Ex. xx. 10, xxiii. 12), from eating leavened bread on Pesaḥ (Ex. xii. 19), and from violating Yom ha-Kippurim (Lev. xvi. 29). For other provisions concerning the stranger, or non-Jew ("goi"), see Lev. xvii. 8; xxiv. 16, 22; Num. xv. 14, xxxv. 15; Deut. xiv. 21; xvi. 11, 14).

**The "Stranger."**

Restrictions in the matter of the reception of strangers (see PROSELYTE AND PROSELYTISM) were made in the case of (1) Edomites and Egyptians, who were entitled to acceptance only in the fourth generation, *i.e.*, the third from the original immigrant; and (2) Ammonites and Moabites. These latter two were put on a level with persons of illegitimate birth, and were therefore excluded from "the congregation of the Lord forever" (Deut. xxiii. *et seq.*; compare the American anti-Chinese legislation).

The strangers, *i.e.*, the goyyim, enjoyed all the benefits of the poor-laws (see Deut. xiv. 28, xxvi. 11; comp. Job i. 7); and the Prophets frequently enjoin kindness toward the non-Israelite (Jer. vii. 6, xxii. 3; Ezek. xxii. 7; Zech. vii. 10; Mal. iii. 5; comp. Ps. xciv. 6).

Non-Israelites figure in the Bible as exemplars of fidelity (see ELIEZER), devotion (RUTH), and piety (JOB); and Deutero-Isaiah's welcome and promise to the "sons of the stranger" (Isa. lvi. 3–6; comp. Ezek. xlvii. 22) likewise betoken the very opposite of the spirit of haughty exclusiveness and contempt for the non-Israelite said to be characteristic of the Jew and of Judaism.

Under Ezra and Nehemiah, it is true, rigorous measures were proposed to insure the purity of the holy seed of Abraham (Neh. ix. 2; xiii. 3, 23; Ezra ix. 2 *et seq.*, x. 3); but the necessities of the situation justified the narrower policy in this case.

In pre-exilic times the intercourse between Israelites and non-Israelites (non-Canaanites) was not very active or extensive, and non-Israelites (Egyptians, Assyrians, Babylonians) always appeared as enemies. But the Exile brought Israel into closer contact with non-Israel. If the conclusions of the critical schools are accepted, according to which the opening chapters of Genesis date from this period, the fact that Israel posits at the beginning of history the unity of all humanity should give pause to the ascription to Judaism of hostility toward the Gentile majority of humanity. The books of Ruth and Jonah are also documentary proof that the Hebrew racialism of Ezra met with strenuous opposition. Greeks, Syrians, and Romans, the peoples with whom post-exilic Israel had incisive relations, were not animated by a spirit apt to engender in the Jew a responsive sentiment of regard. Nor were their morals ("ḥukḳot ha-goyyim") such as to allay the apprehension of faithful Jews as to the probable results of contact. The Maccabean revolution, the struggle against Hellenism, the rise against Rome under both Titus and Hadrian, are the historical background to the opinions expressed concerning non-Jews and the enactments adopted against them. Yet withal, both relatively —by comparison with the attitude of the Greek world toward the non-Greek (barbarian), or with the Roman treatment of the non-Romans (the "pagani") —and absolutely, the sentiments of the Jew toward the non-Jew were superior to the general moral and mental atmosphere. The ESSENES certainly represent the cosmopolitan and broadly humanitarian tendencies of Judaism; and as for the PHARISEES, their contempt for the Gentile was not deeper than their contempt for the Jewish 'AM HA-AREẒ (the unlearned, suspected always of laxity in religious duty). The golden rule is Pharisaic doctrine (comp. Ab. R. N., Recension B, xxvi., xxix., xxx., xxxiii.).

**Judaism Not Hostile to Gentiles.**

In judging the halakic enactments one must keep in mind not merely the situation of the Jews—engaged in a bitter struggle for self-preservation and exposed to all sorts of treachery and suffering from persecution—but also the distinction between law and equity. The law can not and does not recognize the right of demented persons, minors, or aliens to hold property. Even modern statutes are based on this principle; *e.g.*, in the state of Illinois, U. S. A., an alien can not inherit real estate. But what the law denies, equity confers. The Talmudic phrase "mi-pene darke shalom" ("on account of the ways of peace"; see below) is the equivalent of the modern "in equity."

How the views of the Tannaim concerning Gentiles were influenced largely by their own personal temper and the conditions of their age, is apparent from an analysis of the discussion on the meaning of Prov. xiv. 34, of which two versions are found: one in Pesiḳ. 12b; the other in a baraita in B. B. 10b. According to the former, Eliezer, Joshua, and Eleazar b. 'Arak, under their master Johanan ben Zakkai; and Gamaliel, a certain Abin b. Judah, and Neḥunya ben ha-Ḳana are the participants. In the latter version, Eliezer, Joshua, Gamaliel, Eleazar of Modi'im, and Neḥunya ben ha-Ḳana are mentioned. It is probable that two distinct discussions, one under Johanan ben Zakkai and the other under Gamaliel, were combined, and the names and opinions confounded (see Bacher, "Ag. Tan." i. 38, note). This, however, is immaterial, in view of the fact that each of the men quoted gives a different interpretation; the truly humane one by Neḥunya (in the Pesiḳta, by Eleazar ben 'Arak) alone meeting with the approval of the master. According to R. Eliezer, the maxim "Love, benevolence ["ḥesed"] exalteth a nation" refers to Israel; while whatever charity the Gentiles practise is really sinful, the motive being self-glorification. Joshua is of the same opinion, alleging that whatever charitable action the Gentiles do is done to extend their kingdom. Gamaliel also expresses himself to the same effect, adding that the Gentiles, by their impure motive, incur the penalty of Gehenna. Eleazar of Modi'im sides with him, saying that "the Gentiles practise benevolence merely to taunt Israel." But Neḥunya ben ha-Ḳana (in the Pesiḳta, Eleazar ben 'Arak) interprets the maxim as follows: "Righteousness exalteth a nation; for benevolence both for Israel and for the Gentiles is a sin-offering." The

**Tannaitic Views of Gentiles.**

master, approving this construction, explains that, in his view, the passage teaches that as the sin-offering works atonement for Israel, so does benevolence for the Gentiles.

The following anthology of haggadic observations on non-Israelites or Gentiles is arranged chronologically, as it is essential that the time-element be kept in view and that the opinions of one tanna be not taken as those of the Talmud.

**Gamaliel II.**

Of Gamaliel II. is recorded a conversation with two pseudo-proselyte generals, who, being sent to investigate Jewish practises, take exception only to the provision permitting to a Jew the use of property stolen from a non-Jew (Sifre, Deut. 344; B. Ḳ. 38a—the law which, in regard to the damage done by a goring ox, does not put Jew and Gentile on an equal footing). In Yer. B. Ḳ. 4b they censure also the prohibition of Jewish women from attending non-Jewish women as midwives and nurses. Gamaliel is reported to have repealed the obnoxious law on the use of stolen property (see Grätz in "Monatsschrift," 1881, p. 493).

Eliezer b. Hyrcanus is less tolerant. According to him, the mind of every non-Jew is always intent upon idolatry (Giṭ. 45b). The cattle of a heathen is unfit for sacrifices ('Ab. Zarah 23b). Explaining Prov. xiv. 34, he maintains that the non-Jews only practise charity in order to make for themselves a name (B. B. 10b; Pesiḳ. 12b; Gamaliel is credited with the same opinion in B. B. 10b). The persecutions which, at the instigation of Judæo-Christians, Eliezer had suffered at the hands of the Romans may explain his attitude, as well as his opinion that the Gentiles have no share in the life to come (Tosef., Sanh. xiii. 2; Sanh. 105a). He nevertheless cites the example of a non-Jew, Dama b. Netina, as illustrative of the command to honor father and mother (Ḳid. 31a; 'Ab. Zarah 23b; comp. Yer. Peah 15c; Ḳid. 61b; Pesiḳ. R. xxiii.).

Joshua b. Hananiah, contrary to Eliezer b. Hyrcanus, contends that there are righteous men among the Gentiles, and that these will enter the world to come (Tosef., Sanh. xiii. 2), though as a rule Gentiles cling to vain things and are rejected (Prov. xxviii. 19; Gen. R. lxxxii.). He excludes the descendants of Amalek from the Messianic kingdom (Sifre, Deut. 310; Mek., Yitro, 57a); while all other Gentiles will adopt monotheism ('Ab. Zarah 24a; comp. Pesiḳ. 28b). He is of the decided opinion that Gentiles (heathen) may lead a righteous life and thus escape Gehenna (see Zunz, "G. V." p. 269, note d; Bacher, "Ag. Tan." i. 159). It is also reported of Joshua b. Hananiah that in a dialogue with the emperor Hadrian—who insisted that, as God's name was not mentioned in those parts of the Decalogue addressed to all men, the Gentiles were preferred, Israel being threatened with greater punishments—he controverted that monarch's conclusions by means of an illustration not very complimentary to the Gentiles (Pesiḳ. R. xxi.).

Eleazar of Modi'im, in reference to Micah iv. 5, explains that Israel, though guilty of the same sins as the Gentiles, will not enter hell, while the Gentiles will (Cant. R. ii. 1). In another of his homilies, however, he speaks of the joy with which the Gentiles blessed Israel for having accepted the Decalogue (Zeb. 116a). On the whole, he is very bitter in his condemnations of the heathen. "They profit by their deeds of love and benevolence to slander Israel" (referring to Jer. xl. 3; B. B. 10a).

Eleazar ben Azariah maintains, on the basis of Ex. xxi. 1, that a judgment rendered by a non-Jewish (Roman) court is not valid for a Jew (Mek., Mishpaṭim). There is also recorded a high tribute which he paid to a heathen servant, Ṭabi, who was so worthy that Eleazar declares he felt that he himself ought to be the servant (Midr. Mishle to Prov. ix. 2).

Ishmael ben Elisha used to reply to the heathen's benedictions and imprecations: "The word befitting you has long since been uttered." Asked for an explanation, he referred to Gen. xxvii. 29 (Hebr.): "Those that curse thee shall be cursed; those that bless thee shall be blessed" (Gen. R. lxvi.). In order to protect Jews he would decide in their favor, using the non-Jewish or the Jewish code as suited the occasion (Sifre, Deut. 16; in B. Ḳ. 113a this is given as a prescription of his for others to follow, against which Akiba, recognizing that this would be a profanation of God's name, protests "mi-pene ḳiddush ha-Shem").

**Akiba.**

Akiba, like Hillel, declared the command to love one's neighbor as oneself (Lev. xix. 18) to be the fundamental proposition of religion (Sifra, Ḳedoshim, ed. Weiss, p. 89a; Yer. Ned. 41c; Gen. R. xxiv.; comp. Ab. iii. 14; Ab. R. N. xxxix.). Robbery of which a Gentile is the victim is robbery (B. B. 113a). For his opinion of the non-Jewish peoples, the "Dialogue Between Israel and the Gentiles" is characteristic (Mek., Beshallaḥ, ed. Weiss, p. 44b; Sifre, Deut. 343; Cant. R. i. 3, v. 9, vi. 1). In another dialogue, Israel's monotheism is shown to be far superior to the ever-changing belief of the Gentiles (Mek., Yitro, x.). His contempt for the folly of idolatry as practised by the Romans is apparent in his conversation with Rufus, in which he compares the gods to dogs (Tan. Terumah, ed. Stettin, p. 139; comp. Grätz, "Gesch." iv. 447).

Among Akiba's disciples Tarphon is noted for his antipathy to the Judæo-Christians, whose books he would burn without regard for the name of God occurring therein, preferring the temple of idolaters to them (Shab. 116a).

Jose the Galilean rebukes Israel for its inconstancy, which he contrasts with the fidelity shown by the Gentiles to their ancestral beliefs (Sifre, Deut. 87). The good done by Gentiles is rewarded (see Gen. xxiii. 5; Sifra, Aḥare Mot, 85b).

Judah ben Baba holds that by the customs of the heathen forbidden in Lev. xviii. 3 were meant the cosmetic arts (Sifra, 86a; see commentary of Abraham ben David *ad loc.*; comp. Tosef., Soṭah, xv. 9; Shab. 62b).

The warning against the practises of the heathen in Lev. xviii. 3 is interpreted by R. Meïr (Sifra, 85b) to refer to the superstitions "of the Amorites" (enumerated in Shab. 67a; comp. Mishnah vi., last section). He would not permit Jews to visit the theaters (arenas) of the Gentiles, because blood is spilled and idols are worshiped there (Tosef., 'Ab. Zarah, ii. 5; 'Ab. Zarah 18b; Yer. Sanh. 40a; Ab. R. N. xxi.). Intolerant of idolatry ('Ab. Zarah i. 5, 8; ii. 2, 4; iii. 1; Blumenthal, "Rabbi Meïr," pp. 82 *et seq.*), it was Meïr who insisted that in Lev. xviii. 5 the word "man," not "priest," "Levite," or "Israelite," occurs, and thus claimed that a non-Jew versed in the Torah equals in rank the high priest (B. Ḳ. 38a; Sanh. 59a; Sifra, 86b, where II Sam. vii. 19 ["ha-adam"]; Isa. xxvi. 2, "goi ẓaddiḳ"; Ps. xxxiii. 1, "ẓaddiḳim," and cxxv. 4, "le-ṭobim," are similarly applied to Gentile and Jew alike). He was on a footing of intimacy with the Gentile philosopher Euonymos of Gadara (Grätz, *l.c.* iv. 469).

**R. Meïr.**

In an anecdote, significant as indicating the freedom of intercourse between Jew and Gentile, Meïr illustrates the cynic materialism of a rich heathen who, angry at the lack of a trifle at his banquet, which offered "whatever was created in six days," broke a rich plate; pleading that, as the world to come was for Israel, he had to look to this world for his pleasures (Pesiḳ. 59b; Num. R. xxi.). Meïr has a conversation with a "hegemon," who expresses his contempt of Israel, calling the Israelites slaves; whereupon Meïr shows that Israel is a wayward son, always finding, if ready to repent, the father's house open (Jellinek, "B. H." i. 21). This anecdote, also, is significant as showing the sentiments of the Gentiles toward the Jews.

Simon ben Yoḥai is preeminently the anti-Gentile teacher. In a collection of three sayings of his, beginning with the keyword אמר (Yer. Ḳid. 66c; Massek. Soferim xv. 10; Mek., Beshallaḥ, 27a; Tan., Wayera, ed. Buber, 20), is found the expression, often quoted by anti-Semites, "Ṭob shebe-goyyim harog" (="The best among the Gentiles deserves to be killed"). This utterance has been felt by Jews to be due to an exaggerated antipathy on the part of a fanatic whose life experiences may furnish an explanation for his animosity; hence in the various versions the reading has been altered, "The best among the Egyptians" being generally substituted. In the connection in which it stands, the import of this observation is similar to that of the two others: "The most pious woman is addicted to sorcery"; "The best of snakes ought to have its head crushed" (comp. the saying, "Scratch a Russian and you will find a Tartar").

On the basis of Hab. iii. 6, Simon b. Yoḥai argued that, of all the nations, Israel alone was worthy to receive the Law (Lev. R. xiii.). The Gentiles, according to him, would not observe the seven laws given to the Noachidæ (Tosef., Soṭah, viii. 7; Soṭah 35b), though the Law was written on the altar (Deut. xxvi. 8) in the seventy languages. Hence, while Israel is like the patient ass, the Gentiles resemble the easy-going, selfish dog (Lev. R. xiii.; Sifre, Deut., Wezot ha-Berakah, 343). Yet Simon speaks of the friendly reception given to Gentiles (Sifre, Deut. 1). The idols were called "elilim" to indicate that "wo [אין] is them that worship them" (Jellinek, *l.c.* v. 78). Simon b. Yoḥai insists upon the destruction of idols, but in a different manner from that proposed by others ('Ab. Zarah iii. 3; 'Ab. Zarah 43b). He extends to Gentiles the prohibition against sorcery in Deut. xviii. 10 *et seq.* (Tosef., 'Ab. Zarah, viii. 6; Sanh. 55b).

Judah ben 'Illai recommends the daily recital of the benediction, "Blessed be Thou . . . who hast not made me a goi" (Tosef., Ber. vii. 18; Men. 43b, sometimes ascribed to Meïr; see Weiss, "Dor," ii. 137). Judah is confident that the heathen (Gentiles) will ultimately come to shame (Isa. lxvi. 5; B. M. 33b).

The Gentiles took copies of the Torah, and yet did not accept it (Soṭah 35b).

Eliezer, the son of Jose the Galilean, calls the Gentiles poor "goyyim dawim," because they would not accept the Torah (Mek., Yitro, 62a), referring to Hab. iii. 6 and Ps. cxlvii. 20.

Joshua ben Ḳarḥa is reported to have answered the accusation—still repeated in modern anti-Semitic literature—that Israel refuses to celebrate the festivals of the Gentiles—by showing that nature's bounties bring joy to all men alike (Gen. R. xiii.).

Simon ben Gamaliel II. is the author of the saying that strict justice shall be done the Gentile, who shall elect whether he shall be tried according to the Jewish or the Gentile code (Sifre, Deut. 16).

Josiah holds that every idolatrous heathen is an enemy of Israel (Mek., Mishpaṭim, 99a).

Jonathan insists that eclipses are of bad augury for Gentiles only, according to Jer. x. 2 (Mek., Bo, 19b).

According to Hananiah b. Akabia the word רֵעֵהוּ (Ex. xxi. 14) may perhaps exclude the Gentile; but the shedding of the blood of non-Israelites, while not cognizable by human courts, will be punished by the heavenly tribunal (Mek., Mishpaṭim, 80b).

Why Gentile circuses and theaters continued while the Temple was in ruins, was a perplexing problem for many a pious Jew. Nehorai learns from Elijah that this is the cause of earthquakes (Yer. Ber. 13c; Midr. Teh. to Ps. xviii. 8).

Jacob, the grandson of Elisha ben Abuya, reports having seen a heathen bind his father and throw him to his dog as food (Sifre, Deut. 81).

Simon ben Eleazar does not favor the social amenities (*e.g.*, invitations to wedding-feasts) between Gentiles and Jews (Tosef., 'Ab. Zarah, iv. 6; Ab. R. N. xxvi.; 'Ab. Zarah 8a), referring to Ex. xxxiv. 16.

According to Judah ha-Nasi, the word "goyyim" designates the nations that subjected Israel, while "ummim" denotes those that did not. Both must praise the God of Israel (Midr. Teh. to Ps. cxvii. 1).

Phinehas ben Jair prohibits the appropriation of an object lost by a non-Jew, as this is tantamount to desecrating God's name (B. Ḳ. 113b).

Simon ben Jose likens Israel to a stone, and the Gentiles to a potsherd (Isa. xxx. 14), applying the proverb: "If the stone falls on the pot, wo to the pot; if the pot falls on the stone, wo to the pot." This he offered as a consolation to persecuted Israel (Esther R. iii. 6).

Antigonus complains of the cruelty of the non-Jews toward Israel (Mek., Beshallaḥ, 27a; but see Bacher, "Ag. Tan." ii. 331, note 2).

With regard to the attitude of the Palestinian amoraim toward Gentiles the following facts may be stated:

**Views of the Amoraim.**

That antipathy was due to idolatry itself and not to the fact that idolaters were of non-Jewish stock, appears from Ḥanina bar Ḥama's discussion with Jonathan b. Eleazar of the question whether one should take a road passing by a temple of idols or one passing through a disreputable district, in which the decision was given in favor of the latter ('Ab. Zarah 17a, b). It was also this amora who ascribed moral sanctity to the marriages of non-Jews (Noachidæ; Yer. Sanh. 58c), though he himself witnessed gross immoralities perpetrated by non-Jews ('Ab. Zarah 22b). Yet he is credited with the opinion that during the Messianic time only the heathen will be subject to death (Gen. R. xxvi.).

Hezekiah b. Ḥiyya deduces from II Kings xx. 18 that he who shows hospitality to a heathen brings the penalty of exile upon his own children (Sanh. 104a).

Some of the parables of Joshua b. Levi illustrate strikingly the reciprocal feelings entertained in his day between Jews and Gentiles. The latter accused the former of being descended from illegitimate compulsory connection between their female ancestors and the Egyptians (Pesiḳ. 82b); the Jews, in turn, likened the Romans to dogs (referring to Isa. lvi. 11; Midr. Teh. to Ps. iv. 8; comp. Matt. xv. 26; Mark vii. 27; Bacher, "Ag. Pal. Amor." i. 146-147). That Joshua had objections only to the Jews following the evil practises of the Gentiles, is evidenced by his comments on Ezek. v. 7, xi. 12 (Sanh. 39b), in which he points out that Israel deserved censure for rejecting the good customs as well as for adopting the evil ones of the nations ("Ye have not done according to the approved among them ["ke-metuḳḳanim she-bahem"], but we have done according to the corrupt ones ["ke-meḳulḳalim she-bahem"]"). His liberality is also attested in his legendary visits to paradise and hell for the purpose of ascertaining whether non-Jews were to be found in the former (Jellinek, *l.c.* ii. 48-51).

**Johanan.**

Johanan bar Nappaḥa complains of the insults and injuries offered by Gentiles to his people (referring to Lam. iii. 21; Pes. 139b; Cant. R. ii. 14; Ex. R. xxi.). He lays stress on the fact that God offered the Law to all nations, who refused to accept it ('Ab. Zarah 2b); therefore while the virus of lust that the serpent injected into Eve was neutralized in Israel, the "nations of the world" still have it in their blood (Shab. 145b; Yeb. 103b; 'Ab. Zarah 22b). "The wise among the heathen is called and must be honored as a wise man" (Meg. 16a), is one of Johanan's sayings, though he is also the author of another which holds that, as the Torah was given as a heritage to Israel, a non-Israelite deserves death if he studies it (Sanh. 59a). Notwithstanding all this, he maintains that Gentiles outside of Palestine are not to be regarded as idolaters, but as observers of their ancestral customs (Ḥul. 13b). Significant of the attitude of the Gentiles toward the Jews in his day is his observation that when a Gentile touches the pot placed on the common hearth by a Jew, the latter does not deem it rendered unclean; but that as soon as a Jew touches the pot of the Gentile, the latter shouts "Unclean!" (Esther R. ii. 3). Under certain circumstances, Johanan permitted the eating of food prepared by Gentiles (Yeb. 46a). His also is the maxim, "Whosoever abandons idolatry is called 'Jew'" (Meg. 13a).

Resh Laḳish prohibited the use of water which had been revered by heathens; but he had to recall his decision ('Ab. Zarah 58b; comp. Yer. Sheb. 38b, c, concerning a public bath in which was a statue of Aphrodite).

Eleazar ben Pedat observes that the suggestion of intermarriage always comes from the Gentile side: "Never does an Israelite put his finger into the mouth of a non-Israelite, unless the latter has first put his into the mouth of the Israelite" (Gen. R. lxxx.). According to Eleazar, the Jew and not the heathen is bound to sanctify God's name (Yer. Sheb. 35a). Murders committed by Gentiles are recorded by God on His own cloak in order that He may have authentic proof of their atrocities (Midr. Teh. to Ps. ix. 13).

**Abbahu.**

Abbahu calls attention to the fact that the Gentiles as well as Israel were offered the Torah (Pesiḳ. 200a; Tan., Berakah, 3). He complains also of the insults to which Jews are exposed in the theaters of the Gentiles (Proem 17 to Lam. R.) by Gentile actors and attendants. He indorsed the law (B. Ḳ. iv. 3) according to which a Gentile whose ox had been gored by the ox of a Jew was not entitled to damages (B. Ḳ. 32a).

Assi is the author of the injunction not to instruct the Gentile in the Torah (Ḥag. 13a).

Isaac Nappaḥa is the author of some parables in which Israel is exalted to offset the slanders of the Gentiles; and the latter, in turn, are spoken of in terms of contumely (Bacher, "Ag. Pal. Amor." ii. 291).

Levi enumerates six commandments (prohibitions of polytheism and of blasphemy; the institution of courts of justice; prohibitions of shedding of blood, of incest, and of robbery) which are binding upon all men (Gen. R. xvi.; Midr. Teh. to Ps. i. 10; the "Torat Adonai" is said to consist of these universal laws; so that to be the "happy" man of whom the psalm speaks one need not necessarily be a Jew). Levi is, however, very severe in his reflections on the morality of the Gentiles (Cant. R. to vi. 8; see Bacher, *l.c.* p. 329, note 7). Levi claims that the injunction not to take revenge (Lev. xix. 18) does not apply to Gentiles (Eccl. R. viii. 4).

'Abba b. Kahana protests, in an explanation of Ruth iv. 16, against racial arrogance on the part of Israel (Ruth R. viii.).

Jonah and Jose permitted the baking of bread for the Roman soldiers on Sabbath-day (Yer. Sheb. 35a; Yer. Sanh. 21b; comp. Yer. Beẓah 60c). Yet they would not permit the use of a scroll partially burned in a conflagration caused by these same soldiers.

Judan applies the proverb, "A fat animal becomes lean; but a lean one has to give up the ghost," to Israel's maltreatment on the part of the Gentiles (Lam. R. iii. 20).

Phinehas b. Ḥama calls attention to the fact that Israel on Sukkot offered seventy heifers for all the nations, and prayed for them, applying the verse (Ps. cix. 4), "On account of my love they attack me" (Pes. 193b). Other stories of his bring out the fact that in his day the Jews were not liked by their Gentile neighbors (Yer. Peah 16d; Lam. R. i. 11; comp. Josephus, "B. J." iii. 2, § 2).

Abin testifies that Israel was called by others "stubborn" and "stiff-necked" (Ex. R. xlii.; אומה של קשה עֹרף).

Tanḥuma enjoins that if one is greeted by a Gentile with the salutation of peace or a blessing, one should answer "Amen!"

(אם בירכך גוי ענה אחריו אמן; Yer. Ber. 12c; Yer. Suk. 54a; Yer. Meg. 72a), though he likens the nations to wolves and Israel to a lamb (Pesiḳ. R. ix. [ed. Friedmann, p. 32a]).

The Babylonian Amoraim advert but rarely to the relations of the Israelites to the Gentiles; and, while on the whole their haggadic interpretations are less numerous than those of the Palestinian schools, the paucity of their comments on Gentiles is noteworthy as illustrative of the fact that the typical Gentile against whom rabbinical animosity was directed was the depraved Roman. According to Rab, the Saturnalia and the Calends originated with Adam, and were based on purely human sentiments ('Ab. Zarah 8a; Yer. 'Ab. Zarah 39c), a view certainly betokening tolerance for pagan customs. Similarly does Rab recognize the chastity of non-Jewish women, as is shown by his story of the Gentile woman who when sick was willing to serve any idol in order to be cured, but who upon coming to the temple of Baal-peor preferred to remain sick rather than to take part in the worship of that god (Sanh. 64a). It is the immorality of idolatry that more especially strikes him (Sanh. 63b). The moral purpose of the Torah for all men (לצרף בהן את הבריות; Lev. R. xiii.) is one of his themes. His ethical maxims are addressed as a rule to man and not to the Jew (Sanh. 107a).

**Views of Babylonian Amoraim.**

Cruelty to one's fellow men marks one a non-Abrahamite (Beẓah 32b). Hospitality like Abraham's—*i.e.*, to all men—Rab commends highly (Shab. 127a; Shebu. 35b; B. M. 86b). For him the Persian empire represented the typical antipode of piety and justice. Hence his saying (in opposition to Samuel), "Guilty of death is he that learns anything from a Magian [Persian]" (Shab. 116b); and the following: "Rather under the Romans than under the Persians" (*ib.* 11a).

Mar 'Uḳba, on the other hand, regards Rome as one of the two daughters of Hell (Prov. xxx. 15), the other being Apostasy or Heresy ('Ab. Zarah 17a).

Samuel, for whom the only distinction of the Messianic age is the absence of the subjugation of Israel by Gentile powers, makes no difference between Israel and the nations as far as God's judgment is concerned (Yer. R. H. 57a).

Judah's benediction of the trees in springtide is characteristic of his broad spirit, since he praises God for thus delighting the "sons of man," not the Israelite alone (Ber. 43b; R. H. 11a).

Naḥman bar Jacob, finally, forbids every kind of irony and taunt except such as are directed against the idolatry of the non-Jews prevailing in his day (Meg. 28b; Sanh. 63b).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.*; idem, *Ag. Bab. Amor.*; idem, *Ag. Tan.*

E. C. E. G. H.

**——In Relation to Jews:** In rabbinic literature, owing to the censor's overvigilance and ignorance, the term "Gentile" is often erroneously identified with "Kuti" (= "Samaritan"), "Egyptian," "Amalek," etc., and in rare instances is misplaced for "Noẓri" = "Christian." Thus the censor's zeal to protect "the faith" had the effect of characterizing the Christian as a heathen, which was far from the authors' intention (see "Paḥad Yiẓḥaḳ," גוי, p. 7a). As a rule the Talmud, especially the Mishnah, speaks of the Gentiles who dwelt in Palestine under the Jewish government, either as idolaters or as domiciled aliens ("ger toshab"), bound to observe the seven moral commandments given to Noah's descendants: namely, against (1) idolatry, (2) incest, (3) homicide, (4) robbery, (5) eating limbs of live animals, (6) castration, and (7) the mixing of breeds (Sanh. 56b); and having their own judges in every district and town like the Israelites (*ib.*), the Gentiles outside of Palestine were not considered strict idolaters, but blind followers in the path of their ancestors (Ḥul. 13b).

The seven nations in the Holy Land were to be exterminated for fear they might teach the Israelite conquerors idolatry and immoral practises (Deut. vii. 1-6, xviii. 9-14, xx. 16-18); but in spite of the strenuous efforts of Joshua and other leaders the Israelites could not drive them out of the Promised Land (Josh. xiii. 1-6). Having in view the curbing of assimilation and the protection of the Jewish state and society, the legislators, men of the Great Assembly, adopted stringent measures against these Gentiles. These laws were collected and incorporated in the Mishnah, and were interpreted in the Gemara of the Jerusalem and Babylonian Talmuds. The restrictive regulations may be classified as having been enacted for the following reasons: (1) to exalt monotheism, and Israel as a nation; (2) to combat and outlaw barbarism; (3) to overcome the unreliability of the Gentile; and (4) to counteract Gentile laws not in harmony with the humanitarian laws of the Jews.

**1.** The Pharisees, interpreting the spirit of the Law, and acting under the elastic rule that "there is a time to serve the Lord by relaxing his law" (Ps. cxix. 126, Hebr.; Yoma 69a), permitted the desecration of the Sabbath in besieging a Gentile city "until it be subdued" (Deut. xx. 20), in accordance with Shammai's interpretation (Shab. 19a). This definition was not new, as already the Maccabeans had taken advantage of it in fighting the enemy unceasingly, putting aside the observance of the Sabbath for the sake of God and of their national existence (I Macc. ii. 43, 44). Probably for the same reason (to facilitate war with the Gentile enemy), the Rabbis modified the laws of purification so as not to apply when one comes in contact with a corpse or human bones, or when one enters an enclosure containing a dead body. With regard to the text "This is the law when a man dieth in a tent" (Num. xix. 14), they held that only Israelites are *men*, quoting the prophet, "Ye my flock, the flock of my pasture, are men" (Ezek. xxxiv. 31); Gentiles they classed not as men but as barbarians (B. M. 108b). The Talmudic maxim is, "Whoever has no purification laws can not contaminate" (Naz. 61b). Another reason assigned is that it would have been utterly impossible otherwise to communicate with Gentiles, especially in the post-exilic times (Rabinovitz, "Mebo ha-Talmud," p. 5, Wilna, 1894). Patriotism and a desire to regain a settlement in the Holy Land induced the Rabbis, in order not to delay the consummation of a transfer of property in Palestine from a Gentile to a Jew, to

**Rabbinical Modification of Laws.**

permit the deed to be written on the Sabbath, an act otherwise prohibited (B. Ḳ. 80b).

2. The barbarian Gentiles who could not be prevailed upon to observe law and order were not to be benefited by the Jewish civil laws, framed to regulate a stable and orderly society, and based on reciprocity. The passage in Moses' farewell address: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran" (Deut. xxxiii. 2), indicates that the Almighty offered the Torah to the Gentile nations also, but, since they refused to accept it, He withdrew His "shining" legal protection from them, and transferred their property rights to Israel, who observed His Law. A passage of Habakkuk is quoted as confirming this claim: "God came from Teman, and the Holy One from Mount Paran. . . . He stood, and measured the earth; he beheld, and drove asunder [ויתר = "let loose," "outlawed"] the nations" (Hab. iii. 3-6); the Talmud adds that He had observed how the Gentile nations steadfastly refused to obey the seven moral Noachian precepts, and hence had decided to outlaw them (B. Ḳ. 38a).

It follows that the Gentiles were excepted from the general civil laws of Moses. For example, the Law provides that if a man's ox gores and kills a neighbor's ox, the carcass and the surviving ox shall be sold, and the proceeds divided between the respective owners (half-damages). If, however, the goring ox has been known to be dangerous and its owner has not kept watch over it, he shall pay full damages for the dead ox and take the carcass (Ex. xxi. 35-36, Hebr.). Here the Gentile is excepted, as he is not a "neighbor" in the sense of reciprocating and being responsible for damages caused by his negligence; nor does he keep watch over his cattle. Even the best Gentile laws were too crude to admit of reciprocity. The laws of Hammurabi provide: "If the ox has pushed a man, and by pushing has made known his vice, and the owner has not blunted his horn, has not shut up his ox, and that ox has gored a man of gentle birth and caused him to die, the owner shall pay half a mina of silver" (Johns, "Oldest Code of Laws," § 251, Edinburgh, 1903). This price of a half-mina of silver was also the fixed fine for cutting down a tree (*ib.* § 59). It appears that only a nominal sum was paid when a man not of gentle birth was killed, and even less when a neighbor's ox was gored. The Mishnah, bearing such facts in mind, therefore declares that if a Gentile sue an Israelite, the verdict is for the defendant; if the Israelite is the plaintiff, he obtains full damages (B. Ḳ. iv. 3). It should be noted that in these tort cases public or sacred property (הקדש) was also an exception, for the reason that both are wanting in individual responsibility and in proper care. The principle was that the public could not be fined since it could not collect in turn. The Gemara's reliance on the technical term "neighbor" (רעהו) in the text as its justification for excluding both the Gentile and the public, is merely tentative.

**Laws of Hammurabi.**

The Talmud relates in this connection that the Roman government once commissioned two officers to question the Rabbis and obtain information regarding the Jewish laws. After a careful study, they said: "We have scrutinized your laws and found them just, save the clause relating to a Gentile's ox, which we can not comprehend. If, as you say, you are justified by the term 'neighbor,' the Gentile should be quit when defendant as well as when plaintiff." The Rabbis, however, feared to disclose the true reason for outlawing the Gentiles as barbarians, and rested on the textual technicality in the Mosaic law, in accordance with which they had authority to act in all cases coming within their jurisdiction (B. Ḳ. 38a).

The Mosaic law provides for the restoration of a lost article to its owner if a "brother" and "neighbor" (Deut. xxii. 1-3), but not if a Gentile (B. Ḳ. 113b), not only because the latter would not reciprocate, but also because such restoration would be a hazardous undertaking. The laws of Hammurabi made certain acts connected with "articles lost and found" a ground of capital punishment. "If the owner of the lost property has not brought witnesses identifying his lost property; if he has lied, or has stirred up strife, he shall be put to death" (Johns, *l.c.* § 11). The loser, the finder, or an intermediate person was put to death in certain stages of the search for the missing article (*ib.* §§ 9-13). The Persian law commanded the surrender of all finds to the king (B. Ḳ. 28b). As an illustration of the Gentile law and of Jewish magnanimity, the following is related in the Talmud: "Queen Helen lost her jewelry, and R. Samuel, who had just arrived in Rome, found it. A proclamation was posted throughout the city offering a certain sum of money as a reward for the restoration of the jewels within thirty days. If restored after thirty days, the finder was to lose his head. Samuel waited and restored the jewels after thirty days. Said the queen: 'Hast thou not heard of the proclamation?' 'Yes,' answered Samuel, 'but I would show that I fear not thee. I fear only the Merciful.' Then she blessed the God of the Jews" (Yer. B. M. ii. 5).

Similarly, the mandate concerning the oppression of or withholding wages from a hireling brother or neighbor, or a domiciled alien (Deut. xxiv. 14-15) who observes the Noachian laws, is not applicable in the case of a Gentile. That is to say, a Gentile may be employed at reduced wages, which need not be paid promptly on the same day, but may be paid in accordance with the usual custom of the place. The question arose whether a Jew might share in the spoils gained by a Gentile through robbery. One Talmudic authority reasoned that the Gentile exerted himself to obtain the ill-gotten property much less than in earning his wages, to which the Mosaic law is not applicable; hence property seized by a Gentile, if otherwise unclaimed, is public property and may be used by any person. Another authority decided that a Jew might not profit by it (B. M. 111b).

**Ashi's Decisions.**

R. Ashi decided that a Jew who sells a Gentile landed property bordering on the land of another Jew shall be excommunicated, not only on the ground that the Gentile laws do not provide for "neighbors' boundary privileges" (בר מצרא), but also because the Jewish neighbor may claim "thou hast caused a lion to lie on my border." The ban shall not be raised unless the seller stipulates to keep the

Jew free from all possible damage arising from any act of the Gentile (B. Ḳ. 114a). The same Ashi noticed in a vineyard a broken vine-branch bearing a bunch of grapes, and instructed his attendant, if he found that it belonged to a Gentile, to fetch it; if to a Jew, to leave it. The Gentile owner overheard the order, and asked: "Is it right to take from a Gentile?" Ashi replied: "Yes, because a Gentile would demand money, but a Jew would not" (*ib.* 113b). This was an adroit and sarcastic answer. In truth, Ashi coincided with the opinion of the authority stated above; namely, that, as the presumption is that the Gentile obtained possession by seizure, the property is considered public property, like unclaimed land in the desert (B. B. 54b). The consensus of opinion, however, was against this authority. R. Simeon the Pious quotes to show that legal possession was required even in dealing with the Seven Nations: "And thou shalt consume [ואכלת = "eat the spoils"] all the people which the Lord thy God shall deliver thee" (Deut. vii. 6, Hebr.), meaning that Israel could claim the land only as conquerors, not otherwise (B. Ḳ. 113b).

In one instance a Gentile had the benefit of the technical term "neighbor," and it was declared that his property was private. The Law provides that an Israelite employed in his neighbor's vineyard or grain-field is allowed to pick there as much as he can eat while working (Deut. xxiii. 25–26). But since the employer in this case was a Gentile (*i.e.*, not a "neighbor"), the Israelite was forbidden to eat anything without permission (B. M. 87b). As regards the property of this Gentile perhaps his title to it was not disputed, and it was therefore considered just as sacred as that of a Jew.

Discriminations against Gentiles, while strictly in accordance with the just law of reciprocity and retaliation, having for their object to civilize the heathen and compel them to adopt the civil laws of Noah, were nevertheless seldom practised. The principal drawback was the fear of "profaning the Holy Name" (חילול השם). Consequently it was necessary to overlook legal quibbles which might appear unjust in the eyes of the world, and which would reflect on the good name and integrity of the Jewish nation and its religion. Another point to be considered was the preservation, "for the sake of peace" ("mi-pene darke shalom"), of the friendly relations between Jew and Gentile, and the avoidance of enmity (מפני איבה; 'Ab. Zarah 26a; B. Ḳ. 113b).

Not only was the principle of retaliation directed against the heathen Gentile, but it also operated against the lawless Jewish herdsmen of sheep and other small cattle, who trespassed on private property in Palestine contrary to the ordinance forbidding them to raise their herds inland (Tosef., B. Ḳ. viii. [ed. Zuckermandel, p. 362]; comp. Sanh. 57a). All retaliation or measures of reprisal are based on the Jewish legal maxim of eminent domain, "The judicial authority can annul the right to the possession of property and declare such property ownerless" (הפקר ב"ד הפקר, B. B. 9a).

**3.** Another reason for discrimination was the vile and vicious character of the Gentiles: "I will provoke them to anger with a foolish nation" (נבל = "vile," "contemptible"; Deut. xxxii. 21). The Talmud says that the passage refers to the Gentiles of Barbary and Mauretania, who walked nude in the streets (Yeb. 63b), and to similar Gentiles, "whose flesh is as the flesh of asses and whose issue is like the issue of horses" (Ezek. xxiii. 20); who can not claim a father (Yeb. 98a). The Gentiles were so strongly suspected of unnatural crimes that it was necessary to prohibit the stabling of a cow in their stalls ('Ab. Zarah ii. 1). Assaults on women were most frequent, especially at invasions and after sieges (Ket. 3b), the Rabbis declaring that in case of rape by a Gentile the issue should not be allowed to affect a Jewish woman's relation to her husband. "The Torah outlawed the issue of a Gentile as that of a beast" (Miḳ. viii. 4, referring to Ezek. *l.c.*).

**Discrimination Against Gentiles.**

Excepting the Greeks, no Gentiles, not even the Persians, were particular in shedding blood (B. Ḳ. 117a). "Meeting a Gentile on the road armed with a sword [on his left], the Jew shall let him walk on his right [being thus ready to wrench away the weapon if threatened with it]. If the Gentile carries a cane [in his right hand], the Jew shall let him walk at his left [so that he may seize the cane if raised against him]. In ascending or descending the Jew shall always be above, and shall not stoop down for fear of assassination. If the Gentile ask to be shown the way, the Jew shall extend his own journey a point farther and shall not tarry on reaching the stranger's destination" ('Ab. Zarah 25b).

Taking these conditions into consideration, the precautions against the employment of Gentile midwives can be easily understood. A Gentile woman was not allowed to suckle a Jewish babe, save in the presence of Jews. Even so it was feared that the Gentile nurse might poison the child (*ib.* 25a). As a retaliative measure, or for fear of accusation, the Rabbis forbade Jewish midwives and nurses to engage themselves in Gentile families, unless offered a fee for the service or to avoid enmity (*ib.*). The same rule applied to physicians (Maimonides, "Yad," 'Akkum, ix. 16). The Roman laws ordained that physicians should be punished for neglect or unskilfulness, and for these causes many were put to death (Montesquieu, "L'Esprit des Lois," xxix. § 14). In a place where no Jewish physician could be found to perform the rite of circumcision the question arose whether a Gentile or a Samaritan mohel might be chosen to operate. If the Gentile is "an expert physician patronized by the public, he may be employed, as it is presumed he would not jeopardize his reputation by purposely injuring a Jewish patient" ('Ab. Zarah 27a).

With such a character as that depicted above, it would naturally be quite unsafe to trust a Gentile as a witness, either in a criminal case or in a civil suit. He could not be depended upon to keep his promise or word of honor like a Jew (Bek. 13b). The Talmud comments on the untruthfulness of Gentiles ("a band of strange children whose mouth speaketh vanity, and their right hand [in raising it to take an oath] is a right hand of falsehood" [Ps. cxliv. 11]), and contrasts it with the

**Unreliability of Gentiles.**

reputation of a Jew: "The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth" (Zeph. iii. 13). Also excluded as a "neighbor" was the Gentile in whose trust property was left with all prescribed provisions (Ex. xxii. 6-14). The Torah does not discriminate against the testimony of a Gentile, save when he is held to be a robber; when it is thought that he has no intention of perjuring himself he is believed (Mordecai, Annotations to Rosh Giṭ. 10). Hence documents and deeds prepared by Gentile notaries in their courts are admitted as valid evidence (Giṭ. i. 4). R. Simeon even validates a Jewish writ of divorce signed by a Gentile notary (*ib.*). In dietary cases, where a Gentile is disinterested his evidence is accepted (Shulḥan 'Aruk, Yoreh De'ah, 86, 1). A Gentile's testimony to a man's death, incidentally related as a matter of fact, he being unaware that his evidence is wanted, is held sufficient to release a woman from her marriage bond and to permit her to marry again (Giṭ. 28b; Shulḥan 'Aruk, Eben ha-'Ezer, 17,14; see 'Agunah).

**4.** After the destruction of Jerusalem the condition of the Gentiles in general was somewhat improved by the establishment of Roman courts of justice; but the laws of the latter, borrowed from the Persians and modified by feudalism, never attained the high standard of Jewish jurisprudence. Even under the Roman supremacy the Jews were permitted to decide their civil and criminal cases in accordance with their own code of laws, just as in countries like Turkey, China, and Morocco extra-territorial rights are granted by treaty to the consular courts of foreign nations. In a mixed trial where the suitors were respectively Jew and Gentile, the Jew had to abide by the harsh and illogical laws of the Gentiles; and for this the Jew retaliated whenever occasion arose.

**As Suitors in Civil Cases.**

It sometimes happened that the Gentile, wishing to take advantage of the liberal Jewish laws, summoned his Jewish opponent to a Jewish court. In such cases the Gentile would gain little benefit, as he would be dealt with in accordance with the Jewish or the Gentile law, as might be least advantageous to him. The judge would say: "This is in accordance with our law" or "with your law," as the case might be. If this was not satisfactory to the Gentile, legal quibbles and circumventions might be employed against him. R. Akiba, however, would not permit such proceedings, which tended to profane the Holy Name (B. Ḳ. 113a).

The differences between their laws were the main barriers between Jew and Gentile. The Talmud would excommunicate a Jew who without a summons testified in a petty Gentile court as a single witness against a Jew, for the Jewish law required at least two witnesses. But in the supreme court a single Jewish witness might testify, as the Gentile judge would administer the oath to the defendant, which proceeding was similar to that prescribed by Jewish law (*ib.*).

The Jewish mode of acquisition of real property by deed or by three years' undisputed possession did not apply to Gentiles (Ḳid. 14b), who as a rule acquired their property by seizure. The Persian laws leased property for a term of forty years, so that three years' occupation would not amount to a presumption of purchase (B. B. 55a). In case of transfer of chattels, a money payment was sufficient without delivery or removal, which the Jewish law required (B. Ḳ. 13a). Part payment or a consideration was not valid (B. B. 54b).

Acquisition by a consideration was an old established Jewish law: "This was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor" (Ruth iv. 7). The article of consideration in "former times" was changed in later times to a kerchief (קנין סודר). The Gentiles did not admit acquisition by a consideration. Transfers of their property were effected only for ready money to the full amount (Ḳid. 8a). The Persians bound themselves by an exchange of presents, which was considered equivalent to a word of honor, but not, however, in the sense of a consideration ('Ab. Zarah 71a).

The Persian law ordered the guarantor to pay immediately on the default of the debtor; while the Jewish law required the creditor first to proceed against the debtor, and that then, if the debt were not paid, he should sue the guarantor (B. B. 173b, 174a).

The Jewish law against overcharging one-sixth or more above the current price of marketable merchandise—a violation of which affected the validity of the sale—applied only to a Jew or domiciled alien, not to a Gentile. "If thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress [overcharge] one another" (Hebr. = "his brother"; Lev. xxv. 14), was contrary to the Gentile legal maxim, "A bargain is a bargain." For this the Gentile was paid in his own coin, so to speak. Samuel declared legal a transaction in which an error has been made by miscalculation on the part of a Gentile. Following out his theory, Samuel was unscrupulous enough to purchase from a Gentile a gold bar for four zuz, which was the price of an iron bar; he even beat down the price one zuz. Such transactions, while regarded as perfectly proper and legitimate among the Gentiles, were not tolerated among the Jews themselves.

On the other hand, there were many examples of cases in which Jews refused to take advantage of errors. A rabbi once purchased wheat from a Gentile agent, and, finding therein a purseful of money, restored it to the agent, who blessed "the God of the Jews." Simeon b. Shaṭaḥ restored a valuable pearl he had found on a donkey to the Gentile of whom he had purchased the beast (Yer. B. M. ii. 5). In cases of wilful murder, an alien Gentile who observed the Noachian laws which forbid murder was treated like a Jew. "One law and one manner [judgment] shall be for you and for the stranger that sojourneth with you" (Num. xv. 16)—that is, provided he abides by the same law. According to the Talmud, there is a difference between a domiciled alien (גר תושב), one who abandoned idolatry in order to be allowed to settle in Palestine, and a true alien (גר צדק), who voluntarily and conscientiously observed the Noachian laws (see Proselyte and Proselytism). In regard to manslaughter (unpremeditated homicide), for which the culprit was exiled

to a city of refuge (Num. xxxv. 11), the Mishnah says: "All were exiled for the manslaughter of an Israelite; and an Israelite was exiled for the manslaughter of others, save a domiciled alien. The latter was exiled for the manslaughter of another domiciled alien" (Mak. ii. 3). This was in accord with the general rule that a man could not be sentenced to death without a previous warning (התראה; Sanh. 57a); and since such forewarning was necessarily lacking in cases of manslaughter, the Israelite guilty thereof was simply exiled, this step being taken to forestall the avenger of blood. The Gemara to the Mishnah cited above (Mak. 8b) holds that an alien was not entitled to the forewarning, and hence should be executed.

For robbery or defaulting in a trust the guilty person was required to repay the principal and to pay one-fifth in addition (Lev. v. 21–24 [A. V. vi. 2–4]); in other cases fines, ranging from double to four and five times the original amount for theft, were imposed (Ex. xxii. 1–4). Where the stolen property belonged to a Gentile or to the public, however, the guilty was required to pay only the principal, without the additional fines (Maimonides, "Yad," Gezelah, i. 7). As the fine was a personal compensation, the public, lacking individuality, could not receive it; nor could a Gentile, since his own laws were at variance with reason and justice. For example, the Twelve Tables ordained that a thief be whipped with rods and condemned to slavery; and the Greeks inflicted capital punishment for stealing even a trifle.

**Gentile Property Exempt from Fines.**

The prohibition of usury, or rather of taking any amount over and above that of the original loan, specifies of "a poor brother" and a stranger (alien) "that he may live with thee" (Ex. xxii. 25; Lev. xxv. 35–37). "Unto a stranger [נכר = "foreigner"], however, thou mayest lend upon usury" (Deut. xxiii. 20). This was a purely economic measure, encouraging a tax on loans to foreigners, and cautioning against impoverishing the domestic producer. The Gentile was considered a foreigner whom an Israelite need not support, and his own laws did not prohibit usury. The Jewish prohibition extended to the alien ("ger"), as the text plainly indicates; but there is a question whether it included a domiciled alien ("ger toshab"; B. M. 71a). Nevertheless the Mishnah says the Gentile poor shall be supported together with the Jewish poor, for the sake of peace (Git. 61a). The Talmud also says that a pious Jew shall not take interest from a Gentile, and quotes Ps. xv. 5: "He that putteth not out his money to usury" (Mak. 24b). In fact, the Talmud did not tolerate the charging of interest to Gentiles (B. M. 71a). See Usury.

**Gentile Poor to Be Supported.**

The relation of the Jews to the ruling government was fixed by Samuel's maxim, "The law of the land is binding," thus validating all enactments of the land not in conflict with the Jewish religion, and rendering unto Cæsar his due as regards taxes and imposts, which no one might evade—provided, however, that the taxes were authorized (B. Ḳ. 113a). Rabbenu Tam, defining this maxim, adds: "provided the king's edicts are uniform, and apply to all his subjects in all his dominions." R. Eliezer of Metz says: "provided the king taxes his own subjects and settlers; but he can not extort money from journeymen passing through his dominion without having any intention to remain there. Otherwise, it is not law, but robbery" (Mordecai in B. Ḳ. x. § 215; Annotations to Rosh Ned. iii. 11).

Inasmuch as the Jews had their own distinct jurisdiction, it would have been unwise to reveal their laws to the Gentiles, for such knowledge might have operated against the Jews in their opponents' courts. Hence the Talmud prohibited the teaching to a Gentile of the Torah, "the inheritance of the congregation of Jacob" (Deut. xxxiii. 4). R. Johanan says of one so teaching: "Such a person deserves death" (an idiom used to express indignation). "It is like placing an obstacle before the blind" (Sanh. 59a; Ḥag. 13a). And yet if a Gentile study the Law for the purpose of observing the moral laws of Noah, R. Meïr says he is as good as a high priest, and quotes: "Ye shall therefore keep my statutes, and my judgments, which if a man do, he shall live in them" (Lev. xviii. 5). The text does not specify an Israelite or a Levite or a priest, but simply "a man"—even a Gentile ('Ab. Zarah 26a).

**Gentiles May Not Be Taught the Torah.**

Resh Laḳish (d. 278) said, "A Gentile observing the Sabbath deserves death" (Sanh. 58b). This refers to a Gentile who accepted the seven laws of the Noachidæ, inasmuch as "the Sabbath is a sign between God and Israel alone," and it was probably directed against the Christian Jews, who disregarded the Mosaic laws and yet at that time kept up the observance of the Jewish Sabbath. Rabbina, who lived about 150 years after the Christians had changed the day of rest to Sunday, could not quite understand the principle underlying Resh Laḳish's law, and, commenting upon it, added: "not even on Mondays [is the Gentile allowed to rest]"; intimating that the mandate given to the Noachidæ that "day and night shall not cease" (לא ישבתו = "have no rest") should be taken in a literal sense (Gen. viii. 22) —probably to discourage general idleness (*ib.* Rashi), or for the more plausible reason advanced by Maimonides, who says: "The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole Law" ("Yad," Melakim, x. 9). R. Emden (יעב"ץ), in a remarkable apology for Christianity contained in his appendix to "Seder 'Olam" (pp. 32b–34b, Hamburg, 1752), gives it as his opinion that the original intention of Jesus, and especially of Paul, was to convert only the Gentiles to the seven moral laws of Noah and to let the Jews follow the Mosaic law—which explains the apparent contradictions in the New Testament regarding the laws of Moses and the Sabbath.

With the conversion of the Gentile to Christianity or to Islam, the heathen and pagan of the civilized or semi-civilized world has become almost extinct, and the restrictions placed on the ancient Gentile are not applicable to the Gentile of the present day, except in so far as to consider him a Noachian observ-

ing all moral laws, in contradistinction to the Jew, who as one of the chosen people observes in addition the Mosaic laws. That the laws against the Gentile as a barbarian were not entirely expunged from the rabbinic literature after the advent of Christianity, was due to the persecutions and the barbaric treatment of the Jews in the Middle Ages. The gradual decrease of animosity may, however, be noted by comparing the various codes and collections of responsa. For example, that a Jewish physician should be forbidden to offer his services to a Gentile was contrary to the general practise of the Jews in the Middle Ages. Maimonides himself became the physician of Sultan Saladin in Egypt. The prohibition against the employment of a Gentile nurse or midwife "except a Jewess stands by her" was modified by an eminent authority with "so long as there is a Jew living in that town who is liable to come into the house" (Moses of Coucy, "Semag," § 45). That no such distinction exists anywhere nowadays is an acknowledged fact, proving conclusively that the Rabbis regulate their decisions in accordance with the spirit of the Jewish law.

**Present Status of the Gentile.**

The special Jewish jurisdiction in civil cases is still maintained in the Orient, in some parts of Europe, and even in America, where the bet din administers the law, mostly by arbitration, effecting a compromise between the litigants for the sake of avoiding the "law's delay" and of saving the expenses of trial in the secular courts. See also Aliens; Idolatry and Idols; Noachian Laws; Proselytes and Proselytism; Usury.

Bibliography: In addition to the works cited in the article, Levensohn, *Zerubbabel*, Warsaw, 1875; Ben Judah, i., §§ 71-73, Warsaw, 1878; Zweifel, *Sanegor*, pp. 203-308, *ib.* 1885; Bloch, *Gegen die Anti-Sem.* Vienna, 1882; Baum, *Ein Wichtiges Kapitel über der Völker*, Frankfort-on-the-Main, 1884; Briman, *Gesetzsammlung des Judenspiegels*, Jassy, 1885. Anti-Jewish: Eisenmenger, *Entdecktes Judenthum*, Königsberg, 1711; Chiarini, *Théorie du Judaïsme*, i. 322-359, Paris, 1830; McCaul, *The Old Path of Modern Judaism*, i. 27-47, London, 1847; Rohling, *Talmud-Jude*, Leipsic; Rohling, *Meine Antwort an die Rabbiner*, Prague, 1883. For Talmud references compare the expurgations by the censor in the various editions of הסרונות הש"ס, of which the Cracow ed., 1894, is the more complete.

E. G. H. J. D. E.

**—From the Post-Talmudic Period to the Present Time:** The opinions of a few of the noted and authoritative scholars are here cited to show the favorable change which the attitude of the Jews toward the Gentiles underwent in post-Talmudic times.

R. Sherira Gaon, president of the college in Pumbedita in the tenth century, permitted Jews to bring suit in a Gentile court on the defendant's refusal to have the case adjudicated by a Jewish tribunal. "Even if the Jew be the robber and the Gentile the one robbed, it is the duty of those who know it to so testify before the justice" (quoted in "Be'er ha-Golah" to Shulḥan 'Aruk, Ḥoshen Mishpaṭ; see also *ib.* 426, 5).

Maimonides (twelfth century), in his code written in Egypt, says: "It is forbidden to defraud or deceive any person in business. Jew and non-Jew are to be treated alike. If the vendor knows that his merchandise is defective, he must so inform the purchaser. It is wrong to deceive any person in words, even without causing him a pecuniary loss ("Yad," Mekirah, xviii. 1). In his Mishnaic commentary Maimonides remarks: "What some people imagine, that it is permissible to cheat a Gentile, is an error, and based on ignorance. The Almighty—praised be His Name!—instructed us that in redeeming a Hebrew servant from the services of a Gentile owner 'he shall reckon with him that bought him'" (Lev. xxvi. 50), meaning to be careful in his calculation not to cheat the Gentile. This was in Palestine, where the Jews had the upper hand over the Gentiles. How much more should the law be observed at the present time, when they have no sovereignty over the Gentiles. Moreover, neglect of the precept would cause the desecration of His Name, which is a great sin. Deception, duplicity, cheating, and circumvention toward a Gentile are despicable to the Almighty, as "all that do unrighteously are an abomination unto the Lord thy God" (Deut. xxv. 16; commentary to Kelim xii. 7).

**Opinions of Jewish Scholars.**

Moses de Coucy (thirteenth century) writes: "I have been preaching before those exiled to Spain and to other Gentile countries, that, just because our exile is so prolonged, it behooves Israel to separate from worldly vanities and to cleave to the seal of the Holy One, which is Truth, and not to lie, either to Jew or Gentile, nor to deceive them in the least thing; to consecrate themselves above others, as 'the remnant of Israel shall not do iniquity nor speak lies.' . . . Behold, the visitation of the Flood for the violence done to the wicked Gentiles!" ("Semag," § 74).

About the same period R. Judah of Ratisbon, compiler of the "Sefer Ḥasidim," quotes: "It is forbidden to deceive any person, even a Gentile. Those who purposely misconstrue the greeting to a Gentile are sinners. There can be no greater deception than this" ("Sefer Ḥasidim," § 51, Frankfort-on-the-Main, 1817). "If either a Jew or Gentile should request a loan, he should get a frank answer. Do not say, 'I have no money,' when the reason is the fear to trust" (*ib.* § 426). "One shall not act in bad faith even to Gentiles. Such acts often bring down a person from his rank; and there is no luck in his undertaking. If perchance he succeeds, punishment is visited on his children" (*ib.* § 1074).

In the fifteenth century R. Isaac b. Sheshet, who lived in North Africa, in response to an inquiry regarding the status of a non-Jew, quotes authorities to prove that the Gentiles nowadays are not ultra-idolaters, and consequently are not subject to the Talmudic restrictions mentioned above. He further says: "We must not presume that such restrictions were fixed rabbinical ordinances, not to be changed. On the contrary, they were made originally to meet only the conditions of the generations, places, and times" (Responsa, No. 119).

Caro (sixteenth century), the author of the Shulḥan 'Aruk, decides that "the modern Gentiles are not reckoned as heathen with reference to the restoration of lost articles and other matters" (Bet Joseph to Ṭur Ḥoshen Mishpaṭ, § 266; see also Ṭur Yoreh De'ah, § 148, ed. Venice, 1551).

R. Benjamin (seventeenth century), replying to an inquiry regarding an error of a Gentile in overpay-

ing eighteen ducats, says: "For the sake of consecrating the Holy Name, a Jew shall correct and make good the error of a Gentile. . . . Jacob charged his sons to return to the governor of Egypt the silver put, perhaps by oversight, in the sacks of corn purchased by them from him. One must not take advantage of an error made either by a Mohammedan or by a Christian. Otherwise, the nations would rightly reproach the chosen people as thieves and cheats. I myself had occasion to restore to a Gentile money received through error" (Benjamin Beer, Responsa, No. 409, Venice, 1539).

Eliezer of Mayence writes: "The commandment prohibiting theft, like those against murder and adultery, applies to both Jews and Gentiles" ("Sefer Ra'aban," § 91, Prague, 1610).

Ezekiel Landau (eighteenth century), in the introduction to his responsa "Noda' bi-Yehudah" (*ib.* 1776), says: "I emphatically declare that in all laws contained in the Jewish writings concerning theft, fraud, etc., no distinction is made between Jew and Gentile; that the titles 'goi,' 'akkum,' etc., in nowise apply to the people among whom we live."

Senior Zalmon (d. 1813), the representative authority of the modern Ḥasidim, in his version of the Shulḥan 'Aruk (vi. 27b, Stettin, 1864), says: "It is forbidden to rob or steal, even a trifle, from either a Jew or Gentile, adult or minor; even if the Gentile grieved the Jew, or even if the matter devolved is not worth a peruta [mite], except a thing that nobody would care about, such as abstracting for use as a toothpick a splinter from a bundle of wood or from a fence. Piety forbids even this."

Israel Lipschütz (nineteenth century), in his commentary to the Mishnah, says: "A duty devolves upon us toward our brethren of other nations who recognize the unity of God and honor His Scriptures, being observers of the seven precepts of Noah. . . . Not only do these Gentiles protect us, but they are charitably inclined to our poor. To act otherwise toward these Gentiles would be a misappreciation of their kindness. One should say with Joseph: 'How can I do this great wickedness and sin against God?'" ("Tif'eret Yisrael" to B. Ḳ. iv. 4).

BIBLIOGRAPHY: Hamburger, in *Hebrew Review*, i. 145-164, Cincinnati, 1880.

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——**Attitude of Modern Judaism:** Modern Judaism, as inculcated in the catechisms and explained in the declarations of the various rabbinical conferences, and as interpreted in the sermons of modern rabbis, is founded on the recognition of the unity of the human race; the law of righteousness and truth being supreme over all men, without distinction of race or creed, and its fulfilment being possible for all. Righteousness is not conditioned by birth. The Gentiles may attain unto as perfect a righteousness as the Jews. Hence the old Jewish doctrine, "The righteous among the Gentiles are sharers [in the felicity] of the world to come" (Tosef., Sanh. xiii.), is reaffirmed by the modern Synagogue. "Neighbor," in the command, "Thou shalt love thy neighbor like thyself" (Lev. xix.), signifies every human being.

Modern Judaism does not accept the rabbinical maxim, "Ḳiddushin en lahem, abal be'ilat ba'al yesh lahem," to the effect that coition but not marriage obtains among the Gentiles. This reflection on the morals of the non-Jewish world arose out of the conditions of Roman civilization; but, in view of the observance in civilized countries of the Biblical laws of marriage, the modern Synagogue acknowledges without quibble the sanctity of matrimony contracted under the sanction of the civil law or of the Church. Where the civil law is in conflict with the Jewish law, the civil law in general takes precedence; where degrees of consanguinity are permitted in the Mosaic law, but forbidden in the civil law, the latter is recognized by the Synagogue. But where the civil law permits marriages within certain degrees of consanguinity forbidden in the Mosaic code, the Jewish law is respected.

**On Marriage.**

The jurisdiction of the Gentile tribunals is also recognized in civil suits, whether the parties be Jews or Gentiles. In these cases the maxim of Samuel, "The law of the land is law" ("Dina de-malkuta dina"; Giṭ. 6b), is applied in its broadest sense. The term "huḳḳot ha-goyyim," after rabbinical precedent (see above, under R. Meïr), is applied, if at all, only to such customs as conflict with the implications of ethical monotheism (sorcery, superstition: see Pes. 111a), and to the introduction into the synagogal service of rites repugnant to the genius of monotheistic Judaism. The rabbinical injunction against placing animals in the stable of a Gentile (Giṭ. 46b), as well as the provisions freeing the slave sold to a non-Jew, had its root in the horrid indulgences of the Roman-Greek world. Slavery, whether of Jew or Gentile, is abhorrent in the eyes of modern Judaism. The caution against being found alone with a Gentile, and against leaving a woman alone with one ('Ab. Zarah ii. 1), has lost what reasonableness it had in the days of Roman depravity (see Sifra, Aḥare Mot, 9). The Jewish religion teaches the very contrary of the assumption basic to these injunctions. The Christian, whose morality is fundamentally Jewish, never fell under the designation used in these rabbinical warnings.

Jewish philanthropy draws no distinction between Gentile and Jew. The provision for the relief and care of Gentile dependents and the burial of their dead (Giṭ. 61a) is in full authority, not merely "mi-pene darke shalom" (see above), but as grounded in the very essence of Jewish benevolence. The examples of the old rabbis, quoted in part above, in extending the law of reverence for old age (Maimonides, "Yad," Talmud Torah, vi. 9) to the aged among the Gentiles (Ḳid. 33a); in giving the salutation of peace to the non-Jew (Ber. 17a; Giṭ. 61, 62); in gladdening the hearts of Gentiles on their holidays ('Ab. Zarah 12a, 65a), are recalled in modern catechisms and treatises of Jewish ethics, to teach that the same regard for the dignity of man shall be extended to every one created in God's image. The Mishnaic interdiction of celebrating the holidays of the heathen by intercourse with them on those days (*ib.* i. 1), reasonable enough when idolatry was supreme, has been superseded by the injunction to have due and reverent regard for the religious usages of non-Jews,

**Impartiality of Jewish Philanthropy.**

and to enter heartily into the spirit of such common celebrations as have no bearing on the positive monotheistic tenets of Judaism.

The oath before a Gentile magistrate is inviolable, though Judaism discourages the practise of taking an oath, believing that "one's yes should be yes, and one's no should be no" (B. M. 49a; Sheb. 36a). Honesty and truthfulness are insisted on in all dealings, whether with a Jew or a Gentile. The Rabbis insisted that the sin known as "genebat da'at" (the stealing of another's good opinion by false representations or by the pretense of friendship and the like) be avoided in one's intercourse even with a heathen (Ḥul. 94a). In view of the virulent aspersions on Jewish morality, it should be noted that modern Judaism, like rabbinical Judaism, makes false dealings, usury, theft, and the like of which a Gentile is the victim, a "ḥillul ha-shem" on the part of the Jew, the one sin for which only death may bring atonement (Lev. R. xxii.; Yer. Ned. 38b; Ab. iv. 4).

The modern prayer-books (*e.g.*, the English edition of Einhorn's "'Olat Tamid," Chicago, 1896) have substituted in the prayer for peace in the "Shemoneh 'Esreh" the words "all nations" and "all the sons of man, thy children," for the old reading "thy people Israel."

Intermarriage is not countenanced by modern Judaism; but this is not due to contempt for the Gentiles, but to the conviction that unity of religion is essential to the happiness of the home.

E. C. E. G. H.

**GENTILI** (חפץ): Italian family of Gorizia, several members of which were eminent rabbis and Talmudic authorities. Of these the most important were:

**Azriel Gentili:** Cabalist; lived at Gorizia in the seventeenth century. He is quoted by Issachar Bär in "Be'er Sheba'" on the Pentateuch, in connection with the explanation of Ex. xxxiv. 23.

**Gershon ben Kalonymus Gentili:** Talmudist; lived, probably at Venice, in the seventeenth century. He was a pupil of Menahem Porto, to whose work on mathematics entitled "'Ober la-Soḥer" he wrote a preface.

**Gershon ben Moses Gentili:** Italian scholar; born at Gorizia 1683; died there 1700. Although but seventeen years old at his death, he had become a recognized scholar; and his riming dictionary entitled "Yad Ḥaruzim" obtained the approbation of his elder contemporaries. The book was published after his death by his father (Venice, 1700), who wrote a preface containing a biography of the author. Appended to the work are a funeral sermon by Gershon, and a poem by Isaiah Nizza containing the 613 commandments. A second edition with some additions was published by Simon Calimani, Venice, 1740 (?). I. Br.

**Jacob Hai Gentili:** Talmudist; lived at Gorizia in the seventeenth century. He is cited by Samuel Aboab in his responsa "Debar Shemuel" (p. 299).

**Jacob Hai b. Manasseh Gentili:** Grandson of Jacob Hai Gentili. Rabbi at Gorizia; died in 1749. He was prominent as preacher, poet, and Talmudist. He wrote several responsa, some of which, on the levying of taxes in the communities, were reprinted in the now very rare "Hilkot Missim," published at Venice in 1709. His funeral oration was delivered by Isaac Lampronti, who spoke of Gentili's great scholarship. Menahem Novara, author of the "Pene Yiẓḥaḳ," was his pupil.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 167; Steinschneider, *Cat. Bodl.* col. 535; Mortara, *Indice*, p. 27.

I. E.

**Manasseh ben Jacob Gentili:** Head of the rabbinical school of Verona in the eighteenth century. An approbation of his on a halakic decision by the rabbis of Ancona is given by Samson Morpurgo in his "Shemesh Ẓedaḳah" (iii. 25). Manasseh was one of the four rabbis who were active in the abolition of the tax imposed by the inhabitants of Reggio on those of Mantua who visited the fair at the former town. I. Br.

**Moses b. Gershon Gentili:** Italian writer; born at Triest in 1663; died in 1711 at Venice, where he had lived for many years as teacher of the Talmud and Midrash. He was noted for his scholarship, and devoted much time to the study of philosophic, mathematical, and scientific subjects. He wrote: "Meleket Maḥshabot," a commentary on the Pentateuch, printed at Venice in 1710 with a portrait of the author at the age of forty-six, and reprinted with notes under the title "Maḥashebet Ḥosheb," by Judah Löb b. Eliezer Lipman Jafe, Königsberg, 1860; "Ḥanukkat ha-Bayit," a treatise on the Second Temple, with a map, Venice, 1696. His works were praised by the foremost of his contemporaries, as Solomon Nizza, Jacob Aboab, and David Altaras.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 239; Mortara, *Indice*, p. 27.

**Seligman (Isaac) b. Gershon Gentili:** Italian Talmudist; director of the Talmudic academy at Cremona after the death of Joseph Oetling in 1583. Some of his halakic decisions are included in the responsa collection "Naḥalat Ya'aḳob," Padua, 1623.

Bibliography: *Ha-Asif*, iii. 220; Mortara, *Indice*, p. 27.

G. I. E.

**GENUBATH** (גנבת): Son of Hadad the Edomite by an Egyptian princess, the sister-in-law of the Pharaoh who governed Egypt at the time of David and Solomon (I Kings xi. 20).

E. G. H. M. Sel.

**GENUFLEXION.** See Adoration.

**GEOGRAPHERS:** Persons proficient in describing the surface of the earth. Jews have contributed in different ways to the advancement of geographical science. In Biblical times geographical information was mainly given in the form of genealogies, as in the table of the nations in Gen. x. Jewish influence on the progress of geography in the Middle Ages was mainly indirect, the chief point being the tendency to place Jerusalem in the middle of medieval maps, due to the literal adoption of the passage in Ezek. v. 5.

Besides this, several individuals added to the knowledge of the world's surface by actual discovery or learned investigation. The chief Jewish traveler of the Middle Ages was Benjamin of Tudela, to whom is owed considerable knowledge of the Levant in the twelfth century. Another of the same period.

Pethahiah of Regensburg, traveled through Poland, the Crimea, and Mesopotamia. For others see TRAVELERS.

The modern history of geography begins with the establishment of an observatory at Sagres, in southwestern Portugal, by Prince Henry the Navigator. He appointed as the chief director of this establishment Jafuda Cresques, son of Abraham Cresques of Palma, capital of Mallorca in the Balearic Islands (see CRESQUES LO JUHEU). As the author of the Catalan map, Cresques was in a measure the founder of modern chartography, having made use for the first time of the results of the recent discoveries of Marco Polo in Farther Asia.

Jews were especially prominent in connection with the discovery of AMERICA, and almost equally so in the attempt to reach India by the eastern route, when Pedro de Covilhão was sent to discover the country of Prester John. He was followed later by Abraham de Beja and Joseph Zapateiro of Lamego, both Jews, who brought back information in regard to Covilhão's settlement in India.

Apart, however, from descriptions of pilgrimages to the Holy Land, there is little evidence of independent interest in geography, except Meïr Aldabi's "Shebile Emunah," the writings of Abraham Farissol, and David Gans's "Gebulot ha-Areẓ." In more recent times, however, there have been a larger number of works on travels and geography by Jews, among them Julius Lowenberg's "Geschichte der Geographie," Berlin, 1840; G. S. Pollack's "Description of New Zealand"; N. Isaacs' "Zululand," 1834. W. G. Palgrave was almost the first European to visit the Nejd, while Joseph Wolf ventured into Bokhara, and Joseph F. Stern and J. Halevy into Abyssinia. Bessels wrote on a north-pole expedition, and was followed by Angelo Heilprin. Captain Binger discovered and described the bend of the Niger; while Captain Foa traversed the whole of South Africa from south to north, losing his life as a result.

BIBLIOGRAPHY: M. Kayserling, *Christopher Columbus and the Jews*; J. Jacobs, *Story of Geographical Discovery*; Zunz, *On the Geographical Literature of the Jews*, in Asher's *Travels of Benjamin of Tudela*, App. ii, London, 1841.

J.

**GEOMANCY (גורל החול):** Divination by means of points made in sand, or by means of pebbles or grains of sand placed on a piece of paper. Some Moslem writers attribute the science of geomancy to Enoch, others to Daniel. It originated in northern Africa about the ninth century, and from there it penetrated into Jewish literature. It is referred to by Maimonides in his commentary to the Mishnah ('Ab. Zarah iv.), by Naḥmanides in the introduction to his commentary on the Pentateuch, and by Nissim b. Moses ("He-Ḥaluẓ," vii. 124). Aaron b. Joseph, the Karaite Biblical commentator, gives "yidde'oni" (Deut. xviii. 11, *et al.*) the meaning of "he who casts lots by means of points." Joseph Albo, too, speaks of geomancy ("'Iḳḳarim," iv. 4), calling it "goral ha-ḥol" (the lot by sand) or "ḥokmat ha-neḳuddot" (the science of points). According to Jacob Koppelmann in "Ohel Ya'aḳob," his commentary on the "'Iḳḳarim," "ḥokmat ha-neḳuddot" is used because the geomancer takes a handful of sand and makes points in it. Albo (*l.c.*) calls the upper point נשוא and the lower one שפל ראש. There are several works entitled "Sefer ha-Goralot" which are treatises on the casting of lots as based on geomancy. One is attributed to Ahithophel ha-Giloni, one to Saadia Gaon, another to Abraham ibn Ezra, and there are several anonymous treatises. Although in all these works answers to questions are obtained by means of calculation, the calculation itself is based on the principle of geomancy. There is also an anonymous treatise entitled "Goralot ha-Ḥol," which is attributed to one of the Geonim. It is arranged according to the twelve constellations of the zodiac and the seven planets, and is based on Shab. 129b.

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J. M. SEL.

**GEOMETRY IN THE TALMUD.** See MATHEMATICS.

**GEORGIA:** One of the thirteen original states of the United States, situated on the Atlantic coast; settled by a chartered company of English colonists under James Oglethorpe in June, 1733. Its Jewish settlement dates almost from the foundation of the colony.

**Savannah:** The second vessel which reached the colony arrived in Savannah from England on July 11, 1733, and had among its passengers the following Jews: Dr. Samuel Nuñez Ribiero (also known as Dr. Nuñez) and Sipra Nuñez Ribiero, his mother; Moses Nuñez Ribiero, Daniel Nuñez Ribiero, Shem Noah; Isaac Nuñez Henriques, his wife and son; Raphael Bornal and wife; David de Olivera and wife; Jacob Lopez de Olivera, wife, and children; David, Isaac, and Leah de Olivera; Aaron Sepivea, Benjamin Gideon, Jacob Lopez de Crasto; David Lopez de Pas and wife; Vene Real (probably Villareal), Molena, David Moranda, Jacob Moranda; David Cohen del Monte and wife, together with their son Isaac Cohen, and daughters Abigail, Hannah, and Grace; Abraham Minis and wife, with their daughters Leah and Esther; Simeon Minis, Jacob Yowel, Benjamin Sheftall and wife; and Abraham de Lyon. These first settlers brought over with them a Sefer Torah with two cloaks, a circumcision-box, and an ark of the law.

Prior to the settlement of Georgia commissions were issued (Sept. 21, 1732) to Anthony da Costa, Francis Salvador, and Alvaro Lopez Suaso of London, "to take subscriptions and collect money for the purposes of the charter." As early as January, 1733, and therefore before the actual settlement of Georgia, the trustees, having apparently learned that it was the intention of these gentlemen, who were among the most distinguished Jews of London, to settle some Jews in the colony, directed their secretary to wait upon Da Costa and his colleagues and require them to surrender their commissions. This action was repeated in 1733, the complaint being made that "certain Jews have been sent to Georgia contrary to the intentions of the trustees and which may be of ill consequence to the colony." Various other resolutions and correspondence upon this point appear in the minutes of the trustees, from which extracts are given by the Rev. George

White in his "Historical Collections of Georgia" (New York, 1854).

It has been assumed by Stephen ("History of Georgia"), by Charles C. Jones ("Publications Am. Jew. Hist. Soc." No. 1, pp. 5, 6), by Daly ("Settlement of the Jews in North America," p. 66), and by practically all writers on the history of Georgia, that the protests of the trustees related to this first settlement of Jews. Recently, however ("Publications Am. Jew. Hist. Soc. " No. 10), Leon Hühner asserted that there were two sets of Jewish settlers who went to Georgia—Portuguese and German. The Portuguese were those whose names are given above, many of whom were refugees from the Inquisition and had independent means; while the Germans were dependent upon charity, and consisted of about twelve families sent over by a committee of the London congregation. The evidence for this statement is derived from the journal of the Rev. Mr. Bolzius, a Protestant clergyman who arrived in the colony in 1734 with a number of Protestant refugees from Salzburg. He speaks of the Jews as understanding the German language, and later on says explicitly that some of the Jews "call themselves Spanish and Portuguese; others call themselves German Jews. The latter speak High German." It would therefore seem that it was against these latter, for whom the London committee used the funds collected, that the protest of the trustees was directed. However this may have been,

**First Congregation Organized.**

Oglethorpe disregarded the attitude of the trustees and permitted all the Jews to stay in the colony. During the very month of their arrival a congregation was organized under the name of "Mickve Israel," which occupied a small house near the present Market Building on Market street, the services being conducted in turn by the members of the congregation. In 1737 Benjamin Mendes of London sent the congregation a Sefer Torah, a Ḥanukkah lamp, and some books.

A few months after the original settlement of the Portuguese Jews three others arrived, Isaac de Val, Moses le Desma, and Abraham Nuñez Monte Santo. The deed confirming the original allotments of land includes the record of ground secured by the Jews and probably paid for, as several received larger allotments than did Christian colonists. This deed contains these names and a number of others. Nuñez had six farms; Henriques, seven; and Le Desma, ten. One of the colonists, Abraham de Lyon, had been for years prior to his settlement in Georgia a "vineron" in Portugal, and a detailed account of his American vineyard, the first planted within the limits of Georgia, is contained in a memorandum of Col. William Stephens, the agent of the trustees, under date of Dec. 6, 1737 (*ib.* No. 1, p. 11). The growth and manufacture of silk were also an industry followed by the Jewish settlers, to which they added general agriculture and commercial pursuits. According to the diary of Benjamin Sheftall, one of the original settlers, the Jews during the first year of the colony's existence constituted one-third of the entire population. The first white male child born in the settlement of Georgia (July 7, 1734) was Philip Minis, the son of Abraham Minis. In 1740–41, owing to the refusal of the trustees to permit the introduction of slaves, a considerable number of colonists, Christians as well as Jews, left Savannah and went to South Carolina. The number of Jews left in Savannah being insufficient to support the congregation, the latter was dissolved. About 1750 a number of the Jews returned to Georgia, and in 1751 the trustees sent over Joseph Ottolenghi, a Jew by birth, to superintend the silk industry in the colony. Ottolenghi was probably one of the most prominent men in the colony; in 1761 he was elected a member of the Assembly, and retained his seat until 1765.

In 1750 there was founded in Savannah the Union Society, having for its object the education of orphan children; the five founders were of different religious denominations. The names of but three of these have been preserved: the Jew, Benjamin Sheftall; Peter Tondee, a Catholic; and Richard Milledge, an Episcopalian. The society is still in existence, and it is regarded as the representative charitable organization of Savannah.

That the Jews participated in the events leading up to the Revolution is indicated by the fact that in a list of persons disqualified from holding any office of trust, etc., in the province, because of a "most audacious, wicked, and unprovoked rebellion," there occur the names of Mordecai Sheftall, "chairman rebel committee," Levy Sheftall, Philip Jacob Cohen, Sheftall Sheftall, "rebel officer," and Philip Minis. Mordecai Sheftall was deputy commissary-general of issue, and on Sept. 29, 1778, he was captured with his son by a body of Highlanders and placed on board a prison-ship (see Simon Wolf, "The American Jew as Patriot, Soldier, and Citizen," p. 40). At the close of the war he and his family returned to Savannah; and at about the same time the Jewish community was increased by the following additional arrivals: Lyon Henry and wife, with their son Jacob Henry; David Cardozo, David Levi, Cushman Pollock, Levy Abrahams, Abraham Isaack, Moses Simons, Emanuel de la Motta, Abraham da Costa, Samuel Mordecai and family, and Isaac Pollock.

On July 7, 1787, the Jews of Savannah reestablished the congregation Mickve Israel, hiring suitable houses in the rear of St. James square. Mordecai Sheftall having deeded a piece of land to be used by the Savannah Jews as a cemetery, the benevolent society Meshebet Nefesh on July 31, 1787, laid the foundation-stones of the enclosing wall. The burial-ground is at present (1903) under the care of a board of trustees appointed from the congregation by the Superior Court of Savannah.

**Incorporation of Congregation Mickva Israel.**

On Nov. 30, 1790, Gov. Edward Telfair granted to Levy Sheftall, Cushman Pollock, Joseph Abrahams, Mordecai Sheftall, Abraham de Pas, Emanuel de la Motta, and their successors a charter of incorporation wherein they were declared to be "a body incorporate by the name and style of the 'Parnass and Adjuntas of the Mickve Israel at Savannah.'" This charter is still in the hands of the congregation, as are also the minutes and records of all congregational transactions from the year 1790 to the present time.

Under date of May 6, 1789, Levy Sheftall, in behalf of the Hebrew congregation of Savannah, presented an address to General Washington on the occasion of his election to the presidency, to which Washington made a gracious reply (see "Publications Am. Jew. Hist. Soc." No. 3, pp 88, 89).

From 1797 until 1820 there was quite an exodus from Savannah. In the last-mentioned year, however, the Jewish community began to increase. A building committee for the erection of a synagogue was appointed; and the city of Savannah granted to the congregation a plot of ground situated at the corner of Liberty and Whitaker streets. On July 21, 1820, the new building was consecrated by the honorary ḥazzan, Dr. Jacob de la Motta, who delivered an address. This address was published, and it is one of the earliest prints bearing upon the history of the Jews of America: a copy of it is preserved in the Leeser Library, Philadelphia. Copies were sent by De la Motta to Thomas Jefferson and James Madison, from both of whom sympathetic replies were received. On Dec. 4, 1829, the synagogue was destroyed by fire, but the scrolls of the Law and the Ark were saved uninjured. In 1838 the erection of a brick structure upon the old site was commenced, and it was consecrated Feb. 24, 1841, by Isaac Leeser. In 1876, the Jewish population having increased considerably, the congregation purchased two large building-lots fronting on Bull street; on March 12, 1876, the corner-stone of a new synagogue was laid; and on April 12, 1878, the old synagogue was closed with religious exercises, the new building being consecrated the same day.

Many offices of trust in the city have been held by Jews (see SHEFTALL; MINIS; LEVY, SAMUEL YATES). Solomon Cohen, a lawyer of prominence, was postmaster at Savannah; he established the first Jewish Sunday-school in Georgia (1838). Octavus Cohen (1814–77), merchant, was quartermaster of state troops during the Civil war. The Jews of Georgia contributed about 140 men in that war (see Wolf, *l.c.* pp. 129 *et seq.*), and a considerable number were enrolled in Georgian companies during the Spanish-American contest (see Cyrus Adler, in "American Jewish Year-Book," 5661, pp. 552–553; ATLANTA; AUGUSTA).

**Albany** has a congregation, B'nai Yisrael, organized in 1876. The Hon. Charles Wessolowsky of that town was for some years the editor of the "Jewish South," published in New Orleans. He also served as a member of the state legislature.

**Athens** has a congregation, Children of Israel, founded in 1872. The University of the State of Georgia is located in Athens; and many young Jews from adjacent cities are students of that institution. Jews have taken some of the highest honors of the university, and have gained prominence in law, medicine, science, and commerce. The first Jew to receive the degree of doctor of divinity was Isaac P. Mendes of Savannah (1899).

**Brunswick** has a congregation, Beth Tefilah, organized in 1885. The temple was built about two years later, and was consecrated by Isaac M. Wise. A Sunday-school was established about 1887 by Mrs. Arnold Kaiser, a former resident of Savannah, and for many years one of the teachers of the Mickve Israel Sunday-school.

**Columbus** has a congregation, Benai Israel, founded about 1854. The town has the honor of having given to Georgia one of its most prominent and worthy Jews, Raphael J. Moses. At the time of the Civil war he was a member of General Longstreet's staff. Simon Wolf (*l.c.* p. 115) pays eloquent tribute to his honesty and worth. His rebuke to his opponent, the Hon. W. O. Tuggle, who during his congressional campaign of 1887 taunted Moses with being a Jew, has become a part of the history of the Jews of Georgia. Moses was a member of the state legislature.

**Macon** has a congregation, Beth Israel, founded in 1859. The exact date of the first settlement of Jews in Macon is not known. About 1850 a few Hebrew families were living there, most of whom had emigrated from Germany.

**Rome** has a congregation, Rodef Sholem, founded in 1871. The Jewish community has always been very small, and the congregation has had no regular minister. Max Meyerhardt, a learned jurist and a stanch Jew, has for many years conducted the services and superintended and instructed the Sunday-school. He is grand master for the state of Georgia of the order of Free and Accepted Masons.

All these congregations possess cemeteries, Sunday-schools, benevolent, educational, and orphan-aid societies, besides associations for repairing and beautifying the places of worship. The Council of Jewish Women has sections in Savannah, Augusta, and Atlanta. Junior circles have also been formed in Savannah and Atlanta. The Independent Order B'nai B'rith and the Kesher Shel Barzel have subordinate lodges in all the principal cities of the state. For the Hebrew Orphans' Home see ATLANTA.

There are about 7,000 Jews in the entire state, in a total population of 2,216,331.

BIBLIOGRAPHY: In addition to the references given in the article, Willard Preston, in *Records of Union Society*; R. Mackenzie, *America: A History*; extracts from the Sheftall diary in *Occident*, i.; Hühner, in *Am. Jew. Hist. Soc. Publ.* x.; *The Morning News*, Savannah, Ga., April 12, 1878; *The Recorder*, Savannah, Ga., April 12, 1878; *Charleston Newspaper*, July 11, 1797; *Minute-Book of Congregation Mickve Israel*, Savannah, Ga., 1790–1891; *The Times*, Columbus, Ga., 1887; Adelaide Wilson, *Historical and Picturesque Savannah*.

A. I. P. M.

**GER.** See PROSELYTE AND PROSELYTISM.

**GERA (גרא):** **1.** Fourth son of Benjamin (Gen. xlvi. 21). He is not mentioned in the list of Benjamin's sons given in Num. xxvi. 38–40. In I Chron. viii. 3 Gera is given as the son of Bela, the first son of Benjamin.

**2.** Father of Ehud the Benjamite, who judged the Israelites in the time of Eglon, King of Moab (Judges iii. 15). In I Chron. viii. 7 Gera is said to have been the son of Ehud.

**3.** Father of Shimei, also a Benjamite, who cursed David when he fled from before his son Absalom (II Sam. xvi. 5).

E. G. H. M. SEL.

**GERAH.** See WEIGHTS AND MEASURES.

**GERAR:** Seat of a Philistine prince (Gen. x. 19, xx. 1 *et seq.*, xxvi. 20; I Chron. iv. 39 [LXX.]; II Chron. xiv. 12 *et seq.*). Following the statement

in Gen. xx. 1 ("between Kadesh and Shur"), Trumbull ("Kadesh Barnea," pp. 255, 631) tries to find it in the Wadi Jarur, southwest of Kadesh. But the statements in Gen. xxi. 21, xxvi. 22 *et seq.* do not agree with this; neither do they suggest that Gerar may have been a city. Since Eusebius mentions a city "Gerara" south of Eleutheropolis, and since there is an Umm Jarar south of Gaza, Gerar is doubtless to be sought there, and it may be concluded with Gunkel that there is a gap in the account in Gen. xx. 1.

E. G. H. F. Bu.

**GERASI, DANIEL BEN ELIJAH:** Turkish Talmudist and preacher of the seventeenth century; lived at Salonica, where he died about 1705. He was the author of "Odeh Adonai," sermons (Venice, 1681–82). Some Talmudic sentences of his are referred to by Ḥayyim Benveniste ("Ba'i Ḥayye, Yoreh De'ah," 120; "Ḥoshen Mishpaṭ," 154, 155; "Keneset ha-Gedolah," second part, 1d).

Bibliography: Steinschneider, *Cat. Bodl.* col. 853; Michael, *Or ha-Ḥayyim*, No. 790.

D. I. Ber.

**GERESH.** See Accents in Hebrew.

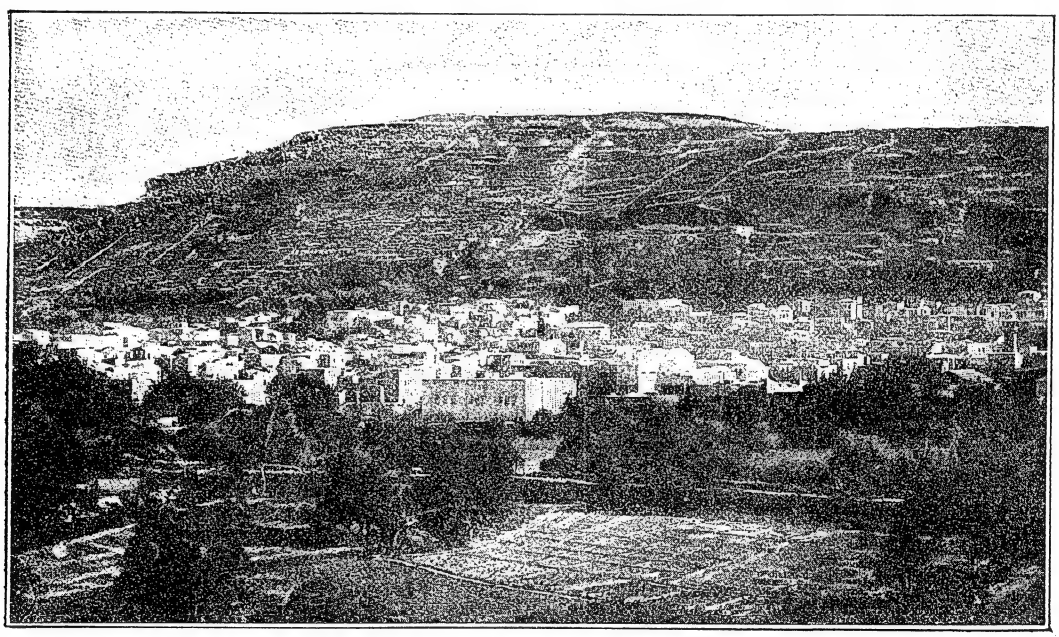
**GERGESITES.** See Girgashites.

**GERHARD, FRIEDRICH:** German Christian writer against the Jews; born in Frankfort-on-the-Main Jan. 2, 1779; died there Oct. 30, 1862. He was a Lutheran clergyman at Frankfort and a writer on theological subjects. For a time he edited "Der Protestant," a religious periodical. He was the author of the following works, directed against Jews and Jewish influences: "Das Judenthum in der Freimaurerei," Frankfort-on-the-Main, 1816; "Ein Wort zur Beherzigung für Wahrheitsfreunde Gegen Fanatiker," *ib.* 1816. The latter work passed through two editions.

Bibliography: Fürst, *Bibl. Jud.* i. 303; *Allg. Deutsche Biographie*, vii. 389 *et seq.*

D. A. M. F.

**GERIZIM, MOUNT (הר גרזים).—Biblical Data:** Mountain south of the valley in which Shechem was situated; the present Jabal al-Ṭur (Deut. xi. 29, xxvii. 12; Josh. viii. 33; Judges ix. 7). It is 2,849 feet high, declines sharply to the north, and is sparsely covered at the top with shrubbery. After their separation from the Jews the Samaritans built a temple on it, which was destroyed by John Hyrcanus. But the mountain continued to be (John iv. 20), as it is to-day, the holy place of the Samaritans, reverenced by them as the scene of the sacrifice of Isaac and as the site of their temple, and upon which they still celebrate the Passover. The temple was surrounded by fortifications (comp. II Macc. v. 23), which survived the destruction of the temple (Josephus, "Ant." xiv. 6, § 2; xviii. 4, § 1; "B. J." iii. 7, § 32). After Christianity had secured a foothold in Shechem, there were frequent disturbances among the Samaritans, on account of which Justinian in 529 built a wall round the church which had been erected on Gerizim, to protect it; the line of this wall is probably to be seen in the extensive ruins still existing on the top of the mountain. Among others there are some ruins called "Lozah," the "Luza" mentioned by Eusebius ("Onomasticon," 214, 135), nine (Hieronymus says three) Roman miles from Shechem.



Mount Gerizim, from Nablus.
(From a photograph by Bonfils.)

Bibliography: Robinson, *Researches*, iii. 318–321; *Pal. Explor. Fund*, No. 2, pp. 187 *et seq.*; Gael, *Altisraelitische Kultstätten*, pp. 102 *et seq.*

E. G. H. F. Bu.

—**In Rabbinical Literature:** Mount Gerizim, though more than sixty miles from the Jordan, was miraculously reached by the Israelites on the same day that they crossed that river. They proceeded at once to perform the solemn ceremony enacted there. Six tribes ascended to the summit of Gerizim, and the remainder placed themselves on the top of Mount Ebal; while the priests and the Levites, clustering round the Ark, took their stand in the valley between the two mountains. On turning their faces to Gerizim the Levites pronounced a benediction; on turning to Ebal, a curse (Soṭah 35a, 36a).

Mount Gerizim was one of the foremost causes of division between the Israelites and the Samaritans, the latter of whom, regarding it as the holy place chosen by God, built their temple there. This temple was destroyed on the twenty-fifth of Ṭebet in the days of Alexander by Simeon the Just, to whom that monarch had given permission to destroy it (Yoma 69a; comp., however, Josephus, "Ant." xiii. 3, § 4; "Yuḥasin," p. 138; Karme Shomron," p. 12).

The Samaritans are charged with having changed the words "in mount Ebal" (Deut. xxvii. 4) to "in mount Gerizim" ("Karme Shomron," p. 37). In the Samaritan Bible the words הר גריזים are always written as one, and במקום אשר יבחר is always changed into אשר בחר (*ib*). According to Simeon ben Eliezer, the wines of the Samaritans were forbidden because the latter used them in the worship of an image of a dove erected on the summit of Mount Gerizim (Ḥul. 6a). According to a midrash, this image was the idol that was buried by Jacob under the oak at Shechem (Gen. xxxv. 4; Tosafot Ḥul. *l.c.*). The first condition a Samaritan has to fulfil to be admitted into the fold of Judaism is to renounce the belief in the sanctity of Mount Gerizim (Masseket Kutim, end).

J. I. Br.

**GERMANUS, MOSES.** See Speeth, Moses.

**GERMANY:** Country of central Europe. The date of the first settlement of Jews in the regions called by the Romans "Germania Superior," "Germania Inferior," and "Germania Magna," and which, on the whole, are included in the present German empire, is not known. The first authentic document relating to a large and well-organized Jewish community in these regions, dates from 321, and refers to Cologne on the Rhine; it indicates that the legal status of the Jews there was the same as elsewhere in the Roman empire. They enjoyed full civic liberty, being restricted only in regard to the dissemination of their faith, the keeping of Christian slaves, and the holding of office under the government. But they were otherwise free to follow any occupation open to their fellow citizens. They were engaged in agriculture, trade, and industry, and only gradually took up money-lending. These conditions at first continued in the subsequently established Germanic kingdoms under the Burgundians and Franks, for ecclesiasticism took root here but slowly, and the Jews lived as peaceably with their new German lords as they had done formerly with the Roman provincials. The Merovingian rulers, also, who succeeded to the Burgundian empire, were devoid of fanaticism, and gave scant support to the efforts of the Church to restrict the civic and social status of the Jews.

Neither was Charlemagne, who readily made use of the Church for the purpose of infusing coherence into the loosely joined parts of his extensive empire, by any means a blind tool of the canonical law. He made use of the Jews so far as suited his diplomacy, sending, for instance, a Jew as interpreter and guide with his embassy to Harun al-Rashid. Yet even then a gradual change came into the life of the Jews. Unlike the Germans, who were liable to be called to arms at any moment in those troublous times, the Jews were exempt from military service; hence trade and commerce were left almost entirely in their hands, and they secured the remunerative monopoly of money-lending when the Church forbade Christians to take usury. This decree caused the Jews to be everywhere sought as well as avoided, for their capital was indispensable while their business was viewed as disreputable. This curious combination of circumstances increased their influence. They went about the country freely, settling also in the eastern portions. Aside from Cologne, the earliest communities seem to have been established at Worms and Mayence.

**Under Charlemagne.**

The status of the Jews remained unchanged under Charlemagne's weak successor, Ludwig the Pious. They were unrestricted in their commerce, merely paying into the state treasury a somewhat higher tax than did the Christians. A special officer, the "Judenmeister," was appointed by the government to protect their privileges. The later Carolingians, however, fell more and more in with the demands of the Church. The bishops, who were continually harping at the synods on the anti-Semitic decrees of the canonical law, finally brought it about that the ignorant and superstitious populace was filled with hatred against the unbelievers. This feeling, among both princes and people, was further stimulated by the attacks on the civic equality of the Jews. Beginning with the tenth century, Holy Week became more and more a period of persecution for them. Yet the Saxon emperors did not treat the Jews badly, exacting from them merely the taxes levied upon all other merchants. Although they were as ignorant as their contemporaries as regards secular studies, yet they could read and understand the Hebrew prayers, and the Bible in the original text. Halakic studies began to flourish about 1000. At that time R. Gershom b. Judah was teaching at Metz and Mayence, gathering about him pupils from far and near. He is described as a model of wisdom, humility, and piety, and is praised by all as a "lamp of the Exile" (מאור הגולה). He first stimulated the German Jews to study the treasures of their national literature. This continuous study of the Torah and the Talmud produced such a devotion to their faith that the Jews considered life without their religion not worth living; but they did not realize this clearly until the time of the Crusades, when they were often compelled to choose between life and faith.

**Up to the Crusades.**

The wild excitement to which the Germans had been driven by exhortations to take the cross first

broke upon the Jews, the nearest representatives of an execrated opposition faith. Entire communities, like those of Treves, Speyer, Worms, Mayence, and Cologne, were slain, except where the slayers were anticipated by the deliberate self-destruction of their intended victims. About 12,000 Jews are said to have perished in the Rhenish cities alone between May and July, 1096 (see CRUSADES). These outbreaks of popular passion during the Crusades influenced the future status of the Jews. To salve their consciences the Christians brought accusations against the Jews to prove that they had deserved their fate; imputed crimes, like desecration of the host, ritual murder, poisoning of the wells, and treason, brought hundreds to the stake and drove thousands into exile. They were accused of having caused the inroads of the Mongols, although they suffered equally with the Christians from those savage hordes. When the Black Death swept over Europe in 1348–49, the Jews were accused of well-poisoning, and a general slaughter began throughout the Germanic and contiguous provinces (see BLACK DEATH).

**After the Crusades.**

Nevertheless, the legal and civic status of the Jews was undergoing a transformation. They found a certain degree of protection with the emperor of the Holy Roman Empire, who claimed the right of possession and protection of all the Jews of the empire in virtue of being the successor of the emperor Titus, who was said to have acquired the Jews as his private property. The German emperors claimed this right of possession more for the sake of taxing the Jews than of protecting them. Ludwig the Bavarian especially exerted his ingenuity in devising new taxes. In 1342 he instituted the "golden sacrificial penny," and decreed that every year all the Jews should pay to the emperor one kreutzer in every gulden of their property in addition to the taxes they were paying to the state and municipal authorities.

**Their Legal Status.**

The emperors of the house of Luxemburg devised still other means of taxation. They turned their prerogatives in regard to the Jews to further account by selling at a high price to the princes and free towns of the empire the valuable privilege of taxing and mulcting the Jews. On the reorganization of the empire in 1356, Charles IV., by the "Golden Bull," granted this privilege to the seven electors of the empire. From this time onward the Jews of Germany gradually passed in increasing numbers from the authority of the emperor to that of the lesser sovereigns and of the cities. For the sake of sorely needed revenue the Jews were now invited, with the promise of full protection, to return to those districts and cities from which they had shortly before been cruelly expelled; but as soon as they had acquired some property they were again plundered and driven away. These episodes thenceforth constituted the history of the German Jews. Emperor Wenceslaus was most expert in transferring to his own coffers gold from the pockets of rich Jews. He made compacts with many cities, estates, and princes whereby he annulled all outstanding debts to the Jews in return for a certain sum paid to him, adding that any one who should nevertheless help the Jews to collect their debts should be dealt with as a robber and peace-breaker, and be forced to make restitution. This decree, which for years injured the public credit, impoverished thousands of Jewish families during the close of the fourteenth century.

Nor did the fifteenth century bring any amelioration. What happened in the time of the Crusades happened again. The war upon the Hussite heretics became the signal for the slaughter of the unbelievers. The Jews of Austria, Bohemia, Moravia, and Silesia passed through all the terrors of death, forced baptism, or voluntary immolation for the sake of their faith. When the Hussites made peace with the Church the pope sent the Franciscan monk Capistrano to win the renegades back into the fold and inspire them with loathing for heresy and unbelief; forty-one martyrs were burned in Breslau alone, and all Jews were forever banished from Silesia. The Franciscan monk Bernhardinus brought a similar fate upon the communities in southern and western Germany. As a consequence of the fictitious confessions extracted under torture from the Jews of Trent, the populace of many cities, especially of Ratisbon, fell upon the Jews and massacred them.

The end of the fifteenth century, which brought a new epoch for the Christian world, brought no relief to the Jews. They remained the victims of a religious hatred that ascribed to them all possible evils. When the established Church, threatened in its spiritual power in Germany and elsewhere, prepared for its conflict with the culture of the Renaissance, one of its most convenient points of attack was rabbinic literature. At this time, as once before in France, Jewish converts spread false reports in regard to the Talmud. But an advocate of the book arose in the person of John REUCHLIN, the German humanist, who was the first one in Germany to include the Hebrew language among the humanities. His opinion, though bitterly attacked by the Dominicans and their followers, finally prevailed when the humanistic Pope Leo X. permitted the Talmud to be printed in Italy.

The feeling against the Jews themselves, however, remained the same. During the sixteenth and seventeenth centuries they were still subject to the will of the princes and the free cities, both in Catholic and in Protestant countries. The German emperors were not always able to protect them, even when they desired to do so, as did the chivalrous Emperor Maximilian I.; they could not prevent the accusations of ritual murder and of desecration of the host. The unending religious controversies that rent the empire and finally led to the Thirty Years' war further aggravated the position of the Jews, who were made the prey of each party in turn. The emperors even occasionally expelled their "Kammerknechte" from their crown lands, although they still assumed the office of protector. Ferdinand I. expelled the Jews from Lower Austria and Görz, and would have carried out his vow to banish them also from Bohemia had not the noble Mordecai Zemah Cohen of Prague induced the pope to absolve the emperor from this

**Sixteenth and Seventeenth Centuries.**

# Von Gottes Gnaden Wir Wilhelm der Erste,

## des Heiligen Römischen Reichs Kurfürst, Landgraf zu Hessen, Fürst zu Hersfeld,

## Gefürsteter Grafschaft Hanau, Graf zu Catzenelnbogen, Ziegenhain, Nidda und Schaumburg ꝛc. ꝛc.

Thun Kund und bekennen hiermit öffentlich, daß Wir, jedoch mit Vorbehalt anderwärtiger Verordnung, den Juden Herz Moses Abraham Sohn des verstorbenen Moses Abrahams Hof sich mit Weib und Kindern zu Cassell — — — — niederzulassen und daselbst in Unsern Schutz auf- und angenommen haben, dergestalt, daß sie sich denen allgemeinen Landes-Gesetzen sowohl, als besonders denen bereits erlassenen und noch ferner-hin ergehenden landesherrlichen Verordnungen in Allem gemäß verhalten, auch solchen weder, Niemanden mit unmäßigem Wucher beschweren oder vervortheilen sollen.

Für diesen Unsern landesherrlichen Schutz soll ermeldeter Jude, für sich und seine Familie, außer den gewöhnlichen Silber- Kriegsbeytrags- und sonstigen Geldern, die sie, wie die übrigen in Unsern Landen wohnenden Juden, zu geben schuldig sind, oder Wir ihnen nach Zeit und Umständen, auflegen werden, jährlich Zehen Goldgulden, oder — Pfr. Schutz- und für dasmahl — Rthlr. — Alb. Pfr. Einzugsgeld in Unsere Landschaft zu Cassel gehörig entrichten und dahingegen haben Wir ihnen allen aufrichtigen und denen Juden in den landesherrlichen Verordnungen zugelassenen Handel in Unsern — — — —

vow. Emperor Leopold I. expelled them in 1670 from Vienna and the archduchy of Austria, in spite of their vested rights and the intercession of princes and ecclesiastics; the exiles were received in Brandenburg. The "Great Elector," Frederick William (1620–88), deciding to tolerate all religious beliefs impartially, protected his new subjects against oppression and slander. In spite of the civic and religious restrictions to which they were subjected even here, the Jews of this flourishing community gradually attained to a wider outlook, although their one-sided education, the result of centuries of oppression, still severed them entirely from European culture and kept them in intellectual bondage.

Fortunately, the Jews had kept their piety, their morality, and their intellectual activity. They were devoted to the study of the Halakah.

**Literature.** In the eleventh century R. Gershom's pupils had been the teachers of Rashi, and his excellent commentaries on the Bible and Talmud marked out new paths for learning. The German Jews contributed much to the spread and completion of these commentaries. Beginning with the twelfth century they worked independently, especially in the fields of Haggadah and ethics. R. Simon ha-Darshan's "Yalḳuṭ" (*c.* 1150), the "Book of the Pious" by R. Judah ha-Ḥasid of Ratisbon (*c.* 1200), the "Salve-Mixer" (Rokeaḥ) of R. Eleasar of Worms (*c.* 1200), the halakic collection "Or Zarua'" of R. Isaac of Vienna (*c.* 1250), the responsa of R. Meïr of Rothenburg (d. 1293), are enduring monuments of German Jewish industry. Even the horrors of the Black Death could not completely destroy this literary activity. Profound and wide scholarship was less common after the middle of the fourteenth century, which led to the institution of allowing only those scholars to become rabbis who could produce a written authorization to teach ("hattarat hora'ah") issued by a recognized master. To this period of decline belong also a number of large collections of responsa and of useful commentaries on earlier halakic works. The customs and ordinances relating to the form and order of worship were especially studied in this period, and were definitely fixed for the ritual of the synagogues of western and eastern Germany by Jacob Mölln (Maharil) and Isaac Tyrnau. As it was difficult to produce any new works in the field of the Halakah, and as the dry study of well-worn subjects no longer satisfied, scholars sought relief in the fantastic interpretations and subtle traditions embodied in the Cabala. There arose a new, ascetic view of life, that found literary expression in the "Shene Luḥot ha-Berit" by R. Isaiah Horovitz of Frankfort-on-the-Main (d. 1626), and that appealed especially to the pietistic German Jews. The end and aim of existence were now sought in the aspiration of the soul toward its fountainhead, combined with the endeavor to saturate the earthly life with the spirit of God. By a continuous attitude of reverence to God, by lofty thoughts and actions, the Jew was to rise above the ordinary affairs of the day and become a worthy member of the kingdom of God. Every act of his life was to remind him of his religious duties and stimulate him to mystic contemplation.

The oppressions under which the Jews suffered encouraged this austere view of life. They lived in fear in their Jews' streets, subsisting on what they could earn as pedlers and as dealers in old clothes.

**Separation from the World.** Cut off from all participation in public and municipal life, they had to seek in their homes compensation for the things denied them outside. Their family life was pure and intimate, beautified by faith, industry, and temperance. They were loyal to their community. In consequence of their complete segregation from their Christian fellow citizens, the German speech of the ghetto was increasingly interlarded with Hebraisms, and also with Slavonic elements since the seventeenth century, when the atrocities of Chmielnicki and his Tatars drove the Polish Jews back into western Germany. As the common people understood only the books written in this peculiar dialect and printed in Hebrew characters, a voluminous literature of edifying, devotional, and belletristic works sprang up in Judæo-German to satisfy the needs of these readers. Although this output was one-sided, presupposing almost no secular knowledge, its importance in the history of Jewish culture must not be underestimated. The study of Bible, Talmud, and halakic legal works, with their voluminous commentaries, preserved the plasticity of the Jewish mind, until a new Moses came to lead his coreligionists out of intellectual bondage toward modern culture.

**From Moses Mendelssohn to the Present Time (1750–1900):** Moses Mendelssohn located with true insight the point of departure for the regeneration of Jewish life. The Middle Ages, which could take from the Jews neither their faith nor their various intellectual gifts, had yet deprived them of the chief means (namely, the vernacular) of comprehending the intellectual labors of others. The chasm that in consequence separated them from their educated fellow citizens was bridged by Mendelssohn's translation of the Torah into German. This book became the manual of the German Jews, teaching them to write and speak the German language, and preparing them for participation in German culture and secular science. Mendelssohn lived to see the first-fruits of his endeavors. In 1778 his friend David Friedländer founded the Jewish free school in Berlin, this being the first Jewish educational institution in Germany in which the entire instruction, in Scripture as well as in general science, was carried on in German only. Similar schools were founded later in Breslau (1792), Seesen (1801), Frankfort-on-the-Main (1804), Wolfenbüttel (1807), Brody and Tarnopol (1815). In 1783 the periodical "Der Sammler" was issued with the view of providing general information for adults and of enabling them to express themselves in pure, harmonious German.

**Moses Mendelssohn.**

A youthful enthusiasm for new ideals at that time pervaded the entire civilized world; all religions were recognized as equally entitled to respect, and the champions of political freedom undertook to restore the Jews to their full rights as men and citizens. The humane German emperor Joseph II. was foremost in espousing these new ideals. As early as

1782 he issued the "Patent of Toleration for the Jews of Lower Austria," establishing thereby the civic equality of his Jewish subjects. Prussia conferred citizenship upon the Prussian Jews in 1812, though this by no means included full equality with other citizens. The German federal edicts of 1815 merely held out the prospect of full equality; but it was not realized at that time, and even the promises that had been given were modified. In Austria many laws restricting the trade and traffic of Jewish subjects remained in force down to the middle of the last century, in spite of the patent of toleration. Some of the crown lands, as Styria and Upper Austria, forbade any Jews to settle within their territory; in Bohemia, Moravia, and Silesia many cities were closed to them. They were, in addition, burdened with heavy taxes and imposts.

In Prussia, also, the government modified materially the promises made in the disastrous year 1813. The promised uniform regulation of Jewish affairs was time and again postponed. In the period between 1815 and 1847 there were no less than twenty-one territorial Jews' laws in the eight provinces of the Prussian state, of which each one had to be observed by a part of the Jews. There was at that time no official authorized to speak in the name of all German Jews. Nevertheless a few courageous men came forward to maintain their cause, foremost among them being Gabriel Riesser, a Jewish lawyer of Hamburg (d. 1863), who demanded full civic equality for his race from the German princes and peoples. He aroused public opinion to such an extent that this equality was granted in Prussia April 6, 1848; in Hanover and Nassau respectively Sept. 5 and Dec. 12 of the same year. In Württemberg equality was conceded Dec. 3, 1861; in Baden Oct. 4, 1862; in Holstein July 14, 1863; in Saxony Dec. 3, 1868. After the establishment of the North-German Confederation by the law of July 3, 1869, all existing restrictions imposed upon the followers of different religions were abolished; this decree was extended to all the provinces of the German empire after the events of 1870.

The intellectual development of the Jews kept pace with their civic enfranchisement. Recognizing that pursuit of modern culture would not at once assure them the civic status they desired, their leaders set themselves to reawaken Jewish self-consciousness by applying the methods of modern scholarship to the study of Jewish sources, and to stimulate the rising generation by familiarizing them with the intellectual treasures of their forefathers which had been accumulating for thousands of years; and at the same time they sought to rehabilitate Judaism in the eyes of the world. The leader of this new movement and the founder of modern Jewish science was Leopold Zunz (1794–1886), who united broad general scholarship with a thorough knowledge of the entire Jewish literature, and who, with his contemporary Solomon Judah Löb Rapoport of Galicia (1790–1867), especially aroused their coreligionists in Germany, Austria, and Italy. The German scholars who cooperated in the work of these two men may be noted here. H. Arnheim wrote a scholarly manual of the Hebrew language; Julius Fürst and David Cassel compiled Hebrew dictionaries; Fürst and Bernhard Bär compiled concordances to the entire Bible; Adolf Heidenheimer and S. Bär edited correct Masoretic texts of the Bible, and S. Frensdorff subjected the history of the Masorah to a thoroughly scientific investigation; the Bible was translated into German under the direction of Zunz and Salomon; Ludwig Philippson, Solomon Hirscheimer, and Julius Fürst wrote complete Biblical commentaries; H. Grätz and S. R. Hirsch dealt with some of the Biblical books; Zacharias Frankel and Abraham Geiger investigated the Aramaic and Greek translations. Nor was the traditional law neglected. Jacob Levy compiled lexicographical works to the Talmud and Midrashim. Michael Sachs and Joseph Perles investigated the foreign elements found in the language of the Talmud. Numerous and, on the whole, excellent editions of the halakic and haggadic midrashim were issued—for instance, Zuckermandel's edition of the Tosefta and Theodor's edition of Midrash Rabbah to Genesis. Zacharias Frankel wrote an introduction to the Mishnah and to the Jerusalem Talmud, and David Hoffmann and Israel Lewy investigated the origin and development of the Halakah.

**Jewish Science.**

Religio-philosophical literature was also assiduously cultivated, and the original Arabic texts of Jewish religious philosophers were made accessible. H. Landauer issued Saadia's works, and H. Hirschfeld the works of Judah ha-Levi. M. Joel and I. Guttmann investigated the works of the Jewish thinkers and their influence on the general development of philosophy, while S. Hirsch attempted to develop the philosophy of religion along the lines laid down by Hegel, and Solomon Steinheim propounded a new theory of revelation in accordance with the system of the Synagogue.

The extensive field of Jewish history was cultivated still more enthusiastically—by I. M. Jost, David Cassel, L. Landshuth, L. Herzfeld, A. Berliner, and, foremost among them all, H. Grätz. His large work in twelve volumes, covering the 3,000 years of Jewish history down to recent times, is considered the most brilliant product of modern Jewish scholarship. Moritz Steinschneider has written a history of Jewish literature, and has issued catalogues of the most famous collections of Hebrew manuscripts and books, while single epochs of Jewish history and literature have been treated by numerous scholars.

The enfranchisement of the Jews and the reflorescence of Jewish science led to a reorganization of their institutions with a view to transmitting the ancient traditions intact to the new generations. Opinions differed widely as to the best methods of accomplishing this object. While Geiger and Holdheim were ready to meet the modern spirit of liberalism, Samson Raphael Hirsch defended the customs handed down by the fathers. And as neither of these two tendencies was followed by the mass of the faithful, Zacharias Frankel initiated a moderate Reform movement on a historical basis, in agreement with which the larger German communities reorganized their public worship by reducing the medieval payyeṭanic additions to the prayers,

**Reorganization.**

introducing congregational singing and regular sermons, and requiring scientifically trained rabbis.

It was easier to agree upon the means of training children for the Reformed worship and of awakening the interest of adults in Jewish affairs in general. The religious schools were an outcome of the desire to add religious instruction to the secular education of the Jewish children prescribed by the state. As the Talmudic schools, still existing in Germany in the first third of the nineteenth century, were gradually deserted, rabbinical seminaries were founded, in which Talmudic instruction followed the methods introduced by Zacharias Frankel in the Jewish Theological Seminary opened at Breslau in 1854. Since then special attention has been devoted to religious literature. Text-books on religion and on Biblical and Jewish history, as well as aids to the translation and explanation of the Bible and the prayer-books, were compiled to meet the demands of modern pedagogics. Pulpit oratory began to flourish as never before, foremost among the great German preachers being M. Sachs and M. Joël. Nor was synagogal music neglected, Levandowsky especially contributing to its development.

**Religious Education.**

The public institutions of the Jewish communities serve to supplement the work of teachers and leaders, and to promote Jewish solidarity. This is the primary object of the Jewish press, created by Ludwig Philippson. In 1837 he founded the "Allgemeine Zeitung des Judenthums," which has been followed by a number of similar periodicals. They have succeeded in preserving a certain unity of religious opinion and conviction among the Jews, with the gratifying result of unity of action for the common good. Societies for the cultivation of Jewish literature were founded, as well as associations of teachers, rabbis, and leaders of congregations.

See also separate articles on the various kingdoms and cities of Germany.

E. C. M. Br.

**GERNSHEIM, FRIEDRICH:** German pianist and composer; born at Worms July 17, 1839. He was a pupil of L. Liebe, Pauer, Rosenhain (piano), I. C. Hauff (theory), and H. Wolff (violin).

At the age of eleven Gernsheim made his first public appearance at a concert in the Frankfort Theater, on which occasion one of his compositions, an overture, was performed. He later (1852) made a tour through the Palatinate and Alsace as far as Strasburg. Proceeding to Cologne, and thence to Leipsic, he continued his studies for three years with Moscheles, Hauptmann, Rietz, and Richter. After a supplementary course at Paris (1855–61), he gave there a series of concerts, and was recognized as one of the best interpreters of Chopin and Schumann.

Gernsheim became musical director at Saarbrück as successor to Herman Levi in 1861, and in 1865 was called to the Conservatorium of Cologne, where he was shortly afterward appointed musical director of the Musikalische Gesellschaft, the Städtischer Gesangverein, and the Sängerbund. The leadership of the opera orchestra at the Stadttheater was also entrusted to him (1873). He went to Rotterdam in 1874 as director of the Conservatorium and conductor of the "winter concerts"; and since 1890 has been teacher at the Stern Conservatorium at Berlin and conductor of the Choral Society connected with that institution. In 1897 he became a member of the senate of the royal academy of fine arts at Berlin, and in 1901 was appointed president of the Akademische Meisterschule für Musikalische Komposition.

It is as a composer that Gernsheim is most favorably known. His works are chiefly instrumental, and include the following: four symphonies, many compositions for male or mixed chorus and orchestra, a pianoforte concerto, a violin concerto, a pianoforte quintet, three pianoforte quartets, two pianoforte trios, one string quintet, two string quartets, two violin sonatas with pianoforte, a sonata for pianoforte and violoncello, songs, etc.

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S. J. So.

**GERÖ, KARL:** Hungarian dramatist; born at Hévizgyörk Oct. 18, 1856; studied law at Kaschau and Budapest. While still a student he devoted much time to literature and esthetics, attending lectures on those subjects, and frequently visiting the theater. His first play, written at this time, "Turi Borcsa," was produced at the People's Theater of Budapest (1883), when he accepted the position of playwright at that theater. In 1886 he was appointed secretary of the Hungarian People's Theater, but retained this position for a short time only. His most important plays, dealing chiefly with Hungarian popular life, are as follows: "Vadgalamb," "Az Eladó Leány" (crowned by the Hungarian Academy of Sciences), "Az Uzsai Gyöngy," "Angyal és Ordög," "Probaházasság," "A Vadonban" (crowned).

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S. L. V.

**GERON.** See Ghiron.

**GERONA** (ירונדא, גירונא, גירונה, ירונה; formerly **Gerunda**): Fortified city in northern Spain. As early as 1002 Pope Sylvester acknowledged to Bishop Odo of Gerona the receipt of the tax ("census") of the Jewish community there ("Marca Hispanica," Appendix, No. 150, p. 959). The Jews were in possession of houses and lands, which they could hold without restriction; but the councils of Gerona (1068, 1078) decided that a tenth of any landed property which a Jew acquired from a Christian should accrue to the state. The Jews lived in a separate quarter situated at the outermost end of the fortifications on the right bank of the River Onyar, which intersected the city. The quarter included a rather long lane called Carre de S. Lorenzo, or Calle de la Forsa, north of which was the real Calle Judaica; then came the Carre de la Ruca, a continuation of which was the Carre de la Claveria. From this opened a narrow street which led to the synagogue and extended to the Carre de S. Lorenzo. The Calle Judaica with the market-place formed the center of the Juderia. At the end of the Calle de la Forsa stood the Jewish assembly-hall or communal house, now the Church of the MM. Escolapias, near which was the house of the wealthy Bonastruc

**Situation of Jewry.**

family; and not far off was the house of the rich Jew Abraham Isaac. The Jewish cemetery, as in Barcelona, was on the Monjuich, a hill near the city, called "Monte Judaico" in the old records. A hundred years ago Hebrew inscriptions were still found in this cemetery, the "Fossar dels Juheus."

The Jews of Gerona lived undisturbed under the Saracens and during the long reign of King Jaime the Conqueror. The latter showed himself just and even benevolent toward them. In 1229 he fixed their rate of interest at 20 per cent; at the instance of the Bishop of Gerona, he forbade Christian women to live in the same house with Jews; and he directed the officials to act justly toward the Jews as debtors. In 1257 he appointed Bonastruc de Porta as "bayle" of Gerona, and Astruc Ravaya (whom he released from all taxes for life) and his son Yucef as tax-farmers. To Bonastruc de Porta, "maestro de los Judios de Gerona," who is identified by Graetz and others with Rabbi Moses ben Naḥman, he gave a mill located in the market-place. This learned Jew was invited by the king himself to take part in a public debate on Judaism and Christianity with the Dominican Pablo Christiani at Barcelona in 1263. The evil effects of this discussion were soon felt in Gerona, a city which was the seat of a fanatical bishop, and in which a strong clerical spirit was predominant. On a certain Good Friday the antagonism against the Jews manifested itself in an outbreak of such vehemence that the king was obliged to interfere with an armed force.

The subsequent history of the Jews in Gerona is a long series of molestations and persecutions. After the accession of Pedro III., at a time of general insurrection against the king, the clergy, with a mob incited by them, attacked the Jews and their houses, laid waste their vineyards and olive-orchards, and devastated their cemetery. When the town-crier gave warning in the name of the king against a repetition of such excesses, the clergy made such a tumult that his voice could not be heard. Pedro, who in 1276 had given the taxes from the Gerona Jewry to his wife, Constança, regarded these disturbances as a personal insult as well as an injury to the treasury, and in a document dated April, 1278, remonstrated earnestly with Bishop Pedro de Castellnou, who had showed himself ill disposed toward the Jews, and also with the "bayle" of the city. When in 1285 Gerona was preparing to defend itself against the advancing French army, the Spanish mercenaries forced their way, murdering and plundering, into the Jewry. Pedro had some of the guilty persons hanged.

**Persecutions.**

The persecution of the Pastoureaux also affected the Jews of Gerona. During the Black Death (1348) the loss of life in Gerona was appalling, two-thirds of the population being swept away. At the end of May, 1348, the people, incited by certain of the knights and clergy, removed Jewish corpses from their graves and burned them together with the bodies of the Jews whom they had killed.

The Jewish community of Gerona, at the head of which was a directorial board consisting of twenty persons, was distinguished for its size, prosperity, and piety. Toward the end of the fourteenth century it was so wealthy that it was required by the authorities to defray half the expenses incurred in erecting the city fortifications. Its burden of taxation was both excessive and oppressive. In addition to the usual taxes, which amounted annually to 13,000 sueldos, the Jews had to pay 500 sueldos at each coronation and were further required to make extra contributions on many occasions. In 1314, in order to enable Jaime II. to purchase the county of Urgel, the Jewries of Gerona, Valencia, Lerida, Barcelona, and Tortosa placed 11,500 libras at his disposal. As a sign of his appreciation he released them from paying taxes for four years. When Pedro IV. in 1343 was in need of money for the purpose of conquering the county of Roussillon, he summoned the Jewish communities of Gerona, Barcelona, and other towns to come to his aid immediately ("Coll. de Documentos Ineditos," xxxi. 291). The kings regarded the Jews as a reliable source of income, and were not averse to seeing the communities increase in size; thus in 1306 the Jewry of Gerona was permitted to receive ten of the Jewish families driven out of France.

**Contributions to the Treasury.**

After 1391, however, the splendor of the Jewry in Gerona disappeared, and the community fell into an impoverished condition. All sorts of crimes were laid at the door of the Jews as pretexts for tormenting and oppressing them. The persecutions of the year 1391 began on Aug. 10, St. Lorenzo's Day. Armed peasants in large numbers ran furiously into the Jewry, attacked the unarmed Jews without mercy, butchered them in the most cruel manner, and burned their houses and goods. According to a report presented by the councilors to the King and Queen of Aragon on Aug. 13, 1391 (which report agrees with that of Ḥasdai Crescas), many Jews were killed, while only a few embraced Christianity in order to save themselves. The remainder sought protection in the fortified tower of Geronella, but even there they were attacked by the peasants (Aug. 18), and, as the councilors reported to John I. on Sept. 11, were daily insulted and derided. On Sept. 18 the councilors again complained to the king that the peasants of the vicinity had united with the knights and clergy, and were planning a new attack upon the Jews, and that they themselves were not in a position to protect them. Not until a year had passed did Queen Violante, wife of John I., commend the Jews to the protection of the city and advise clemency with regard to the taxes, which they were unable to pay (Sept. 25, 1392). After still another attack had been made on the Jews and many of them had been forced to accept baptism, John I., who cared more for the dance and the chase than for affairs of state, commanded the "jurados" of Gerona to punish the ringleaders with great severity (Feb. 1, 1393). The sentence was repealed the same day, however, and the punishment changed into a money fine which would fall to the king. Martin I., brother and successor of John, was more energetic in his measures against those who attacked the Jews in the tower of Geronella in 1391.

On Dec. 8, 1412, Pope Benedict XIII. sent through Bishop Ramon de Castellar a command to the com-

munity in Gerona to send delegates to the disputation at Tortosa. The representatives of Gerona at that time were Bonastruc Desmaëstre, Azay Toros (Todros), Nissim Ferrer, Jaffuda (Judah) Alfaquin ("the physician"), and Bonastruc Joseph. Of these Azay Todros (ben Yaḥya) and the learned Bonastruc Desmaëstre were chosen to go to Tortosa. Scarcely had the disputation commenced when a popular uprising against the Jews broke out in Gerona itself, probably on account of the speeches made by the delegates from that city. The king punished by a fine of 20 sueldos, or twenty days' imprisonment, any insult to a Jew or damage to his property.

**Share in the Tortosa Disputation.**

The Jews were held responsible for every accident and misfortune that befell the city. When the old tower of Geronella fell in 1404, the clergy announced that this was God's punishment upon the city for tolerating the Jews within its walls; and even the terrible earthquake which visited Gerona and its vicinity in 1427 was laid at their door. The lives of the Jews were in danger on every Christian feast-day and during every procession. On the occasion of one procession (April 16, 1418), which purposely went through the Jewry, the young clergy together with a large crowd forced their way into the synagogue, shattered doors and windows, and tore up all the books they could find. To put an end to such frequently recurring excesses, the Jewry was shut off on the side of Calle de S. Lorenzo, and Jews were forbidden to live in that street. They were forced to attend church in order to hear sermons for their conversion; and in 1486 they were compelled to wear special clothing in order to distinguish them from Christians.

The Jews left Gerona on Aug. 2, 1492, only a few accepting baptism; and the houses in the Jewry were sold at auction. The old synagogue, which had been destroyed in 1285 with the rest of the Jewry—the Jews apparently having been driven out (Solomon ibn Adret, Responsa, No. 634)—and rebuilt some years later, passed in 1494 into the possession of the presbytery of the cathedral, and, unaltered in its main features, now belongs to D. José Bover de Besalu. An inscription pertaining to it, found about fifteen years ago, is now in the Archeological Museum at Gerona.

**Expulsion in 1492.**

Gerona, a strictly religious community, in which much attention was paid to the study of the Talmud, was the birthplace of several men bearing the cognomen "Gerondi," who have made the city famous. Among the scholars who lived in Gerona were: Isaac ha-Levi and his son, Zerahiah ha-Levi; Jonah ben Abraham Gerondi, Nissim ben Reuben Gerondi (RaN), Abraham Ḥazzan Gerondi, Isaac b. Judah Gerondi, Solomon ben Isaac Gerondi (a pupil of Moses b. Naḥman), Moses de Scola Gerondi, Samuel b. Abraham Saporta (a tombstone of Enoch ben Shealtiel Saporta, who died in 1312, was found in Gerona in 1873), the eminent Moses ben Naḥman (RaMBaN), called "Rab d'España"; and his son, Naḥman ben Moses. Gerona was also the birthplace of the cabalists Azriel and Ezra and of Jacob ben Sheshet Gerondi. The tombstone of a Joshua ben Sheshet and his wife was found on the Monjuich near Gerona in 1883.

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G. M. K.

**GERONDI, ISAAC B. ZERAHIAH HA-LEVI** (called also **Ha-Yiẓhari**, היצהרי): Talmudist; lived in Gerona in the twelfth century. He was the father of Zerahiah ha-Levi, author of "Sefer ha-Ma'or," and of Berachiah ha-Levi, author of some piyyuṭim; among the latter are to be found compositions for Sabbath Parah which perhaps formed a supplement to Gerondi's poems for the four special Sabbaths (ארבע פרשיות). Gerondi is the author of "Megillat ha-Neḥamah," a work on civil law, which is no longer extant. Of his religious poems about fifty have been preserved; they include piyyuṭim for Sabbaths Sheḳalim, Zakor, and Rosh ha-Ḥodesh, for the Feast of Weeks, and for the Day of Atonement (among them a so-called "Short 'Abodah" for Shaḥarit, beginning ייקר הגות חין, and quoted by Isaac Ḳimḥi); a piyyuṭ on the death of Moses, one for Simḥat Torah, and some seliḥot. In his poetry he makes use of meter, for which he expresses a preference.

Gerondi's poems are highly praised by Menahem di Lonsano, and have been introduced into the rituals of Avignon, Carpentras, Montpellier, Oran, and Tlemçen; some are also found in "Ayyelet ha-Shaḥar," as well as in the French, Polish, and Roman rituals. He wrote an Aramaic poem to Zerahiah's "Sefer ha-Ma'or," in which he clearly demonstrates his familiarity with the Aramaic idiom.

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S. S. H. B.

**GERONDI, JONAH B. ABRAHAM (HE-ḤASID), THE ELDER:** Spanish rabbi and moralist of the thirteenth century; died in Toledo, Spain, Nov., 1263; a cousin of Naḥmanides. He came from Gerona, in Catalonia. Gerondi was the most prominent pupil of Solomon of Montpellier, the leader of the opponents of Maimonides' philosophical works, and was one of the signers of the ban proclaimed in 1233 against the "Moreh Nebukim" and the "Sefer ha-Madda'." According to his pupil, Hillel of Verona, Gerondi was the instigator of the public burning of Maimonides' writings by order of the authorities at Paris in 1233, and the indignation which this aroused among all classes of Jews was mainly directed against him. Subsequently (not forty days afterward, as a tradition has it, but in 1242; see note 5 to Grätz, "Geschichte," vol. vii.), when twenty-four wagon-loads of Talmuds were burned at the same place where the philosophical writings of Maimonides had been destroyed, Gerondi saw the folly and danger of appealing to Christian ecclesiastical authorities on questions of Jewish doctrine, and publicly admitted

in the synagogue of Montpellier that he had been wrong in all his acts against the works and fame of Maimonides. In his repentance he vowed to travel to Palestine and prostrate himself on the grave of the great teacher and implore his pardon in the presence of ten men for seven consecutive days. He left France with that intention, but was detained, first in Barcelona and later in Toledo. He remained in Toledo, and became one of the great Talmudical teachers of his time. In all his lectures he made a point of quoting from Maimonides, always mentioning his name with great reverence. Gerondi's sudden death from a rare disease was considered by many as a penalty for not having carried out the plan of his journey to the grave of Maimonides.

Gerondi left many works, of which only a few have been preserved. The "Ḥiddushim" to Alfasi on Berakot which are ascribed to "Rabbenu Jonah" were in reality written in Gerondi's name by one, if not several, of his pupils. The "Ḥiddushim" originally covered the entire work of Alfasi, but only the portion mentioned has been preserved. Gerondi wrote novellæ on the Talmud, which are often mentioned in the responsa and decisions of his pupil Solomon Adret and of other great rabbis, and some of which are incorporated in the "Shiṭṭah Mekubbeẓet" of R. Bezalel Ashkenazi. Azulai had in his possession Gerondi's novellæ on the tractates Baba Batra and Sanhedrin, in manuscript ("Shem ha-Gedolim," p. 75, Wilna, 1852). His novellæ on the last-named tractate form part of the collection of commentaries on the Talmud by ancient authors published by Abraham b. Eliezer ha-Levi under the title "Sam Ḥayyim" (Leghorn, 1806; see Benjacob, "Oẓar ha-Sefarim," p. 422). His commentary on Pirḳe Abot was first published by Simḥah Dolitzki of Bielostok (Berlin and Altona, 1848). The work "Issur we-Heter" is wrongly attributed to Gerondi. A commentary by him on Proverbs, which is very highly praised (see Baḥya b. Asher's preface to his commentary on the Pentateuch), exists in manuscript. Among other minor unpublished works known to be his are "Megillat Sefarim," "Hilkot Ḥanukkah," and "Hilkot Yom Kippur."

But the fame of Gerondi chiefly rests on his moral and ascetic works, which, it is surmised, he wrote to atone for his earlier attacks on Maimonides and to emphasize his repentance. His "Iggeret ha-Teshubah," "Sha'are Teshubah," and "Sefer ha-Yir'ah" belong to the standard Jewish ethical works of the Middle Ages, and are still popular among Orthodox preachers. The "Sefer ha-Yir'ah" was published as early as 1490, as an appendix to Joshua b. Joseph's "Halikot 'Olam" (see Zedner, "Cat. Hebr. Books Brit. Mus." p. 783). The "Sha'are Teshubah" first appeared in Fano (1505) with the "Sefer ha-Yir'ah," while the "Iggeret ha-Teshubah" was first published in Cracow (1586). All have been reprinted many times, separately and together, as well as numerous extracts from them; and they have been translated into Judæo-German. A part of the "Iggeret ha-Teshubah" (sermon 3) first appeared, under the name "Dat ha-Nashim," in Solomon Alami's "Iggeret Musar" (see Benjacob, *l.c.* p. 123). For an estimate of Gerondi's ethical works and his partial indebtedness to the "Sefer Ḥasidim" see "Zur Geschichte der Jüdisch-Ethischen Literatur des Mittelalters" (in Brüll's "Jahrb." v.–vi. 83 *et seq.*). He is also supposed to be mentioned, under the name of "R. Jonah," five times in the Tosafot (Shab. 39b; M. Ḳ. 19a, 23b; Ned. 82b, 84a; see Zunz, "Z. G." p. 52, Berlin, 1845).

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S. S. P. Wi.

**GERONDI, MOSES B. SOLOMON D'ESCOLA** (דושקולא, דאשקולא, דישקולא; also ששקולה = "Escola"): Hebrew poet; relative of Moses Naḥmanides; lived at Gerona, Catalonia, in the second half of the thirteenth century. In the letter Naḥmanides wrote to his son from Jerusalem he sends his greetings to Gerondi, whom he calls "beni wetalmidi," and asks his son to tell the poet that he has read his (Gerondi's) verses with bitter tears on the Mount of Olives, opposite the Temple. This refers probably to a dirge on the destruction of Jerusalem which Landshuth takes to be identical with the elegy ירושלים עיר הקדש צאי included in Naḥmanides' commentary to the Pentateuch (toward the end). Of Gerondi's religious poems only a Ḳaddish for Sabbath Zakor, מחדשי שיר בעת חדש שירו חדש, and a pizmon for Purim, שיר אהבה חדש שירו לאל, are known; perhaps he also wrote the piyyuṭ המן נלכד ומרדכי נושע. Rapoport-Hartstein in his "Toledot ha-Ramban," p. 13, Cracow, 1898, identifies him curiously enough with the German Moses b. Solomon ha-Kohen.

Bibliography: Zunz, *Literaturgesch.* p. 482; Landshuth, *'Ammude ha-'Abodah*, pp. 235, 259; Gross, *Gallia Judaica*, p. 147.

K. H. B.

**GERONDI, NISSIM.** See Nissim b. Reuben.

**GERONDI, ZERAHIAH HA-LEVI.** See Zerahiah ha-Levi.

**GERONIMO DE SANTE FÉ.** See Ibn Vives Allorqui, Joshua ben Joseph.

**GERSHOM** (גרשם): First-born son of Moses and Zipporah (Ex. ii. 22, xviii. 3). The circumcision of a child of Moses described in Ex. iv. 25 is evidently that of Gershom, but the Midrash refers it to Eliezer. As to the Gershom mentioned in Judges xviii. 30 see Jonathan (son of Gershom). Gershom is mentioned in I Chron. xxiii. 15–16, xxvi. 24 as the founder of a Levitic family.

E. G. H. M. Sel.

**GERSHOM BEN JUDAH** (called also **Gershom ha-Zaḳen** = "Gershom the Elder," and **Me'or ha-Golah** = "Light of the Exile"): French rabbi; born at Metz in 960; died at Mayence in 1040. He was the founder of Talmudic studies in France and Germany. As he himself says in a responsum reported by R. Meïr of Rothenburg, he owed most of his knowledge to his teacher, Judah ben Meïr ha-Kohen (Sir Léontin), who was one of the greatest authorities of his time. Having lost his first wife, Gershom married a widow named "Bonna" and settled

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